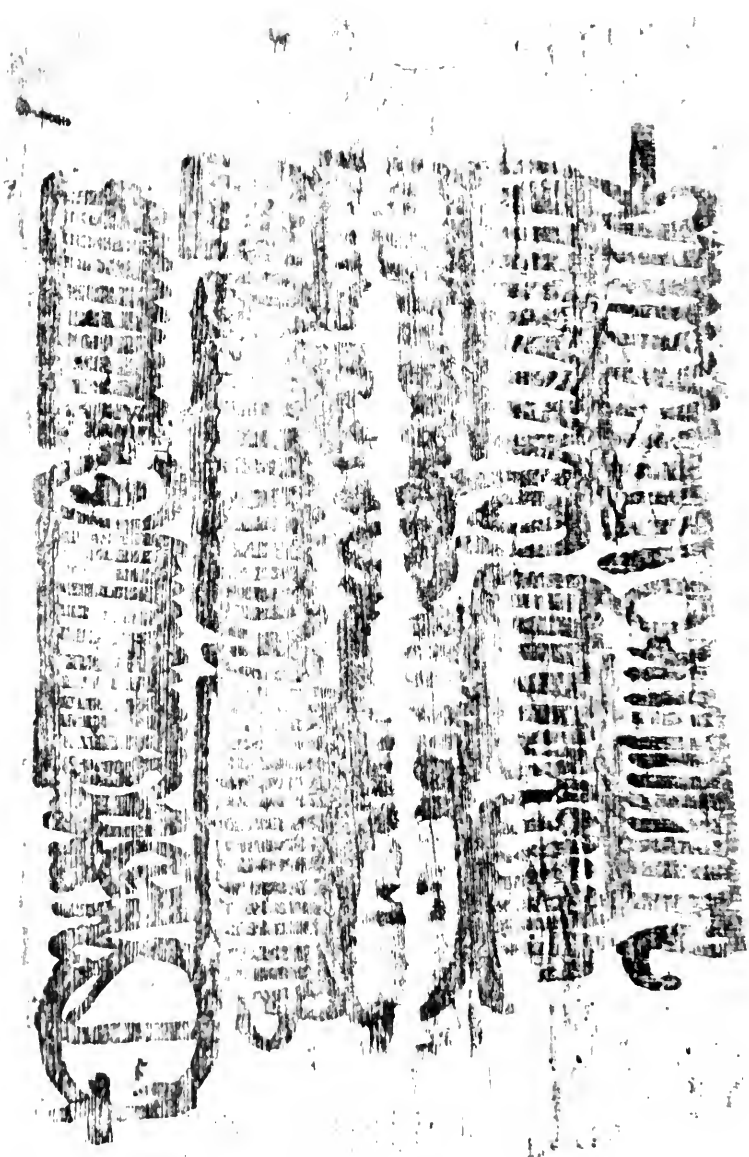


COPTIC HOMILIES
IN THE
DIALECT OF UPPER EGYPT

OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY

UNIV. OF
CALIFORNIA



PROTOCOL.

BRIT. MUS. MS. ORIENTAL 5001.

Frontispiece.

COPTIC HOMILIES
IN THE DIALECT OF UPPER EGYPT

EDITED FROM

THE PAPYRUS CODEX ORIENTAL 5001
IN THE BRITISH MUSEUM

BY

E. A. WALLIS BUDGE, M.A., LITT.D.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

WITH FIVE PLATES AND SEVEN ILLUSTRATIONS IN THE TEXT

PRINTED BY ORDER OF THE TRUSTEES

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PREFACE

THE present work contains the Coptic versions of ten Greek Homilies on fasting, repentance, the end of the world, the Incarnation, &c., which are attributed to John the Faster, Athanasius of Alexandria, Proclus of Cyzicus, Eusebius and Basil of Caesarea, and Archbishop Theophilus. The texts, written in the dialect of Upper Egypt, are edited from the papyrus volume Oriental 5001 by arrangement with my colleague Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and MSS. in the British Museum. This volume originally, together with the great Coptic Psalter Oriental 5000, belonged to the Library of a large monastery in the Thebaïd, and was copied, probably towards the close of the seventh century, by a scribe attached to the brotherhood. Both volumes were acquired by the Trustees of the British Museum in 1896, and are the two largest papyrus codices at present known to exist.

Linguistically the texts are of great importance, and they form a mass of material which is of the highest value to Egyptologists generally. From the theological point of view they are no less interesting, for they illustrate Egyptian Theology in its Christian form, and reveal the opinions which

were current among the dwellers in monasteries on the essentials of faith and works.

The English translations of the Homilies which follow the Coptic texts have been made as literal as possible, but in some passages the meaning is obscure, and the renderings I have given must be only regarded as suggestions as to their general sense. Most of the quotations from Scripture have been identified.

The Appendix contains Syriac and Ethiopic versions of certain Homilies which are valuable for deciding the order of the texts of the Coptic versions, and for illustrating their meaning. All the texts in this volume are edited from MSS. in the British Museum, and they, and the English translations given herein, are published for the first time.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,
BRITISH MUSEUM.

May 28th, 1910.

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INTRODUCTION

DESCRIPTION OF THE MANUSCRIPT AND ITS BINDING.

THE MS. Oriental No. 5001, now in the Department of Oriental Printed Books and MSS., was found in the year 1896 by some peasants under the ruins of the church of an ancient Coptic monastery in Upper Egypt. The men were digging out the dust between the walls and the foundations when one of them uncovered with his spade the upper surface of a slab of stone. An examination shewed that this slab formed the cover of a sort of stone box, or coffer, which had been constructed, like many Muḥammadan graves, with stones taken from ancient Egyptian buildings. The bottom of the box was covered with a very thick layer of yellow sand, and upon this lay a parcel wrapped up in a piece of coarse Akhmîm linen, and round this was fastened, by means of leather thongs, a whole, dressed goat's skin, about 2 ft. 5½ in. in length, and about 2 ft. 1 in. wide at its widest part. The parcel consisted of two large papyrus volumes, bound in stout leather-covered papyrus boards. One volume contained a complete copy of the 'Book of Psalms', **ⲡⲪⲟⲩⲟⲩⲉ ⲛⲓ ⲛⲉⲑⲁⲗⲁⲓⲟⲥ**,¹ including the apocryphal CLIST Psalm, and the other ten Coptic Homilies, which are attributed to Chrysostom, Theophilus, Proclus, Basil, and other Fathers, and are printed in this book.

No graves were found near the stone box, and it is quite clear that the books were not buried with any member of the monastery. The box was carefully constructed, the joints

¹ This was edited by me under the title *The Earliest Known Coptic Psalter*, London, 1898. The MS. is numbered Oriental No. 5000.

were filled up with lime, and the stone slab which served for the cover was carefully hewn and fitted for the purpose. The appearance of the box suggests that it had been specially constructed to serve as a hiding-place for books or other property of the monastery during troubled times or periods of persecution. The good state of preservation of the volumes was due to the deep layer of sand in it, which prevented moisture from rising, and to the sealing of the cover with lime, and to the position of the box, which rested upon several layers of hard, sun-dried bricks. The general appearance of the leather-covered boards of the books and of the skin which was tied round them, suggested that the volumes had lain in the box for several centuries, but how many it was impossible to say. It was clear that they had not been thrust into the box hurriedly as the result of panic, and that he who hid them did so with care and some deliberation, for the volumes are of a unique character, and must have been highly prized.

We are probably right in assuming that they were hidden during one of the many persecutions of the Copts in Egypt which took place during the tenth and eleventh centuries of our era. The most serious of these was the result of the Edict issued by the Khalifah Hâkim in 1005, which ordered the destruction of all the Coptic churches of Egypt, and the confiscation of their lands and property. This Edict was zealously carried out by the Muslims, who waxed rich as the result of their labour of plunder. Large numbers of Copts having no churches to go to, and deprived often of the bare necessities, abjured the Christian Religion, and having repeated the formulæ attesting the Unity of God, and their devotion to the Prophet, and fulfilled the necessary obligations, became Muḥammadans. In 1050 Al-Yâzûrî, the Wazîr of the Khalîfah Al-Mustanşîr (1036-1094), robbed the Copts pitilessly, and closed all their churches, and threw the Patriarch and his bishops into prison; and the directors of such monasteries

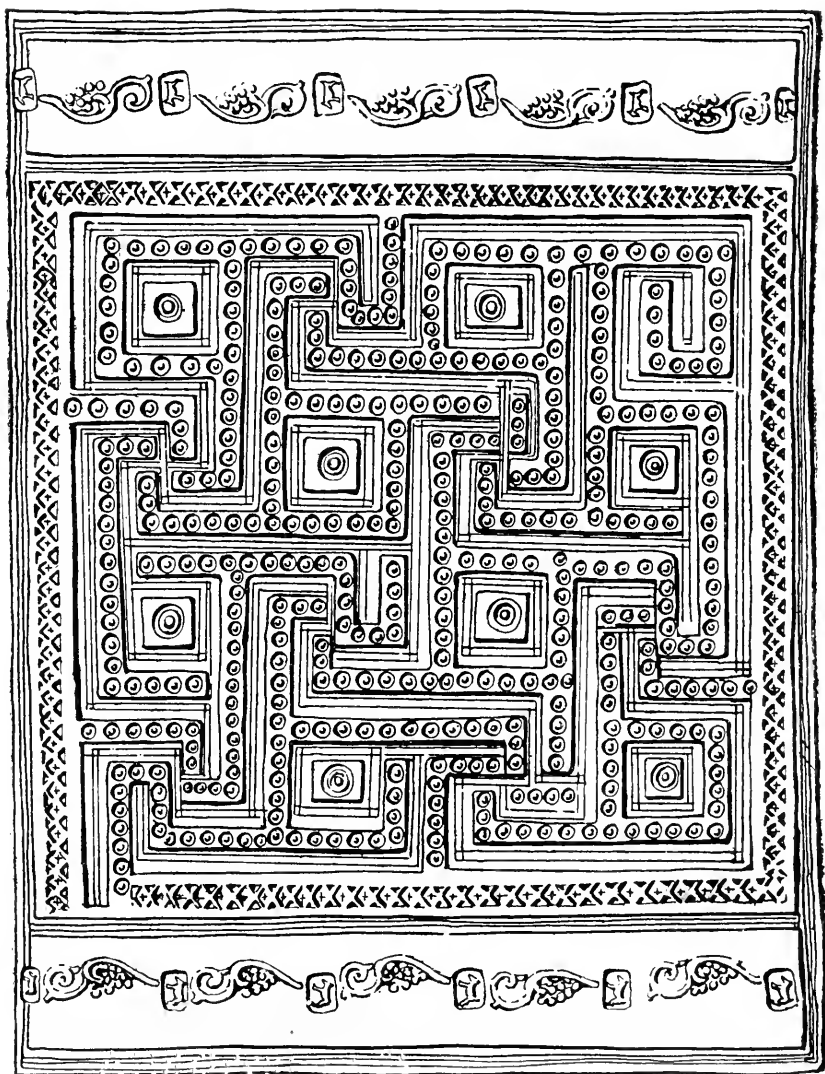
1. ΤΗΡΟΥΣΑ
 2. ΜΗΝ.
 3. ΑΒΑΝΑΓΙΟΘ
 4. ΑΡΧΗΕΠΙΣΚΟ
 5. ΠΟΥ
 6. ΖΩΜΩΙΩΟΥ
 7. ΖΩΜΟΛΙΑΘ
 8. ΖΑΥΤΑΥΟΘΗ
 9. ΚΩΣΤΑΝΤΙ
 10. ΝΟΥΠΟΛΙΘ
 11. ΖΗΤΕΚΚΑΗ
 12. ΟΙΑΝΑΘΘ
 13. ΜΟΘΝΘΠΡΟΚ
 14. ΛΟΘΠΕΙΠΘ
 15. ΚΟΠΟΘΝΚΥ
 16. ΖΙΚΟΘΖΗΤ
 17. ΚΥΡΙΑΚΗΘ
 18. ΠΒΩΛΕΚΟΛ
 19. ΖΩΠΤΡΕΥ
 20. ΘΑΙΟΥΘΧΗ
 21. ΠΚΑΘΕΔΡΑ
 22. ΝΤΜΗΤΑΡ
 23. ΧΗΕΠΙΣΚΟ
 24. ΠΟΘΕΦΩΜΑΥ
 25. ΝΘΙΝΕΣΤΟ
 26. ΡΙΟΘΠΖΑΡΒ
 27. ΤΙΚΟΘ

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 1. ΚΓ.
 2. ΜΑΡΕΤΡΩ
 3. ΘΗΡΕΜΠ
 4. ΜΑΜΠΕΝΩ
 5. ΤΗΡΧΡΘΕ
 6. ΝΕΝΩΑΧΕ
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 12. ΝΑΖΡΗΤΕΙ
 13. ΜΠΗΡΕΜ
 14. ΠΡΟΥΕΘΔ
 15. ΧΕΘΝΑΥ
 16. ΠΩΖΑΝΘΠ
 17. ΜΙΝΗΤΑΥΘ
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 25. ΠΕΠΩΒΕΝ
 26. ΤΑΥΩΠΘ
 27. ΝΤΕΙΖΕΧΙΝ
 28. ΝΕΝΕΘ. ΝΘΕ

HOMILY OF PROCLUS.

BRIT. MUS. MS. ORIENTAL 5001. Fol. 116 a.

THE UNIVERSITY OF CHICAGO
LIBRARY
540 EAST 57TH STREET
CHICAGO, ILL. 60637



PANEL (A) FROM THE COVER OF BRIT. MUS. MS. ORIENTAL. 5001.

as had amassed wealth or books would be driven to hide or bury their possessions. Further serious persecutions of the Copts took place in the thirteenth century, but by this time the monasteries probably had very little left to lose or to hide.

When the volumes reached England the bindings were so stiff that they could only be opened with difficulty, and the leaves were so dry and brittle that the ink of some of the letters, and small flakes of papyrus, peeled off the leaves. It was necessary therefore to unbind the volumes, and this having been done, each leaf was mounted carefully between two sheets of plate glass edged with leather, and numbered. The papyrus-boards which formed the covers are preserved separately in boxes in the British Museum, with the leather in which the volumes were wrapped.

The MS. Oriental No. 5001¹ contains 175 leaves measuring from 11 in. to $12\frac{3}{4}$ in. in height, and from $8\frac{1}{2}$ in. to $9\frac{3}{8}$ in. in width; fol. 175 measures $11\frac{3}{8}$ in. in height, and $8\frac{3}{8}$ in. in width. The leaves were sewn together by the backs with flax thread in from 8 to 17 holes. The leather-covered papyrus boards which formed the covers are about the size of the largest leaves, and are fully $\frac{5}{8}$ in. thick. The front cover is stamped with a panel of rectilinear designs, ornamented with annules ○○○ and XXXX (see Plate III). Above and below it are stamped ornaments representing bunches of grapes and some small animal, arranged alternately. All the above are enclosed within multilinear borders which cross at the corners. The panel of the back cover is stamped with linear designs which interlace and form a diamond pattern, and are ornamented with annules, &c. Along the edge are stamped twelve figures of a horned animal and a small branch in circular bosses, and in the centre is a figure of the common Egyptian dove; round this are stamped four figures of a bird in the attitude of a pelican plucking itself,

¹ See the description in Crum, *Catalogue of the Coptic MSS. in the British Museum*, London, 1905, pp. 60 ff.

in circular bosses (see Plate IV). Above and below this panel are stamped bunches of grapes and small animals as in the front panel. The outer border is similar to that on the other cover. The back is stamped with a linear diamond pattern ornamented with annules, XXXX work, &c.; in the centre is a figure of a dove, and in each of the two half-diamonds is a pelican plucking itself as before (see Plate V). A series of line bands top and bottom completes the decoration of the back.

The upper parts of both covers have suffered greatly from use, and some rough patching with coarse cloth and plain unstamped leather was done to them in ancient days; many of the leather stitches are still visible, and are in a good state of preservation. The plaited leather cord which is attached to the front cover was, when complete, probably the means employed for keeping the book closed when not in use. Its end may have been fastened round a leather button attached to the back cover, such as are seen on old books in Egypt at the present day. When this book was new it must have been provided with a leather thong attached to each cover at the top to prevent the reader from opening the book too wide, and so breaking the back. The lower portion of the back cover is much damaged, and the leather and much of the papyrus board have disappeared. This damage was caused by the reader who gripped the top of the book in his hands, and rested the lower part of it on some kind of desk, the raised edge of which rubbed away both leather and papyrus. The leather appears to be goat skin, and it was probably stained red, or a reddish brown. The ornaments, i.e. the dove, the pelican, the bunches of grapes, &c., resemble those which are sculptured on some of the Coptic sepulchral stelae in the British Museum.¹ The binding appears to belong to

¹ Compare the plates published by Mr. O. M. Dalton in his *Guide to the Early Christian and Byzantine Antiquities in the Dept. of British and Mediaeval Antiquities*, London, 1903; H. R. Hall, *Coptic and Greek Texts of the Christian Period in the British Museum*, London, 1905; and Budge, *Guide to the Egyptian Collections*, London, 1909; and *Guide to the Egyptian Galleries and Vestibule*, London, 1909.

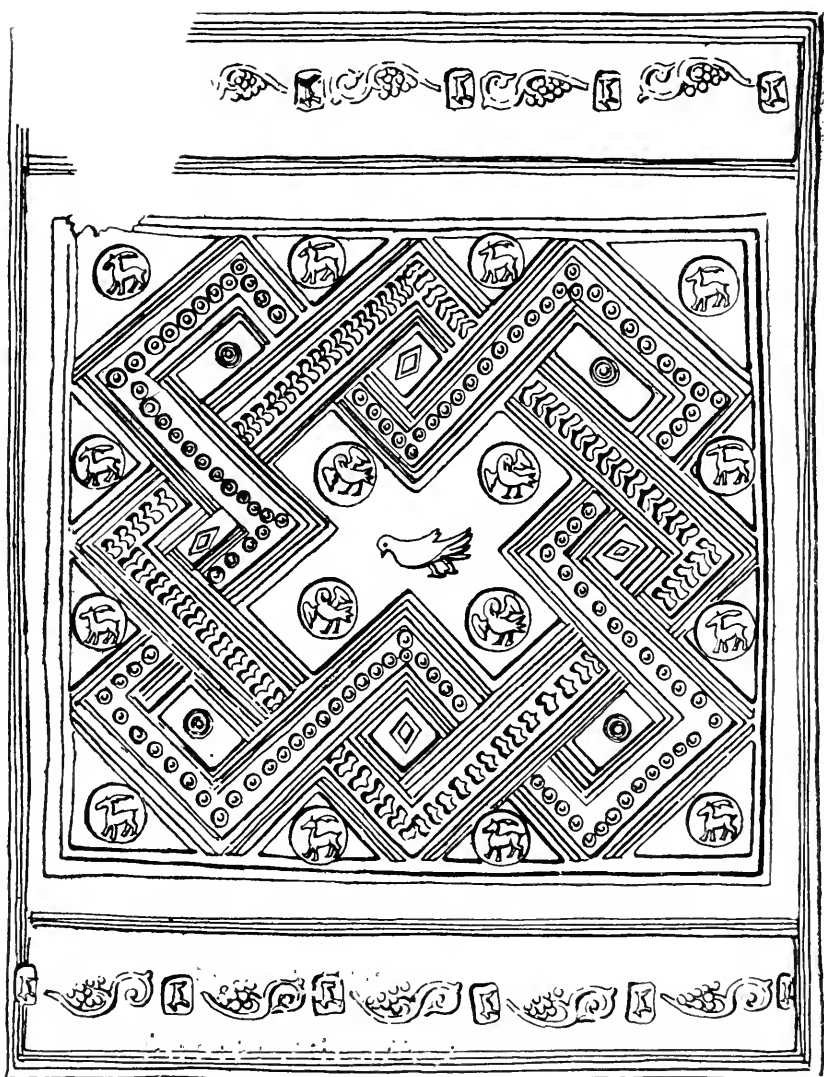
1. The first part of the text discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for ensuring transparency and accountability in financial reporting.

2. The second part of the text focuses on the role of internal controls in preventing fraud and errors. It highlights that a robust system of internal controls is necessary to safeguard assets and ensure the integrity of financial data.

3. The third part of the text addresses the need for regular audits and reviews. It states that independent audits are crucial for verifying the accuracy of financial statements and identifying any potential weaknesses or areas for improvement.

4. The fourth part of the text discusses the importance of staying up-to-date with changes in accounting standards and regulations. It notes that organizations must adapt to these changes to ensure compliance and maintain the reliability of their financial reporting.

5. The fifth part of the text concludes by emphasizing the overall importance of financial reporting in decision-making. It states that accurate and timely financial information is essential for management to make informed decisions and for investors to assess the financial health of the organization.



PANEL (B) FROM THE COVER OF BRIT. MUS. MS. ORIENTAL 5001.

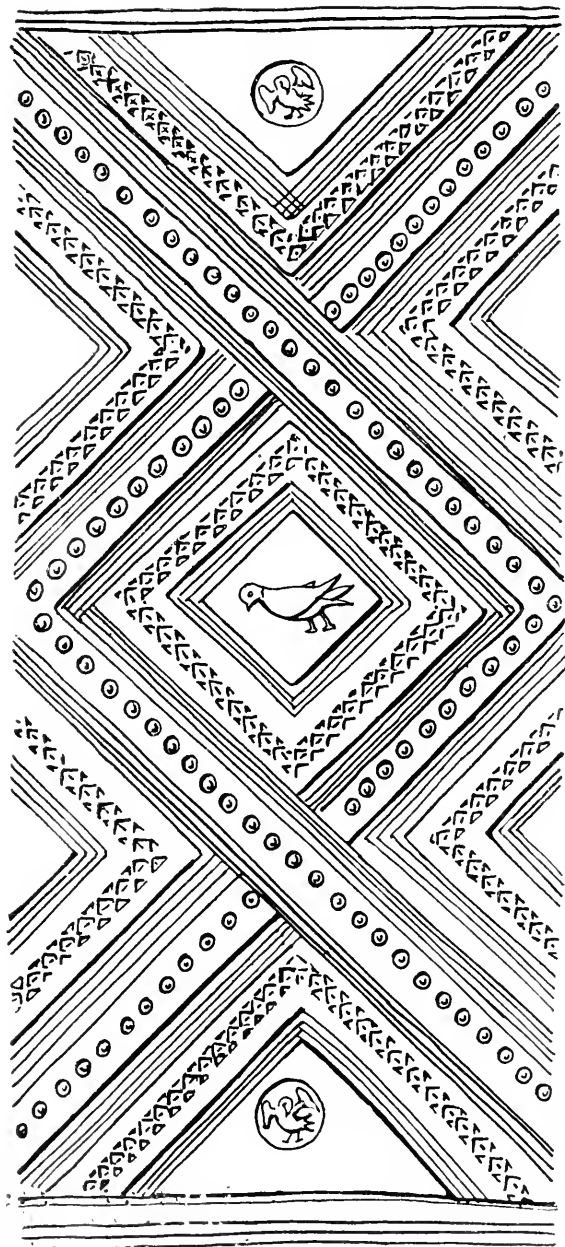
a period later than the book itself, and the decorations suggest the ninth or tenth century. The finger-marks on the outer margins of the leaves prove that the book was much read, and the marks of wear shew that it must have been read for many, many years. The Homilies in it were, no doubt, read to the monks evening by evening,¹ and they formed a standard Guide to Christian doctrine, theoretical and practical. As the first page is numbered $\overline{\rho\pi\alpha}$, i.e., 181, we must conclude that the volume was the continuation of a Corpus of Homilies which was bound in one or two volumes. In any case, some of the leaves became cracked and several pages badly rubbed, and then, probably, the 175 leaves now extant were bound in the covers which have been described above. At this time, too, the leaves were retouched, and the cracked leaves patched. At a still later period the binding was mended, and the volume was used until the time came when it was necessary to bury it.

The leaves of papyrus which form the volume vary considerably in quality and colour. In some quires the texture of the papyrus is close and uniform, and of a rich brown colour; in others the texture is coarse and the colour resembles that of straw. The quires are signed with letters and are twenty-two in number, $\overline{\iota\theta}$ – $\overline{\lambda\theta}$; each contains eight leaves, with the exceptions of $\overline{\iota\theta}$ and $\overline{\lambda\theta}$, which contain seven leaves apiece. The quire-numeration and pagination seem to prove that the MS. is the second section of a single volume, for, as just stated, the quire numbers begin with $\overline{\iota\theta}$, i.e., 12, and the page numbers with $\overline{\rho\pi\alpha}$, i.e., 181. There is little doubt that our MS. originally formed part of a large volume, for if it were a second volume a fresh numeration would certainly have been begun. The page numbers run from $\overline{\rho\pi\alpha}$ to $\overline{\rho\pi\theta}$ (189),

¹ Palladius, or the writer of the *Asketikon*, says that Pachomius used to gather together the brethren every evening in a duly appointed place in the monastery, to hear his doctrine, and the base of his discourses must have been such works as the Homilies printed herein.

when we have $\overline{\text{c}\tau\alpha}$ (211), as if ten leaves had been omitted. Then we have the series $\overline{\text{c}\tau\alpha}$ (211)– $\overline{\text{c}\rho\mu\eta\eta}$ (348), with occasional mistakes and omissions, and, on fol. 77, a new series of numbers begins with $\overline{\alpha}$, and runs on, with mistakes, to the last page of the volume; the number on this leaf is wanting, but it should be presumably $\overline{\rho\mu\alpha}$ (141). Each page contains two columns of writing, the number of lines in each varying from 22 to 29. Col. 1 of the reverse is frequently longer than col. 2. Fol. 69 *a* cols. 1 and 2 contain 22 and 23 lines respectively; *b* cols. 1 and 2 contain 23 and 22 lines respectively. Fol. 112 *a* col. 1 has 27 lines; fol. 124 *b* col. 2, 26 lines; fol. 72 *a* col. 1, 24 lines; fol. 73 *a* col. 1, 25 lines; and fol. 162 *a* col. 2, 29 lines.

Throughout the volume are marks of several erasures, e. g., foll. 2, 33, 41, 92, 120, and in a few places a single letter has flaked off. On fol. 29 the word $\overline{\mu\alpha\rho\epsilon}$ is written in a differently coloured ink; on fol. 55 *a* $\overline{\pi\iota\sigma\tau\epsilon}$ is added in black ink by a later hand above the line, and on fol. 56 *b* $\overline{\tau\iota\varsigma}$ also. On fol. 58 *a* the original scribe has added $\overline{\mu\alpha\rho\omega\kappa\epsilon}$ on the margin, and there are many indications that the text was carefully revised. Many leaves are badly rubbed, e. g., foll. 25, 32, 41, 64, 71–73, 80, 81, 92, &c., and it is clear from the retouching of the writing on foll. 55, 56, 84, and 89 that the text was almost illegible in ancient days. On fol. 32 *b* the text is faulty, and an attempt to amend it was made by the scribe; some words are still wanting. Many leaves are carefully patched, e. g., foll. 16, 17, 21, 22, 27–29, 61, 67, 69, 72, 88, and 104, and the outer portion of foll. 104 and 130 appears to have been broken off in ancient days. A few of the quires were strengthened for binding with strips of vellum; these have been removed, and are preserved in the British Museum separately. On fol. 162 is a portion of a leather tab or edging, and it is probable that all the important divisions of the book were marked in the same way. The few



DESIGN FROM THE BACK OF
THE COVER OF BRIT. MUS. MS.
ORIENTAL 5001.

ornaments which appear on the leaves are of unusual character and are interesting (see pp. xviii, xix), for they are in many details unique. The uniformity in spelling certain words throughout the volume suggests that the book was copied by one scribe. The writing is bold and good, and is very much better in some places than others.

On fol. 1 *a* are five lines of text formed of letters about 1½ in. in height; these form the Protocol (see *Frontispiece*), which is probably a sort of official 'mark' or 'docket' having, perhaps, reference to the making of the papyrus, and perhaps containing the name of a high official and a date. The decipherment of these protocols has not yet been effected, and expert palaeographers are not agreed as to the language in which many of them are written. Those in Greek and Arabic contain the well-known Muslim formula, 'In the Name of God, the Merciful, the Gracious. There is no god but the One God. Muḥammad the Apostle of God'; this is followed by the Khalifah's name.¹ Obviously this formula could not be in use before the conquest of Egypt by the Arabs in 641. The other language in which protocols are written was declared by Prof. v. Karabacek to be Latin.² This view was opposed by Prof. C. H. Becker, and Karabacek's readings were disputed by him.³ Prof. Karabacek's theories have been carefully tested by Mr. H. I. Bell, of the Department of Manuscripts in the British Museum, who has recently published his results.⁴ He finds that his examination of the materials throws 'grave doubts on every one of Karabacek's readings', and disproves some of them, and he thinks that

¹ See H. I. Bell, *Catalogue of Greek Papyri in the British Museum*, Part IV, pp. 414 ff.

² See *Die arabischen Papyrusprotokolle*, Vienna, 1908, and his review of Moritz's *Arabic Palaeography in the Vienna Oriental Journal*, xx, pp. 139 ff.

³ See *Arabische Papyri des Aphroditefundes in Zeitschrift für Assyriol.*, Bd. xx, pp. 68 ff., and *Das Lateinische in den arabischen Papyrusprotokollen*, *ibid.*, Bd. xxii, pp. 68 ff.

⁴ See *Archiv für Papyrusforschung*, Bd. v, p. 144.

MARGINAL ORNAMENTS AND ORNAMENTED INITIAL.



Fol. 130.



Fol. 15.



Fol. 2.



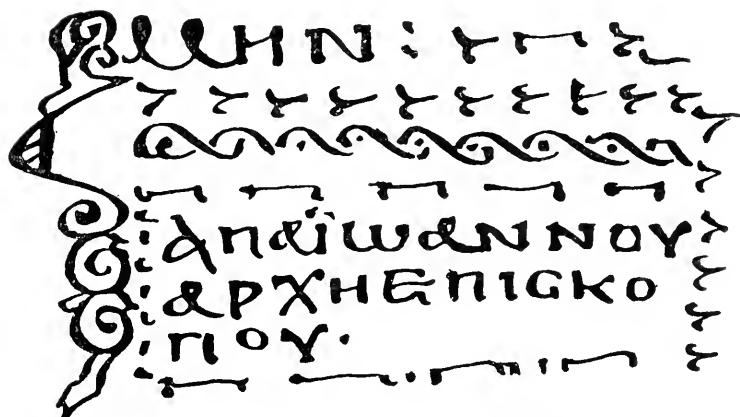
Fol. 80.



Fol. 60.



TAIL PIECE. Fol. 80.



SIDE ORNAMENTS, ETC., AT THE END OF A HOMILY. Fol. 60.

These decorations bear a certain resemblance to the tail pieces of Books in the 'Codex Alexandrinus', a MS. of the sixth century which is supposed to have been written in Egypt.

the safest way for the present is to reject the Latin theory. 'The fact that we find the same characters occurring in Byzantine as in Arab protocols suggests that the difficult formulæ descend from pre-Arab times.'

To date the MS. Oriental 5001 is very difficult, for our knowledge of Coptic palaeography of the period to which it probably belongs is not exact, and we have no fixed points in the shape of dated MSS. to guide us. If we compare the writing in it with that of the Clarendon Press MS. No. 57 (see Hyvernat, *Album de Paléographie Copte*, plate 2) it is clear that the forms of several letters in each are identical. On the other hand, the marginal decoration of the Borgian MS. No. 246 (see Hyvernat, plate 3) more closely resembles that of Oriental 5001 than does the marginal decoration of the Clarendon Press MS. Now Prof. Hyvernat attributes the Clarendon Press MS. to the seventh century, and he assigns the Borgian MS. to the sixth or seventh century. There is so much general similarity between the writings of these MSS. and the writing of Oriental 5001 that we are probably justified in assigning the last-named to the seventh century. In the preface to the edition of the text of the great Coptic Psalter (Oriental 5000) I said that the handwriting suggested to me the work of the eighth century, but it seems to me now that the older date is the more probable. It is greatly to be hoped that the protocol will one day be deciphered, and that it may be found to contain a date, or the name of some official by which the period when the volume was written may be ascertained. In out-of-the-way places in Egypt handwriting of the kind might easily become traditional, and remain unchanged for generations; it is, however, difficult to assign a date to the papyrus volume later than the eighth century.

The contents of the MS. are as follows:—

1. A Protocol, or long title, at present illegible, in five lines, written in characters varying in height from $1\frac{1}{4}$ in. to $1\frac{3}{4}$ in.¹ Fol. 1 a.

¹ See Karabacek, *Führer*, 1894, 17.

2. Homily on Repentance and Continenice by Apa John, Archbishop of Constantinople. Fol. 2 *a*.

3. Homily on Susanna by Apa John, Archbishop of Constantinople. Fol. 60 *b*.

4. Homily on Mercy and Judgement by Athanasius, Archbishop of Rakote. Fol. 76 *b*.

5. Homily on Repentance and Continenice, and the need for a man to repent before the last times come upon him, by Theophilus the Archbishop. Fol. 86 *b*.

6. Homily on the parable of the rich man and his vineyard, and the labourers in it, by Athanasius, Archbishop of Rakote. Fol. 105 *a*.

7. Homily preached by Proclus, Bishop of Cyzicus, when he was installed in the church of Anthemius in Constantinople. Fol. 116 *a*.

8. Homily on the contemptible dogma of Nestorius by Proclus, Bishop of Cyzicus, in the great church in Constantinople. Fol. 123 *a*.

9. Homily on the end of the world by Apa Basil, Bishop of Caesarea of Cappadocia. Fol. 130 *b*.

10. Homily on the Soul and Body by Apa Athanasius, Archbishop of Rakote. Fol. 142 *b*.

11. Homily on the Canaanitish woman by Apa Eusebius, Bishop of Caesarea of Cappadocia. Fol. 162 *b*.

THE CONTENTS OF THE MANUSCRIPT

I

THE HOMILY ON REPENTANCE AND CONTINENCE BY APA JOHN, ARCHBISHOP OF CONSTANTINOPLE.

This Homily was a great favourite in monastic institutions in Egypt and Syria, and at a comparatively early period it was widely known. It was originally written in Greek, and was generally attributed to St. John Chrysostom, among

whose works it was first printed,¹ but it is now generally agreed that the Homily was written by John the Faster (Jejunator), the thirty-third Bishop of Constantinople, who was Patriarch from April 11, 582, to Sept. 2, 595. He died in 596. He wrote the following short works: 1. Ἀκολουθία καὶ τάξις ἐπὶ ἐξομολογουμένων. 2. Λόγος πρὸς τὸν μέλλοντα ἐξαγορεῦσαι τὸν ἑαυτοῦ πνευματικὸν υἱόν. 3. Περὶ μετανοίας καὶ ἐγκρατείας καὶ παρθενίας λόγος. 4. Περὶ ψευδοπροφητῶν καὶ ψευδοδιδασκάλων. The first three of these are printed by Migne in *Patrologiæ Cursus*, Ser. Graec., tom. 88, col. 1889 ff. The third work, on Repentance and Continence and Virginitv, was translated into Syriac and Coptic, and probably also into other Oriental languages, for, if it was as popular among monks in the twelfth century as it was in the eighth, versions of it in Arabic and Ethiopic would certainly be made.

John the Faster was born in Constantinople probably about the middle of the sixth century. Of his father and mother little is known, but they appear to have belonged to the working classes. John is said to have learned the trade of a sculptor, and it may be noted that on p. 178 he refers to the condition of the statues of the Emperors, how some are beautiful, and others are black, and others are decayed, and how others have become objects of derision, and then goes on to point out that our good and evil deeds will appear thus in the Other World. The circumstances under which he became a monk are not known, but he lived a blameless life of great austerity, and his fastings were so long and numerous that his contemporaries gave him the name of the 'Faster'. He is said to have possessed little education. Modern scholars have criticized his literary style unfavourably, and, chiefly because of the abruptness and roughness which appear in it throughout, have concluded that the Homily on Fasting could

¹ See the edition of Savile, tom. vii, p. 641, printed by J. Norton at Eton in 1612.

not have been written by Chrysostom. The earnestness and sincerity of its writer, however, appealed to the monks in Egypt, who lost little time in translating it into Syriac. This is proved conclusively by the MS. Add. 14,605, which is dated A. GR. 964, i. e., A. D. 653,¹ and was obtained from the Nitrian Valley. Another MS.,² Add. 14,546, is attributed by Prof. Wright to the seventh century, and a note in it tells us that it belonged to the famous convent of St. Mary Deipara. Thus it is clear that within sixty years of the death of John the Faster Syriac versions of his Homily on Fasting existed in two great monasteries of Egypt. It is only reasonable to assume that the purely Egyptian monasteries at Akhmîm, Sûhâk, Thebes, Edfû, and Aswân also possessed Coptic translations of the Homily. In the ninth century a copy of the Syriac translation was made at Ḥarrân in Mesopotamia,³ and three other copies of the same period are preserved;⁴ and in the tenth and twelfth centuries there still existed a demand for Syriac copies of the work.⁵

The Coptic version of the Homily printed in this book was made from a Greek original, but by whom is not known. Judging by the Greek text printed by Migne,⁶ the greater portion of the Coptic version, in which many sections are misplaced, is a paraphrase. This is probably due to the order of the leaves of the MS. from which the present Coptic text was copied; that it must have been in a mutilated, or at least disordered state, is proved by the following facts. The Coptic text follows the Greek in fairly correct order so far as the words *διὰ τοῦτο αὐτὰς τοῖς δάκρυσιν ἀποπλύνω* (Migne,

¹ See Wright, *Catalogue of Syriac MSS.*, p. 715.

² Wright, *op. cit.*, p. 718.

³ Add. 14,630; see Wright, *op. cit.*, p. 481.

⁴ Add. 12,167 (dated A. GR. 1187 = A. D. 876), Add. 14,601, and Add. 14,649; see Wright, *op. cit.*, pp. 769, 789, 1108.

⁵ See Add. 14,611, Add. 14,614, Add. 12,163, and Add. 14,732, and Wright, *op. cit.*, pp. 824, 832, 867, and 1108.

⁶ *Patrol. Cursus*, Ser. Graec., tom. lxxxviii, col. 1937 ff.

col. 1941 C), for which the Coptic has **ετθε παι ϥω ε βολ η κα ποθε ριτη η ραειϊοοτε** (Fol. 8 *a* col. 1). The Coptic text then continues **μαρη ει ε βολ ρη ηενστηηοια εθοοθ**, but we do not find the Greek equivalent of the passage *ἐξέλθωμεν καὶ ἡμεῖς ἐκ τῆς συνήθους διαθέσεως* until we reach col. 1948, last line, in Migne's edition, that is to say, the Coptic scribe omitted the equivalent of nearly three and a half columns of Greek text. When we come to the words **ϣηγε ε ροη ρωοη ε ρηε** (Fol. 43 *b* col. 1), to find the Greek equivalent *οὕτως οὖν δεῖ κλαίειν* we must turn back to Migne, col. 1941 C. The next section of the Coptic text begins with **ακηασ ε τεπηνη** (Fol. 43 *b* col. 1), in the Greek *καὶ σὺ οἶδας τὸ τραῦμα* (Migne, col. 1941 C), and extends to **ε βολ ρη ηενκαρ** (Fol. 54 *b* col. 2), in the Greek *ἐκ τῆς γῆς σου* (Migne, col. 1948 D). The last section of the Coptic text begins with **ατω μαρη ηληη ηη η πετ οσαδβ ρασηα** (Fol. 54 *b* col. 2), in the Greek *εὔχου τοῦτον τῷ θεῷ μετὰ τοῦ ἁγίου λέγουσα* (Migne, col. 1973 A), and continues to the end of the Homily both in Coptic and Greek. From the above it is clear that the group of leaves which contained the second section of the Homily in the MS. from which the Coptic scribe worked became accidentally placed after those which contained the third section. How the confusion happened matters little; but it is important to note that the scribe, or the monk who read out the text, or both, understood very little of the text which was being copied. A comparison of the Coptic text with the Greek texts available proves that the Coptic translator understood the original Greek very imperfectly. He shortened several paragraphs considerably, missed many points in the arguments, and omitted several Scriptural quotations and the passages which they illustrated.

That the order of the text as given by the Greek is the

correct one is proved by the Syriac version, which, as we have seen, is as old as the middle of the seventh century, and in no copy of the Syriac version does the order of the text agree with that found in the Coptic.

The argument of the Homily is as follows :—

If Paul, the Apostle of the Gentiles, who was filled with spiritual excellences of every kind, and was remarkable for his fastings and labours, feared that he might become a cast-away, what are miserable sinners like ourselves to do, who cannot cultivate successfully one spiritual excellence? We must fast and pray for the riches of heaven, and keep the soul carefully at all times. Spiritual pride is to be avoided at all costs, for no man can be worthy of the sufferings which Christ endured. Above all things we must weep, and wash away our defilement by tears; the eyes have caused us to sin, the tears of the eyes must wash away our sins. Avoid the habit of sin, pray fervently, and bring forth good fruit according to thy strength. If thou canst not bring forth an hundredfold, bring forth sixtyfold; and if this is too hard, bring forth thirtyfold. Because thou canst not be a vessel of gold or silver, do not become a log of wood which is only fit for fuel. Thy works will take form and stand up like solid statues at the Day of Judgement, when thou wilt have to face the Judge without an advocate, without witnesses, and without proofs. No repentance will be possible then; therefore weep here beforehand, not merely a few tears, but floods of tears, as did David, so that the sins of our eyes may be done away through our tears.

We see the wound, and we know what will heal it. Let us guard our eyes, and ears, and mouth, for by these doth the Evil One enter into us. The Psalms must be in our mouths, and the heart must meditate on the Scriptures; we must shut our senses against the Adversary and open them to God. Keep the remembrance of God in thy heart at all times, keep His face before thee, and He will always be at thy

right hand. God must be glorified by deeds as well as by words, and even if hindered from glorifying God by sickness, or poverty, a man must not despair. Remember the Awful Day in which we shall have to stand before the Holy Throne, and in the presence of every one be obliged to defend every deed which we have committed. Before that Throne is the river of fire, and there are the worm which is deathless, and the fire of Gehenna which can never be quenched. Let us hear beforehand the sound of the trumpets, and the awful voice of the Judge, and let us see beforehand how the angels of doom will tie up those who are condemned into bundles, like garden waste, and cast them into the furnace of fire. Others will be bound hand and foot and cast into outer darkness, others will be delivered over to the worm which sleepeth not, and to the gnashing of teeth.

Many of our members are double, two eyes, two ears, two hands, and two feet, so that if one faileth the fellow carrieth on the work of the body ; but we have only one soul, and if we destroy this carelessly how shall we live ? It will be useless to plead at the Last Day that the possessions of the world cheated us, and Eve gained no benefit when she said, 'The serpent beguiled me.' Sin is followed by punishment and suffering. How can we escape from these penalties ? Bodily purity is not all that is necessary, but we must return good for evil, we must prove by our good lives that the accusations made against us are false, and when men curse us we must bless them in return. Abstinence from sin is the only true abstinence. At the Last Day no one and no thing can help us except our own good deeds, and tears, and sorrow, and repentance. Not even Noah, or Daniel, or Job could help a man when he stands in judgement before God's throne. This is proved by the cases of the man who had not on him the wedding garment, and the man to whom the talent was given, and the five virgins ; none interceded for them, and none saved them from their doom. And even Abraham was unable to relieve the tortures

of thirst which the rich man suffered in hell. It is better for our tongue to be parched with thirst in this world than to long for water to be sprinkled on it in the next, where no water will be given to us. Let us by means of a few sufferings in this world free ourselves from torture in the next, where we shall, if condemned, be punished for endless ages. We are horrified, and quake with fear, at the punishments inflicted by judges and governors in this world, which, after all, are only temporary; what shall we think then of the tortures of hell which endure for ever? It will help us in our endeavours if we remember that the things of this world are like dreams: the body perisheth, its appetites fail, and all things are as fleeting as the web of the spider.

We must be vigilant and fight, for no man who slumbereth receiveth the prize, and we must give no slumber to our eyes, and must watch against the Crafty One, who seeketh to devour the soul. We reap what we have sown, for the husbandman obtains no crop unless, with toil and the sweat of his brow, he hath first ploughed the land and planted the seed. We must watch at all times for the coming of the Bridegroom. In this world we wage war continually. The devils draw their bows and shoot their arrows into our ears, and eyes, and tongues, and belly, and hands, and feet, that they may make us to be slanderers, revilers of men, gluttons, evil-livers, and robbers. We must put on the whole armour of God, and the helmet of the Spirit, and we must gird up our loins, and serve our Saviour loyally. The Devil is a coward, and retreateth before those who resist him; therefore we must resist him, and he will flee from us.

We are travellers, and we must go forth out of our present abodes. Therefore let us provide ourselves with suitable provisions, and be careful about the road which we have to travel. Our dress for the journey must be goodness, mercy, and humility; in the next world fruit and not green leaves will be demanded from us, and deeds and not words. Not every

one who crieth, 'Lord, Lord,' shall enter heaven; therefore let us not deceive ourselves. The rewards and punishments of the Other World are endless, and sinners shall rise up in an undestroyed form, in order to receive the punishments which are their due. If we cannot bear an over-heated bath here, what shall we do when we are cast into the river of fire which floweth before the Throne of Christ? We weep over the bodies of the dead, but we ought rather to weep over their souls if they have died in sin.

Let us not delay to repent. The day hath declined, evening cometh on, and the Judge is at the door; let us rise up out of the slumber of dreams, and repent. Length of time is unnecessary for repentance, for the martyrs received their crowns in return for the repentance of a short time. Because we have sinned deeply we need not despair, for we have with us always the medicine of salvation, that is to say, tears. We take great trouble about a sick member of the body, but are careless as to our souls. The Good Shepherd standeth ready to snatch our souls from the jaws of the lion, and all He asketh in return for His salvation is repentance. No mortal lover ever loved his beloved as He loveth the soul which repenteth, and however many times a man falleth He stretcheth out His hands saying, 'Turn thou to Me, and I will save thee.' If an earthly physician treateth the sick man tenderly, how much more will the Good Physician minister to our souls, and tend them till they are healed? The fire of Gehenna was made not for us, but for the Devil and his angels: let us not make a hell-fire for ourselves by flouting the Physician and refusing His treatment. Our Physician can heal every one.

Thou mayest perhaps say, 'I can never be perfect.' If thou canst not be the sun, be a star, or at all events devote thyself to heavenly things. It is better to do a few good works than to do nothing at all, and a little labour will give us everlasting life. What matter that the Devil hath cast us



down; let us rise up quickly. To reach an earthly kingdom we would undertake a difficult journey and toils innumerable; how much more ought we to endure for the heavenly kingdom? The medicines for the soul are many, sorrow, mercy, fasting, tears, and faith; let us choose our medicines, and heal our souls of their sicknesses. If we earnestly desire healing He will heal us, but we must shew Him our wounds, and say, 'Have mercy on my body, and on my soul.' If we have not money wherewith to buy the kingdom of heaven, let us buy it with innocence of soul, and fastings, and tears.

We must not be proud of our fasting, and in any case we must search ourselves and find out what spiritual benefit hath accrued to us through our fasting; if it leadeth not to the suppression of passion and other vices our fasting from bread is vain. And as concerning our prayers. We treat our friends with respect and deference, and address them suitably, according to their rank and station; but in our prayers to God we are careless, and though our knees are bent, our minds are set upon the affairs of the world. If God were to judge us according to our misdeeds, evil indeed would be our case. We hear of the goodness of God, and are careless, but He whetteth His sword, and stretcheth His bow, and it is foolish to presume overmuch on His character for mercy. Let us beseech the Merciful God not to deliver us over into the hands of the demons who, together with the Devil, will accuse us in the Day of Judgement. Who hath ever loved us as God the Father hath loved us?



Let us long to see God, even as did David, and let us keep watch. If we ask Him to keep us as the apple of His eye, we must keep His commandments as the apples of our own eyes. Having set our hands to the plough let us not turn back, but let us make our members creatures of sacrifice, and see that our consciences do not condemn us before the Judgement.


Guard thy tongue with all diligence, keep thy heart in

heaven, and have care for the things of heaven only. Subdue the flesh by fasting, and pray and have faith. Pray seven times a day, pray always. The soul which is in earnest needeth not a long time for repentance. The thief on the Cross gained Paradise, and the martyrs inherited the kingdom of heaven through a speedy repentance. Let us offer to God a life of self-denial. We complain if we have to sleep upon the bare ground, but the martyrs lay upon coals of fire; the martyrs gave their blood, let us give our tears. Fight the good fight with perfect faith, and thou shalt enjoy everlasting happiness.

From the above summary of the argument of this Homily it will be seen that, according to John the Faster, the surest means of reaching heaven were fasting, prayers, and weeping. There is nothing in his teaching with which the monks of Egypt were not familiar, for the 'Questions and Answers of the Fathers' which are often attributed to Palladius, Bishop of Hellenopolis, are full of exhortations to watch, and pray, and fast, and weep.¹ The Homily contains many allusions to the Last Judgement, and the punishments of the wicked, and it seems that the views held by John the Faster on these subjects resembled those with which the earliest Christians in Egypt were familiar through the traditions handed down to them from their pagan ancestors. The river, or lake, of fire is well known from the hieroglyphic texts, and in the Book 'Am Tuat' (Section V, Ament) we see the heads of the wicked appearing out of Netu, , the stream of liquid fire in the Other World. In the 'Book of Gates' (Section III) mention is made of the Lake of Serser , which is filled with 'waters of fire'; these have so horrible a stench that the birds of heaven 'fly away when they see them'. The 'worm which dieth not'

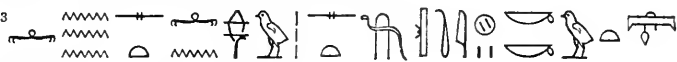
¹ See Budge, *Paradise of the Fathers*, vol. ii, pp. 16 ff., 31 ff., 56 ff.

had its prototypes in the monster serpent Kheti  which consumed the souls and bodies of the enemies of Osiris by the fire that it poured out through its jaws ceaselessly, and in Āpep , the monster who 'snatched away souls, and ate hearts', and was the warden of Darkness (*Book of the Dead*, chap. xvii, l. 113). The belief in these fiery, poisonous serpents of hell existed in the Predynastic Period, and so far back as 3500 B.C. the formulae to protect the bodies and souls of the dead from them were cut on the tombs of kings.¹ The *Book of the Dead* of the Theban Period is also full of allusions to the serpents which devoured the dead, and chap. i. B supplies the deceased with the names of the Nine great serpents, so that he may use them as words of power. So late as the Ptolemaic Period a service was performed daily in the great temple of Amen-Rā at Thebes to prevent Āpep from swallowing up the sun as he swallowed the dead.²

The 'outer darkness' which terrified the Egyptian Christian terrified his pagan ancestor, and in the *Book of the Dead*, chap. clxxv, the place where it exists is said to be 'without water, without air, unfathomably deep, black as the blackest night'.³ The Book 'Am-Tuat' also speaks of part of a part of Ament where the darkness was 'solid' ,⁴ and close by it were the pits of fire in which the 'souls, heads, and shadows' of the damned were consumed. This solid

¹ See the text of Unas, l. 312 ff.


² The formulae are to be found in the Papyrus of Nesi-Amsu, or Nesi-Menu, in the British Museum (No. 10,188).


³ 
Papyrus of Ani, sheet 29, ll. 10, 11.


⁴ Or,  (Division XII).

darkness, or concrete night, filled that portion of the Other World which was outside the kingdom of Osiris.

The Homily mentions that the throne of the Judge is situated on the river of fire, a view which also was current under the VIth Dynasty among the pagan Egyptians. According to the text of King Unas (l. 393), the throne

of Osiris was set upon the 'Island of Fire'  where he put 'right in the place of wrong', and was surrounded by the blessed. The books which the Homily says shall be opened at the Last Day have their equivalent in the

'Book of the god' ,¹ in which the divine scribe Thoth² kept a record of the words and deeds of men. As each soul was brought into the presence of the god, the 'book' was consulted, Osiris 'weighed the words', and rewarded the righteous and condemned the guilty according to the evidence of his book. The sentences of doom were carried out by

the headsman of Osiris, Shesmu  and his assistants. Everlasting life and happiness were given to the blessed—all the texts agree on this point—and the wicked were punished, for a time according to some texts, and for eternity according to others. The view taken by the Homilies in this book is that the punishment of the wicked was everlasting.

II.

THE EXPLANATION OF APA JOHN, ARCHBISHOP OF CONSTANTINOPLE, CONCERNING THE BLESSED WOMAN SUSANNA.

The title of this Homily suggests that it was composed by Chrysostom,³ and many editors of his works have included it among them as a genuine work of the great theologian.⁴ It

¹ Text of Unas, l. 396.

² Text of Pepi I, l. 185.

³ He was born at Antioch about 350, and died in 407. For the details of his life see Tillemont, *Mémoires Ecclési.*, tom. ix, and Gibbon, *Decline and Fall*, chap. xxxii.

⁴ See Saville's edition, tom. v, p. 705, and Morel, tom. vi, p. 141.

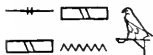
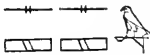
is now not generally regarded as genuine, and is classed among the *Spuria* by Montfaucon (tom. vi, p. 717 ff.) and by Migne (tom. lvi, p. 589). The writer, whoever he was, wrote the story of Susanna intending it to serve as a guide to women, just as the story of Joseph served as a guide to men. With the exception of the introduction and the soliloquies of Susanna,¹ the narrative of the trial of Susanna's chastity is substantially that which is found in the LXX and Vulgate, but the Coptic text² is of very considerable value, for it appears to be older than any known MS. of the LXX. The story can hardly be regarded as historical, at all events the latter part of it; for it gives to the young man Daniel an impossible position of power and importance. It is difficult to account for its appearance among a collection of Homilies which were intended to be read to monks, and we can only assume that the editor included this as a specimen of the historical romance which tended to moral edification.

III.

A DISCOURSE BY ATHANASIUS, ARCHBISHOP OF RAKOTE,
ON MERCY AND JUDGEMENT.

Saint Athanasius, to whom this Homily is attributed, was born in Alexandria about 296; he was made Archbishop of Rakote in 326, and died about 373.³ The little village

¹ A name meaning 'lily', from the Hebrew לַיִלִּים. The word occurs in the texts of the Ancient Empire in Egypt under the forms *Seshshen*

 and *Seshsesh*  (Unas text, ll. 392, 395).

² Another copy of the text was published by Rossi, *I Papiri*, tom. ii, fasc. 2. 30; see Crum, *Catalogue*, p. 61.

³ For his life see Tillemont, *Mémoires Ecclés.*, tom. viii; *Acta Sanctorum* (May 2); and the introductory matter to Montfaucon's edition of his works.

of Rakote¹ was situated to the north-east of Lake Mareotis, and owed its importance to its harbour, which was much frequented by Greek merchant seamen and others. Alexander the Great, perceiving the importance of the site for commercial purposes, and realizing the possibility of turning the harbour into a naval base, determined to build his city Alexandria there. The name 'Rakote' is derived from the ancient Egyptian name of the village, 'Rā-qetīt' or which means something like 'the edifice of Rā'. The Egyptian Christians preserved it under the form **PAROT**, and by this appellation Alexandria was known for centuries by the Copts.²

The argument of the Homily is as follows :—

The world which doth not remember God is governed by injustice and inhumanity. The Law itself containeth many harsh precepts, but, on the other hand, there are in it many commands which inculcate mercy and charity. To carry out the precepts of mercy we must give to God of the fruits of our own labours, and not those which are obtained from unrighteous dealings, or plunder, or theft. Gifts to Him must be pure. With mercy we must mingle justice, and we must treat our servants with strict justice, and though we have the power to defraud them we must not do so. We must be merciful, and kind, and generous, and not consider that our duty is done when we have discharged our strict obligations. Thou hast the right to reap thy field a second time, and to gather grapes and olives from thy vineyards and gardens a second time, but it would be a terrible thing to do so, for the gleanings of every kind belong to the poor. The Law ordered kindness in this matter, but what doth Christian

¹ The Rhakôtis of Strabo (xvii. 10).

² See Champollion, *L'Égypte sous les Pharaons*, tom. ii, p. 263 ff.; Quatremère, *Mémoires historiques*, tom. i, p. 266; and Amélineau, *Géographie*, p. 24 ff., and the authorities quoted by him.

charity demand? Kindness shewn to the saints is, in reality, worship of Christ, and the man who is tender and merciful is a minister of Christ, and a fellow-worker with God. Feed the soldiers of Christ, and feed with them. We honour ourselves when we honour Him and them, and by giving to the poor the things which are temporal, we secure an invitation to share things eternal. Let us make use of our opportunities of doing good, and not waste our time, and let us watch and wait for the glorious rest of Christ.

IV.

THE DISCOURSE OF APA THEOPHILUS THE ARCHBISHOP, WHICH HE PREACHED ON REPENTANCE AND CONTINENCE, AND ON THE NECESSITY FOR REPENTANCE BEFORE THE LAST TIMES COME.

The see of the Theophilus to whom this Homily is attributed is not mentioned in the title, but he was probably the Archbishop of Alexandria who sat from 385 to 412, when he died.

The Homily opens with an exhortation to fast and to mortify our bodies, by vigils and tears, so that the Angel of Repentance may come to us, and root up the plants which have been planted in our hearts by the Devil. When these plants, that is, pride, anger, wrath, and wickedness, have been removed, love, joy, peace, gentleness of heart, and purity shall take their places. Let us adorn this Angel with fastings, and anoint her with prayers, and crown her with tears, and then she will make our wings to spread out and bear us into heaven. Repentance giveth us many gifts; she is the food of the hungry, drink of the thirsty, and the consoler of those who keep vigil. When she called to the men of Nineveh, they and the sheep and cattle put on sackcloth, and

wept. If we repent to our utmost the saints will be fellow penitents with us. Let us not allow ourselves to be cast into Gehenna, and let us remember that no repentance is possible in the Other World. If we arrive in Gehenna none of the saints will intercede for us. None will carry our tears to the throne of mercy, no kinsman can help us, and none of our possessions will effect our release. The blackest darkness shall enshroud us, our hearts shall quake, and we shall be terrified beyond measure at the forms of the angels of wrath who shall be deputed to punish us. The noises which they will utter, their awful faces, the gnashings of their teeth, their rapid motions, their threatening aspect, and the variety and inexpressible horror of their terrifying shapes, and their flashing eyes as they come to devour us, will reduce us to a state of most helpless misery. From them there will be no escape. Repentance on earth is the only thing which can save us from everlasting doom, and we should have with us at the Last Day humility and charity to act as intercessors for us. Monks and ascetics who have apostatized shall suffer awful punishment and disgrace, and they shall become the subjects of the jibes and mockery of sinners. Weep and repent, and the Holy Spirit shall come to you; tears can only come after true conversion. Remember the Nails, the Cross, His Side, the spear, the reed, the vinegar and gall, and the servant who spat in His Face. We must watch day and night against the Devil, who cometh to us in all manner of cunning disguises and forms. He is always lying in wait for us, and we can only defeat him by putting on the armour of righteousness, that is, prayer, fasting, purity, peace, love, humility, charity, brotherly love, and courteous conversation with men. To inherit the abode of the sons of light we must cast from us the works of darkness, and put on the armour of light.

V.

THE DISCOURSE OF SAINT ATHANASIUS, ARCHBISHOP OF RAKOTE, ON THE PASSAGE IN SAINT MATTHEW'S GOSPEL 'THE KINGDOM OF HEAVEN', &c. (See St. Matthew, xx. 1-16.)

This Homily is in reality a commentary on the parable of the rich man who came out in the morning to hire labourers for his vineyard. According to the writer, the Master of the vineyard is God the Father, the House of Israel is the vineyard, and the men of Judah are the new plant. The labourers whom the Master hired at daybreak were Moses, Aaron, and Joshua, the son of Nun; Moses received as wages the rank of prophet, and Aaron the office of high-priest. The labourers hired at the third hour were the Judges, and the labourers hired at the sixth and ninth hours were Samuel, David, and the other Prophets. The labourers hired at the eleventh hour were the Apostles, whom the Master found idle the whole day. Why were they idle? Because the Devil found that he could not hire them, for they would not do evil; John the Baptist would not eat and drink, Peter would not be an unbeliever, and Andrew would not marry. They had no wages on earth, for their reward was in heaven. Christ is the Vine in the Master's vineyard. At the close of the day when the steward gave to each a stater, some murmured, because the labourers for one hour were paid the same amount as those who had laboured a whole day. Who were these? The Pharisees. In the same category was Judas, the Betrayer, who pretended to care for the poor, but in reality begrudged his Master the unguent which was worth three hundred staters. Judas was cruel, merciless, a grumbler, a thief, wholly shameless, and without right perception; chosen by Christ as a man, he became a devil. Judas over-estimated his own value, therefore

he became the portion of the Devil and accepted death for himself, in the place of his Apostleship. Cain, Saul, Pharaoh, Balaam, Korah, Achan, Absalom, Ahitophel, Shimei, Joab, Gehazi, Jeroboam, all were great sinners, but Judas who betrayed God was the greatest sinner of all. Judas went to his doom, and Matthias took his place.

Now, O man, embark in the ship of salvation. Its steering oars are the Old and the New Testaments; its mast, i. e., the Cross and rudder, are the hands stretched out in prayer. Its soul is the Power of God, its steering pole is the Bishop, its Helmsman is Jesus, its sailors are the clergy, its cargo are the Christian peoples, and its haven is the heavenly Jerusalem. Let us ascribe thanks to the Logos Who hath given us the subject of our discourse, and hath enabled us to discuss it rightly, and filled our mouths with suitable words, to the benefit of ourselves and of our hearers.

VI.

A DISCOURSE PRONOUNCED BY PROCLUS, BISHOP OF CYZICIUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE SUNDAY BEFORE EASTER, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT.¹

Proclus, the author of this Homily, was ordained a 'reader' when very young, and he became the disciple of John Chrysostom; Sisinnius, Patriarch of Constantinople, consecrated him Bishop of Cyzicus, but as the Christians of that city refused to acknowledge him as such he continued to live in Constantinople. On the death of Sisinnius in 427 some of his friends wished him to become the new Patriarch, but ultimately the royal choice fell upon Nestorius, who was consecrated in 428. In 429 Proclus preached his

¹ For the Greek text see Migne, *Patrologiae*, Ser. Graec., tom. lxy, col. 789.

famous sermon on the Incarnation, in which he refuted the views of Nestorius to the satisfaction of many. In 431 the doctrine of Nestorius was discussed at the Third Council of Ephesus, and a copy of the sermon of Proclus was prefixed to the official acts of the Council. Soon afterwards, with the approval of the Emperor Theodosius II, Nestorius was deposed. Maximinianus, not Proclus, then became Patriarch, but when the former died in 434 Proclus succeeded him on the archiepiscopal throne. In 438 Proclus brought the remains of his master Chrysostom from Comana, and interred them with great pomp and ceremony in the Church of the Holy Apostles.¹ Proclus died about 446.

Nestorius, whose doctrines are refuted by Proclus in this Homily, was originally a monk in the Monastery of St. Euprepus near Antioch. Having been elected Patriarch in 428, he began to preach his doctrine that Christ possessed two Natures, the one human and the other divine, and that each was separate and distinct from the other. He declared that a man ought to call Mary the Virgin not 'the mother of God', Θεοτόκος, but the 'mother of Christ'. As a result of this preaching he was deposed, and he returned to the Monastery of Euprepus, where he lived as a monk for four years. In 435 the Emperor Theodosius decreed his banishment, first to Petra, and then to one of the Egyptian Oases, and his writings were ordered to be burnt. He is said to have lived in banishment for a period of sixteen years,² and to have died about 451 or 452.

The title of this Homily states that it was preached in the Church of St. Anthemius in Constantinople; this church can be no other than the famous cathedral of Constantinople, Aya Sofia, or, Santa Sophia. The first church dedicated to

¹ The Church of the Holy Apostles was built by Constantine, and contained the bodies of the Byzantine Emperors, which rested in sarcophagi of porphyry, granite, &c. It was destroyed in 1464 by Sultān Muḥammad II, who built on the site the mosque which now bears his name.

² Gibbon, *Decline and Fall*, chap. xlvii.

'Eternal Wisdom' was built by Constantine, about 325, and was burnt down by Chrysostom's adherents in 404. The church was rebuilt by Theodosius II in 415, and in the fifth year of the reign of Justinian (532) it also was burnt. Once again the church was rebuilt, and Justinian completed the work in 538. The architects of the third church were Anthemius and Isidore the Milesian,¹ but it is clear that the former cannot have been the Anthemius referred to in the title of the Homily. And as Proclus preached the Homily in 434, the church must have been the second building raised in honour of Eternal Wisdom by Theodosius II. The regent of Constantinople during the greater part of the minority of Theodosius II was Anthemius the 'wall-builder',² who built the wall which still extends from the Sea of Marmora to the so-called 'palace of Belisarius'. He was prefect of the East from 405-417, and during his period of office he turned Constantinople into an impregnable citadel.

The title of the Homily also states that when Proclus preached it the heretic Nestorius was present. Here there is a difficulty, for in 434, the year in which the Homily was preached, Nestorius was at Antioch, where he remained until 435. It is, of course, possible that Nestorius visited Constantinople for some reason in 434, but it is unlikely that the degraded Patriarch, then wholly without friends and supporters, would return to the city where his enemies were so many and so powerful. It is possible that some copyist of the Homily thought that Proclus succeeded Nestorius immediately, or some tradition that Nestorius was present when the Homily was preached may have been current among the monks of Egypt.

The argument is as follows: The like of the miracle which is the subject of our discourse this day hath never been heard of before; understanding and mind fail to grasp its greatness, human speech cannot describe it. The sun

¹ Gibbon, *Decline and Fall*, chap. xl.

² Hutton, *Constantinople*, p. 22.

never before looked on such a sight as the Crucifixion. Never before was the redemption of the world sold for thirty pieces of silver. Never before did passion and death exist without sin, never before did the tomb receive the body of One Who could not die, never before did Amente quake, never before did a natural man pass three days and nights in the earth, and rise on the third day, never before was the Resurrection made manifest through the birth-pangs of the Virgin. His flesh was life and His blood redemption. Indeed old things have passed away, and new things have come into being. The new worship is the worship by faith, and the glorification of One Substance in Three Persons. I will not argue with you, O heretic, the manner in which God made Himself manifest on earth. Had God appeared without the veil of the flesh mortal eye could not have borne the sight of Him. Moreover, the Devil could not have fought against Him, Death and Amente could have had no power over Him, and the Seraphim could not have looked upon Him. God needed a covering, and not such as Moses had, not such as that which was over the Mercy-seat. In answer to the 'new Jew' (i.e., Nestorius), who saith that God could not appear in the form of a man, and who refuseth to hear the words of the Law and the Prophets, and the Evangelists and Apostles, I appeal to the behaviour of the Four Elements at the time of the Crucifixion in support of my statement that God took upon Himself the flesh of mortal man. All creation was horrified at the indignity offered to God. Heaven declareth that He was God; the sun saith, 'Jesus Christ was my Lord'; earth saith, 'He Whom they crucified was the Creator in human flesh'; the Sea saith, 'He was not my fellow-servant'; the Temple saith, 'He Who was crucified was God Who was worshipped in me from the beginning'; Amente saith, 'He Who came into my domain was the Almighty.' And the Angels, and Archangels, and all the Hosts of heaven say, 'He Who was crucified is the King of Glory.'

VII.

THE DISCOURSE PRONOUNCED BY PROCLUS, BISHOP OF
CYZICUS, IN THE GREAT CHURCH OF CONSTANTINOPLE,
ON THE CONTEMPTIBLE DOCTRINE OF NESTORIUS,¹ WHEN
THE HERETIC WAS PRESENT.

This Homily is to all intents and purposes a continuation of the preceding, but it defines more distinctly the doctrine of the Incarnation which was held and preached by Proclus. It must have represented the views current in the monasteries of Egypt, and those held by Egyptian Christians generally, for we find that all the essential portions of it were translated into Syriac for the use of such monks as did not read Coptic. The original Greek text, from which both the Coptic and Syriac translations were made, is lost. The Syriac translation is found in Cod. Syr. Vat. 369, foll. 47 *a*-48 *b*, and has been published by Chabot,² who assigns the MS. to the eighth century. Latin translations of the Syriac text will be found in Mai, *Spicilegium Romanum*, tom. iv, p. 88 ff., and in Migne, *Patrologiæ*, Ser. Graec., tom. lxxv, col. 941 ff., and an English version will be found on pp. 381-386 of this volume. This and other Homilies of Proclus dealing with the Incarnation must have been translated into Arabic, and from Arabic into Ethiopic. On pp. 387-405 is given the Ethiopic text, edited from two MSS.³ in the British Museum, with an English rendering of a Homily preached by Proclus on the Festival of the Nativity.⁴ The arguments in it are

¹ His doctrine has recently been examined and discussed in the light of a recently discovered Apology of Nestorius (The Bazaar of Heraclides) by Mr. Bethune-Baker in *Nestorius and his Teaching*, Cambridge, 1908.

² See *Rendiconti della Reale Accademia dei Lincei*, Ser. V, tom. v, Rome, 1896, p. 191.

³ Add. 16,200 and Oriental 749. The contents of the former MS. are described by Dillmann, *Catalogus, Codd. MSS. Orientalium*, Part III, London, 1847, p. 12, and those of the latter by Wright, *Catalogue of Ethiopic MSS.*, p. 217.

⁴ See also Pereira, *Homilia de Proclo, Bispo de Cyzico, acerca da Incarnação*

identical with those in his other Homilies, though, owing to the Arabic translation through which they passed, they are not always clear. None of the Ethiopic copies of the Homily on the Nativity are older than the seventeenth or eighteenth century, but they must have represented the views of the Abyssinian Church then as in earlier centuries, or they would not have been made.

In the Coptic version of the Homily on the 'contemptible dogma' of Nestorius, Proclus begins his sermon by pointing out to his hearers the benefit of trafficking in the market of the Church, and by urging his readers to search the Scriptures; he enumerates to them the benefits which the Lord has conferred upon man from the beginning, and describes His dealings with the Patriarchs, Judges, and Prophets. Coming to the subject of the Trinity Uncreate, he says that to investigate it by means of the power of reasoning in the human mind is impossible. The intellect cannot discover the means whereby God became man, and how He took upon Himself flesh. The Nature of God is uncreate, but His human Nature is like ours. These Natures form One Person, and proceed from Divinity and manhood, and become 'one of one' with Him. As the result of this oneness He becomes the Only-begotten Son. This view the heretics think mad, the Jews cannot comprehend it, and the Greeks withdraw from Christians because of it. Son and Father are inseparable: God's Nature cannot be divided. The Son is man and God the Word, He is the wisdom of the Father, and His strength, and the Truth, and His Image, and Light, and Justice, and Holiness, and Salvation, and Resurrection. As God He worked miracles, as man He suffered death. This He did in pity for us. He took flesh from a woman without the aid of man. He is the High Priest Who offered up Himself. Having compared the miracles which were wrought in connexion with

de N. S. Jesus Christo (Extrait du Tome 11 des *Actes du XIV^e Congrès International des Orientalistes*), Paris, 1907.

the Birth and Resurrection of Christ, and those which He wrought whilst He was upon earth, with the miracles recorded in the Old Testament, Proclus calls upon the imaginary Jew with whom he debates the matter to 'vomit his error', and admit that Christ, born of a virgin-mother, is God. It will be noticed that Proclus does not discuss the term Θεοτόκος in any way.

VIII.

THE DISCOURSE OF APA BASIL, BISHOP OF CAESAREA,
WHICH HE PRONOUNCED ON THE END OF THE WORLD,
THE TEMPLE OF SOLOMON, AND THE DEPARTURE OF
THE SOUL FROM THE BODY.

The author of this Homily is, presumably, Basil the Great, who was born at Caesarea in 329, and was consecrated Bishop of that city in 370, and died in 379. The creation of the world took place during absolute silence, and there was neither voice nor disturbance when the universe was formed. None knew beforehand that it was to be created except God and His Son, Jesus Christ. The destruction of the world will not take place in silence, but there will be earthquakes and tribulations, and lightnings and thunders, and the powers of heaven shall be shaken. In that day the wicked shall be separated from the good, and all shall stand before the throne of the Son. The building of Solomon's temple was carried out in silence, for it was dedicated to God, Who loveth quietness. Now, since God made the heavens, and the earth, and the sea, and all that is therein, why shall they all be destroyed? And why, since no man knoweth except the Father, shall all things be dissolved suddenly, in the twinkling of an eye? The cause of this overthrow is man's sin and disobedience in Paradise. These have changed the world, and have also changed God into a Being of wrath. The cause of sin and disobedience is the Devil, who brought about the

Deluge, and made men to build the Tower of Babel, and hardened Pharaoh's heart, and caused the deaths of six hundred thousand Israelites in the desert through fire, and sword, and serpents. Solomon built his temple in absolute silence, both to please God and to enable him to dispense judgement daily in Jerusalem without being disturbed by the sound of even the worker in gold; and since God gave peace in his time the work was uninterrupted during the twenty years which he spent in building it. After the death of Solomon the people committed sin, and because of this sin the temple of the Hebrews was destroyed by the Chaldeans. About two hundred and twenty thousand men were occupied for twenty years in building Solomon's temple, but in one year the Chaldeans destroyed all the result of their work; the labour of twenty years was wasted. What was builded in silence was destroyed amidst noise and confusion; what Solomon built in wisdom Zedekiah destroyed by his lawlessness, and the sound of the axes and hammers of the Chaldeans shook all Jerusalem. God dwelleth not in a temple made with hands, but with men, and this indeed took place, for Christ put on a human body, and came and dwelt with us. Mary the Virgin is the temple of the True God, and is more honourable than the temple of Solomon.

IX.

THE DISCOURSE WHICH APA ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE SOUL AND BODY.

This Homily was, according to the above title, composed by Athanasius, but the Syriac version of several extracts from it which are found in a Syriac MS. in the British Museum (Add. 17,192) attributes it to Alexander, his predecessor on the archiepiscopal throne of Alexandria (313-326). This is a very remarkable Homily, and is one of the most interesting of the series in this book, and the fact that portions of it

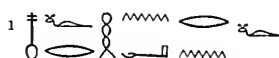
were translated into Syriac proves that it possessed interest for monks other than Egyptian. After an exhortation to his hearers to purify themselves from envy and unbelief, which war against righteousness, he reminds them that whereas created things in general were made by the word of God's mouth, He made man both by word and act. Not content with saying, 'Let us make man,' He took a piece of earth, and fashioned it in His own image and likeness, and breathed into it the breath of life. Through sin, the body, which originated in Adam, came nigh to death, and it needed to be fashioned a second time by the hand of God before it could receive salvation.

When a man's body dieth, the soul which God put in it leaveth it, and goeth to a region of darkness called 'Amente'; death divideth soul and body, the latter being dissolved in the earth, and the former being fettered in Amente. The soul is a strong thing, but is powerless in the bonds of Amente, and the body is a weak thing; but both are equally powerless. The soul cannot steer the body, and is carried off by the Devil, who preventeth it from helping its body; it is bound hand and foot, not only with the fetters of Amente, but with its sins, which act as cords tied about it. The soul is tortured in Amente, and is made the footstool of death, and it weepeth and sigheth saying, 'Where is my good body wherein I sang hymns, and prayed, and walked with my friends, and made merry? When in the body I had a name, but now I am no longer a man, but a soul.'

The reference to the name as belonging to or being a part of the mortal body is very interesting, and shews that the author of the Homily held the ordinary Egyptian view about the name forming an integral part of the human economy. In describing the state of bliss in which King Pepi I lived in the Other World, the ancient writer under the sixth dynasty said: 'His tunie is on him, his staff and whip are in the palm of his hand, he is sound with his flesh, he is happy

with his name,¹ he liveth with his *ka*' (or, double).² The soul without a name could not be invited to partake of offerings; hence the prayer: 'Let my name be called out, let it be found on the tablet of offerings, let offerings be given unto me in the presence [of Osiris], as unto the followers of Horus.'³ To 'make to live the name' of a father was the duty of every pious son, for it ensured him a supply of celestial meat and drink, and the commemorations of the names of the dead by the living on earth brought the souls to whom they belonged under the notice of the divine ministrants who presented to the Great God the souls whose names were known to them. The knowledge of the name of a god, or devil, gave a man power over him, and the utterance of the 'mighty names' of celestial beings was believed to produce magical results. The preservation of the name was all-important, and on some tombs the names of those for whom they were made are repeated hundreds of times.

According to the Homily, the body when the soul hath left it is like a dumb musical instrument. When the body hath perished no one can tell from its dust what its features were like, and when the bones of the dead are scattered no man can say which of them belonged to such and such a body. Only one man, Adam, was made from the earth, and yet the dead are everywhere in the earth; and Amente is filled with their souls. Man inherited death through his sins and disobedience, and his sins are fellow-workers with Death to bring him to the dust. Since man's expulsion from Paradise no period of his life hath in it joy. His birth is accompanied by risk to himself, his early years are full of tears, his early manhood is vexed with passion, his married life is full of anxiety, his old age is full of misery and the expectation of death. Death spareth none. When God saw man's

¹  *nefer hnā ren-f.*

² See the text of Pepi I, l. 169.

³ Papyrus of Ani, sheet I, l. 20.

misery, He visited him, and took upon Himself the body of a man from the Virgin. Death boasted, 'I will conquer man,' and he separated bodies from souls, and cast the souls into Amente. Christ gathered together souls and bodies, and rejoined each soul to its own body. He went into Amente and set free the souls which were therein, and gave them to their bodies. He was under no obligation to Death, and was not bound to die like man; therefore He thrust aside the power of Death, and released the souls which were in his bonds. He gave Man for man, and His death for our death. He begot man a second time through the suffering of His own death. Who brought death upon Him? Man whom He came to save. Think of the insolent daringness of the Jews who hung on a tree Him that had hung out the heavens! He Who raised the dead did they bury in the earth! Whilst Christ hung on the Cross Amente was rent asunder, and the souls were set free, and the dead were raised. When He died He abolished Death, and conquered him. Death saw Life on the Cross, and fell down at His feet. The Angels were stupefied, the Elements were horror-stricken, the mountains quaked, the waves of the sea stood up, and the abyss opened its mouth to swallow up everything. An Angel came forth with a sword to slay the men who had hung Christ on a tree, but His mercy prevented him.

Then the Lord went down into Amente, not in the flesh, but in the spirit; He despoiled Amente and made Himself its Master. His Blood shed on the earth protected all the earth, and all in it; His Body raised the dead, and benefited the Elements; His Spirit saved the souls in Amente and set them free, and gave them to their bodies which He raised up out of the earth. He rose from the dead at dawn on the First Day of the Week; had He not died man could not have been saved. Death fell down at Christ's feet, and was conquered; the Devil, the tyrant and rebel, became a captive.

Earth cried out, Spare me, O Lord, and free me from the curse which is on me, and from the wickedness of the Devil, for Thy Body was buried in me. Thou hast sought for the members of men whom Thou madest. Take Thou, then, man, Thy deposit. Take Thou Thine image which Thou didst commit to me as a pledge. Take Thou Adam. Christ took man into heaven as a gift to His Father, man, His own image. And Christ sitteth above the Cherubim and is the Captain of all His creation.

X.

THE DISCOURSE WHICH APA EUSEBIUS, BISHOP OF CAESAREA OF CAPPADOCIA, PRONOUNCED CONCERNING THE CANAANITISH WOMAN.

This Homily is of considerable interest as illustrating the method followed by famous divines in expounding the Scriptures to monks in monasteries. According to the title its author was Eusebius of Caesarea, but Prof. G. Mercati has pointed out¹ that its commencement and contents agree exactly with the Homily of St. John Chrysostom printed in Migne, *Patrologiae*, Ser. Graec., tom. lii, coll. 449-460. This is another proof that the Coptic scribe was as careless in assigning authorship to the works he was copying as the translator was in making his Coptic paraphrases of the Greek text. The argument of the writer is as follows: The Church will never be without enemies, and though men may plot against her, and the waves of persecution break over her, she shall never be overcome, for she is built on the Rock Who said that the gates of Amenté should not prevail against her. Trial is good for a man, and he should not fear temptation, for tribulation doeth no harm to the man

¹ *Journal of Theological Studies*, vol. viii, p. 14. I owe this reference to Mr. W. E. Crum and to Prof. Mercati.

of fortitude. Let us prepare a table. Yesterday Paul, the tent-maker, provided the table; to-day the table is that of Matthew. Let no man despair concerning his salvation. If thou art a tax-gatherer thou canst become an Evangelist; if a thief thou canst enter Paradise. Confess thy sins; justify thyself. When Jesus came to the border of Tyre and Sidon, a woman came to Him. A woman, the strongest weapon of the Devil, the mother of sin, the beginning of all wickedness! The Jews fled from Him, but she fled to Him, and cried for mercy. She did not ask the Apostles to take her to Him, but appealed to Him direct. Consider her wisdom. She did not go to the necromancers, or the exorcists, or the magicians, or the Devil-worshippers, but to Christ. At first in answer to her appeal He was dumb, and she bore patiently His rebuke, and permitted herself to compare herself to the dogs. Be thou like the Canaanitish woman, and pray in whatsoever place thou art; God does not require tens of thousands of strings of words, but pure and simple prayer. He will hear thee whensoever thou callest, and at once. Cry 'Have mercy on me', and He will come immediately. And whether thou goest into the church of the Persians, or the Cutheans, or the Hindoos (?), and the Moors, thou shalt hear Christ saying, 'O thou woman, great is thy faith.' As God said, Let things be, and they came into being, so Christ saith, Let things be, and they come into being. By Him the Devil was driven out of the daughter of the Canaanitish woman, and by Him we ourselves shall be healed, for He is in the Father, and the Father is in Him.

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THE DISCOURSE OF APA JOHN, ARCH-
BISHOP OF CONSTANTINOPLE, ON
REPENTANCE AND CONTINENCE.

(Brit. Mus. MS. Oriental 5001)

ΟΥΛΟΓΟΣ Ε ΛΧΤΑΥΟΥΧ ΗΟΙ ΑΠΑ Fol. 2 a col. 1
ΪΣΖΑΝΗΣ ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ ΗΚΩ- ρπα
ΣΤΑΝΤΙΝΟΥΠΟΛΙΣ ΕΤΒΕ ΤΠΕΤΑΝΟΙΑ
ΠΗ ΤΕΓΥΚΡΑΤΙΑ .

Πεαταριος πατλος παποστολος η η ρεθνος
πε ηταψωπε η σαρ η τεκλνεια πε ηταψαωμηζε
ε τπτωνη η η αθηαεις η ασωαεατος ρη τευπολτ-
τια . | πε ηταψηκ ηπωτ ε βολ αψραρερ ε τπιστις . Fol. 2 a col. 2
πε ηταψρ οσοειη ρη η ηνστια ρη οτορκω ηη
οτεϊβε ηη η κιναθνος . πε ηταψρτοπειηε ε τεριη
χιη η οηλναι ψαα ρραϊ ε ηιλλοτρικον εψταψε
οειψ η πετασπελιον :

Πει ασπελος ετ ηη ε ηκαρ . ατω πεϊ ρωιιε
ετ ηη ε τπε . πετ ετ | ηταψ πεχς εψψαχε ρραϊ Fol. 2 b col. 1
η ρητη . πεη η οτωρ ηπε (sic) πεηηα ετ οταδ .
πε ηταστωρη η ψαα τειερ ψοιιε ηη πε . ε α-
ψωτηη ε ρεψαχε ηη ηηστρηον . πε ητασχιτη
ε ηπαραδicos .

Πετ ηηθε ηη παρριστα ηη πεψιιε ηηη πεψκωρ
ε ροτη ε πεχς . ηψαϊ ροοψ η η εκκλνεια .
περρητωρ ηη τηητερεβης . ηηηηφα | τωπος Fol. 2 b col. 2
ηη ηηηπιστετε ε πεχς . ηκωρρ ατω ησαρ η η
ρεθνος . πε ηταψτσαβον ε τεριη η βωκ ε ρραϊ
ε τπε . πεψαψ χε ψωψ ηη πα σωηη . ψειρε ηηιου
η ρηραλ . ηηηως αϊταψε οειψ η ρεηκοοτε τα-
ψωπε ανοκ ηη χοοτ .

Fol. 3 a col. 1
рпѣ

Єшѣ а пєі ρωμε σε єт оѡаб̄ є | т єт̄їтаѣ
 ѡѡаб̄ ѡ пєі ѡннѣ н арєт̄н пє нтаѣѡоє
 ѡї отпарнєсїа̄ же †соотн ан ѡ ѡаб̄ анон
 є аїаѣ · аѣѣ ѡте аѡ аѣѡаже ѡ теї ѡе · єїе
 от пет ѡнаѣ анон пєі талалапѡроє (sic) наї
 єлп отѡаторѡот ѡ ѡаб̄ н арєт̄н ·

Fol. 3 a col. 2

Отк отн пет єшѣ є рон пє є тре прѡєїє
 ѡт̄їѡлнл | ѡ отѡєїѡ ннє · ѡт̄їаїтн ѡ пнотте н
 отнотѣ ан отѡє отѡат отѡє ѡаб̄ ѡ ѡнтр̄є-
 ѡаб̄ ѡте пєї нѡєєоє аλλα ѡ тєїт̄р̄єѡаб̄
 н ѡ пнѡє ѡаѡає · аѡ є тре пєѡѡр̄анє єх̄ѡ
 пѡєїє ·

Fol. 3 b col. 1

Щарє ѡїне ѡєн єѡѡр̄анє єх̄ї отѡїт̄р̄єѡаб̄ ·
 ѡєнѡотте ѡє єх̄ї ѡєнѡаб̄ ѡ єѡ ѡїт̄ ѡєнѡнѡтѡѡє ·
 аѡ ѡєнѡотте єх̄ї отѡаб̄ ѡїт̄ отѡє | оот ѡте
 пѡєєєоє · т̄парѡєнѡє ѡє ѡтѡє ѡєрєє єѡѡр̄анє
 єх̄ѡ пѡєїє · аѡ ѡєрєє ѡннє ѡса п̄т̄аїѡ пє
 є ѡл ѡї тѡот̄ї єєѡ ѡѡєѡє же єрє па тєѡєїѡ
 ѡатн · ѡїт̄ ѡаб̄ єнє ѡѡѡѣ ѡ єѣєнѣ ѡ ѡе
 ѡ тєѡѡѡн єт ѡнѡ ѡ п̄ѡѡє ·

Fol. 3 b col. 2

Єтѡє п̄аї пет єшѣ пє є тре нѣї прѡѡѡѣ
 ѡ тєѡѡѡн · ѡ отѡєїѡ ннє аѡ є тре пѡѡє
 ѡ ѡе ѡ ѡпет отѡаб̄ | ѡтѡєѡ же пѡѡєїє † пѡтѡѡє
 є п̄ас̄аб̄ · же нєє ѡѡє п̄т̄рє п̄нѡѡѡѡѡѡє ѡѡр̄єї
 ѡ п̄са ѡ тєѡѡѡн єѣєѡѡє же п̄анѡт̄ т̄нрє
 т̄аѡѡѡєрє аѡ ѡїт̄ ѡаб̄ ѡ ѡѡн ѡ ѡнтє ·

Fol. 4 a col. 1
рпѣ

Алла н̄ан єрѡан н̄аторѡот ѡ тарєт̄н † ѡт̄н є
¹ т̄ѡє ѡїє п̄ѡн̄т̄ єх̄ѡ п̄ѡт̄с̄аб̄ · ѡєн п̄ѡтє ѡт̄є п̄нѡт̄тє
 нтє п̄єѡѡѡє са ѡл ѡє | ѡѡ єтѡє т̄єїт̄ѡѡєѡє ѡн̄т ·
 от ѡар п̄єтє ρ аѡѡаѣ н̄ат̄а п̄єѡѡѡѡ ѡ н̄є
 н̄т̄а н̄єт̄ ѡѡѡѡѡ ѡт̄п̄ѡєїнє є р̄ѡѡт̄ ѡарѡ · аѣѡѡ-
 ѡѡѡѡ єт̄ѡн̄н̄тє аѣ† ѡ п̄єѡѡѡѡѡ єт̄ ѡѡаб̄ н̄ аѡѡт̄
 ѡарѡ ·

¹ The τ is written over σ erased.

Щаре тєтїнѡїа сар сек пет наотагѣ ꙗсѡс
 е граї е реннос ꙗ пове · акфорей ꙗ отгѣсѡ
 еспр | еїѡот ђгтнѣ е рок е тѣе рмоос е граї
 рѣ лѣд ние лнпоте нѣ тѡлѣ · еншан ката-
 фроней сар ѣ пшорꙗ ꙗ тѡлѣ лї ꙗ пеез снаѡ лї ꙗ
 пеез шомїт лошон рѡс еа трѡїте тѡлѣ тнрѣ ·
 лее кѣнаат е рмоос е граї рѣ лѣд ние еѡагѣ ·

Fol. 5 b col. 1

От се пет ꙗнааѣ теѡрїа тенот шлнл
 еѡсѣсѡе · лнпоте нѣ шорꙗ еѡне рꙗ тек-
 отернте · аѡ ѡе нас е | ре паптелос ѣ пхоеїс
 нѡте е рок нѣнагмек · нѣ сѣсѡе рѡнн
 е хѡс ѡе паптелос ет нѡгѣ лѣлої е ѡл рѣ
 пѣоот ние ·

Fol. 5 b col. 2

Аѡ ѡе нас рѡнн ере паптелос лѡтте
 е рок е ѡл рꙗ тлѣ ꙗ ѡе ꙗ абрагале · каї сар
 паптелос сееї ꙗ пет лѣ лѣ пѣхоеїс лѣлн
 лѣлоот · пе | ѡаѣ ѡе ѡї ꙗ отѡаллеос ꙗтетї ђ
 ꙗ оттѣпанон · отѡалтнрїон еѡнѡтѣ лї ꙗ
 откїѡара · отѡ пе шанкїтѣ сѣапетеї лѣлон
 ꙗ шомїт ·

Fol. 6 a col. 1

рпѡ

Каї сар ен снїгїсѡ е ѡл рꙗ шомїт ꙗ ѡе ет
 ере папстѡлос ѡ лѣлоос ѡе еѡгѣреде пет лѣ пнѡ
 еѡотѡ лї ꙗ тетїѡѡхн лї ꙗ петї | сѡла · пѣѡал-
 тнрїон лї ꙗ пе пѣпнѡ · тнѡара ѡе те тѣѡѡхн ·
 птѣпанон ѡе отшадѣ еѡлоот ꙗ пет рѡѡѣ ·
 лѡотѡт се ꙗ тсарѣ · таре нешѣсѡе есѡот
 е пхоеїс рꙗ оттѣпанон лї ꙗ отѡорос ·

Fol. 6 a col. 2

Каї сар ꙗѡѣ пхоеїс аѡлѡг ꙗ тсарѣ
 гѡ рок · сѡѡт лнпѡс нѣхоос нак ѡе от пе
 рнѡ лѣ па снѡѣ · | от се пет ꙗнашѡтѡеїѡѣ
 лѣ пе нѡаѡшѣп неї рїсе тнрот гѡ рок ·

Fol. 6 b col. 1

Шѡпе ꙗ отшнн ꙗ рѣѡ карпос таре пѣлѡот
 лѣ пхоеїс шѡпе рї ѡнн · ђ карпос ката-
 текѡе · ешѡе лї ꙗ шѡе лѣлон еѡ шѣ ете пте-

люи пе кан † сѣ ететпаше те · ешхе паї
дортѣ паран кан † маав ете потω π̄ π̄шо |
мѣт̄ пе · леонн арре ката тенσωι · хе Fol. 6 b col. 2
некшопе ах̄н̄ карпос ꙗсекоорек ꙗсенох̄н̄
е пкωρт̄ ·

Ешхе кнашопе ан̄ π̄ отскетос π̄ нот̄ь ρи
да̄т̄ · мѣр̄ шопе он̄ π̄ ше ρи хортос ρи роосте ·
ете паї не ѿлн̄ мѣпкωρт̄ · мѣр̄ ϣ̄ неρбн̄те
ет ере пнотте леос | те м̄еосот хе негаре Fol. 7 a col. 1
ратот̄ е роκ м̄ неρоот̄ м̄ прап̄ π̄ ѿе н̄
отρικωн̄ · с҃а

Нѣ археи лопон е ρωωлотей м̄ леос ρм̄
пед̄ ет̄ м̄еаѳ хωрѣ мѣт̄ре · хωрѣ катнторос
хωрѣ апоμις · ρм̄ π̄ тре кѿеωрей π̄ не
птанааѳ тнрот̄ · мѣн̄ не птанхоот̄ ρн̄ от̄м̄п̄т̄
ат̄ † ϣтнϥ еѳ | ϣωκραѳей м̄пе м̄т̄о е ѿол̄ π̄ Fol. 7 a col. 2
неκβαλ̄ · ρиее ρа ѿн̄ м̄ пкерос хе неκωт̄е ρм̄
пед̄ ет̄ м̄еаѳ хе пκαιрос ан̄ пе паї м̄ ме
таной̄ · мѣн̄ м̄етаноиа ѳар шоп̄ м̄ пег̄ м̄д̄ ·

Зосон от̄п̄тан пκαιрос м̄арн̄ ϣ̄ ρωб̄ · ершан
пκαιрос ѿκн̄ π̄ тоот̄н̄ · мѣн̄ ѿе е тре нρ̄ѣ е не
керос · ет̄ | ѿе паї ѿе пκαραρѣос паѳлос Fol. 7 b col. 1
† сѿω̄ кан̄ еϥχω̄ м̄еос хе ек̄ ρосон̄ ет̄п̄тан̄
м̄еаѳ̄ м̄ неот̄οειш̄ м̄арн̄̄ еїре̄ м̄ пет̄ панот̄ϥ ·
ат̄ω он̄ хе ет̄с̄ неот̄δ̄ειш̄ тенот̄ ет̄ шн̄н̄ ·

Марн̄ ρиее ех̄н̄ непρбн̄те ент̄ апааѳ̄ какωс ·
мааре̄ непρ̄м̄εїооѳе шот̄д̄ ех̄н̄ непотоѳе ·
марн̄ ρѣте̄ е ρотн̄ ρн̄ непм̄εσт̄ ρнт̄ · хе кас̄
εпаѳ̄ ѿол̄ е̄ пρиее̄ мѣн̄ псаρσϣ̄ н̄ π̄ ѿβρε̄ ρм̄ |
пед̄ · ет̄̄ π̄παѿκн̄ е ροϥ̄ · Fol. 7 b col. 2

Марн̄ ρиее он̄ π̄ ѿе π̄ ραѳεια · хе кас̄ ет̄на
маραρѣε̄ м̄еон̄ · п̄ταϥρиеε̄ ан̄ π̄ теї̄ ρе̄ м̄еаѳе
ραπλωс̄ · аλλᾱ аϥχεκ̄ε̄ пεϥσλωс̄ ρн̄ пεϥρ
μ̄εїооѳе · еϥδ̄ н̄ от̄ш̄н̄ π̄ роεк̄ · от̄οσш̄н̄ π̄ от̄ωт̄

Fol. 8 a col. 1
CIV

те итаѣр̄ ноѣе ꙗ̄ р̄нтѣ̄. аѣр̄иее ρωωϥ ката
отѣн̄ отѣн̄ аеп̄ еѣаде тнр̄ѣ̄ | παντως ενεφε-
ρολογουει ꙗ̄ неї̄ ѡаже̄. ꙗ̄ теї̄ аине ꙗ̄ надр̄ае̄
пнотте же пхоеис к̄ѡ̄ наї̄ е̄ ѡол̄ же аѣ̄ наї̄
на ѡал̄ же еїенаѡ̄ е̄ потоеи ꙗ̄ р̄нтот̄. анок̄
же аї̄ѡѡѣт̄ накѡс ꙗ̄ р̄нтот̄.

Fol. 8 a col. 2

Еп̄ї̄ аи отӣ аї̄планӣ р̄итї̄ на ѡал̄. етѣе
паї̄ ꙗ̄ѡ̄ е̄ ѡол̄ ꙗ̄ на ноѣе р̄итї̄ ꙗ̄ р̄аеї̄оотте̄. аар̄п̄
еї̄ е̄ ѡол̄ р̄п̄ непсѡ̄ | ινωια εθοοτ̄ ιτ̄п̄ωωиe
е̄ р̄раї̄ е̄ тполс̄ ет̄ р̄п̄ ае̄ пнте̄. аар̄п̄ ѡѣе
ае̄ пенсѡаа̄ ιт̄п̄еї̄ре̄ ае̄аоѣ̄ ꙗ̄ р̄ае̄рал̄ же нас
енеп̄ р̄ теѡѣт̄хн̄ ꙗ̄ р̄ае̄рал̄ аеп̄аѡаѡолос̄.

Fol. 8 b col. 1

Паре̄ т̄ае̄лет̄а̄ и ꙗ̄ ѡаже̄ ае̄ пнотте̄ ꙗ̄ р̄рон̄
и ꙗ̄ р̄нзанӣ ет̄ отн̄р̄ р̄раї̄ ꙗ̄ р̄нтї̄. наї̄ ет̄ѡ̄
ꙗ̄ ѡе̄ ꙗ̄ р̄енѡн̄рион̄ и аѣрион̄. р̄ае̄ п̄ тре̄ нѣї̄
ꙗ̄ отоеиѡ̄ ние̄ ра̄ п̄аеот̄ ае̄ пен̄ | хоеис̄ ιс̄ п̄ѣх̄с̄
р̄ае̄ пенсѡаа̄. аар̄п̄ р̄ п̄аеете̄ ае̄ пе̄ итаѣр̄хоос̄
же ннѣ̄ ит̄ет̄п̄роес̄.

Ӣ аре̄ лааѡ̄ еѣп̄кот̄н̄ жӣ к̄лоае̄. ае̄ аре̄
лааѡ̄ еѣѡѡѣ̄ аѡѡ̄ еѣр̄р̄р̄р̄ жӣ наѣ̄ ꙗ̄ р̄енев̄раѡион̄.
а̄л̄ла̄ пет̄ наѣї̄ ра̄р̄ еӣ п̄лнѣ̄н̄ аеп̄ р̄енснѡе̄
паї̄ пет̄ нажӣ таї̄ѡ̄ р̄ит̄ае̄ паѡѡиѡетн̄с̄. ѡаре̄
п̄жаже̄ аеп̄ п̄ѡт̄ е̄ ѡол̄ ае̄ пет̄ ннѣ̄ф̄е̄ н̄ѣ̄с̄ла̄
ρωωϥ̄ ае̄ пет̄ ӣнот̄н̄:

Fol. 8 b col. 2

Ет̄ | ѡе̄ паї̄ акеї̄ае̄ же̄ отптан̄ р̄енѡаже̄ ае̄ааѡ̄
ет̄роот̄. аеп̄р̄ ꙗ̄ р̄ннѣ̄ ꙗ̄ неѡѡал̄. от̄же̄ р̄ренкр̄иe
ꙗ̄ неѡѡот̄р̄е̄. же̄ ене̄р̄ ѡол̄ ꙗ̄ ѡе̄ ӣ отѡѡѡс̄ е̄ ѡол̄
р̄п̄ от̄раѡе̄ аѡѡ̄ ꙗ̄ ѡе̄ ӣ от̄ралн̄т̄ е̄ ѡол̄ р̄п̄
отпаѡ̄.

Fol. 9 a col. 1
CIV

Пар̄п̄ п̄ѡт̄ ꙗ̄ отоеиѡ̄ ние̄ е̄ ѡол̄ р̄п̄ п̄роотѡ̄
ае̄ пеї̄ ѡиос̄ аеп̄ неѣа̄лоѡе̄. еаӣ апотассе̄ ае̄
п̄кѡс̄аеос̄ | аеп̄р̄ тре̄ нѣї̄п̄роотѡ̄ он̄ е̄ на̄ п̄кѡс̄аеос̄.
ра̄р̄ ѡар̄ не̄ ӣ ѡор̄с̄е̄ ае̄ п̄екроѣ̄. п̄ѣжаѣ̄ же̄
пет̄ї̄ аӣаѡаѡолос̄ п̄аѡаѡолос̄ ае̄оѡѡе̄ еѣл̄р̄н̄е̄ ꙗ̄ ѡе̄

π̄ ηεί̄ μεοῖ· εϋψινη̄ ἡ̄σα τωρ̄π̄ ᾱε̄ πρῶβ̄ αν̄
 ᾱε̄εατε· αλλᾱ ἡ̄σα ω̄λεβ̄ ἡ̄ η̄ετ̄ ᾱε̄ ψ̄τ̄χ̄η̄·

Πωτ̄ ε̄ βολ̄ η̄ ᾱε̄ πανοτρ̄τιᾱ ᾱε̄ πεκροϋ· ατω
 η̄τ̄ χοο̄ς γε̄ φ̄η̄ανοτρ̄ᾱε̄ ἡ̄ ρ̄η̄τη̄ ε̄τ̄ | ᾱε̄ ἡ̄ σοοη̄· Fol. 9 a col. 2
 ατω̄ ρ̄ᾱε̄ πᾱ η̄οτ̄τε̄ φ̄η̄αοτ̄ετ̄η̄ οτ̄σοβ̄τ̄· ᾱε̄π̄ρ̄
 παρετε̄ῑ ᾱε̄ πρ̄ῑσε̄ γε̄ η̄ε̄κπαρετε̄ῑ ᾱε̄ πεκλω̄ε̄·

Π̄ αρε̄ πεψωτ̄ ε̄η̄κασ̄ε̄ῑ αλλᾱ ψ̄αϋϋ̄ῑ ε̄ ρ̄ρᾱῑ
 ρ̄ᾱ ρ̄ε̄πρ̄οεῑε̄ γε̄ ε̄ε̄ε̄ε̄ ε̄ η̄ε̄χ̄ρη̄η̄δ̄· ψ̄αρε̄
 π̄σ̄οεῑε̄τ̄ ε̄τ̄ ᾱτω̄η̄ῑζε̄ ϋ̄ῑ ε̄ ρ̄ρᾱῑ ρ̄ᾱ η̄ε̄π̄λ̄τ̄τ̄η̄·
 εϋψωψ̄τ̄ ρ̄η̄τ̄ϋ̄ ᾱε̄ πεκλω̄ε̄·

Π̄ αρε̄ ποτ̄οεῑζε̄ ε̄ κ̄η̄αᾱτ̄ ἡ̄σα | β̄η̄λ̄ ἡ̄ ψ̄ορ̄π̄ Fol. 9 b col. 1
 η̄ε̄ϋ̄δ̄ ἡ̄ η̄ε̄σρ̄ωω̄σ̄ ρ̄η̄ η̄εϋ̄ρ̄ῑσε̄ ᾱε̄η̄η̄ ᾱε̄η̄οϋ·
 τᾱῑ τε̄ ο̄ε̄ ἡ̄ η̄ετ̄ σ̄ωψ̄τ̄ ε̄ βολ̄ ρ̄η̄τ̄ε̄ η̄ τ̄ᾱε̄π̄τερ̄ο̄
 η̄ ᾱε̄ η̄η̄τε̄ ε̄ψ̄ατε̄π̄ η̄ε̄θ̄λ̄ιϋ̄τ̄ῑς γε̄ ρ̄ε̄π̄λαᾱτ̄ η̄ε̄
 ε̄τ̄η̄η̄ ἡ̄ ρ̄η̄τ̄ ε̄η̄η̄ ο̄ε̄λ̄η̄ῑς η̄ ἡ̄ ᾱσαθ̄οη̄ ε̄τ̄
 η̄ᾱψ̄ωπε̄·

Οτ̄η̄ οτ̄η̄ ᾱε̄αρ̄η̄ῑ φ̄ε̄τ̄η̄η̄ ἡ̄τ̄η̄ροεῑς ἡ̄ οτ̄οεῑψ̄
 η̄η̄ε̄ γε̄ ε̄ρε̄ η̄ε̄η̄η̄ε̄φ̄ῑο̄ς η̄ᾱσ̄ωλ̄ τ̄η̄ᾱτ̄ ε̄ βολ̄ ρ̄ᾱε̄
 η̄η̄δ̄ η̄ ψ̄ε̄λε̄ε̄τ̄· γε̄ κ̄ᾱς ε̄η̄ψ̄αη̄σ̄ωτ̄ᾱε̄ ε̄ τεϋ̄σᾱη̄η̄ |
 ε̄η̄ᾱτ̄ωοτ̄η̄ ἡ̄τ̄η̄ᾱπαη̄τ̄ᾱ ε̄ ρ̄οϋ· ε̄η̄ε̄β̄τ̄ωτ̄· η̄ε̄χαϋ Fol. 9 b col. 2
 σᾱρ γε̄ ᾱε̄ρε̄ η̄ε̄τ̄η̄φ̄η̄ε̄ ψ̄ωπε̄ ε̄τ̄ᾱη̄ρ̄ ε̄ρε̄
 η̄ε̄τ̄η̄ρ̄η̄β̄ε̄ μεοτ̄ρ̄ ἡ̄τε̄τ̄η̄ ρ̄ ο̄ε̄ ἡ̄ η̄ε̄ῑ ρ̄ω̄η̄ε̄ ε̄τ̄
 σ̄ωψ̄τ̄ ε̄ βολ̄ ρ̄η̄τ̄ϋ̄ ᾱε̄ η̄ε̄τ̄χοεῑς· ε̄ῑς ρ̄η̄η̄τε̄ χ̄η̄η̄
 ἡ̄ τε̄η̄οτ̄ η̄ε̄ωτ̄η̄ρ̄ ᾱε̄ᾱσᾱρῑζε̄ ᾱε̄ η̄ετ̄ η̄η̄φ̄ε̄ εϋψ̄ω
 ᾱε̄η̄ο̄ς γε̄ η̄ᾱīᾱτ̄ϋ̄ ᾱε̄ πρ̄ᾱε̄ρᾱλ̄ | ε̄τ̄ ᾱε̄η̄ᾱτ̄ πᾱī ε̄τ̄ Fol. 10 a col. 1
 ε̄ρε̄ η̄εϋ̄χοεῑς η̄η̄τ̄ η̄ε̄ϋ̄ζε̄ ε̄ ρ̄οϋ εϋρ̄οεῑς· ἡ̄ ο̄ε̄
 ε̄τ̄η̄ᾱσᾱρῑζε̄ ἡ̄ η̄ετ̄ ρ̄οεῑς·

Τᾱῑ τε̄ ο̄ε̄ ε̄τ̄ ἡ̄ω̄π̄ ᾱε̄ η̄ετ̄ ο̄ η̄ ᾱη̄ε̄λ̄η̄ς γε̄
 ο̄τεβ̄η̄η̄η̄ η̄ε̄· εϋψ̄ω ᾱε̄η̄ο̄ς γε̄ εϋψ̄αη̄χοο̄ς ἡ̄σ̄η̄
 πρ̄ᾱε̄ρᾱλ̄ ε̄θ̄οο̄τ̄ ε̄τ̄ ᾱε̄η̄ᾱτ̄ ρ̄ρᾱī ρ̄ᾱε̄ η̄εϋ̄ρ̄η̄τ̄ γε̄
 πᾱ χοεῑς η̄ᾱω̄ε̄β̄ η̄ε̄φᾱρ̄χ̄ε̄ī | ἡ̄ ρ̄η̄οτ̄ε̄ ε̄ η̄εϋ̄ ψ̄η̄ρ̄ Fol. 10 a col. 2
 ρ̄ᾱε̄ρᾱλ̄· η̄ε̄φ̄οτ̄ω̄η̄ ᾱτω̄ η̄ε̄ψ̄ω̄ ᾱη̄η̄ η̄ετ̄ τᾱρε̄·

Τ̄η̄η̄τ̄ ἡ̄σ̄η̄ η̄χοεῑς ᾱε̄ πρ̄ᾱε̄ρᾱλ̄ ε̄τ̄ ᾱε̄η̄ᾱτ̄ ρ̄ρᾱī
 ρ̄η̄ οτ̄ρ̄οο̄τ̄ εϋρ̄οο̄τ̄η̄ ᾱε̄η̄οϋ̄ αν̄· ᾱτω̄ ρ̄η̄ οτ̄οτ̄-

ноу е иѣшѡшт̄ рнтѣ ан̄ . иѣпарѣ р̄и теѣините
иѣкѡ ӣ теѣтѡ ӣи ӣ аниѡс .

Fol. 10 b col. 1

Ешѣ пет̄ жѡ ӣиѡс же па жоеис наѡсн̄
сенапарѣ р̄и | теѣините еї е пете иѣшѡшт̄
е ѡл рнтѣ ан̄ е птнрѣ еѡна р̄ от̄ наѣ . пет̄
ешѣ оти е рон пе ѡ на мerate етретре е рон
енсѣтѡт̄ ӣ наѣ ӣи е писнр̄ ӣ ралѡт̄и ете
от̄а ӣ отѡт̄ пе . ӣи ѡе тар̄ е тре иктон̄ ӣ не
соп̄ ӣт̄икаторѡѡ ӣи п̄ ент̄ ан̄ аиелеи е роѣ .

Fol. 10 b col. 2

Пар̄и шѡпе оти енсѣтѡт̄ ӣ наѣ ӣи | же нас
енажѡс р̄и отпарнрсиа̄ же пнотте па рнт̄
сѣтѡт̄ па рнт̄ сѣтѡт̄ : т̄ишѡп̄ р̄и отиѡс ӣи
полееѡс р̄и пеи ѡис .

Fol. 11 a col. 1

СН

Ан̄ реѣр̄ноѡе ете ӣ жамеѡн̄ не аѡѡеӣт̄
ӣ теѡпите . от̄а ӣиен еѣнеж сооте е неиѡаже
же нас енаѡт̄а̄ е ренката | лалиа р̄и от̄рлѡс .

Ке от̄а е неѡѡал̄ е тре пѡѡшт̄ наѡс . ӣса
пете ӣ ешѣ . ке от̄а еѣнот̄же е пенлас е тре
пшѡс ӣи пенсон̄ . аѡ не от̄а еѣнот̄же е неиѡаѣт̄
еѣрнѡгѣ ӣиѡн̄ р̄и от̄иенѡтѡеѡе р̄аѣ .

Fol. 11 a col. 2

Ке от̄а же е неѡс̄иѣ еѣѡн̄ ӣиѡн̄ еѡӣт̄реѣ-
тѡр̄и . | ӣи от̄иенѡт̄а̄ӣтѡ ӣи р̄ѡтѡ . ке от̄а он̄
еѣниѡ е неѡтерн̄те е тре т̄еѡѡе еѡнаѡӣа .

Fol. 11 b col. 1

Етѡе наї тнрот̄ ере пѡаѡарѡс наѡлѡс ѡр̄ѣ
ӣиѡн̄ . аѣсѣаї же ж̄и ӣн̄т̄и ӣ т̄панѡп̄л̄иа ӣи
пнотте . ӣи т̄перѡеѡѡаѡа ӣи пениа̄ . наї
ететнашѡѡѡе ӣи р̄нтѡт̄ е ешѣ со | те ӣи ӣте
пнѡиѡрѡс ет̄ жерѡ .

