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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.

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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.<sup>1</sup> 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 الخاطيا  
والذنوب الذي لم يستحق ان يدع . . . . .

<sup>1</sup> See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

“Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that . . . . .”<sup>1</sup>

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written  $\bar{\iota}\gamma$ ,  $\bar{\chi}\bar{\gamma}$ ,  $\bar{\nu}\bar{\iota}$  and  $\bar{\kappa}\bar{\lambda}$ , and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

ⲁⲒⲐⲐⲗⲁⲧⲐⲗⲙⲓⲟⲗⲧⲕⲓⲱⲣ  
ⲐⲐⲒⲓⲐ ⲗⲙⲁⲗⲟⲓⲣⲗⲗⲓⲙⲗⲗⲓⲙ

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ⲛⲱⲗⲭⲙⲓⲕⲟⲥⲓⲛⲓⲣⲓⲗⲁⲥⲓⲙⲓ.

My friend Dr. Henri Hyvernat of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدس وقفاً على بيعة الكنيست السيده بدير  
برموس وليس لاحد سلطان من قبل الرب سبحانه

<sup>1</sup> I am unable to read the last three or four words of this scrawl.



ان يُخْرِجَهُ عَنْ مَلِكِ الدَّيْرِ الْمَذْكُورِ مَا دَامَ عَامِرٌ بِالرَّهْبَانِ  
دَائِمًا وَالسَّبْحُ لَهُ دَائِمًا أَبَدًا ①

“This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.<sup>1</sup> 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.<sup>2</sup> Fol. 3*b*.

<sup>1</sup> 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.

<sup>2</sup> For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatiss 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.<sup>1</sup> Fol. 83*a*.

3. The nine Miracles wrought by Saint George.<sup>2</sup> 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 pF 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 وستين 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.

<sup>1</sup> About A. D. 450. See *infra* p. 236.

<sup>2</sup> 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 9¾. This portion of the manuscript was originally a separate book, and bore the number **ϷϷ** (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, Kellouḡ the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Ḡephroenyêṭ.<sup>1</sup> 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.<sup>2</sup> The leaves are eleven in number, nine paged  $\bar{\text{I}}\bar{\text{R}}-\bar{\text{K}}\bar{\text{A}}$ , 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 Shmin<sup>3</sup> Panos, "for the salvation of his soul, and that Saint

<sup>1</sup> I have not been able to identify this town.

<sup>2</sup> See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

<sup>3</sup> A town situated on the east bank of the Nile not far from This. the Panopolis of the Greeks, and the modern Aḥmîm. 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  $\overline{\text{M}}\overline{\text{S}}$ , beneath the second column of writing are the words  $\overline{\text{P}}\overline{\text{M}}\overline{\text{E}}\overline{\text{Z}} \overline{\Delta} \overline{\text{N}}\overline{\omega}\overline{\omega}$  “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

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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 Ahmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Ahmîm 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 Martyr<sup>1</sup> 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

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<sup>1</sup> 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. George<sup>1</sup> 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

<sup>1</sup> 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 martyrion 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,<sup>1</sup> 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,<sup>2</sup> 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

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<sup>1</sup> 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.

<sup>2</sup> 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.<sup>1</sup> 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.<sup>2</sup>

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,<sup>3</sup> he embraced the profession of a soldier and grew up without either manners or education.<sup>4</sup> 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

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

<sup>2</sup> 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.

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

<sup>4</sup> 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 Lactantius<sup>1</sup> 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.<sup>2</sup> The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.<sup>3</sup> 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.<sup>4</sup> 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

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<sup>1</sup> *De mortibus persecutorum*, cap. 9.

<sup>2</sup> Gibbon, *Decline and Fall*, chap. viii. \*

<sup>3</sup> Tillemont, *Mémoires*, v, p. 21.

<sup>4</sup> 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.<sup>1</sup> 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 Δ̄ 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,

<sup>1</sup> 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.<sup>1</sup> 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

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<sup>1</sup> See Tillemont, *Mémoires*. xii, pp. 694, 695; Theil, *Epistolæ Romanorum pontificum genuinæ*, i, p. 158; 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,<sup>1</sup> and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat<sup>2</sup> 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.<sup>3</sup>

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> For the identification of Saint George with Mithra see Gut-smid, *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 אֱמֶתֶת 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.’<sup>1</sup> In this place Osiris sat in a hall of judgment surrounded by the forty-two “assessors” of the dead.<sup>2</sup> 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”;<sup>3</sup> 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

<sup>1</sup> Brugseh, *Dict. Géog.* i, p. 33.

<sup>2</sup> See the vignette to the 125th chap. of the Book of the Dead.

<sup>3</sup> 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 S, t. viii, pp. 36—67.



of punishment.<sup>1</sup> 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 be<sup>2</sup> 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, **ΑΜΕΝ† ΕΤΣΑ ΠΕΧΗΤ**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."<sup>3</sup>

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,<sup>4</sup> and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΔΑΝΔΗΚΑΝΟΣ**), 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.<sup>5</sup> And they tore my soul from my body with terrible mercilessness, and they ran away

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

<sup>2</sup> Ibid. p. 140.

<sup>3</sup> Ibid. p. 144.

<sup>4</sup> Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 56.

<sup>5</sup> 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.<sup>1</sup> 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,

<sup>1</sup> 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."<sup>1</sup>

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

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<sup>1</sup> 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'Égypte 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.

Γ. Β. †μαρτυρία ἴτε πιάριος γεωργιος πιχωρι  
 ἰμαρτύρος ἴτε πενῶς ἰπῆς πῆς ἔταρξωκ  
 ἰπερῶρων ἔβολ ἰσοῦ κῆ ἰπιὰβοτ  
 φαρμοῦθι ἕεν οὔριπρηνη 5  
 ἴτε φ† ἰμην.

Δ. Α. ἰερηι δε ἕεν πιχοῦ ἔτεμμαγ. ἰπχοῦ  
 ἰπιχιμων nem πιμῶ† ἰτῶρμος ἔταρτωνῆ  
 ριχεν †εκκλησιὰ. ναρῶπ πε ἴχε οὔριπῶ†  
 ἴχοσεν ἐρναῶτ. νιοῦρωοῦ δε κατα μα ναγ- 10  
 ῶρεμ πε. εὔρωλεμ ἴσα νιρερῶρηννοῦρι  
 ἴτε †μεῶμηι ἕατατοῦ ἰπιῶνοῦι ἴτε νιῶδωλον  
 ναγερῶναρκαζιν ἰοῦον νιβεν σε ἴτογερ ῶοῦ-

Δ. Β. ῶοῦῶι ἰνιῶδωλον ἴτε νιδεμων. αῤῥιτοτῆ  
 οὔν ἴχε ποῦρο δαδιῶνος φηῆταρῶδι ἰπιερῶῶι 15  
 ἐαρῶμονι ἰπιῶ ἰλακῆ ἴτε πκαζι. ἔταρερ-  
 ῶορπ ἴχε ποῦρο δαδιῶνος αῤῥεμσι ριχεν πι-  
 βημα αῤῥῆαι ἰζανπροστορμα σε ρινα ἴσεῶῶ  
 ἰμῶοῦ ἕεν πικοςμος τηρῆ. ναινε νηῆτῆνοῦτ  
 ἰῆητοῦ. σε ἐπιδη ἰ οὔσμη ἰ ἐναμαῶς σε φη 20

Ε. Α. ἔτ α μαριὰ μαρῆ. ἰθοῦ ἰμαγῶτῆ πετοῦοῦῶῶτ  
 ἰμοῦ πε. οὔοῆ πἰὰ πολλων nem ποσιτων nem  
 πιερμης nem †ασταρτη nem πιζεῦς nem  
 ἐζαβεῶ nem ῶρνας nem σκαμανδρον nem  
 πεῶσπ ἰνινοῦ† σεοῦῶῶτ ἰμῶοῦ ἀν. ἀλλα 25

- ἸΗΣ ΠΧΣ ἸΜΑΓΑΤϞ ΦΗ ἸΤΑ ΝΠΟΥΔΑΙ ἸΘΘΒΕϞ ἸΘΟϞ  
 Ε. Β. ΠΕΤΟΥΩΜΩ ἸΜΟϞ. ΕΘΒΕ ΦΑΙ ΕΙΣἸΑΙ ἸΜΑΙ ΝΙΒΕΝ  
 ΝΠΟΥΡΩΟΥ ΚΑΤΑ ΧΩΡΑ ΝΕΜ ΝΙΑΡΧΩΝ ΤΗΡΟΥ  
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- νοῦ† πᾶπολλων φηῆθνοζεμ ἴτοικοῦμενη  
 τηρε. νινοῦ† ἔτακθεβιδού θετ ποῦζητ νεμακ  
 σεσωοῦν ἴνηετ†ταιο νωοῦ οῦοζ ετσωτεμ  
 ἴσωοῦ οῦοζ σεσωοῦν ἴνηῆτερδιμωριν ἴνη-  
 [ἔτ]ερατσωτεμ ἴωοῦ. †νοῦ σε ματαμοι σε 5  
 ἴθοκ οῦ ἔβολ ἔων ιε νιμ πε πεκραν ιε ἔτακί  
 ἴπαίμα εθεβοῦ ἴζωβ. αφεροῦῶ ἴσε πᾶγιος  
 ἴ. β. γεωργιος εφχω ἴμοσ σε παωορπ ἴραν πεταγ-  
 τηιφ ἔροι πε χρῦστιᾶνοσ οῦοζ ἴνοκ οῦ  
 ἔβολῆεν πωλολ ἴνικαππαδοκεοσ ἔαγῆοκτ 10  
 ἴματοι ῆεν οῦνοῦμερον εφταινοῦτ. οῦοζ  
 λιχωκ ἴταμετῆριβοῦνοσ ἔβολ ἴκαλωσ ναι-  
 ωοπ πε ῆεν †παλεστινιη ἴχωρα οῦοζ εταγ-  
 ωανοῦωτ ἴμαγ. νιμ νε νινοῦ† ὦ ποῦρο  
 ἴλ. α. ἔτεκερᾶναγκαζιν ἴμοι ὦ ποῦρο ἔοῦωωτ 15  
 ἴμωοῦ. πεσε ποῦρο ναφ σε ειοῦωω ἴτεκερ-  
 ωοῦωωοῦωι ἴπᾶπολλων φηῆταρεω τφε  
 νεμ ποσιτων φηῆταρταχρο ἴπικαζι εῦσοπ.  
 αφεροῦῶ ἴσε πᾶγιος γεωργιος εφχω ἴμοσ σε  
 εθβητκ λν ὦ πιδρακων ετζωοῦ νεμ νεκωφηρ 20  
 ἴοῦρωοῦ. ἀλλα εθεβε ναιμηνω ετὸζι ἔρατοῦ  
 ἴλ. β. †ναφiri εθεβε ναιδικεοσ νεμ εθεβε νεκνοῦ†  
 εθμωοῦτ εκερᾶναγκαζιν ἴμοι ὦ ποῦρο ἔερ-  
 ωοῦωωοῦωι ἴνιμ. πετροσ πιωωτπ ἴτε νᾶ-  
 ποστολοσ ωαν πᾶπολλων πιρεφτακο ἴτε 25  
 πικοσμοσ τηρεφ εκοῦωω ἴταερεῶσιᾶ<sup>(1)</sup> ἴνιμ.  
 ματαμοι ἴλιασ πιθεσβῦτησ παργελοσ ετζιξεν  
 πικαζι εφμοωι ζιξεν πκαζι οῦοζ ωαφαλη

1) ms. ἴταερεῶ<sup>ci</sup>ια

16. α. ἐπῶωι ἕα νιπλη ἴτε τφε. ῶαν εκαμανδρος<sup>(1)</sup>  
 πᾶχῶ φηῆταφερζικ ἐπιχρωμ φηῆτοι ἴρεφῶνι  
 ἴογμινῶ ἕεν νιμαριὰ πᾶνωικ ἴτε †μητιὰ  
 φηῆταφερμεс саар nem сарфат нидфани  
 ἴρεφ† ἴτε понтос †ваки нαι ἕτε ἴογзвнoυι 5  
 сεζωoυ ογoз λγχολκοу ἕен πετωнк ἴτε  
 φιομ. ἴχοс ннι ὦ πογρο зе акθoнтен ἴμωoυ
16. β. ἐним самоγнл пирефτωβз ἴφ† ῶан ποсидωн  
 пирефταко ἴτε нιῆχноу ἴτε φιομ антос nem  
 ἐρακλнс ῶан нирефῶи χλομ ἴτε нιμαρτυροс 10  
 nem нипрофнтнс. ἴχοс ннι ὦ πογρο зе екθoн-  
 тен ἴμωoυ ἐним иεzавел †рефῶтев ἴτε  
 нипрофнтнс ῶан μαριὰ †παρθенoс θμαу
17. α. ἴпаῶс иῆс пῶс. διωπιп нак ὦ πογρο занноу†  
 ан не ннῆτογῶωт ἴμωoυ. алла занидωлон 15  
 ἴκοур не. нαι δε еφχῶ ἴμωoυ ἴχε πᾶριoс  
 γεωργιος ἴφχωνт ἴχε πογρο. αφερκελεγιν  
 ἴσεαωφ ἐπιερμεταριoн ἴσεζωки ἴμοφ ῶате  
 неφмаῆт зῶω ἐβολ зичен пикази. мененса  
 нαι δε αφερογῶωлкφ ἐβολ ἴχε 2̄ ἴῶωп 20
17. β. ἴматoи ἴсезиoυи ἐроφ ἕен ἕанноут ἴмаци  
 ῶате нисарз ἴτε пeφсoма сoлп ἐпeчнт. ογoз  
 αφερογзωрп ἴпeφсoма ἴзмоу. ογoз αφ-  
 еρογῶи нзансoк ἴφωи ἐθoγῶи† ἴпeφсo-  
 ма ἴḥнтоу ῶате пeφсnoφ сoк ἕарoφ ἴφрн†  
 ἴογμωoυ. ἴθoφ δε нақλμoни ἴтотφ ἕен π- 25
18. α. βαζανoс. ογoз αφερκελεγин δε oн еθoγῶи  
 нақ ἴογθωoυи ἴβенип иῶoн занχoл oγῶтен

1) Arab. لقمطرش

- ἔροϋ ἀϋ† ιϋτ ἐνωϋοπ Ἰτε ρατϋ ἐβοϋη ἔροϋ  
 ἐναρε πεϋσνοϋ σωκ πε Ἰφρη† Ἰοϋμωοϋ.  
 οϋοϋ ναϋλμοι Ἰτοτϋ σε Ἰφρη† Ἰθοϋ ἀν  
 πε ετοϋφρβασανιζιν Ἰμοϋ. οϋοϋ μενεσκα να  
 ἀϋθοϋθαμιὸ Ἰοϋϋνοϋι εσδοϋ ἀϋθοϋϋι Ἰξ 5
- ἸΔ. Β Ἰιϋτ εϋμοσκ ἐμαϋω οϋοϋ Ἰβρη Ἰβητοϋ ναϋ-  
 σωλπ Ἰσα νισαρξ Ἰτε πιθμη. ἀϋοϋαρσαρμη  
 ἀϋενϋ ἐπεσϋτ ἐβολϋι †ωνοϋι ἀϋβιτϋ ἐβρη  
 ἔοϋχαλκιοη Ἰμωοϋ ἀϋσαρ† ἡροϋ. οϋοϋ  
 νισκεπωλατωρ ναϋζιοϋι ἔσεν τεϋλφε ἡεν 10  
 ἡανιϋτ εϋσηρ ωατ οϋβομηεν Ἰτεωοϋζι Ἰσωϋ
- ἸΕ. Α. οϋοϋ πεϋανκεφαλοϋ ἀϋσωϋ ἐβολῆεν ρωϋ  
 εϋοβω Ἰφρη† Ἰοϋἔρω† οϋοϋ πεϋσωμα τηρϋ  
 ἀϋδωσ Ἰσνοϋ Ἰφρη† Ἰοϋτατϋ. τοτε ἀϋερ-  
 κελϋϋν Ἰσε ποϋρο ἀϋιη Ἰοϋφλωι Ἰτε οϋ- 15  
 στϋλλοϋ εϋεσκερκερ Ἰμοϋ Ἰσε ἡ Ἰρωμη οϋοϋ  
 ἀϋταλοϋ ἔσεν τεϋμεσι ἀϋθοϋσωνϋϋ ἐβοϋη  
 ἔροϋ Ἰτοϋχαϋ ωατ εϋσοβμη σε ἀϋναεροϋ ναϋ.
- ἸΕ. Β. ἡεν πιεσωρϋ δε ἔτεμναϋ ἀϋοϋωνϋ Ἰσε πῶσ  
 ἐπιλγιοϋ γεωργιοϋ πεσαϋ ναϋ σε βρο Ἰμοκ 20  
 οϋοϋ Ἰτεκκεμνομ† παμενριτ γεωργιοϋ ἀνοκ  
 πετ†σომ νακ ωατ εκϋαι ἡα ναϋζιϋι τηροϋ  
 ἔταϋἔνοϋ ἔσωκ †ωρκ Ἰμοι Ἰμην Ἰμοι νεν  
 νααρρελοϋ ἔθοϋαβ σε ἡεν πσινμηϋι Ἰμηζιὸμη
- ἸΣ. Α. Ἰπεοϋον τωηϋ ἐναλϋ ἐιωανηε πιρεϋ†ωμῆς 25  
 μενεσωϋ Ἰθοκ πε Ἰνεοϋον τωηϋ εϋδὸμη Ἰμοκ  
 ιϋ ϋηππε λιθηϋ νακ εθρεκερῶσ ἐπι ὀ Ἰοϋρο  
 φηἔτεκνασoϋ εϋἔωωπι Ἰμωοϋ. Ἰθοκ δε χνα-  
 μοϋ Ἰῤ Ἰσοπ Ἰτατοϋνοσκ ἡεν πισοπ δε Ἰμαρξᾶ  
 ἀνοκ Ἰμην Ἰμοι εϋεὶ ἔσεν νιθῆπι Ἰταωλι 30

15. B. ἴτα παραθῆκη ἑταίσαλος ἑροκ ἕεν πεκπαν-  
 ωπι ἑθογαν. χεμνον† ἵπερερζο† σε ἄνοκ  
 †χη νεμακ. ογορ ἑταφερασπάζεσθε ἵμοσ αφ-  
 ωε νασ ἑπωωι ἑνιφνογι ἕεν ογνιω† ἵωου νεμ  
 νεφαργγελος ἑθογαν. ἑτατοογι δε ωπι αφογ- 5  
 λζσαζνι ἵσε πογρο λγενσ ἑχεν πιβημα. ἵθοσ
16. A. δε ναφερψαλιν εφσω ἵμοσ σε φ† μαζθηκ ἑτα-  
 βοῆθιὰ μαζθηκ επζίνωοπ† ἑροκ. ἑταρφορ δε  
 ἑπιβημα αφωω ἑβολ εφσω ἵμοσ σε πιβημα λι  
 ζαροκ ον ἵφοογ ἵθωκ νεμ πεκαπολλων ἵωμι 10  
 ἄνοκ νεμ παῦσ ἵησ πχσ. ογορ αγἄμονι ἵμοσ  
 αγβολκῃ ἑβολἕεν ἄ ἵμοσσερ ναγζιογι ἑροσ
17. B. πε ἕεν ζανμογ† ἵμασι ἕεν περσοι νεμ τεφ-  
 νεσι παλιν ον αφερογ†ασθοσ ἑπιωτεκο. αφσβαι  
 δε ἵσε πογρο δαδιἄνοσ ἵογἑπιστολη εφσω ἵμοσ 15  
 ἵπαιρη† σε †σβαι ἵτοικογμενι τηρσ χερετε  
 σε ἄχω νιβεν νεμ μαροσ νιβεν ἑτε ογονωσχομ  
 ἵμωογ ἑτογῶ ἑβολ ἵνιμαγιά ἵτε πιχρϋστι-
18. A. ἄνοσ μαρεφι ἕαροι †ηα† νασ ἵογμνω ἵχρημα  
 νεμ θωω νιβεν ἑτεφναερετιν ἵμωογ ογορ 20  
 φηαωωπι εφοι ἵμαζβ ἕεν ταμετογρο. ἑτα-  
 φογωρπ δε ἵηαισβαι ἑβολἕεν τοικογμενη τηρσ  
 ζηπε ισ ογρωμι αφογονζσ ἑβολ ἑπεφραν πε  
 ἄθανασιοσ αφι ζα πογρο εφσω ἵμοσ σε πογρο
19. B. ωνἕ ωα ἑνεζ ἵνεζλι ἵζωβ ερατχομ ἵπαἵθο 25  
 ἑβολ. αφραωι ἵσε πογρο πεσασ νασ σε αω  
 πε πιμνιἵ ἑτεκηλαισ ἵπαἵθο σε ζινα ἵταἑμι  
 σε ογονωσχομ ἵμοκ ἑτογῶ ἑβολ ἵνιμαγιά  
 ἵτε νιχριστιἄνοσ. αφἑρογῶ ἵσε ἄθανασιοσ  
 πεσασ σε μαρογιἵ ἵογμασι. ἑταγενσ αφ- 30

- CAXI EPHHI EΠEΦMAΩC AΦΦΩB AΦEPB. OYOP  
 10. A. ΠEXAQ NAQ XE MAPOYINI NHI NOYMAΩI OYOP  
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 Ω ΝΙΟΥΡΩΟΥ. ΑΦΦΑΙ ΉΝΝΕΦΒΑΛ ΉΠΩΩΙ ΝΧΕ ΠΟΥΡΟ  
 ΔΑΔΙΔΝΟΦ ΉΕΝ ΟΥΩΠΙ ΕΦΧΩ ΉΜΟΦ ΉΠΙΛΓΙΟΦ ΧΕ  
 ΉΘΟΚ ΝΙΜ ΉΠΑΙΡΗ†. ΠΕΧΕ ΠΙΜΑΡΤΥΡΟΦ ΉΤΕ  
 ΠΧΪ ΝΑΦ ΧΕ ΉΝΟΚ ΠΕ ΓΕΩΡΓΙΟΦ ΦΗΉΤΑΤΕΝΉΩΤΕΒ  
 (ΪΙϭ) ΉΜΟΦ ΉΣΑΦ ΕΘΒΕ ΤΕΤΕΝΜΕΤΡΕΦ†ΩΩ ΉΠΑ- 25  
 κθ. β. ΝΟΥ† ΦΑΙΕΘΝΑΤΑΚΕ ΘΗΝΟΥ ΉΠΑΤΕ ΟΥΕΪΚΙ ΩΩΠΙ.  
 ΠΟΥΡΟ ΔΕ ΔΑΔΙΔΝΟΦ ΕΦΜΗΝ ΕΦΣΟΜΪ ΉΉΟΥΝ  
 ΉΕΝ ΠΖΟ ΉΠΙΛΓΙΟΦ ΠΕΪΑΦ ΝΑΦ ΧΕ ΉΘΟΚ ΑΝ  
 ΠΕ ΑΛΛΑ ΤΕΦΉΗΒΙ ΤΕ ΚΕ ΟΥΑΙ ΔΕ ΠΕΪΑΦ ΧΕ  
 ΉΡΗΟΥ ΑΦΩΝΙ ΉΜΟΦ. ΉΤΑΦΉΜΙ ΔΕ ΉΧΕ ΉΝΑΤΟΛΙΟΦ 30

ΠΙΣΤΡΑΤΙΛΑΤΗΣ ΠΕΧΑΓ ΧΕ ΉΕΝ ΟΥΜΕΘΜΗ ΦΛΙ  
ΠΕ ΓΕΩΡΓΙΟΣ ΠΕΤΑΡΤΑΡΤΩΝΗ (sic) ΕΒΟΛΉΕΝ  
ΝΗ ΕΘ ΜΩΟΥΤ ΑΡΝΑΖ† ΔΕ ΉΣΕ ΑΝΑΔΟΛΙΟΣ (sic)

Λ. Α. ΝΕΜ ΝΑΤΕΡΤΑΖΙΣ ΤΗΡΣ. ΑΣΩΠΙ ΔΕ ΉΣΕ ΤΗΠΙ  
ΝΝΗΕΤΑΥΝΑΖ† ΕΠΧΕ ΣΕΪΡΙ ΝΓ ΝΩΟ ΝΕΜ Θ ΝΕΜ 5  
ΟΥΣΖΙΜΙ ΕΒΟΛΉΕΝ ΠΙΜΗΩ. ΟΥΟΣ ΑΦΟΥΛΖΣΑΖΝΙ  
ΉΣΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΕΘΡΟΥΖΙΤΟΥ ΤΗΡΟΥ ΣΑ-  
ΒΟΛ Ν†ΒΑΚΙ ΉΕΝ ΟΥΜΑ ΉΩΑΦΕ ΑΥΛΙΤΟΥ ΝΔ  
ΝΙΜΕΡΟΣ ΑΥΒΟΤΒΕΤ ΝΙΜΩΟΥ. ΠΑΙΡΗ† ΑΥΧΩΚ ΝΤΟΥ-  
ΜΑΡΤΥΡΙΑ ΝΣΟΥ ΙΕ ΝΦΑΜΕΝΩΘ ΉΕΝ ΟΥΕΖΟΥΟΥ 10

Λ. Β. ΝΩΟΥ ΉΕΝ ΟΥΩΟΥ ΕΠΙΠΑΡΑΔΙΣΟΣ ΕΥΘΙ ΖΜΟΤ  
ΕΖΡΗΙ ΕΧΕΝ ΝΙΡΕΦΕΡΝΟΒΙ. ΑΦΟΥΛΖΣΑΖΝΙ ΉΣΕ ΠΟΥ-  
ΡΟ ΕΘΡΟΥΪΝΙ ΝΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΧΕΝ ΠΙΒΗΜΑ  
ΟΥΟΣ ΑΦΧΟΣ ΕΘΡΟΥΪΝΙ ΝΟΥΒΛΟΧ ΝΒΕΝΙΠΙ ΖΙΝΑ 15  
ΝΣΕΩΝΖ ΝΠΙΘΜΗ ΕΡΟΦ ΟΥΟΣ ΑΦΕΡΟΥΣΑΖ† ΗΑ  
ΟΥΤΑΤΖ ΩΑΤ ΕΦΒΟΛ ΕΒΟΛ ΟΥΟΣ ΝΣΕΪΝΙ ΝΟΥ-  
ΜΟΚΙ ΝΠΣΜΟΤ ΝΟΥΧΟΝΙ ΝΒΕΝΙΠΙ ΝΣΕΖΙΤΦ ΕΒΡΗΙ

ΛΑ. Α. ΕΡΩΦ ΟΥΟΣ ΑΦΕΡΟΥΘΟΥΖ ΉΞ ΉΙΦΤ ΕΤΕΦΛΑΦΕ  
ΕΒΟΥΝ ΕΠΙΒΛΟΧ ΑΦΕΡΟΥΪΝΙ ΝΟΥΝΙΩ† ΝΩΝΙ ΕΦ- 20  
ΦΟΝΚ ΚΑΤΑ ΤΕΦΛΑΦΕ ΟΥΟΣ ΑΥΖΙ ΤΕΦΛΑΦΕ ΕΒΡΗΙ  
ΕΡΟΦ ΕΤΑΧΡΟΣ ΝΤΑΤΦ ΝΣΕΣΚΕΡΚΕΡ ΝΜΟΦ ΝΕΜ  
ΠΩΝΙ ΟΥΟΣ ΝΤΟΥΒΩΛ ΕΒΟΛ ΝΝΙΤΑΖΟ ΕΡΑΤΟΥ  
ΝΤΕ ΝΕΦΚΑΣ. ΕΤΑΦΛΑΜΟΝΙ ΔΕ ΝΤΟΤΦ ΉΕΝ ΤΑΙ-  
ΒΑΖΑΝΟΣ ΉΕΝ ΟΥΜΕΤΧΩΡΙ ΟΥΟΣ ΑΦΟΥΛΖΣΑΖΝΙ 25

ΛΑ. Β. ΕΘΡΟΥΪΝΙ ΝΠΙΩΝΙ ΕΒΟΛ ΖΑΡΟΦ ΕΔΩΦ ΕΠΩΩΙ  
ΝΣΑΧΩΦ ΟΥΟΣ ΝΤΟΥΜΟΥΡ ΝΟΥΝΙΩ† ΝΩΝΙ ΝΒΗΤΦ  
ΝΕΜ ΕΒΕΡΕ ΟΥΝΙΩ† ΝΧΡΕΜΤΕ ΕΠΩΩΙ ΗΑΡΟΦ.  
ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ ΑΦΟΥΛΖΣΑΖΝΙ ΕΖΙΤΦ ΕΒΟΥΝ  
ΕΟΥΜΑΣΙ ΝΖΟΜΤ ΝΕΜ ΕΤΩΤΣ ΝΖΑΝΙΦΤ ΕΥΩΗΟΥ 30

- ἔβοϋν ἔροϋ. ἀφῆρκελεϋιν ἵξε πιὰνομος ἰοϋρο  
 λβ. α. εῠροϋῖνι ἰοϋμανκανων ἰπιμασι ἰτοϋκω†  
 ἔβοϋν ρῖνα ἰτοϋϋομβεμ ἰπσωμα ἰπιλγιοϋ  
 ἵξε νιϋτ οϋοϋ ἵτε νεϋμελοϋ εῠ ἰφρη† ἰοϋ-  
 ωωω ἵτε οϋδνωοϋ ἕεν πιωωμ. ἀϋλμονι 5  
 ἵτοτϋ ον ἕεν οϋμετσωρι ἀϋοϋαϋσαϋνι δε  
 ον εῠροϋϋιτϋ ἐπιωτεκο νεμ ἔτοϋϋ ἐπωε ωλ  
 τεϋσοδνι ϋε ϋναἔροϋ ναϋ ἱε ϋε ϋνατακοϋ  
 ἵαω ἵρη† νε οϋϋαιε πε ἔμαωω ἕεν τεϋϋιν-  
 λβ. β. ναϋ ἰ πῶϋ οϋονηϋ ἔροϋ ἕεν πιἔσωρϋ ἔτεμμαϋ 10  
 εϋϋω ἰμοϋ ϋε ἰμωνι ἵτοτκ παϋοτπ γεωργιοϋ  
 οϋοϋ ϋεμνομ† ἰπερβωλ ἔβολ ϋε ἰνοκ †ϋη  
 νεμακ οϋον οϋνιω† ἵραωι ωοπ νακ ἕεν τφε  
 ἔϋρη ἔϋεν πεκἰλγων. ϋηππε ἱϋ οϋϋοπ ἀκμοϋ  
 ἰμοϋ ἀιτοϋνοϋκ ἔτι ϋναμοϋ ἵκε ϋοπβ 15  
 λγ. α. οϋοϋ †νατοϋνοϋκ ον ἕεν πιμαϋδ δε ἵϋοπ  
 ἰνοκ ἔθναἰ ἰμῖν ἰμοἰ ἕεν ϋανδῆπι οϋοϋ  
 †παρἄθηκη ἔταιϋαλοϋ ἐπεκσωμα †ναδῖτϋ  
 ἰνοκ εῠνα†ϋομ ἰπεκσωμα ἔθοϋαβ ἵτα-  
 ῠρεκῖτον ἰμοκ νεμ ἀβρααμ νεμ ἱϋακ νεμ 20  
 ἱακωβ ἰπερερωλαϋ ἵϋητ ἰνοκ †ϋη νεμακ  
 εϋεωωπι ϋαρ ἵξε τεκμαρτηρια ἰπεμῠο ἰπαι  
 ῠ ἰοϋρο ναἰ ἐκερμεῠρε ἰποϋῖῠο εῠβητ ϋναεῠ  
 ϋ ἵρομπι εϋερβαϋανῖν ἰμοκ ἔϋρη ϋῖϋεν  
 λγ. β. παρἄν ϋεμνομ† ἰπερερωλαϋ ἵϋητ ἕεν πϋιν- 25  
 ῠρεϋταιεμοϋ† ἔροϋ ἵξε πῶϋ ἀϋε ναϋ ἐπωωἰ  
 ἔνιφνοϋἰ νεμ νεϋαγγελοϋ ἔθοϋαβ ἔρε πιϋωρι  
 ἰμαρτϋροϋ ἵτε πῶϋ ϋομϋ ἔροϋ οϋοϋ ἵθοϋ  
 δε ναϋμῖν ἔβολῆεν πιωρωἱϋ ωατε πιοϋωἰνι  
 ωαι ἔβολ εϋοϋνοϋ ἰμοϋ ἕεν πιἔροϋϋτ ἔτα- 30

λδ. α. π̄ο̄ς τῆιϛ ναϛ. ἔταωωρη δε ωωπι αφογαζσαζνι  
 ἴξε πογρο εθοροῖνι ἴπιλριος γεωργιος ἔχεν  
 πιβημα. ἔταγενϛ δε πεξε ογαι ναϛ ἐβολῆεν  
 πι ὀ ἴογρο ἐπεϛραν πε μαρ[μ]εντιος σε γεωρ- 5  
 ριος φερῆτιν ἴογμῆνι ἴτοτκ. ἔωωπι ακωα-  
 ναιϛ ἴπαῖθο ωε πενῆνβ πιρη νεν πιὀ ἴνογ†  
 νεν ὀμαγ ἴνῆνογ† φαρτημῆς σε ἴθος εθ-

λδ. β. νοζεν ἴπικοςμος τηρϛ σε †ναναζ† ζω  
 ἔνεκνογ† ἴταωεωωπι ἴμωογ ἴκαλως. πεξε  
 πἄριος γεωργιος ναϛ σε ἴξε πεκῆτημα νηι. 10  
 πεξε μακμεντιος πογρο ναϛ σε ζηππε ιϛ ὀ  
 ἴθρονος σεχη ἔβρη φογαι φογαι ἴνῆθρονος  
 ογος ζανφατςι ἴβητογ ἴμῆνι νῆβεν ζανογον

λε. α. μῆν ἴτε ζανωωην ἴρεϛ†ογταζ νεν ζανογον  
 ἴατογταζ. ἔωωπι ογν ἴτογογωνζ ἐβολ ἴτογω- 15  
 επνογνι ἴξε νῆφατςι ἴτε πιωωην ἴτε πιογαι  
 πιογαι ἴβητογ φῆρι ἐβολζιτεν νεκτωβζ ογος  
 ἴτε νῆφαιςι(sic) ἴρεϛ†ογταζ φορι ἐβολ ογος  
 ἴτε νῆατογταζ ἴσωβι φορι ἐβολ ῆεν φαι  
 †ναζ† ἐπεκνογ†. ἴ πἄριος γεωργιος ζιτϛ 20  
 ζιχεν πεϛρο αϛτωβζ ἴφ† ἴογνῆω† ἴναγ εϛ-

λε. β. ϛἴλζομ. ἔταϛσωκ δε ἐβολ ἴ†προσεϛχη αϛω  
 ἴπιλμῆν αϛωωπι δε ογνῆω† ἴζο† νεν ογ-  
 σερτερ ῆεν πεϛζιντωνϛ ογπῆλ γαρ ἴτε  
 π̄ο̄ς αϛῖ ἔχεν μῆθρονος αγ†ογῶ ἐβολ αγβεπ- 25  
 νογνι ἴξε νῆφατςι αγφῆρι ἐβολ ογος νῆῆτοι  
 ἴρεϛ†ογταζ αγ† ογταζ νη ἔτοι ἴατογταζ

λε. α. αγζι σωβι ἐβολ. τοτε πεξε μαρμεντιος πογρο  
 ναϛ σε ογνῆω† ἴνογ† πε πιερακλῆς σε νεν  
 νῆκεωε ετωογῶογ αφογωνζ ἴτεϛζομ ἐβολ 30

- ἸΒΗΤΟΥ ἸΠΑΙΡΗ†. ΑΦΕΡΟΥΩ ἸΣΕ ΠΙΛΓΙΟΣ ΓΕΩΡ-  
 ΓΙΟΣ ΕΓΣΩ ἸΜΟΣ ΣΕ Φ† ΦΗΕΤΑΦΘΑΜΙΔ ἸΤΦΕ  
 ΝΕΜ ΠΚΑΖΙ ΦΗΕΤΑΦΘΕ ΝΗΕΤΩΟΠ ΑΗ ΩΩΠΙ ΑΚ-  
 ΤΕΝΘΩΝΗ ΕΠΙΕΡΑΚΛΗΣ ΠΙΔΩΛΟΝ ἸΚΟΥΡ ἸΒΕΛΛΕ  
 λ̄ς. β. ΦΗΕΤΕΚΝΑΤΑΚΟ ΝΕΜΑΦ ἸΧΩΛΕΜ. ΑΦΕΡΟΥΩ ἸΣΕ 5  
 ΠΟΥΡΟ ΔΑΔΙΛΝΟΣ ΠΕΧΑΦ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ  
 ΠΙΣΟΠ ἸΤΕ ΝΗΑΛΙΛΕΟΣ †ΣΩΟΥΝ ΣΕ †ΝΑΤΑ-  
 ΚΟΚ ἸΑΩ ἸΡΗ†. ΤΟΤΕ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΙΝΙ  
 ἸΟΥΝΙΩ† ἸΒΑΩΟΥΡ ΔΥΒΙΣΙ ἸΜΟΦ ΉΕΝ ΤΕΦΜΗ†  
 ΑΦΑΙΦ ἸΒ ΟΦΟΣ ΠΑΙΡΗ† ΑΦ† ἸΠΙΠΠ̄Α. ΑΦΕΡΟΥΙΝΙ 10  
 ἸΟΥΝΙΩ† ἸΛΕΒΗΣ ἸΣΕΖΙΟΥΙ Ἰ†ΤΟΙ Β† ἸΤΕ ΠΣΩ-  
 ΜΑ ἸΠΙΛΓΙΟΣ ΕΉΡΗΙ ΕΜΑΦ ΝΕΜ ΟΥΤΑΤΖ ΝΕΜ  
 λ̄ζ. α. ΟΥΛΑΜΣΑΠΤ ΝΕΜ ΟΥΩΤ ἸΤΕΒΝΗ ΝΕΜ ΟΥΜΒΡΕΖΙ  
 ΑΥΣΑΖ† ΖΑΡΟΦ ΕΜΑΩΩ ΖΩΣΤΕ ἸΤΕ ΝΕΦΒΕΡ-  
 ΒΕΡ ΝΕΜ ΝΕΦΩΑΖ ΟΙΣΙ ΕΠΙΖΟΥΔ. ΖΩΣΤΕ ἸΤΕ 15  
 ΝΗΕΤΣΑΖ† ΦΩΤ ΕΠΑΙΣΑ ΝΕΜ ΦΑΙ ΖΙΤΕΝ ΠΙΖΟΥΔ  
 ἸΤΕ ΠΩΑΖ ΖΩΣΤΕ ἸΤΕΦΟΙΣΙ ἸΠ̄Ε ἸΜΑΖΙ ΑΥΙΝΙ  
 ἸΝΙΝΕΉΣΙ ἸΤΕ ΝΙΛΕΒΗΣ ἸΠΟΥΡΟ ΕΥΣΩ ἸΜΟΣ ΣΕ  
 λ̄ζ. β. ΑΦΟΥΩ ΑΦΜΟΥΝΚ ἸΣΕ ΠΙΒΕΡΩΟ ΕΤΕΜΜΑΦ ΑΦΟΥ-  
 ΑΖΣΑΖΝΙ ἸΣΕ ΠΟΥΡΟ ΕΘΡΟΥΟΛΣ ἸΣΕΘΟΜΣ ΉΕΝ 20  
 ΠΚΑΖΙ ΝΕΜ ΠΚΕΛΕΒΗΣ ΝΕΜ ΠΙΜΕΛΟΣ ἸΤΕ ΠΙΛ-  
 ΓΙΟΣ ΕΤΕ ἸΒΗΤΣ ΣΕ ΖΙΝΑ ἸΝΕ ΝΙΧΡΗΣΤΙΛΝΟΣ ΣΙΜΙ  
 ἸΟΥΜΕΛΟΣ ἸΤΑΦ ἸΤΟΥΤΟΥΝΟΣ ΟΥΜΑΡΤΗΡΙΟΝ  
 ΝΑΦ. ΕΤΑΥΚΗΝ ΔΕ ΕΘΟΜΣ ἸΠΙΘΜΗΙ ἸΣΕ ΝΙΖΥΠΕ-  
 ΡΕΤΗΣ ΑΥΕΡΑΝΑΧΩΡΙΝ ΝΩΟΥ ΑΦΩΩΠΙ ἸΣΕ 25  
 ΟΥΝΙΩ† ἸΩΘΟΡΤΕΡ ΉΕΝ ΠΙΛΗΡ Ἰ ΠΚΑΖΙ ΚΙΜ  
 λ̄π. α. ΩΑ ΝΕΦΣΕΝ† ΖΗΠΠΕ ΙΣ ΠΩΕ ΠΩΕ ΠΧΣ ΑΦΙ  
 ΕΠΕΣΗΤ ΕΒΟΛΉΕΝ ΤΦΕ ΝΕΜ ΝΕΦΑΡΓΓΕΛΟΣ ΕΘΟΥΑΒ  
 ΑΦΟΖΙ ΕΡΑΤΦ ΕΣΕΝ ΠΙΜΑ ΕΤΕΡΕ ΠΙΛΕΒΗΣ ΘΟΜΣ  
 ἸΒΗΤΦ. ΟΦΟΣ ΠΕΧΑΦ ἸΖΑΛΑΘΙΝΛ ΠΙΑΡΓΓΕΛΟΣ ΣΕ 30

