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THE MARTYRDOM AND MIRACLES
OF
SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

- I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.
- II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.

ORIENTAL TEXT SERIES. I.

THE
MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

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TO

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Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfric
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces actes de saint Georges.

Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.¹ A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about 10½ in. by 7½. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written $\bar{\iota}\bar{\epsilon}\ \bar{\chi}\bar{\epsilon}$ 'Jesus Christ.' On fol. 3 a, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخطايا
والذنوب الذي لم يستحق ان يدع

¹ See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

ان يُخرجه عن ملك الدير المذكور ما دام عامر بالرهبان
دايماً والسبح اله دايماً ابداً ①

“This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.¹ And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever.” On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.² Fol. 3*b*.

¹ The convent of Baramûs is situated in Lat. 30° 19' N., Long. 30° 16' E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôî, and between the Natron Lakes and the Bahar el-Farigh. In Mahmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

² For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatis Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17 205, 14 734 and 14 735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient. Pars i*,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.¹ Fol. 83*a*.

3. The nine Miracles wrought by Saint George.² Fol. 95*b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring $8\frac{3}{4}$ in. by $5\frac{3}{4}$. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged **pe** instead of **pe** and **ps**; and leaves **poa** and **poB** have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90*b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
 بهذا الكتاب ويعوضه كما وعد في
 انجيله المقدس عن الواحد بثلاثين وهتين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

¹ About A. D. 450. See *infra* p. 236.

² The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

“May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold.”

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9³/₄. This portion of the manuscript was originally a separate book, and bore the number **czz** (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kellou^g the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Géphroenyê^t.¹ On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 = A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.² The leaves are eleven in number, nine paged, 1̄—K̄λ, and two, containing fragments of his miracles, un-paged. There are two columns of writing to each page, and the manuscript was written probably in the viiith or ixth century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Luês and Kûlban, of the town of Shmin³ Panos, "for the salvation of his soul, and that Saint

¹ I have not been able to identify this town.

² See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

³ A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Ahmîm. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come.”

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged $\overline{\text{M}}\overline{\text{E}}-\overline{\text{Z}}$, are eight in number and measure $12\frac{1}{2}$ in. by $8\frac{1}{2}$. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page $\overline{\text{M}}\overline{\text{F}}$, beneath the second column of writing are the words $\overline{\text{P}}\overline{\text{M}}\overline{\text{E}}\overline{\text{Z}} \overline{\text{A}} \overline{\text{N}}\overline{\text{O}}\overline{\text{O}}$ “the fourth time of reading”, which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Aḥmīm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Aḥmīm see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr¹ as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

¹ For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's Dictionary of Christian Biography.

be made a count. George¹ was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kîra Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

¹ He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

was powerless, entreated that he might be baptized, and the apostle Thomas came and baptized him in the name of the Persons of the Trinity. Enraged at the defeat of the magician, Dadianus next ordered that George should be broken on the wheel, and when this was done the fragments of his body were thrown into a dry pit. And straightway there were earthquakes and lightnings, and Christ came down with His angels and commanded Michael to gather together the fragments of George's body and to bring them up out of the pit. Christ then reconstructed his body, and filled him with joy. After George had been thus raised from the dead at the request of Magnentius the governor of Armenia he wrought a miracle, and made the wooden legs of seventy seats to take root, and to put forth leaves, and to bear both blossom and fruit. This wonderful thing Dadianus ascribed to the power of his gods; and he continued to torture George with every conceivable act of cruelty, until at last he destroyed him by sawing him in twain and by boiling him to death in a cauldron of pitch, sulphur and tar. The cauldron which contained his remains was then buried deep down in the earth, but Christ came down with His angels, and raised him up from the dead a second time. After George had been raised from the dead a second time he wrought four miracles. I He raised to life the dead ox of a woman called Cholastike, or Schollastike; II he raised to life some men and women who had been dead and buried for more than two hundred years; III he caused the pillar of the poor widow woman's house to take root and become a

mighty tree twenty feet higher than any building in the town; IV he made the son of the widow to see. After these miracles Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrrium in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,¹ Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,² and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

¹ For the Greek and Latin texts see *Acta Sanctorum*, Appendix ad April 23; Lipomann, *De Vitis Sanctorum*, ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre*, viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca*, ix, pp. 79, 80.

² See Wright, *Catalogue of the Syriac MSS. in the British Museum*, p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius*, pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin*, xxiii.

University Library, Cambridge.¹ The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.²

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,³ he embraced the profession of a soldier and grew up without either manners or education.⁴ The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

¹ The Syriac version of the work attributed to Pasikrates, with an English translation, will be published by Mr. Nutt as soon as possible.

² See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Ethiopiens*, p. 203.

³ Hence his name Dacianus or Dadianus. See Heylin, *St. George* p. 169.

⁴ Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.

the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius¹ describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.² The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.³ The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.⁴ The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

¹ *De mortibus persecutorum*, cap. 9.

² Gibbon, *Decline and Fall*, chap. viii. ?

³ Tillemont, *Mémoires*, v, p. 21.

⁴ It is usually thought that George was martyred at Nicomedia A. D. 303.

discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time. This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (*Hist. Eccles.* viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

tion of the first edict against the Christians, is intended.¹ Thus there is some evidence that the original writer of the martyrdom of St. George was well acquainted with the facts of the persecution of the Christians by Galerius, but that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the historical sequence of events destroyed.

I am unable to say when the Coptic version of the martyrdom of George was made, but it must have been known and read as early as the time of Theodotus, Bishop of Ancyra, in the early part of the Vth century. The fragments D and E of the Sahidic version show that the work was known all over Egypt in the IXth century; and as we find in E a marginal note, ΠΜΕΖ Δ ΝΩΩ, "the fourth time of reading", indicating the passage which was to be read at the fourth reading of the martyrdom, we are certain that it was read publicly in the churches of Upper Egypt at that period.

The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the impious Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

¹ Tillemont, *Mémoires*, v, 9.

is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.¹ The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity


¹ See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae*, i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,¹ and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat² the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.³

¹ See a paper by M. Clermont Ganneau, *Horus et Saint George*, in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LIV.

² The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

³ For the identification of Saint George with Mithra see Gutschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythengeschichte*, pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig*, 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered Ἰνῆ and ὁ ἄδης by **AMENT**, i. e.  *Amentet*, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.¹ In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.² Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",³ and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

¹ Brugsch, *Dict. Géog.* i, p. 33.

² See the vignette to the 125th chap. of the Book of the Dead.

³ For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

of punishment.¹ When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be² of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, **ΑΜΕΝΤΙ ΕΤΣΑ ΠΕΧΗΤ**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."³

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,⁴ and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΔΕΚΑΝΗΚΑΝΟC**), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.⁵ And they tore my soul from my body with terrible mercilessness, and they ran away

¹ Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle*, p. 80.

² Ibid. p. 140.

³ Ibid. p. 144.

⁴ Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 56.

⁵ Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.¹ And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, “Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;” and they brought my soul back and placed it in my body.”

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord’s day to every soul in hell, except to those who,

¹ Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ΖΑΝΖΕΛΗΝΟΣ), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ΝΙΚΟΣΜΟΚΡΑΤΩΡ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."¹

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernât, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernât knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

¹ Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of them was delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. WALLIS BUDGE.

ΣΥΝΘΕΟΥ.

β. β. †μαρτυρία ἴτε πιάριος γεωργιος πιχωρι
 ἴμαρτυρος ἴτε πενῶς ἰη̄ς π̄χ̄ς ἑταρχωκ
 ἴπερὰρων ἑβολ ἴσογ κ̄ρ ἴπιὰβοτ
 φαρμοῦθι ἕεν οὔριρηνη
 ἴτε φ† ἄμην.

5

δ. α. ἴερη δε ἕεν πιχογ ἑτεμμαγ. ἴπχογ
 ἴπιχιμων nem πινω† ἴτωρμος ἑταρτωνη
 ριχεν †εκκλησιὰ. ναρωοπ πε ἴχε οὔριω†
 ἴχοσεν ερναωτ. νιογρωογ δε κατα μα ναγ- 10
 σωρεμ πε. εγζωλεμ ἴσα νιρερριωφεννογρι
 ἴτε †μεθμη ἕατατογ ἴνιωηογῖ ἴτε νιῦδωλον
 ναγερὰναρκαζιν ἴογον νιβεν χε ἴτογερ ωογ-

δ. β. ωογῶι ἴνιῦδωλον ἴτε νιδεμων. αρριτοτῶ
 οὔν ἴχε πογρο δαδιῶνος φηἑταρβῖ ἴπιερωωι 15
 εαρμονι ἴπιῶ ἴλακῶ ἴτε πκαρι. ἑταρερ-
 ωορπ ἴχε πογρο δαδιῶνος αρρεμσι ριχεν πι-
 βημα αρσβαι ἴξανπροστογμα χε ρινα ἴσεω
 ἴμωογ ἕεν πικοςμος τηρῶ. ναινενηἑτςβηογτ
 ἴβητογ. χε ἑπιδη ἴ οὔσμη ἴ ἑναμαωχ χε φη 20

ε. α. ἑτ α μαρια μασῶ. ἴθορ ἴμαγατῶ πετογογῶωτ
 ἴμορ πε. οὔορ πἴπολλων nem ποσιτων nem
 πιερμησ nem †ασarth nem πιζεγς nem
 ἑζαβελ nem ωρνας nem σκαμαναρων nem
 πσωσπ ἴνινογ† σεογῶωτ ἴμωογ αν. ἄλλα 25

- ἸΗΣ ΠΧΣ ἸΜΑΓΑΤϚ ΦΗ ἘΤΑ ΝΠΟΥΔΑΙ ΒΟΘΒΕϚ ἸΘΟΥ
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 σινι ἴπεογαι ωερτολμαν ἴχος σε ἴνοκ ογχρησ-
 τἴανος. νεογον ογβελωιρι πε ἴπεφραν πε γεωρ-
 η. α. ριος. πιρη ἴτε †μεθμη πισιογι ἴτταινογτ ετ
 βεν ἴμη† ἴτφενεμ πκαρι. φαι τε ναροι ἴερι- 5
 βογνος βεν †ταζις ἴτε †μετογρο. ογοζ
 νεογ ἴβολβεν †καππαδοκιὰ πε. ἴταρχωκ
 ἴπιωεμωι ἴβολ ἴτε †μετῶριβογνος. αριβι ἴζαν-
 μηω ἴχρημα αρι ζα πογρο ζαδιανος εφογωω
 ἴβοκκ ἴκομης πε. εταρι δε ἴζηρι ε†βακι 10
 η. β. ἴχε πατριος γεωργιος. ἴταρναγ ἴφλιβι ἴνιογ-
 ρωογ βεν †μετωαμωε ἴαωλον αγχα φ† ἴνωογ
 σατοτq ἴ περζητ φωνζ ἴχω ἴνωq ἴ†ταζις
 ἴτε †μετῶριβογνος ερχω ἴμος σε ειναερματοι
 ἴνοκ ἴπαῡε ἴη̄ε π̄χ̄ε πογρο ἴτε νιφνογι. 15
 τοτε αρσωρ ἴνερχρημα τηρογ ἴβολ νηἴναγ
 θ. α. ἴτοτq αρηιτογ ἴνιζηκι αριβοχι ἴβογν ἴπεμεθ
 ἴνιογρωογ αρωω ἴβολ ερχω ἴμος σε ζερι
 ἴπετεν ἴβον ω νιογρωογ. ἴπερχος ἴνεἴτε
 ζαννογ† αν νε σε νογ†. νινογ† γαρ ἴτε 20
 ἴπογθαμιδ ἴτφενεμ πκαρι μαρογτακο. ἴνοκ
 αινδογωωτ ἴπιογαι ἴμαγατq φ† φιωτ
 ἴπενῡε ἴη̄ε π̄χ̄ε νεμ πιπ̄να ἴθογαν. ἴταρ-
 θ. β. χογωτ δε ἴροq ἴχε πιδρακων πεχαq σε ογον
 νιβεν ἴταγι ἴβολζιτεν †μετρερπεθνανεq 25
 ἴτε νινογ†. ἴνον δε ενηπ ἴνηετ σαπεσχη.
 φρη νεμ πιχρωμ ἴναγογωνζ γαρ ἴρον πε
 ἴχε νινογ† ἴφρη† ἴζαννω† ἴριἴμι †νογ σε
 ἴθοκ ακωωτεν ἴλλα νεκνενογ† ἴδικεος
 ι. α. ακ†ωωω νωογ. †νογ σε ἴρι ωογωωογωι ἴνι- 30

- νογ† πᾶπολλων φηῆθνοzem ἴτοικουμενη
 τηρc. νινογ† ἔτακθεβιδωογ θετ πογζηт nemak
 cecwoyn ἴνηε††ταιο nwoy oγoз etcωtem
 ἴcwoy oγoз cecwoyn ἴνηετεραιμωpиn ἴνη-
 [ἔт]epacωtem ἴwoy. †ноγ xe ματαμοι xe
 ἴθoк oγ ἔβολ θων ie nim πε πεκραn ie ἔτακἴ
 ἴπαιμα εθεβογ ἴζωb. αφερογὼ ἴχε πᾶγιος
 i. b. γεωργιος ερxω ἴμος xe παωpиn ἴpан πεταγ-
 τηq ἔpοι πε χρυctιᾶnoc oγoз ἴнок oγ
 ἔβολθεν πωλολ ἴνικαппαдокеос ἔαγbокт
 ἴματαи бeн oγnoyμεpон epταιноγт. oγoз
 λιxωк ἴταμεтepиboγnoc ἔβολ ἴκαλωc на-
 ωoп πε бeн †παлестинη ἴxωpa oγoз epαγ-
 ωanoγωт ἴμαγ. nim ne νινογ† ὠ πογpо
 iā. a. ἔτεκεpᾶнагkазин ἴμοι ὠ πογpо εογωωт
 ἴμwoy. πεxe πογpо наq xe ειογωω ἴτεκεp-
 ωoγωωoγωи ἴπᾶπολλων φηῆταqεω тφε
 nem ποcитων φηῆταqтаxpo ἴπикази еγcoп.
 αφερογὼ ἴχε πᾶγιος γεωργιος ερxω ἴμος xe
 εθbηтк an ὠ пидpакων epζwoy nem nekωφнp
 ἴoγpwoy. ἄλλα εθεβe наимнω epὸзи ἔpatoγ
 iā. b. †наφipи εθεбe наидикеос nem εθεбe nekноγ†
 εθmwoγт eκεpᾶнагkазин ἴμοι ὠ πογpо ἔep-
 ωoγωωoγωи ἴnim. пeтpoc пicωтп ἴτε нᾶ-
 ποctолоc ωan πᾶπολλων пipεqтaкo ἴτε
 пикocмoc τηpq eκογωω ἴтаepθγciᾶ¹⁾ ἴnim.
 ματαμοι ἴλιαc пᾶecβγтнc пapгeлoc epζиxен
 пикази epμoωи ζиxен пкази oγoз ωaqαлни

1) ms. ἴтаepθiᾶ^{ci}

- β. α. ἐπωωι ἕα νιπλιη ἴτε τφε. ωαν σκαμανδροσ⁽¹⁾
 πιλχω φηῆταφερζικ ἐπιχρωμ φηῆτοι ἵρεφωι
 ἵογμνω ἕεν νιμαριὰ πῖνωικ ἴτε †μητιὰ
 φηῆταφερμεс саар nem сарфат нидфани
 ἵρεφ† ἴτε понтос †ваки нαι ἕτε ἵογзвнoυι
 сεζωoυ ογoз λγχολκοу ἕен петωнк ἴτε
 φιομ. ἄχοс ннι ὦ πογρο σε ακθoнтен ἵμωoυ
- β. β. ἐним самоуηλ πирефтoвз ἵφ† ωан ποσιδων
 πирефтaкo ἴτε нιῆχнoυ ἴτε φιομ лнтoс nem
 ἐρακλнс ωан нирефди χлоμ ἴτε нимартγροс
 nem нипрофнтнс. ἄχοс ннι ὦ πογρο се екθoн-
 тен ἵμωoυ ἐним иεzавел †рефбoтeв ἴτε
 нипрофнтнс ωан мариὰ †парфенoс oмау
- γ. α. ἵπαoс иηс пхс. διωπιп нак ὦ πογρο занноу†
 ан ne ннῆτογωωт ἵμωoυ. алла занидωлон
 ἵκοур ne. нαι δε ерxω ἵμωoυ ἵxe πὰριoс
 γεωργиoс ἄρxωнт ἵxe πογρο. αφερκελεγιν
 ἵсеαωq ἐπιερμετaριoн ἵсеζωки ἵμοq ωaтe
 нермабт xωω ἕβολ зичен пикази. мененса
 нαι δε αφepoγδoλкq ἕβολ ἵxe δ ἵωωп
- γ. β. ἵματοи ἵсеzioυῖ ἐpoq ἕен ἕанмоу† ἵмаci
 ωaтe нисарз ἴτε περcωма cωлп ἐпеснт. ογoз
 αφepoγзωpп ἵπερcωма ἵzмоу. ογoз αφ-
 epoγῖни ἵzансωк ἵqωи ἕepoγби† ἵπερcω-
 ма ἵбнтоу ωaтe περcноq cωк ἕapoq ἵφрн†
 ἵoγμωoυ. ἵθooq δε наqλoмoни ἵтoтq ἕен п-
- δ. α. βαzanoc. ογoз αφερκελεγιν δε on epoγῖни
 наq ἵoγθωoυῖ ἵβенипи ἕoγoн занxол oγoтeн

1) Arab. لقمطرش

- ἔροϋ ἀφ' ἰϋτ ἐνἰϷοπ ἵτε ρατϋ ἔβοϋν ἔροϋ
 ἔναρε περϷνοϋ Ϸοκ πε ἵφρη† ἵοϷμωϷ.
 οϷοϷ ναϷλμονι ἵτοτϷ Ϸε ἵφρη† ἵθοϷ ἀν
 πε ετοϷερβασανἱζἱν ἵμοϷ. οϷοϷ μενενα ναἱ
 ἀϷεροϷθαμἱδ ἵοϷϷηοἱ εϷβοϷι ἀϷεροἱνἱ ἵζ̄ 5
- ἱδ. β. ἵἱϷτ εϷμοϷκ ἔμαϷω οϷοϷ ἵβρη ἵβητοϷ ναϷ-
 Ϸωλπ ἵνα νἱϷαρ̄ζ ἵτε πἱθμη. ἀϷοϷαϷϷαϷη
 ἀϷηνϷ ἐπεϷητ ἔβολζἱ †Ϸηοἱ ἀϷἱτϷ ἔβρη
 ἔοϷχάλκἱον ἵμωϷ ἀϷαϷ† βαροϷ. οϷοϷ
 νἱϷεπωλατωρ ναϷζἱοἱ ἔχεν τεϷὰφε βεν 10
 βανἱϷτ εϷηρ Ϸατ οϷβομβεν ἵτϷωϷζἱ ἵϷωϷ
- ἱε. α. οϷοϷ περἱανκεφαλοϷ ἀϷϷωϷ ἔβολβεν ρωϷ
 εϷοβω ἵφρη† ἵοϷἔρω† οϷοϷ περϷωμα τηρϷ
 ἀϷἱωϷ ἵϷνοϷ ἵφρη† ἵοϷτατ̄ζ. τοτε ἀϷερ-
 κελεϷἱν ἵϷε ποἱρο ἀἱνἱ ἵοϷφαϷἱ ἵτε οϷ- 15
 ϷτἱλλοϷ εϷεϷκερκερ ἵμοϷ ἵϷε ἡ ἵρωμη οϷοϷ
 ἀϷταλοϷ ἔχεν τεϷνεϷἱ ἀϷεροϷϷον̄ζϷ ἔβοϋν
 ἔροϷ ἵτοϷχαϷ Ϸατ εϷϷοβἱ Ϸε ἀϷηαεροϷ ναϷ.
- ἱε. β. βεν πἱϷωρ̄ζ δε ἔτεμμαϷ ἀϷοϷων̄ζ ἵϷε πἱϷ
 ἐπἱὰριος γεωργιος πεϷαϷ ναϷ Ϸε βρο ἵμοκ 20
 οϷοϷ ἵτεϷεμνομη† παμενριτ γεωργιος ἀνοκ
 πετ†Ϸομ νακ Ϸατ εκϷαι βἱ ναἱζἱϷἱ τηροϷ
 ἔταἱἔνοϷ ἔϷωκ †ωρκ ἵμοἱ ἵμἱν ἵμοἱ νεν
 νααγγελοϷ ἔθοϷαβ Ϸε βεν πϷἱνμἱϷἱ ἵνἱζἱδἱμη
- ἱϷ. α. ἵπεοϷον τωνη ἔνααϷ εἱωαννηϷ πἱρεϷ†ωμϷ 25
 μενεναϷωϷ ἵθοκ πε ἵνεοϷον τωνη εϷδἱνἱ ἵμοκ
 ἱϷ ζἱηπε ἀἱηἱϷ νακ εἱρεκερϷἱ ἐπἱ ὀ ἵοϷρο
 φἱἔτεκναϷοϷ εϷἔϷωπἱ ἵμωϷ. ἵθοκ δε Ϸνα-
 μοϷ ἵρ̄ ἵϷοπ ἵτατοἱνοϷκ βεν πἱϷοπ δε ἵμαρ̄ζ
 ἀνοκ ἵμἱν ἵμοἱ εἱεἱ ἔχεν νἱδἱηἱ ἵταωλι 30

15. B. ἢ ταπαρθηκη ἔταιχαλος ἔροκ ἕεν πεκπαν-
 ωπι ἔθογαν. χεμνομ† ἢ περερζο† χε ἄνοκ
 †χη νεμακ. ογος ἔταφερασπαζεσθε ἢ μογ αφ-
 ωε ναφ ἔπωωι ἐνιφθογὶ ἕεν ογνιω† ἢ ωογ νεμ
 νεφαρτελος εθογαν. ἔτατοογὶ δε ωωπι αφογ- 5
 αζσαζνι ἢ χε πογρο αγενφ ἔχεν πιβημα. ἢ θοφ

16. A. δε ναφερψαλιν εφχω ἢ μοσ χε φ† μαζθнк ἔτα-
 βοῆσιὰ μαζθнк επхинωопт ἔροκ. ἔταρφος δε
 ἐπιβημα αφωω ἔβολ εφχω ἢ μοσ χε πιβημα λι
 ζαροκ ον ἢ φοογ ἢ θωκ νεμ πεκὰ πολλων ἢ ωνι 10
 ἄνοκ νεμ παῡс̄ ιηс̄ πхс̄. ογος αγάμονι ἢ μογ
 αγβολκφ ἔβολῃεν ἄ ἢ μογσερ ναγζιογὶ ἔροφ

17. B. πε ἕεν ζανμογт ἢ μασι ἕεν περσοι νεμ τεφ-
 νεχι πάλιν ον αφθορογτασθοφ ἐπιωτεκο. αφсбай
 δε ἢ χε πογρο δαδιάνος ἢ ογ ἐπιστολη εφχω ἢ μοσ 15
 ἢ παρη† χε †сбай ἢ †οικογμενι τηрс χερετε
 χε ἄχω νιβεν νεμ μαγος νιβεν ἔτε ογονωχομ
 ἢ μωογ ἔτογῶ ἔβολ ἢ νιμαγιά ἢ τε πιχρυсти-

18. A. ἄνος μαρεφὶ ἕαροι †на† ναφ ἢ ογμνω ἢ χρημα
 νεμ θωω νιβεν ἔτεφναερεтин ἢ μωογ ογος 20
 φναωωπι εφοι ἢ μαζβ ἕεν ταμετογρο. ἔτα-
 ρογωρп δε ἢ ναιсбай ἔβολῃεν †οικογμενη τηрс
 ζηппе ic ογρωμι αφογονζφ ἔβολ ἔπεφραν πε
 ἄθανασιος αφὶ ζα πογρο εφχω ἢ μοσ χε πογρο

19. B. ωнб ωа ἐνεζ ἢ νεζλι ἢ ζωβ ератχομ ἢ παῖθο 25
 ἔβολ. αφραωι ἢ χε πογρο πεсая ναφ χε αφ
 πε πιμhini ἔτεκναιιφ ἢ παῖθο χε ζινα ἢ ταέμι
 χε ογονωχομ ἢ μοκ ε†ογῶ ἔβολ ἢ νιμαγιά
 ἢ τε νιχристиάνος. αφἔρογῶ ἢ χε ἄθανασιος
 πεсая χε μαρογῖνι ἢ ογμασι. ἔταγενφ αφ- 30

- CAXI EBPHI EΠEPMAX AQΦΩB AQEPB. OYOS
 10. A. ΠEΧAQ NAG XE MAPOYINI NHI NOYMAWI OYOS
 AYENC NAG. ETAΓZIOYI ΔE NTΦAWI NTE ΠIMACI
 EOYCA NTE TMAWI OYOS TKEΦAWI EΠIKECA AYI
 EBOL EΩHΩ NEM NOYEPHOY ZΩCTE NTOYΩTEM 5
 OYTOI COK EOYTOI. AQOYAZCAGNI NXE ΠOY-
 PO AQEPHOYINI MΠIARIOS ΓEΩPPIOS ZIXEN ΠIBHMA
 10. B. ΠEΧAQ NAG XE ΓEΩPPIOS EOBHTK AIMOY† EΠAI-
 PΩMI EBHON ETAMETOYPO IE NTEKTOYΩ NNEQ-
 MARIÀ EBOL IE NTEQT OYΩ NNOYK EBOL IE NTEK- 10
 HOOBEQ IE NTEQBHOOBEK. ΠIARIOS ΓEΩPPIOS ΔE
 ETAQNAY EΠIMAGOC ΠEΧAQ NAG XE IWC NMOK
 PACON PETEKOYΩ EAIQ APITQ NXΩLEM XE
 K. A. TNAY GAP EPOK EAPIZMOT TAZOK ZOK. BEN
 TOYNOY ΔE EAQB I NAG NOYÀ ΦOT NXE AΘANACIOS 15
 AQIWI MΠEQTZO EBOL AQMOY† OYBE ZANPAN NTE
 ZANDEMΩN EXEN ΠIÀΦOT AQTHIQ NAG EΘPEQ-
 COQ. ETAQCOC ΔE MΠEZLI MΠETZWOY TAZOY
 EPHTHQ. AQEPHOYΩ NXE AΘANACIOS ΠEΧAQ NAG
 XE ΠAOC KE MHINI MMAPATQ PE TNAITHIQ NAK. 20
 K. B. EΩON NTEΩTEM PETZWOY ΩOMI MMOK TNAZT
 ZO EPHETAYEPCTAYPΩNIN MMOQ. AQBI ΔE NKE-
 ΛΦOT AQIWI MΠEQTZO EBOL NBHTQ AQMOY†
 EZANPAN NDEMΩN EZPHI EXOY EYZWOY EZOTE
 NIZOYÀT. AQTNAQ MΠIÀΦOT EΘPEQCOC. OYOS 25
 ETAQCOC ON NXE ΠIARIOS MΠEZLI MΠETZWOY
 KΛ. A. TAZOY. ETAQNAY NXE AΘANACIOS XE MΠEZLI
 MΠETZWOY ΩOMI MMOQ. ΠEΧAQ XE PHETHOYAB
 ΓEΩPPIOS ΠICTAYPOC EPOK NTE ΠWHPI MΦT THC
 ΠXC PHETAQI EΠIKOCMOC ENOZEM NNIPEQEPNOBI 30

ναι βα ταψγχι ογορ μοι ἴτςφραγις ἴτε π̄χ̄
 νηι. δαδιάνος δε ἔταρναγ ἔφηἔταρῳπι αq-

κz. B. xwnt ἔμαῳ αqογαρσαρνι ἴσεῳλι ἴπιμαγος
 cabol ἴτβακι ἴσεῳθεβερ ἴτχηγι ογορ αqχωκ
 ἴτεqμαρτυρία ἔβολ αqερπεμπῳα ἴπιωνῆ 5
 ἴἔνεz. τοτε αqερκελεγιν ἴχε πογρο εθρογ-
 ριογι ἴπιᾶγιος γεωργιος ἔπιῳτεκο ῳατεq-
 cobni xε ογ πε ἔτε qnaaiq naq. ἔτατοογι δε

κβ. A. ῳπι αqογαρσαρνι εθρογθαμιδ̄ ἴογτροχος
 εqoi ἴνιῳ† ἔμαῳ εθρογθοογz ἴογμνηῳ ἴιqt 10
 ἔροq nem zankaw eyθooγz. ογορ αqθαμιδ̄
 ἴπιτροχος κατα πιρη† ἔταρογαρσαρνι ἴμοq
 capῳwi δε ἴμοq εqoi ἴρο ἴχηγι cabrhi δε
 ἴμοq εqoi ἴχηγι ἴρο β̄ eyχηp. αqογαρσαρνι
 ἴχε πογρο εθρογιἴνι naq ἴπιᾶγιος γεωργιος 15
 ἔβολῆεν πιῳτεκο ἔzιτq ἔῳῳwi ἔxεν πιμαν-

κβ. B. κανων. ἔταρῳωνz δε ἴχε πᾶγιος γεωργιος
 ογορ αqναγ ἔροq ἴπcμοτ ἴπιαcτηριον.
 capῳwi ἴμοq εqoi ἴρο ἴχηγι ἔρε cabrhi
 ἴμοq εqoi ἴχηγι ἴρο β̄. πεχαq ἴῆρηι ἴῆητq 20
 xε ἴληθoc †naῳnozem an ἴπαι ἔβολῆεν
 παιμανκανον φαi. παλιν on men[en]cῳc
 πεχαq ἴῆρηι ἴῆητq xε ογοi naκ ὠ γεωργιος.

κβ. A. εῳβεογ ακχα παιμεγι ἔλληι ἔzρηι ἔxεν πεκ-
 zητ. ἴρι φμεγι ἴπικανροc ἔταρταzοκ. ἴρι 25
 φμεγι xε πεκοc zῳq ayawq ῆεν ὅμη† ἴcomi
 β̄ ἴχε νιουδαi. menencῳc αqqai ἴνεqβαλ
 ἔῳῳwi ἔτφε εqῳῳ ἴμοc xε π̄oc φ† πιαῳπιβ†
 παρχων ἴτε νιἔνεz φη ἔτε φῳq πε πιβρο ογοz

κβ. B. εq† ἴμοq ἴzμοτ ἴνιμαρτυροc xε ἴθοκ πε 30

- ΠΟΥΩΟΥ ΝΕΜ ΠΟΥΧΛΟΜ ΦΗΕΤΕ ΙΣΧΕΝ ΖΗ ἸΠΑΤΕ
 ΚΘΑΜΙΔ ἸΖΛΙ ἸΠΑΤΕ ΚΘΑΜΙΔ ἸΤΦΕ ΝΕΜ ΠΚΑΖΙ
 ΕΚΜΟΤΕΝ ἸΜΟΚ ἸΣΧΕΝ ΝΙΜΩΟΥ ΝΕΜ †ΝΟΥ ΕΚ-
 ΜΟΤΕΝ ἸΜΟΚ ἸΣΧΕΝ ΠΡΕΝΟΣ ΤΗΡΩ ἸΝΙΡΩΜΙ ἸΘΟΚ
 ΕΤΣΩΟΥΝ ἸΝΕΚ ΜΑΝΕΜΤΟΝ ΦΗΕΤΑΡΩΛΚ ἸΤΦΕ
 ἸΦΡΗ† ἸΟΥΚΑΜΑΡΑ ΟΥΟΣ ΝΙΘΗΠΙ ΒΕΝ ΠΕΚΟΥΑΖ-
 ΚΑ. Α. ΣΑΖΝΙ ἸΠΙΝΑΥ ἸΩΑΥΟΠΤ ἸΟΥΜΟΥ ἸΖΩΟΥ. ἸΘΟΚ
 ΠΩΣ ΕΤΖΩΟΥ ἸΣΧΕΝ ΝΙΘΗΠΙ ΝΕΜ ΠΙΔΣΙ ΦΗΕΤΑΡΩΙ
 ἸΝΙΤΩΟΥ ΒΕΝ ΟΥΩΙ ΟΥΟΣ ΝΙΒΕΛΛΟΤ ΒΕΝ ΟΥ-
 ΜΑΩΙ ΦΗΕΤΙΝΙ ἸΝΙΘΗΟΥ ἸΒΟΛΒΕΝ ΖΑΝΑΖΩΡ ΟΥΟΣ 10
 ΝΙΑΡΓΕΛΟΣ ἸΤΑΥΕΡΠΑΡΑΒΕΝΙΝ ΑΚΤΗΙΤΟΥ ἸΒΡΗ
 ἸΦΝΟΥ[Ν] ἸΤΕ ΝΙΤΑΡΤΑΡΟΣ ἸΕΡΚΟΛΑΖΙΝ ἸΜΩΟΥ
 ἸΒΟΛΖΙΤΕΝ ΖΑΝΔΡΑΚΩΝ ΕΥΖΩΟΥ. ΟΥΟΣ ἸΘΩΟΥ
 ΣΕΣΟΝΖ ΒΕΝ ΒΑΝΣΝΑΥΖ ἸΑΤΒΩΛ ἸΒΟΛ ΝΕΜ
 ΚΑ. Β. ΖΑΝΜΟΧΛΟΥΣ ἸΑΤΩΟΥΩΝ ἸΜΩΟΥ ἸΜΟΝΩΧΟΜ 15
 ἸΤΕ ΖΛΙ ΩΙΒ† ἸΒΟΥΝ ἸΖΡΕΝ ΝΕΚΟΥΑΖΣΑΖΝΙ. ΠΩΣ
 Φ† ἸΘΟΚ ΑΚΟΥΩΡΠ ἸΠΕΚΜΟΝΟΓΕΝΗΣ ἸΩΗΡΙ
 ἸΠΙΚΟΣΜΟΣ ἸΠΒΑΙΕ ἸΤΕ ΝΙΣΗΟΥ ΑΡΩΙ ΣΑΡΖ ΒΕΝ
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ἀμην ἀγχιτῆ ἐβοῦν ἐπιτροχος ἀγχοκ ἔχω
 ἔμαθω σατοτῆ ἅ περσωμα ἐρ ἰ ἡμερος. ἴτογ-
 νοῦ ἀρφαί ἴτερσμη ἐπωῶ ἴχε δαδιάνος
 ἐρξω ἴμος χε ἀριῆμι νιογρῶου ογορ χεμνομ†
 χε ἴμον νοῦ† ἐβηλ ἐπιὰ πολλῶν νεμ περμησ 5

κς. α. νεμ πιζεγς νεμ †ἀθεννας νεμ πικκαμᾶνδρος
 νεμ πιφεστος νεμ πιῆρακλῆς νεμ ποσιδων
 νηῆταγερ πεθνανερ ἴπιῖ ἴσα ἴτε φιομ
 νη ἔτε νιογρῶου δι χομ ἐβολ ζιτοτοῦ ἀρθων
 ἴχε †νοῦ φ† ἴγεωργιος φηῆτογμοῦ† ἐρορ 10
 χε ἴησ φηῆταγᾶωφ φη ἔτα νιογδαί ἡοθερ
 εθεβοῦ ἴπερῖ ἴτερναρμερ ἐβολῆεν νασιχ.

κς. β. ἀρεκελεγειν ἴχε πιδρακων ἴτε φνοῦν εθροῦ-
 βερβερ ἴνερκας σαβολ ν†πολις ἐβρηι ἐογ-
 λακκος ἐρῶοῦῶου ἐρξω ἴμος ἴβρηι ἴβητῆ 15
 χε μηπως ἴτε νιχρηστιάνος χιμι ἴνερκας
 ἴτογκωτ ἴογμαρτηριον ἐρορ ἴτογτογνος
 περσνορ ἐρρηι ἔχων. νε φναγ ἴογωμ δε πε
 ἀρῶε ναρ ἴχε πογρο ἐογωμ νεμ πικε ζῶ

κζ. α. ἴογρο νεμαρ. ἐογωμ δε ἀρῶωπι ἴχε ογνιῶ† 20
 ἴμονμεν. ἴογρο† βεν ογρο† ἅ τφε δλωκ
 ἴβηπι ογορ ἀσῶωπι ἴχε ογνιῶ† ἴρο† ζωσ
 τε ἴτε νιτωοῦ φωσι βεν ογῆζαπινα ἴτε πκαρι
 κιμ ἴτε φιομ ῶθορτερ ἴρωιμι ογορ ἴτε
 νερχολ ροχι ἐπωῶι ἴῖῆ ἴμαρι. ἀρερσαλπίζιν 25
 ἴχε μηχανῆ βεν πιταπ ρηππε ισ πῶσ ἴησ ἀρῖ

κζ. β. ριχεν περραρμα ἴχερογβιμ ἀρῶρι ἐρατῆ ριχεν
 νενσφοτοῦ ἴπιλακκος περσαρ ἴμηχανῆ πιαρ-
 χηαρρελος χε μαῶε ναικ ἐπεσῆτ ἐπιλακκος
 ῶωοῦ† ἴνενκας ἴπαλλοῦ γεωργιος. ἐπιδε 30

- αἰσοῦμι ἴχε παιῶρι ἕεν περζητ ἴχε γεωρ-
 ριος ἰχε νεφωῆς χε †νανοzem αν ἴπαισοπ
 ἔβολῆεν παιμάνκανον λιχαῖ ἀφραοῦ ἴχῆητῆ
 κ̅η̅. α. χε ἴτεφναζ† ἕεν περζητ τηρῆ οῦοz ἴτεφ-
 ἔμι χε ἄνοκ πε φ† φη ἔτε οῦονωχομμοῖ
 ἔνοzem ἴμαγατῆ. ἄ μηχανῆ ὡε ναῖ ἔπεσῆτ
 ἔπιακκος ἀφσεβτε πῖσωμα ἔθοῦαβ ἴτε
 πάλγιος γεωργιος. ἄ πῶc ἄμονι ἴτεφχιχ εφ-
 χῶ ἴμοc χε γεωργιος παμενριτ ζηππε ἰc †χιχ
 εταcθαμῖ ἴλαδαν πῖωορπ ἴρωμι ἴθοc ον
 †νοῦ ἔθοῦλzem cῶντ ἴμοκ ἄ πῶc νιῖ ἔβοῦν
 κ̅η̅. β. ἕεν περζο ἀφμαζῆ ἴῆωνῆ ἴκε cοπ. ἀφἔραc-
 παζεcῆε ἴμοῖ ἴχε πῶc ἀφωε ναῖ ἔπῶωι ἔνι-
 φηοῦι νεμ νεφαγγελοc ἔθοῦαβ. ἀφτωνῆ ἕεν
 οῦιωc ἴχε πάλγιος γεωργιος ἔβολῆεν νιἔθ-
 μωοῦτ. οῦοz ναῖμοῦι πε ἕεν πῖπαλατι(sic) ἴτε
 †βακι εφκῶτ ἴca νιοῦρωοῦ(sic). μενεcca
 ναι δε ἀφχιμι ἴνιοῦρωοῦ ἕεν πῖπλατιἄ(sic)
 κ̅θ̅. α. εῦzemci caḥοῦν εῦ†ζαπ οῦοz ἀφρῶσι ἔβοῦν
 ἔχῶοῦ πεχαῖ ἴωοῦ χε τετενεcῶοῦν ἴμοι αν
 ὦ νιοῦρωοῦ. ἀφραι ἴνεφβαλ ἔπῶωι ἴχε ποῦρο
 δαδιἄνοc ἕεν οῦῶπι εφχῶ ἴμοc ἴπάλγιος χε
 ἴθοκ νιμ ἴπαιρη†. πεχε πῖμαρτυροc ἴτε
 π̅χ̅c ναῖ χε ἄνοκ πε γεωργιος φηἔτατενḥῶτεβ
 (sic) ἴμοῖ ἴcaῖ εḥβε τετενεμετρεφ†ῶῶ ἔπα-
 κ̅θ̅. β. νοῦ† φαιεḥατακε ἔηνοῦ ἴπατε οῦεcki ὡωπι.
 ποῦρο δε δαδιἄνοc εφμην εφcομc ἔβοῦν
 ἕεν πζο ἴπάλγιος πεχαῖ ναῖ χε ἴθοκ αν
 πε ἀλλα τεφḥηιβι τε κε οῦαι δε πεχαῖ χε
 ἄρῆοῦ ἀφῶνι ἴμοῖ. ἔταφἔμι δε ἴχε ἀνατολιος

πιστρατιλατης πεσαq xε hεν ουμεθμη φαι
πε γεωργιος πεταqταqτωνq (sic) εβολhεν
νη εθ μωουτ λqναq† δε ἴξε αναδολιος(sic)

λ. α. nem nateqtaqic τηrc. acωopi δε ἴξε τηπι
ἴνηεταqναq† επ̄x̄c ceiri ἴr̄ ἴωo nem θ nem 5
ουcξιμι εβολhεν πιμηω. ουoq αqουαqcaqeni
ἴξε πογρο δαδιανoc εθρογqιτου τηρου ca-
βολ ἴ†βακι hεν ουμα ἴωαqε αγαιτου ἴδ̄
ἴμεροc αγδοτβετ ἴμωου. παιρη† αγχωκ ἴτου-
μαρτυρια ἴcoy ἴε ἴφαμενωθ hεν ουε̄qooy 10

λ. β. nωoy hεν ουωoy επιπαραqicoc eyθi qmot
ε̄qρη ἴxen niqeqepnovi. αqουαqcaqeni ἴξε πογ-
ρο εθρογῑni ἴπιλγιoc γεωργioc ἴxen πιβημα
ουoq αqhoc εθρογῑni ἴουδλοx ἴβенипи qina 15
ἴceωnq ἴπιθμη ε̄ροq ουoq αqερουcaq† ha
ουqατq ωατ eqβωλ εβολ ουoq ἴceῑni ἴου-
moki ἴπcmot ἴουχoni ἴβенипи ἴceqιτq ε̄bρη

λ̄α. α. ε̄ρωq ουoq αqερουθoυqz ἴz̄ ἴιqt ε̄τεqαφε
ε̄hoyn επιδλοx αqερογῑni ἴουγνιω† ἴωni eq- 20
φonk κατα τεqαφε ουoq αγqι τεqαφε ε̄bρη
ε̄ροq ε̄ταxροc ἴτατq ἴceckepker ἴμοq nem
πιωni ουoq ἴτογβωλ εβολ ἴνιταqo ε̄ρατου
ἴτε neqκac. ε̄ταqλμονι δε ἴτοτq hεν ται-
bazanoc hεν ουμετχωρι ουoq αqουαqcaqeni 25

λ̄α. β. ε̄θρογῑni ἴπιωni εβολ qapoq ε̄αωq επ̄ωwi
ἴcaxωq ουoq ἴτογμογp ἴουγνιω† ἴωni ἴbητq
nem ε̄βερε ουγνιω† ἴxpeμtc επ̄ωwi hapoq.
menenca nai δε αqουαqcaqeni ε̄qιτq ε̄hoyn
ε̄oγmaci ἴqomt nem ε̄τωtc ἴqανιqt eyωnoy 30

- ἔβογν ἔροq. αφερκελεγειν ἴχε πιάνομος ἴογρο
 λβ. α. εθρογῖνι ἴογμανκανων ἴπιμασι ἴτογκω†
 ἔβογν ρινα ἴτογῆομβεμ ἴπσωμα ἴπιάριος
 ἴχε νιqt ογος ἴτε νεqμελος ερ ἴφρη† ἴογ-
 ωιω ἴτε ογῆνωoy ἔεν πιωom. αqάμονι 5
 ἴτοτq οn ἔεν ογμετχωρι αqογαςcaρni δε
 οn εθρογziτq ἔπιωτεκο nem ἔτοcq ἔπωε ωα
 τεqcoḃni χε qnaἔρογ naq ιε χε qnατακοq
 ἴαω ἴρη† ne ογcaie πε ἔμαωω ἔεν τεqxin-
 λβ. β. naγ ἄ πoḃ ογονzq ἔροq ἔεν πιἔχωρz ἔτεμμαγ 10
 εqχω ἴμοc χε ἄμωni ἴτοτk παcoππ γεωργιος
 ογος χεμνομ† ἴπερβωλ ἔβολ χε ἄνοk †χη
 nemak ογον ογνιω† ἴραωι ωοπ nak ἔεν τφε
 ἔρρη ἔχεν πεκἄρων. ρηππε ic ογcoπ ακμογ
 ἴμοq αιτογnocκ ἔτι χnaμογ ἴκε coπḃ 15
 λγ. α. ογος †naτογnocκ οn ἔεν πιμαρzḃ δε ἴcoπ
 ἄνοk ἔḃnaἰ ἴμιν ἴμοι ἔεν ρανḃηπι ογος
 †παρἄθηκη ἔταιχαλοc ἔπεκσωμα †naḃιτc
 ἄνοk εḃna†χοm ἴπεκσωμα ἔθογav ἴτα-
 ḃρεκḃιτον ἴμοk nem αβρααm nem isaak nem 20
 iaκωḃ ἴπερερωλαz ἴρρητ ἄνοk †χη nemak
 εceωωπι γαρ ἴχε τεκμαρτηρια ἴπεμḃο ἴπαι
 o ἴογρο nai εκερμεḃρε ἴπογḃḃο εḃρητ χnaερ
 z ἴρομπι εγερβαzανιzin ἴμοk ἔρρη ριχεν
 λγ. β. παρἄν χεμνομ† ἴπερερωλαz ἴρρητ ἔεν πxin- 25
 ḃρεqταιεμογ† ἔροq ἴχε πoḃ αqωε naq ἔπωωι
 ἔνιφνογῖ nem νεqαργελοc ἔθογav ἔρε πιχωρι
 ἴμαρτυροc ἴτε πxḃ comc ἔροq ογος ἴθοq
 δε naqμην ἔβολḃεν πιωρωic ωate πιoγωini
 ωαι ἔβολ εqογνοq ἴμοq ἔεν πιἔρογoτ ἔτα- 30

λδ. α. πῶς τῆς ναῖ. ἔταωρη δε ωπι λογαζσαζνι
 ἴχε πογρο εθρογῖνι ἴπιλγιος γεωργιος ἔχεν
 πιβημα. ἔταγενε δε πεχε ογαι ναῖ ἐβολῆεν
 πι ὀ νογρο ἐπεφραν πε μαρ[μ]εντιος χε γεωρ-
 γιος †ερέτιν νογμῖνι ἴτοτκ. ἐωωπ ακωα- 5
 ναιε ἴπαῖθε ωε πεννηε πιρῆ νεμ πιῶ ἴνογ†
 νεμ ἴμαγ ἴνινογ† †αρθμικ χε ἴθεος εθ-

λε. β. νοζεμ ἴπικοςμος τηρε χε †ναναε† εω
 ἐνεκνογ† ἴταωεωι ἴμωογ ἴκαλωε. πεχε
 πάλγιος γεωργιος ναῖ χε ἴχε πεκέθημα νηι. 10
 πεχε μακμεντιος πογρο ναῖ χε εηπε ιε ὀ
 ἴερονος σεχη ἐβρη φογαι φογαι ἴνιερονος
 ογοε εανφατςι ἴβητογ ἴμῖνι νιβεν εανογον

λε. α. μῖν ἴτε εανωωην ἴρεφτογταε νεμ εανογον
 ἴατογταε. ἐωωπ ογν ἴτογογωνε ἐβολ ἴτογω- 15
 επνογνι ἴχε νιφατςι ἴτε πιωωην ἴτε πιογαι
 πιογαι ἴβητογ φιρι ἐβολειτεν νεκτωεε ογοε
 ἴτε νιφαιςι(sic) ἴρεφτογταε φορι ἐβολ ογοε
 ἴτε νιατογταε ἴχωβι φορι ἐβολ ἴεν φαι
 †ναε† ἐπεκνογ†. ἴ πάλγιος γεωργιος ειτε 20
 ειχεν πεεεο ερετωεε ἴφ† ἴογνιω† ἴναγ εε-

λε. β. ειλεομ. ἔταεεωκ δε ἐβολ ἴ†προεεγχε εεεω
 ἴπιλμῖνι εεωωπι δε ογνιω† ἴεο† νεμ ογ-
 εεερετερ ἴεν πεεειντωεε ογπῖα εαρ ἴτε
 πῶε εεῖ ἔχεν νιερονος εγ†ογῶ ἐβολ εγδεπ- 25
 νογνι ἴχε νιφατςι εγφιρι ἐβολ ογοε νηῖτοι
 ἴρεφτογταε εγ† ογταε νη ἴτοι ἴατογταε

λε. α. εγε εωβι ἐβολ. τοτε πεχε μαρμεντιος πογρο
 ναῖ χε ογνιω† ἴνογ† πε πεεεακλεε χε νεμ
 νικεωε εεωογῶογ εεογωνε ἴτεεεομ ἐβολ 30

- ἸΒΗΤΟΥ ἸΠΑΙΡΗ†. ΑΦΕΡΟΥΩ ἸΧΕ ΠΙΛΓΙΟC ΓΕΩΡ-
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- λ̄ζ. α. ΟΥΛΑΜΧΑΠΤ ΝΕΜ ΟΥΩΤ ἸΤΕΒΝΗ ΝΕΜ ΟΥἸΒΡΕΖΙ
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- λ̄ζ. β. ΑΦΟΥΩ ΑΦΜΟΥΝΚ ἸΧΕ ΠΙΒΕΡΩΟ ΕΤΕΜΜΑΩ ΑΦΟΥ-
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ἀνιογὶ ἴπαιλεβης ἐπῶωι εταρίνι δε ἴπαι-
 λεβης ἐπῶωι ἀφφονε ἐβολε ριχεν πικαρι. ἀφφ-
 λη. β. ρογῶ ἴχε πῶε ἴντε νιχομ ἐρρη ἴχωφ χε
 γεωργιος πασωπ τῶνκ ἐρρη ἀνοκ πε φη
 ἐταρτογνος λαζαρος ἐβολθεν νη ἐθμωογτ 5
 παρη† ον †νογ ἀνοκ τογασαζνι ναικ
 χε τῶνκ ογοε ἀμογ ἐπῶωι ἐβολθεν πιλεβης
 ὀρι ἐρατκ ριχεν νεκβαλαγχ ἀνοκ πε πῶε
 πεκνογ†. ἀφφωνφ βεν †ογνογ ἐτεμμαγ
 ἴχε πιχωρι ἀληθος βεν ογνιω† ἴχομ εσχορ 10

λη. α. ἴφρη† ἴογαι ἐτε ἴπερβι ρλι ἴμκαε ἐπτηρη.
 ογον νιβεν ἐταγναγ ἀφφωφηρι. πεχε πῶε
 ναφ χε βρο ἴμοκ ογοε χεμχομ γεωργιος
 παμενριτ χε ογον ογνιω† ἴραωι ῶωπι ναικ
 βεν νιφνογὶ νεμ ριχεν πικαρι νεμ ἴπεμθο 15
 ἴπαιωτ ἴαγαθος νεμ ἴπεμθο ἴνααργελοε
 ἐρρη ἴχεν πεκλῶων ῶωπι εκ χεμνομ† χε
 ἀνοκ †χη νεμακ. ογοε ἀφφε ναφ ἐπῶωι ἐνι-

λη. β. φνογὶ νεμ νεφαργελοε ἐθ ογαν. ἴθοφ δε ἀφ-
 φωνφ ἀφμοωι ογοε ἀφφωρπ ρα πογρο ἴχε 20
 πιάριος γεωργιος εφχω ἴμοε χε ρηππε †σνηνι
 ἴμοι βεν †πολιε ογοε ††εβω. βεν †ογνογ
 ἐτεμ[μαγ] ἀφφασαζνι ἴχε πογρο ἐαμονι
 ἴμοφ εθρογενφ ραροφ ἴχεν πιβημα. εφρηνογ
 δε ναφω ἐβολ χε πιβημα πιβημα ἀὶ ραροκ 25

μ. α. ἴθοκ νεμ πεκἀπολλον ἀνοκ ρω νεμ παῶε
 ἴηε πῶε πωρη ἴφ† ετωνβ. ρηππε ιε ογερμι
 επεσαν πε κολλατικη ἀσω ἐβολ εσχω
 ἴμοε ογβε πιάριος γεωργιος πιμαρτυροε ἴντε
 πῶε χε παῶε γεωργιος ἀ παωρη νωρεβ ἴπερ- 30

- ΜΑ. Β. ἴφ† ἐβολζιτοκ. πεχε πιάριος νας χε βί
 ἴπαιωβωτ ἐβολῆεν νασιχ μαωε νε ἔτκοι χω
 ἴπαιωβωτ ἔχεν φμογτ ἴπιμασι ἐρεχω ἴμος
 χε ναι νε νη ἔτερχω ἴμωου ἴχε γεωργιος χε
 ἕεν φραν ἴησ π̄χ̄ τωνκ ὀζι ἐρατκ. ἴθος δε
 ασίρι κατα φρη† ἔταρχος νας ογοζ αχτωνχ
 ἴχε πιμασι ἕεν †ογνογ ἔτεμμαγ ασ†ώου
- ΜΑ. Α. ἴφ† ἴχε †σζιμι εσχω ἴμος χε σμαρωογτ 10
 ἴχε †ογνογ ἔτακί ἔται πολισ ἴμος ἄληθος
 ἴθοκ ογπροφητης ογοζ ἄ φ† χεμπωιני ἴπερ-
 λαος. παλιν αρογωρπ ἴχε δαδιάνος ἴσα πι-
 μαρτυρος. ἔτασι δε πεχε πογρο τρακιἄλι
 νεμαχ χε γεωργιος νιωε ετωογώου ἔταγφιρι 15
 ἐβολ τενἔμι ἄν ακριβως χε πεκνογ† πε εταγ
- ΜΑ. Β. ἄρογφιρι ἐβολ χε νεννογ† νε ἄλλα ζηππε
 ις ογἴζαγ ερχη ἕατοτεν ἕεν †πετρα ἐογ-
 μωιτ πε ἴρερχα ρε[ρ]μωογτ ἴμον ζλι ἴρωμι
 ἔμι ἔπερμωιτ ογδε περρο ἐωοπ ογν ἐβολ- 20
 ζιτεν νεκτωβζ ἴτογτωογνογ ἴχε νικας ἴτε
 νη ἔομωογτ ωε πανηβ πιρη νεμ πιος νεμ
- ΜΒ. Α. †αρτεμικ ἄμαγ ἴνινογ† εἴἔναζ† ζω ἔπεκ-
 νογ† ἴταωωπι ἴχρηστιἄνος αχερὸγῶ ἴχε
 πιμακαριος γεωργιος ερχω ἴμος χε σεντοτ 25
 ἴχε †σμη ἔταισοἄμεσ ἕεν πιεγαρρελιον ετ-
 χω ἴμος χε ἐωοπ ογον τετενναζ† ἴμαγ
 ἴπσμοτ ἴογναφρι ἴωελταμ ἴτετεν σος ἴπαι-
 τωογ χε ογῶτεβ ἐβολ ται ογοζ ἴνεζλι ερατ-
- ΜΒ. Β. σომ ἴτενἄηνογ τωνκ ἴθοκ νεμ πογρο δαδι- 30

ἄνος nem νικεογρωου ἴτε χημι μαθενωτεν
 λογων ἴφρο ἴπιμζαυ ογοζ ὀφι ἴνικας ἴτε
 νιρεφμωουτ ἔταγλοφλεφ ἔβολ nem νιωωιω
 ἴτε νηἔταγμοу λνιτοу ннι ἴναι. ογοζ αγθεν- 5
 ωου саτοτοу ἴχε πιῖ ἴογρο ἔφμωιτ ἴπιμ-

ΜῚ.Α. ζαυ αγουων ἴππο ἴτε πιμζαυ ἴπουχημ
 ζλι ἴκας ἴτε νιρεφμωουτ ἴβηтφ агωφι
 ἴνιθmic ἔβολβεν νικας ἔταγχεμοу агιni
 ἴμωου ἴπᾶριος γεωργιος. τοτε πᾶριος γε-
 ωργιος αγζιοуἴ ἴμοφ ζιχεν νεφκελι агтωβз 10
 ωα φнау ἴογροуноу βεν πχινθρεφχωк ἴπᾶ-

μην ἔβολ агωωпи ἴχε ογνιωт ἴωθορтер
 nem ζансетеβρηх ἴχρωм ογοζ агεроуоиm
 ΜῚ.В. ἔνικας ἔτεμμαу ογοζ сатотоу агἴ ἔβολ
 ἴβηттоу ἴχε ē ἴρωm nem ὀ ἴсгimι nem Ὶ 15
 ἴκοуχι ἴλλοу. νιογρωου δε ἔταγнау ἔφн-

ἔтагωωпи агερωφнρι λοιπον ἴ νιογρωου
 μοу† ἔοуαι βεν нн ἔтагтωоуноу ἔβολβεν
 ннἔθμωουт πεχωου наφ хе nim пе πεκραн.
 агεроуō ἴχε φηἔтагтωнφ ἔβολβεν ннἔθ- 20

ΜῚ.Α. μωουτ εφχω ἴμοс хе ἴсoυβнн пе паран. πεχε
 πογρο наφ хе ἴс ογнр ἴромпи ἴсхен етакмоу.
 хе ἴс гoуō Ὶ ἴромпи. πεχε πογρο наφ хе
 βен пичоу ἔτεμμαу ne агἴ ἴχε пхс ἔπι-
 космос ωан ἴφн. πεχε φηἔтагтωнφ ἔβολβεν 25
 ннἔθμωουт наφ хе Ὶiri ἴφмεуἴ аn оуде

ἴπичωтем гoлωс хе агἴ. πεχε дадиἄнос наφ
 ΜῚ.В. хе наκнаг† ἔnim ἴноу†. πεχε φηἔтагтωнφ
 наφ хе ἴπεрер ζли ἴἄнаркн ἔрои ω πογρο
 †ωпи оγн ἔхос хе аинаг† ἔnim ἴноу† наи- 30

- ΝΑΖΤ ΠΕ ΕΟΥΑΙ ΕΥΜΟΥ† ΕΡΟQ ΧΕ ΠΑΠΟΛΛΩΝ
 ΟΥCΟΧ ἸΝΚΟΥΡ ΜΒΟ ἸΒΕΛΛΕ ΕΤΑΙΧΩ ΟΥΝ ἸCΩΙ
 Ἰ†ΧΙΝΩΝḂ ΕΤΖΩΟΥ ἸΝΤΕ ΠΑΙΒΙΟΣ ΛΙΩΩΠΙ ΕΙΩΝḂ
 ḂΕΝ ΝΙΜΩΙΤ ΕΤΤΗ ḂΕΝ ΠΙΑΡΟ ἸΧΡΩΜ ΩΛ
 ΜΕ. Α. †ΩΕΝΗΙ ΕḂΡΗΙ ΕΡΟQ ΑQḂΜΑΥ ἸΧΕ ΠΙQΙΝΤ ἸΑ-
 ΤΕΝΚΟΤ ΖΑΡΑ ἸΘΟΚ ἸΠΕΚCΩΤΕΜ ΕΝΙΓΡΑΦΗ ἸΝΤΕ
 ΝΙΧΡΗCΤΙΑΝΟC ΕCΦΙΡΙ ΕΒΟΛ ΑΚ† ἸΦΜΕΥΙ ΝΗΙ
 ἸΠΙΕΖΟΥQ ΕΤΤΗ ΕΤΟΙ ΝΖΟ† ΠΙΜΩΙΤ ΕΤΕ ἸΜΜΟΝ
 ΒΟἸΘΙΑ ἸΜΑΥ ΑΛΛΑ ΟΥΤΩΜΤ ΠΕ ΝΕΜ ΟΥΖΟ†
 ἸΜΜΟΝ ΖΛΙ ἸΝΝΑΙ ἸḂΗΤQ ΟΥΔΕ ἸΠΑΥΩΘΕΤ 10
 ἸΠΖΗΤ ἸΠΙΡΕQ†ΖΑΠ ΑΛΛΑ ΠΖΩΒ ἸΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ΕΤΑQΑΙQ ΧΗ ἸΠΕΜΘΟ ἸΝΕQΒΑΛ ΕΒΟΛ.
- ΜΕ. Β. ΤΟΤΕ ΩΑQΕΡΟΥΩ ἸΧΕ ΠΙΧΑΝΑ ἸΤΕQΧΟC ΧΕ
 ΜΑΤΑΜΟΙ. ΕΠΖΩΒ ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ἸΜΩΤΕΝ
 ΖΙΝΑ ἸΤΑ† ΝΑQ ἸΠΕQΒΕΧΕ ΚΑΤΑ ΝΗ ΕΤΑQ- 15
 ΛΙΤΟΥ CΩΤΕΜ ΟΥΝ ἸΤΑΦΙΡΙ ḂΑΤΟΤΚ Ω ΠΟΥΡΟ
 ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΕΘΝΑΩΩΠΙ ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟZ
 ἸΤΕQΟΥΩΝZ ΕΒΟΛ ἸΦἸΕΤΑΥΕΡCΤΑΥΡΩΝΙΝ ἸΜΟQ
 ΕΤΕ ΠΧC ΠΕ ΚΑΝ ΕΩΩΠ ΕΟΥΟΝ ΟΥΜΗΩ
- ΜΖ. Α. ἸΝΝΟΒΙ ΘΙ ΕΠΕQCΩΜΑ ΟΥΟZ ἸΤΕQΘΤΕΒ ΕΒΟΛḂΕΝ 20
 ΠΑΙΚΟCΜΟC ΕΤΖΩΟΥ ΩΑQΩΩΠΙ ḂΕΝ ΖΑΝCΝΑΥZ
 ΕΘΒΕ ΝΕQΝΟΒΙ ΑΛΛΑ ḂΕΝ †ΚΥΡΙΑΚΗ CΕ† ἸΤΟΝ
 ΝΑQ ΧΕ ΟΥΗΙ ΕΡΕ ΠCḂ ἸḂC CΟΜC ΕḂΡΗΙ ΕΝΙΚΟ-
 ΛΑCΙC ἸΠΕΖΟΥQ Ἰ†ΚΥΡΙΑΚΗ ἸΝΟΚ ΔΕ ΟΥΔΕ ΖΕΝ
 ΠΕΖΟΥQ Ἰ†ΚΥΡΙΑΚΗ ἸΠΑΥ† ἸΤΟΝ ΝΑΝ ΕΠΤΗΡQ 25
 ΕΠΙ ΔΕ ἸΠΙΟΥΩΝZ ἸΤΕQΜΕΤCḂ ΕΒΟΛ ΕΙΩΟΠ
- ΜΖ. Β. ΖΙΧΕΝ ΠΙΚΑΖΙ ΠΩC ΓΑΡ ΕΝΝΑΟΥΩΝZ ΕΒΟΛ ΕΝΕΡ-
 CΕΒΗCΘΕ ἸΖΑΝΙΔΩΛΟΝ ΝΕΜ ΖΑΝΘΟΥΩΤ ἸΠΑΥΚΙΜ
 ΕΡΩΟΥ ΕΠΤΗΡQ. ΑQΕΡΟΥΩ ΝΑQ ἸΧΕ ΠΟΥΡΟ ΠΕ-
 ΧΑQ ΧΕ Ἰ ΠΕΚΖΗΤ ΧΩ ΕΒΟΛΖΙΤΕΝ ΠΑΩΑΙ ἸΠΙΧ- 30

ρονος ἴτε παιῶ ἱρομπι. αἰσος δε ἴξε φη
 ἔταρτωνη ἐβολῆεν νηῆθμοουτ ἐπιμαρτυρος
 ἴτε πᾶς πάλριος γεωργιος πεχαῖ μαῖ δε

ΜΖ. Α. ΠΑῪΣ ΠΙΜΑΡΤΥΡΟΣ ἴτε πᾶς ΤΕΝ†ΖΟ ἔροκ μοι
 ΝΑΝ ἱπιωμο ἐθοῦαβ ἴτε πᾶς δε ἱνοῦζιττεν 5
 ἔνικολασις ετενῆβητοῦ ἱκεσοπ. ἔταρναῦ οὔν
 ἴξε πάλριος γεωργιος ἐποῦναζ† αἰ† ἱοῦωεν-
 φατ ῆεν πικαζι αἰφωσι ἐπῶωι ἴξε οὔμωοῦ
 οὔοζ αἰ†ωμο νωοῦ ῆεν φραν ἱφίωτ νεμ
 πῶηρι νεμ πιπῆᾶ ἐθοῦαβ πεχαῖ νωοῦ δε 10

ΜΖ. Β. ΜΑῪΕ ΝΩΤΕΝ ῆεν οὔζιρηνη ἐπιπαρᾶδισος οὔοζ
 σατοτοῦ αἰερ ἰθοῦωοζ ἐβολ. ἱποῦναῦ ἔρωοῦ
 δε αἰφωπι ἴξε ποῦρο εἰωωῶ ἐβολ ἱαῦἱοῦ-
 νοῦ αἰῆροῦῶ μαῖ ἴξε νιοῦρωοῦ εθνεμαῖ
 πεχωοῦ δε παρῶμι οὔρεφερζικ πε δε ἐβολ- 15
 ζιτεν νεφμαῖα αἰταζο ἱζαναεμων ἔρατοῦ
 ἱπενῆθο ἐβολ αἰσος δε αἰτοῦνος ζανρεφ-

ΜΗ. Α. Μῶοῦτ ἰνοκ ζω †νοῦ †να†ωῶ ἱπαιγεννος
 τηρῖ δε χρηστῖᾶνος αἰερκελεῖνι δε σωτπ
 νηι ἱοῦχηρα ἱζηκι θη ἔτε ἱμον ζλι ἱζηκι 20
 ἱπερρη† ῆεν πικοςμος οὔοζ αἰκω† ῆεν †πο-
 λις αἰξιμι μαῖ ἱ†χηρα ἱζηκι αἰζιοῦῖ ἱπιῆμη
 ἐβοῦν νεμας ζωσ εἰοῦωῶ ἐ†ωῶ ἱνιχρησ-
 τῖᾶνος. ἔταῦεν πιῆμη ἐβοῦν ἐπηι ἱ†χηρα

ΜΗ. Β. ΠΕΧΑῖ ΝΑΣ ΔΕ ΜΟΙ ΝΗ ἱοῦωικ δε οὔηι †ζωκερ 25
 αςῆροῦῶ ἴξε †ςζιμι μαῖ ἱχηρα ἱζηκι δε
 ἱμον ωικ ῆεν πανι ἰνοκ παῪΣ. πεξε πάλριος
 γεωργιος νας δε ἰρεναζ† ἐνιμ ἱνοῦ† δε
 ἱμον ζλι ἱωικ ῆεν πεηι. πεξε †ςζιμι μαῖ
 δε εἰναζ† ἐπιαπολλων νεμ πιῆρακλῆς νιηῖω† 30

- ἴνου† ἴτε νιογρωου. πεχε πιάριος γεωργιος
 νας χε ἄληθος ογζαπ ἴμμη ἴτε φ† πε φαί
 ἴθ. α. χε ἴμον ζλι ἴωικ ἔβεν πενι. ἔτασσομς ἔβοϋν
 ἔβεν περζο ἴχε †ςζιμι (sic) ασναγ ἔπερζο
 ἴπςμοτ ἴογαρρελος ἴτε πῶς πεχας ἴβρηι 5
 ἴβητς ἴχε †ςζιμι χε †ναωε νηι ἔβολ
 ἴτακω† ἴσα ωικ ἴτοτογ ἴναδίσεγ νεμ να-
 θεωεγ ζινα ἴταχω ἔαροϋ ἴπαιρωμι ἴτε φ†.
 παντος ἔβεν περζιἴ ἔβοϋν ἔπανι ἴταξιμι
 ἴθ. β. ἴογζμοτ ἴπεμθο ἔβολ ἴναθεωεγ. ασωπι 10
 οϋν ἔβεν πξινορεςζωλ ἔβολ ἴχε †ςζιμι ἴχηρα
 ἴζηκι. πῶμη δε ναρζεμςι ἔαρατς ἴογβαςις
 ἴτε ογςτγλλος ἴωε ἔβοϋν ἔβεν πεςχι σατοτγ
 οϋν αρωεπνοϋνι ἴχε πιστγλλος ογος αρζι χαλ
 ἔβολ αρωωπι ἴχε [ογ]νω† ἴωωην ογος αρερ- 15
 σαπωι ἴπιηι ἴ ἴε ἴμαζι ἔπωωι ζηππε ις
 ἴ. α. μιχαηλ πιαρχηαρρελος αϋι ωαροϋ νεμ ογ-
 τραπεζα εςμεζ ἔβολἔβεν ἄγαθον νιβεν αρογωμ
 ογος αρξεμνομ† ἴχε πιάριος ογος ναρε
 †τραπεζα μεζ ἴωικ νεμ ἀγαθον νιβεν ἔτασι 20
 ἔβοϋν ἴχε †ςζιμι ἴχηρα ἴζηκι ἔβοϋν ἔπεςχι
 ασναγ ἔζαννω† ἴωφηρι ογτραπεζα εςχη
 ἔβρηι εςμεζ ἴαγαθον νιβεν νεμ πιστιλλος (sic)
 ἴ. β. ἔταρωεπνοϋνι ἔβεν ογωε ερωογῶογ πεχας
 ἔβεν πεςζητ χε ἄ φ† ἴνιχηρςτιἄνος ερφμεγῖ 25
 ἴταμετζηκι ἔα †χηρα αϋιηι ἴπερμαρτυρος
 ἔβοϋν ἔπανι ἔα †ταλεπωρος ἴψγχη ωα-
 τερερβοῖθιν ἔροι ογος σατοτς ασζιτς ἔβρηι
 ἔα νενβαλαγχ ἴπιάριος ασογωωτ ἴμοϋ.
 ἴλ. α. αρερογῶ νας ἴχε πιάριος γεωργιος ερχω ἴμος 30

χε τωοῦνι ὄρι ἐρα† ἐχεν νεβλαγχ ἄνοκ
 γαρ ἄνοκ αν πε φ† ἡνιχρηστιᾶνος ἀλλὰ ἄνοκ
 βωκ ἵταq εἰωεπιβιςι ἐρρηι ἐχεν πεqραν ἐθοῦ-
 αβ. παλιν πεχε †ςριμι ναq χε παῦc ιςχε λι-
 χιμι ἵογρμoт ἡπεκῆθο μηις νηι εῶριερτολ- 5
 man ἵταxω ἵογcαχι ἡπεκῆθο ἐβολ. πεχε
 πᾶριος ναc χε cαχι. πεχε †ςριμι ναq χε παῦc

14. B. οὔον ἵτηι ἡμαγ ἵογᾶλοῦ εqχη βεν ὀ ἡρομ-
 πι οὔοz φαι οὔβελλε πε ἡκοῦρ ἡέβο ἡδαλε
 †ωπι ἡταμοq ἡναθεωεγ ἐωοπ οὔν ἡτεκ- 10
 ὀρεqναγ ἡβολ ἡτεqσωτεμ οὔοz ἡτεqcαχι
 †ναz† ζω ἐπεκνοῦ†. αqῆροῦῶ ἡχε πῶμηι
 εqχω ἡμοc χε ἡνιοῦι ἡπιᾶλοῦ νηι ἡναι. τοτε
 αcῆι ἡπιᾶλοῦ ναq ἐβολβεν †μαz π† ἡογ-

15. A. λρμι ἡτε πεcχι οὔοz αcωτοq βεν κενq ἡπιῶ-
 μηι. πᾶριος δε γεωργιος ναqμην ἐβολ εqτωβz
 ἐρρηι ἐxωq ναρε xωq xοβc ἐπεcηт πε οὔοz
 ἐρε πᾶλοῦ βεν κενq αqηιcι ἐβοῦν ἐzραq
 λγρει ἐβολβεν νεqβαλ ἡχε zανκεкc cατοτq
 αqηαγ ἡβολ. πεχε †ςριμι ναq χε παῦc ††zο 20
 ἐροκ εῶρεqcαχι οὔοz ἡτεqσωτεμ βεν νεq-

17. B. μαωx ἡτεqτωνq ἡτεqμοωι ἐχεν νεqδαλαγx.
 πεχε πᾶριος γεωp[ριος] ναc χε †ςριμι φαι
 pωωι ἡμοq †νοῦ χε εεpχρηᾶ ἡμοq εῶρεq-
 ωεμωι ἡμοι ἡογρωβ αἰωανμοῦ† ἐροq ἐτεq- 25
 cωτεμ ἐπαβρωοῦ οὔοz ἡτεqμοωι ἡτεq ep
 διακονιν νηι ἡπicaχι. οὔοz ἡπεcωxεμxοm

18. A. ἡχε †ςριμι ἡῆροῦῶ ναq ἡογcαχι ναcναγ γαρ
 ἐπεqzο ἡφρη† ἡπzο ἡογαργελοc ἡτε φ†.
 τοτε πᾶνομοc ἡλceβηc ἡογpο δαδᾶνοc nem 30

- ΝΙΚΕΖΘ̄ ἰογρο εθνεμαρ εταγὶ ἐβολθεν πᾶ-
 ρICTON ἀγῶπι εὔσνηνι ἰμῶογ ἕεν νιπλατιὰ
 ἴτε †βακι. ἐταρcomc δε ἴχε πιδρακων ἴτε
 φνοῦν ἰογρο δαδῖανoc ἀρναγ ἐπιῶῶην φη
 ἐταρρωτ ἐβολζιτοτq ἰπιχε ἴθμη ναρῶνι 5
 ἰπ̄. β. ἐναρχoc ἴταρ χε παixinναγ ἰβερι οὔκente
 πε παιῶῶην ἀρταμορ ερῶ ἰμοc χε φαι πε
 πιῶιτ ἐναρῶογὶ ἐβοῦν ἐρορ ἴχε πᾶριoc
 πιῶ† ἴτε νιγαλιεoc γεωργιος. ἴθορ δε
 πογρο ἀροῦλρσαρνι εθρογενq ἴσεταρρορ ἐρατq 10
 ἰπερῖθο ἴδεμοcῖὰ ἀρθορῶνεγρζιν ἰμορ
 ἕεν οὔμεταθῆναι ῶατε νερσαρζ λορλερ ἐβολ
 ἰᾶ. α. οὔρο ἴτε νερσφίρωογ λῶῶ ριτεν παῶαι
 ἰπιχρωμ ἴτογρζιογὶ ἰογβασic ἴχρωμ ριχεν
 τερὰφε. μενεncωc ἀρθορῶῶορ οἰ ἴσερῶκι 15
 ἰμορ οὔρο ἴσεμερ ἴρᾶνφγᾶλη ἰβενιπι εὔ-
 μερ ἴχρωμ ἴσερζιτογ ἕα νερσφίρωογὶ ῶα
 τερ† ἰπιπᾶ οὔρο ἀρερκελεγῖν ἴχε πογρο
 εθρογῶ ἰπερσῶμα ἴσεβερῶῶρ ἐβολ ριχεν
 ἰᾶ. β. οὔτωογ ερῶocι ναρῶο ὡν ἰμοc πε ἴχε 20
 πιδρακων ἕεν περρῖτ χε cenᾶ ἴχε νιρᾶλα†
 ἴτε τφε ἴσεογῶμ ἴνερσαρζ. ἐταγῶλι οὔν
 ἰπιcῶμα ἴτε μακαριoc ἐβολ ριχεν παιτωογ
 φἠέτοῦμογ† ἐρορ χε cιpic ἀγβερῶῶορ ἐβολ
 ἰπιμα ἐτεμμαγ οὔρο ἀγταcῶογ ἴχε νι- 25
 ρῦπερετῆc. ἐταγῶγει δε ἰβολ ἰπιτωογ ἰογ-
 ἰᾶ. α. κοῦχι ἴχε νιρῦπερετῆc ἴτε πιδῖᾶβολoc νᾶγ
 ᾶ ἴσταδιον ἀγῶπι ἴχε οὔἕαρᾶβαι ἕεν τφε
 νεμ ρᾶncετεβρηχ ρῶc τε ἴτε πιτωογ τηρq
 ἐτεμμαγ cῶερτερ ρἠπε ic πῶc ἀqῖ ερταλη- 30

ΟΥΤ ἔχεν οὐβηπι οὐορ πεχαρ ἴπιάριος γεωρ-
 ριος χε πασωππ εθ νανερ τωνκ ἔβολβεν πιεν-
 κοτ οὐορ σατοττ ἀρτωντ ἴχε πιμαρτγρος

NE. B. ἴτε πᾶτ ἀρβοσι σαφλ[ρογ] ἴσα νιζγπερετης
 ερωω ἔβολ οὐβηογ ερωω ἴμος χε ὀγι νηι 5
 ἴογκογχι ωα τῖ νενωπεν. ἔταγσομς δε
 ριφαρογ ἴμωογ ἴχε νιζγπερετης ἀγναγ-
 ἐπιθμηι γεωργιος ερβοσι ριφαρογ ἴμωογ
 ἀγτῶογ ἴφτ ἀγριτογ ἔβρηι ἕατατογ ἴνεγ-
 βαλαγχ ἀγτῶο ερογ ερωω ἴμος χε μοι ναν 10
 ρων ἴτςφραζις (sic) ἴτε πᾶτ. πιναιαττ οὐν

NE. A. ἴθμηι πιάριος γεωργιος ἀρτῶμς νωογ ἕεν
 φραν ἴφραν (sic) ἴφιωτ νεν πωηρι νεν πιπᾶ
 ἔθ ογαν οὐορ ἀγῖ ἀγῶγι ερατογ ἴπεμθο
 ἴπογρο ἴανομος ἀγωω ἔβολ τηρογ χε ἄνον 15
 ρανχρηστιᾶνος ἴπαρρησιᾶ. τοτε νιογρωογ
 ἀγτῶμτ ἕεν οὐνιωτ ἴφοβος εθεε παι ρωβ
 ἀγέρκελεγιν ἔἴνι ἴνιζγπερετης ἴςεταρζωογ