Fol. 11 b col. 2

Пар̄и сѡтеѡ ӣса те с̄еӣ ӣи пепроѣнт̄ис ет̄
жѡ ӣиѡс же аѡтаѡон̄ прѡиѡе же от̄ пет̄
напѡѣ . ӣи от̄ пет̄ ере п̄жоеис ш̄ине ӣѡѣ
ӣи тѡѡт̄и . ӣса тре кеїре ӣи р̄ѡп̄ ӣи т̄аѡкаѡ-
ѡн̄ӣ . аѡ ӣи м̄ере п̄ӣа̄ . ӣи сѣтѡт̄ е от̄аѣӣ
ӣса п̄жоеис п̄еннотте . от̄к̄ оти | м̄ар̄ӣ р̄ п̄ѡѡӣ

меп ꙗ па парот епволѣ ꙗе мееон е па он ·
 марѣ санотѣ ꙗ рѣе пхоеис ꙗтѣ трѣфѣ рѣ
 нецѣае · меп ꙗ тре пхеп е паре е вол ꙗ теї рѣ
 раплѣс а пхннѣн · алла рѣс етѣтан меп
 хоеис · марѣ ꙗ рѣегад нац рѣ отенѣе ·
 апат е тец | нос меп мептеарѣе е ротн Fol. 12 a col. 1
 е роѣ · ренсоѣ меп еспаракалет мееон ·
 ренсоѣ ꙗ он еспалн нан ꙗ ꙗ коласис ·

сѣ

Ренсоѣ ꙗ он есѣсѣѣ нан е теѣтѣеѣнѣ ·
 есѣрнѣ ꙗ отѣе ꙗ пет насѣтѣ ꙗсѣ · етѣе
 паї еанеотр ꙗ ꙗ ꙗпе меп пенрнѣ рѣ оте
 марѣ ꙗ рѣе | рал меп пхоеис ꙗ асаѣс пенсѣтр · Fol. 12 a col. 2

Марѣ ꙗ пеееѣ ꙗ не ꙗтаѣшопот етѣнѣтѣ
 тѣрот · аѣхѣоц рѣс рѣе етѣнѣтѣ · аѣса-
 нотѣ рѣс рѣе аѣ ꙗ коѣ рѣ отѣнѣа · аѣѣ
 ѣапѣсѣа етѣнѣтѣ · аѣрѣѣ · аѣꙗкоѣтѣ аѣѣѣ
 етѣнѣтѣ · аѣѣѣѣ аѣепѣѣѣѣѣ | роц · аѣеас- Fol. 12 b col. 1
 тѣрот мепѣоц аѣсѣѣ · е рѣе аѣпараѣѣѣѣ
 мепѣоц е пепѣоц рѣ роѣ ·

Марѣ мееѣе ѣе е вол ꙗ паѣ ꙗе е пе ꙗтаѣ-
 рѣпѣеѣ е паї тѣрот рѣ пенѣѣе · меп аѣтѣ
 пѣѣ пѣѣѣ е пѣѣ меп пѣсѣоц · алла етѣнѣѣѣ-
 нѣѣ отѣе пѣѣѣ еѣе паї пе ꙗ сѣпѣѣѣ мепѣон
 ап теѣѣ е тре ꙗ ꙗ мепс | ѣоц рѣ пѣѣ · Fol. 12 b col. 2
 алла еѣѣѣ ꙗса отѣнѣѣ аѣ нѣѣ е вол рѣ
 тоѣтѣ · аѣ пееѣѣ он ꙗ ꙗ талѣѣ мепсѣтр
 ꙗ аѣталѣе пет ѣѣѣ · аѣнѣѣѣ е вол ꙗ ꙗ
 ѣѣѣѣѣѣѣ аѣѣ ꙗ ѣѣ е мепѣѣѣ ·

ꙗ ѣѣѣ аѣѣѣѣѣ е вол · меп ꙗ коѣѣ тѣрот
 паї ет еѣѣ ꙗн нан ан е рѣѣ е тре ꙗѣѣ | ѣѣ Fol. 13 a col. 1
 ѣѣѣ ѣѣѣ · пѣѣѣ ꙗ ꙗ ꙗнѣѣ аѣѣѣѣѣ нан
 ꙗ тѣѣ ꙗ ꙗѣ е рѣѣ е тѣѣ · ꙗѣ ѣѣ анѣ
 рѣѣѣ еѣѣѣѣ ꙗѣѣ рѣѣѣ пѣѣѣ ꙗ тѣѣѣ ·
 ꙗтѣѣѣѣ нан меп пѣѣѣѣѣѣѣ рѣѣ меп ·

сѣѣ

Fol. 13 a col. 2

Κατα περυσᾶ ἄε πτοπος εντ ἀσεραϊ πεπραν
 ε ρου· ἴτα | τετραφн ιεοτε ε ρου же шѣеио
 ρι рѣе ἢ σοιλε· же нас епаватаφронеи ἢ на
 пеї ма :

Fol. 13 b col. 1

Ερε οηαοηη тѣтѡη ετοσσορ· екшаншѡже
 ἄеиоу шаспѡт· екшансанотшѣ же шасшѡ
 нѣеиак· етве паї дѣанκωβος жоос же аде рат
 тнотѣ отве пѣаβολос | ашѡ сшапѡт са βολ ἄе
 ιωтѣ· ἄепр тре нѣеете же отнѡе е тре
 нѣетаної рѣ дѣпте· ἢпарре тар н тѣетанога
 шѣеσοи ан ρѣе пѣд ет ἄеиат· алла кан
 еншансоρσѣ ἢ неповре· ашѡ ἢте пенлас
 ρωнѣ· ип пет насеп пѣтннѣе ἄе ιооот нан
 ρѣе пѣд ет ἄеиат·

Fol. 13 b col. 2

Αλλα тѣнасѡтѣ ρωηη ен шаше епта пеї
 рѣеиад сот | ιоот· еанѣеε се ω на ιεerate
 же неρβнте ἄе пеї ма шѡβε ан е ρенрасот· ашѡ
 же еншооп ρѣ отпаншонюи· е ρапс пе пантѡс
 тренеї е βολ ἢ ρнтѣ·

Fol. 14 a col. 1
СКЗ (sic)

Παρѣ сѣ проотш ἢ терηη ип неφοтион ете
 шаншѣтѡδ ε ρου е терηη· ιεарѣ † ρѣωηη ἢ
 ρенρѡите ент ε βολ ρѣе пеї βιος паї епта |
 пѣтλос стѣβотлете ἄеиоот нан есшѡ ἄеиос
 же † ρѣот тнотѣ ἢ ρенпласшнон ἄе ιενтшѡ-
 нартнѣ ἢ отιенѣχρнстос ип отѡββио·

Fol. 14 a col. 2

Тѣр χρια ан н отнотѣ ρѣе пѣд ет ἄеиат·
 алла отлѣтѣе ἄе ιооот тетѣрχρια нас· тѣр
 χρια ан ἢреншѡβε алла ρенκαρпос· тѣр χρια
 ан ἢ | ρеншаше алла ρенρβнте· пѣшас тар же
 отон нѣе ан ет шѡ ἄеиос паї же пχοеис пχοеис
 пет наβωη е ρотн е тѣептерѡ н ἄе пнѣе· алла
 пет насѣре ἄе потѡш ἄе па εїѡт ет ρѣе ἄе пнѣе·
 ἄепр трен апата се ἄеион ἄеиηη ἄеиоη·

Καν ершан ога ρ несаде тнрѣ ρѣе ρенси-

Fol. 15 b col. 2 ε γραϊ ε ζωϋ ρι | τῆ τεινηοια · εϊε πιε ара
 пет пар̄ аонт̄ ἢ τεϊ ρε̄ тир̄с̄ · ρосте ε τ̄αε
 тре с̄риме ех̄п̄ теψ̄т̄х̄н̄ ᾱε̄ε̄н̄ ᾱε̄ε̄οϋ · εασεοϋ
 ριτ̄αε̄ πιоβε̄ · εт̄βε̄ па̄ϊ̄ ἰϋϋε̄ аη̄ ε̄ ρӣε̄ ех̄п̄
 σт̄κωωп̄с̄ аλλᾱ ех̄ᾱε̄ πιεοϋ ἢ теκ̄ψ̄т̄х̄н̄ ·

Fol. 16 a col. 1
 СВН

Αρῑ πιεεετε̄ же̄ а̄ π̄καιρος̄ ρωη̄ ε̄ ροτη̄ ·
 аτω̄ πεκ̄ριт̄ис̄ аде̄ ρατ̄ϋ̄ ριρ̄αε̄ пр̄δ̄ · а̄ теψ̄ | ἰη̄
 проκοпте̄ а̄ περ̄οοϋ ρωη̄ ε̄ ροτη̄ · ма̄ре̄ ла̄а̄т̄
 σ̄ω̄ εϋ̄п̄кот̄ӣ ер̄ш̄аη̄ теψ̄η̄ σ̄ε̄й̄не̄ η̄ϋ̄ш̄а̄ ἢ̄σῑ
 пр̄η̄ ·

Fol. 16 a col. 2

Пар̄п̄ т̄ωοτη̄ σε̄ ε̄ वो̄λ̄ ρа̄ ρη̄η̄η̄β̄ ἢ̄ ἢ̄ ρасοϋ ·
 ма̄р̄п̄ εϊρε̄ ἢ̄ ρен̄каρпос̄ εт̄ᾱε̄ш̄а̄ ἢ̄ т̄αε̄тапοιᾱ ·
 ἢ̄θε̄ ет̄ с̄η̄ρ̄ т̄αε̄тапοιᾱ есп̄η̄ρ̄ аη̄ ш̄аа̄ σт̄х̄ροпос̄ ·
 аτω̄ ρа̄ρ̄ ρῆ̄ ᾱε̄ ма̄ρтерос̄ а̄т̄х̄ῑ | ᾱε̄ πεκ̄λοε̄ ἢ̄
 σт̄κот̄ӣ η̄а̄пр̄η̄те̄ · каη̄ еа̄ ἢ̄ ρ̄ ρен̄пοβε̄ εт̄х̄ῑ
 ε̄ ροτη̄ ε̄ πιεοϋ · ᾱε̄π̄ρ̄ тре̄ ηε̄ϊа̄ тоот̄ӣ ἢ̄с̄ωη̄ ·
 σт̄η̄таη̄ та̄ρ̄ ᾱε̄ε̄а̄т̄ ἢ̄ ρен̄παρ̄ρε̄ ἢ̄ σт̄х̄а̄ϊ̄ ете̄
 ἢ̄ ρ̄ᾱε̄ϊοοτε̄ ηε̄ ·

Fol. 16 b col. 1

Καῑ та̄ρ̄ па̄ теψ̄т̄с̄ис̄ ἢ̄ ἢ̄ ρω̄ε̄ε̄ пе̄ ρωω̄λε̄ ρῆ̄
 σт̄ρω̄η̄ · σт̄ρω̄η̄ аε̄ ἢ̄те̄ пса̄тапас̄ пе̄ ε̄οτη̄ ε̄ वो̄λ̄
 ρ̄ᾱε̄ ρρ̄ωω̄λε̄ т̄ση̄ρ̄ε̄ та̄ρ̄ | аη̄ те̄ θοοϋ̄ аλλᾱ ἢ̄
 т̄αε̄ т̄ωοτη̄ пе̄ ε̄ वो̄λ̄ ρ̄ᾱε̄ ρρ̄ε̄ пе̄ π̄πε̄θοοϋ̄ ᾱε̄п̄
 π̄таη̄δ̄ ·

Fol. 16 b col. 2

Εт̄βε̄ па̄ϊ̄ а̄ πεη̄χοε̄ис̄ ω̄ш̄ ε̄ वो̄λ̄ ε̄ ροη̄ ριτ̄αε̄
 πεпрофит̄ис̄ же̄ ᾱε̄п̄ ᾱε̄п̄ сопте̄ ρῆ̄ ка̄λαа̄а̄ · ἢ̄
 ᾱε̄п̄ саε̄η̄(sic) ρ̄ᾱε̄ πε̄ᾱ εт̄ ᾱε̄ε̄а̄т̄ · εт̄βε̄ σ̄т̄ ᾱε̄п̄
 τ̄ε̄ϊ̄ ε̄ γρᾱϊ̄ ἢ̄σῑ π̄таλ̄σ̄δ̄ ἢ̄ т̄ш̄εε̄ре̄ ᾱε̄ па̄ ла̄οс̄ ·
 ε̄ϊт̄а̄ ер̄ш̄аη̄ σт̄αε̄ε̄λοс̄ ᾱε̄η̄ ш̄ωη̄ε̄ ρ̄ᾱε̄ πεη̄с̄ωε̄а̄ ·
 ш̄аη̄ | ш̄η̄ε̄ пса̄ ρен̄саε̄η̄ · ἢ̄т̄п̄ ρ̄ сп̄οа̄η̄ πιε̄
 ш̄аη̄ т̄п̄θε̄ραпε̄τε̄ ᾱε̄ πιε̄ε̄λοс̄ ет̄ ш̄ωη̄ε̄ ет̄ ρ̄ᾱε̄
 πεη̄с̄ωε̄а̄ ·

Τειψ̄т̄х̄н̄ аε̄ ρωω̄с̄ ш̄ωη̄ε̄ т̄п̄αε̄ε̄λε̄ῑ ε̄ ροс̄ ·
 аτω̄ т̄п̄ε̄ρ̄ῑ ροο̄т̄ш̄ аη̄ ρа̄ п̄εσ̄οт̄х̄а̄ϊ̄ ε̄ π̄т̄η̄ρ̄ϋ̄ ·
 ма̄р̄п̄ ρ̄ ροτε̄ ρη̄т̄ϋ̄ ᾱε̄ пет̄ εт̄п̄ш̄σ̄οη̄ ᾱε̄ε̄οϋ ε̄

нток шаа рої аѡ ѡнасѡтѣ · аѡ он же
 ѡе поѡте тетѣшансѡтѡе е теѡсен ѡепр ѡ ѡ
 шѡт ѡ петѣнт ·

Еѡже ѡт ѡ саен ѡар наѡ есѡаншѡпе е тре
 пет шѡне р рнт шнае нѣшѡс ѡеѡс · ее ар
 псаен | катафронеѡ ѡеѡс · ѡѡе есѡтѡѡѡе
 наѡ етѡе ѡ шѡс · алла шѡѡѡ паѡре е роѡ рѡ
 ѡѡептрѡраш · посо еаллон пнѡте ѡ аѡѡс
 псаен ѡе еѡ ѡ неѡѡѡхн · еѡнон ѡе пр тре
 неѡа тоѡтѡ ѡса пенѡѡѡѡ ѡеѡн ѡеѡн · наѡ ѡар
 полланѡ шѡре пѡѡеѡ рѡе рѡе паѡѡн е праѡ
 нѣтѡѡтн нѣѡнѡе · Аѡѡ псаѡтѡ | еѡпса
 тре ѡпѡнтѡ ѡеѡс ѡсе ѡерапете ѡеѡс · нѣпо-
 лееѡ ѡ не сѡп нѣѡѡѡеѡеѡ ѡ рѡѡ е неѡе
 ѡеп ѡѡѡѡѡ е пѡрѡ ·

Аѡѡ ѡт ѡ рѡѡ ѡ ешѡт еѡпса тре пѡѡ ѡеѡ
 ѡсеѡсе ѡе псаѡен ее еѡна тоѡѡѡ е ѡѡ ·
 алла шѡѡнѡѡ етѡеѡ е пѡѡт ѡ не сѡп ѡсе
 р | рѡеѡѡ · еѡн ѡар пѡѡтѡ ѡт неѡенѡ ѡт-
 аѡѡѡѡѡѡѡ наѡ ѡеѡн · алла ѡѡѡѡѡѡѡѡ ѡе
 пѡѡѡѡѡѡ еѡ неѡ аѡѡѡѡ · еѡнон ѡепр тре
 пѡѡѡѡ ѡе пѡѡтѡ ет ѡеѡѡ е роѡ еѡѡѡн · ѡтѡ
 сѡтѡе рѡѡѡ он же ѡѡн рѡе пѡѡѡ ент аѡѡѡ
 ѡерѡѡ ·

Шѡ ѡѡѡѡ же ѡ шѡне ѡ ѡ аѡ тѡѡѡѡ паѡреѡ ѡ |
 паѡре ѡе псаен ѡ неѡѡѡхн · алла еѡѡѡн
 ѡѡѡѡѡѡ же еѡ шѡѡѡ ѡеѡѡѡ е пѡѡ е тѡѡѡѡѡѡ
 теѡѡ ·

Еѡже еѡшѡѡѡѡ ѡеѡн е пѡѡ е тѡѡѡѡѡѡѡ ·
 еѡже еѡ шѡѡѡѡ ѡеѡн еѡѡѡе ѡ ѡе ѡе прн наѡ
 р ѡе ѡ ѡ сѡѡ · еѡнон пѡѡѡе е ѡѡ рѡе пѡѡѡ
 е рѡѡѡ е тѡе · пѡѡѡѡѡ еп сѡѡ · ет ѡ ѡ ѡѡѡн ·
 наѡѡѡѡ е тре ѡ р | рѡнѡѡѡ ѡ рѡѡ е наѡѡѡѡѡ
 ѡ рѡѡѡ е роѡ е тѡе тре ѡ р ѡѡѡѡ е пѡрѡ ·

Fol. 18 b col. 1

Fol. 18 b col. 2

Fol. 19 a col. 1

сѡѡ

Fol. 19 a col. 2

Fol. 19 b col. 1

αὐταπειθε ἐτὴς πρῶτον αἰματισμὸν καὶ ὡς πρῶτον· αὐτὸν ἔ
 σκεπτεσθαι καὶ περὶ ὑμῶν· αἰματισμὸν περὶ
 καὶ τὰς ἐπισημασμένους αἰματισμὸν ἐτὴς πεντήκοντα
 αἰματισμῶν·

Посо маλλον знаѣ бене нап етѣ пенѣвѣнде
 ет напотоу нап е денкоти пе · отк оти мларп /
 монр п откоти потоецш · же нас енепшопе епѡ Fol. 19 b col. 2
 п гад е понтѣ п ша енег ·

Енепшотоме тар пе е тре пеот п отманше
 п соп пет ецше е роп пе е тре пр паї · шап
 тїнаѡ е пехѣ ецинѡ гѣ пецеоот · енапаѡ е
 роц ан гитї отамнеа · алла епа | ѡеореи Fol. 20 a col. 1
 ааоц он п ѡе ет цшооп ааеос · гп невал сга
 ааен ааеон ката теитентре аа папостонос
 їωρδανис прецшаже етѣ пиотте · ецше ен
 шанпаѡ е пса н отомеа аа пеї ма шапр
 шпннре ааоц ·

Каг то пса н п сωμα от е бол пе гп ден
 хеос · аѣ денф / лекеа аѡ аѣпса пеот Fol. 20 a col. 2
 шаткатанта етѣнт аѣ открееєє аѣ оттоейт ·
 посо маλλον еншанѡеореи аа пса ет ааеаѡ
 н ат такѡ · н ат хвїї н ат тωλαе · пта петрос
 наѡ еткоти п отоен шне ааеате пте пецеоот ·

Петрац нап же напотс нап е ѡѡ аа пеї ма ·
 от ара пет п | шопе ааеон готан еншанѡеореї Fol. 20 b col. 1
 аа пеоот тнрѣ ет ааеаѡ · ецше шанеатарїзе
 п пет гнп е ротн е пррѡ аа пеї ма еншанпаѡ
 е роц еспролѡе гїхае похнма п потѡ · есфорей
 аа пенлосе аѣ тпорфире · еїе енашопе аа
 магарїос п отнрет шантарон е ратї гї отнаае аа
 пррѡ аа птнрѣ · нек / рїтнє п отон нма · ара енеп
 таѡернт нап п отмантерѡ · те гїн же п тецѡра Fol. 20 b col. 2
 ет ере теитерѡ п гнтѣ есмонг аѡ есхаѡ ·
 есѡ аа ма аа петра гї ма ецаше е бол · енек-

пачи ан пе га наї тирот · шай тїеате пї
тїиїтерѳ ет їеаат ·

Fol. 21 a col. 1

сѣз

Пїр̄ хоос же ашрп̄ | шоп̄ гп̄ на пове · еп̄
штом їеаої ектої е пнотте · кан ешхе а
παράβολος шрп̄ татон е песнт їарп̄ тωστη гп̄
оосепн ·

Fol. 21 a col. 2

Пенхоеис тар отааї рωее пе снпавѳ е воѳ
гї ратп̄ пїшопп̄ е роу · п̄ ѳе їе пе нт аѳаас
їе пшнре шнє ент аѳтакѳ їе пїерос п̄ тес |
отсія · їарп̄ р̄ пїеете же їп̄пса тре солоеωн
р̄рѳ нїшї пїра п̄ негвнте тирот ет гдїѳот
п̄те п̄нос · пехад же от пет шотейт̄ нїе пет
шотейт̄ · пет шооп̄ п̄ гнтот тирот ·

Fol. 21 b col. 1

Ешхе шаре п̄ архωн р̄ спохн пїе е тре
тѳ еоот нат̄ п̄си пет гїеос гп̄ неѳеатрон · Кан
пер перотѳ | п̄ нет гїе пїа ет їеаат гєнрωее
не п̄ гнке не етсошѳ гї гїегаѳ гї шїеїѳ ·
еїе епїешд̄ гωон п̄ спотдазе п̄ отнр е трет ет-
фнїеї їеаон гїе неѳеатрон ет їеаат · пїд̄
етотсоотг̄ п̄ гнтѳ п̄си натцелос їп̄ пархас-
целос їп̄ нет отааб̄ тирот ·

Fol. 21 b col. 2

Пїр̄ тре їе порнос їп̄ п̄ тєлωннс р̄ шо | рп̄
е рон гп̄ тїиїтерѳ от н гдг̄ їе падре атω от
н вонѳнїа кн нан е гдг̄ гп̄ текрафн̄ ет отааб̄
етшове е негвнт ·

Fol. 22 a col. 1

сѣн

Ахав аѳїекаг̄ п̄ гнт̄ ехїе пнове ент аѳаад̄
аѳр̄ воѳ е тортн їе пнотте · гїтїе пїї падре ·
наѳотхоонопссор гїтп̄ тїиїтн̄ · п̄ рїе н |
нетп̄ атр̄ воѳ гїтїе пїї падре п̄ тнїстїа ·
тпорнн асгетп̄ нотте е рос етѳе неспїеїѳ-
оте ·

Плнстнє аѳшопе їе полїтнє їе п̄параѳїсѳ
гїтп̄ тнїстїс · еанхїсе п̄ неї їп̄ластрон їп̄ неї
пагрѳ ·

тасѡена ꙗ̄ теѳѳисѣ · аѳѡ еѳѡе ꙗ̄πελαγος ꙗ̄
 τεκνῆπτασαѡος · επιѳѳει ᾱματε е пталсѡ ·
 аѳѡ псаени на̄р ѡорꙗ̄ ᾱπ неѳпагре · ѳ̄шине
 сар ꙗ̄са пекѡѳѳаї · ꙗ̄тоѳ сар пе итаѳкте пе-
 соѡте ит аѳѡра̄е ·

Паї пе итаѳтꙗ̄ѡѡт ᾱ неѳра̄εραλ е ѡѡл е |
 неѳгоѡте е тре ѡѳѡра̄е ᾱα поинрос ᾱπ и
 асаѡос е тѳѡεεет ·

Еис рните ѳѳ̄ наκ е ѡѡл рѡѡκ и τᾱκπтерѡ
 и ᾱ пнѳе · еѳѳѡе ᾱπ ѡѳѡε ᾱαѡон е ѡѡпс̄ ρа
 ρѡε̄п̄т · ѡѡпс̄ наκ ρа ρенκласεεα ѡнне и ѡεи ·
 ѳѳ̄ е ѡѡл наκ и τᾱκπтерѡ и ᾱ пнѳе ρа наї ·
 еис | рните пе профитис ѡѳ̄ е ѡѡл еѳѳѡ ᾱαѡос ·
ᾱαα
 ѡе иαε пе проαε ет ѡѳѡѳ̄ пѡиѳ̄ ет ᾱε ꙗ̄ наѳ
 е неѳѡѡт ет напѡѡѳѳ · аѳѡ ѡе неѳе ᾱπт ѡѳѡ
ᾱπт ѡѡκ ѡѡп̄ пнѳ̄ ·

Ѳѳ̄ сар пет ѳ̄шине ꙗ̄сѡѳ̄ ꙗ̄си пет ѳ̄ е ѡѡл
ᾱπт аѳѳрннеᾱ ᾱαѡѡт е ѳ̄ · еѳѳѡе ᾱαѡон ѳ̄
 пѳѡѡѡ ꙗ̄ текѳѳ̄ | χн · ѳ̄ и ѡѳинѳтѳа · ѳ̄ ꙗ̄
 ρенр̄ᾱεѡѡте · еѳѳѡе ᾱπт т̄ѳ̄ лааѳ ρ̄п̄ неї коѡте ·
 εїε таλσε пеклас е ѡѡл ᾱ ꙗ̄ пе ѡѡѡт · аѳѡ
 неκпѡѡѳѳ е τᾱε χѡ̄ и ѡѳκροѳ̄ · паї наѳѡпе и
 аρχн ᾱ потѳаї ꙗ̄ текѳѳ̄χн аλλα ѳ̄ρѳтнн е
 рок ·

Кап еκѳѡαпннѳεѳε ρареϱ е рок τᾱε χисε ꙗ̄
 ρн̄т · кап еκѳѡαп̄ ρ̄ ᾱπтн̄ᾱ | е τᾱε εїре еѳѡе
 пеѡѡт и ꙗ̄ ρѡεε ·

Алла ᾱαλλон ерѳѡαп̄ пеѳѡѡт и т̄инѳтѳа
 ѡѳεїне ᾱѡѳт̄н̄ иѳ̄ наѳ ѡе ѡѳ пе итаκѳпѡѳ̄ наκ
 ρит̄н̄ т̄инѳтѳа · ᾱπпѡс ꙗ̄сερε е рок еκѡ ꙗ̄ ѡε
 ρаѡн ᾱεпат ꙗ̄ннѳεѳε · аλλα апаѳ ѡе ꙗ̄таκ на
 аѳ̄ ꙗ̄ ноѳе ꙗ̄сѡκ · ꙗ̄ ѡе ꙗ̄тана наї ρ̄п̄ ѡѳ̄ · аѳ̄
 пе пеккаторѡεᾱ εп̄таκ ѳ̄пѡѳ̄ наκ · ꙗ̄ аѳ̄ пе
 п̄сѡѳ̄χ̄ | εп̄таκ̄ каτ(?) ѡѳѳѡѡт (sic) ᾱαѡѡѳ̄ ρит̄н̄

Fol. 23 b col. 2

Fol. 24 a col. 1
ᾱαα

Fol. 24 a col. 2

Fol. 24 b col. 1

Fol. 24 b col. 2

пенцлнл · мп̄ пенемп̄т̄ рнт̄ шнн̄ · н̄ же енаре
ратп̄ рл̄он̄ м̄мон̄ енсеип̄ от̄ · н̄ енмееете е вол
е от̄ · еп̄т̄ нац̄ ан̄ п̄ оттм̄еп̄ п̄ теї̄ м̄не п̄ ѳе
ет̄ ере пр̄м̄рал̄ † м̄мос̄ п̄ пет̄хисооте · | от̄де
п̄ ѳе ет̄ ере м̄ м̄атої̄ † м̄мос̄ п̄ пет̄архон̄ ·
от̄де п̄ ѳе ет̄ ере неш̄веер̄ † м̄мос̄ п̄ пет̄-
ш̄веер̄ ·

Fol. 26 a col. 2

Еп̄ш̄аже тар̄ мп̄ пенш̄веер̄ шан̄ре е рос̄ ен-
просехе е роот̄ рп̄ от̄нр̄ † рт̄нц̄ · енш̄лнл̄ р̄ωωц̄
е п̄нот̄те р̄а пеннобе шан̄р̄ паї̄ рп̄ от̄м̄пт̄а-
м̄елнс̄ · аτω шан̄ре м̄ен̄ | е рос̄ · ере пенпат̄
кол̄ѣ е песнт̄ · ере пенрнт̄ р̄ωωц̄ фан̄тазе сеаї̄
е нер̄внт̄е м̄ п̄носмос̄ · ец̄ш̄ан̄хнот̄н̄ е паї̄ м̄-
м̄ате енаш̄с̄м̄есо̄е наре ратп̄ т̄он̄ ·

Fol. 26 b col. 1

Ена р̄ от̄ де он̄ ец̄ш̄ан̄еп̄не е т̄еннт̄е п̄ п̄ катн-
тор̄а ет̄ п̄хω м̄моот̄ п̄са пенернт̄ мп̄ п̄ кωρ
мп̄ м̄ м̄осте · енар̄ от̄ де ец̄ш̄ан̄езе | тазе
м̄мон̄ ет̄бе п̄с̄и п̄ с̄ωш̄т̄ кан̄ωс̄ · аτω п̄ц̄хнот̄н̄
ет̄бе пен̄ еп̄нот̄м̄а еѳоот̄ · ец̄ш̄ан̄ап̄етеї̄ м̄мон̄
м̄ п̄лос̄т̄с̄ п̄т̄ м̄нт̄р̄ец̄ш̄ωс̄ · ара т̄п̄наш̄с̄м̄есо̄е
п̄ от̄ωн̄ п̄ р̄ωн̄ ·

Fol. 26 b col. 2

Ец̄ш̄ан̄кр̄не де он̄ м̄мон̄ ет̄бе т̄еп̄еп̄т̄маї̄
еѳоот̄ п̄р̄ωм̄е ент̄ ан̄мох̄тот̄ | мп̄ пенц̄лнл̄ мп̄
пеннн̄ст̄а · мп̄ пенеп̄т̄п̄н̄ ·

Fol. 27 a col. 1
сѣз̄

Ар̄а т̄п̄наш̄с̄м̄есо̄е р̄ол̄ωс̄ е с̄ωш̄т̄ е р̄раї̄ е
т̄пе · ец̄ш̄ан̄ез̄етазе м̄мон̄ ет̄бе пен̄кроц̄ ет̄
п̄т̄ам̄еї̄ѳ̄ м̄моот̄ е р̄от̄н̄ е пенернт̄ ере пенсон̄
м̄ен̄ р̄ат̄нп̄ шан̄ш̄аже п̄м̄мац̄ р̄ωс̄ ш̄вн̄р̄ · ец̄-
ш̄ан̄р̄ пен̄ | вол̄ де шан̄кат̄н̄кор̄еї̄ м̄моц̄ п̄ ѳе
п̄ от̄хаже · ец̄ш̄ан̄с̄р̄ωп̄ де п̄м̄ман̄ ет̄бе пенанац̄
п̄ пот̄х̄ · мп̄ пенс̄ол̄ мп̄ пенс̄ωн̄т̄ е п̄хн̄хн̄ е
р̄от̄н̄ пенернт̄ · мп̄ пенеп̄т̄р̄ец̄ф̄ѳон̄еї̄ ·

Fol. 27 a col. 2

П̄п̄ ѳе ете шан̄л̄ѳ̄п̄еї̄ енш̄ан̄нат̄ еѳѳ̄а рп̄ пен-
ш̄веер̄ ец̄ет̄д̄ок̄м̄ен̄ · н̄ ет̄† еѳоот̄ нац̄ | п̄ р̄от̄ѳ̄

Fol. 27 b col. 1

е роп · аτω ꙗѣ ете шапраше ехѡ ꙗѡне
ершанге и пѣоот тароот ·

Ара тѣнашопе епѣнѣ е отнр коласис га наї
ѣ теї мѣне · ецшанапетей мѣмон га пен мѣтѣ-
мелне ет рѣн пен стназис · же ꙗѡц пенхоис
шанге е роц ецшаже ꙗѣман рѣн некрафн ·
апон же рѡон шапкаас ꙗ | сѡн ꙗѣшаже мѣн Fol. 27^b col. 2
пеншѣр рѣрал ·

Ара тѣнашопе епѣнѣ е отколасис и аш ꙗ
ѣот га пѣрѡѣ ꙗ теї мѣне · етѣе паї мѣрѣ на
ткереннѣ ꙗнат ꙗе мѣпе мѣтѡ е ѡол ꙗ пен-
ѣал ·

Ене мѣп отапле нап рѡлѡс и ткереннѣ тѣ-
мѣшѣ и р ꙗеете ꙗ пенноѣе | ꙗ отѡеиш ꙗе · Fol. 28^a col. 1
посо мѣллон ере таї сѣтѡт нап · ари ꙗеете
се мѣ пекритне ·

Еис рннте тар ацшрѣ ꙗѡ е рок и тѣмѡрга
таре кр ѡол е пкнѣѡнос · ецшанотерсадне
нак же пнстете шаксѣ лоїсе етѣе текасѡенга ·

Ецшанхоос нак же ꙗ мѣт | на · шаѣсѣ лоїсе Fol. 28^a col. 2
етѣе текѣѣтѣнке · ецшанхоос нак же мѣпр
сѡотѣ е рѡнн мѣ ꙗеа · шаксѣ лоїсе етѣе
проотш ꙗ некшнре ·

Ецшанхоос нак же мѣпр ѡонт мѣпр фѡоней ·
мѣпр мѡсте мѣпр сѡшѣ мѣ пет рѡтѡѡн · екна-
хоос же отон надрѣ наї: отк отн | мѣн тѣ Fol. 28^b col. 1
лаат и аполотѣ отѣе мѣн ꙗѡ е ѡол нашѡпе
нак га наї ꙗ теї мѣне · екнашѣѣѡеи и аш
ꙗ рѣ ец ꙗ нексѣ е рѣаї е тпе ере наї шооп
рѣн текѣтѣн ·

Алла полланис кнахоос же аѣѣт ꙗ ѡонѣ
атапостереи мѣмої ꙗ на рѡпархонтѣ аѣлап-
теи мѣмої · аѣшаже ꙗѡї ꙗѡѡс · отк отн ѣи
е рок ꙗѡѡ е | тапофасис мѣ пархѡн · ешже Fol. 28^b col. 2

ершан отъгъралъ сошн̄ ме крѣоте е рожъ алла
шакъсе̄ме е рожъ м̄ пещъоис̄.

Посо̄ маλλον̄ к̄е̄шъд̄ ꙗ̄ нап̄еа̄ м̄ пе̄ итацъ-
хоос̄ же̄ нежъ пра̄н̄ е̄ рої̄ анок̄ ф̄натъωω̄е̄ пеще̄
Fol. 29a col. 1 п̄хоис̄. ρω̄с̄ ексоот̄ӣ же̄ ρап̄с̄ пе̄ е̄ | третъ̄ та̄рок̄
сн̄а̄ е̄ ратн̄̄ ет̄ в̄неа̄ ес̄ра̄ ρоте̄. п̄еа̄ ете̄ м̄н̄ ρн-
тор̄ отъе̄ м̄н̄ х̄рнеа̄ на̄ш̄вон̄о̄еї̄ е̄ рок̄ ꙗ̄ ρн̄т̄ꙗ̄.
а̄тω̄ же̄ ере̄ тен̄ц̄т̄х̄н̄ на̄еї̄ е̄ в̄ол̄ ρ̄ит̄а̄ п̄ер̄о̄
ꙗ̄нок̄т̄ ет̄с̄ок̄ ρ̄ӣн̄ м̄ п̄ев̄неа̄ м̄ п̄е̄х̄с̄. жоот̄
от̄еї̄ω̄т̄ е̄ ρ̄ӣн̄ м̄еок̄ е̄ п̄еа̄ ет̄ м̄еа̄т̄.

Fol. 29a col. 2 Пар̄е¹ е̄ т̄п̄н̄т̄ ꙗ̄ | некр̄а̄еї̄оот̄е̄. ш̄ω̄пе̄ про̄с̄
п̄ш̄ӣ ꙗ̄ ꙗ̄ но̄ве̄ ент̄ а̄каа̄т̄. еш̄же̄ от̄нок̄т̄ӣ пе̄ не-
но̄ве̄. еї̄е̄ ц̄р̄ω̄ше̄ ꙗ̄с̄ӣ от̄нок̄т̄ӣ ꙗ̄ р̄ӣе̄. еш̄же̄
от̄нос̄ пе̄ пен̄пара̄пт̄ω̄ма̄ еї̄е̄ к̄р̄ х̄р̄ӣа̄ он̄ ꙗ̄
ρ̄ене̄о̄т̄ ꙗ̄ с̄ω̄р̄а̄ ꙗ̄ р̄а̄еї̄н̄.

Fol. 29b col. 1 Еш̄же̄ ит̄в̄н̄т̄ де̄ он̄ е̄ в̄ол̄ ρ̄а̄е̄ п̄но̄ве̄. † ꙗ̄ ꙗ̄
некр̄а̄еї̄оот̄е̄ м̄ пен̄сон̄ е̄ п̄ет̄ | ш̄а̄н̄ ит̄ р̄ӣе̄
п̄е̄еа̄ц̄ ех̄н̄ п̄ещ̄но̄ве̄. п̄еа̄ ент̄а̄ п̄но̄ве̄ еї̄ е̄
ρ̄от̄ӣ ρ̄ӣ тоот̄ꙗ̄ ете̄ ꙗ̄ в̄а̄л̄не̄. ма̄ре̄ п̄та̄л̄со̄ он̄
ш̄ω̄пе̄ е̄ в̄ол̄ ρ̄ӣ тоот̄ꙗ̄.

Fol. 29b col. 2 Пар̄ ꙗ̄ м̄етаної̄ м̄еп̄ат̄ от̄ш̄та̄е̄ е̄ р̄ω̄н̄ м̄ пр̄о̄
ӣ т̄м̄етано̄га̄. ет̄бе̄ паї̄ п̄ет̄ ж̄ω̄ м̄еос̄ же̄ † а̄ре̄
рат̄ ма̄ре̄ц̄ с̄ω̄ш̄т̄ м̄еп̄ω̄с̄ ит̄ρ̄е̄. пе̄ итацъ̄ ꙗ̄ ρ̄н̄
с̄ла̄ | а̄те̄ де̄ а̄тω̄ а̄с̄ρ̄е̄ ма̄ре̄ц̄ с̄еп̄н̄ ит̄т̄ω̄от̄ӣ.
а̄тω̄ м̄еп̄р̄ тре̄ с̄е̄а̄ тоот̄ꙗ̄ ꙗ̄с̄ω̄ꙗ̄.

Fol. 30a col. 1 Ч̄сно̄ ρ̄ар̄ же̄ п̄хоис̄ со̄о̄ре̄ ꙗ̄ иет̄ ρ̄н̄т̄. ш̄ас̄-
ш̄ω̄пе̄ де̄ ꙗ̄с̄ен̄ӣе̄ е̄ пр̄ω̄е̄ ꙗ̄ от̄нок̄т̄ӣ ꙗ̄ ѳ̄е̄ ент̄а̄
п̄пет̄ от̄а̄а̄в̄ за̄те̄га̄ жоос̄ же̄ анок̄ де̄ пара̄
от̄нок̄т̄ӣ а̄ та̄ от̄ер̄н̄те̄ н̄ӣе̄. па̄ ра̄ от̄нок̄т̄ӣ а̄ на̄
та̄с̄се̄ ж̄ω̄р̄ е̄ в̄ол̄. а̄тω̄ он̄ же̄ еї̄ш̄ан̄хоос̄ же̄ а̄
та̄ от̄ер̄н̄те̄ н̄ӣе̄ п̄ек̄н̄д̄ п̄хоис̄ пе̄ ш̄а̄ц̄вон̄о̄еї̄ е̄рої̄.

С̄ї̄т̄а̄ он̄ же̄ а̄т̄ω̄с̄м̄е̄т̄ е̄ тра̄ ρ̄е̄. а̄тω̄ а̄ п̄хоис̄
† тоот̄. пе̄ итац̄ре̄ де̄ он̄ от̄н̄тацъ̄ м̄еа̄т̄ ꙗ̄ от̄-

¹ ма̄ре̄ is written over an erasure.

параметѡа е тѣе тре ѡмоуи е ѡл | рѣе пец-
 ртоп̄ · пѣхасъ же мн̄ пе шасрѣ̄ м̄ есѣтѡоти ·
 алла ѡшѣт̄ мн̄пѡс акѡтѣе е тѣеп̄таѡѡс м̄
 пхоис н̄т̄ шѡпе н̄ аеелнс̄ ·

Fol. 30 a col. 2

Ченъ он̄ же пнотте откритис̄ м̄ м̄ пе п̄
 жѡуре аѡ п̄ рарш̄ рнт̄ · ѡшѡп̄ мн̄ е роӯ п̄
 тѣметаноа̄ п̄ нет̄ пактоот̄ е роӯ рѡс м̄а̄рѡ |
 м̄ · алла пѣхасъ же етет̄ тѣе кте тнот̄п̄ ѡна-
 жѡр̄ п̄теѡнѣ ·

Fol. 30 b col. 1

Сѡтѣе же аѡхоос̄ же аѡнахоорес̄ · алла
 ѡшѡѡт̄ ан̄ теѡс̄ · же нас̄ рѣе п̄ тре кнат̄ же
 аѡжер̄ тенѣ · екер̄ шор̄п̄ е тапоѡасис̄ · аѡ
 п̄ теѡте тоунос̄ ет̄ метаноа̄ · пѣхасъ ѡар̄ же
 аѡсѡмн̄т̄ п̄ теѡпите аѡсѡтѡтѣ еп̄ан̄ же м̄пат̄
 кнат̄ е т̄ | сооте м̄п̄р̄ катаѡронеи н̄т̄ м̄п̄т̄рарш̄
 рнт̄ м̄ пенритис̄ ·

Fol. 30 b col. 2

Сѡтѣе е тѣеп̄т̄ рарш̄ рнт̄ м̄ псѡтнр̄ есѣжѡ м̄еиос̄
 же шѡпе екоѡѡе м̄еиос̄ е пет̄ ж̄ рап̄ п̄еиак̄
 пекантитикос̄ н̄ пет̄ † п̄еиак̄ шѡоп̄ п̄еиак̄ п̄
 наѡт̄ м̄е · па̄ї ете м̄п̄ ѡе е тре кпѡр̄ж̄ е роӯ :
 паѡ | лос̄ наѡсаѡк̄ е роӯ есѣжѡ м̄еиос̄ же
 тсар̄ж̄ ѡар̄ еп̄нѡт̄м̄еӣ от̄ѡе пеп̄ пн̄а̄ · аѡ пеп̄н̄а̄
 от̄ѡе тсар̄ж̄ · на̄ї ѡе сѣ† от̄ѡе е неѡерн̄т̄ ·

Fol. 31 a col. 1

СНѢ

Пеп̄н̄а̄ мн̄ † от̄ѡе тсар̄ж̄ · есѣѡте п̄ тепп̄-
 ѡѡеа̄ м̄ п̄косеиос̄ рит̄п̄ ѡелнис̄ п̄ тѣеп̄терѡ̄ н̄
 м̄ п̄нѣ · тсар̄ж̄ рѡс̄ † от̄ѡе | пеп̄н̄а̄ · есроне
 е п̄каѡ м̄п̄ пецрѡѡнн̄ ·

Fol. 31 a col. 2

Шѡпе от̄п̄ екоѡѡе м̄еиос̄ е пет̄ ж̄рап̄ п̄е-
 мак̄ · рѡсон̄ есѣшѡоп̄ п̄еиак̄ р̄п̄ теѡп̄ ершан̄
 теѡп̄ ѡар̄ жѡк̄ е ѡл · от̄вет̄ї кнаѡе ан̄ е ке
 керос̄ м̄ метаноа̄ · ѡшѣт̄ мн̄пѡс̄ п̄те пет̄
 ж̄рап̄ п̄еиак̄ таан̄ е тоот̄ѣ̄ м̄ преѡ† р̄ап̄ ·
 п̄те | преѡ† р̄ап̄ таан̄ е тоот̄ѣ̄ м̄ прѡт̄перетис̄
 ете на̄ї не н̄ т̄наеис̄ н̄ ат̄ н̄а̄ ет̄ р̄ж̄п̄ п̄

Fol. 31 b col. 1

κολασис ἰσενοχῆ ε̄ пештєкѡ̄ · ете пкәне пе ет
 ρι βολ̄ · шант ἡ† ᾱ пра̄ε ἡ̄ коптраптис · και
 ταρ εσπακρине ᾱααον αν етβε неκπραγис ᾱααε ·
 αλλα етβε неκееεεε ᾱᾱ неκшоχне ·

Fol. 31 b col. 2

Βαπεῖεε σε ε̄ наῖ тирот · маρῆ | βонθε̄ε ε̄ ρоп
 ᾱααин ᾱααон · ρотан еншанхи пир̄а и τκολασис
 тотε тῆпаεῖεε же ссаще ἰσῑ онзоин · аτω
 шопе нап ἡ̄ лоῖσε ἡ̄ оџеше и аш ἡ̄ σο̄т̄ ·

Fol. 32 a col. 1
СНЗ

Ερε наῖ се шooῖ ἡ̄ теῖ ρε̄ на мєрате · маρῆ
 паракале̄ε ᾱᾱ пно̄тте ппант̄ е т̄αε̄ тре цпара-
 αιαот̄ | ᾱααон е тоотот̄ и ἡ̄ ααεωин · еншω
 ᾱααос ρωωин ᾱᾱ ἡ̄ пет оџаа̄б̄ αατєга̄ же ᾱᾱпр̄
 таат̄ ἡ̄ неτ̄ χῑ ᾱααοῖ ἡ̄ σο̄н̄с̄ · και ταρ ἡ̄тоот̄
 неτ̄ протреπε ᾱααон е ρотн̄ е пно̄џе тєпот̄ ·

Fol. 32 a col. 2

Ἠтоот̄ он неτ̄ нашопе нап ἡ̄ катнторос ρ̄ᾱε̄
 περοот̄ ᾱᾱ праῖ̄п̄ · παιαβολос ταρ маαααц̄ ан |
 Αλλα ἡ̄ не ααεωин тирот сєпакаτнторєи ᾱα-
 αон ετшω ᾱααос же ᾱᾱ анон ан ашшопе пнτῆ
 и ρнперетис ἡ̄тпорн̄ια · ᾱᾱ̄ т̄εῖπ̄т̄рєц̄шoῖт̄ ·
 ᾱᾱ̄ т̄εῖπ̄т̄εαῖεоо̄т̄ єцшoтєῖт̄ · ᾱᾱ̄ т̄н̄ατ̄αλ̄αλ̄ια ·

Fol. 32 b col. 1

Μαρῆ ρ̄ ρотε ρнτ̄ѣ̄ ᾱᾱ περοот̄ ет̄ ᾱααατ̄ · ᾱᾱ
 ппнаτ̄ ет̄ ере неп̄ лoт̄с̄εεос̄ ᾱααин | [ᾱᾱ]αон на-
 шопе на ἡ̄ ἡ̄ ρєнαивастис εтсаше · аτω ἡ̄те
 не птанааτ̄ тирот аде ратот̄ е ρоп εт̄ζωκραφєи
 ᾱᾱпєп̄ ᾱετ̄ο̄ е βολ̄ ἡ̄ џе и оџρικωин · маρῆ пара-
 кале̄ε ᾱᾱ неп̄ χoєис̄ ρ̄ᾱε̄ неп̄ ρнτ̄ тир̄ѣ̄ ·

Fol. 32 b col. 2

Και ταρ εш̄же ошн̄ оџсар̄ѣ̄ и αсџєнн̄с̄ τ̄ο̄ ρ̄ιωин̄ ·
 αλλα ошнос̄ он̄ пет̄ с̄β̄т̄ω̄т̄ е̄ βонθε̄ε̄ ε̄ ρоп̄ аτω̄
 н̄ѣ̄тoт̄шoн̄ · | е̄ ρотн̄ е̄ тєц̄ε̄п̄т̄є̄ρō ·

Αнон¹ етβε шoαῖπ̄т̄ ἡ̄ ρω̄β̄ · ἡ̄ етβε

¹ The following line is incomplete, the second is not clear, and the third has been written over an erasure. The text seems to read:—

ἡ̄/////ᾱ(?)ᾱᾱε̄п̄
 шан(?)ᾱε̄ρε̄
 петρн̄р̄т̄ᾱᾱн̄

Fol. 34 a col. 2
 ρι μὸς· ἐρε δαδεῖα σε θεωρεῖ ἢ παῖ· εἰπ νε |
 τῶ η ροτῶ ε παῖ ετε α̅ εἰπ̅ τρεϋριλα νε· εἰπ̅
 ε εἰπ̅ χηρα· εἰπ̅ α̅ εμὸς ἢ ψαραρε· εἰπ̅ ἢ ι-
 κωρια· εἰπ̅ πκεσε ε πετηρῆ ἢ ὀλιψις· ετ
 πολιτετε ρα̅ πεῖ υἱος·

Fol. 34 b col. 1
 Ε ἀσπνησθε ε ρ̅ βολ ε παῖ τηροσ· πεχαϋ
 χε εἰνησ τπασ та στωπ̅ ε βολ α̅ προ̅ α̅ па
 ποτте | εϋστωш е πωне е βολ ρα̅ πεῖ εα псѣων
 е πια̅ ετοσ ἢ ρητῆ ἦσι φρηνη εἰп̅ प्राशे εἰп̅
 тасапн̅ εἰп̅ तेन्τλαεπρος· εἰп̅ तेἰп̅ ат роош
 εἰп̅ πκεσε ε πετηρῆ η ασαθον παῖ ε εἰп̅ λαατ
 ἢ ψαχε παш паррста̅ α̅μσοσ·

Fol. 34 b col. 2
 Ετβε παῖ ἦτοκ ρωωκ ρωс εκερλιζε ε απο-
 λετε | ἢ οτтрѣн̅ ἢ теῖ εἰνε α̅ε̅пр̅ катафρονεῖ·

Αλλα εαρε теклаεпас шωπε εсхерῶ α̅
 εἰнне· η̅ шωπε εксѣτω̅т ε апанта ε ппа-
 тшеεε̅т̅·

Fol. 35 a col. 1
 876
 Χε καс еκεсωτ̅ε̅ ρωωκ χε ηωκ ε ροτη ε
 प्राशे α̅ पेती जोेस· шше е роп е тре проеис·
 атω ἦтῆ | шлнл ἢ οτοεш πια̅· εшхе εἰп̅са
 тре πποτте сар жоос α̅ πααβολос χε α̅ε̅пр̅
 шωρ ε па ρε̅ραλ ἰωβ· асш̅ω εϋρελιζε е тагоϋ
 е песнт· посо εαλλον αποп пет шооп ρа
 тоотῆ спааτωнιζε ηε̅εεαп· Αη ετασон е песнт·

Fol. 35 a col. 2
 τῆρ χρια ἢ οτοшн ἢ | ροεис εсминн̅ е βολ ε
 прареρ ἢ ηεψσχη· και сар пεατοῖ шас̅р̅
 οшн̅ ἢ ροεис ἢ ραρ ἢ соп̅ ρἦ ρεηρῆ α̅ εμοше·
 атω ποτωρε ε εϋἦκοτῆ· αλλα шас̅шωπε εϋῶ
 η οшн̅ ἢ ροεис ἢ тетшн̅ тнрс шантῆшωπε η
 οτ̅ε̅ннιше ἦтῆт̅·

Fol. 35 b col. 1
 Ποσοεῖ ρομοιωс шас̅р̅ οшн̅ ἢ ροεис | χε νε
 λαατ таке пεσεα̅ η ελοολε· ρωс аттωс пшωс
 шас̅р̅ οшн̅ ἢ ροεис εϋραρερ ε πεσοορε η εσοос·
 ἢ θε α̅ ἢ πατριαρχηс ἰανωβ εϋшω α̅ε̅μσοс χε

еπεῖρον̄ ρε̄ πκατειᾱ ε̄ περοот̄ · εἰπ̄ пжац
 п̄ тетшн̄ · аτω̄ пропнѣ асцаρωѣ (sic) е̄ хол̄ п̄ на
 вал̄ ·

Аш те тлоисе̄ п̄ неї̄ отшн̄ п̄ роис̄ п̄ теї̄ мие̄ ·
 же̄ нас̄ пезац̄ ене̄ | отѣнрион̄ таке̄ отесоот̄ п̄ Fol. 35 b col. 2
 отωт̄ · ешже̄ ѿсӣ роотш̄ п̄ теї̄ ρн̄ тнр̄ ρа̄
 отесоот̄ п̄ аллокон̄ еїе̄ еп̄εш̄ п̄ цироотш̄ п̄
 отнр̄ ρа̄ тенψтхн̄ п̄ лотикн̄ · таї̄ ет̄ таїн̄т̄ п̄
 ρоте̄ ек̄ н̄а̄ ние̄ ·

Таї̄ ет̄ отпатаρос̄ е̄ рат̄ε̄ ет̄ в̄н̄εᾱ εсра̄
 ρоте̄ е̄ трес̄ аполотисе̄ ρа̄ не̄ пт̄ асаат̄ тн̄ | рот̄ · Fol. 36 a col. 1
 етβε̄ паї̄ м̄арп̄ отωρ̄ е̄ хол̄ ρӣ жон̄ п̄ тетп̄ω̄ п̄
 неп̄ пове̄ ρа̄ ѳ̄н̄ ε̄ п̄εᾱ п̄ †ραп̄ · ε̄ξ̄ε̄

Καῑ ταρ̄ εἰπ̄ ѳε̄ е̄ тре̄ м̄εταпої̄ ρε̄ п̄εᾱ ет̄
 ε̄εατ̄ · етβε̄ паї̄ ρω̄ аштеш̄ тенσинеї̄ е̄ хол̄ ρп̄
 сωεᾱ есрн̄п̄ е̄ рон̄ · же̄ нас̄ еншωпе̄ ек̄ ρа̄ ρоте̄
 п̄ отоеш̄ ние̄ · ешже̄ п̄аикас̄ | тнр̄ион̄ ε̄ п̄εᾱ Fol. 36 a col. 2
 ρотан̄ етшансωт̄ε̄ е̄ перроот̄ ε̄ п̄κотρ̄ξ̄ · есшш̄
 е̄ хол̄ п̄сӣ нет̄ отнш̄ екрине̄ ε̄εεоот̄ ш̄аτш̄торτ̄р̄
 п̄сωσ̄р̄ ρит̄п̄ ѳоте̄ ·

Πосо̄ μαλλον̄ нет̄ отнш̄ е̄ тре̄ σταρоот̄ е̄
 ратот̄ е̄ п̄в̄н̄εᾱ ет̄ ρа̄ ρоте̄ · ρп̄ т̄εин̄те̄ п̄ ρεп̄ш̄ѳ̄
 п̄ ш̄ѳ̄ εἰп̄ ρεп̄т̄н̄а̄ п̄ т̄н̄а̄ п̄ аττελос̄ · |

Ανατ̄ е̄ π̄εατ̄аріос̄ ἱακωβ̄ же̄ п̄т̄ ере̄ ц̄на̄ отωпе̄ Fol. 36 b col. 1
 ρа̄ жωц̄ ас̄п̄нотн̄ ас̄нат̄ ет̄σ̄лоосе̄ ρӣε̄ε̄ п̄каρ̄
 ере̄ жωс̄ п̄нρ̄ ш̄аа̄ ρраї̄ е̄ т̄пе̄ · аτω̄ п̄ аττελос̄ εἰп̄
 п̄п̄отте̄ ет̄н̄а̄ е̄ ρраї̄ аτω̄ ет̄н̄т̄ е̄ п̄есн̄т̄ ρӣωωс̄ ·

Ἐτσῑ м̄εп̄ п̄ неш̄λн̄λ̄ е̄ ρраї̄ наρρ̄ε̄ п̄п̄отте̄
 ет̄εїне̄ де̄ нан̄ п̄ неχарисεᾱ е̄ хол̄ ρӣ тоот̄ѳ̄: |
 наї̄ ѳε̄ тнрот̄ ρап̄с̄ пе̄ е̄ тре̄ т̄ѳεωρεї̄ ε̄εεон̄ · Fol. 36 b col. 2
 μαλλον̄ де̄ сена̄ ε̄ наρ̄ п̄ ρн̄т̄ е̄ ρраї̄ ежон̄ ·

Ἐшже̄ ш̄аре̄ отраше̄ ш̄ωпе̄ наτ̄ етшанат̄ е̄
 рон̄ еп̄εεταпої̄ · п̄ теї̄ ρε̄ он̄ ш̄аτ̄ε̄каρ̄ п̄ ρн̄т̄
 ежп̄ тен̄ αεελ̄ῑᾱ · п̄ отоеш̄ ταρ̄ ние̄ ш̄аре̄ тен̄

Fol. 37 a col. 1 ϷϷ
 ϷϷⲓⲛⲁⲓϷⲓϷ | Ϸⲓⲛ ⲁⲣⲓⲛⲉ ⲉ Ϸⲣⲟⲛ ⲉϷϷⲟⲛⲁⲛⲓ ⲁⲉⲙⲟⲛ ⲉⲁⲓⲛ
 ⲛⲉ ⲛⲧ ⲁⲛⲁⲁⲧ · ⲙⲉⲁⲓⲥⲧⲁ Ϸⲟⲧⲁⲛ ⲉⲛⲥⲁⲛⲥⲁⲁⲛⲉ ⲉⲧⲃⲉ
 ⲧⲉⲕⲣⲓϷⲓϷ ⲉⲧ ⲛⲁⲥⲱⲛⲉ · ⲛⲁⲗⲛⲓ ⲛⲁⲛⲟⲧ ⲛⲉ ⲁⲛⲓⲟ ⲛⲉ
 ⲉ ⲃⲟⲗ Ϸⲓⲧⲓ ⲛⲥⲁⲁⲛⲉ ⲉⲧ ⲛⲁⲛⲟⲧⲟⲧ ·

Fol. 37 a col. 2 ϷϷ
 Ϸⲁⲙⲟⲓ ⲉⲛⲉⲧⲧⲁⲧⲁⲁⲛⲓⲉ ⲛⲉⲓ Ϸⲁⲙⲟⲓ ⲉⲧ ⲁⲉⲙⲁⲧ ⲛⲥⲉ
 ⲧⲁⲉ ϷⲟⲛϷ ⲁⲉ ⲛⲉϷ | ⲗⲁϷ Ϸⲓⲛ ⲟⲧⲛⲱⲟⲧ ⲉⲙ ⲉϷⲱⲥⲁⲉ ·
 ⲛⲉⲛⲛⲟⲧⲙⲉⲓ ⲉ ⲧⲉⲛⲧⲓⲛⲁⲣⲟⲉⲛⲟϷ ⲉⲛⲥⲁⲛⲁⲑⲁⲣⲉϷ ⲉⲛ
 ⲉⲛⲧⲟⲗⲛ · ⲛⲁⲁⲟⲓϷ ⲛⲁⲁⲟⲣⲛⲧⲉⲓ ⲁⲉⲙⲟϷ ⲛⲁⲛ ·

Fol. 37 b col. 1 ϷϷ
 Ⲇⲛⲥⲁⲛ ⲁⲟⲟϷ ⲧⲁⲣ ⲉⲛⲥⲁⲗⲛⲗ ⲁⲉ ϷⲁⲣⲉϷ ⲉⲣⲟⲓ
 ⲛⲁⲁⲟⲓϷ ⲛⲥⲁⲁⲛⲉ ⲛⲥⲁⲗ · ϷⲛⲁⲁⲟⲟϷ ⲛⲁⲛ
 ϷⲱⲟϷ ⲁⲉ ϷⲁⲣⲉϷ ⲉ ⲛⲁ ⲥⲁⲁⲛⲉ ⲁⲓⲛ ⲛⲁ ⲉⲛⲧⲟⲗⲛ | ⲛⲥⲁⲁⲛⲉ
 ⲛⲥⲁⲗ · Ϸⲟⲧⲁⲛ ⲉⲛⲥⲁⲛ ϷⲁⲣⲉϷ ⲉ
 ⲛⲉϷⲉⲛⲧⲟⲗⲛ · Ϸⲛⲁⲁⲣⲟⲟⲧⲥⲱ ϷⲱⲟϷ Ϸⲁ ⲧⲉⲕⲣⲓⲧⲁⲁⲛ ·
 ⲛⲧⲁⲁⲟⲟϷ ⲉⲧⲃⲉⲛⲧⲓⲛⲁⲛⲉ ⲁⲉ ⲛⲉⲧ ⲛⲁⲁⲟⲧ ⲉ Ϸⲣⲟⲛ ⲉϷⲟ ⲛⲥⲁⲁⲛⲉ
 ⲛⲥⲁⲗ ⲉⲧ ⲛⲁⲁⲟⲧ ⲉ ⲧⲛⲁⲛⲉ ⲁⲉ ⲛⲉϷⲁⲗ ·

Fol. 37 b col. 2 ϷϷ
 ⲧⲉⲛⲟⲧ ⲥⲉ ⲱⲛ ⲛⲉⲉⲣⲓⲧ ⲁⲛⲧⲁⲗⲉ ⲧⲟⲟⲧⲓ ⲉⲁⲓⲛ Ϸⲟⲧⲃⲉ
 ⲁⲓⲛⲣⲁ ⲛⲧⲟⲛ ⲉ ⲛⲁⲑⲟⲧ ⲁⲓⲛⲣⲁ ⲥⲱⲛⲉ ⲛⲥⲁⲁⲛⲉ ⲛⲥⲁⲗ ⲉⲧⲃⲉⲛⲧⲁⲗⲛ
 ⲛⲥⲁⲗ Ϸⲁⲙⲟⲧ · ⲙⲉⲁ | Ϸⲉ ⲛⲉⲕⲗⲁϷ ⲥⲁⲁⲛⲉ ⲛⲥⲁⲗ ⲟⲧⲟⲉⲛⲥⲱ ⲛⲉⲙ
 ⲉⲧⲃⲉ ⲧⲉⲕⲣⲓϷⲓϷ ⲉⲧ ⲛⲁⲥⲱⲛⲉ · ⲉ ⲧⲣⲉ ⲛⲧ Ϸⲛⲟⲧ ⲛⲥⲁⲗ
 ⲥⲱⲛⲉ ⲛⲥⲁⲗ ⲟⲧⲣⲱⲙⲉ ⲛⲥⲁⲗ · Ϸⲓⲧⲓ ⲟⲟⲧⲉ ⲁⲉ ⲛⲉⲙⲁ ⲛⲥⲁⲗ
 ⲧⲣⲁⲛ ⲉⲧ ⲁⲉⲙⲁⲧ ·

Fol. 38 a col. 1 ϷϷ
 ⲛⲓⲛⲣⲁ ⲧⲣⲉ ⲟⲧⲥⲱⲛⲧⲓ ⲣⲁⲁⲟⲓϷ ⲉ ⲁⲟⲟⲛ ⲁⲓⲛⲥⲁⲗ ⲟⲧⲗⲟⲛⲓ ·
 ⲛⲥⲁⲗ ⲥⲉ ⲗⲁⲁⲧ ⲁⲉ ⲛⲁⲟⲟϷ ⲛⲥⲁⲗ ⲧⲁⲧ ⲉ Ϸⲉⲛⲥⲁⲁⲛⲉ | ⲛⲥⲁⲗ
 ⲉⲛⲣⲁ · ⲁⲁⲓⲛ ⲙⲟⲧⲥⲱⲧ ⲗⲗⲗⲁ ⲙⲉⲁⲣⲉ ⲛⲛⲟⲙⲟϷ ⲁⲉ
 ⲛⲁⲁⲟⲓϷ ⲥⲱⲛⲉ ⲛⲥⲁⲗ ⲟⲧⲟⲉⲛⲥⲱ ⲛⲉⲙ Ϸⲓⲛ ⲧⲉⲛⲧⲁⲛⲣⲟ · ⲁⲉ
 ⲛⲁϷ ⲉⲣⲉ ⲛⲉⲕⲃⲁⲗ ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ Ϸⲓⲧⲓ ⲛⲁⲓ ⲧⲓⲣⲟⲧ ·

Fol. 38 a col. 2 ϷϷ
 ⲗⲟⲱ ⲛⲧⲉ ⲛⲉⲛⲥⲁⲁⲛⲉ ⲥⲱⲛⲉ ⲛⲁⲧⲁ ⲛⲛⲟⲙⲟϷ ⲁⲉ
 ⲛⲛⲟⲧⲧⲉ · ⲛⲁ ⲛⲛⲟⲙⲟⲟⲉⲧⲛⲓ ⲛⲥⲁⲗ ⲟⲧⲟⲉⲛⲥⲱ ⲛⲉⲙ ⲁⲓⲛⲉ ⲙⲟⲧ
 ⲉ ⲃⲟⲗ ⲛⲥⲁⲗ ⲛⲉⲕⲃⲁⲗ · ⲙⲉⲁⲣⲉϷ | ⲥⲱⲛⲉ ⲉϷⲟⲧⲛⲟ Ϸⲁⲙⲟⲙⲁⲛ ·
 ⲛⲥⲱⲛⲉ ⲛⲁⲛ ⲛⲥⲁⲗ ⲥⲱⲛⲉ · ⲛⲁⲓ ⲉⲛⲥⲁⲛⲛⲁⲧ
 ⲉⲟⲧⲁ ⲉϷⲧⲣⲧⲣⲥⲁ ⲁⲧⲱ ⲉϷⲁⲛⲟⲗⲁⲧⲉ Ϸⲓⲛ ⲟⲧⲛⲟⲧ ⲁⲉ
 ⲙⲓⲛⲧⲣⲁⲙⲁⲟ · ⲉⲓⲙⲉ ⲛⲁⲛ ⲁⲉ Ϸⲛⲁⲥⲱⲟⲟⲧⲉ Ϸⲓⲛ ⲟⲧⲥⲉⲛⲓ
 ⲛⲥⲁⲗ ⲉⲧ ⲟⲧⲁⲁⲟⲧⲟϷ ⲛⲉⲧ ⲁⲉⲙⲁⲧ ·

ⲛⲁⲣⲉϷⲧⲣⲥⲁ Ϸⲓⲛ Ϸⲉⲛⲥⲓⲛⲟⲧⲟⲟⲙ · ⲛⲧⲟⲛ Ϸⲱⲛ

ρῆ ἢ ψαχε ἄ πχοεις | Ἀ ρα ρ ἄ παρθενος ρ Fol. 38 b col. 1
 μαρτορος · εψηχε αν ет ἄματ χρῶ е πειот · е
 ρенсрме не · ἵτον ρωок ἵтῆ отροот ἴше е
 рок ан е χρῶ е тепнотема · спотразе е ρ
 некмелос ἢ κωωνῆ же нас ἄмаате ан екехрῶ
 е тепнотема ·

Ἀλλα же нас екпаєкратете ἄмаок е торти
 маῖ пσωνῆ плас | маρєцшопе етῖтаϥ ἄмаат ἢ Fol. 38 b col. 2
 ρенши ·

Ошут маῖр тре текстпнзнсис катакрине
 ἄмаок ρа он ἢ текрисис · ари пееете же ρапс
 пе е третσωλῖ е воλ ἢ пенρῖнте тнрот · маен
 отωш е тре отρωме ἢ отωт пав е рок ρῆ пей
 ма ен асхнмаоней · еие епаρоп ἢ тωп | ρῆ пмаῖ Fol. 39 a col. 1
 ет ἄмаат · ρῆ тленнте ἢ ρеншῶ ἢ шῶ маῖ ρентῖа
 ἢ тῖа · ἴωραпннс де епнзн отпарθενос пе
 еϥотааб · етῖе паῖ аснотῗ ехῖ теесρнт нис (sic) ·

Теψтχн ρωос ет отωш е ρ шелеет нис (sic) пе
 хс · маρєс ρаре ρ е птῖῖῶ · же нас | етнасотῖ Fol. 39 a col. 2
 пшнп е воλ ρῆ пєцнарпос ·

Шаре пайкагос де хω ἢ отпистис есотоῖρ е
 воλ · ари пееете ἢ отоешш нма ἢ оомеологта
 ма пєхс ет панотс ет хи е ρотп е пєконт
 маῖр пееете ма прае ἢ ρоот · нт асфалгзе
 ἄмаок ἢ са са нма · маалгста пєклас · пєхаϥ
 же | плас паῖ пет хωρῆ ма пσма тнрῗ · ρῆ Fol. 39 b col. 1
 п тре пσма де хωρῆ · тапакнн те е тре п
 не ρнт такῶ нмааϥ ·

Калос отп а патлос хоос же ρєпρωме ере
 пєρнт такнῶт · шаре пей ψахе е ооот тавє
 пей ρнт ет панотот · шнне ἢса патлос ἢ ое н
 тмаатарта оекла же нас екєсωтῆ епшахе | ма Fol. 39 b col. 2
 патлос · κρ χрῖа ἢ ρентпῗ · еψηхе маῖ тῆ тῖῗ
 де ἄмаат еие ἢтак ернт е ρωλ е воλ е пхнхῖн ·

запила е҃ѣхъ ꙗ́ако҃с же апок запила енеї ꝑ
 рнѣ ꙗ́ шолете ꙗ́ рѣваѡеас ꙗ́п ю҃сѡеи ꙗ́ отоеи
 ꙗ́ отѡш ѡтѡ ота҃҃҃ ꙗ́п отнрꙗ ꙗ́п отѣѡк е ротн
 е та тапрѡ.

Їѡраинс е҃ѣотнѡ рꙗ́ тернеос ꙗ́п ѣ ꙗ́пѡ
 на҃҃ ꙗ́ отѡѣ ꙗ́ елооде же кас е ꝑ не҃҃҃҃҃҃ ꙗ́ Fol. 41 b col. 1
 херсос ꙗ́ааи ꙗ́аеос҃. ꙗ́ток рѡѡк еаре наї сѡѣ
 шѡпе нак етсѣтѡт етсѣѡ. а҃сѡтꙗ ꙗ́п ꙗ́ от-
 полѡттиа ес нꙗ́ е тꙗ́. а҃сѡнѣ ꙗ́ паѡн ет
 напѡт҃ ꙗ́те тꙗ́стис. е҃сѡшꙗ е ѡл рнѣ ꙗ́
 пеклое ꙗ́ тꙗ́наѡстнн.

Паре текѡпѡт шѡпе нак есѡрѣ. ꝑ отрѡте Fol. 41 b col. 2
 тар пе ре е рѡаї е нѡѣ ꙗ́ пꙗ́стѣ ет онѣ.

Нꙗ́ наѡ а҃н е҃нрꙗѡн ꙗ́ неррѡѡт же рѡїне ꙗ́п
 ꙗ́ рнѡт е реннѡт не еткосеи наѡс. ꙗ́ коѡте
 же а҃тнеѡе рꙗ́тꙗ пѣхрѡнос а҃тѡнѡ а҃тѡ ѡе ꙗ́
 ренрнѣте ꙗ́ сѡѣ.

Таїте ѡе ет ере пѣрнѣте ꝑ тнрѡт наѡтѡнѣ Fol. 42 a col. 1
 е ѡл рꙗ́ пѣа ет ꙗ́ааѡт. ꙗ́ѡе ꙗ́ ренрꙗѡн. сѡѣ
 еарꙗ ꙗ́тѣ е ѡл рнѣ ꙗ́ пꙗ́ше ет ꙗ́ааѡт ꙗ́а
 енеѡ.

Парꙗ ꙗ́ѡс рѡѡн же рѡреѡ е рѡї пꙗ́ѡеис же
 аїкаѡтнї е рѡк. же нꙗ́ хрꙗа а҃н ꙗ́ на а҃гаѡѡн.

Каї тар ѣꝑ хрꙗа а҃н ꙗ́ лааѡ рꙗ́ пете пꙗ́тн
 не ꙗ́са пꙗ́ѡѡаї ꙗ́ааѡте ꝑ ꙗ́ пѣпѣѡхн. етѣ паї Fol. 42 a col. 2
 еарꙗтѡлѡн е рѡаї ꙗ́ааи ꙗ́аѡн ꙗ́ отѡтсѡа
 есѡнѣ есѡтааѡ ꙗ́ ѡе ет снѡ. е҃наѡлѡн а҃н е
 рѡаї рꙗ́тꙗ откѡрѣ а҃лѡа рꙗ́тꙗ отѡпѣрѡрꙗ рнѣ
 ꙗ́п отрѡпѡѡнн:

Пѣха҃҃ тар же пѣт наѡтѡпѡеи ꙗ́а ѡл паї
 пѣт наѡтѡаї. а҃ѡ он же а҃҃҃҃҃ ꙗ́а енеѡ
 ѣ҃паѡнѣ ꙗ́а ꝑ ѡл. етѣ паї рѡс е а҃сѡтꙗ Fol. 42 b col. 1
 нап ꙗ́ отѣѡс наѡ рѡѡш. а҃ѡ ꙗ́ а҃т шѡртꝑ.

Парꙗ ꙗ́тѣ наѡс же кас е҃наѡѡѡ ꙗ́ ѡе ет

Царе и епτολн̄ и тειπτεσμενος цωπε ριχ̄и
 неквал̄ ип̄ некеааже· маре | ρενψαλεος
 цωпе ρ̄и тектапр̄о ип̄ теелета̄ п̄ некрафн̄·
 пет ешше оти е рон пе е тре потωп̄ ӣ не-
 цотшт̄ а̄ ппотте ете непаиѳнсис не· ӣт̄иштале
 а̄еиоот е р̄а̄е пжаже·

Fol. 44 a col. 1
 СПА

Λχις ρωωκ̄ он̄ ип̄ теψтух̄н̄ ет̄ а̄еаа̄т̄ ет̄
 отааб̄ же фпаале ех̄ӣ отв̄ӣне таа | маарте̄ п̄
 несеа̄ ет̄ жосе· ете па̄ӣ пе же фпачӣ а̄е̄ па
 меее̄те е ρра̄ӣ е тп̄е̄ таамаарте̄ ӣ отпистис
 ессоттωп̄· та̄ т̄а̄е̄ сл̄в̄те (sic) ρ̄ӣ на̄ пваρ·

Fol. 44 a col. 2

Αλλᾱ φρτηκ̄ же отитет̄ в̄ӣне ρенсотре
 а̄еаа̄т̄ ете нехп̄ӣо̄ не ешаааӣωне̄ ӣса̄ ппобе·
 пезац̄ цар̄ же̄ ӣ шаже̄ ӣ ӣ софос̄ ет̄о̄ | ӣ ѳе̄ ӣ
 ρенхоонес̄ ӣ ере· аτω̄ ӣ ѳе̄ ӣ ρенегц̄т̄ ет̄рт̄ωρ·
 же̄ нас̄ ρ̄а̄е̄ п̄тре̄ на̄ӣ σ̄ω̄ ет̄ωв̄с̄ а̄е̄ пекрн̄т̄
 енесаρωн̄ е̄ в̄о̄л̄ ӣ п̄обе̄ ние̄· аλλᾱ пезац̄ же̄
 амаарте̄ ӣ несеа̄̄ ет̄ жосе̄ же̄ нас̄ енещωпе̄ ρӣ
 тпе· ӣт̄̄ σ̄а̄ε̄σ̄οε̄ е̄ тωот̄ӣ ρаппираσεος̄ ет̄ пн̄т̄
 е̄ ρра̄ӣ е̄ жωк̄·

Fol. 44 b col. 1

Κατᾱ καιρος̄ ωш̄ ӣ отоесш̄ ние̄ ρ̄ӣ некрафн̄
 ет̄ | отааб̄· ӣ ѳе̄ цар̄ а̄е̄ пир̄п̄̄ ет̄с̄ω̄ а̄еиоц̄
 ешац̄φρрок̄ ӣ т̄л̄т̄пе· п̄ц̄п̄ωне̄ а̄е̄ прн̄т̄ ет̄
 ототпюц̄· та̄ӣ те̄ ѳе̄ а̄е̄ пир̄п̄̄ а̄е̄ пид̄тиком̄ ете̄
 пωш̄ пе̄ ӣ некрафн̄· ешаа̄н̄те̄ теψтух̄н̄
 етраше̄·

Fol. 44 b col. 2

Царе̄ пр̄п̄еее̄те̄ а̄е̄ ппотте̄ цωпе̄ ρ̄а̄е̄ пекрн̄т̄
 ӣ отоесш̄ ние̄· екжω̄ а̄еио̄с̄ ρωωк̄ | ип̄̄ ρа̄т̄е̄ӣ
 же̄ ене̄ӣпа̄т̄ е̄ п̄хоеис̄ а̄е̄па̄ а̄ε̄т̄о̄ е̄ в̄о̄л̄ ӣ отоесш̄
 ние̄ ес̄ρ̄ӣ отпале̄ а̄еио̄ї̄ же̄ нас̄ епак̄ӣе̄· маре̄
 не̄ӣ шаже̄ цωпе̄ ет̄сн̄ρ̄ ех̄ӣ тексӣж̄· аτω̄ ет̄та-
 хрн̄т̄ а̄е̄пе̄ а̄ε̄т̄о̄ е̄ в̄о̄л̄ ӣ неквал̄·

Fol. 45 a col. 1
 СПС

Еншап̄̄т̄ еоот̄ а̄е̄ ппотте̄ ρит̄ӣ нец̄ентолн̄
 цпащωпе̄ ρӣ от̄ | пале̄ а̄еио̄к̄ еншап̄̄т̄ сωш̄ же̄

Fol. 45 a col. 2

наѣ ριτῆ̄ некпараβасис παγαβολος наѣωπε ρι
отнае̄ ᾱεиок̄.

Таї̄ тар те̄ ѳе̄ йта текрафн̄ ρ̄ ип̄тр̄е̄ етѳе̄
йотъас̄ йтересѣωπε̄ ᾱε̄ параватис̄ же̄ ма̀ре̄
Fol. 45 b col. 1 ᾱε̄ пно̀тте̄ й̄а̀т̄ ние̄ екѣω̄ ᾱεиос̄ | же̄ ф̄наѣастн̄
па̄ нотте̄ па̄ ρ̄р̄о̄ · ене̄ф̄ ео̀от̄ наѣ ριτῆ̄ неρβ̄н̄те̄ ·
ριτῆ̄ й̄ ша̀же̄ ан̄ ·

Таї̄ те̄ ѳе̄ ет̄ ере̄ да̀те̄а̄ ф̄ ео̀от̄ наѣ еѣѣω̄
ᾱεиос̄ же̄ ф̄насиот̄ е̄ рок̄ ша̄ енеρ̄ · а̀т̄ω̄ ша̄
енеρ̄ ӣ енеρ̄ · ӣ от̄роот̄ й̄ от̄ω̄т̄ ан̄ от̄а̀е̄ от̄е-
Fol. 45 b col. 2 βο̄т̄ · от̄а̀е̄ от̄ро̄е̄пе̄ · а̀λλᾱ ᾱε̄ неѣот̄о̄е̄ӣш̄ т̄н̄р̄ѣ̄ ·
ѣ̄соот̄н̄ тар̄ же̄ ер̄шан̄ пр̄ω̄ие̄ ж̄ω̄к̄ | е̄ βο̄л̄ ·
тоте̄ ша̀ѣархеї̄ е̄ тар̄етн̄ · а̀λλᾱ пол̄ла̄н̄ис̄
к̄наѣо̄ос̄ же̄ от̄а̀ш̄ ᾱε̄ ӣине̄ пе̄ пр̄н̄т̄ ет̄ наѣ̄σ̄ᾱε̄-
σ̄о̄е̄ е̄ ф̄ ео̀от̄ ᾱε̄ пно̀тте̄ й̄ от̄о̄е̄ӣш̄ ние̄ ·

От̄р̄н̄т̄ не̄ й̄ ѳе̄ ᾱε̄ па̄ п̄εατ̄ᾱρῑос̄ πᾱτ̄λο̄с̄
еѣѣρ̄ᾱї̄ же̄ ф̄соот̄н̄ ан̄ й̄ ла̄а̀т̄ еᾱї̄ᾱᾱѣ̄ ·

А̀т̄ω̄ он̄ й̄ ѳе̄ й̄ да̀те̄а̄ еѣѣω̄ ᾱεиос̄ | же̄ т̄ѳ̄βο̄ї̄
Fol. 46 a col. 1 π̄χο̄е̄ис̄ е̄ на̄ п̄ε̄он̄й̄ · от̄р̄н̄т̄ й̄ те̄ї̄ ӣине̄ пе̄
СПД̄ н̄таѣот̄е̄ρ̄с̄ᾱд̄не̄ е̄ тре̄ н̄ѣпоѣ̄ нан̄ й̄̄σ̄ӣ п̄с̄ω̄т̄н̄ρ̄
еѣѣω̄ ᾱεиос̄ же̄ на̄ї̄а̀т̄от̄ й̄ не̄т̄ от̄а̀ᾱβ̄ ρ̄ᾱε̄ не̄ρ̄р̄н̄т̄
же̄ й̄̄то̄от̄ не̄т̄ на̄па̄т̄ е̄ пно̀тте̄ ·

Таї̄ те̄ ѳе̄ ᾱε̄ пр̄ω̄ие̄ ете̄ п̄ѣ̄ρ̄ но̀ѳе̄ ан̄ е̄
Fol. 46 a col. 2 пно̀тте̄ · па̄ї̄ не̄т̄ ф̄ ео̀от̄ ᾱε̄ | пно̀тте̄ ριτῆ̄
неѣѣша̀же̄ ӣй̄ неѣρ̄β̄н̄те̄ · пеї̄ ρ̄ω̄ие̄ й̄ теї̄ ӣине̄
кан̄ ер̄шан̄ от̄ѣω̄не̄ еї̄ е̄ ж̄ω̄ѣ̄ й̄̄ от̄ε̄ӣп̄т̄р̄н̄ке̄ · й̄̄
от̄ε̄ӣот̄ · ѣ̄на̄σ̄ω̄т̄н̄ ан̄ ρ̄н̄т̄ѣ̄ ·

А̀λλᾱ ѣ̄наѣо̄ос̄ ρ̄ω̄ω̄ѣ̄ ӣй̄ πᾱτ̄λο̄с̄ же̄ ние̄
не̄т̄ наѣ̄πο̄ρ̄ѣ̄н̄ е̄ та̄τ̄ᾱπ̄н̄ ᾱε̄ пно̀тте̄ ӣй̄ не̄т̄ н̄н̄т̄
Fol. 46 b col. 1 ӣй̄̄п̄са̄ на̄ї̄ · А̀ρ̄ӣ п̄ε̄ε̄ε̄ε̄ ᾱε̄ не̄ρ̄о̄от̄ е̄ | ᾱε̄ не̄ρ̄о̄от̄
ет̄ ᾱεиᾱт̄ ет̄ ρ̄а̄ ρ̄оте̄ а̀т̄ω̄ ет̄ ӣε̄η̄ρ̄ й̄̄н̄(?)ᾱρ̄ѣ̄ϣ̄л̄ѣ̄ ·

Й̄̄ п̄на̄т̄ ет̄ й̄̄на̄ᾱре̄ ρ̄ᾱт̄н̄ ρῑ п̄β̄н̄ε̄ᾱ ет̄ от̄а̀ᾱβ̄
е̄ тре̄ на̄πο̄λο̄ῡῑζε̄ ρ̄а̄ не̄ н̄та̄на̄ᾱт̄ т̄н̄ρο̄т̄ ρ̄ᾱε̄

же кас енаш^та^та^т е пот е вол н тколасис •
ет нашо^те •

Нарп̄ р̄ шорп̄ п̄тпезомологет̄ н̄ неп но^те га
он̄ а̄ пиа н̄ фгап̄ ет̄ а̄аа^т ет̄ га роте •

Нарп̄ епикалеї н̄а̄ ентшанагтнч̄ а̄ пхоис •
ен росо^т ен р̄а̄ пеї а̄ н̄ шо^те • пезач̄ тар
же ниа пет нашо^тон̄ нак е вол рп̄ | Аеїте • Fol. 49 b col. 1
нарп̄ еїе е паї ѿ палерате же а̄ а̄ еелос
тирот̄ н̄ тефтис̄ а̄ пенсѡма а ппосте таат̄
нап еткн̄ • ка^т тар ачхаризе нап н̄ снат̄ н̄
вал̄ • снат̄ а̄ ааа^те • сиз сїте • отернте сїте •
сѣѣ

Есшаншо^те же е тре от̄а̄ н̄ паї шо^те ритп̄
отшо^тне шанпараме^тоїзе н̄ тенхриа рит̄а̄ н̄ | не
от̄а̄ • отѣтхн̄ же н̄ от̄от̄ те птацтаас нап
еншантакос же ритп̄ таеелиа енашон̄ н̄ аш
н̄ ре • Fol. 49 b col. 2

Нарп̄ цпроотш̄ се п̄таї • п̄тп̄ т̄а̄ ка се лаат̄
н̄ тп̄е а̄ песотжаї е вол же таї те тошпатарос
е рат̄ е крине а̄еелос аш е тре саполотизе рѣ
пвнѡма | ет̄ а̄аа^т • еншанхоос же а̄ пеотоеш̄
ет̄ а̄аа^т нагр̄а̄ преѣт̄ гап̄ же пехрнѡма не
ит̄ ашапата а̄еелої • Fol. 50 a col. 1
сѣѣ

Чнаотшо^тн̄ нак н̄си пана^тн^тс же еїе а̄еп
к̄сѡт̄а̄ е рої еїош̄ е вол е рок • же ере прѡме
наѣ рн̄т̄ н̄ от̄ ешанѣ рн̄т̄ а̄ пкосмос тнр̄ѣ
н̄ѣѣ осе н̄ | теѣѣтхн̄ • н̄ от̄ пет ере прѡме
натаас̄ н̄ шб̄еїѡ н̄ теѣѣтхн̄ • чнахоос же нак
он̄ же а̄ петр̄а̄ ѣ рн̄т̄ н̄ лаат̄ н̄т̄ ере сшоос
же проѣ пе птаѣр̄ га^тл̄ а̄еелої • Fol. 50 a col. 2

Тепот̄ се неспн̄те апка наї р̄а̄ пенрн̄т̄ •
аенен̄ п̄тп̄тотнос е ргаї а̄ неп отрот̄ а̄аа^т
а̄еелої • аенен̄ п̄тп̄ѣ е | оот̄ а̄ ппосте а̄епате
пкане шо^те • аепат̄ ѣеї е шон̄ п̄си пероот̄ ет̄
а̄аа^т ппос ет̄ отон̄ е вол • Fol. 50 b col. 1

Παῖ εἰτα πεπροφῆτις ἤαχε εἰβνῆντῆ ἄε εἰς
 πῶοεἰς ἡντ̄ • ἡε πετ παῶρπομῆε ε περοοτ
 ᾱ περεῖ ε ροτῆ • οτροτε πε περοοτ ετ ᾱεεατ̄ •
 οτροοτ πε ἡ κανε πε ρι σοσᾱ • οτροοτ πε ἡ

Fol. 50 b col. 2

κλοο | λε πε ρι ρτοετᾱ • οτροοτ πε να ἤνακ
 ρι σαλπτε̄ • ἀλλα εεῡακ κναχοος ἄε ἡε
 πετ παῶρ βολ ε παῖ τῆροτ • σωτᾱ ἀνοκ πε
 τῆατσαβοκ •

Fol. 51 a col. 1

εφε

Πῆρ εεεεε ταρ ἄε εκῡαηραρερ ε πεκωμα
 ᾱεεατε εφοτααβ̄ εκῡαῡρ βολ • ἀλλα ροταη ερ/
 ἡαη οτα ρ̄ οτπεθοοτ ἡακ ἡτ̄ ρ̄ οτπετῆαποτῆ
 ἡαῆ ε περεεα •

Fol. 51 a col. 2

ῶοταη εῡῡαηααβαλε ᾱεεοκ ἡτοκ ρωωκ ἡτ̄
 φιλοσοφι • ροταη εῡῡαησαροτ ᾱεεοκ ἡτοκ
 ρωωκ ἡτ̄ σεοτ ε ροοτ • ροταη εκῡαηηηετεε
 ἡτ̄ τᾱ ἄεεε ἡ ρῆτ̄ • καὶ καρ πεαρωκ ε βολ ἀη
 ἡ ἡ | σῆνοθοοε ᾱεεατε πε τ̄ ἡηετια ᾱεεε̄ • ἀλλα
 πεαρωκ οη πε ε βολ ἡ ἡ ἡοβε •

Fol. 51 b col. 1

ἤῡε ε ροη ε τρε προτῆτ̄ ρῆ πεκρῆφι •
 φῆτῆκ ταρ ἄε οτθεροβ̄ ἡ ἡε ἡ κῆροια πε ἡτα
 πεπροφῆτις ἡατ̄ ε ροῆ ἡ ἡορῆ • εἰῆῆεωε οτ-
 χαλῆοη ετσαρτε ρα ροῆ πε • εφοτῶηῆ ᾱε προῡβ̄
 ε βολ | ἄε πετ πααηεχε ἀη ᾱε περωῆ (sic) ἡτ̄εεβ̄ω
 ᾱε πεῖ εα • πεκωρῆ ἡ τ̄κερῆηηᾱ πετ ἡαζοκῆεαζε
 ᾱεεοῆ ρᾱε ἡ κε εα • ρᾱε πεῖ σεοτ̄ οη ἡ οτῶτ̄
 ἡτατσαβε εωῆεηε ετ̄ετῆλοε ἡ οτοεηη • εἰῆ
 οτ̄ετῆλοε ἡ κωρῆ • εῡαῡῡακ ε βολ ε οτοη ἡε
 ἄε πετ ἡαωτᾱ ἡσα ἡηοεοε εῡααπολατε ᾱε
 ποτοεηη ᾱεεε ετ̄ ρολῆ • πετ ἡαρ̄ ἀτ σωτᾱ

Fol. 51 b col. 2

εεηαπα | ρααζοτ̄ ᾱεεοῆ ε πεκωρῆ •
 ἤῡ ρῆ πεταττελῆοη ἡτ̄ετῆῆεε ἄε εῡῡαηεῖ ε
 βολ ρᾱε πεῖ κωεοε • εἰῆ λαατ̄ ἡαῡῡοηεῖ ε ροη •
 εἰῆ οτ̄εοη ἡαῡῡετ̄ οτ̄εοη ε βολ ρῆ ἡ ἡααποε ἡ
 ἀτ ωῡῆ • εἰῆ οτ̄ῡῡῆρ̄ ἡαῡῡοηεῖ ε πεῡῡῡῆρ̄ •

· Оυαε ρενεϊοτε π̄ πευшнре оυαε ρен | шнре π̄ πετειοτε · аτω адрої еїшаже етβε ρенρωме π̄ теї ρе ραπλωс · оυαе τар нωρε м̄п̄ заннл м̄п̄ ιωβ · сенашторже шнре ап оυαе шеере ·

Fol. 52 a col. 1
с҃҃҃

Алла полланис κναχοос παї же аш те таποριζис π̄ неї шаже · апаѳ е пей ρωме еε π̄ ρ̄β̄ω̄ м̄ м̄ π̄ шелеет ριωω҃҃ · π̄т ер ошнор҃҃ е вол ρ̄м̄ | п̄м̄ π̄ шелеет · м̄пе лааѳ ρ̄п̄ пет ннх пресвете ρа ро҃҃҃ · апаѳ он е пр̄м̄ ρал ент аѳ҃҃ па҃҃ м̄ п̄сншор же π̄т ер ошнор҃҃ е пнаке ет ρи вол · м̄пе лааѳ паракалеї е шω҃҃҃ ·

Fol. 52 a col. 2

Апаѳ он е т̄ ф̄е м̄ парθενос же π̄т ер ошнтае е ρωот м̄ пр̄о м̄ п̄м̄ π̄ шелеет · м̄пе петшв̄р парθενос азїот м̄ п̄н̄м̄фїос | ρа роот · паї ента пех̄с̄ м̄отте е роот же сос · е вол же м̄п̄п̄са третнатапатеї м̄ п̄ша҃ ρ̄ π̄ ошзонн · аτω п̄сеωш̄м̄ π̄ тедр̄ω̄ π̄ тепн̄ош̄ма · м̄п̄п̄са ρенн̄ет̄та енашωот м̄п̄ ρенотшн π̄ роεїс м̄п̄п̄са ρеншн̄ π̄нот̄н̄ ρи песнт ·

Fol. 52 b col. 1

Тоте атеотте е роот же сос · аτω азнаїωс аλн̄оωс аѳ | м̄отте е роот м̄ пеї ρан · е вол же пнос м̄ен π̄ ρωб̄ π̄те тпарθενна аτкатороот м̄моу҃ ·

Fol. 52 b col. 2

Пкотӣ де ет̄мет̄н̄ π̄те т̄м̄п̄т̄маїρωме аѳошшот е ро҃҃҃ ·

Шеете е вол е пенритис е҃҃҃та҃ρ̄о̄ е ратот π̄ несоот ρи ошнае м̄моу҃ · π̄ вааеπε де п ат кар | пос ρи ρшотр м̄моу҃ · е҃҃҃ш̄ω̄ м̄моос π̄ пет ρи ошнае м̄моу҃ же аленен̄ π̄тет̄н̄ κληροп̄εї π̄ т̄ м̄п̄тер̄о̄ ·

Fol. 53 a col. 1
с҃҃҃

Нет ρи ρшотр де ρωω҃҃҃ е҃҃҃нотже м̄мооот е вол е пнаке ет ρи вол м̄пе лааѳ ρ̄п̄ пет ρи ошнае ш̄β̄м̄σοме еβон̄оεїс е роот · ошме пе пта҃҃҃ш̄оос же εїс | прωме м̄п̄ п̄е҃҃҃ρωб̄ ·

Fol. 53 a col. 2

53 b col. 1 Cie απ̄ κ̄ωτ̄ᾱ ετ̄βε πεϊ̄ ρ̄ᾱμᾱδ̄ ετ̄ ᾱμᾱτ̄ παϊ̄
 ενταϋ̄ρ̄ οταρεϊ̄ντ̄ ε̄ ροτ̄η̄ ε̄ λαζαρος̄ же̄ епечε-
 пнот̄ее̄ ετ̄λ̄τ̄ῑλε̄ ᾱε̄ μοот̄ ετ̄ρωκ̄η̄ ᾱμοӯ ρ̄ᾱ
 п̄αᾱ η̄ π̄βасанос̄ • κ̄ηατ̄ же̄ απ̄ε̄ аβραгаμ̄
 εϋτοτ̄αоӯ ε̄ βολ̄ ρ̄ᾱ п̄ᾱδ̄ η̄ π̄βасанос̄ • | ке̄ пер̄
 аϋсепсωп̄ѣ̄ • от̄κ̄ от̄η̄ ма̄р̄η̄ βон̄οε̄ῑ ε̄ ροη̄ ᾱμ̄η̄
 ᾱμοη̄ χ̄η̄ ᾱε̄ πεϊ̄ ма̄ • η̄τ̄η̄ϣ̄ εοот̄ ᾱε̄ κ̄ηот̄τε̄
 ᾱε̄п̄ατε̄ п̄каке̄ ш̄ωп̄е̄ • ете̄ па̄ϊ̄ пе̄ же̄ ᾱε̄п̄ατοτ̄
 ε̄ζωρῑζε̄ ᾱμ̄η̄ον̄ ε̄ п̄каке̄ •

53 b col. 2 Напо̄тс̄ ε̄ тре̄ п̄εη̄λαс̄ ш̄оо̄те̄ ᾱε̄ пе̄ϊ̄ ма̄ ρ̄η̄т̄η̄
 т̄η̄н̄с̄т̄η̄ • η̄ ροτ̄ο̄ ε̄ тре̄ η̄επ̄нот̄ее̄ї̄ εт̄λ̄т̄ῑλε̄ ᾱε̄
 μοот̄ | ρ̄ᾱε̄ п̄ ке̄ ма̄ η̄се̄ т̄ᾱε̄ ϣ̄ η̄ап̄ • ма̄р̄η̄ спот̄-
 за̄зе̄ ε̄ρ̄ ρ̄ᾱε̄ ε̄ βολ̄ ρ̄η̄ ρ̄εη̄нос̄ η̄ βасанос̄ ρ̄η̄т̄η̄
 ρ̄εη̄ноτ̄η̄ η̄ ρ̄η̄се̄ ᾱε̄ пе̄ϊ̄ ма̄ •

54 a col. 1 Αρῑ п̄αε̄ε̄τε̄ же̄ ер̄ш̄аη̄ от̄ρ̄ε̄μο̄η̄ η̄ ш̄ωп̄е̄ ε̄ї̄ ε̄
 χ̄ωη̄ • η̄ ρ̄εη̄ноτ̄η̄ η̄ ροот̄ • аτ̄ω̄ еη̄ш̄аη̄п̄ατ̄ ε̄ η̄ετ̄
 от̄κ̄οла̄ζε̄ ᾱμ̄η̄оот̄ ρ̄η̄т̄η̄ η̄ ρ̄εϣ̄ϣ̄ ρ̄ᾱп̄ ᾱε̄ κ̄ηос̄μ̄ε̄οс̄ |
 54 a col. 1 ш̄аре̄ от̄ε̄т̄ωτ̄ та̄ροη̄ ма̄η̄ от̄ш̄το̄рт̄ρ̄ • ке̄ пер̄ ш̄а
 от̄κ̄οτ̄η̄ η̄ап̄р̄η̄те̄ те̄ т̄κ̄οлас̄η̄с̄ ма̄η̄ п̄ᾱδ̄ η̄ ϣ̄ρᾱп̄
 ᾱε̄ п̄αᾱ • ара̄ от̄а̄ш̄ ρ̄ωωс̄ ᾱε̄ ма̄η̄е̄ те̄ т̄κ̄οлас̄η̄с̄
 ᾱε̄ п̄ᾱδ̄ η̄ ϣ̄ρᾱп̄ ет̄ η̄а̄ш̄ωп̄е̄ • та̄ϊ̄ ет̄ от̄η̄аκ̄οла̄ζε̄
 ᾱμ̄η̄ον̄ η̄ ρ̄η̄т̄ε̄ ш̄аа̄ η̄ ᾱωη̄ η̄ аτ̄ ω̄χ̄η̄ •

54 a col. 2 От̄κ̄ от̄η̄ ма̄р̄η̄ σ̄επ̄η̄ ε̄ βωκ̄ | ε̄ ροτ̄η̄ ρ̄η̄т̄η̄
 т̄п̄ο̄λ̄η̄ ет̄ σ̄η̄т̄ • аτ̄ω̄ απ̄ρ̄ тре̄ η̄εμο̄ο̄ше̄ ρ̄η̄ тет̄
 от̄ο̄ш̄с̄ • еη̄сοот̄η̄ же̄ ере̄ η̄ερ̄β̄η̄те̄ т̄η̄ροτ̄ ᾱε̄
 п̄εκ̄οс̄μ̄ε̄οс̄ εт̄η̄η̄т̄ωη̄ ε̄ ρ̄εη̄расот̄ аτ̄ω̄ с̄εση̄η̄
 т̄η̄ροτ̄ ε̄ п̄таκ̄ο̄ •

54 b col. 1 Καῑ τ̄αρ̄ τ̄σο̄η̄ ᾱε̄ п̄с̄ω̄η̄а̄ ш̄аре̄ п̄ш̄ωп̄е̄ κ̄ατ̄ᾱλ̄τ̄
 ᾱμ̄η̄οс̄ • п̄с̄ᾱ ρ̄ωωϣ̄ ш̄аϣ̄ρ̄ωσ̄η̄ ρ̄η̄т̄η̄ т̄ᾱη̄т̄ρ̄ᾱλ̄ο̄ • |
 аτ̄ω̄ η̄ап̄ еη̄ш̄аη̄αп̄οла̄τε̄ η̄ от̄тра̄п̄ε̄ζа̄ εс̄οт̄οο̄λε̄
 ер̄ш̄аη̄ροτ̄ρε̄ ш̄ωп̄е̄ ш̄аη̄ρ̄ п̄ωβ̄η̄η̄ η̄ т̄εс̄ρ̄η̄ᾱοη̄η̄ •

Аτ̄ω̄ ρ̄αп̄ᾱз̄ ρ̄αп̄λ̄ωс̄ ρ̄ωβ̄ η̄η̄ε̄ ет̄ ᾱε̄ п̄ε̄ῑ ма̄
 εт̄ο̄ η̄ ο̄ε̄ пе̄ϊ̄ ρ̄αλ̄οτ̄ε̄ ма̄η̄ ρ̄εη̄расот̄ • ᾱη̄ᾱη̄ωс̄ от̄η̄
 а̄ п̄с̄ω̄т̄η̄ρ̄ ма̄τ̄ᾱр̄η̄ζε̄ η̄ η̄ετ̄ от̄θ̄λ̄η̄βε̄ ᾱμ̄η̄оот̄ • ε̄

α̅ π̅ν̅τ̅ε̅ · π̅ε̅τ̅ α̅α̅α̅τ̅ α̅α̅π̅ α̅τ̅ † α̅ π̅ε̅τ̅σ̅κ̅ο̅ϗ̅ · π̅τ̅ο̅κ̅
 α̅ε̅ ρ̅ω̅ω̅κ̅ † π̅ π̅ε̅κ̅ρ̅α̅ι̅ε̅ι̅ο̅ο̅τ̅ε̅ ·

Fol. 56 a col. 2 **¶** Χ̅ι̅ σ̅ο̅λ̅ α̅π̅ π̅σ̅ι̅ π̅ε̅ π̅τ̅α̅ϗ̅χ̅ο̅ο̅ς̅ χ̅ε̅ † ο̅τ̅ω̅ϗ̅ ε̅
 τ̅ρ̅ε̅ ρ̅ω̅ω̅ε̅ π̅ι̅ε̅ ο̅τ̅ | χ̅α̅ι̅ · ε̅τ̅β̅ε̅ π̅α̅ι̅ ο̅τ̅ λ̅ε̅ο̅ν̅ο̅ν̅ χ̅ε̅
 ϗ̅† σ̅β̅ω̅ ν̅α̅π̅ ρ̅η̅ τ̅ε̅κ̅ρ̅α̅φ̅η̅ ε̅τ̅ ο̅τ̅α̅α̅β̅ · α̅λ̅λ̅α̅ ϗ̅†
 σ̅β̅ω̅ ν̅α̅π̅ ο̅π̅ ρ̅ι̅τ̅η̅ π̅ σ̅τ̅ε̅μ̅φ̅ο̅ρ̅α̅ α̅π̅ π̅ ρ̅ι̅ε̅ π̅
 ρ̅ε̅π̅κ̅ο̅ο̅τ̅ε̅ ·

Fol. 56 b col. 1 **¶** Κα̅ι̅ τ̅α̅ρ̅ τ̅η̅ν̅α̅τ̅ ε̅π̅ι̅σ̅α̅ε̅π̅ ε̅τ̅ο̅τ̅ω̅χ̅ε̅ π̅ π̅ ρ̅ω̅ω̅ε̅ ·
 α̅τ̅ω̅ π̅ α̅ρ̅χ̅ω̅ν̅ ε̅τ̅ρ̅ε̅μ̅ο̅ο̅ς̅ ρ̅ι̅ π̅β̅ν̅ε̅α̅ ε̅τ̅τ̅ι̅ε̅ω̅ρ̅ε̅ι̅ π̅
 π̅ ρ̅ε̅ϗ̅χ̅ι̅ο̅τ̅ε̅ · χ̅ε̅ κ̅α̅ς̅ ρ̅ι̅τ̅η̅ π̅ | ρ̅ι̅ε̅ π̅ π̅ κ̅ο̅ο̅τ̅ε̅
 ε̅π̅α̅ϗ̅ω̅π̅ε̅ ρ̅η̅ ο̅τ̅ω̅β̅ε̅ · τ̅ε̅π̅ο̅τ̅ σ̅ε̅ ν̅α̅ λ̅ε̅ρ̅α̅τ̅ε̅ ε̅α̅π̅ χ̅ε̅
 π̅ο̅τ̅η̅ε̅ ε̅ β̅ο̅λ̅ ρ̅η̅ τ̅η̅σ̅τ̅ι̅ς̅ λ̅ε̅α̅ρ̅η̅ π̅ω̅τ̅ ε̅ ρ̅ρ̅α̅ι̅ ε̅ τ̅ε̅κ̅-
 η̅ω̅σ̅ι̅ς̅ · ε̅ β̅ο̅λ̅ α̅ε̅ ρ̅η̅ τ̅ε̅κ̅η̅ω̅σ̅ι̅ς̅ ε̅ ρ̅ο̅τ̅η̅ ε̅ τ̅α̅τ̅α̅π̅η̅ ·
 ε̅ β̅ο̅λ̅ α̅ε̅ ρ̅η̅ τ̅α̅ι̅ ε̅ τ̅ε̅κ̅κ̅λ̅η̅ρ̅ο̅ν̅ο̅ε̅ι̅α̅ ε̅τ̅ ρ̅η̅ α̅
 π̅ν̅τ̅ε̅ · λ̅ε̅α̅ρ̅ π̅π̅ρ̅ο̅σ̅κ̅α̅ρ̅τ̅ε̅ρ̅ε̅ι̅ ε̅ π̅ε̅ϗ̅λ̅η̅λ̅ π̅ θ̅ε̅ ε̅τ̅ σ̅η̅ρ̅ ·

Fol. 56 b col. 2 **¶** Η̅ σ̅υ̅ο̅ο̅ς̅ κ̅α̅π̅ ε̅ε̅ π̅ ο̅τ̅ω̅ν̅ϗ̅ ρ̅α̅τ̅η̅τ̅ | σ̅ε̅ρ̅ ο̅τ̅ϗ̅η̅ π̅
 ρ̅ο̅ε̅ι̅ς̅ ε̅τ̅β̅ε̅ π̅ε̅τ̅ο̅ο̅ρ̅ε̅ π̅ ε̅σ̅ο̅ο̅τ̅ · κ̅α̅π̅ ε̅ε̅ π̅ θ̅η̅ρ̅ι̅ο̅ν̅
 π̅ε̅τ̅ρ̅ο̅ο̅ρ̅ ρ̅ο̅ε̅ι̅ς̅ ρ̅α̅τ̅η̅τ̅ ·

Fol. 57 a col. 1 **¶** Ε̅τ̅β̅ε̅ π̅α̅ι̅ ν̅α̅π̅ο̅τ̅ε̅ ε̅π̅α̅π̅α̅σ̅τ̅ρ̅ε̅φ̅ε̅ π̅ ο̅τ̅ο̅ε̅ϗ̅ π̅ι̅ε̅ ·
 κ̅α̅π̅ ε̅ε̅ π̅ π̅ι̅ρ̅α̅σ̅ε̅ο̅ς̅ ρ̅ι̅ χ̅ω̅ν̅ · ρ̅ο̅ε̅ω̅ς̅ τ̅κ̅τ̅ε̅π̅α̅σ̅ι̅α̅
 π̅ α̅π̅λ̅α̅π̅τ̅ε̅ι̅ α̅α̅α̅ο̅κ̅ λ̅α̅α̅τ̅ α̅π̅ · α̅λ̅λ̅α̅¹ π̅ε̅κ̅η̅α̅†
 ρ̅η̅τ̅ ε̅ π̅ε̅ρ̅ο̅τ̅ο̅ · π̅ι̅ε̅ | π̅ι̅ε̅ τ̅α̅ρ̅ π̅ε̅τ̅ε̅ π̅τ̅η̅α̅† ρ̅η̅τ̅
 α̅π̅ ε̅ϗ̅ο̅ π̅ ο̅τ̅ϗ̅η̅ π̅ ρ̅ο̅ε̅ι̅ς̅ ρ̅ι̅τ̅α̅ π̅ε̅ϗ̅λ̅η̅λ̅ ·

Fol. 57 a col. 2 **¶** Ψ̅υ̅ε̅ ο̅τ̅η̅ ε̅ ρ̅ο̅ν̅ ε̅ τ̅ρ̅ε̅ π̅ρ̅ο̅ε̅ι̅ς̅ σ̅α̅ σ̅α̅ π̅ι̅ε̅ χ̅ε̅
 ε̅π̅ε̅ ο̅τ̅κ̅α̅κ̅ι̅α̅ π̅ ο̅τ̅ω̅ρ̅ ρ̅η̅ τ̅ε̅μ̅ψ̅τ̅υ̅χ̅η̅ · ε̅ρ̅ϗ̅α̅π̅
 ο̅τ̅ψ̅τ̅υ̅χ̅η̅ τ̅α̅ρ̅ π̅ρ̅ η̅ χ̅ι̅ †π̅ε̅ α̅ π̅η̅ο̅β̅ε̅ π̅σ̅ε̅ο̅τ̅η̅ ε̅ β̅ο̅λ̅
 ρ̅η̅ ο̅τ̅α̅μ̅η̅τ̅α̅π̅α̅ι̅σ̅η̅ν̅τ̅ο̅ς̅ ϗ̅α̅σ̅ο̅τ̅ε̅ρ̅ ο̅τ̅η̅ο̅ς̅ α̅ π̅ρ̅ο̅σ̅-
 ο̅ν̅ | κ̅η̅ ε̅χ̅α̅ π̅ϗ̅ω̅π̅ε̅ α̅ π̅η̅ο̅β̅ε̅ · π̅ θ̅ε̅ τ̅α̅ρ̅ π̅ο̅τ̅φ̅η̅
 π̅ κ̅ω̅ρ̅τ̅ ε̅ϗ̅ϗ̅α̅π̅χ̅ε̅ρ̅ο̅ ρ̅η̅ ο̅τ̅ρ̅η̅λ̅η̅ · ϗ̅α̅σ̅ρ̅ο̅ν̅ρ̅ε̅ σ̅α̅
 σ̅α̅ π̅ι̅ε̅ · τ̅α̅ι̅ ρ̅ω̅ω̅ς̅ τ̅ε̅ θ̅ε̅ π̅ τ̅ε̅φ̅τ̅ε̅ι̅ς̅ α̅ π̅η̅ο̅β̅ε̅ ·
 ε̅ϗ̅ϗ̅α̅π̅η̅ρ̅ π̅ ρ̅ χ̅ο̅ε̅ι̅ς̅ ε̅ π̅λ̅ο̅τ̅ι̅ε̅μ̅ο̅ο̅ς̅ π̅ τ̅ε̅ψ̅τ̅υ̅χ̅η̅ · ϗ̅α̅-
 σ̅τ̅α̅κ̅ο̅ π̅ τ̅ε̅ψ̅τ̅υ̅χ̅η̅ τ̅η̅ρ̅ε̅ · α̅τ̅ω̅ π̅ κ̅ε̅ σ̅ω̅ε̅α̅ π̅α̅α̅ε̅α̅ς̅ ·

Fol. 57 b col. 1 **¶** Ε̅τ̅β̅ε̅ π̅α̅ι̅ π̅ε̅τ̅ ε̅ϗ̅ϗ̅ε̅ π̅ε̅ ε̅α̅π̅α̅ο̅τ̅α̅σ̅ε̅ ε̅κ̅τ̅ο̅

¹ MS. ααλλα, with the α partially erased.

επαροτ̄ η̄ ταρχη̄ ᾱ πνοβε̄ ᾱ πεσεοτ̄ η̄ οτρη̄
 η̄ ατ̄ ακτω̄ · εϋχε̄ τ̄η̄ναϕ̄ λοτο̄ ρᾱ οτϋαχε̄ η̄
 αρκοη̄ · ποσο̄ αλλοη̄ ραηνοβε̄ ετχῑ ε̄ ροτη̄ ε̄
 πεοτ̄ · ᾱπρ̄ τρε̄ περλοσ̄ η̄ νερ̄η̄ντε̄ ᾱ π̄βιο̄ς
 απατᾱ ᾱμοη̄ ·

Νερ̄η̄ντε̄ ταρ̄ η̄ η̄ ρωμε̄ σεϋνοβε̄ λαατ̄ αν̄ ε̄ ρεν̄
 ρασοτ̄ ᾱπ̄ ρεν̄ | ραιβε̄ς · Ατω̄ οτο̄ η̄ θε̄ η̄ οτμο̄τ̄ Fol. 57 b col. 2

η̄ σωρ̄ᾱ εϋσωκ̄ · ᾱπρ̄ ρ̄ ϋπ̄η̄ρε̄ η̄εχρη̄αᾱ ᾱπ̄
 οτ̄ε̄ντ̄ρη̄αᾱδ̄ · αλλᾱ ανατ̄ ε̄ θε̄ ετοσ̄πωωη̄ε̄
 η̄ βολ̄ ρ̄ᾱ πᾱῑ ε̄ πᾱῑ ατω̄ ε̄ βολ̄ ρ̄ᾱ πε̄ῑ κετ̄ ε̄ η̄εῑ
 κε̄ οτᾱ · ετ̄βε̄ πᾱῑ πετ̄ εϋϋε̄ η̄ε̄ καταφροη̄εῑ
 ᾱμοοτ̄ · ε̄ρωϋε̄ ταρ̄ εε̄ατε̄ η̄ | σ̄ῑ πϋαχε̄ ετ̄ ση̄ρ̄ Fol. 58 a col. 1

ετ̄ χω̄ ᾱμο̄ς̄ χε̄ η̄ετ̄η̄̄ η̄ατ̄ ε̄ ροοτ̄ ρεν̄ προ̄ς
 οτο̄ειϋ̄ η̄ε̄ · η̄ετ̄η̄̄ η̄ατ̄ ᾱε̄ ε̄ ροοτ̄ αν̄ ρεν̄ ϋᾱ ε̄περ̄
 η̄ε̄ · η̄ετ̄ ᾱμο̄ατ̄ ρεν̄ ατ̄ ρωσ̄η̄̄ η̄ε̄ ρεν̄ ατ̄ τακ̄δ̄ η̄ε̄ ·
 σεϋοοη̄ αν̄ ρᾱ μεταβολ̄η̄ ·

Μαρ̄η̄ σποτ̄αζε̄ οτη̄ εχ̄π̄δ̄ η̄αν̄ η̄ η̄ η̄ᾱῑ · ᾱαρ̄η̄
 ατω̄η̄ζε̄ εχ̄η̄ η̄ᾱῑ · ᾱπ̄ | θε̄ ταρ̄ ε̄ τρε̄ η̄ε̄η̄ε̄ λαατ̄ Fol. 58 a col. 2
 η̄αν̄ ρ̄η̄ η̄ᾱῑ · εη̄ ϋαη̄εῑ ε̄ βολ̄ ρ̄ᾱ πε̄ῑ η̄ιο̄ς̄ ·

Καῑ ταρ̄ ᾱε̄ αρ̄ε̄ ϋο̄εῑχ̄ χ̄ῑ κ̄λο̄ᾱ εϋϋαη̄η̄ᾱ
 πατω̄η̄ ε̄ βολ̄ · ετ̄βε̄ πᾱῑ ᾱαρ̄η̄ ραρ̄παζε̄ η̄αν̄ ᾱε̄
 πεκ̄λο̄ᾱ · η̄τ̄η̄ρ̄ βολ̄ ε̄ πϋη̄η̄ε̄ ᾱπ̄ πο̄σε̄ · πεχαϋ̄
 ταρ̄ χε̄ η̄ετ̄ ε̄ρε̄ πεϋρ̄ω̄η̄ η̄αρ̄ω̄η̄ρ̄ ϋη̄αϕ̄ ο̄σε̄ · Αρ̄ᾱ
 οταϋ̄ ᾱε̄ | ᾱη̄η̄ε̄ η̄ε̄ πε̄ῑ ε̄ ρο̄η̄ κ̄ωρ̄τ̄ · αρᾱ οταϋ̄ ᾱε̄ Fol. 58 b col. 1
 ᾱη̄η̄ε̄ η̄ε̄ η̄ε̄ η̄ε̄ ετ̄ ρ̄ῑ βολ̄ · αρᾱ οταϋ̄ ᾱε̄ ᾱη̄η̄ε̄
 η̄ε̄ η̄ε̄η̄ ᾱε̄ η̄ρη̄η̄ε̄ ᾱπ̄ η̄σαρ̄ρ̄σ̄η̄ η̄ η̄ η̄ο̄β̄ρε̄ · χ̄ῑ η̄
 η̄ᾱῑ ε̄ ροτη̄ ε̄ πεκ̄ρη̄η̄ · η̄τ̄ ραρ̄ε̄ρ̄ ε̄ τεκ̄ϋ̄τ̄χη̄η̄
 ε̄σο̄ ᾱε̄ η̄αρ̄ο̄η̄νο̄ς̄ ϋαη̄η̄τε̄ η̄ η̄ατ̄ϋε̄λε̄ε̄τ̄ ε̄ῑ ρ̄ᾱ
 πεϋε̄οοτ̄ ·

Ψαλε̄ῑ ρωω̄η̄ εκ̄χω̄ ᾱμο̄ς̄ χε̄ ταϋ̄τ̄χη̄η̄ ρ̄η̄ η̄ᾱ
 σ̄ῑχ̄ η̄ οτο̄ειϋ̄ η̄η̄η̄ · ατω̄ ᾱπ̄ | ε̄ῑρ̄ πω̄β̄η̄ ᾱε̄ Fol. 58 b col. 2
 πεκ̄η̄η̄η̄ο̄ς̄ · ατω̄ ᾱχῑς̄ χε̄ η̄τοκ̄ ετ̄ η̄ατοτ̄ᾱχο̄ῑ ε̄
 τ̄σορ̄σ̄τ̄ η̄ η̄ σ̄ερ̄η̄σ̄ · ᾱαρ̄ε̄ τεκ̄λᾱᾱη̄ᾱς̄ ϋω̄η̄ε̄
 ε̄ς̄χε̄ρ̄δ̄ · ᾱπρ̄ τρε̄τ̄ρε̄ ε̄ ροκ̄ εκ̄ο̄β̄η̄η̄ · η̄αν̄ εϋϋε̄

πρηνὴς ῥολσ παρραν ἢ τετσην̄ • ἀλλὰ εἰμὲ θε
 εἰπ̄ ῥολσ ἢ ῥοσῶ ε νεψαλειος •

Fol. 59 a col. 1
 срѣа

Πεχαϋ ταρ ἦσι ἦπετ̄ | οτααβ̄ θε α πεψαχε
 ῥολσ ῥἦ ταψοσωθε ἢ ῥοσῶ ετεβῖω̄ εϋρἦ ρωῖ • ε̄
 μαρτῖρος † ἢ νεψῖτ̄χη̄ ε̄εἰν̄ ε̄εἰσοσ̄ ρα πραν
 ε̄ πποσ̄τε • ἀνοι ρωων̄ μαρἦ εἶνε ε ροσἦ ἢ
 τεπασκνεσ̄ •

Fol. 59 a col. 2

Αρι πμεεε θε ἀπερῶ ρεν χῆβες ἢ κωρῶ
 ραροσ̄ ἦε̄ μαρτῖρος • ἦτον ρωων̄ ε̄ε̄ρ̄ | τρε
 πρῶβ̄ ψωπε εϋρῶρῶ παρραν • εἰκνοτῆ ρι πεσἦ •
 εψχε ψαρε τεκταπρο ῥ̄ στοῖ ἀτω ἦεσῖθε ρα
 τινεσ̄τα • ἀλλὰ πε ἦταϋ ταμ̄ε περῥολσ̄ ε̄ πεβῖω̄ •
 αϋχι†πε̄ ε̄ πεσῖθε ραρον •

Fol. 59 b col. 1

Καν̄ εψχε ἀνριμ̄ε ἢ οσσοἦ εἶπ̄ πεκνοθε • ἀλλὰ
 ε̄ε̄πατῆ ῥ̄ θε̄ ε̄ πασ̄λος εϋριμ̄ε ε̄ε̄ε̄ ποσχαῖ ἢ
 ρενκοσ̄τε | μαρἦ παρακαλεῑ θε ἢ νεπερἦ ρἦ
 ηεῖ ψαχε • ψαα οσκοτῖ ἢ οσσοεψ̄ πε πριε •
 ταναπασ̄εσ̄ ρωωσ̄ οσψᾱ ενερ̄ τε •

Fol. 59 b col. 2

Χρῶ ε̄ πριε ριτῆ̄ θελπε • πεχαϋ ταρ θε
 τεθλιψ̄εσ̄ εσ̄ ρωῖ εσ̄ρσπομοον̄ • εσ̄πομοον̄ θε
 εσ̄ρελπε • θελπε θε μεεσ̄ χιψ̄πε • μεεεε ε̄ βολ
 θε ἦναον̄ μεεσ̄ οσ̄ προς̄ οτᾱ πριε τε • τκολα-
 εσ̄ε̄ θε | ρωωσ̄ οσψᾱ εἶερ̄ τε • παρετε̄ ε̄ περῥολσ̄
 ἢ ἦναον̄ • εθε̄ πε̄ ε̄ καρ̄ ἢ ρητ̄ ἢ τκολαεσ̄ •
 ε̄ε̄ρ̄ τρε πασ̄αβολοσ̄ χρῶ ἢ ἦεπεεελοσ̄ ἢ θε̄ ἢ
 ρενκοσ̄τε • ραρερ̄ ε̄ ρον̄ ε̄ε̄ρ̄ τρε ψχοτῆ̄ ριτῆ̄
 πεσ̄τε̄ ε̄ πλιβε̄ ἢ ἦν̄ •

Fol. 60 a col. 1
 срѣа

Κεσοσἦ ταρ θε εἰπ̄εσᾱ τρε πλαοσ̄ χιοορ̄ ἢ
 θαλασσᾱ ε̄ ποσωεῖ • ἀτω̄ ε̄ε̄ θε ρωωϋ̄ ϋρῑ |
 ε̄ε̄ • πκαρ̄ ριτῆ̄ πλιβε̄ ἢ ἦν̄ • σωψ̄τ̄ ε̄ πριε ἢ
 ηετ̄ ε̄ε̄ε̄σ̄ ἦτ̄ πωτ̄ ε̄ βολ̄ ἢ τετσηρ̄ε̄ • εψχε̄ ε̄ε̄πε
 πποσ̄τε̄ †ε̄ ε̄ νεκλαοσ̄ (sic) ετε̄ ηετ̄ ε̄ε̄ε̄σ̄ πε̄
 ϋνα†ε̄ ρωων̄ ἀν̄ ε̄ ρον̄ εν̄ψαἦρ̄ ἀμ̄ελπε •

Εν̄ψαἦ ἀσωμη̄ε̄ θε̄ ρε̄ε̄ πεκρη̄τ̄ τηρ̄ϋ̄ • ρἦ

отпистис есотох • | киаеѳране рѣ̄ праще љѣ̄ Fol. 60 a col. 2
 пте̄лнл̄ п̄ ша енег •

Просехе се отп̄ п̄ наѳ мѣ̄ е неї сшооте ет
 љнѳ и отжаї п̄̄ рарез е роот • п̄̄ хокоѳ е вола
 же нас ере тетриас ет отааб̄ жѣоот рраї̄ п̄ рнт̄
 п̄оѳ љѣ̄ пунре љѣ̄ пепн̄ ет отааб̄ жин̄ п̄
 тепоѳ аѳо | п̄ отоеиш̄ мѣ̄ шаа и аѳон тнроѳ Fol. 60 b col. 1
 и аѳон рдѣнн:

✧ ✧ ✧ ✧ ✧ ✧ ✧ ✧



— — — — — — — —

апа ѳоанноѳ архнепскопоѳ •

— — — — — — — —

LIKEWISE THE EXPLANATION OF APA
JOHN, ARCHBISHOP OF CONSTANTI-
NOBLE, CONCERNING SUSANNA.

ЗОЦОШС ОΥΕΞΗΓΗΣΙΣ ΗΤΕ ΑΠΑ ΙΨ-
ΖΑΝΗΝΣ ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ Η ΚΩΣΤΑΝ-
ΤΙΝΟΥΠΟΛΙΣ ΕΤΒΕ ΣΟΥΣΑΝΝΑ ΤΗΛ-
ΓΑΡΙ[ΤΗΣ].

Fol. 60 b col. 2 Ανεϊ οκ шад рωтїи рїи отпош н еткнωωωωи ·
анон пет хрѣωстєи | интїи аа пшажє · тарїи мєр
пет арон ан · ката ѓє ет ешшє · алла тарїиѣ
аа пет арон ката ѓє ет етїтан цїтоотцї мєн
аа пєнотротї отнїи · ашω цїотωшс є воль еѣ ротє
є пет арон · тєиїтїрнє дє иї нєншажє рєхрωж ·
Fol. 61 a col. 1 етвє паї еан иї рєннос | тїи на параналєи ааωтїи
срїє є трє тетїиш иї рєнкотї · ешшпє дє ершан отд
ш иї рєнкотї · ицїотωшс є воль аа потротї аа
пєцрнт · єїє тїиашωпє ан еншадт · ерє петїи
отротї шωн є воль · аа пєєрос ет ишшадт ааωц ·

Fol. 61 a col. 2 Кαι ταρ не просфора ет шохцї аа | рннє мїи
пет отωшс є воль аа прєааω · ершан пноттє
паѣ є роот шадшопот є роц рїи оттаїω ецшнш ·
иї мєшан цнатаї є на рннє иї ротω · є воль шє
єцшωшт є потротї аа рнт · ашω є пацаи ан иї
нєхрнєа ·

Fol. 61 b col. 1 Таποαηγισ σε иї паї мєрєшшωпє интїи є воль
рїтїи пшажє | иї тєхнра иї рннє · таї ент
аспωтжє аа плєптон снаѣ є пвазофталιον ·

А птаїω тар итє просфора иїтаї аїаї ратїи

пхоис· ꙗ̄ готѣ е пнотѣ епта ꙗ̄ рееаѡ ꙗ̄тѣ е
 ротн· же ен ере пнотте ꙗ̄ хриа ан а̄ пнотѣ·
 алаа п отрѣт еѣотааѣ· а̄ ꙗ̄ отпрогаиресис
 ессоттѡн г̄а̄ ꙗ̄ пе | т нагот· аѣис се тенот
 г̄ѡн тпотешѣ пенрѣт е хол г̄а̄ птѣѡ· аѡ
 ꙗ̄тѣ е̄не е ротн а̄ пшаже а̄ пнотте· ꙗ̄тѣнааѣ
 нан· ꙗ̄тѣпожѣ е песнѣ е ренказофѣланюн·
 а̄ ѡтхикон· е тре нѣ нтѣ ꙗ̄ пет арон·

Fol. 61 b col. 2

Те̄ре тар а̄ пееете же а̄ернт нтѣ ꙗ̄ саѣ· |
 ектресе п т̄ептѣѡѡре п т̄софростнн ꙗ̄
 сотсання· тарѣ на̄ ѡпле ꙗ̄ рнт ꙗ̄ г̄а̄· ꙗ̄ ѡе
 ꙗ̄та пачѡн п ꙗ̄снѣ г̄н̄ теѣа̄йтран а̄тѣ теѣ-
 стнеше ѡфеле ꙗ̄ г̄а̄·

Fol. 62 a col. 1
срѣ

Парес аѡннзе се тенот ꙗ̄сн̄ сотсаннѣ г̄ѡс
 г̄а̄ пѡеатрон ет еер а̄ еннше· еарес аѡн-
 нзе г̄а̄ пѣа̄ ет ере пнотте а̄тѣ ꙗ̄ аѡелос аѡ
 ꙗ̄ роотт а̄тѣ пе г̄иѡе наѡ е рос ꙗ̄ рнтѣ· тарѣ
 ставе ꙗ̄ шеере шне е катафроне ꙗ̄ пѡот
 етѣ т̄а̄йтран·

Fol. 62 a col. 2

Сотсання те̄ еатаритне ен еѡтценне те г̄а̄
 пестенос· енесе г̄рас г̄а̄ пѡсрѡ· есотѣ е ротн
 е пес | коитѡн жнн ꙗ̄ тесептнотѣ· е ас̄а̄д̄а̄ г̄н̄
 отѣнос ꙗ̄ ст̄енос· ꙗ̄т ере ѣѣ г̄тнѣ же ꙗ̄сн̄ псата-
 нас е тесептѣрре· астаас е пг̄ѡтѣ а̄ пнаеелос
 ката пноелос·

Fol. 62 b col. 1

Аѡ пѡсг̄арез е пѣа̄ п ꙗ̄нотѣ а̄ пѡсг̄а̄ а̄тѣ
 п̄накаѡма а̄ пѡсг̄аеелос а̄тѣ такоѣ· а̄тѣ
 пѡсг̄а̄ ѡпле г̄н̄ отжнр енег· е тре есешт пса
 п от | шнре шне ꙗ̄ ш̄е̄е̄· отже а̄тѣ ска пѡс-
 мааже енег е сѡт̄е̄ е тог̄л̄ле п п ж̄ѡ ет сооѣ·
 отже а̄тѣ ска пѡсг̄ѣша е г̄г̄ане ꙗ̄са пѡсѣ
 потѣ п ꙗ̄ г̄о̄те етоткапннзе а̄е̄оот·

Fol. 62 b col. 2

Заплѡс пее есстнхѡре ꙗ̄ лааѡ ꙗ̄ пѡсг̄а-
 онсис е тре ѡѡш же нас ене т̄а̄йтран | етот-

Fol. 63 a col. 1
срѣ

зарес е рос р̄а̄ песнт так̄ ѿ тесѣтхн
 н̄с̄лаате е песнт̄ ер̄т̄з̄онн̄ ѿ ш̄лоӯ р̄ит̄н̄ а̄
 мооле ѿ тапати.

Fol. 63 a col. 2

Каи тар перот̄ ѿ ѿ ноѣе ш̄ат̄ш̄опе ѿ те-
 ѣтхн е во̄л р̄ит̄н̄ и а̄[с̄]ѣнсис̄. епер̄ а̄н̄ ере
 теѣтхн ш̄ооп̄ р̄а̄ пр̄нт̄ ѿ ѣе ѿ отпарѣенос̄ е-
 с̄ра̄р̄т̄ р̄а̄ пескоит̄вӣ. ере т̄ѣе и а̄[с̄] | с̄ѣнсис̄
 ѿ нас̄ ѿ р̄а̄р̄ал̄. и а̄[с̄]ѣнсис̄ а̄е не п̄вал̄ ете п̄к̄ат̄
 е во̄л не. а̄н̄ п̄с̄от̄а̄ а̄н̄ п̄ш̄ола̄ а̄н̄ п̄х̄ит̄пе.
 а̄н̄ п̄с̄а̄с̄оле ер̄ш̄ан̄ т̄а̄ лаат̄ се и а̄[с̄]ѣнсис̄
 п̄лана. ѿ п̄сетак̄. ш̄аре теѣтхн ѣ̄ р̄ар̄-
 зарос̄ есоот̄ е̄т̄ осе.

Fol. 63 b col. 1

Ер̄ш̄ан̄ш̄опе а̄е е тре п̄вал̄ р̄ике п̄са п̄са ѿ
 отш̄нре ш̄н̄е а̄т̄о п̄ѣ̄е | ѣе т̄п̄е ѿ̄сӣ прое̄ӣе ѿ
 тепн̄от̄ма̄. ш̄аре ѣ̄ат̄т̄ ѿ ѣн̄з̄онн̄ р̄ар̄т̄е ѿ
 тет̄нот̄. а̄т̄о ш̄ас̄п̄ош̄е е во̄л и т̄е̄н̄т̄рак̄. п̄с̄ѣ̄он̄
 ѿ т̄а̄т̄ѣ̄ р̄а̄ п̄ноѣе. а̄т̄о ш̄ас̄ѣ̄он̄ р̄а̄ пр̄ас̄е̄е
 ента а̄а̄т̄е̄а̄ ѣ̄ок̄ ѿ р̄нт̄ѣ̄. п̄а̄[с̄] ло̄п̄он̄ ент̄ а̄ѣ̄ош̄
 е во̄л ет̄н̄нт̄ѣ̄ а̄е а̄[с̄]е̄е е пет̄ ш̄н̄к̄ ѿ ѣ̄ал̄асса
 от̄рат̄н̄т̄ те ит̄ас̄о̄е̄т̄. р̄о̄мо̄ӣс̄ | он̄ ер̄ш̄ан̄
 п̄с̄от̄а̄ ш̄о̄п̄ ероӯ ѿ тес̄ен̄ ет̄ пот̄а̄ а̄н̄ тап̄ат̄н̄
 и ѿ а̄ѣ̄ ет̄ сооӯ ет̄ а̄а̄а̄т̄. ѿ̄те пр̄нт̄ р̄ике
 п̄с̄оот̄. ш̄ат̄с̄он̄ а̄а̄оӯ е песнт̄ епер̄так̄.

Fol. 63 b col. 2

Палн̄ он̄ ер̄ш̄ан̄ п̄х̄ит̄пе та̄а̄ѣ е та̄ш̄н̄ ѿ̄сӣ-
 нот̄а̄е. а̄н̄ от̄нр̄н̄ ер̄ош̄ ш̄а̄ѣ̄сен̄ теѣтхн е
 песнт̄ | ер̄т̄о̄е̄т̄а̄ а̄н̄ от̄ѣ̄е. а̄лла п̄ш̄ола̄ он̄
 ер̄ш̄ан̄р̄та̄не п̄са п̄есто̄ї̄ ет̄ на̄п̄оӯѣ и ѿ со̄ш̄н̄
 а̄н̄ ѿ. ш̄от̄р̄н̄не ш̄а̄ѣ̄ш̄опе р̄н̄ от̄ап̄ат̄н̄. а̄т̄о
 ш̄а̄ѣ̄ер̄ теѣтхн е р̄от̄н̄ е тап̄ат̄н̄ ет̄ а̄а̄а̄т̄
 ӣа̄а̄а̄ѣ̄.

Fol. 64 a col. 1

ср̄ва̄

Ер̄ш̄ан̄ теѣтхн се ѿ р̄ак̄ ш̄опе р̄н̄ на̄[с̄] ш̄ас̄р̄
 ѣе ѿ отпарѣенос̄ е а̄т̄пара̄з̄а̄от̄ а̄ | а̄о̄с̄ е во̄л
 р̄ӣ тоот̄от̄ ѿ п̄с̄р̄а̄р̄ал̄ а̄т̄о е а̄с̄лаате е песнт̄
 е п̄ноѣе а̄н̄ т̄е̄н̄т̄ а̄т̄ а̄а̄а̄т̄е̄.