ἀνιογὶ ἱπαιλεβης ἐπωωι εταρίνι δε ἱπαι-  
λεβης ἐπωωι αῤφονζ ἐβολ ζιχεν πκαζι. αῤε-

λ̄η. β. ρογὼ ἵχε π̄ο̄ ἵτε νιχομ ἐζρη ἔχωζ χε  
γεωργιος πασωππ τωνκ ἐζρη ἀνοκ πε φη  
ἐταρτογνος λαζαρος ἐβολβεν νη ἐθωωυτ 5  
παιρη† ον †νογ ἀνοκ τογαςζαζνι νாக  
χε τωνκ ογοζ ἀμογ ἐπωωι ἐβολβεν πιλεβης  
ὀζι ἐρατκ ζιχεν νεκβαλαγχ ἀνοκ πε π̄ο̄  
πεκνογ†. αῤτωνγ βεν †ογνογ ἐτεμμαγ  
ἵχε πιχωρι ἀληθος βεν ογνιω† ἵχομ εσχορ 10

λ̄θ. α. ἱφρη† ἵογαι ἐτε ἱπερβι ζλι ἵνικαζ ἐπτηρη.  
ογον νιβεν ἐταγναγ αῤερωφηρι. πεχε π̄ο̄  
ναζ χε βρο ἵμοκ ογοζ χεμχομ γεωργιος  
παμενριτ χε ογον ογνιω† ἵραωι ωωπι νாக  
βεν νιφνογὶ νემ ζιχεν πικαζι νემ ἱπεμεθ 15  
ἱπαιωτ ἵαγαθος νემ ἱπεμεθ ἵνααγγελος  
ἐζρη ἔχεν πεκλ̄γων ωωπι εκ χεμνομ† χε  
ἀνοκ †χη νεμακ. ογοζ αῤωε ναζ ἐπωωι ἐνι-

λ̄θ. β. φνογὶ νემ νεραγγελος ἐθ ογαν. ἵθογ δε αῤ-  
τωνγ αῤμοωι ογοζ αῤογωρπ ζα πογρο ἵχε 20  
πιάριος γεωργιος εῤχω ἵμοκ χε ζηππε †σννι  
ἵμοι βεν †πολις ογοζ ††σβω. βεν †ογνογ  
ἐτεμ[μαγ] αῤογαςζαζνι ἵχε πογρο ἐαμονι  
ἵμογ εθρογενγ ζαρογ ἔχεν πιβημα. εῤννογ  
δε ναζωω ἐβολ χε πιβημα πιβημα αὶ ζαροκ 25

λ̄. α. ἵθοκ νემ πεκλ̄πολλον ἀνοκ ζω νემ πᾱο̄  
ἱη̄ π̄χ̄ πωηρι ἵφ† ετωνβ. ζηππε ις ογςζιμι  
επεсran πε χολλαστικη αῤωω ἐβολ εσχω  
ἵμοκ ογβε πιάριος γεωργιος πιμαρτυρος ἵτε  
π̄χ̄ χε πᾱο̄ γεωργιος ἀ παωηρι νωζεβ ἱπερ- 30

- ΜΑΣΙ ΉΕΝ ΤΚΟΙ ΑΓΖΕΙ ἸΝΧΕ ΠΙΜΑΣΙ ΟΥΟΖ ΑΓΜΟΥ  
 ἈΡΙΒΟῆΘΙΝ ἘΤΑΜΕΤΣΩΒ †ΕΜΙ ΠΛῸΣ ΧΕ ΟΥΟΝΩΣΟΜ  
 Ἰ. Β. ἸΦ† ἘΒΟΛΖΙΤΟΤΚ. ΠΕΧΕ ΠΙΛΓΙΟΣ ΝΑΣ ΧΕ ΒΙ  
 ἸΠΑΙΩΒΩΤ ἘΒΟΛΉΕΝ ΝΑΣΙΧ ΜΑΩΕ ΝΕ ἘΤΚΟΙ ΧΩ  
 ἸΠΑΙΩΒΩΤ ἘΧΕΝ ΦΜΟΥΤ ἸΠΙΜΑΣΙ ἘΡΕΧΩ ἸΜΟΣ 5  
 ΧΕ ΝΑΙ ΝΕ ΝΗ ἘΤΕΡΧΩ ἸΜΩΟΥ ἸΧΕ ΓΕΩΡΓΙΟΣ ΧΕ  
 ΉΕΝ ΦΡΑΝ ἸΉῆ Πᾶῆ ΤΩΝΚ ὀΖΙ ἘΡΑΤΚ. ἸΘΟΣ ΔΕ  
 ΑΣΙΡΙ ΚΑΤΑ ΦΡΗ† ἘΤΑΓΧΟΣ ΝΑΣ ΟΥΟΖ ΑΓΤΩΝΩ  
 ἸΧΕ ΠΙΜΑΣΙ ΉΕΝ †ΟΥΝΟΥ ἘΤΕΜΜΑΓ ΑΣ†ΩΟΥ  
 Ἰ. Α. ἸΦ† ἸΧΕ †ΣΖΙΜΙ ΕΣΧΩ ἸΜΟΣ ΧΕ ΣΜΑΡΩΟΥΤ 10  
 ἸΧΕ †ΟΥΝΟΥ ἘΤΑΚΙ ἘΤΑΙ ΠΟΛΙΣ ἸΜΟΣ ἈΛΗΘΟΣ  
 ἸΘΟΚ ΟΥΠΡΟΦΗΤΗΣ ΟΥΟΖ Ἀ Φ† ΧΕΜΠΩΙΝΙ ἸΠΕΡ-  
 ΛΑΟΣ. ΠΑΛΙΝ ΑΓΟΥΩΡΠ ἸΧΕ ΔΑΔΙἈΝΟΣ ἸΣΑ ΠΙ-  
 ΜΑΡΤΥΡΟΣ. ἘΤΑΪ ΔΕ ΠΕΧΕ ΠΟΥΡΟ ΤΡΑΚΙἈΛΙ  
 ΝΕΜΑΓ ΧΕ ΓΕΩΡΓΙΟΣ ΜΙΩΕ ΕΤΩΟΥΩΟΥ ἘΤΑΓΦΙΡΙ 15  
 ἘΒΟΛ ΤΕΝΕΜΙ ΑΝ ΑΚΡΙΒΩΣ ΧΕ ΠΕΚΝΟΥ† ΠΕ ΕΤΑΓ  
 Ἰ. Β. ΘΡΟΥΦΙΡΙ ἘΒΟΛ ΧΕ ΝΕΝΝΟΥ† ΝΕ ΑΛΛΑ ΖΗΠΠΕ  
 ΙΣ ΟΥἸΖΑΓ ΕΓΧΗ ΉΑΤΟΤΕΝ ΉΕΝ †ΠΕΤΡΑ ἘΟΥ-  
 ΜΩΙΤ ΠΕ ἸΡΕΡΧΑ ΡΕ[Ϛ]ΜΩΟΥΤ ἸΜΟΝ ΖΛΙ ἸΡΩΜΙ  
 ἘΜΙ ἘΠΕΡΜΩΙΤ ΟΥΔΕ ΠΕΡΡΟ ἘΩΟΠ ΟΥΝ ἘΒΟΛ- 20  
 ΖΙΤΕΝ ΝΕΚΤΩΒΖ ἸΤΟΥΤΩΟΥΝΟΥ ἸΧΕ ΝΙΚΑΣ ἸΤΕ  
 ΝΗ ἘΘΜΩΟΥΤ ΩΕ ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥΖ ΝΕΜ  
 Ἰ. Α. †ΑΡΤΕΜΙΣ ΘΜΑΓ ἸΝΙΝΟΥ† ΕΙἘΝΑΖ† ΖΩ ἘΠΕΚ-  
 ΝΟΥ† ἸΤΑΩΟΠΙ ἸΧΡΗΣΤΙἈΝΟΣ ΑΓΕΡὸγῶ ἸΧΕ  
 ΠΙΜΑΚΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΕΓΧΩ ἸΜΟΣ ΧΕ ΣΕΝΤΟΤ 25  
 ἸΧΕ †ΣΜΗ ἘΤΑΙΣΟΘΕΜΕΣ ΉΕΝ ΠΙΕΓΑΡΓΕΛΙΟΝ ΕΤ-  
 ΧΩ ἸΜΟΣ ΧΕ ἘΩΟΠ ΟΥΟΝ ΤΕΤΕΝΝΑΖ† ἸΜΑΓ  
 ἸΠΣΜΟΤ ἸΟΥΝΑΦΡΙ ἸΩΕΛΤΑΜ ἸΤΕΤΕΝ ΧΟΣ ἸΠΑΙ-  
 ΤΩΟΥ ΧΕ ΟΥῶΤΕΒ ἘΒΟΛ ΤΑΙ ΟΥΟΖ ἸΝΕΖΛΙ ΕΡΑΤ-  
 Ἰ. Β. ΣΟΜ ἸΤΕΝΘΗΝΟΥ ΤΩΝΚ ἸΘΟΚ ΝΕΜ ΠΟΥΡΟ ΔΑΔΙ- 30



ἀνος nem νικεογρωου ἵτε χημι μαθενωτεν  
 λογων ἰφρο ἰπιῖζαυ ογορ ὀφι ἵνικας ἵτε  
 νιρεφμωουτ ἔταγλοφλεφ ἔβολ nem νιωωω  
 ἵτε νηῆταγμοу ἀνιτοу нηι ἵναι. ογορ αγθεν- 5  
 ωου саτοτοу ἵχε πιῖ ἵογρο ἔφμωιτ ἰπιῖ-

Ϝ. A. ζαυ αγουων ἰπιρο ἵτε πιῖζαυ ἰπουχεμ  
 ζλι ἵκας ἵτε νιρεφμωουτ ἵηηтφ αγωφι  
 ἵνιθμис ἔβολθεν νικας ἔταγχεμοу αγῖνι  
 ἵμωου ἰπιᾶριος γεωργιος. τοτε πᾶριος γε-  
 ωργιος αφζιοуῖ ἵμοφ ζιχεν νεφκελι αφτωβζ 10  
 ψα φηαυ ἵογροуноу ἕен πχινθρεφζωκ ἰπιᾶ-  
 μην ἔβολ αφωπι ἵχε ογμωт ἵωθορтер  
 nem ζανсетеβρηх ἵχρωμ ογορ αγεροуωини

Ϝ. B. ἔνικας ἔτεμμαу ογορ саτοτοу αγῖ ἔβολ  
 ἵηηтоу ἵχε ē ἵρωми nem ḡ ἵсгimи nem ῑ 15  
 ἵκοуχι ἵλλоу. νιογρωου δε ἔταγμαу ἔφη-  
 ἔταφωπι αγερωφηри λοιπον ἅ νιογρωου  
 μοу† ἔογαι ἕен нη ἔταγтωоуноу ἔβολθεν  
 нηῆθμωουτ πεχωου наφ χε ним пе πεκραн.  
 αφεροуὼ ἵχε φηῆтаφтωнφ ἔβολθεν нηῆθ- 20

Ϝ. A. μωουτ еφζω ἵμос χε ιсoуβнн пе паран. पेχε  
 πογρο наφ χε ιс ογнр ἵромпи ιсχεν етакмоу.  
 χε ιс ζоуò ῑ ἵромпи. पेχε πογρο наφ χε  
 ἕен пичноу ἔτεμμαу не аφῖ ἵχε пхῑ ἔπι-  
 коsmос φан ἵφн. पेχε φηῆтаφтωнφ ἔβολθεν 25  
 нηῆθμωουτ наφ χε †ири ἵφмеуῖ аη ογδε  
 ἵπисωтем ζоλωс χε аφῖ. पेχε дадиᾶнос наφ

Ϝ. B. χε наκназ† ἔним ἵноу†. पेडे φηῆтаφтωнφ  
 наφ χε ἵперер ζли ἵλнаркн ἔροι ὼ πογρο  
 †ωпи ογн ἔхос χε аиназ† ἔним ἵноу† наи- 30

- ναρτ πε εογαι ευμογτ ερογ σε παπολλων  
 ογσοχ ἵκογρ ἵβο ἵβελλε εταιχω ογν ἵσωι  
 ἵτχιωνῃ ετζωογ ἵτε παιβιος λιωπι ειωνῃ  
 ῃεν νιμωιτ εττη ῃεν πιαρο ἵχρωμ ωλ  
**ΜΕ. Α.** † ωεννι εῃρηι ερογ αφιμαγ ἵχε πιγιντ ἵα- 5  
 τενκοτ ζαρα ἵθοκ ἵπεκωτεμ ενιγραφι ἵτε  
 νιχρηστιανος εσφιρι εβολ ακτ ἵφμεγι νηι  
 ἵπιεζοογ εττη ετοι νροτ πιμωιτ ετε ἵμον  
 βοηθια ἵμαγ αλλα ογτωμτ πε νεν ογροτ  
 ἵμον ζλι ἵναι ἵβητq ογδε ἵπαγωθετ 10  
 ἵπρητ ἵπιρεφτζαπ αλλα πζωβ ἵπιογαι  
 πιογαι εταφαιq χη ἵπεμθο ἵνεφβαλ εβολ.
- ΜΕ. Β.** τοτε ωαφερογῶ ἵχε πιχανα ἵτεφσοσ σε  
 ματαμοι επζωβ ἵπιογαι πιογαι ἵμωτεν  
 ζινα ἵτατ ναq ἵπεφβεχε κατα νη εταφ- 15  
 λιτογ σωτεμ ογν ἵταφiri ῃατοτκ ῶ πογρο  
 σε ρωμνι νιβεν εθναωπι ζιχεν πικαζι ογορ  
 ἵτεφογωνζ εβολ ἵφηεταγερσταγρωνιν ἵμοq  
 ετε πῶτ πε καν εωωπ εογον ογμνω
- ΜΖ. Α.** ἵννοβι δι επεφσωμα ογορ ἵτεφδτεβ εβολῃεν 20  
 παικοσμοσ ετζωογ ωαφωωπι ῃεν ζανσναγζ  
 εθε νεφνοβι αλλα ῃεν †κυριακη σετ ἵτον  
 ναq σε ογνι ερε πῶτ ιηε σομσ εῃρηι ενικο-  
 λασιc ἵπεζοογ ἵτκυριακη ἵνοκ δε ογδε ζεν  
 πεζοογ ἵτκυριακη ἵπαγτ ἵτον ναν επτηρηq 25  
 επι δε ἵπιογωνζ ἵτεφμετῶτ εβολ ειωωπ
- ΜΖ. Β.** ζιχεν πικαζι πως γαρ ενηδογωνζ εβολ ενεφ-  
 σεβησε ἵζανιδωλον νεν ζανθοογωτ ἵπαγκιμ  
 ερωογ επτηρη. αφερογῶ ναq ἵχε πογρο πε-  
 χαq σε ἵπεκρητ χω εβολζιτεν παωαι ἵπιχ- 30

ρονος ἴτε παιῶ ἱρομπι. | αῤσoмc δε ἴξε φη  
 ἔταϱτωνῆ ἐβολῆεν νηῆθoμωoῦτ ἐπιμαρτυρος  
 ἴτε πᾶϷ πιάριος γεωργιος πεχαῤ νας ἄε

Ἰζ. α. παῶϷ πιμαρτυρος ἴτε πᾶϷ τεν†ζο ἐροκ μοι  
 ναν ἱπιωmс ἐθoῦαβ ἴτε πᾶϷ ἄε ἱνοῦζιτтен 5  
 ἐνικoλαcиc ετενῆῆτοῦ ἱκεcoп. ἔταϱναῤ οὔν  
 ἴξε πιάριος γεωργιος ἐποῦναζ† αῤ† ἱoῦωφен-  
 φат ῆεν πикази αῤῥωσι ἐπῶωι ἴξε οὔμωoῦ  
 oῦoῤ αῤ†ωmс νωoῦ ῆεν φραν ἱφιωт nem  
 πῶηρι nem πιπῆᾶ ἐθoῦαβ πεχαῤ νωoῦ ἄε 10

Ἰζ. β. μαῶε νωтен ῆεν οὔζιρηνη ἐπιπαραдиcоc oῦoῤ  
 саτοτοῦ αῤер ἄθoῦωνῆ ἐβολ. ἱποῦναῤ ἐρῶoῦ  
 ἄε αῤῥωπι ἴξε ποῦρο εῤωνῶ ἐβολ ἱαῤῆoῦ-  
 νοῦ αῤῆροῦῶ νας ἴξε νιοῦρωoῦ εθeneμαῤ  
 πεχωoῦ ἄε παирoми oῦpeῤepзик пе ἄε ἐβολ- 15  
 зитен neῤμαριᾶ αῤтаzo ἱζанаεmων ἐратoῦ  
 ἱπeнῆθo ἐβολ αῤxoc ἄε αιτοῦноc ζανpeῤ-

Ἰη. α. μωoῦт ἄноκ ζω †ноῦ †на†ῶω ἱπαιγεnнoc  
 τηῤῥ ἄε χpηcтиᾶноc αῤepкeлeῤин ἄε cωтп  
 ннι ἱoῦχηρα ἱζηки θη ἔτε ἱμον ζли ἱζηки 20  
 ἱпeсpн† ῆεν пикoсмoc oῦoῤ αῤκω† ῆεν †по-  
 лис αῤxими νας ἱ†χηρα ἱζηки αῤζιοῦῆ ἱπιθoμнι  
 ἐῆoῦн nemac ζωc εῤoῦῶω ἐ†ῶωω ἱνιχpηc-  
 тиᾶноc. ἔταῤен πθoμнι ἐῆoῦн ἐπнι ἱ†χηρα

Ἰη. β. πεχαῤ νας ἄε μοι ннι ἱoῦωик ἄε oῦнι †ζωкер 25  
 αcῆροῦῶ ἴξε †cзими νας ἱχηρα ἱζηки ἄε  
 ἱμον ωик ῆεν пани ἄноκ παῶϷ. πεξε πιάριος  
 γεωργιος νας ἄε ἄpeнаζ† ἐним ἱноῦ† ἄε  
 ἱμον ζли ἱωик ῆεν пени. πεξε †cзими νας  
 ἄε εῖнаζ† ἐπιαπολλων nem πιῆρακλнc ниниῶ† 30

- ἴνιογ† ἴτε νιογρωογ. πεσε πἰλγιοσ γεωργιοσ  
 νασ σε ἄληθοσ ογζαπ ἴμνι ἴτε φ† πε φαι  
 μ̄θ. α. σε ἴμνον ζλι ἴωικ βεν πενι. ἔτασσομσ ἔβογν  
 βεν περζο ἴσε †εζγμι (sic) ασναγ ἔπερζο  
 ἴπσμοτ ἴογαρρελοσ ἴτε π̄ε πεσασ ἴβρη 5  
 ἴβητс ἴσε †εζιμι σε †ναωε νηι ἔβολ  
 ἴτακω† ἴσα ωικ ἴτοτογ ἴναδῖσεγ νем να-  
 θεωεγ ζινα ἴταχω βαρογ ἴπαιρωμι ἴτε φ†.  
 παντοσ βεν περζιἴ ἔβογν ἔπανι ἴταξιμι  
 μ̄θ. β. ἴογζμοτ ἴπεμθο ἔβολ ἴναθεωεγ. ασωπι 10  
 ογν βεν πζιἴθερεσζωλ ἔβολ ἴσε †εζιμι ἴχηρα  
 ἴζηκι. π̄εμνι δε ναρζεμси βαратс ἴογβаси  
 ἴτε ογстγλλοσ ἴωε ἔβογν βεν πεснι саτοτγ  
 ογн ασωεπνογνι ἴσε πисτγλλοσ ογοζ азги ѕал  
 ἔβολ азωπι ἴσε [ογ]νιω† ἴωφнι ογοζ азер- 15  
 саπωι ἴπнι ἴ ἴε ἴμαζи ἔπωι ζηππε ιс  
 π. α. μнχανηλ πιαρχηαγγελοσ азι ωαρογ νем ογ-  
 траπεζа εсμεз ἔβολβεν ἄγαθон нивен азогωи  
 ογοζ азхемнот† ἴσε πἰλγιοσ ογοζ наре  
 †траπεζа μεз ἴωικ νем агаθон нивен ἔтаси 20  
 ἔβογн ἴσε †εζιμι ἴχηρα ἴζηκι ἔβογн ἔπεснι  
 ασναγ ἔζαννιω† ἴωφнι ογтраπεζа εсхн  
 ἔβρη εсμεз ἴагаθон нивен νем пистиλλοσ (sic)  
 π. β. ἔтаσωεπноγнι βεν ογωε ερωογωογ πεсас  
 βεν πεсзнт се ἄ φ† ἴνιχηρστιἰλνοс ерфμεγῖ 25  
 ἴтаметзнки ба †χηра азини ἴπερμαρτυροс  
 ἔβογн ἔпанι ба †талеπωροс ἴψγхн ωа-  
 тефервоἴθнн ἔροι ογοζ саतोτс азитс ἔβρη  
 ба νенδἰλλαγс ἴπἰλγιοс асоγωωт ἴμογ.  
 πἰ. α. азероγωἰ νас ἴσε πἰλγιοσ γεωργιοс ерζω ἴмос 30

χε τωοῦνι ὀρι ἔρα† ἔχεν νεβαλαγχ ἄνοκ  
 γαρ ἄνοκ αν πε φ† ἡνιχρηστιἄνος ἀλλὰ ἄνοκ  
 βωκ ἵταϑ εἰωεπῆιςι ἔρρηι ἔχεν πεφραν ἔθογ-  
 αβ. παλιν πεχε †εζιμι ναϑ χε παῦϕ ιϑχε λι-  
 ζιμι ἵογζμοτ ἵπεκῆθο μῆις νῆι εθριερτολ- 5  
 μαν ἵταχω ἵογσασι ἵπεκῆθο ἔβολ. πεχε  
 πἰργιος ναϑ χε σασι. πεχε †εζιμι ναϑ χε παῦϕ

π̄α. β. οῦον ἵτηι ἵμαγ ἵογἄλογ εφχη ἕεν ῑ ἵρομ-  
 πι οῦοϑ φαι οῦβελλε πε ἵκοῦρ ἵέβο ἵβαλε  
 †ωπι ἵταμοϑ ἵναθεωεγ ἔωοπ οῦν ἵτεκ- 10  
 ῑρεφναγ ἵβολ ἵτεφωτεμ οῦοϑ ἵτεφσασι  
 †ναζ† ζω ἔπεκνοῦ†. αῖεροῦῶ ἵχε πῑμῆι  
 εφχω ἵμοϑ χε ἄνιογῖ ἵπἰἄλογ νῆι ἵναι. τοτε  
 αῖιῖνι ἵπἰἄλογ ναϑ ἔβολῆεν †μαϑ ρ† ἵογ-

π̄β. α. αζμι ἵτε πεχη οῦοϑ αϑωτοϑ ἕεν κενϑ ἵπιθ- 15  
 μῆι. πἰργιος δε γεωργιος ναρμῆν ἔβολ εφτωβϑ  
 ἔρρηι ἔχωϑ ναρε χωϑ χοβϑ ἔπεχτ πε οῦοϑ  
 ἔρε πἰἄλογ ἕεν κενϑ αῖνιϑι ἔβοῦν ἔρραϑ  
 αῖρῆι ἔβολῆεν νεφβαλ ἵχε ϑανκεκϑ σατοτϑ  
 αῖφναγ ἵβολ. πεχε †εζιμι ναϑ χε παῦϕ ††ϑο 20  
 ἔροκ εθρεφσασι οῦοϑ ἵτεφωτεμ ἕεν νεφ-

π̄ζ. β. μαωχ ἵτεφτωνϑ ἵτεφμοωι ἔχεν νεφβαλαγχ.  
 πεχε πἰργιος γεωρ[ριος] ναϑ χε †εζιμι φαι  
 ρωωι ἵμοϑ †νογ χε φερχηῖ ἵμοϑ εθρεφ-  
 ωεμωι ἵμοι ἵογζωβ αἰωανμοῦ† ἔροϑ ἔτεφ- 25  
 ωτεμ ἔπαῖρωογ οῦοϑ ἵτεφμοωι ἵτεφ ερ  
 διακονῖν νῆι ἵπῖσασι. οῦοϑ ἵπεσωσμεχομ

π̄η. α. ἵχε †εζιμι ἵεροῦῶ ναϑ ἵογσασι ναϑναγ γαρ  
 ἔπεφϑο ἵφρη† ἵπϑο ἵογαρτελοϑ ἵτε φ†.  
 τοτε πἰἄνομοϑ ἵἄσεβῆϑ ἵογρο δαδιἄνοϑ νῆμ 30

- ΝΙΚΕΖῚΘ ἸΟΥΡΟ ΕΘΝΕΜΑΓ ΕΤΑΓΙ ἘΒΟΛΗΕΝ ΠΙΛ-  
 ΡΙΣΤΟΝ ΑΥΩΠΙ ΕΥΣΗΗΙΝΙ ἸΜΩΟΥ ΗΕΝ ΝΙΠΛΑΤΙΑ  
 ἸΝΤΕ †ΒΑΚΙ. ἘΤΑΓΣΟΜΣ ΔΕ ἸΧΕ ΠΙΔΡΑΚΩΝ ἸΝΤΕ  
 ΦΗΟΥΝ ἸΟΥΡΟ ΔΑΔΙΑΝΟΣ ΑΓΗΑΥ ἘΠΙΩΩΗΗ ΦΗ  
 ἘΤΑΓΡΩΤ ἘΒΟΛΖΙΤΟΤΓ ἸΠΙΧΕ ἸΘΗΗΙ ΝΑΓΩΙΝΙ 5  
 ΝΓ. Β. ἘΝΑΡΧΟΣ ἸΝΤΑΓ ΧΕ ΠΑΙΧΙΝΝΑΥ ἸΒΕΡΙ ΟΥΚΕΝΤΕ  
 ΠΕ ΠΑΙΩΩΗΗ ΑΓΤΑΜΟΓ ΕΓΧΩ ἸΜΟΣ ΧΕ ΦΑΙ ΠΕ  
 ΠΙΜΩΙΤ ἘΝΑΓΖΩΟΥ ἘΒΟΥΝ ἘΡΟΓ ἸΧΕ ΠΙΛΓΙΟΣ  
 ΠΙΝΙΩ† ἸΝΤΕ ΝΙΓΑΛΙΛΕΟΣ ΓΕΩΡΓΙΟΣ. ἸΘΟΓ ΔΕ  
 ΠΟΥΡΟ ΑΓΟΥΛΖΣΑΖΝΙ ΕΘΡΟΥΕΝΓ ἸΣΕΤΑΖΟΓ ἘΡΑΤΓ 10  
 ἸΠΕΓΜῚΘ ἸΔΕΜΟΣΙΑ ΑΓΘΡΟΥΝΕΥΡΙΖΙΝ ἸΜΟΓ  
 ΗΕΝ ΟΥΜΕΤΑΘΗΑΙ ΩΑΤΕ ΝΕΓΣΑΡΖ ΛΟΓΛΕΓ ἘΒΟΛ  
 ΝΔ. Α. ΟΥΟΣ ἸΝΤΕ ΝΕΓΣΦΙΡΩΟΥ ΛΩΒΩ ΖΙΤΕΝ ΠΑΩΑΙ  
 ἸΠΙΧΡΩΜ ἸΝΤΟΥΖΙΟΥ ἸΟΥΒΑΣΙΣ ἸΧΡΩΜ ΖΙΧΕΝ  
 ΤΕΓΛΦΕ. ΜΕΝΕΝΣΩΣ ΑΓΘΡΟΥΑΩΓ ΟΝ ἸΣΕΖΩΚΙ 15  
 ἸΜΟΓ ΟΥΟΣ ἸΣΕΜΕΖ ἸΖΑΝΦΥΛΛΗ ἸΒΕΝΙΠΙ ΕΥ-  
 ΜΕΖ ἸΧΡΩΜ ἸΣΕΖΙΤΟΥ ΗΑ ΝΕΓΣΦΙΡΩΟΥ ἸΑ  
 ΤΕΓ† ἸΠΙΠΝῚ ΟΥΟΣ ΑΓΕΡΚΕΛΕΥΙΝ ἸΧΕ ΠΟΥΡΟ  
 ΕΘΡΟΥΒΙ ἸΠΕΓΣΩΜΑ ἸΣΕΒΕΡΒΩΡ ἘΒΟΛ ΖΙΧΕΝ  
 ΝΔ. Β. ΟΥΤΩΟΥ ΕΓΘΟΣΙ ΝΑΓΧΩ ΟΥΝ ἸΜΟΣ ΠΕ ἸΧΕ 20  
 ΠΙΔΡΑΚΩΝ ΗΕΝ ΠΕΓΖΗΤ ΧΕ ΣΕΝΑΙ ἸΧΕ ΝΙΖΑΛΑ†  
 ἸΝΤΕ ΤΦΕ ἸΣΕΟΥΩΜ ἸΜΕΓΣΑΡΖ. ἘΤΑΓΩΛΙ ΟΥΝ  
 ἸΠΙΣΩΜΑ ἸΝΤΕ ΜΑΚΑΡΙΟΣ ἘΒΟΛ ΖΙΧΕΝ ΠΑΙΤΩΟΥ  
 ΦΗἘΤΟΥΜΟΥ† ἘΡΟΓ ΧΕ ΣΙΡΙΣ ΑΥΒΕΡΒΩΡΓ ἘΒΟΛ  
 ἸΠΙΜΑ ἘΤΕΜΜΑΥ ΟΥΟΣ ΑΥΤΑΣΘΩΟΥ ἸΧΕ ΝΙ- 25  
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 ΝΕ. Α. ΚΟΥΧΙ ἸΧΕ ΝΙΖΥΠΕΡΕΤΗΣ ἸΝΤΕ ΠΙΔΙΑΒΟΛΟΣ ΝΑΥ  
 Ὶ ἸΝΣΤΑΔΙΟΝ ΑΥΩΠΙ ἸΧΕ ΟΥΗΑΡΑΒΑΙ ΗΕΝ ΤΦΕ  
 ΝΕΜ ΖΑΝΣΕΤΕΒΡΗΣ ΖΩΣ ΤΕ ἸΝΤΕ ΠΙΤΩΟΥ ΤΗΡΓ  
 ἘΤΕΜΜΑΥ ΣΘΕΡΤΕΡ ΖΗΠΠΕ ΙΣ ΠῚ ΑΓΙ ΕΓΤΑΛΗ- 30

ΟΥΤ ἔχεν οὐβηπι οὐορ πεχαρ ἴπιάριος γεωρ-  
 ριος σε πασωτη εθ νανερ τωνκ ἔβολβεν πιεν-  
 κοτ οὐορ σατοτq αqτωνq ἴχε πιμαρτυρος

ἴτε πᾶρ αqβοσι σαφα[ροῦ] ἴσα νιζυπερετης  
 εqωω ἔβολ οὐβηοῦ εqσω ἴμος σε ὀρι νηι 5  
 ἴνογκογσι ωα †ι νεμωτεν. ἔταγcomc δε  
 ριφαροῦ ἴμωοῦ ἴχε νιζυπερετης αγναγ-  
 ἐπιθμη γεωργιος εqβοσι ριφαροῦ ἴμωοῦ  
 αγτῶοῦ ἴφ† αγριτοῦ ἔβρη βαραιοῦ ἴνεq-  
 βαλαγx αγτῶο ἔροq εγσω ἴμος σε μοι ναν 10  
 ρων ἴ†εφραζic (sic) ἴτε πᾶρ. πιναιατq οὔν

ἴνομη πιάριος γεωργιος αγτῶomc νωοῦ βεν  
 φραν ἴφραν (sic) ἴφιωτ νεμ πωηρι νεμ πιπᾶ  
 ἔθ ογав οὐορ αγι αγὀρι ερατοῦ ἴπεμθo  
 ἴποῦρο ἴανομοc αγωω ἔβολ τηροῦ σε ἄνον 15  
 ρανxρηcτιᾶνοc ἴπαρρηcιᾶ. τοτε νιοῦρωοῦ  
 αγτῶomt βεν οὔνιω† ἴφοβοc εθβε παι ρωβ  
 αγερκελεγιν ἔινι ἴνιζυπερετης ἴcεταρρωοῦ

ἔρατοῦ ναρραq. φραν ἴογαι ἴμωοῦ πε κλαγ-  
 δανη αγθοροῖωι ἴμοq οὐορ ἴcε† ναq ἴραν- 20  
 διωριᾶ πικεογαι δε εγμοῦ† ἔροq σε λaciρι  
 νεμ λaciριᾶνη ρινα ἴτοῦτηιτοῦ ἔτοτc  
 ἴτcηqι. κληκων αγτηiq ἔτοτq ἴπιθρηιον.  
 μενεuca ναι οὔν αγερκελεγιν ἴχε νιοῦρωοῦ  
 εθοροῖι ἴπιάριος γεωργιος αγἔρογῶ ἴχε 25  
 ποῦρο δαδιᾶνοc πεχαρ ναq σε γεωργιος ωε

ἴπαρ πιρη νεμ πιιορ νεμ νινοῦ† νεμ τοῦ-  
 μαγ †αρτηmic σε ††ᾶco ἔροκ ἴφρη† ἴοῦ-  
 ωηρι ἴμενριτ ἴτηι οὐορ ρωβ νιβεν ετεκ-  
 ναερεῖτιν ἴμωοῦ ἴτοτ †νατηιτοῦ νακ ἴρμοτ 30

- ΜΟΝΟΝ ΣΩΤΕΜ ΝΣΩΙ ΖΩΣ ΙΩΤ ΟΥΟΣ ΜΑΜΑ†  
 ΖΗΝΑ ΝΤΕΚΙ ΝΤΕΚΟΥΩΩΤ ΝΝΙΝΟΥ† ΝΜΑΥΑΤΩ.  
 ΑΦΕΡΟΥΩ ΝΣΕ ΠΛΗΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΣΑΩ ΝΑΩ  
 πζ. β. ΣΕ †ΟΙ ΝΩΦΗΡΙ ΕΝΕΚΣΑΧΙ ΕΤ ΧΩ ΝΜΟΣ ΣΕ †ΝΟΥ  
 ΝΑΙΧΗ ΝΤΟΤΕΝ ΩΑ ΦΟΥ ΕΘΒΕΟΥ ΝΠΕΚΣΕ ΝΑΙ 5  
 ΝΗΙ ΖΗΠΠΕ ΙΣ Ζ ΝΡΟΜΠΙ ΝΕΖΟΥ ΑΥΣΙΝΙ ΕΚΕΡ-  
 ΒΑΣΑΝΙΖΙΝ ΝΜΟΙ ΑΚΩΤΕΒ ΝΜΟΙ π ρ ΝΣΟΠ ΟΥΟΣ  
 ΑΙΜΟΥ ΑΦΤΟΥΝΟΣ† Ν ΠΙ ρ ΝΣΟΠ ΝΣΕ ΠΑΩΣ ΙΗΣ  
 ΠΧΣ ΚΕΠΕΡ ΝΠΙΣΩΤΕΜ ΕΝΑΙ ΣΑ[ΣΙ]¹) ΝΤΟΤΚ  
 ΕΒΗΛ Ε†ΝΟΥ ΚΣΩΟΥΝ ΑΝ Ω ΠΟΥΡΟ ΣΕ ΠΑΙ ΓΕΝΟΣ 10  
 πη. α. ΝΤΕ ΝΙΧΡΗΣΤΙΑΝΟΣ ΖΑΝΦΙΛΟΝΙΚΟΣ ΝΕ ΟΥΟΣ  
 ΣΕ† ΕΒΟΥΝ ΕΖΡΕΝ ΝΗ Ε†† ΕΒΟΥΝ ΕΖΡΑΥ. ΑΛΛΑ  
 †ΝΟΥ †ΕΡΟΥΟΤ ΝΗΙ ΝΤΕ ΤΕΚΜΕΤΝΙΩ† †ΝΑΕΡ-  
 ΩΟΥΩΟΥΩΙ ΝΠΕΚΝΙΩ† ΝΝΟΥ† ΠΛΠΟΛΛΩΝ ΦΗ  
 ΕΤΕΚΜΕΙ ΝΜΟΩ. ΕΤΑΩΣΩΤΕΜ ΟΥΝ ΕΝΑΙ ΝΣΕ 15  
 ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΑΦΡΑΩΙ ΕΜΑΩΩ ΑΦΑΜΟΝΙ  
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 ΑΦ† ΤΟΤΩ ΝΜΟΩ ΝΣΕ ΠΘΜΗΙ ΕΦΣΩ ΝΜΟΣ ΣΕ  
 πη. β. ΝΦΩΡ Ω ΠΟΥΡΟ ΟΥΚΑΖΣ ΑΝ ΤΕ ΝΤΕ ΝΙΓΑΛΙ-  
 ΛΕΟΣ ΕΩΩΠ ΑΥΩΤΕΜΟΥΩΩΤ ΝΝΙΝΟΥ† ΝΩΟΡΠ 20  
 ΑΛΛΑ ΟΥΑΖΣΑΖ †ΝΟΥ ΕΘΡΟΥΖΙΟΥΙ ΝΜΟΙ ΕΠΩ-  
 ΤΕΚΟ ΩΑ ΠΕΦΡΑΣ†. ΑΦΕΡΟΥΩ ΝΣΕ ΠΟΥΡΟ ΠΕΣΑΩ  
 ΝΑΩ ΣΕ ΝΝΕΣΩΩΠΙ ΝΗΙ ΙΣΧΕΝ †ΝΟΥ ΝΤΑΤΗΚ Ε  
 ΖΛΙ ΝΔΙΜΟΡΙΑ ΑΛΛΑ ΗΙΣΙ ΝΙΒΕΝ ΕΤΑΙΤΗΙΤΟΥ  
 πθ. α. ΝΑΚ ΧΑΥ ΝΗΙ ΕΒΟΛ ΖΩΣ ΑΙΑΙΤΟΥ ΝΑΚ ΗΕΝ ΟΥ- 25  
 ΜΕΤΑΤΕΜΙ ΝΦΡΗ† ΝΟΥΙΩΤ ΩΟΠΤ ΕΡΟΚ. ΑΜΟΥ  
 ΣΕ †ΝΟΥ ΝΤΑΒΙΤΚ ΣΑΒΟΥΝ ΕΠΙΠΑΛΛΑΤΙΟΝ Ε†

¹) Ms. ΕΝΑΙΣΑΝΑΙ ΝΤΟΤΚ. The Arabic version has منك  
 هذا الكلام.