NE. B. ἔρατογ ναρραρ. φραν ἴογαι ἴμωογ πε κλαγ-
 δανη ἀερογῖωι ἴμογ οὐορ ἴςετ ναρ ἴζαν- 20
 διμωριᾶ πικεογαι δε εγμογτ ἔρογ χε λασιρι
 νεν λασιριᾶνη ρινα ἴτογτηιτογ ἔτοτς
 ἴτςητ. κληκων ἀγτητ ἔτοττ ἴπιθρηιον.
 μενενα ναι οὐν ἀγερκελεγιν ἴχε νιογρωογ
 ερογῖνι ἴπιάριος γεωργιος ἀγέρογῶ ἴχε 25
 πογρο δαδιᾶνος πεχαρ ναρ χε γεωργιος ωε

NE. A. παῶτ πιρη νεν πιορ νεν νινογτ νεν τογ-
 μαγ ταρτημς χε ττᾶσο ἔροκ ἴφρητ ἴογ-
 ωηρι ἴμενριτ ἴτηι οὐορ ρωβ νιβεν ετεκ-
 ναερῆτιν ἴμωογ ἴτοτ τῖναθηιτογ νᾶκ ἴζμοτ 30

- ΜΟΝΟΝ ΣΩΤΕΜ ἸΣΩΙ ΖΩΣ ΙΩΤ ΟΥΟΣ ΜΑΜΑ†
 ΖΙΝΑ ἸΤΕΚΙ ἸΤΕΚΟΥΩΩΤ ἸΝΙΝΟΥ† ἸΜΑΥΑΤ†.
 ΑΦΕΡΟΥΩ ἸΧΕ ΠᾶΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΧΑ† ΝΑ†
 ̅̅̅. Β. ΧΕ †ΟΙ ἸΨΦΗΡΙ ἸΝΕΚΣΑΧΙ ΕΤ ΧΩ ἸΜΟΣ ΧΕ †ΝΟΥ
 ΝΑΙΧΗ ἸΤΟΤΕΝ ΨΑ ΦΟΥΟΥ ΕΘΒΕΟΥ ἸΠΕΚΧΕ ΝΑΙ
 ΝΗΙ ΖΗΠΠΕ ΙC ̅̅ ἸΡΟΜΠΙ ἸἔΖΟΥΟΥ ΑΥΣΙΝΙ ΕΚΕΡ-
 ΒΑΣΑΝΙΖΙΝ ἸΜΟΙ ΑΚΨΩΤΕΒ ἸΜΟΙ ̅̅ ̅̅ ἸΣΟΠΙ ΟΥΟΣ
 ΑΙΜΟΥ ΑΦΤΟΥΝΟCΤ Ἰ ΠΙ ̅̅ ἸΣΟΠ ἸΧΕ ΠΑΨC ἸΨC
 ΠΧC ΚΕΠΕΡ ἸΠΙCΩΤΕΜ ἸΝΑΙ CΑ[ΧΙ]¹⁾ ἸΤΟΤΚ
 ἸΒΗΛ Ἰ†ΝΟΥ ΚCΩΟΥΝ ΑΝ Ω ΠΟΥΡΟ ΧΕ ΠΑΙ ΓΕΝΟC
 ̅̅̅. Α. ἸΤΕ ΝΙΧΡΗCΤΙΑΝΟC ΖΑΝΦΙΛΟΝΙΚΟC ΝΕ ΟΥΟΣ
 CΕ† ἸΒΟΥΝ ἸΖΡΕΝ ΝΗ ἸΤ† ἸΒΟΥΝ ἸΖΡΑΥ. ΑΛΛΑ
 †ΝΟΥ †ἔΡΟΥΟΤ ΝΗΙ ἸΤΕ ΤΕΚΜΕΤΝΙΩ† †ΝΑΕΡ-
 ΨΟΥΨΟΥΨΙ ἸΠΕΚΝΙΩ† ἸΝΟΥ† ΠΙΛΠΟΛΛΩΝ ΦΗ
 ἸΤΕΚΜΕΙ ἸΜΟ†. ἸΤΑΨCΩΤΕΜ ΟΥΝ ἸΝΑΙ ἸΧΕ
 ΠΟΥΡΟ ΔΑΔΙΑΝΟC ΑΨΡΑΨΙ ἸΜΑΨΩ ΑΨΛΜΟΝΙ
 ἸΤΑΨΕ ἸΠᾶΡΙΟC ΓΕΩΡΓΙΟC ΧΕ ΑΨΝΑ†ΦΙ ἸΡΟC.
 ΑΨ† ΤΟΤ† ἸΜΟ† ἸΧΕ ΠΙΘΜΗΙ ΕΨΧΩ ἸΜΟC ΧΕ
 ̅̅̅. Β. ἸΨΦΩΡ Ω ΠΟΥΡΟ ΟΥΚΑΖC ΑΝ ΤΕ ἸΤΕ ΝΙΓΑΛΙ-
 ΛΕΟC ἸΨΩΠ ΑΨΨΤΕΜΟΥΨΩΤ ἸΝΙΝΟΥ† ἸΨΟΡΠ
 ΑΛΛΑ ΟΥΑΖCΑΖ †ΝΟΥ ΕΘΡΟΥΖΙΟΥ† ἸΜΟΙ ἸΠΨ-
 ΤΕΚΟ ΨΑ ΠΕΨΡΑC†. ΑΦΕΡΟΥΩ ἸΧΕ ΠΟΥΡΟ ΠΕΧΑ†
 ΝΑ† ΧΕ ἸΝΕCΨΩΠΙ ΝΗΙ ΙCΧΕΝ †ΝΟΥ ἸΤΑΤΗΚ Ἰ
 ΖΛΙ ἸΔΙΜΟΡΙΑ ΑΛΛΑ ΗΙCΙ ΝΙΒΕΝ ἸΤΑΙΤΗΙΤΟΥ
 ̅̅̅. Α. ΝΑΚ ΧΑΥ ΝΗΙ ἸΒΟΛ ΖΩC ΑΙΑΙΤΟΥ ΝΑΚ ΗΕΝ ΟΥ-
 ΜΕΤΑΤἔΜΙ ἸΨΡΗ† ἸΟΥΙΩΤ ΨΟΠ† ἸΡΟΚ. ἸΜΟΥ
 ΧΕ †ΝΟΥ ἸΤΑΒΙΤΚ CΑΒΟΥΝ ἸΠΙΠΑΛΛΑΤΙΟΝ ἸΤ

¹⁾ Ms. ἸΝΑΙCΑΝΑΙ ἸΤΟΤΚ. The Arabic version has مك هذا الكلام.

ca βοῦν πιμωιτ ετερε †οῦρω ἀλεξανδρα
 χη ἴμοq βεν πεσκοιτων εςμοτεν ἴμοc. ἐτα-
 ρῶλι δε ἴμοq ἐβοῦν ἴχε ποῦρο αqριοῦι
 ἴμοq ἐβοῦν νεν †οῦρω ἀλεξανδρα αqμαω-

†θ. β. θαμ ἴπιρο ἐρωου ἴπῆ αqωε ναq ἴχε ποῦρο 5
 ἴερογzi γαρ πε. τοτε πιάριος γεωργιος αqκῶλx
 ἴνεqκελι ογοz αqερzητε ἴτωβz ἴφ† εqσω
 ἴμοc xε φ† πανοῦ† ἴμον πετὸνι ἴμοκ
 βεν νινοῦ† ἴθoκ πε φ† ετ ἴρι ἴνιωφηρι.
 εθβεου zανεθνοc αγωω ἐβολ ογοz zανλαοc 10
 αqερμελεταν ἴzανcαxι εγωουιτ αqωου†

†z. α. εῦμα ἴχε νιοῦρωου τηροῦ ἴτε πκαzi νεν
 ἴου κε αρχων εῦcοπ αqcαxι ἴca πῶc νεν
 πεqχῥc. αcἐροῦῶ ἴχε ἀλεξανδρα †οῦρω
 εcσω ἴμοc ἴπιάριος xε παῶc γεωργιος †cω- 15
 τεμ ἐροκ ἴκαλωc ογοz †ερεπιθῦμῦν (sic)
 ἐνεκcαxι νιμ δε νε νη ετ ωω ἐβολ ιε νιμ
 νε νη ἐταqερμελεταν ιε νιμ πε πxῥc ματ-

†z. β. cαβοι ἐροq ἴταcοῦωνq. αqεροῦῶ ἴχε
 πιάριος γεωργιος εqσω ἴμοc xε ιcxe ἀρε- 20
 τερερετιν ἐἐμι ἐπxῥc νεν νεqcaxι cωτεμ
 ῶ ἀλεξανδρα. zοτε ἐταπῶc θαμιο ἴτφε νεν
 πκαzi ογοz αqῶι ἴοῦῶμι ἐβολβεν πκαzi αq-
 θαμιὸ ἴπιρωμι εqῶνι ἴμοq κατα πεqῖνι
 νεν τεqzῦκων πωc αqῖρι ἴοῦκαzi ἴcαρz 25
 παλιν αqθαμιὸ ἴzανμο† ἐβολ ἴμοq αqθαμιὸ

†z. α. ἴοῦωαρ νεν νηῆθναῦ ἴταq νεν πcωxπ ἴνι-
 μελοc βεν πιρωμι αqθαμιὸ ἴνιβαλ ἴzαν-
 βελλεῦ νεν οῦλαc νεν οῦωβωβι αqθαμιὸ
 ἴzανxix νεν νητηροῦ εττακthοῦ† ἐπιρωμι 30

- ΜΗ ΟΥΚΑΖΙ ΑΝ ΠΕ ΕΤΧΗ ΕΒΡΗΙ Λ Φ† ΠΧ̄C ΑΦΕΡ-
 ΦΟΡΙΝ ΝΤΕΓCΑΡΖ ΕΒΟΛΒΕΝ †ΠΑΡΘΕΝΟΣ ΕΘ ΟΥΑΒ
 ΜΑΡΙΑ ΟΥΟΣ ΑΦΕΡΡΩΜΙ ΝΘΟΥ ΠΕ Φ† ΦΗ ΕΤΑΓ-
 ζΑ. Β. ΤΟΥΝΟΥCΤ ΕΒΟΛΒΕΝ ΝΗΕΘΜΩΟΥΤ ΕΙΩΟΠ ΝΝΑΙ
 ΗΙCΙ ΕΒΡΗΙ ΕΧΕΝ ΠΕΦΡΑΝ ΕΘ ΟΥΑΒ ΝΕΜ ΠΕΦΙΩΤ
 ΝΑΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘ ΟΥΑΒ ΕΘΒΕ ΛΔΑΜ Ω
 ΑΛΕΞΑΝΑΡΑ †ΟΥΡΩ Λ Φ† ΘΑΜΙΘ ΝΤΦΕ ΑΡCΩΝΤ
 ΝΙΠΗΡΗ ΝΕΜ ΠΙΟΥC ΝΡΕΦΕΡΟΥΩΙΝΙ ΝΕΜ ΝΙCΙΟΥ
 ΝΕΜ ΠCΩΧΠ. ΑCΕΡΟΥΩ ΝΑΓ ΝΧΕ †ΟΥΡΩ ΧΕ
 ΜΑΤΑΜΟΙ ΕΠΙCΑΧΙ. ΠΕΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑC 10
- ζΒ. Α. ΧΕ ΟΥΜΕΤΩΑΜΩΕ ΙΔΩΛΟΝ ΕΤΩΟΠ ΉΕΝ ΠΙΚΟCΜΟC
 ΝΨΟΥΥ ΕΥΩΕΜΩΙ ΝΝΙΤΕΜCΙΝ ΟΥΟΣ Φ† ΑΝ
 ΕΥΟΥΩΩΤ ΝΖΑΝΜΟΥΝΚ ΝΧΙΧ ΝΡΩΜΙ ΝΙΔΩΛΟΝ
 ΝΑΤΨΥΧΗ ΕΥ†ΩΩΩ ΝΨ† ΠΙΡΕΦΘΑΜΙΘ ΝΤΕ
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 ΝΑC ΧΕ ΛΖΑ ΖΑΝΔΕΜΩΝ ΝΕ. ΠΕΧΕ †ΟΥΡΩ ΝΑΓ
 ΧΕ ΙΕ ΕΤΑΠΙΚΟCΜΟC ΩΩΠΙ ΝΑΩ ΝΡΗ†. ΑΦΕΡΟΥΩ
 ΝΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑC ΧΕ CΩΤΕΜ ΕΡΟΙ
- ζΒ. Β. Ω †ΟΥΡΩ ΑΛΕΞΑΝΑΡΑ ΡΧΩ ΝΜΟC ΝΧΕ ΠΙΠΡΟ- 20
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 ΟΥΟΝΖΚ ΕΒΟΛ ΜΑΤΟΥΝΟC ΤΕΚΧΟΜ ΛΜΟΥ ΕΦ-
 ΝΑΖΜΕΝ. ΟΥΟΣ ΠΑΛΙΝ ΟΝ ΠΕΧΑΓ ΧΕ ΕΦΕΙ ΕΠΕCΗΤ
 ΝΨΡΗ† ΝΟΥΜΟΥ ΝΖΩΟΥ ΕΧΕΝ ΟΥCΩΡΤ ΕΤΕ †ΝΑΙ-
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 ΠΙΠΡΟΦΗΤΗC ΕΦΩ ΕΒΟΛ ΕΡΧΩ ΝΜΟC ΧΕ ΠC̄
- ζΓ. Α. ΑΙCΩΤΕΜ ΕΠΕΚΒΡΩΟΥ ΟΥΟΣ ΛΙΕΡΖΟ† ΑΙ†ΝΙΑΤ
 ΝΝΕΚΖΒΗΟΥΙ ΟΥΟΣ ΑΙΤΩΜΤ. ΕΤΑ ΠΙΠΡΟΦΗΤΗC
 ΧΩ ΝΨΑΙ ΉΕΝ ΟΥΜΕΘΜΗΙ ΑΦΕΜΙ ΓΑΡ ΧΕ ΡΗΝΟΥ
 ΕΠΕCΗΤ ΕΠΙΚΟCΜΟC ΝΧΕ ΠΧ̄C ΙΗC̄ ΟΥΟΣ ΑΦΕΡΖΟ† 30

αϱ†νιατϱ χε φ† πε αϱερρωμι εϑβε φηῆτε
 φων ἰουχαι ἴτεϱναζμεν ἴτοτϱ ἰπιδιαβολοϱ
 πιχασι ἴτε †μεῶμηι νιβεν φηῆταϱερζαλ

Γ. Β. ἰπαι ὄ ἰουϱο ἰλνομοϱ ετζωοϱ. αϱεροϱῶ
 ἴχε †ουϱω πεχασ χε ἕεν οϱμεῶμηι καλωϱ 5
 ακσασι ακῶω† ἰπαζη† εϑβε πᾶϱ χε φ† πε
 ἰπτηϱϱ †νοϱ χε ††ζο ἐροκ τωβζ ἐζρη ἴχωι
 ζινα ἴτεϱφω† ἐβολ ζαροι ἴχε πλανη νιβεν
 ἴτε νιδεμων νεμ νιδωλον εϱϱοπ. αϱεροϱῶ
 ἴχε πιάριος γεωργιος πεχαϱ ναϱ χε ἰρεωαν 10

Δ. Α. ναζ† ἐφηῆταϱεϱϱταϱρωνιν ἰμοϱ ἰηϱ πᾶϱ
 ἰμον ζλι ἰαῶνι ἴτε νιδεμων ναωῶων† ἐρο
 αν επτηϱϱ. πεχασ ναϱ χε †ναζ† πῶϱ γεωρ-
 ϱιοϱ αλλα †εϱζο† ἕατζη ἰποϱρο χε ϱεωοϱ
 ἐμαωω οϱαμϱαϱζ πε ἰφρη† ἰνιῶηριον ἰρεζ 15
 δε ἐπαιμϱϱτηριον ἰπεϱταμε ζλι ωα †εϱφοριν
 ἰπιχλομ ἴτε †με†μαρτυϱοϱ ἕεν ῶμετοϱρο

Ε. Β. ἰπᾶϱ χα† ἴταἰτον ἰμοι ωα ωωϱπ. ἐτατοοϱι
 δε ωωπι αϱεϱκελεϱιν ἴχε ποϱρο εϑρε πιки-
 ϱιζ (sic) ωω ἐβολ ἕεν †πολιϱ τηϱϱ εϱϱω ἰμοϱ 20
 χε ῶωοϱ† τηϱοϱ ἴτετενναϱ ἐπαινω† ἴτε
 νιϱαλιλεοϱ εϱναοϱωω† ἰπιἰπολλων. αϱεϱ
 κελεϱιν ἴχε ποϱρο εϑροϱῶλι ἰπιἰριος γεωρ-
 ϱιοϱ ἕεν οϱ†μη ἐπιεϱφει χε ἐϱναεϱωοϱωοϱ-

Ε. Α. ωι πεχαϱ ἰπιἰπολλων. αϱεροϱῶ ἴχε πιάριος 25
 γεωργιος πεχαϱ ἰνιζϱπεϱετηϱ ἐταϱι ἴϱωϱ
 χε μαωε νωτεν ἴῶωτεν ἕαϱατϱ ἰποϱρο ἰνοκ
 ζω νεμ νιοϱηβ νεμ νιϱατηϱοϱϱ ἴτε πιεϱφει
 τενναωε ναν ἐϱατϱ ἰπιἰπολων τενοϱωω†
 ἰμοϱ. πικιϱιζ δε ναϱμην ἐβολἕεν οϱμε†εζοϱῶ 30

- ἐαγθωοῦ† ἴχε να†πολις τηροῦ νικοῦχι nem
 25. B. νινιω† ἐναγ ἐ†θεωρίᾳ. ετασσωτεμ οὔν ἴχε
 †σζιμι ἴχηρα ἴζηκι θετὰ πιάριος ταλδο
 ἴπεσῶηρι αῤναγ ἴβολ σατοτε ασχω ἴτεσὰφε
 ἐβολ ασφωζ ἴνεσζβωσ οὔοζ ασ† ἴπεσοῦοι
 ἐπιμωιτ ἐναρε πιάριος χη ἴμοῦ πεσας ναῤ
 χε φηέττοῦνος μιερεμωοῦτ ἐτεροῦωινι
 ἴνιβελλεγ ἴμισι ἴοῦναγ ἴβολ νηέτῶοῦωογ
 26. A. ἐταγλοϋλεῤ ἐβολ ἀκεροῦῶπι ἴζανῶωην
 ἴμασοῦταζ οὔοζ ἴτοῦῶπι εὔφορι ἐβολ 10
 ἴκαλωσ φηέταϋερε πιςτῦλλοσ ἴτε πανι δεπ-
 νοῦνι αῤῶπι ἴοῦῶωην εῤῶσι οὔοζ αῤμοζ
 ἴτατραπεζα ἴωικ nem ἀγαθον νιβεν φηέταϋ-
 οῦωοζ ἐβολ ἴζανμηῶ ἴμμηι εὔῶπι ἴπι-
 διὰβολοσ †νοῦ δε χναῶε νακ ἐρατῤ ἴπια- 15
 27. B. πολλων ἴτεκοῦῶπτ ἴμοῦ ἴτεκ†ῶπι ἴπρενοσ
 τηρῤ ἴτε νιχηστιάνοσ. ἐταρσσωτεμ δε ἐναι
 ἴχε πιάριος γεωργιος αῤνετῤ ρωρ ἴσῶβι
 ἐῶοῦν ἐχωσ πεσαῤ νασ χε χῶ ἴπεῶηρι
 ἐπεσῆτ †νοῦ ἐβολζι νεσιχ. σατοτε ασχω 20
 ἴμοῦ ἐπεσῆτ. πεσε πιάριος γεωργιος ἴπι-
 κοῦχι ἴλλοῦ χε †οῦῶω βεν φραν ἴπαῶσ
 ἴησ πῶσ ἴτεκι ἴτεκερδιὰκωνιν νηι ἴπαιζῶβ
 28. A. σατοτῤ πικοῦχι ἴλλοῦ αῤσσωτεμ βεν νεϋ-
 μαῶα αῤι αῤῶβφει ἄρατῤ ἴπιάριος γεωργιος. 25
 πεσε πιάριος γεωργιος ναῤ χε ἴμοῦ μαῶε
 νακ ἐῶοῦν ἐπιερφει ἴτε πιάπολλων ἴσῶσ
 ἴπιῶοῦῶπτ ἴταῤ χε γεωργιος πιῶωκ ἴτε
 πῶσ σμοῦ† ἐροκ αῤῶε ναῤ βεν οὔιωσ
 ἴχε πικοῦχι ἴλλοῦ ἐῶοῦν ἐπιερφει πεσαῤ 30

- ζζ. B. ναq xε αιxερε ἔροκ ἴθοκ πιβελλε ἴκογρ¹
 ἴατῆμι ἴμογ ἔβολ ἴxωλεμ xε qμογ† ἔροκ
 ἴxε πιβωκ ἴτε πx̄c πὰριος γεωργιος. ἴ
 πιπn̄a ἔτρωου ετxαλhoγ† ἐπιδωλον αqωω
 ἔβολ ἴβηητq εqxω ἴμοc xε πιναζωρεoc ακceκ 5
 ογον niβεν ἔροκ πικογχι ἴλλογ ζωq πετακ-
 ογωρπ ἴμοq ζωροι ἔ†ωωω n̄ni. caτοτq ἴ
 ζη. A. πιθoγω† ἴτε πὰπολλων qoσq ἔβολ ζωxεν
 τεqβacic αqι ωa πὰριος γεωργιος. αqερογῶ
 ἴxε πὰριος γεωργιος πεxαq ναq xε ἴza 10
 ἴθοκ πε φ† ἴτε niεθnoc. πεxαq ἴxε πιδεμιων
 ετxαλhoγ† ἔροq xε ὠoγἴζηη nem̄ni ἴνοκ
 εθnαταμοκ ἔρωβ niβεν ἴπατεκταμοι. πεxε
 πὰριος γεωργιος ναq xε caxi. αqερζηηc ἴcaxi
 ζη. B. ογοz ἔφιρι ἔρωβ niβεν ἴπερἴμοθo ἔβολ εqxω 15
 ἴμοc xε παōc πὰριος ἴτε φ† εκοι ἴατῆμι
 an xε icxεν zh ἴ φ† θamiθo ἴνογπαραδιoc
 βεν ἔτεμ ἔναqχη ca πca ἴnimanωai αqxω
 ἴβηητq ἴπιρωmi φai ἔταqθαμιθoq ἴxε φ†
 εqḡni ἴμοq. αqxoc ἴxε πōc xε μαρογἴ ἴxε 20
 niαrreλoc ἴτογoγωω† ἴμοq caτοτq αqι
 ζθ. A. ἴxε miχαnἴ nem τεqστpaτιἴ τηpc ἴαρreλoc
 αγἴ αγoγωω† ἴμοq ἴνοκ δε ἴπιoγωω†
 ἴπιρωmi φηἔταqθαμιoq ἴxε φ† αλλα αι-
 epαντιλεριn ἴπιcaxi ἴτε φ† ειxῶ mimoc xε 25
 ὠ πιρεq†zaπ ἴm̄ni ἴνοκ ογωορπ ἔρωτε φai
 πωc ἴταoγωω† ἴπικογχι ἔροι cφepβ̄h̄ibi
 ἔροι ἴxε nixepoγβim εθmez ἴβαλ. τοτε αq-
 xων† ἔροι ἴxε φ† αqzι† ἔβολβεν παῶoγ

1) Ms. ἴκογἴ

- ̅̅θ. β. ἔναιχη ἵβητq αqβερωωρτ ἔβολθεν τφε
 ἴφρη† ἵουλῶωμ ριχεν †πετρα ογορ αιωπι
 βεν βανσναγρ †νου ρε †ωοπ βεν παιιδωλον
 ειωρεμ ἵνιωρη ἵτε νιρωμι †ζαλαι ειλωι
 ωα πιςτερεῶμα ἵτε τφε ειωτεμ ἔνιαργελορ
 εγρωρ ἔπορ αιωανσωτεμ ἔταλλποφασιρ ἵουαι
 ρε ρναμου ἵτεqι ἔβολθεν πικορμορ ωαιωεννι
- ̅̅ α. ωαροq ἵτα† βιρι ναq ωατερρρεογᾶ ἔφ†.
 αqερογῶ ἵχε πιάριος γεωργιος πεχαq ναq
 ρε ἴπεκρω ἵ†μεθμνι ὦ φηἔτρωτ ἴμεθνουρ
 αλλα ἔγαγριτκ ἔβολθεν τφε εθβε τεκμετ-
 βασιρρητ βεν πρηνερερρωβ† νακ ἵουερονορ
 ρε ντεκ ρεμσι ριχωq ἵτεκ ερ ριρορ νεμ φηἔ-
 βορ πιχακ βεν ογἔζαπινα αqβερωωρκ ἔβολ-
- ̅̅ β. βεν τφε ἔβρη ἔπετωηκ ἵτε φιομ νεμ τεκ-
 στρατιᾶ τηρρ. ναι ἔταρρωομου ραροq αqωωμ
 ἴπερρρεμ ραχι ρε ἔρω επτηρq. βεν †ογνου
 ἶ πιάριος γεωργιος † ἵουωενφατ βεν πικαρι
 ἶ πικαρι ογων ἵρωq ογορ πεχαq ἴπιθωωτ
 ρε μαωε νακ ρε †νου ἔπερρητ ἔφνουν ὦ πιπνα
 ἵκακαθαρτον ωα τεκ† λογορ βᾶ νιψγχι
- ̅̅ α. τηρου ἔτακτακωου. ρατοτq βεν †ογνου
 αqωε ναq ἔπερρητ ἔφνου[n] νεμ πικεθωωτ
 ἔτερε πιπῆᾶ ἵκακαθαρτον ραλλογτ ἔροq.
 ἶ πιάριος γεωργιος † ἵουωενφατ βεν πικαρι
 αqωωω ἔβολ ἴπερρη† ἵκερρωπ. μενενα ναι
 αq†ογῶ ἴπερρρωκ ἔβολ ἵχε πιάριος γεωργιος
 αq† ἴπερρωγοι ἔπιθωωτ ἵτε πιερακληρ αqρωκ
- ̅̅ β. ἴμοq ἔπκαρι αqβεμβωμq πεχαq ἴπρωπ
 ἵνιιδωλον ρε μαωε νωτεν ἔφνου[n] ὦ νι-

νογ† ἴτε νιεθνος χε διὸ φαρωτεν βεν
 ογχωντ nem ογμίβον. ἔταγναγ δε ἴχε νιογνβ
 nem νισατηρογς ἴτε περφει nem νιζγπερετης
 ετωεμωι ἴννιδωλον ἐπιτακο εταρταζε ἴογ-
 νογ†. ἀγλμονι ἴπιάριος ἀγσονεζ ἴνερσιχ 5

β. α. ζιφαρου ἴμοσ ογος ἀγωλι ἴμοσ ωα πογρο
 ἀγταμοσ ἐζωβ νιβεν ἔταγωωπι ἴννινογ†
 πιαπολλων χε ἀγριογι ἴμοσ ἐπεσχητ ἐφ-
 νογν. ἀσωωπι δε ἔταρσωτεμ ἐναὶ ἴχε πογρο
 δαδιάνος ἀρμοσ ἴλιβι πεχαρ ἴπιάριος γεωρ- 10
 ριος χε ὦ φηἔτεμπωα ἴμοσνκῆ μη ἴπεκχος

β. β. νηι χε †ναερωογωογωι ἴννινογ† ετταινογ†
 ἐφμα ἐτεκογωωτ ἴννινογ† ογος ἴτεκταλε
 λιβανος νωογ ἐζρηι ἀκζιτοτκ ἐζανεβνογι
 ἴμαρια ἴπαιρη† κωογν ἀν χε ἐρε πεκπῆλ 15
 χη βεν νασιχ. ἀφερογὼ ἴχε πιάριος γεωργιος
 πεχαρ ναρ χε μαωε ναικ ἴνιογ νηι ἴπιάρπολλων
 νηι εμναι ἴνοκ πεθναογωωτ ἴμοσ ἴπεκμῆο

β. α. ἐβολ. πεχε δαδιάνος ναρ χε ἴπ[α]ρη† ἔταγ-
 ταμοι ἐβολζιτεν νιογνβ χε ἀρζωλ ἐφ[ν]ογν 20
 ογος †νογ χογωω ἐθριζωλ ἴμαγ ρω ειωη.
 ἀφερογὼ ἴχε πιάριος γεωργιος πεχαρ ἴπογρο
 χε ἴχε πιάπολλων πεκνιω† ἴνογ† πε ἴε
 πως ἴπερσωχενχομ ἴερβο[η]θιν ἴμοσ ἴμιν

β. β. ἴμοσ ἀλλα ἀρωωπι ἐπτακο ἴωορπ ἐνεκνογ† 25
 τηρογ ναι ετιρι ἴ ὦ βεν τογἴπι φαι ἴθοκ
 ἐτεκερζεल्पις ἐροσ χε ρηναρζμεκ βεν πιε-
 ροογ ετρωογ ροταν ἀρωανὶ ἴχε πῶσ πανογ†
 ἐωιβ† ἴτφε nem πκαζι ογ πε ετεκνααιρ
 ἴθοκ nem φηἔτεκερζεल्पις ἐροσ. τοτε ἀρωε ἴαρ 30

- ἴχε πογρο βεν ογνιω† ἴμκαζ ἴζητ εθε π
 0Δ. Α. ΤΑΚΟ ἴπερνογ† πἴπολλων ἔβογν ωα †ογρο
 ἄλεξανδρα εφω ἴμος χε λιβιϑι nem παιγενος
 χε χε(sic) χριςτιἴνος(sic) παιγαλεος(sic) γεωρ-
 ϑιος. αςέρογῶ ἴχε †ογρω ἄλεξανδρα πεχαϑ 5
 ἴπογρο χε ἴπιχος νακ ἴογμηω ἴκοπ χε
 ζενκ ἔβολζα παιγενος ἴτε νιχριςτιἴνος χε
 πογνογ† ἴθοϑ πε † ἴμμη ἴθοϑ ον πεθ-
 0Δ. Β. ΝΑΘΕΒΙΟΚ βεν τεκμετῶασιζητ. αφερογῶ ἴχε
 πιογρο πεχαϑ ἴ†ογρωογ ογοι νηι ἄλεξανδρα 10
 ††ερζο† νηι χε αγφοζ ἔρο ζω ἴχε νιμαγιά
 ἴτε νιχρηςτιἴνος. αϑἴμονι ἴπιϑοι ἴτε τεσἴφε
 αϑωω† ἴμος ωατ εφενς ἴπεμεθ ἔβολ ἴνι-
 ογρωογ εθνεμαϑ ἔτε πι ζῶ ne. ογοζ αφερζητς
 0Ε. Α. ἴταμωογ ἔζωβ νιβεν εταγωωπι. τοτε νιογ- 15
 ϑωογ αϑερκελεγιν εθογενς ἔβολ ἴτογωως
 ἔπιερμεταριον ἴτογζωκι ἴμος. ἴθος δε ἴπες-
 χω ἴζλι ἴκασι ἄλλα ναςωωπι εςςομς ἔπωωι
 ἔτφε. ἔταςςομς δε ζεν πζο ἴπιἴριος γεωρ-
 ϑιος πεχας ναϑ χε τωβζ ἔχωι χε †βοϑι βεν 20
 ναιβαςἴνος. αϑέρογῶ ἴχε πἴριος γεωργιος
 0Ε. Β. ΠΕΧΑϑ ΝΑς χε ἄριζγπομονιν ἴκεκογχι ὦ
 †ογρω ζινα ἴτεβι ἴπιχλομ ἴτοτϑ ἴποῶ ἴης
 πἴς. ἴθος δε πεχας ναϑ χε πἴῶς γεωργιος
 αινἄερογ χε ἴπιῶι ἴπιωμς ἔθογἄβ. πεχε 25
 πἴριος γεωργιος νας χε μοωι τεραβι ἴπιωμς
 ἔβολζιτεν πιφων ἔβολ ἴτε ϑνοϑ ἔθογἄβ.
 εγῶλι ἴμος ογν ἔτακος αςωω ἔβολ εςχω
 0Ζ. Α. ἴμος χε πἴῶς ἴης πἴς ζηππε αιχω ἴφρο
 ἴπαπαλλἴτιον εφογην ἴπιωταμ ἴμοϑ ἴθοκ 30

δε π̄ω̄ ἴπερωταμ εροι ἴφρο ἴπαρραϊος
 ἄντε ποῦνοϋ. ἔτασοῦω̄ δε εσχω ἴναι ασχωκ
 ἄντεσμαρτυρία ἄντε ἀλεξανδρα †οῦρω ἴσοϋ
 ἴε ἴφαρμοῦ† ἴλασπ ἴ ἴπιέροϋ βεν οὔμετ-
 ρεννεος ασβι ἴπιχλομ ἴαττακο. μενεσα 5
 ναι δε ἄνιοῦρωϋ μοῦ† ἐπιάριος γεωργιος

ὄζ. β. πεσῶϋ ναϋ σε ρηππε ιϋ †κεοῦρω ακτακος
 ἄντοτεν λοιπον ανερωϋτ ἔροϋ. αφεροῦω̄ ἄντε
 ποῦροϋ μαρμεντιος οὔαι ἔβολ ἴβητοϋ πε
 πεσαϋ σε μαρεν† ἄντεῖἀποφασιϋ ἄν πιρωβ 10
 ινα (sic) ἴμωϋ τηροϋ. αϋρεμι δε ἄντε ποῦρο
 αϋβαι ἄντεῖ ἀποφασιϋ ἴπαιρη† εϋσω ἴμοϋ

ὄζ. α. σε γεωργιος πινω† ἄντε νιγαλιθεος φηῖταϋχω
 ἄνωϋ ἴνιπροστογμα (sic) ἄντε νιοῦρωϋ ††
 ἴμοϋ ἔτοτε ἄντεχι ἀριέμι οὔν βα νίλαος 15
 σε τεπτοῦβνοῦτ ἄνον ἔβολβα πεϋσνοϋ τηροϋ
 ἴφοϋϋ. αϋβαι βαρατε ἄντεῖ ἐπιστολη ἄντε
 πικέ ζ̄θ̄ ἄνοῦρο εῖβε ναι. τοτε πιάριος γεωρ-
 γιος ναϋμοϋ πε εϋραϋ ἐπιμα ἔτεϋναβι

ὄζ. β. ἴπιχλομ ἴμοϋ. εταϋι οὔν ἴπιμα ἔτεμμαϋ 20
 πεσαϋ ἄνιματοι ετλμονι ἴμοϋ σε ὦϋ ἄντε
 νε μη ἄνοῦκοῦχι νασνηοϋ σε ιϋ ζ̄ ἄνομι
 αϋσινι εϋεβασανιζιν ἴμοι ριτεν παι ὄ ἄνοῦρο
 ρινα ντατωβρ ἔχωϋ. τοτε αϋσομϋ ἐϋϋωι
 ἔτφε ἄντε πιάριος γεωργιος πεσαϋ ἴπαιρη† 25

ὄζ. α. ἔβολβεν τφε ἴπιάριος ἴλιας ϋατ εϋοῦωμι
 ἴπιπεντικονταρχος β̄ νεμ ποϋ ἴ ἴματοι μα-
 ρεϋι σε †νοϋ ἄντε πιχωμ ἔτεμμαϋ ἔβολ-
 ριτοτκ ἄντεϋρωκρ ἴπαι ὄ ἄνοῦρο νεμ νηῖτκω† 30

- ÈΡΦΟΥ ΝΤΕΨΤΕΜ ΟΥΛΙ ΝΟΥΩΤ ΣΩΧΠ ΧΕ ΦΩΚ
 ΠΕ ΠΩΟΥ ΨΑ ÈΝΕΖ ΝΤΕ ΝΙÈΝΕΖ ΤΗΡΟΥ ΑΜΗΝ.
 ÈΤΙ ΕΡΤΩΒΖ ΝΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΣΑΤΟΤΦ
 ΑΦΙ ÈΠΕΣΗΤ¹⁾ ÈΒΟΛΒΕΝ ΤΦΕ ΝΧΕ ΟΥΧΡΩΜ
 ΟΗ. Β. ΟΥΟΣ ΟΥΟΣ (sic) ΑΦΟΥΩΜ ÌΠΙ Ο ΝΟΥΡΟ ΝΕΜ
 ΠΟΥΜΗΨ ÈΡΕΤΟΥΗΠΙ ÌΡΙ ΝÈ ΝΘΒÀ. ΟΥΟΣ ΠΑΛΙΝ
 ΠΕΧΕ ΠΙΛΓΙΟΣ ÌΝΙΜΑΤΟΙ ΕΘΡΟΥΩΟΥ ÌΖΗΤ ÌΚΕ-
 ΚΟΥΧΙ ΝΑΦΤΩΒΖ ΟΝ ΕΡΧΩ ÌΜΟΣ ΧΕ ΠΑΨΕ ÌΗΕ
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 ÌΠΑΣΩΜΑ ΟΥΟΣ ΠΙΣΩΜΑ ΝΑΡΨΙ ÌΠΙΚΟΣΜΟΣ
 ΑΝ ††ΖΩ ÈΖΟΚ ΜΟΙ ΝΟΥΖΜΟΤ ÌΠΑΣΩΜΑ ΖΙΝΑ
 ΟΗ. Α. ΟΥΟΝ ΝΙΒΕΝ ΕΤΖΕΧΖΩΧ ΖΙΤΕΝ ΟΥΠΝÀ ÌÀΚΑ-
 ΘΑΡΤΟΝ ÌΤΕΡΕΡΦΜΕΥÌ ÌΠΕΚΒΩΚ ΓΕΩΡΓΙΟΣ ΜΑΡΕ
 ΠΑΡΑΝ ΨΩΠΙ ΝΑΦ ΕΥΠΕΘΝΑΝΕΦ. ΠΨΕ ΠΑΝΟΥ†
 ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΨΩΠΙ ΗΕΝ ΟΥΜΑΝ†ΖΑΠ ΕΦΟΙ
 ÌΖΟ† ÈΜΑΨΩ ÌΤΕΡΕΡΦΜΕΥÌ ÌΠΑΡΑΝ ÌΤΕΦÌ
 ÈΒΟΛΒΕΝ ΟΥΖΙΡΗΝΗ ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΣΒΑΙ
 ÌΤΑΜΑΡΤΗΡΙΑ (sic) ΝΕΜ ΝΑΙΒΙΣΙ ÈΤΑΙΨΟΠΟΥ ΕΚÈΣ-
 ΗΕ ΝΟΥΡΑΝ ΕΠΧΩΜ ÌΠΩΝΒ. ΕΣΕΨΩΠΙ ΑΡΕΨΑΝ
 ΟΗ. Β. ΤΦΕ ΑΜΟΝΙ ÌΝΕΦΜΟΥ ÌΖΩΟΥ ΖΙΧΕΝ ΠΚΑΖΙ ΟΥΟΣ
 ÌΝΤΟΥΦΙΡΙ ÈΦΡΑΝ ÌΦ† ÌΓΕΩΡΓΙΟΣ ΕΙ†ΖΟ ÈΡΟΚ
 ΜΑΡΕ ΤΕΚΒΟΗΘΙΛ ΤΑΖΨΟΥ ÌΧΩΛΕΜ. Φ† ÌΜΗ
 ΦΗÈ†ΨΕΠ ÌΝΑΙΒΙΣΙ ÈΖΡΗ ÌΧΕΝ ΠΕΦΡΑΝ ÈΘΟΥΑΒ
 ÈΕΡΦΜΕΥÌ ΝΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑÈΡ ΠΙΝΑΙ ΝΕΜ ΟΥ-
 ΖΗΚΙ ΗΕΝ ΠΑΡΑΝ ÌΤΕΚΧΩ ΝΨΟΥ ÈΒΟΛ ÌΝΜΟΥΝΟΒΙ
 ÈΤΑΥΑΙΤΟΥ. ΝΑΙ ΔΕ ΕΡΧΩ ÌΜΨΟΥ ΗΕΝ ΦΡΩΚΖ
 Π. Α. ÌΤΕ ΠΕΦΖΗΤ ÌΧΕ ΠΙΛΓΙΟΣ ΖΗΠΠΕ ΙΣ ΠΨΕ ÌΗΕ
 ΠΧΕ ΑΦΟΥΩΝΖ ÈΡΟΦ ΕΡΧΩ ÌΜΟΣ ΧΕ ΑΜΟΥ ΧΕ

1) Ms. ΕΠΕΣΕΗΤ

†νοϋ ἐπω̄ωι ἐτφε ἴτεκ ἴτον ἴμοκ βεν
 πιμαν̄ωπι ἐταϊσεβτωτq νακ ἴζη̄ρη βεν ὀμε-
 τοϋρο ἴπαιωτ ἐτβεν νιφνοϋι. ὦ πασωπ
 γεωργιος ζωβ̄ νιβεν ετακερ̄ε̄τιν ἴμωοϋ †ηα-
 χοκοϋ νακ ἐβολ̄ τηροϋ νεν̄ ζανκεμ̄ω̄ εϋοι 5

†. β. ἴννω† ἐ̄ναι. πεχε πιάριος γεωργιος ἴνικεστον-
 ναριος χε ἴμω̄ινι †νοϋ χωκ ἐβολ̄ ἴ†κελεϋ-
 cis ὀη̄εταϋζενζεν ὀηνοϋ ἐρος οϋος̄ αϋσοϋτεν
 περ̄μοϋτ̄ ἐβολ̄ αϋῶλι ἴτερ̄λφε ἐθοϋαβ̄ αϋι
 ἐβολ̄ ἴχε οϋμωοϋ νεν̄ οϋ̄ερω†. ἴ π̄χ̄ ἴη̄ς 10
 βι ἴτερ̄μακαρια ἴψ̄γ̄χη αϋερασπαζεσε ἴμοσ

†λ. α. αϋβ̄ιτc̄ νημαϋ ἐπω̄ωι ἐνιφνοϋι αϋτη̄ic̄ ἴδωρον
 ἴπερ̄ιωτ̄ ἴλ̄ραθ̄ος νεν̄ πιπ̄ν̄ᾱ ἐθοϋαβ̄. βεν
 †οϋνοϋ ἴ π̄κᾱζῑ κιμ̄ ω̄α νερ̄cen† αϋω̄ωπι
 ἴχε ζανζᾱραβ̄αι νεν̄ ζαν̄c̄τεβ̄ρεχ̄ ἴοϋζο† 15
 βεν οϋζο† ζωc̄ τε ἴτεω̄τεμ̄ οϋρω̄μι ἴοϋωτ̄
 c̄ini ἐβολ̄βεν̄ πιμᾱ ἐτε̄μ̄μαϋ̄ ε̄θεβ̄ †νω†
 νζο†. οϋον̄ νιβεν̄ ἐταϋερ̄μαρ̄τυροc̄ ἐβολ̄ζιτεν

†π̄. β. πιάριος γεωργιος c̄ε̄ιρῑ ἴη̄ ἴω̄ο νεν̄ χ̄q̄θ̄ νεν̄
 ἴλεζ̄ανᾱρα †οϋρω. αϋχωκ̄ ἴτερ̄μαρ̄τῑριᾱ (sic) 20
 ἐβολ̄ ἴχε πιάριος γεωργιος ἴσοϋ̄ κ̄ρ̄ ἴπῑλ̄βοτ̄
 φαρ̄μοϋθ̄ι ἴοϋ̄ε̄ζοοϋ ἴκῑριᾱκη̄ ἴᾱx̄π̄ ὀ ἴπῑε̄-
 ζοοϋ. ἴνοκ̄ πε̄ c̄ῡν̄κρᾱτη̄c̄ πιβ̄ωκ̄ ἴτε πιάριος
 γεωργιος̄ ε̄ιχη̄ νεν̄ πᾱῶc̄ ω̄α π̄χωκ̄ ἐβολ̄ ἴτε
 τερ̄λ̄θ̄λ̄ϋ̄c̄ic̄ κᾱτᾱ νῑλ̄πο̄φ̄ᾱc̄ic̄ ἴτε π̄ῑλ̄c̄ε̄β̄η̄c̄ ἴοϋ- 25
 ρωοϋ̄ π̄αῑρη†̄ ᾱic̄β̄αῑ ἴτερ̄μαρ̄τη̄ριᾱ (sic) ἐθοϋ-
 αβ̄ ἴπῑτοϋ̄ζο̄ ἐχωοϋ̄ οϋ̄δε̄ ἴπῑῶ̄λῑ ἐβολ̄ ἴβ̄η̄τοϋ

†π̄β. α. εϋ̄ε̄†τοτ̄q̄ νεν̄μη̄ ἴχε̄ πᾱῶc̄ ἴη̄c̄ π̄χ̄c̄ φ̄αῑ ἐτε̄πῑ-
 ωοϋ̄ φ̄ωq̄ πε̄ νεν̄ περ̄κ̄ωτ̄ ἴλ̄ραθ̄ος νεν̄ πιπ̄ν̄ᾱ
 ἐθοϋαβ̄ ω̄ᾱ ἐνε̄ζ̄ ἴτε νῑε̄νε̄ζ̄ τηροϋ̄ ἴμ̄η̄η̄. 30

π̄. α. ΝΑΙ ΝΕ ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἘΤΑ Φ† ΔΙΤΟΥ
 ἘΒΟΛΖΙΤΟΤῆ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΤΕΓ-
 ΜΑΡΤΙΡΙΑ ΝΕΜ ΠΧΙΝΙ ἸΝΤΕ ΠΕΓΩΜΑ ἘΤΙΟΣΠΟΛΙΣ
 ΤΕΓΒΑΚΙ ΝΕΜ ΠΙΧΙΝΚΩΤ ἸΝΤΕ ΠΕΓΤΟΠΟΣ ΝΕΜ
 †ΧΙΝΧΩ ἸΝΤΕ ΠΕΓΩΜΑ ἸΒΗΤῆ ΑΥΧΟΚῆ ἘΒΟΛ
 ΑΓΕΡΛΑΓΙΔΙΝ ἸΠΕΓΤΟΠΟΣ ἸΝΟΥΖ ἸΠΙΛΒΟΤ ΛΘΩΡ
 ΠΙΛΓΙΟΣ ΘΕΩΔΩΡΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ἸΝΤΕ ἸΛΗ̄ ἸΘΟΥ

π̄. β. ΠΕ ἘΤΑΓΤΑΟΥΘὸ ἸΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἘΤΑ
 Φ† ΔΙΤΟΥ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΖΜΟΤ
 ἘΤΑΓΩΩΠΙ ΒΕΝ ΠΙΜΑΡΤΗΡΙΟΝ ἘΘ ΟΥΑΒ ἘΤΑΓ-
 ΤΑΟΥΘὸ ἸΠΑΙΕΡΓΟΜΙΟΝ ΒΕΝ ΠἘΖΟΥ ἸΠΕΓΕΡ-
 ΦΜΕΥΙ ἘΘ ΟΥΑΒ ἘΤΕ ΟΥΖ ἸΛΘΩΡ ΠΕ ΕΥΕΡΩΔΙ
 ΒΕΝ ΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΩΟΥ ἸΠΕ-
 ΝΟΥ ἸΗΣ ΠΧ̄.

†ΝΔΟΥΩΝ ἸΡΩΙ ΒΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ἸΤΑΣΑΧΙ 18
 π̄. α. ἸΝΗἘΤΖΗΠ ΙΣΧΕΝ ΩΡΠ ΝΗἘΤΑΝΕΜΙΟΥ ΟΥΟΣ
 ΑΝΕΜΙ ἘΡΩΟΥ ΝΗἘΤΑΝΕΜΙΟΥ† ΣΑΧΙ ἸΜΩΟΥ ΒΑ-
 ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ἘΤΑ ΠΠ̄ΝΑ ἘΘ ΟΥΑΒ ΣΑΧΙ
 ἘΒΟΛΒΕΝ ΡΩῆ ἸΔΑΓΙΑ ΠΙΟΥΡΟ ἸΔΙΚΕΟΣ. ΠΑΙΡΗ†
 ἸΝΟΚ ΖΩ †ΝΔΟΥΩΝΖ ΝΩΤΕΝ ἘΒΟΛ ἸΝΙΤΑΙΟ ΝΕΜ 20
 ΝΙΩΦΗΡΙ ἘΤΑΓΩΩΠΙ ἘΒΟΛΖΙΤΟΤῆ ἸΠΙΛΓΙΟΣ ΓΕΩΡ-

π̄. β. ΡΙΟΣ ΠΙΔΙΝΑΤΟΣ ἸΜΑΡΤΥΡΟΣ ἸΝΤΕ ΠΧ̄ ΝΕΜ
 ΝΗἘΤΑΓΩΩΠΙ ἸΜΟΥ ΒΕΝ ΣΩΡ †ΒΑΚΙ ΕΤΑΓΧΩΚ
 ἸΒΗΤΣ ΖΙΤΕΝ ΔΑΔΙΛΝΟΣ ΠΙΛΝΟΜΟΣ ἸΝΤΕ ΝΙΠΕΡΣΙΣ
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 ΔΡΧΩ ΝΣΩΦ ΝΣΩΡ ΤΕΡΒΑΚΙ ΔΡΩΕ ΝΑΦ ΕΘΒΑΒΙΛΩΝ
 ΔΡΚΟΤΣ ΝΚΑΛΩΣ ΔΡΤΑΧΡΟΣ ΔΡΑΙΣ ΝΒΑ[Κ]ΙΦ ΝΤΕ

ΠΕ. Α. †ΜΕΤΟΥΡΟ. ΔΣΩΩΠΙ ΔΕ ΕΤΑΥΩΛΙ ΝΤΑΦΕ ΝΠΙΛ-
 ΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΡΩΩΠΙ ΕΡΧΗ† ΕΒΟΛ ΙΣΧΕ ΝΔΑΧΠΘ 5
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 ΠΙΒΩΚ ΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ. ΝΑΦΘΖΙ ΣΑΒΟΛ
 ΝΜΟΦ ΕΦΡΙΜΙ ΕΡΟΦ ΕΦΔΡΕΖ ΕΡΟΦ. ΖΗΠΠΕ Α Φ†
 ΤΗΙΣ ΕΒΡΗΙ ΕΠΖΗΤ ΝΠΕΡΚΕΩΦΗΡ Β ΝΒΩΚ ΑΓΙ
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ΠΕ. Β. ΕΦΗΕΤΑΡΩΩΠΙ ΝΜΟΦ ΑΥΤΑΜΩΟΥ ΧΕ ΕΤΑΥΒΟΘ-
 ΒΕΦ ΝΦΟΟΥ. ΝΘΩΟΥ ΔΕ ΑΥΡΙΜΙ ΑΥΦΩΒ ΝΝΟΥΖ-
 ΒΩΣ ΟΥΟΣ ΑΓΙ ΝΣΑ ΠΕΡΩΜΑ ΑΥΧΙΜΙ ΜΠΑ-
 ΣΥΝΚΡΑΤΟΣ ΕΡΖΕΜΣΙ ΕΦΡΙΜΙ. ΝΘΩΟΥ ΖΩΟΥ
 ΑΥΖΕΜΣΙ ΑΥΡΙΜΙ ΝΕΜΑΦ. ΜΕΝΕΝΣΑ ΝΑΙ ΑΥΤΩΟΥ- 15
 ΝΟΥ ΕΥΣΟΠ ΝΕΜ ΝΟΥΕΡΗΟΥ ΑΥΤΩΜΙ ΝΤΕΡΔΑΦΕ
 ΕΠΕΡΩΜΑ ΔΣΤΩΜΙ ΔΕ ΕΡΟΦ ΝΦΡΗ† ΧΕ ΝΠΟΥ-

ΠΣ. Α. ΧΟΧΣ ΕΒΟΛ ΕΠΤΗΡΦ ΑΥΩΛΙ Ν†ΣΥΝΔΟΝΙΟΝ ΝΤΕ
 ΟΥΑΙ ΕΣΧΟΛΖ ΝΜΟΦ ΔΥΚΟΥΛΟΛΣ ΕΠΕΡΩΜΑ
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 ΩΩΡΠ ΩΩΠΙ ΝΑΥΖΕΜΣΙ ΣΑΒΟΛ ΝΠΙΡΟ. ΔΣΩΩΠΙ
 ΔΕ ΝΠΕΡΡΑΣ† ΑΥΤΩΟΥΝΟΥ ΑΥΩΕΝΩΟΥ ΕΒΡΗΙ

ΠΣ. Β. Ε†ΠΟΛΙΣ ΑΥΩΩΠ ΝΖΑΝΣΘΟΙ ΝΟΥΦΙ ΝΕΜ ΖΑΝ- 25
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 ΓΕΩΡΓΙΟΣ ΑΥΧΙΜΙ Ν†ΔΑΦΕ ΕΣΣΩΛΚ ΕΒΟΥΝ ΕΠΙ-
 ΣΩΜΑ ΝΦΡΗ† ΕΦΩΝΒ ΟΥΟΣ ΝΠΕΖΛΙ ΝΜΗΙΝΙ ΝΤΕ
 †ΩΕΝΣΙΦΙ ΩΩΠΙ ΝΒΗΤΦ ΕΠΤΗΡΦ ΟΥΟΣ ΑΥΕΡΩ-
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 ΝΟΥΩΙ ἘΡΩΩ ΑΥΚΟΩ ΝΚΑΛΩΣ ΚΑΤΑ ΤΚΑΖΣ ΝΝΑ
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 ΣΥΝΚΡΑΤΟΣ ΣΑΒΟΛ ΝΙΜΩΩ ΕΦΡΩΙΣ ἘΡΩΩ. ΟΥΩΣ
 Ἄ ΠΙΚΕ Β ΖΩΛ ἘΒΟΥ[Ν] ἘΤΒΑΚΙ ΑΥΕΡΖΩΒ ΖΙΝΑ
 ΝΤΟΥΩΝῃ ΟΥΩΣ ΝΣΕΧΙΜΙ ΝΤΖΗΜΙ ΝΤΟΥΤΑΛΟ
 ΠΖ. Β. ΝΠΙΣΩΜΑ ἘΘΟΥΑΒ ΝΣΕΨΕΝΩΟΥ ἘΤΟΥΧΩΡΑ. ΔΣ-
 ΨΩΠΙ ΔΕ ΜΕΝΕΝΣΑ ἌΒΟΤ Β ΕΥΕΡΖΩΒ Ἄ ΦΤ
 ΟΥΩΡΠ ΖΑΡΩΟΥ ΝΟΥΧΟΙ ἔΒΕΝ ΙΟΠΗ ΑΩΙ ἘΜΑΥ
 ΝΕΜ ΟΥΠΡΑ[Ρ]ΜΑΤΙΑ ἘΤΑΥΤ ΝΠΙΛΟΥΙΝ ἘΒΟΛ.
 Ἄ ΝΙΛΛΩΟΥΙ ΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΣΑΧΙ ΝΕΜ
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 ΝΤΕ ΦΤ ΑΩΙ ἘΒΟΥΝ ἘΙΟΠΗ ἔΒΕΝ ΟΥΧΩΛΕΜ. ΟΥΩΣ
 ΠΗ. Α. ἘΤΑΥΣΩΤΕΜ ΝΧΕ ΝΙΝΕΩ ΝΕΜ ΠΙΠΡΑΓΜΑΤΕΥΤΗΣ
 ΧΕ ΦΑΙ ΠΕ ΠΩΜΑ ΝΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΕΛΙΤΟΝ
 ΝΤΕΤΟΣΠΟΛΙΣ ΦΗἘΤΑΥΨΕ ΝΑΩ ἘΤΧΩΡΑ ΝΤΕ ΝΙ- 20
 ΠΕΡΣΙΣ ΝΑΥΕΡΨΦΗΡΙ ΠΕ ΧΕ ΑΨ ΝΡΗΤ ἈΨΜΑΡ-
 ΤΥΡΟΣ ΑΥΤΩΟΥΝΟΥ ΑΥΟΥΨΩΤ ΝΙΜΩΩ ΤΗΡΟΥ
 ΕΥΤΩΟΥ ΝΦΤ ΧΕ ΑΥΕΡΠΕΜΨΩ ΕΘΡΕ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΤΑΛΗΟΥΤ ἘΠΟΥΧΟΙ. ΟΥΑΙ ΔΕ ἘΒΟΛ
 ΠΗ. Β. ΝΒΗΤΟΥ ἘΠΕΡΑΝ ΠΕΛΕΟΝΤΙΟΣ ΟΥΡΕΜΙΟΠΕ ΠΕ 25
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 ΑΨΤΑΛΟΩ ΝΩΟΥ ΨΑΤΕΩΒΙ ΝΠΙΣΩΜΑ ἘΒΟΥΝ
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 ΤΕΡΣΩΝΙ ἘΑΥΝΙΤΘΝ ΝΜΩΟΥ. Ἄ ΠΨΙΝΙ ΣΩΡ ἘΒΟΛ
 ΧΕ ΑΩΙΝΙ ΝΠΩΜΑ ΝΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἘΒΟΥΝ 30

ἔπογνι ἔταφερμαρτγρος ογος ic z ἡρομπι

πθ. α. λqχοκογ ἔβολ ἡπενναγ ἔροq ἔπιδη νε zαν-
 χριστιάνμος νε λγziτογ ἔβρη λγογωωτ
 ἡμοq εγριμι εγερωφηρι ἡνηἔταγωπι ἡμοq
 παλιν ον ναγρωπι πε εγτῶογ ἡφ† xε λγερ- 5
 πεμπωα ἡογδωρον ἡπαιρη†. παcικρατος
 δε νεμ πιβωκ β ἔτε ναι νε ἡογραν ογαι xε
 λογκιος πικεογαι xε κιριννεος ναγcαχι πε

πθ. β. νεμ νιρωμι ἡτε †πολιc ἡzωβ νιβεν εταγ-
 ωπι ἡπογῶc ναγερωφηρι δε τηρογ πε 10
 λγχω ἡπcωμα ἡπιλγιος βεν ογκοιτον ἡτε
 πεqηι ἡογεβδωμαc ἡἔzοογ εγνηογ zαροq
 εγογωωτ ἡμοq τηρογ. ἔτα ογνιω† δε ἡἔ-
 zοογ ωπι ἡωαι λγθωογ† τηρογ ἔ†εκκληcιἂ
 λγωω ἡτεqμαρτγριἂ ἔπιλαοc τηρq ἡπιστοc 15

πθ. γ. βεν φαι ογν λγερωφηρι ἡzογῶ ἔxεν νηἔ-
 ταγωωπ ἡμοq τηρογ ναγτῶογ ἡφ† πε νεμ
 πεqλγιος ἡμαρτγρος. zηππε ic ογνιω† ἡρωμι
 ἡραμαῶ ἡτε ἔπεqραν πε ανδρεαc ογ ἔβολ
 πε βεν πρενοc ἡἔμαγ ἡπιλγιος γεωργιος φαι 20
 ἔταqρωτεμ ἔτεqμαρτγριἂ εγωω ἡμοc λ φ†
 ογων ἡπεqzη† λq†zθηq ἔπιμα ἔτα φ† ογ-
 οnzq ἔροq εqχω ἡμοc xε †ωρκ ἔροι ἡμιν

πθ. δ. ἡμοι xε ρωμι νιβεν εἔναερόμολογιν νεκ-
 hici ἡνεzλι ἡπετζωογ ἔρωογ xε †ἔμι 25
 γαρ xε zανcαρz zi cνοq νε ρωμι νιβεν
 εἔναραογω βεν ἡναγκη νιβεν ἡνεzλι ἡπετ-
 ζωογ ἔρωογ ἡτε βεν ογμαν†zαπ εqοι
 ἡzο† ἡτε βεν zανμωογ εγωω ἡτε zixεν
 zαντωογ ἡτε βεν zoxzex νιβεν ογος ἡτεq- 30

42. α. ερφμεγὶ ἠπαραν nem φραν ἠπαιωτ ἔτβεν
 νιφνογὶ nem πιπῆῶ ἔθ ογав ογοz ἠτερεp
 φμεγὶ ἠπαλλογ γεωργιος εἰῆναzμεq ἔβολβεν
 zoxzex niben ογον niben ἔθnacβαι ἠτεκ-
 μαρτγρια nem νεκxom εφογωνz ἠπεκ ἔzooγ 5
 ἔβολ nem nibici ἔτακωπογ ἔxен παραν
 †nacβε ἠογραν ἔπxωm ἠπωνb. φθεῆνα†
 ἠογπροcφορα nem ογἀγραπη βεν πεκραn ιε
43. β. φθεῆναθαμιθ ἠογxωm βεν νεκbici ἠτεq-
 τηιq ἔβογн ἐπεκτοποc βен ογναz† εγέοπq 10
 nem nh ἔθ ογав ἠτηι ογοz ἠnacαq ἔωα†
 ἠzλι ἠαγαθон βен παικοcμοc βен πεqωνb
 τηpq ἠнок πε πōc φ† φη ἔταqαφοq †naαιq
 ἠφθεῆνακω† ἠογτοποc βен πεκραn †naδι†q
 ἔβογн ἔταμετογpo ογοz ἠnacαq ἠcωι ωα 15
44. α. ἔνεz †naөpe zανωφhρι ἠνιω† ωωπι βен
 пима ἔτεmmaγ βен пима ἔτογnacω ἠπεκ-
 cωma ἠβh†q †naөpe zαnλαoc ἠτε пикаzи
 ἠ ἔρα†q ἠπεκτοποc ἠceῖni naк ἠzαnαωpon
 нieθnoc τηpoγ ἠτε пкаzи нuoγδαι nem ni- 20
 camapитbc nem нипercic nem ненωhри ἠicαγ
 ωα ἔβογн ἔνικεβαpβαpoc †naөpoγι τηpoγ
 ἔρα†q ἠπεκτοποc ἠceῖni naк ἠzαnαωpon.
45. β. αnδpεac δε πipωmi ἠπιστοc ογοz ἠμαι noγ†
 βен ογμεθmi ἔταqαωτεm δε ἔnaιταλbо 25
 τηpoγ ἔτα φ† εpzμο† ἠμωoγ naq αqбι ἠογ-
 нιω† ἠpαωи ἠφpη† ἠiakωb ἔταqnaγ ἔпzо
 ἠιωcηφ πεq ωhри εqoi ἠογpo βен xhmi αq-
 τωnq βен ογxωλεm αqβαι ἠτεqμαpтγpια
46. α. αqxac βен πεqhи εqxω ἠμοc xe †nacω 30

ἸΠΕΡΦΜΕΥΙ ἸΠΑΣΟΝ ΗΕΝ ΠΑΗΙ ΖΙΝΑ ἸΤΕ ΠΕΡ-
CΜΟΥ ΝΕΜ ΠΕΡΖΜΟΤ ΩΠΙ ΕΥΜΗΝ ἘΒΟΛ ΝΕΜΗΙ
ΩΔ ἘΝΕΖ. ΑΡΜΟΥ† ἘΒΟΛΗΕΝ ΠΙΜΗΩ ΤΗΡΓ ΕΡΧΩ
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†Ε. Α. ἘΒΟΥΝ Ἐ†ΕΚΚΛΗCΙΑ ΩΔΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἸΠΙΜΑ 30

ἔταγκοτq αcωπι δε εταγερκαθαριζιν ἠπιμα
εθορυχα cen† ἔβρηι αφθορyсopтoз κατα
θμαιн ἠπικογχι ἠτοπος xe qнаκοτq ката
теqχοm.

†ωφηρι ἠγογί† ἠτε πἰργιος γεωργιος.

- qē. v. †ωφηρι ἠγογί† τε θαι ἔταqαιc ἠxe πἰργιος
γεωργιος βεν πκωт ἠπιτοπος ἔταγχω ἠπεq-
cωma ἠβηтc βεν ογziрhнh ἠτε φ† ἠμhн.
ανδρεαc δε φhἔταqzιтoтq ἠφμαρτιριон ἠπι-
ἰργιος γεωργιος ναqенκοт пе βεν πιexωpз 10
- qē. ā. ἔτεμμαγ eqмоkмек ἔβολ ἠβρηι ἠβηтq eqxω
ἠμοc xe λicωpἠι παικωт ἔβολ ἠγογò ἠπα-
†наγ ἔzли ἠρωми ἔaq† тoтq nemhи ωa †ноγ
ἠπα†ἔmi xe †наωχοkq ἔβολ ωанἠμον mh-
πωc ἠτε nиpωми cωbi ἠμοи eqxω ἠμοc xe 15
ἠπαιpωми epзhтc ἔпαιkωт ἠπεqχοkq ἔβολ
ката φpη† ἔтапенсωтhр xoc. ναи δε eqмоk-
qē. β. мек epωoy βεν πεqzнт zиxен πεqманенκοт
ἠ πιzγnim coкq aqωbω. zhппe ic πἰργιος
γεωργιος aqoyонzq ἔpoq βεν ογzopama 20
eqxω ἠμοc xe андpeαc андpe акcoγωνт
ἠθοq δε пexαq xe oγ пeтωon пaυc. пexαq
наq xe екcωoyн ἠμοи an xe ἠнок nim. ἠθοq
δε пexαq наq xe ἠμον ἔπι δε aqcoγωνq
qē. ā. βен пизopama ἠλλα aqωθoρтep aqтoнq aq-
zιтq ἔβρηι бapαтoγ ἠνεqбaλλax aqoyωωт
ἠμοq eqxω ἠμοq xe κωνb pω пaυc γεωργιος.
пexε πἰργιος γεωργιος наq xe пzмoт ἠφ† 25

ωηπ πασωμα ἕατεν ἠηνογ ἀλλὰ †ωνῆ ἕεν
 †† ἐβολζιτεν πιπῆλ εἶ ογᾶβ †ηογ χε ἀιναγ
 ἐροκ ἐκοι ἠκογχι ἠζητ ἐκμοκμεκ ἐβολ εἶβε
 β. πιτοπος ἐτακζιτοτκ ἐρογ ἐκοτγ ἕεν παραν
 εἶρεκκω ἠπασωμα ἠῆητγ ἀιὺ ωαροκ ζινα 5
 ἠταταμοκ ἐογκογχι ἠχρηὰ ἠτε ναιο† ζινα
 ἠτεκδο ἐβολ ἐπιτοπος ἠῆητγ χεμνομ† ἠπερ-
 ερκογχι ἠζητ ἠνοκ †ηατηιγ ἐῆρηι ἐπζητ
 ἠηιρωμι ἠτε ταιπολιε εἶρογ† τοτογ νεμακ
 τωнк μοωι ἠσωι ἠτα† ἠογωωλζ ἕεν πικαζι 10
 γ. ἕεν πικοιτον ἠτε παηι ἐτακωερωωργ πιμα
 ἐτακκω ἠπασωμα ἠῆητγ ἠωορη ἠπατεκ-
 βιτγ ἐ†εκκλῆσιὰ. ἀνδρεᾶς δε ἀφερ πсμοτ
 χε ερῆατωηγ ἠτερῆμοωι ἠσωγ ἠ πιλῆριος γεωρ-
 ριος ἀφερπсмоτ χε εрῆαβιτγ ἐῆογν ἐπικοιτον 15
 ἠτε περηι ἀγταμογ ἐπιμωι† ἐταγ† ἠπιωωλζ
 ἐρογ ἠπεργῆβ πεχαγ ἠαγ χα ἀκωαντωνк
 δ. ἠωορη ἠζανᾶτοογῖ ἠμογ ἐῆογν ἐπιμαωωκι
 ἠῆητγ ἠογμαζι χηαξιμι ἠπισμογ ἐτε πῶε
 ἠαθαωγ ἐροκ. ἐταφερνιμφγν ἐβολῆεν πιζο- 20
 ραμα ἀφνεζσι ἠτεφсζιμι ἀφχω ἐροс ἠζωβ-
 ηιβεν ἐταφῆαγ ἐρωογ ἠωορη ἕεν πιζοραμα
 ἀγερωφηρι ἐμαωω. πεχε τεφсζιμι ἠαγ χε
 τωнк †ηογ ἕεν παιῆχωρζ ἠτενδερο ἠογῆηβс
 ε. ἠτεηζωλ ἐπιμα ἐταφχοс ἠак ἠτεκῆαγ χε 25
 τεηηαξιμι ἠπιωωλζ ωα ἠῆιμον. ἐωωп γαρ
 ἀηωανξιμι ἠπιωωλζ κατὰ φρη† ἐτακῆαγ
 ἐρογ ἕεν πιζοραμα ιε πιλῆριος γεωργιος πε
 ἐταφογонζ ἐροκ ἠζοογβεζο τεηηαζ† ἕεν ογ-
 μεῶηηι χε τεηηαξιμι ἠτεηχρηὰ κατὰ φρη† 30

- ἔταρταμοκ. αὐτωογνοῦ ἠπῆ αὐδερὸ οὐκαρ-
 της ἅ †ςζιμι ραι ἠμοῦ ἠθοῦ ρωῶ ἀρῶ ἠοῦ-
 ρῶ. β. τωρι ἠεν τερξιχ ἀρῖ ἔπιμα ἔτεμμαγ ἠεν
 τφῶσι ἠπιῆχωρρ. ἔταρχοῦωτ ἔπκαζι ἀρξιμι
 ἠπιῶωλρ ἔτα πἰργιος τηρῶ ἠεν περτηβ ἠεν
 πιζοραμα οῦορ ἀγναρ† ἠεν ποῦρρητ τηρῶ
 χε πἰργιος ρεωργιος πεταρθεῶμιος ἀρεωφῆρι
 ἔμαῶω ἠθοῦ νεμ τερςζιμι. ἀρτωνῶ δε ἠχε
 ἀνδρεῶς πιχωρι ἀρμορῶ ἠοῦλεντιον ριχεν
 ρ. α. τερ†πι ἀρῶ ἠοῦτωρι ἠεν τερξιχ ἀρῶωκι ἠεν 10
 πικαζι ἔταρῆρσαῆρη δε ἠοῦκοῦχι ἀρξιμι
 ἠοῦκελλαθῖ ἔρερωσ χῶω ἠκοπσι ναρῶωκι
 ἀρενς ἔπῶωι ἔσοῦοχ πλῆν ἀρζιτοῦ ριχεν ποῦ-
 ρο ἀροῦῶω† ἠφ† νεμ πἰργιος ρεωργιος.
 ἠθοῦω δε ἀῦτωογνοῦ ἀρῶαι ἠμοῦ ἀρῶεν- 15
 ῶοῦ ἔπογῆι ἔγ†ῶοῦ ἠφ† ἀῦδερὸ ἠοῦῆῆβς
 ρ. β. ἠκαλωσ ἀρζῶλ ἔβοῦν ἔνοῦταμιον ρινα
 ἠτεῶτεμ ἠη ἔτ ἠεν πιῆι ἔμι ἔποῦρζῶω ἅ †ςζιμι
 ἔροῦῶιῆι ἔροῦ ἠπιῆῆβς ἠθοῦω δε ἀρῶωρπ
 ἠ†κολλαθῖ ἀρχεμς ἔςμερρ ἠνοῦβ ῶαρὸς 20
 ἀῦτωογνοῦ ἀρζιτοῦ ριχεν ποῦρρο ἀροῦῶωτ
 ἠφ† νεμ πἰργιος ρεωργιος ἔχεν πιῆιῶ†
 ἠρμὸτ ἔταρῶιῶ νεμῶοῦ. πιρῶμι δε ἀρῖῆι
 ρῶ. α. ἔβολ ἠπῶαγ ἠῆ ἠρῖῆι ἠνοῦβ ἔρερεχκο ἔβολ
 ἠῆῆτοῦ ἔπκῶτ ἠπιτοποσ ἀρεῶμςς δε ὀν 25
 ἀρῶας ἠεν περῆι ἔςχηπ. ἔτατοοῦῖ δε ῶωπι
 ἀροῦῶω ἔ† ἠοῦῶαι ἔ†πολις τηρς ἠεν φραν
 ἠπἰργιος ρεωργιος πεχαρ ἠεν περρρητ χε
 πετερῶε πε ἔ† ἠῆιἀπαρχη ἠπῶῶ ἠῶωρπ ἀρῖρι
 ἠοῦῆιῶ† ἠἰριςτον ἠῆιρῆκηι τηροῦ ἠτε †πολις 30

ϝΑ. Β. ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟС ΕΦΔΖΙ
 ἔρατq εφωεμωι ἠμωογ ογοσ εφραωι ΝΕΜΩΟγ
 τηρογ. πεφρασ† δε αφωωzem ἠνιניω† τηρογ
 ἠτε †πολιс αqίρι ἠκενιω† ἠωαι ἔρωογ βεν
 φραν ἠπιλγιοс γεωργιοс ογοσ αφροωβεq 5
 ΝΕΜΩΟγ ζωс εφραωι ΝΕΜΩΟγ ΕΘΒΕ ΠΙCΜΟγ
 ἔτα πῶс θαωq ἔροq. ἔταγερφαωι δε ἠογωμ

ρΒ. Α. Αqсахи ΝΕΜΩΟγ Εqχω ἠμιοс χε ΝΑCННОγ ΖΑΡΑ
 ἠ φ† τηис ἔπετεηζηт ἠτετεη† тотен θηноγ
 ΝΕΜΗИ ἠτετεη† ἠογκογχι ἔφογαι κατΑ τεq- 10
 χом ἠτεηθαμἰδ ἠπαιниω† ἠсμογ βεν тен
 полис φαι ἔτα φ† εθρεηεppεμῶα ἠμιοq
 βεν тенгеηεἰ εθρεηκωт ἠπιμαρτηριον ἠτε

ρВ. Β. πἰλγιοс γεωργιοс βεν тенполис. αγερογῶ
 ναq τηρογ βεν ογῆρωογ ἠογωт χε αηογῶ 15
 ἔχοс ΝΑК χε теннаίρι κατΑ тенχом αλλα βεν
 φογωω ἠπῶс теннаἰ ωарок φη ἔτε πιογαι
 πιογαι ἠμιοη ΝΑХЕМq каτΑ теqχом qηαεrс
 ΝΑК ἠθωογ δε τηρογ ιсχен πογκογχι ωα
 πογνιω† αγδἰηпи ἠφηἔταqἰ ἔβογηη βεν φραν 20

ρГ. Α. ἠπιλγιοс γεωργιοс αγχιμἰ ἠωοβ ἠλογκοχι
 ἠηογβ ΝΕМ ογωο ἠсаθери ἠζαт каτΑ тχом
 ἠπιογαι πιογαι. МЕНЕНСА ΝΑИ αqἰ ἔπιμωит
 ἔτογηακωт ἠπιτοποс ἠβηтq βεν φραν ἠπιλ-
 γιοс γεωργιοс αγχω ἠ†сент† ἔβρηη βεν φραν 25

ἠφ† ΝΕМ φραν ἠπιλγιοс γεωργιοс ογοσ αγ-
 котq ἠκαλωс ωα пχωк ἠῤ ἠромпи ογοσ αγἰηи
 ἠπιμαρτγροс ἔθ ογав ἔβογηη ἔπιμαρτιριον
 ϝР. Β. ἔθογав αγἰηи ἠπιλγιοс ἠἔπισκοποс ἠτε ἰἠηἠ
 αqерἠγἰλζиη ἠπιτοποс. ὦ χε αγογηη ἠωφηри 30

†ωφηρι ἴμαζ β̄ ἵτε πᾶριος γεωργίος.

ωπι ἴπιναγ ἕτεμμαγ ὦ χε ἀγογηρ ἴρωμι
οὔχαι ἐβολῆεν ἵογῶωνι nem ζανκεμηω
ἴπῆᾶ ἵακαθαρτον εὔνηογ ἐβολ ἕεν φραν
ἴπιᾶριος γεωργίος πῆμαρτγρος ἕθ οὔαβ ἵτε
πενῶε ἴηε χῆε.

ῥδ. α. †ωηρι ἴμαζ β̄ ἵτε πᾶριος γεωργίος.

αωπι δε ἕτα πῆπισκοπος ἕθ οὔαβ ἐρᾶρι-
ᾶζιν ἴπιτοπος ἵτε πᾶριος γεωργίος ἐρε
πῆπισκοπος ἴνι ἐπωωι ἵ†προςφορα ἕθ οὔαγ
(sic) ἀρῖ ἐβοῦν ζωγ ἵχε οὔρωμι ἐρε οὔον
οὔπῆᾶ ἵακαθαρτον nemαγ ἱχεν τερμετ-

ῥδ. β. κοῦχι ἀρῖνι ἴμογ ἐπεσῆτ ἐπκαζι ἐρ† ἵζαν-
νιω† ἵβῖσι ναγ ἀρκερκερ ἐρογ ἐρε ρωγ χε
ωσφει† ἐβολ ἀρῖ ζωγ ἀρῶρι ἐρατγ ἕεν ὀμη†
ἴπιλαος ἐφογῶω ἕβῖσμογ ζωγ nem πῆμηω.