Fol. 64 a col. 2

Και παρ ершан теейт ат амарте рощ̄ е роти
 е тештхн шаср̄ песеот̄ н отречхите аш
 шасхон е роти ептаеион ае прнт̄ нсаац̄ н
 ернеос̄ аш нсаац̄ ка рнт̄ н теептрак̄ нере
 теи маца | риа се н срее ете сотсаниа те̄ е Fol. 64 b col. 1
 асасфализе н несвал̄ ае несвѣх̄ ае несоте- срнѣ
 рнте̄ ае неслас̄ ае несвѣш̄а̄ ае несхнеа
 тирѣ н несакснсе̄ аш несшооп̄ наме
 ката пшаже ае псофос̄ н ѳе н откнпос̄ ецшот̄а̄
ае отпнчн естооѳе же ене лаат̄ стла̄ аенос̄
 аш | е таке пед̄ н отωр̄ н н шотрнне ае Fol. 64 b col. 2
 теептрак̄ аш есωцт̄ е хол̄ ае пед̄ ет̄ аеаат̄
ае пса н тпнчн н тсофростнн̄.

Таї се атепнотееї е рос̄ п̄си пепресвнтерос̄
 снат̄ наї етотееете е роот̄ же п̄тоот̄ етѣр̄а̄е
ае плаос̄ аш наї петшо | оп̄ р̄а̄ прωк̄ н Fol. 65 a col. 1
 тетепнотееїа̄ ашпне таеи непернт̄ е прωк̄ срнѣ
 етжер̄о̄ р̄а̄ перрнт̄:

Ашшопе н отроот̄ е тре пот̄а̄ пот̄а̄ аеноот̄
 хон р̄н отроп̄ псеѳ̄ рнт̄ е сотсаниа̄ аш
 атре е непернт̄ п̄т ер отхн е непернт̄ атро |
 мологей̄ н непернт̄ ае прωх̄ тоте атсеї Fol. 65 a col. 2
 тоотот̄ ае непернт̄ е хон е хол̄ н тпра-
 зис̄ ае пноѳе̄ аш троїноша н тнака̄
 неппаратррей̄ етотоеш̄ же егнаде е рос̄
 магаас̄.

Ашшопе же н отроот̄ е тре сотсаниа̄ хон |
 е роти е пкнпос̄ ае несраї̄ е тре ехωн̄а̄ аеаат̄ Fol. 65 b col. 1
 ката тесстннѳа̄ ае пнат̄ ае пнат̄ма̄ аш
 асхоот̄ е хол̄ н неср̄а̄рал̄ е тре тееїне нас̄
 потрос̄а̄ ае отанхир̄.

А не пресвнтерос̄ пот̄ е граї̄ е хос̄ р̄н
 отшс̄не н ѳе н ренотωнш̄ ех̄н отргайѳе̄ н есоот̄
 атамарте̄ аенос̄ ет̄ | отωш̄ е еїре̄ п̄а̄еас̄ ае Fol. 65 b col. 2

прѡб ет сооу ꙗ тетепнѡтѡма · нере сотсаниѡ
 де рꙗ тѡннте ꙗ непресвѣтерос снаѡ · наѡ ет
 роот ꙗ роотѡ е н мѡтї ента данил шѡпе рꙗ
 тетѡннте ·

Не мѡ рꙗ рꙗл де ратне отде рꙗ рꙗн ·
 Fol. 66 a col. 1 отде рꙗ ꙗсоотн отде шее | ре шне · нем ꙗ
 срне пет наѡнѡеѡ е рос еа лаат ꙗса · е менттеѡ е
 пнотте мѡтааѡ паї ет шѡшт е шѡс · е ѡл
 рꙗ тпе ·

Енетѡшѡе мѡн ꙗ пнотте пе еѡлѡ
 ꙗмоот пе · алла аѡстнхѡреѡ наѡ е тре
 паѡн стнрїста · же нас етнѡшꙗ ꙗ ѡл |
 Fol. 66 a col. 2 ꙗстн петшѡнне еѡ нп · же ере тѡнтꙗ ꙗ сот-
 саниа наѡшꙗ ꙗ ѡл ꙗ тѡнт ат амарте ꙗ
 пе пресвѣтерос аѡ ꙗ теї рѡ ꙗте неꙗѡе де
 еѡѡ ꙗстн сѡѡ е наѡтꙗ ꙗ ѡл рїтн тѡнт-
 шѡре ꙗ сотсаниѡ ·

Нере отнѡс се ꙗ мѡше порꙗ ꙗ ѡл мѡ отнѡс |
 Fol. 66 b col. 1 н аѡн · аѡ нере отꙗѡ еѡꙗꙗ рꙗꙗн сот-
 саниѡ ꙗ рѡте е ꙗѡснѡ · ꙗѡснѡ мѡн тар от-
 роотт пе еѡмѡше мѡ отсꙗѡе мѡтааѡ ·

Таї де отсꙗѡе те еѡмѡше отѡе роотѡ снаѡ ·
 еѡѡѡе рꙗ петꙗѡ · аѡ теѡпнре те же е
 неѡмѡше отѡе наї · рꙗ отпараѡїсѡс пѡѡ ента
 Fol. 66 b col. 2 ꙗꙗꙗ | ѡѡѡе е апата петꙗѡ ꙗꙗꙗ · петнѡс
 пе пет ѡеатрон аѡ петнѡтѡ петнѡс мѡн пе
 е ѡл же рѡнпресвѣтерос пе еѡѡ ꙗѡснѡс же
 еѡ ꙗ нѡс ꙗ ꙗлаѡс пет мѡше рꙗ пет аѡн ·

Петнѡтѡ де он пе еѡе тѡнтꙗ ꙗ отсꙗѡ |
 Fol. 67 a col. 1 мѡ ꙗѡѡ · ент аѡѡѡе еѡ отѡе неї нѡс · ꙗт
 срнꙗ ере наї се сѡтѡтѡт е мѡше рї отсѡн ·

А мѡ ннѡе отꙗ ꙗ н сѡлпнꙗ ѡш еѡл · а
 паѡн шѡпе еѡсѡтѡт · аѡ а паѡнѡѡетне ꙗ
 ꙗе шѡшт е ѡл рꙗ тпе · енетѡѡреѡ пе нѡ

пєинн | шє н ꙗ аѳеѳелос е ѱол рѣе пѣисє • нерє Fol. 67 a col. 2
 проу енерѳєт пє рꙗ нєѣ параномєос ѣе прєсѳн-
 терос аѳо енерє тпєтїє рѡѡс ѳѣѣѡомє рꙗ тєѣ
 срїемє ꙗ рѡн •

Аѳо нерє отпос ꙗ роотш пє рї тєѳмєнтє рї
 отсѡп • нє прєсѳнтєрос мєн жє епє отсрїемє |
 ѳотпос • сѡтсѡннѡ дє рѡѡс жє еп єсрє е ѱол рꙗ Fol. 67 b col. 1
 тєнѳрѡн • аѳо ꙗ дѡмєѡн нєтсѡѳтє нєтѡѳѡ-
 нѡн ꙗ нєѣ параномєос • н аѳеѳелос дє рѡѡт
 нєтсѡѳтє ꙗ нєтѡѳѡ ꙗ сѡтсѡннѡ е ѱол рꙗ тпє •
 аѳо нєѣ параномєос мєн аѳѡмєарѳє ѣемєос
 аѳѡмєше нѣемєас рѣе пєтшѡжє ꙗ ѡорꙗ єтшѡ |
 ѣемєос жє анон нє прєсѳнтєрос ѣе пѣлѡс • анон Fol. 67 b col. 2
 аѳтпєтєтє нѡн ѣе пномєос мѣѣ тєзѡтєѡѡ • е ѱол
 аѳо е мєѡтр ꙗ рѡѡн нѡмє • мѣѣ лѡдѡт ѳє ѣе пєѣ
 мѣд єѳнѡт е рѡн •

Пѡѳє ѳє нѡн ꙗтєшѡпє нѣемєѡн • тꙗѡѡп ѳѡр
 рꙗ тѡтєпнѡтєѡѡ • єршѡн тѣе пѡѳє ѳє нѣе | мѣн Fol. 68 a col. 1
 тꙗнѡр мєнѳрє ꙗ нѡтш єрѡ • жє еп єрє отшнрє
 шнєе ѡѡп нѣемє • аѳо єтѳє пѡѣ арѡѡт е ѱол
 н отрѣдѡл •

Анѡт ѳє жє а отнѣ рѡѡн єѳнѡшѳ ꙗѳтє е
 сѡтсѡннѡ тєѣ срїемє мѡтѡс • отѡнѳрєѳрїглѡ •
 отрѡѡн єѳѡѡѳ • отѡпѣлн єѳѡтїлє нѡс ѣе пѣѡт | Fol. 68 a col. 2
 отнѡтѡнѡшєнє є трє пѣлѡс тнрꙗ сѡѳє ꙗѡс •
 отѡѡстє є трє пєсрѡѣ мєстѡс мѣѣ нєсєѳтїѳєннє •
 отрнѡѳє ꙗтє нєсрѣе рѡѡн мѣѣ нєсрѣе ннї •

Зѡпѡз рѡпѣлѡс отнѡтнѡѳєтє ѣе пєснї тнрꙗ •
 ѡлѣлѡ мѣпє лѡдѡт рꙗ нєѣ мєѡнмєн ѳѣѣѡомє е тєѣ
 срїемє ꙗ рѡн • нерє тєсрєлпєс | ѳѡр мѣѣ пєсрнѳ Fol. 68 b col. 1
 тѡжрнѡт єжѣ пнѡтєтє н тпє •

Аѳѡшѡрѡмє дє ꙗѳї сѡтсѡннѡ • аѳо пѣѡс жє
 ѳрнш сѡ сѡ нѡмє • єѣшѡнѣр пѡѣ ѳѡр ѳнѡмєѡт •
 єѣшѡн тѣе лѡѳ дє ѳнѡр ѱол ан є нєтꙗѳїѡ •

Fol. 68 b col. 2 плин̄ с̄сотп̄ наї е т̄а̄ еїре̄ а̄а̄ наї е̄еї е̄ р̄раї е̄ не-
т̄п̄с̄ӣх̄ п̄ р̄оте̄ е̄р̄ но̄ве̄ а̄е̄пе̄ а̄то̄ е̄ во̄л̄ | а̄а̄ п̄хо̄е̄ис̄ :
ото̄ї наї на̄шо̄ос̄ е̄ ф̄е̄е̄е̄те̄ е̄ ро̄от̄ же̄ се̄мо̄о̄не̄
а̄а̄е̄о̄ї̄ . ф̄на̄т̄ е̄ ро̄от̄ е̄то̄ п̄ о̄т̄о̄н̄ц̄ӯ а̄а̄ па̄н̄о̄те̄ .

Fol. 69 a col. 1 П̄ а̄а̄ а̄а̄ мо̄о̄не̄ е̄ ф̄е̄е̄е̄те̄ е̄ ро̄от̄ е̄ ме̄не̄ п̄хо̄ї̄
п̄ та̄ ψ̄т̄х̄н̄ е̄ ро̄от̄ . наї̄ а̄ї̄с̄п̄т̄от̄ е̄т̄о̄а̄е̄с̄ а̄а̄е̄о̄ї̄
ср̄ла̄ п̄ р̄оте̄ е̄т̄х̄ӣе̄о̄н̄ е̄ф̄на̄ш̄т̄ . а̄а̄п̄р̄ ме̄е̄те̄ | се̄ же̄
ф̄на̄р̄ р̄оте̄ р̄н̄т̄ т̄н̄от̄п̄ п̄та̄п̄о̄е̄ а̄а̄е̄о̄т̄п̄ . п̄та̄-
х̄о̄р̄а̄е̄ п̄ та̄ ме̄н̄т̄р̄а̄н̄ . ф̄на̄ф̄ ш̄ӣпе̄ а̄н̄ п̄ на̄ е̄ї̄о̄те̄ .

Fol. 69 a col. 2 Т̄на̄с̄о̄щ̄¹ а̄н̄ п̄ та̄ме̄н̄т̄е̄т̄е̄н̄с̄ . ф̄на̄ф̄ а̄т̄п̄н̄
а̄н̄ а̄а̄ па̄ра̄ї̄ . ф̄на̄в̄о̄л̄ е̄ во̄л̄ а̄н̄ п̄ те̄р̄ре̄ а̄а̄
па̄р̄о̄т̄р̄ . е̄ ф̄ т̄н̄с̄ (?) е̄ ро̄ц̄ п̄ р̄н̄т̄с̄ | ф̄на̄с̄о̄т̄а̄е̄ а̄н̄
п̄са̄ не̄т̄п̄ ш̄а̄же̄ п̄ а̄т̄ с̄в̄о̄ .

Т̄на̄с̄от̄п̄с̄ наї̄ е̄ ме̄от̄ р̄п̄ о̄т̄ме̄от̄ п̄ х̄ӣс̄о̄н̄с̄
п̄ р̄оте̄ е̄т̄е̄а̄ п̄ п̄кот̄п̄ е̄ф̄со̄о̄ц̄ . па̄ра̄ї̄ р̄ат̄н̄ї̄
на̄н̄ р̄а̄е̄ п̄с̄о̄а̄а̄ а̄н̄ . а̄л̄ла̄ р̄а̄е̄ по̄т̄о̄щ̄ӯ а̄а̄ па̄р̄н̄т̄ .

Fol. 69 b col. 1 А̄т̄о̄ п̄р̄о̄ на̄ е̄ї̄о̄те̄ р̄ат̄н̄ї̄ п̄ на̄т̄ н̄ӣе̄ . А̄рӣ
р̄оте̄ се̄ р̄о̄т̄ т̄н̄т̄п̄ | р̄н̄т̄ц̄ а̄а̄ п̄но̄т̄те̄ е̄т̄ на̄т̄ е̄
ро̄н̄ . ш̄ӣпе̄ р̄н̄т̄от̄ п̄ п̄ а̄т̄т̄е̄л̄ос̄ е̄т̄ р̄ат̄н̄ӣ п̄
те̄т̄ш̄п̄ а̄н̄ п̄е̄ро̄от̄ . е̄ї̄е̄е̄ е̄р̄о̄т̄п̄ же̄ п̄т̄ет̄п̄ н̄ӣе̄ .
с̄от̄п̄ п̄но̄е̄ос̄ те̄т̄п̄о̄щ̄ӯ а̄а̄е̄о̄ц̄ .

Fol. 69 b col. 2 П̄но̄е̄ос̄ та̄р̄ о̄щ̄ е̄ во̄л̄ же̄ е̄не̄ ке̄п̄н̄о̄т̄а̄е̄ӣ е̄ е̄ї̄е̄е̄
а̄а̄ п̄е̄т̄ р̄ӣт̄о̄т̄о̄н̄ . а̄т̄о̄ п̄т̄ е̄ре̄ с̄хе̄ наї̄ а̄с̄о̄щ̄ е̄ во̄л̄ .
е̄с̄о̄т̄о̄щ̄ӯ е̄ т̄ре̄ | р̄е̄н̄е̄а̄р̄т̄т̄р̄ос̄ е̄ї̄ п̄с̄е̄р̄ а̄н̄т̄ре̄ п̄ те̄т̄-
а̄т̄а̄з̄ӣа̄ . а̄т̄о̄щ̄ е̄ во̄л̄ р̄о̄о̄т̄ п̄с̄ӣ не̄ п̄ре̄с̄в̄н̄те̄р̄ос̄ .

А̄т̄о̄ е̄ис̄ п̄ р̄а̄е̄р̄а̄л̄ п̄ со̄т̄са̄н̄н̄а̄ а̄н̄ п̄е̄с̄ше̄е̄ре̄
ш̄ӣне̄ а̄т̄п̄о̄т̄ е̄ р̄о̄т̄п̄ а̄т̄на̄т̄ е̄ не̄ п̄ре̄с̄в̄н̄те̄р̄ос̄
е̄т̄то̄н̄о̄р̄ н̄а̄е̄е̄а̄с̄ .

Fol. 70 a col. 1 А̄т̄о̄ п̄т̄ е̄ре̄ не̄ п̄ре̄с̄в̄н̄те̄р̄ос̄ х̄о̄ п̄ | не̄т̄ш̄а̄же̄ .
ср̄ла̄ а̄т̄х̄ӣ ш̄ӣпе̄ е̄ме̄а̄те̄ п̄с̄ӣ п̄ р̄а̄е̄р̄а̄л̄ же̄ а̄н̄п̄ о̄т̄с̄о̄т̄а̄е̄
е̄ ш̄а̄же̄ п̄ те̄ї̄ ме̄ше̄ е̄ р̄о̄т̄п̄ е̄ со̄т̄са̄н̄н̄а̄ е̄не̄р̄ .

А̄с̄ш̄о̄пе̄ же̄ а̄а̄ п̄е̄с̄р̄а̄сте̄ а̄т̄но̄с̄ а̄а̄ ме̄н̄ӣше̄

¹ Here there is a small erasure, or one letter may be wanting after щ.

сѡтѡзъ е рѡтн • ети тар ере пѣише шѡопъ за
пѣхрѡ • аѡ епере прапъ шѡопъ за пѣклое • а
пла | ос тнрѣ сѡтѡзъ е рѡтн ꙗ рѡотъ епъ не Fol. 70 a col. 2
рѡе епъ ꙗ шнре хотѣ • А пѣѡатронъ рѡтнос
еелате •

ꙗ рѡе етъ ае пѣснѣ еперѡотн анъ же етъ
натѡотъ • нетъ ꙗ тпѣ де ꙗтѡотъ еперѣе е не е рѡв
нѣе •

А не прѣсвѣтеросъ де еѣ етѣнзъ ае паранома •
аѡ аѡеотте е сотсана ꙗ ꙗ ѡе ен ере нꙗ Fol. 70 b col. 1
еелете е росъ • ꙗтъ аѡеотте е росъ етѣше епъ
отѣотъ ꙗ ѡе етѣеелете росъ ꙗтѣ пѣкритнсъ ае ее
ꙗтъ аѡеотте е росъ етѡнзъ епъ отѡотъ • ꙗ шѡ енезъ •

Пѣхатъ ѡе ꙗ нагрѣе плаосъ же хѡотъ ꙗса
сотсана тѣеере ꙗ хѣлнѣасъ • ꙗтѡ | отъ де аѡ- Fol. 70 b col. 2
хѡотъ • аѡ асеѣ ꙗтѡсъ епъ несеѣоте епъ несеѣн-
ченнсъ тнротъ епъ несеѣнре •

Асеѣ де ꙗтѣ сотсана рѡсъ есеѣшѡ (sic) ае пѣотъ •
етѣе тѣеелнтѣракъ етъ ошъ • аѡ несаѣагое есрншъ
е холъ анъ же еспалеотъ • Ала же еспакѡ ꙗ
отранъ есрѡотъ | ꙗ несеѣоте • аѡ относнѣсъ ае Fol. 71 a col. 1
пѣсненосъ тнрѣ • срлѡ

Не епътасъ ентѣре таръ аеелатъ за прѡвъ ентъ
аѡтѡсѣ е росъ рѡе ꙗпараѡѡсъ • нере зазъ аѣагое
за росъ • несеѣоте епъ несеѣееръ епъ несеѣнченнсъ
епъ несеѣратнъ • аѡ нере несеѣаꙗ рѡ рнѣе епъ |
пѣснѣ тнрѣ етнере тнротъ • ꙗтѡсъ де рѡсѡсъ ене- Fol. 71 a col. 2
сеелонзъ ꙗ рнѣ есонѣе • есрѣе есрѣхрѡхъ • есшѡопъ
рѣ относъ ꙗ ѡвѣѡ • асеѣ асаге ратѣ рѣ тѣннте
ꙗ отонъ нѣе •

Аѡ нере пѣннше тнрѣ аге ратѣ етнѡтъ
е росъ • па ꙗ аѡтелосъ епъ па ꙗ рѡе: аѡ | аѡ- Fol. 71 b col. 1
тѡотнъ ꙗтѣ пѣпрѣсвѣтеросъ снаѡ рѡе пѣсѣхнѣа
ꙗ шѡсе рѣотѡншъ не • аѡ ере фѡцъ ꙗ рѣцѣ

штоотнѣ • шѣже гѣраї ꙗ рнотъ • аѣко же ꙗ
 петсѣх е гѣраї е хѣс • аѣко петѣх же енелюше
 ꙗсаѣ гꙗ тешиѣ маѣаи •

Fol. 71b col. 2

А таї еї е готн еѣ гѣраѣл сїте • аѣко |
 асхоот е ѡл ꙗ ꙗ гѣраѣл асѣтае ꙗ ꙗ рѡ ꙗ
 тешиѣ • асѣї е готн шѣа роѣ ꙗсї отѣрѣше
 ꙗї е неѣннї асѣшѣпе нѣеас •

Fol. 72a col. 1

срлз

Нѣ ере инаѣ же аѣон е тѣраномїа енрнн
 гꙗ отѣлѣ гѣ ꙗ ꙗпараѣсѣс аѣпѣт е гѣраї е хѣсѣт •
 аѣко ꙗ ꙗ мен еѣп | ꙗ ешѣаагѣте ꙗеѣсѣ • е ѡл
 же еѣсѣсѣе ꙗ готѣ е роѣ • аѣко асѣсѣн ꙗ ꙗ
 рѡ асѣпѣт е ѡл • аѣааагѣте же ꙗ таї аѣнѣоѣс
 же нѣе пе пеї гꙗрѣше ет ꙗ неѣе •

Fol. 72a col. 2

Нѣѣс же еѣп ѣѣсѣшѣ е хѣсѣс е роѣ • аѣко ꙗї
 неѣн рѣ еѣнѣре ꙗеѣсѣсѣ • е аѣнаѣ е роѣсѣ • Аѣ-
 нѣсѣте ꙗсѣ ꙗсї тѣсѣнаѣсѣн тнѣрѣ гѣсѣ прѣсѣнѣте |
 роѣ гѣ рѣсѣѣ гѣаї аѣко аѣсѣаїѣ ꙗеѣсѣс е тѣре сѣѣсѣт •
 неѣсѣсѣ сѣ ꙗ сѣѣсѣннѣ е ѡл е тѣре ѣеѣсѣсѣтѣ •
 аѣко не еѣп лааѣт еїре еѣ неѣвѣа ꙗ тѣе ꙗсѣ
 ꙗнѣѣте маѣааѣ • ꙗї енѣаѣ сѣнѣхѣѣре е тѣре
 ꙗї шѣѣпе • же ꙗсѣ е ѡл гѣ тоѣѣт еѣ неѣсѣнѣт
 ере тѣ теѣраѣсѣс еѣ ꙗѣа ꙗѣа аѣѣнѣг е ѡл
 есѣннѣ | е ѡл • тѣаннѣа еѣн еѣп тѣенѣт аѣ ааагѣте
 еѣп тѣепрѣсѣгѣлѣ нѣе ꙗараѣномїѣс • ꙗѣѣѣн же е
 готн ꙗ сѣѣсѣннѣ шѣа гѣраї е ꙗеѣсѣт •

Fol. 72b col. 1

срлѣ

Кѣнаѣ же ꙗнѣѣте ѡѣшѣ ꙗеѣсѣсѣ еѣ ꙗѣсѣѣс ꙗ аѣш
 ꙗ гѣ • аѣко шѣаѣнааѣ ꙗсѣѣѣ е тѣре еѣѣѣннѣаѣзе
 ꙗеѣсѣсѣ • ꙗ ѣе еѣ ꙗнѣѣѣ гꙗ отѣа ꙗ отѣѣгѣ •
 есѣгѣѣгѣ ꙗ ꙗ аѣкаѣсѣс гꙗ | гѣеннѣраѣсѣсѣс сѣѣшѣѣѣ •

Fol. 72b col. 2

Таї сѣр тѣ ѣе ꙗѣаѣаѣс ꙗ аѣѣраѣаѣ • асѣннѣ
 сѣр ꙗ ꙗсѣн е тѣре еѣѣаѣѣсѣс е гѣраї ꙗ сѣлїл •
 асѣкѣѣт еѣ неѣѣсѣсѣаѣсѣннѣѣн • аѣко неѣре неѣсѣѣѣт
 шѣѣѣн аѣ не • асѣгѣѣѣѣ ꙗ ꙗ шѣ еѣѣѣѣ • аѣко енѣ
 еѣп ѣїлѣ еѣааѣт не • асѣннѣ ꙗ тѣѣѣѣте е неѣсѣсѣсѣ •

THE DISCOURSE OF ATHANASIUS, ARCH-
BISHOP OF RAKOTE, ON MERCY AND
JUDGEMENT.

ΑΘΑΝΑΣΙΟΣ ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ Η ΡΑ-
ΚΟΤΕ ΕΥΧΑΧΕ ΕΤΒΕ ΠΗΛ ΠΗ ΠΖΑΠ.

— ❖ — ❖ — ❖ — ❖ — ❖ — ❖

Fol. 76 b col. 2
Προσεως ετ ρ̄ πωβ̄ιϋ̄ ᾱ πνοϋτε νεισινϋ · σεα-
μαρτε ᾱμοϋ ρ̄ᾱ π̄χῑσον̄ε̄ ετ χ̄ι ε ροϋη ε νειτ
ριτοϋωωϋ · ᾱῑπ̄ τεῑπ̄τᾱπαν̄ερωποϋ ετ χ̄ι ε ροϋη
ειν ατ σολε · η̄ | θε ετ ε̄χ̄ω̄ ᾱμοϋ η̄σῑ παπο-
στολοϋ ετ οτααβ̄ · γε̄ κατα θε ετε ᾱποϋ ροϋη
μαρτε ᾱ πνοϋτε ε κααϋ παϋ ρ̄η̄ οτσοοϋτ̄η̄ · α
πνοϋτε τααϋ ε ρρᾱῑ εϋρη̄η̄ η̄ χοοϋτ̄ εϋε̄ιρε̄ η̄
νειτ εῑ εϋϋϋε̄ ·

Fol. 77 a col. 1
ᾱ
Εϋχην̄ ε̄ βο̄λ̄ η̄ χ̄ῑσον̄ε̄ νεῑ · ρ̄ῑ καβ̄ια · ρ̄ῑ
πονιρια ρ̄ῑ μᾱῑτο̄ η̄ | ροϋο̄ · εϋμᾱεϋ̄ η̄ λᾱ ρ̄ῑ ρω̄τ̄η̄ ·
ρ̄ῑ ϣ̄τω̄η̄ ρ̄ῑ κροϋ̄ η̄ ρ̄η̄τ̄ εϋροοϋ̄ η̄ ρεϋκασκ̄ε̄ η̄
ρεϋκαταλαλεῑ · ᾱῑ μᾱστ̄ ποϋτε η̄ ρεϋϋωϋ ·

Fol. 77 a col. 2
Η̄ χ̄ασῑ ρ̄η̄η̄ η̄ βαβερω̄μᾱ η̄ ρεϋκω̄τε η̄σᾱ π̄πε-
θοοϋ · εῑν̄ σεσω̄τᾱ ᾱη̄ η̄σᾱ νεῑνε̄ιϋτε · η̄ ᾱο̄η̄η̄ η̄
ατ παρτε η̄ οταρ̄ε̄ῑη̄η̄ η̄ ατ η̄ᾱρ̄τε · η̄ | οταρ̄ε̄ῑη̄η̄ η̄
ατ η̄ᾱ · νειτ̄ ερε̄ πνοϋτε κ̄το̄ ᾱμοοϋ̄ ε ροϋη̄
εϋμᾱῑπ̄ρεϋϋᾱῑϋε̄ ποϋτε · ϋαϋϋτσαβοϋ̄ οη̄ ε̄ τρε̄
τσαρ̄ωωϋ̄ ε̄ βο̄λ̄ η̄ᾱ νεῑθοοϋ̄ · Ᾱτω̄ ε̄ τρε̄ τ̄ϋ
προοϋϋ̄ ᾱ η̄ᾱ ε̄ ροϋη̄ ε̄ νειτ̄ρῑτ̄ ρ̄ῑτοϋωωϋ̄ ·

Fol. 77 b col. 1
Κατα θε εῑντα νεῑᾱῑᾱς ϣ̄ε̄β̄ω̄ η̄ᾱη̄ εϋϋω̄ ᾱμοϋ
ρ̄ᾱ νεῑπροϋο̄ποη̄ ᾱ πνοϋτε γε̄ | ᾱλω̄τ̄η̄ ρ̄η̄ νειτ̄ η̄
πονιρια χ̄ῑ ε̄β̄ω̄ ε̄ ρ̄ νειτ̄ η̄ᾱποϋϋ · π̄νομοϋ̄ ε̄αρ̄
ο̄η̄η̄ταϋ ρ̄ε̄ποϋτεϋσαρ̄νε̄ ᾱμᾱᾱτ̄ εῑναϋωωϋ̄ · ε̄ τᾱη̄

пѣапте ꙗ пет рѣтотѡн • отѣтаѣ же он ꙗаат
и ренентолн етѣ тѣптѣаіρωме • аѡ е нѣ ꙗ
ненернѡ •

Сѡпте тар ерѡан отрѡ | ме нѡ ꙗѡѡ ꙗ отѣ Fol. 77 b col. 2
рѣ ꙗаі • ѣрѡѡе ан ꙗѡ ꙗ ке отѣ е таде прѡме
е ратѣ • отѣе тар ѣѡнꙗ ан ꙗѡе мѡ е ѡол ꙗ
пнотте ꙗѡ пет рѣ пет нанотѣ ꙗ пет ѡаат е ѡол
рѣ ренрнѡ ꙗ сѣхнсонѣ •

Сѡпте же ѣнаѣ лаат ан е ѡол рѣ пет ѡоол
наѣ • етѣ пет рѣ хнсонѣ меи тар аѡ етеп- Fol. 78 a col. 1
хире е тале ѡѡон е рѣаі ꙗ пнотте •
ѣ

Ѣснѣ тар же отѣоте ꙗ пѡоеіс те теѡтсѣа и ꙗ
асевнѣ • етѣ петѡ рѡѡѣ ꙗѡна ѡаѣѡѡс ет-
ѡннѣѣ же пет ѡтае ꙗ неѣмеааже е тѣе сѡтѣе
етрнне ꙗѡѣ рѡѡѣ ѣнаепналеі ꙗ пнотте нѣ |
тѣе сѡтѣе е роѣ • етѣ ꙗаі ꙗ паррѡеіа етн- Fol. 78 a col. 2
ѡотлете нан же ме таі е пнотте е ѡол рѣ
некрѣсе ꙗеіе • аѡ нѣ ѣнаѣ ꙗ ꙗ апархн е ѡол
рѣ ꙗ нарпос ꙗ текѡкалѡстнн •

Сѡже кна ꙗ ѡѡон тар е рѡтн ꙗ пнотте е
ѡол рѣ отхнсонѣ мѣ отѡрꙗ • ѣсо | тꙗ ꙗ рѡтѡ Fol. 78 b col. 1
отѣе е тѣе трекꙗпѡ нан ꙗ теі втнсіс ꙗ теі меіне •
отѣе е тѣе тале ѡѡон е рѣаі е ѡол ꙗ рнѣ •
кнаеіне тар е рѡтн ꙗ некернѡ и отѡѡон
еѣѡтааб • ꙗ ѡе ет снѣ же кернѣ ꙗ пет сотѡн
ѡнꙗ нарѡаѣ •

Палн он еѡже екрꙗпѡ е ѡол рѣ ренрѣсе | ꙗ Fol. 78 b col. 2
ѡнаѡон нѣ тѣе еіне е рѡтн ꙗ пнотте ꙗ рен-
просѡѡра • ꙗаі еѡаре ꙗ рнне санꙗ е ѡол ꙗ
рнѡт • сенаѡпѡт е роѡ етѡрꙗ •

Ката ѡе ет ѣѡѡ ꙗеіос рѣтѣ непрофнтнс
малахѣас • же ꙗ апархн аѡ ꙗ ре мнѣ сеа-
рѡтꙗ • аѡ пѡрꙗ наѡпте | рѣ нетꙗ нꙗ : Fol. 79 a col. 1
ѣ

Ѣѡе тар е роѡ теѡт е тре некрѣ ꙗ пнѣ мѣ

прап̄: е тре нхп̄о мѣн а̄е прап̄ е тре нх̄о ае
 е во̄л р̄а̄е пн̄а ката петсн̄р̄ • же рарез е пн̄а
 мп̄ прап̄ • аѡ н̄т̄ р̄ит̄н̄ е ротн̄ е нек потте п̄
 отоѡиш̄ мѣ • ере пнотте сар м̄е а̄е пн̄а мп̄
 прап̄ • е тре сѣноу | е ротн̄ е пхоѡс п̄си пет сѣ
 а̄е проотш̄ а̄е пн̄а • лошон р̄а̄е пеї ма • тепоѡ
 маге пот̄а пот̄а егетазе а̄еиоу •

Fol. 79 a col. 2

Шарез † ртн̄у е пет с̄хп̄о а̄еиоот̄ п̄си пр̄а̄-
 ма̄о: паї ет с̄меете е п̄ аѡрон а̄е пнотте е
 во̄л п̄рнтоѡ • же мнттеї асѣи прнке н сон̄с̄ •
 мнттеї асѣазе а̄е п̄сѡѡ | е роу • мнттеї ас-
 плеонектеї а̄е пет ра рат̄ • есхр̄ѡ н отезот-
 сѣ • е пѣа̄ н отаинаостнн̄ •

Fol. 79 b col. 1

Сеотерсадне сар нан е тре нрарез е п̄а-
 нашон • аѡ пшѡш̄ е ротн̄ е неп ке р̄е̄ра̄л̄ •
 е во̄л сар же намарте а̄еп̄р̄ р̄ хнсон̄с̄ • отае
 е во̄л же отнш̄сѡе а̄еион̄ а̄еп̄р̄ плеонектеї •
 а̄а̄ла е во̄л же сешооп нак | п̄си нерѡн̄те п̄
 тезотсѣа отѡн̄ѡ̄ е во̄л п̄ нерѡн̄те н т̄аинаостнн̄ •
 от сар пете мп̄ ш̄сѡе а̄еион̄ е аас̄ •

Fol. 79 b col. 2

Екпа† п̄ тапоаггис̄ н т̄ен̄т̄с̄т̄ен̄т̄ мп̄ ѡте
 ет ш̄ооп нак е ротн̄ е пнотте • а̄а̄ла р̄а̄е пет
 ет̄ш̄сѡе а̄еион̄ е парав̄а̄ п̄ р̄нт̄ѣ н̄т̄ т̄а̄е па-
 рав̄а̄ • еш̄же кна | сѣ ае п̄ нерпааѡ н п̄ р̄нке
 н̄т̄ тааѡ н рен ке р̄нке • ксотп̄ п̄ р̄от̄ѡ еи
 п̄н̄рарпазе отае еи п̄н̄† •

Fol. 80 a col. 1

3

Етѡе от ектѡла̄е п̄ текн̄п̄т̄р̄а̄ма̄о екеїне е
 хѡс п̄ нерѡн̄те ете р̄ен̄аинашон̄ аи не: етѡе от
 екеїре п̄ тек просфора п̄ ѡте • екеп̄х̄ире е
 та̄л̄ѡ е р̄раї р̄п̄ отхн̄со | н̄с̄ • р̄а̄е пет н̄меете
 еп̄а̄ п̄ ке р̄нке п̄ р̄нт̄ѣ • н̄а̄ а̄е п̄н̄ ет̄ а̄еаѡ
 ет̄н̄хи а̄еиоу п̄ сон̄с̄ • хр̄ѡ п̄ т̄ен̄т̄еаїрѡме е
 ротн̄ е п̄н̄ аѡ н̄т̄ хар̄itze а̄е паї • кнажѡн̄ е во̄л
 п̄е н отн̄а̄ мп̄ отрап̄ •

Fol. 80 a col. 2

И аре пнотте сар коиѡнѣи ѡп̄ плеонезѣа ·
 отѡе пнотте проиѡнос ан пе н̄ п̄ сооне | п̄ Fol. 80 b col. 1
 п̄ рѣтѡрп̄ · отѡе зѡс ѡп̄ шѡме ѡѡоу ан е
 санш̄ н̄ п̄ рнне е асѡаат нан · алла есшпне
 п̄са отѡп̄треѡт̄ карпос п̄ аѡаион · аѡѡ ѡ
 ѡаѣрѡме е ѡл̄ зѣ тоотп̄ етѡнѡѡре · аѡѡ ет
 пет нанотѣ нан · ѡ аре пп̄а шѡпе е ѡл̄ зѣ
 хншон̄ · отѡе ѡ аре сѡот шѡпе | е ѡл̄ зѣ Fol. 80 b col. 2
 сарот · отѡе ѡ аре ѡп̄треѡт̄ пет нанотѣ шѡпе
 е ѡл̄ зѣ зѡнрѡѣѡоте ·

Пнотте сар ѡѡ ѡѡо ере п̄ рѡѣѡоте нѡе е
 роу пет отѡи ѡѡоот п̄ сон̄ ѡе наї не фѡосте
 ѡѡоот ететп̄ѣре ѡѡоот пе не · тетп̄зѡѡѣ ѡ
 па ѡтсѡстн | рѡн · еп̄ зѡнрѡѣѡоте ѡп̄ отрѡе · Fol. 81 a col. 1
 ѡп̄ отѡшарѡе е ѡл̄ зѣ зѡнзѡе · зѡнѡп̄тшотшѣ
 не пѣї рнне п̄ теї ѡне · зѡнѡнѡѡѡѡа не ·

Аѡѡ етшѡоп етѡе птѡїо н̄ п̄ рѡѡе · етшѡоп
 ан етѡе птѡїо пе е ѡл̄ зѣтѡе пнотте · етѡе | паї Fol. 81 a col. 2
 наѡѡе асѡѡос п̄се пѡѡеїс ѡе ѡп̄р̄ еїре ѡе нас
 ере п̄ рѡѡе наѡ е рѡтп̄ ·

Ешѡпе ѡе еѡнаѣре п̄ текѡѣтп̄нѡ зѡс е пнотте
 пет еїѡе е рос нѡаѡарѡз е рок е тѡѡ аѡс е ѡл̄
 зѣ отѡп̄тѡѡѡтѡ п̄ зѡтѡ · еѡсѡотн ѡе нѡѡфрѡне |
 ан ѡ пнотте · п̄ теї зѡ · паї етшѡш̄т е ѡнн Fol. 81 b col. 1
 ѡарп̄ еїре н̄ отѡп̄тп̄нѡ п̄ теї зѡ ѡе нас еѡѡѡ е
 ѡл̄ зѣтѡе пнотте ѡ пѡстѡѣїѡ ·

Ешѡре пнотте ѡе † п̄ наї ет ѡѡѡѡ ет ѡтѡїѡ
 ѡѡоот п̄ пѡѡѡѡѡѡн · ѡѡѡѡѡѡѡѡ ѡѡѡѡ ѡе ѡѡ
 плеонектнс · стѡ нан ан е тѡѡе ѡѡѡн е зѡѡї
 ѡ пнотте · еѡшѡн | ѡтпѣї ѡ пѡсѡн · пѡѡѡѡ ѡе Fol. 81 b col. 2
 еѡшѡнѣї е тѡѡе ѡѡѡн еѡѡѡ пѡѡѡѡѡѡѡѡн п̄
 р̄ пѡѡѡѡѡѡ ѡ пѡѡѡ ет ѡѡѡѡѡѡ ѡе ѡтпте пѡсѡн
 ѡтѡѡѡ е рок ·

Вѡн п̄ шѡрп̄ п̄ зѡтп̄ ѡп̄ пѡсѡн тѡте п̄нѣї

ροτῶ ἴσι тетῖ δικαιοσῖνῃ ἢ ροτε ε τα некра-
 матеѣ еп̄ нефариссаиос̄. петῖ | ѡκ ε ροτῃ ε Fol. 83b col. 1
 тлен̄терῶ н̄ е̄ п̄н̄те. ет̄ве паї от̄ монон ε ѡλ
 ρῖ ἢ с̄ωше еп̄ пет̄ н̄н̄т̄ кан̄ ε ροτῃ ε ѡλ.
 ал̄ла ε ѡλ ρ̄е̄ п̄ не ρ̄ωб̄ ἢ неп̄с̄ιχ̄.

¶ Ч̄т̄ с̄в̄ω кан̄ ἴси пап̄остолюс̄ ет̄рен̄т̄ ἢ пет̄
 еп̄п̄таѣ. п̄ежаѣ же ететῖ σ̄ι же¹ паѣаѡн̄ же
 кас̄ етет̄паѣ ε ѡе ет̄ е̄ пет̄шаа̄т̄. пет̄ | от̄ ѡш̄ Fol. 83b col. 2
 же еѡтаѣϣ̄ ἴса п̄с̄ωт̄н̄р̄. а п̄хоеис̄ то̄т̄неїа̄т̄ε̄ ε
 ѡλ. ε тре ч̄т̄ ε ѡλ ρῖ теѣ не от̄с̄иа̄ т̄н̄р̄с̄ εт̄ пет̄
 нан̄от̄ѣ ἢ ἢ ρ̄н̄ке. аѡω ἢ теї ρε п̄ѣѡтаѣϣ̄ ἴс̄ωѣ.

Не п̄таѡтаѣρот̄ же ἴс̄ωѣ еп̄ ἢ т̄εл̄иос̄ ε аѡѡн̄
 ε ѡλ е̄ пот̄ро̄т̄ ет̄ паѡѡѣ. аѡω ἢ т̄εл̄иос̄ | не Fol. 84a col. 1
 еп̄т̄н̄а̄.

¶ Ч̄о̄теѣсаѣне паѡ̄ же кас̄ еѡеѡн̄ ε ѡλ ἢ т̄л̄и-
 то̄т̄р̄с̄иа̄ те ε ѡλ ρῖтῖ неѡр̄н̄еа̄ еѡеѡωне ε
 ροτῃ ε т̄л̄ито̄т̄р̄с̄иа̄ те ε ѡλ ρ̄е̄ п̄л̄от̄ос̄ еп̄
 п̄еп̄н̄а̄ п̄ не с̄е̄е̄е̄ ч̄о̄теѣсаѣне паѡ̄ ε тре т̄εїре Fol. 84a col. 2
 ἢ ρ̄ен̄е̄п̄т̄реѣт̄ еп̄ ρ̄ен̄ ко̄п̄к̄ωн̄иа̄ | е̄т̄е̄п̄н̄ ε ѡλ
 ρῖ пет̄ е̄п̄п̄таѣс̄от̄. же кас̄ ρῖтῖ паї еѡеѣ ε ро̄от̄
 е̄т̄тон̄тῖ е̄е̄е̄о̄от̄ ε т̄ен̄т̄е̄л̄ї̄ρ̄ω̄е̄ е̄ п̄н̄от̄те
 е̄т̄н̄а̄. аѡω е̄т̄т̄. аѡω е̄т̄ѡ̄а̄ρ̄ῑзе. п̄ежаѣ с̄ар̄ же
 т̄тар̄от̄ т̄н̄тῖ. ѡ̄ω̄не ἢ χ̄ρ̄ис̄т̄ос̄ тар̄от̄ ρ̄ χ̄ρ̄ис̄-
 т̄ос̄ ε ρ̄ωтῖ.

¶ З̄итῖ паї же он̄ ἴтаѣр̄н̄т̄ | паѡ̄ ἢ т̄ко̄п̄-
 н̄ωн̄иа̄ ет̄ ѡ̄о̄п̄ ѡ̄а̄ ρ̄оѣ. паї с̄ар̄ пет̄ аѣе ρ̄аѡ̄т̄ Fol. 84b col. 1
 ἴса от̄на̄е̄ е̄ п̄хоеис̄. паї еп̄т̄ ч̄хо̄ос̄ паѡ̄
 еѣѡан̄еї ἴси п̄р̄р̄о̄ же а̄н̄ен̄н̄ пет̄ с̄е̄а̄а̄т̄ ἴте
 па̄ еї̄ω̄т̄ ἴтетῖκ̄л̄н̄ро̄п̄о̄е̄ι ἢ т̄ен̄т̄ер̄о̄ еп̄т̄ а̄т̄с̄ѡ̄-
 т̄ω̄т̄ε̄ н̄тῖт̄ χ̄н̄ ἢ т̄н̄а̄т̄а̄ѡ̄л̄н̄ е̄ п̄κ̄ос̄е̄иос̄. А̄ї̄ρ̄κ̄о̄
 с̄ар̄ а̄те | тῖ т̄εої̄.

А̄ї̄ε̄ї̄βε̄ а̄тетῖ т̄εої̄. е̄п̄εї̄о̄ ἢ ѡ̄̄е̄ε̄о̄. а̄тетῖ ѡ̄п̄т̄.
 ε ρ̄ωтῖ. еї̄н̄н̄ ка̄ ρ̄н̄т̄ а̄тетῖ т̄ ρ̄ї̄ω̄ω̄т̄.

¹ Above σ̄ι же is written ρ̄ε̄ω̄л̄н̄т̄, in a different hand.

пет ннѡ | мн поте р̄а̄ п тр енѡшт е ѡл̄ • Fol. 86a col. 2
 аѡ енотже а̄ рѡѡ епарот • н̄стагон н̄си
 тенра̄н̄ •

Ере пхоеис ае таас нан е тре тѡе е рон
 енроеис • аѡ енѣ нарпос енеїре а̄ пиеете н̄
 нецентолн̄ • енѡтѡт̄ е теѡанараѡсис ет р̄аеоот̄ •
 аѡ еи н̄ лаат ѣхроп̄ | нан: р̄ит̄н̄ і̄с̄ п̄е̄х̄с̄ Fol. 86b col. 1
 пенхоеис паї е ѡл̄ р̄и тоот̄е̄ пеоот̄ а̄ п̄иѡт̄
 н̄е̄е̄а̄с̄ м̄н̄ пепӣа̄ ет отаа̄ѡ • ѡаа н̄ аѡи тирот̄
 н̄ аѡи р̄аеӣн̄ •

— ✧ — ✧ — ✧ — ✧ — ✧

аѡанасіос архнепископос •

— ✧ — ✧ — ✧ — ✧ — ✧

THE DISCOURSE OF ARCHBISHOP THEOPHILUS ON REPENTANCE AND STRENGTH.

Fol. 86 b col. 2

ΟΥΛΟΓΟΣ ΗΤΕ ΠΕΗ ΠΕΤ ΟΥΛΑΒ Η
ΕΪΨΤ ΑΠΑ ΘΕΟΦΙΛΟΣ ΠΑΡΧΗΕΠΙΣΚΟ-
ΠΟΣ Ε ΑΥΤΑΥΟΥ ΕΤΒΕ ΤΙΕΤΑΝΑΙΑ
(sic) ΠΗ ΤΕΚΡΑΤΙΑ · ΑΥΨ ΟΗ Ε ΤΠ ΤΡΕ
ΠΡΨΨΕ ΜΕΛΕΙ Ε ΡΟΥ · Ε ΠΕΤΑΝΟΪ
ΕΨΠΑΤ ΟΥΤΑΥΟΥ ΗΨΙ ΗΕΧΡΟΝΟΣ Η
ΖΑΕ ·

❖ — ❖ — ❖

Fol. 87 a col. 1

ΚΑ

Πεχαυ ησι πεπροφитис же а на рѣііооте
щопе наї | и оеиκ α η εροот мп тетши · ато
он же отонт есотошч есѣбѣинт протте и ат
стоу е вола ан :

Fol. 87 a col. 2

Тенот се неспит марї ѿмкѣ η неψтухи рї
зеннестя епф и непсωма е пмоот рї зенрїсе
енашωот · шант ηр шѣнр е паптелос и тμετα-
ноια | же нас есєка теуриη шад рон · ηта пет
отаав ф и петсωма е пмоот шантоуарѣ е пап-
тнїкїеенос ката пет снр же етѣннтѣ селіототт
αμοη α περοот тнрч · атопї и Ѳе ηї εσοот е
κοпсот ·

Fol. 87 b col. 1

Ато он папостонос фсѣω нан же мототтп |
η пет α мелос ет рїαα пкаг · тпорнїа тана-
Ѳарсїа · ηπαѲос тепнѲεμїа εѲоот ·

Fol. 87 b col. 2

Зотан же еншантаан е тмонрѣ рї зеннестя
мп зеншлнл мп зенотшн η роєїс · ηтпсѣѲѳ
α непсωма мп темψтухн · тїнар шд ρωон η
ωш е вола мп пресψαλεї | ααεїα же аηпасѣ ρα

пекре е хинсонē п̄ рнт̄: тоте паттелос и т̄метаноиа п̄нт̄ ич̄пор̄х̄ п̄ пентис̄ евоот̄ • ептац̄хоот̄ рраї п̄ рнт̄ п̄сӣ п̄иаβολос̄ ич̄т̄ωсе е п̄т̄м̄а̄ и п̄ карпос̄ м̄ пеп̄т̄а̄ •

Ката ѓе ент̄ ац̄хоос̄ п̄сӣ папостонос̄ же п̄кар /
пос̄ м̄ пеп̄т̄а̄ пе тачап̄и • праше • ф̄рнӣн • Fol. 88 a col. 1
т̄еп̄т̄рар̄ш̄ рнт̄ • п̄т̄б̄б̄о̄ м̄п̄ нет̄ н̄т̄ м̄п̄п̄са̄ п̄аї: н̄т̄

Тоте син̄т̄ п̄ тетно̄т̄ п̄сӣ т̄метаноиа ич̄от̄ω рраї п̄ рнт̄п̄ • ич̄м̄от̄ω п̄ п̄ем̄елос̄ т̄нрот̄ • ич̄наѓаризе п̄ п̄енноѓе т̄нрот̄ • ич̄р̄ωн̄ѓ̄ рраї п̄ рнт̄п̄ м̄ | м̄п̄т̄х̄ас̄і рнт̄ н̄м̄е • м̄п̄ ѓ̄ωнт̄ н̄м̄е • м̄п̄ кан̄а Fol. 88 a col. 2
н̄м̄е • м̄п̄ р̄ωб̄ н̄м̄е евоот̄ • м̄п̄ м̄еѓе н̄м̄е м̄ по-
н̄нрон̄ • ич̄анаѓаѓаѓе и п̄ а̄рет̄н̄ е тре ѓеї п̄ сеот̄ω р̄п̄ тем̄ψ̄т̄х̄н̄ • ич̄т̄ωсе п̄ тоѓеї тоѓеї е п̄с̄е̄м̄а̄ •

П̄ тетно̄т̄ снап̄ωр̄н̄ м̄ п̄ѓ̄ωп̄т̄ ич̄т̄ωсе е п̄ѓ̄ма̄ и т̄ | м̄п̄т̄рар̄ш̄ рнт̄ • снап̄ωр̄н̄ и т̄еп̄т̄ х̄ас̄і рнт̄ Fol. 88 b col. 1
ич̄т̄ωсе м̄ п̄еѓ̄б̄б̄іѓ̄о̄ е п̄ѓ̄ма̄ • снап̄ωр̄н̄ и т̄еп̄т̄-
х̄аѓе ич̄т̄ωсе п̄ ф̄рнӣн̄ е п̄с̄е̄м̄а̄ •

Снап̄ωт̄п̄ са п̄кω р̄ м̄п̄ п̄иѓ̄те ич̄нох̄от̄ е ѓол̄ п̄ рнт̄п̄ • ич̄ тре ф̄рнӣн̄ м̄п̄ тачап̄и р̄ от̄н̄лоѓе ех̄п̄ т̄ен̄ап̄ē • снаѓ̄ї | е ѓол̄ м̄еѓон̄ п̄ т̄ам̄еліа м̄п̄ Fol. 88 b col. 2
т̄еп̄т̄р̄ѓ̄х̄на̄ат̄ • ич̄неѓ̄ѓе м̄еѓон̄ е п̄еш̄л̄н̄л̄ м̄п̄ н̄а̄
р̄ен̄от̄ш̄п̄ и р̄ѓеїс̄ • м̄п̄ р̄ен̄е̄л̄ета̄ м̄п̄ р̄ен̄ѓ̄гал-
л̄ѓос̄ • м̄п̄ р̄ен̄ѓ̄ωх̄н̄ м̄ п̄н̄а̄т̄н̄ѓон̄ •

Апат̄ ѓе ѓ̄ нес̄н̄т̄ е т̄метаноиа же ѓас̄ тре от̄н̄р̄ карпос̄ от̄ω р̄а̄ п̄р̄ωм̄е | ет̄ на̄метаної̄ • Fol. 89 a col. 1
ѓас̄ тре м̄ м̄елос̄ т̄нрот̄ нех̄ ф̄ от̄ω е ѓол̄ • п̄ н̄ē
ѓе п̄ от̄ш̄н̄ї еѓ̄роот̄т̄ р̄їх̄п̄ от̄м̄ѓот̄ •

Ш̄ т̄метаноиа р̄ен̄ноѓ̄ не пот̄ѓол̄с̄л̄ • от̄раше п̄ет̄ ѓооп̄ р̄п̄ тоѓ̄л̄т̄п̄н̄ • аѓ̄ω от̄ѓ̄ѓ̄ф̄рост̄н̄ п̄ет̄ ѓооп̄ р̄п̄ пот̄р̄м̄еїѓ̄ѓ̄ѓе • п̄ карпос̄ и т̄ | метаноиа Fol. 89 a col. 2
ѓ̄т̄м̄н̄ѓ̄ е ѓол̄ р̄п̄ т̄ѓ̄ѓе м̄ пеп̄т̄а̄ • п̄р̄ωм̄е ѓар̄ ет̄ на̄метаної̄ • на̄п̄ еѓ̄на̄раѓеїт̄ • п̄ карпос̄ и т̄метаної̄а̄ от̄он̄ѓ̄ е ѓол̄ р̄і п̄ѓ̄ѓ̄ѓ̄о̄:

Несѡ · ѡ тмѣтаноїа рїи тоу мїтрїарш ет снн
 мїи отшаже ет рорн · рїе потсмот ере ѡ пїхпнїт
 ратїи отон нїе · пїтє | пїтѡ тар пе нта р жї моеит
 рнотѡ пї нет отааб тнрот е роти е пасѡп и
 пї рїсе ·

Тот пїтнѡтїи се е рраї ѡ на мєрате пїтетї-
 носмєи и тмѣтаноїа рїи пї носмнїсї пї нетїп-
 нїстїа · пїтетїтѡрѡт мїеос рїе пєсѣ потѣе пї
 нетїшлнл · аѡ пїтетїстєфанот мїеос | рїе
 пєѡбїїѡ пї нетїрїеїоотє · же нас ершан пї не
 аретн тнрот нѡт е псѡ и тносмнїсї епта тетїп-
 носмєи мїеос пї рнтї ·

Тотє сенасѡтѡ рї отсон пї сєї пїсєхоретє
 рїи нет мї ѡсхн · рїе птре нѡї се отѡ рїи рнт
 тнѡтїи · сєнар тнѡтїи | и ат нѡе · естѡп се
 тепот тмїєлїа мїи пєррош мї псѡмєа · етѡп
 не штортїр нїе пѡос · мїи мї мєетє ет жѡрїе
 мїи рѡб нїе єѡот ·

Етѡп пї нѡр мїи мї мєостє мїи пї ѣ тѡп ·
 етѡп пї ѡнїт мїи мї поннрїа · етѡп мї мїп-
 жасїрнїт · мїи пїсї пї шѡ | же ет нѡшїт · етѡп мї
 порнїа мїи пї жѡрїе мїи мї мїпнѡєн · етѡп и
 єѡот ет шѡтєїт мїи пї рїсѡотє ет прїєѡот · етѡп
 мї мїпїшнѡ мїи пї отѡмє мїи пї сѡ мїи пї ѣрїє ·

Етѡп мї мїптарѡс мїи пї жїрѡц рїи отпа-
 талїа · нїе пєтє нїїнаѡтѡш ан е рї шїнр | е тмѣ-
 таноїа нїї рї шїмїѡ е нєї пєѡот тнрот · нѡї ет
 тѡмє и пї ѡл мї пєнрнїт же єпєтнѡт е потѡєн
 ет рѡ шпнрє ·

Тмѣтаноїа тар шѡстрє прѡмє рєт тїї рїи ѡе
 пї ѡѡетѡс · аѡ шѡстрєцѡл е пїсїсє рїтї пє-
 саретн · пєт мєтаної тар ет аскєї рїи от-
 мїпїжѡрє | рїи отрнѡ мїи отєїѡє єѣѡшїт мїеатє
 е нѡѡѡн нїпє нѡї ет нѡмѡтн е ѡл пї шѡ єпєр ·

ꙗса тѣтѣи • ететнаде цар е нѣе есѣѣаносеи
 мѣиотѣи рѣи нетѣи рѣсе ꙗ ѓе и тѣметаноѣ • алла
 мариѣ нас ꙗ рентаѣо е пѣѣ и ꙗ агаѓон ент-
 асѣтот нан е вола | рѣе пѣсе • аш не и агаѓон
 ꙗтасѣтот нан е вола рѣе пѣсе •

Аш он не и агаѓон епатаѣт нас • отпнетиа
 отшлнл есѣотаѣѣ • ере непсѣх порш е вола • ере
 непсѣт рѣе пѣсе • † нас ꙗ отѣѣѣѣо мѣи рѣпа-
 шагоме наѣ ешаре и асѣелос рѣ шѣнр е прѣе
 етѣннтот • † нас ꙗ рѣнрѣеѣо | оте • наѣ е
 шаѣшѣе и ꙗпапн и тѣрѣннѣ • † нас ꙗ
 отпнетиа мѣи отрѣлпс • наѣ ешѣт тре прѣе рѣи
 е рѣи е пнотте •

Т нас ꙗ отѣнѣшанагтнѣи мѣи отаѣапн е рѣи
 е непернт • аѣо отнѣ наѣ ете шаѣрѣѣѣ е вола
 ехѣи отѣннѣе ꙗ ноѣе • аѣо он шаѣшѣт | мѣеот
 ехѣи текрѣсѣс • мѣпсѣ неѣ агаѓон ѣе тнрот ꙗ
 теѣ ѣот мѣпр тре ѣапѣѣ ꙗ отѣ мѣион нѣнѣоѣ е
 пѣѣѣе мѣ пноѣе ꙗ ке сопн • мѣпсѣ тѣметаноѣ • ꙗ
 ѓе мѣ пѣрѣрѣ ешѣнѣотѣ е пѣѣ на вола ꙗсе мѣстѣѣ •

Алла †паранаѣеи мѣиотѣи на мѣрате • ѣе
 нас | ететнадарѣе мѣиате ꙗтетѣи тѣе на ѣѣѣт
 етер пѣѣѣт рѣи нетѣаѣѣр • сеѣишѣѣне цар е
 рѣи ꙗ наѣт нѣе ꙗси непѣѣѣе • аѣо шаѣре
 ꙗсооне епѣѣѣѣѣе ꙗ наѣт нѣе • е пѣѣѣ ет ере
 пѣѣрнѣе ꙗ рѣтѣ •

Еи рѣсон ѣе ѣ на мѣрате ере паранѣнтос
 мѣи пнѣ ѣшѣт | е ѣион рѣи отѣнѣшанагтнѣи •
 мариѣ ꙗ непрѣеѣѣоѣѣе мѣ пнотте мѣ мннне •
 ѣе нас еѣнашѣѣе нан мѣ прѣсѣѣѣтнне рѣа тенѣи
 еѣѣѣѣт ꙗѣѣ е вола рѣи сѣѣѣѣ • мариѣ мѣтаноѣ
 рѣсон тѣнн е вола • аѣо ере нет отѣѣѣѣ ѣ ꙗ
 шѣнр рѣ рѣѣѣ нѣѣѣѣѣ рѣе псѣѣѣ • мѣпр тре ѣѣ-
 тнѣи | е рѣи • ꙗтѣшнне ꙗса тѣметаноѣ • ꙗтѣи тѣѣ

ϩē е рос · аѣпр̄ тре нре е ϩраї е пр̄исе нѣ т̄аē
свт̄аē е рон ϩ̄аē п̄еа ет̄аēаѣт̄ ·

Пр̄ тренеїе тоот̄ н̄ ϩенат̄н̄а н̄т̄н̄р̄исе
енѣшн̄ан е во̄л · се т̄аē свт̄аē е рон · аѣпр̄ тре
т̄нох̄н̄ е т̄ | керенна н̄т̄н̄шине н̄са т̄аēтан̄оа · Fol. 94 a col. 1
аѣ н̄етан̄оа ϩ̄аē п̄еа ет̄аēаѣт̄ · сенас̄т̄шн̄ н̄
сехоос нан̄ н̄сӣ нац̄селос н̄ р̄ец̄т̄аēωреї ϩ̄н̄
от̄с̄ωн̄т̄ аѣ от̄ап̄л̄н̄ же ет̄бе от̄ тет̄н̄ωш̄ е во̄л
е п̄х̄н̄х̄н̄ ·

П̄еа ан̄ пе паї н̄ ωш̄ е во̄л · аѣхоот̄
е р̄от̄н̄ | аē пет̄ н̄ааѣт̄ · аѣωш̄от̄ е р̄от̄н̄ аѣпет̄ Fol. 94 a col. 2
н̄свт̄аē е роот̄ · а пет̄ от̄ааѣ ен̄каѣсеї ет̄с̄аēаēе е
ϩраї аē п̄нот̄те ϩа рон ет̄х̄ω аēеос же ан̄р̄исе
енѣшн̄ан е во̄л тенш̄от̄ωбе тент̄ас̄ϩωωле ·

Н̄ тет̄н̄от̄ ет̄аēаѣт̄ ш̄аре н̄ аѣселос н̄ тор̄т̄н̄
ет̄ ϩ̄н̄н̄ н̄ ко | лас̄ис̄ ш̄ат̄с̄ωн̄ϩ̄ н̄ неѣт̄х̄н̄ н̄ н̄ Fol. 94 b col. 1
р̄ец̄р̄н̄обе н̄ сенох̄от̄ ен̄ тар̄тарос н̄ аѣп̄те ·
н̄сет̄аш̄ō н̄ неѣѣасанос е пер̄от̄о · аѣω ен̄
ш̄ан̄р̄исе ен̄ р̄исе н̄еа пет̄ нас̄вт̄аē е рон · н̄
н̄еа пет̄ наш̄анаѣрт̄н̄ϩ̄ ϩа рон аē п̄еа ет̄аēаѣт̄ ·
н̄ н̄еа пет̄ нах̄н̄ н̄ непр̄аēеїоот̄е н̄ тоот̄н̄ н̄ѣх̄н̄-
т̄от̄ ен̄ топос н̄ | т̄аēн̄т̄ш̄анаѣрт̄н̄ϩ̄ · н̄ н̄еа ϩ̄н̄ Fol. 94 b col. 2
пет̄ от̄ааѣ пет̄ наѣарт̄ѣ аē п̄нот̄те ех̄н̄ тен̄-
ѣл̄н̄ѣис̄ аѣ тен̄анаѣт̄н̄ ет̄н̄ н̄ ϩ̄н̄т̄ · еш̄ωпе ен̄-
ш̄ан̄еос̄ еѣп̄ н̄етан̄ої ех̄н̄ неп̄н̄обе ·

Нете аѣп̄ пр̄ ϩωн̄ аē е роот̄ аē п̄ аѣ ен̄ш̄ооп̄
ϩ̄аē п̄с̄ωаа · ена | ϩе е роот̄ т̄ωп̄ етр̄ет̄н̄он̄еї Fol. 95 a col. 1
е рон ϩ̄аē п̄еа ет̄аēаѣт̄ · аѣ ϩаѣ от̄ае аѣ
нот̄н̄ аѣ аѣ н̄ елооде от̄ае се вт̄н̄с̄ис̄ наш̄-
ѣон̄еї е рон аē п̄еа ет̄аēаѣт̄ ·

От̄ае аѣп̄ от̄еїωт̄ наш̄ине н̄са ш̄н̄ре аē п̄еа
ет̄аēаѣт̄ · от̄ае аѣп̄ аѣаѣт̄ наш̄ине н̄са ш̄еере |
от̄ае аѣп̄ ш̄н̄ре наш̄ѣон̄еї енеѣеїоте · от̄ае аѣп̄ Fol. 95 a col. 2
от̄сон̄ наш̄ѣон̄еї е п̄ец̄сон̄ · аѣп̄ аѣаѣт̄ ϩ̄н̄ наї

нашоупе ꙗ̄ сѡте ꙗ̄ тенѡтѣхн ꙗ̄ еѡинн̄ . аλλὰ ере
 потѣ потѣ наци гд̄а теѡ етпѡ̄ . зꙗ̄ ꙗ̄ коласис ет
 ѡ̄ ꙗ̄ зѡтот̄ .

Fol. 95 b col. 1 Аτὼ οὐ ἀφ’ οὐ^ω εὐζῶ ἄμιος ἦσι πωτηρ же |
 пет мѣ ꙗ̄ еіѡт̄ зꙗ̄ маад̄ ꙗ̄ зѡте е роі̄ . ѡмѡ̄
ἄμοі ан̄ . аτὼ пет нака шнѣре ан̄ ꙗ̄ сѡѡ зꙗ̄
 шеере пѣѡи ἄ пѣѡсѣѡс̄ ꙗ̄ отагѡ̄ ꙗ̄ сѡі̄ ѡ̄ ἄ
ἄмоі ан̄ . аτὼ ѡнаκλнропомеі ан̄ ꙗ̄ тѡптерѡ̄
 ꙗ̄ ἄ пнѣ :

Fol. 95 b col. 2 Ш̄ же отзѡте ꙗ̄ аш̄ ꙗ̄ сѡт̄ пе гѣ е зѡаі̄ енсіѡ
ἄ ппѡтте ет онѡ̄ . ἄ ппав̄ ἄ пенсѡ̄ пшнне . |
 Чѡрепннѣте нап̄ ἄ пшѡже ꙗ̄си папѡстѡлѡс̄
 ет отаад̄ . еѡзῶ ἄμιος же ꙗ̄ таλαпѡрос̄ анѡн
 пꙗме ние пет нашнагѡмѣт̄ е ѡл̄ гѡ̄ псѡма
ἄ пеі мѡт̄ . ѡ̄ теі̄ нѡс̄ ꙗ̄ зѡте мѡ̄ теі̄ нѡс̄ ꙗ̄
 ѡлнѡсис ет нашоупе ἄ ѡтѣхн̄ ние ἄ ппав̄ ет
 Фол. 96 а col. 1 отпаене ἄ мѡот̄ е зѡаі̄ | зꙗ̄ пѣпѡелѡс̄ .

лѡ

Fol. 96 a col. 2 П̄ ппав̄ ере ппѡс̄ ꙗ̄ гѡлѡстн̄ ꙗ̄ наке нагѡнѣ
 е ѡл̄ е хѡн . еѡѡ ꙗ̄ наке гꙗрн̄ пѣнѡл̄ . еѡ-
 пѡрѡ̄ е ѡл̄ ехѡ̄ потѡенн̄ тнрѡ̄ . ἄ пѣнѡн̄ пе
 шѡртѡтѡ̄ ἄ мѡате ꙗ̄ не пѡтеі̄ ꙗ̄ сѡн̄ мѡ̄ ѡте ꙗ̄
 тѣтѡѡрѡн̄ . сѡрѡше е рѡн̄ . мѡ̄ пѣнѡмѡрѡ̄ ꙗ̄
 Фол. 96 а col. 2 тѣтѡн̄ . аτὼ | пѣрѡсѡрѡх̄ ꙗ̄ пѣтѡнѡе . мѡ̄
 псѡн̄ ꙗ̄ пѣтѡл̄ . мѡ̄ ппѡенн̄ ꙗ̄ пѣтѡелѡс̄ . мѡ̄
 тѣпѡѡѡше ꙗ̄ пѣтѡтернѡте . мѡ̄ пѡгѡгѡ̄ ꙗ̄ пѣтѡ-
 спѡтѡт̄ . мѡ̄ ѡе тнрѡ̄ етѡѡ̄ ꙗ̄ отагѡеін̄ е зѡтн̄
 е рѡн̄ . егнѡт̄ е ѡмн̄ .

Fol. 96 b col. 1 Спшѡппав̄ е наі̄ тнрѡт̄ ἄ пен ἄ тѡ̄ е ѡл̄ . от
 ꙗ̄ пѡпѡжѡѡѡѡ̄ ꙗ̄ от̄ пе тн̄ | пѡтѡѡѡѡ̄ . ꙗ̄ ере
 Фол. 96 b col. 1 ἄд̄ (sic) тѣтѡпѡрѡ̄ нашоже ꙗ̄ аш̄ ꙗ̄ре . енашпѡт̄ е тѡн̄ .
 ꙗ̄ енагѡпн̄ ꙗ̄ аш̄ ἄ ма̄ . мѡ̄ ѡе сѡр ꙗ̄ р̄ ѡл̄ е
 пѣтѡсн̄ . отѡе мѡ̄ ѡе ἄ пѡт̄ сѡ лаад̄ . ꙗ̄ сѡ
 нагѡрѡ̄ пѡ̄ ἄ ппѡтте .

Ченѡ сѡр же еіпѡлѡт̄ е тѡн̄ сѡ ѡл̄ ἄ

пекрѡ̄ · ꙗ̄ є̄инапѡт̄ е тѡи са ѡл̄ а̄е̄ пекпиа̄ ·
 марї̄ є̄їе̄ се̄ оти же̄ аш | не ппарре ет̄ паѡе- Fol. 96 b col. 2
 рапете̄ а̄е̄ пеї̄ нос̄ ꙗ̄ шѡне · ꙗ̄ от̄ пе̄ тиазѡбѣ̄
 е̄ ѡл̄ ехї̄ теї̄ нос̄ а̄е̄ плнчї̄ ꙗ̄ теї̄ меме̄ ·

Ӣ ꙗ̄ гад̄ о҃дѣ̄ мї̄ нос̄б · мї̄ хрнеа̄ мї̄
 мп̄тр̄а̄ма̄ · мї̄ лаад̄ тар̄ гї̄ паї̄ нашр̄ парре
 е̄ рон · о҃дѣ̄ пкосеос̄ тнр̄ї̄ мї̄ не | т̄ ꙗ̄ гнт̄ї̄ Fol. 97 a col. 1
 нашѡнѡеї̄ е̄ рон ан · тї̄паге̄ тар̄ ан е̄ парре
 еѡерапете̄ а̄е̄мон̄ еєнттеї̄ е̄ пешлнл̄ мї̄ тинс- лїс̄
 та̄ мї̄ пт̄б̄ · Наї̄ тар̄ ꙗ̄ теї̄ меме̄ нет̄ е̄т̄ш-
 сѡе̄ а̄е̄еос̄ е̄ гѡбѣ̄ е̄ ѡл̄ е̄ жѡӣ а̄е̄ ппаѡ̄ ꙗ̄
 тенапасткї̄ ·

Марї̄ р̄ пееете̄ а̄е̄ пхоєїс̄ а̄е̄ птнр̄ї̄ їс̄ пшнре
 а̄е̄ пнотте̄ ет̄ он̄ · пен̄ | тацплассе̄ ꙗ̄ нче̄ Fol. 97 a col. 2
 ние̄ · аѡ̄ а̄е̄ пнѣ̄ мї̄ пкаг̄ · ѡалассѡ̄ мї̄
 пїерѡот̄ · пхоєїс̄ ꙗ̄ нет̄ гї̄ а̄е̄ пнѣ̄ мї̄ нет̄
 гї̄а̄ пкаг̄ пете̄ тѡч̄ те̄ тезѡсїа̄ маѡаац̄ ·
 ецшѡп̄ г̄а̄ пѡт̄ · ере̄ пѡт̄ шѡп̄ ꙗ̄ гнт̄ї̄ ·

Ецшѡ е̄ ѡл̄ ецшѡ̄ а̄е̄еос̄ же̄ па̄ єїѡт̄ ма̄ тѡт-
 хѡї̄ е̄ ѡл̄ гї̄ теї̄ отнот̄ · аѡ̄ он̄ же̄ па̄ єїѡт̄
 ецше̄ отншхо̄е̄ ма̄ре̄ | пеї̄ апѡт̄ саад̄ · плни Fol. 97 b col. 1
 ма̄ре̄ пенѡтѡш̄ шѡне̄ пѡї̄ ан · енецшлнл̄ же̄
 шаа̄ шѡмїт̄ ꙗ̄ сѡп̄ ецшѡ̄ а̄е̄еос̄ же̄ ецше̄ пенѡтѡш̄
 пе̄ паї̄ ма̄рецшѡне̄ ·

Ѧшѡт̄ ꙗ̄ тетї̄паѡ̄ е̄ пеї̄ шаже̄ ꙗ̄ гѡте̄ ꙗ̄та
 пхоєїс̄ а̄е̄ птнр̄ї̄ хѡс̄ еп̄ ецр̄ гѡте̄ ан̄ гнт̄ї̄ а̄е̄
 пїеот̄ · ꙗ̄тѡч̄ тар̄ петѡ̄ н̄ езѡсїа̄ а̄е̄ пїеот̄ · Fol. 97 b col. 2
 аѡ̄ ꙗ̄тѡч̄ петѡ̄ ꙗ̄ хѡєїс̄ е̄ | роц̄ · а̄лла̄ е̄ ѡл̄
 же̄ отнотте̄ ецшѡп̄ гї̄ отѡеос̄ ецшѡсе̄ · е̄ ац-
 шѡне̄ гї̄ отсїеот̄ ꙗ̄ ѡб̄їѡ̄ ꙗ̄ рѡме̄ · е̄ тре̄ ц̄хї̄
 ꙗ̄пе̄ а̄е̄ пїеот̄ г̄а̄ птнр̄ї̄ · неспрепел̄ тар̄ пац̄
 пе̄ · аѡ̄ сенапарадїѡт̄ а̄е̄еос̄ еп̄сїа̄ н̄ ꙗ̄
 рецр̄пѡѡе̄ ·

Ет̄бе̄ паї̄ ацтаме̄ отон̄ | ние̄ же̄ отнѡс̄ те̄ та- Fol. 98 a col. 1

наскн $\bar{\alpha}$ ε πειοτ ετ καεї е ρραї εκ $\bar{\alpha}$ ψυχн ние
 η ρωεε $\bar{\alpha}$ ε πιατ $\bar{\alpha}$ ε πετ $\bar{\alpha}$ π $\bar{\alpha}$ ψине · περοот тар
 ет $\bar{\alpha}$ εεατ отроот пе η θλιψис ρι αναскн ρι
 ашароε шант ηпарате $\bar{\alpha}$ ε пеї нос η κηατнос
 ет μερ η ρоте ·

Fol. 98 a col. 2

Ене итапка тметанога тар нан пе η ш $\bar{\alpha}$ нр
 ρ ρω $\bar{\alpha}$ ш $\bar{\alpha}$ а бол непа | ρε е рос пе ηте $\bar{\alpha}$ нот
 ηт $\bar{\alpha}$ хоотс е рат $\bar{\alpha}$ $\bar{\alpha}$ ε пноште пеїωт η т $\bar{\alpha}$ ηт $\bar{\alpha}$ -
 таθос η $\bar{\alpha}$ наρ $\bar{\alpha}$ ηη ρ $\bar{\alpha}$ η пеї анаскн тнрот $\bar{\alpha}$ ηη пеї
 θλιψис ет ρι жон · η $\bar{\alpha}$ ψιτ $\bar{\alpha}$ η η тоотот пеї аттелос
 η отарεїн $\bar{\alpha}$ т η ат η $\bar{\alpha}$ ·

Fol. 98 b col. 1

Ене итапка пе $\bar{\alpha}$ θ $\bar{\alpha}$ β $\bar{\alpha}$ η $\bar{\alpha}$ нан пе η ш $\bar{\alpha}$ р ρ ρω $\bar{\alpha}$ ·
 ен е $\bar{\alpha}$ нал $\bar{\alpha}$ ан пе е $\bar{\alpha}$ пар $\bar{\alpha}$ т $\bar{\alpha}$ ε пноште шан | т $\bar{\alpha}$
 т $\bar{\alpha}$ ноот η $\bar{\alpha}$ ж $\bar{\alpha}$ т $\bar{\alpha}$ ηη ρ $\bar{\alpha}$ η отраше е проп η нет ота $\bar{\alpha}$ б ·
 ρ $\bar{\alpha}$ ε пкаρ η нет он $\bar{\alpha}$ · ене итапка тата $\bar{\alpha}$ η
 нан пе η ш $\bar{\alpha}$ р ρ ρω $\bar{\alpha}$ · пет $\bar{\alpha}$ нал $\bar{\alpha}$ ан пе е $\bar{\alpha}$ пара-
 кадеї $\bar{\alpha}$ ε пнан $\bar{\alpha}$ т пω $\bar{\alpha}$ т η т $\bar{\alpha}$ ηт $\bar{\alpha}$ шанаρ $\bar{\alpha}$ т $\bar{\alpha}$ η $\bar{\alpha}$ шант $\bar{\alpha}$
 хоот η $\bar{\alpha}$ ωη η $\bar{\alpha}$ сеж $\bar{\alpha}$ т $\bar{\alpha}$ ηη ρ $\bar{\alpha}$ η отраше е ρотн ен топос
 ет таїн $\bar{\alpha}$ т ηте εїλ $\bar{\alpha}$ η $\bar{\alpha}$ η т $\bar{\alpha}$ ε · η $\bar{\alpha}$ сетаан η $\bar{\alpha}$ ωρον
 $\bar{\alpha}$ ε п $\bar{\alpha}$ εер $\bar{\alpha}$ т ·

Fol. 98 b col. 2

Еш $\bar{\alpha}$ пе же $\bar{\alpha}$ ηт ан ла | а $\bar{\alpha}$ т ρ $\bar{\alpha}$ η наї еш $\bar{\alpha}$ ооп
 нан η ш $\bar{\alpha}$ р ρ ρω $\bar{\alpha}$ · еїεε же еншанρ $\bar{\alpha}$ εε енωш
 е бол ρ $\bar{\alpha}$ η η κολас $\bar{\alpha}$ ε е $\bar{\alpha}$ рїεε ρ $\bar{\alpha}$ η от $\bar{\alpha}$ η $\bar{\alpha}$ т е $\bar{\alpha}$ н $\bar{\alpha}$
 т $\bar{\alpha}$ ε те ла $\bar{\alpha}$ т η $\bar{\alpha}$ η $\bar{\alpha}$ ш $\bar{\alpha}$ пе нан ·

Fol. 99 a col. 1

 $\bar{\alpha}$ ε $\bar{\alpha}$

Алла ере η аттелос η р $\bar{\alpha}$ ε $\bar{\alpha}$ т $\bar{\alpha}$ εωреї на $\bar{\alpha}$ ш $\bar{\alpha}$ н $\bar{\alpha}$
 е рон пе η $\bar{\alpha}$ сене $\bar{\alpha}$ нот $\bar{\alpha}$ ш $\bar{\alpha}$ η ρ $\bar{\alpha}$ η от $\bar{\alpha}$ η $\bar{\alpha}$ т ат η $\bar{\alpha}$ η $\bar{\alpha}$ се $\bar{\alpha}$ -
 εωреї $\bar{\alpha}$ εεон е перо $\bar{\alpha}$ т · е | п $\bar{\alpha}$ ан $\bar{\alpha}$ ηт $\bar{\alpha}$ т $\bar{\alpha}$ εε $\bar{\alpha}$ т
 η т $\bar{\alpha}$ ηт $\bar{\alpha}$ нан $\bar{\alpha}$ т е тре ш $\bar{\alpha}$ анаρ $\bar{\alpha}$ т $\bar{\alpha}$ η $\bar{\alpha}$ ρ $\bar{\alpha}$ η неψ $\bar{\alpha}$ хоотс ·
 алла ρεно $\bar{\alpha}$ тарεїн $\bar{\alpha}$ т пе η ат η $\bar{\alpha}$ · пет $\bar{\alpha}$ ρω $\bar{\alpha}$ ρωот
 пе наї е тре σ $\bar{\alpha}$ са $\bar{\alpha}$ η $\bar{\alpha}$ ηε η неψ $\bar{\alpha}$ χн η η р $\bar{\alpha}$ ε $\bar{\alpha}$ р $\bar{\alpha}$ ноβε ·

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Ш отро $\bar{\alpha}$ те пе ρε е $\bar{\alpha}$ раї ен топос η ат σ $\bar{\alpha}$
 пет $\bar{\alpha}$ ш $\bar{\alpha}$ не ката пет е $\bar{\alpha}$ ρ · же ере пете η $\bar{\alpha}$ ρ ρоте
 ан наш $\bar{\alpha}$ | пе ρ $\bar{\alpha}$ η ρε $\bar{\alpha}$ η $\bar{\alpha}$ ε $\bar{\alpha}$ п $\bar{\alpha}$ ша е $\bar{\alpha}$ неρ σ $\bar{\alpha}$ не ан
 $\bar{\alpha}$ εпет $\bar{\alpha}$ ш $\bar{\alpha}$ не ·

πεθ κὸ η̄ τσαρζ̄ · шаре пекрнт̄ ὀββιὸ η̄τ̄ шше
 пса тметаноиа · η̄т̄ ашароа ехп̄ пеннобе ·

Fol. 100 b
col. 2

Тенот̄ се ω̄ на мerate марп̄ чи проотш̄ за
 пенωп̄т̄ η̄ наτ̄ мие ρωс етсопс̄ | αειοη̄ е бол
 ρит̄ᾱ пхоеис̄ е ρ̄ пстос̄ · σωшт̄ е пенхоеис̄ аτω
 пенсωтнр̄ ιс̄ же ацшп̄ отнр̄ ρисе̄ за роӣ ·

Fol. 101 a
col. 1
па̄

От̄ тар̄ пе ппешоот̄ ент̄ ачаац̄ · η̄ мие ρᾱ
 псωп̄т̄ тнр̄ц̄ пет̄ нахпюц̄ етβε̄ ноβε̄ · алла̄ η̄
 тацшеп̄ наї̄ тнрот̄ етвннтп̄ анок̄ η̄ речр̄нобе̄
 же̄ | же̄ нас̄ есечхаризе̄ нап̄ ᾱ пеї̄ нос̄ η̄ отсаї̄
 η̄те тметаноиа̄ ·

Fol. 101 a
col. 2

Шаре̄ η̄ бол̄ ᾱ петп̄ ρнт̄ еїωρ̄т̄ η̄ η̄ еїцт̄ ет
 оцт̄ епечс̄иx̄ ет̄ отааб̄ · ецаше̄ е пше̄ ᾱ псс̄ф̄ос̄
 за̄ неп̄ ноβε̄ · ᾱп̄ пецс̄пир̄ ент̄ аτκοοпс̄ц̄ η̄
 отлонх̄η̄ ецшот̄δ̄ е бол̄ η̄ отсноц̄ ᾱп̄ отμeοοт̄ ·
 ᾱп̄ пкаше̄ η̄ | т̄ аτρωρ̄т̄ ᾱειοц̄ ехп̄ течапе̄ · ᾱп̄
 прнперетнс̄ η̄ ат̄ шше̄ ент̄ ацр̄юте̄ е ρотн̄
 ρᾱ пецρ̄δ̄ · пецнараеит̄ пе̄ · аτω̄ епечоβε̄ ρи
 псс̄ф̄ос̄ · ᾱп̄ отшанаρтн̄ρ̄ за̄ роц̄ ·

Fol. 101 b
col. 1

Алла̄ η̄таτ̄ ρ̄ η̄ ке̄ соц̄ η̄ отρᾱε̄x̄ ᾱп̄ отсшше̄
 ρᾱ пецε̄ιβε̄ · ρᾱ птpec̄ц̄ же̄к̄ наї̄ тнрот̄ е бол̄
 ецц̄ӣ е роц̄ ρп̄ отᾱειп̄т̄ρар̄ш̄ ρнт̄ · ᾱп̄ | отᾱειп̄т̄-
 ᾱαїρωᾱе̄ ецотшш̄ е̄ тре̄ η̄ шопе̄ нац̄ η̄ κοινω-
 нос̄ · ρп̄ пецρ̄исе̄ же̄ нас̄ епакληροομeῑ η̄ᾱειαц̄
 е̄ течᾱειπ̄тер̄δ̄ ет̄ ρп̄ ᾱ пн̄те̄ :

Fol. 101 b
col. 2

Печац̄ же̄ пет̄ ᾱε̄ ᾱειοї̄ марец̄ апар̄на̄ ᾱειοц̄
 η̄ц̄ц̄ӣ ᾱ пец̄ с̄ф̄ос̄ п̄с̄отар̄ц̄ η̄с̄ωї̄ · цс̄оотн̄ ρωωц̄
 он̄ η̄сӣ апосто̄лос̄ ет̄ отааб̄ πατ̄лос̄ ᾱε̄ птаїδ̄
 ᾱε̄ псс̄ф̄ос̄ · етβε̄ паї̄ ц̄ ωш̄ е бол̄ ец̄ | х̄ω̄ ᾱειοс̄
 же̄ не̄ шопе̄ анок̄ етрашот̄ ᾱειοї̄ еεнт̄тeῑ ρᾱ
 псс̄ф̄ос̄ ᾱε̄ пенхоеис̄ ιс̄ пex̄c̄ : паї̄ ент̄ аτс̄ф̄от̄
 наї̄ ᾱε̄ пнос̄еиос̄ е бол̄ ρӣ тоот̄ц̄ аτω̄ анок̄ ρωωт̄
 он̄ ᾱε̄ пнос̄еиос̄ · аτω̄ он̄ ц̄х̄ω̄ ᾱειοс̄ же̄ аτс̄ф̄от̄
 ᾱειοї̄ ᾱп̄ пex̄c̄ :

Анок же фонѣ ан пехѣ же днѣ ꙗ рнѣ · аѡ
 он же ахѣ рѣсе | ошатѡе пе ранаѣ ꙗ пнотѣ · Fol. 102 a
 аѡ он же ешѣ те тѣшꙗ рѣсе нѣеаѣ еѣ col. 1
 тѣнар ꙗроо н нѣеаѣ · нѣ

Стѣ паї се ѡ на мерате марꙗ пнѣ ꙗтꙗ-
 роѣс же пен антꙗнос пагаѡлос мѡше
 еѣрне ꙗ ѡе пнѡтꙗ · еѣшне ꙗса ѡеꙗ ꙗ
 пенѣѡхн · еѣотѡш е аан ꙗ шѣеѡ е неї нос
 н а | гаѡн · наїатѡ се пет нааѣ е ратѡ е Fol. 102 a
 роѣ еѡѡор · рꙗ тнѣсѣ · же ꙗтоѡ пет нахѣ col. 2
 ѡоѡ мѣ ꙗ · ката ѡе ен т аѣѡѡс же ꙗтꙗтꙗ
 не нт аѡѡпѡеине нѣеаї рꙗ на пнрѡсѡс ·

Анок рѡ фсеине мѡс нѣеинтꙗ ката ѡе
 ꙗта па еїѡт сеине нѣеаї ꙗ ѡеꙗтѣрѡ же
 тетнаѡѡе тетꙗсѡ нѣеаї | рꙗꙗ ꙗ та трапѣꙗ
 рꙗ тѡеꙗтѣрѡ · ѡ наїатѣ ꙗ пе нтаѣшꙗ рѣсе рꙗ
 реннѣста мѣ реншꙗнꙗ мѣ ренѡшн ꙗ роѣс
 мѣ рѣнаѡѡѡе · же ѣнапѡѡѣ нѣѡѡе нѣѣѡ
 рѣ пꙗꙗꙗꙗ ꙗ пет ѡѡаѡ ꙗ ѡѡпꙗрꙗнѣа · Fol. 102 b
 col. 1

Наїатѣ ꙗ пе нтаѣшѡпе ꙗ нант · еѣе ꙗ
 пет рꙗѡѡѡѣ рꙗ ѡѡаѡꙗ ꙗтѣ пнотѣ · же ѣ |
 нашѡпе еѡѡлсꙗ мѡѡѣ рꙗ ꙗꙗꙗ ꙗ аѡѡѡѡе Fol. 102 b
 рꙗ тѣꙗтѣрѡ н ꙗ пнѡѣ · наїатѣ ꙗ пе нтаѣсеꙗ col. 2
 ꙗ рѣе еꙗꙗ ꙗѣꙗѡѡе ент аѣаѡѡ же ѣнар ѡѡл е
 пѣꙗ ꙗ рѣе мѣ ꙗꙗꙗꙗ ꙗ ꙗ ѡѡѣ ·

Наїатѣ ꙗ пѣнѡѡѣ рꙗнѣ еꙗꙗ ꙗѣꙗѡѡе же
 еѣнаѣѡѡѡѣ ꙗ пнотѣ мѣ ꙗѣꙗѡѡѡѡс | рѣ
 пꙗꙗꙗ ꙗ ꙗѡѡѡн · наїатѣ ꙗ пе нтаѣѣ ꙗ ꙗѣꙗ Fol. 103 a
 ѡѡн ꙗ пет рꙗѣꙗꙗ ꙗ ѣнасеꙗ ꙗ ꙗѡѡн ꙗ ꙗꙗꙗꙗ col. 1
 рꙗ ꙗ пнѡѣ · нѣ

Наїатѣ ꙗ пе нтаѣѡѡѡѣ ꙗ пет ꙗꙗ рꙗ рꙗꙗ ꙗ
 сепаѡѡѡѣ е ѡѡл еꙗꙗ ꙗѣꙗѡѡе ꙗ ꙗѡѡѡ ꙗ ꙗꙗꙗ ·
 наїатѣ ꙗ пет нꙗ ꙗ ꙗ рꙗꙗ ꙗ ꙗꙗꙗ ꙗ ет ѡѡ-
 нꙗꙗ ꙗꙗ · аѡѡ ѣнар ꙗꙗꙗ ꙗ ѡѡꙗꙗ | е теї сеꙗꙗ ꙗ Fol. 103 a
 col. 2

раше ѓи отогноу же аленем пет сеаеааѣ ꙗте
па еѡѣ ꙗтетꙗ клнрономей н тѣептерѡ ент
аѡсѣтѡтѣ ннтꙗ хп н тѣатаѡлн ае пнос-
еос .

Аѡ он ѡѡ аеос же пет патсе оѡ ꙗ неѣ
нотꙗ н отѡѡ ае еост н ѡрѡ аеаате ѓаени ѡѡ
аеос ннтꙗ же неѡѡ | рѡе ꙗси пецѡене . наѣатѡ
ае пе нт аѡнѡ е ѡл ае пет ѓитѡѡѡ ѓае п тpecь
р нѡѡе е роѡ . же сенпѡѡ ае пехпротрафон
ет е роѡ . аѡ он ет а роѡ ꙗ отон нне .

Fol. 103 b
col. 1

Наѣатѡ ꙗ пет нар аеа р е текнлнеа е
ѓтооте ꙗ рѡѓе . ае енне . ꙗ ѓотѡ же ае пнаѡ
ꙗ хп е ѡл ѓꙗ ае енстнрпон ет оѡаѡ . ае
пѡааа еꙗ песпѡѡ ае пѡеис ꙗ пѡхс : же |
ѡнаѡѡпе еѡтнѡ еꙗ ꙗ аѡѡелос ѓраѣ ѓꙗ ае пнѡе
еѡнаѡ е роѡт ꙗ ѓѡ ѓи ѓѡ . еѡѡѡѡѡ ꙗаеаѡ ꙗ
тапрѡ ѓи тапрѡ ѓꙗ тетаспе же аѡлѡѡеа .

Fol. 103 b
col. 2

Етѡе паѣ ѡѡ на еерате аепр тре нѡ ѓннѡ
ꙗ непѡаѡ оѡае ѓренрне ꙗ непѡѡѡѡе . ае пѡѡѡѡ
еꙗ тетѡн . же нас ене р ѡл е пѡѡѡѡ нне : |

Fol. 104 a
col. 1
нѡ

ѡѡѡѡѡ ѡар е рон ꙗси пѡае . аѡ ѡнаеѣ нап
ѓꙗ оѡеннѡе ꙗ нотѣ . еѡ тѡе еѣ ѓꙗ оѡаеаа
ѡнаеѣ ѓи отѡѡѡѡ .

Еѡ тѡе еѣ ѓꙗ оѡеннѡѡе ѓнт . ѡнаеѣ ѓꙗ оѡ-
ѡннѡ . еѡ тѡе еѣ ѓꙗ отѡѡѡ еѡѡѡеѣѣ ѡнаеѣ ѓꙗ
отпорна . еѡ тѡе еѣ ѓꙗ оѡнѡѡ ѡнаеѣ ѓꙗ
оѡеосте .

Еѡ тѡе еѣ ѓꙗ отпорна еѡнаеѣ ѓꙗ оѡнѡе . |
еѡ тѡе еѣ ѓꙗ оѡнѡѡе ѡнаеѣ ѓꙗ оѡанаѡ ꙗ нотѡ
еꙗ ѓенѡѡ . еѡ тѡе еѣ ѓꙗ ѓенпаѡос . ѡнаеѣ ѓꙗ
ѓеннеѡе еѡѡѡѡ .

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col. 2

ѡапаѡ ѓаплѡс ѡнак[а] тоотѡ е ѡл] ап ꙗси
пса . [ѡна]нотѣ ꙗса [ѡ]рѡе ѓнт . еѡ[на]нотѣ е
ѓ[нн] е тѡепт рѡ[ѡѡ]е ѡѡ ꙗ тааеаа е ѓраѣ

THE DISCOURSE WHICH SAINT ATHANAS-
SIUS, ARCHBISHOP OF RAKOTE, PRO-
NOUNCED CONCERNING THE PASSAGE
IN THE GOSPEL OF SAINT MATTHEW,
“THE KINGDOM WHICH IS IN THE
HEAVENS IS LIKE UNTO A RICH MAN
WHO CAME OUT IN THE MORNING
TO HIRE LABOURERS FOR HIS VINE-
YARD.”

Fol. 105 a
col. 1
α

ΟΥΛΟΓΟΣ Ε ΑΧΤΑΥΟΥ ΗΣΙ ΠΑΓΙΟΣ
ΑΘΑΝΑΣΙΟΣ ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ Η ΡΑ-
ΚΟΤΕ ΕΤΒΕ ΠΕΖΡΗΤΟΗ ΕΤ ΣΗΖ ΖΠ
ΠΕΥΑΓΓΕΛΙΟΗ Η ΚΑΤΑ ΠΛΘΜΙΟΣ ΧΕ
ΕΣΤΗΤΩΗ ΗΣΙ ΤΗΗΤΕΡΩ Η Π ΠΗΥΕ ΕΥ
ΡΗΣΕ Η ΡΗΑΩ· ΠΑΪ ΕΗΤ ΑΥΕΪ Ε ΒΟΛ
Ε ΖΤΟΟΥΕ Ε ΘΗΕ ΕΡΓΑΤΗΣ Ε ΠΕΨΑ
Η ΕΛΟΟΛΕ·

— ❖ — ❖ — ❖ — ❖ —

Πεξε πχοεε ρα πεγαγγελιον αε μαθμιος χε
εππτων ησι τηητερω η αε πηγε ερ ρωεε η
ρηαω· παϊ εητ αυει ε βολ ε ρτοοτε ε θηε
εργατης | ε πεψα η ελοολε· αυειητε αυ
η εργατης ερ σατεερε αε περοορ αυχοορσορ ε
πεψα η ελοολε·

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col. 2

Αυει δε ε βολ αε πιαρ η απ σωετε· αυπαρ
ε ρεικοοτε εταρ ε ρατορ ρη τατορα ετοροε·
πεχαρ η η κοοτε χε βωκ ρωτ τηρτη ε πα αα η
ελοολε· ασω πε τηη αυα αυμορ φπατααρ ηητη·

Πτοοτ δε ατῆων · αφεϊ δε οи ε βολ α̅ πпατ |
 π̅ χ̅п̅ с̅б̅ α̅п̅ χ̅п̅ ψ̅ι̅т̅ε̅ α̅φ̅ε̅ι̅ρε̅ οи̅ ρ̅ι̅ п̅α̅ι̅ · π̅т̅ Fol. 105 b
 ере̅ ρ̅ε̅ι̅ δε̅ οи̅ ε̅ βολ̅ α̅ε̅ πпατ̅ π̅ χ̅п̅ α̅п̅т̅ οτ̅η̅ col. 1
 α̅φ̅п̅ατ̅ ε̅ ρ̅ε̅п̅коοτ̅ ε̅т̅α̅ρ̅ ε̅ ρ̅ατ̅οτ̅ п̅ε̅χ̅α̅ς̅ п̅ατ̅ χ̅ε̅
 ε̅т̅η̅ε̅ οτ̅ т̅ετ̅п̅α̅ρ̅ ε̅ ρ̅ατ̅ т̅η̅οτ̅п̅̅ α̅ε̅ п̅ε̅ι̅ α̅α̅ α̅ε̅ п̅ε̅ρ̅οοτ̅
 т̅η̅ρ̅ε̅̅ ε̅т̅ετ̅п̅οτ̅ο̅ς̅ · п̅ε̅χ̅ατ̅ п̅α̅ς̅ χ̅ε̅ ε̅ βολ̅ χ̅ε̅ α̅ε̅
 п̅ε̅λ̅α̅ατ̅ ο̅п̅οи̅ · п̅ε̅χ̅α̅ς̅ п̅ατ̅ χ̅ε̅ ῥ̅ω̅т̅ т̅η̅οτ̅п̅̅
 ε̅ п̅α̅α̅α̅ п̅ ε̅λ̅οο̅λε̅ ·

Παρ̅п̅ ρ̅οτ̅ρ̅т̅ σ̅ε̅ т̅ε̅п̅οτ̅ π̅т̅п̅ε̅ι̅ε̅ε̅ χ̅ε̅ α̅ψ̅ | не
 п̅ε̅ι̅ ε̅ρ̅с̅αт̅η̅с̅ · п̅̅ α̅ψ̅ п̅ε̅ п̅ε̅ι̅ α̅α̅ п̅ ε̅λ̅οο̅λε̅ · п̅̅ п̅и̅ε̅ Fol. 105 b
 п̅ε̅ п̅ε̅ι̅ο̅ т̅η̅с̅п̅ο̅α̅η̅с̅ · ρ̅п̅ т̅ε̅ ρ̅ο̅ε̅ι̅т̅ε̅ п̅χ̅ο̅ε̅и̅с̅ α̅ε̅ п̅ε̅α̅α̅ col. 2
 п̅ ε̅λ̅οο̅λε̅ п̅ε̅ п̅и̅οτ̅т̅ε̅ п̅ε̅ι̅ω̅т̅ · п̅α̅ι̅ ε̅т̅ α̅ι̅οи̅к̅ε̅ι̅ π̅̅
 п̅ε̅ς̅с̅ω̅п̅т̅ χ̅п̅ π̅̅ ш̅ο̅р̅п̅̅ ·

Ε̅ς̅ψ̅α̅χ̅ε̅ π̅α̅ε̅α̅τ̅ οи̅ ρ̅α̅ε̅ п̅ε̅п̅ρ̅ο̅φ̅η̅т̅η̅с̅ ε̅т̅α̅α̅ε̅ο̅
 α̅ε̅и̅οи̅ χ̅ε̅ п̅ε̅α̅α̅ п̅ ε̅λ̅οο̅λε̅ α̅ε̅ п̅χ̅ο̅ε̅и̅с̅ с̅α̅β̅α̅ω̅θ̅ п̅ε̅
 п̅η̅ι̅ α̅ε̅ п̅η̅п̅λ̅ · α̅т̅ω̅ п̅ρ̅ω̅α̅ε̅ п̅̅ ι̅ο̅т̅α̅α̅ п̅ε̅ п̅̅ | т̅ω̅σ̅ε̅ Fol. 106 a
 π̅̅ ῥ̅ρ̅ε̅ α̅ε̅ п̅ε̅ε̅ρ̅η̅т̅̅ · col. 1
 π̅̅

Не̅ι̅ ε̅ρ̅с̅αт̅η̅с̅ ε̅п̅т̅ α̅φ̅ο̅п̅οοτ̅ π̅̅ ш̅ο̅р̅п̅̅ п̅ε̅ α̅ω̅δ̅с̅η̅с̅
 α̅ε̅п̅ α̅α̅ρ̅ωи̅ α̅ε̅п̅̅ ι̅η̅с̅ п̅ш̅η̅ρ̅ε̅ п̅ατ̅п̅̅ · π̅т̅α̅ς̅μ̅ε̅ο̅т̅т̅ε̅
 ε̅ α̅ω̅δ̅с̅η̅с̅ ρ̅ρ̅α̅ι̅ ρ̅α̅ε̅ п̅к̅α̅ρ̅ α̅ε̅ α̅α̅α̅ι̅ρ̅α̅α̅ε̅ χ̅ε̅ α̅ε̅ο̅т̅
 η̅т̅ ῥ̅ω̅к̅ ε̅ п̅ε̅с̅η̅т̅ ε̅ η̅η̅ε̅ η̅т̅̅ ε̅̅п̅ε̅ ε̅ βολ̅ α̅ε̅ п̅α̅
 λ̅αο̅ ρ̅α̅ε̅ п̅ε̅α̅α̅ ε̅т̅α̅α̅ε̅α̅τ̅ · η̅т̅̅ ρ̅̅ ρ̅ω̅ῥ̅ ε̅ п̅α̅ α̅α̅ п̅
 ε̅λ̅οο̅λε̅ ρ̅п̅̅ π̅̅ ε̅п̅т̅ο̅λ̅η̅ α̅ε̅п̅̅ π̅̅ α̅и̅α̅ι̅ο̅α̅ · α̅ε̅п̅̅
 п̅ε̅п̅̅ ρ̅ο̅σ̅α̅η̅ε̅α̅ · α̅ς̅с̅ε̅п̅т̅с̅ π̅α̅ε̅α̅τ̅ ε̅т̅ с̅α̅т̅ε̅ε̅ρ̅ε̅ · Fol. 106 a
 п̅т̅α̅ι̅ο̅̅ π̅т̅ε̅п̅п̅ρ̅ο̅φ̅η̅т̅η̅с̅ · α̅α̅ρ̅ωи̅ ρ̅ω̅ω̅ς̅ п̅̅ ο̅т̅- col. 2
 α̅п̅т̅α̅ρ̅χ̅η̅ε̅ρ̅ε̅т̅с̅ ε̅χ̅α̅ε̅ п̅ε̅ς̅λ̅αο̅с̅ π̅т̅οοτ̅ δε̅ ατῆων ·

На̅ χ̅п̅̅ ш̅ο̅ε̅т̅ε̅ не̅ η̅ε̅к̅р̅η̅т̅η̅с̅ α̅ς̅т̅п̅η̅ко̅οτ̅с̅ο̅т̅ οи̅
 ε̅χ̅α̅ε̅ п̅ε̅ς̅λ̅αο̅с̅ · п̅̅ ε̅т̅ετ̅п̅ε̅ш̅α̅ α̅ε̅и̅ο̅ς̅ φ̅п̅α̅т̅α̅α̅ς̅
 η̅п̅т̅п̅̅ · ρ̅ε̅п̅ п̅ρ̅ο̅φ̅η̅т̅η̅с̅ α̅п̅ η̅ε̅ · ρ̅ε̅п̅ α̅п̅ο̅с̅т̅ο̅λ̅ο̅с̅
 α̅п̅ η̅ε̅ · α̅λ̅λ̅α̅ | п̅ε̅ η̅т̅ α̅т̅ε̅ш̅α̅ α̅ε̅и̅ο̅ς̅ п̅ε̅ п̅ε̅ι̅ ρ̅α̅п̅ Fol. 106 b
 χ̅ε̅ κ̅р̅η̅т̅η̅с̅ · п̅α̅ χ̅п̅ с̅ο̅ δε̅ α̅ε̅п̅̅ п̅α̅ χ̅п̅̅ ψ̅ι̅т̅ε̅ η̅ε̅ col. 1
 с̅α̅ε̅ο̅т̅η̅λ̅ α̅ε̅п̅̅ α̅α̅т̅ε̅г̅α̅ · α̅ε̅п̅̅ η̅ε̅п̅ρ̅ο̅φ̅η̅т̅η̅с̅ т̅η̅ρ̅οτ̅ ·

Α̅ с̅α̅ε̅ο̅т̅η̅λ̅ ρ̅̅ ρ̅ω̅ῥ̅ ε̅ п̅ε̅α̅α̅ п̅ ε̅λ̅οο̅λε̅ ρ̅п̅̅
 ο̅т̅α̅п̅̅ · α̅̅ α̅α̅т̅ε̅г̅α̅ п̅ε̅п̅ε̅ ο̅т̅ῥ̅ω̅̅ п̅ ε̅λ̅οο̅λε̅ ε̅ βολ̅

ϑ̄ᾱ πκαρ̄ π̄ κν̄εε̄ • а̄ϑ̄ρ̄ ϑ̄ω̄б̄ е̄ ρо̄с̄ ϑ̄π̄ о̄ψᾱλ-
 т̄н̄н̄ю̄н̄ • а̄ ω̄сн̄ē̄ ϑ̄е̄ е̄ π̄н̄λ̄ π̄ ѳ̄е̄ н̄ о̄т̄ε̄λо̄о̄л̄е̄ ϑ̄π̄
 т̄н̄н̄ε̄о̄с̄ ϑ̄ᾱε̄ω̄с̄ •

Fol. 106 b
col. 2
Πεκαρ̄ χε ο̄τ̄β̄ω̄ н̄ ε̄λо̄о̄л̄е̄ е̄ н̄ᾱп̄о̄т̄с̄ п̄е̄ с̄ |
 ψλ̄ϑ̄ п̄е̄ π̄н̄λ̄ • а̄τ̄ω̄ п̄ε̄с̄к̄ᾱρ̄п̄о̄с̄ о̄ψ̄ •

На̄х̄π̄ ε̄п̄т̄о̄т̄н̄̄ Δ̄ε̄ н̄ε̄ н̄ а̄п̄о̄с̄т̄о̄л̄о̄с̄ н̄ᾱї̄ ε̄п̄т̄ а̄ϑ̄ρ̄ē̄
 е̄ ρо̄о̄т̄ ε̄т̄о̄т̄о̄с̄ϑ̄̄ ᾱε̄ п̄ε̄ρо̄о̄т̄ т̄н̄ρ̄ϑ̄̄ • н̄ᾱї̄ ε̄т̄ о̄т̄о̄с̄ϑ̄̄
 е̄ ѳо̄λ̄ ϑ̄π̄ п̄ε̄ρ̄β̄н̄т̄ε̄ т̄н̄ρ̄о̄т̄ π̄ т̄ᾱп̄о̄μ̄ᾱ ε̄ε̄п̄ε̄ λ̄ᾱᾱт̄
 ѳ̄н̄о̄о̄т̄ • ε̄ε̄п̄ε̄ п̄ᾱλ̄ᾱβ̄о̄л̄о̄с̄ ε̄ψ̄ѳ̄н̄о̄о̄т̄ е̄ т̄ε̄п̄т̄-
 ρ̄ε̄ϑ̄ψ̄ᾱε̄ψ̄ε̄ ε̄ї̄δ̄о̄λ̄о̄н̄ • ᾱε̄п̄ ϑ̄ε̄ψ̄ѳ̄н̄ε̄ ї̄ω̄ρ̄ᾱп̄н̄н̄с̄ п̄β̄ᾱ-
 π̄т̄н̄т̄н̄с̄ е̄ ϑ̄ε̄п̄ | κ̄ᾱп̄н̄λ̄о̄с̄ ᾱε̄ ᾱε̄ π̄ о̄т̄ω̄μ̄ε̄ ϑ̄н̄ с̄ω̄ •

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col. 1
ε̄

Петрос̄ ᾱε̄п̄ ϑ̄ε̄ψ̄ѳ̄н̄о̄ϑ̄ ε̄т̄ε̄п̄т̄ а̄т̄ н̄ᾱρ̄т̄ε̄ •

Ᾱп̄ᾱρ̄ε̄ᾱс̄ ᾱε̄п̄ ϑ̄ε̄ψ̄ѳ̄н̄о̄ϑ̄̄ ϑ̄π̄ о̄τ̄ᾱμ̄μ̄ε̄о̄с̄ π̄
 π̄ω̄ρ̄ᾱε̄ е̄ т̄ρ̄ε̄ ϑ̄ρ̄ ϑ̄ᾱλ̄ π̄ о̄т̄ε̄ρ̄μ̄μ̄ε̄ • ε̄т̄β̄ε̄ п̄ᾱї̄
 а̄τ̄μ̄о̄т̄ε̄ е̄ ρо̄ϑ̄ χε ѳо̄ᾱп̄н̄ρ̄т̄ε̄с̄ ε̄т̄ε̄ п̄ᾱї̄ п̄ε̄ п̄ψ̄н̄ρ̄ε̄
 ᾱε̄ п̄ε̄ρ̄ρ̄о̄т̄β̄β̄ᾱї̄ н̄ т̄п̄ε̄ •

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col. 2

Ε̄ ѳо̄λ̄ χε ᾱε̄п̄ε̄ λ̄ᾱᾱт̄ ε̄ψ̄ѳ̄н̄о̄т̄ ϑ̄н̄^(sic)ᾱε̄ π̄καρ̄ е̄
 т̄ρ̄ε̄ т̄ρ̄ ϑ̄ω̄б̄ н̄ᾱϑ̄ • н̄ϑ̄†̄ ѳ̄ε̄к̄ε̄ | н̄ᾱт̄ κ̄ᾱт̄ᾱ п̄ε̄τ̄ᾱε̄ψ̄ᾱ •
 е̄ ѳо̄λ̄ χε п̄ε̄τ̄β̄ε̄к̄ε̄ н̄ᾱψ̄ω̄ϑ̄ ϑ̄π̄ ᾱε̄ π̄н̄т̄ε̄ •

Ε̄т̄β̄ε̄ п̄ᾱї̄ п̄ε̄χ̄ε̄ п̄с̄ω̄т̄н̄ρ̄ н̄ а̄п̄о̄с̄т̄о̄л̄о̄с̄ т̄н̄ρ̄о̄т̄
χε п̄ᾱ ε̄ї̄ω̄т̄ π̄ ρ̄ω̄μ̄ε̄ π̄т̄ᾱκ̄т̄ᾱᾱт̄ н̄ᾱї̄ е̄ ѳо̄λ̄ ϑ̄ᾱε̄
 π̄κ̄о̄с̄μ̄ε̄о̄с̄ • а̄ї̄ρ̄ε̄ е̄ ρо̄о̄т̄ε̄ ϑ̄ε̄п̄с̄к̄ε̄т̄о̄с̄ π̄ с̄ω̄т̄π̄ н̄ε̄ •

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col. 1

Πᾱλ̄н̄ о̄н̄ н̄ε̄ н̄т̄ᾱκ̄т̄ᾱᾱт̄ н̄ᾱї̄ т̄н̄ρ̄о̄т̄ ᾱε̄п̄ ε̄ї̄т̄ᾱκ̄ε̄
 λ̄ᾱᾱт̄ е̄ ѳо̄λ̄ π̄ ϑ̄н̄т̄о̄т̄ • а̄τ̄ω̄ ᾱε̄п̄ ψ̄ρ̄о̄μ̄ε̄ ᾱε̄п̄ |
 λ̄ᾱᾱт̄ е̄ ε̄н̄ ψ̄ᾱᾱ ρо̄ї̄ ε̄ε̄п̄т̄т̄н̄ π̄т̄ε̄ п̄ᾱ ε̄ї̄ω̄т̄ • ε̄п̄т̄
 а̄ϑ̄т̄о̄т̄о̄ї̄ с̄ω̄н̄ ᾱε̄μ̄ε̄о̄ϑ̄ • ε̄н̄с̄ н̄ε̄ї̄ψ̄ᾱχ̄ε̄ т̄ᾱμ̄ε̄δ̄ ᾱε̄μ̄ε̄о̄н̄
χε π̄ӣω̄т̄ ε̄т̄ ѳ̄н̄ε̄ ε̄ρ̄с̄ᾱт̄н̄с̄ е̄ п̄ε̄ϑ̄μ̄ᾱ н̄ ε̄λо̄о̄л̄е̄ •

Н̄н̄ε̄ ϑ̄ω̄ω̄ϑ̄ п̄ε̄ п̄ε̄ї̄ ε̄п̄т̄ρ̄о̄п̄о̄с̄ • †̄χ̄ω̄ ᾱε̄μ̄ε̄о̄с̄ χε
 п̄χ̄о̄ε̄н̄с̄ п̄ε̄ • н̄с̄ п̄ε̄ χ̄с̄ п̄ψ̄н̄ρ̄ε̄ ᾱε̄ п̄н̄о̄т̄ε̄ ε̄ρ̄ε̄
 п̄ε̄χ̄ρ̄н̄н̄ᾱ т̄н̄ρ̄о̄т̄ ᾱε̄ π̄ӣω̄т̄ π̄ т̄о̄о̄т̄ϑ̄̄ ε̄т̄ε̄ ᾱε̄ ε̄н̄с̄-
 т̄н̄н̄ю̄н̄ • н̄ѳ̄ ε̄ρ̄ε̄ п̄ε̄ϑ̄ρ̄о̄μ̄ε̄ ψ̄о̄о̄п̄ ϑ̄ᾱε̄ π̄н̄λ̄ а̄τ̄ω̄ π̄
 н̄ε̄ ϑ̄ε̄ѳ̄н̄о̄с̄ • | π̄т̄о̄ϑ̄ τ̄ᾱρ̄ а̄ϑ̄χ̄о̄о̄с̄ χε π̄ӣω̄т̄ ᾱε̄ ᾱε̄
 п̄ψ̄н̄ρ̄ε̄ а̄ϑ̄†̄ π̄н̄ᾱ н̄н̄ε̄ е̄ ϑ̄ρ̄ᾱї̄ е̄ п̄ε̄ϑ̄σ̄н̄ᾱ • о̄т̄ψ̄н̄ρ̄ε̄
 п̄ε̄χ̄ε̄ т̄ω̄ϑ̄ т̄ε̄ т̄ε̄κ̄λ̄н̄ρ̄о̄μ̄ᾱ •

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col. 2

Ουεπιτροπος πεχε ἴτοϋ πε пречѣ бене ꙗ̄ нет
 ꙗ̄ ρωῆ· аτω ере пкосμιοс тнрѣ шооп̄ ρа теϋ-
 εϋοτсгг· е һол же ере ꙗ̄ шошт̄ ꙗ̄ аагегг ꙗ̄
 тоотѣ· отѣω н елооле пе· е һол | же ἴтоϋ
 пет етφραге а̄ псωνт̄ тнрѣ· отοειк он пе· е
 һол же ἴтоϋ пет теῖδ̄ а̄ псωνт̄ тнрѣ·

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 col. 1
 7

Ροϋρε ае ἴт ере цшопе пехаϋ ꙗ̄си пхоеис
 а̄ пиа̄ н елооле а̄ пецепитропос же мотте е
 н ергатнс нѣ ꙗ̄ наѣ а̄ пецѣне· нѣ археи жи
 н ꙗ̄ ρаееѣ шант̄ ꙗ̄πωϋ ен шорп̄· нѣ ꙗ̄ наѣ ꙗ̄
 отсатеере | е поѣа̄· пехе пивт̄ а̄ пшнре· е̄ите
 ρп̄ ѡа̄н̄ е̄ите ρа̄ пегοοѣ ἴтоκ ет̄ ꙗ̄соοтн же
 мотте е н ергатнс· нѣ ꙗ̄ наѣ а̄ пецѣне· н
 ергатнс тнрот̄ ент̄ аѣϣ ρωῆ ρа ратѣ а̄ пценос
 н ꙗ̄ ρωие· нѣ ꙗ̄ наѣ а̄ пѣне а̄ пецρωῆ·

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 col. 2

Пехе пат̄лос же ρο̄ӣне меп а пнотте кааѣ
 ρп̄ текκλнсгг ꙗ̄ шорп̄ пе | напостолос ент̄
 аϋархеи ꙗ̄ ꙗ̄ бене наѣ ꙗ̄ шорп̄· а̄ мег снаѣ не
 непрофитнс мп̄ пке сеепе· а н шорп̄ е̄ ет-
 мееге же етпахи н отροῖδ̄· сωт̄а̄ е ροϋ пехаϋ
 же ꙗ̄ жω а̄еиос ннтп̄ же а ρаϋ а̄ профитнс
 ρи ϣ̄ρ̄δ̄ епнот̄а̄еи е наѣ е не тетп̄наѣ е ροοѣ аτω
 а̄п̄ отнаѣ·

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 col. 1

Тсатеере ент̄ аϋтаас наѣ те т̄а̄п̄тапостолос·
 аτω тепросфора ет̄ отааб̄: | пехаϋ же ἴт ер
 от̄жит̄е аѣкρ̄ε̄ρ̄а̄ е ροтн е пхоеис а̄ пиа̄ н
 елооле же етѣ от̄ не̄ӣ ρаееѣ ототнот̄ ꙗ̄ отωт
 те нт̄ аѣаас аτω аѣшошот̄ п̄а̄еиан·

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 col. 2

Ние не на̄ӣ ент̄ аѣкρ̄ε̄ρ̄а̄ е аѣφ̄θοп̄е̄ӣ е не̄ӣ
 ρаееѣ н ергатнс ꙗ̄са ꙗ̄са пекрамаатеѣс мп̄ не
 φариссаиос же ἴтоοѣ ρωοѣ он̄ аѣжоοтсοѣ е ꙗ̄
 ρωῆ | е пиа̄ н елооле· на̄ӣ нет̄ ѣωш е һол е
 ροοѣ же етѣ от̄ а тетп̄ρωнк̄ а̄ па̄ м̄а̄ н елооле·
 аτω птωрп̄ н ꙗ̄ ρнке ρа̄ петп̄н̄ӣ·

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 col. 1
 8

Και γαρ ατζι ρωот ѿ πνομος е ρенѡιατати
 и απτελος αλλα ѿπ отϑαρεϑ е ρоϑ · ατω εν
 еткрѣрѣ е ρотн е пχοεις · етће ѿ маѡнтнс и
 ѿωϑанинс ѿп на нефариссаиос же сепнстете ·
 Fol. 109 a
 col. 2
 потк же сепнстете ан · адроот пенмаѡнтнс
 сепараβα и тпараϑоис и непресѡнтерос · сееѣ
 ан и петсѣт етпаотωи ѿ петоειн · сеотωи
 сесѡ сеспатаλѡ ·

И апостоλος ρωот севρѣ ρиѣ сеотωи ρа
 перкѡ · сесорѣ ρѣ пносѣос · наѣ ρωот крѣрѣ
 же етће от пенмаѡнтнс ѡλ е ѡλ и исаѡβα-
 Fol. 109 b
 col. 1
 тон · аτп | ѡпел е неѣ ρаесѣ и ергатнс ѿ ѡе ·
 аϑотωшѣ пѣϑаϑ и отѡ ѿѡоот же пѣшѡнр †ѡ
 ѿѡок ан и ѡпѡ · ѡн итаѣсѣптѣ иѡѡан ан
 ет сатеере · ѡ ѿ пете пок пе итѡѡн · иѡ пе
 паѣ ент аϑѡи неѣ ѡпѡ тнрот ·

Тѡ ѿѡос же итѣ лаат ан пе иса пе ит-
 аτѡос наϑ же пѣшѡнр пе итакеѣ етѡнѣтѣ
 ариϑ · ете ѿотѡс пе пе ит аϑ† е ρотн ρѣ пѡ-
 Fol. 109 b
 col. 2
 тнр ρи ρен | нос и конκτѣос же етће от
 ѿп от† ѿ писоси е ѡλ ρа шѡнт ѡе и сатеере
 итѣтаат и и ρнке ·

Еш же кѣроотш ρа пρнке ѡ пе проϑотнс
 аϑрок кϑωϑт и петпнѡ ρѣ пенлосотѡѡи · и
 же пенѡл отпннрос пе · же ант ѡтаѡѡос
 Fol. 110 a
 col. 1
 ѡнок · етће же епесѡ ѿ поннрос еϑρω | ϑт и
 ит отнотѡе ѿѡоот е ρоϑ · ере пѡтнр итѡϑ ѡ
 и аѡѡос иѡѡаϑ еϑρорш и ρнт · е ρраѣ е ѡωϑ ·

Пѣϑаϑ же наϑ же отн еκѡистеѣ наѣ е ρ пѣ†
 оташѣ ρи петепотнне · ете таѣ те таπολοτѣ ѿ
 Fol. 110 a
 col. 2
 пнотте е ѡωϑ · же отн еκѡисте наѣ ѡнок пнотте е
 † ѡне и ρотѡ ѿ пет нар ρѡѡ · аτω таѡрнне и | пет
 на ρ асѡѡнс · наѣ не и ѡнтѡнтре и ѿ ѡнтѡн-
 ѣрѣ и ѿотѡс · ене ѡнрѣрѣ γαρ пе ρѣ пѣϑлас ·

цѣлос ет о҃гааѣ • сесобѣ пак п амеѣте ꙗ҃зи ꙗ҃ аи-
наме ꙗ҃ тѣмѣрѣстис • пецѣтѣмѣ ꙗ҃моу пе рѣ наѣ
же шепи ꙗ҃моу • анок тар ꙗ҃сѣтѣтѣ е ренѣастѣꙗ҃ •

Калѣос обн аѣхоос п есарѣ же • псѣмѣт тар
шепи аи • е рѣте е пецѣсѣмѣт •

Fol. 111 b
col. 2

Еуше ѱотѣас де п ет напараѣаѣот ꙗ҃моу •
аѣроу ѣмѣотте е роу же пещѣнр ꙗ҃зи | ꙗ҃моу
аи ꙗ҃соиѣ • епѣан аѣхоос наѣ же пекѣал от-
поннрос пе анок де аиѣ о҃гаѣаѣоос •

Пне псѣмѣт сар де пуаже ꙗ҃ тещеѣптѣшѣнр е ѡал
ꙗ҃моу шуа рѣтн е пнаѣ епт аѣпараѣаѣот ꙗ҃моу •

Fol. 112 a
col. 1
іѣ

Чѣоотте де е роу же пещѣнр • ꙗ҃тоу де
ѣмеете етепѣтѣаже • аѣꙗ наѣ ꙗ҃ пецѣлосѣсѣ-
мѣи • аѣ | шупе ꙗ҃ рещѣрѣсѣѣ • аѣсѣотпѣ рѣс
меѣнтис • ꙗ҃тоу де епещеете етнроу • аѣ-
сѣсѣотпѣ рѣс рѣме • аѣшупе ꙗ҃ аѣаѣѣлос •

Ш ѱотѣас от пе птакааѣ • ꙗ҃ ꙗ҃танѣ рѣтн п
от е аѣпараѣаѣот ꙗ҃ пѣоѣс • аиѣ осе ꙗ҃ пе-
кѣнѣꙗ҃ • аѣѡ аѣсѣрѣ ꙗ҃ пѣꙗ нос ꙗ҃ таѣѣо • пѣоот
ꙗ҃ тѣнѣтапѣостѣлос • пне тар пет рѣтне ꙗ҃ пѣ-
нѣлнрос • меѣ | ꙗ҃са тапѣмеаѣсѣ п ꙗ҃ аѣѣѣлос п
апѣстѣлос не • меѣтис тар ꙗ҃те о҃аѣ наѣаѣаѣот е
тре пещѣнре отѡе пꙗ҃меаѣ • отѣѣѣѣѣл де от
атѣоѣ пе е тре сѣѣтѣѣе меѣ пещѣоѣс •

Fol. 112 a
col. 2

Іѣ де пен ѡѣс аѣнаѣаѣаѣот ꙗ҃тоу аѣѣѣѣ
меѣ ꙗ҃ тѣлѣнне • аѣѡ аѣсѣѣ меѣ ѱотѣас п
аноѣос • аѣрѣме ꙗ҃ лоѣмеос сѣѣт ꙗ҃ тоотѣ е
ѡал меѣ пнѣотте • а пѣꙗ та | ланѣѣрос ꙗ҃ѣсе ꙗ҃
пещѣнѣ е ѡал же аѣшѣп пѣѣот наѣ • аѣѣастѣ
пара пещѣшѣ • аѣѣе е пѣснѣ еѣме пнаѣѣ наѣа
пещѣшѣ • аѣсѣотпѣ меѣ п апѣстѣлос аѣсѣрѣѣ
п тѣнѣтапѣостѣлос • аѣтошѣ ꙗ҃ нѣлнропѣмеос
аѣшуѣѣне сѣ меѣаѣѣ е тѣнѣлнропѣмеа •

Fol. 112 b
col. 1
іѣ

Н апѣстѣлос де ꙗ҃тоот пе п нѣлнропѣмеос ꙗ҃

Пешвнр † хн ѡмон ан ꙗсонѣ хн ѡ пете покн
 пе нѣвон · пешвнр евоот ѳотѡас псотнр ан
 пе нт асхитн ꙗсонѣ · алла ꙗтон мѡвѡан пе ·
 хн псарот нѣвон нак е мѡпте · а ѳотѡас шв
 пе рꙗ ꙗї · а мѡвѡас єї е роти асхн ѡпесмоот ·
 аср̄ мѡвѡнтис га ратѣ ѡ псар · аср̄ апостолюс
 асѡше оеш ·

Fol. 114 a
 col. 1
 ꙗѡ

Аср̄ отовн е ренхвнр̄ аср̄ рмт асженр̄
 ренср̄хн · аср̄ рѡрау аср̄отпѡтѡссе ѡ пхоеис ·
 аср̄ шнре ѡ пмѡрит ѡ пнотте ꙗ пхѣ прр̄о
 ѡ птрѣ ·

Fol. 114 a
 col. 2

Пхоеис ѡ птрѣ · пшотшот ѡ птрѣ · ꙗ петр̄
 рѡме ѡ птрѣ · петнкрне ѡ птрѣ · пе
 нтасшанартнѣ га птрѣ ·

Пет нѡ га птрѣ · пе нтасмѡт га птрѣ · пе
 нтасѡтн га птрѣ · пе нтас вѡл птрѣ е
 вѡл · пе нтасшнве ѡ птрѣ ·

Пе нтаср̄ птрѣ ꙗ в̄ре · пе нтас тре птрѣ
 рѡше · п ет ере птрѣ аше е вѡл рн тоотѣ ·
 теот се ѡ прѡме ꙗ мѡт нѣ тале е пхѡї · ѡ
 петѡї ете тнсте ꙗ теквннса ере потоср̄ снѡт
 рнѡш · едрне ѡмоу · ете ꙗї не тѡвѡнннс
 ꙗте екмѡлетѡ мѡоот · ꙗї нет нѡхитн е пѡ
 мѡооне ет нѡнѡш ·

Fol. 114 b
 col. 1

Бре пеште рнѡш · мѡ прѡе · ете ꙗї пе
 несѡт ѡ пхоеис · ете ꙗї не тексн снте ет
 порш е вѡл е тшнл е пнотте · ере тѡвѡ
 мѡу ет сѡн мѡу ете тѡ ꙗ тетѡрѡса ѡ
 пхоеис ет нѡхн мѡет рнтн е рнн нн е нѡ
 нѡш · ере перѡ мѡу ете ꙗї пе пѡпнкопс
 ет рн теквннса · ере пнѡвнрннтис р̄ рѡме ·
 ете ꙗї не ꙗ пѡ ет р̄ рѡме ѡ птрѣ ·

Fol. 114 b
 col. 2

Бре ꙗ нѡс рнѡш ете ꙗї не неквнрнкопс ·
 ет рн теквннса ет ꙗ гнѡкнн · ере нѡрѡтѡтѡ

Fol. 115 a
 col. 1
 нѡ

LIKEWISE A HOMILY PRONOUNCED BY PROKLOS, BISHOP OF CYZICUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE LAST SUNDAY IN LENT, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT.