σα βοῦν πιμωιτ ετερε τοῦρω ἀλεξανδρα  
 χη ἴμοσ βεν πεσκοιτων εσμοτεν ἴμοσ. ἔτα-  
 ρῶλι δε ἴμοσ ἐβοῦν ἴχε ποῦρο αῤῥιοῦι  
 ἴμοσ ἐβοῦν νενι τοῦρω ἀλεξανδρα αῤῥμαω-

π̄θ. β. θαμ ἴπιρο ἐρωοῦ ἴπ̄β αῤῥε ναῤ ἴχε ποῦρο 5  
 ἴεροῦζι γαρ πε. τοτε πιάριος γεωργιος αῤῥκωλχ  
 ἴνεῤῥκελι οῦοσ αῤῥερζητε ἴτωβζ ἴφ† εῤῥω  
 ἴμοσ χε φ† πανοῦ† ἴμον πετόνι ἴμοκ  
 βεν νινοῦ† ἴθοκ πε φ† ετ ἴρι ἴνιωφηρι.  
 εθεβοῦ ζανθενοσ αῤῥω ἐβολ οῦοσ ζανλαοσ 10  
 αῤῥερμελεταν ἴζανσασι εῤῥωοῦιτ αῤῥωοῦ†

ζ. α. εῤῥμα ἴχε νιοῦρωοῦ τηροῦ ἴτε πκαζι νενι  
 ἴοῦ κε ἀρχων εῤῥοπ αῤῥσασι ἴσα π̄ο̄ νενι  
 πεῤῥχ̄ρ̄ς. αῤῥερωῶ ἴχε ἀλεξανδρα τοῦρω  
 εῤῥω ἴμοσ ἴπιάριος χε πᾱο̄ γεωργιος †εω- 15  
 τεμ ἐροκ ἴκαλωσ οῦοσ †ερεπιθῦμῦν (sic)  
 ἐνεκσασι νιμ δε νε νη ετ ωῶ ἐβολ ἴε νιμ  
 νε νη ἔταῤῥερμελεταν ἴε νιμ πε π̄χ̄ ματ-

ζ. β. σαβοι ἐροῦ ἴτασοῦωνῥ. αῤῥερωῶ ἴχε  
 πιάριος γεωργιος εῤῥω ἴμοσ χε ἴχε ἀρε- 20  
 τερερετίν ἐέμι ἐπ̄χ̄ νενι νεῤῥσασι σωτεμ  
 ὦ ἀλεξανδρα. ζοτε ἔταπ̄ο̄ θαμιο ἴτφε νενι  
 πκαζι οῦοσ αῤῥβι ἴοῦδομι ἐβολβεν πκαζι αῤῥ-  
 θαμιῶ ἴπιρωμι εῤῥόνι ἴμοσ κατα πεῤῥῖνι  
 νενι τεῤῥζῥκων πωσ αῤῥῖρι ἴοῦκαζι ἴσαρζ 25  
 πάλιν αῤῥθαμιῶ ἴζανμο† ἐβολ ἴμοσ αῤῥθαμιῶ

ζ. α. ἴοῦωαρ νενι νηἔθναῤ ἴταῤ νενι πωσπ ἴνι-  
 μελοσ βεν πιρωμι αῤῥθαμιῶ ἴνιβαλ ἴζαν-  
 βελλεῤ νενι οῤλασ νενι οῤῥωβωβι αῤῥθαμιῶ  
 ἴζανχιχ νενι νητηροῦ εττακτηοῦ† ἐπιρωμι 30

- ΜΗ ΟΥΚΑΖΙ ΑΝ ΠΕ ΕΤΧΗ ΕΒΡΗΙ Α Φ† ΠΧ̄C ΑΦΕΡ-  
 ΦΟΡΙΝ ΝΤΕΦCΑΡΖ ΕΒΟΛΗΕΝ †ΠΑΡΘΕΝΟC ΕΘ ΟΥΑΒ  
 ΜΑΡΙΑ ΟΥΟZ ΑΦΕΡΡΩΜΙ ΝΘΟΦ ΠΕ Φ† ΦΗ ΕΤΑΦ-  
 ΖΑ. Β. ΤΟΥΝΟΥCΤ ΕΒΟΛΗΕΝ ΝΗΕΘΜΩΟΥΤ ΕΙΩΟΠ ΗΝΑΙ  
 ΗΙCΙ ΕΒΡΗΙ ΕΧΕΝ ΠΕΦΡΑΝ ΕΘ ΟΥΑΒ ΝΕΜ ΠΕΦΙΩΤ 5  
 ΗΛΓΛΘΟC ΝΕΜ ΠΙΠΝΑ ΕΘ ΟΥΑΒ ΕΘΒΕ ΛΔΑΜ Ω  
 ΑΛΕΖΑΝΔΡΑ †ΟΥΡΩ Α Φ† ΘΑΜΙΟ ΗΤΦΕ ΑΦCΩΝΤ  
 ΗΠΙΡΗ ΝΕΜ ΠΙΟZ ΗΡΕΦΕΡΟΥΩΙΝΙ ΝΕΜ ΝΙCΙΟΥ  
 ΝΕΜ ΠCΩCΠ. | ΑCΕΡΟΥΩ ΝΑΦ ΗΧΕ †ΟΥΡΩ ΧΕ  
 ΜΑΤΑΜΟΙ ΕΠΙCΑΧΙ. ΠΕΧΕ ΠΑΓΙΟC ΓΕΩΡΓΙΟC ΝΑC 10  
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 ΗΦΟΟΥ ΕΥΩΕΜΩΙ ΗΝΙΤΕΜCΙΝ ΟΥΟZ Φ† ΑΝ  
 ΕΥΟΥΩΩΤ ΗΖΑΝΜΟΥΝΚ ΗΧΙΧ ΗΡΩΜΙ ΗΙΔΩΛΟΝ  
 ΗΑΤΨΥΧΗ ΕΥ†ΩΩΩ ΗΦ† ΠΙΡΕΦΘΑΜΙΟ ΗΤΕ  
 ΠΙΕΠΤΗΡΦ. ΠΕΧΕ †ΟΥΡΩ ΝΑΦ ΧΕ ΟΥΚ ΟΥΝ ΝΙ 15  
 ΝΟΥ† ΖΑΝΔΕΜΩΝ ΝΕ. ΠΕΧΕ ΠΑΓΙΟC ΓΕΩΡΓΙΟC  
 ΝΑC ΧΕ ΛΖΑ ΖΑΝΔΕΜΩΝ ΝΕ. ΠΕΧΕ †ΟΥΡΩ ΝΑΦ  
 ΧΕ ΙΕ ΕΤΑΠΙΚΟCΜΟC ΩΟΠΙ ΗΑΩ ΗΡΗ†. ΑΦΕΡΟΥΩ  
 ΗΧΕ ΠΑΓΙΟC ΓΕΩΡΓΙΟC ΝΑC ΧΕ CΩΤΕΜ ΕΡΟΙ  
 ΖΒ. Β. Ω †ΟΥΡΩ ΑΛΕΖΑΝΔΡΑ ΦCΩ ΗΜΟC ΗΧΕ ΠΙΠΡΟ- 20  
 ΦΗΤΗC ΔΑΥΙΔ ΧΕ ΦΗΕΤΖΕΜCΙ ΖΙΧΕΝ ΝΙΧΕΡΟΥΒΙΜ  
 ΟΥΟΝΖΚ ΕΒΟΛ ΜΑΤΟΥΝΟC ΤΕΚCΟΜ ΑΜΟΥ ΕΦ-  
 ΝΑΖΜΕΝ. ΟΥΟZ ΠΑΛΙΝ ΟΝ ΠΕΧΑΦ ΧΕ ΕΦΕΙ ΕΠΕCΗΤ  
 ΗΦΡΗ† ΗΟΥΜΟΥ ΗΖΩΟΥ ΕΧΕΝ ΟΥCΩΡΤ ΕΤΕ †ΝΑΙ-  
 ΑΤC ΗΠΑΡΘΕΝΟC ΜΑΡΙΑ ΤΕ. ΠΑΛΙΝ ΑΒΒΑΚΟΥΜ 25  
 ΠΙΠΡΟΦΗΤΗC ΕΦΩΩ ΕΒΟΛ ΕΦCΩ ΗΜΟC ΧΕ ΠΩC  
 ΖΓ. Α. ΔΙCΩΤΕΜ ΕΠΕΚΗΡΩΟΥ ΟΥΟZ ΛΙΕΡΖΟ† ΑΙ†ΝΙΑΤ  
 ΗΝΕΚΖΒΗΟΥΙ ΟΥΟZ ΔΙΤΩΜΤ. ΕΤΑ ΠΙΠΡΟΦΗΤΗC  
 ΧΩ ΗΦΑΙ ΗΕΝ ΟΥΜΕΘΜΗΙ ΑΦΕΜΙ ΓΑΡ ΧΕ ΦΗΝΟΥ  
 ΕΠΕCΗΤ ΕΠΙΚΟCΜΟC ΗΧΕ ΠΧ̄C ΙΗC ΟΥΟZ ΑΦΕΡΖΟ† 30

ἀφ᾽ἡμῶν σε φ᾽ πε ἀφ᾽ἡμῶν εἴθε φηέτε  
 φων ἰούσαι ἴτεφῆλασμεν ἴτοτῆ ἴπιδιὰβολος  
 πῖσαςι ἴτε †μεθῆμι νῖβεν φηέταφῆρζαλ  
 ζβ. β. ἴπαι ὀ ἰούρο ἴἀνομος εἴζωογ. ἀφῆρογῶ  
 ἴσε †ούρω πεσας σε ἕεν οὔμεθῆμι καλως 5  
 ἀκσαςι ἀκῶτ ἴπαζῆτ εἴθε πᾶς σε φ᾽ πε  
 ἴπτηρῆ †νογ σε ††ζο ἔροκ τωβζ ἔζρη ἔσωι  
 ζῖνα ἴτεσφωτ ἔβολ ζαροι ἴσε πᾶνη νῖβεν  
 ἴτε νῖδεμων νῆμ νῖδῶλον εὔσοπ. ἀφῆρογῶ  
 ἴσε πᾶγιος γεωργιος πεσαῆ νας σε ἀρεσῶν 10  
 ζδ. α. νᾶζ† ἔφηέταφῆρσταφῆρωνῖν ἴμοφ ἴῆς πᾶς  
 ἴμον ζῖ ἴαδῆμι ἴτε νῖδεμων νᾶφῶντ ἔρο  
 ἀν ἐπτηρῆ. πεσας νᾶφ σε †ναζ† πῶς γεωρ-  
 γιος ἀλλᾶ †ερζο† ἕατῆ ἴπόγρο σε ρζωογ  
 ἔμαφω οὔαμσαρζ πε ἴφρη† ἴνῖθῆριον ἀρεζ 15  
 δε ἔπαιμῆσθηριον ἴπερταμε ζῖ φᾶ †ερφορῖν  
 ἴπῖχλομ ἴτε †μετμαρτῆρος ἕεν ὀμετογρο  
 ζε. β. ἴπᾶς κατ ἴταῖτον ἴμοι φᾶ φωρπ. ἔτατοογῖ  
 δε φωπῖ ἀφῆρκελεγῖν ἴσε πογρο εἴρε πικῖ-  
 ρῖζ (sic) φᾶ ἔβολ ἕεν †πολις τῆρς εἴσω ἴμος 20  
 σε ὀωογ† τῆρογ ἴτετενῆαγ ἔπᾶνῖφ† ἴτε  
 νῖγαλῖλεος εἴναογφωτ ἴπῖἀπολλων. ἀφῆρ  
 κελεγῖν ἴσε πογρο εἴρογῶλι ἴπῖἀγιος γεωρ-  
 γιος ἕεν οὔτῆν ἔπιερφει σε ἔφῆαερφωογφωογ-  
 ζε. α. φῖ πεσαῆ ἴπῖἀπολλων. ἀφῆρογῶ ἴσε πᾶγιος 25  
 γεωργιος πεσαῆ ἴνῖζῆπερετῆς ἔταγῖ ἴσωφ  
 σε μαφῆ νωτεν ἴθωτεν ἕατατῆ ἴπόγρο ἀνοκ  
 ζω νῆμ νῖογῆνβ νῆμ νῖσατῆρογς ἴτε πῖερφει  
 τεῆναφῆ νᾶν ἔρατῆ ἴπῖἀπολλων τενογφωτ  
 ἴμοφ. πικῖρῖζ δε νᾶφῆν ἔβολῆεν οὔμετζογῶ 30

- ἘΛΓΘΟΥ† ἸΝΣΕ ΝΑ†ΠΟΛΙΣ ΤΗΡΟΥ ΝΙΚΟΥΣΙ ΝΕΜ  
 ̅̅̅̅. Β. ΝΙΝΙΩ† ἘΝΑΥ Ἐ†ΘΕΩΡΙΑ. ΕΤΑССΩΤЕМ ΟΥΝ ἸΝΣΕ  
 †СЗИМИ ἸΧΗΡΑ ἸΖΗΚΙ ΘΗἘΤΑΠΑΓΙΟΣ ΤΑΛΒΟ  
 ἸΠΕСΩΗРИ ΔΑΝΑΥ ἸΒΟΛ САТОТС ΔСΧΩ ἸΝЕСΛΦЕ  
 ἘΒΟΛ ΔСΦΩΖ ἸΝЕССЗВОС ΟΥΟΣ ΔС† ἸΠЕСΟΥΟΙ  
 ἘΠΙΜΩΙТ ἘΝΑΡΕ ΠΑΓΙΟΣ ΧΗ ἸΜΟQ ΠΕΧΑΣ ΝΑQ  
 ΣΕ ΦΗἘΤΤΟΥΝΟΣ ΝΙΡΕQΜΩΟΥ† ἘΤΕΡΟΥΩΙΝΙ  
 ἸΝΙΒΕΛΛΕΥ ἸΜΙCΙ ἸΟΥΝΑΥ ἸΒΟΛ ΝΗἘΤΩΟΥΩΟΥ  
 ̅̅̅̅. Α. ἘΤΑΥΛΟQΛΕQ ἘΒΟΛ ΑΚΘΟΥΩΩΠΙ ἸΖΑΝΩΩΗΝ  
 ἸΜАСΟΥТАЗ ΟΥΟΣ ἸΤΟΥΩΩΠΙ ΕΥΦΟΡΙ ἘΒΟΛ  
 ἸΚΑΛΩС ΦΗἘΤΑQΘΕ ΠΙCΤΥΛΛОС ἸΝΤΕ ΠΑΝΙ ΒΕΠ-  
 ΝΟΥΝΙ ΔΑΩΩΠΙ ἸΟΥΩΩΗΝ ΕQΒОCΙ ΟΥΟΣ ΔΑQΜΟЗ  
 ἸΝΤΑΤΡΑΠΕΖΑ ἸΩΙΚ ΝΕМ ἸΓΛΑΘОН ΝΙΒΕΝ ΦΗἘΤΑQ-  
 ΟΥΩΩΖ ἘΒΟΛ ἸΖΑΝΜΗΩ ἸΜΗΝΙ ΕΥΩΠΙ ἸΠΙ-  
 ΔΙΔΒΟΛОС †ΝΟΥ ΔΕ ΧΝΑΩЕ ΝΑΚ ἘРАТQ ἸΠΙΑ-  
 ̅̅̅̅. Β. ΠΟΛΛΩΝ ἸΝΤΕΚΟΥΩΩ† ἸΜΟQ ἸΝΤΕΚ†ΩΠΙ ἸΠΓΕΝОС  
 ТΗRQ ἸΝΤΕ ΝΙΧРΗCТΙΑΝОС. ἘΤΑQСΩТЕМ ΔΕ ἘΝΑΙ  
 ἸΝΣΕ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΑQНЕТQ ΡΩP ἸCΩΒΙ  
 ἘΒΟΥΝ ἘCΩС ΠΕΧΑQ ΝΑС ΣЕ ΧΩ ἸΠΕΩΗРИ  
 ἘΠЕСЧТ †ΝΟΥ ἘΒΟΛЗИ ΝЕСИХ. САТОТС ΔСΧΩ  
 ἸΜΟQ ἘΠЕСЧТ. ПЕСЕ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ἸΠΙ-  
 ΚΟΥCΙ ἸΔΛΟΥ ΣЕ †ΟΥΩΩ HEN ΦΡΑΝ ἸΠΑἘC  
 ПἘC ПἘC ἸΝΤΕΚΙ ἸΝΤΕΚΕΡΔΙΑΚΩΝΙΝ ΝΗΙ ἸΠΑΙΖΩВ  
 ̅̅̅̅. Α. САТОТQ ΠΙΚΟΥCΙ ἸΔΛΟΥ ΔΑQСΩТЕМ HEN ΝΕQ-  
 ΜΑΩХ ΔΑἸ ΔΑQἸΦΕΙ HАРАТQ ἸΠΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ.  
 ПЕСЕ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑQ ΣЕ ἸΜΟΥ ΜΑΩЕ  
 ΝΑΚ ἘΒΟΥΝ ἘΠΙΕΡΦΕΙ ἸΝΤΕ ΠΑΠΟΛΛΩΝ ἸCОС  
 ἸΠΙΘΩΟΥΩ† ἸΝΤΑQ ΣЕ ΓΕΩΡΓΙΟΣ ΠΙΒОК ἸΝΤЕ  
 ПἘC CMOY† ἘPOK ΔΑQЕ ΝΑQ HEN ΟΥΙΩС  
 ἸΝΣΕ ΠΙΚΟΥCΙ ἸΔΛΟΥ ἘΒΟΥΝ ἘΠΙΕΡΦΕΙ ΠΕΧΑQ

- ζζ. β. ναϳ σε λιχερε ἔροκ ἵθοκ πιβελλε ἵκογρ<sup>1</sup>  
 ἵατῆμι ἄμογ ἔβολ ἵχωλεμ σε ϳμογ† ἔροκ  
 ἵσε πιβωκ ἴτε π̄χ̄ πάλριος γεωργιος. ἄ  
 πιπ̄ν̄ ἔτρωγ ετχαλιογτ ἐπίδωλον αϳω  
 ἔβολ ἵβητϳ εϳω ἵμοσ σε πιναζωρεος ακσεκ 5  
 ογον νιβεν ἔροκ πικογσι ἵλλογ ϳωϳ πετακ-  
 ογωρπ ἵμοσ ϳαροι ἔτρωω νηι. σατοτϳ ἄ
- ζη. α. πιθογωτ ἴτε πάλπολλων ϳοσϳ ἔβολ ϳιχεν  
 τεϳβασις αϳι ωα πάλριος γεωργιος. αϳερογῶ  
 ἵσε πάλριος γεωργιος πεσαϳ ναϳ σε ἄϳα 10  
 ἵθοκ πε φ† ἴτε νιεθνος. πεσαϳ ἵσε πιδεμων  
 ετχαλιογτ ἔροϳ σε ῶογῆϳητ νεμηι ἄνοκ  
 εθναταμοκ ἔρωβ νιβεν ἵπατεκταμοι. πεσε  
 πάλριος γεωργιος ναϳ σε σασι. αϳερϳητς ἵσασι
- ζη. β. ογοϳ ἔφιρι ἔρωβ νιβεν ἵπεϳῆθο ἔβολ εϳω 15  
 ἵμοσ σε παῶς πάλριος ἴτε φ† εκοι ἵατῆμι  
 αν σε ισχεν ϳη ἄ φ† θαμιῶ νογπαρاديος  
 βεν ἔτεμ ἔναϳχη σα πσα ἵνιμανωαι αϳω  
 ἵβητϳ ἵπιρωμι φαι ἔταϳθαμιῶϳ ἵσε φ†  
 εϳῶνι ἵμοσ. αϳωσ ἵσε πῶς σε μαρογῆ ἵσε 20  
 νιαγγελοσ ἵτογογωωτ ἵμοσ σατοτϳ αϳι
- θ. α. ἵσε μιχανλ νεμ τεϳστρατιῶ τηρς ἵαγγελοσ  
 αϳι αγογωωτ ἵμοσ ἄνοκ δε ἵπιογωωτ  
 ἵπιρωμι φηῆταϳθαμιοϳ ἵσε φ† ἄλλα λι-  
 εραντιλεριν ἵπικασι ἴτε φ† ειςῶ μμοσ σε 25  
 ῶ πιρεϳ†ϳαπ ἵμηι ἄνοκ ογωορπ ἔρωτε φαι  
 πως ἵταογωωτ ἵπικογσι ἔροι σφερῆνιβι  
 ἔροι ἵσε νιχερογβιμ εθμεϳ ἵβαλ. τοτε αϳ-  
 ωωντ ἔροι ἵσε φ† αϳϳιτ ἔβολβεν παῶογ

1) Ms. ἵκογῆ

- ̅̅θ. β. ἔναιχῆ ἵβητῆ ἀφερβωρτ ἔβολῆεν τφε  
 ἵφρη† ἵογῶμ ζικεν †πετρα ογορ αἰωπι  
 ἕεν ἕανσναγζ †νοῦ σε †ωοπ ἕεν παῖδωλον  
 εἰσωρεμ ἵνιωρη ἵτε νιρωμι †ζαλαῖ εἰῶ  
 ωα πιςτερεῶμα ἵτε τφε εἰσωτεμ ἔνιαγγελοσ  
 εὔζωσ ἔποσ αἰωανσωτεμ ἔταλλποφασῖς ἵογαι  
 σε ριναμοῦ ἵτερῖ ἔβολῆεν πικοσμοσ ωαιωενῆι
- ̅̅. α. ωαροῦ ἵτα† ἕἱσι ναῦ ωατερῶσεοῦλ ἔφ†.  
 ἀφεροῦ ἵσε πιάριος γεωργιος πεσαῦ ναῦ  
 σε ἵπεκσω ἵ†μεθῆι ὦ φῆετσωντ ἵμεθνοῦσ  
 ἀλλα ἔγαγζιτκ ἔβολῆεν τφε εῶβε τεκμετ-  
 βασῖζητ ἕεν πσινῶρερσοβ† νακ ἵογῶρονοσ  
 σε ντεκ ζεμσι ζικωῦ ἵτεκ ερ ζικοσ νεμ φῆετ-  
 βοσι πεσακ ἕεν οὔεζαπινα ἀφερβωρκ ἔβολ-
- ̅̅. β. ἕεν τφε ἔβρη ἔπετῶηκ ἵτε φιομ νεμ τεκ-  
 στρατῖα τηρσ. ναῖ ἔταρσοθμοῦ ζαροῦ ἀφῶμι  
 ἵπερῶεμ σασι σε ἔσω επτηρῶ. ἕεν †οῦνοῦ  
 ἵ πιάριος γεωργιος † ἵογῶενφαιτ ἕεν πικαζῖ  
 ἵ πικαζῖ οῦων ἵρωῦ ογορ πεσαῦ ἵπιθῶωτ  
 σε μαῶε νακ σε †νοῦ ἔπεσῆτ ἔφνοῦν ὦ πιπνα  
 ἵἀκαθαρτον ωα τεκ† λογοσ ἕα νῖψγῆη
- ̅̅α. α. τηροῦ ἔτακτακωοῦ. σατοτῶ ἕεν †οῦνοῦ  
 ἀφῶε ναῦ ἔπεσῆτ ἔφνοῦ[ν] νεμ πικεθῶωτ  
 ἔτερε πιπῆα ἵἀκαθαρτον σαλνοῦτ ἔροῦ.  
 ἵ πιάριος γεωργιος † ἵογῶενφαιτ ἕεν πικαζῖ  
 ἀφῶω ἔβολ ἵπερῶη† ἵκεσοπ. μενεσλα ναῖ  
 ἀφ†οῦ ἵπερῶωκ ἔβολ ἵσε πιάριος γεωργιος  
 ἀφ† ἵπερῶοῦοῖ ἕπιθῶωτ ἵτε πιερακλῆσ ἀφῶκ
- ̅̅α β. ἵμοῦ ἕπκαζῖ ἀφῆεμῶμοῦ πεσαῦ ἵπσωσπ  
 ἵνῖδωλον σε μαῶε νωτεν ἔφνοῦ[ν] ὦ νῖ-

νοῦ† ἴτε νιεθνος σε λιῖ ψαρωτεν βεν  
 οὔσωντ νεμ οὔμβον. ἔταγναγ δε ἴσε νιογῆβ  
 νεμ νικαθηροῦς ἴτε πιερφει νεμ νιζυπερετης  
 ετψεμψι ἴννιῖδωλον ἐπιτακο εταρταζε ἴου-  
 νοῦ†. ἀγῆμονι ἴπιῖριος ἀγσονζα ἴνεφσιχ 5

ὑβ. α. ζιφασου ἴμοσ οὔος ἀγωλι ἴμοσ ψα πογρο  
 ἀγταμοσ ἔζωβ νιβεν ἔταγψωπι ἴννινοῦ†  
 πιαπολλων σε ἀγζιογῖ ἴμοσ ἐπεσχητ ἔφ-  
 νοῦν. ἀσψωπι δε ἔταρσωτεμ ἐναι ἴσε πογρο  
 δαδιῆνος ἀρμοσ ἴλιβι πέσαρ ἴπιῖριος γεωρ- 10  
 ριος σε ὦ φηῆτεμψα ἴμοσνκκ μη ἴπεκσος

ὑβ. β. νηι σε †ναερψογψωγψι ἴννινοῦ† ετταῖνοῦτ  
 ἔφμα ἔτεκογψωτ ἴννινοῦ† οὔος ἴτεκταλε  
 λιβανος νωοῦ ἔρρηι ἀκζιτοτκ ἔζανζβνοῦι  
 ἴμαγιά ἴπαιρη† κσωοῦν ἀν σε ἔρε πεκπῆῶ 15  
 χη βεν νασιχ. ἀφεροῦῶ ἴσε πιάριος γεωργιος  
 πέσαρ ναρ σε μαψε νὰκ ἴνιοῦ νηι ἴπιῖριος  
 νηι ἐμναι ἴνοκ πεθναογψωτ ἴμοσ ἴπεκῖθο

ὑβ. α. ἐβολ. πεσε δαδιῆνος ναρ σε ἴπ[α]ρη† ἔταγ-  
 ταμοι ἐβολζιτεν νιογῆβ σε ἀρζωλ ἔφ[ν]οῦν 20  
 οὔος †νοῦ χογωψ ἔθριζωλ ἴμαγ ζω εἰωνῆ.  
 ἀφῆροῦῶ ἴσε πιάριος γεωργιος πέσαρ ἴπογρο  
 σε ἴσε πιάπολλων πεκνιῶ† ἴνοῦ† πε ἴε  
 πωσ ἴπερψσμεσχομ ἴερβο[η]θῖν ἴμοσ ἴμῖν

ὑβ. β. ἴμοσ ἀλλα ἀρψωπι ἐπτακο ἴψορπ ἐνεκνοῦ† 25  
 τηροῦ ναι ετῖρι ἴ ὦ βεν τογῆπι φαι ἴθοκ  
 ἔτεκερζεल्पῖς ἔροσ σε φναναζμεκ βεν πιῆ-  
 ζοοῦ ετζωοῦ ζοταν ἀρψανῖ ἴσε πῶσ πανοῦ†  
 ἔψῖβ† ἴτφε νεμ πκαζι οὔ πε ετεκναδιῖ  
 ἴθοκ νεμ φηῆτεκερζεल्पῖς ἔροσ. τοτε ἀρψε ναρ 30

- ἵχε πογρο ἕεν οὔνηϋ† ἵἵκαζ ἵζητ εῖβε π  
 0̄Δ. Α. ΤΑΚΟ ἵπερνοϋ† πιάπολλων ἐῖοϋν ῶα †ογρο  
 ἄλεξανδρα εῖχω ἵμος χε αἵβιςι νεν παιγενος  
 χε χε(sic) χριστιάνος(sic) †παιγαλεος(sic) γεωρ-  
 ριος. ἀεῖροϋῶ ἵχε †ογρω ἄλεξανδρα πεσαϋ 5  
 ἵπογρο χε ἵπιχος νாக ἵοὔμηϋ ἵσοπ χε  
 ζενκ ἐβολζα παιγενος ἵτε νιχριστιάνος χε  
 ποὔνοϋ† ἵθοϋ πε φ† ἵμμη ἵθοϋ ον πεθ-  
 0̄Δ. Β. ΝΑΘΕΒΙΟΚ ἕεν ΤΕΚΜΕΤΩΑΣΙΖΗΤ. ἀεῖροϋῶ ἵχε  
 πογρο πεσαϋ ἵ†ογρωοϋ οὔοι νηι ἄλεξανδρα 10  
 ††εργο† νηι χε ἀϋφοζ ἐρο ζω ἵχε νιμαγιά  
 ἵτε νιχρηστιάνος. ἀϋλμονι ἵπιϋοι ἵτε τεσὰφε  
 ἀϋωϋ† ἵμος ῶατ εῖενς ἵπεμεθο ἐβολ ἵνι-  
 οὔρωοϋ εῖνεμαϋ ἐτε πι ζ̄θ νε. οὔοζ ἀεῖρζητς  
 0̄Ε. Α. ἵΤΑΜΩΟϋ ἐζωβ νιβεν εταϋϋωπι. τοτε νιοϋ- 15  
 ϋρωοϋ ἀεῖρκελεϋιν εῖροϋενς ἐβολ ἵτοϋαϋς  
 ἐπερμεταριον ἵτοϋζωκι ἵμος. ἵθος δε ἵπες-  
 χω ἵζλι ἵσαςι ἀλλὰ ναςϋωπι εςσομς ἐπϋωι  
 ἐτφε. ἐτασσομς δε ζεν πζο ἵπιάριος γεωρ-  
 ριος πεσας νας χε τωβζ ἐχωι χε †ῖοσι ἕεν 20  
 ναιβασανος. ἀεῖροϋῶ ἵχε πιάριος γεωργιος  
 0̄Ε. Β. ΠΕΣΑϋ ΝΑΣ χε ἀριζϋπομονιν ἵκεκοϋχι ῶ  
 †ογρω ζινα ἵτεβι ἵπιχλομ ἵτοτϋ ἵποῦ ἵἵς  
 π̄χ̄ς. ἵθος δε πεσας νας χε π̄λ̄οῦς γεωργιος  
 ἀινὰεροϋ χε ἵπιβι ἵπιωμς ἐθοϋαβ. πεσε 25  
 πιάριος γεωργιος νας χε μοϋι τεραβι ἵπιωμς  
 ἐβολζιτεν πιφων ἐβολ ἵτε σνοϋ ἐθοϋαβ.  
 εὔῶλι ἵμος οὔν ἐτακος ἀϋω ἐβολ εςχω  
 0̄Ζ. Α. ἵΜΟΣ χε π̄λ̄οῦς ἵἵς π̄χ̄ς ζηππε ἀιχω ἵφρο  
 ἵπαπαλλατιον εῖοϋην ἵπιϋταμ ἵμοϋ ἵθοκ 30



δε πῶς ἠπερωταμ εροι ἠφρο ἠπαραδικος  
 ἄντε πογνοφ. ἔτασογῶ δε εσχω ἠναι ασχωκ  
 ἄντεσμαρτυρία ἄνε ἀλεξανδρα τογρω ἠσογ  
 ἠἔ ἠφαρμου† ἠασπ ῥ ἠπιἔσοογ ἠεν ουμετ-  
 γεννηςος ασβι ἠπιχλομ ἠαττακο. MENENCA 5  
 ναι δε ἄ νιογρωογ μογ† ἐπιἄριος γεωργιος

ῶζ. B. πεσωογ ναφ σε ρηππε ιε †κεογρω ακτακος  
 ἠτοτεν λοιπον ανερωφτ ἔροφ. αφερογῶ ἠνε  
 πογρογ μαρμεντιος ουαι ἔβολ ἠἠητογ πε  
 πεσαφ σε μαρεν† ἠτεφἄποφασις ἄ πιζωβ 10  
 ινα (sic) ἠμωογ τηρογ. αφρεμσι δε ἠνε πογρο  
 αφσβαι ἠτεφ ἄποφασις ἠπαιρη† εφσω ἠμος

ῶζ. A. σε γεωργιος πινω† ἠτε νιραλιλεος φηἔταφχω  
 ἠσωφ ἠνιπροστογμα (sic) ἠτε νιογρωογ ††  
 ἠμοφ ἔτοτε ἠτεχηι ἄριἔμι ογν ἠα νιλαος 15  
 σε τενογβηογτ ἄνον ἔβολἠα πεφσνοφ τηρογ  
 ἠφοογ. αφσβαι ἠαρατε ἠτεφ ἐπιστολη ἠνε  
 πικε ῶθ ἠογρο εῶβε ναι. τοτε πάλριος γεωρ-  
 γιος ναφμοωι πε εφραωι ἐπιμα ἔτεφναβι

ῶζ. B. ἠπιχλομ ἠμοφ. εταφἑ ογν ἠπιμα ἔτεμμαγ 20  
 πεσαφ ἠνιματοι ετἄμονι ἠμοφ σε ῶογ ἠρητ  
 νε μηι ἠογκογσι νασνηογ σε ιε ῶ ἠρομπι  
 αφσινι εγερβασανιζιν ἠμοι ριτεν παι ῶ ἠογρο  
 ρινα ντατωβρ ἔσωογ. τοτε αφσμοις ἐπωωι  
 ἔτφε ἠνε πάλριος γεωργιος πεσαφ ἠπαιρη† 25  
 σε πᾶῶς ἠἠς πᾶς φηἔταφογωρπ ἠπιχρωμ

ῶη. A. ἔβολἠεν τφε ἠπιἄριος ἠλιας φατ εφογωμ  
 ἠπιπεντικονταρχος ῶ νεμ πογ ῥ ἠματοι μα-  
 ρεφἑ σε †νογ ἠνε πιχρωμ ἔτεμμαγ ἔβολ-  
 ριτοτκ ἠτεφρωκρ ἠπαι ῶ ἠογρο νεμ νηἔτκω† 30

ἔρωογ ἵτεωτεμ ογαι ἵογωτ σωσπ σε φωκ  
 πε πιώογ ωα ἔνεεζ ἵτε νιένεεζ τηρογ ἄμην.  
 ἔτι εφτωβζ ἵξε πιλγίος γεωργίος σατοτγ  
 λqì ἐπεεεχτ<sup>1)</sup> ἔβολβεν τφε ἵξε ογχρωμ  
 ὀθ. β. ογος ογος (sic) λqογωμ ἵπι ὀ ἵογρο νεμ 5  
 πογμηνω ἔρετογἵπι ἵρι ἵἔ ἵθβλ. ογος παλιν  
 πεξε πιλγίος ἵνιματοι εθρογώογ ἵζητ ἵκε-  
 κογχι ναqτωβζ οη εqσω ἵμος σε πᾶῶc ἵηc  
 πᾶc †ναγ ἔογμηνω εqχη ἵπαίμα εγογωω ἔώλι  
 ἵπασωμα ογος πιcωμα ναρωπι ἵπικοςμος 10  
 αν ††ζω ἔζοκ μοι ἵογζμοτ ἵπασωμα ζίνα  
 ὀθ. α. ογον νιβεν ετζεζζωχ ζίτεν ογπᾶλ ἵλκα-  
 θαρτον ἵτεqερφμεγἵ ἵπεκβωκ γεωργίος μαρε  
 παραν ωωπι ναq εγπεθνανεq. πῶc πανογ†  
 ογον νιβεν εθναωωπι βεν ογμαν†ζαπ εqοι 15  
 ἵζο† ἔμαωω ἵτεqερφμεγἵ ἵπαρην ἵτεqἵ  
 ἔβολβεν ογζιρηνη ογον νιβεν εθναcβαι  
 ἵταμαρτηριᾶ (sic) νεμ ναἵβici ἔταιωπογ εκἔc-  
 βε ἵογραν επχωμ ἵπωνβ. εεεωωπι ἄρεωαν  
 ὀθ. β. τφε ἄμογι ἵνεqμογἵζωογ ζίξεν πκαζι ογος 20  
 ἵτογφιρι ἔφραν ἵφ† ἵγεωργίος εἵ†ζο ἔροκ  
 μαρε τεκβοἵθiλ ταζωογ ἵχωλεμ. φ† ἵμμη  
 φηἔ†ωεπ ἵναἵβici ἔζρη ἔξεν πεqραν ἔθογδβ  
 ἔερφμεγἵ ἵογον νιβεν εθναἔρ πιναἵ νεμ ογ-  
 ζηκι βεν παρην ἵτεκχω νωογ ἔβολ ἵνογνοβι 25  
 ἔταγαιτογ. ναἵ δε εqσω ἵμωογ βεν φρωκζ  
 π. α. ἵτε πεqζητ ἵξε πιλγίος ζηππε ic πῶc ἵηc  
 πᾶc λqογωνζ ἔροq εqσω ἵμος σε ἄμογ σε