αωπι δε ἕταρταογῶ ἵπιῶρισᾶριος ἀρῖνι
ἴπκαζι ἀρκερκερ ἴμογ ἐρε ρωγ χε ωσφει†
ἐβολ ἀρτωνγ ἀρῶρι ἐρατγ ἵπεμῶο ἵπιμηω

ῥε. α. ἐρωω ἐβολ ἐρχω ἴμοκ χε ἵβῶκ nemῆι πᾶριος
ἵτε φ† †σῶογν ἴμοκ χε ἵθῶκ nim χναωζι†
ἐβολ ἀν ἕεν παρῶμι ἵνοκ γαρ ἵνοκ οὔπερ-
μογ χναερῶχেমχομ ἐροι ἀν ὦ γεωργίος
οὔοζ ἀρερζητς ἵχεογᾶ ἐφ† nem πᾶριος
γεωργίος. ναρε πᾶριος γεωρ[ρίος] † ἵζαν-
νιω† ἵβῖσι ναγ πε ἀρῖ ζα πῆσγᾶλλος παλιν οἷν

ῥε. β. ἵ πᾶριος γεωργίος σῶνζ ἵνερξῖχ ζιφαζογ
ἴμογ ἀρσοκγ ἐπωωι ἵσα πῆσγᾶλλος ἐρε νερ-
ξῖχ σῶνζ ἐπωωι ἵσα περσοι ῶατερᾶφε ἐρ

ca πωωι ἵ†κεφαλις ἵτε πικτυλλος ἐρε ογον
 niben ep̄eōrin ἴμοq αγερωφηρι τηρογ εγχω
 ἴμοc xe ἵπενναγ ἐογον ἵπαιρη† ἐνεz

ος. α. zηππε γαρ περσοι γαρ (sic) τομι ἐπικτυλλος
 neqxiχ conz zιφαzογ ἴμοq αβνε zλι ἵναι ογδε 5
 neqβαλαγx χη αν zιχεν πικαzι zηππε γαρ
 αqῑωι ἴμοq cαβολ ἵπικτυλλος ἵcοπ̄β ἴμον
 zλι λ̄μονι ἴμοq ἵπενναγ ἐωφηρι ἵπαιρη†
 ἐνεz β̄εν zλι ἵμαρτυροc αλλα πἰλριος γεωρ-
 ριος πετ̄λ̄μονι ἵπcωμα ἵπαιρωμι ἐαqερβα- 10

ps. β. rin ἴμοq ογοz εγερωφηρι ἴμοq εγ†ωογ
 ἵφ† nem πἰλριος γεωργιος πιχωρι ἵμαρτυροc
 ἵτε πεν̄oc ἵηc π̄x̄c. menenca ναι δε λ̄ πἰλριος
 γεωργιος χαq ἐπεcη† αqzei ἐπωωι ἵ†κεφαλις 15
 ἵτε πικτυλλος αqzei zιχεν πικαzι αqερατ̄emi

zωcτε ἵτε ογον niben xoc xe αqμογ. ἐταγ†
 δε ἵ†zγρημη λ̄ πἰλαοc τηρq φωβ† ἐβρηι ἐχωq
 εγερωφηρι ἴμοq εqoi ἵφρη† ἵογρεqμωογ†.
 ne ογον ογρωμι δε ἵβαλε icxen εqβ̄εν θνεχι 20

ἵτε τεqμαγ ἵπεqμωωι ἐνεz αλλα εqzemci
 εqωατμεθ̄ναι zιρεν φρο ἵπιτοποc ἵπἰναγ
 ἐτεμμαγ αqῑ ἐβογν nem πιμηω εqωω† zιχεν
 neqxiχ nem neqβαλαγx ἐρε neqβαλαγx ωω†

ps. β. ἵcωq αqῑ ἐβογν βα nenβαλαγx ἵνἰρωμι ωα- 25
 τεqφοz ἐπιρωμι ετοι ἵδεμων αqcoγτεν τεq-
 xiχ ἐβολ αqλ̄μονι ἵφμογ† ἵπιβαλε αqcoκq
 εqογωω ἐωλq ἵτοτq λ̄ neqφα† ἵ νογνιω†
 ἵωκαπ αγcωογτεν ἐβολ cατοτογ zανκερωμι
 ωλι ἵπεqμωογ† ἵφηετοι ἵτδεμων εγογωω 30

- ἐχαρ ἐβολ εὔχω ἴμος χε ὄωρεμ μαφε ναικ
 ἐβολ αῤῥωνη αῤῥοζι ἐρατῃ ἕεν οὔωθορτερ
 ρη. α. αὔταχρο ἴχε νεῤῥφατ αῤῥὄωρεμ ἐβολ αῤῥε ναικ
 νη δε ἐτσωοῦν ἴμοσ αῤῥὄωρεμ ἐροσ ἴπε ζλι
 ωταροσ ωατεῤῥερ σαβολ ἴ†πλατιὰ ἴτε πιτο-
 ποσ οὔοσ ἄ πιέπικοποσ οὔαζσαζνι ἐθοροῤῥενῃ
 ναικ νεμ πικερωμι ἐτοι ἴδεμων. αῤῥεροὔῳ
 ἴχε πιρωμι ἐτοι ἴδεμων εῤῥω ἴμος χε χω
 νηι ἐβολ παιωτ ἐθ οὔαβ ἴταχω ἐροκ ἴνηῤῥται-
 ρη. β. ναιῤ ἐρωοὔ ισῥεν ταμετᾶλοὔ οὔον οὔδεμων 10
 νεμηι ωα ἐβοῦν ἐφοοὔ οὔοσ ἴπιναῤ ἐροσ
 ἕεν ναβαλ ἐβολ ἐφοοὔ οὔοσ αῤῥανοὔιῤῥι (sic)
 ἐχωι κατα σοπ ωαιναῤ ἐοὔχρωμ ἴπαῤῥεο
 ἐβολ ωαιωθορτερ ἴταζει ἐπεσῥτ ζιῥεν πικαζι
 ἴπ[α]ῤῥεμι ἐζλι ωατε πιδεμων ωε ναικ ἐβολ ζα- 15
 ροι. ἴτοὔι ἴχε νιρωμι ἴτοὔταζοι ἐρατ αῤῥωπι
 ρθ. α. δε ἴμοι ἐταῤῥι ἐχωι ἴπαισοπ αιερατῥεμι αι-
 ναῤ ἐπιᾶριος γεωργιος αῤῥι ἐβοῦν ἐπιμανε-
 ρωοὔωι αῤῥᾶμονι ἴταχια αῤῥῥνομ† νηι αιναῤ
 ἐπιδεμων ἐτεμμαῤ ἴπαισοπ ἕεν ναβαλ εῤοι 20
 ἴπσμοτ ἴοὔρωμι ἴπαῤῥεο ἐβολ εῤε πᾶριος
 γεωργιος † ἴζαννιω† ἴβιῥι ναικ αῤῥᾶμονι
 ἴμοσ αῤῥοκῃ ἐπωωι ἐπισῥῥλλοσ ωατεῤῥ-
 ρθ. β. φοσ ἐ†κεφαλιῥ ἐπωωι οὔοσ αῤῥ† ἴζαννιω†
 ἴβιῥι ναικ εῤῥαῤε δε ἄ πιδεμων ωω ἐβολ 25
 ἴοὔνιω† ἴβρωοὔ εῤωρκ ἴζανᾶναω εῤω
 ἴμος χε †ναωε νηι ἐβολἕεν παιρωμι †να-
 τασθοι ἐροσ αν ωα ἐνεζ ἄνοκ δε αιναῤ
 ἐπιᾶριος γεωργιος αῤῥᾶμονι ἴμοσ ἴθοσ πιδε-
 μων αῤῥῥαῤ ἴμοσ ἐπωωι αῤῥατῃ ἐπεσῥτ ζιῥεν 30

- δι. ᾱ. νιπλαζ ογορ λ̄ πιαεμων † νογνιω† ἵβρωου
 ἐβολθεν περwai αρῑ ἐβολ αρωε ναρ λ̄νοκ ρω
 λιέμι ἐροι ἐταιλ̄σαι βεν πασωμα λιενκοτ
 ογορ λ̄ιζωρη ἰπιναγ ἐζλι ωατε παρωμι
 ἐτοι ἵβαλε ἵτερχογωτ ἐρρη ἐχωι ογορ 5
 ἐταιογων ἵναβαλ λ̄ιναγ ἐπιὰριος ρεωργιος
 αρᾱμονι ἵνασιχ αρᾱμολχογ ἐφμογτ ἵπιβαλε
 δι. β̄. αρωρεμ ογβηι χε̄ λ̄μονι ἵμογ ἵκαλωσ
 λ̄νοκ ρω λ̄λ̄μονι ἵπερμογτ λ̄ισωκ ἐχωγ λ̄
 πιὰριος ρεωργιος λ̄μονι ἵνερφατ αρᾱσωκ 10
 ἵνερφατ αρᾱ† νογνιω† ἵβρωου ἐβολ αρᾱρα
 ἐβολ αρωρεμ ογβηι λ̄ιχω ἵπερμογτ ἐβολ
 αρᾱτωνγ αρωε ναρ ερᾱδοχι ογορ λ̄ πιὰριος ρεωρ-
 ριος ωε ναρ ἐπωι ἐνιφνογῑ εῑσομε ἵσωγ.
 δι. ᾱ. ναι δε̄ ἐταρσωτεμ ἐρωου ἵχε̄ πῑε̄πικοποσ 15
 νεμ πῑμηω ετκω† ἐρογ ναγερωφηρι ἐμαω
 βεν ογνιω† ἵωφηρι ογορ ναγ†ωου ἵφ†
 νεμ πιὰριος ρεωργιος χε̄ ογνιω† τε̄ τερᾱχομ
 νεμ νιζμοτ ἐτα φ† ἵρι ἵμωου νεμαγ ογορ
 νιρωμι ἐταγούχαι αγωωπι ἵβωκ ἵπιὰριος 20
 ρεωργιος εγωεμωι ἵβηητγ ἵπῑε̄ροου νεμ
 δι. β̄. πῑε̄χωρρ ωᾱ πῑε̄ροου ἵτε̄ πογμογ. ρανμηω
 δε̄ ἵρωμι νεμ ραν̄σῑομι νεμ ραν̄κογχι
 ἵαλωγῑ εγωωμι ἵογμηω ἵρη† βεν ραν̄β-
 μομ νεμ ραν̄αρω νεμ ραν̄π̄νᾱ εγρωου 25
 αγούχαι βεν πῑε̄ροου ἐτεμμαγ βεν πτοποσ
 ἵπιὰριος ρεωργιος ἐβολ ρῑτεν φραν ἵπε̄νε̄ο̄σ
 ἵη̄σ π̄χ̄σ.

ῤῥῖβ. α. †ωφηρι ἡμαρτ̄ ἡτε πᾶγιος γεωργιος
πῖμαρτγρος ἡτε ἡ̄ε π̄χ̄ε.

ᾱσ̄ω̄ω̄π̄ι δ̄ε ἔ̄τ̄α π̄ῑε̄π̄ῑσ̄κ̄ο̄π̄ο̄ς ἔ̄θ̄ ο̄γ̄ᾱβ̄ ω̄ε̄ ν̄ᾱρ̄
ἔ̄ρ̄η̄ν̄ι ἔ̄ῑλ̄η̄μ̄ ν̄ε̄μ̄ ν̄η̄ τ̄η̄ρο̄ῡ ἔ̄θ̄ ν̄ε̄μ̄ᾱρ̄ ν̄ᾱρ̄-
σ̄ᾱχ̄ι π̄ε̄ ἡ̄ν̄ιμ̄η̄ν̄ι ν̄ε̄μ̄ ν̄ιω̄φ̄η̄ρ̄ι ἔ̄τ̄ᾱγ̄ω̄ω̄π̄ι 5
ἔ̄β̄ο̄λ̄ζ̄ιτ̄ε̄ν π̄ᾶ̄γ̄ῑο̄ς γ̄ε̄ω̄ρ̄γ̄ῑο̄ς ἡ̄ε̄ν̄ ἔ̄μ̄η̄† ἡ̄π̄ι-
λ̄ᾱο̄ς ρ̄η̄π̄π̄ε̄ ῑς ο̄γ̄ρ̄ω̄μ̄ι ἡ̄ᾱχ̄ω̄ ἡ̄ῑο̄γ̄δ̄ᾱι ο̄γ̄ο̄ς

ῤῥῖβ. β. ἡ̄σ̄ο̄μ̄ι ο̄γ̄ο̄ς ἡ̄ρ̄ε̄φ̄ε̄ρ̄ζ̄ικ̄ ἡ̄ν̄ιρ̄ω̄μ̄ι ω̄ᾱτο̄γ̄ε̄ν-
κ̄ο̄τ̄ ἡ̄τ̄ε̄ρ̄ῶ̄λ̄ι ἡ̄π̄ε̄τ̄ε̄ν̄τ̄ω̄ο̄ῡ ἔ̄τ̄ᾱρ̄σ̄ω̄τ̄ε̄μ̄ ε̄θ̄ε̄
ν̄ῑχ̄ο̄μ̄ ν̄ε̄μ̄ ν̄ιω̄φ̄η̄ρ̄ι ἔ̄τ̄ε̄ρ̄ε̄ π̄ᾶ̄γ̄ῑο̄ς γ̄ε̄ω̄ρ̄γ̄ῑο̄ς 10
ἡ̄ρ̄ι ἡ̄μ̄ω̄ο̄ῡ ν̄ᾱρ̄τ̄ε̄ν̄ζ̄ο̄γ̄τ̄ ἡ̄μ̄ω̄ο̄ῡ ᾱν̄ π̄ε̄ ᾱλ̄λ̄α
ν̄ᾱρ̄χ̄ω̄ ἡ̄μ̄ο̄ς ἡ̄ν̄ιμ̄η̄ω̄ χ̄ε̄ ε̄ρ̄ε̄ ν̄ῑχ̄ρ̄ῑσ̄τ̄ῑᾱν̄ο̄ς
σ̄ω̄ρ̄ε̄μ̄ ε̄γ̄ζ̄η̄λ̄ ρ̄ᾱ π̄ᾱιρ̄ω̄μ̄ι ἡ̄κ̄ᾱζ̄ι ἡ̄π̄ε̄ν̄ρ̄η̄†

ῤῥῖγ. α. χ̄ε̄ ἡ̄ρ̄ιβ̄ο̄η̄θ̄ῑν̄ ἡ̄τ̄ε̄κ̄τ̄ᾱλ̄δ̄ο̄ ἡ̄ν̄ε̄ν̄ω̄ω̄ν̄ι ο̄γ̄ο̄ς
ω̄ᾱρ̄ε̄ ο̄γ̄μ̄η̄ω̄ ἡ̄χ̄ρ̄η̄σ̄τ̄ῑᾱν̄ο̄ς ἡ̄λ̄ᾱβ̄ ν̄ε̄μ̄ᾱρ̄ 15
ἡ̄ο̄γ̄μ̄η̄ω̄ ἡ̄σ̄ο̄π̄ ἡ̄θ̄ο̄ρ̄ δ̄ε̄ ν̄ᾱρ̄μ̄η̄ν̄ ἔ̄β̄ο̄λ̄β̄ε̄ν̄
ρ̄ᾱν̄μ̄η̄ω̄ ἡ̄μ̄ε̄τ̄ρ̄ε̄φ̄χ̄ε̄ο̄γ̄λ̄ π̄ᾱιρ̄η̄† ᾱρ̄σ̄ω̄τ̄ε̄μ̄
δ̄ε̄ ἔ̄ρ̄ο̄ρ̄ ἡ̄χ̄ε̄ ο̄γ̄ρ̄ω̄μ̄ι ἡ̄κ̄ο̄γ̄χ̄ι ἡ̄ρ̄η̄τ̄ ἡ̄ε̄ν̄ ν̄ι-
χ̄ρ̄η̄σ̄τ̄ῑᾱν̄ο̄ς ᾱρ̄χ̄ω̄ν̄τ̄ ἔ̄μ̄ᾱω̄ω̄ ᾱρ̄τ̄ω̄ν̄ρ̄ ε̄ρ̄†
ν̄ε̄μ̄ᾱρ̄ ε̄φ̄χ̄ω̄ ἡ̄μ̄ο̄ς χ̄ε̄ φ̄† ν̄ᾱῶ̄ο̄γ̄ἡ̄ρ̄η̄τ̄ ν̄ε̄μ̄ᾱκ̄ 20

ῤῥῖγ. β. ᾱν̄ ἡ̄π̄ᾱιρ̄η̄† ε̄κ̄ω̄ω̄ω̄ ἡ̄ν̄ε̄ρ̄μ̄ᾱρ̄τ̄γ̄ρ̄ο̄ς ἔ̄θ̄ ο̄γ̄ᾱβ̄
ᾱλ̄λ̄α π̄ᾶ̄γ̄ῑο̄ς ν̄ᾱδ̄ι ἡ̄π̄ω̄ιω̄ ν̄ε̄μ̄ᾱκ̄ ο̄γ̄ο̄ς ἡ̄τ̄ε̄ρ̄
ρ̄ο̄τ̄κ̄ ἔ̄β̄ο̄λ̄ ο̄γ̄ο̄ς † ἡ̄ρ̄ᾱν̄ν̄ιω̄† ω̄ω̄ω̄ ἡ̄ν̄ο̄γ̄ε̄-
ρ̄η̄ο̄ῡ. μ̄ε̄ν̄ε̄ν̄σ̄α ν̄ᾱι ᾱφ̄ε̄ρ̄ο̄γ̄ῶ̄ ἡ̄χ̄ε̄ π̄ιρ̄ω̄μ̄ι
ἡ̄ῑο̄γ̄δ̄ᾱι ε̄ρ̄χ̄ω̄ ἡ̄μ̄ο̄ς χ̄ε̄ χ̄ᾱ λ̄ο̄γ̄ῶ̄ο̄ῡ ἔ̄β̄ρ̄η̄ν̄ι 25
ν̄ε̄μ̄η̄ν̄ι †ν̄ο̄ῡ ἡ̄τ̄ᾱρ̄ω̄λ̄ ἔ̄β̄ο̄γ̄ν̄ ἔ̄π̄το̄π̄ο̄ς ἔ̄τ̄ε̄μ̄-
μ̄ᾱγ̄ ἡ̄τ̄ᾱω̄ο̄λ̄ρ̄ ἡ̄τ̄ᾱῑν̄ι ἡ̄ν̄ε̄ρ̄σ̄κ̄ε̄γ̄ο̄ς ἡ̄π̄ᾱιμ̄ᾱ

ῤῥῖδ. α. ἡ̄τ̄ε̄ω̄τ̄ε̄μ̄ζ̄λ̄ι ἔ̄μ̄ι ἡ̄τ̄ᾱν̄ᾱγ̄ χ̄ε̄ ἔ̄ρ̄ε̄ γ̄ε̄ω̄ρ̄γ̄ῑο̄ς
ν̄ᾱἔ̄ρ̄ο̄ῡ ν̄η̄ι. ᾱφ̄ε̄ρ̄ο̄γ̄ῶ̄ ἡ̄χ̄ε̄ π̄ῑχ̄ρ̄ῑσ̄τ̄ῑᾱν̄ο̄ς χ̄ε̄

ΧΑ ΛΟΥΩ ΕΒΡΗΙ ΝΕΜΗΙ ΨΑ Γ ΝΛΟΥΚΟΧΙ ΕΩΨ
 ΝΤΕΚΩΛΙ ΝΟΥΖΛΙ ΕΒΟΛΒΕΝ ΠΤΟΠΟC ΜΠΙΛΓΙΟC
 ΓΕΩΡΓΙΟC ΝΤΕΚΙΝΙ ΜΜΟQ ΜΠΑΙΜΑ ΝΤΕΝΖΩΛ
 ΕΠΙΤΟΠΟC ΝΤΕΝΨΙΝΙ ΝΤΕΝΕΜΙ ΕΤΜΕΘΜΗΙ ΧΕ
 ΑΚΝΑΩΛΙ ΝΟΥΖΛΙ ΝΤΕ ΠΙΤΟΠΟC ΕΩΨ ΝΤΕΚΙΡΙ 5

ρΙΔ. Β. ΝΟΥΛΒΟΤ ΝΕΖΟΥQ ΝΤΕΨΤΕΜ ΠΕΤΖΨΟΥQ ΤΑΖΟΚ
 ΙΕ ΤΝΑΝΑΖΤ ΖΩ ΚΑΤΑ ΡΟΚ ΟΥΟZ ΤΝΑΤ ΝΚΕΓ
 ΝΛΟΥΚΟΧΙ ΝΑΚ ΕΩΨ ΝΤΕΚΨΤΕΜΨΧΕΜΧΟΜ
 ΝΩΛΙ ΝΖΛΙ ΝΤΕ ΠΙΤΟΠΟC ΝΤΕΖΛΙ ΜΠΕΤΖΨΟΥQ
 ΨΩΠΙ ΜΜΟΚ ΑΚΤ ΝΤΓΤ ΝΛΟΥΚΟΧΙ ΑΚΨΩΠΙ 10
 ΖΩΚ ΝΧΡΗCΤΙΑΝΟC ΟΥΟZ Α ΠΙΖΩΒ ΘΩΨ ΟΥΤΨΟΥQ

ρΙΕ. Α. ΜΠΑΙΡΗΤ ΑΥΤΑΖΟ ΝΝΙΜΕΤΡΕΥ¹⁾ ΕΡΑΤΟΥ. ΑQ-
 ΤΩΝQ ΝΧΕ ΠΙΡΩΜΙ ΕΤΟΙ ΝΛΧΩ ΑQΨΕ ΝΑQ
 ΕΠΙΤΟΠΟC ΑQΩΛΙ ΝΖΑΝCΚΕΥΟC ΝΒΙΟΥΙ ΟΥΟZ
 ΑQΙ ΕΒΟΛΒΕΝ ΘΜΗΤ ΜΠΙΤΟΠΟC ΕΥΟΒΨ ΤΗΡΟΥ 15
 ΜΠΕΖΛΙ ΕΜΙ ΕΡΟQ ΕΤΑQΕΡ CΑΒΟΛ ΜΠΙΡΟ ΕΤCΑ-
 ΒΟΛ ΜΠΙΤΟΠΟC ΠΕΧΑQ ΝΒΡΗΙ ΝΒΗΤQ ΕQΧΩ ΜΜΟC
 ΧΕ ΒΙΨΠΙ ΝΑΚ ΤΝΟΥ ΓΕΩΡΓΙΟC ΝΕΜ ΠΙΚΕΟΥΑΙ

ρΙΕ. Β. ΕΤΑQΧΑΛΟΥΩ ΕΒΡΗΙ ΝΕΜΗΙ ΝΑQCΟΒΝΙ ΔΕ ΝΒΡΗΙ
 ΝΒΗΤQ ΕQΜΩΙ ΕQΧΩ ΜΜΟC ΧΕ ΤΝΑΤ ΝΝΑΙ 20
 ΕΒΟΛΒΑ ΟΥΝΙΨΤ ΝΤΙΜΗ ΝΤΑΨΑΤ ΦΗ ΕΤΕΜΜΑQ
 ΝΤ ΚΕ ΓΤ ΝΛΟΥΚΟΧΙ ΝΤΑΘΡΕQΧΩ ΝCΩQ ΜΠΕQ-
 ΚΕΝΑΖΤ ΝΤΕQΧΩΛ ΜΠΕQΚΕΩΜC ΕΒΟΛ ΟΥΟZ
 ΝΤΑΝΑQ ΕΠΑΙΡΕQΜΩΟΥΤ ΧΕ ΓΕΩΡΓΙΟC ΝΑΕΡΟΥ
 ΝΗΙ ΝΑΙ ΔΕ ΕQΜΟΚΜΕΚ ΕΡΨΟΥQ ΕQΜΩΙ ΖΗΠΠΕ 25

ρΙΣ. Α. ΙC ΠΙΧΩΡΙ ΜΜΑΡΤΥΡΟC ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑQΙ
 ΕΒΟΥΝ ΕΖΡΑQ ΕQΒΗΚ ΜΠCΜΟΤ ΝΟΥΜΑΤΟΙ ΕΡΕ
 ΟΥΝΙΨΤ ΝΤΑΥΡΕΛΧΗ ΒΕΝ ΤΕQΧΙΧ ΠΕΧΑQ ΜΠΙ-

1) Ms. ΝΙΜΕΤΜΕΤΡΕΤ.

- ρωμι χε πῖϑον ογ πε φαι ἔτταλνογτ ἔροκ
 ματαμοι ερογ ρω ἵθοογ δε ἅ ρωφθωμ πεχαγ
 χε παωφηρ †ναζηπ ρλι ἔροκ αν ρανκογχι
 ἵσκεγος αιῶλογ ἵβιογῖ αλλα ροϑον ἅ φ†
- ῖῖ. β. ἵνι ἴμοκ ἔβρη ναρραι ἅμογ βι ἵπεκμεροϑ 5
 ρωκ νεμνι ρινα ἵνεκταμε ρλι ἵρωμι. πεχε
 πἰλῖοϑ ρεωρῖοϑ ναγ χε ιϑχε παρη† πε
 ἅμογ μαρον ἔπιτοποϑ ἵτενφωωγ ἔχων
 κατα πεκϑαχι ἔταρφορ δε ἔφρο ἵπιτοποϑ
 ἅ πἰλῖοϑ ρεωρῖοϑ †ἵνογψε ἵμανκλαβι ἵβρη 10
 βεν τερἰλφε ερϑω ἵμοϑ χε ακοογωντ χε ἅνοκ
 νιμ ἵθοογ δε πεχαγ ναγ χε ἵφη παῶϑ αιμογ
- ῖῖ. α. αιμογ ογορ †ϑωογν αν χε ἵθοοκ νιμ. πεχε
 πἰλῖοϑ ρεωρῖοϑ ναγ χε ἅνοκ πε ρεωρῖοϑ.
 ἵθοογ δε ἔταρϑωτεμ ναρφθοορτερ αρρει 15
 ριχεν πικαρι. ἅ πἰλῖοϑ ρεωρῖοϑ ἅμομι ἴμογ
 αρωω† ἴμογ ερϑω ἵμοϑ χε εθεογ εκϑω
 ἵμοϑ χε αιμογ αιμογ ἵπατεκμογ ωα †ἵνογ
- ῖῖ. β. αλλα ἅμογ ωαμναι ἵταθρεκκοογωντ χε
 ἅνοκ νιμ αρϑνορρ βεν ἑμη† ἵπιτοποϑ 20
 αρῖωι ἴμογ ἔογνιω† ἵχωτ εϑἰωι αρμογρ
 ἵνηἔταρκολλπογ ἔβητη αρῖωι ἴμογ ϑα πωωι
 ἵπικαρι ἵῖ ἴμαρι ογορ αρ† ἵρानῖω†
 ἵωαω ναγ βεν πιμανκλαβι ἔτχη ἵτοτγ
 ὦ χε ἀγογρη ἵωφηρι ωωπι βεν πιναγ ετε- 25
- ῖῖ. α. μμαγ ὦ χε αρεω ογρη ἵβρωογ ἔβολ ωατε
 νηἔτενκοτ τηρογ ρωϑ ἔβολ ἵϑετωογνογ
 ἵϑει ραρογ εγερωφηρι ἵφηἔταρωωπι ογορ
 ναγωνι πε νεμ ἵογἔρηογ χε νιμ ραρα πε
 ἔταρῖωι ἵφαι ἔπωωι ογορ ναγϑω ἵμοϑ χε 30

ΝΙΜ ΖΑΡΑ ἘΘΝΑΨΦΟΖ ἘΨΩΙ ἘΦΑΙ ΕΦΟΥΗΟΥ
ἘΠΚΑΖΙ ἸΠΑΙΡΗ† ἸΘΟΖ ΔΕ ΔΑΦΕΡΟΜΟΛΟΓΙΝ ἸΦΗ-

ρῖθ. β.

ἘΤΑΡΔΑΙΖ ΝΑΡΤΑΜΟ ἸΟΥΟΝ ΝΙΒΕΝ ἘΝΗἘΤΑΨΩΠΙ
ἸΜΟΖ. ἸΘΩΟΥ ΔΕ ΝΑΨΕΡΨΦΗΡΙ ΕΨΧΩ ἸΜΟΖ
ΧΕ ἸΝΙΟΥἸ ἸΟΥΜΟΥΚΙ ΝΑΝ ἸΤΕΝΧΑΖ ἘΒΡΗΙ. 5

ρῖθ. α.

ΔΑΦΕΡΟΥἸ ἸΧΕ ΠΙΟΙΚΟΝΟΜΟΖ ΧΕ ΡΩΝḂ ἸΧΕ ΠῸϸ
ἸΜΟΝ ΖΛΙ ΝΑΧΑΖ ἘΠΕϸΗΤ ΨΑΤΕ ΦΗἘΤΑΡΔΑΨΖ
ἘΨΩΙ ΧΑΖ ἘΠΕϸΗΤ ΑΨΧΑΖ ΕΡἸΨΙ ἸΠΑΙΡΗ†
ΨΑΤΕ ΠΙΟΥΩΙΝΙ ΨΑΙ ἸΤΕ ΟΥΟΝ ΝΙΒΕΝ ΕΡΘΕἸΡΙΝ

ρῖθ. β.

ἸΜΟΖ. ἸΘΟΖ ΔΕ ΔΑΦΕΡΟΜΟΛΟΓΙΝ ἸΠΑΙΡΗ† ΧΕ 10
ΔΑΧΑΟΥἸ ἘΒΡΗΙ ΝΕΜ ΠΙΡΩΜΙ ἸΧΡΗϸΤΙἸΝΟΖ ḂΕΝ
ἸΛἸἸ ΝΑΡΡΙΜΙ ΠΕ ΕΡΨΨ ἘΒΟΛ ΧΕ ΝΑΙ ΝΗΙ ΠΑῸϸ
ΡΕΨΡΓΙΟΖ †ΝΑΟΥΑΖΤΟΤ ΑΝ ΧΕ ἘΚΩΛΠ ἸΝḂΑ ΖΛΙ
ἸΡΩΜΙ ΙΧΧΕΝ ΠΑΙΝΑΨ ΑΛΛΑ †ΝΑΨΩΠΙ ἸΧΡΗϸ-

ρῖθ. β.

ΤΙἸΝΟΖ ΙΧΧΕΝ †ΝΟΥ ΟΥΔΕ †ΝΑΚΟΤΤ ΑΝ ΧΕ 15
ἘΕΡΦΑΡΜΑΓΟΖ ἸΦΡΗ† ἸΨΟΡΠ. ἸΘΟΖ ΔΕ ΔΑ-
ΡΙΜΙ ΠΕ ἸΠΙἘΖΟΥΨ ΤΗΡΑ ΕΡἸΨΙ ἘΨΩΙ ΨΑΤΕ
ἘΤἸ ΠἸΔΡΙΟΖ ΡΕΨΡΓΙΟΖ ΝΑΨ ἘΠΤΑΧΡΟ ἸΠΕΡΖΗΤ
ΔΑΨΕΝΖΗΤ ḂΑΡΟΖ ΔΑἸ ḂΕΝ ΠΙἘΧΩΡΖ ΔΑΧΑΖ 20
ἘΒΡΗΙ ἸΘΟΖ ΔΕ ΔΑ† ἸΝΙϸΚΕΥΟΖ ἘΤΟΤΑ ἸΠΙΟΙ-
ΚΟΝΟΜΟΖ. ΑΨΩΠΙ ΔΕ ἘΠΕΡΡΑϸ† ΔΑϸḂΑΙ ἸΟΥ-
ἘΠΙϸΤΟΛΗ ἸΑΤΗΙϸ ἘΤΟΤΑ ἸΟΥΒΩΚ ἸΤΕ ΠΙΤΟΠΟΖ
ΔΑΟΥΟΡΠΑ ΕἸΛἸἸ ἸΝΕΡΡΩΜΙ ΝΕΜ ΤΕΡΑΖΙΜΙ

ρῖθ. α.

ΕΡΤΑΜΟ ἸΜΩΟΥ ἸΠΙΡΗ† ἘΤΑΨΩΠΙ ἸΜΟΖ 25
ΟΥΟΖ ΟΝ ΧΕ ΡΟΥΨΨ ἘΨΩΠΙ ἸΧΡΗϸΤΥἸΝΟΖ (sic)
ἸΠΕ ΠΨΦΙΤ ΧΑΖ ἘΖΩΛ ΕἸΛἸἸ. ἘΤΑΨἸ ΔΕ
Ἰ†ἘΠΙϸΤΟΛΗ ἸΧΕ ΝΕΡΡΩΜΙ ΑΨΩΨ ΔΑΨΕΡΨΦΗΡΙ
ἸΝΙΝΙΨ† ἸΧΟΜ ἘΤΨΟΠ ἘΒΟΛΖΙΤΕΝ ΠἸΔΡΙΟΖ
ΡΕΨΡΓΙΟΖ ΟΥΟΖ ΠΙΧΡΗϸΤΙἸΝΟΖ ἘΤΑΡΧΑ ἸΟΥἸ 30

†ωφηρι ἴμαζ δ̄ ἴτε πιάριος γεωργιος.

ἔβρηι νημαζ ἔταρσωτεμ ἀραωι ἔμαωω
 ἀρμωι ἐρζιωιω βεν ἰλῆμ̄ τῆρσ ἴνηἔταρ-
 ρ̄κ̄. β. ωπι ἴπιρωμι ἴιογδαί βεν πτοπος ἴπιάριος
 γεωργιος ογον νιβεν ἔταρσωτεμ ναγτ̄ωογ
 ἴφ† ἀγτωογνογ τῆρογ ἴχε νερσνηογ νεμ
 τερσζιμι νεμ νερσῶηρι [νεμ] νερσῶηρ νεμ
 ζανκεμηω ἴιογδαί ἀγὶ ῶαρογ ἀρξω ἔρωογ
 ἴζωβ νιβεν ἔταρσωπι ἴμογ ογοζ ἴθωογ
 ζωογ ἀγερζο† ἔμαωω ογοζ ἀγβι ωμσ τῆρογ
 ρ̄κ̄λ. α. βεν πιἔζοογ ἔτεμμαγ βεν πτοπος ἴπιάρ-
 ριος γεωργιος βεν φραν ἴφιωτ νεμ πῶηρι
 νεμ πιπῆλ̄ ἔθ ογὰβ ἐγῶογ ἴφ† ῶα ἔνεζ.

†ωφηρι ἴμαζ δ̄ ἴτε πιάριος γεωργιος.

ἀ φραν ἴπιάριος γεωργιος ογοζ ἀ περσῶι
 σωρ ἔβολ βεν μαί νιβεν χε ρ̄ιρι ἴζαννιω†
 ρ̄κ̄λ. β. ἴχομ νεμ ζανμηινι νεμ ζαν ῶφῆρι νεμ
 ζανταλδο ἐγωω ἐρζιογὶ ἴνιζεμων ἔβολ. νε
 ογον ογρωμι δε βεν τχωρα ἴνιπερσικ ἔπερ-
 ραν πε νικανορ ἐροι ἴαρχων ἔχεν †τερε
 ρ̄ ἴτε νιπερσικ ἔρε ογον ῶηρι ἴταρ χε
 ἀνατολιος ἔρε ογον ογσεζτ χη βεν περ-
 σωμα ἔρε ογον ζανκεχωογνι βεν περζο
 ἀρσωτεμ εῶβε νιχομ νεμ νιῶφῆρι ἔτα φ†
 ρ̄κ̄β. α. αἰτογ ἔβολζιτοτγ ἴπιάριος γεωργιος ἀρωω
 ἴμογ ἴνογωω ἴπαιρη† ἐρξω ἴμοσ χε ἔωωπ
 ἴτε φ† νεμ πιάριος γεωργιος ταλδο ἴπαι-
 κωκ ἴσεζτ ἔβολβεν πζο ἴπαῶηρι †να†

ἵογκυνδινάριον ἵνογβ ἐβογν ἐπερτοπος
ἵταωπι ἵχρηστγἄνος nem πανι τηρῆ. ac-
ωπι δε ἐταφτρωῆ ἵπαιρη† ογοζ ἐταρτωνῆ
ἵζανἄτοογῖ ἐπερραστ† ἄ προ ἵπερῶηρι
ογχαῖ ογοζ ἵπερῆλι ἵμμηῖνι ἴτε πιεστ ωπι 5
ἕεν περζο ογοζ νικανωρ πιῖνω† ἵαρχων
ἴτε νιπερσιε ἐταρναγ ἐταῖνιω† ἵωφηρι
ἐτασωπι ἵπερῶηρι αῖτωνῆ αῖβι ἵνιδωρον
ἐταρῶω ἵμωογ nem ζανκεμῆω ἵσκεγος
nem ἄνατολιος περῶηρι nem νερσῖνηογ nem 10

ркв. в.

ζανκεμῆω ἴτε νιπερσιε ἐταγῖ νημαῖ αῖ-
τωογνογ αῖταλωογ ἐζανἔχνογ αῖῖ ἐπτοπος
ἵπἰάριος γεωργιος αῖχωκεμ ἵπερῶηρι ἕεν
πιλογτηρ αῖθαζσῆ ἵνεζ ἕεν πιφανος ἄ
περσῶμα τηρῆ ογχαῖ σατοτῆ ἄρ† ἵπερ- 15
ῶρον ἐβογν αῖβι ωμc nem νη εθ νημαῖ
ἐφραν ἵφιωτ nem πῶηρι nem πιπῆἄ ἐθογав

ркг. а.

εῖωογ ἵφ† nem πἰάριος γεωργιος ἐχεν
πιζμοτ ἐταρῶωπι νωογ αсωπι δε ἐταγῖ
ἐτογχωρα αῖκωτ ἵογνιω† ἵεκκλησιἄ αῖ- 20
μογ† ἐφραν ἵπἰάριος γεωργιος ἐζρηῖ ἐχωс
ογοζ αῖφογωρπ ἐαντιδῶχιἄ αῖῖνι ἵογἔπι-
κοπος ἵμἰαῖνογ† αῖερἄριἄζῖν ἵπιτοπος ἕεν
φραν ἵφιωτ nem πῶηρι nem πιπῆἄ ἐθογав.

ркв. в.

nem φραν ἵπἰάριος γεωργιος ογοζ ἄ ογμῆω 25
ἴτε νιπερσιε δι ἵπιωμc ἐθογав ἵπιἔζοογ
ἐτεμῆμαγ ἴτε ρωμῖ ἴτε сζῖμῖ ἴτε κογχι ἵἄλλογ.
ἐταγῖναγ ἐπἰἄλλογ ἐταρῶγχαῖ ἐβολζα πικωк
ἵεστ ἕεν πτοπος ἵπἰάριος γεωργιος ογμῆω
εῖωωπι ἴτε νιπερσιε αῖγναζ† αῖωἄνι ἐβογν 30

ркд. а.

†ωφηρι ἴμαζ ἐ ἵτε πιάριος γεωργιος.

ἐπιτοπος ἐτεμμαγ φαγουσαι σατοτου
 ρκδ. β. εὔωογ ἴφ† nem πιάριος γεωργιος φα ἐνεζ.

†ωφηρι ἴμαζ ἐ ἵτε πιάριος γεωργιος.

- NE OYON OYRWMI B̄ N̄SAMARITHC EYOI N̄ΩΦΗΡ
 NEM NOYĒPHOY HEN OYMETΩOT EYΩIT̄ HEN
 P̄ ἴλογοκσι αὔτωογνογ αὔβωκ ἴνογτεβ-
 νωογὶ αὔβι ἴνογνογβ nemωογ αὔταλωογ
 ρκε. α. εὔογωω ἐζωλ ἐταμασκoc ἐωωπ ἴτογπρα-
 ματιὰ ἴρογζι ωωπι ἐρωογ εὔμοωι ζι φμωιτ
 ναγσαι nem noyĒphoγ ζι πιμωιτ εὔβε νιχομ 10
 NEM NIΩΦΗΡΙ ΕΤΕΡΕ ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ἴρι
 ἴμωογ ογoc acωωπι εὔσαι nem noyĒphoγ
 αὔβωντ ἐογτιμι ωατενμγλιον B̄ IĒ P̄ ζηππη
 αὔι ἐβογν ἐζραγ ἴξε μογὶ B̄ ἐβολβεν νιαζ
 ρκε. β. ωωην εὔζοκερ εὔζεμζεμ εὔζωλεμ κατα 15
 φρη† ετcbhoγt xe αqχω ἴογχακι αqωωπι
 NXE OYĒXOPZ EYĒCINI ἴβητq ἴξε νιθηριον
 τηρογ ἴτε πκαζι ζανμαc ἴμογὶ εὔζεμζεμ
 εὔζωλεμ εὔκω† ἴca τογβρε ἐτα νιἔω ναγ
 ἐνιθηριον ἐταγὶ ἐβογν εζραγ αὔνωωπ αὔζει 20
 ἐπεcηт ἴξε νιρωμι αὔερφαωμογ ογδε ἴπογ-
 ρκε. α. ωενωογ nem νιτεβνωογὶ ογδε ἴπογβοz
 ἐρωογ ἴλλα αὔοζι ἐρατογ ἐρωογ εὔθωρω
 ἐζρη ἴχωογ νιρωμι δε ναγσαι nem noy-
 ἔrhoγ εὔχω ἴμοc xe ἐωωπ ἴτε φ† nem 25
 ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΝΟΖΕΜ ἴμιοη ἐβολβεν ρωογ
 ἴνναιθηριον τεηνα† ἴπαι ωε ἴλογοκσι ἐβογν
 επεqтоποc ἴτενωωπι ἴχρηcτιἴνοc acωωπι

ῥκζ. β. δε ἔταγ† ρωογ ἴφ† ἴπαιρη† ἅ πᾶραθος
φ† φηἔθοογω φνοζεμ ἵρωμι νιβεν φη-
ἔταφρε νιμογὶ ἐρ ζιρηνη nem δανηλ πιπρο-
φητης αϋθης ἐπζητ ἵναικεχωογνι αϋχωβс
ἵχωογ επес[ηт] ογορ αϋ†χωογ ἐβοογν ἐπιαρ 5
ωφην αϋφενωογ νιρωμι δε ἔτα πογζηт
семни ἐρωογ αϋἔμι ἐ†δωρεἶ ἐταстаρωογ

ῥκζ. α. χε θα πᾶριος γεωργιος δε αϋ†ωογ ἴφ† nem
[περ] μαρτυρος ἐθοογав ογορ ἔταγμοωι ζιτζη
ἵογκογχι αϋχιμι ἵνιτεβνωογὶ εϋμονι ἵπερλι 10
ἵπετρωογ ωπι ἵμωογ ἵθωογ δε αϋτα-
λωογ αϋὶ ἐρρη ἐπιδιμι (sic) ναϋсаχι nem
ноγἔρθογ nem νιρωμι ἵζωв нивен ἔταγωπι
ἵμωογ ογορ ογον нивен ἔταγсωтем αϋερ-
ωφηρι ἵνιχοm nem νιωφηри ἵτε πᾶριος γεωρ- 15

ῥκζ. β. ριος νιρωμι δε ἵτε πι†μι ναϋсаχι батотоγ
πε εϋχω ммос χε ἅ νιθρηιον ἐτεμμαγ тако
ἵζανμηω ἵρωμι nem ζанкеμηω ἵτεβνωογὶ
ἵτε ταίχωρα αλλα πταιὸ ἵπᾶριος γεωργιος
πε ἔταρναρзем θηνογ ἐταιοργη мененса 20
най αϋсобо̄ни nem ноγἔρθογ εϋχω ἵμмос χε
φηἔτανχορ теннаиϋ ἐптоπος ἵπᾶριος γεωρ-

ῥκн. α. ριος βен οϋφепρмот εϋωογ ἴφ† ἵτενωπι
ἵχρηстӣанос βен οϋмеѳми αλλα ἵπενѳрен-
тасѳон ἐφαρογ ρос anι ωα παιμα марен- 25
ζωλ ωα дамаскос ἵτενωπι ἵτενπραγματῑλ
зина ἵтенχιμι ἵογκογχι ἵτεν† βен οϋсwoογ-
тен ἔταγὶ δε ἐп[д]амаскос αϋχιμι ἵζανω̄ни
ἵанамни εϋ† ἵμωογ ἐβολ нηἔτογμογ†

ῥкн. β. ερωογ χε ἅдамас αϋωπογ βен πι ῥ̄ἵλογκοχι. 30

ἔταγί ἐζρηι εἰλῆμ̄ αὔτηιτοῦ βα ε̄ ἵλοῦκοχι
 ἴπατοῦφορ ρω ἔτοῦβακι τσαμαριὰ ἀγσαχι
 ἵξε νιρῶμι νεμ νοῦἐρνοῦ εὔχω ἴμος χε
 πζμοτ ἴφ† ωηπ χε ἅ πιάριος γεωργιος
 εῶρενερπεμπωα ἴπαινω† ἵζμοτ ἀσῶπι 5
 δε ἔταγί ἔτοῦβακι αὔταμε οὔον νιβεν νεμ
 ρκῶ. α. νοῦσῦνρενης ἐνιχομ νεμ νιῶφηρι ἔτα φ†
 αιτοῦ νεμῶοῦ οὔορ αὔτωοῦνοῦ ἀγδι ἴπιρ
 ἵλοῦκοχι ἔταῶω ἴμῶοῦ ἔτηιτοῦ ἴπτοπος
 ἴπιάριος γεωργιος οὔορ αὔζιῶω ἕεν †βακι 10
 τηρε εὔχω ἴμος χε φηῆθοῶω φ† μαρεῖ
 ἔπτοπος ἴπιάριος γεωργιος νεμαν ζανμηῶ
 ἵρῶμι νεμ ζανζιμι ἀγί ἐβολ νεμῶοῦ ἕεν
 τσαμαριὰ ἔταγί δε ἐπιτοπος ἔθοῶαβ αὔ†
 ρκῶ. β. ἵνοῦαῶρον ἔθοῶν ἀγναῦ ἐζαννω† ἵῶφηρι 15
 νεμ ζανταλδο εὔοῶ ἵνηῆτῶωνι οὔμηῶ
 ἵδεμῶν ἀρζιτοῦ ἐβολ αὔτωοῦνοῦ τηροῦ
 ἀγδι ὠμε ἐφραν ἵφιωτ νεμ πῶηρι νεμ
 πιπῆἅ ἔθοῶαβ αὔῶπι ἵχρηστιἄνος ἵξε ρῆρ
 ἴψγχη ἕεν πιῆζοοῦ ἔτεμμαῦ ἕεν πτοπος 20
 ἴπιάριος γεωργιος ἕεν οὔζιρηνη ἵτε φ†
 ἄμην.

ρλ. α. †ωφηρι ἴμαζ ε̄ ἵτε πιάριος γεωργιος
 πιμαρτύρος ἵτε πχ̄ε.

νε οὔον οὔρῶμι ἵχρηστιἄνος ἕεν ἵλῆμ̄ 25
 ἔπεφραν πε ζωγρῶω νε οὔον ἵταῦ ἵοὔ-
 φηρι ἴμαῦ εῖοι ἴπερμοῦ οὔορ ἵθοῶ ζῶῦ
 ναῖοι ἵἀποτακρος παι ρῶμι δε νε οὔραμαῶ.

ΠΕ ΕΜΑΩΩ ΕΟΥΟΝΤΑQ ΝΜΑQ ΝΖΑΝΝΙΩ† ΝΖΥ-

ρλ̄. B. ΠΑΡΧΟΝΤΑ ΗΕΝ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ ΝΕΜ ΖΑΝ-
 ΤΕΒΝΩΟΥΪ ΕΥΩΩ ΑCΩΩΠΙ ΔΕ ΑCΩΩΤΕΜ ΕΘΒΕ
 ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΝΤΕ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC
 ΑQΩΩ ΝΜΟQ ΝΠΑΙΡΗ† ΕQΧΩ ΝΜΟC ΧΕ ΕΩΩΠ 5
 ΝΤΕ Φ† ΝΕΜ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC † ΝΠΙΟΥΧΑΙ
 ΝΝΑΦΑΤ ΕΒΟΛ ΗΕΝ ΠΑΙΒΗ† †ΝΑ† ΝΠCΟΥΕΝ Γ
 ΝΠΡΟCΦΟΡΑ ΕΠΕQΤΟΠΟC ΝΕΜ Γ ΝΖΕCΤΗC ΝΗΡΠ

ρλ̄. A. ΕΠΕQΤΟΠΟC ΚΑΤΑ ΛΒΟΤ ΕΩΩΠ ΝΤΑΜΩΙ ΖΟΛΟC
 ΕΧΕΝ ΝΑΒΑΛΑQΧ ΛΙΩΑΝΙ ΝCΟΥ ΚΓ̄ ΝΦΑΡΜΟΥΘΙ 10
 ΕΤΕ ΠΕQΝΙΩ† ΝΕΖΟΥQ ΠΕ †ΝΑΜΩΙ ΝΝΑΦΑΤ
 ΝΤΑ† ΝΟΥΚΥΝΔΙΝΑΡΙΟΝ ΝΝΟΥΒ ΕΠΕQΤΟΠΟC
 ΕΤΑQ† ΡΟQ ΝΠΑΙΡΗ† Λ ΝΕQΦΑΤΙ ΕΤΖΗ ΝΟΥ-
 ΚΟΥΧΙ ΚΟΥΧΙ (sic) Λ ΠΕQCΩΜΑ ΛCΙΑΙ ΕΡΟQ ΗΕΝ
 ΠΧΩΚ ΝΖΑΝΕΖΟΥQ ΑQΜΩΙ ΑQΖΩΛ ΕΠΕQΝΙ 15

ρλ̄. B. ΝΕΜ †ΕΚΚΛΗCΙΑ ΑQΩΛΗΛ ΕΠΩΩΙ ΖΑ Φ† ΕQΧΩ
 ΝΜΟC ΧΕ †ΩΕΠ ΖΜΟΤ ΝΤΟΤΚ Φ† ΝΠΙΛΓΙΟC
 ΓΕΩΡΓΙΟC ΜΕΝΕΝCΑ ΕΖΟΥQ Β Λ ΠΕQCΩΜΑ ΤΗΡQ
 ΟΥΧΑΙ ΕΤΑQΗΩΝΤ ΕΒΟΥΝ ΝΧΕ ΠΕΖΟΥQ ΝΠΙ-
 ΜΑΡΤΥΡΟC ΕΘΟΥΑΒ ΕΤΕ ΦΑΙ ΠΕ CΟΥΚΓ̄ ΝΦΑΡ- 20
 ΜΟΥΘΙ ΑQCΟΒ† ΝΝΗΕΤΕQΝΑΒΙΤΟΥ ΤΗΡΟΥ ΝΕΜΑQ
 ΟΥΟZ ΑΓΙ ΖΑΡΟQ ΝΧΕ ΝΕQΛΛΩΟΥΪ ΕΥΧΩ ΝΜΟC

ρλ̄. A. ΧΕ ΑΚΟΥΩΩ ΝΤΕΝCΟΒ† ΝΑΚ ΝΑΩ ΝΤΕΒΝΗ
 ΝΤΕΚΑΛΗΙ ΕΡΟC ΑQΕΡΟΥΩ ΝΧΕ ΖΩΓΡΑΤΩΡ
 ΕQΧΩ ΝΜΟC ΧΕ QΩΝΒ ΝΧΕ Φ† ΧΕ †ΝΑΜΩΙ 25
 ΝΝΑΦΑΤ ΙCΧΕΝ ΙΛΗC ΩΑ ΠΤΟΠΟC ΝΠΙΛΓΙΟC
 ΓΕΩΡΓΙΟC ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ ΑΥΤΩΟΥΝΑQ
 ΑΥΩΕΝΩΟΥ ΕΠΤΟΠΟC ΝΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑΥ-
 ΧΙΜΙ ΝΖΑΝΚΕΜΗΩ ΕΥΘΟΥΗΤ ΕΥΕΡΩΦΗΡΙ ΝΝΙΧΟΜ

ρλ̄. B. ΝΕΜ ΝΙΖΜΟΤ ΝΤΑΛΒΟ ΕΤΩΩΠ ΕΒΟΛΖΙΤΕΝ ΠΙΛ- 30

- ριος γεωργιος ζωστε ἵτερερ ωφηρι ἵξε
 ζωγραφωρ εφναγ ἔνω† ἵωφηρι nem νιταλδο
 ἔτωπ εβολζιτεν πἰργιος γεωργιος ογοζ
 αq† ἵνεφζωρον ἔβογν βεν ρωογτq ἵζητ
 niben ασωπι δε ἔτα ποικονομος ναγ 5
 ἔνινιω† ἵωφηρι ἔτα ζωγραφωρ τητογ ἔβογν
 ρἰλῆ. α. αqἰμονι ἵμοq βατοτq ἵλβοτ β εφογωμ
 ογοζ εφco nemαq βεν ογραωι βεν πἰβοτ
 ἵμμαζ ῥ κατα ογ†μα† ἵτε φ† ἰ πωηρι
 ἵζωγραφωρ τωνq αqἰ ζινα ἵτεφἔμι xe ογ- 10
 πετωπ ἵπεφιωτ ἔτεἵπεφζωλ ἵθοq nem
 νηἔθνηογ επωαι ζωc τε ἔρε ζωγραφωρ ca-
 βογν εφcαχι nem ποικονομος εθε πεφ-
 ωηρι εφxω ἵμοc xe ογον ογωηρι ἵτηι ἔρε
 ρἰλῆ. β. ογδεμων nemαq εφζωογ ἔμαωω εφ† ἵζαν- 15
 νιω† ἵβici ναqτωνο ζωc τε ἵτογχοc ἵογ-
 μηω ἵcoπ xe nanec ναq ἵτεφμογ ἔζοτε
 ἔωνb εφχη βεν ναιβαcαζανoc ἔωπ ἵτε φ†
 nem πἰργιος γεωργιος † ἵπιογχαι ναq ωα
 παιcηογ ἵκερομπι †ναενq νακ ἵται ωαροκ 20
 ἔπαιμα ἵτα† ἵζαννιω† νταιὸ ἔπεφτοποc
 ρἰλῆ. α. ἔζοτε φαι πεχε ποικονομος ναq xe χναζ†
 xe ογονωχομ ἵφ† βεν ζωb niben ογοζ
 †ναζ† xe ζωb niben ερε νηἔθογαν ναερετιν
 ἵμωογ εγἔδοιτογ ογοζ ἵνεζλι ερατχομ 25
 βατοτογ βεν πεφραν παλιν cβηογτ βεν
 πεγαγγελιον κατα ιωαννην xe φηἔθναζ†
 ἔροι νιζβηογἰ ἵνοκ ἔτιρι ἵμωογ εφἔλιτογ
 ρἰλῆ. β. ζωq ζαννιω† ἔναι εφἔλιτογ ασωπι δε
 εφcαχι nem νογἔρηογ ζηππε ic πωηρι ἵζω- 30

ΓΡΑΤΩΡ ΝΕΜ ΖΑΝΚΕΜΗΩ ΜΒΩΚ ΑΥΙ ΕΥΤΑ-
ΛΗΟΥΤ ΕΝΙΖΘΟΡ ΑΥΔΖΙ ΕΡΑΤΟΥ ΖΙΡΕΝ ΦΡΟ
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ΠΟΙΚΟΝΟΜΟΣ ΑΥΙ ΖΑ ΠΕΡΙΩΤ ΑΥΣΑΧΙ ΝΕΜ
ΝΟΥΕΡΗΟΥ ΖΟΣΟΝ ΕΥΣΑΧΙ ΝΕΜ ΝΟΥΕΡΗΟΥ ΙΣ 5

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ΟΥΖΟΤ ΑΡΒΙΤ ΜΜΟΡ ΝΟΥΝΙΩΤ ΝΝΑΥ ΕΡΕΡΩΡ
ΧΕΩΣΦΗΙΤ ΕΒΟΛ ΟΥΟΣ ΑΡΤΩΝΡ ΑΡΩΩ ΕΒΟΛ
ΒΕΝ ΟΥΝΙΩΤ ΝΣΜΗ ΧΕ ΛΒΟΚ ΝΕΜΗΙ ΖΩΚ ΓΕΩΡ-
ΓΙΟΣ ΕΚΤ ΜΚΑΖ ΝΗΙ ΕΜΑΩΩ Ω ΒΙΑ ΛΝΟΚ 10
ΓΑΡ ΛΝΟΚ ΟΥΠΕΡΕΜΟΥ ΜΜΟΝ ΖΛΙ ΝΑΩΖΙΤ ΕΒΟΛ
ΟΥΟΣ ΑΡΧΩ ΝΖΑΝΝΙΩΤ ΝΧΕΟΥΛ ΧΕ Ω ΒΙΑ ΧΝΑΩ-
ΖΙΤ ΕΒΟΛ ΑΝ Ω ΓΕΩΡΓΙΟΣ Λ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ

ΔΛΕ. Β. ΤΝΖΑΝΝΙΩΤ ΝΩΛΩ ΝΑΡ ΠΑΛΙΝ ΟΝ ΑΡΩΩ ΕΒΟΛ
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ΑΝ ΩΑ ΕΝΕΖ ΕΤΑ ΠΙΔΕΜΩΝ ΣΑΤΡ ΕΘΜΗΤ ΑΥΙ
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ΔΛΕ. Α. ΕΤΑ ΖΩΓΡΑΤΩΡ ΝΑΥ ΕΠΕΡΩΗΡΙ ΕΤΑ ΠΙΔΕΜΩΝ
Ι ΕΒΟΛ ΝΒΗΤΡ ΑΡΤ ΝΖΑΝΚΕΜΗΩ ΝΔΩΡΟΝ
ΕΒΟΥΝ ΕΠΤΟΠΟΣ ΜΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΡΩΕΡ
ΖΜΟΤ ΝΤΟΤΡ ΜΦΤ ΑΡΩΑΝΙ ΕΠΕΖΟΟΥ ΜΠΙΛΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΚΑΤΑ ΡΟΜΠΙ ΩΑΥΙΡΙ ΝΟΥΝΙΩΤ ΝΛΡΙΣ- 25
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ΕΥΩΟΥ ΜΦΤ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΩΑ ΠΕ-
ΖΟΟΥ ΝΤΕ ΠΕΡΜΟΥ.

ῤῥ. β. †ωφηρι ἰμαζ ζ ἵτε πᾶριος γεωργιος.

αϑωπι δε ἔταγῶαι ἵχε νιβωκ ἵτε πτοπος ἰπᾶριος γεωργιος ἅ πιοικοινομος εἶροϑωρ ἔβολ ρινα ἵσεθωοϑ† ἔβοϑν ἵνιᾶπαρχη nem νιζωρον ἔτοϑ† ἰμωοϑ ἔβοϑν ἔπτοπος ἔθοϑαβ ἵτε πᾶριος γεωργιος ἐπι δε ωαρε οϑμηω ἡανοϑωηρι ἵζανζωρον ιε ζανωερι

ῤῥζ. α. ιε ἵοϑτεβνωοῖ ἔβολζεν τοϑχωρα εϑ† ἰμωοϑ ἔπτοπος ἰπᾶριος γεωργιος εἶβε νιχομ nem νιωφηρι ἔναϑῖρι ἰμωοϑ οϑοζ οϑμηω ἵςζιμι ἵαδρην ἔωπ ἵτοϑωω ἰμωοϑ nem ζαντεβνωοῖ ἔβοϑν ἔπιτοπος ωαϑμιςι οϑοζ οϑμηω ἵχοι εϑερζωτ ἡεν φιομ ἄρε-ωανοϑχιμων τωνϑ ἔχωοϑ ἵτοϑερκῖντι-

ῤῥζ. β. νεϑιν (sic) ἡεν †οϑνοϑ ωαρε †βοἵθια ἵτε φ† ταζωοϑ ἵχωλεμ ἵτε ποϑχοι νοζεμ ωατοϑμομι ἔπιλῖμην οϑοζ οϑμηω ἵτεβνη ἔωπ ἵτε ποϑνηβ ωω ἰμωοϑ ἵτεϑωτεμ-τιτοϑ ωαρε νιτεβνωοῖ μοωι ἰμαῖατοϑ ωατοϑωε ἔβοϑν ἔπεϑτοπος εἶβεοϑ †φῖρι εἶβε νιτεβνωοῖ ἰμαῖατοϑ ναι εἶμοωι

ῤῥη. α. ἰμαῖατοϑ εϑζεᾶ ἔπιτοπος ἵταχω ἵσωι ἵναινω† ἵωφηρι ναιωε ἵατψγχη nem ναι ωνι nem ναιχομ nem ναινοϑβ ναι ἔωαϑμοωι ἰμαῖατοϑ ἡεν πᾶηρ ἰφ[ρ]η† ἵνιζαλα† ωατοϑζωᾶ ἔπτοπος ἰπᾶριος γεωργιος ἡεν †βοἵθια ἵτε φ† ἔτωνἡ ζως τε ἔρε οϑχοι ερκῖνδαινεϑιν ιε ζανωε ιε ἡανἡαι ιε ζαν-νοϑβ ιε ζανητος ἔτοϑςι† ἰμωοϑ ἔφιομ ἡεν

- πλ̄β. β. οὔναστ̄ βεν φραν ἴπιλιος γεωργιος
 ωλῶφενωοῦ ἴμαγὰτοῦ βεν πἰληρ ῶατ-
 οῦωε ἔβοῦν ἐπερτοπος ναι ἴνιω† ἴχομ νεν
 ναιωφηρι ετοῶ ἐρε οῦον νιβεν ναστ̄ ἐρωοῦ
 οῦος ἐρε ζανκεχωοῦνι οἱ ἴαθναστ̄ ἐρωοῦ 5
 οῦαι δε ἔβολβεν νιβοκ ἴτε πιτοπος αῤῶζι
 εῤῥωλπ ἴνιενχαι ἴτε πιτοπος εῤῥι ἴμωοῦ
- ρλ̄θ. α. ἔβοῦν ἐπερῆνι ἰ πἰμαρτῦρος ἔθοῦαβ ὠοῦ
 ἴζητ ἔχωῤ ῶα πχωκ ἴῆ ἴρομπι χε παντος
 ρναερμετἰνοῖν ἔχεν νεῤνοβι ἴταχω νας 10
 ἔβολ ἴθοῤ δε ἴπαῤχα τοτῤ ἔβολ¹⁾ εῤῥι
 ἴπαιρη† ἀλλα φη νιβεν ἔτοῦνα† ἴμωοῦ
 νας χε βἰτοῦ ἐπιτοπος ῶαῤβἰτοῦ ἐπερῆνι
 ἴτεῤῥζῖμι ἴφρη† ἴιοῦδας ἴπἰχοῦ εῤῥωλπ
 ἴσα πἰωτηρ ἔβολβεν πἰκλσοκομῶν εῤῥι 15
- ρλ̄θ. β. ἴμωοῦ ἔβοῦν ἔτεῤῥζῖμι ἔτῤωοῦ νη τηροῦ
 ἔτοῦ† ἴμωοῦ ἴπἰωτηρ ῶαῤτητοῦ ἐπι-
 κλσοκομον ἔτοτῤ ἴιοῦδας ἴθοῤ ῥωῤ ῶαῤ-
 κολποῦ ἴτεῤτητοῦ ἔτεῤῥζῖμι ἔτῤωοῦ εῤβε
 φαι ρω ἰ πἰνω† ἴπἰρασμοσ ταῤοῤ ῥωσ 20
 τε ἴτεῤοσῤῤ ἴμαγἰτῤ ἐπι δε νικεμαθῆτησ
 τηροῦ ἰχεν ἔτα πῶσ ῥαῤωοῦ ἔ†μετἰποσ-
- ρμ̄. α. τολος ἀῤχω ἴσωοῦ ἴνοῦνι νεν ἴοῦζἰομι
 νεν ἴοῦφῆρι ἀῤοῤῤοῦ ἴσα πῶηρι ἴφ†
 ἔτονβ ῶατεν ἴοῦδας ἴμαγἰτῤ ετε ἴπεῤ- 25
 μοῦι ἴσα πεῤῶσ ἀλλα εῤῤηλ ἔβοῦν ῥα
 τεῤῥζῖμι εῤῶοπ βεν πἰδῶβεν ἴοῦωτ νεμασ
 εῤβε φαι ἰ πἰδἰαβολοσ χεμ μἰνοῦοῤ ἴβῆτηῤ

1) The Ms. writes ἴπαῤχα τοτῤ ἔβολ twice.

- ωατεραιϋ ἵωεμμο ἐφ† παρη† οϋον νιβεν
 εθναςωτεμ ἵσα ἵοϋςζιμι ἐτζωοϋ ωατοϋαι-
 ρ̄μ. β. τοϋ ἵωεμμο ἐφ† εταρθαμιωοϋ παικε οϋαι
 δε ζωϋ ναϋοι ἵβοκ ἐπτοπος ἵπιλριος γεωρ-
 ϋος εϋ† ἵτεϋχρη[α] ναϋ κατα φρη† ἵνεϋω-
 φηρι τηροϋ ωαρδιτοϋ ἐβοϋν ἐπερηι ἵπεϋχα-
 τωτη ἐβολ εϋκωλπ ἵσα νιενχαι ἵτε πιτοπος
 εϋδι ἵμωοϋ ἐβοϋν ἐπερηι μενεσα ναι ἵ π-
 ρ̄μλ. α. μαρτϋρος ἐθοϋαβ χω ἵοϋδαμων ἐβοϋν ἐροϋ
 εϋζωοϋ ἐμαωω αϋ† ἵζαννιω† ἵβιϋ ναϋ 10
 ἵπιἐζοοϋ νεμ πιέχωρζ οϋοζ ἵ πιδαμων ἵνι
 ἵμοϋ ἐβοϋν ἐτεκκλησιἱ αϋσαχι ἵβητηϋ
 εϋχω ἵμοϋ σε ἵνοκ ρω αἱωλι ἵοϋμνηω ἵενχαι
 ἵτε πιτοπος ἐβοϋν ἐπανι ζωλ ἐβοϋν ἐπανι
 ρ̄μλ. β. τετενναδεμοϋ ἐταϋζωλ δε αϋχεμοϋ κατα 15
 νεϋσαχι μενεσα ἵβοτ β̄ εϋωοπ β̄εν ναιβιϋ
 ἵπαρη† ἵ πἰλριος γεωργιος ωενζητ βαροϋ
 αϋταλδοϋ οϋοζ ἵ ποικονομοϋ ζιτηϋ ἐβολβεν
 πιτοπος οϋον δε νιβεν ἐταϋςωτεμ αϋτῶοϋ
 ἵφ† νεμ πἰλριωϋ γεωργιος. 20

ρ̄μβ. α. †ωφηρι ἰμαζ η̄ ἵτε πἰλριος γεωργιος.

νε οϋον οϋρωμι δε ἵραμαδ̄ β̄εν ταντιδ̄-
 χιἱ ἐπεϋραν πε εϋλοριος ερε οϋον οϋχοι
 ἵταϋ εϋερζωτ β̄εν φιομ εϋερζωβ β̄εν
 οϋνιω† ἵπραγματια πιρωμι δε νε οϋνητ 25
 πε εϋ† ἵζαννιω† ἵαγαπη ἵνιζηκι νεμ¹⁾

1) The Ms. writes NEM wrice.