ЗОПОНС ОΥΖΟΠΟΜΙΑ Ε ΛΥΤΑΥΟΣ
 ΖΗ ΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ ΖΗ ΤΕΚΚΛΗ-
 ΣΙΑ Η ΑΝΘΕΜΙΟΣ Η ΟΙ ΠΡΟΚΛΟΣ ΠΕΠΙ-
 ΣΚΟΠΟΣ Η ΚΥΖΙΚΟΣ ΖΗ ΤΚΥΡΙΑΚΗ Π
 Π ΒΗΛ Ε ΒΟΛ· ΖΗ Π ΤΡΕ ΥΘΪΣΟΥ
 ΕΧΗ ΤΚΛΘΕΔΡΑ Η ΤΨΗΤΑΡΧΗΕΠΙΣΚΟ-
 ΠΟΣ ΕΥΨΑΥ Η ΟΙ ΝΕΣΤΟΡΙΟΣ ΠΖΑΙ-
 ΡΕΤΙΚΟΣ·

✧ — ✧ — ✧ :

Fol. 116 a
 col. 2

Царе тешпнре ѿпшѧ ѿ пенсѡтнр жрѡ е
 пеншаже· марес ѡѡхѧ ꙗси тѡптресже нос ꙗ
 шаже ѿ пенлас ꙗ надрꙗ тѣ шпнре ѿ поот·
 е вола же спашпѡр ан е пшн н ꙗташе оеш ꙗ
 тѡптр реср ꙗ ет напоср ѿпе нтаѡсѡт ѿмоу
 га рон· ката псѡшѧ· аш цар пе прѡѡ ент
 ашѡпе ꙗ тѣ ге жнн н енег· ꙗ ѡе | ѿ пет
 ꙗнат е роу· тент рꙗ орпстис· ꙗта аш ꙗ
 носе мееѡе он ꙗ теи ге енег· ꙗ ꙗта аш ꙗ
 лотисмоу монмен е роу енег·

Fol. 116 b
 col. 1

Н аш пе прнѧ ент ашпласе ѿмоу· ꙗ аш

πε ψαχε εντ αφχοοϋ · η πβαλ ενт αφпаτ е
 роϋ · η πεααχε ενт αφωτᾱ ε τεῖ сειη η шпнре
 η τεῖ με · ете παῖ пе πεχс ентаϋϋ сарз̄ ρη
 отме · е αφχαριζε нан με πωη̄ · με | пе прη Fol. 116 b
 πατ е πιαβολос енеρ ететηλιοτε μεоϋ ριχη col. 2
 ш̄е ρа роη · ριχη песфос ·

Отде μεп ѿпаτ е роϋ еϷшωη η теηфтсис ρа
 псаρот · отде μεп оттааϋ е वोλ енеρ · е тре
 Ϸωте με πκοσειос ρа μααβ η ρατ · отде μεпе
 παθος · η μοσ ηтоϋ η ат ποβε шωпе енеρ με
 ма η отωτῶ με πποβε · | отде μεп отσαιῶ е वोλ Fol. 117 a
 με πтиранос енеρ же от ат εῖωт пе ната сарз̄ · col. 1
 η же адашт̄ е пше · е тре Ϸсен отон ние ш̄аа Re
 роϋ · η е † ωη̄ паτ · отде με петафос ηтаϋ-
 шωп е роϋ енеρ η отκωωηс η ρεϷшωλ με
 πμοσ ·

Ππε тп̄ р̄ кане ρη тειните μεпе ρоот енеρ
 етће пет μεаτ · же нас епеспаτ е петраме | ма Fol. 117 a
 ενт аττολεма е роϋ е ρотη е πποште · ρωс col. 2
 те е жωρ е теϷсарз̄ ·

Отде μεпе αειπτε стωτ етће пет μεаτ παῖ
 ενт аϷομην̄ · отде μεпе пнаρ καλλωπιζε енеρ
 ρη отᾱραат · ηтаϋ η тειηт ρεϷ † ωη̄ · μαλλον
 δε ρη отᾱραат αν αλλα ρη отηηεφωη · μεп
 ѿтанῶ сар ησι п ενт аττομес̄ η ρηηт̄: αλ |
 ла ηтаϷшωпе η πηηεφιος ησι п ενт аϷβωη е Fol. 117 b
 псеш̄ · col. 1

Πп отхпе лаат με фтсис енеρ е аϷр шомηт
 η ρоот мп шомете η отш̄η ρма пнаρ · аτω
 аϷτωотη · сешттеῖ е п ενт аϷπлассе маαаϷ
 ρη ρηтс η ηпарθенос η отрп̄ε με пεϷωма̄ ната
 ѳе ет ѿсоотη ентоϋ п ενт аϷτωотη ρма пееρ
 шомηт η ρоот ·

Е аϷтогнес перп̄ε ενт аϷϷολ̄ε е वोλ е | वोλ

εἰ παρὰ ριτῆ πεσοῦ • ε ἀφοσηῶ ε βολ ἢ τα-
 παστασις ριτῆ τῆακε η τῆαρενος •

Ὡς περ μα μεν εἴαρε πεχρονος ταρε πεχρῶ •
 ἄε πεῖ μα δε ρωωϋ πετ σῆσσοι πετ ταϋε οειϋ
 ρῆ οτσεπῆ • ἄπε λαατ ἢ ρειθ ε ατταλοϋ εχῆ
 πεοτσιαστρηιοῦ • ϣι ἄε πνοθε ἄε πνοσιμος • ε-
 μενττει ε πεοτσοειϋ | εντ α πνοττε χι μορφῆ ἢ
 ρεεραλ •

Fol. 118 a
 col. 1
 нз

Ατω αϣπλассе ἄε πεωμᾶ η ат шаже е роϋ •
 αϣтаαϣ ριωωϋ • παῖ δε τεϣсарῶ μεν пе πωηῶ •
 πεϣсноϋ δε пе πεωте • πεπῆα δε пе те сфрагис •
 τεϣтсис δε ἄε πнотте мп тсархῆ • καλωс οση
 αϣχοос ἦσι πιααгарιος πατῶс же ан архαιοи
 οτειне • ειс ρηнте | α ρен ἕρρε шопе • таῖ те
 θε ἦта пе итаϣеῖ е песнῆ е βολ ἢ ρηтῆ сμοот
 е тешишѡк е ρраῖ • οτναρ ἢ ἕρρε • παῖ ενта
 пе итаτῆααϣ ρῆ οτομῆ τῆβοϋ ριτῆ τсарῶ ενт
 атѣтос ἢ ρηтῆ •

Fol. 118 a
 col. 2

Οτθαλασσα ἢ ἕρρε εсрлотλωот • ἢ εсхосе •
 ее петас се ἢ ρωие ἢ сарῶ μοоше ρι χωс •
 οτде ἄεπ οτορ | шос ριτῆ πνοθε • οτβιος ἢ ἕρρε •
 παῖ ενт αϣтρε ἦπολεμος λῶ οτῆηϣ • αϣμαρϣῆ
 е αϣхонῆ е βολ ρῆ οτειρῆηη • οτμῆτρωие ἢ
 ἕρρε • таῖ ενт αϣхониес е αϣеῖаас е βολ ρῆ
 οтмоот •

Fol. 118 b
 col. 1

Ε ἀφοτοτρε ἢ не соп ρῆ πκωρῆ ἄε πεπῆα
 ет отааѡ • οтшῆше ἢ ἕρρε • οткеттеи тар мп
 сотсоотше тар ἢ не соп οτде сѡѡе • | алла
 етшῆше ρῆ οтписте • етѣоот ρῆ οтотсја ἢ
 οтωт • ἢ шомете ἢ ρтпостасис •

Fol. 118 b
 col. 2

Ναῖ не τῆταϋе οειϋ ἄμοϋ ηαι ἦσι πεпро-
 φитне еϣѡ ἄμοос же ρῆ περσοот етῆмаат
 πнотте паотωηῶ е βολ ἢ οтшожне мп οтеоот
 ριχῆ πнаρ • ρῆ аш ἢ ρоот аѣис е роп ω

Fol. 120 a
 col. 2
 Οὐκ ἀταπετασμεα πε ἀν ἡ γαρειοπε • πεϋσα
 ραρ | οτ ε βολ πε ρῆ ρεπατεῖναταν • οτ ριλα-
 στιριον ἀν πε εϋλαλωτ ἡ ποτῆ • πεϋσα ραρ
 οτ ε βολ πε ρῆ οτ ρηλν • οτ χεροτῆν ραρ ἀν
 α̅ μοτιῆ ἡ σιχ ἡ ρωμε • οτ ψπире ραρ τε
 τεϋτεχνη̅ •

Fol. 120 b
 col. 1
 λσ̅ (sic)
 Ἀλλὰ τεχρια τε ἡ οτ ρῆσῶ νесоот же нас
 еϋεσωρ̅ ἡ ρηтс̅ е ποτωπῆ ἡ οταε ρωμε • ἀλλὰ
 αϋβων οи εχῆ̅ на ψαχε | ἡσῖ ποτῶαι ἡ βῆρε •
 ατω ἔσωθε ἡσα τεπῆтнос̅ α̅ ψαχε α̅ πεпро-
 φηтис еϋεψише εἰῆ πεῆпа ет οτααβ̅ • ατω οτ п
 ет ἔψω α̅μοу • ἀнон φпсете е ἀн же а ппотте
 οτωпῆ ε βολ ριχῆ̅ пкаρ • εа пете εἰῆ τ῔схнма
 χи μορφн ρῆ̅ пне (sic) α̅ прωме •

Fol. 120 b
 col. 2
 Ἀλλὰ εϋψе κωθε ἡσα ππομος ῶ ποτῶαι
 ατω κῶ ἡ ἀт сωтῆ̅ ἡσα πεпроφηтис • ατω ἡ
 натаφронеῖ ἡ ἡ етатселістис | ατω κπωпне
 ἡ ἡψахе ἡ напостонос̅ • οтн οтн маρῆ̅ χне
 нестоиχιον ἡтῆῖме е βολ ρι тоотот • же ет-
 ρомологет̅ α̅ пχоеис епт аϋмоот ρῆ̅ тсар̅ • же
 нма пе •

Fol. 121 a
 col. 1
 λε̅
 Ἀτεις ἡтῆχпот прн ἡ ψорῆ̅ • аχис е ρон ῶ
 прн же етῆе οт ἀκσων е ρон ἡ ненантн • ἡт
 ер οтс̅фот̅ α̅ пχоеис • етῆе οт же οτρωме пе
 еϋψот | еῖт пе пе нтадс̅фот̅ α̅моу • οтн οтн
 κῆψа̅ ἡ ρ̅ παῖ ριавел̅ пλнкагос ет ρωтῆ̅
 α̅моу •

Fol. 121 a
 col. 2
 Τηαχне тῆе ои • аχис е ρон ῶ тπε • же етῆе
 οт ар φρiωωте ἡ οтнane α̅ ппaт̅ α̅ меере •
 етῆе же а ἡσῶαῖ κωωνῆ̅ α̅ песпир̅ α̅ пχоеис •
 е βολ же οτρωме еϋψотейт̅ пе п ет οтс̅фот̅
 α̅моу ρарон • етῆе οт се οтн α̅п | ере εῖме
 ет ρиωне е наβотῶαῖ псранлῆтис • аχис е ρон
 ῶ пкаρ же етῆе οт ἀκσωт̅ ере ηεῖ ρεϋише

отѣе пиотте еіре ꙗ теї нос ꙗ толенриа • етѣе
же отрѡе ецшотейт ꙗ ет отсѣѡт ѡеиоу •

Етѣе от ѡеп ꙗстѡт еннаѡ е неаіас етотейсе
ѡеиоу рѣтꙗ ѡанасен • алла ѡа жне прꙗе рѡоу
он же аѡис е рон ѡ прꙗе же ет | ѡе от а пна-
тапетасѡа пѡр еѡнасѣѡт ѡе пѣхс етѣе же
отрѡе ецшотейт ꙗе нтаѡсѣѡт ѡеиоу • етѣе
от ѡеп ꙗнарꙗ ꙗт ер отпѡрꙗ е ѡол рꙗ текленнте
ѡе песноу ꙗ захаріас •

Fol. 121 b
col. 1

Аполотѣе нан тенѡт ѡ тектнсіс тнрꙗ ете
ѡ есшаже • ꙗтаннрѡсе ан пѣхас ꙗ отрѡе ѡе
преѡсѡнт • ꙗ отшѡр рѡеѡал ан ꙗ ент аѡтѡс
неѡ е пѡот • алла ꙗтаншторꙗт ꙗѡ анстѡт
етшѡс ѡе пѡеіс • тне ѡар ѡш е ѡол же пꙗотте
ент аѡр сарꙗ ꙗ ент аѡсѣѡт ѡеиоу рꙗ тсарꙗ •
ѣсоотн е ꙗї рꙗ отѡрꙗ • анок ѡар пѣхас ꙗ
е нт аѡрѡнт аѡей е песнт •

Fol. 121 b
col. 2

Прꙗ ашнѡк е ѡол же ꙗа жѡеіс пѣіс ꙗе нт
аѡсѣѡт ѡеиоу рꙗ тсарꙗ • анок ꙗтаїр рѡте
рѣтꙗ ѡепѡѡен | ꙗ теѡентꙗотте • аїсѡк е рої
ꙗ ꙗа антн • пнаѡ рѡоу он ѡш е ѡол же ꙗннѡ-
отрѡс ент аѡѡорей ꙗ отсарꙗ ꙗе нт аѡсѣѡт
ѡеиоу рꙗ тсарꙗ • наг ѡар ешже аїѡи пѣхѡу е
ꙗа рѡенꙗ ꙗ теѡсарꙗ рѡе потѡеу • алла ѡеп
ейешѡрѡ е рѡтн ѡе ꙗѡѡрте ꙗ теѡентꙗотте •

Fol. 122 a
col. 1
λз

Ѳалассѡ ѡш е ѡол же ꙗашѡр рѡеѡал ан |
ꙗе нт аѡсѣѡт ѡеиоу рꙗ тсарꙗ • шаре ꙗѡѡсе
ѡар ѡе ꙗашѡр рѡеѡал ѡршѡ ꙗ та жисе • ꙗ
отернтѣе же ꙗѡот ѡе ꙗа жѡеіс етѡѡѡ ꙗ та
ѡтсеіс •

Fol. 122 a
col. 2

Прꙗе ѡш е ѡол еѡжѡ ѡеиоу же пет отшѡше
наѡ ꙗ рѣтꙗ жн ꙗ шорꙗ ꙗѡу ꙗ ет отшѡс
ѡеиоу рꙗ тсарꙗ • етѣе ꙗї ѡеп ейешꙗи рѡ теї
толенриа ꙗ теї ѡѡт • аїпѡр ꙗѡштнꙗ • ѡейте |

Fol. 122 b
col. 1 αἰσαν εἰς ἅλα καὶ ὄρωμεν ἀπὸ ἐπισημασθέντων περὶ
ἀρετῆς ἐπισημασθέντων ἐπισημασθέντων. Ἐπισημασθέντων
ὅτι περὶ τῆς ἐπισημασθέντων.

Περὶ τῆς ἐπισημασθέντων ὡς ἀρχιμαστός· ἀρετῆς
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἀλλὰ ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ὅτι ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
Fol. 122 b
col. 2 ὡς ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων

Ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων
ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων ἐπισημασθέντων

✧ — ✧ — ✧ — ✧ — ✧ — ✧

προκλός πατριάρχης κωνσταντινουπόλεως·

— — — — —

¹ Written over an erasure. After α an α is visible, but it belongs to the word which has been erased.

THE HOMILY WHICH PROKLOS, BISHOP
OF CYZICUS, PRONOUNCED IN THE
GREAT CHURCH OF CONSTANTINOPLE
WHEN NESTORIUS THE HERETIC WAS
PRESENT, CONCERNING HIS CON-
TEMPTIBLE DOGMA ON THE SUNDAY
WHICH PRECEDED THE HOLY FORTY
DAYS.

ΟΥΖΟΜΙΑ Ε ΛΥΤΑΥΟΥ ΗΣΙ ΠΡΟ- Fol. 123 a
ΚΛΟΣ ΠΕΠΙΣΚΟΠΟΣ Η ΚΗΖΙΚΟΣ ΖΗΤΗΟΣ col. 1
Η ΕΚΚΛΗΣΙΑ Η ΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ λε
ΕΨΙΣΑΥ ΗΣΙ ΝΕΣΤΟΡΙΟΣ· ΠΖΑΙΡΕΤΙ-
ΚΟΣ ΕΤΒΕ ΠΕΨΤΟΚΙΑ ΕΤ ΣΗΥ Ε ΗΛ-
ΠΟΥΡ Ε ΖΟΥΗ Ε ΠΕΖΙΕ Η ΖΟΥΟΥ ΕΤ
ΟΥΑΛΒ·

✧ — ✧ — ✧ — ✧

Ζενρ̄ε̄ма̄д̄ е̄ма̄те̄ не̄ ӣ ма̄ ӣ г̄ате̄ ӣ т̄со̄φ̄ӣ
ӣ те̄ха̄рӣс̄ ма̄ пӣо̄т̄те̄· о̄т̄а̄ х̄ӣ ӣп̄е̄ д̄е̄ ма̄ӣо̄ӯ не̄
п̄о̄н̄т̄ ма̄ пе̄ӣ с̄ω̄ | о̄т̄з̄ е̄ з̄о̄т̄ӣ ма̄ пӣд̄тӣко̄н̄· Fol. 123 a
ста̄ӣн̄т̄ ӣсӣ т̄е̄ӣт̄е̄ш̄о̄т̄ ӣ та̄со̄р̄а̄ ӣ те̄к̄н̄л̄н̄сӣа̄· col. 2
ѣ̄ро̄о̄т̄т̄ ӣсӣ п̄ш̄а̄ ма̄ пе̄о̄т̄сӣа̄ст̄ӣрӣо̄н̄· о̄т̄ла̄е̄-
п̄ро̄с̄ е̄ма̄те̄ те̄ т̄е̄ӣт̄ӣѣ̄ ма̄ п̄с̄ω̄т̄ӣр̄·

О̄т̄ а̄т̄ ш̄а̄хе̄ е̄ ро̄с̄ те̄ т̄е̄ӣт̄р̄е̄ма̄д̄ ӣ ӣ е̄ӣѣ̄т̄
ма̄ п̄с̄ω̄т̄ӣр̄· о̄т̄ а̄т̄ ф̄о̄о̄п̄е̄ӣ е̄ ро̄ӯ· а̄т̄ω̄ о̄т̄п̄о̄с̄
не̄ пе̄о̄т̄са̄т̄ро̄с̄ ӣ ӣ д̄ω̄ре̄а̄ е̄т̄ ӣп̄ е̄ т̄п̄е̄· те̄ӣ
ха̄рӣс̄ со̄о̄т̄ӣ а̄н̄ | ма̄ е̄ӣт̄о̄н̄ке̄· п̄е̄х̄с̄ та̄р̄ п̄ е̄т̄ Fol. 123 b
ѣ̄ ӣ те̄ӣ ха̄рӣс̄· а̄т̄ω̄ е̄ш̄хе̄ ко̄т̄ω̄ш̄ ω̄ п̄а̄е̄рӣт̄ col. 1
ѣ̄ω̄ш̄т̄ е̄ не̄к̄ра̄ф̄н̄ е̄т̄ о̄т̄а̄а̄в̄· а̄т̄ω̄ κ̄ӣа̄со̄т̄ӣ

тѣптрѣмадо ете мп̄ тс̄ шп̄ . есѣ ꝑ̄ ꝑ̄ реннос ꝑ̄
 зворон . ѿотшш тар е тсабок е рос рп̄ отакри-
 биа есѡ на тесмоѿ аѡ енаше пестропос .

Fol. 123 b
 col. 2

Хп̄ ꝑ̄ тедотеѣте тар ѿнало ан ꝑ̄си пенхоеис
 ꝑ̄ пехс̄ есѣ ꝑ̄ ет напощѣ м̄ пченос н ꝑ̄ | рωме .
 пе ꝑ̄таѣезворизе тар м̄моѣ хп̄ ꝑ̄ шорꝑ̄ ете
 аѡме пе е пѣа ꝑ̄ откатаѣнос аѣхитѣ аѣѡм̄-
 соѣ ꝑ̄меаѣ р̄ме пѣѡронос рп̄ м̄ пнѣе .

Аѣнат е абеа̄ е аѡконосѣ етѣе отѡѣѣа .
 аѡ м̄п̄са пѣѣмоѣ аѣ ꝑ̄ шшос ꝑ̄ аѡлоѣос е
 пѣѣѡѣтѣ .

Fol. 124 a
 col. 1
 м̄а

Аѣнат е нѡре еѣшеѣ р̄ме пѣоѣт̄ м̄ пката-
 нлоѣмоѣ аѣѡа | р̄еѣ е роѣ ꝑ̄ ѡе ꝑ̄ отѣоѣт̄ м̄
 пченос н ꝑ̄ рωме .

Аѣѡе е аѡраѡе есѡ ꝑ̄ р̄еп̄соѣле аѣѡѣ ꝑ̄
 еѡѡ ꝑ̄ ꝑ̄ р̄еѣнос тнроѣ .

Аѣнат ае он еѡснѣѣ есѣꝑ̄ м̄ м̄р̄ре аѣѡѣ-
 носѣ ꝑ̄ р̄икон м̄ п̄ѣос н т̄соѣфросѣнн . аѣнат
 е м̄ѡѣенс еѣпн̄т̄ е ѡол р̄ꝑ̄ внее аѣѡѣ ꝑ̄ хѡѣ
 м̄оѣѣт̄ н отлаѣос н ат хп̄ нпе м̄моѣ . аѣѣсоѣ
 наѣн̄ | шшпе ꝑ̄ катаѣкопос н т̄паѡлаѣтнн . е
 аѣхѡлп̄ноѣт̄ м̄ петроѣмоѣ м̄ пр̄н̄ м̄ꝑ̄ поѡѣ .

Fol. 124 a
 col. 2

Аѣхп̄ ꝑ̄ аѡѣѣа е ѡол р̄ꝑ̄ ꝑ̄ оѣе н есоѣт̄
 аѣѡѣ ꝑ̄ р̄рѡ е пѣѣченос . аѡ н еѡѡт̄ м̄ пѣн-
 стнрѣон ет̄ ѡа ѡѡте .

Аѣхп̄ꝑ̄ ꝑ̄ ѡаѡаѡе п ат сѡт̄м̄ р̄ит̄ꝑ̄ отѡѣ .
 е аѣ тре п̄т̄н̄н̄ м̄ п ет̄ м̄маѡт̄ шшпе ꝑ̄ лѡѣѣнос
 е пѣа̄ н отѡн̄т̄алоѣос . ет̄ | ѡе отѡѡѣ ꝑ̄ хр̄н-
 сѣмоп аѣхѡр̄ѣѣе н отлѡѣѣмоѣ ꝑ̄ терѡѡа
 ѡаѡлаѣѣа . аѣ тре п̄ѣрѡѣ ꝑ̄ аѡр̄он шшпе
 м̄маѡт̄ ꝑ̄ отѡѡѡ ꝑ̄ ѡр̄ре п̄аѡа тѣѣѡѣѣе .
 аѣѡѡѡ е р̄ат̄ѣ н отѡѡѣ ꝑ̄ ѡѡн̄т̄ р̄ꝑ̄ тернѣос
 ꝑ̄ ѡе н отѣѡт̄рѣѣнос ꝑ̄ шшнре .

Fol. 124 b
 col. 1

Аѣнат е р̄н̄лѣѣс еѣпн̄т̄ аѣѡаѡлаѡѡѡѡе м̄моѣ

τιον ἢ τελευθέρια • **α̅** πεῖ **α̅** ἵτασμεοτοῦτ̅
 η̅α̅ παθος • ἀστανδῶ ἢ κε σοπ ἢ κενψυχῆ •

Ἰ Πυθᾶ ἐτ ἐρε περτοπος ριχῆ πκαρ ἐρε
 περρητ̅ δε ρῆ τπ̅ • **α̅** πεῖ **α̅** ἵτασκτρησε
 ρῆ οτποσ ἢ σση̅ **α̅** ἢ παρρε ἢ χρησιμον ἢ
 τῆνστια • περ^{α̅} **α̅** ἢ ροοτ̅ ἐτ | οτααβ̅ • πβεке ἐτ
 πασωϗ ἢ τεκратια • πρiсаггелос ἢ τпарθениа •
 теи̅т̅иан̅т̅ ἐт̅ ш̅н̅и̅ теи̅т̅р̅а̅ра̅щ̅ • теи̅т̅а̅а̅га̅ри̅ос̅ •
 теи̅т̅са̅βε̅ е̅те̅ α̅и̅ τ̅с̅ ш̅и̅ • теи̅т̅ра̅ш̅ ρ̅н̅т̅ тет̅
 т̅и̅т̅ω̅н̅ е̅ π̅и̅ο̅т̅е̅ • теи̅т̅ а̅т̅ ш̅ε̅ ἢ ρасε̅е̅ ἢ
 οτποεμιν •

Fol. 126 a
 col. 1
α̅ε̅

Теи̅т̅ а̅т̅ ροτ̅ε̅т̅ ἵса̅ т̅п̅ε̅т̅и̅с̅ • теи̅т̅ а̅т̅ с̅ω̅н̅т̅
 ἵте̅ т̅р̅и̅а̅с̅ • теи̅т̅ | а̅т̅ та̅ρ̅ос̅ ἢ τοικονομια ἢ
 тса̅р̅ε̅ • теи̅не̅ са̅р̅ е̅т̅ ἵпа̅ρ̅ο̅т̅ε̅т̅ ἵса̅ πρ̅ω̅β̅
 α̅ε̅ο̅с̅ ρῆ οτλοτσεμοс̅ • κна̅ш̅не̅ ἢ те̅ш̅п̅н̅ре̅
 е̅ста̅и̅н̅т̅ ἢ ροτ̅ῶ̅ е̅ σ̅и̅ρ̅ο̅т̅ε̅т̅ η̅α̅ •

Fol. 126 a
 col. 2

Πα λοτσεμοс̅ на̅а̅πορεῖ εϗш̅не̅ же ἵта̅ π̅и̅ο̅т̅е̅
 ш̅ω̅п̅е̅ ἢ ρω̅α̅е̅ ἢ а̅ш̅ ἢ ρε̅ • а̅т̅ω̅ же ἵт̅ а̅ π̅и̅ο̅т̅е̅
 ἢ а̅па̅θ̅н̅с̅ ρ̅ ο̅т̅а̅ ἢ ο̅т̅ω̅т̅ α̅и̅ πο̅α̅е̅ • е̅ а̅ϗ̅и̅
 м̅ο̅р̅φ̅η̅ ρῆ тса̅р̅ε̅ ἢ а̅ш̅ ἢ ρε̅ • π̅ е̅т̅ ш̅ο̅о̅п̅ α̅ε̅н̅ |
 а̅ш̅ ἢ а̅р̅х̅н̅ • е̅ β̅ο̅λ̅ ρ̅ι̅т̅α̅ π̅и̅ω̅т̅ α̅ε̅ϗ̅ш̅и̅βε̅ • π̅е̅ ἵт̅
 а̅ϗ̅ш̅ω̅п̅е̅ α̅и̅ ρῆ θ̅а̅н̅ ἢ η̅ε̅ρ̅ο̅ο̅т̅ ἵта̅ϗ̅ο̅т̅ω̅н̅ε̅ е̅
 β̅ο̅λ̅ ρῆ т̅п̅а̅ρ̅θ̅е̅н̅ο̅с̅ • π̅ е̅т̅ ш̅ο̅о̅п̅ α̅ε̅н̅ са̅р̅ ἵта̅ϗ̅
 ш̅ω̅п̅е̅ а̅и̅ • π̅е̅ ἵта̅ϗ̅ш̅ω̅[п̅е̅] са̅р̅ ἢ ο̅т̅φ̅а̅п̅т̅а̅с̅и̅а̅
 а̅и̅ π̅е̅ • ἵт̅ο̅ϗ̅ са̅р̅ π̅е̅ π̅и̅ο̅т̅е̅ ρῆ ο̅т̅α̅ε̅ • а̅т̅ω̅
 π̅ρ̅ω̅α̅е̅ ρῆ ο̅т̅α̅ε̅ •

Fol. 126 b
 col. 1

ε̅ϗ̅ῶ̅ ἢ ρο̅α̅ο̅ο̅т̅ε̅и̅ο̅с̅ α̅и̅ π̅и̅ω̅т̅ • а̅т̅ω̅ η̅α̅α̅α̅ι̅ е̅
 β̅ο̅λ̅ ρ̅α̅ε̅ πα τεποс̅ • κата̅ θ̅е̅ е̅п̅т̅ а̅ϗ̅ш̅ω̅п̅е̅ α̅ε̅ο̅с̅
 ἢ ш̅а̅т̅ ἢ | η̅ο̅β̅е̅ • те̅φ̅θ̅ε̅и̅с̅ α̅ε̅ π̅и̅ο̅т̅е̅ ἢ ο̅т̅с̅ω̅н̅т̅
 а̅и̅ т̅е̅ • а̅т̅ω̅ т̅ е̅п̅т̅ а̅ϗ̅и̅т̅ε̅ е̅ β̅ο̅λ̅ α̅ε̅ο̅и̅ ἢ ο̅т̅
 π̅ο̅т̅ε̅ а̅и̅ т̅е̅ • а̅л̅λ̅а̅ ο̅т̅ш̅ῶ̅ ἢ ο̅т̅ω̅т̅ π̅е̅ •

Fol. 126 b
 col. 2

ε̅п̅ι̅ω̅ш̅ а̅и̅ ἢ η̅ε̅ρ̅θ̅ε̅и̅с̅ е̅ с̅ῖ̅т̅е̅ ἢ ρ̅η̅π̅ο̅σ̅т̅а̅с̅и̅с̅ •
 а̅л̅λ̅а̅ ἐρε те̅φ̅θ̅ε̅и̅с̅ с̅ῖ̅т̅е̅ ῶ̅ ἢ ο̅т̅η̅п̅ο̅σ̅т̅а̅с̅и̅с̅ ἢ
 ο̅т̅ω̅т̅ т̅е̅ • е̅ β̅ο̅λ̅ ρῆ те̅и̅т̅π̅ο̅т̅е̅ α̅и̅ те̅и̅т̅ρ̅ω̅α̅е̅

π̄ τοικονομια π̄ ψ̄νρε εντ̄ ας ρ̄ οσε̄ π̄ | οτω̄τ̄
 π̄εεεαϋ̄ • ε̄π̄π̄σᾱ τεεν̄τοσᾱ π̄ ат̄ ψ̄αχε̄ е̄ ρο̄с̄
 е̄ψ̄σο̄π̄ π̄ ψ̄нре̄ ε̄ε̄ ε̄ε̄ο̄πο̄с̄енне̄ •

Fol. 127 a
col. 1
ε̄ε̄ζ̄

Και ε̄ψ̄ᾱν̄λιβε̄ π̄σι π̄ ρ̄αιρετῑκο̄с̄ • και ε̄ψ̄ᾱν̄
 ψ̄αν̄πω̄ρ̄ π̄ νε̄τρ̄η̄π̄ π̄σι π̄ ῑοῡδᾱῑ • και ε̄ψ̄ᾱν̄
 ε̄λε̄π̄λω̄πο̄с̄ е̄ βο̄λ̄ π̄σι π̄ ρ̄ε̄λλ̄η̄ν̄ • ο̄т̄ ат̄ π̄ω̄ρ̄ᾱ
 е̄ βο̄λ̄ ε̄ε̄ π̄ιω̄т̄ пе̄ • а̄τω̄ а̄т̄са̄но̄ӯψ̄ε̄ ε̄ε̄π̄ π̄
 ρ̄ω̄ε̄ε̄ • а̄ϥ̄хӣ са̄ρ̄ζ̄ а̄хӣπ̄ ψ̄иβε̄ • а̄ϥ̄хӣ ε̄ε̄ π̄ρω̄ε̄ε̄ |
 т̄η̄ρ̄ε̄ е̄νε̄ϥ̄π̄ӣψ̄ а̄η̄ • π̄то̄ϥ̄ т̄η̄ρ̄ε̄ пе̄ ρ̄η̄ т̄п̄ε̄ •
 а̄τω̄ π̄то̄ϥ̄ т̄η̄ρ̄ε̄ пе̄ ρ̄ӣε̄ε̄ π̄ка̄ρ̄ • а̄τω̄ π̄то̄ϥ̄ т̄η̄ρ̄ε̄
 пе̄ ρ̄ε̄ε̄ ε̄ε̄ π̄ӣε̄ •

Fol. 127 a
col. 2

Τε̄φ̄ρ̄ε̄ῑс̄ са̄ρ̄ ε̄ε̄ π̄но̄т̄те̄ ε̄ε̄ ε̄т̄по̄ӯс̄ • а̄τω̄ пе̄
 ӣт̄ а̄ϥ̄та̄а̄ϥ̄ ρ̄ӣω̄ϥ̄ π̄та̄ϥ̄ρ̄о̄п̄о̄ε̄ӣне̄ π̄ ρ̄η̄т̄ε̄ ρ̄а̄п̄
 ρ̄ӣс̄е̄ • а̄л̄λ̄а̄ а̄ϥ̄ε̄λε̄т̄θ̄ε̄ρο̄с̄т̄ ε̄ε̄μ̄ο̄ῑ е̄ βο̄λ̄ ρ̄η̄ π̄
 ρ̄ӣс̄е̄ ε̄ε̄ π̄ εν̄т̄ а̄ϥ̄хӣт̄ε̄ • т̄η̄ ψ̄ω̄ ε̄ε̄μ̄ο̄с̄ е̄ ρο̄ϥ̄ χ̄ε̄
 π̄ψ̄нре̄ ε̄ε̄ π̄но̄т̄те̄ [κᾱта̄ ο̄т̄χᾱρῑс̄ | а̄л̄λ̄а̄ е̄]¹
 π̄но̄т̄те̄ π̄λο̄т̄ο̄с̄ пе̄ ρ̄η̄ ο̄т̄ε̄ε̄ • е̄ βο̄λ̄ χ̄ε̄ π̄то̄ϥ̄ пе̄
 т̄ε̄ο̄φ̄ӣа̄ а̄τω̄ π̄но̄т̄ε̄ π̄ ат̄ π̄ω̄ρ̄ᾱ е̄ βο̄λ̄ ε̄ε̄ π̄ιω̄т̄
 ка̄та̄ ο̄т̄φ̄ρ̄ε̄ӣ ρ̄ω̄с̄ εν̄ί̄ο̄χ̄ο̄с̄ π̄ νε̄ρ̄β̄η̄т̄ε̄ ε̄ε̄ π̄но̄т̄
 те̄ • ε̄ε̄π̄ π̄ ρ̄ω̄ε̄ε̄ • π̄то̄ϥ̄ са̄ρ̄ πε̄т̄σο̄ε̄ ε̄ε̄ πε̄ϥ̄ε̄ί̄ω̄т̄ •
 е̄ βο̄λ̄ χ̄ε̄ пре̄ϥ̄ρ̄а̄ρε̄ρ̄ пе̄ е̄ не̄ ӣта̄ψ̄ω̄пе̄ т̄η̄ρο̄с̄ •

Fol. 127 b
col. 1

Τ̄ε̄ε̄ π̄ε̄ е̄ βο̄λ̄ χ̄ε̄ πε̄χ̄ᾱρ̄ᾱκ̄τῑρ̄ пе̄ ε̄ε̄ π̄ιω̄т̄ •
 ο̄ӣκ̄ω̄ӣ пе̄ е̄ βο̄λ̄ χ̄ε̄ ο̄т̄ρ̄ο̄μ̄ε̄ο̄ο̄с̄ӣο̄с̄ пе̄ ε̄ε̄π̄ пе̄ ӣт̄
 а̄ϥ̄хӣπο̄ϥ̄ а̄хӣπ̄ ψ̄иβε̄ • ο̄т̄ο̄ε̄ӣ пе̄ | е̄ βο̄λ̄ χ̄ε̄ π̄η̄ӣ пе̄
 π̄ не̄п̄ψ̄о̄χ̄η̄ • ο̄т̄ω̄ӣε̄ пе̄ е̄ βο̄λ̄ χ̄ε̄ е̄п̄ο̄ӣε̄ π̄
 ρ̄η̄т̄ε̄ • а̄τω̄ е̄п̄ψ̄ο̄ο̄π̄ а̄τω̄ е̄п̄ӣε̄ε̄ • ο̄т̄ᾱӣка̄ῑο̄с̄т̄ӣӣ
 пе̄ е̄ βο̄λ̄ χ̄ε̄ π̄то̄ϥ̄ пе̄ пре̄ϥ̄†̄ ε̄ε̄ πο̄т̄а̄ πο̄т̄а̄ •
 ка̄та̄ пе̄ϥ̄ε̄ψ̄а̄ •

Fol. 127 b
col. 2

Ο̄т̄η̄β̄ο̄ пе̄ е̄ βο̄λ̄ χ̄ε̄ пре̄ϥ̄ε̄ο̄т̄ο̄т̄ ε̄ε̄ π̄но̄βε̄
 пе̄ • ο̄т̄с̄ω̄те̄ пе̄ е̄ βο̄λ̄ χ̄ε̄ π̄то̄ϥ̄ пе̄ ӣт̄ а̄ϥ̄ω̄ӣπ̄
 ε̄ε̄ π̄κ̄ο̄с̄ε̄ӣο̄с̄ т̄η̄ρ̄ε̄ ρ̄ε̄ε̄ πε̄ϥ̄ε̄ӣο̄ϥ̄ • та̄п̄а̄с̄т̄а̄с̄ӣс̄ пе̄
 е̄ βο̄λ̄ | χ̄ε̄ π̄то̄ϥ̄ пе̄ ӣт̄ а̄ϥ̄β̄ω̄λ̄ е̄ βο̄λ̄ π̄ не̄т̄ ρ̄η̄
 ӣ та̄φ̄ο̄с̄ а̄ϥ̄а̄а̄т̄ π̄ ε̄ρ̄ε̄π̄ε̄ π̄ не̄ со̄π̄ ρ̄ӣт̄ε̄ε̄ πε̄ϥ̄ε̄ӣο̄ϥ̄ •

Fol. 128 a
col. 1
ε̄ε̄θ̄

¹ The words within [] have been partially erased.

ἀλλὰ ζω ε ροῖ η̄ η̄ κοσθε πεχαν εἴσῃαζε ε ροκ
ω ποσδαῖ· η̄ ψυπε αν εἴωυ ε βολ ρη̄ οσνος η̄
σειη̄· πα οσχαῖ ταρ пе τοικοπομια η̄ ψυπε·

Fol. 128 a
col. 2
Π ετ σοοη̄ μεη ταρ εψσοη̄ ρι тоотѣ̄ ᾱμην
ᾱμιοϋ· пе ит асψωπε же ᾱμιοϋ η̄тасψω | пе
ᾱμιοϋ εтвнит· аτω есеперсег η̄ нещпыре ρωс
посте· аτω ѣрѣпомине ρаг ен ρисе ρωс ρωме·
пе ит асψωπε ошн ᾱμιοϋ етвге тесемп̄ша-
пагтнѣ е ρошн е ροῖ· ете прωме пе η̄тасψитѣ̄
ρη̄ оσμε̄·

Fol. 128 b
col. 1
η̄
Επιαν πεθαβ̄ ᾱ ποσωψᾱ пе· етвге паῖ асψωπε
η̄ шyre η̄ ρωме· ρη̄ оσμε̄ ταρ асψи сар̄ξ̄ е
βολ ρη̄ оσсгме̄· | аш̄η̄ ρооот̄· оσρн̄ ταρ пе
е βολ же пресψи моеит̄ пе ш̄аа песѣῖωт̄: εἴта
оσр̄о пе е βολ же пресψи моеит̄ пе е ρошн
е ппарадисос· ош̄ωс пе е βολ же пресψине
пе η̄са песоот ептасψωρ̄ᾱ· оσссоот пе е βολ
же аτκοοпсѣ̄ ρа тоикотмени тнр̄с·

Fol. 128 b
col. 2
Οσρн̄εῖθ̄ пе е βολ же пресψ̄т̄β̄θ̄ ᾱ η̄κосμιοс е
βολ ρη̄ песψωρ̄ᾱ· тесроикоπομια ταρ от ат
смет те· аτω от ат ш̄иθ̄ε | те тесф̄θ̄сис·

Οταρχιερεс пе е βολ же η̄тасψαλοϋ е ρραῖ
ρарон ᾱμην ᾱμιοϋ· ппосте пе ет σοοη̄· η̄
ат маад φωβег η̄ тп̄ε η̄ тесф̄θ̄сис· от ат
εἴωт η̄ ρнт̄η̄ пе е прωθ̄ ет η̄η̄ е тесф̄θ̄сис· от
ат ш̄аже пе е тескенеа̄ ρη̄ ρωθ̄ η̄η̄ аτω са
с̄а η̄η̄· η̄ етештатос ρη̄ тп̄ε· η̄ етешχοос
Fol. 129 a
col. 1
η̄α
ρн̄ᾱ пкаг· η̄ етешρер | епнеде ᾱμιοс ρη̄
λαад̄ ᾱ η̄ᾱ· асψи ταρ ᾱ сωμεа̄ η̄η̄ тесψ̄χ̄η̄
η̄η̄ ппост· же нас е βολ ρи тоотот есешωп е
ρос̄ ᾱ ппост η̄с̄ωте ᾱμιοп е βολ η̄ ρнт̄ѣ̄:

Ш̄пе ρнт̄ ошн η̄ ρисе епт асψωпос ρа ροκ
ω ποσδαῖ· η̄η̄ нещпыре епт асψаад̄ етвнит̄η̄·
ἀλλὰ πεχαс̄ η̄σι ποσδαῖ η̄ η̄ρре же· λш̄ пе

не шпн | ре ент аҗааѡ • анов ρω̄ φηαχοος пак Fol. 129 a
col. 2
 же ащ не нещпнре ент аҗааѡ ρат ѡтнѡтн̄
 ѡ прѣѣише м̄п̄ пноѡте • ѡ ѡе не итаҗааѡ
 ρатнн •

Ащ отн не нещпнре етѡ ѡ нѡс ет ѡнаплнссѣ
 е хѡѡт тпѣ те • еп тпѣ те ент асϱѡѡт ѡ поенк •
 же ене пноѡте пе ѡтаҗхи сар̄ξ̄ • ѡаласса те
 ент аспѡρ авхиоор ѡеос же е | не тпарѡенос Fol. 129 b
col. 1
 те м̄п̄са тре сѡсе м̄п̄елѡ он есѡ ѡ пар-
 ѡенос • пѡерѡѡ не ент асҗ тре тпетрѡ шѡпе ѡ
 пеѡатос • х̄п̄ пѣс-φѡс пе ет т̄ѡѡѡ ѡ пносееос •

Шпне ρнт отн е шпнре ^(sic) ѡппон ѡ пноѡѡї
 нѡ проскѡтнеи ѡ пе ит аҗхи сар̄ξ̄ • алла пѣхаҗ
 он ѡси праиретикос же ащ не нещпнре • ѡ
 пноѡѡї ешже нѡѡѡ е еїее же ащ не нещ-
 пнре | сѡтѡе татаеон е роѡѡ • ѡтхпѡ ах̄п̄ Fol. 129 b
col. 2
 сперѡеа • ѡтпаане ах̄п̄ м̄д̄ и ѡнѡтн̄ • ѡ ах̄п̄
 салееос •

ѡтпарѡенос ес ѡѡааб̄ • аѡѡ и ат хѡρѡѡ
 тпарѡенос аѡѡ тѡааѡ аѡѡт парѡенос он •
 петроееос аѡѡ тѡнпѡѡт и ѡ сѡѡѡ • прѡеенос и
 ѡ асѡелос • ѡѡте и ѡ шѡѡс •

ѡ ѡѡрон и ѡ еаѡѡс • тѡнѡтѡеент | ѡ ѡа-
 ласса • ѡпѡѡт и ѡтнѡ • ѡ пѣсѡраѡт • тѡн-
 еѡѡѡе ρп̄ тлѡеинн • тѡаеинн и ѡ ρѡеїе • тѡн-
 хѡѡѡѡѡ ѡ п ет шѡпе • тѡнпаѡ е ѡѡл и ѡ ѡеѡеѡѡ • Fol. 130 a
col. 1

[пѡ]

Тѡнѡеастѡѡѡ и ѡ ѡалеѡнѡнѡн • тѡнѡнѡѡѡ ѡ
 не сѡп̄ ѡ неѡт еѡѡѡѡт • тѡнѡѡѡѡѡ ѡ тектѡсѡс •
 тѡнѡѡѡ ѡнѡе и тпѣ •

Пр̄н ент асҗр̄ каке • ѡ петра ент аѡпѡρ |
 тѡнѡ[ρ] ѡ пѡата[пѣ]тасѡеа ѡ п̄р̄пѣ • тѡн-
 шѡл и ае[п̄]те • Fol. 130 a
col. 2

Тѡн[еї] е ѡѡл ѡ неѡт еѡѡѡѡт ρп̄ [п̄] таѡѡс •
 тѡннѡѡѡ ѡ п̄л̄н̄с̄тн̄с̄ • тѡн[н]ѡѡѡѡт е пѣ[с]φѡс ѡ

πε[χει]ροκραφο[с] ετ αρου [π]υροϋρ̄ [и] πεκστ-
и[α]ρωτη·

Fol. 130 b
col. 1

Т [αυ]ξησιс ӣ πεκκλнс[иα]· πορωϋ [ε] βολ ӣ
тл[иπ̄]ετсеи[с]· λοιπον ε[ϋω]πε ακκα[βωλ] ӣτε-
κпл[анин] | [ӣӣ] ӣτεκклатот· [ω]ϋ ε βολ ρω[ω]κ
ӣӣ πноμο[θε]тнс ӣωϋ[сн]с же πᾱӣ пе [πα] πноσте
†на)† ε[ροσ] ηαϋ· [ετε] πωϋ пе пе[ροσ] ӣӣ
πακκαρ[τε] ϋαα ηαι[ωи] тηροσ ӣ δι[ωи] ραӣӣ¹

✧ — ✧ — ✧ — ✧ — ✧ — ✧

[π]ροκλος [πεπис]κοπος·

✧ — ✧ — ✧ — ✧ — ✧ — ✧

¹ A portion of the outer edge of Fol. 130 is wanting, and therefore several lines of *a* col. 2 and *b* col. 1 are incomplete; the numerous portions of words in brackets represent an attempt to restore the text.

A HOMILY OF APA BASIL, BISHOP OF
 CAESAREA OF CAPPADOCIA, WHICH
 HE PRONOUNCED CONCERNING THE
 END OF THE WORLD, AND THE TEMPLE
 OF SOLOMON, AND THE GOING FORTH
 FROM THE BODY.

ΟΥΣΟΠΟΛΙΑ ΗΤΕ ΑΠΑ ΒΑΣΙΛΙΟΣ ΠΕ-
 ΠΙΣΚΟΠΟΣ ΗΤ ΚΑΙΣΑΡΙΑ ΗΤ ΚΑΠΠΑ-
 ΤΟΚΙΑ Ε ΑΧΤΑΥΟΣ ΕΤΒΕ ΤΟΥΤΗΕΛΙΑ
 Η ΠΑΙΩΗ ΗΗ ΠΡΠΕ Η ΣΟΛΟΜΩΗ· ΑΥΩ
 ΕΤΒΕ ΤΩΙΝΕΪ Ε ΒΟΛ ΩΗ ΣΩΠΑ·

Fol. 130 b
 col. 2

✧ — ✧ — ✧ — ✧ — ✧ — ✧ — ✧ — ✧

Παρῖ εἶμε τενοτ ω̄ несинт же ᾱ πιατ ет
 ере ппосте талеид̄ η̄ тектнсис тнр̄с · ене εη̄
 лаат соотн · отде ене εη̄ ρροот | шооη̄ · отде
 шторт̄р · алла ен ере относ η̄ ссраот̄ εη̄
 отестχια шооη̄ η̄т ере с̄талеид̄ ᾱ птнр̄с̄ · ан-
 сωт̄ε δε ρωωс ρη̄ некраф̄η̄ ет отаав̄ етве
 пероот̄ ᾱ п̄вол е вол η̄ т̄пе εη̄ п̄каρ · ас̄с̄с̄с̄
 отнр тараχн же еснашопе ·

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 col. 1
 η̄ε

Η̄ не аττελос τар п̄жас̄ же с̄сна̄ρ ρωб̄ е
 п̄вол е вол̄ ᾱ п̄косеиос | ката θε ент̄ ансωт̄ε ·
 еа пенсωтнр талеон ρη̄ неаττελιон е нешторт̄р̄
 εη̄ неθλιψис εη̄ η̄ κ̄ε̄т̄о ет̄ нашопе · п̄жас̄
 τар же снашопе η̄σῑ относ η̄ θ̄лиψис̄ еεпе
 отон шопе η̄ т̄с̄с̄с̄с̄ · χ̄иη̄ η̄ тарχн̄ ᾱ п̄с̄ωӣт̄
 ᾱ п̄косеиос · аτ̄ω он̄ εη̄ отон̄ нашопе ес̄ε̄ӣне
 ᾱεион̄ ·

Fol. 131 a
 col. 2

Fol. 131 b
 col. 1

¶ Χω̄ ᾱε̄ῑο̄σ̄ ο̄π̄ ρ̄η̄ η̄ κε̄ ᾱᾱ • χε̄ τ̄η̄ε̄ ᾱη̄η̄ π̄κ̄ᾱρ̄ |
 ναυτορτ̄ρ̄ • η̄ σ̄ο̄μ̄η̄ η̄ ᾱε̄ η̄ν̄τε̄ σε̄νᾱνο̄ε̄ῑη̄ • ρ̄ᾱε̄
 περ̄οο̄τ̄ ε̄τ̄ ᾱε̄ῑᾱτ̄ • ρ̄ε̄ν̄η̄ο̄σ̄ η̄ κ̄ᾱε̄τ̄ο̄ ᾱη̄η̄ ρ̄ε̄ν̄ρ̄οο̄τ̄
 η̄ σᾱλ̄π̄ῑτ̄ᾱ • ᾱη̄η̄ ρ̄ε̄ν̄η̄ο̄σ̄ η̄ ρ̄ρο̄τ̄η̄βᾱῑ ε̄τω̄ψ̄ ε̄ β̄ο̄λ
 ρ̄η̄ ρ̄ε̄ν̄η̄ο̄σ̄ η̄ σε̄ν̄ •

Fol. 131 b
 col. 2

Ηᾱτ̄τε̄λο̄σ̄ τ̄αρ̄ πε̄τ̄ε̄ν̄ρ̄ ε̄ β̄ο̄λ̄ ε̄ πε̄τ̄ῡτο̄ο̄τ̄ η̄
 κ̄ο̄ο̄[β̄ε̄] ρ̄ᾱε̄ π̄κ̄ο̄σ̄μ̄ιο̄σ̄ • ε̄τ̄σ̄ω̄ο̄τ̄ρ̄ ε̄ ρ̄ο̄τ̄η̄ η̄ η̄
 τ̄ε̄λ̄η̄τ̄ρ̄ω̄ᾱε̄ τ̄η̄ρ̄ε̄ ε̄τ̄ᾱρ̄ο̄ ᾱε̄ῑο̄ο̄τ̄ ε̄ ρ̄ᾱτ̄ο̄τ̄ ε̄ π̄β̄η̄ε̄ᾱ
 ε̄τ̄ ρ̄ᾱ ρ̄ο̄τε̄ ᾱε̄ π̄ῡν̄η̄ρε̄ ᾱε̄ π̄η̄ο̄τ̄ | τε̄ • ε̄τ̄π̄ω̄ρ̄ᾱ ε̄
 β̄ο̄λ̄ η̄ η̄ ᾱσε̄β̄η̄ε̄ ρ̄η̄ τ̄ε̄ν̄η̄τε̄ η̄ η̄ ᾱῑκᾱιο̄σ̄ •

Fol. 132 a
 col. 1

Ᾱνᾱτ̄ ρ̄ω̄ω̄ϋ̄ ᾱε̄ π̄η̄ᾱτ̄ ε̄η̄τ̄ ᾱϋ̄τ̄ᾱμ̄ε̄ῑ ε̄ π̄τ̄η̄ρ̄ᾱ •
 ε̄η̄ε̄ ᾱη̄η̄ λ̄ᾱᾱτ̄ σ̄ο̄ο̄τ̄η̄ ε̄ ᾱε̄η̄τ̄τ̄ε̄ῑ ε̄ ρ̄ο̄ϋ̄ ᾱη̄η̄ πε̄τ̄-
 ᾱε̄ρῑτ̄ η̄ ψ̄η̄ρε̄ ῑε̄ πε̄χ̄ε̄ • ᾱε̄ π̄η̄ᾱτ̄ δε̄ ρ̄ω̄ω̄ϋ̄ ε̄τ̄
 ε̄η̄ᾱτ̄ᾱκ̄ο̄ο̄τ̄ τε̄κ̄τ̄η̄ε̄ῑε̄ τ̄η̄ρ̄ε̄ ν̄ᾱῡτο̄ρ̄τ̄ρ̄ • ψ̄ᾱᾱ θ̄ᾱη̄
 η̄ ο̄τ̄η̄ο̄τ̄ ᾱτ̄ω̄ π̄β̄ω̄λ̄ ε̄ β̄ο̄λ̄ | η̄ τ̄η̄ε̄ ᾱη̄η̄ π̄κ̄ᾱρ̄ •
 ε̄η̄ε̄ ᾱη̄η̄ λ̄ᾱᾱτ̄ σ̄ο̄ο̄τ̄η̄ ᾱε̄ῑο̄ο̄τ̄ ο̄τ̄ᾱε̄ η̄ ᾱτ̄τε̄λο̄σ̄
 ρ̄η̄ ᾱε̄ η̄ν̄τε̄ • ε̄ ᾱε̄η̄τ̄τ̄ε̄ῑ ε̄ ρ̄ο̄ϋ̄ ᾱη̄η̄ πε̄τ̄ψ̄η̄η̄ρε̄ ᾱε̄
 ᾱε̄ρῑτ̄ κ̄ᾱτ̄ᾱ θ̄ε̄ ε̄η̄τ̄ ᾱη̄ψ̄ρ̄η̄ χ̄ο̄ο̄σ̄ • ρ̄η̄ η̄ε̄ρ̄ο̄ο̄τ̄ δε̄
 η̄τ̄ᾱ σ̄ο̄λο̄μ̄ω̄η̄ κ̄ω̄τ̄ ᾱε̄ π̄ρ̄η̄ε̄ ᾱε̄ π̄χ̄ο̄ε̄ῑε̄ ρ̄η̄ θ̄ῑλ̄η̄ᾱε̄ •
 ε̄η̄ε̄ ε̄ν̄ε̄ρ̄ τ̄αρ̄ η̄ τ̄ε̄ῑ ρ̄ε̄ χε̄ ᾱη̄η̄ ο̄τ̄σ̄ω̄τ̄ᾱε̄ ε̄ ρ̄ρ̄ο̄ο̄τ̄
 η̄ ρ̄η̄τ̄ᾱ • ο̄τ̄ᾱε̄ κ̄ε̄λε̄β̄η̄η̄ • ο̄τ̄ᾱε̄ | σ̄ο̄τ̄β̄ε̄ϋ̄ ᾱε̄ η̄ε̄η̄η̄ε̄ •
 ε̄τ̄η̄κ̄ω̄τ̄ ᾱε̄ῑο̄ϋ̄ η̄ χ̄ο̄τ̄ω̄τε̄ η̄ ρ̄ο̄ε̄η̄ε̄ • η̄ε̄ρε̄ π̄ρ̄ο̄
 κ̄ω̄τ̄ η̄ε̄ ᾱε̄ η̄ε̄ῑ ρ̄η̄ε̄ η̄ τ̄ε̄ῑ σ̄ο̄τ̄ • ε̄η̄ε̄τ̄σ̄ω̄τ̄ᾱε̄ ᾱη̄
 η̄ε̄ ε̄ ρ̄ρ̄ο̄ο̄τ̄ η̄ ρ̄ε̄ϋ̄ρ̄ ε̄ιο̄η̄ε̄ ε̄ϋ̄ρ̄ ρ̄ω̄β̄ η̄ ρ̄η̄τ̄ᾱ •

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 col. 2

Ε̄τ̄η̄ε̄ ο̄τ̄ σ̄ε̄ ε̄ β̄ο̄λ̄ χε̄ ψ̄ο̄ρ̄η̄ ε̄η̄ε̄τ̄η̄κ̄ω̄τ̄ ᾱε̄ῑο̄ϋ̄
 ᾱε̄ π̄χ̄ο̄ε̄ῑε̄ • πᾱῑ ε̄τε̄ ᾱη̄η̄ λ̄ᾱᾱτ̄ η̄ ψ̄το̄ρ̄τ̄ρ̄ η̄ᾱο̄τ̄-
 ω̄η̄ε̄ ε̄ β̄ο̄λ̄ ρ̄η̄ η̄ε̄ρ̄μ̄ε̄ᾱ η̄ ψ̄ω̄η̄ε̄ • ε̄ β̄ο̄λ̄ χε̄
 ο̄τ̄ρ̄ρ̄ο̄ η̄ σ̄ο̄φ̄ο̄σ̄ | πε̄τ̄η̄κ̄ω̄τ̄ ᾱε̄ῑο̄ϋ̄ ᾱε̄ π̄χ̄ο̄ε̄ῑε̄ π̄η̄ο̄τ̄-
 τε̄ • ε̄ ᾱϋ̄σ̄ω̄τ̄η̄ η̄ᾱϋ̄ η̄ σ̄ο̄λο̄μ̄ω̄η̄ ε̄ τ̄ρε̄ ε̄η̄κ̄ω̄τ̄
 η̄ᾱϋ̄ η̄ ο̄τ̄η̄η̄ η̄ τ̄ε̄ῑ ᾱε̄η̄ε̄ • ρ̄η̄ ο̄τ̄ε̄σ̄ρᾱρ̄τ̄ • κ̄ᾱτ̄ᾱ
 τ̄σ̄η̄ρ̄ ρ̄ω̄β̄ η̄ τε̄κ̄ᾱη̄ε̄ῑε̄ η̄ ψ̄ο̄ρ̄η̄ • τ̄ᾱῑ ε̄η̄τ̄ ᾱϋ̄-
 σ̄ο̄ο̄η̄τ̄ε̄ ρ̄η̄ ο̄τ̄ε̄σ̄ρᾱρ̄τ̄ • ε̄ε̄η̄ε̄ λ̄ᾱᾱτ̄ η̄ σε̄ν̄ ψ̄ω̄η̄ε̄ •
 ο̄τ̄ᾱε̄ λ̄ᾱᾱτ̄ η̄ ψ̄το̄ρ̄τ̄ρ̄ •

Fol. 132 b
 col. 1

Ε̄ β̄ο̄λ̄ χε̄ ε̄η̄ ε̄ρε̄ π̄η̄ο̄τ̄τε̄ η̄ε̄ ρ̄ ρ̄ω̄β̄ ρ̄ᾱε̄ πε̄τ̄-

можеи̅к̅ а̅е̅и̅и̅ а̅е̅е̅о̅у̅ · а̅ѡ̅ ρ̅а̅е̅ п̅е̅ѣ̅ л̅о̅ѣ̅ |
 е̅о̅с̅ · п̅а̅ї̅ е̅т̅е̅ и̅ѣ̅ р̅ х̅р̅и̅а̅ а̅и̅ и̅ ρ̅е̅и̅е̅н̅н̅и̅ц̅е̅ п̅а̅ї̅
 е̅т̅е̅ ѡ̅а̅ѡ̅ѡ̅т̅р̅т̅р̅ п̅е̅а̅ е̅т̅ о̅ѡ̅ ρ̅ѡ̅ и̅ ρ̅н̅т̅ѣ̅ · н̅о̅ѡ̅
 т̅е̅ї̅ е̅и̅е̅ а̅и̅ п̅е̅ п̅и̅о̅ѡ̅т̅е̅ · а̅л̅л̅а̅ ѡ̅а̅р̅е̅ п̅е̅ѣ̅мо̅же̅и̅к̅
 е̅и̅ п̅е̅ѡ̅ѡ̅т̅е̅ρ̅с̅а̅ρ̅н̅е̅ ρ̅ѡ̅ѡ̅ е̅е̅а̅т̅е̅ е̅ т̅а̅е̅ї̅ е̅ т̅е̅х̅н̅и̅
 н̅и̅е̅ ·

Fol. 132 b
col. 2

Е̅т̅ѣ̅ п̅а̅ї̅ с̅ѡ̅т̅а̅̅ е̅ ρ̅о̅ѣ̅ е̅ѣ̅н̅о̅ ρ̅ї̅ т̅е̅ζ̅ο̅ζ̅ο̅с̅ а̅̅
 е̅ѡ̅ѡ̅с̅н̅е̅ и̅т̅ е̅р̅е̅ е̅ѡ̅ѡ̅с̅н̅е̅ т̅а̅е̅ї̅ | ѡ̅ и̅ т̅е̅с̅н̅и̅н̅и̅
 е̅и̅ т̅ѣ̅и̅ѡ̅т̅о̅с̅ и̅ т̅а̅и̅а̅ѡ̅н̅н̅ · с̅ѡ̅ѡ̅т̅ п̅е̅ѡ̅а̅ѣ̅ е̅к̅е̅-
 т̅а̅е̅ї̅ѡ̅ и̅ и̅ к̅а̅ н̅и̅е̅ к̅а̅т̅а̅ п̅т̅н̅п̅ο̅с̅ е̅и̅т̅ а̅ѡ̅т̅с̅а̅ѡ̅н̅
 е̅ ρ̅о̅ѣ̅ ρ̅ї̅ п̅т̅ο̅ѡ̅ ·

Fol. 133 a
col. 1
ΠΘ

Н̅и̅е̅ ѡ̅е̅ п̅е̅ и̅т̅ а̅ѣ̅т̅а̅е̅ї̅ο̅ѡ̅ е̅е̅и̅т̅т̅е̅ї̅ е̅ п̅ο̅ѡ̅т̅е̅ρ̅-
 с̅а̅ρ̅н̅е̅ а̅̅ п̅и̅ο̅ѡ̅т̅е̅ · т̅а̅ї̅ о̅и̅ т̅е̅ ѡ̅е̅ е̅т̅ е̅р̅е̅ п̅и̅ο̅ѡ̅т̅е̅
 н̅а̅к̅ѡ̅т̅ н̅а̅ѣ̅ а̅̅ п̅е̅ѣ̅р̅п̅е̅ е̅ѡ̅ н̅ї̅ · е̅т̅е̅ п̅а̅ї̅ о̅и̅ п̅е̅
 и̅т̅а̅ п̅с̅ο̅ѣ̅ѡ̅с̅ | п̅а̅ѡ̅λ̅ο̅с̅ с̅ρ̅а̅ї̅ е̅т̅ѣ̅н̅н̅т̅ѣ̅ · ѡ̅е̅ и̅т̅ѡ̅т̅ї̅
 п̅е̅ п̅р̅п̅е̅ а̅̅ п̅и̅ο̅ѡ̅т̅е̅ · а̅ѡ̅ п̅е̅п̅и̅а̅ а̅̅ п̅и̅ο̅ѡ̅т̅е̅ о̅ѡ̅н̅о̅
 и̅ ρ̅н̅т̅ т̅н̅ѡ̅т̅ї̅ · п̅а̅л̅н̅ о̅и̅ ѡ̅е̅ т̅е̅т̅ї̅ с̅ο̅ο̅т̅н̅ а̅и̅ ѡ̅е̅
 и̅ т̅е̅т̅ї̅ п̅р̅п̅е̅ а̅̅ п̅е̅п̅и̅а̅ е̅т̅ о̅ѡ̅а̅а̅ѡ̅ е̅т̅ и̅ ρ̅н̅т̅ т̅н̅ѡ̅т̅ї̅ ·

Fol. 133 a
col. 2

ѡ̅а̅ѣ̅ѡ̅с̅ о̅и̅ и̅ѡ̅ї̅ о̅ѡ̅а̅ ρ̅ї̅ и̅ с̅ο̅ѣ̅ѡ̅с̅ и̅ а̅ρ̅χ̅а̅ї̅ο̅с̅
 ѡ̅е̅ п̅и̅ο̅с̅ и̅ ѡ̅ѡ̅с̅т̅а̅с̅т̅н̅р̅ї̅ο̅и̅ а̅̅ п̅и̅ο̅ѡ̅т̅е̅ п̅е̅ п̅ρ̅н̅т̅ а̅̅
 п̅с̅ο̅ѣ̅ѡ̅с̅ · т̅ѡ̅ї̅ѡ̅ с̅а̅р̅ е̅и̅ т̅е̅н̅е̅р̅ѣ̅ї̅а̅ а̅̅ п̅и̅ο̅ѡ̅т̅е̅ т̅е̅
 и̅ | т̅ а̅ѡ̅а̅е̅ї̅ѡ̅ и̅ т̅е̅к̅т̅ї̅с̅ї̅с̅ т̅н̅р̅с̅ · и̅т̅ο̅с̅ о̅и̅ т̅е̅ и̅т̅
 а̅ѡ̅а̅е̅ї̅ѡ̅ а̅̅ п̅р̅ѡ̅е̅ · с̅ѡ̅т̅а̅̅ о̅и̅ е̅ н̅с̅а̅ї̅а̅с̅ е̅ѣ̅ѡ̅
 а̅̅е̅ο̅с̅ ρ̅а̅е̅ п̅е̅р̅ο̅с̅ο̅п̅и̅ а̅̅ п̅и̅ο̅ѡ̅т̅е̅ ѡ̅е̅ е̅и̅ т̅а̅ с̅ї̅ѡ̅
 а̅и̅ т̅е̅ и̅т̅ а̅с̅с̅е̅ї̅ с̅ї̅т̅е̅ а̅̅ п̅к̅а̅ρ̅ · а̅ѡ̅ т̅а̅ о̅ѡ̅н̅а̅̅
 т̅е̅ и̅т̅ а̅ѡ̅а̅ѣ̅р̅е̅ т̅п̅е̅ · ѣ̅н̅а̅e̅ѡ̅т̅е̅ е̅ ρ̅ο̅ѡ̅ т̅н̅р̅ο̅ѡ̅
 и̅с̅e̅a̅ρ̅е̅ ρ̅а̅т̅ο̅ ρ̅ї̅ ο̅ѡ̅с̅ї̅ ·

Fol. 133 b
col. 1

А̅ѡ̅ о̅и̅ п̅е̅а̅ѣ̅а̅р̅ї̅ο̅с̅ ѡ̅а̅ѡ̅ѣ̅ ѡ̅ѡ̅ е̅ ѡ̅ѡ̅ · ѡ̅е̅
 п̅е̅ѣ̅ѡ̅ї̅ѡ̅ п̅е̅ и̅ | т̅ а̅ѡ̅п̅л̅а̅с̅с̅е̅ а̅̅ п̅ е̅т̅ ѡ̅ѡ̅ѡ̅ѡ̅ · а̅ѡ̅
 о̅и̅ ρ̅ї̅ ѡ̅с̅н̅е̅ п̅е̅ѡ̅а̅ѣ̅ ѡ̅е̅ т̅а̅ѡ̅ї̅ѡ̅ т̅е̅ и̅т̅ а̅с̅с̅ѡ̅ї̅т̅ и̅
 т̅е̅с̅т̅р̅а̅т̅ї̅а̅ и̅ т̅п̅е̅ · п̅а̅л̅н̅ о̅и̅ ρ̅ї̅ н̅с̅а̅ї̅а̅с̅ ѡ̅е̅ т̅п̅е̅
 п̅е̅ п̅а̅ ѡ̅р̅ο̅п̅ο̅с̅ · п̅к̅а̅ρ̅п̅е̅ п̅ρ̅ѡ̅п̅ο̅ѡ̅з̅ї̅ο̅и̅ и̅ н̅а̅
 ѡ̅ѡ̅р̅н̅т̅е̅ ·

Fol. 133 b
col. 2

А̅ѡ̅ п̅е̅ п̅н̅ї̅ е̅ т̅е̅т̅н̅а̅к̅ο̅т̅ѣ̅ · п̅а̅ї̅ п̅е̅ѡ̅ п̅ѡ̅е̅ї̅с̅ ·

Fol. 134 a
col. 1
 $\frac{\text{ΣΔ}}{\text{ΣΔ}}$
 ии та σιx ан те итаcтаиē наї тиpот • итос |
 он те ит асплассе $\bar{\alpha}\bar{\epsilon}$ пшорп̄ и рωиe азале •
 етвe паї иӣнса теплассе $\bar{\alpha}\bar{\epsilon}$ пшорп̄ и рωиe
 ет ρ̄ӣ твeнecиc •

Fol. 134 a
col. 2
 Ἐξω $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{o}\bar{\varsigma}$ он ӣси пaиkаиoс iωb̄ xе аpи пeиeтe
 xе ӣтaкплaссe $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{o}\bar{\iota}$ и oиe • aтw он eӣпaктoї
 e пкaρ • aтw он xе иӣ ӣтaкpopт̄ ан ӣ θe и
 oтepoтe • aкнoт̄т̄ ӣ θe и oтpαλoиe • | aк† xе
 ρиoт и oтшaаp̄ иӣ ρeи aϕ • aкeиoλp̄т̄ xе ӣ
 ρeикeec иӣ ρeиeиoт̄т̄ • aкнō xе ӣ ρӣт̄ и oтoӣq̄
 иӣ oтнā • пeкc̄ $\bar{\alpha}\bar{\epsilon}$ пшине пe ит aϕpapeρ e пa
 пнā • eт̄ӣт̄к̄ наї ӣ ρӣт̄ †cooтн xе oтншoиe
 $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{o}\bar{\kappa}$ e ρoб̄ ииe • иӣ λaаc xе ō и aт oиe
 пaρpαк •

Fol. 134 b
col. 1
 Cιτā он пeψaλλeωoс aдeиz xω $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{o}\bar{\varsigma}$ xе
 пeкcиx пe итaтплaссe $\bar{\alpha}\bar{\epsilon}$ | иoї aтaлeиoї • aтw
 он xе ӣтoк пe итaк ӣт̄ e бoλ ρ̄ӣ ρӣт̄c̄ ӣ
 тaлeаaт̄ • aтw он xе ρ̄ӣ oтpωп̄ $\bar{\alpha}\bar{\epsilon}$ пe пaкac
 ρωп̄ e pок eӣтaк тaлeиoϕ ρ $\bar{\alpha}\bar{\epsilon}$ пpωп̄ • Ἐξω
 $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{o}\bar{\varsigma}$ он ρ̄ӣ īepнeиaс xе $\bar{\alpha}\bar{\epsilon}$ пa † плaссe $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{o}\bar{\kappa}$
 ρ̄ӣ θн † cooтн $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{o}\bar{\kappa}$ • aтw $\bar{\alpha}\bar{\epsilon}$ п̄ ӣeї e бoλ ρ̄ӣ
 тoote aйт̄h̄иoк •

Fol. 134 b
col. 2
 Π̄ӣпca наї xе тиpот eшxе тcиx $\bar{\alpha}\bar{\epsilon}$ пнoтe
 те итaссoӣт̄ ӣ тeк | тнcиc тиp̄c̄ • тп̄e иӣ пкaρ
 иӣ θaлacca • иӣ пeт̄ ӣ ρӣтoт̄ тиpот • eїe eтвe
 oт̄ ӣтoот̄ и eтнaтaкō ӣce бoλ e бoλ ρ̄ӣ oтнoс
 ӣ штoрт̄p̄ • тeктнcиc aтw пpωиe • иӣ п̄pпe ӣ
 coλoиeи •

Fol. 135 a
col. 1
 $\frac{\text{ΣΥ}}{\text{ΣΥ}}$
 Παλῑи он eξω $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{o}\bar{\varsigma}$ ӣси пxoиc ρ $\bar{\alpha}\bar{\epsilon}$ пeт-
 aттeλиoи xе †p̄ ρoб̄ aтw пa eїoт̄ p̄ ρoб̄ шaа
 ρpaї e тeпoт̄ • пcooт̄ xе ӣ ρooт̄ eи | т aϕтa-
 ииoот̄ ӣси пнoтe • aϕтaииoот̄ ρ̄ӣ oтнoс ӣ
 oтнoϕ • иӣ oтpαшe иӣ oтcтpαp̄т̄ • aтw он
 cooт̄ ӣ шō ӣ pωиe aϕaаt̄ eϕxopтyиe $\bar{\alpha}\bar{\epsilon}$

пкосиос ρ̄ӣ неџентол̄ӣ м̄ӣ неџиноиос · аџо
неџпрофитис ет оџааб̄ ·

Аџо пкефалаион ӣ наї тирос · теџ епнт-
неиа ет оџааб̄ ент аџаас џаа | рои · м̄ӣ пр̄исе
тирџ̄ ӣ неџапостоџос · аџо теџорнтџа тирс̄ ӣ
теџриа ӣ ӣ р̄оми · м̄ӣ петроиос ӣ неџџостир ·

Fol. 135 a
col. 2

Аџо он м̄ӣпса наї тирос ӣте ототнот̄ ӣ
отџџ̄ ρ̄ӣ отџ̄ӣ ӣ џџп катастрџе · аџо ӣстанџ
ӣ т̄анеиотрџа тирс̄ · аџо он псоот̄ ӣ ρоот̄
ӣта пнотте ааџ еџџџӣт̄ м̄ӣ пкосиос · ρ̄ӣ от-
рине џар ӣ џаал̄ ӣте наї | тирос танџ ӣсеџџал̄
е џол̄ · ӣтоџ џар пџоис м̄ӣ птирџ̄ аџо п̄ан-
еиотрџос ӣ пџџ̄ пе ӣтаџџоос ρ̄ам̄ пџаџџе-
лион · џе т̄п̄е м̄ӣ п̄каџ напарате ·

Fol. 135 b
col. 1

Аџо он џе ет̄џе пџоот̄ џе м̄ӣ теџнот̄
ет̄ м̄ӣаџ м̄ӣ лааџ соотн̄ е м̄ентте̄ е пџџ̄
маџааџ · е џол̄ џе сенаџџӣ ан̄ ρа пноџ̄ ӣџ-
торт̄р̄ ет̄ наџџџе · џ̄ п̄еї нос̄ ӣ м̄ӣ каџ̄ ӣ ρ̄н̄т̄
џе | ӣ ρисе тирос̄ м̄ӣ п̄еї нос̄ ӣ от̄оисџ̄ ете таї̄
те т̄анинџис̄ аџо т̄аџанџна ӣ ӣаџџелос̄ т̄ли-
тотрџа ӣ неџџостир · аџо пџџџџџ̄ е п̄еснт̄ ӣ
теїџте̄ еџам̄ п̄каџ̄ · п̄ниџе ӣ ӣ т̄н̄џ̄ ·

Fol. 135 b
col. 2

Т̄џои м̄ӣ п̄каџ̄ ет̄ џ̄џ̄ м̄ӣиос̄ ӣ ӣ џ̄нре ӣ
ӣ р̄оми · п̄рате ӣ м̄ӣ м̄ӣот̄ ӣ еїоот̄е · наї џе тирос̄
ӣте отнот̄ ӣ от̄ | џт̄ џџот̄ е џол̄ · аџо ӣсетанџ̄ ·
ет̄џе от̄ џе ере теї̄ отнот̄ ӣ отџџ̄ наџџам̄џои
е еїре ӣ п̄еї пџџоот̄ тирос̄ е м̄ентте̄ ρ̄ит̄ам̄
пнџџе м̄ӣ т̄еӣт̄ ат̄ џџт̄ам̄ · т̄џор̄ӣ м̄ӣ парабасис̄
те ӣтаснеџ̄ п̄р̄оми е џол̄ ρ̄ам̄ п̄параџис̄ос̄ · ете
таї̄ те т̄еӣт̄ ат̄ џџт̄ам̄ ·

Fol. 136 a
col. 1
џ̄е

Аспџџџне̄ м̄ӣ п̄аџџӣ п̄ет̄ ӣп̄ ан̄ еџџ̄ | п̄е ас̄
тре т̄џџџџџе · п̄ет̄ ӣп̄ ρ̄џџџџ · еџџџџџ ас̄кاتهџе
м̄ӣиоот̄ · ас̄ тре пнотте̄ п̄ӣ ат̄ џџџӣт̄ џџџӣт̄ · ас̄
тре пџџ̄ м̄ӣ п̄раџе̄ л̄џп̄ӣ ·

Fol. 136 a
col. 2

λαστ α πολεμος α περνωτε· οτδε λαστ η
 επιβολη πσα λαστ πσα· ετβε παϊ ενε ειπτη
 λαστ η ροοτυ πσα προοτυ πτειντερο α | αατε·
 Fol. 139 a ενεשאφτωοτη δε η ψωρπ α μννιη ηφβωκ ε
 col. 1 βολ ε παα εντ αφεβτωτη· ηφρμωοο η ρητη·
οα
 таре пернѣте тнрот σω εμοωше πσα ηετερηт·
 тαε те λασт η απρατια ψωπε η λασт η αμelia·

Ετβε παϊ αεπ ενα η τεχνηтс ε ρ ρωβ ρα
παα ενт αφειπτη αε καс εне παα σω εφτεг-
 Fol. 139 a τωρ· πсе тαε αи αиη | εишахе αε пррo· ηт ере
 col. 2 εφοτω δε εφνωт αε ηнї αиπса αοτωте η ρωμπε·
 αφειρε αε ηαи αεиη αε ηнї αε ηαοεис· αφβωκ ε
 ροτη ε πρπε ере ηиηλ тнрη ηαααφ· αφηολα
 η ηεφπαт αεπε ατο ε βολ αε ηεθηстаτηριον αε
 ηαοεис ере ηεφσαη πορη ε βολ ε ρραї ε тпε·

Αφηηλη η τεї ρε εφχω αμωοο αε ηαοεис
 ηиотте αε ηиηλ· εψαε тпε· ατω тпε η тпε
 Fol. 139 b ρωше е ροη αи· αε ηαμe εи ере ηиот | те ηит
 col. 1 ηφοτωρ αиη η ρωμe· тeнот се ηαοεис сωтαε ε
 ηεηηλη ет ере ηεφραηαλ εїρε αμωοφ ε ρραї ε
 ροη· αε καс ηεηβαλ αиη ηεηαααхе εтεψωπε
 εтотнї ε ρραї εαиη ηїнї·

Ατω ραηλωс αиηπса тεφпараклαтсис· α
 ηαοεис ψαхе ηαααφ ρηαиη ηεθηстаτηριον
 εφχω αμωοο αε αїсωтαε ε ηεηηλη ενт αηααφ
 Fol. 139 b ε ρραї ε ροї· αε εїотωρ ρη ηї | αε αοηит η σαα
 col. 2 η ρωμe· αλλα εтβε ηεφραис ενт αηααφ·

Εψωπε εтетї ψαηαρερ ε ηα εητολη αиη
 ηα ραη ηαї ενт αїтааτ ε тот тнотї· ηα βαλ
αиη ηα αααхе ηαψωπε εтотнї εαиη ηεї ηї εит
 ακηοτη·

Εтетї ψαηαραηα се η ηα εητολη· ηεї ηοσ
 Fol. 140 a αε αα φηαηοαη ε βολ αμωοї· ηсе | ψрηψωρη
 col. 1 ατω ηαψωπε ηααїε ηте ηεт παραε тнрот ρ
οα

несстиѣ • ѿѣω αειος он πισι пѣдѣгаріос патѣλος
 же пооотн ѿаѣѣисе таѣапн же ѿаскωт •

Наї тиросѣ аѣѿωπε ρи соллоѣωн • тѣатастрофн
 же αει пѣаκω πισαѣѿωπε ρи седекиас • перроот
 и πισ сотвеѣ ете αειп οτσωτει ε роот ετικωτ αειοϋ
 ρити соллоѣωн поофос • а перроот и πισ ведеѣнн
αει πισ | ρатнѣ тарассе πισ θιληει • εѣѣωλ αειοϋ
 ε βολ ρити τενιτσοσ πισ седекиас •

Fol. 141 b
col. 1

Πηπса наї же он σωτει ε ппет οѣαѣѣ сте-
 фанос εϋѣω αειος же соллоѣωн аѣнκωт и οтнн •
 алла ει аѣе пет жеосе οѣωϱ ρи ταλειθ πισ σιѣ •
 еїе еѣе ппосте наотωϱ тѣн • εϋѣω αειος же
 онтос ппосте наотωϱ αει πισ ρωѣѣ •

Fol. 141 b
col. 2

Паї ѣар аѣѿωπε наѣѣ • аѣѣ | ε βολ ρи αει
 ппте πισи пенѣоѣис ις πεχс аѣотωϱ πееѣан
 ε аѣѣореи и οτсарѣ πισтенѣѣѣ ѿаѣѣ πισ ноѣе • пѣї
ρпѣ ет οѣαѣѣ • аѣω ет таїнѣ епта пенѣωтнѣ
 ѣореи αειοϋ еѣнаѣ • паї он епта ѣаѣѣѣ ѿаѣѣ
 ε роѣ же πεκρпѣ οѣαѣѣ аѣω οѣѿпнѣе пе ρи

Fol. 142 a
col. 1
ω̅ϛ

ταικαιοστηн • αλн | θωс οѣѿпнѣе наѣѣ • те т
 парѣенос ет οѣαѣѣ μαριѣ • таї εειп οѣѣпѣ
ρωѣѣ εѣαει пκαϱ πισ теѣѣ • μαριѣ пѣї ρпѣ ет
 жеосе аѣω ет таїнѣ и ρоѣѣѣ ε па соллоѣωн • таї
 ент аѣѿωπε и нї πισте ппосте αει αει • ις πεχс
ις пенѣоѣис паї ε βολ ρи тоотѣ пооот αειпωт
πееѣаѣ αει пепнѣ ет | οѣαѣѣ • ѿаѣѣ и аїѣн тиросѣ
 и аїѣн ρаѣенн •

Fol. 142 a
col. 2

✧ — ✧ — ✧ — ✧

basilioс епскепоѣ •

✧ — ✧ — ✧ — ✧ —

THE DISCOURSE WHICH THE HOLY
PATRIARCH, ARA ATHANASIUS, ARCH-
BISHOP OF RAKOTE, PRONOUNCED
CONCERNING THE SOUL AND THE
BODY.

ΟΥΛΟΓΟΣ ΕΛΧΤΑΤΟΥ ΕΩΣΙ ΠΑΤΡΙ-
ΑΡΧΗΣ ΕΤ ΟΥΛΑΒ ΑΠΑ ΛΘΑΝΑΣΙΟΣ
ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ Η ΡΑΚΟΤΕ· ΕΤΒΕ
ΤΕΦΥΧΗ ΠΗ ΠΟΙΣΑ·

Fol. 142 b
col. 1

✠ — ✠ — ✠ — ✠ — ✠

Πυαχε μεν ετ οσπῆνοσ αμοσ ρπ αη πησῃ
αη πθοнос η ρητῃ· παῖ ετςβτωτ ε ρωκρ η ηετ
αη ψοχη· ητωτῃ ρωτ ηησπῃ σωπε ετεπῆσβτωτ
προς τσοα αη πυαχε· αλλα σερ χρια οη αη
ηετ σωταη· η θε ταρ αη προς αη | ηε ετε αη
εσφ καρπος εχαη πκαρ· οσαε αη αρε πκαρ φστω
εχαη προς αη ηε· ταῖ τε θε ετε αη αρε πακροα-
της φρησ εχαη ηετ φ σβω ηαφ· οσαε ηετ φ σβω
εχαη ηετ σωταη ησωφ· πλοτος δε ηαφ αη πυαχε·
ασω τεηπτεηητ μαροσχοκῃ ε ηολ ησι ηετ
σωταη·

Fol. 142 b
col. 2

Εἰς πλοτος ταρ φ η τεφσοα· ητεπῃ ρωτ |
ηησπῃ αχαη πθοнос εα τεπῃ ρ σωρπ ετῆε
ηησπῃ ε ηολ ρπ ρωκ ηηα· ρι πθοнос αη
ηηητ α πιστος δε σεδ η χαχε ε ταιναουσηη·

Fol. 143 a
col. 1
οθ

Πκωρ ταρ φ οσθε ταταηη· ασω τεηπτ α πιστος
οσθε ηπιστε· η θε οη ετ ερε η ετ σαυε φ οσθε
η ετ ρολθ· ασω πκακε φ οσθε ποσοειη· ασω

Fol. 143 a
col. 2

π̄ π̄ εσοοτ̄ ο̄θε π̄ π̄ ετ̄ на | ποτ̄. π̄ιοτ̄ †
 ο̄θε πωη̄. ᾱω π̄ολ̄ † ο̄θε τ̄εε̄. π̄ετ̄ χ̄ηκ̄
 δε ε̄ βολ̄ ρ̄η̄ τ̄σοε̄ ᾱε̄ παντικιμενος π̄ετ̄ ε̄ριπ̄τατ̄
 ᾱε̄ατ̄. η̄ ο̄κωρ̄ ᾱη̄ ο̄π̄θ̄ονος. ᾱη̄ τ̄εη̄τ̄ ᾱ
 πιστος̄ ε̄τεε̄οτε̄ η̄ ταγαπ̄η̄. [ᾱη̄] ᾱη̄τ̄η̄ς π̄ετ̄
 ᾱοτε̄ δε η̄ η̄ᾱῑ. σε̄β̄ η̄ χᾱχε̄ ε̄ π̄η̄οτ̄ε̄.

Fol. 143 b
col. 1

Τ̄η̄σοοτ̄η̄ τ̄αρ̄ на м̄ερατε̄ χ̄ε̄ ο̄τον̄ η̄η̄ ε̄т
 η̄η̄ ρ̄η̄ η̄ κωρ̄ ρ̄η̄ π̄θ̄ονος ρ̄η̄ | απ̄η̄ςτ̄η̄. σε̄β̄ η̄ χᾱχε̄
 ε̄ τ̄ᾱκ̄ᾱιο̄ςτ̄η̄η̄. ρ̄οε̄ς̄ σε̄ ε̄ ρ̄ωτ̄η̄ ε̄η̄ε̄τ̄ο̄ η̄ χᾱχε̄
 ε̄ τ̄ᾱκ̄ᾱιο̄ςτ̄η̄η̄. η̄τ̄ε̄τ̄η̄σω̄η̄ ε̄ ρ̄ωτ̄η̄ η̄ τ̄η̄ςτ̄η̄ς ᾱη̄
 ταγαπ̄η̄. χ̄ε̄ ε̄τ̄η̄ η̄ᾱῑ η̄τ̄ᾱ π̄ετ̄ ο̄ταᾱβ̄ τ̄η̄ροτ̄
 ο̄τ̄χᾱῑ. χ̄η̄ η̄ τ̄ε̄ροτ̄ε̄η̄τε̄ ψ̄αᾱ ρ̄ρᾱη̄ ε̄ τ̄ε̄ποτ̄.

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col. 2

Ο̄τ̄ωη̄ ρ̄ε̄ ε̄ βολ̄ η̄ τ̄σοε̄ η̄ ταγαπ̄η̄ ᾱε̄ ψ̄υᾱχε̄
 ᾱε̄ατε̄ αη̄ ᾱλλᾱ ρ̄η̄η̄ π̄ρω̄η̄. ᾱςτ̄αᾱς̄ τ̄αρ̄ η̄ σω̄τε̄
 ρ̄ᾱ ρ̄οη̄ τ̄η̄ρ̄η̄ η̄ς̄η̄ π̄χοε̄ς̄. η̄ ο̄ε̄ τ̄αρ̄ η̄τ̄ᾱ π̄κ̄ο̄ς-
 μ̄ος̄ | τ̄η̄ρ̄η̄ ψ̄ωπε̄ ρ̄η̄η̄ ψ̄υᾱχε̄ η̄ ρ̄ωϋ̄ η̄τ̄ᾱη̄σω̄πε̄
 ρ̄ωωη̄ αη̄. ᾱλλᾱ ᾱςτ̄αε̄η̄ον̄ ρ̄η̄η̄ ψ̄υᾱχε̄ ᾱη̄
 π̄ρω̄η̄.

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col. 1
πᾱ

Η̄η̄ε̄ π̄η̄οτ̄ε̄ ρ̄ω̄ ε̄ ρ̄οϋ̄ ε̄ τ̄ρε̄ ϋ̄χοος̄ χ̄ε̄ м̄αρ̄η̄
 τ̄αε̄η̄ο̄ η̄ ο̄τρ̄ω̄η̄ε̄. κ̄ατ̄ᾱ π̄ε̄η̄η̄η̄ ᾱη̄ τ̄ε̄η̄ρ̄η̄κ̄ωη̄.
 ᾱλλᾱ ϋ̄ τ̄ρε̄ π̄ρω̄η̄ ο̄ταρ̄η̄ η̄ς̄ᾱ ψ̄υᾱχε̄. ᾱ π̄η̄οτ̄ε̄
 τ̄αρ̄ χ̄η̄ η̄ ο̄τ̄κ̄αρ̄ ε̄ βολ̄ ρ̄η̄η̄η̄ π̄κ̄αρ̄. ᾱςπ̄λᾱςσε̄
 ᾱε̄η̄οϋ̄ | η̄ ο̄τρ̄ω̄η̄ε̄. κ̄ατ̄ᾱ τ̄ε̄ς̄η̄ρ̄η̄κ̄ωη̄ ᾱη̄ π̄ε̄ς̄η̄η̄η̄.
 ᾱς̄η̄ς̄η̄ε̄ ε̄ ρ̄οτ̄η̄ ρ̄η̄η̄η̄ π̄ε̄ς̄η̄ρ̄ο̄ η̄ ο̄τ̄η̄η̄ο̄η̄ η̄ ω̄η̄ρ̄.

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col. 2

Ᾱδαε̄η̄ δε̄ ᾱς̄ψ̄ω̄πε̄ ρ̄ᾱ τ̄ο̄οτ̄η̄ ᾱε̄ π̄η̄ιοτ̄. ε̄τ̄η̄ε̄
 τ̄ε̄ς̄π̄ᾱρᾱβ̄ᾱς̄η̄ς̄. ᾱω̄ ᾱ π̄ε̄π̄λᾱςσε̄η̄δ̄ η̄ ᾱδαε̄η̄ ρ̄
 χ̄ρη̄ᾱ ε̄ τ̄ρε̄ τ̄η̄πλᾱςσε̄ ᾱε̄η̄οϋ̄ η̄ κ̄ε̄ σο̄η̄ ε̄ βολ̄ ρ̄η̄
 τ̄ο̄οτ̄η̄ ᾱε̄ π̄η̄οτ̄ε̄ π̄ᾱη̄η̄ο̄τ̄ρ̄η̄ος̄. χ̄ε̄ κ̄ᾱς̄ ε̄ς̄ε̄ο̄ς-
 χᾱῑ. ᾱ π̄ρω̄η̄η̄ τ̄αρ̄ ε̄ροϋ̄ρ̄ε̄ς̄ τ̄ο̄η̄ς̄ | ε̄ π̄κ̄αρ̄. ε̄ᾱ
 π̄ε̄π̄η̄ᾱ π̄ω̄ρ̄χ̄ ε̄ βολ̄ ᾱε̄η̄οϋ̄. π̄ᾱη̄ ε̄η̄τ̄ ᾱς̄η̄ς̄η̄ε̄ ε̄
 ρ̄οτ̄η̄ ε̄ ρ̄ρᾱς̄ η̄ ρ̄η̄τ̄η̄. ε̄ ᾱς̄ψ̄ω̄πε̄ η̄ ο̄τ̄η̄η̄ο̄η̄ η̄
 ω̄η̄ρ̄. π̄ᾱη̄ σε̄ ᾱτ̄ᾱε̄ᾱρ̄τε̄ ᾱε̄η̄οϋ̄. ρ̄η̄η̄ ο̄τ̄το̄πος̄ η̄
 κ̄ᾱκε̄ η̄τ̄ ε̄ρε̄ ϋ̄η̄ο̄ς̄. ρ̄η̄η̄η̄η̄η̄ ε̄το̄δ̄η̄ο̄τ̄ε̄ ε̄ ρ̄οϋ̄
 χ̄ε̄ ᾱε̄η̄η̄τε̄.

Теψтхн сар мѣ псѡма аτπωσ. аτω
 а пѣот порхот е непернт. теψтхн мѣн
 аτμорс рн мѣпте. | тсарз̄ де рωос асѡл е
 ѡл р̄е пкаг. аτω неτ н относ н отс оттоот
 мѣн непернт. тсарз̄ мѣн теψтхн. тсарз̄ мѣн
 асѡн аτω асѡр е ѡл р̄е пкаг. ент аτтоμс
 н рнтѣ. теψтхн де рωос аср ат бое рн
 мѣ мрре н мѣпте. теψтхн ет с̄εεσοи аτμорс
 р̄е пкане.

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 col. 1
 пб

Псѡн рωос псѡма асѡл е ѡл р̄е пкаг.
 псѡма сар пашс̄εεσοи ан е нѣ ес | ѡл е ѡл
 р̄е птоот. отзе теψтхн пашс̄εεσοи ан ер
 отрѡн есннр рн мѣпте. нт ере пѣот сар сн
 мѣ прѡме пѡоре мѣн асѡорс рн мѣпте ете
 теψтхн те. псѡн рωос асѡл е ѡл р̄е
 пкаг. ете тсарз̄ те.

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 col. 2

Н ѡе сар н отττраннос есннхн н отполс
 нрр̄. нѣршорп нѣамарте е | жѡ н рр̄ нѣоржс
 ра тоотѣ.

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 col. 1
 пс

Таї те ѡе ет ере пѣот р̄ шорп е теψтхн.
 еа псѡма шѡпе н ѡе н от^(sic)жаї е мѣн реср̄р̄εεμε
 рωос. таї те ѡе нта псѡма танѡ. аср̄
 мѣлос мѣлос е ѡл же а теψтхн лѡ еср̄
 р̄εεме мѣнос. аτω мѣнос жѡр е ѡл р̄е
 птоот. аттанѡ н ѡе н отполс есннс. | н ѡе
 н отжої е мѣн реср̄ р̄εεме н рнтѣ е асѡмс рраї
 р̄εεме пѣот. ере теψтхн сар р̄ р̄εεме мѣ
 пессѡма мѣн мѣнос н ѡе н отрро есннко-
 номей нтесполс.

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 col. 2

Нт ере прѡме сар мѣот мѣне тесψтхн с̄εεσοи
 е нѡбернтете нтессарз̄ е ѡл же сннр рн
 мѣпте. аτω асѡр̄εε рн негнотте н ταιναιο-
 σтнн. н ѡе н от | небернтис еа пѣжої сѡр̄εε
 рн ѡалассѡ. асрне е ѡл рн негнотте ет

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 col. 1

σοτων̄ ἴσῑ τεψ̄υχη̄ • εψ̄ωωρε̄ ἀλλος̄ ε̄ νε-
 ριοοτε̄ η̄ ἴ σοοη̄ ε̄ τρε̄ ὄτορπ̄ ἴ ρητο̄ • ετε̄
 η̄ ἴ η̄ ἀ̄ εἰπ̄ηοεικ̄ • εἴπ̄ ἀπορη̄η̄ • εἴπ̄ εἰπ̄-
 εαἶκος̄εἴ • εἴπ̄ ἀ̄ εἰπ̄τρεψ̄υχη̄ εἰσ̄ωλον̄ • εἴπ̄
 ἀ̄ εἰπ̄τρεψ̄ετ̄β̄ ρωμ̄ε • εἴπ̄ ἀ̄ εμο̄στε̄ •

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col. 2

Ἡἴ τ̄αρ̄ η̄ε̄ η̄τᾱστᾱκε̄ π̄ρω̄η̄ ἴ ρητο̄ ἴσῑ |
 τεψ̄υχη̄ • ἀὼ ετ̄β̄η̄ η̄ ἴπ̄τᾱψ̄ρ̄χο̄λε̄ς̄ ρ̄η̄ ἴπ̄το̄ο̄ •
 ἀτ̄τᾱε̄ ρ̄ε̄ ρ̄η̄τ̄ε̄ ἴπ̄πο̄νη̄ρο̄ς̄ εἰπ̄ ἀσο̄τᾱρ̄ε̄ ἴσ̄ωψ̄ •
 ε̄ τρε̄ τ̄ᾱμ̄ᾱρ̄τε̄ ἀλλος̄ ρ̄η̄ ἀε̄ἴτε̄ • ε̄ βολ̄ ρ̄ε̄
 ἀψ̄ε̄τ̄λ̄δ̄ ἀλλος̄ ἴ ὅε̄ η̄ ο̄τ̄σο̄ο̄η̄ •

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col. 1

Π̄λη̄η̄ ἀψ̄κᾱε̄ ε̄ ρο̄ς̄ ε̄ τ̄ᾱε̄ τρε̄ς̄ σ̄ᾱε̄σο̄η̄ ε̄
 βον̄ῳ̄εἴ̄ ε̄ πε̄σ̄σω̄η̄ ἀ̄ε̄η̄η̄ ἀλλος̄ ε̄ ἀψ̄τᾱκ̄ῳ̄ • ἀ
 τεᾱρ̄ε̄ βολ̄ ε̄ | βολ̄ ρ̄ᾱε̄ π̄κᾱρ̄ • ρ̄η̄ η̄ε̄ς̄ρ̄ο̄ρη̄η̄ κ̄η̄ •
 ε̄ ἀη̄ ε̄ε̄λο̄ς̄ ο̄τ̄ε̄ ε̄ βολ̄ ἴ η̄ε̄τε̄ρη̄η̄ ε̄ βολ̄ ρ̄ε̄ τε-
 ψ̄υχη̄ ψ̄ο̄ο̄π̄ ἀη̄ ἴ ρητο̄ ε̄ς̄μο̄τ̄ρ̄ ἀλλο̄ο̄ •
 τεψ̄υχη̄ ρ̄ω̄ε̄ς̄ σ̄ε̄η̄ρ̄ ρ̄η̄ ἀε̄ἴτε̄ ρ̄η̄ ρ̄ε̄η̄ πε̄νη̄ς̄
 ἀη̄ • ἀλλ̄ᾱ ρ̄η̄ ρ̄ε̄η̄ η̄ε̄ρ̄ρε̄ •

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col. 2

Ε̄τ̄β̄η̄ η̄ ἴ • ἀ̄ε̄π̄ ε̄ εψ̄σ̄ᾱε̄σο̄η̄ ε̄ βον̄ῳ̄εἴ̄ ε̄ πε̄σ̄σω̄η̄
 ἀ̄ε̄η̄η̄ ἀλλος̄ ε̄ τ̄ᾱε̄ τρε̄ ε̄ψ̄τᾱκ̄ῳ̄ ρ̄ᾱε̄ π̄κᾱρ̄ • ἴ ὅε̄
 τ̄αρ̄ η̄ ο̄τ̄ρε̄ε̄ | ρ̄ ρ̄ᾱε̄ε̄ ε̄ψ̄η̄ᾱη̄ο̄τ̄ ἴτ̄ε̄ η̄ε̄ψ̄ε̄σοἴ
 βω̄κ̄ ἴτ̄ᾱε̄τ̄ῳ̄ •

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col. 1

Τ̄αἴ ρ̄ω̄ε̄ς̄ τε̄ ὅε̄ εἰπ̄ ε̄ρε̄ τεψ̄υχη̄ η̄η̄ρ̄ ἀη̄ ρ̄η̄
 ἀε̄ἴτε̄ η̄ε̄ η̄ε̄ς̄η̄ρ̄ ρ̄ᾱε̄η̄ ἀ̄ε̄ η̄ε̄ς̄σω̄η̄ η̄ε̄ ε̄ τ̄ᾱε̄
 τρε̄ ε̄ψ̄τᾱκ̄ῳ̄ • τεψ̄υχη̄ σ̄ε̄ ἀμ̄ο̄ρ̄ε̄ ο̄τ̄ η̄ο̄η̄ον̄ ρ̄η̄
 ρ̄ε̄η̄ε̄ρ̄ρε̄ ἀλλ̄ᾱ ἀμ̄ο̄ρ̄ε̄ ρ̄η̄ η̄ε̄ς̄η̄ο̄βε̄ ἀ̄ε̄η̄η̄ ἀλλος̄
 ἴ ὅε̄ ἴ ρ̄ε̄η̄η̄ο̄τ̄ρ̄ • ετ̄β̄η̄ η̄ ἴ σ̄ε̄ ἀε̄ρ̄ ἀτ̄ σ̄ο̄η̄ •
 ἀε̄η̄ᾱ η̄ε̄ς̄σω̄ | ε̄ᾱ ἴσ̄ω̄ε̄ ε̄ ἀψ̄τᾱκ̄ῳ̄ ρ̄ᾱε̄ π̄κᾱρ̄ • τε-
 ψ̄υχη̄ ρ̄ε̄ ο̄η̄ ε̄ε̄ρ̄ο̄ρ̄ε̄ε̄ς̄ ἀλλος̄ ρ̄η̄ ἀε̄ἴτε̄ •
 ε̄ ἀε̄ψ̄ω̄η̄ε̄ ἴ ρ̄ε̄π̄ο̄η̄ο̄η̄ον̄ ἀ̄ε̄ η̄ε̄ο̄τ̄ •

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col. 2

Ψ̄η̄σο̄ο̄π̄ ρ̄η̄ ἀε̄ἴτε̄ ε̄ς̄ρη̄η̄ε̄ ἀὼ σᾱψ̄ᾱρ̄ο̄η̄ ε̄χ̄ε̄
 η̄ε̄ς̄σω̄η̄ ε̄τ̄ η̄ᾱη̄ο̄τ̄ • ε̄ς̄ω̄ ἀλλος̄ ρ̄ε̄ ε̄ς̄τ̄ω̄η̄ η̄ᾱ
 σω̄η̄ᾱ • η̄ ἴ ε̄ψ̄αἶψ̄ω̄ ἴ ρ̄η̄τ̄ε̄ ἴ ρ̄η̄τ̄ε̄ ἴ ρ̄ε̄η̄ο̄τ̄λ̄λε̄ •
 ε̄ς̄τ̄ω̄η̄ η̄ᾱ σω̄η̄ᾱ η̄ ἴ ε̄ψ̄αἶψ̄η̄λ̄η̄λ̄ ε̄ η̄η̄ο̄τ̄ε̄ ἴ ρ̄η̄τ̄ε̄ •
 ε̄ς̄τ̄ω̄η̄ η̄ᾱ σω̄η̄ᾱ ε̄τ̄ η̄ᾱη̄ο̄τ̄ • ἴ η̄ ἴ ε̄π̄εἴῳ̄ ἴ ρ̄ω̄η̄ε̄

п̄ р̄нтѣ еп̄ нащвеер̄ еп̄ настрѣченне еіімооше
 п̄ееаѣт̄ п̄ р̄нтѣ · еі̄хорете р̄еѣ па сѡеа · ет-
 моотте тар е роі еішооп̄ р̄еѣ па сѡеа же р̄ѡе ·
 теноѣ ѡе ан̄ѣ отрѡе ан̄ ала ан̄ѣ отѣрѣхн ·

Бршан пееѣт тар п̄орѣ п̄ теѣрѣхн е ѡѡл̄ еѣ
 п̄ѡеа етмоотте е роѣ же | кѡѡн̄ѣ · еѣѡ п̄ѣѣ
 ѡѡн̄ · неішне п̄са па сѡеа неішне ан̄ п̄са
 па ран · паі енеіѡ п̄ р̄ѡе п̄ееаѣ · аѡ еі-
 шаже п̄ р̄нтѣ ·

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п̄ѣ

Бршан теѣрѣхн тар лѡ р̄еѣ п̄ессѡеа еѣ
 еѣнотѣ е шаже р̄п̄ отсеі̄н̄ енесѡ · ала р̄п̄
 отсеі̄н̄ есѡѡѣ · аѡ есѡн̄е ееате · п̄ ѡе п̄
 отмоотсеі̄н̄ е еп̄ с | еп̄ еѣмоѣ · еѣѡ п̄ ат шаже ·

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col. 2

Таі те ѡе п̄ теѣрѣхн е еп̄тас̄ еѣеаѣт̄ еѣ
 п̄ѡеа е тре еѡшн̄ак̄ е ѡѡл̄ п̄ р̄нтѣ · аѣтанѡ
 тар р̄еѣ п̄каѣ п̄ ѡе п̄ отскетѡс̄ е аѣотѡѡп̄ е аѣр̄
 аѣ шаѣ еп̄ сн̄ еѣмоѣ · отѡе р̄роѡт̄ · еѣѡ п̄
 ат кн̄е откѡѡн̄ѣ тар пе · теѣрѣхн тар еѡас-
 носеі̄ е роѣ аѣѡн̄ · аѣѣ п̄ тоотѣ еѣ преѣ |
 шаже · отѡе тар еп̄ шѡе есѡт̄п̄ ѡн̄ѡн̄ п̄
 лаат̄ п̄ р̄ѡе е аѣеѡт̄ · же аѣерѡѣреѣ р̄еѣ
 п̄шѡ · отѡе он̄ некѡт̄п̄ п̄еѣрѡ отѡе п̄не еѣ
 п̄еѣѡеа · отѡе теѣеі̄т̄нос̄ · отѡе еѣ ексѡт̄е
 е тесеі̄н̄ п̄ лаат̄ ·

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Пшнре тар насѡт̄п̄ п̄еѣеі̄ѡт̄ ан̄ еѣеі̄н̄ еѣмоѣ ·
 отѡе теѣеаѣт̄ · отѡе п̄еѣсон̄ отѡе п̄еѣшвн̄р̄ ·
 еп̄ шѡе тар есѡт̄п̄ п̄еѣрѡ р̄п̄ п̄ таѣѡс̄ · аѡ
 п̄еѣпотѡт̄ · | аѣерѡѣреѣ п̄ш̄а аѣлоѣлеѣ · п̄ ѡѡл̄
 аѣшт̄ае · паѣан̄ еѣ п̄еѣрѡ аѣп̄ѡн̄е · еп̄
 шѡе ѡе есѡт̄п̄ лаат̄ п̄ р̄нтѡт̄ · е ѡѡл̄ же аѣр̄
 шѡеі̄ш̄ тн̄рот̄ п̄ѡі̄ п̄ сѡеа р̄п̄ п̄ таѣѡс̄ аѣтанѡ
 тар аѡ еп̄ шѡѡп̄ п̄ р̄нтѡт̄ наѣран ·

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col. 2

Пшшѡе тар еѣеі̄н̄ есѡт̄п̄ откеес̄ е тре
 ѡтѡѣѣ е п̄еѣѡеа еѣеі̄н̄ еѣмоѣ · е ѡѡл̄ же

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п̄ѣ
пкас ѿ | лп̄ е во̄л е еп̄ сар̄з̄ р̄ѡѣт̄ е̄е̄оӯ ·
от̄ѡе он̄ еепате тсар̄з̄ лоӯлеӯ ет̄ ѿо̄ле е пкас ·
еп̄ ш̄зо̄е е̄е̄о̄к е сеот̄ѡн̄ѣ же па ние пе ·

Нта ние тар̄ енез̄ со̄т̄п̄ от̄кас е во̄л р̄п̄ е̄
е̄елос̄ · н̄ ние пет̄ нашт̄алео̄п̄ е пат̄ап̄ п̄ от̄ѡ
е ас̄е̄от̄ · еп̄ ш̄зо̄е тар̄ е тре ке̄е̄е еп̄кее̄с п̄
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col. 2
а̄ѡе̄ · н̄ аш̄ не напрофит̄нс̄ · н̄ аш̄ | не п̄
с̄ѡе̄а п̄ е̄ пат̄риар̄х̄нс̄ · н̄ на п̄ апосто̄лос̄ ·
сепа̄рт̄ е во̄л т̄ирот̄ р̄е̄ пкас · неѡап̄н̄те еп̄
пет̄с̄ѡе̄а пар̄т̄ е во̄л ·

Ер̄ш̄ап̄ п̄ш̄нре ш̄не п̄са п̄е̄ѡе̄ѡт̄ ѡна̄сеот̄ѡн̄ѣ
ап̄ р̄е̄ п̄е̄ѡѡа̄т̄ · от̄ѡе от̄ш̄н̄р̄ е̄ п̄е̄ѡш̄н̄р̄
от̄ѡе от̄сон̄ е̄ п̄е̄ѡсон̄ · а̄ѡ ѡна̄с̄е̄ пр̄ап̄ п̄
ла̄а̄т̄ ап̄ есеот̄ѡн̄ѣ же п̄то̄ӯ пе р̄п̄ от̄е̄е̄ · а̄ѡ |
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п̄е̄ѡсо̄т̄п̄ п̄е̄ѡе̄н̄е е во̄л же а̄ѡр̄шо̄е̄ш̄ · р̄е̄ п̄е̄
ѡѡа̄т̄ · е̄еп̄ с̄е̄от̄ п̄ ла̄а̄т̄ п̄ р̄ѡе̄е п̄ р̄н̄то̄ ·
п̄р̄ѡе̄е тар̄ жо̄оре е во̄л р̄ӣѡе̄ пр̄ѡ̄ е̄ п̄кас
т̄ир̄ѣ · а̄ѡ ѡпа̄рт̄ е во̄л р̄е̄ е̄ѡ ние · ере
п̄кас тар̄ ѡн̄т̄ р̄п̄ п̄ та̄ѡос̄ · еп̄ не ѡѡа̄т̄ ·
а̄ѡ а̄ е̄ѡ ние ѡот̄ӯ р̄п̄ те̄ѡѡе̄ п̄ пет̄ ѡот̄т̄ ·

Пкас он̄ ас̄ш̄ѡпе п̄ от̄ѡѡѡа̄т̄ п̄ от̄ѡт̄ п̄ пет̄
Fol. 148 b
col. 2
ѡот̄т̄ · от̄р̄ѡе̄е п̄ от̄ѡт̄ пе нт̄ а̄ѡ | ѡит̄ѣ е во̄л
р̄е̄ пкас · р̄ен̄ш̄ѡ̄ п̄ ш̄ѡ еп̄ р̄ен̄т̄ѡ̄ п̄ т̄ѡ̄ не
п̄та̄ѡт̄ѡе̄со̄т̄ п̄ р̄н̄т̄ѣ ·

А е̄ѡ ние ѡот̄ӯ п̄ пет̄ ѡот̄т̄ · ѡа̄ласс̄ѡ̄
еп̄ п̄іер̄ѡот̄ · пкас еп̄ п̄ то̄ѡе̄п̄ · не ѡн̄р̄іон̄
еп̄ п̄ р̄а̄л̄ате а̄ѡѡѡе̄ а̄ѡсе̄ е во̄л р̄п̄ п̄ р̄ат̄ѡес̄
п̄ пет̄ ѡот̄т̄ · а̄ѡ а̄еп̄п̄те ас̄ѡот̄ӯ е во̄л р̄п̄
Fol. 149 a
col. 1
п̄ѡѡт̄х̄н̄ е̄т̄еп̄н̄р̄ · | ѡ̄ пе п̄ласс̄е̄ѡ̄ е̄ пкас ет̄
ѡш̄ п̄ л̄ѡп̄н̄ · ѡ̄ пе п̄ласс̄е̄ѡ̄ п̄ п̄ р̄ѡе̄е ес̄ѡѡѡѡе̄
е̄т̄ан̄ѡ̄ · а̄ѡ ес̄ѡ̄ от̄ѡ̄ р̄п̄ р̄ен̄л̄ѡп̄н̄ еп̄ р̄ен̄а̄
ш̄ѡѡе̄ · про̄с̄ от̄ѡѡн̄от̄ пе пр̄аш̄е̄ п̄ пет̄ р̄ӣѡе̄
пкас · а̄ѡ п̄то̄от̄ е̄не̄ѡе̄е̄те̄ е̄ ро̄ӯ же от̄н̄от̄
пе · ш̄ѡѡѡѡп̄ ѡе̄ р̄п̄ от̄ѡеп̄н̄ п̄ то̄от̄от̄ ·

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col. 1

пома же нас есеотшшѣ • прѡме сар ꙗ ото |
 ешꙋ пме ѡптѣ лааѡ и аполатсис ꙗ лааѡ ꙗ
 снѡ • ꙗтаѣтѣфране сар и аш ꙗ оеиш енез ꙗси
 прѡме •

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col. 2

Арѡ аѣтѣфране есрѣ ꙗ теитра ꙗ теѣмааѡ •
 и аш ꙗ зе еснаетѣфране есрот ꙗ е роти е пване
 ѡ ꙗ несѣѡн есрнш аѡ есѡнѡ ꙗ сѡ сѡ пме
 рѡ песноѣ и тѣкаларн • алла есннѡ е ѡл
 рѣ тооте аѣтѣфране • | несрннѡннеѣ сар ꙗ
 ротѡ е тре ѣмоѡ • алла аѣтѣфране есрѣ
 нотиѡ ꙗ теѣмааѡ аѡ есѣ екиѣе • и аш ꙗ зе
 ѣѣшнван е ѡл аѡ ѣрме •

Петеот ꙗ сар ѡ есѣшнван е ѡл отѡе ѡ
 есрме • алла есѡ ꙗ шнре ноти аѡ есѣсрѡ
 рѡ пкаѡ аѣтѣфране •

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col. 1
ѣе

И аш ꙗ зе еснаетѣфране • есрѡпониѡе е
 тре от | тѣннѣ еї е ѡѡс ꙗѣраѡтѣ ꙗѣмоѡ • аѡ
 рѡс пнш ꙗ ѡѡ рѣ еит ꙗ рѣтѡ псрѡ рѣ песнт •

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col. 2

Алла ешѡпе есшанѣ ѡре снаетѣфране •
 еснаетѣфране и аш ꙗ зе • снашѣтѣфране ан •
 татен сар и тѡнтшнре шнме нѡте е роѣ ꙗ
 са сѡ пме рѣ ренепнѡтѡнѡ еѡнѡ ꙗ кнѡтнос •
 аѡ ентѡ нас ан са аѡѡе | несѣмоѡ нанѡс •
 алла еснаѣи сѡме ꙗѣше шнре снаетѣфране •
 и аш ꙗ зе еснаетѣфране • ес рѡ проѡшꙋ и
 ꙗ шнре ѡ неѡѣ сѡс • алла есшанѣ рѡлѡ •
 аѣѡтон и аш ꙗ зе • еснаѡтон еѡ ѡмааѡ ꙗси
 ꙗ кнѡтнос и тѡнтѡрѡлѡ •

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col. 1

Аѡ е ѡан ꙗ наї тнрот те просѡнѡ ѡ
 пмоѡ те шасѡѡме са теѣѡхнн | ꙗ ѡе и от-
 нѡрт • ѡ пмоѡ паї ешѡсѣ ꙗсѡт пме • шнре
 шнме рѣ рѡлѡ • ѡре рѣ нос ꙗ рѡме •

Отшꙋ сар ан ꙗ рнлннѡ пет кнѣ е рѡаї ѡ
 пмоѡ • алла шѡсѣи и сѡт пме • ере прѡме

сар шроп̄ н аш̄ п̄ ре̄. отпос сар̄ п̄ лопн те
 е ѿвореи а̄е пееот̄ а̄е првоее. еп̄ пецтако̄.
 прѡ шачоототоейт̄ р̄а̄е пецхнеа̄ а̄е пееот̄.
 еп̄ пецвееа п̄тацѣб̄бе. еп̄ т̄тапрѡ | ет шот̄а̄е. Fol. 151 b
 еп̄ пецѡе п̄тацѣлос̄х̄. еп̄ п̄баал ент асѡт̄р̄. col. 2
 ашутае. еп̄ а̄е еелос ете п̄секие ан̄.

Псеене сар̄ а̄е пецвееа̄ ет р̄а̄е пкаг̄. теар̄з̄
 ент асрочреф̄. еп̄ а̄е ееот̄т̄ ент ас̄р̄ хоолес̄.
 еп̄ п ке сеене ент ас̄б̄ш̄ш̄. пецут̄а̄е от̄ш̄п̄ ент
 ас̄б̄ш̄ал е хол̄. еп̄ п̄ алк̄е ент ас̄ш̄ооде. еп̄
 пшоеиш̄ | ет наш̄ш̄оц̄. от̄ лаас̄ сар̄ пе првоее Fol. 152 a
 аш̄ есѡ̄ п̄ ѿе п̄ от̄р̄нре п̄ хортос ешачш̄ооде. col. 1
 п̄ѣсрочреф̄. п̄ ѿе п̄ от̄ш̄ѣ ешачрочрѡц̄ р̄ит̄п̄
 от̄кѡрт̄ п̄ѣш̄ш̄п̄. еп̄п̄са птако̄ сар̄ а̄е првоее
 еп̄ теѣеп̄тевин̄п̄ ет наш̄ш̄оц̄. ҃҃҃

А ппосте с̄а̄е пшине а̄е пецпласееа̄ а̄еипн
 а̄еиоц̄. паї ент ас̄талеиоц̄. ката пец̄ еї | не Fol. 152 a
 еп̄ теѣр̄иш̄п̄. же вас епесш̄ш̄опе п̄ от̄ш̄рѡ̄ п̄си col. 2
 пееот̄. п̄ѣш̄от̄ш̄от̄ а̄еиоц̄ же аїш̄рѡ̄ е првоее.

