

COPTIC MARTYRDOMS

ETC.

IN THE DIALECT OF UPPER EGYPT

EDITED, WITH ENGLISH TRANSLATIONS

BY

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IN THE BRITISH MUSEUM

I

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PREFACE

THE present volume contains the Coptic texts, with translations, of an interesting and important series of ten Martyrdoms, Lives of great Ascetics, Discourses on Asceticism, and the History of Abbatôn, the Angel of Death, &c.; all of them are dated and are written in the dialect of Upper Egypt, and are published herein for the first time. The editing of the texts has been carried out by an arrangement with my colleague Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and Manuscripts in the British Museum.

The longest and perhaps the most interesting text from an historical point of view is the Martyrdom of Victor, who is said to have held the rank of General in the Imperial Roman Army in the reign of Diocletian. The narrative opens with a description of the Emperor's devotion to the seventy gods and goddesses who formed his Pantheon, and of the incidents that caused Victor to reject the Emperor's service, and to hurl the badge of his rank in his face. The Four Acts of the Martyrdom describe the tortures that were inflicted upon Victor by the Emperor at Antioch,

and by the Dukes of Alexandria, of Antinoë, and of the Thebaïd, in Egypt, and shew how anxious each official was to avoid responsibility for the Saint's death. The attempt to kill Victor by means of a philtre made of the juices from the bodies of dead men, and the conversion of the magician, who promptly burnt his books of magic when he found they had failed him, throw some interesting light on the beliefs of the period. A most valuable supplement to this Martyrdom is the Encomium of Celsinus, who describes a series of miracles which took place in the shrines of Victor in Antioch and Rome.

The history of Placidus, afterwards called Eustathius, who in it is described as one of Trajan's greatest generals, and of his wife and sons, is of considerable value, because it illustrates a section of Coptic literature which was written as much to interest and amuse the reader as to edify and instruct. The story of the conversion of Placidus through the appearance of the Cross of Christ between the horns of a stag in a dense forest is told dramatically, and the narrative of the loss of his slaves, and goods and possessions, and wife and sons, is concise and effective. The description of the way in which all the members of the family were reunited contains all the elements of a story written merely to amuse, and enhances the tragical effect of the final section of it in which we find that Placidus and his wife and sons were burnt to death in a brazen bull by the order of Hadrian.

Two of the texts in this volume describe journeys that were undertaken by the famous ascetics Pambo and Paphnutius, for the purpose of visiting the anchorites and solitaries who lived far away in the desert. Guided first by Hierax and Pamoun, and then carried by supernatural means, Pambo found himself at the cell of Apa Cyrus, who said he was the brother of the Emperor Theodosius, and who allowed no man to see his face except Pambo. Cyrus was visited in his cell by our Lord, Who kissed him like a friend, and Who removed his dead body from his cell, and buried it. The narrative of Paphnutius is longer, and describes the anchorites of the desert, who went naked and ate grass and herbs, and herded with the wild animals and 'buffaloes'. The second portion shews that he must have visited the solitaries who lived near the 'Great Oasis', or Khârgah, in the Western Desert, and this Coptic version of the Life of Onnophrios is important.

The incidents in the life of Demetrius, Patriarch of Alexandria, described by Flavianus, Bishop of Ephesus, appear to be extracted from a work that dealt with the lives of the Patriarchs of Alexandria. Demetrius was a good and holy man, but after he was raised to the Patriarchal Throne he continued to live with the wife whom he had married when he was a very young man. An angel appeared to him, and told him that he must explain this 'mystery' to his congregation, and the story of how he did so is not the least interesting portion of the

narrative of Flavianus. In the latter part of his *Encomium Flavianus* describes the martyrdom of Marturia and her two sons, at the instance of her husband Zôkratôr, the apostate, and the events that led up to it. This story is told in connection with Peter, the Patriarch of Alexandria, the successor of Demetrius, who was hated by Diocletian.

The life of John the Monk is a form of a story that was very popular among Oriental Christians, and has much in common with the well-known life of the Ethiopian saint Maba'a Şeyôn. John was the son of Eutropius, a nobleman of Rome, and his mother Theodora was probably a Christian. He left his home secretly with an aged monk, who took him to a monastery in the desert, and induced the Archimandrite to admit him among the brethren. After six years spent in the performance of the most rigorous ascetic exercises his health failed, and home sickness, which he regarded as a temptation of the Devil, drove him to ask permission from the Archimandrite to leave the monastery and return to his native city. He left with the prayers of all the brethren, and, having exchanged his monastic garb for the rags of a beggar, he in due course arrived at his father's house. At first he lived by the gateway, and the porter shewed him great kindness. His parents saw him from time to time as they passed from and to the house, but did not recognize him. He lived for some years in a small hut which the porter had built for him in

the garden, and received daily from his father's table food that he gave to those who were poorer than himself. Knowing his end was near, he persuaded the porter to take a message to his mother in which he asked her to come and see him. When, after earnest persuasion to do so from her husband, she went with Eutropius to the hut, John revealed himself to her, and proved his identity by producing a golden Evangeliarium, set with precious stones, which his father had given to him before he became a monk. At length the parents recognized their son, but as they were about to embrace him he died.

Two texts in this volume deal with asceticism, and are of considerable interest; both are by Apa Ephraim, who is probably the famous ascetic and writer commonly called 'Ephraim Syrus', who died about 373. The first is a discourse addressed to some brethren unknown, in which he laments the decay of learning and piety among the monks, and bids them remember the exalted character of their vocation, and to emulate the example of the saints of old. The object of every monk must be purity of mind and thought; indifference and carelessness lead a man to perdition. The second work of Ephraim is an Epistle to a beloved disciple. It inculcates humility of mind and soul, courtesy to fellow monks, and lays down for the monk a set of rules of a practical character, including directions for everyday behaviour in the refectory and dormitory. The Epistle concludes

with a statement of the Faith of the Catholic Church.

The last document in the volume is a discourse on the Angel of Death, who is here called Abbatôn, i. e. Abaddôn, the Hebrew name of Apollyôn (Rev. ix. 11), the Angel or King of the Abyss. The author of the discourse is Timothy, Patriarch of Alexandria (died 385), who transcribes a legend which he found in an ancient volume in the library of Jerusalem, which was founded by the Holy Apostles, and supplied with histories of their lives and acts for the edification of believers. The disciples were unable to understand why Abbatôn had been made by God the king of all mankind, and they asked our Lord to explain this to them before He finally ascended into heaven. The legend states that God sent seven angels one after the other to the earth, to bring back to Him therefrom some virgin earth, out of which He might fashion Adam. When the first angel came to the earth, and reached out his hand to take some of it, the earth cried out and adjured him by God's Name not to do so, because it knew what sorrow would await it if it were made into a man. Terrified by the Great Name, the angel returned without the earth, as did all the other angels except one. The exception was Mouriël, to whom God Himself afterwards gave the name of 'Abbatôn', who paid no heed to the protests of the earth, but obeyed God's command to him, and in return God made him the master of all mankind. At that time Abbatôn was a seven-

headed monster, with projecting teeth and tusks nearly a foot long, with eyes and face like revolving wheels of fire, whose snortings were like the crackling of flames in a lake of boiling sulphur and bitumen, and whose breathings were like unto seven thunders. Whenever he appeared to men they died immediately of fright, for his hideousness, and cruelty, and mercilessness terrified every one.

When the angels saw what an awful monster Abbatôn was they told God that not only all men would die when they saw him, but that they, the angels, would 'perish through terror' at the sight of him. Then, in answer to an appeal from Abbatôn, God gave him the power to change his form, and to appear to those whose names were written in the Book of Life as a kind and gentle friend, who removed their souls from their body painlessly. To all those who remained in their natural state of sin, and who did not make offerings to Abbatôn on the day of his festival, God permitted him to appear on their death-beds in the form of a seven-headed monster, with a fiery face and blazing eyes, and furious snortings and a voice loud as sevenfold thunder. The sin of Adam and Eve caused Abbatôn to be set over all mankind. The Lord, having related to the Apostles the whole history of the rebellion of Satan, and of the expulsion of Adam and Eve from Paradise, and the part which He would take in the Great Judgement, went up into heaven.

The texts printed in this volume are of great importance for the history of Christianity in Egypt, for the information supplied by them either is new, or is given in a fuller form than that found in the Ethiopic *Synaxarium* and in the 'Paradise' of Palladius. The dates in the colophons prove that the manuscripts from which they are edited were copied during the second half of the tenth century. As three of the volumes formed part of the library of the famous Monastery of Saint Mercurius in Edfû, and as the fourth was in the library of the church of Saint Victor in the same town, we may assume that their contents represent the views and beliefs of the great monastic communities of Upper Egypt at the most flourishing period of their history.

I am indebted to the Director, Sir Frederic G. Kenyon, for his help in deciphering the Greek portions of the colophons, and for some friendly suggestions. To the readers of the Oxford University Press my thanks are also due.

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BRITISH MUSEUM.

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INTRODUCTION

I. DESCRIPTION OF THE MANUSCRIPTS.

1. ORIENTAL No. 7022.

THIS manuscript contains 59 vellum leaves measuring from 12 to 12½ in. in length by about 9½ in. in width. The pagination runs from $\bar{\alpha}$ - $\bar{\psi}$, then we have $\bar{\varphi}\bar{\alpha}$ *bis*, $\bar{\varphi}\bar{\beta}$, $\bar{\varphi}\bar{\gamma}$, $\bar{\varphi}\bar{\delta}$, $\bar{\varphi}\bar{\epsilon}$, $\bar{\varphi}\bar{\zeta}$, $\bar{\varphi}\bar{\eta}$ - $\bar{\rho}\bar{\iota}\bar{\alpha}$. The quires are eight in number, and are signed by letters, but in the wrong order. The second and third quires contain seven leaves each, five contain eight leaves, and the last quire contains four leaves. Many of the leaves are very irregular in shape, and the scribe used every fragment of the skins with which he was supplied. Each page is filled with one column of writing containing from 24 to 32 lines. The writing is bold and good, but the letters vary considerably in size. The texts are decorated with head-pieces, the most interesting being shewn on Plates I and II; the main sections are marked by a line composed of short lines and dots (see Plate III). On several pages the letters α , ρ , φ , τ , and σ are enlarged and decorated when they occur in the top line (see Plate IV), and in many places numbers which are written out in full in the text are repeated as numerical letters on the margin (see Plates I and IV). A good specimen of the average page is given on Plate V. On Fol. 60 *a* a peculiar animal is drawn in outline (see Plate VI). The Colophon (see Plate VII) supplies the history of the making of the manuscript and gives its date. The vellum, ink, &c., necessary for writing the manuscript were provided by a certain 'God-loving deacon', whose name appears to have been Pourot(?), and it was given by

him to the church of Saint Victor of Tebô, or Apollinopolis, i. e. Edfû. The Colophon mentions Apa Abraham, the Archimandrite of the Monastery of Saint Mercurius of Tebô, and Joseph and Zôkratôr, the son and grandson respectively of the Archdeacon of the church of St. John the Baptist, in the town of Esnâ, or Asnâ, in Upper Egypt. The copying of the manuscript was finished on the eighteenth day of Pharmuthi (April 13) in the six hundred and sixty-seventh year [of the Era] of Diocletian, i. e. A. D. 951.

The contents of the manuscript are as follows :

1. The Martyrdom of Saint Victor the General, who suffered martyrdom under the Emperor Diocletian, on the twenty-seventh day of the month Pharmuthi (April 22). **τεεαρττρια** **α̅** **πρασιος** **βικτωρ** **πεστρατηλατης** **πταϋζωκ** **ζε ε βολ** **α̅** **περατων** **ετ ταινη** . **πσοϋ** **χοϋτ** **σαϋϋε** **α̅** **πεβοτ** **φαρμοϋτε** . Fol. 1 *a*.

2. The Second Martyrdom of Saint Victor. **τεεερ** **σι̅τε** **α̅α̅α̅αρττρια** **α̅** **πρασιος** **απα** **βικτωρ** **πεστρατη-** **λατης** . Fol. 11 *a*.

3. The Third Martyrdom of Saint Victor. **τεεερ** **ϋροαετε** . **π̅** . **α̅α̅α̅αρττρια** **α̅** **πρασιος** **απα** **βικτωρ** . Fol. 15 *a*.

4. The Fourth Martyrdom of Saint Victor. **τεεερ** **ϋτο** . **α̅** . **α̅α̅α̅αρττρια** **π̅** **απα** **βικ̅** . Fol. 19 *b*. At the foot of Fol. 26 *a* the deacon Joseph, the son of Sisinnios, Archdeacon of the church of Saint John the Forerunner and Baptist in the town of Latopolis (Esnâ), entreats the readers of the manuscript to pray for him, the most miserable and wretched sinner.

5. The Encomium which the Patriarch Celestinus, Archbishop of Rome, pronounced on Saint Victor in the Martyrium in Rome which had been built in honour of the saint by the 'God-loving Emperor'. **οτεεκωμιον** **ε** **αϋτατοϋ** **π̅σι** **ππατριαρης** **ετ ταινη** **ατω** **παγασκαλωσ**

παλαιε · ἀπα κελεσϥνος παρχιεπισκοπος η̄ τπολιε
 ρρωμη · Fol. 26 *b*.

6. Colophon and date. Fol. 59 *b*.

7 Outline drawing of a fierce-eyed animal. Fol. 60 *a*.

2. ORIENTAL No. 6783.

This manuscript contains 84 stout vellum leaves measuring from 12 to 12 $\frac{3}{4}$ in. in length and from 9 $\frac{1}{2}$ to 10 in. in width. The pagination runs from $\bar{\alpha}$ to $\overline{\rho\zeta\eta}$, and the last page is blank. The quires, which are signed by letters, are eleven in number; the first and second quires contain seven leaves each, the eighth contains six leaves, and all the other quires contain eight leaves each. The leaves vary greatly in thickness and in size. One column of writing, which contains from 24 to 26 lines, occupies each page. The texts are decorated with head-pieces which are sometimes composed of two bands of basket work, with angle-pieces, volutes, and copper crosses; above these are $\bar{\alpha}$ and $\bar{\omega}$ and $\bar{\iota\epsilon}$ $\overline{\chi\epsilon}$ (see Plates VIII, IX, and X). On Fol. 30 *b* the decoration of the head-piece is peculiar to itself, and the initial, with the words 'light' and 'life' written inside it, is interesting (see Plate XI). Characteristic tail-pieces are illustrated by Plates XII and XIII. Ornamental initials, the arrangement of paragraphs, and peculiarities of writing and punctuation are exhibited by Plates XIV–XVI. Pieces of leather have been fastened on the edges of the leaves that contain the openings of the various compositions in the manuscript to enable the reader to find each section easily. According to the Colophon (see Plates XVII and XVIII) the manuscript was copied by the most wretched and sinful Victor, the deacon, the son of Mercurius, the deacon, the son of Epônuchos, the Archdeacon of the church of Saint Mercurius the General, in the town of Latopolis, or Esnâ, in Upper Egypt. The copying was finished on the twenty-third day

of the month Mesore (August 16), in the First Indiction, in the seven hundred and nineteenth year of the Era of the Martyrs, which date the manuscript equates with the three hundred and sixty-third year of the 'Era of the Saracens', i. e. the Era of the Flight (Hijrah). Now Anno Mart. 719 = A. D. 1003 and Anno Hijrah 363 = A. D. 973; there is, therefore, a difference of 30 years between the two dates. But τξγ may be a scribe's mistake for τγγ, and if this be so the difference between the dates disappears. The expense of copying and binding the manuscript was borne by Zacharias, a deacon and monk in the church of Saint Mercurius the General in Atbô, i. e. Apollinopolis, or Edfû, in Upper Egypt, and he gave it to the shrine of the saint for the salvation of his soul, and in order that he might enjoy an inheritance in heaven with Palamôn, Pachomeus, Hor-si-esios, Apa Petronius, Theodore, Apa Shenute, and other great anchorites and coenobites.

The contents of the manuscript are as follows :

1. The Life of Eustathius, a General who suffered martyrdom under Trajan, together with his wife Theopistê and his two sons Agapius and Theopistus. πῆσις ἀτω πολυ-
 φα ἁ ππετ οὔααβ ἀπα εὔσταθῖος πεστρατηλατης
 ἡ τραϊανος πρρο εἰπ θεοπιστη τεψοριεε εἰπ
 ἀγαπιος εἰπ θεοπιστος πψηρη. Fol. 1 a.

2. The Life of Cyrus, the perfect monk, as told by Apa Pambo, the presbyter of the Church at Scete. πῆσις ἀτω
 πολυφα ἁ πεν πετ οὔααβ ἡ εἰωτ ἀπα κτρος ·
 πτελιος παεε ἡταψοριζοριζε εἰεοψ · ἡσι ἀπαπαε-
 βω πε πρεσβυτερος ἡτεκκλησια ἡ ψηητ · Fol. 23 a.

3. The Encomium of Flavianus, Bishop of Ephesus, on Demetrius, Archbishop of Alexandria. οὔεστωειον ε ἀψ-
 τατοοψ ἡσι πεν πετ οὔααβ ἡ εἰωτ φλαβιανος
 πεπισκοπος ἡ εφεσος πολις ε ἀψτατοοψ ε πρα-
 σιος ἀθεντριος παρχνεπισκοπος ἡ ρακοτε ρεε
 περοοτ ἁ πεψρ παεεεε. Fol. 30 b.

4. The Askêtikon of Apa Ephraim. ΠΑΣΚΗΤΙΚΟΝ Π
ΑΠΑ ΕΦΡΑΙΜ. Fol. 45 *b*.

5. An Epistle of Apa Ephraim. ΠΤΟΥ ΟΝ ΑΠΑ ΕΦΡΑΙΜ
ΕΥΣΘΑΙ Ε ΡΑΤΥ Π ΟΥΑΕΡΙΤ ΠΤΑΥ ΕΥΧΙ ΣΩ ΠΤΟΥΤΥ. Fol. 63 *b*.

6. The Life of John the Monk, whose parents made a 'golden Gospel' for him. ΠΗΙΟΣ ΑΕ ΠΕΑΝΑΡΙΟΣ ΙΩ
ΔΑΝΗΣ ΠΕΟΠΟΧΟΣ Π ΤΕΛΙΟΝ ΠΑΙ ΠΤΑ ΠΕΥΕΙΟΟΤΕ
ΣΕΠΕ ΠΑΥ ΑΕ ΠΕΥΑΥΤΕΛΙΟΝ ΠΠΟΥΒ. Fol. 67 *b*.

7. Colophon. Fol. 83 *a* and *b*.

8. A prayer for God's blessing on Abba Abraham, the Archimandrite, and on all the fathers and brethren in his monastery. Fol. 84 *a*. (See Plate XIX.)

3. ORIENTAL No. 7027.

This manuscript contains 73 paper leaves measuring from 11½ to 12 in. in length and about 7¼ in. in width. The pagination runs from $\bar{\alpha}$ to $\bar{\delta}\alpha$, and then omitting $\bar{\delta}\eta$ and $\bar{\delta}\tau$ goes on to $\bar{\rho}\omega\eta$. The quires are signed with letters. $\bar{\alpha}$ contains seven leaves and $\bar{\beta}$ to $\bar{\eta}$ eight leaves each, and there are ten leaves in quire $\bar{\theta}$ (Foll. 72 and 73). One column of writing contains from 24 to 26 lines, and the letters are bold and well formed (see Plates XX and XXI). The style of the head-pieces, capital letters, marginal decorations, &c., are illustrated by Plates XXII–XXIV. According to the Colophon (see Plates XXV and XXVI) the manuscript was copied by Victor the deacon, the son of Mercurius the deacon. The copying was finished on the third day of the month Tybi (December 29), in the Third Indiction, in the seven hundred and twenty-first year of the Era of the Martyrs, which date the manuscript equates with the three hundred and sixty-fifth year of the 'Era of the Saracens', i. e. the Era of the Flight (Hijrah). Now Anno Mart. 721 = A. D. 1005 and Anno Hijrah 365 = A. D. 975; there is, therefore, as in MS. Or. 6783, a difference of 30 years between the two dates. But

τξε may be a scribe's mistake for τρε, and if this be so the difference between the two dates disappears. The expense of copying the manuscript and the materials was shared by Abba Abraham, the Archimandrite, and Abba Chaël, the warden of the Monastery, and Zacharias the deacon, who presented it to the Library of the Monastery of Saint Mercurius.

The contents of the manuscript are :

1. The Life of Abba Onnophrios, the Anchorite, by Apa Panoute. πῆριος ἀπὼ πολλοῦ αἰ πεν πετ οὐααβ ἦ εἰωτ · ἐτ ταιητ κατὰ σεοτ κίε ἀπα οηνοφριος παναχωριτης · Fol. 1 *a*.

2. The Discourse which Apa Demetrius, Archbishop of Antioch, preached on the birth according to the flesh of God the Word. οὐλοτος ε ἀφταου ἦσι ἀπα ἀθενητριος παρχνεπισκοπος η πόλις ἀντιοχία ε ἀφταου ε περπο κατὰ σαρξ̄ αἰ πηοτε πλοτος · Fol. 21 *b*.

4. ORIENTAL No. 7025.

This manuscript contains 32 vellum leaves, many of which are very irregular in shape, measuring about $10\frac{1}{2}$ in. in length and $8\frac{1}{2}$ in. in width. The quires are five in number, and are signed by letters; when the manuscript was complete each quire contained eight leaves. Of the first quire three leaves are missing, and there is therefore a break in the pagination ($\overline{7}-\overline{12}$). Each page contains two columns of text, and the number of lines in the column varies from 18 to 22. The title of the work in the manuscript is ornamented with a simple, two-colour, twisted design (see Plate XXVII), and on the upper margin of the first and last leaves of the quires is the usual fourfold, plaited ornament (see Plate XXVIII). The character of the writing, and the style and arrangement of the large initial letters, are well shewn by Plates XXIX and XXX. The manuscript was copied by Theophistus who, according to the Colophon (see Plate XXXI), finished the copying on the eleventh day of the month of Thôth

(August 8), in the Third Indiction, in the six hundred and ninety-eighth year of the Era of the Martyrs, i. e. A. D. 982. The expense of copying and making the manuscript was borne by Chaël, the son of Stephen, the lion-hunter, and when complete he gave the volume to the Monastery of Saint Mercurius in the city of Tebô, the modern Edfû, in order that the saint might beseech Christ to preserve him from all the wiles of the Devil in this world, and to give him favour in the sight of the Angel of Death and before God (see Plate XXXII). The manuscript contains one work only, namely, an Encomium by Timothy, Archbishop of Alexandria, on the history of the stablishing of Abbatôn, the Angel of Death.

ΟΥΤΕΡΩΩΙΟΝ Ε ΔΥΤΑΤΟΟΥ Π̄ΣΙ ΠΕΚ ΠΕΤ ΟΥΔΑΒ
 Π̄ ΕΪΩΤ · ΕΤ ΤΑΪΝΤ̄ ΚΑΤΑ ΣΕΟΤ ΠΙΕ · ΑΠΑ ΨΕΘΕΟΣ
 ΠΑΡΧΗΝΕΠΙΣΚΟΠΟΣ Π̄ ΡΑΚΟΤΕ · Π̄ΤΑΥΤΑΤΟΟΥ ΔΕ Ε
 ΤΗΣ ΠΤΑΘΟ Ε ΡΑΤΪ Π̄ ΑΒΒΑΤΩΝ ΠΑΤΤΕΛΟΣ Ξ ΠΕΟΤ ·

II. SUMMARIES OF THE CONTENTS OF THE MANUSCRIPTS.

1. THE MARTYRDOM OF SAINT VICTOR.

Of the early years and education of Victor, the martyr, the Coptic martyrdom tells us very little, but a little information concerning them is found in an Ethiopic manuscript preserved in the British Museum (Oriental 729). According to this authority Victor's mother, who was called Mârtâ ማርታ, i. e. Martha, had lived with her husband Hermânôs ህርማኖስ, i. e. Romanus, for thirty years, and had borne him no son (Fol. 4 a, col. 1). She made many offerings in the local church, and prayed very earnestly for a son, and one day when she had also paid adoration to the figure of the Virgin Mary that was in the church, the figure nodded its head towards Martha as a sign that her prayer had been heard (Fol. 4 b). As a result Martha gave birth to a son at Antioch.

on the thirteenth day of the month Yakâtît (February 7), and she sent her servant to tell her husband what had happened, and he told the Emperor. The child was called Bâktêr, and God sent down a cloth of gold for him from heaven (Fol. 5 a). At the wish of Martha Victor was baptized by the Archbishop Theodore (Fol. 6 a), and Diocletian, who at that time was favourable to the Christians, sent soldiers and horses and chariots to accompany the baptismal party (Fol. 6 b). The Archbishop blessed the child (Fol. 7 a), and when the Empress Pelterâbyâ heard the blessing she was seized with jealousy, and she snatched the child out of his nurse's arms and dashed him on the ground, meaning to kill him (Fol. 7 b). His mother picked him up, and having laid him before the statue of the Virgin Mary in the church, all evil effects of his injuries were removed. The Empress tried to steal the cloth of gold from the child, and made further attempts to kill him, but she failed to do him any harm (Fol. 8 a). Martha took steps to hide the cloth of gold of her son, and complained to Diocletian of his wife's enmity to her (Fol. 9 a). When Victor was taken to a great feast made by his father, Diocletian attempted to steal the cloth of gold from him, but, just as he was about to do so, an angel snatched it away, and flew up into the air with it (Fol. 10 a). When Victor was ten years of age he was betrothed to the daughter of Basileides (Fol. 10 b). He was sent to school where he learned all the Books of the Prophets and their interpretation, and the Angel of God preserved him from every sin (Fol. 11 a), and Christ appeared to him and gave him commands (Fol. 12 a). On Fol. 12 b begins the account of Diocletian's change of attitude towards the Christians, and of his setting up graven images, 𐤆𐤀𐤒𐤏𐤁, and of his conspiracy to slay Gâgyôs 𐤒𐤒𐤏𐤁 (Caius), Archbishop of Antioch (Fol. 13 a). The sight of the Emperor's idolatry horrified the people of Antioch, and they approved greatly when Victor took up in his hands the mud of the street

and rubbed it over the face of the statue of Apollo **ወሥሐክ፡ መሬተ፡ እምነ፡ ምድር፡ ወነዘኃ፡ ቦቱ፡ ሳዕሉ፡ ገጹ፡ ለአጵሎን፡** (Fol. 13 b, col. 2), and cursed it as an unclean thing. From this point onwards the Ethiopic Life of Victor agrees in many places with the statements made in the Coptic version of his martyrdom. The facts given in this Life and in the Ethiopic *Synaxarium*¹ appear to have been derived from a common source.

Returning now to the Coptic text we find that Diocletian began to worship idols publicly in the third year of his reign, i. e. about 286. He made seventy images in gold, viz. of thirty-five gods and of thirty-five goddesses, the names of some of which are preserved on a papyrus fragment recently published by Mr. Crum.² Besides these he worshipped 140 other gods, and he promulgated a decree, a copy of which was affixed to the door of his Palace, ordering every subject of his, no matter of what grade, from 'Rômania' to Philae, to worship them. Every Christian was to be put to death by the sword. He called upon his officers to make this decree effective, and appointed a day whereon at dawn they were to appear in the temple to offer up sacrifices to the gods with him. On the 27th of March Diocletian and his nobles set out for the temple very early in the morning, and two hundred white horses drew his gods thither. Two hundred lamps on golden stands, and four hundred lamps on silver stands, were lighted, the silver altar was made ready, and incense was burnt in the golden censer, and libations of oil and wine were poured out, and fine wheaten cakes were offered up on the altar. Opposite the altar stood a statue of Apollo upon a pedestal of gold, and the Emperor took his crown from his head, and placed it on the head of Apollo,

¹ See Brit. Mus. MS. Oriental, No. 661, Month of Miyazyâ, day 27 (Fol. 45 b, col. 2-Fol. 46 a, col. 2).

² e. g. Artemis, Persephone, Selene, Calliope, Erinnys, Nemesis, Hera, &c. See Crum, *Anecdota Oxoniensia*, Semitic Series, Part XII, Oxford, 1913, pp. 83-5.

and he worshipped the god three times, as the giver of victory in war. After Diocletian, the three Caesars—here called Romanus, Basileides, and Euaius—advanced and worshipped Apollo, and made offerings of thirty, twenty, and ten centenarii of gold to the temple; Diocletian's contribution was sixty centenarii of gold and three very precious jewels for the crown of Apollo. When the three Caesars had offered up sacrifice to Apollo and the gods, 600,000 soldiers and 2,000,000 of people followed their example. A certain official called Basileides refused to worship the gods, and he and all his house were promptly put to death by Diocletian. The throng in the temple was so great, and the fumes of the incense so suffocating, that 5,000 people died therein, and 5,000 more were crushed to death by the mob outside.

When Romanus had superintended the carrying out of the Emperor's orders, he called upon his son Victor to come and offer up sacrifice. Now Victor was a Christian, and all his sympathies were with the Christians. He prayed day and night, ate once a week only, and then only of uncooked food, drank no wine, was continent, took no pleasure in rich apparel, and was uninterested in military expeditions and sports. He associated wholly with his inferiors, but used no foul language, and swore no oaths. He succoured every Christian in distress, and often gave the clothes he was wearing to the poor. He built an apartment for himself, so that he could escape from the society of his parents at pleasure, and in it he lived upon a diet of bread, and salt, and water, and slept on the ground, and prayed 1,065 prayers each day, and 730 each night; and our Lord used to appear to him at intervals and encourage him to further ascetic endeavours. Romanus had betrothed Victor to the daughter of Basileides, his fellow Caesar, but Victor's mind was not set upon marriage, or upon the honours of this world, which he despised.

When Romanus ordered Victor to offer up sacrifice, the

young man rebuked him for allowing the foolishness of idolatry to get a hold upon him, and having quoted passages of Scripture to him, and expressed his sorrow that his father had become 'a man without God', he refused to do so. This conversation was heard by all the soldiers, and Romanus, wishing to avoid a public scandal, begged Victor to do what he asked him, and told him that he would make arrangements for him to be married in the following month. Victor rejected this suggestion, and addressed such a severe rebuke to his father that Romanus lost his temper, and swore that he would deliver his rebellious son into the hands of the Emperor to be put to death. Romanus first attributes his behaviour to magic worked in the Name of Jesus, and goes on to warn his son that it will avail him nothing in the end, but subsequently thinks that this rebellion may have been caused by his delay in bringing about Victor's marriage. In the further conversation that took place between Romanus and Victor, the latter refuses to admit his relationship to an idolater, and the former attempts to persuade Victor to offer up sacrifice by promising him the rank of general, and a position of great honour in the Palace. Finally, Romanus appeals to Victor's affection for his mother, and pictures to him the grief which she will feel when she hears of his behaviour, and promises to add thirty centenarii of gold to the gifts which he will bestow upon Victor on his marriage.

The arguments of Romanus proving ineffectual, his fellow Caesars Basileides and Euaius went to Victor, and begged him to obey his father, but their entreaties only provoked to wrath Victor, who appealed to God in burning words, and referred to the sufferings that he had endured for His sake, and to the fact that for the last twelve years he had only eaten food once a week, and had never had a bath. At length, urged by the Devil, Romanus handed Victor over to Diocletian, who asked him why he had not obeyed his father's commands. Thereupon Victor tore off the gold

chain and the insignia of his rank which he was wearing, and threw them in the Emperor's face, saying that he would no longer wear the badge of a mortal emperor, but would wear that of the Celestial Emperor Christ. Diocletian, amazed at Victor's boldness, reminded him of the tortures and punishments which he had the power to inflict upon him, and of his command to suppress all mention of the Name of Christ. Only for the sake of Romanus did he permit Victor to speak a word, and he further reminded Victor that it was one of his predecessors, an Emperor, who gave orders to Pilate, who put Christ to death. At length he said to Victor: 'Either obey thy father, or I will banish thee, and thou shalt be put to death.' Once again Romanus appealed to Victor to offer up sacrifice, but he refused, saying that Christ and not Diocletian was his God. Thereupon Romanus ordered his men to tie Victor's arms behind his back, and to take him outside the city and spear him to death there; and having put a gag in his mouth the soldiers led him away.

At this moment the Devil seized the opportunity of tempting Victor, and, taking the form of a soldier, he exhorted him to obey his father, even as did Isaac, and not to run the risk of incurring the curse of Ham, and he promised to use his own influence with Romanus to have Victor made a general. When the Emperor heard that Romanus had condemned his son to be beheaded in his devotion to his commands and his gods, he sent two soldiers to fetch Victor, and told Romanus that he would banish him to Alexandria where he would die in prison. When Victor heard that Diocletian would not allow him to be beheaded he was furious, and reviled the Emperor, who, though very angry with Victor, did not cause him to be put to death, but simply deprived him of his rank, and ordered him to be supplied with food just sufficient to keep him alive. Subsequently Diocletian had Victor's hands tied behind him, and the crown of his head shaved; and having hung

a bell from his neck, and fastened him to the tail of a horse, four soldiers marched him about the city, beating him with palm branches as he went. The cause of this treatment of a son of one of the Caesars was made known to the populace by a herald who went before Victor.

On the day of the new moon in the month of Pharmuthe (March 27), or New Year's Day, according to the Byzantine Greeks, Diocletian wrote a dispatch to Armenius, the Count of Rakote (Alexandria), stating that he had banished Victor, and directing him on the arrival of the young man to torture him three times, and then to drive him to the public baths of the city, and burn him in the furnace. Thereupon four soldiers were told off to take Victor to Rakote. They stripped him naked and gagged him, they loaded his legs and feet with iron fetters, they put a collar of iron round his neck, and they drove him before them on the road. Before he departed the soldiers removed his gag and allowed him to have speech with his mother, to whom he explained the events which had brought him to the condition in which she then saw him. He told her that he owed his life at that moment to Diocletian, but his gratitude to the Emperor was not deep, for he prophesied blindness for him, and declared that he would one day beg for alms at the gate of Antioch, and he proclaimed woe unto all those who listened to the counsels of the Emperor. When his mother spoke of the girl who was betrothed to him, he asked her, 'What use is a bride to me?' Then taking off the ring which was on his finger and giving it to his mother, he bade her farewell and left her. He then sealed the door of his bedroom in the Palace in the Name of Christ, and having said good-bye to his slaves, and kissed them, for he had always been a kind and considerate master, he left the Palace, and delivered himself up to his military escort. Having replaced the gag in his mouth, they marched him down to the sea-coast, and put him on board a ship which was

about to sail for Alexandria. The passage seems to have occupied nearly three weeks, for it was not until the twentieth of Pharmuthe that the soldiers who accompanied Victor were able to deliver Diocletian's dispatch to Armenius, the Count of Alexandria.

When the dispatch was put into the hands of Armenius, he was in the Praetorium of Alexandria, busily engaged in sentencing to death the soldiers who had become Christians, and having no time to deal with Victor's case at the moment, he ordered the soldiers to remand him to prison until the following morning. As soon as Armenius had seated himself on his throne of judgement next day he sent for Victor, and told him that although he had been ordered to burn him in the furnace of the public baths, he was willing to spare him for his father's sake. When, in answer to this remark, Victor reminded the Count that he owed his Governorship of Alexandria to Romanus, his father, and to himself, Armenius made his servants to torture him horribly, i. e. they slit his face, and bound him with fetters so tightly that the fetters cut into his flesh, and drove iron pegs through his hands and feet, and when they had loaded him with irons they cast him, hungry and thirsty, into prison. When on the following morning Armenius again sent for him, Victor had to be carried by twelve men into his presence, for he was crushed beneath the weight of his iron fetters, and could not walk. Armenius then called upon Victor to sacrifice to Apollo and Artemis, and when he refused to do so he was put on the rack, and the executioners worked the rollers until they were exhausted. Whilst Victor was being racked, his heart, i. e. soul, was carried up into heaven, and the saints welcomed him and conversed with him. Abel and Zacharias came to him, and Michael exhorted him to endure his sufferings patiently, and described to him the power and glory which he should possess ultimately in heaven. The Archangel then sent

Victor's soul back to his body, which was still suspended on the rack. These tortures having failed to make Victor offer up sacrifice, Armenius had lighted torches fastened to his sides, and red-hot skewers driven through his body from front to back, and his head thrust into an iron helmet, that was filled with hot coals, presumably whilst he was still on the rack. Victor was then lifted from the rack on to the bed of iron, beneath which a fire had been lighted, and then a mixture of tar, bitumen, and sulphur was poured down his throat.

When Armenius discovered that these tortures also failed to make Victor sacrifice to the gods, he ordered his men to cast him gagged and bound into the furnace of the public baths. When this had been done Victor stood up and prayed in the furnace, and immediately the Archangel Michael came down into the furnace, and spread out his apparel over Victor, and lifted him up on his wing of light, which straightway turned into a green meadow. Michael knocked off Victor's fetters, and conversed with him about heaven. When Armenius went to the baths to bathe Michael set Victor on the stone slab before him, so that he might see that the fire had not harmed him. Armenius, believing that Victor's appearance was due to magic, determined to have him beheaded, but as soon as the people of the city heard of his intention they entreated him to banish Victor to the South, for they feared that Victor's father Romanus would destroy their city if his son were put to death therein. Armenius had no wish to make Romanus his enemy, and he therefore sent Victor to the South under military escort, with a letter informing Eutygianus, the Count of the Thebaïd, concerning the orders of Diocletian in respect of him.

A sail of ten days brought Victor and the four soldiers whose prisoner he was to Antinoë, where they found that Eutygianus had departed for the South. Returning to

their boat the soldiers hoisted their sail again and set out for the South, but before they had gone very far they overtook the state barge of the Count of the Thebaïd, which was lying becalmed. They informed Eutyechianus of their business, and handed Victor over to him, and left with him a supply of food sufficient for his immediate needs. Eutyechianus ordered his sailors to put him ashore where he was, and to set up his pavilion wherein, when travelling, he transacted public business. The next morning he ordered his servants to fetch Victor from the bottom of the state barge where he had passed the night in prayer, and when he came into his presence the Count, addressing him by the name of 'magician', ordered him to offer up sacrifice with the people present. This Victor refused to do, and the Count having scoffed at his words, which he called a 'homily', ordered his men to tear out his tongue, and cut off his lips, to thrust red-hot irons through his body, and to pour boiling oil over his members. When Eutyechianus saw that he endured all these tortures with fortitude, and still refused to sacrifice to the gods, he banished him to the fort of Hierakion, which seems to have been situated in the desert country to the south of Thebes. Thither Victor was taken by four soldiers, to whom he related the story of his life as they journeyed along.

One day the Devil took the form of a soldier, and went to Victor, and tried to drive him back into the world by describing to him how Romanus had made the son of one of his servants his heir, and produced a letter which purported to have been sent to him by Romanus. Victor soon recognized the devilish phantom, which disappeared as soon as the saint mentioned the Name of Jesus. For a time Victor seems to have lived quietly in the camp of Hierakion, and he supported himself by making seats and lamp-stands. Whilst he was living there he was visited by a travel-worn, grey-headed old man, whom he believed to be an aged anchorite, and who, at Victor's invitation, entered his tower,

and stood up with him to pray. Whilst they were praying the ten fingers of the old man became like ten fiery lamps, and when the prayer was ended Victor, not suspecting the identity of his visitor, asked him to sit down, so that he might enjoy the sight of his face and conversation with him. During their talk the visitor shewed that he was well acquainted with Victor's history; and at length asked him to give him a bread-cake, for he had eaten nothing for seven days. Having fasted for forty days Victor had no bread to give him, but he told him to take the stools that were there, and the lamp-stand, and go with them into the town, and sell them at the usual market rate and buy bread for them both. After further conversation, during which Victor described to his visitor how greatly he longed for death, he begged him to bury his body when he died. At these words the visitor wept, and then He revealed Himself to Victor as Jesus, Who had delivered him from his tribulations, and He told Victor that he would be beheaded during the following year in the Camp where he was; and having described the great fame which should attach itself to the name of Victor, He kissed him and went up into heaven. Victor continued to live in the Camp, and earned sufficient money to buy a coffin for himself and to provide materials for his burial.

Some months later Sebastianus, Duke of the Thebaïd, came to inspect the Camp, and Asterius, the praetor, placed in his hands a written statement about Victor, which had been drawn up by Soterichus, the military secretary. When the Duke had read it he had his pavilion set up inside the gate of the Camp, and ordered Victor to be brought before him. Victor, who was eating lentils in his cell, was summoned, and when he appeared the Emperor's letter was read to him, and the Duke commanded him to offer up sacrifice to the gods. Victor's answer stirred up the wrath of Sebastianus, who promptly had him stripped naked, and

then caused tortures to be applied to him. Victor's sinews were cut, and his hands tied behind him, skewers were thrust through his body, portions of his body were cut out, and he was cast into a fiery furnace. From the interior of the furnace Victor prayed to the Lord, Who came down and extinguished the fire, and when he was set before the Duke again his body was seen to be untouched by the fire. Thereupon Victor was handed over to a magician, and was made to drink a poison concocted with the venom and juice of serpents, over which many potent magical names had been uttered by the magician, with the object of making certain the effect of the poison. Victor swallowed the draught, after making over himself the Sign of the Cross in the Names of the Three Persons of the Trinity, and instead of feeling the agonies of death within him he felt as happy as a man who had been drinking wine. The magician then mixed another draught, into which he poured some of the gall and liquid emanations from the body of a dead man. To make the deadly effect of these substances more sure he pronounced over them a number of magical names of such tremendous power that lightnings shot out of the ground when they were uttered. Victor drank the poison, and when the magician saw that it had no effect upon him he burnt all his books of magic, and denuded himself of all his magical apparatus, and became a Christian. It is interesting to note that the humours derived from dead bodies were used in working magic in the reign of Diocletian, as they are at the present day by the witch-doctors and medicine-men of many tribes in Central Africa.

After this Sebastianus ordered his servants to eviscerate Victor, and he had him tortured with boiling oil, and racked for two hours, and had fires lighted close to his body. He had his mouth filled with vinegar and ashes, and his eyes dug out with red-hot irons, and he left him hanging, head downwards, from a pillar for three days and three nights.

When the soldiers were sent to take him down they were smitten with blindness, but when Victor prayed for them they recovered their sight. Sebastianus then ordered him to be flayed, and whilst this work was being carried out a certain woman, called Stephanou, who was the wife of a soldier, looked out from her window, and with a loud voice blessed Victor, and compared him to Abel, Enoch, Noah, and several other Patriarchs, and proclaimed her readiness to suffer martyrdom. When Sebastianus heard her words he sent soldiers to bring her to him, and when she arrived he ordered her to offer up sacrifice. This she refused to do, and she declared her willingness to receive the martyr's crown. Thereupon the Duke had her tied between two palm-trees which had been forced together by means of a rope. At a given signal the rope was cut, and the two palm-trunks resumed their normal position, tearing Stephanou's body asunder down the middle as they did so. After this Sebastianus ordered his soldiers to cut off Victor's head, but before they did this Victor prophesied that eleven years after his death three things should happen: (1) That Sebastianus should hurt his foot whilst landing from his boat, and the foot should mortify and cause his death. (2) That the roof of a house in which a company of sages and orators were eating should suddenly collapse and fall upon them, and that all who were under it should perish. (3) That Asterius, the praetor, should beat his ass, and that she should bite him, and that he should die through the bite. Having told those about him that he had made proper provision for his funeral, and beseeching them to deliver up his body to those who came to see it, he delivered himself over to the executioner, who gagged him and made ready to cut off his head. The executioner is said to have been a native of the town of Asyût, and to have been an enemy of Victor, and he shewed his enmity, as Victor thought, by his unskilful use of the sword. The blow which he struck

at Victor's neck failed to cut off his head, and left it hanging by the skin, and Victor was able to cry out to an old fellow soldier called Horion,¹ and to beg him to dispatch him quickly. After some hesitation Horion drew his sword, and finished the work which the executioner had begun, and was pardoned by the Lord for slaying His servant Victor. And Horion saw the soul of Victor being taken up into heaven by the angel Asouel, in a napkin made of byssus. Victor was twenty years of age when he died.

The Ethiopic version states that Horion took Victor's body and embalmed it, and laid it in a coffin, which he hid in a chamber in the fort.² He then went to Antioch, and gave to Martha, Victor's mother, the sword wherewith he had cut off the head of the saint (Fol. 66 *b*, col. 1). Three years later Martha, guided by Horion, went to Egypt, and was taken to the place where Victor's body was buried (Fol. 70 *a*); and she took the body in her arms and kissed it, and she had it placed in a ship with the view of taking it back to Antioch with her. When the natives of the town discovered her purpose they became very angry, for Victor's body had already become in their sight a protection for their town. When and by whom Victor's body was removed to Asyût is not known.

2. THE ENCOMIUM OF CELESTINUS, ARCHBISHOP OF ROME, ON VICTOR THE GENERAL.

This Encomium is said to have been pronounced in the Martyrium of Saint Victor in Rome, which the Emperor

¹ In the Ethiopic Martyrdom his name is given as ሐርዮን: or ሆርዮን: The passage in Oriental No. 729, fol. 65 *b* runs ወዘበጦ: በሰይፍ: በደጎሪሆ: ወተረፈተ: ርእሱ: በቀልተ: ወኢተመተረተ: ወካነተ: ርእሱ: አንጉርጉረ: በውስተ: ደሙ: ወሰምዓ: ቃሉ: ለሐርዮን: ወውእቱ: እንዘ: ደበኪ: በእንገረካሆ: ወሚጠ: ገጸ: ንቤሆ: &c.

² According to Abû Şâlih (ed. Evetts, p. 251) Victor's body was preserved in the Monastery of Saint Victor at Al-Khusûs, to the east of Suyût.

Valentinianus III (?) had built in honour of the saint, by Celestinus, on the day of the commemoration of Saint Victor. Celestinus opens his discourse by reminding his hearers of the great benefits which every creature on earth owes to God, and to the joy with which we all receive material comforts and food, and tells them that they should receive with far greater joy the spiritual food which God has sent down in great abundance. This day, he says, we celebrate the festival of one of the greatest of the martyrs, and the Angels, and the Martyrs, and the Prophets are here with us assisting at the feast. I wish to pronounce a suitable Encomium, but I have neither the ability nor power to do so. How can a tongue of flesh and a human mind describe the glory and honour which God has bestowed upon Victor? Celestinus compares Victor with Abraham, Elijah, Noah, and Isaac, and several of the Patriarchs, and finds that Victor's virtues were superior to the virtues of them all. There is no saint mentioned in the Scriptures of whom Victor is not the equal. He was a skilled physician of the body as well as of the soul, and by God's power he raised the dead merely by making use of the oil that is in the sanctuary of this martyrrium. I do not ask you to accept second-hand evidence, for I saw the miracle performed with my own eyes, and I will now describe to you how it happened.

A certain wealthy man called Alexander, who lived in this very city, had a wife who was barren, and the lack of a son to inherit his property was a sore grief to him and to his wife. Having heard of the might of Saint Victor, they visited his shrine one day, and made an offering to his martyrrium, and prayed for a son, whom, if given to them, they promised to dedicate to the service of the martyrrium. The saint granted their petition, and a son was born to them, and they called him Victor. When the child was five years of age his parents repented of their promise to devote him to the service of Saint Victor, and, instead of sending him to the martyrrium,

they sold a slave child, and sent the price that they received for him to the martyr's shrine. Some few days later, whilst their son was playing with his friends near the house, a stone from the corner of the house fell upon him and killed him. Distraught with grief the unhappy parents bewailed the loss of their child, and they remembered with keen contrition how they had defrauded the saint of his services. Alexander in his distress bethought himself of Saint Victor, and taking up the dead body of his child in his arms he carried it into the sanctuary, and prayed to the saint for help. This done, he took a little oil from the lamp in the sanctuary, and having touched the lips, breast, and belly of the child therewith, the soul of the boy returned to his body, and he opened his eyes. Alexander took him home amid the acclamations of the crowd, and he gave many slaves and other possessions to the sanctuary, and he himself ministered in the shrine until the day of his death. The child also became a servant of the martyrdom, and at length became a presbyter, and Saint Victor used to appear unto him from time to time.

And again, let me describe to you another miracle wrought by Saint Victor. A niece of the Emperor Honorius, called Kallieutropia, was lying down during the great heat of the day, when suddenly a devil leaped into her breasts, which immediately began to swell and to throb and to cause her great agony; after this they shrivelled up and became very hard, and they hung down before her like stones, causing her much pain both by day and by night. Her appeal to physicians brought her no relief, and Celestinus cynically sums up his remarks about the professors of medicine with a quotation meaning that if they really do possess wisdom they keep it inside themselves. At length Kallieutropia, hearing of the miracles wrought by Victor, went to the shrine of the saint, accompanied by her husband and brother, and on the night after her arrival Victor appeared to her, and told her to anoint her breasts with the oil from the lamp in the sanc-

tuary. The next morning she asked the presbyter who had charge of the lamp to give her some oil, and when he had done so and she rubbed her breasts therewith, the devil in the form of a gryphon leaped out of them, like a flash of fire. Her breasts immediately resumed their natural shape, and she was healed, and as a mark of her gratitude she made many splendid gifts to the martyrdom.

When the Emperor Honorius heard of his sister's cure, he paid great honour to Victor, and he began to rebuild the apse of his church, and to decorate the woodwork with gold. Whilst one of the men was working on a scaffold at a considerable height from the ground, the Devil, who hated to see Victor's shrine made beautiful, smote the workman with some object which he had in his hand, and he began to fall to the ground. But before he reached it, and whilst he was still about five feet from the pavement, Victor suddenly appeared, and, seizing the workman's hand, held him suspended in the air, and then he took him up and set him by the side of his fellow workmen.¹ Afterwards the workman declared that the devil was in the form of a huge creature, with outspread wings and eyes of fire.

Again, a certain patrician was stricken with a disease, which made his body to swell and to become as large as a pillar, and sometimes the skin of his feet would burst and discharge pus freely. Physicians of all kinds attempted to cure him, but they failed to do so, and even the Archiaters of Rome, who were sent to him with special instructions from the Emperors, were powerless to afford him relief. At length the patrician was carried into the martyrdom of Victor, where he prayed to be made whole. On the night after his arrival the saint appeared to him in a dream, and laying upon the body of the sick man the rod which was in his hand, he promised to cure him that very day. On hearing these words

¹ This story is well known, and is usually told of the Virgin Mary and a certain painter. See my *Miracles of the Virgin*, London, 1900, p. 36.

the patient suddenly felt great relief, for his swollen body discharged such a mass of pus that his bed was filled therewith. He recovered from his sickness, and ascribed glory to God, and gave rich gifts to the martyrrium.

Now if I were to spend all my time in relating the miracles of Victor, I should never reach the end of them, and I should never be able to describe adequately the honour, and glory, and power of the saint. Wherever there is a martyrrium built in his name there do wonders of healing abound. You must not imagine that Victor's power of working miracles is confined to his shrine in Antioch, for his power to heal pervadeth every part of the world. In order to make this quite clear I will relate to you the case of the sick general who lived in Rome. This man was sixty years of age, and he suffered greatly from some kind of internal growth; as in all the other cases which I have quoted the physicians received their fees, but gave him no relief. At length he made a voyage to Antioch, and entering into the martyrrium of Victor, he remained there for two days, but experienced no relaxation of his pain. On the night of the third day he felt a little relief, and Victor appeared to him, and told him to go back to Rome, and to drink some of the water which he would find in the vessel in the chamber of the altar of sacrifice. Victor then asked him why he had taken the trouble to come to Antioch, and why he did not go to his martyrrium in Rome. He went on to tell the sick man that his power was as effective in Rome as in Antioch, and that if he did not go back and seek it in his martyrrium in Rome he would never be healed. In the morning the sick man, having given rich gifts to the shrine, re-embarked and sailed back to Rome, and went at once to the martyrrium of Victor, which had only been recently built in that city, and drank water from the sanctuary as he had been ordered. His pain was at once relieved, and he lay down on his bed and slept the whole night. At dawn Victor appeared

to the sick man, and explained to him that it was he who had appeared to him in Antioch, and repeating what he had told him there as to the all-pervading character of his power of healing, he promised to cure him of his disease. When the morning came the sick man found that the growth inside him had burst, and he therefore recovered immediately.

Ye see, beloved, how great are the miracles which are wrought by Victor in all his shrines, and we must believe in them, for if we do not they will be useless to us, and our unbelief will cause our own condemnation. But I will not waste time, and I will now tell you of another miracle of Victor's. A very rich nobleman of this city, called Anastasius, was smitten with elephantiasis when he was one hundred years old, and his body, which was as white as snow, became covered with spots, like a leopard's. He went into the shrine of Victor, and remained there for two days praying to be healed. Whilst he was there a man was brought in who was suffering from granulation of the eyes and was blind, and he was laid upon a bed near that of Anastasius. That night Saint Victor appeared to Anastasius, and told him that if he took the blind man by the hand, and the two of them went and dipped themselves three times in water drawn from the pool by the door of the martyrrium, in the Name of the Trinity, they should be healed. In the morning Anastasius wished to take the blind man to the pool, but he objected, saying that the physicians had told him not to let water touch his head. Anastasius persisted, and at length the blind man agreed to go with him; and when he had filled a large bath with water from the pool, and they had dipped themselves in it three times, once in the Name of each Person of the Trinity, Anastasius was cured of his disease, and the blind man received his sight. Of this miracle Celestinus says he was an eyewitness.

Saint Victor also displayed his power in other very remarkable ways, and Celestinus quotes the following example. On

one occasion, when Constantine and his nobles were gathered together in the church of Saint Victor to celebrate the Eucharist, a messenger called Roumentros arrived from the Eparch of the Frontier, asking the Emperor to dispatch troops at once to resist an invasion of the Barbarians. The Emperor sent back a message to the Eparch telling him that he would come with troops on the morrow, and then he and his nobles prayed to Victor for deliverance until the tenth hour of the day. When the Archbishop had pronounced the benediction, and the congregation was about to disperse, another messenger arrived saying that the enemy had slain each other, and that the Eparch had collected much spoil, which was then on its way to the Emperor. Constantine began to pray at the second hour of the day, and in that very hour Victor destroyed the Barbarians!

Celestinus next exhorts his hearers to make themselves acceptable to Saint Victor by leading good and holy lives, and to remember that we are pilgrims and strangers upon the earth, and that death may come upon us at any moment. This being so, how foolish it is of men to heap up riches, and to put their confidence in hoards of gold and silver! Your wealth is given you so that you may enjoy this world and the next, but if the possessors of wealth allow Satan to prevent them from giving to the poor, their reward in the next world will be never-ending punishment, instead of bliss. You can take nothing away with you when you leave this world: why then lay up treasure uselessly? Take my advice: Redeem your sins by charity, and let alms to the poor wipe out your offences. Thus ye will enjoy the imperishable riches of heaven for ever. If you were going to meet a king of this world you would send on gifts before you; how much more then ought you to send on gifts to the King of the Universe, that Awful and Terrible God! Remember your last hours, when you lie dying on your beds, and your feverish eyes look out of sunken sockets and see the Powers,

with their terrifying faces, which have come to carry away your souls! And think what an awful thing it is to fall into the hands of the Living God! What good will your riches be to you then?

Man's life is a thing of naught, and especially if the life be that of the sinner. If he be rich, how do his riches help him? Tell me, O rich man, what rest dost thou find in thy riches? All thy time is occupied with business, i. e. in lending money or in buying and selling, and thou hast just as much anxiety as the man who lacketh bread. Thy life is one long grief. Whilst thou art building houses, and sailing merchant ships, and oppressing the poor, and robbing the widows, thy life is slipping away, and at last thou must depart and leave thy houses, cattle-sheds, barns, vineyards, and ships behind thee! For the sinner there is only suffering and sorrow in this world (even if he live one hundred years therein), and in the next. [This argument is elaborated by Celestinus, who quotes an interesting passage from a Discourse by St. Athanasius on the Soul and Body.] When the Executioners (i. e. an order of Angels), with their eyes shooting out fire, seize thy soul, O sinner, and carry it off to Amente, where wilt thou find rest? There thou wilt see all the poor whom thou hast robbed, and all thy false oaths, and murders, and sins shall stand up before thee, in visible forms, and the Judge shall cry out, 'Cast him into the outer darkness.' Thou canst only escape this doom by repenting and giving alms.

I have addressed you at great length, beloved, but it is for the good of your souls, and the tears which ye are shedding shall become unto you as fountains of salvation. I should never have attempted to sadden you in this wise, only my mind was carried away, and I saw Saint Victor standing before me, and he told me to speak to you for the welfare of your souls. 'Save their souls,' said he, 'on the day of my commemoration, and their repentance will please me more than ten thousand encomiums.' So I have spoken unto you,

my sons and my daughters, and I ask you to give gifts to the saint this day, so that they may go on in advance of you, and cause him to make supplication to the True Shepherd on our behalf. But I am so carried away by my interest in you that I am almost forgetting the miracles of Saint Victor about which I wish to speak, and indeed I am like unto a man who hath tried to swim across an arm of the sea or a large river, but who, owing to his insufficient strength, hath been overwhelmed by the waves and sucked under them by the current. I will, however, change the subject of my discourse, and will relate to you a few out of the many miracles which have taken place in this martyrdom, and which I have seen with my own eyes. There was a certain rich man in this city who presented a very large quantity of wine annually to the shrine of Saint Victor; one part of the wine was used sacramentally, and the other was given to the sick. God blessed the possessions of this man, and the man took care to devote to Saint Victor a due proportion of his increasing wealth. At length the man fell ill of a mortal disease, and before he died he called his son to him, and told him to continue, and even to increase, the family contribution to Saint Victor's shrine. This the son promised to do, but as soon as he became owner of the whole of his father's property he failed to carry out his promise. The grape harvest was abundant, but he cut off the annual wine-offering to the sanctuary, and ordered all the wine that was made to be stored until the arrival of the merchants from Palestine. In due course the merchants came with money in their hands to make purchases freely, but when they sampled the wine put before them they found it worthless, and declined to buy any. They were surprised at its poor quality, and could not understand what had happened to it. So they took their money back and departed to their own country, leaving the man sad and dejected.

Then the man began to realize that it was the displeasure

of Saint Victor, which was provoked by his avarice, that had made the wine go bad, and one night the saint appeared to him and told him that he had destroyed the wine because his customary offering had been withdrawn. And he went on to tell him that he would have destroyed him and his vineyard utterly, had he not held in remembrance the righteousness of his father. When the man heard the rebuke of Saint Victor he entreated him to forgive him, and promised to give one-half of his goods to his shrine that very year. Saint Victor pardoned the man, and promised to restore his wine to its normal excellence, and on the following morning, when the man went to his wine-cellar, he found that his wine was sound and good. The man paid the vows which he had vowed, and became a truly religious and generous man. After further exhortations to his hearers to lead a pure and holy life, Celestinus says that he must bring his discourse to an end, for it is now time to begin the service of the Holy Offering. He admits that his remarks have been perhaps unduly long, and excuses himself on the ground that his audience was thirsting for the waters of the Word of God, and for information about the mighty deeds of Saint Victor.

3. THE LIFE AND MARTYRDOM OF EUSTATHIUS AND OF THEOPISTÊ.

According to the Coptic text herein published, Eustathius was one of the Generals of the Emperor Trajan, and he suffered martyrdom, together with his wife and their two sons, in Rome, on the twentieth day of the month Thoth (September 17). He is undoubtedly the Eustachius who was called 'Placidus' before his conversion to Christianity, and who, according to some authorities,¹ suffered martyrdom under Hadrian A. D. 118. He is commemorated by the Greek Church on September 20 and by the Latin Church on November 2. Plakêtas, or Placidus, was a member of

¹ See Tillemont, *Mémoires*, ii. 226.

a rich and powerful family, and was a kinsman of the Emperor; he was of Greek descent. He was kind to all men, and generous to the poor, and although he spent much money in ransoming those who had been condemned to death, he was not a Christian. His wife was adorned with every virtue in the same degree as her husband, but she was an idolater, and their two sons were brought up to emulate the good works of their parents. Placidus was a great hunter and a bold and fearless warrior, and the Barbarians trembled at the mere mention of his name. One day he went out to hunt, accompanied by his soldiers and slaves, and he saw a herd of deer feeding, and ordered his followers to give chase. Suddenly a magnificent stag separated itself from the herd, and fled for safety to a dense thicket on the mountain. Placidus and some of his followers gave chase, but the soldiers were exhausted long before the thicket was reached, and Placidus rode into it alone, and after several hours brought the animal to bay on a high hill. Whilst he stood looking at the stag, and wondering how he could net him, there suddenly appeared a cross of brilliant light between the horns of the animal,¹ and a figure of the body of Christ. And a voice of a man cried out to Placidus, saying, 'Why dost thou hunt Me?' The voice went on to say that the Speaker was Jesus, Who wished Placidus to become His servant, and to receive baptism at the hands of the high priest of the Christians. When Placidus had been baptized he was to return to the thicket in the mountain, where Christ would appear to him and declare to him the mystery of salvation.

Placidus went down the mountain, and returned to his wife, and told her of his vision, and as she had also received a miraculous communication from our Lord, she was ready to

¹ A similar story is told by the writers of the legendary history of St. Hubert, the first bishop of Liège, who died about 727, and was regarded for several centuries as the patron saint of huntsmen. See *Acts SS.*, Nov. 3; Butler, *Lives of the Saints*, Nov. 3; and de Smedt, *Vie de St. Hubert*, Brussels, 1878, No. 3.

take her sons and to go with her husband to be baptized. They left their house secretly at midnight, with a few slaves, and went to the high priest, and told him all that had happened unto them. Then the high priest catechized them, and baptized them in the Name of the Holy Trinity, and administered to them the Eucharist, and gave them new names : to Placidus he gave the name of Eustathius, to his wife the name of Theopistê, and their two sons he called Agapius and Theopistus respectively. Next morning Eustathius returned to the mountain, and when he had dismissed his escort he went to the place in the thicket where he had seen the cross of light and heard the voice, and when he had prayed for direction and guidance the Lord answered and told him that he would have to endure much tribulation, and that he would eventually suffer martyrdom. In reply to his prayer for strength to endure, the Lord commanded him to fight, and promised that His Grace should protect him. Eustathius then returned to his house, and told his wife all that had happened to him.

Very soon after this the tribulations which Christ had foretold began to attack Eustathius. First of all, the plague broke out in his house, and all his slaves died ; and next his sheep, cattle, and horses all died. Eustathius and his family then removed to another house temporarily, and whilst they were there thieves entered their old home and stripped it bare, and thus Eustathius was reduced to absolute want. When the Emperor and his nobles heard what had happened they were very sorry, but no one held out a hand to assist Eustathius in his need. When Theopistê saw that their case was desperate, she urged her husband to leave the neighbourhood in which they had become a laughing-stock. That same night they took their sons, and departed, and set out for the sea-coast, where they found a ship about to sail for Egypt. On this they embarked, and when it arrived at its destination Eustathius had no money to pay their fare before landing.

On the voyage the captain of the ship had cast his eyes upon Theopistê, and seeing that she was beautiful, fell in love with her, and told Eustathius that he and his two sons might leave the ship, and that he would keep Theopistê in lieu of the fare for the whole family which Eustathius owed him. Eustathius protested violently at this arrangement, and made himself so troublesome that the captain told the sailors to heave him overboard. When Eustathius discovered this he was obliged to submit, and taking his two sons he left the ship. After marching with them for some time he came to a river that had been flooded by the recent rains, and he wished to swim across it. Leaving one son on the bank, he placed the other on his neck, and started to swim across with him; when he reached the opposite bank, he deposited his son there, and swam back to fetch the other son. Whilst he was swimming back he lifted up his eyes, and saw that a lion had seized the one son, and was dragging him off to his lair; but he consoled himself, thinking that he still had one son left. When, however, he lifted up his eyes again, he saw that the other son was being carried away by a wolf. In his despair Eustathius was about to drown himself, but this God did not permit. Meanwhile Providence took care of the boys, for some shepherds pursued the lion that was carrying off the one child, and made the beast drop him, and some ploughmen followed the wolf, and took away the other, neither child being in the least degree injured. As the shepherds and the ploughmen lived in the same village, they took the children there, and they grew up in the same place.

In deep dejection Eustathius moved about the country from place to place, and at length he obtained work in a village called Bassos, where he earned his daily bread. After a time the chiefs of the village made him watchman of the village orchards, and he held this post for ten years, and received his wages. Meanwhile his two sons were being brought up in the village, neither knowing the identity of the other.

And their father did not know that they were his sons. During this long period Eustathius had no news of his wife, whom the captain of the ship had carried off to his own country, and there, under God's protection, she preserved her chastity. When the captain died Theopistê decided to remain where she was. Some time after this the people of the country rebelled, and invaded the territory of the Romans, and Trajan was in sore need of the assistance of Eustathius his old general. One day, when he felt his absence deeply, he promised to promote to great honour the man who should give him such information as would lead to the discovery of Eustathius, and to appoint him a yearly salary. Hearing these words two soldiers, called Antiochus and Acacius, who had been servants of Eustathius, made up their minds to earn these rewards, and they searched all the country carefully to find him. Their travels brought them to the village where Eustathius was, and he at once recognized them by their peculiar carriage and gait; but they did not know him. In due course they came up to him and asked him if he knew where Eustathius and his wife and sons were, and promised to pay him for any information about them which he could give them. In reply Eustathius invited them to his house, and then went and brought some food and wine to give them. Whilst they were eating and drinking they looked at their host carefully, and at length they came to the conclusion that he resembled Eustathius closely. They remembered that their master had on his neck the scar of an old wound received in battle, and determined to take an opportunity of looking for it. Presently they saw the scar, and rushing at Eustathius they kissed him, and rejoiced in the discovery of their former master.

Antiochus and Acacius reported their success to the Emperor, and set out with Eustathius to journey to the place where Trajan was. Fifteen days later they marched into the presence of Trajan, who kissed Eustathius, and listened to his history,

and then restored him to his military rank. Trajan entrusted the formation of an army to fight the Barbarians to Eustathius, who sent out an edict ordering his officers in every town to enlist recruits. Among the recruits drafted to him Eustathius found his own two sons, and finding them well-mannered and well-conducted he took them into his personal service, and he liked them very much, and they ate at his own table. When the army was ready Eustathius set out to do battle with the Barbarians beyond a river called Hydaspes, and when he had conquered them, and had laid waste the whole country, Providence led him back through the district wherein his wife Theopistê had taken up her abode in a small house situated in a garden. There he rested for three days, and his two lieutenants, who were in reality his sons, were quartered on Theopistê. One day Theopistê heard them talking together in her garden, and she heard one of them telling the other how he had been carried off by a lion into the desert when he was a child. When the other heard this story he leaped up and claimed him as his brother, saying that the shepherds who had saved him from the claws of a wolf had told him the story. As Theopistê heard the story being told she felt that the two young men were her sons, and she was greatly moved. On the following day she obtained an audience of the General, and as a Roman matron asked him to assist her to return to her native land. Whilst she was talking to him she recognized him as her long-lost husband, and threw herself down before him and begged him to declare himself. Eustathius rose up, and embraced her, and they thanked God for their reunion. Theopistê then told Eustathius about the two young men in her garden, and when he questioned them he found that they were indeed his sons, and thus the whole family were once more united. And when the conquest of the Barbarians was ended they collected much spoil and returned to their native land with very many prisoners and captives.

Whilst Eustathius and his family were returning Trajan died, and was succeeded by Hadrian. On returning to Rome, Hadrian, who had gone out to meet Eustathius, invited him to go into the temple of Apollo and offer up sacrifice. This Eustathius refused to do, and when the Emperor heard him proclaim the sovereignty of Christ, and his devotion to His service, he was filled with wrath, and cast him out of his presence. When Hadrian saw that Eustathius and his family were unmoved by his wrath and threats, he ordered them to be taken to the stadium and given to the lions. When this had been done, the mighty lion that had been brought to devour them advanced to Eustathius, and knelt down and placed his head on the ground and worshipped him; having done this, the beast rose up and walked out of the stadium. Hadrian then ordered Eustathius and Theopistê and their sons to be burned alive in a brazen bull, and they were thrown into one, and their bodies were left there for three days. By the Emperor's orders they were then brought out from the bull, and they were found to be in a perfect state of preservation. In the evening the Christians came and carried away the bodies and buried them secretly in Rome, and when the persecution was ended they built a martyrium over them, and they commemorated these martyrs on the twentieth day of the month of Thoth, which is here identified with the Roman month of December.

4. THE LIFE OF APA CYRUS.

The Life of Apa Cyrus is attributed to Pambo, the presbyter of the famous church at Scete. Soon after Pambo had provided for the preservation of the body of Princess Hilaria,¹ a daughter of the Emperor Zeno, he saw a vision, and in it heard a voice telling him to go to the desert on the sea-coast, and seek out the anchorite, the latchets of whose

¹ Her wonderful healing powers are described in the Ethiopic *Synaxarium*; see Brit. Mus. MS. Oriental, No. 660, Month Ter, day 21 (Fol. 133 b, col. 2 ff.)

shoes no man was worthy to unloose. Thereupon Pambo rose up and went into the desert, and after marching for some time he arrived at a monk's cell, and having cried out 'Bless me' three times, according to the custom of the monks, was told to enter. There he found Apa Hierax, who had been living there for eighteen years on dates. Having found from him that there were monks living still further in the desert, Pambo departed, and in due course came to the habitation of Pamoun, who was wearing a tattered garment, the original colour of which had faded in patches. Seeing this garment Pambo made some kind of jocular remark, the exact sense of which is not clear to me, and Pamoun replied that the garment had served him for clothing during both winter and summer for twenty years, and that it would be large enough to serve as his shroud. Pambo, learning from Pamoun that a very holy brother lived yet further in the desert, set out to visit him, and when he had journeyed about a mile the same angel who carried the prophet Habakkuk to Babylon lifted him up and carried him to that brother's cell. In answer to Pambo's knock a voice bade him enter, and as he went in he saw that brother roll to the door of his cell without difficulty a stone which twelve men were trying to move. When Pambo asked the brother his name he said that it was Cyrus, and that he was the brother of the Emperor Theodosius, and that, seeing all society had become utterly corrupt, he had forsaken the world and retired into the desert. Pambo asked him if there was any brother living beyond him in the desert, and he replied that there was nothing in the desert beyond him except darkness and lasting punishments. Pambo seems to have wished to leave him, but Cyrus told him to sit down and that he should see wonders. At dawn on the following Sunday morning Pambo heard voices, and felt the mountain crumbling under him, but Cyrus bade him not to be afraid. Whilst they were talking the door of the cell opened of its own accord, and Christ, in the form of a

man, went up to Cyrus and kissed him, mouth to mouth. Cyrus then told Pambo that Apa Shenoute had died that day, though how he obtained his information is not clear, and he asked Pambo to pray for him, for he felt that he was going to die. On the following day Cyrus died, and whilst Pambo was weeping over him Christ opened the door of the cell, and came in and stood by the body and wept over it. When Christ left the cell multitudes of angels came and stood there, and one of them, Peter Bar-iôna, informed Pambo that Christ had taken the souls of Cyrus and Shenoute to heaven. A little later, whilst Pambo was wondering how he should dispose of Cyrus's body, Christ returned to the cell and took it away with Him. When the Saviour had gone up into heaven, Pambo returned to the monks Pamoun and Hierax, and told them all that he had seen, and then he returned to Scete, and wrote down the narrative described above, and placed it in the church there for the use of the monks.

5. THE ENCOMIUM OF FLAVIANUS ON DEMETRIUS, Patriarch of Alexandria.

If material foods which are produced by God's rain make gladness in men, how much more should the fruits of the Spirit give us pleasure and joy. Hearken unto me, and I will describe the fruits of the Spirit, and I will at the same time *attempt to declare unto you a little of the history of the glorious saint, who was filled with the fruits of the Spirit, and whose festival we are commemorating this day.* Be it known to you that he was arrayed in virginity and also in holy matrimony, which are the foundations of true virtue. Some one among my hearers may say that a man cannot become a virgin after he hath married a wife, but Scripture saith that some men are born eunuchs, and others make themselves to be so, and, in my opinion, the latter class deserveth the greater praise. It is absurd to compare David's fight with Goliath, or with the lion, or with the bear, with

the fight of the man who trieth to subdue his own lusts. When Goliath was once killed he gave David no further trouble, and it was the same in the case of the lion and the bear. But with the man who is fighting against his lusts, he must struggle every day and all day. Coming now to the subject of our Encomium, I mean Demetrius, Patriarch of Alexandria, we may note that he was descended from an old and famous Alexandrian family. During the troubled times that followed the death of his predecessor, the patriarchal throne remained empty for some years, but at length the Christians of Alexandria determined to elect a Patriarch, and their choice fell upon Demetrius, who was a second Joseph, and whom they elected unanimously. Inasmuch as Demetrius had a wife you may object to my comparing him with Joseph, and though I can give good reason for doing so, I admit that, as he was elected a bishop, he ought not to have had a wife living with him. According to the Canons of the Apostles there was no need for him to put away his wife, but things which are lawful are not always expedient. In spite of his numerous virtues, and the excellent example of his life on the Alexandrian Church, many captious folk objected to his wife being with him, and they wished him to put her away. One night the Angel of the Lord appeared to him, and told him that the relations which existed between himself and his wife must be explained to the congregation, and he told him to make the explanation to the people after celebrating the Eucharist on the following day, which was Pentecost.

When it was day, and the Eucharist was ended, he told the archdeacon not to allow any member of the congregation to leave the church, and to ask each of them to meet him in the Chapter House. When the people had assembled there, and taken their seats, Demetrius prayed, and then, having obtained their permission for his wife to join them, he sent one of his men to bring her. When she had come into the chamber, Demetrius lighted a fire, and took up several pieces

of blazing wood and dropped them into the hollow in his garments between his legs, and the onlookers marvelled that his apparel did not catch fire. Then he transferred the blazing fire to his wife's garments, which did not catch fire, and she herself remained unharmed. Both Demetrius and his wife had successfully fought against the lust of the body, and they were therefore not burnt. When the congregation asked Demetrius what these acts symbolized, he narrated his history to them. His wife lost her father when she was a little girl, and his father brought her to his own house, where she was brought up. When Demetrius was fifteen years of age his father betrothed the girl to him, and shortly after they were married, but the marriage was never consummated, and up to the time when Demetrius was speaking both husband and wife were virgins. When the men in the Chapter House heard these things they threw themselves at the Patriarch's feet, and declared him to be the 'most noble of all created beings'.

I will now relate to you a few facts about another Patriarch of Alexandria, who was called Peter, and who was at one time an officer of Diocletian. In his time there lived in Antioch a man called Zôkratôr, who had a wife called Marturia, and two sons, whose names were Philopatôr and Eutropius. Zôkratôr was a baptized Christian, but he had apostatized, and objected to his sons being baptized. When Marturia found her arguments useless, she rose up, and took her two boys, and embarked on a ship about to sail for Alexandria. Soon after they sailed a violent storm arose, and Marturia, fearing that her boys would be drowned unbaptized, made a cut in one of her breasts, and drew out three drops of blood, and made the Sign of the Cross with them upon their foreheads and breasts, in the Name of the Holy Trinity. When God saw her faith, He stilled the storm and brought the ship in safety to Alexandria. When Marturia arrived there she found the city decorated and draped in

white, and when she asked the reason they told her that all the Christian children were going to be baptized on the following day. Then she went to a certain deacon, and asked him to arrange an interview for her with the Patriarch, so that her boys might be baptized. The deacon told her that a special interview was unnecessary, and that if she took them to the church on the morrow the Patriarch would baptize them in the ordinary way. On the following day she presented her children, but when the Patriarch began to baptize them the water in the font turned to stone; three attempts he made to baptize them, and three times the water turned to stone. Peter then sent for Marturia, and she told him her story, and when he had heard it he decided that it was the Lord Himself Who had baptized her children in the sea.

When she returned to Antioch, Zôkratôr, her husband, accused her of having committed adultery in Alexandria, and appealed to the Emperor to avenge his cause. When Diocletian heard that she had been with Peter he was furious, because he had never forgotten the homily which the Patriarch had preached him on the folly of worshipping idols. And he sent a tribune and soldiers straightway to behead him, and they did so. Then turning to Marturia, the Emperor asked her if she had committed fornication with the Christians, and when she denied that the Christians sinned in this way, and refused to describe what took place in the church at Alexandria, he ordered his soldiers to bind her hands and feet, and to lift her two boys on to her body, and then to burn all three. And with this incident I must bring my Encomium to an end.

6. THE ASKËTIKON OF APA EPHRAIM.

There is nothing in the text of this work that enables us to fix the identity of the writer. It is clear from several of his remarks that he was not a young man when he wrote his Askêtikon, and that he belonged to the earlier school of

solitaries, or anchorites, who lived the strictest possible lives of ascetic excellence. He says: My sufferings and grief urge me to speak, and my unworthiness and sins urge me to keep silence; but I must have relief, so I will speak. When I consider our state of sinful ignorance I could weep day and night, and we are so puffed up with pride that we do not understand our peril. Abundant light and guidance are to be obtained from the lives and teachings of the saints of old, and what man is there who is not improved by the contemplation of their meekness, self-denial, and holiness? But we have abandoned the old straight paths for ways of pain, and no man is willing to suffer for God's sake. We have no right feeling, we are wrathful, lazy, slothful, envious, proud, arrogant, and we are lovers of dress, and vainglory, and personal comfort. Our disciples want to teach the law before they have learned it, and to pose as deeply learned before they have learned the alphabet! They want to rule others before they have learned to rule themselves. A disciple of means expecteth to be treated with special consideration, and the poor man in entering the monastic life is seeking a life of laziness. We are careless and self-satisfied, and we should continue to be so even if earthquakes were to rend the earth, or the Persians were to invade our country and lay it waste. Let us repent, and fast, and keep vigil, and walk in truth, but do not let us rush into frantic extremes of feeling. It is useless to wear coarse sackcloth to-day if we seek for a shirt made of byssus to-morrow, and to sleep on the ground to-day, but to-morrow on some bed which is piled high upon cushions. Let moderation be your guide, and set bounds to your ascetic practices, and persevere to maintain uniformity in the excellence of your conduct. Let us emulate the saints of old, and copy their perseverance and moderation, and their fixity of purpose in good works and in ascetic labours. Moreover, we must be prepared for the coming of the great and awful day of the Lord, for it is drawing nigh, and when the

wickedness of Antichrist is completed, and the Roman Empire at an end, what is written shall be fulfilled. If you wish to escape from the fire of Gehenna, fight, keep vigil, be sober, watch, and keep your lamps burning and oil in your flasks.

Above all repent, and hearken to the words of the Lord. We are spiritual merchants, therefore let us buy the Precious Stone, the Pearl, that is, Christ Jesus. Know ye not that we are branches of the Vine, Christ? Take heed that ye bear fruit, for the branches which have no fruit on them will be lopped off and burnt. Our harvest is nearly ripe, and the reapers are getting ready; let us take heed that there are no tares among our corn. We are all bound to sail over the sea of terror, whereon are the winds which blow us into the Valley of Judgement, and the Judgement of God is an awful thing. All kinds of vices and sins flourish among us because the love of God is not in us, and we have no concern for His Glory. Our mouth is always open, we never cease to chatter, and words, good or bad, we pour out incessantly; if we go on in this way the garb of the monk will not benefit us in any way. Trust not, O monk, in thy garb, for it shall not save thee. Do not attempt to excuse yourselves by saying that the passions of the body are merely the operations of the functions of nature, and that the man who gratifies them is blameless. And be careful that you do not become your own accusers. I tell you that it is the unnatural and excessive use of the functions of the body which tendeth to sin. The man who eateth to satisfy his hunger, or drinketh to quench his thirst, is blameless, but the glutton and the swiller are abominable. Associated with the sight of the eye is the thought of lust or evil, but if by the act of deliberate choice we stablish the evil habit of lusting with the eyes, great will be our condemnation before the Husbandman of the True Vine, that is to say, the Christ. Evil thoughts result in evil habits, which will become stablished in the man who forsakes the Law-giver. Repent,

I say, and weep, and then the Law-giver shall eradicate these habits from thy mind and body.

We must, moreover, ascribe glory to God for His love to us, and for the compassion which He hath shewn us, for He hath redeemed us. Think of all He hath done for us, and yet a hand made of mud, and dust, and ashes dared to thrust itself in the Face of Christ, Who made the heavens and the earth! We are invited to an inheritance in heaven, and yet we think wholly about the things of earth! What shall we say to the Judge at the last day when He remindeth us of what He did for us? We shall stand before Him with millions of angels about us, and we shall not be able to lie then. Wake up! Prepare for the Judgement! Cease to care for things material, and devote thyself to the consideration of the gifts of vigil, and prayer, and fasting, which thou shouldst send on before thee to the Judge. What is the good of saying 'I have died to the world', when thy mind is continually running on the things of the world? Death shall come upon thee suddenly, and dost thou think to cajole him to let thee remain on the earth? But hearken to me, and be wise; of the lightest word account must be rendered in the Day of Judgement. Woe be to the careless monk! I tremble and weep when I see with my mind's eye the Paradise of Joy, and the fiery furnace of Gehenna, and the examination before the throne of Christ. I entreat you, brethren, to weep before Him day and night, with prayers and psalms, so that we may avoid the place of weeping and gnashing of teeth, and the sleepless worm, and may attain to the fullness of the sweetness of righteousness, and to the Paradise of God for ever.

7. EPISTLE OF EPHRAIM TO A BELOVED DISCIPLE.

When thou wouldst answer, O my beloved, set humility on thy mouth, for it is the greatest of all the ascetic virtues, and no passion can harm the man that is humble. Hold thy peace

until thou art questioned, and then speak humbly and simply ; be not troubled, but if the question be too hard for thee to answer sit down. Join not in belittling a man, but listen well to every word that hath profit in it. Learn the rules of the monastic life, and settle down in one place, and do not change thy abode in the desert frequently. Make not friends with a restless man, and avoid being talked about. Let thy chief aim be to learn, and obedience will give thee rest. As for the rules of life for the monk, these are they : (1) Eat with the brethren. (2) Lift not thy face whilst eating. Eat in thine ordinary attire. (3) Be patient ; expect not to be served first. (4) When thou drinkest make not a gurgling in thy throat like a layman. (5) Spit not in the presence of the brethren. (6) In sleeping let thy body be a distance of one cubit from thy neighbour. Thou art young, therefore sleep not on a mat. (7) Sleep not lying on thy back. (8) Walk apart from the brethren. (9) Walk barefoot with the man who hath no sandals. (10) Preach and toil diligently in thy cell. (11) Eat not before sunset. (12) Kindle not a fire for thine own use only. (13) Visit thy sick brother twice daily. (14) When a brother dieth go and weep over his body until it is buried.

Besides these things remember always death and the punishments that are to follow it. If a brother visit thee entreat him kindly. Set water for his feet, give him opportunity to pray, and salute his hands and feet. Do not importune him with questions, and seek not to pry into his business. If he offereth thee food, eat it, even though thou art fasting. Strive to make him give thee a threefold blessing. The Epistle concludes with a statement of the 'Faith of the Catholic Church', which the writer urges the disciple to keep.

8. THE LIFE OF JOHN OF THE GOLDEN EVANGELIARIUM.¹

John was the son of a very rich Roman nobleman called Eutropius² by his wife Theodora,³ and was one of three brothers. Two of these obtained appointments in the Imperial Palace, but John was sent by his father to study the Christian Doctrine and the Holy Scriptures under the guidance of devout men. One day a monk from a monastery⁴ in the south, who was on his way to worship at Jerusalem, met John in his house, and talked with him, and his words impressed John so deeply that he begged the monk, on his return from Jerusalem, to take him to the monastery to which he belonged. This the monk agreed to do, and he made a solemn compact with John to return to him. When the monk had departed John went to his mother and told her that of all the youths who were studying the Scriptures in his school, or college, he was the only one who did not possess a golden Evangeliarium; and throwing himself on his face before her he begged her to give him one. Later in the day his mother Theodora told her husband about John's request, and Eutropius at once ordered a Gospel to be beautifully written, and, when it was finished, he gave it, together with valuable gems and money, to a cunning worker in metals and precious stones, who produced a splendid book. Eutropius gave John the Gospel, and he studied it with great zeal.

In due course the monk returned from Jerusalem, and John rejoiced greatly. And they went secretly to the harbour, and having found a ship which was about to sail to the country near the 'Monastery of the Sleepless Ones', John bargained with the captain to take them as passengers for one hundred

¹ A brief account of the saint is given in the *Ethiopic Synaxarium* (Hamle 16); see Brit. Mus. MS. Oriental, No. 657, fol. 162 a ff. And see also the Ethiopic version of the Life of John of the Golden Gospel in Brit. Mus. MS. Oriental, No. 774, fol. 148 a.

² Eth. ክስትሮፍስ:

³ Eth. እንድርና:

⁴ Eth. from Dabra Wark ደብረ ወርቅ:

oboli. John then returned to his house, and asked his mother to give him one hundred oboli, saying that he had partaken of the bounty of his comrades so often that he felt he could not return to the school, or college, unless he had money enough to make a feast for them in return. When Eutropius returned at noon, and heard of his son's demand for money, he was willing to give it to him, but stipulated that a servant should accompany him when he had the money to prevent him from squandering it. When John had taken the money he went with the servant to the monk, and asked him to allow the servant to remain with him while he went to keep an appointment with a certain person, i. e. the captain of the ship. The monk agreed, and John went to the captain's abode, and finding that the ship was wellnigh ready to sail, he paid the passage money for himself and the monk, and impressed upon the captain the urgent need for secrecy and dispatch. Two days later, John and the monk went down to the ship, and John, having succeeded in getting rid of his father's servant by lying, embarked with the monk and the ship sailed immediately. When the servant returned from the lying errand on which John had sent him, he found that the ship had gone, taking his master's son and his friend with it; and he returned to Eutropius and Theodora and told them his story. For seven days John's parents wept and mourned, and all the people shared in their grief, and when the Emperor heard of it he sent out soldiers to seek for John and to bring him back, but they were unsuccessful.

Meanwhile John and the monk had arrived at the monastery in the far country, and the Archimandrite, having learned the history of John from the monk, admitted him, and told him to wait forty days for the tonsure. Before the insistence of John the Archimandrite gave way, and on that very day John received the tonsure and the garb of the monk. For six years John led a most strenuous, ascetic life, and prayed, fasted, and kept vigil to an extent hitherto unknown


in that monastery. When the Archimandrite saw that his strength was beginning to fail, he warned him of the necessity of moderation; but his warning was unheeded. As John gradually became weaker in body, the Devil thrust into his mind at all times thoughts of home and parents, and the more these took possession of his mind, the more apathetic he became in respect of his ascetic exercises. At length homesickness compelled him to leave the monastery, and he went forth followed by the earnest prayers of the Archimandrite and all the monks. On his way home John met a ragged beggar, and he exchanged his monkish garb with him for his rags, and in these rags John marched along until at length he arrived in the city wherein his father lived, and he sat down by the porter's lodge. For a whole year he sat there, with the porter's permission, watching his father and mother come out and go in, and Eutropius sent food from his own table to John each day, not knowing that the beggar was his own son. One day when Theodora was coming out through the gateway she caught sight of John, whose body was covered with sores, and she vomited, and ordered him to be driven away by the servants. For a short time he departed, but he came back to the lodge, and persuaded the porter, who was evidently a kindly man, to prepare a little hut for him near the lodge. Here he lived for some years, and he fed those who were poorer than himself with the food which his father sent to him daily.

When ten years had passed Christ appeared to John in a vision, and told him that he would be taken from this world in three days' time. On the following day he made the porter go to Theodora, and tell her that the beggar wished to see her and to talk with her. Greatly against her will she did so, and after telling her of his gratitude for all the goodness which she and her husband had shewn him, he told her that he was going to die in three days, and made her swear to bury him in the rags in which he was then clothed. When

she had sworn an oath to this effect, John produced the golden Evangelarium and gave it to her. This she took to Eutropius, who at once recognized it as the book which had been made by his order for his son John. Then Eutropius and his wife went together and questioned the dying beggar, who revealed to them the fact that he was their son. They wept bitter tears when they heard his words, and as they threw themselves down by him John breathed his last breath. Forgetting the oath which she had sworn to him, when John was being made ready for burial, his mother stripped off his rags, and arrayed him in apparel befitting his station. At this an angel came and smote her feet, and caused her great pain, and it was only when his rags had been restored to John that her pains ceased. John was buried in the hut in which he had lived, and a martyrion was built over him.

9. THE LIFE OF APA ONNOPHRIOS,¹ THE ANCHORITE.

The story of Onnophrios is supposed to be related by Apa Pa[p]noute, i. e. Paphnutius, a famous anchorite who lived in the desert of Scete in the second half of the fourth century, and was surnamed 'Bubulus' and 'Cephala'.² Paphnutius frequently travelled in the more remote deserts, and visited the monks whom he found in them, and it is to him chiefly that we owe our knowledge of the anchorites who lived like beasts among beasts. On one of his desert journeys after travelling for several days he came to the abode of a monk, and when he entered it he saw its owner, but he had been dead for a long time, and when Paphnutius touched the body it fell into dust. Having buried the bones Paphnutius

¹ A form of one of the most ancient and important titles of the god Osiris, Un-Nefer . For the life of Onnophrios see also Migne, *Vitae Patrum*, Patr. Lat., tom. lxxiii, p. 211 ff.; Rosweyde, *Vitae Patrum*, p. 99; *Acta SS.*, June 12; on the monks who went naked see Palladius, *Paradise of the Fathers* (ed. Budge), i. 234 ff.

² See Palladius (ed. Budge), i. 358.

travelled on, and finding another habitation of a monk he sat down there to await its owner's arrival. At sunset he saw a herd of buffaloes in the distance, and when the beasts came nearer, behold, there was the anchorite who was called Timothy in their midst. At first the anchorite thought that Paphnutius was a spirit, but having fortified himself by prayer, he at length led him into his abode, and related to him his history, thus: I was a monk in Thebaïs. I wanted to lead a solitary life, to work with my hands, and to spend the fruits of my labour in entertaining strangers. I left Thebaïs, and went into the desert, built myself a cell, and worked with my hands, and made some money. Among my employers was a certain young woman who came to buy my baskets, mats, and sandals, and a friendship sprang up between us, and we fell into sin. I lived with her for six months, and then, when I realized my iniquity, and the danger of everlasting punishment which I ran, I rose up and left her, and came here, and I have never seen her since. I live on the dates of this palm-tree, which produces twelve bunches each year, and I drink of the water of this spring. I have no clothes, and I want none, for my hair sufficeth. I never eat bread; there is none to eat. It is thirty years ago since I came here. When I first came here I suffered greatly from my liver, but one day a splendid being, in the form of a man, came and asked me where my pain was. When I told him, he cut open my side, took out my liver, and shewed it to me, pointing out the various parts of it that were diseased. Then he bound up the wounds in the liver, and replaced it in my body, closed the opening in my side, and said, 'Behold, thou art healed.' From that day to this I have had no pain in my liver. Paphnutius wished to dwell for some days with Timothy, but this the anchorite would not permit, and he blessed him and sent him on his way.

Continuing his journey into the desert Paphnutius, after travelling four days, saw a terrifying being in the form of a man, with his hair all over his body, like that of a panther,

and he was wearing a girdle of leaves. As this being advanced towards him, Paphnutius took refuge on a pinnacle of the mountain, fearing that the being was mad. When he reached the rock he threw himself on the ground in a state of great distress caused by hunger and thirst. When he saw Paphnutius in the mountain he called him to come down, and when he had done so the being turned out to be no other than the famous anchorite Onnophrios, who proceeded to relate his history. He lived at one time in a monastery in Shmûn (i. e. Eshmûnên) in Upper Egypt, but he had left it sixty years earlier, and had been living in the desert ever since. When he left the monastery he saw a shining being, and was about to retreat to the monastery, but the 'shining being' told him that he was the angel whom the Lord had appointed to guard him from his youth up, and that he would travel with him. After a journey of six or seven miles Onnophrios came to a cave, and the saint who dwelt in it invited him to enter, and taught him the rules of the ascetic life during the few days in which he stayed there. After this the saint took Onnophrios a journey of four days into the desert, and they came to a hut, and they took up their abode there; and when the saint had lived with Onnophrios for a month he departed, and Onnophrios never saw him again until the day he buried him.

In answer to further questions Onnophrios told Paphnutius that when he first went there he suffered greatly from cold by night, heat by day, and hunger and thirst at all times. When God saw that his body was wasting away, He sent an angel to feed him each evening, and he ate also dates and the herbs that grew in the desert. Once a week also an angel came and administered the Sacrament to him and to the other dwellers in the desert. After further talk Onnophrios invited Paphnutius to accompany him to another hut, or cell, two or three miles further on in the desert, and when they arrived there they prayed and talked; and each of them,

having eaten half a bread-cake and drunk a little water, passed the night in prayer. On the following morning Paphnutius saw that the face of Onnophrios was changed, and was greatly alarmed; but he understood the matter when Onnophrios told him that he was going to die shortly, and that God had sent him to bury his body. Onnophrios then went on to proclaim the blessings which Christ would bestow upon those who made offerings in his name, and having blessed Paphnutius with a most comprehensive blessing, he died on the sixteenth day of Paone (June 12). Paphnutius tore his cloak into two pieces, and in one of these he wrapped the body of Onnophrios for burial; and as he buried it in a cleft in the rock the voices of a multitude of angels were heard singing 'Alleluia'. As Paphnutius was praying a second time, the palm-tree which had supplied Onnophrios with dates fell down, and he marvelled greatly, and he drank what remained of the water, and ate the rest of the bread.

Being uncertain about his future proceedings Paphnutius prayed, and there appeared unto him straightway the man who had directed him on a former occasion, and who now invited him to eat bread. This man was one of a company of four ascetics who had been living in that remote desert for six years, and each day four bread-cakes had been supplied to them by miraculous means; on the day of the arrival of Paphnutius a fifth bread-cake appeared. Paphnutius stayed a night with them, and wanted to remain there for the rest of his life, but to this they would not agree; and they gave him their blessing and sent him on his way. After another journey of four days Paphnutius arrived at one of the Oases in the Western Desert, probably Khârgah, and he marvelled at the beautiful gardens and fruit-trees that he found there. Whilst he was wondering who planted the trees, four young men clad in skins appeared, and they welcomed him in stately dignity, and shewed him the greatest kindness during the

seven days which he remained with them. In answer to his questions they told him that they were natives of Oxyrhynchus, and the sons of magistrates of the town. They were all educated in the same school and college, and one day, when their studies were completed, they all set out for the desert, with the idea of finding out what fate the Lord had ordained for them. When they arrived there they were met by a man of God, who lived with them and taught them for a year; at the end of the year he died, but the party decided to continue to live there, and they had done so for sixty (or, six?) years. On the following Sunday the Angel of the Lord came down from heaven, and administered the Eucharist to Paphnutius and to his four hosts, and a day or so later Paphnutius left the Oasis, and they went with him for a distance of six miles to set him on his way. Before they bade him farewell they revealed to him their names—John, Andrew, Heraklamôn, and Theophilus. A journey of three days brought Paphnutius to Egypt, and he stayed with some brethren in Scete, and described to them all he had seen and heard. Then immediately these men wrote down what Apa Paphnutius had related to them in a book, which they deposited in the church of Scete for the use of the brethren.

10. DISCOURSE ON ABBATÔN,¹ THE ANGEL OF DEATH, BY
TIMOTHY, ARCHBISHOP OF ALEXANDRIA.

The text of this curious and interesting apocryphon is incomplete, but the general drift of its contents is quite clear. Timothy, Patriarch of Alexandria, who sat from 380 to 385, pronounced a discourse on the thirteenth day of the month Hathor (November 9) on the history of the appointment of the Angel of Death, who was commonly known as Abbatôn. In this discourse he imparted to his hearers some

¹ i. e. אֱבֶרֶת 'Αβαδδών, or destruction personified. This was the Hebrew name of the Angel of the Abyss who is identified in the Apocalypse (ix. 11) with Ἀπολλύων.

information which he had obtained from a volume in the Library of the Apostles in Jerusalem. He visited Jerusalem in order to assist at the great festival of the Holy Cross, and he went into the martyrium of the Virgin Mary, which had been built in her honour in the Valley of Jehosaphat. He partook of the Sacrament there, and then, when the congregation had departed, he withdrew to the church, where he took up his abode. Whilst he was there an aged presbyter called John went to him, and invited him to come and live in his house, and Timothy removed there thankfully. On the following morning he was discussing the Crucifixion and the miracles of Christ with John, and he asked him if the 'Book of the appointing of Abbatôn, the Angel of Death', was to be found in the Library which was under his charge. Without hesitation the old presbyter found the book and brought it to Timothy, who, apparently, made a copy of the section in it which interested him. From this we learn that just before the Lord ascended into heaven He blessed His disciples and sent them forth into the world to preach His Resurrection, and to work miracles, and to baptize men, and He made Peter the Pillar of His Church. Thereupon Peter described the signal marks of favour and confidence which He had shewn to the disciples, and then reminded Him that the people to whom they were going to preach would ask them questions about many matters which they were unable to answer. Among these matters was the appointment of Abbatôn, the Angel of Death; Peter and the other disciples wished to know concerning him, and how and why he was appointed, for they wished to preach about him, as they did about Michael and Gabriel, to their congregations. In reply to Peter the Lord said that He would hide nothing from them, and said:

My Father created the heavens and the earth and all in them by the utterance of a word; in a similar manner He created animals, birds, reptiles, fish, &c., and also Paradise in the eastern part of the earth. Seeing that there was no one

on the earth to praise Him, God determined to make man. And He sent an angel to the Eastland to fetch virgin earth out of which He might make man; but when he went there, and reached out his hand to take some earth, the earth cried out and swore by God that if any of it were made into a man it would commit many sins, and would at length be condemned to suffer never-ending punishment. Therefore the earth asked to be left where it was. When the angel heard the mention of God's Name he was afraid, and returned to God without the earth. Then God sent angel after angel, even seven of them, to bring earth to Him, but each was afraid, and each returned to Him empty-handed. At length he sent the Angel Mouriël down to bring Him some virgin earth, and as this angel was not terrified by the mighty Name whereby the earth swore, he took some earth in his hand, and carried it back to the Father, Who fashioned it into the form of a man. For forty days God left the body of Adam lying without putting the breath of life into it, for knowing what pains man must suffer He hesitated to do so. I said to My Father, 'Put breath into him, and I will be his Advocate.' My Father told Me that if He put breath into him it would be necessary for Me to go down into the world to redeem him, and to restore him to his primal state. This I agreed to do, and thereupon My Father breathed the breath of life into his nostrils, saying, 'Live! Live! Live!' So Adam became a living soul, and My Father gave him a crown and a sceptre, and set him upon a throne, and ordered all the angels to worship him. All the angels obeyed this command except one, and he was the leader of the heavenly host. Then My Father ordered the angels to cast this rebel down to the earth, but some of them hesitated to take away from their chief the symbols of his rule. Thereupon My Father sent for a reaping-knife, and had gashes made in the body of the rebel, and when his back was hacked through he fell to the ground. Then a Cherub cast him out of heaven, and he fell upon the

earth, and his ribs and his wings were broken, and his followers became devils like unto himself.

After Adam had lived in Paradise for one hundred years, My Father made a woman out of one of his ribs, and Adam lived with her in the Paradise of Delight for two hundred years. One evening when they were feeding the beasts outside the north wall of Paradise the Devil took the form of a serpent, and tempted Eve, and she and her husband were expelled from Paradise. Adam was condemned to a life of toil, and Eve to bring forth her children in sorrow and tribulation. Then My Father told Mouriël that Adam had transgressed His commands, and He appointed him to be lord over Adam. And He said to Mouriël: Thy name shall be Abbatôn, the Angel of Death, and it shall be a terror to all men. Thine eyes shall be like a wheel of fire; thy breathings like the bubbling and hissing of blazing sulphur and fire in a lake of fire; the sounds from thy lips like seven thunders; thy head like a pillar of fire; each of thy teeth shall project from thy mouth half a cubit; thy fingers and toes shall be like reaping-hooks; on thy head shall be seven other heads, which shall change their forms continually, and from the mouths of which the teeth shall project two palms; thou shalt shew no mercy to young or old; and when men see thy face the terror of it shall frighten souls out of their bodies.

When the angels heard these things they were afraid, for they believed that even they would die of terror. Then Abbatôn entreated My Father to allow him to have a day of commemoration and festival, namely the thirteenth day of Hathor, so that men might in honouring him repent of their sins and bring offerings to him. This My Father agreed to do, and He also decreed that the form in which the Angel of Death appeared to the righteous when dying should not be one of terror, and that he should treat their souls with gentleness, and lead them from their bodies into the place of rest.

When Christ had said these words to His Apostles, St. John replied that if Death appeared in his own proper form at the Last Judgement they would all perish through fright. In answer to this Christ described to the Apostles how He would come in His glory, and the part which He would take in the judgement of souls. He told John that he should not die until the thrones had been set in the Valley of Jehosaphat, that the Angel of Death should come to him in the form of Michael, and that his body should only be dead for three and a half hours, after which time his soul should return to it, and he should rise up again in glory. He also told the Apostles how He would save 'his clay' from destruction, and would save the righteous and punish the wicked. And, having ordered them to preach unto all men a day of commemoration for Abbatôn, the Angel of Death, He kissed the Apostles, and the angels carried Him up into heaven, whilst the Apostles worshipped and wondered.

Archbishop Timothy ends his discourse with an appeal to his hearers to 'give generously to the poor on the day of the Festival of Abbatôn, the Angel of Death.

PASSAGES OF SCRIPTURE QUOTED OR REFERRED TO

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THE MARTYRDOM OF SAINT VICTOR
THE GENERAL

(Brit. Mus. MS. Oriental, No. 7022)

ΤΙΜΑΡΤΥΡΙΑ Π ΠΑΓΙΟΣ ΒΙΚΤΩΡ ^{Fol. 1 a}
ΠΕΣΤΡΑΤΗΛΑΤΗΣ ΑΥΤΗ ΠΑΡΤΥΡΟΣ ⁸
ΕΤ ΤΑΙΝΥ Π ΠΕΧΡ̄. ΑΥΤΗ ΠΧΑΙ ΚΛΟΠ
ΗΛΠΕ. ΗΤ ΑΧΧΗΚ ΧΕ Ε ΒΟΛ Π ΠΕΧ-
ΑΥΤΗ ΕΤ ΤΑΙΝΥ. Η ΣΟΥ ΧΟΥΤ ΣΑΥΧΕ
Π ΠΕΒΟΤ ΦΑΡΠΟΥΤΕ. ΖΗ ΟΥΕΙΡΗΝΗ
ΗΤΕ ΠΝΟΥΤΕ. ΕΡΕ ΗΕΧΣΟΥ ΕΤ ΟΥ-
ΛΑΒ ΗΛΕΙ Ε ΖΡΑΙ Ε ΖΡΑΙ ^(sic) Ε ΧΩΗ
ΗΤΗΟΥΧΑΙ ΤΗΡΗ ΖΙ ΟΥΣΟΠ ΖΑΠΗΗ:—

Λεωωπε δε οη τεηπτερο η διοκληφανος πρρο
οη τεεεω σοεετε η ροεεπε η τεεεηπτερο. οα
πυορη η εβοτ. παλαβολος αφωωραε εε περρητ
ησα βολ εε πνοτε. ε τρ φερε η ηετ εε εωωε.
αφωωεη η ηεραωλον. αφκω ησωφ εε πνοτε
η ηπε. ε τβε ρεηε ηη ρεωωε. ηη ρεηεοηητ
η σιχ εωωοειτ: σωταε σε τενοτ ε τεηπτωωρε
η οωρη ηηηε ηε ηικτωρ. διοκληφανος δε
πρρο. αφσμεβοτλετε ερ ηετ εε εωωε εε ηετο
ε βολ εε πνοτε ιε πεχε. ατω ηαι ηε ητ
αφαατ. αφταεηο η εωωε ^(sic) ητοωωτ η ηοτη.
αφφ ραν εροοτ ηε ηοττε ηροηε αν ηε.
αφμεοττε ε εαβ τη ηηοττε ηροοττ. ατω
εααε τη ηηοττε ηροηε. ατω ηεεπε η ηεφ-

аҗҗеро п̄шт̄ п̄керωн̄ п̄ ноѿѿ̄. аҗҗ̄ җтоѿ ѿе п̄
 керωн̄ п̄ җат̄. аҗҗ̄ шнт̄ п̄рто еѿотѿѿѿ̄. аҗҗωк
 җнтоѿ п̄ неҗноѿте ѿа п̄рпе. п̄рро җе җиѿкнлн-
 ѿанос̄. п̄ тер отеӣе е җотӣ п̄ неҗноѿте е
 п̄рпе. аҗҗонкѿ е җраӣ җӣ неҗѿоронос̄. аҗҗӣ аҗ
 неҗклог̄е җӣ җωѿ. аҗҗтааҗ еҗп̄ тапе аҗ
 паполлон̄. аҗҗотωшт̄ наҗ п̄ ѿоаеп̄т̄ п̄соп
 еҗҗω ааеос̄. җе п̄тн̄ отноѿте еҗѿӣѿ̄ ѿ̄ папол-
 лон̄ п̄нос̄ п̄ноѿте. паӣ ет̄ † наӣ аҗ неҗро
 җае̄ п̄полееос̄. п̄рро җе п̄ тере җотωшт̄.
 а неҗ не ѿоаеп̄т̄ п̄шѿнр̄ еӣ е трет̄ отωшт̄. җро-
 маанос̄. аҗҗ̄ ѿасгилтнс̄. аҗҗ̄ еѿҗаиос̄. паӣ е җеп̄
 җисωн̄ җωот̄ не п̄рро. аҗω ере п̄рро ае Fol. 2 a
 ааеос̄ еааате. аҗҗ̄ җе наѿ п̄ таѿот̄ п̄кен- т̄
 аҗнарион̄ п̄ ноѿѿ̄ е поѿа җωрис̄ п̄аҗиωаа̄ п̄
 тееп̄тетратнлатнлатнс̄ (*sic*) аҗҗ̄ п̄таѿ̄ п̄т̄ аҗҗ̄
 тааѿ наѿ. җиѿкнлнѿанос̄ җе пезаҗ наѿ. җе
 ѿ̄ нашѿнр̄ п̄ѿе ааеос̄ җωт̄ тнѿтн̄ п̄тетп̄отωшт̄
 п̄ на ноѿте. тетп̄наѿ п̄тωтн̄ е неӣ ноѿ п̄ ѿа
 ет̄ порш̄ е ѿол̄ аҗ̄ поѿот̄. ѿе поѿҗаӣ аҗ̄ па
 кратос̄. аҗҗ̄ поѿҗаӣ аҗ̄ неҗшҗе п̄ ноѿте аҗҗ̄
 п̄нос̄ п̄ноѿте паполлон̄. †натре п̄косеос̄
 отωшт̄ п̄ на ноѿте. аҗω п̄сеташѿеѿеиш̄ аҗ̄ п̄ша
 аҗ̄ поѿот̄ җае̄ п̄косеос̄ тнрѿ̄. аҗω п̄тωтн̄ җωт̄
 тнѿтн̄ тетнаѿ п̄ җеп̄җарисеа̄ п̄ аѿрон̄ е п̄рпе
 аҗ̄ паполлон̄. җωрис̄ нет̄ ере непарҗос̄
 патааѿ аҗҗ̄ нестратнлатнс̄. җромаанос̄ җе
 аҗҗ̄ аааб̄ п̄ кеп̄аҗнарион̄ п̄ ноѿѿ̄. ѿасгилтнс̄
 җе аҗҗ̄ җотωт̄. еѿҗаиос̄ аҗҗ̄ аент̄. п̄рро җе
 аҗҗ̄ се. җωсте. ѿе җотωт̄ п̄ кеп̄аҗнарион̄ п̄
 ноѿѿ̄ п̄сетааѿ п̄җарисеа̄ аҗ̄ паполлон̄. аҗҗ̄
 ѿоаеп̄т̄ п̄ ѿне аҗ̄ ае е пеклог̄е аҗ̄ паполлон̄
 енаше соѿептоѿ. п̄рро җе пезаҗ п̄ җромаанос̄
 пестратнлатнс̄. җе ѿѿѿаҗе п̄ на ноѿте. аҗҗ̄

печрнт ѿн е драг е ае пнтѣ · асцелесте прос-
 еос · не мееце нрп де · оуда меечотее син
 отоме есрнее · оуда твѣтѣ оуда меечшотшот
 аеиоу рп отрѣсѡ н роите енез · оуда меечаде
 е ртоот де драеа · оуда меечотоме аеп
 печеиот · оуда меечшахе пеееау · ртн пнос
 е роу · н пѣшѡ н отшахе пшлоу · оуда
 меечѡрн лааѡ панащ е птнрѣ · аѡ есшан-
 сѡтѣ | е тѣе ода есотп е роти · ешопе от-
 хрисѡанос пе шасцаганоеи е роу · аѡ шасѣ
 теѣхриа нау · хворис тале печеиот аеп теѣ-
 мааѡ:—аѡ он хворис нет ѣѣ аеиоот н
 печрѡедал ае аенне · шасшорпѣ ертооте
 ае аенне · пѣеи е ѿл ехае про ае печни ·
 есшаннаѡ е ода еснн ка рнѡ · шаснаау ка
 рнѡ птеѣштнн пѣтаас нау · аѡ печеире н
 нентолн тнрот ет снз · аѡ печшѡн е ѿл ае
 пшахе пнеѡатсеаион ае пепхѣ ис пехрѣ ·
 печеиот де асрсе пеееау · же енахи наѡ н
 тшеере н ѡаслеитнс пестратнлатнс · не аѡ-
 септѣ сар аеп неѡернѡ · е шнт н кеиѡенаргон
 н потѣ · хворис н тало · аѡ ѣтоѡ ше пкеиѡѡ-
 нарон прат · аеп аент прѡедал проотт · аеп
 аент пше прѡедал преее · еѡхи мапавнс н
 потѣ · аеп ѣтоот пше прто · аѡ аент пше
 ае маспорн · аеп аент пше пѡаеодѡ · аеп аент
 пше н сѡѡде пшѡе · аеп аент пше н синот-
 ѡаѡ еѡплеа рп ѡаласса · аеп аент пни ере
 аенте н сѡѡде еп ода прнтоѡ · хворис нет ере
 печеиот патааѡ нау · реннос прѡпересѡа неѡ-
 шооп нау рихае пкаѡ ·

Пееанарнос де апа ѡиктор · аеп еснѡе наѡ ·
 есшѡ аеиос же наг тнрот сенатаѡо:—есрареѡ
 нау е теиптеро н аепнтѣ · не шаре пхѣ ис

Fol. 3 a
 ē

Fol. 3 b

ἔ

οὐρανῷ ε ροϋ ἵρο ρι ρο · εϋεε ἄελοϋ ε τῆε πεϋ-
 τῆβο · πσενпаиос δε апа вiктор · аϋκω παϋ
 ἵποϋεϋερα ἵροτι ἄε πεϋни:— | εϋαпаχωρεи
 ἵ ρηтῆ аϋἵ πεϋеюте · ἄеп ϋἵкотῆ τар
 ε σλοσ χин εϋρῆ ἄпте ἵроппе · аλλα πεϋ-
 ϋλнл ἄε περοот ἄп τεϋϋн · аτω πεϋнистете
 χин псабватои ѡа псабватои · εϋεуре ἵ πεϋ-
 с῏паzic · ѡаϋр ѡе ἄпт ѡе се тн ἵсоп ἵϋλнл
 ἄε περοот · аτω саϋϋ ἵϋе ἄааb ἵ τεϋϋн ·
 теϋтрофн пе оооен ἄпт оооооо ἄεεεаdте ·
 пзаволюс δε аϋρсе пἄεεаϋ · εϋоτωϋ ε тр
 ϋре ε वोл ρἵ отпорна · пеи тенпаиос δε апа
 вiктор πεϋχрает пе ρἄε пешлнл ἄп тинстега
 ἄп тполтϋа · аτω ѡаре πεϋϋвнр коеес ѡ
 етноснес ἄεлоϋ · же ε τῆε от нтῆ отωε ап ·
 отде нтῆ сω ап · отде нтῆ фореи ап калос ἵ
 отρῆсω ἵроите · κпалеот ἵте ρенкоооε отωε
 ἵ некἵна · ἵтоϋ δε пе ѡаϋоτωϋἅ εϋϋω ἄε-
 лос · же ἵроите нар ρооде · пнотῆ ἄп прат
 нар ѡиβε · пса ἵ ἵсωεεа нар ѡаге ρἵ ἵтафос ·
 апа вiктор δε пешаϋвон ε ρоти ε πεϋтаεион
 пϋϋлнл ε ρраї ε пнотте ἵ теи ρе · же пϋс
 сωтἄε ε ρои пϋс ic пϋчрῆ · ἵток ет сооти
 ἵтапроϋагесic · же фее ἄεлоκ χин ἄεлоп ·
 па хоеic ic пϋчрῆ · ἄпр тре отεε ἵсгее аде
 ε ρраї εϋἄε па ρηт · ἄппote ἵте псатанас
 σἄε εεа ἵ отωρ ρраи ἵроит · ἵте пажахе ρаϋе
 ἄεлои · аτω ἵток ρωок нтῆ σωнтῆ ε ρои · нтῆ
 хоос пай ἄε περοот ἄε прал ἄε εε · епнтῆ ε
 певсiа · же саρок ε वोл ἄεлои · аλλα еаре
 текεптпант ρроϋ ε ρраи ε ϋωи нтῆ тἄε отε ἵ
 савол ἄεлои · пеоот пак пeiωт ет ρἄε | пϋнре ·
 аτω пϋнре ет ρἄε пeiωт · ἄп пепнаἅ ет отааb ·
 ѡа енеρ ἵпенеρ ἵпенеρ ραεни ·

Fol. 4 a

ῥ

Тоте зрѡманос пестратилатис пезачꙋ ꙗ апа
 вѣктор пезшуре • же па шуре вѣктор пекор-
 зинон пе е тре котѡштꙋ ꙗноште **ае** прро • наг
 ет ере тполис тирс рша е твѣнтоу • алалиста
 паполлон пноу ꙗноште • апа вѣктор же
 асѣитор**ае** е зотн **з**ае про **ае** пезѣиот есѣо **ае**-
 енос • же па еиот от те теи **аеп** ат ѡнт ꙗт
 астагон **ае** поот • е тр ккѡ ꙗсѡк **ае** пноште ꙗ
 тпе • е тве ошеоот есшотейт • Ари пееете се
 же а пенхс **іс** жоос **з**ае пезаттеледон • же пет
 наарна **ае**еио **ае** пееето е вола ꙗ прѡае • фпа-
 арна зѡ **ае**еиоꙋ **ае** пееето е вола **ае** па еиот ет
 зꙗ **аеп**ште **аеп** пезаттеледос ет ошааб • **аеп**
 арна се **ае**еиоꙋ ѡ па еиот •: же ꙗнеарна
аееиок зѡѡꙋ • е вола же а пхоис зѡн е тоотꙋ
аееѡтсене есѣо **ае**енос • же ахис ꙗ ꙗшуре **ае**
 пинл • же **аеп** шѡпе ететїене ꙗ ꙗреѡнос •
 наг етш**ае**ше **ае** псѡнт пара пе нт асѣѡнт аѡ
аеп сꙗ еиат тнотїи е зраї е тпе • ꙗтетїнат
 е прн **аеп** пооз **аеп** ꙗ ꙗсїот • **аеп** ꙗралаате ꙗ
 тпе • аѡ ꙗтвѣнооте **ае** пназ • ꙗтетїш**ае**ше
 нат • же **з**ае пезоот ет **ае**еаѡ фпапатассе
аееѡтїи пезе пхс : тенот се па еиот **аеп**
 еине **ае**еоот • ꙗте пхс патассе **ае**еиок • зꙗ
 оѡе ꙗте пноште ѡ па еиот фшꙗ ртнн шѡ
 рок • же нанотс наг ене **аеп** ошхпок • ꙗроѡѡ
 е рос е аѡхпок нт ѡнꙋ нт р ат нотте • наг
 же есѣо **ае**еоот ꙗси апа вѣктор • ере пестра-
 тетѡа еїор**ае** ꙗсѡꙋ **аеп** пезѣиот • тоте он
 пезачꙋ ꙗси зрѡманос :— | же ѡ па шуре Fol. 4 b
 вѣктор • сѡт**ае** ꙗсѡи нт р ѡтсїа ꙗтїло ен- Н
 скѡллет **ае** пез **ае**а • тенот **аеп**е глѡпег **ае**еиок
 енез хнн текѡптнотї • ари пееетѡ ѡ па шуре
 вѣктор же ашїне наг ꙗса текшедеет • фпа-

житѣ цар нав рѣе пке ебот ет инт • пехе апа
 биктор ѿе печеиот • же ѿп еижнотк е щедеет
 отде зворон • алла еглѣпей ѿеон ѿеааѣте же
 аварна ѿе пснр • алнѣос па еиот пѣвинн •
 педѣнѣте ѣт кеире ѿеиоот пнотте мосте ѿе
 моот • подои цар ѿп пештортѣ инт е рраѣ
 е жок • е воа же асѣоос пѣти даа • же пет рѣе
 пподеиос ѿп пет ѣи да нескетн пей шощ п
 отот пет ѿеиоот ѿе пснат • лоипон па еиот •
 пет еире ѿе пнобе • ѿп пет стнетзавеи ѿп
 пет еире ѿеиоу • пей шощ п отот пет шооп
 ѿеиоот ѿе пснат ѿепор се ѿ па еиот • сарок
 е воа ѿе пей нобе ет ж е ротн е пмоот • шощт е
 петаттедион ѿе пжѣ • п тере пнотдаи ош е воа
 же сѣот пѣ • пилатос де пноттеион • асѣи п
 отмоот асѣио п неѣсиз • асѣау п ат лоите
 рн теинте п нархирете ѿп пнотдаи • асѣ
 тотхо п теѣтхн е воа ѿе пмоот :—

Печеиот де асѣпостѣ асѣѣрн есѣжо ѿеиос • же
 ше папоадион пнос пнотте • фнатаан ѿе прро
 пѣтакон • рѣсте нѣ соотн ан же аиотѣ еиеиее
 е нет пноттот • екжн сѣѣ е р маѣа рѣе пей ран
 же иѣ :—ѿепр мееде се ѿ биктор же ѣнаш
 фонѣи | е рок • отеинише цар птекде атеиот
 е тѣннѣѣ • асѣ ѣсе п теопандопа ѿп
 педхрнеа • арнѣ еклѣпей • же ѿп еижн нав
 п текшедеет •

Асѣотѣшѣ пѣти апа биктор есѣжо ѿеиос же па
 еиот а пварпос ѿе пѣаѣѣолос отѣ есѣтѣсе
 пноттѣ • рѣмеланос де пѣжау п апа бик[тор]
 же нѣ соотн ан ѿ пѣаадипѣрос • же ершан
 отрѣеи р ат сѣтѣѣ пѣса печеиот шатмооттѣ •
 апа биктор де пѣжау ѿе печеиот • же пѣсау
 екшѣше ѿе пнотте анѣ пекшнре • ѿе поот

2e an̄т пекшнре ан̄ . же акр̄ ат сѡтѣ̄ ꙗса
 пноуте . акшѣше ꙗ ꙗегаѡлон . аѡотѡ есѡ
 ѣеос ꙗси псаг паѡлос . же отрѡе ꙗ гаире-
 фнос . еѣпса тре кѣ сѡ наѡ ꙗ отсоп ꙗ снаѡ .
 нѣ тѣ сѡтѣ̄ ꙗсѡк параете ѣеосѡ . ексѡотн
 же еѣ тѣеерис еѣ пноуте . е тѣе паг ꙗтн̄-
 па еѡт ан̄ . пезаѡ наѡ же сѡтѣ̄ ꙗсѡг па шнре
 вѣктѡр :—ѣпр̄ фѡсе ꙗ текеѣтшнре шне . нѣ
 хг шпе ꙗ теенте ѣ ппаллаѡн ѣ пр̄ро . еѣ
 пѣстратетѣа тнрѣ . анок ѡ ꙗтаасхнеоне
 е тѣнтн̄ . аѡ ꙗтахи шпе ꙗ теенте ѣ пр̄ро
 еѣ неѡреѡгал . е ѡл же аккатаѡт ѣ пноеос
 ꙗ пр̄рѡот . аѡ акр̄ апагеѡтос ꙗ теенте ꙗ
 пекшвнр . ꙗсеѡ ꙗ фсе ꙗаниѡна ꙗ тоотн̄ .
 аѡ ꙗте пр̄ро ѡпег е тѣнтн̄ . алла екшан-
 сѡтѣ̄ ꙗсѡг . фнапаракалеи ѣ пр̄рѡ е тѣнтн̄ .
 нѣаан ꙗстратнлатнс . нѣ шѡпе ектаинѡ ѡе
 ппаллаѡн ѣ пр̄ро . ѣпр̄ р̄ ат сѡтѣ̄ ꙗсѡг
 ѡ па шнре : | ꙗ нѣ соотн ан̄ . же анок еѣ Fol. 5b
 текеѡат ентан шнре ꙗсаѡллан . ше потхаг
 ѣ папѡлѡн ершан текеѡат . сѡтѣ̄ же а
 пекѡеа тарасе е рок ꙗ откѡт ꙗотѡот .
 еесѡтѡе ѡѡе еесѡ . есѡпег е тѣнтн̄ .
 ше пекѡтхаг ѡ па шнре вѣктѡр . ѣ перѡот
 ꙗт аѡпѡк наг . аѡросхарѣзе ꙗ ѡѡѡт ꙗне-
 денарѡн ꙗ нотѣ е пр̄пе ѣ папѡлѡн . еѣнр
 есѡѡр̄ епѡтхн̄ . пек шѡеѣт ѡар ꙗтаѡпѡк
 наг . ашп̄ тоотѣ ꙗ тшеѣре ꙗ ѡасѣлетнс нак
 ꙗсѡе . тѡѡт ѡе ше пекѡтхаг ѡ па шнре
 вѣктѡр екшанѡѡшѡт ꙗ ꙗнѡуте ет таинѡ ѣ
 пр̄ро . фнахарѣзе нак ꙗ ке ѣаѡв ꙗкѡпаѡ-
 нарѡн ꙗ нотѣ . хѡрѣ не нт аѡѡѡт е таѡт
 нак . ѡасѣлетнс 2e еѣ еѡгаѡс аѡт пѡѡѡт е
 апа вѣктѡр пезаѡ наѡ . же алнѡѡс тѣпара-

тнре е ров аа енне рѡс рѡе елетѡерос ·
тенот се авр ѡе п̄ н̄р̄д̄дал п̄ надран · е тѡе от
се пеконт елор̄ае е вола п̄ теї ре аепе ксѡтае
п̄са п̄неют еспаракалеи аеелок · отъе аепек-
шпе рнті еспроскѡнеи пав ·

Аснотъс̄ де п̄си апа вктѡр аѡш е вола есѡ
аеелос · же пшотте пеквал над пеквадже
сѡтае · же пѡе ет елѡш е ѡн̄ · †ѡш е
тре отон шее ѡн̄ п̄еелай · п̄ †ѡшпеи ан ·
нѡеѡре се пшотте п̄ нет отеире аеелот пав ·
Зѡсте п̄сехѡс | пав же ж̄ елааб п̄векѡ-
нарion п̄ нѡт̄в п̄ арна п̄ к̄ р̄н̄ тейннте ае п̄е
еннше · ен етет̄еете же ант̄ ют̄дас рѡ пе
ит аѡ † е вола ае п̄еѡж̄с̄ р̄а елааб п̄дат · е тѡе
пав аѡлдрѡеелай ае п̄ване ет ет (sic) р̄и вола ш̄а
ēнег · ш̄е п̄шлнл п̄ нет отааб · же п̄ †апш̄а
ан п̄ор̄в̄ ае пран ае пшотте · же екшанхарѡзе
пав ае п̄ксѡелос тнр̄ · еп̄ тейп̄теро п̄ аюклн-
фанос · еп̄ п̄еѡхр̄неа · еп̄ п̄еѡшотте п̄ дат
р̄и нѡт̄в п̄т аѡтаеелот · п̄ †наѡт̄с̄азе ан ·
ѡенг тар же екшан † р̄н̄т̄ ае п̄кс[еелос] тнр̄ ·
п̄т̄ †ѡсе п̄ текѡт̄ухн · от пе прн̄т̄ · еие п̄т̄
соотн ан · же еис ент̄сноотс̄ п̄ роле е поот ·
епнстете ж̄н̄ п̄саѡватон ш̄а п̄саѡватон · еп̄
еѡх̄н̄ае р̄н̄ от̄сноотн ·

Пав де п̄ тере ѡсѡтае е роот п̄си рѡееланос п̄
тоот̄ ае п̄еѡшре вктѡр · п̄еѡѡ же ш̄е
пѡж̄аи ае п̄аполлѡн · †напараѡѡт̄ аеелок
е тоот̄ ае п̄р̄ро н̄ѡтанок · рѡсте п̄т̄ соотн ан ·
же ают̄ѡ етее · же авка[та]ѡроней п̄ п̄но-
елос · ѡенг тар же ершан отшнре р̄ ат сѡтае
п̄са п̄еѡеют · етеѡт̄в̄ аеелѡѡ ·

Апа вктѡр де п̄еѡѡ ае п̄еѡеют · же еис р̄ните
аепоот аѡх̄н̄ е вола п̄си пет сн̄г · же от̄п̄

отѣиот напарадизот ае нецшнре е пелот ·
 екшанпарадизот аееи ои ω па еиот · отп̄таи
 пет набонѣи е рои:—еи напоти рω п̄ѣ ае
 птѡѣ ае па х̄ · ере пшотдѡи ддз ѣратот е
 роу · етшш е вол же сѣот аееиоу · ашω ои
 неѣѣас нау пе · п̄тоу дѣ аепе цтѡѡѣ п̄
 отпѣоот е пѡа п̄ отпѣоот · аλλα ацшп̄-
 ртнц е рраї е жωот · ашω ои црорш п̄ рнт е
 рраї ех̄ае пѣи еиншѣ тнрц аепоот · еип̄ пѣи
 р̄ро п̄аноиос | ет еире п̄ тѣи п̄лапн п̄ тѣи^{Pol. 6 b}
п̄ тѣи поліс · п̄

Παβολος дѣ ацѣеер рнт ае пѣиот п̄ апа вик-
 тор · ацтре отаау п̄ диклнѣанос п̄р̄ро:—п̄р̄ро
 дѣ п̄ тере цшшт̄ е роти р̄ае про п̄ апа виктор
 пѣжау нау · же п̄ток пе виктор е тѣе от аеп̄
 екшот̄ ае п̄са пѣкѣиот · п̄т̄ ототшшт̄ п̄ на
 потте · еи п̄т̄ сооти ан же отп̄таи тѣотѣа
 е роти е рок · апа виктор дѣ ацѡлц̄ ае
 п̄ѣеотс п̄пш̄ · ашω ацѡшц̄ ае пѣѣрон · ет
 то ршωу · ацпшот̄ е роти р̄ае про п̄ п̄ди-
 клнѣанос ецш аееиос · же р̄олѡс рω ан̄т̄
 отѣаоти ан · отдѣ п̄ ф̄рнк ан р̄а р̄атц̄ п̄
 от̄р̄ро ешцѣеот · аλλα еирнк р̄а р̄атц̄ ае
п̄р̄ро ет р̄п̄ ае п̄нѣ · ц̄ен̄г̄ цар р̄ае п̄жѡѡе
п̄ нехриѣанос · же еип̄ ш̄ѡе аееиот̄ е р̄
 р̄ае^{р̄}а^л п̄ ж̄с снаѣ · п̄ п̄пшотте п̄пшотте · п̄ п̄[ае]
 леонас · ашω ои же еип̄ш̄ѡе аееиот̄ е отѡе
е вол р̄п̄ тетрапѣза ае п̄х̄ · ашω е вол р̄п̄
 тетрапѣза п̄ п̄дѡлеонион · тѣпш̄ се ф̄наш̄ѣше
ае п̄пшотте п̄ тп̄е · п̄та т̄ае ш̄ѣеше р̄ωшц̄ ае
 п̄[ае]алеонас · ете п̄ток пе ω п̄р̄ро · п̄р̄ро дѣ
 пѣжау п̄ апа виктор · же е тѣе от актѡлеа
 ан̄г̄ѡѣр̄изе аееиои (*sic*) п̄ тѣи р̄е тнр̄с · екѣеете
же еип̄ коласіс р̄и васанос р̄ае п̄ж̄кастнр̄ион ·

е тра волазе аѣиок пѳе ет ернат · аѣпе готѡ
 епаранкеѣде нитѣ · же аѣпр тра сѡтѣе е пей
 ран же іс е воѣ рѣ рѡтѣ · псабел тар е тѳе
 пѣпе аѣ пекейот · аѣиок пеннаанеже нан
 ан пе е тре нѣаже аѣпа аѣто е воѣ · ете аѣпе
 ксѡтѣе рѡ · же аѣрро пѣаде жоот п оѳрнѳе
 еион · аѣеиоот п іс пекнотте · паг пѣок ет
 вѳарег | е роѣ · ете гнрѡане пе · е аѣжоот
 аѣ пѣлатос · аѣеиоот аѣеиоѣ · еѣже оѳрнѳе
 еион пе нт аѣрѡтѣ п іс пекнотте · ете посѡ
 маѣлон ант оѳрро · фпаангаліске аѣ пей
 ран га рос п тѳе же іс · аѣп оѳон нѣе ет
 оѳѡшт наѣ · ѡ вѣктор вѳон се тенот нѣ сѡтѣе
 пса пекейот · нѣ ѳѳаже п пѣнотте · еѣѡпе
 аѣиок · фпаезѡризе аѣиок псеиоотѣ · грѡ
 манос де аѣнотѣ е пѣѣнре апа вѣктор
 пѣаѣ наѣ · же аѣн аѣп екпѳе он е тр
 коѳѡшт п пѣнотте аѣ прро · апа вѣктор де
 пѣаѣ аѣ пѣейот · же еѣѡпе пѣжоегс пе
 аѣонанфанос · аѣ па жоегс ан аѣнок пе · аѣла
 па жоегс пе іс пѣхрс · пѣейот де аѣнотѳс
 еѣаде · аѣкелетѣ е тре тѣне п пѣѳѳгз гѣ
 паѳот аѣеиоѣ · псеѣитѣ аѣ пѳоѣ п тѳоѣ псе
 лоѣхѣзе аѣеиоѣ пѣеиот ·

Апа вѣктор де пей пеннаѣос аѣеиотр п пѣѳѳгз
 гѣ паѳот аѣеиоѣ · аѳѡ аѳф аѣ пѣхаѣѡс е рѡѣ ·
 е тре ѳѣитѣ е воѣ псетаѣоѣ · еѣнѣѳ де е воѣ
 еѣѳѳнѣг пса аѣеиатѣ · а пѣаѳѳѳос р псеиот
 п оѳеатѣ · аѣѳѳѳѳѳѳ наѣ е воѣ пѣаѣ наѣ ·
 же ѡ вѣктор екнаѣѣеѳ пей пѣѳѳѳ тѳн · екнѡ
 аѣ пекейот еѣѣпег аѣиок п тег ге · екѣеѳѳе
 же ере пекейот еѳѳте аѣиок · аѣиок · аѣла
 ере пекейот аѣе аѣиок п гѳѳѳ · тенот се сѡтѣе
 псѡ · аѳѡ аѣнок фпажоос аѣ пекейот же аѣн

αρεῖνε πα χ̄ε σοοτῆι ἢ τα ρῆν̄. οὐ μοπον χε
 ἴτωτῆι ἀλλὰ οὐον ἡ̄εε. ἄεπ̄ωρ σε πα σιντ
 ἄεπ̄ρ ραυε ἄεεοι. χε α ρενπεθοοτ τωοτῆι ε
 χωι. ςησρ ταρ χε ἄεπ̄ρ ραυε ἢ οτ̄α εαεεοτ.
 ἀλλὰ ἀρι πεεεεε χε τῆναεοτ τῆρῆι. ἀλλὰ
 χε ἀρ̄ εατοῖ ἡ̄εεεετῆι ἢ οτ̄ροοτ ἡ̄οτωτ ἄεπ̄ρ
 αας ε τβ̄νιτ. ἀλλὰ ἀρι ε τβε πῆοττε ἡ̄τετῆι
 ἔωυ παῖ ἄε πεχαεωε. ἡ̄ταχε πεῖ ψαχε ε
 τα εαατ. ἄεεατοῖ δε ἀτ̄εναρ ἢ ρητ. ἀτ̄ἔωυ
 ἄε πεχαεωε ρῆι ρωϕ. ἡ̄τοϕ δε αϕτ̄ πεϕοτοῖ
 ε ροτῆι ε πεϕῆι:—

Τεϕεαατ̄ δε ἡ̄ τερε σπατ̄ ε ροϕ αϑτορτ̄ρ ρραῖ
 ἡ̄ ρητ̄ε. ἀστωοτῆι ρῆχ̄ε πεσ̄ορονοε. πεχασ χε
 ἡ̄τοκ πε πα ψῆρε ἔικτωρ | ποτ̄δεῖν ἡ̄ πα ἔαλ. Fol. 9 a
 πεσπατ̄ ε ροϕ εϕκῆ κα ρητ̄. εϕϕῆ πεῖπε ε 17
 πεϕϕῆ ἄεἰ πεϕοτ̄ρῆιτε. πεχασ παϕ. χε ε τβε
 οτ̄ κῆοοπ ἡ̄ τεῖ ρε. ω̄ πα ψῆρε ἔικτωρ. πλῆν
 α τα ψ̄τ̄χῆι ῆτορτ̄ρ εῖνατ̄ ε ροκ ἡ̄ τεῖ ρε. εἰν
 ἡ̄τακλῆβε. ἡ̄ ἡ̄τα π̄ρρο κατακρῆνε ἄεεοκ ετ̄-
 νοτ̄ῆ. χε εϕῆαρ̄ παῖ πακ. πρατ̄ιοε δε ἀπα
 ἔικτωρ πεχασ ἡ̄ τεϕεαατ̄. χῆ ρῆεε νε ω̄ τα
 εαατ̄. χε ετ̄ναϕῆ ἄε πρῆν ἡ̄ ἔικτωρ ε ἔολ ρ̄ε
 ποτῆι ἄε ποοτ̄:—

Τεποτ̄ σε σωτ̄εε ε ροῖ τα εαατ̄. ἡ̄ταχω ἡ̄ παψαχε
 ετ̄ ρολ̄ε ε ροτῆι εποτ̄εααχε. ρα ἔε εεῖν ἡ̄ ρωῖ
 ἡ̄εε ἀρι ροτε ρητ̄εῖ ἄε πῆοττε. ἡ̄τε ϕεοοτ̄ ἡ̄
 πεϕπετ̄ οτ̄ααβ. πεϕσαββατοῖ τβ̄βοοτ̄. ἡ̄νῆστῆα
 ραρερ ε ροοτ̄. ἄεπ̄ρ οβ̄υε ε πεχῆρα ἄεἰ πορ-
 φανοε. χε χῆν ἄε ποοτ̄ ε̄οῆ. εῖναϑωπε ἡ̄
 ορφῆνοε. ἡ̄ ἀτ̄ εῖωτ̄ ἡ̄ ἀτ̄ εαατ̄. χε καε
 τεῖπ̄τῆα ετ̄ ρ̄ πααε ἄε πεῖ εα. ερε πῆοττε
 παταε ε πῆντ̄ ἡ̄ οτ̄α. ἡ̄ϕααε ἡ̄εεεεε ρω ρ̄ε
 πεεα ε ϕῆαβωκ ε ροϕ. ε ἔολ χε ἄεἰ πετο ἡ̄
 ποτ̄ ε τακαπῆ. πετ̄ ψωνε σ̄εε πεϑῆνε.

φριωωϋ η̄ οτᾱ εϋνη κα ρητ̄ . τσε οτᾱ εϋθε̄ .
 ῡη̄ οϋϋε̄ε̄ε̄ ερο̄ . ε̄ βο̄λ̄ же̄ ε̄παϋωπε ρωη̄
 ῡε̄ε̄ε̄ . χη̄η̄ ποο̄т̄ ε̄ βο̄λ̄ . же̄ κᾱс̄ ере̄ πε̄ε̄ε̄ο̄т̄
 η̄ са̄rra ῡωπε̄ ρη̄ω . η̄ε̄ η̄т̄ ᾱῑχοο̄т̄ ερο̄ ω̄
 та̄ ε̄ε̄ᾱт̄ η̄η̄ο̄т̄ε̄ ρω̄ϋε̄ ε̄ το̄т̄ψ̄т̄χ̄η̄ .

Тено̄с̄ се̄ ω̄ та̄ ε̄ε̄ᾱт̄ . ᾱιο̄т̄ω̄ ε̄ε̄ε̄ε̄ε̄ . же̄ φ̄η̄ᾱκ̄-
 το̄ῑ ᾱη̄ ε̄ η̄ᾱт̄ ερο̄ χη̄η̄ η̄ε̄ῑ η̄ᾱт̄ . ᾱт̄ω̄ ε̄ϋωπε̄
 φ̄ο̄η̄ . η̄φ̄ε̄ω̄т̄ε̄ же̄ ᾱε̄ε̄ο̄т̄ . ῡη̄η̄ε̄ η̄са̄ па̄
 па̄ ^(sic) с̄ω̄ε̄ᾱ . η̄φ̄ε̄η̄т̄ε̄ η̄ε̄ῑ ε̄ε̄ᾱ . ε̄ε̄η̄р̄ ε̄η̄ε̄ |
 η̄θε̄ ε̄ε̄ па̄ ε̄ιω̄т̄ ε̄ε̄ ε̄ε̄ᾱт̄ ῡη̄η̄ε̄ . ᾱλλ̄ᾱ ῡωπε̄
 η̄т̄ο̄ η̄ η̄ᾱη̄т̄ . η̄т̄ε̄ φ̄ε̄ο̄ο̄т̄ ε̄ε̄ η̄η̄ο̄т̄ε̄ ε̄ε̄ η̄ε̄ρ̄ο̄ο̄т̄
 ε̄ε̄η̄ т̄ε̄т̄ῡη̄ . же̄ κᾱс̄ ε̄ϋη̄ᾱр̄ ο̄т̄η̄ᾱ η̄ε̄ε̄ε̄ ε̄ε̄
 η̄ε̄ρ̄ο̄ο̄т̄ . η̄т̄ ο̄т̄ᾱη̄ᾱт̄ε̄η̄η̄ .

Тено̄с̄ се̄ ере̄ η̄η̄ο̄т̄ε̄ с̄ε̄ο̄т̄ ερο̄ . η̄θε̄ η̄т̄ᾱр̄ φ̄
 ε̄ε̄т̄ο̄η̄ η̄ᾱῑ ε̄ε̄ η̄ᾱη̄ο̄т̄η̄ η̄ ο̄т̄δ̄ε̄η̄ϋ̄ . η̄т̄ ᾱη̄ᾱε̄ϋ̄
 ρᾱρ̄т̄η̄ . ере̄ та̄ ψ̄т̄χ̄η̄ ε̄ε̄ο̄т̄η̄ ε̄ ρο̄η̄ ρ̄ε̄η̄ η̄ᾱη̄ω̄η̄ .
 тено̄с̄ се̄ ε̄η̄ᾱη̄ω̄η̄ ε̄т̄ка̄ρ̄ η̄ ῡε̄ε̄ε̄ε̄ε̄ . ᾱт̄ω̄
 ο̄т̄πο̄λ̄η̄с̄ η̄ т̄ω̄η̄ ᾱη̄ т̄ε̄ . η̄т̄ᾱϋωπε̄ ε̄η̄т̄ω̄η̄ε̄ ε̄ε̄
 η̄ο̄т̄ᾱ η̄ο̄т̄ᾱ ε̄η̄ο̄ η̄ ῡε̄ε̄ε̄ε̄ε̄ η̄ та̄λᾱη̄ω̄ρο̄с̄ η̄ ᾱт̄
 ρ̄ω̄ε̄ε̄ . ᾱλλ̄η̄ω̄с̄ ω̄ та̄ ε̄ε̄ᾱт̄ . ᾱη̄р̄ θ̄ε̄ η̄ ο̄т̄ο̄р̄-
 φ̄ᾱη̄ο̄с̄ η̄ ᾱт̄ ε̄ιω̄т̄ η̄ ᾱт̄ ε̄ε̄ᾱт̄ . ο̄т̄ρ̄ω̄ε̄ε̄ ε̄ε̄ η̄ο̄ο̄т̄
 ε̄ϋϋᾱη̄η̄ω̄η̄ ε̄ η̄ϋε̄ε̄ε̄ε̄ε̄ . ε̄η̄т̄ε̄ ρ̄η̄ ο̄т̄π̄ρᾱт̄ε̄ε̄ᾱφ̄ᾱ
 η̄ η̄ε̄ ρ̄ω̄η̄ . ε̄ε̄η̄η̄ε̄ω̄с̄ ε̄ϋϋᾱη̄η̄κ̄т̄ο̄ϋ̄ ε̄ η̄ε̄ϋη̄η̄ η̄ε̄ρ̄ε̄
 ε̄ η̄ε̄ϋρ̄ω̄ε̄ε̄ ε̄ε̄η̄ η̄ε̄ϋε̄η̄ο̄т̄ε̄ ε̄ε̄η̄ η̄ε̄ϋε̄т̄η̄т̄ε̄η̄η̄с̄
 ε̄т̄δ̄η̄η̄ε̄ . κᾱη̄ ε̄ ᾱε̄ϋη̄η̄ ρ̄ε̄η̄ε̄ε̄ο̄κ̄ο̄с̄ ρ̄η̄ η̄ϋε̄ε̄ε̄ε̄ε̄ε̄ .
 ε̄ε̄ε̄ϋр̄ η̄ε̄ε̄ε̄ε̄ε̄ η̄ η̄η̄η̄с̄ε̄ . же̄ ᾱε̄ρ̄ε̄ ε̄ η̄ε̄ϋρ̄ω̄ε̄ε̄
 т̄η̄ρ̄ο̄т̄ ε̄т̄η̄ᾱρ̄ε̄ε̄ ε̄ βο̄λ̄ . ο̄т̄ᾱ же̄ ε̄ϋϋᾱη̄η̄ω̄η̄ ε̄ η̄ϋε̄ε̄-
 ε̄ε̄ε̄ε̄ε̄ε̄ . η̄ε̄η̄η̄ω̄πε̄ ρ̄ε̄η̄ η̄ϋε̄ε̄ε̄ε̄ε̄ε̄ ῡη̄ᾱη̄т̄ε̄ ε̄ε̄ο̄т̄ . η̄ᾱη̄
 η̄ε̄ η̄т̄ᾱλᾱη̄ω̄ρο̄с̄ η̄ ᾱт̄ ρ̄ω̄ε̄ε̄ε̄ :—η̄ᾱε̄ε̄ ᾱη̄ο̄κ̄ η̄ε̄
 η̄ᾱη̄ ε̄ε̄ η̄ο̄ο̄т̄ . ε̄η̄ᾱр̄ ῡε̄ε̄ε̄ε̄ε̄ ε̄ρο̄ :—ᾱт̄ω̄ ε̄ η̄ᾱ
 η̄ᾱη̄η̄ т̄η̄ρ̄ο̄т̄ . η̄ο̄т̄ο̄т̄χ̄ᾱη̄ ω̄ та̄ ε̄ε̄ᾱт̄ ε̄ε̄η̄р̄
 ᾱε̄ε̄ε̄ε̄ε̄ ε̄ ῡη̄η̄ε̄ η̄са̄ па̄ с̄ω̄ε̄ᾱ . ε̄η̄ϋᾱη̄ε̄ε̄ο̄т̄
 ε̄ε̄η̄р̄ ο̄β̄η̄ε̄ ε̄ та̄ε̄η̄η̄т̄ῡη̄η̄ε̄ . ᾱρ̄η̄ η̄ε̄ε̄ε̄ε̄ε̄ε̄ ω̄ та̄
 ε̄ε̄ᾱт̄ . же̄ ᾱη̄р̄ ψ̄η̄с̄ η̄ε̄β̄ο̄т̄ ρ̄η̄ т̄ο̄т̄ка̄λᾱρ̄η̄ ῡη̄ᾱη̄т̄

ꝑ̅ хпои̅ аѡ ѡоете ꝑ̅рои[пе] егсѡ нѣ ꝑ̅
 ꝑ̅ноуеиѣе̅ . ꝑ̅теѣноѡ а теѣеааѡ еиꝑ̅ неѣ-
 ѡеѡаѡ р̅и̅е̅ . же оѡр̅а̅раѡ ꝑ̅е еѣсѡт̅а̅ ꝑ̅са
 ꝑ̅ноѡи̅ еиꝑ̅ ꝑ̅ноѡ . теѣеааѡ ѡе ꝑ̅еѡас . же ѡѡѡѣ
 е рои̅ ѡ ꝑ̅а ѡнре в̅икѡѡр . оѡ ꝑ̅е иѡаѣѡѡпе
 а̅е̅еок еиꝑ̅ ꝑ̅та ꝑ̅р̅ро кат̅аѡи̅е̅ а̅е̅еок ѡа оѡ |
 ноѡѣ̅ . ꝑ̅ оѡѡат̅ . же еѣе̅е̅ре ꝑ̅ак ѡ̅и̅ ꝑ̅аг̅ . ꝑ̅ ꝑ̅т̅ Fol. 10 a
 аѣѡоѡи̅ еѡꝑ̅о̅и̅ есѡѡи̅нѡ . а̅а̅а̅а̅о̅и̅ же е тѣе̅ iθ
 оѡ екѡооꝑ̅ ѡ̅е̅ ꝑ̅еи̅ т̅ѡ[е]ѡ . а̅а̅а̅а̅о̅и̅ же ꝑ̅ас
 еиѡаꝑ̅ ꝑ̅ та ѡѡѡхн̅ ꝑ̅напоѡѡѡе̅ а̅е̅еок . еиꝑ̅ а̅е̅
 ꝑ̅еѡеиѡѡ ѡооꝑ̅ аи̅ ѡ̅е̅ ꝑ̅ꝑ̅а̅ла̅ѡн̅ . же ере ꝑ̅р̅ро
 ꝑ̅а̅ ꝑ̅а̅и̅ ꝑ̅ак̅ .

А ꝑ̅а в̅икѡѡр ѡе ꝑ̅еѡаѣ ꝑ̅теѣеааѡ̅ . же ꝑ̅та ꝑ̅аг̅ т̅н̅роѡ
 ѡѡпе а̅е̅еок е тѣе̅ ꝑ̅а еиѡѡ . а̅ла̅ ере ꝑ̅х̅ ꝑ̅ѡ
 ꝑ̅аѣ е ѡѡ ѡ̅и̅ оѡа̅е̅ ѡ̅ та̅ а̅ааѡ̅ . ꝑ̅са в̅н̅л̅ же
 ꝑ̅р̅ро ꝑ̅е̅ . а ꝑ̅а еиѡѡ е̅и̅ ꝑ̅ та̅ а̅пе̅ . аиѡ̅а̅е̅еок
 ѡ̅и̅ѡѡнѡ ѡа рои̅ . а̅е̅пе ꝑ̅а еиѡѡ ѡ̅и̅ѡѡнѣ ꝑ̅а рои̅ .
 ѡраг̅ ѡ̅и̅ теи̅ ро̅е̅пе ѡ̅ та̅ а̅ааѡ̅ . ꝑ̅а еиѡѡ
 ꝑ̅аѡѡѡѡ еиꝑ̅ ꝑ̅ѣеѡѡ̅ . ѡ̅ѡ̅к̅л̅н̅ѡ̅и̅ан̅о̅с̅ ꝑ̅а̅ ꝑ̅л̅ле̅
 а̅е̅ꝑ̅а̅те̅ ѡ̅еѡѡ̅ . ꝑ̅ѣѡѡѡпе еѣѡ̅и̅ ꝑ̅а ѡ̅и̅ ꝑ̅н̅ѡ̅л̅н̅
 ꝑ̅ т̅но̅и̅с̅ аи̅ѡ̅х̅е̅и̅а̅ . ꝑ̅те ꝑ̅еѣꝑ̅е̅р̅е̅а̅а̅ ѡ̅ѡте
 е ѡѡ ѡ̅и̅ оѡѡе̅ꝑ̅н̅ . же аѣѡ̅ѡ̅е̅и̅ ꝑ̅са ꝑ̅ран̅ а̅е̅
 ꝑ̅х̅ ѡ̅ . оѡѡи̅ ꝑ̅ оѡѡн̅ ꝑ̅и̅е̅ ет̅ ꝑ̅асѡт̅а̅ ꝑ̅ѡѡѣ̅ . же
 ꝑ̅еѡе̅а̅ ꝑ̅ ѡѡпе ꝑ̅е т̅ѡѡте̅ а̅е̅ ꝑ̅ноѡн̅ ѡ̅а̅ е̅неѡ̅ .
 еиꝑ̅ ꝑ̅еѡеиѡѡ ꝑ̅ѡ̅а̅ѡѡѡѡс̅ . теѣеааѡ̅ ѡе ꝑ̅еѡас
 ꝑ̅аѣ̅ . же еиꝑ̅ ꝑ̅ѡѡн̅ аи̅ же ѡ̅е̅ ꝑ̅ѡе̅ е̅ѡѡт̅
 ет̅ ꝑ̅нѡ̅ е̅и̅а̅ѡи̅ ѡ̅н̅ ꝑ̅ак̅ ꝑ̅теѡѡѡе̅е̅т̅ .

А ꝑ̅а в̅икѡѡр ѡе ꝑ̅еѡаѣ ꝑ̅ теѣеааѡ̅ . же та̅ а̅ааѡ̅
 а ѡ̅е̅е̅е̅т̅ оѡе̅и̅е̅ е̅ рои̅ . аѡѡ а̅ е̅и̅ꝑ̅т̅р̅е̅е̅а̅о̅
 ꝑ̅и̅е̅ оѡе̅и̅е̅ ꝑ̅ тоѡт̅ . ѡ̅енѡ̅ ѡ̅аѡ̅ же ꝑ̅ко̅с̅е̅о̅с̅
 ꝑ̅аꝑ̅а̅ра̅ѡе̅ еиꝑ̅ ꝑ̅еѣ̅ е̅и̅ѡ̅ѡ̅е̅и̅а̅ . ꝑ̅ет̅ е̅и̅ре̅ ѡе̅
 ꝑ̅ѡѡѣ̅ а̅е̅ ꝑ̅ѡѡѡѡ а̅е̅ ꝑ̅ноѡт̅е̅ е̅и̅а̅ѡ̅ѡпе̅ ѡ̅а̅
 е̅неѡ̅ . Т̅е̅ноѡ̅ ѡе̅ та̅ а̅ааѡ̅ . а̅г̅и̅ре̅ а̅е̅ ꝑ̅ѡѡѡѡ а̅е̅
 ꝑ̅ноѡт̅е̅ . же е̅ра̅ѡ̅н̅ѡ̅ ѡ̅а̅ е̅неѡ̅ . ꝑ̅ноѡѣ̅ ѡ̅аѡ̅ еиꝑ̅

прѣт нар̄ шѣбе . ꙗкоже нар̄ доуде . прѣм
 намоу нѣр̄ ѿаге рѣ ꙗкофос . ꙗкоже пѣр̄ пѣеете
 такоу рѣхѣ ꙗкоу . ꙗкоуаюс ѡе ꙗкоу ꙗкоу
 ан ꙗа енег :— | ѿ та маат . ѡнр̄ жоос рѣ
 поудит же оуѣт оухранеа ѡмаат . же оулаат
 пе ꙗ надрѣе ꙗкоуте . пе р̄ оуруке ꙗрѣмао .
 ато оурумао ꙗ рне . ѡпате ꙗрн рѣтѣ ѡ
 поот . ѡнѣса ꙗа асѣ ꙗкоуоу же есѣаѡн .
 асѣоуде ѡ ꙗкоуоур ет рѣ ꙗкоуѣнѣ . асѣаас
 ꙗ теѣмаат ато асѣулаѣ е рѣа е ꙗкоуте
 есѣа ѡмаос ꙗ тег де же : ' ꙗ ꙗко . ꙗет
 ' рѣоос е рѣа ехѣ ꙗкоуа ꙗ ꙗкоуоубен
 ' ѡ ꙗкоуаѣн . еѣаде рѣоу е роу . еѣ-
 ' маотте е роу же саѡаѡ рѣ ѡ ꙗ ꙗкоуте . рѣ
 ' маос ѡе рѣоу же ꙗко ꙗкоу . рѣ ꙗкоуоубен ѡе оу
 ' же ꙗкоут ѡ ꙗкоу ꙗкоу ꙗкоу ꙗкоу ет оуаѡ .
 ' енегѣре е роу аѣ ꙗкоу . ато аѣ ꙗкоутр̄ .
 ' ѡнр̄ ꙗкоут е рѣтѣ е ꙗкоуоос . же ꙗ ꙗкоутѡоу
 ' ан рѣ роу . ала енегѣет е ѡа рѣ ꙗкоуоубен
 ' роу . же тѡн те тѡе ѡ ꙗкоу ꙗкоут ꙗа енег
 ' рѣенн . '

III ꙗ ꙗкоу ꙗкоу ꙗкоу рѣ ма ꙗкоу ет оунаѣт е
 роу . же ꙗ ꙗкоут ан же еѣ[н]аѣт е тѡн . ѡн-
 ꙗса ꙗа асѣмаот е ꙗкоуоубен тѣроу . асѣаѣе
 ѡмаот . асѣѣраѣе ѡ ꙗкоу ꙗкоу ꙗкоуоубен .
 рѣ ꙗкоу ꙗкоу ꙗкоу ꙗкоу е ѡа . ато ꙗкоу
 же ꙗкоу е роу ꙗкоу ꙗкоу ꙗкоу ꙗкоу ꙗкоу .
 ꙗкоу еро та маат . ато ꙗкоутѣ тѣрѣтѣ же ꙗ
 ꙗкоут ан е ꙗкоу е рѣтѣ ꙗкоу ѡ ꙗкоу ꙗкоу . ари
 ꙗкоуте ѡ ꙗкоу рѣаѣ же ѡ | ѡ ꙗкоу ꙗкоут ехѣ
 лаат ѡмаотѣ енег оуаѣ ꙗкоу . ꙗ ꙗкоу ан ꙗкоу
 ѡ ꙗкоу сеѣе . ꙗ ꙗкоу ꙗкоу ꙗкоу ꙗкоу оуаѣ
 ѡ ꙗкоу еѣе оуаѣ ѡ ꙗкоу ан ꙗкоу . ала еѣ-
 ꙗкоут ѡ ꙗкоу ꙗкоу[и] ꙗкоу теѣѣѣтѣоу . ато ꙗкоут

Fol. 10 b

H

Fol. 11 a

H a

ΤΗΣ ΣΗΤΕ ΠΑΡΤΥΡΙΑ Π ΠΑΓΙΟΣ
 ΑΠΑ ΒΙΚΤΩΡ ΠΕΣΤΡΑΤΗΛΑΤΗΣ · ΖΗ
 ΟΥΕΙΡΗΝΗ ΗΤΕ ΠΗΟΥΤΕ · ΕΡΕ ΠΕΥ-
 ΣΠΟΥ ΕΤ ΟΥΛΑΒ ΗΛΕΙ Ε ΖΡΑΙ Ε ΧΩΗ ·
 ΗΤΗΟΥΧΑΙ ΤΗΡΗ ΖΙ ΟΥΣΟΠ ΖΑΜΗΗ |

.....

Fol. 11 b

κβ

ΠΑΟΥΖ ΔΕ ΠΕΥΠΡΟΤΗ ΑΕ ΠΕΠΡΑΙΤΩΡΙΟΝ ΕΥΚΡΙΝΕ
 Π ΓΕΝΕΑΤΟΙ Ε ΤΗΣ ΠΡΑΝ ΑΕ ΠΕΧΡΕ · ΑΥΚΕΛΕΤΕ
 Ε ΤΡΕ ΤΟΤΠΕ Ε ΟΥΤΗ ΠΑ ΠΕΥΡΑΣΤΕ · ΡΑΣΤΕ ΔΕ
 Π ΤΕΡΕ ΨΥΩΠΕ · Α ΠΚΟΜΕΣ ΖΕΟΟΣ ΠΡΟΒΗΕΑΤΟΣ
 ΖΗ ΤΑΗΤΕ Π ΤΑΤΩΡΑ Π ΡΑΚΟΤΕ · ΑΥΚΕΛΕΤΕ ΧΕ
 ΑΠΠΕ ΠΑΙ ΑΕ ΠΕΙ ΔΗΡΟΣΙΟΣ Π ΕΖΩΡΤΙΣΜΕΝΟΣ ΧΕ
 ΒΙΚΤΩΡ · ΠΤΑ ΤΡΕΤΩΨ Ε ΡΟΥ ΠΠΕΣΟΑΙ ΑΕ ΠΡΡΟ ·
 ΑΠΑ ΒΙΚΤΩΡ ΔΕ Π ΤΕΡ ΟΥΕΝΤΕ ΠΕΧΑΨ ΠΑΨ · ΧΕ
 ΑΠ ΑΠΕ ΚΩΨ ΑΕ ΠΑ ΟΥΠΟΕΙΝΗΕΑ Π ΚΕ ΣΟΠ ·
 ΑΥΕ Ε ΡΟΣ ΠΤΑΤΕΖΩΡΙΖΕ ΑΕΛΟΙ Ε ΠΕΙ ΑΕΑ · Ε ΤΗΣ
 ΠΕΙ ΠΑΠ ΧΕ ΘΥΣΙΑΖΕ · Ε ΤΗΣ ΠΑΙ Π ΦΗΑΘΥΣΙΑΖΕ ΑΠ·
 ΠΕΧΕ ΠΑΟΥΖ ΠΑΨ ΧΕ ΚΑΚΗ ΚΕΦΑΛΗ · ΕΚΩΒΕ
 ΑΕΛΟΙ · ΨΕ ΠΟΥΧΑΙ ΑΕ ΠΑΠΟΛΛΩΗ · ΤΕΚΦΕΛΩΡΙΑ
 ΠΕ ΑΠΡΑΔΙΣΚΕ ΑΕ ΠΕΚΩΛΕΑ ΟΑΕ ΠΚΩΡΤ · ΠΤ
 ΣΟΟΥ ΑΠ ΧΕ ΠΤΑ ΠΡΡΟ · ΧΟΟΥ ΠΑΙ Ε ΤΡΑ Ρ ΟΥ
 ΠΑΚ · ΠΤΑΥΚΕΛΕΤΕ Ε ΠΟΥΗ Ε ΠΑΕΤΩΚ Π ΤΕΙΔΟΥΗ ·
 ΑΙΡ ΟΥΠ ΑΠΠΕΑΚ Ε ΤΗΣ ΠΕΚΕΙΩΤ ·

ΑΠΑ ΒΙΚΤΩΡ ΔΕ ΠΕΧΑΨ ΑΕ ΠΑΟΥΖ · ΧΕ ΠΣΑΨ ΑΥ-
 ΨΠΕ ΟΥΤΕ ΑΕ ΠΑ ΕΙΩΤ · ΑΕ ΠΟΥ ΑΠΡ ΨΠΕ ΟΥΤΕ ·
 ΑΥΩ ΟΠ ΑΥΧΟΟΣ ΧΕ ΑΠΟΛΕΑ ΑΠΨΑΧΕ ΑΕ ΠΕΚ
 ΑΕΤΟ Ε ΒΟΛ · ΚΑΤΑ ΠΕΙ ΚΟΣΕΟΣ · ΑΠΑΤ ΟΥΠΑΡΑ-

αἰδου̅ α̅ειοι̅ πακ̅ . †χι̅ η̅σε̅ η̅αννω̅ινα̅ . αν̅τ̅
 πεεεγ̅ ε̅τοο̅τ̅ με̅η̅ η̅ κο̅εε̅ς ρ̅ει̅ η̅παλλ̅ατι̅ον̅ α̅ε̅
 π̅ρρο̅ . α̅τω̅ με̅η̅σα̅ π̅ρρο̅ πα̅ ει̅ωτ̅ πε̅τ̅ με̅ε̅ρ̅
 σ̅να̅τ̅ . α̅λλα̅ ει̅ση̅α̅νη̅α̅χε̅ ρ̅η̅ η̅αι̅ κ̅η̅α̅χο̅ο̅ς̅ χ̅ε̅
 αν̅τ̅ ο̅τ̅χ̅α̅ς̅ι̅ο̅η̅τ̅ . ω̅ π̅α̅ο̅τ̅ζ̅ . α̅ρ̅ι̅ πε̅ε̅ε̅τε̅ α̅ε̅
 πε̅ρο̅ο̅τ̅ η̅τα̅κει̅ ε̅ π̅κ̅ω̅ε̅ι̅τα̅τω̅ν̅:— |

Ακπαρκαλει̅ α̅ειο̅υ̅ χ̅ε̅ α̅α̅τ̅ η̅ κο̅ε̅ε̅ς ε̅ ρ̅α̅κο̅τε̅ . Fol. 12 a

α̅τω̅ με̅πε̅ πα̅ ει̅ωτ̅ κ̅α̅τα̅ζ̅ι̅ο̅τ̅ ε̅ η̅α̅χε̅ η̅ε̅ε̅ε̅α̅κ̅ . κ̅ε̅
 α̅κει̅ ακ̅πα̅ρ̅α̅κ̅α̅ι̅ε̅ι̅ α̅ει̅ο̅ι̅ ρ̅η̅ ο̅τ̅ρ̅ω̅π̅ χ̅ε̅ η̅α̅χε̅
 με̅η̅ πε̅κει̅ω̅τ̅ ε̅ τ̅β̅η̅η̅τ̅ . η̅ε̅χ̅ι̅ η̅τ̅ο̅ο̅τ̅ η̅ η̅ω̅ε̅η̅η̅τ̅ η̅
 κ̅ε̅η̅α̅θ̅η̅α̅ρ̅ι̅ο̅η̅ η̅ η̅ο̅τ̅θ̅ . η̅ε̅α̅α̅τ̅ η̅ κο̅ε̅ε̅ς̅ . α̅πο̅κ̅
 α̅ε̅ α̅ι̅χ̅ι̅τ̅η̅ ε̅ ρ̅ο̅τ̅η̅ ε̅ πα̅η̅ι̅ . α̅ι̅τ̅ρε̅ πα̅ ρ̅ε̅α̅ρ̅α̅λ̅
 τ̅η̅ρο̅τ̅ α̅α̅ρ̅ ε̅ ρ̅α̅το̅τ̅ ε̅ ρ̅ο̅κ̅ . ε̅τ̅χ̅ι̅ με̅α̅η̅α̅κ̅η̅ς̅ η̅
 η̅ο̅τ̅θ̅ . α̅τω̅ με̅η̅σα̅ η̅αι̅ α̅ πα̅ ει̅ωτ̅ ει̅ ε̅ ρ̅ο̅τ̅η̅ .
 α̅η̅α̅ρ̅ε̅τ̅ η̅α̅υ̅ ε̅χ̅α̅ε̅ π̅κ̅α̅ρ̅ . η̅α̅η̅τ̅ ε̅η̅η̅ο̅ε̅ α̅ει̅ο̅ι̅
 η̅ε̅α̅α̅κ̅ η̅ κο̅ε̅ε̅ς̅:—τε̅πο̅τ̅ θ̅ε̅ με̅πε̅ κ̅ο̅α̅ρε̅ρ̅ ε̅τ̅
 η̅α̅χε̅ η̅ ο̅τ̅ω̅τ̅ . η̅ε̅ τ̅ο̅ο̅β̅ε̅υ̅ η̅αι̅ . α̅λλα̅ α̅ε̅η̅ο̅
 ρ̅ει̅ πε̅τα̅ρ̅α̅τ̅ε̅λ̅ι̅ο̅η̅ χ̅ε̅ πε̅τ̅ ο̅τ̅ω̅ε̅ α̅ε̅ πα̅ ο̅ε̅η̅ η̅ε̅
 ε̅α̅ι̅ . α̅ε̅υ̅η̅ α̅ε̅ πε̅ε̅ψ̅θ̅ε̅ ε̅ ρ̅α̅ι̅ ε̅ χ̅ω̅ι̅ . π̅α̅ο̅τ̅ζ̅ α̅ε̅
 α̅ε̅τ̅ρε̅ τ̅ρ̅ι̅ο̅τε̅ ε̅ ρ̅ο̅τ̅η̅ ρ̅ει̅ πε̅ε̅ρ̅ο̅ η̅ ρ̅ε̅η̅ κ̅ο̅τ̅ε̅ι̅πο̅ς̅ .
 α̅τω̅ α̅ε̅τ̅ρε̅ τ̅χο̅λ̅η̅ε̅ ρ̅η̅ ρ̅ε̅η̅λ̅ω̅ρο̅ς̅ . α̅τ̅† η̅α̅υ̅
 α̅ε̅ με̅η̅τα̅ε̅τε̅ η̅ε̅ι̅α̅ο̅τ̅θ̅α̅ . ρ̅η̅ ρ̅ε̅η̅ε̅ο̅χ̅η̅ε̅ ε̅υ̅χ̅ω̅
 α̅ει̅ο̅ς̅ . χ̅ε̅ †η̅α̅β̅α̅ζ̅α̅η̅η̅ε̅ α̅ει̅ο̅κ̅ η̅α̅η̅τ̅ η̅ε̅ο̅τ̅
 κ̅α̅τα̅ τ̅κ̅ε̅λ̅ε̅τ̅ε̅ς̅ α̅ε̅ π̅ρ̅ο̅ . με̅η̅η̅ω̅ς̅ . α̅ε̅τ̅ρε̅ τ̅†
 πε̅η̅η̅πε̅ ε̅ πε̅ε̅ψ̅ι̅χ̅ με̅η̅ πε̅ε̅ο̅τ̅ρ̅η̅η̅τε̅ . α̅ε̅ψ̅η̅ρ̅χ̅ω̅
 χ̅ω̅λ̅ε̅ (sic) τ̅η̅ρ̅ε̅ α̅ε̅ πε̅η̅η̅πε̅ χ̅η̅η̅ τε̅ε̅α̅πε̅ η̅α̅ πε̅ε̅-
 ο̅τ̅ρ̅η̅η̅τε̅ . α̅τ̅η̅ο̅χ̅ε̅ ε̅ πε̅η̅τε̅κο̅ . α̅τ̅κ̅α̅α̅ε̅υ̅ ρ̅α̅ πε̅ρ̅κο̅
 με̅η̅ πε̅ι̅β̅ε̅ η̅α̅ πε̅ε̅ρ̅α̅στε̅

κ̅ε̅

Σ̅το̅ο̅τε̅ α̅ε̅ η̅ τε̅ρε̅ ε̅η̅ω̅πε̅ α̅ η̅κο̅ε̅ε̅ς̅ τ̅ρε̅ τ̅ε̅η̅η̅ε̅
 η̅α̅υ̅ η̅ α̅πα̅ β̅ι̅κ̅τω̅ρ̅ . α̅τ̅ε̅η̅τ̅ε̅ α̅ε̅ ε̅υ̅ο̅τ̅η̅ τ̅η̅ρ̅ε̅ α̅ε̅
 πε̅η̅η̅πε̅ . πε̅ε̅α̅κ̅α̅ρ̅ι̅ο̅ς̅ α̅ε̅ α̅πα̅ β̅ι̅κ̅τω̅ρ̅ . με̅η̅ ε̅υ̅ε̅η̅-
 ο̅β̅ε̅σο̅ε̅ ε̅ με̅ο̅ο̅η̅ε̅ ε̅ τ̅η̅ε̅ τα̅η̅ε̅ η̅ α̅ε̅ πε̅η̅η̅πε̅ ε̅τ̅ το̅
 ε̅ ρ̅ο̅ε̅ . α̅ει̅α̅το̅ι̅ α̅ε̅ πε̅τ̅χ̅ε̅κ̅ με̅η̅τ̅σ̅η̅ο̅ο̅τ̅ε̅ ε̅τ̅θ̅ω̅α̅ρε̅
 α̅ει̅ο̅υ̅ . η̅ τε̅ρε̅ ε̅β̅ω̅κ̅ α̅ε̅ ε̅ πε̅π̅ρ̅α̅ι̅τω̅ρ̅ι̅ο̅η̅ . |

Fol. 12b

K2

пехе пзотъ нацъ . же іс̄ пет кпистете е рочъ .
 паешпагрек е вола рн̄ на сизъ . пистете птоу
 е паполлонъ . пете от̄п̄соеи аеиоу тоушонъ .
 малиста тартеиис тнос̄ п̄ноуте . апа вѣкторъ
 де пехацъ же п̄ фнаѳсѣазе ан̄ . пзотъ де
 ачкелете е тре ѳаштѣ е прерметаріонъ . пех
 цацъ нацъ же кнаѳсѣазе хп̄и аеионъ . ачот̄ωш̄б̄
 же п̄ фнаѳсѣазе ан̄ . пзотъ де ачкелете е
 тре ѳρωωке аеиоу . апа вѣкторъ де аеие чаис
 ѳане ē птнр̄ѣ . п̄кестωнаріосъ де аѳрѣсе аѳна
 тоототъ е вола . пехе пзотъ нацъ же е тѣе от̄
 п̄тет̄п̄ρωωке ан̄ . п̄тоотъ де пехатъ же ае пс
 елот̄ п̄ от̄хое . н̄ от̄ωне ете п̄чаисѳане ан̄ же
 сеρωωке аеиоу е птнр̄ѣ :—[а]па вѣкторъ де
 аѳѣ пецр̄нт е ѳраі енепотраніонъ п̄ тпе .
 аѳтсаѳоу аеиптерωот̄ п̄ тпе . аеи тполіс̄ п̄
 п̄закіаіосъ . а пет̄ от̄ааб̄ аспазе аеиоу . а̄ аѳел̄
 ѳ пецот̄оі аеи захаріасъ . пехатъ нацъ же аеиωк
 тноот̄ ω̄ апа вѣкторъ . пехе аеиханл̄ нацъ же
 ѳропееіне ω̄ п̄шоєіх̄ п̄ хωωре . аеип̄р̄ р̄ ѳоте
 рнт̄ѣ аеи пег̄ аѳранносъ . же анок̄ ѳшооп̄ н̄аеиан̄ .
 еп̄от̄ѳаеи аеионъ . ѳхω аеиеос̄ пакъ . же п̄ѳе ете
 шаре п̄аѳцелос̄ ономазе аеи пран̄ п̄нет̄ от̄ааб̄
 тнрот̄ шат̄ωномазе аеионъ аеип̄шоаеип̄т̄ п̄раѳіос̄
 апапа аеи азаріа аеи аеиханл̄ . аѳω п̄ѳоронос̄
 пор̄ш̄ п̄ тпе ѳаѳ п̄х̄ іс̄ . аеи п̄нат̄ се ешакѣі п̄
 нек̄сѣх̄ е ѳраі е тпе . шат̄р̄ пселеот̄ п̄ тесѳраѳіс̄
 п̄ тпе . еѳр̄ от̄оєіп̄ аеи прот̄п̄ аеи п̄катапетасеа .
аеи п̄а̄то е вола аеи п̄ѳѳсѣастнр̄іонъ . аѳω шаре
 от̄сѳ̄ нот̄ѣ епашωѣ шωпе аеипе аеито е вола аеи
 пейот̄ . е тѣе т̄еот̄нес̄ п̄ пет̄ р̄н̄п̄ аеи п̄н̄т̄ē . аѳω
 шаре от̄еот̄нес̄ таре пет̄ р̄н̄ п̄ноласіс̄ .