νιχωβ ναρ† ἵξανπροσφορα nem ζανλ-

ῥμβ. β. παρχη ἵεκκλησιὰ νιβεν ἵτε ἀποχιὰ τεφ-
 βακι εἰρι ἵογνιω† ἵαριστον ἵνικληρικος
 τηροῦ ἵτε τεφπολις ἵκοπ ῥ ἵ†ρομπι οῦος
 εἰογωμ εἰσω nem πιαρχηἵπικοπος ἵογ- 5
 μινω ἵκοπ εἰτωβζ ἵφ† ἵσχοῦ νιβεν εἰζηλ
 δε ον ἐπιωτεκωοῦ οῦος ναρε οῦον οῦμινω

ῥμγ. α. ἵμετραμαδ̄ ωοπ ναρ πε εἰζηλ ἐπιτοπος
 ἵπἰλριος γεωργιος ἵογμινω ἵκοπ οῦος ον
 εἰζηλ ἐπεἰνιω† ἵἐζοοῦ ἵωαι ἐτε φαι πε 10
 σοῦκ̄ ἵφαρμοῦοι ναρωληλ πε ζεν πιτοπος
 εἰ† ἵογθερμεσι ἐβοῦν ἐπιτοπος οῦος ἵτε-
 ρογωμ ἵτεἰσω nem πιοικονομος ἵτεἰτασθε
 ἐπεἰνι βεν οῦζιρηνη ασωοπι δε μενεנса

ῥμδ. β. ἵῥ ρρομπι εἰρι ἵπαιρη† ἵ πιδιὰβολος πιχαχι 15
 ἵτε οῦον νιβεν εἰναζ† ἐπ̄χ̄σ̄ αἰχος ἐροῦ
 εἰβε νεἰμετναητ ἵναἰρι ἵμωοῦ αἰτοῦνος
 οῦνιω† ἵρνοφος ἵχακι βεν φιομ nem οῦχι-
 μων πιχοι δε ἵτε εἰλογιος ναρμονι ἐπιχρο
 πε νινεῖ δε αἰερζο† σε ἵνε πιχοι τακο ἵα- 20

ῥμδ. α. ῥωοῦ ἵσεζωλ βεν φιομ αἰτωοῦνοῦ αἰνι
 ἵνικκεγος ἐπιχρο nem νογζβωσ ἵἀναγκε-
 ον τηροῦ ἐπιχρο αἰερπιεχωρζ τηρῖ εἰερ-
 ζηβι τοτε ἵ πἰθοῦ ζωλεμ ἵπιχοι ἵποῦεμι
 σε ἵταἰζωλ ἐθων ἵτα πιοῦωινι δε σωρ ἐβολ 25
 αἰβιςι εἰκω† ἵποῦξιμι ἵπιχοι ἵτε εἰλο-
 γιος αἰ ἵερηνι αἰταμε εἰλογιος ἐζωβ νιβεν
 ἵταἰωοπι ἵθοῖ δε nem τεἰςζιμι ναἰριμι

ῥμδ. β. πε οῦος ναἰερζηβι μενεנса ναι αἰωἰπ
 ζμοτ ἵτοτῖ ἵφ† εἰχω ἵμοσ σε πετεζναῖ 30

- ἵποῦ μαρεφωπι μαρεφ φραν ἵποῦ ωπι
 ερσμαρωογτ ωα ἐνεζ ἄρεωαν φ† ογωω
 ρηαερπιναι ΝΕΜΑΝ ἵΤΕΝΘΑΜΙῶ ΟΝ ἵΚΕΧΟΙ
 ἵπερρη† ναι δε εγχω ἵΜΩΟΥ ἵΝΟΥΕΡΗΟΥ
 ρ̄Μ̄Ε. Α. ΕΥ†ΝΟΜ† ἵΝΟΥΕΡΗΟΥ ἅΕΝ Πῶῤ ἵΘΩΟΥ ΔΕ 5
 ΝΑΥΤΑΧΡΗΟΥ ΠΕ ἕΧΕΝ ΝΙΧΡΗΜΑ ΕΤΧΗ ἵΤΟΤΟΥ
 ΖΗΠΠΕ ΙϞ ΠΙΔΙΛΒΟΛΟϞ ΑΓΤΟΥΝΟϞ ΚΕ ΠΙΡΑΣΜΟϞ
 ἕΖΡΗΙ ἕΧΩΟΥ ΕΓΟΙ ἵΝΙΩ† ἕΦΑΙ ΟΥΡΩΜΙ ΔΕ
 ἵΡΕΜἵΧΗΜΙ ΕΓΟΙ ἵΣΤΡΕΒΛΑ ἕΜΑΩΩ ἅΕΝ †ΜΕΤ-
 ΣΟΝΙ ἕΤΑΥΚΩ† ΔΕ ἵΣΩϞ ἕΘΟΘΒΕϞ ΑΓΤΩΝϞ 10
 ΑΓΦΩΤ ΑϞΙ ΖΙΧΕΝ ΦΙΟΜ ΚΑΤΑ ΟΥ†ΜΑ† ΔΕ ἵΤΕ
 ρ̄Μ̄Ε. Β. ΠΣΑΤΑΝΑϞ ΑΡΧΙΜΙ ἵΟΥΧΟΙ ΕΦΕΡΖΩΤ ΕΤΑΝΤΙΟ-
 ΧΙΛ ΑΓΛΛΗΙ ἕΡΟϞ ΑϞΙ ἕΜΜΑΥ ΑΓΩΠΙ ΔΕ ἅΑΤΕΝ
 ΠΗΙ ἵΕΥΛΟΓΙΟϞ ΜΕΝΕΝΣΑ ΖΑΝΚΕΚΟΥΧΣΕ ἵἕΖΟΟΥ
 ΕΡΧΗ ἅΑΤΕΝ ΠΗΙ ἵΕΥΛΟΓΙΟϞ ΑΓΩΠΙ ΝΑϞ ἵΕΡ- 15
 ΓΑΤΗΣ ἵΡΟΜΠΙ ἕ† ΑϞἕΜΙ ἕΖΩΒ ΝΙΒΕΝ ἕΤ ἅΕΝ
 ΠΗΙ ἵΕΥΛΟΓΙΟϞ ἵΠΟΥἕΜΙ ΧΕ ΟΥΣΟΝΙ ΠΕ ΑΥΧΑ
 ρ̄Μ̄Σ. Α. ΠΟΥΖΗΤ ἕΒΟΛ ΝΕΜΑϞ ἵΘΟϞ ΔΕ ΑΥΧΙΜΙ ἵΚΕ ἕ
 ἵΠΑΡΑΝΟΜΟϞ ἵΠΕΡΡΗ† ΑΦΕΡΩΦΗΡ ἕΡΩΟΥ
 ΚΑΤΑ ΦΡΗ† ἕΡΕ †ΓΡΑΦΗ ΧΩ ἵΜΟϞ ΧΕ ΩΑΡΕ 20
 ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΤΟΜϞ ΝΕΜ ΦΗΕΤῶΝΙ ἵΜΟϞ
 ἵΘΩΟΥ ΔΕ ΑΥΣΟΒΝΙ ΝΕΜ ΝΟΥἕΡΗΟΥ ΕΘΡΟΥΚΩΛΠ
 ἵΠΗΙ ἵΕΥΛΟΓΙΟϞ ΑΣΩΠΙ ΔΕ ἕΤΑ ΠἕΖΟΟΥ
 ἵΠΙΜΑΡΤΥΡΟϞ ἅΩΝΤ ἕΘΟΥΝ ἕΤΕ ΦΑΙ ΠΕ ΣΟΥΚ̄Γ
 ρ̄Μ̄Σ. Β. ΜΦΑΡΜΟΥΘΙ ἕ ΕΥΛΟΓΙΟϞ ΣΕΒΤΩΤϞ ΝΕΜ ΖΑΝ- 25
 ΚΕΜΗΩ ἵΡΩΜΙ ΝΕΜΑϞ ΕΘΡΟΥΩΕΝΩΟΥ ἕΠΙΤΟΠΟϞ
 ΑΣΩΠΙ ΔΕ ΕΥΧΗ ἵΜΑΥ ΚΑΤΑ ΦΟΥΩΩ ἵΦ†
 ΑΤΩΩΜΙ ἵΕΥΛΟΓΙ[ΟϞ] ΩΠΙ ΑΣΜΟΥ ΑΣΤΩΝϞ ἵΧΕ
 ΤΕΡΣΖΙΜΙ ΝΕΜ ΝΕΡΣΝΗΟΥ ΑΥΩΕΝΩΟΥ ΑΥΡΙΜΙ
 ἕΡΟϞ ΑΥΧΩ ἵΠΙΡΕΜἵΧΗΜΙ ἅΑΤΕΝ ΠΗΙ ἵΘΟϞ 30

ϞϞζ. α. δε αϞτωνϞ αϞφε ναϞ ἐβοϞν ἐπιηι ἰχωλεμ
 ΝΕΜ ΝΕϞϞεωφηρ αϞδολοϞ ΝΕΜαϞ ἐβοϞν ἐπιηι
 ΑϞοϞωμ οϞοϞ αϞσω αϞερ πῆϞοοϞ τηρϞ
 ΕϞωωλ ἵσα πηι ἵεϞλοϞιος αϞώλι ἵηηινοϞβ
 ΝΕΜ ηἱϞατ ΝΕΜ ηἱϞεϞοϞ τηροϞ εϞηανεϞ 5
 ΑϞχιμη δε οη ἵπαιρη† ἵοϞχοι ἵτε Ϟακο†
 ΑϞταλωοϞ ἐροϞ αϞι ἐβοϞν ἐρακο† αϞφερω

ϞϞζ. β. ηἱϞεϞοϞ τηροϞ ἵτε εϞλοϞιος Ϟι †αϞωρα
 ΑϞτηητοϞ ἐβολϞα οϞμηω ἵηηοϞβ ΑϞταλωοϞ
 ἔχεν ηἱκεοϞον ϞωϞ τε ἵτοϞερ Ϟ ἵωω ἵλοϞ- 10
 κοχι αϞωωπι δε ἔταϞι ἵχε εϞλοϞιος ἐβολῆεν
 πτοποϞ ἵπᾶριος γεωργιος αϞχιμη ἵτεϞϞιμη
 ΝΕΜ ηη ἔτεηοϞϞ τηροϞ εϞεϞϞηβι ΑϞταμοϞ
 ἐφηἔταϞωωπι αϞερἵκαϞ ἵϞητ εμαωω ἵοϞ-

ϞϞη. α. ηηω ἵεϞοοϞ ηεηεηα ηαι αϞχεηηηομη† βεν 15
 πῶϞ αϞ†ώοϞ ἵφ† εϞχω ἵμοϞ χε πετεϞηαϞ
 ἵπῶϞ ηαρεϞωωπι ηη δε ἔταϞώλι ἵφηἔτεη-
 ταϞ ΑϞωεηωοϞ ἔχημη ἐηἱα ἵτε περεηοϞη
 ΑϞωωπι ἵμαϞ ἅ οϞαι ἐβολ ἵῆητοϞ ωωρτ
 αϞεϞαεηωη αϞφε ναϞ ἵποϞἔμη χε αϞφε ναϞ 20

ϞϞη. β. ἐϞοη ηεηεηα ϞηηκοϞχι δε ἵἔϞοοϞ ἅ οϞχωητ
 ωωπι βεν ὀμη† ἵπῆβ αϞμηωι ηεη ηοϞἔρηοϞ
 ἅ ηεηἵηχημη τωηϞ βεν τφαωι ἵπῆεχωϞϞ
 αϞβἱ ἵοϞχηϞι αϞῆωτεβ ἵπεϞωφηρ ἵπεϞἔμη
 οϞοϞ αϞτωνϞ αϞβἱ ηηηοϞβ τηροϞ αϞφε ναϞ 25
 ἐ†παληηηηη ἵχωρα αϞωωπι εϞβἱ† βεν
 Ϟηηεηωωτ εϞοϞωμ οϞοϞ εϞσω βεν ηἱχηηηα

ϞϞθ. α. ἵτε εϞλοϞιος ἵοϞηηω† ἵηηοϞ εϞλοϞιος δε ηἱ-
 χηηηηηηηηη βεν οϞμηὀμηηη ηεη εϞφϞμηἅ (sic)
 τεϞϞιμη ἅληὀοϞ κατἅ φ† ἵποϞχα τοτοϞ 30

- ἐβολῆεν νιπροσφορα νεμ νιάπαρχη ογοζ
 νογὰγραπη ἕεν νιἔζοογ ἵωαι εγίρι ἴμωογ
 ἵνιζηκι νεμ νιζωβ ἴφρη† ἵωορπ ἴπογκορ-
 ρ̄μ̄θ̄. β. ρογ αq† ἵνεqὰποθηκη ἐβολ νεμ ζωβ νιβεν
 ετωοπ ναq ἐταqογὼ δε εqβ̄ο ἵζωβ νιβεν
 ἐτωοπ ναq ἅ πιἔζοογ ἵτε πιμαρτυροσ
 ἕωντ ἐβογν ογοζ ἅ εγλοριος σαχι νεμ
 τεqςζιμι εqαω ἴμοσ κε ζηππε ισ νιρωμι
 τηρογ ἵτε †βακι σεζηλ ἐπιτοποσ ἴπιαριος
 γεωργιος ἴμον ζημι ἵτοτεν αν εορεν†
 ρ̄ν̄. α. ἵται ρομπι αλλα ισ φ† νεμ πιάριος γεωρ-
 γιος εqἔναγ ἐπενζοαζεα ασερογὼ ἵχε
 τεqςζιμι ἴμαινογ† πεαασ ναq ἕεν ογῆεβιὸ
 κε †ἔμι πασον κε ἴμον ἵτοτεν ἵζλι αν
 ογοζ ἴμον ζλι ἵρωμι νατενζογτεν αν κε
 ανερζηκι αλλα ζηπε ισ ωθην β† ἵτηι ἅλι
 θαι εῆανεσ μηισ ἐβολῆεν πιῆερμεσι ἵτεκω-
 ρ̄ν̄. β. τεμκωρq ἵ†προσφορα ἵτε πιτοποσ ἐταq-
 σωτεμ ἔναι ἵτοτεσ ἵτεqςζιμι ἅνεqβαλ †ερμη
 αγριμι ἴπ̄β̄ παλιν οη ἅ εγλοριος σαχι νεμ
 τεqςζιμι εῆβε †ζημι νεμ πιακο ἐβολ ἵτε
 πιμωιτ ασερογὼ ἵχε †μακαρια εγφιμια
 εααω ἴμοσ κε πασον εῆανεq τωнк ζωλ
 ωα νεκωφηρ παντωσ φ† ναθηκ ἐζανμετ-
 ρ̄ν̄. α. ωενζητ ἴπογμ̄θ̄ο ἵσε† ἵνογῆερμησι νακ
 επογωαπ ἵτεκτεμμο ἵτεκχηια ζινα ἵτεκ-
 ζωλ ἐπιτοποσ ἕεν ογζιρηνη αγωτεμ† νακ
 ἴπιῆερμεσι † ἵταιωθην ἵνιρωμι ετζηλ ἐπι-
 τοποσ πετεζναq ἴπ̄σ̄ μαρεqωοπι αqσωτεμ
 δε ἵσωσ αqτωνq αqωε ναq ζα ογωφηρ ἵταq

πεχαq ναq xε †ουωω ἐxω ἐροκ ἰπαιμϋστη-

π̄. B. ριον ἵθοq δε πεχαq ναq xε caxi παμενριτ
ἵσον πεχε εγλορι[ος] ναq xε ic περοοϋ
ἰπιλριος γεωργιος λqβωντ ἐβοϋν †ουωω
αν ἐκωρq ἰπικουχι ἵδωρον ἵτε πιτοποc 5
ἐ†† ἵμοq ἐβοϋν ἵτε ἵρομπι ρηππε ἵμον
ρλι ἵτοτε ναν ἵται ρομπι κεμι ρωκ ἐνηε-

π̄. A. παντωc †ναξιμι ἵουθερμεci ἵτοτκ ἐποϋ-
ωαπ ωατε φ† διἵωιτ νηι ἵταερρωb ἵερ- 10
ρατηc ἵταμαρq ἐβολ ροcον ερcaxi ἵνερβαλ
†ερμη οϋορ πεχαq ἵεγλοριος xε ω πιcον
ἐθνανεq εθεβοϋ εκxω ἵναι νηι ρανκε-
xωοϋνι ἵπαιρη† ετοι ἵβωκ νακ ωα φοοϋ
†νοϋ xε εθεβοϋ εκxω ἵναι νηι εθεβε οϋθερ- 15

π̄. B. μεci ρωνb ἵxε φ† xε ακωανερρετιν ἵμοι ἵ
ι ἵλοϋκοχι †ναθητοϋ νακ ρινα ἵταβι
ἵπcμοϋ ἵπιμαρτγροc αλλα ic ῑ νλοϋκοχι
ἵτοτ ἵπαιμα διτοϋ νακ ακωανερxριἵ on
†να† νακ ἵθοq δε λqβιτοϋ λqἕνοϋ ρα 20
τερcριμι ερxω μμοc xε †ναρ† ἐφ† nem
πιλριος γεωργιος ἐτανρi πενρωοϋω τηρq

π̄. A. ἐροq xε ρναερπιναι neman ἵκεcον πεχε
τερcριμι ναq xε ἵ φ† θαωκ ἐπιθερμεci
ἵθοq δε πεχαq xε πρμοτ ἵφ† ωεπ nem 25
π[μ]αρτγροc ἐθοϋλb ἐταιωενηι ρα πανιμ
ἵρωμι λιταμοq ἐρωb νιβεν λqχοc νηι xε
ἐωωπ ἵτεκερxριἵ ἵμοϋ νηι ἐπαιμα ἵτα†
νακ ἵπεετεκερxριἵ ἵμοq ἵθοc δε acραωι

π̄. B. ἐμαωω λϋωεπρμοτ ἵτοτq ἵφ† οϋορ λq- 30

- τωνη ἵχε εὐλογιος ἀγαλοη nem ἵη τηρογ
 ἕθνεμαη ἕτηη ἐπιτοπος ἵτε πιάριος γεω-
 ριος ἑηπε ις πιωμι ἑωη ἕταρκωλπ ἵφῆ-
 τετα εὐλογιος ἕταρκοκμεκ ἵβρη ἵβῆτη
 πεσαη χε †ωογν χε ἀιερνοβι ιςχεν ταμε-
 τάλου ωα ἕβογν ἕτῆου χωρις κε νιω†
 ρῆδ. α. ἵνοβι ἕταιαιη ἕταιτωντ ἕχεν ναωφῆρ δι-
 βοθεβη ἕεν οὐχροη εῶβε ναι χρῆμα ἵαλλοτ-
 ριον ναι εῶναωωπι ἵη ἵνογκαλαςις ἵἕνεη
 †ῆου ις πἕροου ἵπιμαρτυρος ἀβῶντ
 †νατωντ ἵταωε ἵη ἕμαγ ἵταωληη ἵτα†
 ἵνογκογχι ἵῆτος ἕβογν ἕροη παντως ρῆαβι
 ἑμοτ ἕβρη ἕχωι ἵπεμεθο ἵφ† ἵτερῆρι ἵογναι
 ρῆδ. β. nem ταταλεπωρος ἵψγχι ἀωωπι δε ἕτα
 εὐλογιος ἵ ἐπιτοπος ἵτε πιάριος γεωργιος
 ἀγῶληη nem ἵἕθνεμαη ἀγῆ βατεν ποι-
 κονομος ἀγ† ἵνογδωρον ἕβογν ογος ἀ
 ποικονομος σογην εὐλογιος χερῆνοη ἐπι-
 τοπος ἵτεμρομπι κατα τερκαρς εφογωμ
 ογος ερσω νεμαη. ἕτατοογῆ δε ωωπι ἀγῆ
 ρῆε. α. ἕβογν ἐπιτοπος ἀγῶληη ἀγῶρι ἕρατοη ωα
 τογχω ἵ†ςγναζις ἕβολ ἀγῆ ἕβολ ερμωωι ἵχε
 εὐλογιος nem νερρεμῆβακι χε εγναρῶλ
 ἕ†ἀγωρα ἑηπε ις πιεμῆχημι ἕταρῶλ
 ἵπι ἵεὐλογιος ἀγῆ ἕβογν ἕβραγ ρι †βῆνηη
 ἵτε πιτοπος ἕρε †κασογῆ ἵτε εὐλογιος
 τοι ἕροη ἕρε νινογβ μηρ ἵαβογν ἵμοη ἀγ-
 ρῆε. β. σογωηη σατοτοη ἀγῶχι ἕβογν ἀγῶμονι
 ἵμοη ἵῶοη δε ἀγογωω ἕφωτ πε ἵῶοη δε
 ἀγσονρῆ ἀγηνῆ ἕρατη ἵπιποικονομος πεχε

ΠΟΙΚΟΝΟΜΟΣ ΝΑΨ ΧΕ ΑΚΕΡΟΥ ἸΝΙΚΕΥΟΣ ἘΤΑΚ-
 ΚΟΛΠΟΥ ἸΘΟΥ ΔΕ ΠΕΧΑΨ ΧΕ ἸΠΙΚΕΛΠ ἪΛΙ ΠΑΥΣ
 ΕΥΛΟΓΙΟΣ ΚΩΟΥΝ ἪΨ ΧΕ ΛΙΕΡΡΟΜΠΙ ΣΝΟΥ†

ῤῥῥ. Α. ἸΝΕΡΓΑΤΗΣ ΝΑΚ ἸΠΙΚΕΛΠ ἪΛΙ ἘΒΟΛΗΒΕΝ ΠΕΚΗ
 ἘΝΕΞ ΤΑΚΑΣΟΥΛΙ ΡΩ ΤΕ ΘΑΙ ἘΤΑΙΩΟΠΣ ἘΒΟΛ- 5
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 ΝΕΜΗΙ ἘΒΟΥΝ ἘΠΙΜΑΝΕΡΨΩΟΥΨΙ ἸΤΕ ΠΙΑΡΙΟΣ
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 ΝΙΒΕΝ ἘΤΕΚΟΥΑΨΨ †ΝΑΩΡΚ ΝΑΚ ἸΡΗ† ΝΙΒΕΝ
 ἘΤΕΚΟΥΑΨΨ ΑΨΒΙΨ ΔΕ ΧΕ ΨΝΑΩΡΚ ΠΕΧΕ ΠΟΙ-
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 ἸΝΟΚ ΔΕ Ἰ ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΚΗΝ ἘΤΑΜΟΙ
 ΗΒΕΝ ΘΡΑΣΟΥΙ ΗΒΕΝ ΠΑΙἘΣΨΡΞ ΧΕ ΣΕΝΑΙΝΙ ἪΛ-
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 ΨΑΤΕΨ† ΝΑΚ ἸΠΕΤΑΨΚΟΛΠ ΤΗΡΨ ΟΥΟΣ ἸΝΟΚ
 ἸΠΙΚΑ† ἘΠΙΨΟΡΑΜΑ ΨΑ †ΝΟΥ ΑΨΕΡΚΕΛΕΨΙΝ

ῤῥῥ. Β. ΔΕ ΑΨΙΝΙ ΝΑΨ ἸΜΑΝΚΛΑΒΙ ῃ ἸΜΒΕΡΙ ἘΤΑΨἘΝΟΥ
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 ΜΑ[Ν]ΚΛΑΒΙ ἘΒΟΛ ΑΝ ΨΑ ἸΤΕΚΜΟΥ ΙΕ ἸΤΕΚ†
 ἸΝΙΚΕΥΟΣ ἘΤΑΚΚΟΛΠΟΥ ΑΨΕΡΚΕΛΕΨΙΝ ΔΕ
 ἘΒΑΨΨ ἘΒΟΛ ἸΝΕΨΞΒΩΣ ΕΨΝΑΨ ΑΝ Ἐ† ἸΨΑΝ- 30

ἐβοῦν ἐνιζηκι nem νιχωβ †ναῖρι νοῦναι
NEMAK ἕεν παιῆνερ nem ἕεν πεθηνοῦ ακ-
Ζ. Β. ωανοῦωω ἐρωλ ἐπεκχι χναξιμι ἡπαικενιω†
ἡχοι ἡτακ ἐταρσωρεμ εφοπτ ἡποθηκη nem
ωε βίτοῦ νாக ἐτεκπολις ρινα ἡτεκκω† 5
νοῦτοπος ἕεν παραν †ναςμοῦ ἐροκ χε
ἡνεκωω† ἡρλι ἡἀραθον ἕεν πεκωνῆ ας-
ωωπι δε ἐτα πιοῦωι ναι ἡ εῦλογιος σαχι

ΖΑ. Α. nem νιρωμι ἐρωβ νιβεν ἐτα πὰριος γεωρ-
ριος χοτοῦ ναρ ἕεν πιῆχωρρ ἀγερωφηρι 10
ἐμαωω οῦορ ἀγταλωοῦ νοῦχοι ἀγερρω†
ἐταντιὸχιᾶ ρηππε ις πὰριος γεωργιος ἀῖνι
ἡπιχοι ἡτε εῦλογιος ἐβοῦν ερραῦ ἐρε οῦον
οῦνιω† ἡπεθνανεῖ τάληοῦ† ἐροῦ nem

ΖΒ. Β. ρανωε ἡκῦπαρισος ἡ εῦλογιος δε σοῦωνῦ 15
nem νηῆθνεμαῖ ἀγτωοῦνοῦ ἀγταλωοῦ ἐροῦ
εῦραωι ἀγενῦ ἐρρη ἐταντιὸχιᾶ ἀγριωω
ἡ†πολις τηρς ἐταγσωτεμ δε ἀγ†ωοῦ ἡφ†
nem πὰριος γεωργιος ἡ εῦλογιος δε †
ἡρanniω† ἡἀραπη ἡνιζηκι nem νιχωβ nem 20

ΖΓ. Α. νιορφανος ἡπερσοῦ ἡπὰριος γεωργιος ναρῖ
νεῖπροσεῖχχι nem νεῖπροσφορα nem νεῖ-
ἀπαρχι μην ἐβολ ἕεν νιῆκκλῆσιᾶ ἡχοῦ
νιβεν ἀρκω† νοῦτοπος εῖταινοῦ† ἕεν φραν
ἡπὰριος γεωργιος πιμαρτῦρος ἐθουγαν ἀ- 25
ωωπι εῖωεμωι ἡῆητῦ ἡθοῦ nem τεῖρςριμι nem

ΖΔ. Β. νεῖωηρι ωα περσοῦ ἡτε περμοῦ ἡ πὰριος
γεωργιος βι ρμο† ἐχωῦ ἡπεμθο ἡφ† ἀγερω-
φηρετεῖμετοῦρο ἕεν ἡλῆμ ἡτε τφε πιμα ἐταῖ-
βιωωωοῦ ἡμοῦ ἀγερωαι nem νηῆθουγαν τηροῦ 30

ῑ̄ζῑ. α. †ωφηρι ἰμαζ ῑ ἵτε πἰαριος ρεωργιος.

αϑωπι δε βεν ῑμετογρο ἵδιοκληδιἰνος
πἰανομος ἵωαμωε ἰδωλον φηῑτρωου ἕβολ
ογδε πκαρι τηρῑ νε ογον ογστρατῑλατης
βεν τερμετογρο ἕπεφραν πε εγῑιος εῑοι
ἵαριος βεν σμοτ ογος ἵἕπαντροπος εῑ

ῑ̄ζῑ. β. ρωου ἕμαωω πογρο δε διοκληδιἰνος (sic)
αῑθωω ναῑ ἵῑ ἵθα ἵματοι ογος αῑογορ-
ποῑ ἕβρηι ἕχημι εῑρογωορωεῑ ἵἵεκκλησιἰ
τηροῑ ογος ἵσεκωτ ἵἵερφνοῑ ἵτε ἵἵδω-
λον εῑδαβεν βεν μαι ἵβεν φαι δε βεν
πἰἵορεῑ ἕβρηι ἕτχωρα ἵχημι αῑθωω
ἵζανζυρεμων κατα βακι νεμ ζανκομησ

ῑ̄ζῑ. α. ΝΕΜ ΖΑΝΔΟΥΖ ΟΓΟΣ ΑῑΕΡΚΕΛΕΥΙΝ ΕῑΡΟΥΣΟΝΖ
ἵἵχριστιἰνος ἵτηροῑ κατα ἵπαρχιἰ ἵβεν
αῑῑ ἵωου ἵζαννιωῑ ἵἵμοριἰ νεμ ζαν-
βαζανος εῑβος ἕβαι δε αῑῑλι ἵτοῑἵφε
βεν ρωσ ἵτσηῑ αῑωωπι ἵμαρτῑρος αῑμοῑ
ἕχεν φραν ἵπενῑ ἵῑ πῑ ογος αῑογορῑ

ῑ̄ζῑ. β. ἵοῑπροστογμα ἕβολ βεν χα τηρσ ἵχημι
αῑωορωεῑ ἵἵεκκλησιἰ τηροῑ ογος αῑκωτ
ἵἵερφνοῑ ἵτε ἵἵδωλον εῑρογωεμω ἵἵ-
δεμων ἵἵητοῑ αϑωπι δε μενεσκα ναι
τηροῑ ἵ φῑ πἰαῑαθος εῑφμεῑ ἵἵπेतρωου
τηροῑ ἕταῑαιτοῑ ἵχε πἰασειβησ ἵοῑρο διοκ-
ληδιἰνος ΝΕΜ ἵσνοῑ ἵαθνοβι ἵτε ἵἵαριος

ῑ̄ζῑ. α. ἵμαρτῑρος ἕθοῑαβ ἕταῑφονοῑ ἕβολ ἕτασ-
βωντ ἕβοῑν ἕροῑ ἵχε τεῑβἰε αῑμοῑῑ

ἔεγχιος πιστρατιλατης πεχαq ναq xe †ἔμι
xe ἵθοκ ογρωμι ἵσαβε εκκωκ ἔβολ ἵπιπροσ-
τογμα ἵτε νιογρωου nem νογζονζεν †νογ
xe τωνκ δι νακ ἵογβοἵθια ματοι nem πιπ-

ρζε. β. ροστογμα ἵτε νιογρωου μαωε νακ ἕεν 5
ογχωλεμ ἔ†σιρια ἵτε †παληστινη ογοζ
μαωε νακ ἵωορπ ἔβογν ἔπτοπος ἵφἡἔτογ-
μογ† ἔροq xe γεωργιος ἵτεκωερωορc ωα
νεccεν† xe ογνι †ωῶου ἵζητ αν εισωτεμ
εθε νεχομ ἵμετἄχω ἔγγθαμιῶου ἕεν 10
πεφραν φαι ἔτα δαδιἄνος πιπερσιc ὦλι ἵτε-

ρζε. α. qἄφε ic ογμἡω ἵρομπι ογοζ αγκωτ ἵογτο-
πος ἕεν πεφραν ἔρε ζανχρηστιἄνος ἵἡηητq
εγἱρι ἵζανχομ nem ζανμἡιni ἕεν ἕανζ-
βνογἱ ἵμαγια ζωc τε ἵτε πεφραν ερἡω† 15
ἕεν νιχωρα τηρογ ἄ ογμἡω χω ἵcωου
ἵνινογ† ἔτταινογ† αγουἄζου ἵca νιχομ

ρζε. β. ἵφἡἔτεμμαγ αγωωπι ἵχρηστιἄνος εγχιος
δε πιστρατιλατης αγουωω† ἵπογρο ογοζ
αqδι ἵπιπροστογμα ἵτοτq ογοζ ἄ πογρο 20
εωω ναq ἵἡ ἵωο ἵματαοι ογοζ αγουορπογ
ἔ†σιρια αγζωνζεν ναq εqχω ἵμοc xe ακ-
ωανωορωερ ἵπτοπος ἵτε γεωργιος ἵωορπ

ρζε. α. παρη† εκἔωορωερ ἵνιεκκλησιἄ τηρογ ογοζ
εκἔcονζ ἵνιχρηστιἄνος τηρογ ἵτεκζιτογ 25
ἔβογν ἔνωτεκωου ογοζ ἵτεκερδαιμοριν
ἵμωου ἵτεκ† νωου ἵζανἡω† ἵβαζανος
εγἑοci ογοζ ἵἡἔναογωω† ἵνεννογ† αν
εκἔῶλι ἵτογἄφἡ ἵτcἡqi ογοζ πιστρατιλα-

ρζε. β. τηρ (sic) αqδι ἵνιματαοι εθνεμαq αqταλωου 30

ἵζανέσχογ ἀφερζωτ ἐ†σιριὰ ογοζ ἐταγ-
 μονι ἵπιζορμεσ ἵτε πἰάριος ρεωργιος ἵκω-
 λем ἵθωογ τηρογ ἀγὶ ἐζρηι ἐ†πολις ερε
 τοτογ ταξρηογ† ἵτσηϑι nem ζανζαρμα
 nem ζανφί† nem ζανσοθνεϑ ογοζ ἰ†πολις 5

ρζη. α. τηρσ Ϟθορτερ ἵτε ἵπαωαι ἵνιματοι εγζιος
 δε ἀφωε ἐθογν ἐπτοπος ἵπιάριος ρεωργιος
 ἐρε ογϞωωτ ἅεν τεϑχιχ ἅεν ογνιω† ἵμετ-
 βασιζητ ἐρε παωαι ἵνιματοι ογεζ ἵκωϑ
 ἵφρη† ἵἀλλοφερνησ ἵπιςχογ εττη πινιω† 10
 ἵαρχων ἵτε ναβογχοζονοσop ογοζ ἐταϑωε

ρζη. β. ἐθογν ἐπιτοπος ἀϑναγ ἐπιφανος εϑμοζ
 ἐπιάριος ρεωργιος πεχαϑ χε ἰναγ ἐθμε-
 τατζητ ἵνιχρηστιἰανος μη ερε ναينوγ†
 ἵτωογοι ἵβελλε ιε φρη ετερογωινι ϑερχηριἰ 15
 ἵνογθα ἵἅηησ ετερογωινι ογοζ ἀϑ† τοτϑ
 ἐπιϞωωτ ἐτἅεν τεϑχιχ ἀϑ† ἵνογϞωω ἅεν

ρζθ. α. πιφανος εϑκω ἵμοσ χε ογ πε φαι ογοζ ἀϑ-
 κωω ἵχε πιφανος ἀϑνοχἅ ἐἅρηι ἐκωϑ nem
 ζανκεογον ἅεν νιματοι ογοζ ἰ ογκογχι 20
 ἵβασηιηϑ ἵοογζ ἐἅρηι ἅεν τεϑἀφε ἵθooϑ δε
 ἵπεϑεἵμι ἐροσ μαι νιβεν ἵτε πεϑσωμα ἐτα
 πινηζ ταζοϑ ἀϑκωκ ἵσεζτ ἵθooϑ δε ναϑ-
 μεγὶ χε φαι ἵμαγαιτϑ πεθναωωπι ἵμοϑ

ρζθ. β. πεχαϑ ἵνιματοι χε Ϟαφοογ ναν σωτεμ ἅεν 25
 nenμαωχ χε ογον ζανἰκω ἵπαιμα ἵφοογ
 δε ἀηναγ ἅεν nenβαλ χογϞτ ἵτε tenναγ
 ἐναχιχ nem ναβαλαγχ χε ογ ἐταϑωωπι
 ἵμωογ ζοσon ἐρε νιμηϞ ἵτε νιματοι κω†
 ἐροϑ εγερϞφηρι ἵ†χομ ἵτε πιμαρτγροσ 30

ῤῶ. α. ἔθουαβ ἔταφθρερκωκ ἵσεστ ογορ ἅ τεράφε
 †κασ ἔρορ ἔμαωω ογορ πεχαρ ἵνιματοι χε
 ἵμαρον τενῆτον ἵμον ωα ρανᾶτοογι ογορ
 αρωφίτ ἔμαωω εθεβ νιμηω ἵτε νιματοι
 ετκω† ἔρορ ἐπι δη †πολις τηρς νε ρανχρις- 5
 τιᾶνος νε ἵπερλι ἵβητογ διτq ἐπερηι εγ-

ῤῶ. β. χωντ ἔρορ εθεβ πιφανος ἵτε πιτοπος
 ἔταρκοωq αγωε νωογ αχχαρ αqτωνq αqρωλ
 ἔβολθεν ογωπι ασωπι δε ἔταρφορ ἔτβεν-
 νη ἵτε πιτοπος ερναωε ἔβολ ἅ τεράφη 10
 σκωτος αqζει ἐπεσχητ ριχεν πικαρι ἔρε περ-
 σωμα τηρq σθερτερ ογορ ἵπερωχσμεχομ

ῤῶα. α. ἵδρι ἔρατq αγκω† ἔρορ ἵχε νιματοι αγ-
 ταλοq αqολq ἔβογν ἔογνι ἅγογωμ ογορ
 αγσω ἵθοορ δε ἵπερσχημ†πι ἵρλι ἅλλα ναρρ 15
 τεράφε μοκρ πε βεν ογνιω† ἵβιςι ἔτα
 ρορζει δε ωπι αγενκωτ ογορ αγρωρπ ἵθοορ
 δε αqναγ ἔογροραμα ἵπαιρη† αqναγ ἔογαι
 βεν νιματοι ἐπερραν πε γεωργιος ερρι

ῤῶβ. β. σοθνεq ἔβολ βεν πᾶηρ ογορ ἅ ογσοθνεq 20
 ἵερρη ἔχεν τεράφε ογορ αρωω ἔβολ βεν
 ογνιω† ἵσμη ερχω ἵμοσ χε γεωργιἔ γεωρ-
 ριἔ σατοτq αqρωσ ἔβολθεν πιρινιμ νε δε
 ἔτβεν πιηι νεμαq ἔταγσωτεμ ἐπιβρωγ
 πεχωογ χε κσαχι νεμ νιμ πενσ̄ ἵθοορ δε 25

ῤῶβ. α. αρωπι ἵταμωογ ε†ρασογι αρωπι ερχω
 ἵρωq ογορ ἵπερφογωω ἔταογβε φραν ἵπι-
 ᾶριος γεωργιος ἔβολθεν ρωq ἐπτηρq ἔταγ-
 ωρπ δε ωπι αqβιςι ἔμαωω ερε †βα-
 χηιηι βεν τεράφε ογορ αρωω ἔβολθεν ογ- 30

- νιω† ἵβρωογ εφχω ἴμοσ εφσθερτερ ἵνι-
 ρῶβ. β. ματοι χε ταλοι ἵτενωε ναν ἕτενωρα χε
 ἵνναμογ βεν ταίχωρα ἵνωεμμο ογοσ αγτωογ-
 νογ τηρογ ἵχε νιματοι βεν ογραωι αγτα-
 λωογ ἐνιἕχνογ ἀγερζωτ ἕταντιῶχιὰ βεν 5
 ογνιω† ἵωπι τὰφε δε ἵπιστρατιλατῆσ
 ἀσερογμამე† ἀσχωнс ἕμαωω ογοσ βεν
 πιμαζ ἕ ἵἕζοογ ἅ πῶσ ωαρι ἕρογ ἀρμογ
 ρῶβ. α. ἀσωωπι δε μενεσκα ἕ ἵἕζοογ ἀφωογῶ ρεντ
 ἕβολ τηρῆ ἕβολ ἀφχωнс ἕμαωω ἅ νιματοι 10
 ἀμονι ἵμοσ ἀγσατῆ ἕφιομ ἕταγῆ δε ἕβογν
 ἕταντιῶχιὰ αγταμε πογρο ἕζωβ νιβεν ἕταγ-
 ωωπι ογοσ αγχω ἕρογ ἵνιχομ νεμ νιωφηρι
 ἕταγναγ ἕρωογ βεν πτοποσ πἰλιος γεωρ-
 ρῶβ. β. ριοσ διοκληδιὰνοσ δε πἰλινομοσ ἵωογμοσ† 15
 ἵμοσ ἵναποστατῆσ ἵπερζω ἕρογ βεν ναι
 ἵπαιρη† χε ναρε φ† ογωω ἕτακογ πε βεν
 ογτακο εφζωογ εῶβε νιπεθζωογ τηρογ ἕτα-
 ραιτογ ἵνἵἕθογав ἀλλα ἐπι δε ἀφρε περζητ
 ενωοτ ἵφρη† ἵφαραῶ ἵπιχογ ογοσ πεχαρ 20
 ναγ ἵνιματοι χε ἅρετενῶτεβ ἵπινιω†
 ρῶδ. α. ἵστρατιλατῆσ ἵτε †μετογρο ἅρετενχω ἵναι-
 μεθνογχ ετσογ χε ἅ γεωργιοσ πἰγαλιεοσ
 θαμιῶ ἵζανχομ νεμ ζανωφηρι ωνενεσνωογ†
 ἕτταινογτ χε †ναωε νἵι ἕμαγ ἵναφατ δι- 25
 ωανἕμι ἕνετενμεθνογχ ετσωγ †ναῶλι
 ρῶδ. β. ἵτετενὰφε τηρογ βεν ρωс ἵτχηγι ογοσ
 †ναδῆ ἵπιστρατεγμα ἕμαγ νεμἵι ἵταρω†
 ἵ†πολιс τηρс ἕβολβεν ρωс ἵτχηγι †ναωορ-
 ωερ ἵπιτοποσ ἕτεμμαγ ωα νερσεν† ἵταῶρε 30

†ωφηρι ἴμαζ θ ἴτε πἰλγιοϑ ρεωργιοϑ. 81

νιχριϑτιἰλνοϑ ογωωτ ἴνιγἰδωλον (sic) βεν
τερμη†. MENENCA NAI CAXI ΔΕ ΑΓΤΩΝΓ ἴχε

50ῆ. Α. ΔΙΟΚΛΗΔΙΑΝΟϑ ΑΓΘΩΟΥ† ἔβογν ἴνιματοι
τηρογ ΑΓϑΟΒ† ἴνιἔϑνογ ἔθοργταλωογ ἴτογ-
ερζωτ ἔ†ϑιριἰλ ΑΓΘΡΕ ΠΙ[ΚΙ]ΡΙΖ ωω ἔβολ 5
βεν †πολιϑ τηρϑ χε ϑεβτη ἔθνογ βἰ νιμα-
τοι ἴτενωε νἰν ἔ†ϑγριἰλ ἴταωορωερ ἴπι-
τοποϑ ἴτε πινιω† ἴλχω ἴτε νιγαριλεοϑ ἔτι
ἔρε πιϑαχι βεν ρωγ ἴπογρο νἰρε ζἰνερ-

50ῆ. Β. ΜΑΝ [Ν]ΝΟΥΒ ἔχεν ταφε ἴπιἔρονοϑ ἔναρζεμϑι 10
ζιχωγ ζηππε ιϑ μηχανἰλ πιἰρξηαργελοϑ
ἔθογἰβ νεμ πἰλγιοϑ ρεωργιοϑ ἰγἰ ἔπεϑητ
ἔβολβεν τφε ΑΓφωνχ ἴπιἔρονοϑ βἰρογ ογοϑ
νιερμαν ἴνογβ ἔτζειχεν πιἔρονοϑ ἰγἰτμα†
βεν νεγβαλ ἰγἰφωρκ ἴνεγἰλλογ ἔπεϑητ ογοϑ 15

50ῆ. Α. ΑΓωω ἔβολ βεν ογνιω† ἴϑμη ΑΓριμι ερχω
ἴμοϑ χε ογοι νηι παῶϑ ογοι νηι παῶϑ φ†
πἰλγἰθοϑ λιερνοβι χω νηι ἔβολ χε λιερ[ζἰν]-
νιω† ἴμετπετζωογ ἴνιἔβιαικ ἴτακ ζιχεν πι-
καζι φ† χω νηι ἔβολ χε ἰνοκ ογρεερνοβι 20
ογοϑ ἰ τϑμη ἴπιἰρξηαργελοϑ ἔθογἰβ μη-

50ῆ. Β. Χἰηλ ωωπι ζἰρογ ἴ†ογνογ χε ἴμον χω
ἔβολ νἰωωπι νἰκ βεν παιἔων ογἰε πεἔηνογ
†νογ χε ἰ τεκμετογρο ϑενκ ἰγἰηιϑ ἴκωϑ-
ταντινοϑ φηἔτταινογ† ἔζοτ ἔρωκ ἴογἔβα 25
ἴκωβ ογοϑ ἰ κεμηω ἴτε νιματοι νεμ †ϑγν-
κλητοϑ τηρϑ ἔτογη† ἔ†μετογρο ἰγἰωτεμ
ἔτϑμη ἴπιἰρξηαργελοϑ μηχανἰλ ερϑαχι ογοϑ

50ῆ. Α. ΑΓερωφηρι ἴφηἔταρωωπι ἔβολβεν τφε
ἴογζο† βεν ογζο† ογοϑ ἰγἰτωογνογ ϑατο- 30

†ωφηρι ἰμαζ θ̄ ἵτε πὰριος γεωργιος.

- τοῦ ἀγριτῆ ἐβολῆεν †μετοῦρο οὔος ἀγῖνι
 ἱκωσταντινος ἐβοῦν ἵτερωεβιδῶ ἀγ† ἐχωῶ
 ἵ†ζεβσω ἵτε †μετοῦρο νε οὔρωμι πε ἰμαι-
 ρῶζ. β. νοὔ† ἰμαιἀγραπῆ ἰμαιρωμι ἰμαιπεθνανεῶ
 ΝΕΜ ΟὔΟΝ ΝΙΒΕΝ ᾠαρωε ναῶ ἐ†εκκλησιὰ ἵ- 5
 ᾠωρπ ἰμῆνι ΝΕΜ ροῦζι ἐφῖρι ἵζαννιω†
 ἵσυναζις ἐρωληλ ἐπωωι ζα φ† βεν οὔνιω†
 ἵφῖρωοῦω ἐφ† ἵζαννιω† ἵἀγραπῆ ΝΕΜ ζαν-
 ρῶη. α. προσφορα ἐφερζο† βατζη ἵπῶς ἵσχοῦ ΝΙΒΕΝ
 ἵθοοῦ ΝΕΜ πεφῖ τῆρῶ ΝΕΜ τερωμαῦ ἰμαι- 10
 νοὔ† ἐλενη †οὔρω ἐγζωσ οὔος ἐγῆσμοῦ ἐγ-
 ᾠεμζμοτ⁽¹⁾ ἵτοτῆ ἵπῶς οὔος πεννοὔ† οὔος
 πενωτῆρ ἵης πᾶς φαῖ ἐτε ἐβολζιτοτῆ ἐρε-
 ᾠοῦ ΝΙΒΕΝ ΝΕΜ ταῖο ΝΙΒΕΝ ΝΕΜ προσκῖνις
 (sic) ΝΙΒΕΝ ἐρπρεπῖ ἵφῖωτ ΝΕΜ πᾠηρι ΝΕΜ πιπῆα 15
 ρῶη. β. ἐθοῦαβ ἵρεφτανβο οὔος ἵὸμοοῦςιος ΝΕΜαῶ
 †νοῦ ΝΕΜ ἵσχοῦ ΝΙΒΕΝ ΝΕΜ ᾠα ἐνεζ ἵτε
 νῖενεζ τῆροῦ ἵμῆν.

(1) Read ΕΓΩΠΕΖΜΟΤ.

ΟΥΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟϞ ΑΒΒΑ ΘΕΟΔΟΤΟϞ.

fol. 106. ΟΥΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟϞ ΝΧΕ ΠΙΜΑΚΑΡΙΟϞ
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ΓΕΩΡΓΙΟϞ ΠΙΜΑΡΤΥΡΟϞ ΝΡΕΜΤΟϞΠΟΛΙϞ ΝΤΕ
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ΝΙΝΙΩΤ ΝΝΑΓΩΝ ΕΤΑΡϞΕΡΖΥΠΟΜΕΝΙΝ ΕΡΩΟΥ 10
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ΟΥΖΗΡΗΝΗ ΝΤΕ ΦΤ ΛΜΗΝ.

ϞΕΡΠΡΕΠΙΝ ΟΥΟϞ ΟΥΔΙΚΕΟΝ ΠΕ ΟΥΖΗΟΥ ΠΕ
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 ΝΝΕ ΟΥΟΝ ΩΩΠΙ ΕΡΘΟΝΙ ΜΜΟΚ ΩΑΕΙΝΕϞ ΟΥΟϞ
 ΝΑϞΒΕΡΒΕΡ ΔΕ ΟΝ ΠΕ ΗΕΝ ΠΙΠΝΑ ΕΘΟΥΑΒ ΕΡΙΡΙ
 ΝΤΕΡΠΟΛΙΤΙΑ ΠΕ ΜΙΜΗΝΙ ΝΕΜ ΟΥϞΠΟΥΔΗ ΕΘΡΕϞ-
 ΩΩΠΙ ΗΕΝ ΝΗ ΕΤϞΟΤΠ ΟΥΟϞ ΕΤΟΙ ΝΖΗΟΥ ΝΝΕΝ- 2
 ΨΥΧΗ. ΑΠΛΩϞ ΔΡΙΡΙ ΜΦΟΥΩΩ ΤΗΡϞ ΜΦΤ
 ΟΥΟϞ ΔΡΕΡϞΑΒΟΛ ΜΜΕΥΙ ΝΙΒΕΝ ΕΤΟΙ ΝΒΡΟ[Π]
 ΝΤΨΥΧΗ. ΟΥΟϞ ΝΑϞΩΟΠ ΠΕ ΗΕΝ ΟΥΜΕΤΩΑΜ-
 ΩΕΝΟΥΤ ΟΥΟϞ ΝΑϞΟΥΗΟΥ ΕΒΟΛ ΠΕ ΖΑ ΝΙΧΙΝΝΑΥ
 ΝΕΦΛΗΟΥ ΝΤΕ ΠΑΙ ΒΙΟϞ ΝΑΙ ΕΤΟΙ ΜΦΡΗΤ ΝΝΙ- 2
 ΡΑϞΟΥΙ ΟΥΟϞ ΩΑΥϞΙΝΙ ΝΧΩΛΕΜ ΜΦΡΗΤ ΝΝΟΥ-
 ΗΗΙΒΙ ΟΥΟϞ ΕΘΒΕ ΦΑΙ ΟΥΝ Α ΠΑΙ ΧΩΡΙ
 ΕΤΕΜΜΑΥ ΔΙΩΩΩΟΥ ΕΝΑΤΦΕ. ΕΡΙΡΙ ΜΦΜΕΥΙ
 ΝΠΙΜΑΚΑΡΙΟϞ ΠΑΥΛΟϞ ΕΡΧΩ ΜΜΟϞ ΧΕ ΙϞΧΕ
 ΑΤΕΤΕΝΤΕΝΘΗΝΟΥ ΝΕΜ ΠΧϞ ΚΩΤ ΝϞΑ ΝΑΠΩΩΙ 3

Δ. ΠΙΜΑ ἔΡΕ ΠΧ̄C ἸΜΟQ ΟΥQZ ΕQΖΕΜCΙ CΑ ΟΥἸΝΑΜ
 ἸΦ̄† ΟΥQZ ΜΕΓΙ ἘΝΑΠΩΩΙ ΝΗ ΕΤΖΙΧΕΝ ΠΚΑΖΙ
 ΑΝ ΦΗ ΕΘΟΥΑΒ ΧΕ ΟΥΝ ΟΥQZ ΕΤΤΑΙΗΟΥΤ ἸΛΗ-
 ΘΩC ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ἸΠΕ ΘΜΕΤ-
 ΚΟΜΗC ἸΠΕQΙΩΤ ΟΥΔΕ †ΜΕΤΕΥΓΕΝΗC ἸΤΕ ΤΕQ- 5
 ΜΑΥ ΟΥΔΕ ΠΙΩΟΥ ἸΤΕ ΤΕQΜΕΤΜΑΤΟΙ ΩΒΡΟ
 ἘΠΕQΛΟΓΙCΜΟC ΟΥΔΕ ΟΝ ἸΠΕ ΖΛΙ ΒΕΝ ΝΑΙ
 ΕΡΖΑΛ ἸΜΟQ ΟΥΔΕ ἸΤΕCΕΡΖΑΛ ἸΤΕQΨΥΧΗ
 ΕΘΡΕQΧΩ ἸCΩQ ἸΤΕQΜΕΤΕΥCΕΒΗC ΝΕΜ ΠΕQΛΟ-
 ΓΙCΜΟC ΕΤΧΟΥΧΗΟΥΤ¹⁾ ΝΕΜ ΠΕQΝΑΖ† ΕΤΧΗΚ 10
 ἘΒΟΛ ΟΥQZ ἔΡΕ ΠΙΖΜΟΤ ἸΤΕ Φ̄† ΕΡCΚΕΠΑΖΙΝ
 ἸΜΟQ ΒΕΝ ΖΩΒ ΝΙΒΕΝ ΕQΕΡΖΕΜΙ ἸΜΟQ ΟΥQZ
 ΕQΕΡΖΟ† ΗΑΤΖΗ ἸΦ̄† ΕQΑΡΕΖ ἘΡΟQ ἘΑ ΠΩC
 ΤΑΧΡΟQ ἸCΑ CΑ ΝΙΒΕΝ ἸΤΑQ ΧΕ ἸΝΕQΚΙΜΩΑ
 ἘΝΕΖ ἸΦΡΗ† ἸΠΙΩΝΙ ἸΝΑΤΑΜΑC (sic) ΕΤCΟΤΠ ΕΘ- 15
 ΒΕ ΦΑΙ ΔΕ ΒΕΝ ΠΧΙΝΘΡΕ ΠCΗΟΥ ἸΠΙΔΙΩΓΜΟC
 ΩΩΠΙ ΑQΩΩΠΙ ΖΩQ ἸΧΕ ΦΗ ΕΘΟΥΑΒ ΠΙΛΓΙΟC
 ΓΕΩΡΓΙΟC ΕQCΕΒΤΩΤ ΒΕΝ ΠΕQΖΗΤ ΟΥQZ ΒΕΝ
 ΠΧΙΝΘΡΕ ΠΩC ΘΑΖΜΕQ ἘΒΟΥΝ ἘΠΙΛΓΩΝ ΕΘΟΥΑΒ
 ΟΥQZ ΑQΩΩΠΙ ΕQΡΩΟΥΤ ΜΑΛΛΟΝ ΔΕ ΑQΩΕ 20
 col. 108. ΩΑ ΠΙΛΓΩΝ ΕΘΟΥΑΒ ΟΥQZ ΑQΩΩΠΙ ΕQΜΩΩΙ ΒΕΝ
 ΠΙΛΓΩΝ ΕΘΟΥΑΒ ἸΜΑΓΑΤQ ΛΟΙΠΟΝ ΒΕΝ ΠΧΙΝ-
 ΘΡΟΥΕΡ ΒΑΖΑΝΙΖΙΝ ἸΜΟQ ΑQΩΩΠΙ ἸΧΩΡΙ ΕQΤΑ-
 ΧΡΗΟΥΤ ΟΥQZ ΑQΩΩΠΙ ΕQΤΑΧΡΗΟΥΤ ἘΝΕQΧΑΧΙ
 ΑQΜΙΩΙ ΝΕΜ ΝΙΟΥΡΩΟΥ ἸΝΑCΕΒΗC ΑQΒΙ ἸΠΙ- 25
 ΧΛΟΜ ἸΑΤΛΩΜ ΩΑ ἘΝΕΖ ΝΕΜ †ΒΡΗΠΙ ἸΝΝΟΥΡΟ
 ΝΕΜ ΠΙΘΡΟΝΟC ἸΒΑCΙΛΙΚΟΝ ἘΒΟΛΖΙΤΕΝ ΠΕQΠΑΤ-
 ΩΕΛΕΤ ἸΜΗΙ ΟΥQZ ΕΘΟΥΑΒ ΠΕΝΩC ἸΗC ΠΧ̄C.

1) Read ΕΤΤΟΥΧΗΟΥΤ.

ΟΥΜΟΝΟΝ ΝΘΟΥ ΝΜΑΓΑΤΥ ΔΝ ΑΛΛΑ ΖΑΝΚΕΜΗΩ
 ΝΨΥΧΗ [ΑΓΙ]ΕΒΙ ΝΠΙΧΛΟΜ ΕΒΟΛΖΙΤΟΥ ΝΤΖ
 ΝΡΟΜΠΙ ΕΤΑΓΔΙΤΟΥ ΕΥΕΡΒΑΣΑΝΙΖΙΝ ΝΜΟΥ ΝΑΙ
 ΔΕ ΕΩΠ ΝΤΕ ΠΩC ΕΡΖΜΟΥ ΝΑΝ ΝΠΕΡΕΜΙ
 ΝΜΗΙ ΤΕΝΕΡΖΕΛΠΙC ΧΕ ΤΕΝΝΑΟΥΩΝΖΟΥ ΝΩ-
 ΤΕΝ ΕΒΟΛ ΒΕΝ ΠΙΕΝΓΩΜΙΟΝ ΝΕΜ ΝΙΚΕΤΑΙΟ
 ΕΤΒΟCΙ ΝΤΕ ΠΙΧΩΡΙ ΝΑΘΛΗΤΗC ΟΥΟΥ ΠΙΜΑΤΟΙ
 ΝΤΕ ΠΧC ΠΑΓΙΟΥ ΓΕΩΡΓΙΟΥ ΠΙΜΕΛΙΤΩΝ ΕΘΟΥΑΒ
 ΟΥΟΥ ΝΓΕΝΝΕΟΥ ΚΕΓΑΡ ΤΖΥΠΟΘΥCΙC ΧΗ ΝΑΝ
 ΕΒΡΗΙ ΕΡΠΡΟΔΡΟΠΙΝ¹⁾ ΝΜΟΙ ΕΘΡΙΤΑΜΩΤΕΝ ΕΖΩΒ
 ΝΙΒΕΝ ΑΛΗΘΩC ΠΑΖΗΤ ΟΥΝΟΥ ΕΡΟΙ ΝΦΟΥΟΥ ΝΜΑ-
 5. ΩΟΥ ΟΥΟΥ ΖΤΙΕΡΟΥΟΥ (sic) ΝΗΙ ΕΠΙΖΟΥΟ ΕΘΡΙCΑΧΙ
 ΕΠΤΑΙΟ ΝΠΙΝΙΩΤ ΝΡΕΡΕΡΟΥΩΙΝΙ ΦΗ ΕΤΟΥΕΡΩΑΙ
 ΝΑΥ ΝΦΟΥΟΥ ΒΕΝ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡC ΠΑΓΙΟΥ
 ΓΕΩΡΓΙΟΥ ΦΗ ΕΡΕ ΠΩC ΕΡΜΕΘΕΡΕ ΒΑΡΟΥ ΒΕΝ
 ΟΥΑΝΑΩ ΕΥΧΩ ΝΜΟΥ ΝΠΑΙΡΗΤ ΧΕ ΤΩΡΚ ΝΜΟΙ
 ΝΜΙΝ ΝΜΟΙ ΝΕΜ ΠΑΙΩΤ ΝΑΓΑΘΟΥ ΝΕΜ ΠΙΠΝΑ
 ΕΘΟΥΑΒ ΧΕ ΒΕΝ ΠΧΙΝΜΙCΙ ΤΗΡΥ ΝΤΕ ΝΙΖΙΟΜΙ
 ΝΜΟΝ ΦΗ ΕΤΟΝΙ ΝΙΩΑΝΝΗC ΠΙΡΕΡΤΩΜC ΟΥΟΥ
 ΟΝ ΒΕΝ ΠΙΤΑΓΜΑ ΤΗΡΥ ΝΤΕ ΝΙΜΑΡΤΥΡΟΥ ΝΜΟΝ
 ΦΗ ΕΤΟΝΙ ΝΜΟΥ ΟΥΔΕ ΟΝ ΝΝΕ ΟΥΟΝ ΩΟΠΙ
 ΕΥΟΝΙ ΝΜΟΥ ΩΑ ΕΝΕΖ ΑΛΛΑ ΕΚΕΩΟΠΙ ΕΚΒΟCΙ
 ΕΖΟΤΕ ΡΟΥΟΥ ΤΗΡΟΥ ΒΕΝ ΤΑΜΕΤΟΥΡΟΥ ΕΥΕΜΟΥΤ
 ΕΡΟΥ ΤΗΡΟΥ ΧΕ ΓΕΩΡΓΙΟΥ ΠΙΜΕΝΡΙΤ ΝΤΕ ΦΤ
 ΕΤΒΟCΙ ΤΕΡΖΟΤ ΔΕ Ω ΝΑΜΕΝΡΑΤ ΕΘΡΙΕΡΖΗΤC
 ΝCΑΧΙ ΕΠΤΑΙΟ ΝΠΑΙ ΝΙΩΤ ΝΦΩCΤΗΡ ΟΥΟΥ
 ΝΧΩΡΙ ΝΤΑΙ ΜΑΙΝ ΕΙCΩΟΥΝΟΥ ΝΘΜΕΤΖΗΚΙ
 ΝΠΑΝΟΥC ΝΕΜ ΘΜΕΤΑCΘΕΝΗC ΝΠΑCΑΧΙ ΕΤΧΟ-

¹⁾ Read ΕΕΡΠΡΟΤΡΕΠΙΝ.

ΣΕΒ ΣΕ ΤΗΝΑΨΦΟΣ ΑΝ ΕΠΩΙ ΝΤΕ ΠΕΡΤΑΙΟ ΕΤΒΟΟΙ
 ΝΕΜ ΠΕΡΑΓΩΝ ΕΤΣΟΤΠ ΑΛΛΑ ΤΕΡΖΥΠΟΜΕΝΙΝ
 ΟΥΟΣ ΤΕΡΖΕΛΠΙΣ ΕΠΩΣ ΣΕ ΚΗΑΟΥΩΡΠ ΝΗΙ
 ἸΝΙΑΚΤΙΝ ἸΝΟΥΩΙΝΙ ΝΤΕ ΠΙΧΩΡΙ ΕΤΕΜΜΑΥ

bl. 109. ἘΘΡΟΥΕΡΟΥΩΙΝΙ ΕΠΑΖΗΤ ΟΥΟΣ ἸΤΟΥΤΕΡΟΥΟΤ 5

ἸΠΑΛΑΣ ΕΤΧΟΧΕΒ ΖΙΝΑ ἸΤΑΧΩ ἸΖΑΝΚΟΥΣΙ
 ΉΕΝ ΠΕΡΤΑΙΟ ἸΠΙΛΑΟΣ ἸΜΑΙΧΡ̄ΚΕΤΟΙ ΤΧΙΝ-
 ΣΑΧΙ ἸΠΤΑΙΟ ἸΠΑΙ ΧΩΡΙ ΦΑΙ Ω ΝΑΜΕΝΡΑΤ
 ΚΣΑΠΩΩΙ ἸΜΕΥΙ ΝΙΒΕΝ ἸΡΩΜΙ ΕΤΖΙΧΕΝ ΠΚΑΖΙ
 ΜΑΛΙΣΤΑ ΠΑΛΑΣ ΕΤΘΕΒΙΝΟΥΤ ἸΝΟΚ ΦΗ ΕΤΟΥΩΩ 10

ἘΧΩ ἸΠΤΑΙΟ ἸΠΑΙ ΧΩΡΙ ἸΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ
 ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ ΚΕΡἸΧΡΙΑ ἸΝΟΥΣΟΦΙΑ ἘΒΟΛ-
 ΖΙΤΕΝ ΠΩΣ ΝΕΜ ΟΥΛΑΣ ΝΤΕ ΝΑΤΦΕ ΟΥΟΣ ΣΕ
 ΖΙΝΑ ἸΤΕΚΩΤΕΜΧΑ ΖΛΙ ἘΦΑΖΟΥ ΉΕΝ ΝΙΝΙΩΤ
 ἸΛΓΩΝ ΕΤΒΟΟΙ ΝΤΕ ΠΙΔΘΛΗΤΗΣ ΟΥΟΣ ἸΧΩΡΙ 15

ἸΓΕΝΝΕΟΣ ΕΤΕΜΜΑΥ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ ΝΛΙ
 ἘΤΑΚΤΑΖΩΟΥ ἘΡΑΤΟΥ ἸΠΕΜΘΟ ἸΟΥΟΝ ΝΙΒΕΝ
 ΉΕΝ ΤΕΚΝΙΩΤ ἸΖΥΠΟΜΟΝΗ ΝΕΜ ΤΕΚΜΕΤΧΩΡΙ
 ΚΕΓΑΡ ΟΥΨΟΥΤΑΙΟΚ ΠΕ ἘΖΡΗΙ ΖΙΧΕΝ ΘΟΥΙ ΘΟΥΙ
 ἸΝΙ ΜΕΤΧΩΡΙ ἘΤΑΚΑΙΤΟΥ ΉΕΝ ΝΙΝΙΩΤ ἸΉΙΣΙ 20

ΝΕΜ ΟΥΜΗΩ ἸΝΑΓΩΝ ΕΥΩΩ ΝΑΙ ἘΨΩΠ ΝΤΕ
 ΠΩΣ Τ ἸΠΙΡΗΤ ΝΑΝ ΤΕΝΝΑΧΑ ΖΑΝΚΟΥΣΙ ΝΩΤΕΝ
 ἘΖΡΗΙ ΤΝΟΥ ΔΕΩΣ ἘΒΟΛ ἸΉΗΤΟΥ ΔΥΙΣ ΣΕ
 ΤΝΟΥ ἸΤΕΝΧΩ ΝΩΤΕΝ ἘΉΡΗΙ ἸΝΗ ἘΤΑΝΧΟΤΟΥ
 ΕΘΒΗΤΚ ἸΘΟΚ ΠΑΙ ΧΩΡΙ ἸΜΑΤΟΙ ΝΤΕ ΠΧ̄Σ 25

π. ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ ΔΩ ΣΕ ΝΑΙ ΝΕ ΠΕΚΝΑΖΤ
 ΕΤΣΟΥΤΩΝ ἘΉΟΥΝ ἘΦ̄Τ ΑΒΝΕ ΖΛΙ ἸΜΕΤΖΗΤΒ
 ΤΕΚΖΕΛΠΙΣ ΕΤΤΑΧΡΗΟΥΤ ΤΕΚΛΑΡΑΠΗ ἸΑΤΜΕΤ-
 ΨΩΒΙ ΤΕΚΜΕΤΩΕΝΖΗΤ ἘΉΟΥΝ ἘΟΥΟΝ ΝΙΒΕΝ ΝΕΜ
 ΠΓΕΝΟΣ ΤΗΡΚ ΝΤΕ ΤΜΕΤΡΩΜΙ ΤΕΚΜΕΤΡΕΜΡΑΥΩ 30

ἔβοϚν ἐπισωντ τηρϚ νικοϚχι ΝΕΜ ΝΙΝΙΩ†
 ΤΕϚΜΕΤΧΡ̄Ϛ ΤΕϚΜΕΤΛ̄ΓΑΘΟϚ ΤΕϚΜΕΤΕΠΙΚΗϚ
 ΤΕϚΧΙΝΑΜΟΝΙ ἸΤΟΤϚ ἔβολ ρα πιβιρραϚ Ἰτε
 ΠΑΙ ΒΙΟϚ ΤΕϚΠΡΟΖΕΡΕϚΙϚ ΕΘΝΑϚΕϚ ΟΥΟϚ ΦΡΑϚΙ
 Ἰτε ΤΕϚΨΥΧΗ ΘΜΕΤΑΤΩΡΤΠ (sic) Ἰτε ΠΕϚϚΗΤ 5
 ΤΕϚΧΙΝΔ̄ϚΙ ἔρατϚ ἐπιδικαστηριον ἔεν οϚμετ-
 χωρι ΤΕϚΧΙΝϚΑΧΙ ἔεν οϚπαρρηϚιὰ Ἰπεμθο
 ἸννιοϚρωοϚ ΔΘνε ρλι Ἰψιπι ἸεϚο† Ἰρωμι ἐπ-
 τηρϚαν ρολωϚ καταφρη† ἔταϚχοϚ Ἰχε πιρε-
 Ϛερψαλιν ΔΑϚΙΑ ΕϚΧΩ ἸμοϚ χε ΝΑΙϚΑΧΙ Ἰνεκ 10
 ΜΕΤΜΕΘΡΕϚ Ἰπεμθο ἸννιοϚρωοϚ ΟΥΟϚ ΝΑΙΨΙΠΙ
 ΑΝ ΠΕ ΤΕϚϚΥΠΟΜΟΝΗ ἔβοϚν ἔνιΒΑϚΑΝΟϚ ἔεν
 ΟϚΝΙΩ† ἸρωοϚτ ἸϚΗΤ ΝΕΜ ΠϚΩΧΠ ἸννιεμκαϚϚ
 ΝΑΙ ἔταϚερϚϚϚΠΟΜΟΝΙ¹⁾ ἔρωοϚ ἔχεν φραν
 ἸΠΕΝΘ̄Ϛ ἸΗ̄Ϛ ΠΧ̄Ϛ. 15

ΝΑΙ ΕΤΑΝΝΑΧΑ ρΑΝΚΟϚΧΙ ΝΩΤΕΝ ἔβρη Ἰβη-
 fol. 110. ΤΟΥ ΚΑΤΑ ΦΡΗ† ἔτανχοϚ ϚΑΤϚΗ Ἰπιπροοιμιον
 ΝΑΙ ἔταϚϚωτεμ εθβητοϚ ἔ†ϚΜΗ Ἰμακαριον
 ἔτεμμαϚ Ἰτε ΠΘ̄Ϛ ΕϚΧΩ ἸμοϚ χε Ἰθωτεν
 ἔΑ ΝΗ ΕΤΑϚΟϚΙ ΝΕΜΗΙ ἔεν ΝΑΠΙΡΑϚΜΟϚ Ἰφρη† 20
 ἔταϚϚεμνι ΝΕΜΗΙ Ἰχε ΠΑΙΩ† ἸνοϚμ̄ετοϚρο
 ΑΝΟΚ ρω †ΝΑϚεμνι ΝΕΜΩΤΕΝ ἸνοϚμ̄ετοϚρο
 ἸΝΑΤΚΗΝ ΟΥΟϚ ΝΑΤΒΩΛ ἔβολ ψα ἔνεϚ ΟΥΟϚ
 ΟΝ χε ΤΕΤΕΝΝΑΟΥΩΜ ἸΤΕΤΕΝϚΩ ΝΕΜΗΙ ἔεν
 ΤΑΜΕΤΟΥΡΟ ΕΘΒΕ ΘΑΙ ϚΜΗ ΟϚΝ ΕΘΜΕϚ ΝΡΑϚΙ 25
 ἸΠαιρη† ΝΕΜ ΕϚΦΡΟϚϚΝΗ ἸννιΒΕΝ Ἰ ΠΙΜΑΚΑ-
 ΡΙΟϚ ΡΕΩΡΡΙΟϚ ἔερωοϚο† ἔβοϚν ἐπιΔ̄Ϛων ἸϚοϚδ̄ο
 ΝΕΜ ΠΙΕΡΦΜΕϚΙ Ἰτε ΝΙΔ̄ΓΑΘΟΝ ἔτεμμαϚ ΝΑϚΘ-

1) Read ἔταϚερϚϚϚΠΟΜΕΝΙΝ.

ρο ἰνῖβιςι ἀσιαί ἰνναζραϗ πε ογος ἰτερϗαι
 ἕα ζωβ ἰβεν ἕεν ογερογος εθεβε χε ψαρε
 περογος ψωπι ἐροϗ ἰζωβ ἰβεν ἕεν ογρωι
 ογος ἰπαρε ζλι ἰζωβ ψταζνο ἰτπροζερεσις
 ετσογτων εθεβε ἰβιςι γαρ ἰτε παι μα λγ- 5
 σοβτ ναϗ ἰνῖαγαθον ἰτε πιέων εθνηογ ογος
 εθεβετζυπομονη αγσοβτ ναϗ ἰπιχλομ ἰατλωμ
 ψα ἐνεζ ἰζρηι ἕεν ἰφηογὶ ογος ψα τνογ
 τενσωκ ἰπιασι ψα τνογ ὦ ναμενρατ ἕεν
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 ἰτε πιωωιχ ἰρεϗτ ἐχεν τμετεγσεβης πια-
 λητης ἰμαρτυρος ἰτε πχ̄ς πιὰριος γεωρ-
 ριος. Αγςις χε τνογ ἰτενχω ἐρωτεν ἰνη
 ετανχαγ ἐβρηι νεμ ἰη ἐτενναχοτογ ον 15
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 πε ἰπιπαντοκρατωρ ἰμῖηι φη ετζιχεν πιεπ-
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1) Read. ἘΒΟΛΟΟΤΕ.

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 ἸΤΕΡΜΕΤΝΙΩ† ΑΟΥῶΡΠ ΑῤΙΝΙ ἸΠΙΛΛΟΥ ΕΘΟΥΑΒ
 ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ Αῤ†ΦΙ ἘΡΩῤ ἸΝΟΥΝΙΩ†
 ἸΝΑῤ ΕΦΡΙΜΙ ΕΘΒΕ ΠΙΧΙΝΟΥῶΤΕΒ ἘΒΟΛ ἸΤΕ 30

ΠΕΡΙΩΤ ΟΥΟϞ ΜΕΝΕΝϞΩϞ ΑΓΓϞΟ ΕΤΕΡΜΑΥ
 ΕΘΡΕϞΤΗΙϞ ΝΑϞ ΝΤΕΡΩΠΙ ΝΑϞ ΝΩΗΡΙ ΟΥΟϞ
 ΝΤΕΡΒΟΚϞ ΝϞΤΡΑΤΗΛΑΤΗϞ ΕΧΕΝ ΠΙΜΗΩ ΤΗΡϞ
 ΕΘΝΕΜΑϞ ΟΥΟϞ ΑϞΤΗΙϞ ΝΑϞ ΑϞΟΥΩΡΠ ΝΜΟϞ
 ΝΠΟΥΡΟ ΝΕΜ Π ΝΜΑΤΟΙ ΝΕΜΑϞ ΟΥΟϞ ΑϞϞΒΑΙ
 ΕΡΑΤϞ ΝΠΟΥΡΟ ΕϞΤΑΜΟϞ ΕΠΕϞΤΑΙΟ ΝΕΜ ΘΜΕ-
 ΤΕΥΓΕΝΗϞ ΝΝΕϞΙΟΤ ΠΟΥΡΟ ΔΕ ΕΤΑϞΩΩ ΝΝΙϞ-
 ΒΑΙ ΑϞΡΑΩΙ ΝΜΑΩΩ ΕϞΡΗΙ ΖΙΧΕΝ ΠΙΛΓΙΟϞ
 ΓΕΩΡΓΙΟϞ ΟΥΟϞ ΠΑΙΡΗΤ ΑϞΒΟΚϞ ΝϞΤΡΑΤΗΛΑ-
 ΤΗϞ ΖΙΧΕΝ Ε ΝΩΟ ΝΜΑΤΟΙ ΟΥΟϞ ΑϞϞΒΑΙ ΝΠΕϞ-
 ΡΑΝ ΕΘΡΕϞΒΙ ΝΓ ΝΩΟ ΝΝΟΜΙϞΜΑ ΚΑΤΑ ΑΒΟΤ
 ΧΩΡΙϞ ΝΕϞΔΗΜΟϞΙΟΝ ΕΤΑϞΧΑϞ ΝΑϞ ΕΒΟΛ ΟΥΟϞ
 ΑϞΟΥΟΡΠϞ ΩΑ ΠΙΕΠΑΡΧΟϞ ΒΕΝ ΟΥΝΙΩΤ ΝΦΟΒΟϞ
 17. ΝΒΑϞΙΛΙΚΟΝ ΟΥΟϞ ΕΤΑϞΙ ΕΒΟΥΝ ΕΠΕϞΗΙ Α ΤΠΟ-
 ΛΙϞ ΤΗϞ ΝΕΜ ΠΙΕΠΑΡΧΟϞΙ ΕΒΟΛ ΒΑΧΩϞ ΟΥΟϞ 1
 ΑΥΟΛϞ ΕΒΟΥΝ ΕΠΕϞΗΙ ΒΕΝ ΟΥΝΙΩΤ ΝΡΑΩΙ
 ΕΠΕϞΡΑϞΤ ΔΕ Α ΤΕϞΜΑϞ ϞΩΡ ΕΒΟΛ ΝΝΟΥΝΙΩΤ
 ΝΑΡΙϞΤΟΝ ΝΤΠΟΛΙϞ ΤΗϞ ΝΙΡΑΜΑΟ ΝΕΜ ΝΙΖΗΚΙ
 ΕΥϞΟΠ ΝΙΖΩΟΥΤ ΝΕΜ ΝΙΖΙΟΜΙ ΝΙΚΟΥΧΙ ΝΕΜ
 ΝΙΝΙΩΤ ΟΥΟϞ ΑϞϞΩΡ ΕΒΟΛ ΝΝΟΥΝΗΩ ΝΧΡΗΜΑ 2
 ΝΑΩΩΟΥ ΝΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟϞ ΜΕΝΕΝϞΩϞ
 ΑϞΘΩϞΕΜ ΝΠΙΕΠΑΡΧΟϞ ΝΕΜ ΠΕϞΜΗΩ ΤΗΡϞ
 ΟΥΟϞ ΑϞΙΡΙ ΕΡΩΟΥ ΝΝΟΥΝΙΩΤ ΝΝΑΡΙϞΤΟΝ ΝΓ
 ΝΝΕϞϞΟΥ ΠΙΕΠΑΡΧΟϞ ΑϞϞΒΑΙ ΝΠΙΛΓΙΟϞ ΓΕΩΡ-
 ΡΙΟϞ ΝΩΗΡΙ ΝΑϞ ΝΕΜ ΚΛΗΡΟΝΟΜΙΟϞ ΝΠΕΤΕΝΤΑϞ 2
 ΤΗΡϞ ΟΥΟϞ ΑϞΩΠ ΔΕ ΝΤΕϞΩΕΡΙ ΝΑϞ ΕΥϞΖΙΜΙ
 ΟΥΟϞ ΑϞΑΙϞ ΟΝ ΝΟϞ ΖΙΧΕΝ ΠΕϞΗΙ ΤΗΡϞ ΟΥΟϞ
 ΝΑϞΧΗ ΝΕΜΑϞ ΖΙΧΕΝ ΝΙΕϞΒΗΟΥΓΙ ΝΤΕ ΤΜΕΤΟΥΡΟ
 ΟΥΟϞ ΝΑϞΩΟΠ ΝΕΜΑϞ ΠΕ ΩΑ ΠΧΩΚ ΕΒΟΛ ΝΤ
 ΝΡΟΜΠΙ ΝΕϞϞΟΥ ΠΕ ΕΤΑϞΧΟΚ Κ ΔΕ ΝΡΟΜΠΙ 3

ἴχε πιάριος γεωργιος ογοζ αρωωπι ἴχωρι
 ἴδηνατος ερχορ ἴμαωω πε ζωσδε ἴτεφ-
 ωωπι ἴπολεμαρχος βεν πιπολεμος νε
 ἴμον ζλι πε βεν ἴλιριθμος τηρογ πε ἴμα-
 ο. 115. τοι εφθενθωντ ἔρογ βεν ἴχομ νεμ ἴμετ. 5
 βερι ογοζ ναρε πιζμοτ ἴτε φῑ ωοπ νεμαγ
 πε ογοζ ναφῑ και νεμ χομ ναγ πε ζωσδε
 νη εθναγ ἔρογ ἴτογερωφηρι ἔζρηι ριξεν
 τερχομ νεμ τεφμετβερι ογοζ ἔωωπ ἴτεφ-
 ζωλ ἐπιπολεμος ναροι ἴζοῑ πε ἴνη εθναγ 10
 ἔρογ νεμ νη εῑτογβηγ ογοζ ωαρε περζθο
 ζωλ ἔβογν πε ἴπεμεθ ἔβολ ἴῑπαρβολη¹
 (sic) ἴτε νερχαχι ἔρε τερχηγι θοκεμ βεν
 τερχιχ ερχω ἴμοσ κωογ κε ἴνοκ πε γεωρ-
 ριος πιμελιτων ισ ρηππε λι ραρωτεν βεν 15
 ογχωντ ογοζ βεν ἴογνογ ωαρε νογζοπλον
 ἴμιωι ρει ἔβολ βεν νογχιχ ογοζ παρηῑ
 ωαρωαιρι ἔρωογ τηρογ ἴτερωλι ἴνογωωλ
 ἴπλωσ ναρε πῑσ χη νεμαγ πε βεν νεφ-
 μωιτ τηρογ πε πιάριος δε ἔταρχωκ ἴ κ 20
 ἴρομπι ἔβολ ἴ πῑεπαρχος ριρωογω ἔρογ εθ-
 ρεφῑρι ἴπερζοπ νεμ τεφωερι ογοζ ναφῑμι
 αν ρω πε κε ἔρε πῑσ ρωις ἔρογ ναγ ἴνογ-
 πατωελετ εφτογβηογῑ ἴπαρθενος ογοζ ἔτι
 εφμοκμεκ ἴναι βεν περζητ ἴχε πῑεπαρ- 25
 χος ἔαφῑμτον ἴμογ βεν πῑσ αρωωπ ἴφη
 ἔτενταγ τηρῑ ἴπιμακαριος γεωργιος πε
 ογοζ ἴ φῑ πῑαγαθος ογωω ἔσωκ ωαρογ

1) Read παρῑμβολη.

ἴπαι νιω† ἴδηνάτοC ἴπαιρη† ρινα ἴτε
 περραν εθουαβ δῖωογ ἴβρηι ἴβητη ροοC πα-
 ρη† αφερε παι σοβνι φαι ετσογτων ἴ εχεν
 περρητ ερξω ἴμμοC ρε ιC ρηππε λικωτεμ ρε
 λ δαδῖλνοC πογρο θωογ† ἴκემηω ἴνογρο.
 ΝΕΜΑQ ἴεν cop †βακι εθβε νιθωω ἴτε πι-
 κοCμοC †νατωντ ἴταβι νηι ἴζανταιὸ ΝΕΜ
 ζανχρημα ἴταζωλ ψαρωογ ἴτατητογ
 νωογ οοοC ἴταερεῖτιν ἴμμοωγ εθρογαῖτ
 ἴεπαρχοC εφμα ἴναιο† εταγCινι Cατοτη 10
 αητωνη αηδὶ ἴζανχρημα εγωω ΝΕΜ ογμηω
 ἴταιὸ οοοC αηταλωογ εογχοι ἴθοογ ΝΕΜ
 ΝΕQεβιαικ οοοC αηζωλ ψα νιογρωογ εταγ-
 φοC δε ερωογ ἴχε πῖλγιοC αηξω ἴνεηλ-
 fol. 116. λωογὶ ἴεν πιχοι ΝΕΜ †εγλη τηρC οοοC 15
 παρη† αηὶ επωωι εθρεεραπανταν ενιογ-
 ρωογ ἴωορη οοοC εταεραπανταν εδαδῖλ-
 νοC πῖλνομοC οοοC αηναγ ενιῖδωλον ἴπερ-
 ἴθο εβολ ερε νιρωμι ταλε θγCῖα νωογ επ-
 ωωι ἴεν ογνιω† ἴCπογδη αητωμτ ἴεν 20
 περρητ. τηρη πε ἴνογνιω† ἴνναγ οοοC πε-
 χαη ἴεν ΝΕQμεγὶ ρε ογεροι †νογ πε εταῖχω
 ἴπανι ἴCωι ΝΕΜ τασαιε ἴπολιC ἴμαιχρC
 θαι ετογωεμωι ἴβητηC ἴπoc ἴτφε ΝΕΜ πι-
 καρι ἴπῖεζοογ ΝΕΜ πῖεχωρC ἴται ψα ναι 25
 παρανομοC ετζωογ ναι εταγχω ἴCωογ
 ἴπoc αγωεμωι ἴCαδαναC ιε ογ εροι ρω
 πε ρε ἴτακω† ἴCα ογμετκομηC ἴτοτογ
 ἴναι αθνογ† ἴπαρανομοC. ΑΝΑΘΕΜΑ ἴναι
 παρανομοC ναι ετσογ ΝΕΜ τογμετογρο 3

ΝΕΜΩΟΥ ΦΑΙ ΕΘΝΑΣΙΝΙ ΜΠΑΤΕ ΕΣΚΙ ΨΩΠΙ ΟΥΟΣ
 ΔΙΕΜΙ ΧΕ ΠΩΣ ΠΕΤΝΑΨΟΠΤ ΕΡΟΦ ΤΝΑΚΩΤ ΝΣΑ
 ΜΕΤΟΥΡΟ ΔΝΟΚ ΑΝ ΝΤΕ ΠΑΙ ΚΟΣΜΟΣ ΕΘΝΑΤΑ-
 ΚΟ ΑΛΛΑ ΔΙΝΑΚΩΤ ΝΣΑ ΤΜΕΤΟΥΡΟ ΝΠΑΩΣ
 ΙΗΣ ΠΧΣ ΘΑΙ ΕΘΜΕΝ [sic] ΕΒΟΛ ΨΑ ΕΝΕΣ ΤΝΑΤΑΣ 5

ΚΑ. ΘΟΙ ΑΝ ΧΕ ΕΤΑΠΟΛΙΣ ΨΑ ΤΑΜΑΥ ΤΝΟΥ ΔΕΩΣ
 ΚΑΤΑ ΠΑΩΝ^β ΗΕΝ ΠΑΙ ΚΟΣΜΟΣ ΑΛΛΑ ΤΕΡΖΕΛ-
 ΠΙΣ ΕΠΑΩΣ ΙΗΣ ΠΧΣ ΘΑΙ¹ ΕΤΜΗΝ ΕΒΟΛ ΨΑ ΕΝΕΣ
 ΧΕ ΚΝΑΤ ΧΟΜ ΝΗΙ ΗΕΝ ΤΕΚΜΕΤΑΓΑΘΟΣ ΝΤΑ-
 ΜΟΥ ΖΙΧΕΝ ΠΕΚΡΑΝ ΕΘΟΥΑΒ ΚΝΑΩΛΙ ΝΝΑΚΑΣ 10
 ΕΠΑΜΑΝΧΩΙΛΙ ΕΤΖΙΧΕΝ ΠΚΑΖΙ ΝΚΕΣΟΠ ΝΤΟΥ-
 ΧΑΥ ΗΕΝ ΠΙΕΜΖΑΥ ΝΤΕ ΝΑΙΟΤ ΕΤΑΥΕΝΚΟΤ
 ΟΥΟΣ ΕΤΑΚΚΗΝ ΕΦΕΡΜΕΛΕΤΑΝ ΗΕΝ ΝΑΙ ΗΕΝ
 ΠΕΚΖΗΤ ΟΥΟΣ ΔΚΤΑΣΘΟΥ ΕΠΙΧΟΙ ΨΑ ΝΕΚΕΒΙΑΙΚ
 ΔΚΤΑΜΩΟΥ ΕΖΩΒ ΝΙΒΕΝ ΕΤΗΕΝ ΠΕΚΖΗΤ ΝΘΩΟΥ 15
 ΔΕ ΑΥΤΖΟ ΕΡΟΦ ΕΥΧΩ ΜΜΟΣ ΧΕ ΠΕΝΩΣ ΙΣΧΕ
 ΠΑΙΡΗΤ ΠΕΤΨΟΠ ΜΑΡΕΝΤΑΣΘΟΝ ΕΤΕΝΠΟΛΙΣ
 ΝΕΜ ΠΙΧΟΙ ΟΥΟΣ ΝΠΕΡ ΧΑ ΖΛΙ ΕΜΙ ΕΡΟΝ ΧΕ
 ΕΤΑΝΙ ΕΠΑΙ ΜΑ ΕΘΒΕ ΟΥ ΟΥΟΣ ΠΕΧΕ ΠΙΑΡΙΟΣ
 ΝΩΟΥ ΧΕ ΝΝΕΣΨΩΠΙ ΜΜΟΙ ΙΣΧΕΝ ΤΝΟΥ ΕΤΑΣ 20
 ΘΟΙ ΕΠΑΝΙ ΟΥΟΣ ΝΝΑΝΑΥ ΕΠΖΟ ΝΤΑΜΑΥ ΝΚΕ-
 ΣΟΠ ΑΛΛΑ ΔΙΝΑΜΟΥ ΝΠΑΙ ΜΑ ΖΙΧΕΝ ΠΙΡΑΝ
 ΕΘΟΥΑΒ ΝΤΕ ΠΑΩΣ ΙΗΣ ΠΧΣ ΠΟΥΡΟ ΝΤΦΕ ΝΕΜ
 ΠΚΑΖΙ ΝΕΜ ΝΗΕΤΣΑΠΕΣΗΤ ΝΠΚΑΖΙ ΠΩΣ ΝΤΚ-
 ΤΗΣΙΣ ΤΗΡΣ ΤΝΟΥ ΧΕ ΟΙ ΝΩΤΕΝ ΝΤΟΤ ΝΤΕΤΕ 25
 ΝΕΥΛΕΥΘΕΡΙΑ ΝΤΕΤΕΝΜΕΤΡΕΜΖΕ ΟΥΟΣ ΩΡΚ ΝΗΙ
 ΜΦΤ ΠΠΑΝΤΟΚΡΑΤΩΡ ΜΜΗΙ ΧΕ ΝΝΕΤΕΝΚΕΤ-
 ΕΟΙ. 117. ΘΗΝΟΥ ΨΑ ΠΑΝΙ ΝΚΕΣΟΠ ΕΤΙ ΕΙΟΝ^β ΜΗΠΩΣ

1) Read. ΦΑΙ.