҃Полеееи сар̄ еп̄ првоее п̄ от̄оениш̄ пие п̄си
 п̄таболос̄. аш̄ ас̄ѣит̄ѣ п̄ аїхеаалѡтос̄. р̄п̄
 ткаиа а̄е пееот̄. еп̄ а̄е п̄ш̄лн п̄ аеип̄те. ес̄-
 нот̄же е првоее п̄ от̄оениш̄ пие п̄ пецаномеиа̄.
 шант̄ѣ ор̄ш̄ѣ ра тоо | т̄ѣ а̄е пееот̄. аш̄ ас̄ор̄беѣ Fol. 152 b
 е рот̄п̄ е пецштеко̄. п̄ аеип̄те. ет̄бе паї а̄епе col. 1
 теѣш̄т̄хн с̄а̄еѡеи есеип̄р̄ р̄а̄е пкане е тре с̄р̄ хол̄
 р̄п̄ а̄е еа̄ п̄ от̄п̄ е рот̄п̄ п̄ пецтееот̄т̄.

Ет̄бе паї а ппост т̄п̄пост̄ а̄е пецш̄нре ех̄а̄е
 пкаг̄ ееп̄ сар̄з̄ а̄еиоц̄ е хол̄ же от̄п̄н̄а пе
 ес̄отааб̄. ас̄ тре с̄р̄ сар̄з̄ р̄п̄ ткалар̄н̄ п̄
 т̄парѡенос̄ е ас̄ш̄ш̄опе | п̄ р̄вее п̄си ппосте. е Fol. 152 b
 тре с̄п̄от̄р̄а̄е а̄е пе нт ас̄ѡр̄а̄е аш̄ п̄ѣсѡт̄р̄ col. 2
 е рот̄п̄ п̄ пецхоор̄ е хол̄ р̄ит̄а̄е пе п̄ѡнос̄ а̄е
 п̄таболос̄. п̄ѣсѡт̄р̄ а̄еиоот̄ е теѣаѣелн̄. ҃҃҃

Не ита пиот зоорот е вола е аспешу првоме.
 паї а пехѣ соотрот е роти. е аспр првоме п
 ота п ке соп. еп тефрхн еп псвома. | пиот
 пар аспер тефрхн рп деепте е асбел тсарг
 е вола рп пкар. аспешу првоме е снат.

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 col. 1
 ϕθ

Псотиу рвоу іс асбелте фрхн е вола рп
 псепре. е аспер тсарг де он рп пеште
 отоп. ато аспот е роти п пснат. асаат
 п ота н отот. тефрхн еп псвома. аспоонот
 еп пепернот. | аспт п псвома п тефрхн. ато
 тефрхн п псвома. аспт п порпанон п преф
 шахе. аспт наф пп мелос ет тнц.

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 col. 2

Тенот се ѿ тефрхн фалае рп потсвома
 епте пмаат пп отпште п ризон ато н ат
 вола е вола. етбе паї пар пта пехѣ мот рон.
 же нас анон епаоно ппмаат ша енез. | еп
 пар ефхрштот е отмо е тре фмо п рнт.
 н от рѿ те тефра е тре фр роме. н птоу ефр
 хриа пп сарг. ентоу пе ппште ере пеот
 тирѿ п ппнтотте тѿ рвоу. етбе паї асрт
 помне е пхпѿ н п роме ешаотмо. ентоу
 пе ппште п ат мот маатаф.

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 col. 1

Етбе от де аспе е пснт ехп пкар ентоу
 пе пррѿ етѿ | н ррѿ ехп п пште. пма пе
 итапанаказе пмоу ет пп епотоуеі е роти
 е псфѿс. пѿмоу ефраше. ентоу пе ппн
 мотртос п птнрѿ. е асртпомне е тре
 шпоу рп отептра п рме е аспоалеу п
 рентоіс.

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 col. 2

Петсоале п пеот тирѿ п псепіот. п ет
 рмоос рпхп | п рареа пе херотнн аштоу
 рп отомѿ аспн епбе рп котнѿ н отрме.
 ппсі пет ере ренсарафн аге ратот е роу рп
 отетот етѿ соот п ппнтотте.

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 col. 1
 pa

Пет тїноотнот мѡот е тре црѣте рїи наї
 ерѡот · аѡ прѡте пе мїи фѡте · есїтїноот
 мѡот е ѡл рїи тнѣ · асїтї ѡл тїс | мѡ рїи прѡ-
 рѡнне рїтїи отрѡмѣ ешѡмѡт · п ет ере птнрїѣ
 тї отѡен е ѡл рїи тоотї асѡшї рїтїи мїотѡаї ·

Fol. 154 a
col. 2

П ет ере тѡшїе мѡ пе мїи пестеретѡа аѡ
 пѡаѡ мїи мѡтїе еѡшїе мѡ пѡшѡхе аѡшїтїѣ
 ешїи отсѣѡтїи пї шїе ·

П ент асїтїи п отѡаѡ есїмѡотї асїлассе мѡотї
 пї отрѡмѣ есї | онї асїотпѡемне етсѡшї мѡотї ·
 хе кас рїи пѡшї есїетотѡхе прѡмѣ ент асїѡн
 е птѡн · рїтїи пѡшїе · асїтї пї тѡшїтїхн пї
 сѡте рѡ тѡшїтїи пї пї рѡмѣ · асїтї пїтѡсарѡ
 ет отѡаѡ рѡ пѡлассѡ тнрїѣ пї аѡаѡ · аѡ
 пѡшїотї асїтѡаѡ рѡ птнрїѣ · асїтї пї отрѡмѣ
 рѡ отрѡмѣ · аѡ пѡшїотї рѡ пѡшїотї ·

Fol. 154 b
col. 1

Пѡот сѡр ет ере пї рѡмѣ хрїи | ѡстї мѡотї ·
 аѡ етї рѡте рїтїѣ · асїшѡпе пѡот хе а пѡхї
 мѡтї рѡ рѡн ·

Fol. 154 b
col. 2

Тѡї те тѡтѡпн пїтѡ пѡхї отѡнѡтї е ѡл е
 асїотї рѡ рѡн аѡн пї рѡшїи пѡше · хе кас есїе-
 тотѡн · пїе сѡр пї аѡаѡс енеѡ пе пт асїотї
 рѡ отрѡшїи пї отѡтї · пї пїе еїѡт пе пт
 асїотї рѡ пѡшї шїре | мѡтїи мѡотї ент асїшїотї ·
 ашї он пї шїнр пе пт асїотї рѡ пѡшїшїнр · пї
 отсѡн мѡ мѡрїтї рѡ пѡшїотї · мѡпе лѡаѡ сѡр
 енеѡ рїи пѡї е тре отѡ мѡтї рѡ отѡ рїи пѡшї-
 отѡшї · пї рїи пѡшїотї мѡтѡаѡ ·

Fol. 155 a
col. 1
рѡ

Пѡхї аѡ пїотї асїї мѡтѡаѡ рїи пѡшїотї
 мїи тѡтѡпн · аѡн пї рѡшїи пѡше · от мѡнн хе
 асїлассе мѡ | мѡн пї ѡе пї аѡаѡ е асї тре
 пїшїотї пї рѡмѣ · аѡла пїтї ере птѡн рїи
 пѡше асїї асїшїи рїсѣ рѡ рѡн · аѡ асїтѡнѡн
 рїи тѡтѡпн ·

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col. 2

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col. 2

χιοῑ ρ̄ ροτε̄· ᾱτω̄ ᾱ τεκ[τιςις] | τηρ̄ς̄ шторт̄р̄
 ӣт̄ еρ̄ ο̄θ̄νατ̄ е̄ πε̄ϊ̄ μ̄ν̄στιρ̄ιοῑ η̄ β̄ρ̄ρε̄ μ̄η̄ τε̄ϊ̄
 θ̄εω̄ριᾱ η̄ ρ̄οτε̄· е̄θ̄на̄т̄ е̄ π̄ӣο̄т̄те̄ е̄ѣ̄аш̄е̄ ρ̄ῑт̄η̄ η̄
 ρ̄ω̄μ̄е̄· е̄т̄ω̄ο̄т̄η̄ ρ̄ᾱροϋ̄ ρ̄ῑт̄η̄ ο̄т̄ш̄ε̄· η̄ε̄ѣ̄ο̄т̄ε̄р̄η̄т̄е̄
 δε̄ е̄т̄ᾱт̄х̄η̄т̄ е̄ ρ̄ο̄т̄η̄ е̄ ρ̄οϋ̄ ρ̄η̄ ρ̄ε̄ν̄ε̄ϊ̄ϋ̄т̄·

η̄ε̄ѣ̄σῑх̄ ρ̄ο̄μ̄ο̄ῑω̄с̄ е̄т̄πο̄ρ̄η̄ е̄ β̄ο̄λ̄· е̄τοϋ̄ϋ̄т̄ η̄ε̄ϊ̄ϋ̄т̄
 е̄ ρ̄ο̄т̄η̄ е̄ π̄ш̄ε̄·

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col. 1

ρ̄θ̄

η̄ϊ̄ο̄ῡδᾱϊ̄ δε̄ ρ̄ω̄ο̄т̄ е̄т̄χ̄λε̄τᾱ | ζ̄ε̄ μ̄μ̄οϋ̄ е̄т̄-
 с̄ω̄β̄е̄· ᾱτω̄ е̄т̄х̄η̄ρ̄· η̄ε̄т̄ο̄ δε̄ η̄ ᾱт̄ с̄ο̄ο̄т̄η̄ е̄ π̄ε̄η̄-
 ст̄η̄ρ̄ιοῑ· ᾱ π̄κᾱρ̄ с̄т̄ω̄т̄ е̄ѣ̄на̄т̄ е̄ т̄ε̄η̄т̄ ᾱт̄ ш̄η̄π̄е̄
 η̄ η̄ ῑο̄ῡδᾱϊ̄· ᾱη̄т̄ο̄ο̄т̄ε̄ η̄ο̄ε̄ η̄ η̄ β̄ο̄т̄η̄ο̄с̄ ᾱт̄ш̄т̄ο̄ρ̄т̄р̄
 ᾱт̄η̄μ̄е̄·

Θ̄ᾱλᾱс̄с̄ᾱ ᾱε̄т̄ω̄ο̄т̄η̄ е̄ ρ̄ρᾱϊ̄ η̄ η̄ε̄с̄ρᾱε̄ῑμ̄е̄· ρ̄ω̄с̄т̄е̄
 е̄ ρ̄ε̄β̄ε̄ π̄κ̄ο̄с̄μ̄ο̄с̄·

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col. 2

μ̄

Ᾱ π̄ӣο̄т̄η̄ ш̄т̄ο̄ρ̄т̄р̄ ᾱѣ̄ο̄т̄ω̄η̄ η̄ ρ̄ωϋ̄· е̄ ο̄μ̄ε̄κο̄ῡ
 τη̄ρο̄ῡ· ᾱ π̄ε̄ω̄η̄т̄ ш̄т̄ο̄ρ̄т̄р̄ ρ̄η̄ ο̄т̄ | σ̄ω̄η̄т̄ е̄ ρ̄ρᾱϊ̄
 е̄х̄η̄ τ̄το̄λ̄μ̄η̄ρ̄ιᾱ η̄ η̄ ῑο̄ῡδᾱϊ̄ е̄т̄ с̄ο̄οϋ̄· η̄ ρ̄εϋ̄
 ρ̄ο̄ο̄ο̄ε̄η̄ η̄ т̄η̄ε̄ ᾱт̄ρ̄ η̄ᾱк̄е̄· ᾱ π̄η̄ ρ̄ω̄т̄η̄· ᾱ π̄οο̄ρ̄
 ш̄т̄ο̄ρ̄т̄р̄ ᾱѣ̄ρ̄ο̄п̄ϋ̄· ᾱт̄ω̄х̄η̄ η̄σ̄η̄ η̄ с̄ῑο̄т̄е̄ т̄ε̄ε̄
 т̄р̄ ο̄т̄ο̄ε̄η̄ е̄η̄ᾱс̄ε̄β̄η̄с̄·

η̄ε̄ρ̄е̄ π̄οο̄ρ̄ μ̄ε̄ρ̄ η̄ ο̄т̄ο̄ε̄η̄ η̄ε̄· ᾱτω̄ е̄η̄ε̄ρ̄
 ο̄т̄ο̄ε̄η̄ ᾱη̄· η̄т̄ е̄ρ̄е̄ π̄η̄ σ̄ε̄ ρ̄ω̄т̄η̄· ᾱλ̄λ̄ᾱ ᾱт̄-
 ш̄ω̄π̄е̄ τη̄ρο̄ῡ ρ̄η̄ ο̄т̄ка̄к̄е̄· е̄θ̄на̄т̄ е̄ π̄ε̄т̄η̄ο̄т̄е̄
 е̄η̄т̄ ᾱѣ̄с̄ο̄ο̄η̄т̄ο̄т̄ | е̄ѣ̄аш̄ε̄ е̄х̄η̄ ο̄т̄ш̄ε̄ η̄ θ̄е̄ η̄ ο̄т̄-
 λ̄η̄ε̄т̄η̄с̄· η̄ε̄ρ̄ο̄ο̄т̄ ᾱѣ̄ρ̄ η̄ᾱк̄е̄· ο̄т̄ᾱσ̄π̄ε̄λο̄с̄ е̄ѣ̄σ̄η̄т̄
 ᾱѣ̄ε̄ϊ̄ е̄ β̄ο̄λ̄ ρ̄η̄ т̄ε̄η̄η̄т̄е̄ η̄ η̄ ᾱσ̄π̄ε̄λο̄с̄ τη̄ρο̄ῡ е̄ρ̄е̄
 т̄ε̄ѣ̄σ̄η̄ѣ̄ т̄οκ̄ε̄ ρ̄η̄ т̄ε̄ѣ̄σῑх̄ е̄ѣ̄ο̄т̄ο̄с̄ е̄ β̄ο̄λ̄ ρ̄η̄ ο̄т̄ш̄η̄
 η̄ ш̄ω̄η̄ ρ̄η̄ ο̄т̄с̄ο̄п̄·

Fol. 158 b
col. 1

μ̄

Ᾱτω̄ η̄т̄ е̄ρ̄ ο̄т̄κ̄ω̄λ̄τ̄ μ̄μ̄ο̄ο̄ῡ ρ̄ῑт̄η̄ т̄ε̄η̄т̄ш̄ᾱ-
 η̄ᾱρ̄т̄η̄ѣ̄ μ̄ η̄ε̄χ̄ε̄· ᾱѣ̄т̄ т̄οο̄т̄ε̄ е̄ π̄κᾱт̄ᾱπ̄ε̄т̄ᾱс̄ε̄μ̄ᾱ
 μ̄ η̄ρ̄η̄п̄ε̄ ᾱѣ̄πᾱρ̄ ε̄ѣ̄ ᾱѣ̄ᾱᾱϋ̄ η̄ с̄η̄ᾱδ̄ χ̄η̄η̄ η̄ т̄η̄ε̄ е̄
 π̄ε̄с̄η̄т̄· е̄ρ̄е̄ η̄ ᾱσ̄π̄ε̄λο̄с̄ | τη̄ρο̄ῡ σ̄ω̄ш̄η̄т̄ е̄ β̄ο̄λ̄ ρ̄η̄
 μ̄ η̄η̄т̄ε̄ е̄т̄σ̄η̄т̄ е̄ ᾱс̄κ̄ω̄λ̄τ̄ μ̄μ̄ο̄ο̄ῡ τη̄ρο̄ῡ· е̄ т̄ε̄ε̄
 т̄ρ̄е̄ ο̄т̄ᾱκο̄ο̄ῡ η̄σ̄η̄ т̄ε̄η̄т̄ρ̄ᾱρ̄η̄ ρ̄η̄т̄ μ̄ η̄π̄ο̄т̄е̄ π̄ῑω̄т̄·

Fol. 158 b
col. 2

μ̄

Ᾱτω̄ η̄т̄ е̄ρ̄ ο̄т̄κ̄ω̄λ̄τ̄ μ̄μ̄ο̄ο̄ῡ ρ̄ῑт̄η̄ т̄ε̄η̄т̄ш̄ᾱ-
 η̄ᾱρ̄т̄η̄ѣ̄ μ̄ η̄ε̄χ̄ε̄· ᾱѣ̄т̄ т̄οο̄т̄ε̄ е̄ π̄κᾱт̄ᾱπ̄ε̄т̄ᾱс̄ε̄μ̄ᾱ
 μ̄ η̄ρ̄η̄п̄ε̄ ᾱѣ̄πᾱρ̄ ε̄ѣ̄ ᾱѣ̄ᾱᾱϋ̄ η̄ с̄η̄ᾱδ̄ χ̄η̄η̄ η̄ т̄η̄ε̄ е̄
 π̄ε̄с̄η̄т̄· е̄ρ̄е̄ η̄ ᾱσ̄π̄ε̄λο̄с̄ | τη̄ρο̄ῡ σ̄ω̄ш̄η̄т̄ е̄ β̄ο̄λ̄ ρ̄η̄
 μ̄ η̄η̄т̄ε̄ е̄т̄σ̄η̄т̄ е̄ ᾱс̄κ̄ω̄λ̄τ̄ μ̄μ̄ο̄ο̄ῡ τη̄ρο̄ῡ· е̄ т̄ε̄ε̄
 т̄ρ̄е̄ ο̄т̄ᾱκο̄ο̄ῡ η̄σ̄η̄ т̄ε̄η̄т̄ρ̄ᾱρ̄η̄ ρ̄η̄т̄ μ̄ η̄π̄ο̄т̄е̄ π̄ῑω̄т̄·

Тташе оеуу интїи ѿ пωӣр̄ • анок тар пе
 пе̄х̄с̄ пшнре ѿ пшотте • тоте ас̄бωλ е бωλ п̄
 пе̄ψтхоотте нет отааб̄ • ас̄тотносот п̄е̄е̄е̄а̄с̄ •
 пкаг̄ же рωωс̄ ас̄х̄шнван | е бωλ ес̄хω ѿе̄е̄е̄ос̄
 же ф̄с̄о̄ е рої пхоеис̄ п̄т̄ бωλт̄ е бωλ р̄ѿе̄ псаг̄от
 ет рг̄ х̄ωї п̄т̄ с̄г̄ е бωλ рг̄ х̄ωї п̄ т̄нак̄та ѿ
 п̄га̄бωлос̄ • же акаат̄ п̄ ѿѿѿа̄ е тре ѿтωе̄е̄с̄ ѿ
 пенс̄ωе̄а̄ п̄ р̄нт̄ е п̄е̄а̄ п̄ п̄ес̄нωωс̄ • ент ас̄-
 паротт̄ е бωλ рг̄ х̄ωї • же нас̄ екетотносот •

Fol. 161 a
col. 2

Текрїкωн тар ет таїнт̄ ас̄х̄оорес̄ е бωλ р̄ѿе̄
 е̄а̄ п̄е̄е̄ • п̄лнн̄ ене итанхоос̄ ѿе̄е̄е̄ате р̄ѿе̄ пен̄ |
 шаже • ене ѿп̄ лаас̄ паш̄ф̄ ѿб̄е̄ пекотерсаг̄не •
 а̄л̄ла̄ текатанн̄ апаг̄казе ѿе̄е̄е̄ок̄ е тре кеї ш̄аа̄
 пен̄п̄лас̄е̄а̄ •

Fol. 161 b
col. 1

С̄ис̄ р̄н̄нте тар аваде рат̄н̄ р̄г̄х̄ѿе̄ пкаг̄ •
 вш̄н̄те п̄са ѿ е̄е̄лос̄ ѿ пен̄п̄лас̄е̄а̄ •

Х̄ї пак̄ ѿ прωе̄е̄ п̄ ѿе̄ п̄ ѿпараѿн̄к̄н̄ • х̄ї пак̄
 п̄ текрїкωн̄ ент̄ ав̄с̄алωωсе̄ е рої • х̄ї пак̄ п̄
 а̄а̄а̄ ес̄тотх̄ п̄ те҃ре̄ • тоте а̄ пе̄х̄с̄ тω | ѿн̄
 е бωλ р̄п̄ нет̄ е̄оот̄т̄ р̄ѿе̄ п̄е̄е̄р̄ ш̄о̄е̄п̄т̄ п̄ р̄оот̄
 ас̄х̄ї п̄ нет̄ отааб̄ е р̄раї п̄е̄е̄е̄а̄с̄ ш̄аа̄ п̄е҃е̄їωт̄ •
 т̄е̄ї̄т̄рωе̄е̄ тар̄ т̄н̄р̄с̄ снаот̄хаї̄ ет̄б̄е̄ п̄е̄оот̄ ѿ
 пе̄х̄с̄ •

Fol. 161 b
col. 2

О̄т̄а̄ тар̄ пе̄ ит̄ ас̄вр̄не̄ ѿе̄е̄оӯ а̄ п̄е̄а̄ т̄н̄р̄с̄ •
 ѿт̄хаї̄ а̄тω̄ а̄т̄п̄а̄ ѿ п̄е̄а̄ т̄н̄р̄с̄ • ѿт̄а̄ он̄ пе̄
 ит̄ ас̄е̄оот̄ же нас̄ е̄ет̄ωот̄н̄ | т̄н̄рот̄ • а̄тω̄ п̄та̄
 п̄хоеис̄ е̄оот̄ р̄а̄ ѿт̄он̄ п̄е̄е̄ же нас̄ ере̄ ѿт̄он̄ п̄е̄е̄
 нат̄ωот̄н̄ п̄е̄е̄е̄а̄с̄ • п̄т̄ ере̄ с̄е̄оот̄ тар̄ ас̄ф̄
 прωе̄е̄ р̄г̄ωωс̄ а̄тω̄ ас̄х̄ит̄с̄ п̄е̄е̄е̄а̄с̄ е̄ р̄раї̄ е̄
 т̄п̄е̄ п̄ ѿ п̄н̄те̄ • ес̄ф̄ п̄ ѿт̄а̄ п̄ ѿт̄ωт̄ п̄е̄е̄е̄а̄с̄ •
 ас̄х̄ит̄с̄ п̄ а̄ωрон̄ ѿ п̄е҃е̄їωт̄ •

Fol. 162 a
col. 1
p̄г̄з̄

О̄т̄но̄с̄б̄ ан̄ пе̄ ѿт̄а̄е̄ ѿт̄ра̄т̄ ан̄ пе̄ • а̄л̄ла̄
 прωе̄е̄ пе̄ п̄ та̄с̄ т̄а̄е̄е̄оӯ • ката | п̄е҃е̄ї̄не̄ ѿп̄
 текрїкωн̄ • паї̄ с̄е̄ а̄ п̄ωт̄ х̄ас̄т̄с̄ • ас̄ѿ̄е̄с̄оӯ р̄г̄

Fol. 162 a
col. 2

отънаи ѿмоу • рѣхѿ пѣронос етъ жосе • аѿѿ
 аѿнаѿста ѿмоу ꙗ крѣтис ꙗ нетъ онѣ ѿꙗ нетъ
 моотъ • аѿѿ ꙗ стратѣнос ѿ пѣрѣсонтъ тѣрѣ •
 еѿрѣнос рѣхѿ пѣхеротѣн • пе итъ аѿсонтъ ꙗ
 ѿлѣнѿ и тѣпѣ ете паї пе пѣтѣфѣнос ѿ ѿѣ аѿѿ
 пѣрѣ ꙗ аѿѿн тѣротъ • пѣоотъ наѿ ѿаа и аѿѿн
 тѣротъ и аѿѿн рѣлѣнѿ •

— — — — —
 аѿанасѣнос архѣпѣскопотъ •

✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠

THE DISCOURSE WHICH APA EUSEBIUS,
BISHOP OF CAESAREA OF CAPPA-
DOCIA, PRONOUNCED CONCERNING
THE CANAANITISH WOMAN.

ΟΥΛΟΓΟΣ ΗΤΕ ΑΠΑ ΕΥΣΕΒΙΟΣ ΠΕΠΙ-
ΣΚΟΠΟΣ Η ΤΡΗΝΣΑΡΙΑ Η ΤΡΑΠΙΛΑΔΟΚΙΑ
Ε ΛΥΤΑΥΟΥ ΕΤΒΕ ΤΕ ΣΩΣΤΕ Η ΧΑ-
ΝΑΝΑΙΑ .

Fol. 162 b
col. 1

✧ — ✧ — ✧ — ✧ — ✧ — ✧ — ✧

Наше пехиμων . алла επ̄ ψευκωλσ̄ επ̄
ποτροτ̄ η̄ не ит атеї . наше επ̄ πрасеиос̄ .
алла επ̄ отβελ̄ пет̄ρισε̄ е̄ хол̄ . текκλнса̄
пал̄о ан̄ енез̄ ет̄еише̄ η̄еп̄ | мас̄ енез̄ есхраит̄ .
етепӣот̄лете̄ е̄ рос̄ ес̄ωт̄η̄ επ̄еиос̄т̄ рос̄он̄ се-
меете̄ е̄ рос̄ е̄ п̄πε̄о̄о̄с̄ . шас̄ат̄з̄ане̄ η̄ ρο̄т̄о̄ .
шаре̄ η̄ ρ̄ӣен̄ хол̄ е̄ хол̄ ρ̄ар̄ι ρ̄ар̄о̄с̄т̄ .

Fol. 162 b
col. 2

Теї петра̄ де̄ η̄т̄ос̄ са̄де̄ ρ̄ат̄ε̄ ес̄о̄ η̄ ат̄ κ̄ӣε̄ .
п̄ш̄а̄хе̄ επ̄ π̄ӣот̄те̄ о̄т̄ ат̄ κ̄ӣε̄ пе̄ . | η̄т̄о̄с̄т̄ пе̄ ит̄
а̄с̄х̄о̄ос̄ х̄ε̄ επ̄ п̄т̄ан̄ η̄ а̄ε̄ӣт̄е̄ на̄ш̄ε̄ε̄σο̄е̄ е̄
рос̄ ан̄ . п̄ е̄т̄ пол̄е̄е̄е̄т̄ ес̄η̄ωλ̄ επ̄еиос̄т̄ е̄ хол̄
ма̄та̄ас̄т̄ . текκλнса̄ де̄ ρ̄ω̄ос̄ ес̄т̄а̄х̄ρ̄о̄ επ̄еиос̄т̄
η̄ ρο̄т̄о̄ .

Fol. 163 a
col. 1
P̄IN

Ἰωὴ̄ ене̄ на̄п̄о̄с̄т̄ пе̄ ρ̄а̄ ο̄η̄ επ̄ π̄π̄расеиос̄ .
алла̄ не̄ρ̄о̄о̄с̄т̄ е̄т̄ ψ̄ο̄т̄о̄х̄ ρ̄ε̄ε̄ п̄ε̄с̄ω̄ε̄ε̄д̄ η̄се̄о̄ | ан̄
η̄ о̄ε̄ η̄ не̄ρ̄о̄о̄с̄т̄ е̄ӣт̄а̄ т̄ε̄с̄ε̄ї̄а̄а̄βε̄ ш̄ӣт̄ п̄ε̄κ̄λ̄о̄ε̄
а̄ста̄ло̄с̄т̄ е̄х̄η̄ т̄ε̄с̄а̄πε̄ . επ̄η̄ρ̄ ρ̄ ρ̄о̄те̄ ρ̄η̄т̄η̄ επ̄
π̄расеиос̄т̄ е̄нез̄ е̄ш̄ω̄πε̄ текκλ̄η̄с̄η̄ с̄η̄т̄ω̄т̄ .

Fol. 163 a
col. 2

Η̄ о̄ε̄ та̄ρ̄ επ̄ π̄ӣот̄η̄ е̄т̄ е̄ε̄ а̄ре̄ т̄ε̄ρ̄ρ̄ω̄ ρ̄ η̄о̄о̄пе̄

πας· ταῖ τε θε **α** πετ ςι ε ροϿ ρῖ οτ **α**ιτ̄χωω |
 Fol. 163 b ρε· **ε**ε αρε τεθλιψις ρ̄ βοοιη πας· εψαρε
 col. 1 τερρω ρ̄ οτ **α** πιουθ̄ εψαετ̄θβοϿ ἢ ροτ̄ο· ταῖ
 τε θε **ε**α πετ τωοτη ρα τεθλιψις εψαρε οτπο-
 μοιῃ ει πας η̄σαστϿ·

Ψαρε τεῑπτρεϿηπαατ̄ οτελε̄ τεψτϿχη· ατω
 ψαρε οτπρασμοσ ϣ̄ χρ̄ο η ἢ λαῖνοσ· εἶεε **α**
 Fol. 163 b ἦτα ηετε ποροτη εροτ· | ατχι ψηπε· ατω ἦτα
 col. 2 ποτη ρωοη ροτ ρῖ τεῑπτρωτῖ· εττωη ηετ ηἦ ε
 ροοτ· οτδε ρω σεοτοη̄ ε βολ αν·

Τηητ ε βολ ρῖ τατορα· ατω ϣηατ̄ α ηελαατ̄·
 ρεησωθε ηε εα ητητ̄ εἰ ε βολ ατσεροϿρεϿ· οττωρ
 Fol. 164 a ηε ε ατνεϿτῖ | ε βολ· α ηεσοτ̄ο σ̄ω εϿτ̄ε̄ηητ̄·
 col. 1 **ρ**ῖο
 ηηη η ετ **α**ηηε η̄ηηατ̄· αλλα τετεσηηηηε
 τεῖ ϣ̄ σωτῖ ηατ̄ ετ **α**ηηε η̄ηηατ̄· αηοη τῖ-
 ηασειῖ τηη τραπεζα οη·

СаϿ α παυλοσ οτερ τεϿτραπεζα ρα ροη·
αηποτ ρωωϿ μαθαιοσ ηε· σαϿ̄ ηρεϿταεἶε
 Fol. 164 a σκνηη | ηε· ποοτ η τελωηηε ηε· σαϿ̄ ηρεϿ-
 col. 2 χιοτ̄α η̄ε· ποοτ δε ηρεϿσωτ̄αη̄ ηε· σαϿ̄ ηαιωη-
 ηηε ηε· ποοτ δε ηεαἰτ̄ο ἢ ροτ̄ο ηε· αλλα
αηηε ηρεϿχιοτ̄α σ̄ω εϿτ̄ο ἢ ηρεϿχιοτ̄α· αλλα
 αϿηηωηε η αποστολοσ·

Ατω **α**ηηε ηρεϿτωρῖ σ̄ω εϿτ̄ο ἢ ϿοσϿ̄ αλλα
 Fol. 164 b ἦταϿρ̄ ετασσελιε | ηηε· ϣηαταε̄ τῖορῖ ἢ ηαηη̄
 col. 1 **α**ηἦσωε τεταρετῖ· ἦτα ηετῖσαρ̄ ηηε αν ε βολ
 ρ̄αη̄ ηηοθε ἢ ῖορῖ· αλλα ἦταε̄ρ̄ οτοεηη ρῖ
 ταιηαιοετηη ε ηραε̄· ἢ τελωηηε ταρ̄ **α**ηἦ ἢ
 ηρεϿχιοτ̄α ηε η ανηωα **α**η ηκαρ̄·

Οτ σε ηε **α**η ἢ τελωηηε· οτ**α**η̄ ηε εττωρῖ
 ἢ ρηητῖ ἢ τειηηηε **α**η ηερσοοτ̄· ηατα ηηοηιοσ
 Fol. 164 b **α**ηη οτχιη | σοηε̄ εϿροτοη̄ ε βολ ηε· οτχιησοηε̄
 col. 1 οη ηε ετῖτῖ οηηοηιοσ **α**ηηατ̄· ηρεϿηηαε ηε
 εχῖ ἢ σοοηε ηε·

Плнстне ешчансопѣ есхюте шасшпе паї
 ρωωϥ птеλωнне ѿпаррнстазе ααωϥ еϣτωρπ̄ ·
 алла ρπ̄ ошсеппе аϣρ̄ аϣπελнстне · ρπ̄ ош̄ρ
 π̄ аш̄ π̄ сеоτ̄ · π̄ | та ῑс парасте аϣпаτ̄ е роϥ
 еϣρεωοο ρι πεϣτελωннон · पेжаϣ̄ паϣ̄ же тωοπн
 π̄τ̄ отаρ̄н̄ π̄σωї ·

Fol. 165 a
 col. 1
рпа

Ш̄ тσοε αα πλοσος асеї̄ π̄σῑ тоεεε аσεελ̄з̄
 पेख̄εαλωτос асронѣ̄ αα εατοї̄ · асеї̄ π̄σῑ тоεεε
 ас тре ποοεε ρ̄ ност̄н̄ · еϣραα пшнн и т̄канга ·
 асхитѣ̄ ш̄аа ѳаϣ̄ис̄ π̄ таретн̄ · ααπ̄ρ̄ тре лаат̄ ·
 еї̄ | а тоотѣ̄ π̄са πεϣот̄хаї̄ · ααπ̄ те περ̄н̄те сар
 εσοот̄ φ̄ρ̄сис̄ αααατ̄ енеρ̄ · π̄таτ̄таεεї̄ он̄ сар
 ρπ̄ ош̄επ̄τ̄ρ̄εε̄ ·

Fol. 165 a
 col. 2

Кап̄ π̄т̄н̄ оштеλωнне ош̄ш̄сσοε ααεок̄ еρ̄
 етаϣπελнстне · кап̄ π̄т̄н̄ ош̄лнстне ош̄ш̄сσοε
ααεок̄ е ош̄ωρ̄ ραα парадисос̄ · кап̄ π̄т̄н̄ ош̄εαποс
 отн̄ [ш̄]сσοε ααεок̄ е ош̄ωш̄т̄ αα | पेख̄οεис̄ · ααπ̄
 лаат̄ сар̄ и канга̄ ен̄ тееεтаної̄а̄ н̄ω̄ ααεωϥ̄ е
 βολ̄ ан̄ · ет̄βε̄ паї̄ сар̄ π̄ нос̄ π̄ ρεϣρ̄н̄ове̄ αα
 пкаρ̄ не н̄та̄ п̄нот̄те̄ сотпос̄ же̄ кас̄ ене̄ пр̄ωεε
 еї̄а̄ тоотѣ̄ π̄ сωϥ̄ εατ̄ааϣ̄ ·

Fol. 165 b
 col. 1

П̄π̄ρ̄ хоос̄ же̄ аїρ̄ н̄ове̄ еш̄аре̄ от̄ сар̄ ш̄ωπε̄ ·
 отн̄т̄н̄ ош̄εαεпн̄ αααατ̄ еш̄аϣ̄ρ̄ паρ̄ре̄ прос̄ пе-
 нот̄ωш̄ · | ααπ̄ π̄таϣ̄ таεεї̄он̄ анеκш̄οοπ̄ (*sic*) ан̄
 аϣ̄ тре̄ н̄ш̄ωπε̄ · π̄таϣ̄таεεок̄ ан̄ π̄ ѳе̄ π̄ ш̄ор̄π̄
 π̄таϣ̄ш̄ӣ π̄ ош̄каρ̄ аϣ̄π̄лаσσε̄ ααεωϥ̄ αα пр̄ωεε ·

Fol. 165 b
 col. 2

Алла̄ π̄таϣ̄ тре̄ пкаρ̄ п̄ωωне̄ аϣ̄ρ̄ сар̄з̄ π̄ ѳе̄
 ӣ ααεωот̄ ααπ̄ π̄ кеεс̄ ααπ̄ п̄ϣ̄ω̄ ααπ̄ π̄ βот̄ρ̄ε̄ ααπ̄
 π̄ βал̄ · ααπ̄ π̄ н̄ρ̄ ααπ̄ т̄ | ααεс̄он̄т̄ ααπ̄ π̄с̄ῑх̄ ααπ̄
 π̄ ош̄ерн̄те̄ ααπ̄ п̄ке̄ с̄εεπε̄ т̄н̄ρ̄ѣ̄ · ααπ̄ паї̄ т̄н̄ρот̄
 ош̄каρ̄ ан̄ пе̄ т̄εοτ̄σ̄ῑа̄ ·

Fol. 166 a
 col. 1
ркѳ

Асеї̄ е̄ ρотн̄ π̄σῑ т̄т̄ех̄нн̄ (*sic*) · астаεεї̄ō̄ αα π̄с̄ωп̄т̄
 т̄н̄ρ̄ѣ̄ ӣ ош̄ат̄ō̄ π̄ сеоτ̄ · ααπ̄ρ̄ ш̄н̄ε̄ π̄са̄ πεσεοτ̄ ·
 ош̄аε̄ ααπ̄ρ̄ пер̄ер̄каζε̄ са̄ пет̄ ш̄οοπ̄ · алла̄

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col. 2
εκεπισ | τετε δε ῑτοις η̄ ροσδ̄ ε̄ τεσπνρε̄ • εῑη
κναισταῑ ε̄ πεσμοτ̄ η̄ θε̄ εντ̄ ᾱτασ̄ • ε̄σχε̄ σ̄αρε̄
πκωρ̄τ̄ εῑ εκ̄η̄ η̄ σ̄οντε̄ η̄ τ̄οσπνοτ̄ •

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col. 1
Ποσο̄ μαλλον̄ η̄ σ̄αχε̄ ᾱ π̄νοττε̄ σ̄ατ̄ τρε̄ η̄
ποβε̄ ο̄θαῡ η̄ σεωσ̄η̄ • αλλᾱ κ̄αῑ εν̄σ̄αν̄ σοο̄σ̄ χε̄
αῑρ̄ ποβε̄ εῑᾱ | τε̄ • η̄η̄ σε̄ πε̄ η̄ ατ̄ ποβε̄ πε̄ • †
χω̄ ᾱμοοτ̄ η̄τοις̄ ρωοκ̄ κ̄χω̄ ᾱμοοτ̄ • ᾱχῑ κ̄εκ̄-
ποβε̄ η̄ σ̄ορ̄η̄ τ̄αρ̄ εκ̄τεᾱεῑο̄ • ε̄σχε̄ ακ̄ρ̄ ποβε̄
σε̄η̄ τ̄αροκ̄ ε̄ ρατ̄η̄ • σ̄ωπε̄ εκ̄οκ̄ᾱ • ᾱτω̄ μαρε̄
πεκ̄ρη̄τ̄ ο̄τω̄η̄ η̄ σ̄ωκ̄ • πωρ̄τ̄ η̄ κ̄εκ̄ρᾱεῑοοτε̄ •
ρωοκ̄ •

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col. 2
Πη̄ τ̄αρ̄ η̄τᾱ τεσρ̄η̄η̄ η̄ ρεσ̄ρ̄η̄ποβε̄ ρ̄ κ̄ε̄ σ̄εοτ̄
σᾱ τρε̄ σ̄πωρ̄τ̄ | η̄ κ̄εκ̄ρᾱεῑοοτε̄ ᾱτω̄ ᾱσ̄χῑ η̄ τ̄η̄ε̄-
τᾱνοιᾱ • ῑε̄ σε̄ ᾱχε̄ῑ ε̄ βο̄λ̄ ρ̄η̄ η̄ τοσ̄ η̄ τ̄ορο̄σ̄
εῑη̄ σ̄ῑαωη̄ • ᾱτω̄ εῑς̄ ο̄σερ̄η̄η̄ ᾱσ̄ † ᾱη̄ πε̄ η̄ ο̄το̄εῑ
ε̄ ροσ̄ • πετασ̄τε̄λῑε̄τ̄η̄ς̄ ρ̄ σ̄πνρε̄ •

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col. 1
ρ̄κε̄
Εῑς̄ ο̄σερ̄η̄η̄ πεχᾱσ̄ η̄ π̄νοσ̄ η̄ ρο̄πλοη̄ ᾱη̄ πᾱιᾱ-
βο̄λο̄σ̄ • τεᾱατ̄ ᾱη̄ π̄ποβε̄ • τ̄αρχ̄η̄ η̄ τ̄ | πᾱρᾱ-
πο̄μιᾱ • τε̄ η̄τᾱσ̄ η̄οχ̄ε̄ ε̄ βο̄λ̄ ρ̄ᾱ η̄ η̄πᾱρᾱδ̄ῑκο̄σ̄ •
τᾱῑ τε̄ τεφ̄ο̄σῑς̄ τᾱῑ τε̄ τεσρ̄η̄η̄ •

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col. 2
Πη̄ η̄εῑ ρ̄η̄ντε̄ η̄ η̄ρ̄ρε̄ ᾱτω̄ η̄ σ̄πνρε̄ • η̄οσ̄ᾱῑ
π̄η̄τ̄ ε̄ βο̄λ̄ τεσρ̄η̄η̄η̄ π̄η̄τ̄ ε̄ ρο̄σ̄η̄ ε̄σ̄πᾱρᾱκᾱλεῑ
ᾱη̄μο̄σ̄ • ε̄σ̄χω̄ ᾱη̄μο̄σ̄ χε̄ π̄σ̄νρε̄ η̄ ᾱᾱτε̄ῑᾱ η̄ᾱ
η̄ᾱῑ • σ̄ωσ̄η̄τ̄ ε̄ τε̄ῑ ε̄ρ̄η̄η̄η̄ η̄τᾱσ̄ ρ̄ ρεσ̄τᾱσ̄η̄ | ο̄εῑσ̄ •
η̄ θε̄ η̄τᾱσ̄ρο̄μο̄λο̄σῑ η̄ το̄κ̄ο̄πο̄μιᾱ ᾱη̄ π̄νοττε̄ •
πεχᾱσ̄ χε̄ η̄χο̄εῑς̄ • ε̄τε̄ τε̄η̄η̄η̄ποττε̄ τε̄ • π̄σ̄νρε̄ η̄
ᾱᾱτε̄ῑᾱ • ε̄τε̄ τεσ̄ᾱνᾱλ̄δ̄εῑψ̄ῑς̄ τε̄ •

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col. 1
Η̄ᾱ η̄ᾱῑ χε̄ εῑη̄ τᾱῑ ρω̄β̄ ε̄ η̄ᾱποσ̄η̄ ᾱη̄ᾱτ̄ ε̄ η̄ᾱ
πε̄ῑ κ̄οσ̄μο̄σ̄ πε̄ • σ̄ωσ̄η̄τ̄ ε̄ τε̄ῑ ψ̄ρ̄ῡχ̄η̄ ᾱη̄ φῑλοσοφ̄ο̄σ̄
ε̄σ̄χω̄ ᾱη̄μο̄σ̄ χε̄ η̄ᾱ | η̄ᾱῑ • εῑη̄ τᾱῑ πο̄λ̄ο̄τ̄η̄ᾱ ᾱη̄ᾱτ̄
ε̄ η̄ᾱποσ̄η̄ • ε̄ η̄ᾱ πε̄ῑ β̄ιο̄σ̄ πε̄ • η̄τᾱῑρ̄ω̄σ̄η̄ ᾱῑπω̄τ̄ ε̄
ρατ̄η̄ ᾱη̄ η̄η̄ᾱ • αρ̄ᾱ κ̄ναισ̄η̄πο̄σ̄η̄ ᾱη̄ ε̄ η̄ᾱ ποβε̄ • †
η̄οσ̄ᾱῑ η̄ᾱῑ ᾱη̄ᾱτε̄ • ρο̄πο̄ρ̄ η̄η̄ᾱ ᾱη̄ η̄η̄ᾱ η̄ ε̄σ̄χ̄-
η̄πο̄σο̄τ̄ ε̄ ποβε̄ •

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col. 1

[рѣ]

неѣкеес ѡл е ѡл • еп̄ пѣѡ ет п | ресраст̄ за
прите • еп̄ т̄тапр̄о ет тате р̄вннте е ѡл • ере
пет еп̄ше н̄еас лн̄с р̄и р̄оти еп̄с̄отон̄
е ѡл ан̄ •

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col. 2

Н̄а наї па р̄оее нашт̄ • теене е̄ па ш̄оне
е̄еат̄ • аѡ ѡте е̄ п̄аеион̄ • н̄а наї • апаѡ
е т̄еп̄сав̄н̄ п̄ теї с̄еие • еѡе ѡт̄ е̄п̄ с̄ѡк ш̄аа
р̄ен еа | тос • н̄ р̄енезор̄истне • н̄ р̄енс̄еие
п̄ р̄ес̄п̄к̄ѡн̄с̄ е р̄оти • н̄ р̄енр̄ес̄ш̄не наї еѡаѡ-
т̄еа̄ п̄ п̄ аеион̄ • аѡ п̄се тре е̄ паѡс̄ п̄
п̄ ш̄оне аѡа̄ п̄се тре п̄саѡ саѡ р̄ нос̄ •

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col. 1

Ал̄ла аска петнаст̄рион̄ е̄ п̄аѡѡлос̄ п̄
сѡс̄ ас̄еї е р̄ат̄ѣ е̄ р̄ес̄ѡте н̄ неѡѡѡс̄ѡте • н̄а
наї таш̄е | ере р̄ите е̄еате • апаѡ е еп̄т̄ѡѡре
р̄и р̄оп̄омон̄ • еп̄ ѡе п̄та ф̄с̄еие тѡот̄и п̄т̄ѡѡ
ѡе е̄п̄ с̄ѡс̄ѡѡс̄е п̄ ѡш̄аѡе •

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col. 2

Ш̄ неї р̄вн̄те п̄ конон̄ • т̄с̄оп̄с̄ е̄еѡѡѡ с̄ѡр̄ш̄
спаракалеї • аѡ е̄п̄ с̄ѡс̄ѡѡс̄е п̄ ѡш̄аѡе •
п̄ш̄оне аѡѡане • п̄саѡ к̄ѡ п̄ р̄ѡѡ • т̄еп̄л̄н̄с̄н̄ т̄не
аѡ ш̄ш̄ѡт̄е̄ п̄л̄ѡс̄ к̄ѡ п̄ р̄ѡѡ • п̄саеӣ аеаѡ |
те п̄ т̄ѡт̄ѣ • ѡт̄ пе п̄ѡѡѡ п̄ ѡр̄ре аѡ п̄ ш̄п̄ре •
к̄л̄нт̄ п̄са р̄енкоѡте • еп̄ѡ е̄еѡѡс̄ ѡе аеиен̄ ш̄аа
рої татаѡѡѡт̄и • тет̄ п̄нт̄ р̄ѡѡс̄ п̄ѡѡ к̄л̄нт̄ е ѡл
е̄еѡѡс̄ •

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col. 1

р̄ла

Н̄а наї е̄п̄ ѡт̄п̄ноѡт̄ е̄ лааѡ е̄ лааѡ е̄ еп̄т̄теї е̄
несѡѡт̄ еп̄т̄ аѡѡр̄е̄ п̄те п̄н̄ї е̄п̄п̄н̄л̄ • аѡѡ е̄
п̄еп̄ѡѡѡеї е | р̄ѡѡ п̄си п̄ес̄еаѡнт̄не аѡс̄еп̄ѡп̄ѣ
еѡѡ е̄еѡѡс̄ ѡе к̄ѡ е̄еѡѡс̄ е ѡл ѡе с̄ѡш̄ѡѡк̄ е
ѡл р̄и п̄аѡѡт̄ е̄еѡѡн̄ • к̄наѡ р̄ѡѡк̄ е па ш̄ѡѡк̄
ет̄ р̄и ѡл̄ наѡе па ш̄ѡѡк̄ он̄ е̄ п̄ес̄ не р̄н̄т̄
п̄аѡѡѡк̄ •

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col. 2

Аѡ он̄ п̄ѡѡѡт̄ наѡѡ р̄ѡѡс̄ ѡѡеѡ аѡ е̄ е̄аї-
р̄ѡѡѡѡ ѡе ф̄ п̄ѡѡѡѡї п̄ теї с̄еие • ѡт̄ пе ф̄на-
т̄аѡѡѡ • е̄п̄ ѡт̄п̄ноѡт̄ е̄ лааѡ е̄ еп̄т̄ | теї

пезак же финѣ тар парре е роу · аѡ он $\bar{\alpha}\bar{\epsilon}$
 пиаѡ $\bar{\alpha}\bar{\epsilon}$ планетне пезак наѡ же $\bar{\alpha}\bar{\epsilon}$ поот кна-
 щопе н $\bar{\alpha}\bar{\alpha}\bar{\alpha}$ и $\bar{\rho}\bar{\alpha}\bar{\alpha}$ па паразисос ·

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col. 2

Аѡ он прѡме ет снѡ ентак тре сѣи $\bar{\alpha}\bar{\epsilon}$
 пецѡлос аѣмооше · аѡ он лазарос $\bar{\iota}\bar{\tau}\bar{\alpha}\bar{\kappa}$ -
 моотте е роу е пецѡеѡ $\bar{\tau}\bar{\iota}\bar{\sigma}\bar{\tau}\bar{\omega}\bar{\tau}$ | $\bar{\iota}\bar{\iota}$ роот пе · еѡ $\bar{\rho}\bar{\alpha}\bar{\alpha}$
 птафос · пет моотт ктоснос $\bar{\alpha}\bar{\epsilon}\bar{\mu}\bar{\omega}\bar{\omega}\bar{\tau}$ · пет $\bar{\nu}\bar{\eta}\bar{\lambda}$ е
 $\bar{\nu}\bar{\omega}\bar{\lambda}$ кѡѡк $\bar{\alpha}\bar{\epsilon}\bar{\mu}\bar{\omega}\bar{\omega}\bar{\tau}$ · $\bar{\alpha}\bar{\epsilon}$ порн $\bar{\eta}$ кеире $\bar{\alpha}\bar{\epsilon}\bar{\mu}\bar{\omega}\bar{\omega}\bar{\tau}$ $\bar{\iota}\bar{\iota}$
 $\bar{\rho}\bar{\alpha}\bar{\kappa}$ $\bar{\iota}\bar{\iota}$ $\bar{\rho}\bar{\omega}\bar{\tau}\bar{\epsilon}$ $\bar{\epsilon}\bar{\epsilon}$ парѡенос · же от $\bar{\iota}\bar{\tau}\bar{\omega}\bar{\tau}$ те †
 $\bar{\epsilon}\bar{\nu}\bar{\eta}\bar{\eta}$ и $\bar{\chi}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\alpha}$ $\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{\rho}$ $\bar{\kappa}\bar{\omega}\bar{\tau}\bar{\omega}\bar{\nu}\bar{\eta}$ нас ·

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col. 1
 $\bar{\rho}\bar{\lambda}\bar{\epsilon}$

Пезаѡ же наѣи поек и $\bar{\iota}\bar{\iota}$ щнре епостже
 $\bar{\alpha}\bar{\epsilon}\bar{\mu}\bar{\omega}\bar{\omega}\bar{\tau}$ $\bar{\iota}\bar{\iota}$ петроор · $\bar{\omega}$ $\bar{\tau}\bar{\alpha}\bar{\iota}\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\iota}\bar{\rho}\bar{\omega}\bar{\omega}\bar{\tau}\bar{\omega}$ $\bar{\alpha}\bar{\epsilon}$ пей |
 саен · $\bar{\tau}\bar{\epsilon}\bar{\sigma}\bar{\omega}\bar{\tau}\bar{\eta}$ $\bar{\alpha}\bar{\epsilon}\bar{\mu}\bar{\omega}\bar{\omega}\bar{\tau}$ естѣтнѡ е $\bar{\nu}\bar{\omega}\bar{\lambda}$ · $\bar{\iota}\bar{\iota}$ щаже
 же тнрот еѡшооп еѡщнпе и $\bar{\iota}\bar{\iota}$ $\bar{\iota}\bar{\omega}\bar{\tau}\bar{\alpha}\bar{\iota}$ же
 сеиотте е роот же щнре аѡѡи $\bar{\iota}\bar{\iota}$ тефѡеис $\bar{\iota}\bar{\iota}$
 петроор ·

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col. 2

Нѡе ента патлос жоос же † $\bar{\rho}\bar{\tau}\bar{\eta}$ $\bar{\tau}\bar{\eta}$ е петроор ·
 † $\bar{\rho}\bar{\tau}\bar{\eta}$ $\bar{\tau}\bar{\eta}$ е пей ергатне еѡоот · † $\bar{\rho}\bar{\tau}\bar{\eta}$ $\bar{\tau}\bar{\eta}$ е псѣѡе ·
 аѡ он пезас же н $\bar{\alpha}$ | наї · $\bar{\iota}\bar{\tau}\bar{\omega}\bar{\tau}$ же пезаѡ же
 паноѡ сѣ поек ан и $\bar{\iota}\bar{\iota}$ щнре е поѡѡ $\bar{\iota}\bar{\iota}$
 петроор ·

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col. 1

Се пѡоеис кмоотте е рої же отѡор † $\bar{\rho}\bar{\omega}\bar{\mu}\bar{\omega}\bar{\lambda}\bar{\omega}\bar{\tau}\bar{\epsilon}\bar{\iota}$
 кеире $\bar{\alpha}\bar{\epsilon}\bar{\mu}\bar{\omega}\bar{\omega}\bar{\tau}$ $\bar{\rho}\bar{\omega}\bar{\tau}$ отѡор · пѡоеис $\bar{\mu}\bar{\alpha}$ наї $\bar{\rho}\bar{\omega}\bar{\tau}$
 отѡор †паретей ан $\bar{\alpha}\bar{\epsilon}$ пноснесп · $\bar{\mu}\bar{\alpha}$ наї $\bar{\rho}\bar{\omega}\bar{\omega}\bar{\kappa}$
 $\bar{\iota}\bar{\iota}$ пет епостк пе · кмоотте ерої же отѡор $\bar{\mu}\bar{\alpha}$
 наї $\bar{\iota}\bar{\iota}$ несресѡреѡ · | $\bar{\nu}\bar{\alpha}\bar{\iota}$ тар петроор щатотѡе
 е $\bar{\nu}\bar{\omega}\bar{\lambda}$ $\bar{\rho}\bar{\eta}$ несресѡриѡ ет $\bar{\rho}\bar{\eta}$ е $\bar{\nu}\bar{\omega}\bar{\lambda}$ $\bar{\rho}\bar{\eta}$ тетра-
 пеза $\bar{\iota}\bar{\iota}$ петѡисоотте · $\bar{\iota}\bar{\tau}\bar{\alpha}\bar{\tau}$ жоос нас же от
 $\bar{\iota}\bar{\tau}\bar{\omega}\bar{\tau}$ пет паретей щаа тенот · пет $\bar{\alpha}\bar{\iota}\bar{\omega}\bar{\kappa}\bar{\epsilon}$ аѡ
 ет поѡже е $\bar{\nu}\bar{\omega}\bar{\lambda}$ · же $\bar{\omega}$ тесѡие арѡи птосеїѡ
 $\bar{\iota}\bar{\iota}$ теѡноѡ ·

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col. 2

Пноотте ѡѡ $\bar{\alpha}\bar{\epsilon}\bar{\mu}\bar{\omega}\bar{\omega}\bar{\tau}$ же $\bar{\omega}$ тесѡие · $\bar{\mu}\bar{\alpha}\bar{\rho}\bar{\omega}\bar{\tau}$
 $\bar{\sigma}\bar{\omega}\bar{\tau}\bar{\alpha}\bar{\epsilon}$ $\bar{\iota}\bar{\tau}\bar{\omega}\bar{\tau}$ пет щлнл · $\bar{\alpha}\bar{\epsilon}$ пиаѡ е | †нажоос же
 паравалеї $\bar{\alpha}\bar{\epsilon}$ пноотте аѡ $\bar{\iota}\bar{\tau}\bar{\omega}\bar{\tau}$ $\bar{\iota}\bar{\tau}\bar{\omega}\bar{\tau}$ · $\bar{\iota}\bar{\tau}\bar{\omega}\bar{\tau}$ жоос

ρωωκ χε αἰπαραναλει αἰμοϋ η οτσοῖ ἀτω
 αἰϋλνλ η σοῖ σνατ ἀτω ϋομνῖ η σοῖ . ἀτω
 μνῖ ἀτω χοτωῖ η σοῖ αἰκελχ πατ .

Αἰκελχ πατ μεν ἀτω τεκταπρῶ ϋαχε . ἀλλὰ
 περνῖ ϋρωῖ επεμννε¹ . | κεεεε ε βολ ε πεκ-
 ϋβεер μῖ πεκοτσια . τεκϋϋχῖ ἀρε ρατῶ ριρε
 πρῶ . αἰπρ σα ρωκ ε βολ ϋαντ ηχι αε πεκ
 αἰτνεα .

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 col. 1
 ρλζ

ϋαϋωπε ϋαρ η ροῖνε εϋϋανβωκ ε τεκκλн-
 сия ηсетате ρεντβᾶ ητῖχос η ϋαχε . πноtte
 ϋαρ ρ χρια ан η ραρ η ϋаχε . εϋρ χρια
 αἰεате αε πεκϋλнλ . | ε тре κтῖтωпῖ ε те
 ханапата ϋлнλ ρεε пееᾶ етῖ η ρнтῖ .

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 col. 2

Καν εκ ρῖ τσιοотне η εκ ρεε ρῖ (sic) ρ ϋλнλ .
 кан εϋϋан паррῖста αἰμοκ η οτῖκασтнс
 ϋлнλ . а пῖκασтнс тῖпноот ησωκ μаре πεκ-
 ϋлнλ βωκ ρα τεκρῖ ϋаа πноtte . εϋϋине
 ан ηса μᾶ . ἀλλὰ ере πноtte ϋине ηса
 οτсμοῖт ε | наноϋϋ . ἱερнннас εϋρῖε пϋнῖ αε
 пλοῖρε аϋεαε πноtte αἰεаτ аϋϋлнλ ε ρраῖ
 ε ροϋ .

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 col. 1

Δανнλ εϋ ρεε пϋнῖ η αἰμοῖῖ а πноtte
 βонοεῖ ε ροϋ . пϋομнῖ η ρατῖос εт ρῖ τερρῶ
 аτρε ε πноtte аτсепωпῖ . ἱωβ εϋ ρῖ ткопῖа
 ρῖ теннте η η ϋнῖ аϋре ε πноtte аϋепкалеῖ
 αἰμοϋ . ητωκ ρωωκ он εϋϋан епикалеῖ αἰμοϋ
 ϋнасωтᾶ ε | ρок ρεε πεκϋλнλ . тῖтωпῖ ε те
 ханапата . еϋϋанβωк ϋαρ ερотн ε τεκκλнсия
 η αε персос μῖ η κотθос . μῖ η ρῖтоτ μῖ
 αἰεаτрос . κнасωтᾶ ε пεχῶ εϋϋиϋкан ε βολ
 χε ω те ρῖне отпос те тоτпῖтῖс .

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 col. 2

Ατω εἰс οτμнннше η οδοεϋϋ χнн ηтасмоῖт

¹ Perhaps επεμννε. The τ appears to be written over one or more erased letters.

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col. 1

αὐτῶ πταῖο | **α̅** πεσῖρ πειεερε **α̅**νῆ ε̅ βολ̅ εϋ-
πρεῖωσ̅.

ρ̅λ̅

Καν̅ εϋϋξε **α̅**π̅τ̅η̅ **α̅**εερε **α̅**εεατ̅ εϋ̅ ο̅ **π̅** δα-
μιο̅ν̅. **α̅**λλα̅ ο̅π̅τακ̅ **α̅**εεατ̅ **π̅**τεκψ̅τ̅χ̅η̅ εσ̅ρ̅
νοβε̅. πετο̅ **π̅** δαμιο̅ν̅ **α̅**α̅ρ̅η̅δ̅ η̅α̅ϋ̅. πετ̅ ρ̅
νοβε̅ ρ̅ωω̅ϋ̅ **α̅**α̅ρ̅εεστω̅ϋ̅. πετο̅ **π̅** δαμιο̅ν̅ **α̅**
ετ̅ϋ̅ω̅π̅ **π̅**α̅εεα̅ϋ̅. πετ̅ ρ̅ νοβε̅ ρ̅ωω̅ϋ̅ **α̅** **π̅**τα̅α̅πο-
λο̅για̅ **α̅**εεατ̅. **π̅**τα̅ τε̅ χα̅να̅να̅ια̅. η̅εχ̅ | **π̅**δα-
μιο̅ν̅ ε̅ βολ̅ η̅α̅ϋ̅ **π̅** η̅ατ̅. **α̅** **π̅**η̅ατ̅ **π̅**τα̅ η̅εχ̅
χο̅ο̅ς η̅α̅ς **α̅** ε̅ ω̅ τεσ̅ρ̅η̅ε̅ ο̅η̅ο̅σ̅ τε̅ το̅τ̅η̅σ̅τι̅ς̅.
α̅ **π̅**η̅ν̅ρε̅ **α̅** **π̅**η̅ο̅τ̅τε̅ η̅εϋ̅η̅εχ̅ δαμιο̅ν̅ ε̅ βολ̅. **α̅** **π̅**
α̅ρ̅ ο̅τ̅ ρ̅ω̅η̅ε̅ τα̅ρε̅ ϋ̅β̅ω̅κ̅ ε̅ **π̅**ε̅α̅ ε̅τ̅ϋ̅ **π̅** ρ̅η̅τ̅ϋ̅.
α̅ **π̅**η̅ο̅τ̅τε̅ πε̅ εϋ̅ε̅ο̅τ̅ο̅ϋ̅ **α̅**εεα̅ η̅η̅ε̅.

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col. 2

Εϋ̅ϋα̅πο̅τεϋ̅ β̅ω̅κ̅ **α̅**α̅ ο̅τα̅ρ̅χ̅ω̅ν̅ η̅ ο̅τ̅σο̅π̅. **α̅**
α̅ρε̅ πετ̅ ρ̅α̅ ρ̅α̅τ̅ϋ̅ ο̅δο̅ϋ̅β̅ε̅κ̅. **π̅** **α̅**ε̅ο̅ν̅ **α̅**α̅ϋ̅ ρ̅ο̅|
ο̅ς η̅α̅κ̅ **α̅** εϋ̅ρο̅ϋ̅τ̅ **α̅**η̅. **π̅** **α̅** **α̅** εϋ̅η̅κο̅τ̅η̅. **π̅**η̅ο̅τ̅τε̅
α̅ ε̅ τεϋ̅ρ̅ε̅ **α̅**η̅ τε̅ τα̅ι̅. **α̅** **π̅**η̅ατ̅ ε̅τ̅ **π̅**η̅α̅ε̅ο̅τ̅τε̅
ο̅τ̅β̅η̅ϋ̅ ϋ̅η̅α̅σ̅ω̅τ̅η̅ ε̅ ρ̅ο̅κ̅. **π̅** **π̅**η̅ατ̅ η̅η̅ε̅. **α̅** **π̅**η̅ο̅τ̅
κ̅ω̅λ̅τ̅ **α̅**ε̅ο̅κ̅. ο̅τ̅α̅ε̅ ο̅κ̅ο̅η̅ο̅μ̅ο̅ς̅. **α̅**α̅η̅ε̅ ρ̅ω̅ω̅κ̅ **α̅**
η̅α̅ η̅α̅ι̅ **π̅** ο̅ε̅ **π̅** τε̅ι̅ χα̅να̅να̅ια̅ α̅τ̅ω̅ ϋ̅η̅α̅ε̅ι̅ η̅α̅κ̅ **π̅**τε̅ρ̅
η̅ο̅τ̅. σ̅ω̅ϋ̅τ̅ ε̅ τε̅ι̅ λ̅ε̅ξ̅η̅ε̅ ε̅σο̅τ̅ω̅η̅ε̅ ε̅ βολ̅ **α̅** **π̅**η̅ν̅ρε̅
α̅ **π̅**η̅ο̅τ̅τε̅ **π̅** ο̅ε̅ **α̅** **π̅**εϋ̅ε̅ι̅ω̅τ̅ εϋ̅τ̅ο̅η̅τ̅η̅ **α̅**ε̅ο̅ϋ̅ ε̅ρο̅ϋ̅. |

Fol. 174 b
col. 1

α̅ **π̅**η̅ατ̅ σ̅ε̅ **π̅**η̅α̅ **π̅**η̅ο̅τ̅τε̅ τα̅ε̅η̅ε̅ ε̅ τ̅η̅ε̅ η̅ε̅α̅ϋ̅ **α̅**
α̅ρε̅ ο̅τ̅πε̅ **α̅**η̅ω̅πε̅ α̅τ̅ω̅ α̅ϋ̅η̅ω̅πε̅. α̅τ̅ω̅ **α̅**ρε̅
ο̅τ̅κα̅ρ̅ **α̅**η̅ω̅πε̅ α̅ϋ̅η̅ω̅πε̅. **α̅**ρε̅ η̅ο̅τα̅η̅ρ̅ **α̅**η̅ω̅πε̅
α̅ϋ̅η̅ω̅πε̅. **α̅**ρε̅ **π̅**η̅ **α̅**η̅ **π̅**ο̅ο̅ρ̅ **α̅**η̅ω̅πε̅ α̅τ̅ω̅ α̅τ̅-
α̅η̅ω̅πε̅.

Fol. 174 b
col. 2

π̅ τε̅η̅π̅α̅α̅α̅ο̅ς̅ **α̅** **π̅**η̅ο̅τ̅τε̅ εϋ̅τα̅ε̅ο̅ **α̅**ε̅ο̅ν̅ ε̅
α̅η̅ν̅ρε̅ ε̅τ̅ **α̅**η̅η̅ϋ̅ **α̅**η̅ **π̅**ω̅τ̅ η̅ α̅α̅α̅ο̅ς̅ ρ̅η̅ ρ̅ω̅β̅
η̅η̅ε̅. ρ̅η̅ τε̅η̅η̅τ̅ | η̅ο̅τ̅τε̅. **α̅** **π̅**ω̅τ̅ **α̅**ο̅ο̅ς̅ ρ̅η̅ τ̅η̅α̅
λα̅ια̅ **α̅** **α̅**ρε̅ο̅τ̅η̅ω̅πε̅ α̅τ̅ω̅ **α̅**η̅ω̅πε̅. **α̅** **α̅**η̅ν̅ρε̅ ρ̅ω̅ω̅ϋ̅
α̅ο̅ο̅ς̅ **α̅** **α̅**ρε̅ε̅ϋ̅η̅ω̅πε̅ η̅ε̅ **π̅** ο̅ε̅ ε̅τε̅ ο̅δο̅ϋ̅ε̅ α̅τ̅ω̅
α̅ϋ̅η̅ω̅πε̅. **α̅** τε̅σ̅ϋ̅ε̅ρε̅ λ̅ο̅ **α̅**η̅η̅ **π̅**τε̅ρ̅η̅ο̅τ̅ ε̅τ̅η̅ε̅α̅τ̅.
ο̅τ̅ σ̅ε̅ η̅ε̅ **α̅** τε̅ χα̅να̅να̅ια̅ η̅εχ̅ **π̅**δαμιο̅ν̅ ε̅ βολ̅

Fol. 175 a
col. 1

ρῆ̄ τес̄ц̄е̄е̄ре̄ · а̄θ̄ω̄ а̄сп̄е̄ж̄ п̄ω̄с̄ ρ̄ω̄ω̄с̄ е̄ в̄о̄λ̄ · к̄а̄т̄а
 πο̄τε̄ρ̄с̄ᾱρ̄η̄с̄ ᾱ̄ π̄ | с̄ω̄т̄η̄ρ̄ ῆ̄ η̄ε̄ψ̄ῡχ̄ο̄ο̄σ̄е̄ · ρ̄ᾱ̄ Fol. 175 a
 π̄η̄ᾱ̄ ἡ̄ῖ̄ τ̄ε̄η̄τ̄ῑᾱη̄ᾱρ̄τ̄η̄ς̄ ᾱ̄ η̄ε̄η̄ πο̄т̄е̄ ἡ̄ῖ̄ τес̄- col. 2
 χ̄ᾱρ̄η̄с̄ е̄ре̄ η̄ο̄т̄η̄ ρ̄ω̄ω̄η̄ т̄ᾱλ̄с̄ῶ̄ · е̄ξ̄ῆ̄ η̄ᾱῖ̄ δ̄е̄
 т̄η̄ρ̄ο̄σ̄ ἡ̄ᾱρ̄ῆ̄ ὑ̄π̄ ῥ̄ε̄ο̄т̄ ῆ̄т̄ ᾱ̄ η̄ӣο̄т̄е̄ η̄ӣω̄т̄ ἡ̄ῖ̄
 η̄ӣη̄ре̄ η̄е̄ χ̄ῶ̄ ἰ̄ῶ̄ η̄ᾱῖ̄ η̄т̄ᾱς̄т̄с̄ᾱβ̄ο̄η̄ ρ̄η̄т̄ᾱ̄ η̄ε̄ς̄π̄η̄ᾱ̄
 е̄т̄ ο̄т̄ᾱᾱβ̄ ἡ̄е̄ а̄η̄ο̄κ̄ † ρ̄ᾱ̄ η̄ᾱ ε̄ῖ̄ω̄т̄ а̄θ̄ω̄ η̄а̄ ε̄ῖ̄ω̄т̄
 ῆ̄ ρ̄η̄т̄ · η̄ᾱῖ̄ е̄т̄е̄ η̄ω̄ς̄ η̄е̄ η̄ε̄ο̄ο̄σ̄ ὑ̄ᾱ е̄ η̄ε̄η̄ е̄η̄ε̄ρ̄
 ρ̄ᾱη̄η̄η̄ ·

✠ — ✠ — ✠ — ✠ — ✠ — ✠ — ✠

εὐσεβίος ἐπίσκοπος ·

✠ — ✠ — ✠ — ✠ — ✠ — ✠ — ✠

TRANSLATION OF THE
COPTIC TEXTS

THE DISCOURSE WHICH APA JOHN, THE ARCH- Fol. 2 a col. 1
 BISHOP OF CONSTANTINOPLE, PRONOUNCED
 CONCERNING REPENTANCE AND CONTI-
 NENCE.

If the blessed man Paul, the Apostle of the Gentiles, who became the Doctor of the Church, who fought in pain and anguish to make himself to be like unto the incorporeal powers in his daily life, | who completed his course [and] Fol. 2 a col. 2
 kept the Faith,¹ who kept his light shining in fastings, and in hunger, and in thirst,² and amid dangers, who travelled with patient endurance the road from Jerusalem to Illyricum³ preaching the Gospel, this angel who belonged to the earth, this man who belonged to the heavens, who possessed | Christ Fol. 2 b col. 1
 Who spake in him, the habitation of the Holy Spirit, who was caught up to the third heaven [and] heard the words of mystery,⁴ who was carried away into the Paradise, who was by reason of his love and zeal well nigh the equal of Christ,⁵ who bore the care of the Churches, the orator of piety, | the sponsor of those who believed on Christ, the herald Fol. 2 b col. 2
 and teacher of the Gentiles, who hath taught unto us the way whereby to enter into heaven, [if this man, I say] said, 'I subdue my body, and I make it to be a servant, lest having preached unto others I myself shall become a castaway'⁶; and, moreover, if this holy man, | who possessed in his own person so great Fol. 3 a col. 1
 a multitude of spiritual excellences, and who spake out boldly, saying, 'I know not how to do anything of myself,'⁷ was afraid, and spake in this manner, what shall we ourselves

¹ 2 Tim. iv. 6 ff.

² 2 Cor. xi. 25-27.

³ Rom. xv. 19.

⁴ 2 Cor. xii. 2-4.

⁵ The Greek has *ὁ ζήλω ἀσύγκριτος, ὁ πρὸς ἀγάπην πολὺς.*

⁶ 1 Cor. ix. 27.

⁷ 1 Cor. iv. 4.

do, who are miserable creatures, and who are wholly unable to cultivate successfully one spiritual excellence?

Fol. 3 a col. 2 Is it not then seemly for us to keep watch and to pray |
at all times, and to make petitions to God neither for gold¹
nor silver, nor for any of the riches of this world, but
only for the riches which are in the heavens; and to have
gladness in God? Now, there are certain folk who rejoice
in [their] wealth; and some rejoice in wine-drinkings in
Fol. 3 b col. 1 taverns, and in eating at feasts, whilst others rejoice in the
beauty and glory | of [this] world. As for the virgin,² let
him rejoice in God, and let him seek after the honour which
cometh from His hands, saying, 'My justification is before
Thee.'³ There is nothing which is so poverty-stricken or so
contemptible as the soul which is filled with passion.

Fol. 3 b col. 2 For this reason it is seemly for us to take strict care of our
souls at all times, and we must say even as did the holy |
man David, 'God giveth strength to my beauty,'⁴ so that
when the Bridegroom looketh upon the beauty of the soul
He shall say, 'Thou art wholly beautiful, my love, and there
is no blemish in thee.'⁵

Fol. 4 a col. 1 But even if it be that thy spiritual excellence flourisheth,
take good heed that thy heart be not over-exalted because
of thy beauty, lest God turn His face away from thee |
because of thine exaltation of heart (or, pride). For who is
there who could make himself worthy of the things which
[Christ] endured then patiently on thy behalf? He humbled
Himself for thee, and He gave His holy blood to be the price
for thee. He Who gave food unto all flesh fasted in the
Fol. 4 a col. 2 flesh for thy sake. He Who created the sweetness in the
honey | tasted that which was bitter (gall) for thy sake. He
Who ornamented the heavens with the companies of the stars
wore a crown of thorns for thy sake; and He became obedient
even unto death,⁶ the death of the Cross.

¹ i. e. οὐρανοῦ.

² The virgin here is the monk, but the suffixes are feminine.

³ Ps. xxii. 25. ⁴ Ps. xxviii. 8. ⁵ Song of Sol. iv. 7. ⁶ Phil. ii. 8.

It is not, then, seemly for us to shew ourselves glad because of these things, nay, we must make ourselves to lament, and we must weep. Let us hearken unto that which [the Book] saith, ‘[Be] sorrowful in heart upon your beds because of the things which ye | have said in your hearts [during the day],’¹ Fol. 4 b col. 1 so that we may have in remembrance in the night season the things which we have done during the day, and that we may heave sighs concerning them. This is what Ahab did when he was in sorrow : he fasted and he girded sackcloth about his body. And what did God say concerning him? ‘I will not bring the evils upon him in his | days.’² It was Fol. 4 b col. 2 for this same reason that the Saviour proclaimed to be blessed those who weep,³ not those who weep for the dead, or the loss of property, but those who weep for their sins.

Thou thyself shalt say even as did David, ‘Night after night I wash my bed, and I soak my cushion[s] with my tears.’⁴ And again he saith, ‘Mine eyes pour out | streams of water because men keep not Thy Law.’⁵ Wash thou away the defilement by means of tears, smite upon thy breast, and take to thyself the remembrance of the sins which thou hast committed. [If] thou hast been snared at [any] time through thine eye, if thou hast opened thy window at [any] time wickedly, thou hast done injury to thy soul through | thine eye. The eyes which look with wicked intent Fol. 5 a col. 2 heal thou now with tears, and shut thou thy window that thou mayest not see again the things of vanity, for otherwise thou wilt fall into an evil habit.

Now habit is wont to draw him that clingeth thereto into great sins. [When] thou hast arrayed thyself in splendid apparel | take good heed unto thyself not to sit down in any Fol. 5 b col. 1 [dirty] place, lest it become spotted. If thou shalt hold to be a light matter the first stain, and the second, and the third, at length thy whole garment shall become dirty. Thou shalt

¹ Ps. iv. 4.² 1 Kings xxi. 27-29.³ Matt. v. 4 ; Luke vi. 21.⁴ Ps. vi. 6.⁵ Ps. cxix. 136.

not be careless [and] sit down in any polluted place whatsoever.

Fol. 5 b col. 2 What are we to do then? [Thou hast] need of fervent prayer,¹ lest thou strike a stone with thy feet. And [thou shalt pray fervently] that the | Angel of God shall compass thee round about, and shall deliver thee. And thou thyself shalt be strong and shalt say, 'The Angel who delivered me out of all evil.'² And [thou shalt pray fervently] that the Angel may cry out unto thee from heaven, even as [he cried] to Abraham, for the Angels love those who love their own God. |

Fol. 6 a col. 1 He (i. e., the Book) saith moreover, 'Take a psalm, set ye forth a tabret, a sweet psaltery and a harp';³ thou art to take one thing, and three are demanded from thee. For we are composed of three things, even as the Apostle [Paul] spake, 'He will keep safe him that is in the spirit, and He will make Fol. 6 a col. 2 healthy your souls and your | bodies.'⁴ Now the psaltery is the spirit, the harp is the soul, and the tabret is the dead skin which covereth it. Therefore put thou to death the flesh, and thus shalt thou make thyself strong to ascribe blessings to God with the tabret and dance.

Fol. 6 b col. 1 For it is God Himself Who hath filled thee with flesh. Observe, therefore, lest He should say unto thee, 'What profit is there in My blood?'⁵ | What kind of recompense canst thou possibly make to Him which shall be adequate for all the sufferings which He endured on thy behalf?

Be thou a tree which beareth fruit, and thus shalt thou cause the blessing of God to be upon thee. Bring forth fruit according to thy strength. If thou art not able to bring forth an hundredfold, which is the [number of] perfection, then bring forth sixtyfold, which is the half thereof; and if this be difficult for thee, then bring forth thirtyfold, which is Fol. 6 b col. 2 one | third thereof. Only thou must labour according to thy

¹ Read $\tau\epsilon \chi\rho\iota\sigma\tau\alpha \tau\epsilon \kappa\alpha\iota \sigma\upsilon\mu\lambda\eta\lambda\alpha$.

² Ps. lxxxv. 2.

³ 1 Thess. v. 23.

⁴ Gen. xlviii. 16.

⁵ Ps. xxx. 9.

strength, for if thou art without fruit they will cut thee down and cast thee into the burning.

If thou canst not be a vessel of gold, or silver, do not become a log of wood, or grass, or straw, which are merely fuel for the burning. Thou shalt not perform the works which God | hateth, for they shall take their stand before thee on the Day of Judgement like solid image[s]. And finally thou wilt have to begin to confess them in that place¹ without witnesses and without an advocate, and without proofs, and thou wilt have to look upon all the deeds which thou hast committed, and upon all the words which thou hast uttered unwittingly, and they shall | stand up like statues before thine eyes. Weep before the time, so that thou mayest not hear in that place [the words], ‘This is not the time for repentance; for no repentance is possible in this place.’

So long then as we have the time let us do work, for if the time slip through our hands, it is unlikely that we shall find another opportunity. Moreover, for | this reason the blessed Paul taught us saying, ‘So long as we have the time let us do the things which are good.’² And again [he saith], ‘Behold, now is the time which is accepted.’³

Let us then weep over the deeds which we have committed unrighteously, and let us make tears to flow down our cheeks in streams, and let us beat our breasts in sorrow, so that we may do away the weeping, and the gnashing of the teeth in | that place whereto we must depart. Moreover, let us weep even as did David in order that we may be proclaimed blessed. He did not shed a few tears only as men do when they weep, but he flooded his bed with his tears; and he passed the whole night in vigil. One night only he sinned, [yet] he wept night after night, and never ceased [from crying], and | he freely acknowledged his sins in the following words, and in this manner, saying, ‘Forgive me these [offences]. Thou didst give me mine eyes, that I might see

¹ i. e., the Other World.

² Gal. vi. 10.

³ 2 Cor. vi. 2.

Thy light with them, but I have seen wickedly with them. Since, therefore, I have gone astray through mine eyes, for this reason do away my sins through [my] tears.'

Fol. 8 a col. 2 Let¹ us come forth from our | habits which are evil, and remove ourselves into the city which is in the heavens. Let us subdue our body, and let us make it to be a servant (or, slave), lest peradventure we make our soul to be the servant of the Devil. Let the careful consideration of the words of God reduce to peace the delights of the senses which are engrained in our hearts, and which resemble those that are found in wild animals, and let us bear at all times the death of our | Lord Jesus Christ in our bodies, and let us keep in remembrance that which He spake saying, 'Be prudent, be ye vigilant.'²

Fol. 8 b col. 2 The man that slumbereth shall not receive the crown of victory, and the man that is careless and idle shall not receive the prize, but the man who hath borne innumerable buffetings and wounds is he who shall receive honour from the Master of the contest. Now the Enemy is in the habit of taking to flight before him that is prudent (or, cautious), but he plundereth him that slumbereth. Therefore, | thou must know that thou hast about thee enemies which are evil. Give, therefore, no sleep to thine eyes, nor slumber to thine eyelids, that thou mayest escape like a roe from the snare of the hunter, and like a bird from the net of the fowler.³

Fol. 9 a col. 1 Let us flee at all times from the cares of this world (or, life), and from the burdens thereof. If we would make ourselves to be free from this world, | we must not make to ourselves care for the things of the world, for very many have been snared by the guile thereof. For the [Book] saith, 'He who is our Adversary, the Devil, goeth about roaring, like the lions, and seeking after prey,'⁴ not, however, prey in the literal sense of the word, but to devour that which is in

¹ See Migne, col. 1948 (last line) ἐξέλθωμεν καὶ ἡμεῖς ἐκ τῆς σονήθους.

² 1 Pet. v. 8.

³ Prov. vi. 5.

⁴ 1 Pet. v. 8.

the soul. Flee from the knavery of the Crafty One, and thou shalt say, 'Through Thee shall I be delivered from a | company of thieves, and through my God I shall leap over a wall.'¹ Seek not to excuse thyself from suffering, lest by so doing thou shalt excuse thyself from the crown also. The merchant loseth not courage, but he endureth even the waves of the sea, and he findeth possessions. He who contendeth is wont to fight in pain and suffering even unto wounds, for his heart looketh for the crown of victory.

The husbandman doth not find ears of corn [in his tillage] | unless he hath first of all sown the seed [thereof] by his own toil. This is what is to be expected from the kingdom which is in the heavens: men must account tribulations as nothing whatsoever, and they must fortify their hearts by means of the hope of the good things which shall come.

Let us therefore devote our whole attention to watching at all times, so that when our Bridegroom shall return, and look in the bride-chamber, we may hear His voice, | and may rise up, and may meet Him being prepared [to receive Him]. For He said, 'Let your loins be girded up, let your lamps be filled and lighted, and do ye even as do those men who are expecting to see their Lord.'² Now behold, the Saviour proclaimed blessed the man who was sober (or, vigilant), saying, 'Blessed is that | servant whose master on coming shall find him keeping watch.'³

And as He proclaimed blessed those who kept watch, so also did He regard him that was careless as a bad servant, for He spake saying, 'That wicked servant shall say in his heart, "My master tarrieth." And he shall begin to smite his fellow-servants, and to eat, and to drink, | and to become drunken. And the master of that wicked servant shall come on a day which he knoweth not, and in an hour wherein he expecteth him not. And he shall cut him asunder, and shall set his portion with [the portions of] the unbelieving ones.'⁴ If they shall cut

¹ Ps. xviii. 29.

² Luke xii. 35, 36, 45, 46.

³ Luke xii. 37.

⁴ Matt. xxiv. 48-51.

Fol. 10 *b* col. 1 asunder | him that saith, 'My master tarrieth,' what shall they do unto him that doth not expect to see him at all? Therefore, O my beloved, what is meet for us to do is this: We must act in such a way that we may find ourselves prepared at any hour, and we must sail a straightforward course, and always in the same direction; for it is unlikely that we shall be able to turn back again and cultivate successfully that concerning which we have been careless.

Fol. 10 *b* col. 2 Let us therefore be prepared at any hour, | so that we may say with boldness, 'Lord, my heart is ready, my heart is ready.'¹ In this life we are in a mighty war. The workers of evil, who are the demons, stretch their bows. Then one of them shooteth an arrow into our ears, so that we may listen to

Fol. 11 *a* col. 1 slanderous | chatterings with pleasure. And another shooteth an arrow into our eyes, so that we may turn our gaze in a wrongful manner towards the things which are unseemly. And another shooteth an arrow into our tongue, so as to make us to revile scornfully our brother. And another shooteth an arrow into our belly, which exciteth in us the appetite of gluttony. And another shooteth an arrow into our hands,

Fol. 11 *a* col. 2 which leadeth us on to deeds of rapine, and | greed of the most excessive character. And another shooteth an arrow into our feet, which moveth us to walk into wickedness.

Because of all these things the blessed man Paul armed us with weapons, for he wrote saying, 'Take unto you the whole armour of God, and the helmet of the Spirit. With these ye

Fol. 11 *b* col. 1 shall be able to quench every fiery | dart of the Evil One.'² Let us hearken unto the voice of the prophet, which saith, 'He hath shewed thee, O man, what is good; and also that which God seeketh after at thy hands, to make thyself to perform judgement and righteousness. And thou shalt love mercy, and to prepare to follow closely after the Lord thy God.'³

Fol. 11 *b* col. 2 Therefore | let us forget the things which are behind, and reach forth unto those things which are before.⁴ Let us

¹ Ps. lvii. 7 and Ps. cviii. 1.

³ Mic. vi. 8.

² Eph. vi. 10 ff.

⁴ Phil. iii. 13.

delight ourselves in the Lord, and let us feed upon His words. Let us not waste our opportunities in emptiness, but as we have a [good] Lord, let us perform service to Him in truth. Consider the | great love for man which He sheweth in respect Fol. 12 a col. 1 of us! Sometimes He appealeth to us, sometimes He threateneth us with the punishments, and sometimes He teacheth us obedience, and He bestoweth rewards upon those who hearken unto Him.

Therefore we must gird up the loins of our heart[s] in truth. Let us perform the | service of the Good God, our Saviour. Let us keep in remembrance all the things which He suffered for our sakes. He was made after the manner of a man for our sakes. He was suckled at the breast like a man. He made Himself to be a child in age (or, stature). He received baptism for our sakes. He suffered hunger. He slept, He slumbered for our sakes. He mourned, they made Him the object of plots of | treachery, they scourged Fol. 12 b col. 1 Him, they treated Him with contumely, and finally they delivered Him over to death for our sakes.

Let us, then, think at all times on all these things which He suffered patiently for the sake of our sins, [and] that [the Book] saith, ‘Ye have not yet resisted unto blood, [striving against sin].’¹ But ye shall fight against sin, that is to say, although we are not now asked to give our | blood for the sake Fol. 12 b col. 2 of Christ, that we should earnestly follow after sinlessness is demanded at our hands. Keep in remembrance, moreover, the healings which our Saviour effected. He healed the sick, He cast out the devils, He made the lame to walk, He made the blind to see, besides all these other healings which we put aside and do not attempt and describe | one by one. And, Fol. 13 a col. 1 as the fulfilment of all these, He bestowed upon us the gracious gift of the way of entering into heaven, so that we ourselves might follow in His footsteps by means of a life of noble and virtuous deeds, and might make for ourselves our

¹ Heb. xii. 4.





Fol. 13 a col. 2 citizenship in the heavens, in a manner suitable for the place wherein our names are inscribed. Now the | Scripture hath called us 'strangers and sojourners',¹ so that we may think scorn of the things of this place (i. e., world).

The pleasure of this world is like unto a day: if we chase him away, he fleeth; and if we feed him, he will abide with thee. It is for this reason that Aiakkôbos (James) said,
 Fol. 13 b col. 1 'Resist ye the | Devil, and he shall flee from you.'² Let us not think in our minds that we shall be able to repent in Amente,³ for the medicine of repentance hath no effect in that place. For although we shall gnash with our teeth, and our tongue shall be on fire, there shall be in that place none who shall dip his finger in water for us; on the contrary, we
 Fol. 13 b col. 2 ourselves shall hear the words which the rich man | heard.

Let us know, then, O my beloved, that the works of this changing [world] are nothing but phantasms (or, dreams), and that we live in a house wherein travellers are received, out from which we must go forth in any case. Let us take care concerning the road, and concerning the provisions which we must take with us on the road. Let us array ourselves in the garments which appertain to this life, concerning which | Paul counselled us, saying, 'Dress yourselves in the bowels of mercies, and in goodness, and in humility.'⁴
 Fol. 14 a col. 1

In that place we shall have no need of gold, but we shall have need of the dropping of water. We shall have no need of the leaves of trees and plants, but of the fruit thereof.
 Fol. 14 a col. 2 We shall have no need | of words, but of deeds. For He (i. e., Christ) said, 'It is not every one who shall say unto Me, Lord, Lord, that shall enter into the kingdom of heaven, but he who doeth the Will of My Father which [is] in heaven.'⁵ Let us therefore by no manner of means deceive ourselves.

¹ Heb. xi. 13.² Jas. iv. 7.

³ This is a translation of the ancient Egyptian  , or  , *Amenti*, the 'hidden place' or 'Other World'.

⁴ Col. iii. 12.⁵ Matt. vii. 21.

And if any man shall pass the whole of his life in eating at feasts, | and in drinking of wine, [that period of time] Fol. 14 b col. 1 will be as nothing compared with the ages which shall follow it without end. For in this world both the good things and the evil things which are therein fulfil themselves.¹ In that world, however, the good things endure, and exist for ever and for ever, and the punishments are endless. In this world, if the body burneth, the soul cometh forth therefrom, and it existeth undestroyed. In that world, | even though Fol. 14 b col. 2 the body rise up, and exist in an undestroyed form, the soul shall burn for all time. And if it be necessary that sinners shall rise up, and exist in an undestroyed form, this shall not happen in order that they may receive glory, but only that they may be punished with the punishments which are deathless. If a man be unable to bear the heat of the bath | which Fol. 15 a col. 1 hath been heated to an unwonted degree, what will he do when he is delivered over to the river of fire which floweth before the throne of Christ? It is necessary that every man should make himself to consider the fire which is there.

Let us examine carefully the seal which is on our gold and see that it is intact, lest peradventure some come and plunder | our treasure. Now all our works may be able to Fol. 15 a col. 2 constrain him that hath speech with us [to think us good], but it is impossible that we shall be able to deceive the Judge Who is in the Other World. As long then as we have time, come ye, and let us heal the wound in our souls by means of [our] tears.

If the prophet Jeremiah wept over the overthrow | of the Fol. 15 b col. 1 temple, which had been built throughout with stones of price, saying, 'Leave me alone, let me weep bitterly,'² how much more is it right for us to weep over the temple of ourselves, which is exceedingly glorious, and which, though it hath not therein the ark of gold, is, nevertheless, the dwelling-place of the Holy Trinity? If we look upon one who is dead, we

¹ i. e., come to an end.

² Jer. xiii. 17. Read $\tau\alpha\rho\mu\alpha\varsigma$ $\xi\tilde{\nu}$ $\sigma\tau\epsilon\iota\lambda\epsilon$.

Fol. 15 b col. 2 weep over him according to | custom, what man is there who would be altogether so foolish as not to weep for his own soul if it had died in sin? For this reason it is seemly to weep not over the dead body but over the death of thy soul.

Remember thou, then, that the time hath drawn nigh, and that the Judge standeth at the door; the evening |
 Fol. 16 a col. 1 approacheth, and the day hath declined. No man remaineth asleep when once the night hath passed away, and the Sun hath risen. Let us rise up out of the slumber of dreams, and let us make (or, bring forth) fruits worthy of repentance,¹ even as it is written. Repentance requireth not a long time,
 Fol. 16 a col. 2 and very many of the martyrs received | the crown for [the repentance] of a short time. And if we have committed the sins which lead unto death, let us not fall into a state of despair, for we have with us the medicines of salvation, that is to say, tears. And moreover, it belongeth to the nature of men to go astray in the work, but it is the work of Satan to persist in the going astray. For falling down is |
 Fol. 16 b col. 1 not a very evil thing, but the not rising up [again] after the fall is both an evil thing and destruction.

For this reason our God cried out to us through the prophet saying, 'Is there no balsam in Gilead? Or is there no physician in that place? Why then hath not the healing of the daughter of my people increased?'² If it should happen that any member in our body become diseased, are
 Fol. 16 b col. 2 we not wont to send | for the physicians, and to make all the haste possible until we have healed that sick member in our body? When, however, the soul itself is sick we are careless about it, and we take no care whatsoever about the healing thereof. Let us hold in fear Him that hath the
 Fol. 17 a col. 1 power to destroy our soul and our | body in Gehenna. Come ye, let us flee into the sea of the mercy of God before the time of the torturings, and let us say with the holy man

¹ Matt. iii. 8.² Jer. viii. 22.

David, 'Thou shalt wash me throughly therein, and I shall become whiter than the snow.'¹

The Good Shepherd standeth | wishing to snatch away our souls from out of the mouth of the lion before he is able to devour them. He crieth out unto us ourselves saying, 'My son, thou hast sinned; do not [sin] again.'² And again He saith, 'Shall not he who falleth rise up again? Or shall not he who hath gone astray turn again into the right way?'³ And again He saith, 'Turn ye yourselves unto Me, | O My children (or, sons) who have wandered afar off, and I will heal your wounds of contrition.'⁴ He was no liar who said, 'I have not come to judge the world, but in order that the world might have salvation through Me.'⁵

The one thing for us to do is to repent. For He saith, 'I do not desire the death of the sinner, but that he would turn himself | from his evil way, and live.'⁶ There is no man among those who love persons, who even if he be consumed with the madness of love for the woman who is his beloved, that can love wholly in the same manner as that in which God loveth the soul which repenteth. For though it hath committed fornication very many times, He | crieth out unto it saying, 'And I spake unto her after she had committed fornication with all these (i. e., her lovers) saying, Return thou unto Me.'⁷

For the lovingkindness of God towards man is in this wise: He never rejecteth him that setteth forth to come to Him with repentance. And if he hath fallen into the ditch, | and into evil, yet will He stretch out widely His hands to him saying, 'Turn thou to Me, and I will save thee.' And again, 'On that day wherein ye shall hear His voice, harden ye not your hearts.'⁸

Doth there exist a physician who, supposing it to be his wish to make him that is sick to recover a little, would

¹ Ps. li. 7.

² Ecclesiasticus xxi. 1.

³ Jer. viii. 4.

⁴ Jer. iii. 22.

⁵ John xii. 47.

⁶ Ezek. xviii. 27, 32.

⁷ Compare Jer. iii. 6, 7.

⁸ Ps. xcv. 7, 8.

- Fol. 18*b* col. 1 reproach him? The physician doth not | treat him with contempt, neither doth he award him the just retribution for his disgraceful state, but he administereth unto him the medicine with gentleness. How much more then shall God, Who is in truth the Good Physician of our souls [act thus towards us]? Above all things let us not despair of our own salvation. For he who contendeth in the games is wont to fall down often, but in the end he riseth up, and receiveth
- Fol. 18*b* col. 2 the crown of victory. So also is it with the soldier. | After he hath been wounded [the physicians] heal him, and he wageth war again, and men consider him to be of greater value than those who have not been wounded at all. Similarly also there are very many merchants who, although their ships have foundered, and they have lost their cargoes, do not despair, but they go back again regularly to the markets, and they amass | riches.
- Fol. 19*a* col. 1

For the burning fire of Gehenna hath not been prepared solely for us, but it was made ready for the Devil and his angels. Above all things let us not kindle that fire for ourselves, and let us not hear besides the words, 'Get ye into the fire which ye yourselves have kindled.'¹

- Fol. 19*a* col. 2 There is no sick man living who cannot be healed by the | medicine of the Physician of our souls. But perhaps thou wilt say, 'I certainly cannot attain unto perfection.' If thou art not able to attain unto perfection, and if thou art not able to become like a sun, then make thyself to be like unto a star. In any case transfer thyself from earth to heaven. Make thyself to be like a star which sendeth forth
- Fol. 19*b* col. 1 light. It is very much better that thou shouldst do a | few works which are good, than that thou shouldst do nothing at all. Thou hast been informed concerning the cup of cold water,² and concerning the visiting of those who are sick, and those who are in prison.³ Moreover, if we shall be punished for our words and for our deeds, how much more shall He

¹ Isa. 1. 11.² Mark ix. 41.³ Matt. xxv. 35, 36.

give us wages for our good works, even though they be very few? Therefore let us | labour for a little time, so that we Fol. 19 b col. 2
may at last live the life which is for ever.

If it were possible for us to die many, many times, it would be seemly for us to do so, so that we might see Christ coming in His glory. We shall not see Him in a riddle, but we shall | see Him as He really is, with our own eyes, according Fol. 20 a col. 1
to the testimony of the Apostle John, who preached concerning God. If we look upon the beauty of the human body in this place (i. e., world) we are wont to marvel thereat. Now the beauty of human bodies ariseth from humours | and from Fol. 20 a col. 2
heat, which after death turn into worms, and ashes, and corruption. How much more, then, shall we admire when we look upon that beauty which is incorruptible, and spotless, and pure? Since Peter, when he saw only the very smallest portion of the light of the glory thereof, said, 'It is good for us to remain in this place,'¹ what shall happen unto us | when Fol. 20 b col. 1
we shall look upon the fullness of that glory? If we ascribe blessings to those who are nigh unto a king in this world, when we see him advancing upon a chariot of gold, and wearing the crown and apparel of purple, then how greatly blessed shall we be when we are placed² on the right hand of the King of All, the Judge | of every man. Fol. 20 b col. 2

Now supposing that a kingdom had been promised unto thee, and that the road to the country wherein the kingdom was situated was exceedingly difficult, and toilsome, and was a place of desolation and steepness: wouldst thou not endure all these things in order to reach that kingdom? Thou shalt not say, 'I am already | snared in my sins, and I am not able Fol. 21 a col. 1
to turn myself to God,' for even if the Devil hath first of all cast us down headlong, let us rise up quickly.³

For our God is a lover of mankind. Whomsoever shall flee unto Him He will receive, even as He did in the case of the young man who had squandered the portion of the riches |

¹ Matt. xvii. 4.

² Read **отънр еъщантароп.**

³ Read **отъсепн.**

- Fol. 21*a* col. 2 which had fallen to his share. Let us keep in remembrance the fact that after Solomon became king, and had obtained experience of all the glorious things and delights of life, he said, 'It is vanity, and vanity it is which is in them all.'¹ If the governor [of a city] taketh the greatest pains in order to be praised by those who are sitting in the theatre, notwithstanding the fact that the greater number | of those who are sitting in that place are poor men, and men of humble station, and servants, and strangers, how very much more pains ought we to take to cause ourselves to be well spoken of in that theatre of the Other World, wherein are congregated the angels, and the archangels, and all the saints?
- Fol. 21*b* col. 1
- Fol. 21*b* col. 2 Let no whoremonger and tax-gatherer be before us | to enter into the Kingdom. There are many medicines and many remedies established for us in Holy Scripture which are different each from the other. Ahab sorrowed² in his heart because of the sin which he had committed, and he escaped from the wrath of God by means of this medicine. And Nebuchadnezzar (*Βαλτάσαρ*) [escaped] through mercy.³ The | inhabitants of Nineveh⁴ escaped through the medicine of fasting. The harlot reconciled God to her through her tears.⁵ The thief became a citizen of the Paradise through faith.⁶ Therefore will we exalt these salves and these medicines.
- Fol. 22*a* col. 1
- Fol. 22*a* col. 2 Let us heal our souls of the wounds | of sin which we our own selves have caused. Let us ourselves say unto the True Physician, 'Heal me, O God, and I shall become whole,'⁷ and 'Heal my soul, for I have sinned against Thee,'⁸ and the True Physician shall receive us to Himself. And He shall say, 'I, even I, am He Who blotteth out thy sin, and I will
- Fol. 22*b* col. 1 no more | remember it.'⁹ Thou seest, then, the vast number of the medicines and salves, each of which is different from the other, which have been transmitted unto us in mercy by the Physician for use on various kinds of sores, and on divers

¹ Eccles. i. 2.² 1 Kings xxi. 27-29.³ Dan. iv. 33 ff.⁴ Jon. iii. 1 ff.⁵ Luke vii. 36 ff.⁶ Luke xxiii. 42, 43.⁷ Jer. xvii. 14.⁸ Ps. xli. 4.⁹ Isa. xlvi. 25.

cuts and bruises. Choose thou from among these that which thou wishest for the healing of thy soul.

If now thou art not able to perform mercy like Nebuchadnezzar (*Βαλτάρσαρ*), nor to grieve in thy heart | over thy Fol. 22*b* col. 2
sins like Ahab, and if thou art not able to fast like the inhabitants of Nineveh, and if thou canst not wash away thy sins by means of thy tears like the harlot, flee thou to the foot of the Merciful, and thou thyself shalt say, with David, 'Have mercy upon me, O God, according to the greatness of Thy | mercy.'¹ It is not a viper which hath bitten me, or Fol. 23*a* col. 1
I would have fled to the feet of the man of enchantments, neither am I filthy with the mire, or I would have washed myself clean in water, but it is the Devil who hath cast his venom upon me, and I have been penetrated by the mire of iniquity. For this reason I am in need of the greatness of the mercy of Thy lovingkindness towards man.

Thou must, in any case, go to | Him, and thou must make Fol. 23*a* col. 2
supplication to Him, and He will graciously bestow upon thee the mercy of the Father, and the mercy which He spake saying, 'If the unrighteous man will turn from his evil way, I will no longer keep in remembrance all the iniquities which he hath committed.'² Nevertheless, thou must certainly shew Him thy wound, and thou shalt say, 'Have mercy upon me. Have mercy upon | my body, and upon my soul. Have mercy Fol. 23*b* col. 1
upon me in this world, and in that which is to come. Have mercy upon me because of the weakness of nature, and because of the sea of Thy goodness.' Do thou desire earnestly healing, and the Physician will be ready to heal thee at the earliest moment with His medicine. For He who seeketh after thy salvation is He who brought back the sheep which had gone astray. And He it is Who sendeth forth His servant | into Fol. 23*b* col. 2
the highways to invite both the wicked and the good to the marriage feast.

Behold, He Himself will sell unto thee the kingdom which

¹ Ps. li. 1.

² Ezek. xviii. 21, 22.

is in the heavens. If thou art not able to buy it for copper [money], buy it for thyself with a little piece of bread, for He will sell thee the kingdom which is in the heavens for

Fol. 24 a col. 1 this. Behold, | the prophet cried out saying, ‘ Who is the man who is wishing for life, and who would see the days that are good?’¹ that is to say, to receive for yourselves a fine external appearance and the service of servants. Now he who seeketh after that which is sold may not have with him the means (or, possessions) to give in exchange for it. If [thou hast] not [these things], then give the innocence of thy | soul, give fastings, give tears. If thou hast nothing else whatsoever to give, then give the cessation of thy tongue from that which is evil, and the cessation of thy lips from speaking guile.² This shall be the beginning of the salvation of thy soul ; but take good heed unto thyself.

If thou dost fast, guard thyself lest thy heart become
 Fol. 24 b col. 1 proud ; if thou doest | acts of mercy watch thyself that thou doest them not for the approbation of men. Nay, more [than this]. If the day of fasting shall cause thee to be regarded [by men] with close attention, thou shalt consider what it is which thou hast acquired for thyself through the fasting, lest thou find thyself to be on a lower level than before thou didst fast. Moreover, observe what kind of sin it is which thou hast abandoned, or for what purpose thou hast abandoned it, and what kind of success it is which thou hast acquired for thyself, or what manner of defect it is
 Fol. 24 b col. 2 which | thou hast corrected through thy fasting. See if thou hast made wrath to cease in thee, and if thou hast driven anger forth from thee. See if thou hast cured thyself of thinking scorn of thy brother, and of uttering calumnies concerning him, and of feelings of hatred towards thy neighbours. See if thou hast cured thyself of cursing and
 Fol. 25 a col. 1 swearing, | and if thou hast laid aside words of obscenity, or words of ribaldry, or words of lewdness. See what manner

¹ Ps. xxxiv. 12.

² Ps. xxxiv. 13.

of good thing it is which thou hast gotten for thyself. If thou hast abandoned [the eating of] bread overmuch, and of other kinds of food, but hast not abandoned passion, nor hast gotten for thyself spiritual excellences, in what way then hast thou benefited by the fasting? Thou shalt not say, | 'Who is the man that will hold me up to contempt? Fol. 25 a col. 2
I myself will hold him up to contempt. Who is he that will destroy my reputation? I myself will destroy his reputation. Who is he that will do wrong unto me? I myself will wreak my vengeance upon him.' Do not this, but leave the matter to the True Judge Who shall reward to each man according to his works.

For all these things shall be made manifest, and | they Fol. 25 b col. 1
shall all be put to the proof in that theatre wherein the whole world shall be gathered together. In that Other World one man shall not be able to give help to another, and no man shall be able to deliver himself from the decision of the Judge, wherefrom no escape may be obtained by supplication. In that place of judgement neither Moses, nor Noah, nor Daniel, nor even Abraham himself, the lover of children, shall be able to protect one of his | children from the Fol. 25 b col. 2
punishment.

Let us keep in remembrance the fact that we are guilty of very many sins, both of those which are secret and of those which are manifest. Now, he (i. e., David) saith, 'If thou shalt mark carefully every iniquity, who is there that shall stand?'¹ And why need I speak of the sins which are hidden? If He were to judge us only for those which are manifest, what chance of escape would there be for us? | If Fol. 26 a col. 1
He were to enquire closely into our conduct, or if He were to investigate our remissnesses in prayer, and our faint-heartedness, [what chance of escape would there be for us?] And when we stand in His presence, how do we place ourselves, and on what do we meditate? We do not even pay unto

¹ Ps. cxxx. 3.

Him the honour which servants pay to their masters, or the
 Fol. 26 *a* col. 2 respect which soldiers pay to their captains, | or the honour
 which friends pay to their friends.

Now when we talk with our friends we are in the habit
 of addressing them with the greatest respect and deference,
 but when we pray to God Himself for our sins we habitually
 Fol. 26 *b* col. 1 do this with carelessness, and although | our knees are bent
 on the ground, our hearts themselves are imagining that they
 are occupied in the performance of worldly affairs. If God
 were to enquire carefully into this matter, where should we
 be able to stand? If, moreover, He were to bring forward
 (or, into the midst) the charges which we have uttered
 against each other, and the jealousy, and the hatred, what
 should we do? If also He were to examine carefully in
 Fol. 26 *b* col. 2 respect of | looking [upon our neighbours] with evil intent
 (or, maliciously), what should we do? And if He were to
 search into us carefully in respect of our evil desires, and if
 He were to demand from us our words of abuse, would any
 of us be able to open our mouths?

Moreover, if He were to judge us for our love of the
 Fol. 27 *a* col. 1 approbation of men which we have mingled | with our
 prayers, and fastings, and acts of mercy, should we ever
 be able to look boldly into heaven at all? If He were to
 look closely into our behaviour in respect of the acts of deceit
 which we have done to each other, and of how, when our
 brother was present with us, we held converse with him as
 Fol. 27 *a* col. 2 a friend, but when he was absent | we heaped abuse of every
 kind upon him as if he had been an enemy [what should we
 do?]. If He were to make a reckoning with us in respect
 of our false oaths, and our lies, and our wrath without cause
 against each other, and our malicious feelings, and our
 emotions of grief when we saw any one of our friends held
 Fol. 27 *b* col. 1 in honour | by men, or praised more than ourselves, and our
 feelings of joy when certain folk fell into evil and calamity,
 should we not be condemned to most severe punishment

because of our behaviour in this respect. If He were to exact punishment from us for our carelessness in our assemblies for the Holy Communion, wherein God Himself speaketh to us in the Scriptures, but we pay no | attention Fol. 27 b col. 2 to Him, and we hold converse with our fellow-servants, should we not then be condemned to a punishment of great severity, because of our behaviour in this respect?

For this reason let us set Gehenna before our eyes at all seasons. And even if we had not been threatened definitely with Gehenna, it would have been meet for us to keep our sins in our memory | at all times, [and seeing that] this Fol. 28 a col. 1 Gehenna is ready for us, how much more are we bound to keep our sins in remembrance?

Remember thou the Judge.

For behold, he (i. e., the Book) spake unto thee aforetime concerning the punishment so that thou mightest make thy escape from the danger. If He were to command thee saying, 'Fast thou,' thou couldst find an excuse for not doing so in thy weakness. If He were to say unto thee, 'Give money in | charity,' thou couldst find an excuse for Fol. 28 a col. 2 not doing so in thy poverty. If He were to say unto thee, 'Collect nothing in this world,' thou couldst find an excuse in the necessity for providing for thy son. But if He were to say unto thee, 'Be not angry, bear no malice against, have no hatred for, treat not with contumely him that is thy neighbour,' what wouldst thou reply in respect of these things? ¹ Since, therefore, there is no | apology for thee Fol. 28 b col. 1 whatsoever, and there is no means of escape from these things in this respect, how wilt thou be able to lift up thy hands to heaven seeing that these things are in thy soul?

Moreover, on many occasions thou hast said, 'They have treated me unjustly, they have defrauded me of my property, they have done me an injury, and they have spoken evil things against me'; but thou hadst only to wait for the | decision of the governor. If a servant were to treat thee Fol. 28 b col. 2

¹ Read $\epsilon\kappa\eta\alpha\sigma\tau\omicron\varsigma \ \alpha\epsilon \ \sigma\tau \ \omicron\mu\iota \ \pi\alpha\rho\rho\eta \ \mu\alpha\iota$.

with insolence thou wouldst not thyself beat him, but wouldst make an accusation against him to his master. How much more is it meet for thee to leave the matter unto Him Who said, 'Cast the judgement upon Me; I will repay, saith God.'¹

Fol. 29 a col. 1 Thou knowest, therefore, that it will be necessary for thee | to take thy stand before the Awful Throne, where neither advocate nor possessions shall be able to assist thee, and that thy soul shall come forth on the 'river of flame which floweth before the throne of Christ', even as the fathers say who have been in that place before thee.

Fol. 29 a col. 2 Let the fountain of | thy tears be in size according to the measure of the sins which thou hast committed. If thy sins be few, then a little shedding of tears will suffice. If thy transgression be great, then thou wilt have need of overwhelming torrents of tears. If, however, thou thyself art free from sin, then shed thou thy tears on behalf of thy brother

Fol. 29 b col. 1 to a suitable | degree, and weep with him for his sins. The place through which sin entereth is the eye;² let, then, healing come through the eye. Let us repent before the door of repentance be shut in our teeth (or, mouth). For this reason [was said] that which was said, 'Let him that thinketh he standeth look carefully lest he fall.'³ Let him Fol. 29 b col. 2 that is in a slippery | place, and hath fallen, make haste to rise up [again], for he must not abandon himself to despair. For it is written, 'God upholdeth those who fall.'⁴

And it happeneth that a man moveth sometimes a very little, according to that which David spake saying, 'As for me, a very little more and my feet would have moved; and Fol. 30 a col. 1 a | very little more and my steps would have slipped.'⁵ And again, 'I say, My feet move; but Thy grace, O God, helpeth me.'⁶ Then again, 'They thrust sore at me to make me fall, but God gave me [His] hand.'⁷ He who hath fallen hath,

¹ Rom. xii. 19.

⁴ Ps. cxlv. 14.

² Read $\bar{\nu}$ $\acute{\epsilon}\alpha\Delta$ $\eta\epsilon$.

⁵ Ps. lxxiii. 2.

⁷ Ps. cxviii. 13.

³ 1 Cor. x. 12.

⁶ Ps. xciv. 18.

in these ensamples, an encouragement not to allow himself to remain | in his fallen state, and he (i. e., the Book) saith, Fol. 30 a col. 2
 ‘ Shall not he that is in the habit of falling rise up again ? ’ ¹

Watch, however, lest having heard of the goodness of God, thou becomest careless. Verily it is written, ‘ God, the True Judge, is longsuffering and merciful ’ ; ² and He receiveth (or, accepteth) the repentance of those who shall turn unto Him, as one Who loveth | men. But the Book saith, Fol. 30 b col. 1
 ‘ If ye will not turn yourselves He will sharpen His sword. ’ ³
 Listen, for the Book saith ‘ He will sharpen it ’. Now hitherto He hath not made use of it to smite, for He thought that when thou didst see Him sharpening His sword, thou wouldst anticipate the passing of the sentence, and that fear would rouse thee up to repentance. For the Book saith, ‘ He hath stretched His bow, He hath made it ready. ’ ³ Because thou hast not yet seen the | arrow, presume not on the Fol. 30 b col. 2
 mercifulness of the Judge.

Listen to [the words of] longsuffering of the Saviour Who said, ‘ Agree thou with him that goeth to law with thee. ’ ⁴
 Now the adversary, that is to say, he that fighteth with thee, is with thee at all times. And that it is unlikely that thou wilt be able to rid thyself of him Paul | teacheth Fol. 31 a col. 1
 thee saying, ‘ The flesh lusteth against our spirit, and the spirit against the flesh ; these, moreover, war against each other. ’ ⁵ Now the spirit warreth against the flesh, and it bringeth into subjection the lust of this world through the hope of the kingdom which is in the heavens. The flesh itself warreth against | the spirit, and it inclineth towards Fol. 31 a col. 2
 the earth and the pleasures thereof. Agree thou therefore with him that goeth to law with thee whilst he is with thee in the way ; for when the way hath come to an end, thou wilt no longer find another opportunity for repentance. Watch thou then carefully lest he that goeth to law with thee give

¹ Jer. viii. 4.

² Ps. ciii. 8.

³ Ps. vii. 12.

⁴ Matt. v. 25.

⁵ Gal. v. 17.

Fol. 31 b col. 1 thee over into the hand of the Judge, and the | Judge give thee
over into the hand of the attendant, that is to say, the merciless
powers which are over the punishments, and they cast thee
into prison, that is to say, the outer darkness, until thou pay the
uttermost *kontrantés*.¹ Moreover, they shall judge thee not only
for thy deeds, but also for thy thoughts and for thy motives.

Fol. 31 b col. 2 Since, therefore, we know all these things, let us | help our-
selves. When we shall have actual experience of the punish-
ments, then we shall know that bitter is pleasure, and then
we shall have good reason for knowing how bitter that
bitterness can be.

Now therefore, since these things take place in this wise,
O my beloved, let us make our appeal to the Merciful God
Fol. 32 a col. 1 not to deliver | us over into the hands of the demons. Let
us ourselves say with the holy man David, 'Give thou me
not over unto those who would do violence unto me.'² For
it is they who urge us on into sin straightway, and it is they
who shall be our accusers in the Day of Judgement. It is not

Fol. 32 a col. 2 the Devil only, | but all his angels also, who shall make
accusations against us saying, 'Were we not those who
assisted you in [committing] fornication, and to be wroth,
and to love vain glory, and in [utter] malicious calumnies?'

Fol. 32 b col. 1 Let us, then, be afraid in our hearts of that day, and of that
hour wherein our own power of reasoning | shall be our
sternest judge, and of that moment wherein we shall see
them (i. e., our sins) all standing before us, clearly depicted
in our sight, as if they were actual images, and let us cry out
to our God with all our hearts. For even if the flesh which
is on us be weak, yet He Who is ready to help us is mighty,
Fol. 32 b col. 2 and He will give us salvation | in His Kingdom.

[Now] we ourselves love a certain man³ for [one] of three
things; either because of his goodness, or because he loveth
us ourselves, or because of his beauty. But what other kind

¹ Τὸν ἔσχατον κοδράντην (quadrans).

² Ps. cxix. 121.

³ The Coptic text is incomplete here; for the Greek see Migne, lxxxviii, col. 1965 (καὶ γὰρ καὶ ἡμεῖς).

of beauty is there which can be compared with that which belongeth to our God? even as David spake saying, 'He is fairer in His beauty | than the children of men.'¹ Moreover, who is there that doeth such good that he will prepare for those who love him the good things which the eye hath not seen, nor the ear heard of, nor hath the conception thereof entered into the hearts of men? ^{Fol. 33 a col. 1} ²

Moreover, who is there who hath loved us as our God and Father hath loved us? He crieth | out saying, 'Doth there exist a mother who forgetteth her son?'³ Or doth there exist a bride who shall forget the bridal adornments which have been given to her? Or doth there exist a virgin who shall forget the girdle wherewith she bindeth herself? Yet I will not forget, saith God.'⁴ ^{Fol. 33 a col. 2}

Consider now the blessed man David and how great was the | desire which he had to see God, for he said, 'When shall I come and appear before the face of my God?''⁵ He did not wish to wait until the appointed time in his life, but he burned with desire to come forth from this place (or, world), and to see Him Whom he loved. Such desire or such readiness appertained to the soul of the philosopher, which took to itself wings and flew up into the sky. | Moreover, thou thyself shalt love this [God] only, and thou shalt pass by all the works (or, affairs) of this life as if they were shadows. Keep thou in remembrance at all times the life which shall be for ever, and the kingdom which shall endure, and the existence with the choirs of angels, and the imperishable glory, and the living of the life with Christ, wherein there shall be | no sorrow of heart whatsoever, for the Scripture saith, 'Sorrow of heart, and grief, and sighing, shall flee away.'⁶ ^{Fol. 33 b col. 1} ^{Fol. 33 b col. 2} ^{Fol. 34 a col. 1}

And continue to remember this life wherein there is nothing but grief, and weeping, and sadness of heart, and

¹ Ps. xlv. 2.

² Isa. lxiv. 4.

³ Isa. xlix. 15.

⁴ Jer. ii. 32.

⁵ Ps. xlii. 2.

⁶ Isa. xxxv. 10.

- contumely, and carelessness, and sin, and suffering, and old
 Fol. 34 a col. 2 age, and death. Now David saw these things, and | more
 than these, that is to say, calumny (or, injustice), and widow-
 hood, and sudden death, and retribution for sin,¹ and the
 fallings into tribulations of all kinds which are incidental
 to citizenship in this life, and he earnestly desired to escape
 from all these [troubles]. And he said, 'When shall I come
 Fol. 34 b col. 1 and appear before the face of my God?'² | He wished to
 depart from this place (i. e., world), and to enter into
 the place (or, world) wherein are peace, and gladness,
 and love, and splendour, and freedom from care, and
 all the good things which no words can possibly present
 Fol. 34 b col. 2 to the mind. For this reason, since thou thyself hast the
 hope of enjoying | such great delights as these, do not
 thou treat the matter [of thy life] with contempt. Let
 thy lamp be kept burning every day, and be thou prepared
 to meet the Bridegroom, so that thou thyself mayest hear
 [the words], 'Enter into the joy of our God.'³
- Fol. 35 a col. 1 It is right⁴ therefore for us to keep watch, and to | pray
 at all times. For if after God spake unto the Devil saying,
 'Lay not thy hands upon My servant Job,'⁵ he still con-
 tinued to hope that he would be able to cast him down,
 how much more will he fight against us who are under
 his hand? And if he is not to cast us down, we shall
 Fol. 35 a col. 2 have need of long | nights of protracted watching to guard
 our souls [thereby]. Now the soldier is accustomed to
 keep watch very many nights when on the march, and
 the fisherman doth not sleep, but keepeth watch the whole
 night long until he hath caught a multitude of fishes.
 Similarly also the husbandman is accustomed to keep watch |
 Fol. 35 b col. 1 throughout the night, so that no person may destroy his
 vineyard, and the shepherd also keepeth watch all night
 guarding his flocks of sheep, even as the Patriarch Jacob

¹ Read ἡ τιμωρία.² Ps. xlii. 2.³ Matt. xxv. 21.⁴ Χρηγεῖν δὲ καὶ προσεύχεται (Migne, col. 1965).⁵ Job i. 12.

spake saying, 'I was consumed by the fiery heat in the daytime, and by the cold of the night, and sleep departed from my eyes.'¹

And for what reason did he pass such long nights of vigil? He did so because he said, 'Peradventure some | wild beast Fol. 35 b col. 2 will destroy one of the sheep.' Now if he took all this care for the sake of a sheep which is without reason, it is meet that we should take far greater care of our soul which hath reason, and is far more precious than any other thing whatsoever; and it is the soul which they will place before the Awful Throne, and make to defend itself for all | that it Fol. 36 a col. 1 hath done. For this reason, moreover, let us set down the burden of our sins from our shoulders before the place of judgement [is made ready], for it is unlikely that we shall be able to repent in that place (i. e., in the world to come). For this same reason we shall be condemned to come forth from the body [which shall] be hidden from us, in order that we may be in terror at all times. For if in a court | of Fol. 36 a col. 2 justice in this world men are terrified, and become as cold as ice through fear when they hear the voice of the court-crier proclaiming [the names] of those who have been condemned, how much more should those be terrified who are destined to take their stand before the Awful Throne, in the midst of thousands of thousands, and tens of thousands of tens of thousands of angels? |

And consider the blessed man Jacob who, having set Fol. 36 b col. 1 a stone under his head, slept and saw a ladder upon the earth, the top whereof reached up into the sky; and the angels of God were ascending and descending on it, and they were bearing our prayers up to God, and bringing to us blessings from His hand.² | It must be, moreover, that Fol. 36 b col. 2 all these keep their gaze upon us, nay, more than this, they must be sorry at heart for us. If they have joy concerning

¹ Gen. xxxi. 40.

² According to the Greek this passage is out of place. See Migne, col. 1967 B.

us when we repent, in like manner they must be sorrowful in heart concerning our carelessness. For at all times our conscience | accuseth us, and chideth us for what we have done, more especially when we speak concerning the judgement which is to come; moreover, the correction which is the result of the words which are good is wholesome.

Fol. 37 a col. 1 Would¹ that that rich man had been rebuked [on earth],
 Fol. 37 a col. 2 for then his | tongue would not have been consumed in the fire which cannot be extinguished! If thou desirest earnestly virginity, and thou dost keep the commandments, God will bestow it upon thee in full measure. And if thou shalt say when thou prayest, 'Keep me, O God, as the apple of [Thine] eye,'² | He Himself shall say unto thee, 'Keep thou My words and My commandments as the apple of [thine] eye.'³ When thou keepest His commandments, He Himself shall take care of thy soul, and thou shalt say concerning thyself, 'Whosoever toucheth thee shall be as one who toucheth the apple of His eye.'⁴

And, O beloved, now that thou hast set thy hand to the plough, do not turn back, and thou shalt not become like a pillar of salt. Let thy tongue | speak at all times concerning the judgement which is to come, and make thou thyself to be useful, and thou shalt become a chosen man, through the fear of the place of judgement in the Other World.

Fol. 38 a col. 1 Let neither anger have dominion over thee, nor grief, nor any feeling of passion whatsoever; and utter not vain | words without consideration. On the contrary, let the Law of God be at all times in thy mouth, so that thine eye shall pass through all these things, and thy speech shall be according to the Law of God. Set thou the Giver of the Law before thine eyes at all times, and let Him |
 Fol. 38 a col. 2 continue to abide with thee, and let Him be unto thee a counsellor. And if thou shalt see one who fareth

¹ εἶθε γὰρ καὶ ὁ πλούσιος ἐκείνος ἠλέγχετο (Migne, col. 1969, 1st line).

² P's. xvii. 8.

³ Prov. vii. 2.