Fol. 13a

K3

аѳω шаре п̄ аѳцелос̄ еѳѳране е хωк̄ . п̄те іс̄
 т̄ел̄нл̄ р̄іх̄аеи п̄сѳоронос̄ . п̄те пет̄ от̄ааб̄ тнрот̄

раше п̄ееан · еп̄исωс а м̄иханл кω е вол
 п̄ теψохн п̄ апа в̄икτωρ · асеи ас̄ωк е ρотн
 е пец̄ωма п̄ не соп · ец̄талнѣ е прер̄еета-
 рион · аѡ а м̄иханл от̄ω ец̄талео е̄еюу е
 ρωв н̄ее ет нащопе е̄еюу ·

Апа в̄икτωρ де пец̄ѣ от̄бе п̄аотз емаате ·
 п̄аотз де пезац̄ нац̄ же кнаѣтс̄аѣе хп̄
 е̄еюн · йтоу де е̄еп ец̄от̄ωщ̄б̄ нац̄ п̄ от̄щ̄аже ·
 п̄ тере ц̄нат̄ де п̄си п̄аотз же е̄епе ц̄щ̄аже ·
 ац̄келеѣе е тре ѣхпо со̄е п̄лаеипас п̄ кωрт̄
 е ρотн ρа пец̄спрооте · аѡ п̄ тер от̄р̄ паг̄ ·
 ац̄тре ѣне п̄ ρенш̄лис̄ е̄ пенп̄е ет̄лов̄ӣ п̄
 кωрт̄ :— аѣпоот̄ ρа ρнт̄ѣ ш̄ант̄ от̄еи е вол
 ρ̄ае пец̄сог̄ · неѣре де п̄ наг̄ нац̄ ш̄а ш̄оел̄нт̄
 п̄соп :— | ш̄анте пец̄кот̄ке σωλ · еп̄исωс Fol. 13 b
 пезац̄ же кнаѣтс̄аѣе ан · Kc

Ац̄келеѣе е тре ѣѣ п̄ ρенот̄еиже ехп̄ теѣапе ·
 аѡ п̄сеѣ нас̄ис̄ нац̄ · апа в̄икτωρ де е̄еп
 ец̄рош̄ ρа теи в̄азанос · п̄аотз де ац̄тре
 ѣнаац̄ е пец̄нт̄ ρи прер̄еетар̄ион · ац̄тре
 ѣталоу ет̄слоσ е̄е пенп̄е · п̄сесаг̄т̄ ρа роу ·
 ац̄тре ѣщ̄ото ѣни ρи лаеижап̄ е пец̄нт̄ ρ̄п̄
 тец̄щ̄от̄ωбе · еп̄ ρенклат̄ра · пезац̄ нац̄ же
 с̄ωт̄е̄ п̄ с̄ωг̄ е̄еп̄р̄ еот̄ канωс · ени нанот̄к̄ йтон
 пара рои · п̄ екоѣеш̄ ѡн̄ѣ п̄рото ерог̄ н̄т̄ соотн
 ан же нек̄жис̄ооте п̄рро не п̄т̄ аѣс̄раг̄ ρа рок̄
 апа в̄икτωρ де е̄епе ц̄ѣ̄е̄сое п̄ от̄ωщ̄б̄ п̄
 от̄щ̄аже · е т̄бе пр̄ис̄е п̄ п̄вазанос · же нере
 пец̄лоσ е̄е пенп̄е лов̄ӣ ρа роу е пец̄от̄ѣ ·

Пезе п̄аотз нац̄ же аже от̄щ̄аже наг̄ йтанаан
 е вол · ѡ панρос̄ис̄ п̄ еζор̄ис̄еенос · апа
 в̄икτωρ де пезац̄ е̄е п̄аотз · же ещ̄е е̄еп
 еис̄ωт̄е̄ п̄са па еис̄ωт̄ еп̄ п̄рро · ет̄параналеи
 е̄еюг̄ · ρωсте аикω п̄ с̄ωг̄ п̄ на ρ̄спарх̄онта

ε τειοοτη η̄ψωκ̄ε̄ . | ατω α ειχανλ τωοτη ε Fol. 14 b
 ρραγ η̄ ηεπλαζ η̄ τειοοτη . αφνεχ απα βικτωρ η̄η
 ε ρραγ . εσηησ δε ε ροτη η̄σι η̄ρησεωη εσηωη
 ε βολ εσηω ᾱεεοσ . χε ακχι шпе ᾱε ποοσ ω̄
 απα βικτωρ . ειη πενηοττε ετ η̄κω η̄ρητη̄ ε
 ροϋ .

Απα βικτωρ δε πεχαϋ ᾱε παοτς . χε ω̄ πανοεοσ
 ε τβε οσ κηοσηεσ ᾱε πα ποττε . εκεεεεε χε
 εσηωη ε πεκαπολλωη . εκχω ᾱεεοσ . χε οτσε-
 αζε η̄ ρεηηοττε η̄ ατ η̄εε . ακοτω παρ ενεεεε
 χε οση̄ σοεε ᾱε πα ποττε ε ηαρεεε ε βολ ρη̄
 ηεκβαζαηοσ . ραρεεηηοσ δε η̄κωεεσ πεχαϋ .
 χε αεεεε ᾱε ποοσ χε η̄τη̄ οτσαρ ᾱεεατοσ εκρ̄
 εατ̄α . αφαρχεη η̄σι παοτς ε εη ε βολ η̄ψ-
 ρεοοσ εχ̄ᾱ ηεσητο ε † αηοφασε ε ροϋ ε τρε
 οϋη η̄ τεσαηε :

Τταζε δε ειη η̄ ρ̄ε ραηοτε . αηαραηαλε ᾱε
 παοτς χε η̄ηε ψεοοση̄ ρη̄ τεηπολιε . εηηηοτε
 η̄τε ηεσηωτ ταηε τπολιε τηρ̄ε ε τ̄ηηηη̄ . χε
 οσηηοσ η̄ στραηηλατηε ηε . αλλα εζωρηζε
 ᾱεεοϋ ε ρηε ε κηεε η̄σεεοοση̄ ρ̄ε ηεεα ετ
 ᾱεεατ . τοτε αφεεηεηοτη̄ εσηω ᾱεεοσ . χε
 εηα† ρη̄ η̄ οσ η̄ταεχ̄οροσ ε ηεσηωτ . τοτε
 παοτς . αφχι η̄ οσηαρηε . αφερα ε ροϋ
 η̄ τη̄ ρε . χε ακοη ηε ραρεεηηοσ παοτς η̄
 ραηοτε . εσηρα η̄ εσηαχιαηοσ η̄κωεεσ η̄ οτ-
 βαεηε :— | χε ρη̄ τεηηηοσ εσηηαεηηε ηακ ᾱε ηεη Fol. 15 a
 ακροσιοσ η̄ εζορηεεηοσ χε βικτωρ . εζεταζε η̄θ
 ᾱεεοϋ ηαλωσ . η̄ η̄ψο[ση]αζε . η̄ η̄εεοοση̄ ᾱε-
 εοϋ . ηατα ηε ηροσταεεα ᾱε ηεηηε η̄ρηο .
 τοτε αφτααϋ ε τοοτοσ η̄ ρεηεατοη ε τρε οχητη̄
 ε ρηε ε οηηβαεηε ε ρατη̄ η̄ εσηαχιαηοσ παοτς
 η̄ οηηβαεηε :—

еӣ пекелопоченис ѿ шире іс̄ пехр̄с̄ пенж̄с̄ ·
 паі ет нозр̄е̄ а̄еіоі р̄е̄ ма н̄іе ет оунажит
 ē роу · екеаар ератѣ н̄еіаі ои · н̄ѣ шопе
 н̄еіаі · а̄е п̄ето е вола̄ а̄е п̄еі аноіеос · тоте
 ачкелете ѿси еттоуіанос · е тре теіне а̄еіоу
 е пекро · адоу пехасу насу · же ѿток пе вѣктор
 п̄еіаос · тенот се евр̄ еіаіа р̄і оу еіаіаіоі ·
 а̄епат еіотѣрїзе а̄еіоу н̄ѣ еіоу · асотшоуѣ ѿси
 апа вѣктор пехасу а̄е п̄аотз · же ан̄ѣ оуеіа-
 тос ан̄ · оуае ѿтаѣпоі ан̄ е п̄еі р̄оѣ · аλλα
 ан̄ѣ оуаеіа̄ла̄ а̄е пехр̄с̄ іс̄ · паі ет нозр̄е̄ а̄е-
 іоі р̄і на ѡліуїс̄ тірот ·

Еттоуіанос ае пехасу насу · же е тѣе оу роу а̄епе
 н̄отсіазе а̄епат еіѣоу р̄і п̄еі ѡазаіос · аоіпоу
 тенот а̄еіоу н̄ѣ ѡтсіазе · еӣ р̄оіе а̄е п̄еі ма
 же еіпаіаѣ е роу · асотшоуѣ ѿси апа вѣктор ·
 же оуі оуѣ ѿтаі̄р̄ | р̄оте р̄іт̄ѣ ѿроіе а̄еп Fol. 16 a
 еіотсіазе · аλλα ѿтаі̄р̄ р̄оте р̄іт̄ѣ а̄е па жоіс̄ ла̄
 іс̄ пехр̄с̄ · ѣноу сар же а̄еп̄ р̄ р̄оте р̄іт̄оу ѿ
 нет наіоот̄ а̄е п̄ет̄іс̄оіаа р̄іжа̄е п̄каа · еӣѣ
 т оуоуѣ ē паі е аасу н̄іт̄і · аλλα ари р̄оте р̄іт̄ѣ
 а̄е п̄ете оуѣіс̄оіе а̄еіоу е тако ѿтет̄іѣт̄уіх̄н̄
 еӣ п̄ет̄іс̄оіаа р̄раі р̄і т̄реіеіа ·

П̄аотз ае пехасу · же ѿтаіеі е п̄еі ма е п̄ѡе
 а̄еіоу р̄і оуоіеіа есшоуеіт̄ :—екшантоіаа
 ѿ ке соп е шаже а̄е па а̄ето е вола̄ · фнатре
 тс̄ола̄п̄ а̄е пеклас · ѿ саіна сар е тѣе пекіоу ·
 и еіпаінехе наі ан̄ пе · ѿсаіістне сар р̄і
 шад̄р̄пе еіт̄нех̄ лааѣ е п̄еіт̄оу ѿ т̄сіоот̄и ·
 еп̄еі аӣ н̄еіп̄ша̄ а̄е п̄еіоу · адоу роу наі ѿпаі ·
 ѣкелете̄ ѿси п̄аотз е тре теіне ѿ неѣсіа р̄і
 паоу а̄еіоу · ас̄ола̄п̄ а̄е п̄еклас еӣ р̄іт̄оу ѿ
 неѣспотот · адоу ас̄тре теіне е вола̄ ѿ неѣан-
 аскаіоу · ѿсепер̄ѣ неа е п̄еснт̄ е роот̄ еѣѣр̄ѣр̄ ·

αὐτῶ ἀγτρε ὀνοῦζε εἰ ροοῦ ἢ ῥενσαῖρῃ αἰ πενήπε.
αἰ ῥενκοοῦτε εὐλοβίῃ ἢ κωῤῥΰ. ἀγταασ εἰ ῥοσι
εἰ πεφαιααζε. ἀδῤῥωτε αἰ οοοῦ ἢ ῥητοῦ:—ῥωστε
πῆνερσε ἦσι οὐκαιπνοσ ρῆ τέιντε αἰ πεφαι-
κεφαλοσ. ἀτῶ ἀγτρε ὀῤῥωτε ἢ ἦσνε ἦρατῃ.
αἰ ἦ πῡαρ ἢ τεφαιπε. ἀτῶ ἀγτρε ὀπῥῥῃ ραροσ
ἢ ῥενχῆῆε ἢ κωῤῥΰ. ἀγτρε ὀνε οἠ ἢ ῥενκωῤῥΰ.
ἦσενοῦζε αἰ οοοῦ ρα πεφαιαα. παοῦζ ζε
πεχαγ παγ. | ζε κηαῸσΰαζε χη αἰ οοοῦ.
φῆαοοῦτ αἰ οοκ ρῆ ῥενβαζανοσ εὐηαῡΰ.
αὐτῶ ἀγτρε ὀνε ἢ ῥενκραῖλα εἰαεῤῥ ἢ
λαεχατ εῡῖῖῖῖ. ἀσπαῖτοῦ εἰ πεσι ρῆ τῃῡ-
οῦωῖε.

Fol. 16 b

λῃ

Πεξε παοῦζ παγ ζε κηαῸσΰαζε χη αἰ οοοῦ.
κηαοῦ ρῆ ἦβαζανοσ. ῥοῦῡῡῡ ἦσι πεακα-
ριοσ. ἀπα ῃντωρ πεχαγ παγ αἰ παοῦζ. ζε
οῦοι πακ ῡ παοῦζ. ζε ἀκαρνα αἰ πῆοῦτε
εἰ τῆε ῥενεοῦῡῡ ἦσιx σενακολαζε αἰ οοκ αἰ
νεῖῖῖῖ ῥῆ ῥεν κολασε εὐηαῡΰ. ἀφῡῡῡῡ
ζε ἦσι εῡτῡχιανοσ. ζε ἀφχι οῦα εἰ ῖῖῖ αἰ
ἦοῦτε. πεχαγ παγ ζε εῡῡζε κηαῸσΰαζε ἀῡ.
αὐτῶ ἀῡῡῡῡῡῡ αἰ πακαστῡριον. ἀπολαῖῖ
αἰ οοκ ρῆ τεῡῡῡῡεφα ῡαῡῡτ εκεοῦ.

Αῡοῦ[ω]ῡῡ ἦσι ἐπιφαινοσ πῆοῡεῡεῡαῡοσ. ζε
σῡῡῡ εἰ ροι πηαχῡ πακ αἰ πεῖ ῡαζε πα χῖ
πκοεεσ. εἰσ οὐκαстроῦ σα ρῆσ αἰ οοοῦ εῡῡῡῡ.
εἰῡῡ λαασ ἢ ῡῡῡῡ ἢ ῡῡῡῡ. εἰσ α αἰ ῡῡῡ ἦροεπε
χῡῡ ταῖῖ εατοῖ. αἰ π εῡαῡ εἰ ῡῡῡῡ ἢ ῡῡῡῡ.
τενοῦ σε εῡῡῡῡῡ αἰ οοοῦ εἰ πεα εῡ αἰ αῡῡῡ ῡαῡῡτ
ῡῡῡῡ.

Αῡῡελεῡε ἦσι πκοεεσ ἢ οῡῡαεῡσ. ἢ οῡαποφασεῡ
εῡῡῡ αἰ οοοσ ἢ τεῖ ῥε. ζε ἀπκο εῡτῡχιανοσ.
φῡελεῡῡ εἰ τῡε ὀῡῡ αἰ πεῖ ἀπῡοσῡοσ ζε ῃντωρ.
εἰ πκαστροῦ ἢ ῡεῡαῡῡοῡ. ἦσενααγ ρῆῡ πεα εῡτ

Fol. 17 a

λδ

παλαβολος σωτῆε е пран ꙗс ꙗтегноу аср̄ ат
отωн̄ е вола̄ .

Апа вѣктор де нецшооп р̄е пкастроп . ере іс
шооп ꙗеаас̄ . р̄и р̄ов̄ ꙗе енецеіре аеаоот̄ .
пченпаіос де асееекееотк̄ р̄раі ꙗ р̄нт̄ . же
енар̄ аш ꙗеіопе ꙗта̄вн̄ е рос̄ . не аср̄аі с̄во
сар е теіп̄традеше пе . аш̄ не шас̄таіеіе
тоот̄ р̄і л̄тх̄на . нес̄ р̄е пкастроп еаааас̄ .
асшопе де н отроот̄ еср̄и тезωрїстега ꙗс̄і
пелакарїос апа вѣктор̄ . ас̄еі ша роу ꙗс̄і
пх̄с̄ іс̄ . е ас̄шїбе а̄е пецсх̄неа . ас̄р̄аі а̄е
пене ꙗ отр̄а̄е ꙗ скїе̄ ꙗр̄лло̄ . ꙗтас̄еі р̄и отеа
есротнн̄ . ас̄тωр̄а̄е е р̄отн̄ е про а̄е пкастроп .
апа вѣктор̄ де ас̄еі е вола̄ . ꙗ тере с̄наа̄ де е
прωе ас̄ωла̄е̄ е р̄отн̄ ē роу . ас̄р̄п̄ е роу
ес̄ш̄ω а̄еаос̄ . же а̄еаос̄ е р̄отн̄ па х̄с̄ ꙗсон̄ .
аш̄ω прωе ет нанот̄ . же еїд̄ ꙗе р̄ωс̄ ꙗт
анаа̄ ē іс̄ а̄е поот̄ . апа вѣктор̄ де нецсоотн̄
ан̄ же ꙗе пе . а̄еаооше де а̄е пенаа̄ е р̄раі
е п̄тр̄тос̄ е нес̄ (sic) нецшооп ꙗ р̄нт̄ :—

Апа вѣктор̄ пезаа̄ а̄е прωе . еар̄п̄ шл̄[н]л̄ е
р̄раі ē п̄отте . іс̄ де пезаа̄ пау же еар̄п̄-
шл̄л̄ . пезе апа вѣктор̄ пау же тωотн̄ ꙗ
шор̄п̄ . же ꙗт̄в̄ отноа̄ пара роі . аш̄ω коаааб̄
же анок еї р̄е̄ еп̄[т]ѣт̄с̄ ꙗролепе е поот̄ . а̄епаате
еаен̄ ꙗте пек̄ косеаос̄ от̄вн̄ е вола̄ р̄е̄ па
с̄ωеа . от̄де а̄епекана̄ ꙗте п̄аїωп̄ а̄де е р̄раі
еж̄а̄ па р̄нт̄ е п̄тр̄с̄ . пезе іс̄ пау же к̄ω паї
е вола̄ па сон̄ ꙗтатωотн̄ . іс̄ де ас̄п̄ωр̄ш̄
ꙗнец̄с̄т̄х̄ е вола̄ еп̄ апа вѣктор̄ . ас̄шопе де
ес̄шл̄л̄ . а п̄ент̄ ꙗ т̄н̄бе ꙗ іс̄ шопе ꙗ р̄ен-
ла̄епаа̄ ꙗ к̄ωр̄т̄ . ес̄ш̄ωте ē р̄отн̄ ша п̄е̄ронос̄
а̄е п̄еїωт̄ .

Ас̄шопе де ꙗ тер̄ от̄ω ес̄шл̄л̄ . ас̄р̄ п̄ецотот̄

αυρασαζε η ις· περσοοση αν же ние пе·
 апа ѡκτωρ δε пезαυ наυ· же ρεοοο нав
 ηтасеи аа перго же еис отаеннише η отδειςυ
 ае пе наот е рωее· аω фωρη е рок же нас
 екеталеог ρη отωρηх же ητη отרה тωη· же
 нас еиееее же ητη отרה та полис·

Ис де пезау нау· же ητη отרה ρρωен η
 ткδλικια· ρρωεанос пе пекейот· аω еларθα
 те текеаад· аω тесрее ηт ашп тоотс наκ
 пе θεоноη· аλλα пнотте сотпη нау· апа
 ѡκτωρ де аурее е ροση е ρрау пезау· же
 ο па сон относ те текнестис· фнат е рок же
 ητη отпрофитис· η ηтоу ητη отаγγελος ηте
 пнотте· еаталеог де е тхе па нн· же еис
 отηηρ η отδειςυ жинт аге е ѡλ ρη та хωра·
 ауротωшѡ ηси ις же ω па сон ари отηηтелеа
 рωее ηеееаг· ηт ф наг η отδεις· ηтаотδееυ·
 же па еез сашѡ пе поот аеп еиотωе:—|

Апа ѡκτωρ де пезау· же ρη отее па сон па Fol. 18 b
 еез ρее поот· ае пе лаад ѡκ е ροση е та αε
 тапро· отде аеп екаат на ρη η на ροше ет
 ρωот· аω фонϥ ηси ηхс· же еη оек отде
 еоот шооп наг ρη тез ернееа· отде лаад η
 егдос η отωе· тенот се па сон тωοση ηт ж
 η ηеи аухпа еη ηеи тоотс· аω па ке еоотс·
 ηт ѡκ е ροση е тез полис ηт таад ηт ж ηте-
 аоот· ηт шп ρеноеиκ наη ητηотωе· еенпоте
 ηте текфрхη сωшяе· же ηтакег ρη отρηη
 есогηηт·

Ауротωшѡ ηси ις же шакре е рωее тωη ηт шаже
 ηеееау ρη тез ернееа· η ние пе шакри про-
 ош η тектрофн· ауротωшѡ ηси апа ѡκτωρ
 же отог наг па сон· аепат епωρ е пке еа ете
 еη жгρο η ρηтѡ· ηт ρе е роо ере па жоегс ις

πεχρῆ θεοοο • ере напостоѣос еп̄ е̄ патри-
 архис θεοοο • ере ρеншо π̄ шо еп̄ ρент̄βα
 π̄тβα παττεѣос аагῆ ратот̄ е̄ πεχρωте •
 ешопе отреср̄ ноѣе пе от̄а • ешанпωρ е пееа
 ет̄ е̄еаτ еп̄т̄ паронсиа е̄еаτ ē т̄βε π̄ноѣе
 π̄т асѣаτ • на пероот̄ еп̄ на тетшн • анок пе
 птаѣапωρос е̄ ппаτ ет̄ е̄еаτ • отог наг же
 отовш̄с те нт̄ аѣкаас ρ̄х̄е̄ прнт̄ е̄ прωее •
 е т̄е̄ ρ̄ пееете е̄ пееот̄ • шанте тетноτ̄ е̄
 поѣа поѣа тагоѣ е̄епат̄ с̄еиее :— |

Fol. 19 a
 λζ

Отог наг анок же аепикаѣе е̄ пееот̄ е̄епе иге
 е роѣ • агагте π̄ отшопе е̄епе с̄ег наг • ксоотн
 па жоис же ф̄агте е̄ па еѣот̄ пара па ωн̄г̄ •
 же аир̄ ат̄ еѣот̄ ρ̄ еѣаτ ρ̄е̄ пгаѣон • ф̄р̄ еп̄тре
 е̄ па х̄с̄ ιс̄ πεχρῆ • же екшанѣωк е̄ ѡѣ ρ̄ тоот̄
 е̄ поот̄ • еке кток он̄ н̄т̄ с̄е̄ па шне • анок
 пег̄ ρ̄е̄гаλ̄ π̄ ат̄ шат̄ • ешопе ешанеѣот̄ еке-
 тωе̄с̄ е̄ па с̄ωеа • еепоте π̄те па с̄ωеа с̄ω
 ешн̄х̄ е̄ ѡѣ е̄ пег̄ еа • π̄те т̄е̄ ѣааτ̄ π̄ ρωее
 ρ̄ па еееете • ιс̄ же асш̄п̄отн̄ ρ̄а апа ѡктωρ
 ешнат̄ е роѣ еср̄еиее •

Пезаѣ наѣ же сот̄ωн̄т̄ же ант̄ ние • анок пе нт̄
 анокρ̄е̄ е̄еѣок ρ̄е̄ пререеетар̄юн̄ π̄ ракте •
 анок пе нт̄ анокρ̄е̄ е̄еѣок ρ̄е̄ пезѣос̄ е̄
 пенпепе • анок пе π̄т̄ анокρ̄ок ρ̄е̄ п̄ет̄ωк̄ π̄
 т̄с̄оотн̄ • анок пе ιс̄ πεχρῆ пет̄ нот̄ρ̄е̄
 е̄еѣок̄ ρ̄π̄ некѡѣц̄ис̄ т̄нрот̄ • анок ф̄шооп
 н̄е̄еаκ̄ ρ̄е̄ еа ние ет̄ ѡнаѣωк̄ е роѣ • е̄еп̄
 ѣт̄пег̄ же кшооп̄ ρ̄π̄ тег̄ ерееѣа • ρ̄аени ф̄х̄ω
 е̄еѣос̄ наκ̄ же кнашопе н̄е̄еаг̄ ρ̄π̄ ѡеѣн̄е̄ π̄
 т̄пе та пол̄ис̄ е̄ еер̄г̄т̄ • аѣω кат̄а ѡе ешг̄-
 θεοοο ρ̄и па ѡронос • кпаг̄еѣос̄ ρ̄ωωк̄ ρ̄х̄е̄ пок̄ •
 аѣω ф̄натре аѣрапнос̄ ние • ρ̄и архн̄ ние •
 с̄ωт̄е̄ ē т̄βε пекран̄ π̄с̄ер̄ шпнре • аѣω ф̄на-

третей е ратѣ ꙗ пектопос • ꙗсе ꙗ ѡрон нав
 рꙗе па рат • ꙗна тре реннос ꙗ шпуре еѣ
 реннеаен отѡнѣ е воѡ рꙗе пектопос • отон
 нне ет пает е пектопос пѣернт иѣ тꙗе тааѡ •
 ꙗнажи рат пꙗеааѣ рꙗ роот :— | аѡ пег пѡртос fol. 19 b
 ет нотнѣ ꙗ рнтѣ • сенаѡѡ ꙗ ап ꙗсти ꙗе ееннше ЛН
 ет ннѡ е ратѣ некполѡѡ ꙗ еѣ некеептѡворе
 наѡк ѡа арнѡѣ ꙗе пваѡ • кнар тег роеле
 рꙗи теѡри[s]тега • рꙗи рꙗи тке роеле сенаѣ ꙗ
 текапе рꙗи тееннте ꙗе пег кастрон рꙗи тенѣе •
 кнашеп рен не нотѣ тар ꙗгсе ехꙗе па рат •
 ꙗннѡ он ꙗтаѣ сое нав ѡант ꙗѣ шпне ꙗе
 пѡртꙗ еѣ неѡвазанос •

Птеинос ѡ апа ѡиктор пагѡѣ ꙗе пꙗѣ еѡѡ
 ꙗенос • же ант нне анок же аѣр [ꙗе]пѡа е трѣ
 ѡаже пꙗеаа[ѣ] ѡ па ꙗѣ • а ꙗс аспаѣе ꙗеааѣ •
 аѡѡк е рꙗи еѣ пнѡе • еѡѡеетѣ е роѣ ꙗсти
 ꙗастелос •

Апа ѡиктор ѡе неѡѡооп рꙗе пвастрон :— ере пꙗѣ
 ꙗс ѡооп пꙗеааѣ • апа ѡиктор ѡе аѡѡооп нав
 ꙗ теѡнаѣе еѣ теѡтаѣе • пвастрон ѡе аѡа
 ѡаѣ ꙗеааѣ еѣае • е тѣе пѣакарѣос апа
 ѡиктор • пѣакарѣос ѡе апа ѡиктор аѡѡѡ ꙗ
 неѡѡлнѣ ет ѡегре ꙗеааѣ • аѡ неѡегре ꙗ
 реннос ꙗ ннстѣга • аѡ неѡгарег е неѡсаѡѡа
 тон • ере пꙗѣ ꙗс ѡооп пꙗеааѣ рꙗи отегрннн
 ꙗте пнотѣе • ере неѡеаѣ ет отаѡв наѡѡпе
 пꙗеааѣ рꙗеннн :

ШЕЗ ЧТО · Δ · ΠΑΡΤΥΡΙΑ · Η ΑΠΑ
 ΒΙΒ ΖΗ ΟΥΕΙΡΗΝΗ ΗΤΕ ΠΝΟΥΤΕ · ΣΠΟΥ·
 ΕΡΟΗ · ΖΑΜΗΗ :—

Λεωωπε δε αηπса тезωριетеа αε пратсос апа
 βικτωρ · еушооп ραε пкастроп ·

Παοуз δε σεβαστανос асεί е драг е αεшт |
 пкастроп · астеріос δε πεπραитωριос αε пкас-
 троп · аспартѣ ρі оη αε пколес · ере сотири-
 хос ѿ ποταμелариос · асѣ нас αε плібеллос
 η апа βικτωρ · е тре спаргиста αεиоу нас ·

Тоте паоуз асќелете е тре спωρῶ αε пβηεα
 αε проση η тпληη αε пкастроп · же нас есесω-
 тαε е ппет оѡααβ апа βικτωρ · ρтооѡе де η
 тере еуωопе асρεиоос е пβηεα ησι паоуз ·
 асφотερεαρηе е тре спаргиста нас αε παικαіос ·
 ηκестωнариос де аѡωопе η апа βικτωρ η
 ρош η ηтесрї · ере ρенѡарεиоѡс ρη тесѡгх
 еуѡωαε · апа βικτωρ де аснех ηѡарεиоѡс
 е песнт е пшотшт еуѡω αεиоос · же па хоеіс
 іс пехрс екетре пел ѡарεиоѡс р ѡне ηсетαε
 ѡηη ѡа енег · аѡω ηсешωπε αεиαεиη η ηтенеа
 тнроѡ ет ηηѡ · αηпote ηте пел асєβηс ρе е
 роѡѡ · асшлηλ де ησι апа βικτωρ еуѡω
 αεиоос · же па хс іс пехрс αепр † шпе наг
 ρі оη αε пел аηоиоос · αηпсѡс асεί е песнт
 αη ηαεаτοг · асѡαде ратѣ ρіоη αε паоуз ·

Πεхе паоуз нас же ρенсраг ηе наг · ηта прро
 тппоѡѡсѡѡ е ѡшѡѡ е роκ · же енесωтαε е роѡѡ

Fol. 20 a
 λθ

π̄ ἑσπιαζε· ᾱσ̄ο̄σ̄ω̄σ̄ῡβ̄ ἡ̄σῑ ἀ̄πᾱ β̄ικτωρ· ⁊ ε̄
 ἀ̄νοκ̄ ε̄ῑο̄ ἡ̄ ο̄σ̄ρ̄ρο̄ ἡ̄ ἀ̄τ̄ ε̄ε̄ο̄σ̄· ε̄ τ̄ῆε̄ πᾱῑ ἡ̄ φ̄η̄ᾱ
 σ̄ῡε̄ῑσ̄ε̄ ἀ̄η̄ ἡ̄ ο̄σ̄ρ̄ρο̄ ε̄σ̄ῡᾱμ̄ε̄ο̄σ̄· ε̄ β̄ο̄λ̄ ⁊ ε̄ ἄ̄
 ε̄ν̄τ̄ε̄ρ̄ω̄ο̄σ̄ τ̄η̄ρο̄σ̄ ἄ̄ε̄ π̄ρο̄σε̄ε̄ο̄σ̄ πᾱβ̄ω̄λ̄ ε̄ β̄ο̄λ̄
 ἡ̄σ̄ε̄τᾱκο̄ | πε̄ο̄ο̄σ̄ ⁊ ε̄ ἄ̄ε̄ π̄η̄ο̄τ̄ε̄ ο̄σ̄ᾱτ̄ β̄ω̄λ̄ ε̄ β̄ο̄λ̄ Fol. 20 b
 πε̄ σ̄ῡᾱ ε̄νε̄ρ̄· ε̄ τ̄ῆε̄ πᾱῑ ἡ̄ φ̄η̄ᾱσ̄π̄ιᾱζε̄ ἀ̄η̄· ⁊ ε̄ ἄ̄ε̄
 π̄ῡο̄σ̄ῡο̄σ̄ ἄ̄ε̄ πε̄ῑ κ̄ο̄σε̄ε̄ο̄σ̄ ο̄σ̄λ̄ᾱᾱτ̄ πε̄ ἡ̄ πᾱρ̄ρ̄ε̄
 π̄η̄ο̄τ̄ε̄·

Ἀ̄λ̄η̄θ̄ω̄σ̄ φ̄ε̄ο̄ο̄σ̄η̄ ἄ̄ε̄ε̄ο̄ῑ ε̄ῑσ̄ῑ ἡ̄σε̄ ἡ̄αν̄η̄ω̄η̄νᾱ· ε̄ρε̄
 πᾱ ε̄ῑω̄τ̄ ο̄ ἡ̄ σ̄τ̄ρᾱτ̄η̄λ̄ᾱτ̄η̄ς· ἀ̄σ̄ω̄ ε̄ρε̄ π̄η̄ο̄τ̄ε̄
 ε̄ο̄σ̄τε̄ ἄ̄ε̄ε̄ο̄ῑ ⁊ ε̄ῑσ̄ῑ ἄ̄ε̄ε̄ο̄ο̄σ̄ ρ̄η̄ ο̄σ̄ῑ π̄σ̄ο̄η̄ς·
 τε̄νο̄σ̄ σ̄ε̄ ω̄ π̄ᾱο̄σ̄ζ̄· ε̄ε̄η̄ η̄ο̄σ̄ῆ̄ ο̄σ̄ᾱε̄ ε̄ε̄η̄ ρ̄ᾱτ̄
 ἡ̄ ἀ̄σ̄ῡ η̄ε̄ ρ̄ᾱε̄ π̄ρ̄ω̄ε̄ε̄ ἄ̄ε̄ π̄η̄ᾱτ̄ ἡ̄ τε̄σ̄ρᾱνᾱσ̄κ̄η̄· ε̄
 τ̄ῆε̄ πᾱῑ σ̄ε̄ ε̄ε̄αρ̄ἡ̄ ε̄ε̄ῑσ̄ε̄ ε̄ ρ̄ο̄η̄· ⁊ ε̄ ο̄σ̄ο̄β̄ῡσ̄ε̄ τε̄
 η̄τᾱσ̄κᾱᾱς ρ̄ῑσ̄ᾱε̄ πε̄η̄ο̄η̄τ̄· ε̄ τε̄ε̄ ρ̄ π̄ε̄ε̄ε̄τε̄ ἄ̄ε̄
 π̄ε̄ο̄σ̄ ἄ̄ε̄ π̄η̄ᾱω̄η̄· ἄ̄ε̄ε̄ο̄η̄ ἀ̄ῑσ̄ῑ ε̄δ̄ο̄σ̄ ρ̄ω̄ ἀ̄σ̄ω̄
 ἀ̄ῑσ̄ῑςε̄· ε̄ τ̄ῆε̄ πᾱῑ ἀ̄ πε̄τ̄ σ̄η̄ρ̄ ⁊ ω̄κ̄ ε̄ β̄ο̄λ̄ ε̄ ⁊ ω̄ῑ·
 ⁊ ε̄ πε̄τ̄ ⁊ ἰ̄ςε̄ ἄ̄ε̄ε̄ο̄σ̄ σ̄ε̄νᾱθ̄ῆ̄β̄η̄ο̄σ̄· πε̄τ̄ θ̄ῆ̄β̄η̄ο̄ ⁊ ε̄
 ἄ̄ε̄ε̄ο̄σ̄ σ̄ε̄νᾱχ̄ᾱσ̄τ̄ε̄·

Τ̄ο̄τε̄ σ̄ε̄βᾱσ̄τᾱνο̄σ̄ ᾱσ̄τ̄ω̄η̄τ̄ ε̄ε̄ε̄ᾱτε̄ πε̄χ̄ᾱσ̄ πᾱσ̄ ⁊ ε̄
 ἑσ̄π̄ιᾱζε̄· ᾱσ̄ο̄σ̄ω̄σ̄ῡβ̄ ⁊ ε̄ ἡ̄ φ̄η̄ᾱσ̄π̄ιᾱζε̄ ἀ̄η̄· πε̄τ̄
 ε̄ρ̄η̄ᾱκ̄ τ̄η̄ρ̄ε̄ ἀ̄ρῑε̄ πᾱῑ· ε̄σ̄ῡε̄ ἀ̄ῑρε̄ ε̄ τ̄ο̄ο̄το̄σ̄ ἡ̄σ̄ῡ-
 τ̄ο̄ο̄σ̄ ἡ̄δ̄ᾱῑκ̄ᾱσ̄τ̄η̄ρ̄ιο̄η̄ σ̄ῡᾱ τε̄νο̄σ̄· ἀ̄σ̄ω̄ ἄ̄ε̄η̄ ε̄ῑρ̄
 ρ̄ο̄τε̄ ρ̄η̄το̄σ̄· ⁊ ε̄ ἀ̄ π̄χ̄ε̄ φ̄ε̄ο̄ε̄ πᾱῑ ἡ̄ρ̄η̄το̄σ̄ τ̄η̄ρο̄σ̄·
 τε̄νο̄σ̄ σ̄ε̄ ω̄ π̄ᾱο̄σ̄ζ̄· η̄τᾱσ̄ε̄ζ̄ω̄ρ̄ῑζε̄ ἄ̄ε̄ε̄ο̄ῑ ε̄ πε̄ῑ
 ε̄ᾱ ε̄ τ̄ῆε̄ πε̄ῑ ρ̄ᾱη̄ ⁊ ε̄ ἑσ̄π̄ιᾱζε̄· φ̄ο̄σ̄ω̄σ̄ῡ σ̄ε̄ ἀ̄η̄
 ε̄τ̄ρᾱ σ̄ω̄ ρ̄ᾱε̄ πε̄ῑ κ̄ο̄σε̄ε̄ο̄σ̄ ε̄τ̄ πᾱβ̄ω̄λ̄ ε̄ β̄ο̄λ̄
 ἡ̄σ̄τ̄ᾱκο̄· ε̄ῑε̄ε̄ σ̄ε̄ πᾱκ̄ ω̄ π̄ᾱο̄σ̄ζ̄· ⁊ ε̄ κ̄η̄σ̄ῡᾱ-
 β̄ᾱσ̄ᾱη̄ῑζε̄ ἄ̄ε̄ε̄ο̄ῑ ἡ̄ ο̄σ̄ε̄η̄η̄ῑσ̄ε̄ ἡ̄σ̄ο̄η̄· ε̄κ̄ φ̄ ἡ̄ο̄σ̄ε̄ε̄η̄τ̄
 ⁊ ᾱρ̄η̄η̄τ̄ ἡ̄ρ̄ο̄σ̄ο̄ ἄ̄ε̄ πᾱ λ̄ο̄τ̄ῑςε̄ε̄ο̄σ̄ ε̄τ̄ ρ̄ᾱε̄ πᾱ σ̄ᾱ η̄
 ρ̄ο̄σ̄η̄· ρ̄ο̄φ̄ ε̄ε̄η̄ ⁊ ε̄ ἀ̄ῑρ̄ ἄ̄ε̄η̄σ̄ῡᾱ ρ̄ω̄λ̄ω̄ς ε̄ τ̄ρε̄
 τ̄ε̄ο̄σ̄ῡτ̄ ε̄χ̄ᾱε̄ π̄ρᾱη̄ ἄ̄ε̄ πε̄χ̄ρ̄ε̄· πε̄χε̄ π̄ᾱο̄σ̄ζ̄ ἡ̄
 ἀ̄πᾱ β̄ικτωρ· ⁊ ε̄ ἀ̄λοκ̄ ε̄κ̄ο̄ ἡ̄ρ̄ᾱρ̄ ἡ̄σ̄ῡᾱζε̄· ε̄η̄ Fol. 21 a
 ἡ̄τ̄ῆ̄ ο̄σ̄ᾱιᾱκο̄η̄· | ἡ̄ ἡ̄τ̄ῆ̄ ο̄σ̄ᾱνᾱσ̄κ̄η̄ω̄σ̄τ̄η̄ς· ⁊ ε̄ ἄ̄ε̄ᾱ

εκκοοτη η̄ τει σοφια η̄ τει σοτ̄. πεχε απα
 βικτωρ же фшп̄ ρεот̄ η̄т̄ а̄е̄ пехр̄с̄. алла η̄
 ф̄а̄епша̄ ан̄ а̄е̄ пей нос̄ η̄ ρεот̄ η̄ тεῑ σοτ̄. е тре
 таат̄ η̄ диаконос̄ ρӣ анагностне̄. алла пер-
 еот̄ а̄е̄ пнот̄те̄ шнӣ ρит̄η̄ ῑс̄ пехр̄с̄. пай̄ ет̄ ф̄
 η̄от̄а̄йт̄са̄βε̄ η̄ от̄он̄ η̄ӣе̄ ет̄ ере̄ п̄от̄р̄нт̄ со̄т̄т̄ωη̄
 е̄ ρот̄η̄ е̄ роӯ. е̄ во̄л̄ же̄ от̄реӯф̄ а̄еп̄т̄р̄а̄а̄о̄
 пе̄. ере̄ п̄е̄ча̄ρ̄ωρ̄ а̄е̄ρ̄ η̄со̄φ̄ιᾱ. еӯф̄ η̄ от̄он̄
 η̄ӣе̄. же̄ е̄т̄на̄ф̄ ρ̄н̄т̄ η̄ ρ̄н̄т̄с̄. η̄ ρ̄ε̄па̄та̄θ̄он̄. η̄θε̄
 та̄р̄ η̄ от̄δ̄е̄ӣ е̄на̄πο̄т̄η̄от̄с̄^(sic). е̄ш̄а̄ӯф̄ а̄е̄ρ̄ро̄ η̄
 те̄ӯс̄ω̄ше̄. η̄ӯф̄ со̄е̄ нас̄ ш̄ан̄т̄ е̄с̄ф̄ а̄е̄ п̄ес̄ка̄р̄-
 по̄с̄. та̄ῑ те̄ θε̄ η̄т̄со̄φ̄ιᾱ а̄е̄ п̄нот̄те̄:—ш̄а̄с̄ш̄ω̄пе̄
 ρ̄η̄ те̄ӯс̄т̄ӯх̄η̄ а̄е̄ п̄ет̄ ш̄не̄ η̄с̄ω̄с̄. а̄е̄с̄ка̄ а̄е̄ па̄ш̄
 а̄е̄ п̄е̄от̄. а̄еп̄ η̄со̄ρ̄с̄с̄ а̄е̄ п̄ᾱλᾱβο̄λο̄с̄ е̄ ρ̄ х̄с̄ е̄
 ро̄от̄. же̄ от̄х̄ω̄ре̄ пе̄ п̄х̄с̄. а̄т̄ω̄ от̄η̄со̄е̄
 а̄е̄е̄о̄ӯ е̄ ρ̄ω̄η̄ η̄ӣе̄. пе̄хе̄ п̄а̄от̄з̄ на̄ӯ же̄ ρ̄ω̄сте̄
 нос̄ η̄т̄ак̄с̄ω̄т̄η̄ на̄к̄ а̄е̄ п̄е̄от̄ η̄ρο̄т̄о̄ е̄ по̄η̄ρ̄.
 а̄с̄т̄о̄ш̄ӯη̄ η̄сӣ а̄па̄ β̄ικ̄τω̄ρ̄ же̄ пей̄ а̄е̄от̄ η̄ от̄а̄е̄от̄
 ан̄ пе̄. алла̄ от̄ω̄η̄ρ̄ пе̄ ш̄а̄ е̄не̄ρ̄. е̄ш̄а̄н̄от̄по̄-
 а̄е̄не̄ е̄ п̄ε̄κ̄β̄ᾱс̄ᾱно̄с̄.

Тоте̄ п̄а̄от̄з̄ а̄с̄т̄ре̄ т̄на̄а̄ӯ на̄ ρ̄н̄т̄ η̄ п̄е̄ρ̄о̄ῑте̄
 η̄с̄ε̄с̄ω̄λ̄η̄ а̄е̄ п̄е̄ρ̄а̄е̄от̄с̄. η̄с̄ε̄ε̄не̄ η̄ п̄е̄ρ̄с̄ῑх̄ ρ̄ӣ
 па̄ρ̄от̄ а̄е̄е̄о̄ӯ. η̄с̄ε̄κο̄т̄а̄еп̄ῑζε̄ а̄е̄е̄о̄ӯ. а̄еп̄η̄с̄ω̄с̄
 а̄с̄т̄ре̄ т̄ф̄ ρ̄ω̄с̄ на̄ӯ. п̄ε̄ха̄ӯ на̄ӯ же̄ θ̄с̄с̄ῑᾱζε̄.
 п̄ε̄ха̄ӯ же̄ η̄ ф̄η̄ᾱθ̄с̄ῑᾱζε̄ ан̄. а̄еп̄η̄с̄ω̄с̄ а̄с̄т̄ре̄
 т̄ω̄с̄η̄ η̄п̄е̄ρ̄ш̄т̄а̄η̄ωη̄ а̄еп̄ п̄е̄ρ̄ν̄ε̄λ̄η̄к̄ε̄ρ̄. ш̄ан̄те̄
 п̄е̄ρ̄κ̄ε̄с̄ с̄ρ̄о̄с̄от̄ е̄ во̄л̄ ρ̄η̄ п̄е̄ρ̄ш̄а̄ар̄. а̄па̄ β̄ικ̄τω̄ρ̄
 же̄ п̄ε̄ха̄ӯ. же̄ ф̄ш̄п̄ ρ̄ε̄от̄ η̄т̄а̄е̄ па̄ хо̄ε̄ῑс̄ ῑс̄
 п̄ε̄х̄р̄с̄. же̄ а̄с̄ρ̄ωη̄ е̄ ρ̄от̄η̄ е̄ ро̄ῑ η̄сӣ по̄т̄ро̄т̄
 т̄η̄р̄с̄ а̄е̄ п̄ε̄х̄с̄ |

П̄ε̄хе̄ п̄а̄от̄з̄ на̄ӯ. же̄ а̄т̄та̄ан̄ е̄ то̄от̄ ρ̄ω̄с̄ а̄ε̄ᾱт̄о̄с̄.
 те̄но̄т̄ се̄ е̄κ̄т̄а̄е̄ с̄ω̄т̄а̄е̄ η̄с̄ω̄ῑ ф̄η̄ᾱβ̄ᾱζ̄ᾱη̄ῑζε̄ а̄е̄-
 е̄о̄н̄ ка̄κ̄ω̄с̄. п̄ε̄хе̄ а̄па̄ β̄ικ̄τω̄ρ̄ же̄ η̄ ф̄η̄ᾱθ̄с̄ῑ-
 а̄ζε̄ ан̄.

Пезе пзотз нац • же е тве от нѣ хг аннонна
ан • отъе нѣ сг ѿ проотш ан ѿ неграреа еп
некролон • асротшѣ нѣ апа вктор • же е
вол же ештуте ѿеелот рѣ отжинсонѣ • е тве
паг ѿ фнаотш ан прнтоу:—отѣтаг ѿеелот ѿ
тетрофн ѿ пѣнок • таг еншанотш е вол ѿ
рнтѣ • ѿ фнарко ан ша енер •

Пзотз де ачкелете е тре тваац ва рнт • псе-
ножѣ егров псесагте гароц прот снап •
еппсое атепѣ е ратѣ ѿ пзотз • пезац
нац же ванн кефалн • ексобе ѿеелот рѣ рен-
рнтѣ ѿ еага • ше потжаг ѿ паполлон •
текѿеора пе ангалске ѿ пекшоаа рѣ
пкорт • ачкелете нѣ пзотз • е тре отос е • е
тетрпр псесагте га рос пшоелт прот • псе-
ножѣ е песнт е рос •

Апа вктор де ачшлнл ѿ песнт ѿ тетрпр ецшо
ѿеелот • же па жоегс гѣ пехѣ рѣ пекран шаре
ѿалласа шотте • ато пте пкорт ѿшѿѿ • пте
птотег вол е вол • же есеаааат нѣ пекран
ша енер • пенер • Заени •

Атепѣ де атароц е ратѣ ѿ пѣто е вол ѿ
пзотз • епне пкорт жор е роц • е птрѣ • тоте
себасѿанос пезац ѿ апа вктор • же ше
пнотте ет таинѣ паполлон еп тартелгс • фна-
вазангзе ѿеелот • ша птажот птаене н отеа-
тос есрототѣ е рок • пѣвол е вол ѿ пекелатѣ • |

Ачкелете нѣ пзотз ачене ѿ пелатос • пелатос Fol. 22 a
де ачтаею ѿ ре[н] парре • откло еп отеелот ѿ
прот • ачепкалег е ргаг е жот ѿ рен не
еннше пран • еппсое пезац ѿ апа вктор •
же ео нѣ отѣелот птапаѣ же отѣоел ѿеелот •
пелакаргос де апа вктор пезац ѿ пелатос •
же егнаг еен ан еотелот • алла же вас ене-

ειεεε γε οσῑσσοε ᾱε πα ποττε ε βωλ ε βολ ᾱε
 εααα η̄εε • ατω αςφραααααε ᾱεεεε ε πραν
ᾱε πειωτ ᾱε̄ π̄υηρε ᾱε̄ πεπ̄νᾱ ετ οτααβ̄ εςαω
ᾱεεε • γε ᾱε̄ π̄ ρ̄υηε παι ρ̄ῑον ᾱε πει αποεεος •
 ατω αςφωωε ᾱεεεε ᾱεπε λααα • ᾱε εεεεε
 η̄ταα ε βλαπτεε ε πτηρ̄η̄ • αλλα πεςεφρανε
 η̄θε η̄ ηετ ταρε ρα η̄ρη̄ • πεεαααααε γε αςταααα
 η̄ ρεη νε παρρε ετ̄ηαᾱ η̄ροᾱ εη̄ ωρη̄ • ρωστε
 οτ̄εηε ᾱε̄ ρ̄αβε η̄ οτ̄κωα • αςτααα ετααοτ •
 αςεηαααε η̄ ρεηραν ε ρραε ε αωα • ρωστε
 η̄τε πκαρ η̄οεη ρ̄ῑᾱε πραν η̄ πεςεαααα • πεααα
 η̄ απα βικτωρ γε εε ᾱε πει κε σοη πα ᾱ • ατω
 ρ̄ τᾱε οτ̄πεαοᾱ ωρηε ᾱεεε ρ̄ηαααεεε ε
 πεκποττε • τοτε πεεααααααα αςαα ᾱε πει κε
 παρρε αςααα • ατω ᾱεπε λααα ᾱε πεαοᾱ
 ωρηε ᾱεεε •

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ᾱε

Τοτε πεεααααααα πεαααα • γε αρο πε ητ αςααα | ᾱε-
ᾱεεε πε ητ αςᾱᾱᾱᾱ • γε ακποααα η̄ οτ̄ᾱᾱᾱ
 ε πεαα • ε τρ ᾱε̄ η̄ κε σοη • η̄θε ταρ η̄ οτ̄-
 ααααα • η̄σεααᾱ ε βολ η̄ρη̄ β̄ρη̄ η̄ κε σοη •
 ταε τε θε η̄ ηε ητ αςᾱᾱᾱ ρ̄η̄ ηεηηᾱ • ετ̄ηᾱη̄
 ρ̄ηαᾱ ωρηε π̄ᾱᾱ ααα η̄ρη̄ η̄ κε σοη •

Ατω η̄τεηηᾱ α πεεααααααα αποτααε η̄η̄κα η̄εε ετε
 οσῑταααα σοη αςαααη̄ε ᾱεεε ε πραν η̄ τετρηαα
 ετ οτααβ̄ • ατω πεςαα[ω]η̄ε η̄ρηᾱ ετ ᾱεε ᾱε
 εαααα αςρηαααα • πεεε παααα η̄ απα βικτωρ •
 γε αρη̄ αβε η̄ οτ̄αααε • πεεε απα βικτωρ
 η̄αα • γε η̄οαααη̄ η̄εε αη̄ οτ̄ααε • πεεε
 παααα γε αλλα ηεηᾱ αβ̄ σοη • πεεε απα
 βικτωρ • γε η̄σοη ᾱε η̄κοεεεε ηε ητα ηηααα
 σοηηαα γε ετε ρ̄ ωρηε η̄ η̄ααε • πεεε παααα
 η̄αα γε ερε παε ση̄ τωη̄ • πεεε απα βικτωρ γε
 πααααααα πε ητ αςααᾱ • πεεε παααα • γε οτ̄
 οτ̄η̄ πααααααα οτ̄ηαααα πε • πεεε απα βικτωρ

αἰμοῦ παύσηται σῆτε· ἀὼ αἶπε πικρῶτ ζωρ ε
 ροῦ ε πτηρῆ· ε βολ θε νερε πνοῦτε σοοп нас·
 ἀὼ εϋϑ σοε нас ρη̄ πεϑοληϑις τηροῦ·

Παυτз δε πεχас нас· θε κανη κεφαλη· αργис
 ειϑσο ε ροη θε ενнашпe:— | ἀὼ αἶπε κντοκ·
 тeнoῦ θε мoῦ нῦ ὀτσιαζε птаваак ε βολ· ἀπα
 βικτωρ δε πεχас нас· θε псаϑ ακϑσο ε ροι·
 αἶποοῦ δε αἶπρ ϑσο ε ροι· πετε ρηак аргϑ παг·
 аϑηελετε пσι паυтз ε тре перῶт ραεχ ρι κωνια
 ε πεснт ρη̄ ρωϑ· ἀπα βικτωρ δε πεχас· θε
 пей ρεεχ αἶп пей κωνια пт аτσοι αἶμοοῦ· ετο
 пθε п οτεβιω εϑραате ε πεснт ρη̄ та шотωбе·
 тoтe паυтз аϑηελεте ε тре шпoрн̄ αἶ πεϑβαλ
 снаϑ εϑонῶ· п̄ тeтнoῦ аде п̄си κeстoнapиoс·
 аτнoῦθε п̄ ρеншлгс етлoвш̄ ε ρoтн̄ ε πεϑβαλ
 αἶп̄ пeϑμeααθε· п̄ тeтнoῦ а тeϑαλω сῆте пoрн̄
 аτpe ε ρpaг exαἶ пkaρ· ἀὼ а пkaпнoс ει
 ε ρpaг ραἶ пeϑaнkeφaлoс·

Απα βικτωρ δε πεχас αἶ παυтз· θε καν εν-
 шанаат п̄β̄λλε ρη̄ п̄βαλ ет ρи βoл· oтп̄т αгo
 п̄αααϑ п̄ ρенке βαλ ρи ρoтн̄ αἶμοι етp̄ oтo-
 ein·— ете παг не п̄βαλ п̄ та ψтχн̄ αἶп̄ па ρнт·
 кaтa пe нтa пeтpoс пaпoстoлoс xooϑ· θε
 есшaп шoпe п̄тeтп̄нaϑ ε βoл ρη̄ п̄βαλ αἶ
 пcωμeα тeтнaпaϑ ε нeρβн̄тe αἶ пκoсeиoс ет
 шoтeит· oтпoрнa αἶп̄ oтkaтaлaλгa· αἶп̄ oт-
 ρoтн̄ αἶп̄ oтpгlα· αἶп̄ oтaἶп̄тxacгнт παг ет
 еpe тoρтн̄ αἶ пнoῦте ннo ε тн̄нтoῦ· ε тн̄e παг
 п̄ ϑp̄ χpгa aп̄ п̄ п̄βαλ αἶ па cωμeα·

Παυтз δε аϑoтoш̄ш̄β̄ πεχас нас· θε καν аτκαζε
 αἶμοι тeнoῦ· ε тpaϑ паκ п̄ ρенке нoс п̄ βaзa-
 нoс· Απα βικτωρ δε πεχас· θε κoλaсгс пeε
 ет eρнaк аргϑ παг· aпoк ϑcβ̄тoт ε тωoтн̄
 ρa ρooῦ· λoпoп̄ αἶп̄ρ ϑσο ε ροι· παυтз δε

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αἶ

ацкелете е тре таштѣ ꙗса жѡѣ естѡдлос:— |
 ꙗшоелѣнт ꙗроот елѣ шѡелте ꙗошн. шанте Fol. 24 a
 пецсноѣ тнрѣ жолжл е хол рн рѡѣ елѣ пец- елѣ
 свѣша. еелатои де ашаптѣ асѡн епетн.
 аскаасѣ. елѣса шѡелѣнт де ꙗроот. а пѡотз
 келете е тре ткаасѣ е песнт ꙗсеентѣ наѣ.
 таре еелее же пецѡнѣ пе жн асѡот. ꙗтет-
 нот асѡн ꙗси ꙗкестѡнарнос. аѡ ꙗ тер оша-
 еларте еелѡѣ. аср елѣ. апа вкѡтор де
 пѡаѣ. же рѣ прѡп ел па нотте паи анос е
 фшѡп ꙗ пѣи рѣсе тнрот е тѣннтѣ. ететнаѡт
 е хол рн тѣсѡе ет ошааб. аѡ ꙗтетнот
 асѡт е хол. пѡотз де ꙗ тере сѡаѡ е пе
 нт асшѡпе. аскелете рѣте ел пецсѡеа. аѡ
 ꙗсесѡлп ел пецлѡс.

Апа вкѡтор де пѡаѣ ел пѡотз. же кѡп екшѡн-
 цѡшт ел пѣи шѡр ет рѣ хол еелѡи. ошѣтаи он
 еелѡт ꙗке шѡр рѣ рѡтн еелѡи. паи ете елѣсѡе
 еелѡн е рѡѣ ошае пѡвѡзанѡс. аѡ он ек-
 шѡшѡѡт ел пѡлѡс. шѡре пнотте р прѡп ꙗ
 пѣт кѡ ꙗрѡот. тѡнот се ꙗеелѣи паи аи рѡ
 пѡвѡзанѡс.

Есѡѡ де ꙗнаи ꙗси пѡвѡнарнос апа вкѡтор. ес
 ошѡе е пѡсрѡп пе стѡфанѡт. ете сѡе те
 ꙗ ошаатои. асѡшт е хол рѣ пѡсшѡшт. тн
 де пѡсрн а елѣтн ꙗроелпе. асѡшт е хол есѡѡ
 еелѡс. же пѡатн ꙗтѡн ѡ апа вкѡтор. аѡ
 ксѡлат рн пѡсрѡнѣ тнрот. асшѡп пѡсрѡсѡ
 тнрот ꙗ тѡтн. кѡта ѡе ꙗтѡшѡп пѡсрѡсѡ
 ꙗ абѣл пѡкѡнос. же асѡнот ел пнотте рн
 ошѡотн. а пнотте фрѡнѣ е рѡк ꙗѡе ꙗ епѡѡ
 пѡсрѡелѡтеѡ ꙗ тѡкѡноснн. асшѡпе ꙗ
 тѡлѡс аѡ ꙗ кѡнос рн тѡсѡеа ꙗѡе ꙗ пѡре. Fol. 24 b
 асшѡтеѡ е пнотте. | ꙗѡе ꙗ абрѡдеа. елѣ

ε τеселннте аср̄ снаѣ · асхωκ ε βολ̄ η̄ теселар-
 τωρια ρη̄ οσερνια · асβωκ еεπнѣ шап пе
 η̄таселеритѣ пех̄с̄ ρη̄ οσнос η̄ εооѣ ραелнн ·

Тотє пзотз асѣ апо·φασε ε апа вктωρ ε тре
 тѣ η̄тєсапє · асѣотωшѣ η̄сї пєакарїос апа
 вктωρ пєхасѣ · же ѣшп̄ ρεот η̄т̄ а̄ε па х̄с̄
 ῑс̄ пєхрс̄ паї η̄тасѣ наї η̄ тєї ееп̄тр̄εεεεεо ша
 енеρ · тєнот се сωт̄а̄ε ε рої η̄тасхω ннт̄η̄ η̄ нєї
 шасε η̄т̄ аѣσολпот паї ε βολ̄ · епєїαν ееп̄нсα
 па εоѣ тетнаεоѣ ρωт тн̄от̄η̄ а̄ε пхωκ а̄ε па
 ееп̄тотє · аѣω пзотз себасѣанос · оη̄η̄ оѣєк-
 стасε пащопє η̄тє нрєнѣεε оѣω̄с̄с̄ · аѣω
 сѣпааде нєсѣжнѣ нѣѣѣωκ же сѣнашолоѣ · еѣ-
 шанεоопє же пєкρο · пзотз наεї сѣннѣ ε
 пєснт ρ̄а̄ε ппашѣ · сѣнашωс̄ η̄тє пєоноβολε
 βωκ ε ρραї ρη̄ тєсѣотрннтє · нср̄ оѣδεεεεε ε роѣ
 нѣѣεоѣ ρ̄а̄ε пхωκ а̄ε па х̄оттасѣтє · аѣω оη̄
 нєскєптωρ тн̄рот̄ ееп̄ нє ρрнтωρ · наβωκ η̄сє
 аριστα ρ̄а̄ε пхωκ а̄ε па шεоσн · | η̄тє пнї епєѣ η̄ Fol. 25 b
 ρнтѣ ρε ε ρραї ε х̄ωоѣ · η̄сєεεоѣ тн̄рот̄ ρι η̄
 оѣсєп · астерїос пєпραпωсїтωс̄ а̄ε пκαστροн ·
 пє η̄тасѣ λιβελλοс̄ ρα рої а̄ε пκωεεс̄ шапт
 сѣβαζανнζε а̄εεεοї · сѣнаρωκ η̄тєсѣεїω нѣѣεї ε
 п̄а̄εοїт̄ а̄ε пκαστροн · нѣѣρїот̄ε̄ ε рос̄ η̄с̄λокєс̄ѣ ·
 нѣѣшопє нѣѣεоѣ · аѣω ееп̄нсα ееп̄т̄ η̄ρооѣ · на
 рωεε наεї еѣшнє η̄сα па сωεεα таасѣ наѣ ·
 аїот̄ω сар̄ еїшоп η̄ та καїсє ееп̄ та тн̄βε · же
 κас̄ η̄нє σκост̄ ρη̄ оѣκαїсє η̄ ш̄а̄εεεεο · εоноп
 ееп̄ κωλѣ а̄ε па сωεεα ε таасѣ наѣ еѣшаншнє
 η̄сωѣ · же оσнос еεεαатє пє пєсκυλλεос η̄
 θαλασσα · аѣω нашѣ η̄σοεε ет̄ оѣнашωпє ρ̄а̄ε
 пєεа ет̄ оѣнаκα па сωεεα η̄ ρнтѣ · аѣω нє-
 хωρα тн̄рот̄ ннѣ ε ρатѣ а̄ε па топос · аѣω
 ρєннос̄ η̄σοεε нашωпє ρ̄а̄ε пєεа ет̄ оѣнасї η̄т̄а

апе ꙗ̄ ѓнтѣ̄ • аѡ пехѡра тирот инѡ е ратѣ̄
 а̄ па тонос • е тѣе ꙗ̄соа ет наѡопе ꙗ̄ ѓнтѣ̄ •
 е ѡа ѡе аит̄ оѡшре шне еиѡи ѡѡѡте
 ꙗ̄роае • ꙗ̄шне е рѡтѣ̄ тиртѣ̄ па ѡѡнр ааѡи •
 ѡе енаѡѡк е ратѣ̄ а̄ па ѡѣ ꙗ̄ пехѡрѣ ѡе паи пе
 пѡѡѡт ет еиѡѡѡт е ѡа ѓнтѣ̄ • еиѡ ѓнѡте аѡ-
 таѡи а̄ поѡт • ꙗ̄теѡнѡт ѡе аѡѡек пехѡаеѡс
 е рѡѡ •

Апа ѡикѡр ѡе • пѡѡаѡ а̄ пѡѡѡнариѡс • ѡе
 поѡѡт е ѡа таѡн е тѣе ꙗ̄аѡѡѡѡс ет катеѡе
 е рои • а̄п ѡр ꙗ̄ паѡ ꙗ̄ѡи пѡѡѡнариѡс • а̄аа
 аѡѡѡѡѡ ꙗ̄ тѡѡѡе • а тѡѡае еи ꙗ̄са тѡѡѡѡе • аѡ-
 ѡѡѡе еѡѡа ѡаѡаѡс • ере пѡѡпнѡ ѡѡѡѡѡ ꙗ̄
 ѓнтѣ̄ • аѡѡѡѡѡт аѡѡаѡ е ѡѡѡѡи пѡѡѡѡѡсѡн •
 пѡѡаѡ паѡ ѡе ѡи ꙗ̄ тѡи снѡѡ ꙗ̄ тѡѡѡ а̄ пѡ
 аѡѡѡс • ꙗ̄т̄ ѡѡт̄ е ѡа • ѡе а пѡѡ аѡѡѡѡ
 ꙗ̄ рѡѡ сѡѡѡт̄ р̄ ѡаѡ а̄ пѡѡѡѡт̄ паи ѡѡѡ па ѡѡѡѡ •
 ѡѡѡ па ке аѡѡт̄ ѡи аѡѡѡѡѡѡ а̄ па пнѡ • а̄аа
 ере пѡѡ тѡѡѡѡѡ паѡ катѡ не ꙗ̄т̄ аѡѡаѡт̄ паи •
 ѡѡѡѡѡ ѡе пѡѡѡѡѡѡн | пѡѡаѡ ꙗ̄ апа ѡикѡр •
 ѡе па ѡѣ а̄пѡр а̄ѡѡѡѡ е рои ѡѡѡ пѡѡ ѓнт̄ ѡѡс ѡе
 ена ꙗ̄ тоѡт̄ еѡѡѡ па ѡѡнр ааѡи • ѡѡе пѡѡѡѡ-
 ѡаи ѡѡ па сѡн апа ѡикѡр а̄п̄ тѡѡѡѡѡн ет ѡи
 ѡѡѡ • ѡе а̄п̄ еи ꙗ̄ тоѡт̄ еѡѡ ꙗ̄ ѡѡѡѡѡѡт̄ епѡѡ е
 поѡѡт̄ е ѡа а̄ пѡѡѡѡѡѡ • ꙗ̄не сѡѡѡѡе е тра ꙗ̄
 тоѡт̄ е ѡѡѡ • а̄аа ари па а̄ѡѡѡѡѡѡ ѡѡѡ ет
 екѡѡѡѡк е роѡѡ • аѡѡѡѡѡѡ ꙗ̄ѡи апа ѡикѡр •
 ѡе ере пѡѡ ꙗ̄ пехѡрѣ еѡѡѡѡѡ ꙗ̄ ѡѡѡѡѡ ꙗ̄ ѡѡѡѡ •
 ѡе ѡѡѡ ѡѡѡ тѡи роѡѡѡѡ кѡѡѡѡѡ • ꙗ̄те пѡѡ кѡ
 наѡ е ѡа ꙗ̄ пѡѡѡѡѡѡ • ꙗ̄те пехѡѡѡс ꙗ̄ѡѡ аѡѡѡ-
 тѡѡѡс еи е ѡа ѡѡѡѡѡѡ • еиѡѡѡѡѡ ꙗ̄ѡѡѡ еиѡѡѡѡѡѡ
 ѡѡѡѡѡ ꙗ̄ѡѡѡѡѡѡ :

ѡѡѡѡѡ ѡе аѡѡ пѡѡѡѡѡѡѡѡѡѡ ерѡѡ пѡѡѡѡ •
 пѡѡаѡ ѡе ꙗ̄шне е роѡ тѡнѡѡ ѡѡ па аѡѡѡѡ

THE ENCOMIUM OF CELESTINUS, ARCH-
BISHOP OF ROME, ON VICTOR THE
GENERAL

(Brit. Mus. MS. Oriental, No. 7022)

Fol. 26 b

нб

ΟΥΕΓΚΡΙΨΟΝ Ε ΛΥΤΑΥΟΥ ΗΣΙ ΠΑ-
ΤΡΙΑΡΧΗΣ ΕΤ ΤΑΙΝΥ ΛΥΩ ΠΑΙΔΑΣΚΑ-
ΛΗΣ ΗΛΙΕ· ΑΠΑ ΚΕΛΕΣΤΗΟΣ ΠΑΡΧΙ-
ΕΠΙΣΚΟΠΟΣ Η ΤΗΟΛΙΣ ΖΡΨΗΗ· ΗΤΑΥ-
ΤΑΥΟΥ ΔΕ ΕΠΨΟΥΨΟΥ ΗΠ ΠΑΡΤΥΡΟΣ·
ΛΥΩ ΠΥΜΙ ΚΛΟΗ ΗΛΙΕ Η ΠΕΧΣ· ΠΠΑΡ-
ΘΕΗΟΣ ΕΤ ΟΥΑΛΒ· ΠΖΑΛΙΟΣ ΒΙΚΤΨΡ
ΠΕΣΤΡΑΤΗΛΑΤΗΣ ΗΤΑΥΤΑΥΟΥ ΔΕ Ε
ΠΕΖΟΥ Η ΠΕΥΡ ΠΨΕΕΥΕ ΕΤ ΟΥΑΛΒ·
ΕΥΕ ΣΟΥ ΧΟΥΤ ΣΑΨΥΕ ΠΕ Η ΠΕΒΟΥ
ΠΑΡΨΟΥΤΕ· ΗΤΑΥΤΑΥΟΥ ΔΕ ΖΠ ΠΕΥ-
ΠΑΡΤΥΡΙΟΗ ΗΤΑ ΠΨΜΙ ΗΟΥΤ ΗΡΡΟ
ΚΟΥΤ ΗΛΥ ΖΠ ΖΡΨΗΗ· ΛΥΨΑΧΕ ΔΕ ΟΗ
Ε ΤΒΕ ΠΨΒΣ Η ΤΕΨΥΧΗ· ΕΥΟΥΨΗΖ
Η ΠΖΨΒ Ε ΒΟΛ ΧΕ ΗΗ ΛΑΛΥ Η ΤΑΧΡΟ
ΖΠ ΠΒΙΟΣ Η ΠΡΨΠΕ· ΗΣΑ ΖΙΣΕ ΖΪ ΤΑ
ΛΑΨΨΡΙΑ· ΛΥΨΑΧΕ ΔΕ ΟΗ Ε ΤΒΕ
ΠΕΤ ΣΗΖ ΖΠ ΠΑΠΟΥΣΤΟΛΟΣ· ΧΕ ΟΥ-
ΖΟΥΤΕ ΗΕ ΖΕ Ε ΖΡΑΙ ΕΗΟΥΧ Η ΠΨΟΥΤΕ·
ΛΥΩ Ε ΤΒΕ ΤΗΟΥ Η ΠΨΤΕΒΙΗΗ Η
ΠΡΨΠΕ· Η ΠΨΑΥ ΕΤ ΨΗΑΤ Η ΠΕΥΨΗΑ Ε

ΗΣΙΧ Π ΠΗΟΥΤΕ· ΗΤΑΧΤΑΥΕ ΠΕΙ ΕΥ-
 ΚΗΣΙΟΝ ΔΕ· ΕΡΕ ΠΡΡΟ ΟΥΛΛΕΝΤΑΝΟΣ
 ΖΠΟΟΣ ΖΑΖ ΤΗΥ ΠΗ ΠΣΥΗΚΑΗΤΟΣ
 ΤΗΡΕ· ΠΗ ΠΑΥΠΟΣ ΤΗΡΕ· ΗΖΟΟΥΤ ΖΙ
 ΕΖΗΕ· ΕΥΡ ΨΑ Π ΠΕΣΤΡΑΤΗΛΑΤΗΣ
 ΕΤΤ ^(sic) ΠΖΑΛΙΟΣ ΒΙΚΤΥΡ· ΠΑΛΛΟΗ ΔΕ
 ΗΕΥΡ ΨΠΗΡΕ Η ΤΣΟΦΙΑ Π ΠΖΑΛΙΟΣ
 ΚΕΛΕΣΤΗΝΟΣ· ΖΗ ΟΥΕΙΡΗΗΗ ΗΤΕ ΠΗΟΥ-
 ΤΕ· ΕΡΕ ΗΕΥΣΠΟΥ ΕΤ ΟΥΛΑΒ ΗΛΕΙ
 Ε ΖΡΑΙ Ε ΧΨΗ ΗΤΗΟΥΧΑΙ ΤΗΡΗ ΖΙ ΟΥ-
 ΣΟΠ ΖΑΜΗΗ ΣΠΟΥ Ε ΡΟΗ:—

Ζοταν ершан птехитне еаааау· аω преч-
 тоухо е пецпласеа· аω папауор ет еер
 е ептшанотнч ние· р рнау рп тецеептшанот-
 нч· ер пееете ее провп п нечсиз· пѣѣ наѣ
 п тегре ее песоооеш· пѣотоп е тецсиз ет
 еер п акааооонн ние· пѣ тре тпе шотѣ п
 ошоет п рюот рее пеоооеш ет ешше· аω
 п тег ре шаре псеше лон псеѣотѣ· пте
 теептрвее тире етфране· пωλ ее пказ рп от-
 еот п рюот рее пеценѣ· аω шаре потѣен
 пωз ее петлоее п тсеше рее провп· псенотже
 е роу ее псрор ее пенѣ п тватаспора· |
 псархеи п ѣотѣ е ргаи п ренсрор п жω ката

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III

тенос· аω шаре относ п терѣте шопе п
 отон ние· рωс етаполате п теттрофн· еп
 тетшнвонѣ п свееаѣкон· ша ргаи епке
 тѣнооте п тсеше· шадскирта псехи ѣосѣ· рее
 птре тошвее е воλ рее пе хортос ее пкаирωс
 ее пкатаспора· аω шаре потѣен етфране
 калωс· рωс етѣареи е еер петанеосион рп
 негеоде·

непрофитис еп̄ м̄мартѳрос̄ · р̄п̄ тенеинте
 м̄е поот̄ · еѳ̄р̄ ѡа м̄е не итаѡапотассе м̄е прос-
 еос̄ еп̄ неѡхр̄неа · а пехр̄с̄ м̄ерит̄ѣ · аѡ
 аѡстепанот̄ м̄еиоѡ р̄ам̄ пеклое̄ п̄ тееп̄теро̄ п̄ м̄е
 пнѳе · ѡ пестратнлатис̄ праѳнос̄ в̄иктор̄ · ѡ
 пестепанитис̄ п̄ м̄мартѳрос̄ · ѡ патѡноуетис̄
 п̄ ат̄ ѡтп̄ · ѡ пѡаӣ в̄лое̄ нае̄е м̄е пехр̄с̄ · ѡ
 пенѳ аѡр̄ неѡѡма̄ п̄ от̄от̄ѡа есоп̄ѳ̄ · есоѡааѳ̄
 еѳ̄р̄ анаѡ м̄е пнот̄те · ѳот̄ѡѡ еѡ м̄е р̄енет̄ѡ-
 м̄еион̄ е рок̄ р̄ам̄ пекѡа м̄е поот̄ · алла ѳр̄ р̄оте
 же м̄еп̄ѡе̄ м̄еио̄ · епера м̄е ппелатос̄ п̄ нек-
 натѡрѡма̄ · епер̄ [ан] от̄лас̄ п̄ сар̄ѳ̄ не па̄ лас̄ ·
 аѡ от̄р̄нт̄ п̄ р̄ома̄ пет̄ м̄еио̄ · м̄еп̄ѡѡ ѡе̄ м̄е-
 м̄еио̄ е ѡ м̄е пекеѡот̄ м̄еп̄ пектаѡ · п̄та пнот̄те
 столѳзе м̄еиок̄ п̄ р̄нт̄ѣ · п̄м̄ епер̄ р̄п̄ п̄соѳос̄
 тнрот̄ м̄е просеос̄ пет̄ наѡѡѡ м̄е пектаѡ р̄п̄
 от̄ѡн̄ · ѡ праѳнос̄ в̄иктор̄ · епер̄ ан̄ п̄т̄к̄ от̄-
 парѳенос̄ ѡӣ текеп̄тѡѡӣ · п̄т̄к̄ от̄аскитис̄ п̄
 ѡпнре :— |

Евннстете снаѳ снаѳ м̄е пекот̄ѡеѡѡ тнр̄ѣ · ере ^{Fol. 28 a}
 про м̄е пекнӣ от̄ѡӣ п̄ от̄он̄ п̄м̄е · е т̄ѳе паӣ еп̄ ^{п̄е}
 р̄оте е ѳ̄ па̄ от̄ѡӣ е ппелатос̄ п̄ нек̄ѳретн̄ ·
 еисѡот̄н̄ м̄е п̄ѡѡѡ м̄е па̄ лас̄ · м̄еп̄ па̄ р̄нт̄ ете
 м̄еп̄ соѳӣа п̄ р̄нт̄ѣ · еп̄атаѡок̄ р̄п̄ аѡ п̄ сеѡт̄
 п̄таѡааѡѡ ·

П̄т̄к̄ от̄парѳенос̄ п̄ѳе̄ п̄ р̄нлас̄ · аѡ м̄еп̄е ктѡе̄
 п̄ те со̄м̄е̄ епер̄ · п̄т̄к̄ от̄ѡӣѡӣ п̄ атаѳос̄ · аѡ
 п̄ р̄ам̄ п̄ р̄нт̄ е р̄от̄н̄ еп̄р̄нке̄ тнрот̄ · п̄ѳе̄ п̄ п̄ абра-
 гае̄ ппатриархис̄ · п̄т̄к̄ от̄м̄артѳрос̄ еѡѳ̄м̄-
 ѡе̄ р̄п̄ м̄мартѳрос̄ тнрот̄ · м̄еп̄е кр̄ р̄оте р̄нт̄от̄
 п̄ п̄р̄ѡѡт̄ м̄еп̄ п̄ѡѡт̄ѳ̄ · м̄еп̄ п̄р̄нт̄е̄е̄ѡн̄ · от̄ѡе̄ м̄е-
 пе̄ п̄ѡѡѡнос̄ еѡп̄ѡн̄ е̄е̄ пеклоѡѡсе̄ос̄ · м̄еп̄е̄
 напегле̄ӣ м̄е̄ пекеѡѡт̄ р̄ѡма̄нос̄ еѡѳ̄ѡр̄оп̄ на̄к̄ е
 р̄от̄н̄ е пекеѡѡт̄ п̄ ал̄нѳе̄ӣнос̄ пехр̄с̄ · алла нек̄-

та҃хрнѡ ехѣ тпѣра ꙗ ат вид пѣхс̄ • ша пер-
дан ꙗ нѣе • ѡ павлос гн̄ те҃сенеа • а҃ѡ
пе нт а҃р̄ пѣсѡла ꙗ о҃тѡсїа ѡ пнотте •

Емаже о҃т ꙗ епатаге о҃т ѣ рок ѡ пра҃тос вїктор •
еи҃антїтѡнн̄ еи҃оре • ав҃ѡпе ꙗ телїос ꙗ
те҃ре гн̄ те҃сенеа • еи҃антїтѡнн̄ е авра҃ае
н̄т̄ о҃теадїѣеѡ ꙗ те҃ре • епи҃а дн̄ а пнотте
сїае е авра҃ае еѣ пѣсатсѣлос • е тѣе те҃-
еѣт еаї ѡѣеѡ • н̄ток гѡѡн ѡ пра҃тос вїктор
а пѣхр̄с̄ еї ша рок • пннре ѡ пнотте гн̄ о҃-
с҃неа ꙗ гн̄е • а҃с҃лсѡлн̄ гн̄ пкастрон гн̄
о҃вад ꙗ хает • е тѣе н̄нос н̄рїсе н̄т ав҃ѡпо҃т
ехѣ пѣран ет о҃таав • еи҃антїтѡнн̄ е ісаак
ппатрїархн̄с • пет ѡеаѡ еен н̄та не҃сїѡт
сн̄тѣ ерпаѣ аї е та҃лѡѣ ѣ граї н̄тѡсїа ѡ пхс̄ •
н̄ток дѣ ѡ пра҃тос вїктор гн̄ тек про҃да[г]ре-
сїс ѡенн̄ ѡеѡн • авта҃ле пексѡла е граї
н̄ро҃локатѡла ѡ пхс̄ • гн̄тн̄ та҃шн̄ ꙗ н̄ва-
занос н̄т ав҃ѣ гд̄ роо҃т е тѣе пран ѡ пе-
хрїстос :— |

Fol. 28 b
нѣ

Еи҃антїтѡнн̄ е іаков̄ ппатрїархн̄с • пет ѡе-
аѡ н̄та пѣхр̄с̄ • хг ран е во҃л ѡеѡѡѣ • н̄ток
дѣ ѡ пра҃тос вїктор • н̄та ѡекар҃тѡрос тнрот
шотшот ѡеѡо҃т е хѡн гн̄ ѡ пнѣ • а҃ѡ он
нет гн̄е пкад е тѣе те҃рѡпоѡонн̄ • еи҃антї-
тѡнн̄ е іоснѣ авѣше о҃тѣ ѡ паѡос н̄те҃ре •
іоснѣ еен н̄та не҃сннѣ тааѣ е во҃л еѣеѣт-
гн̄ега҃л • н̄ток дѣ ѡ пра҃тос вїктор • пексїѡт
пе нт а҃с҃парадїаѡт ѡеѡн • е тѣе пран ѡ
пѣхр̄с̄ • Іоснѣ н̄т а҃с҃еаа҃те ꙗ о҃теѣтѣро е тѣе
те҃рѡпоѡонн̄ • н̄ток дѣ ѡ пра҃тос вїктор •
авѣаа҃те ꙗ теѣтѣро ꙗ ѡ пнѣ • еи҃антїтѡнн̄
е мѣл҃хїсѣдѣк еѣ дарѡн • пет ѡеаѡ еен
етале есоо҃т е граї гн̄ еасе гн̄ о҃тѡпос •

пѣток ꙗе ѿ прѣтис вѣкторъ • авр̄ пекѡеа
 еееи еееон ꙗ отпросфора е пнотте •

Сѣтѣ паї акѣи ꙗ относ ꙗ еоотъ рѣи тейтѣро ꙗ е
 пнѣе • е[и]шантѣтонѣ е пнѡеѡетне Шѡтне •
 пѣтокъ рѡон онъ аканотассе ꙗ тейтѣстрати-
 латне е пѣ петъ коелосъ • еѣ тейтѣтрѣеао ꙗ
 пекѣѡте • еѣ пекхурнеа • авр̄ е е пекѣѡс
 акотагѣ ꙗса пекхѣ • е пѣѡтне ѡшъ е тре
 тѣотте е рокъ • ꙗе пшнре ꙗ тшѣере е фараѡ •
 алла асѣотпѣ наѣ е шпѣ рѣе еѣ пѣлаосъ е
 пнотте • прѡтѡ ꙗ итаполатне е пнѡѣе прос
 отѣеншъ • пѣтокъ ꙗе рѡон ѿ прѣтис вѣкторъ • еѣпе
 котѡшъ е тре тѣотте е рокъ ꙗе пшнре ꙗ рѡ-
 еаносъ • пшорѣ рѣе паспасеосъ е прѣро • акан-
 нотассе е пѣ пазѣѡеа итеѣтѣстратилатне •
 еѣ текейтѣтрѣеао • акотагѣ ꙗса пе итаѣ- Fol. 29 a
 жоосъ • ꙗе петъ еѣ пѣѡтъ • ꙗ елаатъ прѡтѡ е рокъ пѣ
 иѣѣпша еѣѡї анъ • акѣи итеѣтѣстратилатне
 етъ ени е ѡлъ ша енеѣ •

Ешантѣтонѣ е ꙗсаїасъ пѣпрофитне • пѣтокъ ꙗе
 рѡонъ авѡѡреѣ е петъ рѣѡосъ рѣи пѣхѣротъ-
 венъ еѣ ꙗсѣрафѣенъ • асѣї ша рокъ асѣадеенъ
 рѣи пѣѡлѣѣтѣ тѣротъ • аѡѡ асѣѣ еоотъ наѣ рѣи
 е пнѣе еѣ пѣкаѣ • петъ рѣи е пнѣе еѣенъ асѣанъ
 ꙗ стратилатне рѣи тѣенѣте ꙗ еѣѣартѣросъ
 тѣротъ • вата ѡе етъ ꙗнаѡтѣнѣ рѣѡѡвъ пнѣи е ѡлъ •
 ерѣшанъ пшѣѣе еѡѡше еѡнъ • рѣѣ пѣкаѣ онъ асѣѣ
 еоотъ наѣ • рѡсте ꙗте пекѣѣ котѣе еѣѣ
 пѣхѡра тѣротъ • е пѣкосеосъ • ꙗсѣѡтъ наѣ ꙗ
 рѣѣѣартѣрѣонъ вата еѣ • ꙗте рѣенносъ ꙗ ѡеѣ
 еѣ рѣеншнре шѡпе е ѡлъ рѣи тоотѡтъ • еѣѣѡтъ
 е пнотте еѣ пѣѣѣартѣросъ етъ ѡѣаѡѡ • ѡѣѣѣ
 сѣаръ пе пшѣѣе етъ снѣ • ꙗе петъ наѣѣ еоотъ наѣ ꙗ
 еѡтъ наѣѡѣѣ •

Епег ан авр̄ пекотѡдеиш тирѣ ꙗ̄ пеккопѡнег
 еѡроотш ꙗ̄те пег носеос̄. ала текспотан
 тирѣ те тейтеагноте. е тѡе паг а пноте
 хариге пак ꙗ̄ пег нос̄ ꙗ̄реот асѣна отѡтпа-
 лег ꙗ̄ речталѡ ꙗ̄ ѡѡѡхн ѡѡ ꙗ̄сѡеа рѡе
 пектопос̄. епег ан ꙗ̄шѡне ꙗ̄сѡеаѡкон вѡера-
 пеге ѡѡеос̄. рѡтѡ те хариге ꙗ̄та пноте таас
 пак. ꙗ̄шѡне де он ѡѡ ѡѡѡхнѡ ете ꙗ̄ноѡе не.
 ктѣѡ ѡѡеос̄ рѡтѡ ѡѡеаегн | ѡѡ нешпире ет
 ꙗ̄отѡнѡ ѡѡеос̄ е ѡѡ рѡе пеккартирѡн рѡе
 пектоп са ѡѡ ꙗ̄носеос̄. ѡ ꙗ̄рагѡс ѡѡктѡр. а
 пексноѡ ꙗ̄т аѡпагѡтѣ е ѡѡ. шоршр̄ ꙗ̄ тестѡлн
 ꙗ̄т ѡѡраѡ. ꙗ̄ѡе ꙗ̄ рнѡгас̄. аѡѡ автако ꙗ̄ ꙗ̄
 егѡѡлн ѡѡ нестѡлн. авшѡне ꙗ̄ отстѡлѡс̄
 ѡѡ пехѡрос̄ тирѣ ꙗ̄ ѡѡкартѡрос̄. авѡшѡе ѡѡ
 пшѡг ѡѡ ꙗ̄ѡѡт рѡтѡ тѡеа ѡѡ пноте. ет ꙗ̄е-
 леа. ꙗ̄ѡе ѡѡ пшѡеѡт ꙗ̄рагѡс̄.

Епегатѡнѡс̄ ѡѡ е ꙗ̄е рѡтѡ тетрафн. ꙗ̄таѡтѡнѡ
 екшнш ан ꙗ̄еаѡс̄. же ꙗ̄паѡѡс̄ же ѡѡѡтѡ
 е роѡ. епѡѡѡс̄ же от е тѡнѡтѡнѡ. ѡ ꙗ̄речѡера-
 пеге ꙗ̄ ꙗ̄шѡне ет рнп ѡѡ нег отѡнѡ е ѡѡ.
 каг тар шѡ рѡаг е нег ѡѡот аѡтѡносот
 рѡе пнег ѡѡ пекѡнос̄. ѡ пеккартирѡн. паг
 ететѡсѡтѡ е роѡ ѡѡ поот. аѡѡ апаѡ е
 тешпире рѡтѡ на ѡѡл. аѡѡк не еѡахѡс̄тѡс̄.
 пѡлн ѡѡр̄ тре ѡѡѡт̄ р̄ ашѡс̄ е тешпире
 ꙗ̄т аѡшѡне. же ꙗ̄не пшѡе ет снѡ ѡѡн
 е ѡѡ е ѡѡѡ. же ѡѡте папѡс̄тѡс̄ отѡѡѡлѡс̄ ꙗ̄
 отѡт. сѡтѡе тѡѡт ꙗ̄таѡтѡнѡ ꙗ̄ѡѡ ꙗ̄нѡтѡ е
 ѡѡ. еѡѡѡт ѡѡ пноте ѡѡ ꙗ̄рагѡс̄ ѡѡктѡр
 етѡр̄ шѡ паѡс̄ ѡѡ поот. каг тар а пекснр̄ ѡѡс̄
 же нег шѡтеге ерог. неѡѡнѡте ѡѡе рѡе ѡѡеос̄
 рѡе ꙗ̄ран ѡѡ па еѡт. паг рѡѡѡ он ѡѡѡѡт. аѡѡ
 ѡѡѡр̄ нег паѡт е роот.

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̅̅ пшнре шне е роти е птопос ката пе нта
 ̅̅ пернт ̅̅ еоу • ̅̅ ар̅̅ еооте етρωее р̅̅ тполс
 есш̅̅ р̅̅ ерал • ̅̅ ер̅̅ пшнре шне ̅̅ ф̅̅ ен | ̅̅ т̅̅ и̅̅ ф̅̅
 ̅̅ теуасот е роти е птопос • ̅̅ ̅̅ не п̅̅ арт̅̅ р̅̅
 рос ̅̅ он̅̅ е рон • а̅̅ т̅̅ ооти ̅̅ а̅̅ еооте е
 пра̅̅ еат̅̅ ет̅̅ нс р̅̅ тполс есш̅̅ р̅̅ ерал • а̅̅ ω
 ес̅̅ ф̅̅ е во̅̅ ̅̅ п̅̅ еса̅̅ ре тир̅̅ • а̅̅ ер̅̅ пшнре шне ̅̅
 ф̅̅ ен е ̅̅ е ̅̅ р̅̅ оловот̅̅ ф̅̅ нос • а̅̅ ω а̅̅ х̅̅ и ̅̅ ̅̅ нот̅̅ ъ
 а̅̅ та̅̅ а̅̅ е роти е птопос ̅̅ п̅̅ арт̅̅ рос • ̅̅
 пот̅̅ р̅̅ п̅̅ е̅̅ е̅̅ ̅̅ пет сн̅̅ • ̅̅ е̅̅ ша̅̅ пернт ̅̅
 от̅̅ рнт ̅̅ п̅̅ х̅̅ п̅̅ кнот̅̅ те е̅̅ ета̅̅ а̅̅ ф̅̅ •

Пра̅̅ т̅̅ ос ̅̅ е̅̅ в̅̅ и̅̅ к̅̅ т̅̅ о̅̅ р̅̅ ̅̅ т̅̅ е̅̅ ре с̅̅ на̅̅ а̅̅ ̅̅ ̅̅ пе ̅̅ е̅̅ о̅̅ те
 ̅̅ пшнре шне ф̅̅ ̅̅ пернт р̅̅ от̅̅ соот̅̅ т̅̅ • а̅̅ л̅̅ а̅̅
 а̅̅ е̅̅ е̅̅ е̅̅ ̅̅ та̅̅ ω̅̅ ре̅̅ ̅̅ п̅̅ нот̅̅ те е̅̅ ша̅̅ а̅̅ х̅̅ нос р̅̅ т̅̅ и̅̅
 р̅̅ ен̅̅ х̅̅ р̅̅ не̅̅ а̅̅ • а̅̅ е̅̅ ре̅̅ от̅̅ ω̅̅ ъ ̅̅ те̅̅ и̅̅ не̅̅ ш̅̅ ω̅̅ пе̅̅ е̅̅ х̅̅
 к̅̅ ва̅̅ ̅̅ те̅̅ е̅̅ и̅̅ т̅̅ а̅̅ т̅̅ он̅̅ т̅̅ •

А̅̅ с̅̅ ш̅̅ ω̅̅ пе ̅̅ ̅̅ от̅̅ оот̅̅ е̅̅ ре пшнре шне р̅̅ ̅̅
 е̅̅ р̅̅ х̅̅ и ̅̅ р̅̅ а̅̅ с̅̅ ̅̅ е̅̅ и̅̅ на̅̅ те̅̅ с̅̅ от̅̅ р̅̅ а̅̅ р̅̅ т̅̅ и̅̅ п̅̅ н̅̅ и̅̅ ̅̅
 не̅̅ с̅̅ е̅̅ о̅̅ те • р̅̅ и̅̅ от̅̅ е̅̅ ш̅̅ не̅̅ а̅̅ н̅̅ о̅̅с ̅̅ ω̅̅ не̅̅ р̅̅ ̅̅
 п̅̅ н̅̅ и̅̅ р̅̅ е̅̅ х̅̅ ̅̅ пшнре шне • а̅̅ е̅̅ ре̅̅ а̅̅ с̅̅ е̅̅ о̅̅ т̅̅ ̅̅
 те̅̅ н̅̅ о̅̅ т̅̅ • ̅̅ т̅̅ е̅̅ ре̅̅ не̅̅ с̅̅ е̅̅ о̅̅ те̅̅ с̅̅ ω̅̅ т̅̅ ̅̅ а̅̅
 п̅̅ е̅̅ р̅̅ е̅̅ не̅̅ р̅̅ о̅̅ и̅̅ те̅̅ • а̅̅ х̅̅ ш̅̅ ва̅̅ к̅̅ е̅̅ во̅̅ л̅̅
 р̅̅ и̅̅ от̅̅ н̅̅ о̅̅с ̅̅ с̅̅ ен̅̅ • а̅̅ те̅̅ е̅̅ во̅̅ л̅̅
 ̅̅ и̅̅ ̅̅ р̅̅ е̅̅ р̅̅ а̅̅ л̅̅ • а̅̅ ре̅̅ е̅̅ пшнре шне е̅̅ с̅̅
 е̅̅ о̅̅ о̅̅ т̅̅ т̅̅ ω̅̅ от̅̅ н̅̅ о̅̅с те̅̅ т̅̅ л̅̅ а̅̅ п̅̅ е̅̅ и̅̅ т̅̅
 а̅̅ с̅̅ ш̅̅ ω̅̅ пе̅̅ ̅̅ п̅̅ на̅̅ а̅̅ е̅̅ т̅̅ ̅̅
 ̅̅ е̅̅ а̅̅ т̅̅ • е̅̅ ω̅̅ ш̅̅ е̅̅ во̅̅ л̅̅ ̅̅ о̅̅ то̅̅ и̅̅
 на̅̅ пшнре ̅̅ ̅̅ е̅̅ р̅̅ и̅̅ т̅̅ • а̅̅ н̅̅ о̅̅ и̅̅
 пе̅̅ и̅̅ та̅̅ ш̅̅ ω̅̅ пе̅̅ ̅̅ а̅̅ г̅̅ ф̅̅ о̅̅с ̅̅ п̅̅ е̅̅
 к̅̅ е̅̅ о̅̅ т̅̅ • е̅̅ во̅̅ л̅̅ ̅̅ а̅̅ н̅̅ е̅̅ р̅̅ н̅̅ т̅̅
 ̅̅ е̅̅ п̅̅ х̅̅ о̅̅ к̅̅ е̅̅ во̅̅ л̅̅ ̅̅ п̅̅ е̅̅ н̅̅ е̅̅ р̅̅ н̅̅ т̅̅ •
 ̅̅ т̅̅ и̅̅ т̅̅ а̅̅ а̅̅ к̅̅ е̅̅ роти е̅̅ п̅̅ то̅̅ п̅̅ о̅̅с ̅̅
 п̅̅ п̅̅ е̅̅ т̅̅ о̅̅ та̅̅ а̅̅ ъ • е̅̅ и̅̅ с̅̅ р̅̅ н̅̅ те̅̅
 а̅̅ с̅̅ р̅̅ и̅̅ т̅̅ и̅̅ ̅̅ то̅̅ о̅̅ т̅̅ и̅̅ ̅̅ е̅̅ п̅̅ а̅̅ т̅̅
 ̅̅ с̅̅ е̅̅ и̅̅ ̅̅ е̅̅ о̅̅ к̅̅ • а̅̅ с̅̅ р̅̅ ω̅̅ к̅̅
 ̅̅ н̅̅ е̅̅ н̅̅ е̅̅ п̅̅ [λ] а̅̅ с̅̅ х̅̅ н̅̅ о̅̅ и̅̅ р̅̅ а̅̅
 т̅̅ л̅̅ а̅̅ п̅̅ и̅̅ ̅̅ п̅̅ е̅̅ н̅̅ е̅̅ р̅̅ и̅̅ т̅̅ ̅̅
 пшнре • а̅̅ н̅̅ о̅̅ и̅̅ пет̅̅ ̅̅ е̅̅ п̅̅ ш̅̅ а̅̅ ̅̅
 п̅̅ е̅̅ о̅̅ т̅̅ • е̅̅ н̅̅ на̅̅ р̅̅ от̅̅ х̅̅ и̅̅ ̅̅
 п̅̅ е̅̅ и̅̅ на̅̅ а̅̅ ̅̅ т̅̅ и̅̅ с̅̅ о̅̅ о̅̅ т̅̅ и̅̅ а̅̅ н̅̅ •
 п̅̅ е̅̅ с̅̅ е̅̅ и̅̅ ω̅̅ т̅̅ ̅̅ а̅̅ а̅̅ с̅̅ р̅̅ х̅̅
 на̅̅ с̅̅ ̅̅ от̅̅ п̅̅ е̅̅ т̅̅ и̅̅ с̅̅ е̅̅ с̅̅ та̅̅ х̅̅ р̅̅ н̅̅ о̅̅
 • а̅̅ с̅̅ р̅̅ х̅̅ ̅̅ п̅̅ е̅̅ с̅̅ ш̅̅ н̅̅ ре̅̅
 ко̅̅ т̅̅ и̅̅ е̅̅ п̅̅ е̅̅ с̅̅ | р̅̅ а̅̅ е̅̅ н̅̅ р̅̅ • е̅̅
 ре̅̅ те̅̅ с̅̅ е̅̅ а̅̅ а̅̅ а̅̅ ̅̅ и̅̅ п̅̅ е̅̅ с̅̅ р̅̅ е̅̅

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ραλ οἴνου ἰσως · ἀρχιτῆ ε ροτι ε πεαρτηριον
 εε πρατος βικτωρ · αςοταρῆ ε πεснт ριον εε
 πεοτсгастирιον · αςωш ε βολ есѣω εεεос · же
 праτος βικτωρ · фсооти же οἴπσοε εεεок е
 ρωβ нее · ατω ἰток пе ἰт авхарιζε наἰ εε पेи
 шнре шнее · εепр еире наг ката εептатонт ·
 алла шп ρтнк ехп нарεεεοоте · нῆ кто ἰ
 теψтхн εε шнре шнее е роц ἰ ке соп · ατω
 анон нεεεас тпнар ρεεραλ наг ша пероот
 εε пенееот ·

Наг δε ἰ тере цхоот есрнее асѣи ἰ ошуне ἰ
 нег ρεε перанос · асѣфрагизе εε шнре шнее
 ἰ ρнтῆ · ατω асѣ е тῆтапро εеп шптῆ εеп
 печонт · тешнре де ἰт асшопе · εε пнат ет
 εεεат ототῆ е та ρεлас εеп ρεлесaios · ἰтеτ-
 нот сар ἰта пнег εε перанос таде шнре
 шнее · а пе нтацхоос же шаг шаар енте та σιχ
 таλσο · кте теψтхн εε шнре шнее ἰ ке соп ·
 ατω ρитп ἰ сопеп εε праτος βικτωρ · аςотин
 ἰ неѣбал · относ пе праще ἰт асгаде нес-
 еюте εε пероот ет εεεат · εеп нет нп е роот
 тирот · ешш е βολ ρп относ ἰ сеп · же нтῆ
 относ ω пноуте εε праτος βικτωρ · ατω εеп
 ке ота ἰ βλλая · ρп тпе ατω ρεεε пкаρ · ε
 пееа ἰ отρнве акѣ нап ἰ отетфростин :—
 автогнес шнре шнее ἰ несеюте · ἰ тере
 сееот ·

ἰ тере пеенше наг е тнос ἰ шнре ἰт ас-
 шопе · ατωш е βολ ρп относ ἰ сеп · ашпот
 ехεε шнре шнее · ατωш е βολ есѣω εεεос ·
 же ота пе пноуте εε праτος βικτωρ :— |

Ατω а пееот εε шнре шнее асеешт тполс Fol. 31 b
 тнре нεεεас · есεεεатε ἰ теψтхн есгащеееиш ρῆ
 ἰ ἰσοε εε праτος βικτωρ · εеппсос асѣок е

πῶεραπία· ἀλλὰ ἀσσω ἐσθα βαζανος· ἀσεία
 τοοτοῦ πῶε πῶσι πεσρωεε· εεαλιστα δε ἀπ-
 σαειν ῥ σποῦαν ηῖε εἰπ οὔεσθεραπετῆ εεεος·
 και περ τσωνε τε εἰ πῆρο· ἀλλὰ ἀρῥ ἀτ σοε
 πῆαδρῆε ππαῦος εἰ πῶωνε· ката θε πῆ
 ἀσθα ε τῆνῆτοῦ· δε ἀ τετσοφια ὠχῆ πῆρητοῦ·
 η τερε ссωтῆε δε е тῆε πῶоε εἰπ нешпире· ет
 шооп рῆε πтопос εἰ прагмос виктор· аспара-
 калей εἰ πεсθα εἰπ нессон· е тре ѿкаас пῆ
 вѡк е πтопос εἰ ппет ѿтааб· ρарηῦ πте пец-
 патадос· пῆхаризе нас εἰ пталзо· несρωεε
 δε аспῆе εеεос· неτпат е рос ε̄ аскῆпаῦнеге
 е пееот· атоῦеусадне е тре ѿталос етῆас-
 тренна· пῆсехитῆ е πтопос εἰ прагмос виктор·
 асῶ π̄ теρε сѡк е ρотη е πтопос асῶш е
 вѡл· δε па хῆ прагмос виктор· †сол εеεок
 на наг· ηῦ εἰ εεεаῦ ρи хѡи εἰ пег ρисе· δε
 πῆтῆ ѿдрагмос πте пноῦте· ρῆ тпаше δε π̄
 теушн а прагмос виктор шῆ ρтнѣ ρа тсῆе-
 фора пῆсесῆе : |

Ἀσειне нас π̄ ѿанаπαῦσιс· асῶвῆш̄ ере несῶε- Fol. 32 b
 ραλ εἰπ нессотр коте е рос· асῶ асеи ша 32
 рос ρῆ ѿдророма· есфорей π̄ ѿпорфῆтра·
 еснех антн π̄ ѿδειн е вѡл· ере ѿдрабзос
 π̄ ѿδειн ρῆ теуσιх· пезаѣ нас же ешхе
 тῆотωш е ѿхаг· ершан тωотη π̄ шорπ̄ π̄
 расте· хῆ π̄ ѿшнне π̄ неρ ρῆε пезфанос· ет
 мотρ ρῆе εἰ неῦсгастирιον· π̄ тег тωρῆ π̄
 нотеиβε· асῶ пῆαμееонн наштортῆ ηῦей е
 вѡл· π̄тегλο ρῆε пег ρисе· ἀλλὰ ρареρ е ро еρῶ (sic)
 π̄ ѿага[ρ]ηт е ρотη епῶρῆεραλ· асῶ ρареρ
 е ро е тῆε мееше π̄ке сол ρῆε пег маκῶ ет
 хоосе· π̄те соотῆπ̄ π̄те σῆх е π̄ρηке· και сар
 πῆта пег ρисе тадо ε̄ тῆе тоῦεπῆтат на· εἰπ тоῦ-

ѡϣϣⲁϣϣϣ ϣⲏⲧ • ⲧⲉϣⲟⲓⲙⲉ ⲁⲉ ⲁϣϣⲟⲡⲉ ϣⲏⲓ ⲟⲩⲏⲟⲩ
 ⲡⲓ ϣⲧⲟⲣⲧⲣ̅ • ⲁϣⲟⲧⲟⲩϣϣ̅ ϣⲏⲓ ⲟⲩⲟⲩⲟⲧⲉ • ⲡⲉ ⲡⲧⲏⲓ ⲏⲓⲙⲉ ⲡⲓ
 ⲧⲉⲓ ϣⲉ ⲧⲏⲣ̅ • ⲉⲣⲉ ⲡⲉⲓ ⲏⲟⲩ ⲏⲉⲟⲟⲩ ⲏⲟⲧⲉ ⲉ ⲣⲟⲕ •
 ⲁϣⲟⲧⲟⲩϣϣ̅ ϣⲏⲓ ⲟⲩϣⲉⲓⲏ ⲉϣⲏⲟⲧⲁⲉ : ⲡⲉ ⲁⲏⲟⲕ ⲡⲉ ⲃⲏⲕ
 ⲧⲟⲣ ⲡⲉⲩⲧⲣⲁⲧⲏⲗⲁⲧⲏϣ ⲁⲉ ⲡⲏⲟⲩ ⲡⲣⲣⲟ • ⲁⲧⲟ ⲡⲓ
 ⲧⲉⲣⲉ ϣⲡⲉ ⲡⲁⲓ ⲁϣⲟ ⲉϣⲏⲁⲧ ⲉ ⲣⲟϥ • ⲡⲓⲧⲉⲧⲏⲟⲩ
 ⲁϣⲏⲉⲣⲉ ⲉ ϣⲣⲁⲓ ϣⲁⲉ ⲡⲣⲟⲣⲟⲙⲁ • ⲁϣϣⲟⲗⲁⲉ ⲡⲓ ⲟⲩⲏⲟⲩ
 ⲡⲓ ⲉϥ [ⲏⲟⲩ]ϣⲉ ⲉ ⲁϣⲉⲉⲣ ⲡⲉⲁⲣⲧⲏⲣⲏⲟⲓ ⲧⲏⲣ̅ϣ̅ • ⲁⲧⲟ
 ⲡⲉϣⲁϣ ϣⲣⲁⲓ ⲡⲓ ϣⲏⲧⲉ • ⲡⲉ ⲁⲗⲏⲟⲩϣ ⲡⲣⲁⲧⲏⲟⲩ ⲃⲏⲕⲧⲟⲣ
 ⲡⲉ ⲡⲁⲓ • ⲉⲧ ϣⲡⲁϣⲉ ⲏⲁⲉⲙⲁⲓ • ⲁⲏⲟⲕ ⲧⲉⲓ ⲣⲉϥⲣ̅ⲏⲟⲃⲉ •
 ⲁⲧⲟ ⲡⲓⲧⲉⲧⲏⲟⲩ ⲁϣⲏⲉⲣⲉ ⲡⲓⲏⲉϣⲣⲟⲙⲉ • ⲁϣⲡⲟ ⲉ ⲣⲟⲟⲩ
 ⲁⲉ ⲡⲣⲟⲣⲟⲙⲁ •

Ⲙⲧⲟ ⲏⲧⲉ ϣⲧⲟⲟⲧⲉ ϣⲟⲡⲉ • ⲁϥⲧ ⲡⲉϣⲟⲧⲟⲓ ⲉⲡⲉ *(sic)* ⲉⲡⲉ
 ⲡⲣⲉϣⲃⲧⲉⲣⲟⲩ ⲁⲉ ⲡⲉⲁⲣⲧⲏⲣⲏⲟⲓ • ⲁϥⲧ ⲡⲁϣ ⲡⲓ ⲟⲩ
 ϣⲏⲓⲙⲉ ⲡⲓ ⲏⲉⲣ ϣⲁⲉ ⲡⲉϥⲑⲁⲏⲟⲩ • ⲡⲓ ⲧⲉⲣⲉ ϣⲡⲏⲧⲣ̅ *(sic)* ⲉ
 ⲏⲉϣⲟⲩϣ • ⲁϣⲧⲟⲩⲣ̅ ⲡⲓ ⲏⲉϣⲉⲏⲏⲃⲉ ⲉϣⲡⲟ ⲁⲉⲙⲟⲩ • ⲡⲉ ϣⲁⲉ
 ⲡⲣⲁⲓ | ⲁⲉ ⲡⲏⲟⲩⲧⲉ ⲁⲉ ⲡⲣⲁⲧⲏⲟⲩ ⲃⲏⲕⲧⲟⲣ • ⲡⲉ ⲏⲧ
 ⲁⲓⲁⲉⲡⲏⲟⲩ ⲡⲏⲁⲧ ⲉ ⲡⲉϥⲉⲟⲟⲩ ⲉⲏⲉϣⲁⲣⲏⲣⲏⲣⲉ ⲡⲁⲓ ⲁⲉ
 ⲡⲧⲁⲗⲟ • ⲁⲧⲟ ⲡⲓⲧⲉⲧⲏⲟⲩ ⲁ ⲡⲁⲗⲁⲙⲉⲟⲓⲏⲟⲓ ϣⲧⲟⲣⲧⲣ̅ •
 ⲁϥϣⲟⲩⲣ̅ ⲉ ⲃⲟⲗ ϣⲏⲓ ⲏⲉϣⲉⲏⲏⲃⲉ ⲡⲟⲉ ⲡⲓ ⲟⲩⲏⲟⲩⲣⲉ ⲉⲣⲉ
 ⲡⲗⲁⲟⲩ ⲟⲉⲟⲣⲉⲓ ⲁⲉⲙⲟⲩϥ ⲉϥⲟ ⲡⲟⲉ ⲡⲓ ⲟⲩϣⲁⲣ ⲡⲓ ⲏⲟⲩⲣ̅ •
 ⲁⲧⲟ ⲡⲓⲧⲉⲧⲏⲟⲩ ⲁ ⲏⲉϣⲉⲏⲏⲃⲉ ⲣ ⲧⲉⲧⲣⲉ ⲏ ⲏⲉ ⲟⲡ •
 ⲁϣⲟⲩϣ ⲉ ⲃⲟⲗ ⲉϣⲡⲟ ⲁⲉⲙⲟⲩ • ⲡⲉ ⲟⲧⲁ ⲡⲉ ⲡⲏⲟⲩⲧⲉ
 ⲁⲉ ⲡⲣⲁⲧⲏⲟⲩ ⲃⲏⲕⲧⲟⲣ • ⲁⲧⲟ ⲁϥⲧ ⲡⲓ ϣⲉⲏⲁⲟⲣⲟⲓ
 ⲉⲧⲧⲁⲏⲧ ⲉ ϣⲟⲩⲏ ⲉ ⲡⲉⲁⲣⲧⲏⲣⲏⲟⲓ • ⲟⲩⲏⲟⲩⲃⲉ ⲙⲓⲡ
 ⲟⲩⲣⲁⲧ ⲉⲏⲁϣⲟⲩϣ • ⲉⲧⲣ̅ ⲡⲉⲉⲉⲣⲉ ⲁⲉ ⲡⲧⲁⲗⲟ ⲡⲓⲧ
 ⲁϥϣⲟⲡⲉ ⲡⲁϣ • ⲙⲓⲡⲏⲟⲩϣ ⲁϣⲃⲟⲕ ⲉ ⲡⲉϣⲏⲓ ϣⲡⲁ ⲏⲉϣ
 ⲣⲟⲙⲉ • ⲉϥⲧ ⲉⲟⲟⲩ ⲁⲉ ⲡⲏⲟⲩⲧⲉ ⲙⲓⲡ ⲡⲉϥⲉⲁⲣⲧⲟⲣⲟⲩ
 ⲉⲧ ⲟⲧⲁⲁⲃ •

Ⲙⲧⲁⲏⲁⲧⲟⲕⲁⲓⲟⲓ ⲁⲉ ⲟⲓ ⲡⲉ ⲉⲧⲣ̅ ⲡⲓϣⲟ ⲏⲏⲧⲏⲓ ⲡⲓ ⲏⲉ ⲏⲟⲩ
 ⲡⲓϣⲏⲣⲉ • ⲡⲓⲧⲁϣϣⲟⲡⲉ ⲉ ⲃⲟⲗ ϣⲏⲧⲟⲟⲧⲣ̅ ⲁⲉ ⲡⲉⲓ ⲡⲉⲧ
 ⲟⲧⲁⲁⲃ • ⲁϣϣⲟⲡⲉ ⲁⲉ ⲡⲓ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ⲟⲓⲏⲟⲣⲏⲟⲩ ⲡⲁⲧ
 ⲉ ⲡⲧⲁⲗⲟ ⲡⲓⲧ ⲁϥϣϣⲟⲡⲉ ⲡⲓ ⲧⲉϥϣⲟⲡⲉ ⲉ ⲃⲟⲗ ϣⲏⲧⲟⲟⲧⲣ̅
 ⲁⲉ ⲡⲣⲁⲧⲏⲟⲩ ⲃⲏⲕⲧⲟⲣ • ⲁϥⲣⲁϣⲉ ⲉⲙⲁⲁⲧⲉ • ⲁⲧⲟ ⲁϥⲣ̅

βικτωρ • πετῆ ρ̄ ρωβ̄ ε̄ περσεαρτηριον • ατω
 ἰτερνοτ̄ αἰλο̄ εἰνατ̄ ε̄ ροϋ̄ • *

Ἦ̄ τере пеннише δε̄ σωτᾶ̄ ε̄ на̄ι ατωш̄ ε̄ βολ̄ • же
 οτᾶ̄ пе̄ шнот̄е̄ ᾱε̄ пра̄тис̄ βικτωρ̄ • ατω̄ ἦ̄ те̄ῑ ρε̄
 ριτῆ̄ δε̄ спот̄ан̄ ᾱε̄ ἦ̄ρρο̄ ᾱε̄ ε̄ε̄а̄ῑ нот̄е̄ • ε̄ε̄ ἦ̄ |
 σο̄ε̄ ᾱε̄ пра̄тис̄ βικτωρ̄ • *Α*τ̄ε̄ε̄ӣне̄ ᾱε̄ πε̄τ̄λι-
 κον̄ *(sic)* ε̄ε̄ ἦ̄ πε̄θ̄ε̄σ̄ιᾱστ̄η̄ριον̄ ἦ̄ нот̄ῆ̄ ε̄ε̄ς̄οτῆ̄ • ε̄ε̄ ἦ̄
 ρε̄νω̄ӣе̄ ᾱε̄ ε̄ε̄ ε̄на̄ш̄е̄ со̄нῑт̄ο̄т̄ • а̄т̄ε̄т̄ӣна̄т̄ ω̄̄ на̄
 ε̄ε̄ра̄т̄е̄ • же̄ ρε̄н̄ӣο̄с̄ не̄ ἦ̄σο̄ε̄ ᾱε̄ пра̄тис̄ βικτωρ̄
 па̄ῑ е̄т̄ ἦ̄ρ̄ш̄а̄ на̄с̄̄ ᾱε̄ πο̄ο̄т̄ • ατω̄ ρω̄ε̄ε̄ н̄ӣе̄ е̄т̄
 на̄с̄̄п̄ε̄ω̄п̄ε̄̄ ρ̄ε̄ε̄ пе̄ρ̄ο̄н̄т̄ т̄η̄ρ̄ε̄̄ • ка̄ӣ е̄т̄ш̄ω̄ӣе̄ ρ̄η̄
 ш̄ω̄ӣе̄ н̄ӣе̄ • ш̄а̄с̄χ̄а̄ρῑζε̄ на̄т̄ ᾱε̄ π̄т̄ᾱλ̄σο̄ •

Не̄т̄ӣ̄ о̄т̄ρω̄ε̄ε̄ δε̄ оӣ ρ̄η̄̄ те̄ῑ̄ πο̄λῑс̄ • ε̄т̄πᾱт̄ρῑκῑο̄с̄
 пе̄ ἦ̄т̄е̄ ἦ̄ρ̄ρ̄ω̄ο̄т̄ • а̄п̄ӣ ρε̄ ε̄ ρ̄ра̄ е̄т̄ш̄ω̄ӣе̄ ἦ̄ а̄т̄
 т̄ᾱλ̄σο̄ • а̄ψ̄ш̄а̄а̄с̄е̄ т̄η̄ρ̄ε̄̄ ἦ̄σ̄т̄ӣ пе̄ρ̄с̄ω̄ε̄а̄ • ρ̄ω̄с̄т̄е̄
 н̄ε̄ρ̄т̄с̄ο̄т̄ ἦ̄ о̄т̄ε̄т̄ᾱл̄λο̄с̄ • *Α*τω̄̄ пе̄̄ о̄т̄ε̄ε̄ка̄ρ̄ ἦ̄
 ρ̄η̄т̄ пе̄̄ на̄т̄̄ ε̄̄ ροϋ̄̄ ρ̄η̄̄ те̄ῑ̄ ε̄ε̄т̄ε̄β̄ӣн̄ӣ • пе̄ρ̄ш̄ο̄ο̄п̄
 ρ̄η̄̄ о̄т̄θ̄λῑψ̄ӣс̄ • ε̄ε̄ ἦ̄̄ о̄т̄ӣο̄с̄ ἦ̄ρ̄ӣс̄е̄ ἦ̄ а̄т̄ε̄т̄ӣ ρ̄а̄ ροϋ̄̄ •
 ρ̄ω̄с̄т̄е̄ н̄т̄̄ ρε̄ ε̄ ροϋ̄̄ ἦ̄̄ ρ̄а̄ρ̄ ἦ̄со̄п̄ ε̄ε̄ρ̄ε̄ε̄ο̄ο̄с̄ • е̄ре̄
 пе̄ρ̄ρ̄ε̄ε̄ρ̄ᾱλ̄̄ ο̄λ̄ε̄̄ ε̄̄ ρ̄ο̄т̄ӣ̄ е̄̄ ροϋ̄̄ • ατω̄̄ ш̄а̄ре̄
 пе̄ρ̄ο̄т̄р̄ӣн̄т̄е̄ ε̄ε̄ ἦ̄̄ н̄ε̄ε̄ε̄λο̄с̄̄ πο̄ω̄̄ ἦ̄с̄ε̄т̄а̄т̄ο̄ ε̄̄ βολ̄̄
 ἦ̄̄ρε̄на̄κᾱθ̄а̄ρ̄с̄ӣа̄̄ е̄т̄ο̄ш̄̄ • ατω̄̄ а̄с̄т̄̄ ἦ̄̄ρε̄н̄ӣο̄с̄̄
 ἦ̄̄χ̄р̄н̄ε̄а̄̄ ἦ̄̄ ἦ̄̄с̄а̄ε̄ӣ̄ • ε̄ε̄πε̄̄ λ̄а̄а̄т̄̄ ᾱε̄̄ ε̄ε̄ο̄т̄н̄ε̄с̄̄
 т̄а̄с̄οϋ̄̄ • ε̄ε̄ᾱл̄ло̄н̄̄ δε̄̄ а̄̄ ἦ̄̄ρ̄ρ̄ω̄ο̄т̄̄ ἦ̄̄ ρ̄ρ̄ω̄ε̄ӣ̄
 т̄ӣп̄ο̄ο̄т̄̄ ἦ̄̄ ρε̄на̄ρ̄χ̄η̄ρ̄īа̄т̄р̄ο̄с̄̄ ε̄̄ βολ̄̄ же̄̄ ε̄̄ о̄т̄ӣο̄с̄̄
 пе̄̄ ρ̄ε̄ε̄̄ п̄п̄ᾱλ̄ла̄φ̄ο̄н̄̄ • ατω̄̄ не̄ӣко̄ο̄т̄е̄̄ а̄т̄̄ρ̄̄ спот̄ан̄̄
 н̄ӣе̄̄ • ατω̄̄ ε̄ε̄πε̄̄ с̄ε̄ε̄т̄ο̄̄ н̄ла̄а̄т̄̄ •

Е̄т̄ш̄ο̄ο̄п̄̄ о̄т̄ӣ̄ ρ̄ε̄ε̄̄ пе̄̄ῑ̄ н̄ο̄с̄̄ ἦ̄ρ̄ӣс̄е̄̄ • а̄ε̄ς̄ω̄т̄ε̄ε̄̄ е̄̄ т̄η̄̄
 ἦ̄̄σο̄ε̄ε̄̄ ε̄ε̄ ἦ̄̄ пе̄ш̄п̄ӣре̄̄ е̄т̄̄ ш̄ο̄ο̄п̄̄ ε̄̄ βολ̄̄ ρ̄ε̄ε̄̄ π̄т̄ο̄п̄ο̄с̄̄ •
 ᾱε̄̄ пра̄тис̄̄ а̄п̄а̄̄ βικτωρ̄̄ • а̄̄ пе̄ρ̄ρ̄ε̄ε̄ρ̄ᾱλ̄̄ т̄ᾱлоϋ̄̄
 а̄т̄ε̄н̄т̄ε̄̄̄ е̄̄ π̄т̄ο̄п̄ο̄с̄̄ ᾱε̄̄ п̄п̄ε̄т̄̄ о̄т̄а̄а̄β̄̄ • а̄т̄ка̄а̄с̄̄ ρ̄ī̄ о̄н̄̄
 ᾱε̄̄ пе̄θ̄ε̄с̄ӣа̄στ̄η̄ρ̄īο̄н̄̄ • ατω̄̄ пе̄ρ̄ш̄ӣш̄ка̄н̄̄ ε̄̄ βολ̄̄ ᾱε̄̄
 пе̄ρ̄ο̄ο̄т̄̄ ε̄ε̄ ἦ̄̄ т̄ε̄т̄ш̄ӣ̄ • же̄̄ пра̄тис̄̄ βικτωρ̄̄ • σ̄ω̄ш̄т̄̄
 ε̄х̄ε̄̄ па̄̄ ο̄β̄β̄īō̄ ε̄ε̄ ἦ̄̄ па̄̄ ρ̄ӣс̄е̄̄ • н̄т̄̄ χ̄а̄ρῑζε̄̄ на̄ῑ̄ ᾱε̄̄

πεχατ ρη̄ ταρχη̄ η̄τᾱ π̄ρο̄ ε̄ε̄ ε̄εᾱ ποττε
 κωσταντινος̄ κωτ̄ ε̄ε̄ πεαρτηριον̄ ε̄ε̄ πρατιος̄
 απᾱ βικτωρ̄ πᾱῑ ετ̄ η̄σοοῡ ε̄ ροῡ ε̄ε̄ ποοῡ • ατ̄
 νοσ̄ η̄ στρατηλατης̄ δε̄ ε̄ γρᾱῑ εϋψωνε̄ εϋψαϋ̄ •
 αϋρ̄ σο̄ε̄ η̄ροεπε̄ ερε̄ πεϋσᾱ η̄ ροτη̄ φτκασ̄ ε̄
 ροῡ • ε̄ε̄πε̄ εϋψινβ̄ • εϋψοον̄ ρε̄ε̄ ψυωνε̄ ετ̄ οτ̄
 εοττε̄ ε̄ ροῡ ρη̄τῑ η̄σαεῑ η̄ε̄ καλκνικωεεᾱ • ατω̄
 εϋεαωη̄ αϋρ̄ ροϋ̄ εϋκνιμαριον̄ η̄ νοϋβ̄ ε̄ε̄
 ποτᾱ ποτᾱ η̄ η̄σαεῑ • ε̄ε̄πε̄ λαατ̄ η̄ ωφελεῑ
 ταροϋ̄ • αλλᾱ η̄εϋκνιματιε̄ ε̄ πεοῡ • αϋρωτ̄ε̄
 δε̄ ε̄ τβε̄ η̄σοε̄ ε̄ε̄ η̄εϋψινρε̄ ετ̄ ψοον̄ ε̄ βολ̄ ρε̄ε̄
 πεαρτηριον̄ ε̄ε̄ πρατιος̄ βικτωρ̄ ρη̄ ταπφοϋετᾱ •
 αϋρωοῡη̄ αϋβων̄ | ε̄ ταπφοϋετᾱ • αϋρ̄ ροῡ σπατ̄ Fol. 36a
 ρε̄ε̄ πεαρτηριον̄ ε̄τ̄ ε̄ε̄εατ̄ ε̄ε̄πε̄ εϋεατε̄ ε̄ε̄ οᾱ
 πταλσο̄ • ρη̄ τεϋση̄ δε̄ ε̄ε̄ πεεϋ ψοε̄η̄η̄ η̄ροοῡ •
 ατ̄κωτ̄ η̄ αναπαρσις̄ ψυωνε̄ ε̄ε̄εοῡ ρη̄ τσοε̄ η̄
 ατ̄ χρο̄ ε̄ ροε̄ ε̄ε̄ η̄ποττε̄ η̄ τεϋνοϋ̄ ᾱ πρατιος̄
 βικτωρ̄ εῑ ψᾱ ροῡ ρη̄ οτ̄ροροεεᾱ • εϋϋ̄ ε̄ε̄ πεσεοῡ
 η̄ οτ̄στρατηλατης̄ η̄ χωωρε̄ • ερε̄ πεϋρο̄ η̄εϋ
 ακτη̄ η̄ οτ̄δεν̄ ε̄ βολ̄ • πεχαϋ̄ η̄αϋ̄ η̄ε̄ εϋϋε̄
 κωτωϋ̄ ε̄ λο̄ ε̄ βολ̄ ρε̄ε̄ η̄εϋ ψυωνε̄ • τωοῡη̄ ρη̄
 οτ̄επεῑ η̄τ̄ βωκ̄ ε̄ πεαρτηριον̄ ετ̄ ψοον̄ ρη̄
 ρρωεην̄ • η̄τ̄ σε̄ ε̄εοῡ ρε̄ε̄ η̄λοϋτηρ̄ ε̄ε̄ η̄εοῡειασ̄
 τηριον̄ • ατω̄ κηαεατε̄ ε̄ε̄ πταλσο̄ • ε̄ε̄ η̄η̄τᾱ
 πεαρτηριον̄ ετ̄ ρη̄ ρρωεην̄ ρη̄σε̄ • ακεῑ ε̄ η̄ε̄ ε̄εᾱ •
 η̄τ̄ σοοῡη̄ αν̄ η̄ε̄ τᾱ σοε̄ ρε̄ε̄ η̄κωσεος̄ τηρϋ̄ •
 τε̄ῑ αωρεᾱ η̄ οτ̄ωτ̄ τετ̄ ε̄ε̄η̄ ε̄ βολ̄ η̄ ρη̄τοϋ̄
 τηροϋ̄ • η̄ η̄ετ̄ η̄αη̄ετ̄εϋ̄ ε̄η̄η̄ ϋ̄ ρη̄τ̄ σπατ̄ ε̄ε̄η̄
 η̄τ̄ σοοῡη̄ αν̄ η̄ε̄ τε̄ῑ σοε̄ η̄ οτ̄ωτ̄ τετ̄ ε̄ε̄η̄ ε̄ βολ̄
 ρη̄ η̄ᾱ εαρτηριον̄ • ρρωεην̄ ε̄η̄η̄ ταπφοϋετᾱ •
 ε̄ τβε̄ οτ̄ αν̄η̄εϋ̄ η̄εϋ σκυλαεος̄ ε̄ χωκ̄ • ακηα-
 περᾱ ε̄ε̄ η̄πελατος̄ η̄ θαλασσᾱ • ακεῑ ε̄ η̄ε̄ ε̄εᾱ •
 ε̄ε̄η̄ η̄τ̄ σοοῡη̄ αν̄ η̄ε̄ οτ̄η̄ σοε̄ ε̄ε̄εοῡ ε̄ ταλσο̄
 ε̄ε̄ η̄ε̄ ε̄εᾱ • αλλᾱ η̄ φηαρ̄ πᾱῑ αν̄ ε̄ε̄ η̄ε̄ η̄ε̄ ε̄εᾱ •

ει μη τει η̄ν̄ β̄ων ε̄ πᾱ μαρτυριον̄ ε̄τ̄ ρ̄η̄
 ρ̄ωμην̄. η̄ν̄ μαᾱτε̄ ᾱε̄ π̄ταλσο̄. же̄ нас̄ ере̄
 отон̄ м̄е̄ е̄е̄е̄ ē̄ та̄ σο̄е̄. а̄с̄от̄ω̄ш̄б̄ η̄σ̄ῑ
 пр̄ω̄м̄е̄ ρ̄η̄ от̄ε̄т̄ω̄т̄ же̄ па̄ жо̄е̄ис̄ η̄т̄η̄ м̄е̄ η̄ т̄е̄ῑ
 ρ̄е̄. | ере̄ п̄е̄ῑ н̄ос̄ η̄ е̄о̄от̄ н̄о̄т̄е̄ е̄ ро̄к̄. а̄с̄от̄ω̄ш̄б̄
 же̄ а̄но̄к̄ п̄е̄ в̄ик̄т̄ω̄р̄ п̄е̄с̄т̄р̄ат̄н̄ла̄т̄н̄с̄. ф̄п̄а̄т̄ᾱλ̄с̄о̄
 ᾱε̄ п̄ε̄κ̄ω̄м̄ᾱ. η̄т̄ᾱф̄ ᾱε̄ по̄т̄жа̄ӣ η̄ т̄ε̄κ̄ψ̄т̄х̄н̄. η̄
 т̄ε̄т̄н̄о̄т̄ а̄с̄п̄е̄р̄с̄е̄ е̄ ρ̄ра̄ӣ ρ̄η̄ про̄ро̄ма̄. е̄с̄т̄ω̄т̄
 е̄ε̄а̄т̄е̄:—

Ᾱτ̄ω̄ п̄ε̄жа̄с̄. же̄ а̄λ̄н̄о̄с̄ пр̄а̄т̄ӣос̄ в̄ик̄т̄ω̄р̄ п̄е̄ па̄ῑ
 н̄т̄ а̄с̄е̄ῑ ш̄а̄ ро̄ӣ е̄ σ̄ᾱε̄ па̄ ш̄ӣн̄е̄. η̄ т̄ε̄т̄н̄о̄т̄
 а̄с̄т̄ω̄т̄ η̄ ρ̄η̄т̄ а̄τ̄ω̄ п̄ε̄жа̄с̄. же̄ н̄ω̄ па̄ӣ е̄ β̄о̄λ̄
 па̄ жо̄е̄ис̄ пр̄а̄т̄ӣос̄ в̄ик̄т̄ω̄р̄. же̄ а̄г̄ᾱε̄ε̄λ̄ε̄ῑ ē̄ β̄о̄н̄
 е̄ п̄ε̄κ̄т̄о̄п̄ос̄. η̄т̄ а̄т̄к̄о̄т̄η̄ η̄ β̄р̄ре̄ ρ̄η̄ та̄ по̄λ̄ӣс̄.
 а̄г̄ε̄ῑ е̄ п̄е̄ῑ ма̄. а̄с̄п̄е̄р̄с̄е̄ а̄ε̄ η̄ п̄ε̄с̄ρ̄η̄ε̄ρ̄ᾱλ̄ ᾱε̄ п̄па̄т̄
 ᾱε̄ по̄т̄о̄е̄ӣн̄. ᾱε̄ η̄ пр̄ω̄м̄е̄ η̄т̄ а̄т̄е̄ῑ п̄ε̄ε̄ε̄а̄с̄.
 а̄с̄ж̄ω̄ е̄ ро̄от̄ ᾱε̄ про̄ро̄ма̄ η̄т̄ а̄с̄п̄а̄т̄ е̄ ро̄с̄.
 а̄τ̄ω̄ η̄ т̄е̄ῑ ρ̄е̄ а̄с̄ф̄ η̄ ρ̄ε̄п̄н̄о̄с̄ η̄ а̄ω̄р̄о̄н̄ е̄т̄та̄ӣт̄
 е̄ ρ̄о̄т̄η̄ е̄ п̄ε̄а̄ρ̄т̄η̄ρῑо̄н̄ е̄т̄ ρ̄η̄ та̄п̄ф̄о̄х̄ε̄ӣа̄. ᾱε̄η̄п̄-
 с̄ω̄с̄ а̄с̄ᾱл̄е̄ е̄ п̄ж̄о̄ӣ. а̄с̄е̄ῑ ē̄ т̄πο̄λ̄ӣс̄ ρ̄ω̄μην̄.
 а̄с̄β̄ω̄н̄ е̄ ρ̄о̄т̄η̄ е̄ п̄ε̄а̄ρ̄т̄η̄ρῑо̄н̄ ᾱε̄ пр̄а̄т̄ӣос̄ в̄ик̄-
 т̄ω̄р̄. а̄с̄п̄ε̄κ̄о̄т̄η̄ е̄с̄ш̄о̄о̄п̄ ρ̄η̄ от̄н̄о̄с̄ η̄ θ̄λ̄ӣψ̄ӣс̄.
 а̄τ̄ω̄ п̄ε̄с̄оп̄с̄η̄ ᾱε̄ п̄н̄о̄т̄т̄е̄ ᾱε̄ п̄ε̄а̄ρ̄т̄η̄ρ̄о̄с̄ е̄т̄ о̄т̄ᾱᾱβ̄
 е̄с̄ж̄ω̄ ᾱε̄ε̄о̄с̄. же̄ па̄ жо̄е̄ис̄ пр̄а̄т̄ӣос̄ в̄ик̄т̄ω̄р̄. п̄е̄
 н̄т̄ а̄с̄ᾱа̄т̄ η̄ ᾱε̄п̄ш̄а̄ η̄п̄а̄т̄ е̄ п̄ε̄с̄е̄о̄от̄ ρ̄η̄ п̄ε̄с̄-
 а̄ρ̄т̄η̄ρῑо̄н̄ е̄т̄ ρ̄η̄ та̄п̄ф̄о̄х̄ε̄ӣа̄. | а̄н̄о̄т̄ε̄ρ̄с̄а̄ρ̄н̄е̄
 па̄ӣ е̄ т̄ра̄ е̄ӣ е̄ п̄е̄ῑ ма̄. ф̄п̄ӣс̄т̄ε̄т̄е̄ па̄ ж̄с̄ же̄
 т̄ε̄н̄с̄о̄е̄ м̄о̄т̄[ρ̄] ρ̄η̄ п̄к̄о̄с̄м̄о̄с̄ т̄η̄р̄η̄. η̄θ̄е̄ ᾱε̄ п̄р̄ӣ
 е̄т̄ ρ̄ о̄т̄о̄е̄ӣн̄ е̄ т̄о̄ῑк̄о̄δ̄μ̄ε̄н̄η̄. ма̄ре̄ п̄ε̄ν̄на̄ та̄ρ̄о̄ӣ
 η̄т̄ χ̄ᾱρ̄ӣζ̄е̄ па̄ӣ ᾱε̄ π̄ταλσο̄. же̄ а̄г̄ε̄ӣс̄е̄ е̄ε̄а̄а̄т̄е̄.

Ᾱτ̄ω̄ η̄ т̄ε̄ре̄ с̄же̄ па̄ӣ а̄с̄п̄к̄о̄т̄η̄ е̄ ро̄т̄ρ̄е̄. ᾱε̄η̄п̄с̄ω̄с̄
 а̄с̄т̄ре̄ т̄ε̄ӣн̄е̄ па̄с̄ η̄ от̄к̄о̄т̄ӣ ᾱε̄ м̄о̄от̄. ρ̄η̄ п̄л̄о̄т̄-
 т̄η̄р̄ ᾱε̄ п̄ε̄θ̄ε̄г̄ӣа̄с̄т̄η̄ρῑо̄н̄. а̄с̄с̄о̄о̄с̄ ка̄та̄ п̄е̄ п̄та̄
 пр̄а̄т̄ӣос̄ в̄ик̄[т̄ω̄р̄] жо̄о̄с̄ па̄с̄. а̄τ̄ω̄ η̄т̄ε̄т̄н̄о̄т̄ а̄

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 об̄

Fol. 37 a
 от̄

πνοῦτε α̅ε̅ πρα̅τιος βικτωρ ε̅ι̅νε πα̅ς ἡ̅ ο̅τανα-
 πα̅σις· α̅ψω̅ψ̅ παρα τε̅ψ̅στ̅ι̅νη̅ε̅ι̅α̅ ἡ̅τε̅ψ̅υ̅ν
 τη̅ρ̅· ρ̅α̅ε̅ π̅να̅τ̅ δ̅ε̅ α̅ε̅ πο̅τ̅δ̅ει̅ν α̅ψ̅ει̅ ψ̅α̅ ρ̅ο̅ς
 ἡ̅σι̅ π̅ε̅αρ̅τ̅ι̅ρ̅ος ρ̅η̅ ο̅τ̅ι̅ος ἡ̅ ε̅ο̅ο̅τ̅· πε̅χα̅ς πα̅ς
 ρ̅η̅ ο̅τ̅ο̅ ε̅ψ̅ρο̅ο̅τ̅τ̅ же̅ ακ̅ο̅τ̅ω̅η̅τ̅· πε̅χα̅ς πα̅ς же̅
 α̅ρε̅ πα̅ χ̅ε̅ α̅ι̅σο̅τ̅ω̅ ἡ̅τ̅ же̅ ἡ̅το̅κ̅ πε̅ πρα̅τιος
 βικτωρ· ἡ̅το̅κ̅ πε̅ η̅τ̅ ακ̅ο̅τ̅ω̅η̅τ̅η̅ πα̅ι̅ ε̅ β̅ο̅λ̅ ρ̅α̅ε̅
 πε̅κε̅αρ̅τ̅ι̅ρ̅ι̅ον ρ̅η̅ τα̅ν̅φ̅ο̅χ̅ε̅ι̅α̅· ακ̅τ̅η̅π̅ο̅ο̅τ̅ ε̅ πε̅ι̅
 ε̅α̅· πε̅χε̅ πε̅τ̅ ο̅τα̅α̅β̅ πα̅ς· же̅ α̅ε̅πε̅ ι̅χο̅ο̅ς πα̅κ̅
 ἡ̅ κε̅ σο̅π̅ же̅ τα̅ σο̅ε̅ ε̅ε̅ο̅τ̅ ρ̅α̅ε̅α̅ η̅ε̅ε̅· α̅τ̅ω̅ τε̅ι̅
 α̅θ̅να̅ε̅ι̅ς ἡ̅ο̅τ̅ω̅τ̅ τε̅τ̅ ε̅ε̅η̅ν ε̅ β̅ο̅λ̅ ρ̅η̅ πα̅ ε̅αρ̅-
 τη̅ρι̅ον τη̅ρο̅τ̅· χ̅η̅ν̅ χ̅ω̅ς α̅ε̅ π̅κα̅ρ̅ ψ̅α̅ χ̅ω̅ς·
 ε̅στα̅λ̅σο̅ ἡ̅ ο̅το̅η̅ η̅ε̅ε̅ ε̅τ̅ η̅α̅π̅ι̅στε̅τε̅ α̅χ̅η̅ ρ̅ ο̅η̅τ̅
 σ̅πα̅τ̅· ε̅η̅ν̅ ἡ̅τ̅ σ̅ω̅τ̅α̅ε̅ δ̅ η̅ε̅ πε̅τ̅ σ̅η̅ρ̅· же̅ ο̅τ̅η̅ σο̅ε̅
 ε̅ ρ̅ω̅η̅ η̅ε̅ε̅ α̅ε̅ πε̅τ̅ π̅ι̅στε̅τε̅· α̅ψ̅ο̅τ̅ω̅ψ̅η̅ ἡ̅σι̅
 π̅ρ̅ω̅ε̅ε̅ же̅ φ̅η̅στε̅τε̅ πα̅ χ̅ε̅ | же̅ τε̅κ̅σο̅ε̅ ε̅ε̅ο̅τ̅ Fol. 37 b
 α̅ε̅ ε̅α̅ η̅ε̅ε̅· α̅λ̅λ̅α̅ ἡ̅τα̅ι̅σ̅ω̅τ̅α̅ε̅ ε̅ τ̅η̅ε̅ ἡ̅σο̅ε̅ ε̅τ̅ ο̅α̅
 ψ̅ο̅ο̅π̅ ε̅ β̅ο̅λ̅ ρ̅α̅ε̅ πε̅κε̅α̅[r]τη̅ρι̅ον ε̅τ̅ ρ̅η̅ τα̅ν̅-
 φ̅ο̅χ̅ε̅ι̅α̅· α̅ι̅ε̅ι̅ ε̅ι̅ψ̅η̅η̅ε̅ ἡ̅σα̅ π̅τα̅λ̅σο̅ α̅ε̅ πα̅ σ̅ω̅ε̅α̅·
 πε̅χε̅ π̅πε̅τ̅ ο̅τα̅α̅β̅ πα̅ς· же̅ ἡ̅θ̅ε̅ α̅ε̅ πα̅ ε̅αρ̅-
 τη̅ρι̅ον ε̅τ̅ ρ̅η̅ τα̅ν̅φ̅ο̅χ̅ε̅ι̅α̅· τα̅ι̅ τε̅ θ̅ε̅ α̅ε̅
 πα̅ ρ̅ω̅ε̅η̅· α̅τ̅ω̅ πε̅κ̅κ̅λ̅η̅σι̅α̅ τη̅ρο̅τ̅ α̅ε̅ π̅κα̅ρ̅·
 ἡ̅τα̅δ̅κ̅ο̅το̅τ̅ ρ̅α̅ε̅ πα̅ ρ̅α̅ν̅· χ̅η̅ν̅̅ χ̅ω̅ς α̅ε̅ π̅κα̅ρ̅ ψ̅α̅
 χ̅ω̅ς· τα̅ σο̅ε̅ ε̅νε̅ρ̅γη̅ ἡ̅ ο̅η̅το̅τ̅ α̅ε̅ πε̅τ̅ η̅α̅π̅ι̅-
 στε̅τε̅ ψ̅α̅ τ̅ε̅π̅η̅τε̅λε̅ι̅α̅ α̅ε̅ π̅ι̅α̅ι̅ω̅η̅· ε̅ι̅θ̅ε̅ρα̅πε̅τε̅
 ἡ̅ ἡ̅ψ̅ω̅η̅ε̅ ε̅τ̅ θ̅η̅π̅ ε̅η̅η̅ πε̅τ̅ ο̅τ̅ο̅η̅τ̅ ε̅ β̅ο̅λ̅· ρ̅η̅τ̅η̅
 τε̅χα̅ρι̅ς ἡ̅τα̅ π̅νο̅υ̅τε̅ τα̅α̅ς πα̅ι̅:—ε̅η̅η̅ πε̅τ̅
 ο̅τα̅α̅β̅ τη̅ρο̅τ̅·

Τε̅νο̅τ̅ δ̅ε̅ ε̅ι̅ς ρ̅η̅η̅τε̅ α̅ι̅χα̅ρι̅ζε̅ πα̅κ̅ α̅ε̅ πο̅τ̅χα̅ἰ̅
 π̅ρο̅σε̅χε̅ σ̅ε̅ τε̅νο̅τ̅ ε̅ πο̅τ̅χα̅ι̅ ἡ̅ τε̅κ̅ψ̅τ̅υ̅χ̅η̅· же̅
 η̅α̅ς ἡ̅η̅ε̅ πε̅θ̅ο̅ο̅τ̅ ε̅ πα̅ι̅ ψ̅ω̅η̅ε̅ α̅ε̅ε̅ο̅κ̅· ἡ̅ τε̅ρε̅
 πρα̅τιος δ̅ε̅ α̅πα̅ βικτωρ же̅ πα̅ι̅ α̅ε̅ π̅ρ̅ω̅ε̅ε̅
 α̅ψ̅ρο̅π̅ε̅ ε̅ ρ̅ο̅ς· α̅ψ̅η̅ε̅ρ̅σε̅ ἡ̅ ρ̅το̅ο̅τε̅· α̅ψ̅ρε̅ ε̅ πε̅ψ̅-
 ψ̅ω̅η̅ε̅ α̅ψ̅η̅ω̅ρ̅ ρ̅α̅ε̅ πε̅ψ̅α̅ η̅ ρ̅ο̅τ̅η̅ ε̅τε̅ πε̅χα̅λ̅η̅η̅ω̅

нецшооп рѣи отиос ꙗ̄ ѿкаꝝ ꙗ̄ рнт е тѣе не
 рѡѡ̄ · е ѡл ꙗ̄ нецшпе е ѡк е ппаллатион ·
 отꝝе е проелѡе рѣи татѡра · е тѣе не ит ац-
 шпе ѿѿеосꝝ · ѿѿиса наг а ппосте таас е
 нецрнт е тр ѿѡк е ппартирѣи ѿ пратѣос Fol. 39 a
 апа ѡктѡр неѿѿѡпѣ · ппнтѡс неѿталѡсꝝ ѡꝝ
 рѣе нецшпе · епег аи нецѡеорет ꙗ̄рѡне ет-
 шпе рѣи реншпе етшѡѡе · аѡ етшаниѡк е
 нецпартирѣи шатѡѡате ѿ пталѡ · ꙗ̄сеѡк
 епетни етѣ еоот ѿ ппост *(sic)* ѿ ппосте · ꙗ̄ тег рѣ
 се ацѡоти рѣи отпѣтѣ · аѿѡк е ппѡс ѿ
 пратѣос апа ѡктѡр ѿ нецрѡѡѡ · ѿ рен-
 нѡс напѡѡѡѡ · аѿр рѡот снаѡ рѣе ппѡ ет
 отꝝѡѡ еѿѡпѣ ѿ пратѣос ѡктѡр · е трѣ
 напѡѡ неѿталѡсꝝ рѣе нецѡѡѡ · аѡ нецѡѡ
 ѿѿеос · ꙗ̄ пратѣос ѡктѡр · ѿпѣтѣе рѣе па-
 рнт тирѣ ꙗ̄ отꙗ̄ ѡѡ ѿѿеос е талѡг рѣе
 нецѡѡѡ · ѡнѡет е рог ꙗ̄ ѿшпе е тре рѡѡѡ
 наѡ е рог · е тѣе не ит ацшпе ѿѿеос ·

ꙗ̄ тере ѿр рѡот снаѡ рѣе ппартирѣи · егс от-
 рѡѡѡ еѿѡѡѡѡ енеѿѡѡ · аѡ рѣѡѡ неѡѡѡ
 ѿ пет нас ет рѣѡѡ · аиѡѡѡѡ шпе рѣи
 неѿѡѡ · аѿѡ еѿнаѡ е ѡл е теѡѡѡѡѡ
 ѿѿѡѡ ѿѿеосꝝ · аѿѡѡѡѡѡѡ ѿ пет шѡп наѿ
 тирѣ ꙗ̄ ꙗ̄сеи · ѿпѡ ѡѡѡ ꙗ̄ ѡѡѡ шпе наѿ |
 Е прѡн ае ꙗ̄ тере ѿѡѡѡ е тѣе ꙗ̄ ѡѡѡ ѿ пратѣос Fol. 39 b
 ѡктѡр · аѿтре прѡѡѡ ѡѡѡ е нецпартирѣи ѡн
 еѿшѡп рѣи отиос ꙗ̄тѡс · аѡѡѡѡ рѣѡѡ от ѡѡ
 ꙗ̄ ꙗ̄ѡтѣ рѣѡѡѡѡ ѿ пет ѡѡѡ · аѡ неѿѡпѣ
 ѿ ппосте ѿ пратѣос ѡктѡр еѿѡѡ ѿѿеос ꙗ̄
 па ѡѡ нестрѡѡѡѡѡ на наг · ꙗ̄ ѡѡѡѡѡѡ наг
 ѿ пѡѡѡѡ ꙗ̄ наѡѡ · те шпѡре ꙗ̄т ацшпе
 ѿ ппѡ ет ѿѡѡѡ · ꙗ̄тѡѡѡѡ рѡн е рѡс аи ·
 рѣи теѡшн ае ет ѿѡѡѡѡ а ппосте ѡѡѡѡ е отѡн

εϑσωϑτ̄ ε θαν̄ ἔε πρως̄ · ατω̄ π̄ τερε ποτ̄δειν
 ει ε ρραι · πεξε пет совъ̄ ἔε πβ̄λλε · же ρарητ̄
 κηατωσθῑ π̄τη̄βωκ̄ ε̄ πεснт̄ е̄ плаκκoc̄ π̄т̄п̄ξω-
 κ̄ε̄ · ατω̄ †п̄ε̄ε̄ε̄ε̄ ε̄ п̄пoc̄те̄ ε̄п̄ πεϑ̄ε̄αρτ̄ε̄ρoc̄ ·
 εт̄ οτααβ̄ · же̄ ϑ̄на̄χ̄ар̄ιζε̄ нан̄ ἔε̄ πταλ̄σο̄ ·
 πεξε̄ пβ̄λλε̄ ἔε̄ пет̄ совъ̄ · же̄ π̄θε̄ ε̄т̄ еρ̄наκ̄
 аp̄ис̄ · ἔε̄ε̄οп̄ εις̄ εις̄ (sic) ρ̄η̄н̄те̄ κηατ̄ е̄ па̄ ρ̄ωϑ
 ε̄п̄ та̄ θ̄λп̄τ̄ис̄ · ᾱλλᾱ †ρ̄ ρ̄otē ε̄χ̄ωκ̄ε̄ · е̄πε̄ι же̄
 π̄са̄ειп̄ ρ̄ωп̄ е̄ тоот̄ е̄ т̄ε̄ε̄ †ε̄ε̄оо̄т̄ ε̄χ̄п̄ та̄ а̄пе̄ ·
 πεξε̄ пет̄ совъ̄ ἔε̄ пβ̄λλε̄ · же̄ т̄ωо̄т̄ӣ π̄т̄п̄ξωκ̄ε̄ :
 ατω̄ о̄т̄ӣ σ̄о̄ε̄ ἔε̄ п̄пoc̄те̄ е̄ρ̄ πε̄ε̄ε̄ε̄ε̄ε̄ε̄ η̄т̄-
 χ̄ар̄ιζε̄ нан̄ ἔε̄ ποτ̄χαῑ же̄ а̄п̄р̄ис̄ · пβ̄λλε̄
 же̄ а̄ϑ̄п̄θε̄ ε̄χ̄ε̄е̄ п̄ϑ̄ᾱже̄ · ατω̄ а̄ пет̄ совъ̄
 ᾱε̄αρ̄те̄ π̄τεϑ̄σ̄ιχ̄ ρ̄п̄ т̄ε̄η̄н̄те̄ ἔε̄ πε̄η̄н̄т̄е̄ т̄η̄р̄τ̄ ·
 а̄т̄η̄ωκ̄ е̄ πεснт̄ е̄ п̄лаκ̄oc̄ ε̄т̄о̄т̄ε̄о̄т̄ρ̄ π̄ π̄л̄ε̄κ̄αп̄н̄
 ἔε̄ π̄т̄о̄пoc̄ π̄ ρ̄η̄т̄τ̄ · ᾱт̄ω̄ε̄ε̄с̄ π̄ ш̄о̄ε̄ε̄п̄т̄ π̄с̄οп̄ е̄т̄χ̄ω
 ἔε̄ε̄oc̄ · же̄ ρ̄ε̄ε̄ п̄рап̄ ἔε̄ πε̄ӣωт̄ ε̄п̄ п̄ϑ̄н̄ре̄ ε̄п̄
 πε̄п̄н̄а̄ ет̄ οτααβ̄ · ε̄п̄ π̄ε̄αρτ̄ε̄ρoc̄ ет̄ οτααβ̄ ·
 п̄ра̄т̄иос̄ β̄ӣκτωρ̄ π̄те̄п̄о̄т̄ же̄ а̄ пет̄ совъ̄ λō ·
 а̄ теϑ̄сар̄τ̄̄ ρ̄ θ̄ε̄ π̄та̄ ο̄т̄ш̄н̄ре̄ ш̄н̄ε̄ε̄ · пβ̄λλε̄
 ρ̄ωωϑ̄ а̄п̄л̄ε̄т̄κ̄ω̄ε̄а̄ ет̄ ρ̄п̄ η̄εϑ̄β̄αλ̄ с̄ω̄λ̄п̄ а̄т̄ρ̄е̄ е̄
 πεснт̄ е̄ п̄ε̄лаκ̄кoc̄ · а̄ теϑ̄ρ̄ο̄рас̄ис̄ с̄ε̄η̄не̄ к̄а̄λ̄ωс̄ ·
 ατω̄ а̄т̄χ̄ӣш̄н̄аκ̄ е̄ βoλ̄ е̄т̄χ̄ω̄ ἔε̄ε̄oc̄ же̄ οτᾱ πε̄
 п̄пoc̄те̄ ἔε̄ п̄ра̄т̄иос̄ β̄ӣκτωρ̄ · пет̄ ρ̄ па̄др̄е̄ е̄ ο̄т̄о̄п̄
 н̄е̄ε̄ ρ̄п̄ теϑ̄σ̄о̄ε̄ ет̄ οτααβ̄ · πε̄η̄н̄т̄е̄ же̄ ет̄ с̄о̄ο̄т̄ρ̄
 е̄ ρ̄ο̄т̄ӣ е̄ п̄ε̄αρτ̄η̄р̄иoп̄ ·

Π̄ τερ̄ οτ̄с̄ω̄т̄ε̄ е̄ ρоо̄т̄ а̄т̄п̄ωт̄ е̄ βoλ̄ е̄ χ̄ωо̄т̄ ρ̄п̄
 ο̄т̄σ̄еп̄н̄ е̄т̄θ̄ε̄ω̄р̄е̄ӣ ἔε̄ п̄пoc̄т̄ ε̄ε̄ε̄а̄ε̄ӣ π̄т̄ а̄ϑ̄-
 ш̄ωп̄е̄ · ᾱт̄ω̄ш̄е̄ (sic) е̄ βoλ̄ · же̄ π̄пoc̄т̄ не̄ π̄σ̄о̄ε̄
 ἔε̄ п̄пoc̄те̄ · ε̄п̄ п̄ра̄т̄иос̄ β̄ӣκτωρ̄ · ο̄т̄иос̄т̄ пе̄ пе̄ (sic)
 ρ̄ε̄о̄т̄ π̄та̄ п̄пoc̄те̄ а̄а̄ϑ̄ η̄ε̄ε̄ε̄а̄п̄ · а̄п̄ε̄п̄ш̄а̄ ἔε̄
 п̄ε̄κ̄ε̄αρτ̄η̄р̄иoп̄ ρ̄п̄ т̄ε̄п̄пoλ̄ис̄ · е̄ӣта̄ π̄ τερ̄ ο̄т̄а̄-
 ε̄о̄о̄т̄ е̄ пе̄ п̄та̄ϑ̄ш̄ωп̄ε̄ ε̄ε̄ε̄о̄о̄т̄ · а̄ пет̄ совъ̄
 а̄па̄п̄к̄е̄й̄л̄е̄ е̄ ρоо̄т̄ π̄ ρ̄ω̄β̄ н̄ε̄ε̄ · π̄θε̄ π̄та̄ п̄ра̄т̄иoc̄

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π̄

Λασιωπε δε η̄ τере η̄βαρβαρος ет оѡεотте е роот
 же саѡан · тѡотн ежн̄ теχѡра η̄те ρρωεана ·
 еѡш η̄е а̄е пшо η̄ ѡаласса · ρѡсте η̄сежн̄ η̄
 тшорн̄ η̄ρρωεана · η̄сесѡѡте η̄ ρенечн̄т ена-
 шѡѡт · е тре ѡхюр η̄сеет нан е ѡол е тедрѡ-
 εана · плаос де тнр̄ч̄ а̄н̄ тетнклнтос · а̄н̄
 павиос тнр̄ч̄ η̄ ρρωεи · а̄н̄ а̄е перичѡрос
 тнрот ет ρнн̄ е ρотн̄ · неѡсѡѡ̄ (*sic*) еѡеѡре η̄ тѡа-
 ѡѡлкне сѡназис ρ̄а̄е птопос а̄е праѡтос ѡикѡр ·
 паг ет η̄соѡтѡ е роѡ теноѡт · ере пр̄ро а̄е а̄аг
 нотте а̄ааѡт а̄н̄ нестратеѡεа а̄ааѡтѡг · же
 не пеша не а̄е праѡтос ѡикѡр · аѡѡ неѡе па
 еѡѡт епнѡкенѡѡс а̄ааѡт а̄н̄ пеклнрос тнр̄ч̄ ·

η̄ тер ѡѡархеѡ де е тетназис ρ̄н̄ ѡтнѡс а̄е
 ѡѡѡерѡн · еѡс несѡа̄г̄ аѡтн̄нѡѡѡсѡѡт а̄е пр̄ро ·
 е ѡол ρн̄ тоѡт̄ч̄ η̄ ѡѡѡεлетарѡс е неѡран̄ не
 ρроѡεенѡѡс · наг η̄та непарχѡс η̄ тшорн̄ η̄
 ρρωεана тн̄нѡѡѡсѡѡт наѡ · же таχн̄ сѡѡте
 нестратеѡεа η̄т̄ тѡѡн̄ ρ̄н̄ ѡѡѡепн̄ · η̄т̄ ѡѡн̄ѡεѡ
 е ρѡн̄ · же еѡс η̄ ѡарѡбарѡс аѡѡн̄ η̄ тшорн̄ η̄ ρѡр-
 εεана · пр̄ро де аѡѡшѡрт̄т̄ ρѡс тетнѡѡт ρѡс
 ρѡεε · а̄л̄ла неѡе теѡѡεελпн̄з̄ тнр̄с̄ пн̄ж̄ е
 пѡѡεѡс ·

η̄ тере ѡѡш̄ де η̄ тетнѡѡлн̄ · η̄ тетнѡѡт аѡѡсѡаг̄
 η̄ непарχѡс же а̄εпр̄ ρ̄ ρѡте ѡн̄н̄т̄ ε̄ | ρѡѡѡѡε Fol. 42 "
 η̄ ρасте а̄н̄ павиос тнр̄ч̄ η̄ неρρωεаѡс · η̄ π̄т̄
 тере пѡεлетарѡс жн̄ η̄ тетнѡѡлн̄ η̄ѡанаχѡреѡ ·
 а пр̄ро а̄н̄ плаос тнр̄ч̄ сѡѡѡтѡ е ρотн̄ е птопос
 а̄е праѡтос ѡикѡр · а̄н̄ парχн̄εпн̄скопос а̄н̄
 пеклнрос тнр̄ч̄ · аѡпаѡѡѡт̄ еж̄а̄ неѡѡсѡаѡстн̄-
 ρѡн̄ еѡѡѡ а̄ааѡс · же праѡтос ѡикѡр не-
 стратн̄латн̄с · паракале а̄е пн̄ѡѡтте е жѡп̄ ·
 η̄ѡр̄ сѡѡт̄ е тетнѡѡра · же η̄не η̄барѡбарѡс η̄ат̄
 нотте ѡ̄а̄εѡεε е ρѡс · аѡѡ η̄ теѡ ρε аѡεѡре η̄

οἰνος ἢ καθολικὴν ἐπισημῆς οὐ ὀρθωλῆν εἰ βολ·
 ψα πιατ ἢ χῆπ εεντε ἄε περοοτ· тешпнре де
 ἦт ащопе ἄε пиаτ ет ἄεεаτ ἦотщот саатē
 ан те· ἢ тер οἰτελιот де ἦте пархιῆпскопос
 † ἢ фрнин ἄε плаос· ἦсеанаχωrei ε неτнн:—
 еис ке нос ἢ велетаріос анепархос тῆноотѣ
 ἄε прро эиῖ ке епстоли оῦ ὀинос ἢ раше·
 есσηг ἄε пей тэпос· же фрнин пак прро ἄε ма
 нотте· хро аѡ нѣ бѣевои· же пнотте эише
 е граи е хон· еис ἦварварос ἦат нотте ἦт
 аѡтѡти ехῆ текептеро· а пнотте патассе
 ἄеиоот оῦ теѡнѣ эеипн ἄеиоот· а поѡа
 поѡа тѡти ехῆ пет гитѡѡѣ хин ἄε пиаτ ἢ
 хῆп сῖте ἄε поот· аѡѡтῆ ἦса неѡернѡ· эеπε
 оѡа ἢ гнѡт ѡѡхῆп· аλλα аѡеот тнрот· еис
 теѡапскеѡн тнрē эиῖ неѡгѡѡѡр· | антῆноот
 ψа пеквратос· е тῆе паи эепр скѡλλеи ἄеиоон·
 оѡде эепр ѡтортῆ пазиѡеа ἄеиоаѡг· же
 пнотте пет эише е хон нѣеиак· ние пет
 нащ† οѡѡнн· прро де ἢ тере ѣхи ἢ теи еп-
 столи· аѡѡщē ē плаос· га ѡн эепат оѡана-
 χωrei· аѡраше ееаѡте оῦ ὀинос ἢ раше·
 аѡѡ аѡеие ἢ теѡнот ἦот ^(sic) же праѡтос ѡнѡѡр
 пестратнлатне· пе нт аѡпатассе ἢ ἦвар-
 варос· епе ^(sic) ан хῆп сῖт пе· ἄε πεроот· ἦт
 аѡеиѡпѣѣ· аѡѡѡ е βολ тнрот оῦ ὀинос
 ἢ сеи· еѡ† еоот ἄε пнотте· ἄε праѡтос
 ѡнѡѡр· аѡѡ эеπε ἦварварос оѡѡѡ е тоотот
 е парате ἢ теѡроеапа ψа граи е поот
 ἦроот·

Атетῆнаτ ῶ наеераате· же οἰнос те тѡеи ἄε
 пестратнлатне ет оѡаѡѡ ēт ἦрѡа наѣ ἄε поот·
 эеарῆсаѡѡ е βολ ἦѡѡѡ ние еѣроот· эиῖ хн-
 ѡнē ние· эиῖ аѡаѡа ние· эиῖ нѡѡѣ ние· |

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ΠΖ

πρατικός βικτωρ | ἵτασαποτασε $\bar{\alpha}\bar{\epsilon}$ πκωσεος $\bar{\epsilon}\bar{\epsilon}\bar{\iota}$
 πετιοντη $\bar{\epsilon}$ τβε πεσεε ε ροτι ε πιτε • σωταε ε
 πανχωσ $\bar{\eta}$

Αποστολος πετρος ερξω $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ ος γε φαρακαλει $\bar{\alpha}\bar{\epsilon}$ -
 εωτι $\bar{\eta}$ насинт ρωσ $\bar{\psi}\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ ο • ατω ρωσ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ $\bar{\eta}$ σοιλε •
 ε τρε τ $\bar{\eta}$ σαδε τ $\bar{\eta}$ σ $\bar{\eta}$ $\bar{\epsilon}$ βολ $\bar{\eta}$ πεπι $\bar{\theta}$ σ $\bar{\eta}$ ια $\bar{\eta}$ σαρ-
 νικον • και ετ φο $\bar{\theta}$ βε πετ $\bar{\alpha}\bar{\epsilon}\bar{\psi}$ ο $\bar{\chi}$ η • ο $\bar{\theta}$ κ ο $\bar{\theta}$ η σε ω
 να $\bar{\alpha}$ εραατε • ανοη ρεν $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ $\bar{\eta}$ σοιλε ρι $\bar{\chi}\bar{\alpha}\bar{\epsilon}$ πκαρ •
 ο $\bar{\theta}$ κ ο $\bar{\theta}$ η ερε προ $\bar{\alpha}\bar{\epsilon}$ ε $\bar{\alpha}$ οο $\bar{\psi}$ ε $\bar{\rho}\bar{\eta}$ ο $\bar{\theta}$ ρικωη • ε $\bar{\psi}$ εω $\bar{\theta}$ ρ
 ε ρο $\bar{\theta}$ η ε $\bar{\psi}$ ε $\bar{\theta}$ ο $\bar{\theta}$ [$\bar{\eta}$] αν γε ε $\bar{\psi}$ εω $\bar{\theta}$ ρ $\bar{\eta}$ π $\bar{\eta}$ ε • ε $\bar{\psi}$ χε
 ανοη ρ $\bar{\eta}$ $\bar{\psi}\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ ο • ατω ρ $\bar{\eta}$ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ $\bar{\eta}$ σοιλε ρι $\bar{\chi}\bar{\alpha}\bar{\epsilon}$
 πκαρ • ειε πετ ε $\bar{\psi}$ χε ε ροη πε • $\bar{\epsilon}$ τρ $\bar{\eta}$ σω ε $\bar{\eta}$ ε $\bar{\rho}$ ε
 $\bar{\alpha}\bar{\epsilon}$ π $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ ε $\bar{\theta}$ ε $\bar{\alpha}\bar{\epsilon}$ $\bar{\eta}$ π $\bar{\eta}$ η $\bar{\psi}$ α ε $\bar{\eta}$ ε $\bar{\rho}$ • ε $\bar{\tau}$ ε τε $\bar{\alpha}\bar{\eta}$ τερο $\bar{\alpha}\bar{\epsilon}$
 π[$\bar{\eta}$]ο $\bar{\theta}$ τε τε • τα $\bar{\epsilon}$ ε $\bar{\psi}$ α $\bar{\eta}$ ε $\bar{\rho}$ α $\bar{\rho}$ ε $\bar{\rho}$ ε $\bar{\eta}$ ε $\bar{\eta}$ το $\bar{\alpha}$ η $\bar{\eta}$ τ
 α $\bar{\theta}$ ρ $\bar{\theta}$ νο $\bar{\theta}$ ε το $\bar{\theta}$ τ $\bar{\eta}$ • τ $\bar{\eta}$ π $\bar{\eta}$ α $\bar{\beta}$ ω $\bar{\kappa}$ ε ρο $\bar{\theta}$ η ε ρο $\bar{\theta}$ ρ $\bar{\eta}$
 ο $\bar{\theta}$ α $\bar{\theta}$ ο $\bar{\theta}$ ηε $\bar{\theta}$ • $\bar{\eta}$ τα $\bar{\theta}$ χ $\bar{\rho}$ ο $\bar{\eta}$ αν ε τρ $\bar{\eta}$ κ $\bar{\lambda}$ η $\bar{\rho}$ ο $\bar{\eta}$ ο $\bar{\epsilon}\bar{\epsilon}$
 $\bar{\alpha}\bar{\epsilon}$ πκαρ α $\bar{\lambda}$ λα $\bar{\epsilon}$ τρε πκαρ κ $\bar{\lambda}$ η $\bar{\rho}$ ο $\bar{\eta}$ ο $\bar{\epsilon}\bar{\epsilon}$ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ ο $\bar{\theta}$ •
 π $\bar{\eta}$ η σα $\bar{\rho}$ $\bar{\eta}$ ρ $\bar{\omega}\bar{\alpha}\bar{\epsilon}$ $\bar{\eta}$ εε πε πκαρ • ε $\bar{\rho}$ ε $\bar{\epsilon}$ αν $\bar{\eta}$ τα $\bar{\eta}$ ε $\bar{\epsilon}$ ε
 ρο $\bar{\theta}$ η ε πε $\bar{\eta}$ κω $\bar{\epsilon}$ ο $\bar{\theta}$ ε $\bar{\rho}$ η $\bar{\epsilon}\bar{\epsilon}$ • ε $\bar{\eta}$ π $\bar{\eta}$ α $\bar{\beta}$ ω $\bar{\kappa}$ ο $\bar{\eta}$ ε $\bar{\rho}$ η $\bar{\epsilon}\bar{\epsilon}$ • |
 $\bar{\eta}$ τα $\bar{\eta}$ ε $\bar{\epsilon}$ ε $\bar{\eta}$ α $\bar{\psi}$ α $\bar{\rho}$ ο $\bar{\epsilon}\bar{\epsilon}$ • ε $\bar{\eta}$ π $\bar{\eta}$ α $\bar{\beta}$ ω $\bar{\kappa}$ ο $\bar{\eta}$ ε $\bar{\eta}$ α $\bar{\psi}$ α $\bar{\rho}$ ο $\bar{\epsilon}\bar{\epsilon}$ •
 ε $\bar{\rho}$ ε $\bar{\epsilon}$ αν χ $\bar{\eta}$ η τ $\bar{\psi}$ ο $\bar{\rho}$ η $\bar{\eta}$ ο $\bar{\theta}$ η $\bar{\theta}$ ε $\bar{\theta}$ ε $\bar{\theta}$ η $\bar{\alpha}$ χ $\bar{\rho}$ ε προ $\bar{\alpha}\bar{\epsilon}$ ε
 ε πκω $\bar{\epsilon}$ ο $\bar{\theta}$ $\bar{\psi}$ α $\bar{\psi}$ η $\bar{\epsilon}\bar{\epsilon}$ • $\bar{\alpha}\bar{\epsilon}$ π $\bar{\eta}$ α $\bar{\theta}$ δε ο $\bar{\eta}$ ε $\bar{\psi}$ η $\bar{\theta}$ ε
 βολ ρ $\bar{\alpha}\bar{\epsilon}$ π $\bar{\omega}\bar{\alpha}$ α $\bar{\psi}$ α $\bar{\psi}$ η $\bar{\epsilon}\bar{\epsilon}$ • $\bar{\eta}$ τα $\bar{\theta}$ χ $\bar{\rho}$ ο $\bar{\eta}$ ε $\bar{\rho}$ η $\bar{\epsilon}\bar{\epsilon}$ •
 ε $\bar{\eta}$ π $\bar{\eta}$ α $\bar{\beta}$ ω $\bar{\kappa}$ ο $\bar{\eta}$ ε $\bar{\rho}$ η $\bar{\epsilon}\bar{\epsilon}$ • και σα $\bar{\rho}$ $\bar{\epsilon}\bar{\eta}\bar{\eta}$ λα $\bar{\alpha}$ α $\bar{\theta}$ $\bar{\eta}$ τα
 χ $\bar{\rho}$ ο ρ $\bar{\alpha}\bar{\epsilon}$ π $\bar{\beta}$ ιο $\bar{\theta}$ $\bar{\alpha}\bar{\epsilon}$ προ $\bar{\alpha}\bar{\epsilon}$ ε • ε $\bar{\iota}$ $\bar{\alpha}\bar{\epsilon}$ η τε $\bar{\epsilon}$ τα $\bar{\lambda}$ α $\bar{\eta}$ π $\bar{\omega}$ ρ $\bar{\alpha}$
 ρ $\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}$ κα $\bar{\rho}$ $\bar{\eta}$ ρ $\bar{\eta}$ τ • α $\bar{\rho}$ α $\bar{\alpha}\bar{\epsilon}$ πε κ $\bar{\omega}$ τ $\bar{\alpha}\bar{\epsilon}$ ε πετ ε $\bar{\eta}$ ρ •
 ε $\bar{\alpha}\bar{\epsilon}$ π $\bar{\rho}$ τρε πε $\bar{\tau}$ η ρ $\bar{\eta}$ τ ρ $\bar{\rho}$ υ ρ $\bar{\eta}$ ο $\bar{\theta}$ σε $\bar{\epsilon}$ $\bar{\epsilon}\bar{\eta}\bar{\eta}$ ο $\bar{\theta}$ φ $\bar{\rho}$ ε •
 $\bar{\epsilon}\bar{\eta}\bar{\eta}$ ρεν $\bar{\rho}$ ο $\bar{\theta}$ υ $\bar{\psi}$ $\bar{\eta}$ τε π $\bar{\beta}$ ιο $\bar{\theta}$ • $\bar{\eta}$ τε πε $\bar{\rho}$ ο $\bar{\theta}$ ε $\bar{\tau}$ $\bar{\alpha}\bar{\epsilon}\bar{\alpha}$ α $\bar{\theta}$
 ε $\bar{\iota}$ ε $\bar{\chi}$ ω $\bar{\tau}$ η $\bar{\eta}$ ο $\bar{\epsilon}$ $\bar{\eta}$ ο $\bar{\theta}$ πα $\bar{\psi}$ • ε $\bar{\psi}$ η $\bar{\theta}$ σα $\bar{\rho}$ ε $\bar{\chi}$ η $\bar{\eta}$ ε $\bar{\tau}$ -
 ρ $\bar{\alpha}$ ο $\bar{\theta}$ ρι $\bar{\chi}\bar{\alpha}\bar{\epsilon}$ προ $\bar{\alpha}\bar{\epsilon}$ πκαρ τ $\bar{\eta}$ ρ $\bar{\eta}$ • ε $\bar{\iota}$ τε $\bar{\rho}$ ρο • ε $\bar{\iota}$ τε
 α $\bar{\rho}$ χ $\bar{\omega}$ η • ε $\bar{\iota}$ τε $\bar{\rho}\bar{\alpha}\bar{\epsilon}\bar{\alpha}$ ο • ε $\bar{\iota}$ τε ρ $\bar{\eta}$ κε • $\bar{\epsilon}\bar{\eta}\bar{\eta}$ ο $\bar{\theta}$ α $\bar{\eta}$
 ο $\bar{\theta}$ ω $\bar{\tau}$ $\bar{\eta}$ α $\bar{\rho}$ βολ ε τα $\bar{\eta}$ α $\bar{\tau}$ κ $\bar{\eta}$ η ε $\bar{\tau}$ $\bar{\alpha}\bar{\epsilon}\bar{\alpha}$ α $\bar{\theta}$ ε $\bar{\tau}$ $\bar{\alpha}\bar{\epsilon}$ ε $\bar{\rho}$
 $\bar{\eta}$ ρο $\bar{\theta}$ ε • $\bar{\eta}\bar{\tau}$ $\bar{\omega}$ τ $\bar{\alpha}\bar{\epsilon}$ αν ε πετ ε $\bar{\eta}$ ρ γε $\bar{\epsilon}\bar{\eta}\bar{\eta}$ χ $\bar{\rho}$ η $\bar{\alpha}$ α
 $\bar{\eta}$ α $\bar{\theta}$ ρ $\bar{\eta}$ τ $\bar{\alpha}\bar{\epsilon}\bar{\alpha}$ ο $\bar{\theta}$ $\bar{\alpha}\bar{\epsilon}$ πε $\bar{\rho}$ ο $\bar{\theta}$ $\bar{\eta}$ το $\bar{\rho}$ τ $\bar{\eta}$ • $\bar{\psi}$ α $\bar{\rho}$ ε

Fol. 44b

ΠΗ

Fol. 45 b

Ϝ

εσπαρε ε τεσσην ωνη̄ εῑπισα πα παεοσ (sic).
 εκσοση τωη ω̄ πατηντ | же першуре па̄ω̄η̄
 п̄т̄к̄л̄иропоиет̄ ѿеок. н же есна̄р̄ относ
 паде п̄т̄хоос е во̄л. еӣ п̄но̄те на̄с̄и проо̄т̄ш̄
 першуре ан̄ а̄х̄п̄т̄к̄. еӣ п̄но̄те п̄т̄ а̄с̄а-
 по̄т̄ш̄к̄. п̄т̄на̄сан̄ш̄ ан̄ п̄ п̄к̄ш̄уре. еӣ ѿпе-
 роос̄ п̄та̄т̄х̄по̄к. а̄т̄х̄поос̄ ро̄во̄ло̄с п̄ о̄т̄ω̄т̄
 п̄ѿеак. тепо̄с̄ се̄ а̄ п̄но̄те х̄а̄рӣзе на̄в̄
 п̄те̄ӣ но̄с̄ ѿ̄ е̄н̄т̄р̄ѿеа̄о. же на̄с̄ е̄к̄на̄а̄па-
 па̄т̄ѿе ѿ̄еок ѿ̄ п̄е̄ӣ ѿ̄а̄ е̄ӣ п̄к̄е̄ ѿ̄а̄. а̄т̄ω̄ а̄
 п̄са̄та̄на̄с̄ т̄ω̄е̄ ѿ̄ п̄е̄к̄о̄нт̄. ѿ̄п̄е̄ с̄к̄а̄а̄н̄ е̄ш̄ω̄п̄е̄
 п̄ на̄нт̄ е̄ ро̄т̄ӣ е̄ п̄о̄н̄к̄е̄ е̄ т̄ѿе̄ па̄ӣ в̄на̄х̄ӣ п̄
 р̄ен̄но̄с̄ п̄во̄ла̄с̄ӣс̄ п̄ а̄т̄ ω̄х̄п̄ е̄ т̄ѿе̄ те̄к̄е̄ӣт̄ат̄-
 па̄рте̄. ка̄ӣ са̄р̄ ан̄па̄т̄ е̄ ро̄а̄р̄ п̄ р̄ѿеа̄о. е̄т̄се̄т̄о̄
 х̄р̄не̄а̄ е̄ ро̄т̄ӣ р̄п̄ р̄ен̄но̄с̄ п̄о̄ӣсе̄. е̄ӣ р̄ен̄е̄ӣ-
 те̄ш̄ω̄т̄ е̄т̄к̄ω̄т̄ на̄т̄ п̄ р̄ен̄но̄с̄ п̄н̄ӣ. е̄ӣ р̄ен̄
 к̄т̄ӣс̄ӣс̄. е̄ӣ р̄ен̄о̄т̄с̄ӣа̄ е̄па̄ш̄ω̄о̄т̄. е̄ӣ р̄ен̄с̄ω̄е̄.
 е̄ӣ р̄ен̄е̄ӣдо̄ре̄. е̄ӣ о̄та̄ш̄ӣ п̄ т̄ѿн̄ӣ. е̄ӣ о̄та̄по-
 ске̄т̄ӣ е̄па̄ш̄ω̄с̄. е̄ӣ р̄ен̄но̄с̄ п̄х̄р̄не̄а̄. е̄т̄х̄ω̄
 ѿ̄еок же̄ е̄н̄с̄ω̄о̄т̄о̄ е̄ ро̄т̄ӣ п̄п̄еш̄уре̄. а̄т̄ω̄ е̄т̄
 е̄т̄ѿе̄е̄т̄е̄ е̄ на̄ї̄ а̄т̄ω̄р̄п̄ п̄п̄еш̄уре̄ п̄то̄о̄т̄о̄т̄ х̄ӣп̄
 те̄ѿе̄ӣт̄к̄о̄т̄ӣ. а̄ р̄ен̄ш̄ѿе̄о̄ те̄р̄п̄ п̄е̄т̄о̄ӣсе̄. а̄т̄ω̄
 п̄то̄о̄с̄ ро̄ω̄т̄ а̄т̄ѿω̄к̄ е̄ п̄ѿне̄а̄ ѿ̄ п̄но̄те̄ е̄т̄к̄ӣ
 ка̄ р̄н̄т̄. е̄е̄ӣ ѿ̄а̄а̄т̄ | ѿ̄ п̄ра̄зе̄ӣс̄ е̄па̄но̄т̄ѿ̄ р̄ӣ р̄н̄
 ѿ̄еок. о̄т̄а̄е̄ е̄ӣ ѿ̄а̄а̄т̄ п̄ѿω̄ро̄н̄ р̄п̄ п̄е̄т̄с̄ӣх̄.
 а̄т̄с̄ро̄т̄ер̄ п̄е̄ро̄о̄с̄ п̄та̄т̄х̄по̄о̄с̄. е̄ п̄к̄о̄с̄е̄ӣо̄с̄ п̄
 р̄н̄т̄ѿ̄. ѿ̄п̄р̄. хо̄о̄с̄ р̄ѿе̄ п̄ек̄т̄ω̄е̄ п̄ р̄н̄т̄. же̄
 е̄ш̄а̄п̄е̄ӣ е̄ во̄л̄ р̄п̄ с̄ω̄е̄а̄. †на̄с̄ра̄ӣ п̄ та̄ а̄ӣа̄-
 о̄т̄к̄ӣ. п̄те̄ на̄ ш̄уре̄ е̄ӣ на̄ с̄т̄ӣс̄е̄н̄н̄с̄. †а̄са̄п̄ӣ
 ра̄ та̄ ψ̄т̄х̄н̄. ω̄ па̄т̄ о̄н̄т̄ а̄т̄ω̄ п̄с̄о̄с̄ е̄ѿа̄а̄те̄.
 п̄т̄ со̄о̄т̄ӣ ан̄ же̄ е̄к̄ш̄а̄п̄е̄ӣ е̄ во̄л̄ р̄п̄ с̄ω̄е̄а̄. п̄т̄
 ѿ̄ ан̄ ѿ̄ п̄х̄ѿ̄ п̄ о̄т̄ро̄во̄ло̄с̄ п̄ о̄т̄ω̄т̄. о̄т̄а̄е̄ ѿ̄е̄ре̄
 р̄ω̄е̄е̄ р̄ п̄ек̄ѿе̄е̄т̄ѿе̄ п̄к̄е̄ со̄п̄. е̄ӣт̄а̄к̄ р̄ен̄х̄р̄не̄а̄
 п̄та̄к̄со̄ро̄о̄с̄ е̄ ро̄т̄ӣ е̄ӣт̄а̄к̄ а̄по̄ѿ̄к̄ӣ е̄т̄ ѿ̄е̄р̄.