1) Ms. ΕΠΕΕΕΧΤ

†νοῦ ἐπωῶι ἐτφε ἴτεκ ἴτον ἴμοκ βεν  
 πιμανῶπι ἐταϊσεβτωτq νακ ἴζηι βεν ὀμε-  
 τοῦρο ἴπαιωτ ἐτβεν νιφνοῖ. ὦ πασωτι  
 γεωργιος ζωβ νιβεν ετακερέτιν ἴμωοῦ †να-  
 σοκοῦ νακ ἐβολ τηροῦ νεν ζανκεμηῶ εῖοι 5

π. β. ἴνιω† ἐναι. πεξε πᾶριος γεωργιος ἴνικεστον-  
 ναριος σε ἄμωιι †νοῦ χωκ ἐβολ ἴ†κελεγ-  
 cis ὀηῆταγζενζεν ὀηνοῦ ἐροσ οῦοσ ἀρσοῦτεν  
 περμουτ ἐβολ ἀγῶλι ἴτεqλφε ἐθοῦαβ ἀqι  
 ἐβολ ἴσε οῦμωοῦ νεν οῦέρω†. ἄ πᾶτ ἴητ 10

πᾶ. α. ἀqῶιτc νημαq ἐπωῶι ἐνιφνοῖ ἀqηic ἴδωρον  
 ἴπεqιωτ ἴἀγαῶοc νεν πιπᾶ ἐθοῦαβ. βεν  
 †οῦνοῦ ἄ πκαζι kim ῶα νεqcen† ἀγῶπι  
 ἴσε ζανζαβααι νεν ζανσετεβρεx ἴοῦζο† 15  
 βεν οῦζο† ζωc τε ἴτεῶτεμ οῦρωμι ἴοῦωτ  
 cini ἐβολβεν πιμα ἐτεῖμαγ εῶβε †νιω†  
 νζο†. οῦον νιβεν ἐταγερμαρτυροc ἐβολζιτεν

πᾶ. β. πᾶριος γεωργιος ceῖρι ἴη ἴῶο νεν ᾱqῶ νεν  
 ἄλεξανδρα †οῦρω. ἀqχωκ ἴτεqμαρτιρία (sic) 20  
 ἐβολ ἴσε πᾶριος γεωργιος ἴσοῦ κῑ ἴπιᾶβοτ  
 φαρμοῦθι ἴοῦἐζοοῦ ἴκιριακη ἴαxπ ὀ ἴπιἐ-  
 ζοοῦ. ἄνοκ πε cῦνκρατηc πιβωκ ἴτε πᾶριος  
 γεωργιος εἴχη νεν παῶτ ῶα πχωκ ἐβολ ἴτε  
 τεqλῶλγic κατὰ νιᾶποφacic ἴτε πᾶσεβηc ἴοῦ- 25  
 ρωοῦ παρη† ἀicῶαι ἴτεqμαρτηρία (sic) ἐθοῦ-  
 αβ ἴπιτοῦζο ἐxωοῦ οῦδε ἴπιῶλι ἐβολ ἴβητοῦ

πᾶ. α. εῖε†τοτq νενμη ἴσε παῶτ ἴητ πᾶτ φαι ἐτεπι-  
 ωοῦ φωq πε νεν πεqιωτ ἴἀγαῶοc νεν πιπᾶ  
 ἐθοῦαβ ῶα ἐνεζ ἴτε νιῆνεζ τηροῦ ἄμην. 30

π̄β. ᾱ. ΝΑΙ ΝΕ ΝΙΧΟΜ ΝΕΜ ΝΙΨΦΗΡΙ ἘΤΑ Φ† ΔΙΤΟΥ  
 ἘΒΟΛΖΙΤΟΤΨ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΤΕΨ-  
 ΜΑΡΤΙΡΙΑ ΝΕΜ ΠΧΙΝΙ ἸΝΤΕ ΠΕΨΩΜΑ ἘΤΙΟΣΠΟΛΙΣ  
 ΤΕΨΒΑΚΙ ΝΕΜ ΠΙΧΙΝΚΩΤ ἸΝΤΕ ΠΕΨΤΟΠΟΣ ΝΕΜ  
 †ΧΙΝΧΩ ἸΝΤΕ ΠΕΨΩΜΑ ἸΒΗΗΤΨ ΑΨΧΟΚΨ ἘΒΟΛ  
 ΑΨΕΡΑΓΙΑΖΙΝ ἸΠΕΨΤΟΠΟΣ ἸΣΟΥΖ ἸΠΙΛΒΟΤ ΛΘΩΡ  
 ΠΙΛΓΙΟΣ ΘΕΩΔΟΡΟΣ ΠΙἘΠΙΣΚΟΠΟΣ ἸΝΤΕ ἸΛΗΜ ἸΘΟΨ

π̄β. β̄. ΠΕ ἘΤΑΨΤΑΟΥΘ ἸΝΙΧΟΜ ΝΕΜ ΝΙΨΦΗΡΙ ἘΤΑ  
 Φ† ΔΙΤΟΥ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΖΜΟΤ  
 ἘΤΑΨΨΩΠΙ ΒΕΝ ΠΙΜΑΡΤΗΡΙΟΝ ἘΘ ΟΥΑΒ ἘΤΑΨ- 10  
 ΤΑΟΥΘ ἸΠΑΙΕΡΓΟΜΙΟΝ ΒΕΝ ΠΕΖΟΥΨ ἸΠΕΨΕΡ-  
 ΦΜΕΥΙ ἘΘ ΟΥΑΒ ἘΤΕ ΣΟΥΖ ἸΛΘΩΡ ΠΕ ΕΨΕΡΨΑΙ  
 ΒΕΝ ΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΨΩΟΥ ἸΠΕ-  
 ΝΟΥΣ ἸΗΘ ΠΧΘ.

†ΝΑΟΥΩΝ ἸΡΩΙ ΒΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ἸΤΑΣΑΧΙ 15  
 π̄δ. ᾱ. ἸΝΗἘΤΖΗΠ ΙΣΧΕΝ ΨΟΡΠ ΝΗἘΤΑΝΣΟΘΜΟΥ ΟΥΟΖ  
 ΑΝΕΜΙ ἘΡΩΟΥ ΝΗἘΤΑΝΕΜΙΟ† ΣΑΧΙ ἸΜΩΟΥ ΒΑ-  
 ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ἘΤΑ ΠΙΠΠΑ ἘΘ ΟΥΑΒ ΣΑΧΙ  
 ἘΒΟΛΒΕΝ ΡΩΨ ἸΔΑΓΙΑ ΠΙΟΥΡΟ ἸΔΙΚΕΟΣ. ΠΑΙΡΗ†  
 ΛΝΟΚ ΖΩ †ΝΑΟΥΩΝΖ ΝΩΤΕΝ ἘΒΟΛ ἸΝΙΤΑΙΟ ΝΕΜ 20  
 ΝΙΨΦΗΡΙ ἘΤΑΨΨΩΠΙ ἘΒΟΛΖΙΤΟΤΨ ἸΠΙΛΓΙΟΣ ΓΕΩΡ-

π̄δ. β̄. ΓΙΟΣ ΠΙΔΙΝΑΤΟΣ ἸΜΑΡΤΥΡΟΣ ἸΝΤΕ ΠΧΘ ΝΕΜ  
 ΝΗἘΤΑΨΨΩΠΙ ἸΜΟΨ ΒΕΝ ΣΩΡ †ΒΑΚΙ ΕΤΑΨΧΩΚ  
 ἸΒΗΗΤΨ ΖΙΤΕΝ ΔΑΔΙΛΝΟΣ ΠΙΛΝΟΜΟΣ ἸΝΤΕ ΝΙΠΕΡΣΙΣ  
 ἘΤΕ ΘΑΙ ΤΕ ΘΒΑΚΙ ἸΠΟΥΡΟ ΝΑΒΟΧΟΔΟΝΟΣΟΡ 25

ΦΗἘΤΑΦΕΡΟΥΡΟ ΖΙΧΕΝ ΝΙΧΑΛΔΕΟΣ ΤΗΡΟΥ ΟΥΟΣ  
 ΔΑΧΩ ἸΣΩΦ ἸΣΩΡ ΤΕΦΒΑΚΙ ΔΑΦΕ ΝΑΦ ΕΘΒΑΒΙΛΩΝ  
 ΔΑΚΟΤΣ ἸΚΑΛΩΣ ΔΑΤΑΣΡΟΣ ΔΑΓΑΙΣ ἸΒΛ[Κ]ΙΦ ἸΝΤΕ

ΠΕ. Α. †ΜΕΤΟΥΡΟ. ΔΣΩΠΙ ΔΕ ἘΤΑΓΩΛΙ ἸΤΑΦΕ ἸΠΙΛ-  
 ΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΑΦΩΠΙ ΕΦΧΗ† ἘΒΟΛ ΙΣΧΕ ἸΝΑΣΠΘ 5  
 ἸΠΙἘΖΟΥΦ ΨΑΤΕ ΦΡΗ ΖΩΤΠ. ΠΑΣΙΝΚΡΑΤΟΣ ΔΕ  
 ΠΙΒΩΚ ἸΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ. ΝΑΦΘΖΙ ΣΑΒΟΛ  
 ἸΜΟΦ ΕΦΡΙΜΙ ἘΡΟΦ ΕΦΑΡΕΖ ἘΡΟΦ. ΖΗΠΠΕ Ἰ Φ†  
 ΤΗΙΣ ἘΒΡΗΙ ἘΠΖΗΤ ἸΠΕΦΚΕΨΦΗΡ Β ἸΒΩΚ ΔΥἸ  
 Ἐ†ΒΑΚΙ ἘΧΕΜΠΩΙΝΙ ἸΠΟΥΘΣ ΖΙΝΑ ἸΝΤΟΥἘΜΙ 10

ΠΕ. Β. ἘΦΗἘΤΑΦΩΠΙ ἸΜΟΦ ΔΥΤΑΜΩΟΥ ΞΕ ἘΤΑΓΒΟΘ-  
 ΒΕΦ ἸΦΟΥΦ. ἸΘΩΟΥ ΔΕ ΔΥΡΙΜΙ ΔΥΦΩΒ ἸΝΟΥΖ-  
 ΒΩΣ ΟΥΟΣ ΔΥἸ ἸΝΣΑ ΠΕΦΣΩΜΑ ΔΥΣΙΜΙ ΜΠΑ-  
 ΣΥΝΚΡΑΤΟΣ ΕΦΖΕΜΣΙ ΕΦΡΙΜΙ. ἸΘΩΟΥ ΖΩΟΥ  
 ΔΥΖΕΜΣΙ ΔΥΡΙΜΙ ΝΕΜΑΦ. ΜΕΝΕΝΣΑ ΝΑΙ ΔΥΤΩΟΥ- 15  
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 ἘΠΕΦΣΩΜΑ ΔΣΤΩΜΙ ΔΕ ἘΡΟΦ ἸΦΡΗ† ΞΕ ἸΠΟΥ-

ΠΣ. Α. ΧΟΣΧ ἘΒΟΛ ἘΠΤΗΡΦ ΑΥΩΛΙ Ἰ†ΣΥΝΔΟΜΙΟΝ ἸΝΤΕ  
 ΟΥΑΙ ΕΣΧΟΛΖ ἸΜΟΦ ΔΥΚΟΥΛΟΛΣ ἘΠΕΦΣΩΜΑ  
 ἘΘ ΟΥΑΒ ΕΦΣΟΚΕΜ ἸΣΝΟΦ ΔΥΣΙΜΙ ἸΟΥἸΖΑΥ 20  
 ἸΒΕΡΙ ΕΦΣΑΒΟΛ Ἰ†ΠΟΛΙΣ ΕΦΒΕΝΤ ἘΡΩΟΥ ΔΥ-  
 ΖΙΟΥἸ ἸΠΣΩΜΑ ἸΦΗ ἘΘ ΟΥΑΒ ἘΒΟΥΝ ἘΡΟΦ ΨΑΤΕ  
 ΨΩΡΠ ΨΩΠΙ ΝΑΥΖΕΜΣΙ ΣΑΒΟΛ ἸΠΙΡΟ. ΔΣΩΠΙ  
 ΔΕ ἸΠΕΦΡΑΣ† ΔΥΤΩΟΥΝΟΥ ΔΥΨΕΝΩΟΥ ἘΒΡΗΙ

ΠΣ. Β. Ἐ†ΠΟΛΙΣ ΔΥΨΩΠ ἸΖΑΝΣΘΟΙ ἸΟΥΦΙ ΝΕΜ ΖΑΝ- 25  
 ΣΥΝΔΟΜΙΟΝ ΑΥἘΝΟΥ ΔΥΤΗΙΤΟΥ ἘΠΣΩΜΑ ἸΠΙΛΓΙΟΣ  
 ΓΕΩΡΓΙΟΣ ΔΥΣΙΜΙ Ἰ†ΑΦΕ ΕΣΣΩΛΚ ἘΒΟΥΝ ἘΠΙ-  
 ΣΩΜΑ ἸΦΡΗ† ΕΦΩΝΒ ΟΥΟΣ ἸΠἘΖΛΙ ἸΜΗΙΝΙ ἸΝΤΕ  
 †ΨΕΝΣΙΦΙ ΨΩΠΙ ἸΒΗΤΦ ἘΠΤΗΡΦ ΟΥΟΣ ΔΥΕΡΨ-  
 ΦΗΡΙ ἘΜΑΨΩ ἸΣΧΕ ΝΕΦΑΛΛΩΟΥἸ ΟΥΟΣ ΔΥΝΑΖ† 30

- ἔβην ποῦρητ τηρεῖ σε ἅ φτ ῶπη ἐροῦ ἔβην  
 πζ. α. ῶβ νιβεν ἔτα φτ λιτοῦ ναῖ ἰσθεν ἐφωνῆ  
 σε σενάῳπι ἰμεθμῆ τηροῦ ἀγτ ἰνισθοῖ  
 ἰοῦγι ἐροῦ ἀγκοσῖ ἰκάλως κατα τκαρε ἰνα  
 τοῦχωρα εἴκως ἀγριτῖ ἔβοῦν ἐἐπιῖζαῦ  
 ἀγτοβῖ ἀγτ ἰζανσφραγῖ ἐροῦ ἀγχω ἰπα-  
 σῖνκρατος σαβολ ἰμοῦ ἐφρωῖ ἐροῦ. οὔο.  
 ἅ πικε β ῶλ ἔβοῦ[ν] ἔτβακῖ ἀγερῶβ ῶνα  
 ἰτοῦωνῆ οὔο ἰσεξιμῖ ἰτῶμη ἰτοῦταλο  
 πζ. β. ἰπῖσωμα ἔθοῦαβ ἰσεῶενωοῦ ἔτοῦχωρα. ἀσ-  
 ῶπι δε μενενα ἄβοτ β ἐγερῶβ ἅ φτ  
 οὔωρητ ῶρωοῦ ἰοῦχοῖ ἔβην ἰοπη ἀγῖ ἐμαῦ  
 νεν οὔπρα[ρ]ματιᾶ ἔταγτ ἰπιλοῦν ἐβολ.  
 ἅ νιᾶλωοῖ ἰτε πιᾶριος ῶωρηιος σασι νεν  
 νῖνεῖ ἀγνοῦχ ἰτῶμη νενωοῦ ἀγταλωοῦ  
 νεν πσωμα ἰπιᾶριος ῶωρηιος ἔβην τβοῖθῖ  
 ἰτε φτ ἀγῖ ἔβοῦν ἐἰοπη ἔβην οὔχωλεμ. οὔο  
 ππ. α. ἔταῦσωτεμ ἰσε νῖνεῖ νεν πιπραγματεῦτης  
 σε φαι πε πσωμα ἰπιᾶριος ῶωρηιος πιμελιτον  
 ἰτετσοπολις φηἔταῦσε ναῖ ἔτχωρα ἰτε νι-  
 περσις ναγερῶφρηι πε σε ἄῳ ἰρητ ἀμαρ-  
 τυρος ἀγτωοῦνοῦ ἀγοῦῶτ ἰμοῦ τηροῦ  
 ἐγτῶοῦ ἰφτ σε ἀγερπεμπῶα εῶρε πιᾶριος  
 ῶωρηιος ταλνοῦτ ἐποῦχοῖ. οὔαι δε ἐβολ  
 ππ. β. ἰβητοῦ ἐπεῖραν πελεοντιος οὔρημιοπε πε  
 ἐρσωοῦν ἰπιᾶριος ῶωρηιος ἀγῖνῖ ἰοὔτεβνη  
 ἀγταλοῦ νωοῦ ῶατεῖδῖ ἰπῖσωμα ἔβοῦν  
 ἐπεῖρη. ἔταῦολῖ ἐπεῖρη ἀγξιμῖ ἰτεῖμαῦ νεν  
 τεῖσωνῖ ἐἀγῖτον ἰμωοῦ. ἅ πῶνῖ σῶρ ἐβολ  
 σε ἀγῖνῖ ἰπῖσωμα ἰπιᾶριος ῶωρηιος ἔβοῦν

ἔπογνι ἔταφερμαρτγρος ογορ ις ζ ἡρομπι

πθ. α. λφχοκογ ἔβολ ἡπενναγ ἔρογ ἐπιαν νε ζαν-  
 χριστιάνος νε λφζιτογ ἔβρη λφουωωτ  
 ἡμογ εγριμι εγερωφηρι ἡνηἔταγωωπι ἡμογ  
 πάλιν ον ναγρῶπι πε εγτῶογ ἡφτ σε λφερ- 5  
 πεμπωδ ἡουδωρον ἡπαρητ. πασινκρατος  
 δε νεμ πιβωκ β ἔτε ναι νε ἡογραν ογαι σε  
 λογκιος πικεογαι σε κρινηος ναγσαχι πε

πθ. β. νεμ ηιρωμι ἡτε τπολις ἡζωβ ηιβεν εταγ-  
 ωωπι ἡπογῶε ναγερωφηρι δε τηρογ πε 10  
 λφχω ἡπσωμα ἡπιλγιοσ βεν ογκοιτον ἡτε  
 πεφνι ἡογεβδωμας ἡἔροογ εγνηογ ζαρογ  
 εγουωωτ ἡμογ τηρογ. ἔτα ογνιωτ δε ἡἔ-  
 ροογ ωωπι ἡωαι λφθωογτ τηρογ ἔτεκκλησιἄ  
 λφωω ἡτεφμαρτγρια ἔπιλαος τηρῆ ἡπιστος 15

φ. α. βεν φαι ογν λφερωφηρι ἡρογῶ ἔχεν ηηἔ-  
 ταγωωπ ἡμογ τηρογ ναγτῶογ ἡφτ πε νεμ  
 πεφλγιοσ ἡμαρτγρος. ζηππε ις ογνιωτ ἡρωμι  
 ἡραμαῶ ἡτε ἔπεφραν πε ανδρεας ογ ἔβολ  
 πε βεν πρενος ἡθμαγ ἡπιλγιοσ γεωργιοσ φαι 20  
 ἔταφσωτεμ ἔτεφμαρτγρια εγωω ἡμος λ φτ  
 ογων ἡπεφζητ λφτζωνῆ ἐπιμα ἔτα φτ ογ-  
 ονζῆ ἔρογ εφχω ἡμος σε τωρκ ἔροι ἡμιν

φ. β. ἡμοι σε ρωμι ηιβεν εθναερῶμολογιν ηεκ-  
 ηισι ἡνεζλι ἡπετζωογ βορ ἔρωογ σε τἔμι 25  
 γαρ σε ζανσαρζ ζι σνογ νε ρωμι ηιβεν  
 εθναρλωω βεν ἄναγκη ηιβεν ἡνεζλι ἡπετ-  
 ζωογ βορ ἔρωογ ἡτε βεν ὄγμαντζαπ εφοι  
 ἡροτ ἡτε βεν ζανηωογ εγωω ἡτε ζιχεν  
 ζαντωογ ἡτε βεν ζοσζεσ ηιβεν ογορ ἡτεφ- 30

- 4̄λ. α. ερφμεγὶ ἵπαρὰν νεμ φραν ἵπαιωτ ἔτθεν  
 νιφνογὶ νεμ πιπᾶ ἔθ ογὰβ ογος ἵτερεφ  
 φμεγὶ ἵπαλλογ γεωργιος εἰέναρμεφ ἔβολθεν  
 ροςρεχ νιβεν ογον νιβεν ἔθνασβαι ἵτεκ-  
 μαρτγριὰ νεμ νεκχομ εφογωνρ ἵπεκ ἔρσογ 5  
 ἔβολ νεμ νιβιςι ἔτακωπογ ἔχεν παρὰν  
 †νασβε ἵογραν ἔπχωμ ἵπωνῆ. φθεθα†  
 ἵογπροσφορα νεμ ογὰγραπῆ βεν πεκραν ιε
- 4̄λ. β. φθεθαθαμιθ ἵογχωμ βεν νεκβιςι ἵτερε-  
 τῆιγ ἔβογν ἔπεκτοποσ βεν ογναρ† εγέοπγ 10  
 νεμ νη ἔθ ογὰβ ἵτῆι ογος ἵναχαγ ἔωατ  
 ἵρλι ἵαγαθον βεν παικοσμοσ βεν περωνῆ  
 τῆργ ἄνοκ πε πῶσ φ† φῆ ἔταρσφογ †ναλιγ  
 ἵφῆθνακωτ ἵογτοποσ βεν πεκραν †ναβιτγ  
 ἔβογν ἔταμετογρο ογος ἵναχαγ ἵσωι ωα 15
- 4̄β. α. ἔνερ †ναθρε ρανωφῆρι ἵνιω† ωοπι βεν  
 πιμα ἔτεμμαγ βεν πιμα ἔτογναχω ἵπεκ-  
 σωμα ἵβῆτγ †ναθρε ρανλαοσ ἵτε πικαρι  
 ἵ ἔρατγ ἵπεκτοποσ ἵσεῖνι νακ ἵρζανδωρον  
 νιεθνοσ τῆρογ ἵτε πκαρι νιουγδαι νεμ νι- 20  
 σαμαριτῆσ νεμ νιπερσις νεμ νενωῆρι ἵσαγ  
 ωα ἔβογν ἔνικεβαρβαροσ †ναθρογὶ τῆρογ  
 ἔρατγ ἵπεκτοποσ ἵσεῖνι νακ ἵρζανδωρον.
- 4̄β. β. ἀνδρεασ δε πιρωμι ἵπιστοσ ογος ἵμαι νογ†  
 βεν ογμεθῆνι ἔταρσωτεμ δε ἔναιταλδο 25  
 τῆρογ ἔτα φ† ερρμοτ ἵμωογ ναγ αρβι ἵογ-  
 νιω† ἵραωι ἵφρη† ἵακωβ ἔταρναγ ἔρρο  
 ἵωσῆφ περ ωῆρι εφοι ἵογρο βεν χῆμι α-  
 τωῆγ βεν ογχωλεμ αρβαι ἵτερεμαρτγριὰ
- 4̄β. α. αρχασ βεν περῆνι ερχω ἵμοσ ρε †ναχω 30



ἸΠΕΡΦΜΕΥΙ ἸΠΑΣΟΝ ἕΝΕΝ ΠΛΗΙ ΖΙΝΑ ἸΤΕ ΠΕΡ-  
ΣΜΟΥ ΝΕΜ ΠΕΡΖΜΟΤ ὦΠΙ ΕΥΜΗΝ ἘΒΟΛ ΝΕΜΗ  
ὠΑ ἘΝΕΖ. ΔΥΜΟΥ† ἘΒΟΛἕΒΕΝ ΠΙΜΗΩ ΤΗΡΥ ΕΡΣΩ  
ἸΜΟΣ ΧΕ ΝΑΣΝΗΟΥ ΙΣΧΕ ΑΝΘΙ ἸΟΥΝΙΩ† ἸΜΚΑΖ  
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ΟΥΟΖ ΔϞΕΡΟΥἸ ἸΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ

ϞϞ. Α. ἘΒΟΥΝ Ἐ†ΕΚΚΛΗΣΙΑ ὠΑΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἸΠΙΜΑ 30

†ωφηρι ἡγογι† ἡτε πἰλγιοσ γεωργιοσ.

ἔταγκοτq αῶωπι δε ἔταγερκαθαριζιν ἡπιμα  
εθορογχα σεν† ἔβρηι αφορογσορτοσ κατα  
θμαιη ἡπικογχι ἡτοποσ σε ρηακοτq κατα  
τερξομ.

†ωφηρι ἡγογι† ἡτε πἰλγιοσ γεωργιοσ.

5

- ϥῆ. β. †ωφηρι ἡγογι† τε θαι ἔταραϊσ ἡξε πἰλγιοσ  
γεωργιοσ ἕεν πκωτ ἡπιτοποσ ἔταγχω ἡπερ-  
σωμα ἡβητε ἕεν ογζιρηνη ἡτε φ† ἡμην.  
αηδρεασ δε φηἔταρζιτοτq ἡφμαρτιριον ἡπι-  
λγιοσ γεωργιοσ ηαρενκοτ πε ἕεν περξωρζ 10
- ϥῆ. α. ἔτεμμαγ ερμοκμεκ ἔβολ ἡβρηι ἡβητq ερξω  
ἡμοσ σε αϊωρἡ παικωτ ἔβολ ἡγογὸ ἡπα-  
†ηαγ ἔζλι ἡρωμι ἔαqt τοτq ηεμηι ψα †ηογ  
ἡπα†εμηι σε †ηαωσοκq ἔβολ ψανἡμον μη-  
πωσ ἡτε ηιρωμι σωβι ἡμοι εγξω ἡμοσ σε 15  
ἡπαιρωμι ερζητε ἔπαικωτ ἡπερξοκq ἔβολ  
κατα φρη† ἔταπενσωτηρ χοσ. ηαι δε ερμοκ-
- ϥῆ. β. μεκ ερωογ ἕεν περζητ ριξεν περμανενκοτ  
ἡ πιρυνιμ σοκq αρωω. ρηππε ισ πἰλγιοσ  
γεωργιοσ αφογονρq ἔροq ἕεν ογζοραμα 20  
ερξω ἡμοσ σε αηδρεασ αηδρε ακσογωητ  
ἡθοq δε περξαq σε ογ πετωοπ παῶῆ. περξαq  
ηαq σε εκσωογν ἡμοι αν σε ἡνοκ ηιμ. ἡθοq  
δε περξαq ηαq σε ἡμον ἔπι δε αρσογωηq
- ϥῆ. γ. ἕεν πιρζοραμα ἡλλα αρωθορτερ αqτωνq αq- 25  
ριτq ἔβρηι ἕαρατογ ἡνερβαλαγξ αφογωωτ  
ἡμοq ερξω ἡμοq σε κωνἕ ρω παῶῆ γεωργιοσ.  
περξε πἰλγιοσ γεωργιοσ ηαq σε πρμοτ ἡφ†

ωηπ πασωμα βατεν θηνογ αλλα †ωνβ βεν  
φ† ἐβολζιτεν πιπῆᾶ εθ ογав †νογ σε αιναγ  
ἐροκ εκοι ἠκογχι ἠζητ εκμοκμεκ ἐβολ εθε

ϥζ. β. πιτοποσ ἐτακζιτοτκ ἐρογ ἐκοτγ βεν παραν  
εθρεκχω ἠπασωμα ἠβητγ αιι ωαροκ ζινα 5  
ἠταταμοκ ἐογκογχι ἠχρια ἠτε ναιο† ζινα  
ἠτεκβο ἐβολ ἐπιτοποσ ἠβητγ σεμνομ† ἠπερ-  
ερκογχι ἠζητ ἠνοκ †ηατηγ ἐβρη ἐπζητ  
ἠνιρωμι ἠτε ταπολιε εθρογ† τοτογ νεμακ  
τωνκ μοωι ἠσωι ἠτα† ἠογωωλζ βεν πικαζι 10

ϥη. α. βεν πικοιτον ἠτε πανι ἐτακωερωρωγ πιμα  
ἐτακχω ἠπασωμα ἠβητγ ἠωορπ ἠπατεκ-  
βιτγ ἐ†εκκλησιᾶ. ανδρεαε δε αφερ πсμοτ  
σε εφνατωνγ ἠτεφμοωι ἠσωγ ἠ πιλγιοσ γεωρ-  
γιοσ αφερπсμοτ σε εφναβιτγ ἐβογν ἐπικοιτον 15  
ἠτε πεφηι αφταμογ ἐπιμωιτ ἐταγ† ἠπιωωλζ  
ἐρογ ἠπεφτηβ πεχαγ ναγ χα ακωαντωνκ

ϥη. β. ἠωορπ ἠζανατοογι ἠμογ ἐβογν επιμαωωκι  
ἠβητγ ἠογμαζι χναξιμι ἠπισμογ ἐτε πῶσ  
ναθαωγ ἐροκ. ἐταφερνιμφγν ἐβολβεν πιζο- 20  
рама αφνεζει ἠτεφςζιμι αφσω ἐροσ ἠζωβ-  
νιβεν ἐταφηαγ ἐρωογ ἠωορп βεν πιζοрама  
αγερωφηρι ἐμαωω. πεξε τεφςζιμι ναγ σε  
τωνκ †νογ βεν παιεσωρζ ἠτενβερο ἠογβηβс

ϥθ. α. ἠτενζωλ ἐπιμα ἐταφσος νακ ἠτεκναγ σε 25  
τεннаξιμι ἠπιωωλζ ωα νῆμον. ἐωωп γар  
ανωανξιμι ἠπιωωλζ κατα φρη† ἐτακηαγ  
ἐρογ βεν πιζοрама ιε πιλγιοσ γεωργιοσ πε  
ἐταφογонζ ἐροκ ἠζοογβεζο тennaζ† βεν ογ-  
μεθμηι σε тennaξιμι ἠτενχρια κατα φρη† 30

- ἔταρταμοκ. αὐτωογνοῦ ἠπῆ αὐθερο οὐκαρ-  
 της ἅ †ςζιμι και ἠμοῦ ἠθοῦ ζωῦ αὐβὶ ἠοῦ-  
 ςθ. β. τωρι ἕεν τερξισ αὐὶ ἔπιμα ἔτεμμαῦ ἕεν  
 τφῶι ἠπιῆςωρς. ἔταρξοῦωτ ἔπκαρι αὐξιμι  
 ἠπιῶωλς ἔτα πἰργιος τηῖῦ ἕεν περτηβ ἕεν 5  
 πιζοραμα οῦορ ἀγναρ† ἕεν ποῦρητ τηρῦ  
 ςε πἰργιος γεωργιος πεταρθεαμιοῦ αὐερῶφηρι  
 ἔμαῶω ἠθοῦ νεμ τερςζιμι. αὐτωνῦ δε ἠςε  
 ἀνδρεας πιῶωρι αὐμορῦ ἠοῦλεντιον ςιξεν  
 ρ. α. τερ†πι αὐβὶ ἠοῦτωρι ἕεν τερξισ αὐῶωκι ἕεν 10  
 πικαρι ἔταρῆρσαῆρηι δε ἠοῦκοῦςι αὐξιμι  
 ἠοῦκελλαῖι ἔρερωσ ῶω ἠκοπςι ναῦῶωκι  
 αὐενς ἔῶωι εσοῦορς πλῆν ἀγρῖτοῦ ςιξεν ποῦ-  
 ςο ἀοῦῶω† ἠφ† νεμ πἰργιος γεωργιος.  
 ἠῶωοῦ δε ἀὐτωογνοῦ ἀῦκαι ἠμος ἀῦθεν- 15  
 ωοῦ ἔποῦηι εῦ†ῶοῦ ἠφ† αὐθερο ἠοῦῆηβς
- ρ. β. ἠκαλωσ ἀγρῶλ ἔῆοῦη ἔνοῦταμιον ςινα  
 ἠτεῶτεμ ηη ἔτ ἕεν πιηι ἔμη ἔποῦρῶωβ ἅ †ςζιμι  
 εροῦῶωιμη ἔροῦ ἠπιῆηβς ἠθοῦ δε αὐῶωρπ  
 ἠ†κολλαῖι αὐςμες εςμερ ἠνοῦβ ῶωρος 20  
 αὐτωογνοῦ ἀγρῖτοῦ ςιξεν ποῦρσο ἀοῦῶω†  
 ἠφ† νεμ πἰργιος γεωργιος ἔςεν πιηῶω†  
 ἠρμοτ ἔταρῦαιῦ νεμῶωοῦ. πιρωμη δε αὐῖμη  
 ρα. α. ἔβολ ἠπῶαῦ ἠῆ ἠρῖη ἠνοῦβ εῆρερςκο ἔβολ  
 ἠῆητοῦ ἔπκωτ ἠπιτοπος αὐθεομςς δε οη 25  
 αὐχας ἕεν περῆι εςχηπ. ετατοοῦῖ δε ῶωπι  
 αὐοῦῶω ἔ† ἠοῦῶωι ἔ†πολις τηρς ἕεν φραν  
 ἠπἰργιος γεωργιος πεχλῦ ἕεν περρητ ςε  
 πετεςῶε πε ἔ† ἠηἰἀπαρχη ἠπῶῶ ἠῶωρπ αὐῖρη  
 ἠοῦηῶω† ἠἀριςτον ἠηῖρηκη τηροῦ ἠτε †πολις 30

ῤἌ. Ḃ. ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟϑ ΕΦὸϑι  
 ἔρατϑ εφωφρωι ἵμωοϑ οϑοϑ εφραωι ΝΕΜΩΟϑ  
 ΤΗΡΟϑ. ΠΕΦΡΑϑ† ΔΕ ΛΦΘΩΖΕΜ ἵΝΙΝΙΩ† ΤΗΡΟϑ  
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 ΝΕΜΩΟϑ ΖΩϑ ΕΦΡΑΩΙ ΝΕΜΩΟϑ ΕΘΒΕ ΠΙϑΜΟϑ  
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 ἅ Φ† ΤΗΙϑ ἔΠΕΤΕΝΖΗΤ ἵΤΕΤΕΝ† ΤΟΤΕΝ ΘΗΝΟϑ  
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 ΦΟϑΩΨ ἵΠṲṲ ΤΕΝΝΑί ΨΑΡΟΚ ΦΗ ἔΤΕ ΠΙΟϑΑΙ  
 ΠΙΟϑΑΙ ἵΜΙΟΝ ΝΑΞΕΜϑ ΚΑΤΑ ΤΕΦΧΟΜ ΦΗΑΕΡϑ  
 ΝΑΚ ἵΘΩΟϑ ΔΕ ΤΗΡΟϑ ΙϑΧΕΝ ΠΟϑΚΟϑΞΙ ΨΑ  
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ῤἜ. Ἀ. ἵΠΙΛΓΙΟϑ ΡΕΩΡΓΙΟϑ ΔΥΧΙΜΙ ἵΨΟḂ ἵΛΟϑΚΟΞΙ  
 ἵΝΝΟϑΒ ΝΕΜ ΟϑΨΟ ἵΝϑΑΘΕΡΙ ἵΖΑΤ ΚΑΤΑ ΤΧΟΜ  
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 ἔΤΟϑΝΑΚΩΤ ἵΠΙΤΟΠΟϑ ἵἕΗΤϑ ἕΕΝ ΦΡΑΝ ἵΠΙΛ-  
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 ἵΠΙΜΑΡΤΥΡΟϑ ἔἕ ΟϑΑΒ ἔἕΟϑΝ ἔΠΙΜΑΡΤΙΡΙΟΝ

ῤἜ. Ḃ. ἔἕΟϑΑΒ ΔΥἵΝΙ ἵΠΙΛΓΙΟϑ ἵἔΠΙϑΚΟΠΟϑ ἵΤΕ ἵἅἵἵ  
 ΛΦΕΡἅΓΙἅΖΙΝ ἵΠΙΤΟΠΟϑ. ὼ ΞΕ ΔΥΟϑΗΡ ἵΨΦΗΡΙ 30

†ωφηρι ἰμμαζ β ἵτε πἰλγιοσ γεωργιοσ.

ωωπι ἰπιναγ ἔτεμμαγ ὦ σε ἀγογηρ ἰρωμι  
ογσαι ἐβολῆεν ἰογωωμι nem ζανκεμηω  
ἰπῆῶλ ἰακαθαρτον εὔνηογ ἐβολ ῆεν φραν  
ἰπιλγιοσ γεωργιοσ πιμαρτγροσ ἐθ ογав ἵτε  
πενῶσ ἰησ χρσ.

ῤῚ. α. †ωηρι ἰμμαζ β ἵτε πἰλγιοσ γεωργιοσ.