ἸΝΤΕ ΤΑΜΑΥ ΝΕΜ ΝΑΣΝΗΟΥ ἘΜΙ ἘΠΑΨΙΝΙ ἸΝΤΟΥΕΝ
 ΠΟΥΜΟΥ ΝΩΟΥ ἸΜΑΓΑΤΟΥ ΔΛΛΑ ΒΙ ΝΩΤΕΝ
 ἸΝΝΟΥΜΕΤΡΕΜΖΕ ΟΥΟΣ ἌΛΙΟΥΙ ΝΩΤΕΝ ἸΝΤ
 ἸΝΛΙΤΡΑ ἸΝΝΟΥΒ ἸΦΟΥΑΙ ΦΟΥΑΙ ἸΜΩΤΕΝ ΝΕΜ
 Ἰ ἸΝΣΤΟΛΗ ΟΥΟΣ ΜΑΨΕ ΝΩΤΕΝ ἘΠΙΜΩΙΤ ἘΡΕΤΕ-
 ΝΟΥΑΨΗ ΒΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΗ ΧΩΡΙΣ ΤΑΠΟΛΙΣ
 ἸΜΑΓΑΤΣ ΟΥΟΣ ἘΨΩΠ ἸΤΕΤΕΝΩΝΒ ἸΤΕΤΕΝ-
 ΣΩΤΕΜ ΧΕ ΔΙΜΟΥ ἌΡΙ ΤΑΡΑΠΗ ΕΘΒΕ ΠΩΣ ἸΝΤΕ-
 ΤΕΝΚΩΣ ἸΠΑΣΩΜΑ ΟΥΟΣ ἸΤΕΤΕΝΔΛΗ ἘΤΑΠΟΛΙΣ
 ΝΑΙ ΔΕ ἘΤΑΥΣΩΤΕΜ ἘΡΩΟΥ ἸΧΕ ΝΙΔΛΩΟΥΙ
 ἸΝΤΕ ΠΙΝΑ[1]ΑΤΗ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΥΡΙΜΙ ἸΝΝΟΥ-
 ΝΙΨΤ ἸΝΝΑΥ ΜΕΝΕΝΣΩΣ ΑΥΨΕΠΤΟΤΗ ΟΥΑΙ ΔΕ
 ἘΒΟΛ ἸΒΗΤΟΥ ἸΠΕΨΤΑΣΘΟΥ ἘΤΟΣΠΟΛΙΣ ΨΑΤΕ
 ΦΗ ΕΘΟΥΑΒ ΧΩΚ ἘΒΟΛ Γ ΔΕ ἘΒΟΛ ΒΕΝ ΠΙΔ-
 ΛΩΟΥΙ ΑΥΖΕΜΣΙ ΝΕΜ ΦΗ ΕΘΟΥΑΒ ΒΕΝ ΣΟΡ
 ΤΒΑΚΙ ἘΘΡΟΥΕΡΘΕΔΡΙΝ ἸΠΕΨΔΓΩΝ ΟΥΟΣ ΠΙΜΑ-
 ΚΑΡΙΟΣ ΔΕ ΑΨΩΡ ἘΒΟΛ ἸΝΝΙΧΡΗΜΑ ΕΤΩΨ
 ἘΤΑΨΕΝΟΥ ἸΝΝΙΖΗΚΙ ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΤΑΙΔ
 ἘΤΑΨΕΝΟΥ ἸΝΝΙΟΥΓΡΩΟΥ ΑΨΣΟΡΟΥ ἘΒΟΛ ΤΗΡΟΥ
 ἸΝΝΗΕΤΕΡΒΑΙΕ ΨΑ ἘΖΡΗΙ ἘΝΕΨΚΕΣΒΩΣ ἸΜΙΝ
 ἸΜΟΥ ΑΨΤΗΙΤΟΥ ἸΝΝΗ ΕΤΒΗΨ ΟΥΟΣ ΑΨΨΟΨ
 ἘΘΜΗΤ ἸΝΝΙΔΣΕΒΗΣ ἸΝΝΟΥΓΡΩΟΥ ΑΨΨ ἘΒΟΛ ΕΨ-
 ΧΩ ἸΜΟΣ ΧΕ ἸΝΟΚ ΟΥΧΡΗΣΤΗΑΝΟΣ ἸΠΑΡΡΗ-
 ΣΙΑ ΟΥΟΣ ΤΕΡΣΟΤ ἸΝ ΒΑΤΣΗ ἸΝΝΕΤΕΝ ΑΠΟΝΙΑ
 Ω ΝΙΟΥΓΡΩΟΥ ἸΝΤΕ ΠΔΙΝΣΟΝΣ ΝΕΤΕΝΝΟΥΤ ΓΑΡ
 ΖΑΝΔΕΜΩΝ ΝΕ ΝΙΝΟΥΤ ΓΑΡ ἘΤΕΜΠΟΥΘΑΜΙΔ
 ἸΝΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΜΑΡΟΥΤΑΚΟ ἘΒΟΛ ΣΑΠΕΣΗΤ
 ἸΝΤΦΕ ΤΗΡΣ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΤΟΥ[ΟΥ]ΨΩΤ
 ἸΜΩΟΥ ἘΡΕ ΧΗ ἘΡΩΟΥ ΡΩΟΥ ἘΤΑΨΧΟΥΨΤ ΔΕ
 ἘΒΟΥΝ ἘΧΩΨ ἸΧΕ ΠΙΔΡΑΚΩΝ ἸΝΤΕ ΦΜΟΥ ἸΘΟΥ

ΔΑΔΙΑΝΟΣ ΠΙΑΝΟΜΟΣ ἔταρναγ ἔρογ εφξην
 βεν περσωμα εφσαιωογ βεν περσο ἰφρητ
 ἰπινι ἰπιος βεν περογωινι ογορ ναρσελ-
 σωλ τηρρ πε βεν περσμοντ πε ἰφρητ
 ἰνογἀλαβαστρον ἰναναμνι ἰκαθαρος εφτογ 5
 βηογτ ογορ αρεμι βεν ττογνογ γε ογεγρενησ
 πε ογορ ἰωηρι ἰτε νιεπαρχος ετδosi ογορ
 αφτωνρ βεν ττογνογ αρεσι ἔρατρ βεν ογ-
 τωμτ ογορ ναροι ἰωφηρι ἰτερμετβερι νεν
 τερδινερογω ετσολχ αφερογω πεσαρ ναρ 10
 γε ἰνον τηρεν τενωοπ ριχεν πκαρι ενμερ
 εβολβεν πεθνανερ νιβεν ἰτε νινογτ ογορ
 τενωοπ νωογ ἰμενριτ ἰμαωω ογορ ic ρηππε
 ἰθοκ ρωκ κηπ ἔρον βεν πιταid νεν τμετ-
 νιωτ ογορ κχογονρ¹ εβολ βεν περσμοντ 15
 εθνανερ γε ἰθοκ ογνιωτ εφταινογτ ἰμαωω
 ογορ ἀριεμι νακ τνογ ω πιμενριτ φαι ἔται-
 μενρε πσαι ἰτε περσο γε ic ρτ ἰρομπι ἰφοογ
 icχεν ἔταρμεσι βεν παι μα ανοκ νεν παι
 ζθ ἰνογρο ναι ἔταιθογωτογ εβολ βεν 20
 πικοςμοσ τηρρ ογορ ἰπενσωτεμ ἰκεσμη
 ἰπαιρητ βεν πικοςμοσ τηρρ ic ρτ ἰρομπι
 γε χρησθιανος εβηλ ἔτνογ εθε φαι διεμι
 βεν παρητ γε ἰθοκ ογνιωτ ετταινογτ ογορ
 κχορ βεν τεκχομ νεν παωαι ἰτε νεκχρομα 25
 λοιπον ἰπεσερμελιν νακ βα νιογρωογ ογαε
 νιμηω ετκωτ ἔρωογ τνογ γε μαρε πιρωβ
 ογωνρ νακ εβολ ω φη ετταινογτ γε ἰνον

1) Sic; read κογονρ.

- K̄B. ἸΜΑΓΑΤΕΝ ΑΝ ΗΑ ΝΙΟΥΓΡΩΟΥ ΠΕ ΠΕ ἘΤΑΚ
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ἡ̅ῖ̅ π̅χ̅ φαι ἡ̅ο̅κ ἔτεκμοῦ† ἔροϋ νாக
 ἡ̅νοῦ† χεχασ ἡ̅τεκταμοι ἔπεκραν νεμ φραν
 ἡ̅νεκιο† νεμ φραν ἡ̅τεκπολις ἰἔ χε σεον̅
 ἡ̅χε νη ἔτενοῦγκ¹ ἰἔ οῦον συν ἰἔ σωνι ῶοπ
 νாக ἰἔ εκῶνι ἡ̅σαοῦ ἰἔ ἔτακὶ ἔται πολις ⁵
 εῶβε οῦ ἡ̅ζωβ πιάγιος δε γεωργιος ἔταγ-
 ταρκοϋ ἔφραν ἡ̅π̅χ̅ αφοῦωνε ἔρωοῦ εϋχω
 ἡ̅μος χε ἔπιδη ἡ̅ρετενταρκοι ἔφραν ἡ̅πα-
 νοῦ† ἡ̅μον ῶχομ ἡ̅μοι ἡ̅ταζεπ ζλι ἔρωτεν
 κ̅ε. ἀνοκ οὔχρησθῆανος ἡ̅ῶ̅η̅ρι ἡ̅ χρησθῆανος ¹⁰
 ἡ̅πε ζλι ἡ̅χροχ ἡ̅τηι ῶεμῶι ἡ̅νιηδωλον ἔνεε
 ζολωσ οῦοε παῖωτ πε ἀναστασιος πιἔπαρχος
 ἡ̅τε μελιτινη πῶηρι ζωϋ πε ἡ̅ιωαννης πιηῶ†
 ἡ̅επαρχος ἡ̅τε τκαππατοκιὰ λοιπον ἔτα
 ποῦρο ναῦ εῶμετχωρι ἡ̅παῖωτ ἀναστασιος ¹⁵
 αϋερε̅τιν ἡ̅μοϋ ζιτεν ἡ̅περιωτ ἰωαννης
 πιἔπαρχος ἡ̅τε †καππατοκιὰ αϋβοκϋ ἡ̅επαρ-
 χος ζιχεν μελιτινη νεμ †παλιστινη τηρς
 ἡ̅χωρα ἔναρχη γαρ πε ἡ̅εν κ̅ε ἡ̅ρομ̅πι ἡ̅χε
 ἀναστασιος παῖωτ ἔταϋδι ἡ̅†μετεπαρχος ²⁰
 οῦοε ἂ ποῦρο † ναϋ ἡ̅ ἡ̅ ἡ̅ῶ̅ο νματαοι εὔβηκ
 ἔπερνοῦμερον πε ἡ̅εν π̅χ̅ιν̅ο̅ρεϋάμαζι δε
 ζιχεν †παλιστινη τηρς ἡ̅χωρα οῦοε αϋῶνι
 ζιτεν νιηῶ† ἡ̅τε †πολις ἡ̅σα οὔςζιμι ε̅στα-
 ἡ̅οῦτ κατα π̅ται̅δ̅ ἡ̅νιμελιτων ε̅τ̅σο̅π̅ ζινα ²⁵
 ἡ̅τεφολς ναϋ ἡ̅εν οὔγαμος ἡ̅σεμνον οῦοε
 παρη† αὔτσοβ̅νι ναϋ εὔχω ἡ̅μος χε πενῶ̅
 ἡ̅μον ἡ̅εν ται πολις τηρς ε̅σε̅ρ̅π̅ρε̅π̅ι ἡ̅πε-

1) Read ἔτενοῦγκ.

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 ΝΜΑΩΩ ΖΩϞΔÈ ΝΤΕϞΕΡΠΩΩ Ν†ΚΑΠΠΟΤΟΚΙΑ
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 ΚΑΤΑ ΦΡΑΝ ΝΦΙΩΤ ΝΠΕϞΙΩΤ ΟΥΟϞ ΑϞΜΙϞΙ
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1) Sic; read. ἘΝΑΙ.

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1) Sic; read. ΣΧΕΔΟΝ(?)

2) Sic; read ΖΑΝΑΝΑΝΘΒΑ.

ἴμοϚ ἀϑτοϋνοϚ¹ οϋοϚ ἀϑεραϑαζεϑε
 ἴμοϚ οϋοϚ ἀϑιοϋ ἵτεϑχιχ ριχεν πεϑϑωμα
 τηϑ ἀϑμαϑϑ ἵχομ οϋοϚ πεχαϑ ναϑ χε χεμ
 νομ† οϋοϚ βροῖμοκ παμενριτ ἀνοκ †ωοπ
 νεμακ ωατεκ†ωοπι ἵναι οϋρωοϋ ἵανομοϚ 5
 †ωρκ ἴμοι ἴμιν ἴμοι ὠ γεωργιοϚ παμενριτ
 χε ἵφρη† ἵπε οϋον τωνϑ βεν νιμιϑι ἵτε
 νιϑιῶμι ἐνααϑ ἐιωαννηϑ πιρεϑ†ωμϑ παιρη†
 νε οϋον ωοπι βεν νιμαρτϑροϑ εϑθενῶντ
 ἐροκ οϋοϚ νε οϋον ωοπι εϑῶνι ἴμοκ ωα 10
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 χναερ ρανμηω ἵχομ οϋοϚ χναμοϋ ἵ ἑ
 ἵκοπ οϋοϚ †νατοϋνοϑκ οϋοϚ βεν πιμαϑδ
 ἵκοπ †νηοϋ ωαροκ ριχεν οϋῶπι ἵνοϋωινι 15
 νεμ νιταγμα ἵπεωρανιον νεμ νιπροϑητηϑ
 νεμ νιαποϑτολοϑ νεμ νιαϑριοϑ ἵμαρτϑροϑ
 οϋοϚ ἵταβι ἵ†παϑαθηκι ἐταιβαλοϑ ἐροκ
 ἐταϑκην δε εϑχω ἵναι ναϑ ἵχε πιϑωτηϑ
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 οϋοϚ ἀϑωωπι ἵχε πιῶμηι εϑραωι ἵμαωω
 εϑϑμοϋ ἐϑ† ωατε πι(οϋ)ωινι ωαι εῶβε νη
 ἐτα πῶϑ χοτοϋ ναϑ ἑτα ωορη δε ωοπι 25
 ἀϑεϑκελεϑιῶν ἵχε πιῶνομοϑ ἵνοϋρο νεμ νη
 εῶνεμαϑ εῶροϑϑωλ ἐπιωτεκο οϋοϚ ἵτοϋναϑ
 χε πιῶμηι οηβ ωαν ἴμον οϋοϚ ἐταϑοϋων

1) Sic; read. ἀϑτοϋνοϑϑ.

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 (sic) ΠΕΚΛΠΟΛΛΩΝ ΑΝΟΚ ΖΩ ΝΕΜ ΠΑΥΣ ἸΗΣ ΠΧῸ
 ἘΤΑΥΝΑΥ ΔΕ ἘΡΟΓ ἸΧΕ ΝΙΔΝΟΜΟΣ ΑΥΕΡΩΦΗΡΙ
 ΠΕΧΩΟΥ ΝΑΓ ΧΕ ΕΘΒΕ ΟΥ ἸΜΟΝ ΖΛΙ ἸΠΕΤΖΩΟΥ
 ΩΠ ἸΜΟΚ ΑΝ Ω ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΝΙΜ ΠΕ ἘΤΑΓ
 ΤΑΛΒΟΚ ΠΕΧΕ ΠΙΘΜΙ ΝΩΟΥ ΧΕ ΤΕΤΕΝΕΜΠΩΑ 15
 ἸΘΩΤΕΝ ΑΝ ὠ ΝΙΔΝΟΜΟΣ ἘΣΩΤΕΜ ἘΦΡΑΝ
 ἸΦΗἘΤΑΓΤΑΛΒΟΙ ἪΕΝ ΝΕΤΕΝΜΑΩΧ ΕΤΖΩΟΥ
 ΤΟΤΕ ΑΥΧΩΝΤ ἪΕΝ ΟΥΕΝΒΟΝ (sic) ΑΥΕΡΚΕΛΕΥἸΝ
 ΕΘΡΟΥΘΩΛΚ ἘΒΟΛ ἸΠΙΔΓΙΟΣ ἸΔἸΩΜΟΥ ΕΥΘΟΙ
 ΟΥΟΣ ἸΣΕΤ ΝΑΓ Ἰ Ὢ ἸΤΑΥΡΕΔ ἪΕΝ ΠΕΡΣΟΙ 20
 ΟΥΟΣ ἸΣΕΦΟΝΖΓ ΟΥΟΣ ἸΣΕΤ ΝΑΓ ἸΚΕ Ὢ ἸΤΕΓ-
 ΝΕΧΙ ΠΑΙΡΗΤ Ἰ ΝΕΡΣΑΡΖ ΦΟΤΦΕΤ¹⁾ ΟΥΟΣ ΑΥΖΕΙ
 ΖΙΧΕΝ ΠΙΚΑΖΙ ἸΚΟΥΧ ΚΟΥΧΙ ΟΥΟΣ ΝΑΡΕ ΠΕΡΣ-
 ΝΟΓ ΣΩΚ ἸΦΡΗΤ ἸΝΝΟΥΜΩΟΥ ΠΑΙΡΗΤ ΑΦ-
 ΡΟΥἸΝΙ ἸΝΝΟΥΚΟΝΙΔ ἸΑΤΩΩΕΜ ΟΥΟΣ ἸΣΕΤΑΛΟΓ 25
 ΖΙΧΕΝ ΠΕΡΣΩΜΑ ΟΥΟΣ ΑΦΘΡΟΥΦΩΝ ἸΝΝΟΥΖΕΜΧ
 ΝΕΜ ΟΥΘΗΝ ΖΙΧΕΝ ΠΕΡΣΩΜΑ ΟΥΟΣ ΑΦΘΡΟΥ-
 ΡΩΙΣ ἘΡΟΓ ἪΕΝ ΠΩΤΕΚΟ ἸΧΕ Ἰ ἸΜΑΤΟΙ ΝΕΜ

1) For ΦΟΤΖΦΕΤΖ.

Ε̅ ΝΘΡΙΒΟΥΝΟΣ ΩΑ ΠΕΡΡΑΣΤ ΠΙΜΑΚΑΡΙΟΣ ΔΕ
 Α̅ ΠΙΧΡΩΜ ΝΕΖΣΙ ΉΒΕΝ ΠΕΡΨΩΜΑ ΤΗΡΩ ΟΥΟΣ
 ΑΡΉΣΙ ΝΙΜΑΩ ΠΕ Α̅ ΠΩΣ ΙΗ̅C ΝΑΥ ΕΠΕΡΜΚΑΖ
 ΧΕ ΟΥΗ ΝΑΨΩΧΕΜΧΟΜ ΑΝ ΠΕ ΕΣΑΧΙ ΕΠΤΗΡΩ
 ΑΨΙ ΕΠΕΣΗΤ ΕΒΟΛΉΒΕΝ ΠΙΜΑ ΕΤΒΟΣΙ ΝΤΕ ΤΦΕ 5
 ΉΞΕ ΠΕΝΩC ΙΗ̅C ΠΧ̅C ΟΥΟΣ ΑΡΣΑΧΙ ΝΕΜΑΨ ΕΨΧΩ-
 ΝΙΜΟΣ ΧΕ ΛΙΒΕΡΟΚ ΝΘΟΚ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ
 ΤΩΝΚ ΕΒΟΛ ΉΒΕΝ ΝΕΚΉΣΙ ΤΗΡΟΥ ΧΕΜΧΟΜ ΧΕ
 ΑΝΟΚ ΤΩΠ ΝΕΜΑΚ ΟΥΟΣ ΑΡΤΩΝΩ ΉΞΕ ΠΙΘΜΗ
 Α̅ ΠΩC ΣΙΟΥΪ ΝΤΕΨΣΙΧ ΣΙΧΕΝ ΠΕΡΨΩΜΑ ΤΗΡΩ 10
 ΑΡΤΑΛΔΩΩ ΟΥΟΣ ΑΡΤ ΝΑΨ ΝΤΖΗΡΗΝΗ (sic) ΑΡ-
 ΖΩΛ ΕΠΩΩΙ ΕΝΙΦΗΟΥΪ ΉΒΕΝ ΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΔ
 ΠΙΜΑΚΑΡΙΟΣ ΔΕ ΝΑΨΧΗ ΉΒΕΝ ΠΙΩΤΕΚΟ ΠΕ ΕΨΕΡ-
 ΨΑΛΙΝ ΩΑΤΕ ΠΙΟΥΩΙΝΙ ΩΑΙ ΝΙΜΑΤΟΙ ΔΕ ΕΤΡΩΙC
 ΕΡΩΨ ΝΕΜ ΝΙΘΡΟΥΒΟΥΝΟΣ¹ ΕΤΑΥΝΑΥ Ε̅ ΦΗ ΕΤΑΨ 15
 fol. 126. ΩΩΠΙ ΝΠΙΔΓΙΟΣ ΕΨΤΟΥΧΣΗΟΥΤ ΑΨΕΡΩΨΦΗΡΙ ΟΥΟΣ
 ΑΥΤΑΜΕ ΝΙΟΥΓΡΩΟΥ ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΧΕ
 ΓΕΩΡΓΙΟΣ ΟΥCΑΉ ΝΙΜΑΓΟΣ ΠΕ ΑΛΛΑ ΤΝΑCΩΤΕΜ
 ΕΡΩΨ ΑΝ ΉΚΕCΟΠ ΩΑΝΤΑΙΝΙ ΝΝΟΥCΑΉ ΝΙΜΑ-
 ΓΟΣ ΕΨΟΥΟΤ ΕΡΟΚ² CΑΤΟΤΩ ΑΡΖΕΜCΙ ΑΡΉCΑΙ 20
 ΝΝΟΥΕΠΙCΤΟΛΗ ΕΨΧΩ ΝΙΜΟΣ ΧΕ ΠΟΥΡΟ
 ΔΑΔΙΑΝΟΣ ΕΨΉCΑΙ ΕΒΟΛ ΉΒΕΝ ΠΙΚΟCΜΟΣ ΤΗΡΩ
 ΧΕΡΕΤΕ ΧΕ ΜΑΓΟΣ ΝΙΒΕΝ ΕΤΕ ΟΥΟΝ ΩΧΟΜ
 ΝΙΜΟΨ ΕΤΟΥΩ ΕΒΟΛ ΝΝΙΜΑΓΙΑ ΝΤΕ ΝΙΧΡΗC-
 ΤΗΑΝΟΣ ΜΑΡΕΨΙ ΖΑΡΟΙ ΟΥΟΣ ΑΝΟΚ ΤΝΑΤ ΝΑΨ 25
 Ν̅ Π̅ ΝΛΙΤΡΑ ΝΝΟΥΒ ΝΕΜ̅ C̅ ΝΛΙΤΡΑ ΝΖΑΤ ΝΕΜ
 ΚΤΗCΙC ΝΙΒΕΝ ΕΤΕΨΟΥΑΩΟΥ ΟΥΟΣ ΨΝΑΩΩΠΙ

1) Sic; read. ΝΙΘΡΟΥΒΟΥΝΟΣ.

2) Sic; read. ΕΡΩΨ.

ἸΜΑΖΒ̄ ἕΝΕΝ ΤΑΜΕΤΟΥΡΟ ΝΑΙ ΣΒΑΙ ΔΕ ΑΓΔΩΟΥ
 ΚΑΤΑ ΜΑ ΙΣ ΖΗΠΠΕ ΑΦΟΥΟΝΖΦ ἔΒΟΛ ἸΠΕΜΘΟ
 ἸΠΟΥΡΟ ἸΧΕ ΟΥΑΙ ἔ ΠΕΦΡΑΝ ΠΕ ΛΘΑΝΑΣΙΟΣ
 ΕΦΧΩ ἸΜΟΣ ΧΕ ΠΑΔΩ̄ ΠΟΥΡΟ ΟΝΒ̄ ΨΑ ἔΝΕΖ
 ἈΡΙΚΕΛΕΥΙΝ ΦΑΙ ἔΤΕ ΠΕΦΡΑΝ ΧΕ ΓΕΩΡΓΙΟΣ 5
 ΕΘΡΕΦΙΡΙ ἸΝΟΥΖΩΒ ἸΠΑΜ̄ΘΟ ἔΒΟΛ ΟΥΟΣ ἈΝΟΚ
 ΕΘΝΑΒΩΛ ἸΝΕΦΜΑΡΙΑ ὈΥΟΣ ΑΦΡΑΩΙ ἸΜΑΩΩ
 ΠΕΧΑΦ ἸΠΙΜΑΓΟΣ ΧΕ ΟΥ ἸΖΩΒ ΠΕ ἔΤΕΚΝΑΛΙΦ
 ἸΠΑΜ̄ΘΟ ἔΒΟΛ ΖΙΝΑ ἸΝΤΑἔΜΙ ΧΕ ΚΝΑΔΡΟ ἔΝΙ-
 ΜΑΡΙΑ ἸΝΤΕ ΠΑΙ ΧΡΗΣΤΗΑΝΟΣ ΟΥΟΣ ΠΕΧΕ ἈΘΑ- 10
 ΝΑΣΙΟΣ ἸΠΟΥΡΟ ΧΕ ΑΡΙΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΝΗΙ
 ἸΝΟΥΜΑΣΙ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΙΝΙ ἸΝΟΥΜΑΣΙ
 ΟΥΟΣ ΑΦΣΑΧΙ ἔΒΡΗΙ ἔΝΙΜΑΩΧ ἸΠΙΜΑΣΙ ΑΦΦΩΒ̄
 ΑΦΕΡΒ̄ ΠΟΥΡΟ ΔΕ ΑΦΣΩΒΙ ΠΕΧΑΦ ΧΕ ΑΛΗΘΩΣ
 ἸΘΟΚ ΕΘΝΑΒΩΙ¹ ἔΒΟΛ ἸΝΙΜΑΡΙΑ ἸΝΤΕ ΝΙΧΡΗΣ- 15
 ΤΗΑΝΟΣ ΠΕΧΕ ἈΘΑΝΑΣΙΟΣ ἸΠΟΥΡΟ ΧΕ ΜΑΡΟΥΙΝΙ
 ΝΗΙ ἸΝΟΥΜΑΩΙ ἔΤΑΥΕΝΣ ΑΥΖΙΟΥΓΙ ἸΝΝΙΜΕΛΟΣ
 ἸΝΤΕ ΠΙΜΑΣΙ ἔΒΟΥΝ ἔΡΟΣ ἕΝΕΝ ΠΙΣΑΒ̄ ἸΝΤΕ †ΜΑ-
 ΩΙ ΟΥΟΣ ΑΓΙ ἔΒΟΛ ΕΥΩΗΩ ΝΕΜ ΝΟΥΕΡΗΟΥ
 ΟΥΟΣ ΠΟΥΡΟ ΔΕ ΑΦΘΡΟΥΙΝΙ ΝΑΦ ἸΠΙΛΓΙΟΣ ΓΕΩΡ- 20
 ΡΙΟΣ ΠΕΧΑΦ ΝΑΦ ΧΕ ΓΕΩΡΓΙΟΣ ΕΘΒΗΤΚ ΑΙΜΟΥ†
 ἔΠΑΙ ΣΑΒ̄ ἸΜΑΓΟΣ ΕΤἕΝΕΝ ΤΑΜΕΤΟΥΡΟ Ἰἔ ἸΝΤΕΚ-
 ΒΩΛ ἔΒΟΛ ἸΝΕΦΜΑΡΙΑ Ἰἔ ἸΝΤΕΦΒΩΛ ἸΝΟΥΚ
 ἔΒΟΛ ΠΙΛΓΙΟΣ ΔΕ ΓΕΩΡΓΙΟΣ ΠΕΧΑΦ ἸΠΟΥΡΟ ΧΕ
 ἸΠΑΡΕ ΝΙΧΡΗΣΤΗΑΝΟΣ ΕΤΖΗΠ ἔΠΧ̄ ΕΡΜΑΡΙΑ 25
 ἔΝΕΖ ὦ ΠΙΔΣΕΒΗΣ ΠΕΧΕ ΠΙΛΓΙΟΣ ἸΠΙΜΑΓΟΣ ΧΕ
 ἸΩΣ ἸΜΟΚ ὦ ΠΑΩΗΡΙ ΦΗ ΕΤΕΖΝΑΚ ἈΡΙΤΦ
 ἸΧΩΛΕΜ ΙΣ ΖΗΠΠΕ †ΝΑΥ ἔΠΙΖΜΟΤ ἸΝΤΕ Φ†

1) Sic; read. ΕΘΝΑΒΩΛ.

ἔταρῶντ ἔροκ Δθανασιος δε αqβι ἡνογὰ-
 φοτ αqμαρq ἔβολ ἕεν νεqμαγiὰ αqερεπικα-
 fol. 127. λιcῶε ἡzαννιω† ἡραν ἡδεμων ἔzρη ἔxωq
 ογος αqτηiq ἡπιὰριος γεωργιος εῶρεqcoq
 ἔταρcoq δε ἡπε zλι ἡπετzωoy ῶopi ἡμοq 5
 πεxε ἄθανασιος xε ὦ γεωργιος κε ἄφοτ πε ἔτ-
 νατηiq νακ ἔῶop ἡνε zλι ἡπετzωoy ῶopi
 ἡμοκ ἄνοκ zω ἡ†ναναz†¹ ἔπεκνοy†
 Δqβι ἡπιὰφοτ ἡχε ἄθανασιος πιμαγoc αqxω
 ἡzαννιω† ἡραν ἡδεμων εγzωoy ἔzote ni 10
 ῶopp αqτηiq ἡπιῶμηι αqcoq ἡπε zλι ἡπετ-
 zωoy ῶopi ἡμοq Δθανασιος δε αqzιτq
 ἔπεcητ ἕαpατq ἡπιὰριος εqxω ἡμοc ναq xε
 †ωpκ ἔροκ ἡἡc πxῶ μοι νηι zω ἡ†cφpαpικ
 ἡτε ἡἡc φη ἔτεκῶεμῶι ἡμοq zινα ἡτογὰ 15
 ογων νηι zω ἡῶετογpο ἡνιφνογi ἔταρ-
 ναγ ἔπεqναz† ἡχε πιμαpτγpoc εῶγav
 αq† ἡογῶεμφατ ἕεν πικαzι ογος αq-
 oxcq² ἔῶωι ἡχε ογμῶμι³ ἡμῶoy εcμεz
 ἡcῶοινογqi ετcoπ ἡμαῶω ογος ἄ πιμα- 20
 κapιος τῶbz ἕεν πετzηπ αqι ἡχε ῶ-
 μαc πιὰποcτολοc αq†ωmc ἡναῶθανασιος πι-
 μαγoc ἕεν φpαν ἡφιωτ nem πῶηpι nem
 πιπἡἄ εῶγav αqβι ἡπιxω ἔβολ ἡτε νεqνοβι
 ἄ πιὰποcτολοc †νωoy ἡ†zηpηηη ἕεν πετzηπ 25
 αqzopq ἔβολzαpῶoy ογος παipη† ἄ †μογ-
 μι ἡμῶoy τacῶoc ἔπεcμα πογpο δε ἔταρ-

1) Sic; read. †NANAZ†. — 2) Read αqoxcc.

3) Sic; read. ογμoyμι.

ΝΑΥ ΝΕΜ ΝΗ ΕΘΝΕΜΑϞ ΤΗΡΟΥ ἘΦΗ ἘΤΑϞΩΠΙ
 ΑΥΤΩΜΤ ἸΜΑΩ ΟΥΟΣ ΑΥΕΡΩΦΗΡΙ ΔΘΑΝΑ-
 CΙΟΣ ΔΕ ΑϞΩ ἘΒΟΛ ἸΠΕΜΘΟ ἸΝΙΟΥΓΡΩΟΥ ΧΕ
 ἸΝΟΚ ΟΥΧΡΗCΤΙἸΝΟΣ †ΩΕΡΖΜΟΤ ἸΤΟΤϞ ἸΦ†
 ΝΕΜ ΠΕϞΒΩΚ ΓΕΩΡΓΙΟΣ ΧΕ ΑϞΟΠΤ ἘΠΑΡΙΘΜΟΣ 5
 ἸΝΤΕ ΝΕϞΕΒΙΛΙΚ ἸΝΟΚ ἪΑ ΠΙΕΡΓΑΤΗC ἸΝΤΕ †ΑΧΠ
 ἸἸ ΟΥΟΣ †ΕΡΖΕΛΠΙC ΧΕ ΠΕϞΝΑΙ ΝΑΤΑΖΟΙ ΖΩ
 ΖΙΤΕΝ ΝΙΤΩΒΖ ἸΝΤΕ ΠΙἸΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΡ-
 ΤΥΡΟΣ ΕΘΟΥΑΒ ΟΥΟΣ ΠΙΤΥΝΑΤΟΣ ΟΥΟΣ ΑΥ-
 ΧΩΝΤ ἸΧΕ ΝΙἸΝΟΜΟΣ ΑΥΕΡΚΕΛΕΥἸΝ ἘΘΟΥἸΛΙ 10
 ἸΝΔΘΑΝΑCΙΟΣ CΑΒΟΛ Ἰ†ΒΑΚΙ ἸCΕἸΛΙ ἸΝΤΕϞἸΦΕ
 ἪΕΝ ΡΩC ἸΝCΗϞΙ ΦΑΙΡΗ† (sic) ΑϞΧΩΚ ἘΒΟΛ ἸΝΤΕϞ-
 ΜΑΡΤΥΡΙΑ ἸΝCΟΥ ΚΓ ἸΠΙἸΒΟΤ ΤΩΒΙ ἸΝΝΟΥΕΖΟΥ
 ἸΝCΑΒΒΑΤΟΝ ἘΡΕ ΠΕϞCΜΟΥ ΕΘΟΥΑΒ ΩΠΙ ΝΕΜΑΝ
 ΤΗΡΟΥ ΩΑ ἘΝΕΖ ἸΝΤΕ ΝΙἸΝΕΖ ΤΗΡΟΥ ἘΤΑϞΚΟΤϞ 15
 ΔΕ ἸΧΕ ΠΙΘΜΗ ἘΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ ΦΗ
 ol. 128. ἘΤΕΚΟΥΑΩϞ ἸΡΙΤϞ ΝΗ. ΔϞΕΡΟΥΩ ἸΧΕ
 ΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ ΩΕ ΝΙΝΟΥ† Ἰ ΓΕΩΡΓΙΟΣ
 ΧΕ †ΝΑCΡΩΤϞ ἘΡΟΚ ΠΑΙΡΗ† ΑϞΘΕΡΟΥΘΩΟΥ†
 ἸΖΑΝΑΜΩΕ ΝΕΜ ΖΑΝCΕΒΝΗΤ ΑϞΘΕΡΟΥΘΑΜΙἸ 20
 ἸΝΝΟΥΤΡΟΧΟΣ ΕϞΘΟCΙ ἸΜΑΩ ΟΥΟΣ ΑϞΘΕΡΟΥ
 ΤΩΙC¹ ἘΡΟϞ Ἰ ῖ ἸΝΕϞΤ ΕΥΟΙ ἸΝΝΟΥΜΑΖΙ ἘΦΟ-
 ΥΑΙ ΑΥΜΑΖϞ ΤΗΡϞ ἪΕΝ ΖΑΝΦΕΡΟΝΙΟΝ ΕΥΧΗΡ
 ἸΜΑΩ ΟΥΟΣ ΑΥΖΙΟΥἸ ἘΠΩΟΙ ἪΕΝ ΝΕϞΩΩΛΖ
 ἸΖΑΝΛΑΒΟΥ ΝΕΜ ΖΑΝἸΤΕΝ ἸΒΕΝΙΠΙ ΕΥΜΟΚΖ 25
 ἸΜΑΩ ΑϞΘΕΡΟΥΘΑΜΙἸ ἸΠΙΤΡΟΧΟΣ ἸΦΟΧΙ Β†
 ΕΥΟΙ ἸΝΝΑCΤΗΡΙΟΝ ἸἪΩΚ CΑ ΠΑΙ CΑ ΕϞΜΕΖ ἸἸϞΤ
 ΝΕΜ ΦΕΡΟΝΙΟΝ CΑ ΠΑΙ ΚΕCΑ ΕϞΜΕΖ ἸΝCΗϞΙ ἸΡΩϞ

1) Sic; read ΑϞΘΕΡΟΥΤΩΤC.

ἸΒΑΩΟΥΡ ἔρε λαβем β ἸΧΩΙΤ ἕεν ΝΟΥΧΩΤΖ
 ΟΥΟΖ ἔρε κ ἸΖΥΠΕΡΕΤΗϚ ϚΩΚ ΚΑΤΑ ΟΥΑΙ ἸΤΕ
 ΝΙΛΑΒЕМ ΟΥΟΖ ΑΦΕΡΚΕΛΕΥἸΝ ΕΘΡΟΥἸΝΙ ἸΠΙΜΑ-
 ΚΑΡΙΟϚ ΠΕΧΑϚ ΝΑϚ ΧΕ ΓΕΩΡΓΙΕ ΙϚ ΧΕ ΕΚΝΑ-
 ΩΩΤ ἸΠΙΛΠΟΛΛΩΝ Ἰἔ ΧΝΑΒΙ ἸΝΟΥΒΡΗΠΙ ἸΝΟΥΓΡΟ 5
 ἔΒΟΛ ΖΙΤΟΤ ΟΥΟΖ ΙϚ ΧΕ ΕΚΗΠ ἔΠΧἘ Ἰἔ ϚΟΜϚ
 ἔΠΙΜΑΝΓΑΝΟΝ ἔΤΑΙΘΑΜΙΟϚ ΝΑΚ ΖΙΤΚ ἔΒΟΥΝ
 ἔΡΟϚ ΕΘΡΕΦΕΡΔΟΚΙΜΑΖΙΝ ἸΠΕΚϚΩΜΑ ΧΕ Ἰ[ΘΟΚ]
 ΟΥΧΩΡΙ ἸΜΑΤΟΙ ΠΕΧΕ ΠΙΛΡΙΟϚ ΧΕ †ΗΠ ἔΠΧἘ
 ΜἘ. ΦΗ ΕΤΕΖΝΑΚ ΑΡΙΤϚ ΝΗΙ ΑΦΕΡΚΕΛΕΥἸΝ ἔΤΗΙϚ 10
 ἔΒΟΥΝ ἔΠΙΤΡΟΧΟϚ ΕΘΡΟΥἔΩΚ ἔΧΩϚ ἸΧΕ ΖἸ
 ἸΖΥΠΕΡΕΤΗϚ ΠΙΜΑΚΑΡΙΟϚ ΔΕ ἔΤΑϚΝΑϚ ἔΠΙ-
 ΜΑΝΚΑΝΩΝ ἔΤΧΟΡΧ ἕεν ΘΜΗ† ἸΠΙΤΡΟΧΟϚ ΑΦΕΡ-
 ΖΟ† ΕΘΒΕ ΟΥΡΩΜΙ ΖΩϚ ΕΦΕΡΦΟΡΙΝ ἸΝΟΥϚΑΡΖ
 ΜΑΛΙϚΤΑ ΕϚΧΗΝ ἸΠΑΙ ΡΗ† ΟΥΟΖ ΠΕΧΑϚ ἸἔΡΗΙ 15
 ἸἔΗΤϚ ΧΕ ΓΕΩΡΓΙΟϚ ΖΑΡΑ ΧΝΑΩΝΟΖΕΜ ἸΠΑΙ
 ϚΟΠ [ΑΝ] ϚΑΤΟΤϚ ΑϚΦΩΡΩ ἸΝΕϚΧΙΧ ἔΒΟΛ ΑϚ-
 ΤΩΒΖ ἸΠΑΙΡΗ† ΕϚΧΩ ἸΜΟϚ ΧΕ †ΖΩϚ ἔΡΟΚ ΠΑἘἘ
 ἸΗἘ ΠΧἘ ΟΥΟΖ †ΩΕΠΖΜΟΤ ἸΤΟΤΚ ΧΕ ΑΚΑΙΤ
 ἸΕΜΠΩΑ Ἰ†ΜΕΤΩΦΗΡ ἸΤΕ ΝΕΚΕΜΚΑΖ ἸΝΟΥΧΑΙ 20
 ἸΦΡΗ† ἸἔΘΟΚ ΠΑἘἘ ἔΤΑΓΛΩΚ ΖΙΧΕΝ ΟΥΩἔ ΟΥΟΖ
 ΑΥΧΑΤ¹ ἕεν ΘΜΗ† ἸϚΟΝΙ β ΙϚ ΖΗΠΠΕ ΑΥΘΑΜΙἸ
 ΝΗΙ ἸΝΟΥΤΡΟΧΟϚ ΕϚΟΙ Ἰἔ ΕΘΒΕ ΠΕΚΡΑΝ ἔΘΟΥΑΒ
 ΠΑΝΗΒ ϚΩΤΕΜ ΧΕ †ΝΟΥ ἔ ΠΑϚΩΤΗΡ ἔΠΕΚΒΩΚ
 ΓΕΩΡΓΙΟϚ ἔ ΦΗ ἔΤΕ ἸΠΕ ΟΥΟΝ ΕΡΩΟΡΠ ἔΡΟϚ 25
 ἔΝΕΖ ΠΙΑΤΩΙΒ† ΠΙΧΛΟΜ ἸΤΕ ΝΙΜΑΡΤΥΡΟϚ ΦΗ
 ἔΤΑϚἔΩΛΚ ἸΤΦΕ ἸΦΡΗ† ἸΟΥΚΑΜΑΡΑ ΑϚΩΙΤϚ
 ἕεν ΟΥἔΜΙ ἔΠΣΙΝΤΕϚΩΟΥἸ ἸΩ† ΖΙΧΕΝ ΠΙϚΩΝΤ

1) Sic; read ΑΥΧΑΚ.

129. ΤΗΡΩ ΦΗ ΕΤΑΦΘΑΜΙΘ ΝΝΙΘΗΠΙ ΕΘΡΟΥΩΟΥΟ
 ΜΟΥΖΩΟΥ ΖΙΧΕΝ ΠΙΚΑΖΙ ΕΧΕΝ ΝΙΘΜΗ ΝΕΜ
 ΝΙΡΕΦΕΡΝΟΒΙ ΕΥΣΟΠ ΦΗ ΕΤΑΦΘΑΜΙΘ ΝΝΙΤΩΟΥ
 ΝΕΜ ΝΙΚΑΛΑΜΦΟ ΒΕΝ ΟΥΩΙ ΝΕΜ ΟΥΜΑΩΙ
 ΝΤΕΡΩΩ ΦΗ ΕΤΑΦΕΡΕΠΙΔΙΜΑΝ ΝΝΙΛΑΕΒΗC ΤΗ- 5
 ΡΟΥ ΟΥΟΣ ΝΠΑΡΑΝΟΜΟC ΝΑΙ ΕΤΑΦΕΡΑΤCΩΤΕΜ
 ΟΥΟΣ ΑΖΙΤΟΥ ΕΖΡΗΙ¹ ΕΠΙΤΑΡΤΑΡΟC ΝΤΕ ΑΜΕΝΤ
 CΕΧΗ ΝΜΑΥ ΤΝΟΥ ΒΕΝ ΠΙΧΡΩΜ ΝΕΜ ΖΑΝΜΟΥ-
 ΧΛΟC ΝΤΕ ΑΜΕΝΤ ΟΥΟΣ ΕΥΕΡΚΟΛΑΖΙΝ ΝΜΩΟΥ
 ΕΒΟΛΖΙΤΕΝ ΖΑΝΔΡΑΚΩΝ ΕΥΖΩΟΥ ΑΡΙΠΙΔΙΜΑΝ² 10
 ΠΑΝΟΥΤ ΝΝΙΛΑΕΒΗC ΤΗΡΟΥ ΟΥΟΣ ΝΜΟΝ ΖΛΙ
 ΝΑΩΤ ΕΒΟΥΝ ΕΖΡΕΝ ΠΕΚΟΥΑΖCΑΖΝΙ ΦΗ ΕΤΕ
 ΒΕΝ ΝΙΕΖΟΥ ΝΒΑΙΕ ΕΑΚΟΥΟΝCΚ ΝΑΝ ΕΒΟΛ
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟΣ ΑΚΘΙ CΑΡΖ ΒΕΝ ΤΘΕΘΔΟΚΟC
 ΜΑΡΙΑ ΤΠΑΡΘΕΝΟC ΒΕΝ ΟΥΜΥCΤΗΡΙΟΝ ΝΝΑΤ 15
 ΒΕΤΩΩΤΩ ΟΥΟΣ ΝΑΤΕΜΙ ΕΡΟΥ ΠΙΧΦΟ ΝΝΑΛΙΝ-
 ΘΙΝΟΝ³ ΦΗ ΕΤΑΦΜΩΙ ΖΙΧΕΝ ΝΙΧΟΛ ΕΤΕ ΝΠΕ
 ΝΕΦΒΑΛΑΥΧ ΘΩΛΕΒ ΝΜΩΟΥ ΦΗ ΕΤΕ ΕΒΟΛΖΙΤΕΝ
 Ε ΝΩΙΚ ΑΦΕΡΕ Ε ΝΩΟ ΝΡΩΜΙ ΟΥΩΜ ΑΥCΙ ΦΗ
 ΕΤΑΦΕΡΕΠΙΔΙΜΑΠ ΝΦΙΟΜ ΝΕΜ ΝΙΘΗΟΥ ΟΥΟΣ 20
 ΑΥΧΑ ΡΩΟΥ [ΕΝΧΑΙ] ΝΙΒΕΝ CΕCΩΤΕΜ ΝΑΚ ΧΕ
 [Ζ]ΑΝΘΑΜΙΘ ΝΤΑΚ ΤΗΡΟΥ ΝΕ ΜΑΡΕΦΙ ΝΧΕ ΠΕΚΝΑΙ
 ΕΖΡΗΙ ΕΧΩΝ ΝΕΜ ΑΝΟΚ ΒΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟC
 ΧΕ ΟΥΗΙ ΕΡΕ ΠΙΝΑΙ ΧΗ ΝΤΟΤΚ ΦΩΚ ΠΕ ΠΙΩΟΥ
 ΝΕΜ ΠΕΚΙΩΤ ΝΔΡΑΘΟC ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΩΑ 25
 ΕΝΕΖ ΑΜΗΝ ΕΤΑΦΤ ΔΕ ΝΠΙΔΜΗΝ ΑΥΖΙΤΩ ΕΒΟΥΝ
 ΕΠΙΤΡΟΧΟC ΕΤΑΦΖΕΙ ΔΕ ΒΕΝ ΘΜΗΤ ΝΝΙΟΡΓΑΝΟΝ

1) Read ΕΒΡΗΙ.

2) Read ΑΡΙΕΠΙΔΙΜΑΝ.

3) Read ΝΝΑΛΗΘΙΝΟΝ.

ΕΤΧΟΡΧ ΑΓΩΚ ἔχωρ ἴνογσοπ ἴνογωτ ογορ
 αρωλ ἐβολ ἕεν ογῖωσ νικασ νεμ νιασογῖ
 αμογνκ εγσοπ πιγρανος δε αρωω ἐβολ
 ἴπεμθο ἴνιογρωογ ετκω† ἐρορ ερωω ἴμος
 κε ἴμον νογ† ἐβηλ ἐπὶ πολλων νεμ πιερ-
 μησ νεμ πιζεγσ νεμ πἰρακλῆσ νεμ †αθεν-
 νασ νεμ †καμαναρα νεμ ποσιτων ναι ἐτογ-
 σολσελ ἴτφε ναι ετ†μετογρο ἴνιογρωογ
 εγθορο ἴνιχωρι ἄμασι ἴπικασι αρωων †νογ
 †† ἴγεωργιος φη ετα νιραβτογχοσ ἴνιογῖδαι
 ἕοθεβε εθε ογ ἴπερῖ ἴτερναρμερ ἐβολἕεν
 νασιχ ογορ αερκελεγῖν εθορωλι ἴπιωωω
 ἴτε νερκασ νεμ νερασογῖ νεμ πικασι ἐταρσω
 ἴπερσνορ εθογαν αρζιτογ ἐπεσῆτ ἐογλακκοσ
 ετωογῶογ ἴατμωογ αγωορῖ ἴτεμ¹ ωαρωρ

fol. 130. ναρσω ἴμος πε κε μηποτε ἴτε νιχρησῆανος
 χιμι ἴνογωωω ἴτογῖρι ἴζανσμο ἴβητη με-
 νενσως αρωωνῖ ἴθορ νεμ πικε ζῶ ἴνογρο
 ογορ αρωωλ ἐπὶ ἴριστον ναρωω πε κε
 αρωο ἐπογσχι πε ογορ ἕεν †ογνογ ἄ
 πἰληρ τηρῖ ερκακι ογορ ἄτφε ζωβσ ἴβηπι
 ἄ ζανἕαβα ναι ζανσετεβρησ ωωπι ἄ
 πικασι τηρῖ σῆρτερ ωα νερσεν† ἄ παρ-
 χηαρρελοσ εθογαν ερσαλπιζιν ἕεν †σαλ-
 πιρροσ αῖ ἴξε πῶσ ζιχεν ογζαρμα ἴχερογ-
 βιμ ναι ζανανῶβα ἴαρρελοσ ογορ αρωορ
 ζιχεν πἰλακκοσ πεχε πῶσ ἴνιχαηλ κε ἄσοσ
 ἴπαιλακ[κ]οσ κε μοι νη ἴνισνορ ναι νικασ

1) Read ἴτεν.

ΝΕΜ ΝΙΑΟΥΓΙ ΝΕΜ ΝΙΩΩΩ ἸΝΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ
 ΕΘΒΕ ΧΕ ΑΡΧΟΣ ΧΕ ἸΝΑΩΝΟΖΕΜ ἸΠΛΙ ΣΟΠ ΑΝ
 ΖΙΝΑ ἸΤΕΡΕΜΙ ΒΕΝ ΠΕΡΖΗΤ ΤΗΡΑ ΧΕ ἸΝΟΚ ΠΕ
 ΦἸ ἸΑΒΡΑΑΜ ΝΕΜ ΦἸ ἸΝΙΣΑΑΚ ΝΕΜ ΦἸ ἸΝΙΛΚΩΒ
 ΟΥΟΣ Ἰ ΜΙΧΑΗΛ ΧΑΥ ἸΠΕΡΜΕΘΟ ἸΒΟΛ ΑΡΘΙ ἸΝΙ- 5
 ΚΑΣ ἸΧΕ ΠΩΕ ΒΕΝ ΤΕΡΧΙΧ ΕΡΧΩ ἸΜΟΣ ἸΠΑΙΡΗἸ
 ΧΕ ΓΕΩΡΓΙΟΣ ΠΑΛΛΟΥ ἸΧΙΧ ἸΤΑΣΕΡΠΑΛΖΙΝ¹
 ἸΝ. ἸΝΑΔΑΜ ἸΘΟΣ ΟΝ ἸΝΟΥ ΠΕ ΕΤΕΡΠΛΑΖΙΝ
 ἸΜΟΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΡΝΙΓΙ
 ἸΒΟΥΝ ἸΖΡΑΥ ΑΡἸ ΝΑΥ ἸΠΙΠΝἸ ἸΩΝΒ ΟΥΟΣ 10
 ΑΡΤΩΝΑ ἸΒΟΛ ΒΕΝ ἸΝΕΘΜΩΟΥΤ ἸΧΕ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ Ἰ ΠΩΕ ΕΡΑΣΠΑΖΕΣΘΕ ἸΜΟΥ ΟΥΟΣ
 ΑΡἸ ΝΑΥ ἸἸΖΗΡΗΝΗ ΑΡΖΩΛ ἸΠΩΩ ἸΝΙΦΗΟΥΓΙ
 ΕΡΣΟΜΙ ἸΣΩΥ ἸΘΟΥ ΔΕ ΑΡΤΩΝΑ ΑΓΙ ΩΛ ΝΙΟΥ-
 ΡΩΟΥ ἸἸΝΟΜΟΣ ΝΕΜ ΝΙΚΕΜΑΤΟΙ ἸΤΑΥΖΙΤΑ 15
 ἸΠΙΛΑΚΚΟΣ ΟΥΟΣ ΠΕΧΑΥ ΝΩΟΥ ΕΥΣΟΠ ΧΕ ΣΟΥ-
 ΩΝΤ Ω ΝΙἸΝΟΜΟΣ ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡΓΙΟΣ ΦΗ
 ἸΤΑΡΕΤΕΝΒΟΘΒΕΥ ΟΥΟΣ ἸΑΡΕΤΕΝΖΙΤΑ ἸΠΙΛΑΚ-
 ΚΟΣ ΕΤΑΥἸΝΙΑΤΑ ἸΜΟΥ ἸΧΕ ΠΙἸΣΕΒΗΣ ΔΑΔΙ-
 ΑΝΟΣ ΟΥΟΣ ΠΕΧΑΥ ἸΝΙΜΑΤΟΙ ΧΕ ΤΕΡΒΗΒΙ ΠΕ 20
 ΤΕ ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΣ ΠΟΥΡΟ ἸἸΑΡΜΕΝΙἸ ΧΕ
 ἸΜΟΝ ΤΕΡΒΗΒΙ ΑΝ ΤΕ ΑΛΛΑ ΕΡΘΟΝΙ ἸΜΟΥ
 ΑΝΑΤΟΛΙΟΣ ΧΕ ΠΙΣΤΡΑΤΗΛΑΤΗΣ ΝΑΡΧΩ ἸΜΟΣ
 ΝΩΟΥ ΠΕ ΧΕ ΤΕΤΕΝΩΠΙ ΑΝ Ω ΝΙΑΘΝΟΥἸ ἸΡΕ-
 ΤΕΝΧΩΠ ἸἸΜΕΘΜΗ ΑΛΛΑ ΑΛΗΘΟΣ ΦΑΙ ΠΕ ΓΕ- 25
 ΩΡΓΙΟΣ ΠΙΒΩΚ ἸΝΤΕ ΦἸ ΕΤΟΝΒ ἸΤΑ ΠΑΩΕ ἸΠΕ
 Εβ. 131. ΠΧΕ ΠΩΗΡΙ ἸΦἸ ΕΤΟΝΒ ἸΤΑΥΤΟΥΝΟΣΑ ἸΒΟΛ
 ΒΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΖΩ ἸΝΑΖἸ

1) Read ἸΤΑΣΕΡΠΑΛΖΙΝ.

ἘΠΑΥΤ ἸΗΤ ΠΧΤ ΔΝΟΚ ΝΕΜ ΝΑΜΑΤΟΙ ΤΗΡΟΥ
 ΕΤΜΩΠΙ ΝΕΜΗΙ ΤΟΤΕ ΔΡΧΩΝΤ ἸΧΕ ΠΙΔΣΕΒΗϞ
 ΔΑΔΙΑΝΟϞ ΔΦΕΡΚΕΛΕΥΙΝ ἘΘΡΟΥΔΟΛΟΥ ΣΑΒΟΛ ἸΤ-
 ΠΟΛΙϞ ΟΥΟϞ ἸΣΕΑΙΤΟΥ Ἰὶ ἸΑΡΧΗ ΟΥΟϞ ἸΣΕ-
 ΒΕΤΩΤΟΥ ἸΤΣΗϞΙ ΦΑΙ ΠΕ ΠΙΡΗΤ ἘΤΑΥΧΩΚ
 ἘΒΟΛ ἸΤΟΥΜΑΡΤΥΡΙΑ ἸΣΟΥ ΚῚ ἸΠΙΔΒΟΤ ΜΕΧΙΡ
 ΟΥΟϞ ΔΥΒΙ ἸΠΙΧΛΟΜ ἸΝΑΤΤΑΚΟ ΕΥΙΡΙ ἸῚ ἸΩ
 ἸΜΑΤΟΙ ΝΕΜ ΠΟΥΣΤΡΑΤΗΛΑΤΗϞ ΑΝΑΤΟΛΙΟϞ ΝΕΜ
 Θ ἸΩ ἘΒΟΛΒΕΝ ΝΙΜΗΩ ΕΤΔϞΙ ἘΡΑΤΟΥ ΖΑΝ-
 ΖΩΟΥΤ ΝΕΜ ΖΑΝΖΙΔΜΙ ΟΥΟϞ ΝΑΡΕ ΠΙΔΓΙΟϞ 1
 ΓΕΩΡΓΙΟϞ ΔϞΙ ἘΡΑΤϞ ΕΦΤΝΟΜΤ ΝΩΟΥ ΤΗΡΟΥ
 ΨΑΤΟΥΧΩΚ ἘΒΟΛ ἸΚΑΛΩϞ ἘΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ
 ΨΩΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΨΑ ἘΝΕϞ ἈΜΗΝ ΜΕΝΕΝΣΑ
 ΝΑΙ ΔΦΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΨΤΟ ἸΠΙΘΜΗΙ ΖΙΧΕΝ
 ΟΥΒΛΟΧ ἸΒΕΝΙΠΙ ΟΥΟϞ ἸΣΕΖΩΤϞ ἸΠΕϞΣΟΙ ἘΒΟΥΝ 1
 ἘΠΙΔΛΟΧ ΟΝ ΠΑΛΙΝ ΟΝ ΑΦΘΡΟΥΜΟϞ ἸΝΟΥΧΑΛ-
 ΚΙΟΝ ἸΤΑϞΤ ἸΤΟΥΣΑϞΤ ἸΑΡΟΥ ΨΑΤΟΥΕΡ
 ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΑΦΘΡΟΥΔΟΥΩΝ ἸΡΩϞ ἸΠΙ-
 ΛΓΙΟϞ ἸΤΟΥΧΩΨϞ ἘῤῥΗΙ ἘΤΕϞΝΕΧΙ ΕΦΒΕΡΒΕΡ
 ἸΠΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΩΠΙ ἸΜΟΥ ΔΦΕΡΚΕΛΕΥΙΝ 2
 ἸΧΕ ΠΙΔΣΕΒΗϞ ἸΣΕϞΨΑΙ ἸΝΙΙϞΤ ἘΒΟΛΒΕΝ ΠΕϞ-
 ΣΩΜΑ ἸΣΕΛΨϞ ἘΠΨΩΠΙ ἸΒΕΝ ΟΥΤΑΡ ἸΤΕ ΟΥΩΗΝ
 ἸΣΑ ΝΕϞΦΑΤ ΟΥΟϞ ἸΣΕΜΟΥΡ ἸΝΟΥΩΝΙ ἸΣΑ
 ΠΕϞΜΟΥΤ ΑΦΕΡ Ἰ ἸἘΖΟΥ ΝΕΜ Ἰ ἸἘΧΩΡϞ ἘϞΛΩΠΙ
 ἘϞΡΗΙ ΨΑΤΕ ΠΕϞΣΝΟΥ ΨΟΥΔ ἘΒΟΛΒΕΝ ΠΕϞΨΑΙ 2
 ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΕΤΑ Ἰ ΔΕ ἸἘΖΟΥ ΧΩΚ
 ἘΒΟΛ ΑΦΘΡΟΥΧΑϞ ἘΠΕϞΗΤ ἸΧΕ ΔΑΔΙΑΝΟϞ ΠΙΤΥ-
 ΡΑΝΝΟϞ ΟΥΟϞ ΝΑΡΕ ΟΥΚΟΥΧΙ ἸΝΙϞΙ ΣΟΧΠ ἸῤῥΗΤϞ
 ΠΕ ΟΥΟϞ ΑΦΘΡΟΥΨΤΟΥ ΖΙΧΕΝ ΠΙΚΑϞΙ ΑΦΘΡΟΥ-
 ΖΙΟΥἸ ἘΧΕΝ ΠΕϞΣΩΜΑ ἸΒΕΝ ΡΩϞ ἸΤΣΗϞΙ ΙΣΧΕΝ 3

ΝΕΦΑΤ ΨΑ ΤΕΡΛΦΕ ΟΥΟΣ ΑΥΑΙΩ ἸΦΩῃ ΦΩῃ
 ΤΗΡΩ ἸΤΑ ΑΦΘΟΥΖΙΟΥΓΙ ἘΧΕΝ ΤΕΡΛΦΕ ἩΕΝ
 ΟΥΚΕΛΕΒΙΝ ΨΑΤΕΦΩῃ ΠΑΛΙΝ ΟΝ ΑΦΘΟΥΚΩΩ
 ἸΠΠΥΡΓΟΣ ἸΤΕ ΧΩΩ ΝΕΜ ΝΙΧΒΙ ἸΤΕΡΑΤΩ
 ἩΕΝ ΟΥΚΕΛ[Ε]ΒΙΝ ΟΥΟΣ ΑΦΘΟΥΓΙΝΙ ἸΝΟΥΝΙΩ† 5
 ἸΝΙΩ†¹ ΕΦΛΟΒΩ ἸΧΡΩΜ ΑΦΘΟΥΖΙΩ ΤΩ ἘΒΟΥΝ
 Col. 132. ἘΠΕΡΜΑΨΧ ἸΝΟΥΒΙΝΑΜ² ΑΥΙ ἸΧΕ ΝΙΖΥΠΕΡΕΤΗΣ
 ΑΥΖΙΟΥΓΙ ἘΧΩΩ ΨΑΤΕΦΙ ἘΒΟΛῃΕΝ ΠΙΚΕΣΑ ΟΥΟΣ
 ΑΦΘΟΥΚΑΙ ἸΜΟΩ ΕΦΟΙ ἸΠΡΕΦΜΩΟΥΤ ἸΣΕΟΛΩ
 ἘΠΙΩΤΕΚΟ ΝΑΡΧΗ ΧΕ ΠΕ ἩΕΝ ΠΙΩΤΕΚΟ ἸΧΕ 10
 ΠΙΘΜΗ ΝΑΡΨΟΠ ΠΕ ἩΕΝ ΟΥΝΙΩ† ἸῃΙΣΙ ΕΘΒΕ
 ΝΙΒΑΣΑΝΟΣ ΕΤῃΕΝ ΠΕΦΩΜΑ ΕΘΟΥΑΒ ἩΕΝ ΠΙΕ-
 ΧΩΡΩ ΟΥΝ ἸΜΑΩ ῀ Ἐ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ ἩΕΝ
 ΝΙΠΛΥΓΗ Ἰ ΠΩ῀ Ἰῆ῀ ΠΧ῀ Ἰ ΨΑΡΩΩ ἩΕΝ ΠΙΩ-
 ΤΕΚΟ ΝΕΜ ΝΕΦΑΡΓΕΛΟΣ ΕΘΟΥΑΒ ΟΥΟΣ Ἰ ΠΙΩΤΕΚΟ 15
 ΜΟΩ ἸΝΟΥΩΙΝΙ ΠΕΧΕ ΠΩ῀ ΝΑΩ ΧΕ ΓΕΩΡΓΙΟΣ ΖΗΠΠΕ
 †ΕΡΚΕΛΕΥΙΝ ΝΑΚ ΤΩΝΚ ὀΖΙ ἘΡΑΤΚ ΖΙΧΕΝ ΝΕΚ-
 ΒΑΛΑΥΧ ΕΚΟΥΟΧ ΟΥΟΣ ἩΕΝ †ΟΥΝΟΥ ΑΦΤΩΝΩ
 ΕΦΟΙ ἸΑΤΤΑΚΟ ΑΦΕΡΑΣΠΑΖΕΣΘΕ ἸΜΟΩ ἸΧΕ ΠΩ῀
 ΟΥΟΣ ΑΦΖΙΟΥΓΙ ἸΤΕΦΣΙΧ ΖΙΧΕΝ ΠΕΦΩΜΑ ΤΗΡΩ 20
 ΑΦΜΑΩΩ ἸΝΟΜ† ΠΕΧΑΩ ΝΑΩ ΧΕ ΤΩΟΥΝΟΥ
 ἸΤΕΚΩΩ ΨΑ ΝΑΙ ἸΣΕΒΗΣ ἸΝΟΥΓΡΩΟΥ ΟΥΟΣ
 ἸΤΕΚ†ΩΠΙ ΝΩΟΥ ΝΕΜ ἸΟΥΝΟΥ† ΧΕΜΝΟΜ†
 ἸΠΕΡΕΡΩΟΥ† †ΨΟΠ ΝΕΜΑΚ ἸΧΟΥ ΝΙΒΕΝ †ΧΩ
 ΝΒ. ἸΜΟΣ ΝΑΚ ὀ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ ΟΥΟΝ 25
 ΟΥΡΑΩΙ ΨΟΠ ἩΕΝ ΤΦΕ ἘΧΕΝ ΠΕΚΛΜΟΝΙ ἸΤΟΤΚ
 ΟΥΟΣ Ἰ ΠΙΑΡΓΕΛΟΣ ΘΕΛΗΛ ἘΧΕΝ ΠΕΚ† ΕΘΝΑΝΕΦ
 ΙΣ ΖΗΠΠΕ †ΝΟΥ ΚΕ῀ ἸΡΟΜΠΙ ΝΑΨΩΠΙ ΕΚΨΟΠ

1) Read ἸΝΙΩ†.

2) Read ἸΟΥ῀ΝΑΜ.

ΗΕΝ ΝΑΙ ΒΑΕΑΝΟΕ ἘΒΟΛΖΙΤΕΝ ΝΙΟΥΡΩΟΥ ἸΑΕΕ-
 ΒΗΕ ΟΥΟΕ ΧΝΑΜΟΥ Ἰ Ἰ ἸΝΟΠ ἸΝΗΟΥ ἸΝΟΚ
 ἸΝΜΙΝ ἸΜΟΙ ΝΕΜ ΝΙΑΓΓΕΛΟΕ ΕΘΟΥΑΒ ἸΝΤΑΒΙ
 ἸΝΤΕΚΨΥΧΗ ἸΝΤΑἸ ΕΜΤΟΝ ΝΑΚ ΗΕΝ ΚΕΝΩ ἸΝΝΑ-
 ΒΡΑΑΜ ΝΕΜ ἸΝΙΣΑΑΚ ΝΕΜ ΙΑΚΩΒ ΗΕΝ ΠΙΠΑΡΑ- 5
 ΔΙΟΕ ἸΝΤΕ ΠΟΥΝΟΩ ΝΑΙ ΔΕ ἘΤΑ ΠΩΕ ΧΟΤΟΥ
 ΝΑΩ ΟΥΟΕ ΑΩἸ ΝΑΩ ἸἸΖΗΡΗΝΗ ΑΩΩΩ ἘΠΩΩΙ
 ἘΝΙΦΗΟΥἸ ΗΕΝ ΟΥΩΟΥ ΕΩΟΜΕ ἸΝΩΩ Ν ΠΙΔΡΙΟΕ
 ΔΕ ΓΕΩΡΓΙΟΕ ΑΩΕΡ ΠΙΕΧΩΡΕ ΤΗΡΩ ΕΩΩΛΗΛ ΩΑΤΕ
 ΠΙΟΥΩΙΝΙ ΩΑΙ ἘΤΑ ΩΩΡΠ ΔΕ ΩΩΠΙ Ἰ ΝΙΔΝΟ- 10
 ΜΟΕ ἸΝΝΟΥΡΩΟΥ ΕΡΚΕΛΕΥἸΝ ἘΕΝΩ ΖΙΧΕΝ ΠΙΒΗΜΑ
 ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΕ ΠΟΥΡΟ ΝΑΩ ΧΕ ὠ ΓΕΩΡΓΙΟΕ
 ἸΟΥΩΩ ἘΝΑΩ ἘΟΥΜΗΝΙ ἘΒΟΛ ΖΙΤΟΤΚ ΩΕ ΠΑΝΗΠ
 (sic) ΠΙΡΗἸ (sic) ἘΝΕΜ (sic) ΠΙΟΥ¹ ΝΕΜ ἸΑΡ-
 ΤΕΜΙΕ ΘΜΑΩ ἸΝΝΙΝΟΥἸ ΤΗΡΟΥ ἸΝΝΑΝΑΖἸ ΩΩ 15
 ἘΠΕΚΝΟΥἸ ἸΗΕ ΠΧΕ² ΧΕ ἸΕΜΙ
 ΧΕ ἸΠΕΚΧΕ ΜΕΘΜΗ ἘΝΕΕ ΑΛΛΑ ΜΑΤΑΜΟΙ ΧΕ
 ΕΚΕΡΕΤΙΝ ἸΝΝΑΩ ΠΟΥΡΟ ΧΕ ΠΕΧΑΩ ΝΑΩ ΧΕ ΖΗΠΠΕ
 fol. 133. ΙΕ ὠ ἸΘΕΡΟΝΟΕ ἘΠΑΙΜΑ ΟΥΒΕΤ ΝΙΩΕ ἸΝΤΕ ΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ἸΜΩΟΥ ΖΑΝΟΥΟΝ ΗΕΝ ΟΥΩΕ ἸΜΑΟΟΥ- 20
 ΤΑΕ ΝΕ ΖΑΝΟΥΟΝ ἘΒΟΛΗΕΝ ΝΙΩΕ ἸΝΑΤΟΥΤΑΕ
 ΝΕ ΕΩΩΠ ΗΕΝ ΝΕΚΕΥΧΗ ἸΝΤΟΥἸΟΥΩ ἘΒΟΛ
 ἸΝΤΟΥΔΕΠΝΟΥΝΙ ἸΝΤΕ ΝΙΩΕ ἸΜΑΟΟΥΤΑΕ ΟΥΩΝΕ
 ἘΒΟΛ ΗΕΝ ΝΙΑΤΟΥΤΑΕ ΑΝΟΚ ΩΩ ἸΝΝΑΝΑΖἸ
 ἘΠΕΚΝΟΥἸ ἸΗΕ ΣΑΤΟΤΩ ΑΩΚΩΛΧ ἸΝΝΕΩΚΕΛΙ 25
 ΑΩἸ ἸΟΥΕΥΧΗ Α ΠΩΕ ΕΤΑΩἸ ΔΕ ἸΠΙΔΜΗΝ Ἰ

1) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥ.

2) This break does not occur in the Ms., but it is clear that the sense requires it.

οὐπῆλ ἰ ἔχεν νιθρονος αὐτοῦ ἔβολ αὐβ-
 πνοῦνι ἵχε νιθρονος οὐος ἅ νιοῦον ἵμα-
 σοῦτας φiri ἔβολ ἵχωβι νεμ οῦτας νικε-
 οῦον ἵνατοῦτας αὐταοῦ ἔχωβι ἔβολ ποῦρο
 δε νεμ νικεοῦρωοῦ ἵνασεβης ἔταῦναγ ἔφῆ 5
 ἔταῦωῶπι ἔβολ ριτεν πιῶμη αὐωπι ἵμαωω
 αὐωω ἔβολ εῦχω ἵμος χε ἵθοκ οῦνιωτ
 ἵνοῦτ πιαπολλων χε βεν νικεωε εῦωοῦωοῦ
 ακοῦωνε ἵτεκχομ ἔβολ τοτε αῦερκελεῦιν
 ἵχε πιανομος ἔθροῦτρεμσο ἵπιἄριος γεωρ- 10
 ριος ριχεν οῦδλοχ ἵζομτ οῦος αῦεροῦνι
 πῆδ. ἵβ ἵνιρτ εῦοι ἵνοῦμαρι ἵωῖν ἵπιοῦαι πιοῦαι
 ἵμωοῦ οῦος αὐλοβωοῦ βεν πιχωωμ αῦθοκ-
 ζοῦ βεν περσφοι β ωατοῦι ἔβολ σαβρη
 ἵπιδλοχ παρητ ἅ πιῶμη ωωπι εῦτοτς ἐπι- 15
 δλοχ οῦος παρητ αῦεροῦνι ἵοῦαμωε ἵτερ-
 φωνκ ἵῶμητ ἵτερἄφε βεν οῦμαχι ἵβενιπι
 αῦεροῦφων ἔρρη ἔρος ἵνοῦλαμχαπτ εῦβερ-
 βερ ωατερμωε ἵτερνεχι ἵτερι ἔβολβεν τερ-
 χεβωαι νεμ νερμαωχ νεμ σαβρη ἵμορ 20
 σατοτq ἅ πιχωωμ νερσι βεν τεραφε νεμ
 περσωμα τηρq αῦερ ἵφρητ ἵοῦρερμωοῦτ
 αῦεροῦρωωι ἵνιῖτq ἔβολβεν νερσφωτ οῦος
 ἵτοῦρριτq ἔβοῦν ἔοῦἔρεἵζομτ οῦος αῦ-
 εροῦσαρτ ἵτερε ἔρε πιμακαριος ἵβητς ἵβ 25
 ἵεζοοῦ βεν ρανωε ἵαλολι νεμ ρανκαπρι-
 σοσ οῦος ἅ πῶε ναῦ ἔβησι ἵπιῶμη οῦος αῦι
 ωαροq ριχεν οῦδῆπι αῦωωεμ ἵπιχωωμ βαροq
 αῦταλδο ἵπερσωμα τηρq αῦερε ἵερε ἵζομτ
 φωβ βεν τεσμητ οῦος αῦι ἔβολ ἵβητς 30

fol. 134. ΝΧΕ ΠΙΜΑΚΑΡΙΟϞ ΓΕΩΡΓΙΟϞ ΜΦΡΗΤ ΝΝΟΥΑΙ
 ΕΤΑΡΧΩΚΕΜ ΒΕΝ ΟΥΣΙΩΟΥΝΙ ΟΥΟϞ ΑϞΙ ΕΒΟΛ
 ΝΒΗΤϞ ΟΥΟϞ Α ΠΩϞ ΕΡΑΣΠΑΖΕϞΕ ΜΜΟϞ ΑϞ-
 ΜΑϞϞ ΝΧΟΜ ΑϞΤ ΝΑϞ ΝΤΖΗΡΗΝΗ ΑϞϞΕ ΕΠΩΩΙ
 ΕΝΙΦΗΟΥΙ ΒΕΝ ΟΥΩΟΥ ΕϞϞΟΜϞ ΝϞΩϞ ΠΙΜΑΚΑ- 5
 ΡΙΟϞ ΔΕ ΑϞΘϞΙ ΕΡΑΤϞ ΜΠΕΜΘΟ ΝΝΙΟΥΡΩΟΥ
 ΜΜΟΝ ϞΛΙ ΝΤΑΚΟ ΩΟΠ ΜΜΟϞ ΕΤΑ ΠΙΜΗΩ ΔΕ
 ΝΑϞ ΕΦΗ ΕΤΑϞΩΩΠΙ ΑϞΩΩ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ ΦΤ
 ΝΓΕΩΡΓΙΟϞ ΙΗϞ ΠΧϞ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΝΙΟΥΡΩΟΥ
 ΔΕ ΑϞΘΡΕ ΝΙΜΗΩ ΚΩΤ ΕΡΩΟΥ ΑϞΩΛΙ ΝΤΟΥΛΑΦΕ 10
 ΒΕΝ ΡΩϞ ΝΤϞΗϞΙ ΠΑΙΡΗΤ ΑϞΧΩΚ ΕΒΟΛ ΝΤΟΥ-
 ΜΑΡΤϞΡΙΑ ΑϞΒΙ ΝΠΙΧΛΟΜ ΝΤΕ ΠΩΝΒ ΒΕΝ
 ΟΥΕΖΟΟΥ ΝΟΥΩΤ ΝϞΟΥΙ ΝΦΑΜΕΝΩΘ ΝΧΕ Ε
 ΝΩΟ ΝΨϞΧΗ ΟΥΟϞ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ ΤΤΑΧΡΟ
 ΝΖΗΤ ΝΩΟΥ ΩΑΤΟΥΧΩΚ ΕΒΟΛ ΝΠΟΥΑΓΩΝ ΒΕΝ 15
 ΟΥΖΗΡΗΝΗ ΝΤΕ ΦΤ ΑΜΗΝ ΜΕΝΕΝϞΑ ΝΑΙ ΑϞΕΡ-
 ΚΕΛΕϞΙΝ ΝΧΕ ΝΙΟΥΡΩΟΥ ΕΘΟΥΙΝΙ ΝΝΟΥΜΗΡΙ
 ΝΚΑΩ ΝΝΑΛΟΛΙ ΕΘΩΟΒΙ ΝϞΕΤϞΕΜϞΟ ΜΠΙΘΜΗ
 ϞΙΧΕΝ ΟΥΩΝΙ ΟΥΟϞ ΑϞΩΟΠΩΕΠ ΝΝΙΚΑΩ ΒΕΝ
 ϞΑΝΜΑΧΕΡΑ ΕϞΧΗΡ ΟΥΟϞ ΑϞΤΕΡΤΩΡΟΥ ΒΕΝ 20
 ΠΕϞϞΩΜΑ ΕΘΟΥΑΒ ΑϞΦΩΒ ΝΝΕϞΑΛΟΧ ΑϞΛΟΚ-
 ΖΟΥ ΕΒΟΥΝ ΕΡΩΟΥ ΟΥΟϞ ΑϞΙΝΙ ΕΒΟΛ ΝΝΙΕΒ
 ΝΤΕ ΝΕϞϞΙΧ ΝΕΜ ΝΑΝΕϞΒΑΛΛΑϞΧ (sic) ΑϞΛΟΖΟΥ
 ΝΚΑΩ ΑϞΛΟΥΖ ΟΝ ΝΧΕ ΝΙϞΥΠΕΡΕΤΗϞ ΝΚΕ Β
 ΕϞΩΕΠΩΩΠ ΕΠΩΩΙ ΒΕΝ ΠΕϞΩΑΙ ΩΑΤΟΥΕΙ' ΕΠΩΩΙ 25
 ΒΕΝ ΤΕϞΑΦΕ ΟΥΟϞ ΑϞϞΕΡΚΕΡ ΜΜΟϞ ϞΙΧΕΝ
 ΠΩΝΙ ΕΡΕ ΝΙΚΑΩ ΘΟϞ ΒΕΝ ΠΕϞϞΩΜΑ ΩΑΤΕ
 ΠΕϞϞΝΟΥϞ ϞΕΚΒΑΤ ϞΙΧΕΝ ΠΙΚΑϞΙ ΜΦΡΗΤ ΝΝΟΥ-

1) Read ΩΑΤΟΥΙ.