Fol. 46 a

Ϟ

пезаѣ он же пет патсе оѡд̄ ꙗ̄ нег̄ ноти ꙗ̄ оѡѡ
 ꙗ̄еѡт̄ ꙗ̄ ѡрѡꙗ̄ ꙗ̄еѡаде е пран ꙗ̄ оѡеѡѡт̄неꙗ̄ ·
 гъеѡни ꙗ̄ѡ ꙗ̄еѡѡс̄ нит̄ ꙗ̄ ꙗ̄не ѡѡѡꙗ̄ ꙗ̄
 пезѡеке · ꙗ̄еп̄ ꙗ̄еѡеѡеѡ се е пекѡѡѡѡ ꙗ̄ проѡе ·
 е тѡе ѡт̄леї ꙗ̄ нег̄ вѡс̄ · ꙗ̄сенаѡаѡан ан ꙗ̄ нег̄
 ѡа ѡѡа ѡѡл̄ · аѡла ѡт̄ ꙗ̄ѡѡѡѡѡѡѡѡ ꙗ̄т̄нег̄
 е ѡѡл̄ ꙗ̄ ѡт̄ѡ ꙗ̄т̄нр̄ ѡе ѡѡѡ ꙗ̄еѡ нег̄ е ѡѡт̄н е
 роѡ епег̄ · |

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 цѡ

Ари ꙗ̄еѡеѡе ꙗ̄ ꙗ̄паѡ ет̄ ере ꙗ̄ѡѡне ꙗ̄ ꙗ̄еѡѡ ꙗ̄аег̄
 е ѡѡн · ꙗ̄т̄ нѡѡн̄ еѡѡ ꙗ̄еѡеѡ ꙗ̄ ꙗ̄нѡт̄н̄ · ꙗ̄т̄
 ѡѡс̄ же ꙗ̄ѡѡне ꙗ̄ѡѡѡѡ · ꙗ̄ѡѡѡѡ ѡѡапр̄н̄те
 ѡѡаге ꙗ̄ѡѡне ѡѡѡ е ѡѡаї е ѡѡн · ꙗ̄те ѡѡнѡс̄
 ꙗ̄ ѡѡѡе ѡѡаѡте еѡн̄ текѡѡѡꙗ̄ ꙗ̄ еѡн̄н̄ ꙗ̄ѡ
 ѡѡнѡс̄ ꙗ̄т̄ѡас̄ ꙗ̄ѡ ѡѡѡѡе · ꙗ̄те текѡѡѡѡѡ
 ѡѡт̄ѡт̄р̄ · ꙗ̄те пекѡѡс̄ ꙗ̄ нѡт̄ї ѡн̄ текѡѡѡѡѡѡ ·
 ꙗ̄те пекѡѡѡѡе ѡѡѡн̄ ѡн̄ текѡѡапро:—ꙗ̄те текѡѡѡѡѡѡ
 ѡрѡꙗ̄ · ꙗ̄те т̄ѡ ꙗ̄аѡт̄ ꙗ̄ троѡн̄ ѡѡн̄ е
 ѡѡт̄н е роѡ · ꙗ̄те ѡѡѡѡѡн̄ ꙗ̄ ꙗ̄ѡѡѡл̄ ѡѡн̄ нѡт̄н̄
 нѡт̄н̄ · ꙗ̄те т̄ѡѡте ѡѡте е текѡѡѡн̄е · ꙗ̄те ѡѡнѡс̄
 ꙗ̄ ѡѡѡе ꙗ̄еѡ пекѡѡн̄т̄ · ꙗ̄те т̄ѡѡт̄ѡѡѡн̄ ꙗ̄ѡѡл̄
 ѡѡ еѡѡѡте ꙗ̄сесѡт̄р̄ же а ѡѡѡѡѡн̄ ѡаѡт̄ нѡт̄н̄
 нѡт̄ї:—еѡѡн̄е ꙗ̄т̄н̄ нег̄ ѡн̄е ꙗ̄ пекѡѡн̄е же аѡ
 ꙗ̄ ꙗ̄аѡ ꙗ̄е ꙗ̄аї · епег̄ ѡн̄ а текѡѡѡѡѡѡс̄ ѡѡ нѡт̄н̄ ·
 а ꙗ̄ѡѡе ꙗ̄ѡ пекѡѡѡѡн̄ ѡѡѡѡ ꙗ̄ ꙗ̄ѡѡѡл̄ · а пекѡѡ
 ѡѡѡе аѡѡѡѡѡѡѡѡѡѡ · а ꙗ̄ѡ ѡѡл̄ е ѡѡаї · а ꙗ̄нѡѡѡ
 ѡѡ ꙗ̄ пекѡѡѡѡ ꙗ̄ѡ пекѡѡѡѡн̄н̄те тѡс̄ · а пекѡѡн̄т̄
 ꙗ̄ѡ текѡѡѡѡѡн̄ ѡѡн̄ нѡт̄н̄ нѡт̄н̄ нѡт̄н̄ · ѡѡѡѡѡѡе е
 ѡѡл̄ ѡн̄ пекѡѡѡл̄ еѡѡѡѡѡт̄ е ѡѡл̄ ꙗ̄ѡа пекѡѡѡѡѡ ꙗ̄
 ѡѡѡѡе ѡѡ · ꙗ̄т̄аѡег̄ ꙗ̄ѡѡн̄ · еѡѡѡн̄ е ѡн̄т̄н̄ ꙗ̄ ꙗ̄е ꙗ̄т̄
 аѡѡѡѡѡѡѡ · аѡѡ еѡѡѡѡѡѡѡ е роѡѡ · ѡѡѡѡѡѡѡн̄
 ꙗ̄ роѡн̄ ꙗ̄т̄ ꙗ̄ ꙗ̄ пекѡѡѡѡ ꙗ̄ ꙗ̄ѡѡѡ ꙗ̄ ꙗ̄е ꙗ̄т̄ аѡѡег̄
 ꙗ̄ѡѡн̄ · ѡ тег̄ нѡѡ ꙗ̄ ѡѡн̄ре ꙗ̄ѡ тег̄ нѡѡ ѡаѡ
 ѡѡѡн̄ · ет̄ ѡѡѡе ꙗ̄аѡа ѡн̄ѡѡн̄ ꙗ̄еѡ ет̄ ѡѡѡѡѡ
 ꙗ̄ѡѡ · ѡ тѡѡѡѡѡѡ ет̄ ѡѡѡѡѡт̄н̄ е ѡѡѡѡѡѡ ꙗ̄еѡ ·

ете ооте ѿ пееот те • λοιπον ѡατχι η̄ τεψ̄тхн
 η̄сетαδос е рат̄е е п̄внееа ѿ̄ пно̄тте ет ρα
 ροτε | η̄схи прос не η̄тасαατ еите αταθοη еите Fol. 47 b
 пееоот • ϣ̄σ

Ш̄ псефос η̄апостоλос πατ̄λос • некѡаже е
 ρολ̄ε εεαατε • епей аη ρωεε η̄ηε η̄ η̄та
 пно̄тте тαιιουϋ χηη αααε пшор̄η η̄ ρωεε •
 ѡα ρраг е пет οηηαχпουϋ ѿ̄поот:—εтѡанеи
 е во̄л ρη̄ сωεα • ѡατχι η̄ η̄εψ̄тхн η̄сетαδос е
 рат̄е е п̄внееа ѿ̄ пно̄тте • χηη пет ρη̄ οτεβο̄т •
 ѡα пет ρη̄ οτροεπε • η̄σεοτ̄ω̄шт̄ ѿ̄ πεкр̄итне ѿ̄
 εεε • η̄ϣ̄ † αποφασ̄ис е роот • ѿ̄εпат οтχ̄итοτ
 εντοпос етот̄ѿεпш̄а ѿ̄εεοот: ατ̄ω οη ρ̄εε пе-
 ροот η̄ тапασтас̄ис • η̄ετсωεα ηατ̄ωοтн εт̄ο̄
 η̄ат тако • η̄те τεψ̄тхн η̄ οтοη ηηε ηт̄οот е
 η̄ετсωεα η̄ ке соп • η̄сехи прос не η̄тат̄αατ
 еите αταθοη еите пееоот • ατ̄ω сенаϣ̄г̄ι λοтос
 η̄εεεαη ρα ρω̄η ηηε η̄танаατ ρ̄εε пег̄ εα η̄
 σοιλε • ѡα ρраг ет̄ноτ η̄ѡаже η̄сωβε • εη̄η ѿ̄
 εεεε̄ε ѿ̄ п̄нт сенаχ̄η̄ οтн е роот каτ̄ αϣ̄χοос^{οε}
 η̄σг̄ι пенсаρ̄ пентех̄ηηтне пех̄ρ̄ε • же ѡаже
 ηηε η̄ ар̄тοη ѿ̄εп̄ρ̄ τρ̄ εт̄ε^ε е во̄л ρη̄ ρωт̄η̄ • же
 тетна † λοтос ραροот ρ̄εε пе ροот η̄ текр̄ис̄ε •
 ηᾱ̄αтот η̄ ηет ηατ̄ωοтн εт̄анастас̄ис η̄ ω̄η̄̄ •
 же сена ρ̄ ρρ̄^ο εη̄η пех̄ρ̄ε:—οтοι η̄ ηет οт̄ηат-
 сαιοот е пееот ѿ̄ εεεε ρнаτ̄ • е т̄βε η̄ετ̄праз̄εис
 е ооот • ѿ̄ε п̄нат̄ же ет ере пен̄тне ѿ̄ εε
 ηατ̄ωοтн ρг̄ п̄внееа • пе ηт̄ αϣ̄οт̄εηε αϣ̄οт-
 εηε • пт̄ωρ̄ же сенаροκρ̄η̄ ρη̄ οтсаαте εεε
 εс̄ω̄ш̄ѿε • п̄сοт̄ο̄ же сенас̄οοт̄ρ̄η̄ е ροтн е тап̄ο-
 οт̄ηη • ете таг̄ те т̄εη̄̄τερο η̄ ѿ̄ε п̄η̄т̄ε |

Тенот ѿε εαρ̄η̄ηκτοη η̄т̄ηεεταпοι εχ̄η̄ ηεηпοβε Fol. 48 a
 ѿ̄εпат οтш̄ηε η̄сωη • ар̄г̄ι п̄εεεεε же οт̄ροτε ϣ̄α

пе рѣ е рраг енѣгъ ѿ пноуте ет онѣ . ѿата-
 лои се от не нег жолеес ѿп нег рѣсе тнрот .
 ѿн шоепт ѿде ꙗ каг ан пенни ѿа енер .
 енсоотг е ротн ꙗ нѣе . енжн ѿнсе ꙗ нѣе .
 екпараномеи ꙗ нѣе . ѿатамои же нѣе пет
 пажег паг пак е песнт е ѿѿпте . арг пѣеете
 же нѣ ѿ ан ѿ пекжс ꙗ отроот ꙗ отот . алла
 енѿаллоот рѣжѣ пикаг ꙗе ꙗ отжн бене ѿ
 ѿннне . аѿо кан енотѿе кан енсо . кан
 еннстете . кан енржаеит . кан енѿе . ѿаре
 при рѿтп ѿ ѿннне . ꙗсеѿѿжѣ рѣе пенаде ѿ
 ѿннне . аѿо ерѿан тнпе ꙗ негрѿот жон е ѿол .
 сенаанеже ѿѿеон ан ꙗ отноот ꙗ отот . отлааѿ
 рѿлѿс пе прѿе . прѿе ѿпоот . ꙗ расте
 пкаг ѿп ꙗрѣеес пе . пет отѿе [п]ет со ѿпоот .
 ꙗ расте аѿѿтае ꙗтеѿтапро . пет отѿе жнн ѿ
 пеи паѿ аѿо [п]ет жѿкѣ рѣ ꙗсоотн . еѿѿѿѿѿ
 ѿѿеѿѿ рѣ ренеѿ нотѿе еѿсотп ѿпоот . расте
 рѿѿѿ аѿскрѣѿѿ рѣ ꙗѿѿѿѿ . а ꙗѿѿѿѿ ѿѿе
 паѿ ꙗ сѿ нотѿе . петнѿотп рѣ ꙗженепѿр . ере
 ренроте ꙗ ѿнѿ рѿѿѿ е жѿѿ . расте рѿѿѿ аѿ-
 нотѿѿ е ѿол рѣ ꙗѿѿѿѿ ѿп неѿнрѿон . аѿѿѿте
 ѿе петсои е роѿ . аѿѿѿѿѿ рѣ отѿѿптеѿннн .—

III пѣвнн ѿпе потѿе ѿп пѿо еѿнѿѿеен ѿ-
 поот . е тѿе от ѿпе нежрнѣа ꙗ теѿптрѣѿѿѿѿо
 тотжон .— | нер отнотн ꙗ ѿерапа пак . ѿ
 тѿе от ѿпе неѿанѿѿѿѿ ꙗ теѿптрѣѿѿѿѿо тот-
 жон . е нег нот ꙗ анѿѿнн . ѿн ѿп ꙗѿѿѿѿ е тѿе
 пеи рѿѿѿѿѿ ꙗ ат ѿнт ꙗтенде . паг ꙗѿѿѿѿѿ ꙗ
 теѿѿѿѿѿн . же отпте рѿѿ ꙗѿѿѿѿѿ еѿннне е
 рраг ꙗ рѿѿ ꙗ роѿе . ѿѿѿѿѿ ѿѿѿѿѿ . отѿе . со .
 еѿѿѿѿѿѿѿ . еѿѿѿѿѿѿѿ еѿѿѿѿѿ ꙗ отноот ꙗ отѿѿѿѿѿ
 рѣжѣ пкаг . ꙗтеѿноот а тапоѿѿѿѿѿ ѿ пнот[те] та-
 роѿ . же пат рнт сенаѿ ꙗ теѿѿѿѿѿѿѿ рѣ теи

и те κει̅π̅т ат ѿнт̅ · ѿни̅ ѿт̅ аккото̅ · ρенко̅оте
 на̅от̅ω̅ ρ̅он̅то̅ · теκψ̅т̅χ̅н̅ δε̅ сена̅с̅ит̅ε̅ е
 п̅ка̅ке̅ ет̅ ρ̅и̅ β̅ολ̅ ε̅ т̅βε̅ не̅ка̅но̅ε̅ε̅ι̅α̅ · не̅κε̅ε̅α̅ ѿ̅
 ε̅λο̅ο̅λε̅ ѿ̅т̅ ак̅то̅σο̅т̅ · ρен̅ко̅ο̅те̅ не̅т̅χ̅ω̅ω̅λε̅
 α̅ε̅ε̅ο̅ο̅т̅ · ѿ̅то̅κ̅ ρ̅ω̅ω̅κ̅ κ̅ε̅π̅ι̅ο̅т̅ε̅ε̅ι̅ е̅т̅λ̅†̅λε̅ α̅ε̅-
 ε̅ο̅ο̅т̅ ε̅ κ̅βε̅ не̅κ̅λα̅с̅ ρ̅η̅ α̅ε̅ι̅т̅ε̅ · ѿ̅θε̅ α̅ε̅ не̅κ̅со̅н̅
 н̅п̅ε̅т̅η̅ ·

Πα̅τα̅ε̅ο̅ι̅ θε̅ те̅πο̅т̅ ω̅ пр̅ω̅ε̅ε̅ ѿ̅ ат̅ на̅ · а̅т̅ω̅
 ѿ̅ρε̅с̅т̅р̅но̅βε̅ · κε̅ а̅ψ̅ не̅ не̅κ̅η̅т̅ κε̅ а̅т̅χ̅п̅ο̅κ̅ е̅
 п̅κ̅ο̅с̅ε̅ε̅ο̅с̅ · е̅т̅ε̅ ρ̅α̅ε̅ не̅κ̅ω̅η̅η̅ · е̅т̅ε̅ ρ̅α̅ε̅ не̅κ̅ κ̅ε̅
 ε̅ο̅т̅ · е̅ι̅ ε̅ε̅н̅ т̅ε̅ι̅ е̅ ρ̅ε̅н̅κ̅ο̅λ̅α̅с̅ι̅с̅ ѿ̅т̅ ак̅с̅ο̅ο̅т̅ρ̅ο̅т̅ п̅α̅ν̅
 ε̅ ρ̅ο̅т̅η̅ ε̅ т̅βε̅ не̅κ̅η̅но̅βε̅ · ρ̅α̅ε̅ не̅κ̅ω̅η̅η̅ ε̅κ̅πε̅ρι̅с̅п̅α̅
 α̅ε̅ п̅ε̅ρ̅ο̅ο̅т̅ ε̅η̅ т̅ε̅т̅ψ̅η̅ · е̅κ̅ρ̅ο̅с̅ε̅ е̅ т̅βε̅ та̅ψ̅ε̅ ѿ̅
 не̅χ̅ρ̅η̅ε̅α̅ · ρ̅α̅ε̅ не̅κε̅ε̅ο̅т̅ δε̅ о̅п̅ ак̅β̅ω̅κ̅ ε̅п̅κ̅ο̅-
 λ̅α̅с̅ι̅с̅ ѿ̅ат̅ ο̅т̅ω̅ · ѿ̅ψ̅υ̅β̅β̅ι̅ο̅ ѿ̅ не̅ка̅но̅ε̅ε̅ι̅α̅ :··

Ε̅ψ̅ω̅п̅ε̅ | δε̅ о̅п̅ ο̅т̅ρ̅η̅κ̅ε̅ п̅ε̅ ѿ̅ ρ̅ε̅с̅т̅р̅но̅βε̅ · κ̅η̅α̅ρ̅ε̅ Fol. 50 a
 ε̅ ρ̅ο̅с̅ ε̅с̅т̅ρ̅ ρ̅ω̅β̅ ѿ̅ т̅ε̅т̅ψ̅η̅ ε̅η̅ п̅ε̅ρ̅ο̅ο̅т̅ е̅ т̅βε̅ ϕ̅с̅
 п̅ψ̅ω̅ω̅т̅ ѿ̅ т̅ε̅с̅ε̅п̅т̅ρ̅η̅κ̅ε̅ · а̅т̅ω̅ е̅ρε̅ не̅с̅ψ̅η̅н̅ре̅
 ρ̅η̅α̅ε̅ι̅т̅ ε̅т̅κ̅η̅ κ̅α̅ ρ̅η̅т̅ · е̅ρε̅ т̅ε̅с̅ε̅ρ̅ε̅ε̅ε̅ ρ̅ε̅ρ̅ω̅ρ̅
 ε̅с̅θ̅α̅ε̅κ̅η̅т̅ ρ̅α̅ п̅ρ̅ι̅с̅ε̅ · а̅т̅ω̅ ε̅т̅с̅α̅ρ̅ο̅т̅ ѿ̅ не̅т̅ε̅ρ̅η̅т̅ ·
 ε̅ε̅η̅ λ̅α̅α̅т̅ ѿ̅ е̅ι̅ρ̅η̅η̅н̅ ρ̅η̅ т̅ε̅т̅ε̅η̅η̅т̅ε̅ · е̅т̅πε̅ρι̅с̅п̅α̅
 α̅ε̅ п̅ε̅ρ̅ο̅ο̅т̅ ε̅η̅ т̅ε̅т̅ψ̅η̅ · ε̅т̅θ̅η̅η̅ ρ̅η̅ ο̅т̅ρ̅ο̅χ̅ρ̅ε̅χ̅ ε̅η̅
 не̅т̅ψ̅η̅н̅ре̅ · е̅с̅ε̅п̅ο̅т̅ε̅ε̅ι̅ е̅ п̅ε̅ο̅т̅ ѿ̅ ρ̅α̅ρ̅ ѿ̅с̅ο̅п̅
 е̅ т̅βε̅ п̅ρ̅ι̅с̅ε̅ ε̅т̅ϕ̅ ѿ̅ ρ̅η̅т̅ϕ̅ · е̅с̅п̅α̅т̅ е̅ т̅ε̅с̅ε̅п̅т̅ρ̅η̅κ̅ε̅
 ε̅η̅ п̅ρ̅ι̅с̅ε̅ ѿ̅ т̅ε̅с̅ε̅ρ̅ε̅ε̅ε̅ · ε̅η̅ п̅θ̅α̅ε̅κ̅ο̅ ѿ̅ не̅с̅ψ̅η̅н̅ре̅ ·
 ε̅с̅т̅ρ̅ ρ̅ο̅т̅θ̅ ρ̅̅ н̅ο̅βε̅ · ε̅η̅ ρ̅ε̅н̅χ̅ι̅ο̅т̅ε̅ ε̅η̅ ρ̅ε̅п̅α̅п̅α̅ψ̅
 ѿ̅ н̅ο̅т̅χ̅ · κ̅α̅т̅α̅ п̅ε̅т̅ с̅η̅ρ̅ κε̅ ψ̅α̅ρε̅ т̅ε̅п̅т̅ρ̅η̅κ̅ε̅ θ̅β̅β̅ι̅
 ε̅ пр̅ω̅ε̅ε̅ · а̅т̅ω̅ ο̅т̅ ε̅ο̅п̅ο̅п̅ κε̅ ψ̅α̅с̅ε̅θ̅β̅β̅ι̅ο̅с̅ · а̅λ̅λ̅α̅
 ψ̅α̅с̅т̅ρ̅ϕ̅ε̅ι̅ρε̅ ѿ̅ ρ̅ε̅н̅κ̅ο̅т̅ε̅ ε̅η̅ ρ̅ε̅п̅ο̅β̅η̅т̅ε̅ е̅ρε̅ п̅η̅ο̅т̅ε̅
 ε̅ο̅с̅т̅ε̅ α̅ε̅ε̅ο̅ο̅т̅ · е̅с̅т̅ο̅т̅ω̅ψ̅ ε̅χ̅ι̅ ο̅т̅λ̅α̅α̅т̅ ε̅ ρ̅ο̅т̅η̅ ѿ̅
 т̅ε̅с̅ε̅ρ̅ε̅ε̅ε̅ · ε̅η̅ не̅с̅ψ̅η̅н̅ре̅ :—

Α̅т̅ω̅ ѿ̅ т̅ε̅ι̅ ρ̅ε̅ ε̅ε̅с̅λ̅ο̅ ε̅с̅п̅ε̅ρι̅с̅п̅α̅ ρ̅η̅ не̅ι̅ ρ̅ο̅ο̅т̅ψ̅ α̅ε̅
 п̅ε̅с̅α̅ρ̅ε̅ т̅η̅ρ̅ϕ̅ · е̅с̅т̅ο̅т̅ε̅ρ̅ н̅ο̅βε̅ ε̅χ̅η̅ н̅ο̅βε̅ · е̅с̅ψ̅ω̅
 α̅ε̅ п̅ε̅с̅α̅ρ̅ε̅ е̅ β̅ο̅λ̅ · ψ̅α̅η̅т̅ε̅ т̅ε̅п̅ρ̅ο̅θ̅ε̅с̅ε̅α̅ α̅ε̅ п̅ε̅с̅-

праґеис енапотѹ дѹ дн̄ аѣмон̄ . еклѣпн е тѣе
 неккоти п̄ шнре ет наѣ орфанос̄ . екштѣртѡр
 е тѣе танатѣн ет дѣжѡн̄ . екѡшт̄ п̄са нежотсѣа
 п̄ шаве до п̄т аѣеи п̄сѡн̄ . екашароѣ ехп̄ ѡан
 аѣ некѡнѣ . же асѣи дн̄ отѣепн̄ . ара акеѣ-
 фрѣне ѡ прѡѣе екааде ратн̄ е п̄нѣа аѣ
 пнотѣ . екнаѣтфрѣне п̄ аш п̄ де екотп̄ дн̄
 тетпѡ п̄ некнѡѣ :— . . . — | аѣп̄ лааѣ аѣ праґеис
 енапотѹ дн̄ аѣмон̄ .

Fol. 51 b
 ѴѠ

Ере наѣселос̄ п̄ѣѡрѣстнѣ аѣаде п̄ текѣѣтхн̄ .
 ере петѡд̄ неж шад̄ п̄кѡт е ѡд̄ . етѣѡрѣѣр
 аѣмон̄ етѣроѣрѣж п̄ петѡѣѣе е дѡтн̄ е рѡн̄ . ере
 некнѡѣ отннѣ п̄сѡн̄ еѣѣ п̄кѣтнѣѡрос̄ нап̄ .
 екнаѣте некѣѣ е ѡд̄ тѡн ѡ пѣвнн̄ . п̄ аш пѣ
 пѣа ет п̄наѣѡшт̄ е рѡѣ еѣѣтон̄ нап̄ . еѣп̄
 отнѣе отѣе дѣѡтѣ . еѣ п̄ннѣ п̄т аѣжѣтѡѣ п̄
 ѣѡнѣ . Еѣ пѣвнн̄ аѣп̄ п̄шѣѣѣо п̄т аѣѣла е
 рѡѡт̄ . аѡѡѡѣ аѣ пет шѡп̄ наѣ . еѣ п̄анаѣ
 п̄нѡѣж̄ . еѣ п̄кѣтѣлаѣла . еѣ пѣѡѣте . еѣ
 п̄кѡѣ . еѣ п̄ѣтѡн̄ . еѣ п̄шѡѣѣ . еѣ п̄ѡѡѣ .
 еѣ аѣпѡрнѣа . еѣ п̄ѣѡтѣ . аѣп̄ пѣе сѣепе п̄ѣѡѣ
 аѣпѡннѡн̄ . п̄т аѣжѡѡѣ е ѡд̄ .

Тѡте аѣп̄наѣт ет аѣѣаѣт̄ . шаре некѣртнѣ ѡш е
 ѡд̄ . же пѡѣѣ аѣѣѡѣ е пѣѣѣ ет дѹ ѡд̄ . ѣна-
 шѡпѣ аѣѣаѣт̄ п̄сѣ прѣѣе аѣѡ п̄ѣаѣѣѣд̄ п̄нѡѣѣ .
 таѣ те ѡан п̄ рѡѣе п̄ѣѣ п̄рѣѣѣѣ нѡѣ . ете аѣп̄
 отѣѣетѡнѣ ехп̄ некнѡѣ аѣпаѣт̄ отѣѣѡѣ . еѣ дн̄нѣ
 аѣѡтѣнѣ п̄ѣѡѣ пнѣп̄ е ѡд̄ . же аѣп̄ лааѣ п̄ дн̄т̄
 ѣѣ п̄ѣѡс̄ аѣ прѡѣѣ . же аѣѣпѡѣ е пѣѣ кѡѣѣѡс̄ .
 Ешѡпѣ кѡѡѣ е ѡѣѣѣ п̄т̄ влнѣрѡпѡѣѣѣ аѣ пѡнѣѣ .
 ѣепн̄ аѣѣѡн̄ п̄т̄ сѡте п̄ некнѡѣ дн̄ дѣнѣѣп̄тнѣ .
 аѣп̄ дѣнѣѣп̄тшѣнѣѣтнѣ е дѡтн̄ еѣѣннѣ . же кѣс̄
 екнаѣпѡлаѣѣ аѣѣѡн̄ ѣѣ пѣа ет ере праѣѣ п̄
 дн̄тѣ аѣп̄ п̄тѣлн̄ . аѣѡ кѣп̄ е аѣѣ нѡѣ пѣѣ .

Fol. 52^bP^a

пта пецкот пт ацаац е пкосеос шопе нац
 етронъ • ссеаааат пси проме п̄ аканос • |
 ато инант же сначоуе п̄ п̄агаѡон ае пвад
 ато сначетон аеаоу рп̄ тейп̄теро п̄ ае п̄нде
 рартп̄ ае патриархис • аврааае аеп̄ isaан •
 аеп̄ iacob • аеп̄ ioh̄ пег роме ае п̄стос • ато
 нагате п̄ отронке пр̄чш̄релот • п̄ р̄еращ п̄
 валонт же сначе е хол̄ рп̄ тейп̄[т]ронке ае пег
 косеос • п̄сехит̄ ет̄ейп̄тр̄аао п̄ ат от̄ѡ • п̄а
 нае не проме п̄та пецрисе от̄ѡ • ато ац-
 кдирономе ае п̄етон ете аејот̄ѡ ша енед̄
 ка[та] ѡе ет снз же нагатов̄ п̄ п̄ронке р̄ае
 пепп̄а • же тѡот те тейп̄теро п̄ ае п̄нде • ато
 он же нагате ае проме ет̄ кнашоп̄ц̄ е рон
 п̄х̄ • ато он же напот отроот п̄ отѡт рп̄
 некад̄лн̄ п̄ рот̄ѡ е шо ае пецхол̄ • етс наг аеп̄
 анхоот

С ротп̄ ѡ намераате е тве птѡв̄с̄ п̄ теф̄тхн̄ •
 е аютещ̄ п̄шаже е хол̄ п̄ откоти • ф̄соотн̄ же
 пр̄аеаооде п̄т атеи е хол̄ рп̄ нетп̄вал̄ сена-
 шопе ннтп̄ п̄ отп̄отн̄ п̄ отжа̄ • п̄скаѡаргизе п̄
 нетп̄сѡаа • р̄ае п̄нос п̄ ша ае пестратнлатне
 пратнос̄ в̄иктѡр • п̄аг ет̄ пр̄ ша нац̄ аеп̄оот̄ •
 п̄стете наг ѡ п̄лаос ае ааиноуте • же аеп̄
 еиотѡщ̄ е ние е пег лотос ет̄ аед̄ п̄ аекад̄ п̄
 рнт̄ • р̄ае пег нос п̄ ша аеп̄оот̄ :—же п̄не г̄ф̄
 п̄ от̄ѡн̄е ае п̄ша ае пег таин̄ рп̄ ае аартторос
 тнрот̄ пратнос̄ в̄иктѡр • п̄сав̄нл̄ же аиторп̄т̄
 р̄ае п̄ааеете • аир̄ѡе рѡс енаѡ е пестратн-
 латне ецааде рат̄ц̄ ае п̄ааето е хол̄ • еф̄относ̄
 е ргаг̄ ае потноу ае п̄а рнт̄ аеп̄ п̄а потс • рп̄
 тецгаг̄апн̄ е ротн̄ е рон̄ • еф̄жѡ аеаос наг • же
 ѡ проме шаже аеп̄ пег лаос е потжаг̄ п̄ пец-
 ф̄тхн̄ • п̄т̄ еп̄тоѡ е ротн̄ | е п̄л̄ѡенӣ ае потжаг̄

Fol. 53^aP^b

ρῆ περοοτ ἄε πα ρ πειεεεε· ἱσεεεεταποι εχῆ
 πετποβε· ατω οτεεακαρισεεος και πε και·
 ἱροτοδ εσθβα ἱενκωεειον· ανοκ δε ἱ φοτεу
 таῖδ ан е па пей носеεос пе· ере па тееаεио
 ρῆ ἄε пнтē ραρτῆε па χс па рро пехρс· ἱ тере
 кωтῆε е και ἱтоотῆ ἄε прагчос вкτωρ· пцаг-
 роотуу ρа пет ρосе тнрот· е аспараитеи ἄε
 песттаῖδ ἄεεи ἄεεεоу· е тне потжаи ἄε птадо
 е ратῆ ἱ темψтхн εἱп пенсωεεа· λοιπον аиtte
 па лас шa ρωтῆ ω па шнре εἱп па шеере· аге
 пей коти ē ρωтῆ е тне пτωбс ἱ темψтхн·
 тенот се εαρηῆχοот ρа тенрн ἱ пет ἱнасῆптот
 е тне темψтхн ρа περοот ἱте напакнн· же
 нас ере прагчос вкτωρ ет ἱр шa нау ἄε ποот·
 патωбῆ εхωи ἱ падрῆε пехρс пшωс ἄε εε·
 пῆжи εоεиτ ρнтот ἱ пемψтхн ρῆ ἄεεа ἄε
 εооие ет εрпау· ката θε ет снρ· же пецотωу
 сотῆ е ппотб εἱп пωие ἄε εε ет нашωу· εαρηῆ
 фотни е пет ἱсωтῆε е роот εипote ἱтῆραате
 ката пшаже ἄε псoфос патлос· εαρηῆ сαρωи
 е вoл ἱ пеппoβε εεпат ошшине ἱсωи· авр пове
 ω прωεε ρῆ текεεптатoнт:—

Котῆ нῆ εεεεεтапои ατω ппoтте пакω пак е вoл·
 ατω он ешωпе εεпе κρ пове· фотнк е рок же
 ἱне пгабoлос φθoпeи е рок· оспанодртос
 сар пе· ατω сμoсте ἄε птeнос ἱ прωεε· нῆ
 сωтῆε е пет снρ ρῆ ἱκaθoλῆк^o же пнфе ἱтетῆ-
 роεис· же петῆанφαинос пгабoлос· | εооше Fol. 53 b
 εсјελoнeи ἱθε ἱ пей εoтг· εсшшине пса ωεи ἱ пет ρс
 εεψтхн· патлос он шω εεεос· же ере пeн-
 εише шoоп ан oтbe снoу ρи сарῆ· аλλα oтbe
 пaрхн εἱп пезoтcиa· oтbe пкoεεεoкpaтωρ ἄε
 пкaкe· oтbe пeпῆиkон ἱ тпoннpиa ет ρа ἄε
 пнтe· пeнсῆρ δε он ρωи eтoотῆ εсшшω εε-

еос • же енеѣсоотн ꙗси ꙗхъ ѿ пни • же ере
 прѣѣхюте ннѣ ꙗш ꙗ отнот • неѣнароеис пе
 нѣтѣкаат е ѡтѣ е печни • роис се рѡт
 тнѣтн • же ꙗ тетѣсоотн ан же ере прѣѣхюте
 ннѣ ꙗш ꙗ наѣ •

Атетѣеие се ѡ намераете же шше е прѡе е
 роис е роѣ ѿ пероот ѿп тетшн • же ꙗне
 ꙗаѡолос фѡнег е роѣ нѣтано ꙗ теѣакаго-
 стнн • ѿпѣ сеп ѡоисе нѣ жоос же аѣр рар
 ꙗнове • пнотте наѡ наг е ѡл ан ешан-
 метаног • рарез е роѡ ѿпѣ жоос ꙗ тег ре •
 ѿпѣ † ѡе ѿ пнове е рраг ѣ жѡн • нап еанѣ
 отѡннше ꙗнове котѣ нѣ метаног • аѡ
 пнотте наѡ наѡ е ѡл • нѣопѣ ѿп нете ѿп
 отѣ пове е птнрѣ •

Нѡе тар ѿ пѣлооле ѿ пнат ѣ шает е ѡл рн
 тѣѡ н елооле шакре е роѣ еѣ ꙗ рѣѣ • рѡтан
 же ешанѣрн ѿеос • ꙗсеѣ еоот ра неспотне
 шаре пѣлооле ето ꙗ рѣѣ рѡн ꙗ отнотн •
 ѣнаанахѡре • ꙗси рѣѣ • рѡсте е тѣ тр
 ѣеие же ꙗта неѣрѣѣ ѡн е тѡн • аѡ шак-
 шѡпе еѣролѣ рн теѣѣпе • таг те ѡе ѿ пнѣ
 ешакѡнн рнн ѣметаног • аѡ шаре та-
 кагостнн †отѡ еѣролѣ рн ꙗрѡе ет ере
 ѿеос • атѣпнат ѡ намераете • |

Fol. 54 a
 рѣ

Е ѡе нта ꙗрѡтос ѡктѡр еѣфране ѿеон рѣ
 пег нос ꙗ ш ѿпѣоот • е аѣѡ ра рѡн ꙗте
 трапеза ѿ пнѡн • аѡнѡс отпадре нап
 пе пег епѡеон ет отаѡ • отѡлѣл тнрѣ
 пе пнѡеѡ ꙗ неѣраѣн ет отаѡ • отреѣ-
 ѡерапете ꙗ отон нѣе пег пе епѡеон • нап
 тар ѣтотѡ ꙗ нег аде ратѣ • аѡ ѣтотнос ꙗ
 не птадре

Анон рѡ он ѡарѣрарез е нег ꙗѡтѣ е роот •

αὐτῷ τῆναοῦχαί· ἀπὲρ τρ ἵνα περὶντ ε βολ
 ἡτῆσω ἐπρ ποβε· ἡσερῆτῆ ρῆ οὔσηπ ἡ ὡπ·
 ἡτῆβωκ ρῆ οὔσηπε εἰπ οὔακαρ ἡ ρητ· ἀλλὰ
 παρα οὔκοῦ ἰβῶκ ρῆ κε σκαεεεα· ἀπρ πωβῆ
 ἡ ἡσοε εἰπ περῆπρε εἰ πρατῆοσ βικτωρ·
 παῖ εἶτ ἡρ ὡα παρ εἰποοτ· εα περοτο ἡ πενα-
 μελετα ἐπῆ ε ρραῖ ε πεῖ νοσ ἡ εἰκαρ ἡ ρητ·
 ρωστε ἡτῆρ πωβῆ εἰ πεστρατῆλατῆε ετ ταῖντ·
 Καὶ ταρ πα λαε σοκῆ εεεατε· αὐτῷ εἰπ σοε
 εεεοῖ εἶκω εἰ ποτε ἡτῆ ἡ πεκαρετῆ· ἀλλὰ εἰ
 πεσεοτ ἡ οὔρωε ερῆα† περσοτοῖ εἶνοσ
 εἰ πελατοσ· ἡ οὔνοσ εἰ πῶτη· λοιπον ὡανρε
 ε ρορ ερῆωλῆ αὐτῷ ερῆωῆ ἡσα τῆτῆ· εσεβε
 ε ρραῖ ε περοτο· ταῖ τε ταρε ρω ἡ παρρῆ ἡκατ-
 ορῶεα εἰ πετ εεεατ· καὶ ταρ ἡτ ἀγαρχεῖ
 ε ὡαε ε περσοε εἰπ περῆπρε ἡταρῆατ·
 ρῆ ταρῆ εἰ περῆκωεῖον· λοιπον αὐτορῆτ
 ρεἰ πα νοσε εἰπ πα εεεε ε τρα ὡαε ἡε-
 εητῆ ε ποτῆαῖ ἡ πετ εἰ ψῶκῆ· ρεἰ περῆοσ
 ἡῶα· ἐνσοοῆ κε πρατῆοσ βικτωρ ραεε εἰπ
 ἡῶαε ἡ τωβῆ· ετ ἡκω εεεοοτ εεεεαεε
 ἡεεεαεβῶ ρεἰ πεῖ ἐκωεῖον· πλῆν ἡ τερε
 ερῆατ ε περοτο εἰ πῆλοσ ερῆοκῆ ἡ ρητ· αὐτῷ
 ερῆεε εἰπ ἡῶαε ἡ τωβῆ ετ ἡκω εεεοοτ·— | Fol. 54 b

Ἀπρ ροτε κῆ ἡπε ἡ† ἡ οὔωῆε εἰ πῆλοσ ρεἰ πεῖ
 νοσ ἡ ὡα εἰποοτ· ἀῖντε ποῖεῖ εἰ πα λαε· ε
 τρακω ε ρωτῆ ἡ ρεκκοῦ ἡσοε ἡτ αὐῶπε
 ρεἰ περῆαρτῆρῆον· καὶ ἡτ ἀῖατ ε ροοτ ρῆ
 παβαλ· εὔεοοτ εἰ πῆοὔτε· παῖ ετ † εοοτ ἡ
 πετ † εοοτ παρ· †επῶτεεεῖ εεε ε ταὔε ρεκ-
 κοῦ ρῆ περῆατορῶεα· ἀλλὰ †απορεῖ κε
 εἰπ σοε εἰ πα λαε ε ταῖορ κατα περῆεπῶα·
 καὶ ταρ πενεῖοτε ἡθεοφοροσ ἡεπῆκοποσ·
 ἡταῶῶπε ρα τα ρη ετε παῖ πε· εὔσεβῆοσ εἰπ
 ρε

ιουλιος· ειπ̄ εννοκενθος· ηει δ'ιδασκαλωσ
 ηαηε· ετ φορει ᾱ ηνωττε· α ροιηη ηρητοσ
 ρι τοοτοσ ε̄ ψαχε ε̄ πεκταιο̄· ειπ̄ ηεσπηρε ετ
 εκειρε ᾱημοσ ρᾱ ηεκεαρτηριον· ατω ᾱηη οτεσ
 τατε̄ ηχωκ η̄ ηεκαρετη· ειπ̄ ηεκεαδειη· ποσο
 αλλων ανок ηει ρ'αδιοτησ η̄ εβηηη ετ σοσϋ·—
 Εηασψωωβε η̄ αψ η̄ ρε ᾱ ηηελατοσ η̄ ηεκηα
 τορωαα· ε τβε ηᾱ ρω αικα ηα τηβε ρ'ηρ̄
 ρω̄· εικοσθη ηε ειπ̄ σοηη ᾱημοι εχω· η̄τεκ-
 αωρεα· αλλιστα ψωηε ετ πορϋ ε̄ βολ εᾱη
 ηαοτρητε ηατα ηαιροσ· αντρϋασαι ρι ηωι ριη̄
 ηεκηηρεσβια ετ οτααβ̄· εηει αν οηηοσ τε τεχα-
 ρησ η̄τα ηνωττε ταασ ηακ· αϋηα ηει ηεαειη
 η̄ταλσο ετμην η̄ βολ ρᾱ ηεκεαρτηριον· ηεη-
 πο ετψαχε· η̄σαλε ετμιοσϋε· ηετ σοβρ̄ τ̄ηβο·
 η̄δαμιοηηον ηηοσϋε ᾱημοσ ε̄ βολ· ηετ μιοσθη
 κτοσηοσ ᾱημοσ· ριη̄ ηηοσ η̄ αωρεα η̄τα
 ηνωττε ηαασ εσμην η̄ βολ ρη̄ ηεκεαρτηριον·
 οσ μιοηη ηε ηεα ετ ερε ηεκωαα η̄ ρη̄ηϋ
 αατααϋ· ηερε ηει ηεαειη η̄ τει η̄ηηε / μην η
 βολ η̄ ρη̄ηϋ· αλλα τοποσ η̄ηε ρᾱ ηηοσμιοσ
 ηηρϋ· ετοσηατατε̄ ηεκηρη η̄ ηωϋ ηει ηεαειη
 μην η̄ βολ η̄ρητοσ ηηροσ· ηε ηαε ετετ̄ηηηηε
 ηε τειε τε ϋχω ᾱημοσ ηηη̄·

Fol. 55 a
 ρε̄

Σωτᾱη ταηω ε ρωη̄ η̄ τει ηοσ η̄σπη[η]ρε
 ετ̄εοσ ᾱ ηνωττε ειπ̄ ηραηιοσ βηκτωρ· ηεη̄
 οτρωαε ρη̄ τει ηολησ εη̄ηταϋ ᾱημασ η̄ οηηοσ
 η̄ηηηηεσ· ειπ̄ ρεηηηηηα εηασψοσ· ειπ̄ ρεη-
 ηροβασϋοη ειπ̄ ρεηηηα η̄ ελοολε· ηαη δε οταα-
 οσ ε̄ηαατε ηε ᾱ ηεαη ρηηε· ατω ηεη̄ηταϋ ᾱημασ
 η̄ οηηοσ ᾱ ηηεηε ε ροηη η̄ ηραηιοσ βηκτωρ·
 ρωσθη ηατα ροηηε ψαϋϋ η̄ ρεηαση η̄ ηρ̄η ε
 ροηη η̄ ητοποσ· ε τρε ηεσηαηε ηρητοσ· ατω
 η̄σεηω ε̄ βολ ε ηετ ψωηε ηρητοσ· ειπ̄ ηετ

ρ̄χρια ρα ποτ̄χαί η̄ τεσ̄ψ̄οῡχιη̄ · ᾱτω̄ νερε̄ τεσ̄-
 προσ̄φορᾱ ε̄νῑ ε̄ βολ̄ ρ̄ε̄ πτο̄ποσ̄ ε̄ε̄ π̄π̄ε̄τ̄ ο̄τᾱᾱβ̄
 ε̄ε̄ πε̄σο̄το̄ε̄ῑσ̄ῡ τη̄ρ̄ε̄ · π̄νο̄τ̄ε̄ δε̄ πᾱτᾱθ̄οσ̄ · ρ̄ῑτ̄η̄
 η̄ε̄ π̄ρ̄ε̄β̄ιᾱ ε̄ε̄ π̄ρᾱτ̄ιοσ̄ β̄ικ̄τω̄ρ̄ · ᾱψ̄ε̄μοσ̄ ε̄ π̄ρω̄μ̄ε̄
 ᾱψ̄ ρ̄ε̄ε̄ε̄ᾱο̄ · ᾱτω̄ ᾱψ̄ο̄τ̄ω̄σ̄ῡε̄ ε̄ βολ̄ ε̄ε̄ε̄ᾱτε̄ · ᾱ
 πε̄ε̄μοσ̄ ε̄ε̄ π̄νο̄τ̄ε̄ σ̄ῡᾱῑ ρ̄ε̄ε̄ πε̄ε̄ρ̄η̄ · ε̄η̄ πε̄ε̄ρ̄κ̄τ̄-
 ποσ̄ ε̄η̄ πε̄ε̄ρε̄ᾱ η̄ ε̄λο̄ο̄β̄ε̄ · ε̄η̄ πε̄ε̄ρ̄ω̄σ̄ῡε̄ ε̄η̄
 πε̄ε̄ρ̄τε̄ν̄η̄ε̄ᾱ · ᾱτᾱσ̄ῡᾱῑ ε̄ε̄ε̄ᾱτε̄ · ρ̄ω̄στε̄ ε̄η̄ η̄πε̄
 σο̄ο̄π̄ ε̄ε̄ πε̄ε̄μοσ̄ η̄τᾱ π̄χ̄ε̄ το̄σ̄ῡε̄ η̄ᾱψ̄ · η̄το̄ῡ δε̄
 π̄ρω̄μ̄ε̄ · ᾱψ̄ο̄τ̄ω̄ρ̄ ε̄η̄ πε̄ε̄ρᾱτᾱπ̄η̄ ε̄η̄ πε̄ε̄π̄ροσ̄-
 φορᾱ ε̄τ̄ ε̄ψ̄ ε̄ε̄ε̄ο̄ο̄τ̄ ε̄ε̄ π̄νο̄τ̄ε̄ π̄ρᾱη̄ ε̄ε̄
 π̄ρᾱτ̄ιοσ̄ β̄ικ̄τω̄ρ̄ : · · |

Νε̄σο̄τ̄ε̄ιᾱ δε̄ ᾱτᾱσ̄ῡᾱῑ ε̄ε̄ε̄ᾱτε̄ · ᾱτω̄ πε̄ε̄ρ̄τε̄ν̄η̄ε̄ᾱ Fol. 55^b
 η̄ε̄ ρ̄ε̄ν̄σω̄τ̄η̄ ε̄ε̄ε̄ᾱτε̄ η̄ε̄ · ᾱτω̄ η̄ε̄ ε̄η̄ η̄πε̄ σο̄ο̄π̄ PZ
 η̄ πε̄ε̄ρ̄τ̄η̄νο̄ο̄τε̄ · ε̄η̄ ε̄ψ̄λο̄ ε̄ψ̄ρᾱρε̄ρ̄ ε̄η̄ᾱῑ σ̄ῡᾱ τε̄ε̄-
 ε̄η̄τ̄ρ̄ε̄λλ̄ο̄ · ε̄ π̄ρᾱη̄ δε̄ ᾱψ̄ρε̄ ε̄ ρ̄ρᾱῑ ε̄ π̄σ̄ω̄η̄ε̄ ε̄τ̄
 ε̄π̄η̄ᾱμοσ̄ η̄ ρ̄η̄τ̄ε̄ · ᾱψ̄ε̄μο̄τ̄ε̄ ε̄ πε̄ε̄ρ̄σ̄ῡη̄ρε̄ πε̄ε̄ρᾱψ̄
 η̄ᾱψ̄ · ε̄ε̄ πᾱ σ̄ῡη̄ρε̄ ε̄ῑσ̄ ρ̄η̄η̄τε̄ ᾱνο̄κ̄ φ̄η̄ᾱβ̄ω̄κ̄ ρ̄ῑ
 τη̄ρ̄η̄ ε̄ε̄ π̄κᾱρ̄ τη̄ρ̄ε̄ · η̄το̄κ̄ δε̄ σ̄πο̄τ̄ᾱζε̄ ε̄
 τη̄ε̄η̄τ̄η̄ᾱ η̄ η̄ρ̄η̄η̄ε̄ · ε̄η̄ ο̄το̄η̄ η̄η̄ε̄ ε̄τ̄ σ̄ῡᾱᾱτ̄ κ̄ᾱτᾱ
 θ̄ε̄ ε̄τ̄ η̄η̄ᾱτ̄ ε̄ρο̄ῑ ε̄τ̄ ε̄ῑρε̄ ε̄ε̄ε̄ο̄σ̄ · η̄ρ̄ο̄το̄ δε̄ η̄ρ̄ο̄το̄
 τη̄ε̄π̄ροσ̄φορᾱ ε̄ε̄ πᾱ ε̄ε̄ π̄ρᾱτ̄ιοσ̄ β̄ικ̄τω̄ρ̄ · ε̄η̄π̄ρ̄
 κ̄ᾱτᾱφ̄ρο̄νη̄ε̄ ε̄ε̄ε̄ο̄σ̄ · ᾱλλ̄ᾱ ε̄κ̄η̄ᾱο̄τ̄ω̄ρ̄ ε̄ ρ̄ρᾱῑ
 ε̄ ε̄ω̄ε̄ · ε̄ε̄ η̄το̄ῡ πε̄ η̄τ̄ ᾱψ̄ε̄μοσ̄ ε̄ ρ̄ο̄η̄ · ᾱτω̄
 ᾱψ̄χᾱρῑζε̄ η̄ᾱη̄ η̄ τη̄ε̄ ᾱσ̄η̄ η̄ε̄η̄τ̄ρ̄ε̄ε̄ε̄ᾱο̄ · ε̄η̄ τη̄ε̄
 ᾱσ̄η̄ η̄ κ̄τ̄η̄ε̄ᾱ · ᾱτω̄ ε̄ε̄ᾱρε̄ η̄ε̄κ̄ε̄η̄τ̄η̄ᾱ ε̄η̄ η̄ε̄κ̄
 ᾱε̄ᾱπ̄η̄ ᾱσ̄ῡᾱῑ · η̄ε̄ο̄ο̄τ̄ω̄η̄ η̄ᾱη̄ η̄ η̄ᾱρ̄ω̄ω̄ρ̄ η̄ τη̄ε̄η̄-
 τ̄ε̄ρο̄ η̄ ε̄ε̄ π̄η̄τ̄ε̄ · ᾱψ̄ο̄τ̄ω̄σ̄ῡβ̄ η̄σ̄ῑ πε̄ε̄ρ̄σ̄ῡη̄ρε̄ ε̄ε̄
 ρ̄ω̄β̄ η̄η̄ε̄ ε̄τ̄ η̄η̄ᾱε̄ο̄ο̄τ̄ η̄ᾱῑ φ̄η̄ᾱᾱτ̄ · ᾱτω̄ η̄ τη̄ε̄ ρ̄ε̄
 ᾱ π̄ρω̄μ̄ε̄ κ̄ᾱ το̄ο̄τ̄ε̄ ε̄ βολ̄ ᾱψ̄ε̄μοσ̄ ·

Ᾱτο̄τᾱρ̄ε̄ η̄ η̄ᾱρ̄ρ̄η̄ πε̄ε̄ρε̄ιο̄τε̄ · πε̄ε̄ρ̄σ̄ῡη̄ρε̄ δε̄ ᾱψ̄ᾱ-
 ε̄ᾱρ̄τε̄ ε̄η̄ τε̄ε̄η̄ε̄η̄τ̄ρ̄ε̄ε̄ε̄ᾱο̄ ε̄η̄ τε̄ε̄σο̄τ̄ε̄ιᾱ · πε̄ε̄ρ̄-
 ρ̄η̄τ̄ δε̄ πε̄ε̄ρ̄ε̄η̄η̄ ᾱη̄ ε̄ βολ̄ ε̄η̄ π̄νο̄τ̄ε̄ η̄θ̄ε̄ ε̄ε̄
 πε̄ε̄ρε̄ιω̄τ̄ · κ̄ᾱτᾱ θ̄ε̄ η̄τᾱᾱε̄ρᾱῑ ε̄ τη̄ε̄ σο̄λο̄μ̄ω̄η̄η̄ ·

ἀλλὰ οὐατὰ πε ε̄ ροτῆ ε̄ ἰόνικε • λοιπον
 παρκαταφρονει ἡ τὰλαθῆκῆ ἁε̄ πεφειωτ :—αὐω
 ἁε̄πε φραρερ ε̄ πε ἰτ ἀφχοοτ παρ • ἀφσωχῶ
 ρῆ τὰραπῆ ἁε̄π̄ τεπροσφορα ετ ερε πεφειωτ
 εἰρε ἁε̄λοοτ • ἀφσωῃ ἀφσω ρῆ οὐαῖπ̄τῆνα •
 ἀφνεχ ὅτε ἁε̄ πνοῦτε ἡσα βολ ἁε̄λοοτ ἁε̄π̄ ἁε̄
 παραπτελεῖα ἁε̄ πεφειωτ • ἡ τερε φρωρ δε ε̄
 πκαῖρωε ἁε̄ πχωωλε • ἀ ποικονομοεεε ἁε̄ |πρατῆοε
 βικτωρ τῆνοοτ ῆα ροτ ἡ πεῖ κληρικοε ε̄ τρε
 τῆῖ ἡ παπαρχῆ κατὰ τετῆνθῆεῖα ἁε̄ πφειωτ •
 ἡτοτ δε ἁε̄π̄ εφφῆατ • ἀλλὰ πεχατ ῆε̄ ἀλῆνωε
 ερε πα εἰωτ μεοτε ἁε̄ πετῆτατ • εφχω ἁε̄λοοτ ε̄
 βολ κавωε • ἁε̄ν ερε πρατῆοε βικτωρ σε ἡρῆ •
 ἀλλὰ πεκληρικοε ετ σω ἁε̄λοοτ • πλῆνῆ κατὰ
 ῆοπ εῆατῆτῆατε • ῆαῖχοοτ ἡ τεπροσφορα ἁε̄π̄
 ταπαρχῆ ἡσετῆατε • ἁε̄λοοτ τεῖ αῆπῆ ἡ ἡρῆ ἡ
 φῆαταεε απ̄ • ἀλλὰ φῆακαατ ἡτῆαταεε ε̄ προῶ
 ἡ ἡῆαηεοεοπ • ἁε̄π̄ πα χαι βεκε

Ἡ τεῖ ρε σε ἀφκωλῶτ ἡ τεπροσφορα ἁε̄ ππετ
 οὐααῶ ρῆ τεφειῖπ̄τατ ὄητ • ἁε̄πε φρ̄ πεεεεε ἁε̄
 πετ σηρ • ῆε̄ τὰραπῆ μεεῆπῆε ἡσα πετε ποῦε
 πε • ἡ τεῖ ρε σε ἀφχωωλε ἡ ποῦεῖα κατὰ τετῆνθῆεῖα
 ἁε̄ πεφειωτ • ἀφρε εῆαῆπῆ ἡ ἡρῆ ε̄ ἁε̄π̄ ἡπε
 ε̄ ροε • ἀφολοτ ε̄ ροτῆ ε̄ παποῦθῆκῆ εφχω
 ἁε̄λοοε • ῆε̄ φῆακαατ ῆα πκαῖρωε ετ ερε
 πεπρατῆεατετῆε ἡ τῆαλαεεφῆη ἡητ ἁε̄ πα
 εἰωτ τε ροηπε • τῆαταεε ε̄ βολ • ἡ ταῆῖ ἡ ρεη
 ποε ἡχρηεεα ρα ροοτ • οὐ σε πετ ερε πρατῆοε
 βικτωρ ἡαῶατ • ῆε̄ ἀρκαταφρονει ἡ τεπροσ
 φορα ε̄ τῆε̄ τῆεῖπ̄τῆεαῖ χρηεεα • ρῆ οὐεῆπῆε δε
 ἀφτρε ἡ ἡρῆ ετ σοτῆ ραῶη ἡ οὐκοῖ • πωωηε
 ἀφρ̄ σοοηε *(sic)* εφλοεεε ρῆ ρεεῆ • ἀφω ἀ πεφου
 εῖα φ̄ επαροτ ἡ τοοτῆ • πλῆνῆ ἁε̄π̄ φεῖεεε ῆε̄
 τῆεῖα ἁε̄ πνοῦτε τετ ρῆ • χωτ ε̄ τῆε̄ τεφκατῆ-

Fol. 56 a
 ρῆ

φρονεῖς· οὐ ὁδοὺς δε εἰ ἅλα οὐ ὁδοὺς·
 а непрагматетис еи· атеие наϋ ἢ οταϋῆ
 ἢ ποῦβ· εἰ τρεῦωп α̅ πεϋῆρῆ· аτω арге е
 роот атако еεаате· аτῆнон· аτῆ ϋῆт:—
 аτῆ шпире еεаате· α̅πῆωс атоῦωп α̅ про
 ἢ ке апоῦткн· арге е роот он етдоот пара
 наг:— | ραπλωс аτῆшῆт ἢ ἦрῆ тнрот· арге Pol. 56 b
 е роот саτῆ ат шад· аτω пезаῡ наϋ· же P̅θ
 аλнѳωс тῆр шпире ἢ нег ἦрῆ· же от пе ит
 аϋшωпе α̅εεоот· жн та пекейот P̅ макаріос·
 арнѳ ἦтавкатаφρονεῖ α̅εεоот· α̅εεон ἦтῆ-
 соотн ан же ἦтаоῡшωпе α̅εεоот· ἢ тег ρе
 се а непрагматетис ϋῆ ἦноῡβ ἢ тоотῆ·
 аѳктоот ететпатрис· ἦтоϋ де аϋῡω еϋλῳпе
 еεаате аτω еϋῆрнѳе·

Πῆса ρендоот де аϋаисѳане е пноѳе ἦтаϋааϋ·
 же прагмос вῆκτωρ пе итаϋтане неϋтениеа ἢ
 тоотῆ· же аϋна[та]φρονεῖ и теϋпросфора ет
 отааѳ· аτω неϋшω α̅εεоос же отог наг· же
 α̅πε ісωт̅α̅ ἦса пшаже α̅ па еіот аλла а
 теῆт̅εагтог ἢ ρото тωα ἢ наѳал· аіотωш еϋῆ
 тепросфора α̅ пεартѳрос ἢ тоотῆ· еіс ρн̅те
 аϋтако α̅ пагеннеа тнрῆ ἢ тоот· ешаῆ от
 жн тепоῡ ἢ ϋсоотн ан·

Οῆ теϋшн ет α̅εεаῡ· а прагмос вῆκ[τωρ] еі ша
 прωαе οῆ относ ἢ еоот ἢ ат шаже е роϋ·
 аτω пезаϋ наϋ οῆ относ ἢ аπεгλн· же епег
 ан а теῆт̅εагροεῆт̅ тωα ἢ неѳал· аѳгар-
 пазе ἢ тепросфора ет ере пекейот ϋ α̅εεоос α̅
 пноῡте ρ̅α̅ па ран· еіс ρн̅те ρωот он апа-
 тассе α̅ пектениеа тнрῆ· аітре ϋῆ сон
 ρг λωα̅ε̅· аτω ϋнапатассе ἢ неѳω и елооле
 т̅α̅ ϋ карпос е тῆе тектоленирга· аτω ἦтон
 ρωок· аіег же ене е жок ἢ относ α̅ λῳпн ἢ

Fol. 57 a

P̄I

тапатассе $\overline{\alpha\lambda\lambda\omicron\sigma\kappa}$ н̄т̄ м̄от̄ • ꙗса вна̄л же аӣр |
 п̄ееете ꙗ т̄акиаосѣни $\overline{\alpha\epsilon}$ пекѣот̄ • п̄лнн
 епег̄ а̄н̄ а̄нкатафронеи ꙗ тепросфора $\overline{\alpha\epsilon}$ па
 топос̄ • анок̄ ѡ ф̄на̀тре пек̄н̄р̄п̄ тирот̄ тако̄ •
 прѡмее̄ де̄ асшторт̄р̄ пѣхач̄ • же па̄ хоеис̄ ꙗт̄к̄
 н̄м̄е ꙗ теӣ ѡ ере̄ пег̄ нос̄ ꙗ еоот̄ к̄оте̄ е̄ рок̄ •
 асѡт̄шѡѡ̄ же̄ анок̄ пег̄ в̄икт̄ор̄ пестратилатис̄
 анок̄ пег̄ п̄таис̄еот̄ еноѡс̄иа̄ $\overline{\alpha\epsilon}$ пекѣот̄ • а̀та-
 шѡѡ̄ ѡ̄е̄ п̄есѡт̄ѡ̄ м̄п̄ п̄н̄р̄п̄ • а̀кѡѡ̄ наѡ̄ ꙗ̄ п̄еѡ-
 хр̄неа̄ м̄п̄ п̄еѡт̄ѡ̄ноот̄е̄ • м̄п̄ п̄еѡѡт̄пархѡп̄[та]
 тирот̄ • е̄ т̄ѡе̄ $\overline{\alpha\epsilon}$ м̄п̄т̄на̄ е̄т̄ ѡ̄е̄ре̄ $\overline{\alpha\lambda\lambda\omicron\sigma\kappa}$ м̄п̄
 ꙗ̄н̄ке̄ • м̄п̄ п̄епросфора̄ е̄т̄ ѡ̄ф̄ $\overline{\alpha\lambda\lambda\omicron\sigma\kappa}$ $\overline{\alpha\epsilon}$
 п̄ноот̄е̄ ѡ̄е̄ па̄ ра̄н̄ • ꙗ̄т̄ок̄ де̄ епег̄ а̄н̄ $\overline{\alpha\epsilon}$ п̄е
 к̄ѡт̄а̄ ꙗса̄ пекѣот̄ • о̄т̄а̄е̄ $\overline{\alpha\epsilon}$ п̄е̄ к̄р̄ п̄ееете̄
 ꙗ̄ ѡ̄те̄ $\overline{\alpha\epsilon}$ п̄ноот̄е̄ • а̀лла̄ а̀н̄еп̄ѡт̄а̄ѡ̄е̄ е̄ ѡ̄ѡѡт̄
 ꙗ̄ тепросфора̄ $\overline{\alpha\epsilon}$ па̄ м̄арт̄н̄р̄їон̄ • анок̄ ѡ̄
 а̀т̄ѡѡ̄ѡе̄ на̄к̄ • а̀та̄ко̄ $\overline{\alpha\epsilon}$ п̄ек̄ѡис̄е̄ • а̄ п̄ет̄ с̄н̄ѡ̄
 ж̄ок̄ е̄ ѡ̄л̄ е̄ ж̄ок̄ • же̄ ш̄аре̄ о̄т̄п̄о̄лис̄ ѡ̄ѡр̄ѡ̄
 е̄ж̄п̄ т̄е̄п̄т̄р̄а̄е̄ ꙗ̄ ѡ̄нт̄ ꙗ̄ о̄т̄ж̄ѡ̄ѡре̄ • ш̄а̄т̄ш̄р̄ш̄ѡт̄-
 р̄от̄ де̄ он̄ е̄ т̄ѡе̄ т̄е̄п̄т̄ а̄т̄ ѡ̄нт̄ ꙗ̄ о̄т̄а̄т̄ѡнт̄ :—

ꙗ̄ тере̄ прѡмее̄ де̄ с̄ѡт̄а̄е̄ е̄ на̄ӣ а̀с̄па̄ѡт̄ѡ̄ е̄ж̄а̄
 п̄еѡѡ е̄ѡѡѡ $\overline{\alpha\lambda\lambda\omicron\sigma\kappa}$ же̄ к̄ѡ на̄ӣ е̄ ѡ̄л̄ па̄ ж̄ѡ̄
 п̄е̄арт̄ѡрос̄ е̄т̄ о̄т̄а̄а̄ѡ̄ • а̀ӣр̄ ноѡе̄ па̄ра̄ п̄ш̄ӣ ꙗ̄
 т̄е̄п̄т̄р̄ѡм̄е̄ т̄н̄р̄с̄ • м̄п̄р̄ ѡ̄ӣ ѡп̄ п̄ее̄а̄г̄ е̄ т̄ѡе̄
 та̄ м̄п̄т̄ а̄т̄ ѡ̄нт̄ • а̀ѡѡ̄ ф̄на̄ш̄ѡп̄е̄ на̄к̄ ꙗ̄ о̄т̄ѡ̄ѡѡѡл̄
 е̄ѡѡѡѡт̄ ꙗ̄ѡе̄ $\overline{\alpha\epsilon}$ па̄ е̄ѡт̄ • ш̄а̄ п̄еѡѡѡт̄ $\overline{\alpha\epsilon}$ па̄ м̄от̄ •
 ф̄ѡѡѡѡѡѡѡе̄ $\overline{\alpha\epsilon}$ п̄екѣоот̄ е̄т̄ о̄т̄а̄а̄ѡ̄ же̄ е̄к̄ш̄а̄ш̄ѡп̄-
 ѡт̄н̄к̄ е̄ ж̄ѡӣ н̄т̄ к̄ѡ на̄ӣ е̄ ѡ̄л̄ ꙗ̄ т̄а̄т̄ѡл̄е̄н̄р̄иа̄ :— |
 ф̄на̄ф̄ ꙗ̄ т̄па̄ше̄ ꙗ̄ на̄ѡт̄с̄їа̄ м̄п̄ на̄ѡен̄неа̄ е̄
 ѡ̄т̄н̄ е̄ п̄ек̄т̄ѡпос̄ те̄ р̄ѡм̄е̄ • т̄ѡе̄ па̄ш̄е̄ е̄па̄а̄н̄-
 м̄ѡс̄їон̄ м̄п̄ т̄ѡн̄ѡн̄ѡ̄ ꙗ̄ на̄ерт̄ѡт̄н̄с̄ • а̀ѡѡ он̄
 ꙗ̄н̄ке̄ м̄п̄т̄на̄ е̄т̄ ере̄ па̄ е̄ѡт̄ е̄ре̄ $\overline{\alpha\lambda\lambda\omicron\sigma\kappa}$ ꙗ̄
 ꙗ̄н̄ке̄ • ф̄на̄ о̄т̄ѡѡ̄ е̄ ж̄ѡѡт̄ • п̄е̄же̄ п̄п̄ет̄ о̄т̄а̄а̄ѡ̄
 наѡ̄ же̄ а̄ п̄ноот̄е̄ ѡ̄ӣ п̄ек̄ноѡе̄ $\overline{\alpha\lambda\lambda\omicron\sigma\kappa}$ • а̀ѡѡ

Fol. 57 b

P̄IA

οὐρανὸν καὶ τὴν γῆν· ἐκφανθῶσιν ἐ γθοῦτε
 ἢ ραυτε· ἀποθῶν α̅ προ ἢ νεκαποῦσθην ἢ χι
 φπε ἢ νεκῆρῆ· ἀτω κναρε ε ροῦτ εαῦκτοῦτ ε
 τετκαταστας· χε κας ενεειεε χε οὔἡσοε α̅
 πνοῦτε ε ρωῖ η̅· ἀτω πεσειοῦ α̅ πνοῦτε πετ
 εἶρε α̅ πρωεε ἢ ρ̅α̅ε̅ε̅α̅δ̅· ἀλλὰ τεπροδαῖρεσις
α̅ πρωεε τετ ερε πνοῦτε ε̅ α̅ε̅ε̅ο̅ς·—επε
α̅ε̅ε̅ο̅ν εϋρ̅ χρια ἢ τεκαταπν ε̅ἢ τεκπροσ-
 φορα· ἀλλὰ εϋοῦεϋ τεπροδαῖρεσις ετ ναποῦτ
 ε ροῦτ ε ροϋ· ε̅ἢ α̅πε κσωτα̅ ε πετ σηρ· χε
 πετ ναποῦ ρηκε· εϋφ̅ ρα τεεεε α̅ πνοῦτε·
 ἀτω χε νεκῆρῆτ ταδ̅ α̅ πνοῦτε· οὔον η̅ ετ
α̅ πεϋκωτε ναχι δωρον ναϋ· τεποῦτ σε ραρερ
 ε ροκ ἢ εἶρε ἢ νε πταδ̅εἰ ε βολ ρῆ ρωκ· ἀτω
 φ̅νασῆπ̅ π̅χ̅ ε χωκ· η̅ϋταϋον ρῆ τε̅η̅[τ̅]ρ̅α̅ε̅
ε̅α̅δ̅ ἡ̅ε̅ α̅ πενειωτ· ἀτω εκϋανει ε βολ ρῆ
 σωεα· ἡ̅νε τεκψ̅ϋ̅χ̅η̅ πωρ̅χ̅ ε̅τωϋ· ε βολ χε
 α̅ιχιτ̅ϋ̅ ἢ ρεοτ α̅ π̅ε̅το ε βολ α̅ πνοῦτε· ἀτω
 αϋφ̅ ναϋ ἢ πα̅τα̅θ̅ο̅ν ἢ τε̅η̅[τ̅]ε̅ρο ἢ α̅ π̅η̅ε̅·

Ἦν α̅πε κσωτα̅ ε πετ σηρ· χε πεοπεῆ α̅ πα̅ι̅να̅ιο̅ς
β̅α̅ε̅σο̅ε̅ ε̅ε̅α̅α̅τε· ἀτω ϋεπερτεεἰ· ε̅ἢ ἢ σο̅ο̅τ̅η̅
χε ἡ̅τα α̅ ε̅αρ̅τ̅ε̅ρο̅ς | ϋε̅π η̅ε̅ ρεε ε π̅χ̅η̅η̅χ̅η̅·

Fol. 58 a

Τεποῦτ σε πα ϋη̅ρε ροεε ε ροκ χ̅η̅ α̅ ποοῦτ ε θ̅η̅·
 ἀτω κναοῦτχαἰ· ναἰ δ̅ε ἢ τε̅ρε ππετ οὔαδ̅ χο̅ο̅τ
 ε ροϋ· αϋλο εϋναδ̅ ε ροϋ· ἡ̅τεδ̅η̅οῦτ αϋπερσε
 ε ρραἰ ρα̅ε̅ προροεα εϋϋτ̅ρ̅τωρ· αϋχω ἢ νε
 πταϋναδ̅ ε ροῦτ ενεϋρωεε· ἀτω ἀρ̅ ϋη̅ρε·
 ἀτω ἢ τε̅ρε ρθοῦτε ϋω̅πε· αϋοῦτῶν α̅ προ ἢ
 νεκαποῦσθην· αϋρε ε νεϋῆρῆ ε̅σο̅τ̅η̅ ε̅ε̅α̅α̅τε·
 ἀτω αϋρ̅ ρ̅βα̅ αϋταϋεοεϋ ἢ ἡ̅σοε α̅ προατιο̅ς
 β̅η̅κτωρ ρῆ τ̅πο̅λι̅ς τ̅η̅ρ̅ε̅· αϋεοῦτε ε ποικονο-
 εο̅ς α̅ ππετ οὔαδ̅· αϋφ̅ ναϋ ἢ τ̅πα̅ϋε ἢ νεϋ-
τε̅η̅η̅ε̅α̅ ε̅η̅ νεϋῆρῆ· ε τ̅ρ̅ϋ̅ χο̅ο̅τ ε βολ ε
 τεχρια α̅ π̅το̅πο̅ς· ε̅η̅ ἡ̅ρ̅η̅κε ε̅η̅ ἡ̅ϋε̅ε̅ε̅ο̅·

r̅b̅

α̅ π̅νο̅τε · ε̅ι̅ π̅σο̅ε̅ π̅ η̅ε̅τ̅ ο̅τα̅α̅β̅ · ε̅ε̅ς̅ω̅π̅ε̅
 α̅ε̅ ο̅π̅ η̅τε̅ π̅ρα̅τι̅ος̅ β̅ι̅κ̅τω̅ρ̅ · πα̅ι̅ ε̅τ̅ π̅ρ̅ ὑ̅α
 πα̅ς̅ α̅ε̅ πο̅ο̅τ̅ πα̅ρα̅κα̅λει̅ α̅ε̅ π̅χο̅ε̅ι̅ς̅ ε̅ ἁ̅ω̅ν̅ π̅̅κ̅νω̅
 πα̅ν̅ ε̅ β̅ολ̅ π̅ η̅ε̅ν̅νο̅βε̅ · π̅̅ς̅ε̅μο̅σ̅ ε̅ π̅̅ρο̅ α̅ε̅ε̅α̅ι̅
 πο̅τε̅ · ε̅ι̅ π̅λα̅ο̅ς̅ τη̅ρ̅ε̅ ἱ̅ο̅ρ̅θ̅ο̅ο̅ζ̅ο̅ς̅ · ρ̅ι̅τ̅ι̅
 Ι̅C̅ π̅ε̅χ̅ρ̅ς̅ π̅ε̅ν̅χο̅ε̅ι̅ς̅ · πα̅ι̅ ε̅ β̅ολ̅ ρ̅ι̅ το̅ο̅τ̅ε̅ · π̅ε̅ο̅ο̅τ̅
 πα̅ς̅ ε̅ι̅ π̅ε̅ϕ̅ε̅ιω̅τ̅ ἡ̅α̅τα̅θ̅ο̅ς̅ ε̅ι̅ π̅ε̅π̅η̅ ε̅τ̅ ο̅τα̅α̅β̅
 π̅ ρ̅ε̅ϕ̅τα̅ν̅δ̅ο̅ · α̅τω̅ π̅ ρ̅ο̅μ̅ο̅ο̅τ̅ς̅ι̅ο̅ν̅ · τ̅ε̅νο̅τ̅ α̅τω̅ π̅
 ο̅τ̅δ̅ε̅ι̅ς̅ η̅ι̅ε̅ · ὑ̅α̅ πα̅ι̅ω̅ν̅ τη̅ρο̅τ̅ π̅ πα̅ι̅ω̅ν̅ · π̅ α̅τ̅
 ω̅π̅ι̅ ε̅μο̅σ̅ ε̅ ρ̅ο̅ν̅ · ρ̅α̅ε̅ν̅ν̅ ε̅ϕ̅ε̅ς̅ε̅ς̅ω̅π̅ε̅ *(sic)* · · · · —

.....
.....

COLOPHON

Fol. 59 b

p̅i̅ε̅

ρ̅ι̅τ̅ι̅ α̅ε̅ σ̅πο̅τ̅α̅ν̅ *(sic)* ε̅ι̅ π̅̅π̅τ̅ε̅α̅ρο̅ο̅τ̅υ̅ *(sic)* α̅ε̅ π̅θ̅ε̅ο̅-
 ϕ̅ι̅λε̅ς̅τα̅το̅ς̅ π̅ δ̅ι̅α̅κο̅νο̅ς̅ · πο̅τ̅ρο̅τ̅ · α̅ϕ̅ϕ̅ι̅ π̅ρο̅ο̅τ̅υ̅
 α̅ε̅ π̅ε̅ι̅ ἁ̅ω̅ω̅ε̅ε̅ · α̅ϕ̅α̅ω̅ρ̅ι̅ζε̅ α̅ε̅ε̅ο̅ϕ̅ ε̅ ρ̅ο̅τ̅η̅ ε̅ τ̅ε̅κ̅-
 κ̅λ̅η̅ς̅ι̅α̅ η̅ π̅ρα̅τι̅ος̅ ε̅ε̅ρ̅κο̅τ̅ρ̅ι̅ος̅ π̅ τ̅β̅ω̅ · τα̅πο̅λ̅-
 λ̅ω̅ν̅η̅α̅ η̅α̅τα̅ τα̅ς̅π̅ε̅ π̅ α̅λ̅ε̅ζ̅α̅ι̅̅ · π̅χ̅ε̅ ρ̅α̅ρε̅ς̅ ε̅ π̅ω̅ν̅ε̅
 α̅τω̅ τ̅ε̅ω̅τη̅ρ̅ι̅α̅ · α̅ε̅ π̅ε̅α̅ι̅ πο̅τ̅^{τ̅ε̅} η̅ σ̅ο̅π̅ ε̅τ̅τ̅ πο̅τ̅ρο̅τ̅ ·
 π̅̅α̅α̅ϕ̅ π̅ α̅ε̅ π̅υ̅α̅ α̅ε̅ τ̅ε̅τ̅φ̅ρο̅ς̅τ̅η̅ν̅ π̅ τ̅ε̅π̅τ̅ε̅ρο̅ π̅ α̅ε̅
 π̅η̅τε̅ · π̅̅χ̅ο̅κ̅ε̅ ε̅ β̅ολ̅ ρ̅α̅ε̅ π̅β̅ι̅ος̅ π̅ α̅τ̅τε̅λ̅ι̅κο̅ς̅
 ἡ̅τα̅ϕ̅φο̅ρε̅ α̅ε̅ε̅ο̅ϕ̅ · ἡ̅θ̅ε̅ π̅ η̅ε̅ν̅ε̅ιο̅τε̅ α̅ε̅ π̅ρο̅πα̅τω̅ρ̅
 π̅ τ̅κο̅ιν̅ω̅ν̅η̅α̅ η̅ϕ̅ α̅ε̅ π̅ε̅ϕ̅ε̅μο̅σ̅ ε̅ ρ̅ρα̅ι̅ ε̅ ἁ̅ω̅ν̅ · ε̅ι̅
 η̅ε̅τ̅ ο̅τα̅α̅β̅ τη̅ρο̅τ̅ ρ̅α̅ε̅ν̅ν̅
 π̅χ̅ε̅ ι̅ς̅ π̅ε̅χ̅ρ̅ς̅ π̅ε̅να̅λ̅η̅θ̅ε̅ι̅νο̅ς̅ π̅ πο̅τε̅ ρ̅η̅ ο̅τ̅ε̅ε̅
 ε̅ϕ̅ε̅ρα̅ρε̅ς̅ ε̅ π̅ω̅ν̅ε̅ α̅τω̅ τ̅ε̅ω̅τη̅ρ̅ι̅α̅ · α̅ε̅ π̅θ̅ε̅ο̅ς̅ε̅β̅ε̅-
 σ̅τα̅το̅ς̅ π̅ α̅ρ̅χ̅ι̅π̅ρ̅ε̅ς̅β̅τ̅τε̅ρο̅ς̅ α̅πα̅ α̅β̅ρα̅α̅ε̅ · π̅π̅ρο̅-
 ε̅στο̅ς̅ α̅τω̅ π̅α̅ι̅ο̅κ̅ι̅τ̅η̅ς̅ α̅ε̅ π̅ε̅ο̅να̅ς̅τη̅ρ̅ι̅ο̅ν̅ · α̅ε̅ π̅ρα̅τι̅ος̅
 ε̅ε̅ρ̅κο̅τ̅ρ̅ι̅ος̅ π̅ τ̅β̅ω̅ η̅ϕ̅ α̅ε̅ π̅ε̅ϕ̅ε̅μο̅σ̅ ε̅ ρ̅ρα̅ι̅ ε̅
 ἁ̅ω̅ν̅ · π̅χ̅ε̅ ρ̅α̅ρε̅ς̅ ε̅ π̅ω̅ν̅ε̅ α̅τω̅ τ̅ε̅ο̅τη̅ρ̅ι̅α̅ π̅
 ἡ̅ε̅ιο̅τε̅ ε̅ι̅ ἡ̅ϕ̅ι̅ρε̅ τη̅ρο̅τ̅ α̅ε̅ π̅ε̅ο̅να̅ς̅τη̅ρ̅ι̅ο̅ν̅ ·
 π̅̅α̅α̅τ̅ι̅ α̅ε̅ π̅υ̅α̅ π̅ η̅ε̅τ̅ε̅μο̅σ̅ · π̅̅ϕ̅ο̅τ̅ε̅α̅ π̅̅ρη̅τ̅ ·

ἡστωῆς ε ζωι ἡ παρραῖ περρο πεχε̄ · ἡκω
 παι ε βολ ἡ πανοβε ετ οψ ατω περ οση πα πεεεαι·
 ραῖ περοσ αῖ πα σεπσηνε :—

ανок ιωσηφ μελαχις ἡ ταλαπωρος · ψηρε αῖ
 πεεακαριος ειεπηιος · παρ^χ διακ^ρ ἡ τκαθολικη
 εκκλησια · αῖ πρατιος ιως πβαπτιστης ρη τπολις
 σπη · πεχε̄ † αῖτον παυ :—

*Ζωκρ^τ ελαχιστου διακονου παις του
 Ιωσηφ διακονου ευξασθε υπερ μου
 ο τλαος βαραχεις εϑ*

—...—...—...—...—...—...—

εγραφι μηνι φαρμουτι. ιη. διοκλ' χξζ:

THE LIFE OF SAINTS EUSTATHIUS AND
THEOPISTE AND THEIR TWO CHILDREN

(Brit. Mus. MS. Oriental, No. 6783)

Fol. 1 a
α

ΠΒΙΟΣ ΑΥΤΗ ΤΗΟΛΥΤΑ Π ΠΠΕΤ ΟΥ-
ΛΑΒ ΑΠΑ ΕΥΣΤΑΘΙΟΣ· ΠΕΣΤΡΑΤΗΛΛ-
ΤΗΣ Η ΤΡΑΙΑΝΟΣ ΠΡΡΟ ΠΗ ΘΕΟ-
ΠΙΣΤΗ ΤΕΥΣΣΗΕ ΠΗ ΑΓΑΠΟΣ ΠΗ
ΘΕΟΠΙΣΤΟΣ ΗΨΥΗΡΕ ΗΤΑΥΧΗΚ Ε ΒΟΛ
Π ΠΕΥΑΓΗΗ ΖΗ ΤΗΟΒ Η ΠΟΛΙΣ ΖΡΗΗ
ΖΗ ΟΟΥ ΧΟΥΤ Π ΠΕΒΟΤ ΘΩΘ ΖΙ
ΤΡΑΙΑΝΟΣ ΠΡΡΟ ΖΗ ΟΥΕΙΡΗΗΗ ΨΘ

Чкнс граи п прωее ет отааб псти отаа п
жисѡ епа тефѡсис пе · еп теπροгаресис пе ги
отсон апоμεеротс · еснаторѡот п таретн ·
аѡ есотѡщ е тсаѡе нет гитотѡщ гитп пкооте
птаѡщопе жин п щорп · наг ет щп гиеот п
тоотѣ · е прѣр пет наготѣ нап тнрп · жин
п щорп пенпотте аѡ пенжс ис пежс · наг
ет ѣрон е (?) паїтеї еееон еееоот ·:—еишаже
ее ептрѣ щп гиеот · апок нете ѣрпет нап
еп пптаго е ратѣ гад де | он не птага-
скага еп непразис п прωее пжѡоре аѡ
е еакартос ет нн нап е граи гп не трафн ет
отааб · пѡе п дендркѡн етп отѣтхн еееоот · е
тре нет отѡщ е отагот псѡот · тптѡпот енет-
наторѡеа ет таинт етае тре тщопе етѡѡѡ
е роот гитп тетептжѡоре · апок де ѡ нет ет-

Fol. 1 b
β

начсгаисот интї теноѿ ренрѡме не п̄таѿна-
 торѡѿ п̄ таретн рї некагрос п̄сеѡхѣ ан
 рї неѿкаторѡмеа • еїп̄ неѿеїп̄тѡѡре ере
 прѡме п̄арѡагос • п̄таѿсгаи е тѣнтот рї
 неѿрафн ет оѿааб • же нас неѿ сѡтѣ еѿемере
 ппет нанотѿ е тре ѿктѡѿ рѡѿ • е тѣп̄т-
 ѡѡре п̄ неѿаретн п̄си неѿ ѡ ѡеѡс же еїп̄
 ѡе п̄ каторѡѿ теноѿ рї неѿропос п̄ ран •
 анок де

Тѡ ѡеѡс же неѿ оѡѡ е р̄ ппет нанотѿ прїсе
 п̄ п̄карпос • аѡ тѡнѡнѡ̄ ет оѿѡле наѡнѡѡѡ
 ан ѡе п̄ѡос ет тнѡ е каторѡѿ п̄ неѿнѡте ет
 нанѡѿ р̄ѡан оѿа • оѡѡ е оѿаѡ̄ п̄ ѡорп̄ |
 п̄са п̄ѡѡс п̄теѿѿсїс еїп̄ неѿѡѡѡте п̄ прѡме ^{Fol. 2 a}
 ет оѿааб • п̄танѡѡже е роѡѿ • ѡнаѡне п̄ оѿ-
 ѡѡтнѣ рї тегн п̄ тѡѡѡѡѡ ет ено̄ п̄ аретн
 ѡе неѿѡѡт п̄ наї ет кн наї е ргаи теноѿ •
 п̄тнѡѡже е роѡѿ п̄тнѣсгаи интї п̄ тарѡн ѡе
 неѿѡѡс еїп̄ неѿѡс ѡе п̄таѡ п̄ тегн рїтн не
 п̄таѡѡне рїѡѡн • п̄тнѡѡнѡѡѡ е ѡѡ п̄тѡтн
 ѡѡт тнѡтн̄ п̄тетп̄сѡтѣ • е роѡѿ егннтн̄ аѡп̄
 ѡаѡт ѡе еїп̄т ат нагте • аѡ аѡп̄ ѡѡѡѡѡ • ѡ
 прѡме ѡе ѡакарпос аѡ прѡѡѡѡѡѡѡ ѡе неѿѡс •
 аѡѡне де

Ѣп̄ тѡп̄теро п̄ трап̄[а]нос пр̄ро етѡере тѡп̄т-
 рѡѡѡѡѡѡ егѡѡн снр аѡѡѡѡѡѡѡѡ • п̄си оѿ-
 страѡлатнѣ е неѿран не п̄лантас • Ѣѡнн̄
 е рѡтн̄ е пр̄ро еѡтанѡѡ де е неѿѡѡ рї неѿ-
 ѡѡѡс ната неѿ носѡѡс • аѡ не ѡврѡѡѡѡѡѡ
 еѡѡте не • еѡѡѡѡтѡѡ е п̄ноѡ тнроѿ ѡе п̄паѡѡѡ-
 ѡн рї неѿтнѣсїс п̄ноѡѡ еїп̄ прат ренѡѡѡѡѡѡ
 енаѡѡѡѡ еїп̄ п̄ке сепе п̄ѡѡѡѡѡѡѡѡѡѡ • не ^{Fol. 2 b}
 ѡѡѡѡѡнн̄ не рї тегѡѡѡѡѡѡѡѡ • еѡноѡѡѡѡѡ де рї ѡ
 неѿнѡте п̄ таїѡѡѡѡѡѡн̄ • неѿ рнѡ неѡѡѡѡѡѡѡ е

ελοοπε • αςοθερσαρνε **αε** πεςτρατετεια ε ποτ
 πσωοτ • ере пеннише тнрѣ пеееатоι сχολαζε
 ε ζωπε πζωοп • аςοτωпѣ е वोλ | πσι οσα πρη- Fol. 36
 τοτ ενесωѣ • аτω еςхосе е роοτ тнροτ е ε
 аςπερ таαελн • аςеи е वोλ аςпωт • еее еεа π
 шнн ет ρн π тоοτ ет хахω пай ет εοοκѣ **αε**
 εοοше πρητοτ •

Παг δε πт ере спаτ е роѣ πσι плаκнтас • аς-
 οτωш е κοпѣ • аςχι пеееаѣ π ρεεεатоι
 аςκωп ке сепе тнрѣ аςпωт • πσωѣ • не
 нтаδѣωк δε пеееаѣ аδρисε аτκα тоοτοτ е
 वोλ аςτωк е ροшн εεаδαѣ еςпнт • ката те-
 проша δε **αε** πпотте **αε**πε ςρисε • οτδε πεςροτ
 ет ѣталант е роѣ **αε**πε сѣа тоοтѣ е वोλ ρн
 πтопос • ет хахω • **π** тер ѣωсѣ δε еςпнт πσωѣ
 аςοτωпѣ е वोλ ρи ποτε • **αε** πεςτρατετεια •
 тоте пζωοп ет **αε**εаδ аςаде ратѣ ехн оттоοτ
 еςхосе еεате •

Πестратηλatis δε π тере сρωп е ροшн е роѣ
 еεε πρωее ραгтнѣ аςаде ратѣ еςωшт π
 саса пее • аτω еςεοοκεεεεε **αε**εοѣ же еςпа-
 σοпѣ π аш π ρе • аτω πпотте пееаї рωее
 петε | οпнн **αε** ποτхаг π πρωее ρн ρаг π Fol. 4 a
 сеοт • аςтре сѣωρѣ е пай ρн теςσορѣс πθε ξ
 π κορνιλιος ριτее петрос • аτω πθε **αε** πατλос
 πт аτοτωпѣ паѣ е वोλ еςпнт π сωѣ •

π тере отпос δε π пад шопе • еςаде ратѣ
 πси плаκнтас • еςωшт е пζωοп • еςр шпнре
 δε **αε** пса π теςεиπтнос • еςапорег δε же еς-
 пазопѣ π аш π ρе • а пхс тааβοѣ етееаειп
 π тег εεпе • е тре сѣεεσοεε π пад е роѣ • е
 аςοτωпѣ паѣ е वोλ • ρεε пег сеοт • ере οтееаειп
 π сѣос ρн тееиште π пѣтап • еςр отоеип πρото
 е пρη • ρн тееиште οп • π пестпап • еςεише **αε**

πεωμεα ῑτα π̄νο̄τε φο̄ρεῑ ᾱε̄μο̄ς · ρ̄η̄ τ̄καλᾱρη
 η̄ τ̄παρθε̄νος ·

Ᾱτω̄ ᾱςτᾱᾱς ρ̄ιω̄ς ε̄ τ̄θε̄ πε̄ν̄ ο̄τ̄χᾱι · ε̄ ᾱςτω̄ρ̄ᾱε̄
 ᾱε̄ π̄λᾱν̄τας · ρ̄ῑτη̄ ο̄τ̄σεῑν η̄ ρ̄ω̄με̄ ε̄ β̄ολ̄ ρ̄ᾱε̄
 π̄ζ̄ω̄ν̄ ε̄ς̄ζ̄ω̄ ᾱε̄μο̄ς · χ̄ε̄ ω̄ π̄λᾱν̄τας · ᾱρ̄ρον̄
 εκ̄π̄ν̄τ̄ η̄σω̄ι · ε̄ τ̄β̄ν̄ῑτη̄ τ̄αρ̄ η̄τᾱιο̄τ̄ω̄ν̄ ρ̄ ε̄ β̄ολ̄
 η̄ᾱκ · ρ̄ῑτ̄ᾱε̄ πε̄ῑ ζ̄ω̄ν̄ |

Fol. 4 b
 Η̄

Ᾱνο̄κ τ̄αρ̄ πε̄ ῑε̄ πε̄τ̄ κ̄ῡᾱε̄ῡε̄ η̄ᾱς̄ η̄[η̄ε̄ κ]σο̄ο̄τη̄
 ᾱε̄μο̄ς̄ ᾱη̄ · ᾱ η̄ε̄κ̄ε̄ῑτ̄ρε̄ῡρ̄ πε̄τ̄η̄ᾱνο̄τ̄ς̄ · ε̄τ̄-
 η̄ε̄ρε̄ ᾱε̄μο̄ο̄τ̄ ε̄ῑ ᾱε̄ πᾱε̄το̄ ε̄ β̄ολ̄ · ε̄ τ̄θε̄ πᾱῑ ρ̄ω̄
 ᾱιο̄το̄νο̄τ̄ η̄ᾱκ ε̄ β̄ολ̄ · ᾱτω̄ ᾱῑς̄ω̄ρ̄ς̄ ε̄ ρ̄ο̄κ ρ̄ῑτ̄ᾱε̄
 πε̄ῑ ζ̄ω̄ν̄ η̄ ᾱλο̄σο̄ν̄ · ᾱτω̄ ᾱῑς̄ο̄π̄η̄ ρ̄η̄ η̄ε̄ῡη̄ῑν̄τε̄
 η̄τᾱ ε̄ῑτ̄π̄ῑνο̄τε̄ (sic) · η̄ ο̄τ̄ᾱῑκᾱιο̄ν̄ ᾱη̄ πε̄ · ε̄ τ̄ρε̄
 η̄ε̄τ̄ᾱε̄ ᾱε̄μο̄ῑ ρ̄η̄ η̄ε̄τ̄π̄ρᾱζ̄ῑς̄ · ε̄τ̄η̄ᾱνω̄τ̄ ρ̄ ρ̄ᾱε̄-
 ρ̄ᾱλ̄ η̄ η̄ᾱᾱε̄ω̄ν̄ιο̄ν̄ η̄ ᾱκᾱθ̄αρ̄το̄ν̄ · ε̄ῑη̄ η̄ε̄ῑ-
 ᾱω̄λο̄ν̄ ε̄τ̄ ε̄ο̄ο̄τ̄ · η̄ᾱλ̄ · ᾱτω̄ η̄ ᾱη̄ᾱῑς̄ο̄η̄το̄ς̄ ·
 ε̄ τ̄θε̄ πᾱῑ η̄τᾱῑε̄ ε̄ πε̄σ̄η̄τ̄ ε̄χ̄ᾱε̄ π̄κᾱρ̄ · ρ̄ᾱε̄ πε̄η̄ε̄ ·
 ε̄τ̄η̄η̄ᾱτ̄ ε̄ ρ̄ο̄ῑ η̄ ρ̄η̄τ̄ς̄ ε̄ιο̄τ̄ω̄ῡ ε̄ το̄τ̄χο̄ ᾱε̄ π̄τε̄νο̄ς̄
 η̄ η̄ρ̄ω̄με̄ ·

Fol. 5 a
 Θ̄

Η̄ τ̄ε̄ρε̄ ε̄ς̄ω̄τ̄ᾱε̄ ᾱε̄ ε̄ πᾱῑ η̄σ̄ῑ π̄λᾱν̄τας̄ ᾱς̄ρ̄ ρ̄ο̄τε̄
 ᾱς̄ρε̄ ε̄ ρ̄ρᾱῑ ε̄χ̄ᾱε̄ π̄κᾱρ̄ ·—η̄ τ̄ε̄ρ̄ ο̄τ̄η̄ο̄ς̄ ᾱε̄
 η̄η̄ᾱτ̄ ῡω̄πε̄ · ᾱς̄τ̄ω̄ο̄τη̄ ε̄ ρ̄ρᾱῑ ε̄ᾱτ̄ᾱᾱς̄ · ε̄ς̄ο̄τ̄ω̄ῡ
 ε̄ ε̄ῑε̄ε̄ ε̄ τᾱβ̄ρ̄η̄β̄ιᾱ η̄ τε̄ῡπ̄η̄ρε̄ η̄τ̄ ᾱσο̄τ̄ω̄ν̄ ρ̄ ε̄
 β̄ολ̄ · ᾱτω̄ η̄ς̄ζ̄ω̄ ᾱε̄μο̄ς̄ χ̄ε̄ ο̄τ̄ ᾱρᾱ τε̄ τε̄ῑ
 ο̄π̄τᾱς̄ιᾱ η̄τ̄ ᾱη̄ᾱτ̄ ε̄ ρ̄ο̄ς̄ · Ᾱτω̄ ο̄τ̄ᾱῡ ᾱε̄ ε̄ε̄η̄ε̄
 τε̄ τε̄ῑ σ̄εῑν̄ η̄τ̄ ᾱῑς̄ω̄τ̄ᾱε̄ ε̄ ρ̄ο̄ς̄ · ο̄το̄η̄ο̄η̄ η̄ᾱῑ ε̄ β̄ολ̄
 ω̄ πε̄τ̄ ῡᾱχ̄ε̄ η̄ᾱε̄ ε̄ᾱῑ χ̄ε̄ ε̄ε̄πε̄ς̄|[τ]ε̄ρε̄ ε̄ ρ̄ο̄κ ·—
 πε̄χ̄ε̄ π̄χ̄ς̄ ᾱε̄ η̄ᾱς̄ χ̄ε̄ † ρ̄η̄κ̄ ω̄ π̄λᾱν̄τας̄ ·
 ᾱνο̄κ πε̄ ῑε̄ πε̄χ̄ς̄ π̄ῡη̄ρε̄ ᾱε̄ π̄νο̄τε̄ ε̄τ̄ ο̄η̄ ρ̄ ·
 Πε̄ η̄τᾱς̄τᾱε̄ῑε̄ τ̄η̄ε̄ ε̄ῑη̄ π̄κᾱρ̄ · ε̄τ̄ῡο̄ο̄π̄ ᾱη̄ ·
 ᾱῑτᾱε̄ῑε̄ ο̄τ̄ᾱη̄ τ̄η̄ρ̄ς̄ ε̄τε̄ ε̄ῑη̄ τᾱς̄η̄η̄ε̄ ·—ᾱνο̄κ
 πε̄ η̄τᾱς̄ο̄τ̄ω̄ν̄ ρ̄ ε̄ β̄ολ̄ ᾱε̄ πο̄το̄ε̄η̄ ᾱῑπο̄ρ̄χ̄ς̄ ε̄ β̄ολ̄
 ᾱε̄ π̄κᾱκε̄ · ᾱνο̄κ πε̄ η̄τᾱῑτᾱε̄ῑε̄ π̄η̄η̄ ε̄ τ̄ρε̄ ε̄ς̄ρ̄
 ο̄το̄ε̄η̄ ᾱε̄ πε̄ρο̄ο̄τ̄ · ᾱτω̄ ᾱῑτε̄ῡ πο̄ο̄ρ̄ ε̄ῑη̄ η̄ς̄ιο̄τ̄

Fol. 6 a

1A

Ἰτασοθενε • апок рзот он • | Анат е роц
 есѣхω αἰεος наг же расте Ἰто еп̄ потраг еп̄
 подшнре тетиннѣ ша рои • аѣω αισотωнѣ же
 Ἰтоѣ не пнотте іс̄ пех̄с̄ пнотте ἡ Ἰсаδιδαιос
 Ἰтоѣ отωщ е отωнѣ наг е вод̄ рп̄ отшнре ἡ
 фееине рп̄ отъѣон же нас екнаплдсе ехп̄
 тѣзоел п̄ пстете е роц̄ •

Алеот се тенот грат̄ рп̄ тетшн • Ἰтп̄бωк Ἰтп̄хи
 ванфсеа рп̄ пархнеретс̄ ἡ нехрсѣанос •
 ката θε Ἰтасѣзон е тоот̄ • рп̄т̄е наг сар
 ешаѣр р̄еп̄ни наѣ ἡси пет пстете е роц̄ •
 ѣотωш̄ ἡси плантас пехаѣ же наг пе
 нтасѣѣоѣ наг ἡси пет аѣотωнѣ е рои • рп̄
 тпаше де ἡ тетшн аѣхи ᾱе петшнре снаѣ
 рп̄ отъѣон • аѣω денкоти е вод̄ рп̄ неѣредад̄ •
 аѣбωк е рат̄е ᾱе пархнеретс̄ ἡ нехрсѣанос
 аѣхω е роц̄ ᾱе пророка тнрѣ • аѣромологет
 е пстете е пх̄с̄ іс̄ пех̄с̄ • аѣсп̄ωп̄ѣ е † наѣ
 ἡ тесфратис̄ ᾱе пех̄с̄ рп̄т̄н̄ пванфсеа • Ἰтоѣ
 де аѣраше аѣω аѣѣ еоот̄ ᾱе пнотте наг ет
 отеш̄ тре рωеи нне ωнѣ | аѣω ἡсеет е псоотн̄
 ἡ тее • пархнеретс̄ де аѣжитот̄ аѣнаѣнтес̄
 ᾱеѣоот̄ аѣѣ е тоотот̄ ἡ ᾱеѣстетнр̄он̄ ет
 отааб̄ • ἡте тпестис̄ аѣω аѣванфѣе ᾱеѣоот̄ е
 пран̄ ᾱе пейот̄ еп̄ шнре еп̄ пепн̄а ет отааб̄ •

Fol. 6 b

1B

Плантас̄ де аѣеотте е роц̄ же еѣстаѣос̄ аѣω
 тетсѣоие же θεопистн̄ • аѣω нѣшнре аѣеотте
 е пнос̄ же аѣанос̄ • аѣω пкоти же θεопистос̄ •
 аѣѣ наѣ е вод̄ рп̄ псωеа ет таинѣ еп̄
 псноѣ ᾱе пех̄с̄ аѣнааб̄ е вод̄ • есѣхω αἰεος
 наѣ • же пнотте пех̄с̄ есѣшопе нне еп̄нтп̄ •
 аѣω нѣхаризе ннтп̄ ἡтесѣеп̄теро ша епед̄ •
 Сие де тѣх̄ ᾱе пх̄с̄ шооп̄ нне еп̄нтп̄ • ἡтотп̄
 де фпаравадег̄ ᾱеѣотп̄ же нас ететп̄шан̄ •

шопе ρ̄ᾱε̄ π̄παράλιος̄ ε̄τετнар̄ π̄λεεεε̄ π̄ τε-
 ψυχ̄η̄ π̄ ιωρ̄αννης̄ · π̄εῑ ε̄λαχ̄ιστος̄ π̄ ε̄β̄ν̄η̄ ·
 ε̄τοῑο̄τε̄ δ̄ε̄ π̄ τε̄ρε̄ ψ̄ω̄πε̄ · ᾱψ̄χῑ π̄σῑ ε̄τ̄σταθ̄ιος̄
 π̄ ρ̄εν̄ο̄τ̄ω̄ω̄ρ̄ · ᾱψ̄β̄ων̄ ε̄ π̄το̄ο̄τ̄ ᾱψ̄ρ̄ων̄ ε̄ ρ̄ο̄τ̄η̄ ε̄
 π̄ε̄ᾱ π̄τᾱψ̄νᾱτ̄ ε̄ το̄π̄τᾱσιᾱ π̄ ρ̄η̄τ̄ε̄̄ · ᾱψ̄χο̄ο̄τ̄
 δ̄ε̄ π̄λε̄ε̄ε̄ᾱτοῑ π̄ τ̄λο̄ῑσε̄ π̄ σ̄ω̄|ρ̄ε̄ ε̄ π̄ζ̄ω̄ον̄ · π̄το̄ῡ Fol. 7 a
 δ̄ε̄ ᾱψ̄ω̄ π̄ ο̄τ̄κο̄σῑ λ̄ε̄ᾱᾱᾱψ̄ · λ̄εῑπ̄ε̄ως̄ ᾱψ̄ 15
 πε̄σο̄τοῑ · ᾱψ̄ρ̄η̄τ̄ε̄̄ ε̄ ρ̄ο̄τ̄η̄ ε̄ π̄ε̄ᾱ π̄τᾱψ̄νᾱτ̄ ε̄
 π̄τ̄ε̄πος̄ π̄ ψ̄ο̄ρ̄π̄ π̄ ρ̄η̄τ̄ε̄̄ · ᾱψ̄πᾱρ̄τ̄ε̄̄ ε̄χ̄ε̄ε̄ πε̄ψ̄ρο̄
 ᾱψ̄ω̄ψ̄ ε̄ β̄ολ̄ ε̄ψ̄χ̄ω̄ λ̄ε̄ε̄ος̄ χ̄ε̄ π̄χ̄ε̄ λ̄ῑε̄ῑε̄ χ̄ε̄
 π̄το̄κ̄ π̄ε̄ πε̄χ̄ε̄ π̄ψ̄ν̄ρε̄ λ̄ε̄ π̄η̄ο̄τ̄τε̄ ε̄τ̄ ο̄η̄ε̄̄ ᾱτ̄ω̄
 λ̄η̄σ̄τε̄τε̄ ε̄ ρ̄ο̄κ̄ λ̄εῑ π̄ε̄κε̄ιω̄τ̄ π̄ ᾱτ̄ᾱθ̄ως̄ λ̄εῑ
 πε̄π̄η̄δ̄ ε̄τ̄ ο̄τ̄ᾱᾱβ̄ · τε̄νο̄τ̄ σ̄ε̄ τ̄ε̄ο̄π̄ε̄π̄ λ̄ε̄ε̄ο̄κ̄ ·
 ε̄ψ̄χ̄ε̄ ᾱνᾱᾱτ̄ π̄λε̄π̄ψ̄ᾱ π̄ τε̄χ̄ᾱρῑς̄ · ε̄τ̄ ο̄τ̄ᾱᾱβ̄ π̄τε̄
 τ̄β̄η̄π̄τ̄η̄ο̄τ̄τε̄ · τε̄ᾱβο̄ῑ ε̄ η̄ε̄ π̄τᾱκ̄χο̄ο̄τ̄ πᾱῑ ·
 π̄τε̄τ̄η̄ο̄τ̄ δ̄ε̄ ᾱ π̄χ̄ε̄ ο̄τ̄ω̄ψ̄β̄ πε̄χᾱψ̄ πᾱψ̄ χ̄ε̄
 πᾱιᾱτ̄η̄ ω̄ π̄λᾱκ̄η̄τᾱς̄ π̄το̄κ̄ χ̄ε̄ ᾱκ̄ψ̄ω̄π̄ ε̄ ρ̄ο̄κ̄
 λ̄ε̄ π̄χ̄ω̄κ̄η̄ π̄ τε̄χ̄ᾱρῑς̄ · ᾱν̄τ̄ ρ̄ῑω̄ω̄κ̄ π̄ τε̄λ̄η̄π̄τ̄ ᾱτ̄
 τᾱκο̄ ε̄τ̄ λ̄εῑ η̄ ε̄ β̄ολ̄ ψ̄ᾱ ε̄πε̄ρ̄ · τε̄νο̄τ̄ σ̄ε̄ ᾱψ̄ο̄τ̄-
 ω̄η̄ε̄̄ ε̄ β̄ολ̄ π̄σῑ φ̄ω̄β̄ π̄τ̄β̄η̄π̄ε̄ψ̄ε̄ · ε̄πε̄ῑ δ̄η̄ π̄ᾱιᾱ-
 βο̄τ̄λο̄ς̄ π̄ ᾱφ̄θ̄ο̄νη̄ ε̄ ρ̄ο̄κ̄ χ̄ε̄ ᾱκ̄ᾱᾱψ̄ π̄ σ̄ω̄κ̄ ·
 ᾱτ̄ω̄ ψ̄νᾱσ̄πο̄τ̄ᾱζε̄ ε̄ ρ̄ε̄ ρ̄ο̄τ̄ε̄ π̄η̄ε̄ π̄ψ̄τ̄ ο̄τ̄β̄η̄κ̄ ·
 ρ̄ᾱπ̄ε̄ τ̄ᾱρ̄ ε̄τ̄ρ̄η̄ψ̄ῑ ρ̄ᾱ ρ̄ᾱρ̄ λ̄ε̄ π̄ρᾱσε̄ε̄ος̄ · | ε̄κ̄- Fol. 7 b
 ψ̄ᾱη̄ ρ̄η̄πο̄λε̄ῑη̄ ε̄ ρ̄ο̄ο̄τ̄ κ̄η̄ᾱχ̄ῑ λ̄ε̄ πε̄κ̄λο̄ε̄ε̄ λ̄ε̄ 16
 πε̄ψ̄ρο̄ · ε̄ῑς̄ ρ̄η̄η̄τε̄ ᾱκ̄χ̄ῑσε̄ ε̄ε̄ε̄ᾱτε̄ ρ̄η̄ πε̄ρ̄β̄η̄η̄τε̄
 λ̄ε̄ π̄β̄ῑος̄ ψ̄ᾱ ρ̄ο̄τε̄ τε̄νο̄τ̄ · λ̄εῑπ̄ τε̄λ̄η̄π̄τ̄ρ̄ε̄ε̄ε̄ᾱο̄ ·
 λ̄ε̄ π̄ρο̄ς̄ ο̄δο̄ε̄ῑψ̄ ·

Παλιν οη η̄ε̄ ρ̄ε̄ε̄ε̄ᾱο̄ ρ̄ᾱε̄ π̄χ̄ῑσε̄ λ̄ε̄ π̄η̄η̄κο̄κ̄ ·
 λ̄εῑπ̄ρ̄ ρ̄ε̄ σ̄ω̄β̄ τε̄νο̄τ̄ ο̄τ̄ᾱε̄ λ̄εῑπ̄ρ̄ε̄ω̄τ̄η̄ π̄ η̄ᾱρ̄ρ̄η̄
 πε̄ο̄ο̄τ̄ λ̄ε̄ π̄εῑ ρ̄ο̄σε̄ε̄ος̄ · πᾱῑ ε̄τ̄ ψ̄ο̄ο̄π̄ η̄ᾱκ̄ π̄
 ψ̄ο̄ρ̄π̄ · ᾱλλ̄ᾱ π̄θ̄ε̄ π̄τᾱκο̄τ̄ω̄η̄ε̄̄ ε̄ β̄ολ̄ π̄ χ̄ω̄ω̄ρε̄
 ρ̄η̄ π̄ρ̄ω̄ε̄ε̄ · ε̄κ̄πο̄λε̄ε̄ε̄ῑ · ε̄κ̄σ̄πο̄τ̄ᾱζε̄ ε̄ᾱρῑε̄νη̄
 π̄ ο̄τ̄ρ̄ρο̄ ε̄ψ̄ᾱψ̄ε̄ο̄τ̄ · σ̄πο̄τ̄ᾱζε̄ δ̄ε̄ οη̄ η̄ᾱτᾱ
 ψ̄ρε̄ η̄ε̄ ψ̄ω̄πε̄ η̄ο̄τ̄ρ̄ω̄ε̄ε̄ π̄ χ̄ω̄ω̄ρε̄ · ο̄τ̄β̄ε̄ π̄ᾱιᾱ-

βολος · π̄ δαρεζ πᾱι ε̄ τπισ̄ε · αποκ̄ пе пр̄ро
 π̄ ат̄ мот̄ · Зап̄с̄ сар̄ пе̄ ε̄ тре̄ κ̄ ειω̄β̄ π̄ β̄р̄ре
 шопе̄ ρ̄π̄ не̄ῑ κ̄αιρος̄ · πᾱῑ ε̄т̄ на̄χρο̄ ε̄ πᾱγα-
 βο̄υλος̄ · ρ̄ᾱε̄ π̄π̄расе̄иос̄ · † ρ̄т̄н̄κ̄ Ε̄ ροκ̄
 м̄н̄ πο̄те̄ π̄те̄ ο̄τ̄λο̄τ̄ис̄е̄иос̄ ᾱε̄ м̄π̄τρ̄ϕ̄χῑο̄τᾱ ᾱде̄
 ε̄ ρ̄ραῑ ε̄χ̄ᾱε̄ πε̄κ̄ο̄нт̄ · ρ̄ο̄та̄п̄ δε̄ ε̄κ̄ша̄п̄ο̄β̄β̄ио̄ † π̄н̄т̄
 ша̄ ροκ̄ π̄та̄ απο̄κ̄ᾱο̄ιστᾱ ᾱε̄ πε̄κε̄ο̄ο̄т̄ π̄ шор̄π̄ ·

Ατω̄ π̄ тере̄ п̄х̄с̄ же̄ па̄ῑ па̄ϕ̄ · ᾱϕ̄β̄ωκ̄ ε̄
 ρ̄ραῑ ε̄ᾱε̄ π̄н̄те̄ · е̄ре̄ п̄х̄с̄ х̄ω̄ ᾱε̄иос̄ па̄ϕ̄ · же̄
 ε̄т̄ста̄ο̄иос̄ шопе̄ ε̄ ροκ̄ ε̄гна̄κ̄ ᾱε̄ π̄π̄расе̄иос̄
 ε̄т̄ κ̄н̄ на̄κ̄ | ε̄ ρ̄ραῑ ρ̄π̄ πε̄ρ̄ο̄ο̄т̄ π̄ ρ̄ан̄ · ᾱτω̄
 п̄ε̄ха̄ϕ̄ π̄σῑ ε̄т̄ста̄ο̄иос̄ же̄ ε̄ш̄же̄ ο̄ан̄ · π̄ на̄ρ̄ο̄ο̄т̄
 те̄ та̄ῑ † со̄п̄π̄ ᾱε̄иос̄ па̄ х̄с̄ ε̄ш̄же̄ м̄π̄ ш̄σο̄ε̄
 ε̄ тре̄ пе̄ π̄та̄κ̄ρ̄ο̄ρῑζε̄ ᾱε̄иос̄ ε̄ х̄ω̄ῑ те̄п̄ο̄т̄ са̄ат̄
 ε̄ т̄ᾱε̄ тре̄ τ̄ш̄ω̄πε̄ ᾱε̄иос̄ · ο̄θε̄ρ̄са̄ρ̄не̄ ε̄ ш̄ω̄п̄ ε̄
 ροκ̄ ᾱε̄ πε̄π̄πε̄расе̄иос̄ · ᾱλλᾱ м̄ᾱ†̄ σο̄ε̄ на̄п̄ ·
 п̄х̄с̄ π̄н̄ο̄т̄те̄ π̄ π̄σο̄ε̄ же̄ π̄то̄κ̄ пет̄ π̄на̄ρ̄те̄ ε̄
 ροκ̄ · п̄ε̄же̄ п̄х̄с̄ па̄ϕ̄ же̄ ᾱτ̄ω̄н̄ῑζε̄ ω̄ ε̄т̄ста̄ο̄иос̄
 та̄ χ̄ᾱρῑс̄ ε̄σε̄ш̄ω̄πε̄ κ̄ε̄ρ̄ο̄ε̄ӣс̄ пет̄ π̄ ρ̄нт̄

Αϕ̄ε̄ῑ δε̄ ε̄ πε̄с̄нт̄ ρ̄ῑ π̄то̄ο̄т̄ π̄σῑ π̄пет̄ ο̄τᾱᾱβ̄
 ε̄т̄ста̄ο̄иос̄ ᾱϕ̄β̄ωκ̄ ε̄ πε̄ϕ̄н̄ӣ ᾱϕ̄х̄ω̄ ε̄ те̄ϕ̄с̄ρ̄ӣε̄
 π̄ не̄ π̄та̄ п̄х̄с̄ х̄ο̄ο̄т̄ па̄ϕ̄ · ᾱτ̄ω̄λ̄х̄ π̄ не̄т̄пат̄
 ρ̄ῑ ο̄т̄со̄п̄ · ᾱτ̄ш̄λ̄н̄л̄ ε̄т̄х̄ω̄ ᾱε̄иос̄ же̄ п̄х̄с̄ м̄аре̄
 πε̄κ̄ο̄т̄ω̄ш̄ ш̄ω̄πε̄ ·—

Ᾱс̄ш̄ω̄πε̄ δε̄ м̄π̄п̄са̄ ρ̄ε̄п̄κο̄т̄ῑ π̄ρ̄ο̄ο̄т̄ ᾱτ̄ш̄ω̄πε̄ π̄
 λο̄ӣε̄иос̄ ш̄ω̄πε̄ ρ̄ᾱε̄ πε̄ϕ̄н̄ӣ · ᾱτ̄ε̄иос̄ π̄σῑ π̄ϕ̄ρ̄ᾱε̄ρᾱл̄
 т̄ӣρο̄т̄ · π̄ тере̄ па̄ῑ δε̄ ш̄ω̄πε̄ ᾱϕ̄ᾱῑс̄ο̄ан̄ε̄ ε̄
 π̄π̄расе̄иос̄ · π̄σῑ ε̄т̄ста̄ο̄иос̄ κ̄ᾱта̄ ο̄ε̄ π̄та̄τ̄ш̄р̄π̄
 с̄н̄ε̄ᾱне̄ ᾱε̄иос̄ϕ̄ па̄ϕ̄ же̄ ϕ̄на̄ш̄ω̄πε̄ ᾱε̄иос̄ϕ̄ ᾱϕ̄-
 ш̄ο̄п̄ϕ̄ ε̄ ροϕ̄ ε̄ϕ̄ра̄ше̄ ε̄ϕ̄па̄ρᾱна̄|λε̄ῑ · π̄те̄ϕ̄с̄ρ̄ӣε̄ ·
 ε̄ т̄ᾱε̄ тре̄ с̄р̄ ρ̄нт̄ ш̄н̄ε̄ ·

Π̄п̄п̄са̄ ο̄т̄κο̄т̄ῑ δε̄ ο̄п̄ π̄ ο̄т̄ο̄ε̄ӣш̄ · ᾱτ̄ε̄иос̄ π̄σῑ
 π̄ϕ̄ρ̄т̄ω̄ω̄ρ̄ м̄π̄ π̄ϕ̄т̄н̄ӣο̄ο̄те̄ т̄ӣρο̄т̄ · ᾱτω̄ π̄ те̄ῑ
 ρ̄ε̄ ᾱϕ̄ш̄ω̄πε̄ ε̄ ροϕ̄ ᾱε̄ пе̄ κ̄ε̄ π̄расе̄иос̄ ρ̄π̄ ο̄т̄-

раше. ѕп̅п̅са наг де асег е вол̅ р̅а̅ печни
 ꙗ̅тоу ѕп̅ теуегие. ѕп̅ н̅щ̅нре еѕп̅ лааѳ
 соотн̅ асанах̅ореи. е ке тонос. ꙗ̅ тер от̅
 еие де ꙗ̅с̅ ꙗ̅канотр̅ос. же асанах̅ореи
 наѳ. аѳ̅ петот̅о̅и. ꙗ̅тер̅щ̅н̅ аѳ̅а̅ла̅ ѕ̅ ꙗ̅н̅.
 ѕп̅ от̅щеж̅п̅ лааѳ е парот̅ е п̅тир̅ѳ̅. еите ноѳ̅.
 еите р̅ат̅. еите р̅о̅те. ѕп̅п̅са наг осе т̅и̅рот̅. ѕп̅
 наг ѕ̅на̅р̅ ꙗ̅ р̅нт̅. аѳ̅от̅р̅воѳ̅ ꙗ̅тер̅от̅п̅оста̅с̅
 т̅и̅р̅ѳ̅. ѕп̅ наг ш̅ооп̅ наѳ̅ т̅и̅рот̅. наг де т̅и̅
 р̅от̅ ꙗ̅таѳ̅щ̅оп̅е р̅і̅т̅и̅ теп̅е̅ѳ̅от̅л̅н̅ ѕ̅ ꙗ̅па̅н̅ѳ̅н̅-
 ѕенос̅.

ꙗ̅ пероѳ̅ де ет̅ ѕ̅ѕаѳ̅ наге п̅аѳ̅еос̅ т̅и̅р̅ѳ̅ р̅ ша̅
 аѳ̅о̅ наѳ̅раше наг р̅а̅ п̅тр̅еѳ̅ѳ̅ро̅ еѕп̅ ꙗ̅р̅с̅ос̅. еге
 ꙗ̅р̅ро̅ ꙗ̅ша̅ ꙗ̅ѕѕаѳ̅. р̅п̅ от̅нос̅ ꙗ̅ с̅т̅н̅к̅рот̅н̅с̅е̅.
 ене наг еш̅ше р̅о̅ѳ̅ ꙗ̅ е т̅р̅ѳ̅р̅ ша̅ ꙗ̅ѕѕаѳ̅ ꙗ̅с̅
 еѳ̅стаѳ̅о̅с̅. Еп̅е̅ а̅н̅ от̅нос̅ ꙗ̅ с̅т̅рат̅н̅ла̅т̅н̅с̅ |
 р̅п̅ т̅ет̅т̅к̅л̅нт̅ос̅ ꙗ̅ р̅р̅ѕѕен̅ а̅ѳ̅щ̅п̅е̅ де ꙗ̅с̅ѳ̅ ꙗ̅с̅ Fol. 9a
 ꙗ̅р̅ро̅ ѕп̅ еѳ̅ге е р̅о̅ѳ̅. ꙗ̅ тер̅е ѳ̅е̅е̅е̅ де ꙗ̅с̅ 13
 ꙗ̅р̅ро̅ же р̅п̅ от̅от̅ноѳ̅ ꙗ̅ от̅ѳ̅ ѕ̅п̅е̅ лааѳ̅ ш̅ѳ̅ж̅п̅
 наѳ̅ р̅п̅ наг ш̅ооп̅ наѳ̅ т̅и̅рот̅. от̅де̅ ѕп̅ от̅ге
 е р̅о̅ѳ̅ ѕп̅ наг ꙗ̅ѕѕаѳ̅. а̅ѳ̅л̅т̅п̅е̅ї̅ еѕ̅ѕа̅те̅ ꙗ̅с̅
 ꙗ̅р̅ро̅. аѳ̅о̅ т̅ет̅т̅к̅л̅нт̅ос̅ т̅и̅р̅ѳ̅ е̅ т̅ѳ̅н̅т̅ѳ̅. аѳ̅р̅
 щ̅н̅ре̅ ѕ̅ ꙗ̅ ꙗ̅таѳ̅щ̅оп̅е̅ ѕ̅ѕеѳ̅ѳ̅.