αωωπι δε ἔτα πιἔπισκοποσ ἐθ ογав ερἰλι-  
λζιν ἰπιτοποσ ἵτε πἰλγιοσ γεωργιοσ ἐρε  
πιἔπισκοποσ ἰνι ἐπωωι ἵτπροσφορα ἐθ ογασ  
(sic) αqι ἐβογν ζωγ ἵσε ογρωμι ἐρε ογον  
ογῆῶλ ἰακαθαρτον nemασ ισxen τεqμετ-

ῤῚ. β. κογσι αqιἰ ἰμοσ ἐπεснт ἐпкази εq† ἵζαν-  
νω† ἵβici νασ αqσкеркер ἐροσ ἐρε ρωσ σε  
ωσφει† ἐβολ αqι ζωγ αqῶσι ἐρατq ῆεν Ἰμη†  
ἰπιλαοσ εqογωω ἐδiсμογ ζωγ nem πιμηω.  
αωωπι δε ἔταqταογῶ ἰπιῶρισλγιοσ αγἰνι  
ἰпкази αqσкеркер ἰμοσ ἐρε ρωσ σε ωσφει†  
ἐβολ αqτωνq αqῶσι ἐρατq ἰπεμηθo ἰπιμηω

ῤῚ. γ. εqωω ἐβολ εqσω ἰμοσ σε ἰβок nemἰ πἰλγιοσ  
ἵτε φ† †ωωογν ἰμοσ σε ἵθoк nim χнаωзит  
ἐβολ αν ῆεν παρωμι ἰнок γар ἰнок ογπεp-  
μογ χнаерωשמom ἐροι αν ὦ γεωργιοσ  
ογoз αqερзнтс ἵσεογἰ ἐφ† nem πἰλγιοσ  
γεωργιοσ. наре πἰλγιοσ γεωp[γιοσ] † ἵζαν-  
νω† ἵβici νασ πε αqι за пистγλλοσ παλιν on

ῤῚ. δ. ἰ πἰλγιοσ γεωργιοσ сωνз ἵнеqxiх зифазоу  
ἰμοσ αqсoкq ἐπωωι ἵса пистγλλοσ ἐρε неq-  
xiх сонз ἐπωωι ἵса пeqcoи ωатеqλφε ep

σα πωωι ἴτκεφαλις ἴτε πικτυλλος ἐρε ογον  
 νιβεν ερθεδριν ἴμοσ αφερωφηρι τηροσ εγχω  
 ἴμοσ δε ἴπενναγ ἐογον ἴπαιρη† ἐνεσ

ρσ. α. ρηπε γαρ περσοι γαρ (sic) τομι ἐπικτυλλος  
 νερσιχ κονσ ριφαροσ ἴμοσ αδνε ρλι ἴναι ογδε 5

νερδαλαγσ χη αν ριχεν πικαρι ρηπε γαρ  
 αριωι ἴμοσ σαβολ ἴπικτυλλος ἴκοπβ ἴμον  
 ρλι ἴμονι ἴμοσ ἴπενναγ ἐωφηρι ἴπαιρη†  
 ἐνεσ βεν ρλι ἴμαρτυροσ αλλα πἰργιος γεωρ-  
 ριος πετἴμονι ἴπσωμα ἴπαιρωμι ἐαφερβα- 10

ρσ. β. ριν ἴμοσ ογοσ εγερωφηρι ἴμοσ εγ†ωοσ  
 ἴφ† νεμ πἰργιος γεωργιος πικωρι ἴμαρτυροσ  
 ἴτε πενοσ ἴησ πχσ. μενεσα ναι δε ἴ πἰργιος  
 γεωργιος χαρ ἐπεσχητ αρζει ἐπωωι ἴτκεφαλις 15  
 ἴτε πικτυλλος αρζει ριχεν πικαρι αφερατἴμι  
 ρωστε ἴτε ογον νιβεν σοσ δε αρμοσ. ἴταγ†

ρζ. α. δε ἴτρυρηνη ἴπιαλοσ τηρσ φωστ ἐβρηι ἐχωρ  
 εγερωφηρι ἴμοσ εροι ἴφρη† ἴογρεσμοωογτ.  
 νε ογον ογρωμι δε ἴβαλε ισχεν ερβεν θνεσι 20  
 ἴτε τερμαγ ἴπερσμοωι ἐνεσ αλλα ερρεμσι  
 ερωατμεθναι ριρεν φρο ἴπιτοποσ ἴπιναγ  
 ἐτεμμαγ αρι ἐβογν νεμ πιμηω ερωω† ριχεν  
 νερσιχ νεμ νερδαλαγσ ἐρε νερδαλαγσ ωω†

ρζ. β. ἴσωρ αρι ἐβογν βα νενδαλαγσ ἴνιρωμι ωα- 25  
 τερφοσ ἐπιρωμι ετοι ἴδεμων αρσογτεν τερ-  
 ριχ ἐβολ αρἴμονι ἴφμογτ ἴπιδαλε αρσοκρ  
 ερωγωω ἐωλρ ἴτοτρ ἴ νερφατ † ἴογνιω†  
 ἴωκαπ αγσωογτεν ἐβολ σατοτοσ ρανκερωμι  
 ἴλι ἴπερσμογτ ἴφηετοι ἴτδεμων ερωγωω 30

- ἔχαρ ἐβολ εὔχω ἰμος χε ὄωρεμ μαψε νாக  
 ἐβολ αῤῥωνῆ αῤῥοζι ἐρατῆ βεν οὔωθορτερ  
 ρη. α. αὔτασρο ἵχε νεφφατ αῤῥωρεμ ἐβολ αῤῥε ναρ  
 νη δε ἐτσωοῦν ἰμοῦ αῤῥωρεμ ἐροῦ ἵπε ζλι  
 ωταζοῦ ωατερερ σαβολ ἵτπλατιὰ ἵτε πιτο- 5  
 ποσ οὔοζ ἅ πιεπισκοποσ οὔαζσαζμι εθορογενῆ  
 ναρ νεμ πικερωμι ἐτοι ἵδεμων. αῤῥεροῦῶ  
 ἵχε πιρωμι ετοι ἵδεμων εῤῥω ἰμος χε χω  
 νηι ἐβολ παιωτ ἐθ οὔαβ ἵτασω ἐροκ ἵνηῆται-  
 ρη. β. ναῤῥ ἐρωοῦ ισxen ταμετἄλοῦ οὔον οὔδεμων 10  
 νεμηι ψα ἐβοῦν ἐφοοῦ οὔοζ ἵπιναῤῥ ἐροῦ  
 βεν ναβαλ ἐβολ ἐφοοῦ οὔοζ αῤῥαυανοῦγιεῖ (sic)  
 ἐχωι κατα σοπ ψαιναῤῥ ἐοὔχρωμ ἵπαἴθο  
 ἐβολ ωαωθορτερ ἵταζει ἐπεснт ζιxen πικαζι  
 ἵπ[α]ιέμι ἐζλι ωατε πιδεμων ωε ναρ ἐβολ ζα- 15  
 ροι. ἵτοῦι ἵχε νιρωμι ἵτοῦταζοι ἐρατ αςωπι  
 ρθ. α. δε ἵμοι ἐταῤῥι ἐχωι ἵπαισοπ αιερατέμι αι-  
 ναῤῥ ἐπιἄριος γεωργιος αῤῥι ἐβοῦν ἐπιμανερ-  
 ωοῦωι αῤῥἄμονι ἵτασιχ αῤῥτνομ† νηι αιναῤῥ  
 ἐπιδεμων ἐτεμμαῤῥ ἵπαισοπ βεν ναβαλ εῤοι 20  
 ἵπсμοτ ἵοὔρωμι ἵπαἴθο ἐβολ ερε πιάριος  
 γεωργιος † ἵζαννιω† ἵβιци ναρ αῤῥἄμονι  
 ἵμοῦ αῤῥσοκῆ ἐπωωι ἐπιστῤλλοσ ωατερερ-  
 ρθ. β. φοζ ἐτκεφαλιс ἐπωωι οὔοζ αῤῥ† ἵζαννιω†  
 ἵβιци ναρ επῥαε δε ἅ πιδεμων ωω ἐβολ 25  
 ἵοὔνωι† ἵβρωοῦ εῤωрк ἵζανἄναω εῤῥω  
 ἵμος χε †ναωε νηι ἐβολβεν παιρωμι †να-  
 τασθοι ἐροῦ αν ψα ἐνεζ ἄνοκ δε αιναῤῥ  
 ἐπιἄριος γεωργιος αῤῥἄμονι ἵμοῦ ἵθοῦ πιδε-  
 μων αῤῥῥαῖ ἵμοῦ ἐπωωι αῤῥατῆ ἐπεснт ζιxen 30





ῤῖβ. α. †ωφηρι ἰμαζῆ ἵτε πἰργιος γεωργιος  
πἰμαρτῆρος ἵτε ἰη̅ς π̅χ̅.

α̅ςωπι δε ἔτα πἰε̅πισκοπος ἔθ ογ̅αβ ωε να̅  
ἔζη̅ρη εἰ̅λ̅η̅μ̅ nem nh τηροῦ ἔθ nemα̅ς να̅γ-  
σα̅χι πε ἵnimhini nem niωφηρι ἔταγωπι 5  
ἔβολ̅ζι̅τεν πἰργιος γεωργιος ἕεν ἔμη† ἵπι-  
λα̅ος ζη̅ππε ic οὔρωμι ἵα̅χω ἵιοῦ̅δαι οὔος

ῤῖβ. β. ἵ̅coni οὔος ἵ̅ρε̅φε̅ρ̅ζικ ἵ̅νι̅ρωμι ω̅ατοῦ̅εν-  
κοτ ἵ̅τε̅ρ̅ω̅λι ἵ̅πε̅τε̅ν̅τω̅ου̅ ἔ̅τα̅ρ̅ς̅ω̅τε̅μ̅ ε̅θε̅  
niχο̅μι nem niωφηρι ἔ̅τε̅ρε̅ πἰργιος γεωργιος 10  
ἵ̅ρι ἵ̅μ̅ω̅ου̅ να̅ρ̅τε̅ν̅ζοῦ̅τ̅ ἵ̅μ̅ω̅ου̅ αν πε α̅λλα  
να̅ρ̅χω ἵ̅μο̅ς ἵ̅nimhω̅ σε ε̅ρε̅ niχρη̅στι̅αν̅ος  
σω̅ρε̅μ̅ ε̅γ̅ζη̅λ̅ ζα̅ πα̅ιρω̅μι ἵ̅κα̅ζι ἵ̅πε̅ν̅ρη†

ῤῖϚ. α. σε ἵ̅ρι̅βο̅η̅ο̅ιν ἵ̅τε̅κ̅τα̅λ̅βο̅ ἵ̅νε̅ν̅ω̅ων̅ι οὔος  
ω̅α̅ρε̅ οὔ̅μη̅ω̅ ἵ̅χρη̅στι̅αν̅ος ἵ̅λα̅β̅ nemα̅ς 15  
ἵ̅οῦ̅μη̅ω̅ ἵ̅coni ἵ̅θο̅ς δε να̅ρ̅μη̅ν ἔ̅βο̅λ̅β̅εν̅  
ζ̅αν̅μη̅ω̅ ἵ̅με̅τ̅ρε̅ρ̅ς̅ε̅οῦ̅ὰ̅ πα̅ιρη† α̅ρ̅ς̅ω̅τε̅μ̅  
δε ἔ̅ρο̅ς ἵ̅χε̅ οὔρωμι ἵ̅κοῦ̅σι ἵ̅ζη̅τ̅ ἕεν ni-  
χρη̅στι̅αν̅ος α̅ρ̅χω̅ν̅τ̅ ἔ̅μα̅ω̅ α̅ρ̅των̅ς̅ ε̅ρ̅†  
nemα̅ς ε̅ρ̅χω̅ ἵ̅μο̅ς σε φ† να̅ω̅ου̅ἵ̅ζη̅τ̅ nemα̅κ 20

ῤῖϚ. β. αν ἵ̅πα̅ιρη† ε̅κ̅ω̅ω̅ ἵ̅νε̅ρ̅μα̅ρ̅τ̅η̅ρος ἔθ ογ̅αβ  
α̅λλα πἰργιος να̅βι ἵ̅π̅ω̅ι̅ω̅ nemα̅κ οὔος ἵ̅τε̅ρ̅  
ρ̅ο̅τ̅κ̅ ἔ̅βο̅λ̅ οὔος † ἵ̅ζ̅αν̅ν̅ι̅ω̅† ω̅ω̅ ἵ̅νοῦ̅ε̅-  
ρη̅ου̅. menenca nai α̅ρ̅ε̅ροῦ̅ὼ̅ ἵ̅χε̅ πι̅ρω̅μι  
ἵ̅ιοῦ̅δαι ε̅ρ̅χω̅ ἵ̅μο̅ς σε χα̅ λοῦ̅ω̅ου̅ ἔ̅β̅ρη̅ 25  
nemhi †̅νοῦ̅ ἵ̅τα̅ζ̅ω̅λ̅ ἔ̅βο̅ου̅ν̅ ἔ̅π̅το̅πο̅ς ἔ̅τε̅μ̅-  
μα̅γ ἵ̅τα̅ω̅ολ̅ς̅ ἵ̅ται̅ν̅ι̅ ἵ̅νε̅ρ̅ς̅κε̅γ̅ος ἵ̅πα̅ιμα

ῤῖδ. α. ἵ̅τε̅ρ̅ω̅τε̅μ̅ζ̅λι ἔ̅μι ἵ̅τα̅να̅γ̅ σε ἔ̅ρε̅ γεωργιος  
να̅ε̅ροῦ̅ n̅hi. α̅ρ̅ε̅ροῦ̅ὼ̅ ἵ̅χε̅ πι̅χρη̅στι̅αν̅ος σε

χα λογὼ ἔβρη νεμη ψα ᾱ ἴλογοσι ἔωπ  
 ἴτεκῶλι ἴογλι ἔβολθεν πτοπος ἴπιλιος  
 γεωργιος ἴτεκῖνι ἴμοσ ἴπαιμα ἴτενζωλ  
 ἔπιτοπος ἴτενψῖνι ἴτενἔμι ἔτμεθμη σε  
 ακναῶλι ἴογλι ἴτε πιτοπος ἔωπ ἴτεκῖρι 5

ῥῖδ. β. ἴογᾶβοτ ἴεζοογ ἴτεψτεμ πετζωογ ταζοκ  
 ἴε τῆαναζτ ζω κατα ροκ ογος τῆνατ ἴκετ  
 ἴλογοσι νακ ἔωπ ἴτεκψτεμψχεμχομ  
 ἴῶλι ἴγλι ἴτε πιτοπος ἴτεγλι ἴπετζωογ  
 ψωπι ἴμοκ ακτ ἴτῆτ ἴλογοσι ακωπι 10  
 ζωκ ἴχρηστιᾶνος ογος ἴπιζωβ θωψ ογτωογ

ῥῖε. α. ἴπαιρητ ἀγταζο ἴνιμετρεγ<sup>1)</sup> ἔρατογ. ἀφ-  
 τωνσ ἴχε πιρῶμι ετοι ἴλχω ἀφσε ναφ  
 ἔπιτοπος ἀφῶλι ἴζανσκεγος ἴδιογι ογος  
 ἀφι ἔβολθεν ἴμητ ἴπιτοπος εγῶψ τηρογ 15  
 ἴπεγλι ἔμι ἔροσ ἔταφερ σαβολ ἴπιρο ετσα-  
 βολ ἴπιτοπος πεσαφ ἴβρη ἴβητσ εφχω ἴμοσ  
 σε διωπι νακ τῆνογ γεωργιος νεμ πικεογαι

ῥῖε. β. ἔταφχαλογω ἔβρη νεμη ναφσοβῆι δε ἴβρη  
 ἴβητσ εφμοψι εφχω ἴμοσ σε τῆνατ ἴναι 20  
 ἔβολθα ογνιψτ ἴτιμη ἴταψατ φη ἔτεμμαγ  
 ἴτ κε ῆτ ἴλογοσι ἴταθρεφχω ἴσωσ ἴπεφ-  
 κεναζτ ἴτεφχωλ ἴπεφκεωμσ ἔβολ ογος  
 ἴταναγ ἔπαιρεφμωογτ σε γεωργιος ναἔρογ  
 νηι ναι δε εφμοκμεκ ἔρωογ εφμοψι ζηππε 25

ῥῖς. α. ἴσ πιχωρι ἴμαρτύρος πᾶγιος γεωργιος ἀφι  
 ἔβογν ἔζραφ εφβηκ ἴπσμοτ ἴογματοι ἔρε  
 ογνιψτ ἴταγρελχη βεν τεφσιχ πεσαφ ἴπι-

1) Ms. νιμετμετρετ.

- ρωμι χε πισον οὔ πε φαι ἔτταλνοῦτ ἔροκ  
 ματαμοι εροῦ ζω ἵθοῦ δε ἅ ρωφωμ πεχαῦ  
 χε παωφηρ †ναζηπ ἔλι ἔροκ αν ἔανκοῦχι  
 ἵσκεῦος αἰῶλοῦ ἵβιοῦι ἀλλὰ ἔοσον ἅ φ†
- ῤῖῥ. β. ἵνι ἵμοκ ἔβρη ναζραι ἅμοῦ βι ἵπεκμερος 5  
 ἔωκ νεμηι ἔινα ἵνεκταμε. ἔλι ἵρωμι. πεχε  
 πἰλῆριος γεωργιος ναῦ χε ἵχε παρη† πε  
 ἅμοῦ μαρον ἔπιτοπος ἵτενφωῦ ἔχων  
 κατα πεκσαχι ἔταῦφοῦ δε ἔφρο ἵπιτοπος  
 ἅ πἰλῆριος γεωργιος †ἵνοῦϋε ἵμανκλαβι ἵβρη 10  
 ἕεν τεῦλφε εῦχω ἵμος χε ἀκοῦωντ χε ἅνοκ  
 νιμ ἵθοῦ δε πεχαῦ ναῦ χε ἵφη παῶῥ αἵμοῦ
- ῤῖῥ. α. αἵμοῦ οὔοῦ †ῥωῦν αν χε ἵθοκ νιμ. πεχε  
 πἰλῆριος γεωργιος ναῦ χε ἅνοκ πε γεωργιος.  
 ἵθοῦ δε ἔταῦωτεμ ναῦφθορτερ ἀῦει 15  
 ἔιχεν πικαῦ. ἅ πἰλῆριος γεωργιος ἅμονι ἵμοῦ  
 ἀῦω† ἵμοῦ εῦχω ἵμος χε εῦβεοῦ εκχω  
 ἵμος χε αἵμοῦ αἵμοῦ ἵπατεκμοῦ ῥα †νοῦ
- ῤῖῥ. β. ἀλλὰ ἅμοῦ ῥαμναι ἵταῦρεκκοῦωντ χε  
 ἅνοκ νιμ ἀῦενοῦῦ ἕεν ἕμη† ἵπιτοπος 20  
 ἀῦῖω ἵμοῦ ἔοῦνιω† ἵχωτ εῦλῖω ἀῦμοῦρ  
 ἵνηῦταῦκοῦλοῦ ἔβητῦ ἀῦῖω ἵμοῦ ῥα πῥωι  
 ἵπικαῦ ἵῥ ἵμαῦ οὔοῦ ἀῦ† ἵῦανῖω†  
 ἵῥωῥ ναῦ ἕεν πιμανκλαβι ἔτχη ἵτοτῦ  
 ῶ χε ἀῦοῦηρ ἵωφηρι ῥωπι ἕεν πιναῦ εῦε- 25
- ῤῖῥ. α. μμαῦ ῶ χε ἀῦῥ οὔηρ ἵβρωῦ ἔβολ ῥατε  
 νηῦτενκοτ τηροῦ ρωῥ ἔβολ ἵῥεῦωῦνοῦ  
 ἵῥεῖ ἔαροῦ εῦερωφηρι ἵφηῦταῦῥωπι οὔοῦ  
 ναῦῥωι πε νεμ ἵοῦῦρηνοῦ χε νιμ ἔαρα πε  
 ἔταῦῖω ἵφαι ἔπῥωι οὔοῦ ναῦῥω ἵμος χε 30

νιμ γαρα ἔθναωφορ ἐπωωι ἐφαι εφογῆνογ  
ἐπκαρι ἵπαιρητ̅ ἵθοορ δε αφερὸμολογιν ἵφη-

ρ̅ιη̅. β. ἔταραιρ ναρταμο ἵογον νιβεν ἐνηἔταγωπι  
ἵμορ. ἵθωογ δε ναγερωφηρι εγχω ἵμορ  
χε ἄνιογὶ ἵογμογκι ναν ἵτενχαρ ἐβρη. 5

αφερογὼ ἵχε ποικονομορ χε ρωνῆ ἵχε π̅ς  
ἵμον γλι ναχαρ ἐπεσχητ ωατε φηἔταραιρ  
ἐπωωι χαρ ἐπεσχητ αγχαρ εγὰωι ἵπαιρητ̅  
ωατε πογωινη ωαι ἵτε ογον νιβεν ερθεὸριν

ρ̅ιθ̅. α. ἵμορ. ἵθοορ δε αφερὸμολογιν ἵπαιρητ̅ χε 10  
αρχαογὼ ἐβρη νειμ πιρωμι ἵχρηστιάνορ βεν  
ἰλ̅η̅μ̅ ναρριμι πε ερωω ἐβολ χε ναι νηι πα̅ς  
γεωργιορ τ̅ναογαστορ αν χε ἐκωλπ ἵσα γλι  
ἵρωμι ισxen παйнаγ αλλα τ̅ναωωπι ἵχρη-  
στιάνορ ισxen τ̅νογ ογδε τ̅νακοττ αν χε 15

ἕερφαρμαγορ ἵφρητ̅ ἵωορπ. ἵθοορ δε αφ-  
ριμι πε ἵπιἔσοογ τηρρ εγὰωι ἐπωωι ωατε

ρ̅ιθ̅. β. ωορπ ωωπι ἐρεογον νιβεν ερθεὸριν ἵμορ  
ἔτ̅λ̅ π̅λ̅γιορ γεωργιορ ναγ ἐπταχρο ἵπερρητ̅  
αρωενρητ̅ ἕαρορ αφι βεν πιἔχωρρ αρχαρ 20

ἐβρη ἵθοορ δε αφτ̅ ἵνικεγος ἔτοτρ ἵπιοι-  
κονομορ. αρωωπι δε ἐπερραστ̅ αρχαι ἵογ-  
ἕπιστολη ἄρτηις ἔτοτρ ἵογβωκ ἵτε πιτοπορ  
αφογορπρ εἰλ̅η̅μ̅ ἵνερωμι νειμ τερρριμι

ρ̅κ̅. α. ερταμο ἵμωογ ἵπιρητ̅ ἔταρωωπι ἵμορ 25  
ογορ ον χε ρογωω ἔωωπι ἵχρηστιάνορ (sic)  
ἵπε πιωφит χαρ ἐζωλ εἰλ̅η̅μ̅. ἔταγβι δε  
ἵτ̅ἕπιστολη ἵχε νερωμι αγωωρ αφερωφηρι  
ἵνινηωτ̅ ἵχομι ἔτωοπ ἐβολρτεν π̅λ̅γιορ  
γεωργιορ ογορ πιχρηστιάνορ ἔταρχα λογὼ 30

†ωφηρι ἵμαζ δ̄ ἵτε πιάριος γεωργιος.

ἔβρηι νημαζ ἔταρσωτεμ λφραωι ἔμαωω  
 λφμοωι εφζιωω ἕεν ἰλῆῆι τηρσ ἵνηἔταγ-  
 ρκ. β. ωωπι ἵπιρωμι ἵιογδαῖ ἕεν πτοπος ἵπιὰριος  
 γεωργιος ογον νιβεν ἔταρσωτεμ ναγτῶου  
 ἵφ† αὔτωουνοῦ τηροῦ ἵξε νεφσνηοῦ νემ  
 τεφσζιμι νემ νεφωηρι [νემ] νεφωφηρ νემ  
 ζανκεμηω ἵιογδαῖ ἀγὶ ωαροφ λφσω ἔρωου  
 ἵζωβ νιβεν ἔταγωωπι ἵμοφ ογοζ ἵθωου  
 ζωου ἀγερζο† ἔμαωω ογοζ ἀγδι ωμσ τηροῦ  
 ρκλ. α. ἕεν πιἔζουῦ ἔτεμμαγ ἕεν πτοπος ἵπιὰ- 10  
 ριος γεωργιος ἕεν φραν ἵφιωτ νემ πωηρι  
 νემ πιπῆα ἔθ ογав εὔωου ἵφ† ωα ἔνεζ.

†ωφηρι ἵμαζ δ̄ ἵτε πιάριος γεωργιος.

ἀ φραν ἵπιὰριος γεωργιος ογοζ ἀ πεφωι  
 σωρ ἔβολ ἕεν μαῖ νιβεν σε ρῖρι ἵζαννιω† 15  
 ρκλ. β. ἵχομ νემ ζανμηῖνι νემ ζαν ωφηρι νემ  
 ζανταλδο εῦωω εφζιογὶ ἵνιδεμων ἔβολ. νε  
 ογον ογρωμι δε ἕεν τχωρα ἵνιπερσῖς ἔπεφ-  
 ραν πε νικανορ εφοῖ ἵαρχων ἔξεν †τερε  
 ῖ ἵτε νιπερσῖς ἔρε ογον ωηρι ἵταφ σε 20  
 ἀνατολιος ἔρε ογον ογσεζτ χη ἕεν πεφ-  
 ωμα ἔρε ογον ζανκεχωοῖνι ἕεν πεφζο  
 λφσωτεμ εθε νιχομ νემ νιωφηρι ἔτα φ†  
 ρκβ. α. αῖτοῦ ἔβολζιτοτφ ἵπιὰριος γεωργιος λφω  
 ἵμοφ ἵογωω ἵπαιρη† εφσω ἵμοσ σε ἔωωπ 25  
 ἵτε φ† νემ πιάριος γεωργιος ταλδο ἵπαι-  
 κωκ ἵσεζτ ἔβολἕεν πζο ἵπαωηρι †να†

ἵογκύνδιναιον ἵνογβ ἔβογν ἔπερτοπος  
ἵταωπι ἵχρηστγᾶνος νεν πανι τηρϙ. ας-  
ρ̄κβ. β. ωπι δε ἔταφ†ρωϙ ἵπαιρη† ογος ἔταρτωνϙ  
ἵζανᾶτοογι ἔπερραστ ἅ προ ἵπερωηρι  
ογχαἰ ογος ἵπερλι ἵμμηι ἵτε πιςεστ ωπι 5  
ἕεν περσο ογος νικανωρ πινηω† ἵαρχων  
ἵτε νιπερσις ἔταρναγ ἔταινηω† ἵωφηρι  
ἔτασωπι ἵπερωηρι αρτωνϙ αρβι ἵνιδωρον  
ἔταρωω ἵμωογ νεν ζανκεμηω ἵσκεγος  
νεν ἵνατολιος περωηρι νεν νερσνηογ νεν 10

ρ̄κγ. α. ζανκεμηω ἵτε νιπερσις ἔταγι νημαϙ αγ-  
τωογνογ αγταλωογ ἔζανἔσνηογ αγι ἔπτοπος  
ἵπᾶριος γεωργιος αγσωκεμ ἵπερωηρι ἕεν  
πιλουτηρ αγθαζσϙ ἵνεζ ἕεν πιφανος ἅ  
περσωμα τηρϙ ογχαἰ σατοτϙ ἅρ† ἵπερ- 15  
δωρον ἔβογν αρβι ωμς νεν μη εθ νημαϙ  
ἔφραν ἵφιωτ νεν πωηρι νεν πιπᾶ ἔθογαν

ρ̄κδ. β. εγωογ ἵφ† νεν πᾶριος γεωργιος ἔσεν  
πιζμοτ ἔταρωπι νωογ αςωπι δε ἔταγι  
ἔτογχωρα αγκωτ ἵογνηω† ἵεκκλησιᾶ αγ- 20  
μογ† ἔφραν ἵπᾶριος γεωργιος ἔρρη ἔσως  
ογος αρογωρπ ἔαντιόχιᾶ αριμι ἵογἔπις-  
κοπος ἵμμαιογ† αρερᾶριᾶζιμ ἵπιτοπος ἕεν  
φραν ἵφιωτ νεν πωηρι νεν πιπᾶ ἔθογαν.

ρ̄κε. α. νεν φραν ἵπᾶριος γεωργιος ογος ἅ ογμηω 25  
ἵτε νιπερσις βι ἵπιωμς ἔθογαν ἵπιἔροογ  
ἔτεμμαγ ἵτε ρωμι ἵτε σζιμι ἵτε κογχι ἵἄλογ.  
ἔταγναγ ἑπιᾶλογ ἔταρογχαἰ ἔβολζα πικωκ  
ἵςεστ ἕεν πτοπος ἵπᾶριος γεωργιος ογμηω  
εγωωνι ἵτε νιπερσις αγναζ† αγωανι ἔβογν 30

†ωφηρι ἴμαζ ἐ ἵτε πἰργιος γεωργιος.

ἐπιτοπος ἐτεμμαγ ψαγουσαι σατοτου  
 ρ̄κ̄δ. β. εγ̄ωου ἴφ† νεμ πἰργιος γεωργιος ψα ἐνεζ.

†ωφηρι ἴμαζ ἐ ἵτε πἰργιος γεωργιος.

νε ογον ογρωμι β̄ ἵσαμαριτης εγ̄οι ἵωφηρ  
 νεμ νογ̄ερηογ βεν ογμετωωτ εγ̄ωι† βεν  
 ρ̄ ἵλογοσι αγ̄τωογνογ αγ̄βωκ ἵνογτεβ-  
 νωογἰ αγ̄δι ἵνογνογβ νεμωογ αγ̄ταλωογ  
 ρ̄κ̄ε. α. εγ̄ογωω ἐζωλ ἐταμασκος ἐωωπ ἵτογπραγ-  
 ματιὰ ἀ ρογζι ωωπι ἐρωογ εγ̄μοωι ζι φμωιτ  
 ναγσαχι νεμ νογ̄ερηογ ζι πιμωιτ εθεβ νιχομι  
 νεμ νιωφηρι ἐτερε πἰργιος γεωργιος ἵρι  
 ἵμωογ ογος ασωωπι εγ̄σαχι νεμ νογ̄ερηογ  
 αγ̄βωντ ἐογτιμι ωατενμγλιον β̄ ἵε ρ̄ ζηππη  
 αγ̄ι ἐβογν ἐζραγ ἵχε μογἰ β̄ ἐβολβεν νιαζ  
 ρ̄κ̄ε. β. ωωην εγ̄ζοκερ εγ̄ζεμζεμ εγ̄ζωλεμ κατα  
 φρη† ετςβηογτ σε αqχω ἵογχακι αqωωπι  
 νχε ογ̄εχωρζ εγ̄εσιμι ἵβητq ἵχε νιθηριον  
 τηρογ ἵτε πκαζι ζανμας ἵμογἰ εγ̄ζεμζεμ  
 εγ̄ζωλεμ εγ̄κω† ἵσα τογβρε ἐτα νιεὼ ναγ  
 ἐμιθηριον ἐταγἰ ἐβογν εζραγ αγ̄νωωπ αγ̄ζει  
 ἐπεσχητ ἵχε νιρωμι αγ̄ερφαωμογ ογδε ἵπογ-  
 ρ̄κ̄ς. α. ωενωογ νεμ νιτεβνωογἰ ογδε ἵπογδοζ  
 ἐρωογ αλλα αγ̄οζι ἐρατογ ἐρωογ εγ̄θωρω  
 ἐζρηι ἐχωογ νιρωμι δε ναγσαχι νεμ νογ̄-  
 ἐρηογ εγ̄σω ἵμος σε ἐωωπ ἵτε φ† νεμ  
 πἰργιος γεωργιος νοζεμ ἵμον ἐβολβεν ρωογ  
 ἵναιθηριον τεμμα† ἵπαι ωε ἵλογοσι ἐβογν  
 επεγτοπος ἵτενωωπι ἵχρηστιἰανος ασωωπι



ῥκῚ. β. δε ἔταγτ ρωογ ἴφτ ἴπαιρητ ἅ πἰργαθος  
 φτ φηἔθοογω φμοζεμ ἵρωμι νιβεν φη-  
 ἔταφρε νιμογἴ ερ ζιρηνη νεμ δανιηλ πιπρο-  
 φητης αῤῥηις ἔπζητ ἵναικεχωογνι λγσωβς  
 ἵχωογ επεσ[ητ] ογοζ αῤῥτχωογ ἔβοογν ἔπιαζ 5  
 ωωνη λγωενωογ νιρωμι δε ἔτα πογζητ  
 σεμνι ἔρωογ λγἔμι ἔτδωρεἶ ἔτασταζωογ

ῥκῚ. α. σε θα πἰργιος ρεωργιος δε αῤῥτωογ ἴφτ νεμ  
 [περ] μαρτυροσ ἔθοογαβ ογοζ ἔταγμοωι ζιτζη  
 ἵογκογχι λγχιμι ἵνιτεβνωογἴ εγμοι ἵπεζλι 10  
 ἵπετζωογ ωωπι ἵμωογ ἵθωογ δε αῤῥα-  
 λωογ λγἴ ἔζηη ἔπιδιμι (sic) ναγσαχι νεμ  
 νογἔρηνογ νεμ νιρωμι ἵζωβ νιβεν ἔταγωωπι  
 ἵμωογ ογοζ ογον νιβεν ἔταγσωτεμ αῤῥε-  
 ωφηρι ἵνιχομ νεμ νιωφηρι ἵτε πἰργιος ρεωρ- 15

ῥκῚ. β. ριος νιρωμι δε ἵτε πιτμι ναγσαχι ἕατοτοογ  
 πε εγσω μμοσ σε ἅ νιθρηιον ἔτεμμαγ τακο  
 ἵζανμηω ἵρωμι νεμ ζανκεμηω ἵτεβνωογἴ  
 ἵτε ταίχωρα ἅλλα πταιἴ ἵπἰργιος ρεωργιος  
 πε ἔταφναζεμ ἕηνογ ἔταιοργη μενεσα 20  
 ναι λγσοβνι νεμ νογἔρηνογ εγσω ἵμμοσ σε  
 φηἔτανσορ τενναιρ ἔπτοποσ ἵπἰργιος ρεωρ-

ῥκῚ. α. ριος ἕεν ογωεπζμοτ εγωογ ἴφτ ἵτενωωπι  
 ἵχρηστιἶνοσ ἕεν ογμεθμη ἅλλα ἵπενθρεν-  
 τασθον ἔφαζογ ζοσ ἀνἴ ωα παιμα μαρεν- 25  
 ζωλ ωα δαμασκοσ ἵτενωωπι ἵτενπραγματιἶ  
 ζινα ἵτενχιμι ἵογκογχι ἵτεντ ἕεν ογσωογ-  
 τεν ἔταγἴ δε ἔπ[δ]αμασκοσ λγχιμι ἵζανῶνι  
 ἵἀναμη νι εγτ ἵμωογ ἔβολ νηἔτοογμογτ

ῥκῚ. β. ερωογ σε ἅδαμασ αῤῥωποογ ἕεν πιῤῥ ἵλοογκοχι. 30

ἔταγὶ ἐζρηι εἰλῆμ ἀγθητοῦ βα ῥ ἵλογοκoxi  
 ἰπατοῦφορ ρω ἔτοῦβακι τσαμαριὰ ἀγσαχι  
 ἵξε νιρωμι νεμ νογῆρνοῦ εὔσω ἵμος χε  
 πρμοτ ἵφ† ωηπ χε ἅ πᾶριος γεωργιος  
 εῶρενερπεμπωλ ἵπαινω† ἵρμοτ ἀσωπι  
 δε ἔταγὶ ἔτοῦβακι ἀγταμε οὔον νιβεν νεμ  
 ρκῶ. α. νοῦσῦνγενηc ἐνιχομ νεμ νιωφηρι ἔτα φ†  
 αιτοῦ νεμωοῦ οὔορ ἀγτωοῦνοῦ ἀγβι ἵπιρ  
 ἵλογοκoxi ἔταγωω ἵμωοῦ ἔτηιτοῦ ἵπτοποc  
 ἵπᾶριος γεωργιος οὔορ ἀγρῖωω ἕεν †βακι  
 τηρc εὔσω ἵμος χε φηῆθοῦωω φ† μαρεφι  
 ἐπτοποc ἵπᾶριος γεωργιος νεμαν ζανμηω  
 ἵρωμι νεμ ζανcζιμι ἀγὶ ἐβολ νεμωοῦ ἕεν  
 τσαμαριὰ ἔταγὶ δε ἐπιτοποc ἐθοῦαβ ἀγ†  
 ρκῶ. β. ἵνοῦαωρον ἐβοῦη ἀγναγ ἐζαννω† ἵωφηρι  
 νεμ ζανταλδο εὔωω ἵνηῆτωωμι οὔμηω  
 ἵδεμων ἀρζιτοῦ ἐβολ ἀγτωοῦνοῦ τηροῦ  
 ἀγβι ωmc ἐφραν ἵφῖωτ νεμ πωηρι νεμ  
 πιπῆλ ἐθοῦαβ ἀγωωπι ἵχρηcτιᾶνοc ἵξε ρῆρ  
 ἵψγχη ἕεν πιῆρσοῦ ἐτεμμαγ ἕεν πτοποc  
 ἵπᾶριος γεωργιος ἕεν οὔζιρηνη ἵτε φ†  
 ἵμην.

ρλ. α. †ωφηρι ἰμαζ ῥ ἵτε πᾶριος γεωργιος  
 πιμαρτῦροc ἵτε πχc.