⁴ Zech. ii. 8.

delicately, and who enjoyeth himself in great riches, know thou that he shall wither suddenly like the grass of the field. Let him fare delicately in his eatings and feastings, but do thou [nourish] thyself on the words of God. |

Many of the virgins have become martyrs,¹ and since they conquered death, even though some of them were women, is it not meet that thou, who art a man, shouldst gain the victory over desire? Strive thou with all thy might to make thy members creatures of sacrifice, so that thou mayest conquer not only thy desire, but also that thou mayest have rule over pride and wrath. | Let there be a measure set for [thy] tongue, and take heed that thou dost not make thy conscience to pass sentence upon thee before the condemnation (or, judgement). Remember thou that of necessity all our works shall be made manifest. No man desireth that even one person shall see us in this world if we are to be put to shame; then where shall we hide ourselves | in that Other World, among the thousands of thousands, and tens of thousands of tens of thousands [of angels]?

Now John, because he was a holy virgin, reclined upon the breast of Jesus. Let that soul which wisheth to become the bride of Jesus Christ guard carefully its innocence; for the tree is | known by its fruit, and 'the righteous man declareth the faith which is manifest'.² Remember thou at all times the good confession of Christ which³ hath entered into thy heart. Remember thou the last day. Make thou thyself secure on every side, especially in the matter of thy tongue, for the Scripture saith, | 'The tongue is that which polluteth the whole body';⁴ when the body is polluted it is a necessity that the heart also should be corrupt therewith. Therefore well hath Paul said, 'Men whose hearts are evil,'⁵ and 'evil words corrupt the hearts which are

¹ Read εϋχαε δ νετ αμαατ.

² 1 Cor. iii. 13.

³ Read ετ ατ.

⁴ Jas. iii. 6.

⁵ 1 Tim. vi. 5.

good'.¹ Seek thou after Paul, even as did the blessed
 Fol. 39 b col. 2 woman Thekla,² so that thou mayest hear the words | of
 Paul. Thou hast need of wings, and if thou hast no wings
 thou wilt find it vain to attempt to fly.

Let thine eyes look downwards upon the ground, but
 let thy heart be in the height of the heavens. Thou hast
 need of great soberness (or, caution), for thine Adversary
 Fol. 40 a col. 1 standeth | against thee, and he is wary. He was cast forth
 from the Paradise which was upon the earth, and he seeth
 thee now [as] thou enterest into heaven, and is not unmindful
 of it. Hearken unto the word of him that saith, 'I wish
 that ye may be without care.'³

Let there be no care whatsoever to thee about anything,
 Fol. 40 a col. 2 except only that which concerneth the | kingdom which is
 in the heavens.⁴ If thou wishest to enter into heaven with
 the body, from the earth, subdue thou the flesh by means of

¹ 1 Cor. xv. 33.

² Thekla was a native of Iconium, and the daughter of Theocleia, a woman of high rank. She became acquainted with St. Paul when she was about seventeen or eighteen years of age, and was converted by his preaching. By bribing his servants she obtained admission to his cell, and she spent a whole night at his feet listening to his doctrine. When Paul was haled before Castelius the governor she was summoned to attend, and was condemned to be burnt alive. Whilst this order was being carried out a thunderstorm took place; the rain extinguished the fire, and as the officers fled Thekla escaped. Paul had taken refuge in a tomb, and thither Thekla was brought by one of his young men who had gone into Iconium to buy food, and had found her by chance wandering about. Paul and Thekla then went on to Antioch. Alexander the governor wished to gain possession of her, but having assaulted him she was condemned to be thrown to the beasts. She was, however, miraculously delivered from them, and having escaped from the theatre, she cut off her hair, disguised herself as a man, and set out to find Paul, who was at Myra in Lycia. Afterwards she returned to Iconium, and finding that Thamyris, her former lover, was dead, she had nothing to fear. She then went to Seleucia, where she subsequently died in peace aged ninety. Her *Acta* will be found in Grabe, *Spicilegium*, pp. 81 ff.; Tischendorf, *Acta Apostolorum Apocrypha*, pp. 51 ff.; Wright, *Apocryphal Gospels*, vol. i. p. 127; vol. ii. p. 116; Assemâni, *B. O.*, iii, p. 286; Hone, *Apocryphal New Testament*, p. 83, &c. An excellent article on Thekla will be found in Wacæ's *Dictionary of Christian Biography*, vol. iv, pp. 882-96.

³ Phil. iv. 6.

⁴ Matt. vi. 31, 33.

fasting, and then thou shalt be able to make it to enter into the height with ease. If a horse be accustomed to eat large quantities of food, he is able neither to gallop quickly nor to make long marches, and | he is unable to do regular work. Fol. 40 b col. 1
Had Israel not eaten and waxed fat, he would not have kicked.¹

Lift up thine eyes to the heavens, wherein is He Whom thou lovest, and thou shalt overcome passion by means of the love which is holy. Prayer and faith shall help thee, and the Holy Scriptures shall give thee instruction, and thou shalt have from this | world, according to [His] pledge to us, Fol. 40 b col. 2
the rest which is in the heavens. Abide not with a woman who shall make thee to offend, have no care for a child, and avoid thou the care which appertaineth to the rearing of a child. Follow thou after thy God Who shall be the guide of thy heart into the kingdom which is in the heavens. Follow thou | after Him Who saith unto thee, ' If ye shall come to Me in rectitude, I Myself will come to you in rectitude.' Fol. 41 a col. 1

If thou wishest to be like unto Christ, follow thou in His footsteps; narrow is the gate and difficult, and it is [only] the righteous who enter in through it.² Hearken | unto the Fol. 41 a col. 2
blessed man Daniel, who saith, ' I Daniel was in sore grief for three weeks. I ate no bread with desire, and neither flesh nor wine entered into my mouth.'³ And John who dwelt in the desert did not cultivate a vineyard for himself, in order that he might not | make himself to be a being Fol. 41 b col. 1
attached to the earth. Let these be unto thee [examples] which have been prepared to instruct thee. Thou shalt choose for thyself the citizenship which appertaineth to heaven.⁴ Fight thou the good fight of faith,⁵ and look eagerly beyond it to thy crown of righteousness, and let thy career be strenuous. |

It is a fearful thing to fall into the hands of the Living Fol. 41 b col. 2

¹ Deut. xxxii. 15.

² Matt. vii. 13.

³ Dan. x. 2.

⁴ Phil. iii. 20.

⁵ 1 Tim. vi. 12.

God.¹ Hast thou not observed the statues of the emperors, and noticed that some of them are large and beautifully adorned, whilst others have become black through [the lapse of] time, and have decayed, and have become objects of derision? Thus shall all | our works appear in that other world which is to come, even as the statues. Let us flee from that shame which shall be for ever, and let us say, 'Guard me, O God, for in Thee have I set my hope; Thou hast no need of good gifts.'² For He hath no need whatsoever of anything that belongeth to us, except only the salvation of our | souls. Therefore, let us offer ourselves as a living, holy sacrifice,³ as it is written, 'I am not to be propitiated with a burnt offering, but with mercy and patient endurance'; for He spake saying, 'He that shall endure patiently to the end shall be saved.'⁴ And again [the Book saith], 'He hath suffered for ever, he shall live to the | end.'⁵

Therefore, as we would choose for ourselves a life free from care, and free from disturbance, let us run wisely so that we may obtain,⁶ even as it is written. It is not a few dangers which should make us to break the agreement which we have made with God. For this reason let us teach our tongue, let us teach our eyes, let us lift up in prayer our hands, which shall be clean, and | let us make our feet to walk in rectitude. Create for thyself a citizenship which shall be good, and without blemish, by means of humility, and shamefacedness, and calmness of mind and body, and temperance in eating, and the continence which is effective, and the love of strenuous toil, and sympathy, and brotherly love, and the sharing of our | possessions with our neighbours, and the faith which is perfect. Now these are only a very few [of the qualities] of which we may make mention in this case, and they need great striving to make them to flourish.

¹ Heb. x. 31.² Ps. xvi. 1.³ Rom. xii. 1.⁴ Matt. x. 22.⁵ Compare Rev. ii. 10.⁶ 1 Cor. ix. 24.

The Book saith, 'The kingdom which is in the heavens is like unto the [ten] virgins.'¹ It doth not say that it is like unto the sun, or the moon, or the beautiful hosts of the stars, or | the gold which is incorruptible, or the beauty which Fadeth away, or even the sky itself. Observe the exalted reputation of purity, for it entereth into everything. And it is this of which Paul, the sponsor, spake saying, 'I would that ye should be without carefulness.'² Therefore what is seemly for us to do is to pray, so that | those who are strong among the virgins may remain permanent in their healthy state, and that those who are sick, who have actually fallen into sin, may receive healing. Fol. 43 a col. 2

Now it is seemly that we ourselves should weep in such a manner that we may wash out our eyes which have been seeing badly; thou seest the wound,³ and thou knowest what will heal it. Fortify thou the windows of thy soul, | and not only thine ears, and thine eyes, and thy mouth, for these are the entrances through which the Evil One is wont to come in, even as it is written, 'Death hath entered in through your windows.'⁴ Let the commandments of holiness be upon thine eyes, and upon thine ears. Let the | Psalms be in thy mouth, and meditation on the Scriptures [in thy heart]. Therefore it is seemly for us to open our windows, that is to say, our senses (or, feelings) to God, and to shut them fast against the Adversary. Say thou, moreover, with that holy soul, 'I will go up into the palm tree, and I will lay | hold of the height thereof,'⁵ that is to say, 'I will lift up my mind into the heavens, I will lay hold upon the right faith, and I will not concern myself with the things of the earth.' Fol. 43 b col. 2

Take thou, however, good heed unto thyself, lest there be thorns in the palm tree, that is to say, admonishings, when thou art driven to follow after sin, for the Book saith, 'The words of the wise are | as ox-goads, and as the nails which Fol. 44 a col. 1

¹ Matt. xxv. 1.

² 1 Cor. vii. 32.

³ Καὶ σὸν οἶδας τὸ τραῦμα (Migne, vol. lxxxviii, col. 1941).

⁴ Jer. ix. 21.

⁵ Song of Sol. vii. 8.

are sharp'¹—so that whilst these remain fixed in thy heart thou shalt abstain from every sin. Now the Book saith, 'Lay hold upon the height thereof,' in order that thou mayest be above the sky, and be able to bear the temptations which shall come upon thee. From time to time, and
 Fol. 44 b col. 2 at all times, rehearse the Holy | Scriptures, for as the wine which men drink assuageth grief, and changeth the sadness of the heart into joy, even so doth the spiritual wine which is distributed throughout the Scriptures make the soul which hath partaken thereof to rejoice.

Let the remembrance of God be in thy heart at all times, and thou thyself shalt say | with David, 'I see God face to face at all times; He is on [my] right hand, therefore shall I never be moved.'² Let these words be written on thy hands, and fixed firmly before thine eyes. If thou wilt ascribe glory
 Fol. 45 a col. 1 to God by reason of His commandments, He shall be on | thy right hand; if thou treat Him with contempt through thy transgressions, the Devil shall be on thy right hand. For thus doth the Scripture bear witness concerning Judas who made himself to be an assistant [of the Devil]: 'Let the Devil stand on his right hand.'³ Ascribe thou glory unto
 Fol. 45 a col. 2

God at all times, and say, | 'I will exalt Thee, O my God and King';⁴ thou shalt glorify Him through thy works, and not through thy words only.

In this wise did David ascribe glory to God, and he said, 'I will bless Thee for ever, and for ever and ever.'⁵ [He did not glorify Him] for a day, neither for a month, nor for a year, but throughout his life, for he well knew that if
 Fol. 45 b col. 2 a man made perfect | his glorification of God he would be only beginning. But thou wilt say often, 'What manner of heart is it that is able to ascribe glory to God at all times?' Now the heart is even as the blessed man Paul wrote, 'I know not how to do anything whatsoever.'⁶ And again, it

¹ Eccles. xii. 11.

² Ps. xvi. 8.

³ Ps. cix. 6.

⁴ Ps. cxlv. 1.

⁵ Ps. cxlv. 1.

⁶ 1 Cor. iv. 4.

is even as David spake | saying, ‘Cleanse me, O God, from
my secret [sins].’¹ And our heart must be like unto that
which the Saviour commanded us to make for ourselves
saying, ‘Blessed are those who are pure in their hearts, for
they shall see God.’² Fol. 46 a col. 1

Thus³ is it with the man who committeth no sin against
God, and who ascribeth glory | to God through his words Fol. 46 a col. 2
and through his works. And if there cometh upon such
a man who doeth such things sickness, or poverty, or death,
he shall not fall into despair, but he shall say with Paul,
‘Who shall separate us from the love of God?’⁴ and the words
which follow these. Remember thou the day, | that Awful Fol. 46 b col. 1
Day, which shall be filled with quaking, and that moment
when we shall take our stand before the Holy Throne, and
shall have to defend every deed which we have done in this
world, and when all the sins which we have committed shall
be made to appear before the eyes of every one, and when
there shall be revealed again to us those things which we
had forgotten. | In that place shall there be the river of fire, Fol. 46 b col. 2
and the worm which is deathless. Remember that moment
when the books of our hearts shall be opened, when they shall
unroll them and read them aloud in the midst of the theatre
of that Other World. Then shall all the works which we
have done be laid bare, those which we have done openly,
and those which we have done in secret, | and the things Fol. 47 a col. 1
which have been done in the night season, and those which
have been done in the daytime, and those which we have
done inadvertently, and the faults of forgetfulness, and those
which we have done with the members in the body, and
those which we have performed at the dictates of our hearts ;
and in that hour everything which we have done during our
whole lives, and every sin which we committed in secret, shall
be revealed. |

¹ Ps. xix. 12.

² Matt. v. 8.

³ Οὕτως οὖν ὁ μὴ ἀμαρτάνων (Migne, vol. lxxxviii, col. 1944 B).

⁴ Rom. viii. 35.

Fol. 47 a col. 2 Remember that it is necessary for us to transfer ourselves
 from this world, and that we must appear before the Judge
 Whom it is impossible to deceive, Who shall reveal the things
 which are hidden in the darkness, Who shall make manifest
 the counsels of hearts, and Who shall try our works, and our |
 Fol. 47 b col. 1 thoughts, and our words. In [that] hour we shall receive
 a great punishment for the sins which we have committed,
 and which we imagined were few.

Keep thou in thy remembrance at every hour the flame of
 Gehenna which cannot be quenched, and forget it not. And
 set thou at all times before thine eyes the Judge, Who shall
 Fol. 47 b col. 2 come to judge those who are living and those who | are dead.
 Think, moreover, of the thousands of thousands, and the tens
 of thousands of tens of thousands, of angels who stand before
 the Judge at all times. Let thine ears hear beforehand the
 sound of the trumpets, and the awful voice of that Judge,
 and let thine eyes see beforehand the things which are |
 Fol. 48 a col. 1 ordained to take place.

Now there shall be some whom they will cast forth into the
 outer darkness, and there are others who even after the fight,
 and the suffering, which [they have endured for the sake of]
 virginity, shall have the door of the bridal chamber, which is
 in the heavens, shut against them. Look at certain of them,
 and observe how they are tied up in bundles, like garden
 Fol. 48 a col. 2 waste, and cast into the furnace of fire. | And see how they
 bind the hands and the feet of others and cast them forth
 into the outer darkness, and how certain of them are delivered
 over to the worm which sleepeth not, and to the gnashing of
 the teeth. On one they pass the sentence of condemnation
 because he laughed the laugh of the scoffer, and out of season;
 and on another because he offended his brother, or because he
 Fol. 48 b col. 1 behaved | unjustly towards his neighbour; and they judge
 another because of the sins which he committed in secret.
 To another they assign retribution because of the idle words
 which he spake. On another they pass sentence of doom

because of his evil mind. In the face (or, mouth) of another the door of the kingdom is shut because of the words of infamy which he hath spoken. Another they deliver over to the punishment | which is without healing, because he did not hate the things which are evil. Another they deliver over to derision and shame for ever. And others who have shewn themselves to be entirely destitute of the understanding of God shall hear [spoken the words], ‘I know you not; whence are ye?’¹ because they did in the course of their works things which were an abomination | to Christ.

Fol. 48 b col. 2

Fol. 49 a col. 1

These² things then being thus, in what manner is it meet for us to live? We must devote ourselves daily to the shedding of torrents of tears, and we must say with the prophet, ‘Who will set a stream of water upon my head, and a fountain of tears in mine eyes?’³ I will weep for my sins by day and by | night, so that I may be able to flee from the punishment which shall take place. Let us confess beforehand our sins, before [we come to] that awful place of judgement. Let us cry out to the mercy of God, so long as we are in this habitation, for the Scripture saith, ‘Who shall give thanks unto Thee | in Amente?’⁴

Fol. 49 a col. 2

Fol. 49 b col. 1

Moreover, let us consider this, O beloved. God hath made for us all the members of our material body double, for He hath bestowed upon us two eyes, two ears, two hands, and two feet. If it should happen that one of these [pairs] becometh disabled through sickness, we are able to relieve our wants by | [using] the other. The soul, however, which hath been made for us is one only, and if we destroy it through carelessness, by what manner of means shall we live?

Fol. 49 b col. 2

Let us take exceedingly great care that we do not permit anything whatsoever to become of more importance than the health of the soul, for it is the soul which will be set up to be judged, and it is the soul which will have to defend [the body] before | that Throne. If thou shalt say at that time to

Fol. 50 a col. 1

¹ Matt. xxv. 12.² *Τούτων οὐκ οὕτως ἐχόντων* (Migne, col. 1945 B).³ Jer. ix. 1.⁴ Ps. vi. 5.

the Judge, 'The possessions of this world outwitted me,' He Who judgeth shall make answer unto thee saying, 'Didst thou then not hear Me when I cried out to thee, In what shall a man be benefited if he gain the whole world and suffer the loss of | his soul? Or what shall a man give in exchange for his soul?'¹ And He shall say unto thee, moreover, 'Eve profited nothing when she said, "The serpent deceived me."'²

Further, O my brethren, let us set these things in our hearts. Come ye, let us rise up of ourselves with glad readiness. Come ye, let us ascribe | glory to God, before the darkness cometh, and before there cometh upon us that great and shining day, concerning which the Prophet spake saying, 'Behold, God cometh! Who shall be able to abide the day in which He cometh?'³ That day shall be a day of terror, a day of darkness and blackness, a day of cloud and gloom, a day of | blasts of the trumpet. Peradventure thou wilt say, 'Who shall be able to escape all these things?' Harken, it is I who will tell thee. Now thou must not imagine that thou wilt escape merely by keeping thy body in a state of purity; on the contrary [these things also must thou do].

Whensoever | any man doeth unto thee that which is evil thou must do unto him that which is good in return. Whensoever men make false accusations against thee thou must continue to lead a well-ordered life. Whensoever men curse (or, revile) thee, thou must bless them in return. Whensoever thou shalt fast thou shalt not be puffed up thereby, for it is not thine abstinence from | eating only which is true fasting, but also thine abstinence from sin.

It is meet for us to search carefully the Scriptures. For observe that it was a staff of wood of the almond tree which the prophet saw at the beginning, but afterwards it was a brazen vessel of fire which actually appeared to him,⁴ | which indicated that he who will not lay hold on the rod

¹ Matt. xvi. 26.

³ Mal. iii. 2.

² Gen. iii. 13.

⁴ Jer. i. 11-13.

of correction in this world, is he whom the fire of Gehenna shall put to the test in the next. Moreover, in this same manner did Moses teach the people, with a pillar of light and a pillar of fire.¹ He cried out unto every one saying, 'He who will hearken to the Law shall have the enjoyment of the light which is true and pleasant, and he who will not hearken | shall be delivered over to the fire.'

Fol. 51 b col. 2

Read ye the Gospels, and ye shall know that when we shall go forth from this world there is nothing whatsoever which will help us. No brother shall be able to set free [another] brother from the punishment which never endeth, and no friend shall be able to help his friend; neither shall fathers be able to help their children, nor | children their fathers.

Fol. 52 a col. 1

But why should I speak of ordinary men in this manner? For neither Noah, nor Daniel, nor Job,² would be able to set free either son or daughter. Now many times thou wilt say to me, 'What is the proof of these words?' [I will tell thee.]

Consider the man who had not on him the wedding garment, and observe that, after they had cast him forth from | the

Fol. 52 a col. 2

bridal chamber,³ there was not one of those that sat at meat who interceded for him. Consider, moreover, the servant unto whom the talent⁴ was given, and observe that, after he had been cast forth into the outer darkness, there was no man who made an appeal on his behalf. Consider, moreover, the

five virgins,⁵ and observe that after the door of the bridal chamber had been shut in their faces (or, mouths), none of their fellow-virgins asked the bridegroom for a recompense for | those whom Christ called 'foolish'.

Fol. 52 b col. 1

Although they had trampled under foot the flame of pleasure, and had extinguished the fire of desire, and had kept protracted fasts, and had passed whole nights in vigil, and had slept on the ground, although, I say, they had done all these things, He called them 'foolish', and in very truth rightly did | He call them

Fol. 52 b col. 2

by this name, because, though they had observed the great

¹ Exod. xiii. 21.² Ezek. xiv. 14.³ Matt. xxii. 12, 13.⁴ Matt. xxv. 24-30.⁵ Matt. xxv. 11, 12.

commandment to guard their virginity with success, they had forgotten to observe the little commandment which inculcated charity.

Think of the Judge Who setteth the sheep on His right
 Fol. 53 a col. 1 hand, and the | unfruitful goats on His left. Unto those who
 are on His right hand He saith, ‘Come ye, and inherit the
 kingdom,’¹ and those who are on [His] left He Himself
 casteth forth into the outer darkness, and none of those who
 are on the right hand is able to help them. Verily, true is
 Fol. 53 a col. 2 that proverb which saith, ‘Behold | the man and his work.’
 Behold, hast thou not heard concerning that rich man, between
 whom and Lazarus a gulf had been made, who wished him to
 sprinkle water [on his tongue] as he was burning in the place
 of punishment?² And thou sawest also that Abraham was
 not able to set the rich man free from the place of punish-
 Fol. 53 b col. 1 ment, | although the rich man entreated him [to do so].
 Ought we not, then, to help ourselves in this world, and to
 ascribe glory to God before the darkness cometh, that is to
 say, before we are banished into the darkness?

It is far better to have our tongue parched in this world by
 fasting than for us to wish to have water sprinkled [upon
 Fol. 53 b col. 2 it] | in that place where water will not be given unto us.
 Let us put forth our utmost endeavour to free ourselves from
 this great torture through a few sufferings in this world.
 Remember when the fever of sickness cometh upon us, or
 a few disasters (or, calamities), or when we look upon those
 Fol. 54 a col. 1 who are punished by the judge in [this] world, | whereupon
 horror and quaking seize upon us, notwithstanding the fact
 that both the punishment and the place of judgement [endure]
 only for a very short space of time, remember, I say, what
 manner of punishment it shall be in the place of judgement in
 the Other World which is to come, wherein we shall be
 punished for endless ages.

Fol. 54 a col. 2 Ought we not, therefore, to make haste to enter | in through

¹ Matt. xxv. 34.

² Luke xvi. 19 31.

the narrow gate, and not to walk about in the broad way? ¹ Now we know that all the works of the world are like unto dreams, and that they all pass away into destruction. For sickness bringeth to nought the strength of the body, and even the beauty of the bodily form decayeth through old age. | And even if we enjoy [the sight of] a table heaped Fol. 54 b col. 1 high with food, when the evening cometh we forget the pleasures thereof. And in short, everything which is in this world becometh like unto the web of the spider, and like unto dreams. Rightly, therefore, did the Saviour ascribe blessing to those who afflict themselves so that the pleasures of this world may not prevail | over them. Fol. 54 b col. 2

Should not, then, we ourselves do as did Abraham, who hearkened unto [the words], ‘Get thee forth from thy country,’ ² and come forth from our iniquity? And let us pray ³ with the holy man David, and say unto God, ‘I will bless Thee seven times in the day because of | the judgement of Fol. 55 a col. 1 Thy righteousness.’ ⁴ Now it is a good occupation to hold converse with God at all times by means of prayer. If the friendship of a good man converteth him that meeteth with him to that which is excellent, how much more will he be benefited who holdeth converse with God, by night and | by day, by means of prayer? Now, no man ever sinned who Fol. 55 a col. 2 remembered that God was before him.

Therefore ought we not to remember that which he said, ‘Pray at all times,’ ⁵ in order that sin may not discover a way whereby to enter into our hearts through the practice of forgetfulness? Ponder beforehand upon the death | which Fol. 55 b col. 1 thou shalt die in thy members which are upon the earth, and [remember] that the day of God shall come like a thief. When those who are to bear away thy soul shall come after thee thou wilt say, ‘Be merciful unto me, for I will fast, I will do deeds of mercy, I will repent.’ And they shall say unto

¹ Matt. vii. 13.

² Gen. xii. 1.

³ Εὐχου τοίνυν τῷ θεῷ (Migne, col. 1973 A).

⁴ Ps. cxix. 164.

⁵ 1 Thess. v. 17.

thee, 'Didst thou, then, not hear God Who cried out saying,
 Fol. 55 b col. 2 "The kingdom | which is in the heavens hath drawn nigh?"¹
 Didst thou, then, not hear Him when He spake saying, "Shew
 mercy, and I will shew mercy unto you?"² Didst thou, then,
 not hear Paul saying, "Whilst we have time with us let us do
 the thing which is good?"³

He who desireth salvation hath no need of a long time [for
 Fol. 56 a col. 1 repentance]. The thief had no need of a long time | for
 repentance; he believed earnestly, and he gained Paradise.
 And the holy martyrs in a very little time inherited the
 kingdom which is in the heavens; they gave their blood,
 do thou give thy tears. He Who said, 'I would that all men
 Fol. 56 a col. 2 should be | saved,' is no liar; for this reason He teacheth us
 not only by the Holy Scriptures, but also by the misfortunes
 and sufferings of others.

Moreover, we see physicians inflicting pain on men, and we
 also see the governors who sit on the seat of judgement
 inflicting righteous punishments on the thieves, and this
 Fol. 56 b col. 1 they do in order that through the | sufferings of others we
 may be admonished. And now, O my beloved, since we are
 rooted in the faith, let us increase in knowledge; from know-
 ledge [let us proceed] to love, and from this to the inheritance
 which is in the heavens. Let us persist obstinately in prayer,
 as it is written.⁴

Shepherds, even if there be no wolves about them, | keep
 Fol. 56 b col. 2 watch all night over their flocks of sheep, and even if there be
 no wild animals [about them] their dogs keep watch for
 them. For this reason is it good that we should continue
 to exercise ourselves in our work at all times, and even if
 no temptations come upon us, the exercise will certainly
 do thee no harm whatsoever, nay, on the contrary, thou wilt
 Fol. 57 a col. 1 benefit thyself exceedingly. For who is | the man who did
 not benefit himself by watching all night in prayer?

Therefore it is meet for us to keep watch on every side,

¹ Matt. iii. 2.

² Compare Matt. iii. 2, v. 7, and Luke vi. 36.

³ Gal. vi. 10.

⁴ Acts ii. 42.

so that evil may not break into our souls. When once the soul hath tasted sin, it will continue in a state of unconsciousness, and will go on adding greatly | to the sickness of sin. Fol. 57 a col. 2
 For as when thou hast once kindled a fire it burneth up quickly through the fuel [above it], and flames burst out in all directions, even so is it in the case of the natural disposition of sin, which finally obtaineth the mastery over the reasoning power of the soul, and then destroyeth the whole soul itself, and the body also with it. For this reason what we ought to do is | to drive back once and for all the beginnings of sin, Fol. 57 b col. 1
 just as we should drive back a horse which is uncontrolled. If we take heed [that we speak not] idle words, how much more ought we to do so in the case of the sins which lead to death? Let not the pleasure of the works of [this] life lead us astray.

For the works of men are in no wise different from dreams | and shadows, and they are like the rushing torrent which Fol. 57 b col. 2
 floweth swiftly away. Hold not to be marvellous things the possessions and the riches of this world, but observe how they are transferred from this man to that, and how they pass from that man to another; for this reason it is right that we should despise them. For very right is the | word which Fol. 58 a col. 1
 is written that saith, 'The things which are seen are those that are for a time, whilst the things which are not seen are those which are for ever.'¹ The latter things are incorruptible and indestructible, and they abide without change.

Let us therefore do our utmost to acquire these things for ourselves. Let us strive eagerly for these things, for otherwise | it is unlikely that we shall be able to acquire any of Fol. 58 a col. 2
 these for ourselves, when we shall go forth from this life. For he who striveth in the contest receiveth not the crown if he abandoneth the contest; therefore let us seize and carry off the crown, and we shall thus escape disgrace and loss. Now the Scripture saith, 'He whose possessions are consumed

¹ 2 Cor. iv. 18.

Fol. 58 *b* col. 1 with fire shall suffer loss.'¹ Now what kind | of burning with fire is that which shall be to us? And what kind of thing is the outer darkness? And what kind of things are the place of weeping and the gnashing of teeth? Take these things into thy heart, and guard thou thy soul and keep in virgin state until the Bridegroom cometh in His glory.

Fol. 58 *b* col. 2 And do thou sing psalms saying, 'My soul is in thy hands at all times,' 'I do not | forget Thy Law.'² And say, 'Thou art He Who doth deliver me from the snare of the hunter.'³ Let thy lamp be burning, and permit not thyself to fall asleep. And if slumber be sweet to thee in the night season, yet know thou that there is nothing sweeter than

Fol. 59 *a* col. 1 the Psalms. For the | holy man [David] said, 'Thy words are sweeter in my throat than honey in the mouth.'⁴ The martyrs gave their own souls for the Name of God: let us bring as an offering [to Him] our life of self-denial. Remember that some of the martyrs were laid upon coals of fire: let

Fol. 59 *a* col. 2 not, therefore, the matter | seem to thee to be a hardship if thou hast to sleep upon the ground. If thy mouth is wont to become foul and bitter through fasting, [remember that] He Who created the sweetness in the honey tasted gall for thy sake. Although thou mayest weep occasionally for thy sins, thou hast not as yet done as Paul did, who wept for the salvation of others. | Let us address each other in these words: 'Suffering endureth only for a short time, but the Resurrection (or, Rest) is for eternity.'

Fol. 59 *b* col. 2 Vanquish suffering by means of hope. For the Scripture saith, 'Tribulation worketh patience, and patience hope, and hope giveth birth to shamefacedness.'⁵ Consider, moreover, that pleasure [endureth] only for a short time, and that | punishment lasteth for ever. Excuse thyself from the delight of pleasure, because of the tribulation of the punishment [thereof]. Cause not the Devil to make use of our members as arrows [against us], and guard thyself and let him not

¹ 1 Cor. iii. 13.² Ps. cxix. 109.³ Ps. xci. 3; Ps. cxxiv. 7.⁴ Ps. cxix. 103.⁵ Rom. v. 3.

transfix thee with the arrow of the appetite of the belly. For thou knowest that, after the people [of Israel] had passed over the sea, without being drowned, Moses himself became master | of the land through the appetite of the belly. Take Fol. 60 a col. 1 good heed thyself to the sufferings of those who were there, and flee thou from their fall. If God did not give His people who were there [water] to drink, He will not give thee [water] to drink if thou practise carelessness. If thou shalt strive in the contest with thy whole heart, in perfect faith, | thou shalt be happy in joy and in gladness for ever. Lay Fol. 60 a col. 2 fast hold, therefore, at all times upon these teachings which are full of salvation, and keep thou them, and fulfil thou them, so that the Holy Trinity may be glorified through thee, Father, and Son, and Holy Spirit, henceforward, and | always, Fol. 60 b col. 1 for all ages of ages. Amen.

ALSO THE EXPLANATION OF APA JOHN,
ARCHBISHOP OF CONSTANTINOPLE, CON-
CERNING SUSANNA.

ONCE more we come unto you with great readiness, for
 Fol. 60 b col. 2 we are in debt | to you in respect of an address. Not that
 we shall be able to discharge our obligation completely, as
 is meet, but only to pay to you such things as we have
 according to our ability. Our willingness is manifest (or,
 open) and it giveth help, and it would pay more than we
 are liable to pay, only the poverty of our speech afflicteth
 us, and for this reason we appeal to you to accept a very
 Fol. 61 a col. 1 little instead | of very much. Now if it be that [each] one
 [of you] who accepteth the very little, will amplify it by the
 ready will of his heart, then we shall be [found to be]
 lacking in nothing whatsoever, and such portion as we lack
 our own ready mind shall make complete.

Now as concerning the little offerings brought by the |
 Fol. 61 a col. 2 poor man, and the large offerings of the rich man, when
 God looketh upon them He receiveth them to Himself with
 equal honour, nay, perhaps He inclineth more to the gifts
 of the poor man, for He looketh upon the willingness in the
 heart rather than upon the abundance of the things offered.
 Let the proof of these words, moreover, be to you through
 Fol. 61 b col. 1 the words of the | poor widow, who threw two *lepta* into the
 treasury, for the honour of this offering was far greater in
 the sight of God than the gold which the rich men gave.¹
 For God hath need not of gold, but of the pure heart, and of
 the upright purpose which is disposed towards that which
 Fol. 61 b col. 2 is | good. Now therefore we ourselves will enlarge our

¹ Read ἡ ἑκατομῆς εἰς ἄνδρα ?

hearts in sincerity, and we will bring this address as [an offering] to God, and will set it aside and cast it into the spiritual treasury, and [thus] shall we discharge our debt [of a discourse] to you.

For I recall to my mind that I made the promise which I made to you | yesterday that I would preach concerning the fortitude and prudence of Susanna, because [this subject] would be of very great advantage to many, just as the [story of the] fight of Joseph in his chastity and in his contending is of very great benefit to man. Let, moreover, Susanna fight now as in a theatre which is filled with the multitude. Let her fight | in the place wherein God, and His angels, and men, and women, shall look upon her, and she shall teach young maidens to think scorn of death [if it be incurred] for chastity's sake.

Now this blessed woman Susanna was of noble birth and race, and her bodily form was beautiful. She had been carefully secluded in her | own chamber from her childhood, and having led a chaste life she had grown to woman's estate (now Satan had watched carefully her youthful beauty), and had joined herself in the bond of marriage according to the Law. And she kept her husband's bed undefiled, and she observed the ordinances of her marriage. Her eyes never rested with pleasure upon the beauty of a | strange young man, or searched it out. She neither allowed her ears to listen at any time to the words of lewd speech, nor did she permit her nostrils to snuff sweet scents, nor did she array herself in apparel which had been held over the smoke of burning perfumes. In short, she did not permit any one of her senses to carry her away with sudden swiftness, lest the | chastity which she had set firmly in her heart should be destroyed, and her soul glide downwards into obscene pleasures through the deceit of apathy. Now the greater number of the sins which come into being in the soul arise from the senses. For the soul abideth in the heart,

even as a virgin who liveth quietly in her chamber, and
 Fol. 63 a col. 2 the | five senses are the servants which [minister] unto her.
 Now the senses are the eye, that is to say, the sight, and
 the hearing, and the smelling, and the taste, and the touch ;
 and if the soul be not led astray by any one of these senses,
 or corrupted thereby, it remaineth alone, and suffereth no
 injury whatsoever.

If, however, it happen that the eye wandereth about,
 and doth contemplate the beautiful forms of young men, |
 Fol. 63 b col. 1 then do the waves of desire boil up [in the soul], and over-
 come it, and the winds of passion beat upon it straightway,
 and it wandereth away from chastity, and goeth into the
 gulf (?) of sin, and is swallowed up in the vortex wherein
 David himself was engulfed. Moreover, it was he who cried
 out concerning himself saying, 'I have come into the abysses
 of the sea, and the storm hath drowned me.'¹ |

Fol. 63 b col. 2 So also is it in the case of the hearing. If the ear
 receiveth the pleasant sound (or, voice), and the deceitful
 words of lewdness which accompany it, then doth the heart
 incline thereto, and they drag down the heart into destruc-
 tion. And again, if the taste devoteth itself to continual
 eating and feasting, and to innumerable winebibbings, then
 Fol. 64 a col. 1 doth it draw the soul downwards, and | into darkness and
 into drunkenness. Yet again in the case of the smell. If

the nose be in the habit of taking delight in the things
 which have sweet smells, that is, in scented unguents, and
 in aromatic perfumes, and in balsams, it falleth at length
 into a state of numbness, and it bindeth tightly the soul
 in that state of numbness along with it. Moreover, if the
 chaste soul be in [any of] these [conditions], she hath made
 Fol. 64 a col. 2 herself to be like unto a virgin who hath been delivered | over
 into the hands of her servants, and hath slipped down into
 sin, and hath lost the power of holding herself back. For
 when once the habit of incontinence hath entered into the

¹ Ps. lxi. 2.

soul, it acteth the part of a thief, and it breaketh into the treasury of the heart, which it maketh into a desert, and it strippeth it naked, and leaveth it unchaste.

Now this | blessed woman, that is to say, Susanna, kept Fol. 64 b col. 1
 guard over her eyes, and her hands, and her feet, and her tongue, and her nose, and over the whole system of her senses, and she became in very truth, according to the word of the Wise Man, 'like a garden enclosed, and a fountain which hath been sealed,'¹ which no man was able to strip bare, and no man was able to | destroy the abiding place Fol. 64 b col. 2
 of the sweet-smelling flowers of chastity, and to ravage and lay waste that place of beauty wherein was the fountain of discretion.

Now there were two elders, who were held in high esteem as men who governed the people, and these men lusted after this woman [Susanna], and though both were | being [con- Fol. 65 a col. 1
 sumed] by the burning of their lust, they were ashamed to make known to each other concerning the fire which was burning in their hearts. And it came to pass on a certain day that each of them went into a secret place, where they could watch Susanna carefully, and they met each other face to face, and when each had questioned the other, each | confessed to the other for what purpose [he had Fol. 65 a col. 2
 come there]. Then they made an agreement, each with the other, to commit a deed of sin, and to work iniquity together, and they kept watch over her diligently and waited for a time when they should find her alone.

And it came to pass that on a certain day Susanna went | into her husband's garden, to lie down and rest Fol. 65 b col. 1
 there, according to her custom during the hottest season [of the day], and she sent away her servants to bring to her the soda and soap [wherewith to wash herself]. And the elders suddenly rushed into the place where she was, even as wolves rush upon a lamb of the sheep, and they

¹ Song of Sol. iv. 12.

Fol. 65 b col. 2 laid hold upon her, and then | wished to work in her the deed of impurity of their burning lust. Now Susanna was between the two elders, who were far more evilly minded than the lions among which Daniel found himself. There was neither a servant with her, nor a neighbour, nor any

Fol. 66 a col. 1 person of her acquaintance, nor any | young maiden, and there was no one there to render her help in any way whatsoever, God Himself alone excepted, Who was watching her from heaven. Now God had the power to prevent them from gaining the mastery over her, but He permitted them to engage in the contest, in order that the crafty designs

Fol. 66 a col. 2 which they had devised in secret might be revealed, | for then would be made manifest both the chastity (or, prudence) of Susanna and the incontinence of the elders, and in this way women might find through the fortitude of Susanna a house of instruction in that which was good.

And moreover, the contending in which she was engaged was very great, and it increased in violence, and became

Fol. 66 b col. 1 a mighty | fight. Now the matter was far more difficult for Susanna than it was for Joseph, for Joseph was a man, and he was contending against one woman only; but this woman Susanna had to contend against two men, who were strong in their endeavour [to do evil]. And it is a matter whereat to marvel that she contended against these [men] in a garden—

Fol. 66 b col. 2 the place wherein the Serpent | succeeded in leading Eve astray.

Now this spectacle was both great and profitable. It was a great spectacle because elders, who stated that they were nobles among the people, were those who were contending in the strife; and it was a profitable spectacle also, because the

Fol. 67 a col. 1 chastity of one weak | woman was able to fight successfully against these nobles, even after they had arranged with each other to fight against her together.

And now the heavens are open, the trumpets send forth their blasts, the contest is prepared, and the true Master of

the contest watcheth from heaven, and the multitudes | of Fol. 67 a col. 2
 the angels gaze out from the heights of heaven on the
 spectacle. The Serpent worketh diligently in these sinful
 elders, but Faith herself is strong to prevail in this chaste
 woman. And there is great anxiety among them on both
 sides. The elders are afraid lest a woman | vanquish them, Fol. 67 b col. 1
 whilst Susanna herself is afraid lest she fall from her state of
 chastity. And the devils make ready their rich banquet for
 these sinful men, and the angels prepare the honour which
 they have to bestow on Susanna from heaven.

And these lawless men laid hold upon Susanna, and they
 strove with her first of all in words saying, | ‘We are elders Fol. 67 b col. 2
 among the people. We are they to whom the people have
 entrusted the Law, and the Power to unbind and to bind in
 every matter whatsoever. There is no one at all in this place
 to see us. Be persuaded and [lie] with us, for we desire thee
 eagerly. If thou wilt not be persuaded to lie | with us, we Fol. 68 a col. 1
 will bear false witness against thee, and declare that there
 was a young man with thee, and that it was on account of
 him thou hadst sent away thy servants.’

Observe now how exceedingly difficult were the circum-
 stances in which Susanna, this woman who was all alone, was
 involved! There were the disgrace of an act of unchastity,
 and the penalty of death | wherewith she would be threatened, Fol. 68 a col. 2
 and the contemptuous opinion of the people which would
 make all of them to scoff at her, and the hatred wherewith
 her husband and her kinsfolk would hate her, and the grief
 of all her neighbours and of every member of her household;
 and, finally, there was the destruction of all her house.
 But none of these thoughts overcame this chaste woman,
 for both her hope | and her heart were strong in the God of Fol. 68 b col. 1
 heaven.

Then Susanna sighed heavily and said, ‘I am surrounded
 by tribulation on every side. If I do this thing I shall
 suffer death, and if I do not do it I shall not be able to escape

from your hands; but it is preferable not to do this thing
 Fol. 68 *b* col. 2 and to fall into your hands rather than to commit sin | before
 God. Woe is me! The shepherds, whom I have considered
 to be men who would direct and guide me, I now see are
 wolves round about me. And those whom I have regarded
 as a haven wherein the ship of my soul might take refuge,
 are those who would wreck me, and they are far more
 Fol. 69 *a* col. 1 dangerous for me than a mighty storm. Think not | that
 I am afraid of you, and that I shall be persuaded by you
 [to do your will], and that I shall pollute my chastity.
 I will not disgrace my parents. I will not cause my noble
 birth to be held in derision. I will not give my husband
 occasion to grieve. I will not put an end to my lawful
 intercourse with my husband for the sake of an improper
 Fol. 69 *a* col. 2 union with you. | I will not hearken to your senseless
 words, and I choose to die by a violent death rather than
 accept a polluted couch. Though my husband be not here
 with me in the body, yet is he here in the desire of my heart,
 and the faces of my parents are with me at all times.

Fol. 69 *b* col. 1 ‘ Besides this, have ye in fear | God Who is looking at you.
 Take shame to yourselves before the angels who are round
 about us by night and by day. Know ye yourselves, and
 know who ye are. Know ye also the Law which ye read, for
 the Law saith, “ Ye shall not lust to know [the wife of] thy
 neighbour.” ’¹

And having said these words she cried out, wishing to
 Fol. 69 *b* col. 2 make | witnesses come so that they might testify concerning
 their lawless behaviour, and the elders also cried out. And
 behold, the servants of Susanna and her handmaidens rushed
 into [the garden], and they saw the elders reviling her.
 Fol. 70 *a* col. 1 And when the elders had uttered | their charges [against
 her], the servants were exceedingly ashamed, for they had
 never at any time heard words of this kind spoken against
 Susanna.

¹ Exod. xx. 17; Deut. v. 21.

And it came to pass on the morrow, that a very great multitude of people gathered together, for as yet the struggle [awaited] decision, and [the award of] the crown had not been given by the judge. And all the | people were gathered together into [the synagogue], men and women, and young men and maidens. Now the spectacle was very great indeed. Men who were on the earth knew not at all what they were about to see, but those who were in heaven, that is to say [the angels], had knowledge of everything which concerned the matter. Fol. 70 a col. 2

And the elders came in, being filled with wickedness, and they called unto Susanna | as unto a woman whom they considered to have been already called unto disgrace and death; but the true Judge considered her to be as a woman who hath already been called unto life, and unto the glory which is for ever. And the elders said unto the people, ‘Send for Susanna, the daughter of Hilkias’; and | they sent for her. And Susanna, and her parents, and all her kinsfolk, and her son came, and Susanna herself came as a woman who hath been held to be worthy of death for the sake of her chastity which was great. And she heaved bitter sighs, not because she was about to die, but because she was going to leave behind her a bad name | to her parents, and all her kinsfolk would become objects of derision unjustly, and because she had not there one who could bear witness concerning the matter which had happened to her in the paradise. Fol. 70 b col. 1
Fol. 70 b col. 2
Fol. 71 a col. 1

And there were very many folk who sighed for her, her parents, and her friends and acquaintances, and her kinsfolk, and the people of her native town; and her husband wept, and all | the members of his house lamented for her. And Susanna, being sorely grieved and afflicted in heart, and suffering bitterly, and weeping, and being in a state of abject abasement, came and took her stand in the midst of the whole assembly. And the whole multitude rose up on their feet to see her, both angels and men. | Fol. 71 a col. 2

Fol. 71 b col. 1 And the two elders rose up in their garb of shepherds, being however wolves, and the Serpent, the Calumniator, was speaking in them, and they laid their hands upon her, and they said, 'Yesterday we were walking in the garden by ourselves, and this woman came in with two

Fol. 71 b col. 2 servants, and | she sent the servants away and closed the door of the garden. Then there came in to her the young man who hath disappeared, and he had intercourse with her. When we saw the sinful act (now we were hidden in a corner

Fol. 72 a col. 1 in the garden), we ran to them, but we were not | able to lay hold upon the young man, for he was stronger than we were, and he opened the door and fled. Now we laid hold of this woman, and we questioned her saying, "Who is this young man that was with thee?" but she did not wish to tell us. And these things concerning which we bear witness we did actually see.'

And the whole synagogue believed them, seeing that they

Fol. 72 a col. 2 were | elders and judges [of the people], and they condemned Susanna to death. And they took her forth to slay her. And there was there no one whatsoever to avenge the truth, God alone excepted, Who, however, allowed these things to take place, in order that through both sides the work of each

Fol. 72 b col. 1 might be made manifest and | fulfil itself; on the one side wickedness, and incontinence, and calumny, and lawlessness, and on the other the perseverance of Susanna even unto death.

And up to what point doth it appear to thee that God remaineth oblivious of the believing ones? He remaineth unmindful until He hath tried them even as gold [is tried] in the smelting-house, and He searcheth thoroughly the

Fol. 72 b col. 2 righteous | by means of temptations of various kinds. For this is what He did in the case of Abraham, who took Isaac to offer him up as a burnt offering. He built an altar, and there was no sheep there; he heaped up wood upon the altar, and there was no ram there. He took the slaughtering-

knife in his hand, and he | went to Isaac to slay him, when Fol. 73 a col. 1
 straightway by a word God made him to hold his hand.

And moreover, these things have happened in this wise so that each one of us, when temptation cometh upon him, and when he draweth nigh unto death, may not despair of the help of God, but may expect it until at length it shall come unto him. |

Now they took Susanna forth to destroy her, and there Fol. 73 a col. 2
 was no man about her to help her. And having seen that there was no help whatsoever to be had from men, she fled to the Helper, Who is in heaven, the Witness Who is faithful, the Eye Which never sleepeth, and she said, ‘O God Who art for ever, Who knowest the things which are hidden in the heart, and Who | knowest everything that shall happen before Fol. 73 b col. 1
 it taketh place, Thou alone art He Who knoweth that these [elders] have borne false witness against me. And behold, I am going to die without having committed any of these [offences] concerning which these [elders] have borne false witness against me.’ And He Who said, ‘Whilst thou yet speakest I will speak, and behold I am in this place,’¹ heard her.

Now whilst they were taking her | forth to destroy her, Fol. 73 b col. 2
 behold God made the Holy Spirit to move in a certain young man whose name was Daniel, and he cried out with a loud voice saying, ‘I am innocent of the blood of this woman.’ And the people turned towards him, and spake unto him saying, ‘What is the meaning of this word which thou hast spoken?’

And he took his stand | in the midst of them, and said, Fol. 74 a col. 1
 ‘Be ye not such fools as to act in this manner, O House of Israel! Get ye back to the hall of judgement, for these [elders] have borne false witness against her’; and all the people went back in haste. And Daniel said unto them, ‘Separate [the two elders] from each other, and I will

¹ Isa. lviii. 9.

Fol. 74 a col. 2 ask them questions.' And he said unto | each one of them, 'O thou who hast lived a long life of evil days, now have come upon thee thy sins which thou hast committed from the beginning. Tell me now, Under what kind of tree was it that thou didst see [Susanna and the young man] talking together?' And he said, 'Under a mastick tree.'¹

Fol. 74 b col. 1 And Daniel said unto him, 'Thou hast directly lied; | on thine own head [be it]. For the Angel of God, with the sword in his hand, hath now taken his stand [by thee], and he shall cleave thee in twain.'

And having set this man on one side, he cried out to the other, and he said unto him, 'O seed of Canaan, and not of Judah, the beauty of the body hath led thee astray, and carnal desire hath stupefied thy heart. Tell me now, Under what kind of tree was it | that thou didst see Susanna and the young man talking together?' And he said, 'Under an evergreen oak.'² Then Daniel said unto him, 'Thou also hast lied; on thine own head [be it]. For behold the Angel of the Lord standeth [by thee] with his sword in his hand, and he shall cleave thee in twain.' |

Fol. 75 a col. 1 And all the people cried out with a loud voice saying, 'Blessed be the Lord God Who delivereth every one that putteth his trust in Him'; and on that day He delivered innocent blood. And there was fulfilled on Susanna that

Fol. 75 a col. 2 which David spake saying, 'My | soul cleaveth to Thee, and it is Thy right hand which hath received it.'³ And these [two] elders, who had hunted after the soul of Susanna, 'shall descend into the depths of the earth, and shall be delivered over to the sword, and they shall become portions for foxes,'⁴

Fol. 75 b col. 1 that is to say, for the devils. Moreover, the | King, that is to say Susanna, shall rejoice in God. And 'every one who sweareth by Him shall be honoured', that is to say, every one who believeth on Him, 'for the mouth which speaketh

¹ Gk. ὑπὸ σκίνον.

² P's. lxiii. 8.

³ Gk. ὑπὸ πρῖνον.

⁴ P's. lxiii. 10, 11.

violence hath been stopped,' that is to say, these two wicked elders.

Then was the grief of the parents of Susanna turned into gladness, | and her husband rejoiced and ascribed glory to Fol. 75 b col. 2
God, and all her kinsfolk were glad, and all the people of her village and all the members of her household rejoiced greatly. In short, there was gladness before God, and the angels, and men. Seest thou the strength of Susanna's soul? | Seest Fol. 76 a col. 1
thou the chastity which was in this weak vessel? The soul which is chaste shall endure, and shall conquer in deathlessness. It shall continue to bear fruit which flourisheth and decayeth not, and it shall continue unfailingly in the virtue which is without blemish by the help of God. This | woman, Fol. 76 a col. 2
moreover, was glorified by men, and was magnified by the angels, and was crowned by God. Imitate therefore this woman Susanna, O ye women, and follow her example, in order that ye yourselves may be held to be worthy of the exceedingly great honour that was paid to her by God in Jesus Christ our Lord, to Whom be glory for ever and | for Fol. 76 b col. 1
ever. Amen.

THE DISCOURSE OF ATHANASIUS, ARCHBISHOP
OF RAKOTE, ON MERCY AND JUDGEMENT.

Fol. 76 b col. 2 THE world which hath no remembrance of God, O my
brethren, is governed by the injustice which appertaineth to
cruelty, and by the inhumanity which appertaineth to weak-
ness, even as | the holy Apostle spake saying, ‘According as
God did not think fit to let them remain in a state of rectitude,
God gave them over to hardheartedness, and to the doing of
the things which were unseemly. And they worked injustice
of every kind; and wickedness, and evil, and deeds of
Fol. 77 a col. 1 avarice; | and they were filled with calumnies and murder,
and with contention, and the cunningness of the evil heart of
the informer and of the tale-bearer; and with the works of the
debaucher, which are hateful to God; and with the pride of the
babbler of foolish things, and of him that seeketh to find out
the things which are evil; and they hearkened not to the
words of their parents; and were fools, and men without
Fol. 77 a col. 2 belief; | and were arrogant, without mercy.’¹

These are they whom God converted to the worship of
God, and He teacheth² them also to depart from that which
is evil, and to have merciful care for him that is his neigh-
bour, according to that which Isaiah taught us, saying in the
Fol. 77 b col. 1 character of God, | ‘Cease ye from the things which are evil,
learn to do that which is good.’³

Now the Law containeth a very large number of precepts
which do injury to him that is our neighbour, but there are
also therein commandments concerning charity (or, the love of
men), and the doing of deeds of mercy to each other. Now
Fol. 77 b col. 2 if it happen that a | man omitteth [to keep] one of these

¹ Rom. i. 28.

² Read $\mu\alpha\rho\tau\epsilon\alpha\lambda\epsilon\theta\omicron\varsigma\ \sigma\iota\iota$.

³ Isa. i. 16, 17.

precepts, it will not be sufficient for him to put another in its place; neither will the man be acceptable before God who doeth good with that which is gained from the profits of injustice, if he give nothing of the things which he himself possesseth, | because even the men who do unjust things make the attempt to offer up gifts of their own goods to God. Fol. 78 a col. 1 For it is written, 'The sacrifice of wicked men is an abomination unto God.'¹ Therefore concerning him that sheweth himself to be without mercy doth He (i.e., the Book) say, 'Unto him that shutteth his ears, and hearkeneth not unto the poor, God will | not hearken when he maketh his appeal to Him.'² Fol. 78 a col. 2 Therefore hath the Book of Proverbs counselled us saying, 'Give thou to God of thy labour in truth, and thou shalt give Him the firstfruits of thy righteousness.'³ Now supposing thou didst give a gift to God of a part of something which had been obtained by thee through injustice or plunder, thy gift would not be very acceptable | to Him, Fol. 78 b col. 1 either because thou hadst obtained that something by injustice or plunder, or because thou wast giving a portion of it to Him as a gift. For thou must bring as thine offering the gift which is pure, even as it is written, 'The offerings of the upright are acceptable unto Him.'⁴

And moreover, if thou dost acquire possessions through thine | honest labour, thou shalt bring unto God offerings from the same, whereon the poor shall feed themselves. Yet they shall be accounted unto you as things plundered, according to that which He spake by the prophet Malachi saying, 'The firstfruits, and the tithes, are stolen by you, and the plunder shall be | in your houses.'⁵ Fol. 78 b col. 2 Fol. 79 a col. 1

Now it is meet for us to mingle mercy with judgement, and we must acquire the faculty of judging, but we must speak in mercy, according to that which is written, 'Keep mercy and judgement, and do thou draw nigh unto thy God

¹ Prov. xv. 8; xxi. 27.² Prov. xxi. 13.³ Prov. iii. 9.⁴ Prov. xv. 8.⁵ Mal. iii. 8, 10.

at all times.¹ For God loveth mercy and judgement, and
 Fol. 79 a col. 2 let him draw nigh | unto God Who careth [for the poor] in
 mercy. Finally, let each one of us now in this place
 (i. e., world) examine himself. Let the rich man consider
 most carefully concerning the things which he hath gotten,
 and among which he considereth the gifts of God to be,
 whether he hath acted unjustly towards the poor man, or
 Fol. 79 b col. 1 whether he hath taken advantage of his weakness, | or
 whether he hath claimed more than his share of that which
 belongeth to him, [or whether] he hath employed force [in
 his dealing with him] instead of righteousness.

Now we are commanded, in respect of our servants, to
 keep strict justice when dealing with them, and to treat
 them equitably. Because thou hast the power [to deal
 unjustly], do not practise injustice; and because thou art
 able [to defraud], do not claim more than thy share; on the
 Fol. 79 b col. 2 contrary, because thou hast | the works of power, do thou
 make manifest the works of righteousness, for it is not
 a matter which it is impossible for thee to perform.

Thou art obliged to give a proof of the obedience and fear
 which are in thee in respect of God, but in that wherein
 thou hast the power to transgress, thou shalt not transgress.
 Fol. 80 a col. 1 Supposing thou didst carry off | the tools of certain poor
 men, and didst give them to other poor men, thou wouldst
 be acceptable neither for thy theft nor for thy gift. Why
 shouldst thou pollute thy riches and bring upon them works
 which are unrighteous? Why shouldst thou make thine
 offering to be an abomination [to God] by undertaking to
 Fol. 80 a col. 2 offer up an offering of injustice, | because thou thinkest to do
 a kindness to other poor men with it? Be merciful unto that
 man who hath suffered injustice. Do deeds of kindness and
 charity to this man, and act with gracious goodness to that
 man, and thou shalt thereby perform mercy and judgement.

For God doth not make Himself a partner in greediness,

¹ Hos. xii. 6.

neither doth He share with | thieves and robbers. It is not Fol. 80 b col. 1
 impossible for Him to feed the poor whom He hath com-
 mitted unto us, but He requireth the fruitfulness of righteous-
 ness, and the love of men, at our hands, whereby we shall be
 both of use to others, and do good to ourselves. Mercy hath
 no existence in injustice, neither hath blessing any | existence Fol. 80 b col. 2
 in cursing, nor doth the doing of acts of kindness spring from
 the tears of those who weep.

For God spake concerning the tears that moved Him of
 those who were treated unjustly, saying, 'These are the
 things that ye do which I hate. Ye cover over (or, dress)
 My | altar with tears, and weeping, and sighings which arise Fol. 81 a col. 1
 from sufferings.'¹ Acts of this kind performed in this
 manner are works of vanity, and they are performed for the
 sake of the approbation of men, and not for the approbation
 which is from God. It was for this | reason that the Lord Fol. 81 a col. 2
 rightly said, 'Do not your acts [of charity] in order that men
 may see you.'² For if thou wouldst do thy works of charity
 so that it shall be God alone Who knoweth thereof, thou wilt
 guard thyself from doing them in greediness (or, avarice), for
 thou knowest that thou wilt not | please in this manner God, Fol. 81 b col. 1
 Who watcheth us. Let us perform our acts of charity in
 such a manner that we may receive the reward therefor
 from God.

Now though God giveth His good gifts unto these whom
 He honoureth, He honoureth in no way whatsoever him that
 seizeth more than his share. Refrain from making an offer-
 ing unto God if thou causest | grief to thy brother, for he Fol. 81 b col. 2
 (i. e., the Book) saith, 'If thou goest to offer up an offering
 upon the altar, thou shalt remember in that place if thy
 brother hath any matter against thee. [If he hath], go forth
 first of all and make thyself to be at peace with thy brother,
 and then come in and offer up thy gift.'³ Remember then
 Zacchaeus, the | tax-gatherer, who determined to restore to him Fol. 82 a col. 1

¹ Mal. ii. 13.² Matt. vi. 1.³ Matt. v. 23.

that had been defrauded his property twofold,¹ and in this way he divided his possessions among the poor. For he knew that he wished to receive Christ into [his house], and that Christ would only receive unto Himself those who gave gladly unto the poor, [and that He would not receive him] unless he did away | with his avariciousness, and the things which he had acquired unjustly. And in this manner did the Lord receive in integrity Zacchaeus, who said, ‘Salvation is in this my house this day.’²

And these things we would say unto those who do works of charity, but who do not take care to be scrupulously fair and just. And we | would also say them unto him that keepeth strict watch on himself in respect of committing acts of injustice, but is careless in respect of doing works of charity. The tree which beareth not fruit they cut down and cast into the fire. In this manner this tree will never give pleasure to the Husbandman Who appertaineth to heaven, Who spake saying, ‘I came seeking for fruit on this fig-tree, and I | have found none; and He commanded [them] to cut it down so that it might not make the ground to be without value also.’³ And they are also wont to condemn him that giveth no pledge to the poor, and there is a threat of punishment because of this in the following [words], for He saith, ‘He who forgetteth to give a pledge to the poor shall cry out | to God, and He will not hearken unto him.’⁴ And God saith, ‘For I am the Merciful One.’⁵

Now, it is a terrible thing, and a matter wholly outside the Law, for thee to come back and reap thy fields a second time, or for thee to come back and gather grapes a second time from thy vineyard, or for thee to come back and gather fruit a second time | from thine olive trees; for it is meet that thou shouldst leave these for the poor. If now these commandments were given unto those who were under the Law,

¹ Compare Luke xix. 8.² Luke xix. 9.³ Luke xiii. 7.⁴ Jer. xi. 11.⁵ Jer. iii. 12.

what shall we say in respect of these who are under Christ ?

These are the [words] which the Lord spake saying, 'Except your righteousness exceed that of the scribes and the Pharisees, ye shall not | enter into the kingdom which Fol. 83 b col. 1 is in the heavens.'¹ Therefore [we must give] not only from our fields, and from that which cometh in to us, but also of the work of our hands. And the Apostle taught us that we must give unto those who have nothing at all, for he spake saying, 'Ye shall accept the good things in order that ye may find the wherewithal to give gifts to him that is | needy.'² Unto him that wisheth to follow in the steps Fol. 83 b col. 2 of the Saviour will the Lord reveal His Divine Person, and He will make him to give of all his substance, and to do that which is good to the poor; and in this wise he shall follow in His footsteps. Now, those who follow in His footsteps, and those who are perfect, give effect wholly to the great and perfect readiness [to give] which | is in charity. Fol. 84 a col. 1

He gave them this commandment in order that they should perform service by means of [their] possessions, and should convert the remnant also to the service by the Word and the Spirit. He gave them this commandment in order to make them do acts of beneficence, and to give gifts for the common good, and | to continue to do so with what they Fol. 84 a col. 2 had, so that through these things they might find themselves to be like unto the love which God hath for man, and might do works of charity, and give thanks. For He spake saying, 'Give and it shall be given unto you. Be merciful and mercy shall be shewed unto you.'³ Through the things of this earth, moreover, He promised | to them a share in Fol. 84 b col. 1 those things which are with Him.

For these are they who shall take their stand at the right hand of God, and these are they unto whom the King, when He shall come, shall speak saying, 'Come, ye blessed of My

¹ Matt. v. 20.

² Eph. iv. 28.

³ Luke vi. 38; Matt. v. 7.

Father, and ye shall inherit the kingdom which hath been prepared for you from the foundation of the world. For
 Fol. 84 b col. 2 I was hungry, [and] ye | gave Me food. I was thirsty, [and] ye gave Me water to drink. I was a stranger, [and] ye took Me to yourselves. I was naked, [and] ye clothed Me. I was sick, [and] ye visited Me. I was in prison, [and] ye came unto Me.' Then the righteous, having marvelled [at these
 Fol. 85 a col. 1 words], shall say, | 'Lord, at what time did we ever do these things unto Thee?' And He shall say unto them, 'Amen. I say unto you, inasmuch as ye have done it unto one of these few little ones, it is to Me that ye have done these things.'¹

For ready kindness [shewn] to the saints is piety [shewn]
 Fol. 85 a col. 2 to Christ, and | ready kindness [shewn] towards those who belong to Christ, maketh him that sheweth it to be a minister of Christ. Not only if he hath many possessions, but also if he hath very few; whatsoever he hath this shall he offer. And if a man shall give only a cup of cold water to a disciple,
 Fol. 85 b col. 1 in the name of a disciple, Amen, | I say unto you he shall not lose his reward. He will give unto thee, O rich man, the occasion for true liberty.

For through these things thou shalt find thyself to be a fellow-worker with God. Thou shalt feed with the soldiers of Christ, and thou shalt feed with them at thy will, and thou shalt be constrained in no wise; for the King of
 Fol. 85 b col. 2 heaven neither setteth | restraint nor maketh demands upon the perfect. He receiveth to Himself those who give willingly, in order that those who give may also receive, and that those who pay honour may themselves be honoured, and that those who make themselves partners with the poor in the things which are temporal shall be invited to take their share with them in the things which are for ever.
 Fol. 86 a col. 1 These things, | let us remember, are for ever and for all time. And let them be before our eyes, [and] they shall

¹ Matt. xxv. 34 ff.

be in our souls, in order that we may make use of the time (or, opportunity), and not allow it to escape from us. And we must not forget the things which are. Now let us await after them that which is to come, | lest through our expectation we thrust the matter behind us, and there come upon us our end. Now the Lord gave this unto us that we might find ourselves keeping watch. And we must produce fruit, and labour in the remembrance of His commandments; and we must make ourselves ready for His glorious rest, and then nothing whatsoever shall give us | offence; through Jesus Fol. 86 a col. 2 Christ, our Lord, to Whom be the glory, and with Him the Fol. 86 b col. 1 Father, and the Holy Spirit, for all ages of ages. Amen.

Fol. 86 b col. 2 THE DISCOURSE OF OUR HOLY FATHER, APA
THEOPHILOS, THE ARCHBISHOP, WHICH HE
PRONOUNCED CONCERNING REPENTANCE
AND CONTINENCE, AND ALSO HOW A MAN
MUST NOT NEGLECT TO REPENT BEFORE
THE LAST TIMES COME UPON HIM.

Fol. 87 a col. 1 THE prophet spake saying, ' My tears have been unto me |
bread by day and by night ' ;¹ and again, ' The heart which
is contrite and abased God will not reject. ' ² Now therefore,
O my brethren, let us afflict our souls with fastings, and let
us give our bodies unto death by means of manifold sufferings,
Fol. 87 a col. 2 until we make ourselves companions of the Angel of Repen-
tance, | in order that he may divert his path from us. The
saints delivered their bodies over unto death until they van-
quished that which was opposed to them, according to what
is written, ' For Thy sake they put us to death all the day
long, they accounted us as the sheep for the slaughter. ' ³
And again the Apostle taught us saying, ' Put to death |
Fol. 87 b col. 1 that which is in the members which are upon the earth,
that is to say, fornication, uncleanness, passion, [and] evil
lust. ' ⁴

Now when we deliver ourselves over to misery through
fastings, and prayers, and long nights of vigil, we crucify
both our bodies and our souls. Let us apply to ourselves
Fol. 87 b col. 2 that which the Psalmist | David spake saying, ' Thou hast
consumed wickedness of heart. ' Then the Angel
of Repentance shall come, and he shall root out the plants
which are evil, those which the Devil hath sent into our
hearts. And he shall plant in their place the fruits of the

¹ Ps. xlii. 3. ² Ps. li. 17. ³ Ps. xlii. 22 ; Rom. viii. 36. ⁴ Col. iii. 5.

Spirit, according to that which the Apostle spake saying, |
 ‘The fruit[s] of the Spirit are love, joy, peace, gentleness Fol. 88 a col. 1
 of heart, purity,’¹ and the [others] which come after these.

Then, O brethren, straightway Repentance shall enter
 quickly into us, and it shall fill all our members, and it
 shall cleanse us from all our sins, and it shall burn up in Fol. 88 a col. 2

us | all pride of heart, and all anger, and all wickedness,
 and everything which is evil, and every thought (or, remem-
 brance) of the Evil One, and shall compel the spiritual
 excellences to come, and to enter quickly into our souls,
 and it shall plant each one of them in its proper place.
 And straightway it shall root out wrath, and plant in its
 place | gentleness of heart; and it shall root out pride of Fol. 88 b col. 1

heart, and plant humility in its place; [and] it shall root
 out enmity, and plant peace in its place. It shall make
 hatred to flee from us, and shall drive it forth out of our
 hearts; and it shall make peace and love to become a crown
 upon our heads. It shall carry away | from us carelessness Fol. 88 b col. 2
 and slothfulness, and it shall rouse us up to prayer, and to
 nights of vigil, and to meditation on the Psalms, and to the
 singing of spiritual hymns.

Consider further, O my brethren, this Repentance, and
 observe what a great abundance of fruit it is wont to produce
 in the man | who repenteth, and how it maketh all the Fol. 89 a col. 1
 members to shoot forth and to blossom, even as the tree
 which is planted by the waters.

O Repentance, how great are thy consolations! Thou art
 the joy which hath its being in grief, and the merriment
 which hath its being in tears. The fruits | of Repentance Fol. 89 a col. 2
 ripen fully in the strength of the Spirit. For even if the
 man who hath repented holdeth his peace, the fruits of the
 Spirit are manifest in his face. O Repentance, in thy
 gracious gentleness, and in thy soft speech, and in thy quiet
 behaviour, thou art a rebuke to every man; for thou | art Fol. 89 b col. 1

¹ Gal. v. 22.

that which hath pointed out the way for all the saints into the fight and into suffering.

Moreover, come ye, O my brethren, and adorn ye Repentance with the adornments of your fastings, and anoint her with the sweet unguents of your prayers, and put a crown upon her head | with the abasement of your tears, so that if there be any other spiritual excellences which do not appear in the beauty of the adornments wherewith ye have adorned her, they shall then be gathered together, and shall come and make merry with those which are [already] in the soul. Further, when these take up their abode in your hearts Fol. 89 b col. 2 they shall make you | to be without sin. Where, moreover, are now the carelessness and heaviness of the body? Where are the disturbing emotions which are in passion, and the profane thought, and every thing which is evil? Where are envy, and hatred, and contentiousness? Where are wrath Fol. 90 a col. 1 and wickedness? Where are pride of heart and the | words which are cruel? Where are fornication, and impurity, and adultery? Where are the things of vain glory and the apparel of splendour? Where are luxury, and eating, and feasting, and winebibbings, and lewd drunkenness? Where are the idle words and the filthy jests? ¹ Who is there that Fol. 90 b col. 1 would not wish to be a companion | of Repentance, and to make himself a stranger unto all these evil things, which blind the eyes of our hearts so that they are unable to see the marvellous light?

For Repentance maketh a man to spread out his wings like the eagle, and maketh him to penetrate into the heights of heaven through her spiritual excellences. Now, he who Fol. 90 b col. 2 hath repented, and hath been exercised in endurance, | and in hunger, and in thirst, awaiteth eagerly the good things of heaven which shall continue for ever and ever. Therefore also, O my beloved, let us bring into subjection our bodies by fastings, and by prayers, and by nights of vigil,

¹ Read ΟΥΣΙΑΤΑΛΙΑ.

in order that we may enjoy His | promise [of the things] Fol. 91 a col. 1
 which are in the heavens, according to what He spake
 saying, 'Ye are those who have endured patiently with
 Me in My temptations, and I, even I, will stablish with
 you the kingdom, even as My Father hath stablished the
 kingdom with Me, and ye shall eat, and ye shall drink with
 Me at | My table in My kingdom.'¹ Fol. 91 a col. 2

Moreover, we must understand, O my brethren, how
 honourable is the condition of Repentance, and we must
 understand the gifts of grace which she hath given unto
 us. O Repentance, who art the food of those who suffer
 hunger, and a fountain of the waters of life unto those who
 are athirst! O Repentance, | who art the consoler of those Fol. 91 b col. 1
 who are passing their nights in vigil, who adornest them with
 the fruits of their sufferings! O Repentance, whose tears
 are the pleasure and the sweet perfume of the angels of
 God! O Repentance, who art the helper of those who have
 given themselves over to despair!

Let us consider the fellowship which she | made with the Fol. 91 b col. 2
 men of Nineveh, when she invited them to her in her love
 for man, and when they made haste to open unto her in
 great abasement, and in tears and sackcloth. Now, it was
 not only men who put on sackcloth, but also the cattle and
 sheep. | And when the Almighty, the Good, and Merciful, Fol. 92 a col. 1
 and Man-loving God, saw such great fruits as these in the
 hand of Repentance which she laid down before the throne
 of mercy, not only did He reverse His sentence of doom,
 but He also made His word to the prophet | Jonah to be Fol. 92 a col. 2
 a lie, and He did not destroy the city.

And now, O my beloved, abandon ye not Repentance, for
 what shall ye find which will adorn you in your sufferings
 like Repentance? Nay, on the contrary, let us give unto
 her honours in the place of the good things which she
 hath brought unto us | from on high. And, moreover, Fol. 92 b col. 1

¹ Luke xxii. 28-30.

of what kind are the good things which she hath brought unto us from on high? Again, of what kind are the good things which we shall give unto her? They are fasting, and the prayer which is pure, and our hands shall be stretched out in prayer, and our hearts shall be in the height of heaven. Give unto her humility, and sighings, through which the angels become the counterparts of men. Give unto

Fol. 92 *b* col. 2 her the [tears which shall be abundant through the threat of [the fire of] Gehenna. Give unto her the faith, and the hope, which make a man to draw nigh unto God. Give unto her mercifulness, and the love [which we must shew] towards each other, and the works of charity which cover
 Fol. 93 *a* col. 1 entirely a multitude of sins, and blot them out | at the judgement. Moreover, after all these good things which are thus, let not any one of us be deceived, and turn a second time to the filthiness of sin after repentance, like the dog which is wont to return to his vomit, wherefor he is held in abomination.

Fol. 93 *a* col. 2 Now I call upon you, O my beloved, in order that | ye may guard yourselves with exceedingly great care, and that ye may not omit to do anything which can benefit (?) our treasures. For our Enemy taketh counsel against us at all times, and the Thief in his lair is wont to make plots [against us] at all times. This being so, O my beloved,

Fol. 93 *b* col. 1 and as the Comforter and the Spirit are looking | upon us with merciful kindness, let us give our tears to God each and every day, in order that they may act for us as messengers before our faces, before we depart from the body. Let us repent as much as we are able, and the saints shall be |

Fol. 93 *b* col. 2 fellow-petitioners with us in our supplications. Let us not restrain ourselves, but let us seek after Repentance and fail not to find her.

Let us not permit ourselves to fall into tribulation, [for] He will not hearken unto us in that Other World. Let us not allow ourselves to come into the hands of those who

are without mercy, whereby we shall endure suffering, for even if we cry out, they will not hearken unto us. Let us not allow them to cast us into | Gehenna. Let us follow Fol. 94 a col. 1 after Repentance [in this world], for there is no repentance in that Other World. And the avenging angels shall answer and say unto us, in anger and with threatenings, 'Wherefore do ye cry out for nothing? This is not the place in which to cry out.' And they will chide us | for Fol. 94 a col. 2 the [offences] which we have committed, and they will rebuke us because of the things to which we have listened, and the saints, in despair (?), will make complaint to God concerning us saying, 'We endured, and we cried out [until] our throats could cry no longer.'

Straightway in that hour the angels of wrath, who are [set] over the | punishments, shall bind in chains the souls Fol. 94 b col. 1 of the sinners, and shall cast them into the Tartaros of Amente, and shall inflict upon them their punishments to their utmost strength. And if we suffer pain, and weep there, who will hearken unto us? Or who will shew compassion upon us in that Other World? Or who will take our tears from us and carry them to the place of | com- Fol. 94 b col. 2 passion? Or who among the Saints is there that will make entreaty before God on account of our tribulation and the necessity wherein we shall find ourselves, supposing that we die before we have repented of our sins? The things which we have left undone in this world, whilst we were in the body, where shall | we find them to give us help in that Fol. 95 a col. 1 Other World? Neither gold, nor silver, nor vineyards, nor [any] possession shall afford us help in that Other World. Neither shall the father have the power to seek out his son in that Other World, nor shall the mother have the power to seek out | her daughter, nor shall a son have the power Fol. 95 a col. 2 to give help to his parents, nor shall a brother have the power to give help to his brother. No one of these shall become the redeemer of our miserable souls, but each man

shall himself bear his own burden of punishments whereto he shall be condemned.

Fol. 95 b col. 1 And moreover, the Saviour proclaimed saying, | ‘Whosoever shall love father and mother more than Me is not worthy of Me. And whosoever will not forsake son and daughter, and take up his cross, and follow Me, is not worthy of Me, and he shall not inherit the kingdom which is in the heavens.’¹ And O how awful and terrible a thing is it to fall into the hands of the Living God² in

Fol. 95 b col. 2 the hour of our visitation! | Now the holy Apostle explained unto us these words when he spake saying, ‘I am indeed a wretched man! Who is he that shall deliver me from the body of this death?’³ O what great terror, O what great tribulation shall come upon all souls in
Fol. 96 a col. 1 that moment wherain they shall bring them forth | from our members!

In [that] hour the deepest darkness shall enshroud us, and the blackness of the night shall be upon our eyes, and it shall spread itself over all the light. And our hearts shall be disturbed exceedingly by reason of those beings who shall come for us, and by the horror of their forms which shall benumb us, and by the terrifying aspect of their faces,
Fol. 96 a col. 2 and by the gnashing | of their teeth, and by the wrath of their eyes, and by the quakings of their limbs, and by the stridings of their legs, and by the roarings of their lips, and by all the forms which they have, and by their rushing in upon us because they wish to devour us.

When we see all these things before us, what shall we
Fol. 96 b col. 1 say? Or what words shall we | utter? Or what shall our mouths declare? And whither shall we flee? Or in what place shall we hide ourselves? Now it will be impossible to escape from their hands, and it will be impossible to flee into any place, where the face of God is not. For it is written, ‘Whither can I flee from Thy face, or whither can

¹ Matt. x. 37, 38; xix. 29.

² Heb. x. 31.

³ Rom. vii. 24.

I flee from Thy mercy?'¹ Now therefore let us know what is | the medicine whereby we may cure ourselves of this great sickness, or with what we may cover (or, protect) ourselves during an affliction which is so exceedingly great. Neither silver, nor gold, nor possessions, nor riches [can do so], for none of these is able to work our healing; and neither the whole world, nor | what therein is shall be able to render us help. And we shall find no medicine which will cure us except prayer, and fasting, and humility, for it is these which have the power to cover (or, protect) ourselves in the hour of our necessity. Fol. 96 b col. 2

Let us keep in remembrance the Lord of All, Jesus, the Son of the Living God, Who | fashioned every being which breatheth, and the heavens, and the earth, and the sea, and the rivers, the Lord of whatsoever is in the heavens, and of whatsoever is on the earth, unto Whom alone belongeth Power. He hath His being in the Father, and the Father hath His being in Him. He cried out saying, 'My Father, deliver Me from this hour.' And again, 'My Father, if it be possible, let | this cup pass away from Me, nevertheless let Thy will be done, and not Mine.' And He prayed until the third time saying, 'If this be Thy will, let it come to pass.'² Fol. 97 a col. 1

Observe ye and consider these awful words which the Lord of All spake, the Lord Who was not afraid of death, for it is He Who hath the power over death, and it is He Who is the Lord | thereof. On the contrary, it is because He is God, and because He liveth in the glory which is exalted, that He took the lowly form of man, in order that He might taste death on behalf of all; and it was fitting that He should do so, and that they should deliver Him over into the hands of sinners. For this reason He made known unto every | one, that the necessity for the death, which had to come upon every soul of man in the Fol. 97 b col. 2

¹ Ps. cxxxix. 7.

² Matt. xxvi. 39-44.

hour of their visitation, was very great. Now that day shall be a day of tribulation, and of necessity, and of sighing until we shall have passed by this great danger which is full of terror.

Fol. 98 a col. 2 Now if we shall have set Repentance to be a | fellow-worker with us, we shall find it straightway, and we shall proclaim it at the feet of God, the Father of Good, Who shall deliver us from all these necessities, and from the tribulations which shall come upon us, and it shall lift us out of the hands of these angels who are our pitiless adversaries. And if we shall have set humility to be a fellow-worker with us, it shall never cease to make supplication

Fol. 98 b col. 1 to God, until He hath | scattered these adversaries and hath taken us in gladness to the bosom of the saints in the Country of the Living. And if we shall have set love to be a fellow-worker with us, it shall never cease to cry out to the Merciful One, the Father of Compassion, until He hath driven these adversaries from us, and hath taken us with gladness into the glorious sanctuary of the Jerusalem of heaven, and hath given us as gifts to the Beloved One.

Fol. 98 b col. 2 If, however, we have none | of these things with us as fellow-workers, then know ye that when we are in torture, and cry out under the punishments, and weep in misery, no mercy of any sort whatsoever shall be to us [there]. On the contrary, the avenging angels shall be wroth against us, and they shall revile us mercilessly, and they shall

Fol. 99 a col. 1 inflict most just punishments upon us. | Moreover, in that Other World there shall be no mercy wherewith to shew compassion to souls, but the appointed work of those pitiless adversaries shall be to inflict torments on the souls of sinners.

O what a terrible thing it will be to fall into a place wherefrom there is no delivery, even as it is written,
Fol. 99 a col. 2 He who feareth not shall | be in the places which he

deserveth for ever, and he shall never be delivered therefrom.¹ O what a wretched state! And in what manner will ye take your stand, O ye who have borne the sacred names of priests and monks, and have, nevertheless, treated with contempt the commandments of God? The sinners who shall be enduring punishment there shall revile you, and shall say unto you, 'It was necessary for us to commit sin | because we were involved in the cares of the business of Fol. 99 b col. 1
 life, and we were led astray through the error of the matter of our bodies. But as for you, what do ye do in this place? And why are ye suffering these punishments, which are endless? Are ye not those who wore the garb of piety (i. e., of the ascetic life) in the world?' O how great shall be the disgrace in that World, for to it no end hath been assigned, and it shall continue for ever. O my beloved, | God Fol. 99 b col. 2
 forbid that this great state of misery shall come upon us. But let us strive against it with all our might, in order that we may obtain for ourselves the great glory which is in that Other World, wherein all the saints are arrayed. Pray, O my brethren, that we may attain unto this glory, for it is the glory which endureth | for ever.

Fol. 100 a
col. 1

Let us repent then, O my beloved, and, O my brethren, let us weep at all times before the Saviour until His voice come to us in joy saying, 'Your sins are forgiven to you.'² For the shedding of tears of repentance maketh the compassion of God to have regard unto | thee, and to shew Fol. 100 a
 mercy unto thee. The shedding of tears of repentance col. 2
 maketh the Holy Spirit to enter quickly into a man, and to take up His abode in him. By the shedding of tears of repentance God maketh thee to become a new creature a second time, and He bringeth back to thee the fruit of thy health-giving suffering. For the shedding of tears taketh not place without the turning of the heart, and the turning of the heart doth not take place | in those who

Fol. 100 b
col. 1

¹ Compare Isa. lxvi. 24; Matt. xiii. 40, 42; xxv, 41, 46.

² Matt. ix. 2; Mark ii. 5, 9; Luke v. 20, 23; vii. 48.

pass their lives in lewdness and in jesting. Neither doth repentance flourish in the man who is sated with sluggishness; but through the suffering of fasting, and the vexing (?) of the flesh, thy heart shall be in a state of humility, and thou shalt seek after repentance, and thou wilt sigh by reason of thy sins.

Fol. 100^b col. 2 And now, O my beloved, let us take the greatest care of our lives at all times, so that we may | make supplication, and that, through God, we may become faithful. See how very many sufferings our Lord and Saviour Christ endured on our behalf! For what evil thing did He do, and who in all creation is there who shall rebuke Him for sin? Nay, He endured all these sufferings on behalf of us sinners |
 Fol. 101^a col. 1 in order that He might bestow upon us this great salvation of repentance.

Fol. 101^a col. 2 Let the eyes of our heart contemplate the nails which were driven through His holy hands; and His hanging upon the wood of the Cross for our sins; and His side, which they pierced with a spear, and there flowed forth blood and water; and the reed wherewith | they smote Him on His head; and the shameless servant who spat in His face, and He was silent. And when He was athirst on the Cross, they had no compassion upon Him, but they gave Him to drink vinegar mixed with gall in His thirst. In fulfilling all these things He bore Himself in patience and in | love to man, [for] He wished to make us partakers with Him in His sufferings, in order that we might inherit with Him the kingdom which is in the heavens. And He spake saying, 'He who loveth Me, let him deny himself, and take up his cross, and follow Me.'¹ And moreover, the Apostle Paul himself knew the honour of the Cross, and therefore
 Fol. 101^b col. 1 he cried out | saying, 'Let it not be to me that I should boast myself except in the Cross of our Lord Jesus Christ, wherein the world is crucified unto me, and I myself also

¹ Matt. xvi. 24.

am crucified unto the world.’¹ And again he spake saying, ‘I myself am crucified with Christ, but I do not live, for it is Christ Who liveth in me.’² And again, ‘Without sufferings a man is | not able to please God.’ And again, Fol. 102 a
 ‘If it be that we receive sufferings with Him, then we shall col. 1
 reign with Him.’³

Therefore, also, O my beloved, let us be prudent, and let us watch, for our Adversary the Devil goeth about roaring like the lions, seeking to devour our souls, and wishing to make us strangers to these great good | things. Fol. 102 a
 Blessed, then, are those who shall resist him firmly in the col. 2
 faith, for they are those who shall receive glory with Jesus, according to that which He said, ‘Ye are those who have endured patiently with Me in My temptations. And I will stablish you in the kingdom even as My Father hath established Me in the kingdom. Ye shall eat and ye shall drink with Me | at My table in the kingdom.’⁴

Blessed is he who hath endured sufferings in fastings, and in prayers, and in nights of vigil, and in sighings! For Christ shall magnify him, and he shall eat and shall drink at the feasts of the saints with openness of face.

Blessed is he who hath shewed himself to be a compassionate man, and a lover of his neighbour in the love of God, for | he shall enjoy consolation in the bosom of Abraham, in the kingdom which is in the heavens. Fol. 102 b
 col. 2

Blessed is he who is soaked with tears which he hath shed for his sins that he hath committed, for he shall escape the place of weeping, and the gnashing of teeth.

Blessed is he who hath sorrowed for his sins, for he shall rejoice with God and His angels | in the kingdom of light. Fol. 103 a
 col. 1

Blessed is he who hath given his bread to him that is an hungered, for he shall be filled full of the Bread of Life in the heavens.

¹ Gal. vi. 14. ² Gal. ii. 20. ³ 2 Tim. ii. 12. ⁴ Luke xxii. 28-30.

Blessed is he who hath clothed him that is naked, for his sins shall be covered on the Day of Judgement.

Blessed is he who hath shewn mercy to the poor, for mercy shall be shewn unto him, and he shall be held worthy to hear | these gladsome and joyful words, ‘Come, ye who are the blessed of My Father, and ye shall inherit the kingdom which they have prepared for you from the foundation of the world.’¹ And again He saith, ‘Who-soever shall give one of these little ones a cup of cold water to drink, Amen, I say unto you, he shall in no wise | lose his reward.’²

Fol. 103 a
col. 2

Fol. 103 b
col. 1

Blessed is he who shall forgive his neighbour when he sinneth against him, for if he doth, the note of hand which hath been written against him, and the deed of obligation which he hath to every one shall be destroyed.

Fol. 103 b
col. 2

Blessed are those who shall frequent the church both morning and evening daily, and especially at the time of the receiving of the Holy Mysteries of the Body and Blood of the Lord Jesus Christ. | For by means of these shall a man become united unto the angels who are in the heavens, and he shall see them face to face, and he shall answer with them mouth to mouth in their salutation of ‘Alleluia’.

Fol. 104 a
col. 1

Therefore, O my beloved, we must not give sleep to our eyes, or slumber to our eyelids, either by day or by night, so that we may escape all evil. | For the Enemy lieth in wait for us, and he cometh against us in a multitude of crafty sins. If he cometh not in carelessness, he will come in ignorance; if he cometh not in pride of heart, he will come in wrath; if he cometh not in vain glory, he will come in fornication; if he cometh not in remissness, he will come in hatred; if he cometh not in fornication, he will come in complaining; | if he cometh not in theft, he will come in false swearing and robbery; if he cometh not in the

Fol. 104 a
col. 2

¹ Matt. xxv. 34.

² Matt. x. 42.

passions he will come in evil thoughts. In short, Satan will never cease from us. He layeth a snare for us with error of heart, he leadeth us craftily to a perverted judgement, and he sendeth carelessness therein; now Amente is filled through carelessness.

Let us therefore keep in mind when [fighting] these battles the various forms of craft and deceit which the Enemy | spreadeth out before us. Let us gird on the armour of righteousness, that is to say, prayer, and fasting, and purity, and peace, and love, and humility, and charity, and love towards each other, and courteous converse with every man in the fear of God; for by means of these we shall be able to do battle against the loose and foolish talk of deceit. Especially let us fear the awful judgement hall of God. Let us cast away from us the | works of darkness and put on the armour of light,¹ in order that we may inherit the habitation of the saints which is in the heavens, and of the sons of the light, through Jesus Christ our Lord, to Whom be glory, and with Him the Father and the Holy Spirit for [all] ages and for ever. Amen.

Fol. 104^b
col. 1

Fol. 104^t
col. 2

¹ Rom. xiii. 12.

Fol. 105 *a* THE DISCOURSE WHICH SAINT ATHANASIUS,
col. 1 ARCHBISHOP OF RAKOTE, PRONOUNCED
CONCERNING THE PASSAGE IN THE GOS-
PEL OF SAINT MATTHEW, 'THE KINGDOM
WHICH IS IN THE HEAVENS IS LIKE
UNTO A RICH MAN, WHO CAME OUT IN
THE MORNING TO HIRE LABOURERS FOR
HIS VINEYARD.'¹

THE Lord saith in the Gospel of Matthew: The kingdom
which is in the heavens is like unto a certain rich man, who
Fol. 105 *a* came out in the morning to hire labourers | for his vineyard.
col. 2 He made an agreement with the labourers [to pay them]
a stater a day, [and] he sent them into his vineyard. He
came out [again] at the third hour, and he saw others
standing in the market, and they were idle. He said unto
these others, 'Go ye into my vineyard, and that whereof ye
Fol. 105 *b* are worthy I will give unto you'; | and they went in. He
col. 1 came out again at the sixth hour, and again at the ninth
hour [and saw other labourers], and he did the same with
these. When, however, he came out again at the eleventh
hour, he saw others standing [in the market]. He said unto
them, 'Wherefore do ye stand in this place the whole day
doing nothing?' They said unto him, 'Because no man
hath hired us.' He said unto them, 'Go ye into my
vineyard.'

Fol. 105 *b* Now let us enquire carefully, and let us learn what | are
col. 2 these kinds of labourers, and what this vineyard is, and who
is this master. In the first place, the Master in this vine-
yard is God the Father, Who hath governed His creatures

¹ Matt. xx. 1-16.

(or, creation) from the beginning. And moreover, He speaketh with them through the prophet who hath made known to us that the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah | are the new and beloved plant. The labourers whom He hired in the beginning are Moses, and Aaron, and Jesus the son of Nun. He called unto Moses in the land of Midian, saying, 'Come thou, get thee down into Egypt, and thou shalt bring out My people from that land¹. And thou shalt labour in My vineyard in commandments, and decrees, and | ordinances.' And He covenanted with them for a stater, that is, Moses was to have the honourable rank of prophet, and Aaron was to hold the office of high priest over His people, and they were to serve [him].

Fol. 105 a
col. 1Fol. 106 a
col. 2

Those who were hired at the third hour were the Judges, whom He appointed to be over His people; 'him of whom ye are worthy will I give unto you.' They were not prophets, | and they were not apostles, but they were those who were worthy of the title of 'judge'.

Fol. 106 b
col. 1

Those who were hired at the sixth hour, and at the ninth hour, were Samuel, and David, and all the [other] Prophets. Samuel worked in the vineyard with a horn.² David transplanted a slip of the vine from the land of Egypt, and he cultivated it with the psaltery. Hosea found Israel to be like a vine in the desert in some respects, for he said, 'Israel is a branch of a vine which is good, | and his fruit is abundant.'³

Fol. 106 b
col. 2

Those who were hired at the eleventh hour were the Apostles, whom He found to be idle the whole day. And they were idle in respect of the works of iniquity of all kinds, because no one had hired them, and the Devil could not hire them for the service of idols. He could not hire John the Baptist for | the peddlers in the place of eating and drinking. Peter he could not hire for the service of unbelief. Andrew he could not hire in polluted marriage, and he could

Fol. 107 a
col. 1¹ Exod. iii. 10.² 1 Sam. xvi. 13.³ Hos. x. 1.

not make him to become the servant of a woman. For this reason he was called 'Boanerges', that is to say, 'Son of the thunder of heaven.' Therefore could no one hire them on earth to make them to work for him, and to give them wages | according to what they were worth. Therefore were their wages abundant in the heavens. Therefore doth the Saviour say concerning all the Apostles, 'O My Father, the men whom Thou hast given unto Me from the world have I found to be chosen vessels.'¹ And again, 'Of those whom Thou hast given unto Me have I lost none';² and, | 'No man is able to come unto Me except through My Father, Who hath sent Me to draw him.'³

Fol. 107 a
col. 2Fol. 107 b
col. 1Fol. 107 b
col. 2Fol. 108 a
col. 1

Behold, these words make us to know that it is the Father Who hireth the labourers for His vineyard. Who is this Governor? I say, It is the Lord Jesus, the Christ, the Son of God, in Whose hand are all the possessions of God, which is a mystery. His power is in Israel and in the other | nations, for He Himself said, 'The Father loveth the Son, and hath given everything into His hand.'⁴ The Son saith, 'To Him belongeth the inheritance.' The Governor saith, 'It is He Who giveth wages unto those who labour, and the whole world is under His rule.' Therefore is the key of David in His hand, and He is the vine. | Therefore it is He Who rejoiceth in all His creatures. He is the Bread. Therefore it is He Who giveth meat and drink to all His creation.

Fol. 108 a
col. 2

Now when the evening had come the lord of the vineyard said unto his steward, 'Call the labourers, give them their wages; begin with the last and continue until thou comest to the first;'⁵ give unto each a stater.' | The Father saith unto the Son, 'Either at the last day or to-day, Thou knowest [best], call the labourers and give them their wages, all the labourers who have laboured for the race

¹ Compare John xvii. 6.² John xvii. 12; xviii. 9.³ John vi. 44.⁴ John iii. 35.⁵ Matt. xx. 8.

of men, give them the wages of their work.' Paul saith, 'Now certain men God placed in the Church, the first being | the Apostles,'¹ unto whom He began to give [their] wages; and the second were the Prophets, *et cetera*. The first [labourers] came, thinking that they would receive more [than the others]. Hearken unto Him, for He said, 'I say unto you, very many of the Prophets and Kings have desired eagerly to see the things which ye see, and have not seen them.'² The stater which He gave unto them was the honour of Apostleship, and the Holy Offering. |

Fol. 108 b
col. 1

And, the Scripture saith, when they had taken the stater, they murmured against the lord of the vineyard and said, 'Why is it? These last have only laboured for one hour, and yet thou hast paid them the same amount as thou hast paid to us.' Now, who are these who murmured and were envious of the labourers who came in last except the scribes and the Pharisees, who had themselves been sent to labour | in the vineyard? It is against these that the Scripture crieth out saying, 'Why have ye burned up My vineyard? And why are the possessions plundered from the poor in your houses?'³ For they themselves received the Law as the commands of angels, but they did not keep it, and they murmured against the Lord saying, 'The disciples of John and the disciples of the Pharisees fast, | but Thy disciples do not fast.'⁴ Why do Thy disciples transgress the tradition of the elders? They wash not their hands when they eat their bread,⁵ they eat, they drink, they make merry. Even the Apostles cut down the ears of corn⁶ and eat before Thy very face, and they wander about at large in the world.' It was these very men that murmured saying, 'Why have Thy disciples made the Sabbath to be of none effect?' | who were envious of these last who were the labourers in truth.

Fol. 108 b
col. 2

Fol. 109 a
col. 1

Fol. 109 a
col. 2

Fol. 109 b
col. 1

¹ Cor. xii. 28.

² Matt. xiii. 17.

³ Isa. iii. 14.

⁴ Matt. ix. 14.

⁵ Matt. xv. 2.

⁶ Matt. xii. 1.

And the lord [of the vineyard] made answer, and said unto one of them, 'Friend, I have done thee no injustice. Did I not agree with thee for one stater? Take what is thine and depart.'¹ And who was it who made all these complaints? I say that it was none other than he unto whom it was said, 'Friend, that wherefor thou hast come, do,'² that is to say, it was Judas, who betrayed the Saviour, and who spake with great | murmurings saying, 'Why did they not sell the unguent for three hundred staters and give them to the poor?'³ If thou didst care for the poor, O betrayer, why didst thou steal their property from the coffer of the treasury? Or was thine eye evil because I am good? Now because he was a wicked man he | stole the money which was cast into it (i.e., the coffer). And the Saviour Himself was good to him, and He shewed Himself longsuffering in respect of him, for He said unto him, 'I have not the power to do that which I wish with the offerings which they bring.' This was God's defence of him: 'I, Who am God, have not the power to pay more wages than those which a man shall earn, and I judge those | who shall work wickedness.' These are the testimonies, and the murmurings of Judas; he murmured with his tongue, and he was cruel and merciless in his heart. He was a wicked man in his soul, he was a thief with his hands, and he was shameless in respect of his eyes.

And when they were eating, the Apostles watched that they might not let their hands | touch those of the Saviour in the bowl, for they were afraid, and said, 'Who are we that we should eat with God?' But Judas, the man with no right perception, did not hesitate to put his hand into the bowl with the Saviour, and he was eager to dip his piece of bread at the same time, and to eat before the Saviour. The Saviour said nothing in order that we might understand.

¹ Matt. xx. 13.² John xiii. 27.³ Mark xiv. 5.Fol. 109 b
col. 2Fol. 110 a
col. 1Fol. 110 a
col. 2Fol. 110 b
col. 1

When the disciples had asked Him, 'Who, then, is it that shall betray | Thee?' He gave them a sign of the want of right perception in Judas saying, 'He who shall dip his hand with Me into the bowl first is he who shall betray Me';¹ and He said unto him, 'That which thou shalt do, do quickly.'² For the Saviour made haste to work out the salvation of His creation on the Cross, according to the wish and | commandment of His Father. Thou wilt not find that He put out of the way, or was careless about that for which He had come, or that He was afraid of death; but He made manifest His readiness for the Cross like a valiant martyr, and like God Who is without fear.

Fol. 110 b
col. 2Fol. 111 a
col. 1

Therefore did He urge Judas onward saying, 'That which thou shalt do, do quickly.'² | Haste thee onward, for all these created beings are hindered; they await thee, and moreover, they await Me. Those beings who are in the heavens await Me, and those beings who are in the abyss and chaos await thee. My Father is with Me, and He will help Me; the Devil is with thee, and he standeth by thy side, on the right hand of thee, and he will help thee. Those who are in the | gates which are in the heavens, that is, the holy angels, will crown Me, and the avenging powers are making Amente ready for thee.' And He urged him onward with these words, 'Haste thee, for I am ready for the whips (or, scourgings).'

Fol. 111 a
col. 2Fol. 111 b
col. 1

Rightly therefore did Esdras say, 'The creature may not haste more than the Creator.'³ Now since Judas was he who should betray Him, why did He cry out to him, 'Friend, I do | thee no injustice'? Though He said to him, 'Thine eye is evil, but I Myself am good,' the Saviour did not withhold the speech of friendship from him until the hour in which he betrayed Him. He called him 'friend', but He thought of enmity. He gave him the bag that held the money, and he | became a thief.

Fol. 111 b
col. 2Fol. 112 a
col. 1¹ Matt. xxvi. 23.² John xiii. 27.³ 2 Esdras v. 44.

He chose him as a disciple, but he meditated guile. He chose him as a man, but he became a devil.

Fol. 112 a
col. 2 O Judas, what is it thou didst do? And what didst thou gain when thou didst betray the Lord? Thou didst waste thy life, and didst lose this great honour, the glory of Apostleship. For who is above his lot? After | the appellation of 'Angel' cometh the title of 'Apostle'. Now a man hardly considereth his son to be worthy to eat with him, yet it was a helpless servant who was made to eat with his God, and Jesus, our Lord, considered him to be worthy to do so. He ate with the tax-gatherers, and He drank with Judas the lawless man, and a pestilent man reached out his hand with [that of] God.

Fol. 112 b
col. 1 This | wretched man lost his life, and accepted death for himself; he exalted himself above his worth, and he fell down on to the ground according to his worth. Jesus chose him with the Apostles, and he lost his Apostleship. He was chosen to be an heir, and he himself abandoned Thine inheritance. Now the Apostles were the heirs of the Saviour, and they were the light of the | world, but Judas did not wish to give forth light. They were the salt of the earth, but Judas did not wish to purge away what was polluted. They were those whom God set in the Church, but Judas did not wish to continue with them. Therefore was he removed from the measure of manhood, and he became the portion of the Devil.

Fol. 113 a
col. 1 Woe be unto thee, O Judas! In what didst thou benefit thyself? Better | Cain, who killed a man, than Judas, who killed God. Better Saul, who hated a man, than Judas, who hated God. Better the hardheartedness of Pharaoh towards the people than the hardheartedness of Judas towards God. Better the deceit of Balaam than the wickedness of Judas. Better the rebellious speech of Korah | in the desert than the stiffneckedness of Judas in Jerusalem. Better Achar (Achan), who stole the accursed thing, than

Fol. 113 a
col. 2

Judas who stole the gifts of charity. Better the arrogance of Absalom in respect of David than the contumacy of Judas in respect of God. Better the evil counsel to David of Ahitophel, who hanged himself and died, than the | condemnation of Judas, who hanged himself and is in Tartaros, against the Saviour. Better, by far, the cursings by Shimei of David than the scorn of the Saviour by Judas. Of far less evil was the bloody murder by Joab, which he committed in sheer wickedness, than the murder by Judas, which he committed in pitilessness. Better the love of money by Gehazi, who became a leper, than the avariciousness of Judas who went to destruction. The sin of | Jeroboam was less than the wickedness of Judas, for Jeroboam [only] made false gods, but Judas rejected the True God.

Fol. 113 b
col. 1

Fol. 113 b
col. 2

‘Friend, I do thee no injustice; take that which is thine [and] depart.’¹ O evil friend Judas, it was not the Saviour Who did thee an injustice, but thou thyself; take thou thy curse, and depart thou into Amente! Now Judas | being in this state, Matthias² entered in and received the blessing, and became a disciple of the Master in his stead. He became an Apostle, he preached, and he sent forth light into the countries [round about]. He made himself salt, and purified souls; he made himself a servant, and was in subjection unto God; he became a beloved son of the Lord Jesus Christ, the King of All, the Lord of All, the Glory of All, | Who ruleth All, Who shall judge All, Who sheweth compassion upon All, Who doeth acts of mercy to All, Who sustaineth All, Who destroyeth All, Who transformeth All, Who maketh All new, Who maketh All glad, and through Whom All endureth.

Fol. 114 a
col. 1

Fol. 114 a
col. 2

And now, O man, | come and embark in the ship of salvation which is the faith of the Church. It hath two steering oars, wherewith it is guided, and these are the Testaments, whereon if thou shalt meditate they will bring thee unto a good place for tying up thy boat. It hath a mast, which

Fol. 114 b
col. 1

¹ Matt. xx. 13, 14.

² Acts i. 26.

is the Cross of the Lord, and a rudder; these are thy hands which are stretched out in prayer to God. It hath a sail which beareth it onwards, that is | the Power of God, which directeth thee into every good course. It hath a guiding pole, which is the Bishop in the Church. It hath a helmsman to steer it, Who is Jesus, Who directeth the course of the universe. The sailors on board are the clergy who are in the Church and who | minister. There is a cargo borne upon it, and these are the Christian peoples. Thou shalt arrive in port, in a haven which is fair, that is to say, the harbour of Jesus, which is the heavenly Jerusalem. Thou shalt inherit the things promised by God, that is to say, His good things, and thou shalt rest thyself with thy fellow-citizens, who | are the angels and all the saints.

And now behold, O my brethren, we have passed the whole day in exercising ourselves in the word, so that we might at length set the matter, whereto we put our hands, upon its feet. And now, let us give thanks unto God, and unto the Holy Spirit, Who hath opened for us our mouth in speech, and hath put into our | mouth the words, in order that we may say the things which the Logos hath bestowed upon us, which will benefit greatly our own souls and the souls of those who hear us. Let us ascribe blessing to the Logos, Who hath blessed us with the Holy Spirit. It is He, moreover, Who spake saying, 'When they speak with you, take no thought as to what ye shall say, for it shall be given unto you in that hour what ye shall say. For it shall not be you who shall speak, but the | Spirit of our Father Who shall speak in you.'¹ And now let us ascribe glory to God, God Almighty, Who hath sent unto us the King, the Christ, through Whom we bless and praise the Father, and the Son, and the Holy Spirit, the consubstantial Trinity, from all ages to all | ages. Amen.

¹ Matt. x. 19.

LIKEWISE A HOMILY PRONOUNCED BY PRO-
KLOS, BISHOP OF CYZICUS, IN THE CHURCH
OF ANTHEMIUS IN CONSTANTINOPLE, ON
THE SUNDAY BEFORE EASTER, WHEN HE
WAS INSTALLED IN THE ARCHIEPISCOPAL
SEAT, AND NESTORIUS THE HERETIC WAS
PRESENT.

| May the precious miracle of our Saviour overcome our [halting] speech, and may the utterance of words of great weight vanquish our tongue this day in respect of this miracle, for otherwise we shall not attain to the capacity for preaching, according to its true value, the goodness of Him Whom they crucified for our sakes. For what is there which hath ever

Fol. 116 a
col. 2

happened that is like | unto that which we now see by faith? Moreover, what mind hath ever existed which hath been able to think it out as it really is? Or what understanding hath ever been able to reason it out? Or what heart hath ever been able to depict it to itself? Or what power of speech hath ever described it? Or what eye hath ever seen it? Or what ear hath ever heard the report of such a miracle as this, and of such love, that is to say, of Christ Who took upon Himself flesh in very truth, and bestowed upon us the blessing of life? |

Fol. 116 b
col. 1

Never before did the sun look upon one hanging on the wood of the cross, who was so shamefully slandered as was He—for our sakes. Never before did the sun see any one purchasing our nature under a curse. Never before was the redemption of the world sold for thirty [pieces] of silver.¹ Never before did there exist passion and death, which were without sin, in the smelting furnace of sin. | Never before was one who was without a father, according to the flesh, condemned

Fol. 116 b
col. 2

Fol. 117 a
col. 1

¹ Matt. xxvi. 15.

to death by the governor. Never before was there one who was hung upon the tree to draw every one to him, and to give life unto them. Never before did the tomb receive into it a dead body which had plundered death. Never before did the heavens become dark as night at mid-day, [as they did] through Him, in order that they might not see the tragedy | which they dared to act in respect of God, for they presumed to touch His flesh. Never before did Amente quake as it did when it swallowed Him up. Never before was the earth made beautiful by a sepulchre which contained life; it was, however, no sepulchre, but rather a bridal bed. He Whom they buried therein did not suffer corruption; | on the contrary, He Who went down into it became a bridegroom. Never before hath any natural man passed three days and three nights in the earth, and risen up therefrom, except Him Who of Himself fashioned the temple of His Body in the womb of the Virgin, according to that which He knew, He it was Who rose on the third day. He raised up the temple, He lifted it up, | by His will through death, and He made manifest the Resurrection through the birth-pangs of the Virgin.

Fol. 117 a
col. 2Fol. 117 b
col. 1Fol. 117 b
col. 2

Now in this place (i. e., world) time followeth after begetting, but in this place (i. e., world) he who prevaileth is he who preacheth at all times in haste. No lamb which could have been offered up on the altar could ever have carried away the sins of the world, except at that time | when God took the form of a servant. And He fashioned an ineffable body for Himself, and He clothed Himself therewith; now this was His flesh, the life. His blood is the redemption. The Spirit is the seal. The nature of God is without beginning.

Fol. 118 a
col. 1Fol. 118 a
col. 2

Well therefore hath the blessed Paul said, 'Old things have departed; behold, | new things exist.'¹ [The new heaven,] that is to say, He Who hath come down from it (i. e., heaven) hath blessed our coming thereto. The

¹ 2 Cor. v. 17.

new earth: He Who was laid in a manger. He purified it through the flesh wherein He was placed. The new sea, which is vast and deep: the feet of men of flesh do not pass over it, neither is it | contaminated by sin. The new life: this is He Who hath made war to cease from Him, and [the life] is full and made perfect in peace. The new humanity: this is that which hath washed itself and cleansed itself in water, and hath smelted itself a second time in the furnace of the Holy Spirit. The new worship: this is not the savour of sacrifice a second time, neither is it circumcision, | but it is the worshipping by faith, and the glorifying of One Substance in Three Persons.

Fol. 118 b
col. 1Fol. 118 b
col. 2

These things are they which the prophet preached unto us saying, 'In that day God shall make Himself manifest in counsel and in glory upon the earth.'¹ In what day? Declare thou unto us, O prophet. He saith, 'In that | day wherein God, Who is over all nature, shall take upon Himself flesh of a woman, according to that which He knoweth. The Virgin shall bring forth by ineffable mystery, without a husband, a Man, and a Lover of men, Who shall not change. He will make death to vomit me forth, this [death] which hath swallowed me up, which I know not. His | tomb shall be the treasury of the Resurrection. And the captivity of man He will make to be the mother of freedom. And why should I multiply words? Passion belongeth to my flesh, but power belongeth to divinity.'

Fol. 119 a
col. 1Fol. 119 a
col. 2

But declare unto us, O thou prophet, in what manner shall God make Himself manifest on the earth? | Will it be without [His] manhood? Will it be without [His] flesh? 'Get thee hence, O heretic, and speak not of this, for I will not declare [the matter] unto thee,' [saith] the prophet. 'If God were to appear without this, I speak of the flesh, O thou new and vain dogmatizer, neither thy face, nor thine eye, would be able to bear His light. And creation could not

Fol. 119 b
col. 1¹ Isa. iv. 2.

Fol. 119 *b*
col. 2
 clothe herself with [her covering of] nature; the mighty Devil | would not be able to go against Him to fight with Him, for he would quake before the Creator. Death would not dare to swallow up the indestructible nature of God, and Amente would be in abject terror of God if He were naked in respect of the flesh. The Seraphim would not be able to gaze upon Him, and how would it be possible for Amente not to quake?

Fol. 120 *a*
col. 1
 ‘Now the nature of God had need of a | hood (or, covering), not in order to clothe itself (I speak of the indestructible nature of His Divinity) but in order that we might not be struck dumb at the sight of Him. It was not a covering like unto that of Moses,¹ for that was a covering of the darkness which was ignorance. It was not a curtain which

Fol. 120 *a*
col. 2
 was made by cunning weavers, for its beauty was not | due to a mixture of many colours. It was not [like unto] the covering of the mercy seat,² which was interwoven with gold, for its beauty was not derived from a material substance. It was not [the work of] the Cherubim, neither was it wrought by the hand of man; for the cunning handiwork thereof was marvellous.’ Now the sheep hath need of a covering [of wool], in order that it may be guarded by it from the wolf which eateth man.

Fol. 120 *b*
col. 1
 Now the new Jew hath also attacked my words, | and hath scoffed at the words of great import of the prophet, and hath contended against the Holy Spirit. And what doth he say? [He saith,] ‘I do not believe that God appeared upon the earth, or that He Who hath no form hath taken shape in the similitude of a man.’ But if thou deridest the Law, O Jew, and if thou wilt not hearken to the Prophets, and if thou wilt treat with contumely the | Evangelists, and if thou wilt pervert the words of the Apostles, let us then enquire of the Elements, and let us learn from them what they have to confess concerning God Who died in the flesh, and Who He is.

¹ Exod. xxxiv. 33.

² Exod. xl. 3.

Come now, first of all let us enquire of the sun. Tell us, O Sun: For what reason didst thou withdraw to thyself thy rays when the Lord was crucified? Why was it? Was it because He Whom they crucified was an ordinary | man? If this be so, thou shouldst have done the same when they slew Abel, the righteous man.¹

Fol. 121 a
col. 1

I will also enquire of heaven. Tell us, O Heaven: For what reason didst thou clothe thyself with darkness at the hour of noon? Was it because the Jews pierced the side of the Lord? Or was it because He Whom they crucified for us was an ordinary man? If He was, why didst thou | not understand [and do the same] when they stoned Naboth² the Israelite?

Fol. 121 a
col. 2

[I will also enquire of the earth.] Tell us, O Earth: For what reason didst thou quake when these fighters against God committed this abominable deed of presumption? Was it because He Whom they crucified was an ordinary man? If He was, why didst thou not quake when they sawed Isaiah³ asunder by [the command of] Manasseh?

Let us enquire also of the temple. Tell us, O Temple: For | what reason was the veil of the temple rent in twain when they crucified Christ? Was it because He Whom they crucified was an ordinary man? If He was, why wast not thou brought to the ground when they poured out in the midst of thee the blood of Zecharias?⁴

Fol. 121 b
col. 1

And now, all creation which is without speech maketh its defence before us, and saith: 'Did we not proclaim our grief for the Creator, Who was not a fellow-servant with us, Who had been condemned to death? nay, but we were sorely moved, | and we trembled with fear at the dishonour [which was shewn] to God.' For Heaven cried out saying, 'He Whom they crucified in the flesh is God Who took

Fol. 121 b
col. 2

¹ Gen. iv. 8.

² 1 Kings xxi. 13.

³ See Epiphanius, *De Prophetarum Vitis* (Migne, *Patrologiae Cursus*, Ser. Gr., tom. 43, cols. 415-427).

⁴ Matt. xxiii. 35.

upon Himself flesh. This I know of a certainty, for,' Heaven saith, 'I am the Heaven which He bowed, and He came down.'¹ The Sun cried out saying, 'It is my Lord, the Jesus Whom they have crucified in the flesh. I, even
 Fol. 122 a I, was afraid of the | splendour of His Divinity, and I
 col. 1 withdrew into myself my rays of light.' The Earth also cried out saying, 'The Creator Who hath taken upon Himself flesh is He Whom they have crucified in the flesh.' It saith also, 'Now though I took His flesh into my bosom when He was in the manger, I could not include within my dominion His Divinity.' The Sea cried out saying, 'He
 Fol. 122 a Whom they have crucified in the flesh is not | my fellow-
 col. 2 servant. The footsteps of my fellow-servant [Peter] did indeed press upon my back, but the feet of my Lord made pure (or, sanctified) my nature.'² The Temple cried out saying, 'He Whom they worshipped in me from the beginning is He Whom they have treated with contumely in the flesh. Because I was unable to bear so great and so presumptuous a deed, I rent my raiment.' Amente | cried
 Fol. 122 b out saying, 'It was not an ordinary man who came down
 col. 1 into my domain, for,' it saith, 'I know what suffering I received. He Whom I took in as a captive I found to be one Who was stronger than everything else (i. e., the Almighty).'

But if thou wilt not believe the Elements, let us, then, enquire of the Powers which are in the heavens. Tell us,
 Fol. 122 b O ye Angels, and Archangels, | and all ye Hosts which are
 col. 2 in the heavens, Who is He Who appeared upon the earth? Who is He Whom they crucified in the flesh? And they all make answer, and cry out with the prophet David,³ 'The Lord of Might, He is the King of Glory,' unto Whom belong the Glory and the Power for [all] ages. Amen.

¹ Ps. xviii. 9, 10.² Matt. xiv. 29 ff.³ Ps. xxiv. 8.

THE HOMILY WHICH PROKLOS, BISHOP OF Fol. 123 a
 CYZICUS, PRONOUNCED IN THE GREAT col. 1
 CHURCH OF CONSTANTINOPLE, WHEN
 NESTORIUS THE HERETIC WAS PRESENT,
 CONCERNING HIS CONTEMPTIBLE DOGMA,
 ON THE SUNDAY WHICH PRECEDED THE
 HOLY FORTY DAYS.

VERY great are the riches of the nourishment of the wisdom of the grace of God. Numberless are the benefits of this gathering | together of spiritual beings. Honourable Fol. 123 a
 is the merchandise of the market of the Church. Joyful col. 2
 is the festival before the altar. Exceedingly splendid is the profit of the traffic with the Saviour. Indescribable are the ungrudged riches of the nails of the Saviour. Great is the treasure of the gifts which appertain to the beings of heaven. This love knoweth not | poverty, for it is Christ Fol. 123 b
 Who giveth this charity. And if thou wishest, O beloved, col. 1
 and wilt look into the Holy Scriptures, thou shalt have knowledge of the riches which are immeasurable [and shall understand that] He giveth great gifts. For He wisheth to make thee to know this with careful exactness, and the forms and ways in which He doeth this are various. For from the beginning our Lord Jesus Christ hath not ceased to do good to the race | of men. Fol. 123 b

Having banished¹ the first [man], that is to say, Adam, to the place of one who hath been condemned to punishment, He took him and seated him with Him upon the throne in the heavens.

He saw Abel when they slew him for a sacrifice,² and

¹ Gen. iii. 24.

² Gen. iv. 8.

after his death He made Himself the accuser of his murderer in converse [with him].

Fol. 124 *a* He saw Noah being punished by the waters of the Flood,¹
col. 1 and He | protected him like a star among the race of men.

He found Abraham when he was a sojourner [in a strange land],² and He made him the father of all nations.

He saw also Joseph when he was in fetters, and He raised him up [to be] an image (or, example) of chastity to the world.³

He saw Moses who had fled from Egypt,⁴ and He made him [to be] the guide of a people that was without number.

Fol. 124 *b* Jesus, the son of Nun, | was a spy in the country of
col. 2 Palestine, and He curbed the course of the sun and the moon [for him].⁵

He took David from a flock of sheep, and made him king of his race, and the father of the Awful Mystery.⁶

Fol. 124 *b* He caused Balaam not to hearken unto the ass,⁷ and He
col. 1 made the animal to become a reasoning creature instead of a speechless brute. | In order to make it a useful thing He bestowed reasoning power on the Red Sea.

He made the rod of Aaron to shoot forth new blossoms,⁸ contrary to its nature.

He set up a serpent of brass in the desert, like a physician of marvellous powers.⁹

He saw Elijah as he fled,¹⁰ and He took him up and made him an inhabitant of heaven.

Fol. 124 *b* He made the flame of the furnace which was in Babylon
col. 2 become cool for the Three | Children.¹¹

He made the lions which were in the pit become like ready disciples of Daniel.¹²

He made the belly of the whale in the sea to become like the bridal bed of the prophet.¹³

¹ Gen. viii.

² Gen. xvii. 5.

³ Gen. xxxix. 12.

⁴ Exod. iii.

⁵ Joshua x. 13.

⁶ 1 Sam. xvi. 13.

⁷ Num. xxii.

⁸ Num. xvii. 8.

⁹ Num. xxi. 9.

¹⁰ 1 Kings xix ; 2 Kings ii. 11, 12.

¹¹ Dan. iii. 21 ff.

¹² Dan. vi. 16 ff.

¹³ Jonah ii. 1.

He made the brothel of Rahab to be changed¹ into an orderly hospital for the reception of strangers. My tongue, however, will not suffice for the narration of all His works | of goodness, for the wealth of His working power over-
cometh my tongue. Fol. 125 a
col. 1

Now the festival of the Church is full of benefits of every kind for our salvation, according to that which is written, 'Every good gift and every perfect gift are from heaven, and they come down through the Father of Light.'² In this world He giveth those which are on the earth, [and] those which are in the | heavens. In this world He is the maker of sufferings (i. e., vices), and He maketh men to acquire virtues. In this world the offering is made with material possessions, and the market-place is quiet—I speak of the Church. In this world the clouds give rain through the waters of the Gospel. In this world there are the trumpets of the Apostles, and the preaching of the Trinity uncreate. In this world spiritual hymns | fight against the tyranny
of the passions which exist in our intellectual members. In this world Adam is naked on the earth, and we clothe ourselves in the Light which is from heaven, our Lord Jesus Christ. In this world we overthrow the ancient tyrant, and we adore the Mystery, which is of the Virgin. In this world the note of | hand of our sins is torn up, and a contract of freedom is delivered unto us. In this world passion is killed, and our soul is made to live again. Fol. 125 a
col. 2

O thou festival, the place of which is upon the earth, [and] the benefit of which is in heaven! In this world are preached with a loud voice the useful medicines of the fast of the holy | Forty Days, and the great reward of continence, and the angelic character of virginity, and the almsgiving which is accepted, and the gentle disposition, and the quality of blessing, and the meekness which is without limit, and the longsuffering which is like unto Fol. 125 b
col. 1

O thou festival, the place of which is upon the earth, [and] the benefit of which is in heaven! In this world are preached with a loud voice the useful medicines of the fast of the holy | Forty Days, and the great reward of continence, and the angelic character of virginity, and the almsgiving which is accepted, and the gentle disposition, and the quality of blessing, and the meekness which is without limit, and the longsuffering which is like unto Fol. 125 b
col. 2

¹ Joshua ii. 1.

² Jas. i. 17.

Fol. 126 a
col. 1

that of God, and the immeasurable patience which cannot be submerged, and the character of not seeking to pry into faith, [and into] the Uncreatedness of the Trinity, and into the | incomprehensibility of the dispensation of the flesh. Fol. 126 a
col. 2 But if thou dost attempt to enquire deeply into the matter, by means of thy power of reasoning powers, thou wilt find that this glorious miracle is wholly beyond all investigation whatsoever.

Now the intellect of man hath not the ability to discover by enquiry by what means God became man, and in what way God, Who is impassible, and is One, and is, moreover, not of the earth, took form to Himself in the flesh. He Fol. 126 b
col. 1 Who Is | hath no beginning. Out of the Father, without change, is He Who hath come into being in the last days, and hath made Himself manifest in the Virgin. He Who Is is uncreate. He Who hath come into being is not a phantom, for He is God in truth, and man in truth. He is of like substance with the Father, and He is the same as I am, so far as my birth is concerned, according to that [portion of Him] which is create, with the exception | of sins.¹ Fol. 126 b
col. 2

The Nature of God is uncreate, and that Nature which He hath taken with me is not false, but is indeed the same (?). We do not divide the Natures into two Persons, but the two Natures are one Person, and proceed from the divinity and manhood of the economy of the Son, which Fol. 127 a
col. 1 maketh [them] to become one of one | with Him. As the result of the oneness, which it is impossible to describe, He becometh the Only-begotten Son. The heretics think mad [this view], and the Jews break their minds (or, hearts) [concerning it], and the Greeks (or, Heathen) cut themselves off [from us].

The Son cannot be separated from the Father, and yet He was nourished like men.² He took upon Himself flesh³

¹ Baruch iii. 37.

² 2 Cor. v. 21; Heb. iv. 15.