Тот̅е̅ теуегие̅ наѳ̅ас̅ наѳ̅. же ш̅ан̅те̅ от̅ ш̅ѳ̅п̅е̅
 е̅н̅д̅е̅ѳ̅ѳ̅ ѕ̅ ꙗ̅с̅ ѕ̅а̅. т̅ѳ̅от̅н̅ ꙗ̅т̅и̅ѳ̅ ꙗ̅ наѳ̅щ̅н̅ре̅.
 ꙗ̅таѳ̅щ̅ѳ̅ ꙗ̅па̅. ꙗ̅т̅ѳ̅ѳ̅ ѳ̅ѳ̅ ꙗ̅ ꙗ̅т̅н̅ѳ̅ ꙗ̅с̅ѳ̅
 ꙗ̅ теѳ̅ѳ̅ра̅. е вол̅ же а̅н̅щ̅оп̅е̅ ꙗ̅ наѳ̅н̅ѳ̅ ꙗ̅ наг
 соот̅н̅ ѕ̅ѕе̅н̅.:—р̅п̅ т̅ет̅щ̅н̅ де̅ ет̅ ѕ̅ѕаѳ̅. аѳ̅ѳ̅
 ꙗ̅ наѳ̅щ̅н̅ре̅ аѳ̅ег̅ е̅ вол̅ е̅ т̅ре̅ ѳ̅ѳ̅ѳ̅ е̅ н̅н̅ѕ̅е̅. ꙗ̅
 тер̅ от̅р̅ от̅ѳ̅от̅ де̅ ѕ̅ѕе̅ѳ̅ѳ̅ ꙗ̅ с̅па̅ѳ̅. аѳ̅ег̅
 еж̅п̅ ѳ̅а̅л̅ла̅са̅. аѳ̅ге̅ еѳ̅ѳ̅от̅ еѳ̅ѕ̅ѕе̅ѳ̅ѳ̅ е̅ т̅ѳ̅ѳ̅
 аѳ̅щ̅п̅е̅ ꙗ̅са̅ а̅ле̅ е̅ ꙗ̅ѳ̅от̅. ꙗ̅па̅т̅к̅л̅нт̅ос̅ де̅ ѕ̅
 ꙗ̅ѳ̅от̅ наг от̅ѳ̅ар̅ѳ̅ар̅ос̅ ꙗ̅ ꙗ̅ а̅ѳ̅т̅и̅ос̅.:—ꙗ̅ тер̅
 от̅а̅ле̅ де̅ е̅ ꙗ̅ѳ̅от̅ аѳ̅р̅ѳ̅ѳ̅. а̅ѳ̅па̅ѳ̅ де̅ ꙗ̅с̅

πνατκλνρος ε тесрнне ꝑ̄ етстаѳіос же енесωс
εεεατε ρη̄ πεсрo • аѳω аѳеерітѣ |

Fol. 9b
IH

И тере сꝑωз де е пекро ꝑ̄ ѳαλλаса • аѳшнне
ꝑ̄са тесрнне ꝑ̄ тоотѣ εεꝑтаѳ де εεεαт е † •
аѳαεαρте де ꝑ̄тѣсрнне • е тве таѳа ꝑ̄ ѳнне •
паг тар пе нтаѳшожне е роѳ е тѣе † εεεос εε
песраг • аѳω аѳωсꝑ̄ еѳρομoιλε ꝑ̄εεαѳ • ꝑ̄си
εтстаѳіос аѳω еѳсопꝑ̄ εεεоѳ аѳѳωρѣ оѳве
ꝑ̄неεѳ ꝑ̄си пнаτκλνρος • е тре таεαρте εεεоѳ
ꝑ̄сеноѳѳ̄ е ѳαλλаса • ꝑ̄ тере етстаѳіос де
εεεε е тεтєпєѳοτλн аѳκω ꝑ̄сωѳ ꝑ̄тѣсрнне
ερпаѳ ан аѳѳи εε пєѳшнре снаѳ аѳεεооше
ꝑ̄εεαт еѳрнне • аѳω еѳтоεгт еѳѳω εεεос
Хе оѳοг паг на шнре • же аѳѳи ꝑ̄тетꝑ̄εααт
ρгтꝑ̄ оѳρωεε ꝑ̄ ѳαρѳαρος •

Еѳεεооше де еѳαѳαρoιε аѳω еѳрнне аѳεг еѳꝑ̄
οтєгерo εεεоοт • аѳω ρгтꝑ̄ таѳн ꝑ̄ εεεοт
ꝑ̄ εгоοте • εεꝑ еѳεѳѳεεεοεε е ѳгоοр εε пєѳ-
шнре снаѳ ρг оѳсоп • аѳтаде ποτα еѳꝑ̄
тєѳпаρѳ̄ • аѳκα ꝑ̄ ке οτα ρг пєг са εε пєεοт •
аѳѳгоοр • εε пєεοοт аѳκω ρг пекро εε пе
нтаѳталоѳ е ѳωѳ • аѳκτοѳ еѳεε ꝑ̄ ке οτα •
аѳшωπε де еѳ | ρꝑ̄ тєннте εε пєгєро • аѳѳωѳт̄
аѳпаѳ еѳεεοт (sic) е аѳтωρꝑ̄ εε ꝑ̄ѳшнре аѳѳгтѣ
аѳѳωκ • а пєѳεгωт εгα тоотѣ ꝑ̄сωѳ • аѳκотѣ
λοποη εοѳꝑ̄таѳ εεεαт ꝑ̄ ѳελπс εε ꝑ̄ ке οτα •
паλн Оη аѳпаѳ е ꝑ̄ ке οτα εαττορꝑ̄ε ρгтꝑ̄
οτωꝑ̄ѳ̄ • е аѳѳεωρεг ꝑ̄ пєѳшнре е аѳαѳχεαλω-
†ζε εεεοοт ρгтꝑ̄ пєѳнρгоη • аѳтωλѳ ꝑ̄са пѳω
ꝑ̄тѣεπε • аѳтоεгт εεεατε ρꝑ̄ οѳноѳ ꝑ̄сꝑ̄ше • аѳгг
тоотѣ е нoѳѳ̄ е ѳαλλаса εατααѳ • аλλα а
тєꝑ̄тѳαρoοοτѳ̄ εε ꝑ̄ноѳте • таѳре пєѳгнт е тρѳ-
εεεε е пєт паѳшωπε εεεоѳ • εεπε сꝑ̄ паг аλλα
аѳѳгоοр εε пєεοοт • е тρѳѳωκ е ρραг е тєρнεεοс •

Fol. 10a
IO

А҃гнаѡ Дѣ е пшнре шнне • ꙗ҃си реншоос рѣ рраѣ
 ѿ пелоти • еѡшооп а҃хн тако а҃рхоос рн от-
 соотн • же прона ^(sic) ѿ пнотте тет рареѣ е пел
 шнрѣ шнне • а҃тѡ е тѡнѡеї е роѣ а҃тѡ еспорѣ
 ѿ пелоти ꙗ҃ п тоотѣ ѿ пѡнрїон • а҃тѡт дѣ ꙗ҃са
 пелоти ѿ пнрѣ шнне • пелоти дѣ а҃сррѡте • ката
 отоїконома дѣ ꙗ҃те пнотте а пелоти нѡтже
 е ѡл ѿ пшнре шнне • а҃сррѡт а҃ншоос • еѣ Fol. 10 b
 ѿ пшнре шнне а҃саношѡѣ наѡ еѡшнре рѣ пел- К
 еѡт ѿ пелеро • пке ота дѣ ꙗ҃та пѡнрѣ рараѣ
 ѿ пелоти • а тепрона ^(sic) ѿ пнотте скенаѣ ѿ пелоти
 а҃хн тако •—

ꙗ҃ тер отнаѡ дѣ ꙗ҃си реншоос преѡснаѣ а҃тѡт
 а҃сррѡт ꙗ҃ тоотѣ ѿ пѡнрѣ ѿ пнрѣ ѡнрѣ ꙗ҃
 лааѡ • преѡснаѣ Дѣ ѿ пнрѣ шнне • пелшооп рн
 откѡен ꙗ҃ отѡт • а҃хн ꙗ҃ пшнре нѡт а҃сано-
 шѡѡт рѣ рнѡт • еѡстаѡїос Дѣ пѡсоотн а҃н
 ꙗ҃лааѡ рѣ пѣ нтаѡшѡпе • а҃лла пелшооше
 пел еѡрїе • еѡтаѡ ꙗ҃ реншооше ꙗ҃ фелне Дѣ
 отѡт наѣ • а҃нок пет роотѣ ѿ пелоти ꙗ҃ ꙗ҃
 отѡт наѣ а҃нок пет отѡле ѿ пелоти ꙗ҃ пелоти
 фшооп ꙗ҃ ꙗ҃ ота҃хѡлаѡтѡс • Отої наѣ а҃нок
 пет ере ренннше ѿ пелоти шѡоп рѣ рат •
 тѡт дѣ а҃наѡт ѡтаѡт • отѡ дѣ ѿ пнрѣ
 хѡреї наѣ ѿ пелоти ꙗ҃ та сѡе • ѿ пнрѣ
 а҃лла ѿ пнрѣ наѡт ꙗ҃сѡк пѡс ѡа ѡл • отѡ
 ѿ пнрѣ ѡнрѣ е на рѡеїооте • пѡс а҃рхоос ꙗ҃ наѣ Fol. 11 a
 же рѡс пѣ е тре ѡпраѣ ѿ пелоти ꙗ҃ ꙗ҃ ꙗ҃ Кѡ
 а҃тѡ еїс рннте фнаѡ е рѡсе ꙗ҃ср рѡто
 еѡте • еѡше а҃рѡтѡтѡ пет ѿ пелоти ꙗ҃ ꙗ҃
 а҃снхѡреї наѣ • ꙗ҃ тѡпрїа е тре сѡеїоос
 рѡѡс • а҃нок дѣ еѡшѡпе ꙗ҃сѡе • ꙗ҃
 талаѡтѡс • еїс рѣ пелоти ѡннше ꙗ҃ тала-

πορια · ιωβ̄ εεν̄ Οθη̄ταϋ̄ ἀλλ̄ατ̄ η̄ η̄ψ̄υρη
 ετ̄σολ̄ςλ̄ ἀλλ̄εοϋ̄ · ατ̄ω ετ̄ψ̄υρισε η̄αλλ̄εαϋ̄ ·
 ανοκ̄ δε̄ ᾱ η̄ε̄νη̄ριον̄ ϣ̄ι η̄σολ̄ςλ̄ η̄ η̄ᾱ ϣ̄ιρη
 η̄ τοοτ̄ ·

Ε̄ῡχε̄ ατ̄ψ̄ωωτ̄ η̄ η̄εκ̄λαᾱος̄ ᾱε̄ πετ̄ ἀλλ̄εατ̄ ε̄ιϣ̄αχε̄
 ε̄η̄ψ̄υρη̄ · ϣ̄ηατ̄ ε̄ τ̄η̄ο̄η̄ε̄ ε̄ϣ̄οο̄η̄ η̄αλλ̄εαϋ̄ ε̄τε
 τ̄ψ̄ε̄ρῑεε̄ τε̄ · ε̄σο η̄αϋ̄ ᾱε̄ πᾱρο̄ικ̄ο̄ριᾱ · κᾱη̄ ε̄ῡχε̄
 ᾱσ̄λᾱᾱτε̄ ρ̄ω̄ς̄ ε̄ρῑεε̄ ρ̄η̄ ο̄τ̄ϣ̄αχε̄ · ανοκ̄ ρ̄ω̄ πε̄τ̄
 ε̄β̄η̄η̄η̄ ατ̄πε̄ρ̄η̄ τᾱ η̄ο̄η̄ε̄ η̄ σᾱσᾱ η̄η̄ε̄ · η̄ ϣ̄η̄ατ̄
 ᾱη̄ ε̄ λᾱατ̄ η̄ ᾱη̄ϣ̄η̄ · η̄ ο̄θ̄ο̄ε̄η̄ η̄τε̄ τ̄λᾱε̄ε̄πᾱς̄
 ᾱε̄ η̄ᾱ τ̄ε̄η̄ος̄ · ᾱλλ̄ᾱ ε̄ιο̄ ᾱε̄ πε̄σε̄ε̄ο̄τ̄ η̄ ο̄τ̄ϣ̄η̄η̄
 ε̄ϣ̄ε̄ρ̄ε̄ε̄ η̄ᾱχ̄ᾱε̄ · ε̄σ̄η̄η̄ε̄ ε̄ ρ̄οϋ̄ η̄ η̄ατ̄ η̄η̄ε̄ · ρ̄η̄η̄
 ο̄ᾱτ̄η̄τ̄ ᾱε̄ η̄ᾱᾱβ̄ο̄λο̄ς̄ · ἀ̄ε̄π̄ω̄ρ̄ η̄ᾱχο̄ε̄ις̄ ἀ̄ε̄π̄ρ̄ ᾱε̄ε̄κ̄ε̄
 πε̄ν̄ε̄ρ̄ε̄ᾱλ̄ ε̄το̄ | η̄ρ̄ᾱρ̄ η̄ ϣ̄αχε̄ · ε̄ῑτᾱτο̄ η̄ η̄ᾱῑ ε̄τ̄
 η̄ε̄π̄ε̄ῑ ᾱη̄ ε̄ῑε̄ε̄ο̄η̄ η̄ ρ̄η̄τ̄ · κ̄ω̄ ϣ̄ε̄ η̄ᾱχ̄ε̄ η̄ ο̄τ̄ρ̄ᾱρε̄ρ̄
 ρ̄η̄η̄ ρ̄ω̄ῑ · ατ̄ω̄ ο̄τ̄ρο̄ ε̄ϣ̄τᾱχ̄η̄η̄τ̄ · ρ̄η̄η̄ η̄ᾱ σ̄πο̄
 το̄τ̄ · χ̄ε̄ κᾱς̄ η̄η̄ε̄ η̄ᾱ ρ̄η̄τ̄ ρ̄ᾱκ̄τ̄ε̄ ε̄ β̄ο̄λ̄ ε̄ ρ̄ε̄η̄
 ϣ̄αχε̄ ε̄τ̄ρ̄ο̄ο̄τ̄ · η̄τ̄ η̄ο̄χ̄τ̄ ε̄ β̄ο̄λ̄ η̄ η̄ᾱρ̄ρ̄ε̄ε̄ πε̄ν̄ε̄ρ̄ο̄
 ϣ̄ ᾱε̄το̄η̄ ϣ̄ε̄ η̄ᾱῑ η̄ᾱχ̄ε̄ ·

Η̄ᾱῑ δε̄ ε̄ϣ̄ᾱω̄ ἀλλ̄ε̄ο̄ο̄τ̄ ε̄ϣ̄ᾱϣ̄ᾱρο̄ε̄ ατ̄ω̄ ε̄ϣ̄ρῑεε̄
 ᾱϣ̄ε̄ῑ ε̄χ̄η̄ ο̄τ̄κ̄ω̄η̄η̄ · ε̄τ̄ε̄ε̄ο̄τ̄τε̄ ε̄ ρ̄ο̄ς̄ χ̄ε̄ η̄ᾱσ̄σ̄ο̄ς̄ ·
 ᾱϣ̄β̄ω̄κ̄ ε̄ ρ̄ο̄η̄η̄ ε̄ ρ̄ο̄ς̄ ᾱϣ̄ρ̄ρ̄ω̄β̄ η̄ ρ̄η̄τ̄ε̄ · ε̄ϣ̄ᾱπο̄
 η̄τε̄ε̄τ̄ρο̄ϣ̄η̄ ᾱε̄ ᾱη̄η̄η̄ε̄ · η̄ τε̄ρε̄ ϣ̄ο̄τ̄ω̄ρ̄ δε̄ ἀλλ̄ε̄ατ̄
 η̄ ο̄θ̄η̄ο̄ς̄ η̄ ο̄θ̄ο̄ε̄η̄η̄ ατ̄ε̄π̄ε̄ω̄η̄η̄ η̄σ̄ῑ η̄ᾱ τ̄κ̄ω̄η̄η̄ ε̄τ̄
 ἀλλ̄ε̄ατ̄ ε̄ τ̄ρ̄ε̄β̄ω̄κ̄ η̄ϣ̄ρο̄ε̄ις̄ · ε̄η̄κᾱρ̄πο̄ς̄ η̄ τ̄ε̄ω̄ϣ̄ε̄
 ε̄ ᾱϣ̄ρ̄ ᾱη̄η̄τε̄ η̄ ρ̄ο̄ε̄η̄ε̄ · ε̄ϣ̄ε̄ῑρε̄ η̄ η̄ᾱῑ ε̄ϣ̄ᾱῑ ᾱε̄
 πε̄ϣ̄β̄ε̄ε̄ε̄ · Η̄ε̄ϣ̄ῡρη̄ δε̄ ατ̄σᾱη̄ο̄τ̄ϣ̄ο̄τ̄ ρ̄η̄ τ̄κ̄ω̄η̄η̄
 η̄τ̄ ᾱη̄ϣ̄ρ̄η̄ ϣ̄αχε̄ ε̄ ρ̄ο̄ς̄ · η̄ε̄σε̄ο̄ο̄η̄η̄ ᾱη̄ χ̄ε̄ η̄ε̄σ̄η̄η̄η̄
 η̄ε̄ η̄ η̄ε̄τε̄ρ̄η̄η̄τ̄ · η̄η̄ατ̄κ̄λ̄η̄ρο̄ς̄ δε̄ ρ̄ω̄ω̄ϋ̄ η̄τᾱϣ̄
 ϣ̄η̄ η̄ τε̄ε̄ρ̄η̄η̄η̄ η̄ ε̄τ̄ε̄τᾱθ̄η̄ο̄ς̄ ᾱϣ̄ᾱη̄τ̄ε̄ ε̄ τ̄ε̄η̄πᾱτρῑς̄ ·
 ο̄θ̄η̄ο̄ς̄ δε̄ η̄ ρ̄ᾱῑβ̄ε̄ η̄τε̄ η̄η̄ο̄τ̄τε̄ ᾱϣ̄ρ̄ρ̄ᾱῑβ̄ε̄ ε̄ ρ̄ο̄ς̄ ·
 ρ̄ω̄στε̄ η̄τε̄ η̄β̄ᾱρ̄β̄ᾱρο̄ς̄ ε̄ϣ̄ᾱω̄ρ̄ ε̄ ρ̄ο̄ς̄ η̄ η̄ε̄ο̄θ̄ο̄ε̄η̄η̄
 τ̄η̄ρο̄τ̄ ε̄τ̄ ἀλλ̄ε̄ατ̄ · η̄ᾱῑ τ̄ᾱρ̄ η̄ε̄ η̄τᾱ τε̄ε̄ρ̄η̄η̄η̄ ε̄τ̄
 ἀλλ̄ε̄ατ̄ · ᾱη̄τε̄ῑ ἀλλ̄ε̄οϋ̄ η̄ το̄ο̄τ̄ε̄ῑ ᾱε̄ η̄η̄ο̄τ̄τε̄ · ε̄

Fol. 11 b
 κβ

тѣε τρε παλλοφθ|λος ετ εεεατ χωρ ε ροc Fol. 12 a
ε πτηρѣ R^α

Λεωωπε δε εειπса τρε пварварос εт εεεατ
εεот • асσω ρεε пееа εт εεεаτ • аτω εειпса
ρεпρорот аττωотп п̄си паλλοφθ|λος εт εεεаτ
εт ере тесрееε п̄ εтстаθιος ραгтнѣ пай п̄тагет
ε वोλ ε χι п̄ τεχωρα п̄ пегρωεαιος • п̄ρρο δε
τραγανос асшωπε ρп̄ относ п̄ ρβα • ε т̄βε п̄πο-
λτееос п̄ паλλοφθ|λος • аср̄ пееεεε εε п̄ла-
кнтас • εαλιετα ε т̄βε т̄ѣεӣт̄χωωρε εӣ п̄ѣχρο
п̄ραг п̄ соп εпаλλοφθ|λος • ε апееεεε п̄ εтста-
θιος β̄р̄β̄р п̄ ρнтѣ • асчапореи εхп̄ т̄εεταβοли
п̄тасшωπε εεεоу ρп̄ отшп̄ п̄ шоп • Λυκνεπтеи
отп̄ εεεоу εӣ п̄εс̄εатои εт ρп̄ т̄εс̄εӣт̄ερο •
ε т̄βε п̄πολτееос • асλ̄т̄п̄п̄ εεагε ε т̄βε п̄лаки-
тас • асшожне εӣ εεεатои χε ара εс̄он̄
п̄си п̄лакигас • асχροс δε χε пет п̄ас̄εεагε
χε агге ε ρоу ф̄п̄аф̄ п̄ау п̄ относ п̄таю εӣ
ρεп̄ап̄п̄ωп̄п̄а п̄тааау п̄ ρ̄εεεао | εεагε Fol. 12 b
де ρп̄ п̄ѣεатої п̄ран εε ποга εεεоот п̄ε- R^α
ап̄φοχос • аτω п̄ран εε п̄ке ота п̄ε акакиос •
пай εт̄от̄πεгетει п̄ εтстаθιος εε п̄εот̄оεӣш̄ εс̄п̄-
εεεаτ ахп̄ ωхп̄ • аτ̄β̄ωк ε ш̄п̄не п̄с̄оу аτ̄εεот̄ш̄т̄
εс̄εаωп̄ п̄ т̄εӣт̄ερο т̄п̄р̄ε ш̄ап̄т̄ от̄п̄ωρ ε
т̄κωεӣ • εт ере εтстаθιος п̄ ρнт̄ε εт̄εεоош̄е
де ρп̄ п̄топос εт ере εтстаθιος ραгερ ε ρоот
асп̄аτ ε ρоот εε ποге • асс̄оτ̄ωп̄от̄ ρ̄т̄εε п̄киε
п̄т̄ετ̄σ̄ӣεεоош̄е • аср̄ пееεεεε п̄т̄εс̄ап̄ас̄т̄ροφ̄п̄
п̄ ш̄ор̄п̄ ас̄аρχеӣ п̄ εε каг п̄ ρнт̄ ас̄ш̄л̄п̄л̄ εс̄ш̄ω
εεεос χε п̄х̄ε п̄п̄от̄те п̄п̄ап̄т̄ пет п̄от̄ρ̄εε п̄ от̄оп̄
п̄εε εт ρ̄λ̄п̄ιζε ε ρоу • п̄θε п̄тап̄аτ ε пет εεоош̄е
п̄εεεаг п̄ ш̄ор̄п̄ п̄ ф̄ρ̄λ̄п̄ιζε ап̄ • от̄ερ̄с̄аг̄не се
тенот ε тρε п̄с̄ωш̄т̄ ε ρраӣ ε χωӣ εӣ т̄н̄ρ̄εε̄ραλ̄
εте та с̄р̄ӣεε те • п̄а ш̄п̄ре с̄ар̄ ф̄с̄оот̄п̄ χε

αυτωπε η ορε η νεοηριον ε τθε πα ρηθε
 εοοοτ· εαφθε παι ρω ε τραπατ ε ροοτ ρη
 τανατασις /

Fol. 13 a
 κε

Ετει δε εστατο η παι ησι εσταθιοσ· αψωταε
 οτσειν εσχω εεεοσ παυ γε τωκ η ρητ ω εστα-
 θιοσ ρραι ρεε πεθοθοειυ·—κναυωπε ρη тек-
 катастасис η шорη· ατω κναχι ηтκесие
 εηη κеншнре·—ρη τανατασις η нет εοοοτ·
 κнапаτ εнаπαθон η ша енег· εεπρ αρна се
 εεεοг· ατω κнаchine η οθαναπατсис η ат ωхη·
 ατω πεκρανη πααυζане ша жωε ηεε η жωε·
 η тере ψωтаε δε е παι αψρροτε αψεοοше е
 пе снт ρεε пееа ет εεεаτ· енц η ρηтц аψаде
 ратц ρηтоуооτ ρη тегин εεπετ εето е воλ·
 аψсотωноτ ρη отωрх· ηтоοτ δε εεп от-
 сотωнц· पेखाτ παυ γε पेшвнр εїон ηтоу
 ρωу पेखाу नाτ γε फ्रनिη ηηтηη ना सनठ·
 पेखाτ पायु γε енеκсоотηη εε पेи шεεεο η ρωεε·
 εε पेи εεа εεεοτте е ρоу γε पलाकतास· εηη
 तेψсиеε· εηη ηцшнре· पाи еकшапताεон е
 ρоу тїпतिη नाक η ρεηноσ η χрηεа· ηтоу
 δε पेखाу नाτ· γε ететїшнне ηсωу е тθε от
 η ρωη· ηтоοτ δε पेखाτ पायु γε पेпшвнр पे·
 ατω εic ραρ η ροεπε тηοτωш е апапта е ρоу·
 पेखाу नाτ γε η фсоотηη अη εε प्रωεε· εेतон
 се / εεεωтηη ραгтнη γε а пнаτ прокоптег·
 ηтетїанаπατε εεεωтηη ραгтнη ρεε पेи εεа е
 фсалωοτ е ρоу· काг सार अतु отшृεεεο ρω·

Fol. 13 b
 κε

Ατω αψχιτοτ е ροτн е пцнη αψβωκ εшωп η
 οτηρηη е тρετσοоу· पेखाу εε पखε εε पनι етеу
 η ρηтц γε पेи ρωεε фсоотηη εεεοοτ е тθε παι
 ηтаदैε ша ροг е पेи εεа фсенаг η отορε εηη
 οτηρηη ηसेεेतон εεεοοτ ραгтнη εε पेи εεа·
 ατω फनाф नाक ηтеτфен ρεε पकाпρос εε па-

относ пе птаю $\bar{\alpha}$ пеи рѡеи птацшопе пати
 п̄ хаї вееке · тоге $\bar{\alpha}$ еатои аѡсѣлп̄ проѡ е
 пр̄ро · аѡ аѡѣ е ѡѡц п̄ ренроите енанѡот
 рп̄ нет п̄тоотѡ аѡѡи $\bar{\alpha}$ еиоц · аѡѣ пѡтоѡи е
 те рин ·

Отон де ние · ет р̄ $\bar{\alpha}$ п̄ѣе пѡеиооше п̄ $\bar{\alpha}$ еиоц ·
 еѡѡо $\bar{\alpha}$ еиоц е ѡѡл · п̄тоц де аѡсѣпѡпѡѡ аѡс-
 наат е ѡѡл · етег Де еѡеиооше рп̄ те рин еп̄
 $\bar{\alpha}$ еатои аѡпанигеде е роѡт п̄ не птацнаѡ
 е роѡт еп̄ ѡе птацнаѡ е пѡхѡ · аѡѡ он же
 аѡеиѡте е роц же еѡстаѡиѡс · аѡѡ аѡѡѡ е
 роѡт · п̄ не птацшопе | $\bar{\alpha}$ еиоц тирѡт · п̄ те-
 роѡт $\bar{\chi}$ н̄ еп̄тн де п̄роѡт е ѡѡл еѡеиооше рп̄ те
 рин аѡеи ѡѡ траианѡс пр̄ро аѡтаеиоц же п̄
 таѡге е планнѡас п̄ аѡш п̄ ге ·

Аѡеї Де е ѡѡл п̄ѡи траианѡс пр̄ро е тѡеип̄т е
 роц · аѡѡ аѡсаспаѡе $\bar{\alpha}$ еиоц аѡсрїеи ееаѡте ·
 аѡѡнѡѡц де е ѣаїѣа птацѡѡк пач е тѡннѡт̄ ·
 п̄тоц де аѡѡѡ е траианѡс еп̄т̄ тѡннѡнѡс тир̄
 п̄ не птацшопе $\bar{\alpha}$ еиоц · аѡѡ е тѡе тѡсрїеи
 еп̄ пѡсшнре · аѡѡ же рп̄ аѡш п̄ еиѡт · а п̄нат-
 нѡнѡс цї п̄ тѡсрїеи рп̄ ѡѡѡнѡнѡт̄ · аѡѡ же
 птацѡѡѡт рп̄тп̄ пѡѡтрїѡн · аѡѡ Аѡтаеиѡѡт
 е тѡѡѡлѡѡс · р̄аплѡс аѡнѡс п̄ р̄аѡше ѡѡпѡе
 п̄ат тирѡт же аѡге е роц еѡнѡѡ · аѡѡ а пр̄ро
 с̄лѡѡл̄ѡ аѡѡац п̄ стратнѡлатнѡс п̄ѡе п̄ ѡорп̄ ·
 п̄ тер ѡеиѡшѡт̄ де п̄ѡи еѡстаѡиѡс $\bar{\alpha}$ е пѡстра-
 тѡеа тир̄ѡ аѡеие же п̄ѡн̄арѡше аи е п̄пѡѡѡ-
 еѡс п̄ п̄ѡарѡарѡс · аѡснѡеане $\bar{\alpha}$ е пр̄ро ·

Аѡеелете п̄ѡи траианѡс Пр̄ро е третѡѡпѡе п̄
 ренѣрѡн аѡсраї п̄ ѡѡепѡѡѡлн̄ п̄ теї ге е пѡлнѡс
 ние е третѡѡпѡе п̄ ренрѡеи п̄сеѡѡннѡеаѡе $\bar{\alpha}$ -
 еиѡѡт же ѡѡаѡѡ ѡѡаѡ п̄сеѡаѡт $\bar{\alpha}$ еиѡтѡи · аѡѡѡпѡе
 п̄ тер ѡѡѡѡк е тнѡеи ет ере п̄шнре п̄ еѡста-

Fol. 15 a
 н̄ѡ

Fol. 15 b
 ѡ

θιος ἡ ἤντῃ • ἀσῶπε αἰ ψυρε σπᾶτ ἡ
 εἰσταθιος ἀταᾶτ πατ ρως φρων • ἀτῶ ἀφ̄
 αἵπτρε γα ροοτ ἡσι πρως ε αἰ πεια ετ αἰαᾶτ
 же ρенжῶре не • ῥῖ тетσое • ἀτῶ енесωот
 ῥαἰ πεεине • ἡ тере еἰσταθιος де σωотρ е ρотн
 ἡ ἡφρων тнрот • ас҃тошот е ἡноуеерон ас҃наτ
 е ψυре шыне спᾶτ енесωот ерот е роот тнрот •
 ас҃тадоот е ратот е тес҃тпернсѧ • е вѵл же
 ас҃сотἡ тетαἵптеснне ρитἡ петропос ет ἡзн
 тот • ас҃кааτ па҃т ῥἡ тес҃фѵсис ет папѵс • ере
 Петѵтῶш сѵк αἰеуот αἰ еинне е тρѳеерит
 тот ἡ ρото • ас҃тес҃садрне е третѵтῶе пἡеа҃с҃҃
 ρшἡ тѳтрапеζа •

Πῖσα παὶ де ас҃тῶш ἡ нестратеуеа ката
 тес҃тннѳа • ас҃ѵк е вѵл е поἶтῶеос ἀтῶ
 теχῶра ἡта ἡбарбарос • ситῃ ραон αἰ пероот
 ет αἰаᾶτ ас҃елетѳерот н не птаῃагхеаἰλω Fol. 16 a
 фзе αἰеуот ἡ ἤнτῃ • ас҃хиоор де αἰ пегеро ἡа
 Эт оуеотте е ро҃т же ρтаснне е ас҃але е
 пхисе • ас҃жῶте е ρотн е теχῶра ἡ ἡбар
 барос • ет ρи ρотн ас҃жро е неἷ коотте он ἀтῶ
 ас҃шῶλ ἡ теχῶра тнрῃ • ас҃хи шожне де ἡхи
 еἰσταθιος е ρенкоотте ρитἡ тепроннᾳ (sic) де αἰ
 пноутте ет калет αἰеуῃ е тρѳѵк е ρраἱ е
 пεια ет ере тес҃ρиие ἡ ἤнτῃ • таἱ етῶдраред
 е ρос хпн ἡ шῶрἡ ката θε ἡтагхоос е тῃе
 тῃптес҃хннсонῃ αἰ ппаῃкλнрос • ἀтῶ ἡтῶ
 раннос ρитἡ тῃптс҃аἰроотш αἰ пноутте •—

ἡ тер ῃеот де ἡси паллофѵлос ет αἰаᾶτ
 асанахῶрег пас ρарἡ ρарос асѵтῶρ ραἰ пкῶ
 нос ἡ оῃа ἡ нет ῃотннῃ пἡеаᾶτ • астаею нас
 ἡ отсктнн леаῃаас • ἡ терῃ хи отн ἡ тк῵ен
 ет αἰаᾶτ ἡси пестрафлатнне • ἀтῶ пѳшῶλс
 ас҃пнссε αἰ пес҃фῶсатон ἡ ἤнτῃ • ἡшоуἡт ἡроот

Fol. 16 b

λβ

εϑαναπατε $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\zeta}$ $\bar{\epsilon}\bar{\iota}\bar{\iota}$ πεϑρατεϑεα ϑωε ερε
 πεα ετ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\delta}$ ρ̄ ϑαδ εϑαναπατςις · Δϑυωπε
 δε οη $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ πκτοσ ετ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\delta}$ · παι ετ ερε τεϑ-
 ϑιμε $\bar{\eta}$ ϑητ̄ · ατσοιλε δε ϑωσ $\bar{\eta}$ σι πορ̄ϑιρε
 σναδ ε τεσκ̄θιη $\bar{\eta}$ τεϑεααδ · $\bar{\eta}$ тере пнат де
 $\bar{\alpha}\bar{\epsilon}$ $\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}\bar{\rho}\bar{\epsilon}$ ϑωπε · ατρ̄ιμοос ατϑω $\bar{\eta}$ περ̄βητε $\bar{\eta}$
 τεϑεᾱιτ̄ϑιρε ϑηιι $\bar{\epsilon}\bar{\eta}\bar{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\rho}\bar{\eta}\bar{\tau}$ · $\bar{\epsilon}\bar{\eta}\bar{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\sigma}\bar{o}\bar{\tau}\bar{\eta}$ ταρ
 αν ϑε ερε τεϑεααδ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ πεα ετ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\delta}$ · οτ̄δε
 ηεεσοοτ̄η αν $\bar{\eta}$ ηε ηταϑϑωπε $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\tau}$ ·

Τεϑεααδ δε ηεεϑιμοос εсхι сιηη ε ηετ οτϑω
 $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\tau}$ · πηοσ δε $\bar{\eta}$ сон πεϑαϑ $\bar{\alpha}\bar{\epsilon}$ πκоти ϑε $\bar{\alpha}\bar{\epsilon}$
 πεοτοεϑυ $\bar{\eta}$ та $\bar{\epsilon}\bar{\iota}\bar{\iota}\bar{\tau}$ ϑιρε ϑηιι $\bar{\eta}$ ϑειρε αν
 $\bar{\alpha}\bar{\epsilon}$ πεεεϑε $\bar{\eta}$ λααδ $\bar{\eta}$ са παι $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\tau}\bar{\epsilon}$ ϑε па ειωτ
 οτ̄στρατηλατηс ηε · ατω та $\bar{\epsilon}\bar{\alpha}\bar{\alpha}\bar{\delta}$ οτ̄εϑιμε τε
 εηεεωс $\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\tau}\bar{\epsilon}$ · ατω οτ̄η̄ταϑ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\delta}$ $\bar{\eta}$ ϑιρε
 σναδ ποτα $\bar{\epsilon}\bar{\epsilon}\bar{\eta}$ πκоти ε ροι ηε · εϑτρεϑυρωϑυ
 $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ πεϑϑω · ατω εηεεωϑ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ π̄ϑρο · ατ̄χι $\bar{\alpha}\bar{\epsilon}$ -
 λιοη ατει ε βολ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ πεηηι $\bar{\eta}$ οτοϑυη ατ̄ταλο
 $\bar{\eta}\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\eta}$ ετ̄χοι $\bar{\eta}$ ϑ̄σοοτ̄η αν ϑε εηεβωη ε τωη ·
 $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ π τρ $\bar{\eta}\bar{\epsilon}\bar{\iota}$ δε ε πεκρο ϑι πχοι α та $\bar{\epsilon}\bar{\alpha}\bar{\alpha}\bar{\delta}$ σ̄ω
 ϑι π̄ϑωι $\bar{\epsilon}\bar{\alpha}\bar{\alpha}\bar{\tau}\bar{\alpha}\bar{\alpha}\bar{\varsigma}$ $\bar{\eta}$ ϑ̄σοοτ̄η αν ϑε ε τ̄βε οτ̄ | $\bar{\eta}$
 ϑωωβ̄ · Αλλα α πεη ειωτ ϑη̄η̄ $\bar{\alpha}\bar{\epsilon}$ πεσναδ αϑ-
 ιμοοϑε εϑρ̄ιμε · $\bar{\eta}$ тере ϑει Δε εχ̄η̄ οτεερο
 $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\tau}$ αϑ̄χιοор $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\zeta}$ $\bar{\epsilon}\bar{\iota}\bar{\iota}$ па κоти $\bar{\eta}$ сон ·
 апок δε αϑ̄κω $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\iota}$ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ πει са $\bar{\alpha}\bar{\epsilon}$ πεοοτ̄ ·
 εϑ̄пантоϑ δε εϑ̄η̄τ ατεο̄ти ϑοη̄ϑ̄ $\bar{\eta}$ εωι αϑ̄η̄η̄
 αϑ̄ιμοοϑε $\bar{\eta}\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\iota}$ ε ϑοτ̄η ε π̄χαie ερε ϑεηϑοос
 δε ιμοοηε $\bar{\eta}$ ϑεηεσοοτ̄ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ πεα ετ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\delta}$ αϑ̄η̄η̄
 $\bar{\eta}$ тоот̄ϑ̄ $\bar{\alpha}\bar{\epsilon}$ πεο̄ти · ατ̄σανοϑῡτ̄ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ πεα ετ
 $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\delta}$ · παι ηε ϑ̄σοοτ̄η $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\zeta}$ · ατω $\bar{\eta}$ ϑ̄σοοτ̄η
 αν ϑε $\bar{\eta}$ та οϑυωπε $\bar{\alpha}\bar{\epsilon}$ па κоти η сон $\bar{\epsilon}\bar{\iota}\bar{\iota}$ па
 ειωτ · παι δε εϑ̄εωτ̄ᾱε ε ροοτ̄ $\bar{\eta}$ тоот̄ϑ̄ $\bar{\alpha}\bar{\epsilon}$ πεϑ-
 ηοσ $\bar{\eta}$ сон · αϑ̄οη̄κ̄ϑ̄ ε ϑραι αϑ̄ρ̄ιμε · ατω
 πεϑαϑ ϑε $\bar{\eta}$ тоκ ηε па сон · αieηε ταρ ϑη̄η̄

Fol. 17 a

λϛ

εἰπ̄ θεοπιστος • ακϝ πεκοτοι ε βωκ ε κνεε •
 ατω η̄ тер η̄βωκ εη̄ θαλλаса • αναλε ε πχοι •
 ακω ε βολ̄ αν̄ ρωτ̄ ακω ε βολ̄ ^(sic) ακϝοσε̄ ᾱ-
 εοι ριτᾱ πνασκληρος η̄ barbaros • αςαεαδτε
 ᾱεοι • αςαит̄ е т̄патрис̄ • алла пх̄с̄ іс̄ пех̄с̄
 пе па̄ εη̄тρε̄ же̄ ᾱεπε̄ пет̄ ᾱεεατ̄ οτ̄δε̄ ке̄ οτᾱ
 χωρε̄ ᾱε̄ па̄ с̄ωεᾱ алла̄ αιδαρεз̄ е̄ та̄ софρο-
 стиӣ ш̄а̄ ρгаӣ е̄ тенот̄ • еш̄же̄ η̄тoк̄ тенот̄ • пе̄
 ετстаθιος̄ ката̄ θε̄ η̄ταισοθωη̄ ριτη̄ ᾱε̄ εαειη̄
 η̄ταιχοот̄ наκ̄ ϝтарко̄ ᾱεεок̄ η̄ т̄σοε̄ ᾱε̄ пех̄с̄
 азис̄ е̄ роӣ ᾱεπ̄ ρη̄ λαατ̄ • |

Fol. 18 b
 λε

Η̄ тере̄ ετстаθιος̄ δε̄ с̄ωτᾱε̄ е̄ наӣ аςϝ̄ ш̄пнре̄ •
 εεεате̄ аςηατ̄ е̄ пεсхарантнр̄ • аςσοθωη̄ ατ-
 нос̄ η̄ ρаш̄е̄ тадоӯ аςтωοη̄ • η̄ тетноτ̄ аς-
 ρωλ̄б̄ е̄ ρос̄ пεхаς̄ нас̄ же̄ анок̄ пе̄ ετстаθιος̄
 пет̄ ρ̄ ш̄аже̄ е̄ ρоӯ ατω̄ аτϝπн̄ еη̄ педерн̄т̄
 ρη̄ οτ̄ϝπн̄ ᾱε̄ η̄π̄κoӣ аτшoтō е̄ песнт̄ η̄ ρен̄ρ̄ᾱ-
 ειοοτε̄ етoш̄ ατω̄ аτϝεοот̄ ᾱε̄ пноτте̄ прϝ̄р̄ пет̄
 напoтϝ̄ η̄ οтoеиш̄ ние̄ εη̄ η̄ϝ̄ρ̄ᾱл̄ • ατω̄
 еϝεηε̄ ᾱεεοот̄ е̄ βολ̄ ρη̄ пεθ̄λп̄ϝε̄ тнрoт̄ •
 тес̄εοηε̄ δε̄ пεхас̄ наϝ̄ же̄ εтτωη̄ на̄ ш̄нре̄ •
 η̄тoϝ̄ δε̄ пεхас̄ нас̄ еϝρ̄ηεε̄ же̄ а̄ пeθнpиoӣ
 ϝтoт̄ ατω̄ аςϝω̄ еpос̄ ᾱε̄ пе̄ η̄таϝшoпē ᾱεεοот̄
 η̄εεεαϝ̄ •

Η̄тoс̄ δε̄ пεхас̄ же̄ μαρ̄η̄ετ̄χαριστοτ̄ ᾱε̄ пх̄с̄
 таха̄ ταρ̄ η̄θε̄ η̄таϝχαριζε̄ ᾱεεοӣ η̄ пeпepн̄т̄
 ϝηαχαριζε̄ нап̄ οη̄ η̄ пeш̄нре̄ • пeхе̄ εтста-
 θιος̄ нас̄ же̄ αιχοос̄ ηӣ η̄ ке̄ соп̄ же̄ а̄ пeθнpиoӣ
 ϝтoт̄ • асотωш̄β̄ пεхас̄ же̄ ε̄тeӣ ε̄ιρ̄εοοс̄ ρ̄ᾱε̄
 пκнпoс̄ η̄саϝ̄ • а̄ис̄ωτ̄ᾱε̄ е̄ ρ̄ρ̄ш̄нре̄ снат̄ етш̄аже̄
 εη̄ педерн̄т̄ е̄ пeρ̄β̄η̄тē η̄ тeт̄εη̄п̄тoт̄ӣ • ατω̄
 εт̄тaтō η̄ пе̄ η̄таϝшoпē ᾱεεοот̄ • а̄ис̄οтωпoт̄
 же̄ пeш̄нре̄ | не̄ • алла̄ η̄с̄εсoοт̄η̄ аη̄ η̄ пeт̄epн̄т̄
 η̄са̄ β̄η̄л̄ же̄ аη̄ш̄аже̄ ᾱε̄ пнос̄ с̄ηεαηε̄ ᾱε̄ пнот̄ӣ

Fol. 19 a
 λζ

ε τρ ἑσωνῆ·:—λοπον εϋξε νο ἦ ατ σοοτι ε
 παι ψα ροτι ε тенот ете еее пак же атеептца
 нотнц ѿ пноште харизе ѿмои ἦ непернѡ·
 мотте е роот ρωон нѡ хнвоот аτω сепата-
 мок· аѣмоуте де е пѡрѣуре снаѡ ἦσι пестра-
 флатис аѣхнвоот же ἦтетἦ ἦ цнре ἦ пее
 аτω от не нтаѣшопе ѿ мотἦ ρἦ тетἦмепт-
 котἦ·

Нтоот де он аѡхω е роѣ ἦ не нтаѣшопе
 ѿмоот аτω· ἦтетноѡ аѣсоѡноѡт же нѣшнре
 не ρἦ отее· аѣρωλѡ е роот ρἦ отее аѣфн
 е ρвоот аѡпартот ѿ пснаѡ ехѿ пееакѡ ἦ
 неѡшнре аѡрпее ἦаотноѡ аτω аѡшἦ ρеот
 ἦ тоотѣ ѿ пхѡ ехἦ тетѡнре е неѡернѡ ето
 ἦ цнре· а псеит де ἦ не ἦтаѣшопе ѿмоот
 таде пееннше тнрѣ ἦ тполс· аѡсвоѡтϣ етее
 ἦ отѡт еѡр цнре еѡтеλнλ· ехἦ тетѡна-
 панта е неѡернѡ·

Παλλον δε ехѿ пехро ἦ ἦварварос· аѡеире де
 ἦ относ ἦ ψа ехἦ тѡнсотн неѡернѡ ѿ пе-
 ρоот ет ѿмаѡ· | Π пецрасте де аѡеπεικα-
 λει ѿ пхѡ еѡтἦноот е ρраг ἦ ρенсеи ѿ λн
 мептρεѣ шἦ ρеот· ἦтеѣнос ѿ мепт маг
 ρеее· ρѿе птр ѣшѡλ де ѿ пкѡте ἦ ἦвар-
 варос аѡкѡтѡт ρἦ относ ἦ раше аѡеице пѿе-
 маѡ ἦ ρеннос ἦ шѡлѡ енашѡѡт мепт ѡѡеннше
 παγχεαλωτος· ρѿе птре εѡσταѡιος де котѣ
 ρѿе пπολѡеос аѣмоут ἦσι траинос пѡро· аѡеи
 е пѣма ἦσι не рѡо е пецран пе аѡрианос
 еѡсѡѡне емаѡте не е ρѡте пѡроѡт· тнрот
 ἦтаѡшопе ρа тѡрн· ρѿе птрѣктѡѣ де ἦσι
 еѡσταѡιος ρѿе пπολѡеос а пѡро еи е ѡѡλ
 е тѣапанти ката тетἦнѡга ἦ пѡроѡт ἦ
 пѡρѡмаѡс· аѡеице пѿемаѣ ἦ пѡѣнос

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λн

тнрот е тѣе пепііікіон ꙗ̄ а̄аа тнрот ꙗ̄таѣ-
житот •

Нтоѣ де е тѣе тѣа̄ѣт̄ѡворе ꙗ̄таѣеѣе е рос •
аѡ тѣѡнре е тѣѡеѣе а̄ѣ ꙗ̄ѡнре аѣтаѡ
а̄ пѣѡтрот е пѣѡто • аѡ ꙗ̄ тер ѡеи е тѡліс
аѣт пѣѡтои ꙗ̄си ꙗ̄ро • аѣѡк е ротн е ꙗ̄пе
а̄ папаллон а̄пе еѡтаѡіос ѡок е ротн ꙗ̄е-
ааѣ а̄ла аѣѡ ѡи ꙗ̄са ꙗ̄ ѡол • ꙗ̄ро де
аѣѡте е роѣ аѣѡнотѣ ꙗ̄е е тѣе оѡ а̄ѣп екеи
е ротн е ꙗ̄пе а̄ папаллон • ꙗ̄ оѡт̄п̄ е ѡол
ꙗ̄ ꙗ̄нотте • ѡа̄е ꙗ̄т̄р̄ѡро ꙗ̄ ꙗ̄от̄ ꙗ̄е ꙗ̄пѡлѡ-
еос аѡ ꙗ̄ ѡоѡ е ѡраи ꙗ̄аѡ ꙗ̄ ѡенѡѡѡа̄ а̄
а̄ѣт̄ рѣѡ ꙗ̄ ꙗ̄еѡт̄ а̄а̄ліста ꙗ̄ а̄нре е тѣѡеѣе
а̄ѣ ꙗ̄нѡнре • еѡтаѡіос де ꙗ̄ѡаѣ а̄ ꙗ̄ро •
ꙗ̄е енаѡѡѡ е ѡраи а̄нѡк а̄ ꙗ̄ ꙗ̄ро ꙗ̄ѡѣ ꙗ̄ а̄е
ꙗ̄нѡнѡп̄ а̄ѣ ꙗ̄ ꙗ̄н тѡѡѡ • аѡ ѡенѡѡѡꙗ̄ ена-
ѡѡѡ ꙗ̄е аѣна ꙗ̄та а̄ѣт̄т̄алеѡроѡ аѣѣт̄п̄
е ѡол ѡꙗ̄ таѣѡа̄лѡѡѡа̄ • аѡ ꙗ̄тѡѣ ꙗ̄е ꙗ̄таѣт̄
ꙗ̄аи ꙗ̄та ѡеѣе а̄ѣ ꙗ̄ ѡнре • аѣѡнѡѡеи е роѡ
ꙗ̄та ѡе • ꙗ̄таѣѡѡ ꙗ̄аи а̄ѣѡаѣт̄ ꙗ̄ ѡаѣт̄ѡѡе е
ꙗ̄ѡѡꙗ̄н •

Тенѡт̄ ѡе т̄ѡѡтн а̄н ꙗ̄ ꙗ̄е ꙗ̄нотте ꙗ̄ѡл̄лаѣѡ •
ꙗ̄нотте ѡаѡ ꙗ̄е ꙗ̄таѣт̄аѡе т̄пе а̄ѣ ꙗ̄ѡаѡ ꙗ̄аи
ет̄ еіре ꙗ̄ ꙗ̄е ꙗ̄нѡѡ ꙗ̄ѡнре а̄а̄ѡаѣѡ • тоѡе
аѣѡѡт̄ ꙗ̄си ꙗ̄ро • еѣѡт̄а̄е е ꙗ̄аи ꙗ̄ тоѡт̄ѣ
ꙗ̄ еѡтаѡіос • аѣт̄ре ѡꙗ̄ѡѡіѡа̄ а̄ѣѡѡѡ ꙗ̄аѣ ѡѡс
ꙗ̄аѡаѡѡ • ꙗ̄тѡѣ а̄ѣ тѣѡеѣе • а̄ѣ ꙗ̄ѡнре •
аѣѡѡа̄ѡе ꙗ̄а̄а̄ѡ ѡꙗ̄ ѡенѡѡа̄ѡе ꙗ̄ рѡте а̄ѣ ѡѡа̄-
ꙗ̄л̄н • ꙗ̄ет̄ ѡѡа̄ѡ де а̄ѣꙗ̄е ꙗ̄ѣѣѣеꙗ̄ ꙗ̄аѡ ѡѡѡе
а̄ѣп ѡѡѡт̄п̄ е ꙗ̄т̄нр̄ѣ • ꙗ̄ тер ѣѡаѡ де ꙗ̄си
ꙗ̄ро е тѣа̄ѣт̄ а̄т̄ ѡѡт̄п̄ а̄ѣ тѣѡіѡіс е рѡтн
е ꙗ̄ѡѣ • аѣѡѣѣѣѣ е т̄ре ѡѡіѡѡт̄ е ꙗ̄ѡтаѡіѡн •
ꙗ̄ѡеѡ е ѡол е роѡт̄ ꙗ̄ ѡѡнѡѡ а̄ѣ ѣѡт̄і • ѡа̄е
ꙗ̄т̄ре ꙗ̄ѡт̄і де т̄ ꙗ̄ѡѡт̄і е ѡѡѡѡ аѣѡѡе ꙗ̄аѣт̄ѣ

Fol. 26 a

лѡ

Fol. 26 b

а̄е

ραρτῆν νητ οὔααβ · ἀψωλ᾿ ἢ νῆπατ ἀψοτωψτ
 πατ · Ἀψνω οη ε τῆαπε ε πατ ε песнт ^{εἰπῆ}сwo
 аψеи ε ῥολ ρᾶε пестацион · аψνωκ παψ ·

Ἢ τере прро де паτ ε теθεωρια ето ἢ нос же
^{εἰ}πε πεῶнrион жωρ ε роот ацапорей аψοτερ-
 сажне ε талео ἢ οὔεαсе ἢ ροεἰтτ же нас
 етепотже ἢ ηет οὔααβ ε ροτн ε роу ἢсесарте
 ρароот · аψωотρ де ἢσῑ пенише ε паτ ε
 патωн · ^{εἰ}π теθεωриа ἢ ηет οὔααβ · етжи де
^{εἰ}εоот ε ῥол ρитῆ ^{εἰ}εηχανн ^{εἰ}ε порцанон ·
 е тогнот же ^{εἰ}εоот ε ροτн ε роу · Ἀ пее-
 карюс ετσταθюс паракалеῖ ἢ ἢφειос
 же етенаат ἢсешлнл · аψωрщ де ε ῥол
 ἢ нῆσῑх ἢтоу ^{εἰ}п тῆсрме · ^{εἰ}п нῆшнре ·
 аψулнл етжω ^{εἰ}εеос · же пхс Пнорте ἢ
 ἢсоеε пете ^{εἰ}εтнаτ ε роу ἢσῑ ошон ние ·
 анон де аһпаτ ε роу ната пῆотωш · сωтᾶ
 ε рои теноτ епωш ε ρраε ε рок · нῆ тре
 пеншлнл жок нан ε ῥол ρῆ оὔеете ἢ Fol. 21 a
 ошот · ρῆ θεолоγια ^{εἰ}ε пекран ^{εἰ}п текпсѣ ^{εἰ}εε
 ет οὔααβ · нῆ аан ^{εἰ}εпша ἢтῆωп етелеарторя
 ἢ ηет οὔααβ ἢөε ^{εἰ}ε пшоεἰт ἢ шнре шнне ет
 οὔααβ · аокиεаζε ^{εἰ}εоот ρῑтᾶε пкωрт ашω ^{εἰ}п
 огарна ^{εἰ}εεок ·

Ἢ тег ρε де ρωон шопῆ ε рок · ρᾶε пег кωрт
 ἢөε ἢ оὔотсῑа еср аһак ρᾶε пртῆшопе оη ἢ
 оὔσλῑл ρᾶε пкωрт · екеѣ нотρеют пхс ^{εἰ}п
 ошхарисеа ε пенсωεа же нас ошон ние ет
 нар ^{εἰ}пееете етехῑ ἢ ошхарисеа ρῆ тееἶ-
 торо ἢ ^{εἰ}ε пнре · ашω оη оὔанапатсῑс ρῑжᾶε
 пкωρ · нан еткῆнштнеге ρῆ ῥαλλаса ἢ ρῆ
 пееρωот · Ἀшω етшан епекалеῖ ^{εἰ}ε пекран
 ет οὔααβ екетотжоот ε ῥол ρᾶε пετῆнштнос ·
 ηет ρῆ ρεпнове етош етшанпастот нан ρᾶε

пенран • енеко наѡ е вола ꙗ петнобе • аѡ
 отон нѣе ет наѡр пенѣеете ꙗпероот ꙗе пен-
 ран • цюпе наѡ ꙗ вонѡос пхѣ • еаре тапѡлн
 ꙗе пкѡрт ет кѡте е рон цюпе нал етеѡте
 нѣетон же кас пхѡеис ꙗне пенсѡѣа • | жѡоре
 е вола ꙗ рнтѣ •

Fol. 21 b
 ꙗеб

Наѡ де еѡѡ ꙗеѣоот еѡѡлнл аѡсѡтѣе еѡсеен
 е вола рѣ ꙗпе • есѡ ꙗеѣос же ката ѡе ꙗт
 атетѣцюпе ꙗ аѡлитнс ꙗ жѡоре рѣе пѣи вѣос •
 атетѣрѡпѡеене е рѡр ꙗепѣрасѣос • тенѡѡ
 се ꙗепр р рѡте аенитѣ е рѡа е пѣи ѣа рѣ
 ѡтеирнин • ꙗтетѣхѣ ꙗе пѣклоѣ ꙗ ат тако •
 ꙗтетѣ аѡлаѡе ꙗеѣѡтѣ рѣ ꙗаѡѡон ꙗтаѡсѡ-
 тѡтѡѡ • ннтѣ цѡ енеѡ • е пѣа ꙗ ꙗѡисе ꙗт
 атетѣцюпѡѡ • ꙗе ꙗепѣрасѣос ꙗт атетѣрѡпѡ-
 еене е роот прѡс ѡтѡти ꙗ ѡѡѡеѡѡ •

Н тер ѡѡсѡтѣе де е наѡ ꙗси пет ѡѡаѡѡ • аѡпара-
 ѡѡѡт ꙗеѣоот ѣаѡѡѡт рѣ ѡѡѡрѡт аѣѣѡѡѡѡ
 нѡѡѡт е порѡанон ꙗ рѡѣѣт • Н тер ѡѡнѡѡѡѡ
 де а пѡѡѡ ꙗе пкѡрт кѡте е роот • аѡѡ еѡѡ
 ꙗ тетрѣас • ет ѡѡаѡѡ • таѡ ете пѡс пѣ жѡо •
 ꙗеѣѣса ѡтѡти де аѡѡ ꙗ петѡѡѡхн ꙗсиѡ ꙗе
 пнѡѡте • аѡ ꙗепе пкѡрт жѡѡ е пѣсѡѣа е
 птѣрѣ ѡѡѡе пѣѡ ꙗ тетѡпе • ꙗеѣѣса цюѣѣт
 де ꙗѡѡѡ а пррѡ ꙗ асѣѡнс аѡрѣанѡс | еѡ е пѣа
 ꙗта пет ѡѡаѡѡ жѡн е вола ꙗ рнтѣ • аѡѡѡѡѡѡѡѡ
 е тре ѡѡѡѡ е пѣѡсе ꙗ рѡѣѣт е тре ѡѡѡѡ же
 ꙗта ѡѡѡѡ ꙗ пет ѡѡаѡѡ • ꙗ тер ѡѡѡѡѡѡѡѡ (sic)
 де ѡѡѡѡ е пѡѡѡѡ (sic) ꙗ пет ѡѡаѡѡѡѡ (sic) еѡѡѡѡѡѡ • ꙗеѣѣ
 ѡѡѡѡ ꙗ тако цюѡп ꙗ рнтѣ (sic) • еѡѣѣѡѡ де же
 еѡѡѡѡ • аѡ ꙗ тер ѡѡѣѡѡѡ е вола аѡѡѡѡѡ рѣѡѡѡѡ
 пѡѡѡ аѡнѡс ꙗ рѡте ꙗеѣ ѡѡѡѡѡѡѡѡ • таѡѡ ѡѡѡ
 нѣе ет аѡѡ рѡтѡѡ ꙗе пѣтѡѡѡте • аѡѡ пѣре
 пѡѡѡѡ (sic) ꙗ пет ѡѡаѡѡ ѡѡѡѡѡѡ ꙗѡе ꙗ ѡѡ-

Fol. 22 a
 ꙗеѡ

χιων· εϋνατ δε ε ροοτ η̄σι ααρjανοc πετ
 χαρ̄εε· αϋρ̄ϋπ̄ηρε· ατω αϋρ̄ροτε· αϋαναχωρει·
 πειν̄ηϋε δε οη ετα αρε ρατοτ ατωϋ ε βολ
 ετ̄χω ε̄εεοc· κε η̄τοκ οτ̄ηοc πε̄εc π̄ηοττε η̄
 η̄εχρ̄ιcϋφανοc· η̄τοκ πε π̄ηοc η̄ η̄οττε· ε̄ε εε
 εεατααϋ ῑc πεχ̄ε· ατω ε̄η̄ η̄ε οτα η̄ β̄λλαν
 κε ε̄η̄ εκκα πεθοοτ ε χωρ̄ ε πεωεα (sic) η̄ η̄ετ
 οτααβ̄· αλλα ατ̄ϋωπε ετ̄λλαεπετε ε περοτο
 ετ̄ρ̄ οτοειη εεατε ρ̄η̄ οτεοοτ ε̄η̄ οτ̄ραϋε·

Ροοτε δε η̄ τερ̄ ε̄ϋωπε ατεη̄ η̄σι η̄εχρ̄ιcϋφανοc
 ατ̄η̄ ε̄ε πεωεα η̄ η̄ετ οτααβ̄ ε̄εεαρ̄τ̄τορ̄οc |
 ατ̄η̄ααϋ (sic) ρ̄η̄ οταεα εϋταιη̄τ̄ ρ̄η̄ οτ̄ρωη̄ ρ̄η̄ τ̄πο- Fol. 22 b
 λιc ρ̄ρωειη̄· ατω ε̄η̄η̄cα τρε παιω̄τεοc ατω ε̄εα
 ατ̄η̄ωτ ε ροοτ η̄ οταεαρ̄τ̄τορ̄ιοη̄ ετ̄ρ̄η̄α η̄ ρ̄η̄τ̄η̄
 ρ̄η̄ ρ̄η̄ετ̄η̄εη̄οc· ε̄η̄ ρ̄η̄ετ̄οζολογ̄ια κατα πεω̄η̄τ̄ η̄
 η̄εχρ̄ιcϋφανοc· ετετρε ε̄ε πεεεετε η̄ ταη̄απατ̄εic
 ετ̄ οτααβ̄ η̄ η̄ετ̄ εαρ̄τ̄τορ̄οc ετ̄ ταιη̄τ̄ ρ̄η̄ cοτ̄
 χοτ̄ωτ̄ ε̄ε πεβοτ̄ δεκεεεβ̄ριοc ετε ο̄ω̄ο πε· κατα
 ταcπε η̄ η̄ρ̄εε η̄ κ̄η̄εε·

Ται τε τ̄πολ̄οτ̄α ατω ταθ̄ληcic η̄ η̄ετ̄ εεακαριοc
 ε̄εεαρ̄τ̄τορ̄οc ετ̄ οτααβ̄· φατ̄ιοc απα ετ̄εταθ̄ιοc
 ε̄η̄ απα αταπ̄ιοc· ε̄η̄ παθεοη̄cτοc η̄εϋ̄η̄η̄ρε
 ε̄η̄ ε̄εεεα θεοη̄cτη τεϋεοη̄εε· παι πε η̄χωκ ε
 βολ̄ η̄ τεταθ̄ληcic ετ̄ ταιη̄τ̄· ❖

οτοη̄ τε η̄η̄ε ετ̄ καρ̄ η̄εη̄η̄α ε̄ε πετ̄ρ̄ πεεεετε
 ετ̄ οτααβ̄ η̄εεπεικαλεη̄ ε̄εεοοτ̄ cεη̄αεατε η̄
 η̄αταθ̄οη̄ η̄ τη̄η̄η̄τερο η̄ ε̄ε η̄η̄ε ρ̄η̄τ̄η̄ τεχ̄αριc
 ε̄η̄ τη̄η̄η̄τ̄ εεαη̄ ρ̄ωεε ε̄ε η̄εη̄ χ̄ε ῑc πεχ̄ε παι
 ε βολ̄ ρ̄η̄ τοοτ̄η̄ η̄εοοτ̄ η̄αϋ ε̄η̄ πεϋειωτ̄ η̄-
 αταθ̄οc ε̄η̄ πεη̄η̄α ετ̄ οτααβ̄ ϋα εη̄ερ̄ η̄ εη̄ερ̄
 ρ̄αειη̄η̄· ❖ ❖ ❖

— ... — ... — ... — ... —

βικ̄^τ ελα^χ αλαη̄^ο ο̄τ̄ εεακαρῑ^ο ε̄εερ̄^ο αλαη̄^ο

THE LIFE OF APA CYRUS

(Brit. Mus. MS. Oriental, No. 6783)

Fol. 23 a

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ΠΒΙΟΣ ΛΥΣ ΤΠΟΛΥΤΑ Π ΠΕΗ ΠΕΤ
 ΟΥΛΑΒ Η ΕΙΣΤ ΕΤ ΤΛΗΝΥ ΚΑΤΑ
 ΣΠΟΤ ΗΣ ΦΑΓΙΟΣ ΑΠΑ ΚΥΡΟΣ· ΠΤΕ-
 ΛΙΟΣ ΗΑΠΕ ΗΤΑΧΖΙΣΤΟΡΙΖΕ ΠΠΟΥ· Η ΟΙ
 ΑΠΑ ΠΑΠΩ ΠΕ ΠΡΕΣΒΥΤΕΡΟΣ ΗΤΕΚ-
 ΚΑΝΣΙΑ Η ΨΗΝΤ ΗΤΑΧΠΤΟΗ ΠΠΟΥ Η ΟΙ
 ΠΕΤ ΟΥΛΑΒ· ΑΠΑ ΚΥΡΟΣ ΖΗ ΣΟΥ
 ΨΠΟΥΗ Π ΠΕΒΟΤ ΕΠΕΙΦ ΖΗ ΟΥΕΙΡΗΗΗ
 ΗΤΕ ΠΠΟΥΤΕ· ΕΡΕ ΗΨΣΠΟΥ ΕΤ ΟΥΛΑΒ
 ΗΑΕΙ Ε ΖΡΑΙ Ε ΨΗΗ ΗΤΗΟΥΨΑΙ
 ΖΑΠΗΗ ∴

ΛΣυωπε δε ⲁⲉ πεοτοειϣ η απα παεβω πε pres-
 βυτερoς η τβκλνςια η ψηντ· ⲁηηςα τρϣςκε-
 παζε ⲁⲉ πςωεα η τεακαρια ρελλαρια τυεερε
 ⲁⲉ πρρο ζηνωη· αττοροεα σωλπ ηαϣ ε βολ·
 κε τωοτη ητ εοοϣε ε ροτη ρⲁⲉ πςα ⲁⲉ ποεα-
 νος· κηασηε η οηνοσ ηαηαηαχωριτνε πα
 ετε ⲁⲉ πκoςεοοσ τηρϣ ⲁηψα αη ηοεϣ ητασσε
 η οτωτ ητε ηϣοτοδρνητε (sic)· ητοϣ δε πεεκα-
 ριοσ | απα παεβω· αϣτωοτη αϣεοοϣε ε ροτη
 ρⲁⲉ πτοοσ ρητη τσοε ⲁⲉ πηοτε ετ ψοοη
 ηεεεαϣ ηθε ⲁⲉ πεεκαριοσ αητωηοσ· ρⲁⲉ
 πεοτοειϣ ηταϣεοοϣε αϣβωκ ψα πεεκαριοσ
 απα πατλοσ πεερ σπατ· ητοϣ δε Πεεκαριοσ

Fol. 23 b

ⲁⲉ

апа палеѡ пепресѡтерос аѣтѡоти аѣлеоѡше
 е роти рѣе пѣаіе • аѣе е рѣаі еѡп̄ откатаѣон •
 аѣаде ратѣ аѣѡлѣ е роти е про п̄ апѡат
 п̄ ототнот аѣлеотте п̄ ѡолент̄ п̄сон • ката
 пѣанѡн п̄ неспнѡ ѡѡнопоѡос • еѣѡ ѡѡеос
 же сеот е роі • аѡ етеі еаде рат рї про анок
 палеѡ • а псон р̄ отѡ наі рѣе пѣа п̄ роти
 еѣѡ ѡѡеос же ѡаіре палеѡ пепресѡтерос
 п̄ тѣклѡса п̄ ѡнт̄ пнос п̄ ѡоі ет̄ р̄ рѡт рѣе
 пѣаіе п̄ ат̄ леот̄ • Еіс нос тар̄ п̄ отоену
 ѣепенѡтеі е наѡ е рок • еіс па отѡѡ а
 пнотте ѡонѣ наі е ѡол • ѡе поѡт̄ • аѡот̄ е роти
 прѡе ет̄ сеаеаат̄ •—

Аѣотѡѡѡ п̄сі апа палеѡ • еѣѡ ѡѡеос же
 ѡаіре • апа рѣераѣ • пе п̄|таѣр̄ ѡѡнр е наѡ-
 телос ѡе пнотте е тѣе пѣѣтѡѡ • п̄тоѣ же он Fol. 24 a
 апа рѣераѣ аѣотѡн ѡе про • аѣѡітѣ • е роти ѡеѣ
 аѡѡеос ѡп̄ неѡернѡ • пѣѡаѣ наѣ п̄сі апа
 палеѡ же па леерит̄ п̄ сон апа рѣераѣ • еіс а
 отнр̄ п̄ролепе • ѡн̄ п̄танеі е роти е пег̄ леа •
 Пѣѡаѣ же еіс ѡп̄тѡенн̄ п̄ролепе ѣ ѡе пег̄ леа •
 аѡ ѡп̄ еіотее леаѡ п̄ троѣн̄ е па пег̄ нос-
 леос пе аѡла еіонѣ п̄карпос п̄ п̄ѡнн̄ • неѡ
 п̄отѡп̄не • де рнт̄ • п̄са ѡол ѡе пѣѣа п̄ ѡѡпе •
 естаѡ е ѡол ѡе ѡп̄тѡоѡтс̄ п̄лоѡт̄ отлоѡт̄
 ката еѡт̄ • еѣонѣ е пѣскарпос • анок же
 палеѡ пѣаі наѣ же па леерит̄ п̄ еіѡт̄ ара
 от̄ п̄ сон ѡе пѣѡроти • пѣѡаѣ наі же от̄ п̄ отон
 сеот̄ е роі н̄ѡ ѡѡ ѡа роѡт̄ • н̄ѡ ѡі сеот̄ е ѡол
 рѣтѡотѡт̄ • п̄ тер̄ еіѡоѡше е ѡол рї тоѡтѣ е роти
 рѣе п̄тоѡт̄ аіеі е рѣаі еѡп̄ отноти п̄ катаѣон •
 аіѡотте е роти ката пѣанѡн п̄ неспнѡ ѡе-
 ѡнопоѡос • етеі еаде рат рї пѣа п̄ ѡол а псон Fol. 24 b
 рѡѡ наі рѣе пѣа п̄ роти | еѣѡ ѡѡеос • же ѡп̄

χαίρε ἀπα παλιῶ· ππρσβῳτєрос ἡ τεκνῶνσια·
 ἡ ψνιτ· ἀτω πнос ἡ жог ет р̄ ρωт ρ̄ε̄ пжаиє
 ἡ ат ллосот· εἶс оуєннше ἡροот фепеюѳмєи
 є нат є рок· λοιπον λ̄ пжоеис жок є воλ̄ ε̄ па
 отωщ наг̄ ε̄ поот· аллот є ρотн̄ ε̄п̄р̄ аде ратн̄
 ρг̄ пса н̄ воλ̄· аюотωщ̄ нац̄· аюок пан̄ѳω жє
 па ллєрит̄ ἡ єюот апа палеотн̄· палепор̄н̄ к̄т̄ри
 χαίρε па ллєрит̄ ἡ сон па тештнн̄ ἡαβанаβαν̄
 ἡѳє ἡ тештнн̄· ἡ ἰωснѳ̄ п̄λκαюс· ἡ надр̄ε̄
 пнотте жє станӣт̄ ἡ ρото є порфѳра нлє ἡ
 р̄ро ἡте пєг̄ косеюс· п̄стєтє наг̄ на сн̄т̄
 аτω на єюотє· аюок палеῶ пєг̄ ε̄λαχєισтос
 аш̄ωλ̄ε̄ ε̄ пєсѳ̄ нотѳє ε̄ псон єт̄ ε̄лєаѳ̄
 ἡа оуєн̄λюк̄ ε̄па· ф̄п̄ωз є роц̄·

Ἡ тер̄ ἡаспазе жє ἡнєнерн̄т̄ аш̄λ̄λ̄ аηρєюс
 пєжаг̄ нац̄ жє па єюот̄ єтєлє̄ к̄ωс̄ѳ̄ ἡтєп̄р̄ω·
 от̄жє ллєкωщ̄ε̄ ρ̄ε̄ п̄ш̄ωлє єкфорег̄· ἡ теш-
 тнн̄ ἡ тєг̄ ллєнє· пєжац̄ наг̄ ἡ̄т̄г̄ апа палеотн̄·
 палепор̄н̄ є воλ̄ жє паг̄ ε̄лєатє· пє пєс̄трап̄·
 жє па ллєрит̄ ἡ сон апа палеῶ· п̄стєтє наг̄
 ω̄ па ллєрит̄ ἡ єюот̄ жє єг̄с̄ жот̄ωтє ἡроєлє·
 жнн̄ ἡтаг̄єг̄ є пєг̄ ллє тєг̄ ρ̄ѳ̄ω ἡ от̄ωт̄ тєт̄ єг̄т̄нє
 ἡта ρ̄ε̄лєε̄ ἡ ρ̄нт̄с̄· ἡтєп̄р̄ω· аτω ткеврасг̄
 ε̄ пан̄р̄ ε̄ п̄ш̄ωлє· аτω ф̄роєюдог̄єг̄ нак̄· жє
 таг̄ р̄ωщє є рог̄ ш̄а пєроот̄ ε̄ па ллєот̄· аτω ρ̄ε̄
 па кє ллєот̄ он̄ с̄р̄ωщє є рог̄ ἡсєсот̄λ̄от̄ωλ̄т̄
 ε̄лєюс̄ ш̄а пєроот̄ ε̄ п̄рап̄ ε̄ ллє·

Пєжаг̄ нац̄ жє па ллєрит̄ ἡ єюот̄ жє ара от̄ἡ сон
 ε̄ пєкса н̄ ρотн̄· пєжац̄ наг̄ жє сєот̄ἡ от̄а
 ε̄лєаѳ̄· єрє п̄косеюс̄ т̄н̄р̄ѳ̄ ε̄п̄ш̄а аη ἡот̄єщ̄
 ἡтас̄сє ἡ от̄ωт̄· ἡтє п̄ѳ̄от̄р̄н̄н̄тє· а̄ѳ̄ωк̄ ш̄а роц̄
 ἡρ̄аг̄ ἡсон єюот̄ωщ̄ ε̄с̄ε̄ п̄ш̄нє· аτω пє ш̄ац̄р̄
 от̄ω наг̄ ρ̄ε̄ пса н̄ ρотн̄ єс̄ѳ̄ω̄ ллєюс̄· жє алон̄
 єк̄ф̄ ρ̄г̄сє нак̄ єк̄н̄т̄· є пєг̄ ллє є пєг̄ лл̄̄с̄юлє

π ρε̄ π σαρ̄ ε̄ νᾱ ε̄ πᾱρο̄ • εῑ εν̄ τεῑ πε̄πρε̄ς-
 β̄τερ̄ο̄ς π̄ τ̄κλ̄ν̄σ̄ιᾱ • π̄ σ̄ιν̄τ̄ • τ̄εν̄ο̄τ̄ ε̄ε̄σ̄ᾱν
 ω̄ πᾱ εῑω̄τ̄ π̄τω̄σ̄ῡ πε̄ πᾱῑ ε̄ τρᾱεῑ π̄ε̄ε̄ε̄ᾱν̄ π̄τᾱνᾱτ̄
 ε̄ ρο̄ϋ̄ ᾱτω̄ π̄τᾱχῑ σ̄ε̄ο̄τ̄ ε̄ β̄ολ̄ ρ̄ῑ το̄ο̄τ̄ϋ̄ ε̄ε̄πᾱτ̄
 ε̄ε̄ο̄τ̄ .:— |

Πε̄χᾱῑ νᾱϋ̄ • ε̄ε̄ε̄ο̄ν̄ • π̄τω̄σ̄ῡ ᾱν̄ πε̄ πᾱῑ • ε̄ τ̄βε̄ Fol. 25 b
 πᾱῑ ρω̄ • π̄τ̄ ᾱῑεῑ σ̄ῡᾱ ρο̄ν̄ ε̄ πε̄ῑ ε̄ε̄ • ᾱλλ̄ᾱ †πᾱρ̄ π̄
 πε̄ε̄ε̄ε̄ε̄ε̄ε̄ε̄ε̄ ρ̄σ̄ῡᾱν̄ π̄χ̄ε̄ σ̄ο̄ο̄τ̄π̄ π̄τᾱρ̄ῑν̄ π̄τᾱ
 ᾱπᾱν̄τᾱ • ε̄ π̄σ̄ο̄ν̄ ε̄τ̄ ε̄ε̄ε̄ε̄ᾱτ̄ • π̄λ̄ν̄ῑ ω̄ πᾱ εῑω̄τ̄
 ᾱρῑ πᾱ ε̄ε̄ε̄ε̄ε̄ε̄ε̄ε̄ σ̄ῡᾱν̄ †ᾱπο̄λᾱθε̄ ε̄ε̄ πε̄σ̄ε̄ο̄τ̄ ε̄ε̄
 π̄σ̄ο̄ν̄ ε̄τ̄ ε̄ε̄ε̄ε̄ᾱτ̄ • π̄ τ̄ε̄ρ̄ ῑε̄ε̄ο̄σ̄ῡε̄ ε̄ ρο̄τ̄ῑ ρ̄ε̄
 π̄το̄ο̄τ̄ πᾱρᾱ ο̄τε̄ν̄λ̄ιο̄ν̄ • †ω̄ρ̄π̄ ῑν̄τ̄π̄ῑ ε̄ε̄ π̄β̄η̄ε̄ε̄ᾱ •
 ε̄τ̄ ρ̄ᾱ ρο̄τε̄ • ε̄ε̄ π̄ν̄ο̄τ̄τε̄ • ᾱν̄ο̄κ̄ πᾱε̄β̄ω̄ πε̄ῑ ε̄λᾱ
 χ̄εῑσ̄το̄ς • ε̄ε̄ π̄ †χῑ σ̄ολ̄ ᾱν̄ ρ̄ε̄ε̄ πε̄ †πᾱχο̄ο̄ϋ̄ •
 τ̄ε̄ν̄ο̄τ̄ ε̄ε̄ πε̄ π̄τᾱϋ̄ε̄ε̄ᾱρ̄τε̄ π̄ ᾱβ̄βᾱκο̄τ̄ε̄ε̄ πε̄π̄ρο̄-
 φ̄ῑτ̄η̄ς ε̄ε̄ πε̄ο̄τ̄ο̄ε̄ῑσ̄ῡ ᾱϋ̄ε̄ῑνε̄ ε̄ε̄ε̄ο̄ϋ̄ ε̄ε̄π̄ πᾱρῑστο̄ν̄
 ε̄τ̄ π̄το̄ο̄τ̄ϋ̄ • ᾱϋ̄π̄τ̄ϋ̄ ε̄χ̄ε̄ε̄ π̄σ̄ῡν̄ῑ π̄ ε̄ε̄ε̄ο̄τ̄ῑ • ᾱϋ̄-
 τᾱᾱϋ̄ π̄ ε̄ᾱν̄ῑν̄λ̄ • ρ̄ε̄ε̄ π̄σ̄ῡν̄ῑ π̄ ε̄ε̄ε̄ο̄τ̄ῑ • π̄το̄ϋ̄ ο̄ν̄
 πε̄ π̄τᾱϋ̄ε̄ε̄ᾱρ̄τε̄ ε̄ε̄ε̄ο̄ῑ ρ̄η̄ †ο̄ρ̄ε̄ε̄ν̄ ε̄ε̄ πε̄π̄η̄ᾱ
 ᾱϋ̄ε̄ῑνε̄ ε̄ε̄ε̄ο̄ῑ ε̄χ̄ε̄ε̄ π̄κᾱτᾱκ̄τῑο̄ν̄ ε̄ε̄ π̄σ̄ο̄ν̄ ε̄τ̄ ε̄ε̄-
 ε̄ε̄ᾱτ̄ • Ᾱτω̄ ᾱικ̄ω̄λ̄ϋ̄ ε̄ π̄ρο̄ κᾱτᾱ π̄κᾱν̄ω̄ν̄ π̄
 η̄ε̄σ̄η̄ν̄τ̄ ε̄ε̄ε̄ο̄πο̄χο̄ς • ᾱτω̄ η̄ε̄ᾱρ̄ • ε̄ ρᾱτ̄ ρ̄ῑρε̄ε̄
 π̄ρο̄ • π̄ ο̄τ̄η̄ο̄ς π̄ νᾱτ̄

Π̄π̄η̄σᾱ νᾱῑ ᾱ π̄σ̄ο̄ν̄ ρ̄ ο̄τω̄ νᾱῑ ρ̄ε̄ε̄ π̄σᾱ η̄ ρο̄τ̄η̄ •
 ε̄ϋ̄χ̄ω̄ ε̄ε̄ε̄ο̄ς • ε̄ε̄ | χᾱῑρε̄ ᾱπᾱ πᾱε̄β̄ω̄ πε̄π̄ρε̄ς- Fol. 26 a
 β̄τερ̄ο̄ς π̄ τε̄κλ̄ν̄σ̄ιᾱ • π̄ σ̄ιν̄τ̄ ᾱτω̄ π̄η̄ο̄ς π̄ χ̄ο̄ῑ π̄ᾱ
 ε̄τ̄ ρ̄ ρω̄τ̄ ρ̄ε̄ε̄ π̄χᾱῑε̄ π̄ ᾱτ̄ ε̄ε̄ο̄ο̄τ̄ (*sic*) • εῑς̄ ο̄τε̄ν̄η̄ν̄σ̄ῡε̄
 π̄ρο̄ο̄τ̄ τ̄η̄ε̄π̄ε̄ῑο̄τ̄ε̄ε̄ῑ ε̄ νᾱτ̄ ε̄ ρο̄ν̄ • εῑς̄ πᾱ ο̄τω̄σ̄ῡ
 ᾱ π̄ν̄ο̄τ̄τε̄ χ̄ο̄κ̄ϋ̄ νᾱῑ ε̄ β̄ολ̄ ε̄ε̄ π̄ο̄ο̄τ̄ • ᾱε̄ο̄τ̄ ε̄
 ρο̄τ̄η̄ ε̄ε̄π̄ρ̄ ᾱᾱρ̄ ε̄ ρᾱτ̄κ̄ ρ̄ῑ π̄σᾱ η̄ β̄ολ̄ • π̄ τ̄ε̄ρ̄ῑ
 ρ̄ π̄ρο̄τ̄η̄ ε̄ε̄ π̄ρο̄ ε̄ε̄ π̄κᾱτᾱκ̄τῑο̄ν̄ ᾱῑσ̄ω̄σ̄ῡτ̄ ᾱη̄ᾱτ̄
 ε̄τ̄η̄ο̄ς π̄ ω̄η̄ε̄ ε̄ε̄ο̄η̄ς • π̄τε̄ ε̄ε̄π̄τε̄π̄ο̄ο̄τ̄ε̄ π̄ ρω̄ε̄ε̄
 ε̄σ̄ῡτω̄ο̄η̄ ε̄ε̄ε̄ο̄ϋ̄ ε̄ π̄ο̄η̄ϋ̄ • ᾱϋ̄† π̄ϋ̄ο̄το̄ῑ π̄σ̄ῑ π̄σ̄ο̄ν̄
 ε̄τ̄ ε̄ε̄ε̄ε̄ᾱτ̄ ᾱϋ̄σ̄κο̄ρ̄η̄ρ̄ ε̄ε̄ π̄ω̄η̄ε̄ • ᾱϋ̄το̄σ̄ϋ̄ ε̄ π̄ρο̄

ⲁⲛⲉ ⲛⲉⲓ ⲛⲉⲧ ⲛⲁⲟ ⲉ ϩⲟⲓ ⲛⲁⲗⲁ ϩⲓⲧⲓ ⲑⲉ ⲉⲧ ⲉⲧⲉⲛⲛⲓ
 ⲉ ⲃⲟⲗ ⲉϥⲛⲛⲟ ϩⲁ ϩⲟⲓ ⲁⲓϩⲟⲛ ⲉ ⲧⲟⲟⲧⲉϥ ϩⲁⲉ ⲛⲉⲁ ⲛ
 ϩⲟⲧⲛ ⲉⲓϫⲟ ⲁⲉⲓⲟⲥ ϫⲉ ⲁⲗⲟⲛ ⲉⲛⲧ ϩⲓⲥⲉ ⲛⲁⲕ ⲉⲛⲛⲟ
 ϩⲁ ϩⲟⲓ ⲁⲉⲓⲟⲛ ⲉⲓⲛⲟϩⲟⲉ ⲛ ⲣⲁⲉ ⲛ ⲥⲁⲣⲥⲁ ⲉ ⲛⲁⲟ ⲉ
 ⲛⲁ ϩⲟ ⲉⲓ ⲉⲛ ⲧⲉⲓ ⲁⲛⲁ ⲛⲁⲉⲓⲃⲟ ⲛⲉⲛⲣⲉⲥⲃⲟⲧⲉⲣⲟⲥ ⲛ
 ⲧⲓⲛⲗⲛⲥⲓⲁ ⲛ ϩⲓⲛⲧⲟⲥ:—

Ⲇⲛⲉⲓ ⲁⲛ ⲉⲣⲉ ⲛⲉⲓ ϩⲟⲃ ⲛⲛ ⲉ ϩⲣⲁⲓ ⲉⲧⲟⲓⲕⲟⲛⲟⲉⲓⲁ ⲛⲧⲉ
 ⲛⲛⲟⲧⲧⲉ ⲛⲉⲛⲟⲧ ⲁⲉ ⲉⲓⲥ ⲛⲁ ⲟⲧⲟϩⲟ ⲁ ⲛⲛⲟⲧⲧⲉ ϫⲟⲛⲉ
 ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲁⲉ ⲛⲟⲟⲧ ⲛⲉϫⲁⲓ ⲛⲁⲓ ϫⲉ Ⲙⲣⲁ ⲛⲁ ⲥⲟⲛ
 ⲟⲧⲓ ⲥⲟⲛ ⲁⲉ ⲛⲉⲗⲟⲧⲛ ⲛⲉϫⲁⲓ ⲛⲁⲓ ϫⲉ ⲉⲓⲛ Ⲙⲁⲁⲟ
 ⲁⲉ ⲛⲁ ϩⲟⲧⲛ ⲛⲉⲁ ⲛⲕⲁⲛⲉ ⲉⲓⲛ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲉⲣⲉ ⲛⲣⲥⲣ
 ⲛⲟⲃⲉ ⲛ ϩⲛⲧⲟⲧ ⲟⲩⲟⲟⲥ ⲛⲁⲕ ⲁⲉ | ⲛⲉⲓ Ⲙⲁ ⲟⲛ ⲛⲁ Fol. 27 b
 ⲥⲟⲛ ⲁⲉ ⲛⲉⲓ ⲛⲁⲟ ⲁⲧⲟ ⲕⲛⲁⲛⲁⲟ ⲉ ϩⲉⲛⲛⲟⲥ ⲛ ⲛⲁ
 ϩⲛⲛⲣⲉ ⲛⲉⲧⲉⲧⲟϩⲛ ⲥⲁⲣ ⲛ ⲧⲏⲧⲣⲓⲁⲕⲛ ⲛⲉ ⲛⲉⲗⲟⲟⲧ
 ⲉⲧ ⲁⲉⲓⲁⲟ ⲟⲩⲟⲟⲥ ⲛ ⲧⲣⲉ ⲛⲟⲧⲟⲉⲓⲛ ⲁⲉ ⲛ ⲧⲏⲧⲣⲓⲁⲕⲛ
 ⲥⲟⲣ ⲉ ⲃⲟⲗ ⲁⲓⲥⲟⲧⲁⲉ ⲉ ϩⲉⲛⲗⲟⲟⲟⲧ ⲉⲧⲟϩⲟ ⲉ ⲃⲟⲗ
 ϫⲉ ⲧⲉⲕⲁⲥⲁⲛⲛ ϩⲛⲛ ⲛⲉϫⲉ ϫⲉ ⲁⲛⲣ ⲛⲛⲁ ⲛⲉⲉⲓⲁⲛ ⲛⲁ
 ⲁⲛⲟⲕ ⲁⲉ ⲛⲉϫⲁⲓ ⲛⲁⲓ ϫⲉ ⲛⲁ ⲉⲉⲣⲓⲧ ⲛ ⲉⲓⲟⲧ ⲉⲛⲣ
 ⲟⲧ ⲟⲩⲟⲟⲥ ⲛⲁⲓ ⲉⲣⲉ ⲛⲧⲟⲟⲧ ⲛⲁⲥⲟⲗⲁⲉ ϩⲁ ⲣⲟⲛ ⲟⲥ:—

ⲛⲉϫⲁⲓ ⲛⲁⲓ ϫⲉ ⲁⲉⲛⲣ ⲣ ϩⲟⲧⲉ ⲛⲁ ϩⲛⲛⲣⲉ ⲛⲧⲁ ⲛⲛⲟⲧⲧⲉ
 ⲉⲓ ⲉ ⲛⲉⲥⲛⲧ ⲉϫⲓⲛ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲁϥⲟⲧⲉⲣⲥⲁⲓⲛⲉ ⲛ ⲛⲧ
 ⲉⲟⲣⲓⲥⲧⲛⲥ ⲉⲧ ⲧⲟ ⲉ ⲛⲉϫⲟⲧⲟⲟⲧⲉ ⲉ ⲧⲣⲉ ⲟⲧ ⲁⲛⲁ
 ⲛⲁⲧⲥⲓⲥ ⲛⲁⲟ ϫⲉ ⲧⲏⲧⲣⲓⲁⲕⲛ ⲧⲉ ⲁⲧⲟ ⲧⲁⲛⲁⲥⲁⲥⲓⲥ
 ⲁⲉ ⲛϫⲉ ⲛⲟⲟⲧ ⲛⲉϫⲁⲓ ⲛⲁⲓ ⲟⲛ ϫⲉ ϩⲁⲛⲉ ⲛⲉ ⲉ ⲧⲣⲉ
 ⲛⲉϫⲣⲉ ⲉⲓ ⲉ ⲛⲉⲓ Ⲙⲁ ⲁⲉ ⲛⲟⲟⲧ ⲕⲁⲧⲁ ⲧⲉϥⲥⲟⲛⲛⲟⲓⲁ
 ⲧⲁⲁⲥⲛⲁⲗⲉ ⲁⲉⲓⲟⲥ ⲛ ⲧⲁⲛⲣⲟ ϩⲓ ⲧⲁⲛⲣⲟ ⲉⲧⲉⲓ ⲁⲉ
 ⲉϥϫⲟ ⲛ ⲛⲁⲓ ⲉⲓⲥ ⲛⲉϫⲉ ⲁϥⲟⲧⲟⲧⲓⲛ ⲁⲉ ⲛⲣⲟ ⲁⲉ ⲛⲕⲁⲧⲁ
 ⲧⲟⲛ ⲁϥⲉⲓ ⲉ ϩⲟⲧⲛ ⲁⲧⲟ ⲛⲧⲉⲧⲛⲟⲧ ⲁ ⲛⲣⲟ ⲟⲧⲟⲛ
 Ⲙⲁⲁⲧⲁⲁⲓ ⲟⲥ: ⲁⲧⲟ | ⲛ ⲧⲉⲣ ⲉⲓⲉⲓ ⲉ ϩⲟⲧⲛ ⲛⲓⲥⲧⲉⲣⲉ ⲛⲁⲓ Fol. 28 a
 ⲛⲁ ⲥⲓⲛⲟ ⲁⲧⲟ ⲛⲁ ⲉⲓⲟⲟⲧⲉ ⲁⲛⲟⲕ ⲛⲁⲉⲓⲃⲟ ⲛⲉⲓ ⲉⲗⲁ
 ϫⲉⲓⲥⲟⲥ ⲁⲛⲁⲟ ⲉ ⲛⲉϫⲉ ⲉ ⲁϥⲧ ⲁⲉ ⲛⲉϥⲟⲧⲟⲓ ⲉ ϩⲟⲧⲛ
 ⲉ ⲛⲉⲟⲛ ⲉⲧ ⲁⲉⲓⲁⲟ ⲁϥⲁⲥⲛⲁⲗⲉ ⲁⲉⲓⲟⲥ ⲛ ⲧⲁⲛⲣⲟ ϩⲓ
 ⲧⲁⲛⲣⲟ ⲛⲟⲉ ⲛ ⲟⲧⲥⲟⲛ ⲛⲧⲁϥⲉⲓ ϩⲓ ⲛⲧⲉⲓⲉⲓ ⲁϥⲁ
 ⲛⲁⲛⲧⲁ ⲉ ⲛⲉϥϩⲏⲛⲣ ⲁⲛⲟⲕ ⲁⲉ ⲛⲁⲉⲓⲃⲟ ⲛⲉⲓ ⲉⲗⲁϫ
 ⲛⲉ

ⲁⲛ ⲉⲓⲣ̅ ⲡⲉⲛⲡⲣⲓⲛⲁ ⲉ ⲧⲣ̅ϥⲁⲥⲡⲁⲗⲉ ⲁⲛⲛⲟⲓ ⲁⲉ ⲡⲛⲁⲧ̅ ⲉⲧ
 ⲁⲛⲛⲁⲧ̅ ⲁⲗⲗⲁ ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲓ ⲁⲛ ⲉⲛⲉⲓⲛⲉ ⲉ
 ⲛⲉ ⲡⲓⲧⲁϥⲃⲟⲛ ⲉ ⲧⲟⲛ ⲁⲛⲟⲕ ⲛⲉ ⲡⲉⲓⲛⲉⲛⲉⲧⲉ ⲛⲉ
 ⲟⲩⲥⲟⲛ ⲁⲛⲛⲟⲛⲟϥⲟⲥ ⲡⲉ ⲡⲉϥⲁⲓ ⲛⲁϥ ⲛⲉ ⲡⲁ ⲛⲉⲣⲓⲧ̅
 ⲡ̅ ⲉⲓⲱⲧ̅ ⲁⲛ ⲁⲛ ⲉⲕϥⲟⲟⲥ ⲛⲁⲓ ⲛⲉ ⲁⲉ ⲡⲉⲓ ⲛⲁⲧ̅ ⲉ ⲣⲁⲉ
 ⲡ̅ ⲥⲁⲣ̅ϩ̅ ⲉϥⲓⲛⲟⲧ̅ ϥⲁ ⲣⲟⲓ ⲉ ⲡⲉⲓ ⲛⲁ ⲡⲥⲁⲃⲗⲗⲁⲛ
 ⲁⲛⲛⲁⲧⲉ

Πλινι λεγαταμοι γε νικη πε πει σοι αλεοποχος ·
 ⲡⲓⲧⲁϥⲉⲓ ⲉ ϩⲟⲧⲓ ⲁϥⲁⲥⲡⲁⲗⲉ ⲁⲛⲛⲟⲕ ⲁⲛ ⲉⲓⲛⲉⲛⲉⲧⲉ
 ⲁⲛⲟⲕ ⲉ ⲧⲣ̅ϥⲁⲥⲡⲁⲗⲉ ⲁⲛⲛⲟⲓ · ⲡⲉϥⲁϥ ⲛⲁⲓ ⲛⲉ ⲁⲛⲉ
 ⲛⲥⲟⲩⲱⲛⲓⲥ̅ · ⲡⲉϥⲁⲓ ⲛⲁϥ ⲛⲉ ⲁⲛⲉ ⲡⲁ ⲉⲓⲱⲧ̅ ⲉⲛⲁⲥⲟⲩⲱ
 ⲱⲛⲓⲥ̅ ⲡ̅ ⲁϥ ⲡ̅ ϩⲉ · ⲡⲉϥⲁϥ ⲛⲁⲓ ⲛⲉ ⲡⲁⲓ | ⲡⲉ ⲡⲁϥ ⲡ̅ ⲛⲁ
 ⲧⲡⲉ ⲁⲛ ⲛⲁ ⲡⲕⲁϩ̅ · ⲡⲁⲓ ⲡⲉ ⲡⲣⲓⲛⲣⲉ ⲁⲉ ⲛⲉⲁⲣⲓⲁ ⲡ̅ ⲧⲡⲁⲣ
 ⲟⲛⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ̅ · ⲡⲁⲓ ⲡⲉⲧ ⲛⲉⲟⲩⲟϩ̅ ⲡ̅ ⲧⲉⲣⲛⲉⲓⲟ̅ ⲉⲧϥⲟⲟⲛ
 ⲁⲛ ⲟⲩⲟⲛ ⲛⲓⲛⲉ ⲉⲧ ⲛⲁⲉⲡⲉⲛⲁⲕⲁⲗⲉⲓ ⲁⲛⲛⲟϥ · ⲡⲉϥⲁϥ ⲛⲁⲓ
 ⲟⲛ ⲛⲉ ⲁⲧⲛⲟⲥ ⲁⲉ ⲡⲣⲟⲑⲛⲧⲓⲥ ⲁⲧⲱ ⲡ̅ ⲁⲣϥⲛⲉⲁⲡⲁⲣⲓ
 ⲧⲓⲥ ⲁⲉⲧⲟⲛ ⲁⲛⲛⲟϥ ⲁⲉ ⲡⲟⲟⲧ̅ ⲉⲧⲉ ⲁⲡⲁ ϥⲉⲛⲟⲩⲧⲉ ⲡⲉ
 ⲡⲣⲉϥⲃⲟⲧⲉⲣⲟⲥ · ⲟⲛⲧⲱⲥ ⲁ ⲡⲕⲟⲥⲛⲉⲟⲥ ⲧⲓⲣ̅ϥ̅ ⲧⲓⲟⲥⲉ ⲁⲉ
 ⲡⲟⲟⲧ̅ ⲡ̅ ⲟⲩⲛⲟⲥ ⲡ̅ ⲣⲉϥϥⲉⲃⲱ ⲛⲉ ⲥⲟⲩ ⲥⲁϥϥ̅ ⲧⲁⲣ̅ ⲡ̅
 ⲉⲛⲓⲥ̅ ⲡⲉ ⲡⲉⲣⲟⲟⲧ̅ ⲉⲧ ⲁⲛⲛⲁⲧ̅ · ⲡⲉϥⲁϥ ⲟⲛ ⲛⲁⲓ ⲛⲉ ⲡⲁⲓ
 ⲡⲉ ⲡⲣⲱⲛⲉ ⲁⲛⲉ ⲥⲓⲕⲟⲧ̅ ⲟⲩⲁⲉ ⲁⲛⲉ ⲥⲱⲃⲱϥ̅ ⲟⲩⲁⲉ
 ⲁⲛⲉ ⲥⲣⲓ ⲣⲉϥⲣⲓⲕⲉ ϥⲁⲛⲧⲉ ⲥⲣ̅ⲡ̅ ⲟⲩⲉⲁ ⲁⲉ ⲡⲁϥ
 ⲟⲩⲉⲁ ⲡ̅ ϥⲱⲡⲉ ⲁⲉ ⲡⲛⲟⲩⲧⲉ ⲡ̅ ⲓⲁϥⲱⲃ̅ ⲡⲉϥϥⲱⲛⲟⲥ ·
 ⲟⲛⲧⲱⲥ ⲡⲁⲓ ⲁⲓϥⲉ ⲛⲁⲗⲱⲥ ⲁϥϥⲣⲟ ⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ
 ϩⲁⲉ ⲡⲕⲟⲥⲛⲉⲟⲥ ⲁϥⲃⲟⲛ ⲉ ⲣⲁⲧ̅ϥ̅ ⲁⲉ ⲡⲉϥϥⲁϥ̅ ⲉϥⲟ ⲡ̅
 ⲧⲉⲗⲓⲟⲥ ϩⲡ̅ ⲧⲉⲓⲡⲓⲧⲉⲣⲟ · ⲡ̅ ⲁⲉ ⲡⲓⲛⲧⲉ · ⲉⲣⲉ ⲛⲓϥⲛⲉⲟⲩ
 ⲁⲛ ⲛⲓϥⲓⲗⲛⲗ̅ · ⲛⲁϥⲱⲡⲉ ⲛⲉⲛⲉⲁⲛ ϩⲁⲉⲛⲓ ·

Πεχαϥ ⲛⲁⲓ ⲟⲛ ⲛⲉ ⲡⲁ ⲛⲉⲣⲓⲧ̅ ⲡ̅ ⲥⲟⲛ ⲡⲁⲉⲓⲃⲱ ·
 ϥⲓϥⲱⲛⲉ ⲁⲉ ⲡⲟⲟⲧ̅ ⲁⲣⲓ ⲧⲁⲧⲁⲡⲓ ⲛⲧ̅ ϥⲓⲗⲛⲗ̅ ϩⲁ ⲣⲟⲓ
 ϥⲁⲛ ϥⲛⲁⲣⲁⲧⲉ · ⲡ̅ ⲧⲉ ϩⲓⲛ ⲡ̅ ϩⲟⲧⲉ ϩⲓ ⲉⲧⲱⲧ̅ · ⲡⲉϥⲁⲓ
 ⲛⲁϥ · ⲛⲉ ⲡⲁ ⲛⲉⲣⲓⲧ̅ ⲡ̅ ⲉⲓⲱⲧ̅ ⲉⲓⲉ ⲛⲣ̅ · ϩⲟⲧⲉ ϩⲱⲛ
 ⲁⲛⲡⲓⲥⲁ ϥⲁϥⲓⲛ | ⲡ̅ ⲁϥⲛⲓⲥⲓⲥ̅ ⲡⲓⲧⲁⲕⲉⲣⲓ ϩⲁ ⲣⲟⲟⲧ̅ ϩⲁⲉ
 ⲡⲕⲟⲥⲛⲉⲟⲥ · ⲡⲉϥⲁϥ ⲛⲁⲓ ⲛⲉ ⲡ̅ ⲁϥⲛⲓⲥⲓⲥ̅ ⲁⲛ ⲡⲣⲟⲥ
 ⲟⲉ ⲡ̅ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲟϥⲥ̅ ⲛⲁⲓ ⲁⲓⲣ̅ ϩⲉⲛⲕⲟⲧⲓ · ⲁⲗⲗⲁ

Fol. 28 b
 ⲡ̅ϥ̅

Fol. 29 a
 ⲡ̅ϥ̅

Fol. 30 a
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апа шенотте пархнееанаритис ентопос 11
 танапатсис • 110e ет снз же от11 рар 11e 11a 11
 шопе • р11e 111 | 11e па е1от • ере пeтсеоот ет
 отаав нашопе 11e11ан р11e11н •—

1111са наг апапорей рраг 11 рнт же енар пс11e11a
 11e 11e11картос 11 аш 11 ре • 11 енаш11каисе • т11н
 11таф е роч • а пснр ет е вола р11e11 про 11e
 пкатат11он асшт11e11 11e11 про • а пснр же тоот11
 е вола ех11e11 про 11e11 пкатат11он • асш11e11р11e11 • ех11e11
 пс11e11a 11e11 11e11картос • асшопе нас 11e11 11a 11
 скeпазe шa пeрoот 11e11 ррап 11e11 e1e • а пснр
 бок е рраг е тпe 11e11 п11ат11e11лос • анок дe
 а11eоошe • а1e1 е вола шa пeснн11 апа п11e11отн •
 11e11 апа р11e11pаз • а1ш11 е рoот • 11 не птап11а11
 е рoот а11фeоот 11e11 пноттe • анок дe а1ш11 рa
 ртн11 11 рeпкoт11 11рoот •

1111са наг а11бок е па 11e11онаст11р11он р11 шнт
 а11e11аг 11e11 п111ос 11e11 11e11картос апа к11рoс •
 а11каа11 р11 т11к11а11c11а 11 шнт • ет11рнт 11e11 от
 coлe11 11 нeт наcoт11e11 е роч • етeоот 11 тeтp11ac
 ет отаав п11от • 11e11 пшнpe • 11e11 пeпн11a ет отаав
 шa eнeг 11 eнeг р11e11нн •—•—

3 ◊ 3 ◊ 3 ◊ 3 ◊ 3

S S S S

THE ENCOMIUM OF FLAVIANUS, BISHOP
OF EPHESUS, ON DEMETRIUS, ARCH-
BISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 6783)

ΟΥΕΥΚΗΣΙΟΝ Ε ΛΥΤΑΥΟΟΨ ΗΨΙ ΠΕΗ Fol. 30 b
ΠΕΤ ΟΥΑΑΒ Η ΕΨΤ ΦΛΑΒΙΑΝΟΣ ΠΕΠ- 3
ΚΡΟΠΟΣ Η ΕΦΕΣΟΣ ΤΠΟΛΙΣ Ε ΛΥΤΑΥ-
ΟΟΨ Ε ΠΖΑΓΙΟΣ ΔΥΨΗΤΡΙΟΣ ΠΑΡΧΗ-
ΕΨΙΚΡΟΠΟΣ Η ΡΑΚΟΤΕ ΖΨ ΠΕΖΟΟΥ Ψ
ΠΕΨΡ ΨΕΕΥΕ ΕΤ ΤΑΨΗΤ ΕΤΕ ΣΟΥ
ΧΟΥΤΗ ΠΕ· Ψ ΠΕΒΟΤ ΘΨΘ· ΛΥΨΑΧΕ
ΔΕ ΟΗ Ε ΤΒΕ ΗΕΨΠΗΡΕ ΗΤΑ ΠΗΟΥΤΕ
ΛΑΥ Ε ΒΟΛ ΖΙ ΤΟΟΥΨ ΛΥΨΑΧΕ ΔΕ
ΟΗ ΖΨ ΠΕΙ ΕΥΚΗΣΙΟΝ Η ΟΥΨΤ Ε ΤΒΕ
ΠΖΑΓΙΟΣ Ψ ΠΑΡΤΥΡΟΣ ΛΥΨ Ψ ΠΑΡ-
ΘΕΝΟΣ ΛΠΑ ΠΕΤΡΟΣ ΠΑΡΧΗΕΨΙΚΡΟ-
ΠΟΣ Η ΤΕΙ ΠΟΛΙΣ Η ΟΥΨΤ ΡΑΚΟΤΕ·
ΛΥΨ Ε ΤΒΕ ΘΑΓΙΑ Ψ ΠΑΡΤΥΡΟΣ Τ
ΡΨ ΤΑΨΤΟΧΙΑ ΤΠΟΛΙΣ ΨΨ ΠΕΣΨΗΡΕ
ΣΗΑΥ ΦΙΛΟΠΑΤΨΡ ΨΨ ΕΥΤΡΟΠΙΟΣ· Ε
ΛΥΨΑΧΕ ΔΕ ΟΗ Ε ΤΒΕ ΠΤΨΒΨ Ψ
ΤΕΨΥΧΗ ΛΥΨ Ε ΤΒΕ ΠΕΖΡΗΤΟΝ ΕΤ
ΣΗΖ ΖΗ ΙΕΡΕΨΙΑΣ ΠΕΠΡΟΦΗΤΗΣ ΧΕ ΖΨ
ΠΕΖΟΟΥ ΕΤ ΨΨΑΥ ΤΗΑΤΑΖΟ Ε ΡΑΤΨ

Н ОУАНАТОЛН П ПЕ ЗП ПНН Н ДАД ЗН
 ОУЕИРНН НТЕ ПНОУТЕ ЗМНН.

Fol. 31 a
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Пнаiros лoпoн нee e poи e тpa нee e
 порчанон ee на лас ет сохъ аτω та
 тапро | н асөөннс е тра жоос ρωωт ee
 прѣψаллeи дад аτω прѣρωс е пнoттe жe ан-
 бee пшине ee пкaρ актрѣфре акташе дац н
 рeeeo. а пeтepo пнoттe eeoρ eeooт акcoбтe
 нтeρpе жe пaи пe пнcoбтe нaee. асѣee пшине
 ee пкaρ асѣтрѣфре асѣташе дац н рeeeo.
 ешжe oт есфpoстнн н нpωee пe пнрп н-
 ρoлнкoc

Пaи ешцaнpρoтo cω e вoл н ρнтѣ шaтфpe. аτω
 шape oтeeпшнa шoпe н ρнтѣ. eгe oтннp тe
 тeсфpoстнн eeп пpaшe н нpωee нтaтcω e
 вoл ρн тпoтн eeooт н ωнoρ пexō. ешжe шape
 пкaρ есфpaнe ршaн пpoт eeпe. eг e жoц. eгe
 oтннp тe тeсфpoстнн eeп пpaшe н нpωee.
 ee пнaт нтa пeooтн пpωoт н нoнтoн eг eeп
 тeopт н нoнтн. пpωoт eeн eт oтoнoρ e вoл
 шaцф н oткaрпoc есoтoнoρ e вoл capнкoc.
 пpωoт дe нтoц ee пннкoн. н тepe чeи ee
 пкaρ aнpωee. фкaрпoc ee пннкoн.

Аш ce тeпoт нe нкaрпoc eт eeeoт cωтee aнoк
 фнaтaeeoн. oт eeooн eeпp дaсdaze oтdе
 eeпp вpeepee | oт eккλнcиa н oтoт тптaсш-
 тaee eшжe. e тeтнaтoтн н нoтdаи тaи
 eeн eeooттe e poс aн жe eккλнcиa ee пннкoн
 e тbe пaи pω aтштaee eeooс. ρнтee пe нтaц-
 тoтн e вoл ρн нeт eeooтт асρeeooс ρи тoтнaee
 ee пeчeиoт аср pωee ρнтee пѣoтeρcaρнe. ρeн
 шo н шo eeп ρeнтhа н тhа. пe нтaтoтoн.
 eeooт пaн ρнтee пeчeнoц eт oтdаb. нтaт-

Fol. 31 b
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ρακ ε τесггее π ат шаѳ ет аееаѳ . πтас-
 φθопеи е ппет отааб ѡснѳ ешаже е тесггее
 π ρее π κнее . аееон | аееон еен теноито аλλα Fol. 33 b
 κω και е воλ ω πλαос . ае еаї пехс̄ . ѡснѳ ̄ε
 сар ене нтаѳїкот̄ї еїп̄ трее π κнее не отнобе
 наѳ пе . отпорниа сар тет ѳнаас е тѳе пай ρω
 аѳгареѳ е пѳсωеа еѳотааб ае ппотте πтаѳ-
 таеиоѳ . ппет отааб ае πтоѳ аиентриос ене
 нтаѳїкот̄ї еїп̄ тѳсггее . не еїп̄ ноѳе е роѳ
 пе πтаѳшонѳот̄ еїп̄ петернѳ е воλ ρит̄е
 ппотте . аλλα πανтωс κнаѳоос же отепско-
 пос пе . н ешше не роѳ е аи сггее . аеп̄р̄ жоос
 π тей ρе ω псон . και сар анканων ет отааб
 π πапостоѳос жоос πѳре же ешопе отале
 еш̄птаѳ сггее аееаѳ ρа ѳн аепат ѳр̄ епи-
 скѳпос . еїп̄нсωс еѳшан̄р̄ епископос π нѳеш
 нокс̄ е воλ аλλα еарѳѳω неееас . шаре
 папостоѳос ет отааб жоос же птаеос таниѳ
 ρп̄ ρωб̄ ние аѳω пееа π πкот̄ї тѳвнѳ . ае порнос
 еїп̄ π ноеик нет ере ппотте наврине аееоот̄ .
 пай пет отааб | се аѳр̄ петпе ае пе нтанжоѳѳ Fol. 34 a
 π тер откаѳїста отп̄ аееоѳ ехе̄е пѳронос πт̄ ̄ε
 еп̄їскопн̄ оташ̄ ае еине пе пай аеп̄р̄ ѳ наѳ аѳω
 шаѳжоос наѳ же па шнре ѳωκ сαρωωκ е воλ
 π аш̄ π ноѳе ет екейре аееоѳ еїп̄нсωс н̄ аи е
 воλ ρп̄ аееѳстнрион ет отааб .

Π тер еѳѳω отп̄ еѳени е воλ н тей ρе а тпѳѳис
 тнр̄с сαρωωс е воλ π πноѳе . ρωс ае е воλ π
 πноѳе . ρωс ае ρ̄шан̄ ота наѳ е ота еѳейре
 π отноѳе шаѳѳпѳоѳ же сαρωωκ е воλ ае пей
 ρωб̄ . еенпote πте парх̄неп̄скопос аиатрепе
 аееон ере плаос . тнр̄ѳ̄ ѳеωрей̄ аееон аѳω
 шаре пет аееаѳ ρ̄ ρоте нѳѳω . ρит̄ї тей аѳѳа
 отп̄ ρаѳ сαρωωт̄ е воλ е т̄е ρ̄ ноѳе . п̄лнн

шаре ραρ πρεστωρ χоос же ен енѣте паг
 тѣсрїеεε̄ αεεαδ · есѣω η̄ нег шаже η̄ φρε · аτω
 неτсканδαλїζε тнрот · ере открееρεε̄ шооп
 ε τ̄βннт̄ ε̄ во̄л же̄ αεπε ρωεε ρεοос ех̄αε̄ пе-
 θροнос η̄ тее̄ιπ̄тархїе̄пос̄ χп η̄ φαϛїос̄
 ᾱарнос̄ неτ/αττε̄λїстне̄ · ег ен̄ тег парθенос̄ ·

Fol. 34 b

ζη

Плни шаре ρоше η̄ нег ног η̄ неτραφн χоос η̄
 нег χω η̄ нег шаже же̄ псалеос̄ тaгн̄θ ρ̄η ρωβ̄ ·
 аτω пееа η̄ η̄кот̄η̄ τ̄β̄нн̄θ · аτω пнотте пе
 птас̄сонт̄ε̄ · адрω т̄η̄ етет̄η̄крееρεε̄ ε̄ пархн-
 епс̄копос̄ · плнӣ αε̄ποτ̄еш̄ п̄θε̄ αεεοοτ̄ · есѣω
 αεεοос̄ же̄ пееρ̄ αε̄ιπ̄сноοтс̄ не̄ паг̄ · η̄τас̄ρεοос̄
 ех̄αε̄ пеθροнос̄ η̄ тее̄ιπ̄тархїе̄пс̄копос̄ аτω η̄са
 паг̄ ααταс̄ αε̄ιπ̄те̄ отон̄ с̄рїεεε̄ αεεαδ̄ · пнотте̄
 же̄ ρωωс̄ паταθос̄ пете̄ η̄с̄отωш̄ аη̄ етρεн̄ε̄ нег
 отααβ̄ σ̄ω етρη̄п̄ аλλᾱ ас̄отωш̄ ε̄ отонρот̄ ε̄
 во̄л аτω η̄с̄η̄г̄ εоот̄ ε̄ во̄л ρї тоотот̄ ната̄ пе
 птас̄χоοс̄ ρ̄αε̄ неταττε̄λїон̄ же̄ αε̄ ес̄хере̄ от-
 ρн̄ε̄̄ η̄с̄ενααс̄ ρᾱ отш̄г̄ аλλᾱ ес̄ηαт̄наαс̄ ех̄η̄
 т̄λ̄αχн̄α ε̄ тр̄ε̄ ρ̄ отоен̄ ε̄ нег̄ шооп̄ тнрот̄ ρ̄αε̄
 пнн̄ · аτω ас̄τ̄αλ̄η̄ пρωβ̄ ε̄ во̄л̄ αε̄ пархн̄епс̄ко-
 пос̄ ес̄η̄кот̄η̄ η̄ ототш̄н̄ · егс̄ отαττε̄λос̄ η̄те̄
 пнотте̄ ас̄отωн̄ε̄ ηαс̄ ε̄ во̄л̄ пεχαс̄ ηαс̄ же̄
 αїε̄нтрїос̄ αїε̄нтрїос̄ αε̄π̄ ρ̄нне̄ η̄са̄ текнос̄ре̄
 ααταακ̄ · аλλᾱ η̄са̄ нег̄ ρїтотωк̄ · он̄ аτω η̄с̄
 ρ̄ пееεε̄те̄ · αε̄ пе̄ η̄та̄ п̄χ̄с̄ χоοс̄ ρ̄αε̄ неτ/αττε̄-
 λїон̄ же̄ пш̄ωс̄ ет̄ п̄анотс̄ч̄ ш̄ас̄к̄на̄ тес̄ψ̄т̄χη̄
 ρᾱ нес̄εсоот̄ ·

Fol. 35 a

ζθ

Ас̄отωш̄β̄ η̄с̄г̄ п̄нег̄ отααβ̄ αїε̄нтрїос̄ пεχαс̄ αε̄
 паττε̄λос̄ же̄ от̄ нег̄ · шооп̄ па̄ χ̄с̄ η̄ от̄ нег̄
 η̄отερсаρне̄ αεεοс̄ч̄ паг̄ ен̄ ект̄η̄сноот̄ αεεοї̄
 етее̄ιπ̄т̄ε̄арт̄т̄рос̄ φ̄с̄β̄т̄ωт̄ ε̄ п̄ωρ̄т̄ ε̄ во̄л̄ αε̄ па̄
 с̄кос̄ · ρᾱ прап̄ αε̄ па̄ χ̄с̄ ῑс̄ п̄εχ̄с̄ · пεхе̄ паττε̄-
 λос̄ ηαс̄ же̄ с̄ωт̄αε̄ ε̄ рог̄ ω̄ αїε̄нтрїос̄ η̄та̄

ἡτῆσδην ἡ τερ οὐσδην ἁε ἀδριεοοc · πεχαϋ
 ναϋ ἡστὶ παπασ ἁε ἴπαρακαλει ἡтетһацапи
 ἁε наc ере тетһацадәл ете та cриее те паеи
 е вoл псаполаде әе петһсеот · ἡтоот ἁе
 адр̄ шпинре аτω πεхат ἁе ρωβ пие ет кнаке-
 лете әееоот пенейот марот шопе · пархн-
 епскопос ἁе ацмеотте е ога ἡ пецрәдәл
 пехаϋ наϋ ἁе вoк нт̄ мотте е оәдәл ἡ пез
 пет огааб ете та cриее те ·

Тесрее ἁе ет огааб ἡ тер есcотәә асеи е
 теинте ἡ неснн̄ · а пархнепскопос твотн
 етшвшт̄ псвϋ тнрот ацаϋ е рат̄ϋ ρихн̄ ἡ
 х̄в̄е̄ псате ет мотр ацсоотн̄ әе пецфилонн
 е вoл ацци ἡ ρенх̄в̄е̄ етмотор ρн̄ пецсиг
 ацпохот е п̄филонн · Неснн̄ ἁе тнрот ет
 ρеиооc ρәе пснрәар̄ион адр̄ шпинре · е тве таще
 ἡ ἡх̄в̄е̄с ἁе әе пе пецфилонн ρок̄ · етә
 пехаϋ ἡ т̄среее ἁе соотн̄ е вoл әе потфи-
 лонн | әп̄ потр̄шон · ппет огааб ἁе ац-
 пвоне ἡ ἡх̄в̄е̄ е пецр̄шон ас̄ω ρωс есааϋ
 е рат̄е ρа ρтнϋ ρн̄ теинте әе пквот̄ әп̄ есρωк̄
 отә пецр̄шон ·

Пархнепскопос ἁе пехаϋ әе пееϋ сн̄ снаϋ ἁе
 марһшдн̄ аτω ἡх̄в̄е̄ пквот̄ пез ρәе пецр̄-
 шон әе пе сρωк̄ · сотәә ἡтетн̄ тнршпинре пәе
 маи ω на мerate · епей ан аixoоc ἁе р̄шан
 првее ааϋ ἡсготр̄ әеин әееоϋ · ецтаин̄
 пара пет огнахпоϋ еϋо ἡсготр̄ · е тве паи ρω
 әе пе пез пет огааб ρок̄ ἁе адошвәә әе
 пцаϋ әе пквот̄ ἡтр̄шонн · етә ἁе ἡне пхωоре
 е вoл әе пцахе ·—Парһктон ἡтн̄жон е вoл ἡ
 οιστορια етееоот әе пнотте · ἡ тер οὐσдн̄ ἁе
 ἀδριεοοc · पेχε некλнрнoс әе пархнепско-
 поc ἁе тн̄паракалеи ἡтн̄ әп̄ тпет огааб е

тре ктамон же от не пей тѣпос ꙗтакааѣ же
анрѣшпире тирѣ е рраи ехѣе проѡб̄. ꙗтоѣ де
пезаѣ наѣ же сѡтѣе е рои ꙗтатаеѡтѣ ꙗтар
паи тар ан̄. еишине ꙗса отеѡот ꙗ рѡе.

Анок тар † рѣ сѣ з̄ проеие ѣе поот̄. аѡ
тесѡе ететѣнат̄ е рос та шѡта те. а
песеѡт ѡот етеи есо ꙗ нѡтѣ | еа псон ѣе Fol. 37 a
песеѡт ете па еѡт не ꙗтѣ е рѡтѣ ѡа рѡтѣ
ене ѡшере тар ꙗ ѡѡт те ꙗѡе ꙗ анок еа ꙗт̄
ѡта рѡ еатсапѡтѣ рѣ ѡтсон рѣ ѡѡеа ꙗ
ѡѡт̄. ѡт

И тер еѣр ѡѣтѣ де ꙗроеие а на еѡоте ѡѡѣ
е рѡтр̄ ꙗѣеас̄. шорѣ ѡен же анок неснѡт̄
ꙗ непернѡ ѡѣпѣѡс̄ де он ката тѣѣтѡѡтѡ
ѣе пей носеѡс̄. же ꙗне рѡеи и шѣѣеи еи е рѡтѣ
ꙗѣеан ꙗѣѣа лаат̄ рѣ тѣкѣнропѡеа. И тер
ѡтр̄ тѣѡеѡет де ката пет прѡеи ꙗ ꙗрѡе
аѡѡт̄ е тра ѡѡк е рѡтѣ шѡ рос. ꙗ тер
ꙗ ꙗнѡтѣ де пезас̄ наѣ же па сон ѡн шаре сон
ѡи сѡне. анок де пезаѣ нас̄ же ѡѡѡн. Итѡс̄
де пезас̄ наѣ же е тѡѡ ѡт аѡтаан ꙗ непернѡ
ѡн анѣ тѣсѡне ан̄. анок де пезаѣ нас̄ же
рѣшан сѡтѣе ꙗсѡи та сѡне. тѣнашѡпе рѣе пѡеа
ете ѡѡт̄ порѡѣ е непернѡ ꙗ рѡтѣ шѡ енеѡ.
аѡѡа еишанѡите рѣе пѣѣ ѡеа. сенанорѡт̄ еро
аѡѡ ꙗсѡпѡрѡе е рои рѣтѣе пѡѡт̄. ешѡпе де
рѡѡѣ ꙗшанѡареѡ е непѡѡеа еѡѡѡаѡ рѣе
пѣѡѡѡ тѣнасѣ непернѡ е ѡѡл ан̄ рѣ ѡѡѡнѣ
ꙗ тѡе. ꙗ тер ессѡтѣе де е пей шѡѡе е ѡѡл рѣ
ѡѡт̄ анѡѣтѣ ѡѣ непернѡ е трѣѡареѡ е неп-
ѡѡеа | еѡо ꙗ атѡѡѡе. на еѡоте де ѡѡп Fol. 37 b
ѡѡеѡе е пѡѡѡе. аѡѡа шѡѡѡѡс̄ ꙗ ꙗрѡе ѡѡ
ет рѣ ꙗнѡѡѡѡн е трѡѡѡе ѣе пѡѡѡт̄ ꙗ
тѣѣтѡѡѡне ꙗ тѡѡѡет̄ ката ѡе тетѣѡѡѡн

επει τεθησασθε με επει περ οσαυθ· ηταυρ
 πεφοδοεισθ τηρ εη τεφρομε· εφεκратете·
 εεεου ε ροσ·

Fol. 38 b

Εστων και ρωσ τονσ Ετ πορνετε εηταυ
 εεεαυ η περοοομε· εαλιστα εστω εεεοσ же
 αποη ρενχρισфанос· εαροσει τονσ ησεχι
 шпе εснат ε πεσειωт диестриос пархнепи-
 скопос ет осауθ εсτω εεεοσ· же ηтисоотн
 ан· η непернѣ еи εη тει ε про εεεате· ω пагво-
 поетнс· аτω прѣише εη εε паѳос фатнос
 диестриос· ω па еиωт ара εепе перонт ние
 е ρок екнат е тесрме ет несос η тει ρε тнрс·

ос

Ара εепе неслоσλθ εε нессвела· ет снн фсва
 εε перлотисеос· е вол же ηтк отшнре шне·
 εε пнат он екшаже неемеас еи ηρωме
 ρагтнн· ара εепе прѣнех сооте еѳоос нех
 соте е ρок· аде перасч ант отрвме ρω ере
 отсарѣ то ρиωт ηѳε ηρωме ние· алла сωтее
 ηтатамеон· εε пнат ешаре па ρнт ние е ροι е
 ροгн е ппаѳос· шайр пееете η ηсгнѳгнн ηт
 агсептот εη перхс же нне спарава εεεоот·
 спаапарна εεеοι ρωωч· εε пеето е вол εε
 персеиωт εη ηч / асσεлос ет осауθ· εε пнат
 он ешайр пееете εε неслоσλθ εε нессвела·
 шайр пееете η теептсале η ηсвела ρη η
 тафос· εη персч ѳωωн· аτω шан на ρωн
 е тее же шаже η шееео енр ρоте ρнтс ηта-
 пейлн εε пкωгт εη пшад η тседенна ет шооп
 ρη εепте· ере пет шооп η ρнтѣ ошеш отωн
 η ρωот е птнрѣ· аτω мееш отωн·

Fol. 39 a

ос

Тегре де εε пееете ω пернреарнон εε εаи ποгте
 же аихоос ρη тархн εε перроρομειον же ссотп
 ησι περ пет осауθ η ρото· е пет напатассе η
 ошеш εη отарѣ·—και тар аота жоос ρη

ππαντωκρατωρ πιωτ αε πα χοεις ις πεχ^ς·
 εψηχε κπασοοτη πτα ρη· ειε μαφ^θε παι ε
 τρασμη η οθετ^αρια· ετει δε εσσηληλ ασωωστ
 ασπατ ετχοι εφρ ρωτ ρη θαλλασα ατω α τε-
 ροιηε μοοτε ε πετ ρ^{αε} πχοι χε εтет^{ιβ}νηк е
 των· πτοοτ δε πεχατ παс χε πβνηк е тπολιс |
 ρακοτε· πτοс δε πεχас παс χε тетпаштаλοι
π^{εεεε}νηт^т πταφ ηηт^т πтет^тρ^ηηε· πτοοτ δε
 πεχατ παс χε сет^тпатало· ατω η τει ρε
 ατταλος αφρ ρωт· η тер οσοτε δε е βολ
παχοσωт πсаазион αηнос πχεηεωη τωοτη
 е ρραι εχ^{αε} πχοι ρωсте ητε οτον ηηε ет талн^т
 е πχοι шторт^р· тесρ^ηηε δε αεεεα πουτε ет
αεεατ πεχас χε εερε ηπουτε сωт^{αε} е ρ^φρ
 ποβε η та εεηηε αλλα ηε ηта^φει е πα ρηт
φпаааφ· αστωοτη δε асааде рат^с асш^ηηл
 е пса η тапаталн ес^χω αεεεοс ηφ^ρε χε ηπουτε
 πεт соοτη ηρωβ ηηε αεπατ οτшωηε·

Fol. 41 a

πα

Πτοκ ет соοτη е прηт η οτον ηηε· ατω εκсоοτη
 е ποωωш αε πα ρηт е ροτη е ροκ· χε η φ^οтеш
 ραι αν οτ^{αε} οτρωβ^с πα ηει κосоос ηε· οτ^{αε}
 ρηпархонта η теκ^ρε· ατω ш^α ρραι е та ηе
 ψ^тχη ηηη πα ш^ηρε· ειс ρηηте т^тп^ηαεοт ρη
 θαλλασα е т^βε η^πραη ет οтаавη πα χ^с ις πεχ^ς
 пс^ηр η та ψ^тχη ηηη πα ηη^α σωш^т е ρραι еχ^ω
 ηηη πα ш^ηρε снаτ ηорфанос η^т на ηηη·—η
 тер ес^χе παι δε ас^χη η | οт^σοрте ρηη тес^σηх
 η οηηαηε асеηηе е βολ η т^σοрте ас^φρα^тη^зе
αεεεοс· аспωт^с η тесεηη^βе η οηηαηε асеηηе
 е βολ η ρηт^с η ш^οεηте η т^лφ^ле η сноφ· ас-
 с^φра^тη^зе η т^тε^ρηηε αε ηесш^ηре снаτ ηηη т^εт-
 мес^οнт ρ^{αε} праη αε ηειωт ηηη ш^ηη^ηре ηηη
 ηепη^α ет οтаавη е асоεсοт η ш^οεηηт η соη
 ρηη θαλλασα ρ^{αε} праη η тет^ρηас ет οтаав^η·

Fol. 41 b

πβ

есѡ ѿеос же рѡе прап ѿ тетриас ет отаав
 пейот ѿѿ пшнре ѿѿ пепна ет отаав.

Шпса наг аснохот е роти рѿ котонѣ . есѡ
 ѿеос же фнаеот . еареиеот ѿѿ на шнре .
 пнотте де пдеспотнс ѿ птрѣ ѿ тер еснав
 е теспсѣ ачкатасале ѿ пехеиеон атнос
 ѿ хаин шопе . аѡ ѿ проти ѿ шоеит прот
 аднатанта е ракте . аѡе де е роти е ракте
 ритѿ тѡнога ѿ пнотте рѿ тпараскетн рѿ
 теег цтог прѡѡеас . ѿ ппаса таг ешат
 ѡапѣзе ѿ рнтѣ ѿ пшнре шне ката тпара
 досис ѿ прѡе ѿ кнее .

Тесрме де аснав е тполс тнрѣ | еслетнофореѿ Fol. 42 a
 ашнне де же от петшооп адтаеос же пехрис- III
 фанос тнрот ет . шооп рѿ фполс . шатѡапѣзе
 ѿ петшнре ѿ расте . асотшѡѡ де есѡ ѿеос
 же наеа а пхѣ сооттѿ ѿ та рин . аѡ асѣ ѿ
 песотог еѡагкѡнос пехас наѣ же па еиот
 еиотшѡ е апанта е пархнепскопос . пехасѣ
 нас же от пе потрѡѡ ѿѿ пархнепскопос .
 пехас наѣ же аит отшѡеое еиотшѡ е ѡапѣзе
 ѿ нашнре . пехе пгагкѡнос нас же ѿ те
 лаат ѿ рѡѡ ѿѿ пархнепскопос ѿса паг
 ѿеате . пехас же ѿеон . пехе пгагкѡнос
 нас же есѡе паг ѿеате пе потрѡѡ р отшѡ
 е апанта е пархнепскопос . е тѡнтѣ еге
 рѡеос не еис рните сенаѡапѣзе ѿ пшнре шне
 ет рѿ тег полс . ѿ расте . сенаѡапѣзе ѿ
 потшнре рѡот пѡеат .

Н тере тетшн де шопе а пархнепскопос
 жѡк е ѡол ѿ пшѡеѡе ет отаав ѿпсѡс ач-
 келете е тре деине ѿ пшнре котг птаѡсѡтѡ-
 тот е ѡапѣзе ѿеоот . аѡ ѿ тере ѡѡапѣзе Fol. 42 b
 аѡеине е роти | ѿ пшнре ѿ тесрме ѿ рѡе тап- III

φοχια. Πισυτε δε πετ ειρε η̄ νεσπυρε
 ματααυ αςρεπ πρωβ̄ ε παρχνεπισκοπος. η̄
 τερε φαλααυτε δε η̄ η̄σπυρε κοῑι γε εσναβαπ-
 φζε̄ ᾱααοοτ̄ ᾱ τκολταεβνηρᾱ χω̄ς ασρ̄ ωνε̄.
 παρχνεπισκοπος δε η̄ τερ̄ φ̄νατ̄ ασρ̄ σπυρε
 εεατε. ασφελε̄τε ε̄ τρε̄ τ̄ναατ̄ η̄σᾱ οτσᾱ.
 ασφοτερσαρ̄νε ε̄ τρε̄ τ̄ε̄νε̄ παῡ ε̄ ρο̄τη̄ η̄ η̄σπυρε
 σπῡε η̄ η̄ρ̄ᾱε̄ ρακο̄τε. ατω̄ η̄ τερ̄ φ̄αρχεῑ δε
 η̄ βαπφζε̄. ᾱααοοτ̄ ᾱ τκολταεβνηρᾱ ρ̄ ᾱοοτ̄
 η̄ τεσρε̄. ατω̄ η̄ τε̄νηοτ̄ ασφελε̄τε ε̄ τρ̄ τ̄ε̄νε̄
 παῡ οη̄. η̄ η̄σπυρε η̄ τεσρ̄ᾱε̄ η̄ ρ̄ᾱε̄ ταη̄φοχιᾱ.
 η̄ τερ̄ οτ̄η̄τοτ̄ δε ε̄ οη̄ ᾱ τκολταεβνηρᾱ ρ̄ ωνε̄
 η̄ τεσρε̄. ασφελε̄τε ε̄ τρε̄ τ̄κω̄ η̄ η̄σπυρε κοῑι
 η̄σᾱ οτσᾱ η̄ κε̄ σο̄π. ασφελε̄τε ε̄ τρε̄ τ̄ε̄νε̄ η̄
 η̄σπυρε σπῡε η̄ ρ̄ᾱε̄ ρακο̄τε. η̄ τερ̄ οτ̄η̄τοτ̄ δε
 ε̄ ρο̄τη̄ γε εσναβαπφζε̄ ᾱααοοτ̄. ᾱ τκολταε-
 βνηρᾱ ρ̄ ᾱοοτ̄ η̄ τεσρε̄. εῑτα ασφοτερσαρ̄νε ε̄
 τρε̄ τ̄ε̄νε̄ ε̄ ρο̄τη̄ παῡ η̄ η̄σπυρε η̄ τεσρ̄ᾱε̄ η̄
 ρ̄ᾱε̄ ταη̄φοχιᾱ ᾱε̄ πεε̄ρ̄ σ̄ωᾱη̄τ̄ η̄ σο̄π. ατω̄
 η̄ τε̄νηοτ̄ ᾱ πεᾱοοτ̄ η̄ τκολταεβνηρᾱ χω̄ς ασρ̄
 οε̄ η̄ οτ̄ωνε̄.

Φατιος δε πετρος παρχνεπισκοπος ασφελε̄τε
 ᾱε̄ παρχνηαλακω̄νος ε̄ τρε̄ τ̄ε̄νε̄ ε̄ οη̄ η̄
 τεσρ̄ᾱε̄ η̄ ρ̄ᾱε̄ ταη̄φοχιᾱ. ατω̄ η̄ τερ̄ οτ̄ταρος̄
 ε̄ ρατ̄ε̄ ᾱε̄η̄π̄ ᾱε̄το̄ ε̄ βολ̄. πεζε̄ παρχνεπι-
 σκοπος̄ η̄σᾱ γε̄ ᾱχῑς ε̄ ρο̄ῑ γε̄ οτ̄ πε̄ η̄ταῡ-
 σ̄ωπε̄ ᾱααοο̄. η̄ οτ̄ ᾱρᾱ πε̄ η̄ταρααῡ. ατω̄
 γε̄ η̄το̄ οτ̄ ε̄ βολ̄ τω̄η̄ ρ̄η̄ το̄τ̄ο̄ρικιᾱ. η̄ ρ̄η̄
 πε̄ ᾱσ̄ ᾱε̄ πολ̄ῑς. ασοτ̄ωσ̄η̄ η̄σῑ τελαατ̄ η̄
 η̄σπυρε̄ κοῑῑ πεζᾱς ᾱε̄ παρχνεπισκοπος̄ γε̄
 αν̄τ̄ οτ̄χ̄ρῑςφ̄αν̄η̄. ᾱε̄η̄ η̄ᾱε̄ιοο̄τε̄ ατω̄ αν̄τ̄ οτ̄
 ρ̄ᾱε̄ ταη̄φοχιᾱ. ασοτ̄ωσ̄η̄ η̄σῑ παρχνεπισκοπος̄
 πεζαῡ η̄σᾱ γε̄ ᾱχῑς ε̄ ρο̄ῑ γε̄ οτ̄ πε̄ η̄ταρααῡ.
 εῑς ρ̄η̄ν̄τε̄ τ̄αρ̄ ᾱε̄πε̄ η̄πισυτε̄ χ̄ῑ η̄ η̄οτ̄σπυρε̄ ε̄τ-

μετανοια • ἵτος δε тесрїеε пехас же сωтѣ
 е рої па х̄с̄ ἢ εїωт ρῆ̄ οσ̄ε̄π̄т̄р̄ε̄п̄ρ̄η̄т̄ • κσοοтн
 тар ἢ ἡοїсе ет шооп ρ̄ε̄ πκосоεос • теноѵ
 ἡροто δε ρῆ̄ тап̄φοχїа пащнре δε аѵр̄ нос
 аѵω ε̄п̄ εїс̄п̄ теткерїа е тра ѡап̄ѣзе ε̄εεооѵ •
 аїхоос ε̄ε̄ πεтєїωт же тωοтн м̄арон [ѡωк] ца
 тполїс ракоте е рат̄с̄ ἢ т̄н̄ε̄п̄т̄ пет оѵааѵ •
 ἡт̄їѵѡап̄ѣзе ἢ пенщнре • аѵω ε̄п̄ εѵотωщ е ρ̄
 паї аλλα ρен не κп̄αт̄нос • не п̄таѵернт
 ε̄εεооѵ ε̄п̄тоѵ е х̄ωї •—

Λιτωοтн δε агаεεαгте ἢ т̄с̄їх̄ ε̄ε̄ па щнре снаѵ
 аїеї е ѡол̄ εх̄п̄ ѡаλλαса аїеε εѵхої εѵп̄н̄т̄ е
 ракоте • агаεε е роѵ ε̄п̄ пащнре • ἢ тер епєї
 δε е т̄їε̄п̄н̄те ἢ ѡаλλαса • а п̄хої κт̄п̄αт̄п̄εтє Fol. 43 b
 ρїт̄п̄ ἢ нос̄ ἡχ̄εїε̄ωп̄ ρωсте е тре ѷѡωк ἢ π̄с̄
 ε̄т̄ω • апок агаεεαгте ε̄ε̄ па щнре снаѵ • ρωс
 же еп̄αѵοс̄т̄ е ѡаλλαса • ἡтаεεοѵ ἡε̄εεαѵ •
 аѵεεεтє δε еї е па ρηт̄ аїхї ἢ οσ̄ѵοрте ρῆ̄
 та с̄їх̄ • аїп̄ωт̄с̄ ἢ та еκїѵе • ἢ οσ̄п̄αεε аїεп̄е
 е ѡол̄ ἢ ρηт̄с̄ ἢ шоεεте ἡт̄λ̄ѣε ἢ сноѵ • аї-
 с̄φραгїзе ἢ теттерне ε̄п̄ тет̄εεс̄οηт̄ • еїх̄ω
 ε̄εεоос̄ же ρ̄ε̄ пран̄ ε̄ε̄ пєїωт̄ ε̄п̄ п̄щнре ε̄п̄
 пепн̄а ет оѵааѵ аѵω агаεεοѵ е ѡаλλαса ρ̄ε̄
 пран̄ ἡте т̄рїас̄ ет оѵааѵ • πανтωс̄ δε ρїт̄п̄
 тєї аїѣа па х̄οεїс̄ ἢ εїωт̄ ἡта п̄х̄с̄ ροσρωт̄ ε̄ε̄
 па оѵхаї ε̄п̄ на щнре • ѣсоοтн δε ап̄ е κе
 лааѵ е агаас̄ ἡса паї ε̄εεεαтє • парх̄нєп̄їс̄кo-
 нос̄ δε п̄εхаѵ ἢ тесрїеε же тωк ἢ ρηт̄ та
 щєере п̄х̄с̄ ἡε̄εεε не п̄тараас̄ нанοѵѵ • аѵω
 не п̄т̄ тарєї е рат̄ѵ̄ ε̄ε̄ п̄паѵ ἡтарп̄ωт̄с̄ ἡт̄οѵ-
 еκїѵе ἢ οσ̄п̄αεε • еар̄ѣ ε̄ε̄ п̄сноѵ е тєрне ἢ
 κοѵщнре •• не п̄таѵрєρ̄т̄ п̄ѵс̄п̄їр̄ ἢ οσ̄λοѵχн
 ρї п̄с̄ѣοс̄ ἡт̄οѵ не п̄таѵс̄φραгїзе | ἢ κοѵщнре Fol. 44 a
 ρῆ̄ ἡѵс̄їх̄ ε̄εεεп̄ ε̄εεооѵ • аѵω οп̄ ε̄ε̄ п̄паѵ ἢ π̄ζ

тараеесот гѣ ѡддлаца · пенжѣ пе нтаѡеесот
гѣ нѣсѣх ·—

Аѡ ꙗтєрнот а пархнепископос кааѡ е паѡот
е тѣѣ вапѣзе ѣеесот еи еен те е тетхн ѣеелате
аѡтаѡос е жѡс ѣѣ несщнре аѡ аѡтаѡе пєи
лотос ѣѣ протрєпєкѡн *(sic)* ѣѣ пєѡот ет ѣеелат
єѡѡѡнѣ е ѡд ꙗ тѣѣптєларѡе · ѣѣ пнѡтте
ѣѣ тѣѣптѣшанѡтнѣ аѡ аѡѣ ꙗ ꙗщнре нѡт
е ѡд гѣѣ ѣеелєстнрѡн ет ѡѡаѡ · аѡ аѡкааѡ
ѡ ѡтнѣ шант єѡѡѡ е ѡд ѣѣ ппасха ет
ѡѡаѡ · Шꙗꙗс аѡжѡѡтє е ѡд ѣѣ несщнре
е тєспѡлѣ гѣѣ ѡѡєрннн ·

Пєсѡат ѡ ꙗ тер ѡѡат е рѡс жє асктос ша рѡѣ
аѡѣ ѣѣ пєѡѡѡт е пꙗрѡ ꙗѡѡеос · аѡ ѣѣ
пѡннрѡс пара пкаѡ тнрѣ ѡѡкнѣѡн · пє-
жаѡ ꙗѡ жє нѡѡѡтн жє а та єѡѡе пѡрнєѡе
ѣѣ пєи ѣѣ · ѣѣпє ганєхе ѣеелос · ꙗ терє
снаѡ ѡ жє ѣѣпє ганєхе ꙗс аѡѡѡтн аѡѡѡн
е раѡтє е ратѣ ѣѣ пєтрос пєт єнѡ · аѡ |
аѡпѡрнєѡе нѣѣелат гѣѣ пѡѡѣѣѣ аѡ ꙗ ꙗ
щнре аѡѡѡѡѡт е пєѡѡѡстнрѡн ет жаѡѣ ·
аѡ еи є ѡѡєннѡѡе ꙗѡѡт жн ꙗѡѡѡѡн аѡ
ѡн асктос е пєи ѣѣ · ѡѡ те пєт ꙗѡѡѡѡ траѡѣ
па жѣ пꙗрѡ · пꙗрѡ ѡ пєжаѡ ꙗѡ жє жѡѡратѡр
нѣѣ пєт єѡрє ꙗ ꙗѡ гѣѣ раѡтє ·

ꙗѡѡ ѡ пєжаѡ жє пєтрос пєт ѡѡѡѡтє е рѡѣ
жє архнепископос · ꙗ тер ѡѡѡѡѣ ѡ ꙗ ꙗ ꙗрѡ
аѡпѡѡѡѣ е ѡд жє нѣѡѡѡт е рѡѣ ꙗѡѡ ꙗѡѡѡѡ
пєтрос · жн пєѡѡѡѡѡ ꙗѡѡѡѡ ѣѣ пѣѡѡѡ-
лотос · е тѡѣ ꙗѡѡѡѡѡ ꙗѡ ꙗѡѡѡѡѡѡѡ
каѡа рѡѡѡ · аѡжѡѡт ꙗ ѡѡтнѡѡѡѡѡ · ѣѣ ѡѡ-
ѡѡѡт е ѡѡѡ е раѡтє е трє ѡѡ ꙗѡѡѡ ѣѣ-
ѡѡѡѡѡ пєтрос · тєсѡѡѣ ѡ ꙗ жѡѡратѡр аѡ-
ѡѡѡѡѡ е трє ѡѡѡѡ ѣѣѡѡ ѣѣ несщнре снаѡ

cвoтi • е aнoи caр aнoи рeнcвoтi нтe ппoт
 нcaд ѡѡѡ пeнжс̄ пeнcнр̄ • пaи е вoл рi тooтc̄
 пeooт ѡ пeиoт нѡѡѡѡсѣ ѡи пeпнѡ eт oтaдн̄ н
 рeсѣтaнo aтo нpoooтcioн тeнoт aтo нoтoeиш
 нee шa eнeд aлeнн •

наѣ • пе нтаѣагаг рѣ ѳнлїкїа • ѣотерсадне • рѣ
отезотсїа • пшїре же шїне ѣотωрѣ аτω ѣан-
ѣлесе • ршан отрѣаадо еї е ротн е песннѣ ѣа-
паїтеї аааон п̄ отротетаїо • ршан Отрїнке • еї е
ротн еѣшїне п̄са отаеотнѣ енѣсоотн̄ ааеос ан •
еѣшопе отрѣатнѣ пе рѣа пкосоес • ѣаѣфїло-
налеї аа пецсωаа • етрѣшопе еѣлѣлωк аτω
пѣтнїве е тре ѣшопе еѣкїωот •

Ш̄ насннѣ аа еерїт нїе пете пѣнарїеа нїе
еѣшопѣт̄ п̄са т̄їнаѳнтнѣсїс енѣѣїотω ан • пе
нтаѣапотассе аа пкосоес сеаеете он е на
пкосоес • аτω сеоташот̄ п̄ рото нет̄ ѣω аа-
еос же анапотассеї п̄ на пкаѣ сеѣрω ааа-
лон п̄ на пкаѣ нет̄ ѣω ааеос е роот̄ же аноп
рєпп̄їкос • сеаеете е на тсарѣ рѣ нетаеете
п̄ рнт̄ • п̄т̄їсоотн̄ ан ω̄ песннѣ е прωѣ п̄таѣ-
тадеен е роѣ • П̄т̄їсоотн̄ ан ω̄ наеерате •
е птаїо п̄танеї е ротн̄ ē роѣ • п̄таѣтадеїп̄
еѣеткраѣа | аτω т̄їшїне п̄са рєп̄їноѣωае • Fol. 47 b
еѣшопе • п̄танеї е ротн̄ еѣкω ва рнт̄ • аτω ѣа
т̄їѣї роотш̄ е рєп̄їѣω еѣтаїнѣ рѣ отсапо •
п̄танеї е ротн̄ е ѣп̄ рїсе аїп̄ пенѣѣ • аτω
т̄їшїне п̄са т̄їеотнѣ рѣ рωѣ нїе •

П̄танеї е ротн̄ е рѣпотассе • аτω т̄їотωрѣа т̄їрїп̄
т̄їо п̄ ат̄ сωт̄аа т̄їрїп̄ • п̄таѣтадеен еѣїп̄тр̄а-
раш̄ аїп̄ отсѣрадт̄ аїп̄ отепїстнаеї • аτω т̄їо п̄
аѣрїос е ротн̄ е пенернѣ • т̄їωш̄ ала т̄їної ан
п̄ нет̄їωш̄ аааоот̄ •—т̄їсωт̄аа аτω п̄ѣаже ѣнѣ
ан е ротн̄ ен̄ааааае аа пенрнт̄ • ршан от-
рωае • еї еѣп̄ отрѣаоот̄ рї терїн ѣаре
пєѣро ѣїве п̄те п̄ѣрнт̄ што[р]т̄р̄ • аноп рωон
т̄їнаѣ аτω т̄їсωт̄аа п̄ѣаже п̄ напостоаос
п̄та ааоот̄от̄ аїп̄ непроѣнтнѣ п̄таѣотастот̄
аѣрїоне е роот̄ • е пєа п̄т̄їрїеа п̄т̄їаѣа-

ροει· τῆσθε αὐω τῆζηρ ἡτῆαισθανε αν ρο-
λος·:—

Τῆσωτῆε εε εενне же плотос εε пноуте аѡѡ-
кег εεεοϋ· аѡсшϋ аѡфрагеллот εεεοϋ·
аѡштϋ еѡше· аѡсѡѡ εεεοϋ· аѡконеϋ аѡ-
εооотϋ е аѡеос е тѡе непноѡе· аѡω ρи наг |
он ἡти ῥ ρоте ан алла пенрнт сорεε е воλ·
аѡω тῆо ἡ аεελнс· ἡсѡѡе ρῆ непроошϋ· εεпе
пнн ешϋ е роϋ еѡсш εε пѣжс аѡлѡпег аѡкте
песѡѡеин· еѡкаке анон ρωон ἡтῆошϋ ан е
кте пенрнт е воλ ρεε пкаке е поѡеин· пкаѡ-
петасεεа εε пѣрпег εεп еѡр лааѡ ἡ ноѡе аѡпшϋ
е тѣεннте· анон ρωон ἡтῆошϋ ан е нῆεε е
пῆрнт ἡтῆрεεε е тѡе непноѡе εεεεнн εεεεон·

Шаре пкаѡ нῆεε ἡѡѡ ἡсоп ρа песнт εεεεон·
аѡω шѡсѡтῡт ἡ наѡрεε про εε пжс· анон ρωон
ἡтῆр ρоте ан ено ἡ ат сѡтῆε ἡса пѡеεс·
А пкаѡ оѡон аѡѡкῆε ἡ ρенполεс· аѡѡѡѡс е
воλ е ѡѡот· е тѡе торґнн εε пноуте· аѡω ἡ
тег ρе он εεп ἡр ρоте· а пнн ῥ еѡн ἡѡѡ ἡ
соп· аѡω аѡр каке ρῆ тпаше εε пѡоот· а
пкаке ρѡсῆε εε пкаѡ εε εεере· Н тег ρе он
εεп ἡр ρоте εεпе пῆрнт аεѡане· оѡѡε εεп
е шѡторґр· Аεε полѡεεос ἡ εε прсѡс εεп ἡ не
ѡарѡарос· аѡѡтῆ ἡ ἡрѡεε аѡω аѡѡѡ ἡ
пѡѡѡра· аѡѡнῆεоѡ εε | пкаѡ аѡпѡѡт е воλ ἡ
ρенснѡсϋ енашѡѡт же енаѡѡт ἡтῆр ρоте ἡтῆ-
пѡт е ратϋ εε пноуте ρῆ оѡрεεε εεп оѡεε-
ѡаноѡа· еѡп наг он· Шпе пѡтон е воλ ρῆ
пексεоѡт еѡоѡт· ѡ несннѡ εεарῆεεεѡаноег·
εεнпote ἡте торґнн εε пноуте ег е ѡон·:—

Ш несннѡ εεарῆпѡѡтῆ ἡтῆрεεε же нас енар воλ
ε торґнн εε пноуте пѣкѡ нап е воλ же анѡ-
пѡѡсῆε наϋ·

Fol. 48 a
ϋε

Fol. 48 b
ϋс

нѣкаан $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\sigma}$ • еен евнаанеχε насѣ • ешже
 ѿток се • ѿтѣ отцѣѿт нѣ насѣѣ е рок ан е паи
 еие ѿаш ѿ де пноуте пей ат тωλ $\bar{\alpha}\bar{\epsilon}$ • пат шѣнн •
 пет отаав еснаотωω ρ $\bar{\eta}$ ρнт $\bar{\eta}$ екшооп | ρ $\bar{\alpha}\bar{\epsilon}$ Fol. 50 b
 плο $\bar{\upsilon}\bar{\rho}\bar{\epsilon}$ $\bar{\alpha}\bar{\epsilon}$ пτωλ $\bar{\alpha}\bar{\epsilon}$ $\bar{\alpha}\bar{\epsilon}$ п есѣωωн • P

Пар $\bar{\eta}$ тѣво се ω на еерате же нас ере пноуте
 наотωω ѿ ρнт $\bar{\eta}$ ѿт $\bar{\eta}$ еетече е нѣернт • $\bar{\alpha}\bar{\epsilon}$ п $\bar{\rho}$
 ѣωш $\bar{\alpha}\bar{\epsilon}$ пецран ет отаав • ѿтаотатооѣ • е
 ρраи е жон • е атеотте е рон $\bar{\alpha}\bar{\epsilon}$ пран $\bar{\alpha}\bar{\epsilon}$ пех $\bar{\sigma}$
 же хрисѣанос • еар $\bar{\eta}$ еооше ρ $\bar{\eta}$ отее • пех $\bar{\sigma}$
 тар пет $\bar{\alpha}\bar{\epsilon}$ же ере пепн $\bar{\alpha}$ ет отаав наотωω
 ѿ ρнт $\bar{\eta}$ • п $\bar{\alpha}\bar{\alpha}$ тар ет ере пех $\bar{\sigma}$ наотωω ѿ ρнт $\bar{\eta}$ •
 ес $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\sigma}$ $\bar{\eta}\bar{\sigma}$ т $\bar{\epsilon}\bar{\eta}$ т $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ ре •

Пар $\bar{\eta}$ нифе же енееее же аѣтаде $\bar{\eta}$ е тѣше-
 леет •— еар $\bar{\eta}$ еерит $\bar{\eta}$ ѿе ѿтаѣеерит $\bar{\eta}$ •
 еар $\bar{\eta}$ атωн $\bar{\eta}$ зе ρ $\bar{\eta}$ ρω $\bar{\eta}$ н $\bar{\alpha}\bar{\epsilon}$ же енер $\bar{\rho}$ п $\bar{\alpha}\bar{\epsilon}$ пша
 $\bar{\alpha}\bar{\epsilon}$ пец $\bar{\alpha}\bar{\alpha}$ ѿ шелеет • $\bar{\alpha}\bar{\epsilon}$ п $\bar{\rho}$ т $\bar{\rho}$ н $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ леи псе-
 ре е т $\bar{\rho}$ ѣ $\bar{\omega}$ есла $\bar{\alpha}\bar{\alpha}$ псе $\bar{\epsilon}$ ор $\bar{\eta}$ псе $\bar{\epsilon}$ н $\bar{\eta}$ е вол
 ρ $\bar{\alpha}\bar{\epsilon}$ п $\bar{\alpha}\bar{\alpha}$ ѿ шелеет • псе $\bar{\epsilon}$ р $\bar{\eta}$ не $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ он • ρ $\bar{\eta}$ в $\bar{\rho}$ и $\bar{\alpha}$
 сна $\bar{\sigma}$ же анеи е вол $\bar{\alpha}\bar{\epsilon}$ п ρ $\bar{\alpha}\bar{\epsilon}$ п $\bar{\rho}$ се $\bar{\epsilon}$ ос • а $\bar{\sigma}$
 т $\bar{\eta}$ е $\bar{\epsilon}\bar{\epsilon}$ е $\bar{\epsilon}$ е на п $\bar{\rho}$ се $\bar{\epsilon}$ ос • т $\bar{\eta}$ п $\bar{\eta}$ т е вол ѿ п $\bar{\rho}$ с $\bar{\alpha}$ -
 р $\bar{\eta}$ кон • п $\bar{\alpha}$ л $\bar{\eta}$ н он т $\bar{\eta}$ ш $\bar{\eta}$ не п $\bar{\rho}$ са т $\bar{\epsilon}\bar{\epsilon}$ от $\bar{\eta}$ ес • $\bar{\alpha}\bar{\epsilon}$
 п $\bar{\omega}$ р се на еерате • а $\bar{\lambda}$ ла ар $\bar{\eta}$ п $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}$ е $\bar{\epsilon}$ же п $\bar{\epsilon}$ роот
 $\bar{\alpha}\bar{\epsilon}$ п $\bar{\rho}\bar{\sigma}$ н $\bar{\eta}$ т ѿе ѿ от $\bar{\rho}$ ж $\bar{\eta}$ о $\bar{\epsilon}$ •—

Пар $\bar{\eta}$ $\bar{\rho}$ ρоте же ѿне п $\bar{\epsilon}$ роот ет $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\alpha}\bar{\sigma}$ | еи е жон • Fol. 51 a
 ρ $\bar{\eta}$ от $\bar{\rho}$ ш $\bar{\eta}$ не • п $\bar{\rho}$ се $\bar{\epsilon}$ ре е рон ѿ нн на ρ $\bar{\eta}$ т ѿт $\bar{\rho}$ $\bar{\rho}\bar{\alpha}$
 т $\bar{\alpha}$ л $\bar{\alpha}$ п $\bar{\omega}$ рос • ѣна $\bar{\epsilon}$ и тар ρ $\bar{\eta}$ от $\bar{\rho}$ ш $\bar{\eta}$ ѿ ш $\bar{\omega}$ п •
 $\bar{\alpha}\bar{\epsilon}$ п п $\bar{\epsilon}\bar{\eta}\bar{\epsilon}\bar{\epsilon}$ ѿт $\bar{\rho}$ ρнт $\bar{\eta}$ • ѿе тар п $\bar{\epsilon}$ жа $\bar{\rho}$ ѿ п $\bar{\epsilon}$ роот
 ѿ п $\bar{\omega}$ ре • е $\bar{\sigma}$ т $\bar{\omega}\bar{\alpha}\bar{\epsilon}$ е $\bar{\sigma}$ ω • е $\bar{\sigma}$ ж $\bar{\eta}$ с $\bar{\rho}$ и $\bar{\epsilon}$ е • Е $\bar{\sigma}$ ρ $\bar{\alpha}\bar{\epsilon}$ ос
 е $\bar{\eta}$ и ρ $\bar{\alpha}$ и $\bar{\alpha}\bar{\epsilon}$ п от $\bar{\epsilon}\bar{\eta}\bar{\epsilon}\bar{\epsilon}$ е ш $\bar{\alpha}$ нте п $\bar{\rho}$ т $\bar{\alpha}$ н $\bar{\lambda}$ т $\bar{\rho}$ се $\bar{\epsilon}$ ос еи
 нѣ $\bar{\rho}$ такоот т $\bar{\eta}$ рот • Пар $\bar{\eta}$ $\bar{\rho}$ ρоте се ω на еерате •
 ѿт $\bar{\rho}$ ш $\bar{\omega}$ пе • ѿ с $\bar{\beta}$ т $\bar{\omega}$ т $\bar{\alpha}\bar{\epsilon}$ п $\bar{\rho}$ те псе $\bar{\epsilon}$ и е ж $\bar{\omega}$ и (sic)
 ѿт $\bar{\rho}$ с $\bar{\beta}$ т $\bar{\omega}$ т ан ѿт $\bar{\epsilon}$ т $\bar{\eta}$ т $\bar{\alpha}\bar{\epsilon}$ вон $\bar{\theta}$ и $\bar{\alpha}$ • ш $\bar{\omega}$ пе п $\bar{\alpha}$ н • а
 п $\bar{\epsilon}$ роот ρ $\bar{\omega}$ н е ρот $\bar{\eta}$ • А нет с $\bar{\eta}$ ρ ж $\bar{\omega}$ н е вол а $\bar{\sigma}$ т $\bar{\omega}$

εσσωπε ε αῑν νε λαατ σοοп ει αῑн теи е педвнте
 αῑ παν†χριστος· ραπε тар е тре тѣκνια жон
 е вол· ρотан есшанжон е вол п̄σι тαῑπτερο п
 педρωεαιος·

Нан н̄ан пет нн̄т єнн̄т н̄їнаωск̄ ан· пет отωш
 е р̄рро αῑн пр̄ро пехс̄· П̄пр̄ тр̄ т̄аеελει е роц
 же а пеотоеиш ρон е ρотн· ката пет сн̄ ρ̄н̄ тапо-
 калтעיψис· пет отωш σε е р̄ вол е п̄κωτ̄ п̄
 т̄реденна· αῑн п̄с̄н̄т̄ п̄ ат̄ п̄кот̄н̄· м̄аресѣат̄ωνиζε
 калως· м̄арес̄р̄ ρоте н̄їшωпе есроεис·: пет
 отωш е тре т̄ελ̄ωλ̄ч̄ м̄ар̄ч̄р̄ ρн̄βε тепоτ·
 Пет отωш е жисе ρ̄н̄ тαῑπτερο п̄ αῑ нн̄те·
 м̄аресѣб̄виоц· тепоτ ρ̄а̄ п̄ї ма· |

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р̄в̄

Пет отωш етеλн̄λ̄ αῑн̄ п̄ат̄телос̄ м̄ар̄ч̄р̄иεε ρ̄а̄
 пей ма тепоτ· нн̄фе̄ а̄εεωт̄н̄· на тет̄п̄лаεп̄ас̄
 ес̄лаεπεте· на пед ρ̄н̄ пет̄п̄ат̄т̄ион·:—Ка тет̄п̄-
 ρ̄б̄ω есп̄р̄иωот̄· роεис̄ а̄еп̄р̄ п̄кот̄н̄ же а̄ тет̄ноτ
 ρон е ρотн̄ αῑн̄ п̄εа̄ п̄ ш̄ελεет̄ п̄аӣ ет̄ м̄ερ̄ п̄
 от̄ноц̄ ρӣ ес̄ф̄роσт̄н̄н̄ ш̄а̄ еп̄ερ̄· т̄πολῑс̄ тар̄
 П̄ пр̄ро п̄εа̄ п̄ ш̄ελεет̄ а̄ε̄ м̄ε̄ п̄аӣ ет̄ м̄ερ̄ п̄
 а̄гаθон̄ н̄иε̄ θ̄ιελ̄а̄̄ п̄ т̄п̄ε· от̄οτοεӣн̄ п̄ε· е
 αῑн̄ каке̄ п̄ ρн̄т̄ч̄· от̄п̄от̄н̄ те̄ ес̄м̄ερ̄ а̄ε̄ м̄εот̄ п̄
 ωн̄ρ̄·: пет отωш е отωρ̄ п̄ ρн̄т̄с̄ αῑн̄ пр̄ро
 пехс̄· Парес̄ ѡепн̄ н̄їс̄б̄т̄ωт̄ч̄·:—а̄ тет̄ноτ
 тар̄ с̄вок̄· а̄ педоот̄ р̄ӣке̄ αῑн̄ лааτ̄ ρ̄н̄ п̄ρωεε
 ес̄σοот̄н̄ а̄ε̄ пет̄ п̄ат̄ωμ̄ε̄н̄т̄ е роц̄· а̄еп̄р̄ тр̄ п̄кот̄н̄
 н̄їш̄т̄аε̄ е ρων̄ а̄ε̄ про̄ н̄їж̄оос̄· же̄ п̄ ф̄соот̄н̄
 а̄εεωт̄н̄ ан̄· несшωпе ρӣ жон̄ п̄сӣ от̄κ̄λοολε̄·
 п̄ каке̄ αῑн̄ от̄κ̄ε̄т̄ω̄ αῑн̄ ρ̄ен̄ρ̄οτ̄θ̄аӣ· αῑн̄ ρ̄ен̄-
 ρ̄οτ̄ε̄п̄ε̄ αῑн̄ ρ̄ен̄ε̄β̄ρ̄н̄σε̄· αῑн̄ ρ̄ен̄θ̄λῑψ̄ис̄ п̄ са̄ са̄
 н̄иε̄· п̄тет̄п̄ т̄а̄ε̄θ̄ε̄ ш̄ωпе̄ п̄ан̄ е̄ β̄ωк̄ е̄ лааτ̄ п̄ са̄·

Ш̄ насн̄н̄т̄ м̄ар̄п̄εε̄т̄анοῑ· а̄еп̄р̄ тр̄ п̄ш̄ωпе̄ ρап̄
 ρап̄ а̄ε̄ п̄нот̄те· с̄ωт̄а̄ε̄ е̄ п̄пар̄ρ̄οῑε̄ӣᾱст̄н̄с̄ ес̄ж̄ω
 а̄ε̄ӣос̄ же̄ р̄ш̄ан̄ | от̄θ̄λῑψ̄ис̄ εῑ н̄н̄т̄н̄ αῑн̄ от̄κ̄то

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р̄т̄

ε ρωτῆι σπασωπε ταρ ἡτετῆιωττε ε ρραῖ οὐ-
 βνι· ἀνοκ δε ἡτα τῆε σωτῆε ε ρωτῆι· επει δη
 αλειοττε ε ρωτῆι ἄεπε тетῆσωτῆε ε ροῖ· ατω
 ἀπερῶ να шаже ε βολ· ἄεπε тетῆϛ ρητῆι·
 εαρῆσωτῆε σε ἡσα πхс· εαρῆεεε же ἡ ρῆ
 οσμεα ἡ σοιλε· εαρῆσποτδαζε ε βωκ ε
 τῆπολιс· ἀνοκ δε ω̄ несннѡ ἀνοκ ρенешоте
 εε πῆκον· εαρῆхпо нан εε̄ поне εε̄ εαρ-
 таритне пехс̄ гс̄· οσοι εε̄ πετε η̄нахпоу нау
 ан· а παῖ ἡ ϛεεεне таау· εεεεи εεεεου ε
 птако· ἡ ететῆο ἡ ат сооти несннѡ же ἀνοκ
 ρеншл̄ ε βολ ρῆ τῆω ἡ ελοολε εε̄ εε̄ пехс̄
 ατω пейот εε̄ пехс̄ пе ποσοει·

Ὅσῳτ̄ σε ω̄ несннѡ εенпоте ἡτε οσα σω ецо ἡ
 ат καρπος· ἀλλὰ εεεε же пейот пет ρ̄ ρωβ
 ε τῆω η̄ ελοολε· пет наειρε ἡ οτκαρπος шач-
 тῆβοот же нас ецеϛ ρото καρπος· πετε ἡсе-
 наϛ καρπος ан шачнохот ε βολ ρῆ τῆω ἡ
 ελοολε же нас ечеронρот ρῆ οτсате· εαρῆ-
 σωш̄ се | ε ρον ω̄ несннѡ εенпоте ἡтῆεεεεεεε Fol. 52 b
 ἡтῆшопе η̄ ат καρπος· ἡсешаатῆι ε βολ ρῆ ρ̄α
 τῆω ἡ ελοολε· ἡтῆр ш̄εεεε ε пехс̄ ἡсенохῆ
 ε тседенна εε̄ тсате ἡ ат ωхῆ· ἀνοκ δε ω̄
 несннѡ ἀνοκ οστροос енаноту· παῖ ἡта пхс̄
 εε̄ пкаρ пехс̄ хоу ρῆ течешуе· εαρῆεεεεεεεε се
 ἡтῆноεи же а погс̄ ρωи ε ροтн· анхалогс̄·
 с̄вте ἡогс̄ етσωш̄т ε βολ ρηт̄ εε̄ ποθερсаρне·
 εε̄ пноτте· σωш̄т се εε̄р̄ тр̄ϛ ρε ε ἡтнс̄ ἡ
 ρηтῆι· ἡсееорῆι· ἡρешшол ε проκρот· ἡ ἡτε-
 тῆсооти ан ω̄ несннѡ же ἡтнш̄ е парате ἡ
 οτπελαгос ецра ρоте· ε тве παῖ ϛ̄ρ ρоте εен-
 πως ἡте οτннѡ η̄це ρῆ οтс̄ш̄не· ἡсе тῆε ρε ε
 ρон ἡс̄т̄ωт ἡсееорῆι ἡхнаρ ηсес̄λ̄εελ̄ωεӣ·
 ἡсехитῆι ε пейα εε̄ прап· ἡтῆ тῆε σῆι ἀπολочиα

п̄т̄ир̄ее̄ • е̄е̄ п̄ее̄ ет̄ е̄ее̄а̄т̄е̄х̄п̄ п̄е̄н̄е̄п̄т̄а̄е̄е̄л̄н̄с̄ •
 п̄п̄а̄т̄ е̄ р̄ен̄ко̄о̄с̄е̄ • е̄т̄р̄а̄ш̄е̄ е̄т̄е̄л̄н̄л̄ • е̄т̄ф̄р̄а̄п̄е̄ •
 А̄п̄о̄п̄ р̄ω̄ω̄п̄ е̄т̄с̄ω̄к̄ е̄е̄е̄о̄п̄ е̄ а̄е̄п̄т̄е̄ р̄п̄Ѡ̄л̄ц̄ѣ̄с̄ •
 е̄п̄ р̄ен̄а̄п̄а̄т̄к̄н̄ е̄п̄ р̄ен̄а̄п̄а̄т̄к̄н̄ (sic) • е̄п̄ р̄ен̄е̄к̄а̄г̄
 п̄ р̄н̄т̄ • е̄п̄ р̄ен̄а̄ш̄а̄г̄о̄е̄ е̄т̄с̄а̄ш̄е̄ | е̄ т̄н̄е̄ о̄т̄ (sic) е̄ т̄н̄е̄
 т̄п̄а̄е̄е̄л̄а̄ е̄п̄ т̄п̄ е̄п̄т̄р̄ѣ̄х̄п̄а̄а̄т̄ • е̄ в̄о̄л̄ ж̄е̄ е̄п̄
 е̄п̄с̄ѣ̄т̄ω̄т̄п̄ е̄п̄а̄т̄ о̄в̄е̄ п̄с̄ω̄н̄ • е̄п̄ω̄р̄ с̄е̄ е̄п̄р̄ т̄р̄
 п̄а̄е̄е̄л̄е̄ӣ ω̄ п̄ес̄н̄н̄т̄ ж̄е̄ о̄т̄г̄о̄т̄е̄ п̄е̄ п̄р̄а̄п̄ е̄п̄
 п̄н̄о̄т̄т̄е̄ • е̄п̄р̄ т̄р̄е̄ е̄е̄ п̄а̄Ѡ̄с̄ п̄ т̄с̄а̄р̄ѣ̄ а̄а̄п̄ п̄
 ш̄е̄е̄е̄о̄ е̄ т̄п̄о̄л̄ӣс̄ е̄е̄ п̄е̄х̄с̄ п̄с̄ен̄о̄ж̄п̄ е̄ в̄о̄л̄ р̄е̄е̄
 п̄е̄а̄ п̄ ш̄е̄л̄е̄ет̄ • п̄т̄п̄ре̄ е̄ п̄ес̄н̄т̄ е̄ п̄е̄а̄ е̄е̄ п̄р̄ӣе̄е̄
 е̄п̄ п̄с̄а̄г̄с̄е̄г̄ п̄ п̄о̄в̄о̄е̄ • а̄л̄л̄а̄ е̄а̄р̄п̄ п̄н̄ф̄е̄ ω̄
 п̄ес̄н̄н̄т̄ п̄т̄п̄е̄е̄е̄ ж̄е̄ а̄п̄х̄ӣ п̄ес̄х̄н̄е̄а̄ п̄ т̄е̄п̄т̄-
 е̄о̄п̄о̄х̄о̄с̄ е̄п̄р̄ т̄р̄ п̄ре̄ е̄ р̄о̄п̄ р̄п̄ е̄п̄а̄Ѡ̄с̄ • п̄
 т̄с̄а̄р̄ѣ̄ е̄т̄о̄ п̄ж̄с̄ е̄ р̄о̄п̄ • п̄ р̄н̄т̄о̄т̄ р̄п̄ р̄ен̄ж̄ӣр̄
 е̄п̄ р̄ен̄ж̄ӣг̄р̄а̄ч̄ • р̄п̄ р̄ен̄с̄ω̄б̄е̄ е̄т̄с̄н̄п̄ е̄п̄ес̄ω̄о̄т̄ •
 п̄а̄ӣ е̄ш̄а̄т̄о̄т̄о̄н̄р̄п̄ е̄ в̄о̄л̄ ж̄е̄ т̄п̄к̄н̄ н̄а̄ р̄н̄т̄ е̄е̄
 п̄е̄о̄о̄т̄ е̄е̄ п̄н̄о̄т̄т̄е̄ • п̄л̄ӣѣ̄ Н̄о̄н̄ е̄п̄ п̄ш̄о̄т̄ш̄о̄т̄
 е̄е̄ п̄в̄ӣо̄с̄ ш̄а̄т̄о̄т̄о̄н̄ѣ̄ е̄ в̄о̄л̄ ж̄е̄ т̄п̄ш̄ӣн̄е̄ п̄с̄а̄ п̄х̄ω̄-
 р̄е̄е̄ т̄е̄п̄т̄е̄а̄ї̄р̄о̄е̄п̄т̄ • е̄п̄ т̄е̄п̄т̄ж̄а̄с̄ӣр̄н̄т̄ • ш̄а̄т̄-
 о̄т̄о̄н̄ѣ̄ е̄ в̄о̄л̄ ж̄е̄ п̄т̄п̄е̄е̄ а̄п̄ е̄е̄ п̄н̄о̄т̄т̄е̄ • п̄е̄-
 ф̄Ѡ̄о̄п̄о̄с̄ е̄п̄ п̄к̄ω̄г̄т̄ • т̄а̄е̄о̄ е̄е̄е̄о̄п̄ • ж̄е̄ е̄п̄
 а̄т̄а̄п̄ӣ п̄т̄е̄ п̄н̄о̄т̄т̄е̄ п̄р̄н̄т̄п̄ • т̄с̄а̄р̄ѣ̄ е̄т̄ с̄н̄п̄ а̄т̄ω̄
 е̄т̄ с̄л̄с̄л̄ω̄с̄ р̄е̄е̄ п̄а̄ш̄а̄ӣ е̄п̄е̄ӣω̄ е̄п̄ п̄т̄ω̄г̄с̄ • с̄е̄о̄т̄-
 ω̄н̄ѣ̄ е̄е̄е̄о̄п̄ е̄ в̄о̄л̄ ж̄е̄ т̄п̄е̄е̄ • п̄е̄е̄ п̄а̄Ѡ̄с̄ • а̄т̄ω̄
 т̄п̄о̄ п̄р̄е̄л̄/р̄а̄л̄ е̄п̄п̄х̄ω̄р̄е̄ • т̄п̄т̄а̄п̄р̄о̄ • о̄т̄н̄п̄ е̄п̄
 н̄а̄ р̄ω̄ч̄ п̄ т̄о̄о̄т̄п̄ • п̄ш̄а̄ж̄е̄ е̄т̄ е̄р̄н̄а̄п̄ • п̄а̄п̄ω̄о̄т̄ •
 с̄е̄г̄о̄о̄т̄ • ш̄а̄п̄ш̄о̄т̄ω̄о̄т̄ • е̄ в̄о̄л̄ а̄х̄п̄ Ѡ̄с̄о̄ • е̄п̄ е̄п̄-
 Ѡ̄г̄т̄н̄п̄ • е̄ п̄ет̄ с̄н̄ѣ̄ ж̄е̄ е̄ в̄о̄л̄ р̄п̄ т̄е̄п̄т̄р̄а̄г̄ п̄ш̄а̄ж̄е̄
 п̄н̄ек̄р̄ в̄о̄л̄ е̄п̄о̄ѣ̄ • е̄Ѡ̄ ж̄е̄ е̄п̄ш̄о̄о̄п̄ р̄п̄ н̄а̄ӣ п̄ т̄е̄
 е̄п̄н̄е̄ • е̄п̄к̄н̄ • е̄е̄ п̄ес̄х̄н̄е̄а̄ н̄а̄Ѡ̄ р̄н̄т̄ е̄е̄е̄о̄п̄ а̄п̄ •
 А̄л̄л̄а̄ т̄п̄ш̄о̄ѣ̄ит̄ п̄с̄ω̄ѣ̄ п̄с̄ω̄п̄ е̄а̄т̄а̄а̄п̄ е̄р̄е̄ п̄ен̄-
 р̄н̄т̄ р̄п̄ п̄е̄ӣ р̄ѣ̄н̄т̄е̄ п̄ т̄е̄ӣ е̄п̄н̄е̄ • ω̄ п̄е̄о̄п̄о̄х̄о̄с̄ е̄п̄р̄
 н̄а̄г̄т̄е̄ е̄ п̄ес̄х̄н̄е̄а̄ • а̄л̄л̄а̄ е̄п̄е̄е̄ ж̄е̄ н̄о̄ п̄ ш̄е̄е̄е̄о̄ •

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 р̄е̄

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 р̄с̄

е на тпе · аѡω τῆψτῡχн оѡопῡ е ѡол же ескн
 ка рнѡ · еепѡс се оѡῖ оѡа наѡоос · же е̄-
 паѡос е̄ псѡеа ренѡтсикон не · ееп̄ арке :—
 е пет нар̄ р̄еѡал̄ наѡ · ѡѡшт̄ се ѡ псон же
 п̄некеме е ѡѡн п̄ оѡеѡлнеа екеме · п̄
 п̄сѡнт̄ е̄ п̄нотте п̄аѡаѡос · е ренпараѡтсн
 е тѡе неѡѡѡѡ · ееп̄ некаеелла · не пта п̄нотте
 сар таеѡоѡт тнрот̄ напѡѡт̄ ееате · аѡносее
 п̄теѡѡтснс р̄н̄ ренса · ееп̄ ренѡрпа еѡпрепей
 е̄ прѡеа ееп̄ ренеперѡа енапѡѡт · ете паг
 пе оѡῖ оѡа | ееп̄ р̄кает̄ ката ѡтсн · ееп̄ арке Fol. 54 a
 е роѡ еѡѡанѡѡѡе р̄н̄ оѡшт̄ · еѡѡанѡѡѡе де P̄
 р̄н̄оѡеип̄т̄шпаѡѡ наѡѡпе п̄епѡѡос е парке ·
 пекѡ сар оѡѡтсикон не · р̄еѡеѡѡс он оѡῖ
 оѡа оѡе ееп̄ арке е роѡ · еѡѡанѡѡ р̄н̄ оѡ-
 рѡѡе · еѡѡанѡѡ де р̄н̄ оѡеип̄т̄ ат̄ сег̄ · ѡѡѡѡе
 арке е роѡ е ѡол же пей не оѡѡтсикон не ·
 т̄еип̄т̄ ат̄ сег̄ де оѡпараѡтсн те ·

Р̄ѡан̄ оѡа де п̄нот̄н̄ ката ѡтсн ееп̄ арке е
 роѡ еѡѡан̄п̄нот̄н̄ пара п̄шт̄ ееп̄ т̄ѡтаѡо̄ е̄еаѡ
 же аѡѡл̄ псѡеа е ѡол е перѡѡо · е аѡѡаѡѡ
 е тоѡт̄ е̄ п̄паѡос е̄ п̄р̄нн̄ · е аѡпараѡѡѡѡѡ
 е̄еѡѡѡ п̄ неѡанѡаѡа · р̄н̄т̄ таеелла · р̄ѡан̄
 т̄т̄нн̄ѡа · е̄ п̄р̄нн̄ р̄ р̄ѡѡѡ ѡѡѡѡ х̄с̄ е пекѡ-
 сикон · теѡѡтснс сар ееп̄ т̄т̄нн̄ѡа п̄ѡѡѡ не
 п̄реѡѡѡѡѡѡ е̄ п̄еерос снаѡ · теѡѡтснс оѡ-
 ѡнῡ е̄еѡос е ѡол же оѡѡѡѡѡал̄ те т̄т̄нн̄ѡа
 еѡѡѡнῡ е ѡол п̄те проѡѡр̄еснс · ере прѡеа
 сар аѡе р̄ат̄ѡ̄ р̄е̄ п̄еерос снаѡ :—тепроѡѡ-
 р̄еснс де со е̄ п̄сѡѡеѡс · е̄еип̄ е̄еѡос :— | еѡ Fol. 54 b
 п̄ѡе п̄ѡѡѡеѡ̄ еѡѡѡѡѡѡ п̄ ренѡт̄нн̄ѡа еѡѡѡѡ P̄н
 р̄н̄ теѡѡтснс · ееп̄ ренаретн̄ енапѡѡт · ката пет
 еѡнаѡѡ ѡѡѡт̄еѡ неѡѡѡ е̄ пей сеѡѡт̄ р̄раг̄ ееп̄
 р̄е̄ пекѡѡ · п̄л̄ѡе п̄ѡн ·

За̅ пе̅вѣ де̅ ρωωϯ · те̅п̅т̅ш̅на · про̅ин̅в̅ де̅ ρωωϯ ·
 п̅в̅ω̅λ̅ е̅ в̅ω̅λ̅ е̅ пе̅ρο̅σο̅ ρ̅η̅ ο̅τρ̅ι̅ν̅η̅ς̅ ε̅ς̅ρ̅ο̅ϩ̅ϩ̅ · ρ̅ρα̅ι̅
 ο̅η̅ ρ̅α̅ε̅ π̅να̅τ̅ η̅ η̅β̅α̅λ̅ · α̅α̅α̅ε̅ε̅ε̅τε̅ ε̅ο̅ο̅ο̅ ρ̅ρα̅ι̅ ρ̅η̅
 τε̅ε̅ τε̅τ̅ι̅ν̅η̅ο̅ι̅α̅ α̅ε̅ π̅σ̅ο̅λ̅ · ψ̅α̅ς̅τ̅ω̅σε̅ ο̅η̅ η̅ η̅α̅ρε̅τ̅η̅
 ε̅τ̅ η̅α̅ν̅ω̅ο̅τ̅ ρ̅α̅ε̅ πε̅ι̅ σε̅ο̅τ̅ η̅ ο̅τ̅ω̅τ̅ · ρ̅ρα̅ι̅ ρ̅α̅ε̅
 πε̅ι̅βε̅ · ο̅τ̅πο̅μο̅ο̅η̅η̅ ρ̅ρα̅ι̅ ρ̅α̅ε̅ προ̅ιν̅η̅β̅ · τε̅τ̅ψ̅η̅
 η̅ ρ̅ο̅ε̅ι̅ς̅ ρ̅ρα̅ι̅ ρ̅α̅ε̅ π̅σ̅ο̅λ̅ · το̅π̅η̅ е̅ τε̅ε̅ ρ̅ρα̅ι̅ ρ̅α̅ε̅
 π̅να̅τ̅ η̅ η̅β̅α̅λ̅ · те̅п̅т̅ш̅α̅τ̅ · те̅п̅ρο̅δα̅ι̅ρε̅σι̅ς̅ τ̅α̅ρ̅
 ε̅σ̅т̅η̅τ̅ω̅η̅ ε̅πο̅σο̅ε̅ι̅ · πα̅ι̅ τ̅α̅ρ̅ ρ̅η̅ ο̅τρ̅ι̅κ̅η̅ η̅ η̅β̅α̅λ̅
 ψ̅α̅ς̅τ̅ω̅ρ̅η̅ η̅ η̅σ̅т̅ι̅ν̅η̅ο̅ι̅α̅ ε̅ο̅ο̅ο̅т̅ η̅ς̅τ̅ω̅σε̅ η̅ η̅α̅ρε̅τ̅η̅
 ε̅τ̅ η̅α̅ν̅ω̅ο̅τ̅ κα̅τα̅ πε̅т̅ ε̅ρ̅η̅α̅ς̅ · ε̅πε̅ι̅ α̅η̅ λ̅ϫ̅η̅ρο̅
 ε̅ τε̅φ̅θ̅σι̅ς̅ · τε̅φ̅θ̅σι̅ς̅ τ̅α̅ρ̅ ε̅σ̅т̅η̅τ̅ω̅η̅ ε̅т̅ка̅ς̅ ε̅ψ̅α̅τ̅ρ̅
 ρ̅ω̅β̅ е̅ ρ̅ο̅ϯ · πε̅σο̅σο̅ε̅ι̅ де̅ пе̅ те̅ προ̅δα̅ι̅ρε̅σι̅ς̅ ·
 τε̅τ̅ρα̅φ̅η̅ σε̅ ε̅т̅ ο̅τ̅α̅α̅β̅ ε̅ς̅ε̅β̅ω̅ η̅α̅η̅ · α̅τ̅ω̅ ε̅т̅[ε̅]α̅β̅ο̅
 α̅α̅α̅ο̅η̅ · же̅ α̅ψ̅ η̅ε̅ η̅σ̅т̅ι̅ν̅η̅ο̅ι̅α̅ · ε̅ο̅ο̅ο̅т̅ ε̅т̅ α̅ε̅ψ̅α̅
 α̅ε̅ πο̅ρ̅κο̅τ̅ α̅η̅η̅ η̅ε̅т̅η̅ο̅τ̅η̅ε̅ · α̅τ̅ω̅ же̅ α̅ψ̅ η̅ε̅ η̅α̅ρε̅τ̅η̅ ·
 ε̅т̅ η̅α̅ν̅ω̅ο̅τ̅ ε̅т̅ ε̅ψ̅η̅ε̅ · ε̅ το̅ο̅σο̅т̅ α̅τ̅ω̅ е̅
 ρ̅ ρ̅ω̅β̅ е̅ ρ̅ο̅ο̅τ̅ | η̅ς̅τ̅ω̅η̅πε̅ ε̅ς̅ρ̅η̅ε̅ · πο̅σο̅ε̅ι̅ς̅ τ̅α̅ρ̅
 ε̅τε̅ η̅ς̅ο̅ο̅ο̅т̅η̅ α̅η̅ · η̅ τ̅σο̅α̅ η̅ η̅ε̅τ̅ρα̅φ̅η̅ · ο̅τ̅α̅τ̅
 σο̅α̅η̅ πε̅ · α̅τ̅ω̅ ο̅τρ̅ι̅α̅ιω̅τ̅η̅ς̅ πε̅ τ̅η̅μο̅λο̅ο̅ε̅σι̅α̅ τ̅α̅ρ̅
 η̅ η̅ε̅τ̅ρα̅φ̅η̅ ψ̅α̅ς̅ε̅т̅ σο̅α̅η̅ τ̅α̅ρ̅ ρ̅η̅ α̅η̅т̅ρ̅α̅ε̅ η̅ ρ̅η̅т̅ ·
 η̅ε̅ς̅ η̅ ρ̅ε̅πα̅ρε̅τ̅η̅ ε̅η̅α̅ν̅ω̅ο̅τ̅ е̅ в̅ω̅λ̅ ρ̅η̅ η̅ε̅κ̅λα̅α̅ο̅ς̅
 α̅α̅α̅η̅η̅ α̅α̅α̅ο̅ς̅ κα̅τα̅ ε̅ρ̅ε̅ · ψ̅α̅ς̅ε̅т̅ η̅α̅ς̅ η̅ ο̅τ̅η̅ε̅ς̅ε̅ ·
 ε̅η̅α̅ν̅ο̅τ̅ε̅ е̅ τ̅ρ̅ ε̅т̅ο̅ς̅ε̅ ρ̅η̅ τ̅ε̅η̅η̅т̅α̅η̅ε̅λ̅η̅ς̅ · α̅τ̅ω̅ ο̅τ̅-
 ρ̅α̅η̅ε̅ ρ̅η̅ ο̅τ̅α̅η̅η̅т̅ α̅т̅ η̅α̅ρ̅τε̅ · α̅τ̅ω̅ ο̅τ̅α̅β̅α̅π̅η̅ ρ̅η̅
 ο̅τ̅α̅μο̅ε̅т̅ε̅ · α̅τ̅ω̅ ο̅т̅ε̅ω̅ο̅т̅η̅ ρ̅η̅ ο̅т̅α̅η̅η̅т̅ α̅т̅ σο̅ο̅т̅η̅ · ο̅т̅-
 сп̅ο̅т̅α̅η̅ ρ̅η̅ ο̅т̅α̅η̅η̅т̅α̅α̅ε̅λ̅η̅ς̅ · ο̅т̅α̅ι̅ο̅ · α̅η̅η̅ ο̅т̅ε̅ο̅ο̅т̅ ·
 πε̅т̅ ψ̅ε̅п̅ ρ̅η̅ε̅ ψ̅α̅ς̅τ̅ω̅σε̅ η̅ ο̅т̅α̅η̅η̅т̅ α̅т̅ η̅ο̅ο̅τ̅ ·