μωοῦ ἐρσῶκ ναρὲ πῶμνι ἄοσι ἴμαῳ πε
 βεν ται βασανος παλιν ον ἀφροῦτομ
 περσοι ἐοῦφοσι ἴῳ οῦοῦ ἴτοῦτομ κεοῦι
 ἔτερνεσι ἴτοῦτοσοῦ νιιτq¹ ἀφροῦτοκq βεν
 ἔμνῆτ ἴτφοσι σνοῦτ ἀγῖνι ἴνοῦνιῳτ ἴβα- 5
 ῳοῦρ ἴβενιπὶ οῦοῦ ἀγβασq βεν ἔμνῆτ ἴχῳq
 ῳα νερβάλλαγq παρῆτ ἀqτ ἴπιπῆᾶ σατοτq
 οῦοῦ ἔταγναγ qε ἀρμοῦ ἀγοῦαῖσαῖνι ἔθροῦ-
 ἴνι ἴνοῦνιῳτ ἴλεβῆς ἴζομτ οῦοῦ ἀγῖοῦι
 ἴπσωμα ἴπιαῖριος ἔπιλεβῆς νεμ περσνοῦ νεμ 10
 νεραροῦι τῆροῦ ἔνεμ νη ἔταγσωλκ ἔνικαῳ
 νεμ νη ἔταγσωλκ ἔνεναχῖ ἴτβαῳοῦρ
 fol. 135. ἀφροῦγῖοῦι ἔχῳq ἴνοῦταῖτα νεμ οῦα-
 φάλτον νεμ οῦῳαῖλ ῳατε πῳαῖ βῖσι σαπ-
 ῳῳι ἴπιλεβῆς ἴζοῦῶ ἴἔ ἴμαῖ ναρὲ πῖλεβῆς 15
 γαρ χη βεν οῦῳικ ἐρῖηλ ἔπεσῆτ ἴ ἴ ἴμαῖ
 ἀγερκελεῖν ἐθροῦῳορ ἴτεμ ἔχῳq νεμ πῳικ
 σαπῳῳι ἴπικαῖ ἴκε ῶ ἴμαῖ ἀφροῦκῳτ
 ῖξεν πῳικ ἴνοῦμανχασοῦνεq ἴτε νιοῦρῳοῦ
 qε ῖνα πεχῳοῦ qε ἴνε νιχρηστῖανος χεμ 20
 ῖλι ἴμελος ἴταq ἴτοῦκῳτ ἴνοῦμαρτῆριον
 ἔχῳq ἔταγῳε νῳοῦ ἴχε νιζῖπερετῆς ῖηπε
 ἀρῳοῖ ἴχε οῦνιῳτ ἴμονμεν βεν πῖᾶρ
 ἴ πῖρῆ ἐρχακὶ ἴ νῖσιοῦ οῦῳωνῖ ἔβολ βεν
 τῳῳῳι ἴπιἔζοοῦ ἔτεμμαγ οῦοῦ ἴ πῶς ἴ ἔπε- 25
 σῆτ ἔβολβεν τῳῳε νεμ ῖαννανῶβα (sic) ἴαῖ-
 ρελος νεμ ῖανχορος ἴτε νη ἔθοῦαβ ἔρε πῖῶ
 ἴἀποστολος νεμῳοῦ νεμ ἀαῖα ποῦρο νεμ

1) Read νιῖτq.

ΝΙΠΡΟΦΗΤΗΣ ΤΗΡΟΥ ΟΥΟΣ Α ΠΙΜΑ ΤΗΡΗ ΜΟΣ
 ΉΝΟΥΩΙΝΙ ΉΜΑΩΩ ΖΩΣΔΕ ΉΤΕ ΝΗ ΕΘΟΥΗΟΥ
 ΝΗ. ΤΗΡΟΥ ΕΤΒΕΝ †ΠΟΛΙΣ ΝΕΜ ΝΙΚΕΑΣΕΒΗΣ ΉΟΥ-
 ΡΦΟΥ ΝΑΥ ΕΠΙΟΥΩΙΝΙ ΉΤΟΥΖΕΙ ΤΗΡΟΥ ΖΙΧΕΝ
 ΠΟΥΖΟ Α ΠΟΥ Ή ΕΧΕΝ ΠΙΜΑ ΕΡΕ ΠΙΛΕΒΗΣ ΉΒΗΤΗ
 ΑΦΟΥΑΖΣΑΖΝΙ ΉΓΑΒΡΙΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘΕΡΕ-
 ΦΩΉ ΉΠΙΚΑΖΙ ΟΥΟΣ ΉΤΕΨΙΝΙ ΕΠΩΩΙ ΉΠΙΛΕΒΗΣ
 ΑΦΜΟΥ† ΉΧΕ ΠΟΥ ΖΙΧΕΝ ΠΙΚΕΡΜΙ ΉΤΕ ΝΕΝΚΑΣ
 ΉΠΙΘΜΗ ΕΤΒΕΝ ΠΙΛΕΒΗΣ ΕΡΧΩ ΉΜΟΣ ΧΕ ΓΕΩΡ-
 ΡΙΟΣ ΓΕΩΡΡΙΟΣ ΑΝΟΚ ΠΕ Φ† ΦΗ ΕΤΑΨΤΟΥΝΟΣ
 ΛΑΖΑΡΟΣ ΕΒΟΛΒΕΝ ΝΗ ΕΤΜΩΟΥ† †ΟΥΑΖΣΑΖΝΙ
 ΝΑΚ ΟΝ †ΝΟΥ ΕΘΡΕΚΩΖΙ ΕΡΑΤΚ ΕΤΕΚΙ ΕΒΟΛΒΕΝ
 ΠΙΛΕΒΗΣ ΣΑΤΟΤΗ ΑΨΤΩΝΗ ΑΨΩΖΙ ΕΡΑΤΗ ΉΧΕ
 ΠΙΘΜΗ ΕΡΧΗΚ ΕΒΟΛ ΉΜΟΝ ΖΛΙ ΉΑΒΝΙ ΉΒΗΤΗ
 ΑΝ ΠΕ Α ΠΟΥ ΕΡΑΣΠΑΖΕΣΘΕ ΉΜΟΥ ΑΨΜΑΖΗ
 ΉΣΟΜ ΝΕΜ ΝΟΜ† ΕΡΧΩ ΉΜΟΣ ΧΕ ΓΕΩΡΡΙΟΣ
 ΠΑΜΕΝΡΙΤ ΘΡΟ ΉΜΟΚ ΟΥΟΣ ΉΤΕΚΑΜΟΝΙ ΉΤΟΤΚ
 ΧΕ ΑΙΣΕΜΝΙ ΝΑΚ ΉΝΟΥΘΡΟΝΟΣ ΒΕΝ ΙΛΗΉ ΉΤΦΕ
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1) For ΝΟΥΖΠ.

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ζβ.

1) Sic; for ΔΥΝΟΥΩΠ.

ἔθροῦ γδοτδετ ἵσα νιμηω ισxen αχπ ρ¹ ἵπι-
 ἔροῦ ωα φναγ ἵναχπ ιτ ἵπιἔροῦ ἵμαρβ
 εγῶτεβ ἵσωοῦ πε αγωπι ἵχε τηβι² ἵτε
 νη εταγδι ἵπιχλομ βεν πιεροῦ ἔτεμμαγ
 σεῖρι ἵη ἵωο νει φ ἵψγχη αγωλ ἐνιφθογι 5
 βεν ογῶοῦ ἔρε πογσμοῦ εθογав ωπι νειμαν
 τηροῦ ωα ἔνεε ἀμην μενεσα ναι αγκοτοῦ
 ἵχε νιογρωοῦ ἐπιἀγιοσ γεωργιοσ πεχωοῦ
 ναγ χε γεωργιοσ πωσ ακτωνκ ἔβολβεν νη

ol. 138. εθωοῦτ πεχε πιμακαριοσ νωοῦ χε παῦσ 10
 ιησ πχσ πε ἔταρτογνοσ ἔβολβεν νη εθω-
 οῦτ εθε φαι τωωπ ἵναι βισι τηροῦ ριχεν
 πεφραν εθογав αφερογω ἵχε ογαι ἔβολ
 ἵβητοῦ ἐπεφραν πε ρακλιλοσ ογορ πεχαρ
 ἵπιθμη ἵπαι ρητ χε ὦ γεωργιοσ ἀλλα ἀληθωσ 15
 τοι ἵωφηρι ἵμοκ χε πωσ ακι ἔβολβεν παι-
 λεβησ εκοι ἵφαχι φαχι ογορ εκσατ ἐπεснт
 ἐпкаρι τνοῦ χε εκογωω ἵταναρτ ἐπεκνοῦτ
 εθε νιθρονοσ λῆ ἔταγτογω ἔβολ ογορ
 ἵτενῆμι χε πεκνοῦτ πε ἔταφερ παι μhini 20
 ωαν νειννοῦτ νε ἀλλα ισ ογσλη ἵνῶνι
 ἵπαι μα ἔρε ρανρεφμωοῦτ ἵβηтс ἵτε νι-
 ἀρχεοσ ογορ ἔωωπ ἵτεκτωβρ ἵπεκνοῦτ
 ογορ ἵτερτογνοσοῦ εγονβ ογορ τῆναρτ
 ἔρορ ρω αφερογω ἵχε πιμακαριοσ γεωργιοσ 25
 πεχαρ χε τῆμι ἀνοκ χε τετενναρτ αν ἀλλα
 πιχρωμ εθναογемθηνοῦ τηροῦ πλην εθε
 ζΔ. φαι μηω ετδρι ἔρατοῦ τῆαφρε πωοῦ ἵπαῦσ

1) Read ρ†.

2) Read τηπι.

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 ΩΩΠΙ ΗΕΝ ΠΟΛΙC¹ ἸΦΟΟΥ ΕΘΒΕ ΠΑΙ ΝΙΩ† ἸΩΗΝ
 ΕΤΒΟCἸ ἘΤΑQΦΙΡἸ ἘΒΟΛ ἸΠΑΙ ΜΑ ΠΕΧΩΟΥ ΝΑQ

1) Read †πολιc.

ΧΕ ΕΤΑ ΤΑΙ ΧΟΜ ΩΩΠΙ ΕΒΟΛΖΙΤΕΝ ΓΕΩΡΓΙΟϞ
 ΠΙΓΑΛΙΛΕΟϞ ΟΥΟϞ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΜΟΥΤ
 ΕΠΙΛΑΓΙΟϞ ΓΕΩΡΓΙΟϞ ΝΑϞ ΑΦΘΟΥΖΙΟΥΓΙ ΕΡΟΥ
 ΝΧΕ Η ΗΚΕϞΤΩΝΑΡΙΟϞ ΗΕΝ ΖΑΝΜΟΥΤ ΜΙΜΑϞΙ
 Δ ΕΥΩΙΒΤ ΝΔ ΩΑΤΕ ΝΕϞΣΑΡΖ ΖΕΙ ΖΙΧΕΝ ΠΙ-
 ΚΑΖΙ ΗΚΟΥΧΙ ΚΟΥΧΙ ΟΥΟϞ ΗΤΕ ΠΕϞΣΝΟΥϞ ΩΟΥΔ
 ΕΒΟΛΗΕΝ ΠΕϞΩΑΙ ΗΦΡΗΤ ΝΝΟΥΜΩΟΥ ΟΥΟϞ
 ΑΦΘΟΥΓΙΝΙ ΗΖΑΝΛΑΜΠΑΣ ΗΧΡΩΜ ΗΤΟΥΖΙΤΟΥ
 ΕΒΟΥΝ ΗΑ ΝΕϞΣΦΙΡΩΟΥΓΙ ΑΦΘΟΥΓΙΝΙ ΗΝΟΥΦΟΧΙ
 ΗΩΕ ΑΦΘΟΥΩΤΟΥ ΕΧΩϞ ΟΥΟϞ ΗΤΟΥΤΩΤΕ ΗΖΑΝ 10
 ΖΙΤϞ (sic) ΕΠΕϞΣΩΜΑ ΕΒΟΥΝ ΕΤΦΟΧΙ ΗΩΕ ΕΥΓΙΡΙ
 ΟΔ. ΝΩ ΟΥΟϞ ΑΦΘΟΥΦΩΝ ΕΧΩϞ ΗΟΥΘΗΝ ΝΕΜ ΟΥΛΑΜ-
 ΧΑΠΤ ΑΦΘΟΥΒΕΡΟ ΗΝΟΥΧΡΩΜ ΕϞΜΟΥ ΗΜΑΩΩ
 ΠΑΙ ΡΗΤ ΑϞΤ ΗΠΙΠΝΔ ΗΧΕ ΠΙΘΜΗ ΟΥΟϞ Α
 ΝΕϞΚΑϞ ΝΕΜ ΝΕϞΣΑΡΖ ΡΩΚΖ ΑΥΕΡΚΕΡΜΙ ΕΥΣΟΠ 15
 ΑΦΘΟΥΩΛΙ ΗΤΕϞΚΕΡΜΙ ΖΙΧΕΝ ΟΥΤΩΟΥ ΕϞΒΟϞΙ
 ΕΥΜΟΥΤ ΕΡΟΥ ΧΕ ΑϞΟΥΡΙΟΝ ΑΥΣΟΡϞ¹ ΕΒΟΛ-
 ΖΙΧΕΝ ΠΙΤΩΟΥ ΝΕΜ ΠΙΘΗΟΥ ΟΥΟϞ ΑΥΤΑϞΘΩΟΥ
 ΗΧΕ ΝΙΖΥΠΕΡΕΤΗϞ ΕΥΝΗΟΥ ΕΤΒΑΚΙ ΣΑΤΟΤΟΥ
 ΗΕΝ ΟΥΙΩϞ ΙϞ ΖΑΝΧΑΡΑΒΑΙ ΑΥΩΩΠΙ ΝΕΜ ΖΑΝ- 20
 ΣΕΤΕΒΡΗΧ ΝΕΜ ΟΥΝΙΩΤ ΗΜΟΝΜΕΝ ΖΩϞ ΔΕ
 ΗΤΕ ΠΚΑΖΙ ΚΙΜ ΩΑ ΝΕϞΣΕΝΤ ΖΗΠΠΕ ΙϞ ΠΕΝΩϞ
 ΙΗϞ ΠΧϞ ΑϞΙ ΕΧΕΝ ΟΥΘΗΠΙ ΗΝΟΥΩΙΝΙ ΝΕΜ
 ΝΕϞΑΡΓΕΛΟϞ ΕΘΟΥΑΒ ΝΑΥΖΩϞ ΗΑΧΩϞ ΠΕ ΑΦΟΥ-
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 ΗΕΝ ΤΕϞΣΜΗ ΗΝΟΥΤ ΕϞΧΩ ΗΜΟϞ ΧΕ ΓΕΩΡΓΙΟϞ

1) Read ΑΥΣΟΡϞ.

παλλοῦ τῶνκ ὠ παμενριτ ἐβολῆεν πιενκοτ
 χε ἄνοκ πετογασαζνι νακ βεν τογνοῦ

fol 144. αῤτῶνq ἵχε πιμακαριος ἰφρητ ἵνοῦπατ-
 ψελετ εῤνηοῦ ἐβολῆεν περμανψελετ ἅ πῶτ
 εῤασπαζεσθε ἵμοq αῤτ ναq ἵτζηρηνη (sic) 5
 αῤζωλ ἐπωῶι ἐνιφνοῦι βεν οῦῶοῦ πιμα-
 καριος δε γεωργιος αῤβοχι ζιφαροῦ ἵνιματοι
 εῤχω ἵμοc χε διλοῦω νηι ὠ νασνηοῦ εῤρι[ι]
 νενωτεν ψα ναι ἀθνοῦτ ἵνοῦρωοῦ νιματοι
 δε ἐταῦναῦ ἐροq αῤερζοτ οῦοz αῤερψφηρι 10
 εῤχω ἵμοc βεν οῦcμη ἵνοῦωτ χε ἵθοκ οῦ-
 νιωτ ἵνοῦτ ιηc πχc πενῶc χε νιρωμι ἐταῤερ-
 κερμι οῦοz αῤψαῶοῦ νεν πιθνοῦ οῦοz
 εῤβε πεκραν εῤοῦαβ πῶc ακτοῦνοcοῦ εῤονῆ
 ἵκεcοπ αῤζιτοῦ ἐπεcητ αῤοῦωῶτ ἵπιλριος 15
 γεωργιος εῤχω ἵμοc χε πενῶc μοι ναν ζων
 ἵτcφραγic ἵτε πχc πιμακαριος δε γεωργιος
 αῤχοc¹ αcῶωπι ἵχε οῦμοῦμι ἵμωοῦ εcζολx
 ἵμαῶω αῤτῶβz δε οη αῤι ἵχε ἰωαννηc
 πιεῤαγγελicηc οῦοz αῤτῶμc ἵνιματοι εῤιρι 20
 ἵῖ (ἵῖ) οῦοz αῤcμοῦ ἵχε πιεῤαγγελicηc
 ἐπιλριος γεωργιος νεν νικεματοι οῦοz αῤ-
 ζοπq ἐβολζαρωοῦ νιματοι δε νεν πιλριος
 γεωργιος αῤι εῤcοπ ψα νιοῦρωοῦ² χε διωπι
 νωτεν ὠ νιλνομοc ἵαθνοῦτ οῦοz ic γεωρ- 25
 ριος φη ἐταρετενψαῶ τεφκερμι νεν πιθνοῦ

1) The scribe has left out some words here.

2) We must add here some few words like οῦοz αῤῶω

εῤχω ἵμοc.

ΙϚ ΠΧ̄Ϛ ΙΗ̄Ϛ ΠΕΝ̄Ϛ ΟΥΟϚ ΠΕΝΝΟΥ† ΑΓΤΟΥΝΟϚ
 ΕΒΟΛΗΒΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΑΝΟΝ
 ΤΗΡΟΥ ΕΥϚΟΠ ΤΕΝΝΑΖ† ΕΡΟϚ ΙΧΧΕΝ †ΝΟΥ
 ΑΝΟΝ ΓΑΡ ΑΝΟΝ ΖΑΝΜΑΤΟΙ ΝΤΑϚ ΝΙΟΥΓΡΩΟΥ
 ΔΕ ΕΤΑΥΝΑΥ ΕΠΙΛΓΙΟϚ ΓΕΩΡΓΙΟϚ ΕΦ̄ϚΙ ΕΡΑΤϚ
 ΑΥΕΡΩΦΗΡΙ ΜΜΑΩΩ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΡΟῩϚ
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 ΝΙΜΑΤΟΙ ΔΕ ΖΑΝΟΥΟΝ ΕΒΟΛ ΝΒΗΤΟΥ ΕΤΕ ΚΛΗ-
 ΚΩΝ ΠΕ ΝΕΜ ΠΙΚΕ† Ν̄ϚΟΝ ΛΑϚΙΡΙ ΝΕΜ ΔΙΔ̄ΝΗϚΙΟϚ
 ΝΕΜ ΙΩϚΗΦ ΑΥΤΗΙΤΟΥ ΝΝΙΘΗΡΙΟΝ ΑΥΧΩΚ ΕΒΟΛ 10
 ΟΥΟϚ ΑῩΩΛΙ ΝΤΟΥΛΦΕ ΒΕΝΡΩϚ ΝΤΧΗϚΙ ΟΥΟϚ
 ΠΑΙ ΡΗ† ΑΥΧΩΚ ΕΒΟΛ ΑῩΒΙ ΝΠΙΧΛΟΜ ΝΑΤΛΩΜ
 Ν̄ϚΟῩΒ ΝΠΙΛΒΟΤ ΠΑΩΟΝϚ ΕΡΕ ΠΟΥϚΜΟΥ ΕΘΟΥΑΒ
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 ΕΦ̄ΟΝΒ ΝΤΟΥ†ΩΩ ΝΩΟΥ ΕΤΑῩΕΝϚ ΔΕ ΠΕΧΩΟΥ
 ΝΑϚ ΧΕ ΓΕΩΡΓΙΟϚ ΑΝ̄ΕΜΙ ΜΦΟΥ ΧΕ ΝΘΟΚ
 ΟΥϚΑΒ ΜΜΑΓΟϚ ΜΜΟΝ ΟΥΟΝ ΕΦ̄ΟΝΙ ΜΜΟΚ ΒΕΝ
 ΠΙΚΟϚΜΟϚ ΤΗΡϚ ΛΟΙΠΟΝ ΒΙ ΝΑΚ ΕΒΟΛ ΖΙΤΟΤΕΝ 20
 ΝΝΟΥΚΥΝΔΙΝΑΡΙΟΝ [Ν]ΝΟΥΒ ΟΥΟϚ ΜΑΩΕ ΝΑΚ
 ΕΒΟΛ ΒΕΝ ΤΑΙ ΠΟΛΙϚ ΝΧΩΠ ΧΕ ΝΝΕ ΖΛΙ ΕΜΙ
 ΕΡΟΚ ΖΙΝΑ ΝΤΕΚΚΗΝ ΖΩΚ ΕΒΟΛΗΒΕΝ ΝΑΙ ΒΑϚΑΝΟϚ
 ΝΕΜ ΝΑΙ ΗΙϚΙ ΕΤΕΚΩΩΠ ΝΜΩΟΥ ΑΦΕΡΟΥΩ ΝΧΕ
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 ΒΑΒΕΝ ΑΙΧΩ Ν̄ϚΩΙ ΝΝΑΧΡΗΜΑ ΕΤΩΩ ΕΤΑ ΝΑΙΟ†
 ΧΑΥ ΝΗΙ ΝΑΙ ΕΤΙΡΙ ΝΖΟῩϚ Ε ΝΚΥΝΔΙΝΑΡΙΟΝ
 ΝΝΟΥΒ ΝΕΜ ΖΟῩϚ Γ ΝΚΗΝΔΙΝΑΡΙΟΝ ΝΖΑΤ ΝΕΜ
 ΝΑΤΕΒΝΩΟῩΙ ΕΤΕ ΜΠΙΔῙΗΠΙ ΜΜΩΟΥ ΕΝΕϚ ΝΕΜ
 ΝΑΕΒΙΑΙΚ ΝΖΩΟΥΤ ΝΕΜ ϚΖΙΜΙ ΝΕΜ ΝΑΕΖΩΩΡ 30

ΕΤΩ ΝΕΜ ΝΑΞΗΟΥ ΝΕΜ ΝΑΜΑΝΑΛΟΛΙ ΕΤΟΙ
 ΝΝΙΩ† ΝΕΜ ΝΑΔΩΙ ΝΧΩΙΤ ΝΕΜ ΝΑΠΑΛΛΑΤΙΟΝ
 ΟΗ. ΕΤΣΕΛΩΛ ΕΒΟΛ ΚΑΤΑ ΠΑΙ ΚΟΣΜΟΣ ΝΕΦΛΗΟΥ
 ΛΙΧΑ ΝΑΙ ΤΗΡΟΥ ΝΩΙ ΝΕΜ ΤΑΚΕΜΑΥ ΝΕΜ
 ΝΑΚΕΣΝΗΟΥ ΕΘΒΕ ΦΡΑΝ ΝΠΑΩΣ ΙΗC ΠΧC ΛΙΩΠ 5
 [ΝΑΙ]ΒΙCΙ ΤΗΡΟΥ ΕΒΟΛΖΙΤΕΝ ΘΗΝΟΥ ΕΘΒΕ ΤΕΡΛ-
 ΓΑΡΗ ΧΕ ΝΝΑΧΑΣ ΝΩΙ ΩΑ ΕΝΕΖ †ΝΟΥ ΧΕ ΖΩΤΕΝ
 ΤΕΤΕΝ†CΟΒΝΙ ΝΗΙ ΧΕ ΖΙΝΑ ΝΤΑΒΙ ΝΙ ΝΚΥΝ-
 ΔΙΝΑΡΙΟΝ ΝΝΟΥΒ ΖΙΤΕΝ ΘΗΝΟΥ [ΕΙΝΑ]ΧΩΛ ΕΒΟΛ
 ΝΦ† ΝΝΙΧΡΗCΤΗΑΝΟΣ ΝΤΑΖΩΛ ΕΠΩΙΚ ΝΑΜΕΝ† 10
 ΩΑ ΕΝΕΖ ΝΠΕΤΕΝΡΗ† Ω ΝΗ ΕΤC[Ζ]ΟΥΟΡΤ ΕΠΙ-
 ΧΡΩΜ ΝΕΝΕΖ ΝΕΜ ΠΕΤΕΝΙΩΤ ΠΙΔΙΑΒΟΛΟΣ ΝΕΜ
 ΝΕΦΔΕΜΩΝ ΕΤΑΥCΩΤΕΜ ΔΕ ΕΝΑΙ ΝΧΕ ΝΙΛΝΟΜΟΣ
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 ΕΒΟΛ ΝΠΕΡΛΑΣ ΑΥΤΑΛΟ ΝΝΕΦΒΑΛΛΑΥΧ ΕΟΥΦΕ
 ΑΥΚΩΩ ΝΝΙCΗCΙ ΝΤΕΡΑΤC ΒΕΝ ΖΑΝΚΕΛΕΒΙΝ 20
 ΑΥCΑΙ ΝΜΟC ΑΥΧΑC ΒΕΝ ΠΩΤΕΚΟ ΕΡΕ ΟΥΟΝ
 ΟΥΚΟΥΧΙ ΝΝΙCΙ CΟΧΠ ΝΒΗΤC ΑΥΦΕ ΝΩΟΥ ΕΠΟΥ-
 ΟΙ. 146. ΜΑ ΒΕΝ ΟΥΙΩC ΕΥCΟΠ ΒΕΝ ΤΦΑΩΙ ΝΠΙΕΧΩΡC
 ΑCΙ ΕΒΟΥΝ ΕΠΙΩΤΕΚΟ ΝΧΕ ΠΩC ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ
 ΕΘΟΥΑΒ ΟΥΟΣ ΑΥΖΙΟΥΙ ΝΤΕΡΧΙΧ ΖΙΧΕΝ ΠΕΡ- 25
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 ΕΘΟΥΑΒ †ΩΟΠ ΝΕΜΑΚ ΝΕΜ ΠΑΙΩΤ ΝΑΓΡΑΘΟΣ
 ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΑΥΒΩΝΤ ΓΑΡ ΕΡΟΚ ΝΧΕ
 ΠΙΕΖΟΥC ΝΤΕΚΝΑΒΙ Ν†ΒΡΗΠΙ ΝΤΕ †ΜΕΤΟΥΡΟ 30

ἵβητηϞ νεμ πιζ ἵχλωμ ἵατλωμ ωα ἐνεζ
 ἵτε νιἕνεζ ναι δε ἕτα πῶϞ χοτοϞ ναϞ
 αφερασπαζεϞε ἵμοϞ οϞοζ αϞμαζϞ τηρηϞ
 ἵχομ αϞζωλ ἐπωωι βεν οϞῶοϞ νεμ οϞταιο
 ἐνιφθοϞι ἕταϞτωνϞ δε ἵζαννατοοϞι ἵχε 5
 ποϞρο δαδιἄνοϞ πεχαϞ ἵνιματοι χε μαωε
 νωτεν ἐπιωτεκο ἄναϞ χε οϞ πε ἕταϞωωπι
 ἵπαι ἄχω ἵχρηϞτηἄνοϞ ἕταϞζωλ ἐπιωτεκο
 αϞχιμι ἵπιμακαριοϞ εϞοι ἵφρητ ἵχεκ ἵποϞ-
 π. ερβασανιζιν ἵμοϞ ἐπτηρηϞ πε οϞοζ αϞζιτοϞ 10
 ἐπεϞητ αϞοϞωωτ ἵμοϞ εϞχω ἵμοϞ χε
 τενηζο ἐροκ πενῶϞ ϞεωρηιοϞ ἄριττεν ζων
 ἵβωκ ἵπεκνοϞτ πιρεννεοϞ αϞτσαβωοϞ ἐπῶϞ
 αϞερπεμπωα ἵτῶρεἄ ἵτε πιωμϞ εϞοϞαβ
 ἐβολζιτοτϞ αϞι νεμαϞ εϞϞοπ ωα νιοϞρωοϞ 15
 εϞχω ἵμοϞ χε ἄνον ζανχρηϞτηἄνοϞ ἵβωκ
 ἵτε πῶϞ ἵηϞ οϞοζ πῶϞ νιμηω δε ἕταϞναϞ
 ἐπιἄριοϞ ϞεωρηιοϞ εϞῶζι ἐρατϞ ἵμιον ζλι
 ἵπετζωοϞ ωοπ ἵμοϞ ἐρε πεϞζο εροϞωιμι
 ἵφρητ ἵφρη αϞωω ἐβολ εϞχω ἵμοϞ χε 20
 ἄληῶϞ ἵμιον νοϞτ βεν τφε οϞδε ζιχεν
 πκαζι ἐβηλ ἐφτ ἵϞεωρηιοϞ ἵηϞ πῶϞ πενῶϞ
 οϞοϞοζ (sic) πεννοϞτ οϞοζ ἄνον τηρεν ενηπ
 ἐροϞ ἵχεν παι ναϞ τοτε νιἄνομοϞ αϞωπι
 ἵμαωω πε αϞχωντ βεν οϞενβον αϞοϞαζ- 25
 σαζνι ἵπιϞτρατεϞμα ἐϞροϞῶλοϞ ἵσαβολ
 ἵτπολιϞ οϞοζ ἵσεῶλι ἵτοϞἄφε βεν ϞωϞ
 ἵτχηϞι οϞοζ παιρητ αϞχωκ ἐβολ ἵτοϞμαρ-
 τυρηἄ αϞβι ἵπιχλωμ ἵατλωμ ωα ἐνεζ ἵτε
 νιἕνεζ τηροϞ ἄμην ἵκοϞ κῆ ἵπιἄβοτ ἐνηπ 30

fol 147. ΕΥΡΙ ΝΒ ἸΩ ΝΕΜ Υ ἸΩΕ ΗΕΝ ΤΟΥΗΠΙ ΝΕΜ
 ΠΙΚΕΗ ἸΜΑΤΟΙ ἸΤΑΓΩΙ ἸΠΙΩΜΣ ἸΡΕ ΠΟΥΣΜΟΥ
 ΕΘΟΥΑΒ ΩΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΩΑ ἸΝΕΖ ἸΜΗΝ
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1) Sic; read ΝΤΑΤΗΙΤΟΥ.

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ὠππῆ ἐροκ ζωσ ἰωτ οὐοσ ἀμογ νεννι ἐβογν
 ἐπιπαλλάτιον πιμα ἐρε τούρω ἀλεξανδριὰ
 χη ἴμοσ βεν πικοιτων ετσαβογν παρητ
 ἀφολε ἐβογν ἴσε πογρο ἀφριτ ἐβογν ἐπι-
 κοιτων ἴτε πιμα ἐρε τούρω χη ἴμοσ οὐοσ 5
 ἀφὶ ἐβολ ὡα νιογρωογ ἀφελῆριςτον νενωογ
 ἔτα ρογρι σε ὡπι ἀ πῆλιος γεωργιος κωλα
 ἴνεφκελι ἀφτωβς εφσω ἴμοσ ἴπαρητ πε
 σε πῶσ πανογτ ἴμον φη ἔτονι ἴμοκ βεν
 νινογτ τηρογ ἴθοκ πε πῶσ φτ ἴμον πετ- 10
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 ἀσερογω ἴσε τούρω πεσασ σε παῶσ γεω-
 ριος νιμ νε νιογρωογ ἔταφωογτ νεν νογ-
 ἀρχων ἴε νιμ πε πῶσ ἔταγτογβηγ νεν
 πεφχρῶσ μιν (sic) πε ματσαβοι ἐρογ ὡ παῶσ γε-
 ωργιος ἀφογων ἴρωγ ἴσε πιμακαριος ἀφωλ 20
 ἐροσ ἴνιζητιμα ετῶηκ ἴτε νιγρᾶφη ἐνᾶπασ
 νεν τβερι οὐοσ ἀφταμοσ ἴπρητ ἴσογεν-
 φιωτ νεν πῶηρι νεν πιπῶα εθογδᾶβ οὐοσ
 ἀφταμοσ ἴπρητ ἔτα πῶσ θᾶμιδ ἴτφε νεν
 πκαρι νεν πρη νεν πῶοσ νεν νισιογ νεν 25
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 θᾶμιδ ἴπρωμι ἐβολβεν ογκαρι ὡ τούρω
 μη ἔταφωωντ ἴμοσ ἀν ἐβολ ἴβητγ οὐοσ
 ἔταφχιμι ἴθων ἴναι κᾶσ νεν ναι μοτ νεν
 παι ὡαρ νεν ναι βᾶλ νεν παι λᾶσ νεν ται 30

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1) Ms. Ἰ ΠΕΦΧΑΧΙ.

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1) Read Ν̄ΜΟC.

2) Ms. ΑΖΑΑ.

3) Sic; read ΝΙΑΤ.

4) Sic; read ΑΡΧΕ.

- Ϟβ. ἔροκ τωβρ ἸπῶϞ ἔχωι ἔθερεϞφωτ Ϟβολ Ἰμοι
 Ἰχε Ἰπλανη Ἰτε νιδωλον ετσοϞ πεχε πι-
 ριοϞ γεωργιοϞ ναϞ χε ναρἸ νε Ἰθεο ἸἸἸριαϞ
 εθογав ἸνομοογϞιοϞ ογοϞ Ἰμον ρλι Ἰαδνι
 Ἰτε νιδωλον ναωἸωντ ἔρο αν ἔπτηρηϞ ογοϞ
 πεχασ χε ἸναρἸ παῶϞ αλλα ἸερροἸ εθε
 παι Ἰηριον ετρωοϞ ογοϞ Ἰνογρο Ἰπαρα-
 βαθηϞ χε ογνι ὦ παῶϞ ογρεφογемϞαρἸ Ἰρωμι
 πε Ἰεν ογμεἸμηι ογοϞ ογἸνομοϞ πε ἔροτε
 ογον νιβεν ετῶοπ ριχεν πἸαρι πλην ὦ παῶϞ
 γεωργιοϞ ἸρεϞ ἔπαι μγστηριον ᾠἸἸ ἔρατκ
 ἔἸαγλη Ἰτε πἸϞ πινηᾠἸ Ἰνογρο χατ δεοϞ
 Ἰταεμτον Ἰμοι Ἰνογκογχι ὦ παῶϞ Ἰιωτ
 εθογав ογοϞ πῶϞ ϞωογνοϞ χε λιἸρνοϞ ἔροκ
 Ἰμαᾠω ογοϞ ἔτα τοογἸ δε ᾠοπι αρε-
 κελεγἸν Ἰχε πιἸνομοϞ Ἰνογρο ετρωοϞ ρινα
 ἸϞεινι ἸπιμακαριοϞ· ναϞ εβολἸεν πιπαλλα-
 τιον ἔπιερφνι Ἰτε ἸπολιϞ ογοϞ αρογωρπ ναϞ
 fol. 153. Ἰχε πογρο χε ἸωϞ Ἰμοκ ἸμοϞ ᾠαροι ογοϞ
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 Ἰταιο ἸτοτοϞ ἸννιογρωοϞ τηροϞ ογοϞ ἸτογἸ
 ἔχωκ Ἰνογῶρηπι Ἰνογρο ογοϞ Ἰτε πεκρητ-
 ογνοϞ ἔροκ ὦ πιμενριτ ογοϞ ετρωοϞ Ἰμαᾠω
 ογοϞ Ἰτε ογον νιβεν ναϞ ἔροκ Ἰπατενρᾠω
 ἔπιἸριϞτον ογοϞ πεχε πιμακαριοϞ ναϞ χε
 ρемϞι νακ Ἰθοκ нем νιογρωοϞ Ἰπαιμα ᾠα-
 Ἰτογᾠωτ ἸννινογἸ ἸταταϞἸοι ἔροκ ογοϞ
 παιρηἸ Ἰ πικεριἸ ᾠω ἔβολ Ἰεν ογνιᾠἸ Ἰχομ
 χε ὦ νιλαοϞ τηροϞ ἸωογἸ τηροϞ ἸφοοϞ
 εγϞοπ ἔἸογν ἔπιερφει ρινα ἸτετενναϞ ἔρε-

ωργιος πινηϿ ἵτε νιγαλιλεος εφναοϿωϿτ
 ἵπιὰ πολλων πινηϿ ἵνοϿτ οϿορ παρητῆ βεν
 τούνοϿ αγϿωοϿτ τηροϿ ἵχε νατπολις τηρς
 νιρωμι νεμ νιζιδμι εϿσοπ ναϿοι ἵωφηρι
 πε ἕμαω εϿβε πιμακαριος γεωργιος πινηϿ 5
 φδ. ἵρεφεροϿωι νι οϿορ ναϿχω ἵμος πε ἵνοϿε-
 ρητῆ¹ χε πως φαι ναωωπι ἵπιϿμη νι χηρα δε
 ἵςζιμι Ͽως ἕτασσωτεμ ἕναι εϿβε πιμακα-
 ριος γεωργιος βεν ἵμητῆ ἵπιμηϿ τηρϿ εςχω
 ἵμος χε ὦ παϿε γεωργιος πιματοι ἵχωρι 10
 ἵτε ποϿρο πχϿ ἵηϿ παϿε ὦ φη ἕταϿερ οϿϿβα
 ἵμη νι νεμ χομ βεν ται πολις οϿορ ακ-
 τοϿνος νιρεϿμωοϿτ οϿορ ακτῆ ἵφοϿωι νι
 ἵνιβελλεϿ ακϿρε νιβαλεϿ μοϿ νι ἕβο δε ον
 ακϿροϿσαχι οϿορ νικοϿρ ακϿροϿ σωτεμ νι- 15
 κακσεϿτ ακτοϿβωοϿ νιχημων ακριτοϿ ἕβολ
 οϿορ ον ακωωπι ἵνοϿρεφεροϿωι βεν πι-
 κοσμος τηρϿ ὦ παϿε γεωργιος νιωην ἕταϿερ-
 Ͽολι ακϿροϿωωπι ἵμασοϿταϿ ἵκεσοπ ὦ φη
 ἕταϿι ἕβοϿν ἕπανι ειοι ἵζηκι λιωωπι ειοι 20
 ἵραμαδ ἵμαω οϿορ ειορεμ αϿτασϿοι Ͽα
 φτ πιπαντοκρατωρ ἵμη νι μενεσα ναι τηροϿ
 ἕτακαίτοϿ βεν φραν ἵπχϿ ακναοϿωϿτ ἵπι-
 ἀπολλων ετβαβем οϿορ ἵτεκτῶπι ἵπλαος
 τηρϿ ἵνιχηρηστιανος πιλιος δε γεωργιος 25
 ἕταϿσωτεμ ἕρος εςχω ἵναι σαχι ναι οϿορ
 αϿραϿι ἕχεν πταχρο ἵτε πεснаϿτ οϿορ
 αϿνετϿ ϿωϿ ἵσωβι εϿοϿαβ ἕβοϿν ἕχως εϿχω

1) Sic; read ἵνοϿερηνοϿ.

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 ΡΩΦ ἸΦ† ΟΥΟΣ †ΙΝΙ ἸΝΝΟΥΜΗΩ ἸΘΛΥΨΙΣ ἸΧΕΝ
 φῆ. ΨΥΧΗ ΝΙΒΕΝ ἸΤΕ ΝΙΡΩΜΙ †ΙΝΙ ΟΥΝ ἸΠΙΖΙΝΙΜ
 ΖΙΧΕΝ ΝΙΡΩΜΙ ΝΕΜ ΝΙΖΙΔΟΜΙ ΗΕΝ †ΕΚΚΛΗΣΙἸ ΧΕ
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1) Read ἸΧΕΡΗΧ.

2) Read ΩΑ ΦΝΟΥΝ.

ΠΕΧΑΡ ΜΠΙΠΝΑ ΔΕ ΗΘΟΚ ΗΑ ΠΙΘΟΥΩΤ ΝΕΜ
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 Λ ΝΙΔΕΜΩΝ ΤΗΡΟΥ ΕΤΒΑΛΗΟΥΤ ΕΝΙΔΩΛΟΝ
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 ΩΑ ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΝΑΡΕ ΠΙΜΗΩ ΟΥΕC ΗCΩΓ
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 Ρ. ΩΟΥΩΩΟΥΩΙ ΗΠΙΛΠΟΛΛΩΝ ΠΕΧΕ ΠΙΘΜΗ ΝΑΡ

1) Read ΕΦΝΟΥΝ.

ΧΕ ΜΑΩΕ ΝΑΚ Ω ΠΟΥΡΟ ΑΝΙΟΥΓΙ ΝΗΙ ΜΠΙΑ-
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 ΩΕΡΒΟΗΙΝ ΕΡΩΟΥ ΜΜΑQΑΤΟΥ ΙΕ ΠΩC ΟΥ-
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 ΖΟΥ ΝΤΕ ΠΙΖΑΠ ΜΜΗΙ ΟΥΟZ ΕΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ
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 ΧΕ ΧΡΗCΤΗΑΝΟC ΧΕ ΠΙΟΥΡΟ ΝΤΕ ΤΦΕ ΝΘΟQ
 ΠΕ ΝΟΥΝΟΥΤ³ ΟΥΟZ ΝΘΟQ ΠΕ ΠΩC ΝΤΦΕ ΝΕΜ
 ΠΚΑΖΙ ΟΥΟZ ΝΘΟQ ΠΕΤΝΑΘΕΒΙΔ ΝΤΕΚΜΕΤΒΑCΙ-
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1) Read ΚΑΤΑ ΤΒΕ.

2) Read ΕΦΝΟΥΝ.

3) Read ΠΟΥΝΟΥΤ.

ἔβοῦν ψαροὶ οὖτος πεχας ναῖ ἰπαιρητ̄ χε
 ἔρε παῦς ἰη̄ς π̄χ̄ς θαρμεν̄ βεν̄ πῶωζεμ̄
 εθοῦαβ̄ ἵτε̄ γεωργιος̄ πἰλνομος̄ δε̄ ἵνοῦρο
 ἔταρσωτεμ̄ ἔφραν̄ ἰπ̄χ̄ς ἔβολ̄βεν̄ ρως̄ οὖτος
 ἀρχωντ̄ ἰμαῶω ἀλ̄μονῑ ἰπιρ̄ωῑ ἵτε̄ τεσ̄ὰφε
 οὖτος ἀσι¹ ἔβολ̄ ψᾱ νιοῦρωοῦ οὖτος ἀρ̄ταμος̄
 ἔρωβ̄ νιβεν̄ ἔετ̄βοσι² ἵβασανιζτηριον̄ ἀφεν̄ς
 ἔβολ̄ ψᾱ νιοῦρωοῦ οὖτος ἀρ̄ταμωοῦ ἔρωβ̄
 νιβεν̄ ἔτασχοτοῦ νιοῦρωοῦ δε̄ ἀγερκελεγειν̄
 ῤ̄. εθοῦγ̄βωκῑ ἰμοσ̄ εσβηῶ ἔβολ̄ ἵθος̄ δε̄ νασχω̄ 10
 ἵρως̄ πε̄ οὖτος ναρε̄ νεσβαλ̄ χοῦωτ̄ ἔπωωῑ
 ἔτφε̄ πε̄ οὖτος πεχας̄ ἰπῑλ̄γιος̄ γεωργιος̄ χε̄
 τωβ̄ ἔρρη̄ ἔχωῑ ὦ̄ παῦς̄ γεωργιος̄ χε̄ τ̄βοσῑ
 ἰμαῶω πεχε̄ π̄θμη̄ νας̄ χε̄ ἀριζῦπομενῑ
 ἵνοῦκοῦχῑ ὦ̄ τ̄οῦρω̄ ρινᾱ ἵτεβῑ ἵπ̄χ̄λομ̄ 15
 ἵατλωμ̄ ἵτοτ̄η̄ ἵπαῦς̄ ἰη̄ς πεχε̄ τ̄οῦρω̄ ναῖ
 χε̄ εἰναεροῦ̄ παῦς̄ χε̄ ἰπιβῑ ἰπιωμ̄ς̄ ἵτε̄
 νιχρηστῑλ̄νος̄ πεχε̄ πἰμακαριος̄ νας̄ χε̄ χεμ-
 νομ̄τ̄ τεραβῑ ἰπιωμ̄ς̄ ἔβολ̄ζιτεν̄ τ̄ωενσχη̄
 βεν̄ τ̄μοῦμῑ ἵτε̄ πεσνοῦ̄ οὖτος σατοτ̄ς̄ ἀγ̄τ̄ 20
 ἵτεσ̄ὰποφασῑς̄ ἀγ̄ῶλῑ ἵτεσ̄ὰφε̄ εταγ̄ὸλ̄ς̄ ἔβολ̄
 ἔωλῑ ἵτεσ̄ὰφε̄ εθοῦαβ̄ ἀσωῶ ἔβολ̄ εσχω̄ ἰμοσ̄
 χε̄ ρη̄ππε̄ ἀιχω̄ ἵπιρο̄ ἵτε̄ παπαλατιον̄
 εφοῦην̄ ἀοῦων̄ νη̄ῑ παῦς̄ ἰη̄ς π̄χ̄ς̄ ἵπρο̄
 ἵπιπαρ̄αδ̄ις̄ος̄ ἵτε̄ ποῦρ³ ῶοπ̄τ̄ εροκ̄ βεν̄ οὖτος 25
 ἵμον̄ ῶπῑ ἵβητ̄η̄ λῑ ναῑ δε̄ ἔτασχοτοῦ
 ἀγ̄ῶλῑ ἵτεσ̄ὰφε̄ εθοῦαβ̄ ἵσοῦγ̄ῑ ἵπῑλ̄βοτ̄ φαρ-

1) Read ἀγ̄ῑ ἔβολ̄.

2) Read ετ̄βοσῑ.

3) Read ἵτε̄ ποῦνοῦ?

μοῦθι οὔοσ ασβι ἠπιχλομ ἠατλωμ ψα ἐνεσ
 ἄμην οὔοσ μενεσα ναι αγθουτ ἠξε νιογ-
 fol. 158. ρωου ἐπιλγιοσ γεωργιοσ πεσωου ναρ ξε ὦ
 γεωργιοσ ισ τογρω ακτακοσ παλιν ακρωτω
 ἐρον ρων πεξε πογρο μακμεντιοσ νωου 5
 ξε μαρεντἀποφασις ἐρορ ἠμον ρηατακον
 τηρεν οὔοσ αρρμεσι ἠξε πογρο δαδιανοσ
 αρχαι ἠτἀποφασις ἠτε πιμακαριοσ γεωρ-
 ριοσ ερρω ἠμοσ ἠπαι ρητ ξε γεωργιοσ πιμε-
 λιτων πινηωτ ἠτε νιγαλιθεοσ αρρω ἠρωρ 10
 ἠνιπροσταγμα ἠτε νιῶ ἠνογρο ἠτε πικοσμοσ
 τηρρ νει πιωεμω ἠτε νινογτ ἠρερδρω οὔοσ
 εθε φαι तेनेρκελεγῖν ἐθορωῶλι ἠτερἀφε
 βεν ρωσ ἠτρηι ἠριέμι νωτεν ὦ νιλαοσ ξε
 τενογβηογτ ἐβολρα περρνορ οὔοσ αρχαι 15
 βαραρτс ἠτἀποφασις ἠξε πι ζῶ ἠνογρο πιλ-
 ριοσ δε γεωργιοσ ἐταρδῖ ἠτερἀποφασις βεν
 νερρριε εθογав αρῖ ἐβολ ερρωωι οὔοσ ναρ-
 θεληλ ἠμαωω πε ἐταρῖ ἐβολ ἐπιμα ἐτερ-
 ναχωκ ἐβολ ἠβητηρ πεχαρ ἠνιματοι ξε ὦογ- 20
 ἠρητ νεμη ἠνογκογρι ὦ νασρηογ ἐοριτ
 ἠνογεγρη ἠπανογτ ἠριέμι νωτεν ὦ νασ-
 ρηογ ξε ισ ζ ἠρομπι ἠφοογ τογερβασανιζιν
 ἠμοι ἠξε παιῶ ἠνογρο ἠπαρانونοσ ἠεωου
 δε αρραρ νιογρωου δε αρρβωτ ἠνογαριστον 25
 οὔοσ ναγρωωι πε ριχεν φμογ ἠπιμακαριοσ
 τοτε αρρογωτ ἐπωωι ἐτφε ἠξε πιμακαριοσ
 οὔοσ πεχαρ ξε παοσ ιηс πхс φη ἐταρρε
 πιχρωμ ἠ ἐπεснт ἐβολβεν тфе βεν πιсαхи
 ἠτε πεκβωк ἠλιαс πιπροφηтис οὔοσ ἠν 30

ΑΡΟΥΩΜ ΝΠΙΕΠΕΝΤΥΚΟΝΤΑΡΧΟϞ (sic) Β ΝΕΜ ΠΟΥ-
 ΚΕΡ ΝΜΑΤΟΙ ΕΚΕΟΥΩΡΠ ΝΗΙ Ω ΠΑΥΤ ΝΠΙΧΡΩΜ
 ΕΤΕΜΜΑΥ ΖΙΝΑ ΝΤΕΟΥΩΜ ΝΠΑΙ Ο ΝΝΟΥΡΟ
 ΝΠΑΡΑΝΟΜΟϞ ΕΤΙ ΕΡΕ ΠΙΧΑΧΙ ΧΗ ΗΕΝ ΡΩϞ
 ΑϞΙ ΝΧΕ ΠΙΧΡΩΜ ΕΒΟΛΗΕΝ ΤΦΕ ΟΥΟϞ ΑΡΟΥΩΜ 5
 ΝΠΙΩ ΝΝΟΥΡΟ ΟΥΟϞ ΝΑΡΕ ΠΙΛΦΟΤ ΗΕΝ ΝΕΝ-
 ΧΙΧ ΝΠΙΛΝΟΜΟϞ ΝΠΑΤΕΡΧΕΜΤΙΠΙ ΝΜΟϞ ΟΥΟϞ
 ΑΡΟΥΩΜ ΝΚΕΕ ΝΨΟ ΝΜΑΤΟΙ ΝΝΑΤΝΟΥΤ ΝΑΙ
 ΕΤΩΕΜΨΙ ΝΜΩΟΥ ΟΥΟϞ ΝΠΕ ΝΙΜΑΤΟΙ ΕΤΜΩΙ
 ΝΕΜ ΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΕΜΙ ΕΠΙΜΥϞΤΗΡΙΟΝ ΨΑ- 10
 ΤΟΥΚΗΝ ΕΥΩΛΙ ΝΤΕΡΛΦΕ ΕΘΟΥΑΒ ΕΤΑΡΕΜΙ ΝΧΕ
 ΠΙΘΜΗ ΧΕ Α ΠΙΧΡΩΜ ΟΥΩΜ ΝΝΙΑϞΕΒΗϞ ΑΡΚΩΛΧ
 159. ΝΝΕΡΚΕΛΙ ΑΡΤΩΒϞ ΝΠΑΙΡΗΤ ΕΡΧΩ ΝΜΟϞ ΧΕ
 ΠΑΥΤ ΟΥΟϞ ΠΑΝΟΥΤ ΠΟΥΝΟϞ ΝΤΕ ΤΑΨΥΧΗ
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1) After this number the Coptic numbering of the pages ceases.

2) Sic; read ΕϚἘΕΜΙ.

φιομ ἰτε βεν νιάρωου (sic) ἰτε βεν νιλγμνη
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1) Sic; read †ναθωτ.

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 ΨΑΙΡΙ ἘΡΟῤ ἅΕΝ ΟΥΜΟΥ ΕΚΖΩΟΥ ἸΜΑΨΩ
 ἸΦΡΗΤ ἘΤΑΚΨΑΙΡΙ ἸΝΝΑΙ ΟΥΡΩΟΥ ΝΑΙ ΟΟΥΣ
 ΛΚΩΡῆ ἸΧΕ ΠΙΔΙΩΓΜΟΣ ἘΒΟΛΖΙΤΟΤΚ ΠΑΙ ΡΗΤ
 ΟΝ ΤΝΑΟΥΟΡΠΚ ἘΘΕΚΨΑΙΡΙ ἘΡΟῤ ἸΘΟῤ ΠΙ-
 ΣΕΒΗΣ ἘΤΕΜΜΑῤ ΟΟΥΣ ΤΝΑΤΖΕΜΣΟ ἸΚΕΟΥΑΙ ¹⁵
 ἘΠΕΚΜΑ ΚΑΤΑ ΠΙΟΥΑΖΣΑΖΝΙ ἸΤΕ ΠΑΙΩΤ ἸΑ-
 ΓΑΘΟΣ ΟΟΥΣ ΦΝΑΚΩΤ ΝΑΚ ἸΝΝΟΥΤΟΠΟΣ ΕΚΨΟΙ
 ΕΚΤΑΙΝΟΥΤ ἸΚΑΛΩΣ ΟΟΥΣ ΚΝΑΤΩΟΥ ἸΝΕΚ-
 ΚΛΗΣΙΑ ΟΟΥΣ ΣΕΝΑΨΕΜΩ ἸΜΟΙ ἅΕΝ ΟΥΠΑΡ-
 ΡΗΣΙΑ ἅΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΨΑ ἘΝΕΖ ΟΟΥΣ ²⁰
 ΤΝΑΘΡΟΥΚΩΤ ΝΑΚ ἸΖΑΝΜΗΨ ἸΤΟΠΟΣ ἅΕΝ
 ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΤΝΑΘΕ ΝΙΦΥΛΗ ΤΗΡΟΥ ἸΤΕ
 ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΤΩΟΥ ΝΑΚ ΟΟΥΣ ΤΝΑΘΕ ΠΕΚΡΑΝ
 ΜΟΣ ἸΠΙΚΟΣΜΟΣ ΤΗΡῆ ΟΟΥΣ ΤΝΑΘΕ ΖΑΝΜΗΨ
 ΕΝ ΤΩΡΟΝ (sic) ἘΠΕΚΤΟΠΟΣ ΤΝΑΘΡΟΥ ΕΡΨΑΙ ²⁵
 ΝΑΚ ἅΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΜΑΛΙΣΤΑ ΠΙἘΖΟΥ
 ἸΤΕ ΠΕΚΕΡΦΜΕῤ ἘΤΕ ΠΙἘΖΟΥ ἸΤΕ ΠΕΚΣΩΚ
 ἘΒΟΛ ΠΕ ΟΟΥΣ ἅΕΝ ΠΑΙ ἘΖΟΥ ΑΙΤΩΠ ἸΠΙ-
 ΣΟΥΟΝΤ ΕΠΚΑΖΙ ἸΒΗΤῆ ΟΟΥΣ ΑΙΤΧΛΟΜ ΖΙΧΕΝ
 ΝΙΚΑΡΠΟΣ ἸΤΕ ΠΚΑΖΙ ἅΕΝ ΠΙἘΖΟΥ ἸΤΕ ΠΕΚ- ³⁰

pl. 163.

ΧΙΝΔΙΧΛΟΜ ἸΒΗΤϞ ΟΥΟϞ ΟΝ ΉΕΝ ΠΙΕϞΟΥ ἸΤΕ
 ΠΕΚΒΙΔΙΚ ΠΕΤΑΡΧΗ ἸΝΙΚΑΡΠΟϞ ἸΤΕ ΠΚΑϞΙ ἘΤΕ
 ϞΟΥϞ ἸΝΑΘΩΡ ΠΕ ΠΕΚΡΑΝ ΒΟϞΙ ΉΕΝ ΤΦΕ ΟΥΟϞ
 ϞΤΑΙΝΟΥΤ ΟΝ ϞΙΧΕΝ ΠΚΑϞΙ ὠ ΠΑΜΕΝΡΙΤ ΓΕΩΡ-
 ΡΙΟϞ ΠΑΜΑΤΟΙ ἸΧΩΡΙ ΨΑ ἘΝΕϞ ἸΤΕ ΝΙΕΝΕϞ 5
 ἸΜΗΝ ΝΑΙ ΔΕ ἘΤΑ ΠῸϞ ΧΟΤΟΥ ΝΑϞ ΑϞΜΑϞϞ
 ἸΧΟΜ ΝΕΜ ΠΟΥΝΟϞ ἸΘΟϞ ΔΕ ϞΩϞ ΠΙΜΑΚΑΡΙΟϞ
 ΑϞΡΑΨΙ ἸΜΑΨΩ ΠΕ ΟΥΟϞ ΝΑϞΘΕΛΗΛ ΠΕ ΕϞΧΩ
 ἸΜΟϞ ΧΕ †ΨΕΠϞΜΟΤ ἸΤΟΤΚ ΠΑῸϞ ἸΗϞ ΧΕ
 ΑΚΤΑΙΟΙ ἸΜΑΨΩ ΠΑΡΑ ΠΑΕΜΠΨΑ ΟΥΟϞ ΑϞΕΡϞ- 10
 ΦΡΑϞΙϞΙΝ ἸΜΟϞ ΑϞϞΟΠϞ ἘΒΟΛϞΑΡΟϞ ΟΥΟϞ ΦΗ
 ΕΘΟΥΑΒ ΤΟΥΝΟϞ ΝΙΜΑΤΟΙ ΕϞΧΩ ἸΜΟϞ ΝΩΟΥ ΧΕ
 ἸΜΩΙΝΙ ὠ ΝΑϞΝΗΟΥ ΧΩΚ ἘΒΟΛ ἸΦΗ ἘΤΑΥΟΥ-
 ΑϞϞΑϞΝΙ ἸΜΟϞ ΝΩΤΕΝ ΟΥΟϞ ΠΑΙΡΗ† ΑϞϞΟΥΤΩΝ
 ΠΕϞΜΟΥΤ ἘΒΟΛ ΟΥΟϞ ΑΓῶΛΙ ἸΤΕϞἸΦΕ ΕΘΟΥΑΒ 11
 ἸΧΕ ΝΙΜΑΤΟΙ ΟΥΟϞ ϞΑΤΟΤϞ ΑϞἸ ἘΒΟΛ ἸΒΗΤϞ
 ἸΧΕ ΟΥϞΝΟϞ ΝΕΜ ΟΥἘΡΩ† ΟΥΟϞ Ἰ ΠῸϞ ΘΡΕ
 ΜΙΧΑΗΛ ΒΙ ἸΠΕϞϞΝΟϞ ΝΕΜ ΠΕϞΕΡΩ† ἘΤΕϞ-
 ϞΤΟΛΗ ἸΝΝΟΥΩΙΝΙ ΟΥΟϞ Ἰ ΠῸϞ ΒΙ ἸΤΕϞΨΥΧΗ
 ΉΕΝ ΤΕϞΧΙΧ ἸΜΙΝ ἸΜΟϞ ΟΥΟϞ ΑϞΕΡΑϞΠΑϞΕϞΘΕ 20
 ἸΜΟϞ ΟΥΟϞ ΑϞΚΟΥΛΩΛϞ ΉΕΝ ΝΙΠΟΡΦΥΡΑ ἸΕ-
 ΠΩΡΑΝΙΟΝ ΟΥΟϞ ΑϞϞΩΛ ἘΠΒΙϞΙ ΝΕΜΑϞ ΟΥΟϞ
 ΝΑΡΕ ΠΙϞΤΕΡΕΨΜΑ ΤΗΡϞ ΜΕϞ ΠΕ ἸΝΑΡΓΕΛΟϞ
 ΕΘΟΥΑΒ ΝΕΜ ΠΙΧΟΡΟϞ ἸΤΕ ΝΗ ΕΘΟΥΑΒ ΟΥΟϞ
 ΝΑΥΕΡϞΥΜΝΟϞ ϞΙΤϞΗ ἸΜΟϞ ΠΕ ΨΑΤΕϞΤΗΙϞ 2
 ἸΔΩΡΟΝ ἸΠΕϞΙΩΤ ἸΑΡΑΘΟϞ ΝΕΜ ΠΙΠῶΛ ΕΘΟΥΑΒ
 ΟΥΟϞ ΑϞ† ἘΧΩϞ ἸΤΕϞϞΤΟΛΗ ἸΝΝΟΥΩΙΝΙ ΝΕΜ
 ΟΥḂΡΗΠΙ ἸΝΝΟΥΒ ΕΤϞΟΤΠ ΟΥΟϞ ΝΑϞΤΟΤϞ ΉΕΝ
 ΟΥῶΝΙ ἸΜΗΝΙ ΟΥΟϞ ΝΑΡΕ Ϟ ἸΧΛΟΜ ϞΙΧΩϞ ΟΥΟϞ
 ΝΑΥΨΟΝΤ ἘΒΟΛ ΉΕΝ ΝΙϞΡΗΡΙ ἸΤΕ ΠΙΨΩΗΝ ἸΤΕ 3

πῶνῃ οὐδὲ ἀρεταῖς ἰπερσαν νὲμ νιῶρπ-
 ἰμῖσι ᾧ ἐνεῖ οὐδὲ ἀρετῆς τὰρελῆ τῆρς
 ἵτε τῆ νὲμ νιτάρμα ἵτε νη εῶγᾶβ τζεμ-
 σοῦ ζῖχεν πῆρονος οὐδὲ ἵτογερῶι νεμαῦ
 ἕεν ἰλῆμ ἵτε τῆ μενεσκα ναι ἅ ζανμονμεν 5

fo. 164.

ᾧπι νὲμ ζανχαρᾶβαι νὲμ ζανσετεβρηχ
 νὲμ ζανμοῦνῆζωῦ εἶῶ ἰμαῶ οὐδὲ
 νιμῆῶ ἐτὸρι ἐράτοῦ νὲμ νικεματοῖ ἀγῶτ
 ἐῶγῆν ἐτῶκι πασῶνκρατῶρ δε πιῶκ ἵτε
 πᾶριος γεωργιος ναῦδὲ ἐράτῃ σαβὸλ ἕατεν 10
 πῖσῶμα ἵτε περῶ οὐδὲ ναῦριμι ἐροῦ πε
 οὐδὲ ἵπε ζλι ἰμοῦνῆζωῦ οὐδὲ χοσεμ ᾧπι
 ἕεν πῖμα ἐρε πῶμα ἰπιῶμη ἵβῆτῃ ἀλλᾶ
 νᾶρε πῖμα τῆρς οἱ ἵνοῦωῖνι οὐδὲ ἅ πικε β
 ἵναλοῦ ἵτε πᾶριος γεωργιος ἐτῆν ἕεν 15
 τῶκι ἀγὶ ᾧ πικεοῦαι ἵῶφῆρ ἵτῶοῦ ἐρ-
 σαβὸλ ἰπῶμα ἰποῦῶ ἐρῖμι ἐταῦναῦ
 ἐποῦῶ χε ἀῶλι ἵτεῖλῆφε οὐδὲ πᾶι ρῆτ
 ἀγῶτῶ οὐδὲ ἐβῆρῆ ἐχῶγ ἀγοῦῶτ ἵμοῦ ἐγ-
 ρῖμι οὐδὲ ἀπᾶσῶνκρατῶρ δε ἀῦταμῶοῦ 20
 ἐζῶβ νῖβεν ἐτα πῶ οὐδὲ ἵποῦῶ οὐδὲ ἀγ-
 ρᾶῶι ἰμαῶ οὐδὲ ἀῦτῶμη ἵτεῖλῆφε εῶγᾶβ
 ἐῶγῆν ἐπερῶμα ἐτῶμαρῶοῦτ οὐδὲ ἀστῶμη
 ἐροῦ ζῶς ἰσεκ ἵποῦῶ οὐδὲ ἐβὸλ ἐπῆρῃ
 οὐδὲ πῖμηῖνι ἵτε τῶενσῆῖ ἵπερῶῶπῖ ἵβῆτῃ 25
 ζὸλῶς οὐδὲ πεχε νερεβῖαῖκ ἵνοῦερῆοῦ χε
 τεῖναῖτ ἕεν οῦμεῶμη χε ἅ φτ ᾧπ ἐροῦ
 ἵπενῶ οὐδὲ σαχῖ νῖβεν ἐταῦροῦ ναῦ
 ῖναχοκοῦ ναῦ ἐβὸλ ἵκαλῶς λοιπὸν ἀῦταλο
 ἰπῶμα εῶγᾶβ οὐδὲ ναῦῶεῶ σῶοῖνοῦῖ 30

ἔβολ ογοϚ ἀγὸλq ἐπὶνι ἔναγχι Ἰβητηq Ἰπιω-
 βορ Ἰζ Ἰρομπι νε Ἰμον ζλι Ἰβητηq νεμωοϚ
 πε ογοϚ ἀγχοπηq Ἰμαγ ογοϚ ναρε πιχακι
 ΝΕΜ ΠΙΜΟΝΜΕΝ ωοπ πε ογοϚ Ἰ φιομ διςι
 ἐπωωι σαπωωι ἸτπολιϚ ογοϚ ναροϚωω ἔωμϚ 5
 ἸμοϚ ἐπεϚητ πε νιπιϚτοϚ δε ἔταγϚωτεμ
 ἔτϚμη ἸπῶϚ εϚϚαχι ΝΕΜ ΠΙΜΑΚΑΡΙΟϚ ΓΕΩΡ-
 ριοϚ ογοϚ ἀγωω ἔβολ χε φτ ἸγεωρριοϚ
 ἀριβοῆθιν ἔρον βεν ται ἀναγκη ογοϚ σατοτη
 ἀρξερι Ἰχε φιομ ογοϚ ἀγχωρ ἔβολ Ἰχε 10
 νιχοϚεμ ογοϚ ἀρωαι Ἰχε φρη ἐπεϚραϚτ
 ογοϚ νιἸλλωογι δε Ἰτε πιἸριοϚ γεωρριοϚ
 ογοϚ ἀγωωι ἸϚα νιογρωοϚ ἀγχεμοϚ Ἰ πῶϚ
 fol. 165. ϚοτοϚ ἔβολ Ἰ ογνιωτ Ἰραωι ωοπι βεν
 τοικοϚμενη τηϚ ογοϚ ἀγοϚων Ἰφρο Ἰνιεκ- 15
 κληϚια ἸκεϚοπ βεν πικοϚμοϚ τηρη ογοϚ
 Ἰ νιεγβιαικ (sic) Ἰτε πιἸριοϚ γεωρριοϚ ωοπ
 ἸζανϚονϚονιον εϚταιῆογτ Ἰμαωω ΝΕΜ ΖΑΝ-
 ϚοινογϚι εϚϚοτπ Ἰμαωω ογοϚ ἀγκωϚ
 ἸπϚωμα ἸπογῶϚ ἸκαλωϚ ογοϚ ἀγὸλq ἔβολ 20
 Ἰχωπ βεν τπολιϚ ογοϚ ἀγταλοq ἔογχοι
 ογοϚ ἀγὸλq ἔτοϚπολιϚ ΝΕΜ ΠΙΧΩΜ Ἰτε
 νεϚβιϚι εϚϚοπ ογοϚ ἀγχιμι Ἰνη ετενογϚ
 τηροϚ ἔταγϚεμτον ἸμωοϚ βεν πῶϚ ογοϚ
 νε ογον ογρωμι δε χε ἀναρεϚϚ πϚον πε 25
 Ἰομαγ ἸπιἸριοϚ γεωρριοϚ ογοϚ ἀγὸλι
 ἸπϚωμα ἸπιἸριοϚ γεωρριοϚ ἔβογν ἐπεϚη
 εϚραωι Ἰμαωω ογοϚ Ἰ τπολιϚ τηϚ ἔωογτ
 ογοϚ ἀγκωτ ἸνογτοποϚ ναq βεν πεϚηι Ἰμιν
 Ἰμοq ογοϚ ἀγογωρπ ἸἸλημ ογοϚ ἀγῖνι 30

ἠπιὰρχη ἐπίσκοπος ἀββὰ θεὸδωσιος οὐγος
 ἀφερᾶριαζιν ἠμοφ ἠσογζ ἠπιὰβοτ ἀθωρ
 οὐγος ἀγσεμνι ἠπερλγμψανον εθογᾶβ ἠβητη
 βεν παι ἐξοογ ρω ον ἠνογωτ ἐτε σογζ
 ἠπιὰβοτ ἀθωρ πε οὐγος ἀγχωκ ἐβολ ἐχωφ 5
 ἠτῶγσιὰ εθογᾶβ πιςωμα εθογᾶβ nem πιςνοφ
 ετταιῆογτ ἠτε πῶε ιηε πχε οὐγος ἀγῶωπι
 βεν πιτοπος εθογᾶβ ἠξε ζανμηνι nem
 ζανωφηρι εγῶω οὐγος ἠθοφ δε πιὰριος γεωρ-
 ριος ἀφὶ ἐβολβεν τφε κατὰ πιογᾶρζαζνι 10
 ἠτε πῶε οὐγος ἀφῶαιρι ἠεγζιος πιςτρατη-
 λατης οὐγος ἀφῶρκ ἠνενβαλ ἠτοκκλητι-
 λνος ἐβολ οὐγος ἀφρογζιτη ἐβολβεν πι-
 παλλατιον οὐγος ἠσετζεμσο ἠκωσταντινος
 ἠνογρο ἠτερῶεβιω οὐγος ἀφογῶν ἠνιεκ- 15
 κλησια ετβεν πικοςμος τηρη ἀφογῶν ἠνι-
 ρωογ ἠτε νιωτεκωογ οὐγος ἀφογῶνε ἐβολ
 ἠπισταγρος οὐγος ἀφταχρο ἠπιναρτ ἠνορ-
 θοδοζος ἀρκωτ ἠτᾶνασταςις ἠτε πῶε βεν
 ἠλῆμ nem ζανκεμηω ἠνεκκλησιὰ βεν πι- 20
 κοςμος τηρη οὐγος ἠθοφ ον ἀφὶ ἐβογν ἐπ-
 τοπος ἠτᾶνασταςις ἀφῶληλ ἠβητη οὐγος
 ἠθοφ ον ἀφὶ ἐβογν ἐπτοπος ἠπιὰριος γεωρ-
 ριος nem ἐλενη τερμαγ nem εγδοζιὰ τεφ-
 ρωνι οὐγος ἀ πιὰριος γεωρριος ογῶνεφ ἐροφ 25
 fol. 166. οὐγος ἀφταμοφ βεν πιεχωρζ ἠνη ἐτερῶαλι-
 τογ οὐγος ἠθοφ πε ἐταρκωτ ἠπτοπος εθογᾶβ
 ἠτε πιὰριος γεωρριος βεν τοςπολις εθεβ
 ξε ναφοι ἠκογχι ἠωορπ πε οὐγος ἀφᾶλι
 ἠθαγμαστον ἠπαι ρητ οὐγος φαι τῆνογ ἐτογ- 30

ωοπ ἵβητη ἵχε ναι μhini nem ναι χομ
 ετωω ναι ετςβηογτ ρι κεχωμ χωρις φαι
 εγώου Ἰφ† nem περμαρτγρος εθουαβ πια-
 ριος γεωργιος ἔταρχωκ ἔβολ ἵπερὰγων ἵχε
 πιαριος γεωργιος ἵσογ κ̄π ἵπιὰβοτ φαρ- 5
 μογθι ἵογἔροογ ἵπαρσκειγῆ ἵναχη ἔ†
 ἵπιἔροογ ογορ νη τηρογ ἔταγερμαρτγρος
 ἔβολζιτεν πιαριος γεωργιος ογορ ἵσειρι
 ἵκῆ ἵωο nem χ̄π nem αλεξανδρα †ογρω
 ογορ αγβι ἵπιχλομ ἵαττακο ἔβολζιτεν 10
 πεν̄σ̄ ἵη̄σ̄ π̄χ̄σ̄ ογορ ἵσεογνογ ἵμωογ †νογ
 nem πιαριος γεωργιος βεν ἵλῆμ ἔβακι ἵνη-
 εθουαβ τηρογ ογορ ic ναι μεν ανχοτογ
 νακ (sic) ωα παι μα ενταμω ἵμωτεν εθε
 νιβici nem νιαγων ἵωογταιωογ ναι ἔταγερ- 15
 ρυπομενιν ἔρωογ ἵχε πιαριος γεωργιος
 πιωωix ἵρερβρο ἵτε πεν̄σ̄ ἵη̄σ̄ π̄χ̄σ̄ μαρενναγ
 δε ἕνιταιο ετβοσι ἔταρβιτογ βεν νιφνογι
 ριτεν πενσωτηρ ἵη̄σ̄ ἵη̄σ̄ σωτεμ χε †νογ
 ὦ ναμενρα† ἵνη ἕταιναγ ἔρωογ βεν ναβαλ 20
 nem νη εταισομογ ἵναμαωχ ἵνοκ πιελα-
 χιστος θεδαωτος αωωπι δε βεν πχογ
 ἵπιμαιογ† ἵνογρο θεοδοσιος φα πιρερερ-
 φμεγι ετταινογτ αρναγ ἔογωφῆρι βεν
 πιωορπ ἵἔροογ ἕταγερογρο ογορ αρναγ 25
 ἕπιαριος γεωργιος ἕταρι ἔβολβεν τφε βεν
 ογνιω† ἵωογ ογορ ναρε πιαρχηαγγελος
 μοωι nemαγ πε αρτζεμσο ἵπιμαιογ†
 ἵνογρο θεοδοσιος ριχεν περονος ἵνιρωμεος
 εθε χε ναρε ογναρ† ερταρρηογτ ἵταρ 30

ΠΕ ἔβουγν ἐπιλγιοσ γεωργιοσ ἵπερσχογ τηργ
 ΠΕ [λοι]πον μενεσκα κ̄ ἵρομπι ισχεν ἔτα-
 ρερογρο ογοσ αγκωτ ἵνογνιϷ† ἵνεκκλησια
 fol. 167. βεν φραν ἵπιλγιοσ γεωργιοσ ογοσ αρωογ†
 ἔβουγν ἵνιἔπισκοποσ τηρογ ἐπιλγιασμοσ ἵτε 5
 πιλγιοσ γεωργιοσ ογοσ αρωογρπ ἵσα ταμετ-
 ελαχιστος ζω νεμ νιἔπισκοποσ τηρογ ογοσ
 νε διδγι ἔρατ ζω πε βεν ογμετατχομ ἵτε
 †μετβελλο λοιπον ἔτανεραγιαζιν ἵτεκκλη-
 σια εθογав βεν φραν ἵφ† νεμ πιλγιοσ 10
 γεωργιοσ ογοσ ἅ νιφγλοπονοσ ερψαλιν
 κατα πεττομι ογοσ ναρε πογρο νεμαν πε
 νεμ †σγνκλητοσ τηρσ νεμ να†πολισ τηρογ
 ογοσ μενεσκα ἑρενζεμσι νεμ πογρο νεμ
 πιμηϷ τηργ ογοσ ἅ πογρο ερκελεγιν ἑρογωϷ 15
 (sic) ἔρον ἵ†μαρτυρια ἵτε πιλγιοσ γεωργιοσ
 εθεβε χε νε σογκ̄τ̄ ἵφαρμογθι πε πιἔροογ
 ἔτεμμαγ ογοσ νανδισμη πε βεν ογχαρωγ
 ἔταρφοσ δε ἔ[πι]μα ερε π̄σ̄ μεθερε ναγ
 ερχω ἵμοσ χε ἵμον φη ετὸνι ἵμοκ βεν 20
 νιμαρτυροσ τηρογ ογδε ἵνε ογον Ϸωπι
 ερδὸνι ἵμοκ Ϸα ἔνεσ ογοσ ἅνοκ ζω ἅ πιζωβ
 ερρω[γϷ] νηι ειχω ἵμοσ χε ογμηϷ ἵστρα-
 τηλατησ νεμ νιἔπα[r]χοσ νεμ ογρο (sic)
 ἵτε παι κοσμοσ αγχω ἵσωογ ἵπωογ τηργ 25
 ἵπαι κοσμοσ νεμ πογαζιῶμα νεμ τογμετ-
 ραμαδ ογοσ αγμογ ζιχεν φραν ἵπενσ̄
 ιησ̄ π̄χ̄σ̄ ναζραγ ἵπελσεβησ ἵνογρο διοκλη-
 τιανοσ πιλνομοσ ογοσ νε αρδ̄ισι ἵναι τηρογ
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ἠπιὰζιωμα ἠβασιλικον ογορ βεν πχινθρεφι
 ἔβολ ἅ ογμηνω εφοω ογασρ ἠσωφ σαμνη
 ἠμορ nem σαμναι ἠμορ ογορ αιναγ ἔνη
 εθογав τηροϋ εγερπροσκυнин ἠμορ αι[ναγ]
 δε αιτωμτ ογορ ναι[ογωω ἔε]μι ἔρορ χε 5
 nim πε ογορ αιcomc σαογῖnam ἠμοι αιναγ
 ἔογμογναχοc εφορι ἔρατq ἔρε ζαντενζ
 ἠμορ ἠφρη† ἠνογαρρελοc ἠτε φ† ογορ
 ναρεφοριν ἠνογχлом ἠνογρο nem ογρεβсω
 ἠμον ζλι βεν ниметоγρωоϋ ἠτε πικосμοc 10
 ὀни ἠμοc ογορ ἔρε ογωωωτ ἠνογв βεν
 τεφχιx ἠνογῖnam ογορ наре περζο¹ μεz
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 ογορ αι†ζο ἔρορ ειxω ἠμοc χε παιωτ
 ††ζο ἔροκ ματαμοι χε ἠθοκ nim εκωоп 15
 βεν παι νιω† ἠταιὸ ἠπαιρη† ογορ ἠθορ
 δε λφερὰμαληx ἔροι ογορ πεχαq нни χε ἠнок
 пе παγλε πиремтаmma καλωc ακι ὦ πιμα-
 несωоϋ ἠτε пеноγро ἠмни пенѳс ἠнс пхс
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 ὦ παѳс ἠιωτ εθογав ††ζο ἔροκ ic χε ακαιτ
 ἠемπωα ἠпекаспасмоc εθογав ††ζο ἔροκ
 ζина ἠτεκταμοι χε nim πε παι νιω† ἠноγро
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 кyнин ἠμορ ογορ ἠθορ δε пимакариос αq-
 [N]ετq ρωq ἠсωви ἠπῆατικον πεχαq нни χε
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1) Ms. περζοm.