³ John i. 14.

without change. He took the whole of man, | [and] was not divided. He, the whole of Him, is in heaven; and He, the whole of Him, is on the earth; and He, the whole of Him, is in every place; for the Nature of God cannot be divided. In that wherewith He clothed Himself (i. e., the flesh) He endured sufferings patiently, but He freed me from sufferings by means of that [flesh] which He took upon Himself. We call Him the Son of God, | because He is God the Word in very truth, and because He is the wisdom and the intelligence (or, mind) which are inseparable from the Father according to [His] nature (even as the two animals which are yoked together and are driven by the charioteer), God and man. For He is the strength of His Father, therefore is He the Protector of all the things which have come into being. He is the Truth, therefore is He the distinguishing Mark of the Father. He is the Image [of Him], therefore is He the same Substance, and He it is Whom the Father hath begotten without change. He is the Light, | therefore is He the Sun of our souls. He is the Life, therefore we live in Him, and we exist and we move¹ [through Him]. He is Justice, therefore He it is Who giveth unto each and every one according to his merit. He is Holiness, therefore is He the Slayer of sin. He is Salvation, therefore it is He Who hath purchased the whole world with His Blood. He is the Resurrection, | therefore it is He Who hath set free those who are in the tomb, and hath made them new a second time by His Blood.

Fol. 127 a
col. 2

Fol. 127 b
col. 1

Fol. 127 b
col. 2

Fol. 128 a
col. 1

But thou sayest[, O Jew], ‘Declare unto me other [things].’ I tell thee, O Jew, that I am not ashamed to declare [them] with a loud voice, for my salvation is the economy of the Son. For He Who Is existeth of and by Himself, and He Who Himself hath become create, hath Himself become | create for my sake. And He worked miracles as God, and He bore patiently very many sufferings as a man. That He Himself, therefore, became create was due to His

Fol. 128 a
col. 2

¹ Acts xvii. 28.

commiseration for me. Because He was a man He took [upon Himself flesh] in truth, though surely He was the leaven of the bread. For this reason He became a son of man, for in truth He took flesh from a woman | without a husband.

Fol. 128 b
col. 1

For He is the Way, therefore He is the Guide to His Father. Next, He is the Door, therefore He is the Guide into Paradise. He is the Shepherd, therefore He is the Seeker after the sheep which is lost. He is the Sheep, therefore they slew Him on behalf of the whole world. He is the Lamb, therefore He is the Cleanser of the world from its impurity. For His administration (or, economy) is beyond compare, and His Nature | is unchangeable. He is the high priest, therefore He offered Himself up for us. He is the God Who Is. In that He was without mother, He was superior to our nature; in that He was without ancestors among us He appertained not to us in our nature. His generation hath never been recorded in any form, or in any place whatsoever. The inhabitants of heaven cannot utter it, the dwellers upon the earth cannot declare it, and in no place whatsoever can any | interpret it. For He took body, and soul, and mind (or, intelligence), in order that through them He might be able to deliver us from death.

Fol. 128 b
col. 2

Fol. 129 a
col. 1

Be ashamed, then, O Jew, because of the sufferings which He endured on thy behalf, and the miracles which He performed for thy sake. But thou, the new Jew, wilt say, 'What are the miracles which He | performed?' And I, even I, will say unto thee, 'What are the miracles which He hath performed on your behalf, O ye who strive against God, in comparison with those which He hath performed for us? Which of these miracles is the greater? Which of them make thee to wonder most concerning them? Which is the greater miracle? The heavens raining down bread, or God taking upon Himself flesh? Which is the greater miracle? The sea which became divided that thou mightest

Fol. 129 a
col. 2

pass through it, or the | Virgin who ceased not to be a virgin, even after a passage had been made through her? Which is the greater miracle? The rod which made the rock to become a lake of water, or the Cross which cleansed the world?’

Fol. 129 b
col. 1

Be thou ashamed, therefore, at these miracles, O Jew, and do thou worship Him Who took upon Himself flesh. But perhaps thou, O heretic, wilt also say, ‘What are the miracles?’ O Jew, if thou wishest to know what are the miracles, | hearken and I will inform thee concerning them. They are: the begetting of the Child without seed; the childbirth which was not preceded by the marriage-bed and union with man; the Virgin who was holy and undefiled, who was both virgin and mother at the same time, and was still a virgin; the course and the disappearance of the star; the hymns of the angels, the fear of the shepherds, the gifts of the Magi, the obedience of the | sea, the flight of the wind and its sinking to rest; the walking on the lake, the stilling of the waves; the leaping to the feet of those who were paralysed; the making of the blind to see, the driving out of the devils; the revivification of those who were dead; the terror-stricken state of created things; the lamentation of heaven, the sun which became dark, the rocks which split | asunder, the rending of the veil in the Temple, the destruction of Amente, the coming forth from the tombs of those who were dead, the conversion of the thief, the affixing to the Cross of the handwriting, and the bill of debt for which we were liable, the overthrow of thy synagogue, the increase of the Church, and the growth and spreading abroad of piety. Finally, when thou hast vomited thine | error and thy folly, do thou thyself cry out with the Lawgiver Moses, saying, ‘This is my God, I will ascribe glory unto Him,’¹ for unto Him belong glory and power, for all ages of ages. Amen.

Fol. 129 b
col. 2

Fol. 130 a
col. 1

Fol. 130 a
col. 2

Fol. 130 b
col. 1

¹ Exod. xv. 2.

A HOMILY OF APA BASIL, BISHOP OF CAESAREA
OF CAPPADOCIA, WHICH HE PRONOUNCED
CONCERNING THE END OF THE WORLD,
AND THE TEMPLE OF SOLOMON, AND THE
GOING FORTH FROM THE BODY.

Fol. 131 *a*
col. 1

LET us understand now, O my brethren, that at the moment when God created all things, there was none who knew, neither was there any | voice or disturbance, but there existed great quietness and silence when He fashioned the universe. And we hear in the Holy Scriptures concerning the day when the heavens and the earth shall come to an end, and how great the confusion (or, trouble) shall be is described therein. And another angel spake saying, 'They shall bring about the end of the world,' | even as we have heard.

Fol. 131 *a*
col. 2

And our Saviour made known to us in the Gospels concerning the overthrowings and the tribulations, and the earthquakes which shall take place, for He said, 'There shall be great tribulations, the like of which hath not been since the beginning, at the creation of the world, and the like of which there shall never be again.'¹ And He said also in another place, 'Heaven and earth | shall be convulsed, and the powers which are in the heavens shall be shaken in that day, [and there shall be] great earthquakes, and blasts of the trumpet, and great and frequent flashes of lightning, with mighty thunderings.'²

Fol. 131 *b*
col. 1

For the angels shall send forth from His mountain messengers into the world, and they shall gather together all mankind, and shall make them to stand before the

¹ Matt. xxiv. 21.

² Matt. xxiv. 29, 31.

throne of the Son of | God, and they shall separate the wicked from among the righteous. Fol. 131 b
col. 2

Behold now, at the time when He created all things no one knew except Himself and His beloved Son, Jesus Christ. Concerning that hour wherein He shall destroy all created things, when everything shall be overthrown, concerning that last hour, I say, and the destruction | of the heavens and the earth, no one whatsoever shall know, not even the angels in the heavens, except Himself and His beloved Son, even as we have said before. Now it is written that [as no sound was heard at the creation], so in the days in which Solomon was building the temple of God in Jerusalem, there was no sound heard therein, neither the sound of an axe, | nor that of an iron hammer.¹ And during the twenty years in which the king was building this temple in this manner, there was not heard therein even the sound of the artificer who worked in gold. Fol. 132 a
col. 1

Fol. 132 a
col. 2

And why was this? First of all, because the temple was being built for God, in Whose place of abode no disturbance of any kind must make itself manifest. [And secondly] because the wise king | who was building the temple to the Lord God chose Solomon to continue the building of the temple to Him in this manner, that is to say, in quietness, according to the manner in which work on the first creation was performed, which He founded in quietness, and there was no sound, neither was there any disturbance. [And thirdly] because God worketh with His own thoughts, and with His intelligence, | and He hath therefore no need of a crowd [of workmen] who would disturb the place wherein they perform their work. Nay, God is not one who worketh in this manner, but His thoughts and His command are wholly sufficient to make everything which is made. Fol. 132 b
col. 1

Fol. 132 b
col. 2

For this reason hearken unto that which is written in the Exodus of Moses,² for when Moses had made | the tabernacle, Fol. 133 a
col. 1

¹ 1 Kings vi. 7.

² Exod. xxv. 9.

and the ark of the covenant, God said [unto him] 'Take heed that thou makest everything according to the pattern which hath been shewn unto thee on the mountain'. Now, who was it that made them except the command of God? That is to say, God shall build for Himself the temple which is necessary [for Him]. And this also is what the wise man | Paul wrote concerning Him saying, 'Ye are the temple of God, and the Spirit of God abideth in you.'¹ And again he wrote, 'Know ye not that ye are the temple of the Holy Spirit which is in you?'² And moreover, one of the wise men of old used to say, 'The great altar of God is the heart of the wise man.'³

Fol. 133 a
col. 2

Fol. 133 b
col. 1

The hand and the power of God are the things which | made all created things, and moreover, it is they which have made man. Again hear what Isaiah saith in the character of God: 'Is it not My hand which hath stablished whatsoever is in the earth? And is it not My right hand which hath made firm the heavens? I call unto them all, and they all stand up at one time.'⁴ And again, the blessed man David cried out saying, 'It is His hand which | hath fashioned the dry land.'⁵ And again, in [the Book of] Hosea He saith, 'It is My hand which hath created the hosts of heaven.' And again in [the Book of] Isaiah [He saith], 'Heaven is My throne, the earth is My footstool: What kind of a house shall ye build for Me? saith the Lord.'⁶ Was it not My hand which made all these things? It was My | hand, moreover, which fashioned the first man Adam. Therefore, after the fashioning of the first man which is [related] in Genesis⁷

Fol. 133 b
col. 2

Fol. 134 a
col. 1

And again the righteous man Job saith, 'Remember that Thou hast made me of clay, and I shall return again to the earth.'⁸ And again, 'Hast Thou not poured me out like

¹ 1 Cor. iii. 16, 17.

³ I cannot identify this quotation.

⁵ Ps. xcv. 5.

⁷ Some words appear to be wanting here.

² 1 Cor. vi. 19.

⁴ Isa. xlvi. 13.

⁶ Isa. lxvi. 1.

⁸ Job x. 9.

the milk, and turned me over and over like a cheese? Thou hast | clothed me with skin and flesh, Thou hast knitted me together by means of bones and tendons (or, sinews). Thou hast granted unto me a heart of life and favour, and it is Thy visitation which hath protected my spirit. These things are in Thy heart, and I know, moreover, that Thou art able [to do] everything, and that there existeth nothing which Thou art not able to do.’¹

Then again the Psalmist David saith, ‘Thy hands have made | and fashioned me.’² And again, ‘For Thou art He Who took me out of my mother’s womb.’³ And again, ‘In secret my body was not hidden from Thee, for Thou didst fashion it in secret.’⁴ And again God saith in [the Book of] Jeremiah, ‘Before I had fashioned thee in the womb I knew thee, and before thou didst come out therefrom I sanctified thee.’⁵

Now, after all these things, if it was the hand of God which | created all things which exist, the heavens, and the earth, and the sea, and everything which is therein, for what reason shall they be destroyed, and become dissolved with a mighty overthrow, both inanimate things and man, and the temple of Solomon? And again God saith in the Gospel, ‘I work, and My Father hath worked hitherto.’⁶ Now the [things of the] Six Days which God made, | He made in great joy, and in gladness, and in silence. And again, during the six thousand years which He hath made [since that time], He hath supplied the world with His commandments, and with His laws, and with His holy Prophets. And of all these the principal things are, His holy desire which He hath shewn (or, made) towards us, | and all the sufferings of His Apostles, and all the supplies which have been needed by men, and by the courses of the luminaries. And again, after all

¹ Job x. 10-13.

² Ps. cxix. 73.

³ Ps. lxxi. 6.

⁴ Ps. cxxxix. 15.

⁵ Jer. i. 5.

⁶ John v. 17.

these [years], in a moment, suddenly everything which hath been made shall be overthrown and destroyed. And again, the [things of the] Six Days which God made when He created the world, [and] all these [later] things, shall be destroyed, and shall dissolve in the twinkling of an eye. |
 Fol. 135 b For He, the Lord of All, and the Fabricator, Jesus Christ, Himself said in the Gospel, 'Heaven and earth shall pass away.'¹
 col. 1

And again, because of that day and that hour none knoweth except the Father, therefore the great overthrow which shall take place shall be unbearable. O how great shall be the
 Fol. 135 b sorrow of heart, and all the | sufferings, at that awful time, that is to say, when the administration and management of the service of the luminaries by the angels, and the sending down of the dew upon the earth, and the blowing of the winds, and the strength of the earth which He giveth to the children of men, and the rivers and the streams—when I say, all these things shall be blotted out in a single |
 Fol. 136 a moment, and shall be destroyed!
 col. 1

And what reason is there why a single moment should have the power to do all these evil things, except it be because of sin and disobedience? It was the first transgression, that is to say, disobedience, which cast man forth from Paradise. It hath changed this world, and hath made
 Fol. 136 a to | exist the things which ought not to exist; and the things which ought indeed to exist it hath set a restraint upon. It hath made God Who is without anger to be wroth, and hath turned the Father from gladness to grief.
 col. 2

Now, who is he who hath committed all these sins? It is the Enemy of every man, this evil beast which slayeth the soul, this bird which snatcheth greedily at its prey,
 Fol. 136 b this serpent which biteth, this fire which | blazeth fiercely, this thief who carrieth off all souls [into] sin, this murderous barbarian, this troubled pool, this desert road, this
 col. 1

¹ Matt. xxiv. 35.

evil tare, this sin which inviteth death, this similitude of hunger (or, greed), this stirrer up of war, this destroyer of the city, this waster of the people, who maketh the whole land to be without fruit. It is, moreover, he who doth make the heavens to | withhold the dew, and, besides, he maketh Fol. 136 b
parents to look upon the death of their children without col. 2
mourning for their beloved.

He changeth kings, he leadeth the nations into error, and he bringeth the nations to boundaries of countries which do not belong to them. The thorn and the bramble exist because of Sin, and because of Sin death hath become king. Moreover, because | of Sin a judgement took place in the Fol. 137 a
Paradise, and punishments [were inflicted] in the place of col. 1
gladness. Moreover, because of Sin there was to be weeping in the world which was to come, and sorrow of heart was to be in all created beings. Because of Sin there was a deluge upon the earth, and the cataracts of heaven poured down from heaven the waters | of wrath upon the earth, and Fol. 137 a
the fountains of the great deep were opened, and they belched col. 2
forth the waters of vengeance. Because of Sin God meditated the blotting out of every created thing which was on the face of the whole earth. The transgression of the Watchers, that is to say, Giants, was like unto a flood, and it was sin, and impurity, and the concealment of | uncleanness of every kind which burnt up Sodom and Fol. 137 b
Gomorrah. The superfluous meddling of the men of col. 1
Calneh (?)¹ was what made diverse the languages of men, and at length they became scattered abroad over the whole earth. It was sin and cruel obstinacy which filled Pharaoh and destroyed the multitudes of Egypt. It was lawlessness and idolatry which destroyed the seven nations | in the land Fol. 137 b
of Canaan. It was sin and disobedience to God which col. 2

¹ The בְּלֵיָא of Gen. x. 10 probably. The allusion is to the builders of the Tower of Babel, who, according to one tradition, built their Tower at Borsippa, the modern Birs Nimrūd. Calneh has not been satisfactorily identified in the cuneiform inscriptions.

consumed six hundred thousand Israelites in the desert, by sword, and fire, and by serpents, because they chose sin for themselves, and forsook the Lord their God.

Because of all these God cried out in [the Book of] |
 Fol. 138 a
 col. 1
 Isaiah saying: 'For behold, in My anger I will make the sea to become a desert, and I will turn the rivers into dry land, and the fishes thereof shall be dried up, and shall be without water, and shall die because of thirst. I will spread darkness over the heavens as a garment, and I will make the apparel thereof like unto sackcloth.'¹

Fol. 138 a
 col. 2
 Now it was Sin which did all these things, | and because thereof the evil of this single hour shall overthrow and shall destroy at this awful time all the things which have been set in order since the beginning of the creation of the world.

Now let us again hearken concerning the building of the temple which Solomon builded in such great silence; and concerning Him Who was able to destroy it to its foundation. |

Fol. 138 b
 col. 1
 For it is written thus in the Third [Book of] the Kingdom² concerning the temple which Solomon builded in the Name of the Lord:—Behold, O God of Israel, there hath been heard the sound neither of hammer, nor axe, nor the sound of any tool of iron whatsoever; even though, in his wisdom, which was great, he permitted a few men to work in a certain place which was at some distance from the temple. Now this he

Fol. 138 b
 col. 2
 did in order that | the sound of the workers in gold might not shut out from the ears of the king, and prevent him from hearing, the pleadings of those who came unto him to receive judgement. Now therefore God gave unto him peace, and there was no war made upon him whilst he was building, and no hostile attack was made upon him either on this side or on that; and because of this peace he was not burdened with

Fol. 139 a
 col. 1
 any serious anxiety concerning the care of the kingdom. | He used to rise very early each morning, and go into the place which he had prepared, and sit down there, and all the works

¹ Isa. 1. 2, 3.

² 1 Kings vi. 7.

continued to progress in due order; and there was no idleness or lax labour.

For these reasons he did not permit a handiercraftsman to work in the place which he had stablished; that the place might not be disturbed continually, and that he might not be prevented from hearing the voices of those who were | pleading before the king. Now according to what is reported, he [finished] building the house after twenty years, and [then] he dedicated the house to God. And he went into the temple, and all Israel was with him; he bowed his knees before the altar of the Lord, and his hands were stretched out towards the heavens, and he prayed thus saying: ‘O Lord God of Israel, if the heaven, and the heaven of heavens suffice Thee not, then verily God | will not come and abide with men. And now, O God, hearken Thou unto the prayer which Thy servant maketh unto Thee, in order that Thine eyes and Thine ears may be open towards this house.’¹ And, in short, after hearing these words God spake unto him over the altar saying, ‘I have heard thy prayer which thou hast made to Me. I do not dwell in a house | which hath been fashioned by the hands of man, yet, because of thy labours which thou hast performed (and if thou shalt keep My commandments, and My judgements which I have given into thy hands), Mine eyes and Mine ears shall be open over this house which thou hast built. If, however, thou transgress My commandments, I will cast away this great place from Me, and it shall be | destroyed and become such a wilderness that all those who shall pass by it shall marvel, and shall smite together their hands, and shall whistle, and shall say, “Why have these things happened to this great place?” And it shall be told them, “Because they forsook the Lord God of their fathers, and made themselves servants of strange gods.”’²

Fol. 139 a
col. 2

Fol. 139 b
col. 1

Fol. 139 b
col. 2

Fol. 140 a
col. 1

Observe now, moreover, that after | Solomon had gone

Fol. 140 a
col. 2

¹ 1 Kings viii. 22 ff.

² 1 Kings ix.

to his rest, the people committed sin, and they cleaved to this evil friend, who is Sin, who also made the first man to commit sin in the Paradise, and who hath changed the world from the beginning. It was he also who destroyed the temple of the Hebrews by the hands of the Chaldeans, which name is interpreted | 'those who are scattered', or 'those who are corrupt'.

Fol. 140 b
col. 1

As concerning [the statements] that Solomon spent twenty¹ years in building it with costly stones, and that the materials which he made ready for the work were very great in quantity, these words refer to the work of the eighty thousand men who bare burdens, and thirty thousand men who cut down trees in Lebanon, and thirty-six hundred scribes (i.e., overseers), and eighty thousand hewers of stone in the mountains.²

Fol. 140 b
col. 2

And after all these labours [to think] that this Enemy, that is to say, Sin, should cause it | to be destroyed in a few days! Further, might we not say that the Chaldeans worked against Jerusalem throughout a whole year? Therefore in this one year was scattered and wasted the labours of the preceding twenty years, and this because of Sin. That which the Hebrews built the Chaldeans destroyed because of the | lawlessness of the people.³ That which had been builded in silence was destroyed amid great confusion and noise. That which Solomon built in wisdom Zedekiah destroyed in his lawlessness. Rightly therefore did God put the following proverb in the mouth of Solomon and make him say, 'The wise among women build up houses, but the worker of folly |

Fol. 141 a
col. 1

destroyeth it with her hands.'⁴ And the blessed man Paul also saith, 'Knowledge puffeth up, but love buildeth up.'⁵

Fol. 141 a
col. 2

All these things came into being through Solomon, but the overthrow and the destruction thereof took place through

¹ According to 1 Kings vi. 38 the building of the Temple occupied seven years.

² See 1 Kings v. 13-18.

³ The Temple of Solomon was burnt by Nebuchadnezzar; see 2 Kings xxv. 9.

⁴ Prov. xiv. 1.

⁵ 1 Cor. viii. 1.

Zedekiah. The sound of the tools of the workmen was not heard during the building of the temple by Solomon the wise man, but the sound of the axes and the | hammers shook Jerusalem when the Chaldeans destroyed it through the folly of Zedekiah. Fol. 141 b
col. 1

Now, after these things, hearken unto the words which the holy man Stephen spake saying, ‘Solomon built a temple, but the Most High dwelleth not in that which is made by the hands. Then where shall God dwell?’¹ He saith, ‘In very deed God shall dwell with men.’ And this indeed took place, for our Lord Jesus Christ came | forth from the heavens, and took up His abode with us, and He put on a human body, like unto ours, but without sin.² This is the holy and honourable temple which our Saviour took upon Himself of His own free will. Moreover, David spake of Him when he said, ‘Thy temple is holy, and is a miracle in righteousness.’³ Truly | and surely the Holy Virgin Fol. 141 b
col. 2

Mary is the miracle, for no human being hath been created on earth like unto her. Mary is the temple which is more exalted and more honourable than the temple of Solomon, for it is she who hath become the temple of the True God, Jesus Christ, Jesus our Lord, through Whom is the glory, and with Him the Father and the Holy | Spirit for all ages Fol. 142 a
col. 1

of ages. Amen. Fol. 142 a
col. 2

¹ Acts vii. 47–49.

² Heb. iv. 15.

³ Ps. lxxv. 4. The whole verse in Oriental 5000 reads :

пекрпе отааб ащпире пе зї тавкаюстин’
свтѣ ероп ппосте пепсотнр
оелмс ꙗпекрвосѣ тирот ѿ праг’

Fol. 142 *b*
col. 1

THE DISCOURSE WHICH THE HOLY PATRIARCH,
APA ATHANASIUS, ARCHBISHOP OF RAKOTE,
PRONOUNCED CONCERNING THE SOUL AND
THE BODY.

Now the word which hath been sent from heaven hath no ill-will (or, grudging) therein, and it is ready to cleanse that which is in the soul, provided that ye yourselves be prepared for the strength of the word, which, however, hath also need of him that listeneth. For it is like the rain from | heaven, which doth not produce fruit without the earth, neither doth the earth make things to grow without the rain from heaven. The meaning of which is, that the disciple gaineth no advantage without a master to teach him, neither doth the master without a pupil to listen to him. The Logos giveth the speech; let obedience (or, listening) of those who hearken to it make it perfect. For behold the Logos giveth its strength, [provided that] | ye yourselves are without ill-will (or, grudging), and that ye first of all purify yourselves from every restraining influence and [from] ill-will (or, envy), and from unbelief, which are the enemies of righteousness. Now envy warreth against love, and unbelief against belief, even as bitterness warreth against sweetness, and darkness against light, and that which is evil against that which is | good; and death warreth against life, and falsehood against truth. Now those who are full of the strength of that which is adverse to good, and have in them envy, and ill-will, and unbelief, hate love and faith (or, belief), and those who hate these things are the enemies of God.

Fol. 143 *a*
col. 1

For we know, O my beloved, that all those who are filled with envy, and ill-will, and | unbelief, are the enemies of

Fol. 143 *b*
col. 1

righteousness; take good heed to yourselves, therefore, that ye may not become the enemies of righteousness. Take unto yourselves belief and love, for through these salvation hath come unto all the saints, from the beginning even until this present. Moreover, make ye manifest the power of love, not only in word, but also in deed; now God hath given salvation for all of us. For we ourselves did not come into being as the | whole world came into being, by the word of His mouth only, but He made us both by word and by deed. God was not content with making Himself to say, 'Let us make man according to Our likeness and image,'¹ but He made the action follow the word. For God took a piece of earth from the earth, and fashioned | man, according to His own image and likeness, and He breathed into his face the breath of life. Now when Adam was nigh unto death because of his transgression, the material body of Adam needed to be fashioned a second time by the hand of God, the Fabricator, in order that he might receive salvation.

Fol. 143 b
col. 2

Fol. 144 a
col. 1

Now [the body of] man rotteth away, and is buried | in the earth, but the soul, which God breathed into him when he became a living soul, separateth itself from him. And further, when [the body] is dead they carry off the soul into a place of darkness, into the region which is called 'Amente'. For the soul and the body become separated, and death divideth them each from the other. Now the soul is fettered in Amente, | but the body (or, flesh) dissolveth in the earth. And there is a very great gulf [fixed] between them—the flesh and the soul. Now the flesh disappeareth, and is diffused abroad in the earth wherein it hath been buried, but the soul is powerless in the bonds of Amente. The soul, which is a strong thing, is fettered in the darkness, but the body, which is a weak thing, dissolveth in the earth. Now the body is not strong [enough] to move, [and] | it dissolveth in the [funerary] mountain; neither is the soul able to do any-

Fol. 144 a
col. 2

Fol. 144 b
col. 1

Fol. 144 b
col. 2

¹ Gen. i. 26.

thing, [for] it is fettered in Amente. For when death beareth away a man, the strong portion [of him], which is the soul, it fettereth in Amente, and the weak portion [of him], which is the flesh, it carrieth off [into the earth.]

Fol. 145 a
col. 1 Now it is like a general who captureth the city of a king ; when he hath taken possession thereof he first of all | seizeth the king and shutteth him up under restraint. And this is what death doeth first of all to the soul. Now the body is like unto a ship which hath no steersman upon it, that is to say, the body perisheth, and it falleth to pieces, limb from limb, because the soul hath ceased to steer it. And the members thereof are dissipated in the [funerary] mountain, and they perish like the city which hath been laid waste, | and like the ship which hath no steersman in it, and hath become submerged in the waters. For it is the soul itself which steereth its body, even as the king administereth his city.

Fol. 145 a
col. 2

Fol. 145 b
col. 1 Now when the man is dead, his soul is not able to steer his flesh, because it is fettered in Amente, and it drifteth about among the waves of [un]righteousness, even as a | steersman whose ship drifteth about on the sea. And the soul heeleth over into the waves which are ready for it, and it is driven on into the breakers of the thieves that engulf it, that is to say, adultery, and fornication, and the love of ornament, and the worship of idols, and the slaying of men, and hatred ; now

Fol. 145 b
col. 2 these are the things whereby man slayeth the | soul. And because of these things, whereby [the Evil One] hath seduced the soul, it is given over to the Evil One to whom it hath clung closely, and it is carried away into Amente ; for he carrieth it off like a thief. Moreover, he maketh it to be without the power to assist its own body which perisheth.

Fol. 146 a
col. 1 The flesh dissolveth | in the earth, the substance(?) thereof decayeth, and one member droppeth away from the other because the soul is not in the body to bind them together.

And the soul itself is bound in Amente, having fetters not

on the feet only, but on its whole person. For this reason it hath not the power to give help to its own body, and to prevent it from decaying in the earth. Now it is like a captain who dieth when his ship foundereth, that is to say, if the soul were not bound in Amente, it would be able to steer its own body, and would not allow it to perish. Moreover, the soul is bound [in Amente] not only with fetters, but it is bound with its own sins as with cords, and for this reason it hath become powerless, and it forsaketh its body, | leaving it to perish in the earth.

Fol. 146 a
col. 2

Fol. 146 b
col. 1

And besides, the soul is made to suffer tortures in Amente. It becometh the footstool of death, and when it is in Amente it is wont to weep and sigh after its good body, saying, 'Where is my body, that body wherein I used to sing hymns? Where is my body, that body wherein I used to pray to God? Where is my good body, | that body wherein, when I was a man, I used to walk about with my friends and my kinsfolk? And I made merry in my body, I was called [by my name] whilst I was in my human body, and now I am no longer a man, but a soul. Now when death hath separated the soul from the body they call the body | a "corpse", and it giveth forth foetidness. I enquire after my body, [but] I do not enquire after my name, that body together with which I was a man and in which I spake.'

Fol. 146 b
col. 2

Fol. 147 a
col. 1

And when the soul ceaseth to be in its body, the body can never again speak with a pleasing voice, but with a choked and exceedingly sad voice; and it is like unto a musical instrument which hath no | sound in it and is speechless. That is to say, the soul is not in the body to give utterance therefrom. And the body perisheth in the earth like a broken pot, and it becometh speechless, and it hath neither sound nor voice; and it is motionless, for it is a corpse, for the soul which adorned it hath departed, taking with it the power | of speech.

Fol. 147 a
col. 2

Fol. 147 b
col. 1

And it is impossible, moreover, to know what any man who is dead was like, for his form is destroyed by the sand.

And thou canst know neither [what] his face [was like], nor the form of his person, nor the height of his stature, nor canst thou tell what the sound of his voice was like. For the son cannot know his own father, or his mother, or his brother, or his friend; it is wholly impossible [for him] to recognize the face of any one [of them] in the tomb. The lips | have rotted away, the nose hath decayed, the eyes are blocked up, the colour of the face hath changed, and it is impossible to recognize any one of them; because all bodies turn into dust in the tomb, and they perish, and nothing of them remaineth to us.

Fol. 147 b
col. 2

Now it is impossible to identify a bone, and to make it to rejoin the body to which it belonged, because the bone hath become bare, | and there is no flesh on it. And besides this, even before the flesh which clothed the bone crumbled away it would have been impossible for thee to shew clearly to whom it belonged. For who can identify a bone when it hath been taken out of the member [to which it belonged]? Or who is there that can make known to us the colour [of the hair] of one who is dead? And it is wholly impossible for thee to recognize the bones of Adam, or [to say] what manner of men the Prophets were, | and what kind of bodies had the Patriarchs and the Apostles. They have all been cast in the earth, and their heads and their bodies have become separated.

Fol. 148 a
col. 1

If the son were to seek after his father in the tomb, he would not recognize him, neither would a friend recognize his friend, nor a brother recognize his brother; nor could a man address any one of them by name, being sure that he really was the person who bore that name, or | identify his form, because they have all turned to dust in the tomb, and there is no longer any human resemblance in them. For man is scattered abroad over the face of all the earth, and he is poured out in every place, for the earth beareth a grievous burden of tombs and sepulchres, and every place is filled with

Fol. 148 b
col. 1

the blood of those who are dead. Moreover, the earth hath become one [great] sepulchre for those who are dead.

It was one man only (i. e., Adam) who was | taken from the earth, but those who are buried in it are thousands of thousands, and tens of thousands of tens of thousands. Every place is filled with the dead, the sea and the rivers, the earth and the mountains, and the wild beasts and the birds of prey devour the dead, and are sated with their slaughtered bodies. And Amente is filled with the souls which are bound in fetters. |

Fol. 148 b
col. 2

O thou form of earth wherein grief is abundant! O thou form of man which groweth [only] for destruction, and flourisheth only in sorrows and sighings! The joy of those who are upon the earth is only for a moment, and yet they are wont to think that it is great; but it slippeth away speedily through their hands. Behold, one man rejoiceth, and taketh a woman to wife, and soon after | he weepeth for her, for she is dead! Behold, one man rejoiceth in his son, and behold, soon after he weepeth over his grave! Behold, another man exulteth because of his father, and [soon] afterwards he maketh lamentation and burieth him! For there is no profit whatsoever for man; he is one who [is intended to] lament, and there is no consolation in him. He hath not the power to pacify him that shall destroy [him], neither doth he receive him | that could console him. Each man, in his own way, must die for himself, and no friend can make an appeal for his friend; but each man must suffer the death to which he is liable. There is no prophet of God who can give men consolation, for they will not hearken unto him. Neither will they really believe in the God of heaven, nor will they do His Will until they fall into death.

Fol. 149 a
col. 1

Fol. 149 a
col. 2

Fol. 149 b
col. 1

Moreover, God is wroth with man because of his unutterable and indescribable | transgressions, which destroy him. For man suffereth evil in every way because of his transgressions, [namely] by sickness, by punishment, by sorrow,

Fol. 149 b
col. 2

Fol. 150 a
col. 1 by the grief and suffering which envelop him, by cold and heat, by burning, by wild beasts, and birds of prey, and reptiles, by the times in which he liveth, and by | old age. The winds, and the earthquakes, and the rains, and the dews, do harm to man. The rivers drown him, the wild beasts devour him, and he is destroyed by death. All [these things] have held him in contempt since he was disobedient to God.

Fol. 150 a
col. 2 And having been driven forth | from the Paradise he came out into this world which is full of sufferings. In it are envy, and adultery, and fornication, and idolatry: and these are the things through which man dieth. All these things have become fellow-workers with death in respect of man, and they war against him with wickednesses in order that death may bring him to the dust.

Fol. 150 b
col. 1 For man hath at no | time any enjoyment, never hath he any pleasure. For when during his lifetime doth man rejoyce? Doth he rejoyce when he is in the womb of his mother? What kind of enjoyment can he have when he is carried about in the darkness and foetor thereof, and when he is in pain and restraint on every side in the blood of the belly? But he must come forth from his mother's body:

Fol. 150 b
col. 2 doth he rejoyce [in doing this]? | Nay, for he runneth an exceedingly great risk of dying. But surely he rejoiceth when he is at his mother's breast? Now in what manner doth he take the nipple? He crieth loudly and weepeth. Now the child that is healthy neither crieth out nor weepeth.

Fol. 151 a
col. 1 But surely when man is a little child, he crawleth about on the ground and rejoiceth? In what way then doth he rejoyce? He is liable to be attacked by some | beast, which will trample him to death, and will split open his head, and the foam of his mouth and his intestines will be scattered about on the herbage (?) and on the ground. But surely if he groweth up into a young man he will rejoyce? In what way, then, will he rejoyce? [I say] he cannot rejoyce; for the disposition of youth surroundeth him on

every side with the lusts which are full of danger, and if he doth not crush them they cause him to | die in an evil manner. But surely when he hath taken a wife, and hath begotten children, he will rejoyce? In what way, then, will he rejoyce? He will live in a state of anxiety about the children who will commit acts of folly. But surely when he shall have become an old man [he will rejoyce, and take rest]? In what way, then, will he have rest? He will rest with the dangers of old age [always] round about him. And at the end of all these [troubles] is the expectation of death, which consumeth the soul | like a fire.

Fol. 151 a
col. 2

O thou death, thou carriest off [people] of every age and condition—the children and the old man, the youth and the man of mature growth. For age (or, stature) is no obstacle to death, and he carrieth away [people] of every age and condition.

Fol. 151 b
col. 1

Now it is an exceedingly sorrowful thing to look upon death in man, and to contemplate his decay. The face hath become ghastly pallid in the garb of death, and the body hath become shrivelled up, and the | mouth is shut up, and the hair hath become lustreless (?), and the eyes have become sightless and are shut, and the limbs are motionless. And as for the other changes which take place in the body when it is placed in the earth, the flesh crumbleth away, and the sinews and ligaments decay, and the other [members] which have been laid bare, [and] those which have not been laid bare, become dissolved, and the humours which have dried up, and the dust which | is abundant. For man is a thing of nought, and he is shrivelled up like a log of wood which is burned in the fire and is consumed.

Fol. 151 b
col. 2

Fol. 152 a
col. 1

Now after the destruction of man, and [seeing] his wretchedness, which was very great, God visited that which He Himself had fashioned, and had made in | His

Fol. 152 a
col. 2

own form and likeness, in order that Death might not become the conqueror. Death boasted himself saying, 'I will conquer man.' Now the Devil fighteth against man at all times, and he carrieth him away captive through the evil of death into the gate of Amente. And he hurleth his wickedness against man at all times, until at length he bringeth him under the | power of death, and he shutteth him up in the prison of Amente. For this reason the soul which is fast bound in darkness is not able to make its escape from the place of imprisonment of those who are dead. For this reason the Father sent His Son upon the earth. Now He had no body of flesh; therefore the Holy Spirit caused Him to take upon Himself flesh in the womb of the Virgin. And God became | man so that He might deliver him that had gone astray, and might gather together those who were scattered through the envy of the Devil, and might bring them into His fold. Death having made a separation in man, those whom Death had scattered, these did Christ gather together, and He hath made man one again, the soul with the body. |

Fol. 152 b
col. 1

Fol. 152 b
col. 2

Fol. 153 a
col. 1

For Death bound the soul in Amente, and he made the flesh to dissolve in the earth; thus he divided man into two parts. The Saviour Jesus, however, Himself set free the soul from its bonds, and He bound the flesh together inseparably, and He brought the two towards each other, and made them one of one, the soul and the body, and He rejoined them each to the other. | He gave the body to the soul, and the soul He placed in the body; He made [the body] to be an instrument of speech, and He gave it constituted members.

Fol. 153 a
col. 2

And now, O soul, sing thou hymns of praise in the body wherein thou art, to thine own Imperishable God, because Christ died for us, in order that we might live with Him for ever. | For He was neither liable to Death, nor was He under any obligation to die by Death; neither was it absolutely necessary for Him to make Himself to become man, nor had

Fol. 153 b
col. 1

He Himself any need to take upon Himself the flesh of man: for He is God, and He is arrayed in all the glory of Divinity. For this reason he endured patiently and was made after the manner of men who die, [though] He is the God Who alone dieth not. Now for what reason did He come down upon the earth, seeing that He Himself was the King, Who | was reigning over the heavens? Who compelled Him to go to the Cross, and to die gladly?

Fol. 153 b
col. 2

Though He Himself was the Fabricator of the universe, He endured patiently, and allowed Himself to be begotten in the womb of a woman. And they wrapped in swaddling bands Him that had been arrayed in all the glory of the Father. He Who sat on the | chariots of the Cherubim was laid in a manger, and He sucked the nipple at the breast of a woman. He before Whom the Seraphim stand in awe ascribing glory to His Divinity, He Who sent forth waters to flow in the rivers, and the rains, and the dews, and Who sent forth waters from heaven, received baptism | in the Jordan by a mortal man. He from Whom the whole universe receiveth light was treated with contempt by the Jews. He upon Whose Word hang the seven heavens, and the firmament, and the earth, and Amente, was Himself hung upon a Cross of wood. He Who took a clod of dead earth, and fashioned it into a living | man, bare patiently the scorn of those who mocked Him, in order that by the contempt of Himself He might save man, who had gone to perdition through his own sins. He gave His soul of salvation for the soul of man. He gave His holy flesh on behalf of the whole race of Adam. And He gave His Blood on behalf of all. He gave Man for man, and His death for our death. And the death which men are under | an obligation to suffer, and which they fear, became a blessing, because Christ died for us.

Fol. 154 a
col. 1

Fol. 154 a
col. 2

Fol. 154 b
col. 1

Fol. 154 b
col. 2

This is the love which Christ made manifest. He died for us, who are sinners, in order that He might save us. For what righteous man ever died on behalf of a sinner? Or

Fol. 155 a
col. 1 what father ever died on behalf of his own | son, whom he had begotten? Again, what friend ever died on behalf of his friend? Or what loving brother ever died on behalf of his brother? No man ever did such a thing, that is to say, no man ever let himself die for another by his own wish, or through his own good pleasure only. But Christ came of Himself, and of His own free will and love. And as to us sinners, not only did He fashion us | in the form of Adam and make us to become men, but when we were dead in [our] sins, He came and bore suffering on our behalf; and He hath given us life again by His love.

Fol. 155 a
col. 2

Now at the time when He fashioned us with His hand, He had not suffered [on our behalf]; but now that He hath begotten us a second time, through the suffering of His death, He suffereth with us even as doth she who gave [us] birth. | He hath borne with us for an exceedingly long time, and He hath not burnt up the world, [the people whereof] treated Him with contempt, and scourged Him by the hands of sinners, and put Him to death, and buried Him, according to that which the prophet spake saying, 'Thou hast brought me into the dust (or, grave) of death.'¹

Fol. 155 b
col. 1

Fol. 155 b
col. 2

Who was it that brought Him there? It was the wicked people whom He loved that put Him to death. He came to them to save them, and they cast Him aside like a | straw. Consider moreover, O men, the return which the children of Israel made to our God. They pierced the side of Him Who had created them. They inflicted sufferings upon Him Who had on very many occasions conferred benefits upon them and their fathers. They paid Him back with evil things instead of good, and they shewed hatred instead of the true [love] wherewith He had loved | them. They made sorrowful Him Who had given joy unto them. He Who had raised the dead among them, and they saw Him doing it; He Who had healed the lame, and cleansed those

Fol. 156 a
col. 1

¹ Ps. xxii. 15.

who were leprous, He Who had given light to the blind—
He it was Whom they killed, and hung upon a tree!

Consider moreover, O men, the insolent daring of the
Jews. They hung [upon a tree] Him that had hung out
the earth. | They drove nails into Him that had stablished Fol. 156 a
the earth on the waters. They broke [the limbs] of Him col. 2
that had heaped up the heavens in His wisdom. They
bound as a prisoner Him that had released them from the
servitude of Pharaoh. They put fetters on Him that had
set free sinners. To Him that had given them a stream
of water to quench their thirst did they give vinegar to
drink when He thirsted, and they sustained Him | with Fol. 156 b
gall when He was in the agony of death on the Cross, col. 1
and they did not remember that He it was Who had given
them [water as sweet as] honey to drink from the rock.
They bound the hands and the feet of Him that had
unbound the limbs of those who were paralysed. They
themselves were bound in the hand of the Devil because
they performed His will; for he kept them bound until
the coming of Him that should release those who were in
captivity, and set free those who were bound. Of Him
that had | sent forth the sun and the moon to give light Fol. 156 b
to them, and had opened the eyes of those who were blind col. 2
from their birth, did they close the eyes like those of a dead
man. Him Who had raised the dead did they bury in the
earth.

O what a new and incomprehensible mystery! He Who
was the Judge was judged. He Who had done away their
sins was bound with cords. Nails were driven into the
hands of Him Who | had fashioned men. They hung on Fol. 157 a
a tree Him Who had placed breath in their throats. They col. 1
broke Him Who could break their members from their
bodies. On the Cross they compelled Him Who had filled
the earth with life to drink gall. He through Whom the
whole universe liveth died. Now they did scoff at Him

Fol. 157 a
col. 2 greatly whilst He was on the Cross, | and before He died they gave utterance to many mocking words, and they gibed at Him.

When our Lord was hanging upon the wood of the Cross, the sepulchres opened, and Amente was rent asunder. He delivered the souls [therefrom], and He raised up the dead, and very many of the saints shewed themselves in Jerusalem. Now these things happened before the mystery was fulfilled on the Cross. And when Christ died, He abolished the | Enemy, He bound in fetters the mighty tyrant, He set His Cross before him. He conquered in their presenee, and He gained the victory.

Fol. 157 b
col. 1

Our Lord Jesus Christ lifted up His Body on the Cross, and when Death had seen Life, he fell down at His feet. Then the Powers of the heavens marvelled at His wisdom. The angels were stupefied with admiration of Him. The elements were terror-stricken, and | all created things were shaken when they saw this new mystery, and this awful sight. They saw God hanging on a tree, and men were lifted up near Him on the tree. His feet were fastened to it by means of nails, and likewise His hands, which were extended, were fastened by nails to the tree.

Fol. 157 b
col. 2

Fol. 158 a
col. 1

And the Jews mocked | at Him, and laughed at Him, and derided Him, because they did not understand the mystery. The earth trembled (or, shook) when it saw the shamelessness of the Jews. The mountains thereof trembled, and the hills shook and quaked. The sea made its waves to rise up to a height sufficient to cover the world. The abyss was disturbed, and opened its mouth to swallow up all created things. The whole of creation was moved with | wrath because of the abominable insolence of the Jews. The luminaries of heaven became dark, the sun withdrew to rest, the moon was perturbed and hid itself, and the stars ceased to shine on the wicked men. Though the moon was full, it did not shine, and moreover, the sun having

Fol. 158 a
col. 2

withdrawn to rest, the whole world was in darkness. They saw their God Who had created them | hanging upon a tree like a thief. The day turned into night. Fol. 158 b
col. 1

And an angel who was wroth came forth from among all the angels, with his drawn sword in his hands, to slay them quickly altogether. And he was prevented [from doing this] by the mercy of Christ. And the angel laid his hand upon the curtain of the temple, and rent it in twain, from the top to the bottom. And all the angels | were looking forth from the heavens, and they were wroth because the lovingkindness of God the Father prevented them all from destroying the Jews. The light of the day took to flight, the world was shrouded in darkness, the darkness of the blackest night. All these things happened before Christ closed His eyes. Fol. 158 b
col. 2

And His light made haste to rise in Amente. And Amente | was perturbed when the Lord went down into it, not in the flesh, but in the spirit; for He had power over all creation, and He could destroy [it] before His last hour. He poured out His Blood on the earth, and It protected the earth and those who were therein. His Body continued to hang upon the tree for the sake of the elements, and His Spirit went down into Amente, and saved those who were in that | region. He despoiled Amente, and made Himself Master of all of it. Fol. 159 a
col. 1

His Body raised up those who were dead on the earth, and His Spirit set free the souls which were in Amente. For in that hour in which our Lord was hanging upon the Cross, in that very same hour, the sepulchres opened, and the gatekeepers of Amente saw Him, and they shook with fear and took to flight. He burst open the gates of brass, He broke through | the bolts of iron, and He took the souls which were in Amente and carried them to His Father. When the Lord had broken up Amente, and had gained the victory over Death, He set the Enemy under restraint. Now the souls Fol. 159 b
col. 1

He brought out of Amente, but the bodies He raised up on the earth.

Furthermore, consider the mighty and marvellous strength which was in His mortal body as He hung upon the tree!

Fol. 159 b
col. 2

For neither was creation able | to endure His dead body, nor could the Elements endure it, and Amente could not endure His Spirit. Every place was filled with trouble because of the sufferings of our Saviour, and all created things were troubled because of His death, for they were not accustomed to see their Lord treated with scorn and contempt. All created things were stupefied and said, 'What is this new |

Fol. 160 a
col. 1

mystery? The judges pass judgement upon Him and He speaketh not. Those who know Him not look upon Him, and are not ashamed. Those who have no authority over Him take possession of Him, and He resisteth them not. Those who are not His equals treat Him with scorn, and He becometh not angry. He Who is impassible endureth sufferings, and is not wroth. He Who is immortal hath

Fol. 160 a
col. 2

died, | and He hath endured [pain] patiently. He Who dwelleth in the heavens hath been buried in the earth, and hath kept silence.' 'What is this mystery?' saith all creation, for every thing marvelled at His lovingkindness.

And having risen from the dead at dawn on the First Day of the Week, and having vanquished death, He bound in fetters the tyrant and set men free. Then did every created

Fol. 160 b
col. 1

thing | know that the Judge had had judgement passed on Him for the sake of the salvation of man, and that, for man's sake, He Who was invisible had been seen, and He Who was infinite had been measured, and He Who was impassible had endured sufferings, and He Who was immortal had died, and He Who was in the heavens had been buried.

For He Who had become man was judged in order that He might shew mercy to us. He was put to death in order that He might set free those who were in bonds. He endured sufferings in order that He might give us rest. He died |

that He might make us to live. He was buried in order that He might raise us [from the dead]. If the Lord had not endured sufferings with the race of man, by what manner of means would mankind have been saved? Fol. 160 b
col. 2

Moreover, Death fell down at the feet of Christ, and Christ carried him away, and the Devil who had been a rebel became a captive. Christ made Amente to quake and the power of the Devil He turned backwards. Death heard the voice of the Lord as | He cried unto all the souls, ‘Come forth, O ye who are bound in fetters! O ye who sit in the darkness and shadow of death, on you hath the light risen.¹ I preach unto you life, for I am Christ, the Son of God.’ Then He set free the souls of the saints, and He raised them up with Him. Fol. 161 a
col. 1

And earth itself cried out | saying, ‘Spare me, O Lord. Free Thou me from the curse which is on me. Remove from me the wickedness of the Devil. Thou hast held me to be worthy of having Thy Body buried in me, in the Place of the Blood, which was poured out upon me, in order that Thou mightest raise men from the dead. Thy glorious Image is spread abroad in every place. Except Thyself, when Thou utterest Thy | words, no one shall resist Thy commands; but it was Thy love which compelled Thee to come to the beings whom Thou hadst fashioned. For behold, Thou didst stand on the earth, and didst seek after the members of the beings whom Thou hadst made. Take Thou, then, man, the deposit. Take Thou Thine image, which Thou hast committed as a pledge to me. Take Thou Adam, being complete in his likeness.’ Fol. 161 a
col. 2

Then Christ | rose from the dead in the third hour of the day, and He took the saints with Him to His Father; now all mankind shall receive salvation through the death of Christ. For one was judged instead of all men, and salvation and mercy [came] into the whole world. Moreover, one died in order that all might rise | from the dead. And the Lord Fol. 161 b
col. 2

Fol. 162 a
col. 1

¹ Isa. ix. 2.

died on behalf of every one, in order that every one should rise from the dead with Him. For having died, He put man on Himself like a garment, and took him with Him into the heaven which is in the heavens, and man became one of one with Him. He took Him as a gift to His Father. The gift was not gold, neither was it silver, but it was man whom He had created in His own likeness, and | in His own image. Moreover, this [Christ] did God the Father exalt. He seated Him on His right hand, on the Exalted Throne, and He appointed Him to be the Judge of those who are living, and of those who are dead, and Captain of all His creation. He sitteth above the Cherubim, He Who hath created the Jerusalem of heaven, that is to say, the True Bridegroom, and the King of all the Ages. Glory be unto Him for all ages of ages. Amen.

Fol. 162^a
col. 2

THE DISCOURSE WHICH APA EUSEBIUS, Fol. 162 b
col. 1
 BISHOP OF CAESAREA OF CAPPADOCIA,
 PRONOUNCED CONCERNING THE CANAAN-
 ITISH WOMAN.¹

GREAT is the storm, but it hath not been able to hinder the readiness of those who have come. Great is the trial, but it hath not destroyed our sufferings. The Church shall never be free from those who contend | against her, [but] she shall never be overcome. Certain folk plot craftily against her, [but] she vanquisheth them. Howsoever great may be the evil which they meditate against her, she increaseth exceedingly. The waves break over her and have no effect upon her, for she hath taken her stand on this Rock, which is the immoveable Word of God, and she is herself immoveable. | The Rock it was Who said, 'The gates of Amenté shall not prevail against her.'² He who fighteth [against her] destroyeth only himself, but the Church herself becometh stronger and stronger. Fol. 162 b
col. 2

Job was a good man before [his] trial, but the days wherein he was healthy in his body were | not like unto the days in which his infirmity wove a crown and set it upon his head.' Be not afraid at any time of temptation if thy soul be prepared. For the matter is like unto the gold to which the furnace doeth no injury, that is to say, tribulation doeth no harm to him that beareth himself with | fortitude. What doth the furnace do to the gold except to purify it more and more? That is to say, he who riseth up before tribulation, when the suffering which hath to be endured cometh to him, is exalted thereby. Cowardly Fol. 163 a
col. 2

¹ See Matt. xv. 21-8.

² Matt. xvi. 18.

inaction weakeneth the soul, but trial giveth victory to the layman. Know, moreover, that those who endure no trial | receive shame, and that those who endure trial receive election. Where are the things which are reckoned unto them? Nothing maketh itself visible.

Fol. 163 b
col. 2

I come out into the market, and I look upon the wares [therein], [I see that] they are weak plants on which the wind blew, and they were thrown to the ground, and straw which had been threshed out; | nevertheless the flour hath remained pure. Who is there that can fight against them [successfully]? Their conscience it is which giveth them victory over those who fight against them.

Fol. 164 a
col. 1

Let us prepare a table. Yesterday Paul provided his table for us, to-day the table is that of Matthew. Yesterday it was the tentmaker, | to-day it is the tax-gatherer. Yesterday it was the blasphemer, to-day it is the man of obedience. Yesterday it was the pursuer, to-day it is the man of avarice. The blasphemer, however, did not continue to be a blasphemer, but became an Apostle; and he who was a robber did not continue to be a man of greed, but became an Evangelist. | I will not make mention of the wickednesses of their earlier years, which afterwards became spiritual excellences. Our masters did not give light whilst they lived in their former state of sin, but they did shine brightly at the last [when living] in [a state of] righteousness.

Fol. 164 a
col. 2

Fol. 164 b
col. 1

Now the tax-gatherers and the blasphemers are the masters of the earth. What kind of place, then, is that of the tax-gatherer? It is a place wherein men plunder at mid-day. | The injustice which is according to the law maketh itself manifest, as well as the injustice which is done in the presence of the law. The tax-gatherer is the advocate of thieves. When a thief is caught in the very act of stealing he is ashamed, but the tax-gatherer is bold of speech and action, even while he plundereth. But

Fol. 164 b
col. 2

suddenly the tax-gatherer became an Evangelist; how did this come about? When | Jesus was passing by, He saw him sitting in his tax-gatherers' shed, and He said unto him, 'Rise up, follow Me.'¹

Fol. 165 a
col. 1

O the might of the word! The hook came, and it hooked the captive, and it armed him like a soldier. The hook came, and it made the clay become gold. He (Matthew) was in the pit of wickedness, and it drew him up into the mesh of the net of spiritual excellence. Let no man fall | into despair concerning his salvation, for evil deeds possess not a constitution which endureth for ever. And, moreover, we were created in a state of liberty.

Fol. 165 a
col. 2

If thou art a tax-gatherer, thou hast the power to turn thyself into an Evangelist. And if thou art a thief, thou hast the power to enter into the Paradise. And if thou art a magician thou hast the power to worship thy | God. For there is no kind of sin whatsoever which repentance will not do away; therefore God hath chosen the greatest sinners on the earth, so that no man might fall into despair about himself.

Fol. 165 b
col. 1

Thou shalt not say, 'I have committed sin, which is what usually happeneth,' [for] thou hast a Physician by thee Who is wont to treat thee with such medicines as thou wishest. | Was it not He Who made thee? [And when] thou didst not exist did not He make thee to be? He hath not made thee anew as He made thee at the beginning, when He took a piece of earth, and fashioned it into a man, but He hath made the earth [and] the clay, to become flesh, similar to that which hath ligaments (or, nerves), and bones, and hair, and eyelids, and eyes, and the shoulders (?), and the | breast, and the hands, and the feet, and all the other members. Are not all these members earthy in their substance?

Fol. 165 b
col. 2

Fol. 166 a
col. 1

Then entered Skill in handicraft, and she made all created

¹ Matt. ix. 9.

Fol. 166 a
col. 2 things according to their kinds. Inquire not concerning the manner in which they were made, and waste not thy labour in prying into what is, but | believe that the matter was super-miraculous. Thou wouldst never be able to describe the means by which creation was made. If fire cometh upon thorns it consumeth them: how much more then shall the Word of God make sins to become white, and consume them?

Fol. 166 b
col. 1 And if thou art in the habit of saying, 'I have sinned exceedingly, | but who is there that is without sin?'—now, I am using the very words which thou thyself wilt say—confess thy sins first of all, and [then] do thou the work of making thyself just. If thou hast committed sin, make haste, stand up on thy feet, be sorry, and let thy heart eat thee [in remorse], and pour out thy tears. For did not the sinful woman act in this wise? And did she not pour out | her tears, and lay hold on repentance?

Fol. 166 b
col. 2 'Now Jesus came out of the border of Tyre and Sidon, and behold a woman set out to go to Him.'¹ The Evangelist is stricken with wonder, and saith, 'a woman,' [that is to say,] the strongest weapon of the Devil! The mother of sin! The beginning | of wickedness! [Woman,] who was cast forth from the Paradise! This is woman, and such is [her] nature.

Fol. 167 a
col. 2 O what strange (or, new) and wonderful works are these! The Jews fled from Him, but the woman fled to Him, and made supplication unto Him saying, 'O Son of David, have mercy upon me.'¹ Consider this woman, who made herself to be a | preacher, and one who acknowledged the government of God, for she said, 'Lord,' which was the confession of [His] Divinity, and 'Son of David,' which was the acknowledgement [of His manhood], 'have mercy upon me.' Is not this act better than every other act in this world? Consider how this truly wise soul said, 'Have

¹ Matt. xv. 22; Mark vii. 24.

mercy | upon me.' Is not this citizenship better than every other citizenship in the world? [She said:] 'I was in danger, I fled to His feet for mercy. Wilt Thou, then, search out my sins? Give me salvation abundantly, inasmuch as the place of mercy searcheth not out sins.'

Fol. 167 b
col. 1

O thou woman, what didst thou think within thyself? Thou wast a law-breaker and a harlot. How couldst thou possibly dare to go out to meet Him? Consider, moreover, | the wisdom of this woman. She did not make an appeal to the Apostles saying, 'Take me in to Him.' She made no supplication to Peter, neither needed she any of the other [Apostles to help her. But she said:] 'I want, however, to see [Him], but I have no need of men to make Him come to where I am.' And why? 'Because He came down, and took upon Himself flesh, I will speak with Him in the flesh.'

Fol. 167 b
col. 2

O how great is the lovingkindness of God towards man! He before Whom the Cherubim in the heavens tremble in awe [permitted] a sinful woman to stand and to talk with Him upon the earth! She said: 'Have mercy upon me! for this reason hast Thou taken upon Thyself flesh, and hast come forth, and hast entered into the world for the sake of sinners | like unto myself.' Those who are in the heavens tremble in awe before Him, yet those on the earth hold converse with Him boldly. 'Have mercy upon me!' What is it that thou desirest? 'I seek after mercy.' What dost thou wish? 'My daughter is grievously afflicted. My sorrow is great. Heal thou my members which are within me, for I am being consumed; preserve my bowels, and take Thou me out of this burning heat of fever. What | shall I do? I shall die.'

Fol. 168 a
col. 1

Fol. 168 a
col. 2

Why did she not say, 'Have mercy on my daughter?' On the contrary she said, 'Have mercy on me, for my daughter doth not perceive the torment of the disease with which she is grievously vexed. That she is seized by the disease in its most severe form [is evident] because she doth

Fol. 168 b
col. 1

not perceive what it is. Have mercy upon me! because I see this sight every day, and great is my grief. What do I | call her? I call her a dead body, for though she moveth and liveth yet she knoweth not what she doeth. For I know not the name of the disease, neither do I know of what kind it is, or whether my daughter shall die through it. Now death appertaineth to every one. In what condition shall I see [her on my return]? With her eyes starting from their sockets in terror, and her hands with the bones thereof protruding, and the hair | torn out in frenzy, and the mouth dripping with foam, and meanwhile the devil which is contending with her is hidden inside her, and doth not appear. Have mercy upon me! My water-flood (or, tempest) is great. This is the kind of disease from which I [suffer], and also from demoniacal wickedness. Have mercy upon me!'

Consider the wisdom of this woman! Why did she not go to the | magicians, or to those who used exorcisms, or to the women who dealt with the bodies of the dead, or to the soothsayers who were in the habit of paying honour to devils, or to those who could make the sufferings of sick folk to become greater or to diminish? Nay, she forsook the court of the Devil, and she came to the feet of the Saviour of souls [and said], 'Have mercy on me, for my | daughter is grievously vexed.' Dost thou observe the fortitude and the patient endurance? And as the woman raised herself from the ground, 'He answered her not a word.'¹

O these things which were done publicly! She made supplication to Him, and she besought Him earnestly, and she entreated Him, but He answered her not a word. The sickness increased, but the Physician kept silence. The blow was sharp and severe, and the Word kept silence. The Physician | held His hand. What is this new and wonderful matter? 'Thou didst run after others, and didst say, 'Come

¹ Matt. xv. 23.

ye unto Me.¹ I will heal you.' Yet from her who ran after Thee Thou didst run away! 'Have mercy on me!' 'I was not sent unto any except the sheep which had gone astray of the House of Israel.'²

And His disciples went | to Him and entreated Him, saying, 'Send her away, for she crieth out after us.' [And the woman said:] 'Thou Thyself seest that my outcry is great, [but] my cry, which is in my heart also, is to Thee. And again they said unto Him, 'As the Lord, and as a Lover of mankind, give salvation to this woman.' 'What shall I give? I am not sent unto any except | the sheep which have gone astray of the House of Israel.'²

Fol. 170 a
col. 1

Fol. 170 a
col. 2

This is in itself the whole matter. It was for this very thing that Thou didst take upon Thyself flesh, that Thou mightest do good to a certain woman who was going to perish. Wouldst Thou, then, leave the world to become a desert [and destroy] the Scythians, and the Arabs, and the Elamites, and [the people of] Cilicia, and Cappadocia, and the Syrians, | and the Phoenicians, and [the people] of every place on which the sun looketh? Or didst Thou come into this world only for the sake of the Jews? Wilt Thou allow [the lands of] the Gentiles to become a desert? Or hast Thou forgotten that they scoff at Thy Father and worship idols? Wherefore, then, did David speak according to the flesh and say, 'Ask of Me, and I will give thee the heathen for thine inheritance, and thy dominion unto the end of the earth.'³ And in like | manner also Isaiah, who saw the Seraphim, said, 'The root of Jesse shall [flourish], and He who shall arise shall rule the nations, [and] in Him shall the nations hope.'⁴ And again, 'A ruler shall not cease from Judah,³ nor a governor from his heritage, until there come He that hath been | constituted [ruler], and He it is Whom the nations await.'⁵ And again, 'O all ye nations, clap ye your hands.'⁶ And [yet Thou doest

Fol. 170 b
col. 1

Fol. 170 b
col. 2

Fol. 171 a
col. 1

¹ Matt. xi. 28.

² Matt. xv. 24.

³ Ps. ii. 8.

⁴ Isa. xi. 10.

⁵ Gen. xlix. 10.

⁶ Ps. xlvii. 1.

thus,] Thou, O Lover of every soul, Who didst say to Thy disciples, 'Go ye, baptize all nations, in the Name of the Father, and of the Son, and of the Holy Ghost!' ¹ |

Fol. 171 a
col. 2

This Canaanitish woman, however, received a profitable rebuke. She came out of a place of madness and stupefying folly, a place where they worshipped idols. This miserable woman came and made entreaty by reason of the matter which had come upon her daughter, and Thou didst say unto her, 'I have not been sent to any except the sheep which have

Fol. 171 b
col. 1

gone astray of the House of Israel.' | Yet in that very hour wherein the centurion came to Thee Thou didst say, 'I am coming, I will heal him.'² And again, in the hour of the thief Thou didst say unto him, 'This day thou shalt be with Me in My Paradise.'³ And again [in the case of] the man who was paralysed, Thou didst make him take up his bed, and he walked.⁴ And again, Lazarus didst Thou call when he

Fol. 171 b
col. 2

had been in the tomb four | days,⁵ [and he came forth]. The dead Thou didst raise to life. Those whose members were withered Thou didst gird with strength. The harlots Thou didst hold to be more chaste than the virgins. And what didst Thou say to her, the wretched Canaanitish woman, whom Thou wouldst not answer [at first]? He said, 'Is it good to take the bread of the children to throw it to the dogs?' ⁶

Fol. 172 a
col. 1

O the solicitude of this | Physician! He understood her, and she had been rebuked. All these words were [intended] to shame the Jews who called themselves 'children'. They had, however, taken to themselves the nature of their own dogs, according to that which Paul spake saying, 'Beware ye of dogs. Beware ye of these workers of evil. Beware ye of [those of] the concision.'⁷

Fol. 172 a
col. 2

And again, she said [unto Him], | 'Have mercy on me!' But He said, 'Is it good to take the bread of the children to throw to the dogs?' [And she said within herself:] 'Yea,

¹ Matt. xxviii. 19.

² Matt. viii. 7.

³ Luke xxiii. 43.

⁴ Matt. ix. 6.

⁵ John xi. 39, 44.

⁶ Matt. xv. 26.

⁷ Phil. iii. 2.

Lord, Thou callest me a dog, [and] I confess that Thou treatest me like unto a dog. I do not excuse myself from derision. Give me that which Thou seest fit. Thou hast called me a dog, give me, then, the crumbs. | For the dogs are in the habit of eating of the crumbs which fall from the table of their masters.'¹ He said unto her, 'Who hath until now begged for that which is cast away and rejected? Therefore, O woman, thou shalt be rewarded straightway.'

Fol. 172 b
col. 1

And the Lord spake saying, 'O thou woman, may thy prayers be heard in that hour wherein I utter thy | appeal before God, and offer supplication to Him.' Thou sayest, 'I have appealed to Him once, and I have prayed to Him twice, and thrice, and ten times and twenty times have I bowed the knee [to Him]. Thou hast bowed the knee, and thy mouth spake, but thy heart was counting the cost (?), and thou wast | thinking about thy friends and thy substance. Thy soul hath taken its stand at the door, turn not thou away until thou hast received thy request.'

Fol. 172 b
col. 2

Fol. 173 a
col. 1

Now certain folk are wont to go into the church and pour forth tens of thousands of strings of words; but God hath no need of a multitude of words, though He hath very great need of thy prayer. | Make thou thyself to be like unto this Canaanitish woman; pray in whatsoever place thou art. If thou art in the bath, or if thou art in the street, pray. And if they hale thee before the judge, pray. And if the judge break thee by his decision, let thy prayer go to God on thy way to execution; He enquireth not about the place [where thou prayest], but He doth enquire concerning a right | mind.

Fol. 173 a
col. 2

Fol. 173 b
col. 1

When Jeremiah was in the pit of mire he found God there, and he prayed to Him. Daniel was in the pit of the lions, and God helped him. The Three Saints who were in the furnace turned to God, and made supplication unto Him. When Job was [seated] in the dust, among the worms, he turned to God, and made an appeal to Him. And thou

¹ Matt. xv. 27.

thysself also, if thou makest an appeal unto Him, He will hear | thee in thy prayer. Make thou thysself like unto this Canaanitish woman. And when thou goest into the church of the Persians, and of the Cuthaeans, and of the Hindoos (?), and of the Moors, thou shalt hear Christ crying out, 'O thou woman, great is thy faith.'¹ And behold, very many times thou shalt acquire blessing and honour by the | remembrance of her, which shall abide and be glorious. And though thou hast not a daughter with thee who is possessed of a devil, yet hast thou with thee thy soul which committeth sin. To him who is possessed of a devil it is usual to shew mercy; but he who committeth sin of himself men are wont to hate. Against him that is possessed of a devil the matter is not reckoned; for him that committeth sin of himself there is no defence whatsoever.

Fol. 173 b
col. 2

Fol. 174 a
col. 1

Now as concerning the | Canaanitish woman: in what hour was the devil cast out [from her daughter]? In that very hour wherein Christ said unto her, 'O thou woman, great is thy faith.'

Fol. 174 a
col. 2

The Son of God cast out the devil, for no man would be able to go into the place where he was, but He was God, Who filleth every place. Had He wished He could have gone against the prince [of devils] at the same time. That which is under His feet shall not destroy thee. If it were not thus one might say | unto thee, 'He is inattentive, or He is asleep.' Now this is not the habit with God. In the hour wherein thou shalt cry unto Him He shall hear thee, and at every hour. Let neither doorkeeper nor steward prevent thee [from crying]. Do thou say 'Have mercy on me', like this Canaanitish woman, and He shall come unto thee immediately.

Fol. 174 b
col. 1

Consider the following speech which maketh manifest that the Son is like unto the Father, and that He is equal with Him. | At the time wherein God created the heavens He said, 'Let heaven be,' and the heaven was. And, 'Let the earth

¹ Matt. xv. 28.

be,' and the earth was. [And], 'Let the air (or, sky) be,' and the air was. [And], 'Let the sun and moon be,' and they came into being.

O the goodness of God which created for us the Son Who is equal with the Good Father in every respect, in | Divinity Fol. 175 a
The Father spake in times of old saying, 'Let [things] be,' col. 1
and they came into being. The Son Himself said, 'Let it be unto thee according to that which thou desirest,' and it was so, and her daughter ceased to be vexed by the devil from that hour. What was it that enabled the Canaanitish woman to drive the devil out of her daughter, or to drive him out at all? [It was done] according to the command of the | Saviour of Fol. 175 a
souls. In the mercy and lovingkindness of our God, and by col. 2
His Grace, shall we ourselves be healed. For all these things let us give thanks to God the Father, and to the Son, Jesus Christ, Who hath informed us by His holy mercy saying, 'I am in My Father, and My Father is in Me'¹—to Whom belongeth the glory for [all] ages. Amen.

¹ John xiv. 10, 11.



APPENDIX

THE DISCOURSE OF MĀR JOHN, BISHOP
OF CONSTANTINOPLE, ON VIRGINITY,
AND REPENTANCE, AND ADMONITION.

(Brit. Mus. MS. Add. 14,546)¹

Fol. 55 b

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¹ The variants are from Add. 14,601, fol. 83 a col. 1 ff.

² ⲛⲁⲓⲛⲁⲓ

. הישגית דא ענין ויניח נפשו : הישגית דא ענין ויניח נפשו :
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השגית דא ענין ויניח נפשו : השגית דא ענין ויניח נפשו :
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Fol. 56 b

Fol. 53 b col. 1

¹ הישגית ² ענין ויניח ³ נפשו
⁴ השגית ⁵ ויניח ⁶ נפשו ⁷ השגית

למ לאל דנפל ¹ כמס . נסדס דחסס דנסס לבי . למ
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 ספ למ כ חל ספ ספס ספס . ספס . ספס . ספס
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 דלכס ⁴ . ספס ⁵ ספס דלכס ⁶ ספס חלס ⁷
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Fol. 57 a

Fol. 83 b col. 2

¹ דנפל ² נפלס ³ דלכס
⁴ דלכס ⁵ דלכס ⁶ דלכס
⁷ חלס ⁸ ספס : ספס ⁹ ספס ספס
⁹ ספס ספס ¹⁰ ספס ¹¹ ספס

ללמלא. ורמי שלבי דחיל למ פארא. אפ
 דלא כעמא אנה דחיל מ, דנרא דלחיה. מכ
 מ, דפלא דכעמ. א דמ סמא נפיה. אלא
 אפ מ, דנרא מ דחיל כולחמ. כלמא מ ס
 דגיה¹ כעמ מכ דלא רמי מ דלא פארא:
 דלחיה כנאיה דחיל. א לל מ דמא אלא
 סמא: דאחמ, דמכא דחיה. עב לל א
 דנרא סמא לל דנרא. עב לל א דבג
 לל מ סמא מ, דנרא מ. מ, לל א דמא
 לל | למעב רמי פארא: סמא כנא
 דנרא. דלא דחיל דמ דלא סמא אנה מ
 דלחיה. דלא אנה דמא כלמ אלא דנרא
 אנה דחיה סמא. חב מ סמא ונרא. דלא
 דמא מ: דמא מ דחיל אנה. לל מ
 ונרא לחמא. ב² ונרא אנה לל נלא פארא.
 דנרא לל אנה אפ דנרא: לל כעמ
 מ³ למ. ונרא דמ אפ דנרא: דנרא אנה
 לל מ⁵. מלא מנא לל⁶ אפ פלא מנא
 סמא: דנרא ונרא אנה לל נלא פארא. נכ
 כל מל דנלמ. ננא דחיה ב פמ ל. נכ
 כל לל. דנרא מ מ סמא דחיה. נכ
 רמי דנרא. דנרא לל. לל כלמא כנ
 סמא אלא אפ מנא. אפ לחיה מנ
 סמא. מ לל מלא סמא לל⁷ כנ סמא.

Fol. 57 b

¹ דגיה אנה ² אלא ב ³ כעמ
⁴ אנה ⁵ מנא ⁶ מלא מנא ⁷ לל

וְכִּי¹ דַּלְתָּ מַעֲלָמָה אֲחִיכִי. אַחֲרַיָּךְ כַּלְוֶיךָ כַּחֲדָשָׁה
 לְעָלְמָא. אֲרֵי לֵיךְ דַּבְרָה מַעֲלָמָה² מְרִיכָה מְרִיכָה
 לְחַקָּה: וְכַחֲדָשָׁה לְלִבָּא מְרִיכָה³. מִדְּכִי אַ
 מְרִיכָה אֲרֵי מְרִיכָה דַּבְרָה: לְמַעַן אֲחִיכִי מְרִיכָה לְעָלְ
 מָא לְפָרְסָה. אֲחִיכִי לְלִבָּא כַּל וְכִי. דַּבְרָה דְּחַבֵּר⁴ מִן
 מְרִיכָה אֲרֵיכִי אַחֲרָה. וְכַחֲדָשָׁה לְמַעַן כַּל
 וְכִי. מִן מְרִיכָה מְרִיכָה דַּלְתָּ אֲרֵיכִי. מִן מְרִיכָה
 מִן מְרִיכָה לְפָרְסָה. מִן מְרִיכָה מְרִיכָה מְרִיכָה. אֲרֵי
 לֵיךְ דַּבְרָה לְלִבָּא מִן מְרִיכָה מְרִיכָה. אֲרֵי
 מְרִיכָה מְרִיכָה, דַּבְרָה דְּחַבֵּר כַּחֲדָשָׁה: מִן מְרִיכָה מְרִיכָה
 מְרִיכָה. מִן מְרִיכָה לֵיךְ דַּבְרָה מְרִיכָה מְרִיכָה: אֲרֵיכִי מְרִיכָה
 דְּחַבֵּר מְרִיכָה מְרִיכָה. כַּחֲדָשָׁה לְמַעַן לְעָלְמָא
 דַּבְרָה אֲרֵיכִי. | אֲרֵיכִי מְרִיכָה מְרִיכָה, מִן מְרִיכָה. דַּבְרָה דְּחַבֵּר.
 אֲרֵיכִי מְרִיכָה מְרִיכָה מְרִיכָה | מִן מְרִיכָה לֵיךְ דְּחַבֵּר
 מִן מְרִיכָה מְרִיכָה. לְחַבֵּר מְרִיכָה מְרִיכָה. אֲרֵי מְרִיכָה
 אֲרֵיכִי מְרִיכָה מְרִיכָה. אֲרֵיכִי מְרִיכָה מְרִיכָה. דַּבְרָה מְרִיכָה
 לֵיךְ דְּחַבֵּר מְרִיכָה מְרִיכָה מְרִיכָה. אֲרֵיכִי מְרִיכָה מְרִיכָה
 אֲרֵיכִי מְרִיכָה לְלִבָּא מְרִיכָה מְרִיכָה. דַּבְרָה
 וְכִי מְרִיכָה לְלִבָּא. דַּבְרָה⁵ מְרִיכָה מְרִיכָה מְרִיכָה
 לְפָרְסָה מְרִיכָה מְרִיכָה⁶. דַּבְרָה לֵיךְ דְּחַבֵּר מְרִיכָה מְרִיכָה
 מְרִיכָה⁷. מְרִיכָה מְרִיכָה מְרִיכָה מְרִיכָה. דַּבְרָה מְרִיכָה מְרִיכָה
 מְרִיכָה מְרִיכָה: מְרִיכָה מְרִיכָה מְרִיכָה מְרִיכָה לְ
 דַּבְרָה מְרִיכָה: דַּבְרָה מְרִיכָה לְלִבָּא מְרִיכָה מְרִיכָה:

Fol. 58 b

Fol. 84 a col. 2

¹ כַּלְוֶיךָ

² דַּבְרָה מְרִיכָה מְרִיכָה

³ לְמַעַן אֲחִיכִי

⁴ חַבֵּר

⁵ אֲרֵי

⁶ Omits מְרִיכָה

⁷ מְרִיכָה מְרִיכָה מְרִיכָה

ב. מלמ מןא קתי. דאמ קלמ קתחכמ למ
 דממא. למ מןא דממא דממא דממא דממא
 א. מ: מןא ב. מןא ב. דמ דמ מןא דמ¹
 קתי. מלמ² מןא דממא. מןא ב.
 מלמ, למ מןא. מלמ מןא דממא
 דממא דממא. מןא מןא, מןא מןא:
 מןא מןא דממא מןא: ב. מןא מןא
 לממא דממא | מןא מןא. מןא מןא:
 דממא מןא מןא למ. מןא מןא מןא⁴ מןא
 למ מןא מןא. מןא מןא מןא מןא.
 מןא מןא מןא מןא מןא. מןא מןא
 מןא. מןא מןא מןא מןא מןא. מןא מןא
 מןא למ מןא. מןא מןא. מןא מןא מןא
 לממא⁶ ומן למ מןא. מןא מןא למ מןא
 מןא מןא: מןא מןא מןא. מןא מןא
 מןא מןא מןא מןא: מןא מןא, מןא
 מןא. מןא מןא מןא מןא: מןא מןא
 מןא: מןא למ מןא. מןא⁷ מןא מןא
 מןא מןא: מןא מןא⁸ מןא מןא:
 מןא⁹ מןא: מןא מןא מןא | מןא מןא
 מןא למ. מןא למ למ מןא מןא מןא:
 מןא מןא: ב. מןא מןא מןא¹⁰ מןא מןא:

Fol. 84 b col. 2

Fol. 60 a

1 למ דמ 2 מלמ 3 מןא 4 מןא
 5 מןא 6 למ דמ 7 למ
 8 מןא 9 מןא 10 מןא

נדחבן תיבחיבין בילא נדחבן¹ נדחבן. בילא
 נדחבן נדחבן נדחבן נדחבן: נדחבן, נדחבן,
 נדחבן נדחבן נדחבן: נדחבן נדחבן נדחבן
 נדחבן נדחבן. נדחבן נדחבן נדחבן. נדחבן נדחבן
 נדחבן נדחבן נדחבן. נדחבן נדחבן נדחבן
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 נדחבן נדחבן נדחבן נדחבן. נדחבן נדחבן
 נדחבן נדחבן נדחבן נדחבן. נדחבן נדחבן

Fol. 85 a col. 1

Fol. 60 b

¹ נדחבן

² נדחבן

³ נדחבן

הכרתא מא קאנא וקאנא ל קאנא : נאמא :
הנפשאנא , לנא הנא :

אלא קאנא קאנא . הנא קאנא , קאנא קאנא .
נא , לנא הנא לנא לנא קאנא ¹ קאנא :
הנא קאנא קאנא : הנא קאנא ² הנא :
הנא קאנא , קאנא . נא ³ קאנא קאנא ⁴ קאנא .
הנא קאנא קאנא : הנא קאנא ⁵ קאנא :
הנא קאנא קאנא קאנא , נא , לנא . הנא קאנא
קאנא : הנא קאנא ⁶ קאנא קאנא : הנא קאנא ,
הנא קאנא קאנא קאנא : הנא קאנא , הנא קאנא
קאנא קאנא קאנא : הנא קאנא קאנא ⁷ קאנא :
הנא קאנא קאנא קאנא : הנא קאנא קאנא ⁸ קאנא :
הנא קאנא קאנא קאנא : הנא קאנא קאנא קאנא
קאנא קאנא : הנא קאנא קאנא קאנא קאנא
קאנא קאנא . הנא קאנא , הנא קאנא : הנא קאנא
קאנא קאנא . הנא קאנא קאנא קאנא קאנא :
הנא :

נא , לנא קאנא : הנא קאנא קאנא קאנא
קאנא קאנא קאנא : הנא קאנא קאנא קאנא
קאנא . הנא קאנא קאנא קאנא : הנא
קאנא קאנא קאנא קאנא ¹⁰ קאנא . הנא קאנא

¹ קאנא ² קאנא ³ קאנא
⁴ קאנא ⁵ קאנא ⁶ קאנא
⁷ קאנא ⁸ קאנא ⁹ קאנא
¹⁰ קאנא

והכל. ולמען כי רצונו: אלהיך
 ויחד לו לומר. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב
 ומה שכתוב כי רצונו. ומה שכתוב

Fol. 85 a col. 2

Fol. 61 a

¹ כי רצונו

² ומה שכתוב

³ ומה שכתוב

⁴ ומה שכתוב

⁵ ומה שכתוב

מִיִּזְיָהּ חֲזִיף מַחְסֵה. לֵאמֹר כִּי נִשְׁתַּחֲוֶה עִמָּךְ¹
 לְעַלְמָא: אֲמַרְתָּ דְחִיבָא דְחַבְרָא לֵאמֹר לֵא כְּמַדּוּמָא
 שְׂלֵמָא. אִם לֵא לֵי אֲנִי אֲנִי חֲזִיף מַחְסֵה. אִם
 לֵא לְעַלְמָא מִפְּדִי: לֵא אֲנִי מִחֲזִיב לֵא כִּי מִיִּזְיָהּ
 פְּרַחְתָּ. אֲלֵךְ מִלֵּךְ דְּעִבְד מִן חַבְרָא עֲזִיבָה.
 כִּי נִשְׁתַּחֲוֶה עִמָּךְ² דְּחַבְרָא דְּאֲמַרְתָּ שְׂלֵמָא פְּרַחְתָּ
 מִחֲזִיבָה: אֲמַרְתָּ דְּחַבְרָא חֲזִיבָה עִמָּךְ³: אִם כִּי
 פְּרַחְתָּ לְחַפְסֵה לֵא⁴. נִסְרַף דְּאֲמַרְתָּ. אִתְּרֵהּ נִסְרַף לֵא:

Fol. 86 a col. 2

לֵא לֵי דְחַבְרָא | נִסְרַף נִשְׁתַּחֲוֶה דְּאֲמַרְתָּ חֲזִיבָה:
 אֲמַרְתָּ דְּאִם פְּרַחְתָּ מִחֲזִיבָה לֵא. תִּסְרַף... זִנְשֵׁרָה...
 פְּרַחְתָּ... אִם לֵא כִּי חַבְרָא לֵא מִיִּזְיָהּ עִמָּךְ⁶.
 אֲלֵךְ⁷ חַבְרָא דְּפִיחָה לֵא. אִם⁸ פְּרַחְתָּ מִחֲזִיבָה לֵא.
 אֲלֵךְ פְּרַחְתָּ: לֵא מִיִּזְיָהּ חַבְרָא חֲזִיבָה. אִם לֵא
 כִּי דְּאֲמַרְתָּ לֵא כִּי, חֲזִיבָה. אֲלֵךְ מִן חַבְרָא מִיִּזְיָהּ
 דְּאֲמַרְתָּ. לֵא חֲזִיבָה נִשְׁתַּחֲוֶה עִמָּךְ. נִשְׁתַּחֲוֶה לֵא דְּחַבְרָא
 עִמָּךְ דְּחַבְרָא כְּתִיבָה⁹ בְּשֵׁךְ¹⁰ כְּמַחְסֵה. אִם כִּי

Fol. 63 b

מִן חַבְרָא. מִיִּזְיָהּ | מִלֵּךְ חַבְרָא דְּאֲמַרְתָּ מִלֵּךְ
 חֲזִיבָה¹¹ מִלֵּךְ חֲזִיבָה. מִיִּזְיָהּ חַבְרָא מִחֲזִיבָה
 עֲלֵיכָה עֲלֵיכָה¹². לֵא לֵי אִם חֲזִיבָה אֲמַרְתָּ
 עֲלֵיכָה. מִיִּזְיָהּ מִן חַבְרָא נִסְרַף. לֵא לֵי
 לֵא כִּי דְּאֲמַרְתָּ לֵא חַבְרָא. כְּמַדּוּמָא¹³

1 לְחַפְסֵה אֲמַרְתָּ לֵא: 2 נִשְׁתַּחֲוֶה עִמָּךְ
 3 חֲזִיבָה 4 לֵא
 5 אֲמַרְתָּ 6 מִיִּזְיָהּ עִמָּךְ
 7 אֲלֵךְ חַבְרָא 8 אִם
 9 כְּתִיבָה 10 נִסְרַף
 11 מִלֵּךְ חֲזִיבָה 12 עֲלֵיכָה
 13 כְּמַדּוּמָא

גפאזאמאן לך נפאמא שבזא דשטת. לך לזי מן,
 הנפל פלך כזא. אלך מן, הנסו הנפל לך נזכא
 הנפאט. מן, דמך דנפלא אנזאמא מן, דמך דלך
 מן. דשפלא מן. הנזכאמא. סתלא מן. מן
 זכא לזא דמך מזא כזו נכא: לזא יתפלא¹
 לז כלז: אס אשפא לז דזכא. א לז זיל
 נזכא: אשפא זכא עמ: | סתלא זכא יתפלא
 סל² זכא זכא עמ³. אכזא דמזכא אכזא
 דזכא זכא. כזא דמך דזכא כשט עמ⁴.
 סלמא דזכא סתלא: לז מן. זכא יתפלא
 זכא לז. נזל דמך מן דמזכא: דלז
 נזכא נזכא כזא. סתא מן וזכא דזכאמא.
 חז נזא נזא זכא דזכאמא סתלא.
 כז אכזא עמ⁵ זכא מן סתלא: דזכאמא סתא
 חזא אכזא. סתא דמך זכא לז: זכא דזכא
 לך זכא סתלא דזכא מן דזכא. סתא חז
 סתא סתא לך. כז, סתא. לך אשפא חז.
 סתלא מן הנפל: לך זכא: אס מן דמך:
 לך זכא: חזא לז, זכא אכזא חזאמא. לך
 לז זכא מן דזכא: דלך אכזא דזכאמא,
 סתלא. כזא עמ חז: לך לז זכא זכאמא
 דזכא: אכזא דזכא סתא⁶. לך סתא סתא זכא
 זכא לזכא: אכזא דזכא סתא לזכא

Fol. 86 b col. 2

¹ סתלא

² סל

³ זכאמא

⁴ כשט

⁵ אכזא

⁶ סתא

פְּלִיטָה בְּ: לֵא לֵךְ נִיֵּץ כִּסְיָו אֵם אֶתְחַתֵּף. כִּלְכֵּל
אֵם נִשְׁתֵּי. חֲפֻצָּה זָכָה, אֶתְפָּאֵר¹: מִן מִלִּין
חִיָּקָה דְּחִלְקָא נֶעְתְּבָה וְנִתְחַלְפָה. מִדְּבָר אֵם דְּנִשְׁתֵּי
כָּאֵם: דְּנִשְׁתֵּי כְּפֻלְמָא דְּבִתְרֵי, וְנִשְׁתֵּי אֵם.
וְלִכְּנָה חֲפֻצָּה וְנִתְחַתֵּף לֵךְ לְחַלְחֵלָה
דְּנִשְׁתֵּי. אֵם לֵךְ | כְּבֻדָּה חַיָּקָה חֲפֻצָּה.

Fol. 66 b

אֵם בְּ: בְּפִלְגָה. כִּתְּמָה חַיָּקָה דְּחִתְּוֹת אֶתְחַתֵּף
מִן זִוְלָה. מִלְּפָנֵי בְּ: חַיָּקָה דְּנִשְׁתֵּי | חֲפֻצָּה
בְּ: חַיָּקָה דְּחִתְּוֹתָהּ חַיָּקָה מִן לֵךְ זִוְלָה.
וְנִשְׁתֵּי בְּ: חַיָּקָה דְּנִשְׁתֵּי: אֶתְחַתֵּף דְּחִתְּוֹתָהּ,
לְחַיָּקָה. אֶתְחַתֵּף בְּ: חַיָּקָה מִן מִלְּפָנֵי. חֲפֻצָּה
לְחִיָּקָה מִן. אֵם לְפָנֵי בְּ: דְּחִתְּוֹתָהּ:
דְּנִשְׁתֵּי כְּפֻלְמָא מִן. מִלִּין חַיָּקָה נֶעְתְּבָה לֵךְ: אֵם מִן
נִשְׁתֵּי וְנִתְחַתֵּף עֲבִידָה: בְּ: אֶתְחַתֵּף עִין²: דְּחִתְּוֹתָהּ
חַיָּקָה וְנִתְחַתֵּף. אֶתְחַתֵּף לְפָנֵי חֲפֻצָּה דְּנִשְׁתֵּי לֵךְ.
בְּ: לֵךְ חֲפֻצָּה לֵךְ אֶתְחַתֵּף. דְּחִתְּוֹתָהּ. אֵם
חַיָּקָה, אֵם דְּחִתְּוֹתָהּ חֲפֻצָּה. חִתְּוֹתָהּ לֵךְ חֲפֻצָּה
אֵם לְפָנֵי. מִן: חַיָּקָה חַיָּקָה לֵךְ אֶתְחַתֵּף.
אֵם דְּחִתְּוֹתָהּ אֵם דְּחִתְּוֹתָהּ חֲפֻצָּה לֵךְ. אֶתְחַתֵּף
דְּחִתְּוֹתָהּ, לֵךְ לְפָנֵי חֲפֻצָּה דְּחִתְּוֹתָהּ. אֵם
לֵךְ חֲפֻצָּה אֵם דְּחִתְּוֹתָהּ חֲפֻצָּה חֲפֻצָּה. אֵם
אֵם אֶתְחַתֵּף, אֵם לֵךְ חֲפֻצָּה אֵם דְּחִתְּוֹתָהּ חֲפֻצָּה
מִן: אֵם אֵם וְנִשְׁתֵּי דְּחִתְּוֹתָהּ: דְּחִתְּוֹתָהּ
חֲפֻצָּה מִן חֲפֻצָּה. אֵם חֲפֻצָּה אֵם דְּחִתְּוֹתָהּ חֲפֻצָּה
מִן: בְּ: חֲפֻצָּה דְּחִתְּוֹתָהּ לֵךְ: אֵם

Fol. 87b col. 1

¹ אֶתְפָּאֵר

² אֶתְחַתֵּף

³ דְּחִתְּוֹתָהּ

שבע אפי' זני. לז' ויהי עיניו: הלא
רעוהו: הלא רעוהו ויהי עיניו: הלא
עליו הוא מהו ויהי עיניו: הלא
עליו הוא מהו ויהי עיניו. לעולם
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא
עליו הוא מהו ויהי עיניו. הלא

Fol. 67 b

1 אפי' זני 2 עיניו 3 ,עליו
4 עיניו 5 עיניו 6 עיניו

חַוְּתָהּ וְנִפְיָהּ, ¹ וְעַל דְּבָרָא לֵא דְּאִי וְסִיחָא
 לְעַוְבָתָהּ. כְּחַלְלַת לֵיז מִיְּמֵהּ דְּבָרָא דְּאִי וְסִיחָא דְּחַלְלִים
 עִם ². לֵא דְּאִי דְּבָרָא דְּאִי וְסִיחָא דְּחַלְלִים עִם ³:
 חֲפֵצָהּ וְעַל דְּבָרָא דְּחַמְּסָה עִם ⁴ אַעֲבֹדָהּ. וְדָרָא כְּחַמְּסָה
 חַל אִי וְכִי שְׂנֵי עִם ⁵: מִדְּבָרָא לְבִי פְּתָהּ. אִי לֵיז
 מִדְּאִי כְּחַמְּסָה וְכִי דְּחַמְּסָה לֵי: אִי וְכִי אִי לֵי
 דְּחַמְּסָה. וְכִי דְּבָרָא דְּאִי וְסִיחָא לְחַמְּסָה מִיְּמֵהּ
 דְּחַל תְּדָרָא חֲפֵצָהּ: אִי דְּבָרָא דְּחַמְּסָה | פְּתָהּ דְּחַמְּסָה
 שְׂנֵי עִם נִפְיָהּ: וְחַמְּסָה ⁶ כְּחַמְּסָה דְּחַמְּסָה: אִי
 דְּחַמְּסָה דְּחַמְּסָה לֵי דְּבָרָא: אִי דְּחַמְּסָה עִם ⁷ דְּחַמְּסָה
 חֲפֵצָה: אִי דְּבָרָא דְּחַמְּסָה | אִי וְכִי אִי וְכִי חֲפֵצָה דְּחַמְּסָה
 עִם ⁸ דְּחַמְּסָה כְּחַמְּסָה מִיְּמֵהּ: וְחַמְּסָה אִי
 חֲפֵצָה עִם ⁹: אִי דְּבָרָא דְּחַמְּסָה דְּחַמְּסָה עִם לְחַמְּסָה:
 אִי דְּבָרָא חֲפֵצָה ¹⁰ דְּחַל תְּדָרָא חֲפֵצָה: דְּחַמְּסָה
 דְּחַמְּסָה אִי דְּבָרָא דְּחַמְּסָה חֲפֵצָה עִם ¹¹: אִי
 דְּבָרָא דְּחַמְּסָה עִם ¹²: אִי דְּבָרָא דְּחַמְּסָה אִי עִם
 עִם ¹³ דְּחַמְּסָה. אִי דְּבָרָא דְּחַמְּסָה דְּחַמְּסָה
 חֲפֵצָה: וְחַמְּסָה אִי וְכִי חֲפֵצָה עִם ¹⁴ לְחַמְּסָה דְּחַמְּסָה
 לֵי דְּחַמְּסָה: אִי ¹⁵ דְּבָרָא דְּחַמְּסָה דְּחַמְּסָה:
 חֲפֵצָה דְּבָרָא דְּחַמְּסָה חֲפֵצָה חֲפֵצָה: עִם

Fol. 88 a col. 2

Fol. 68 b

1	חַוְּתָהּ	2	חַלְלִים	3	חַלְלִים	4	חַמְּסָה
5	חֲפֵצָה	6	אִי	7	חַמְּסָה	8	חַמְּסָה
9	חֲפֵצָה	10	חַל חֲפֵצָה	11	חַלְלִים		
12	חַמְּסָה	13	חֲפֵצָה	14	חַמְּסָה	15	חַמְּסָה

דג גבסמ עמ¹ למ לחתה² זחללמ עמ³ :
 לרלמ ב דבתי⁴ סתא לא חתשכמ עמ⁵ . סתא
 ב דחמא אבא למ סג חתמ . אלא לי סתא לא
 לחמא סתא : לאבא , ב זחחממ סתמ עמ⁶ .
 חמ ודף למ דכב וכו נשנ סג חתמ : למ
 דבא דלמ . סא לי סג אבא לי חמ כזכ
 חתמ סתמ סתמ . סא לי אבא לי חתמ :
 חתמ חתמ סתמ . סא לי סתא לי חתמ .
 ודחמ . סתא חתמ סתמ סתמ . סתא
 סתא חתמ סתמ סתמ⁷ חתמ סתמ . חתמ
 חתמ סתמ סתמ סתמ סתמ . סתא סתא
 חתמ לי סתא לי חתמ סתמ סתמ . סתא
 לי חתמ סתא סתא : סתא לי חתמ :
 לא חתמ סתמ | סתא סתמ סתמ : סתא⁸
 חתמ סתמ סתמ סתמ סתמ סתמ סתמ
 לי : סתמ חתמ סתמ סתמ סתמ סתמ . סתמ⁹
 סתמ סתמ סתמ סתמ | סתמ סתמ סתמ . סתמ
 סתמ סתמ סתמ סתמ סתמ סתמ : סתא
 סתמ סתמ סתמ סתמ סתמ סתמ סתמ :
 סתמ סתמ : סתמ סתמ : סתמ סתמ :
 סתמ סתמ : סתמ סתמ סתמ סתמ .⁸

Fol. 69 a

Fol. 88 b col. 1

¹ גבסמ ² סג חתה ³ זחללמ
⁴ לרלמ דבתי ⁵ חתשכמ
⁶ סתמ סתמ סתמ סתמ ⁷ חתמ סתמ
⁸ Omitted. ⁹ סתמ סתמ סתמ סתמ

א לך לרבותא דאנא דתנחין לך תשא אהני :
 אלה לרבותא פלג אהני : אמר לך דתנחין אהני ד
 אהני דלתיב דתנחין דהני דתנחין אהני דתנחין
 אהני דתנחין דתנחין דתנחין דתנחין דתנחין :
 אהני דתנחין אהני דתנחין אהני דתנחין אהני דתנחין :
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 אהני דתנחין אהני דתנחין אהני דתנחין אהני דתנחין :
 אהני דתנחין אהני דתנחין אהני דתנחין אהני דתנחין :
 אהני דתנחין אהני דתנחין אהני דתנחין אהני דתנחין :

Fol. 69 b

1 אהני דתנחין 2 אהני דתנחין 3 אהני דתנחין 4 אהני דתנחין
 5 אהני דתנחין 6 אהני דתנחין 7 אהני דתנחין

אנתו דתיוב לתעוד : אנתו דתמב . אנתו דתפא .
 אנתו דתפא . אנתו דתפא . אנתו דתפא .
 אנתו דתפא . אנתו דתפא . אנתו דתפא .
 אנתו דתפא . אנתו דתפא . אנתו דתפא .

Fol. 88 b col. 2

אנתו דתפא . אנתו דתפא . אנתו דתפא .
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Fol. 70 a

אנתו דתפא . אנתו דתפא . אנתו דתפא .
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 אנתו דתפא . אנתו דתפא . אנתו דתפא .
 אנתו דתפא . אנתו דתפא . אנתו דתפא .

¹ אנתו דתפא ² אנתו דתפא ³ אנתו דתפא ⁴ אנתו דתפא

כַּחֲסֵינָא : לִי וְלִיָּא אֲלֵכֻמָּא שִׁינְכָא : אֲלֵכֻמָּא
 מִיָּנָא דְאִשְׁתֵּי : נִשְׁלַח מַדְבָּרָא מִן מִן אֲלֵכֻמָּא : דְּכִסַּ
 שִׁינְכָא חֲלִימָא דְבֵיתָא כִּינְיָא . לֵא נִפְדִּי דְמִן אֲלֵכֻמָּא
 לִי מִיָּנָא דְחֵלְבָא . אֲלֵכֻמָּא מִן מִן כֻּסְמָא נִכְסָא
 מִן מִן כִּינְיָא נִכְסָא . אֲלֵכֻמָּא לִי חֵלְבָא מִיָּנָא
 אֲלֵכֻמָּא יִבְּ מִן מִן דְּכֻסְמָא דִּנְחִיז לִי : אֲלֵכֻמָּא
 אֲלֵכֻמָּא¹ לְחֵלְבָא . לְכִינְיָא וְדִן לִי לְכִינְיָא : אֲלֵכֻמָּא
 דְּלֵעֲפִינָא אֲלֵכֻמָּא לְכִינְיָא . אֲלֵכֻמָּא מִן מִן אֲלֵכֻמָּא
 דְּלֵעֲפִינָא לִי חֵלְבָא מִן מִן² אֲלֵכֻמָּא . אֲלֵכֻמָּא
 מִן מִן אֲלֵכֻמָּא³ חֵלְבָא מִן מִן חֵלְבָא דִּנְחִיז⁴ מִן
 לְכִינְיָא . אֲלֵכֻמָּא חֵלְבָא אֲלֵכֻמָּא חֵלְבָא דְּכִינְיָא
 לְכִינְיָא . אֲלֵכֻמָּא חֵלְבָא דִּנְחִיז לִי מִן . מִן מִן
 אֲלֵכֻמָּא דְּלֵעֲפִינָא מִן מִן . אֲלֵכֻמָּא דְּכִינְיָא דְּכִינְיָא :
 דְּלֵעֲפִינָא מִן מִן אֲלֵכֻמָּא⁵ . אֲלֵכֻמָּא מִן מִן לְכִינְיָא
 דְּכִינְיָא לְכִינְיָא דִּנְחִיז לִי : מִן מִן דְּכִינְיָא לִי מִן
 אֲלֵכֻמָּא לִי מִן . חֵלְבָא לְכִינְיָא אֲלֵכֻמָּא⁶ לִי
 חֵלְבָא . מִן מִן חֵלְבָא דִּנְחִיז מִן מִן⁷ . אֲלֵכֻמָּא
 אֲלֵכֻמָּא מִן מִן אֲלֵכֻמָּא . אֲלֵכֻמָּא דְּכִינְיָא
 לְכִינְיָא לְכִינְיָא אֲלֵכֻמָּא חֵלְבָא . אֲלֵכֻמָּא מִן מִן .
 אֲלֵכֻמָּא לִי אֲלֵכֻמָּא אֲלֵכֻמָּא חֵלְבָא . לְכִינְיָא
 לְכִינְיָא מִן מִן אֲלֵכֻמָּא : אֲלֵכֻמָּא דְּכִינְיָא . חֵלְבָא
 אֲלֵכֻמָּא : דְּלֵעֲפִינָא , אֲלֵכֻמָּא אֲלֵכֻמָּא אֲלֵכֻמָּא : לִי
 חֵלְבָא מִן מִן דְּכִינְיָא מִן מִן : אֲלֵכֻמָּא חֵלְבָא

Fol. 71 a

¹ אֲלֵכֻמָּא ² חֵלְבָא ³ אֲלֵכֻמָּא ⁴ דִּנְחִיז
⁵ אֲלֵכֻמָּא ⁶ אֲלֵכֻמָּא ⁷ דְּכִינְיָא

זמנא דלא לחפנהו כל נוס¹: רבנן מלכות אנה
 איהו לחיה. אנה דהעבד נוס: דהבא
 לנזרהו מדין: [דלא עא לחל חלמ אנה]².
 והפ ל: דכל וכן דנחחבי נזיל. א לי ב
 אנה ל אנה לפול דל איהו אנה:
 קו מלכות מנה סנב דנא איהו ל. בנא
 חיהו ל דל דכחמ סנב נפא חיהו אנה.
 נא איהו ל אנה דנא. בנא. חיהו אנה
 חיהו. זמנא לי דחלמ ל אנה ב
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 אנה ב דנא. אנה ב אנה חיהו ב
 ל. אנה חיהו אנה. בנא³ חיהו אנה.
 דל חיהו נא | איהו אנה. אנה אנה.
 אנה אנה ב אנה: אנה חיהו אנה
 דנא אנה: אנה אנה כלל.
 אנה חיהו חיהו. אנה חיהו אנה.
 אנה דל עו אנה חיהו אנה. אנה
 חיהו אנה אנה אנה: חיהו אנה חיהו
 אנה. אנה אנה ונה ל אנה אנה:
 חיהו אנה חיהו אנה. אנה חיהו אנה

Fol. 89b col. 1

¹ כלחנה

² In Add. 14,601 the scribe makes a break after the word חיהו, gives the words in brackets here, and adds a new title in red ink on the margin thus: דחל חיהו אנה: אנה חיהו אנה. אנה חיהו אנה.

³ חיהו

: כוונתו כי הפך נשמתו. כלומר נשמתו נבדלה
 מאמו, וזהו פירושו של המלה 'שן'. וזהו פירושו של המלה 'שן'.
 שם אמר על הפסוקים. וזהו פירושו של המלה 'שן'.
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 וזהו פירושו של המלה 'שן'.

Fol. 74a

Fol. 90b col. 1

1 שן שן שן
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 3 שן שן שן
 4 שן שן שן
 5 שן שן שן
 6 שן שן שן
 7 שן שן שן

לחיותי קבוי. לפיכך יזכר יזכר. כדל תדע
 לטובתו: דלמדינותא על גביה. והנה
 לעולם ונחית פרוהו: דלפיכך יזכר¹ מה
 שבעה. אפי' לין חיותא דכח דג' דכח אשכא אשכא:
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 מן דנחית דמדינתא דכל². חובב דל אשכא
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 חבל⁴ דמדינתא דמדינתא דמדינתא. מה דמ |
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Fol. 76 a

¹ יזכר

² חובב

³ חובב

⁴ חבל

⁵ חובב

⁶ דמ

⁷ חובב

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TRANSLATION OF THE SYRIAC VERSION OF Fol. 55 b
THE DISCOURSE OF MÂR JOHN, BISHOP
OF CONSTANTINOPLE, WHICH WAS PRO-
NOUNCED BY HIM ON VIRGINITY, AND
REPENTANCE, AND ADMONITION.

IF the blessed man Paul, who became the Apostle of the Gentiles, the teacher of the Holy Church, who forgot the things which were behind and reached out to those that were in front of him, who being in a corruptible body made himself to be like unto the incorporeal hosts, who finished his course and kept the Faith, who was trained in his fasting, and was in dangers in abundance, who excelled in hunger and thirst, who served the service of preaching from Jerusalem to Illyricum, who possessed the attributes of Christ Who spake in him, that earthly angel and heavenly man, that orator-apostle who became a receiver of the Spirit, who ascended up to the third heaven and heard words which cannot be uttered, who was incomparable in zeal and rich in love, that protector of the Church and orator of the fear of God, that succourer of the sick, and sponsor of the faithful, and rebuker of the Jews, who became the net and enclosed us all, who even after his death was a teacher and a preacher, who taught how meet it was for us to ascend into heaven; I say, if this man, who possessed all these spiritual excellences to such an extent that he could say, 'I feel nothing whatsoever in my soul,' said, 'I am afraid | lest I who have preached unto others become a Fol. 56 a castaway,' what shall we do who do not even possess the rectitude of spiritual excellence?

Therefore vigil and prayer are essential at all times, and we must ask God, not for gold, or silver, or any earthly riches whatsoever, but especially for the kingdom of heaven, and pray that we may rejoice in our Lord. Some rejoice

in riches, and some in wine and feasts of dainty food, and others in an abundance of offspring and in the glory which is vain. Now he who is a virgin rejoiceth in our Lord, so that there may be to him glory from Him, and he shall say, 'From before Thee is my glory.' There is nothing hateful and filthy [wanting] in the soul which is joined unto evil passions and is bound [by them]. Therefore it is meet that we should be exceedingly careful concerning the beauty of the soul, and we must say like the holy man, 'O God, in Thy good pleasure give to my glory strength,' so that the Lord when He seeth its beauty shall say, 'Thou art wholly beautiful, my friend, and there is no blemish in thee.'

But see that, although thou dost preserve the beauty of virginity, thou art not lifted up through thy beauty, lest through thy boasting God shall pay no heed to thee, and thy exaltation shall be rebuked. For what canst thou endure which shall be equal to the things which He endured for thy sake? He humbled Himself, and with His precious Blood bought thee. He fasted for thee, He Who stablished the hosts of heaven tasted bitterness for thy sake. He Who crowned the heavens with the splendour of the stars was crowned with a crown of thorns for thy sake, and was obedient even unto death. Now it is right not that we should rejoice according to [the greatness of] these things, but that we should weep, and beat our breasts, | and should be persuaded to do what he said, 'Repent ye in your hearts on your beds of what ye say,' so that we may remember the things which we have done in the daytime and lament. In this manner did Ahab repent: he rent his garments, and he fasted, and put on sackcloth. And what did God say unto him? [He said,] 'I will not bring the evil upon him.'

fol. 56b

For this reason also our Redeemer said in the Gospel, 'Blessed are those who weep,' not over a dead man, nor because of some loss, but for sin. So that, like David, we

may say, 'All the night long have I bedewed my couch, and I have made my cushions to be saturated.' And again, 'Streams of water have come from mine eyes because I have not kept Thy Law.' Wash away with tears the filth which is in thy soul, smite upon thy breast, bend thy face to the ground, and remember the things wherein thou hast sinned.

At one time or another thou hast been snared through thine eyes, like David, and thou hast opened the windows (or, shutters) wickedly, and thine eyes were [enemies] against thy soul. Shut thou, with groanings and with tears, the eye which hath seen wickedly, for it is in the habit of bringing a man by means of little things to great things wherein he falleth. Thou hast clean apparel; sit not down in every place lest it be defiled. For if thou art careless about one dirty spot, and about two, and about three, thou wilt finally be like a man who possesseth a wholly dirty garment, and it will not be cast away by thee even though it become muddy throughout. And why? Therefore prayers are required that our foot may not trip over a stone, and that a camp of the angels of the Lord may deliver us; and that we may be able | to say confidently, 'It was an angel who delivered me from all these evils,' and that an angel may call us as he called Abraham.

Fol. 57 a

Now the angels love those who love their Lord. And the prophet also said, 'Take the harp and bring forth the drum, the beautiful harp with the psaltery.' He giveth one thing and demandeth three. And why? Because we are constituted of three things, even as the Apostle said, 'That we may be preserved perfect, body, and soul, and spirit'; now the drum is the body, and the harp is the spirit, and the psaltery is the soul. Now the drum hath a mortal skin: put this to death so that thou shalt praise God with the drum and with [all] four (*sic*) [instruments].

He delivered His Body over to sufferings, and disgrace, and death, for thy sake. Take heed lest He say unto thee,

‘What advantage is there in My Blood that I should go down into destruction?’ What are we able to do or what shall be equal before Him to all these things which He suffered for our sake?

Be then a tree which produceth fruit, so that thou mayest be blessed by God, and thou shalt give unto Him fruit according to thy power. And if it be that thou art unable to give the full hundredfold, give a portion thereof, that is to say, sixtyfold; and if even this amount be difficult for thee, give one third, that is to say, thirtyfold. Only give what thou hast the power to give, so that thou mayest not be cut down like that tree which was without fruit, and fall into the fire. If thou hast neither gold nor silver, that is to say, a life of purity, see that thou dost not become grass and reeds for the rivers of fire, see that thou dost not make thyself that pillar which the Lord hated, see that thou dost not set up | thy mind as an idol, and He accuse thee in the Day of Judgement, so that thou mayest not be there without witnesses and be rebuked, and mayest not have to confess the things which thou knowest thou hast done and said [before] others.

Fol. 57 b

Weep thou beforehand in order that thou mayest not hear in the Other World [the words], ‘Is it now that thou wouldst repent? There is no time here for repentance.’ Whilst we still have the time let us cultivate good works. For in the case of anything else if we lose it there is the possibility that we shall recover it, but if we once lose this opportunity we shall never be able [to find] another. For this reason also Paul admonisheth us, saying, ‘Whilst we still have the time let us cultivate good works.’ Let us weep over the sins which we have committed. Let us make a practice of raining down tears [from our eyes] until it is easy for us [to do so]. Let us smite upon our hearts, so that we may be saved from the gnashing of teeth which is in the Other World. Let us weep like David that we

may be worthy of grace. For he not only wept but kept vigil also, and he flooded his bed [with tears]. One night he sinned, and he wept the whole night, and it is probable that he made confession and said, 'Thou didst give me eyes that I might see Thy light with them, but I have seen with them in an evil manner. I have transgressed and erred through the eye, for I have gazed with mine eyes in an evil manner, and I opened the shutters thereof with evil intent. For this reason I will cleanse them with tears.' In this way it is meet for us to weep, and to cleanse the eye which hath looked with a wicked intent.

Thou hast seen the sore; thou hast good knowledge of the cure [for it]. Take good heed to the windows (or, shutters) of thy soul, not only of the eyes, but also of the hearing and the mouth, for these are the openings through which, according to our desire, bad things or good things enter. Observe lest death go up into thy windows. But let there be | at all times in front of thine eyes the com-
 Fol. 58 a
 mandments which concern chastity of life, and in thine ears let there be the similitude of the admonitions of God, and in thy mouth hymns of praise and meditation on the Old and the New Testaments. These windows it is meet for us to open to God and to shut to sin.

Do thou say like that holy soul which said, 'I will go up into the palm-tree and lay hold of the height thereof,' that thou mayest love integrity. And let thy heart be pure that it may leap up towards heaven, and let it not creep about among the things of earth. Observe that there are also thorns on the palm, that is to say, rebukes against sin, for 'the words of the wise men are like ox-goads, and like iron bolts which are heated red hot.' Let those who would be justified by means of these things repent in their hearts, and flee from every [kind of] sin. But lay hold firmly on the top of the palm-tree, so that when the winds of temptations blow thou mayest always remain there without falling.

Occupy thou thyself at all times with the Holy Scriptures, for as when wine is drunk it silenceth griefs and changeth [sorrow] into gladness, so also when spiritual wine is drunk it shall change thy soul into gladness. Remember thou God at all times, and with the holy man do thou say, 'I have set the Lord in front of me at all times, and He hath been on my right hand so that I should not be moved.' Write thou these words on thy hands, and let them be visible before thine eyes. For if thou honourest God He will be at thy right hand, and if thou treatest Him with contumely through thy wicked actions, Satan shall be at thy right hand. Thus when Judas treated Him with contumely, the Book saith that Satan was standing at his right hand.

Fol. 58 b Glorify thou God at every hour, saying, | 'I will exalt Thee, O my God and King.' By deeds and not by words only shalt thou exalt Him. For thus did David bless Him—for ever, and for ever and ever. Not for months, nor for a season, nor for a year, but always, for he knew that when man finisheth God beginneth.

Perhaps, however, thou wilt say, 'How is it possible for the heart to have sufficient strength in it to exalt God at all times?' [Let thy heart be] like unto that which Paul had, who said, 'I feel nothing whatsoever in my soul'; and like that of David, who said, 'Cleanse Thou me from secret faults'; and like that which our Redeemer commanded us to have, saying, 'Blessed are those who are pure in their hearts, for they shall see God.' Thus he who sinneth not exalteth God every day, and not in words only, but also in deeds doth he shew forth the reality of the matter. And a man must not fall into despair, though sickness attack him, or the loss of possessions come upon him, or even death, but he must say with Paul, 'Who shall separate me from the love of Christ?' &c.

The Lord did not abide without due care in the place wherein was impurity, but in an upper chamber which

was made ready and arranged in good order, therefore thou shalt make ready thy soul that it may be a place of abode for God. Remember thou that alarming and awful day wherein every man shall rise up, and [God] shall give judgement concerning the things which [a man] hath done, in the place where sinners shall appear before the eyes of men and of angels, and everything shall be revealed, where they shall appear before those who knew not [of them], where are the river of fire and the serpent which shooteth forth poison, where every man shall | stand forth clearly Fol. 59 *a* in the open, where the books of the hearts shall be opened and read aloud in the middle of the theatre, with angels and men round about. Then shall be laid bare the things which are hidden and the things which are revealed, the things which [were done] in the night and those which [were done] in the day, those which we forget and those which we remember and were committed when we knew temptation; for the things which are hidden here shall in that world come into the light.

Understand that we are about to go from this world to that Judge Whom no man can deceive, to a place where not only our actions, but also our words and our thoughts will be judged, where also the failings which were thought to be trivial matters [will bring upon us] a terrible judgement. Remember these things at all times, and forget not the flame which is never quenched. Consider carefully at all times Him Who shall come to judge the living and the dead. Think, too, carefully of the thousands and tens of thousands of angels who shall stand before that Judge! And thou shalt hear beforehand [with thine] hearing the sound of the last trumpet, and the awful voice of the Judge. And thou shalt see beforehand with the eye those who are sent forth into the outer darkness, and those others who remain outside the door of the feast chamber, and this [is their fate] even after the labour and patient endurance of virginity. Consider

carefully, too, those who like tares are bound and cast into the furnace, and those who, being bound hand and foot are carried outside, and those who are delivered over to the worm which dieth not and to the gnashing of teeth. And observe also another who is judged for scoffing and ribald jesting; and another [who is judged] because he treated his neighbour iniquitously, and also made his brother | to offend; and another who is punished because of secret sins; and another [who is judged] for a vain word; and others who are condemned for evil will; and another who is expelled from the Kingdom for blasphemy; and others who endure frightful tortures because they nursed their wrath; and another who standeth in everlasting shame; and others who have denied their Lord and hear the words 'I never knew you', because they did that which Christ abominateth.

Fol. 59 b

Now these things being thus, it is necessary for us to become like men who make rivers of tears to flow each day, and to say like the prophet, 'Who will make my head to become water, and my eyes fountains of tears, so that I may weep for my sins day and night?' Now in order that we may save ourselves from the torture which is to come, let us come before His presence with thanksgiving, and through extreme carefulness in respect of our good lives whilst we are here, let us cause the compassion of our Lord to incline towards our souls. For it is written, 'In Sheol who shall give thanks unto Thee?'

Our Lord hath given to us by nature every member in double, two eyes, two ears, two hands, two feet, so that if it happen that one of them be injured, we are consoled by the use of the other. He hath, however, given unto us only one soul, and if we lose that with what shall we live? It is meet that we should cherish this carefully, and that we should not hold anything which is visible to be of greater value than its redemption, because it is that which shall rise with us and be judged before that awful throne of

the Judge. If at that time thou shalt say, 'Riches and possessions have led me astray,' the Judge shall say unto thee, 'Hast thou not heard [the words], What shall a man profit if he gain the whole world and lose his soul?' And, if thou say, | 'The Calumniator led me astray,' He shall say unto thee, 'This that thou sayest, He led me astray, did not even do Eve any good.' Fol. 60 a

Now therefore, holding fast these things in our souls, let us have understanding, and let us be watchful before the darkness overtake us, and before that great and terrible day come concerning which the prophet said, 'Behold, He cometh! And who shall be able to bear the day of His coming? For that day shall be awful, a day of blackness and thick darkness.' But thou sayest, 'How is it possible for us to save ourselves from these evils which are described?' I, even I, will tell thee. Thou canst not do it by keeping thy body in purity only, but by rewarding with good the evil which cometh upon thee, and by bearing patiently false accusations when they are made against thee, and by returning a blessing for a curse, and by not imagining exalted attributes [for thyself] when thou art fasting, for it is not abstinence from good only, but abstinence from sins, which maketh perfect fasting.

It is meet that we should search the Scriptures. For observe how the prophet first of all saw a rod of walnut wood, and afterwards a blazing cauldron, in order that he might make manifest that the fire would receive him that was not afraid of the rod and did not correct his ways. And thus also did Moses make manifest the pillar of fire when he actually cried out saying, 'He who desireth the Law, and will be obedient thereto, shall see the light, him who is disobedient the fire shall find.' Read ye in the Doctrine of our Redeemer, and learn that when we depart from this world no man shall be able to help us, and no brother shall redeem his brother from the tortures which never cease, and

no friend [shall help] his friend, and fathers shall not [be able to help their] sons, and sons | shall not [be able to help their] fathers.

Fol. 60b

Why need I say these things? If Noah, and Job, and Daniel were to come there they would not be able to persuade that Judge. But thou wilt say, 'Where is the proof of this?' [And I reply]: 'Observe that man who was not arrayed in the apparel of the feast. When he was cast outside by the bridegroom no man dared to bring forward an entreaty on his behalf. And consider also him unto whom the talent was entrusted and who did not traffic therewith: when he was cast out into the darkness not one man made entreaty on his behalf. And observe, too, the case of the five virgins, for when they remained outside the door the wise virgins were unable to make entreaty on their behalf. Moreover, Christ called them 'foolish'. For after they had trampled down the flame of desire, and after they had quenched the furnace of delight, and after fasting, and vigil, and sleeping on the ground, they were called 'foolish virgins', and rightly so. Because, having guarded carefully the great thing, that is to say their virginity, they did not perform the act of courtesy which ariseth out of a small matter. Observe also the Judge who placeth the sheep on His right hand in the Day of Judgement, and the goats, which are without fruit, on His left. And to those who were on His right hand He said, 'Come, ye blessed of My Father, inherit the kingdom which hath been prepared for you,' whilst those who were on His left hand He sent into the outer darkness. And there was none able to help any one of them.

For true indeed is that which the [Book] saith, 'Behold, a man cometh, and his work is before him.' And again, thou hast heard of that rich man who would not shew loving-kindness to Lazarus, and who, suffering agonies in the place of torment, desired eagerly a drop of water, and

thou knowest | that not even Abraham himself was able Fol. 61 a
to shew mercy unto him at that time, and give him relief
from his tortures.

Therefore let us help ourselves with this example, and let us give praise to God in our deeds and lives whilst we live, before we depart into the darkness. It is far better to make the tongue dry by fasting here, than to keep it wet and to have to ask there for a drop of water, which they will not give, when one is suffering agonies and endless torture. For through the small labours of this world we can escape great tortures [in the next]. We well understand that we cannot endure here the burning fever which lasteth for three days, and that when we see the punishments which are inflicted by judges in this world, we are undone, and quake with fear, although in this world, even when the punishments are exceedingly severe, the judges have hardly the power to punish for more than fifty years; imagine thou, then, how very much more severe will be the judgement of God, which will not last for fifty years only, and the tortures which it will prolong for endless ages.

Therefore let us enter in through the strait gate in order that we may be able to journey [subsequently] in a wide space, knowing that all visible things which are pleasant are like a dream, and that they are subject to parturition and birth-pangs. For although we possess health of body and strength, sickness can dissipate our joy in them, and old age is a foe to the beauty of the body, and if we delight in an abundant table, when the evening hath come the pleasure therein waneth. And most certainly everything which appertaineth to time is more fragile than the web of the spider, and is snatched away from us more quickly than dreams. For this reason our Redeemer ascribed blessing to those who are afflicted, [and He did so] in order that the pleasure in the things which are fair might not lay fast hold upon him that is involved in them. |

Fol. 61 b Therefore as Abraham obeyed [the words], 'Get thee forth from thy country,' let us depart from the customary use of the things which are pleasant to our senses, so that, by meditation upon the mortality of our members which are on the earth, we may make ourselves to become inhabitants of our City which is above. Let us subdue our body and bring it into subjection, in order that it may not make our soul to be subject to the Calumniator. By constant meditation on the Psalms let us put to sleep the lusts which leap up in us like wild beasts, and let us carry at all times death in our bodies. Let us remember him who said, 'Play the man, stand up, be watchful.' For no man who is a sleeper is crowned, neither doth he who is inert and cowardly receive the crown, but he who beareth and suffereth the burden and wounds of blows, he who is found to have grown old in fighting and who sheweth in his body bloody scars and marks of wounds.

Now therefore we learn by experience that the work of the Calumniator is evil and bitter, for he fleeth from him that is alive to his cunning devices, and he plundereth him that is asleep. Therefore did the wise man say, 'Thou shalt give not sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be delivered like a gazelle from the hunters' trap, and like a bird from the snare.' Let us flee at all times from the traps of this world, and from the care thereof, and let us be like men who have forsaken the world, and let nothing appertaining to the body be found with us, for the ambushes of the Crafty One are many. And [the Book] saith, 'Our Adversary roareth like a lion, and goeth about and seeketh'—not a man to bite, and not a man to break, but—'one whom he can swallow up'. Flee from the cunning of the Crafty One, and say, 'Through Thee I shall be delivered from the robber, and by my God
Fol. 62 a I shall pass over a wall.' Flee not from | labour that thou fall not from the crown. The merchant is not sluggish, and

he endureth the waves in order that he may find profit. The athlete who goeth down into the contest beareth blows, because his eye looketh [beyond them] to the crown, and the husbandman doth not rejoice in crops unless he hath beforehand sweated at the season of sowing. Thus also must it be with those who pursue heaven, and tribulations must be accounted as nothing to them, because they must be strong in the hope of the good things which are to come.

Therefore let us look out at all times and wait, so that, when the Bridegroom shall come to the feast and we hear His voice, we may rise up prepared to meet Him, even as He said, 'Be ye like unto men who are awaiting their lord.' From this our Redeemer ascribed blessing to him that is vigilant, saying, 'Blessed is that servant whose lord shall come and find him watching.' And as He blessed him that is vigilant, so did He contemn and chide him that is unfaithful, saying, 'If that wicked servant shall begin to say, My lord tarrieth in coming, and he begin to beat his companions, and to eat and to drink with the drunkards, his lord shall come on a day when he expecteth him not, and in an hour which he knoweth not, and shall cut him asunder, and set his portion with the unbelievers.' Now if he who saith 'He tarrieth' is cut asunder, what shall happen unto him who never expecteth Him to come at all?