Α̅τ̅ω̅ ο̅т̅α̅η̅η̅т̅η̅ο̅т̅ε̅ ρ̅η̅ τ̅ε̅η̅η̅т̅ρ̅ω̅α̅η̅ε̅ · ρ̅η̅α̅η̅ η̅ε̅п̅-
 ο̅σο̅ε̅ι̅ς̅ · σε̅ ε̅τε̅ та̅ι̅ τε̅ те̅п̅ρο̅δα̅ι̅ρε̅σι̅ς̅ κ̅ω̅ η̅ε̅ω̅ϯ̅ α̅ε̅
 η̅ς̅ο̅α̅ς̅ · ε̅т̅ ε̅ς̅ε̅β̅ω̅ η̅α̅ς̅ ε̅τε̅ та̅ι̅ τε̅ τε̅τ̅ρα̅φ̅η̅ ε̅т̅
 ο̅τ̅α̅α̅β̅ · ψ̅α̅τ̅ε̅ ε̅ ρ̅ο̅ϯ̅ ε̅ς̅π̅λ̅α̅η̅α̅ · α̅τ̅ω̅ η̅ς̅ε̅ι̅ е̅
 ρ̅ρα̅ι̅ ε̅ ρ̅ε̅η̅α̅ε̅ε̅ε̅τε̅ ε̅т̅ρ̅ο̅ο̅т̅ · ε̅т̅ε̅ω̅ο̅т̅η̅ η̅α̅ς̅ е̅ ρ̅ο̅т̅η̅
 η̅ ρ̅ε̅η̅ε̅т̅ι̅ν̅η̅ο̅ι̅α̅ ε̅т̅ρ̅ο̅ο̅т̅ · ε̅ς̅τ̅ω̅σε̅ α̅α̅α̅ο̅ο̅т̅ ρ̅η̅ τε̅ε̅-

φθςςς ε̄νεσνπ ε ροσ αν ετε πατ νε· οτ̄ειπ̄τ-
 ανιστος· οτ̄ειπ̄τετα τοοτ̄η̄ η̄σων̄ ε̄ειπ̄η̄ ε̄ε-
 ελοκ· οτ̄εοστε οτ̄φθονος οτ̄ειπ̄τεεατεοοτ̄ ες-
 σωσειτ̄:— | οτ̄λιβε η̄ ρη· οτ̄ειπ̄τ̄η̄να· ποτω-
 ρε̄· π̄τ̄ των̄ ειπ̄ η̄ετ̄ ε̄νε η̄ πατ̄· η̄τα πατ̄ σωπε Fol. 55 b
 ε̄ελοϋ· γε αϋκα πποεοθετ̄η̄ς η̄σωϋ ες̄σαπ̄ρ
 ρτηϋ γε η̄ϋ̄σε̄ε αρινε ε ροϋ ε̄ειπ̄η̄ ε̄ελοϋ· η̄ϋ̄-
 σεπ̄η̄ η̄ϋ̄παρ̄τ̄ϋ̄ ε̄ε πποεοθετ̄η̄ς· η̄ϋ̄χοοσ ες-
 ρηεε· γε ᾱρ̄ ποβε γε ᾱκαακ η̄σωγ

Ητεσνοσ σωρε πποεοθετ̄η̄ς σωρπ̄ϋ̄ ε ροϋ· ρη̄
 τ̄ε̄ειπ̄τεᾱιρωεε ετ̄ οϋ· ατω σωϋτ̄ παϋ η̄
 οτ̄ειπ̄τ̄ρη̄ η̄ ρητ̄ ε̄ναποτ̄ς ειπ̄ οτ̄σοε ε τρε ϋ̄ρ̄
 ρωβ̄ ε πκαρ̄ η̄ τεφθςςς η̄ κε σοπ· η̄ϋ̄πωρ̄η̄ ε βολ
 η̄ ρητ̄ς η̄ η̄σ̄τη̄νη̄α εθοοτ̄ η̄ϋ̄τ̄ παϋ η̄ παρ̄ετ̄η̄
 ετ̄ σοτ̄η̄· ατω ετ̄ η̄ανωοτ̄· ε τρ̄ ϋ̄τοσοτ̄ ε πεα
 η̄ η̄εθοοτ̄ η̄ϋ̄τ̄ παϋ η̄ ρενκ̄λοε· ειπ̄ ρενταιο
 ε̄νασωοτ̄· αϋρκο κατα φθςςς· αλλα αϋρ̄σπο-
 εεη̄ε· αϋπε̄ε̄οτ̄εε̄ι αλλα· αϋσωπε η̄σατ̄·
 πρ̄η̄η̄ν̄β̄ ρορ̄ϋ̄ ε χωϋ· αλλα αϋατωη̄ζε ε τοτ̄η̄η̄
 η̄ροεκ· ες̄η̄παατ̄ ε ψαλλε̄ι·

Αλλα σωϋοτ̄ων η̄ ρωϋ η̄ϋ̄σεοτ̄ ε πποτ̄ε ρη̄
 οτ̄ειπ̄τ̄χωρε σωτ̄τ̄ κ̄λοε σε ε̄ε̄ε πατ̄ η̄
 φ̄εη̄ε η̄σε φ̄ταιο παϋ· η̄ενκ̄λοε ε̄εη̄ γε αϋ-
 ατωη̄ζε αϋ̄χρο τεφθςςς· | Η̄ταιο γε γε αϋ̄χο Fol. 56 a
 παϋ η̄ η̄αρ̄ετ̄η̄ ετ̄ η̄ανωοτ̄· εαρ̄η̄τ̄ εοοτ̄ σε ρη̄α
 τεποτ̄ η̄ τε̄ειπ̄τεᾱιρωεε ε̄ε πποτ̄ε ατω εαρ̄η̄-
 σεοτ̄ ε ροϋ· η̄η̄ποτ̄ων̄ε̄ ε βολ η̄ τε̄ε̄ειπ̄τασα-
 εοσ· εαρ̄η̄παρ̄τ̄η̄ η̄η̄ποτ̄ωϋτ̄ η̄ τ̄ε̄ειπ̄τ̄η̄αν̄ρ̄τηϋ·
 η̄εε τ̄αρ̄ η̄ε̄ωτ̄ πετ̄ η̄ᾱη̄ποτ̄η̄ϋ η̄φ̄ρε· η̄ αϋ
 η̄ε̄ωτ̄ πετ̄ ε̄ε η̄ η̄ϋ̄η̄η̄ρε η̄ε̄ ετ̄ ερε η̄η̄ς̄ ε̄ε̄ ε̄ε-
 ελοη̄ ανον η̄ϋ̄ρ̄ε̄δαλ̄ αϋ̄χαριζε η̄αν· η̄ ρενποσ
 η̄ ᾱωρεα· ες̄οικονοεε̄ι ε̄ε̄εον ρη̄ οτ̄ειπ̄τ̄η̄νοσ·
 ες̄κω η̄αν ε βολ ρη̄ οτ̄ειπ̄τ̄η̄αντ̄· ες̄ε̄ρα-
 πετε η̄ η̄σαϋ η̄ τε̄ψ̄ο̄χ̄η̄ ρη̄ οτ̄ειπ̄τ̄η̄αν-

ноуте · ащ те т̄наполотца р̄е̄е пероот а̄е прап
 н̄ п̄нахоос же от · п̄нахоос же а̄еп енсωт̄е̄ н̄
 а̄еп енеиее · н̄ же а̄еп оттаеон · отои отои
 нехва отдоде е жон · пехасъ же рендроот
 а̄сωт̄е̄ е роот р̄е̄е пета а̄е прап · ащ се
 не пероот ω̄ на снн̄т̄ н̄са прие а̄еп
 п̄сар̄с̄р̄ н̄ о̄в̄ре · ащ пе пров̄ ете а̄еп ес̄аасъ
 нап̄ н̄с̄и пенх̄с̄ пет шооп р̄н̄ ко̄т̄ω̄н̄с̄ а̄е
 печеиωт̄ ·

Пет р̄е̄е п̄хисе н̄ ат шаже е роу · еин а̄еп с̄ѳ̄ѳ̄виоу
 н̄с̄е̄и е песнт ша рон · пети ат на̄т̄ е роу еин
 а̄еп отна̄т̄ е роу е т̄в̄нн̄т̄н̄ · Плотос н̄ ат леот
 а̄с̄х̄и сар̄с̄р̄ а̄с̄х̄и ф̄пе а̄е пееот ра рон · пет ф̄
 таю н̄ отон н̄е̄е еин а̄еп отсош̄с̄ · еин а̄еп
 отфаас е ротн̄ р̄е̄е пецро · е т̄в̄нн̄т̄н̄ же ес̄еаа̄т̄
 н̄ р̄е̄е̄е · ω̄ теи шн̄ре ет̄ леот н̄ роте · отс̄ӣх̄
 н̄ о̄е̄е отс̄ӣх̄ н̄ на̄р̄ р̄и к̄р̄е̄е̄се а̄т̄п̄лас̄се | а̄е-
 леос е во̄л̄ р̄е̄е̄е п̄ка̄р̄ · а̄сто̄ле̄е̄а̄ а̄с̄фа̄ас̄ е ротн̄
 р̄е̄е̄е про̄ а̄е п̄х̄с̄ пе н̄та̄с̄п̄лас̄се н̄ т̄пе а̄еп п̄ка̄р̄ ·
 а̄т̄ω̄ а̄с̄х̄и е роу р̄н̄ от̄ѳ̄ѳ̄вио · а̄нон̄ р̄ωон̄ неи
 та̄ла̄п̄ω̄рос̄ н̄ев̄ин̄н̄ · е а̄нон̄ · от̄ка̄р̄ а̄еп̄ от̄-
 к̄р̄е̄е̄с̄ а̄еп̄ еш̄с̄ӣ е рон · ша п̄шаже н̄ неперет̄ ·
 пети ат леот̄е̄ен̄ а̄еп̄е̄ с̄х̄ӣф̄пе̄ а̄е̄ пееот̄ · н̄се-
 то̄е̄с̄с̄ӣ е т̄в̄нн̄т̄н̄ · же нас̄ ес̄ет̄от̄нос̄н̄ ·

Нн̄ а̄еп̄ с̄ѳ̄ѳ̄ω̄л̄ е во̄л̄ н̄ несна̄т̄р̄ · а̄е̄ п̄жа̄же · е а̄с̄-
 леор̄с̄ а̄с̄та̄ас̄ е тоот̄н̄ е тр̄ · н̄с̄ω̄ве̄ а̄е̄лео̄с̄ · е
 а̄с̄ф̄ нап̄ н̄ тезот̄с̄ӣа̄ · е тр̄н̄р̄ω̄е̄е̄ е жω̄с̄ · н̄та-
 н̄ω̄ш̄ е драг̄ е роу · н̄ ащ̄ н̄роот̄ а̄еп̄ ес̄с̄ω̄т̄е̄ е
 рон · нап̄ н̄ш̄ан̄ω̄с̄н̄ н̄ от̄к̄от̄ӣ ес̄от̄ω̄ш̄ е тре
 пен̄ ве̄е̄ке̄ а̄ш̄а̄ӣ · с̄ω̄т̄е̄ ω̄ п̄сон̄ а̄е̄ ле̄ер̄ит̄
 еш̄аже̄ е рон · ω̄ п̄е̄о̄но̄х̄ос̄ · а̄х̄ис̄ е роӣ же̄
 н̄та̄ка̄п̄от̄ас̄се̄ а̄е̄ п̄к̄ос̄е̄е̄ос̄ е т̄ве̄ от̄ · еш̄же̄ к̄на-
 ш̄ине̄ он̄ н̄са̄ т̄е̄от̄н̄с̄ а̄е̄ п̄к̄ос̄е̄е̄ос̄ · н̄т̄ на̄от̄ω̄ш̄н̄
 на̄ӣ а̄н̄ н̄ н̄т̄ на̄н̄н̄фе̄ а̄е̄ле̄ок̄ а̄н̄ · н̄т̄ со̄от̄н̄ а̄н̄

Fol. 57 b

р̄ӣа̄

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ⲣⲓⲈ

ⲛⲉ ⲡⲧⲁⲃⲧⲁⲗⲉⲛ ⲉ ⲑⲛⲟⲗⲓⲥⲓ ⲙⲓⲛ ⲑⲛⲉⲙⲟⲛⲟⲥ ⲙⲓⲛ
 ⲟⲩⲓⲣⲓⲕⲟ ⲙⲓⲛ ⲟⲩⲉⲓⲃⲉ ⋅ ⲟⲩⲃⲁⲥ ⲙⲓⲛ ⲟⲩⲕⲱ ⲕⲁⲗⲏⲩ ⋅
 ⲡⲧⲁⲃⲧⲁⲗⲉⲓⲛ ⲱⲩ ⲡⲉⲉⲣⲓⲧ ⲉ ⲑⲛⲩⲩⲗⲏⲗ ⋅ ⲙⲓⲛ ⲑⲛⲟⲩⲩⲏ
 ⲡⲓ ⲣⲟⲉⲓⲥ ⋅ ⲙⲓⲛ ⲑⲛⲣⲓⲙⲉ ⋅ ⲙⲓⲛ ⲑⲛⲁⲩⲩⲁⲑⲟⲙ
 ⋅ ⲁⲩⲱ ⲡⲧⲟⲕ ⲱⲩ ⲡⲥⲟⲛ ⲕⲉⲙⲟⲩⲩⲉ ⲑⲓ ⲟⲩⲃⲓ
 ⲑⲣⲁⲥ ⲙⲓⲛ ⲟⲩⲥⲡⲁⲧⲁⲗⲁⲗⲓⲁ (sic) ⋅ ⲙⲓⲛ ⲟⲩⲉⲱⲃⲉ ⋅ ⲡⲧ
 ⲑⲥⲟ ⲁⲛ ⲉ ⲧⲓⲧⲁⲡⲣⲟ ⋅ ⲙⲓⲛ ⲛⲉⲕⲃⲁⲗ ⲡⲧⲓ ⲣⲟⲉⲓⲥ ⲁⲛ
 ⲉ ⲡⲓⲟⲛⲧ ⋅

Ⲉⲣⲓ ⲡⲉⲙⲉⲧⲉ ⲃⲉ ⲛⲉ ⲡⲧⲁⲃⲧⲁⲗⲉⲛ ⲉⲧⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⋅
 ⲡⲓⲧⲉ ⲧⲡⲉ ⲁⲩⲱ ⲡⲧⲟⲕ ⲕⲗⲟⲃⲉ ⲑⲓ ⲟⲩⲡⲱⲥⲓⲩ ⋅ ⲉⲕⲙⲉⲧⲉ
 ⲉ ⲛⲁ ⲡⲕⲁⲑ ⋅ ⲉⲕⲛⲁⲃⲟⲟⲥ ⋅ ⲛⲉ ⲟⲩⲑⲗⲉ ⲡⲉⲣⲟⲟⲩ ⲙⲉ
 ⲡⲣⲁⲡ ⲙⲛ ⲛⲑⲛⲁⲃⲟⲟⲥ ⲛⲁⲕ ⲁⲛ ⲡⲓⲥⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙⲉⲙⲉ ⋅
 ⲛⲉ ⲙⲛ ⲙⲓⲛ ⲉⲓⲩⲡⲓⲣⲓⲥ ⲉ ⲧⲃⲏⲛⲧⲓ ⋅ ⲁⲓⲣⲓⲕⲟ ⲡⲧⲓⲗⲟⲓⲥⲉ ⋅
 ⲁⲓⲉⲓⲃⲉ ⲁⲩⲧⲥⲟⲓ ⲡⲓ ⲟⲩⲑⲗⲉⲩ ⋅ ⲁⲓⲕⲱ ⲕⲁ ⲑⲏⲩ ⲑⲓ ⲡⲉⲥⲑⲟⲥ ⋅
 ⲁⲓⲑⲧ ⲡⲓ ⲧⲁⲩⲩⲩⲭⲏ ⲑⲁ ⲣⲟⲕ ⲙⲓⲛ ⲡⲓ ⲡⲉⲓ ⲩⲃⲁⲃⲉ ⲥⲏⲑ ⲛⲁⲕ
 ⲁⲛ ⲱⲩ ⲡⲥⲟⲛ ⋅ ⲛⲉ ⲡⲧⲓ ⲥⲟⲟⲩⲏ ⲁⲛ ⲛⲉ ⲡⲥⲱⲛⲧⲓ ⲧⲏⲣⲉⲥⲓ ⲥⲉⲛⲁⲧⲁ
 ⲑⲟⲥ ⲉ ⲣⲁⲧⲉⲥⲓ ⲉ ⲡⲓⲃⲏⲙⲉⲁ ⋅ ⲙⲉ ⲡⲉⲭⲥⲓ ⲡⲉⲥⲑⲧⲓ ⲑⲁⲡ ⲉ
 ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ ⋅ ⲉ ⲧⲃⲉ ⲑⲱⲃⲓ ⋅ ⲛⲓⲙⲉ ⲉ ⲁⲩⲟⲃⲩⲱⲟⲩ ⲉ ⲣⲟⲟⲩ ⋅
 ⲉ ⲧⲃⲉ ⲟⲩⲁⲑⲁⲑⲟⲛ ⲛⲟⲩⲟⲛⲛⲣⲟⲛ ⋅ ⲥⲉⲛⲁⲃⲓⲛⲟⲛ ⲑⲓ
 ⲧⲉⲙⲛⲧⲉ | ⲡⲣⲉⲛⲩⲱⲩ ⲡⲓ ⲩⲱⲟ ⋅ ⲙⲓⲛ ⲑⲛⲧⲃⲁ ⲡⲓ ⲧⲃⲁ ⲡⲁⲥⲧⲉ
 ⲧⲉⲗⲟⲥ ⲑⲓ ⲁⲣⲭⲏⲁⲥⲧⲉⲗⲟⲥ ⲙⲓⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃⲓ ⲧⲏⲣⲟⲩ
 ⲉⲧⲁⲑⲉ ⲣⲁⲧⲟⲩ ⲙⲉ ⲡⲉⲕⲣⲏⲱⲧⲉ ⲙⲛ ⲉⲕⲛⲁⲩⲩⲱⲩ ⲥⲟⲗ
 ⲙⲉⲛⲛⲁⲩ ⲉⲧ ⲙⲉⲙⲉⲁⲩ ⋅ ⲥⲱⲩⲩⲧⲓ ⲃⲉ ⲱⲩ ⲡⲉⲙⲟⲛⲟⲭⲟⲥ
 ⲙⲉⲡⲣⲓ ⲧⲣⲉ ⲡⲉⲕⲣⲁⲡ ⲩⲱⲡⲉ ⲉⲥⲑⲏⲃⲓ ⲉ ⲣⲟⲕ ⲡⲧⲓ ⲁⲥⲭⲟⲩ
 ⲙⲟⲛⲛ ⲉ ⲧⲃⲉ ⲛⲉⲕⲡⲣⲁⲑⲓⲥ ⲉⲑⲟⲟⲩ ⲁⲗⲗⲁ ⲑⲛⲁⲣⲁ
 ⲕⲁⲗⲉⲓ ⲙⲉⲙⲟⲕ ⲧⲱⲟⲩⲏ ⲉ ⲃⲟⲗ ⲑⲁ ⲡⲣⲓⲛⲏⲃⲓ ⲡⲧⲓ ⲕⲱ
 ⲡⲥⲱⲕ ⲡⲓⲛⲉⲕⲟⲃⲩⲩⲥⲓ ⲡⲧⲓ ⲥⲃⲧⲱⲧⲓ ⲑⲁⲑⲏ ⲙⲉ ⲡⲣⲁⲡ ⲙⲉ
 ⲡⲓⲛⲟⲩⲧⲉ ⋅ ⲉⲓⲙⲉ ⲛⲉ ⲁⲥⲑⲣⲱⲛ ⲉ ⲑⲟⲩⲏ ⲁ ⲡⲉⲣⲟⲟⲩ ⲣⲓⲕⲉ
 ⲁⲥⲑⲣⲱⲛ ⲉ ⲑⲟⲩⲏ ⲡⲓⲥⲓ ⲧⲉⲣⲛⲟⲩ ⋅

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ⲣⲓⲈ

Ⲉⲓⲙⲉ ⲛⲁⲕ ⲡⲧⲓ ⲛⲁⲩ ⲛⲉ ⲛⲉⲛⲥⲏⲛⲧⲓ ⲩⲱⲟⲛ ⲡⲓⲙⲉⲙⲉⲁⲛ
 ⲡⲉⲁⲥ ⋅ ⲙⲉⲡⲟⲟⲩ ⲥⲉⲩⲱⲟⲛ ⲁⲛ ⋅ Ⲉ ⲡⲉⲧⲃⲥⲓ ⲧⲁⲣ ⲩⲏⲉ
 ⲡⲥⲱⲟⲩ ⲁⲩⲃⲱⲕ ⋅ ⲥⲱⲩⲩⲧⲓ ⲡⲉⲁⲥ ⲙⲓⲛ ⲡⲟⲟⲩ ⲛⲉ ⲁⲥⲧⲉ
 ⲡⲁⲣⲁⲧⲉ ⲡⲟⲉ ⲡⲓ ⲟⲩⲑⲣⲏⲣⲉ ⲡⲓⲭⲁⲣⲧⲟⲥ ⲛⲉ ⲡⲟⲉ ⲡⲓ ⲟⲩⲑⲣ
 ⲉⲥⲧⲉⲡⲱⲩ ⲉⲥⲑⲁⲥⲱⲟⲩ ⋅ ⲧⲁⲓ ⲧⲉ ⲟⲉ ⲉⲧ ⲉⲣⲉ ⲛⲉⲛⲣⲟⲟⲩ

наотене $\bar{\alpha}\bar{\epsilon}\bar{\pi}$ $\bar{\eta}\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}$ · $\bar{\eta}\bar{\alpha}\bar{\iota}\bar{\alpha}\bar{\tau}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}$ $\bar{\eta}\bar{\epsilon}\bar{\tau}$ $\bar{\eta}\bar{\alpha}\bar{\varsigma}\bar{\beta}\bar{\tau}\bar{\omega}\bar{\tau}\bar{\eta}$ ·
 же есѣжи $\bar{\alpha}\bar{\epsilon}$ $\bar{\rho}\bar{\omega}\bar{\eta}\bar{\tau}$ $\bar{\psi}\bar{\alpha}$ $\bar{\epsilon}\bar{\eta}\bar{\epsilon}\bar{\rho}$:—

Сωτᾶ ε ροι ω̄ πειριτ̄ ψᾱ τ̄ηᾱτ̄ κ̄ᾱε̄ε̄λε̄ι · ψᾱ
 τ̄ηᾱτ̄ κ̄τᾱε̄ ρ̄η̄ ἰ̄ρο̄ο̄τ̄ψ̄ ἰ̄ο̄τ̄λ̄η̄ · ε̄ρε̄ $\bar{\eta}\bar{\epsilon}\bar{\tau}$ $\bar{\beta}\bar{\iota}\bar{o}\bar{\varsigma}$
 τ̄η̄τ̄ω̄η̄ ε̄τ̄ε̄ᾱ ἡ̄ σ̄ο̄ῑλε̄ · $\bar{\eta}\bar{\tau}\bar{\eta}\bar{\kappa}$ $\bar{\tau}\bar{\epsilon}\bar{\eta}\bar{o}\bar{\tau}$ ἡ̄ | $\bar{\epsilon}\bar{\iota}\bar{\epsilon}\bar{\epsilon}$ Fol. 59 a
 же от̄ пе̄ $\bar{\eta}\bar{\tau}\bar{\alpha}\bar{\kappa}\bar{\chi}\bar{o}\bar{o}\bar{\tau}\bar{\eta}$ е̄ $\bar{\tau}\bar{\eta}\bar{\epsilon}$ $\bar{\rho}\bar{\eta}\bar{o}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\kappa}$ · $\bar{\eta}\bar{\rho}\bar{\alpha}\bar{\rho}\bar{\alpha}$ $\bar{\rho}\bar{\iota}\bar{\zeta}$
 κ̄ᾱλε̄ι $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\kappa}$ $\bar{\alpha}\bar{\epsilon}\bar{\rho}$ $\bar{\beta}\bar{o}\bar{\kappa}$ $\bar{\epsilon}\bar{\kappa}\bar{\psi}\bar{o}\bar{\tau}\bar{\epsilon}\bar{\iota}\bar{\tau}$ $\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{\alpha}$ $\bar{\chi}\bar{o}\bar{o}\bar{\tau}$
 ἡ̄ $\bar{o}\bar{\tau}\bar{\alpha}\bar{\omega}\bar{\rho}\bar{o}\bar{\eta}$ $\bar{\rho}\bar{\eta}\bar{o}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\kappa}$ · $\bar{\chi}\bar{o}\bar{o}\bar{\tau}$ ἡ̄ $\bar{o}\bar{\tau}\bar{\psi}\bar{\lambda}\bar{\eta}\bar{\lambda}$ $\bar{\epsilon}\bar{\varsigma}$
 $\bar{\epsilon}\bar{\epsilon}\bar{\rho}$ ἡ̄ $\bar{\rho}\bar{\rho}\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{\eta}$:— $\bar{\chi}\bar{o}\bar{o}\bar{\tau}$ ἡ̄ $\bar{\rho}\bar{\epsilon}\bar{\eta}\bar{\epsilon}\bar{\iota}\bar{\tau}\bar{\eta}\bar{\alpha}$ $\bar{\rho}\bar{\eta}$ ἡ̄ $\bar{\rho}\bar{\rho}\bar{\iota}\bar{\varsigma}\bar{\epsilon}$ ἡ̄
 ἡ̄ $\bar{\beta}\bar{\sigma}\bar{\iota}\bar{\chi}$ · $\bar{\chi}\bar{o}\bar{o}\bar{\tau}$ ἡ̄ $\bar{\rho}\bar{\epsilon}\bar{\eta}\bar{o}\bar{\tau}\bar{\psi}\bar{\eta}$ ἡ̄ $\bar{\rho}\bar{\rho}\bar{o}\bar{\epsilon}\bar{\iota}\bar{\varsigma}$ $\bar{\rho}\bar{\eta}$ $\bar{\rho}\bar{\epsilon}\bar{\eta}\bar{\psi}\bar{\alpha}\bar{\lambda}\bar{\epsilon}\bar{o}\bar{\varsigma}$
 $\bar{\alpha}\bar{\epsilon}\bar{\eta}$ $\bar{\rho}\bar{\epsilon}\bar{\eta}\bar{o}\bar{\tau}\bar{\epsilon}\bar{\eta}\bar{o}\bar{\varsigma}$ ·

Χοοτ̄ ἡ̄ $\bar{o}\bar{\tau}\bar{\rho}\bar{\iota}\bar{\varsigma}\bar{\tau}\bar{\epsilon}$ $\bar{\alpha}\bar{\epsilon}\bar{\eta}$ $\bar{o}\bar{\tau}\bar{\epsilon}\bar{\epsilon}$ е̄ $\bar{\rho}\bar{o}\bar{\tau}\bar{\eta}$ $\bar{\epsilon}\bar{\rho}\bar{\eta}\bar{o}\bar{\tau}\bar{\tau}\bar{\epsilon}$ ἡ̄ $\bar{\tau}\bar{\alpha}\bar{\varsigma}$
 $\bar{\mu}\bar{\epsilon}\bar{\rho}\bar{\iota}\bar{\tau}\bar{\eta}$ · $\bar{\epsilon}\bar{\psi}\bar{\omega}\bar{\rho}\bar{\epsilon}$ $\bar{\alpha}\bar{\eta}\bar{\chi}\bar{o}\bar{o}\bar{\tau}$ $\bar{\eta}\bar{\alpha}\bar{\iota}$ ἡ̄ $\bar{\eta}\bar{\tau}\bar{\epsilon}$ $\bar{\rho}\bar{\alpha}$ $\bar{\tau}\bar{\eta}\bar{o}\bar{\eta}$ $\bar{\epsilon}\bar{\iota}\bar{\epsilon}$
 $\bar{\tau}\bar{o}\bar{\kappa}$ ἡ̄ $\bar{\rho}\bar{\eta}\bar{\tau}$ же̄ $\bar{\epsilon}\bar{\kappa}\bar{\eta}\bar{\alpha}\bar{\beta}\bar{\omega}\bar{\kappa}$ $\bar{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\alpha}$ ἡ̄ $\bar{\alpha}\bar{\epsilon}\bar{\tau}\bar{o}\bar{\eta}$ $\bar{\psi}\bar{\alpha}$ $\bar{\epsilon}\bar{\eta}\bar{\epsilon}\bar{\rho}$ ·
 Ε̄ψωπε̄ $\bar{\sigma}\bar{\epsilon}$ $\bar{\alpha}\bar{\epsilon}\bar{\eta}$ $\bar{\epsilon}\bar{\kappa}\bar{\chi}\bar{o}\bar{o}\bar{\tau}$ $\bar{\lambda}\bar{\alpha}\bar{\alpha}\bar{\tau}$ $\bar{\rho}\bar{\iota}$ $\bar{\rho}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\kappa}$ · $\bar{\rho}\bar{\eta}$
 ἡ̄ $\bar{\eta}\bar{\tau}$ $\bar{\alpha}\bar{\iota}\bar{\tau}\bar{\alpha}\bar{o}\bar{o}\bar{\tau}$ · $\bar{\kappa}\bar{\alpha}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}\bar{\rho}$ $\bar{\eta}\bar{\rho}\bar{o}\bar{\tau}\bar{\sigma}\bar{\tau}$ $\bar{\alpha}\bar{\epsilon}$ $\bar{\eta}\bar{\epsilon}\bar{\tau}$
 $\bar{\rho}\bar{\iota}\bar{o}\bar{\tau}\bar{\omega}\bar{\kappa}$ · $\bar{\alpha}\bar{\epsilon}\bar{\rho}$ $\bar{\chi}\bar{\iota}\bar{\varsigma}\bar{\epsilon}$ ἡ̄ $\bar{\rho}\bar{\eta}\bar{\tau}$ е̄ $\bar{\chi}\bar{o}\bar{\varsigma}$ · $\bar{\alpha}\bar{\tau}\bar{\omega}$ е̄ $\bar{\tau}\bar{\eta}\bar{\epsilon}$ $\bar{o}\bar{\tau}$
 $\bar{\epsilon}\bar{\kappa}\bar{\varsigma}\bar{\iota}\bar{\rho}\bar{o}\bar{o}\bar{\tau}\bar{\psi}$ $\bar{\rho}\bar{\alpha}$ $\bar{o}\bar{\tau}\bar{\psi}\bar{\tau}\bar{\eta}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}\bar{\eta}$ $\bar{o}\bar{\tau}\bar{\rho}\bar{\psi}\bar{\omega}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}\bar{\eta}$ $\bar{o}\bar{\tau}\bar{\rho}\bar{o}$
 $\bar{\phi}\bar{\eta}$ $\bar{\rho}\bar{\alpha}$ $\bar{\rho}\bar{\psi}\bar{\iota}$ ·

Ш̄ $\bar{\rho}\bar{\epsilon}\bar{o}\bar{\eta}$ $\bar{\epsilon}\bar{\kappa}\bar{\omega}\bar{\rho}\bar{\eta}$ $\bar{\epsilon}\bar{\kappa}\bar{\chi}\bar{\iota}$ $\bar{\sigma}\bar{o}\bar{\lambda}$ $\bar{\epsilon}\bar{\kappa}\bar{\chi}\bar{\alpha}\bar{\chi}\bar{\omega}$ $\bar{\rho}\bar{\alpha}\bar{\epsilon}$ $\bar{\rho}\bar{\epsilon}\bar{\kappa}\bar{\chi}\bar{\iota}$ $\bar{\alpha}\bar{\epsilon}\bar{\eta}$
 $\bar{\rho}\bar{\epsilon}\bar{\kappa}\bar{\tau}$ · $\bar{\alpha}\bar{\epsilon}\bar{\eta}$ $\bar{\eta}\bar{\epsilon}\bar{\tau}$ $\bar{\varsigma}\bar{\alpha}\bar{\eta}\bar{\psi}$ ἡ̄ $\bar{\eta}\bar{\rho}\bar{\alpha}\bar{\lambda}\bar{\alpha}\bar{\alpha}\bar{\tau}\bar{\epsilon}$ $\bar{\alpha}\bar{\epsilon}\bar{\eta}$ ἡ̄ $\bar{\eta}\bar{\tau}\bar{\eta}\bar{\rho}\bar{o}\bar{o}\bar{\tau}\bar{\epsilon}$
 $\bar{\eta}\bar{\varsigma}\bar{\eta}\bar{\alpha}\bar{\varsigma}\bar{\alpha}\bar{\eta}\bar{o}\bar{\tau}\bar{\psi}\bar{\eta}$ $\bar{\alpha}\bar{\eta}$ ἡ̄ $\bar{\tau}\bar{o}\bar{\kappa}$ $\bar{\rho}\bar{\eta}$ $\bar{\tau}\bar{\eta}\bar{\rho}\bar{o}\bar{\eta}\bar{o}\bar{\iota}\bar{\alpha}$ $\bar{\alpha}\bar{\epsilon}\bar{\eta}$
 $\bar{\rho}\bar{\kappa}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{o}\bar{\varsigma}$ ἡ̄ $\bar{\eta}\bar{\epsilon}\bar{\kappa}\bar{\beta}\bar{\iota}\bar{\chi}$ ·

Π̄ρ̄ $\bar{\epsilon}\bar{\iota}\bar{\rho}\bar{\epsilon}$ ἡ̄ $\bar{\eta}\bar{\tau}\bar{\epsilon}$ $\bar{\omega}$ $\bar{\rho}\bar{\epsilon}\bar{o}\bar{\rho}\bar{o}\bar{\chi}\bar{o}\bar{\varsigma}$ $\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{\alpha}$ $\bar{\sigma}\bar{\omega}\bar{\psi}\bar{\tau}$ е̄ $\bar{\beta}\bar{o}\bar{\lambda}$
 же̄ $\bar{\epsilon}\bar{\kappa}\bar{\eta}\bar{\alpha}\bar{\psi}\bar{\omega}\bar{\rho}\bar{\epsilon}$ ἡ̄ $\bar{\kappa}\bar{\lambda}\bar{\eta}\bar{\rho}\bar{o}\bar{\eta}\bar{o}\bar{\epsilon}\bar{o}\bar{\varsigma}$ $\bar{\alpha}\bar{\epsilon}$ $\bar{\rho}\bar{\eta}\bar{o}\bar{\tau}\bar{\tau}\bar{\epsilon}$ · $\bar{\alpha}\bar{\tau}\bar{\omega}$
 $\bar{\epsilon}\bar{\kappa}\bar{\varsigma}\bar{\iota}\bar{\rho}\bar{o}\bar{o}\bar{\tau}\bar{\psi}$ $\bar{\rho}\bar{\alpha}$ $\bar{o}\bar{\tau}\bar{\lambda}\bar{\epsilon}\bar{\iota}$ $\bar{\alpha}\bar{\epsilon}$ $\bar{\eta}\bar{\epsilon}\bar{\tau}$ $\bar{\alpha}\bar{\iota}\bar{\omega}\bar{\eta}$:— | $\bar{\kappa}\bar{\chi}\bar{\omega}$ $\bar{\alpha}\bar{\epsilon}$ Fol. 59 b
 $\bar{\epsilon}\bar{o}\bar{\varsigma}$ $\bar{\kappa}\bar{\alpha}\bar{\tau}\bar{\alpha}$ $\bar{\rho}\bar{\epsilon}\bar{\kappa}\bar{\chi}\bar{\eta}\bar{\eta}\bar{\epsilon}\bar{\alpha}$ же̄ $\bar{\alpha}\bar{\iota}\bar{\epsilon}\bar{o}\bar{\tau}$ $\bar{\alpha}\bar{\epsilon}$ $\bar{\rho}\bar{\kappa}\bar{o}\bar{\varsigma}\bar{\epsilon}\bar{o}\bar{\varsigma}$ · $\bar{\rho}\bar{\iota}\bar{\eta}$
 $\bar{\rho}\bar{\alpha}\bar{\lambda}\bar{\eta}$ $\bar{o}\bar{\eta}$ $\bar{\kappa}\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\tau}\bar{\epsilon}$ е̄ $\bar{\eta}\bar{\alpha}$ $\bar{\rho}\bar{\kappa}\bar{o}\bar{\varsigma}\bar{\epsilon}\bar{o}\bar{\varsigma}$ · е̄ $\bar{\tau}\bar{\eta}\bar{\epsilon}$ $\bar{o}\bar{\tau}$
 $\bar{\kappa}\bar{\alpha}\bar{\rho}\bar{\alpha}\bar{\tau}\bar{\alpha}$ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\kappa}$ $\bar{o}\bar{\tau}\bar{\alpha}\bar{\alpha}\bar{\kappa}$ · е̄ $\bar{\tau}\bar{\eta}\bar{\epsilon}$ $\bar{o}\bar{\tau}$ $\bar{\kappa}\bar{\rho}\bar{\rho}\bar{\alpha}\bar{\lambda}$ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\kappa}$
 $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\iota}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{o}\bar{\kappa}$ · $\bar{\rho}\bar{\kappa}\bar{\alpha}\bar{\iota}\bar{\rho}\bar{o}\bar{\varsigma}$ ἡ̄ $\bar{\tau}\bar{\epsilon}\bar{\epsilon}\bar{\tau}\bar{\alpha}\bar{\eta}\bar{o}\bar{\iota}\bar{\alpha}$ $\bar{\kappa}\bar{\eta}$ $\bar{\rho}\bar{\alpha}\bar{\kappa}$
 $\bar{\epsilon}\bar{o}\bar{\rho}\bar{\alpha}\bar{\iota}$ $\bar{\kappa}\bar{o}$ ἡ̄ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\lambda}\bar{\eta}\bar{\varsigma}$ $\bar{\kappa}\bar{\sigma}\bar{\alpha}\bar{\epsilon}\bar{\alpha}\bar{\rho}\bar{\iota}\bar{\kappa}\bar{\eta}$ е̄ $\bar{\rho}\bar{\eta}\bar{o}\bar{\mu}\bar{o}\bar{\theta}\bar{\epsilon}\bar{\tau}\bar{\eta}\bar{\varsigma}$ ·

Ᾱνατ̄ $\bar{\sigma}\bar{\epsilon}$ $\bar{\omega}$ $\bar{\rho}\bar{\epsilon}\bar{\eta}\bar{\eta}\bar{\eta}$ же̄ $\bar{\rho}\bar{\epsilon}\bar{o}\bar{\tau}$ $\bar{\rho}\bar{\alpha}\bar{\epsilon}\bar{\iota}$ $\bar{\rho}\bar{\eta}$ $\bar{o}\bar{\tau}\bar{\psi}\bar{\eta}$ ἡ̄
 $\bar{\psi}\bar{\omega}\bar{\eta}$ · $\bar{\alpha}\bar{\tau}\bar{\omega}$ $\bar{o}\bar{\tau}$ $\bar{\eta}\bar{\epsilon}\bar{\tau}$ $\bar{\kappa}\bar{\eta}\bar{\alpha}\bar{\chi}\bar{o}\bar{o}\bar{\varsigma}$ · $\bar{\alpha}\bar{\epsilon}\bar{\eta}$ $\bar{\kappa}\bar{\eta}\bar{\alpha}\bar{\psi}\bar{\chi}\bar{o}\bar{o}\bar{\varsigma}$
 же̄ $\bar{\kappa}\bar{\alpha}\bar{\alpha}\bar{\tau}$ · $\bar{\alpha}\bar{\epsilon}\bar{\rho}$ $\bar{\varsigma}\bar{\iota}\bar{\tau}$ $\bar{\tau}\bar{\epsilon}\bar{\eta}\bar{o}\bar{\tau}$ · $\bar{\kappa}\bar{\alpha}\bar{\alpha}\bar{\tau}$ $\bar{\psi}\bar{\alpha}\bar{\eta}$ $\bar{\eta}\bar{\epsilon}\bar{\epsilon}$

тпе ѿн̄ рендротѣбаг · еѿ роте · ѿн̄ ренебрнѣе
 етѣер ѿкωт̄ · ѿн̄ реннос̄ ѿтнѣ етѣер ѿ
 кѣтѣ ѿте нет ѿкωтн̄ неесе еѿѿтр̄тѡр ѿте от-
 роте хитѡ · ꙗсе р̄ роте рн̄ отрѣа · ѿте пота
 пота р̄ пѣеете ꙗнефрнѣе ѿѿн̄ ѿѿѿ · ете
 неѡѡт · ете нет нанѡт · не птаѣире ѿен
 пѣе неѡѡт етнатѡет ꙗсеіѡте е ротн̄ рѣ
 петрнт етрѣе етѡѿ е ѡл же отѡг нан ѿна
 етѡн · пкаѡ

Гар нанѡен нѣкѡ га рѡт · недротѣбаг наѿ
 роте наѡ · небрнѣе ѿкωт̄ наѿтр̄тѡрот · ѿтнѣ
 нараѡтѡт етнѡен е рѡт · отн̄ отѡсѣе ѿн̄
 отнаке еѡтѣетѡѣе насрѣѣрѡѣѡт еѿѿѡе ѿ
 пот е ѡаѡт ꙗса · ѡте ѿ пѣѡт ѡрѿѡ ѿѿѿѡт ·
 пѣеете ѿ нетнѡѣе кѡте е рѡт · пѣпнѡ ѿ
 прѡп еѣетѿе | ѿѿѿѡт · таг те ѡе ет ере теѡнѡт Fol. 61 a
 ет ѿѿѿѡт нае · отн̄ отѡаѿпн̄ѿѣ еѿ роте наѡѿ рѡа
 е ѡл рн̄ тпе естѡтнѡс ѿ нет ѿкωтн̄ рн̄ теѡроте
 рн̄ ѿтннѣ ѿ пкаѡ · не птаѡѡт хн̄ енеѡ ·
 нес тр етѡѡтн̄ е рѡа · тоте ꙗѡѡѣ пѣпнѣе
 сенанѡен аѡ ꙗѿте ѿ пкаѡ наѿеет етѡѿ
 е ѡл ꙗѡе ꙗѡаѡѡа · нестѡгхеіѡн тнѡт
 наѿтортр̄ е ѡл ѿ ѡте ѿ неѡт ѿ пѡѣ · отн̄
 откωт̄ тар еѿга роте наѿѡѡѡѣ га теѡн̄
 еѿтѣѡ ѿ пкаѡ · е ѡл рн̄ нанѡѣа ѿтаѡ-
 хаѡѣѣ ѿ рнтѣѣ ѡ^(sic) · ѿѿѿте наѡѡн ѿ нѣпѡѡн̄
 гаѡте · пѣѡт нааѡахѡреі наѣ нѣѡѡѡѣ ·
 тоте сарѣѣ нѣе ꙗрѡѣе ѿтаѡѡѡе е ѡл рѣ
 пкаѡ · не птаѡѡѡѣ е ѡл тнѡт сенасѡтѣе
 е недрѡт ѿ тѡаѿпн̄ѿѣ ꙗсеѡнѡ̄ тнѡт · ѡ
 теі ѿпнре ꙗѡте же ѿ аѿ ѿ ге рн̄ отрн̄е
 ꙗѡа · ере ꙗнеес ѿ тѣп̄тѡѣе тнѡт̄ натѡѡтн̄
 ꙗсеѡнѡ̄ ꙗсеаге рѡтѡт е прѡп етѡѿ е ѡл га Fol. 61 b
 ѡте еѡѡ ѿѿѿѡс же неѡт наѡ пнѡте | не рѡѡ

сеот · а падоот ѿ хѣн ѿп етеее · а напоѡе
ашаї

Отої наї ѿ наелераате · еинар от · е тѡе пшпне
ет нагадої · ѿ пероот ѿ прап ѿ ее ет ѿеаѡ
ет га роте ѿ ппаѡ ет отнаѡѡреї ѿеелї пїсї
нет соотн ѿеелї · еї рѡе песхнеа п тейтѡе-
нохос етнаѡ е рої етеаѡарїзе | ѿеелон псе ^{Fol. 62 b}
соотн ан же па са п ротн ѡеѡ п апоелїа рї ^{рнѡ}
аѡѡарсїа нѡе е апѡѡїѡ ѿ ппотте паї ет
ретазе п пїнт ѡїп некѡоѡте · онѡс

Относ пе пшпне ѿ ппаѡ ет ѿеаѡ ѡ песннѡ ·
ѡѡлїста относ пѡгапн те · еепѡе пїр ѡѡ е
рос нѡе отѡлапѡрос пе прѡе ет отна-
нохѡї е ѡѡ рѡе пероот ет ѿеаѡ рї отшпне ·
нѡе се пет наѡнѡеї е роѡ · фѡрн е роѡ п нек-
ейтшанотнѡ ѿ ппотте ѿ ѡѡрѡе · аѡѡ п
аѡѡѡс ѡпїр каат рї рѡотр ѿеелон ѡпїр нохѡт
ѡїп пѡѡе · наї пѡѡѡфноѡсѡ наѡ аѡѡ ѡпїр
хоос же п фсоотн ѿеелон ан · аѡѡ е тѡе пѡннѡ
ет ош фѡе наї пїросон еї рѡе пѡѡѡ · етраѡѡ
еїрїеѡ ѿ пероот ѡїп тѡшн · еїѡѡѡѡе ехп
напоѡе етїксѡте па рнт · еѡѡ ѡѡ п шѡпе п
техарїс ет отѡѡѡ · нап е апѡ отрїрпѡѡе п
асѡѡнс п фпѡѡо ан еїѡѡѡе е про птѡѡейт-
шанотнѡ · нап апѡ отѡѡѡѡнс · п фпѡѡо ан рї
тїрїн па потте · фсопїп ѿеелон (sic) · на сннѡ |
фсопїп ѿеелѡтїп фпѡѡѡѡѡї ѿеелѡтїп ѡѡрїп ^{Fol. 63 a}
рїѡѡ ѡпїр ѡѡѡ е ѡѡ п тѡшн ѡїп пероот рї ^{рнѡ}
рѡншлнѡ ѡїп рѡнсеелѡт ѡїп рѡнѡѡѡѡѡс · же наѡ
пнѡ нѡе е рѡп е пѡѡ ѿ прїеѡ ѡїп пѡѡѡѡѡ п
пѡѡѡѡѡ ѡїп пѡпїт · п ат п котн · ѡїп пшпне ѡїп
пѡпїѡ ѡїп нос пѡп ет шѡѡт е ѡѡ арнѡ

Зїтї ѿ еїтшанотнѡ ѿ ппотте пѡѡѡн п ѡпшѡ
ѿ пѡнѡѡ ѡѡ енеѡ ѡїп нет отѡѡѡ · пѡѡ ете ѡїп

ροτε ἢ ρητῆ ὁυδε τακο· πεα ете εἰῃ εοτ
 ἢ ρητῆ· πεа ете εἰῃ πολυεос ἦте πανφνει-
 εенос ἢ ρηтῆ· πεа ете εἰῃ εοсте ἢ ρηтῆ
 ουде εἰῃтхаже αλλα οτραше пе ес҃ени е वोλ
 εἰῃ οτεφροσῃнн· εἰῃ οτραπεза ес҃еερ πασα-
 οон ние εἰ πῆκον· ατω ес҃еερ ρεε περλοσ н
 такаιοσῃнн· ατω ппарадиос тῆпатнλ е жωу
 же тῆпавлнропоеи εἰεоу ша епег ἢ епег·
 пеооτ ατω тεἰῃтноσ εἰ πноῃте πασαοос ατω
 πεаирωεε παг ἦтаусоῃте нан итῆεἰῃтеро ша
 епег непег ραенин· |

ANOTHER EPISTLE OF ARA EPHRAIM
TO A BELOVED DISCIPLE

НТОЧ ОН АПА ЕФРАИМ ЕЧСЗМІ Е Fol. 63 b
РАТЧ Н ОУЦЕРІТ НТАЧ ЕЧХІСВШ РКБ
НТООТЧ.

Па мєрит рѣ пѣс шорп мєн рп рѡв нлє ка
пѣвѣю рп тѣтапро • екѣтѡт рп тѣспотѡшѣ
жє нѡ наг є ѡл ексоотн • жє рптн пѣвѣю •
шарє тѡмє тнрѣ мє пѣжє ѡхп • аѡ нсоотн
п тѣпѣтѣѡс мє пєксар • жє атжєот є тѣннтѣ •
аѣшѡпє єѣѡвѣнт • аѡ пѣлєнт шѡ рпаг є
пєлѡт • пѣтѡк рѡвк

Па шнрє ка пѣвѣю рп рѡв • мєп пєкѣнт • мєп
пєкєлєкѡ • єкєг тар є пѣвѣю отпѣтаѣ мєлєт
пнєѣптѡлн • апѡт є тѡтєг єѣшѡтшѡт мєлєѡѣ
рѣ пѣвѣю • пєжѡѣ рп наг жє дѣѡвѣюг а пѣс
тѡтжѡг • аѡ аѣр ппєт пѡпѡѣ наг • фѡрєт
рѡвк па шнрє мє пѣвѣю тарє пѡрєтн • мє
пнѡттє ÷ шѡпє пѣлєлєк • єѣшѡпє тѡ па шнрє
єкѣрѣ пѣвѣю • мєп лѡат мє пѡѡс пѡєшѣтє-
ѡлє є рѡп є рѡтн є рѡк • отрѡлє єѣѡвѣнт
мєп шѡ мєпѣпѡпѡг • отрѡлє єѣѡвѣнт мєп
пѡѡс пѡєшѣтєѣѡлє є рѡп є рѡтн є рѡк (sic) Fol. 64 a
отрѡлє єѣѡвѣнт мєп шѡ мєпѣпѡпѡг • отрѡлє РНЗ
єѣѡвѣнт отѡтѣг тє мє пнѡттє • отрѡлє єѣ-
ѡвѣнт пѣнт

Π̄ π̄νο̄тте̄ м̄о̄т̄ӣ п̄то̄от̄ѣ̄ м̄п̄ не̄с̄а̄т̄т̄е̄л̄о̄с̄ · па̄л̄ӣ
о̄ӣ ш̄а̄ре̄ п̄а̄т̄т̄е̄л̄о̄с̄ ꙗ̄с̄о̄о̄т̄ на̄с̄ · о̄т̄ӣ л̄о̄ӣс̄е̄ м̄
п̄е̄н̄т̄а̄с̄ѣ̄п̄е̄ а̄р̄е̄т̄н̄ н̄ӣе̄ ѓ̄ а̄л̄л̄а̄

П̄е̄н̄т̄а̄с̄ѣ̄п̄е̄ п̄е̄о̄ѡ̄б̄ӣю̄ на̄с̄ м̄е̄к̄р̄е̄ е̄ л̄а̄а̄т̄ п̄ л̄о̄ӣс̄е̄
п̄с̄о̄ѣ̄ ѓ̄ а̄л̄л̄а̄ ꙗ̄ а̄с̄ѡ̄п̄е̄ е̄с̄ѡ̄б̄ӣн̄т̄ · на̄ӣ не̄
па̄р̄е̄т̄н̄ м̄ п̄е̄о̄ѡ̄б̄ӣю̄ · па̄ ш̄н̄ре̄ ка̄ р̄о̄к̄ па̄ ш̄н̄ре̄ ·
с̄н̄о̄ ꙗ̄р̄ ꙗ̄ п̄с̄а̄в̄е̄ ѓ̄ п̄е̄о̄т̄о̄е̄ш̄ е̄т̄ м̄е̄а̄т̄
с̄на̄ка̄ р̄о̄ѣ̄ · ка̄ р̄о̄к̄ ѓ̄о̄ѡ̄к̄ ш̄а̄н̄т̄ о̄т̄ѡ̄н̄о̄т̄к̄ ·
е̄т̄ш̄а̄н̄ѡ̄н̄о̄т̄к̄ · ш̄а̄ꙗ̄е̄ ѓ̄п̄ о̄т̄ѡ̄н̄ш̄а̄ꙗ̄е̄ е̄с̄ѡ̄н̄ӣ ·
е̄с̄ѡ̄б̄ӣн̄т̄ · м̄п̄р̄ ѡ̄к̄а̄е̄ ѓ̄о̄л̄о̄с̄ · е̄ш̄о̄п̄е̄ е̄ре̄ н̄о̄с̄
е̄ р̄о̄к̄ · ѓ̄е̄о̄о̄с̄ · м̄п̄р̄ ш̄а̄ꙗ̄е̄ е̄т̄ш̄а̄н̄ꙗ̄е̄ ѓ̄е̄н̄ш̄а̄ꙗ̄е̄
п̄о̄с̄е̄ н̄о̄ж̄н̄ н̄т̄ ѡ̄б̄ш̄ · п̄е̄к̄е̄е̄е̄т̄е̄ ꙗ̄ м̄п̄ е̄ӣс̄ѡ̄т̄а̄е̄
ш̄а̄ꙗ̄е̄ н̄ӣе̄ · | ѓ̄о̄ѡ̄ѣ̄ п̄р̄н̄т̄ · ꙗ̄ с̄е̄н̄ е̄ р̄о̄о̄т̄ е̄
п̄е̄р̄о̄т̄о̄ ·

С̄н̄о̄ ꙗ̄р̄ ꙗ̄ е̄ш̄о̄п̄е̄ п̄р̄е̄с̄е̄ѣ̄р̄е̄ м̄п̄ш̄а̄ꙗ̄е̄ а̄т̄ѡ̄ н̄
р̄ѣ̄с̄ѡ̄т̄а̄е̄ м̄е̄а̄т̄е̄ а̄н̄ м̄е̄о̄н̄ е̄к̄р̄ѓ̄а̄л̄ м̄е̄о̄н̄ па̄
ш̄н̄ре̄ · ѓ̄а̄ п̄ж̄с̄ ·— ꙗ̄ѓ̄ѡ̄н̄ е̄ т̄о̄о̄т̄н̄ п̄ не̄т̄ӣт̄о̄л̄н̄
ѓ̄п̄ т̄ѡ̄а̄р̄х̄н̄ · н̄т̄о̄к̄ ѓ̄о̄ѡ̄к̄ ѓ̄а̄р̄е̄ѓ̄ е̄ р̄о̄о̄т̄ ѓ̄п̄
т̄н̄е̄п̄т̄к̄о̄т̄ӣ · а̄н̄а̄т̄ е̄ п̄а̄т̄л̄о̄с̄ ꙗ̄ е̄с̄ꙗ̄е̄ о̄т̄ · п̄е̄
ꙗ̄с̄ ѓ̄ӣ на̄ӣ ꙗ̄ ꙗ̄н̄ е̄к̄с̄о̄б̄н̄

К̄с̄о̄о̄т̄ӣ п̄р̄е̄н̄с̄ѓ̄а̄ӣ е̄т̄о̄т̄а̄а̄ѡ̄ на̄ӣ е̄т̄ п̄а̄е̄ш̄ѡ̄е̄с̄о̄е̄ ·
е̄т̄о̄т̄ѡ̄н̄ · ꙗ̄ с̄ѡ̄ ѓ̄о̄ѡ̄к̄ е̄ п̄к̄ѡ̄т̄ т̄н̄р̄ѣ̄ п̄т̄а̄е̄п̄т̄-
м̄о̄н̄о̄х̄о̄с̄ · т̄а̄р̄н̄ш̄о̄п̄е̄ п̄ш̄о̄т̄а̄е̄р̄ӣт̄н̄ ѓ̄п̄ не̄к̄ѡ̄ѡ̄н̄т̄е̄
т̄н̄р̄о̄т̄ · е̄к̄ш̄а̄н̄ѡ̄н̄ е̄т̄о̄о̄т̄ е̄ ꙗ̄ м̄а̄ п̄ ѓ̄н̄т̄ѣ̄ ·
п̄т̄н̄ о̄т̄к̄о̄т̄ӣ · т̄о̄с̄н̄ е̄т̄н̄о̄с̄ е̄ р̄о̄к̄ · е̄ре̄ п̄н̄о̄т̄те̄
п̄ ѓ̄н̄т̄ѣ̄ м̄п̄р̄ на̄а̄с̄ е̄ ѡ̄л̄ · ѓ̄п̄ т̄ѡ̄а̄л̄ѡ̄т̄ н̄т̄ ѡ̄к̄
ш̄а̄ не̄ о̄т̄а̄ · п̄о̄ѓ̄а̄ е̄т̄ӣп̄а̄т̄о̄с̄н̄ е̄ р̄о̄ѣ̄ · м̄а̄р̄е̄ѣ̄
р̄ѡ̄ш̄т̄н̄ ꙗ̄е̄ на̄с̄ · п̄не̄ к̄ѣ̄ѡ̄н̄т̄ на̄с̄ · с̄н̄о̄ ꙗ̄р̄
ꙗ̄ м̄н̄ о̄т̄к̄о̄т̄ӣ н̄н̄т̄ӣ п̄е̄ѣ̄ѡ̄н̄т̄ п̄ п̄р̄ѡ̄м̄е̄ · п̄т̄о̄о̄т̄
е̄т̄н̄ п̄ ѓ̄н̄т̄ѣ̄ ѓ̄а̄р̄е̄ѓ̄ е̄ п̄е̄ѣ̄ ѓ̄ѡ̄ѡ̄ | м̄п̄р̄ п̄ѡ̄т̄ е̄ ѡ̄л̄
ѓ̄а̄ м̄а̄ е̄ м̄а̄ < м̄п̄р̄ м̄о̄т̄те̄ е̄ ѓ̄о̄т̄н̄ е̄ р̄ѡ̄м̄е̄ е̄
т̄н̄е̄ т̄н̄е̄о̄т̄н̄е̄с̄ · м̄п̄ п̄о̄т̄ѡ̄ш̄ п̄ не̄к̄е̄а̄ѓ̄ѓ̄т̄ > м̄

П̄р̄ ка̄ м̄п̄т̄ш̄ѡ̄н̄р̄ на̄к̄ м̄п̄ р̄ѡ̄м̄е̄ п̄р̄ѣ̄т̄ѡ̄ѓ̄ · т̄а̄р̄н̄
ѡ̄ е̄к̄е̄о̄т̄н̄ · н̄т̄ ѓ̄п̄ т̄т̄а̄л̄р̄о̄ п̄ не̄с̄н̄н̄ѓ̄ а̄н̄ ·

Col. 64 b
р̄н̄н̄

Col. 65 a
р̄н̄ѡ̄

ѿсопсѣ ꙗѡок на еерит рѣе пхѣ тѣархн те
 хн сѣω е сωтѣе тарѣѣтон

Чсно тар же ѿрнѣ ꙗ отсѣω ꙗ отрат ан · заред
 е рок е тѣѣтат сωтѣе же ꙗне пѣаже ꙗсаотл
 жок е ѡл е жок ѡѣ пѣѣпо · а пнотте тар
 пѣѣе ежѣе псωтѣе ꙗ рото е теѣтсѣа · наѣ се
 не ꙗкωт · ꙗ тѣѣтѣеонохос · екоѣѡе ѡѣ
 ренснѣ · ѡѣпр ѿи драк е драѣ ѡант ꙗотω
 екоѣѡе · пѣскетос етѣнагоотѣ ꙗ роѿ ар
 пѣкоѣѡе ꙗ рнтѣ · екѣанѣ рае етѣлаат рѣ
 тпорѣ · ѡѣпр жос же аѣе ере нос е рок
 рѣоос · екѣанотωѣ есω рѣе пѣѣлωл ѡѣпр на
 тѣѣѣотωѣе еωѣ е ѡл ꙗѣ ꙗ ꙗносѣѣкон · ек
 ѣанрѣоос рѣ тѣѣннѣ ꙗ неснѣ ꙗте отѣлѣк
 ѣа | еѣ е рок ѡѣпр нохѣ е ѡл рѣе тѣѣннѣ · Fol. 65 b
 пот е поте · нѣ нохѣ е ѡл · екꙗкωтѣ рѣе от ѣа рл
 ѡѣ ренснѣ · ѡѣпр наак екѣнн е ротн е роот
 ꙗ отѣаде · еѣѣпѣе пѣѣѣ ѡѣтѣ ѡѣпр ꙗкωтѣ р
 тѣн · екѣ спат ꙗтѣ отѣнре ѣнѣ · ѡѣпр ꙗкωтѣ
 екѣнл е ѡл · отѣе ежѣе пѣкоѣ · же ꙗнѣѣѣтѣр
 тωрѣ рѣе ренрасот · екѣооѣе ѡѣ · ренснѣ ·
 отѣ ѡѣѣоот · тарѣ сѣѣѣе е ꙗѣнт · екѣан
 ѣооѣе ѡѣ отсон

Ере отсапѣаѣѣон рѣе некотрннѣ · еѣѣ отон ѡѣ
 пет ѣооѣе ꙗѣѣѣак · анн пѣѣ рѣѣѣ е ѡл нѣ
 ѣооѣе ꙗтѣѣре · ѿсно тар же ѣꙗ рѣе · арн пѣѣѣ
 ѡѣ прѣѣтаѣѣеѣѣѣ · арн апатотѣ екѣѣе ꙗѣѣ ꙗ
 ѣѣѣпѣе · ѡѣпр отѣѣе ере прн ꙗ ѡл · ѡѣпр сѣѣте
 наѣ ѣаѣаѣк нѣ хн ꙗ отѣѣотнѣ · аѣѣа еѣѣан
 жотѣ е сѣѣте наѣ · ѣѣѣте еѣѣнѣѣ еѣѣ ꙗѣѣ
 ꙗѣѣѣѣѣк тарѣѣ ѣѣѣѣѣѣѣ рѣѣѣѣ · ѡѣѣѣѣѣѣѣ же ѡѣ
 ѣѣѣѣѣ ѡѣ па ѣѣѣѣ ѣаѣаѣт · |

Еѣѣѣпѣе екѣѣ отѣѣѣ · н отѣѣѣѣ ере отсон Fol. 66 a
 ѣѣѣѣѣ ꙗ рнтѣ ѣѣѣ пѣѣѣнѣ ꙗ соп спат ѡѣ ѣннѣ рл

ргоотѣ апат кр̄ рѡб̄ ꙗ̄некѡтѣ · аѡ пнат ꙗ̄
 ротре · ѡснѡ гар па мериѣ рѡе пхѣ же ешѡне
 атетѡе па шне · рѡан отсон сѡн е ѡл рѡе
 птоот етѣ ꙗ̄ рнтѣ · апр̄ рѡоос рѡ тѣри апнат
 ет ꙗ̄насѡтѣ ѡн нѣ рѡоос да ртнѣ нѣ фрѡеин
 е ѡѡ · ѡснѡ гар же рѡе ехѣ отрѡоот ·
 мѡоше е ѡл нѡеасѣ шант оттоесѣ · таг гар
 те ѡан ꙗ̄ ентѡн · ет ере прѡеѣ наас ап̄
 пѣрсѡн аспаѣ ап̄ пѣрсѡеа рѡ отѡитшан
 ртнѣ · — Екѡ ап̄оос же ари па мѡеѣ рѡт ап̄
 пхѣ · па шне ари апато[о]тѣ е рѡре е не
 нт асѡот нап · рѡнтѡт гар тѡот не ꙗ̄те
 тѡитѡоноѡс · на пѡот есѣнн е рѡтн е рѡн
 ап̄ пѡоот ап̄ теѡшн ексѡтн гар ап̄ пѡтн
 соотн ап̄оосѣ ете пѡт шѡже нѡеѡн пѡ

Хе ап̄ ꙗ̄насѣ рѡе па рнт енеѣ · ере та отрннте
 ꙗ̄ рѡтн ꙗ̄тпнн | же фрѡонѣ шантар̄ пѡл
 ꙗ̄тпнн ап̄ про · ꙗ̄тѡн ѡ рѡн па шне пѡ-
 мѡеѣ тѡтѣ наасѣ рѡ рн ап̄ пнѡтѣ ꙗ̄нат нѡе ·
 аѡ нег мѡеѣ тѡот ап̄ мѡтѡѡ · ꙗ̄сѡнапарѡе
 ап̄оос ан · шѡпѡ

Екѡотшѣ ꙗ̄ ꙗ̄коласѣ ꙗ̄нат нѡе · шѡпѡ ектѡ-
 тѡн е пнѡтѣ екрѡе пѡеѡн н шѡпѡ · рѡан отсон
 ег шѡ рѡн рѡше нѡеѡсѣ · аспаѣ ап̄оосѣ ·
 фр̄ мѡоот е нѣотрннте же ꙗ̄не нѡвѡн е ѡл
 мѡреѡшнл нѣ рѡоос аспаѣ ннѣтѣ ап̄
 нѣотрннте · апр̄ ѡнѡтѣ же екннѡ тѡн · ѡснѡ
 гар же рѡтѣ таг аѡне шѡ рѡнатѡелѡс е рѡот
 ꙗ̄сѡоотн ан · пѡтеѣ · же рѡс пнѡтѣ пѡтѡсѣ
 ег шѡ рѡн · ешѡпѡ отнѡѣ е рѡн пѡ ѡоос е рѡс
 ꙗ̄рѡ рѡсѡн же ѡ пѡеѡт таѡт · же ап̄нат е рѡн
 па ѡеѣс · нѡ е рѡг ꙗ̄тпннѡсѣ · нѣ отѡе
 нѡеѡсѣ · нап ег рѡ отѡѣре ꙗ̄ ннѣѡ ѡлн е
 ѡл · ѡснѡ гар па шне же ап̄рѡот нѡе ап̄

Fol. 66 b
 рѡб̄

отон ние ещаннот е мооше ороу • е вол
екраше нѣеау аѡ кроотт • ари апатоотѣ е
тр ѣеот е рок ѿ шоепт ѿсоп • же ере пес-
еот ѣ паттелос ет мооше нѣеау еи е жок • |

Е тѣе тпсѣе ρωωс ѿ ткаѡолики енклнса ѣпр Fol. 67 a
нааѡ ѿтѣ е парот ѿнтѣ отѣе е волѣ е вол • рлѣ
тѣпсесте

Едноуте ѿ отѡт пѡт ппантѡкратѡр ѣѿ пѣу-
моноуенне ѿ шуре іѣ пѣхѣ пенхѣ пе нта
пѣтрѣ шѡпе е вол ρи тоотѣ • ѣѿ пѣпнѣ ет
отааб • ете таи те тѣас ет сеааааат • паи пе
пѣжѡк ѿ тѣѣтнотте • отнотте пе еѣрѣ от-
нотте • отоеи пе е вол ρѣотооеи • отхѣ пе е
вол ρѣ отхоеи • отхпо пе ѿ оттаеио ан пе •
аѣхпоу ѿѡе ѿ отрѡе • ѿ оттаеио ан пе • аѣла
отнотте пе е аѣхпоу ρитѣ тпарѡенос ет отааб
ѣариа трѣхпе пнотте • аѣѣи сеааааа ѿрѡе •
е тѣннтѣ шанте пкаѡ ештѡотн ρа роу • аѣѡ
наѣ ѿ ρепрѣташеоеиш ете паи пе • пѣѡпосто-
лос пе ет отааб • ната ѡе ет снѡ же а пѣт-
роот еи е вол ехѣ пкаѡ тѣрѣ • аѣѣѡѡ
ѣеѡу • аѣѡѡѣ ρѣ отлѡтхн • аѣѣи е вол
ѿси пѣпѡтѣи • отѣеот ѣѿ отпѡу ете паи пе
пѣѡпѣсеа ѣѿ пѣсѡу ет таинѡ • ек тѣе ѣи
ѣѡпѣсеа | ѣар ѣекѣи пѣсѡу • ѿтѡк ρѡѡк Fol. 67 b

Па шуре ρарѣе е теи пѣѣе • аѡ пнотте ѿ ѣрнни рлѣ
нашѡпе нѣеаѡк нѣтѡѡѡѡк нѣнаѡѣѣѣ нѣшѡпе
екѣотѣ ѿнѣѡѡѡѡ тѣрот • отѣѣи ρѣ пѣѣ па
ѣѣрт ѿ шуре ρѣ пѣѣ • ари ѣа ѣѣѣѣе ρѡ па
ѣѣрт ρѣ пѣѣ е вол ρитѣ іѣ пѣхѣ пенхѣ • паи
ете пѡѣ пе пѣѡѡѡ ѣѿ пѣѣѡѡѡѣ шѡ епѣѣ ѿ
епѣѣ ѣѡ

THE LIFE OF JOHN THE MONK

(Brit. Mus. MS. Oriental, No. 6783)

ΠΑΙ ΠΕ ΠΒΙΟΣ Π ΠΑΚΑΡΙΟΣ ΠΙΖΑΝ-
 ΗΝΣ ΠΠΟΝΟΧΟΣ Π ΤΕΛΙΟΝ ΠΑΙ ΗΤΑ
 ΗΨΕΙΟΟΤΕ ΣΠΗΕ ΗΑΨ Π ΠΕΥΑΓΓΕΛΙΟΝ
 ΠΝΟΥΒ· Ε ΑΨΨΚ Ε ΒΟΛ Π ΠΨΒΙΟΣ ΕΤ
 ΗΑΝΟΥΨ ΖΗ ΟΥΠΗΤ ΤΕΛΙΟΣ ΠΗ ΟΥΖΥ-
 ΠΟΠΟΗ ΕΗΑΝΟΥΨ· Π ΣΟΥ ΨΤΟΟΥ Π
 ΠΕΒΟΤ· ΠΕΧΙΡ ΖΗ ΟΥΨΕΙΡΗΗΗ ΗΤΕ
 ΠΝΟΥΤΕ ΣΠΟΥ Ε ΡΟΗ ΤΗΡΗ ΖΑΠΗΗ·—

Πει βιος ταρ тенот е ѳнащаже пѣелтѣ е
 тѣннтѣ· пара отρωее ητε ппотте пе аτω
 η | шотр шпнре еееоу ηтаψшпе ρεε пен-
 отоеиш· пай тенот нетѣ отρωее шоп ρη
 тполіс ρρωен отрѣеао еееате пе· ηтоу пе
 пархωη η тполіс· пѣран пе еттропіос·
 прап ηтѣсρее пе θεοωρα· аτω нето ηрѣ-
 шѣеше нотте еепеснат жп тевеηткоти·:—

Наи де нере шоеηт ηшнре шоп нат· песнат
 еен аѳ нат η относ [three-quarters of a line
 erased] η тазис· ρεε ппаллаѳон ηηρρωот·
 пкоти ρωоу аτтаау е тρεψηи сѳω енеρβηте
 еη ппотте· еηпса пай де аψеее епшш
 ηнесχοласѳнос· аτω ηѣρη тевеηнте пе·
 палли он· аψсабо ηнеρβηте еη ппотте аτω
 ηѣенр е тѣκλнса еψшпе ηса ппотте· еη
 пероот еη тешн·

Fol. 68 a
 ρλε

Отрѡотъ же е вола рѣи отрѡотъ аспараге ѿеелѡу
 ꙗси отрѡон ѿе елопохос ꙗте тлеотнн ет са рѡтн·
 таг ет отлеотте е рос же нете млетꙗкѡтѣ ес-
 отѡщ е вѡк е ѡелѣнѣе · е шлнл рѣи ѿеелѡ ет
 отааб · паг

Де асшаже мѣи ꙗс рѡтѣи печнѣ · рѣе пшаже ѿе
 пнотте · аср шпнре ꙗси ѡрѡанннс е перѡто · *Fol. 68 b*
 еснаѡ е псон ѿе елопохос мѣи пѣсхнѣа · мѣи рлс
 тецѡншшаже ет рѡлѡ мѣи пѣеелѣе · е рѡтн е
 пнотте ꙗѡе ꙗ откѡт ·

Пеже ѡрѡанннс · же па жѡеис ꙗ еѡт ꙗтон па
 тѡн · н ере пеклеонастнрѣон · н ере пеклео-
 настнрѣон *(sic)* тѡн ·

Пеже псон ѿе елопохос нац же анок ешѡоп рѣи
 тлеонн ꙗнете млетꙗкѡтѣ · аѡѡ рѡшан пнотте
 рѣнац есѡтѡщ е вѡк е ѡелѣнѣе ꙗташлнл ѿе-
 елаѡ рѣе пѣа ет отааб · аѡѡ рѣе потѡщ
 ѿе пнотте · фнактог е па мѣа ꙗне соп · аѡѡ
 а пелопохос талеѡу е тѡе рѡѡ нѣе ꙗта ѡрѡан-
 ннс талеѡу *(sic)* е тѣннтѣ · ꙗ тер ец

Сѡтѣе же ꙗси ꙗс е нег шшаже асѡеелѡте ꙗ тѡѡх
 ѿе псон ѿе елопохос асѡѡтѣ еѡеа есестѡхаже
 аѡѡ асѡтаркоу ꙗ реннос ꙗанащ есѡѡ ѿеелѡс
 нац же екшанѡѡн па мѣерт ꙗсон е ѡелѣнѣе
 нѣ котѣ рѣи ѡѡертннн ѿепр рѡпѣ е рѡг · ѡѡѡе
 ѿепр вѡк е тѣлеонн нѣ каат ꙗсѡн е вола же ꙗ
 фрѣ ꙗлаѡт ан е рѡк рѣе па вѣос тнрѣ · епег ѡн
 паелѡоте мѣе ѿеелѡс еелѡте пара насннѡ ·

Каг сар аѡтаат е тоѡтѡт ꙗ ренсѡхѡлѡсѡфнос · *Fol. 69 a*
 аѡѡ ере па еѡт ѡѡ ѿеелѡс же фнаф наѡ ꙗ рлз
 реннос ꙗтазѣс ·

Лѡпѡн кѡта нет рѣе пѣѡнт есѡтѡщ е ф наг
 ꙗне сащѣ ептазѣс еѡѡсе пара тѡѡ · аѡѡ
 мѣпнса наг есѡтѡщ епр шѡелѣет е рѡг · анок

же ρωωτ он αἰβωκ ε τῆκλνσга · αἰωτᾶε ε роот
 ετωω ρῆ οτᾶα ετρω αἰεос же пеооо тнрῆ
 αε пеи косеос οτρωβ ἡсωβε пе · аτω же пет
 накатафронет αε пеи косеос ηῆοταρῆ ἡса
 пехῆ ρῆ οτρηт есσοотων · εοτис ηῆноотῆε ·
 ке εαλгста па сон прωεε ἡ рῆрнове ἡ
 таεине · е тве паг фсопсῆ αἰεок па еиот ет
 οταав · е тре кхит ηἰεεак е тῆεοтнн · ἡтес-
 сωтᾶε же

Е паг ἡσι пеон αε εεпохос · асωрῆ н οταпаш
 же ешпанктог фнахитῆ ηἰεεаг е таεонн ·
 ἡтедноо

Де аτтахре пшаже εἰἡ нестерноо ρи οтсоп · а
 пота пота αἰεооо εооше е тῆεοтнн ρῆ
 οтеирннн

Πῆса паг же ас҃҃҃҃҃ шохне ρᾶε ηῆрнт ἡси пса-
 каргос ἡс εс҃҃҃҃ αἰεос же прωтωн εεн каат |
 ἡтаβωк ша наεгооте птатре тсεине паг ἡ
 οтеααττελгон ἡтаωш ρгωωч · же ἡ фсоотн ан
 ἡ ηентолн αε пехῆ · аτω он фнасῆтῆ ρᾶε пса
 е тпаβωк е роч · ас҃҃҃҃ же

Е пнн ἡ ηῆεгооте · ас҃҃҃҃ е роот ἡ οτλοгзе ἡ
 фεεине εс҃҃҃҃ αἰεос же апаτ ω наεгооте · же
 апок фшооп ρῆ οтшпне ἡ тεеннте ἡ нащβнр
 схολасфнос же сешооп тнроо ρῆ тесхολн
 ере οтеααττελгон ἡ нотῆ ἡтоотῆ αε пота
 пота ἡта неεгооте сεἰтῆ наτ ετωш ρгωωч ·
 апок же ρω εго ἡεε ἡ οтρηке ρῆ тεεеннте
 εἰтῆ еиот αἰεаτ н εааτ · ас҃҃҃҃

Де ехᾶε ηῆρо ἡси ἡс да ратоо ἡ ηῆεгооте εс҃҃҃҃
 αἰεос же фсопсῆ αἰεωтῆ наεгооте ешωт
 εεате тῆεине паг ἡ οтеααττελгон ρω же нас
 епаде е роч ρῆ насгх ἡтахг сβω е βол ἡ
 ρнтῆ ·

Н тер ессотѣ де ꙗзи тѣмааѣ асраше еелате
 же несотыш пе е трѣ тсаѣо калѡс . етеи де
 есѣре ги наи асшаже еѣ ꙗси есхѡ еѣеос Fol. 70 a
 па хѣ ꙗ сон таеио ꙗ оуеаѣаѣлион ꙗ поѣѣ рѣѣ
 еѣ пеншнре ꙗѡс . оѣ еонон же ераѣѣ еѣеате
 аѣла носеи еѣеосѣ калѡс гꙗи денѡне еѣ еѣ .
 енаше сотꙗтѡѣ .

Оꙗ тер поѣ ет еѣеаѣ асѡтегсаѣне ꙗзи ꙗѣеиѡт .
 асене наѣ ꙗѡѣ ꙗше ꙗролокѡтѣнос еѣ денѡне
 еѣ еѣ . еѣтаиѣ асѣтааѣ ꙗѡсѣаѣ . ꙗраѣноѣѣ .
 асѣтаеио наѣ ꙗ тносенис ꙗ оуеаѣаѣлион
 ꙗт аѣсѣаѣѣ . аѣѡ а ꙗѣеиѡт хитѣ асѣтааѣ ꙗ
 ꙗѡс ꙗѣшнре . асѣхитѣ же

ꙗзи ꙗѡс асраше е гꙗаѣ е хѡѣ . аѣѡ ꙗѣѣи сѡѡ
 гꙗаѣ ꙗи гꙗнѣ гꙗи оѣнос ꙗ еѣкаѣ ꙗи гꙗнѣ . аѣѡ ꙗѣ-
 сѡѡѣт е ѡѡл гꙗнѣ еѣ ꙗсон еѣ еонѡхѡс ѡаѣт
 ѣѣи ꙗѣѣѡк ꙗеѣеаѣѣ :—

Шꙗ ꙗса денѡси де ꙗроѡ асѣи ꙗзи ꙗсон еѣ еонѡ-
 хѡс е тѣе ꙗе ꙗѣаѣеѣтѣ еѣ ꙗеѣернѣ :—

Н тер ѣѣнаѣ де ꙗзи ꙗѡс е ꙗсон ꙗеонѡхѡс ас-
 раше еелате аѣѡ асѣеѣлѣл | асѣасѣаѣе еѣеосѣ . Fol. 70 b
 еѣѡѡоꙗ гꙗи оѣнос ꙗраше . ꙗеѣаѣ наѣ же ꙗа ꙗе
 хѣ ꙗеиѡт ѣсоѡтѣи е ꙗѡѡѡ ꙗи ꙗаеиѡѡте . еѣ
 ꙗеѣе е гꙗнѣ е гꙗи . еѣаѣѣста таѣааѣ ꙗроѡ

Еѡѡне есѡаѣсѡтѣе е гꙗѡ ꙗи ѣеѣне е гꙗнѣ е
 гꙗи . ѡаѣре ꙗеѣѣеиѡѡте (sic) ѣѣисе наѣ е ꙗроѡѡ .
 аѣла ѣсоꙗѣ еѣеон еѣаѣѣре еѡе ꙗтꙗѣѡк ꙗаѣ
 ꙗхѡѡте . аѣѡ еѣꙗꙗꙗꙗꙗꙗ ꙗеѣе . е ꙗеѣѡѡк (sic) .
 ꙗеѣе ꙗеонѡхѡс наѣ же ꙗѡе еѣѣаѣаѣ ꙗѣаѣс
 ꙗеѣеаѣѣ .

Аѣѡ ꙗе ꙗѣаѣеѣеѣеѣ е гꙗи ꙗѣеис ꙗаѣѡнѣ ꙗаѣ
 е ѡѡл . асѣѡѡтѣи де

ꙗзи ꙗѡс еѣ ꙗеонѡхѡс . аѣѣѡк ꙗаѣ ꙗхѡѡте .
 аѣеи де еѣꙗ ꙗаѣлаѣа . еѣѡѡне ꙗса оѣѣаѣ (sic) е

тредале е рож. аѡ Јордание аѡшаѡе еп̄
 пнеесѣ аа пхог еѡѡ ааа. ѡе фпаракалеи
аааа на сон е трѣпелѣѣ треее пееееаи. ѡе
 кас екехг аааа аа песнат е тееони п пет
 еееѡп̄котѣ. пнеесѣ аа пхог пехасѣ наѡ ѡе
 рееооо интѣ шант доѡтѣ аа на хої пскеѡе.
 аѡ тпнасѡнр аа потѡѡ аа пнотте. пехе
 Јордание аа пнеесѣ ѡе еаталои ѡе оѡнр те
 текраааа. пехе пнеесѣ | наѣ ѡе ѡе п̄ролокоѡ-
 фнос. те траааа аа на хої:—

Fol. 71 a
рээд

Тоте пехе тѡс наѣ ѡе фпатааѡ наи. п тере
тѡс ае таѡе наг е пнеесѣ. аѡе е пееа ет ере
 псон аа емопхоооо рѡѡѣ. пехасѣ наѣ ѡе на
 еѡт ѡеее аа пхог относ те аѡ пѡт ѡѡе
 е рож пе е тр пѡвѡн наи тахн. ееппоте псе
 ег еѡ псесотнен псесоп̄ пте отѡпне ѡѡпе
 наи. ѡе аппѡт п̄хиѡе. тоте аѡѡн е роѡн
 е п̄ни п̄сг тѡс ѡа тѣеааѡ. пехасѣ нас ѡе
 фсопсѣ ааа ѡ та еерит аааааа. фсоотн
 ѡе арѡн е ѡол п наотѡѡ тнрот. ке ота
 п̄отѡт пе фѡааѡ аааа. еѡѡѡѡѡ наи пе
 рг отсон. п̄тос ае пехас наѣ ѡе рѡѡ пне ет
кѡѡѡѡѡ (sic) на ѡнре агеи аааа наи п̄тот.
 аѡ анок фнаѡѡѡѡ наи е ѡол. пехе тѡс п
 тѣеааѡ ѡе тр̄соотн ѡе п̄ѡнре ѡнеи тнрот ет
пееееа р̄н тесѡоаи п отсон п отѡт аи пе.
 отѡе п снаѡ аи пе. п̄таѡарѣста аааа р̄н
 пет̄п̄тааѡ. егѡѡе е ѡол р̄н п̄ѡѡѡѡ. — анок
 рѡѡт пе еп̄ лааѡ ѡѡоп наг е тра егре пееееаѡ
п тѡѡѡѡ п не п̄ѡѡѡѡ наг. аѡ аа пѡпне
 кѡ аааа аи п̄ке сон е тра ѡѡн е тесѡола-
 фни е тѡе п̄г рѡѡ. пехе тѣеааѡ наѣ. ѡе
 п̄те кѡѡѡѡѡ фнаааѣ пееееа. р̄ѡаи п̄еѡѡѡт
 ег е роѡн аа пнаѡ аа еере фна тре ѡѡаѣѣ

Fol. 71 b
рѣѡѡ

нак же нас екнаεερε $\bar{\alpha}\bar{\epsilon}$ πενοτωщ $\bar{\eta}$ ρητῆ $\bar{\alpha}\bar{\eta}$
 πεκωβηρ • τότε η τере πεφειωτ ει ε ροτη $\bar{\alpha}\bar{\epsilon}$
 πνατ $\bar{\alpha}\bar{\epsilon}$ εεερε • αςχω ε ροτ $\bar{\eta}$ ρωβ ηηε $\bar{\eta}$ τα
 $\bar{\eta}\bar{\omega}\bar{\varsigma}$ χοοτ нас • $\bar{\eta}$ τοц да асјотωщб̄ •

Πεχαц же петѣјотащѣ тнрѣ фпатаац нац • алла
 εαρῖτῷ οτρεεραλ ε ροц ηѣροεε ε ροц же
 οтщнре щηηε пе • εηпote ηѣтакоот • ρῖ ρεη-
 ρβηте εтρоот • асѣрапaт да $\bar{\eta}$ σι пшаже аτ-
 εоотε ε πεтщнре $\bar{\eta}\bar{\omega}\bar{\varsigma}$ аѣ нац $\bar{\eta}$ $\bar{\eta}$ пoтб̄ •

Ατω аѣтеш прεεραλ ε ροц • $\bar{\eta}$ тер ѣжι $\bar{\eta}$ $\bar{\eta}$ пoтб̄
 $\bar{\eta}$ σι $\bar{\eta}\bar{\omega}\bar{\varsigma}$ аѣει ε пεα εт ере пεоноχοε $\bar{\eta}$ ρητῆ •
 $\bar{\eta}$ тоц $\bar{\alpha}\bar{\eta}$ прεεραλ εт εооше ηεεεац πεхац
 нац же па жоεε $\bar{\eta}$ сон пει ρεεραλ εт $\bar{\eta}$ пaт ε
 ροц пωι | пе • аρι тагапн η̄ каац ρατнк Fol. 72 a
 ηтаβωк ε пεα $\bar{\eta}$ нащβηρ тащηε ε βoλ ρι $\bar{\rho}\bar{\alpha}\bar{\epsilon}\bar{\tau}$
 тоотѣт̄ (sic) же εтпнt шa ροι тпaт • тоте аѣεεε
 $\bar{\eta}$ σι прεεραλ $\bar{\alpha}\bar{\epsilon}$ εооноχοε же εѣшаже ηεεεац ε
 тbe пηεεѣ $\bar{\alpha}\bar{\epsilon}$ пχοι • алла $\bar{\eta}$ тасјотωщ εпoонѣ (?)
 ε тbe прεεραλ εт εооше ηεεεац • $\bar{\eta}\bar{\omega}\bar{\varsigma}$ да асјжι
 $\bar{\alpha}\bar{\epsilon}$ пше $\bar{\eta}$ ρολοκοτφноε аѣει ε пεα $\bar{\alpha}\bar{\epsilon}$ ппoε $\bar{\eta}$
 ηεεѣ $\bar{\alpha}\bar{\epsilon}$ пχοι • πεхац нац же φcoпcῖ $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ оκ
 па ж̄ $\bar{\eta}$ сон же нас ενεεб̄те пχοι ε βoλ •
 $\bar{\eta}$ тῖβωк ηaη ρῖ οтβεпн • апoк $\bar{\alpha}\bar{\eta}$ па coп •
 пηεεѣ да

$\bar{\eta}$ тер ѣсωт $\bar{\alpha}\bar{\epsilon}$ ε ηaι же εсјотωщ ε βωк нац
 $\bar{\eta}$ χюте • πεхац нац $\bar{\eta}$ σι пηεεѣ же аюτω
 εicoβте $\bar{\alpha}\bar{\epsilon}$ пaχοι • аτω аюτω ειχω $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ оε наκ
 $\bar{\eta}$ ке coп же тρεεε $\bar{\alpha}\bar{\epsilon}$ па χοι οтпoε те • алла
 εщωπε шaησω $\bar{\alpha}\bar{\epsilon}$ пει εα • шaηтaтaлe пaтeиη
 ε пχοι шaηтaλωтῖ •

Πεχε $\bar{\eta}\bar{\omega}\bar{\varsigma}$ же аюτω ειχω $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ оε наκ же шaηφ
 тpηεε наκ ηaтa θε $\bar{\eta}$ тaηχοоε • $\bar{\eta}$ тeтпoт да
 аѣεηε ε βoλ $\bar{\alpha}\bar{\epsilon}$ пше $\bar{\eta}$ ρολοκοτφноε $\bar{\eta}$ тоотѣ
 εѣраше εεaтe • асјтаац нац εѣχω $\bar{\alpha}\bar{\epsilon}\bar{\epsilon}$ оε • же

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ρεεζ

не итактаеи | е ροο ε και ψαιταατ παν ·
 ανατ σε

Тенот ещопе панр кера ката рок арис п̄ееан
 е т̄е п̄нотте · н̄т̄ сет п̄хои е вола ρ̄н̄ от̄сепн
 ӣт̄ӣβωκ παν ӣχιοτε · п̄нееϋ δε ε̄ε п̄хои ӣ тер̄ ϣ̄
 Сωτ̄ε̄ е και · аϋχι ε̄ε п̄ше ӣροлокоτ̄φнос ӣ тоτ̄ϣ̄
 еϋраϋе еεате · पेχαϋ ӣ ιωс̄ · же βωκ ани
 пекυβнр ӣт̄еи · ещопе ποτωϋ ε̄ε п̄нотте пе
 φнаϋи ε̄ε пет̄ӣροот̄ϋ καλωс · аϋκот̄ϣ̄
 Ӣσι ιωραнинс · аϋтаεε п̄сон ε̄ε леоноχοс е ρωβ
 н̄εε ӣтаϋϋωπε ε̄εεουϋ ·

Ӣӣса ке ροοτ̄ δε снаτ पेजे ιωс̄ ε̄ε п̄εεоноχοс ·
 же т̄ωот̄н̄ ӣт̄ӣβωκ еχ̄ӣ θαλλαса · еп̄еӣ дн̄ п̄аи
 пе пероот̄ е φнас̄β̄те паристон е п̄аиϋβнр ·
 еιοτωϋ τ̄ар е κωте ӣса от̄ϋн̄εε ӣт̄β̄т̄ п̄аτ ·
 аτ̄еӣ δε еχ̄ӣ θαλλαса ρ̄ε̄ε ποτωϋ ε̄ε п̄нотте ·
 аϋеӣ ӣси от̄т̄н̄ еп̄анот̄ϣ̄ · аϋβ̄ωκ ӣси п̄нееϋ
 ε̄ε п̄хои аϋаде ρ̄ат̄ϣ̄ ӣса п̄еӣ са ε̄ε п̄хои ӣ от̄-
 κоти · аϋρ̄εεоос аϋϋωρ̄ε̄ε от̄β̄е ιωαнинс (sic) ε̄εп̄
 п̄ке леоноχοс же т̄ωот̄н̄ аεнӣт̄ӣ аλωт̄ӣ · еп̄еϋ
 ϋт̄ρ̄т̄ωρ τ̄ар етоот̄ωϋ ε̄ε п̄ωρ̄χ̄ е про̄ε̄ραλ̄ ӣсе-
 кааϋ ӣс̄ωот̄ ε̄εп̄ от̄|с̄ӣ θε · ιωс̄ δε पेχαϋ ε̄ε
 про̄ε̄ραλ̄ ет̄ леооше п̄εεεаϋ же т̄ωот̄н̄ ӣт̄ βωκ
 е п̄п̄аλλαφон ρ̄арт̄ӣ несχολас̄φнос ӣт̄ п̄аτ
 же аτ̄с̄ωот̄ρ̄ т̄ӣрот̄ ӣт̄ еӣ ӣт̄ таεеӣ ρ̄н̄ от̄сепн
 еӣс ρ̄н̄ӣте φ̄σωϋт̄ е вола ρ̄н̄т̄ӣ · аϋβ̄ωκ δε ӣси
 про̄ε̄ραλ̄ ·

Ӣтоот̄ δε ρωот̄ аτ̄ταлоот̄ ӣтер̄п̄оτ̄ аτ̄с̄ετ̄ п̄хои
 е вола аτ̄еӣ е т̄εεонн̄ ρ̄ε̄ε ποτωϋ ε̄ε п̄нотте ·
 аϋκ̄т̄оϣ̄ δε

Ӣсӣ про̄ε̄ραλ̄ еχ̄ӣ θαλλαса ε̄εп̄ еϋре е роот̄ аϋ-
 ϋтор̄т̄ρ̄ еεате ρ̄ε̄ε п̄ϣ̄ρ̄н̄т̄ же ара тап̄ωт̄ ӣта
 т̄ε̄ε таεεε па χ̄с̄

С̄ита पेχαϋ он же е̄ιρ̄ ρ̄оте ε̄εп̄оте ӣсекωте ӣс̄ωӣ

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ρεεε

π̄σεδε ε ροι π̄σεερε και π̄ρεκνος ᾱ πεθοοτ̄ ·
 αλλα φ̄ναβωκ татаεε παχισοοτε αρητ̄ сена-
 κωте π̄σωφ̄ π̄тоот̄ · ανοκ δε π̄тащωπε π̄ ат
 роотщ̄ аτω π̄ре̄де

Π̄ тере ссωт̄ᾱ δε ε και π̄σι т̄φ̄εεαδ̄ аспωρ̄ π̄
 несдогте · аτω астаде еіат̄п̄ ехп̄ тесапе · ас-
 ріеε ρ̄п̄ относ̄ π̄ ріеε · есхω ᾱεεос̄ же отοι
 και πα μεрит̄ π̄шнре іωρанинс̄ · от̄ пе нтац-
 шωпе ᾱεεок̄ па шнре т̄рол̄с̄ отοι και па шнре
 же аτшоп̄т̄ е περσο̄ ω̄ іωс̄ па шнре | ᾱε̄ мерит̄ · *Fol. 73 b*
 отοι και ние̄ пе нтацш̄ ᾱε̄ па ρнв̄с̄ π̄ ρнт̄ · π̄ ρ̄εε̄
 φ̄соотн̄ ан̄ ·

Отοι και ние̄ пе нтацш̄ ᾱε̄ па мерит̄ π̄ шнре
 п̄εεрит̄ π̄та ψ̄т̄хн̄ ·—ω̄ іωс̄

Па шнре ᾱε̄ мерит̄ · ω̄ ποθοειн̄ π̄ наβαλ̄ · аіχοотн̄
 е т̄ве от̄ соφιᾱ · ᾱε̄ пей ρε е πτωш̄ π̄тацшωπε
 ᾱεεок̄

Отοι και па шнре ет̄ ρол̄с̄ π̄надр̄п̄ отοп̄ ние̄ ·
 отοι και па шнре ет̄рол̄с̄ па пей ρο ет̄ μερ̄ π̄
 раще̄ ние̄ ·

Отοι και πατ̄οικων̄ π̄ π̄ατ̄τελос̄ · отοι και ω̄ пе
 φ̄наац̄ хп̄н̄ ᾱε̄ποοτ̄ е βολ̄ · π̄ тει ρε δε он̄ περνε
 еіωт̄ аср̄іеε · ρ̄п̄ отащ̄адоε · εеп̄ от̄κ̄εεкаρ̄
 π̄ ρнт̄ · ес̄хп̄ш̄нак̄ е βολ̄ ес̄хω ᾱεεос̄ · же от̄
 пе нтацшωπε ᾱεεок̄ ω̄ па мерит̄ π̄ шнре π̄
 φ̄соотн̄ ан̄ е пе нтацшωπε ᾱεεок̄ ρ̄п̄ от̄зепн̄ ·
 π̄ тер̄ от̄хωк̄ е βολ̄ π̄σι п̄сащ̄ш̄ π̄ροοτ̄ π̄ρнв̄е ·
 ере т̄ποл̄іс̄ т̄нр̄с̄ ρ̄ ρнв̄е н̄εεεаδ̄ · тоте п̄εс̄еіωт̄
 ас̄т̄ωотн̄ ас̄ф̄ωк̄ е ρот̄п̄ е п̄παλλαφ̄он̄ ас̄таεε
 π̄ρ̄ρο̄ е ρω̄н̄ ние̄ π̄тацшωπε · аτω ас̄па̄ραкалеі
 ᾱεεоц̄ е т̄р̄ с̄т̄п̄ноот̄ π̄ от̄κ̄ελετ̄с̄іс̄ е βολ̄ ρ̄ε̄
 εεа̄ ние̄ π̄те т̄εс̄|ε̄п̄терο̄ же нас̄ ет̄еш̄п̄е е *Fol. 74 a*
 т̄в̄н̄н̄т̄ш̄̄ м̄еш̄ак̄ π̄седе е ρоц̄ · π̄ тере π̄ρ̄ρο̄ δε ρ̄εε̄з̄
 Сωт̄ᾱε̄ е και ас̄л̄от̄п̄н̄ εεεате ρ̄п̄ от̄ ᾱε̄каρ̄ π̄ ρнт̄ же

пѣее ꙗже оу елаате е тѣе тѣиѣтсаге . аѣп тѣ-
епистнееи . аѡ же нѣотѡеи нѣеаау рѣиѣ
пѣеу трапеза . е тѣе пѣноѡ пѣ оѡу е рѡи
е роу . тѡте прѡ

Аѣтїноѡ пѣ оѡкедеѡс е ѡл рѣе аа ние пѣ
релеаѡ е тре ѡуше пѣѡу аѡ аѡѡте
рѣе аа ние аѣп оѡре е роу аѡѡѡ е ппа-
лаѡн :-

Нееїоѡте ае пѣ тер оѡре еѡѡте пѣѡу аѣп
оѡре е роу аѡѡ еѡѡ аѣ пноѡте . ꙗѡс ае аѣе
плеонаѡтрїон пѣѡу аѣп пке леѡноѡ ет
леѡше нѣеаау . аѣѡ аѣ пѣѡѡѡп пѣ нѡѡѡ
нѣеаау пѣи пѣа нѣїеѡте сеїѡтѣ нѣѡ . аѣ-
ѡе проїеѡс е рѡѡ ние . пѣѡѡѡп аѣ
пѡнре ѡнѣ ꙗѡс . аѣп тѣноѡ аѣ пѣіѡ е рѡи
е пноѡте . парѡнеанѡрїѡс ае пѣѡу аѣ
пѡнре ѡнѣ же пѣ ѡнре еїс рѡнѡе ѡнѡ е
роѡ же пѣпѣ оѡноѡи рѣи текѡѡ | аѡ ꙗѡс
елаате рѣи нѣѡѡнѡте :-

Доѡпѡ пѣ ѡнре оѡн ние ет оѡу е аѡѡсе
аѣ пѣи ѡсеѡс еѡ пѣпѡѡ ѡѡѡ рѣе пѡѡѡ .
еѡѡѡеи аѣпѣѡс ѡѡѡѡ пѣѡ пѣ тѣѡе .
пѣѡѡ сѡнѣа е ѡѡѡ . пѣѡ ꙗѡс нѣѡ же
ѡѡѡ аѣѡн пѣ еїѡт ет оѡѡѡ пѣе тѡс ет
оѡѡѡ пѣ рѡѡѡѡѡн аѣп нѣѡѡнѡ аѣ плеѡнаѡ-
трїон енеѡѡ ѡѡ аѣпѡѡѡ . епѣи аѣн пноѡте
пѣѡ соѡи же пѣ рѡнѡ леѡѡ е рѡи е тѣїѡ
леѡноѡ аѣп пѣсѡнѣа пѣ аѡѡѡѡн . пар-
ѡнеанѡрїѡс ае аѣпѣѡе пѣѡѡѡ е тре
ѡѡѡнѡ е ѡѡѡ аѡ аѡѡ е ѡѡѡ аѣ пѣсѡнѣа
пѣ аѡѡѡѡн . пѣѡѡ ае а пѣѡнѡ оѡноѡ е роу
елаате . аѡ пѣѡѡѡѡ аѣ пноѡте аѣ пѡѡѡѡ
аѣп тѣѡн рѣи оѡноѡ пѣѡѡнѣ е ѡл рѡѡе
пѣѡнѡнѡ аѣп пѣѡѡѡѡѡ . аѣп пѣѡѡѡѡѡ . пѣѡѡѡ

нос есате пара гад ꙗ пет рѣтотѡѣ ене аѣрсо
 тар ꙗроепе рѣ ꙗрѣполюонн ꙗ ꙗеене еѣ ꙗоте
 е пнотте .

Кат тар аѣр реннос е полѣѣ еѣ ренаскннсс
 енашѡот . аѣнат де е роѣ ꙗꙗ пархнеан-
 тритнс аѣр шпнре есате . пезе пархн-
 еантритнс наѣ же па шнре ꙗꙗ отшнре Fol. 75 a
 шнн . аѡ ес рннте тннат е рок екейре ꙗрен- ꙗꙗ
 нос ꙗаскннсс енашѡот екеототт е пек-
 сѡеа еѣен еѣеок рѡс те нꙗ тѣ ешааде ратꙗ
 е пешлнл . еѣ тннсѣа . кат тар прѡше
 ꙗетраѣа шатꙗ прѡе е ꙗѡѡ еперото . ꙗтоѣ
 де ꙗѡс еѣ еѣна тоотѣ е ѡл рѣ е полѣѣ .
 епѣйре еѣеот

ꙗ тер ѣнат де е роѣ ꙗꙗ пѣаст пет нанотѣ
 пѣаботлос аѣѡнꙗ есате рѣ относ ꙗѡнꙗ
 еѣ еѣешѣ е роѣ . еѣнат ꙗнос еполѣѣ
 еѣ ꙗаскннсс . еѣ пнос ꙗтаю . аλλα аѣене
 е прѣеете ꙗ неѣеотте е ротн е роѣ . ло-
 пон аѣѡ еѣенѡхлеꙗ наѣ е тѣе пѣ рѡѡ . еѣ
 неѣннсѣа ет ош еѣ ꙗꙗ ꙗꙗотшн ꙗроес ет ѣйре
 еѣеот рѣ отеотн е ѡл . а пѣсѡеа ꙗ ѡѡ .
 аѡ аѣѡотте . ꙗ тер ѣнат де е роѣ ꙗꙗ пар-
 хнеантритнс аѣршпнре ꙗ тѣꙗꙗѡѡ ꙗтасеꙗ
 е рат е ѡѣ рѡс те ꙗꙗрѡн е ротн е пѣот .
 пезе пархнеантритнс *(sic)*

Наѣ же еѣ еѣ еѣнос нак жн ꙗꙗорꙗ же еере
 пнотте жнотн е лаат пара тꙗѡе . ꙗток де
 аѣꙗѡѡ ꙗꙗ пѣе пѣ ꙗѡлꙗ е ѡл . ꙗѡс де пѣ- Fol. 75 b
 жаѣ наѣ же кѡ кат е ѡл па ꙗ ꙗꙗꙗ ꙗтас- ꙗꙗ
 кннсс ан тꙗт асаат ꙗѡѡ . аλλα пр пѣеете
 ꙗнаеотте пѣ нта пѣатанас нѡѣ е па рнт . еѣ
 ꙗѡѡде ет ꙗꙗ па нн . аѡ он пѣе кѣ рѡѡ епꙗ
 соотн еѣеот ан еѣшанѡѡ еѣенѡхлеꙗ кат

†набѡк ѡа роот · аѡ тпштеде е пноѡте
 еп̄ нещлнл ет оѡаб же †наѡѡе ехп̄ тѣѡе
 тнр̄с п̄та т̄е параба е̄ пет рп̄ таеннте еп̄
 пноѡте · аѡ он †соотн же пноѡте патшпе
 наѡ · пезе пархнеанаритне наѡ же еп̄ е̄п̄
 егхоос наѡ же оѡп̄те пѡабѡѡлос ѡѡ п̄ нот̄
 е̄еаѡ · аλλα оѡнос пе неклое п̄ ѡѡпое[он]н ·
 тоѡе аѡрне е̄ п̄си пр̄лло п̄ архнеанаритне
 е тѡе

Пѡакаріос іѡс же арнѡ ѡнаѡтоѡ е ѡѡл п̄ ѡѡпо-
 еонн · е̄ неѡраѡте ѡе

Аѡѡѡтн п̄си іѡс аѡеи ѡа пархнеанаритне
 аѡпаѡт̄ѡ ѡа неѡѡрнтне аѡрне еѡѡ е̄еос
 же па же п̄ егѡт · †ѡѡѡ е наѡ е наеіѡѡте ·
 аλλα †параѡалеи е̄еос еѡѡпе е̄еѡѡ рп̄
 оѡеотн е ѡѡл · еѡѡлнл ѡа тае̄п̄теѡнн · таѡе
 пноѡте ѡѡт̄ е ѡѡл ѡѡѡс рп̄ ѡѡпоеонн ѡант
 егѡѡ ехп̄ тѡѡе тнр̄с е̄ пѡаже · ѡѡпѡн оѡ-
 еѡѡѡне наѡ е тра ѡѡк · пархнеанаритне ѡе
 аѡѡре неѡнѡ тнрѡѡ ѡѡѡѡ е ѡѡтн · е тре ѡѡре
 п̄ ѡѡпѡс п̄ѡлнл е ѡѡѡ е ѡѡѡ еп̄ ѡѡр̄е-
 еіѡѡѡте енаѡѡѡѡ · тоѡе аѡт̄п̄ноѡѡѡѡ еѡѡ е̄еос
 наѡ же па ѡнре еѡѡѡѡе ѡѡ пран е̄ пеіѡт еп̄
 п̄нре еп̄ пеѡп̄л ет оѡаб · п̄ѡѡѡ ѡѡр пет
 наѡѡѡѡѡе п̄е̄еаѡ · аѡ п̄ѡѡѡѡ пет наѡѡ еѡѡѡт
 наѡ · аѡѡѡѡѡ ѡе

П̄си іѡѡаннне аѡѡѡ е̄ пеѡѡѡѡѡѡ п̄ нот̄ · паѡ
 п̄та неѡѡѡѡѡѡ еп̄т̄ѡ наѡ · аѡѡѡѡѡ п̄сеѡе п̄
 пр̄лло е тре ѡѡлнл е ѡѡѡ е ѡѡѡ · п̄ѡѡѡѡ

ѡе тнрѡѡ ѡѡ оѡѡѡѡѡѡѡѡ е ѡѡл п̄ неѡѡѡѡѡѡ
 ѡѡѡѡѡѡѡѡ п̄ іѡс еѡѡѡ е̄еос же еѡе неѡлнл п̄
 пет оѡаб наѡѡѡѡѡѡѡѡѡ · е тре ѡѡѡѡ ехп̄
 тѡѡе тнр̄с е̄ пѡаже ·—

П̄теѡѡѡѡ ѡе ет е̄еаѡ аѡѡѡѡѡѡ п̄си іѡѡаннне ·

ачаспазе ꙗ несинѣ тиротъ есѣхω ѣеѣос же
 шлнл е хωи на еіооте ѣѣ на синѣ:— | ѣшине Fol. 76 b
 е рωтѣ тиртѣ пладос · ет сееаеаат наг ꙗтаѣ- рпѣ
 шопѣ е роотъ · аѣω аѣсанотшѣ рѣ неѣсѣооте
 ет оѣааб · анок анѣ оѣат ѣѣпшѣ ѣеѣωтѣ ·

ꙗтер ѣхг же ѣѣ паспасеѣос ꙗ тоототъ ꙗ несинѣ ·
 аѣе е ѡл рѣ пееонастѣрион аѣѣѡк · ꙗ тер
 ѣр са ѡл же ѣѣ пееонастѣрион ꙗ отѡотѣ аѣкте
 пецро е паротъ · аѣнатъ е пееонастѣрион · аѣ-
 рѣе рѣ отѡотъ ꙗрѣе енашѡѣ · тоте

ꙗꙗса прѣе аѣеѡше е ѡн шант ѣрѡѡн е
 ротѣ е тполѣ · етег же еѣеѡше аѣпанта
 еѣрѡе ꙗѣѡѣ · ере ренротѣ ѣѣ пѣѣо то
 рѡѡѣ ѣѣ отѣѡт ꙗтаѣр ренсе · пезаѣ
 наѣ же

Хаѣре па сон аеѡт нѣ еѡше нѣеѣаї · пезе
 псон наѣ же кѣри хаѣре па сон · анок рѡ
 аѣраше · ꙗ тер енатъ е рок · тарѣ еѡше
ѣѣ непернѣ · пезе ѣѣ

Наѣ же па сон ѣнатъ е рок еѣросе · еѣате ѣѣ
 нег рѡте · ѣѣ пѣѣе ет то рѡѡѡн · аѡпон ѣпара-
 наѣг ѣеѣок · е тре втаѣт наг таѣ наѣ ꙗ неѣ
 рѣ хωи · ꙗтеѣнотъ же а ѣѣ каѣѣ на рѣт ꙗ
 неѣротѣ · ет то рѡѡѡѣ · аѣтаѣт ѣѣ прѡеѣ
 ꙗѣѡѣ · аѣѡ

А прѡеѣ ꙗѣѡѣ сѣѡт еѡѣаннѣ · | еѡѣаннѣ · Fol. 77 a
 аѣѡ аѣѡ ^(sic) аѣеѡше ѣѣ неѣернѣ шант отѡѡ рпѣ
 е тполѣ ере прѡеѣ ꙗѣѡѣ ѡнѣ е рѡтѣ е рѡс ·
 ꙗтеѣнотъ

Аѣаспазе ꙗ неѣернѣ а пота а пота еѡше е
 тѣрѣн · ѣѣ же аѣѡѡ е тполѣ ꙗ неѣеѡте ·
 аѣпаѣтѣ е рѣг еѣѣ пецро аѣрѣе · аѣотѡшѣ
ѣѣ пѣѣ есѣхω ѣеѣос · же па хѣ ѣѣ пѣѣѣ ѣѣр
 каѣт ꙗѣѡн · ꙗтеѣнотъ же аѣе е рѡтѣ е пѣѣ-

λων ἢ ἡγεῖσθε· εἰρηῆ προ αἰ πνι ἀφραγτῆ·
 ἀφραγτῆ αἰ πνε εἰρω αἰαος· κε πνε ἰε πεχε
 εἰς πνι ἢ ἡγεῖσθε ἀνατ ε ροϋ εκεϋ βολε πα
 ψαν φρωε εχῆ τσοε τηρε αἰ πχαχε· ἡτηνοϋ
 ἀφραγτος

Ἦσι ἰως εἰρηῆ προ αἰ ππλων αἰ πνι ἢ ἡγεῖσθε·
 ἀφρῆκοοτῆ ψα ρτοοτε

Ἦπεραστε δε α πεενοϋτ οϋων αἰ προ αἰ πλων
 κατα ετνηοια· ἀφρατ ε ἰως εφραγτος εἰρηῆ προ·
 ερε αἰ πλσε ἡροῖτε το ριωοϋ· πεχαϋ παϋ κε
 οτ πετ ψοοп αἰαок· ω πρωεε· ἀκτολεα ἀκει
 ε ροϋη ε περ αα· ἀφραγτος· ερε τετ ρῆω ет
 εοχῆ το ριωοκ· τωοϋη ε περ са ἡτ ρεοοс
 татсано αἰ παεа αἰπατε па χε εἰ песнт· αἰ-
 αок еφψан|паτ е ρок· εпаεише пеееаг·
 пехе ἰως паϋ· κε φпаракалет αἰαок па сон
 αἰпр нохт е воλ κε аητ οφρωεε ἡσωῆ· аτω
 ἢ таλαпворс

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 рпз

Πεενοϋт δε ἀφρ πпа пеееаϋ ἀφραаϋ е тр
 εφραγτος ἢ ροϋη αἰ ππλон ἢ ἡγεῖσθε· ἡγε-
 εῖσθε δε

Αδει ε βολ αἰ πпаτ ἢ ρτοοτε· аτω ἀφρατ е ρоот
 ἡσι ἰως· ἀφρῆεε εεате ψанте пфсөөа ρорῆ
 ρῆ ἡφрῆεῖсθε· ἰως δε аψахе αἰп ἡφеееεте
 αἰεи αἰаоϋ ефхω αἰаос· κε еἰс ἡγεῖсте
 автранаτ е ρоот·:—

Теноϋ δε он φштеεε κε екпатрагөөе ехῆ
 τσοε τηρε· αἰ πχαχε

Ἦτηноϋ δε ἀφρῆεε ἡσι ἰως ρῆ ден ке рῆεῖсте·
 етоϋ ефхω αἰаос· κε

Па χε ἰе πεχε αἰпр каат ἡσων· ἀφραγτος δε
 ρῆ πλων ἢ ἡγεῖсте ἢ οφροεπε есхнк е
 воλ· аτω

Нере пееεῖот тῆноϋ паϋ ἡтῆρε αἰ εεише ρῆ

τῷ τραπεζα • αὐτῷ ἠΰσοοσθι ἀν πε θε περὶ ψνρε
 πε • αὐτῷ ἠΰχῳ ἀλλοος ἦσι περὶ εἰωτ θε ϑονῶ
 ἦσι πχοεис • θε πα ρητ | εονῶ ε ροι ε τῆ πει *Fol. 78 a*
 ρωλλε ἦσῳβ • θε ϑυσοπ ρῆι νει χασϑ εϑκνι κα **ρῆε**
 ρητ ἦτιρε εεῖη ρῆσῳ το ριωωϑ ἄε περοοσ εεῖη
 τεϑυη • αὐτῷ ἠΰϑυσοп ρῆε πεεα ет ἀλλεατ ἦσι
 ἰωс ἠΰροτωϑυ ἀν е еи ε βολ ἦ ρητῷ • αὐτῷ περϑ-
 еιωτ ἠΰχῳ ἀλλοос • θε ошnant пе πхс аτῷ
 ϑηαρ οшна ἠεεεаη е тῆηητῷ • αὐτῷ аϑϑ ριωωϑ •
 ἠοτκоти ἠρῆоос е тῆе πноште • θε ἠΰ κη ка ρητ
 ϑар пе ἦτεϑυη εеῖη περοοσ • оτροоσ δε е βολ ρῆ
 оτрооσ • асеи е песнт ἦσι тῷεεааτ • аснаτ е ρоϑ
 ρῆи теи εеῖη тсаге ет ϑυσοп ἦ ρηтс • εеῖη пеш-
 пощ ἄε περϑωεа • а песнт ϑῆе аτῷ асна βол
 е тῆе ϑаавε ἄε пῑϑωεа • не а пῑϑωεа ψооше
 аτῷ аϑκηωос ρηтῆ πнос ἦ χωλс е βол ἦ
 περϑаскηсис ет ϑῆηηηтῳ εеῖη πεεкаρ ἦ ρηт ет
 ϑῆ ἦ ρηтῷ • еϑо ἦе ἦ оτρεϑεεоошт • пезас ἦ
 пезεεεραλ • θε пез паи е βол ἄε пеи εаа θε
 ϑηавῳκ ἀн е ρраг • εεπε тетῆηηоχῷ е βол ἄε
 пеи εаа • εеῖη ψῳоεε ἀλλοои е паратс εε πεаа •
 ет ере паи ἦ ρηтῷ • ἦтеηηоτ аηεεεεραλ ηоχῷ
 е βол ρῆε πεаа ет ϑῆ ἦ ρηтῷ • аϑтῳ|ошн δε е *Fol. 78 b*
 βол ρῆε πεаа ет ἀλλεаτ • аϑсонῷ е βол ἦ **рῆс**
 откоти • εеп ϑῆῳκ теωс ἠΰка πεаа е βол • аλλα
 ἠΰρηηи е ροшн е πпῳλωη • ἦ тер ϑηаτ δε е ρоϑ
 ἦσι пет ρоеис е про • аϑтῆтῳη ἠεεεаϑϑ еϑχῳ
 ἀλλοос • θε εεооше е βол ρῆε пеи εаа • ω πρωεε •
 е тῆе та χс θε ἦηе снаτ е ρоκ • пезапῳλн е ρои
 е тῆηηηтῳ :-

Ιωρῳηηс δε пезаϑϑ ηаϑ θε ϑсонпῆ ἀλλοоκ па
 сон • πηа ет ἦεиρε ἀλλοоϑ ἠεεεаг ρаηη εεпооτ
 εеп ρоτρωт ἀλλοоϑ • аλλα ἦтоϑ еηεтаεεю ηаи
 ἦ откоти ἦкаλῳβηη εеῖη откоти ἀεεа ἦтаῳκ

е рѡтн е рѡѣ е тѣе тѣхѣ же ꙗне селѣше ꙗеелеан ·
 пеллоотъ де ꙗеп есаелелет е рѡѡбъ алла ас-
 талею насъ ꙗткѡтн ꙗвалѡвн асѣѡ ꙗ рнтѣ · ере
 пѣеѡт хѡѡт насъ ꙗ тѣѡапанн ꙗеленне · е ѡл
 рн тѣтрапеза · ꙗтѡѣ де

ꙗѡс пет ѡтхѡѡт ꙗеелѡѡт насъ ꙗеленне · пѣѣ ꙗе-
 елѡѡт ꙗе елѣтна ꙗ ꙗрне ел ꙗет ѡаат пелелѣ-
 ѡтеле лаат е ѡл ꙗрнтѡт еи еен теи ѡѡеѣк ел ꙗ
 ѡтѡѡѡт · неслнтъ де ꙗѡѡбъ · ет рн тпѡлѣс пет-
 ннтъ | ѡа рѡѣ · есапнꙗ ꙗеелѡѡт · ꙗтѡѣ де
 ѡѡрнне рнтн ꙗаѡа ꙗ ꙗѣаскнелс · а пел-
 сѡеа рѣѡѡбъ еелате рѡс те ꙗсеѡѡнѣ е ѡл
 ꙗѣтн пѣкелс ѡте ѡте · ел ꙗнса еелнте де ꙗрел-
 пе ꙗрѡѡт · ꙗ тер ѣнаѣ ꙗѣтн ꙗаѣѡн ꙗ нѡѡте · е
 тѣнос ꙗрѡпелелн ел ꙗѣаскнелс · ел тѣелѣт-
 хѡѡре · а ꙗѡелс ѡѡнѣ е рѡѣ ꙗтѣѡн рн
 ѡтѡѡѡеа есѣѡ ꙗеелѡ насъ же хелре ꙗѡс ·
 епел ан ната ꙗран ꙗтаѡтаасъ е рѡк же ꙗѡс
 акѡѡпе рѡѡк ꙗе ꙗарѡелѡс ꙗтѣѡе елаѡста ·
 акѡ ꙗе ꙗелелѡс ꙗсѡк ел ꙗелелѡѡт тнрѣ
 акел аѡѡѡѡ ꙗсѡг · елс рнтел асѣѡѡк е ѡл
 ꙗѣтн ꙗелѡелꙗ ꙗ ꙗрелс ꙗтаѡѡѡѡѡт · ел ꙗек-
 ѡлѡѡѡ ꙗтаѡѡѡѡѡт е тѣе ꙗа рн · алтел не
 ѡелел ꙗрѡѡт петел ѡѡтаѡ сѡѡ рел ꙗелелелѡс ·
 ѡант ꙗел е рѡа еелпнѡе рѡртн · нѣ елѡн ꙗе-
 елѡк ел ꙗелет ѡѡабъ · асѣѡѡн де ꙗѣтн ꙗѡс
 рел ꙗрѡѡеа · асѣелел есѣѡ ꙗеелѡс же ꙗсѡѡт

Е рѡк ꙗа хѣ ꙗе ꙗехѣ · аѡѡк ꙗел а | т ел ꙗа
 елѡѡпе рѡѡѡс ꙗелелꙗ ꙗнаѣ е ꙗрѡ ꙗ пет ѡѡабъ ·
 алла ꙗсѡпел ꙗеелѡк ꙗа хѣ е тѣе ꙗелелѡѡте · же
 нас екелꙗ ꙗртнѡ е хѡѡт нѣ ꙗѡ ꙗаѣ е ѡл ꙗ
 ꙗелнѡѡе же ꙗтѡк ѡѡат ꙗѡѡе елаѡѡк · ꙗхѣ
 ꙗнѡѡте ꙗпнѡѡѡѡѡѡѡт ꙗаѡѡѡѡѡѡѡѡ · ꙗаг де ꙗ те
 Ре есѣѡѡт ꙗѣтн ꙗелелелѡѡс ꙗѡс · асѣелѡѡте е ꙗел-

Fol. 79 a

ꙗнꙗ

Fol. 79 b

ꙗнꙗ

λαϑ· ἦτα περ ρωεε ἦσωβ· σῆ παι των ο
 παντως· παῖσοσθι же ере пенееерит ἦσнре ἰωс
 των· тоте атеи е वोλ αε песнаѡ ештрѡр·
 атеи е пееа ет ере петшнре ἦ ρнтѣ есѣкотѣ·
 пезаѡ наϑ· же тентарно αεεон ἦ тетриас ет
 отааб | ет нащнбе ан· αεῖ φнос ἦ анапатни *(sic)* Fol. 81 b
 ет коте е роκ· же екеталеон е тее· же ἦтан ρзв
 σῆ περ етаттелеон των· нере петрнт тар
 штрѡр е роот· ере петрѣеюоте шото· ехαε
 пваϑ· аѡ αεῖ оуеш тωσθн е ρраи е тѣе тащн·
 ἦ петрѣеюоте·

Пезаϑ наѡ же αεῖ ететῖсоσθωνт же ант пее·
 ἦтоот де пезаѡ наϑ· же ἦнасотθωνт ἦ аш ἦ
 ρе· ἦтоϑ де пезаϑ наѡ же анок пе ἰωс петῖ-
 шнре· аѡ περ етаттелеон ἦ поσβ· паи пе нт
 алатеи αεεоϑ ἦтоот тнотῖ асѣтѣ пеееаи е
 пееа е φнаβων е роϑ·:—

Αλλα еπει αν αἰεπεισομαι е пхс аѡ аῖфореи ἦ
 тѣсое ет отааб· ραε песхнеа ет οββнѡ ἦ
 теи ρе

Ἦ тер оуеωтαε де ἦσι κѣеюоте аштортῖ ἦσι
 петсплахнон αεῖ етешαεсое еѡ ἦоуеш
 ἦ риее· аλλα петриее ρῆ оуеише·:—

Тоте апагтоѡ ехῆ тѣеесонт аѡлаε е ρотн
 е роϑ ἦотнос ἦ наѡ жнн тшорῖ ἦотрше ἦ-
 тетшн· шα жῖ со ρωс те ἦсееи тнрот | ἦσι ἦ *Fol. 82 a*
 нос αε ппаλλαфон· ἦсериее тнрот пеееаѡ· ρзв
 е тѣе же ἦтаѡσῆ ἰωс ρῆ относ ἦ οββню· ἦ
 ρосон де

Етагѡт е песнт е шωϑ ἦси неѣеюоте· ἦтетноѡ
 де аѣотθων ἦ ρωϑ аѣтн αε пѣпῆα ἦснж αε
 пноуте ἦси пееанаргос ἰωс· ω отннр пе

Понбе ἦтаϑшопе ρῆ тполге тнрс αε педоот ет
 αεеаѡ· каи тар деннос ἦтраѡтн ашшопе

ρη̄ π̄νος̄ π̄τπολις̄ · π̄ρ̄ε̄ε̄ᾱο̄ ε̄ῑπ̄ π̄ρ̄η̄κε̄ · π̄ρο̄ο̄ῡτ̄
 ε̄ῑπ̄ πε̄ρ̄ιο̄ο̄ῡε̄ π̄κο̄τῑ ε̄ῑπ̄ π̄νος̄ · ᾱρεῑ τη̄ρο̄ῡ
 ε̄τω̄ῡ ε̄ πᾱτ̄ ε̄ πε̄ε̄κᾱρ̄ιος̄ ἰω̄ς̄ · τ̄ψ̄ε̄ᾱᾱτ̄
 δε̄ ο̄η̄

Ζη̄τᾱε̄ πᾱῡαῑ ε̄ε̄ πε̄σε̄ε̄κᾱρ̄ ᾱτω̄ ε̄ τ̄βε̄ πε̄ῡτο̄ρ̄τ̄ρ̄
 π̄ε̄ε̄ε̄ν̄ν̄ῑῡε̄ ᾱσ̄ρ̄ π̄ω̄β̄ῑῡ ε̄ε̄ πᾱνᾱῡ π̄τᾱσ̄ω̄ρ̄η̄ ε̄ε̄-
 μο̄ῡ ε̄ε̄ πε̄σ̄ῡνη̄ρε̄ · το̄τε̄ ᾱστ̄ρε̄δ̄κᾱᾱϋ̄ κᾱ ρ̄η̄τ̄
 η̄ π̄ρο̄ῑτε̄ ε̄ε̄ π̄λ̄σε̄ · ε̄τ̄ το̄ ρ̄ῑω̄ω̄ϋ̄ ε̄ῑπ̄ η̄κε̄ ρ̄ω̄τ̄
 η̄τᾱτ̄ρ̄ ρ̄η̄σ̄σε̄ ᾱσ̄τ̄ ρ̄ῑω̄ω̄ϋ̄ · η̄ ο̄τ̄ρ̄η̄β̄ω̄ ε̄στᾱῑν̄τ̄
 κᾱτᾱ π̄ε̄π̄ῑῡᾱ η̄ τη̄ε̄ῑτε̄ρο̄ · η̄τε̄ρ̄η̄νο̄τ̄

Δε̄ ᾱρεῑ π̄σῑ ο̄τᾱσ̄τε̄λο̄ς̄ ᾱς̄τ̄ω̄ρ̄ ε̄πο̄τ̄ρ̄η̄ν̄τε̄ η̄
 τ̄ψ̄ε̄ᾱᾱτ̄ · ᾱτ̄ρ̄ιο̄ῡτε̄ ε̄ ρ̄ο̄τ̄η̄ ρ̄η̄ η̄ε̄τ̄ερ̄η̄τ̄ ρ̄η̄ ο̄τ̄η̄-
 ρο̄τ̄ ε̄ῑπ̄ ο̄τ̄η̄νο̄ς̄ η̄τ̄η̄κ̄ᾱς̄ · ε̄ τ̄βε̄ πᾱνᾱῡ | η̄ ἰω̄ς̄
 πε̄σ̄ῡνη̄ρε̄ · η̄τᾱσ̄ρ̄ ο̄τ̄ω̄β̄ῑῡ · το̄τε̄ ᾱρεῑ π̄σῑ πε̄ϋ̄-
 ε̄ιω̄τ̄ ᾱς̄η̄ᾱτ̄ ε̄ ρο̄ς̄ · ε̄σ̄ρᾱβ̄ᾱσᾱνο̄ς̄ πε̄χᾱϋ̄ η̄ᾱς̄
 χ̄ε̄ ρ̄η̄ ο̄τ̄ε̄ε̄ ω̄ τᾱ σ̄ω̄η̄ε̄ · η̄τᾱ πᾱῑ ῡω̄πε̄ ε̄ε̄ε̄ο̄
 ε̄ τ̄βε̄ πᾱνᾱῡ ε̄ε̄ πε̄σ̄ῡνη̄ρε̄ ἰω̄ς̄ η̄τᾱρ̄κᾱτᾱφ̄ρο̄νη̄
 ε̄ε̄ε̄ο̄ϋ̄ · το̄τε̄ ᾱ πε̄ῑ ρ̄ω̄β̄ ρ̄ ρο̄ο̄τ̄ῑῡ η̄ᾱτ̄ · ᾱτω̄
 ᾱτ̄ϋ̄ η̄ρο̄ῑτε̄ ε̄τ̄ η̄ᾱη̄ω̄ο̄τ̄ ρ̄ῑ χ̄ω̄ϋ̄ ᾱτ̄τ̄ ρ̄ῑω̄ω̄ϋ̄ η̄
 η̄ρο̄ῑτε̄ ε̄ε̄ π̄λ̄σε̄ η̄τε̄ρ̄ε̄ · ᾱτω̄ η̄τε̄ρ̄η̄νο̄τ̄ ᾱ πε̄τ̄η̄κ̄ᾱς̄
 σ̄ω̄ ρ̄η̄ η̄ε̄σο̄τ̄ρ̄η̄ν̄τε̄ · ᾱτω̄ ᾱς̄ϋ̄ ρ̄η̄ᾱς̄ ε̄ β̄ολ̄
 ᾱς̄ρ̄η̄ε̄ ρ̄η̄ ο̄τ̄η̄νο̄ς̄ η̄ ε̄ε̄κᾱρ̄ η̄ρ̄η̄τ̄ ε̄ς̄χ̄ω̄ ε̄ε̄ε̄ο̄ς̄ ·
 χ̄ε̄ ο̄το̄ῑ η̄ᾱῑ τᾱ ε̄ε̄ρ̄η̄τ̄ η̄ϋ̄νη̄ρε̄ ἰω̄ς̄ · ω̄ πε̄η̄τᾱϋ̄-
 ῡω̄πε̄ ε̄ε̄ε̄ο̄κ̄ · πο̄το̄ε̄η̄ η̄ η̄ᾱβ̄ᾱλ̄ ῡᾱη̄τ̄ κ̄ε̄ῑ ε̄
 ρ̄η̄ᾱῑ ε̄ πε̄ῑ η̄ο̄ς̄ η̄ ο̄β̄η̄β̄ιο̄ η̄ τη̄ε̄ῑ σ̄ο̄τ̄ · ε̄ῑπ̄ τη̄ε̄ῑ η̄ο̄ς̄
 ε̄ε̄ ε̄ῑπ̄τ̄ρ̄η̄κε̄ · η̄ᾱῑᾱτ̄ε̄ η̄τᾱκᾱλᾱρ̄η̄ χ̄ε̄ ᾱς̄ϋ̄ ρ̄ᾱ ρο̄κ̄ ·
 ᾱτω̄ η̄ᾱε̄κ̄η̄βε̄ · χ̄ε̄ ᾱτ̄σᾱπο̄τ̄ϋ̄η̄ · ω̄ πᾱ ῡνη̄ρε̄ ε̄τ̄
 ο̄τᾱᾱβ̄ · ᾱτ̄ρ̄ ῡνη̄ρε̄ η̄σῑ π̄ε̄η̄ν̄ῑῡε̄ τη̄ρ̄ϋ̄ ε̄χ̄η̄
 τᾱρε̄τη̄ ε̄ε̄ π̄ϋ̄νη̄ρε̄ ῡνη̄ε̄ · χ̄ε̄ η̄ ᾱϋ̄ η̄ ρ̄ε̄ ᾱς̄ᾱ-
 ε̄ᾱρ̄τε̄ ε̄ε̄ε̄ο̄ϋ̄ ρ̄η̄ †σ̄ο̄τ̄ η̄ρ̄η̄πο̄μ̄ο̄η̄η̄ · ᾱτω̄ ᾱτ̄τ̄
 ε̄ο̄ο̄τ̄ ε̄ε̄ π̄η̄ο̄τ̄ε̄ | η̄ϋ̄ε̄ῑο̄ο̄τε̄ δε̄ ᾱτ̄ω̄η̄ε̄ ε̄ε̄ε̄ο̄ϋ̄
 ρ̄η̄ ρ̄η̄ (sic) τ̄κᾱλ̄τ̄β̄η̄ κᾱτᾱ ο̄ε̄ η̄τᾱϋ̄χο̄ο̄ς̄ η̄ᾱτ̄ ᾱτω̄
 ᾱτ̄κ̄ω̄τ̄ ε̄ χ̄ω̄ϋ̄ η̄ ο̄τ̄ε̄ᾱρ̄τ̄ρ̄η̄ο̄η̄ ᾱτ̄ϋ̄ ε̄ε̄
 πε̄η̄η̄τᾱτ̄ τη̄ρ̄ϋ̄ · ᾱτ̄σο̄ρ̄ϋ̄ η̄ η̄ρ̄η̄κε̄ ε̄ῑπ̄ η̄ε̄τ̄

Fol. 82 b

PΣΔ

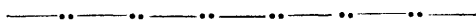
Fol. 83 a

PΣΕ

шаат· **ⲙⲏⲡⲓⲱⲥ** ⲁ **ⲏⲈⲒⲐⲐⲟⲩⲧⲉ** **ϫⲟⲛ** **ⲉ** **ⲃⲟⲗ** **ϩⲏ**
 ⲟⲩⲃⲓⲟⲥ **ⲉⲛⲁⲛⲟⲩϥ** **ⲉⲩⲩ** **ⲉⲟⲟⲩ** **ⲙⲉ** **ⲡⲏⲟⲩⲧⲉ** **ⲙⲏ**
ⲛⲉϣⲗⲏⲗ **ⲏ** **ⲛⲉⲛⲉⲓⲟⲩⲧⲉ** **ⲉⲧ** **ⲟⲩⲁⲁⲃ**·—**ⲡⲁⲓ** **ⲛⲉ**
ⲡⲁⲧⲱⲛ

ⲏ **ⲡⲛⲉⲧ** **ⲟⲩⲁⲁⲃ** **ⲓⲱⲥ** **ⲏⲧⲁϥϩⲙⲉⲟⲙ** **ⲏ** **ϩⲏⲧϥ**· **ⲉⲡⲉⲓ** **ⲁⲛ**
ⲁϥϩⲟⲛϥ **ⲁϥϣ** **ϩⲉⲣⲁⲗ** **ⲙⲉ** **ⲡⲫⲟⲉⲓⲥ** **ⲓⲥ** **ⲡⲉϫⲥ** **ϩⲏ** **ⲟⲩ**
ⲛⲟⲩ **ⲏⲣⲟⲡⲟⲙⲟⲛⲏ** **ϫⲉ** **ⲛⲁⲥ** **ⲉⲉϥϥⲁⲓ** (*sic*) **ϩⲉⲟⲩ** **ⲉ** **ϫⲟⲛ**
ⲏ **ⲛⲁϩⲣⲁⲉ** **ⲡⲏⲟⲩⲧⲉ** **ⲏⲈⲒⲏⲱ** **ⲡⲁϣⲁⲓ** **ⲏ** **ⲛⲉⲛⲏⲟⲃⲉ** **ⲛⲁⲛ**
ⲉ **ⲃⲟⲗ**·—

ⲡⲁⲓ **ⲉ** **ⲃⲟⲗ** **ϩⲏ** **ⲧⲟⲟⲧϥ** **ⲡⲉⲟⲟⲩ** **ⲛⲁϥ** **ⲙⲏ** **ⲡⲈⲒⲉⲓⲱⲧ** **ⲏ**
ⲁⲧⲁⲟⲟⲥ **ⲙⲏ** **ⲡⲉⲡⲏⲁ** **ⲉⲧ** **ⲟⲩⲁⲁⲃ** **ϣⲁ** **ⲉⲛⲉϩ** **ⲏⲉⲛⲉϩ**
ϩⲁⲙⲏⲏ·



COLOPHON

ⲉⲧⲣⲁⲫⲏⲙⲉⲛⲏ **ⲙⲉⲩⲟⲩⲣⲏ** **ⲛⲥ** **ⲏⲛⲁ** **ⲁ**· **ⲁⲡⲟ** **ⲧⲟⲛ** **ⲁⲧⲓⲱⲛ**
ⲙⲏ [**ⲙⲉⲁⲣⲧⲟⲣⲱⲛ**] **ⲩⲓⲟ** **ⲉⲧⲟⲩⲥ** **ⲧⲫⲥ**

ⲉⲧⲱ **ⲧⲁⲗⲁⲥ** **ⲙⲉⲁⲣⲧⲱⲗⲟⲩⲥ** **ⲃⲏⲕⲧⲱⲣ** **ⲉⲗⲁϫ**[**ⲓⲥⲧⲟⲥ**]
ⲁⲓⲁⲕⲟ[**ⲛⲟⲥ**] **ⲡⲁⲓⲥ** **ⲧⲟⲩ** **ⲙⲉⲁⲛⲁⲣⲓⲟⲥ** **ⲙⲉⲣ** **ⲁⲓⲁⲕⲟ**[**ⲛⲟⲥ**]
ⲟⲩ **ⲙⲉⲁⲛⲁⲣⲓⲟⲥ** **ⲉⲡⲱⲛⲧⲫⲟⲥ** **ⲁⲣϫ**[**ⲏ**] **ⲁⲓⲁⲕⲟ**[**ⲛⲟⲥ**] **ⲧⲟⲩ**
ⲁⲧⲓⲱⲩ **ⲙⲉⲣⲛⲟⲩⲣⲓⲟⲩ** **ⲙⲉⲧⲁ** **ⲉⲧⲣⲁⲧⲏⲗⲁⲧⲁ** **ⲁⲡⲟ** **ⲧⲏⲥ**
ⲡⲟⲗ **ⲗⲁⲧⲱⲛ** **ⲉⲧⲣⲁϥⲁⲥ** **ⲃⲏⲃⲗⲟⲥ** **ⲙⲏⲛⲥⲟⲓⲩ** **ⲙⲉⲟⲩ** **ⲛⲉ**
ⲟⲧⲁⲏ **ⲏⲗⲟⲥ** **ⲉⲛ** **ⲧⲏ** **ⲃⲁⲥⲓⲗⲓⲁ** **ⲥⲟⲩ** **ϥⲟ**·

Ⲧ **ϩⲏⲧⲏ** **ⲁⲉ** **ⲥⲡⲟⲩⲁⲛ** **ⲙⲏ** **ⲧⲉⲙⲏⲧⲃⲁⲓⲣⲟⲟⲩϣ** **ⲙⲉ** **ⲡⲉⲛ** Fol. 83 b
ⲙⲉⲁⲛⲟⲩⲧⲉ **ⲏⲥⲟⲛ** **ⲉⲧⲟⲩⲧ** **ϩⲁϫⲁⲣⲓⲁⲥ** **ⲡⲁⲓⲁⲕⲱⲛⲟⲥ** **ⲡⲣⲉ**
ⲁⲧⲱ **ⲡⲉⲟⲛⲟϫⲟⲥ** **ⲙⲉ** **ⲡⲣⲁⲧⲓⲟⲥ** **ⲙⲉⲣⲛⲟⲩⲣⲓⲟⲥ** **ⲙⲉ** **ⲡⲧⲟⲟⲩ**
ⲏⲧⲃⲱ· **ⲁϥⲥⲙⲏ** **ⲡⲉⲓ** **ϫⲱⲱⲙⲉ** **ϩⲏ** **ⲏⲈⲒⲓⲥⲉ** **ⲙⲉⲙⲏ** **ⲙⲉ**
ⲙⲉⲟϥ **ⲁϥϩⲟⲣⲓⲥⲉ** **ⲙⲉⲙⲉⲟϥ** **ⲉ** **ϩⲟⲩⲏ** **ⲉ** **ⲡⲧⲟⲡⲟⲥ** **ⲙⲉ** **ϫⲁⲧⲓⲟⲥ**
ⲙⲉⲣⲛⲟⲩⲣⲓⲟⲥ· **ⲙⲉ** **ⲡⲧⲟⲟⲩ** **ⲏⲧⲃⲱ**· **ⲡⲁⲓ** **ⲉⲧ** **ϥϣⲟⲟⲛ** **ⲏ** **ϩⲏⲧϥ**
ϩⲁ **ⲡⲟⲩϫⲁⲓ** **ⲏ** **ⲧϥϫⲧϫⲏ** **ϫⲉ** **ⲛⲁⲥ** **ⲉⲣⲉ** **ϫⲁⲧⲓⲟⲥ** **ⲙⲉⲣ**
ⲛⲟⲩⲣⲓⲟⲥ **ⲙⲏ** **ⲏⲓⲕⲉ** **ⲡⲉⲧ** **ⲟⲩⲁⲁⲃ** **ⲧⲏⲣⲟⲩ** **ⲏⲧⲁⲛⲥⲏϩ** **ⲡⲉⲧⲣ**
ⲡⲉⲙⲉⲉⲧⲉ **ⲉ** **ⲡⲉⲓ** **ϫⲱⲱⲙⲉ** **ⲡⲟⲩⲁ** **ⲡⲟⲩⲁ** **ⲛⲁⲧⲁ** **ⲏⲈⲒⲣⲁⲏ**
ⲛⲁⲥⲙⲉⲟⲩ **ⲉ** **ⲣⲟϥ** **ϩⲏ** **ⲥⲙⲉⲟⲩ** **ⲏⲓⲙⲉ** **ⲙⲉ** **ⲡⲏⲓⲕⲟⲛ** **ⲁⲧⲱ** **ⲏⲉ**

THE LIFE OF APA ONNOPHIOS,
THE ANCHORITE

(Brit. Mus. MS. Oriental, No. 7027)

ΠΒΙΟΣ ΑΥΤΗ ΤΠΟΛΥΤΑ Π ΠΗΠΕΤ-^{Fol. 1 a}
 ΟΥΛΑΒ Η ΕΙΠΤ ΕΤ ΤΑΙΝΥ ΚΑΤΑ ^α
 ΣΠΟΤ ΗΠ ΑΠΑ ΟΝΝΟΦΡΙΟΣ ΠΑΝΑΧΣ-
 ΡΙΤΗΣ ΗΤΑΧΨΗΚ Ε ΒΟΛ Π ΠΕΨΒΙΟΣ
 Η ΣΟΥ ΠΗΤΤΑΣΕ Π ΠΕΒΟΤ ΠΑΨΗΣ ΖΗ
 ΟΥΕΙΡΗΝΗ ΗΤΕ ΠΝΟΥΤΕ ΣΠΟΥ Ε ΡΟΗ
 ΖΑΨΗΗ :

ΑΨσον Παναχωριτης (sic) ε ΠΨραν πε απα πα-
 ποϋτε εζητισθαί • ε ρενσινϋ αε ελαινοϋτε • παί
 δε πε ηΨαχε ηταΨχοοϋ • χε ανοκ πσον αλλεεϋτε
 η οϋροοϋ ε τραβωκ ε ροϋη ε πχατε ετ ρι ροϋη •
 ε τραπαϋ χε οϋη σον αε ελοποχοϋ • αε παροϋ •
 αλλεοϋϋε δε ηΨτοοϋ η ροοϋ αηη Ψτοε (sic) η οϋϋη
 αη ειοϋεε οεικ • οϋδε αηη ειϋε εοοϋ • ει-
 ελοϋϋε ρι πχατε ετ ρι ροϋη • ρραί δε ραε προη
 προοϋ • αηε εηη οϋεπν|λαιον • αϋω η τερι ρωη ^{Fol. 1 b}
 ε ροϋη ε ροϋ • αικωλϋ επρο η απϋε (sic) η οϋπαϋε ^β
 προοϋ • αϋω αηπε λααϋ ρ οϋω παί • αλλεεϋτε
 δε ραε πα ρητ χε αηη σον αε περ εα • ανοκ δε
 αηαϋ εϋσον • εϋρμεοϋ ε ρραί εϋκω η ρωϋ •
 αλαεαϋτε δε αη πεϋϋβοι • αϋω α πεϋϋβοι βωλ
 ε βωλ ρηη παϋιϋ • αϋϋϋϋε η περ εελνε η καϋ •
 αϋοεεαε ε πεϋϋωεα τηϋϋ αηε ε ροϋ • εαϋοϋω
 εϋεοϋ • ερε προη οϋκ αϋωϋϋτ δε αηαϋ • εϋ-

колобѣион· есѣше е граи· аѡ ѡ тер еісѡмєсѣ
 е пєі кєт асѣѡл е ѡл асѣр каз· анон де агаде
 рат агѡлнл· аѡ асѣр ѡтастолн· асѡтєлѡтѡлє
 е роу· асѡѡе ѡ насѣх рѣ пєаг· асѡмєсѣ·
 аѡ асєі е ѡл | рѣ пєа ет аєаѡ· асєѡѡше
 де е роуи рѡ тернєѡс· асѣнє ѡ кє спллалїон·
 а па рѡт єі е рої асѡрѣ е роуи е про аѡ аєпє
 лаѡт рѡ ѡтѡ наг· асѣѡк е роуи аєп єгѡ е рѡмє·
 асєі е ѡл єгѡл аєѡс· ѡе пєа ет єрє прѣѡрл
 ає пнѡтє ѡ рѡтѣ сѡнаѡпєєі е пєі лѡ· анон
 де асѡ рѣ пєа ет аєаѡ· есѡлнл ѡантє
 перѡѡт прокоптєі· аѡ пєтѡѡ пє ѡ наѡпѡст-
 нѡс· аєпѣѡс де єрє прѡ наѡѡтѡ асѡѡтѡ
 апаѡ єѡаѡлєі пѡѡѡ е асєі ає поѡє· єрє
 псѡн ет аєаѡ рѡ тєѡннєтє· ѡ тер сѣѡн де
 е роуи е рої пѣѡн ка рѡ пє· аѡ єрє пєѣѡ
 рѡѣ пѣѡасѡхнєѡсѡнн· аѡ єѡ ѡ рѣѡ єѡ-
 сѡѡлє аєѡѡ· ѡ тєрє сѡѡѡ е рої· асѣрѡтє
 еєаѡтє· єѣеєтє ѡ анѡ ѡт пнл· | асѡде рѡтѣ
 асѡлнл· каг тѡр аѡѡ ає пнл пѡѡѡ аєѡѡѡ·
 кѡтѡ ѡє ѡт асѡѡс е прѡн· анон де асѡѡє·
 ѡ асѣр ѡтє асєѡѡше е роу пѡѡл наѣ· ѡе
 аѡрѡк єѡр ѡтє· ѡ прѣѡрл ає пнѡтє· сѡѡтѡ
 нѡ наѡ е наѡѡсє· ѡ анѡ ѡтѡѡѡ· аѡ нѡ
 сѡмєсѣ е рої ѡ анѡ ѡтѡѡѡ ѡ сѡѡѡ·

Пѡѡѡ де ѡ тер єѡѡѡт е роуи е граи· асѡѡѡ ає
 пѡлнл ає пѡѡѡѡѡн· анон де асѡѡѡ
 е роу· е тѣѡѡт е пєснѡт е пєспллалїон· асѡѡн
 ѡ пѡѡѡі е пѣі лѡ· ѡ аѡ ѡ рѡ· анон де
 пѡѡл ѡ пѡѡі е пѣі лѡ· єѡѡѡѡ наѡ ѡ
 рѣѡрл ає пнѡтє· ет ѡѡѡ рѣ пѣі ѡлє· аѡ
 аєпє пнѡтє· ѡѡѡт аєпє ѣѡнє пѡѡѡ· асѡѡѡѡ
 ѡ пѡѡѡ єі е пѣі лѡ ѡ аѡ ѡ рѡ· аѡ єсѡ
 ѡѡннр· ѡ ѡѡѡѡѡ ѡннѡ аєі е пѣі лѡ· аѡ

Fol. 2 a

15

Fol. 2 b

25

не шакоуѣ отъ . аѡ | е тѣе отъ екви на рнтъ Fol. 3 a
 еепъ рѣсѡ тѡ рѡѡнъ . ꙗкоу де аѡархеи ꙗ шаже E
 ꙗеааа есѣѡ ꙗеаос . же аѡтъ отърѡе ꙗе аепо-
 хос . еіотннѡ рѡ отъсоорѣ . ꙗе аепохос ꙗаѡнтъ
 рѡ ѡнѣаеіс . аѡеаеѣе еі е паѡнтъ . ꙗтеі де же
 тѡотн аеаотъ е ѡа . ꙗтѣ ѡѡѣ ꙗеаа ааѡаанъ .
 аѡѡ ꙗнаестѡхаѣе ꙗеаос ꙗтѣ апаѡѡреі . ꙗтѣ
 ѡꙗ ꙗесннѡ е роѡ . ꙗтѣ рѣ ааа ꙗѣеа . еааѣе .
 аѡѡ ꙗнаѣне . ꙗ отъотѡ ѡеене . рѣ ꙗрѡѡ ꙗ
 ꙗекѡѡ . Пе ꙗт аеаеѣе де е роѡ аааѡ . аѣе
 де е ѡа рѣ ꙗаѡнтъ ꙗе аепохос . аѡѡтъ ꙗа ꙗ
 отъа ꙗ ѡѡпе ааѡаатъ аіотѡѡ ꙗ рнтѣ . аѡаѡ
 ꙗрѡе . еѡеѡаѣе ꙗа ꙗ рѡѡ ꙗ ѡѡ ꙗаѡааѡ
 ꙗе аепѡна ꙗ ꙗѣеа . ꙗаѡѡѡѡѡ аѡѡѡ ꙗе
 ꙗеѡѡеѡѡ етъ ꙗеаѡ . е ꙗѣеѡе ꙗѡ ꙗеаѡѡ .
 ꙗе ꙗеѡѡ е ѡа ꙗе ꙗѡ | ѡа ꙗе еіре ꙗеаѡѡ ꙗ Fol. 3 b
 ꙗѣеа . аѡ ꙗ ꙗѡѡѡ . етѣ ѡѡѡѡ . еѡѡѡ е ѡе E
 е ꙗѡѡѡѡѡ е ꙗа рѡѡ ꙗ ѡѡ . аѡѡѡ е роѡ
 еааѣе . ѡа ꙗе еіре ꙗеаѡѡ . аѡѡѡ еѡѡѡ еѡ-
 ѡѡе . ꙗе аепаѡѡнъ есннѡ ꙗа роѡ еаѡѡѡе ꙗа
 ꙗ ренѡѡ ꙗѡѡ . аѡѡ ꙗ ꙗе еіотѡ ꙗеаѡѡѡ .
 аѡаѡѡ ꙗа . аѡѡѡ ꙗа ꙗ ꙗе ренѡѡѡѡ .
 аѡѡ ꙗ ꙗе тѡѡнѡѡ ꙗѡпе . е тѣ ꙗаѡѡѡ
 енеѡѡѡѡ . а ꙗѡѡѡѡ е ꙗа рнтъ . е тѡѡѡ рѡѡ
 ꙗѡѡ ꙗ ꙗѡѡѡ . ꙗ ꙗе тѡѡѡѡѡ де ꙗѡпе .
 аѡѡѡѡ ѡеѡ ꙗѡ ꙗеѡѡѡѡ . аѡѡ аѡѡѡѡ отъѡнѡѡ
 е роѡ . е ꙗѡѡ де аѡѡ ꙗаѡѡ ꙗе ꙗеѡѡ аѡѡѡ .
 ꙗ ꙗаѡѡѡ . ꙗ ꙗе еіре де е ѡа ꙗеаѡѡѡ . рѡ отъ-
 аѡѡѡѡѡ . аѡѡѡ рѡ ꙗаѡѡѡ ꙗ ѡѡѡ ꙗ еѡѡ .

ꙗѡѡѡѡѡ аѡѡѡѡѡ е ѡа рѣ ꙗа рнтъ . е ꙗе ꙗтъ аааѡѡ
 аѡѡ рѡнѡ . аѡѡѡѡѡ еааѣе аѡѡ | аѡѡѡѡѡ . рѡ Fol. 4 a
 ѡѡѡѡѡѡѡ аѡѡѡѡѡ е ѡа рѣ ꙗа рнтъ е ꙗе ꙗтъ E
 аааѡѡѡ аѡѡ рѡнѡ . аѡѡѡѡѡ еааѣе аѡѡ . аѡѡ аѡѡѡѡѡ
 еѡѡѡѡ рѡ ѡѡѡѡѡѡѡ . аѡѡѡѡѡ е ѡа рѣ

περοοτ̄ ᾱε πεφотωνῷ ε̄ βολ̄ ρ̄ᾱε̄ πιν̄λ̄ • πεχαг
 наѢ же наеюооте • оѡн оѡн неτ ρ̄ᾱε̄ пхаге •
 сесот̄п̄ п̄ ρоѡо е ρоп • анон цар егс ρннте т̄п̄
 наѢ епепернѢ ᾱε̄ ееннне • аѡω т̄п̄соот̄ρ̄ п̄
 еѡнаггс ρи оѡсоп • еѡѡапоко • т̄п̄ρнѢ е ρре
 еѡсѡѡтот нан • п̄ѡанеѡβε • т̄п̄ρнѢ е ѡоот есѡ •
 п̄ ѡан̄р̄ аτ ѡоε ѡаѢѢ тоот̄п̄ • ρит̄п̄ непсннѢ •
 аѡω п̄ѡанепеѡѡεεεε еѡскетос еѡѡоεѡѡ • т̄п̄
 агаκωпег̄ ᾱε̄εоѡѡ п̄непернѢ е т̄βε ѡѡагапн • п̄те
 пнотте •

Ερε неτ ѡооп ρ̄ᾱε̄ пхаге е т̄βε пнотте наге е ρ̄ѡεε
 τωп • ρ̄ѡан ѡѡελγѡс тагоот̄ • п̄ еѡѡапоко Fol. 8 a
 еѡнаге е трофн τωп • еѡѡан еѡβε еѡнаге е ѡоот I E
 τωп есѡ • Таρχн цар еѡнаѡωк • е тапаχω-
 ρгсгс • ѡаѢтраѡе еεεεε • е т̄βε περκο ѡε̄п̄ пегβε •
 ѡε̄п̄ ᾱε̄ поѡѢѢѢ • ет ѡнѢ • п̄те ппант̄κнεεεε
 ет Ѣ п̄εεεεѢѢ • е тре ѡп̄Ѣраге ᾱε̄εоот̄ п̄ ρнѡѢ •
 еп̄ѡѡѡѡѡѡ ап е тре ѡѡѡ ρ̄п̄ тапаχωρгсгс • еѡ-
 соотн же ѡѡпѡѢ пе п̄βεεεε • ет ѡѡнаχгт̄ѡѡ п̄
 тоот̄ѡѡ ᾱε̄ пнотте • еѡѡанег̄ е βол̄ ρ̄п̄ сѡεεε • ᾱε̄
 ппнѢ ᾱε̄εεεεεε ет ѡѡнаρѡѡεεεεεε • ѡаѢре ᾱε̄ εεп̄-
 ѡанρтнѡѡ ᾱε̄ пнотте тагоот̄ • ѡаѢтре п̄аѡѡε-
 лос • агаκωпег̄ наѢ п̄ тѡѡт̄рофн • п̄ѡεεεεεεεε наѢ
 ᾱε̄ пεεоот̄ е βол̄ • ρ̄п̄ ѡѡпетра •:

Чснѡ цар ρ̄п̄ п̄сагаε • же неτ ρѡп̄εεεεεε • е п̄ѡѡ
 наѡѡβε̄ п̄ тѡѡѡεε • сепаретт̄п̄ῶ̄ п̄ѡε̄ | п̄ п̄паг- Fol. 8 b
 τос • сепанѡт̄ п̄сет̄ᾱε̄ ρε • сепанεооѡѡεε п̄сет̄ᾱε̄ I E
 ρко • аѡѡѡѡѡѡ же сепан̄ п̄εεоот̄ наѢ е βол̄ ρ̄п̄
 ѡѡпетра • еѡѡапоко • Δε он ѡаѢтре п̄ѡѡтапн
 ет ρ̄п̄ тсѡѡѡ • ρ̄лос ρ̄п̄ тѡѡтапро • п̄ѡε̄ п̄ ѡѡεѡѡ •
 еѡρ̄ол̄ѡ̄ ρ̄ѡан ѡѡελγѡс • тагоот̄ п̄ п̄те ѡѡκнн-
 аѡпос • τѡѡѡн е χѡѡѡ • п̄теѡпѡѡ ѡаѢп̄ѡѡѡѡ п̄
 пѡѡѡѡѡ е βол̄ п̄сѡѡλнл̄ • е п̄ρро̄ ις̄ • ѡанте тѡѡ-
 ѡнѡга тагоот̄ ρ̄п̄ ѡѡѡεпн • п̄ѡѡѡѡѡѡ е βол̄ п̄теѡ-

ноу нѣхоорот е вола е тѣе псоотнѣ ае петронт ·
е ротн е роу ·

Ππεκσωτѣе птон е пет снр · же пхс пакω псωу
ан · ае пѣлаос · аω же тропомонн · ае пе-
вѣнн паде е вола ан ша птнрѣ · аω он же а
пнне ωу е вола · а пхс сωтѣе е роу ацтотхоу
е вола рн | пѣѣлѣис тнрот · ере пнотте · † ае
пота пота ката прѣсе · ет еснашопѣ · пагатѣ
ае пет наеѣре ае потωу ае пнотте · рѣхе пкар ·
† хω аеелос пак же пѣаттелос паѣлакωне
е роу · хн есрѣе псωеа · псесω етсолсѣ ае-
моу · п паѣ пне · рн пѣанапнн · анок де
псон п тере ксωтѣе е паг е вола рѣ тоотот п не
телос пте пнотте · аѣр ѡе п ѡтевѣω · есрѣлѣ
рѣе па рнт · аω аѣнос п асѣнсѣс · цωпе рѣе
паса п ротн · аѣр ѡе п не пта пѣтнотс · пωоне
е п ке аѣон · аѣтωотн птѣтнот аѣѣ п ренкоти
п ѡеѣн · пѣеаѣ папшаѣ п цтотот пѣоот ае
мооше · е тра ѡтωе п рнтот · ша пѣа ет ере
пхоѣс натошѣ е роу ·

Π тер ѣе де е вола рн таденеете · аѣωшѣ апаѣ
ѣтотѡен аѣпа | аѣто е вола · аѣр роте аѣеете рѣе
па рнт · е тра каат е парот · е птопос енеѣ п
рнтѣ п шорп · таѣω пѣе енеѣо аеелос · п тер
ѣеѣе де же аѣр роте · пѣхаѣ паѣ же аѣпѣр роте ·
анок пе пѣаттелос ет ѣалнѣ е рок · ет мооше
пѣеаѣн · хн текѣнѣткоти · † ѡѣнопоѣа таѣ
пѣа пхс · тошѣ е рок · впахпе хонѣ е вола · п
тер ѣе де е ротн е птоот · аѣмооше рѣе пхаѣ
енасоот ае ѣнлѣон п сашѣ апаѣ етѣпѣлаѣон
аѣранѣ е хωу · же еѣнаѣ же ѡпн рѣе п
рнтѣ · аѣѣе паѣ е вола пѣѣ ѡтнот п рѣтѣс · пте
пнотте · енеѣωу рѣе пѣѣеѣот · ере ѡтнот п
хаѣс рѣе пѣѣо ·

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Fol. 9 b

14

Н тере наѣ де е роу аѣтѣшт наѣ . пѣтѣ де
 аѣтѣшт аѣтѣшт аѣтѣшт . пѣтѣшт наѣ же
 пѣтѣшт пе оннофрѣос па|швнр р̄ рѣв̄ р̄ѣ пѣтѣ . Fol. 10 a
 деот е рѣтн пѣтѣшт пѣтѣшт . нѣтѣшт аѣтѣшт аѣтѣшт
 ет напѣтѣшт . нѣтѣшт аѣтѣшт е роу . аѣтѣшт де
 е рѣтн аѣтѣшт рѣтн . пѣтѣшт пѣтѣшт .
 аѣтѣшт пѣтѣшт пѣтѣшт аѣтѣшт . е рѣтн рѣтн .
 аѣтѣшт аѣтѣшт е тѣшт рѣтн е пѣтѣшт . пѣтѣшт
 рѣтн де же аѣтѣшт е пѣтѣшт ет рѣтн аѣтѣшт
 пѣтѣшт ет рѣтн рѣтн пѣтѣшт . аѣтѣшт наѣ же
 тѣштн аѣтѣшт на шнре . тѣштн . етѣшт пѣтѣшт
 рѣтн . рѣтн тѣштн ет рѣтн . нѣтѣшт шѣтн пѣтѣшт
 рѣтн аѣтѣшт е тѣшт пѣтѣшт . етѣшт аѣтѣшт пѣтѣшт
 пѣтѣшт тѣштн е пѣтѣшт рѣтн е тѣштн рѣтн пѣтѣшт .
 пѣтѣшт аѣтѣшт аѣтѣшт аѣтѣшт е рѣтн е
 пѣтѣшт пѣтѣшт аѣтѣшт аѣтѣшт . рѣтн пѣтѣшт
 де пѣтѣшт пѣтѣшт . аѣтѣшт етѣшт рѣтн пѣтѣшт
 аѣтѣшт . пѣтѣшт пѣтѣшт наѣ же наѣ пе пѣтѣшт пѣтѣшт
 аѣтѣшт наѣ . е тѣштн рѣтн пѣтѣшт аѣтѣшт | де Fol. 10 b
 рѣтн пѣтѣшт рѣтн пѣтѣшт шѣтн етѣшт аѣтѣшт ет
 напѣтѣшт ет етѣшт е роу е аѣтѣшт . К

Пѣтѣшт аѣтѣшт е рѣтн рѣтн . аѣтѣшт пѣтѣшт е
 пѣтѣшт . пѣтѣшт рѣтн те рѣтн . шѣтн пѣтѣшт .
 пѣтѣштн сѣтѣшт е рѣтн . аѣтѣшт аѣтѣшт аѣтѣшт рѣтн
 пѣтѣшт етѣшт пѣтѣшт . пѣтѣшт де наѣ же па аѣтѣшт
 пѣтѣшт етѣшт напѣтѣшт . аѣтѣшт пѣтѣшт . пѣтѣшт
 аѣтѣшт аѣтѣшт аѣтѣшт . пѣтѣшт пѣтѣшт
 пѣтѣшт е тѣшт пѣтѣшт . аѣтѣшт пѣтѣшт . аѣтѣшт
 ет пѣтѣшт аѣтѣшт . аѣтѣшт пѣтѣшт пѣтѣшт .
 аѣтѣшт пѣтѣшт е рѣтн рѣтн тѣштн пѣтѣшт . пѣтѣшт
 пѣтѣшт де же аѣтѣштн рѣтн пѣтѣшт . ет
 напѣтѣшт . пѣтѣштнѣтѣшт . аѣтѣшт же аѣтѣшт аѣтѣшт . Fol. 11 a
 тѣштнѣтѣшт . аѣтѣшт пѣтѣшт ет рѣтн аѣтѣштнѣтѣшт К

наг · ꙗ та трофн ꙗ ꙗнне · еѿ ꙗеелос наг ꙗ
 тетшн · еѿтаго е ратѿ ꙗ па сѡеа · аѡ пере
 фѡнне · тако е ѡл · наг ꙗ ꙗнѣноотс · ꙗ лоот
 те роупе ката еѡт де неѡтѡе ꙗ оѡлоот ·
 аѡ он ꙗ не ѡтанн ет рнт ѡи птоот · аѿтрет
 ѡлоот ѡ ꙗ та тапро · ꙗе ꙗ оѡеѡѡ (sic) ·

Ченѡ тар же пере прѡе наѡнѡ ап еоек
 маѡаѿ алла е ѡаже ние ет пнѡ е ѡл ѡ ꙗ
 ттапро ꙗ пнотте · ере прѡе наѡнѡ е роот ·
 енѡанѡ потѡѡ ꙗ пнотте ѿнаѿ ꙗ пенроотѡ ·
 ѡе ма ние · пѡаѿ тар ѡе пѡаѿтеѡлон
 ет оѡаѡ · же ꙗпѡ ѿроотѡ же оѡ пе пет ет
 неотѡеѿ · ꙗ оѡ пе пет етнесооѿ · ꙗ оѡ пе
 пет етнеѡаѿ ѡѡт тнѡтꙗ · петꙗеѡт ет ѡ ꙗ
 ꙗ пнѡе · соотн ꙗ пет етꙗ ꙗ хрѡ ꙗеелоѿ | ꙗп
 атетꙗаѿте ꙗеелоѿ · ѡнне ꙗтоѿ ꙗса тѡеѡтеро
 ꙗп тѡѡнаѡстнн · аѡ наг сѡаѡѡѡѡ е
 рѡтен · Наг де ꙗ тер еѡѡѡе е роот · аѿѡнне
 еѡаѿте · пѡаѿ наѿ же ѡ па еѡт ет оѡаѡ ·
 еѡанѡстнаѿе тѡн ꙗ псаѡѡатон ꙗп тнѡрѡанн ·
 ꙗтоѿ де пѡаѿ наг же ѡ па еѡт ет оѡаѡ ·
 ѿннѡ ꙗси оѡаѿтеѡлос · ꙗте пнотте · еѿѡ
 наѿе ꙗеелоѿ ꙗ псаѡѡатон ꙗп тнѡрѡанн · аѡ
 оѡон ние еѿѡе пѡаѿе · ет полѡтете е тѡе
 пнотте · аѡ етѡ наѡ е рѡе · ѿннѡ ꙗси
 оѡаѿтеѡлос · нѡѿнаѿе ꙗеелос · аѡ нѡѿл
 сѡлоѡ ·

Еѡѡан епеѡѡеѡе де он е наѡ е рѡе · ѡаѡана
 лаѡѡане ꙗеелоот · енепѡѡѡанон · ꙗсѡнаѡ е
 пет оѡаѡ тнѡѡ · ꙗсѡпаѡе ꙗеелоот ꙗте
 петѡнт · ѡи оѡоѡн ꙗсеѡѡѡѡт аѡ ꙗсеѡѡ
 ѡѡане ꙗеелоот · ꙗп пнотте ѡ ꙗ ꙗаѡѡон ет ꙗ
 маѡ · еѡѡаннаѡ де е роот ѡаѡѡѡл ꙗсѡ
 пѡѡѡѡ же аѡѡ ꙗсе е птнѡѿ · ꙗпꙗсѡе он ꙗ

Fol. 11 b
 kb

Fol. 12 a
 kc

ца ртооте • ꙗ тере ртооте же шопе апаѣ е
 пецро ꙗт асшѣ асшоне • рѡс нѣр ѡе ꙗ ке-
 рѡе аср ѡе ꙗ откѡрт тирѣ • аѡ а тес-
 морѣн † роте наг еелате • ꙗтоу же пезау наг
 же аепр рроте па сон • па пнотте • ꙗта пхѣ сар
 тѣноотк еср проотш ае па сѡеа нѣ толесѣ |
 драг сар рѣе поот ꙗроот † нажѡк е ѡол ꙗ
 таоконома таѡк е пѣа ꙗ аетон ца енез •
 несот аептасе сар ае пѣбот паѡне пе пѣроот
 ет аеелат • пезау он наг же екшанѡк екнее
 ташеоеш ае па р пееете • етсѣ нотче ꙗ
 песнт • пет наѣ ꙗ отпросѡора • рѣе па ран
 еѡр пееете наг • ꙗс рѡѡу наптѣ рѣ тшорп
 ꙗотнот ае пшо ꙗроле • анок же пезаг нау •
 же ешѡпе отрнке пе ееп [ш]ѡе аеелѡу • еѣ
 ꙗ отпросѡора ае пекран • пезау наг же
 еаресѣае отсон ꙗ рнке рѣе па ран •

Пезау *(sic)* наг *(sic)* же ешѡпе отрнке пе аеп шѡе
 аеелѡу етѣеелѡу • кнаптѣ ан е паѡпнѡн ꙗ
 тшорп ꙗ отнот ае пшо ꙗроле • пезау наг
 же еаресѣ откѡт ꙗ стог рѣе па ран • анок же
 пезаг | нау • же ешѡпе • отрнке пе аеп шѡе
 аеелѡу еѣ стог • е драг ае пекран • е тѣе тѣпт-
 рнке • аго па еѡт ет напѡтѣ еаре пекна тарѡн
 тирп же пет ꙗнаате аеелѡу ꙗт ае пнотте •
 пнотте наѡау наг • пезау наг же еаресѣае
 ратѣ нѣже шѡепт ꙗсон ꙗшлнл е пнотте •
 рѣе па ран аѡ пхѣ ꙗс наптѣ е пшо ꙗроле •
 нѣнлнропѡеи аеп нет ѡѡаб тнрот • анок же
 пезаг нау же ѡ па еѡт ет ѡѡаб • ешѡпе † ае-
 пша • † ѡшѡ етра шѡпе • рѣе пектопос • ет
 ѡѡаб екшанло рѣе пѣ сѡеа • пезау наг же
 аепѡр па шнре • аеп ѡтошн сар е † оконо-
 ма • ала ꙗта пхѣ тошн есѡлсѣ ꙗ нес-

Fol. 13 b

кѣ

Fol. 14 a

кѣ

ннѣ ет огаабъ • ет шооп рѣе пѣаіе • е тре кташе-
 оеиш ѿеіоот ѿп̄ пегсѣ потѣ • рѣ тѣннѣ
 н песннѣ • п̄ рѣшѣше потѣ | ет рнѣ п̄ нет Fol. 14 b
 сѡтѣе ѡн нак е ѡл е кнее ѡ па шнре нѣ нѣ
 шѡпе • екенн е ѡл рѣе прѡѡ ет нанѡтѣ • анок
 де п̄тепнѡт апагѣт ехѣе пкагъ • пѣаіе наѣ
 же сеіот е роі па еіѡт • п̄те отнатарѡі гдгтѣе
 пнѡтѣ • п̄ѡе п̄таіеіпша п̄ наѣ е роі гдгтѣе пкагъ
 п̄таіеіпша он п̄ наѣ е роі рѣе п ке аіѡн • гдг-
 тѣе пѣѣ іѣ пѣхѣ •

Пѡтѣ де пѣаіѣ наі • же па шнре ѿе пнѡтѣ
 налѡпег ѿеіок ан рѣе лааѣ прѡѡ еѣетахрон
 рѣе тѣагапн • п̄те некѡал жг отоепн • рѣе тѣ-
 ѿп̄тнѡтѣ • п̄не крпке отде п̄не кге • алла
 екнаеате ѿе фѡѡ • п̄тагѡі тоотн е роѣ •
 ере п̄аттелеѡс скепазе ѿеіок • п̄сенагдеек
 ен епеіѡѡлн п̄ пнѡѡаі п̄не тге е лааѣ п̄
 катнѡгѡіа е гдгн е роі • рѣе текѡнапанта е
 пнѡтѣ •

П̄ тер еѣотѡ де еѣѡ п̄ наі | аѣтѡотн аѣшлнл Fol. 15 a
 е пнѡтѣ рѣе генашарѡе ѿп̄ гекрѣеіоотѣ нѣ
 еѡш • ѿп̄псѡс аѣп̄кѡтн е пкагъ • аѣѡн е ѡл
 п̄теѣіокноѡеіа п̄те пнѡтѣ • аѡ аѣѣ ѿе пѣ-
 пнѡ п̄ стх ѿе пнѡтѣ рѣе сѡт ѿп̄тасе ѿе пѣѡт
 паѡне • анок де аісѡтѣе е гекфѡнн п̄атте-
 лѡс етгдеепете гдг он ѿе пѣакаріѡс апа он-
 нѡѣріѡс • аѡ пеге отпѡѣ п̄ отрот шооп рѣе
 текѡнапанта е пнѡтѣ • анок де аікат ка
 гнѣ п̄ талѡѡнѣ ет то гдгѡт аіѣ п̄теспаше •
 е тѡаісе • т ке паше де аіѡлѣ ѿеіѡс же
 п̄неіѡ еікн ка гнѣ • аіѣ де ѿе пѣѣѡеа е
 песнѣ е потѡш п̄ отпетра аісѡтѣе е пегроот
 п̄ отѣннше п̄аттелеѡс етраше аѡ еѡш е ѡл
 же аллнлѡтѡіа •

Fol. 15 b

λ

Λιϛ δε α̅ε πα ψληλ ε ρραι ε χωϛ . ατω αισωλ π̅
 οταση π̅ ωνε . ε ρραι ε χωϛ αιαϛ | ε ρατ αψληλ .
 πεεϛ επ̅ σπατ . ατω π̅τερνοτ α τβ̅ηνε ρε .
 ανοκ δε απ̅ρ ψπιρε εεατε . α̅ε πενταϛψωπε .
 αιοτωε α̅ε πενταϛεεπε α̅ε ποεικ . ατω αισω
 α̅ε πεοοτ π̅ταϛεεπε ε ροη . π̅ тер енаτ δε же
 α̅ε ποτωψ αν̅ ε̅ π̅νοττε пе е траσω α̅ε पेи ма .
 απ̅ερψ̅ тоот е во̅λ αψληλ ε ρραι ε п̅х̅с . ατω
 εις π̅ρωεε π̅ταϛει ψα ροι π̅ ψορπ̅ αϛϛ̅ σοε
 наг . αϛει он ψα ροι π̅θε π̅ терοτεите . Пезαϛ
 наг . же па π̅ноττε α пенх̅с таеон̅ α̅εποοτ же
 кинт̅ ψа ροη е पेи ма . εις се̅ π̅ροεπε α̅επ̅ ен
 наτ̅ е ρωεε ει̅ εν̅ те̅ι̅ π̅тоκ̅ ма̅та̅ак̅ . π̅ тер̅ π̅ω̅с̅н̅
 δε̅ ψ̅жа̅же̅ ε̅п̅ не̅пер̅н̅т̅ .