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 ΟΥΩΙΝΙ ΕΖΟΤΕ ΦΡΗ ΉΝΟΥΘΒΑ ΉΚΩΠ ΉΣΟΠ 25
 ΟΥΟΣ ΑΦΙ ΩΑΡΟΙ ΕΦΜΕΖ ΉΡΑΩΙ ΑΦΑΜΟΝΙ ΉΜΟΙ
 ΟΥΟΣ ΑΦΤΖΕΜΣΟΙ ΖΙΧΕΝ ΠΕΡΟΝΟΣ ΉΤΜΕΤΟΥΡΟ
 ΟΥΟΣ ΕΡΕ ΟΥΜΗΩ ΒΕΝ ΝΗ ΕΤΕΜΠΩΑ ΒΕΝ ΠΙ-
 ΣΤΡΑΤΕΥΜΑ ΕΡΘΕΩΡΙΝ ΉΜΟΦ ΉΖΟ ΟΥΕ (sic¹)

1) Read ΟΥΒΕ.

20 ΟΥΟΣ ΔΙΝΑΥ ΕΡΟQ ΝΚΕCΟΠ ΗΕΝ ΤΕΦΕΚ-
 ΚΛΗCΙΑ ΕΘΟΥΑΒ ΔΑΤΑΜΟΙ ΝΝΗ ΕΤΕΡΝΟΦΡΙ ΝΤΑ-
 ΨΥΧΗ ΔΝΟΚ ΔΕ ΕΤΑΙCΩΤΕΜ ΕΝΔΙ ΔΙCΜΟΥ ΕΠΑΔC
 ΙΗC ΝΕΜ ΝΗ ΕΘΟΥΑΒ ΜΜΑΡΤΥΡΟC ΝΤΑQ ΜΕ-
 ΝΕΝCΑ ΝΑΙ Α ΠΙΕΠΙCΚΟΠΟC ΕΤΕΜΜΑΥ ΩΕ ΕΤΕΦ- 5
 ΒΑΚΙ ΔΑΚΩΤ ΝΝΟΥΕΚΚΛΗCΙΑ ΕCΤΑΙΝΟΥΤ ΗΕΝ
 ΦΡΑΝ ΜΦ† ΝΕΜ ΠΙΔΓΙΟC ΓΕΩΡΓΙΟC ΟΥΟC ΔΑΦΕΡ-
 ΔΑΓΙΑΖΙΝ ΜΜΟC ΝΝΕΦΧΙΧ ΝΠΑΤΕΦΙ ΕΒΟΛ ΗΕΝ
 CΩΜΑ ΝΕ ΟΥΔΙ ΖΩQ ΠΕ ΕΒΟΛ ΗΕΝ ΠΙΤΗ ΝΕΠΙC-
 ΚΟΠΟC ΕΤΑΥΘΩΟΥ† ΗΕΝ ΝΙΓΕΑ (sic) ΟΥΟC ΔΑΦΕΡ- 10
 ΟΕ ΝΡΟΜΠΙ ΝΕΠΙCΚΟΠΟC ΟΥΟC ΔΑΦΕΝΚΟΤ ΗΕΝ
 ΠC ΕΦΧΗ ΡΗ Ν[ΡΟΜ]ΠΙ ΙC ΝΑΙ ΜΕΝ ΔΝΧΟΤΟΥ
 ΝΩ[ΤΕΝ] Ω ΝΑΜΕΝΡΑ† ΝCΝΗΟΥ ΕΒΟΛΗΕΝ ΝΙ-
 ΝΙΩ† ΝΤΑΙΔ ΕΤΑ Φ† ΤΗΙΤΟΥ ΜΠΙΜΑΤΟΙ ΝΧΩΡΙ
 ΝΤΕ †ΧΟΜ ΠΙΝΙΩ† ΝΝΑΘΛΥΤΗC ΠΙΔΓΙΟC ΓΕΩΡ- 15
 ΡΙΟC ΦΑΙ ΕΤΟΥΕΡΨΑΙ ΝΑQ ΜΦΟΟΥ ΗΕΝ ΠΙΚΟCΜΟC
 ΤΗΡQ ΝΕΜ ΗΕΝ ΝΙΦΗΟΥΙ ΠΙΚΕCΕΠΙ ΝΤΕ ΠΕΦΩΟΥ
 ΝΕΜ ΠΕΦΝΙΩ† ΝΤΑΙΔ ΕΤCΟCΙ ΕΔΑΦΗ ΗΕΝ ΙΛΗΜ
 ΝΤΕ ΤΦΕ ΤΠΟΛΙC ΝΠΟΥΡΟ ΠΧC ΛΟΙΠΟΝ †ΝΟΥ
 ΧΕ Ω ΝΑΜΕΝΡΑ† ΕΤCΜΑΡΩΟΥΤ ΗΕΝ ΠC ΖΩCΟΝ 20
 ΕΔΑΝΕΜΙ ΗΕΝ ΟΥΜΕΘΜΗ ΧΕ ΠΙΔΓΙΟC ΓΕΩΡΓΙΟC
 ΗΕΝΤ ΕΒΟΥΝ Φ† ΝΤΑΙ ΗΕ ΤΗΡC ΟΥΟC ΟΥΟΝ-
 ΤΕQ ΠΑΡΡΗCΙΑ ΜΜΑΥ ΕΖΩΛ ΕΒΟΥΝ ΜΠΕΜΘΟ
 Ν†ΤΡΙΑC ΕΘΟΥΑΒ ΝCΗΟΥ ΝΙΒΕΝ ΕΒΙΖΜΟΤ ΕΧΕΝ
 ΟΥΟΝ ΝΙΒΕΝ ΛΟΙΠΟΝ ΜΑΡΕΝΧΑΝ ΖΩΝ ΜΠΡΟC- 25
 ΤΑΤΗC ΕΒΟΛΖΙΤΕΝ †ΔΑΓΑΠΗ ΕΒΟΥΝ ΕΒΟΥΝ (sic)
 ΕΝΕΝCΝΗΟΥ ΝΖΗΚΙ ΝΕΜ ΝΙΩΕΜΜΩΟΥ ΜΑΡΕΝ-
 ΜΕΝΡΕ ΝΕΝΕΡΗΥ ΜΑΡΕΝΔΡΕΖ ΕΠΙΤΟΥΒΟ ΕCΕΨΩΠΙ
 ΝΑΝ ΤΗΡΟΥ Ω ΝΑΜΕΝ[ΡΑ† ΕΘ] ΡΕ ΠΙΔΓΙΟC ΓΕ-
 ΩΡΓΙΟC ΔΙΖΜΟΤ ΕΖΡΗΙ ΕΧΩΝ ΝΑΖΡΕΝ ΠΕΝC 30

ΙΗϢ ΠΧϢ ρΟΠΩϢ ἸΤΕΡΩΕΝΖΗΤ [ΖΑ]ΡΟΝ ΟΥΟΥ
 ἸΤΕΡΧΩ ΝΑΝ ἘΒΟΛ ἸΝΕΝΝΟΒΙ ΟΥΟΥ ἸΤΕΡϢΜΟΥ
 ἘΠ[Θ]ΩΟΥ† ἘΒΟΥΝ ἸΤΕ ΠΕΝΛΑΟϢ ΝΙΚΟΥΧΙ ΝΕΜ
 ΝΙΝΙΩ† ΝΙΒΕΛΛΟΙ [ΝΕΜ] ΝΙΛΛΩΟΥἸ ΝΙΧΗΡΑ ΝΕΜ
 ΝΙΠΑΡΘΕΝΟϢ ΟΥΟΥ ΟΝ ἸΤΕΡϢΜΟΥ ἸΦΗ ἘΤΑϢ 5
 fol. 172. ρΙΦΡΩΟΥΩ ἸΠΑΙΧΩΜ ΑΓΘΑΜΙΟΥ ἘΒΟΛ ἪΕΝ ΝΕΡ-
 ΗΙϢΙ ἸΜΜΗ ἪΕΝ ΠΧϢ ΙΗϢ ΠΕΝϢϢ ΦΑΙ ἘΤΕ ἘΒΟΛ
 ΖΙΤΟΥΤϢ ΕΡΕ ΠΙΩΟΥ ΠΡΕΠΙ ΝΑϢ ΝΕΜ ΠΕϢΙΩΤ
 ἸΛΑΓΡΑΘΟϢ (sic) ΝΕΜ ΠΙΠῆΑ ΕΘΟΥΑΒ ἸΡΕϢ-
 ΤΑΝΒΟ ΟΥΟΥ ἸΝΟΜΟΥϢΙΟϢ ΝΕΜΑϢ †ΝΟΥ ΝΕΜ 10
 ἸΝΧΟΥ ΝΙΒΕΝ ΝΕΜ ΩΑ ἘΝΕΖ ἸΤΕ ΝΙἘΝΕΖ ΤΗΡΟΥ
 ἸΜΗΝ

fol. 172 obverse.

† ἪΕΝ ΠΡΑΝ ἸΠΕΝ¹
 ϢϢ ΙΗϢ ΠΧϢ ΑΓΩΠΙ ἸΧΕ 15
 ΠΑΙ ἸΓΡΑΘΟΝ ἸΩΕΝΕΡΦΜΕΥἸ
 ἸΤΕ ΠΑΙ ΧΩΜ ἘΒΟΛ ΖΙΤΟΥΤΟΥ
 ἸΝΕΝΜΑΙΝΟΥ† ἸΝΧΗΟΥ ἸΜΑΙ
 ΑΓΡΑΠΕ ΠΙΔΙΑΚΟΝ ΠΕΤΡΟϢ ΕΝΕ.....
 ΠΙ†ΑΚΟΝ ΚΕΛΛΟΥΧΝΕΜΝΟΥΩΗ[ΡΙ ἸΠῆΑΤΙΚ](?)ΟΝ 20
 ΑΓΩΦΟϢ ἘΒΟΛ ἪΕΝ ΠΟΥΗΙϢΙ ἸΜ[ΗΙ ΑΥΤΗΙϢ](?)
 ἘΒΟΥΝ Ἐ†ΑΚΙἸ ἸΕΚΛΗϢΙἸ ἘΤΕ
 ΜΙΧΑΗΛ ἸΤΕ †ΧΕΦΡΟΝΕ Ἢ
 ΕΥΩΕΝΕΡΦΜΕΥἸ ΝΩΟΥ ΝΕΜ ΝΟΥΙΟΥ†
 ††ΖΟ ἘΒΟΝ ΝΙΒΕΝ ΕΘΝΑΩΩ ἸἪΗΤϢ ἸἘ ΝΗ 25
 ΕΘΝΑϢΩΤΕΜ ἘΡΟΥ ἸΝΤΟΥΧΟϢ ΧΕ ΝΗ ΕΤ ΟΝ[Ζ](?)
 ἸΝΤΩΟΥ ἸΤΕ ΠϢϢ ΕΡΠΕϢΝΑΙ ἸΝΝΙΩ† ΝΕΜ[ΑΥ]

1) This and the following 17 lines are written below the last lines of the text.

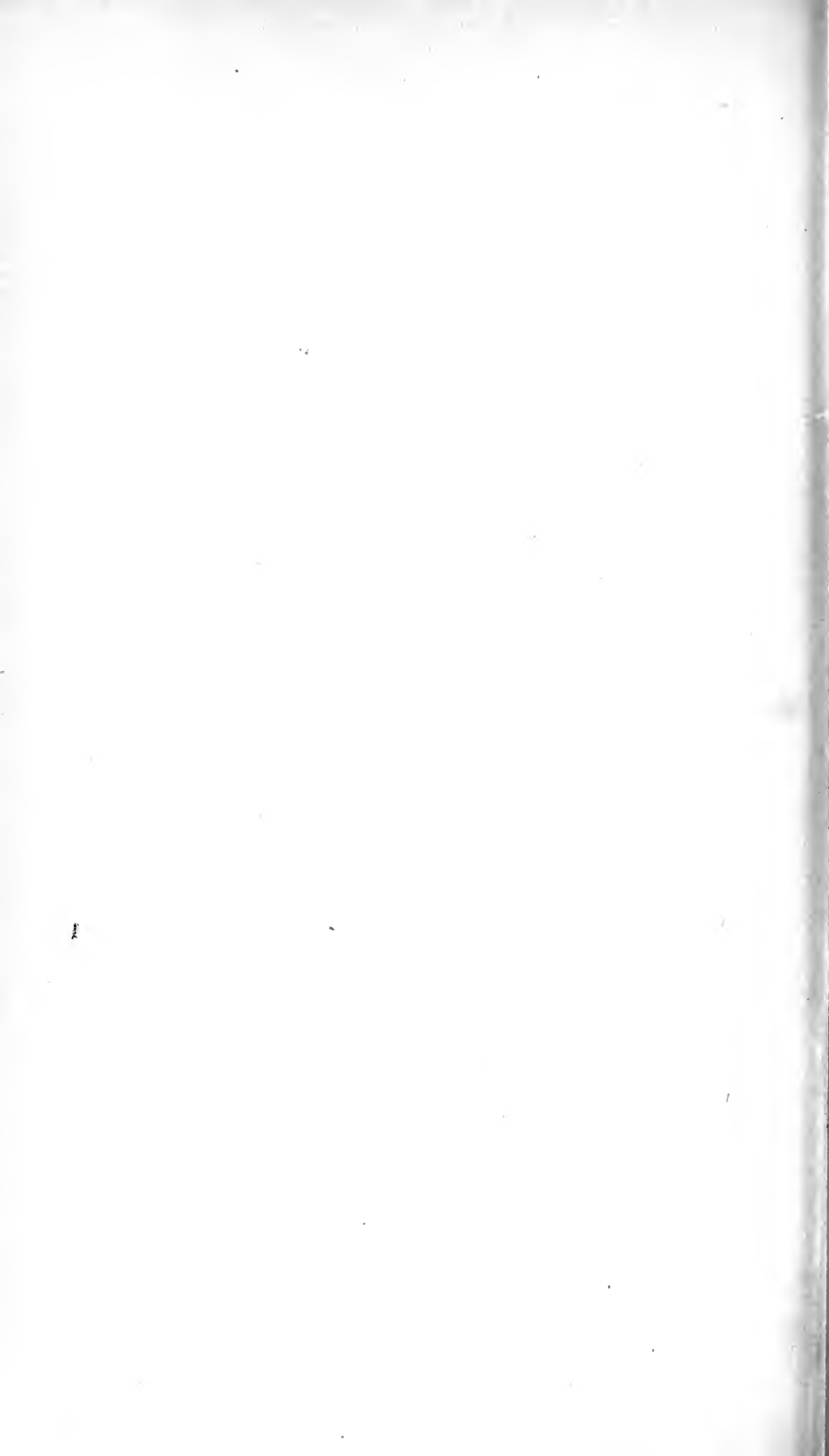
ΚΕ ΝΗ ΕΤ[ΛΥΣΙΝΙ](?) ἘΒΟΛ ἸΤΩΟΥ ΤΕ ΠῪΣ ΤῪΜ
 ΤΟΝ ἸΟΥΨΙΧΗ ΤΕΡΡΟΘΒΟΥ ἪΕΝ ΚΕΝΩ
 ΝΕΝΙΟ† ΕΘΟΥΔΒ ΑΥΡΑ[ΣΑΜ ΝΕΜ ΙΣΑΛΚ]
 ΝΕΜ ΙΑ[ΚΩΒ]

fol. 172 reverse.

5

ΣΤΡ̄Σ ΠῪΣ Φ† ἸΤΕ ΝΙΧΟΜ ΠΗ ΕΤἪΕΝ ΚΕΝΩ ἸΠΕΡΙΩΤ
 ἸΛ[ΓΑΘΟΣ]¹
 ΠΗ ΕΡΕ ΝΕΦΑΖΩΡ ΜΕΣ ἸΝΝΑΙ ΝΕΜ ΜΕΤΩΝΕΖΗΤ ΠΗ
 ΕΤΧ
 ΣΟΜΣ ἸΣΗΟΥ ΝΙΒΕΝ ἸΣΑ ΘΜΕΔΑΝΙΑ ἸΝΠΙΡΕΦΕΡΝΟΒΙ 10
 ΠΗ ΕΘΒΟΥΩ ΦΜΟΥ ΔΗ ἸΠΙΡΕΦΕΡΝΟΒΙ ἸΠΡΗ† ΤΕΦ
 [ΤΑΣ]ΘΟΥ ΤΕΦΩΝἪ ΤΕΝΤΩΒΣ ἸΤΕΚΜΕΤΑΓΑΘΟΣ
 [Φ†] ΠΙΜΑΙΡΩ[ΜΙ] ΣΙΤΕΝ ΝΙ†ΣΟ ἸΤΕ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ
 ΤΕΚΕΡΠΙΝΑΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΡΕ ἪΙΣΙ ΕΩΝΕΡΦΜΕΥΙ
 ΩΟΥ ἪΕΝ ΠΑΙ ΚΟΥΣΙ ἸΣΩΜ ἪΕΝ ΠΑΙ ΕΩΝ 15
 ἪΕΝ ΚΕ ΕΩΝ ΕΘΗΟΥ ΠῪΣ ΕΚΕΒΙ ἸΝΟΥΨΥΧΗ
 ἸΝΙΤΟΠΟΣ ἸΤΕ ΠΕΜΤΟΝ ΧΕ ἸΘΟΚ ΕΡΕ ΠΕΡΩΨΙ ΝΙΝ(?) ΔΙ
 ΤΟΤΚ ΠΙΩ[ΟΥ] ΝΕΜ ΠΙΣΜΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΦΙΩΤ
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠῪΛ ΩΑ ΝΙΕΝΕΣ ΤΗΡΟΥ ἸΜΗΝ.
 ΧΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧῪΒ. 20

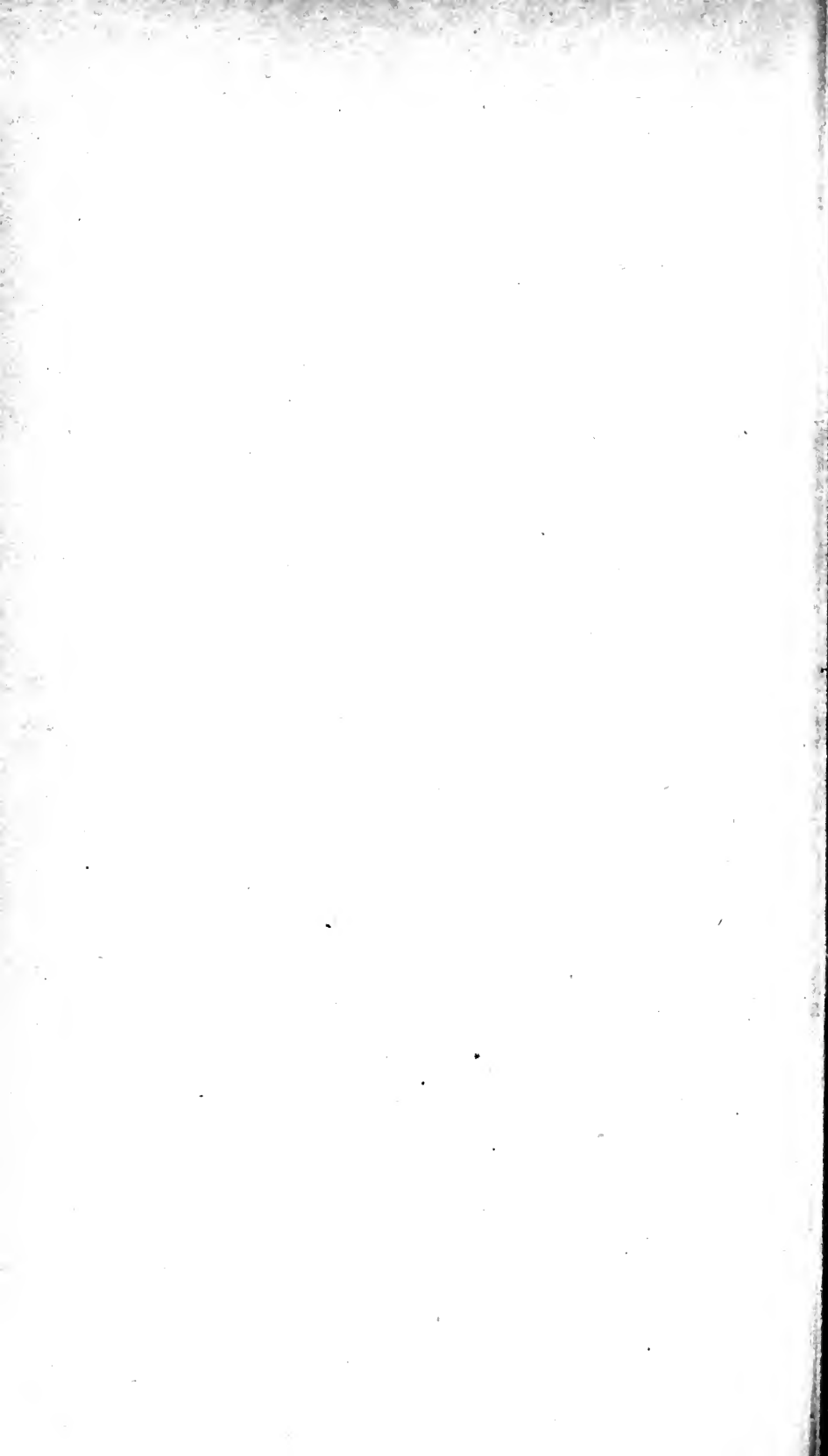
1) These lines are written in the middle of the page.



FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.



Fragment A.

[Codex Borgianus CLII.]

page 12. ΔΘΑΝΑΣΙΟΣ¹ ΔΕ ΑΡΧΙ ΝΟΥΑΠΟΤ ΝΜΟΥΝΩΡΩ
 col. I. ΑΡΕΠΕΙΚΑΛΕΙ ΝΖΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΖΡΑΪ ΕΧΩΦ·
 ΑΡΤΑΑΦ ΝΑΦ. ΑΥΩ ΝΤΕΡΕΦΣΟΟΦ ΝΠΕΛΑΑΥ ΝΠΕ-
 ΘΟΟΥ ΨΩΠΕ ΝΜΟΦ ΕΠΤΗΡΦ. ΑΘΑΝΑΣΙΟΣ ΔΕ
 ΠΕΧΑΦ ΝΠΡΡΟ ΧΕ ΕΤΙ ΚΕΚΟΥΪ ΠΕ ΝΤΑΔΟΚΙΜΑΖΕ 5
 ΝΜΟΦ. ΕΨΩΠ ΕΡΨΑΝ ΤΜ ΠΕΘΟΟΥ ΨΩΠΕ ΝΜΟΦ·
 ΕΙΕ ΑΝΟΚ ΖΩΩΤ ΟΝ ΨΝΑΟΥΑΖΤ ΝΣΑ ΠΕΝΤΑΥ-
 ΣΤΑΥΡΟΥ ΝΜΟΦ. ΠΑΛΙΝ ΟΝ ΑΡΧΙ [ΝΚ]ΕΛΠΟΤ
 page 12. ΝΜΟΥΝΩΡΩ (sic) ΑΥΩ ΑΡΤΕΖ ΖΝΚΕΠΑΖΡΕ ΕΡΟΦ
 col. II. ΑΡΕΠΕΙΚΑΛΕΙ ΝΖΝΚΕΝΟΒ ΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΥ- 10
 ΖΟΟΥ ΝΖΟΥΘ ΝΨΟΡΠ ΕΖΡΑΪ ΕΧΩΦ ΑΡΤΑΑΦ
 ΝΑΦ ΟΝ. ΑΥΩ ΑΡΧΙΤΦ ΝΤΟΟΤΦ ΝΠΜΑΓΟΦ· ΑΦ-
 ΣΦΡΑΓΙΖΕ ΝΜΟΦ ΝΨΟΜΗΝΤ ΝΣΟΠ ΕΠΡΑΝ ΝΠΕΙΩΤ
 ΜΗ ΠΨΗΡΕ ΜΗ ΠΕΠΝΑ ΕΤΟΥΑΔΒ. ΑΥΩ ΝΤΕΥΝΟΥ
 ΑΦΣΟΟΦ ΝΠΕΜΤΟ ΕΒΟΛ ΝΠΡΡΟ ΜΗ ΠΜΑΓΟΦ ΑΥΩ 15
 ΝΠΕΛΑΑΥ ΝΠΕΘΟΟΥ ΨΩΠΕ ΝΜΟΦ ΕΠΤΗΡΦ. ΑΘΑ-
 page 14. ΝΑΣΙΟΣ ΔΕ ΑΡΨΠΗΗΡΕ ΝΜΟΦ ΠΕΧΑΦ ΝΑΦ ΧΕ
 col. I. Ω ΓΕΩΡΓΙΟΣ ΠΕΤΤΑΕΙΗΦ Ω ΠΖΗΒΕ ΝΤΜΕ ΨΩΡΚ
 ΕΡΟΚ ΝΠΕΣΤΑΥΡΟΦ ΝΠΕΧΕ ΙΣ ΠΝΟΥΤΕ ΝΤΑΦΕΙ
 ΕΠΚΟΦΜΟΦ ΕΝΟΥΖΜ ΝΝΕΤΣΩΡΜ (sic) ΤΗΡΟΥ ΝΑ² 20

1) For the memphitic version of this fragment see page 8,
 line 15.

2) Memphitic version, p. 9.

ἵσταψυχῆ· ἀγὼ νῆ† ναῖ ἵτεσφῆραγίς· ἐτῆμ
 πεῦξ̄ σεκας ἐγῆογων ναῖ. ἵτερεφῆναγ δε
 ἵδι ἵζαγίος γεωργίος ἐτερεπικτίς· ἀφλακτίζε
 ἵπκαζ· ἀφωζ ἀφταγὸ ἐζραῖ ἵογμοογ ἵθε
 page 14. ἵογείῆρο ἐφζαλτε. ἀγὼ ἀφβαπτίζε ἵμογ. 5
 col. II. ἐπραν ἵπειωτ μὴ πωῆρε μὴ πεπῆᾶ ἐτογλαβ.
 ἀσῶπε δε ἵτερεφογὼ ἐφβαπτίζε ἵμογ
 ἵτεγῆνογ ἀ πμοογ ἀναχωρεῖ ναγ ἐπερμα
 ἵκεσοπ. πῆρο δε ἵτερεφῆναγ ἐπενταφῶπε
 ἀφκελεγῆ ἐτρεγχι ἵθανασίος ἐβολ ἵβολ 10
 ἵτπολις ἵσεταγος ἐζραῖ ζῆ ογσηφ· ἀφχωκ
 ἐβολ ἵτεφμαρτυρίᾶ ἵσογχογτσαῶφ ἵπεβοτ
 page 15. τ[ῶβε] ἀγχιτφ ἐπ[παρα]δίσος ζῆ ογεοογ.
 col. I. μὴ ἵσῶς ἀφογεζσαζνε ἵδι πῆρο ἐτρεγχι
 ἵπζαγίος γεωργίος· ἐπεῶτεκο ἵκεσοπ ῶαν- 15
 τεφσκεπτι ἵμογ· σε ογ πετεφῆναααφ· ζτοογῆ
 δε ἵτερεφῶπε ἀφκελεγῆ ἐτρεγῆμινε ἵογ-
 νοβ ἵτροχος· ἵπεσμοτ ἵογδλιβ· ἵζαμῶφ·
 ἐφχιρα ἵζῆσχηφ ἐτπε ζιπεσχτ δε ζῆδορτε·
 νε· ἐγχηρ ἐπζο ῆναγ ἐγὸβτ ἐζογῆ ἐρογ. 20
 πῆρο δε ἀφογεζσαζνε ἐτρεγῆντῆ ἐβολζῆ
 πεῶτεκο· ἵσεχιτφ ἐπμᾶ ἐτερε πμαῆρανον
 page 15. ἵζητφ. ππετογλαβ δε γεωργίος ἵτερεφεί
 col. II. ἐπμα ἐτερε ἵμανρανον ἵζητῆ· ἀφῆναγ ἐπε-
 τροχος ἐτε ἵμανρανον πε ἐφχιρα ἵσχηφ 25
 μὲν ζιτπε ἵμογ ζιπεσχτ δε ἐφχιδορτε ἐπζο
 ῆναγ· ἐγὸβτ ἐζογῆ ἐρογ. ἀφχοος ἵτεγῆνογ
 ζραῖ ἵζητφ σε name· ἵτῆναογχαῖ ἀν ἐβολ-
 ζῆ π[ε]ἵμανρανον. μὴ ἵσῶς δε ἀφῆτογ ζῆ
 πεφμεεγῆ πεχαφ ζῆ πεφζητ. σε γεωργίος· 30

page 16. ΕΤΒΕ ΟΥ ΕΚΜΟΚ[ε] ΖΙ ΝΑΪ. ΝΟΕΙ ΜΠΕΚΛΗΡΟC
col. I. ΝΤΑΡΤΑΖΟΚ ΧΕ ΠΕΧ̄C ΖΩΩC ΝΤΑΥΑΩΤ̄C Ζ̄Ν
ΤΜΗΤΕ ΝΛΙCΤΗC ἸΝΑΥ. ΝΤΕΡΕΡΧΕ ΝΑΪ ΔΕ.
ΔΡΦΕΙ ΝΝΕΡΒΑΛ ΕΖΡΑΪ ΕΤΠΕ ΝΝΑΖΡ̄Μ ΠΧΟΕΙC·
ΠΡΕΡ̄ΠΕΤΝΑΝΟΥC ΝΑΦ. ΠΕΧΑΦ ΧΕ ΠΧΟΕΙC ΠΕΤΕ- 5
ΜΕΡΩΒΕ· ἘΝΕΖ ΠΑΓΟΝΟΘΕΤΗC ΝΡΕΡΧΡΟ· ΠΩΟΥ-
ΩΟΥ· ΑΥΩ ΠΤΕΛΗΛ Μ̄Ν ΠΕΚΛΟΜ Ν̄ΜΜΑΡΤΥΡΟC·
ΠΕΤΩΟΠ¹ Χ̄ΙΝ ΤΕΖΟΥΕΙΤΕ· ΠΕΝΤΑΡΤΑΜΙΕ ΤΠΕ·
ΑΥΩ ΔΡ̄CΜ̄ΝCΕΝΤΕ Μ̄ΠΚΑΖ· ΖΙΧ̄Μ ΠΜΟΟΥ· ΠΕ-
ΤΟΥΑΑΒ ἘΤΜΤΟΝ Μ̄ΜΟC Ζ̄Ν ΝΕΤΟΥΑΑΒ. ΠΕΤΕ 10

page 16. ΜΠΕ ΛΑΛΥ ΝΡΩΜΕ ΝΑΥ ἘΡΟΦ ἘΝΕΖ. ΠΕΝ-
col. II. ΤΑΡΠΩΡ̄C ἘΒΟΛ Ν̄ΤΠΕ ΝΘΕ ΝΟΥΖΩ· ἘΑΡΚΩ
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1) Memphitic version, p. 10.

2) Memphitic version, p. 11.

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1) Memphitic version, p. 12.

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1) A later hand has written on the margin the Arabic equivalent of this word; سرقوا

2) Memphitic version, p. 13.

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1) This word has been written on the margin by a later hand.

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1) Memphitic version, p. 14.

2) Memphitic version, p. 15.

†ΑΙΤΙ ΜΜΟΚ ΝΟΥΑΪΤΗΜΑ [ΧΕ] ΝΝΕΚΡΜΑΓΙΑ
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 ΤΕ· ΜΝ ΤΑΡΤΕΜΙC ΤΜΑΛΥ ΝΝΝΟΥΤΕ ΤΗΡΟΥ †ΝΑ-
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 ΧΕ ΕΙΝ[Α]ΤΑΚΟΩ ΝΑΩ ΝΖ[Ε]· ΑΩΚΕΛΕΥΕ ΕΤΡΕ[Υ]-
 ΤΑΜΙΟ ΝΟΥΝ[ΟΒ] ΝΒΑΩΟΥΡ ΝCΕ[ΩΑΑΤΩ] ΖΝ

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page 24.
col. I.

page 24.
col. II.

1) Memphitic version, p. 16.

TEPMHTE ÆCEAAQ ÆW CNAΓ AYW¹. TE
 ΘE ÆTAQT ÆΠEQTΠÆ.

MÆNÆCWC ΔE ON AQOYEPZCAZNE ETPEYEINE ÆOY-
 NOB ÆXALXION (sic). ÆCENOY ZE EPRAÏ ÈPOQ
 ÆÏMELOC ÆΠΔIKAIOC. MÆN OYTAZT ÆCECAZTE 5
 ZAPOQ ZA ΠEXALXION (sic) MÆN OYΛAMXATÏ
 MÆN OYOT. MÆN OYAMPHEZE WANTEQBÏBÏ NEQNHX
 WLIB ÈBOL NAMENTH ÆMALZE. ÆZYPERHTHC ΔE
 NAÏ ETCAZTE ZA ΠEXALXION (sic) AYPOW

ÈPOYÈ. ÆTEPOYÏMEWBOM ÈQI ÈZPAÏ ZA- 10
 ÆTEΛTILE. ETQOBE ÈZPAÏ ZÏN ΠEXALXION (sic)
 ETEQWOOΠ ÆZHHTQ [AYTAME ΠÏPO ZE Æ ΠITALLI-
 POROC POKZ MΠTHPQ AQOYAZCAZNE ÆCETOMCQ
 ÆPKAZ MÆN ΠEXALXION (sic). ETEQWOOΠ ÆZHHTQ]²
 ZEKCAC ÆNE NEXPICTIANOC ZE ÈPOQ ÆCEQÏ 15
 ÈBOL ZÏN NEQMELOC. ÆCEËMINE ÆOYMAPTYPION
 ÈPOQ. EYBHK ΔE ETAME ΠÏPO. AYNOB ΔE
 ÆWTOPTÏ ΔE WΠE. ZWCTE ÆTE TΠE ÏKAKE
 ÆCETÏPOYÒEIN ÆOÏ ÆCIOY. NE Æ ΠXOEIC GAP
 EI ÈΠECHT. MÆN NEQAPΓELOC ÈXÏN ΠEXALXION 20

(sic) EQXW ÆMOC ZE ÆNOK³ ΠE ΠNOYTE ÆTAQ-
 TOYNEC ΛAZAPOC. ÈBOL ZÏN NETMOOYT. ÆTOK
 ZWOK Æ ΓEWPPIOC †XW ÆMOC NAK ZE ÆMOY
 ÈBOL ZÏN ΠEXALXION (sic) ÆPAZEPAÏK ÈXÏN
 NEKOYÈRHTE ÈMÏΛAAY ÆTAKO WOOΠ ÆZHÏK. 25
 AYW ÆTEYNOY AQTWOYH ÈBOL ZÏN NETMOOYT

1) The page ends here.

2) The words enclosed by

brackets have been written on the margin by a later hand.

3) Memphitic version, p. 17, l. 4.

ἠδὲ ἡμαρτυροῦς ετοῦααβ γεωργιος· ζωσ
 ἠπε λααγ ἠπεθοογ ωωπε ἠμογ επιτηρῆ.
 πεχε ἡχοεισ ναγ σε γεωργιος οὐν οὐνοδ
 ἠραωε ωοοπ ζῆν τπε· ἠπεμτο ἔβολ ἠναργελοσ
 ἔξῃ πεκλῶων. ἀνοκ δε ον τῆνηγ ωαροκ ζιχῆ 5
 νεκλοολε τατῶομ νακ· ἠθε ἠαβραζαμ μῆ
 ἰσαακ μῆ ἰακωβ νακληρονομοσ δῆῖομ αγῶ
 ἠῆχρο· ἀνοκ γαρ τωοοπ ἠῆμακ. πχοεισ
 δε ἰσ αqβωκ ἔζραῖ ἠπηγῆ μῆ νεqαργελοσ.
 μῆῆσωσ δε ον μεταζερατογ ετσαζε 10
 πεχαλχιον ἠτερογναγ ἔπενταqωωπε· αγπωτ
 αγταμε πῆρο σε γεωργιος· πεντακνοσχ ἔπε-
 χαλκιον· εἰσ ζῆῆτε τενογ εqτcβω ζῆ τῆολισ.
 αγω αqκελεγῆ ἔτρεγῆτῆ ναq.¹

. 15
 page ?
 col. I. γεωργιος ταμογ ἔρογ αqῖνε ἠῆνογβ εγκη
 εζραῖ αqχιτογ ἔζογν ἔπτοποσ. πρωμε δε
 ἠταqωρῆ ἠνογχ ἠτερε παιῖμονιον κλαα
 ἠογκογῖ αqωω ἔβολ σε ἠνογτε ἠῆζαριος
 γεωργιος κω ναι ἔβολ· αγῶ αqζομολογει 20
 ἠπεqῆνοβε ἠπεμτο ἔβολ ἠογον νιμ ἠ πῆογτε
 ωνεεζηγ ζαρογ αqνεχ παιῖμονιον ἔβολ
 ἠζητq. ἠτερε πογχαῖ δε ωωπε ναq πεχαq
 ἠτεqεζιμε σε αῖῆνοβε ἔπῆογτε ἠῆζαριος
 γεωργιος τενογ δε τωογν ἠτεβωκ ἔπενῆ 25
 ἠτεσῖνε ἠῆνογβ ἠπτ[οπο]c. παν²

page ?
 col. II.
 κων

1) The page ends here.

2) The column ends here.

NOBE
 ΝΑΨ ΝΒΙ ΤΕΨΣΙΜΕ ΧΕ ΧΙΝΧΨΙΟΝΣΑΨ ΑΨΡΩΜΕ
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 [ΨΠ]ΗΡΕ
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 ΝΨΤΑΛΒΟ ΝΜΜΟΟΥ ΝΔΑΙΜΟΝΙΟΝ ΝΨΝΟΥΧΕ ΝΜΜΟΟΥ
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 ΜΜΟΚ ΕΠΡΕCΒ[ΕΥΦ ΕΖ]ΡΑΪ ΕΧΩΝ [Ν]ΤΗ ΤΕΧΑΡΙC
 ΜΗ ΤΜΗΤΜΑΪΡΩΜΕ ΝΠΕΝΧΟΕΙC ΙC ΠΕΧ̄C ΠΑΪ
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ΑCΧΩΚ Ε[ΒΟΛ ΝΒ]Ι ΤΜΑΡΤΥΡΙΑ [ΜΗ ΝΒΟΜ] 25
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 ΠΝΟΥΤΕ ΖΑΖΑΜΗΝ (sic) ΙΡ ΜΠΑ

col. II. ρ?

ΕΓΩ ΕΛΑΧ CΤΕΦΑΝΟC ΚΑΙ ΙΩΑΝΝΗC ΑΔΕΛΦΟΥ 30

γραψα ἀριπενμееγε· πῶς τῶ πεχῶ εφεσμοῦ
 ἀγὼ νεφζαρεζ ἐπωνεζ μὴ ἴταζο ἐρατῆ
 ἴπαπα ιακωβ πῶγ ἴπαρχηπαπα ληγς μὴ
 κοῦλβαν ἀποχωριον ωμιν πανος κε ἴτοῦ
 ἀρρι ἴροογω ἴπειχωμε ἴζυπομνημα ἴπι- 5
 ζαριος γεωργιος ζα πογχαῖ ἴτεφψγχη κε
 κας ἐρε παζαριος γεωργιος ναχιζμοτ ἐχωῦ
 ἴναζρμ ἴρρο πεχῶ νῆτογχοῦ ζμ πειαιων
 ἴπομηρον ἀγὼ ἴῆῆναῦ ἴογμερος μὴ οῦ
 κληρος μὴ νετογλαβ τηροῦ ζμ πκελιων 10
 ετηνῦ [ζαμην].

Fragment B.

MĒ.
 col. I.

 ΜΟΥΤΕ¹ ἔροϋ ΧΕ ΛΧΗΡ· ΑΥΝΟΧῆ ἔβολ ἵμμαγ
 ἵδι ἵζυπηρετης ἀγκοτοϋ επεσχη. ἀγογὲ δε
 ἔβολ ἵπτοοϋ ἵουσταδιον. ἀγὼ ἵτεγνοϋ
 εις οϋνοδ ἵζροϋμ πε ἀφωπε· ζωστε ετρεπ-
 τοοϋ τηρῆ νοει. ἀγὼ ἅ πχοεις ει² ζιχῆ
 νεκλοολε· ἀφμοϋτε ἔγεωργιος εφχω ἵμοσ
 ναϋ· ΧΕ ὦ πασωτη ἵζμζαλ τῶοϋν εζραῖ
 ζιχῆ ἵκαζ. ζῆ τεγνοϋ δε ἔτμμαγ ἀφωοϋν

 col. II.

 ἵδι ἵπετοϋααβ γεωργιος ἔβολζῆ νετμοοϋ.
 ἀφωτ ζιπαζοϋ ἵζυπερετης ἀφσιϋκακ ἔβολ
 ΧΕ ὦ νητην ἵουκοϋῖ. ἵζυπηρετης δε ἵτεροϋ-
 σωτην ἔτεφσμη ἀγκοτοϋ ἔπαζοϋ· ἀγὼ ἵτε-
 ροϋναϋ εππετοϋααβ γεωργιος· εφπητ ζιπαζοϋ
 ἵμοοϋ εφσιϋκακ ἔβολ· ἀγζε ζα νεφ οϋἔρητε
 εϋχω ἵμοσ ΧΕ ὦ πενμεριτ νεῖωτ ετταεινϋ
 ἀγὼ ἵζμζαλ ἵπνοϋτε ζῆ οϋμε· μα ναν
 ζωων ἵτεσφραγικ ετζῆ πεχῶ ἵϋ· ἀγὼ ἵτεγ-

 MĪ.
 col. I.

 νοϋ ἀϋμοοϋ οϋωνζ ἔβολζι ζη ἵπδικαιος
 φβαπτειζε ἵμοοϋ επραν ἵπειωτ μῆ ἵϋηρε
 μῆ πε πῆᾶ ἔτοϋααβ. ἵματοῖ δε ἵταϋχοοϋ-

1) Memphitic version, p. 24, l. 24.

2) Memphitic version, p. 25.

COY ÌDI NERRWOY. ÈNOYXE ÈΒΟΛ ÌΠCΩΜΑ
 ÌΠΠΕΤΟΥΛΑΒ ΓΕΩΡΓΙΟΣ. ΠΕΓΛΗΓΩΝ· ΜΗ ÌΛΗ-
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 ΡΟΥΡΕΙΔΕ ΩΑ ΠËΡΡΟ ΑΥΧΙΩΚΑΚ ÈΒΟΛ ΕΥCΩ
 ÌΜΜΟΣ XE ÀΝΟΝ ΖËΧΡΙCΤΙÀΝΟΣ ΠΑΡΡΗCΙΑ. ΠΡΡΟ 5

col. II. ΔΕ ΑΥΩΩΠΕ ΖË ΟΥΝΟΒ ÌΖΒΑ· ΑΥΚΕΛΕΥÈ XE
 ÌΛΗΓΩΝ ΕΤΡΕΥΑΩΤË ÌCΑ ΧΩΦ. ΜΑΝΔΡΙÀΝΟΣ ΔΕ
 ΜΗ ΛΑΝCΙÀΡΙΟΣ ΕΤΡΕΥΜΟΟΥΤΟΥ ΖË ÌCΗΦΕ.
 ΑΥΩ ÌΛΗΓΑΔΙΟΣ ΕΤΡΕΥΝΟCË ΕΠΚΕΝΙΚΙΟΝ ΝΕΦ-
 ΜΙΩΕ ΜΗ ΝΕΘΗΡΙΟΝ ΑΥΩ ÌΝΤΕΙΖΕ ΑΥΧΩΚ ÈΒΟΛ 10
 ÌΝΤΕΥΜΑΡΤΥΡΙÀ ΖË ΟΥΖΟΜΟΛΟΓΙΑ ÈΝΑΝΟΥC
 ÌΠΝΑΥ ÌCËΨΙΤΕ ÌCΟΥΨΙC ÌΠΕΒΟΤ ΠΑΡËΖΟΤ
 ΖË ΟΥΕΙΡΗΝΗ ÌΤΕ ΠΝΟΥΤΕ ΖΑΜΗΝ.¹ ΕΙΤΑ ΜΗ-

ÌCΑ ΝΑÏ À ΠËΡΡΟ ΜΟΥΤΕ ΕΠΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΠΕΧΑΥ ΝΑΥ ΧΕ ΩΕ ΠΑΧΟΕΙC ΠËΗ ΜΗ ÌΤΑΙ ΟΥ- 15
 ΧΟΥΤ ΨΙC ÌΝΝΟΥΤΕ· ΑΥΩ ΤΑΡΤΗΝΙC ÌΜΑΥ
 ÌΝΝΟΥΤΕ ÌËCΟ ÈΡΟΚ ÌΘΕ ΝΟΥΩΗΡΕ ÌΜΕΡΙΤ.
 ΔΜΟΥ² ΔΕ ΤΕΝΟΥΩ ΠΑΩΗΡΕ ΓΕΩΡΓΙΟΣ ÌË CΩΤË
 ÌCΩÏ ΕΙËCΩ ΝΑΚ· ΕΠΕΤΕΩΩÈ ΠΕ ΝËË ÌΠΕΚΟΥΟÏ
 ÌË ΤΑΔΕ ΘΥCΙΑ ΕΖΡΑÏ ÌΠΑΠΟΛΛΩΝ ΠΕΤΤΟΥCΩ 20

col. II. ÌΝΤΟΙΚΟΥΜΕΝΗ ΤΗΡC. ΠΕΧΕ ÌΠΠΕΤΟΥΛΑΒ ΝΑΥ ΧΕ
 ÈΡΕ ΝΕΙ ΩΑΧΕ ΤΩΝ ΩΑ ΠΟΥ ΕΙC CΟ ÌΡΟΜΠΕ
 ΕΚΒΑCΑΝΙΖΕ ÌΜΟÏ ÈΑΚΑΑΤ ÌΜΕΛΟC ΜΕΛΟC ÌΩ
 ΜËË ÌCΟΠ ÌΠΕΙCΩΤË ÈΜΕΙ ΩΑΧΕ ΕΤΖΟΛΒ
 ÌΝΤΟΔË ÈΝΕΖ ÌCΑ ΠΟΥ. ΑΡΑ ΔΕ Ω ΠËΡΡΟ ÌË CΟΟΥΝ 25
 ΔΝ ΧΕ ÌΠΡΕΝΟC ÌΝΕΧΡΙCΤΙÀΝΟC ΜΕΥΕ ΩΜΟΥ-

¹) At the foot of this page, under the second column, is written in smaller letters ∴ ΠΜΕΖΔ ÌCΟΠ ÌΩΩ ∴

²) Memphitic version, p. 26.

ΤΟΥ ἔνεζ ἀλλὰ ἔψαγῶ εὔτογβε ἠψαχε
 ἔτογσω ἠμοογ ναγ. ΤΕΝΟΥ ΔΕ ΑΚΠΡΟΤΡΕΠΕΙ
 ἠμοι ζῆ ζενγολαγιά ἰναταλε ὅγσια εζραϊ·
 ΜΗ. ΕΝΟΥ ἠπνοῦ ἠνογτε παπολλων. πῆρο δε
 col. I. αῖτπει ἔσῆ τεγᾶπε. ΠΠΕΤΟΥᾶΒ ΔΕ ΓΕΩΡΓΙΟΣ 5
 ΑῖΜΟΧῆ ἠσαβολ ἠμογ εῖχω ἠμος σε μεντε
 ἠγαλιλαιος σῦνηθιά ἠτμινε ἔτιπει ἔσῆ
 τεγᾶπε εἰμητεῖ ἠταταλε ὅγσια εζραϊ ἠωροῖ
 ἠνεκνογτε. ΟΥΕΖΣΑΖΝΕ ΔΕ ΕΤΡΕΥΑΣΦΑΛΙΖΕ
 ἠμοι. ΕΠΩΕ. ΕΠΕΙ ΔΗ ἆ ΠΕΖΟΥ ΟΥΕΙ ΝΕ ΑΥῶ 10
 ἆ ΠΗ ΡΙΚΕ ἔζωτῆ ἀλλὰ σεκας εἰψαντωογν
 col. II. ΕΖΤΟΥῆ ἔρε ἠμῆωε τηρῆ σωγζ ἆνοκ δε
 ζωωτ ἠταταλε ὅγσιᾶ εζραϊ ἠῆνογτε. ΠΕΧΑῖ
 ΔΕ ἠῆμαρτγρος σε ἠνεσωωπι ὠ ΓΕΩΡΓΙΟΣ
 ΕΤΡΑΚΩΛΑΖΕ ἠμοκ ἠκε σοπ ἀλλὰ ἠκεσεωε 15
 ἠταῖταλγ νακ εῖσβω ἠθε ἠογειωτ εῖπαῖδεγῆ
 ἠπερῶηρε. ΤΕΝΟΥ ΔΕ ΑΜΟΥ Νῆ ΒΩΚ ΕΖΟΥΝ¹
 ΨΑ ΠΠΑΛΛΑΤΙΟΝ ΨΑ Τῆρω ἀλεζαντριᾶ Νῆ
 ἠτον ἠμοκ ψα ζτοογε. ΝΤΕΡΟΥΧΙΤῆ ΔΕ ἔζογν
 ΨΑ Τῆρω ἀλεζαντριᾶ αῖωταμ μῆρο ἔροογ 20
 ΜΗ. Αῖει ἔβολ ρογζε δε ἠτερερῶωπε αῖκωλξ
 col. I. ἠνερπατ αῖῶληλ εῖχω ἠπει ψαλμος σε ΝΙΜ
 ΠΕ ΠΝΟΥῆ ἠνογτε ἠθε ἠπεννογτε ἠτοκ πε
 ΠΝΟΥΤΕ ἔτειρε ἠνειωπηρε μαγλαῖ. ΑΥῶ ΟΝ
 σε αζροογ ἠζεθνος αῖχισε ἠζητ· ἀηλαος (sic) 25
 μελεταν ἠζενπετωογειτ· αῖαζ ερατογ ἠῆι
 νερρωογ ἠῆκαζ. ΑΥῶ ἀναρχων (sic) σωγζ
 ΕΥΜΑῆΟΥΩΤ ἔῖ ογβε ἠχοεις μεν περῶρῆ· ΝΤΕ-

1) Memphitic version, p. 27.

col. II. ρε ππετογααβ δε γεωργιος ογῶ εφωληλ αφτ
 ἠπζαμην. πεχας ναφ ἠδὶ τῆρω ἀλεξαν-
 τριὰ χε παχοεις γεωργιος nim ne νειρρωου
 ἠταγχισε ἠζητ ἠ nim ne νει αρχων ἠταγ-
 μελετα ἠζενπετωγειτ αγῶ ον ταμοὶ χε 5
 nim πε πεχῆρῆ αγῶ ἠνοκ ἠναςωτῆ ἐροφ. ἠ
 ππετογααβ δε γεωργιος ογων ἠτερταπρο
 πεχαφ χε σωτῆ ὦ τῆρω ἀλεξαντριά τα
 φαχε ἠἠμε· ἠπεροου δε ἠτα πουτε ταμιδ
 ἠἠπε ἠἠ καζ. ἠτερεφογῶ δε εφταμιδ ἠἠτηρφ 10
 αφχι ἠογκαζ ἠβολζῆ ἠκαζ. αφἠλασσε ἠογ-
 ρωμε αγῶ ἠκαζ αφωπε ἠογσαρζ ἠἠ ζεν-
 φααρ ἠρε ζενμογτ ἠἠ ζεννεγρον μογρ
 ἠμοφ αφῆτομαχος δε ωπε ἠζητφ ἠἠ ζενβαλ
 ἠἠ ζενμογτ ἠἠ ογλας ἠἠ ογωογῶβε· ἠἠ 15
 ζενδῆχ ἠἠ ζενογρητε· αγῶ ἠκεμελος τηρογ¹.
 ναφ ἠζε ὦ τῆρω ἀλεξαντριά α τει ογσιὰ
 col. I. II. ἠογωτ ἠτε ἠκαζ πε ωπε ζἠ ἠτεχνη ἠογωτ
 ἠτε πχοεις μη ογἠδῶμ ἠειμε χε ἠταφταμι
 ἠπῶμε ναφ ἠζε. ται ον τε θε ἠἠ δῶμ 20
 ἠειμε ἠτεγνογ ἠερε ἠἠνογτε ναφινε ἠσα
 ἠῶμε ἠζητῆ ετρεφωκ φαροφ. ετβε πῶμε
 γαρ ἠταγπερῶ τπε ἠβολ. αγω ετβηητῆ ἠτα
 πρη ρογοειν ἠρε ποοζ λγτογρει ετβηητῆ
 ἠταγπωρῶ ἠβολ ἠπανρ ἠρε νεστοιχιον ἠζε- 25
 ρατογ ζἠ νεγδαζις ετβηητῆ. α ζρωὶ δε ει-
 φαχε ὦ τῆρω ἀλγζανδριὰ ετβηητῆ. τῆρω δε
 ἀλεξανδριὰ πεχας ἠἠπετογααβ γεωργιος χε

ἠἠ.
col. I.

col. I. II.

ἠἠ.
col. I.

1) Memphitic version, p. 28.

ΠΑΧΟΕΙΣ ἰογῶ εἴμιε κε ἵτα πχοεῖς εἰ ἐβολ-
 ζὴν ἵπε ναῶ ἵζε. πεχαρ δε ναε ἵβι ἵπετογααβ
 γεωργιος κε ἐπει δε ἀναγ κε α τοικοῦμενη
 τηρε χω ζὴ ζὴντεθγσιὰ ἵνδαῖμονιον ναῖ
 ἕτερε ἵρωμε ὠῖφεναγ ζὴ ἵτρεγκω ἵσωογ 5
 col. II. ἵπνοῦτε. πεχε τῖρω ἵππετογααβ κε οὔκ
 οὔν ἵνοῦτε ζὴνδαῖμονιον νε· πεχε ἵπετογ-
 ααβ γεωργιος κε ἕζε. πεχας ναρ κε ἵτα
 πεχῶ ἵρωμε ναῶ ἵζε. πεχαρ δε ναε ἵβι
 ππετογααβ γεωργιος κε σωτὴ ὠ τῖρω ἀλε- 10
 ζαντριὰ ἵθε ἵταγπροφητεγὲ ετβηητγ ζὴ
 πεπῆα ἕτογααβ ἵβι νεῖπροφητης. δαγεία
 μεν χιῶκακ ἐβολ εφχω ἵμος κε πετῆμοος
 εβραῖ ἕχὴ νιχαιροῦβιν οὔωνζὴκ ναν ἐβολ
 ἵτὸν ον εφχω ἵμος κε ματοῦνες τεκδομ 15
 ἵβι εἰ ἕτογχοη. παλιν ον κε εφνηγ ἐπεσῆτ
 ἵθε νογζωογ ἕχὴ οὔσορτ ἕτε ἵπαρθενος
 μαριὰ τε. εφχω δε ἵμος ζωωρ ἵβι αββακοῦμ
 πεῖπροφητης· κε ἵχοεῖς αῖσωτὴ ἐπεκζροογ
 αῖρῶτε. αῖσοῦν νεκζβηγὲ αῖρῶπηρε. πεχας 20
 δε ναρ ἵβι τῖρω ἀλγζαντριὰ· κε ἵτα πε-
 col. II. προφητης σωτὴ ἕρορ ζὴ οὔ ἀρῶτε ἵ ἵταγ-
 ναγ ἐνεφῶβηγὲ ζὴ οὔ ἀρῶπηρε. πεχαρ δε
 ναε ἵβι ἵπετογααβ γεωργιος κε σωτὴ ὠ
 τῖρω κε ἵπε προφητης ὠβῆτα εφωαχε. 25
 ἀρσωτὴ γαρ κε ἵχοεῖς νηγ ἀρῶτε¹ ἀρσοῦ-
 ωνὲ δε ον κε ἵναλνασῆτργφη μὴ ἵρωμε

ἵβ.
 col. I.

1) Memphitic version, p. 29.

αγὼ ἀφῶπηρε. πεχας δε ναφ χε نامه پا-
 خوئس كالوس اكواخه αγὼ ἀνοκ ζω ἴουωω
 ἔσωτμ ἔροκ. ωληλ θε ἔχωϊ ἵτε τεπλανη
 47. ἵνειδωλον ογῆν σαβολ ἵμοι. πεχε ππετογ-
 col. I. ααβ γεωργιος χε πιστευῆ ἐπενταγῆσταγροῦ 5
 ἵμοφ αγὼ νεφναρῶρ χοεις ερω αν ἵβι πρεφ-
 σωρμ ἵ δαϊμονιον πεχας δε ναφ χε ἴπι-
 στευῆ ἀλλα ἴρροτε ρητῆ ἵπειρρο ἵανομος
 χε ογλομωσ πε ἵογασαρξ. εἴβε παϊ ραρερ
 επμγστηριον ρα ρτηκ ωαν ἴμπωα ἵτε πεπῶα 10
 ἵπχοεις ει ερραϊ ἔχωϊ ἀλλα καατ ταοβῶ

col. II. ἵογκογι. ππετογααβ δε γεωργιος ἀφκαας
 ἵπεφ ωαχε ἵμωας. ἀφκωλχ δε ἵνεφπατ
 ἀφῶληλ εφχω ἵμωσ χε πχοεις σωτμ ἔπαωληλ.
 μαρε πασοπῆ ρων ἔρογν ἔροκ. μαρε παταειο 15
 ει ἔρογν ἵπεκμτο ἔβολ. αγὼ ἀφῶ εφμην
 ἔβολ εφῶληλ ωαντε πογῶειν ει ἔβολ. ρτοογῆ
 δε ἵντερεφωπε ἀφκελεγε ἵβι πῆρο ετρεφει
 ἔβολ ἵφωκ ἵμωαφ επερπε. πεχε ἵπετογααβ
 γεωργιος ἵπῆρο χε ρωαν ογῆρο ἵογωτ προ- 20
 ελθῆ ωαρε ογνῶδ μμηῆω εσωογρ ἔροφ ποσο

48. μαλλον νεϊρρωογ τηρογ εφωανει ἔβολ ωαγρε
 col. I. ἔρῆτβα ἵτβα εφσωογρ ἔρωογ αγω εγογνηρ
 ἵσωογ. ἀλλα ἵτωτῆ ρμοοσ νητῆ ρμ ἵπαλλα-
 τιον ἀνοκ δε μῆ ἵογῆηβ τῆναβωκ ἔπερπε 25
 ωα παπολλων ἵτην ταλε θυσιὰ ναφ ερραϊ.
 αγὼ ἀ πῆρο τρε ἵκγριζ ωω ἔβολ εφχω
 ἵμωσ χε σωογρ τηρτῆ ἵτετῆ ει ἵτετῆναγ
 col. II. χε εις πασαρ νεμ μγστηριον ἵἵγαλιλαιος ναει

ἐπερπε νεϕταλε οὔσιὰ εἰραϊ ἠπαπολλων.
 нтерессѡтем¹ δε ἠδὶ τεσσιμε ἠχηρα ἠτα
 πεσῶηρε ναγ ἐβολ ἐτεςμη ἠπῆκῆριζ εἰφω
 ἐβολ. ασει ἠτεγνοῦ ἐτῆμαγ ἐρε ἠβω ἠτεσ-
 απε βηλ ἐβολ ἐρε πῶηρε ῶημ ἠτοῦτс. αс-
 χιϰκακ ἐβολ εсχω ἠμος. χε οὔοϊ ναϊ γεωργιος
 πενταϰτῆρε νετμοοῦτ τῶοῦν αϰτῆρε ἠβῆλε
 5
 10
 15
 20
 25

185.
 col. I.

ναγ ἐβολ αϰτῆρε ἠβале μοῦϰε. πενταϰτῆρε
 ἠῶηη ετῶωοῦ ἐρῶηη ἠκεсоп. πενταϰτῆρε
 τογεβρω ἠпани χινοῦνε ἐβολ. πενταϰει ἐзоῦν
 ἐпани αϰτῆρε πανοῦс χι οὔδειν ἐροῖ αἰсоῦν
 ἠноῦτε ἠταϰтамιοῖ. πενταϰμοῦε ἠтаτῆра-
 πεза ἐβολεῖν ἀγαθον nim. πενταϰ τῶηπε
 col. II. ἠπῆδὶαβολοс μῆ νεϕδαιμων χε μῆηса ναϊ
 τηροῦ ἠтаκααγ μῆ нибом τηροῦ ἠтаγῶωπε
 15
 20
 25

185.
 col. I.

νακ ἠῶηρε ῶημ εῖμ ἠпран ἠпχοεις ιс πεχс.
 πενταϰρῶοῦδ εἰν εнет εῖμ ἠκαπε² τῶοῦν εἰραϊ
 нῆαερατ нῆгоб νεκοῦ ἐρητε нῆδὶακονιηει
 ἠἠῶαχε. нтеγνοῦ δε ετῆμαγ α πῶηρε ῶημ
 ϰοδϰ αϰῆερατϰ. αϰπῶ αϰει ῶα ἠμαρτῆρος
 αϰοῦῶῶτ εανεϰοῦερητε. ἠπετοῦαав δε γεωρ-
 гиос πεχαϰ ναϰ χε εἰχω ἠμος νακ πῶηρε

1) Memphitic version, p. 30, l. 2. 2) Memphitic version, p. 30, l. 8.

ωΗΜ ΒΩΚ ÈΖΟΥΝ ÈΠΕΡΠΕ ÌΝÈΖΛΛΗΝ ΝÌ ΧΟΟC
 col. II. ÌΠΕΤΟΥΩΤ ΠΑΠΟΛΛΩΝ
 ΜΟΥΤΕ ÈΡΟΚ· ΠΩΗΡΕ ΔΕ ΩΗΜ ΑΡΒΩΚ ÈΖΟΥΝ
 ÈΠΕΡΠΕ ÌΝÈΖΕΛΛΗΝ ΠΕΧΑÇ ÌΠΕΤΟΥΩΤ¹ ΠΑ-
 ΠΟΛΛΩΝ ΧΕ ΕΙΧΩ ÈΡΟΚ ÌΤΟΚ ÌΚΟΦΟC ÌΒΛΛΕ 5
 ÈΤΕ ΜÌΝ ΔΙCΘΕCΙC ÌΖΗΤÇ· ΒΕΠΗ ΑΜΟΥ ÈΒΟΛ ΧΕ
 ÌΖÈΜΖΑΛ Ì ΠΝΟΥΤΕ ΜΟΥΤΕ ÈΡΟΚ. ΠΕΧΑÇ ÌΒÌ
 ΠΝΑ ΕΤΩΑΧΕ ΖÌ ΠΕΙΔΩΛΟΝ ΧΕ Ò ΤC ÌΡΜÌΝΑ-
 ΖΑΡΕΘ. ΑΚCΕΚ ΟΥΟΝ ΝÌΜ²ΩΑΡΟΚ· ÌΤΑΚΖΕ ÈΠΕΙ-
 ΩΗΡΕ ΩΗΜ ΤΩΝ. ΑΚΤΟΥΝΟCÇ ÈΖΡΑÌ ÈΧΩΝ ΑΡΕΙ 10
 ΔΕ ÈΒΟΛ ÌΒÌ ΠΑΠΟΛΛΩΝ ΕΦΟΥΗΖ ÌCΑ ΠΩΗΡΕ
 ΩΗΜ. ÌΤΕΡΕΦΕΙ ΔΕ ΩΑ ÌΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC
 ΑÇΔΖΕΡΑΤÇ ÌΠΕΦÌΤΟ ÈΒΟΛ. ΠΕΧΑÇ ΝΑÇ ÌΒÌ
 ÌΔΙΚΑΙΟC ΧΕ ÌΘΟΚ ΠΕ ÌΠΝΟΥΤΕ ÌΝÈΖΛΛΗΝ. ΑÇΟΥ-
 ÒΩΒ ÌΒÌ ΠΕΠΝΑ ÌΠΟΝΗΡΟΝ ΕΤΩΑΧΕ ΖÌ ΠΕΙ- 15
 ΔΩΛΟΝ. ΠΕΧΑÇ ΝΑÇ ΧΕ ÒΩ Ò ΓΕΩΡΓΙΟC ΤΑΧΩ
 ΝΑΚ ÌΖΩΒ ΝÌΜ. ÌΤΟÇ ΔΕ ΠΕΧΑÇ ΧΕ ΩΑΧΕ.
 col. II. ΠΕΧΑÇ ΝΑÇ ÌΒÌ ÌΔΑΙΜΟΝΙΟΝ ΧΕ CΩΤÌ Ò ΓΕ-
 ÒΡΓΙÈ. ÌΠΕΟΥΔΕΙΩ ÌΤΑ ΠΝΟΥΤΕ ΕΙΩΕ ÌΤΠΕ.
 ΑÇΩ ΑÇCΜÌΝ CΕΝΤΕ ÌΠΚΑΖ. ΑÇΤΩΒΕ ÌΟΥΠΑΡΑ- 20
 ΔΙCΟC ΖÌ ÈΔΕΜ ΚΑΤΑ ÌΜΑÌΩΑ ÌΠΡΗ. Α ÌΠΝΟΥΤΕ
 ΤΑΜÌ ÌΟΥΡΩΜΕ ΚΑΤΑ ΠΕΦΕΙΝΕ ΜÌ ΤΕÇΙΚΩΝ.
 ΑΝΟΝ ΔΕ ÌΤΕΡΕΝ ÌΧΑCΙΖΗΤ Α ΠΝΟΥΤΕ ÒΩΝÌ
 ÈΡΟΝ. ΑÇΝΟΧÌ ÈΒΟΛΖÌ ΠΕΝÈΟΟΥ². ΑÇΖΒΡΒΩΡÌ
 ÈΠΕCΗΤ ΕΠΝΟΥΝ. ΕΩΩΠ ΕΒΕΤΕΝΟΥ ÌΩΑΝΕΩ 25
 ÌΝΗ.
 col. I. ÒΜΒΟΜ ÈΟΥΑ ÌΤÌΡΖΑΛ ÌΜΟΥ ΩΑΝΟΠÇ ΝΑΝ
 ÌΟΥΝΟΒ ÌΖΗÇ. ΑÇ Ò ΟΝ ΩΑΝΤΟΛΜΑΝ ÌΤÌΒΩΚ

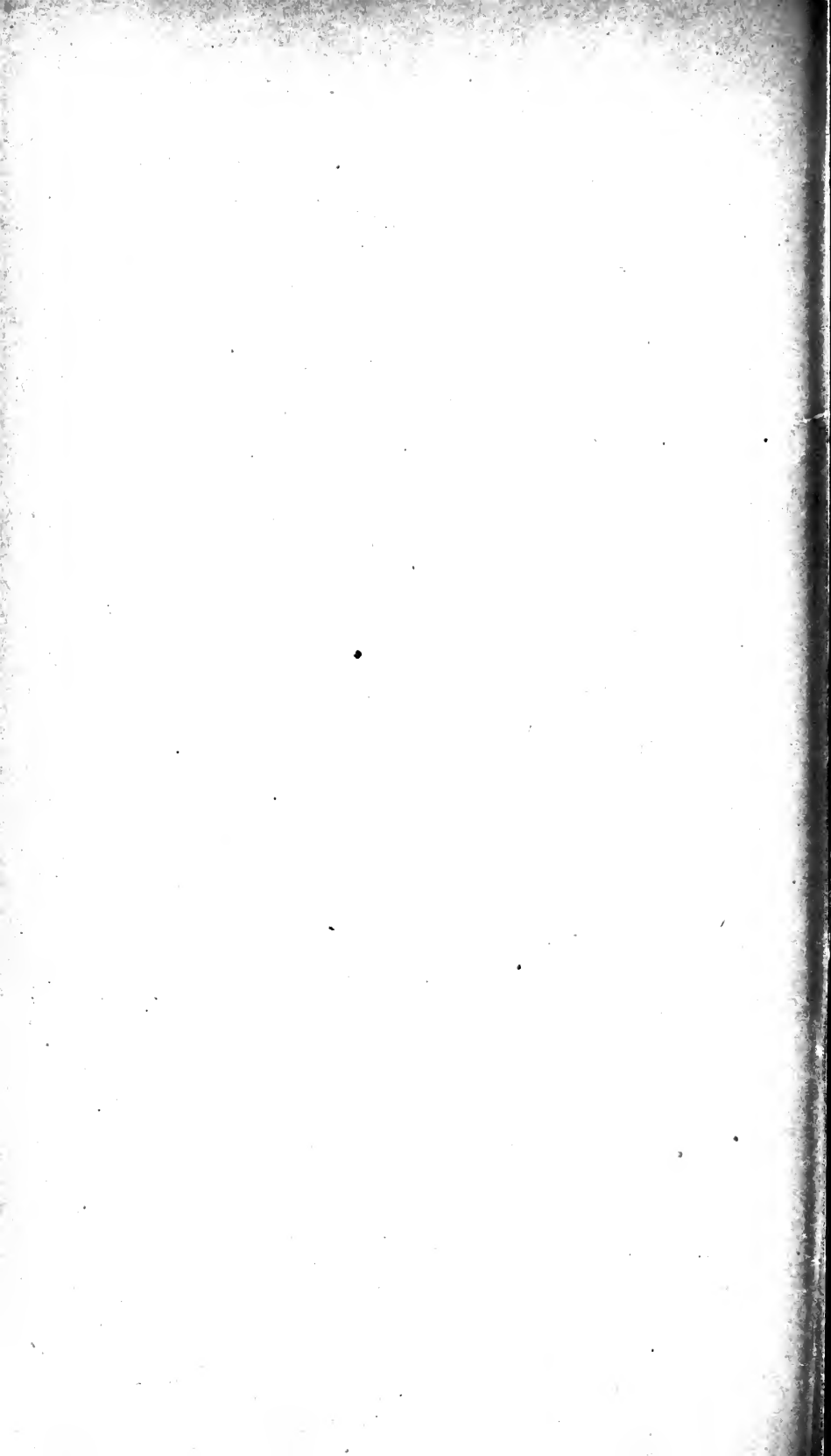
1) Memphitic version, p. 31.

2) Memphitic version, p. 32.

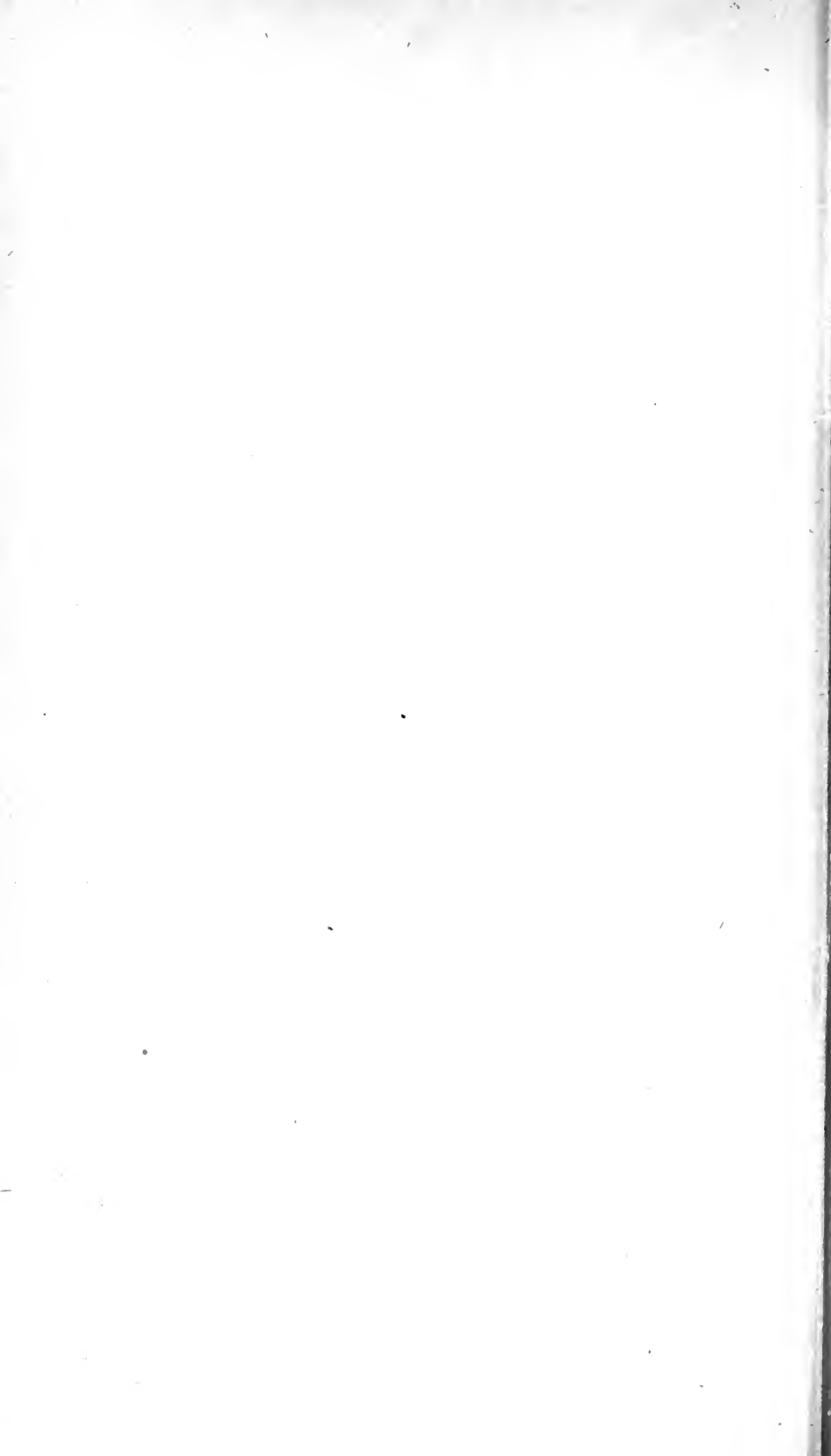
ἔζοῦν ἐτεκλήσιὰ ἠπνοῦτε ἠτὴν ἀζερατὴν ζῆ
 πμα ἐτῆμαγ ἠτὴν ἀπαταν ἠρωμε ζῆ οὔμντα-
 πιστος· ἠζοῦδ δε εῤῷαν ποῦηηβ κα οὔαζιβολ
 ῶανσποῦααζε ἠτῆσokῆ nan ἠπροτρεπει ἠμοῦ
 ἐνεине ἔζοῦν ἐπερζητ ἠνετεμεῶωπε ετρε- 5
 ρααγ. πεχαρ δε ναρ ἠβι ἠμαρτγρος ετοῦααβ
 col. II. xe ὦ ἠταλαιπωρος εσχε ζῆ τεκπροζαιρεσις
 ἠμιν ἠμοκ ακαακ ἠῶἠμο ἐπεκεοοῦ αζροκ
 εκοῶω ἔχωῶρε ἐβολ ἠνεψχη ἠνεχριστι-
 ἠνος. πεχαρ ναρ ἠβι πεπῆᾶ ἠπονῆρον xe 10
 †ζομολογει νακ xe ἐνε οὔ ἠταῖ ἔζοῦcia
 ἠμαγ ἔζοῦν ἐροκ νει νατακο πε ἠτεκψχη
 μῆ πεκῶμα ζι οὔσοπ πεχε ἠμαρτγρος ναρ
 ἠῶ xe οὔκ οὔν τενοῦ εκσροῦτ ἐροῖ ζωωτ οὔ
 col. I. monon qi ἐροκ νεκναγ ἐτεκζυμοριὰ· ἠτεκνοῦ 15
 δε αῤλακτιζε ἠῆκαζ αῤοῶων ἠρωφ. πεχε
 ἠμαρτγρος ἠπαπολλων xe αμοῦ κ
 νακ ἐπεσῆτ επνοῦν ῶα πεζοοῦ ἠπνοῦ ἠζαπ
 ἠμε· παῖ ἐτεκνα† λογος ἠζητῆ ζα νεψγ-
 χοοῦε ἠτακσορμοῦ. ντοῦ δε ἠμαρτγρος 20
 col. II. ετοῦααβ. αῤῶωλ ἐβολ ἠπερμοῦc· αῤῶωτ
 ἔζοῦν ἐπερπε αῤμορῦ επζητ ἠῆζηρακλῆc
 αῤσοκῆ ἐπεσῆτ αῤοῦδῶπῦ αῤτρεῤῶωπε ἠθε
 ἠνιειτῆ. πεχαρ δε ἔζοῦν ζῆ ἠκεῶοxῆ ἠνει-
 δωλον xe πωτ ἠητῆ ἐβολζῆ [π]εμα ἠνοῦτε¹ 25
 ἠῆζελλῆν xe αῤει ἐτακετητῆ. ἠοῦηηβ δε
 ἠτεροῦναγ επτακο ἠνεῤοῦτε αῤᾶμαζε
 ἠῆπετοῦααβ γεωργιος αῤσονζῆ ζιπαζοῦ ἠμοῦ

1) Memphitic version, p. 33.