Therefore it is meet for us to be chaste, and to be ready for departure, and we must say at all times, 'My heart is ready, O God, my heart is ready.' We are [engaged] in a great battle in this world, for the wicked march around us, and the sinners stretch their bows. One shooteth an arrow into our sense of hearing that it may incline favourably to | the Calumniator, and another shooteth an arrow into the sense of sight that it may gaze lasciviously, and another shooteth an arrow into the tongue that it may vilify the brethren, and another shooteth an arrow into the belly that it may incite it to greed, and another shooteth an arrow

into the hand [to move it to] plunder and robbery, and another shooteth an arrow into the feet so that they may run [to do] wickedness.

Because of these [arrows] Paul clothed us with the armour of the Spirit, and wrote, 'Put on armour and a helmet in order that ye may be able to quench all the flaming arrows of the Evil One.' Let us be persuaded by the voice of the prophet, who saith, 'These things I require of thee, [saith] the Lord. That thou doest judgement, and lovest goodness, and makest thyself ready to go after the Lord thy God.' Therefore forgetting the things which are behind us, we reach out to the things which are before us, to the good things, so that we may eat what our hands have worked for, and may rejoice in the Lord.

Therefore let us not waste the time of our life in empty matters, but as men who have a Lord, let us serve Him with exact service. For behold, He teacheth us, and remindeth us, and testifieth to us, and threateneth, and persuadeth and admonisheth us, and if we will allow ourselves to be persuaded by Him, He will bestow upon us the Kingdom of Heaven as the wages of our obedience. Let us gird up our loins, then, in truth, and let us cultivate the service of this Good Lord. Let us think how much the Redeemer suffered for our sakes, that is, to be born, to suck milk at the breast, to eat, to drink, to sleep, to rise up, to be baptized, to endure guile, to be alarmed and troubled, to be scourged, to be held up to disgrace, and at length to die. For observe, He bore all these things from the sinners who rose up against Him, and up to this present ye have not in your contending resisted sin unto blood.

And how many were the good deeds which He wrought
 Fol. 63 a for our sakes! The healing of sicknesses, the cleansing | of the lepers, the resurrection of the dead, the persecuting and driving out of the devils, the walking of the lame; and finally He bestowed upon us the Ascension into heaven, so

that through our lives of good deeds we might follow in His footsteps. For it is meet that we should be in our lives that which we have been described as being, the Scripture calling us 'strangers and sojourners', so that we may despise the things which pass away.

Lust is like a dog which, if thou feed it, will abide with thee. For this reason Paul said, 'Stand up against the Calumniator, and he will flee from you.' Let us not remain [idle] whilst we go down into Sheol where the building up of repentance hath no power. For neither when a man gnasheth his teeth there, nor when his tongue is on fire, will any moisten [it] with a drop of water on the tip of his finger, but he will hear the words which that rich man heard.

Now therefore, since we see that all these things fly away and pass like a dream, and that we live [here] by the Divine Decree, and that we are bound in any case to depart, let us take care concerning our road, and let us take with us provisions for the life which is for ever. Let us array ourselves in the apparel which will go with us, the which Paul counselleth us [to take], that is, mercy, and compassion, and goodness. For in that Other World we shall not have need of gold, but of shade wherein to refresh ourselves. In that Other World leaves will not be required, but fruit, not words, but deeds. 'For not every one who saith unto Me, My Lord, my Lord [shall enter in], but he who doeth the will of My Father.'

Therefore let us not deceive ourselves. For supposing that we live our whole life in this world in [fulfilling our] lusts and in pleasure, what is this in comparison to | the labours Fol. 63 b [in the Other World] which are never completed, and are never ending, and never pass away? In this world both good things and evil things come to an end, but in the Other World tortures never pass away. Here if the body burneth, the soul escapeth, but in the Other World, when the indestructible body riseth up the soul shall be tortured

therein always, for sinners also shall rise in indestructibility, not that they may be honoured, but that they may be punished with deathless tortures. For if we are not able to bear excessive heat in the bath, what shall we do in that river of fire? For the fire shall try us all, [to find out] if our gold be pure [or not]. It is meet also that the stamp (or seal) should be seen, lest the treasure of virginity hath been filched away. It is meet also that that which is hidden, as well as that which is revealed, should be seen; for we must all give the word with confidence, and no man is able to escape the wrath of that Judge.

But perhaps thou wilt say, 'How is it possible for a soul to burn everlastingly in that Other World? How could the body burn in this world with fire continually? For if the body be brought exceedingly low in this world the soul departeth.' [I reply,] In the Other World, because [the body] is never brought low, it followeth of necessity that the soul shall be punished in that burning everlastingly. Doth there, then, exist the man who for the sake of dreams would wish to be tortured everlastingly? For what comparison can be made between dreams and these things which are to be expected [in that Other World]? For if the things [here] are thus transitory, then most assuredly the things which are [there are] abiding.

Come ye, therefore, whilst we have the time, and let us bind up and heal the wounds of the soul by means of tears, and let us not be | our own enemies by abiding in wickednesses. For one buildeth up, and another scattereth. What profit have they except labour in vain? For if the prophet Jeremiah lamented concerning that temple which was built of stones, saying, 'Let me weep bitterly, and ye shall not make strong your consolations towards me,' how much more is it meet for us to weep over the soul, which is far more holy than that temple? In the soul there is, it is true, no ark of gold, but in it there dwell the Father, and the Son, and

the Holy Spirit. If we feel pain for those who die, and weep for them, who is there so devoid of feeling that he will not weep over his own soul? He who feedeth his body with dainties killeth his soul, but he who careth for his soul to live doth not make his body to be in a healthy state.

For this reason we ought not to lament for the dead, but we ought to repent for our soul's sake, and pour out floods of tears; we must remember that the time is shortening, and that the Judge is already at the door, for even if He be afar off it will not be meet for us to rely upon [this]. Therefore let us wake up from dreams, for whether they be pleasant, or whether they be painful, they are nothing more than dreams. It is not meet for a man to sleep when he seeth the sun, but he must produce fruits which are equal to repentance, even as it is written. Now as it is easy for us to immerse ourselves in water, so it is easy for the soul to repent. That thief did not need a long time [to repent], and the martyrs were crowned in a short time.

If now the things which are hard and which | lead to Fol. 64 b
 death pierce us, so long as we have the bandages of redemption let us not despair of our lives. For the falling of a man is not in itself a very evil thing, but the not wishing to rise up again on the part of him that falleth [is evil]. That we should go astray is human, but that we should not repent is of Satan and destruction. For this reason the Good Lord cried out by the hand of the prophet, 'Is there no balm in Gilead? Or are there no physicians there?' For if our body is sick we seek out physicians, we take care to provide ourselves with herbs, and we use every endeavour in order that the member which is sick shall be healed. In respect of our soul, however, which is sick, we are careless, and we take no care at all about that which is of the greatest importance and of the highest value.

Let us, therefore, fear Him that is able to destroy both the body and the soul in Gehenna, and before the time of

punishment (or, torture). Come ye, let us cast ourselves into the sea of the mercy of God, saying with that holy man, 'Cleanse me, and I shall be whiter than snow.' Now our Good Shepherd standeth and seeketh to pluck us from the mouth of the lion before he shall swallow us, and He also crieth out now, saying unto us, 'My son, thou hast sinned, sin no more. Shall not he who hath fallen rise up [again]? Shall not he who hath gone backward return? Return ye to Me, My sons, and I will heal your broken [bones].' For He is not a liar Who said, 'I did not come to judge the world'; only let us return. For He desireth not the death of a sinner, but that he should repent and live. No man loveth a woman as much as God loveth the soul that repenteth before Him, | for He loveth it so greatly that even after it hath played the whore away from Him He crieth out to it, saying, 'Come thou back to Me.' So great is the loving mercy of our Lord.

Fol. 65 a

And of those who repent He repulseth not one, but He giveth the hand [to them], and saith, 'To-day if ye will hear My voice.' For if through severe pain the physician be driven away [by the sufferer], he doth not neglect him because he hath been treated with contempt, nay, on the contrary, he applieth to him his aids with the more insistence, and he is not angry with the man who may very possibly have struck him. How much more, then, is this the case with that Physician of our souls? Most assuredly I am convinced that no man need be in despair concerning his soul. And also how very many times doth the athlete fall before he at length goeth up crowned from the contest! And the Greek who hath been wounded in war and healed becometh a very much more successful fighter than those who have never fallen in the war. And many of the merchants who have lost their cargoes in the sea have come back and carried on their trade again, and have gotten wealth from the sea.

Did God, think ye, prepare the fire for us? Certainly not. It was for the Calumniator and his angels only. Let us not kindle a fire against ourselves, and we shall [not] hear from Him [the words], ‘Depart ye into the light of your fire, and into the flame of your burning.’ There is no sickness, not even one, which cannot be healed by the medicines of our Physician. But perhaps thou wilt say, ‘I am not able entirely to make manifest a changing (or, conversion) to goodness.’ If thou art not able to become like the sun, be thou like the moon; and if thou art not able to become like the moon, be thou like a star. Only draw thyself up from the earth, and begin | to make thyself Fol. 65 b to be like the light-giving stars. It is better that thou shouldst acquire even a very few spiritual excellences than that thou shouldst possess none at all. Let the cup of cold water be offered by thee to God, and the visiting of the sick and of those who are in prison.

Now if they judge us for words and thoughts, all the more shall we receive a reward for our righteousnesses (i. e., alms), even though the spiritual excellences which we practise be few. Therefore let us work for a short time in order that we may not lose the good things which are for ever. And moreover, myriads are the labours which it would be meet for us to undergo in order that we should be worthy to see the Christ when He cometh in His glory, for we shall see the King not by representations, but face to face.

If in this world we admire the beauty of the body which is ashes and worms, and the constitution whereof is humour and watery matter, how very much more shall we admire— if it be that we are accounted worthy to see [it]—that intransient and unchangeable beauty [of Christ]! For if when Peter saw in the mountain a very little of that beauty he said, ‘Lord, it is a good thing for us to be here,’ what shall we say who expect to see the full beauty of His glory? If in this world we admire him who standeth by the side

of the king, when we look upon the ornament of gold, and the purple raiment, and the crown, it is meet that we should be like him (?), when we ourselves stand by the side of Him that hath the power to judge the world in righteousness.

Fol. 66 a Tell me now. If a man were to call upon thee to become a king [in a certain country], and there were to meet thee on thy way [thither] mountains, and great toil, and difficulty, | wouldst thou not endure everything that thou mightest not lose the kingdom, even though it might possibly be one that would soon pass [from thy hands]? I think that thou wouldst. Therefore from this time onwards thou shalt not say, 'I have fallen into sin, and I cannot possibly turn again to God.' Now even David on one occasion fell, but he rose up [again] in such wise that, a very long time after his death, he became a support for the children of Israel at the time when their city was besieged by the Assyrians, even as it is written, 'For I will protect this city, and I will deliver it, for My sake, and for the sake of David My servant.'

If therefore the enemy hath cast thee down, rise up, and return in repentance, and He will go forth to meet thee, and will accept thee, even as the father met the son who had squandered his possessions. Let us understand that after Solomon became king, and he had planted [gardens] and had built [the Temple], and had enjoyed the things which he had lusted after, and had become richer than all the kings who were before him, he said, 'All is vanity, and vanity, and trouble of spirit.' Tell me. Supposing that a number of vain people were about to praise us, I mean the people who sit in the theatre, should we not move in every possible way, and take the greatest care to snatch for ourselves that empty praise? How much more, then, is it meet for us, amid all the labours and tribulations which come upon us in this world, not only not to notice or to be grieved [by

them], but to rejoice, even to the same degree, that we shall be applauded and praised by those crowds of angels who are in that theatre of the Other World, before that Righteous Judge, Who rejoiceth in the praise of His servants?

I am afraid lest peradventure the tax-gatherers and the harlots shall precede us in the Kingdom of Heaven. Now we have | in the Scriptures various kinds of medicines. Fol. 66 b
 When Ahab sinned he saved himself from wrath by the medicine of repentance. The Ninevites [saved themselves] by the medicine of fasting. Belshazzar escaped from the decree of doom through the medicine of mercy; and the harlot was able to placate our Lord by the medicine of tears. Paul, having turned from his sin, became the teacher of the penitent, and that thief became a dweller in Paradise because he believed in our Lord. Let us take these medicines for ourselves, and with them let us heal and bind up our wounds, saying at the same time, 'Heal us, O Lord, and we shall be healed. Heal my soul, for I have sinned against Thee.' Now when the Physician receiveth us He saith, 'I, even I, am He Who blotteth out thy sins, and I will not remember them again.'

Observe thou how many medicines the Physician hath prepared for thee, therefore choose thou the one which thou wishest for. He hath shewn thee a variety of medicines in accordance with the variety of thy sins. If thou art not able to shew mercy like Belshazzar, then repent even as Ahab. If thou art not able to fast like the Ninevites, then even like the harlot do thou shed tears, in order that thou mayest be washed clean of thy sins. And again, if thou thinkest that this is difficult, although it is very easy to him that is sensitive in conscience, confess thou thy sins, and cast thy hope upon the mercy of God. And take refuge with David, saying, 'Have mercy upon me, O God, according to the greatness of Thy mercy.'

For it is not the sting of a viper whereto I could apply

Fol. 67 *a* the medicine which is suitable, neither is it a splashing of mud which I could wash away with water, but it is the sting of the Calumniator | which hath produced in thee the boil of sin which requireth the mercy of the Lover of men. Only, do thou draw nigh to Him, and entreat Him for mercy, for He wisheth to pour out mercy in abundance on those who beseech Him with fervour [to do so]. For He it was Who said, 'If the wicked man will turn away from his evil way, I will not remember against him his iniquities which he hath committed.' Only shew Him thy sickness, and say, 'Have mercy upon me, O God, have mercy upon me. Have mercy on the body and on the soul. Have mercy upon me, both here and in the Other World. Have mercy upon me, both because of the sickness and feebleness of nature, and because of Thy goodness.' Only let Him make thee feel the sickness, and thou shalt be healed.

For this Physician desireth thy life, Who brought back the sheep that had gone astray, and Who sent out into the highways to call to the good and the wicked. Behold now, He offereth to sell thee the Kingdom of Heaven. If thou hast not the wherewithal to buy it in copper money, buy it with sighings; He will exchange the Kingdom of Heaven with thee even for broken pieces of bread. For behold, the prophet crieth out, saying, 'Who is he that will buy life? Who is he that wisheth to see good days?' Ye who have no money take life for yourselves without money. Thou hast, he saith, neither money, nor repentance, nor fasting, nor tears, nor any other of the things which are required.

Keep thy soul from evil, and thy lips that they speak not guile, and these things shall suffice thee for salvation. See, moreover, if thou dost fast that thou art not lifted up. And if thou doest good deeds seek not the praise of men, for it is an empty thing. But when thy fast hath passed reckon Fol. 67 *b* up what thou hast profited | by thine abstinence, for per-adventure thou hast come forth therefrom even as thou didst

go in. See what sin thou hast washed away from thy soul, or in what matter thou hast advantage, or what rectitude thou hast acquired, or what breach thou hast repaired. [See] if thou hast ceased from thy wrath, and from speaking against thy brother, and from calumniating him, and from hating him secretly, and if thou hast ceased from being negligent, and if thou hast done any of the other fair things. Now if thou hast only restrained thyself from eating, and if thou hast not corrected the other wickednesses, thou hast become no better through thy fast and thine abstinence.

For, behold, I say unto thee, 'Perhaps thou wilt say, I am not able to lead a life of abstinence.' Why hast thou not become reconciled to thine enemies? Why hast thou remained in thine envy and jealousy? Or why hast thou nursed thy wrath against him that hath transgressed and vexed thee? This last is the most evil and destructive of all sins. It is quite possible that there may be a reason for other sins, even though it may not be a true one [, but for the nursing of wrath there is none]. Now he who nurseth his wrath by day, and by night, and at all seasons, committeth sin. If thou wilt remember these things, no disgrace, and no passion shall be able to rouse thee and make thee to lay hold upon wrath against [any] man, although he shall have injured thee even to the death. For because a man hath entreated thee evilly, or hath insulted thee, that is no reason why thou shouldst insult God, Who commanded thee to endure all evils. For because thou treatest with contempt His commandment, everything which hath been done by thee shall be revealed in the congregation of the whole world. Therefore, before we fall into the pit of sin, let us flee from the punishment which is to come. |

Let us understand that no man is able to deliver us from that Hall of Judgement, neither Moses, nor Noah, nor Daniel, and not even the Patriarch Abraham, who loved children, shall be able to deliver us from that punishment. Fol. 68 a

Let us understand that we are guilty of many sins, both openly and secretly. For this reason [David] saith, ‘If thou shalt lay up sins, O Lord, who shall be able to stand?’ And why should I speak of the sins that are secret? For if He were to take vengeance on us for the sins that are open, what possible excuse (or, defence) could there be for us or to what kind of forgiveness should we be equal? For if He were to enquire into our carelessness in prayers, or our curtailment of the fast, or our failing to divide with Him the honour when we stand before Him (now we do not honour Him even as soldiers do their captains, though it is meet for us to fear Him and to honour Him more than servants fear their lords and honour them. And we do not even behave towards Him as a friend doth to his friend. Now we hold converse with our friends with respectful solicitude, but when we pray to God about our sins we entreat forgiveness secretly and scornfully, and whilst we place our knees on the earth, our mind wandereth abroad), if He were to seek to take vengeance on us for this only, how could we hide ourselves [from it]?

Now what if He were to bring into the midst the accusations which we make against each other? And if, moreover, He were to enquire into the idle wandering of our gaze, and were to take vengeance for our evil thoughts, and if the Judge were to take vengeance for our blasphemies, should we ever be able to open our mouth at all? Moreover, if
 Fol. 68 b He were | [to take vengeance] for the vain glory which we seek, that is, that we should be praised for our fasting and our prayers, and for our good deeds—if we ever do any—think ye then that we should ever be able to lift up our gaze to the heavens?

Now if He were to regard us as sinners because of our guile towards each other, for when our brother is present we speak to him like a brother, and when he is absent we backbite him, then most assuredly we should be liable to

be punished. And if He were to take vengeance for our swearings, and falsehoods, and oppressions, and wrath, and anger without reason, and the breakings of oaths, and the distress which we cause our friends who behave well towards us, and carelessness in respect of the assemblies, and our curtailing of His words when He speaketh to us through the Scriptures (for we forsake Him and hold converse with our companions), what severe judgements are there to which we should not be condemned?

And this is the case even with Gehenna before our eyes! If Gehenna were not threatening us, when should we ever remember our sins? Therefore it is meet for us to set before our eyes that judgement which is everlasting, for behold, He hath told thee beforehand of the penalty so that thou mightest fly from the danger. Now if He telleth thee to deny thyself thou makest weakness of body the excuse [for not doing so]. And if He telleth thee to give alms thou dost also plead poverty as the reason [for not doing so]. And if He telleth thee to attend regularly the assembling of the Church, thou bringest forth anxiety about affairs of business as an excuse [for not doing so].

Now if He telleth thee not to be angry, and not to nurse thy wrath, what hast thou to plead in this case wherein thou hast no reason, neither bodily weakness, | nor poverty, nor Fol. 69 a ignorance, nor anxiety concerning matters of business, that preventeth thee from carrying out this excellent behest 'Thou shalt not be angry'? Therefore this sin of nursing thy wrath is without excuse. How canst thou lift up thine eyes to heaven, or move thy tongue to petition for forgiveness? Thou hast acted wickedly, thou hast cheated, thou hast oppressed, thou hast hearkened unto evil things, and thou hast defrauded men in great matters; abide thou the penalty of the Lord of All.

Now if in the case of a servant who hath abused thee thou dost not strike him, but dost make an accusation

against him to his lord, shouldst thou not do this all the more in the case of Him Who said, 'Vengeance is mine, and I will repay, saith the Lord'?

Thou hast fasted from meats, see what sin thou hast washed away from thee thereby, or in what thing thou hast pleased thy Lord, or what spiritual excellence thou hast acquired, or what breaches thou hast repaired. Now therefore, because thou knowest that thou shalt stand before the awful Throne, where no tongue can prevail, and no advocate avail when thy soul passeth through that unquenchable fire, send thither beforehand dew, and pour out fountains of tears. Thou hast a well, from the depth of thy heart draw up sufferings and sighings. Shake thou the twin pupils of thine eyes, and make streams of water to burst forth! Let thy tears be in proportion to thy sins. If thou hast transgressed but a little, a little weeping will suffice; but if thy sins are very great thou must increase the stream of tears. If, moreover, thou thyself hast purity, and thou hast no need to weep, then lend to others | thy tears, and weep on thy brother's behalf.

Fol. 69 b

O that thou wouldst weep because of thine own sins! Where sin entered in from that same place must come the fountain of healing and the unloosing of sin. It is not here sin, and in heaven repentance (now the Redeemer of us all hath power upon earth to forgive sins), and for this reason 'let him that thinketh he standeth take heed that he fall not', and let him that is nigh to falling make haste to stand up. And let him that hath fallen not sink utterly. If any man hath become crooked by his fall, there existeth Him Who straighteneth the crooked ones, the Lord.

Now it happeneth that a man inclineth to fall, even as the holy man said, 'Within a very little my feet had slipped,' and again, 'I said, my feet tottered, but Thy grace, O Lord, held me up.' Now there are some who are thrust out to fall, for [the Book saith], 'I was thrust out that I might fall,

but the Lord held me up.' There is also he who hath fallen : [for him is] the consolation that he need not remain in his fallen state. And there is, peradventure, he that hath fallen and hath not risen up.

But see that thou dost not become sluggish when thou seest the goodness of God. For God is a Judge of truth, and He is mighty, and longsuffering, and as a Lover of man He receiveth at all times those who repent. Nevertheless, His sword He whetteth, and His bow He stretcheth, if ye do not repent! At this time [His sword] He whetteth only, but He cutteth not therewith, so that when thou seest His sword, which is sharp and glittering, thou mayest be afraid and receive no experience of its cutting power. He terrifieth thee so that thou mayest stand up and make thyself abounding in repentance. And thus also is it with the bow which is stretched, but He shooteth no arrow, [for He wisheth] thee to be afraid of the mere form of the bow which He hath stretched. | But thou mayest not despise Fol. 70a the Judge, or hold in contempt the bow. For He is ready, and if thou art sluggish He will shoot the arrow, notwithstanding that He is longsuffering.

Hearken thou unto our Redeemer, Who said, 'Make terms with him that hath a case against thee, whilst thou art in the way with him,' for in this world thy fellow-litigant is always with thee, and thou art not able to flee from him. And this doth Paul teach thee, saying, 'The body lusteth against the spirit, and the spirit lusteth against the body, and the spirit shall gain the mastery over the flesh which cometh to an end.' He compareth the lust of the world with the kingdom of heaven ; the body decayeth in the earth, but the soul is made in the image of God, and it is meet for it to be like unto Him. Therefore make thou terms with him that hath a case against thee whilst thou art with him in the way in this world, for if this way come to an end, thou wilt not again have time for repentance. And see,

lest peradventure he who hath a case against thee deliver thee over to the judge, and the judge hand thee over to those who beat [eriminals], that is to say, to the hosts who inflict punishments, and thou fall into prison, that is to say, into the outer darkness, until thou shalt pay to the last farthing. And thou shalt be punished not only for the things which thou hast done, but thou shalt also be judged for the thoughts which thou didst think.

Now therefore that we know all these things, let us assist ourselves in this world. In the Other World it will be for us to know how bitter are lusts, when we see by experience how many evils have been prepared for us through them, for we shall know how we have placed these things for ourselves. Let us make supplication to God, the Merciful One, that we may not be handed over to the devils, and Fol. 70 b let us | say with that holy man, ‘Deliver Thou me not over to my enemies.’ For it is they who stir us up to sin, and it is they who become our accusers. Now it is not only the Calumniator who openeth his mouth against us, but also those devils of his, who say, ‘Were not we ourselves ministers unto thee in respect of anger, and vain glory, and the slandering of thy brethren?’ Let us therefore be afraid of that day wherein they shall reckon against us severe judgements. Let us not abide [with them], that they may not become to us witnesses of iniquity, but from this time onwards let us entreat our Lord with passion and with weeping.

Now although the body is weak, yet great is He who is able to help us, and to redeem us, and to bring us to His Kingdom. It is meet that we should love our Lord, as the Beautiful One, and as the Good One, and as the One Who loveth those who serve Him with the whole service of their souls. And we children of men love people for the three following reasons: either for beauty’s sake, or because they entreat us well, or because they themselves love us. What, then, is more beautiful than our Lord, even as David

said, 'He is more comely in His visage than the children of men.' Or who is as good as He Who hath prepared for those who love Him that which the eye hath not seen, nor the ear heard, nor hath gone up in the heart of man?

Now who hath ever loved us as He hath? Or what father hath loved his sons as He hath, so that He crieth out and saith, 'Doth a woman ever forget her child? Yes, it is possible that she may, but I, even I, do not forget thee, saith the Lord.' This Good Lord | did David love, Fol. 71 a and he was most urgent to see Him, saying, 'When shall I come and see Thy face?' For he could not endure tarrying in this world, but he was burning to depart from this world that he might see Him Whom he loved. And this arose from the desire of a wise soul which was at all times flying aloft to heaven; do thou also love this thing.

For everything which is visible fleeth like a shadow and passeth away. And at all times do thou be mindful of the life which is everlasting, and of that Kingdom which dieth not, and of that enjoyment [which thou shalt have] with the angels, and that praise which passeth not away, and that abiding with Christ wherefrom all troubles are removed. And moreover, see thou and understand that this world is absolutely nothing, and that it is full of vexations, and envy, and calumny, and pains, and weariness, and sicknesses, and old age, and sin, and death. David saw that these and such like things were found in the world, and he wished to escape from them, and desiring this greatly he said, 'When shall I come and see the face of God,' [and the place] where dwell rest, and peace, and love, and longsuffering, and beauty, and freedom from care, and freedom from anxiety, and all the good things which no speech can describe?

Now therefore, because thou thyself hast the hope of enjoying all these things, be not careless about thy life, and treat it not with contempt. If He were a wretched person, or a poor man who ought to be despised by thee, then in all

Fol. 71 *b* probability thou wouldst do rightly in | being careless and sluggish in respect of Him. But since He is the Great and Glorious One, and the Lord of the whole Kingdom, Him Whom thou awaitest, . . . let thy lamp be lighted every day, and being prepared, go forth to meet thy Lord, so that thou mayest hear from Him [the words], 'Enter into the joy of thy Lord'—to Whom be glory for ever and ever, Amen.

It is meet for us at all times to be wakeful and to pray. For if, when God said to Satan 'Thou shalt not draw nigh to Job', the Devil was pertinacious and thought that he would conquer him and overthrow him, how much the more will he be pertinacious in the case of us, who ourselves, of our own desire, place ourselves under his hand, and vanquish us and overthrow us according as he wisheth? Therefore vigilance is required. For the Greek who is in military service doth not sleep upon a bed, but on the ground. The huntsman also doth not pass the whole night in sleeping, but in standing up. The husbandman and the vineyard keeper manifest extreme wakefulness, so that nothing may injure the vineyard of their lord. And thus was Jacob who said, 'I bore the burning heat of the sun in the daytime, and the cold of the frost in the night season, and sleep departed from my eyes.' And what was the cause of his vigil except that no sheep might be eaten by a wild beast? Now if he manifested such earnest care for a dumb animal, is it meet that we ourselves should be like unto those who have no sollicitude for the rational soul, that soul which is more valuable than all the world, that soul which shall stand up with us before that awful Throne of God, that it may make an apology for the things which have been done in the body? |

Fol. 72 *a* For this reason also the Patriarch Jacob himself placed a stone for his pillow when he lay down to sleep at Bethel, in order that he might see that spiritual stone in his dream. And through this he was held to be worthy to see that ladder, and the angels who were going up and coming down

on it, for they were carrying up our prayers, and were bringing down gifts from the Lord for those who were worthy thereof. The athlete is not anointed with unguents, for sweet-smelling spices and perfumes of this kind belong to the effeminate. For no impure thing is wanting in the soul when the body enjoyeth scent in this manner. For as the man with a loathsome disease covereth his hands and his apparel with uncleanness, so also is the impurity of the soul recognizable from the scents of the body.

Therefore it is meet that we should choose a life of strenuous deeds, so that we may not rejoice in pleasure and in the lusts. For what pleasure hath he who lieth down on an ivory couch inlaid with stamped work in metal, except empty care? And this, moreover, inviteth the wrath of God. Other sinners may possibly have pleasure, although it flieth away like a dream; this sinner, however, hath no pleasure at all [therein]. For this reason the prophet in condemning such effeminacy as this spake, saying, 'Those who lie upon ivory couches, and wanton on their beds.' Wouldst thou see the royal couch which was filled with spiritual excellence? Look, then, on that of David, whereon were tears, like pearls, the whole night long!

Now these things were written [concerning these men] for our reproof and admonition, | in order that we might travel in their footsteps, and might escape and save ourselves from the judgement which is to come. Therefore, before we enter into that Hall of Judgement, let us put off from us the burdens of our follies, for in the Other World there is no place for repentance. He wisheth us to be ready [always], and for this reason He hath hidden from us the day of our departure, so that we may always be in a state of meditation. If in the Halls of Judgement in this world those who are fettered are dissolved and parched with fear if they hear the voice only of him that maketh the proclamation, how much more shall those suffer who are about to stand before the

Fol. 72 b

throne of that Awful Judge? Much have ye suffered in silence in these things which have been spoken. Now at all times conscience smiteth sinners, but especially when we speak unto you concerning that Judgement. But perhaps the rebukes which are [made] in words will benefit them. Would that that rich man had been rebuked in this world, for then his tongue would not have been on fire, and he would not have been tormented!

Dost thou earnestly desire to keep virginity? Keep the commandments, and God will bestow it upon thee. If thou sayest when thou prayest, 'Lord, keep me as the apple of the eye,' He shall say, 'Keep thou My commandments, and My judgements, and My words as the light of thine eyes.' And if thou wouldst be thus [kept], cast away from thee all anxiety, and say, 'He Who is nigh unto me is as nigh to me as the apple of mine eyes.'

Now having laid thine hand on the ploughshare, turn thou not behind thee lest thou become a pillar of salt. Let thy tongue be meditating at all times on the judgement which is to come. Thou shalt speak no empty words. Thou shalt not be vanquished by wrath, nor by grief, nor by any of the destroying passions, | especially since thou wilt thereby become involved in punishments in the Other World, so that through the fear of that Judge Who shall come thou mayest the more reach forward to the things which are before thee. Let the Law of God be in thy mouth at all times, so that thy words may come forth according to His Will. Set thou the Lawgiver over thy mouth at every hour, and He shall be unto thee a Dwelling-place, and a Counsellor, and One like-minded to thyself. And if thou seest a man faring delicately, and enjoying himself, and also making himself a ruler, know thou that very quickly he will wither like the light grass of the field. He enjoyeth himself with the things which are transitory, but do thou enjoy thyself in the Lord.

Very many of the virgins have testified as martyrs. Since

these have despised death, wilt not thou persist against lust and conquer? That thou must put to death thy members is required of thee; and thou must [be free] not only from lust and anger, but a measure must be set to the tongue. See that thy conscience doth not make thee liable before the time. For the Judge shall come, and everything shall be revealed. In this world thou dost not wish to be stripped bare even before one man, and when we are stripped bare in the Other World before the tens of thousands [of angels], where shall we be able to hide ourselves?

John the virgin was a pure man, and because of this he lay on the breast of his Lord. He who betrotheth his soul to Christ guardeth [his] purity. The tree shall be known by the fruit; the righteous man speaketh faith openly. Remember at all times this good confession, and take into thy mind the Last Day. See that thou dost not become smeared with dirt through thy tongue, for the tongue polluteth the whole body, and when the body is polluted, it followeth of necessity that the mind is destroyed. Well did Paul say, 'Men who destroy their minds, and destroy understandings | with wicked writings and converse.' Fol. 73 b

Seek thou Paul even as did Theklâ, in order that thou mayest be persuaded [to do] the things which were spoken by Paul. Thou hast need of wings, and if these be not to thee thou hast promised vainly. Let the gaze of the eyes testify to the chastity which is within. Let [thy] gaze incline downwards that the mind may be on high. Extreme carefulness is required by us, for our Adversary is very crafty. And if he drove us out of the Paradise which was upon earth, he cannot be prevented [from obstructing us] now that we would go up to heaven.

See that thou dost not mingle water with the wine: let the Holy Scripture be to thee in the place of water, and the doctrine of our Lord in the place of wine. Harken thou unto him who said, 'I would that ye should be without care,

and that we should not be in trepidation.' Now therefore, if thou dost eagerly desire to ascend into the Kingdom of Heaven in this earthly body, and to fly up into the heavens, reduce thy body so that it may be easy for it to fly and to ascend thither. If a horse eateth a very large meal he cannot run, and the athlete doth not eat all that he desireth. And if Israel had not over-eaten he would not have waxed fat and kicked.¹

Lift up thy gaze to where He is Whom thou lovest, so that by means of celestial love thou mayest vanquish terrestrial love. On this earth we have fastings, and prayers, and vigils which assist us, and the Scriptures which admonish us. He who curtaileth [his efforts] in the contests is not crowned. Herein hast thou a pledge of the life which is beyond, that thou hast not a wife. Thou hast not to be in fear concerning the pains of her parturition, thou hast not to weep for one child who is dead, nor for another who is sick, nor for thy daughter lest she should be deserted, but thou art freed from begetting children, and from bringing them up, and from anxiety, and from the vexation of these things. On the contrary, thou dost follow in the footsteps of that Bride-
 Fol. 74 a groom Who leadeth to the Kingdom, | which passeth not away, after Him Who said, 'If ye will walk with Me in truth, I also will walk with you in integrity. But if ye turn aside from Me, I also will act in wrath and in anger.'

Await thou at all times thy Lord Who is coming. For if he who said, 'He tarrieth in coming,' was cut asunder, what shall happen unto him that doth not expect Him to come at all? Dost thou wish to be like unto Christ? Then follow in His footsteps, for strait is the door whereby the righteous enter in. Hearken thou unto Daniel, who said, 'I Daniel was sitting in grief for three weeks of days. Bread I did not eat, and wine did not enter my mouth.' And John also, who dwelt in the desert, possessed nothing in order that he

¹ Deut. xxxii. 15.

might not be taken by [the goods of this world]; for he was a lamp, and therefore was afraid of the coming of the winds. Remember thou these teachings.

Thou hast chosen for thyself a heavenly course of life, fight thou therefore the good fight in faith, looking forward to the victory, and through victory to the crown, and through the crown to Him that ordereth the contest. Only, let the labour [be performed] with knowledge. For it is a fearful thing to fall into the hands of the Living God. If thou hast looked in times past at the images of the Emperors, thou wilt have observed that the countenances of some of them are pleasant to the sight, and that some of them are frightful and savage; even thus is it in the Other World, for according to the life which a man leadeth in this world doth he appear there.

As then we flee from that shame which is for ever, let us say, like the prophet, 'Keep me, O God, for in Thee have I put my trust, for of my good deeds Thou hast no need.' For He hath no need of the things which are ours, but He is anxious concerning our redemption. Let us offer unto Him | our soul as a living sacrifice, even as it is written, 'Not Fol. 74 b through fire, but by longsuffering.' Now he who endureth to the end shall live, and moreover, weary thyself for ever that thou mayest live for ever and ever. For this reason, even as we would choose for ourselves to live without disturbance and without distraction, let us run well in order that we may overtake. For the debt for which we should be liable would not be small, if after we have promised God that we will travel in this path, we were to turn back.

Therefore let thy tongue and thy gaze be well ordered, and lift thou up thy hands reverently in prayer. And by thy behaviour, and by thy conversation, and by thy patient endurance, and by thy persistence in self-denial, and by thy love of labours, and by thy love for the brotherhood, and by thy health in the faith, make thou thyself to be known as a disciple of Christ. And at all times do thou be meditating

upon that judgement which is to come. Now all these things are little and are easy to be described, but they are very great when they come to be performed in very deed.

Now [the Book] saith, 'The kingdom of heaven is like unto the five virgins who were famous.' He doth not say that it is like the sun, or the moon, or the ornament of the stars, or gold, or silver, or any one of the beautiful things which are transient. For what is there that is greater than the riches of the kingdom which are without care? For this reason Paul, the sponsor of the Church, admonished [us], saying, 'I desire that ye be without care.' Therefore is prayer necessary at all times, for if a man be sick he shall be healed in the spirit, and if he be well, let him take good heed that he fall not, and let him say like that holy man, 'Seven times in the day have I praised Thee because of Thy righteous judgements.'

Fol. 75 a For it is a beautiful thing that by means of prayer we can always hold converse with God. And if | converse with a good man profiteth, how very much more shall we profit if our converse be with God by day and by night! For who is able to sin when he is convinced that God is near him? Therefore [see] that sin doth not find itself able to glide in by means of error. Let us remember him that said, 'Pray ye at all times, and let it not be a weariness to you.' Now the prayer with the lips is good, but the prayer of works is better, and it helpeth those who have need of us, and it is acceptable to God.

Meditate thou on thy death; put to death thy members which are on the earth, for the day of the Lord cometh like a thief. For if, when those who require thy soul come, thou begin to say unto them, 'Permit ye me to fast and to give alms,' thy Lord shall say unto thee, 'Have I not already told thee to take good heed? Have ye not heard [the words], Repent, for the day of the Lord hath drawn nigh? Did ye not hear Paul, who said, 'Whilst we have the time let us

cultivate good works'? For he who is diligent hath no need of a long time for repentance. That thief did not live a long time, but he believed, and gained the treasure of the kingdom; and the martyrs, those of them who poured out their blood, were crowned in a very short time. Do thou pour out tears in abundance.

No liar is He Who said, 'I wish all the children of men to live.' For this reason He doth not admonish us through the Holy Scriptures only, but He correcteth us through the penalties which He bringeth upon others. And moreover, for this reason the physicians also make their cuttings in the presence of all men. And the governors also, when they sit upon the high throne, hack criminals in pieces, in order that we through the wickednesses of others may become better men. Therefore being firmly fixed in the faith, let us advance to knowledge; and from knowledge let us come to love; and from love to the inheritance which is with the saints. And let us strip off sin and array ourselves in righteousness, being constant in prayer, even as it is written, 'Who at any time suffered injury because he was watching?' Fol. 75 b

And behold, even though the wolves be a long way off, the shepherds watch and keep guard, and their dogs are ready [to spring]. Therefore is it a good thing that we should be vigilant at all times, for although there may be no recompense for thy labours, the exercise (or training), will do thee no harm. Hearken now unto good counsels. Now our fathers according to the body feel great anxiety concerning us in childhood, for they suffer with the suffering, and say, 'Who is sick and I myself am not sick?' And for this reason we must apply the medicine of the Word.

Now when once the soul hath been seized by sin, and it remaineth without pain, it addeth greatly to its sickness. For as the flame which hath once laid hold upon fuel devoureth everything, even so is sin; when once it hath laid hold upon the thoughts of the soul and there is none to cut

it off, it can afterwards only be healed with the greatest difficulty, because with growth (or, addition) sluggishness cometh. Now in this way, on many occasions, many who did not at the beginning extinguish the sparks, have suffered great overthrow, for they had not restrained their sin so that it might not advance. And sin is like unto the horse which hath bitten through its bridle, and thrown its rider from the rock. For sick folk have a great prospect of recovery so long as they remain with their physicians; but when once they have no one to care about the sickness, and to check it, they abide subsequently unhealed. And this doth not happen through the law of the sickness, but because of neglect of Him that can heal [it].

Fol. 76 a Therefore | it is meet to curb sin from the very beginning, like a fierce and obstinate horse. For after our departure from this world we can neither repent nor correct our ways, even as the athlete cannot be crowned when the contest is ended. Therefore let us snatch for ourselves the glory of the crown in this world that we may escape the disgrace of the next, for disgrace is more evil than burning. For if the servant of a man burn he suffereth loss, but every disgrace is more severe than burning. Now if we seek not to be disgraced no one shall disgrace us. It is said, 'Thou shalt not revile the man who turneth from his sins.' For if in this world it is not seemly for us to revile the adulterer whose disgrace is not forgotten, how much more in that synagogue of the Other World, where there is no bribe and nothing else, should he be able to do away for himself that disgrace?

Therefore open thou thy mouth with the word of God, and not with idle words. For if instead of an idle word we give a portion of the Psalms, how much more should we give instead of a deed which we have sinfully committed? Let not the pleasure of the things which are seen lead us astray; for as we cannot overtake our own shadows, so also we cannot [overtake] the deeds of men. Now some of them are dis-

solved before our death, and others afterwards, and more rapidly than a mountain torrent they are exhausted, and fly away.

Now the things which are about to be change not, neither do they become old, nor are they transformed, but they are joyous at all times, and in their beauty they abide. Marvel not at the wealth which doth not abide with those who possess it, but which forsaketh them, and leapeth from this man to another, and also from that man to another. And it is meet that we should despise all these transitory things, for it should be sufficient for us to hear him who said, 'God is the Judge of | truth, the Mighty One, and the Long-suffering One.' Fol. 76 b Frequent vigil is necessary for thee [if] thou wouldst guard thyself against thieves, for thine Adversary, the Calumniator, seeketh to cast thee down so that thou mayest not ascend to that place wherefrom he fell. His nets are many. Flee from his snares, and from his traps, so that thou mayest be able to say, 'He shall deliver thee (me?) from the snare of stumbling, and from the words of emptiness.'

Thou hast need at all times not only of a lamp, but also of a light [therein] because of the craftinesses which are from afar; for although thou hast feet thou wilt not be able to walk unless the Lamp of the Law is with thee. And although thou hast hands and eyes thou wilt be able neither to work nor to see whilst the light is not near thee. Thou travellest on the road every day, and the light is necessary for thee, that thou mayest not fall from the rock if thou meetest thieves. Be thou above the snares at all times, saying, 'Skip about, and dwell on the mountains, like a goat'; and 'Would that I had wings like doves, so that I could fly away, and dwell, and be afar off!'

The nature of the pupil of the eye is the eye, whatever it may be. Thou shalt be chaste as a virgin under the tamarind trees, so that thou mayest arrive in the bed-chamber. Also,

as the tongue is restrained between the two high hedges of the lips, and like a modest virgin, let us utter every word in knowledge and in order. And seeing beforehand the Judge Who is to come, let us say, 'What then is the river of fire like? And the outer darkness? And the gnashing of teeth?' In thy mind shalt thou receive [the knowledge thereof], and thou shalt be able to please God.

Fol. 77^a Now because [the loins of] the Bridegroom are girded up, guard thou for Him thy conscience in purity | until He come in His glory. And sing thou a Psalm, saying, 'My soul is in Thy hands always, and Thy Law have I not forgotten.' Inasmuch as thou art above snares thou shalt not fall into them, so that thou mayest be able to say, 'My soul hath escaped like a bird from the snare of the fowler.' At all times fear thou God, as the righteous Judge; and if thou dost not love the dwelling with angels, be afraid lest thou be tortured with Satan. See how death cometh, light thy lamp, and let thy lamp burn with a good flame, so that thou mayest not tarry [through] sleep. Consider not the labours, but look upon Paradise; reckon not the sufferings, but be of good courage with victory. Thou shalt not be anxious about the stripes, but the honour. Thou shalt not see those who have fallen, but be thou like unto those who were trained and who conquered, who were crowned not with the [crowns of] earth, but with those of heaven.

The martyrs offered themselves to God, but let us offer the labours which are great. Thou thinkest sleep pleasant, but understand thou the sweetness of the spiritual song. If thou find it to be a hardship to sleep upon the ground, observe thou that the martyrs fell down on coals of fire. If thy mouth be bitter through fasting, ponder thou that to Him Who created sweetness did they give gall for thy sake. And if thou weep it is for thyself, for hitherto thou hast not poured out tears, like Paul, for the redemption of others.

Give courage to thy soul with all these things. Labour is

for a little time, but the rest is everlasting. Conquer the world by hope. Tribulation receiveth enjoyment. Consider that lust is of time, that everlasting punishment is prepared for thee, and flee from pleasure because of the penalty | which is attached to the fight. Let not thy members become arrows for the Calumniator, neither through thy sight, nor through thy mouth, nor through thy hand, nor through thy belly, lest with the arrows which come from thyself he shoot thee through and through. Now consider that nation which, through fasting, passed over the Sea of Sedge (Red Sea), which through drunkenness worshipped the calf, and was swallowed up in the pit of wickedness; and have understanding concerning sins, and flee from falls. For if God doth not spare the natural branches He will not spare thee. Fol. 77 b

May our Lord then grant unto all of us to find mercy before Him, through the supplication and prayer of all His saints, and through the grace and love for man of our Lord Jesus Christ, to Whom be glory and dominion, together with His Father and His Holy Spirit, now, and always, and for ever and ever. Amen.

Here endeth the Discourse of Mâr John, Bishop of Constantinople, which was pronounced by him on Virginitie, and Repentance, and Admonition.

TRANSLATION OF THE SYRIAC VERSION¹ OF
THE DISCOURSE OF PROKLOS, BISHOP OF
CONSTANTINOPLE, WHICH HE DELIVERED
ON THE SUNDAY PRECEDING LENT.

(From a MS. in the Vatican.)

RICH are the beautiful streams of the Divine Goodness. Cod. Syr. Vat.
Innumerable are the benefits of spiritual assemblings. A Fol. 47 a col. 1
glorious thing is the merchandise of the Ecclesiastical
Market and beloved in the honour of the feast at the
altar. Glorious are the profits² of the Cross. Indescribable
is the trodden-out³ produce of Salvation. Unenvied and
abundant is the treasure of the celestial gifts. Grace
knoweth no poverty, for Christ doth not borrow riches
from [any] other place.

And, O my beloved, look into, if thou wishest, the Divine
Books, and thou shalt know with exactness the immeasurable-
ness of the riches, and the greatness of the gift of the
Giver. For they shall teach thee with exactness | how, at Fol. 47 a col. 2
divers times and in multitudinous ways, our Lord Jesus
Christ hath never ceased to confer benefits upon the human
race since the beginning. For first of all Adam, [who] was
driven forth from Paradise; He took [him], and after he
had been condemned,⁴ He made him a fellow-occupant of His
throne in heaven. Abel, who had been slain as a sacrifice;
after his death He made the shepherd to become the
accuser of the murderer (?). He saw Noah sailing in the
ark, and He preserved him [as] the spark of the race.
He found Abraham a sojourner in a strange land, and

¹ Translated from the text published by Chabot. *Rendiconti della Reale
Accademia dei Lincei. Serie Quinta. Vol. V. Rome, 1896, p. 191.*

² Or, merchandise. ³ The allusion is to the treading-out of grapes.

⁴ The text is not clear, and this rendering is unsatisfactory.

He made him the Father of Nations. He saw Joseph in bonds, and He set him up for ever as a pattern of chastity. He found Moses a fugitive from Egypt, and He made him the governor of a people which could not be counted. Joshua, the spy of Palestine, He made to be the man who put a bridle on the Sun and Moon. He took David from [following] a small flock, and made him the root of kings, and the head of the generations of the Awful Mystery. The she-ass of Balaam, though she was without reason, He made to be endowed with the faculty of speech. [For] the Red Sea, because of the necessity, He gave sailors (?). He made the dry rod of Aaron to be the mother of blossoms out of the ordinary course of nature. He set up a serpent of brass [to be] a marvellous physician in the wilderness. Fol. 47^b col. 1 Elijah, a fugitive slave on the earth, He made to] be mounted on a heavenly chariot. He made the flame of the Babylonian furnace to be the nurse of the Three Children. He made the lions that were in the pit to stand up like disciples before the instruction of Daniel. He turned the fish of the sea into the couch of prophecy. He changed the house of Rahab the harlot into an altar of the love of receiving strangers. The tongue sufficeth not to relate [the instances of His love], for the wealth thereof surpasseth speech.

Now therefore, every house of the merchandise of salvation is filled at the Ecclesiastical Festival. For there are terrestrial gifts and celestial rewards, and here are the selling of passions and the acquisition of spiritual excellences. There are the offerings of possessions and the selling of reward[s], [and here]¹ . . . There are (*sic*) the cloud which produceth rain [and] the Gospel healing, and here are the Trinity uncreate and the Apostolic Trumpets. There, instead of savage passions, hymns of praise set to tones of music are sung. Here are the dismissal of Adam of

¹ Some words are omitted here.

the dust and the lightning flashings of the Lord from heaven. There are the expulsion of the old tyrant and the worship of the Virgin mystery. Here the hand-written list of sins is torn up, and a bill of freedom is ordered and written. There are the death of the passions and the joy of souls.

O festival, he who is below. . . ¹ And all his merchandise. | There with a loud voice repentance is preached, [and there are] the beneficial binding up of the Forty Days' Fast, [and] the reward of the wages of continence and angelic virginity, [and] the almsgiving which is acceptable, [and] the happiness of simplicity (or, integrity), [and] the incalculable understanding of longsuffering, [and] the patient endurance which cannot be wrecked, [and] the faith which is without perversity, [and] the incomprehensibility of the coming [of our Lord] in the flesh. Now in whatsoever way thou shalt thresh the matter with the mind, thou wilt find that this miracle is in the greatest degree beyond all possibility of investigation.

For the mind is too feeble which seeketh to discover how God, Who is immutable, became man, and how the Word, Who cannot mingle [with anything], became united unto clay, and how the impassible God became a form in the flesh without having changed: because He is of the Father Who hath no beginning, and because He cannot be depicted. For He Himself is very God, and, without falsehood, man; with the Father because He is equal in substance; with myself because He is equal in race, [except] that He hath not sinned. Of Divine Nature. Uncreate is He. [His] assumption [of humanity] is without falsehood. And He is One, the Son, and is not divided into Two Natures, but the Adorable Government hath united to the Two Natures One Person. One is the Son, even though the heretics scoff, and the Jews rave, | and the heathen are shaken [in derision]. He was not separated from the Father, and

¹ If correctly published the text is corrupt.

dwelt with the children of men. He took upon Himself flesh, and was not changed. He became man, and was not separated (or, divided). The whole of Him was in heaven, the whole of Him was on earth, and in every place is the whole of Him, for the Divine Nature cannot be divided. He endured sufferings in that which He put on (i. e., flesh); He was free from sufferings because of that which He was. We say the Son, not God, Who is of grace, but by Nature God the Word: as the Son of the Father in Nature indivisible; Wisdom, as the Governor of things divine and human; Power, as the Preserver of all things which exist; Truth, as the veritable Form of the Father; Image, as equal in substance with His Begetter Who is immutable; Light, as the Sun of souls; Life, for in Him we live, and move, and have our being; Righteousness (or, Justice), as He Who rewardeth every man according to his works; Holiness, as the destroyer of sin; Salvation, as He Who by blood bought the world; Resurrection, as the Restorer of him that had been cast into the grave.

But is it necessary that I should say other things? I say, however, O Jew, and I am not ashamed, and I will cry with a loud voice: it was the adorable Dispensation of God that negotiated my | redemption. For what He was, He was because of Himself. What He became, He became because of me. He wrought wonderful things as God, and He bore sufferings as the Son of man. In what He was He remained. And because He loved He became man, because of the leaven of that which had been formed (i. e., the lump) He is the Son of man, for in truth having taken flesh from a woman He was born [like a man]. He is the Way, like a guide, to the Father; the Door, like one who leads into the Paradise; the Shepherd, like him that seeketh [the sheep] which he hath lost; the Ram, like one who is sacrificed on behalf of the world; the Lamb, as the Purifier of the uncleanness of the world.

The Divine Dispensation of God [worketh] in many ways. High priest, that is, He was God, [and] He was. Without mother, that is, He was superior to us. Without father, that is, He was like unto us. He was not reckoned among the generations in any place. Above He was ineffable: below (i. e., on the earth) He was never expounded, and in every place He could not be interpreted. Body, soul, mind, He assumed, that through all these He might become (?) a likeness [of ourselves].

Because of these things, and because He redeemed [thee], be ashamed, O Jew, and also because of the sufferings which He bore for thee, and the miracles [which He wrought] on thy behalf. But [thou sayest], Are they miracles? And, O fighter against God, what hast thou to shew in this respect which can be compared with what we have? Which | miracle is more worthy of admiration: Fol. 48 b col. 1 the heaven which rained bread, or the God Who put on flesh? The sea which was divided by the passage [of the Israelites], or the Virgin who, after giving birth to a child, was still a virgin? The rod which turned a rock into a watery deep, or the Cross which bought and sanctified the world? Be ashamed of [these] miracles [, O Jew], and worship thou Him that put on flesh.

But [thou sayest,] are these | things [truly] miracles? Fol. 48 b col. 2 These (i. e., the following) I say [are] miracles. The conception which took place without seed. Birth-pangs which did not follow carnal union. The Virgin undestroyed. Virgin and mother, and virgin again. The course of the star [in the East]. The praise of the angels. The fear of the shepherds. The presentation of the offerings of the Magians. The obedience (or, submission) of the sea. The flight of the winds. The walking on the sea. The stilling of the storm. The leaping of the paralytic. The keen sight of the blind men. The smiting of the devils. The resurrection of the dead. The tottering of Creation. The

lamentation of the heavens. The darkening of the Sun. The rending of the rocks. The cleaving of the Temple. The overthrow of Sheol. The emptying of the graves. The death of the thief. The fixing of the handwriting [on the Cross]. The dissolution of the Synagogue. The growth of the Church. The increase of the fear of God. The worship of the Cross. And when thou hast vomited forth error, proclaim, with Moses, 'This is my God, and I will worship Him'—to Him be praise, and honour, for ever and ever. Amen.

Here endeth the Discourse of the Sabbath
which bringeth in the Fast.

THE HOMILY PREACHED BY PROCLUS,
 BISHOP OF CYZICUS, ON THE INCAR-
 NATION OF OUR LORD JESUS CHRIST
 ON THE DAY OF THE FESTIVAL OF
 THE NATIVITY.

(Brit. Mus. MS. No. 16,200 (A), with variants from
 Oriental No. 749 (B).)

ድርሳን፡ ዘጳቅሎስ፡¹ (*sic*) ጳጳስ፡ በሀገረ፡ ቁዝቆስ፡ ዘዳረሰ፡
 በቁስጠንጡኑጳሊስ፡ በበዐለ፡² ጌኖ፡ በእንተ፡ ትስብእቱ፡
 ለእግዚእነ፡ ሊዮሱስ፡ ክርስቶስ፡ እንዘ፡ ሀሎ፡ ናስጠርስ፡
 ዕልወ፤ ከመ፡ ይሠዕርወ፡ እንተ፡ ድንግል፡ ሀዐል፡ ዮሥ፡
 ልሳንነ፡ ሉኃወዮ፡ ወስተ፡ ወዳሴ፡ ትጾወዕ፡ ዛቲ፡³ ዕለት፡
 ትከውነነ፡ መርሐ፡ መድኃኒት፡ ለእለ፡⁴ ተጋባእነ፡ ወላማኚ፤
 እስመ፡ ንጹሕ፡ ዘአልበ፡ ጥልቀት፡ ለነገሩ፡ ወለተወልዳ፡
 ለነስተ፡ ሥክህ፡ ወእቱ፡ ዘንዳርስ፡፡ ወክብር፡ ሎቶን፡
 በእንተ፡ ድንግል፡ ወእሥ፡ ዛቲ፡ ክብርተ፡ ሲኖይስ፡ ወነዮን፡
 ሥድር፡ ወባሕር፡ | ይኤልላሃ፡⁵ ለድንግል፡፡ ባሕርሰ፡ ዘባኖ፡
 መጡዋ፡ በዛኅን፡⁶ ለአሕማር፡ ሥድርኒ፡⁷ እስመ፡
 ዓሠሮሙ፡⁸ ለእለ፡ ይከይድዋ፡ በተፋሠሕት፡ ትተዌከፋ፡
 ወተንፈርዕጽ፡⁹ ወተትኃሠይ፡¹⁰ ፍጥረት፡ ለነስተኒ፡¹¹
 ይተከበራ፡ ወይተኃሠይ፡ ሰብእ፡፡ ወኩሱ፡¹² ሥድር፡ እስመ፡
 አመ፡¹³ በዝኃት፡¹⁴ ኃጡአት፡¹⁵ ህዖ፡¹⁶ ፈድፋዳ፡¹⁷ ጸጋ፡
 ወጽድቅ፡ አስተጋብላት፡¹⁸ ቅድስት፡ ማርያም፡¹⁹ ዘይእቲ፡²⁰

A Fol. 1175
 col. 2
 B Fol. 98 b
 col. 1

B Fol. 98 b
 col. 2

¹ ዘጳርቀሎስ፡	² በበዓለ፡	³ ወዛቲሂ፡	⁴ እለ፡
⁵ ይኤልልዋ፡	⁶ በዛኃን፡	⁷ ወምድር፡ ኒ፡	⁸ አሠሮሙ፡
⁹ ወተንፈርዕ፡	¹⁰ ፍጥረት፡ ወተትኃሠይ፡፡	¹¹ ወአንስተኒ፡	
¹² በኩሱ፡	¹³ ንሰ፡	¹⁴ በዝኃ፡	¹⁵ ኃጡአት፡ ጥዋ፡
¹⁶ ህዮ፡ በዝኃ፡	¹⁷ ወፈድፋዳ፡	¹⁸ አስተጋብላት፡	
¹⁹ ማርያም፡ and not written in red.	²⁰ ዛይእቲ፡		

A Fol. 118 a
col. 1

ንዋዖ፡ ድንግልና፡ ዘአልባ፡¹ መስኖ፡ ወይእቲ፡ በዳ|ገመ፡
 ለዳመ፡ ገንተ፡ እንተ፡ መንፈስ፡ ወይእቲ፡² ጽመርተ፡ ህላዌ፡
 ወይእቲ፡ በዐልተ፡³ መድኃኒት፡ እንተ፡ ቤዘወተነ፡ ጽርሕ፡⁴
 ነጽሕት፡ እንተ፡ ባቲ፡ ተመርዓወ፡ ቃል፡ ለሀጋ፡ እንተ፡ በእማን፡
 ዕፀ፡ ጸጠስ፡ እንተ፡ ባቲ፡ ነፋስ፡ ወሊዖወዐዖ፡⁵ እሳተ፡
 መለገተ፡ እንተ፡ በእማን፡ ዕራቃ፡ ጸመና፡፡ ወጸፈቶ፡ መስላ፡
 ለሀጋሃ፡ ለዘመልዕልተ፡ ኪሩቤል፡ ወለዘእመሰማይ፡⁶ ዝናመ፡
 ነጽሕ፡ ፀመር፡⁷ ዘእመኔሃ፡⁸ ኖላዊ፡ ለብሰ፡ በግዓ፡
 ማርዖመ፡⁹ ዘይእቲ፡ ሳመት፡ ወእመ፡¹⁰ ወድንግል፡¹¹
 ሰማይኒ፡¹² ይእቲ፡¹³ ዘይእቲ፡ ተነስተመ፡ እግዚአብሔር፡
 ገነት፡ ኅብ፡ ሰብእ፡ ዘትኩብእቱ፡ ለሕይወትነ፡¹⁴ መእናመ፡
 ግርመት፡¹⁵ ዘባቲ፡¹⁶ ተአንመ፡ ዘለሀጋሁ፡¹⁷ ዕፀብ፡ ልብሰቱ፡
 ወገባሪሁ፡ መንፈስ፡ ቅዱስ፡ ወእናሚሁ፡ ዘእመልዑል፡|
 ጽላሎተ፡ ኃይል፡፡ ወስፋሎ፡ ዘእመጥንተ፡ ለሀጋሁ፡ ለአዳመ፡
 ወፋዕመ፡¹⁸ ዘእመድንግል፡ ለሀጋ፡ ነጽሕ፡¹⁹ ወመስቂሁ፡
 ጸጋሁ፡ ዘለብሰ፡፡²⁰ ወኪንዖሁ፡ ቃል፡ ዘበሰሚዐ፡²¹ ለቡሁ፡
 ለዘበሰማይ፡²² ሊዖገመሮ፡ ሊጸበቦ፡²³ ማኅፀነ፡ ድንግል፡
 ወተወልደ፡ እመብእሲት፡ ለመላክ፡ ሊዕራቁ፡ እመሀጋ፡
 ወሊብእሲ፡ ትሎት፡፡ ለላ፡ ለመላክ፡ መስለ፡ ለሀጋሁ፡
 ወዘትካ|ት፡²⁴ ለንቀጽ፡ ዘሰብእ፡ ለንቀጽ፡ ለድኅኖ፡ ዘጽድቅ፡
 ረሰዖ፡²⁵ ዘተወልደ፡፡ ወኅብ፡ ለርዌ፡²⁶ መድር፡ ህመዘ፡²⁷
 ቂዓ፡²⁸ በሊሰሚዕ፡²⁹ ህዖ፡ ቃል፡ በሰሚዕ፡ በዊኦ፡³⁰ ለሕዖዖ፡
 ወለዘእመኔሃ፡³¹ ቀዳማይ፡³² ገባራ፡³³ ኃብሉአት፡ ቃዖን፡

B Fol. 99 a
col. 1

A Fol. 118 a
col. 2

1 ዘአልባ፡ 2 ይእቲ፡ 3 በዐላ፡ 4 ጽርኑ፡ 5 ወሊዖወዓይ፡
 6 ዘእመሰማይ፡ 7 ፀጥር፡ 8 ዘእመኔሁ፡ 9 ማረዖ፡
 10 ወእመሂ፡ 11 ድንግል፡ 12 ወሰማይኒ፡ 13 Omits ይእቲ፡
 14 ለሕወትነ፡ 15 ግሩም፡ 16 ዘርቶ፡ 17 ዘሀጋዊሁ፡
 18 ወፋእመኒ፡ 19 ነጽሕ፡ ሀጋ፡ 20 ለዘለብሰ፡ 21 ዘበሰሚዓ፡
 22 ወዘሰማይ፡ 23 ሊጸበቦ፡ 24 ዘትካት፡ 25 ራሰዖ፡ 26 ስርዌ፡
 27 ኅምዘ፡ 28 ቂዓ፡ 29 በሰሚዕ፡ 30 በዊኦ፡ 31 ወዘእመኔሃ፡
 32 ቀዳማይ፡ 33 ገባራ፡

ተወልደ፡ እምኔሃ፡¹ ካዕቦ፡ ተወልደ፡² መድኃኒነ፡ ሊቡሱ፡
 ክርስቶስ፤ ዘእንበለ፡ ዘርእ፡ ሠረፀ፡³ ወሊኃፈረ፡ መፋቀሩ፡
 ሰብእ፡ ተወልደ፡ እምብእሲት፡ እስመ፡ ሕይወት፡ ወእቱ፡
 ተግባሩ፡ ወሊጠቦቀ፡ ኃይሮ፡ ወስተ፡ ግሃፀኛ፡ ዘውእቱ፡
 ፈጠራ፡⁴ እንበለ፡⁵ ኃሣር፡፡ ሰበሰ፡ ሊካበረት፡ ድንግለ፡
 ወሊዳ፡ ለምላክ፡ ለማነ፡⁶ ብእሲ፡⁷ ትሐት፡⁸ ዘተወልደ፡
 እምኔሃ፡ ወሊመንክር፡ ልደቱ፡ እመሰ፡⁹ እምድሃረ፡ ወለደት፡
 ካበረት፡ ድንግለ፡ ለማነ፡ መንክር፡¹⁰ ዘተወልደ፡ ወእንዘ፡
 ዕፁት፡¹¹ መፀፁት፡¹² በእ፡ ለምላክ፡፡ ቶማስሂ፡¹³ ረድሉ፡
 ጽመረ|ተ፡ ህላዌሁ፡¹⁴ አእሚሮ፡ ጸርሐ፡ ወይቤ፡ እግዚእዎ፡
 ወሊምላኪዎ፡ ሊትኃፈር፡ ልደቶ፡ እምብእሲት፡፡ እስመ፡
 ይእቲ፡ ገነተነ፡ ምክንያተ፡ መድኃኒት፡ ሰበሰ፡ ሊተወልደ፡
 እምብእሲት፡ እመ፡¹⁵ ሊጥተ፡ በሠጋሁ፡፡ ወሰብ፡¹⁶ ሊጥተ፡
 እምሊሠዐሮ፡¹⁷ በጥቱ፡ ለዘይእኅዝ፡ ጥተ፡ ደያ|ብሱስ፡
 ሊኃሣር፡ ለነዳቂ፡ ኃይር፡¹⁸ ኅብ፡ ዘሐከጸ፡¹⁹ ወሊያማስኖ፡
 ጸቡር፡ ለገባራ፡ ለብሐ፡ ሰብ፡ ይሔድክ፡ ልህጉቶ፡፡
 ወከማሁ፡²⁰ ሊያማስኖ፡ ልደቱ፡ ዘእምድንግል፡ ነጹሕ፡፡
 ወሰብ፡ ፈጠራ፡²¹ ሊጠቦቀ፡²² ወከማሁ፡²³ ሰብ፡ ይተወለድ፡
 እምኔሃ፡ ሊግሰነ፡፡ ጸክርሠ፡ ዘባቲ፡ ተጽሕፈ፡ ግዕዛንነ፡²⁴
 ለከሱሱ፡ ዓለመ፡ አማኅፀን፡ ዘቦቱ፡ ተገብረ፡ ወልታ፡ ዘጥት፡፡
 ጵገራህት፡ ዘባቲ፡ ሠረፀ፡ ዘፋጥረት፡ ሐራሲ፡ ዘእንበለ፡
 ዘርእ፡፡ ጵጽርሕ፡²⁵ ዘቦቱ፡ ገነ፡²⁶ እግዚአብሔር፡²⁷ ሊቀ፡
 ካህናት፡ እገ፡ ህላዌሁ፡²⁸ ዘሚጠ፡²⁹ እላ፡ በምሕረቱ፡³⁰

B Fol. 99 a
col. 2

A Fol. 118 b
col. 1

¹ ወእምኔሃ፡ ² Omitted. ³ ሠረፀ፡ ⁴ ፈጠራ፡ ⁵ ዘእንበለ፡
⁶ አማነ፡ ⁷ ብእሲ፡ ⁸ ትኩት፡ ⁹ ወእመሰ፡ ¹⁰ መንክር፡ ወእቱ፡
¹¹ ዕፁው፡ ¹² መፀፁት፡ ¹³ ወትማስኒ፡ ¹⁴ ህላዌሁ፡
¹⁵ እምሊጥተ፡ (*sic*). ¹⁶ ወሰብሰ፡ ¹⁷ ሠዓር፡ ¹⁸ ነዳር፡
¹⁹ ሐከጸ፡ ²⁰ ከማሁ፡ ²¹ ይፈጥራ፡ ²² ሊጠለቅ፡ ²³ ከማሁ፡
²⁴ ተጽሕፈ፡ ግብረ፡ ግዕዛንነ፡ ²⁵ ጵጽርኅ፡ ²⁶ እግዚአብሔር፡
²⁷ ከከ፡ ²⁸ ህላዌሁ፡ ²⁹ ዘሚጠ፡ ³⁰ በምሕረት፡

ለብሰ፡ ዘኸመ፡ ሢመቱ፡ ለመልክ፡ ጸይቅ፡፡ ወይእኩኒ፡
 ነነግር፡ ቃል፡ ለሠጋ፡ ኮነ፡ ወለእመ፡ ስይሁድ፡ ስቦዶ፡ ስሚኒ፡
 ለእግዚአብሔር፡ እግዚአብሔርሰ፡ ለሠጋ፡ ገብር፡ ለብሰ፡
 ወለእመ፡ ስረሚ፡ ሐለይወ፡¹ ለመሠጢር፡ በእንተዝ፡
 ተጽሕፈ፡ ለስይሁድ፡ ዕቅፋት፡ ወለእሕዛብ፡ ዕባድ፡
 ዘው|እቱ፡ መስቀል፡ መልዕልተ፡ ኩሉ፡ ነገር፡ ውእቱ፡
 መንክር፡፡² ሰብ፡ |ሊኃደረ፡³ ቃል፡⁴ ወስተ፡ ማኅፀን፡
 እመሊክበርኒ፡⁵ ለሠጋነ፡ ደባ፡ መንበረ፡ ዕባይ፡ ሰብ፡ ኃሣር፡
 ውእቱ፡ ለእመላክ፡ ኃደር፡ ውስተ፡⁶ ማኅፀን፡ ኃሣረ፡
 እመገኖመ፡ ለመላእክት፡ ይተለእኩ፡ ለእጊላ፡ እመሕዳው፡
 ዘበህላዊሁ፡፡⁷ ስልብ፡ ሕግመ፡ በእንተ፡ መሕረትነ፡ ኮነ፡
 ዘየሐመመ፡ በሠጋሁ፡ ወሊኮነ፡ በረኪባ፡ ሢመተ፡ ዘኮነ፡
 ስመላክ፡ ክርስቶስ፡ ሐሰ፡⁸ ስላ፡ በእንቲሰነ፡⁹ እንዘ፡
 ስመላክ፡ ውእቱ፡ ኮነ፡ ሰብእ፡ ወኸመዝ፡ ነእመን፡ ወኮነ፡¹⁰
 ሰብእ፡ ዘኮነ፡ ስመላክ፡ ወዘተመይጦ፡¹¹ ዘንስብክ፡፡¹²
 ስላ፡ እግዚአብሔር፡¹³ ዘተሠገወ፡ ነእመን፡ ወእንቲለሁ፡
 ዳመተ፡¹⁴ እመ፡¹⁵ ረሰዶ፡ ወበህላዊ፡¹⁶ መለከቱ፡ ስልብ፡
 እመ፡¹⁷ ወበህላዊ፡¹⁸ ዘሠጋ፡¹⁹ ስልብ፡ ስብ፡ በመድር፡
 ወመስለ፡ ስብ፡ ሀሎ፡፡ እፎ፡ ይመስሎ፡ መልክ፡ ጸይቅ፡
 ዘሊተጽሕፈ፡²⁰ ስቡሁ፡ ወእመ፡ እመ፡ ተሐተ፡ ብእሲ፡
 ውእቱ፡ ክርስቶስ፡ ሊኮነ፡ ዘስልብ፡ እመ፡፡ እስመ፡ ቦቱ፡
 እመ፡²¹ በመድር፡ ወእመ፡ ስመላክ፡²² ውእቱ፡ ከዊኖሂ፡²³
 እመሠጋ፡ ሊኮነ፡ ዘስልብ፡ | ስብ፡ እስመ፡ ቦቱ፡ ስብ፡

B Fol. 99 b
 col. 1
 A Fol. 118 b
 col. 2

A Fol. 119 a
 col. 1

¹ የሐወልይዎ፡ ² መንክሩ፡ ³ ሊኃደረ፡ ⁴ Is omitted here
 and placed after ውስተ፡ ማኅፀን፡ ⁵ እመሊክበር፡ ⁶ ደባ፡ ማኅፀን፡
⁷ ዘበህላዊሁ፡ ⁸ ሐሰ፡ ⁹ በእንቲሰነ፡ ኮነ፡ ሰብእ፡ እንዘ፡ ስመላክ፡፡
¹⁰ ወእኩ፡ ¹¹ ዘተመይጦ፡ ¹² ንስብክ፡ ¹³ ለእግዚአብሔር፡
¹⁴ እመተ፡ ¹⁵ እመ፡ ¹⁶ ወበህላዊ፡ ¹⁷ ወበሰማድ፡
¹⁸ ወበህላዊ፡ (sic). ¹⁹ Is omitted. ²⁰ ዘሊተጽሕፈ፡ ²¹ እመ፡
²² ስመላክመ፡ ²³ ከዊኖ፡

በሰማይ፡ ይእዜሂ፡¹ ለክርስቶስ፡² ስልጠና፡ እም፡ በላዕሎ፡
 እስመ፡ ፈጠራ፡ ወእቱ፡ ወስልጠና፡ ስብ፡ በታሕቱ፡ | እስመ፡
 ተፈጥረ፡ በሠጋሁ፡ ሃፈር፡ ጥቀ፡ ስምኃሁ፡³ ለመልእክት፡
 እስመ፡ ገብርኤል፡ ከሙ፡ ለዘለሙኃ፡⁴ ለማርያም፡
 ወተርጋሜሁ፡ በዕብራይስጥ፡ ስምላክ፡ ወእቱ፡ ስቅደም፡⁵
 ስምኃታ፡⁶ ከመ፡ ይተሰመን፡ ሠጋዊሁ፡⁷ ለቡ፡ ስብእሲ፡
 መክንያተ፡ መጽሐቱ፡ ወሰብሕ፡ ኃይሎ፡ ዘተሠገወ፡⁸
 ብዙኃ፡ ትፈደ፡ ፍጥረተ፡⁹ ሰብእ፡ ወኃቡሉቱ፡ እምፍገሁ፡¹⁰
 እስመ፡ በሰዳም፡ ረሰዋን፡¹¹ ኃጥላኑ፡ ወሰግብርተ፡ ለጥረዋን፡
 ደብብሎስ፡ ማኅቶተን፡¹² እንዘ፡ ይጸወር፡ ወክርታሲሁ፡
 ረሰዋ፡ ሕማመ፡ ሠጋን፡ ወይቀውመ፡ እጉይ፡ ጸሐፈ፡¹³
 ፍልስጥ፡ ወተመዎን፡ እንዘ፡ ይረሊ፡¹⁴ መጽሐፈ፡ ዕዳነ፡
 ወይተፈጸዋን፡ በጥተ፡¹⁵ እምዝኤ፡ ኩሎ፡ መፍተው፡ ይእዜሂ፡
 ፱ ሊይጉን፡ ፬ ለኩልነ፡ ይተፈዋን፡¹⁶ ዘእምቅስትነ፡ እስመ፡
 ኩሎ፡ በ፬ዘከማሁ፡¹⁷ እግዚእነ፡ ይተወሁብ፡ ለቤዛነ፡፡
 እስመ፡ ሎቱ፡ ኩሎ፡ ጽድቅ፡ ለሰዳሁኖ፡ ብእሲሲ፡ ትሁት፡¹⁸
 ለዳላኖ፡ | እምሊክህለ፡፡ እስመ፡ ወእቱ፡¹⁹ ይፈደ፡ መስሎነ፡
 ዕዳ፡፡ መልእክሂ፡²⁰ እምሊክህለ፡ ተሣይጦተነ፡²¹ እስመ፡
 ስልጠና፡ በዘይቤዝወነ፡ ሠጋ፡ መፍተውኪ፡²² ይእዜ፡
 ኃቡሉት፡ ዘስልጠና፡ ይመተ፡ በእነተ፡ ኃቡሉትነ፡ በሠጋሁ፡
 እስመ፡ ዛቲ፡²³ መክንያተ፡ ይእቲ፡²⁴ ለነተ፡ ታድላነነ፡
 በእንቲሉነ፡²⁵ | ለውእቱ፡²⁶ ፈጠራ፡ ዘውእቱ፡ እምዘ፡ ስልጠና፡
 ፈጠራ፡²⁷ ለኩሎ፡ ወእምጽሉ፡ ወስተ፡ ህልወ፡²⁸ ሊስዑን፡

B Fol. 99 b col. 2

A Fol. 119 a col. 2

B Fol. 100 a col. 1

¹ ወይእዜሰ፡	² ክርስቶስ፡	³ ስምኃሁ፡	⁴ ዘእምኃ፡
⁵ ስምኃሁ፡	⁶ ስቅደመ፡	⁷ ሠጋዊሁ፡	⁸ ለዘተሰብክ፡
⁹ ፍጥረተ፡	¹⁰ ምፍገሁ፡	¹¹ ለሰዳኑ፡	¹² ማኅተተነ፡
¹³ ጸሐፈ፡	¹⁴ ደርሕ፡	¹⁵ በጥተነ፡	¹⁶ ይተፈጸዋን፡
¹⁷ ኩሎ፡	¹⁸ ስብሐት፡	¹⁹ ወእቱሂ፡	
²⁰ መልእክሂ፡	²¹ ተሣይጦተነ፡	²² መፍተው፡	²³ ዛቲመ፡
²⁴ ይእቲ፡	²⁵ በእንቲ፡	²⁶ ወውእቱ፡	²⁷ ለኩሎ፡
²⁸ ወእቱ፡	²⁹ ዘፈጠረ፡	³⁰ ህልወ፡	

ሎቱ፡ ወሊሙንተኒ፡¹ ለጸግወ፡ ወለውሂ-ብ፡ ይእዜሂ፡ ረከቦ፡²
 ጽኑዕተ፡ ወድሱተ፡³ ሕይወት፡ ለመሉ-ብሰን፡⁴ ወሰዕረተ፡⁵
 ጥተ፡ እንተ፡ ትጸሱ፡፡ ወበከመ፡ የእመር፡ ውእቱ፡ ተሠገወ፡
 ወኮነ፡ ሰብእ፡ ከማነ፡ ወጥተ፡ በዘተሠገወ፡ ወቤዘወ፡
 በዘለ-ብሰ፡፡ በከመ፡ ይቤ፡ ጳውሎስ፡ ዘቦቱ፡ ረከብነ፡
 ወጸመ፡⁶ ቤዛነ፡⁷ ኅድገተ፡ ኃጢአተነ፡⁸ ዝንቱ፡ ነገር፡
 ሊለባዕድ፡⁹ ወተገብረ፡¹⁰ ሊመዊት፡ እስመ፡ ወእቱ፡
 ዘሊይመውት፡፡ ወዘከማሁኒ፡ ባዕድ፡ በሠጋሁ፡ አልቦ፡¹¹
 ወሊይከውን፡ ወሊይሂሱ፡ ዘእንበለ፡ ወእቱ፡ ባሕቲቱ፡
 ዘእመድኅግል፡ ተወልደ፡ አመላክ፡፡ ተሠጌወ፡¹² ወኮነ፡¹³
 ለመድሎት፡ እንተ፡ ትደለው፡¹⁴ መስለ፡ ብዙኃን፡ ዘቤዘ|ወነ፡
 ለእለ፡ አብሰነ፡ አላ፡ ለእንተ፡ ተዐቢ፡¹⁵ እመኔነ፡ እመኩልነ፡
 በኩሱ፡ ነገር፡ ወበኩሱ፡ ሐሳብ፡ ቤዛ፡ ቤዘወነ፡ በከዊነ፡
 ወልድ፡ ዘዕፋይ፡ መስለ፡ አቡሁ፡ ያድኅን፡ ወበከዊነ፡ ፈጠራ፡
 ኃይሱ፡ ዘሊይነትግ፡¹⁶ ወበከዊነ፡ መፍቀራ፡¹⁷ ሊያስተቶ፡
 መሐር፡፡¹⁸ አላ፡ ሐመ፡ በእንቴሉነ፡ ገሃደ፡ ወበእንተ፡ ከዊነ፡
 ሊቀ፡ ከሃናት፡ ስእለተ፡ ዚሉነ፡¹⁹ ሉብአ፡²⁰ ኅብ፡ አቡሁ፡
 መእመን፡፡ ወሊይተጫቀስ፡ ወዘ|ከመዝ፡²¹ ባዕድ፡ አው፡
 ዘይመስሎ፡ በአይቱ፡ ይተረከብ፡ ወሊብሙንተ፡²² ወርሊ፡
 ፋቅሮ፡ ዘበኅብ፡²³ ሰብእ፡ ፈተወ፡²⁴ ተኸኖነ፡ ወለእመ፤²⁵
 ሰቀልወ፡ አሕዋወ፡ መውቶመ፡ ወጫጠ፡ አብሳሆመ፡ ለእለ፡
 ቀተልወ፡ ወስተ፡ መድኅኒት፡ ትሁተኪ፡²⁶ ብእሲ፡²⁷
 እመሊክህለ፡ አድኅኖ፡፡ እስመ፡ ትሁተ፡²⁸ ወእቱሂ፡

A Fol. 119 b; col. 1

B Fol. 100 a col. 2

¹ ወሊሙንት፡ ² ረከቦ፡ ³ ወድልውት፡ ⁴ ለመሉ-ብሰን፡
⁵ ወሠዕረተ፡ ⁶ ቤዛነ፡ ⁷ ቢደመ፡ ⁸ ኃጢአት፡ ⁹ ለባዕድ፡
¹⁰ ሊተገብረ፡ ¹¹ አልቦቱ፡ ¹² ተሠጊዎ፡ ¹³ ወእኩ፡ ¹⁴ ትጸብው፡
¹⁵ ተኸኖ፡ ¹⁶ ዘሊይኅትግ፡ ¹⁷ መፍቀራ፡ ¹⁸ ምሂር፡
¹⁹ ዘእኩ፡ ²⁰ Is omitted. ²¹ ወበዘከመዝ፡ ²² ወሊብሙንት፡
²³ ዘኅብ፡ ²⁴ ፈተዎ፡ ²⁵ ወለእሲ፡ ²⁶ ትሁት፡ ²⁷ ብእሲ፡
²⁸ ትሁት፡

ይፈቅድ፡ ዘያድኅኖ፡ ፡፡ በስሙ፡ ይቤ፡ ጳውሎስ፡ ኩልነ፡
 ለበስነ፡ ወለበሳነ፡ ያቅርብነ፡ ለደያብሎስ፡ ወደያብሎስ፡
 ይሜጥወነ፡ ለጥቶ፡ ወውስተ፡ ዐቢይ፡ ሕማም፡ ነነ፡
 ትውልድ፡ ሰብእ፡ ዘይባልሕ፡¹ ስልባ፡ እሊኒ፡² ተፈነወ፡³
 ዓቀብተ፡⁴ ሠራይ፡⁵ ነቢያት፡ ስእኑ፡⁶ ስሕይወ፡ | ወሰባ፡
 ርእዩ፡ ከሙ፡ እመኩሉ፡ ኪን፡ ዘሰብእ፡ ዓፀባ፡⁷ ቀኑስል፡
 ዘእመሰማይ፡ ዓቋቤ፡ ሠራይ፡ ጸሪሆሙ፡ ይጸውሁ፡
 በዘይቤ፡⁸ እግዚአብሔር፡ ለጸኅነን፡ ሰማዖቲክ፡ ወረደ፡፡⁹ በዘይቤ፡¹⁰
 ስሕይወኒ፡¹¹ ወሰሐዩ፡¹² በዘይቤ፡¹³ ለነሠእ፡ ኃይለክ፡
 ወነሐ፡ ለድኅነነ፡፡ በዘይቤ፡¹⁴ ከማሁ፡ ይኅድር፡
 እግዚአብሔር፡ ምስላ፡ ሰብእ፡፡¹⁵ በዘይቤ፡¹⁶ ፍብኑን፡
 ይርከባነ፡ ምሕረትክ፡ እግዚአብሔር፡፡¹⁷ ወቦ፡ ዘይቤ፡ ስሌ፡ ሊተ፡
 እግዚአብሔር፡፡¹⁸ እስሙ፡ ኃልቀ፡¹⁹ ኃር፡ እመድር፡ ወቦ፡ ዘይቤ፡
 እግዚአብሔር፡ ነጽር፡ ወስተ፡ ረደኦትዮ፡ እግዚአብሔር፡ ለፍጥን፡
 ረደኦትዮ፡፡ ወቦ፡ ዘይቤ፡ ዘሀሎ፡ ይመጽእ፡ ወሊይግኑደ፡፡
 ወቦ፡²⁰ ዘይቤ፡ ተረሳታዮ፡ ከሙ፡ በግዕ፡ ዘተገድፈ፡
 ኅሠሠ፡²¹ ለገብርክ፡ ወበዝንቱ፡ ኩሉ፡ ሊይትሐዮዮ፡²²
 ለፍጥረት፡፡ እነዝ፡ ትተገፋዕ፡²³ ዘበእማን፡ ነገሠ፡
 በህላዌሁ፡ ስላ፡ መጽሐ፡ ዘሀሎ፡ ወትረ፡ ወወሀባ፡ ቤዛ፡
 ዘዚአብሔር፡ ወበእነተ፡ ትውልድ፡²⁴ ሰብእ፡²⁵ ወሀባ፡ ላውላጡ፡²⁶
 ለጥቶ፡ ዘእመድኅግል፡ ለብሰ፡ ሠጋ፡ ወተሳዮጡ፡ ለዓለም፡
 እመርገመ፡ ስሪት፡፡²⁷ ይእዜኪ፡ ዘቤዘወነ፡ ሊገነ፡ ት|ሐተ፡

A Fol. 119 b
col. 2

B Fol. 100 b
col. 1

A Fol. 120 a
col. 1

¹ ወዘይባልሕ፡ ² ወእሊኒ፡ ³ ተፈነወ፡ ⁴ ዐቀብተ፡
⁵ ሠራይ፡ ⁶ ስሕይወ፡ ⁷ ዓፀባ፡ ⁸ ወቦ፡ ዘይቤ፡
⁹ On the margin ደዊት፡ የማየ፡ i.e. in the Psalms. ¹⁰ ወቦ፡ ዘይቤ፡
¹¹ ስሕይወኒ፡ and adds እግዚአብሔር፡ ¹² On the margin ስሪት፡ ዘፍጥረ፡
 i.e. in the Pentateuch (Genesis). ¹³ ወቦ፡ ዘይቤ፡ ¹⁴ ወቦ፡ ዘይቤ፡
¹⁵ ደዊት፡ ርጅ፡ ¹⁶ ወቦ፡ ዘይቤ፡ ¹⁷ ሊሰየደስ፡ (Isaiah).
¹⁸ Is omitted. ¹⁹ ሐልቀ፡ ²⁰ On the margin ደዊ፡ ሸገጅ፡
²¹ ኅሠሠ፡ ²² ሊይትሐየዮ፡ ²³ ትተገፋእ፡ ²⁴ ትውልድ፡
²⁵ ሰብእ፡ ²⁶ ተውላጡ፡ ²⁷ ሕገ፡ ስሪት፡

ብእሲ፡¹ ኦሊይሁዳዊ፡ እስመ፡ ተወልደ፡ ሰብእ፡ ቅኑይ፡
 ለኃቡሉአት፡ ጎነ፡፡ ወቤዘወነ፡ ወሊጎነ፡ እምላክ፡ ሰራቁ፡²
 እምሠጋ፡ እስመ፡ ሠጋ፡ ጸረ፡³ ኦመንኪወስ፡⁴ ሰበሰ፡
 ሊለበስነ፡ እምሊዶድኃነነ፡ ለላ፡ ወስተ፡ ከርሠ፡ ድንግል፡
 ለዘእበሰ፡ ህዖ፡ ለብሰ፡፡ ወበህዖ፡ ጎነ፡ ተወላጥ፡ ግሩመ፡
 ዘቤዘወነ፡ ወእጎ፡ መንፈስ፡ ዘተሠገወ፡ ለላ፡ ወእቱ፡ ወልድ፡
 ነሠእ፡ እምድንግል፡ ሠጋ፡⁵ መንፈስ፡ ጸለላ፡ ለወልድ፡
 ተሠገወ፡ እምኔሃ፡ እመሰ፡⁶ ትቤ፡ ካልእ፡ ክርስቶስ፡፡
 ወካልእ፡ ቋል፡ ሊጎነ፡ በሠላሲ፡ ዘዖእምን፡⁷ ለላ፡ በርበዔ፡
 ይእዜኔ፡⁸ ሊትስጥጥ፡⁹ ልብስተ፡ ሠጋሁ፡ ዘእምላሳሱ፡
 ተእንመ፡ ሊትጎን፡ ረድኦ፡ ለአርዮስ፡ እስመ፡ ዝከቱ፡
 በጽርረት፡ ይመተር፡ ዘሠላሴ፡ ህላዌ፡ ለንተሂ፡¹⁰ በጽርረት፡¹¹
 ጽምደተ፡ ህላዌሁ፡¹² ለክርሰቶስ፡ ሊትሌሊ፡፡ መኑ፡
 እስተርእዮመ፡ ለእለ፡ ይነብሩ፡ ወስተ፡ ጽልመተ፡ ወጽላሎተ፡
 ጥተ፡፡ ወመኑ፡ ወእቱ፡ ዘይነብር፡ ወስተ፡ ጽልመተ፡፡
 ስምዖ፡ ለጳውሎስ፡ በከመ፡ ይቤ፡ ዘበልሐነ፡¹³ እምሠልጣነ፡
 ጽልመተ፡፡ ወካዕቢ፡ ይቤ፡ እስመ፡ ቀገደመ፡ ጽልመተ፡
 ለንተመ፡ ወመኑ፡¹⁴ ወእቱ፡ ዘእስተርእዮ፡ ዳዊተ፡
 ይጫህረነ፡¹⁵ እንዘ፡ ይብል፡ ቡሩክ፡ ዘይመጽእ፡ በስመ፡
 እግዚአብሔር፡፡ ወመኑ፡ ወእቱ፡ ዝንቱ፡ ዘይመጽእ፡
 ነስጣዕ፡ እምዳዊተ፡ ካዕቢ፡ ገሀዳ፡¹⁶ እግዚአብሔር፡
 እግዚእ፡ እስተርእዮ፡ ለነ፡ ተጸምደ፡¹⁷ ህላዌ፡ ጽምደተ፡¹⁸
 ወነበረ፡¹⁹ ዘእንበለ፡ ሚጠተ፡ መጽእ፡ ለእድኅኖ፡
 ወመፍተወ፡ በጥተ፡²⁰ ዚአሁ፡ ዝንተ፡²¹ ኩሎ፡ እፎ፡

B Fol. 100b
col. 2

A Fol. 120a
col. 2

¹ ብእሴ፡	² ፀራቁ፡	³ ፀረ፡	⁴ ኦመንኪወስ፡	⁵ Is omitted.
⁶ ወእመሰ፡	⁷ ዘእምን፡	⁸ ይእዜኔ፡	⁹ ትሥጥጥ፡	
¹⁰ ወአንተሂ፡	¹¹ Is omitted.	¹² ህላዌሁ፡	¹³ ዘይባልሐነ፡	
¹⁴ ወመኑኤ፡	¹⁵ ይሚህረከ፡	¹⁶ ገሃዳ፡	¹⁷ ተፀምደ፡	
¹⁸ Is omitted.	¹⁹ ወነበረ፡ ጽሙረ፡	²⁰ በመጥተ፡		
²¹ ወዘንተ፡				

እምክህላ፡ ብእሲ፡ ተሐተ፡ ለድኅኖ፡፡ ለምላክሂ፡¹ ዕሬቁ፡
 እምሥጋ፡² እምሊክህላ፡ ሐሚመ፡ ለላ፡ እንዘ፡ ለምላክ፡
 ወእቱ፡ ገነ፡ ሰብሐ፡ ወበመለኮቱ፡ ያድኅን፡ ወበዘተሠጋው፡
 ሐመ፡ በሥጋሁ፡፡ ወበእንተዝ፡ ሰባ፡ ርእዮቹ፡ ቤተ፡ ክርስቲያን፡
 እንዘ፡ ይኬልልዎ፡ በእክሊሊ፡ ሠክ፡ እንዘ፡ ተበክዖ፡
 ለምኅራብ፡ ተብል፡ ለዋሌዳ፡ ሊዖሩሳሌም፡ | ዳዳ፡³ ወረላዎ፡⁴
 ለክሊሊ፡ ዘከለለቶ፡ እሙ፡፡ እስመ፡ ወእቱ፡ ለብሐ፡
 ለክሊሊ፡ ዘእምላስዋክ፡⁵ ወእሐዎ፡ ዘእምላስዋክ፡
 ሐማመ፡ ወእቱ፡ ዘሀሎ፡ በሐፀነ፡ ለቡሁ፡ ወበማኅፀነ፡⁶
 ድንግል፡ ወእቱ፡⁷ በእእ | ዳዎ፡ እሙ፡ ወበእክኛ፡ ነፋሳተ፡
 ይሴበከ፡ ወእቱ፡ ዘእመላእክተ፡ ይስግድ፡ ወምስለ፡
 መጽብሐን፡ ይረፋቅ፡ ወእቱ፡ ዘሱራፌልኒ፡⁸ ይሔወጽዎ፡፡⁹
 ወጸላጠስ፡ የሐተቶ፡ ገብር፡ ይጻፍሉ፡¹⁰ ወፍጥረተ፡ ትርእድ፡¹¹
 እምኔሁ፡ ለመስቀል፡ ይተክልዎ፡ ወመንበር፡ ሲዳርቀ፡¹²
 በመቃብር፡ ይተዳፀ፡¹³ ወሰማዖ፡ ይስፋከ፡፡ ከመ፡ ሠቅ፡
 ወበመለኮቱ፡¹⁴ ንቁከ፡ ለምወተኑ፡¹⁵ ይተኔቅ፡¹⁶ ወበሲኦል፡
 የሐውክ፡¹⁷ ወበዝዖ፡ በታሕቱ፡ ይተዳመፀ፡ ከመ፡ ሐሳዊ፡
 ወበላዕሉ፡ ይተቁደስ፡፡ እስመ፡ ቅዱስ፡ ወእቱ፡ ለላ፡
 ዘከመዝ፡ እኔጽር፡¹⁸ መንክራቲሁ፡ ወእስብክ፡ መለኮቶ፡
 ለማኑሌልሰ፡ ለንቀጽ፡ ድንግል፡ ሊፈተሐ፡ ከመ፡ ሰብሐ፡
 ወመዘግህተ፡¹⁹ ድንግልኛ፡ ሊቡተክ፡ እስመ፡ ለምላክ፡፡
 ወበከመ፡ ቦሐ፡ በማኅፀን፡ ዘእንበለ፡ መስኖ፡ ተወልዳ፡²⁰
 እስመ፡ ከማሁ፡ ተፀንሰሂ፡²¹ ቦሐ፡ እንበለ፡²² መስኖ፡
 ወወፀሐ፡ በከመ፡ ይቤ፡ ሕዝቅሌል፡ ነቢይ፡ ሚጠኒ፡

B Fol. 101 a col. 1

A Fol. 120 b col. 1

¹ ወአምላክኒ፡ ² እምሥጋሁ፡ ³ ዳዳ፡ ⁴ ወትርእዶ፡
⁵ ዘእስዋክ፡ ⁶ ወውስተ፡ ማኅፀነ፡ ⁷ ወእቱ፡ ዘሀሎ፡ በእደወ፡
⁸ ወእቱ፡ ምሱራፌን፡ ⁹ ኢይሔውጽዖ፡ ¹⁰ ይጻፍዖ፡ ¹¹ ትርዕይ፡
¹² ኢዓርቂ፡ ¹³ ይተዓጽ፡ ¹⁴ ወመለኮቶ፡ ¹⁵ በሙታን፡
¹⁶ ይተኖሰቀ፡ ¹⁷ የሀውክ፡ ¹⁸ እኔጽር፡ ምሥጢር፡ ¹⁹ ወመዘግሕተ፡
²⁰ ተወልድ፡ ዘእንበለ፡ ሙስኖ፡ እስመ፡ ²¹ ተፀንሰ፡ ²² ዘእንበለ፡

A Fol. 120 b
col. 2
B Fol. 101 a
col. 2

በፍኖተ፡ ለንቀጽ፡ ዘቅዱሳን፡ ጸናፊት፡ ለንቀጽ፡ ለንተ፡
 ትሑውጽ፡ ለጽባሕ፡ ወዕፁት፡ ይእ|ቴ። ወ|ይቤለኒ፡
 ለግዚአብሔር፡ ወልዳ፡ ለጌለ፡ ለመሕዳው፡ ዛቴ፡ ለንቀጽ፡
 ዕፁት፡ ይእቴ፡ ወሊትትረኃው፡¹ ወሊመኑ፡ ሊይበውእ፡
 ውስቲታ፡ ዘእንበለ፡ ለመላክ፡ ለስራሌል፡ በሕቲቱ፡ ይበውእ፡
 ባቴ፡ ወይወፅእ፡ ወትከውን፡ ዕፁተ፡ ነዋኤ፡ መዝማር፡
 ዘበአማን፡ ወግሁድ፡ ዘቅድስት፡ ወላደተ፡² ለመላክ፡
ማርያም፡ ይትኃዳግኤ፡ ለእመይእዜ፡ ኩሉ፡ ወክህ፡³
 ወካህድ፡ ወዘቅዱሳን፡⁴ መጻሕፍት፡ ለእመሮ፡ ንብራህ፡
 ከመ፡ ይክፋለነ፡ መንግሥተ፡ ሰማያት፡ በክርስቶስ፡ ሊያሱስ፡
 ለግዚእነ፡ ዘቦቱ፡ መስሌሁ፡ ለሉብ፡ ስብሐት፡ ወሉኒዝ፡
 ወመስለ፡⁵ መንፈስ፡ ቅዱስ፡ ለዓለመ፡ ዓለመ፡ ለሜን። ። ።

¹ ወሊትትረኃው፡

² ወወላደተ፡

³ ወክህት፡

⁴ ወበዘቅዱሳን፡

⁵ መስለ፡

TRANSLATION OF THE ETHIOPIC VERSION OF Fol. 117 b
THE HOMILY WHICH PROKLOS, BISHOP OF col. 2
THE CITY OF CYZICUS, PREACHED IN CON-
STANTINOPLE, ON THE DAY OF THE FESTIVAL
OF THE NATIVITY, ON THE INCARNATION
OF OUR LORD JESUS CHRIST, WHEN NES-
TORIUS WAS PRESENT.

MAY the festival of the Virgin this day make to blossom our tongue, O my brethren! May it be called upon to give praise, and may it become unto us this day, and unto those who have gathered together [here], a guide of salvation, a faithful one. For pure and without blemish is His word, and He Whom we preach is the glory of the generation of women. And there is honour to them because of the Virgin, and through this honour the Synods of the Church are glad, and earth and sea crown the Virgin. The sea [because on] its back multitudes of ships come and go, and the earth because it receiveth the footsteps of those who journey over it with gladness; and creation exulteth and rejoiceth. Women are held in high honour, and men utter cries of gladness throughout all the earth, for, to oppose the multitudes of sins which are exceedingly many in this world, grace and righteousness have been gathered together by Saint Mary, who is the vessel of virginity which cannot be destroyed. She is the garden of the spirit of the | Second Adam. She is the union of existence, and she is the possessor of salvation, whereby she hath purchased us. [She is] the pure edifice wherein one liveth daintily. [She is] the Word, the flesh, and is indeed the wood of the bush, wherein was a soul, which the fire consumed not. [She is] the Deity, whereof in truth the cloud hath

Fol. 118 a
col. 1

been stripped away. And she carried with her flesh Him Who was above the Cherubim, and Who came [down] from heaven. [She is] the pure rain [upon] the wool, wherefrom the Shepherd clothed Himself in the garb of the Lamb, Mary, the handmaiden, mother and virgin.

She is heaven, and she became the bridge from God to man, [the bridge] of His incarnation in our life, wherein was woven the awful fabric of His flesh. His apparel was miraculous, the Fashioner thereof was the Holy Spirit, the thread thereof was from above, the shadow of the Power, the fibre thereof existed from the beginning, the flesh of Adam, the web thereof was of the virgin, [whose] flesh was pure, and the Weaver was His Grace which He put on. And His Maker was the Word which was obedient to His Father which is in heaven.

Fol. 118 a
col. 2

The womb of the Virgin was not too strait for Him in any respect, and He was brought forth by a woman, God, not stripped of flesh, and not man an inferior, but God with His flesh. And He Who was in times past the | door, the door of man, redeemed him; He Who was brought forth worked righteousness. By the obedience of a woman at His coming He healed woman, who had disobeyed His word, of the venomous vomit of the serpent, and by woman, by whom was brought forth Cain, the first worker of sin, was brought forth our Redeemer Jesus Christ, without seed of offspring. And the Lover of man was not ashamed to be brought forth by a woman, for what He had made was life, and He Who was the Creator did not destroy His habitation in her womb, and He was without disgrace. Had she not remained a virgin after giving birth to God, verily He Who was brought forth by her would have been an ordinary man, and His birth would not have been miraculous. But, seeing that after she had given birth to Him she continued to be a virgin, verily He Who was born of her was a miraculous Being, for through a closed barrier God came. Thomas, His disciple, having

perceived the nature of His substance, cried out and said, 'My Lord and my God.'¹

Thou shalt not be ashamed of His birth from a woman, for a woman became the means of salvation. If He had not been born of a woman, His mother, He could not have died in His flesh. And if He had not died in His flesh, He could not have destroyed by His death him that hath dominion over death, Diabolos. |

The materials used by the architect when he buildeth them into a building are not disgraced, and the brickmaker doth not destroy the clay whereof the bricks are made when he restoreth old brickwork, and in like manner by His birth from a pure virgin He was not destroyed. When He created her He was not defiled, and similarly, when He was born of her He was not destroyed.

Fol. 118 b
col. 1

Hail, Belly, wherein was written the freedom of all the world! Hail, Womb, wherein was wrought the shield against death! Hail, Field, wherein germinated the Crop of the Ploughman without seed! Hail, Palace, wherein lived God the High-Priest, Whose nature is unchanging, and Who, in His mercy, arrayed Himself after the manner of the order of Melchisedek!

And now, we say, the Word became flesh, and although the Jews have refused to believe in God, yet did God make flesh, and put it on [Himself], even though the Arami² vainly imagine it to be a mystery.³ Because of this thing it is written, 'To the Jews a stumbling-block, and to the Nations (or, Heathen) madness,'⁴ that is to say, the Cross, which is marvellous above all speech. If the | Word did not dwell in the womb we shall not sit [in] our flesh on the great throne. If God suffered disgrace by dwelling in the womb,

Fol. 118 b
col. 2

¹ John xx. 28.

² Originally the 'Aramean', אַרַמִי, but later the word meant 'pagan', and finally 'Greek'.

³ i. e., an impossible, ununderstandable thing.

⁴ 1 Cor. i. 23.

the angels who are sent to the children of men suffer degradation in their office.

He Who in His own nature could not suffer pain, by reason of His compassion for us, became one who could suffer pain in His flesh. He Who was the Lord Christ did not thereby acquire the qualities (or, attributes) thereof—God forbid!—but for our sakes, being God, He became a man, and even thus do we believe. And we do not preach a man who became God, having changed himself, but we believe in God, Who became incarnate, and Who made a handmaiden to be [His] mother.

Now, in His Divine Nature, He had no mother, and in His fleshly nature He had no father on the earth; for He is of like substance with the Father. How can one liken Him to Melchisedek, [the names] of whose father and mother were not written [in genealogies], if He was an ordinary (or, humble) man? Christ was not without a mother, for He had a mother on the earth. And as He was God His Being was not of the flesh, because He had no [earthly] | father, for He had a Father in heaven. Now, in his character of Christ, He had no mother in heaven above, for He is the Creator, and He had no father [on earth] below, for He was created in His flesh.

Fol. 119 a
col. 1

The salutation of the angel caused Mary to be greatly ashamed; now 'Gabriel' was the name of the angel who saluted Mary, and the interpretation thereof in Hebrew is 'he is God'. He saluted her first of all in order that His incarnation might be believed [by her]. Understand, O man, the means whereby He came, and glorify the power of Him that became incarnate. Much did the first generation of man owe as the debt for his sin, for through Adam the Devil made us sinners and slaves. The Devil had taken possession of us, and he bore the testimony [which was against] us, and he set down on his bill of indictment the suffering of our flesh. And the Evil One stood up and wrote a statement of claim against us, and

he acted craftily in respect of us, and he watched the bill of our debts increasing, and [at last] he demanded us in death.

Now from all this it follows of necessity that there cannot be two [Persons]. One Person hath redeemed all of us from our litigation, and similarly One [Person], our Lord, was given for the redemption of us all. For to Him is all righteousness to save man, and degraded man did He deliver | from a state of helplessness. For us He redeemed the debt. From a state of helplessness He bought us into a state of divinity; for there was no being of flesh who could redeem us. Therefore it was necessary for Him that had no sin in Himself to die in His flesh because of our sin. This was the means whereby He Who is Himself the Creator Who created saved us from our sins. Nothing is impossible with His graciousness, nothing is [too great] for Him to give.

Fol. 119 a
col. 2

Now He obtained strength and gladness of life for sinners, and caused the overthrow of death, which was right. And according to the design which He Himself knew, He became incarnate, and He became a man like unto ourselves, and He died in the flesh wherewith He had clothed Himself. And He redeemed [us] by that which He had put on, according to that which Paul saith, 'For in Him we have found our redemption by His Blood, [and] the remission of our sins'.¹ This thing could not have been wrought by any other than He. He is not mortal, for He is the Being Who cannot die. And like unto Him there is no other in respect of His flesh; there is none who shall be, and there is none who hath been, He Who was brought forth by the Virgin, that is, God, Who became incarnate, standeth alone. And He was [not] of weight like unto the many who were weighed with Him, for He Who redeemed | us is greater than we, greater than all of us, in every matter, and in every computation. He redeemed us [and made us] to be redeemed men because He was the Son Who was equal with His Father, and He

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col. 1

¹ Rom. iii. 25.

saved us because He was the Creator, Whose power is infinite.

And because He was the Loving One He did not disdain to shew mercy upon us, nay, He suffered for us openly; and because He was the High Priest, He brought us to His faithful Father as something for which He had made petition, and would not be denied from possessing. Where can be found another who is like unto Him, or who shall be compared with Him? Nowhere.

And consider His love towards the men who wished to condemn Him to death! After they had crucified Him He made their dead to live, and He changed the transgressions of those who slew Him into [their] salvation. He saved degraded man from his helpless state, and because he was degraded He wished to save him, even as Paul saith, 'We have all sinned,'¹ and our sins have brought us nigh unto the Devil, and the Devil hath given us over unto death.² And the generation of man was in great suffering, and there was none to deliver [him], and those who had been sent, the keepers of medicine,³ the Prophets, were unable to heal him. |
 Fol. 119^b And when they saw that the wound was waxing sore in the
 col. 2 whole nature of man, they cried out unto the Keeper of medicine⁴ Who was in the heavens, and spake, and one said, 'Lord, bow the heavens, and come down.'⁵ And another said, 'Heal Thou me, and I shall be healed.'⁶ And another said, 'Lift up Thy power, and come, deliver us.'⁷ And another said, 'Thus shall God dwell with man.'⁸ And another said, 'Let Thy mercy find us quickly.'⁹ And another said, 'Woe is me, O Lord, for the good man hath perished from the earth.'¹⁰ And another [said], 'O Lord, look Thou to my help; O Lord, hasten to my help.'¹¹ And another said,

¹ Rom. iii. 23.² Heb. ii. 14.³ i. e., physicians.⁴ The Physician, Christ.⁵ Ps. cxliv. 5.⁶ Jer. xvii. 14.⁷ Ps. lxxx. 2.⁸ Ezek. xliiii. 7.⁹ Ps. xc. 14.¹⁰ Ps. xii. 1.¹¹ Ps. lxxi. 12.

‘He Who is shall come, and shall not tarry.’¹ And another said, ‘I have gone astray like a sheep which is lost, seek Thou Thy servant.’²

With all these [prayers], however, creation was not healed, nay, she was oppressed. But He Who is in truth King in His Being, and Whose Being is eternity, came, and He gave Himself [to be] the redemption, and He Who put on flesh of the virgin gave the price of death for the generation of man, and He bought him for ever from the curse of the Law. Now, He Who redeemed us was not | an ordinary man, O Jew, for the race of man was in bondage to sin, but He redeemed us; and the Lord was not a mediator through the flesh, for the flesh is an enemy. O Manichean, had He not put on [the flesh], He could not have saved us. But in the womb of the virgin, there did He put on that which had sinned, and there took place the awful change in Him that redeemed us. And it was not the Spirit which became incarnate, but He, the Son, took flesh from the virgin, and the Spirit overshadowed the Son as He became incarnate of her.

Now if thou sayest, [There are] ‘Two Christs’ and ‘Two Words’, know that it is not so in the Trinity wherein we believe, but in a Tetrad. Now, therefore, hold not in abhorrence the garment of His flesh which was woven in heaven above, and become not a disciple of Arius, for this man blasphemously divided Him Whose Being is a Trinity, and thou shalt not separate blasphemously the substance of the Being of Christ. Who was it that appeared unto those who sat in the darkness and shadow of death?³ And who is he who dwelleth in the shadow? Hearken unto Paul who saith, ‘Who hath delivered us from the shadow.’⁴ And again he saith, ‘For ye are the | first of darkness.’⁵ And who is He that appeared? David taught us, saying, ‘Blessed is He Who cometh in the Name of the Lord.’⁶ And who is He that shall come? Let

Fol. 120 a
col. 1

Fol. 120 a
col. 2

¹ Cf. Isa. xlvi. 13.

² Ps. cxix. 176.

³ Isa. ix. 2.

⁴ Col. i. 13.

⁵ 1 Cor. xv. 20; Col. i. 18.

⁶ Ps. cxviii. 26.

us hearken unto David again: 'God hath declared Himself. The Lord hath appeared unto us.' [His] Being was joined in union, and He remained without change. He came to save him (i. e., man), and His own death was necessary.

[Besides] all this, how was it possible for an ordinary man to save him (i. e., man)? It was impossible for God, his Mediator, to suffer in the flesh, but being God He became man, and through His Divinity He saved him; and in that He had become incarnate He suffered in the flesh. And for this reason when the Church saw Him, as they were crowning Him with the crown of thorns, weeping for the Temple, she cried out, 'O children of Jerusalem, get ye forth and see the crown wherewith His mother hath crowned Him.' For He put on the crown of thorns, and He made whole him that had suffered from the thorns. He Who was in the bosom of His Father was in the womb of the virgin. He Who was in | the arms of His mother was glorified on the wings of spirits. He before Whom the angels bowed in homage reclined at meat with the tax-gatherers. He upon Whom [not] one of the Seraphim dared to look did Pilate examine in the hall of judgement. And creation trembled because of Him. They set up the Cross. No place was empty of Him. He was shut in the grave. And heaven was laid out (or, rent) like sackcloth. And in His Divinity He was watching. He was counted among the dead; He moved about in Sheol. And He Who was treated with contumely like a thief here below was proclaimed holy above, for He is holy.

But I see [the mystery of] the miracles of Him Who was thus, and I preach His Divinity. Emmanuel did not open the door of the virgin, like a man; He did not burst the bolt of her virginity, for He was God. As He entered the womb without corruptible matter, so was He produced, and so was He conceived; He came in without corruptible matter, and He went out without corruptible matter, even as Ezekiel the Prophet saith, 'He brought me by the way of the gate of

saints, outside the door which looketh towards the east, and it was | closed. And God said unto me, Son of man, this gate is closed, and it shall not be opened. And no one shall go in through it except the God of Israel. He alone shall go in through it, and come out from it, and it shall remain closed.’¹ Behold, then, the true and open testimony concerning the holy God-bearer, Mary. And now, from this time onwards, let there be cast aside all contention and unbelief, and let us expound the knowledge of the Holy Scriptures, so that God may give us a portion in the kingdom of heaven, in Christ Jesus our Lord, to Whom, and to the Father, and to the Holy Spirit, be glory and power, for ever and ever. Amen.

Fol. 120 b
col. 2

¹ Ezek. xliv. 1-3.

THE DISCOURSE OF THE BLESSED MAN
ALEXANDER ON THE INCARNATION
OF OUR LORD, AND ON THE SOUL
AND BODY.

(Brit. Mus. MS. Add. 17,192.)

Fol. 278 a

אלהים נאמן ואלהים נאמן
 :אלהים נאמן ואלהים נאמן
 :אלהים נאמן ואלהים נאמן

ואלהים נאמן ואלהים נאמן : אלהים נאמן ואלהים נאמן
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TRANSLATION OF THE SYRIAC VERSION OF
THE DISCOURSE ON THE INCARNATION OF
OUR LORD, AND ON THE SOUL AND BODY,
BY THE BLESSED MAN ALEXANDER.

(Brit. Mus. MS. Add. 17,192, fol. 278 ff.)

Now the Word was sent [down] from heaven without Fol. 278 a
grudging, and it is ready to give drink to our hearts, if it
be that we ourselves are ready to be [obedient] to the
power of the Word. For power [cometh] not by what we
say, but by our hearkening [thereto]. As the rain pro-
duceth not fruit without the earth, nor doth the earth
[produce fruit] without the rain, so neither doth the Word
produce fruit without hearing [on our part], nor doth
hearing produce fruit without the Word. For the Word
produceth speech in us, but it is the hearkening [thereto]
which giveth us the faculty of listening. Since now the
Word giveth power, do ye also, without grudging, give
hearing, having first of all purified yourselves from all envy
and unbelief. For envy and unbelief are evil possessions
and the enemies of righteousness. For envy is the opposite
of love, and unbelief of belief, just as bitterness is the
opposite of sweet, and darkness of light, and wickedness of
good, and death of life, and falsehood of truth. Now,
therefore, those who are filled with these opposites are
dead men. For those who possess envy and unbelief hate
love and faith, and those | who hate these are the enemies Fol. 278 b
of God.

For ye know now, O my beloved brethren, those who
possess envy and unbelief are the enemies of righteous-
ness. Guard ye yourselves against the enemies of justice,

and receive ye faith and love, for through them cometh salvation to all the saints, from the beginning until this day. Therefore make ye manifest the fruits of love, not only in word, but also in deed, and the works to the Lord through patient endurance. For behold, our Lord also made manifest towards us His love, and not in word only, but in deeds, for He gave Himself as a redemption for us, and also that we should not be like unto the world, either in word or in deed. For the world standeth by the word, but we [stand] by both word and deed. For it was not sufficient for God to say only, 'Let us make man in Our own image and likeness,' but unto the word He united action. For God took dust from the earth, and He formed man in His own image and likeness, breathing into him the breath of life, that Adam might become a living soul. Now therefore man having, through error, turned aside somewhat to death, that which had been fashioned required to be fashioned anew for redemption by the Handicraftsman. For it was that which had been fashioned that had become corruption in the earth. That breath which appertaineth to the living soul is, when it is separated from the body, seized

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and carried off | to a dark place which is called Sheol. Now the soul and the body are separated: the former becometh a fettered thing in Sheol, and the latter lieth free in the earth. Now between these, the soul and the body, there is a great gulf [fixed], so that the flesh is set free, being dissolved, but the soul is unable [to escape], being fettered. For like a king who hath been taken prisoner, the city having been destroyed; or again, like a general who is loaded with fetters, his troops having been scattered; or like a steersman who hath fallen [into the water], his ship having sunk; even so is the soul which is fettered, its body being set free, for it is like unto a city which hath no king, and its members are like unto the troops which have no governor, and they are sunk in

death, like the ship which hath no steersman. Now the soul was wont to govern its man, for it was to the body like the king of a city, and also like the governor of a troop, and like the steersman of a ship. Now therefore it can no longer govern its man, because the soul hath been chained to immovability. Therefore doth it wander away into error, because it hath turned aside from the straight way, and it hath joined itself to the courses which tempt [the soul], to fornication, and idolatry, and to murders, and deeds of blood, whereby it hath destroyed its man.

Now the soul, having been taken to Sheol, is bound in fetters by the Evil Tempter. But as a king reconstructeth a city which hath fallen down, or a general collecteth together [again] the soldiery who had been scattered, or the steersman | maketh ready [again] the ship which had foundered, so also is it with the soul. It was a helper of its body before it was dissolved in the earth, for it itself was not in bonds. Now the soul is fettered, not by bonds, but by sins. Therefore being unable [to free itself] it left its body lying free in the earth. It itself, however, having been struck down into Sheol, became a footstool for death. For it became a thing worn out for all the children of men. Man went forth from Paradise to this region, where are gatherings of iniquities, and adulteries, and fornications, and murders, and deeds of blood; now these are the things which destroy man, and all of them make [him go] to death. [And whilst Sheol] was fighting against man, in order that it might also destroy him, man was without any one to encourage him and to be a helper [to him]; and he would never [enjoy] rest.

Now at what period of his life doth a man rejoice? Is it when in the womb of his mother? But there he is nigh unto death. Is it when he is being fed with milk at the breast? But he never enjoyeth happiness there. Is it when he is in the vigour of early manhood? But that period

also is one of danger because of the vigour of the lusts [of his body]. Is it when he is an old man? But in that period he groaneth because of his old age, and because of his expectation of death. For what is old age except the expectation of death? But all who are on the earth die, Fol. 280 *a* young men and old men, little and great ; | for the measures of the statures [of men] do not subdue death, for man is destroyed however [large he be]. Now the sight of the death of a man is a sorrowful thing. When one looketh at a dead body [one seeth that] the face is changed, the form [is that of] a dead thing, the body is shrunk, the mouth is silent, [the body is] cold to the touch, the eyes are closed, the limbs are without motion, and the body of the dead man becometh in the ground decaying flesh. The ligaments are rotten, the bones are bleached, the muscles are dissolved, the body is fine dust, and is not a man.

What, then, is man? He is a flower which bloometh for a [short] time. In the womb he knoweth nothing, in his youth he suffereth pain, and in old age he is made helpless by death. Now therefore after all this service of death, and the destruction of man, God visited the formation which He had formed in His own image and likeness. And He visited it for this reason—that it might not be any longer the mark of death continually. God the Father sent His Son, Who was without flesh, from heaven, that He might put on flesh in a virgin womb. And He became a man like unto thyself that He might redeem man who was lost, and He gathered together all his limbs which had been scattered. Now that was a matter for the Divine Providence: having divided man [into two parts], these did Christ bring together, and He made one [in] the man. And for this reason also Christ suffered in order that we Fol. 280 *b* might live for ever. If this be not so, | why did Christ also die? Was He, think ye, under the obligation of the liability of death? Why, then, did He put on the flesh?

Was He not arrayed in glory? Also, why did He become man? For was He not God? Why, then, did He come down upon the earth, and put on flesh in the womb? For was He not reigning in heaven? In what manner now was it necessary that God should come upon the earth, and put on flesh, and be laid in swaddling bands in a manger, and be fed with milk at the breast, and be baptized by a servant, and hung upon the Cross, and buried in the earth, and rise again from the dead on the third day? In what way, I say, was it necessary?

It is well known that for the sake of man He bore disgrace, in order that He might redeem man who was lost, even as He cried out by the hand of the prophet, 'I have endured pain like a woman in birth-pangs.' For it is indeed true that He bore suffering for our sake, and endured pains, and revilings, and scourgings, and also death and burial. For thus also hath He said by the hand of the prophet, 'He hath brought me down into the depth.' Who was it, then, that brought Him down? The wicked nation.

Observe ye, O children of men! Observe the reward wherewith Israel rewarded Him! They killed Him, who wrought benefits for them, having rewarded Him with evil things for good things, and affliction for gladness, and death for life. For Him Who had raised up their dead, and healed their lame folk, | and cleansed their lepers, and given light to their blind, Him, I say, did they kill and hang upon a tree. Fol. 281 a

Observe ye, O children of men, for all generations saw new and wonderful things. They hung upon a tree Him that hung out the earth, and they fastened thereto Him that had fixed the world [in its place]. And they bound Him that had unbound sins. And they made to drink vinegar Him that had made [them] to drink righteousness. They tore the Hands and the Feet of Him that had healed their hands and their feet. And they compelled Him to

shut His Eyes, Him that had made them to see. And they buried Him that had raised the dead before He suffered.

But whilst our Lord was hanging on the tree, the graves were rent, and Sheol was opened, and souls came forth, and the dead rose, and many of those who had risen appeared in Jerusalem when the mystery of the Cross was fulfilled.

Now our Lord dissolved Death, and also dissolved the enmity [thereof]. He bound the strong one, and set up against him the passion of the victory (or, merit) of the Cross. He lifted up His own Body on the Cross, in order that it might be seen that it was the body which had been lifted up, and that it was Death which had fallen under the feet of the flesh.

Then the heavenly hosts were stupefied with admiration, and the angels marvelled, and the [Four] Elements were shaken (or, moved), and all creation tottered when it saw [this] new mystery, and the awful sight which had been [seen] on the earth. The people as they mocked rejoiced, and at the same time, when as yet the mystery was not known, the earth tottered. The mountains and the valleys
 Fol. 281 b rocked and were shaken, | the sea was greatly disturbed, and the whole Creation of God was troubled. The luminaries in the heavens were terrified, the sun fled, and the moon also fled, the stars ceased to shine, and the day did not abide. An angel came forth in trouble from the temple, and rent in twain the curtain of the temple; darkness covered the earth, because the Eyes of the Lord thereof were closed. A light went round about Sheol, and beyond there arose the planet Venus. Then the Lord went down into Sheol, not in the body, but in the spirit, for in every place He was operative. In the body He raised up the dead, but in the spirit He set free the souls from Sheol. For whilst the Body of our Lord was hanging [on the Cross], then were the graves rent asunder, and Sheol was

opened, and the dead were rising, and the souls were ascending into heaven when the Lord dissolved Sheol. And He trod under foot Death, and rent asunder the Enemy. Now the souls came forth from Sheol, but the dead appeared from the earth.

Observe ye therefore how much His dying was able [to effect]. The Elements could not endure His Passion, nor the earth His Body, nor Sheol His Spirit. For everything was troubled, and everything was moved (or, shaken) at the Passion of Christ. The Lord cried out, as in the matter of Lazarus, 'Come forth, O dead, from your graves! Come forth from your coffins! I announce unto you the Resurrection, I Christ.' Then the earth could not endure the Body of our Lord which was buried in it, and it cried out, saying, 'My Lord, spare me these evils. | Remove from me wrath, Fol. 232 a release me from the curse, because I received the blood of the righteous and the bodies of men. And moreover, Thine own Body was buried in me. What is this wonderful mystery? Why didst Thou descend into the earth but for the sake of man, who is scattered about in every place? For in every place Thy beautiful image is scattered. But if Thou speakest the word of command, all bodies shall stand up before Thee. Now however that Thou hast come to the earth, and dost seek out the members of the creatures whom Thou hast fashioned, take Thy man, take Thy deposit, take Thine Image, take Adam.'

Then the Lord rose from the dead on the third day, the third part of man only having been dead. Then all the generations of the children of men were redeemed by Christ, for One had been judged and myriads were set free. Now this One was the cauterisation of the sore in man, and He redeemed man. And He ascended into the heights of heaven, and took up [as] an offering to the Father, neither gold, nor silver, nor precious stones, but man whom He had fashioned in His own image and

likeness. This One did the Father exalt at His right hand, on a high throne, and He made Him the Judge of the Gentiles, and the Captain of the armies of the angels, and the Charioteer of the Cherubim, and the Son of the true Jerusalem, and the Bridegroom of the Virgin, and King for ever and ever. Amen.

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