Fol. 16 a

λα

Λοπον̅ पेжап̅ наϛ̅ же̅ ω̅ пенсон̅ . с̅ε̅п̅ पेक̅ον̅т̅ π̅
 οτκοτ̅ι̅ π̅ οεικ̅ же̅ π̅так̅ ει̅ ρ̅η̅ οτ̅ρη̅ν̅ ε̅σοτ̅η̅н̅т̅ .
 α̅ п̅х̅с̅ δε̅ то̅ψ̅η̅ е̅ τ̅р̅ π̅σω̅ ε̅п̅ не̅п̅ε̅ρ̅н̅т̅ . π̅
 οτ̅ροο̅т̅ . τ̅η̅ρα̅ψε̅ δε̅ η̅ε̅ε̅ε̅α̅κ̅ . ω̅ пенсон̅ α̅ε̅
 με̅ρι̅т̅ . π̅ ρο̅сон̅ δε̅ π̅ ψ̅α̅же̅ ε̅п̅ не̅пер̅н̅т̅ . εις
 ρ̅η̅н̅те̅ . α̅τε̅η̅не̅ е̅ ρ̅ο̅т̅η̅ π̅ ϛ̅ο̅т̅ π̅ο̅ει̅κ̅ . ε̅τ̅ρη̅ε̅
 ατω̅ ε̅τ̅ροο̅т̅т̅ ρ̅ω̅с̅ же̅ π̅τα̅τ̅ψ̅α̅το̅т̅ ρ̅η̅ τε̅τ̅ρ̅η̅ρ̅ .
 π̅ τε̅ρ̅но̅т̅ α̅τε̅η̅не̅ δε̅ он̅ π̅ ο̅τ̅η̅ка̅ е̅ ψ̅α̅το̅το̅μ̅ε̅ϛ̅
 αν̅ρ̅ε̅ο̅ο̅с̅ δε̅ α̅πο̅τω̅ε̅ ε̅п̅ не̅пер̅н̅т̅ . ατω̅ पेжаϛ̅
 наг̅ же̅ εις̅ τε̅ε̅ϛ̅ со̅ π̅ρο̅ε̅πε̅ ж̅η̅ π̅та̅п̅ει̅ е̅ पेи̅
 ма̅ ϛ̅τοο̅т̅ π̅ ο̅ει̅κ̅ не̅т̅ т̅η̅ψ̅ на̅п̅ α̅ε̅ ε̅ν̅η̅η̅не̅ .
 ε̅τε̅η̅не̅ α̅ε̅ο̅ο̅т̅ на̅п̅ е̅ во̅λ̅ ρ̅η̅α̅ε̅ π̅но̅τ̅те̅ . π̅ тер̅
 κ̅ε̅ι̅ δε̅ ψ̅а̅ ρο̅η̅ α̅ε̅πο̅ο̅т̅ εις̅ τ̅η̅ το̅ α̅τ̅η̅т̅ε̅ на̅κ̅ . ατω̅
 ε̅ε̅ε̅ η̅ε̅η̅ε̅ ε̅не̅ρ̅ же̅ π̅τα̅τ̅ει̅ τ̅ω̅η̅ α̅λλα̅ π̅η̅н̅т̅
 е̅ ρ̅ο̅т̅η̅ η̅ρε̅ е̅ ρο̅ο̅т̅ ε̅т̅ κ̅η̅ е̅ ρ̅ρα̅ι̅ . π̅ тер̅ π̅ο̅τω̅ δε̅
 π̅ο̅τω̅ε̅ ε̅п̅ не̅пер̅н̅т̅ απ̅ρ̅ τε̅τ̅ση̅ т̅η̅ρ̅с̅ π̅ψ̅λη̅λ̅
 ψ̅а̅ ρ̅το̅ο̅τε̅ . ρ̅το̅ο̅τε̅ δε̅ π̅ тер̅ ε̅ϛ̅ψ̅ω̅πε̅ . απ̅α̅ρα̅
 κα̅λει̅ | α̅ε̅ο̅ο̅т̅ е̅ τ̅ρε̅τ̅ка̅α̅т̅ ρ̅α̅ ρ̅η̅н̅т̅ ψ̅а̅ पे̅ρο̅ο̅т̅
 α̅ε̅ па̅ ε̅ε̅ο̅т̅ .

Fol. 16 b

λβ

Пезατ̅ наг̅ же̅ ω̅̅ пенсон̅ α̅ε̅ π̅ρω̅β̅ . т̅η̅ψ̅ на̅п̅ αν̅

е вола е тре кшо е пей еа · аλλα τωοτη нѣ вок
 е кнее · нѣ жо п не нтакнат е роот · е несинт
 етѣ пейееде нат · ашо етрит п пет соте · анок
 де апаравалеи ееоот е трет жо е рои п нег-
 ран птоот де еп отпейе п жоот е роот ·
 аанапказе ееоот ашо он еп отжо е рои п
 негран · аотощѣ пехат же пе нтачѣ ран е
 лаат пе · ашо ет соотн п жоѣ пе птоу ет
 соотн п негран · теноѣ се пенсон ари пен-
 еееде шант пнат е рок же пни е пноѣте ·
 спотдазе де еп р на пкосеос е р жал е-
еон · же ачѣ жал п отенише · п тер отѣ | де Fol. 17 a
п наг · асеос е рои ашо акаспазе ееои · лт
 агеї е вола жи тоотот · п тер еїоѣ

Шеот патроот е еооше · агеї е вола е жраг ежї
 отпощ ееоот · анок де агеоос п откоти
 е тѣ прсе · ашо негї женноѣ пшнн рнт
жї птотн · п тер еееке ашо птаетон п
 откоти · ашо еѣотот жї пшнн · еїѣ шнре ·
 ашо еееееде е вола же пе пе птачѣтоѣ е-
еоот е пей еа · ашо он отї женѣне понтот
 етотї пкарпос · еп женитре ашо женреан ·
еп женїте · еп женжепеѣ · еп женелооле ·
 ашо жендоранон · еп женкеа · еп жен к
шнн ешеш сѣ потѣ е вола · птотн нестатѣ
еоот е вола етсе п пшнн птот ет рнт же
пеа ет ееаѣ · п жосон | де еїѣ шнре · п Fol. 17 b
пшнн · ашо еѣеѣре ееоот еп негкарпос · лт
 ес чтоот п шнре шне агеї е поте енесоѣт
жї тетрїон · ере женвалот енесоѣт то жоѣт ·
е песеот п жен перкеа · п тер отжо де
 е рои пехат паї же жаире па пноѣте пенерїт
п сон ·

Анок де апагѣ аотощѣ нат · птоот де а-

троиπε α̅ϥ̅ε̅τον̅ α̅ε̅ου̅ π̅σι̅ π̅ρ̅α̅λλ̅ο̅ ε̅τ̅ ο̅τα̅α̅β̅
 α̅ε̅ μα̅κα̅ρι̅ος̅ · α̅νο̅ν̅ δ̅ε̅ μα̅τα̅αν̅ πε̅τ̅ ψ̅ο̅ο̅п̅ α̅ε̅
 πε̅τ̅ μα̅ ω̅ πε̅ν̅χ̅ π̅̅ со̅п̅ · ε̅ι̅ς̅ ρ̅η̅ν̅τε̅ τ̅η̅ρ̅ο̅ο̅ι̅ο̅λο̅γ̅ε̅ι̅
 πα̅ν̅ α̅ε̅ π̅χ̅̅ · ρ̅ε̅ ε̅ι̅ς̅ се̅ π̅ρο̅ι̅πε̅ · τ̅η̅σο̅ο̅т̅η̅ αν̅ π̅̅
 ϕ̅πε̅ | π̅ο̅ε̅и̅ · ο̅τ̅α̅ε̅ λα̅α̅τ̅ π̅̅ τ̅ρο̅φ̅η̅ · π̅σα̅ πε̅τ̅ · Fol. 19 a
 ψ̅η̅η̅ α̅ε̅α̅τε̅ · ε̅п̅ο̅η̅ε̅ ε̅ п̅ε̅т̅κα̅ρ̅п̅ο̅с̅ · ε̅п̅ψ̅α̅п̅ο̅т̅ω̅ψ̅ α̅ε̅
 τ̅ар̅ ε̅ па̅τ̅ ε̅ п̅ε̅п̅ε̅р̅η̅т̅ · π̅η̅η̅т̅ ка̅та̅ ρ̅η̅β̅ω̅μα̅с̅
 ε̅ πε̅τ̅ μα̅ π̅па̅т̅ ε̅ п̅ε̅п̅ε̅р̅η̅т̅ · π̅т̅η̅р̅ т̅ε̅т̅ψ̅η̅ т̅η̅ρ̅ε̅
 π̅̅ т̅η̅τ̅р̅ι̅α̅ν̅η̅ ε̅η̅ п̅ε̅п̅ε̅р̅η̅т̅ · ε̅η̅π̅ε̅ω̅с̅ π̅те̅ πο̅τ̅α̅
 πο̅τ̅α̅ β̅ω̅κ̅ η̅ϕ̅п̅ο̅λ̅ο̅т̅ε̅т̅ε̅ · п̅ε̅χα̅т̅ δ̅ε̅ па̅τ̅ ρ̅ε̅ ε̅
 т̅ε̅т̅η̅с̅т̅η̅α̅с̅ε̅ τ̅ω̅η̅ · п̅ε̅χα̅τ̅ па̅т̅ ρ̅ε̅ π̅со̅ο̅т̅ε̅ ε̅ πε̅τ̅
 μα̅ ε̅ т̅η̅ε̅ πε̅τ̅ ρ̅ω̅β̅ · ε̅п̅ε̅ι̅ δ̅η̅ ка̅та̅ са̅β̅βα̅т̅ο̅п̅
 ψ̅α̅ϕ̅ε̅ι̅ π̅̅σι̅ ο̅τα̅α̅ϕ̅ε̅λο̅с̅ π̅те̅ п̅ρο̅т̅ε̅ η̅ϕ̅с̅т̅η̅α̅с̅ε̅
 α̅ε̅ου̅ α̅ε̅ п̅са̅β̅βα̅т̅ο̅п̅ · ε̅η̅ т̅η̅τ̅р̅ι̅α̅ν̅η̅ · п̅ε̅ψ̅ο̅ο̅п̅
 δ̅ε̅ п̅ε̅ε̅ε̅α̅τ̅ ε̅ι̅ρα̅ψ̅ε̅ ε̅ε̅α̅τε̅ ·

Βρα̅ι̅ δ̅ε̅ ρ̅η̅ε̅ п̅ε̅ε̅ρ̅ са̅ψ̅ε̅ π̅ρο̅ο̅т̅ ϕ̅η̅η̅т̅ π̅̅σι̅ ο̅τα̅α̅ϕ̅ε̅
 λο̅с̅ π̅те̅ π̅χ̅̅ · η̅ϕ̅с̅т̅η̅α̅с̅ε̅ α̅ε̅ου̅ п̅ε̅ε̅ε̅α̅κ̅ ρ̅ι̅ ο̅т̅со̅п̅ ·
 п̅ρω̅ε̅ε̅ δ̅ε̅ ε̅т̅ па̅с̅т̅η̅α̅с̅ε̅ ε̅ β̅ο̅λ̅ ρ̅ι̅ т̅ο̅ο̅т̅ε̅ α̅ε̅ па̅с̅т̅ε̅
 λο̅с̅ ε̅т̅ α̅ε̅ε̅α̅τ̅ ϕ̅η̅α̅т̅η̅β̅η̅ο̅ ε̅ β̅ο̅λ̅ | ρ̅η̅ п̅ο̅β̅ε̅ η̅η̅ε̅ · Fol. 19 b
 α̅т̅ω̅ ε̅η̅ ла̅α̅τ̅ π̅̅ α̅η̅ϕ̅т̅η̅ε̅ε̅п̅ο̅с̅ па̅ε̅ψ̅β̅ε̅σ̅ο̅ε̅ ε̅ α̅η̅
 ρ̅ο̅ϕ̅ · π̅̅ ρ̅ο̅со̅п̅ δ̅ε̅ η̅ψ̅α̅ρ̅ε̅ ε̅η̅ п̅ε̅п̅ε̅р̅η̅т̅ α̅̅ψ̅ω̅λ̅ε̅
 ε̅т̅с̅т̅η̅ο̅т̅ε̅ п̅ο̅с̅ α̅ε̅ п̅ε̅ψ̅ω̅λ̅ε̅ π̅т̅ε̅ϕ̅ε̅ · ε̅п̅ε̅ρ̅ · π̅̅
 т̅ε̅т̅η̅ο̅т̅ π̅та̅ п̅ε̅с̅т̅η̅ο̅т̅ε̅ та̅ρ̅ο̅п̅ · α̅п̅т̅ω̅ο̅т̅η̅ α̅п̅α̅
 ρ̅ε̅ ρ̅α̅т̅η̅ α̅η̅ε̅ε̅ο̅т̅ ε̅ п̅п̅ο̅т̅ε̅ · ε̅η̅π̅ε̅ω̅с̅ α̅ϕ̅ε̅ι̅
 π̅̅σι̅ ο̅τα̅α̅ϕ̅ε̅λο̅с̅ · α̅ϕ̅с̅т̅η̅α̅с̅ε̅ α̅ε̅ου̅ ε̅η̅ п̅ε̅п̅ε̅р̅η̅т̅ · ρ̅η̅ε̅
 п̅с̅ω̅μα̅ ε̅η̅ п̅ε̅п̅ο̅ϕ̅ α̅ε̅ π̅χ̅̅ · α̅п̅ο̅κ̅ δ̅ε̅
 α̅ι̅ρ̅θ̅ε̅ π̅̅ п̅ε̅т̅ ρ̅η̅η̅β̅ ε̅ т̅η̅ε̅ θ̅ο̅т̅ε̅ π̅та̅μα̅т̅ ε̅ ρ̅ο̅с̅ ·
 α̅ϕ̅ε̅ε̅ο̅т̅ δ̅ε̅ ε̅ ρ̅ο̅п̅ α̅ϕ̅β̅ω̅κ̅ ε̅ ρ̅ρα̅ι̅ α̅ε̅ п̅η̅т̅ε̅ ε̅п̅σ̅ω̅ψ̅т̅
 π̅с̅ω̅ϕ̅ ρ̅η̅ п̅ε̅п̅β̅α̅λ̅ · π̅̅ т̅ε̅р̅ ϕ̅β̅ω̅κ̅ δ̅ε̅ α̅т̅η̅η̅ϕ̅ε̅ α̅ε̅
 ε̅ο̅ι̅ п̅ε̅χα̅т̅ па̅т̅ ρ̅ε̅ та̅χ̅ρ̅ο̅ η̅т̅ β̅ε̅ε̅σ̅ο̅ε̅ η̅т̅ ψ̅ω̅п̅ε̅
 π̅̅ ο̅т̅ρ̅ω̅ε̅ε̅ π̅̅ ρ̅ω̅ρε̅ · π̅т̅ε̅т̅η̅ο̅т̅ α̅ι̅η̅η̅ϕ̅ε̅ π̅θ̅ε̅ π̅̅
 п̅ε̅т̅ ρ̅α̅ п̅η̅р̅η̅̅ · α̅т̅ω̅ α̅η̅ρ̅ т̅ε̅т̅ψ̅η̅ т̅η̅ρ̅ε̅ π̅̅ т̅η̅τ̅р̅ι̅
 а̅ν̅η̅ · π̅α̅ρε̅ ρ̅α̅т̅η̅ π̅ψ̅λ̅η̅λ̅ ψ̅α̅ ρ̅т̅ο̅ο̅т̅ε̅ · π̅̅ т̅ε̅ре̅ Fol. 20 a
 πο̅т̅ο̅ε̅и̅ δ̅ε̅ ε̅ι̅ ε̅ ρ̅ρα̅ι̅ π̅̅ ψ̅ω̅ρ̅η̅ π̅̅ т̅η̅τ̅р̅ι̅α̅ν̅η̅ · ε̅ι̅ς̅ λ̅θ̅

ϝHHTE ON EIC NE C† HOCYE ET HOTA ANWOLAE
 AEEOY · ANONANE HCOCY ATO A ECFPAHE HC
 H HET OE H H KE AIWN ·

HCOCY ACYE HC HC HAHOC ACCTHATE AEEOH
 ATO ACCEOT E HOTA HOTA AEEOH ECXW AEEOE
 CE ECYHOCHE HAH H OTWHOY HA EHEC · EEH OT-
 HPOC H†A H AT TACO · ANOH CE THPH H OTCOH ·
 E BOC OH OTTAPPO H OTOT · ANOTWHB CE O-
 EHH · ECYHOCHE · EEHCOCY ACCTOCY (sic) E HOI HC
 HAHOC HECAC HAI CE TWHHC HC TWHHC (sic) ·
 E HHEE · HC XW HC HHTAHNAO E POC E HEC-
 HHC · EE EAHOCTE · CE HEC EPHACOC H EE
 HOCTA H HET OTAAO · AHAPAKALEI AEEOY E
 TPY KAT | OOTHC · HECAC HAI CE HTA HC
 TESH HOB HAH AH · E TH HC OOB ECTOT H CHT ·
 ALLA EPE HOCTE † EE HOTA HOTA KATA OE ET
 CHACHY ·

TEHOT CE TWHHC HC HOK CE TAI TE OE H†ACHOYH
 HAH ACCEOT CE E HOI · ACCHOK EE HHC OH
 OCTOC · ATEHE CE H OCTHHHE H OCPORA
 ANOTHEE EE HEPHC ATO AIEI E BOC OH TOO-
 TOT ETHPO AEEOI E BOC EHA COOT EE EHHON ·
 AHAPAKALEI CE AEEOO · CE XW E HOI H HET
 HAH · HTOO CE ACXW E HOI H HETHAH HOTA
 HOTA · HCHPH H HOC · HEEC HAH H AHACH ·
 HEEC HOCCHT H OCHACAHHC · HEEC CHOC
 H OEOCOC · HTOO CE ACCHHC E TOO · E XW
 EE HETHAH · E HECHC ETH HEECE HAH · ANOC
 CE O HECOCCH AEEOO · E TPY HC HAH ·
 ANCHAH CE AHACHY | H HEPHC · AHOCHE
 E BOC ECTHC EATE · ALLA E THE HECOC HAH
 HET OTAAO TAAO HAI HETHHE H · AIEI CE E BOC
 E HHEE H OCTHC · H HOCCHT HCOC EE EOCHE ·
 ATO H TH ECCE · E HECHC EE EAHOCTE AHHTON

Fol. 20 b

EE

Fol. 21 a

EEA

παί ἐτ' ἕοικεν ῥαῖ πτοοὺς ἢ τῆω · ἀτσεῖν περὶ
 ζωαίε ῥῆ περὶσε ἄεεεεε ἄεεεοοὺς ἀσκαὰς
 ῥαῖ πετμοναστήριον · καὶ κας ἐπλάωσῃ ἢ
 ῥητῆ ἔσθῃ εἰπὸς πλοροφῶρια ἢ περὶ παωσῃ
 ἢ ῥητῆ εἰπὸς περὶ κασωτῆ ε ροϋ ῥῆ οὐτ' ῥητῆ
 καὶ κας ἐρε πενσῆρ ἢ ἀταθός εἰπὸς ππερὶ
 οἰαὰς ἀπα οννοφριος παναχωριτης πα-
 σεοὺς ε ροοὺς εἰπὸς πεσοτορ ε ροθι ἄε πετ-
 μοναστήριον τηρῆ ῥαῖ πεσεοὺς ἢ τπε ἀτω
 πεσεοὺς ἄε πκαρ ε πχнк ε βολ ἄε πτηρῆ
 ηῖκω οὐσεοὺς εἰπὸς οὐσει εἰπὸς οὐρι ποτϋε
 εἰπὸς οὐσωτηρια ἐτεεεε ε βολ ῥαῖ πετμονασ-
 τήριον · ηῖτοσχοοὺς ἢσорос ἄε παλαβολος
 εἰπὸς ἦρωεε ἄε ποητροс · ἐσσηπετ δὲ οπ ε
 βολ ῥῆ σωεεα προσ πετ κη ε ρραι ἦρωεε
 ηεε · ἐσεσωτῆε δὲ καλως ἦρῆραλ ἐτ πα-
 ποτс ἀτω ἄε πισтос ἐπετ ἀн πεтῆ тῆρот ε
 ρенкогг †[пакаѠ]ста ἄεεωтῆ εχῆ ραρ ἦωк
 ε ροθι ε πρῆσε ἄε πεκжс ἀτω ἦсеріпша
 ἦχι κληρονομіа εἰπὸς περὶ οἰαὰς τηροὺς
 ραεεεε есещоπε ·

DISCOURSE ON ABBATŌN BY TIMOTHY,
ARCHBISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 7025)

λ Ὡ Ἰϸ ✠ Χϸ

ΟΥΕΥΚΗΣΗΘΗ Ε ΛΥΤΑΥΟΥΧ ἩΣΙ ΠΕΝ ^{Fol. 1 a}
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 ΕΠΙΣΚΟΠΟΣ Ἡ ΡΑΚΟΤΕ. ἩΤΑΥΤΑΥΟΥΧ
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 ΤΨΗΤΡΨΗΕ ΤΗΡϸ ΕΥΣΟΟΥΗ ΧΕ ΣΕΝΑ-
 ΨΗΕ ἩΣΑ ΖΨΒ ΗΠ Ε ΒΟΛ ΖΪ ΤΟΟΤΟΥ.
 ΠΣΗΡ ΔΕ Ἡ ΠΕ ΧΟΥΨΨ Ε ΛΥΠΗ Ἡ ΠΟΥ
 ΖἩ ΑΛΛΥ Ἡ ΖΨΒ ΕΤΟΥΑΪΤΕΪ ΠΟΥ Ε
 ΒΟΛ ΖΪ ΤΟΟΤΨ ΛΥΤΑΠΟΥ ΔΕ ΧΕ
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 Ἡ ΖΗΤΨ ΠΕ ΣΟΥ ΠΨΤΨΟΨΤΕ Ἡ ΠΕΒΟΤ
 ΛΘΨΡ. ΑΧΑΛΥ Ἡ ΡΡΩ ΕΧἸ ΠΣΗΗΤ ΤΗΡΨ
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ЄЧННУ НСА ФУХН НШ ЦАНТ ОУТ П
 ПЕТНН̄А ЗН̄ ОУШНТЕВІНН̄. ЗП ПТРЕ
 ЧВШК ДЄ ΘΙΕΛНН̄ Ε ΟΥШУТ П ПЕСРОС
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 ЗО. ЄТЕ СОУ ПНТСАЩЧЕ ПЕ П ПЕВОТ
 ΘООУТ. АЧУШНЄ ЗН̄ НХШШШЄ. ЄТ ЗН̄
 ТВІВΛΙΟΘΥΚΗ Н̄ ΘІΕΛНН̄ НАІ НТА НЕН-
 ЄІООТЕ ЄТ ОΥΑΛΒ Н̄ ΑΠΟCΤΟΛΟC CΥН-
 ΖΙCΤΑ ΠШООУ АУКААУ Н̄ ЗНТС̄. ЦАНТ
 ЧШНЄ П ПЕЧТАЗО Є РАТЧ̄ ЗІТН̄ ОУ-
 ЗΛΛΘ̄ П ПРЄCВΥΤΕРОC Н̄ РП ΘΙΕΛНН̄.
 ЗП ПТРЕ ЧХНОУЧ Є ТАІТА П ПУАХЄ
 ХЄ НЕРЕ ПУАХЄ Θ̄ НРОΟΥЩ НАЧ. АЧ-
 УАХЄ ДЄ ОН Є ТВЕ ПΘЄΟΛΟΓΟC АУШ
 ΠΑΡΘЄНОC ΠΑΠΟCΤΟΛΟC ЄТ ОΥΑΛΒ
 ΦΑΓΙΟC ΠΗΖΑΝННЄ ХЄ НЧНАХІ ТПЄ
 АН П ΠШООУ ЦАНТ ОУCОВТЕ Н̄ НЄ-
 ΘРОНОC ЗП ПЄІА Н̄ ІШСАФАТ ЄТЕ
 ПША ПЄ ЄТ ЄРЕ ПЗАН Н̄ АГШН П ΠΡΟC-
 ΠΟC НА | ЦУШПЄ Н̄ ЗНТЧ̄ ЗН̄ ОУЄІРННН
 ̄ Н̄ТЕ ПНОУТЕ ЗАШНН̄. CΠΟΥ Є ΡОН.

Fol. 2a

̄ Н̄ТЕ ПНОУТЕ ЗАШНН̄. CΠΟΥ Є ΡОН.

Тсωт̄е̄ е па фтапро ет ρολ̄з̄ аσω ет мнз̄ п̄ ет-
 фростнн̄ ние па х̄с̄ аσω па носте ефωщ е бол
 е ρон̄ ̄е̄ мннне ρн̄ петаττελιон ет отааб̄
 Хе ошон̄ ние ет аїтеї цназӣ аσω пет шне на-
 сине̄ аσω пет τωρ̄ε̄ сенаστων̄ нац̄.
 Аσω он̄ же ρωh̄ ние ететнааїтеї̄ ̄εεεοοτ̄ ρε̄ па
 ρан̄ п̄т̄ε̄ па еиот сенащωпе ннтн̄. ц̄хω
 Он̄ ̄εεεοc̄. п̄σῑ п̄εελοτтрафoc̄ ет отааб̄ δαδ̄ же

нагатот ꙗ нет о҃ааб рї тегїн | еї ꙗ нет еооше Fol. 2 b
 рїе пноелос еї пхс̄ . 2

Нагатот ꙗ нет о҃ааб еї ꙗ нет шне ꙗсвоѡт .
 Нагатот ꙗ нет еоѡшт ꙗ нѣеїптеептре нет
 шне ꙗсѡѣ рїе петрѡнт тирѣ .

Аѡ он же нет шне ꙗса пхоелс ꙗсенашѡѡт ан
 ꙗагаѡон нїе .

Аш не нет шне ꙗса пхоелс :—Ш наелерате .
 сѡтїе рїѡ оѡѣ ртнѣ ѡ еї еадї сѡтїе . Нет шне
 ꙗса пхоелс не рѡе нїе еѣеелнта еї пецно-
 елос еї пецентолн еї пецалкаѡеа еї пе-
 роѡт еї тетшн ката пет снѣ же ꙗне пноелос
 еї пнотте сї тектапрѡ е ѡл . аѡ он же шше
 е рѡе нїе ꙗ | хрїсѣанос е еер рнтѣ е ѡл Fol. 3 a
 рї ꙗкарпос ꙗ нѣспотѡт ꙗе ꙗ оѡре ꙗ е̄
 сѡеаѣнон .

Нет шне ꙗса пхоелс не рѡе нїе ет шне ꙗса
 птаѡ е ратѣ ꙗ ꙗацѣелос еї пнотте еѡѡѡнѡ
 е ѡл еї петр̄ пееете ет о҃ааб .

Нет шне ꙗса пхоелс не рѡе нїе ет шне ꙗса
 нѣнет о҃ааб ет сї еї проѡшт ꙗ петрїсе . ꙗт
 аѡѡпѡт ꙗсекаѡт рї неклнсїа .

Нет шне ꙗса пхоелс не рѡе нїе еѣѣ агапн рї
 просѡра еї пнотте рїе петр̄ пееете ет о҃ааб
 поѡа поѡа ката тѣѡе .

Нет шне ꙗса пхс̄ | не рѡе нїе еѣѡ еї еадї Fol. 3 b
 шїеїѡ . еї еадї рнке . еѣѣ рїѡѡт ꙗ нет кн на 5
 рнт рїе пша ꙗ нет о҃ааб поѡа поѡа ката
 тѣѡе . С the паї ѡе наснѡт наелерате
 еарїѣ еї перѡѡт ꙗ нет о҃ааб поѡа поѡа
 ката тѣѡе . С the паї ѡе наснѡт наеле-
 рате . еарїѣ рїѡ оѡнт еѣсѡтѡн еї оѡпїсѣ
 еснн . е ѡл же кас еннаѡїѡт е рон рїе
 перѡѡт еї пенѡе пшне .

Пенснр̄ талеō̄ ѿлеон̄ р̄е̄ петатцеліон̄ ет̄ отааб̄
 же пет натсе ота̄ п̄ неі̄ коті̄ п̄ отѡ̄ ѿ̄ леот̄
 ӣ ѡрц̄ ѿ̄ма̄те̄ е̄ пран̄ п̄ отма̄лѡнтис̄ • р̄а̄енӣ
 †ѡ̄ |

[Three leaves wanting]

Fol. 4 a
 10

раон̄ п̄ отрѣзѡма̄с̄ п̄роот̄ е̄ тре̄ пѡ̄а̄ е̄ї̄
 Аѡ̄ п̄ теї̄ р̄е̄ аѡ̄вон̄ е̄ пелартрїон̄ п̄ теѡеот-
 нос̄ ет̄ отааб̄ марӣа̄ паї̄ п̄таѡкотѣ̄ нас̄ р̄е̄
 пеїа̄ п̄ іѡсафат̄ анжі̄ ѿ̄ песлеот̄ аѡшлнл̄ еї̄п̄
 не птаѡеї̄ е̄ пѡ̄а̄ • Аѡ̄ п̄ теї̄ р̄е̄ аѡцп̄роотѡ̄
 п̄ тепросфора̄ • аѡстна̄те̄ еї̄п̄ п̄лаос̄ тнрѣ̄ ѿ̄
 пероот̄ ет̄ ѿ̄ма̄т̄ а̄ поѡа̄ поѡа̄ • ѡ̄вон̄ е̄ п̄снї̄
 еї̄ѡшѡт̄ е̄ ѡ̄л̄ р̄нѣ̄ ѿ̄ пѡ̄а̄ •

Fol. 4 b
 12

Ап̄ок̄ ѡ̄ аѡмеос̄ р̄ї̄ текклнсіа̄ :—Етеї̄ еп̄р̄еос̄
 аѡѡп̄сѡт̄ої̄ е̄ рої̄ п̄сї̄ от̄пр̄есѡтерос̄ п̄ р̄л̄л̄о̄
 е̄ п̄сѡран̄ пе̄ іѡѡаннис̄ ѡ̄ѡаѡїот̄ ѿ̄леої̄ еѡѡ
 ѿ̄леос̄ же̄ еѡѡпе̄ а̄ п̄еѡр̄еѡр̄ал̄ р̄е̄ еѡр̄еот̄ ѿ̄п̄ен̄
 ѿ̄то̄ е̄ ѡ̄л̄ м̄аре̄ па̄ ѡ̄еїс̄ п̄ еї̄ѡт̄ еї̄ ѡ̄а̄ п̄нї̄
 ѿ̄ п̄еѡр̄еѡр̄ал̄ п̄тїа̄полаѡе̄ ѿ̄ п̄ек̄леот̄ •

Ап̄ок̄ ѡ̄ п̄ тер̄ і̄нат̄ е̄ теѡнос̄ ѿ̄ м̄п̄темаї̄ ро̄ме̄
 м̄п̄ теѡр̄еѡраѡѡ̄ п̄ѡе̄ п̄ отаѡцелос̄ п̄те̄ п̄но̄те̄ •
 Аѡѡотн̄ аї̄ѡвон̄ п̄ѿ̄ма̄с̄ ап̄ок̄ м̄п̄ не̄т̄ п̄ѿ̄маї̄ •
 е̄ аѡѡтї̄ е̄ р̄раї̄ еѡма̄ • п̄т̄пе̄ р̄е̄ п̄снї̄ • аѡ-
 шлнл̄ аѡмеос̄ к̄ата̄ теѡтолн̄ ѿ̄ пенснр̄ • аѡѡ
 аѡеїре̄ е̄ рої̄ п̄ от̄нос̄ п̄ ѡ̄еп̄нон̄ ѿ̄ пероот̄ ет̄
 ѿ̄ма̄т̄ • е̄ ѡ̄л̄ же̄ не̄ от̄маї̄ ро̄ме̄ пе̄ е̄ пероот̄
 е̄ р̄отн̄ еп̄ѡѿ̄лео̄ • м̄п̄ от̄он̄ н̄ме̄ ет̄ п̄ас̄оїде̄ е̄
 текклнсіа̄ п̄ѡе̄ ѿ̄ п̄патрїархис̄ аѡѡраѡе̄ •

Fol. 5 a
 16

Зтоот̄е̄ ѡ̄ п̄ тере̄ ѡ̄ѡпе̄ • аѡѡѡже̄ м̄п̄ не̄перн̄т̄
 е̄ т̄ѡе̄ п̄ѡе̄ м̄п̄ неѡшп̄нре̄ п̄та̄ | пенснр̄ ѡ̄ѡ
 м̄п̄ ѡе̄ п̄та̄ н̄їот̄ѡаї̄ п̄ ат̄ но̄те̄ • ср̄от̄ ѿ̄леоѡѡ̄ е̄
 т̄ѡе̄ п̄еѡк̄ѡѡ̄ е̄ р̄отн̄ е̄ роѡѡ̄ • Аѡѡ п̄ теї̄ р̄е̄ п̄еѡѡї̄
 ѿ̄ р̄л̄л̄о̄ ѿ̄ пр̄есѡтерос̄ • же̄ па̄ ѡ̄нре̄ ет̄
 таї̄н̄т̄ ѿ̄п̄е̄ п̄ѡѡме̄ ѿ̄ п̄таѡѡ̄ е̄ р̄атѣ̄ п̄ аѡѡѡ-

енотωш е тре ктаеон е пероот ѿтактаро̄ е
 ратѣ ꙗ̄ авбатѡн ꙗ̄ асцелос ѿ пеоот ѿѿ ѡе ѿт-
 анааѣ ꙗ̄rote | рѣ штортѣ еѣннѡ ꙗ̄са ѣтѣхн Fol. 8 a
 ꙗ̄ѿе шант ѡтѣ ѿ петпнѡ . кѡ

Хе нас енеташеоеиш ѿѿоѣ ꙗ̄ тейтрѡе тирѣ
 ꙗ̄ѡе ꙗ̄неѣшвнр асцелос тирѡт ѿтактаеѿоот
 е акталеон е пероот ѿ петтаро е ратѣ . аѡ
 он же нас рѣшан ꙗ̄рѡе сѡтѡе е пероот ѿ ꙗ̄-
 таро̄ е ратѣ ꙗ̄сѣр роте ꙗ̄сееетаноѿ ꙗ̄сѣ асани
 рѣ ѿѿтнѡ рѡе пероот ѿ ꙗ̄сѣр ꙗ̄еете . ꙗ̄ѡе ѿ
 ѿѣханѡ ѿѿ таѣринѡ ꙗ̄те неѡѣтѣхн рѣ еѣна .
 ѿѿ ѡтанѡпаѣсѣс рѡе пероот ꙗ̄ теѡанѡстѡсѣс ет
 ѡтааб

Пѣнѣр ѡе панѡрѡѡр ет ѿнѡ ꙗ̄на рѣ ѿѿтѣшан/
 ртнѣ ꙗ̄ѿе ꙗ̄еѡѿ ꙗ̄ет ꙗ̄нѡтѣ е рѡтн е ꙗ̄сѣ- Fol. 8 b
 ꙗ̄ласѡѡ ѿѿе ѣѡтѡш е лѡпн ѿѿеон рѣ лаѡт кѡ
 ꙗ̄рѡѡ ет ѡѡнаѡѣтѣ ѿѿеоот е ѡѡл рѣ тоотн .
 Пѣхаѣ ꙗ̄ѡт же ѡ не ꙗ̄т ѡсѡтпѡт ѡтте ꙗ̄носѡеос
 тирѣ ꙗ̄ ѣнаѣрѣ лаѡт ѡн е рѡтн . Алѡѡ ѣнаѡ-
 ѡѡтн е ѡе ꙗ̄та ꙗ̄а еѡт . тарѡѣ е ратѣ еѡѡ
 ꙗ̄сѡнѣ тирѣ . ꙗ̄т ѡѣтаеѿоѣ . е ѡѡл же ѡнѡ
 ѿѿ ꙗ̄а еѡт ѡнѡ ѡѡ . ꙗ̄ата ѡе ꙗ̄та ѣѿлѿппѡс
 жоѡс ꙗ̄ѡѿ же ꙗ̄ѡѡ ѡѡтѡѡн е ꙗ̄еѡѡѡт аѡѡ рѡ
 е рѡн

Пѣхаѿ ꙗ̄ѡѣ же ѿѿ ꙗ̄еѡтѡеиш тирѣ еѡнѡѡѡѡѡѡ ѿѿе
 ꙗ̄сѡѡѡнѣ ѡ ѣѿлѿппѡе . ꙗ̄е ꙗ̄т ѡѣнаѡт е рѡѡ ѡѣ-
 ꙗ̄ѡт | е ꙗ̄а еѡт ꙗ̄сѡтѡе же ѣ рѡѡ ꙗ̄а еѡт аѡѡ Fol. 9 a
 ꙗ̄а еѡт ꙗ̄ рѡт . еѡѡѡѡ ѿѿеон ꙗ̄сѡтѡе ꙗ̄сѣ- кѡ
 рѡнѡе . Тѡѡѡт ѡе ѡ ꙗ̄ѡѡѡѡ ет ѡѡтааб . ꙗ̄ѡѿ
 ꙗ̄т ѡсѡтпѡт ѡтте ꙗ̄носѡеос тирѣ ꙗ̄ ѣнаѣрѣ
 лаѡт ѡн е рѡтн .

Асѡѡѡѡѡе ѡе ꙗ̄ тѡе ꙗ̄а еѡт таѡѡѡе тѡе ѿѿ ꙗ̄ѡѡ
 ѿѿ ꙗ̄ет ꙗ̄ѡнѡтѡт тирѡт . Аѣѡѡѡс аѡѡѡѡѡе тн-
 рѡт . еѣте асцелос еѣте аѣхаѡсцелос ѿѿ ꙗ̄е-

χειροσβεῖν εἰπ̄ π̄σεραφειν̄ • [εἰπ̄] νεωρονος̄ εἰπ̄
 ᾱ εἰπ̄τχοεις̄ παρχη̄ εἰп̄ νεζοτсiа̄ εἰп̄ π̄σοε
 тнрот̄ п̄ε̄ п̄нѣ • εἰп̄ тестрафа̄ тнр̄с̄ п̄ тп̄е •
 Пкаρ̄ δε̄ он̄ асѣтаеiо̄ п̄неотрiон̄ εἰп̄ п̄хатве̄
 εἰп̄ п̄т̄бно|оѣ • εἰп̄ п̄гала[ате]̄ εἰп̄ пет̄ кiе̄ тн-
 рот̄ гī хωѣ • Асѣτωσε̄ он̄ п̄ отпарадеiсос̄ г̄ε̄
 пса̄ п̄ ᾱ εᾱ п̄ ша • Асѣп̄ат̄ п̄сӣ па̄ еiωт̄ е̄ п̄кос-
 мос̄ тнр̄ѣ̄ ес̄о̄ п̄ хаiē • εεiп̄ пет̄ ρ̄ ρω̄б̄ е̄ роѣ

Пезаѣ̄ п̄сӣ па̄ еiωт̄ же̄ елар̄п̄ талеiо̄ п̄ отρωεε̄
 ката̄ пенепне̄ εἰп̄ тендр̄iкωп̄ • тарεѣσω̄ ес̄εεот̄
 е̄ роп̄ • ᾱε̄ пероот̄ εἰп̄ тед̄шн̄ • аѣω̄ п̄сееiе̄е̄
 же̄ т̄сiх̄ ᾱε̄ п̄хоεις̄ • те̄ нт̄ асѣтаеī е̄ паī тн-
 рот̄ же̄ анок̄ ф̄шооп̄ ᾱε̄ пате̄ паī шωп̄е • Ас̄-
 отерсагне̄ п̄ отац̄телос̄ п̄сӣ па̄ еiωт̄ же̄ в̄ок̄
 г̄ε̄ па̄ отωш̄ εἰп̄ па̄ отерсагне̄ • е̄ пкаρ̄ п̄
 ед̄εε̄ н̄т̄ еӣне̄ паī ноткаρ̄ ᾱε̄ парθεν̄ӣкωп̄ •
 п̄татаеiо̄ п̄ отρωεε̄ ката̄ нен̄|еӣне̄ εἰп̄ тендр̄i-
 кωп̄ • тарεσω̄ ес̄εεот̄ е̄ роп̄ • ᾱε̄ пероот̄ εἰп̄
 тед̄шн̄ •

Пат̄телос̄ δε̄ ас̄ѣв̄ок̄ е̄ пкаρ̄ п̄ ед̄εε̄ • ката̄
 потерсагне̄ ᾱε̄ па̄ еiωт̄ Ас̄аде̄ рат̄ѣ̄ ех̄ᾱε̄ поле̄
 ас̄соот̄тī е̄ в̄ол̄ п̄ тед̄сiх̄ е̄ х̄iт̄ѣ̄ ша̄ па̄ еiωт̄ •
 Ас̄ѣωш̄ е̄ в̄ол̄ п̄теп̄нот̄ ес̄ѣω̄ ᾱεεос̄ г̄п̄ отнот̄
 п̄ с̄ен̄ п̄сӣ поле̄ же̄ ф̄ωр̄п̄ е̄ роп̄ ᾱε̄ пе̄ нт̄
 ас̄т̄п̄ноот̄н̄ ша̄ роī С̄шωп̄е̄ ша̄в̄х̄iт̄ ша̄ роѣ
 н̄ѣп̄лассе̄ ᾱεεоī п̄ташωп̄е̄ п̄ отρωεε̄ • εἰп̄ от-
 ѣт̄ух̄н̄ есон̄г̄ п̄те̄ г̄ен̄п̄ос̄ п̄ ноѣ • шωп̄е̄ е̄ в̄ол̄
 п̄ г̄нт̄ • От̄п̄ от̄а̄н̄н̄ӣше̄ ᾱε̄ пор̄п̄iа̄ г̄ī ката̄ла̄ла̄iа̄
 г̄ī кωρ̄ г̄ī еосте̄ г̄ī ф̄тωп̄ нашωп̄е̄ е̄ в̄ол̄ г̄ī
 тоот̄ѣ̄ • От̄п̄ от̄а̄н̄н̄ӣше̄ п̄ ρ̄εс̄ѣρωт̄б̄ г̄ī ρεс̄п̄е̄ | г̄т̄
 сноѣ̄ е̄ в̄ол̄ нашωп̄е̄ е̄ в̄ол̄ г̄ī тоот̄ѣ̄

Сепанот̄же̄ ᾱεεоī п̄нег̄доор̄ εἰп̄ неш̄ат̄ εἰп̄ п̄шн̄i
 εἰп̄ п̄шωт̄е̄ • εἰп̄ ᾱεεот̄неiоот̄е̄ • г̄а̄ он̄ ᾱε̄ па̄
 от̄о̄еӣш̄ • С̄ пр̄ан̄ δε̄ п̄ паī тнр̄от̄ сепанот̄х̄т̄

Fol. 9 b

к̄α

Fol. 10 a

к̄ε

Fol. 10 b

к̄с

енноласіс ꙗсеколазе ꙗааої ꙗе пероот ꙗеп
теѡшн каат е вола пак еїпкотѣ еїеотї:—

Паттелос де ꙗе пхоеїс ꙗ тере ѡсѡтае е пак аср
роте рнтѣ ꙗе прап ꙗе па еїѡт. Асркотѣ асрї
ѡа па еїѡт.

Пежаѡ ꙗе па хоеїс ꙗт аїсѡтае е пекран. ет да
роте ꙗеп еїеш еїне ꙗааоѡ ꙗа рок. ꙗтепнот
асотерсадне ꙗе пеег снаѡ ꙗаттелос асрхоотѣ
ѡа роѣ. ꙗеп пеег ѡоїепт ꙗа рраї е пеег
саѡѣ ꙗаттелос ꙗеп отеш | рѡн е ротн е роѣ. е Fol. 11 a
вола ꙗе пекѡрѣ е роот ꙗреннос ꙗанаѡ ꙗроте. кѣ

ꙗ тере па еїѡт де пак ꙗе ꙗеп отеш ентѣ ꙗа
роѣ. асрїпнот. ꙗе еотрїнла паттелос ꙗа роѣ.
есрѡ ꙗааос пак ꙗе вока рѣ ꙗа отерсадне е
пкаѡ ꙗе едее нѡ еїне пак ꙗе отооо ꙗе парѡени-
кон ꙗтаплассе ꙗааоѡ ꙗе отрѡее. ката па
еїне ꙗеп та рїкѡн таресїеот е рок ꙗе пероот
ꙗеп теѡшн.

ꙗ тере ѡвока де ꙗа роѣ ꙗси паттелос ꙗе пхоеїс
асар е ратѣ рї ѡѡѣ рї относ ꙗе ооо ꙗеп от-
таѡрѡ ꙗеп отерсадне ꙗте пхоеїс. Асрсоотї
е вола ꙗе теѡсїѡ е ѡи ꙗааоѡ:—

ꙗтепнот асѡѡ е вола рї относ ꙗе сїен ꙗси пооо
ꙗе ѡѡрѣ е рок ꙗе | пе птаѡсент тпе. ꙗеп Fol. 11 b
пкаѡ ꙗеп нет ꙗрнтот тнрот. Е ѡѡпе ѡаѡѡн кн
е ротн е рої е ѡїт ꙗа пнотте.

ѡотрїнла де паттелос ꙗепе ѡрроте рнтѣ ꙗе прап
ꙗе па еїѡт есѡтае е роѣ отае ꙗепе ѡшїротнѣ
да роѣ. ала аср пекотот е роѣ асѡааорте
ꙗааоѡ рї отеїптаѡраннос ꙗеп отеїптот-
аїнт. асїне ꙗааоѡ ꙗа па еїѡт асрѡше е рраї
е ѡѡѣ. асрї ꙗе пооо ꙗе тоотѣ ꙗе паттелос
асрѡаїѡ ꙗе аѡае. ката пенене ꙗеп теѡрїкѡн.
асрѡаѡ есрїнѡ е вола ꙗе рѣ ꙗе роот ꙗеп рѣ

А порзепнон рѡωѣ ꙗ̅ пархнпласеа тароѣ е
 тре ѡтѡщѣ насѣ пезе па еїѡт насѣ же аеот
 рѡωк нѣ ѡтѡщѣ ꙗ̅ паеїне еїп тарїкѡн . | Нѣтоѣ ^{Fol. 13 b}
 же аѣнос ꙗ̅ еїпѣхасїонт . але е граї е жѡѣ ^{лѣ}
 еїп ѡтѡщѣ ат ѡїне . Пезаѣ же ѡщѣ е паї
 нѣтоѣ нѣїе нѣѡтѡщѣ паї . же Анѡк фѡооп
 ꙗ̅пате ѡщѡпе .

Нѣ тере па еїѡт насѣ е теѣнос ꙗ̅ еїпѣхасїонт . же
 а теѣнакїа тнрѣ жѡк е ѡл . еїп теѣеїпѣтѡ-
 нѡтрѡс . аѡтерсадне нѣ нѣтаѣеа тнрот н ꙗ̅
 пнѣе еѣжѡ ꙗ̅еѡс насѣ же аеїнїтн нѣтетнѣї
 ꙗ̅ пехартнѣ рн тѣїж ꙗ̅ пхасїонт . нѣтетнѣѡщѣ
 нѣ теѣпанрѡпїа нѣтетнѣножѣ е пѣнт ежꙗ̅ пкаѡ .
 же а пѣѡтѡдеїш ѡщѡпе . Спеї ан нѣтоѣ пе пнос
 е роѡт тнрот еѣѡ нѣпѣ . е жѡѡт . нѣѡе | нѣ ^{Fol. 14 a}
 ѡтѣрѣѡ еѣнаѣ нѣ ѡтѣратѣеа ꙗ̅ еаѡтї нѣ ѡт- ^{лѣ}
 ѣтраѣлатнѣ нѣѡщѡпе нѣ апе е жѡѡт ере пѣтрап
 снѡ нѣ тоѡтѣ .

Таї те ѡе ꙗ̅ пѣї са н крѡѣ :—Ере нѣтѣѡлѡс сѡаї
 нѣ тоѡтѣ . Анаѣтѣѡлѡс тнрот сѡѡтѡ е роѣ . ꙗ̅п
 ѡтѣш ѣї ꙗ̅ пехартнн нѣ тоѡтѣ Аѡтерсадне
 нѣї па еїѡт е тре теїне нѣ ѡтасѡѣ еѣтнѣе нѣсе
 ѡщѡт ꙗ̅еѡѣ е пѣї са еїп паї :—Пет нѣрѡтн да
 теѡїѡе нѣ теѣїж ꙗ̅п ѡтѣшѣїтѣ нѣ тоѡтѣ .

Нѣтетнѡт а па еїѡт ѡтерсадне нѣ ѡтнос нѣ жеї-
 рѡтѣїн аѣраѡтѣ . аѣножѣ е пѣнт е ѡл рн
 тпѣ ежꙗ̅ пкаѡ | е тѣе теѣеїпѣтѡхасїонт . аѣ- ^{Fol. 14 b}
 ѡтѡщѣ ꙗ̅ пѣтнѡ . еїп пѣѣспїр . аѣаѡѣ нѣ ^{лѣ}
 ѡѡѣ . не нѣтаѣѣнтѡт е ѡл нѣеѡаѣ аѡщѡпе
 нѣїаѡѡлѡс нѣеѡаѣ . Па еїѡт же аѣтре ѡжї нѣ
 аѡае . е пѣараѡїѡс еѣѡлѡлѣї да теѣ рн .
 нѣї ѡтѣннїше нѣтѣѡлѡс аѡнаѡѣ ꙗ̅еѡѡ аѣѡ
 еѣеѡѡт е пнѡтѣ .

Аѡае же нѣ тере ѡщѡпе рꙗ̅ пѣараѡїѡс еаѡаѡѣ

пнотте απειλην ε ρον φηαταλε ρωβ ηilee ε ροi
 ραρτiη πнотте • аτω η τεi ρε • ацхi ησι ааае
 афотωе ацкω ка ρнт аτω ацeilee ηтетнот
 же ецнн ка ρнт • ацρωбс ee пецкω ка ρнт • ρη
 ρенσωωbe η κiηте •—

ηтетнот а тесен ee па eйот шопе ша ρоу ρee
 ппараδειсос • же ааае ен тωη • Пезац же па
 хоеic ηт аicωтаe е тексен аip ρоте аipопт же
 φнн ка ρнт • Пезе па eйот нас же ηilee пе
 нтацхоос нак же отωе е бол ρee пшнн
 шанте ккω ка ρнт • Пезац же па | хоеic •
 тесρiее ηт актатаас *(sic)* паi η honooc • ηтос
 астаeeoi аикω ка ρнт • Пезе па eйот нас же
 е тbe от арр паi • Пезас же па хоеic фоу пе
 нт ацр ρал eeoi • аiотωе же етешопе ηoe η
 ηиотте •—

Пезе па eйот ee фоу же е бол же акеpе ee паi
 κροτοpт ηтoк отте неотpион тнрот ee пкаρ •
 екешопе екeооше ехiη ρнтiη •—η пeρоот тнрот
 ee пекωηρ • eeη ηκспpееа тнpч ша ηтeneа тн
 рот ee пкаρ • Екешопе екотee каρ ρi κpеес
 ee пекотоеиш тнpч • eeη нет ннт тнрот е
 бол η ρнтiη •—аτω η τεi ρε ацшопе ец
 eооше | ехiη ρнтч • ката oe ηта па eйот апо
 фане е хωц • Пезац он η тесρiее же е бол •
 же арр паi еpεпo η ποшнpe ρη отλoπн
 eeη оташароee • аτω pηакоте е ποpαi • аτω
 η τεi ρε • ацнотч е ааае • Пезац нас • же
 цρоτοpт ησι пкаρ е бол ρη некpвнте • Екe
 отωе ee пекоеиη ρη тцωте ee пекρō • eeη нет
 ннт тнрот е бол η ρнтiη • еic ρннте κпаeот
 хiη ποот е бол же ηтiη откаρ аτω екпакотiη
 он е пкаρ • Екeωηρ ρee пωηρ ee пкocеес ee
 ψиc ηше eeabe ηpоeeпe • ηте пeиот еi е ρpαi

Fol. 18 a

eeδ

Fol. 18 b

eeb

Fol. 20 b

ⲉⲉⲥ

ⲉⲓ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲧⲉ̅ :— | ⲛⲁⲓ ⲉⲧ ⲛⲁⲧⲃⲃⲟ ⲛ̅ ⲛ̅ⲛⲟⲃⲉ
ⲉⲉ ⲛⲓⲟⲥⲉⲟⲥ

Ⲥⲉⲛⲁⲃⲁⲥ ⲟⲩ ⲟⲩⲧⲁⲫⲟⲥ ⲛ̅ⲃⲣⲣⲉ • ⲛ̅ⲥⲧⲱⲟⲩⲛ̅ ⲉ ⲃⲟⲗ
ⲟⲩ ⲛⲉⲧ ⲉⲟⲟⲧ ⲟⲩⲉ ⲛ̅ⲉⲉⲟⲩ ⲟⲩⲟⲩⲛ̅ⲧ ⲛ̅ⲟⲟⲟⲩ ⲛ̅ⲥⲉⲓ ⲉ
ⲛⲉⲥⲛⲧ ⲉ ⲁⲉⲓⲛⲧⲉ ⲛ̅ⲥⲟⲩⲱⲥⲧⲧⲧ̅ ⲛ̅ ⲛ̅ⲣⲟ ⲛ̅ⲟⲩⲉⲓⲛⲧ ⲛ̅ⲥ-
ⲟⲩⲣⲃ̅ ⲛ̅ⲉⲉⲓⲟⲩⲗⲟⲥ ⲉⲉ ⲛⲉⲛⲓⲛⲉ • ⲛ̅ⲥⲉⲛⲉ ⲉⲉⲉⲟⲛ ⲉ
ⲟⲩⲁⲓ ⲉⲓⲛ̅ ⲧⲁⲓⲭⲉⲁⲗⲟⲥⲓⲁ ⲧⲛⲣ̅ ⲉⲧ ⲛ̅ⲉⲉⲉⲁⲛ :— Ⲥ
ⲧⲃⲛⲓⲛⲧⲃ̅ ⲱ ⲁⲗⲁⲉ ⲛ̅ⲥⲩⲛⲣⲉ ⲉⲉ ⲛ̅ⲛⲟⲩⲧⲉ ⲛⲁⲥⲩⲛ̅ ⲛⲁⲓ
ⲧⲛⲣⲟⲩ ⲟⲩⲁⲛⲧ ⲉⲥⲟⲱⲧⲉ ⲉⲉⲉⲟⲛ ⲛ̅ⲥⲧⲛⲧⲟⲛ ⲉ ⲛ̅ⲣⲁⲣⲁ-
ⲗⲓⲥⲟⲥ ⲛ̅ⲛⲉⲥⲟⲛ • ⲉ ⲛ̅ⲉⲁ ⲛ̅ⲧ ⲁⲛⲉⲓ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲧⲉ̅ ⲛ̅
ⲟⲩⲟⲩⲛ̅ ⲟⲩⲉ ⲁⲥⲩⲩⲛ̅ ⲧⲱⲟⲩⲣⲉ ⲉⲉⲉⲟⲛ ⲉⲕⲟ̅ ⲛ̅ ⲟⲩⲉⲉ ⲉⲉⲣⲁⲧ
ⲥⲧⲧ̅ ⲛ̅ⲁ ⲉ ⲣⲟⲕ •

ⲁⲛⲟⲕ ⲛⲉ ⲛ̅ⲥⲩⲛⲣⲉ ⲉⲉ ⲛ̅ⲛⲟⲩⲧⲉ ⲁⲓⲩⲩⲛ̅ ⲛⲁⲓ ⲧⲛⲣⲟⲩ ⲟⲩⲁⲛ
ⲫⲟⲱⲧⲉ ⲉⲉ ⲣⲱⲫⲉⲉ ⲛ̅ ⲧⲟⲟⲧⲉ̅ ⲉⲉ ⲛ̅ⲁⲓⲁⲃⲟⲗⲟⲥ • ⲁⲧⲱ
ⲁⲧⲉⲧⲓⲛⲁⲧ ⲉ ⲛⲁⲓ ⲧⲛⲣⲟⲩ ⲟⲩ ⲛⲉⲧⲓⲃⲁⲗ ⲱ ⲛⲁⲁⲣⲟ-
ⲥⲟⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ • ⲁⲧⲱ ⲛ̅ ⲧⲉⲓ ⲟⲩⲉ ⲁ ⲛⲁ ⲉⲓⲱⲧ
ⲛⲟⲩⲟⲩⲉ ⲛ̅ ⲁⲗⲁⲉ ⲉⲓⲛ̅ ⲉⲧⲟⲩⲁ ⲉ ⲃⲟⲗ ⲟⲩⲉ ⲛ̅ⲣⲁⲣⲁⲗⲓⲥⲟⲥ •
ⲁⲥⲩⲩⲱⲧⲉⲉ ⲉⲉ ⲣⲟⲃ ⲁⲥⲛⲱ ⲛ̅ ⲟⲩⲁⲧⲛⲁⲉⲓⲥ ⲛ̅ ⲥⲁⲧⲉ
ⲉⲥⲣⲟⲉⲓⲥ • ⲉ ⲣⲟⲃ ⲉⲉ ⲛ̅ⲣⲁⲣⲁⲗⲉⲓⲥⲟⲥ ⲟⲩⲉ ⲛ̅ⲛⲉ ⲗⲁⲁⲧ
ⲃⲱⲕ ⲉ ⲟⲩⲟⲩⲛ̅ ⲉ ⲣⲟⲥ • ⲟⲩⲁⲛⲧⲉ ⲛⲉ ⲛ̅ⲧⲁⲥⲧⲟⲟⲩ ⲧⲛⲣⲟⲩ
ⲟⲩⲱⲕ ⲉ ⲃⲟⲗ ⲉⲕⲓⲛ̅ ⲁⲗⲁⲉ •

ⲛ̅ⲁⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲉ ⲁⲥⲧⲱⲉⲓⲛⲧ̅ ⲉ ⲁⲗⲁⲉ • ⲉⲉ ⲣⲃⲟⲗ ⲉⲉ
ⲛ̅ⲣⲁⲣⲁⲗⲓⲥⲟⲥ • ⲛ̅ⲉⲟⲩⲁⲥ ⲛⲁⲥⲧ ⲟⲩⲉ ⲉⲓⲥ ⲟⲩⲛⲧⲉ ⲱ
ⲁⲗⲁⲉ ⲛ̅ⲧⲁⲧⲛⲟⲩⲧ̅ ⲉ ⲃⲟⲗ ⲟⲩⲉ ⲛⲁ ⲉⲟⲟⲩ ⲛ̅ ⲧⲉⲕ-
ⲗⲟⲓⲥⲉ :— Ⲥⲓⲥ ⲟⲩⲛⲧⲉ ⲟⲩⲱ ⲁⲓⲧⲣⲉ ⲟⲩⲛⲟⲩⲛ̅ ⲉ ⲃⲟⲗ ⲟⲩⲉ
ⲛ̅ⲣⲁⲣⲁⲗⲓⲥⲟⲥ ⲛ̅ⲧⲉ ⲧⲣⲟⲫⲛ̅ ⲉ ⲧⲃⲉ ⲟⲩⲉ ⲁⲛⲁⲁⲧ ⲛ̅
ⲟⲩⲉⲉⲉⲟ̅ ⲉ ⲛⲁ ⲉⲉⲁ ⲛ̅ ⲟⲩⲱⲛⲉ ⲟⲩ ⲧⲛⲉ :— Ⲥⲓⲉⲉ ⲛⲁⲕ
ⲟⲩⲉ ⲛ̅ ⲫⲛⲁⲗⲟ̅ ⲁⲛ ⲉⲓⲫⲧⲱⲛ̅ ⲛ̅ⲉⲉⲉⲁⲛ ⲉⲓⲛ̅ ⲛⲉⲧⲓⲛⲧ̅
ⲉⲓⲛ̅ⲓⲥⲱⲕ ⲛⲉⲧ ⲛⲓⲛⲧ̅ ⲧⲛⲣⲟⲩ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲧⲃ̅ ⲟⲩⲁⲛ
ⲧⲁⲟⲩⲓⲧⲟⲩ ⲧⲛⲣⲟⲩ ⲉ ⲛⲉⲥⲛⲧ ⲉ ⲁⲉⲓⲛⲧⲉ ⲛ̅ⲉⲉⲉⲁⲓ •

Fol. 21 b

ⲉⲉⲛ

ⲁⲗⲁⲉ ⲟⲩⲉ ⲛ̅ ⲧⲉⲣⲉ ⲥⲟⲱⲧⲉⲉ ⲉ ⲛⲁⲓ ⲁⲥⲩⲩⲱⲛⲉ ⲟⲩ ⲟⲩⲉⲉ-
ⲛⲁⲟⲩ ⲛ̅ ⲟⲩⲛⲧ ⲉⲓⲛ̅ ⲟⲩⲣⲓⲉⲉⲉ ⲉⲛⲁⲥⲩⲱⲥⲧ̅ ⲉⲉ ⲛ̅ⲉⲟⲩⲟⲟⲩ ⲉⲓⲛ̅
ⲧⲉⲧⲩⲩⲛ̅ • ⲛ̅ⲉⲟⲩⲉ ⲛⲁ ⲉⲓⲱⲧ ⲉⲉ ⲉⲟⲩⲣⲓⲛⲓⲗ ⲛⲁⲧⲥⲥⲉⲗⲟⲥ
ⲟⲩⲉ ⲉⲓⲥ ⲟⲩⲛⲧⲉ ⲉⲓⲥ ⲣⲱⲫⲉⲉ ⲛ̅ⲧ ⲁⲓⲧⲁⲉⲓⲟⲥ ⲛⲁⲧⲁ ⲛⲁ

ѣне • а҃парава ꙗ̄ тентолн • ꙗ̄т аїтаас е
тоотѣ • а҃сотωе е вол рѣе пшнн • а҃҃е не ꙗ̄
относ ꙗ̄ осе ехї теептрωе тирс • Е тѣе паї
҃наак ꙗ̄ррѣ е граї е жωс҃ • же ꙗ̄ток не нтак-
е не ꙗ̄еос҃ ꙗ̄ рої рѣе пероот паї ете сот
еиптшоме не ꙗ̄ аѣωр •

Ере некран нащопе | ꙗ̄ роте рї ттапрѣ ꙗ̄ отон Fol. 22 a
нїе • етееотте е рок же аѣѣатωн паттелос ѣѣ
ѣеот • ере некеїне еип текрїкωн нащопе рї
откромрѣ еип отшωпїт еип отапейлн е ротн е
ѣтхн нїе ꙗ̄ант отѣ ѣ перпнѣ •

Ере неквал еип некрѣ нащопе ꙗ̄ѣ ꙗ̄ нїтрѣхос
пкωгт етѣ роеїе роеїе рїѣн ѣеосї :—

Ере пероот ншантї нащопе ꙗ̄ѣ ѣ пероот
ꙗ̄ тлѣенн ꙗ̄ сате ет жерѣ рї откωгт еип
отѣнн •

Ере пероот епгреѣе • ꙗ̄некспотот нащопе
ꙗ̄ѣ ѣ пероот ꙗ̄ тѣшѣ ꙗ̄ротѣѣї егна-
ѣаже граї рї неѣаспе :—

Ере текапе нащопе ꙗ̄ѣ ꙗ̄неї нос ꙗ̄стѣлос ꙗ̄ Fol. 22 b
кωгт жїн тпе е песнт :— ꙗ̄

Ере нековре нащопе ѣ пвол ꙗ̄ тектапрѣ ꙗ̄а-
отсїс еаде ꙗ̄ шнн •

Ере ꙗ̄тннѣ ꙗ̄ нексїж еип на некотрннте на-
щопе ꙗ̄ѣ ꙗ̄ неї осрѣ етннн •

Ере сшѣ ꙗ̄ане нащопе рї тпе ꙗ̄ текапе етшѣѣ
рї текрїкωн еип неѣморѣн •

Ере неѣовре ѣ пвол ꙗ̄ тоттапрѣ ꙗ̄аотшоп снаѣ
ꙗ̄шїн етшωпт е неѣтоот ꙗ̄са ѣ ꙗ̄росеос •
екешопе екаше рї тнннте екреос е граї
ехї отѣронс ꙗ̄ кωгт :—

Ере неквал нащопе етѣωрег ꙗ̄ неѣ са песнт
ѣ ꙗ̄кад ꙗ̄а граї е неѣ рї ѣеот неїоѣѣ • ꙗ̄не
лаат рωп е рок да рос ꙗ̄ тпе жїн жωс҃

пашвнр аццелос тнрот • Лїб па хоеис маре
пекнѧ тароот:—

Πεξε па еїѡт же ꙗѡ αειος пак ω αββατων
παττελος же λαατ прѡмме нїе ет нар̄ ρоте
ϑнтѣ нсеѣ асапн ρї мптнѧ ρѧе пекран нсе-
метаної | нсеϑаї αε пѡωμεε αε пектаρб е Fol. 24 b
ратѣ ете соѡт мптѡоме те пе αε пекот аѡвр нѧ
педоот нт аїтарон е ратѣ н ϑнтѣ ехн̄ аѡме е
тѣе тесмнт ат сѡтѧе ꙗнасраї αε петран е
пѡωμεε αε пωнρ̄ • таχαριζε αειоот пак • ρн̄
та мптерб аѡω нпетѡї пнра • н лааѡ нбаса-
нос • аѡω нпекѡн ѡа роот ρн̄ пел морфн
н ρоте • алла екеѡн ѡа роот енб̄ н рѧе раш
е ρотн е роот • ѡант екеме αειоот е ѡл
ρн̄ сѡмеа •

Тпаѣ пак н тезотсїа е ρотн е роот нт̄ хїтот
ентонос н танапатсїс • пѧа н ѡωпе н нет
εϑφране тнрот | же ант̄ отнотте н асаѡс н Fol. 25 a
ѡанρтнѣ е ρотн е папласеа • нѧ

Тоте αββατων παττελος αϥπαρτѣ αε пѧεтб е ѡл
αε па еїѡт • еѣѡ αειος же εпнатѣѣеот пхоис
па нотте аѡω па ρрб е пѧа н не нтанааѡ
наї тнрот • Тенот ѡе ω наапостонос ет отааб
еис ϑнтѧе Лїтаеѡтн̄ е ѡе нта па еїѡт еїре
н αββατων н ρоте ρї ѡтортρ̄ е ϑраї сѡαε псѡнт̄
тнрѣ нтаϥтаеїоѣ е тѣе тпараѡасис н аѡме
мн̄ еѡра • таϡεοεϡ αειоѣ н теептрѡмеε тнр̄с •

Α πρατїος ιωραпнне ппарѡенос отѡѡѣ еѣѡ
αειος же па хоеис аѡω па нотте | пн̄таϥ- Fol. 25 b
тѣѡї наѣ • аϥна наееете тнрот етнѡ е
роѣ • пе нтаϥϑареѣ е рої е тѧе хї сгїее ρѧе
педоот нтеканастасис • еннасѡотρ̄ е ρотн αε
пекпласеа тнрѣ е пеїа н ιωсаѣат нте пота
пота хї прос не нтаϥааѡ • еїте асаѡон еїте

πεθοοτ ερε αββατων παττελος αε πεοτ ηαει
 οη ραε περοοτ ετ αελατ εςωοη ρη ημεορφη
 η τεη μενε · εσωπε ερε πα χοεις αη οτψτχη
 η οτωτ ηααρε ρατε ραε πενβηεα ετ ρα ροτε ·
 εις ρηντε αποη αηβωλ ε βολ ρα οοτε · επσωταε
 ε ηαϊ ε βολ ρη τοοτη ·

Fol. 26 a
 ηη

Πσηρ δε · ασηετη | ρωη ησωθε ε ροτη ε ρραη η
 ιωραηηε · Πεηαη ηαη ηε ω ιωραηηε πα
 μερητ:—Πε ηταηηοηη εηη ταηεοητ ε τβε
 ητηβω αε περηητ αηη ητηβω αε περηωηα ετ
 οηααβ · αηη ηεηπαρθεηηα:—Οηε ητ σοοηη αη
 ηε αε περοοτ η τααηαηαηεε ετ οηααβ μεηηη
 ρηηηε οηαε μεηρηεοο αηη ραϊ · οηαε αηη μεοτ
 ηαηωπε · ε βολ ηε αηαρηαηοη οηεηε εϊ αηη ηει
 πεοτ αε μερ σπατ η ηεη ηαηαηαηα ε ροη ·
 Περοοτ η τααηαηαηεε ετ οηααβ · ηηηη ρηηη
 ηεηλοολε η τηε · ητε βολ ηηε ηατ ε ροϊ ηεε
 ηερηε τηροτ ηση ηεηηαηη αηη ηαηεη | ερε ηε ηηω
 ηηω αηη ρεηηβα ητηα ηαητελοο ρηηη αηηοϊ · Οηε
 πα ρροο ρωη ρηηη αηηοϊ ηθε η ηεηηηοη ρηηη αε
 ηεηρηω · ηαηα θε ηηαηηοο ηηηη ηε ηηηρηε αε
 ηρηηε ηεη ραε ηεηεοοτ αηη πα ηηεηωτ αηη ηεη
 αητελοο τηροτ ηηηηαη ·

Fol. 26 b
 ηη

Τηαοηεηαηηε · αε πα ηοη ηαρηαητελοο ετ
 οηααβ αηηαηη · ηηεαηηηε ραε ηεηα ηηωαηαη
 ητε ηεη μεοοτ · τωοηη ετω ηαη ταηω αηηη
 οηψτχη ηοτωτ · ηαηω ρηηηη ηαη · Αηηη
 τωοηη ηηη αηαη ηηορη η ηρηηε ηα ρραϊ ε
 ηραη η ρηηε · ετοηηαηηοη ε ηηοηεοο ηεη
 τηροτ ε ηεηα η ηωαηαηαη ητε ηοηα ηοηα ηη
 ε βολ ρηηηη ηεηεωηα ηροο ηε ηηαηαατ · εητε
 αηαηοη εητε ηεθοοτ · εηαηε ρατοτ ρηη οηροτε
 αηη οηετωτ ετσωητ ε βολ ρηηηη αε ηηα αε πα
 εηωτ:—

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 ηη

НѲТОК ДѲ Ѡ ПА АЕЕРІТ ІОУАНИНС НѲ НАЕЛОУ АН
 ШАНТ ОУСОУТЕ П НЕӨРОНОС РѲЕ ПЕРОУТ П ТАНА-
 СТАСІС ЕТ ОУААВ • ЕПЕИ ДН СЕНАЕІ Е ПЕСНТ Е ВОЛ
 РП ТПЕ ПСИ РЕНӨРОНОС ПЕОУТ ПТЕТПРЕОУС Е
 РРАІ Е ХУОУ ЕІРЕОУС РП ТЕТП АЕННТЕ •: НЕТ
 ОУААВ ТИРОУ НАНАУ Е ПТАІО Е ФНАТААУ ПАК
 Ѡ ПА АЕЕРІТ ІОУАНИНС • ФНАОУЕУСАОНЕ П АВНА-
 ТУН ПАУСЕЛОС НѲЕІ ША РОК АЕ ПЕРОУТ ЕТ
 АЕААУ Е АЕП АААУ АЕ | АЕОРФН П РОТЕ УОУП Fol. 27 b
 АЕАУ АЛЛА ЕУНАЕІ ША РОК ЕУО П РАЕ РАУ РѲЕ Σ
 ПѲРӨ ПӨ АЕ АЕІХАНА АЕХІ П ТЕУФУХН НѲЕІ-
 НЕ АЕАУ ША РОІ •

ПНЕ ПЕКШЕА ШУПЕ РП ТАФУС ША ЕПЕУ ОУДѲ
 ПНЕ КАУ ШУПЕ РІ ХУУ ША ЕПЕУ •:—НЕТ ОУААВ
 ТИРОУ НАРШПНРЕ АЕАУ Е ВОЛ ХЕ ПСЕАУФ
 РАП АН ШАНТЕ ВФ РАП НАЕААУ КНАР ШУЕТЕ
 ОУСАС П ОУНОУ ЕКЕОУОУТ ЕКПКОТК РІХАЕ ПЕК-
 ӨРОНОС ЕУӨЕУРЕІ АЕАУ ТИРОУ ПСИ ПСОНТ
 ТИРѲ • ФНАКТЕ ТѲУФУХН Е РОУН Е ПЕКШЕА ПНЕ
 СОП ПѲ ТУОУН ЕКСОУЛЕ П ОУСТОАН П ЕОУТ ПӨЕ
 П ОУА ПТАУТУОУН РП ОУЕА П ШЕЛѲЕУ • ПТЕТП Fol. 28 a
 ФРАП ЕПКУСЕОУС ТИРѲ КАТА ӨЕ НТ АІСЕПТѲ НАЕ- Σа
 АЕННТП • ХЕ ТЕТНАРЕОУС РІ НЕӨРОНОС ПТЕТП-
 КРИНЕ П ТЕПТЕНОУТЕ АЕ ФУАН АЕ ПНАЛ •

АУО АІХУОУС РП ПТАПРО АЕ ПАУЛОС • ХЕ ППНА-
 КРИНЕ П РЕНАУСЕЛОС АЕ ПАТПУУ РУ ЕНА
 ПКУСЕОУС • ПЕРОУТ ТАУ ЕТ АЕААУ ТЕ КТНСІС
 ТИРѲ НААДЕ РАТѲ РП ОУРОТЕ АЕП ОУСТУТ • ФНА-
 ХУОУС ПСЕПОРХУС Е ВОЛ П НЕУЕРНУ ПӨЕ П ОУ-
 ШУС ЕУАУПЕРХ НЕСОУТ Е ВОЛ П ПВАААЕПЕ •
 ПДІКАІОУС АЕН РІ ОУНАЕ • ПРѲУР ПӨВЕ РУОУ РІ
 РӨУТР АЕП ОУА НАУФ П ТЕУСЕИ • ШАНТЕ ПНОУ |
 РП НЕУРОУТ НЕУЕТЕ НАУ ФНАУШУТ ЕХАЕ ПА Fol. 28 b
 ПЛАСЕА ТИРѲ ПТАНАУ ХЕ УНАВУН Е ПТАКӨ • Σв

†наѡщ е граї е па еїѡт· же па еїѡт от пе рнт
 а̅е̅ па сноу еснаѡн е птако̅:—

†тепнот шаре тесеи а̅е̅ па еїѡт шѡпе ша рої
 е ѡл рн̅ теез сащје а̅е̅ пе ееп̅ лаат сѡта̅е̅ е
 рос еї еен теї апон леатаат· Е ѡл же апон
 ееп̅ па еїѡт апон ота· же Тезотсиа т̅о̅ нан
 па шнре е еїре а̅е̅ петр̅ апан р̅е̅ перпласеа:—
 Аѡ †нахоос рѡ р̅е̅ пероот ет а̅е̅еаѡт· еїраше
 же акпер та боотне анеорт̅ н̅ ототнот же ере
 та отнае пасеот е рок н̅та т̅е̅ а̅е̅каѡт· |

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†нахоос ннтн̅ р̅е̅ пероот ет а̅е̅еаѡт· ѡ наап-
 столос ет отааб̅· аѡ напет отааб̅ тнрот:—
 Еїте аптелос еїте архаттелос:—Еїте про-
 фнтис· еїте дїкаїос:· прот̅о̅ же та леаѡт а̅е̅
 парѡенос ееп̅ па нос н̅архаттелос еїханл
 ееп̅ габрнл· еїѡ а̅е̅еос наѡ же лаат н̅рѡе
 н̅е̅ еаѡр̅ петн̅е̅еѡте р̅ї̅х̅е̅ пкаѡ е аѡ† н̅отоек
 р̅е̅ петн̅ран а̅еп̅р̅ нааѡ е ѡн е птако̅·

Аѡ н̅тепнот пет отааб̅ тнрот на† а̅е̅ петот̅ої
 е ротн̅ е роот пот̅а̅ пот̅а̅ наѡпе н̅ пете потѡ
 не отон н̅е̅· е аѡр̅ петн̅е̅е̅ | р̅ї̅х̅е̅ пкаѡ н̅се-
 нтоот тнрот ратн̅ н̅ноотѡ ет р̅ї̅ отнае̅· Тотѡ
 шаре н̅ноотѡ ѡщ е ѡл рн̅ относ н̅ сеи н̅
 р̅ї̅е̅· етеок̅ н̅ рнт еѡѡ а̅е̅еос же пх̅
 пнант· пшнре а̅е̅ пнант на нан рѡон· н̅теп-
 нот ет а̅е̅еаѡт шаре пшнре а̅е̅ пнотѡте р̅ї̅е̅
 е граї е ѡѡт н̅ѡхоос наѡ· же ѡ та шаже
 ееп̅ па еїѡт·

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†тепнот шаре па еїѡт штале н̅ н̅р̅о̅ н̅ тпе· н̅ѡ-
 анаѡреї· †нахоос наѡ н̅тепнот же а̅е̅пе па
 еїѡт отеш на ннтн̅· Аѡ сенаѡщ | е ѡл
 н̅ротѡ же на нан· же а̅е̅пе п̅а̅ѡѡлос наан
 е метаной̅ ене птапей̅е̅· же наг шоп· ан-
 метаной̅ ша граї е перт̅ сноу е ѡл· аѡ

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птепнот фнасрор̄р̄ псатанас̄ а̄е̄ пероот̄ ет̄ а̄е̄
 аа̄т̄ п̄та̄ тре̄ т̄соп̄т̄ п̄сесωп̄т̄ а̄е̄е̄оӯ р̄п̄ рен-
 е̄рре̄ п̄ ат̄ ѡωλ̄ е̄ ѡωλ̄. а̄еп̄ пепрофнтис̄ п̄
 нот̄ж̄. ет̄ п̄лана̄ п̄ п̄реѡнос̄ т̄нрот̄. а̄еп̄ пан-
 ф̄х̄р̄с̄ п̄шнре̄ а̄е̄ п̄так̄о̄ п̄сепохот̄ е̄ р̄раї̄ е̄
 т̄л̄та̄енӣ п̄ сате̄ ет̄ жер̄о̄ р̄п̄ от̄кωт̄ а̄еп̄ от̄ѡп̄
 а̄еп̄ не̄ п̄таотарот̄ п̄сωӯ т̄нрот̄ е̄ ѡωλ̄ р̄а̄е̄ п̄нос-
 е̄ос̄. П̄сенахї̄ а̄етон̄ ан̄ а̄е̄ пероот̄ а̄еп̄ тет̄шн
 от̄де̄ | п̄ет̄ц̄п̄т̄ п̄алеот̄ ан̄ а̄т̄ω̄ тет̄сате̄ п̄аже-
 на̄ ан̄.

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Тепот̄ се̄ ω̄ напосто̄лос̄ ет̄ от̄аа̄ѡ. еис̄ р̄ннте̄
 аї̄та̄е̄ωт̄п̄ е̄ р̄ωѡ̄ п̄іе̄ п̄та̄ тет̄п̄аї̄те̄і̄ а̄е̄е̄оот̄ е̄
 ѡωλ̄ р̄ї̄ тоот̄ а̄еп̄ ѡе̄ п̄та̄ а̄а̄а̄е̄ параѡа̄ шант̄
 е̄ п̄е̄о̄т̄ еі̄ е̄ р̄от̄п̄ е̄ п̄нос̄е̄ос̄. П̄п̄ ѡе̄ п̄та̄
 а̄ѡѡат̄ωп̄ п̄ат̄т̄е̄лос̄ р̄р̄р̄о̄ е̄ р̄раї̄ е̄ж̄а̄е̄ п̄сωп̄т̄
 т̄нр̄т̄. та̄ш̄е̄о̄е̄ш̄ тепот̄ а̄е̄ пероот̄ а̄е̄ п̄е̄ц̄р̄
 п̄е̄е̄е̄те̄ же̄ ере̄ п̄шнре̄ п̄ п̄р̄ωм̄е̄ п̄ар̄ р̄оте̄ п̄
 с̄е̄л̄ета̄п̄ої̄.

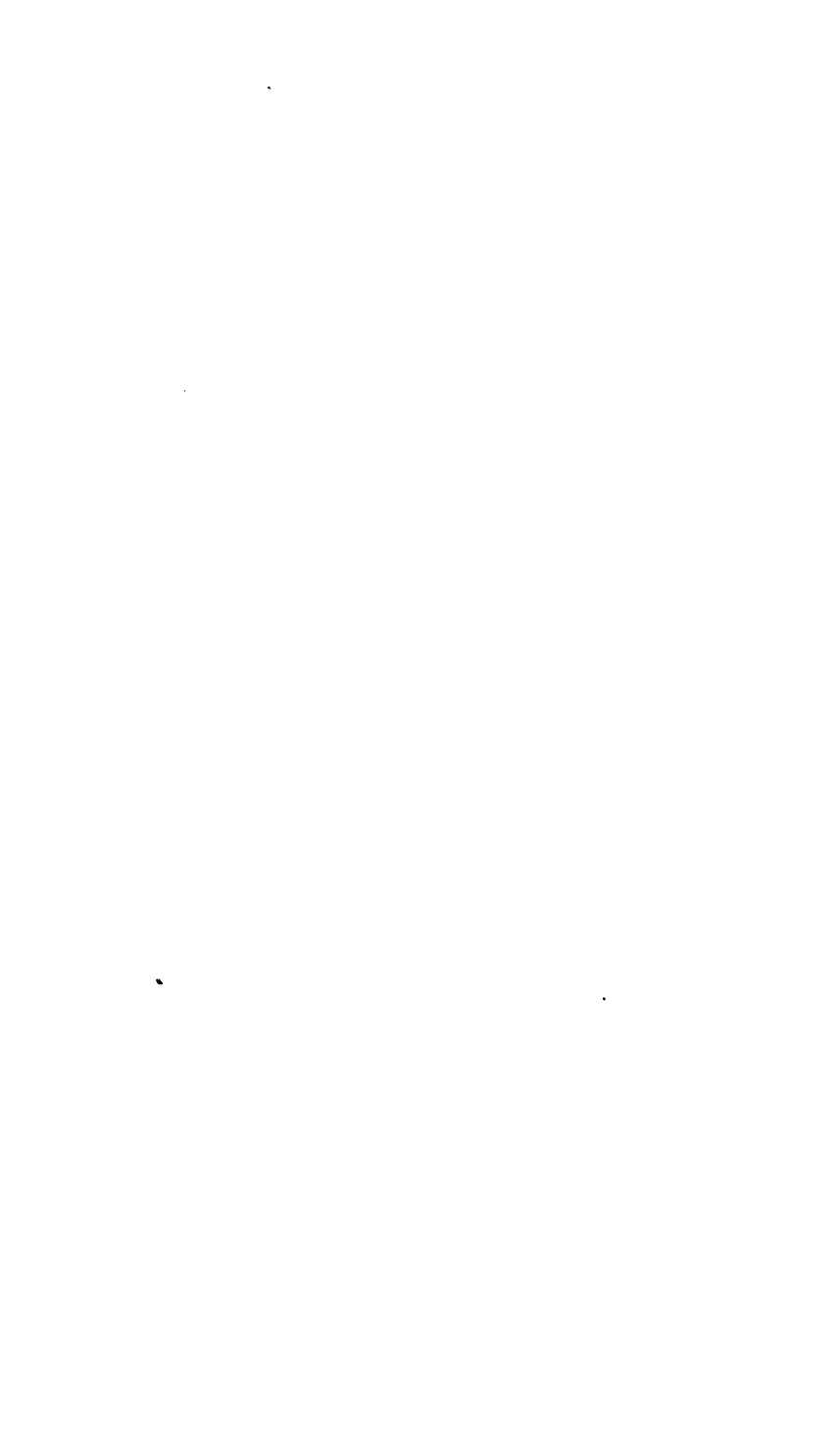
А̄ж̄і̄с̄ п̄ т̄е̄п̄т̄р̄ωм̄е̄ т̄нр̄с̄ е̄тет̄п̄ж̄ω̄ а̄е̄е̄ос̄. же̄ пет̄
 п̄а̄е̄ї̄ре̄ п̄ от̄пет̄ напот̄ӯ е̄т̄ана̄ст̄ас̄і̄с̄ п̄ ωп̄т̄.
 Пет̄ п̄а̄е̄ї̄ре̄ | п̄ от̄п̄е̄ѡо̄т̄ е̄т̄ана̄ст̄ас̄і̄с̄ п̄ к̄р̄і̄с̄і̄с̄.
 Тот̄е̄ напосто̄лос̄. а̄т̄от̄ωш̄т̄ а̄е̄ п̄с̄н̄р̄ е̄т̄ж̄ω̄ а̄е̄-
 е̄ос̄ же̄ п̄п̄ж̄о̄е̄і̄с̄ а̄т̄ω̄ п̄п̄нот̄те̄. а̄к̄е̄а̄р̄п̄ п̄с̄е̄о̄т̄
 п̄іе̄ же̄ а̄еп̄е̄ к̄л̄т̄п̄я̄ а̄е̄е̄о̄п̄ р̄п̄ ла̄а̄т̄ п̄р̄ωѡ̄ е̄п̄аї̄-
 те̄і̄ а̄е̄е̄оӯ е̄ ѡωλ̄ р̄ї̄ тоот̄к̄. П̄с̄н̄р̄ де̄. а̄ц̄ас̄па̄зе̄
 а̄е̄е̄оот̄ п̄ат̄т̄е̄лос̄ ц̄ит̄т̄ е̄ р̄раї̄ е̄ т̄п̄е̄ е̄т̄с̄ωш̄т̄
 п̄сωӯ. напосто̄лос̄ де̄ р̄ωот̄ а̄т̄от̄ωш̄т̄ п̄а̄ц̄
 А̄ пот̄а̄ пот̄а̄ ѡωк̄ е̄ та̄ш̄е̄о̄е̄ш̄. к̄ата̄ ѡе̄ он̄
 п̄та̄ц̄р̄ωп̄ е̄ тоот̄от̄

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Еис̄ п̄аї̄ а̄еп̄ ан̄ж̄оот̄ е̄р̄ωт̄п̄ ω̄ п̄а̄е̄ер̄ате̄ п̄рос̄ не̄
 п̄тан̄ре̄ е̄ роот̄ р̄п̄ т̄ѡї̄ѡл̄і̄о̄ѡт̄н̄. п̄ ѡі̄е̄л̄н̄а̄е̄ п̄аї̄
 п̄та̄ не̄п̄ї̄е̄о̄оте̄ ет̄ от̄аа̄ѡ п̄апосто̄лос̄ с̄т̄п̄ої̄ста̄
 а̄е̄е̄оот̄ а̄т̄к̄а̄а̄т̄ п̄ р̄нт̄с̄. е̄ т̄ѡе̄ а̄е̄ п̄і̄ст̄ос̄ а̄еп̄
 нот̄ж̄аї̄ п̄ п̄р̄ωм̄е̄ п̄ап̄і̄ст̄ос̄. тепот̄ се̄ п̄а̄е̄е̄-

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καριος στεφανος ποθει $\alpha\epsilon$ μοτῑ κ̄ϋϋ̄ι προουϋ $\alpha\epsilon$
 πει κοτι κ̄ωωωω ρ̄η̄ κ̄ϋϋ̄ιϋε $\alpha\epsilon\alpha\epsilon\eta\eta$ $\alpha\epsilon\alpha\epsilon\alpha\epsilon\alpha\epsilon$ αϋω-
 ριζε $\alpha\epsilon\alpha\epsilon\alpha\epsilon$ ε ροτη̄ ε πειοπαστηριον $\alpha\epsilon$ φατιος
 κερνοτριος η̄ τπολ[ις] τ̄ηω ρα ποτ̄χᾱι η̄ τεϋψ̄ϋχ̄η
 κε̄ κας ετρετωϋ η̄ ρ̄η̄τ̄ε̄ ε̄ π̄ραν η̄ αβ̄βατων̄ πατ-
 τελος $\alpha\epsilon$ π̄μοσ̄ κε̄ κας̄ ερε̄ π̄ρατιος̄ κερνοτριος̄
 παπαρακαλει $\alpha\epsilon$ π̄χ̄ε̄ ε̄ κ̄ωϋ̄ κ̄ϋ̄ϋεμοσ̄ ε̄ ροϋ̄ ρ̄η̄
 πεῑ κοσ̄μοσ̄ κ̄ϋ̄τοσ̄χοϋ̄ εν̄θορ̄σ̄ε̄ τη̄ροσ̄ $\alpha\epsilon$ π̄ᾱια-
 βολος̄ κ̄η̄ η̄ρωωε̄ η̄πονοτροσ̄ κ̄ϋ̄ϋ̄ῑ τοσ̄τ̄ε̄ ρ̄η̄ ρ̄ω̄η̄
 η̄η̄ ε̄ πᾱταθ̄οη̄ ᾱτω̄ εϋ̄ϋ̄ᾱη̄ε̄ ε̄ βο̄λ̄ ρ̄ᾱε̄ πεῑ β̄ιοσ̄
 η̄τε̄ παρ̄χ[ατ]τελος̄ αβ̄βατων̄ κ̄ῑ ρ̄ε̄ο̄λ̄τ̄ (*sic*) ε̄ κ̄ωϋ̄
 η̄η̄ᾱρ̄ρ̄η̄ η̄ποσ̄τε̄ κ̄ϋ̄κ̄ω̄ η̄αϋ̄ ε̄ βο̄λ̄ κ̄ϋ̄η̄ο̄β̄ε̄ ε̄σεϋ̄ω̄πε̄
 ᾱη̄η̄η̄ ε̄ϋ̄θ̄.



**TRANSLATION OF THE
COPTIC TEXTS**

THE MARTYRDOM OF SAINT VICTOR THE GENERAL

(Brit. Mus. MS. Oriental, No. 7022)

[HERE BEGINNETH] THE MARTYRDOM OF Fol. 1 a
SAINT BIKTÔR (VICTOR), THE GENERAL 8
AND MARTYR, THE MAN GLORIOUS IN
CHRIST, THE WEARER OF THE CROWN IN
VERY TRUTH, WHO COMPLETED HIS GLO-
RIOUS STRIFE ON THE SEVEN AND TWEN-
TIETH DAY OF THE MONTH PHARMOUTE.¹
IN THE PEACE OF GOD. MAY HIS HOLY
BLESSING COME UPON US, AND MAY WE
ALL BE SAVED TOGETHER. AMEN.

AND it came to pass in the kingdom (i. e. reign) of the Emperor Diocletian,² in the third year of his reign, in the first month, that the Devil led his heart astray from God, and made him to do the things that were not seemly. And Diocletian worshipped idols, and thrust the God of heaven behind his back, for the sake of [creatures made of] wood and stones, and for the sake of the vain things that were fashioned by the hands of men. Hearken [ye] now to [the account of] the valour of the young man [called] Victor.

And the Emperor Diocletian took counsel and decided to do the things that were unseemly before God, Jesus the Christ; and this is what he did. He made seventy³ images of gold, and gave unto them the name of 'gods', which they certainly were not. To thirty-five of these he gave names of gods, and

¹ March 27–April 26.

² He began to reign in 284.





³ Read *сѣдѣ*.

to thirty-five the names of goddesses; now the number of his other gods and goddesses amounted to one hundred and forty.

And the Emperor Diocletian affixed a decree on the outside of the door of the Palace, wherein it was written thus: 'I, the Emperor Diocletian, [hereby] command that from Rômania [in the north] to Pelak¹ (Philac) in the south, every man, whether he be eparch, or general, or count, or bishop, or elder, or deacon, or reader, or servant, or free man, or soldier, or countryman, shall worship my gods. And any one among these who shall say, "I am a Christian," shall be remembered, and he shall die by the sword. And as for you, O all ye noblemen of high senatorial rank, who hold office in con-

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 nection with the Palace,² ye shall give effect to | this decree in such a way that every man shall worship my gods; for these are the gods who give us victory in battle, and it is they who are the protectors of you yourselves, and they give strength unto you and unto the whole army. Therefore, he that doth not rise up early in the morning, and come at dawn [to me so] that we may go into the temple together and offer up sacrifices to the gods, he, I say, that doth not come [hither] shall be cast into the sea, so that [all men] may know that I am king, and that there is no other king besides me.'

And it came to pass at dawn, on the first day of the month Parmoute, that the Emperor Diocletian, and all his army, and the eparchs, and the generals went into the temple. And the Emperor took his seat upon the throne, and he caused the herald to make a proclamation, saying, 'O [all] ye Roman people, come ye and offer up sacrifice.' And the Emperor made an altar of silver and a vessel wherein to burn incense of gold; and he made a great pedestal of gold, and he placed it before the altar so that the [statue of] Apollo might be set upon it. And the Emperor commanded them to bring frankincense, and the finest flour of wheat, and the purest oil, and

¹ □  
 

² i. e. those who are officers at court.

rare old wine, and to pour them out upon the altar whereon was blazing fire. And afterwards they lighted two hundred candles on golden candlesticks, and four hundred candles on silver candlesticks, and two hundred white horses drew his gods into the temple.

And when they had brought his gods into the temple the Emperor Diocletian stood up on his throne, and he lifted his crown off his head, and set it upon the head of [the statue of] Apollo, and he bowed down and worshipped it three times, saying, 'Thou art the god who livest, O Apollo, the greatest of the gods, who dost give unto us victory in war.' And after the Emperor had worshipped Apollo, his three fellow [Caesars], Romanus, Basileides, and Euaios,¹ came and worshipped Apollo also. Now these | held equal rank and power with the Emperor, and he loved them exceedingly. And he had given unto each one of them fifty centenarii² of gold, in addition to the most noble rank of generals in the army and the other honours which he had bestowed upon them. And Diocletian said unto them, 'O my fellow [Caesars], I pray you to be persuaded by me, and to worship my gods. Ye yourselves can see this great festival which hath spread abroad everywhere this day. I swear by the salvation of my strength, and by the salvation of the seventy gods, and by the strength of the great god Apollo, that I will make the whole world worship my gods, and the festival which is being celebrated this day shall be proclaimed throughout the whole world. And ye yourselves shall give propitiatory offerings and gifts to the temple of Apollo, besides those which the eparch and the generals shall give.' And Romanus gave thirty centenarii of gold, and Basileides gave twenty, and Euaios gave ten, and the Emperor gave sixty; in all they gave as free-will offerings to [the temple of] Apollo one hundred and twenty centenarii of

Fol. 2^a

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¹ The allusion is probably to Maximianus, Constantius Chlorus, and Galerius.

² A coin of great but uncertain value.

gold. And the Emperor also gave three precious jewels [to be set] in the crown of Apollo, and they were of exceedingly great price.

And the Emperor said unto Romanus, the general of the army, 'Offer thou up sacrifice to my gods'; and Romanus went forward and offered up sacrifice together with his two fellow [Caesars], as did also the other nobles who were attached to the Palace. On that day six hundred thousand soldiers and two millions of the people of the country worshipped [Apollo], and all the multitudes of the people were gathered together at the sacrifice of the Emperor.

And it came to pass that when the turn of the Protector had come to offer up sacrifice, now his name was Basileides, he would not worship the gods of the Emperor; and Diocletian put him to death together with all his house. And the whole city was greatly shaken by the thronging of the multitude, and men died, being choked by the fumes of the frankincense, and by the smell of the incense which the people were offering
 Fol. 2 b up upon the altar. | And those who died through being
 2 crushed by the multitudes were five thousand in number, in addition to those who died in the temple, who were also five thousand in number.

And the Emperor Diocletian went about throughout the whole city, saying, 'When ye shall have finished offering up your sacrifices, [ye shall] eat and ye shall drink at the door of [the temple of] Apollo and Artemis, and ye shall glorify them, for it is they who have made the heavens, and the earth, and the sea, and mankind.' And the Emperor went back to the Palace at the time of the morning meal, and he called Romanus the general and said unto him, 'Take this edict, and make the rest of the multitude offer up sacrifice before thou dost leave them.' Then Romanus the general took the edict from the hand of the Emperor, and he gave orders to the people, saying, 'O Romans, offer ye up sacrifice.'

And it came to pass that when all the people had offered up

sacrifice, it came to the turn of his son to offer up sacrifice. Now he was a young man of nineteen years of age, and he worshipped God, and held His commandments in fear. He was a virgin in body, he ate once only each week, he prayed all night long, and from the day wherein he had heard the Christians crying out to him in the church his heart had departed into heaven. He hated the world. He did not drink wine, neither did he eat food cooked with fire. He did not decorate his person, and he did not adorn himself with rich apparel and fine raiment. He did not mount the horse which was used in a chariot (i. e. a war-horse). He neither ate food with his father nor did he enter into converse with him in the presence of any one who was greater than himself. He never gave utterance to an obscene (or, scurrilous) word, and never, under any circumstances, did he swear an oath by anything or by anybody. And whenever he heard | concerning fol. 34 any one who was in distress, if that person were a Christian, ē he used to minister unto him, and give unto him of whatsoever he had need, without informing his father and mother of the same. And this was in addition to the things that he used to give to his slaves daily. He was wont to rise each morning at break of day, and to come forth to the door of his house, and if he saw any one naked he would strip himself of the garment which he had on him, and give it to him. And he performed all the commandments which were written, and he fulfilled all the instructions in the Gospel of our Lord Jesus the Christ.

And his father wearied him exceedingly, saying, 'I shall take the daughter of Basileides the general for thee to wife,' for his father and Basileides had made an agreement in respect of her for two hundred centenarii of gold, besides gifts, and four hundred centenarii of silver, and ten menservants, and ten hundred maidservants wearing golden bracelets, and four hundred horses, and ten hundred mules, and ten hundred camels, and ten hundred farms which were under tillage, and

ten hundred ships which sailed the sea, and ten houses (palaces?) to [each] one of which were attached ten farms under tillage, besides the things which his father was to give to him, and a very large number of men who were to do the work on [his] land.

And the blessed Apa Victor would not be persuaded by his father and Basileides, and he said unto them, 'All these things shall perish'; and he kept himself for the kingdom that is in the heavens. And the Lord Jesus was wont to appear to him, face to face, and He loved him because of his purity. And the noble Victor made for himself a small chamber in his house, | and there he would retire to be free from the company of his parents. He had not slept upon a couch since he was fifteen years of age. He prayed by day and by night, and he fasted from one sabbath to another. He attended the assemblies for the Holy Communion. He prayed one thousand and sixty-five prayers during the day, and seven hundred and thirty prayers during the night. His food consisted of bread and salt only.

And the Devil goaded him with carnal desire, for he wished to make him fall into fornication; but this noble Apa Victor vanquished him by means of prayers, and fasting, and by his Christian citizenship. And his fellow noblemen were always making a mock of him, saying, 'Why dost thou not eat? Why dost thou not drink? Why dost thou not wear fine apparel and put on beautiful raiment? Thou wilt die, and then others will consume thy possessions.' But he was wont to make answer [unto them], saying, 'Apparel becometh moth-eaten, gold and silver crumble away, [and] the beauty of the body becometh destroyed in the tomb.'

And Apa Victor was wont to go into his chamber, and to pray unto God in the following manner: 'O Lord, hearken unto me! [O] Lord Jesus the Christ, Thou knowest the speech of heresy, and [Thou knowest] whether I love Thee or not. O my Lord Jesus the Christ, permit Thou not the love

of women to rise up in my heart, lest Satan find a place of abode in my heart, and lest mine enemies rejoice over me, and lest Thou Thyself become wroth with me, and say unto me in the day of the Judgement of Truth [when] I come into Thy hands, "Depart thou from Me." But let Thy lovingkindness bear patiently with me, and do Thou not remove Thyself from me. Glory be unto Thee, O Father, Who art in | the Fol. 4 a Son, and unto Thee, O Son, Who art in the Father, and unto 3 [Thee, O] Holy Spirit, for ever, and ever, and ever! Amen.'

Then Romanus the general said unto Apa Victor, his son, 'O my son Victor, it is now thy turn to worship the gods of the Emperor, in whose honour the whole city is keeping this day a feast, especially Apollo, the greatest of the gods.' And Apa Victor looked into the face of his father, saying, 'O my father, hath this foolishness obtained such a hold upon thee this day as to make thee forsake the God of heaven for the sake of the glory that is vanity? Remember, therefore, that which our Lord Jesus saith in the Gospel, "Whosoever denieth Me before men, him will I Myself deny before My Father, Who is in the heavens, and before His holy angels."¹ Do not therefore deny Him, O my father, that He may not deny thee. For God gave a commandment unto Moses, saying, "Speak thou unto the children of Israel, saying, Be ye not like unto the nations who worship creatures instead of Him that created [them]. And lift ye not up your eyes to the heavens, to worship the sun, and the moon, and the stars, when ye see them, and the feathered fowl of the heavens, and the four-footed creatures of the earth, for in that day I will destroy you, saith the Lord."² Now therefore, O my father, be not thou like unto them, lest God destroy thee. By the truth of God, O my father, I grieve on thy account. For it would be better for thee that thou hadst never been born than that, having been born, thou shouldst live and make thyself a man without God.'

¹ Matt. x. 33.

² Compare Deut. iv. 17, 19 ff.

And whilst Apa Victor was saying these words all the soldiers of the army were looking on him and on his father.

Fol. 4 b Then Romanus said, | ‘O my son Victor, hearken unto me,
 ¶ and do thou offer up sacrifice, and let us bring to an end our trouble in this place. Now I have never given thee an occasion to grieve from thy childhood up. Remember, O my son Victor, that I am seeking after thy bride, and I am going to take her for thee to wife in the very next month which is coming.’ Apa Victor said unto his father, ‘I have not asked thee for a bride or for a gift, but I am grieving exceedingly for thee, for thou hast denied the Saviour. In very truth, O my father, thou art a miserable man, for the works which thou art doing God hateth. Now woe and confusion shall come upon thee, because David said, He who is in a battle, and he who carrieth away stuff (or, spoil), the same share [appertaineth] to both alike.¹ Moreover, O my father, the man who committeth sin, and the man who is of the same opinion as the man who committeth it, the same disgrace [appertaineth] to both alike. I beg thee therefore, by every means, do not this thing, O my father. Get thee away from this sin which leadeth unto death. Look thou into the Gospel of the Lord, and see that whilst the Jews were crying out “Crucify Jesus”, Pilate the Governor took water, and washed his hands,² and made himself free from the liability [for His death] among the high priests and the Jews, and he delivered his soul from death.’

And his father was filled with indignation, and he swore an oath, saying, ‘By Apollo, the greatest of the gods, I will deliver thee over to the Emperor [so that] he may destroy thee. Dost thou not know that I am well acquainted with the matter wherewith thou art occupied? Thou hast learned to work magic in this Name of Jesus. Think not, however, O Victor, that

Fol. 5 a He will be able to help | thee, for very many men of thy kind
 ¶ have died for His sake, and they have been stripped of their

¹ 1 Sam. xxx. 24.

² Matt. xxvii. 24.

worldly goods and of their estates and possessions. Peradventure thou art grief-stricken because I have not taken for thee to wife thy bride.'

And Apa Victor answered and said, 'My father, the fruit of the Devil hath taken deep root in thee.' Romanus said unto Apa Victor, 'Knowest thou not, O miserable one, that when a man is disobedient unto his father they put him to death?' Apa Victor said unto his father, 'Yesterday thou didst worship God and I was thy son; but to-day I am not thy son, because thou hast made thyself disobedient unto God, and thou dost worship idols. Truly did Paul the scribe say, "In the case of a man who is a heretic, if after thou hast admonished him once or twice, and he doth not hearken unto thee, let him alone, for thou knowest that his portion is not with God."¹ For this reason thou art not my father.' Romanus said unto him, 'Hearken unto me, O my son Victor. Do not throw away and waste thine early manhood. And do not disgrace thyself in the midst of the imperial palace, and before the whole of the Emperor's army. I myself shall be put to shame because of thee, and shall be disgraced before the Emperor and his servants, for thou art setting at naught the law of the Emperors, and thou art shewing thyself to be an ill-educated young man among thy companions. And they will take away from thee thy rations, and the Emperor will be angered because of thee. But, if thou wilt hearken unto me, I will make an appeal to the Emperor on thy behalf, and he will make thee a general, and thou shalt be a man of dignity and honour in the palace of the Emperor. Be thou not disobedient to me, O my son. | Dost thou not know that Fol. 56 I and thy mother have no other son except thee? I swear by v the health of Apollo that if thy mother were to hear that thy body hath troubled thee during the last few days, she would be able neither to eat, nor to drink, and she would grieve sorely [about] thee. O my son Victor, I swear by mine own

¹ Titus iii. 10.

health, that on the day whereon thou wast born to me I made an offering of twenty centenarii of gold to the temple of Apollo. I was bound, deaf,¹ On the third day after thou wast born to me, I betrothed the daughter of Basileides to thee to wife. And therefore I swear by thine own health, O my son Victor, that if thou wilt worship the glorious gods of the Emperor, I will make a gift unto thee of another thirty centenarii of gold, in addition to the other things which I have determined to give unto thee.'

Then Basileides and Euaios went to Apa Victor, and they said unto him, 'Verily we come to entreat thee this day as a free man. Wilt thou then make thyself to be as it were a slave before us? Why hath thine heart turned its gaze aside in this manner? And why hast thou not hearkened to thy father who hath made supplication to thee? Do not put our hearts to shame, who bow humbly before thee.' And Apa Victor became wroth, and he cried out, saying, 'O God, look Thou with Thine eyes, and with Thine ears hear. As I wish to live, even so do I wish that every one else may have life with me also. I have no feeling of envy (or, jealousy) in me. Behold Thou then, O God, the things which they are doing unto me, and see how they even dare to say unto me,

Ps. 6 a "Take thou thirty centenarii of gold, and deny Jesus in the
 18 midst of this multitude." Do they not think that I myself am Judas who betrayed (or, gave away) his Lord for thirty [pieces] of silver, for which reason he inherited the outer darkness for ever? I swear by the prayers of the saints, for I am not worthy to take an oath by the name of God, that if thou wouldst give unto me the whole world, and the kingdom of Diocletian, and his possessions, and his gods of gold and of silver, which he hath made, I would not offer up sacrifice. For it is written, "If thou shalt gain the whole world, and lose thy soul, what is the profit [to thee?]"² Dost thou not

¹ Some words seem to have dropped out of the text.

² Mark viii. 36.

know that for the last twelve years I have fasted the whole week through, from Sabbath to Sabbath, and that I have never once washed in a bath?’

And when Romanus had heard these things from his son Victor, he said, ‘I swear by Apollo that I will deliver thee into the hands of the Emperor, and he shall destroy thee. Thou dost not know what I know well, that thou art treating the law with contempt; for it is written, “When a son is disobedient to his father they shall slay him.”’¹ And Apa Victor said unto his father, ‘Behold, that which is written is fulfilled this day, “A father shall deliver his son over to death.”’² If thou shalt deliver me over [to death], O my father, there existeth One Who will help me. Shall not I reward thee with the reward of my Lord? For when the Jews were standing before Him, and crying out “Crucify Him”, and were buffeting Him, He did not reward them with evil in place of evil, but He shewed compassion upon them. And moreover He is shewing mercy and longsuffering towards all this multitude this day, and upon this lawless king | who is carrying out these evil designs in the midst of Fol. 65
this city.’ 16

And the Devil filled the heart of the father of Apa Victor, and he made him to deliver Apa Victor over into the hands of Diocletian the Emperor. And when the Emperor had looked into the face of Apa Victor, he said unto him, ‘O thou Victor, why hast thou not hearkened to thy father, and worshipped my gods? Is it possible that thou dost not know that I have absolute power over thee?’ And Apa Victor tore off his golden chain, and removed the insignia of his rank which he had on him, and he threw them in the face of Diocletian, saying, ‘Indeed I am in no way a soldier, and I will not wear the badge of an emperor who is mortal, for I wear the badge of the Emperor who is in the heavens. For it is written in the book of the Christians, “It is not possible for you to perform

¹ Deut. xxi. 18-21.

² Matt. x. 21.

the service of two masters; [ye must] either [serve] God or mammon.”¹ And again, “It is not possible for you to eat at the table of the Lord, and at the table of the demons.”² Now, therefore, I will serve the God of heaven, and I will not serve mammon, that is to say, thee, O Emperor.’

And the Emperor said unto Apa Victor, ‘How dost thou dare to insult me in this fashion? Dost thou think that there are no instruments of punishment and torture in the prison-house wherewith I can have thee punished? Have I not already commanded (or, announced to) thee, saying, “Never let me hear this name of Jesus [issue] from thy mouth?” If it were not that I should inflict shame on thy father, I would not permit thee to utter one word in my presence. Is it possible that thou hast never heard that an Emperor like unto myself gave orders to a governor, who put to death thy God Jesus, in whom thou putttest thy confidence? |

Fol. 7^a This king was Herod, who gave orders to Pilate, and Pilate
 10 put Him to death. Now, if it was a mere governor who slew Jesus thy God, how much more is it possible for me, an Emperor, to destroy this name of Jesus from under heaven, and every one who worshippeth Him? Now, therefore, O Victor, come, hearken to thy father, and do thou offer up sacrifice to the gods. If, however, thou wilt not do so, I will banish thee, and they shall put thee to death.’

And Romanus turned towards his son Apa Victor and said unto him, ‘Art thou still not persuaded to pay worship unto the gods of the Emperor?’ And Apa Victor said unto his father, ‘If Diocletian be thy god, [good and well]; but he is no god of mine, for my Lord is Jesus the Christ.’ And his father was exceedingly wroth, and he commanded them to bind his son’s arms behind him, and to carry him outside the city, and to spear him there [until] he died. And they tied the arms of this noble Apa Victor behind him, and they fastened a gag in his mouth, so that they might carry him

¹ Matt. vi. 24; Luke xvi. 13.

² 1 Cor. x. 21.

outside [the city] to destroy him; and when he was coming out soldiers accompanied him.

And the Devil took the form of a soldier, and he made himself visible to Victor, and he said unto him, 'O Victor, where wilt thou fulfil¹ this evil course of action? By these acts of thine thou art abandoning thy father to grief. Thou thinkest that thy father hateth thee. This is certainly not so, for thy father loveth thee exceedingly. Now, therefore, hearken thou unto me, and let me tell thy father that thou hast repented, and he will cease to be angry with thee. Do not, then, do not, I say, be disobedient unto him. Consider Isaac, the son of Abraham, | who shewed no disobedience to his father when Fol. 7 b he saw the knife of slaughter which was to kill him coming 12 down upon him.² Now, therefore, do not make thy father to grieve, otherwise thou wilt fall under the curse of Ham, who was under the curse of his father, because he looked upon his father's nakedness.³ Now, therefore, do not shew disobedience to thy father, and then I will petition the Emperor, and he will make thee a general.' And Apa Victor said unto the Devil, 'I have not set my mind upon the possession of the rank of general in this world, but upon the kingdom of my Lord Jesus the Christ.'

And when these words had been said [by him] they went in and told the Emperor that Romanus had passed sentence of death upon his son, Apa Victor, and that his head was to be cut off, [because] he had sinned against the Emperor and his gods. And Diocletian sent two [of his] bodyguards so that they might seize him, and bring him to him. And the Emperor said unto his father, 'I know this day that thou carest neither for [thy] wife nor [thy] son as much as thou carest for me and my gods, and that thou hast gone so far as to deliver over to death thine only son for my sake. But hearken unto me and unto the things which I will declare

¹ i. e. to what point wilt thou go?

² Gen. xxii. 10.

³ Gen. ix. 22.

unto thee, O Romanus. Hearken unto me. Peradventure this impostor¹ hath led his heart astray. I will banish him to Rakote,² and let him lie there in prison until he dieth.'

And Apa Victor was exceedingly wroth, and he said unto the Emperor, 'O thou stupid and senseless Emperor, this matter which thou seekest to effect is good, [for] thou wilt make thyself a stranger unto us, and we shall become
 Fol. 8 a
 16
 strangers unto thee. | And the greater part of thine army shall hate thee, and God shall be angry with thee, and He shall send His wrath upon thee, and shall destroy thy kingdom.' And the Emperor was wroth, and he commanded immediately that [his servants] should reduce his supply of food, but he did not cut off his rations altogether, and the Emperor allowed him sufficient food to keep him alive lest he should die of hunger. And he caused him to be deprived of his rank of count. And he made them to fasten Apa Victor's hands behind him, and he tied him to the tail of a horse, and shaved the crown of his head, and he suspended a bell from his neck, and four soldiers filled their hands with palm branches and beat him therewith, and they dragged him naked round about through all the city, and a herald went before him crying out, 'These things are done unto this man because he will not offer up sacrifice to the gods of the Emperor'; and they went through every part of the city with him.

And on the new moon of Parmoute, the first day of the month of the beginning of the year, according to the computation of the Romans,³ Diocletian took a sheet of parchment, and wrote on it these words: 'I, Diocletian, who am the Lord of all the World, write unto Armenius, the Count of Rakote, that so soon as this man Victor, who

¹ i. e. Christ, or Christianity.

² An ancient and important garrison town, which was, after the founding of Alexandria, absorbed into that city.

³ i. e. the Byzantine Greeks.

is banished, is brought unto thee, thou shalt examine him carefully three times, and shalt afterwards drive him to the baths, and burn him.' |

And straightway they delivered him over into the hands of Fol. 8 b
 four soldiers in order that they might take him to Rakote. 16
 There was [an iron] collar round his neck, there was a gag in his mouth, there was fettering iron about his feet, and he was naked, and there were iron casings about his legs, and the soldiers drove him along with blows. And Apa Victor said unto the soldiers who were in charge of him, 'My brethren, I pray you to cease to treat me with such harshness and cruelty, and to vex me so seriously. What is the evil thing which I have done unto you, that ye should rejoice over me with such keen pleasure? I have never done any injury to you, and I have never committed an act of injustice against you. If the Lord will He can prepare my way of escape, not only from you, but from everybody. Do not therefore, O my brethren, rejoice over me because evils have risen up against me, for it is written, "Rejoice not over any man who is about to die; remember that we must all die."¹ I served as a soldier with you at one time, therefore do not treat me with contumely, and for God's sake remove this gag from me, so that I may be able to say the word I would say unto my mother.' And the soldiers shewed compassion and removed the gag from his mouth, and Victor went into his house.

And when his mother had seen him, she was greatly disturbed within herself, and she rose up on her throne, and she said, 'Is it thou, O my son Victor, | thou light of mine Fol. 9 a
 eyes?' And when she saw that he was naked, and that he 17
 was wearing iron fetters on his hands and on his feet, she said unto him, 'Why art thou in this state, O my son Victor? Truly my soul is greatly disturbed when I see thee in this state. Art thou mad? Could not the Emperor have

¹ Compare Ps. lxxix. 11; Heb. ix. 27.

adjudged thee [to pay] money, rather than treat thee in this way?' And Apa Victor said unto his mother, 'Weep thou, O my mother, for they are going to remove the name of Victor from thy house this day. Now, therefore, hearken thou unto me, O my mother, and I will declare in thine ears my words which are sweet. Before everything do thou fear God, and do thou glorify His saints. Keep holy His sabbaths. Observe the times of fastings. Neglect neither the widows nor the orphans, for from this day forward I myself shall be an orphan, without father and without mother, so that the lovingkindness which thou shewest in this world will God also shew to some one else. May He transfer it to me myself in that other world which I am about to enter, for there is nothing greater than love (i. e. charity). Visit those who are sick. Clothe him that is naked. Give drink to him that is thirsty. Receive a stranger into thy house, because from this day onward I shall be myself a stranger. Thus shall the blessing of Sarra¹ be upon thee. The things which I have spoken unto thee, O my mother, may God make sufficient for thy soul.

'Now, therefore, O my mother, I know of a certainty that I shall never have a sight of thee again after this present sight, even if I live. If thou hearest that I have died, seek after my body and bring it to this place. Make not thyself
 Col. 9 b like | unto my father who hateth [his] son, but be thou com-
 III passionate. And do thou ascribe glory unto God by day and by night, so that He may shew compassion unto thee in the days of necessity. Now, therefore, may God bless thee because of the refreshing (or, rest) which thou hast given unto me during the little time which I have been with thee; and may my soul rest with thee for ever! And now I am going to a strange country, and into a city that is not mine, wherein I shall beg from one person after another, and

¹ i. e. Victor wished that his mother might have a son in her old age: compare Gen. xvii. 21; xxi. 1 ff.

wherein I shall be a helpless and a most miserable stranger. Verily, O my mother, I am become an orphan, fatherless and motherless. If at this present time a man goeth away on a journey into a far country, whether in connection with trafficking or whether for some other purpose, when he cometh back after a long time to his house he will find his servants, and his parents, and his kinsfolk alive; and if he hath suffered tribulation in the strange land he will forget his sufferings, because he will find all his people safe and sound. On the other hand, wretched and miserable is that man who, when he goeth on a journey into a strange country, must abide in exile until he die, and indeed, such is my own case this day. I am going to make myself a stranger unto thee, and unto all the people of my house. Swear by thy salvation, O my mother, that thou wilt not neglect to enquire after my body. If I die, be not forgetful of my youth. Remember, O my mother, that I passed nine months in thy womb before thou didst bring me forth, and that I drank at thy breasts for three years.'

Then straightway his mother and his slaves wept [for him], for he was a kind-hearted man, and would hearken unto the man of no account as well as unto the noble. And his mother said, 'Look at me, O my son Victor. What hath happened to thee? Could not the Emperor have sentenced thee | to pay Pol. 10 a a fine of gold or silver, rather than have made thee endure 16 these things and banishment to a remote city? Explain to me why it is that thou art in this disgraceful state. Explain to me so that I may sacrifice my own soul (or, life) to save thee. Is not thy father present in the Palace that the Emperor hath done these things unto thee?'

And Apa Victor said unto his mother, 'All these things have happened unto me because of my father, but God shall, in truth, forgive him, O my mother. Had it not been for the Emperor my father would have cut off my head. A stranger hath had compassion upon me, and my father hath not had

compassion upon me this year. O my mother, if my father shall do evil(?) shall he not die? Diocletian shall become blind before he dieth, he shall receive alms at the gate of the city of Antioch, and his seed shall perish quickly, because he hath persecuted the Name of the Lord Jesus. Woe be unto every one who shall hearken unto him, for their habitation shall be the pit of the abyss for ever, and their father is the Devil.’

And his mother said unto Apa Victor, ‘Dost thou not know that in the coming month I am going to take thy bride for thee?’ And Apa Victor said unto his mother, ‘O my mother, what use is it for thee to bring me a bride, and to put riches of every kind into my hands? For it is written, “The world shall pass away and the desirable things thereof, but he who shall do the will of God shall abide for ever.”¹ Now therefore, O my mother, do thou the will of God, so that thou mayest live for ever. For gold and silver rust, [fine] raiment becometh moth-eaten and falleth into holes,² a man dieth and he turneth into corruption in the tomb, and the remembrance of him perisheth on the earth;³ but the righteous man shall never be moved.⁴ | O my mother, say not in thy heart that possessions are of value, for they have no value with God, Who can make the poor man into a rich man, and the rich man into a poor man before the sun shall set this day.’

After these things he set out and departed, and he took off the ring which was on his finger, and gave it to his mother, and he prayed to God in the following words, saying, ‘Jesus, my Lord, Who sittest upon the chariot of the Cherubim and Seraphim,⁵ [Whom the angels] stand before, Whom the denizens of the heavens call “Sabaoth”,⁶ Whom the peoples on the earth call “Jesus the Christ”, Whom the nations [call]

¹ 1 John ii. 17.

² Matt. vi. 19.

³ Job xviii. 17.

⁴ Ps. lv. 22.

⁵ Ps. xviii. 10; lxxx. 1; xcix. 1.

⁶ Isa. vi. 3; Rev. iv. 8.

“the Father, and the Son, and the Holy Spirit”, keep Thou me without movement (i. e. steadfast), and without trepidation. Lead Thou me not into temptation, for I am not capable of bearing up against it, but deliver me from the Evil One. For unto Thee belong the power and the glory for ever. Amen. O my Lord, be Thou with me in every place wherein they shall take me, for I know not whither they will carry me.’

After these words he blessed all his household and saluted (i. e. kissed) them. And he sealed the door of his bedroom in the Name of the Christ Jesus, and came out, and said, ‘O my house and my servants, truly I am departing from you, and I am departing from thee, O my mother; never again after this moment shall I return to gaze upon you. Remember, O my servants, that I have never | neglected (?) any one Fol. 11 a of you, or [any] stranger. I am not like unto other young R& men who are uninstructed, and I have never spoken a word out of place, but I have paid to the humble man the respect that was due to his humble estate, and to the noble the honour that was due to his exalted degree. Verily, O my mother, with the very same treatment which I have meted out to the general and the eparch, have I treated the man who was poor and him who was wretched, and I have paid honour unto them as unto God. I have never for a single day manifested any sign of haughtiness and pride, for I knew that each and every one of us must die.’

And after these things Apa Victor came out and joined himself unto the soldiers, and they put the gag in his mouth, and they seized him, and dragged him along, and placed him in a boat; and when they had arrived at Rakote, they transferred him to the prison, and they delivered the letter [of the Emperor] to Armenius, Count of Rakote. And at the third hour of the twentieth day of Pharmoute, the soldiers took the letter and had it read to the Duke, according to that which Diocletian had written therein.

THE SECOND MARTYRDOM OF SAINT APA VICTOR THE GENERAL. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL BE SAVED. AMEN.

Fol. 11 b
 kb AND the Duke was in the praetorium passing sentences of judgement upon the soldiers for the sake of the Name of the Christ, and he commanded that Apa Victor should be guarded in prison until the following day. And on the morrow, when the Count was seated on the judgement throne, in the midst of the market-place of Rakote, he gave orders, saying, 'Bring to me this profane man Victor, who hath been banished hither, and concerning whom the Emperor's letter hath already been read to me.' And when they had brought Victor before the Count, he said unto him, 'Wilt thou not read the letter which concerneth my patient endurance again? [If thou wilt] thou wilt find stated in it that I have been banished to this place for the sake of this Name [of Christ, for they] said, "Offer sacrifice [to Apollo]"; because I will not offer up sacrifice [I have been brought here].' The Duke said unto him, 'O bad head! Wouldst thou make a mock of me? By the health of Apollo, this is thy punishment: we are to destroy thy body by fire. Knowest thou not that it is the Emperor who hath commanded me what I am to do unto thee? He hath commanded me to cast thee into the furnace of the baths, but I would shew mercy unto thee for the sake of thy father.'

And Apa Victor spake unto the Duke, saying, 'Yesterday thou didst disgrace my father; do not disgrace him to-day. And moreover, [in spite of what] thou sayest, I will make

bold and will speak in thy presence, according to this world. In times past, before I was delivered over unto thee, I received rations and money [from the Emperor], and I was also the fourth officer in his Palace with the rank of Count; and, after the Emperor, my father was the second [in rank] in the Palace. But if I go on to speak of these things thou wilt say that I am a man of overweening pride. O Duke, remember thou the day wherein thou wast appointed Count and didst enter upon thy duties. | Thou didst make supplication Fol. 12 a unto my father, saying, "Make me Count of Rakote." And RT my father did not consider thee of sufficient honour for the position, and would not discuss the matter with thee. Then thou didst make entreaty to me secretly, and didst say, "Speak to thy father on my behalf. Let him take from me three centenarii of gold, and give me the office of Count." And I took thee into my house, and I made all my slaves to wait upon thee, and they received gifts of gold armlets [from thee]. And after these things my father came in, and I threw myself on my knees before him on the ground, and I remained there until he was persuaded by me, and he made thee a Count. And yet thou didst not keep in mind any one of these things for which thou canst now repay me. But it is written in the Gospel, "He who did eat of my bread with me hath lifted up his heel against me."¹ And the Duke made [his men] to inflict gashes in the face of Apa Victor, and he made them to stretch him out with thongs [of leather], and they gave unto him fourteen stripes with the triple flogging whips, saying, 'I will torture thee until thou diest, according to the orders of the Emperor.' Afterwards the Duke made his man to drive iron nails into his hands and feet, and he covered (?) his whole body with iron, from his head to his feet, and he cast him into prison, where they abandoned him to hunger and thirst until the following day.

¹ John xiii. 18; Ps. xli. 9.

And when the morning was come the Count made them bring Apa Victor unto him, and when he had been brought into his presence every part of him was loaded with iron [fetters]. And the blessed man Apa Victor was not able to walk because of the weight of the iron which had been placed on his body; and the soldiers supplied twelve [men and] they carried him. And when he had entered into the praetorium {
 Fol. 12^b the Duke said unto him, 'Can Jesus in Whom thou believest
 RE deliver thee out of my hands? [Nay]. Put thy belief in Apollo, who is able to save thee, and especially in Artemis, the greatest of the gods.' And Apa Victor said unto him, 'I will not offer up sacrifice.' And the Duke commanded his men to hoist him up on the wooden framework of the rack, and he said unto Apa Victor, 'Wilt thou offer up sacrifice or not?' And Apa Victor said, 'I will not offer up sacrifice.' And the Duke commanded his men to work the rack and stretch him, but Apa Victor did not feel at all what they were doing, and the executioners were exhausted, and they ceased working the rack. The Duke said unto them, 'Why do ye not continue to work the rack?' And they said unto him, 'He is like unto a wall, or a stone, which feeleth nothing however much it may be racked.'

And the heart of Apa Victor was carried up into the heights of heaven, and [the angels] instructed him concerning the kingdom of heaven, and concerning the city of the righteous, and the saints saluted him. And Abel and Zacharias came up to him, and they said unto him, 'Greatly distinguished art thou, O Apa Victor.' Michael said unto him, 'Bear patiently, O valiant athlete. Fear thou not this tyrant, for I will be with thee, and I will deliver thee. I say unto thee that as the angels are wont to utter the names of all the saints coupled with [their own] names,
 Fol. 13^a even so shalt thou be named with the three holy { [children],
 RE Ananias, Azarias, and Misael. And thy throne shall be established in heaven before the Lord Jesus. At the moment

when thou shalt lift thy hands up to heaven they shall take the form of the seal of heaven, and they shall give light within the veil, before the altar of sacrifice. And an exceedingly sweet-smelling savour shall rise up before the Father, for the refreshing of those who are in the heavens, and the refreshing shall extend also to those who are undergoing punishments (or, tortures). And the angels shall rejoice over thee, and Jesus shall exult upon His throne, and all the saints shall be glad with thee.' After [these things] Michael released the soul of Apa Victor, and it came and entered again into his body, which was suspended upon the frame of the rack. And Michael informed him concerning everything that should happen to him.

And Apa Victor resisted the Duke strenuously. And the Duke said unto him, 'Wilt thou offer up sacrifice or not?' but Apa Victor answered him not a word. And when the Duke saw that he would not speak, he commanded his men to bring six lighted torches, and to fasten them to his sides (or, ribs). And when they had done this he made them bring a number of red-hot pointed irons, and they thrust them through his belly until they came out of his back. And they did these things three times to him [until his skin peeled off Fol. 13 b him. Afterwards the Duke said unto him, 'Wilt thou not RC [now] offer up sacrifice?' And the Duke commanded his men to place hot ashes upon his head, and to put a helmet [of iron] on him; and Apa Victor did not sink under this torture. And the Duke made them to take him off the frame of the rack, and to lay him upon the bed of iron, and to kindle a fire beneath it. And he made them pour burning sulphur and pitch, [mixed with other] inflammable substances, down his throat. And the Duke said unto him, 'Hearken unto me, and do not die a death of torture. Is it not better for thee to be with me? Do thou not wish to live with me? Dost thou not know that thy Lords, the Emperors, are they who have written [to me] concerning thee?' And Apa Victor

was not able to answer a word, because of the pain which he was suffering from his torturing, for the bed of iron was exceedingly hot under him.

And the Duke said unto Apa Victor, 'Speak one word unto me, and I will release thee, O thou unholy exile!' And Apa Victor said unto the Duke, 'Seeing that I did not hearken unto my father nor unto the Emperor when they made entreaty to me, and seeing that I continued my disobedience to the point that I forsook all my possessions, and abandoned this world which shall pass away, according to that which is written, "Man shall die, and the creeping things and the worms shall possess his inheritance,"¹ [thinkest thou that I shall hearken unto thee?'] And the Duke was wroth, and he commanded his servants to throw him into the furnace of the public baths of Rakote, bound hand and foot.

Fol. 14 a And he bore iron fetters on his hands and feet | and there
 ४१ was a gag in his mouth. And certain people of the city, both men and women and children, wept for him, and they said, 'Woe for this wretched man, for his body will be destroyed in the fire; would that he had been one of those who offered up sacrifice!'

And Apa Victor stood up and prayed in the midst of the fire, saying, 'I beseech thee, O my Lord Jesus the Christ, to be unto me a helper, and to assist me in all my tribulations, for I am a wretched and most miserable creature, in order that all this city may know that there is no other God besides Thee, Who art [God] alone.' And at that very moment the holy Archangel Michael came down from heaven, and went into the furnace of the bath, and spread out his holy apparel over Apa Victor, and he caused the flame of fire to become like the dew at the first hour of the day. And he lifted him up on his wing of light, and the wing turned into a green meadow. And Michael broke the iron fetters which were fastened upon his hands and his feet, and he and

¹ Job xxi. 26.

Apa Victor remained talking together concerning the mysteries of the kingdom which is in the heavens, and the city of the righteous.

And after [these things] the Duke said unto those who were sitting with him, and unto the men of Rakote, 'O ye Alexandrians, Jesus shall not deliver him out of my hands, for there are no gods besides Apollo and Artemis.' And the Duke stripped off his clothes in order that he might go into the bath to bathe, | and Michael raised up the [stone] slab of Fol. 14 b the bath, and thrust Apa Victor upon it. And the governor KH came into the bath, and cried out, saying, 'Take shame to thyself this day, O Apa Victor, and let thy God in Whom thou hast placed thy trust be ashamed also.' And Apa Victor said unto the Duke, 'O thou lawless man, why dost thou revile my God? Thou art wondering where thy god Apollo is, and thou sayest, "Offer up sacrifice unto the gods who cannot move." Nevertheless thou knowest well that there is power in my God to deliver me from thy tortures.' And Armenius the Count said unto him, 'This day do I know that thou art an arch-magician, and that thou dost work magic.' And the Duke set out to leave the bath, and he mounted his horse, and sentenced Apa Victor to be beheaded:

And the magistrates (or, authorities) and the people of Rakote made entreaty to the Duke that he would not put Apa Victor to death in their city, because they were afraid lest Apa Victor's father would destroy the whole city on account of it, saying, 'He is a mighty general. Let him be banished to the south of Egypt, and let them put Apa Victor to death there.' Then the Duke meditated within himself, saying, 'What shall I gain by making his father an enemy of mine?' Then the Duke took a sheet of skin, and he wrote thereon the following words: 'I, Armenius, the Duke of Rakote, write to Eutuchianus, the Count of the Thebaïd. | Imme- Fol. 15 a diately they bring unto thee this profane man Victor, who KH hath been banished [hither by the Emperor], examine thou

into his case most carefully, and either make him offer up sacrifice or put him to death, according to the decree of our Lord the Emperor.' Then the Duke delivered Apa Victor over to the soldiers that they might take him *to the south, to the Thebaïd, to Eutuchianus, the Duke of the Thebaïd.*

THE THIRD MARTYRDOM OF SAINT APA VICTOR.
IN THE PEACE OF GOD. AMEN.

AND on the twentieth day of Pharmoute they banished the blessed man Apa Victor, and four soldiers brought him to the south in ten days. There was a collar of iron about his neck, and there were chains on his hands, and ankle-fetters on his legs, and the torturings had made him weak and helpless. And when the soldiers arrived at Antinoë¹ they tied up the boat to the shore, and they found that the governor had that day departed for the south. And they unfurled their sail, and set out for the south, and they overtook the Count [of the Thebaïd] as he was lying becalmed in mid-stream, for there was no wind. And the soldiers brought Apa Victor into the lower part of the boat—now he had neither eaten nor drunk for twelve days—and they delivered him over to Eutuchianus, the Duke, and they gave him a supply of food according to what the Count of Rakote had commanded. And Apa Victor said in his heart, ‘ There is something which this lawless man shall do for me, besides that which is in my body.’]

Then the Count Eutuchianus commanded them to tie up fol. 15 b the boat to the shore, and to set up his seat of justice at that X place. And when the morning of the following day had come they prepared for him a seat of justice there. And Apa Victor passed the whole night in the lower part of the boat, blessing

¹ A town built by the Emperor Hadrian, and the capital of the Thebaïd in the Roman period; its site is marked by the village of Shêkh ‘Abâdah, on the east bank of the Nile, 176 miles south of Cairo.

God and saying, 'Blessed art Thou, O King of all the ages (or, worlds), the Father the Almighty, and Thine only-begotten Son Jesus the Christ, our Lord, Who hast delivered me in every place whither they have taken me. Stand Thou by me in the future, and be Thou with me in the presence of this lawless man.'

Then Eutuchianus commanded his men to bring Apa Victor to the shore, and he said unto him, 'Thou art Victor, the magician. Now, therefore, in what way wilt thou work magic? Shew me, before I disgrace thee, and thou diest.' Apa Victor answered and said unto the Duke, 'I am not a magician, and I have not devoted myself to the doing of this [kind of] work. On the contrary, I am a servant of the Christ Jesus, Who hath delivered me out of all my tribulations.' And Eutuchianus said unto him, 'For what reason didst thou not offer up sacrifice before thou didst submit to these tortures? However, come now, and offer up sacrifice with the men who are here, so that it may be well with thee.'

Fol. 16^a And Apa Victor answered and said, 'I am not at all | afraid
 λα of men, and I will not offer up sacrifice, but I am afraid of my Lord Jesus the Christ. For it is written, "Be not afraid of those who can kill your bodies upon the earth, because there is nothing besides this which they can do unto you. But fear ye Him Who hath the power to destroy your souls and your bodies in Gehenna."'¹

And the Duke said unto him, 'Hast thou come hither to persuade (or, convert) us by a homily which is vain? If thou darest again to utter words in my presence I will make my servants to tear out thy tongue. Unless thy father compel me to release thee I will not set thee free, and though profane and sacrilegious persons ought not to be cast into the furnace of a bath, thou art worthy of death, and death shall now be thy portion.' And the Duke commanded his servants to fasten the hands of Apa Victor behind him, and they cut out

¹ Matt. x. 28.

his tongue, and cut off the outer parts of his lips. And he made them bring out his necessary organs, and pour boiling oil upon them, and he made them pierce them with iron borers. And other tools which had been made red-hot in the fire did he make them drive into Apa Victor's ears, and these they worked deeper and deeper into them until at length the fumes of the burning flesh penetrated into the inmost parts of his head. And he made them thrust these red-hot tools under the nails of his feet and the skin of his head, and he made them scatter over him burning coals of fire, and he made them to bring fire and lay it over his body. And the Duke said unto him, | 'Wilt thou offer sacrifice or not? [If thou wilt Fol. 16 b not] I will put thee to death with excruciating tortures.' **¶** And he made them bring vessels (?) filled with boiling bitumen, which they emptied down his throat. And the Duke said unto him, 'Wilt thou offer sacrifice or not, or wilt thou die by torture?' And the blessed man Apa Victor said unto the Duke, 'Woe be unto thee, O Duke! Thou deniest God for the sake of things which have been made by the hands of man, and thou and thine Emperors shall be punished with severe punishment.' And Eutuchianus was wroth, and he took an oath by the life of the Emperor and by the lives of the gods, and he said unto Apa Victor, 'Since thou wilt not sacrifice, and since thou hast been put to shame on the rack, I must destroy thee by banishment until thou shalt die.'

And Epiphanius the recorder answered and said, 'Hearken unto me, and let me say this thing unto thee, O my Lord Count. Behold, there is a certain Camp very far away in the south which is deserted, and there is no man living in it. Behold, it is fifteen years since I became a soldier, and [during that time] I have never seen any one in it. Now, therefore, banish Apa Victor to that place, [and keep him there] until he shall die.' And the Count of the Thebaïd commanded [that this should be done, and he passed] sentence on him, saying, 'I, Eutuchianus, hereby command that this profane man Victor

be taken to the Camp of Hierakion,¹ and that he be compelled to remain | there until he die.' And straightway four men seized Apa Victor, and carried him away to that place.

And the noble man Apa Victor was strong and of good courage, and he related to the four [soldiers] his sufferings in the place of torture up to that time. And it came to pass on a certain day that Apa Victor was outside the place of torture, and the Devil came unto him in the form of a soldier, and said unto him, 'Hail, Apa Victor. I am a soldier of the imperial Palace, and thy father hath sent me unto thee to give thee this message: "Rise up, come back to me here, so that I may make thee a general. Have I not suffered pain [in longing] for thee? Come back, so that I may make thee [a general]. Wilt thou not hearken unto me? It is thou thyself alone who hast drawn upon thy head these sufferings. Other people, strangers, are eating up thy goods." Dost thou not know that thou art an only son, and that thy parents have no son [but thee] to succeed them? They have adopted (?) as a son the offspring (?) of [one] of their slaves. And now he rideth the horses, and [the Emperor] hath made him a Count in thy place. He weareth thine apparel, and meanwhile thou art destroying thy soul with tribulations. And behold, thou art dwelling in this desert place! Art thou not afraid lest thieves attack thee by night?'

Then the Devil began to produce a written letter, and he unrolled it before Apa Victor, and said unto him, 'Look at this, and thou wilt recognize the handwriting of thy father and his seal.' And Apa Victor looked closely at the man, and he knew of a certainty that he was a phantom, and he said unto him, | 'Get thee gone from me! It is through thee that the whole world is in a state of disruption, and it is through thee that the worship of idols flourisheth.' And the blessed man Apa Victor turned his face towards the east, and

¹ Probably Hierakonpolis, a town on the left or west bank of the Nile, about 20 miles to the south of Thebes; the Egyptians called the oldest town on the site 'Nekhen'.

said, 'Shew Thy compassion upon me, O Thou only Son of Thy Father, my Lord Jesus the Christ, and deliver Thou me out of all my tribulations.' And when the Devil heard the Name of Jesus, straightway he made himself visible.

And Apa Victor continued to live in the Camp, and | Jesus was with him in everything which he did. And the noble man Victor meditated within himself and said, 'What kind of work can I do whereby I may live?' Now he had learned the trade of an artisan, and whilst he was living by himself in the Camp he used to make seats and lamp-stands. And it came to pass one day whilst the blessed man Apa Victor was living in exile that the Lord Jesus came to him. Now He had changed His apparel (or, form), and had taken the appearance of a grey-headed old man, who had come thither from a far-distant place. And He knocked at the gate of the Camp, and Apa Victor came outside, and when he saw the grey-headed old man he was filled with sorrow and compassion for Him, and he kissed Him, saying, 'Come inside, O my lord brother, Thou good man; it seemeth to me as if I had seen Jesus this day.' And Apa Victor did not know who the old man was, and the two of them went into the tower wherein Victor lived. Then Apa Victor said unto the man, 'Let us offer up prayer to God'; and Jesus said unto him, 'Let us offer up prayer.' And Apa Victor said unto Him, 'Do Thou stand up | first, because Thou art greater than I, and Thou art [more] holy [than I]. I am nineteen years old this day,¹ and the sign of this world hath not as yet ceased to manifest itself in my body, and the wickedness of this world hath not entirely disappeared from my heart.' And Jesus said unto him, 'Forgive me, O my brother! I will stand up [and pray].' And Jesus and Apa Victor spread out their hands, and it came to pass that as they were praying the ten fingers of Jesus became ten lamps of fire which penetrated to the throne of the Father.

Fol. 18 a
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¹ Literally 'I have come into nineteen years to-day'.

And it came to pass that when they had finished praying Apa Victor went forward and saluted Jesus—now he knew not who He was—and he said unto Him, ‘Sit Thou down so that I may be able to enjoy Thy face fully, for behold, it is a very long time since I have seen a man. And I adjure Thee to inform me truthfully of what place Thou art a native, so that I may know whether Thou art a native of my own city [or not].’ And Jesus said unto him, ‘Thou art a Roman (Greek ?) of Cilicia. Thy father is Romanus, and thy mother is Martha, and the wife whom they betrothed to thee is Theonôê; but God hath chosen thee for Himself.’ And Apa Victor wept in His face, and said unto Him, ‘O my brother, great is Thy faith. I see that Thou art a prophet, or perhaps Thou art an angel of God. But tell me news about my house (or, home), for behold, it is a very long time since I departed from my country.’ And Jesus answered [and said], ‘O my brother, shew an act of lovingkindness to me, and give me a cake of bread, so that I may eat it, for it is seven days since I ate food.’ } And Apa Victor said unto Him, ‘In truth, λϵ O my brother, this day is the fortieth day in which nothing hath entered my mouth, and for forty days I have not taken my clothes off my body. And as the Lord liveth, I have neither bread nor water in this wilderness, nor anything whatsoever which hath the appearance of food. But now, O my brother, rise up, take this lamp-stand and these seats (or, stools), and also my shoe latchet, and go Thou into the city which is near and sell them at their [proper] price, and buy us some bread that we may eat, lest our souls decay through weakness.’

And Jesus answered and said unto him, ‘Where in this wilderness dost thou find a man with whom to hold converse? And who is it that taketh care to provide thee with food?’ And Apa Victor answered and said unto Him, ‘Woe be unto me, O my brother! [Long will it be] before I shall arrive in that other world wherein no respect of persons is shewn.

Mayest Thou find it. My Lord the Christ dwelleth there, the Apostles and the Patriarchs dwell there, and thousands of thousands, and tens of thousands of tens of thousands stand round about it. And if any man who is a sinner shall arrive therein he shall not find boldness (or, freedom of speech) therein, because of the sins which he hath committed, both those committed *during the day and those committed during the night*. As for me, how wretched shall I be in that hour! Woe is me, because of the ignorance which hath been set in the hearts of men, whereby each one faileth to remember death until the moment when it overtaketh him before he knoweth it! | Woe is me, for I have made supplication to death, but I have not found it. I have begged that some sickness might attack me, but it hath not done so. Thou knowest, O my Lord, that I have made entreaty for my death more than for my life, for I am without father and without mother in this world. I bear witness by my Lord Jesus the Christ, that if Thou departest from me this day, Thou shalt come back again and shalt visit me. I am the servant which is unprofitable. When I shall die Thou shalt bury my body, lest it remain lying about in this world, wherein there is no man whatsoever who shall keep me in remembrance.'

Eol. 19. a

 27

Then Jesus had compassion upon Apa Victor, and He looked upon him as he wept, and said unto him, 'Dost thou know Who I am? I am He Who delivered thee from the rack of torture at Rakote. I am He Who delivered thee from the iron bed. I am He Who kept thee in safety in the furnace of the bath. I am Jesus the Christ, Who delivered thee from all thy tribulations. I will be with thee in every place whither thou shalt go. Grieve thou not because thou art living in this wilderness. Amen, I say unto thee, that thou shalt be with Me in the Jerusalem of heaven, My beloved city. And as I shall take My seat upon My throne, thou also shalt sit upon thy throne. And I will make every

tyrant (or, governor) and every ruler to hold in wonder thy name whensoever they shall hear it. And I will make them to come to thy shrine, and to bring gifts unto thee in My Name. I will make many mighty wonders and signs to become manifest at thy shrine. Whosoever shall come to thy shrine, and shall make a vow, and shall not pay the same, because of these unpaid vows will I enter into judgement with them. | As for this tower wherein thou dwellest, the

Fol. 19^b
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 the multitudes who shall come thereto shall not destroy it. [The story of] thy life and conversation and of thy great valour shall reach the uttermost ends of the earth. This year shalt thou dwell in exile, but in the next year they shall cut off thy head with the sword in this Camp; for thou shalt suffer certain pains for My Name's sake. And I will come unto thee again, and I will give thee strength until thou shalt have put to shame the Duke and his torturings.'

And straightway Apa Victor cast himself down at the feet of the Lord, saying, 'Who am I, that I should be deemed worthy by Thee for Thee to speak to, O my Lord?' And Jesus kissed him, and He departed into heaven, and the angels sang hymns to Him.

And Apa Victor continued to live in the Camp, and the Lord Jesus was with him. And Apa Victor purchased for himself the materials for his burial, and his coffin. And large numbers of soldiers flocked to the Camp for the sake of the blessed man Apa Victor. And the blessed man Apa Victor doubled the number of the prayers which he used to make, and he kept fasts for very long periods, and he diligently observed the Sabbaths, and the Lord Jesus was with him. In the peace of God. May His holy blessing be with us! Amen.

THE FOURTH MARTYRDOM OF APA VICTOR. IN
THE PEACE OF GOD. BLESS US. AMEN.

AND it came to pass that after Saint Apa Victor was banished he lived in the Camp. And Sebastianus, the Duke, came to inspect | the Camp. And Asterius, the praetor of ^{Fol. 20 a} the Camp, cast himself down before the Count, and Sotêrichos, λθ who was the accountant (or, clerk), gave him a written statement concerning Apa Victor, so that he might summon him into his presence. Then the Duke ordered his servants to set his judgement throne inside the gate of the Camp, in order that he might hear [the case of] the holy man Apa Victor. And when the morning had come the Duke took his seat upon the throne, and he commanded his servants to bring the righteous man into his presence. And the torturers seized Apa Victor whilst he was in his cell, and he had lentils in his hand, and he was eating, and Apa Victor threw the lentils through the window, saying, ‘O my Lord Jesus the Christ, do Thou make these lentils to become stones which shall never be destroyed! And they shall be a sign unto all the generations which are to come, lest these wicked men tread them down.’ And Apa Victor prayed, saying, ‘O my Lord Jesus the Christ, let me not be put to shame before this wicked man.’ And afterwards he came down [from his cell], and stood before the Duke.

And the Duke said unto him, ‘These are the letters which the Emperor hath sent to be read unto thee; hearken unto them, and offer up sacrifice.’ And Apa Victor answered and said, ‘I belong to a King Who is deathless, and therefore I will not worship an emperor who will die. For all the

Fol. 20^b kingdoms of the world shall perish and be destroyed, | but
 the glory of God shall never, never perish; therefore I will
 not offer up sacrifice. For the pomp and glory of this world
 are nothing as compared with God. Verily, I know well
 that I did receive a salary of sixty¹ from my father, who is
 a general, and that God hated me because I received these
 things wickedly. Now therefore, O Duke, neither gold nor
 silver will be of the least value to a man in the hour of his
 necessity. For this reason let us fight with ourselves, for
 forgetfulness hath spread itself over our heart, so that we may
 never cease to remember the death [which cometh] in this
 world. I have never glorified myself, and I have never
 exalted myself. For this reason that which is written is
 fulfilled in me: "He who exalteth himself shall be abased,
 and he who abaseth himself shall be exalted."'²

Then Sebastianus was exceedingly wroth, and he said unto
 Apa Victor, 'Offer up sacrifice.' And Apa Victor answered
 and said, 'I will not offer up sacrifice. Whatsoever thou
 wishest to do unto me that do. I fell into the hands of the
 four torturers(?) before this, and I was not afraid of them, for
 the Lord gave me strength during all my torturings. Now
 therefore, O Duke, I was banished to this spot because of this
 Name, for [they said], "Offer up sacrifice," [and I would not
 do so]. And, moreover, I do not wish to remain in this world
 which shall dissolve away and perish. Be it known unto
 thee also, O Duke, that if thou put me to the torture many,
 many times, thou wilt only give additional strength to the
 reasoning power of the mind which is within me. Wholly
 fitting for me is it that I should be held worthy to endure
 revilings for the Name of the Christ.'

Fol. 21^a And the Duke said unto Apa Victor, 'Cease thy say; thou
 art always talking! Art thou a deacon, | or a reader, that
 thou possessest such perfect knowledge of this [kind] of
 wisdom?' And Apa Victor said, 'I would give thanks unto

¹ Some word omitted here?

² Matt. xxiii. 12.

the Christ [if I were], only I am not worthy of so great a gift as this—to be made a deacon or a reader. The grace of God is received through Jesus the Christ, Who giveth wisdom unto every man whose heart is right with Him, because He is the giver of riches, and His treasury is filled with wisdom [which] He giveth unto every one who shall profit through Him in respect of good things. For as the good husbandman is in the habit of giving manure to his field, so that he may supply it with strength and enable it to bring forth its crop, even so doth the wisdom of God live in the soul of him that seeketh after it, and it permitteth neither the net of death nor the wiles of the Devil to have dominion over it. For the Lord is mighty, and He is able to perform everything.’ And the Duke said unto him, ‘Dost thou then go so far as to choose for thyself death rather than life?’ And Apa Victor answered and said unto him, ‘This death is not by any means death, but life everlasting. I am able to endure patiently thy torturings.’

Then the Duke made his servants to strip Apa Victor naked, and to cut his sinews, and to fasten his hands behind him, and to drive skewers into him; and afterwards he made them to dismember (?) him. And the Duke said unto him, ‘Offer up sacrifice.’ And Apa Victor said unto him, ‘I will not offer up sacrifice.’ And afterwards he made his servants to break the joints of his legs and arms until his bones stuck out through his skin. And Apa Victor said unto him, ‘I give thanks unto Thee, O my Lord Jesus the Christ, because all the joy of the Christ hath drawn nigh unto me.’ | And the Duke said unto him, ‘They delivered thee over into my hands as a magician. Now, then, if thou dost not hearken unto me, I will torture thee with the most terrible tortures.’ And Apa Victor said, ‘I will not offer up sacrifice.’ And the Duke said unto him, ‘Why dost thou not go on taking thy salary? Why dost thou take no pleasure in thy chariot and in thine armour?’ And Apa Victor answered and said,

Fol. 21 b

‘Because they are used in acts of violence. For this reason I will not eat the rations. I have in the world which is to come spiritual food laid up for me, and when I shall have eaten thereof I shall never feel hunger again.’ And the Duke commanded them to strip him naked, and to cast him into a furnace wherein the fire had been lighted for two days. And afterwards they brought him into the presence of the Duke, who said unto him, ‘O wicked head! I swear by the health of Apollo that thy punishment shall be the destruction of thy body by fire.’ And the Duke commanded [his servants] to prepare a furnace, and to heat it for four days, and then to cast Apa Victor into it. And Apa Victor prayed in the depths of the furnace, saying, ‘O my Lord Jesus the Christ, at the [mention of] Whose Name the sea dried up, let [this] fire be extinguished, and let the heat thereof be destroyed. Blessed be Thy Name for ever! Amen.’

And they brought him and set him before the Duke, [and it was found that] the fire had not touched him. Then Sebastianus said unto Apa Victor, ‘By the glorious gods Apollo and Artemis, I will torture thee [sorely]. I will send and bring a magician who is more powerful than thou, [and] he shall make an end of thy magic.’ | And the Duke commanded them to bring a magician. And the magician [came], and he made medicaments [containing] the essence and the venom of serpents, and he pronounced over them a very large number of [magical] names. And after [this] he said unto Apa Victor, ‘Take [these], swallow them, and then I shall see if thou art strong enough [to suffer in no way thereby].’ And the blessed man Apa Victor said unto the magician, ‘I have no desire to swallow them, but in order that thou mayest know that my God hath power to make of no effect every kind of magic, [I will do so].’ And Apa Victor made over himself the Sign of the Cross in the Name of the Father, and the Son, and the Holy Spirit, saying, ‘Do Thou not let me be put to shame before this lawless man.’

Thereupon Apa Victor swallowed the medicaments, and no member whatsoever of his suffered the least injury; on the contrary, he was filled with a feeling of happiness like unto the happiness of those who have been drinking wine. And the magician made other medicaments which were far more powerful than those which he had made first, using even the gall and the humours from a corpse. These he placed in a vessel, and he pronounced over them such mighty magical names that even the earth shot out light at the mention of them. And he said unto Apa Victor, 'My lord, take these this time also, and if no evil thing happen to thee I will believe in thy God.' Then the blessed man took these medicaments and drank them, and no evil whatsoever happened to him.

Then the magician said, 'Strong indeed is he who hath shewn strength! | Mighty is he who hath shewn might! ^{Fol. 22 b}
Thou hast delivered [thy] soul from death, and made it to live
live once again. For [it is with thee as it was with] Andrew, when he was broken on the cross, he was made new again. And this is what happeneth unto those who have gone astray in their sins; when they wish [it] the Lord maketh them into new creatures again.' And straightway the magician relinquished all the possessions which he had, and he was taught the Name of the Holy Trinity, and all his books which were full of magic he burned in the fire.

And the Duke said unto Apa Victor, 'Be wise, and offer up sacrifice.' And Apa Victor said unto him, 'Indeed I am wise at all times.' And the Duke said unto him, 'But this time thou art acting the fool.' And Apa Victor said, 'The fools of the world are those whom God hath chosen to put to shame the wise.'¹ The Duke said unto him, 'Where is this writing found?' And Apa Victor said, 'It is Paul who wrote it.' And the Duke said, 'Is Paul then a god?' And Apa Victor said unto him, 'As the wise man among architects

¹ 1 Cor. i. 27.

when he is about to build seeketh for a site whereon another hath laid the foundation, and then buildeth upon it, even so is Paul, who came at the end—he setteth the roof on the Scriptures.’ And the Duke said unto him, ‘Cease thou to utter such words of folly as these, for these actions will profit thee nothing, and thou shalt die. Thou art a child. Hearken unto me now; do thou offer up sacrifice so that I may set thee at liberty.’ And Apa Victor said unto him, ‘I am not

Fol. 23 a

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a fool; | nay, I am a wise man. If I were to hearken unto thee, and if I were to offer up sacrifice, I should in truth be a fool. Fools can never walk in the truth, because their hearts make them blind, and they become liars, like their father the Devil.’

And the Duke was wroth, and he commanded [his servants] to tear out the intestines from his body down to his feet (or, legs). And Apa Victor spake before the Duke, saying, ‘The tendons, nerves, and sinews which thou hast dragged out from my body are like unto the pointed instruments wherewith [the physicians] probe a wound in order to liberate the foetid pus which is in it, and to give relief to the whole body. That is the case with me at this moment. And now I will give thanks unto my Lord Jesus the Christ, for ever and ever. Amen.’

And the Duke made [his servants] bring some oil, and they lighted a fire under it, and kept it burning until the oil was boiling. And he made them pour it upon his necessary organs, and immediately the oil had been poured upon them they fell off on the ground. And the blessed man Apa Victor answered and said, ‘This oil which thou hast poured upon me is like unto the cool water which a man is wont to drink during the hot weather, and in which he washeth himself so that he may feel the relief thereof from the heat in his whole body.’ And the Duke commanded [his servants] to hoist him up on the rack of torture, and to stretch him thereon, and he made them put six burning

torches close to his body; and they racked him for a period of two hours. And the fire did not scorch his body in the least degree, for God was with him, and He gave him strength in all his tribulations.

And the Duke said unto him, 'O wicked head! I weary myself. I would spare thee from being put to shame, | and thou wilt not turn (i. e. repent). Come now, offer up sacrifice.' Fol. 23 b
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 And Apa Victor said unto him, 'Yesterday thou didst spare me; to-day spare thou me not. Do whatsoever it pleaseth thee to do unto me.' And the Duke commanded [his servants] to pour vinegar and ashes into his mouth. And Apa Victor said, 'This vinegar and these ashes, which thou makest me to drink, are like unto honey dropped down my throat.' Then the Duke commanded his servants to dig out his two eyes whilst he was alive. And straightway the executioners came and thrust red-hot knives into his eyes and ears, and forthwith his two eyeballs were ripped out and fell upon the ground. And a smoke (i. e. dizziness) mounted up in his brain. And Apa Victor said unto the Duke, 'Even if thou hast the power and dost make blind the eyes of my body, I have still left within me other eyes, that is to say, those of the mind and understanding, which will give me light, according to that which Peter the Apostle said, "If it be that ye see with the eyes of the body, ye shall see the works of the world, which are vain, that is to say, fornication, and slandering, and murder, and calumny, and pride, because of which things the wrath of God cometh."¹ Therefore I have no need of the eyes of my body.'

And the Duke answered and said unto him, 'If thou wilt compel me now to inflict further severe tortures upon thee, [I must do so].' And Apa Victor said unto him, 'Inflict upon me any punishment thou wishest to inflict, for I am prepared to bear up under it; only take care to spare me not.' Then the Duke commanded [his servants] to hang him up

¹ Compare 2 Pet. ii. 14.

Fol. 24 a on a pillar head downwards | for three days and three
 227 nights, so that all his blood might pour out from his mouth
 and nostrils; and the soldiers who had hung him up departed
 to their houses, and left him hanging. And after three days
 the Duke commanded them to bring him down [from the
 pillar] and to bring him to him, so that he might know
 whether he was alive or dead; and straightway the soldiers
 departed [to fetch him]. And when they laid their hands
 upon him they became blind. And Apa Victor said, 'In the
 Name of my God, for Whose sake I am suffering all these
 sufferings, receive ye your sight through [His] power, which
 is holy'; and straightway they received their sight. And
 when the Duke saw what had taken place, he commanded
 [the soldiers] to flay his body, and to tear out his tongue.
 And Apa Victor said unto the Duke, 'Even though thou
 strippest off me my skin which is outside me, I have still
 another skin, which is inside me, and which neither thy
 power nor thy tortures can injure. And again, though thou
 shalt cut out my tongue, God is wont to perform judgement
 [on behalf of] those whose mouths are silenced. Now,
 therefore, I care nothing for thy tortures.'