νε οὔον οὔρωμι ἵχρηcτιᾶνοc ἕεν ἵλῆμ  
 ἐπεφραν πε ζωγρτωρ νε οὔον ἵταρ ἵοῦ-  
 φηρι ἵμαγ εῶοι ἵπερμοῦ οὔορ ἵθοῦρ ζωφ  
 νλωοι ἵἀποτακροc παι ρωμι δε νε οὔραμαδ

ΠΕ ΕΜΑΩΩ ΕΟΥΟΝΤΑϞ ἸΜΑϞ ἸΖΑΝΝΙΩ† ἸΖΥ-

ῤ̄λ. β. ΠΑΡΧΟΝΤΑ ΗΕΝ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ ΝΕΜ ΖΑΝ-  
 ΤΕΒΝΩΟΥΪ ΕΥΟΥ ΔCΩΠΙ ΔΕ ΑΡCΩΤΕΜ ΕΘΒΕ  
 ΝΙCΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἸΝΤΕ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC  
 ΑΡΩΩ ἸΜΟϞ ἸΠΑΙΡΗ† ΕΡΧΩ ἸΜΟC ΧΕ ΕΩΠ 5  
 ἸΝΤΕ Φ† ΝΕΜ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC † ἸΠΙΟΥΧΑΙ  
 ἸΝΝΑΦΑΤ ΕΒΟΛ ΗΕΝ ΠΑΙΒΙ† †ΝΑ† ἸΠCΟΥΕΝ ῤ̄  
 ἸΠΡΟCΦΟΡΑ ΕΠΕΡΤΟΠΟC ΝΕΜ ῤ̄ ἸΖΕCΤΗC ἸΗΡΠ

ῤ̄λ̄. α. ΕΠΕΡΤΟΠΟC ΚΑΤΑ ΑΒΟΤ ΕΩΠ ἸΤΑΜΩΩΙ ΖΟΛΟC  
 ΕΧΕΝ ΝΑΒΑΛΑϞΧ ΔΙΩΑΝΙ ἸCΟΥ ῤ̄ ἸΦΑΡΜΟϞΘΙ 10  
 ΕΤΕ ΠΕΡΝΙΩ† ἸΕΖΟΥϞ ΠΕ †ΝΑΜΩΩΙ ἸΝΝΑΦΑΤ  
 ἸΝΤΑ† ἸΟΥΚΥΝΔΙΝΑΡΙΟΝ ἸΝΟΥΒ ΕΠΕΡΤΟΠΟC  
 ΕΤΑϞ† ΡΟϞ ἸΠΑΙΡΗ† Ἰ ΝΕΡΦΑΤΙ ΕΤΖΗ ἸΟΥ-  
 ΚΟΥCΙ ΚΟΥCΙ (sic) Ἰ ΠΕΡCΩΜΑ ἸCΙΑΙ ΕΡΟϞ ΗΕΝ  
 ΠΧΩΚ ἸΖΑΝΕΖΟΥϞ ΑΡΜΩΩΙ ΑΡΖΩΛ ΕΠΕΡΝΙ 15

ῤ̄λ̄. β. ΝΕΜ †ΕΚΚΛΗCΙΑ ΑΡΩΛΗΛ ΕΠΩΩΙ ΖΑ Φ† ΕΡΧΩ  
 ἸΜΟC ΧΕ †ΩΕΠ ΖΜΟΤ ἸΤΟΤΚ Φ† ἸΠΙΛΓΙΟC  
 ΓΕΩΡΓΙΟC ΜΕΝΕΝCΑ ΕΖΟΥϞ ῤ̄ Ἰ ΠΕΡCΩΜΑ ΤΗΡϞ  
 ΟΥΧΑΙ ΕΤΑϞΗΩΝΤ ΕΒΟΥΝ ἸΧΕ ΠΕΖΟΥϞ ἸΠΙ-  
 ΜΑΡΤΥΡΟC ΕΘΟΥΑΒ ΕΤΕ ΦΑΙ ΠΕ CΟΥῤ̄ ἸΦΑΡ- 20  
 ΜΟϞΘΙ ΑΡCΟΒ† ἸΝΗΕΤΕΡΝΑΒΙΤΟΥ ΤΗΡΟΥ ΝΕΜΑϞ  
 ΟΥΟZ ΑΥΪ ΖΑΡΟϞ ἸΧΕ ΝΕΡΑΛΩΟΥΪ ΕΥΧΩ ἸΜΟC

ῤ̄λ̄. α. ΧΕ ΑΚΟΥΩΩ ἸΤΕΝCΟΒ† ΝΑΚ ἸΔΩ ἸΤΕΒΝΗ  
 ἸΤΕΚΑΛΗΪ ΕΡΟC ΑΡΕΡΟΥΩ ἸΧΕ ΖΩΡΡΑΤΩΡ  
 ΕΡΧΩ ἸΜΟC ΧΕ ϞΩΝΗ ἸΧΕ Φ† ΧΕ †ΝΑΜΩΩΙ 25  
 ἸΝΝΑΦΑΤ ΙCΧΕΝ ΙΛ̄ΗC̄ ΩΑ ΠΤΟΠΟC ἸΠΙΛΓΙΟC  
 ΓΕΩΡΓΙΟC ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ ΑΥΤΩΟΥΝΑϞ  
 ΑΥΩΕΝΩΟΥ ΕΠΤΟΠΟC ἸΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑΥ-  
 ΣΙΜΙ ἸΖΑΝΚΕΜΗΩ ΕΥΘΟΥΗΤ ΕΥΕΡΩΦΗΡΙ ἸΝΙCΟΜ

ῤ̄λ̄. β. ΝΕΜ ΝΙΖΜΟΤ ἸΤΑΛΒΘ ΕΤΩΠ ΕΒΟΛΖΙΤΕΝ ΠΙΛ- 30

- ριος γεωργιος ζωστε ἴτεφερ ωφηρι ἴχε  
 ζωγραφωρ εφναγ ἴνω† ἴωφηρι nem νιταλδο  
 ἴτωπ εβολζιτεν πιλριος γεωργιος ογορ  
 λγ† ἴνεφωρον ἴβογν βεν ρωογτγ ἴζητ  
 niben αωωπι δε ἴτα ποικονομος ναγ 5  
 ἴνινιω† ἴωφηρι ἴτα ζωγραφωρ τητογ ἴβογν  
 ρλγ. α. λγλμονι ἴμογ βατοτγ ἴλβοτ β εφογωμ  
 ογορ εφσο nemαγ βεν ογραωι βεν πιλβοτ  
 ἴμαζ ρ κατα ογ†μα† ἴτε φ† λ πωηρι  
 ἴζωγραφωρ τωng λγι ζινα ἴτεφἴμι σε ογ- 10  
 πετωπ ἴπεφιωτ ἴτεἴπεφζωλ ἴθογ nem  
 nhἴθnhoy επωαι ζωc τε ἴρε ζωγραφωρ σα-  
 βογν εφcαχι nem ποικονομος εθε πεφ-  
 ωηρι εφcω ἴμοc σε ογον ογωηρι ἴτηι ἴρε  
 ρλγ. β. ογδεμων nemαγ εφζωογ ἴμαωω εφ† ἴζαν- 15  
 νιω† ἴβici ναγτωνο ζωc τε ἴτογχοc ἴογ-  
 μηω ἴcοπ σε nanec ναγ ἴτεφμογ ἴζοτε  
 ἴωνἴ εφχη βεν ναιβαcαζανοc ἴωωπ ἴτε φ†  
 nem πιλριος γεωργιος † ἴπιουγcαι ναγ ωα  
 παιcηογ ἴκερομπι †ναενγ νακ ἴταἴ ωαροκ 20  
 ἴπαιμα ἴτα† ἴζαννιω† νταἴο ἴπεφτοποc  
 ρλδ. α. ἴζοτε φαι πεχε ποικονομος ναγ σε χναζ†  
 σε ογονωχομ ἴφ† βεν ζωβ niben ογορ  
 †ναζ† σε ζωβ niben ερε nhἴθογab ναερετιν  
 ἴμωογ εγἴδοτογ ογορ ἴνεζλι ερατχομ 25  
 βατοτογ βεν πεφραν παλιν ccbhoyτ βεν  
 πεγαρρελιον κατα ιωαννην σε φηἴθναζ†  
 ἴροι νιζβηογἴ λνοκ ἴτιρι ἴμωογ εφἴλιτογ  
 ρλδ. β. ζωγ ζαννιω† ἴναι εφἴλιτογ αωωπι δε  
 εφcαχι nem νογἴρηογ ζηππε ic πωηρι ἴζω- 30

ΓΡΑΤΩΡ ΝΕΜ ΖΑΝΚΕΜΗΩ ἸΒΩΚ ΑΥἸ ΕΥΤΑ-  
 ΛΗΟΥΤ ἸΝΙΖΘΟΡ ΑΥἸΖΙ ἸΡΑΤΟΥ ΖΙΡΕΝ ΦΡΟ  
 ἸΠΙΤΟΠΟΣ ΑΥἸΝΙ ἸΝΑ ΠΕΡΙΩΤ ΑΥἸΣΕΜΙ ΒΑΤΕΝ  
 ΠΟΙΚΟΝΟΜΟΣ ΑΥἸ ΖΑ ΠΕΡΙΩΤ ΑΥἸΣΑΧΙ ΝΕΜ  
 ΝΟΥἸΡΗΟΥ ΖΟΣΟΝ ΕΥἸΣΑΧΙ ΝΕΜ ΝΟΥἸΡΗΟΥ ΙϚ 5

ῤῪἸ. Α. ΠΙΔΕΜΩΝ ΑΥἸ ἸΒΟΥΝ ἸΠΙΛΛΟΥ ἸΟΥΖΟΥ ἸΕΝ  
 ΟΥΖΟΥ ΑΥἸΒΙ ἸΜΟΙ ἸΟΥΝΙΩΤ ἸΝΑΥ ἸΡΕΡΩΙ  
 ΧΕΩΣΦΗΙ ἸΒΟΛ ΟΥΟΖ ΑΥἸΤΩΝΙ ΑΥἸΩ ἸΒΟΛ  
 ἸΕΝ ΟΥΝΙΩΤ ἸΝΜΗ ΧΕ ἸΒΟΚ ΝΕΜΗ ΖΩΚ ΓΕΩΡ-  
 ΓΙΟΣ ΕΚΤ ἸΚΑΖ ΝΗ ἸΜΑΩΩ Ἰ ΒΙ Ἰ ἸΝΟΚ 10  
 ΓΑΡ ἸΝΟΚ ΟΥΠΕΡΕΜΟΥ ἸΜΟΝ ΖΛΙ ΝΑΩΖΙΤ ἸΒΟΛ  
 ΟΥΟΖ ΑΥἸΩ ἸΖΑΝΝΙΩΤ ἸΧΕΟΥ Ἰ ΧΕ Ἰ ΒΙ Ἰ ΧΝΑΩ-  
 ΖΙΤ ἸΒΟΛ ΑΝ Ἰ ΓΕΩΡΓΙΟΣ Ἰ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ

ῤῪἸ. Β. ἸΝΖΑΝΝΙΩΤ ἸΩΑΩ ΝΑΙ ΠΑΛΙΝ ΟΝ ΑΥἸΩ ἸΒΟΛ  
 ἸΕΝ ΖΑΝΝΙΩΤ ἸΒΡΩΟΥ ΧΕ Ἰ ΓΕΩΡΓΙΟΣ ΑΚΤ- 15  
 ΒΙϚ ΝΗ ΟΥΟΖ ΑΥἸΡΚ ἸΖΑΝΝΙΩΤ Ἰ ἸΝΑΩ  
 ΕΥἸΩ ἸΜΟΣ ΧΕ ΑΚΩΑΝΧΑΤ ἸΒΟΛ ἸΝΑΚΟΤΤ ἸΡΟΙ  
 ΑΝ ΩΑ ἸΝΕΖ ΕΤΑ ΠΙΔΕΜΩΝ ΣΑΤΙ ἸΘΜΗΙ ΑΥἸ  
 ἸΒΟΛ ἸΒΗΤΙ ΟΥΟΖ ἸΠΕΡΤΑΣΘΟΙ ἸΡΟΙ ΧΕ ΩΑ  
 ἸΝΕΖ ΠΑΙΡΗΙ ΑΥἸΟΥΧΑΙ ΣΑΤΟΤΙ ΑΣΩΠΙ ΔΕ 20

ῤῪἸ. Α. ἸΤΑ ΖΩΓΡΑΤΩΡ ΝΑΥ ΕΠΕΡΩΗΡΙ ἸΤΑ ΠΙΔΕΜΩΝ  
 Ἰ ἸΒΟΛ ἸΒΗΤΙ ΑΥἸ ἸΖΑΝΚΕΜΗΩ ἸΔΩΡΟΝ  
 ἸΒΟΥΝ ἸΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥἸΠ  
 ΖΜΟΤ ἸΤΟΤΙ ἸΦΤ ΑΥἸΑΝΙ ἸΠΕΖΟΟΥ ἸΠΙΛΓΙΟΣ  
 ΓΕΩΡΓΙΟΣ ΚΑΤΑ ΡΟΜΠΙ ΩΑΥἸΡΙ ἸΟΥΝΙΩΤ Ἰ ἸΡΙ- 25  
 ΤΟΝ ἸΝΙΖΗΚΙ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ  
 ἸΡΕ ΠΕΡΩΗΡΙ ἸΖΙ ἸΡΑΤΙ ἸΡΩΟΥ ἸΕΝ ΟΥΡΑΩ  
 ΕΥἸΟΥ ἸΦΤ ΝΕΜ ΠΙΛΓΙΟΣ ἸΓΕΩΡΓΙΟΣ ΩΑ ΠΕ-  
 ΖΟΟΥ ἸΝΤΕ ΠΕΡΙΜΟΥ.

†ωφηρι ἰμαζ ζ ἵτε πἰλριος ρεωρριος.

ῤλῥ. β. †ωφηρι ἰμαζ ζ ἵτε πἰλριος ρεωρριος.

αϑωπι δε ἔταγλῶαι ἵχε νιβωκ ἵτε πτοπος ἵπιλριος ρεωρριος ἅ ποικοινομος εθρογσωρ ἔβολ ρινα ἵσεθωογ† ἔβογν ἵνιλπαρχη νεμ νιδωρον ἔτογ† ἵμωογ ἔβογν ἔπτοπος 5  
ἔθογαν ἵτε πἰλριος ρεωρριος ἔπι δε ωρε ογμηνω ἡανογφηρι ἵζανδωρον ιε ζανωερι

ῤλῥ. α. ιε ἵογτεβνωογἰ ἔβολζεν τογχωρα εγ† ἵμωογ ἔπτοπος ἵπιλριος ρεωρριος εθε νισομ νεμ νιωφηρι ἔναγἰρι ἵμωογ ογορ 10  
ογμηνω ἵςζιμι ἵαδρην ἔωπι ἵτογωω ἵμωογ νεμ ζαντεβνωογἰ ἔβογν ἔπιτοπος ωλαγμικι ογορ ογμηνω ἵσοι εγερζωτ ἡεν φιομ ἅρε-  
ωανογχιμων τωνη ἔσωογ ἵτογερκῦντι-

ῤλῥ. β. νεγιν (sic) ἡεν †ογνογ ωρε †βοἠθια ἵτε 15  
φ† ταζωογ ἵχωλεμ ἵτε πογχοι νοζεμ ωατογμομι ἔπιλγμην ογορ ογμηνω ἵτεβνη ἔωπι ἵτε πογνηβ ωω ἵμωογ ἵτερωτεμ-  
τητογ ωρε νιτεβνωογἰ μοωι ἵμαγἄτογ ωατογωε ἔβογν ἔπερτοπος εθεβογ †φἰρι 20  
εθε νιτεβνωογἰ ἵμαγἄτογ ναι εθμοωι

ῤλῥ. α. ἵμαγἄτογ εγζελ ἔπιτοπος ἵταχω ἵσωι ἵναινω† ἵωφηρι ναιωε ἵατψγχη νεμ ναι ωνι νεμ ναισομ νεμ ναινογβ ναι ἔωλαγμοωι ἵμαγἄτογ ἡεν πἰληρ ἵφ[ρ]η† ἵνιζαλα† 25  
ωατογζωλ ἔπτοπος ἵπιλριος ρεωρριος ἡεν †βοἠθια ἵτε φ† ἔτωνἡ ζωο τε ἔρε ογχοι ερκῦνδινεγιν ιε ζανωε ιε ἡανἡαι ιε ζαν-  
νογβ ιε ζανητοο ἔτογσι† ἵμωογ ἔφιομ ἡεν

- πλ̄η. β. οὐναζ† βεν φραν ἴπιάριος γεωργιος  
 ωλαφενωου ἴμαγαλτου βεν πιαρ ωλα-  
 ουφε ἔβογν ἐπερτοπος ναι ἴνιω† ἴχομ νεν  
 ναιωφηρι ετω ερε ουον νιβεν ναζ† ἐρωου 5  
 ουαυ δε ἔβολβεν νιβοκ ἴτε πιτοπος αφὸρι  
 εφκωλπ ἴνιενχαι ἴτε πιτοπος εφβι ἴμωου  
 ρλ̄θ. α. ἔβογν ἐπερῆι ἴ πιαρτγρος ἔθογαν ὠου  
 ἴζητ ἔσωφ ωα πχωκ ἴε ἴρομπι σε παντοσ  
 ρναερμετάνοιν ἔσεν νερνοβι ἴταχω ναφ 10  
 ἔβολ ἴθοφ δε ἴπαρχα τοτφ ἔβολ<sup>1)</sup> εφίρι  
 ἴπαιρη† ἀλλα φη νιβεν ἔτογνα† ἴμωου  
 ναφ σε βιτου ἐπιτοπος ωαφβιτου ἐπερῆι  
 ἴτερςζιμι ἴφρη† ἴνογδασ ἴπιοχοφ εφκωλπ  
 ἴσα πιωτηρ ἔβολβεν πικλοσοκομων εφβι 15  
 ὀλ̄θ. β. ἴμωου ἔβογν ἔτερςζιμι ἔτρωου νη τηρου  
 ἔτογ† ἴμωου ἴπιωτηρ ωαφτηιτου ἐπι-  
 κλοσοκομον ἔτοτφ ἴνογδασ ἴθοφ ζωφ ωαφ-  
 κολποφ ἴτερτηιτου ἔτερςζιμι ἔτρωου εθε  
 φαι ρω ἴ πινιω† ἴπιασμοσ ταφοφ ζωσ 20  
 τε ἴτεροσζφ ἴμαγατφ ἐπι δη νικεμαθητησ  
 τηρου ισεν ἔτα π̄σ̄ θαωου ἔ†μετὰποσ-  
 ὀμ. α. τολοσ ἀγχω ἴσωου ἴνογῆι νεν ἴογζιομι  
 νεν ἴογῆρι ἀγογλζου ἴσα πῶηρι ἴφ†  
 ἔτονβ ωατεν ιογδασ ἴμαγατφ ετε ἴπερ 25  
 μοφι ἴσα περ̄σ̄ ἀλλα εφζηλ ἔβογν· ζα  
 τερςζιμι εφωπ βεν παιδωβεν ἴογωτ νεμασ  
 εθε φαι ἴ πιαβολοσ σεμ ἴμανογοζ ἴβητηφ

1) The Ms. writes ἴπαρχα τοτφ ἔβολ twice.

†ωφηρι ἰμαζ η̄ ἵτε πἰλγιοϑ ρεωργιοϑ.

- ωατεφαιϑ ἵωεμμο ἐφ† παιρη† οϑον νιβεν  
 εθναςωτεμ ἵσα ἵοϑςζιμι ἐτζωοϑ ωατοϑαι-  
 ρ̄μ̄. β. τοϑ ἵωεμμο ἐφ† εταρθεαμιοϑ παικε οϑαι  
 δε ϑωϑ ναϑοι ἵβοκ ἐπτοποϑ ἵπιλγιοϑ ρεωρ-  
 ϑιοϑ εϑ† ἵτεϑχρη[α] ναϑ κατα φρη† ἵνεϑω- 5  
 φηρι τηροϑ ωαϑβιτοϑ ἐβοϑν ἐπεϑηι ἵπεϑχα-  
 τοτϑ ἐβολ εϑκωλπ ἵσα νιενχαι ἵτε πιτοποϑ  
 εϑβι ἵμωοϑ ἐβοϑν ἐπεϑηι μενενα ναι ἵ π-  
 ρ̄μ̄. α. μαρτυροϑ ἐθοϑαβ χω ἵοϑδεμων ἐβοϑν ἐροϑ  
 εϑϑωοϑ ἐμαωω αϑ† ἵζαννιω† ἵβιϑι ναϑ 10  
 ἵπιἐϑοοϑ νεμ πιἐχωρϑ οϑοϑ ἵ πιδεμων ἵνι  
 ἵμοϑ ἐβοϑν ἐτεκκληϑιὰ αϑσαϑι ἵβητηϑ  
 εϑχω ἵμοϑ σε ἵνοκ ρω διῶλι ἵοϑμηω ἵενχαι  
 ἵτε πιτοποϑ ἐβοϑν ἐπανι ϑωλ ἐβοϑν ἐπανι  
 ρ̄μ̄. β. τετενναξεμοϑ ἐταϑϑωλ δε αϑξεμοϑ κατα 15  
 νεϑσαϑι μενενα ἵβοτ β̄ εϑωοπ βεν ναιβιϑι  
 ἵπαιρη† ἵ πἰλγιοϑ ρεωργιοϑ ωενϑητ βαροϑ  
 αϑταλδοϑ οϑοϑ ἵ ποικονομοϑ ϑιτϑ ἐβολβεν  
 πιτοποϑ οϑον δε νιβεν ἐταϑςωτεμ αϑ†ῶοϑ  
 ἵφ† νεμ πἰλγιοϑ ρεωργιοϑ. 20

ρ̄μ̄. β. α. †ωφηρι ἰμαζ η̄ ἵτε πἰλγιοϑ ρεωργιοϑ.

νε οϑον οϑρωμι δε ἵραμαδὸ βεν ταντιδ-  
 χιὰ ἐπεϑραν πε εϑλοϑιοϑ ερε οϑον οϑχοι  
 ἵταϑ εϑερϑωτ βεν φιομ εϑερϑωβ βεν  
 οϑνιω† ἵπραγματια πιρωμι δε νε οϑνητ 2  
 πε εϑ† ἵζαννιω† ἵαγαπη ἵνιϑηκι νεμ<sup>1)</sup>

1) The Ms. writes νεμ wrice.



νιχωβ ναρ† ἵξανπροσφορα νεμ ζανὰ-  
 ρμβ. β. παρχη ἵεκκλησιὰ νιβεν ἵτε ἀποχιά τεφ-  
 βακι εφίρι ἵοῦνιω† ἵαριστον ἵμικληρικος  
 τηροῦ ἵτε τεφπολις ἵσοπ β̄ ἵτρωμπι οῦος  
 εφοῦωμ εφσω νεμ παρχηἑπισκοπος ἵοῦ- 5  
 μινω ἵσοπ εφτωβζ ἵφ† ἵσχοῦ νιβεν εφζηλ  
 δε ον ἐπιωτεκωοῦ οῦος ναρε οῦον οῦμινω

ρμγ. α. ἵμετραμαδ̄ ωοπ ναρ πε εφζηλ ἐπιτοπος  
 ἵπιὰριος γεωργιος ἵοῦμινω ἵσοπ οῦος ον  
 εφζηλ ἐπεφῖνιω† ἵἐζοοῦ ἵωαι ἑτε φαι πε 10  
 σοῦκ̄ρ ἵφαρμοῦθαι ναρωληλ πε ζεν πιτοπος  
 εφ† ἵοῦθερμεσι ἑβοῦν ἐπιτοπος οῦος ἵτε-  
 φοῦωμ ἵτεφσω νεμ ποικονομος ἵτεφτασθο  
 ἐπεφῖνι βεν οῦζιρηνη ασωωπι δε μενενσα

ρμγ. β. ἵβ̄ νρωμπι εφίρι ἵπαιρη† ἵ πιδιὰβολος πιχαχι 15  
 ἵτε οῦον νιβεν εθναζ† ἐπ̄χ̄ε αφχοζ ἐροφ  
 εθβε νεφμετναητ ἑναφίρι ἵμωοῦ αφτοῦνος  
 οῦνιω† ἵγνοφος ἵχακι βεν φιομ νεμ οῦχι-  
 μων πιχοι δε ἵτε εῦλοριος ναρμονι ἐπιχρο  
 πε νινεφ δε αφερζο† ζε ἵνε πιχοι τακο β̄α- 20

ρμδ. α. ρωοῦ ἵσεζωλ βεν φιομ αφτωοῦνοῦ αφῖνι  
 ἵνικεγος ἐπιχρο νεμ νογζβωσ ἵλναρκε-  
 ον τηροῦ ἐπιχρο αφερπιεχωρζ τηρφ εφερ-  
 ζηβι τοτε ἵ πῖνοῦ ζωλεμ ἵπιχοι ἵποῦἑμι  
 ζε ἑταφζωλ ἑθων ἑτα πιοῦωῖνι δε σωρ ἑβολ 25  
 αφβ̄ισι εῦκω† ἵποῦξιμι ἵπιχοι ἵτε εῦλο-  
 ριος αφῖ ἑζηνι αφταμε εῦλοριος ἑζωβ νιβεν  
 ἑταφωωπι ἵθοφ δε νεμ τεφςζῖμι ναφριμι

ρμδ. β. πε οῦος ναφερζηβι μενενσα ναι αφωφ  
 ζμοτ ἵτοτφ ἵφ† εῦζω ἵμιοσ ζε πετεζναφ 30

- ἵπῶς μαρεφωπι μαρεφ φραν ἵπῶς ωπι  
 εφσμαρωογτ ωλ ἔνεζ ἄρεωαν φ† ογωω  
 ρναερπιναι ΝΕΜΑΝ ἵτεΝΘΑΜΙὸ ΟΝ ἵΚΕΣΟΙ  
 ἵπερρη† ΝΑΙ ΔΕ ΕΥΧΩ ἵΜΩΟΥ ἵΝΟΥΕΡΗΟΥ  
 ρ̄μ̄ε. α. ΕΥ†ΝΟΜ† ἵΝΟΥΕΡΗΟΥ ἕΕΝ Πῶς ἵΘΩΟΥ ΔΕ 5  
 ΝΑΥΤΑΧΡΗΟΥ ΠΕ ἔΧΕΝ ΝΙΧΡΗΜΑ ΕΤΧΗ ἵΤΟΤΟΥ  
 ΖΗΠΠΕ ΙC ΠΙΔΙΛΒΟΛΟC ΑΓΤΟΥΝΟC ΚΕ ΠΙΡΑΣΜΟC  
 ἔΖΡΗΙ ἔΧΩΟΥ ΕΦΟΙ ἵΝΙΩ† ἔΦΑΙ ΟΥΡΩΜΙ ΔΕ  
 ἵΡΕΜἵΧΗΜΙ ΕΦὸΙ ἵCΤΡΕΒΛΑ ἔΜΑΩΩ ἕΕΝ †ΜΕΤ-  
 CΟΝΙ ἔΤΑΥΚΩ† ΔΕ ἵCΩφ ἔἔΘΘΒΕφ ΑΓΤΩΝφ 10  
 Αφφωτ Αφὶ ΖΙΧΕΝ ΦΙΟΜ ΚΑΤΑ ΟΥ†ΜΑ† ΔΕ ἵΤΕ  
 ρ̄μ̄ε. β. ΠCΑΤΑΝΑC ΑΓΧΙΜΙ ἵΟΥΧΟΙ ΕΦΕΡΖΩΤ ΕΤΑΝΤΙΟ-  
 ΧΙᾶ ΑφἄΛΛΗΙ ἔΡΟφ Αφὶ ἔΜΜΑΥ Αφωωπι ΔΕ ἕΑΤΕΝ  
 ΠΗΙ ἵΕΥΛΟΓΙΟC ΜΕΝΕΝCΑ ΖΑΝΚΕΚΟΥΧΕ ἵἔΖΟΟΥ  
 ΕφΧΗ ἕΑΤΕΝ ΠΗΙ ἵΕΥΛΟΓΙΟC Αφωωπι ΝΑφ ἵΕΡ- 15  
 ΡΑΤΗC ἵΡΟΜΠΙ β† ΑφἔΜΙ ἔΖΩΒ ΝΙΒΕΝ ἔΤ ἕΕΝ  
 ΠΗΙ ἵΕΥΛΟΓΙΟC ἵΠΟΥἔΜΙ ΧΕ ΟΥCΟΝΙ ΠΕ ΑΥΧΑ  
 ρ̄μ̄ε. α. ΠΟΥΖΗΤ ἔΒΟΛ ΝΕΜΑφ ἵΘΟφ ΔΕ ΑΥΧΙΜΙ ἵΚΕ β  
 ἵΠΑΡΑΝΟΜΟC ἵΠΕΡΡΗ† ΑφΕΡωφΗΡ ἔΡΩΟΥ  
 ΚΑΤΑ ΦΡΗ† ἔΡΕ †ΓΡΑΦΗ ΧΩ ἵΜΟC ΧΕ ωΑΡΕ 20  
 ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΤΟΜφ ΝΕΜ ΦΗΕΤὸΝΙ ἵΜΟφ  
 ἵΘΩΟΥ ΔΕ ΑΥCΟΒΝΙ ΝΕΜ ΝΟΥἔΡΗΟΥ ΕΘΡΟΥΚΩΛΠ  
 ἵΠΗΙ ἵΕΥΛΟΓΙΟC ΑCωωπι ΔΕ ἔΤΑ ΠἔΖΟΟΥ  
 ἵΠΙΜΑΡΤΥΡΟC ἕΩΝΤ ἔἔΘΟΥΝ ἔΤΕ ΦΑΙ ΠΕ CΟΥΚ̄Γ  
 ρ̄μ̄ε. β. ἵΦΑΡΜΟΥΘΙ ἄ ΕΥΛΟΓΙΟC CΕΒΤΩΤφ ΝΕΜ ΖΑΝ- 25  
 ΚΕΜΗΩ ἵΡΩΜΙ ΝΕΜΑφ ΕΘΡΟΥΩΕΝΩΟΥ ἔΠΙΤΟΠΟC  
 ΑCωωπι ΔΕ ΕΥΧΗ ἵΜΑΥ ΚΑΤΑ ΦΟΥΩΩ ἵΦ†  
 ΑΤωωΜΙ ἵΕΥΛΟΓΙ[ΟC] ωωπι ΑCΜΟΥ ΑCΤΩΝC ἵΧΕ  
 ΤΕφCΖΙΜΙ ΝΕΜ ΝΕφCΝΗΟΥ ΑφωΕΝΩΟΥ ΑΥΡΙΜΙ  
 ἔΡΟC ΑΥΧΩ ἵΠΙΡΕΜἵΧΗΜΙ ἕΑΤΕΝ ΠΗΙ ἵΘΟφ 30

ρμζ. α. δε αϳτωνϳ αϳωε ναϳ ἐβοϳν ἐπινι ἵχωλεμ  
 nem νεϳκεωφηρ αϳόλοϳ νημαϳ ἐβοϳν ἐπινι  
 αϳοϳωμ οϳοϳ αϳω αϳερ πιέϳοοϳ τηρϳ  
 εϳωωλ ἵσα πηι ἵεϳλογιος αϳώλι ἵνινοϳβ  
 nem νιϳατ nem νικεϳοϳ τηροϳ εϳοnaneϳ 5  
 αϳχιμι δε οn ἵπαιρη† ἵοϳχοι ἵτε ϳακο†  
 αϳταλωοϳ ἐροϳ αϳι ἐβοϳν ἐρακο† αϳφερω

ρμζ. β. νικεϳοϳ τηροϳ ἵτε εϳλογιος ϳι †αϳωρα  
 αϳτητοϳ ἐβολϳα οϳμηω ἵνοϳβ αϳταλωοϳ  
 ἐχεn νικεοϳον ϳωϳ τε ἵτοϳερ ἱ ἵωο ἵλοϳ- 10  
 κοχι αϳωωπι δε ἐταϳι ἵχε εϳλογιος ἐβολῃεν  
 πτοποϳ ἵπᾶγιος γεωργιος αϳχιμι ἵτεϳϳιμι  
 nem nh ἐτενοϳϳ τηροϳ εϳερϳηβι αϳταμοϳ  
 ἐφηῆταϳωωπι αϳερἵκαϳ ἵϳητ εμαωω ἵοϳ-

ρμη α. μηω ἵεϳοοϳ menenca ναι αϳχεμνομ† ἃεν 15  
 π̄οϳ αϳ†ώοϳ ἵφ† εϳωω ἵμοϳ χε πετεϳναϳ  
 ἵπ̄οϳ μαρεϳωωπι nh δε ἐταϳώλι ἵφηῆτεn-  
 ταϳ αϳωενωοϳ ἐχημι ἐnica ἵτε περεμοϳν  
 αϳωωπι ἵμαϳ ἵ οϳαι ἐβολ ἵῃητοϳ ωωρτ  
 αϳερδεμωn αϳωε ναϳ ἵποϳῆμι χε αϳωε ναϳ 20

ρμη β. ἐϳοn menenca ϳανκοϳχι δε ἵεϳοοϳ ἵ οϳωοντ  
 ωωπι ἃεν ῑμη† ἵπιῃ αϳμιωι nem νοϳῆρηοϳ  
 ἵ πιρεμἵχημι τωnϳ ἃεν τφωι ἵπιεχωρϳ  
 αϳβι ἵοϳχηϳι αϳῃωτεβ ἵπεϳωφηρ ἵπεϳῆμι  
 οϳοϳ αϳτωνϳ αϳβι νινοϳβ τηροϳ αϳωε ναϳ 25  
 ἐ†παληϳτινη ἵχωρα αϳωωπι εϳβι† ἃεν  
 ϳανμετωωτ εϳοϳωμ οϳοϳ εϳωω ἃεν νιχρημα

ρμη α. ἵτε εϳλογιος ἵοϳνιω† ἵχοϳῳ εϳλογιος δε πι-  
 χριϳτιἵνοϳ ἃεν οϳμεῑμηι nem εϳφϳμιἵ (sic)  
 τεϳϳιμι ἵληῑοϳ κατα φ† ἵποϳχα τοτοϳ 30

- ἐβολῆεν νιπροσφορα νεμ νιλπαρχη ογορ  
 νογλαραη βεν νιέροογ ἵωαι εγίρι ἰμωογ  
 ἵνιζηκι νεμ νιχωβ ἵφρη† ἵωορπ ἵπογκορ-  
 ρηθ. β. ρογ λϥ† ἵνεϣλποθηκη ἐβολ νεμ ρωβ νιβεν  
 ετωοπ ναϣ ἕταρογὼ δε εϣβο ἵρωβ νιβεν 5  
 ἕτωοπ ναϣ ἅ πιέροογ ἵτε πιμαρτυροσ  
 ἕωντ ἐβογν ογορ ἅ εγλοριος ϣασι νεμ  
 τεϣϣιμι εϣω ἵμοσ ϣέ ρηπε ιϣ νιρωμι  
 τηρογ ἵτε †βακι ϣεζηλ ἐπτοποσ ἵπιαριος  
 γεωργιος ἵμον ρημι ἵτοτεν αν εθρεν† 10  
 ρη. α. ἵται ρομη αλλα ιϣ φ† νεμ πᾶριος γεωρ-  
 ριος εϣἕναγ ἐπενροϣρεϣ αϣερογὼ ἵϣε  
 τεϣϣιμι ἵμαιογ† πεϣασ ναϣ βεν ογθεβιὸ  
 ϣε †ἕμι παϣον ϣε ἵμον ἵτοτεν ἵζηι αν  
 ογορ ἵμον ρηι ἵρωμι νατενρογτεν αν ϣε 15  
 ανερζηκι αλλα ρηπε ιϣ ωθηη β† ἵτηι ἅλι  
 θαι εθνανεϣ μηιϣ ἐβολῆεν πιθερμεϣι ἵτεκω-  
 ρη. β. τεμκωρϣ ἵ†προσφορα ἵτε πιτοποσ ἕταϣ-  
 ϣωτεμ ἕναι ἵτοτεϣ ἵτεϣϣιμι ἅνεϣβαλ †ερμη  
 λγριμι ἵπῶ παλιν οη ἅ εγλοριος ϣασι νεμ 20  
 τεϣϣιμι εθεβε †ρημι νεμ πιϣκο ἐβολ ἵτε  
 πιμωιτ αϣερογὼ ἵϣε †μακαρια ἐγφιμια  
 εϣω ἵμοσ ϣε παϣον ἐθνανεϣ τωηκ ρωλ  
 ωα νεκωφηρ παντωϣ φ† ναθηκ ἐζανμετ-  
 ρηα. α. ωενρητ ἵπογμηθο ἵϣε† ἵογθερμηϣι νακ 25  
 επογωαη ἵτεκτεμμο ἵτεκχηλ ρηνα ἵτεκ-  
 ρωλ ἐπιτοποσ βεν ογρηρηη λγωτεμ† νακ  
 ἵπιθερμεϣι † ἵταιωθηη ἵνιρωμι ετζηλ ἐπι-  
 τοποσ πετερναϣ ἵπῶε μαρεϣωπι λϣωτεμ  
 δε ἵϣωϣ λϣτωνϣ λϣωε ναϣ ρα ογωφηρ ἵταϣ 30

ΠΕΧΑϞ ΝΑϞ ΧΕ †ΟΥΩΩ ΕΨΩ ΕΡΟΚ ἸΠΑΙΜΥΣΤΗ-  
 ρἰἄ. Β. ΡΙΟΝ ἸΘΟϞ ΔΕ ΠΕΧΑϞ ΝΑϞ ΧΕ ΣΑΧΙ ΠΑΜΕΝΡΙΤ  
 ἸΣΟΝ ΠΕΧΕ ΕΥΛΟΓΙ[ΟC] ΝΑϞ ΧΕ ΙC ΠΕΖΟΥ  
 ἸΠἰΛΡΙΟC ΡΕΩΡΡΙΟC ΑϞΒΩΝΤ ΕΒΟΥΝ †ΟΥΩΩ  
 ΑΝ ΕΚΩΡϞ ἸΠΙΚΟΥΧΙ ἸΔΩΡΟΝ ἸΤΕ ΠΙΤΟΠΟC 5  
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†ωφηρι ἵμαζ ἦ ἵτε πιάριος γεωργιος.