^{Σ.}
 col. I. ΛΥΕΝΤὸ ἔρατq ἠνερρωοῦ λqσω ἐροοῦ ἠνε-
 ταῶωπε τηροῦ ἠνεγνοῦτε ἠροῦδ δε νεν-
 ταῶωπε ἠπαπολλων. πεχε πῆρο δαδιᾶνος
 ναq xe ὦ ρεωργιος πεκμῖωα ἠπ[μ]οῦ.
 μη ἠπεκcmῆ τῶν . . . οἱ ἔταλε θγcia εγραῖ 5
 ἠἠνοῦτε· ἠῆβεοῦ ἐπμανῆροῶωτ ναq ἠῆ ταλε
 θγcia ναq εγραῖ· ακ . . . δμα ακειρε . . . ἠῆεν-
 ρβηγῆ ἠτμενε· ἠρσοοῦν αν xe πεκcνοq
 col. II. ἠἠαδix. πεχαq δε ναq ἠδῖ ρεωργιος xe ανοκ
 ραρ ἠἠνοῦτεν ταῖ ρε ἔροοῦ αῖοῶωτ ναq. 10
 εῶχε ἠῆ ποτεγ ἔναῖ αν ω πῆρο· εἰῆβωκ
 ανῖνε ναῖ ἐπεῖ μα ἠπαπολλων τατ[αλε]
 [θγ]cia ναq εγραῖ επεκῆτο ἔβολ; πεχε πῆρο
 xe αῖοῶω εεἰμε ἔβολρι τοοτοῦ ἠἠοῦἠἠβ· xe
 ακῆρεῶβωκ επεcἠτ επνοῦν εἰεεκοῶω ἔχοοῦ
 τῆμωτ εἰπ . . ρτπ ἠμαγ ἠῶἠρ· πεχαq ναq ἠδῖ.



TRANSLATION.



IN THE NAME OF GOD.

*The Martyrdom of Saint George¹, the valiant martyr of our [1]
Lord Jesus Christ, who completed his strife on the 23rd of
the month Pharmûthi², in the peace of God, Amen.*

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus³, who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

¹ See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

² I. e., April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal.*, *Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

³ Arab. داديانيس, Syr. ܕܕܝܢܝܘܨ, Ethiop. ደደዳኑ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ΕΥΣΙΟC to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel¹ (*sic*) and Uranus and Scamandros and the other gods are not to be [2] worshipped at all, || but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power.”² Then seventy³ governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.⁴ And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

¹ The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

² The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد له وان الابلولون وبوسيطون وهرمس واضين والشترى وبازول وارناس وارستيماس وبقيه الالهه لا يسجد لها لکن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل كورة والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا مشوره سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

³ The number of the governors is variously given as three, four, seven, seventy and seventy-two.

⁴ In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.¹ And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers || of tortures which^[3] they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth²; he was a tribune in the imperial army³, and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

¹ The Arabic runs:— *اشرة نحاس . وافواس لتكسر العظام . ومعاصير . وكفوف حديد . وبكر وحولها سيوف حادة . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكبتين لقطع الاضراس ومتاقيب حديد تتقب العظام ومناشير حادة .*

² Read *ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ*.

³ Arab. *وكان مستخدما في طقوس المملكة*.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon ¹ looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; ² know now that thou hast not only despised us, ³ but thou hast also despised the righteous gods. [4] Offer sacrifice then to the || gods and to Apollo ⁴ who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon ⁵ who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel [5] upon earth and who walked upon earth and was taken || up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

¹ Arab. التنين.

² Arab. ان من خرج عن احسان الالهه يهلك ونكن مكسوبيين السفليات وهى الشمس والنار ونكن فنظهر لنا الالهه فى عظمتهم.
According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after **ΝΤΕ ΝΙΝΟΥ†**. The Coptic text of this passage is probably corrupt.

³ Read **ΑΚΩΩΤΕΝ ΑΝ?**

⁴ Arab. أبَلون.

⁵ Arab. بوسيطن.

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him [6] iron boots with holes bored || in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform¹, and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times², and I will raise thee up again, but after the fourth [7] time, I Myself will come upon a cloud, and will take thee away to |

¹ Arab. *اتون عاليه*.

² The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence."¹ When he had come to the tribune², he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears, [8] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

¹ Psalm xxii. 19.

² Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius¹ took a cup,² and washed his face in it,³ and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,⁴ "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,⁵ and invoked the names of demons more evil⁶ than the first over it, and he gave him the cup to drink;⁷ and when the saint had drunk no evil happened to him.⁸ When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my [9] soul, and give me the seal of Christ."⁹ When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.¹⁰ And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

¹ Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 59.

² D adds 'of cold water'. ³ Arab. *وعسل وجهه فيه*.

⁴ D makes Athanasius address Dadianus.

⁵ D 'and he mixed poisons in it'.

⁶ D 'mightier names of devils.' ⁷ D, 'And he made the sign of the cross over it three times in the name of the Father and the Son! and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

⁸ Fragment A of the Sahidic version (D) of the martyrdom begins here.

⁹ D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

¹⁰ According to D he was martyred on the seventh day of Tôte.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,¹ he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,² and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

¹ The Arabic of this passage runs:— فلما كان الصباح امر ان يصنع عجلة عظيمة جداً وبسروا فيها مسامير واقصاب كثيرة وعملت البكرة كما امر وعمل اعلاها مثل خد السيف واسفلها سيوف ذو خدين مسنونه.

² Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κανρος.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

[11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon¹ of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrium over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

¹ Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael¹ flew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12] (George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman² from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four³ divisions and to be slain. Thus they consummated their martyrdom at the ninth

¹ According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 9, 144, 169. ² D 3999. ³ D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,¹ and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint² George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it³ [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled⁴ out to fit his head, and they thrust his head in it, and made it fast with lead,⁵ and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures⁶ with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things⁷ the governor commanded to throw him [14] into a bronze 'bull'⁸ and to drive⁹ sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',¹⁰ that the body of the saint might be broken to pieces¹¹ by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do¹² with him or how he should destroy¹³ him; now he was very handsome¹⁴

¹ I. e., March 11. D Mechir.

² B begins with the letters ΓΙΟΣ of ἸΠΙΛΓΙΟΣ. ³ B ἸΝΣΕΖΙΤΟ.

⁴ B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΡΛΑΦΕ ΕΒΡΗΙ ΕΡΟQ (sic).

⁵ B rightly ἸΝΤΑΖΤ. ⁶ B ΤΑΙΒΑΚΑΝΟC. ⁷ B ΝΑΙ ΔΕ ΟΝ.

⁸ Saint Apater was *boiled* in a 'bull' of brass, ἸΟΥCΩΔΙΟΝ ἸΖΟΜΤ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

⁹ B ΕΤΩC. ¹⁰ Arab. عجله للعجل وان تدور عليه.

¹¹ B ἸΝΤΟΥΒΟΛΒΕΛ. ¹² B ΑΡΝΑΕΡΟΥ.

¹³ B ΑΡΝΑΤΑΚΟQ. ¹⁴ B ΟΥCΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.¹ And in that night the Lord appeared to him, saying,² "Be patient,³ O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven⁴ for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die⁵ twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.⁶ It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I⁷ am with thee. Thy martyrdom⁸ shall be consummated before these seventy governors, and thou shalt testify of Me before⁹ them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,¹⁰ and continued looking until the day rose;¹¹ and he rejoiced in the encourage- [15] ment which the Lord had given him.

When it was morning, the governor commanded them to bring Saint George to the tribune. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord¹² the Sun, and by the seventy gods,¹³ and by Artemis the saviour¹⁴ of the whole world, I will believe on thy God, and will worship Him¹⁵ nobly." Saint

¹ B ΠΕΡΧΙΝΝΑΥ. ² B ΕΡΧΩ ΜΙΜΟΣ ΝΑΩ.

³ B ΔΜΟΝΙ. I shall not notice such variants as this in future.

⁴ B ΩΠ ΝΑΚ ΝΕΡΗΙ ΗΕΝ ΝΙΦΗΟΥΙ. ⁵ B ΕΤΕΚΝΑΜΟΥ.

⁶ Arab. والوديعه التي اودعتها في جسدك اخدها.

⁷ B ΞΕ ΑΝΟΚ. ⁸ B ΤΕΚΜΑΡΤΥΡΙΔ.

⁹ B ΜΠΟΥΜΘΟ ΕΒΟΛ. ¹⁰ B ΣΟΜΣ ΝΣΩΩ ΝΘΟΩ.

¹¹ B omits ΩΔΙ. ¹² B ΠΑΝΗΒ.

¹³ See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102. ¹⁴ B ΕΘΝΑΝΟΖΕΜ.

¹⁵ B rightly ΜΙΜΟΩ.

George said to him, "Say what thou wilt ask of me." Magnentius¹ the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs² of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through³ thy prayer; and that each one made of the wood of a fruit-bearing tree⁴ gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves⁵ [only]; by this will I believe⁶ on thy God." Then Saint George threw himself upon his face and prayed to God a long time,⁷ and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great⁸ trembling and shaking,⁹ for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves¹⁰ only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests¹¹ his power in dry wood." Saint George [16] answered and said, "Wilt thou compare¹² this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."¹³ Then he commanded them to bring a huge saw, and they sawed him in two,¹⁴ and so he yielded up his spirit. And he commanded a large cauldron to be brought

¹ B ΜΑΓΝΕΝΤΙΟΣ. ² B ΑΝΦΑΤΣΙ (sic).

³ B ΦΙΡΙ ΕΒΟΛ ΜΗΗΤΟΥ ΖΙΤΕΝ.

⁴ B ΗΡΕΦΤΟΥΤΑΣ ΝΟΥΟΥΤΑΣ ΕΦΦΟΡΙ ΕΒΟΛ.

⁵ B ΕΦΦΟΡΙ. ⁶ B ΤΕΝΝΑΝΑΣΤ. ⁷ B ΜΗΜΑΥ.

⁸ B ΗΞΕ ΟΥΝΙΩΤ. ⁹ B ΟΥΩΘΟΡΤΕΡ. ¹⁰ B ΧΩΟΥΙ.

¹¹ B ΑΥΟΥΩΝΣ. ¹² B ΑΚΘΕΝΘΩΝΣ.

¹³ B †ΧΩΟΥΝΟΥ ΑΝ ΧΕ ΕΙΜΑΤΑΚΟΦ ΝΑΩΝΗΡΗ†.

¹⁴ B ΑΥΑΙΦ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,¹ and bitumen;² and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)³ has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it⁴ in the earth, lest the Christians should find his remains and build a martyrion over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathiël⁵ [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise!⁶ For I am He that raised up Lazarus from the dead, and I now command⁷ thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain⁸ at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

¹ B omits ΝΕΜ ΟΥΩΤ.

² B ΟΥΕΡΠΡΕΖΙ.

³ B ΝΤΕ ΠΙΒΕΡΩΟ. Arab. فنى الزيت الذى فيه.

⁴ Leaf no. 39 is wanting in B. ⁵ I. e., שאלתיאל.

⁶ B fol. 41a, begins with ΤΩΝΚ.

⁷ B ΑΝΟΚ ΠΕ ΕΤΟΥΡΑΖΑΖΝΙ.

⁸ B ΝΕΜΚΑΖ.

And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him¹ to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee² and thy Apollo."

And behold, a woman whose name was Schollastikê³ cried out to⁴ Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell [18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into⁵ this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali⁶ the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here⁷ a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening⁸ of it is: but if through thy prayers the bones of those

¹ The fragment of the martyrdom given by D ends here. The other parts of the text are fragments of the miracles of Saint George.

² B αὐτῷ ΖΑΡΟΚ ΟΝ.

³ B ΣΧΟΛΛΑΣΤΙΚΗ. Arabic كستيكية. The Greek has ἐν οἷς καὶ τις ἀνήρ, Γλυκέριος τοῦνομα. *Acta Sanctorum*, Appendix to April 23, p. xi.

⁴ B ΟΥΒΕ ΠΙΛΙΡΙΟΣ ἤΜΑΡΤΥΡΟΣ ἢ ΤΕ ΠΧΘ ΕΣΩ ἤΜΟΣ.

⁵ B ἔΒΟΥΝ ἔΤΑΙ.

⁶ The form given by Theodotus is ρακλίλος. Arabic اطرافيلي, Syr. ܠܠܕܥܝܝܝܝܝ. ⁷ B ܒܐܬܘܬܝܢ ܐܘܘܥ ܕܘܒܘܝܢ. ⁸ B ܡܘܘܣܢ.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe¹ upon thy God and become a Christian." The blessed George answered and said. "There come to me the words which I have heard in the Gospel, saying, If ye² have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible³ to you.⁴ But now arise, thou and Dadianus and the governors⁵ of [19] Egypt, and open the door of the tomb and bring⁶ hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.⁷ When he had finished his prayer and said 'Amen', there was a mighty⁸ trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three⁹ little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boês."¹⁰ Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."¹¹ Dadianus said to him "Had Christ come into the world at that time, or not?"¹² and he that had risen from the dead said, "I do not know, nor

¹ B ΕΙΤΝΑΖΤ.² B ΕΩΩΠ ΟΥΝ.³ B ΝΕΡΑΤΧΟΜ.⁴ S. Matt. xvii. 20.⁵ B ΝΙΚΕΟΥΡΩΟΥΙ.⁶ B ΛΑΓΙ.⁷ B ΩΛ ΦΟΥΩΩ.⁸ Read ΟΥΝΙΩΤ.⁹ B Ι 'ten'.¹⁰ Arab. ساجون, Syr. ساجون, B ΒΙΟΥΒΗΝ. Theodotus gives the name as ΒΟΗΣ.¹¹ B ΠΕΧΑΔ ΝΑΔ ΧΕ ΙC ΖΟΥΟ Ξ ΗΡΟΜΠΙ.¹² Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"¹ and he that had risen from [20] the dead said to him, "Do not force me,² O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf³ and blind [idol]. When I left the evil living⁴ of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.⁵ Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,⁶ but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;⁷ but the work which every man hath done shall be laid before His eyes. Then⁸ the Judge⁹ will answer and say, 'Show me each one his work that I may give him¹⁰ his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs¹¹ from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;¹² but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why then should we confess¹³ and worship idols and images which cannot move"? Dadianus the governor answered¹⁴ and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."¹⁵ [21] Then he that had risen from the dead looked upon Saint George

¹ B ΧΕΙC ΑΝΟΚ ΝΑΖΤ. ² B ΑΝΑΡΚΗ.

³ B ΝΕΒΟ. ⁴ B ΜΠΙΧΙΝΩΝΒ.

⁵ B ΕΒΡΗΙ ΕΡΟQ ΑΦΕΜΜΑΥ ΝΧΕ ΠΙΦΕΝΤ.

⁶ B ΜΜΟΝ ΖΛΙ ΜΒΟΗΘΙΑ. ⁷ B ΜΠΑΥΘΕΤ ΝΖΗΤ.

⁸ B ΙΤΑ. ⁹ Arab. القاضى. We should probably read ΚΡΙΤΗΣ here.

¹⁰ B ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ΝΤΑΤ ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΠΕΦΒΕΧΕ. ¹¹ B ΝΤΕΦΟΥΩΤΕΒ. ¹² B ΝΤΕ ΤΚΥΡΙΛΚΗ.

¹³ B ΑΝΝΑΟΥΟΝΖΦ.

¹⁴ B ΑΦΕΡΟΥΩ ΔΕ.

¹⁵ B ΠΑΙΩ.

the martyr of Christ, and said to him, "O my lord the holy martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."² When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.³

And Dadianus the governor was stupefied for a time.⁴ Then the governors who were with him said, "This man is a magician⁵, and by his magic has made demons⁶ rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race⁷ of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace⁸ the Christians. When they had brought⁹ the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,¹⁰ "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?"^[22] The woman said to him, "I believe in Apollo and Herakles¹¹ the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."¹² And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

¹ B adds ΕΘΟΥΛΒ.² B ΕΤΕΝΒΗΤΟΥ.³ B ΜΠΕΣΛΙ ΝΑΥ.⁴ B ΝΑΥΟΥΝΟΥ.⁵ B ΟΥΡΕΦΣΙΚ.⁶ Read ΝΣΑΝΔΕΜΩΝ.⁷ B ΜΠΑΙΓΕΝΟΣ.⁸ B ΕΤΝΑΩΩ.⁹ B ΕΤΑΥΙΝΙ.¹⁰ B omits ΝΑΥ.¹¹ B ΠΙΛΑΚΛΗΣ.¹² B ΠΑΝΙ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down¹ by the foot of the wooden pillar in her house; and it straightway took root², and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came³ with a table⁴ filled with all good things, and the saint⁵ ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar⁶ of dry wood which had taken root,⁷ she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"⁸ and she straightway⁹ threw herself down at the feet of the saint and worshipped¹⁰ him. Saint George [23] answered and said to her,¹¹ "Rise up and stand¹² upon thy feet, for I¹³ am not the God of the Christians, but only His servant,¹⁴ and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy¹⁵ man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe¹⁶ upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

¹ B ΝΑΥΖΕΜCΙ ΠΕ.² B ΑΥΒΕΠΝΟΥΝΙ.³ B ΑΥΙΝΙ.⁴ B ΝΟΥΔΡΑΠΕΖΑ.⁵ B adds ΓΕΩΡΓΙΟΣ.⁶ B ΝΕΜ ΠΙΚΕCΤΥΛΛΟC.⁷ B ΕΤΑΥΒΕΠΝΟΥΝΙ ΝΕ ΟΥΩΕ.⁸ B †ΤΑΛΕΠΩΡΟC ΝΧΗΡΑ.⁹ B CΑΤΟΤΥ.¹⁰ B ΑCΟΥΟΥΩΩΤ.¹¹ B adds ΝΑC.¹² B ΟΥΙ ΕΡΑΤ.¹³ B omits the second ΑΝΟΚ.¹⁴ B ΟΥΒΩΚ ΝΤΑΥ ΛΙΒΙCΙ.¹⁵ B ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.¹⁶ B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down¹ over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.² The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."³ Saint George said to her, "O woman, this is sufficient now, but when I need him⁴ to serve me in a matter, I will call him and he shall hear me,⁵ and shall go and serve me." And the woman was not able to answer⁶ him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,⁷ he asked one of his rulers,⁸ "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,⁹ and he made them flog him without mercy¹⁰ until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity¹¹ of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up¹² to torture him, and they filled iron pots full¹³ of fire and placed them under him,

¹ B omits ΕΓΤΩΒΣ ΕΞΡΗΙ ΕΧΩΓ ΝΑΡΕ ΧΩΓ ΧΟΒΣ ΕΠΕCΗΤ.

² B adds ΗΕΝ ΝΕΦΒΑΛ.

³ The next eight leaves in A have been paged and bound up in wrong order.

⁴ B ΙΕΡΕΝΧΡΙΑ. ⁵ B ΝΤΕΡCΩΤΕΜ. ⁶ B ΕΡΟΥΩ.

⁷ Read ΝΠΙΘΜΗ. ⁸ B ΝΝΙΕΝΑΡΧΟC. ⁹ B ΔΙΜΩCΙΑ.

¹⁰ B ΗΕΝ ΟΥΜΕΤΑΝΟΙΑ (sic) ΗΕΝ ΟΥΜΕΤΑΘΝΑΙ.

¹¹ B ΠΑΙΩΑΙ. ¹² B ΑΓΕΡΟΥΒΑΩ ΟΝ. ¹³ B ΟΝ CΕΜΕΣ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it¹ away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed² man to a mountain³ called⁴ Siris,⁵ the attendants cast it away there, and returned. Now when these devilish attendants had come away⁶ from the mountain a short distance, about thirty⁷ stadia, there came mighty thunders [25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,⁸ crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,⁹ "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring¹⁰ the attendants and to set them before him,¹¹ and he made them crucify one of them who was called Klaudane¹² and torture him;¹³ two others called Lasiri and Lasirianê¹⁴

¹ B ἸΣΕΒΕΡΒΩΡΑ. ² B ΠΙΜΑΚΑΡΙΟΣ. ³ B ΠΙΤΩΟΥ.

⁴ E begins here with the letters ΜΟΥ†.

⁵ Arab. سيرين, E ΔΗΡ, Theodotus ΔΣΟΥΡΙΟΝ.

⁶ B ἔΒΟΛ. ⁷ E a stadium.

⁸ B ΣΑΦΑΖΟΥ ἸΝΙΣΥΠΕΡΕΤΗΣ.

⁹ B ΕΓΩΩ. ¹⁰ B ΕΘΡΟΥΙΝΙ.

¹¹ B omits ἔΡΑΤΟΥ ΝΑΖΡΑΦ.

¹² Arab. الكلودانا. ¹³ B ἸΣΕ† ἸΤΕΦΔΙΜΩΡΙΔ.

¹⁴ Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn¹ they threw to the wild beasts.²

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou³ hast just now spoken. I have been in thy power⁴ until this day, why hast thou not spoken them before?⁵ Behold, thou hast put me to the torture for the past seven⁶ years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.⁷ Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights⁸ against those who fight against it? But now I rejoice⁹ that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom¹⁰ thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head¹¹ of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command¹² that they put me¹³ in

¹ Arab. اكلبيكون. E calls these martyrs Glêgôn, Klêgatioi, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

² According to E they suffered martyrdom on the ninth day of Pharmûthi.

³ Read ΕΤΕΚΧΩ ΝΙΜΟC?

⁴ B ΝΑΥΧΗ ΝΘΩΤΕΝ. Read ΝΤΟΤΚ?

⁵ B ΝΑΙ ΝΗΙ ΙCΧΕΝ ΩΡΠ. ⁶ E six years.

⁷ B †ΝΟΥ. With reference to the paging of the leaves in A read ΝΒ. Β., ΝΓ. Α. instead of ΝΖ. Β., ΝΗ. Α. ⁸ B ΕCΕ†.

⁹ B Ε†ΕΡΟΥΟΤ ΝΗΙ ΝΧΕ. ¹⁰ B ΦΑΙ. ¹¹ B ΝΤΑΑΦΕ.

¹² B ΟΥΑΖCΑΖΝΙ. ¹³ B ΝΙΜΟC.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted¹ upon thee, for I wrought them on thee in ignorance. Accept me now as² a father, [27] and come, I will take thee into the interior³ of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees⁴, and began to pray to God, saying, "O God, my God, there is none like⁵ unto Thee among the gods;⁶ Thou art the God who doest marvellous things.⁷ Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."⁸ Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who⁹ are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest¹⁰ to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing¹¹ (?), the tongue,¹² the throat, the [28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

¹ B ΕΔΙΤΟΥ. ² B ΑΛΛΑ ΝΙΦΡΗΤ.

³ B ΣΑ ΒΟΥΝ ΝΠΙΜΩΙΤ. ⁴ B ΝΠΕΡΚΕΛΙ.

⁵ Ps. lxxxvi. 8.

⁶ B ΠΕΕΤΟΝΙ.

⁷ Psalm lxxii. 18.

⁸ Psalm ii. 1.

⁹ B ΝΙΜ ΝΗ.

¹⁰ B ΑΡΕΕΡΕΤΙΝ.

¹¹ The text is probably corrupt here.

¹² ΑΦΘΑΜΙΔ ΝΟΥΛΑΣ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship¹ abominable things and not God, for they serve soulless² idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?"³ Saint George answered and said⁴ to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'⁵ And again he saith, 'He shall come down like rain upon the mown grass'⁶, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and⁷ I was afraid I considered Thy works and I was speechless.'⁸ When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,⁹ and he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,¹⁰ who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest¹¹ well, and hast persuaded me that Christ is the God of the universe;¹² and now I

¹ B ΕΥΘΥΩΩ. ² B ΝΑΝ ἸΦΥΧΟΝ.

³ The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.

⁴ Read ΠΕΧΑΪ ΝΑΣ. ⁵ Psalm lxxx. 1, 2. ⁶ Psalm lxxii. 6.

⁷ B omits ΟΥΘΕ. ⁸ Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk.

⁹ B ἸΠΙΚΟΣΜΟΣ.

¹⁰ B ΜΕΘΜΗ. ¹¹ B ΚΣΑΧΙ. ¹² B ἸΠΙΕΠΤΗΡΥ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish¹ of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh² like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me³ rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and⁴ the priests, and the ministers⁵ of the temple will go to Apollo, and worship him." [30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed saw this, she straightway⁶ uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;⁷ who didst make to appear those who were dried up and gone to dust;⁸ who didst make pieces of wood of fruit-bearing trees⁹ to blossom beautifully; who didst make the pillar of my house to take root¹⁰ and become a mighty tree, and didst cause a table¹¹ to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now¹² go to Apollo and worship

¹ B ΝΑΤΑΘΝΙ. ² B ΟΥΕΜΕΑΡΞ. ³ B ΧΑΤ ΧΕ †ΝΟΥ

⁴ B ΑΝΟΚ ΔΕ ΝΕΜ. ⁵ B ΝΙCΑΤΗΡΟC. ⁶ B CΑΤΟΤΩ

⁷ B ΕΤΕΡΟΝ (sic) ΝΝΙΒΕΛΛΕΥ. ⁸ B ΝΙΩΒΕΕΤΩΟΥΩΟΥ.

⁹ B ΝΩΩΗΝ. ¹⁰ B ΩΕΠΝΟΥΝΙ. ¹¹ B ΝΤΑΔΡΑΠΕΖΑ

¹² B †ΝΟΥ ΧΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,¹ and said, "Put down thy child out of thy arms," and she put² him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."³ And the child went quickly into the temple and said⁴, "I tell thee,⁵ O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned⁶ in the idol cried out within him, saying,⁷ "O Nazarene, thou drawest every one to thee, and thou hast sent⁸ this⁹ little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned⁶ in the idol said, "Bear with me a little, and I will tell thee¹⁰ every thing before thou askest (?)¹¹ me;" and Saint George said to him, "Speak." And he began to speak and to declare every thing, saying, "O master, and saint of God, thou art¹² not ignorant that of old time God made a Paradise in Eden,¹³ towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

¹ B ΔΦΝΕΤΦ ΡΩΦ.

² B ΔΚΧΩ.

³ Read ΜΟΥΤ ἔροκ.

⁴ B omits ΝΑΦ.

⁵ B ΑΙΒΕΡΟΚ.

⁶ B ΕΤΒΑΛΗΟΥΤ.

⁷ B omits ΕΦΧΩ ἸΜΟC.

⁸ B ΠΕ ἔΤΑΚΟΥΩΡΠ.

⁹ B ΠΑΙΚΟΥΧΙ.

¹⁰ B ΠΕΘΝΑΤΑΜΟΚ.

¹¹ We might read ἸΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.

¹² B ΚΟΙ.

¹³ B ΕΔΕΜ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal¹ with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway² into the abyss together with the idol³ in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.⁴ After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of^[33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,⁵ saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'?' and thou saidst that thou wouldst throw⁶ incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

¹ B ΖΥCOC. ² B CΑΤΟΤΩ ΟΥΝ.

³ B ΠΙΚΕΘΟΥΩΤ ΝΤΕ ΠΙΠΝΑ ΝΑΚΑΘΑΡΤΟΝ ΕΤΣΑΛΗΟΥΤ.

⁴ A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 307.

⁵ B ΜΑΛΙCΤΑ ΠΙΝΙΩ† ΝΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

⁶ B ΝΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring¹ Apollo hither² to me, and I will worship him before thee." Dadianus said to him, "It has just³ been told me by the priests that he has gone down⁴ into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,⁵ "If Apollo was the mighty god in whom thou didst trust⁶ to deliver thee in the evil day, how was it that he was unable to help himself,⁷ and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief⁸ for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean⁹ George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God¹⁰ is the true God, and He will humble thee in thy pride." The governor¹¹ answered and said to the Queen,¹² "Woe is me, O Alexandra, for I fear¹³ that the magic of the Christians has entered into thee;" and he laid hold of the hair¹⁴ of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began [34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word; but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

¹ Read ΑΝΙΟΥΓΙ. ² B ΜΝΑΙ and omits ΝΗΙ.

³ Read ἡπιρητή with B. ⁴ B ἀκερογζωλ.

⁵ E comes to an end here with the word ἠδὲ. ⁶ B ΕΤΕΡΖΕΛΠΙΣ.

⁷ B ἤερβονθῆιν ἔροϋ. ⁸ B ἡεμκας ἡτε περζητ.

⁹ B ΜΑΛΙΣΤΑ ΠΑΙΓΑΛΙΛΕΟΣ.

¹⁰ B ΣΕ ΟΥΝΙ ΠΟΥΝΟΥ† ἡΘΟΚ (sic). ¹¹ B ΠΟΥΡΟ.

¹² Read ἡ†οϋρω. ¹³ Read †ερζο†.

¹⁴ B ΟΥΟΣ ΑΨΑΜΟΝΙ ἡπιρῶι.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away¹ to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi² at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him; "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."³ And Magnentius⁴ one of the governors said, "Let us pass sentence of death upon him," and the thing pleased⁵ them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent⁶ of his blood this day;" and the sixty-nine governors who were with him⁷ signed⁸ the writing. Then Saint George went to the place where he should receive his crown,

¹ B ΕΓΩΛΙ ΟΥΝ ΝΙΜΟC ΕΒΟΛ.

² I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

³ Read ΕΡΟΚ with B.

⁴ Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâk. See *Recueil de Travaux*, iv, p. 155.

⁵ Read Α ΠΙΖΩΒ ΡΑΝΑ with B.

⁶ B ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ΕΒΟΛΖΑ.

⁷ Read ΕΘΝΕΜΑΘ with B.

⁸ B ΑΥΧΒΑΙ ΒΑΡΑΤΩ ΝΤΕΩ ΕΠΙCΤΟΛΗ ΕΧΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me¹ a little, that I may pray for the seventy governors who have tortured² me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour³ these seventy [36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while⁴ he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing⁵ to carry away my⁶ body, but my body will not suffice for the whole world. I beseech Thee to grant a favour⁷ to me, grant that my name may heal⁸ all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book⁹ of Life the name of every one who shall write down my martyrdom and the sufferings¹⁰ which I have endured. If the heavens withhold their¹¹ rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered¹² these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins¹³ which they have com-

¹ Read ΝΕΜΗΙ.

² B ΑΥCΙ CΦΕΡΒΑCΑΝΙΖΙΝ.

³ B ἸΝΤΕΡΡΟΚΖΟΥ.

⁴ B ἘΤΙ ΔΕ ΕΓΤΩΒΖ.

⁵ B ΕΦΟΥΩΩ.

⁶ B ΠΑCΩΜΑ.

⁷ B ΝΕΜΩΟΥ ΖΜΟΤ.

⁸ B ἘΟΥΠΕΘΝΑΝΕΓ.

⁹ B ἸΠΧΩΜ.

¹⁰ B ΝΙΒΙCΙ.

¹¹ B ἸΝΝΕCΜΟΥΝΖΩΟΥ.

¹² B ΦΗΕΤΩΟΠ.

¹³ B ΙΝΟΥΜΕΥΙ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,¹ "Come now, and perform that which has been commanded you;" and he stretched² out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it³ and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates⁴ the servant of Saint George was with my master until the end of his contest⁵ by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

¹ B ἸΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

² B ΑΡΧΩΟΥΤΕΝ ἸΠΕΡΜΩΙΤ (sic).

³ B ἸΜΟϞ.

⁴ Arab. سكرادس, Syr. عسلايم.

⁵ B ΠΕΡΑΘΛΥΣΙΣ.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,¹ Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrrium² when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox³ to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

“I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard⁴ and known, and which our fathers have declared unto us.”⁵ As

¹ As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 369. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754—756, and Notes lvii and lviii on pp. 925, 926.

² B ΠΙΜΑΡΤΥΡΟΣ.

³ B adds ΕΦΘΟΥΗΤ ΗΧΕ ΟΥΝΙΩΤ

ΗΜΗΩ ΗΤΕ ΝΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΩΑΙ.

⁴ B ΗΝΗΕΤΑΝΘΕΜΟΥ.

⁵ Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king¹ Nebuchad-^[39]nezzar who was king of² all the Chaldeans, and he forsook his city Tyre, and went to Babylon,³ and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day⁴ until sunset; and Pasikrates the servant of Saint George stood⁵ by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;⁶ and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came⁷ to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head⁸ of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin⁹ which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body¹⁰ of Saint George; and they found that the head had joined on to the body

¹ B **ΝΑΒΟΧΟΔΟΝΟCΟΡ ΠΟΥΡΟ.** Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

² B **ΕΧΕΝ.** ³ B **ΕΤΒΑΒΥΛΩΝ.** ⁴ B **ΝΤΕ ΠΙΕΞΟΥ.**

⁵ B **ΝΑΡΣΕΜCΙ.** ⁶ B **ΝΤΟΥΞΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΑΡΩΠΙ.**

⁷ B **ΝΝΟΥΞΒΩC ΑΥΚΩ† ΟΥΟC ΑΥΩΙΝΙ ΝCΑ.**

⁸ B **ΕΤΕΡΑΦΕ.** ⁹ B **ΝΔΙ CΥΝΔΩΝΙΟΝ.** ¹⁰ B **ΝΠCΩΜΑ.**

as if he were alive and there was no mark of the sword stroke¹ upon it at all. And the servants marvelled greatly², and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised³ him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried⁴ him in a sepulchre⁵, and sealed⁶ it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body⁷ of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa⁸ laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed⁹ with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant¹⁰ heard¹¹ that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the¹² manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying¹³ Saint George in their ship. And one of the sailors, Leontius¹⁴ of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it¹⁵ into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

¹ B †ΘΕΝΗΝΗ. ² B ἸΜΑΘΩ. ³ B φ† ΧΟΤΟΥ.

⁴ B ΑΥΚΩΣ. ⁵ B ἸΠΙΜΕΖΑΥ. ⁶ B ΑΥΤΟΠΥ.

⁷ B ἸΠΟΥΣΩΜΑ. ⁸ B ΙΟΠΠΗ ΑΥΙ. ⁹ B ΑΥ†ΝΟΥΧ.

¹⁰ B ΠΙΠΡΑΚΜΑΤΕΥΤΗΣ. ¹¹ B ΕΤΑΥΣΩΤΕΜ.

¹² B ΝΑΥΕΡΩΦΗΡΙ ἸΜΑΘΩ ΠΕ ΧΕ ἸΔΩ ἸΡΗ† ΑΦΕΡ-
ΜΑΡΤΥΡΟΣ. ¹³ B ΕΤΑΛΟΥ.

¹⁴ Read ΠΕ ΛΕΟΝΤΙΟΣ, B has ΛΕΟΝΤΙΝΟΣ.

¹⁵ B ἸΠΕΥΣΩΜΑ.

Then the report spread abroad that they had brought the body [41] of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,¹ and because they were Christians they threw themselves down and worshipped him,² weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants³ whose names⁴ were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival⁵ came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened⁶ to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city⁷ called Andrew, who was of the family⁸ of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]⁹ which says, "And the Lord appeared unto him,¹⁰ saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether¹¹ he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42] the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

¹ B ΕΠΗΙ and omits ΑΡΧΟΚΟΥ ΕΒΟΛ.

² B ΕΟΥΩΩΤ.

³ B ΠΙΚΕΒΩΚ.

⁴ B ΟΥΑΙ ΔΕ ΧΕ.

⁵ B ἸΤΑΙ (sic) ΩΩΠΙ.

⁶ Read ΝΗΕΤΑΥΩΩΠΙ with B.

⁷ B ἸΡΑΜΑΟ ΝΤΕ ΨΠΟΛΙΣ ΕΠΕΦΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΣ.

⁸ B ἸΠΡΕΝΟΣ.

⁹ See page 36.

¹⁰ B ΕΡΟΦ ΑΡΧΑΧΙ ΝΕΜΑΦ ΕΦΧΩ ἸΜΟΣ.

¹¹ B ἸΤΑ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want¹ any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings² and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said³ will I do. I will take into My kingdom whosoever shall build⁴ a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where⁵ soever thy body shall be laid; I will make the nations of the earth⁶ come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau⁷ and even the barbarians and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote [43] down his martyrdom and put it in his house, saying, "I will set the memorial⁸ of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation⁹ for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.¹⁰ And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

¹ B ἸΩΩΤ.² B ΝΕΦΙΣΙ.³ B ἘΤΑΙΣΟΦ.⁴ B ΦΗΘΝΑΚΩΤ.⁵ B omits ἘΤΕΜΜΑΥ ΒΕΝ ΠΙΜΑ.⁶ B ΠΚΑΖΙ.⁷ B ἸΗΣΑΥ.⁸ B ἸΠΕΚΕΡΦΜΕΥΙ.⁹ B ΝΕΜΚΑΖ.¹⁰ B ΦΗΘΝΗΟΥ.

us lay his body in it, that his blessing¹ and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever." And it came to pass that when he heard these things he rejoiced.² And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls³ and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground⁴ [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be⁵ according to the size⁶ of the little shrine, and he built it as well as he could⁷ (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.⁸ And it came to pass

¹ B ΠΕΡΟΣΜΟΥ.

² B ἔταρσωτεμ ἔναι ἀφραῶι οὔοζ ἀφωρπη.

³ B ἵσα νίχοι.

⁴ B ὡλτ οὔερκαθαρίζιν ἱπίμα

εἶρογχα σεντ̄ ἔβρη ἀφρογσορτοζ.

⁵ Arab. امر ان يُعلم بالتبن على حد بنيان.

⁶ B τμαιη.

⁷ B adds ἀσχωκ ἔβολ ἵτερμαρτυρια ἔταρκωτ ἔτ-
εκκλησιὰ ἔτε σογζ̄ ἱπιλῶωτ λῶωρ πῶσ̄ ναι ἱπιρεφερ-
νοβι εταρσῶαι ἀμεν. "His martyrrium (?) was finished and dedi-
cated as a church on the seventh day of Athôr. O God, have mercy upon the
sinner who wrote [this book], Amen."

⁸ B omits from †ωφρηι to ἄμην.

that Andrew, who had set himself to build¹ the martyrion of Saint George, was lying on his bed one night and thinking within himself,² saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know³ not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him⁴ in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,⁵ "Art thou alive, O George, my master?" Saint George said [45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art down-hearted about the shrine which thou hast undertaken to build⁶ in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it⁷ into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

¹ Add ΕΚΩΤ with B.

² B ΝΒΗΤΩ ΕΡΕ ΠΕΡΛΟΓΙΣΜΟΣ ΦΟΝΣ ΝΒΡΗ ΝΒΗΤΩ.

³ B ΜΠΕΤΕΜΙ.

⁴ B ΕΡΩ ΜΜΟΣ ΝΑΩ ΧΕ ΑΝΔΡΕΑΣ ΑΝΔΡΕΑΣ ΣΟΥΩΝΤ.

⁵ B ΕΡΩ ΜΜΟΣ. ⁶ B ΕΤΑΚΣΙΤΟΤΚ ΕΡΟΣ.

⁷ B †ΝΑΤΗΙΣ ΕΠΣΗΤ.

and said to him,¹ "Rise up early in the morning and come here,² and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke³ up from his vision he roused his wife, and told her everything⁴ which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint⁵ George who has appeared to thee,⁶ and we may in truth believe that we shall find the money⁷ even as he hath shown⁸ thee." So they two arose, and lit⁹ a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger¹⁰ in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.¹¹ Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light¹² to burn brightly, and went into¹³ their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar¹⁴,

¹ Read **ΝΑΥ ΧΕ.** ² Read **ΕΠΑΙ ΜΑ ΩΟΚΙ.**

³ B **ΕΤΑΦΕΡΝΗΦΙΝ.** ⁴ B omits **ΕΡΘΟΥ.**

⁵ B **ΙΕ ΑΛΗΘΩΣ ΜΠΑΓΙΟΣ.** ⁶ B **ΕΡΟΦ.**

⁷ B **ΝΤΑΙΧΡΙΑ.** ⁸ B **ΕΤΑΥΤΑΜΟΚ.**

⁹ B **ΔΥΒΕΡΟ ΝΟΥΚΑΡΑΠΤΗΣ Α ΤΣΕΡΙΜΙ ΤΩΟΥΝΟΥ ΜΙΜΟΦ.**

¹⁰ B **ΠΕΦΤΗΠ.** ¹¹ B **ΠΕΕΤΑΦΘΑΜΙΟΦ.**

¹² B **ΜΠΙΒΗΒΣ.** ¹³ B **ΕΞΡΗΙ.** ¹⁴ B **ΝΤΚΟΥΛΛΑΘΙ.**

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins¹ of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city² in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made [47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose³, and spake with them saying, "Since⁴ God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy⁵ of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,⁶ "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds⁷ in gold and one thousand silver *sathêri*.⁸ After these

¹ B ἤσιμ. ² B ἡ πόλις. ³ B adds ἀγώνη.

⁴ B χάρα χε. ⁵ B φη ἔτα φτ̄ ἑρενερπεμπωα.

⁶ B ενσω ἴμος.

⁷ Arab. دينار. The Coptic word ΛΟΥΚΟΣΙ or ΛΟΥΚΟΤΤΙΝ, Greek λοκοτήνην, ὀλοκοτίνιν, ὀλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Graecitas*, i. 1038. The Sahidic form is ΖΟΛΟΚΩΤ-ΤΙΝΟC. See Zoega, *Catalogus*, p. 538.

⁸ Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and¹ they built it well in three years; and they brought the holy martyr into the martyrrium; and they brought the holy Bishop of Jerusalem and he consecrated² the shrine. And what a number of miracles took place then! What a number of people were cured³ of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle⁴ of the holy martyr Saint George. [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,⁵ a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον⁶ the spirit brought

¹ B ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΥΚΟΤΩ.

² B ΔΦΕΡΑΓΙΛΑΖΙΝ ΗΜΟΦ.

³ B ΟΥΧΩΣ.

⁴ Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

⁵ I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

⁶ I. e. Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ελεησον ἡμας. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground¹ and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried² out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,³ and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings [49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled⁴ and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,⁵ and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man⁶ to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down⁷ senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace⁸ had been given they pressed round about him, and marvelled at him, for he was⁹ as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet¹⁰ after him. And he crawled in among the feet of the people¹¹ until he came to the

¹ B ΔΥΙΝΙ ΝΙΜΟQ ΕΠΚΑΖΙ.

² B ΑΦΩΩ.

³ B ΟΥΠΕΡΕΜΟΥ ΧΝΑΩΣΕΜΣΟΜ.

⁴ B ΕΓΕΡΩΦΗΡΙ.

⁵ B ΑΘΝΕ ΝΝΟQ.

⁶ B ΝΠΙΡΩΜΙ.

⁷ B ΝΠΩΩΙ.

⁸ I. e., 'the kiss of peace', referring to the words ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἀγίῳ Romans xvi, 16.

⁹ B ΕΥΟΙ.

¹⁰ B ΝΕQΦΑΤ.

¹¹ B ΝΕΝΘΑΛΑΥΧ ΝΕΝΘΑΛΕ ΝΝΙΡΩΜΙ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,¹ and his legs gave a loud crack and became straight immediately. Then the people² took away his neck out of the hands of him that was possessed of a devil,³ wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,⁴ and his legs gained strength, and he went forth and departed.⁵ And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth⁶ up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,⁷ I saw fire before me, and I was frightened⁸ and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I⁹ saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

¹ B ΛΥCΩΚ ΕΡΩΟΥ ΕΥΟΥΩΨ ΕΟΛΓ. ² B Λ ΖΑΝΚΕΡΩΜΙ.

³ B ΝΤΟΤΓ ΝΠΠΡΩΜΙ ΕΤΟΙ ΝΔΕΜΩΝ.

⁴ B ΞΕΝ ΟΥΨΘΟΡΤΕΡ ΑΓΘΖΙ ΕΡΑΤΓ. ⁵ B ΕΡΑΤΓ.

⁶ B ΙCΧΕΝ ΤΑΜΕΤΚΟΥΧΙ ΟΥΔΕΜΩΝ ΕCΩΙ.

⁷ B ΞΕΝ ΝΑΒΑΛ ΕΝΕΖ ΕΒΗΛ ΕΦΟΟΥ ΑΓΨΑΝΝΟΥΓΙ ΕΙ ΕCΩΝ.

⁸ B ΝΨΑΙΨΘΟΡΤΕΡ. ⁹ B ΑΝΟΚ ΔΕ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding¹ my hands, and embracing the neck² of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs³ gave forth a loud noise; and Saint George let go⁴ his legs and beckoned to me⁵ to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude⁶ who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which⁷ God works through him." And the men who were healed became⁸ servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of
Jesus Christ.*⁹

And it came to pass that when the holy Bishop went into Jerusalem with all those¹⁰ that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

¹ B ΕΓΓΡΑΜΟΝΙ. ² B ΕΦΜΟΥ. ³ B Λ ΝΕΡΦΑΤ †.

⁴ B ΛΥΧΛΥ. ⁵ B ΝΟΥΒΗ. ⁶ B ΠΙΜΝΩ ΓΑΡ.

⁷ B ΕΡΕ. ⁸ B ΕΥΟΙ ΜΒΩΚ ΉΕΝ ΠΤΟΠΟΣ.

⁹ B has ΕΘΟΥΑΒ instead of ΝΤΕ ΙΗΣ ΠΧΣ.

¹⁰ B ΕΘ ΝΕΜΑΩ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments¹ while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard² him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed³ each other with many curses. After these things the Jew answered and said, "Come now and lay a wager⁴ with me, I will go into the shrine, and will plunder it and bring out⁵ its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,⁶ I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.⁷ Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,⁸ he spake within himself, saying, "Be ashamed

1 Β ἠρεφερζικη.

2 Β ἠπαιρητ̄ λϑωτεμ.

3 Β λϑτ̄ ἠζαννιωτ̄ ἠωωω. 4 Β χα λογω.

5 Β ἠπαυμα. 6 Β πετρωου ωωπι ἠμοκ.

7 Β ἠνιμετρε. 8 Β ετσαβολ ἠτε πιτοπος.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man, [54] "My brother, what art thou carrying?¹ show² me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,³ come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled⁴ and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest⁵ thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound⁶ him in the shrine, and tied the things which he had stolen to him,⁷ and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip⁸ which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

¹ B ΕΤΤΑΙΗΟΥΤ.

² Read ΝΤΑΥΡΕΛ ΧΗ.

³ B ΕΒΟΥΝ ΕΒΡΗΙ.

⁴ B ΑΦΘΟΟΡΤΕΡ ΑΦΖΕΙ ΕΒΡΗΙ

ΖΙΧΕΝ.

⁵ B ΚΣΩ ΜΜΟΣ.

⁶ Read ΑΦΣΟΝΣΦ with B.

⁷ B ΝΒΗΤΣ ΑΦΙΩΙ.

⁸ B ΠΙΜΑΚΛΑΒΙ.

up,¹ and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far^[55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager² with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return³ to the working of magic as of old;" and he wept⁴ the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen⁵ to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened⁶ to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced^[56] greatly, and went⁷ and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified⁸ God. And his wife and children and all his

¹ Read $\rho\omega\iota\varsigma$ with B. ² B $\mu\pi\alpha\iota\rho\eta\tau\ \epsilon\tau\alpha\rho\chi\alpha\omicron\upsilon\omega$.

³ B $\tau\ \eta\ \nu\alpha\kappa\omicron\tau$. ⁴ B $\nu\alpha\rho\rho\iota\mu\iota$. ⁵ B omits $\epsilon\tau\omicron\tau\epsilon$.

⁶ B $\epsilon\tau\alpha\rho\omega\pi\iota$. ⁷ B omits $\epsilon\mu\alpha\omega\omega\ \lambda\rho\mu\omega\omega\iota$.

⁸ B $\lambda\gamma\tau\ \omega\omicron\upsilon$.

neighbours and a multitude of Jews¹ arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

The fourth miracle of Saint George the holy martyr.²

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face³ were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal⁴ the leprosy [57] on the face of my son, I will dedicate a hundred pounds of gold⁴ to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow⁵ and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine⁶ of Saint George, and they washed his son in the bath and anointed

¹ B ἸΝΤΕ ΝΗΟΥΔΑΙ.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

³ B ΖΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΣΟ.

⁴ Arab. قنطار ذهب. For an account of the word ΚΟΥΝΔΙΝΑΡΙΟΝ or ΚΟΥΝΤΙΝΑΡΙΟΝ, Gr. κεντηνάριον, *Centenarium*, see Du Cange, *Glossarium Med. et Infim. Graecitas*, I, p. 634.

⁵ B ἸΠΕΡΡΑΣΤ.

⁶ B ἸΠΤΟΠΟΣ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name¹ of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George² the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy³ one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which⁴ Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town⁵, behold there came forth against them out of the wood,⁶ two hungry, roaring and ravening lions, as it is written, "He maketh darkness⁷, and it is night in which all the beasts of the earth go about.

¹ B $\beta\epsilon\eta\ \phi\rho\alpha\eta\eta$.

² B adds $\pi\iota\mu\alpha\rho\tau\gamma\rho\varsigma\ \epsilon\theta\omicron\upsilon\gamma\alpha\beta$.

³ B $\epsilon\gamma\delta\iota\tau$.

⁴ B $\epsilon\rho\epsilon$.

⁵ B $\epsilon\omicron\upsilon\gamma\tau\iota\mu\iota\ \omega\alpha\tau\epsilon\eta\mu\gamma\lambda\lambda\iota\omicron\eta$.

⁶ B $\pi\iota\alpha\delta$.

⁷ B $\alpha\kappa\chi\omega\ \eta\omicron\gamma\chi\alpha\kappa\iota$.

The young lions roar¹ and raven and seek after their food.”² When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.³ And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake⁴ with one another, saying, “If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred⁵ pounds in gold to Saint George’s shrine, and become Christians.”

[59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods⁶ and departed. And the men whose minds had thus been quieted knew that it was Saint George⁷ who had vouchsafed to them this gift, and they glorified God and His holy⁸ martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, “These wild beasts have destroyed several⁹ men, and multitudes of animals¹⁰ of this district, but glory be to Saint George who hath delivered¹¹ you from this wrath.” After these things the two merchants took counsel with each other, saying, “What we have vowed to the shrine¹² of Saint George let us

¹ B ΖΑΝΜΑC ΜΜΟΥΙ ΕΥΖΟΚΕΡ.

² Psalm civ. 20.

³ B ΔΥΕΡΦΛΩΜΟΥ ΟΥΟΣ Α ΠΙΘΗΡΙΟΝ ΟΣΙ ΕΡΑΤΟΥ
CΑΠΩΩΙ ΜΜΩΟΥ ΕΝΑΛΟΥΓΩΩ ΕΟΥΩΜ ΝΝΙΡΩΜΙ.

⁴ B ΕΥCΑΧΙ.

⁵ B ΜΠΑΙ Ρ.

⁶ B ΕΒΟΥΝ ΒΕΝ ΠΙΛΑC.

⁷ B ΓΕΩΡΓΙΟC ΤΕ.

⁸ B ΠΙΜΑΡΤΥΡΟC.

⁹ B ΖΑΝΜΗΩ.

¹⁰ B ΝΤΕΒΝΗ.

¹¹ B ΠΕΤΑΦΝΑCΕΜ.

¹² B ΜΠΤΟΠΟC.

perform as a thanksgiving to the glory of God, and let us become Christians¹ in very truth and not turn back.² And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought³ for one hundred pounds in gold; and when they came into Jerusalem they sold^[60] them for two hundred pounds in gold before they reached their native city in Samaria.⁴ Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city⁵ they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,⁶ and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils⁷ which were cast out, and they all rose⁸ up and received baptism in the name⁹ of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians¹⁰ that day in the shrine of Saint George in the peace of God, Amen.

¹ B ἸΟΥΧΡΗΤΙΑΝΟΣ.

² B ἸΠΕΝΘΡΕΝΤΑΘΟ ἘΦΑΞΟ ΖΟΘΟΝ. ³ B ΛΥΘΟΠ.

⁴ B ἘΤΟΥΒΑΙ (sic) ἸΝΤΣΑΜΑΡΙΑ. ⁵ B ἘΨΒΑΚΙ.

⁶ B ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΛΥΖΙΩΩ.

⁷ B ἸΝΔΕΜΩΝ Ἰ ΝΑΦΖΙΟΥΓΙ ἸΜΩΟΥ.

⁸ B ΛΥΤΩΟΥΝΟΥ ΔΕ. ⁹ B ἸΦΡΑΝ.

¹⁰ B ἸΧΡΗΤΙΑΝΟΣ ΧΕ.

*The sixth miracle of Saint George the holy martyr¹ of
Jesus Christ.*

Now there was a certain Christian² in Jerusalem whose name [61] was Zôgratôr,³ and he had a son who was a lunatic, and he himself was gouty;⁴ and the man was very rich,⁵ and had much wealth in gold⁶ and silver and many herds of cattle. And it came to pass that when he heard⁷ of the mighty deeds and miracles of Saint George, he vowed⁸ a vow, saying, "If God and Saint George heal my feet and legs of this disease, I will give in return to his shrine, three meals and three pints of wine, every month. And if I can walk freely with my feet and can go along upon them by the twenty-third day of Pharmûthi, which is his great day, I will walk upon my legs to his shrine and will give one hundred pounds of gold to it." And when he had thus vowed, his legs⁹ became smaller (?) little by little,¹⁰ and his body became easier, and at the end of the appointed days he walked, and went into his house and into the church, and he prayed to God, saying, "I thank thee, O God of Saint George," and after two days his whole body was healed. When the day of the holy martyr, which is the twenty-third of Pharmûthi, drew near, he made ready everything which he would take with him, and his servants came to him, saying, "What animal shall we make ready for thee to ride?"¹¹ Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem¹² to the shrine of Saint [62] George the holy martyr." Then they arose and went to the shrine of Saint George, and they found so great multitudes gathered together there marvelling at the mighty deeds and graces of healing which

¹ B adds ΕΘΟΥΛΒ.

² B ΟΥΡΩΜΙ ΔΕ ΝΥΧΗΧΤΙΔΝΟΣ.

³ B ΖΩΓΡΑΤΗΡ.

⁴ B ΝΑΠΟΤΑΚΡΗΣ.

⁵ B ΕΜΑΩΩ ΠΕ.

⁶ B ΟΥΝΟΥΒ.

⁷ B ΕΡΩΩΤΕΜ.

⁸ B ΝΙΜΟΦ ΖΩΦ.

⁹ B ΝΕΡΦΑΤ.

¹⁰ B ΝΟΥΚΟΥΧΙ ΝΟΥΚΟΥΧΙ.

¹¹ B ΝΤΕΚΑΛΗΙ ΕΡΟΦ.

¹² B read ΙΛΜ.

had taken place through Saint George, that Zôgratôr¹ marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day², by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival³ had not returned. Now Zôgratôr was within,⁴ talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts⁵ such great sufferings upon him⁶ that it has been said many times, 'It would be better for him to be dead⁷ rather than live⁸ and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him⁹ to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive¹⁰ everything which¹¹ they ask for, and that nothing is too hard for them¹² [to do] in God's name.¹³ Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do.'¹⁴ And it came to pass that while they were talking to one another, behold the son of Zôgratôr [83] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

¹ B ΖΩΓΡΑΤΗΡ ΕΦΝΑΥ ΕΝΙΝΙΩΤ. ² B ΗΕΝ ΠΙΕΖΟΥΥ ΔΕ.

³ B ΕΤΕΜΠΕΡΖΩΛ ΝΘΟQ ΝΕΜ ΝΗΕΤΑΥΖΩΛ ΕΠΙΩΔΙ.

⁴ B САВОΛ. ⁵ B ΑΥΤ. ⁶ Read ΝΑQ ΤΩΝ Α? with B.

⁷ B ΕΘΡΕΦΜΟΥ. ⁸ B ΕΦΟΝΒ.

⁹ B †ΝΑΕΝC ΝΑΚ ΝΤΑΙ ΩΑΡΟΚ ΠΑΙΜΑ ΝΤΑ† ΝΖΑΝΝΙΩΤ.

¹⁰ B ΤΕΤΕΝΝΑΔΙΤΟΥ. ¹¹ B ΕΤΕ ΕΡΕ.

¹² B ΝΤΕΝΘΗΝΟΥ. ¹³ B ΠΑΡΑΝ.

¹⁴ B Ε†ΙΡΙ. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,¹ saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?"² By Hercules,³ I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smittings,⁴ and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return⁵ to him again." And when the devil⁶ had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.⁷ And he came to the shrine every year on Saint George's day⁸, and made⁹ a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified¹⁰ God and Saint George¹¹ until the day of his death.

The seventh miracle of Saint George¹² the holy martyr.

[64] And it came to pass that when the servants of the shrine of Saint George¹³ had increased, the steward made them go out to collect and

¹ B adds ΕCΧΩ ΝΙΜΟC. ² B ΝΗΙ ΕΝΑΩ.

³ For other instances of the use of this interjection see Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 35, 106.

⁴ B ΝΩΛΩΙ. ⁵ B †ΝΑΚΟΤ. ⁶ B ΠΙΔΕΜΩΝ ΔΕ.

⁷ B ΝΤΟΤC Φ†. ⁸ B ΠΕΖΟΥC. ⁹ B ΩΑΤΕΡΙ.

¹⁰ B ΕΥ†ΩΟΥC. ¹¹ B ΓΕΩΡΓΙΟC ΕΠΕΖΟΥC ΝΤΕ ΠΕΦΜΟΥC.

¹² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

¹³ B omits ΝΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

gather in the first-fruits and gifts which were given to the holy shrine¹ of Saint George. Moreover, many people in the country vowed² and dedicated their sons and daughters³ and cattle to⁴ the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,⁵ and the sailors cried out to God and Saint George, saying, "Help us," straightway⁶ the help of God strengthened them speedily and saved⁷ their ship until they arrived in heaven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord⁸ until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help⁹ of the living God? If a ship¹⁰ were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.¹¹ And one of the servants¹² of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent¹³ of his sins, and

¹ B ἘΠΙΤΟΠΟΣ. ² B ΟΥΜΗΩ ΩΩ. ³ B ΖΑΝΩΗΡΙ.

⁴ B ἘΒΟΥΝ ἘΠΤΟΠΟΣ. ⁵ B ἸΤΟΥΕΡΚΥΝΔΙΝΕΥΙΝ.

⁶ B ΞΕΝ ΤΟΥΝΟΥ ἘΤΟΥΝΑΩΩ ἘΒΟΛ ΧΕ Φ† ΝΕΜ ΠΙΔΡΙΟΣ
ΓΕΩΡΓΙΟΣ ΔΡΙΒΟΨΘΙΝ ἘΡΟΝ ΞΕΝ ΤΟΥΝΟΥ.

⁷ B ΠΟΥΧΟΙ ΣΕΜΝΙ. ⁸ B omits ΩΔΡΕ ΝΙΤΕΒΝΩΟΥΪ ΜΩΩΙ.

⁹ B ΞΙΤΕΝ ΨΒΟΨΘΙΔ. ¹⁰ B ΔΡΕΨΑΝ ΟΥΧΟΙ.

¹¹ B ἸΔΑΤΝΑΖ†. ¹² B ΠΙΒΩΚ.

¹³ B ΓΝΑΔΕΡΜΕΤΑΝΟΙΝ ἘΖΡΗΙ.

I will forgive him;" but he did not cease to steal, and he acted¹ in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag² in the hands of Judas;³ even so did the servant steal and give to his wicked wife.⁴ It was on account of his wife that great temptation came upon⁵ Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with [36] her, and for this reason the devil found a resting place⁶ within him until he made him an alien from God." And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God⁷ who created them. Now this man who was a servant of the shrine⁸ of Saint George and to whom things were given as to all his other fellow⁹ servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church¹⁰ and spake from within him, saying, "I have taken much property¹¹

¹ B omits εἰρήν.

² B ΠΙΓΛΟΚΟΜΩΝ.

³ According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

⁴ B ἸΠΕΡΣΙΜΙ.

⁵ Read ΤΑΞΟϚ.

⁶ B ΠΑΙΔΑΒΟΛΟΣ ΧΕΜΧΟΜ ΟΥΟϚ ἸΒΗΤϚ.

⁷ B ἸΦϚ.

⁸ B ἸΠΤΟΠΟϚ.

⁹ B ἸΝΕΡΩΦΕΡ.

¹⁰ B ἸΠΙΤΟΠΟϚ.

¹¹ B ἸΟΥΜΗΩ ΝΕΜ ΕΝΧΑΙ ἸΤΕ ΠΑΙΤΟΠΟϚ.

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered¹ thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George² the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;³ and he had a ship which went to sea,⁴ and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church⁵ in his city Antioch,⁶ and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine⁷ of Saint George, and went there on the great⁸ day of his festival, which is the twenty-third of Pharnouthi, and he prayed there,⁹ and gave money¹⁰ to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy¹¹ of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness¹² on the sea, and a storm. Now the ship of Eulogios was keeping close

¹ B ΔΒΟΤ ΔΕ Β. ² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

³ B ΕΥΛΟΓΙCΜΟC. ⁴ B ΕΦΕΡΖΩΠ.

⁵ B ΝΕΜ ΕΚΚΛΗCΙΑ. ⁶ Read ΔΝΤΙΟΧΙΑ.

⁷ B ΕΦΤΑΛΕ ΠΤΟΠΟC ΕΦΖΗΛ ΟΝ. ⁸ B ΕΠΑΙΝΙΩΤ.

⁹ B ΝΑΡΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟC ΟΥΟΖ ΝΤΕΡΤ ΝΟΥΘΕΡ-
ΜΗCΙ. ¹⁰ Also spelt ΘΕΡΝΗCΙ. See Zoega, *Catalogus*, 625, note 9.

¹¹ B ΝΧΑΧΙ ΝΟΥΟΝ.

¹² B ΝΟΥΓΡΝΟΦΟC ΝΧΑΚΙ ΝΟΥΧΙΜΩΝ ΉΕΝ ΦΙΟΜ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary¹ clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying, [68] "God's will be done, blessed be His name² for ever. If He wishes to be merciful³ to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong⁴ in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after⁵ to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,⁶ and lived in the house of Eulogios. After he had been there a few⁷ days he became a labourer for two years, and knew⁸ everything that was in the house of Eulogios,⁹ who knew not that he was a thief,¹⁰ but trusted him. And the thief found two other transgressors like¹¹ unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day¹² of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

¹ Β ΝΑΝΑΝΚΕ ΟΝ ΟΥΟΣ ΑΓΙ ΕΠΙΧΡΟ.

² Read ΜΑΡΕ ΦΡΑΝ with B. ³ Β ΟΥΩ ΝΑΕΡΠΙΝΑΙ.

⁴ Β ΝΑΥΤΑΧΡΗΟΥΤ. ⁵ Β omits ΔΕ.

⁶ Β ΕΜΑΥ ΑΦΩΠΙ ΔΕ. ⁷ Β ΖΑΝΚΟΥΧΙ ΔΕ.

⁸ Β ΑΡΙΝΙ (sic). ⁹ Β ΠΙΕΥΛΟΡΙΟΣ. ¹⁰ Β ΟΥΣΟΒΝΙ.

¹¹ Β ΜΠΑΙΡΗΤ. ¹² Β ΠΙΕΖΟΥ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,¹ and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day² in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship³ they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted⁴ to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will⁵ be done." Meanwhile those⁶ who had stolen his property went into Egypt to Peremoun,⁷ and lived there; and one of them fell sick (?),⁸ and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew⁹ his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

¹ Read $\omega\omega\text{NI}$. ² B $\lambda\gamma\pi\epsilon\chi\omega\rho\theta$.

³ B omits $\text{ON } \dot{\text{M}}\text{P}\dot{\text{A}}\text{I}\rho\eta\tau$. ⁴ B $\zeta\omega \text{ TE } \epsilon\rho\omicron\upsilon\gamma\epsilon\rho$.

⁵ B $\phi\text{N } \epsilon\tau\epsilon\zeta\text{N}\alpha\phi$. ⁶ B $\text{N}\dot{\text{A}}\text{I}$.

⁷ or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 83, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmūd Bey's map, but it must be near the ruins of the castle of Tîna اثار قصره الطينه .

⁸ I do not know what $\omega\omega\rho\tau$ means here.

⁹ B $\lambda\phi\beta\omega\tau\epsilon\upsilon \dot{\text{M}}\text{P}\epsilon\phi\omega\phi\eta\rho$.

time. And Eulogios, the true Christian and his wife Euphemia, [70] true to God, did not relax their offerings, and first-fruits, and charities on festival days¹ which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day² of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city³ are going to the shrine of Saint George, but we have no income this year to give; behold, O God, may Saint George look⁴ upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none⁵ to lend us anything,⁶ for we are poor, but behold,⁷ I have two garments,⁸ take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money⁹ wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went [71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

¹ Β ΝΕΜ ΝΟΥΛΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥ.

² Β ΝΙΕΖΟΥ. ³ Β ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

⁴ Β ΝΑΥ. ⁵ Β ΟΥΟΣ ΟΝ ΝΙΜΟΝ.

⁶ Β ΝΑΤΕΝΖΟΥΤ ΝΑΝ ΧΕ. ⁷ Read ΖΗΠΠΕ.

⁸ Β ΝΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

⁹ Β ΝΑΚ ΩΑ ΠΙΘΕΡΜΗΙ ΝΤΕ ΤΑΙΩΘΗΝ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have¹ nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow² some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,³ his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these⁴ to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,⁵ hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing⁶ of the martyr. But behold⁷ now, I have here three pounds in gold, take them, and if thou needest⁸ more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr⁹, for when I went to such and such a man and told him¹⁰ everything, he said to me, 'If thou art in need¹¹ of more, come hither to me, and I will give thee what thou needest;"¹² and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with¹³ him, to go to the shrine of Saint George. And behold, [72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

¹ Read ἸΤΟΤΕΝ ΔΝ.² Β ἸΠΟΥΩΔΑΠ.³ Β ΖΟΣΟΝ ΝΑΨΣΑΧΙ.⁴ Β ἸΝΝΑΙ ΜΗ ΖΑΝΚΕΟΥΟΝ.⁵ Β ΦΟΝΒ ΔΕ.⁶ Β ΖΙΝΔ ἸΤΕ ΠΣΜΟΥ.⁷ Β ΙΣ ΖΗΠΠΕ.⁸ Β ΔΚΩΔΑΝΕΡἸΧΡΙΔ.⁹ Β ΠΕΦΜΑΡΤΥΡΟΣ.¹⁰ Β ΔΨΤΑΜΟΥ.¹¹ Β ἸΤΕΚΕΡἸΧΡΙΔ.¹² Β ἸΠΕΤΕΚΕΡΧΡΙΔ.¹³ Β omits ΕΘΝΕΜΑΨ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now¹ the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint² George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and³ drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed⁴ in the dress⁵ of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried [73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest⁶ that I served thee for two years, and that I never stole anything from thy⁷ house; and this dress (?) is one which I bought in⁸ the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',⁹ thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

¹ B †ΝΟΥ ΧΕ. ² B ΜΠΑΓΙΟΣ.

³ B omits ΟΥΟΣ. ⁴ B ΤΟΙ ΕΧΩΦ.

⁵ B ΚΑΚΟΥΛΑ. I do not know the exact meaning of this word.

⁶ B ΣΩΟΥΝ. ⁷ B ΠΕΦΗΙ. ⁸ B ΕΒΟΛΖΙ.

⁹ B ΑΝ ΠΕ ΕΤΑΙΚΟΛΠΟΥ.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, ". this man chooseth death rather than life. For I say unto you that when a man takes an oath¹ it is received in the presence of God before he can smite² the earth thrice with his foot. As for me, Saint³ George has already told me in a dream during the past night, saying,⁴ 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision⁵ until this moment." And he commanded two new whips to be brought⁶ to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not⁷ speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips⁸ until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money⁹ inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude¹⁰ in the shrine¹¹ of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food¹² and water to die. When Eulogios had received the money he gave¹³ sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

¹ В ΔΡΝΑΩΡΚ. ² В ΠΙΡΩΜΙ † Γ̄. ³ В ἸΠΙΛΑΓΙΟΣ.

⁴ В ἸΝΗἘΤΑΔΚΟΛΠΟΥ ΤΗΡΟΥ. ⁵ В ἸΠΙΖΟΡΟΜΑ.

⁶ В ΔΡΕΡΚΕΛΕΥΙΝ ΕΥΙΝΙ ΝΑΔ ἸΜΑΚΛΑΒΙ.

⁷ В ΝΑΔΣΑΧΙ ΔΝ. ⁸ В ΠΕΚΩΜΑ ΝΑΔ ἸΠΑΙΜΑΚΛΑΒΙ.

⁹ В ἸΠΙΝΟΥΒ. ¹⁰ В ἸΠΙΜΗΩ. ¹¹ В ἸΠΙΤΟΠΟΣ ΝΕΜ.

¹² В ἸΔΘΟΥΩΜ. ¹³ В ΔΥ†.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,¹ and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint² George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor [75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.³ When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores⁴ and wood; take it to thy city that thou mayest build⁵ a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

¹ B ΛΥΧΩ.

² B ἸΠΙΛΓΙΟΣ.

³ B ΦΗΘΗΝΗΟΥ.

⁴ B ΝΕΜ ΘΗΚΗ.

⁵ A break occurs in B here.

until the day of his death. And Saint George received him favourably before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

The ninth miracle of Saint George.

[76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land¹ of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria of Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

¹ Read ΚΑΖ.

wrought¹ in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,² and commanded him, saying, "Thou shalt first destroy the shrine of Saint³ George. Then thou shalt pull down all the churches and⁴ bind all the Christians and cast⁵ them into prison. And thou shalt punish them and inflict fearful⁶ sufferings upon them, and thou shalt cut off with the sword the heads⁷ of those who will not worship our gods,⁸ and shalt spare them not."⁹ Then the general took the soldiers with him, and [78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly¹⁰ into the city with swords, and weapons,¹¹ and bows and arrows¹² in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes¹³ of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

¹ Read ΕΤΑΓΘΑΜΙΩΟΥ.

² B begins again here with the letters ΡΙΑ.

³ B ἸΠΙΔΙΟC ἸΩΡΠ ΠΑΙΡΗΤ ὈΝ ΕΚΕΩΡΩΡΕΡ ΒΕΝ ΠΙΜΑ ΕΤΕΜΜΑΥ. ⁴ B omits ΟΥΟC.

⁵ B ΕΚΕΖΙΤΟΥ ΕΠΩΤΕΚΟ ΟΥΟC ἸΤΕΚΤ ἸΩΟΥ.

⁶ B omits ΕΥΒΟCΙ ΟΥΟC. ⁷ B ΕΚΩΛΙ. ⁸ B ἸΝΕΙΝΟΥΤ.

⁹ B ἸΠΕΡΤΑCΟ ΕΡΩΟΥ. ΤΟΤΕ ΠΙCΤΡΑΤΥΛΑΤΗC ΝΕΜ ΝΗΕΘΝΕΜΑC ΑΥΤΑΛΗΟΥ ΕΝΙΕΧΗΟΥ.

¹⁰ B omits ἸΧΩΛΕΜ and has ἸΘΩΟΥ ΔΕ.

¹¹ B omits ΝΕΜ ΖΑΝΖΑΡΜΑ.

¹² B omits from ΝΕΜ ΖΑΝCΟΘΝΕC to ΟΥΕC ἸCΩΥ.

¹³ Judith ii. 4.

multitude of soldiers following after him.¹ When he had come into the shrine² and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see³ what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had [79] made him leprous. And his head pained⁴ him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

¹ B omits from ΕΤΤΕ to ΟΥΟΣ.

² B ends with the words ΕΤΑΧΩΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΙΠΠΙΑ-
ΡΙΟΣ ΠΕΧΑΡ ΧΕ ΑΝΑΥ ΕΠΑΙΑΤΖΗΤ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΣ
ΝΑΡΧΩ ΙΜΟΣ ΧΕ ΑΙΝΑΥ ΕΘΜΕΤΑΤΖΗΤ ΙΝΙΧΡΗΤΙΑΝΟΣ ΝΗ
ΕΡΕ ΝΑΙΝΟΥΤ ΙΝΤΩΟΥ.

³ Read ΙΝΤΕΤΕΝΝΑΥ.

⁴ Read ΤΚΑC.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from [80] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,¹ and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateworthy apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

¹ It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): *Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.*

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine, to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.¹ And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled² in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

¹ It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

² Read ἑτθούητ.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,¹ feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,² Bishop of Ancyra³ of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi⁴—of Saint George, the martyr of Diospolis⁵ of*

¹ The True Cross was discovered by Helena in the year 326.

² Theodotus the twelvth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1363; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemâni, *Bibl. Orient.* ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

³ Ancyra or Angorah, Ἀγκυρα, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

⁴ I. e. April 18.

⁵ Diospolis, 'the city of Jove', was the classical name given to the city Ἰδῶς Lod, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and lovable before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great¹ endurance, and mighty valour, and a pure^[84] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."² He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is د. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

¹ Read ΝΙΝΙΩ†, and in line 4 read ΠΙΝΙΩ†.

² Read ΩΑ ΕΝΕΖ.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,¹ "If ye be risen with Christ, seek after the things which are [85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true [86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

¹ Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,¹ and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest.'" I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not^[87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great² endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit³ we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great^[88]

¹ S. Matt. xi. 11. ² Read ΤΕΡΝΙΩΤ.

³ Read ΠΟΣ † ΜΠΑΙΡΗΤ.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"¹ his patient endurance of tortures with great² joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."³ And again, "Ye shall eat and drink with Me in my kingdom."⁴ By reason of the words full of joy and every happiness Saint George [89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

¹ Psalm cxxix. 46. ² Read ΟΥΝΙΩΤ.

³ S. Luke xxii, 28, 29. ⁴ S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the [93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrōna. Now they were exceeding rich in gold and silver; and they had men-servants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had completed his twentieth year he was so exceeding strong and valiant [95] that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every [96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, [102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kîra Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kîra Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of [103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity¹ of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish'! And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

¹ Read ΠΤΜΑ†.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the [105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and [106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails in to them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form"; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped [108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive [109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn [112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbi,¹ on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].² Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

¹ I. e., January 18.

² I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out [115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth and didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

“Know, O lawless ones, that I am George whom ye slew and cast into the pit.” When the impious Dadianus had considered him, he said to the soldiers, “It is his shade.” Magnentius the governor of Armenia said, “It is not his shade, but it is like him.” Anatolius the general said to them, “Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the [118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ.” Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them [119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees [121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth*(?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders¹ and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox' [122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

¹ Read ΝΕΡΧΦΩΙ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.¹ And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrium over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

¹ I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were [124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God [125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell [126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied¹ and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors [127] commanded the soldiers to attack the multitude, and they slew

¹ Read ΑΥΝΩΩΠ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Rakillos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I kuow that thou wilt not believe except by the fire which shall [128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time¹ [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

¹ Read ΜΠΙΧΡΟΝΟΣ.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)." The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put [131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132] find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in, and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God [of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, "Speak." The woman said, "I have a child nine months old, [133] and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring¹ hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city [134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

¹ Read ΤΟΤΕ ΠΕΧΑΘ ΝΑC ΑΝΙΟΥΙ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man¹ who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

¹ Read $\pi\rho\omega\mu\iota$.

had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;¹ may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my [137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

¹ I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.¹ [139] Now they were two thousand four hundred and eight in number,

¹ I. e., July 19.

besides the eight soldiers who received baptism : may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all these names, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers. [140] They sawed Isaiah¹ in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

¹ See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all [the sufferings [143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."¹ The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

¹ Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying, "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145]. The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".¹ The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well, [146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

¹ Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the mighty illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,¹ and hast been an enlightener of the whole world; O George; my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

¹ Β ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my dis-[149] obedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image?" The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth [150] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

stray from God;" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe lachets and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous ^[151] man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came [152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shalt receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me, to Thyself without shame." And when she had said these things they [153] took off her holy head on the fifteenth day of Pharmûthi,¹ and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

¹ I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon [155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us, [156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one, that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one¹ who shall build a martyrion in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

¹ Read **ΟΥΟΣ ΡΩΜΙ ΝΙΒΕΝ.**

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout [159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,¹ thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He² wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

¹ I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George $\Lambda\Phi : \text{A}\sigma\gamma\theta\iota$: 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note *r*.

² According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernat, *Les Actes des Martyres de L'Égypte*, p. 38.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and [161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then [162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,¹ and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

¹ The Church of the Resurrection was dedicated by Constantine A. D. 335 See Tillemont, *Histoire des Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,¹ he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the [165] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George², and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

¹ See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

² I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third of Pharmouthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, how can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,¹ was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,² and he was many

¹ The Bishop appears to have been Theodotus himself. See page 329, line 8.

² In Brit. Mus. MS. Or. 713, fol 2*b*, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity [167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul¹ of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him, [168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

¹ Paul of Tamma in the nome of Koeis, ΠΑΥΛΕ ΟΥΡΕΜΤΑΜΜΑ ΖΜ ΠΤΑΩ ΚΟΕΙΣ is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroeit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ΠΡΕΜΔΑΜΜΑ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Q'is. See Champollion, *L'Égypte*, pp. 301—303; Quatremère, *Mémoires*, pp. 141, 515, and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual¹ tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four² times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

¹ Theodotus means that the tablet existed in *form* only.

² Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs [170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial [171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;¹ and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

¹ Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.



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