And whilst the blessed man Apa Victor was saying these
 things, behold, a certain young woman whose name was
 Stephanou, who was the wife of a soldier, looked out through
 her window—now she was about fifteen years of age—and
 cried out, saying, 'Blessed art thou, O Apa Victor, and
 blessed art thou in all thy works. All thy sacrifices have
 been received from thy hands, even as were received the
 sacrifices of Abel,¹ the righteous man, which he brought unto
 God in integrity of heart. God shall shew compassion upon
 thee as He did upon Enoch,² the scribe of righteousness.

Fol. 24 b Thou art perfect and righteous in thy generation as was
 228 Noah.³ Thou dost believe on God, | as did Abraham.⁴

¹ Gen. iv. 4.

² Gen. v. 22.

³ Gen. vi. 8, 9.

⁴ Gen. xii. 1; xv. 6.

Thou dost lay thy body on the altar as a sacrifice, as did Isaac.¹ Thou dost manifest patient endurance, as did Jacob² at the time when Esau pursued him [when he was] going to Laban. Thou art a man of wisdom and understanding, as was Daniel the Prophet.³ Thou hast been instructed in divine things by thy dreams like Joseph.⁴ Thou hast manifested patient endurance like Job,⁵ the man of God. The Enemy hath been envious of thee as he was of Isaiah the Prophet, whose body they sawed in twain lengthwise with a wood saw.⁶ And the fire hath not touched thee, even as the fire of Nebuchadnezzar touched not the Three Holy [Children].⁷ Thou hast given thy heart unto God, even as did David, the son of Jesse. Behold, I swear by thy salvation, O Apa Victor, that two crowns shall be sent down from heaven, being borne by twenty-four angels; one of these is for thee, and the other shall be for me. Though like thee I am a vessel of infirmity, I shall have an inheritance among the mighty ones.'

And when the Duke heard this woman proclaiming these things, he commanded his soldiers to bring her unto him. And when they had brought her, the Duke said unto her, 'How many years old art thou that thou dost dare to proclaim these violent words in such an impudent manner?' And she said unto him, 'I am fifteen years and eight months old.' And the Duke said unto her, 'How many years is it since thou didst marry [thy] husband?' And she said unto him, 'Behold, one year and six months.' | And the Duke answered Fol. 25 a and said unto her, 'Offer up sacrifice now, O Stephanou, and ☩☩ do not die an evil death.' And she said unto him, 'My name is indeed Stephanou, the interpretation of which is "crown incorruptible", and therefore I will not offer up sacrifice,

¹ Gen. xxii. 9.² Gen. xxvii. 41.³ Dan. i. 17, 19.⁴ Gen. xxxvii. 5; xli. 12.⁵ Job ii. 7, 10.⁶ See Dillmann, *Ascensio Isaiæ*, chap. v, ver. 11 (p. 23).⁷ Dan. iii. 27.

because I wish to receive the crown which is [indicated by] my name.' Then the Duke was exceedingly wroth, and he commanded his soldiers to set her between two palm-trees, and to tie her to each of them. And they pulled the trunks of the two palms close to her body by means of a rope, and tied them together. And afterwards the two palms were released suddenly by cutting the rope, and in this way she was rent asunder down to the middle of her body, and she became two pieces. Thus she fulfilled her martyrdom in peace, and she departed into the heavens, unto Him Whom she had loved, the Christ, in great glory. Amen.

Then the Duke passed the sentence of death upon Apa Victor, [and ordered his soldiers] to cut off his head. And the blessed man Apa Victor answered and said unto him. 'I give thanks unto my Lord Jesus the Christ, Who hath given unto me these riches for ever. Now, therefore, hearken ye unto me, and I will declare unto you the following things which have been revealed unto me. Now after I am dead ye yourselves shall also die, at the end of my eleventh [year].¹ And as concerning the Duke Sebastianus, an *ekstasis* shall take place, and certain men in a town shall delay [in paying tribute], and he shall embark in his boat and depart to despoil them, and as [the crew] are tying up the boat to the bank the Duke shall come forth. And as he is coming down from the boat by the landing plank he shall trip up, and the *monobolis* shall penetrate his foot, and the foot shall mortify, and he shall die at the end of the twenty-fourth year after my death. And again, all the wise men and all the orators shall go and eat their midday meal together at the end of the eighth year after my death, | and the house wherein they are

Fol. 25 b

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shall fall down upon them, and they shall all die together. And when Asterius, the governor of the Camp, the same who delivered the written accusation of me to the Count, as a result of which he tortured me, shall tie up his ass on the

¹ i. e. the eleventh year after my death.

north side of the Camp when he shall arrive there, and shall beat her, she shall bite him, and he shall fall ill and die. And after ten days the men of my household shall come seeking after my body; give it to them. For I have already bought the funerary swathings for my body and my coffin, in order that they may not bury me in the funerary equipment of a stranger. Only, I pray you, do not prevent my body from being given unto those who shall seek after it. For there shall be an exceedingly great upheaval of the sea, and mighty events shall take place in the spot wherein my body shall be deposited. And the people of the whole country shall come to my shrine, and many mighty deeds shall take place on the spot where they shall deposit my head, and the people of the whole country shall come to my shrine by reason of the mighty deeds which shall be done therein. I am a young man twenty years of age. I entreat you all, O my fellow soldiers, to let me depart to the presence of my Lord Jesus the Christ. This is the day which I have been [long] expecting, and behold, it hath come this day.'

And straightway they tied a gag in his mouth. And Apa Victor said unto the executioner, 'Dismiss me speedily, for the sake of the angels who have hold upon me.' Now the executioner was not pleased¹ to do so, for he only struck his neck with the sword, and his head hung by the skin of the neck. And Apa Victor was in torture, and his spirit was sorely distressed in him. And he looked up and saw Horion the *Kourson*, and he said unto him, 'Take the sword out of the hand of this lawless man, and do thou make an end of me, for this wicked man of Sioout² hath already done very many evil things to me during my lifetime, and now also at my death he doth grievously afflict my spirit. May the Lord reward him according to what he hath done unto me.' And Horion

¹ Read $\bar{\alpha}\pi\ \bar{\upsilon}\rho\alpha\nu\alpha\zeta$.

² i. e. Asyût. The modern town lies about 210 miles to the south of Cairo.

Fol. 26^a the | *Koursón* said unto Apa Victor, ‘My lord, do not think
 ⲓⲁ in thy heart concerning me that I would lift up my hand
 against my brother soldier. I swear by thy salvation, O my
 brother Apa Victor, and by the dire need which is on thee,
 that I have never stretched out my hand even against a bird,
 to shed its blood, and it is impossible for me to lay my hand
 upon thee [with violence]. But I pray thee to remember me
 in the place whereunto thou departest.’ And Apa Victor
 answered and said, ‘The Lord Jesus the Christ shall shew
 mercy unto thee, for in this very same year thou shalt die,
 and the Lord shall forgive thee thy sins. The enemy and
 the martyr shall come forth to thee, [and] I shall follow after
 them and shall sing hymns with them.’

And Horion placed his napkin before his face. And
 [Apa Victor] said unto him, ‘O my beloved brother, I entreat
 thee most earnestly’; and [Horion] girded on the sword.
 And the Camp was shaken three times. Then he cut off his
 head, he consummated his martyrdom. And Horion lifted up
 his eyes to heaven, and he saw the soul of Apa Victor, which
 Ausouel carried [to heaven] in a napkin made of byssus, and
 the saints saluted the soul of Apa Victor. And when they
 had taken off the head of Apa Victor blood mingled with
 milk came forth. And he consummated his glorious martyr-
 dom on the twenty-seventh day of the month Parmoute, at
 the tenth hour of the day. And all the words which he spake
 before they took off his head came true. Peace be upon every
 one who hath suffered martyrdom for the Name of our Lord
 Jesus the Christ, to Whom be glory, and to His Good
 Father, and to the Holy Spirit, life-giving and consubstantial,
 now and always, for ever and ever. Amen.

THE ENCOMIUM OF CELESTINUS, ARCHBISHOP OF ROME, ON VICTOR THE GENERAL

(Brit. Mus. MS. Oriental, No. 7022)

THE ENCOMIUM WHICH WAS PRONOUNCED BY THE GLORIOUS PATRIARCH, THE VERITABLE TEACHER, APA CELESTINUS,¹ ARCHBISHOP OF THE CITY OF ROME, IN HONOUR OF THE MARTYR AND TRUE CROWN-BEARER IN THE CHRIST, THE HOLY VIRGIN, SAINT VICTOR THE GENERAL. HE PRONOUNCED IT ON THE DAY OF HIS HOLY COMMEMORATION, WHICH IS THE TWENTY-SEVENTH DAY OF THE MONTH PARMOUTE, AND HE PRONOUNCED IT IN HIS MARTYRIUM WHICH THE GOD-LOVING EMPEROR² HAD BUILT FOR HIM IN ROME. AND HE SPAKE ALSO CONCERNING THE ADMONISHING OF THE SOUL WHICH MAKETH ITSELF MANIFEST IN WORK, FOR THERE IS NOTHING CERTAIN IN THE LIFE OF MAN EXCEPT SUFFERING AND MISERY. AND HE SPAKE ALSO CONCERNING THAT WHICH IS WRITTEN IN THE [BOOK OF THE] APOSTLE, 'IT IS A FEARFUL THING TO FALL INTO THE HANDS OF GOD.'³ AND [HE SPAKE ALSO] CONCERNING THE MISERABLE STATE OF A MAN AT THE MOMENT WHEN HE IS ABOUT TO YIELD UP HIS SPIRIT INTO THE HANDS OF GOD. AND

Fol. 26 b

nr̄

¹ He sat from 422 to 432.

² i. e. Constantine. See p. 316.

³ Heb. x. 31.

CELESTINUS PRONOUNCED THIS ENCOMIUM WHEN THE EMPEROR VALENTIANUS¹ (*sic*) WAS PRESENT, AND ALL HIS NOBLES, AND ALL THE PEOPLE, BOTH MALE AND FEMALE, WERE WITH HIM, AND THEY CELEBRATED THE [GLORIOUS] FESTIVAL OF SAINT VICTOR, AND MARVELLED ESPECIALLY AT THE WISDOM OF SAINT CELESTINUS. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL OBTAIN SALVATION! AMEN. BLESS US!

WHEN He Who is alone the Handicraftsman, and the Deliverer of His day, and the Storehouse Who is filled with compassion of every kind, is pleased in His lovingkindness to call to remembrance the work of His hand, He giveth to His creatures food in its season, He openeth His hand which is filled with righteousness of every kind, and He maketh the sky to pour out rain at the time that is fitting. And by these means the meadow doth become soft, and doth burst into flower, in order that all mankind may rejoice. He bringeth down upon the earth the rain in the season of rain, and the husbandman cleaveth the furrows of the meadow with the plough, and casteth the seed into them at the season of sowing. | And the grain beginneth to sprout, and the plants which bear grain grow up and ripen, according to their kind. And there is very great rejoicing in all beings, for they enjoy their food, and the things whereby the body is sustained; yea, even in the beasts of the field, which are wont to leap about and spring into the air when they eat the grass and herbs in the season of spring. And the husbandmen are wont to rejoice exceedingly, because they have good hope of paying the revenue tax on their flocks and herds.

If now there is wont to be joy of this kind over the food

¹ Probably Valentinianus III, who reigned from 425 to 455.

that appertaineth to the body, how much greater should be the joy this day, O flock of reasoning sheep, O ye blessed Christian people, over the Blood that flowed out from the Side of God, and the Water that fell upon the earth? For it made the world new again, and it became a fountain of water which bubbleth up unto life for ever. And all mankind rejoiced, and leaped for joy, and they blossomed once again through the Water and the Blood that flowed forth out of the side of Emmanuel. And they brought forth spiritual fruits, that is to say, the virtues of the Holy Spirit. There were some who chose for themselves purity from the time when they were born into the world to the time of their departure from it. There were others who had wives, and yet they were even as if they had had none. There were some who lived the lives of ascetics from the earliest years of their childhood to the last days of their old age, and fasted most rigidly. Some withdrew themselves from the world, and departed into the mountains, and became monks, and nobly fought the battle of the ascetic life to the day of their deaths. | Others took up their crosses and followed after the Lord. They poured out their blood in their confession of God, and they received the crown of martyrdom. In short, all mankind hath blossomed and brought forth fruit with great gladness. The word which is written hath been fulfilled in this generation, 'They shall all know Thee, from the least of them even to the greatest.'¹

Fol. 27 b

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For our Saviour and His angels, who are in our midst this day, celebrate the festival of Apa Victor the general on the day of his commemoration, which is this day. All the ranks of the angels who are in heaven gather together to us this day, and they ascribe glory unto the man who withdrew himself from the world and the possessions thereof, and took (i. e. chose) the kingdom which is perfect. The Prophets and the Martyrs are in our midst this day, and they celebrate the

¹ Jer. xxxi. 34 ; Heb. viii. 11.

festival of him that withdrew himself from the world and the possessions thereof; the Christ loved him, and crowned him with the crown of the kingdom which is in heaven. O Saint Victor the General! O thou who wearest the martyr's crown! O thou unconquered fighter! O thou true crown-bearer of the Christ! O thou who didst make thy body a living sacrifice, holy and acceptable unto God, I wish to pronounce an encomium upon thee at thy festival this day, but I am afraid that I do not possess the strength that is necessary to sail over the sea of thy splendid actions. Since my tongue is a tongue of flesh, and my heart (i. e. understanding) within me is that of a man, I am not able to describe [adequately] the glory and the honour wherewith God hath invested thee. Among all the wise men who are in the world, who was there that was ever able to describe thine honourable life completely, O Saint Victor? Thou wast a virgin from thy youngest days, and an ascetic from thy

Fol. 28 a
 ¶ whole period of thy life. The door of thy house was open unto every one. For this reason I am afraid to set out upon the sea of thy virtues; I know well the haltingness of my tongue, and that my heart hath no wisdom in it. In what way is it possible for me to honour thee according to thy deserts?

Thou wast a virgin like unto Elijah, and thou didst never touch a woman. Thou wast a righteous man, and a good man, and a man of good heart towards all the poor, even like Abraham the Patriarch. Thou wast the martyr who was the mightiest of all the martyrs. Thou wast not afraid of kings and dukes and governors, nor did tortures destroy thy reasoning powers. The threats of thy father Romanus did not prevent thee from following thy true Father the Christ; nay, thou didst lay hold firmly upon the Rock which cannot be moved, the Christ, until thy latest breath. O thou who wast righteous in thy generation, who didst make thy body

a sacrifice unto God, what shall I say, or what shall I proclaim concerning thee, O Saint Victor? I compare thee unto Noe, because thou wast perfect in thy generation, as was he in his. I compare thee unto Abraham, because thou wast a lover of strangers, as was he. Now God and His angels sojourned with Abraham because of his love for strangers.¹ In thine own case, O Saint Victor, it was the Christ Who came unto thee, and the Son of God was in the garb of a poor man. He comforted thee in the Camp in a desert land, because of the great suffering which thou hadst endured for His Holy Name's sake. I compare thee unto Isaac the Patriarch, because in his case his father took him, though Isaac was unwilling, to offer him up as a sacrifice unto the Lord.² In thy case, however, O Saint Victor, by thine own deliberate intent and choice thou didst offer up thy body as a whole burnt-offering to the Lord, through the manifold tortures which thou didst suffer for the Name of the Christ. | I compare thee unto Jacob Fol. 28 b
the Patriarch, because the Christ took [His] name from him. ꝛc

And as for thee, O Saint Victor, all the martyrs who are in the heavens boast themselves over thee, and all the dwellers upon the earth do likewise, because of thy patient endurance. I compare thee unto Joseph, because thou didst fight against passion, even as did he. In the case of Joseph it was his brethren who sold him into slavery, and in thy case, O Saint Victor, it was thy father who delivered thee over [into the hands of the wicked] for the sake of the Name of the Christ. Joseph obtained a kingdom [upon earth] because of his patient endurance, and thou, O Saint Victor, didst obtain a kingdom in the heavens. I compare thee unto Melchisedek and Aaron, because they offered up sheep and bulls as types (or, symbolically), whilst thou, O Saint Victor, didst thyself make thine own body to be an offering unto God. For this reason we shall obtain great glory in the kingdom of the heavens. I compare thee unto Moses the

¹ Gen. xviii. 2 ff.

² Gen. xxii. 1.

Law-giver, because thou thyself didst reject the rank of general in this world, and the riches of thy parents, and thine own possessions, and didst take up thy Cross and follow thy Lord. Moses did not wish for men to call him the son of Pharaoh's daughter, but he chose to suffer with the people of God rather than to enjoy the pleasure of sin for a season.¹ And thou also, O Saint Victor, didst not wish for men to call thee the son of Romanus, the first in the salutation of the Emperor, and thou didst reject the honourable rank of general, | and thy riches, and didst follow Him Who said, Fol. 29 a
III 'Whosoever loveth father or mother more than Me is not worthy of Me.'² And thou didst grasp the generalship which endureth for ever.

I compare thee with Isaiah the Prophet, because thou thyself hast seen Him that sitteth above the Cherubim and Seraphim, and He came to thee, He delivered thee out of all thy tribulation, and gave glory unto thee in the heavens and on the earth. And He Who dwelleth in the heavens hath made thee a general among all the martyrs, even as we shall make the matter quite clear unto you, provided that [our] words can go so far. And, moreover, on the earth hath He given glory unto thee, glory so great that thy sweet odour hath filled every country in the world. And men build martyriums unto thee in every place, wherein mighty deeds and miracles take place, and men ascribe glory to God and to His holy martyr. For true is that which is written: 'Whosoever shall ascribe glory unto Me, him shall My Father honour.'³ Although thou didst pass thy whole life in association with the cares of this world, yet was thy whole zeal devoted to the love of God. For this reason God hath graciously bestowed upon thee this great favour, namely, He hath conceded to thy shrine the power of healing both the soul and the body. Although thou healest the diseases of the body by means of the grace which God hath given unto thee, yet thou dost also

¹ Heb. xi. 24, 25.² Matt. x. 37.³ John xii. 26.

cleanse the diseases of the soul, which are sins, through the signs | and the miracles which thou dost make manifest in Fol. 29^b
 thy martyrrium in the four quarters of the world. O Saint III
 Victor, thy blood which hath been shed hath overthrown the
 pillar of Baal, even as did Elijah,¹ and thou hast destroyed
 the idols and the pillars [thereof]. Thou hast become the
 pillar of the whole choir of the martyrs. Thou hast quenched
 the flame of fire by the power of God which is with thee, like
 the Three Holy [Children].²

With what man [mentioned] in the Scriptures can I compare thee and not find that thou art his equal, nay, we will say even his superior? What shall I say concerning thee, O thou healer of the sicknesses that are secret as well as those that are manifest? For he hath even raised the dead by means of the oil of the sanctuary of his martyrrium, wherein ye are assembled this day, and I have seen the miracle with my own eyes, I the least [of all here present]. But let no man become an unbeliever concerning the miracle which took place, lest there be fulfilled in him the proverb which is written, 'The unbeliever is not [worth] an obolus.' Hearken ye then, and I will make manifest the matter unto you, so that there may be glory to God and to Saint Victor, whose festival we commemorate this day. Now the Saviour said, 'Whosoever believeth on Me shall himself see the works which I do in the Name of My Father, and he shall do things which are even greater than they.'³

There was in this city a certain man whose name was Alexander, and he had great possessions in gold and silver; this man had a wife who was barren, and who had never given birth to a child, and there was great sorrow in their hearts because of this thing, | for they had no heir to inherit Fol. 30^a
 their substance. And they heard of the mighty deeds and III
 miracles that took place in the martyrrium of Saint Apa

¹ 1 Kings xviii. 17 ff.

² Dan. iii. 26.

³ John xiv. 12.

Victor, and they rose up and went together to the holy shrine, and they made an offering in the martyrdom on the Lord's Day. And afterwards they made a vow, saying, 'Hear thou this day wherein we make supplication unto thee. If thou wilt come unto us, and wilt give us the seed of man, we will dedicate him to thy martyrdom to the day of his death. Only take away the cause of the reproaches which we endure, and grant unto us our petition.' And when they had said these things they departed to their house in gladness. And it came to pass on a certain day that Saint Victor made supplication to the Christ on their behalf, and the wife of Alexander gave birth to a male child, who was exceedingly beautiful to look upon, and the grace of God enveloped him, and they called his name 'Victor', naming him after Saint Victor. And there was great joy in the house of Alexander and his wife, and they distributed much alms among the poor. And when the child was five years of age the hearts of his parents would not permit them to send the child away to the shrine of Saint Apa Victor, according to the promise which had come forth from their mouths, but they went back on their vow. And they remembered not that which is written, 'Take good heed to thyself to perform the words which come forth from thy mouth, for the Lord will assuredly keep strict watch on thy ways, and will take vengeance upon thee.'¹ Finally, the father of the child and his mother spake together, saying, 'Behold, our hearts will not let us send the child into the shrine according to what we vowed. Let us call some man in the city who buyeth slaves, [and let him

Fol. 30 b put a value on the child,] and we will give the value to the shrine, so that the martyr may not be angry with us.' And they rose up and called a merchant in the city who bought slaves, and Alexander set before him all the slave children which he had on his estate,² and the merchant valued the

¹ Num. xxx. 2; Deut. xxiii. 21-3; Ps. l. 14; lxxvi. 11; Eccles. v. 4.

² Rendering doubtful.

child at forty *holokottinoi*. And Alexander and his wife took the gold, and gave it to the shrine of the martyr, and they did not remember that it was written, 'If thou shalt vow a vow unto the Lord thy God thou shalt pay it.'

And when Saint Victor saw that the parents of the child were not paying their vow in a right manner, and that they were thinking that the gift of God was like the other things which they were wont to obtain by money, he made the matter to work out in the way which I will describe, and they were punished for their senseless behaviour. And it came to pass on a day that the child was in the courtyard round about his father's house playing with a number of other children of the same rank and age as himself. And suddenly a large stone which was in the corner of the house dropped upon the child, who fell upon the ground and died immediately. When his parents heard of this they rent their garments, and they cried out with a loud voice, and they came rushing out with the servants, and they fell upon the child, who was dead. O what an exhibition of great grief was that which took place there at that moment! And the parents cried out, 'Woe unto us, beloved child! It is we ourselves who have been the cause of thy death; because we made a vow, and we did not fulfil our vow. We dedicated thee to the shrine of the holy man, and behold, he received thee from our hands before thou wast conceived. He hath burned up our bowels with grief for our beloved son. It is we who deserve death. What shall we do? At this moment we know not.' As for the father of the child a firm faith held him fast. He took up his little child in his arms, and the mother and his servants followed him, and they brought him into the martyrdom of Saint Victor, and he laid him down before the altar of sacrifice. And he cried out, saying, 'O Saint Victor, I know that thou hast the power to do everything, and that it was thou who didst graciously bestow

upon me this child. Act not towards me according to my senseless behaviour, but consider graciously my tears, and do thou make the soul of the child to come back into him again, and he and we together will make ourselves slaves unto thee until the day of our death.'

And when he had said these words, and he was crying as he said them, Alexander took a little oil from the lamp, and made the Sign of the Cross over the child, and he put some on his lips, and on his breast, and on his belly. And the miracle which took place straightway was greater than any miracle of Elijah and Elisha. For at the very moment when the oil of the lamp touched the child (now what [his father] said was, 'May the skin of my hand make healing to arise; return, O soul, into the child again') through the supplication of Saint Victor the child opened his eyes. Great was the joy that fell upon his parents on that day, and on all those who belonged to them, and they cried out with a loud voice, saying, 'Great art Thou, O God of Saint Victor, and there is no god besides Thee in heaven or upon earth! In the place of grief Thou hast given unto us gladness, and Thou hast raised up to his parents the child who was dead.'

And when the multitude saw the great miracle which had happened, they cried out with a loud voice, and they ran to where the child was, and they cried out, saying, 'One is
 Fol. 31 b the God of Saint Victor!' | And the father of the child went
 26 round about the whole city with him, and he clasped his hand and proclaimed the mighty deeds of Saint Victor. After this he went into his house, and he brought out all his possessions and his slaves, and he gave them to the shrine of Saint Victor; and he remained in the shrine and served the Saint until the day of his death. And the child became a man who was chosen of God, and he lived as a virgin all his life. He attained at length to the rank of the presbytery, and it used to be said of him that Saint Victor was wont to appear unto him, and that he saw him many times.

Verily, true is the word which our Saviour spake, 'Him who shall minister unto Me shall My Father honour.'¹

See, O my beloved, how exceedingly powerful is the supplication of Saint Victor! And observe that God is wont to take vengeance upon the man who maketh a vow to Him and who payeth it not. As for us, when we make a vow to the martyr, let us fulfil it zealously in order that he may not be wroth with us. And moreover, to vow [and not to pay] is a great sin. Take thou then good heed concerning that which thou hast vowed. However, we must not tarry in our discourse. Let us now go back and tell you concerning another very great miracle which took place in the martyrdom of Saint Victor, to the glory of God and the martyr.

There was in this city a certain woman whose name was Kallieutropia, and she was the daughter of the sister of the Emperor Honorius, and she was exceedingly rich. And it came to pass one day, when she was lying down in her house about the time of noon, in a cave-like place,² at the hottest part of the day, that a certain | demon leaped into her two Fol. 32 a
breasts, and they swelled up(?) and throbbled(?) violently, ३८
and at the same time they shrivelled up, and became as hard as stones, and they hung down on her body; and the woman was in very great torture by day and by night. And she spent large sums of money on the physicians, but obtained from them neither relief nor healing; and she continued to suffer agonies, and her husband fell into abject despair about her. And the physicians used their utmost endeavours to work a cure upon her, the more so because she was a king's sister (*sic*), but they were powerless before the pain of the disease, according to what hath been written concerning physicians, 'Their wisdom remaineth in them.' And when the woman heard of the mighty deeds and miracles which

¹ John xii. 26.

² Probably a room partly underground, like the Arab and Persian *sardāb*.

were taking place in the shrine of Saint Victor, she made entreaty to her husband, and to her brother, that they would allow her to go to the shrine of the saint, for perhaps he might come to her, and graciously bestow healing upon her. And her kinsmen were persuaded by her, [for] they saw that she was in danger of dying, and they commanded that a litter wherein to carry her should be made ready, and they took her to the shrine of Saint Victor. And when she had entered into the shrine she cried out, saying, 'O my Lord Saint Victor, I entreat thee to have compassion upon me, and to remove from me these pains which I suffer, for thou art a saint of God.' And in the middle of the night Saint Victor

Fol. 32^b considered the misfortune of the woman, | and he brought
 32
 unto her a cessation [of pain], and she lost consciousness; and her slave and her eunuch were close to her. And Saint Victor came unto her in a vision, and he was clad in purple, and he emitted rays of light, and there was a staff of light in his hand. And he said unto her, 'If thou wishest to be healed [do this]. When thou risest up to-morrow morning take a little of the oil which is in the lamp that burneth before the altar of sacrifice, and with it do thou smear thy breasts, and the demon shall be sore troubled, and shall come out of them, and through this these pains shall cease. But take good heed that thou dost not display arrogance towards thy slave-woman, and take good heed that thou dost not in future walk haughtily and stiffneckedly, and take good heed to stretch out thy hand to the poor. For these sufferings have come upon thee because of thine uncharitableness, and because of thy pride.'

And the woman became greatly disturbed, and she answered with fright, 'Who art thou who appearest in such a wonderful form, and surrounded with such great glory?' And he made answer in a gentle (or, sweet) voice, saying, 'I am Victor, the general of the Great King'; and when he had said these words she ceased to see him. And straightway she awoke

from her dream, and she smelled a very strong sweet smell which filled the whole martyrrium. And she said within herself, 'Verily this man who spake unto me was Saint Victor; I am a sinful woman.' And straightway she woke up her men, and told them her dream. And when the morning had come she went to the elder in the martyrrium, and he gave her a little of the oil which was in the lamp. And when she had taken it into her hand she smeared her breasts therewith, saying, 'In the Name of the | God of Saint Victor, whose glory I have been held worthy to see; do Thou graciously grant unto me healing.' And immediately the demon became terrified, and he leaped out of her breasts in the form of a gryphon, and all the people saw him, and he was like unto a flame of fire. And straightway her breasts assumed their usual shape, and she cried out, saying, 'One is the God of Saint Victor!' And she gave splendid gifts to the martyrrium, gold and very much silver, as a memorial of the healing which had taken place in her. Afterwards she went to her house to her kinsfolk, giving glory to God and to His holy martyr.

And again it is necessary for us to tell you of another great miracle which took place through this holy man. And it came to pass that when the Emperor Honorius saw the healing which had taken place in his sister through Saint Victor he rejoiced exceedingly, and it pleased him to restore the apse of the altar chamber, and to decorate the woodwork of the martyrrium with fine gold, as a memorial of the glory of the saint. And he caused handicraftsmen who were masters of their craft to be brought, and they began their work of decorating the chamber of the altar of sacrifice with gold. And whilst they were working on the woodwork, the Devil, who hateth that which is good, overturned one of the workmen whilst he was at work, and he fell to the ground. And the other workmen were afraid, and they cried out, saying, 'Lord, have mercy upon us.' And the Emperor

and the other men who were below were greatly disturbed |
 Fol. 33 b because of what had taken place. And behold, at the very
 3c moment [when the workman began to fall], Saint Victor
 appeared from heaven arrayed in great glory, and he laid hold
 of the hand of the workman before he reached the ground, and
 when he was still three cubits above it, and he held him
 suspended there. Then he went up with him to the wood-
 work, and set him down on his feet in front of the woodwork
 by the side of his fellow workmen; and the workman had
 suffered no injury in any way, and no man had seen
 Saint Victor, with the exception of the workman. And
 when the Emperor and the multitude had seen the mighty
 miracle which had taken place they were afraid, and they
 cried out, 'One is the God of Saint Victor, and besides Him
 there is no other god, either in heaven or on the earth.'
 And when the workman had recovered from the attack of
 terror which had come upon him, he proclaimed to the
 Emperor and to all the people, saying, 'I saw a huge creature¹
 with his wing[s] spread out, and his eyes were filled as it were
 with fire, and he struck me with what he had in his hand, and
 threw me down. And whilst I was falling down, behold
 a man of light who was wearing the apparel worn by men of
 royal rank, and whose face was shining like the sun, laid
 hold of my hand before I could reach the earth: and he came
 up with me, and brought me into this place, and he made the
 Sign of the Cross over me, and he removed fear from me,
 saying, "Be not thou afraid, for I am Victor, on whose
 martyrrium thou art working." And straightway I ceased to
 see him.'

And when the multitude had heard these things they cried
 out, saying, 'One is the God of Saint Victor!' And thus
 Fol. 34 a by the zeal of the God-loving Emperor, and the might |
 37 Saint Victor, the decoration of the woodwork in the chamber
 of the altar of sacrifice with fine gold and its inlaying with

¹ Literally 'porcupine'.

very costly stones were completed. And now, O my beloved, ye see how great are the mighty deeds and wonders of Saint Victor, whose festival we are celebrating this day. And to every man who shall make supplication unto him with his whole heart, no matter what kind of sickness it is from which he is suffering, the saint will graciously bestow upon him healing.

And again, there was a certain man in this city who was a patrician [in the service] of the Emperors, and who fell ill of a certain kind of sickness which was incurable; and his whole body swelled up to such a degree that he resembled a pillar. And to see this man in such a state of wretchedness made one's heart to ache, for he lived in great tribulation, and he suffered excruciating pains, which were wellnigh unbearable. Often it would happen that thou wouldst find him sitting [on the ground], and his servant would be obliged to carry him to his house; and his feet and his [other] members would burst from time to time, and eject large quantities of unclean matter. And he gave very much money to the physicians, but gained no relief thereby. And besides this the Emperors of Rome sent the archiactors [to treat him], for he was a nobleman of high rank in the Palace, and others also used every effort to cure him, but he failed to find any relief whatsoever. And thus he continued to live, suffering these excruciating pains, until [one day] he heard of the mighty deeds and miracles which took place in the shrine of Saint Apa Victor. Then his servant lifted him up and carried him into the shrine of the holy man, and he laid him down before the altar of sacrifice, and he cried out by day and by night, 'O Saint Victor, look upon my humility and my sufferings, and graciously bestow healing upon me, for I am grievously tortured. Or let thy mercy come to me, and do thou make supplication to God on my behalf, | so that He Fol. 345 may take me out of this life [of suffering]. Behold, thou ३४ seest my tribulation by day and by night.'

And he lost consciousness for a short space of time. And behold, Saint Victor gave consideration to his miserable condition, for he is a lover of mankind. And the sick man saw him in a dream apparelled in great glory, and he was wearing rich purple garments, and he was girded with a girdle of gold, and he shot forth from his person rays of light. And he said [unto the sick man] in the dream, 'Why art thou here in this condition?' And the sick man said unto him, 'Behold, thou seest my sufferings and my tribulations, and that I have drawn nigh unto death.' And the holy man said unto him with a joyful face, 'I am he who shall cure thee, for thou must know that I have the power to do everything through the grace of God which is with me.' And he stretched out the rod which was in his hand, and he laid it upon the sick man, saying, 'Healing shall come to thee this day. But do not sin again, or evil which is worse than this shall befall thee; and do not thou shew thyself haughty towards the poor.' And the sick man answered and said with trepidation, 'My lord, who art thou that appearest in this form? I have never before seen any one like unto thee, whether it be Emperor or whether it be general in the Palace.' And he answered and said unto the man, 'I am Victor, the general of the King of heaven.' And when he had said these things unto him the man ceased to feel pain, and he ejected a mass of pus which was so abundant that it overflowed and soaked all his bed; and he ceased to swell up, and became like unto a man who had never suffered from any skin disease at all. And he leaped up on his feet, and stood up, and he cried out, saying, 'One is the God of Saint Victor!' And when the multitudes who

Fol. 35 a were gathered together inside the martyrrium | saw the great
 30 miracle which had been wrought, they cried out, saying, 'Blessed are we, because we are held to be worthy [to have] this pearl in our city, for he healeth our sicknesses and our diseases.' And the man gave gifts to the shrine of Saint Victor, both gold and silver, so that they might be distributed among

the poor and the destitute. And he departed to his house ascribing glory to God, and he took care for his soul unto the day of his death.

What can I say about the miracles which thou hast performed, O thou wearer of the crown of the Christ? And what tongue of flesh is there that is able to describe thy blessed estate, O thou valiant general? Verily, if I were to pass the whole of my time in going through the miracles which thou hast wrought, I should be wholly unable to recount even a very small portion of them. O thou confessor and invincible athlete, who is there that is able to comprehend the full extent of thine honourable estate, and the wonderful things that have taken place in thy martyrdom? For as it is impossible for a man to estimate the honourableness of this holy man, so also is it impossible [to declare] the mighty deeds which have gone forth from his sanctuary. O thou veritable crown-bearer of the Christ, thou youth whose wisdom vanquished that of the trained orator! O thou who didst despise a kingdom in this world in order that thou mightest receive one which was more excellent and belonged to heaven, great is the glory which God hath given unto thee both in heaven and upon the earth! |

As I have already said, the sweet odour of thee hath filled Fol. 35 b
all the countries of the world, and men make mention of thy 5
name in every country, from the Camp wherein thou didst
complete thy course even to the [region of the First] Cata-
ract. And they ascribe glory unto thee throughout the
world, saying that thou art the greatest of the martyrs, the
more so because God hath made the [fame of the] wonders and
miracles to go forth from thy martyrdom into every place.
And the wonders of healing exist for those who shall believe
on thy name, and this selfsame gift cometh forth from thy
martyrdom and goeth from one end of the inhabited world
to the other. If this be not so [in your opinion], hearken and
I will shew you that it is.

And it came to pass, they say, that in the beginning, when the God-loving Emperor Constantine built this very martyrrium wherein we are assembled this day in honour of Saint Apa Victor, a certain great general fell sick of a very severe disease. Now he was sixty years of age, and he suffered great pain in his inward parts, and he was unable to sleep; and he was sick with the disease which the physicians call **καλκηνωμα**.¹ He had given many large sums of money to one physician after the other, without feeling any benefit from their treatment. On the contrary, he was in imminent danger of dying. Then he heard about the mighty deeds and miracles which took place in the martyrrium of Saint

Fol. 36 a
σα Victor in Antioch, and he rose up and went | to Antioch. And he passed two days in the martyrrium there, and did not receive healing. And on the night of the third day he felt a slight alleviation of the pain through the invincible power of God, and straightway Saint Victor came to him in a dream. He was in the form of a mighty general, and his face shot forth rays of light, and he said unto the sick general, 'If thou wishest to be made free of this disease, rise up quickly and depart to the martyrrium [of Saint Victor] which is in Rome. Thou shalt drink the water which is in the vessel in the chamber of the altar of sacrifice, and thou shalt find healing. Was it because [my] martyrrium which is in Rome is difficult [to reach] that thou didst come to this place? Didst thou not know that my power is in all the world, and that it is the selfsame gift of healing which is [to be obtained] in them all, by those who believe and do not halt between two opinions? Didst thou not know that this selfsame power permeateth my martyrrium which is in Rome and that which is in Antioch? Why didst thou bring upon thy head the vexatious trouble of journeying over a sea of ocean to come to this place? Didst thou not know that I have the power to heal in this place? But I will not do this in this

¹ A tumour (?), **καλκηνωμα** perhaps = *χαλκός* and *οίδημα*.

place, and unless thou goest to my martyrrium which is in Rome thou shalt [not] find healing, so that every one may know my power.' And the sick general trembling answered and said, 'My lord, who art thou who appearest in this form, | and art surrounded with such great glory?' Fol. 36 b
 And he answered and said, 'I am Victor the general. I will ob
 heal thy body. I will give salvation to thy soul.' And straightway he awoke from his dream, and he was trembling exceedingly. And he said, 'Verily this is Saint Victor, who hath come to visit me.' And straightway his heart trembled, and he said, 'Forgive me, O my lord Saint Victor, because I was careless about going to thy shrine which hath been but recently built in my city, and came to this place.' And he awoke his servants at the moment when the light was coming, and the men who had come with him, and he told them about the dream which he had seen; and then he gave great and splendid gifts to the martyrrium which is in Antioch.

And after this he went up into a ship, and came to the city of Rome, and went into the martyrrium of Saint Victor, and he lay down to sleep therein, being in great tribulation. And he made supplication to God and to the holy martyr, saying, 'O my lord Saint Victor, who didst consider me to be worthy of the sight of thy glory in thy martyrrium, which is in Antioch, | who didst command me to come to this place, Fol. 37 a
 I believe, O my lord, that thy power goeth through the ob
 whole world, just as doth the sun which illumineth the inhabited world. Let thy mercy come upon me, and do thou graciously grant healing unto me, for I am suffering very greatly.' And when he had said these things he lay down until the evening.

And afterwards he made them bring unto him a little water in the vessel from the altar, and he drank it, even as Saint Victor had told him to do, and immediately the God of Saint Victor brought unto him a cessation of the pain,

and contrary to his usual custom he slept through the whole night. And at the hour of dawn the martyr came unto him with great glory, and he said unto him with a joyful face, 'Dost thou know me?' And the nobleman said unto him, 'Yea, my lord, I know thee. Thou art Saint Victor. It was thou who didst appear unto me in thy martyrrium at Antioch, and thou didst send me to this place.' And the saint said unto him, 'Have I not already told thee that my might filleth every place, and that it is the selfsame power which abideth continually in all my martyrriums, from [one] end of the earth to the other, and which healeth every one who shall believe [in me] without doubt or hesitation? Hast thou never heard that which is written, "Everything is possible to him that believeth?"'¹ And the man answered and said unto

Col. 37^b the saint, 'I do believe, my lord, | that thy power filleth every
 52 place, but having heard concerning the mighty deeds which took place in thy martyrrium which is in Antioch, I went [there] to seek after healing for my body.' The saint said unto him, 'As it is with my martyrrium which is in Antioch, so is it with that which is in Rome, and [so is it with] all the churches in the earth which have been built in my name, from one end thereof to the other. My strength shall work in them to the very end of this age for him that shall believe in me. And I will heal [all] diseases, both those which are secret and those which are manifest, through the gracious gift which God hath given unto me, and unto all the saints. Now, therefore, behold I will bestow upon thee the gift of health of the body, but thou must pray at the same time for the health of thy soul, so that no evil may arise for thee from this [cause].' And when Saint Apa Victor had said these things to the man he hid himself from him. And the man woke up in the morning, and he found that the diseased portion of his inward parts, that is to say, the hard ulcer, had burst, and he vomited from his mouth a very large quantity

¹ Mark ix. 23.

of pus, and he became straightway just like one who was not diseased at all. | And he sent abroad the report of the things Fol. 38 a which Saint Victor had said unto him throughout the whole OE city. And from that day onwards the saint granted the gift of healing to every sick person, no matter what the sickness from which he was suffering, when he went into his shrine. And the man gave great gifts to the shrine of Saint Victor, and he went to his house, giving glory to God. In all his troubles he besought Saint Victor to be his helper, and he fasted and prayed until the day of his death.

Ye see, O my beloved, how very great and mighty are the miracles of this holy man whose festival we are keeping this day, and that these mighty deeds are worked in all his martyrdoms for those who believe. As for us, let us believe with all our hearts on the mighty works and miracles of this holy man, in order that he may make supplication on our behalf to God. For whosoever shall disbelieve in the mighty works of the saint, not only shall they be of no benefit to him, | but his unbelief shall be unto him a source of con- Fol. 38 b demnation. However, let us not waste words, but let us OE return [to our subject] and describe unto you the following great miracle, which took place in the shrine of Saint Apollonius, to the glory of God and of His saint.

There was a man in this city whose name was Anastasius, and he was exceedingly rich, and he belonged to a noble family. And when this man had become very old in days, and was one hundred years old, he became sick of the disease which the physicians call elephantiasis. And his whole body dried up, and he became leprous, [as white] as the snow, and many times he felt shame before the men who looked upon him, for his body became covered all over with patches of spots like that of a leopard. And he was exceedingly grieved in heart over this matter, because he was ashamed to go into the Palace, and he did not appear in the market-place because of what had come upon him. After these things God put it

Fol. 39^a into his heart to go to the martyrrium | of Saint Apa Victor,
 57 and to make supplication unto him so that he might cure him
 of his disease altogether. For he used to see people who were
 suffering from various kinds of disease, and whenever they
 went into his martyrrium they obtained healing, and then
 they would depart to their own houses glorifying God. In
 this way then Anastasius rose up in faith, and he went into
 the shrine of Saint Apa Victor with his servants and with
 very many possessions, and he passed two days in the holy
 place making supplication to Saint Victor to be pleased to heal
 him of his leprosy, and he said, 'O Saint Victor, I believe
 with my whole heart that thou art able to heal me of this my
 leprosy. Help me, I pray thee, for I am ashamed, by reason
 of that which hath come upon me, to let men look at me.'

And whilst he was passing these two days in the mar-
 tyrium, behold [there came in] a man who had phlegm in his
 eyes, and through the great quantity of granulation which
 covered them a white film had appeared in his eyes; and he
 had ceased to see anything by means of his own sight. All
 the money which he had he had spent on the physicians,
 Fol. 39^b and he remained wholly uncured. | Finally, when he heard
 58 about the mighty deeds of Saint Victor, he made some men
 to carry him into his martyrrium, whilst he was in great pain,
 and they laid him on a bed which was near that of the leper.
 And he made entreaty to the God of Saint Victor, saying,
 'O my lord the general, have mercy upon me, and graciously
 bestow upon me the gift of light for my eyes.' And as con-
 cerning the miracle which took place at that time we shall
 certainly not hold our peace. That night God, Who hearken-
 eth unto every one that crieth out to Him in truth, was
 pleased to heal the two men at the same time through the
 intercession of Saint Victor, who doeth such miracles and
 mighty deeds as these.

And it came to pass during that night, when the man who
 had the skin disease had eaten with his servants, and had

lain down to sleep, that Saint Victor had compassion on the miserable state of the man with the skin disease and on the blind man, and he was pleased to make manifest his miracles. And he came to the man with the skin disease arrayed in great glory, and his face shone brightly, and he said unto him, 'Dost thou know who I am?' And the man answered, 'Nay, I do not, my lord.' And the saint said unto him, 'I am Victor, to whom thou didst make supplication this day. I am the father of the martyrrium. Now, therefore, if thou dost wish to be cleansed from thy skin disease, thou shalt rise up early in the morning, and shalt take hold of the hand | of this blind man who is sleeping by thy side, and Fol. 40 a thou shalt lead him down to the pool of water which is by ce the door of the martyrrium, and ye two shall dip yourselves therein three times, in the Name of the Father, and of the Son, and of the Holy Ghost. Then shalt thou see my power; thy skin disease shall cease from thee, and the blind man shall see. Only take good heed not to be careless in respect of what hath been said unto thee, and thou shalt be made whole.' And when Saint Victor had said these things to the man with the skin disease, he came forth from him. Then straightway the man awoke from his dream, and he was in a confused and agitated state, and he smelt a very strong sweet smell round about his bed, and it was like unto the smell of the finest perfumed incense. And he said within himself, 'Verily this man who came unto me was Saint Victor, and he came to bestow upon me graciously the gift of being made whole'; and he rejoiced exceedingly, and blessed God. But he shut up the matter in his heart, saying, 'I will tell no one at all about the vision'; and he waited to see the end of the matter.

And when the light became stronger the man with the skin disease said unto the blind man, 'Peradventure thou wilt get up, and then we will go down to the pool and wash ourselves, for I believe by God and by His holy martyr, [that if

we do,] He will graciously bestow upon us healing.' And the blind man said to the man with the skin disease, 'Whatever thou wishest to do, that do, [but I cannot do this]. Behold, thou knowest the pain and tribulation which I endure. The truth is that I am afraid to wash, for the physicians ordered me not to allow water to touch my head.' Then the man with the skin disease said unto the blind man, 'Get up, let us [go and] wash. | God hath the power to remember us, and He will bestow healing upon us, who now suffer.' And the blind man was persuaded by [these] words. And the man with the skin disease took hold of his hand in the midst of the whole multitude, and they went down to the lake. And having filled a large washing-bowl at the place for drawing water there, they dipped themselves in it three times, saying, 'In the Name of the Father, and of the Son, and of the Holy Spirit, and of the holy martyr, Saint Victor.' And straightway the man with the skin disease gained relief, and his flesh became like unto that of a child. And as for the blind man, the white film which was in his eyes burst, and fell down into the water, and his sight was completely restored. And they cried out, saying, 'One is the God of Saint Victor, Who healeth every one by His holy power.' And the multitude who were gathered together in the martyrrium, having heard [what had happened], rushed outside at once to see the great wonders which had taken place, and they cried out, saying, 'Great are the mighty deeds of God and Saint Victor. Great is the favour which God hath worked for us, in holding us to be worthy to have thy martyrrium in our city.' Then when they had been told what had happened to them (i.e. the sick men), the man who had had the skin disease declared to them everything, and told them how Saint Victor had spoken to him in a dream. And the report | of this miracle filled every place, and I myself saw it with my own eyes, I, the insignificant one, who am now addressing to you this encomium.

Fol. 40 b

II

Fol. 41 a

IIA

And the man who had had the skin disease, and the blind man, both of whom had been healed by Saint Victor, remained in his martyrdom and ministered there until the day of their death, and they gave diligent attention to the welfare of their souls. And as for the lake wherein they had washed, very many mighty works of God continued to take place therein, and they do so to this very day. So great a means of healing is it that any man who is sick, whether he be sick of the palsy, or whether he be possessed of a devil, in short, if he be suffering from any kind of sickness, immediately that he has bathed in that lake, he findeth healing; and these folk go to their houses glorifying the God of Saint Victor. What shall I say about the things which thou hast performed by thy righteous actions? Who is there among all the philosophers of the world who is able to pronounce on thee an encomium which shall adequately praise thy merits, O thou who didst make of thy body a sacrifice, which was living, and was holy, and was acceptable, and was pleasing unto God? Thou didst suffer greatly for the name of the Christ, O thou noble man, Apa Victor! Great is the glory which God gave unto thee in heaven and upon the earth. Verily the word which is written is fulfilled, 'The sufferings of a time are not worthy the glory which shall be revealed unto us.'¹ Great is the glory which God hath given unto thee, O holy general! So great is it that to every man who calleth upon God in thy name | when he be in trouble of any kind, there cometh speedily the Fol. 41 b
 help of God. And this continueth to be so even to this day, nñ
 for He delivereth every man who maketh supplication unto Him with his whole heart from dangers of every kind. If ye do not [believe this], hearken and I will shew you that it is indeed so.

And it came to pass that when the barbarians, who are called Saban, rose up against the country of 'Romania', now they were as many as the sands of the sea, they captured the first part (frontier?) of 'Romania', and then they made ready

¹ Rom. viii. 18.

a large fleet of ships to transport them from 'Romania' to our country. And all the people, and all those men who were of senatorial rank, and all the common folk of Rome, and all those who were in the immediate districts, gathered themselves together, and they celebrated the 'Catholic Synaxis' in the shrine of Saint Victor, wherein we are at this very moment assembled. And the God-loving Emperor was there with the soldiers of his army. Now it was the festival of Saint Victor, and my Father Innocent also was there with his clergy. And when they had begun [to recite] the Communion Service with great solemnity and reverence, behold, certain letters which had been sent by the hand of the captain of the lightly armed skirmishing troops, who was called Roumentos, who had been sent by the eparch of the frontier of 'Romania', were delivered to the Emperor, and they contained the following message: 'Haste thee, make ready the army, and come to us quickly, and help us, for behold the barbarians have captured the frontier of Armenia (*sic*).'

And the Emperor was much disturbed¹ but his hope was fixed upon God. And when he had read the dispatch, straightway he wrote to the eparch, saying, 'Fear thou not, I will come in | the morning of the morrow, and all the Roman folk with me.' And when the captain (*veletarius*) received the dispatch, he departed. And the Emperor and all the people were gathered together into the shrine of Saint Victor, together with the Archbishop and all the clergy, and they cast themselves down before the altar of sacrifice, saying, 'O Saint Victor the general, make supplication to God on our behalf, so that He may protect our country, and so that the godless barbarians may not have dominion over it.' And then they celebrated the great 'Catholic Synaxis' with great fervour (?) until the tenth hour of the day. And the miracle that took place at that moment is one the mention

¹ Some words seem to be wanting here.

of which must not be omitted. And when the service was ended, and the Archbishop had pronounced the benediction of peace over the people, and they were about to depart to their homes, behold, there arrived another great captain (*veletarius*) who had been sent to the Emperor with another dispatch. Now it contained glad tidings, and there was written therein thus: 'Peace be unto thee, O God-loving Emperor! Be strong, and of good courage, for God hath fought for thee. Behold, the godless barbarians who revolted against thy sovereignty hath God destroyed with their own swords. Each one of them hath risen up against his neighbour, beginning at the second hour of this day, and they slew each other, and there is not one of them left; on the contrary, all are dead. Behold, all their harness and trappings and their horses | we have sent to thy majesty. Therefore give Fol. 42 b thyself no trouble, and do not let thy mind be disturbed, ΠΣ O thou honour of the soldiers, for it is God who fighteth on our behalf with thee. Who shall resist us?' And when the Emperor had taken this letter [in his hand], he read it out to the congregation before they departed. And they rejoiced exceedingly, and were very glad, and they knew immediately that it was Saint Victor the general who had destroyed the barbarians. Now they had begun to make supplication to him at the second hour of the day. And they all cried out with a loud voice, and they ascribed glory to the God of Saint Victor, and the barbarians have never again attempted to invade 'Romania' to this day.

Ye see, O my beloved, that the power of the holy general whose festival we are celebrating this day is great. Let us then cease from every work which is evil, and all violence, and all irregular behaviour, and all the guileful | deeds which Fol. 43 a we are in the habit of committing, and let us all make ΠΕ ourselves sons of his. Verily, O Saint Victor the general, thou makest us to rejoice and be glad this day more than those who make merry in the place wherein they drink wine,

and thou hast placed before us the table of thy holy feast which is filled with all good things. And as for us, let us reach out for them, let us taste them, so that we may rejoice and be glad. Let us remember the sufferings which our Lord suffered for us and His holy martyrs, and let us bring forth fruit to God according to what is meet, each one according to his power, one in purity, another in prayer and fasting, another in patient endurance, another in long-suffering, another in love and in [shewing] love to strangers. In short, let us never pass a moment without bearing fruit, so that we may become a well-cultivated field of God, and let us spread abroad in us the fruits of righteousness. Hearken unto the

Fol. 43 b
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 wise man Paul | the Apostle, who saith, 'I beseech you, by the mercy of God, that ye present your bodies a sacrifice, living, holy, [and] acceptable unto God.'¹

How, and in what way, shall we present our bodies, O Saint Victor, unless we guard our bodies and our hearts against all kinds of deceit, and all kinds of fornication, for it is written, 'Without purity, no man shall see God.'² And let us watch our tongues so that they speak not slanderous gossip, and blaspheme not, and utter no words of wantonness and scurrility. And thou shalt teach thy hands to pray, and shalt keep them from acts of theft and violence, and thou shalt guard thy feet from wandering from the door of the house of God. And thou shalt watch thine eyes so that they lust not, and do not give a cause for offence in the part [of the church] where the women are. When thou shalt do all these things it shall happen that thou art presenting thy body unto God as a

Fol. 44 a
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 sacrifice, even as did Saint Victor, | who rejected the world and everything which was in it because of his love towards God. Hearken unto the Prince of the Apostles, Peter, who saith, 'I beseech you, O my brethren, as strangers and sojourners to abstain from fleshly lusts which war against the things in the soul.'³ Now are we not, O my beloved, mere sojourners upon

¹ Rom. xii. 1.² Compare Matt. v. 8; 1 John iii. 2, 3.³ 1 Pet. ii. 11.

the earth? Doth not a man walk like a phantom? He gathereth together, but he knoweth not for whom he gathereth.

Since then we are indeed strangers and sojourners upon the earth, it is seemly for us to remember our everlasting habitation, that is to say, the Kingdom of God, into the which, if we keep the commandment which hath been given unto us, we shall enter happily. We were born not to become inheritors of the earth, but to make earth inherit it (i. e. the Kingdom); for the house of every man is the earth. Inasmuch as when we come into the world we weep, so also when we depart we weep; | when we come into it we heave a sigh, Fol. 44 b and when we depart we heave a sigh. III Inasmuch then as from the very first moment in which man is born into this world he weepeth, even so also when he cometh forth from the body he weepeth; he is born with suffering, [and] departeth with suffering. For there is nothing which ruleth the life of a man except misery and sorrow. Hast thou not heard that which is written, ‘Let not your heart be heavy through satiety, and drunkenness, and the anxieties of life, because that day shall come upon you like a snare; for it shall come upon every one who dwelleth upon the face of the earth?’¹ whether he be king, or governor, or rich man, or poor man. No man whatsoever shall escape from that awful necessity, which is full of fear. And again, have ye not heard that which is written, ‘Possessions shall profit nothing in the day of wrath; it is righteousness [only] that delivereth a man from death?’² Set not thine affections on worldly possessions, or on the pomp of riches. Bind not thy soul to dominion and power, or to gold or silver, for all these things afterwards become fetters to thee; for possessions have no quality which will make them to remain in this world, but sins will precede us, and will take their stand at the throne of God. Hast thou never heard what our Lord spake, ‘Watch, for ye know

¹ Luke xxi, 34, 35.

² Prov. x. 2; xi. 4.

neither the day nor the hour?'¹ Let us therefore watch by day and by night so that we may not let our bodies be without God for one moment. |

Fol. 45a

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And moreover, we do not know when they will seek after us. Let us not bind ourselves to the phantoms of wealth, for thou knowest not when it shall be demanded from thee. Hast thou not heard what is written, 'A man shall not redeem a man, and a brother shall not release a brother; he shall not give [himself] to God in exchange for him as the price of the redemption of his soul?'² This informeth [us] that a righteous father cannot obtain the release of a sinful son, nor a rich brother obtain the release of a poor brother, nor a righteous son obtain the release of a sinful father; but every man shall receive according to what he hath done.

Now therefore, O my beloved, distribute your riches and possessions in alms and oblations to the poor, in order that ye may obtain the happiness which shall be without end. Put not your confidence in the riches of this world, and do not place any reliance on gold or on silver. Hast thou never hearkened unto Solomon, who saith, 'I hate all the labour for which I had suffered under the sun, because I am obliged to leave it to the man who shall come after me?'³ Now the meaning of these words is that the senseless man saith in his soul, With pain and difficulty I gather together [possessions] for my children, in order that they may find means whereby to live after my death. O thou fool, where dost thou obtain

Fol. 45b

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the knowledge | that thy son shall live after thee and inherit thy possessions, or that he shall live a very long time and spend them all? Shall not God take care of thy son without thy help? Is it not God Who brought thee up, and shall He not also bring up thy son? In the day on which thou wast brought into the world, was not an obolus also made with thee?

¹ Compare Matt. xxiv. 42; xxv. 13; Mark xiii. 35; Luke xxi. 36; Acts xx. 31.

² Compare Ps. xlix. 7.

³ Eccles. ii. 18.

Now, therefore, hath God graciously given unto thee the large amount of wealth which thou hast in order that thou mayest rest and enjoy thyself in this world and in the next. But Satan hath shut thy heart, and doth not allow thee to be generous towards the poor; because of this thou shalt receive great and never-ending punishments—because of thine unbelief. For we see very many rich men gathering together possessions with great toil and suffering, and merchants building large houses for themselves, and [collecting] possessions and substance in abundance, and gardens, and fields, and large numbers of cattle, and great quantities of household stuff, and very large sums of money, and they say that they are laying up a store for their children. And whilst they have such thoughts as these in their minds, their children are snatched out of their hands whilst they are babies, and strangers reap the benefit of their labours, and they themselves depart to the throne of God being naked. They have not | sent on one good work before them, neither is Fol. 46 a there any gift in their hands, and they curse the day in which ५२ they were born into the world. Say not in thy blindness of heart, ‘When I am about to go forth from the body, I will write my will so that my children and my kinsfolk may give alms on behalf of my soul.’ O thou senseless one, thou very great fool, dost thou not know that when thou shalt go forth from the body, thou wilt not be like even unto the man who is lord of one obolus? and moreover, no man will ever remember thee again. Thou wilt not have with thee the money which thou hast heaped up. Thou wilt not have with thee the granary which is full of grain. Thou wilt not have with thee thy vineyards. Thou wilt not have with thee the houses which thou hast built. Nay, thou wilt be a stranger unto them all. They will have ceased to be thine, and will have become things which belong to others. If they wish they will give to thee; if they wish not they will not give to thee.

Hast thou never hearkened unto the holy man Job, saying, 'When I came out of my mother's womb I was naked, and I will depart naked.'¹ Also the Apostle crieth out, saying, 'We brought nothing with us into this world, and we shall take nothing [with us when] we depart.'² And David saith, 'When their spirit cometh out of them they return to their earth.'³ O wretched man, how and in what way art thou benefited by all these cares and all these anxieties? Now, thou dost know the place where thou wast born, but thou dost not know the place where thou wilt die. Thou knowest how many years thou hast lived up to this present time, but thou hast no knowledge of how many thou hast yet to live. Thou knowest in what way thy parents who begat thee died, [but thou dost not] know in what manner thou wilt die.

Fol. 46 b

¶ (sic)

Now, therefore, O man, | take advice, and let my counsel be pleasing unto thee. Do thou redeem thy sins by charity, and thy lawlessness by gifts of alms to the poor, in order that thou mayest have enjoyment in the riches which do not come to an end. Send on gifts in front of thee before thou dost go forth from the body, so that thou mayest depart to meet the Christ with joy. For when a man is about to meet a king of this world, and he would find favour before him, he sends all gifts on before him, so that the king may receive his person. How much more is it meet for us to send on before us gifts and alms to the King of the Universe, who is surrounded by terror and trembling. Solomon said, 'Cast all thy possessions before thee. Give alms according as thou hast the power. Say thou not, I have nothing to give.'⁴ Remember the poor widow woman who cast the two mites into the treasury, and the Christ justified her, saying, 'She hath given all her means of living.'⁵ And again He said, 'Whosoever shall give one of these little ones a cup of cold water only in the name

¹ Job i. 21.

² 1 Tim. vi. 7.

³ Ps. civ. 29; cxlvi. 4.

⁴ Compare Prov. iii. 27, 28.

⁵ Luke xxi. 4.

of a disciple, Amen I say unto you, that he shall in no wise lose his wage.'¹

Be not thou careless of thy salvation, O man, because of the material things of this life, for they will not assist (?) us in this world to the [end]. But there is a [worse] evil that can be, namely, when we have come forth [from this world], we may become as if we had never entered into it.² | Remember Fol. 47 a
 thou the hour wherein the sickness of death shall come upon cyb
 thee. Thou shalt cast thyself down on thy bed, and thou shalt say, 'I am sick this day.' After a very short interval the sickness shall become more severe on thee, and a violent fever shall lay hold upon the wretched flesh of thy body, and such excruciating pains and sufferings shall seize thee that thy normal condition of mind and body shall be disturbed. And thy tongue shall shrink to nothing in thy throat, and thy words shall dwindle in thy mouth, and thy throat shall close up, and no nourishment whatsoever shall be able to pass through it. And the light in thine eyes shall become less and less, and the sweat shall break out and cover thy face, and very great and bitter bile shall fill thy body, and the treatment of thine eyes by the physician shall cease to be effective, for they shall turn round, and become crooked, and little by little they shall become blind to the light. And thou shalt ask those who come to visit thee, saying, 'What time is it?' for thy perception of things shall cease within thee. For darkness and mistiness shall cover over thine eyes, and thy face shall change its colour and become greenish-grey, and thy hair shall perish, and the veins, and tendons, and sinews of thy hands and feet shall dry up, and thy heart and thy soul shall lose their strength by imperceptible degrees. And thou shalt gaze out of thine eyes and shalt see the Powers with frightful faces which have come for thee, and they shall make haste to carry thee to Him that created thee. And when

¹ Matt. x. 42 ; Mark ix. 41.

² Rendering doubtful.

thou shalt see them thou shalt open thy mouth, and thou shalt deliver up thy spirit into the hands of him that shall come for thee. O what a marvellous thing is this! O how terrible is this necessity, which is more awful than any other necessity that is upon the earth! O how terrible is this tribulation, which is the greatest of all tribulations, and which is more fearful than death itself! And finally they will take

Fol. 47 b

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thy soul, and will set it before the awful throne of God, | and it shall receive according to what it hath done, whether it be good, or whether it be evil.

O Paul, thou wise man of the Apostles, thy words are exceedingly sweet! For when all the men whom God hath created, from Adam, the first man, to the man who is begotten this day, shall go forth from the body, their souls shall be taken and shall be set before the throne of God, whether they be the souls of children months old, or whether they be the souls of those who are years old, and they shall do homage to the Righteous Judge, and He shall pass sentence upon them before they are removed to the places of which they are worthy. And again, in the Day of the Resurrection, their souls shall rise, having suffered not destruction, and the soul of every one shall return to his body, and they shall all receive according to what they have done, whether it be good, or whether it be evil. And we shall be examined and questioned concerning everything which we have done in this place of sojourning, even to the slightest word which we have uttered in jest. And we shall be questioned, moreover, concerning the thoughts which have passed through our hearts, according to that which our Master Craftsman the Christ spake, saying, 'Let not any light, silly speech issue from your mouths, for ye shall be obliged to give an account concerning them in the Day of the Judgement.'¹ Blessed shall they be who shall rise up in the Resurrection of Life, for they shall reign as kings with the Christ! Woe be unto

¹ Matt. xii. 36.

those who shall be condemned to die a second time because of their evil deeds! When the Righteous Judge hath ascended the throne, what He hath brought (?) shall be reckoned up (?). The tares shall be burned up in the fire which cannot be extinguished, but the wheat shall be gathered together into His granary, that is to say, into the kingdom which is in the heavens. |

Now, therefore, let us turn ourselves, and let us repent of ^{Fol. 48 a} our sins before inquisition shall be made of us concerning [¶] them. Remember that it is a fearful thing to fall into the hands of the living God.¹ Shew me what all these pains (?)² and all these sufferings are worth. Are not three cubits of earth [the length] of our everlasting abode? Whom wilt thou gather together [therein]? To whom wilt thou act as an usurer? Whom wilt thou ill-treat? Shew me who will send these things down unto thee in Amente? Remember that thou art not like unto thy Lord, but that thou hast been sent to live upon the earth for one day only, and that thou art like unto a hireling, who is hired daily. And whether thou eatest, or whether thou drinkest, or whether thou fastest, or whether thou art hungry, or whether thou art thirsty, the sun will set every day, and the period of thy life will become less day by day. And when the number of thy days shall be fulfilled, there shall not be added to thee a single hour. Man is absolutely a thing of naught. He is a man to-day, to-morrow he is dust and ashes. Man is a creature who eateth and drinketh this day, but to-morrow his mouth is closed. He who eateth at this moment, and who batheth in the bath, and who anointeth himself this day with sweet-smelling unguents of the finest quality, is to-morrow rolled into the tomb, wherein dust taketh the place to him of sweet-smelling unguents. He who to-day sleepeth on the roof (or, verandah) of his house clothed in garments of byssus is to-morrow cast forth into the tomb among the dead animals,

¹ Heb. x. 31.

² **σολαιε** is found again on p. 81, l. 19.

which surround him with their bodies, and he is left in a state of misery.

O miserable man, eating and drinking shall not deliver thee this day. Why will not the possessions of riches deliver thee, | and work healing to a small degree on thee? Why Fol. 48 b $\overline{\text{C}}\overline{\text{I}}\overline{\text{C}}$ ^(sic) will not the phantoms of riches deliver thee from these great necessities? Hast thou never heard about this foolish rich man, who was like thyself, and who said within himself, 'Thou hast many good things laid up for thee for very many years to come; take thine ease, eat, drink, make merry?'¹ for he thought that he would pass a very long time upon the earth. But the sentence of God came upon him straightway, saying, 'Thou fool, thy soul shall be taken away from thee this very night, and these things which thou hast prepared, unto whom shall they belong?' And this is the case of every one who gathereth in, and who is not a rich man in God. How then, O thou fool, are not thy granaries, which are filled full, unable to deliver thee this day? Why do not thy garments made wholly of silk and byssus deliver thee this day? Why do not the possessions which thou hast gathered together restrain the sentence of God which hath come upon thee saying, 'They shall take away thy soul this night'? Hast thou never heard [the words] which David [spake], 'They shall leave their riches unto others, and their tombs shall be their houses for ever.'² The wise man Solomon spake, saying, 'Leave all thy property behind thee, for there is neither knowledge nor understanding in Amente,³ the place whereunto thou shalt depart'; that is to say, 'When thou shalt go forth from this world, thou wilt not have the power to order anything rightly, nay, those things which thou wouldst take with thee are the very things on account of which thou shalt be judged.' Shew me Fol. 49 a therefore, O thou fool, what all these pains (?),⁴ | and [all]

$\overline{\text{C}}\overline{\text{I}}\overline{\text{C}}$

¹ Luke xii. 19 ff.

² Ps. xlix. 10, 11.

³ Eccles. ix. 10.

⁴ $\alpha\omicron\lambda\mu\epsilon\epsilon\varsigma$ is found again on p. 80, l. 2.

these sins [are worth], for thou addest sin to sin, and lawlessness to lawlessness, and guile to guile, and strife to strife. Dost thou not remember that which is written, 'The judgement is merciless for the man who hath not shewn mercy,'¹ and 'Remember that man is like unto a shadow, and that he bringeth his days to a close very speedily' ?²

Now the whole life of a man is like unto the vapour³ of a caldron (?) which maketh itself visible for a little time, and afterwards perisheth ; and this is especially true in the case of the man who is a sinner. There is no profit whatsoever in the life of the man who worketh evil, nor, moreover, shall he be found in the place whereto he shall depart, but he shall go forth with the sufferings that are sufferings indeed. And if the rich man be a sinner, that fact shall be of no benefit to him. Hast thou never heard [the words] which Solomon [spake], saying, 'He who hath come forth in vanity, shall also depart again in vanity ; he who hath come forth in grief, shall depart again in grief,'⁴ even as it is written, 'There shall be no joy to the wicked man, saith the Lord.'⁵ And again, 'The hope of the wicked man shall perish.'⁶ And again, 'The wicked man shall be like unto the dust which the wind driveth along before it on the face of the ground.'⁷

Shew me now, O sinner, what kind of pleasure is it which cometh to thee during thy whole life ? If thou sayest, 'I have been a rich man all my life, and I have passed my time as one, and I have enjoyed myself thoroughly well,' then I shall say unto thee very gravely, 'What kind of pleasure was it that came to thee during all the time wherein thou wast living in sin ?' If thou art rich in gold and in silver, what advantage hast thou therein, for thou wast produced from the earth ? Verily, such a man eateth and drinketh to-day, but to-morrow he is carried off in the midst of his riches, and his

¹ Jas. ii. 13.² Ps. cxliv. 4.³ Read πᾶροῦς (?).⁴ Eccles. vi. 4.⁵ Isa. xlvi. 22.⁶ Prov. xi. 7.⁷ Compare Job xxi. 18 ; Ps. i. 4 ; Hos. xiii. 3.

mouth is closed, and from this time onwards he will never eat again. |

Fol. 49^b Shew me, O sinful man, what kind of rest it is which thou
 ¶ findest. Thou dost occupy thyself all thy time in lending money at usury, and in trafficking in merchandise. Thou art filled with anxious care by day and by night, even as is the man who lacketh bread, and there is nothing about thee which affordeth thee comfort (or, consolation); on the contrary, thy whole life is one long grief. Thou buildest houses, and stalls for sheep and cattle, and baths, thou plantest vineyards, thou becomest a merchant, and sailest the seas with thy wares, and yet thou art at all times like unto the man who is in his death agony. Thou dost oppress the poor, and dost deceive the stranger, and dost rob the houses of widows, and amusest thyself by day and by night, and yet the bread which thou eatest is like that of every other man. And whilst thou art occupied in doing these things the period of thy life which is appointed unto thee cometh to an end, and thou art rejected, like a sour grape, and they bear thee away. And the possessions which thou hast heaped together shall remain on this earth, and the sins which thou hast committed shall go before thee to the throne of God. And the images shall provide the proofs of thy folly, and the houses which thou hast built others shall dwell in. And as for thy soul, because of thy lawless behaviour they shall carry it away into the outer darkness. From the vineyards which thou hast planted others shall gather in the grapes, and thou thyself in Amente shalt eagerly desire that the juice thereof be dropped upon thy tongue to cool it, even like thy brother Nineveh (?).

Shew me now, O thou man who art merciless and a sinner, what advantage there was to thee in thy being born into the world, whether in thy life, or whether in thy death, unless it was the punishments which thou didst heap up on account of thy sins? In thy lifetime thou didst amuse thyself by day and by night, and thou wast weary because of the multitude

of thy possessions, and at thy death thou didst depart to the punishment which is never-ending, in exchange for thy wickedness. Moreover, | if the sinner be a poor man, thou Fol. 50 a wilt find that he worketh both by day and by night because ¶ of the insistence of his poverty. And thou wilt find his son hungry and naked, and his wife sick and afflicted with the suffering of infirmity, and thou wilt find them quarrelling and cursing each other, and there is no peace at all between them. They are occupied by day and by night, they live in tribulation with their children. And the man longeth for death a thousand times over because of the suffering which is inside him. He seeth the poverty and suffering of his wife, and the misery of his children, and he committeth sin yet more and more, and he committeth thefts, and sweareth false oaths, even as it is written, 'Poverty humbleth a man.'¹ And not only doth it reduce him to humility, but it maketh him to commit fraudulent acts, and works which God hateth, for he wisheth to take home something to his wife and his children. In this manner he never ceaseth to be absorbed with the cares of this life all his days. He addeth sin to sin, and he spendeth his life in doing this until the appointed span of his life cometh to an end. Then he is carried away suddenly, heavily laden with the load of his sins, and he cometh forth into poverty, a poverty which is never-ending, and into great suffering. Shew me now what kind of benefit it is to a man of this kind to be born into the world, for there is nothing in it but suffering, and wretchedness, and sorrow. It was concerning such a man that were written the words, 'He who hath come in emptiness (or, vanity) shall depart in emptiness (or, vanity), and his name shall be proclaimed in the darkness,'² whether he be rich or poor. Woe be unto those who are born into the world, for the deceitful deeds (?) which they have done in the world shall be a punishment for them. What comfort (or, consolation) shall

¹ Compare Prov. x. 15.

² Eccles. vi. 4.

there be to the man who shall die in his sins? There is nothing for him except suffering and sorrow in this world and in the next. | Hast thou not heard what is written in the [Book of] Isaiah the prophet, 'The sinner that shall live for one hundred years shall be accursed?'¹

Fol. 50 b

¶

But tell me, O thou man of sin, when it was that thou didst enjoy thyself. Didst thou, peradventure, enjoy thyself in thy mother's womb? If so, what kind of enjoyment hadst thou? Thou wast shut up in the darkness and in the humour of her body, and thou didst not know when it was day, or when it was night. Didst thou, peradventure, enjoy thyself when thou camest forth from thy mother's womb? If thou didst, what kind of enjoyment hadst thou? For from the moment wherein thou wast brought forth thou didst cry and wail. Hadst thou been comfortable thou wouldst not have wept, *for weeping belongeth to suffering and pain.* Didst thou, peradventure, enjoy thyself when thou wast being suckled at the breasts of thy mother? If thou didst, what kind of enjoyment was it? Thou didst weep at all times, and thou hadst no heart. Didst thou, peradventure, enjoy thyself when thou wast a small child? If thou didst, what kind of enjoyment was it? Thy face was cast down at all times to the earth, thou didst crawl about on thy hands and feet, thy mouth was always wet with the saliva which trickled from it, and when a beast might have attacked thee and killed thee thou wast ignorant of it. Didst thou, peradventure, rejoice when thy legs gained firmness, and thou couldst walk? If thou didst, what kind of enjoyment was it? Thy parents taught thee [first], and then they sent thee to the master craftsman that he might teach thee a trade whereby thou mightest earn a living. Didst thou, peradventure, rejoice when thou didst grow up and arrive at man's estate? If thou didst, what kind of enjoyment was it? The lust of early manhood which was in thee was fighting

¹ Isa. lxx. 20.

against thee, and never for one moment did it cease to goad thee. Didst thou, peradventure, enjoy thyself when thou didst take a wife? Nay, nay, thou couldst not enjoy thyself, for thou didst burden thyself with heavy cares. Didst thou, peradventure, enjoy thyself when thou didst beget children? If thou didst, | what kind of enjoyment was it? Thou didst Fol. 51 a
¶ load thyself with cares both by day and by night. For the man who hath married a wife and hath begotten children hath never a moment's peace; on the contrary, his head is always burdened with cares, especially if he be a poor man, for then his tribulations are doubled.¹

Didst thou, peradventure, enjoy thyself when thou didst become an old man? If thou didst, what kind of enjoyment was it? Thy bones became broken, the light of thine eyes was extinguished, thy teeth became loose and incapable of chewing food, thy heart ceased to have perception and to understand a word of wisdom, thy nerves, sinews, and tendons of the body failed, and ceased to be able to work without difficulty. Thy mouth lost its shape and was unable to utter words distinctly, thy voice became feeble, and the ears lost their power to hear. All these things came upon thee in thine old age, but more especially there came great tribulation of heart, because thou wast drawing nigh to the grave, and thou knewest not how long men would enquire after thee. Wilt thou, peradventure, rejoice when the span of life that hath been allotted to thee hath come to an end, when thou must go before God? What kind of enjoyment wilt thou have when that moment cometh? Thou wilt cast thyself down upon [thy] bed in thy tribulation of heart, a great wave of heat will envelop thee, and the attack of sickness will become more violent, and thou wilt heave sighs over thy sins, because thou hast no good deeds to thy credit. Thou wilt weep for thy little children who shall become orphans,

¹ With this paragraph compare Athanasius 'On the Soul and Body' (Budge, *Coptic Homilies*, pp. 264, 265).

and thou wilt be greatly disturbed because of the calamity that hath come upon thee. Thou wilt look at the Powers with terrifying faces which have come after thee, and thou wilt sigh over the end of thy life, because it hath drawn nigh so speedily. Peradventure thou wilt rejoice, O man, when thou standest before the throne of God? What kind of enjoyment wilt thou have [there] being laden with thy load

Fol. 51^b of sins | and having not one good deed before thee?

¶ And the avenging angels (or, executioners) shall seize thy soul, the flames of fire shooting out from their eyes, and shall cast thee down, and shall gnash their teeth at thee; and thy sins shall follow thee closely, and shall be thy accusers. Whither wilt thou turn thy face, O wretched man? What manner of place wilt thou look for in order to find rest therein? Thou shalt find it neither on the right hand nor on the left. Behold the poor whom thou hast wronged! Behold those who were in misery, and the strangers, whom thou didst defraud and eat up what goods they had! Behold the false oaths! Behold the slanderings! Behold the hatred! Behold the envy! Behold the contentions! Behold the impurities! Behold the pollutions! Behold the fornications! Behold the murders, and all the rest of the evil deeds which thou hast committed! Then, at that moment, the Judge shall cry out, 'Cast him into the outer darkness, where there is weeping and gnashing of teeth.'¹

This is the end of all the men who are sinners, and who have not repented of their sins before their deaths. Behold, I have made the matter quite clear to you, and have shewn you that there is no profit in the life of man who is born into this world. If thou wishest for salvation, and wouldst inherit life, haste thee and redeem thy sins by means of acts of charity and by works of compassion to the poor, so that thou mayest enjoy thyself in the world wherein there are joy and gladness. And even if thou hast committed every

¹ Matt. xiii. 42; xxv. 30.

kind of sin, turn thou back and repent, and God shall forgive thee, for He is compassionate, and He loveth mankind, and sheweth pity for the wickednesses of those who return unto Him. | For He saith, 'I do not desire the death of the sinner, but rather that he should turn back from his evil way, and repent and live.'¹ And again [He saith], 'If the transgressor hath turned back from his wickedness, and doeth righteousness, I will no longer remember the wickednesses which he hath committed, but he shall live through the righteousness which he hath done.'² [And He saith], 'Turn ye back to Me, O ye children who have gone afar off, and I will heal you of your wounds.'³ [And] He saith by His mouth which is full of life, 'I have not come to invite the righteous, but the sinners to repentance.'⁴ And again, 'Come unto Me every one who is suffering, and is laden, and I will give rest to you.'⁵

Fol. 52 a

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Thus thou mayest see, O man, the love for man which God [sheweth] towards us. Finally, waste not day after day, month after month, and year after year, for the span of life which hath been allotted to thee is coming to an end, and thou must depart, laden with the load of thy sins, and thou wilt curse the day wherein thou wast born. I have declared all these things out of love for you, and because of the verse which is written, 'Man is born unto trouble.'⁶ Now it was because the prophet thought that there was no profit in a man's life, but only suffering and misery, that he said, 'Man is born unto trouble, and his days pass quickly.'

Now as concerning the righteous, their whole life is joy and gladness, and since they have been born unto blessedness, they shall also depart to the blessedness which is perfect. Verily, happy and blessed is the righteous man who is born into the world! In very truth this is the man unto whom

¹ Ezek. xviii. 23 ; xxxiii. 11.² Ezek. xviii. 27.³ Jer. iii. 22 ; xxx. 17.⁴ Matt. ix. 13 ; Mark ii. 17 ; Luke v. 32.⁵ Matt. xi. 28.⁶ Job v. 7.

the building which he hath made in [this] world shall be
 Fol. 52^b for profit. Blessed is the man who is righteous | and
pa merciful, for he shall eat of the good things of the earth,
 and he shall enjoy refreshing in the kingdom that is in
 the heavens with the Patriarchs Abraham, and Isaac, and
 Jacob, and Job, and the other believing men. And blessed
 is the poor man who giveth thanks, and who is meek and
 gentle, for he shall go forth from the poverty of this world,
 and shall receive riches which are never-ending. In very
 truth this is the man whose sorrows shall come to an end,
 and who shall inherit the rest that shall never end, even
 as it is written, 'Blessed are the poor in spirit, for to them
 belongeth the kingdom which is in the heavens.'¹ And
 again, 'Blessed is the man whom Thou shalt receive to Thy-
 self, O Lord.'² And again, 'Better is one day inside Thy
 courts than one thousand [passed] outside them.'³

Behold now, we say these things unto you, O my beloved,
 for the admonition of the soul, and I have made my discourse
 somewhat lengthy. I know, however, that the tears which
 have come forth from your eyes shall become unto you a
 fountain of salvation, which shall cleanse your bodies on the
 day of the great festival of Saint Victor the General, whose
 festival we are celebrating this day. Believe me, O ye God-
 loving congregation, I have no wish to set in motion this
 word which is full of tribulation, during this great festival
 this day, and I would not introduce sadness into the festival
 of Saint Victor, the most glorious of all martyrs, had it not
 been that my mind was carried away by my thoughts, and it
 seemed to me as if I saw the General standing before me.
 And he raised up gladness in my heart and in my mind, in
 his love towards us, and he spake unto me, saying, 'O man,
 speak unto this congregation for the salvation of their souls.
 Fol. 53^a Thou shalt bring them into | the haven of salvation on the
pb day of my commemoration, and they shall repent them of their

¹ Matt. v. 3.² Ps. lxxv. 4.³ Ps. lxxxiv. 10.

sins. This result will afford me far greater happiness than ten thousand encomiums. And I do not wish [to receive] the honour which belongeth to this world, for my justification is in the heavens, before my Lord and my King, the Christ.'

And when I had heard these [words] from Saint Victor, [and saw] the care which he took for all those who are heavy laden, and that he was laying aside his own honour for the sake of the salvation and well-being of our souls and our bodies, I at length turned my tongue towards you, O my sons and my daughters, and I spake these few words to you for the welfare of your souls. Now, therefore, let us send on before us the things which we find for the benefit of our souls in the day of need, so that Saint Victor, whose festival we are celebrating this day, may make supplication on our behalf before the Christ, the True Shepherd, that He may guide our souls into the pasture that pleaseth Him, according to that which is written, 'His counsel is more to be chosen than gold, and the precious stone of very great price.'¹ 'Let us pay good heed to the things that we hear, lest we fall away,'² according to the word of Paul, the wise man. Let us free ourselves from our sins, before they be required of us.

And if, O man, thou hast sinned through thoughtlessness, turn thee, repent, and God shall forgive thee. And again, if thou hast not committed sin, take good heed to thyself that the Devil be not envious of thee, for he is a deceitful villain, and he hateth the race of man. Thou hearest what is written in the Catholic [Epistle], 'Be sober, watch; for your adversary the Devil [goeth round about roaring like a lion, seeking to swallow up your soul.'³ And again, Paul saith, Fol. 53 b
P^{ca}
 'Our strife is not against blood and flesh, but against principalities and powers, and against the governors of the world in darkness, and against spirit beings of evil beneath the heavens.'⁴ And again, our Saviour commanded us, saying,

¹ Ps. xix. 10; Prov. viii. 10, 11, 19.

² Heb. ii. 1.

³ 1 Pet. v. 8.

⁴ Eph. vi. 12.

'If the master of the house knew at what hour the thief was coming he would keep watch, and would not permit him to break into his house; even so do ye yourselves watch, for ye know not in what hour the thief will come.'¹

Now ye know well, O my beloved, that it is right for a man to keep watch by day and by night, so that the Devil may not be envious of him, and may not destroy his righteousness. Do not make a pretence and say, 'I have committed many sins, and God will never forgive me, even if I do repent.' Take heed to thyself and do not talk in this way. Never let sin gain dominion over thee. And even if thou hast committed a multitude of sins, turn thee, repent, and God shall forgive thee, and He will number thee with those who have never committed sin at all. For as thou findest the grapes full of sourness which come from an [uncultivated] vine, but when the vine hath been digged about, and water poured upon its roots, the grapes, which only a very little time before had been sour (now their sourness disappeareth so completely that thou canst not possibly imagine whither it hath gone), become sweet to the taste, exactly so it is in the case of the sin which hath been blotted out by repentance, and the righteousness which is performed by the penitent man continueth to be sweet.

Fol. 54 a

P²

Ye see, O my beloved, | how Saint Victor rejoiceth with us on this great festival, which we celebrate this day, and how he hath prepared for us the table of the Spirit. Verily, this holy' encomium is a healing medicine for us. The understanding of the Holy Scriptures is a consolation to us. This encomium is a healer of every one, for it strengtheneth those who do stand, and it raiseth up those who have fallen. And as for us, let us keep carefully the things which we have heard, and we shall find salvation. We must never let go of our understanding (or, courage), and persist in committing sins which will lead us into a state of terror, and make us

¹ Matt. xxiv. 42, 43; Mark xiii. 35; Luke xxi. 36.

enter into sorrow and shame. But within a very little I also had fallen into a pit, and had forgotten the mighty deeds and miracles of Saint Victor, whose festival we are celebrating this day; for the consideration of our own great carelessness carried us away into such sorrow of heart that we forgot the glorious General Victor. And, moreover, my tongue halteth to such a degree that I am not able to declare one of his ten thousand virtues. But like a man who setteth out boldly to cross over a great sea, or a very wide stream, and whom before the end of his journey thou findest to be overwhelmed and being drawn down into the boiling and raging waters of the torrent—even so am I in respect of the splendid deeds of that General Victor. For I began to speak to you concerning the mighty deeds and miracles which he hath wrought in the first part of [this] Encomium, but later on my understanding and my thought were carried away and made me to talk to you about the salvation of your souls on [the day of] his great festival. And we know that Saint Victor will rejoice over the words of admonition which we are speaking into instructed ears in this Encomium, especially when he hath seen the very large number of people [here] who are stricken with sorrow, and who are weeping at the words of admonition which we are uttering. |

I am afraid, however, that I am causing some offence to Fol. 54 b
my congregation on this great festival to-day. I will there- p̄e
fore change the course of my remarks so that I may narrate
unto you a few of the mighty deeds which have taken place
in his martyrrium, the which I have seen with my own eyes,
and which will glorify God, Who glorifieth those who glorify
Him. Now I earnestly desire to declare a few of his splendid
deeds, but I find myself in a difficulty because my tongue is
incapable of paying unto him the honour of which he is
worthy. And, moreover, since certain of our inspired Fathers
and Bishops who have lived before my time, that is to say,
Eusebius, and Julius, and Innocent, who were teachers in

very truth and were inspired by God, undertook to declare thy honour and the miracles which thou didst perform in thy martyrrium, and were unable to proclaim thy powers and the signs [wrought by thee], how much less shall I, a humble man, who am simple and foolish withal, be able to do so? How can I possibly pass over the sea of thy splendid deeds? For this reason I lay my finger on my mouth: I do not know how to declare thy gift of healing, and especially because through thy holy gift the disease which spreadeth over my legs and feet from time to time thou hast made to decrease in my body. But great is the grace which God giveth unto thee, and He hath permitted these manifestations of healing to be permanent in thy martyrrium, that is to say, the dumb speak, the lame walk, the lepers are cleansed, and thou castest out devils and raisest the dead through the mighty gift which God hath permitted to be permanent in thy martyrrium. And not only in the place wherein thy body

Fol. 55 a is are signs of this kind taking place, | but in every shrine
 ꝑꝛ throughout the world which shall be called after thy name shall signs of this kind be performed perpetually, in order that ye may know that what I am saying to you is true. Hearken ye now, and I will narrate unto you the following great miracle to the glory of God and Saint Victor.

There was a certain man in this city who owned very great possessions, and large flocks and herds, and sheep pastures and vineyards. And this man was exceedingly good and kind to the poor, and he had such a firm belief in Saint Victor that every year he used to give a large quantity of wine to the shrine [of the saint] for use sacramentally, and for sending out as gifts to those who were suffering from illnesses, and to those who needed it, for the salvation of their souls. And his offering remained always in the shrine of the holy man during the whole course of his life. And the Good God, at the request of Saint Victor, blessed the man, and he became rich, and he waxed exceedingly prosperous. And the blessing

of God shone on his house, and on his gardens, and on his vineyards, and on his meadows, and his fields and his possessions increased exceedingly, and there was no counting the number of the blessings which the Lord set apart for him. And the man increased his alms and oblations, which he used to give to God in the name of Saint Victor. | And his wealth Fol. 55 b
 still continued to increase greatly, and his flocks and herds P̄
 were exceedingly choice and fine, and his sheep and cattle were innumerable; and he did not cease to watch over these things until he became an old man. And at length he fell ill of the sickness of which he died. And he called his son and said unto him, 'My son, behold I am going the way of all the earth. Do thou be zealous in giving gifts to the poor, and to every one who is in need, even as thou hast seen that I have been in the habit of doing, and do thou take especial care in respect of the offering to my Lord Saint Victor. Thou shalt not diminish aught therefrom, nay, thou shalt add to it; for it is he who hath blessed us, and hath given to us these great riches, and this multitude of possessions. And let thy charities and gifts be multiplied, for they shall open unto thee the treasure-houses of the kingdom which is in the heavens.' And his son answered and said, 'Everything that thou sayest I will do'; thereupon the man sank back fainting and died, and was gathered to his fathers.

And his son took possession of his wealth and goods of all kinds, but his heart was not perfect with God as was his father's, even as it is written concerning Solomon,¹ and he was not charitable towards the poor. And finally he treated with contempt his father's will and testament, and he did not observe the commands which he had given to him. He diminished the charities and gifts which his father used to give, he ate and drank delicately, and he put away from him the fear of God and the precepts of his father. And when the season of the vintage arrived, the steward of | Saint Fol. 56 a

¹ 1 Kings xi. 1-10.

Victor sent certain of the clergy to him to receive the offering of first-fruits, according to the custom of his father, the son would not give them but said [to himself], 'Verily my father hated the things which belonged to him,' and he spake out loud with evil words, saying, 'It is not Saint Victor who drinketh the wine, but it is the clergy who drink it; moreover, every time they wish to communicate I will send unto them offerings and first-fruits that they may communicate. I shall certainly not give away this large quantity of wine, but I will put it aside, and will devote it to the needs of the community and to those of my own workmen.' In this way did he foolishly withdraw the offering from the saint, and he did not remember that which is written, 'Charity seeketh not its own.'¹ So he gathered in the grape harvest according to his father's custom, and he discovered that the wine was so great in quantity that he could not measure it. And he had it carried into storehouses, saying, 'I will keep it until the time when the merchants of Palestine come [to visit] my father this year, and I will give it to them, and will take in exchange from them much goods.' And what did Saint Victor do unto him that had neglected to give him his offering through love of possessions? Quite suddenly he made the wine which, only a very little time before, had been very choice, to change, and it bred worms, and it became putrid and sour. And all the man's affairs went backward, but he did not know that it was the hand of God that was upon him because of his contemptuous treatment of Him.

And it came to pass that on a certain day the merchants arrived, and they brought him a large quantity of gold wherewith they wished to buy some of his wine; [and when they had tasted the wine] they found that it was very bad indeed, and very thin in quality, and that it had bred worms, and they marvelled exceedingly. And afterwards they opened [other skins] in the doorway of the wine storehouse, and they

¹ 1 Cor. xiii. 1 ff.

found that the wine in them was worse than that which they had tasted before; | in short, they tried all the wine, Fol. 56 b and they found that it was quite worthless. And they said p̄e unto him, ‘Verily we marvel at this wine, and wonder what hath happened to it since thy father hath become blessed. Perhaps it is that thou hast neglected it; in any case we know not what hath happened to it.’ And thus saying the merchants took the gold from him again, and returned to their own country. And the man was very sad indeed, and grieved exceedingly. And after some days the man became conscious of the sin which he had committed, and that it was Saint Victor who had destroyed his property because he had neglected to supply his holy offering. And he was saying, ‘Woe is me, because I did not listen to the words of my father, and because I allowed avariciousness to blind my eyes. I wished to bring the offering of the martyr into his hand, and behold, he hath destroyed all the possessions which were in mine. What shall I do from this time onwards? I know not.’

And during that night Saint Victor came unto the man in glory unspeakable, and he said unto him in a very threatening manner, ‘Since the love of money hath shut thine eyes, and thou hast stolen the offering which thy father used to give unto God in my name, behold I, even I, destroyed all the produce of thy vineyard, and I made thy wine to become full of worms and putrid. And I will destroy thy vineyard also, and it shall not yield thee its fruit because of thy audacity. And as for thee thyself, I have come to bring upon thee a great grief, and I would destroy thee, and thou shouldst die if it were not that I keep in remembrance | the Fol. 57 a righteousness of thy father. And assuredly because thou p̄i didst neglect to give the offering to my shrine, I myself made all thy wine to perish.’

And the man was greatly moved, and he said, ‘My lord, who art thou that thou art surrounded by such exceedingly

great glory?’ And he answered and said, ‘I am Victor the General. I am he who blessed the possessions of thy father. I multiplied for him his corn and wine. I doubled for him his flocks and herds, and his possessions and his goods, because of the alms and oblations which he gave to the poor, and the offerings which he made unto God in my name. Thou, however, inasmuch as thou hast not obeyed thy father, and hast not remembered the fear of God, but hast been zealous in the stealing of the offering from my martyrdom, I myself have punished thee, and have destroyed thy labours. And in thee hath been fulfilled that which is written, saying, “A city is founded by the compassion of a mighty man, and it is uprooted through the folly of the fool.”’¹

And when the man had heard these words he cast himself down upon his face, saying, ‘Forgive me, O my lord, thou holy martyr. I have sinned beyond the measure of all mankind’s capacity of sinning, but count not up my sins, according to my folly, against me. And I will become thy servant, and will fear thee, even as did my father, until the day of my death. And I promise thy holy splendour that, if thou wilt shew compassion unto me, and wilt forgive me my impudent

Fol. 57^b
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 deeds, | I will give the one half of my substance and of my flocks and herds to thy shrine this year, and the other half [I will give] to the community and to the maintenance of those who work [on my estate]. And besides these I will add to the charitable gifts which my father used to make to the poor.’ And the saint said unto him, ‘God hath removed thy sin, and this shall be unto thee a sign that He hath done so. When thou risest up to-morrow morning open the door of thy wine-cellars and taste thy wine, and thou shalt find that it hath turned to a proper, settled condition. Thus shalt thou know that God is able to do everything, and that it is the blessing of God which maketh men rich; but what God truly loveth in a man is for him to choose a right course of

¹ Prov. xi. 10-11.

action. God is not in need of thy gifts and charities and of thy offerings, but He doth desire that a right course of action should be displayed by thee in respect of Him. Hast thou never heard that which is written, "He who sheweth mercy unto the poor lendeth unto the Lord,"¹ and "Pay thy vows to God, and let every one who is round about Him take a gift unto Him?"² Now, therefore, take heed to thyself and do the things which have come forth from thy mouth. And I will make supplication unto God on thy behalf that He may make thy riches to be as great as those of thy father. And when thou shalt go forth from the body thy soul shall not be set apart for punishment, because I will carry it as a gracious thing into the presence of God, and He will give unto it the good things of the kingdom which is in the heavens. Hast thou never heard what is written, "The supplication of the righteous man is exceedingly mighty, and effecteth [much]?"³ And dost thou not know that the martyrs | endured all [their] sufferings without reward? Fol. 58 a
 Now, therefore, O my son, watch thyself well from this day pib
 forward. And farewell!'

And when the saint had said these words unto the man he ceased to see him. And straightway he woke up in his dream, and was very much moved, and he told the things which he had seen to his people, and they marvelled. And when the morning had come he opened the door of his wine-cellar, and he found that his wine was exceedingly excellent, and he was disturbed in his mind. And he proclaimed the mighty deeds of Saint Victor throughout the whole city. And he summoned the steward of the saint to him, and he gave unto him the half of his produce and of his wine, which he was to expend in the service of the shrine, and on the poor and on strangers, even according as he had

¹ Prov. xix. 17.

² Ps. l. 14 ; lxxvi. 11 ; Nah. i. 15 ; Deut. xxiii. 21 ; Job xxii. 27.

³ Jas. v. 16.

vowed to the saint. And from that day onward he became a very zealous man, and he was exceedingly anxious about the salvation of his soul.

Thus ye see, O my beloved, that the mighty deeds of Saint Victor, whose festival we are celebrating this day, are truly great, and that my halting tongue is incapable of declaring one in ten thousand of his virtues and honours, and of the miracles which he hath worked. Let us celebrate his festival this day in purity of heart and in purity of body. And he is sufficiently strong to pray for us to the Lord, to forgive us our sins; for he is gracious and merciful, and he is nigh unto God at all times. Let us withdraw ourselves from every evil thing, and from every kind of fornication. And let us not continue in our sins, so that our visitation may not come to an end. Remember that the world shall pass away and the desirable things thereof, but he who performeth the will of God shall live for ever.¹ Therefore let us not stablish ourselves upon the hope which is vain, for the Apostle saith, 'The hope which
 Fol. 58 b is seen is not hope,'² | that is to say, the riches of this world
 PIC which shall pass away like the snow (or, frost). Be not a man of violence, for no violent man shall inherit the kingdom of God. Be not a man of strife, for it is said that there is no profit in any man of strife. Be not a lover of money, for the root of all evil is the love of money. Be not a fornicator, for him who shall defile the temple of God will God destroy. Be not a liar, for God shall destroy every man who uttereth lies. Be not a drunkard, for no drunkard shall inherit the kingdom of God. Be not a man of lust, for it is said, 'Whosoever shall look at a woman to desire her hath already committed adultery with her in his heart.'³ Be not an adulterer, for the adulterer destroyeth his soul. Be not a lover of pleasure, for it is written, 'They loved pleasure more than they loved God.'⁴ Be not a babbling gossip,

¹ 1 John ii. 17.

² Matt. v. 28.

³ Rom. viii. 24.

⁴ John xii. 43 (?).

for a gag of fire shall be thrust into the mouth of the babblers. Be not a hater of [thy] brother, for he who hateth his brother is a murderer. Be not a man with a double tongue, for double-tonguedness is like unto a two-edged sword.

If thou wilt observe these things in thine own person, thou shalt be a servant of the Lord, and Saint Victor shall rejoice over the celebration of his festival. Let us stretch out our hands to the poor in charity and compassion, for it is written, 'Blessed are the merciful, for they shall obtain mercy.'¹ Let us visit the sick and those who are shut up in confinement, in order that God in His compassion may visit us. Let us put clothing on the naked, | in order that we may escape Fol. 59 " from the trouble and the gnashing of teeth. Let us receive PIA into our houses the poor, who have no houses, on the festival of Saint Victor, so that he may remember us before God, Who shall take us into His kingdom which is in the heavens. Let us not permit to remain in our hearts any restraint in respect of any man, on the festival of Saint Victor, in order that God and His angel may be in our midst when we are celebrating his festival, lest he condemn us as enemies. On the contrary, let us break asunder every bond of violence, and every bond of enmity, and every bond of wickedness in respect of each other, in order that God and His holy angel shall be at peace with us.

And here, at this point, we must give pause to our discourse, because the time is come when we must perform the service of the Holy Offering. It is true that our discourse hath run to an inordinate length, but [the people] were thirsty for the waters of the word of God, and for [the narrative of] the mighty deeds of the saint. And it shall happen for us that Saint Victor, whose festival we celebrate this day, shall make entreaty to God on our behalf, that He may forgive us our sins, and may bless the God-loving Emperor, and all the

¹ Matt. v. 7.

orthodox people, through Jesus the Christ, our Lord, to Whom be glory, and to His Good Father, and to the Holy, and vivifying, and consubstantial Spirit, now and always, for ever and ever and world without end. Bless us! Amen. So be it!

COLOPHON

This book [was copied through] the zeal and care of the most God-loving deacon Pourrot (?). He undertook the preparation thereof, and he presented it to the church of Saint Victor of Tebô, that is of Apollinopolis, according to the speech of the Alexandrians. May God preserve for life and health (or, salvation) the God-loving brother Pourrot, and make him to be worthy of the joy of the kingdom which is in the heavens. May he live to the full the angelic life which he hath assumed, even as did our fathers, the ancestors [of our] community, and may he [pour out] his blessing upon us, and upon all the saints likewise! Amen.

May the Lord Jesus the Christ, Who is in very truth our Veritable God, preserve for life and salvation the most God-fearing arch-presbyter Apa Abraham, the president and director of the Monastery of Saint Mercurius of Tebô, and may he [pour out] his blessing upon us. May the Lord preserve for life and salvation all the fathers and sons of the monastery, and make us worthy of their blessing. May He incline (?) their hearts to pray for me before our King, the Christ. May He forgive me my sins, which are many, and may He shew mercy unto me in the day of my visitation, to me Joseph, the least of all men and the most miserable, the son of the blessed Sisinnios, the Archdeacon of the Catholic Church of Saint John the Baptist in the city of Snê. May the Lord give peace unto him, and to Zôkratôr, the least of all men, the deacon, the son of Joseph the deacon. Pray for me Amen.

Written on the eighteenth day of the month Parmouti, in the six hundred and sixty-seventh year of Diocletian (A.D. 951).

THE LIFE OF SAINTS EUSTATHIUS AND
OF THEOPISTÊ AND OF THEIR TWO
CHILDREN

(Brit. Mus. MS. Oriental, No. 6783)

Fol. 1 a THE LIFE AND CONVERSATION OF SAINT APA
8 EUSTATHIUS, A GENERAL OF THE EMPEROR
TRAJAN, AND OF THEOPISTÊ HIS WIFE, AND
OF AGAPIUS AND THEOPISTUS HIS SONS, WHO
ENDED THEIR MARTYRDOMS IN THE GREAT
CITY OF ROME, ON THE TWENTIETH DAY OF
THE MONTH THOTH, UNDER THE EMPEROR
TRAJAN. IN PEACE. AMEN.

THERE is implanted in a holy man the earnest desire to learn, which is partly natural and partly voluntary, and these qualities are equally clearly distinguished. The holy man setteth up virtue, and he wisheth to instruct his neighbours by the [examples of] others who have lived from the earliest times, and who have given thanks to Him that hath done good unto us all from the beginning, that is to say, to our God and our Lord Jesus the Christ, those whom He hath
..... I mean that not all have given thanks. We are those [unto whom] He doeth [good]. And

Fol. 1 b there are very many | admonitions (or, teachings), and acts
6 of valiant and blessed men which have come down to us in the Holy Scriptures, which are like unto images that have souls in them, and which will make those who wish to follow them resemble [them] in their glorious integrity, and prevent them from becoming feeble in the performance of their mighty deeds. The men about whom I shall now write to you are men who maintained their virtuous deeds in our own

time, and who did not slacken in their integrity and valiant behaviour. And the men of old, whose histories have been written in the Holy Scriptures in order that those who hear them may love what is good, and may turn themselves to the strength of their virtue, spake, saying, 'Now, in these latter times, there is none who acteth uprightly.'¹ As for me, I say that so far as the man who wisheth to do what is good is concerned, neither the labour [involved in obtaining] the fruits, nor a life which is fully [occupied] in business affairs, need hinder the life which is devoted to the performance of good works. If there be any man who wisheth to follow first of all | the word of nature and the instruction of the holy Fol. 2 a men, of whom we are going to speak, let him seek after ῥ the refreshing (or, rest) which existeth in the way of a course of life filled with virtue, after the manner of those about whom it is my intention now to speak. And we will describe to you the beginning of their lives, and the reason for the honourableness of their paths, and we will make these things manifest so far as the power to do so lieth in us. And as for you, O ye blessed men and worshippers of Christ, do ye hearken unto them with all your will, in good faith, and without unbelief and captious doubt in your minds.

And there was in the kingdom of the Emperor Trajan, wherein the worship of idols had spread and prevailed, a certain general whose name was Plakêtas (Placidus). He was near of kin to the king, and he belonged to a very great and noble family, according to [the opinion] of this world, and he was exceedingly rich. And he exceeded all the other nobles of the palace in his possessions, [in] gold, and [in] silver, and he had troops of slaves, and riches of all kinds in very great abundance; | and by race he was a Greek. And he was Fol. 2 b adorned with all the works of righteousness. Those who ῥ were in distress he relieved. He helped those who were suffering oppression, and those who were naked he clothed,

¹ Ps. xiv. 1.

and he provided food for those who were hungry, and he redeemed, at his own expense, very many of those who had been condemned to death. In short, he was the steward of every one who was in need, so far as the wants of the body were concerned, and he was a second Cornelius¹ at that time. And he had a wife who was herself a worshipper of idols, but she was adorned with every excellent quality and virtue in exactly the same degree [as her husband]; and two sons were born to them, and these they brought up to walk in the same good path as their parents. And the man was exceedingly well known because of the good works which he was in the habit of doing, and he was so celebrated for his personal strength and valour that the Barbarians were afraid at the mere mention of his name. For he was a fine fighter, and he

Fol. 3 a had gained great renown | in battles of all kinds, but his
 ē whole desire was to hunt and slay wild animals, and for this he was greatly esteemed. But the Good God, Who loveth every man who is worthy of Him in every place, did not forget the good deeds of this man, neither did He wish to destroy his good disposition, but even as it is written, 'Every heathen who feareth God, and who worketh righteousness, shall be accepted by Him,'² His bowels of compassion yearned towards him, and He was merciful towards him to such a degree that God willed to save his life, and He did so in the way and by the means which I will here declare unto you.

And it came to pass that on a certain day the man went out, according to his custom, to hunt wild beasts in the mountain, he and his soldiers, and all his slaves were with him. And there appeared unto him a herd of deer that were feeding, and he ordered the company who were with him to give chase to them, and all the soldiers gave all their energies to catching the beasts. And one of them |

Fol. 3 b appeared from out of the herd, and he was a very fine animal
 ē and stood higher than all of them, and he broke away from

¹ See Acts x. 1-31.² Acts x. 35.

the herd, and took to flight, and he ran for safety into a thicket on the mountain, which was very dense, and very difficult for the hunters to penetrate. And when Plakêtas had seen him he wished to take him in a snare. And he took with him certain soldiers, and hid away all the others, and he gave chase to the animal. Now the soldiers who had gone with him became exhausted, and they gave up the chase, and Plakêtas rode into the thicket alone in pursuit of the beast. And by the good Providence of God neither he nor the horse on which he was riding became exhausted in that dense thicket. And when he had persevered for some time in his pursuit, and was a very long way off from his companions, then the beast stood still upon a very high mountain. And when the general had approached him, there being no men with him, he stood still and looked round about on every side, and he wondered by what means he could take him in a snare. And God, the Lover of mankind, | Who effecteth Fol. 4 a
the salvation of man in very many ways, snared this [general] 5
in His net, even as was snared Cornelius through Peter, and even as was Paul unto whom He appeared when he was persecuting Him. And when a considerable time had passed, during which Plakêtas had been looking at the stag, and marvelling at its great size and very fine appearance, and thinking out the means whereby he might capture it, the Lord gave him the following sign; and He made him able to see it, and it appeared unto him in the following form. There was a figure of a cross between the stag's horns, and it shone more brightly than the sun, and there was, moreover, between his horns a similitude like unto the body wherein God arrayed Himself in the womb of the Virgin; now He clothed Himself in this body for our salvation. And He cried out to Plakêtas from the animal with the voice of a man, saying, 'O Plakêtas, why dost thou hunt Me? For it is for thine own sake that I have appeared unto thee in the form of this animal. | I Fol. 4 b
am Jesus, He Whom thou servest, without knowing it. H

Thy kind and charitable deeds which thou doest have come before Me. Therefore I have Myself appeared unto thee, and I have snared thee by means of this animal that is without reasoning power. And I have netted thee with the nets of My Godhead. It is not just to allow those who love Me by their good deeds to act as slaves to unclean demons, and idols which are dead, and dumb, and which are without feeling. For this reason did I come upon the earth in the form wherein thou now seest Me, for I wish to deliver (or, save) the race of man.'

And when Plakétas heard these things he was terrified, and he fell down upon the ground. And when a long time had passed he rose up, wishing to understand with exactness the miracle which had taken place. And he said, 'What then is this sight which I have seen? And what manner of voice is this which I have heard? Make Thyself manifest to me, O Thou Who speakest with me, and I will | believe in Thee.' And the Lord said unto him, 'Take heed, O Plakétas. I am Jesus the Christ, the Son of the living God, Who created the heavens and the earth, when nothing existed, and I created all substance of which things are made, and everything else. I am He Who made the light to appear, and I separated it from the darkness. I am He Who created the sun and made it to shine by day, and I appointed the moon and the stars to shine by night. I am He Who ordained times, and seasons, and days. I am He Who fashioned man from the earth. I appeared for him in the flesh which I took upon Myself for the sake of the salvation of men. I am He Whom they crucified, and I died, and I rose upon the third day from the dead.'

When Plakétas heard these words he fell down upon his face and cried out, saying, 'I believe, Lord, that Thou art He Who hath created everything, and that Thou art He Who turneth back those who go astray, and those who have gone astray, and that Thou art He Who giveth life unto those who are

dead.' And the Lord answered and said, 'If thou believest, go, make thy way to the high priest of the | Christians, Fol. 5 b and demand from him the freely-given gift of baptism.' I
 And Plakêtas answered and said unto Him, 'Lord, command me to relate these words to my wife and children, so that they also may believe in Thee.' And the Lord said unto him, 'Repeat them. And ye shall be purified from every unclean thing. When ye have received the seal of baptism thou shalt return hither, and I will appear unto thee, and I will declare unto thee the mystery of salvation.'

And Plakêtas came down from the mountain, and went into his house. And when the evening had come he began to speak and tell his wife and sons about the things which he had seen in the vision, and how the Lord had appeared unto him. And his wife cried out and said unto him, 'Lord, my brother, thou hast seen God Whom they crucified, Whom the Christians worship. For He is the only true God, and it is He Who delivereth those who put their hopes in Him.' And she cried out vehemently, saying, 'Have mercy upon me, O Lord Jesus the Christ, and upon my two sons also.' And she said unto her husband, 'In the night which hath passed I myself also | saw Him, and He said unto me, To-morrow Fol. 6 a do thou, and thy husband, and your sons come to Me. And I
 I recognized that He was the God, Jesus the Christ, the God of the Galileans. It is He Who willed to appear unto thee in this miraculous manner with the animal in order that thou mayest rely upon His strength, and believe in Him. Therefore come this very night, and let us go and receive baptism from the high priest of the Christians, even as thou wast commanded, for by this do those who believe in Him become members of His household.' And Plakêtas answered, saying, 'This is what He Who appeared unto me commanded.'

And in the middle of that night they took their two sons secretly, and a few of their slaves, and they went to the high priest of the Christians, and told him all the dream,

and they confessed their belief in the Lord Jesus the Christ, and they entreated him to give them the seal of the Christ by baptism. And the high priest rejoiced, and ascribed glory to God Who wisheth all men to have life, | and to come to the knowledge of the truth. And the high priest took them, and catechized them, and gave into their hands the Holy Mysteries of the Faith, and he baptized them in the Name of the Father, and of the Son, and of the Holy Spirit. And to Plakêtas he gave the name of Eustathius, and to his wife Theopistê ; his elder son he called Agapius, and the younger Theopistus ; and he gave them the Glorious Body and Blood of the Christ, and dismissed them, saying, ‘ May God, the Christ, be with you, and may He graciously grant unto you His kingdom for ever. And know that the hand of the Lord is with you, and I earnestly beseech you that when ye shall be in Paradise ye remember the soul of John, the least of all men and the most miserable.’

And when the morning had come Eustathius took horses, and he departed to the mountain, and went towards the spot wherein he had seen the vision. And he dismissed his soldiers, and sent them away to hunt the wild animals, | and he remained where he was alone for a short time ; then he moved on, and went nearer and nearer to the place where he had seen the figure at first. And he cast himself down upon his face, and he cried out, saying, ‘ Lord, I know that Thou art the Christ, the Son of the living God, and I believe in Thee and in Thy Good Father, and in the Holy Spirit. And now I beseech Thee, if I be worthy of the holy grace of Thy Godhead, declare unto me the things which Thou hast to say unto me.’ And straightway the Lord answered and said unto him, ‘ Blessed art thou, O Plakêtas, because thou hast received the washing of grace, and hast arrayed thyself in the indestructible garment which abideth for ever. Now, therefore, do thou make manifest the work of thy faith. Since the Devil is envious of thee thou must cast him behind thee ;

Fol. 6 b

iv

Fol. 7 a

v

and he will be zealous in setting snares of every kind for thee, and he will contend against thee. For thou must of necessity endure manifold temptations. | If thou endurest Fol. 7 b
 them in patience thou shalt receive the crown of victory. 12
 Behold, thou shalt rise very much higher in the works (or, affairs) of [this] life, and in the riches which are temporal. And, moreover, thou shalt become rich in spiritual excellence. Now be not weak, neither be thou overcome by the glory of this world, which thou didst possess originally; but as thou didst shew thyself to be a mighty man among men, and as thou didst wage war, and didst strive zealously to serve a king who is mortal, even so do thou strive zealously to prove thyself to be a mighty man against the Devil, and do thou keep fast hold on the faith for Me, for I am the Immortal King. For needs must that thou shouldst become a second Job, in these times, who shall vanquish the Devil in temptation. Take good heed to thyself lest the reasoning of blasphemy ascend in thine heart, and when thou shalt be in a state of humility I will come unto thee in order that I may re-establish thee in thy former glory.'

And when the Lord had said these things unto him He departed into heaven, and the Lord spake unto him, saying, 'Eustathius, there shall be unto thee as great a temptation as thou canst wish in that which thou shalt have | in the last Fol. 8 a
 days.' And Eustathius said unto Him, 'If this be the last 16
 of my days, I now beseech Thee, O my Lord, supposing that I am not able to bear the things which Thou hast appointed me, to remove them, and not to let them come upon me, and command that our temptation return unto Thee. But give us strength, O Lord, Thou God of mighty deeds, for Thou art He in Whom we trust.' And the Lord said unto him, 'Fight, O Eustathius, and My grace shall watch over what is in [thy] heart.' And Saint Eustathius came down from the mountain, and he went into his house, and told his wife the things which God had said unto him. And they knelt down

together on their knees, and they prayed, saying, 'Let Thy will be done.'

And it came to pass, after a few days, that a pestilence broke out in the house of Eustathius, and all his slaves died. And when this had happened, Eustathius perceived that there had actually come upon him the temptation (or, trial) which, according to the indications that had already been given to him, was to come upon him, and he welcomed it as such, and he rejoiced, and exhorted | his wife not to lose courage. And after a little time all his horses, and cattle, and sheep died, and this temptation also he received with joy. And after these things he left his house, he, and his wife, and his sons, who knew nothing [of the reason], and he departed to another place. And when the doers of iniquity knew that they had departed, they went by night and plundered his house, and they stripped it bare, leaving nothing whatsoever behind them, neither gold, nor silver, nor raiment. After all these losses, and all these sorrows, they became quite destitute, for they had lost all their substance, and everything which they had. And all these things happened through the crafty designs of the Adversary.

And it came to pass in those days that all the people were celebrating a festival, and they were rejoicing greatly because they had conquered the Persians, and the Emperor was celebrating the festival with them with great heartiness, but Eustathius felt that it was not seemly for him to join them in celebrating the festival. As, however, he was a great general | among the nobles of Rome, the Emperor enquired for him, but did not find him. And when the Emperor learned that in one hour nothing had been left to him of all his possessions, and that neither he nor those who were with him had anything left, he and all the nobles with him were exceedingly sorry on his account, and they marvelled at what had happened to him.

Then his wife said unto him, 'How long shall we sit

here in this place? Rise up, and let us take our sons who are left unto us, and let us depart and leave this country, because we have become the laughing-stock of those who know us.' And that night they took their sons and departed, and they set out for Egypt. And when they had been travelling for a day or two they arrived at the sea, and they found a ship anchored at the quay, and they made enquiries about embarking in the ship. And the captain of the ship was a savage and brutal man. And when they had embarked in the ship they put to sea, and the captain of the ship looked upon the wife of Eustathius, and he saw that her face was beautiful, and he loved her. | And when the captain Fol. 9 b arrived at the shore of the sea he asked Eustathius for his III passage money, but he had it not to give to him; and he seized the wife of Eustathius in place of the passage money, for he had already determined that he would not let her go with her husband. And when Eustathius persevered in arguing the matter with him, and in making supplication to him, the captain made a sign to the sailors to lay hold upon him, and to throw him into the sea. And when Eustathius knew of their evil intentions he very unwillingly left his wife behind, and taking his two sons departed with them weeping, and he made lamentation, saying, 'Woe is me, O my sons, for your mother hath been seized by a barbarian.'

And he went away heaving sighs and shedding tears, and he came to a river of water, and owing to the heavy rain which had fallen into it he was unable to swim across it with both his sons at the same time. And he took the one son on his neck, and leaving the other on this side of the river he swam across the water, and left on the other side the son whom he had been carrying, and then turned back [to fetch] the other. And it came to pass that whilst | he was in the Fol. 10 a middle of the river he lifted up his eyes, and saw that a lion IV had seized his son, and that he was dragging him along the ground and going away with him. And his father Eustathius

was in despair about him ; but he recovered himself at length, feeling that there was hope for him, for he still had the other son left to him. And again he looked, and saw that the other son was being carried off by a wolf. And [when] he perceived that both his sons had been carried away into captivity by wild beasts he tore out the hair of his head, and wept abundantly with exceedingly great bitterness, and he was about to cast himself into the flood. But the loving care of God gave strength to his heart, so that it might make him to know what was to happen to him. Therefore he did not do this (i.e. drown himself), but he swam across the river in order to depart into the desert.

And when certain shepherds saw the [one] child in the jaws of the lion, and that he was uninjured, they said with right understanding, 'The Providence of God is disposed to protect this boy, and to help him, and it will deliver him from the wild beast.' And they gave chase to the lion with their horses, and the lion was afraid. And by the dispensation of God the lion dropped the child from his mouth, and fled, |
 Fol. 10 b and the shepherds picked up the child, and they reared it as
 R a son to them on the east of the river. And as for the other son which the wolf had carried off the good Providence of God preserved him also unharmed. For when certain men who were ploughing the land saw him [being carried off] they gave chase to the wolf, and took him from the beast ; and the child had received no injury whatsoever. And the ploughmen and the shepherds were living together in the same village, and they took the two little children, and reared them as their own.

Now Eustathius had no knowledge whatsoever of what had happened ; but he walked on his way, and he wept, and kept repeating these words, 'Woe is me ! I was at one time flourishing like a tree, but now I am dried up and withered. Woe is me ! I had at one time large room, but now I am like unto a captive. Woe is me ! I, who at one time

had legions of soldiers at my feet, am now left utterly to myself, and neither my wife nor my children are permitted to be with me. But do not, O Lord, cast me away, and be not Thou forgetful of my tears. O Lord, Thou didst say unto | me, "Needs must that thou shalt be tempted as was Fol. 11 a Job." And behold, do Thou look upon my sufferings which R& have become exceedingly severe. For even if the possessions which he had were all carried away, there still remained to him the dung-hill whereon he could seat himself, whereas I am a miserable sojourner in a strange land, and am burdened with all this mass of misery. And again, Job had his children to console him, and to help him to bear his sufferings, whereas in my case the wild beasts have carried off my children, who should be my consolation. And even if his branches, I mean his children, were lopped off, he still had left to him the root, that is to say, his wife, who would live in the house with him, even though she did not serve him as a wife in the [true sense of] the word. But as for me, miserable man that I am, my root is cut off on all sides, and I cannot see a single ray of light from the lamp of my race. Moreover, I am like a tree in the desert, which is being ever shaken by the winds of the Devil. Do not, Lord, do not afflict Thy servant, [and drive him] to | utter many words, for if I spake the things which I Fol. 11 b ought not to speak, I should be grieved in heart. Do Thou, R& therefore, O Lord, set a guard upon my mouth, and a strong seal upon my lips, so that my heart may not incline towards the words which are evil, and Thou mayest not cast me away from before Thy face. And give Thou me rest, O Lord!

And as he was saying these things, and was heaving sighs and weeping, he came to a village, which was called Bassos, and he went into it, and worked there, and procured his daily bread therein. And when he had lived there a long time the owners of the village entreated him to go and become watchman of the fruit crops in the orchard there, and he fulfilled this work for a period of ten years, and received his

wages for the same. And his sons were being fed and brought up in the village which we have already mentioned, and they did not know that they were brethren. And the captain of the ship who had carried off the wife of Eustathius took her to his own country, and the great shadow of God overshadowed her so completely that the barbarian was never able to touch her all that time. For what this woman had entreated

Fol. 12^a God to grant her was that a pagan | man should not touch her
 RC at all.

And it came to pass that after her barbarian husband was dead the woman remained in that country. And after [many] days those pagan people among whom the wife of Eustathius was living rose up (or, rebelled), and advanced to seize the country of the Romans. And the Emperor Trajan was greatly troubled because of the war with these pagan peoples, and he remembered Plakêtas, more especially because of his bravery and his numerous defeats of the alien peoples. And the remembrance of Eustathius kept stirring within him, and he was troubled about the change which had come upon him in his affairs. Then he prepared himself and the soldiers who were in his kingdom for the war. And he grieved exceedingly for Plakêtas, and he spake, saying, ‘Him who shall give me such indication as will help me to find him, upon him will I bestow a great honour and a yearly wage, and I will make

Fol. 12^b him exceedingly | rich.’

RC And two of his soldiers—now the name of one of them was Antiochus, and that of the other Acacius, and they had been servants of Eustathius, and untiring in their ministrations to him in times past when he was living with them—departed to seek after him, and they searched the whole kingdom through very thoroughly until they arrived at the village wherein Eustathius was. And as they were going along in the place wherein Eustathius was keeping watch he saw them from a distance, and he recognized them by their peculiar carriage, and by their gait. And he remembered his

former manner of life, and he began to feel sorrowful in heart, and he prayed, saying, 'O Lord God, Thou merciful One, Who deliverest every one who putteth his hope in Thee, since I have seen those who formerly walked with me shall not I have hope? Now, therefore, give the command, and look upon me and upon Thy servant, that is to say, my wife. For I know well that because of my own evil works my children have become food for wild beasts, but I entreat Thee to permit me to look upon [them] again in the Resurrection.' |

And whilst Eustathius was saying these words he heard a Fol. 13 a
 voice which spake unto him, saying, 'Be of good cheer, O RĒ
 Eustathius, at this time, for thou shalt again have the position which thou hadst formerly, and thou shalt receive thy wife and thy children. In the resurrection of the dead thou shalt see the good things which are for ever. Do not deny Me, and thou shalt find a rest which is endless, and thy name shall increase from generation to generation.' And when he had heard these words Eustathius was afraid, and he walked down from the place where he was, and he stood up close to where the two soldiers were on the road in front of them, and he knew them without any doubt, but they did not know him. They said unto him, 'Hail, good neighbour!' And he said unto them, 'Peace be unto you, O my brethren!' They said unto him, 'Dost thou know in this place a man who is a stranger, and is called Plakêtas, and his wife, and his children? If thou canst shew us this man we will give unto thee very much money.' And Eustathius said unto them, 'For what purpose art thou enquiring after him?' And they said unto him, 'He was a fellow soldier, and behold, we have been wishing to meet him for many years past.' And he said unto them, 'I know not the man. Rest ye, however, | with me, Fol. 13 b
 for the day is far spent; rest ye yourselves with me in this RĒ
 place which I inhabit. For I myself am a stranger.'

And he took them into his house, and then departed to buy some wine to give them to drink. And he said unto the

master of the house wherein he lodged, 'I know these men. They have come to me here that I may supply them with food and wine; and they would rest (i.e. lodge) with me in this place. [Give me food and wine] and I will repay thee the price of the same at the time when my wages [are paid]'; and the man gave unto him joyfully everything which he needed. And Eustathius remained and ministered unto them, and he could hardly contain himself when he remembered his former life; nevertheless he kept a strong hold upon himself, and did not weep, but he went out [of the house] and wept. And he washed his face, and went into [the house again], and served them. And they looked at him, and little by little they began to recognize him, and they spake unto each other, |

Fol. 14^a saying, 'This man is like unto the man whom we are seeking';
 RH̄ and the one said unto the other, 'Yea, he is like him. I know that there was a scar on his neck which was caused by a wound which he received in it a long time ago during the war with the Masekatês. Let us watch him carefully so that we may see whether he hath the scar or not. If he hath the scar on his neck then he is the man.' And having watched for the sign very carefully they saw the mark of the wound on his neck, and straightway they rushed to him, and they kissed him, and they asked him, saying, 'Art thou not the man Plakêtas who was formerly a great general?' And he denied it, saying, 'Certainly not'; and he kept a strong hold upon himself so that he might not weep. And when they had pointed out to him the scar of the wound on his neck, they took an oath to him, saying, 'Thou art Plakêtas, the general'; and they asked him concerning his wife and his children. And he said unto them, 'They are dead.'

Fol. 14^b And whilst he was | talking to them about these matters
 RH̄ they lifted up their faces with a great cry, and they wept so loudly that all the people who were in the village heard them; and whilst they were uttering these loud cries the people of the village came to see what had happened, and they were

afraid and were greatly moved. And the soldiers quieted their uproar, and described to them the power and honour which the man had enjoyed formerly. And when the men of the village had heard these things they heaved sighs, and said, 'Great is the honour of this man who hath become a hireling unto us.' Then the soldiers reported the matter to the Emperor. And they arrayed Eustathius in good apparel, being such things as they had with them, and they took him and set out on their road. And every one who was in the village walked with him to set him on his way, and [when] he had supplicated them he sent them away.

And whilst he was travelling along the road with the soldiers he described unto them the things which he had seen [in the thicket], and how he had seen the Christ, and also how he had been named Eustathius, and he told them about all the things which had happened | unto him. And Fol. 15 a
when they had fulfilled fifteen days in marching on the road RE
they came to the place where the Emperor Trajan was, and they shewed unto him in what manner they had discovered Plakêtas. And Trajan the Emperor came forth to meet him, and he kissed him, and he wept many tears, and he enquired of him what his reason was for his departure. And Eustathius related to Trajan and all the nobles what had happened unto him, and the history of his wife and his children, and in what way the captain of the ship had carried away his wife by force, and how his children had been carried off by wild beasts, and he described to them their tribulations. And there was very great joy indeed in [the hearts of the Emperor and his nobles] because they had found Eustathius alive. And the Emperor comforted him, and made him a general as he had been aforetime.

And when Eustathius had inspected the army he knew that it was not sufficiently strong to fight in battle against the Barbarians, and he shewed the Emperor that this was so. And Trajan the Emperor commanded his officers to enlist

recruits, and he wrote an epistle to every city wherein he ordered the people thereof to enlist men, and to train them, |
 Fol. 15 ^b and to make them fit to be used as soldiers. And it came to
 $\bar{\lambda}$ pass that when [the envoys] had entered the village wherein
 were the sons of Eustathius they took the two young men
 and made recruits of them. And the men who were in that
 place bore testimony concerning them, and said that they
 were vigorous in respect of their strength, and goodly in
 their appearance. And when Eustathius had gathered
 together all the recruits, and had assigned to them their
 positions, he perceived that the two young men were the
 most goodly of them all. And he appointed them to serve him
 personally, because he knew that they were of noble birth by
 their manners and habits, and in his good nature he set them
 apart to minister unto himself. And their own natural dis-
 position drew them more and more day by day to make
 him love them, and he gave orders that they were to eat
 with him at his table.

And after these things he took command of the army
 according to his wont, and he departed to the war and to the
 country of the Barbarians, which he had taken before that
 Fol. 16 ^a day, and in which he had set free | those who had been kept
 $\bar{\lambda}\alpha$ in captivity therein. And he crossed the river which is
 called Hydaspes,¹ and went up over the mountains, and
 penetrated far into the country of the Barbarians, and he
 vanquished the foreigners also, and spoiled the whole country.
 And Eustathius took counsel with some of the pagans,
 and it seemed good to the Providence of God to make
 him to enter the place where his wife was. Now this woman
 had, from the very first, been preserved, even as I have
 already said, through the care of God, from the violence
 of the captain of the ship [and of other] masters. And when
 this foreigner died she went away by herself, and she took

¹ It is hardly likely that the Indian river Hydaspes in the Panjáb is here referred to.

up her abode in the garden of one of the people with whom she lodged, and she made a booth wherein she might live by herself. And when the general had taken that town, and had spoiled it, he pitched his camp there for a period of three days, and rested there with his army, because that place was very suitable for encamping in. | And it came to Fol. 16 b pass that the two young men took up their abode in that λβ garden wherein the booth of their mother was situated. And as it was the season of noon they sat down and discussed together the affairs of their childhood, but they did not know that their mother was in that place, nor did they know what had happened to them.

And their mother was sitting listening to what they were saying. And the elder brother said unto the younger brother, 'As concerning the time of my childhood I cannot remember anything at all except that my father was a general, and that my mother was a very beautiful woman, and that they had two children. One of them was younger than myself, and his hair was red, and his face was handsome. And they took us, and they came forth from our house one night, and they embarked with us in a ship wherein we sailed I know not whither. And when we arrived at the shore on the ship my mother remained by herself on the ship, though for what purpose I know not. | As for us our father took the two Fol. 17 a of us away, and he went on his way weeping. And having λγ come to a river he swam across it with my little brother, and me he left on the bank of the stream. And when he would have returned to carry me over a lion sprang upon me and seized me with his jaws, and went off with me into the desert. Now certain shepherds who were pasturing their flocks in that place snatched me from the lion, and they brought me up there. This I do know, but I do not know what happened to my little brother and to my father.'

When the younger brother heard these things from his elder brother he leaped up and wept, and he said, 'Thou art

my brother. For from what thou hast said I know that thou art my lord brother, because I myself was brought by the shepherds who told me that I had been snatched away from the claws of the wolf'; and he embraced him, and they kissed each other. And as their mother was listening to these things she knew that the two young men were her sons by what they had said about her voyage on the ship.

Fol. 17^b

λλ

And she said within herself, | 'I wonder can these young men be my sons or not? Can my sons possibly have their forms?' And she was exceedingly sorrowful, and her bowels were greatly moved when she saw the young men embracing each other and weeping. And she continued to gaze upon them, and she said, 'These assuredly are my sons, more especially because they said that their father was a general, and that their mother remained on the ship.'

And on the morrow she went to the general and spake unto him, saying, 'I beseech thee [to hear me], O my lord; I am a woman from the country of the Romans, and I was carried away captive, and they brought me to this place. I therefore entreat thee to take me back to my native land.' And whilst she was saying these things she began to recognize in him her husband through the various characteristic marks which she knew to be in him; and when she had recognized him she was afraid to question him. And when she was unable any longer to contain herself she cast herself down [before] him, saying, 'I beseech thee, O my lord, be not angry with me, for I wish thee to make known unto me what

Fol. 18^a

λϵ

thy rank in life was formerly. Now I think that | thou wast Plakêtas, the general, who changed his name, and who was called Eustathius, after thou hadst been baptized in the Name of the Christ Jesus, Who did appear unto thee with an animal that was without reasoning power, and thou didst believe on Him. And when thou hadst fallen into the trials which the Lord had previously indicated to thee thou didst take thy wife, that is to say, myself, and thy two sons, that is

to say, Agapius and Theopistus, and didst set out for Egypt. And when we had come to the sea we embarked in a ship, and we set sail, and made our passage, and when we had arrived thou didst punish me through the savage captain of the ship, who seized me and carried me off to his native land. But, as the Lord Jesus the Christ is my witness, neither that man nor any other hath defiled my body, but I have guarded my chastity until this day. If now thou art Eustathius, as I know thou must be judging by the marks which I can describe unto thee, I conjure thee by the might of the Christ to declare thyself, and not to hide from me anything whatsoever.' |

And when Eustathius had heard these things he marvelled Fol. 18 b
exceedingly. And when he had looked into her face, and λϵ
recognized her, a mighty joy came upon him. And he rose up straightway, and embraced her, and said unto her, 'I am Eustathius of whom thou speakest.' And they kissed each other with a spiritual kiss, and they shed tears in great abundance, and they glorified God Who at all times doeth good things for His servants, and bringeth them out of all tribulation. And his wife said unto him, 'Where are my sons?' And he said unto her, and he wept as he said it, 'The wild beasts carried them off'; and he told her what had happened unto them [when they were] with him. And she said unto him, 'Let us give thanks unto the Lord, for even as He hath given us each to the other, so will He speedily give unto us our sons.' And Eustathius said unto her, 'I tell thee again that the wild beasts carried them off.' And she answered and said, 'Whilst I was sitting in the garden yesterday I heard two young men talking together about the events which happened in their early childhood, and they related things which concerned their early years. And I knew that they were my sons, | but they would never have Fol. 19 a
recognized one another had it not been that the words which λζ
the elder brother spake supplied the clue that enabled the

younger brother to recognize him. If thou hast not up to the present known this, then know well that it was the lovingkindness of God that hath given us to each other. Do thou thyself call the young men, and ask them questions, and let them inform thee.'

And the general called the two young men, and asked them, saying, 'Whose sons are ye? And what was it that happened to you in your childhood?' And they declared unto him the things which had happened to them, and immediately he recognized that they were in truth his sons, and he embraced them with fervour, and he kissed them. And Eustathius and his wife cast themselves on the necks of their sons, and they wept long and gave thanks unto God for the marvellous manner in which they had met one another again. And the rumour of that which had befallen them reached all the multitude of the city, and all the people gathered together in one place, and they marvelled and rejoiced because Eustathius and his wife and sons had met together once more, but more especially for the victory over the Barbarians. And they made a great feast that day because they had met together [again], |
 Fol. 19^b and on the following day they invoked God, and sent forth
 ΛΗ cries of thanksgiving unto Him for His great lovingkindness to man. And when they had carried out the spoliation of the Barbarians they returned with great gladness, and brought with them a very large amount of spoil and a multitude of captives.

And it came to pass that when Eustathius was returning from the war the Emperor Trajan died, and there came in his room another Emperor whose name was Adrian (Hadrian), who was an exceedingly irreligious man, and was more wicked than all the other kings who had reigned before him. And when Eustathius was returning from the war the Emperor went out to meet him, according to the custom of the Roman Emperors, and he brought out with him all his nobles, because of the [long] list of all the places which he (Eustathius) had taken.

And he, because of his valour, whereof he was conscious, and because of his meeting with his wife and sons, was filled to the uttermost with his joy. And when he had come into the city the Emperor went and entered into the temple of Apollo, but Eustathius did not go in with him, and remained outside. And the Emperor called him, and asked him why | he did not come into the temple of Apollo, [saying], 'Thou Fol. 20 a must pour out a libation to the gods in return for thy victory, **λθ** and because thou hast returned from the war, and thou must offer up sacrifices of thanksgiving to them, especially as thou hast found thy wife and thy sons.' And Eustathius said unto the Emperor, 'I will certainly offer up offerings to my King, the Christ Jesus, together with our supplications and our prayers, and our manifold entreaties, because He hath had pity on our wretched state, and hath brought us out of captivity. He it is Who hath given to me my wife and my sons, and hath helped me according to what He spake to me before I received baptism in His Name. Now, therefore, I know no other god besides Him. For He is the God Who hath created the heaven and the earth, and it is He alone Who hath done these great marvels.'

Then the Emperor was wroth when he heard these things from Eustathius, and he made him to withdraw from him as if he had been a pagan, he and his wife and his sons, and he spake unto them words of terror and threats of destruction. And the saints neither regarded | them nor Fol. 20 b were they frightened at all. **αε** And when the Emperor saw their unconcern and their faith in the Christ, he commanded them to be taken to the stadium, and to be put an end to by means of a mighty lion. And when the lion advanced to attack them he stood still before the saints, and bent his legs and worshipped them, and he laid his head also down on the ground. And afterwards he came out of the stadium and departed. And when the Emperor saw this great sight, and that the wild beast would not attack them, he fell into

doubt. And he commanded them to make a brazen bull, so that they might cast the saints into it and burn them. And the multitude gathered together to see the strife, and the spectacle of the saints; and [the servants of the Emperor] seized them with the mechanical contrivances of the instrument for lifting them up into it. And the blessed Eustathius entreated the honourable people to allow them to pray, and he spread out his hands, he and his wife and his sons, and they prayed, saying, ‘O Lord God of the Powers, Whom no man hath ever seen, but Whom now we see according to His wish, hearken Thou now unto us who cry unto Thee. Make Thou

Fol. 21 a our prayer | to be perfect with one thought, namely, the
 confession of Thy Name and Thy holy faith. Make Thou us
 worthy to be counted among the holy martyrs, even as were
 the Three Holy Children, whom Thou didst try by fire and
 they denied Thee not. In this manner do Thou receive us
 unto Thyself, through this fire, as a sacrifice well-pleasing unto
 Thee, and because we make ourselves to be also an offering by
 fire. And Lord, do Thou grant a favour and a gift unto our
 bodies, so that every one who shall commemorate us shall
 receive a gift in the kingdom of heaven, and also a time of
 rest upon earth. And if those who are in peril on the sea, or
 by waters of any kind, cry unto Thy Holy Name, do Thou
 deliver them from their danger. And if those who are
 [burdened] with manifold sins cast themselves down before
 Thee in Thy Name, do Thou forgive them their sins. And
 to every one who shall commemorate us on the day [called
 after] our name, be Thou, O Lord, a helper. Let the threat
 of the fire which is round about us become unto us the dew
 of refreshing, so that our bodies, O Lord, may gain | strength
 thereby.’

Fol. 21 b

And whilst they were saying these words and were praying they heard a voice from heaven, saying, ‘Inasmuch as ye have been mighty athletes in this life, and ye have endured patiently manifold trials, fear ye not at this present, and

come ye into this place in peace. Ye shall receive an indestructible crown, and ye shall enjoy yourselves with the good things which have been prepared for you for ever, in the place of the sufferings that ye have endured, and the trials which ye have borne patiently and which were only for a time.' And when the saints had heard these things they delivered themselves joyfully over to the soldiers, who cast them into the brazen instrument. And having been thrown in the flame of fire enveloped them, and they ascribed glory unto the Holy Trinity, unto Whom victory belongeth, and after a short time they delivered up their souls into the hands of God. And the fire did not touch (or, scorch) their bodies in the least degree, nor the hair of their heads.

And after three days the wicked Emperor Hadrian | came Fol. 22 a
to the place wherein the saints had finished [their fight], and
he commanded that the brazen bull should be opened, so that
he might be able to see what had happened to the saints.
And when it had been opened they found the bodies of the
saints in a perfect state of preservation, and there were no
marks of destruction whatever in them, and they seemed to
be still alive. And when they had brought them out and
laid them on the ground, great awe and wonder came upon
every one who stood nigh unto them, and the bodies of the
saints were brilliantly white like snow. And the polluted
Hadrian looked upon them, and he was filled with wonder,
and was afraid, and he went away. And the multitude who
were standing there cried out, saying, 'Great art Thou, O God
of the Christians! Thou art indeed the only Great God,
Jesus the Christ, and there is no other god besides Thee.
For Thou didst not permit any harm to reach the bodies of
[these] saints, nay, they have become brilliantly white and
shining, and they send forth great light with glory and
gladness.'

And when the evening had come the Christians came and Fol. 22 b
carried away the bodies of the martyred saints, | and they

laid them in an honourable place secretly in the city of Rome. And after the persecution [of them had died away] they built over them a martyrium, and they celebrated festivals therein with hymns and doxologies, according to the custom of the Christians. And they commemorated the holy deaths of these glorious martyrs on the twentieth day of the month of December, which is Thoth, according to the language of the inhabitants of Egypt.

Such is the history of the life and contest of these blessed and holy martyrs, that is to say, Apa Eustathius, and Apa Agapius and Apa Theopistus, his sons, and Amma Theopistê, his wife. Here endeth the account of their strife. Now every one who shall be worthy to celebrate the holy commemoration [of these saints], and who shall invoke them, shall receive the good things of the kingdom which is in the heavens, through the grace and love for man of our Lord Jesus the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen.



At the bottom of the page is written—

‘Victor the deacon, the least [of men], the son of the blessed Mercurius, the deacon.’

THE LIFE OF APA CYRUS

(Brit. Mus. MS. Oriental, No. 6783)

THE LIFE AND CONVERSATION OF OUR SAINTED FATHER, WHO WAS GLORIOUS IN EVERYTHING, SAINT APA CYRUS, THE PERFECT GOVERNOR, WHICH WAS WRITTEN BY APA PAMBO,¹ THE ELDER OF THE CHURCH OF SHIËT.² SAINT APA CYRUS DIED ON THE EIGHTH DAY OF THE MONTH EPEIPH.³ IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE BE SAVED! AMEN.

AND it came to pass in the time of Apa Pambo, the elder of the church of Shiët, after he had protected (?) the body of the blessed woman Hellaria⁴ (Hillaria), the daughter of the Emperor Zeno,⁵ that a vision was shewn to him, [and a voice said unto him,] ‘ Rise up, and go thou into the district which is on the sea-coast, and thou shalt enquire for the anchorite, of whose sandals there is not in the whole world any one who is worthy to unloose the latches.’ And the blessed | Apa Pambo rose up and went into the desert in the strength of God which was with him, even as it was with the blessed Antonius⁶ at the time when he was on his journey

¹ Not the great Pambo, for he died about 390.

² The chief church of the monks in the Scete Desert. See Wright, *Catalogue of Syriac MSS.*, p. ii ; Quatremère, *Mémoires*, i, p. 451 ; Amélineau, *Géog.*, p. 433.

³ June-July.

⁴ See Crum, *Catalogue of Coptic MSS.*, p. 364, note 6.

⁵ Emperor of the East, 474-91.

⁶ Antony the Great, who lived from 250 to 350.

to go to (i. e. visited) the blessed man Apa Paulus a second time.

And the blessed elder Apa Pambo rose up and went into the desert, and he came to the cell of a monk, and he stood still and knocked at the door for a considerable space of time, and he cried out three times, according to the rules of the monkish brethren, saying, ' Bless me ! ' And whilst I, Pambo, was standing at the door, the brother made answer to me inside, saying, ' Hail, Pambo, the elder of the church of Shiêt, thou mighty ship that sailest over the desert that is without water. Behold, I have eagerly desired to see thee for a very long time ! Behold, God hath fulfilled for me my wish this day ! Come in, O blessed man ! ' And Apa Pambo answered, Fol. 24 a saying, ' Hail thou, Apa Hierax, who hast | become a com-
۲۲۷ panion of the angels of God by reason of thy purity.' And Apa Hierax opened the door, and brought in Apa Pambo, and they sat down together. And Apa Pambo said unto him, ' My beloved brother Apa Hierax, behold, is it very many years since thou didst come to this place ? ' And Apa Hierax said unto Pambo, ' Behold, I have been in this place eighteen years, and I have never eaten any of the foods which are usually eaten in this world, but I have lived upon the fruit of trees.' Now there was a palm-tree growing outside that cell, and it produced twelve clusters, one cluster each month, and he lived upon the fruit thereof. And I, Pambo, said unto him, ' My beloved father, are there any brethren living beyond thee in the desert ? ' And Apa Hierax said, ' There are some ; bless me, and get thee gone to them, and receive a blessing at their hands.'

And having departed from him into the mountain I came to a small cell of a monk, and I called into it according to the rule of the monkish brethren. And as I stood outside it, Fol. 24 b the brother made answer unto me from the inside, | saying,
۲۲۸ ' Hail, Apa Pambo, the elder of the church of Shiêt, thou mighty ship that sailest over the desert that is without

water, behold, I have longed eagerly to see thee for many days. At last hath God fulfilled my wish for me this day; come inside, and do not stand outside.' And I made answer to him, 'I am Pambo, O my beloved father Pamoun. my lord! ¹ Hail, my beloved brother, unto whom belongeth the coat of many colours, which is like unto the coat of Joseph the righteous man. And before God it is more precious than all the purple of the kings of this world.' Believe me, O my brethren and fathers, I, Pambo, the least of all men, smelled the sweet odour of that brother for a mile before I came to the place where he was. And when we had saluted each other, we offered up prayer, and we sat down. And I said unto him, 'My father, I know that thou must be cold in winter, and thou wilt not be burnt up with the heat in the summer, when wearing a tunic of this kind.' And Apa Pamoun said unto me, because this, most certainly, is its name, | O my beloved brother Apa Pambo. Believe me, O my beloved father, behold, it is twenty years ago since I came to this place, and with this single garment I have found means to keep myself warm during the winter, and to moderate the heat of the atmosphere in summer time. And I confess unto thee that this tunic will suffice for me until the day of my death; and, moreover, when I am dead it will be large enough for them to roll me up in it until the day of the Judgement of Truth.' And I said unto him, 'My beloved father, is there any brother living beyond thee in the desert?' And he said unto me, 'There is one brother the latchet of one of whose sandals all the whole world is not worthy to unloose. I myself went to him many times, wishing to visit him, and he used to answer me from the inside of his cell, saying, "Get thee gone! In coming hither thou hast given thyself trouble [to no purpose]. No man of flesh shall see my face, except the elder of the church of Shiêt." And now, O my father, perhaps it was ordained for

Fol. 25 a

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¹ **παμμορῆ** occurs again in l. 19.

thee to take me with thee, so that I may receive a blessing at
 Fol. 25 *b* his hands before I die.' | And I said unto him, 'Nay, it is not
 ḥ ordained thus, and it is not for this purpose that I have come
 to this place. But I will remember thee if the Lord maketh
 straight my way so that I may meet that brother. And,
 O my father, do thou remember me until I shall enjoy the
 blessing of that brother.'

And when I had journeyed into the mountain about the
 distance of a mile—now I, Pambo, the least of men, swear
 unto thee by the awful throne of God, and I do not lie in
 what I am going to say—the being who seized the pro-
 phet Habakkuk in ancient days, and carried him, and the
 food which was in his hands, and brought him to the pit
 of the lions [when] Habakkuk gave it (i. e. the food) to
 Daniel¹ who was in the pit of the lions, this same being,
 I say, seized me under the impulse of the Spirit, and brought
 me to the little habitation of that brother. And I knocked at
 the door, according to the rule of the monkish brethren, and
 I stood still at the door for a long time. And after these
 Fol. 26 *a* things the brother answered me from within, saying, | 'Hail,
 ḥ Apa Pambo, thou elder of the church of Shiêt, thou mighty
 ship that sailest over the desert that is without water.
 Behold, for very many days I have eagerly desired to see
 thee. Behold, this day hath God fulfilled my desire. Come
 in, and stand not outside.' And when I was passing in
 through the door of the little habitation I looked, and I saw
 a mighty stone, which twelve men were trying to move, and
 they could only lift it with the greatest difficulty. And that
 brother advanced, and rolled the stone along, and fixed it
 at the door of the habitation; and when I saw this I marvelled
 exceedingly. Then I remembered the patriarch Jacob, and
 how he, when he fled from the face of Esau his brother, went
 into Mesopotamia of Syria, and how when he had arrived
 at the place wherein were the sheep of Laban he went up to

¹ Bel and the Dragon, 33 ff.

the well, and rolled away the stone¹ which was on the mouth thereof, | without any man giving him assistance, and how Fol. 26 b
 he watered the sheep of Laban and then sent them away to πβ
 feed. And finally I understood that in everything that the saints perform it is God Who helpeth them.

And I said unto him, 'O my holy father, shew me thy holy name, for God hath hidden this from me.' And he said, 'Cyrus is my name. I am the brother of the Emperor Theodosius, and I was reared and fed at the same table as Arcadius and Honorius. And, indeed, many, many times hath Honorius said unto me, "Take me with thee into the desert, and I will become a monk"; but I did not wish to take him with me, because he is a son of the Emperor. And when we saw that oppression (or, violence) had multiplied, and that the Emperors were committing sin, and that the rulers were robbing the poor, and that every one was turning out of the straight road, and making corrupt his path before God, I rose up, and I set out and I came to this desert, and I took up my abode therein because of the multitude of my sins. May God forgive me these!' |

And I, Pambo, said unto him, 'My beloved father, where Fol. 27 a
 wilt thou find men in this desert place to comfort thee in thy πγ
 sufferings?' And Apa Cyrus said unto me, 'Believe me, O my beloved brother, Apa Pambo, my God and my Lord Jesus Christ are Those Who visit me in this desert wherein I live. For I have never seen a man who came to me except a certain brother who was a monk, and who came hither wishing to see my face; besides such an one I have never seen any one. On the contrary, when any one came hither, whilst he remained outside I commanded him from inside this abode, saying, "Get thee gone, thou hast troubled thyself [to no purpose] in coming to me." Most assuredly no man of flesh shall see my face except Apa Pambo, the elder of the church of Shiêt. This matter hath, however,

¹ Gen. xxix. 3.

taken place through the dispensation of God, and now, behold, God hath fulfilled for me my wish this day.'

And I said unto him, 'My brother, is there any other brother beyond thee in the desert?' He said unto me, 'There is nothing beyond me except darkness and the punishments which sinners are enduring. Sit thou down
 Fol. 27^b in | this place, O my brother, in this hour, and thou shalt
 see mighty wonders.' And when the light of the Lord's Day had spread abroad, I heard voices crying out, 'Thy love is accepted, O Christ; Thou hast shewn mercy unto us.' And I said unto him, 'My beloved father, what shall we do in respect of these things? The mountain is crumbling away under us.' And he said unto me, 'Be not afraid, O my son, that God will come down for the sake of punishments. He hath commanded the angels who inflict punishments upon souls to give them a respite, for to-day is the Lord's Day, and [the day of] the Resurrection of the Lord.' And he also said unto me, 'Peradventure the Christ will come into this place to-day according to His wont, and I shall be able to kiss Him, mouth to mouth.'

And whilst he was saying these things, behold, the Christ opened the door of the habitation, and He came in; now the
 Fol. 28^a door opened straightway of its own accord. And when | He
 had come in, believe me, O my brethren and fathers, I, Pambo, the least of men, saw the Christ go up to that brother and kiss him, mouth to mouth, even as doth a brother who hath arrived from a strange region when he meeteth his friend. And as for me, Pambo, the least of men, I was not worthy that He should kiss me then, and He went forth from our midst and we did not know whither He had gone. And I thought that He was a brother monk. And I said unto Cyrus, 'My beloved father, didst not thou tell me just now that no being of flesh hath ever come to thee in this place except myself? If this be so shew me now who this brother monk was Who came in and kissed thee, I myself being

unworthy that He should kiss me.' And he said unto me, 'Didst thou not know who He was?' And I said unto him, 'No, my father, I did not. How should I know who He was?' And he said unto me, 'This | was the Lord of the things that Fol. 28
 are in heaven, and of the things that are upon the earth. πϛ
 This was the Son of Mary, the Holy Virgin. This was He
 Who filleth the desert, and every one who calleth upon Him.'
 And he also said unto me, 'A great prophet and Archimandrite
 hath died this day, that is to say, Apa Shenoute¹ the elder;
 the whole world is punished this day, for he was a very great
 teacher, and this day is the seventh of the month Epêph.'
 And he also said unto me, 'This is the man who did not lie
 down on his bed, nor slumber, nor sleep until he found the
 place of the Lord, the habitation of the God of Jacob, his
 Helper.² Inasmuch as he fought splendidly he conquered the
 Devil in [this] world and hath departed to his Lord, and he
 shall be perfect in the kingdom which is in the heavens.
 May his blessing and his prayer be with us! Amen.'

And he also said unto me, 'My beloved brother Pambo,
 I am sick this day. I beseech thee to do me the favour of
 praying for me until I journey over the road of fear and
 terror.' And I said unto him, 'My beloved father, art thou,
 even thou, afraid, notwithstanding all the multitude | of Fol. 29 a
 ascetic labours which thou hast performed in this world?' πϛ
 He said unto me, 'I have performed a few of the ascetic
 labours which God appointed for me, it is true, but how is
 it possible for us not to be afraid of the things which have
 been indicated to us by very many witnesses, that is to say,
 the river of fire, and the appearance before the Judge? And
 as for that river, every one is bound to pass over it, whether
 he be a righteous man or whether he be a sinner, and it
 is right that thou shouldst pray on my behalf until I journey

¹ He was born in 333 and died at midday early in July, 451, aged about 118 years.

² Compare Ps. cxxxii. 4, 5.

over that terrible road.' And he spake unto me again, saying, 'If a man's life upon this earth were to consist of one day only, he would not be free from sin. And, moreover, all flesh shall be purged by the fire.'¹

And it came to pass that at the third hour of the eighth day of the month Epêph he became very ill indeed, and he said unto me, 'I salute thee in the Lord, O my beloved brother.' And thus saying he prayed, and he recited the prayer in the Gospel, and he opened his mouth, and yielded up his spirit, like one who lieth asleep. And I sat down, and I wept continuously over him. And as I was weeping over him, behold, the Christ opened the door of the cell, and He

Fol. 29 b
 III came in, and He stood up by the body | of the blessed Apa Cyrus, and He wept over him, and I wept over him. And I saw the tears of the Christ which fell upon the body of the blessed Apa Cyrus; and the Christ turned away and departed by the door of the abode. And when He had gone out I saw a multitude of Angels, and Archangels, and Apostles, and all the righteous, standing there. And one of them came towards me; now he was lame, and he said unto me, 'Knowest thou who I am?' And I said unto him, 'Nay, my lord, I do not.' He said unto me, 'Hearken, [and] I will shew thee. I am Kêpha, unto whom they gave the name of Peter. I am he whom the Christ called in the Gospel "Bar Iôna," that is to say, "Son of the dove."² The blessed Apa Shenoute went to his rest yesterday. He (i.e. Christ) hath taken the soul of the blessed man Apa Cyrus, and [the soul of] Apa Shenoute, the Archimandrite, to the place of rest, even as it is written,

Fol. 30 a
 III "There are many mansions in the house | of My Father."³ May their holy blessing be with us! Amen.'

And after these things, whilst I was pondering in my heart and trying to think what I should do with the body of the blessed man, and whether I should bury it, and where I should lay it, the Saviour came forth from the door of the

¹ Compare 1 Cor. iii. 13.

² Matt. xvi. 17.

³ John xiv. 2.

cell, and closed the door behind Him. And the Saviour had His hand upon the door of the cell, and He was dragging the body of the blessed man, and He became unto him a place of defence until the day of the Righteous Judgment. And the Saviour went up into heaven with His angels. And I walked and came forth to the brethren Apa Pamoun and Apa Hierax, and I told them of the things which I had seen, and they glorified God. And I remained with them for a few days.

After these things I departed to my monastery in Shiêt, and I wrote the life of the blessed man Apa Cyrus, and I placed it in the church of Shiêt, for the profit and consolation of those who should hear it [read], and to the glory of the Holy Trinity, the Father, and the Son, and the Holy Spirit, for ever and ever! Amen.

THE ENCOMIUM OF FLAVIANUS, BISHOP
OF EPHESUS, ON DEMETRIUS, ARCH-
BISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 6783)

Fol. 30^b THE ENCOMIUM WHICH OUR SAINTED FATHER
3 THE ENCOMIUM WHICH OUR SAINTED FATHER
FLAVIANUS, BISHOP OF THE CITY OF
EPHESUS, PRONOUNCED UPON SAINT DEME-
TRIUS,¹ ARCHBISHOP OF RAKOTE, ON THE
DAY OF HIS GLORIOUS COMMEMORATION,
WHICH IS THE TWENTIETH DAY OF THE
MONTH THOTH. AND HE SPAKE ALSO CON-
CERNING THE MIRACLES WHICH GOD
WROUGHT BY HIS HAND. AND HE SPAKE
ALSO IN THIS SAME ENCOMIUM CONCERN-
ING THE SAINT, AND MARTYR, AND VIRGIN,
APA PETER,² ARCHBISHOP OF THIS SAME
CITY RAKOTE. AND [HE SPAKE ALSO] CON-
CERNING THE HOLY WOMAN WHO WAS A
NATIVE OF THE CITY OF ANTIOCH AND
A MARTYR, AND HER TWO SONS PHILOPATOR
AND EUTROPIUS. AND HE SPAKE ALSO
CONCERNING THE IMPULSE OF THE SOUL,
AND CONCERNING THE PASSAGE WHICH IS
WRITTEN IN [THE BOOK OF] JEREMIAH THE
PROPHET, WHICH SAITH, 'IN THAT DAY I
WILL ESTABLISH SUNRISE (OR, MORNING)³

¹ The successor of Julianus ; he sat from 189 to 231-2.

² Archbishop of Alexandria, who sat from 289 to 295.

³ Compare Jer. xxi. 12.

IN THE HOUSE OF DAVID.' IN THE PEACE
OF GOD. AMEN.

THE occasion moveth me to set in motion the organ of my halting tongue, and my infirm mouth, | and it maketh me Fol. 31 a
to say with the Psalmist David, the Singer of God, 'Thou 3a
visitest the earth, Thou makest it to produce food, Thou
multipliest in great abundance the riches [thereof]. The river
of God is full of water. Thou preparest their food.'¹ This
is our preparation in truth. He hath visited the earth,
He hath made it to produce food, He hath multiplied the
riches [thereof] in great abundance. If material wine be
the joy of men, the which when they drink it to excess
causeth them to become drunk, and there is arrogance therein,
how very much more joy and gladness will those men have
who have drunk of the Fountain of living water, the Christ!
If the earth rejoiceth when the water of heaven cometh upon
it, how much more joy and gladness shall men [feel] at
the moment when the waters of understanding fall upon the
grass of the mind! Now the waters which are manifest
yield fruits which are manifest, and are of fleshly character;
and when the waters of the Spirit have descended upon the
earth of men they yield fruits of the Spirit. Of what kind
now are these fruits? Hearken and I will tell you; only
ye must neither feel any doubt [about what I say], nor
must ye murmur. | One church only hath closed [its door]: Fol. 31 b
I speak of the synagogue of the Jews, but I do not call 3b
this truly a spiritual church, because it hath shut its door
against Him that rose from the dead, and hath taken His
seat on the right hand of His Father. He became man at
His command, and the things which have been opened unto
us through His holy Blood, which He shed for us, are
thousands of thousands, and tens of thousands of tens of
thousands. Now the fruits to which I have already alluded

¹ Ps. lxxv. 9.

are these: continence, purity, virginity, compassion, peace, hope, long-suffering, obedience,¹ et cetera. These are the things which the spiritual meadow produceth through the spiritual rain which falleth upon it.

And, moreover, now is the time for me to say with the prophet and law-giver Moses, 'Let us ascribe glory unto the Lord, for He hath gotten glory.'² If those who lived in days of old marvelled when they saw their enemies dying in the sea,³ why should I not marvel when I behold Him that

Fol. 32^a
 36 died for us, | and rose [from the dead], until He had humbled pride? Assuredly then I will set in motion the organ of my tongue, and I will declare a few glorious things concerning the saint in whose name we are gathered together, for he was a father who loved his children, and a shepherd who pastured his sheep wisely. He was clothed with the foundation of virtue, virginity, and holy matrimony.

But perhaps some one will tell me that it is not possible for a man to become a virgin after he hath married a wife; let that some one hearken, and I will give him an absolute proof that this is possible from Holy Scripture. I myself say, with our Saviour, that there exist some who have made themselves eunuchs for the sake of the kingdom which is in the heavens.⁴ Those who were born eunuchs from their mother's womb to those the name of eunuch certainly belongeth, but as concerning the man who hath made himself an eunuch, who is able to declare adequately his valour? The acts of David,⁵ when he destroyed Goliath with his armour and weapons of war upon him, and when the people applauded him with sympathy, are wholly different from the valour of the man who hath made himself an eunuch.

Fol. 32^b
 37 But now, when once David had destroyed him, | without armour and without spear, Goliath was dead once and for all, even as every other person who dieth, and [he obtained]

¹ Compare Gal. v. 22.

² Deut. xxxii. 3.

³ Exod. xv. 1-12.

⁴ Matt. xix. 12.

⁵ 1 Sam. xvii. 4 ff.

the prize which belongeth to the victors. Even so is it in the case of a man if he has been born an eunuch ; he striveth, but languidly, and without the strength which is shewn by the man who striveth, being in possession of all his members. Now David destroyed the lion and the bear,¹ once, or twice, and even three times, but Demetrius the Archbishop destroyed his lusts every day. He who fighteth with wild beasts is not as valiant as the man who fighteth against passion. When the wild beast devoureth a man the man is no longer forthcoming to fight with him again. On the other hand, the lust to which a man giveth place in himself never ceaseth to crush him all day and every day, and it increaseth in him until it destroyeth him. And the wise men who were continent knew that this is so, and it was because of this very thing that they fled into the desert.

Let us, however, turn our discourse to this holy man Demetrius, and we will now make known unto you his virtues and his valour. Now this | holy man Demetrius Fol. 33 a
 was descended from a great and very old and famous family 3e
 in the city of Rakote. And after Saint Julianus, the Archbishop of Rakote, was dead,² the throne of Rakote remained empty for many days, and there was no bishop, and no man sat on the archiepiscopal throne, because it was the period during which lawless and idol-worshipping Emperors reigned. A great persecution of the Church was in progress, and the people were like unto the sheep that are without a shepherd. However, by the Will of God, and by the votes of the whole congregation, they laid hold of a second Joseph, I mean Saint Demetrius, and they enthroned him on the throne of Saint Mark the Evangelist.

But, perchance, thou who art listening to me wilt say, 'Thou mayest compare this holy man to Joseph, but thou must not compare the wife of this holy and wise man to that worthless woman who bore ill will towards the holy man

¹ 1 Sam. xvii. 34-6.

² He became Bishop of Alexandria in 179.

Fol. 33^b Joseph, I mean the wife of the Egyptian.' Most | certainly
 35 not, and far be it from me to do so. But forgive me,
 O Christ-loving congregation. If Joseph had lain with the
 Egyptian woman, it would have been a sin to him, for it
 would have been fornication that he was committing, and it
 was for this very reason that he kept his body pure in respect
 of God Who had created him. Now in the case of Saint
 Demetrius, even if he had lain with his wife, it would not
 have been sin unto him, because they had been joined together
 by God. But, notwithstanding my answer, thou wilt say
 unto me in any case, 'He was a bishop, and it was not
 seemly for him to take a wife.' Speak not in this wise,
 O brother, for the holy Canons of the Apostles speak thus:
 'If a head hath a wife who was married to him before he
 became a bishop, he shall not put her away after he hath
 become a bishop, but let him remain with her.' And the
 holy Apostle used to say, 'Marriage is honourable in every-
 thing, and the marriage bed is pure, [but] the whoremonger
 and the adulterer shall God judge.'¹ Therefore this holy man

Fol. 34^a Demetrius | hath triumphed, according to what we said.

36 When, therefore, they had enthroned him upon the episcopal
 throne,² he loved to act in this way:
 He never upbraided a man. And he was in the habit of
 saying, 'My son, go and withdraw thyself from whatever
 kind of sin it is which thou art committing, and afterwards
 [come] and partake of the Holy Mysteries.' And when he
 had continued to act in this manner for a considerable time
 the whole city withdrew itself from sin to such an extent that
 hardly any sin was committed. If any man saw another
 committing a sin he would rebuke him, saying, 'Withdraw
 thyself from this act lest the Archbishop turn aside from
 thee, and the whole congregation will look at thee'; and
 that sinner would become afraid and would continue to be

¹ Heb. xiii. 4.

² The text is corrupt here ; several words are missing.

so; and for this reason very many ceased entirely to commit sin.

Nevertheless, there be many a quarrelsome man who will say, 'Hath not this Demetrius his wife with him?' And he will also say these words: 'All the people were scandalized, and there was murmuring because of him, because [until this man did so] no one had sat upon the archiepiscopal throne of Saint Mark | the Evangelist, who was no virgin.' However, Fol. 34 b
ΣΗ
there are some who understand the Scriptures who will say to those who utter these words, 'Marriage is honourable in every way, and the marriage bed is pure, and it is God Who instituted marriage: what aileth you that ye murmur against the Archbishop?' But in spite of these words those [who murmur] do not wish to be persuaded, and they say, 'This man Demetrius who hath seated himself on the archiepiscopal throne is the twelfth, and of them all only this man hath had a wife.' But it is God Himself, the Good, Who did not wish the [virtue of the] holy man to remain hidden, and He desired to make him manifest, and [to make him] to be glorified by the people, according to what He said in the Gospel, 'Men do not light a lamp and put it under a bushel, but they place it upon a candlestick, so that it may give light to all those who are in the house.'¹

And the matter was revealed to the Archbishop when he was lying asleep one night, for behold, the Angel of God appeared unto him, and he said unto him, 'Demetrius, Demetrius, seek not only thine own happiness, but that of thy neighbour. And remember what the Lord spake in the | Gospel, saying, "The good shepherd layeth down his Fol. 35 a
ΣΘ
life for his sheep."² And the holy man Demetrius said unto the Angel, 'What is it, O my Lord? What is it that Thou wouldst command me to do? If Thou wishest to send me forth to martyrdom, am I not ready to pour out my blood for the Name of my Lord Jesus the Christ?' The Angel

¹ Matt. v. 15; Luke viii. 16; xi. 33.