- τωνοῦ ἵχε εὐλοριος ἀγαλοῦ νεν νη τηροῦ  
 ἐθνεμαρ ἐτρηλ ἐπιτοπος ἵτε πιάριος γεωρ-  
 ριος ρηπε ις πιωμι ρωῖ ἐταρκωλπ ἵφνῆ-  
 τετα εὐλοριος ἐταρκμοκμεκ ἵβρηι ἵβητη  
 πεχαρ χε †ωοῦν χε ἀιερνοβι ισxen ταμε-  
 τἄλοῦ ωα ἐβοῦν ἐ†νοῦ χωρις κε νιω†  
 ρῆδ. α. ἵνοβι ἐταιριῖ ἐταιτωντ ἐχεν ναωφηρ δι-  
 βοθερ ἕεν οὔχροῦ εθε ναι χρημα ἵλλοτ-  
 ριον ναι εθναωπι νηι ἵνογκαλασις ἵνεβρ  
 †νοῦ ις πῆροῦ ἵπιμαρτγρος ἀρῶντ  
 †νατωντ ἵταωε νηι ἐμαῦ ἵταωληλ ἵτα†  
 ἵνογκοῦσι ἵητος ἐβοῦν ἐροῦ παντως ρναβι  
 ρμοτ ἐρρηι ἐσωι ἵπεμεθο ἵφ† ἵτεϋιρι ἵοῦναι  
 ρῆδ. β. νεν ταταλεπωρος ἵψγχη ἀωωπι δε ἐτα  
 εὐλοριος ἵ ἐπιτοπος ἵτε πιάριος γεωργιος  
 ἀωληλ νεν νηῆθνεμαρ ἀγὶ ἕατεν πιοι-  
 κονομος ἀγ† ἵνογδωρον ἐβοῦν οὔορ ἵ  
 πιοικονομος σοῦεν εὐλοριος ρεϋηνοῦ ἐπι-  
 τοπος ἵτεμρομπι κατα τεϋκαρς εϋοῦωμ  
 οὔορ εϋσω νεμαρ. ἐτατοοῦι δε ωωπι ἀγὶ  
 ρῆε. α. ἐβοῦν ἐπιτοπος ἀωληλ ἀγὸρῖ ἐρατοῦ ωα  
 τοῦχω ἵ†ϋναζις ἐβολ ἀγὶ ἐβολ εϋμοωι ἵχε  
 εὐλοριος νεν νεϋρεμῆβακι χε εϋναρωλ  
 ἐ†ἀρωρα ρηπε ις πιεμῆχημη ἐταρωωλ  
 ἵπηι ἵεὐλοριος ἀγὶ ἐβοῦν ἐρραῦ ρι †βηνηη  
 ἵτε πιτοπος ἐρε †κασοῦλι ἵτε εὐλοριος  
 τοι ἐροῦ ἐρε νινοῦβ μηρ ἵαβοῦν ἵμοῦ ἀγ-  
 ρῆε. β. σοῦωνοῦ ἀτοτοῦ ἀγχοσι ἐβοῦν ἀγἄμονι  
 ἵμοῦ ἵθερ δε ἀροῦωω ἐφωτ πε ἵθωοῦ δε  
 ἀϋσονρῖ ἀϋενρ ἐρατη ἵπιοικονομος πεχε

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- ῥπ̄η. α. μἠω ἴωαω ναϋ ἔταγβαωϋ δε αὔξιμι ἴνι-  
 νοὔβ σαβοῦν ἴμοϋ πεχωοῦ σε οὔ νε ναι  
 ἴθοϋ δε ἀφοῦωωτ ἴμωοῦ εϋχω μμοϋ σε  
 λιερνοβι παῦτ ἀφοῦωνε εἶβολ ἴπεμθο ἴνι-  
 μἠω ἕεν ἑμἠ† ἴπιτοποϋ ἴτε πᾶριος γεωρ-  
 ριος ἴθοϋ δε ἀφερὸμολογιν ἴζωβ νιβεν  
 ἔταγωωπι ἴμοϋ ἔταγ† ἴζανκενιω† ἴωαω
- ῥπ̄η β. ναϋ αὔξιτω εἶβοῦν εἶοῦρι ἴχακι οὔοϋ  
 αὔχαϋ ἴατοῦωμ ἴατω ζωϋ τε ἴτερμω  
 ἔτα εὔλογι[οϋ] δε βι ἴνινοὔβ ἀϋ† ἡ̄ ἕ̄  
 ἴλοῦκοϋ εἶβοῦν ἐπιτοποϋ ἀϋρι ἴοῦνιω†  
 ἴαριϋτον ἴνιζηκι νεμ νιχωβ εϋραω εϋωεπ  
 ζμοτ ἴτοτω ἴφ† νεμ πᾶριος γεωργιος
- ῥπ̄θ. α. φἠἔτιρι ἴνιχομ νεμ νιωφηρι νινοὔβ δε  
 ἔταγχεμοῦ ἴτοτω ἴπιρωμ ναῦρι δε ἴζοῦδ  
 ε̄ ἴωο ἴλοῦκοϋ μενενα ναι δε ἴ εὔλο-  
 ριος †ζο ἐπιοικονομοϋ αὔχω ἴπιρωμ εἶβολ  
 ἀϋ† ναϋ ἴγ̄ ἴλοῦκοϋ νεμ †καϋοῦλι εττοι  
 ζιωτω ἀϋχαϋ εἶβολ ἕεν οὔζιρηνη πιρωμ  
 δε ζωϋ ἔταγναγ ἐ†μετωενεητ ἴτε εὔλο-
- ῥπ̄θ. β. ριοϋ νεμ νιχομ [νεμ] νιωφηρι ἴτε πᾶριος  
 γεωργιος καταφρη† ἔταγταμε πιοικονομοϋ  
 ἐπιζοραμα ἀϋ† ἴ†κε ῥ† ἴλοῦκοϋ εἶβοῦν  
 ἐπιτοποϋ ἴτε πᾶριος γεωργιος ἀϋωωπι εϋ-  
 ωεμω ἴνἠἔτωωμ ωα πἔζοοῦ ἴτε περμω  
 ἴ πᾶριος γεωργιος βι ζμοτ ἔχωϋ αὔχα νεϋ-
- ῥπ̄ζ. α. νοβι ναϋ εἶβολ μενενα ναι ἴ πᾶριος γεωρ-  
 ριοϋ οὔονεϋ ἐεὔλογιος ἕεν πιἔχωρε πεχαϋ  
 ναϋ σε ἴ πῦτ ἑωτεμ ἐνεκπροϋεῦχη νεμ  
 νεκμετναητ ζοϋον λιἔμι σε πινα ἴβητκ



ἐβοῦν ἐνιζηκι νεμ νισωβ †ηαίρι ἵοῦμαι  
 νεμακ βεν παιένεζ νεμ βεν πεθνοῦ ακ-

ζ. β. ωανοῦωω ἐζωλ ἐπεκκη χηαξιμι ἵπαικενιω†  
 ἵσοι ἵτακ ἐταρσωρεμ εφοπτ ἵποθηκη νεμ  
 ωε βιτοῦ νακ ἐτεκπολις ζινα ἵτεκκωτ 5  
 ἵοῦτοπος βεν παραν †ηασμοῦ ἐροκ σε  
 ἵνεκωωτ ἵζλι ἵἀγαθον βεν πεκωνβ ασ-

ζα. α. νεμ ηιρωμι ἐζωβ ηιβεν ἐτα πὰριος γεωρ-  
 ριος χοτοῦ ναζ βεν πῆσωρζ αφερωφηρι 10  
 ἐμαωω ογοζ αῦταλωῦ ἵοῦχοι αφερζωτ  
 ἐταντιὸχιὰ ζηππε ις πὰριος γεωργιος αῖιμι  
 ἵπιχοι ἵτε εῦλοριος ἐβοῦν εζραῦ ἐρε ογον  
 οῦνιω† ἵπεθνανεζ ταλνοῦτ ἐροζ νεμ

ζβ. β. ζανωε ἵκῦπαρισος ἀ εῦλοριος δε σοῦωνη 15  
 νεμ ηηῆθνεμαζ αῦτωοῦνοῦ αῦταλωῦ ἐροζ  
 εῦραωι αφενη ἐζρη ἐταντιὸχιὰ αῦζιωω  
 ἵ†πολις τηρς ἐταρσωτεμ δε αῦτῶοῦ ἵφ†  
 νεμ πὰριος γεωργιος ἀ εῦλοριος δε †  
 ἵζαννιω† ἵἀγραπη ἵνιζηκι νεμ νισωβ νεμ 20

ζβ. α. ηιορφανος ἵπεζοοῦ ἵπὰριος γεωργιος ηαρε  
 νεζπροσεῦχη νεμ νεζπροσφορα νεμ νεζ-  
 ἀπαρχη μηη ἐβολ βεν ηιῆκκλησιὰ ἵσχοῦ  
 ηιβεν αζκωτ ἵοῦτοπος εφταινοῦτ βεν φραν  
 ἵπὰριος γεωργιος πημαρτῦρος ἐθοῦαβ αζ- 25  
 ωωπι εφωεωωι ἵβηηηη ἵθοοζ νεμ τερςζιμι νεμ

ζβ. β. νεζωηρι ωα πεζοοῦ ἵτε περμοῦ ἀ πὰριος  
 γεωργιος βι ζμοτ ἐχωζ ἵπεμῆθο ἵφ† αφερω-  
 φηρετερμετοῦρο βεν ἵλῆηη ἵτε τφε πημα ἐταρ-  
 βιωωωοῦ ἵμοοζ αφερωαι νεμ ηηῆθοῦαβ τηροῦ 30

ῤ̄ζῤ̄. α. †ωφηρι ἰμαζ ᾠ ἵτε πὰριος γεωργιος.

ασωπι δε βεν ᾠμετογρο ἵδιοκληδιάνος  
πἰάνομος ἵωαμωε ἰδωλον φηῆτρωου ἔβολ  
ογδε πκαζι τηρῆ νε ογον ογστρατύλατης  
βεν τερμετογρο ἔπεφραν πε εγζιος εφοι  
ἵαριος βεν σμοτ ογοζ ἵἔπαντροπος εφ- 5

ῤ̄ζῤ̄. β. ζωου ἔμαωω πογρο δε διοκληδιάνος (sic)  
αφωω ναφ ἵῤ̄ ἵᾠβα ἵματαοι ογοζ αφογορ-  
ποῦ ἔβρη ἔχημι εθροῦωωρωερ ἵνιἔκκλησιὰ  
τηροῦ ογοζ ἵσεκωτ ἵνιερφηοῦι ἵτε νιἰδω-  
λον ετδαβεν βεν μαι νιβεν φαι δε βεν 10  
πξινᾠρεφι ἔβρη ἔτχωρα ἵχημι αφωω  
ἵζανζυρεμων κατα βακι νεν ζανκομης

ῤ̄ζῤ̄. α. νεν ζανδοῦζ ογοζ αφερκελεῦιν εθροῦσονζ  
ἵνιχριστιάνος ἵτηροῦ κατα ἵπαρχιὰ νιβεν  
αφ† νωου ἵζαννιω† ἵδιμοριὰ νεν ζαν- 15  
βαζανος εγῆοσι ἔπῆαι δε αῦᾠλι ἵτοῦαφε  
βεν ρωσ ἵτσηφι αῦωωπι ἵμαρτγρος αῦμοῦ  
ἔσεν φραν ἵπενᾠτ ἵᾠε πᾠε ογοζ αφοῦωρπ

ῤ̄ζῤ̄. β. ἵοῦπροστογμα ἔβολ βεν χα τηρς ἵχημι  
αῦωωρωερ ἵνιἔκκλησιὰ τηροῦ ογοζ αῦκωτ 20  
ἵνιερφηοῦι ἵτε νιἰδωλον εθροῦωεμωι ἵνι-  
δεμων ἵῆητοῦ ασωπι δε μενεσα ναι  
τηροῦ ἵφ† πἰαγαᾠος ερφημεῦι ἵνιπετρωου  
τηροῦ ἕταφαιτοῦ ἵχε πἰασειβης ἵοῦρο διοκ-  
ληδιάνος νεν νισνοφ ἵαᾠνοβι ἵτε νιἰριος 25

ῤ̄ζῤ̄. α. ἵμαρτγρος ἕθοῦαβ ἕταφφονοῦ ἔβολ ἕτασ-  
ῆωντ ἕβοῦν ἕροφ ἵχε τερῆαἕ αφμοῦ†

ἔεγχιος πικρατιλατης πεχαq ναq κε †έμι  
 κε ἴθοκ ογρωμι ἴσаве εκχωκ ἐβολ ἴπιπροσ-  
 τογμα ἴτε νιογρωου nem νογρονzen †νου  
 κε τωνκ δι νακ ἴογβοῆθιά ματοι nem πιπ-

03̄. B. ροστογμα ἴτε νιογρωου μαφε νακ βεν 5  
 ογχωλεμ ἐ†σιριὰ ἴτε †παληστινη ογοz  
 μαφε νακ ἴωορπ ἐβογν ἐπτοπος ἴφηέτογ-  
 μογ† ἐροq κε γεωργιος ἴτεκωερωωpc ωα  
 neccent† κε ογχι †ωωου ἴζητ αν ειωτεμ  
 εθεβει νισομ ἴμετᾶχω ἐγγυθαμιωου βεν 10  
 πεφραν φαι ἐτα δαδιᾶνος πιπεpcic ὦλι ἴτε-

03̄. A. γὰφε ic ογμηω ἴρομπι ογοz αγκωτ ἴογτο-  
 ποc βεν πεφραν ἐρε ζανχρηστιᾶνος ἴβητηq  
 εγίρι ἴζανχομ nem ζανμηινη βεν βανz-  
 βηογί ἴμαγιά ζωc τε ἴτε πεφραν ἐρνω† 15  
 βεν νιχωρα τηρογ ἴ ογμηω χω ἴσωου  
 ἴνινογ† ἐτταινογ† αγουᾶzου ἴσα νισομ

03̄. B. ἴφηέτεμμαγ αγωπι ἴχρηστιᾶνος εγχιος  
 δε πικρατιλατης αqογωωτ ἴπογρο ογοz  
 αqδι ἴπιπροστογμα ἴτοτη ογοz ἴ πογρο 20  
 εωω ναq ἴῤ ἴωο ἴματαοι ογοz αqογορπογ  
 ἐ†σιριὰ αqζωνzen ναq εqχω ἴμοc κε ακ-  
 ωανωορωερ ἴπτοπος ἴτε γεωργιος ἴωορπ

03̄. A. παιρη† εκέωορωερ ἴνιεκκλησιὰ τηρογ ογοz  
 εκέcονz ἴνιχρηστιᾶνος τηρογ ἴτεκzιτογ 25  
 ἐβογν ἐνωτεκωου ογοz ἴτεκερδαμοριν  
 ἴμωου ἴτεκ† νωου ἴζαννω† ἴβαζανοc  
 εγῆoci ογοz νηέθναογωωτ ἴνεννογ† αν  
 εκέωλι ἴτογᾶφη ἴτχηqi ογοz πικρατιλα-

03̄. B. τηρ (sic) αqδι ἴνιματαοι εθνεμαq αqταλωου 30

†ωφηρι ἰμαζ ᾠ ἵτε πιάριος γεωργιος.

ἵζανῆσθογ ἀφερζωτ ἐ†σιριὰ ογοζ ἕταγ-  
μονι ἰπιζορμεс ἵτε πιάριος γεωργιος ἵχω-  
λεμ ἵθωογ τηρογ ἀγὶ ἐζρηι ἐ†πολιс ερε  
τοτογ ταζρηογ† ἵτσηφι ΝЕМ ζανζαρμα  
ΝЕМ ζανφί† ΝЕМ ζανσοθνεφ ογοζ ἅ †πολιс

ῤ̄ḏ̄. a. τηρс ωθορτερ ἵτε ἵπαι ἵνιματοι εγζιος  
δε ἀφωε ἐβογν ἐπτοπος ἵπιάριος γεωργιος  
ἐρε ογωβωτ ἕεν τεφζιχ ἕεν ογνιω† ἵμετ-  
басιζη† ἐρε παι ἵνιματοι ογεζ ἵσωφ  
ἵφρη† ἵαλλοφερνης ἵπичноγ εττη πινιω† 1  
ἵαρχων ἵτε ναβογχοζονοсор ογοζ ἕταφωε

ῤ̄ḏ̄. b. ἐβογн ἐπιτοπος ἀφнаγ ἐπιφανос εφμοζ  
ἐπιάριος γεωργιος πεζαφ χε ἅнаγ ἐθμε-  
таτζη† ἵνιχρηстиἅнос μη ερε ναינוγ†  
ἵτωογοι ἵβελλε ιε φρη ετερογωini φερχρια 1  
ἵογθβα ἵἕнвс ετερογωini ογοζ ἀφ† τοτφ  
ἐπιωβωτ ἐτἕен τεφζιχ ἀφ† ἵογωω ἕен

ῤ̄ḏ̄. a. πιφανос εφω ἵμοс χε ογ πε φαι ογοζ ἀφ-  
κωω ἵχε πιφανос ἀφнохἕ ἐἕρηι ἐχωφ ΝЕМ  
ζанкеογон ἕен нιματοι ογοζ ἅ ογκογχι 2  
ἵβαχhini θογζ ἐἕρηι ἕен τεφἅφε ἵθοφ δε  
ἵπεφἕми ἐροс мαι нивен ἵτε πεφсωма ἕта  
πινεζ таζοφ ἀφκωк ἵсезт ἵθοφ δε наф-  
меγὶ χε φαι ἵмаγатφ πεθнаωωпи ἵμοφ

ῤ̄ḏ̄. b. πεζαφ ἵνιματοι χε ωαφοογ нан сωтем ἕен 2  
ненмаωх χε ογон ζанἅχω ἵπαιма ἵφοογ  
де аннаγ ἕен ненвал соγω† ἵτε тennaγ  
ἕнаχιх ΝЕМ наβαλαγх χε ογ ἕтаφωωпи  
ἵμωογ ζοсон ἐρε нιμηω ἵτε нιματοι κω†  
ἐροφ εγερωφηри ἵ†χομ ἵτε пимартγрос

ῤῶ. α. ἔθογαν ἔταφθερεγκωκ ἵσεστ ογος ἅ τεφάφε  
 †κασ ἔροφ ἔμαω ογος πεσαφ ἵνιματοι σε  
 ἵμαρον τονἵτον ἵμον ωα ζανἄτοογι ογος  
 αφωφίτ ἔμαω εθεβι νιμηω ἵτε νιματοι  
 ετκω† ἔροφ ἐπι δη †πολισ τηρε νε ζανχρι- 5  
 τιἄνοσ νε ἵπεζλι ἵβητοφ διτφ ἔπεφηι εφ-

ῤῶ. β. χωντ ἔροφ εθεβι πιφανοσ ἵτε πιτοποσ  
 ἔταφκωφ αφωε νωοφ αφχαφ αφτωνφ αφζωλ  
 ἔβολθεν οφωπι αφωπι δε ἔταφφοσ ἔτβεν-  
 νη ἵτε πιτοποσ εφναωε ἔβολ ἅ τεφάφη 10  
 σκотоσ αφζει ἔπεφχτ ζιξεν πικαζι ἔρε πεφ-  
 σμα τηρφ σθερτερ ογος ἵπεφωφμεσμο

ῤῶα. α. ἵδζι ἔρατφ αφκω† ἔροφ ἵσε νιματοι αφ-  
 ταλοφ αφολφ ἔβοφν ἔοφηι ἄφοφωμ ογος  
 αφσω ἵθοφ δε ἵπεφμε†πι ἵζλι ἄλλα ναρε 15  
 τεφάφε μοκζ πε βεν οφνιω† ἵβισι ἔτα  
 ροφζι δε ωωπι αφενκωτ ογος αφζωρπ ἵθοφ  
 δε αφναφ ἔοφζοραμα ἵπαιρη† αφναφ ἔοφαι  
 βεν νιματοι ἔπεφραν πε γεωργιοσ εφζι

ῤῶα. β. σοθνεφ ἔβολ βεν πἰληρ ογος ἅ οφσοθνεφ 20  
 ἵεφρηι ἔξεν τεφάφε ογος αφωω ἔβολ βεν  
 οφνιω† ἵσμη εφχω ἵμοσ σε γεωργιἔ γεωρ-  
 γιἔ σατοτφ αφρωσ ἔβολθεν πιζινιμ νε δε  
 ἔτβεν πιηι νεμαφ ἔταφσωτεμ ἐπιβρωοφ  
 πεχωοφ σε κσαχι νεμ νιμ πενῶσ ἵθοφ δε 25

ῤῶβ. α. αφωπι ἵταμωοφ ε†ρασογι αφωωπι εφχω  
 ἵρωφ ογος ἵπεφοφωω ἔταοφβε φραν ἵπι-  
 λγιοσ γεωργιοσ ἔβολθεν ρῶφ ἐπτηρφ ἔταφ-  
 ωωρπ δε ωωπι αφβισι ἔμαω ερε †βα-  
 χηιηι βεν τεφάφε ογος αφωω ἔβολθεν οφ- 30

- νιω† ἵβρωογ εφχω ἴμος εφσθερτερ ἵνι-  
 ρῶβ. β. ματοι χε ταλοι ἵτενωε ναν ἕτενωρα χε  
 ἵναμογ βεν ταχωρα ἵνωεμο ογοζ αγτωογ-  
 νογ τηρογ ἵχε νιματοι βεν ογραωι αγτα-  
 λωογ ἕνιἕχνογ αγερζωτ ἕταντιόχιὰ βεν 5  
 ογνιω† ἵωπι τὰφε δε ἵπιστρατιλατης  
 ασερογμαμε† αχωνε ἕμαωω ογοζ βεν  
 πιμαζ Ἰ ἵἕροογ ἅ πῶε ωαρι ἕρογ αγμογ  
 ρῶγ. α. ασωπι δε μενενα ἕ ἵἕροογ αγωογῶ φεντ  
 ἕβολ τηρῆ ἕβολ αχωνε ἕμαωω ἅ νιματοι 10  
 αμονι ἵμογ αγσατῆ ἕφιομ ἕταγῆ δε ἕβογν  
 ἕταντιόχιὰ αγταμε πογρο ἕζωβ νιβεν ἕταγ-  
 ωπι ογοζ αγχω ἕρογ ἵνιχομ ἵνεμ νιωφηρι  
 ἕταγναγ ἕρωογ βεν πτοποζ πιάγιος γεωρ-  
 ρῶγ. β. ριοζ διοκληδιάνοζ δε πιάνομοζ ἵωογμοζ† 15  
 ἵμογ ἵναποστατης ἵπεφζω ἕρογ βεν ναι  
 ἵπαιρη† χε ναρε φ† ογωω ἕτακογ πε βεν  
 ογτακο εφζωογ εθεβ νιπεθζωογ τηρογ ἕτα-  
 ραιτογ ἵννἕθογαν αλλα ἕπι δε αφθερε πεφζητ  
 ενωοτ ἵφρη† ἵφαραῶ ἵπιχοογ ογοζ πεσαρ 20  
 ναρ ἵνιματοι χε ἅρετενἕωτεβ ἵπινιω†  
 ρῶδ. α. ἵστρατιλατης ἵτε †μετογρο ἅρετενχω ἵναι-  
 μεθνογχ ετσογ χε ἅ γεωργιοζ πιγαλιλεοζ  
 θαμιὸ ἵζανχομ νεμ ζανωφηρι ωενενηνογ†  
 ἕτταινογτ χε †ναωε ννι ἕμαγ ἵναφατ δι- 25  
 ωανἕμι ἕνετενμεθνογχ ετσωγ †ναῶλι  
 ρῶδ. β. ἵτετενὰφε τηρογ βεν ρωε ἵτχηγι ογοζ  
 †ναδι ἵπιστρατεγμα ἕμαγ νεμνι ἵταρω†  
 ἵ†πολιε τηρε ἕβολβεν ρωε ἵτχηγι †ναωορ-  
 ωερ ἵπιτοποζ ἕτεμμαγ ωα νεφσεν† ἵταθε 30

ΝΙΧΡΙΣΤΙΑΝΟΣ ΟΥΩΩΤ ἸΝΙΨΔΩΛΟΝ (sic) ἸΕΝ  
 ΤΕΡΜΗ†. ΜΕΝΕΝΣΑ ΝΑΙ ΣΑΧΙ ΔΕ ΑΓΤΩΝΩ ἸΧΕ

ῤῶΕ. Α. ΔΙΟΚΛΗΔΙΑΝΟΣ ΑΓΘΩΟΥ† ἸΒΟΥΝ ἸΝΙΜΑΤΟΙ  
 ΤΗΡΟΥ ΑΓΣΟΒ† ἸΝΙἸΣΗΟΥ ΕΘΡΟΥΤΑΛΩΟΥ ἸΤΟΥ-  
 ΕΡΖΩΤ Ἰ†ΣΙΡΙΑ ΑΓΘΕ ΠΙ[ΚΙ]ΡΙΞ ΩΩ ἸΒΟΛ 5  
 ἸΕΝ †ΠΟΛΙΣ ΤΗΡΣ ΧΕ ΣΕΒΤΗ ΘΗΝΟΥ ἸΑ ΝΙΜΑ-  
 ΤΟΙ ἸΤΕΝΩΕ ΝΑΝ Ἰ†ΣΥΡΙΑ ἸΤΑΩΟΡΩΕΡ ἸΠΙ-  
 ΤΟΠΟΣ ἸΤΕ ΠΙΝΙΩ† ἸΛΧΩ ἸΤΕ ΝΙΓΑΡΙΛΕΟΣ ἸΤΙ  
 ἸΕΡΕ ΠΙΣΑΧΙ ἸΕΝ ΡΩΩ ἸΠΟΥΡΟ ΝΑΡΕ ΖΑΝΕΡ-

ῤῶΕ. Β. ΜΑΝ [Ν]ΝΟΥΒ ἸΣΕΝ ΤΑΦΕ ἸΠΙΘΕΡΟΝΟΣ ἸΝΑΓΖΕΜΣΙ 10  
 ΖΙΧΩΩ ΖΗΠΠΕ ΙΣ ΜΗΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟΣ  
 ἸΘΟΥΑΒ ΝΕΜ ΠἰΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΓΙ ἸΠΕΣΗΤ  
 ἸΒΟΛἸΕΝ ΤΦΕ ΑΓΦΩΝΧ ἸΠΙΘΕΡΟΝΟΣ ἸΑΡΟΩ ΟΥΟΖ  
 ΝΙΕΡΜΑΝ ἸΝΟΥΒ ἸΤΖΙΣΕΝ ΠΙΘΕΡΟΝΟΣ ΑΥ†ΜΑ†  
 ἸΕΝ ΝΕΦΒΑΛ ΑΥΦΩΡΚ ἸΝΕΦΔΑΛΛΟΥ ἸΠΕΣΗΤ ΟΥΟΖ 15

ῤῶΣ. Α. ΑΓΩΩ ἸΒΟΛ ἸΕΝ ΟΥΝΙΩ† ἸΣΜΗ ΑΓΡΙΜΙ ΕΓΣΩ  
 ἸΜΟΣ ΧΕ ΟΥΟΙ ΝΗ ΠΑῪῸ ΟΥΟΙ ΝΗ ΠΑῪῸ Φ†  
 ΠἰΛΓΑΘΟΣ ΑΙΕΡΝΟΒΙ ΧΩ ΝΗ ἸΒΟΛ ΧΕ ΑΙΕΡ[ΖΑΝ]-  
 ΝΙΩ† ἸΜΕΤΠΕΤΖΩΟΥ ἸΝΙἸΒΙΑΙΚ ἸΤΑΚ ΖΙΣΕΝ ΠΙ-  
 ΚΑΖΙ Φ† ΧΩ ΝΗ ἸΒΟΛ ΧΕ ἸΝΟΚ ΟΥΡΕΦΕΡΝΟΒΙ 20  
 ΟΥΟΖ Ἰ ΤΣΜΗ ἸΠΙΑΡΧΗΑΓΓΕΛΟΣ ἸΘΟΥΑΒ ΜΗ-

ῤῶΣ. Β. ΧΑΗΛ ΩΩΠΙ ΖΑΡΟΩ Ἰ†ΟΥΝΟΥ ΧΕ ἸΜΟΝ ΧΩ  
 ἸΒΟΛ ΝΑΩΩΠΙ ΝΑΚ ἸΕΝ ΠΑΙἸΩΝ ΟΥΔΕ ΠΕΘΗΝΟΥ  
 †ΝΟΥ ΧΕ Ἰ ΤΕΚΜΕΤΟΥΡΟ ΣΕΝΚ ΑΥΤΗΙΣ ἸΚΩΣ-  
 ΤΑΝΤΙΝΟΣ ΦΗἸΤΤΑΙΝΟΥ† ἸΖΟ† ἸΡΩΚ ἸΟΥΘΒΑ 25  
 ἸΚΩΒ ΟΥΟΖ Ἰ ΚΕΜΗΩ ἸΤΕ ΝΙΜΑΤΟΙ ΝΕΜ †ΣΥΝ-  
 ΚΛΗΤΟΣ ΤΗΡΣ ἸΤΟΥΗ† Ἰ†ΜΕΤΟΥΡΟ ΑΥΣΩΤΕΜ  
 ἸΤΣΜΗ ἸΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΕΓΣΑΧΙ ΟΥΟΖ

ῤῶΖ. Α. ΑΓΕΡΩΦΗΡΙ ἸΦΗἸΤΑΓΩΩΠΙ ἸΒΟΛἸΕΝ ΤΦΕ  
 ἸΟΥΖΟ† ἸΕΝ ΟΥΖΟ† ΟΥΟΖ ΑΥΤΩΟΥΝΟΥ ΣΑΤΟ- 30

†ωφηρι ἵμας θ̄ ἵτε πᾶριος γεωργιος.

- τοῦ ἀγριτῆ ἐβολβεν †μετοῦρο οὔος ἀγῖνι  
 ἵκωσταντινος ἐβοῦν ἵτερωβιῶ ἀγ† ἐχωῶ  
 ἵ†ζεβσω ἵτε †μετοῦρο νε οὔρωμι πε ἵμαι-  
 ρῶζ. B. νογ† ἵμαιἀγραπῆ ἵμαιρωμι ἵμαιπεθῶνεῶ  
 nem οὔον niben ῶαρωε ναῶ ἐ†εκκλησιὰ ἵ- 5  
 ῶωρπ ἵμῆνι nem ροῦζι ἐφῖρι ἵζαννιω†  
 ἵσυναζις ἐρωληλ ἐπωῶι ζα φ† βεν οὔνιω†  
 ἵφρωοῦῶ ἐφ† ἵζαννιω† ἵἀγραπῆ nem ζαν-  
 ρῶη. A. προσφορα ἐφερζο† ἵατζη ἵπῶς ἵχοῦ niben  
 ἵθοῶ nem πεφῆι τηρῆ nem τερμαῶ ἵμαι- 10  
 νογ† ἐλενη †οὔρω εὔζωο οὔος εὔεσμοῦ εὔ-  
 ῶεμζμο†<sup>(1)</sup> ἵτοτῆ ἵπῶς οὔος πεννογ† οὔος  
 πενωτῆρ ἵης πᾶς φαι ἐτε ἐβολζιτοτῆ ἐρε-  
 ῶοῦ niben nem ταιο niben nem προσκῦνις  
 (sic) niben ἐρπρεπῖ ἵφῖω† nem πωῆρι nem πιπῆλ 15  
 ρῶη. B. ἐθοῶαβ ἵρεϋτανῶο οὔος ἵὸμοοῦςιος nemαῶ  
 †νοῦ nem ἵχοῦ niben nem ῶα ἐνεζ ἵτε  
 ἵ ἐνεζ τηροῦ ἵμῆνι.

(1) Read εὔῶεπζμο†.



ΟΥΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟϞ ΑΒΒΑ ΘΕΟΔΟΤΟϞ.

fol. 106. ΟΥΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟϞ ΝΧΕ ΠΙΜΑΚΑΡΙΟϞ  
ΝΕΠΙϞΚΟΠΟϞ ΑΒΒΑ ΘΕΟΔΟΤΟϞ ΠΙΕΠΙϞΚΟΠΟϞ ΝΤΕ  
ΑΝΚΗΡΑ ΝΤΕ ΚΑΛΑΤΙΑ ΉΕΝ ΠΙΕΖΟΟΥ ΝΤΕ ΠΙΕΡ-  
ΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ ΝΤΕ ΠΙΡΗ ΝΤΕ †ΜΕΘΜΗ  
ΠΙϞΙΟΥ ΝΤΕ ΖΑΝΑΤΟΟΥΙ ΠΙΝΙΩ† ΝΜΕΛΙΤΩΝ ΝΤΕ 5  
ΝΙΓΑΛΙΛΕΟϞ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ ΠΧ̄Ϟ ΠΙΛΓΙΟϞ  
ΓΕΩΡΓΙΟϞ ΠΙΜΑΡΤΥΡΟϞ ΝΡΕΜ†ΟϞΠΟΛΙϞ ΝΤΕ  
†ΠΑΛΙϞΤΙΝΗ ΕΤΕ ΦΑΙ ΠΕ ΟΥ Κ̄Γ̄ ΝΠΙΛΒΟΤ  
ΦΑΡΜΟΥΘΙ ΕΦΟΥΩΝΖ ΕΒΟΛ ΝΤΕΦϞΥΝΓΕΝΙΑ ΝΕΜ  
ΝΙΝΙΩ† ΝΝΑΓΩΝ ΕΤΑΦΕΡΖΥΠΟΜΕΝΙΝ ΕΡΩΟΥ 10  
ΝΕΜ ΝΙΤΑΙΟ ΕΤΑΦΒΙΤΟΥ ΉΕΝ ΝΙΦΗΟΥΙ ΉΕΝ  
ΟΥΖΗΡΗΝΗ ΝΤΕ Φ† ΑΜΗΝ.

Φερπρεπιν ουοϞ ουδικεον πε ουζηου πε  
ννεψυχη ω ναμενρα† εθουαβ εθρενερ-  
φμευι ννιβιϞι νεμ νιαγων νιωουταιουϞ ΝΤΕ 15  
Β ΝΗΕΘΟΥΑΒ ΝΖΟΥΟ ΔΕ ΝΖΟΥΟ ΠΙΝΙΩ† ΝΛΓΩΝ  
ΕΤΒΟϞΙ ΟΥΟϞ ΝΨΟΥΤΑΙΟϞ ΝΤΕ ΠΙΝΙΩ† ΝΔΘΛΥ-  
ΤΗϞ ΟΥΟϞ ΝΧΩΡΙ ΕΤΕΝΕΡΨΑΙ ΝΑϞ ΝΦΟΟΥ  
ΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΦΑ ΠΙΕΡΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ  
ΦΑΙ ΕΤΑΦΟΥΩΝΖ ΝΑΝ ΕΒΟΛ ΕΦϞΟΤΠ ΝΑΖΡΕΝ 20  
Φ† ΟΥΟϞ ΝΨΟΥΜΕΝΡΙΤϞ ΝΑΖΡΕΝ ΝΙΡΩΜΙ ΕΘΒΕ  
ΝΕΦΖΒΗΟΥΙ ΝΔΙΚΕΟΝ ΕΤΑΦΤΑΖΩΟΥ ΕΡΑΤΟΥ ΝΑΙ  
ΔΕ ΕΘΒΗΤΟΥ ΔΦΕΡΠΕΜΨΑ ΕΘΡΟΥΘΑΖΜΕϞ  
ΕΒΟΥΝ ΕΝΙΕΜΚΑΖ ΝΝΟΥΧΑΙ ΝΤΕ ΠΧ̄Ϟ ΟΥΟϞ  
ΝΤΕΦϞΑΙ ΗΑ ΝΙΦΩΛΖ ΉΕΝ ΠΕΦϞΩΜΑ ΕΘΒΕ ΠΧ̄Ϟ. 25

ΗΕΝ ΝΙΝΙΩΤ ΝΖΥΠΟΜΕΝΗ ΝΕΜ ΝΙΝΙΩΤ ΝΙΜΕΤ-  
 ΧΩΡΙ ΝΕΜ ΟΥΖΗΤ ΕΓΤΟΥΒΗΟΥΤ ΕΓΧΗΚ ΕΒΟΛ  
 ΗΕΝ ΠΧΙΝΘΡΕϞΤ ΝΤΕϞΠΡΟΖΕΡΕϞΙϞ ΤΗΡϞ ΝΦΤ  
 ΖΙΤΕΝ ΠΙΝΙΩΤ ΝΒΜΟΜ ΕΤΩΟΠ ΗΕΝ ΠΕϞΖΗΤ  
 ΕΒΟΥΝ ΕΦΤ ΝΕΜ ΤΕϞΖΟΤ ΕΤϞΑΒΟΥΝ ΝΜΟϞ  
 ΘΑΙ ΕΤΑϞΤ ΟΥΤΑϞ ΝΦΤ ΝΚΑΛΩϞ ΝΖΡΗΙ ΗΕΝ  
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 ΝΑΙ ΕΤΑϞΕΡΖΥΠΟΜΟΝΙΝ<sup>1)</sup> ΕΡΩΟΥ ΕΧΕΝ ΦΡΑΝ  
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fol. 110. ΝΑΙ ΕΤΑΝΝΑΧΑ ΖΑΝΚΟΥΧΙ ΝΩΤΕΝ ΕΒΡΗΙ ΝΒΗ-  
 ΤΟΥ ΚΑΤΑ ΦΡΗ† ΕΤΑΝΧΟϞ ϞΑΤΖΗ ΝΠΙΠΡΟΟΙΜΙΟΝ  
 ΝΑΙ ΕΤΑϞϞΩΤΕΜ ΕΘΒΗΤΟΥ Ε†ϞΜΗ ΝΜΑΚΑΡΙΟΝ  
 ΕΤΕΜΜΑΥ ΝΤΕ ΠΩϞ ΕϞΧΩ ΝΜΟϞ ΧΕ ΝΘΩΤΕΝ  
 ΞΑ ΝΗ ΕΤΑϞΟϞΙ ΝΕΜΗΙ ΞΕΝ ΝΑΠΙΡΑϞΜΟϞ ΝΦΡΗ†  
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 ΔΝΟΚ ΖΩ †ΝΑϞΕΜΝΙ ΝΕΜΩΤΕΝ ΝΝΟΥΜΕΤΟΥΡΟ  
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 ΝΕΜ ΠΙΕΡΦΜΕΥΙ ΝΤΕ ΝΙΛΑΘΟΝ ΕΤΕΜΜΑΥ ΝΑΥΘ-

1) Read ΕΤΑϞΕΡΖΥΠΟΜΕΝΙΝ.