² John x. 11-16.

said unto him, 'Hearken unto me, O Demetrius. The Christ became man because He loved us, and because of this He also redeemed His people. Now, therefore, is it a right thing for thee to cause a scandal among the people over whom God hath set thee?' The Archbishop said unto the Angel, 'My Lord, shew me my sin, and I will withdraw myself from it.' The Angel said unto him, 'The mystery which is between thee and thy wife must be made manifest unto the whole congregation.' Demetrius said, 'I beseech thee, O my Lord, let me die before Thee, only let not this thing be, and do not let any man have knowledge thereof.' The Angel said unto him, 'Thou knowest, O Demetrius, what is written, namely, "The disobedient shall end in destruction."¹ Rise thou up then |

fol. 35 b early in the morning, and after thou hast administered the
 5 Sacrament gather together all the clergy, and all the business folk, and shew them the mystery which existeth between thee and thy wife.' And when the Angel had said these things unto him he disappeared from him.

And when the morning had come, now it was the Day of Pentecost, the Archbishop made ready to celebrate the Catholic Synaxis. Now on that day he used to expound passages of the Scriptures to the congregation with his holy mouth, and after the people had received the Holy Mysteries he would complete the Liturgy. And the Archbishop commanded the Archdeacon not to allow any member of the congregation to leave the church, but to gather them all together in the council chamber, saying, 'The Archbishop biddeth me say: Let not one of you depart to his house, for I have somewhat to say unto thee.' And when they had all taken their seats in the council chamber the Archbishop commanded [his servant] to gather together a large quantity
 fol. 36 a of wood, and he made them bring in fire and | set light
 5 to the wood. And the congregation marvelled what this thing meant. Then the Papa said, 'Rise up, let us pray';

¹ Compare Job xxi. 30; Ps. xxxvii. 38; 2 Thess. i. 8, 9.

and when they had prayed they sat down. And the Papa said unto them, 'I invoke your love so that your servant, that is to say, my wife, may come forth, and enjoy your blessing.' And they marvelled, and said, 'Whatsoever our father commandeth, let it take place.' Then the Archbishop called one of his servants, and said unto him, 'Go and call the servant of these holy men, that is to say, my wife.'

And when the holy woman heard [these words] she came into the midst of the brethren. Then the Archbishop rose up and looked round upon all present, and he stood up on the blazing pieces of wood of the fire, and he spread out his tunic, and took some of the burning coals in his hands and threw them into it. And all the brethren who were sitting in the council chamber marvelled at the large quantity of fire which he put into his tunic, and why it did not catch fire. Then he told his wife to spread out her tunic and her | other garment, and the holy man transferred the coals of fire to her garment, and she remained standing there before him in the midst of the fire, and neither she nor her apparel was burnt. And the Archbishop said a second time, 'Let us pray'; and the coals of fire were in his garment, and he was not burnt.

Fol. 36 b
ob

Hearken ye now unto me. Ye marvel at me, O my brethren, because I say that when a man hath made himself an eunuch he is more glorious than the man who was an eunuch when he was born. It was because of this very thing that these saints were not burnt, for they had extinguished the flame of the fire of lust; let us then not be troubled at the words. Let us return now and finish the narrative, which will glorify God. When they had prayed, and were seated, the clergy said unto the Archbishop, 'We entreat thee and the holy woman to explain unto us the meaning of this symbolic act which thou hast performed, for we are all wondering about the matter, and what it meaneth.' And the Archbishop said unto them, 'Hearken unto me, and I

will shew you. For I have not done this thing with the view of seeking after the praise of men. I am sixty years of age this day, and the woman whom ye see is more than fifty-one. Her father died when she was a little girl, and |

Fol. 37 a
 01 the brother of her father, who was my father, brought her to our house; she was an only child, just as I myself am an only child, and we were brought up together in the same house. And when I was fifteen years of age my parents wished to betroth me to her, in the first place naturally because we were brethren of each other (i. e. cousins), and secondly because, according to the pride of this world, we did not wish any stranger to enter our family and take any part of our inheritance. And when we had celebrated our marriage, it was incumbent upon me, as it befitteth men, to go in unto her. And when we were lying together she said unto me, "My brother, a brother ought not to marry [his] sister"; and I said unto her, "Assuredly not." And she said unto me, "Why then have they given us each to the other? Am I not thy sister?" And I said unto her, "If thou wilt hearken unto me, O my sister, we shall live in a world where they shall never separate us, the one from the other. But if I take thee to wife in this world, I shall be separated from thee by death, and thou wilt be separated from me. If we keep our bodies holy in purity we shall never leave each other in the Jerusalem which is in the heavens." And when she had heard these words from me we made a compact together

Fol. 37 b
 02 to keep our bodies | unpolluted. And my parents did not know of [this] conversation, but they told the men who were in the bride-chamber to bring to them the tokens of the virginity of the bride, according to the custom which, as ye well know, men observe in this matter. And these men persuaded our parents, saying, "They are mere children still," and by reason of these words our parents ceased to make enquiries concerning our affairs.

'And when our parents were dead we remained together,

both being orphans. Then as for these three children which we for ourselves, it was God Who ordained them . . . each other. And the same covering which clothed (or, covered) us both . . . each other except at the time when the woman separateth from the man.¹ And the Lord Who shall judge the living and the dead, and Who knoweth what is hidden in the heart, knoweth that I have never known this woman, and that she hath never known me. I am only the husband of us two in appearance, and as for the carnal intercourse of this world which taketh place on a bed I have no knowledge of it whatsoever. Moreover, when we used to lie together in bed, we used to see a creature | like unto an Fol. 38 a
œ
eagle flying in the air, and he would come and sing over the bed whereon we two were lying; and me he used to place under his right wing, and the woman under his left wing. In the daytime when it was light he would depart, and we used to see him going away. Do not think that I am seeking after the praise of men, for I am not, and it would not be my wish to tell you these things if it had not been that He Who wisheth to be profitable unto every man, namely, God, the Lover of man, hath commanded me to do so.' And when he had said these things they cast themselves down at his feet, saying, 'O our father, thou art the most noble of all created things!' And after these things he commanded his wife to depart to her own quarter, and having prayed he dismissed the other people, and each one departed to his house in peace.

Now do not your hearts leap when ye hear of miracles of this kind? And do ye not wonder at this holy man, who passed his whole life with his wife, and restrained himself | from union with her? Where are the men now, who, Fol. 38 b
œ
although they have their wives, practise fornication, and who [at the same time] proclaim emphatically 'We are Christians?' Let them come hither now, and let them be

¹ The meaning of the passage $\pi\epsilon\iota\ \mu\upsilon\sigma\alpha\mu\acute{\iota}\tau\text{---}\alpha\ \pi\rho\omicron\sigma\tau\epsilon\tau$ is not clear to me.

ashamed when they see their father Demetrius, the holy Archbishop, saying, 'We know nothing of each other, except the face.' O thou who dost set the combat, thou fighter against passion, Saint Demetrius, O my father, did not thy heart leap within thee when thou didst gaze upon the exceedingly great beauty of thy wife? Did not the tender softness of her body cause thine understanding to totter? For thou wast, after all, only a youth. When thou didst talk with her and there was none present with thee, did not he who shooteth arrows of evil shoot arrows into thee? He said, 'I am a man myself, and I am clothed with flesh like every other man.' But hearken, and I will shew thee [what Demetrius said], 'Whensoever my heart used to stir me up to passion, I used to remember the vows which I swore to keep to the Christ, saying, "I will never break them, for if I do He will deny me before His Father

Pol. 39^a and His | holy angels." Whensoever I remembered the soft-
 ०३ ness of her body, I used to remember how the flesh of men goeth to corruption in the tomb, and the foetid humour which it giveth forth. And, not permitting our mouth to utter any strange thing, we were afraid of the destruction caused by the fire and flame of Gehenna which exist in Amente, and [we remembered that] those who are therein wish to open their mouth to its fullest extent, and that they cannot open it.'

And I make mention, O God-loving Council, of what I said in the opening paragraphs [of this discourse], namely, this pure man of this kind is far more excellent than he who slayeth a lion and a bear. And, moreover, one of the philosophers saith, 'He who destroyeth a lion is not a strong man, and he who destroyeth a panther is not a mighty man; but he who killeth himself, and is guiltless of beguilement of women, is the strongest of all.' Now Joseph the patriarch lived in the house of the Egyptian, and the matter is manifest, namely, that that sinful woman was bad and that

she associated herself with him daily until she found an opportunity [to tempt] him. As for thee, O holy man, Demetrius, they contended against thee daily through thy understanding. If I wished to do so, I could prolong my discourse to you, and relate further to you concerning the virtues, and the miracles, and the mighty power of this holy man! I know, however, | that his honour is in the heavens ^{Fol. 39 b}
 before Him Who became man, for our sakes, through Mary OH
 the Virgin. Verily thou didst effect thy escape, thou didst keep the faith, and now thou dost make supplication for us in the place wherein thou art. If I wished to multiply speech unto you, I could relate unto you the miracles which God set in operation by the hands of this holy man, Demetrius, the holy Archbishop, but I am well aware of my feebleness, and of the utter impotence of my halting and poor words.

Let us however turn to another case (i. e. subject). We will now bring forward the case of a man who was arrayed in three virtues, namely, virginity, and the rank of the high priesthood, and the rank of the martyr. Now who was this saint? It was Peter, the Archbishop of Rakote. In times past he had been a worshipper of idols, and had performed the duties of an office under the lawless Emperor Diocletian, who gave the order | to pull down the churches everywhere. ^{Fol. 40 a}
 And there was nothing which he did openly against the service OE
 of holiness in Rakote, because the Archbishop Peter, the holy man, did not regard the face of men, but he paid good heed to Him Who said, 'Fear not those who can kill your bodies, but who are not able to kill your souls.'¹ For this reason he was exceedingly courageous, and he used to say to the clergy, 'Let not the suspicion of men separate you from the Christ.'²

Now there was at that time a certain man in Antioch whose name was Zôkratôr, and this man was in no wise a companion of Apatêr, who went to Egypt and became a martyr. And this Zôkratôr was originally a Christian who

¹ Matt. x. 28.

² Compare Rom. viii. 35-9.

had been baptized, but he had withdrawn himself [from the Christians]; and he was a hypocrite, and he hated the Christians exceedingly. And he had a wife who was a Christian, and whose name was Marturia, and she had borne him two sons, the elder of whom was called Philopator, and the younger Eutropius. And when the boys had grown up, |

Fol. 40 b

̄̄ and were of a suitable age for baptism, they wished to be baptized according to the ordinance of the Christians. And the wife spake unto her husband, saying, 'I beseech thee, O my brother, to come with me to the city of Rakote that we may have our children baptized, lest they die before they have received the baptism of God, for God will be wroth with us if we neglect the souls of our children.' And Zôkratôr said unto his wife, 'Hold thy peace, my sister—now thou knowest that a persecution [of the Christians] is in progress at the present time—lest the Emperor hear of it, and destroy us.' And when he had said these words she was afraid to leave her children unbaptized. And when she knew that he would not be persuaded by her to do what she thought [to be right] she rose up, and she took her two children by their hands, and went forth on the sea, and she prayed in this wise, saying, 'O Lord God, the Almighty, the Father of our Lord Jesus the Christ, if Thou art pleased to make straight my way, grant that I may find an opportunity [of crossing the sea].' And as she was praying she looked up and saw a ship about to set sail on the sea, and this woman cried out unto those who were on the ship, 'Whither sail ye?' And they

Fol. 41 a ̄̄ said unto her, 'We are going to the city | of Rakote.' And she said unto them, 'If ye will take me with you I will pay you your passage money'; and they said unto her, 'We will take thee.' Thereupon they took her into the ship, and set sail.

And when they had sailed away from the land a distance of about twenty stadia a mighty storm rose up against the ship, and it was so violent that every one who was sailing in

the ship was terrified. And that God-loving woman said, 'God will not hearken unto a sinful woman like myself, but that which hath entered into my heart I will do.' And she arose, and stood up, and prayed [with her face] towards the east, saying thus: 'O God, Who knowest everything before it taketh place, Who knowest the heart of every one, and Who knowest the wish of my heart in respect of Thee, I do not wish for a husband, nor for the apparel which belongeth to this world, nor for possessions, but for my own soul and the souls of my children. Behold, we are about to die in the sea. For Thy Holy Name's sake, O my Lord Jesus the Christ, Thou Saviour of my soul and spirit, look down upon me and upon my two orphan children, and have mercy upon us.' And when she had said these things she took a | butcher's knife in her right hand, and she thrust it out, and Fol. 41 b made the Sign of the Cross over it, and she stuck it into her right breast, and drew forth therefrom three drops of blood, and she made the Sign of the Cross with it on the foreheads of her two sons and [on] their breasts, in the Name of the Father, and the Son, and the Holy Ghost. And she dipped them three times in the sea, in the Name of the Holy Trinity, saying, 'In the Name of the Holy Trinity, Father, and Son, and Holy Spirit.' After these things she made her children lie in her bosom, saying, 'I may die, but let me die with my sons.' And God, the Master of the Universe, when He had seen her faith, stilled the storm, and there was a great calm.

And within three days they arrived at Rakote. And by the help of God they came into Rakote on the day of preparation, on the fourth day of the week, on the Passover, whereon they are wont to baptize children according to the tradition of the Egyptians. And the woman saw that the whole city | was draped in white, and she asked what the matter Fol. 42 a was. And they told her, saying, 'All the Christians who are living in the city are going to baptize their children to-morrow.' And she answered, saying, 'In truth God hath made straight

my way.' Then she made her way to a certain deacon, and said unto him, 'My father, I wish to meet the Archbishop.' And he said unto her, 'What is thy business with the Archbishop?' And she said unto him, 'I am a stranger, and I want to baptize my children.' And the deacon said unto her, 'Hast thou any other business with the Archbishop besides this?' And she said unto him, 'No, I have not.' And the deacon said unto her, 'If this be really the only thing for which thou wishest to meet the Archbishop then tarry thou here. For behold, the children of this city are to be baptized to-morrow, and your own children shall be baptized with them.'

And when the evening had come, and the Archbishop had finished Divine Service, he commanded them to bring to him the little children, and to make them ready for baptism. And when he had baptized them they brought in | the children
 Fol. 42^b of the wife of the man of Antioch; and God, Who alone
 ΠΣ worketh wonders, hid the matter from the Archbishop. And when he had taken hold of the little children to baptize them the water in the font congealed and became stone; and when the Archbishop saw this he marvelled exceedingly, and he commanded [the ministrant] to put the children on one side. Then he ordered [him] to bring in to him the children of the natives of Rakote, and when he had begun to baptize them the water which was in the font assumed the form which it had usually. And he commanded [him] straightway to bring in again the children of the wife of the man of Antioch, and when he had done so the water in the font became like stone, even as before. And he commanded [him] to put the little children aside once more. And he ordered [him] to bring in the children of the natives of Rakote, and when he had brought them in [and the Archbishop began] to baptize them the water in the font assumed the form which it usually had. Then the Archbishop commanded [him] to bring in to him the children of the wife of the man of Antioch a third time, and straightway the water in the font congealed and became

like stone. Then Saint Peter the Archbishop commanded the Archdeacon to bring into his presence the wife of the man of Antioch.

And when she had been set in | his presence the Archbishop Fol. 43 a
 said unto her, 'Tell me, What hath happened to thee? What, πϵ
 peradventure, hast thou done? Of what religion art thou
 a follower? What city dost thou come from?' And the
 mother of the little children answered and said unto the
 Archbishop, 'I am a Christian, and my parents were
 Christians, and I am a woman of Antioch.' And the Arch-
 bishop answered and said unto her, 'Tell me what it is that
 thou hast done, for behold, God will not accept children in
 lieu of repentance.' And the woman said unto him,
 'Hearken unto me, my Lord and Father, in [thy] charity,
 for thou knowest the sufferings which exist in the world
 at this time, and especially in Antioch. Now my children
 grew up, and [as] I could not find an opportunity to have
 them baptized I said unto their father, "Rise up, and let us
 [depart] to the city of Rakote, to the feet of thy holiness, and
 let us have our children baptized"; but he did not wish to do
 this, and he put before me also the dangers which he said
 would befall me. And I rose up, and took my two sons by
 the hand, and I came out on the sea, and I found a ship
 coming to Rakote, and I embarked thereon with my children.
 And when we had come into the | middle of the sea the ship Fol. 43 b
 was in such terrible danger through a mighty storm that it πϵ
 wellnigh foundered. And I seized my two children, so that
 I might cast myself into the sea with them and die with
 them, but the thought came into my heart, and I took
 a butcher's knife in my hand, and I cut my right breast and
 drew out from it three drops of blood. And I made the Sign
 of the Cross on their foreheads and their breasts, saying, "In
 the Name of the Father, and of the Son, and of the Holy Spirit."
 And I dipped them in the sea in the Name of the Holy
 Trinity. And it must in any case have been for this reason,

O my Lord Father, that the Lord effected the salvation of myself and my children. Besides this I know of no other thing which I have done.'

And the Archbishop said unto the woman, 'Be of good cheer, my daughter, for it is to the Lord of truth that thou hast done [this] good thing. And He to Whom thou didst come when thou didst pierce thy right breast, and didst put the blood on the foreheads of thy sons, was He Whose side was pierced by the spear on the Cross. He it was Who made
 Fol. 44 a the Sign of the Cross | on thy sons with His own hand, and
 Πζ at the time when thou didst baptize them at sea it was our Lord Who did baptize them with His own hand.' And straightway the Archbishop set the children back so that he might not baptize them, and he only prayed over the woman and her children. And he preached this stimulating discourse on that very day, shewing forth the love for man and the gracious goodness of God. And he gave to the little children something of the Holy Mysteries, and he kept them under his charge until they had completed the Holy Easter. And afterwards he sent the woman away to her city with her children, in peace.

And it came to pass that when her husband saw that she had returned to him, he set off and went to the lawless Emperor Diocletian, the most wicked man on all the earth, and he said unto him, 'Thou knowest that my wife played the harlot in this town, and I would not support her. When she saw that I would not support her she rose up and departed to Rakote, to the feet of that contemptible
 Fol. 44 b Peter. And she hath | played the whore there with the
 ΠΗ people with baptism, and she hath also taught the children mysteries which are unclean. And, behold, it is many days since she went away, and now she hath come back again. What now dost thou wish me to do, O my lord the king?' And the Emperor said unto him, 'Zôkratôr, who is it that doeth these things in Rakote?' And Zôkratôr said, 'It is

Peter, whom men call "Archbishop". And when the Emperor heard [this] he was filled with indignation, for he had been wroth with the holy man Peter since the time when he read his discourse concerning idols, the which [also] he preached. And he sent a tribune and soldiers into Rakote to cut off the head of Saint Peter.

And the wife of Zôkratôr commanded [them] to bring her and her two sons [before the Emperor]. And when they had brought her before him, he said unto her, 'O woman, why didst thou leave thy husband, and didst go and commit fornication with the Christians?' And the martyr answered one word only, 'The Christians do not commit fornication, neither do they worship idols; now therefore, whatsoever thou wishest to do, that do. And I have no desire to hear mention made of them (i. e. Christians) | by thy mouth.' And Fol. 45 a
the Emperor said unto her, 'Shew me what took place among πθ
them'; but the woman made no answer to him whatsoever. And the Emperor was furious, and he commanded [his soldiers] to tie her hands and her feet behind her, and then to lift up her two children on her body, and to burn them together. And she turned her face towards the east, and yielded up her spirit (?).

Now ye see, O my beloved, that God always hath a man who doeth what He wisheth at all times. He (i. e. the writer of the text) saith, 'She turned her face towards the east, and yielded up her spirit straightway,' because her holy heart was always looking towards the east. For the trees which were created in Paradise were in the east, and the Devil brought Adam out therefrom through envy, because when God Himself had made man [the angels] became jealous of him through the Devil; but God shall take us back again [into Paradise] through His holy Blood which He hath poured out for our sakes. The true east is that which hath risen from the House of David. For a star shall rise in Jacob, that is to say, the star which the Magi saw in the

Fol. 45^b east when they were bringing unto the Christ their | gifts,
 ¶ which were indicated aforetime by the prophet. Let us
 then, we who are in the darkness and shadow of death, know
 the east!

I think now, O Christ-loving congregation, that what we
 have now said must suffice. Ye have shewn love according
 to the measure of discipleship, for we are all disciples of the
 Great, True Master, our Lord and Saviour, to Whom be
 glory, and to the Father with Him, and to the Holy Spirit,
 life-giving and consubstantial, now, and always, for ever.
 Amen.

THE ASKÊTIKON OF APA EPHRAIM

(Brit. Mus. MS. Oriental, No. 6783)

THE ASKÊTIKON OF APA EPHRAIM. BLESS
US! AMEN.

SUFFERING compelleth me to speak, and unworthiness for undertaking the task urgeth me to hold my peace. Again the grief which is in my heart tortureth me to make me speak, and my sins lay on me the charge to keep silence. Now therefore, since I am fast held by both [desires], it is better to make myself to speak than to make myself to keep silence. I will speak so that I may obtain respite from the pain which is in my heart; my soul causeth me tribulation, and my eyes shed tears. O who is there that will pour water into my head, and a fountain of tears | into mine eyes, so Fol. 46 a that I may weep by day and by night for the wound which is ५४ in my soul, and which is caused by the fact that the word of instruction hath ceased to prevail in our time, and that inasmuch as we are in a state of ignorance our sins have multiplied? For pride permitteth us not to know the things which are upon us, so that we may cease to commit sin.

The teaching and the words of wisdom of our fathers send forth light, even as doth the light-giver of the heavens, because their lives and conversation were filled with every kind of excellence, and this notwithstanding the fact that there were among them thorns and tares (I mean the Greeks and the heretics who lived in their times), and they were glorious, even like unto precious stones of great price. And again, because of their words of truth and their [noble] lives and conversation, their enemies, and those who hated

them, were jealous of them. For who in contemplating their humility would not have pity upon them? Or who in contemplating them in their meekness and humility, and in their tranquillity, would not be puzzled thereat? Or who in contemplating their detestation of riches doth not hate the world? What plunderer, or what arrogant man is there, who, Fol. 46 b in contemplating the holiness of their lives, will not | betake
 ¶ himself to what is excellent? Or what whoremonger is there, or what impure man, who, when he seeth them standing in prayer, will not become good and pure? What man of wrath is there, or what timid man, who, when he meeteth them, will not transfer [to himself] straightway their humility? They contended mightily in this world, and they [now] rejoice and are glad in the everlasting east, and God acquireth glory through them, and very many men are edified by them.

And our teaching (or, direction) hath ceased to proceed on the paths which are straight and easy, and it walketh on the ways which cause affliction and pain. For no man at this time abandoneth his possessions for the sake of God, and no man arrangeth his life here for the sake of that which is for ever. There is no meek man now, neither is there any man who is humble. There is no man now who can bear to suffer ignominy and contempt. Neither is there any man who can endure being treated with derision. For we have all become men without any [right] feeling in us. We have all become men of wrath. We have become lazy and slothful. We have become envious. We have all of us become proud and arrogant. We all seek after fine and gorgeous apparel. We are boasters. We are lovers of vain glory. We are lovers of comfort. For he who cometh |

Fol. 47 a among the brethren, instead of letting them teach him,
 ¶ wisheth to give instruction to the others, and wisheth to impart knowledge before he hath acquired properly that knowledge for himself. He wisheth to expound the law before he hath learned the law thoroughly. He wisheth to

pose as a philosopher before he hath learned the letters. He wisheth to make them submit to him before he hath learned to rule himself. He wisheth to give orders [to others] before he hath learned to command himself. He who hath attained to the full height of his stature giveth [his] orders with authority, but he who is still a child giveth vague orders and contradicteth himself. If a wealthy man cometh in among the brethren he demandeth to be treated with great honour, and if a poor man cometh in among the brethren he looketh for a life of ease, the which he hath never known. If he hath been a workman in the world he will minister to his body most carefully and diligently so that it may become refined; and he will make his hands to become soft.

O my beloved brethren, who will not weep when he seeth that our instruction doth not increase? Those who have subdued the world continue to think of the things which belong to the world. And those who desire them most of all are those who say, 'We have subdued [our desires] for the things of earth,' and those who make most use of the things of the earth are they who say, 'We are spiritually-minded.' They think upon the things of the flesh in the thoughts of [their] hearts. O brethren, do ye not know the matter whereto we are invited? O brethren, do ye not know the honour whereto we have come? We are invited to abstinence, | and yet we Fol. 47 b seek after delicate foods. We have come in naked, and we १२ devote our care to rich and dainty apparel. We have come in to suffer with our Lord, and we seek after a life easy in every respect. We have come to be in subjection, and we all refuse to submit. We are all of us deaf when we are invited to meekness, and humility, and prudence. And we all act savagely towards each other. We cry out, but we do not understand the things which we are crying out. We listen, but the words do not enter into the ears of our heart. If a man cometh upon a dead man on the roadside his face changeth its colour, and his heart palpitateth. Let us see

and let us hear the words of the apostles who died and of the prophets who were stoned, and instead of weeping and sighing let us laugh and make merry, and let us have no feeling of sorrow at all in the matter.

We hear every day concerning the Word of God, that they persecuted Him, and treated Him with contempt, and scourged Him, and hung Him upon a Cross, and crucified Him, and wounded Him, and put Him to death, and that He died for our sins. And notwithstanding these things | we are in no wise afraid; on the contrary, our hearts go astray, and we remain in a state of carelessness, and we laugh at our anxieties. [And yet] the sun could not endure the contempt shewn to its Lord, for it was filled with grief, and withdrew its light, and there was darkness, but we ourselves do not wish to turn our hearts from the darkness to the light. The veil of His temple had committed no sin whatsoever, and yet it was rent down the middle thereof, but we ourselves do not wish to move our hearts, nor to weep for our sins. If the earth were to quake beneath us times without number, and tremble before the face of the Lord, still we should never be afraid, and we should continue to remain disobedient to the Lord. Similarly, if the earth were to open and to swallow up cities, and to bury them entirely because of the wrath of God, we should not be afraid. Similarly, if the sun were to hide itself times without number, and were to become dark at midday, and the darkness were to envelop us at noontide, still we should not be afraid, and our hearts would never feel troubled concerning it. And we should not be disturbed at the wars which break out with the Persians, and with the other barbarians, wherein they slay men, and invade their territories, and lay waste | the earth, and pour out blood in very large quantities. If we saw them [doing this] we should not be afraid, and flee to the feet of God with tears and repentance, and because of these things we should not turn aside from our evil ways.

Fol. 48^a
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Fol. 48^b
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O brethren, let us repent, lest the wrath of God fall upon us. O brethren, let us cast ourselves down on the ground, and let us weep, so that we may do away the wrath of God, and that He may forgive us, for we have provoked Him to wrath. O brethren, let us humble our souls with fasting and with sorrow, and with vigils by night, and let us walk in the truth, that He may shew compassion upon us, and may fill the earth with joy. Let us mourn, so that the Holy Spirit may comfort us and may make us lift ourselves up in gladness. Let us cast away from us our evil habits. Let us array ourselves in the virtues of goodness, especially we who have been made to be worthy of the conversation (or, citizenship) of the angels. Let us lay down for ourselves the measure and canon of goodness. Let us emulate the life of our fathers, and first of all let us continue in patient endurance. Let us not work hard to-day | so that we may relax our Fol. 49 a efforts to-morrow. Let us not walk to-day wishing for ᾠ a covering for the top of the foot, lest we come to-morrow to ask for a beautiful sandal to cover the sole thereof. Let us not put on our bodies to-day a shoulder-covering or a piece of sacking, or to-morrow we shall certainly ask for a fine shirt made of soft and dainty stuff. Walk not to-day with excessive prudence, or to-morrow thou wilt certainly walk to destruction. Walk not to-day blindly obedient, or to-morrow thou wilt certainly be disobedient, and thou wilt be troubled with obstinacy or contradictoriness. Walk not to-day humbly and in lowlymindedness, or to-morrow thou wilt walk conceitedly and arrogantly. Be not to-day in a state of weeping and mourning for thy sins, or to-morrow thou wilt certainly be over-confident, and thou wilt walk with over-boldness, and with the laughter which ariseth from folly. Do not sleep on the ground to-day, and to-morrow sleep in some bed which is high above the ground.

I adjure you, O my brethren, to do none of these things, but make moderation your guide, and set a fixed measure to

your patient endurance and to your perseverance, in order that ye may be able to fulfil your lives in the manner which is pleasing unto God. And then each one of you shall be
 Fol. 49^b of use | to his neighbour in every way, and ye shall be able to
 ¶H mortify your bodies by your asceticism, and to help your fathers and your brethren according to God. Hear what the Lord spake, saying, 'According to what ye wish that men should do unto you, even so do ye yourselves do.'¹

O my beloved one, do thou persevere in thy good work, and thou shalt be strong therein, and shalt not remove thyself from it. For our fathers made perfect their perfectness, and they persevered in one rule, and the work which they began they completed in patient endurance. There were some who passed forty or fifty years without changing the manner of their good life of continence. They ceased to make changes in what they ate and drank, they kept a firm hold on their tongue, they slept upon the ground, they walked in humility, and gentleness, and faith, and love, and singleness of heart. They loved their neighbours, which is the bond of spiritual perfection. After all these things there remained to them
 Fol 50^a nothing more upon the earth, | and they withdrew from the
 ¶E care (or, anxiety) of this life, and they devoted themselves most strenuously to prayer, and to vigils by night, with tears and groanings. Their bodies became unto them at need things of the greatest utility. They trampled upon pride, they suppressed wrath, gold and silver became strange things unto them, and through their sufferings and their tribulations they became purified from every evil thing. Therefore God took up His abode in them, and He received glory from them, and every one who became acquainted with them, and those who heard concerning them, were wont to praise them and to ascribe glory to God.

Let us then emulate them, and let us forsake every evil thing [and] those things which God hateth, so that when we

¹ Matt. vii. 12.

have made ourselves pure God may dwell in us, and deliver us from the Evil One. Consider now the following matter carefully. If a man were to thrust thee into the mud, and wished to leave thee in the mire, wouldst thou not cling to him? If now, thou who art a worm, art not able to endure this [mire], how is it possible for God, Who is spotless, and without blemish, and holy, to dwell within thee when thou art | immersed in the mire of filth and corruption? Fol. 50 b
 Let us then purify ourselves, O my beloved, so that God may P̄
 take up His abode in us, and let us make ourselves to be like unto Him. Disgrace not His Holy Name, which hath been proclaimed over us, for we are called 'Christians' after the Name of Christ. Let us walk in truth, for those who love the Christ [among us] in them shall the Holy Spirit dwell. And in the place wherein the Christ dwelleth there is freedom. Let us be sober, for we know that He hath invited us to His wedding feast. Let us love Him as He hath loved us. Let us strive in everything so that we may be worthy of His bridal chamber. Let us not be careless about our apparel and allow it to become soiled, lest they bind us in fetters and cast us forth from the wedding chamber, and pass judgement upon us for two offences, namely, though we have come forth from the world, we still meditate on the things of the world, and though we flee from the things which appertain to the flesh, we yet seek after bodily ease and comfort. Do not these things, O my beloved, but remember that the day of the Lord cometh like a thief.

Let us be afraid lest that day | come upon us suddenly (or, Fol. 51 a
 unexpectedly), and we are found to be naked, and in a P̄α
 miserable state. For it shall come suddenly, and we shall not know how to repent; and it shall be even as he saith, 'In the days of Noah they were eating, and drinking, and marrying wives, and living together, and they knew nothing until the flood came and destroyed them all.'¹ Let us then

¹ Matt. xxiv. 37; Luke xvii. 26.

have fear within ourselves, O my beloved, and let us be prepared, lest it (i. e. the day of the Lord) come upon us, and we be unprepared, and there shall be no help for us. The day is drawing nigh, and the things which are written shall be fulfilled, and they shall come to an end, and then there shall be nothing left except the works of Antichrist. For needs must that his wickedness be completed, when the Roman Empire shall have come to an end.

Already, already, He Who shall come is coming, and He shall not tarry. Let no man who wisheth to reign with the King, the Christ, shew himself careless in respect of Him, for the time draweth nigh, according to that which is written in the Apocalypse. Therefore let him that wisheth to escape the fire of Gehenna and the worm which sleepeth not struggle strenuously; let him have fear in his heart, and let him keep vigil. Let him that wisheth to be consoled [in the next world] sorrow in this; let him that wisheth for an exalted state in the kingdom which is in the heavens

Fol. 51 b
 ῑḅ humble himself now, in this world. | Let him that wisheth to rejoice with the angels weep now, in this world. Be sober, let your lamps burn brightly, put oil in your flasks. Let your apparel be splendid. Watch. Sleep not at the wrong time (or, even for a moment). Enter into the chamber of the Bridegroom, which is full of joy and gladness for ever. For the city of the King, the true Bridegroom, which is full of every kind of good thing, is the Jerusalem of heaven; it is full of light, there is no darkness therein, and therein is the fountain which is filled with the water of life. Whosoever wisheth to dwell therein with the King, the Christ, let him make haste to prepare himself. For the time is becoming less, the day is declining, and there is nothing whereby he can know what shall happen unto him. Let us not sleep, lest He shut the door in our faces, and say, 'I know you not,' and there come upon us a black cloud, and earthquake, and thunders, and thunderbolts (?), and lightnings, and tribula-

tions on every side of us, and we shall have no place whither to make our escape.

O my brethren, let us repent, and let us not be judged [in] the Judgement of God. Hearken unto the Collector of Proverbs who spake, saying, 'When | tribulation cometh Fol. 52 a upon you, and would return, it shall happen that ye shall ꝑꝛ call upon me, but I will not hearken unto you. For I called unto you, and ye would not hearken unto me, and I sent abroad my words, but ye paid no attention to them.'¹ Let us then hearken unto the Lord. Let us recognize that we are sojourners.² Let us use our earnest endeavours to enter into our own city. And, O brethren, we are spiritual merchants. Let us acquire for ourselves the precious Stone, the Pearl,³ the Christ Jesus. Woe be unto the man who shall not acquire it for himself, for such a man, in my opinion, handeth himself over to destruction. O brethren, is it possible that ye do not know that we are branches of the True Vine,⁴ the Christ, and that the Father of the Christ is the Husbandman? Take heed then, O brethren, lest any one of you remain without fruit. But know ye that it is the Father Who cultivateth the vine, and those branches which yield fruit He doth cleanse, so that the vine may bring forth still more fruit. Those branches which yield not fruit He striketh off from the vine, so that He may burn them in the fire.

Let us then look | to ourselves, O brethren, lest we become Fol. 52 b careless, and we produce no fruit, and we become cut off from ꝑꝛ the vine, and we become strangers to the Christ, and are cast into Gehenna wherein is the fire which is unquenchable. And, O my brethren, we are the good seed which the Lord of the earth, the Christ, cast into His field. Let us know then, and let us understand, that the harvest is drawing nigh, and that the reapers are ready for the harvest for which they wait by the command of God. Let us look to it then

¹ Prov. i. 24-30.

² 1 Pet. i. 17; ii. 11.

³ Matt. xiii. 46.

⁴ John xv. 1.

that we do not allow tares to fall among us, for [if we do] they will tie us in bundles for the fire. Is it possible that ye do not know, O brethren, that we are bound to sail over the sea which is full of terror? Therefore I am afraid lest a gale of wind spring up suddenly, and we be seized thereby, and buffeted thereby, and we be irresistibly driven onwards on its wings and borne to the Valley of Judgement, when we shall be unable to find an apology. And whilst we are weeping there over our careless indifference we shall see others who are glad, and who are exulting and rejoicing. As for us they will drag us away down to Amente, and to tribulations, and sufferings, and sorrow of heart, and bitter

Fol. 53^a sighings, | because of our careless indifference and our supine-
 ꝑ̄c ness, inasmuch as we had not prepared ourselves before these troubles overtook us.

Let us then be not careless, O brethren, for the Judgement of God is an awful thing. Let us not permit the passion of the flesh to make us strangers to the city of the Christ, and to cast us away from the chamber of the Bridegroom, lest we fall down into the place of weeping and the gnashing of teeth. On the contrary, let us be sober, O brethren, and let us know that we have taken upon ourselves the garb of monkhood. Let us not permit ourselves to fall under the passions of the flesh, and allow them to have dominion over us. The amusements of dissipation, and idle pleasures, and effeminate games and pastimes are manifest among us because we are destitute of the glory of God. Similarly, mad lusts and desires for the vain and foolish things of this life are manifest among us because we seek after the things which are polluted. The love of money and pride are manifest among us because we do not love God. Envy and jealousy indicate that the love of God is not in us. The flesh, which is tender and delicate by reason of frequent bathings and anointings, appeareth in us because we

Fol. 53^b love passions, and because we are the slaves | of polluted
 ꝑ̄c things. Our mouth is open, and we are never silent, and

[we utter] what words we please; whether they are good or bad we pour them out without sparing. We never pay attention to what is written, 'In the multiplicity of words thou canst not escape from sin.'¹ Whilst we are in this condition all is vain, and the garb of the monk cannot benefit us; on the contrary, so long as our hearts are fixed upon these works in this way, only the emptiness of our foolish pleasures will follow us.

O monk, put not thy confidence in thy garb, but know that thou art a stranger to the things of heaven, and that thy soul appeareth in a naked condition. But peradventure there will be some one who will say, 'The passions of the body are natural, and the man who becometh a servant unto them is without blame.' Watch carefully, O brother, that thou dost not bring an accusation against thyself. Thou resemblest that which was created by the Good God, and the unnatural things [exist] because of thy wishes and thine acts of carelessness; for all the beings whom God hath created are exceedingly good. He hath adorned their natural persons with beauty, and He hath given unto man suitable needs, and good powers and faculties for labour. Now, according to nature, a man feeleth an hungered, and when he eateth in moderation he is blameless; but if he eateth with gluttonous immoderation he becometh liable to blame. And yet hunger is a natural thing! Similarly, when a man feeleth thirsty, he is blameless, so long as he drinketh in moderation; but if he taketh to drinking and swilling at all times men will blame him. Now thirst is a natural thing, but to be swilling always is unnatural. And if a man sleepeth sufficient to satisfy his natural want he is blameless; but if he sleepeth overmuch there is no credit therein, for he doeth great injury to his own body. He giveth himself into the power of the passion for sleep, and he delivereth himself over to phantasies through careless indifference. If the custom of sleeping

Fol. 54 r

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¹ Prov. x. 19.

overmuch become firmly rooted in him, it will become the master of his natural faculty of sleep. For nature and custom (or, habit) are preachers of two distinct kinds; nature manifesteth itself as a servant, but custom manifesteth itself as an act of deliberate choice, and man standeth between them.

Fol. 54 *b* The act of deliberate choice is its own master, | and it is like
PH unto a husbandman who planteth evil habits in the natural body, as well as the virtues which are excellent, and who planteth what is evil according as it pleaseth him. Thus also is it in the case of hunger, and in the case of thirst likewise. In the matter of thirst [there is] swilling. In the matter of sleep [there is] great destruction [of the body] if the sleep be too heavy. Moreover, in the sight of the eyes [there is] the evil thought, and in truth there is also the habit of theft. And he planteth the virtues which are excellent in a similar manner. Thus in the case of thirst there is patient endurance. In the case of sleep there is the nightly vigil. In the case of theft there is the practice of honesty. In the case of the sight of the eyes there is temperance. Thus the act of deliberate choice is like unto a husbandman.

For this act of deliberate choice, by the turning of the eyes, either stablisheth evil habits or planteth the virtues, which are excellent, according as he willeth, and it can overcome nature. For nature is like unto a parcel of ground which is cultivated, and the husbandman thereof is the act of deliberate choice. And Holy Scripture teacheth us and instructeth us what are the evil habits which deserve to be pulled up by their roots, and what are the excellent virtues

Fol. 55 *a* which it is meet to plant, and to cultivate, | so that they may
pe prosper. For the husbandman who knoweth not the power of the Scriptures is himself powerless, and he is also a simpleton, because the law-giving of the Scriptures giveth strength and understanding. It bestoweth the virtues of excellence from its own branches according to rule, it giveth

unto him good faith to plant in his unbelieving [soil], and hope when he is in a state of want of confidence (or, incredulity), and love when in a state of hatred, and understanding when in a state of ignorance, and diligence when in a state of carelessness, [and] honour and glory. He Who suffered planted immortality and Godhead in His manhood. And if our husbandman, that is to say, the act of deliberate choice, casteth behind him his Master who teacheth him, that is to say, the Holy Scriptures, he will find himself led astray, and he will come into evil thoughts which will gather round about him evil habits, and he will plant them in his nature, which was not intended to receive them. And these are they: Unbelief, Despair about thyself, Hatred, Envy, Love of vainglory, [the Lust of the belly, Luxuriousness, Fol. 55 b] Contradictoriness, Strife, and the things which are like unto these. For these things shall come upon him because he hath forsaken the Law-giver. Pⁱ

And [when] he repenteth he must blame himself, and make haste and cast himself down before the Law-giver, and say, shedding tears as he doeth so, 'I have sinned, for I have cast thee behind me.' Then straightway the Law-giver will receive him gladly, in His abundant love for man, and He will give unto him a good understanding, and strength to enable him to work the field of nature once again. He shall remove the evil habits therefrom, and will give unto him the virtues which are chosen and excellent to plant in the place of the evil things, and He will give unto him crowns and honours in abundance. He shall suffer hunger according to nature, but shall endure it with patience; he shall feel desire, but shall be able to resist it(?); sleep shall oppress him heavily, but he shall contend against it during the night of vigil; he will sing unwillingly, but he will open his mouth and bless God with a vigorous voice. They shall give him a crown for this, and at the same time pay him honours; a crown because he strove earnestly and van-

Fol. 56^a quished nature, and | honours because he acquired the virtues
 πια of excellence.

Now let us ascribe glory to God because of the love which He hath shewn to man, and let us bless Him, and let us make manifest to all His goodness, and let us cast ourselves down and worship His gracious compassion. For what father would ever shew forth such compassion as this? Or, what father is there who loveth his son in the way wherein the Lord loveth us, who are His servants? He hath graciously bestowed upon us multitudes of gifts, He hath ruled us in majesty, He hath forgiven us in mercy, and He hath healed the wounds of our souls compassionately, and yet we, who are unpardonable, have wholly disregarded Him. He hath shewn long-suffering towards us, and hath not cast us behind Him, for He wisheth to save every one, and to make them cease from their sins, so that they may inherit His kingdom. For He hath in His goodness healed all the sicknesses which have afflicted us. The lazy and inert man He hath made eager and zealous, and
 Fol. 56^b He hath made him | to learn a few hymns and psalms. The
 πιβ sinner He hath urged to repent, and He hath forgiven him, and given him joy of heart in virtue by means of weeping and humility. The weak man He hearkeneth unto very swiftly in order that his courage may not fail him, and upon those who endure patiently He graciously bestoweth the gift of the Spirit, and He giveth honour to them all as the wages of their sufferings. It is quite possible for Him to draw us to Him [on] wings, but He doth not wish to make our act of deliberate choice to become unfruitful. O what a Good God is this God! O what a Lover of man is this God! O how indescribable is this God! And yet we treat Him with contempt and are careless in seeking after Him, our Lord, Who created us, and loved us, and gave Himself for us, and are sluggish in invoking Him! He hath redeemed us, He hath helped us, He hath illumined the eyes of our understanding, He hath set prudence in our hearts, He hath made us to taste

the delight of His love, which is sweet at all times. Blessed is the man who shall be filled with His love, and over whom no other wish of the heart hath dominion. |

Hearken now unto me, O my brethren, my beloved. What Fol. 57 a wise man is there who would not love such a God as this? ⲡⲓⲥ
 Who is there who would not worship Him, and acknowledge Him? I beseech and I entreat you that ye be not careless in ascribing blessing to this merciful God. If we are careless and indifferent, O [my] God-loving [brethren], what apology therefor shall we make in the Day of Judgement, or what shall we say? Shall we say that we did not hear, or that we did not know, or that we had never been informed [about Him]? Woe! Woe! Twofold and manifold shall be the woe that shall come upon us. For He saith, 'Voices are heard in the Valley of Judgement.'¹ And what voices are these, O my brethren, except weeping and gnashing of teeth? What thing is there which our Lord did not do for us when He was in the bosom of His Father? Did not He Who was in the height that is indescribable humble Himself, and come down to us? Did not He Who was invisible make Himself visible for our sakes? Did not the Immortal Word take flesh and taste death for us? Was not He Who payeth honour to every one treated with contempt? Was not He smitten on His face for our sakes, that He might make us free? O how full of terror is this miracle! A hand made of mud, a hand of clay, a hand of dust and ashes, which was fashioned | out of the earth, dared to thrust itself into the Fol. 57 b Face of Christ, Who fashioned the heavens and the earth, and ⲡⲓⲪ
 He endured it with humility! And yet we, wretched and miserable creatures that we are, and made of dust and ashes, cannot bear even speech from each other. This God Who was spotless, did not He taste death, and was He not buried in the tomb for our sakes so that He might raise us up?

Did not He break the fetters of the Enemy, and bind him,

¹ Compare Matt. xiii. 49, 50.

and deliver him over into our hands for us to make a mock of him, and give us the power to trample upon him? When we cried out unto Him, on what day did He not hearken unto us? And if we hesitated a little He was willing to increase our wages. Hearken, O beloved brother, I speak to thee. O monk, tell me wherefore didst thou set thyself apart from the world, if thou seekest again for the pleasant things of the world? Thou wilt neither answer me nor wilt thou be sober. Dost thou not know that thou art invited to

Fol. 58^a tribulations, and afflictions, and | hunger, and thirst, and cold,
 ꝑ̅̅̅ and nakedness? Thou art invited, O beloved, to prayings, and nights of vigil, and weepings, and sighings. And yet, O brother, thou goest on amid jestings, and lewdness, and laughter, and thou sparest not thy mouth and thine eyes, and thou lookest not into thy heart.

Remember, therefore, that thou hast been invited to a heavenly inheritance, and yet thou behavest like a madman through thy stupidity, and thinkest about the things which belong to earth! But what wilt thou say in the Day of Judgement? Will not the Righteous Judge say unto thee, 'Did I not suffer for thy sake? I suffered hunger for thee, I was thirsty, and they made Me drink vinegar. I was naked on the Cross. I gave My soul for thee.'¹ Were not these words written for thee, O brother? Or dost thou not know that all creation shall stand before the throne of the Christ, and that they all shall be judged on account of everything which they have forgotten, both good and bad? They shall set us

Fol. 58^b in the midst of | thousands of thousands, and tens of thousands
 ꝑ̅̅̅ of angels and archangels, and all the saints shall stand round about Him. In that hour thou shalt not be able to lie. Watch carefully, then, O monk, and make not thy judgement to be double upon thee, and thyself to be ashamed of thy evil actions. But I exhort thee to rise up out of sleep, and to cast thy forgetfulness behind thee, and to prepare thyself

¹ Compare Matt. iv. 2; xxvii. 34.

before the Judgement of God [cometh]. Know thou that it hath drawn nigh, that the day hath turned, and that the hour is at hand. Know too that thou didst see our brethren with us yesterday, and that to-day they are not, for their Lord required them, and they departed. Consider yesterday and to-day, how they have passed away like a pretty flower or like a swift runner; even so are our days, and yet we do not know it. Blessed is the man who shall make himself ready, for he shall receive the life which is for ever!

Hearken unto me, O beloved one. Hitherto thou hast been carelessly indifferent, hitherto thou hast occupied thyself with the cares of things material, although this world is only like unto a place wherein to sojourn. Now, however, take good heed, and | decide what it is that thou wilt send to heaven before thee. I exhort thee not to depart in a condition of emptiness, but to send a gift on before thee. Send on a prayer full of tears, send on alms and oblations [obtained by] the labours of thy hands, send on nights of vigil [filled] with psalms and hymns, send on belief and truth to the God Who hath loved thee. If thou hast sent on before thee things like unto these then be of good cheer, for thou shalt depart into a place of everlasting rest. If, however, thou hast not sent on before thee any one of the things which I have enumerated, and if Do not irritate thy brother, and do not treat him arrogantly. And why dost thou take thought beyond measure concerning apparel, and raiment, and food? O brother, thou takest oaths, thou utterest lies, and thou shewest thyself hard and grasping in thy buying and selling; shall not He Who feedeth the birds and the beasts feed thee by His forethought and by the fruit of thy hands? Do not act in this manner, O monk, but take heed that thou mayest become an heir of God; and, if thou wert, wouldst thou then take care for the material things of this world? | Thou sayest, in accordance with thy garb, 'I have died to the world,' and then thou lettest thy

Fol. 59 a

P17

Fol. 59 b

P18

mind dwell upon the things of the world! Why dost thou deceive thyself alone? Why dost thou make thyself a slave unto thyself? The season for repentance hath been set before thee, [but] thou art careless, and wilt be accused before the Law-giver.

Observe now, O thou wretched man, that death shall come suddenly, and what wilt thou say unto him? Wilt thou not say, 'Let me be; take me not now; leave me until I have repented?' Be wise (?), O wretched man, for that hour shall come upon thee like a snare, and thou wilt repent, and wilt say, 'O woe is me! for my days have come to an end without my knowing it. Woe is me! What shall I do? Death hath compassed me round about, and there is no way whereby I may flee from him.'

Now therefore, O my beloved, be wise, and pay good heed unto the things which I shall say unto thee. Hearken thou unto what the Lord spake, for He said, 'Even unto the very least word, and the most trivial, a man shall give account of the same in the Day of Judgement.'¹ This is sufficient to

Fol. 60 a

pre

bring fear and trembling upon us | in the day of the Judgement of the Christ. Is there any man who would not be utterly terror-stricken before the Lord of All, Who crieth out? for he who hearkeneth unto Him ceaseth to exist [forthwith]. He saith, 'The chamber of the marriage feast is prepared; my oxen and my fatted animals are slaughtered, all things are ready. Come ye to the marriage feast.'² Come ye to the open door. Come ye inside, remain ye not outside. If I shall shut the door there is no one who can open it to you, there is no one who can take inside him that standeth outside.' And after these invitations, and after all these entreaties, there is none who heareth, none who hasteneth [to accept], none who is afraid, but all remain unmoved in heart through [their] vain delusion, for we do not wish to hearken. Let us be prudent. Let us not be careless and

¹ Matt. xii. 36.

² Matt. xxii. 4.

become carried away by emptiness. A blessed man is he who hath fled joyfully and hath departed to the Lord, for He shall give him freedom of speech at the true marriage feast.

O woe be unto him that is careless! We know that we must of necessity depart, and we know that He will come in power and great glory, | and will bestow crowns upon Fol. 60 b those who have hearkened unto Him, and have worked well, **PK** and that He will award punishments to those who have been careless. For, in the middle of the night, when all men are asleep, and are sunk in the deepest slumber, mighty noises shall come from the heavens, and peals of thunder which strike terror [into those who hear them], and lightnings filled with fire, and mighty winds filled with quaking, and those who are asleep shall wake up in a state of great alarm, and terror shall lay hold of them, and fear and dismay shall seize them, when each and every one of them shall remember his own deeds, whether they be evil or whether they be good. Those who have done evil shall burst out into lamentation, and their hearts shall beat wildly, and they shall cry out, saying, 'Woe be unto us! Whither shall we go?' For the earth shall shake under them, the thunders shall strike terror into them, the lightnings of fire shall alarm them, and the winds shall buffet them and shake them violently. There shall be darkness and the blackness of night of the densest kind which shall terrify them utterly, and there shall be no place whereunto they may flee. The fear of death shall stupefy them, and the thought of their sins shall encircle them, and the punishment of the Judgement shall put them to | shame. Fol. 61 a

Such are the things which shall come to pass at that hour. **PKA**
A trumpet which striketh terror shall issue a blast in heaven, and the terror thereof shall raise up those who are sleeping in the ends of the earth, and it shall make those who have been dead for ages to stand up. Then the powers of the heavens shall shake, and the foundations of the earth shall totter and shall roar like the seas, and all the elements shall be set

in violent commotion at the fear of the glory of the Lord. For a terrible fire shall go before Him, and shall purify the earth from the iniquities wherewith it hath been defiled. Amente shall open its gates in fear, and Death shall remove himself and be abolished. Then all the flesh of men who have come into being from the earth, and who have all turned to corruption, shall hear the sound of the trumpet, and they all shall come to life. O what a terrifying miracle will this be! How is it possible in the twinkling of an eye for the dead bodies of all mankind to rise up, and come to life, and stand up to judgement, and cry out in their fear,

Fol. 61 b saying, 'Glory be to Thee, O God, | Who hast raised us up
 ꝑꝛꝑ from the dead through Thy love for man?'

O blessed shall be those who are perfect, and have lived in purity, for they shall be made happy by the sight of the wages of their labours, and the Martyrs who shall be made to wear their crowns, and the Prophets and the Apostles who shall be arrayed in their apparel, and they shall all dwell in glory before the face of the Christ. O blessed shall be those who shall be found worthy of that state of being, for they shall hold intercourse with the angels, and walk with the saints, and converse with God in the uppermost heights amid the clouds of glory, and they shall keep the feast with the Immortal Bridegroom. For as the bird which stretcheth out its wings flieth up into the heights therewith, even so shall it be with each of them who seeth according to his power. He whose heart is holy seeth the glory of God. And Adam, the first man, shall marvel in that day, and shall say, 'How is it possible that all this great multitude, and these countless nations, can have come forth from my body?'

But he will be far more puzzled to know why it is that of
 Fol. 62 a this one creation | of all mankind, one is in the kingdom
 ꝑꝛꝑ [of heaven] and the other in Amente. Glory be unto Thee, Thou Who art alone the Wise God! And further, O brethren, let us remember that terrible place of Judgement. In very

truth when I remember it trembling seizeth me, and I become violently alarmed, and I heave sighs, and I weep when I see the Paradise of Joy, and the fiery furnace of Gehenna, and the examination before the throne of the Christ. [When] I see these things I heave a sigh, and my strength faileth me because I have squandered my time with careless indifference, and wasted it in empty talk and thoughts, whereon I have used up my tears, and I never perceived how they were being sacrificed, and how my days were coming to an end; and so my days came to an end without my knowing it, and my sins became very many.

Woe be unto me, O my beloved! What shall I do by reason of the shame which shall overwhelm me on the day of the awful Judgement of Truth? At the moment when those who are my friends and acquaintances see me in the garb of monkhood, they will look upon me, and ascribe blessings unto me, | not knowing that my inward parts are full of Fol. 62b wickedness, and of every kind of uncleanness, and that I PKA forgot God, Who trieth the hearts and the reins. O brethren, great indeed will be the shame of that moment, and it will be the greater because it must be submitted to, and there is no escape therefrom. Verily, wretched and miserable shall the man be who shall be cast away on that day in shame. Who is there that shall be able to help him? I adjure Thee, O God, by Thy lovingkindness, Thou Lover of mankind, Thou Good God, place Thou me not on Thy left hand, and cast me not away with the goats, who have provoked Thee to wrath. And say not unto me, 'I know thee not.' But because of Thy great mercy, make me, so long as I remain in the body, continue to weep by day and by night, and to groan over my sins, and do Thou prepare my heart to be a dwelling-place for Thy holy grace. Even though I am a wicked sinner I will not cease to knock at the door of Thy compassion. Even though I am careless I will not desert Thy path, O my God.

Fol. 63^a I beseech you, my brethren, I entreat you, | I adjure you,
pre let us weep before Him day and night, with prayers and
 psalms, in order that we may not fall into the place of weep-
 ing and gnashing of teeth, and the sleepless worm, and the
 shame, and the disgrace, and the Great Judgement, which
 shall decide [everything], that peradventure, by the compas-
 sion of God, He may make us worthy of life everlasting with
 the saints, in the place wherein there is neither terror nor
 destruction, the place wherein there is no death, the place
 wherein there is no war of the Adversary, the place wherein
 there is neither hatred nor enmity, but everlasting joy and
 happiness, and the table which is full of the good things of
 the Spirit of every kind, and is full of the sweetness of
 righteousness, and the Paradise over which we shall exult,
 and which we shall inherit for ever and ever.

Glory and majesty be to the good and man-loving God,
 Who hath prepared for us His kingdom for ever and ever!
 Amen.

ANOTHER EPISTLE OF APA EPHRAIM
TO A BELOVED DISCIPLE

(Brit. Mus. MS. Oriental, No. 6783)

ANOTHER EPISTLE WHICH APA EPHRAIM
WROTE TO A BELOVED DISCIPLE.

Fol. 63 b
PKC

MY beloved in the Lord, before every other thing set humility in thy mouth when thou art ready to make answer, for, forgive me, thou knowest that by humility all the power of the Enemy is brought to naught. And thou knowest the goodness of thy Master, Whom they blasphemed, and how He became humble, and obedient, even unto death. And do thou thyself, my son, set thy humility in thy mouth, and in thy heart, and in thy neck, for there is a commandment which inculcateth humility. Consider David, who boasted himself of his humility, and said, 'Because I humbled myself the Lord delivered me, and He did good unto me.'¹ My son, array thyself in humility, and thou shalt make the virtues of God be with thee. And if, my son, thou art in a state of humility, no passion whatsoever shall have power to draw nigh thee. There is no measure (or, limit) to the beauty of the man who is humble. No passion whatsoever shall be able to | draw nigh unto the man who is humble, and there is Fol. 64 a
no measure to his beauty. The humble man is a sacrifice of PKC
God. With him that is humble the hearts of God and His angels rest. Moreover, when the angels glorify him, there is the excuse for him that hath produced in himself all virtues; but for him that hath produced humility in himself thou wilt

¹ Compare Ps. xxx. 8-12.

find no excuse whatsoever needed, besides that he hath become humble.

My son, these are the virtues of humility. My son, hold thy peace, for it is written, 'He who is wise at that time will hold his peace.'¹ Hold thy peace until thou art asked a question. When they ask thee a question speak, and use humble words, and a humble manner. Do not be wholly mournful. If it (i.e. the question) be too great for thee sit down. Speak not when others are speaking words of depreciation; compel thyself, thou shalt not forget, [and let] thy thoughts [be] 'I have not heard [them].' To all words |
 Fol. 64 b wherein is profit give thy most earnest attention. For it is
 PKH written, 'If [thou art] a doer of the word and not a hearer thereof thou deceivest thyself, my son, in the Lord.'² I gave thee commandments in thy beginning, do thou keep them in thy youth. Observe what Paul spake. He said, 'Besides, from the time when thou wast a child thou didst know the Holy Scriptures, which have the power to save thee.'³ Learn thou the whole code of rules of the profession of the monk, and make thyself to be greatly beloved in all thy works. If thou goest to the desert to take up a place therein, thou being a youth, and thou settlest thyself on one which is too great for thee, and God is therein, do not leave it in thy discontent and depart to another. Let that desert whereon thou hast settled be sufficient for thee, lest thou make Him angry. For it is written, 'It is not a little thing against you to provoke men to wrath.'⁴ In the desert wherein thou art observe this course of action, |
 Fol. 65 a and flee not from place to place. Do not cry into [the abode
 PKH of] a man because of thy belief, nor because of the desire of thy bowels. Have no companionship with a restless and troublesome man, and make thou thyself to continue in thy quiet life, and thou shalt not be in the mouth[s] of the brethren.

¹ Amos v. 13.

² 2 Tim. iii. 15.

² Compare Jas. i. 22, 23.

⁴ Compare Prov. xx. 2.

I beseech thee, my beloved in the Lord, to let thy chief aim be to learn; to hearken (or, obey) will give thee rest. For it is written, 'The profit of instruction is not silver.'¹ Guard thou thyself against the habit of not listening (i.e. disobedience), that the word of Saul be not fulfilled on thee and his generation, for God is more easily persuaded by obedience than by sacrifice.²

These then are the rules of the profession of the monk. Thou shalt eat with the brethren. Lift not up thy face until thou hast finished eating. Perform thy eating in the apparel wherein thou appearest in public. If thou shouldst happen to be the last man served say not, 'Bring it here, where there sitteth a greater than thou.' When thou wishest to drink from the water-bottle do not let thy throat make a gurgling noise like a layman. When thou art sitting in the midst of the brethren, and phlegm | riseth up in thee, do not eject it Fol. 65 b in the midst of them, but go some distance away, and eject ρλ it there. When thou art sleeping in any place with the brethren let not thy person approach them within a cubit. If the work be of a quiet character do not sleep upon a mat, but fold it up, for thou art a young man. Do not sleep stretched out, nor upon thy back, in order that thou mayest not be disturbed by dreams. When thou art walking with the brethren keep some distance from them, for when thou walkest with a brother thou makest thy heart to be idle. If thou art wearing sandals on thy feet, and he who is walking with thee hath none, take off thy sandals, and walk as he is doing, for it is written, 'Suffer.' Do the work of the preacher. Do diligently whilst thou art in thy habitation. Eat not whilst the sun is outside (i.e. on the horizon). Light not a fire for thyself alone, [or] thou wilt become luxurious. But when thou art invited to warm thyself call some poor and miserable man who is with thee in the desert, [send him in thy stead], and thou shalt cause thyself to be praised,

¹ Compare Prov. iii. 14.

² 1 Sam. xv. 22.

Fol. 66 a saying, 'I could not eat my bread by myself.' | If thou art on
πλα a mountain, or in a place wherein there is a sick brother, visit
 him twice daily: in the morning before thou beginnest to
 work with thy hands, and in the evening. For it is written,
 my beloved in the Lord, 'I was sick and ye visited Me.'¹
 When a brother dieth on the mountain whereon thou art do
 not sit in thy cell when thou hearest thereof, but go and sit
 with him, and weep over him. For it is written, 'Weep over
 a dead man, and walk forth with him until he hath been
 buried'; for this is the last duty which a man can perform
 for his brother. Salute his body compassionately, saying,
 'Remember me before the Lord.'

My son, do thy utmost to observe the things which I have
 written down for thee, for they all are the rules of the pro-
 fession of the monk. Let death draw nigh unto thee by day
 and by night, for thou knowest that him whom thou knowest
 is he who shall speak unto thee, saying, 'I have never placed
 Fol. 66 b it in my heart. My feet are on the threshold, | I shall live
πλβ until I am beyond the threshold of the door.' My son, set
 thou thy whole mind before God at all times, and let not
 all these infirm thoughts lead thee out of thy course. Keep
 always before thy sight the punishments which are to come.
 Make thyself to resemble God whilst thou art in thy habita-
 tion. If a brother come to thee rejoice with him. Salute
 him. Set water for his feet. Forget not this. Let him
 pray. Do thou sit down. Salute his hands and his feet.
 Do not put questions to him, saying, 'Whence comest thou?'
 For it is written, 'In this way some have received angels in
 their abode without knowing it.'² Believe him that cometh
 unto thee, even as thou wouldst God. If he be a greater
 man than thou say unto him very often, 'Let [thy] favour
 be unto me,' that is to say, 'I regard thee as my master.'
 Put away thy food, and eat with him. And if thou art
 in the bond of fasting break it, for it is written, 'My son,

¹ Matt. xxv. 36, 43.² Heb. xiii. 2.

I have always shewn myself glad to accompany the man who wished to walk.' Thou shalt rejoice with him, and be glad. Do thine utmost to make him bless thee three times, so that the blessing of the angel who walketh with him may come upon thee. |

And as regards the Faith itself of the Catholic Church, do Fol. 67 a
 not let thyself backslide therein, neither do thou put thyself ρλσ
 outside it. We believe in the One God, the Father the Almighty, and in His only-begotten Son, Jesus the Christ, our Lord, through Whom the Universe came into being, and in the Holy Spirit, that is to say, in the Blessed Trinity, which is the complete Godhead. He is God, He was in God, He is the Light which came out of Light, He is the Lord out of the Lord. He was produced and was not a creation. He was produced like a man. He was not a created thing, but God. He was produced by the Holy Virgin Mary, the woman who produced God. He took the flesh of men for our sakes, [He came down] to the earth, He rose up therefrom. He chose for Himself preachers, that is to say, the Holy Apostles, whose voices, according to that which is written, have gone forth into all the earth.¹ They crucified Him. They pierced Him with a spear. There came out our salvation, Water and Blood, that is to say, the baptism and the glorious Blood, for unless thou receivest the Blood | thou art Fol. 67 b
 not baptized. ρλσ

Do thou, my son, keep this faith, and the God of peace shall be with thee, and shall save thee, and deliver thee, and thou shalt be at rest all thy days. Salvation is in the Lord, my beloved son, in the Lord. Remember me, O my beloved one in the Lord, through Jesus the Christ, our Lord, unto Whom belong glory and might for ever and ever! Amen.

¹ Ps. xix. 4.

THE LIFE OF JOHN THE MONK

(Brit. Mus. MS. Oriental, No. 6783)

HERE BEGINNETH THE LIFE OF THE BLESSED JOHN, THE PERFECT MONK, WHOSE PARENTS MADE FOR HIM A GOSPEL OF GOLD, AND WHO ENDED HIS LIFE, WITH THE MOST EXCELLENT PATIENT ENDURANCE, ON THE FOURTH DAY OF THE MONTH MEKHIR.¹ IN THE PEACE OF GOD. PRAY FOR US ALL! AMEN.

Fol. 68 *a* παε THIS life which I will now describe unto you is that of a man of God, who lived in our time, and | it must be regarded with wonder. This man lived in the city of Rome, and he was exceedingly rich; he was the Archon of the city. His name was Entropius, and the name of his wife was Theodora; and both of them had been worshippers of God from their youth up. And they had three children. Now two of these had been appointed to high positions in the Palace of the Emperors, and the youngest had been sent to receive instruction in the works of God. And after these things he learned the teachings of the wise men, and associated with them. Moreover he learned the works of God, and attached himself to the church, making enquiries concerning God by day and by night.

And it came to pass on a day that a certain brother, who was a monk, and who belonged to a Monastery which was inland (or, to the south), and was called after the name of

¹ January 29.

'those who sleep not', passed by; and he was wishing to depart to Jerusalem to pray in the Holy Place. And this monk spake unto John inside his house with the words of God, and John marvelled | exceedingly when he saw the monkish brother, and his garb, and perceived his pleasant manner of speech, and his internal thought about God, which was like fire. And John said, 'My lord father, what is thy native place, or where is thy monastery?' The monkish brother said unto him, 'I live in the Monastery of the Sleepless Ones. And if God pleaseth I wish to go to Jerusalem so that I may pray there in the Holy Place, and, by the will of God, I will return again to my place.' And the monk informed him concerning everything about which John enquired of him.

Fol. 68 b
 ρλϵ

And when John had heard these words he laid hold upon the hand of the monkish brother, and took him to a place which was quiet and secret, and he made him to swear great oaths, saying unto him, 'My beloved brother, when thou hast gone to Jerusalem, and hast returned in peace, thou shalt not hide thyself from me, neither shalt thou depart to thy monastery and forsake me, and I will not hide anything from thee during the whole course of my life. My parents, however, love me very much more than they love my brethren, for they have placed me in the hands of instructors, | and my father saith, "I will give thee high offices." Moreover, according to what is in his heart, he wisheth to give me seven offices, each of which is more exalted than his own. After these things he wisheth to make me a bridegroom. And, moreover, when I go into the church I hear them proclaiming and saying, "Everything in this world is contemptible,"¹ and "Let him that despiseth this world follow the Christ with a right heart,"² and even so he shall hardly be saved. Surely, my brother, it will be especially difficult for a sinner like

Fol. 69 a
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¹ Compare Ecces. ii. 11.

² Compare Matt. xvi. 24; Mark viii. 34; x. 21; Luke ix. 23.

myself to be saved. Therefore, I beseech thee, O mighty father, to take me with thee to thy monastery.' And when the monkish brother had heard these things he took an oath, saying, 'When I return I will take thee with me to my monastery'; and straightway they made a firm compact with each other to this effect very readily, and then each departed to his abode in peace.

And after these things the blessed John took counsel within
 Fol. 69 v himself, saying, 'First of all let me | go to my parents, so that
 ρλη I may make them prepare for me a Gospel wherein I may read, for I do not know the commandments of Christ, and I would find Him in the place whither I am going.' And he came to the house of his parents, and he told them the reason [for his desire], and he spake unto them thus: 'Behold, O my parents, I am put to shame among my fellow scholars, for of all those who are at school with me each one hath his own Gospel of gold,¹ which their parents have prepared for them to read in. As for me I am like a beggar in their midst, and like one who hath neither father nor mother.' And John threw himself down upon his face before his parents, saying, 'I beseech you most earnestly, O my parents, to prepare for me a Gospel, so that I may have it in my hands, and receive instruction therefrom.'

And when his mother heard [these words] she rejoiced exceedingly, for it was her wish that he should be well
 Fol. 70 a instructed. And when she had thought | over these things
 ρλε she spake unto her husband, saying, 'My lord brother, make a Gospel of gold for our son John. Do not have it beautifully written only, but decorate it also beautifully with really precious stones of great value.' And straightway his father commanded, and one brought to him five hundred *holokottinoi* (oboli) and precious stones of great beauty, and he gave them to a cunning goldsmith, and he made for him very beautiful decorations for the Gospel which he had caused to be written.

¹ i. e. an Evangelarium bound in gold.

And John's father took it and gave it to his son, and John took it, and rejoiced over it, and he studied it with great diligence. And he waited for that brother who was a monk to come in order to depart with him; and after a few days that brother who was a monk arrived, according to the compact which they had previously made with each other.

And when John saw the brother who was a monk he rejoiced exceedingly, and was glad, | and he saluted him, and he was in a state of great joy. And he said unto him, 'My lord father, I know the wishes of my parents, and their love towards me, and especially the wish and love of my mother. If she were to hear of such a thing as this in connection with me she would weep, and suffer greatly because of me. I therefore beseech thee to let us arrange that we go away secretly, and not to let any one know of our departure.' And the monk said unto him, 'Whatsoever pleaseth thee that will I do with thee, and that which thou desirest may God fulfil for thee.' Fol. 70 b
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And John and the monk rose up, and they departed secretly. And they arrived at the sea, and they searched for a boat wherein to embark. And John spake unto the captain of a ship, saying, 'I charge thee, my brother, to halve the fare in our case, for then thou wilt be able to take the two of us to the Monastery of the Sleepless Ones.' And the captain of the ship said unto them, 'Sit ye down until I have loaded my ship with its freight, and then, by the will of God, we will set sail.' And John said unto the captain, 'Tell me how much the fare is'; and the captain said | unto him, 'One hundred oboli is the passage money for my ship.' Then John said unto him, 'I will give them to thee'; and when John had said this he came to the place where was the brother who was a monk, and he said unto him, 'My father, the ship's fare is large, and it is meet for thee that we should depart quickly, lest some people meet us, and they recognize Fol. 71 a
pa

us, and they seize us, and we be put to shame. Therefore let us flee secretly.'

Then John went into his house to his mother, and he said unto her, 'I make entreaty unto thee, O my beloved mother. I know well that thou fulfillest all my wishes, but there is one thing that I lack, [and which if granted] would cause us both to be praised.' And his mother said unto him, 'Whatsoever thou wishest ask at my hand, and I will fulfil thy desire for thee.' And John said unto his mother, 'Thou knowest that all the youths who are with me at school have provided me with meals, and that not once, nor twice, and that I have eaten often of their provisions. Now there is nothing at all which I can do for them in return for what

Fol. 71 *b*
peeb they | have given unto me, and I am in truth ashamed to enter the school again because of this matter.' His mother saith unto him, 'Whatsoever thou wishest I will do for thee. When thy father cometh into the house at the hour of noon I will make him to give it (i. e. money) to thee, so that thou and thy companions mayest do what thou wishest therewith.' And when his father came into the house at the hour of noon she told him everything which John had said unto her. And his father answered and said, 'I will give unto him everything that he wisheth for, but let us set apart a servant to watch over him, for he is young, lest he squander [the money] in works of wickedness.' And these words pleased them both, and they called their son John, and they gave him the money, and appointed a servant to attend him. And when John had taken the money he went to the place wherein was the monk, both he and the servant who accompanied him, and he said unto the monk, 'My lord brother, this servant whom

Fol. 72 *a*
peet thou seest belongeth to me. | I beseech thee to do me an act of grace, and let him tarry with thee, whilst I go to the place where some neighbours of mine are to enquire concerning a certain person who was coming to me at this hour.' Then the old man, the monk, understood that he was talking

to him concerning the captain of the ship, and that he wished to go away by himself by reason of the servant who accompanied him.

And John took the hundred oboli, and came to the place of the captain of the ship, and he said unto him, 'I beseech thee, O my lord brother, to make ready to sail, and let us depart quickly, I and my brother.' And when the captain heard this, [and knew] that John wished to depart secretly, he said unto him, 'I have already finished making my ship ready to sail, and I have already told you that the passage money by my ship is high. However, if thou wilt remain in this place until I have loaded up my vessel, I will embark thee.' And John said, 'I have already told thee that I will give thee the passage money, according to what thou didst say.' And straightway he brought out the hundred oboli in his hand, rejoicing greatly, and he gave them to the captain, saying, 'Whatsoever thou informest me | [is needed] Fol. 72 b
pen more than these I will give unto thee. But observe now, if by the favour of God the weather be favourable for us, thou must put out to sea quickly, and we will depart secretly.' And when the captain of the ship heard these words he took the hundred oboli in his hand, and rejoiced exceedingly, and he said unto John, 'Go and bring thy companion, and come [back]; if it be the will of God I will take most excellent care of you.' And John returned, and informed the brother who was a monk about everything that had happened unto him.

And after two days John said unto the monk, 'Rise up, and let us depart by sea, because this is the day whereon I ought to make ready the meal for my fellow learners, and I ought to seek for some small fish for them.' And they came to the sea-shore by the will of God, and a favourable wind arose, and the captain embarked on the ship, and stood on the side of it, and he stooped down and beckoned to John and the monk, saying, 'Arise come ye and embark.' Now

they were troubled, for they wished to send away the servant from them, and to leave him behind, but they could not find any satisfactory means for doing so. | And John said unto the servant who was accompanying him, 'Rise up and go to the palace, to the scholars, and see if they have all assembled there, and then come back quickly and let me know; behold, I will wait for thee here'; and the servant departed. And they themselves went up into the ship, which set sail at once, and they arrived at the monastery by the will of God. And the servant returned to the sea-shore and did not find them, and he was disturbed exceedingly in his mind, saying, 'Shall I take to flight and not tell my master?' Then he said, 'I am afraid that they will make search for me and that they will find me, and inflict many evils upon me; so I will go and inform my masters, lest perhaps they seek him at my hands, and I shall be without anxiety and free from blame.'

And it came to pass that when his mother heard these things she rent her garments, and she scattered dust upon her head, and she wept with a great weeping, saying, 'Woe is me, O my beloved son John! What hath become of thee, O my sweet son? Woe is me, O my son! For thy face is O John, my beloved son! | Woe is me! Who hath carried away the light of my body? I know not. Woe is me! Who hath carried away my beloved son, the darling of my soul? O John, my beloved son! O light of mine eyes! Why did I send thee forth after wisdom in this manner [to meet] the fate which hath come upon thee? Woe be unto me, O my son, who wast sweet to every one! Woe be unto me, my son, my sweet one, thou face full of joy! Woe unto me, thou who resemblest the angels! Woe unto me! What shall I do from this day henceforth?'

And thus also did his father weep, with groanings, and sighings, and sorrow of heart, and he cried out, saying, 'What hath happened unto thee, O my beloved son? I know not

what hath happened unto thee suddenly.' And whilst the seven days of weeping were being fulfilled the whole city mourned with them. Then his father rose up and went into the palace, and informed the king of everything which had happened, and he entreated him to send out an order to every part of his | kingdom, so that the people might seek for his son, and, peradventure, might find him. And when the king heard these things he was greatly grieved, and was very sorrowful because he loved him exceedingly for his beauty and for his intelligence, and he ate with him at his table because of the greatness of his liking for him. Then the king sent out a command into every part [of his kingdom], and soldiers to seek after him, and they went about in every place, but they found him not; so they returned to the palace. And [although] his parents had worn themselves out in going round about without finding him they ascribed glory to God.

And John came to the monastery, he and the monk also who accompanied him, and he carried with him the Gospel of gold which his parents had made for him, and he (i. e. the monk) informed the head of the monastery of everything which had happened to the young man John, and about his great belief in God. And the Archimandrite said unto the young man, 'My son, behold, I see that thou art young in years, | but exceedingly well-doing in thy works. Moreover, my son, every one who wisheth to withdraw himself from this world, if he be of thine age, waiteth patiently for forty days, and after that period the hair of his head is shaved off, and then he assumeth the garb of the monk.' And John said unto him, 'I adjure thee, O my holy father, by the Holy and Consubstantial Trinity, and by the prayers of the monastery, that thou shave my head this day, and especially, as God knoweth, my heart burneth with desire for the life of the monk, and for the garb of the angels.'

And the Archimandrite was persuaded, and straightway he prayed over him, and he placed upon him the angelic garb.

And the heart of John rejoiced within him exceedingly, and he prayed to God by day and by night with such exceedingly long prayers that his praying, and his daily contest, and his asceticism were far in excess of a very great many of those who were his neighbours. And for six years he led this kind of life of abstinence and ascetic excellence in the fear of God, and besides this he engaged in many contests of self-abnegation, and practised many habits of self-repression. And the Archimandrite saw him, and marvelled exceedingly. And

Fol. 75^a the Archimandrite said unto him, 'My son, | thou art
 ¶ a very young man, but behold, I see thee practising very many mighty works of abstinence; thou wilt thyself destroy thine own body, and wilt not be able to stand up, neither to pray, nor to fast. For overmuch ascetic labour exhausteth a man greatly, and maketh him weak.' But John did not cease to practise the labours which he had begun to perform.

And when the hater of what is good, that is to say, the Devil, saw him, he became angry with a very great anger, for he could not contain himself when he saw the great ascetic labours which John performed in his daily life, and the great renown [which he obtained]. Therefore the Devil brought into his mind the remembrance of his parents, and he endeavoured continually to make him remiss in his exercises. And moreover he made him to become more and more apathetic in the observance of his frequent fastings, and his vigils which lasted the whole night long. And the body of John became weak and infirm, and he became more and more emaciated.

And when the Archimandrite saw him he marvelled at the weakness which had come upon him, for he was wellnigh ready to die, and he said unto him, 'Have I not told thee from the very beginning that God doth not demand from us anything which is beyond our strength, and yet thou hast

Fol. 75^b made thyself weak and helpless | through the exhaustion
 ¶ caused by thine excessive labours?' And John said unto him,

‘Forgive thou me, O my lord father, it is not the excess of ascetic labour which hath increased weakness in me, but the remembrance of my parents which Satan hath cast into my heart, and the thought of the misery which is in my house. And besides there is this matter also which I do not understand. The [Devil] maketh me more and more apathetic so that I may depart to them. But I believe in God and in thy holy prayers: that I shall trample down all his power, and that I shall not go aside from that which is between me and God. And, moreover, I know that God shall put him to shame.’ And the Archimandrite said unto him, ‘Have I not told thee already that the Devil possesseth multitudes of wiles? But thy crown of patient endurance is great.’ Then the old man, the Archimandrite, wept for the blessed man John, because he thought that perhaps he might turn aside from his patient endurance.

And on the morrow John rose up and came to the Archimandrite, and cast himself down at his feet, and wept, saying, ‘O my lord father, I wish to see my parents, but I entreat thee to | pray for my wretched state, and perhaps thou wilt continue to do so, that God may make me perfect in patient endurance until I trample upon all the power of the Enemy; besides the command [hath come] to me to go.’ Then the Archimandrite assembled all the brethren that they might pray mighty prayers over him, and weep over him many tears, and after that he sent him away, saying, ‘My son, go thou in the Name of the Father, and the Son, and the Holy Ghost; for it is He Who shall go with thee, and it is He Who shall guide thee.’ And John rose up and took the Gospel of gold which his parents had prepared for him, and he entreated the remainder of the old men to pray for him. And they all together spread out their hands on the head of John, saying, The prayers of the saints shall go with thee, and shall make thee to tread upon all the power of the Enemy.’ And at that moment John rose up, and saluted

all the brethren, saying, 'Pray for me, O my fathers and my
 Fol. 76 b brethren; | I salute you all, O ye blessed people, who did
 pñh receive me, and did feed me with holy doctrine. I am not
 worthy of you.' And having received the salutation of the
 brethren he came forth from the monastery and departed.

And when he had travelled a short distance from the monas-
 tery he turned his face round and looked at the monastery, and
 he wept bitterly and shed many tears. And after the weeping
 he went on his way until he drew nigh to the entrance of the
 city. And whilst he was travelling along he met a very
 infirm man who was dressed in ragged garments, and in pieces
 of shrivelled leather (?). And John said unto him, 'Hail, my
 brother! Come and walk with me.' And the brother said
 unto him, 'Hail, my lord brother! As soon as ever I had seen
 thee I rejoiced. Let us walk together.' And John said unto
 him, 'I see that thou art exceedingly weary, and that the
 apparel which is on thee is in rags. I beseech thee to give
 them to me, and I will give unto thee the apparel which
 I am wearing.' And straightway John stripped his apparel
 off him and stood naked, and gave it unto the infirm man.

Fol. 77 a And the infirm man blessed John, | and they marched on
 pñc together until they arrived at the city into which the infirm
 man was going; and they straightway saluted each other,
 and each man went his own way.

And when John had arrived at the city wherein his parents
 were he cast himself down upon his face and wept, and he
 worshipped the Lord, saying, 'O my Lord Jesus the Christ,
 forsake Thou me not.' And straightway he came into the
 gateway of his parents, and he cast himself down by the
 threshold of the door, and he worshipped the Lord, saying,
 'O Lord Jesus the Christ, behold, it is the house of my
 parents which I see; do Thou give me strength until I
 trample upon all the might of the Enemy.' And straightway
 John sat down by the door of the gateway of the house of his
 parents, and he slept there until the morning. And on the

following morning the porter opened the door of the gateway, according to custom, and when he saw John sitting by the door, dressed in very ragged apparel, he said unto him, 'O man, what hath come to thee that thou darest to come into this place, and to sit down herein dressed in such filthy garments? Get up out of the place wherein thou art sitting, and let me clean it before my master cometh down, for if thou do not, and he | see thee, he will quarrel with me.' Fol. 77 b
 And John said unto him, 'I entreat thee, O my brother, do not cast me outside, for I am an infirm and miserable man.' And the porter had compassion upon him, and allowed him to sit inside his parents' gateway.

And at the time of dawn his parents came out, and John saw them, and he wept tears in such great quantities that his whole body was soaked thereby, and John communed with himself, saying, 'Behold my parents! Thou hast seen them. Now I believe that thou shalt trample upon all the might of the Enemy.' And straightway John wept another flood of tears, saying, 'My Lord Jesus the Christ, forsake Thou me not.' And he sat in the gateway of his parents for a full year. And his father sent unto him his food every day from his own table, not knowing that he was his son. And his father used to say, 'As the Lord liveth, my heart troubleth me | about this infirm man, who sitteth naked outside in the cold by day and by night without clothes.' Fol. 78 a
 And John stayed in that place, and did not wish to come forth therefrom, and his father said, 'The Lord is merciful, and He will deal graciously with us for his sake.' And he gave him a little clothing to put on for God's sake, for he was naked by day and by night.

And it came to pass on a certain day that his mother came down, and she saw the wretched state in which he lived, and the filthy state of his body, and her stomach turned, and she vomited because of the loathsomeness of his body. For his body was pinched and shrivelled up, and was covered with

putrefying sores caused by the severe and prolonged labours of asceticism which he practised, and by the affliction of heart wherein he lived; and he was like unto a dead man. And she said unto her servant, 'Cast this man forth from this place so that I can go out, for unless ye cast him forth from this place I shall not be able to pass by the spot wherein he is.' And straightway the servants cast him forth from

Fol. 78^b the place where he was. And he rose up | from that place, and
 ꝑꝛꝛ he withdrew himself a short distance, but he did not go away as if he were leaving the place, for he kept near the gateway. And when the keeper at the door saw him he disputed with him, saying, 'Go away from this place, O man, because of my mistress, for she must not see thee or she will turn back because of thee.' And John said unto him, 'My brother, I beseech thee do not thou withdraw from me thy gracious kindness which thou hast shewn me hitherto, but do thou make for me a little hut, and a little space wherein I can go, so that thy lady may not quarrel with thee.' And the door-keeper was not indifferent about the matter, but he prepared a small hut for him, and he remained therein, and his father sent to him his food daily from his table. And the things which were sent unto John every day he gave away in charity to the poor and to those who were in want, and he ate no part of them himself except bread and salt. And the brethren
 Fol. 79^a in the city who were helpless came to him, | and he fed
 ꝑꝛꝛ them.

And the body of John through his excessive labours became so greatly emaciated that his bones became ever more and more apparent [through his skin]. And after ten years of days, when the Good God had seen the greatness of his self-abnegation, and his ascetic labours, and his fortitude, the Lord appeared unto him by night in a vision, and said unto him, 'Hail, John! Inasmuch as, according to the name which hath been given unto thee, that is to say, John, thou hast lived the life of a virgin as did he (i. e. John the Apostle),

and hast forsaken this world, and all the glory thereof, behold, the period of the sufferings which thou hast suffered hath come to an end, and all the contendings which thou hast undertaken in My Name. Three days longer remain unto thee in this world before thou art to come up to Me in the heavens, wherein thou shalt rest with My saints.' And John rose up from the vision, and he wept, saying, 'I bless Thee, my Lord Jesus the Christ. I am wholly | un- Fol. 79 b
 worthy to live, [and I am not] worthy to look upon the faces **PHH**
 of the saints. But I beseech Thee, my Lord, on behalf of my parents, that Thou mayest incline to be gracious unto them, and to forgive them their sins, for Thou, O Almighty God, art alone sinless.'

And when the blessed John had said these things he called to the gate-keeper and said unto him, 'I know that thou hast shewn thyself careful to do good unto me. There is, however, yet one other thing which I would ask of thee, namely, that thou wouldst go and inform thy mistress of a small matter which I will declare unto thee.' The gate-keeper said unto him, 'Everything that thou wishest to tell me I will declare unto her.' And John said unto him, 'Go, and say unto her thus: This poor and diseased man, who is outside the door, and of whom thou didst say, "Cast him outside," saith: "I beseech thee, my lady, even though thou dost loathe me because I am sick and diseased, yet grant unto me that for which I ask, for God's sake, and consider it worth thy while to come to me in the place where I am, for I have a matter to declare unto thee."' And the door-keeper went in and told the lady everything which | John had said unto him. Fol. 80 a
 Then she said unto him, 'What is it that this beggar wisheth **PHH**
 to say unto me? I cannot bear to look upon him or to see him.' And she went in and told her husband, and the members of her house, what John had said to the door-keeper. And her husband said unto her, 'Go to him, my sister, so that thou mayest learn what it is that he hath to say unto thee.'

And do not treat him with scorn, for he is a human being like unto ourselves, for it is the weak ones of the world whom God hath chosen.¹ But she did not wish to go to John.

And again John sent a message unto her a second time, saying, 'I would have thee to know that there remain unto me in this world [only] three more days. If thou wilt come I will talk with thee, and will tell thee the matter before I die; and if thou wilt not come thou wilt grieve when I am dead.' And when she heard about his death she rose up and came down, and she said unto her servant, 'Go on, take me to this place.' Then the servant called John unto her, but his mother did not recognize him by reason of the excessive ascetic labours which he had been | in the habit of performing. And John her son said unto her, 'Have not the good things which thou hast done ascended unto God, even as it is written, "That which ye have done unto one [of these], it is unto Me that ye have done it?"² I am a sick man, and poor, and I have nothing whatsoever wherewith to reward thee and my lord the Archon in return for the things which ye have done for me, but ye will remember me after my death. Now rise up, and swear an oath to me that whatsoever I say thou wilt do, and that thou wilt not neglect it, and I will give unto thee whatsoever the Lord shall allot me.' And she said unto him, 'As the Lord liveth, I will do whatsoever thou tellest me.' And he said unto her, 'First of all swear an oath unto me'; and she swore an oath. And he said unto her, 'I adjure thee by the Living God that, when I shall be dead, thou wilt not strip off me the clothes which are on me, leaving me naked, but that thou wilt bury me inside this little hut just as I am.'

And when John had said these things unto her he brought forth the | Gospel of gold, and gave unto her the book which had been made for him before he had become a monk, saying,

¹ 1 Cor. i. 27.

² Matt. x. 42; xxv. 40.

Fol. 80^b

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Fol. 81^a

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‘ Let this be unto thee a remembrance both of this world and of that which is to come.’ And she kept turning over the Gospel from side to side, saying, ‘ This Gospel is like unto the Gospel which my lord had made for my beloved son John.’ Then she remembered, and she wept bitterly, and her heart was disturbed exceedingly, and she went straightway to her husband, and she shewed him the Gospel, saying, ‘ Is this thine? Find out to whom it belongeth.’ And he recognized the Gospel immediately, and he said, ‘ Verily, this is the Gospel of our beloved son John, and besides this there is no other. Where did this sick man find it? In any case he must certainly know where our beloved son John is.’ Then the two of them came out, and they were greatly moved; and they came to the place wherein their son was lying asleep. And they said unto him, ‘ We adjure thee by the Unchangeable | and Holy Trinity, and by the great need Fol. 81^b by which thou art surrounded, to inform us where thou didst p²⁶ find this Gospel.’ And their hearts were beating wildly within them, and their tears were flowing on the ground, and they were not able to stand upright by reason of excessive weeping. And John said unto them, ‘ Do ye not know who I am?’ And they said unto him, ‘ How is it possible for us to know thee?’ And he said unto them, ‘ I am John, thy son, and this Gospel of gold is that for which I entreated you, and I took it to the place whither I went; but I desired the Lord, and I arrayed myself in His holy strength, in this humble garb.’ And when his parents heard these words their bowels were greatly moved, and they were unable to keep back their tears, and they wept bitterly. Then they threw themselves on his breast, and they mourned over him for a very long time, from the first watch of the night until the sixth hour. And at length all the nobles of | the palace Fol. 82^a came and wept with them because John had been found in p²⁷ such a miserable condition. And at the very moment when his parents cast themselves upon him the blessed John

opened his mouth, and yielded up his spirit into the hands of God.

O how great was the mourning which took place in all the city on that day! O how great were the outbursts of grief which took place among the nobles of the city! And rich and poor, and men and women, and little and great, all came wishing to see the blessed John. And his mother, through the greatness of her sorrow, and through the disturbance caused by the multitude, forgot the oath which she had sworn to her son, and she had the ragged apparel which was upon him stripped off, and the pieces of old skins, and she arrayed him in fine raiment, such as befitted [his position] in the state. And straightway an angel came and touched the feet of his mother, and they struck together violently causing her great pain, because [she had broken] the oath |

Fol. 82 b which her son John made her swear, and which she had forgotten. Then his father came and saw her as she was suffering torture, and he said unto her, 'In truth, O my sister, this hath happened unto thee because thou hast treated lightly the oath which our son John made thee to swear.' Then this matter caused them anxiety, and they removed the goodly apparel which was on him, and they dressed him again in his ragged garments as before; and straightway the pain ceased in her feet. And she lifted up her face and wept, with great sorrow of heart, saying, 'Woe is me, O my beloved son John! Alas, for what hath happened unto thee! Thou wast the light of mine eye until thou didst enter upon this great state of humility wherein I see thee, and this great poverty. Blessed be my womb which bore thee, and my breasts which suckled thee, O my holy son!'

And all the multitude marvelled how it was possible for so young a man to have attained to such a degree of patient

Fol. 83 a endurance (or, self-abnegation), and they glorified God. | And

P^ze his parents buried him in the hut according to what John had said unto them, and they built over him a martyrium.

And they took everything which belonged to him and distributed it among the poor and the needy. And afterwards his parents lived a holy life, and they ascribed glory to God, and to the prayers of our holy fathers.

Here endeth the strife of Saint John, wherein he was mighty and prevailed. He became a servant of the Lord Jesus the Christ in patient endurance, in order that he might receive favour on our behalf before God, and that He might forgive us the multitude of our sins, to Whom, and His Good Father, and the Holy Spirit, be glory for ever and ever! Amen.

COLOPHON

Written on the twenty-third day of the month Mesore (August 16) of the First Indiction, in the seven hundred and nineteenth year (ϠϠ = ψϠ?) of the Era of the Martyrs (i. e. A. D. 1003), year [of the Saracens] 363 (i. e. A. D. 985).

I, the wretched sinner, the least of all men, Victor the deacon, the son of the blessed Mercurius the deacon, the son of the blessed Epônuchos, archdeacon of the church of Saint Mercurius, the general-in-chief, of the city of Latopolis (i. e. Esnâ, or Asnâ), wrote [this] book. Remember Thou me, O Lord, when Thou comest into Thy kingdom! Amen.

. . . | by the zeal and care of our God-loving brother Fol. 83 b
 Zacharias, the deacon and monk of Saint Mercurius, in the ⲡⲉⲥ
 Mountain of Atbô (Apollinopolis, Edfû, or Uṭfû). He had
 this book made with [the fruit of] his own labour, he gave it
 to the sanctuary of Saint Mercurius in the Mountain of
 Atbô, wherein he lived, for the salvation of his own soul,
 in order that Saint Mercurius, and all the other saints whose
 memorials are written in this book, one by one, according to
 his name, may bless him with every spiritual and celestial

blessing, and may graciously grant unto him the power to endure patiently, and may deliver him from all the wiles of the Devil and of evil-doing men, and may enable him to fulfil the service in the Holy Place, with him that hath inherited it, that is to say, as deacon and monk. And when he shall have fulfilled the disposition of this life in accordance with what is ordered in respect of every man, may Saint Mercurius and the other saints whose names are written in this book beseech the Christ on his behalf, [so that] He may set him in the bosom of Abraham, Isaac, and Jacob; and that he may receive an inheritance with the fathers of the community, [namely], Palamôn, Pahômio (Pachomius), and Horsiesios, and Apa Petronius, and Theodore, and Apa Shenoute, and all the saints; and that he may be worthy to hear [the words], ‘Well [done], thou servant good and faithful. Since thou hast been faithful in little things, I will set thee over many. Enter into the joy of thy Lord.’¹ Amen. So let it be! Amen.

Matt. xxv. 21.

THE LIFE OF APA ONNOPHRIOS THE ANCHORITE

(Brit. Mus. MS. Oriental, No. 7027)

THE LIFE AND CONVERSATION OF OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERY WAY, APA ONNOPHRIOS THE ANCHORITE, WHO ENDED HIS LIFE ON THE SIXTEENTH DAY OF THE MONTH PAÔNE.¹ IN THE PEACE OF GOD! BLESS US! AMEN.

A CERTAIN brother who was an anchorite, and whose name was Apa Pa[p]noute, made a discourse to the God-loving brethren, and these were the words which he addressed to them.

I, [your] brother, was thinking one day, and I determined to go into the inner desert, so that I might see if there were any brethren who were monks living in the most remote parts of it. I marched four days and four nights, and I neither ate bread nor drank water. I marched on into the inner desert, and at the end of a [further number] of days I came upon a cave. | And when I had drawn nigh thereto I knocked at the door at midday, and no one answered me, and I thought in my mind 'there is no brother in this place'. And I saw a brother seated inside it, and he was silent, and I took hold of his arm, and his arm came off in my hands, and became particles of dust; and I felt his body all over, and I found that he was dead, and that the skin had perished (?). And I looked and I saw a short-sleeved shirt hanging up inside the cave, and when I felt it with my hands, it also fell to pieces and became dust. And I stood up, and I prayed,

¹ October 14.

and I took my garment and wrapped the body up in it, and I dug a hole in the earth with my hands, and I buried him

Fol. 2^a [in it]. And I came forth | from that place.

Ὶ

And I marched on into the desert, and I came upon another cave, and my courage came to me, and I thrust open the door [and cried out], and no one answered me. And I went in and I found no man, and I came forth, saying, 'The place of a servant of God; he will soon return to this place.'¹ And I remained in that place, and I prayed until the day ran to its close, and I recited the books which I had learned by heart. And afterwards, just as the sun was about to set, I looked up and I saw a herd of buffaloes in the far distance coming towards me, and that brother was among them, and when he approached me he was naked, and his hair covered his shame, and it served as raiment to clothe him. And when he had come to the place where I was he was exceedingly afraid, for he thought that I was a spirit, | and he stood

Fol. 2^b

Ί

up and prayed, for very often spirits used to come to tempt him, according to what he himself subsequently said. And I perceived that he was afraid, and I went to him, and I said unto him, 'Wherefore art thou afraid, O servant of God? Look, and thou wilt see my footprints, and that I am a man. Touch me, and [thou wilt find] that I am flesh and blood.' And when he had gazed upon me he repeated the prayer in the Gospel. And I urged him to take me into the cave. And he asked me, 'Wherefore didst thou come to this place?' And I said, 'I came to this place because I wished to see the servants of God who live in this desert, and God hath not denied me that which I asked of Him.' And I asked him, saying, 'How didst thou come to this place? And how long ago is it since thou didst come here? And what dost thou

Fol. 3^a

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usually eat? And why | dost thou go naked and wear no clothing on thy body?'

¹ Or perhaps, 'This is the place where a servant of God might live; one ought to take possession of it.'

And he began to talk with me, saying, 'I was a monk, and I lived among a congregation of monks in Thebaïs. And there came into my heart a thought of this kind: Rise up, go forth, and abide in a place by thyself. And thou shalt lead a life of peaceful contemplation. Thou shalt become an anchorite, and shalt receive the brethren. Thou shalt shew abundant hospitality to strangers, and thou shalt find abundant wages by the work of thy hands. And that which I thought in my mind I carried into effect. I came away from the house of the monks, I built myself a habitation in a place apart, and I took up my abode therein. And men employed me, and what they gave me for the work of my hands I used to give away in charity to strangers. At that time the Devil became envious of me, because of the wages which I was earning before the Lord | in respect of what Fol. 3 b
I did for strangers and for other folk who were in want, for E
he saw how diligent I was in manual labour, and he was exceedingly jealous of me. And he entered into a certain woman who was a nun, and who came to me, and employed me to do certain hand work, and when I had finished it I gave it to her, and she talked to me about further work. And it became a customary thing for us to meet each other, and the Enemy put it into my heart to take work of the hands from her. And when we had learned to talk freely to each other we ate bread together, and the affair continued to grow until at last we 'brought forth death, and produced iniquity. And when once I had fallen with her into folly we remained in this wicked state for six months. Afterwards I meditated in my heart upon what I had done, and I grieved, and wept exceedingly, and I | was always heaving sighs. Fol. 4 a
And I thought in my heart when I was alone, saying, "If F
I were to die to-day or to-morrow they would punish us with a severe punishment, with the gnashing of teeth, and with outer darkness, and with the fire that cannot be quenched, and with the worm that never sleepeth, and that devoureth

the soul. Rise up, let us escape from this place, let us get away into the desert." And I wished to escape from the sin.

'And I rose up and came forth, and I departed into the desert, and I have never been with that woman since I have been here. And I found this spring of water, and this palm-tree, and this cave. This palm-tree yieldeth twelve bunches of dates each year, a bunch for each month, and one bunch of

Fol. 4 b
 H dates | is sufficient to last me for the month. I possess nothing, neither raiment nor the food of bread. My hair increaseth, and as my clothes were worn out utterly long ago, I clothe myself, as is most seemly, with the raiment of my hair. And behold, it is thirty years since I came to this place, and the climate thereof bestoweth upon me health uniformly. And I never eat bread.'

And I asked him, 'At first when thou didst come to this place, didst thou suffer greatly?' And he said unto me, 'Yea, I did suffer greatly, so much so in fact that sometimes through the intensity of my sorrow I used to throw myself on the ground, and cry up to God because of my manifold sins. And I also suffered great pain through an infirmity which was upon me. [One day] I looked and I saw a man who was exceedingly splendid standing by me, and he said unto me, |

Fol. 5 a
 e "In what part of the body art thou ill?" And my strength returned unto me a little, and I said unto him, "I am ill in my liver." And he said unto me, "Shew me the place wherein thou art ill," and I shewed him the place where my liver was in pain. And he stretched out his hand upon me, and his fingers rested upon each other, and he made an opening between my ribs as with a sword (or, knife), and he brought forth my liver, and he shewed me the wounds that were in it, and he relieved the pains in them, and bound the wounds up, and he put my liver back into its place again. And he rubbed my body lightly with his hands, and he rejoined the sides of the opening which he had made in my side, and he said unto me, "Behold, thou art healed. Sin not again,

lest evil more severe than this come upon thee. But make thyself a servant of God from this time for ever." From that day | all my bowels have remained in a healthy condition, Fol. 5 b
 and I have ceased to suffer in my liver, and I have lived in i
 this place in the desert without pains. And he taught me
 what the medicament was wherewith he treated my liver.'

And I entreated him to let me stay in the cave wherein I had seen him at first, and he said unto me, 'Thy strength is not sufficient to enable thee to resist the attacks of the devils.' And I urged him to tell me his name, and he said unto me, 'Timothy is my name. Remember me, O my beloved brother, [in thy prayers], so that the Lord may make me to bring to an end the good fight whereto He hath summoned me.' And I cast myself down at his feet so that he might remember and bless me. And he blessed me, saying, 'The Lord bless thee! May He deliver thee from the snares of the Devil, and may He set thee on all His good paths | at all times, Fol. 6 a
 and mayest thou escape to the saints.' iā

And when he had finished blessing me my strength came to me to such a degree that I never felt when I was hungry or when I was thirsty. And when I perceived the great marvel that had come to me I rose up, and I journeyed into the mountain. And when four days had passed by I felt pain, and I stretched out my hands to heaven, and I prayed, and behold the man who had come unto me at first again came unto me, and he gave unto me strength as at the first. In short, when four days had passed I journeyed on into [the desert]. And straightway I looked, and I saw a man in the distance, and he was an exceedingly terrifying object, for his hair was spread out over his body like that of a panther, and he was naked, and his | privy parts were covered with leaves. And Fol. 6 b
 when he had come nigh unto me I was afraid, and I went up iβ
 on a pinnacle of the mountain, [thinking that] perhaps he was a man in delirium. And when he had come he cast himself down for a little time under the shadow of the

pinnacle of the mountain, and he was greatly distressed because of the pain which he was suffering, and he was in great danger of dying of hunger and thirst. And he lifted up his eyes to the pinnacle of the mountain, and when he saw me he cried out, saying, 'Come down to me, O thou holy man. I also am a man of the mountain like unto thyself, and I am living in the desert because of my sins.' And he said unto me, 'Thou art a friend (?) of God.' And I sat down before him, and I conjured him to tell me his name.

Fol. 7 a And he said unto me, 'Onnophris is | my name. And
 behold, I have lived in this desert for sixty years. I wander about in the mountains like the wild animals, and I never see any man who recognizeth me. I lived at one time in a habitation of monks, in the mountain of Shmûn¹ of the Thebaïd. And the name of that monastery was Erête. We all lived together, and each of us was of the same mind, and peace dwelt in our midst. We lived with each other a life of quiet contemplation, and we ascribed glory unto God. And I passed nights in vigil with them, and I learned the rules of God from them; and their chief men were perfect even as the angels of the Lord. And I heard them speaking about our father Elijah, the Tishbite, and saying that he was wholly
 Fol. 7 b powerful in God. And there lived in this | desert John the

Baptist also, than whom of all those who have been born of women none hath arisen who is greater than he.² He lived in the desert-places until the day of his manifestation before Israel. And I said unto them: My fathers, are not then those who are in the desert more excellent than we are? For behold, we see each other daily, and we partake of the Sacrament together. When we are hungry we make use of the food which is prepared for us. When we are thirsty we take water to drink. When we are weak our brethren

¹ The Egyptian Khemenu, i. e. the Hermopolis Magna of the Greeks, and the Ashmunên of the Arabs.

² Matt. xi. 11; Luke vii. 28.

reach out their hands to help us, and when we wish for the loan of a vessel to eat from we make use of those belonging to each other, for the love of God. But where shall those who are living in the desert, for God's sake, find a man if trouble come | upon them? If they are hungry where can Fol. 8 a they find food? If they are thirsty where can they find 1E water to drink? When they begin to lead the life of the anchorite they rejoice exceedingly because of hunger, and thirst, and the excellence of their manner of life. And the Adversary who fighteth with them to tempt them thereby doth not wish them to continue the life of the anchorite, for he knoweth that the reward is great which they will receive from God when they shall come forth from the body. When they are preaching ascetic labours the compassion of God cometh upon them, and He maketh the angels to serve them in respect of their food, and He bringeth for them water out of the rock. For it is written in Isaiah, Those who abide patiently in the Lord shall renew their strength, they shall spread out their wings | like the eagles in flight. They Fol. 8 b shall fly away and shall not fall, they shall journey and shall 1E not suffer hunger.¹ He saith, Water shall be brought to them out of the rock. When they suffer hunger He will make the grass which is in the field to be sweet to their mouths, even as honey is sweet. If tribulation come upon them, or danger rise up against them, straightway they spread out their hands and they pray to the King Jesus until there cometh to them speedily His help which He sendeth forth, and straightway He strengtheneth them because of the integrity of their heart in respect to Him.

‘Hast thou never heard that which is written, “The Lord will not forsake His people, and the patient endurance of the miserable man shall not fail utterly?”² And again, “The poor man crieth out, and the Lord heareth him, and delivereth

¹ Isa. xl. 31.

² Ps. ix. 9-12.

Fol. 9 a him in all his | tribulations.”¹ The Lord giveth unto every
 17 man according to what he hath suffered. Blessed is the man
 who shall do the will of God upon the earth! I say unto thee
 that the angels shall serve him from the time when he entereth
 the body, and they shall comfort him at all times in his need.

‘And to me, your brother, when I had heard these things
 from these perfect men of God, they became like unto honey,
 which is sweet in my belly, and a mighty ecstasy took place
 within me, and I became like unto those whose minds are
 carried away into another world. And I rose up straightway,
 and I took a few bread cakes with me, sufficient for the four
 days’ journey, so that I might eat of them until [I arrived at]
 the place which God should appoint for me.

Fol. 9 b ‘And when I had come forth from the monastery I looked,
 and I saw a being of light before | me, and I was afraid, and

18 I thought in my mind that I would turn back to the place
 to which I came first of all, and remain there (?). And when
 he knew that I was afraid, he said unto me, “Fear not, for
 I am the angel that dwelleth with thee, and that hath
 travelled with thee from thy childhood; this stewardship,
 which the Lord hath appointed to thee, thou shalt be able
 to fulfil.” And when I had come into the mountain, and
 I had journeyed in the desert for six or seven miles, I saw
 a cave, and I turned towards it, for I saw that there was
 a man inside it. And a very great saint of God came out to
 me; now his form (or, behaviour) was goodly, and there
 was a fine graciousness over his countenance, and when I had
 seen him I made obeisance unto him. And he raised me up,
 and he saluted me, and he said unto me, “Thou art Onno-

Fol. 10 a phrios, my | fellow worker in the Lord; come in. The Lord

19 be with thee. Thou shalt succeed in the good work where-
 unto He hath invited thee.” And I went inside, and I sat
 down there with him for a few days, and I learned the rules
 of the doctrine of God from him, and he taught me the

¹ Ps. xxxiv. 6.

regulations which governed the life of the monk in the desert. And when he saw that I was acquainted with the hidden and terrible fighting which existed in the desert, he said unto me, "Rise up, my son, and let me take thee to a desolate place in the inner desert, and thou shalt abide therein by thyself for God's sake. Since God hath appointed thee to this work thou must dwell in the desert."

'And straightway he rose up, and journeyed with me into the desert for a distance of four days' journey, and at the end of the four days we came to a small hut, and he said unto me, "This is the place which the Lord hath appointed thee to live in"; and he sat down | with me for a month of days, ^{Fol. 10b} R until I understood the good work which it was meet for me to do. And afterwards he departed from me, and we never saw each other again until this year when I saw him once on the day whereon he laid down the body, and I buried him inside the place wherein he was.'

And I (i.e. Papnoute) said unto him, 'My good and beloved father, at the beginning, when thou didst first come to this place, didst thou suffer from the weather?' And the blessed old man said unto me, 'I suffered greatly on several occasions from hunger, and thirst, and the heat outside in the daytime, and the great cold by night, and my flesh was wasted away by the dews of heaven. And when God [saw] that I endured patiently in my good strife of fasting, and that I gave my heart to ascetic practices, He made holy angels serve me, | and bring to me my daily food, and an angel ^{Fol. 11a} R gave it to me evening by evening, and he stood by my body. And the palm-tree yielded unto me each year twelve bunches of dates, and I ate one bunch every month. And, moreover, he made the herbs (or, grasses) which grow in the desert to be sweet to my mouth, even as honey. For it is written, "Man shall not live by bread alone, but by every word which cometh forth from the mouth of God doth man live."¹ If

¹ Matt. iv. 4; Luke iv. 4.

thou doest the will of God, He shall take care of thee in every place. For He hath said in the Holy Gospel, "Take no care for what ye shall eat, or for what ye shall drink, or with what raiment ye shall clothe yourselves, for your Father Who is in heaven knoweth of what things ye have need |

Fol. 11 *b* without your asking Him. Seek ye His kingdom and His
 RB righteousness, and these things shall be added unto you." ¹

And when I had heard these things I marvelled exceedingly, and I said unto him, "O my holy father, where dost thou partake of the Sacrament on the Sabbath Day and on the First Day of the week?" And he said unto me, "O my holy father, an angel of God cometh, and he administereth to me the Sacrament on the Sabbath Day and on the First Day of the week. And the angel cometh and administereth the Sacrament to every one who is in the desert, and who liveth there for God's sake, and who seeth no man, and he giveth unto them consolation. And, moreover, when they desire to see any one, they are taken up into the heights of heaven, and they see all the saints, and they salute them, and thereby

Fol. 12 *a* their hearts receive light, | and they rejoice, and are glad
 RC with God in those good things. And when they see them they receive consolation, and they forget that they have suffered in any way; and afterwards they return to their bodies, and they continue to feel comforted for a very long time. And if they are transferred to another world through the joy which they have seen they do not even remember that the world existeth."

And when I heard these things I rejoiced exceedingly that I was held to be worthy to hear them from him. And I forgot all the sufferings which I had endured when I was journeying in the desert, and strength came into my body, and renewed power came to my body and to my soul. And I said unto him, "Blessed am I that I am held to be worthy to see thy holy face, and to hear thy sweet words."

¹ Matt. vi. 31-3.

Then he said | unto me, " Rise up, O my brother, and let us Fol. 12 b
 depart to the place wherein we are to be." And we rose up, R̄A
 and we journeyed along together two or three miles, and this
 blessed old man and athlete was one to marvel at exceedingly.
 And we journeyed on, and we came to a hut, and when we
 had entered into the hut he stood up and prayed with me.
 And when we had finished the prayer we gave (i. e. said) the
 " Amen ", and we sat down together and talked on about the
 majesty of God.

And at the time when the sun was about to set I looked,
 and I saw a loaf of bread and a vessel of water. And he said
 unto me, " Rise up, my brother, and eat, and drink this
 small quantity of water, for I see that thou art exhausted by
 hunger and thirst, and by the toil of the road." And I said
 unto him, | " As God Almighty liveth, I will neither eat nor Fol. 13 a
 drink unless we stretch ourselves out and eat the bread R̄E
 together." And when I continued to press him with difficulty
 [he agreed], and we stretched ourselves out together, and
 we divided the bread, and ate, and put back some of it; and
 the two of us drank from the vessel of water, and we were
 satisfied, and we left some of it in the vessel. And we passed
 the whole night in prayer, and we prayed to God until the
 morning.

And when it was morning I saw that his face was
 changed, and was altogether transformed, and that it was like
 unto that of another man, and that it seemed to be [made]
 wholly of fire. And his form terrified me exceedingly. And
 he said unto me, " Fear thou not, O my brother in God, for
 the Lord hath sent thee to care for my body, and to bury it. |
 In a day or two I shall fulfil my stewardship, and shall go Fol. 13 b
 to the place of everlasting rest." Now that day was the R̄C
 sixteenth day of the month Paône.¹ And he also said unto
 me, " When thou departest into Egypt proclaim the remem-
 brance of me as a sweet-smelling thing to the brethren.

¹ i. e. June 10.

Whosoever shall make an offering in my name, and keep me in remembrance, Jesus Himself shall bring him in the first hour of a thousand years." And I said unto him, "If he be a poor man he will not be able to give an offering in thy name." And he said unto me, "Let him feed a poor brother in my name." And I said unto him, "If he be a poor man he will not be able to feed him; wilt thou not take him in to the feast at the first hour of a thousand years?" And he said unto me, "Let him give a little scent in my name." And

Fol. 14 a I said unto | him, "If he be a poor man he will not be able
 K7 to give scent in thy name because of [his] poverty. O my good father, let thy grace be with us all, for whatsoever thou shalt ask of God that will God give unto thee." And he said unto me, "Let him stand up and say three times prayers to God in my name, and the Lord Jesus shall bring him to the thousand years, and he shall receive an inheritance with all the saints."

And I said unto him, "O my holy father, if I am worthy of it, I should like to be present in thy holy abode when thou shalt cease [to be] in this body." And he said unto me, "Certainly thou shalt, my son. For thou hast not been appointed to the stewardship, but the Lord hath appointed thee to console the holy brethren who live in the desert, and to proclaim their sweet odour among the brethren who worship

Fol. 14 b God | for the benefit of those who hearken unto thee. Get thee
 KH forth to Egypt, O my son, and do thou continue to carry on the good work." And straightway I fell down upon the ground, and I said unto him, "Bless me, O my father, that I may be made to stand before God, and that as I have been held worthy to see thee upon the earth, I may also be held worthy to see thee in the Other World before the Lord Jesus the Christ." And he said unto me, "O my son, may God not cause thee to grieve about any matter whatsoever, and may He strengthen thee in His love, so that thine eyes may receive the light of His Godhead, and so that thou

mayest neither lean to one side nor fall, but mayest end successfully the work whereunto thou hast set thy hand. May the angels shelter thee, and deliver thee from the plottings of the Jews, and may no accusation fall upon thee when thou hast to meet God."

And when he had made an end of saying these things | he rose up, and prayed to God with sighings and many tears; Fol. 15 a
and afterwards he laid himself upon the ground, and he RΘ
completed his stewardship in God, and yielded up his spirit into the hand of God on the sixteenth day of the month Paône. And I heard the voices of the angels singing hymns before the blessed Apa Onnofrios, and there was great joy at his meeting God.

And I took off the garment wherewith I was clothed, and tore it into two pieces; in the one I wrapped up [the holy man] for burial, and the other I used as raiment, so that I might not be naked. And I placed his body down in a cleft in the rock, and I heard the sounds of a multitude of angels rejoicing, and crying out, "Alleluia"; and I said my prayer over him, and I rolled several stones upon him. And I stood up and | prayed the second time, and straightway Fol. 15 b
the palm-tree fell down, and I marvelled exceedingly at what λ
had taken place; and I ate what was left of the bread, and I drank of the water which was left to us.

And when I perceived that it was not according to the will of God for me to remain in this place, I spread out my hands, and I prayed unto the Lord; and behold, the man who had come to me at the first, and who had given me strength, came to me again as he had done before. And he said unto me; "My God, our Lord, informed us this day that thou wast coming to us in this place. Behold, for six years we have seen no man except thyself." And when we had talked together for a long time said unto him, "O our brother, stablish thy heart with a little bread, for thou hast travelled from a place afar off. The Lord hath ordained that we are to

Fol. 16 *a* remain with | each other for some days, and we will rejoice
λδ with thee, O our beloved brother." And whilst we were talking to each other, behold, five loaves of bread were brought in, and they were warm and soft as if they had been [just] baked in the oven, and straightway there were also brought in other articles of food, and we sat down and ate together. And he said unto me, "Behold, this is the sixth year since we came to this place, and four loaves of bread have been allotted to us daily, and these came to us through God; but as soon as thou didst come unto us this day, behold, a fifth loaf hath been brought for thee. And we have never known whence they came, but when we came in we found them placed here."

And when we had finished eating together we passed the whole night in praying, and we prayed till morning. And
 Fol. 16 *b* when the morning had come I entreated them | to let me
λδ remain with them until the day of my death. And they said unto me, "O our brother labourer, it is not ordained for thee to tarry in this place. But rise up, and go into Egypt, and tell those whom thou shalt see there that the brethren [here] remember them; and it shall be a benefit unto those who hearken." And I entreated them to tell me their names, but they would not be persuaded to utter them, and although I pressed them to do so they would not tell me their names. And they answered and said, "He Who hath given names unto everything, and Who knoweth everything, He it is Who knoweth our names." Now therefore, O our brother, keep us in thy memory until we see thee in the House of God. And be thou most careful and let not the world lead thee astray as it hath led astray many." And when they had finished
 Fol. 17 *a* [saying] | these things they blessed me, and they saluted me,
λδ and I came forth from their mountain.

And when I had journeyed away from them for some days I came to a well of water, and I sat down there for a little because of [my] fatigue; and large trees were growing by the

well. And when I had refreshed myself, and had rested a little, I walked among the trees, and I marvelled, and I said unto myself, "Who was it that planted them in this place?" And among them were date-palms, loaded with fruit, and citron-trees, and pomegranate-trees, and fig-trees, and apple-trees, and vines, and *dorakion*-trees, and *kisma*-trees, and trees which emitted sweet odours. And the well supplied water, and it watered all the trees which were growing in that place. And whilst | I was marvelling at the trees, and was Fol. 17 b looking at them, and at the fruit that was on them, behold, λδ four young men appeared in the distance, and their forms were goodly, and they were dressed in fine skin garments which, as it were, covered all their bodies. And when they had come up to me they said unto me, "Hail, thou man of God, O our beloved brother!" And I cast myself upon the ground and made obeisance unto them, but they raised me up and kissed me. And they remained in a state of great dignity (?), and they were like unto beings who had transferred themselves from another world in respect of the joy and comfort which they displayed towards me; and they gathered fruit from the trees and placed it in my mouth. And as for me my heart rejoiced because of the affection which they shewed towards me, and I passed seven days with them eating of the fruit of the trees.

And I asked them, saying, | "Whence have ye come to Fol. 18 a this place? And of what region are ye natives?" And they λε said unto me, "O our brother, God hath sent thee unto us so that we may declare unto thee our whole manner of life. For we are natives of a city of Egypt called Pemdje (Oxyrhynchus). Our fathers were councillors (or, magistrates) of the city, and they sent us to the school there to have us educated; and we were all in the same school together, and we were all of the same mind. And when we had finished our education in the school they sent us on to the college, and when we had been thoroughly well taught there and had

learned therein all the learning (?) and all the wisdom of this world, we wished to be instructed in the wisdom of God. And it came to pass on a certain day that whilst we were talking together about these things a good resolution stirred

Fol. 18 b

λϵ

in our inner | man, and we four rose up, and we set ourselves on the way to the desert, so that we might live therein quietly until we should see what the Lord had ordained for us. And we took with us a few loaves of bread, sufficient for seven days. And when we had come into the mountain, straightway an ecstasy fell upon us, and a man, who was all light, laid hold of our hands and brought us into this place. And when we had come into this place we found a holy man of God, and the angel of the Lord put us in his hand, and he taught us to be servants of God for a year of days. And at the end of the year the holy and blessed old man died, and we remained by ourselves in this place. Behold, O our lord brother, we declare unto thee by God that

Fol. 19 a

λζ

for sixty years we have not known the taste of | bread, or of any other kind of food except the fruit of these trees whereon we live. If we wish to see each other we come here every week to do so. We pass the whole night of the First Day of the week together, and after that each one departeth to perform his spiritual labours [for the rest of the week].”

And I said unto them, “Where do ye receive the Eucharist?” And they said unto me, “We assemble here for that purpose, for an angel of God cometh hither every Sabbath, and he administereth unto us the Eucharist on the Sabbath and on the First Day of the week.” And I stayed with them, and I rejoiced exceedingly. [And they said unto me], “On the seventh day the angel of the Lord will come, and he will administer the Eucharist to thee and to us together. And the man who shall receive the Eucharist at

Fol. 19 b

λη

the hand of that angel shall be cleansed | from all sin, and the Adversary shall never have dominion over him.” And whilst we were talking together I smelled a strong sweet

smell, the like whereof I never smelled before. And immediately the sweet smell reached us we rose up, and we stood on our feet, and we blessed God. And afterwards the angel came, and he administered unto us the Eucharist, the Body and Blood of the Lord. And I became like unto those who sleep, because of the awesome sight which I saw. And he blessed us, and he went up into heaven, and we watched him with our eyes. And when he had gone up they comforted me, and said unto me, "Be of good cheer, for thou shalt prevail, and thou shalt become a man of might"; and straightway I became of good cheer, even as those who are under [the influence of] wine.

And we stood on our feet during the [eve of] the First Day of the week, | and we prayed the whole night long until the morning. And when the light appeared at dawn on the First Day of the week, behold, we smelled that exceedingly sweet smell again, and we enjoyed it, and we rejoiced after the manner of those who are in another world. And afterwards the angel came, and he administered unto us the Eucharist, and he blessed each one of us, saying, "Everlasting life shall be unto thee, and [the power of] prophecy which shall never be destroyed." And we all, with one mouth and with one accord, answered and said, "Amen; so be it!" And afterwards the angel turned to me, and said unto me, "Arise, and depart thou to Egypt, and tell the God-loving brethren the things which thou hast seen, so that they may emulate the life and conversation of the saints." And I entreated him to let me remain | with them, but he said unto me, "The Lord doth not allot unto us the work which is imagined by the heart, but God giveth unto each man according to what he is able to bear. Now, therefore, arise and depart, for that is what the Lord hath ordained for thee." And he blessed me, and went up into the heavens in great glory.

And they brought a large number of plums, and we ate them together, and I came forth from them, and they accom-

Fol. 20 a

λθ

Fol. 20 b

α

panied me on my way for a distance of six miles. And I entreated them, saying, "Declare unto me your names," and they declared me their names, each one of them. The name of the first was John, of the second Andrew, of the third Heraklamôn, and of the fourth Theophilus; and they commanded me to declare their names unto the brethren, [so that] they might remember them [in their prayers]. And I on my part entreated them to keep my name in remembrance. And we

Fol. 21 a
aa prayed and we kissed | each other. And I journeyed forth, and I grieved exceedingly; nevertheless, because of the blessing which the holy men had bestowed upon me, I rejoiced. And I came into Egypt after a journey of three days, and having found certain God-loving brethren I rested with them for ten days, and I described unto them what had happened unto me; and they said unto me, "Verily thou art worthy of a great reward."

Now those brethren were lovers of God, and they contended strenuously in the ascetic life, and they were worshippers of God with their whole hearts; and their place of abode was Shiêt (Scete). And they made haste and they wrote down these things which they had heard from Apa Papnoute, and they quickly put them in a book, which they sent to Shiêt, where it was deposited in the church for the benefit of those who should hear it [read]. And they spoke about it, and it

Fol. 21 b
ab was the subject of meditation in the mouth of | every one. And they glorified God, and blessed His saints, through the grace and love to man of our Lord Jesus the Christ, to Whom be glory, and His Good Father, and the Holy Spirit, for ever and ever! Amen.

COLOPHON

I, Victor, the least of all men, the deacon, the son of the blessed Mercurius, the deacon of [the church of] Saint Mercurius, the general-in-chief, of the city of Latopolis, wrote

this book. Remember me, Lord, when Thou comest into Thy kingdom!

Written [in the month of] Tybi, the third day (December 30), in the Third Indiction, in the seven hundred and twenty-first year of the Era of the Martyrs (i.e. A.D. 1005), year [of the Saracens] 365 (i.e. A.D. 987).

. . . . by the zeal and care of our fathers and beloved brethren, Abba Abraham, the governor, and Abba Khaël, the archdeacon, and the warden Zacharias, deacon and monk of the Monastery of Saint Mercurius, the general-in-chief, which is in the Mountain of Tbô (Edfû, or Uṭfû). They made the book with [the proceeds of] their own labour, and they deposited it in their monastery in order that [the brethren] may read therein, and that those who read therein, and those who hear it read with attention, may profit to the full thereby, and that our Good Saviour and Saint Apa Onnophrios, the anchorite, may bless them, and all those who are assembled in their monastery, with the blessing of heaven, and the blessing of earth, in the most complete fulfilment. May He give blessing, and fullness, and abundance, and lasting salvation in this Monastery. May He deliver them from the wiles of the Devil and of evil-doing men, and when they come forth from the body, according to what is ordained for every man, may they hear [the words], Well [done], servants good and faithful; since ye have been faithful in a few things, I will set you over many. Enter into the joy of thy (*sic*) Lord.' May they be worthy of an inheritance with all the saints. Amen. So be it!

DISCOURSE ON ABBATÔN BY TIMOTHY,
ARCHBISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 7025)

Fol. 1 a THE DISCOURSE WHICH APA TIMOTHY,¹ ARCH-
BISHOP OF RAKOTE, OUR HOLY FATHER,
WHO WAS GLORIOUS IN EVERY RESPECT,
PRONOUNCED ON THE MAKING OF AB-
BATÔN, THE ANGEL OF DEATH. OUR HOLY
FATHERS THE APOSTLES ASKED THE
SAVIOUR ABOUT [ABBATÔN], SO THAT THEY
MIGHT BE ABLE TO PREACH ABOUT HIM
TO ALL MANKIND, FOR THEY KNEW THAT
MEN WOULD ASK THEM QUESTIONS ABOUT
EVERYTHING. AND THE SAVIOUR, WHO
DID NOT WISH TO DISAPPOINT THEM
ABOUT ANY MATTER CONCERNING WHICH
THEY ASKED HIM QUESTIONS, INFORMED
THEM, SAYING, 'THE DAY ON WHICH MY
FATHER CREATED ABBATÔN WAS THE THIR-
TEENTH DAY OF THE MONTH ATHÔR,² AND
HE MADE HIM KING OVER ALL CREATION,
WHICH HE HAD MADE, BECAUSE OF THE
TRANSGRESSION OF ADAM AND EVE.' AND
THE ARCHBISHOP WISHING | TO LEARN
CONCERNING THIS FEARFUL AND TERRIFY-
ING BEING WHOM GOD MADE, AND WHO

¹ He sat from about 380 to 385.

² November 9.

PURSUETH EVERY SOUL UNTIL IT YIELD-ETH UP ITS SPIRIT IN MISERY, WHEN HE WENT INTO JERUSALEM TO WORSHIP THE CROSS OF OUR SAVIOUR, AND HIS LIFE-GIVING TOMB, ON THE SEVENTEENTH DAY OF THE MONTH THOTH,¹ SEARCHED THROUGH THE BOOKS WHICH WERE IN THE LIBRARY OF JERUSALEM, AND WHICH HAD BEEN MADE BY OUR HOLY FATHERS THE APOSTLES, AND DEPOSITED BY THEM THEREIN, UNTIL HE DISCOVERED [THE ACCOUNT OF] THE CREATION OF ABBATÔN, WITH AN AGED ELDER, WHO WAS A NATIVE OF JERUSALEM. WHEN ONE ASKED HIM WHAT WAS THE OCCASION FOR THE DISCOURSE HE HAD FORGOTTEN WHAT IT WAS. AND HE SPAKE ALSO CONCERNING THE HOLY APOSTLE SAINT JOHN, THEOLOGIAN AND VIRGIN, WHO IS NOT TO TASTE DEATH UNTIL THE THRONES ARE SET IN THE VALLEY OF JEHIOSAPHAT, WHICH IS THE PLACE WHEREIN THE LAST STRIFE OF THE WORLD | SHALL TAKE PLACE. IN THE PEACE OF GOD! AMEN. BLESS US!

Fol. 2 a

v

HEARKEN unto my speech, which is sweet and is filled with gladness of every kind! My Lord and my God crieth out to us daily in the Holy Gospel, saying, 'Every one who asketh shall receive, he who seeketh shall find, and to him that knocketh they will open.'² And again, 'Everything which ye shall ask in My Name from (?) My Father, shall be unto you.'³ And the holy song-writer David saith, 'Blessed are they who are righteous in the

¹ August 14.² Matt. vii. 8; Luke xi. 9.³ John xv. 16.

Fol. 2^b way, | and who walk in the law of the Lord. Blessed are
 the saints, and those who seek them. Blessed are those who
 walk in His testimonies, and who seek Him with their
 whole heart.¹ And again, 'Those who seek after the Lord
 shall not lack any manner of thing which is good.'² Who
 are they who seek after the Lord? O my beloved, hearken
 attentively, O [ye] who love to hear, [and I will tell
 you]. Those who seek the Lord are all those wise men
 who meditate upon His law, and His commandments, and
 His righteous judgements, by day and by night, according to
 what is written, 'The law of God shall never be absent from
 thy mouth' (or speech).³ And again, 'It is meet that every
 Fol. 3^a man who is a Christian | should fill his body with the fruits of
 his lips, as if it were corporeal food.'⁴ Those who seek after
 God are those men who enquire concerning the creation of the
 angels of God, and who make manifest their holy commemora-
 tions. Those who seek after God are all those men who
 seek after His saints, and who bear in remembrance the suffer-
 ings which they endured, and record (?) them in the churches.
 Those who seek after God are all the men who give alms, and
 charities, and offerings unto God at their holy commemora-
 tions, each one according to his power. Those who seek after
 Fol. 3^b God | are all the men who love strangers (i.e. who shew
 hospitality), and those who love the poor, and who clothe the
 naked on the festival of the saints, each one according to his
 power. For this reason, then, O my beloved brethren, let us
 give this day unto the saints, each one according to his power.
 For this reason, then, O my beloved brethren, let us give
 with a right heart and with a perfect faith, in order that we
 may find them (i.e. our gifts) for ourselves in the day of our
 visitation. Our Saviour informeth us in the Holy Gospel,
 saying, 'Whosoever shall give one of these little ones even

¹ Ps. cxix. 1, 2; cxxviii. 1.

² Ps. xxxiv. 10.

³ Compare Exod. xii. 14; xiii. 9; Num. xv. 39; Deut. vi. 7; xi. 19.

⁴ Prov. xviii. 20.

a cup of cold water in the name of a disciple, Amen, I say unto you'¹ |

[Three leaves wanting]

a week of days before the festival came. And in this manner Fol. 4 a
 we entered into the martyrrium of the holy God-bearer Mary, iῠ
 which had been built to her in the Valley of Jehosaphat, and
 we received a blessing, and we prayed together with those
 who had come there for the festival. And in this wise we
 were mindful of the *Offering* with all diligence, and we
 received the Eucharist with all the people on that day. And
 each man departed to his house, and we withdrew ourselves
 from the festival, and I took up my abode in the church.
 And whilst we were living there the aged presbyter, whose
 name was John, came up to me, and did homage before me,
 saying, 'If thy servant hath found favour before thee, let my
 lord father | come to the house of thy servant, for we would Fol. 4 b
 enjoy thy blessing.' And when I had perceived his great iῠ
 love for his fellow man, and his gentleness, which was like
 [unto that of] an angel of God, I rose up, and I went with
 him, both I and those who were with me. And when he
 had taken us up into the upper storey of his house we prayed,
 and we sat down according to the commandment of our Saviour.
 And he made for us a great banquet that day, because he was
 a lover of men, and he was especially hospitable to strangers,
 and to every one who sojourned in the church, even as was
 the Patriarch Abraham.

And when the morning had come we talked together
 concerning the mighty deeds and miracles which | our Fol. 5 a
 Saviour had wrought, and how the godless Jews had crucified iῠ
 Him because of their jealousy of Him. And in this wise
 I spake unto the old man, the presbyter, 'My noble son, is
 not the Book of the appointing of Abbatôn, the Angel of Death,
 among all these books which are here, and under thy charge?
 I want it because I wish to learn how it came about that

¹ Matt. x. 42; Mark ix. 41.

God made him the king of all mankind, and of all the created things which He made, and how it was that God made him awful and terrifying, for he cometh and pursueth after every soul until it hath yielded up its spirit.' And straightway

Fol. 5 b
 IC the old man, the elder, said unto me with a face | filled with graciousness, 'Well hath the Master of us all, the Christ, said in the Holy Gospel, "Whosoever seeketh shall find, and whosoever knocketh it shall be opened unto him, and whosoever asketh shall receive."¹ And as for thee, O my holy father, thou seekest, and thou shalt find; thou knockest, and it shall be opened unto thee; thou askest, and thou shalt receive. The Lord shall fulfil thy petition which thou hast asked.'

And when I had heard these things from the old man, the presbyter, I gave thanks to God because He had never disappointed me in respect of any matter which I had asked from Him; and thus the [old man] brought it (i. e. the book) to me. And when it had come into my hand I rejoiced |
 Fol. 6 a
 IC over it more than [I should have done over] very much riches, and I cried out with David the Psalmist, the righteous king, saying, 'I rejoice over thy words even as doth the man who hath found great spoil.'² And I read in the book, and I found written therein the following:

And it came to pass that when our Saviour, Who is the Root of all good, had finished everything, when the days of His Apocalypse were completed, and He was to ascend up to His Father, He laid His hand upon each one of His holy Apostles, and He prayed over them, and sent them forth into
 Fol. 6 b
 III all the world to preach His holy Resurrection | to all the heathen, and He filled them with power and with His Holy Spirit, and He spake unto them, saying, 'The mighty deeds and miracles which I have performed, ye yourselves also shall do. Ye shall lay your hands upon the sick and they shall have rest (or, relief). Ye shall tread upon serpents and

¹ Matt. vii. 7.

² Ps. cxix. 162.

scorpions. Ye shall take up serpents in your hands. And when ye drink deadly poisons they shall have no evil effect upon you. Baptize those who believe in Me, and in My Good Father, and the Holy Spirit, in the Name of the Father, and the Son, and the Holy Spirit, and I will forgive them [their sins]. Those who do not believe shall be condemned to the second death. | Depart in peace. The peace which is Fol. 7 a
 Mine shall be with you. And I will never cease to walk with 10
 you even to the end of this world.'¹

Then the Lord answered and said unto Saint Peter, the greatest of the Apostles, the pillar of the Church, the steward of the kingdom which is in the heavens, 'Him that thou wishest to take into it, take; and him that thou wishest to reject, reject.'² [And Peter] said unto the Saviour, 'My Lord and my God. Behold, Thou hast informed us concerning everything about which we have asked Thee, and Thou hast hidden nothing from us. And now, O my Lord and my God, | behold, Thou hast sent us out into the whole Fol. 7 b
 world to preach Thy holy Resurrection to all the nations, and 11
 the mighty deeds and miracles which Thou hast done, the which we have seen with our eyes, and concerning which we have heard, and Thou hast explained them all to us, even [the matter of] Thy Virgin Mother, and Thy holy Birth. And, O my Lord, Thou knowest that there are very many contentious and unbelieving people who will ask questions of us concerning everything, and we wish to be able to explain unto them everything. Now therefore, O my Lord, we wish Thee to inform us concerning the day wherein Thou didst stablish Abbatôn, the Angel of Death, and didst make him to be awful and | disturbing, and to pursue all souls until they Fol. 8 a
 yield up their spirits, so that we may preach concerning him 12
 to all mankind, even as we preach concerning all his fellow angels whom Thou hast created, and of whom Thou hast shewn us the days of their stablishing, and also that when

¹ Matt. xxviii. 19, 20; Mark xvi. 15-18.² Matt. xvi. 19; xviii. 18.

men hear of [him on] the day of his stablishing they may be afraid, and may repent, and may give charities and gifts on the day of his commemoration, just as they do to Michael and Gabriel, so that their souls may find mercy and respite on the day of Thy holy Resurrection.'

And the Saviour, the Storehouse that is filled with mercy and compassion | of every kind, Who loveth everything which is good in respect of His day, Who wisheth not to cause us disappointment about anything concerning which we are asked, said unto them, 'O ye whom I have chosen from out of the whole world, I will hide nothing from you, but I will inform you how My Father stablished him (i.e. Abbatôn) over all the created things which He had made. For I and My Father are one,¹ according to what Philip said unto me, "Lord, shew us the Father, and it sufficeth us." And I said unto him, "O Philip, in all the time which thou hast been with Me, hast thou not known Me? He who hath seen Me

hath seen | My Father. Believe thou that I am in My Father, and My Father is in Me. If it be impossible [for thee], believe His works."² And now, O my holy members, whom I have chosen from out of the whole world, I will hide nothing from you. It came to pass that when My Father was creating the heavens, and the earth, and the things which are therein, He spake the word, and they all came into being, Angel, and Archangel, and Cherubim, and Seraphim, and Thrones, and Divine Governors, and Dominions, and all the Powers that are in the heavens, and all the army of heaven. And He made the earth also, [and] the wild animals, and the reptiles, and the cattle, | and the birds, and everything which moveth upon it. And He planted also a paradise in the eastern part of the earth. And My Father saw that the whole world was a desert, and that there was no one to work it. And My Father said, "Let us make a man in Our image and likeness, that he may continue to praise

¹ John x. 30.

² John xiv. 8-11.

us by day and by night, and that [every one] may know that it is the hand of the Lord that hath made all these things; for I existed before these things were." And My Father commanded an angel, saying, "By My wish and by My command get thee to the land of Edem (i.e. ܐܕܡ, the East-land), and bring to Me some virgin earth in order that I may make a man in Our | image and likeness therewith, so that he Fol. 10 a
may ascribe blessing unto Us by day and by night." RĒ

‘And the angel went to the land of Edem, according to My Father’s command. And he stood upon the earth, and he reached out his hand to gather together some of it and take it to My Father. And straightway the earth cried out with a loud voice, saying, “I swear unto thee by Him Who sent thee to Me, that if thou takest me to Him, He will mould me into a form, and I shall become a man, and a living soul. And very many sins shall come forth from my heart (or, body), and many fornications, and slanderous abuse, and jealousy, and hatred and contention shall come forth from his hand, and many murders and sheddings [of blood shall Fol. 10 b
come forth from his hand. And they shall cast me out to the dogs, and to the cats, and into pits and holes in the ground, and into streams of water before my time, and after all these things they will finally cast me into punishment, and they will punish me by day and by night. Let me stay here, and go back to the ground and be quiet.” RĒ

‘And when the Angel of God had heard these things he was afraid of My Father’s Name, and he returned and came to My Father, and said, “My Lord, when I heard Thy awful Name I did not wish to bring the earth unto Thee.” And straightway My Father commanded an angel a second time to go to it, and then a third angel, and so on even unto seven angels, and not one of them wished to | approach the Fol. 11 a
earth because it took awful oaths by mighty [names]. And RĒ
when My Father saw that none of the angels wished to bring the earth to Him, He sent the angel Mouriél to the earth,

saying unto him, "Go thou by My command to the land of Edem, and bring unto me some virgin earth so that I may fashion a man therefrom, after Mine own image and likeness, that he may ascribe blessing unto Us by day and by night."

'And when the Angel of God had departed to the earth he stood upon it in great power and might, and in the commandment of God. And he reached out his hand to take some of it, and straightway the dust (or, clay) cried out with a loud voice, saying, "I swear unto thee by the name of Him

Fol. 11 b that | created the heavens, and the earth, and the things
 RH that are therein, that thou shalt not approach me to take me unto God." And the angel Mouriél was not afraid at [the

mention of] the Name of My Father when he heard it, and he paid no heed thereto, but he went to it, and he laid hold of it with firmness and determination, and he brought it to My Father [Who] rejoiced over it. And He took the clay from the hand of the angel, and made Adam according to Our image and likeness, and He left him lying for forty days and forty nights without putting breath into him. And He heaved sighs over him daily, saying, "If I put breath into

Fol. 12 a this [man], he | must suffer many pains." And I said unto
 RH My Father, "Put breath into him; I will be an advocate for him." And My Father said unto Me, "If I put breath into him, My beloved Son, Thou wilt be obliged to go down into the world, and to suffer many pains for him before Thou shalt have redeemed him, and made him to come back to his primal state." And I said unto My Father, "Put breath into him; I will be his advocate, and I will go down into the world, and will fulfil Thy command."

'And whilst He was wishing to put breath into him He took a book, and wrote therein [the names of] those who should come forth from him and who should enter into the kingdom which is in the heavens, according to what is written, "These are they whose names are written in the

Book of Life from the foundation of the world.”¹ And He put breath into him in this way ; He breathed into his nostrils the breath of life three times, saying, “Live ! Live ! Live ! according to the type of My Divinity.” And the man lived straightway, and became a living soul, according to the image and likeness of God. And when Adam had risen up he cast himself down before [My] Father, saying, “My Lord and my God ! | Thou hast made me to come into being [from a state Fol. 13 a in which] I did not exist.” Thereupon My Father set him λδ upon a great throne, and He placed on his head a crown of glory, and He put a royal sceptre [in his hand], and My Father made every order [of angels] in the heavens to come and worship him, whether angel or archangel. And all the hosts of heaven worshipped God first of all, and then they worshipped Adam, saying, “Hail, thou image and likeness of God !” And He intended that the order of the angels who were fashioned [before Adam] should worship him, and My Father said unto him (i. e. their chief), “Come, thou thyself shalt worship my image and likeness.” | And he, a being of Fol. 13 b great pride, drew himself up in a shameless manner, and said, λε “It is meet that this [man Adam] should come and worship me, for I existed before he came into being.”

‘And when My Father saw his great pride, and that his wickedness and his evil-doing were complete,² He commanded all the armies of heaven, saying, “Remove the writing [which is] in the hand of the proud one, strip ye off his armour, and cast ye him down upon the earth, for his time hath come. For he is the greatest of them all,³ he is the head over them, and is like | a king, and he commandeth them as the Fol. 14 a general of an army [commandeth his] soldiers ; he is the λϞ head over them, and their names are written in his hand.” Thus is it with this cunning one, and the [names of the] angels were written in his hand. And all the angels

¹ Phil. iv. 3 ; Rev. xvii. 8 ; xxi. 27.

² i. e. had reached their highest pitch.

³ i. e. all the rebellious angels.

gathered together to him, and they did not wish to remove the writing from his hand. And My Father commanded them to bring a sharp reaping-knife, and to stab him therewith on this side and on that, right through his body to the vertebrae of his shoulders, and he was unable to hold himself up. And straightway My Father commanded a mighty Cherubim, and he smote him, and cast him down from heaven

Fol. 14 b upon the earth, | because of his pride, and he broke his wings
 ¶ and his ribs and made him helpless, and those whom he had brought with him became devils with him.

‘And My Father made them take Adam into Paradise, and a multitude of angels sang hymns before him, and they left him there, and he continued to ascribe blessing unto God. And Adam lived alone in Paradise for one hundred years. And when he had completed the period of one hundred years—now Adam lived in the Paradise of Delight, and remained there alone, and the angels used to come to him every day—My Father said, “It is not good to allow the man

Fol. 15 a to live by himself, but let Us make | for him a helper like unto
 ¶ himself.” And He brought a slumber upon Adam, who fell into a deep sleep, and He took out one of his ribs and filled up [the place thereof] with flesh, and He made a woman according to the form of Adam. And when Adam woke up out of his sleep he saw her, and he said, “This now is bone of my bones, and flesh of [my flesh]; she shall be called ‘woman’, because she was taken out of her male.” Now it was Adam who gave names to all the cattle, and to the wild beasts and to the birds, and to every living creature which moveth upon the earth, and even to those which are in the waters; unto all of them did Adam give names, according to

Fol. 15 b the | command of My Good Father.

¶ ‘And Adam lived in the Paradise of Delight, he and Eve his wife, for two hundred years; and they were virgins, and they were even as the angels of God. And when they had been living in the Paradise of Delight for two hundred years,

Eve came forth and passed through the northern part of Paradise, close by the wall, in order to obtain fruit (*sic*) for the cattle and for all the [other] creatures, because My Father had told Adam and Eve to feed them according to His command, and they received their food from the hand of Adam and Eve. And the serpent himself came | at the hour Fol. 16 a of evening to receive his food according to his wont, for the serpent was like unto all the [other] beasts, and he walked upon his feet just as did they. And the Devil lived nigh unto Paradise, and he lay in wait for Adam and Eve by day and by night, and when he saw Eve by herself he went into the serpent, and said within himself, "Behold, I have found [my] opportunity; I will speak into her ear, and I will make her to eat of the tree, and I will cause them to be expelled from Paradise, for I myself was expelled from Paradise for their sakes."

'And the Devil spake unto Eve through the mouth of the serpent, saying, "Why do ye not eat | of the tree which is in Fol. 16 b the middle of Paradise, as ye do of all the [other] trees, for the fruit thereof is good?" And [Eve] said, "God said unto us, Ye may certainly eat of every tree which is in Paradise with the exception of the tree of knowledge of the good and of the evil; in the day wherein ye eat thereof ye shall surely die." And the serpent said unto her, "Ye shall not surely die, but ye shall be like unto these gods, ye shall know the good and the evil, and ye shall [be able] to separate the sweet from the bitter. God spake unto you in this manner because | when ye have eaten thereof ye shall become as gods." And Fol. 17 a the Devil ceased not to speak into her [ear] until he had beguiled her and she ate of the tree. And straightway Eve became naked, and she knew that she was naked, and she took some leaves of the fig-tree, and covered her nakedness. And she went to Adam, and when Adam saw her, and saw that she was naked, he was exceedingly grieved, and he became very sorrowful in heart, [and shed] tears in great abundance. And

he said unto her, "Wherefore hast thou acted in this wise? Behold, from this day forward we shall die, and God will be

Fol. 17^b wroth with us, and He will cast us forth from | Paradise."

ee And Eve said unto him, "Come thou and eat. If God shall blame thee, I will take everything upon myself before God." And in this way Adam took, and ate, and he became naked, and he knew immediately that he was naked; and he covered his nakedness with fig-leaves.

'And straightway the voice of My Father came to him in Paradise, saying, "Adam, where art thou?" And he said, "My Lord, I heard Thy voice, but I was afraid, and I hid myself because I was naked." And My Father said unto him, "Who told thee [so]? Hast thou eaten of the tree until thou hast

Fol. 18^a become naked?" And Adam said, "My | Lord, the woman

eeb whom Thou didst give unto me as a helper made me eat, and I became naked." And My Father said unto her, "Wherefore hast thou done this thing?" She said unto Him, "My Lord, the serpent led me astray; I ate, and I became like the gods." And My Father said unto the serpent, "Because thou hast done this thing, cursed art thou among all the beasts of the earth. Thou shalt walk upon thy belly all the days of thy life, and all thy seed [shall be accursed] throughout all generations on the earth. Thou shalt eat earth and ashes all thy time, and so shall all those that shall come forth from thee." It was in this way that the serpent came

Fol. 18^b to walk | upon his belly, according to what My Father

eeb decreed for him. And He said unto the woman also, "Because thou hast done this thing thou shalt bring forth children in sorrow and sighing, and thou shalt turn to thy husband." And similarly He turned to Adam, and said unto him, "Cursed be the earth because of thy deeds. Thou shalt eat thy bread by the sweat of thy face, and all those who shall come out of thee shall do likewise. Behold, thou shalt die from this day onwards, because thou art earth, and thou shalt return again to the earth. Thou shalt live in the world a life

of nine hundred and thirty years, and when death cometh upon thee thou shalt turn to the earth | again. Thy soul shall abide in Amente, and thou shalt sit in black darkness for four and a half thousand of years . . .

Fol. 19^a

☩☩☩

“And when five and a half thousand of years are fulfilled I will send My beloved Son into the world, and He shall abide in a virgin womb, that is to say, the holy Virgin Mary. She shall give Him birth on the earth in lowliness and humility, and [after she hath done so] she shall remain a virgin, even as she was before. He shall pass thirty-three and a half years in the world, and He shall receive every attribute of humanity, | sin alone excepted. He shall perform innumerable mighty deeds and wonders, He shall raise the dead, He shall drive out the devils, He shall heal those who are sick of the palsy, He shall make the lame to walk, the deaf He shall make to hear, and the dumb He shall make to speak, He shall cleanse the lepers, and [restore] the arms that are withered, and He shall open the eyes of the blind by the word of His power. In short, there shall be no limit to the miracles which He shall perform, but in spite of all these men will not believe on Him. And at length, after all these things, they shall rise up against Him, and they shall deliver Him over unto death, and | they shall give Him into the hand of the Governor, that is to say, Pilate, and he shall judge Him for thy sake. He shall be in the form of a servant for thy sake. They shall smite Him in the face for thy sake. They shall treat Him with contempt and vilify Him for thy sake. They shall pass sentence of condemnation upon Him as if He were a sacrilegious person. They shall mount Him upon the wood of the Cross, between two thieves, for thy sake. They shall set a crown of thorns upon His head for thy sake. They shall make Him drink vinegar and gall for thy sake. They shall drive nails into His hands and feet for thy sake. He shall yield up His Spirit on the Cross. They shall pierce His side with a spear so that

Fol. 19^b

☩☩☩

Fol. 20^a

☩☩☩

Fol. 20^b water and blood shall flow forth therefrom, | and it is these
 ㉔ which shall cleanse the sins of the world. They shall lay
 Him in a new tomb. He shall rise from the dead on the
 third day. He shall go down into Amente, He shall shatter
 the gate of brass, and break in pieces the bolts of iron, and
 shall bring thee up therefrom together with all those who
 shall be held there in captivity with thee. For thy sake,
 O Adam, the Son of God shall suffer all these things until
 He hath redeemed thee, and restored thee to Paradise, unto
 the place whence thou didst come, for He made Himself
 to be thy advocate (or, protector), when thou wast clay,
 before He put spirit (or, breath) into thee.”

Fol. 21^a ‘It was I, the Son of God, Who suffered all these things
 ㉕ until I delivered man | from the hand of the Devil. And ye have
 seen all these things with your eyes, O my holy Apostles. It
 was in this wise that My Father expelled Adam and Eve from
 Paradise. He shut the gate [thereof], and He placed a mighty
 being of fire to watch the gate of Paradise, so that no one might
 enter therein until all those things which He had proclaimed
 concerning Adam had been fulfilled.

‘And the Devil went to meet Adam outside Paradise, and
 he said unto him, “Behold, O Adam, I was cast forth from my
 glory through thee, and behold, I have made thee to be
 expelled from the Paradise of Delight because thou hast
 caused me to become a stranger to my dwelling-place in
 heaven. Know thou that I will never cease to contend
 Fol. 21^b against thee and against all those who shall | come after thee
 ㉖ from out of thee, until I have taken them all down into
 Amente with me.”

‘And when Adam heard these things he became very
 sad, and shed many tears both by day and by night. And
 My Father said unto Mouriël the angel, “Behold, the man
 whom I created in My image hath transgressed the com-
 mandment which I gave him. He hath eaten of the tree,
 and hath brought a great injury upon all mankind. For this

reason I make thee king over him, for it was thou who didst bring him to Me on this day, which is the thirteenth of the month Hathor.

“Thy name shall be | a terror in the mouth of every one. Fol. 22 a
They shall call thee Abbatôn, the Angel of Death. 𐤀𐤁𐤀

“Thy form and thine image shall be [associated with] complaining, and wrath, and threatening in all souls, until they have yielded up their spirits.

“Thine eye and thy face shall be like unto a wheel of fire which beareth waves and waves [of fire] before me.

“The sound of thy nostrils shall be like unto the sound of a lake of fire wherein burn fire and sulphur (or, naphtha).

“The sound of the noises made by thy lips shall be like unto the sounds of the seven thunders which shall speak with their tongues. |

“Thy head shall be like unto these great pillars of fire Fol. 22 b
which [reach] from heaven downwards. 𐤀

“Thy teeth shall project from thy mouth the length of half a cubit.

“The fingers of thy hands and [the toes of] thy feet shall be like unto sharp reaping-knives.

“Seven heads shall be on the top of thy head, and they shall change their shapes and forms [continually].

“Their teeth shall project outside their mouths for the length of two palms, and they shall point towards the four quarters of the world. Thou shalt be suspended in the midst, and thou shalt sit upon a throne of fire.

“Thine eyes shall look down upon the earth, and upon whatsoever is in the depths of the waters; nothing shall be hidden from thee in heaven, nor from one end of the earth |
to the other, from the north to the south, and from the east Fol. 23 a
to the west, among all the created things which I have 𐤀𐤁
made.

“Not one of them shall yield up his spirit until he hath seen thee.

“Thou shalt shew compassion neither upon small nor great, and thou shalt carry all away mercilessly. The Powers shall be under thy control, and thou shalt send them after every soul. They shall strike terror into souls, and shall change their forms.¹ When the period of their life hath come to an end thou shalt appear to them, and they shall look upon thee; and when they look upon thy face their souls shall not be able to abide in them, even for a moment, and they will be forced to yield them up. Thus thou shalt continue to be king over them until the period for which I have ordained | the world [to last] shall be ended.”

Fol. 23 b

¶

‘And when the angels saw him they were all greatly disturbed together, and they said, “Woe! Woe be unto the sons of men who shall be born into the world! For behold, even we who are incorporeal shall perish through terror.” Then Abbatôn, the Angel of Death, cast himself down before My Father, saying, “My Lord, behold Thou hast made me to be an object of terror unto all the angels. Now, therefore, O my Lord, I entreat Thee, and I beseech Thy Goodness to grant that when the sons of men who shall be born into the world shall hear that thou hast made me to be an object of terror and fear they shall become afraid, | and shall give charity, and alms, and gifts, in my name, and that the day whereon Thou didst stablish me may be written down in the Book, and that they may appear on [the day of] my commemoration, and may seek after mercy and rest for their souls. And now, O my Lord, let Thy Spirit stablish them. And grant unto me power over them, so that I may take them to the place of rest, and to the dwelling-place of all those who rejoice, and let them celebrate a festival in my honour upon the earth even as they celebrate festivals in honour of all my fellow angels. O my Lord, let Thy mercy help them!”

Fol. 24 a

¶

‘And My Father spake, saying, “I tell thee, O Abbatôn, thou Angel [of Death], whosoever shall hold thee in terror,

¹ i. e. transform themselves [frequently].

and shall give alms and charities in thy name, or repent, | or Fol. 24 b
 write in the Book [the day of] thy stablishing, that is to say, ⲛⲁ
 the thirteenth day of the month Hathor, the day whercon
 I stablished thee over Adam because of his disobedience,
 I will write their names in the Book of Life, and I will give
 them as a gift unto thee in My kingdom, and they shall never
 experience any kind of punishment (or, torture). But thou
 shalt not go unto them in this terrible form of thine, but thou
 shalt go unto them and treat them with gentle tenderness,
 until thou art able to bring them (i.e. their souls) out of the
 body. I will give thee power over them, and thou shalt take
 them to the place of rest, the dwelling-place of all those who
 rejoice, | for I am God, the Good and Compassionate towards Fol. 25 a
 My clay." Then Abbatôn, the Angel [of Death], cast himself ⲛⲉ
 down before My Father, and he spake unto Him, saying,
 "I will purify them, O Lord, my God and my King, in the
 place of all those whom Thou hast made."

'And now, O my holy Apostles, I have made you to know
 what My Father did in respect of Abbatôn, the awful and
 terrifying [angel], [and how He set him] over the creation
 which He had made, because of the transgression of Adam
 and Eve; preach ye it to all mankind.'

And Saint John, the virgin, answered and spake [unto Him],
 saying, 'My Lord and my God, | Who hast sanctified me Fol. 25 b
 unto Thyself, Who hast made all my thoughts to cling unto ⲛⲉ
 Thee, Who didst guard me and didst not permit me to take
 unto myself a wife; when Thou shalt gather together all Thy
 clay into the Valley of Jehosaphat, in order that each one
 may receive according to what he hath done, whether it be
 good or whether it be evil, if Abbatôn, the Angel of Death,
 shall come on that day, being in forms of his own person,—if
 this be so, I say, my Lord, there is not one soul that shall be
 able to stand before Thy awful throne. Behold, we shall
 perish through fright when we hear these things at Thy
 hand.'

Fol. 26^a And the Saviour opened | His mouth with a smile in the
 117. face of John, and He spake unto him, saying, ‘O John, My
 beloved, who didst cast thyself upon My breast because of
 the purity of thy heart, and the purity of thy holy body, and
 thy virginity, dost thou not know that in the day of the
 Holy Resurrection men will not take unto themselves wives,
 and women will not live with husbands, and that there shall
 be no death, because old things shall have passed away? And
 there shall remain only the second death for those who have to
 meet it. On the day of the Holy Resurrection I shall come
 upon the clouds of heaven, and every eye shall see Me, and
 Fol. 26^b all peoples and tongues shall lament. And | thousands of
 118. thousands, and tens of thousands of tens of thousands of
 angels shall be before Me. And My Cross shall advance
 before Me, like a symbol of sovereignty before a king,
 according to what I have said unto you, “The Son of Man
 shall come in His glory, and with that which is of His
 Father, and all His angels with Him.”¹ I will command
 My chief Archangel, the holy Michael, and he shall blow
 a blast on his trumpet in the Valley of Jehosaphat, that
 those who are dead may arise incorruptible, and there shall
 not remain upon the earth one soul that shall not rise up,
 from Adam the first man even unto the last man that shall
 be born into the world. And they all shall rise up in the
 Fol. 27^a Valley of Jehosaphat, | so that each one may receive in his
 119. body according to what he hath done, whether it be good or
 whether it be evil. And they shall stand [there] in fear and
 trembling awaiting the Spirit of My Father.

‘And as for thee, O My beloved John, thou shalt not die
 until the thrones have been prepared on the Day of the
 Resurrection, because the thrones of glory shall come down
 from heaven, and ye shall sit upon them, and I will sit in
 your midst. All the saints shall see the honour which I
 will pay unto thee, O My beloved John. I will command

¹ Matt. xix. 28 ; xxv. 31 ff. ; Luke ix. 26.

Abbatôn, the Angel of Death, to come unto thee on that day, and he shall not be in any | form that will terrify Fol. 27 b
 thee, but he shall come unto thee in the form of a gentle ☩
 man, with a face like unto that of Michael, and he shall
 take away thy soul and bring it unto Me. Thy body
 shall not be in the tomb for ever, neither shall the earth rest
 upon it for ever. All the saints shall marvel at thee because
 that shalt not be judged until thou judgest them. Thou
 shalt be dead for three and a half hours, lying upon thy
 throne, and all creation shall see thee. I will make thy soul
 to return to thy body, and thou shalt rise up and array
 thyself in apparel of glory, like unto that of one who hath
 stood up in the marriage chamber. | Ye shall judge the world, Fol. 28 a
 according to what I have ordained for you, and ye shall sit ☩
 upon thrones and shall judge the Twelve Tribes of Israel.
 And I said with [My] mouth unto Paul, "We shall judge
 the angels before we come to the beings of the earth." For on
 that day [when] everything shall stand in fear and trembling
 I shall say, "Let them be separated from each other, even as
 a shepherd separates the sheep from the goats, the righteous
 on the right hand, and the sinners on the left," and not one
 shall make a sound (literally "give his voice") until he who
 is chief | in his day shall command him. Fol. 28 b

'I shall look upon all My clay, and when I see that he is
 going to destruction I shall cry out to My Father, saying,
 "My Father, what profit is there in My Blood if he goeth to
 destruction?" And straightway the voice of My Father
 shall come unto Me from the seventh heaven, and none shall
 hear it except Myself, for I and My Father are One, saying,
 "Power belongeth unto Thee, O My Son, to do whatsoever
 Thou pleasest with Thy clay." And in that day I shall say,
 "I rejoice because Thou didst cleave My covering, and didst
 gird me about with joy, and My right hand shall bless Thee
 because I am without sorrow." | I shall say unto you in that Fol. 29 a
 day, "O My holy Apostles, and all My saints, whether ye be ☩

angels or archangels, or whether ye be prophets or righteous, and especially My Virgin Mother, and My chief Archangels Michael and Gabriel, I speak unto you, saying: No man who shall celebrate your commemoration upon earth, or shall give a loaf of bread in your name shall go to destruction." And straightway all the saints shall rush forward towards them, and each one shall seize upon those that belong to him. All those who have shewn love | to you upon earth shall be brought back to the others who are on the right hand. Then shall the others cry out with loud wailings, and tears, and with suffering and sorrow of the heart, saying, "O Lord the Merciful One, the Son of the Merciful One, shew mercy upon us." Thereupon straightway shall the Son of God shed tears over them, and He shall say unto them, "My word remaineth with My Father."

‘ And straightway My Father shall shut the door of heaven, and go His way. And I shall say to them straightway, "My Father doth not desire to shew mercy upon you." And they shall cry out | the more, saying, "Have mercy upon us, for the Devil would not permit us to repent. If we had known that these things were to be we should have repented even unto the shedding of blood." And forthwith I shall utter curses upon Satan that day, and I will make them to seize him, and to fetter him in the bonds which cannot be broken, and I will curse that lying prophet who hath led astray all the nations, and Antichrist, the son of perdition, and they shall cast them into the Lake of Fire which burneth with fire and sulphur, together with all those who have been their followers in the world, and they shall never enjoy repose, day or night. | Their worm shall not die, and their fire shall not be quenched.

‘Now therefore, O My holy Apostles, behold I have shewn you everything which ye asked Me to explain, and how Adam transgressed until death came into the world, and how Abbatôn, the Angel [of Death], became king over all

created things. And now ye shall proclaim the day of his commemoration, so that the sons of men may be afraid and repent. Speak ye unto all mankind, saying, "Whosoever doeth that which is good shall rise in the resurrection life. Whosoever shall do that | which is evil shall rise in the resurrection to judgement." Then the Apostles worshipped the Saviour, saying, "Our Lord and our God! Thou hast filled us with blessings, and Thou hast never disappointed us in any way, in [answering] the questions which we have asked of Thee." And the Saviour kissed them, and the angels bore Him up into heaven whilst they followed Him with their gaze. And the Apostles worshipped Him, and each one of them departed to preach what the Lord had commanded them.

Now behold, we have declared these things unto you, O my beloved, according to what we found in [the books of] the Library of Jerusalem, which our holy Fathers | the Apostles brought and placed therein, for the benefit of the believers and for the salvation of the men who are unbelievers. Now therefore, my beloved, let us be zealous in bestowing charities and making offerings on the day of the commemoration of Abbatôn, the Angel of Death, each according to his power. Remember what is written in the Gospel wherein our Saviour ascribed more blessing to the poor woman who cast two mites into the treasury than to all the other folk who had cast in [their offerings], and how He said, 'All these have cast in gifts from their superabundance, but she hath given out of her absolute poverty.'¹ | May God Who hath deemed us worthy to gather together in this place this day to commemorate Abbatôn, the Angel of Death, whom God hath made to be king over us, hold us to be worthy to gather together in His kingdom, which is in the heavens. O my beloved, we all have need of the Spirit of our God, even as the wise man saith, 'As I wish to live, I wish to make every one else live

¹ Mark xii. 42 ; Luke xxi. 3.

also.'¹ And may it be, O my beloved, that He will deem us worthy to hear the blessed voice, that is filled with all gladness, 'Come, ye blessed ones of My Father, inherit the | kingdom which hath been prepared for you from the foundation of the world,'² through the grace and love of man of our Lord Jesus the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit for ever and ever! Amen.

Fol. 32 b
 6

COLOPHON

Remember of your charity Theopistus, the least worthy of men, O every one who shall read in this book, [and pray] that God will forgive me the multitude of my sins. Written on the eleventh day of the month of Thôth, in the Third Indiction, of the six hundred and ninety-eighth year of the Era of the Martyrs (i. e. A. D. 982).

With God! This little book was made by the zeal and care of the God-loving brother, Etout (?) Khaël, the son of the blessed Stephen, the lion hunter, who undertook [the writing thereof] at his own expense, and gave it to the Monastery of St. Mercurius of the city of Tbô (Apollinopolis, or Uṭfû, or Udfû), for the salvation of his soul, in order that [the monks might] read therein in the name of Abbatôn, the Angel of Death, and that Saint Mercurius might invoke Christ on his behalf, and bless him in this world, and deliver him from all the wiles of the Devil and of wicked men, and might help him to bring every work to a successful issue, and that when he cometh forth from this life the Archangel Abbatôn may shew kindness on his behalf before God, and may forgive him his sins. So be it! Amen. Amen.

¹ John xiv. 19.

² Matt. xxv. 34.

COPTIC FORMS OF GREEK WORDS

- αγαθον** 29, 36, 73, 79, 80, 88, 97, 116, 126, 127, 164, 172, 178, 214, 227, 243, 244, 249.
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