ρο ἠνιβίσι ἀσιαὶ ἠναζραῖ πε οὔροϛ ἠτερραὶ  
 ἕα ζωβ νιβεν ἕεν οὔεροὔοτ εῶβε χε ῥαρε  
 περοὔοτ ῥωπι ἐροῖ ἠζωβ νιβεν ἕεν οὔραῳ  
 οὔροϛ ἠπαρε ζλι ἠζωβ ῥταζνο ἠτπροζερεσις  
 ετσοὔτων εῶβε νιβίσι γαρ ἠτε παι μα ἀγ- 5  
 σοβτ ναῖ ἠνιὰ γαθον ἠτε πιέων εθνηοὔ οὔροϛ  
 εῶβε τζὔπομονη ἀγσοβτ ναῖ ἠπιχλομ ἠατλωμ  
 ῥα ἐνεζ ἠζρηὶ ἕεν νιφνοὔι οὔροϛ ῥα τνοὔ  
 τενοκ ἠπικασι ῥα τνοὔ ὦ ναμενρατ ἕεν  
 πιπροοιμιο[ν] ἠπατενω εῶρηὶ ῥα τνοὔ 10  
 ἠνιενκαζ ετταινοὔτ ἠῥοὔερωφρηὶ ἠμωοὔ  
 ἠτε πιῥωιχ ἠρεῖτ ἐχεν τμετεὔσεβης πιαθ-  
 λητης ἠμαρτυροϛ ἠτε πᾶϛ πιαριοϛ γεωρ-  
 ριοϛ. Ἀγιοϛ χε τνοὔ ἠτενω εῶρωτεν ἠνη  
 ετανχαῖ εῶρηὶ νεν νη ἐτενναχοτοὔ ον 15  
 μενενοωοὔ. Ἀσῥωπι δε ἕεν πενοὔ ἠδαδια-  
 νοϛ πινωτ ἠνοὔρο ἠτε νιπερσεης ζοταν δε  
 ἐταρδι ἠπιερῥωι εῶρεϿαμονι ἐχεν τοικοὔ-  
 μενη τηρς. Οὔροϛ ἀγχοϛ εῶβε πιοὔρο ἠτὔ-  
 ρανοϛ ἐτεμμαῖ χε ἀῥωπι ἠκοσμοκρατωρ 20  
 ζιχεν πικοσμοϛ τηρῖ ἀλλα ναρσοὔνοὔ ἀν  
 πε ἠπιπαντοκρατωρ ἠμμη φη ετζιχεν πιεπ-  
 τηρῖ φη ἐταρτ ναν ἠπαιερῥωι ἠπαιρητ  
 οὔροϛ ἐρε φνιῖ ἠνοὔρον νιβεν ἕεν νεῥσιχ  
 ἀλλα ναρσοὔνοὔ ἠθοῖ πε ἠφιωτ ἠτκακιά 25  
 τηρς πιαβολοϛ φη ετερφθονιν ἐπενγενοϛ  
 ἠνοὔοὔ νιβεν. Φαι δε ἕεν πχινῥεϿναῖ  
 ἐπιναζτ ἠτε πᾶϛ εῥνηοὔ ἠναδαιὶ ἠμμη  
 ἕεν πικοσμοϛ τηρῖ ἀρμοϛ ἠχοϛ ἠμαῥω  
 ἀῥζωλ ἐῶοὔν ἐπζητ ἠπιοὔρο ἠἀσεβης ἐτεμ- 30

fol. 111. ΜΑΥ ΔΑΔΙΑΝΟϞ. ΦΗ ΕΤΕΜΜΑΥ ϞΖΩΟΥ ΝΙΜΑΩ  
 ΕΒΟΛ ΟΥΔΕ<sup>1</sup> (sic) ΠΚΑΖΙ ΤΗΡϞ ΕΛΑΓΤ ΕΝΩΟΤ  
 ΝΠΕϞΖΗΤ ΝΦΡΗΤ ΝΦΑΡΑΩ ΝΠΙϞΗΟΥ ΕΛΑΓΤΟΥ-  
 ΝΟϞ ΟΥΝΙΩΤ ΝΔΙΩΓΜΟϞ ΕΧΕΝ ΝΙΧΡΗϞΤΗΛΑΝΟϞ  
 ΤΗΡΟΥ. ΟΥΟϞ ΛϞΖΕΜϞΙ ΛϞϞΒΑΙ ΝΝΟΥΠΡΟϞ-  
 ΤΑΡΜΑ ΕΒΟΛ ΞΕΝ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡϞ ΟΥΟϞ ΝΑΙ  
 ΔΕ ΝΗ ΝΕ ΝΗ ΕΤϞΒΗΟΥΤ ΝΒΗΤϞ ΞΕ ΕΠΙΔΗ Α  
 ΟΥΩΙΝΙ ΦΟϞ ΕΝΑΜΑΩΞ ΞΕ ΦΗ ΕΤΑ ΜΑΡΙΑ ΜΙϞΙ  
 ΝΙΜΟϞ ΝΘΟϞ ΠΕ ΕΤΟΥ[ΟΥ]ΩΩΤ ΝΙΜΟϞ ΟΥΟϞ  
 ΠΙΑΠΟΛΛΩΝ ΝΕΜ ΡΟϞΙΤΩΝ ΝΕΜ ΠΙΕΡΜΗϞ ΝΕΜ <sup>1</sup>  
 ΠΙΖΕΥϞ ΝΕΜ ΤΑΡΤΕΜΙϞ ΝΕΜ ΠϞΩΞΠ ΝΝΙΝΟΥΤ  
 ϞΕΟΥΩΩΤ ΝΙΜΩΟΥ ΔΗ ΦΗ ΕΤΑ ΝΙΟΥΩΝΩ ΝΡΕϞ-  
 ΖΩΛΕΜ ΟΥΟϞ ΝΙ[Ι]ΟΥΔΑΙ ΞΟΘΒΕϞ ΝΘΟϞ ΠΕ  
 ΕΤΟΥ[ΟΥ]ΩΩΤ ΝΙΜΟϞ ΟΥΟϞ ΕΥΨΕΜΩΙ ΝΙΜΟϞ ΝΞΕ  
 ΟΥΟΝ ΝΙΒΕΝ ΕΥϞΟΠ ΦΑΙ ΠΕ ΠΙΡΗΤ ΕΤϞΒΑΙ ΝΩΤΕΝ <sup>1</sup>  
 ΝΙΟΥΡΩΟΥ ΤΗΡΟΥ ΝΤΕ ΠΙϞΟϞΜΟϞ ΤΗΡϞ ΝΑΙ ΕΡΕ  
 ΠΙΛΜΑΖΙ ΝΤΕ ΤΑΜΕΟΤΥΡΟ ΧΗ ΖΙΧΩΟΥ ΞΕ ΖΙΝΑ  
 ΝΤΕΤΕΝΙ ΨΑΡΟΙ ΤΗΡΟΥ ΝΕΜ ΝΕΤΕΝΜΗΩ ΙΤΕ ΚΟ-  
 ΜΗϞ ΙΤΕ ϞΤΡΑΤΗΛΑΤΗϞ ΙΤΕ ΜΑΤΟΙ ΙΤΕ ΘΡΙΒΟΥ-  
 ΝΟϞ ΙΤΕ ΠΑΡΑΝΟϞ ΞΕ ΖΙΝΑ ΝΤΕΤΕΝΕΜΙ ΞΕ ΟΥ <sup>2</sup>  
 ΠΕ ΕΤΟΥΩΩ ΕΨΕΝΕΘΗΝΟΥ ΕΡΟϞ ΔΝΟΚ ΟΥΟϞ ΛϞΟΥ-  
 ΩΡΠ ΝΝΙΠΡΟϞΤΑΡΜΑ ΕΒΟΛ ΞΕΝ ΠΙϞΟϞΜΟϞ ΤΗΡϞ  
 ΟΥΟϞ ΠΑΙΡΗΤ ΑΥΘΩΟΥΤ ΖΑΡΟϞ ΝΞΕ ΞΘ ΝΝΟΥΡΟ  
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 ΟΥΑΙ ΠΙΟΥΑΙ ΝΙΜΩΟΥ ΟΥΟϞ ΑΥΙ ΤΗΡΟΥ ΨΑΡΟϞ <sup>2</sup>  
 ΝΠΧΩΚ ΝΕ ΝΡΟΜΠΙ ΕΤΑΥΦΟϞ ΔΕ ΕΡΟϞ Α ΠΚΑΖΙ  
 ΤΗΡϞ ΨΘΟΡΤΕΡ ΕΘΒΕ ΠΑΩΑΙ ΝΝΙΜΗΩ ΕΤΩΩ  
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<sup>1</sup>) Read. ΕΒΟΛΟΟΤΕ.



ΟΥΟΣ ἘΤΑΡΝΑΥ ἘΡΩΟΥ ἸΧΕ ΠΙΤΥΡΑΝΝΟΣ ΕΤ-  
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 Ν[Ι]ΗϞ ΦΗ ΕΤΑ ΝΙΟΥΔΑΙ ΕΡΣΤΑΥΡΩΝΙΝ ΝΜΟϞ  
 ΩΕ ΠΑΜΑΖΙ ΝΤΕ ΤΕΝΜΕΤΟΥΡΟ ΝΕΜ ΠΙΧΛΟΜ  
 ΝΤΕ ΤΑΛΦΕ ΧΕ ϞΝΑΖΩΡΠ ΝΝΑΣΙΘΒΑΙ ΤΗΡΟΥ  
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 ΕϞΩ ΗΕΝ ΠΙΚΟϞΜΟϞ ΤΗΡϞ ΝΜΟΝ ΦΗ ΕΤΦΙΡΙ  
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 ΤΗϞ ΝΤΕ ΠΧϞ ΙΗϞ ΠΑΙ ΤΥΝΑΤΟϞ (sic) ΝΡΕϞΘΡΟ  
 ΠΑΙ ΜΑΡΓΑΡΙΤΗϞ ΝΜΗΙ ΝΤΕ ΦϞ ΠΑΙ ΔΑΥΙΔ  
 ΝΒΕΡΙ ΕΤΑϞΩΑΙΡΙ ΕΚΟΛΙΑΘ ΕΤΕ ΠΙΔΙΑΒΟΛΟϞ ΠΕ  
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1) Read. φαί.

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1) Sic; read ΚΟΥΟΝΖ.

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ἄνοκ οὐχρηστηἄνοϚ ἠπαρρησιἄ εἰναζῆ  
 ἐπαῦϚ ἡϚ πᾶϚ φη εἰτεζνωτεν ἄριτεϚ νη  
 ΝιογρωοϚ δε εἰταγσωτεμ ἐβολζιτοτεϚ σε  
 οὐμελιτων πε ἠκαπατοκοϚ οὐοϚ σε πωηρι  
 πε ἠπινιωῆ ἠεπαρχοϚ σατοτοϚ αγενζοϚρ  
 πεχωοϚ ναϚ βεν ζανσασι ἠκολακιά σε πι  
 βελωρι ανἠμι οϚν ἐπεκταιὸ νημ ἠμετεϚ  
 γενηϚ ἠνεκιοῆ ῆνοϚ σε ἄμοϚ σωτεμ ἠνων  
 οὐοϚ μαρε πενσοβηι ρανακ ἄριωοϚωοϚωι  
 ἠνινοῆῆ ἠρεϚβρο ζινα ἠτεκβι ἐβολ ζιτοτοϚ  
 οϚμονον ἠἠμετεπαρχοϚ ἠνεκιοῆ ἄλλα τε  
 νααιτ κ ἠζυροϚμενοϚ ζιζεν πικοϚμοϚ τηρϚ  
 εϚσοπ οὐοϚ μενενα ΝιογρωοϚ ἠθοκ πε ζινα  
 ηη εἰτεκογασοϚ ἠτεκβοκοϚ ἠκομηϚ βεν νιἠ  
 παρχια τηροϚ ἠτε πικοϚμοϚ τηρϚ οὐοϚ  
 ἠτοϚωωπι ἠσε νιζυρεμων νημ νιζυροϚμενοϚ  
 νημ νιζοϚζ βα πεκἄμαζι βεν ναι νιβεν  
 ΔϚεροϚὼ ἠσε πιἠμη εϚσω ἠμοϚ σε ϚζωοϚ  
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 πε κωπι αν ἠ πιαθνοῆῆ εῆσοϚ πιαρακων εῆ  
 βεν φηοϚν εκμοῆῆ εἰ ται θοϚωτ ἠδεμων  
 εῆδαβημ σε νοῆῆ Δνοκ δε εἰβητικ αν

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1) Sic; read. ἸΝΑΙ.

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 ΝΑΡΕ ΤΒΑΚΙ ΤΗΡΣ ΦΙΡΙ ΕΡΟΥ ΠΕ ἸΠΙΕΧΩΡΖ  
 ΤΗΡΨ ΕΤΕΜΜΑΥ [Δ]ΣΩΠΙ ΔΕ ΉΕΝ ΤΦΑΩΙ  
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1) Sic; read. ΣΧΕΔΟΝ(?)

2) Sic; read ΖΑΝΝΑΝΑΝΘΒΑ.



fol. 125. ΔΕ Ἰφρω Ἰπιωτεκο ἀγναγ ἐπιαγιος ἐφὸρι  
 ἐρατq ἐπιωωληλ (sic) ναρε πεqzo ἐρογωini  
 Ἰφρητ Ἰφρη ογος ἀγερωφηρι Ἰμαωω ἀγ-  
 βοσι ἀγταμε νιογρωου ἐζωb νιβεν ογος  
 ἀγογασαζνι ἐθορογἔνq ἔξεν πιβημα ογος 5  
 βεν πχινθορογἔνq ΔΕ ναρqω Ἰμος πε qe  
 πανογτ πανογτ ματqθηκ ἐροι εθεβ ογ πα-  
 νογτ ἐκναχατ Ἰσωκ πανογτ ἰωc Ἰμοκ  
 ἐπχινναζμετ ἐταqφοz ΔΕ ἐπιβημα πεχαq qe  
 πιβημα πιβημα δι ἡζαροκ οη Ἰθοκ νεν νεκ 10  
 (sic) πεκἀπολλωη ἀνοκ ζω νεν παῦc ἰηc πῶc  
 ἐταγναγ ΔΕ ἐροq Ἰξε νιἀνομος ἀγερωφηρι  
 πεχωου ναρ qe εθεβ ογ Ἰμον qλι Ἰπετqωου  
 ωοπ Ἰμοκ ἀη ω γεωργιος ογος νιη πε ἐταq  
 ταλλβοκ πεξε πιθμη νωου qe τετενεμπωα 15  
 Ἰθωτεν ἀη ὦ νιἀνομος ἐcωτεμ ἐφραη  
 Ἰφηἐταqταλλβοι βεν νετενμαωc ετqωου  
 τοτε ἀγqωντ βεν ογἔνβον (sic) ἀγερκελεγἰη  
 ἐθορογδωλκ ἐβολ Ἰπιἀγιος ἸδἸωμογ εγδοσι  
 ογος Ἰceτ ναρ Ἰ γ Ἰταγρεὰ βεν πεqcoi 20  
 ογος Ἰceφονqz ογος Ἰceτ ναρ Ἰκε γ Ἰτεq-  
 νεχι παρητ ἀ νεqcaρz φοτqετ<sup>1)</sup> ογος ἀγzei  
 qizen πικαqι Ἰκογq κογqι ογος ναρε πεq-  
 νοq cωκ Ἰφρητ Ἰνογμωου παρητ ἀqθ-  
 ρογἰη Ἰνογκονιὰ Ἰατωωem ογος Ἰceταλλοq 25  
 qizen πεqcoμα ογος ἀqθρογφωη Ἰνογqεμc  
 νεν ογθηη qizen πεqcoμα ογος ἀqθρογ-  
 ρωic ἐροq βεν πιωτεκο Ἰξε ἡ Ἰματαοι νεν

1) For φοτqετq.

ἔ ἠοριβογνος ωα πεφραστ Πιμακαριος δε  
 λ πιχωμ νερσι βεν πεφωμα τηρσ ογορ  
 λφβιςι ἠμαωω πε λ πῶτ ἠῆτ ναγ ἐπεφῆκαρ  
 σε ογνι ναφωσμεχομ αν πε ἔσασι ἐπτηρσ  
 λφὶ ἐπεσнт ἐβολβεν πιμα ετδῶσι ἠτε τφε  
 ἠσε πενῶτ ἠῆτ πῶτ ογορ λφσασι νεμαφ εφσω-  
 ἠμος σε λιβεροκ ἠθοκ παμενριτ ρεωργιος  
 τωнк ἐβολ βεν νεκβιςι τηρογ σεμχομ σε  
 ανοκ †ωοп νεμακ ογορ λφτωησ ἠσε πιῶμη  
 λ πῶτ ριογὶ ἠτεφσιχ ριχεν πεφωμα τηρσ  
 λφταλδῶσ ογορ λφ† ναφ ἠ†ζηρηνη (sic) λφ-  
 ρωλ ἐπωωι ἐνιφνογὶ βεν ογῶογ νεμ ογταῖδ  
 πιμακαριος δε ναφχη βεν πιωτεκο πε εφερ-  
 ψαλιν ωατε πιογωιμη ωαι νιματοι δε ετρωις  
 ἐροφ νεμ νιθρογβογνος<sup>1</sup> ἔταγναγ ἐ φη ἔταφ-  
 fol. 126. ωωπι ἠπιὰριος εφτογσηογт λγερωφηρι ογορ  
 λγταμε νιογρωογ πεσε πογρο δαδιανος σε  
 ρεωργιος ογσαβ ἠμαρος πε αλλα †ναςωτεμ  
 ἐροφ αν ἠκεσοп ωανταῖμη ἠνογσαβ ἠμα-  
 ρος εφογοτ. ἐροκ<sup>2</sup> саτοτφ λφσεμσι λφсβαι  
 ἠνογἐπιστολη εφσω ἠμος σε πογρο  
 δαδιανος εφсβαι ἐβολ βεν πικосμοс τηρσ  
 χερετε σε μαρος νιβεν ἔτε ογον ωχομ  
 ἠμοφ ἐφογω ἐβολ ἠνιμαγיא ἠτε νιχρηс-  
 тһанос μαρεφὶ ραροι ογορ ἠнок †на† ναφ  
 ἠ ᾖ ἠλιτρα ἠνογв νεμ ῶ ἠλιτρα ἠγат νεμ  
 κтһсис νιβεν ἔτεφογαωογ ογορ φнаωωπι

1) Sic; read. νιθρογβογνος.

2) Sic; read. ἐροφ.

ἸΜΑΖΒ̄ ἕΝΕΝ ΤΑΜΕΤΟΥΡΟ ΝΑΙ ΣΒΑΙ ΔΕ ΑΥΘΩΟΥ  
 ΚΑΤΑ ΜΑ ΙΣ ΖΗΠΠΕ ΑΦΟΥΟΝΖΦ ἘΒΟΛ ἸΠΕΜΘΟ  
 ἸΠΟΥΡΟ ἸΣΦ ΟΥΑΙ Ἐ ΠΕΦΡΑΝ ΠΕ ΛΘΑΝΑΣΙΟΣ  
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 ΠΕΣΑΦ ἸΠΙΜΑΓΟΣ ΣΦ ΟΥ ἸΖΩΒ ΠΕ ἘΤΕΚΝΑΛΙΦ  
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 ΟΥΟΣ ΑΦΣΑΣΙ ἘΒΡΗΙ ἘΝΙΜΑΨΣ ἸΠΙΜΑΣΙ ΑΦΦΩΒ  
 ΑΦΕΡΒ̄ ΠΟΥΡΟ ΔΕ ΑΦΣΩΒΙ ΠΕΣΑΦ ΣΦ ΑΛΗΘΩΣ  
 ἸΘΟΚ ΕΘΝΑΒΩΙ' ἘΒΟΛ ἸΝΙΜΑΓΙΑ ἸΤΕ ΜΙΧΡΗΣ- 15  
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 ἸΤΕ ΠΙΜΑΣΙ ἘΒΟΥΝΙ ἘΡΟΣ ἕΝΕΝ ΠΙΣΑΒ̄ ἸΤΕ ΤΜΑ-  
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 ἘΠΑΙ ΣΑΒ̄ ἸΜΑΓΟΣ ΕΤἕΝΕΝ ΤΑΜΕΤΟΥΡΟ ΙἘ ἸΤΕΚ-  
 ΒΩΛ ἘΒΟΛ ἸΝΕΦΜΑΓΙΑ ΙἘ ἸΤΕΦΒΩΛ ἸΝΟΥΚ  
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 ἸΠΑΡΕ ΜΙΧΡΗΣΤΗΑΝΟΣ ΕΤΖΗΠ ἘΠΧ̄Ε ΕΡΜΑΓΙΑ 25  
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 ΙΩΣ ἸΜΟΚ ὦ ΠΑΨΗΡΙ ΦΗ ΕΤΕΖΝΑΚ ἈΡΙΤΦ  
 ἸΧΩΛΕΜ ΙΣ ΖΗΠΠΕ ΤΝΑΥ ἘΠΙΖΜΟΤ ἸΤΕ Φ†

1) Sic; read. ΕΘΝΑΒΩΛ.

ἔταφῶντ ἐροκ ΔΘΑΝΑΣΙΟΣ ΔΕ ΑΦΒΙ ἸΝΟΥΛΑ-  
 ΦΟΤ ΑΦΜΑΖΩ ἘΒΟΛ ἮΕΝ ΝΕΦΜΑΓΙΑ ἈΦΕΡΕΠΙΚΑ-  
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 ἸΣΘΟΙΜΟΥΦΙ ΕΤΣΟΤΠ ἸΜΑΨΩ ΟΥΟΣ Ἀ ΠΙΜΑ-  
 ΚΑΡΙΟΣ ΤΩΒΖ ἮΕΝ ΠΕΤΖΗΠ ΑΦΙ ἸΣΕ ΘΩ-  
 ΜΑΣ ΠΙΛΠΟΣΤΟΛΟΣ ΑΦΤΩΜΙΣ ἸΝΑΘΑΝΑΣΙΟΣ ΠΙ-  
 ΜΑΓΟΣ ἮΕΝ ΦΡΑΝ ἸΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ  
 ΠΙΠḲἈ ΕΘΟΥΑΒ ΑΦΒΙ ἸΠΙΧΩ ΕΒΟΛ ἸΝΤΕ ΝΕΦΝΟΒΙ  
 Ἀ ΠΙΛΠΟΣΤΟΛΟΣ † ΝΩΟΥ ἸΤΖΗΡΗΗ ἮΕΝ ΠΕΤΖΗΠ  
 ΑΦΖΟΠΦ ἘΒΟΛΖΑΡΩΟΥ ΟΥΟΣ ΠΑΙΡΗΤ Ἀ †ΜΟΥ-  
 ΜΙ ἸΜΩΟΥ ΤΑΣΘΟΣ ἘΠΕΣΜΑ ΠΟΥΡΟ ΔΕ ἘΤΑΦ-

1) Sic; read. †ΝΑΝΑΖΤ. — 2) Read ΑΦΦΟΧΣΣ.

3) Sic; read. ΟΥΜΟΥΜΙ.

ΝΑΥ ΝΕΜ ΝΗ ΕΘΝΕΜΑϞ ΤΗΡΟΥ ΕΦΗ ΕΤΑϞΩΠΙ  
 ΑΥΤΩΜΤ ΝΜΑΩ ΟΥΟΣ ΑΥΕΡΩΦΗΡΙ ΔΘΑΝΑ-  
 ΣΙΟΣ ΔΕ ΑϞΩΩ ΕΒΟΛ ΝΠΕΜΘΟ ΝΝΟΥΓΡΩΟΥ ΧΕ  
 ΑΝΟΚ ΟΥΧΡΗΣΤΙΑΝΟΣ †ΩΕΠΖΜΟΤ ΝΤΟΤϞ ΝΨ†  
 ΝΕΜ ΠΕϞΒΩΚ ΓΕΩΡΓΙΟΣ ΧΕ ΑϞΟΠΤ ΕΠΑΡΙΘΜΟΣ 5  
 ΝΤΕ ΝΕϞΕΒΙΑΙΚ ΑΝΟΚ ΗΑ ΠΕΡΓΑΤΗΣ ΝΤΕ †ΑΣΠ  
 ΙΑ ΟΥΟΣ †ΕΡΖΕΛΠΙΣ ΧΕ ΠΕϞΝΑΙ ΝΑΤΑΖΟΙ ΖΩ  
 ΖΙΤΕΝ ΝΙΤΩΒΖ ΝΤΕ ΠΙΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΡ-  
 ΤΥΡΟΣ ΕΘΟΥΑΒ ΟΥΟΣ ΠΙΤΥΝΑΤΟΣ ΟΥΟΣ ΑΥ-  
 ΣΩΝΤ ΝΧΕ ΝΙΑΝΟΜΟΣ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΟΥΩΛΙ 10  
 ΝΝΑΘΑΝΑΣΙΟΣ ΣΑΒΟΛ Ν†ΒΑΚΙ ΝΣΕΩΛΙ ΝΤΕϞΛΦΕ  
 ΗΕΝ ΡΩΣ ΝΣΗϞΙ ΦΑΙΡΗ† (sic) ΑϞΧΩΚ ΕΒΟΛ ΝΤΕϞ-  
 ΜΑΡΤΥΡΙΑ ΝΣΟΥ ΚΓ ΝΠΙΛΒΟΤ ΤΩΒΙ ΝΝΟΥΓΕΖΟΥ  
 ΝΣΑΒΒΑΤΟΝ ΕΡΕ ΠΕϞΣΜΟΥ ΕΘΟΥΑΒ ΩΠΙ ΝΕΜΑΝ  
 ΤΗΡΟΥ ΩΔ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ ΕΤΑϞΚΟΤϞ 15  
 ΔΕ ΝΧΕ ΠΙΘΜΗΙ ΕΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ ΦΗ  
 ολ. 128. ΕΤΕΚΟΥΑΩϞ ΑΡΙΤϞ ΝΗΙ. ΔϞΕΡΟΥΩ ΝΧΕ  
 ΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ ΩΕ ΝΙΝΟΥ† Ω ΓΕΩΡΓΙΟΣ  
 ΧΕ †ΝΑΣΡΩΤϞ ΕΡΟΚ ΠΑΙΡΗ† ΑϞΘΕΡΟΥΘΟΥ†  
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 ΝΝΟΥΤΡΟΧΟΣ ΕϞΘΟΙ ΝΜΑΩ ΟΥΟΣ ΑϞΘΕΡΟΥ  
 ΤΩΙΣ<sup>1</sup> ΕΡΟϞ Ν Ρ ΝΕϞΤ ΕΥΟΙ ΝΝΟΥΜΑΖΙ ΕΦΟ-  
 ΥΑΙ ΑΥΜΑΖϞ ΤΗΡϞ ΗΕΝ ΖΑΝΦΕΡΟΝΙΟΝ ΕΥΣΗΡ  
 ΝΜΑΩ ΟΥΟΣ ΑΥΖΙΟΥΙ ΕΠΩΩΙ ΗΕΝ ΝΕϞΩΩΛΖ  
 ΝΖΑΝΛΑΒΟΥ ΝΕΜ ΖΑΝΩΤΕΝ ΝΒΕΝΙΠΙ ΕΥΜΟΚΖ 25  
 ΝΜΑΩ ΑϞΘΕΡΟΥΘΑΜΙΔ ΝΠΙΤΡΟΧΟΣ ΝΦΟΞΙ Β†  
 ΕΥΟΙ ΝΝΑΣΤΗΡΙΟΝ ΝΗΩΚ ΣΑ ΠΑΙ ΣΑ ΕϞΜΕΖ ΝΨϞ  
 ΝΕΜ ΦΕΡΟΝΙΟΝ ΣΑ ΠΑΙ ΚΕΣΑ ΕϞΜΕΖ ΝΣΗϞΙ ΝΡΩϞ

1) Sic; read ΑϞΘΕΡΟΥΤΩΤΣ.

ἸΒΑΩΟΥΡ ἔρε λαβем ᾖ ἸΧΩΙΤ ἕεν ΝΟΥΧΩΤΖ  
 ΟΥΟΖ ἔρε ᾗ ἸΖΥΠΕΡΕΤΗΣ СΩΚ ΚΑΤΑ ΟΥΑΙ ἸΤΕ  
 ΝΙΛΑΒЕМ ΟΥΟΖ ΑΦΕΡΚΕΛΕΥἸΝ ΕΘΡΟΥἸΝΙ ἸΠΙΜΑ-  
 ΚΑΡΙΟϚ ΠΕΧΑϚ ΝΑϚ ΧΕ ΓΕΩΡΓΙΕ ΙϚ ΧΕ ΕΚΝΑ-  
 ΩΩΤ ἸΠΙΛΠΟΛΛΩΝ Ἰἔ ΧΝΑΒἸ ἸΝΝΟΥΒΡΗΠΙ ἸΝΝΟΥΡΟ  
 ἔΒΟΛ ΖΙΤΟΤ ΟΥΟΖ ΙϚ ΧΕ ΕΚΗΠ ἔΠΧᾚ Ἰἔ СΟΜϚ  
 ἔΠΙΜΑΝΓΑΝΟΝ ἔΤΑΙΘΑΜΙΟϚ ΝΑΚ ΖΙΤΚ ἔΒΟΥΝ  
 ἔΡΟϚ ΕΘΡΕΦΕΡΔΟΚΙΜΑΖΙΝ ἸΠΕΚΩΜΑ ΧΕ Ἰ[ΘΟΚ]  
 ΟΥΧΩΡΙ ἸΜΑΤΟΙ ΠΕΧἔ ΠΙΛΓΙΟϚ ΧΕ †ΗΠ ἔΠΧᾚ  
 ΜῚ. ΦΗ ΕΤΕΖΝΑΚ ΑΡΙΤϚ ΝΗΙ ΑΦΕΡΚΕΛΕΥἸΝ ἔΤΗΙϚ  
 ἔΒΟΥΝ ἔΠΙΤΡΟΧΟϚ ΕΘΡΟΥἔΩΚ ἔΧΩϚ ἸΧἔ Ζᾖ  
 ἸΖΥΠΕΡΕΤΗΣ ΠΙΜΑΚΑΡΙΟϚ Δἔ ἔΤΑϚΝΑϚ ἔΠΙ-  
 ΜΑΝΚΑΝΩΝ ἔΤΧΟΡΧ ἕεν ΘΜΗ† ἸΠΙΤΡΟΧΟϚ ΑΦΕΡ-  
 ΖΟ† ΕΘΒΕ ΟΥΡΩΜΙ ΖΩϚ ΕΦΕΡΦΟΡΙΝ ἸΝΝΟΥСΑΡΖ  
 ΜΑΛΙϚΤΑ ΕϚΧΗΝ ἸΠΑΙ ΡΗ† ΟΥΟΖ ΠΕΧΑϚ ἸἔΡΗΙ  
 ἸἔΗΤϚ ΧΕ ΓΕΩΡΓΙΟϚ ΖΑΡΑ ΧΝΑΩΝΟΖЕМ ἸΠΑΙ  
 СΟΠ [ΑΝ] СΑΤΟΤϚ ΑϚΦΩΡΩ ἸΝΕϚΧΙΧ ἔΒΟΛ ΑϚ-  
 ΤΩΒΖ ἸΠΑΙΡΗ† ΕϚΧΩ ἸΜΟϚ ΧΕ †ΖΩϚ ἔΡΟΚ ΠΑᾚ  
 Ἰἔᾚ ΠΧᾚ ΟΥΟΖ †ΩΠΕΖΜΟΤ ἸΤΟΤΚ ΧΕ ΑΚΑΙΤ  
 ἸΕΜΠΩΑ Ἰ†ΜΕΤΩΦΗΡ ἸΤΕ ΝΕΚΕΜΚΑΖ ἸΝΝΟΥΧΑΙ  
 ἸΦΡΗ† ἸἔΘΟΚ ΠΑᾚ ἔΤΑϚἔΩΚ ΖΙΧΕΝ ΟΥΩΕ ΟΥΟΖ  
 ΑΥΧΑΤ<sup>1</sup> ἕεν ΘΜΗ† ἸСΟΝΙ ᾖ ΙϚ ΖΗΠΠΕ ΑΥΘΑΜΙᾚ  
 ΝΗΙ ἸΝΝΟΥΤΡΟΧΟϚ ΕϚΟΙ Ἰᾖ ΕΘΒΕ ΠΕΚΡΑΝ ἔΘΟΥΑΒ  
 ΠΑΝΗВ СΩΤЕМ ΧΕ †ΝΟΥ ᾚ ΠΑϚΩΤΗΡ ἔΠΕΚΒΩΚ  
 ΓΕΩΡΓΙΟϚ ᾚ ΦΗ ἔΤΕ ἸΠΕ ΟΥΟΝ ΕΡΩΟΡΠ ἔΡΟϚ  
 ἔΝΕΖ ΠΙΑΤΩΙΒ† ΠΙΧΛΟΜ ἸΤΕ ΝΙΜΑΡΤΥΡΟϚ ΦΗ  
 ἔΤΑϚᾚΩΛΚ ἸΤΦἔ ἸΦΡΗ† ἸΝΟΥΚΑΜΑΡΑ ΑϚΩΙΤϚ  
 ἕεν ΟΥἔΜΙ ἔΠΧΙΝΤΕϚΩΟΥᾚ Ἰᾚ† ΖΙΧΕΝ ΠΙϚΩΝΤ

1) Sic; read ΑΥΧΑΚ.



129. ΤΗΡΩ ΦΗ ἘΤΑΦΘΑΜΙΔὸ ἸΝΙΘΗΠΙ ἘΘΡΟΥΩΟΥΟ  
 ΜΟΥΖΩΟΥ ΖΙΧΕΝ ΠΙΚΑΖΙ ἘΧΕΝ ΝΙΘΜΗ ΝΕΜ  
 ΝΙΡΕΦΕΡΝΟΒΙ ΕΥΣΟΠ ΦΗ ἘΤΑΦΘΑΜΙΔὸ ἸΝΙΤΩΟΥ  
 ΝΕΜ ΝΙΚΑΛΑΜΦΟ ἮΕΝ ΟΥΩΙ ΝΕΜ ΟΥΜΑΩΙ  
 ἸΝΤΕΡΩΦ ΦΗ ἘΤΑΦΕΡΕΠΙΔΙΜΑΝ ἸΝΙΔΣΕΒΗΣ ΤΗ 5  
 ΡΟΥ ΟΥΟΣ ἸΠΑΡΑΝΟΜΟΣ ΝΑΙ ἘΤΑΦΕΡΑΤΣΩΤΕΜ  
 ΟΥΟΣ ΔΑΖΙΤΟΥ ΕΖΡΗΙ ἘΠΙΤΑΡΤΑΡΟΣ ἸΤΕ ἸΜΕΝΤ  
 ΣΕΧΗ ἸΜΑΥ ΤΝΟΥ ἮΕΝ ΠΙΧΡΩΜ ΝΕΜ ΖΑΝΜΟΥ-  
 ΧΛΟΣ ἸΤΕ ἸΜΕΝΤ ΟΥΟΣ ΕΥΕΡΚΟΛΑΖΙΝ ἸΜΩΟΥ  
 ἘΒΟΛΖΙΤΕΝ ΖΑΝΔΡΑΚΩΝ ΕΥΖΩΟΥ ΑΡΙΠΙΔΙΜΑΝ<sup>2</sup> 10  
 ΠΑΝΟΥΤ ἸΝΙΔΣΕΒΗΣ ΤΗΡΟΥ ΟΥΟΣ ἸΜΟΝ ΖΛΙ  
 ΝΑΩΤ ἘΒΟΥΝ ΕΖΡΕΝ ΠΕΚΟΥΑΖΣΑΖΜΙ ΦΗ ἘΤΕ  
 ἮΕΝ ΝΙΕΖΟΥΟΥ ἸΒΑΙΕ ἘΔΚΟΥΟΝΖΚ ΝΑΝ ἘΒΟΛ  
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟΣ ΔΚΒΙ ΣΑΡΖ ἮΕΝ ΤΘΕΔΔΟΚΟΣ  
 ΜΑΡΙΑ ΤΠΑΡΘΕΝΟΣ ἮΕΝ ΟΥΜΥΣΤΗΡΙΟΝ ἸΝΑΤ 15  
 ἮΕΤΩΤΩ ΟΥΟΣ ἸΑΤΕΜΙ ἘΡΟΥ ΠΙΧΦΟ ἸΝΑΛΙΝ-  
 ΘΙΝΟΝ<sup>3</sup> ΦΗ ἘΤΑΦΜΩΙ ΖΙΧΕΝ ΝΙΧΟΛ ἘΤΕ ἸΠΕ  
 ΝΕΦΔΑΛΑΥΧ ΘΩΛΕΒ ἸΜΩΟΥ ΦΗ ἘΤΕ ἘΒΟΛΖΙΤΕΝ  
 Ε ἸΩΙΚ ΔΦΕΡΕ Ε ἸΩΟ ἸΡΩΜΙ ΟΥΩΜ ΔΥΣΙ ΦΗ  
 ἘΤΑΦΕΡΕΠΙΔΙΜΑΠ ἸΦΙΟΜ ΝΕΜ ΝΙΘΗΟΥ ΟΥΟΣ 20  
 ΑΥΧΑ ΡΩΟΥ [ΕΝΧΑΙ] ΝΙΒΕΝ ΣΕΣΩΤΕΜ ΝΑΚ ΧΕ  
 [Ζ]ΑΝΘΑΜΙΔὸ ἸΤΑΚ ΤΗΡΟΥ ΝΕ ΜΑΡΕΦΙ ἸΧΕ ΠΕΚΝΑΙ  
 ΕΖΡΗΙ ἘΧΩΝ ΝΕΜ ἸΝΟΚ ἮΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟΣ  
 ΧΕ ΟΥΗΙ ἘΡΕ ΠΙΝΑΙ ΧΗ ἸΤΟΤΚ ΦΩΚ ΠΕ ΠΙΩΟΥ  
 ΝΕΜ ΠΕΚΙΩΤ ἸΛΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΩΛ 25  
 ἘΝΕΖ ἸΜΗΝ ΕΤΑΦΤ ΔΕ ἸΠΙΔΜΗΝ ΔΥΖΙΤΩ ἘΒΟΥΝ  
 ἘΠΙΤΡΟΧΟΣ ἘΤΑΦΖΕΙ ΔΕ ἮΕΝ ΘΜΗΤ ἸΝΙΟΥΡΑΝΟΝ

1) Read ΕΒΡΗΙ.

2) Read ΑΡΙΕΠΙΔΙΜΑΝ.

3) Read ἸΝΑΛΗΘΙΝΟΝ.

ΕΤΧΟΡΧ ΛΥΣΩΚ ἘΣΩϞ ἸΝΟΥΣΟΠ ἸΝΟΥΩΤ ΟΥΟΖ  
 ΛΦΒΩΛ ἘΒΟΛ ἕΒΕΝ ΟΥἸΩϞ ΝΙΚΑϞ ΝΕΜ ΝΙΑΦΟΥἸ  
 ΛΥΜΟΥΝΚ ΕΥΣΟΠ ΠΙΤΥΡΑΝΟϞ ΔΕ ΑΦΩϞ ἘΒΟΛ  
 ἸΠΕΜΘΟ ἸΝΙΟΥΓΡΩΟΥ ΕΤΚΩ† ἘΡΟϞ ΕΦΧΩ ἸΜΟϞ  
 ΧΕ ἸΜΟΝ ΝΟΥ† ἘΒΗΛ ἘΠΙΛΠΟΛΛΩΝ ΝΕΜ ΠΙΕΡ-  
 ΜΗϞ ΝΕΜ ΠΙΖΕΥϞ ΝΕΜ ΠΙΛΑΚΛΗϞ ΝΕΜ †ΑΘΕΝ-  
 ΗΑϞ ΝΕΜ †ΚΑΜΑΝΔΡΑ ΝΕΜ ΠΟϞΙΤΩΝ ΝΑΙ ἘΤΟΥ-  
 ΣΟΛΣΕΛ ἸΤΦΕ ΝΑΙ ΕΤ†ΜΕΤΟΥΡΟ ἸΝΙΟΥΓΡΩΟΥ  
 ΕΥΘΟΡΟ ἸΝΙΧΩΡΙ ἸΜΑΖΙ ἸΠΙΚΑΖΙ ΑΦΘΩΝ †ΝΟΥ  
 Φ† ἸΓΕΩΡΓΙΟϞ ΦΗ ΕΤΑ ΝΙΡΑΒΤΟΥΧΟϞ ἸΝΙΟΥἸΔΑΙ  
 ἕΘΘΒΕϞ ΕΘΒΕ ΟΥ ἸΠΕϞἸ ἸΝΤΕϞΝΑΖΜΕϞ ἘΒΟΛἕΒΕΝ  
 ΝΑΞΙΧ ΟΥΟΖ ΑΦΕΡΚΕΛΕΥἸΝ ΕΘΟΟΥΩΛΙ ἸΠΙΩΩΙΩ  
 ἸΝΤΕ ΝΕϞΚΑϞ ΝΕΜ ΝΕϞΑΦΟΥἸ ΝΕΜ ΠΙΚΑΖΙ ἘΤΑϞΣΩ  
 ἸΠΕϞΣΝΟϞ ΕΘΟΥΑΒ ΑϞΖΙΤΟΥ ἘΠΕϞΗΤ ἘΟΥΛΑΚΚΟϞ  
 ΕΤΩΟΥΩΟΥ ἸΑΤΜΩΟΥ ΑΥΩΟΡϞ ἸΝΙΤΕΜ<sup>1</sup> ΩΑΡΩϞ

fol. 130. ΝΑϞΣΩ ἸΜΟϞ ΠΕ ΧΕ ΜΗΠΟΤΕ ἸΝΤΕ ΝΙΧΡΗϞΤΗἸΑΝΟϞ  
 ΣΙΜΙ ἸΝΟΥΩΩΩΙΩ ἸΝΤΟΥἸΡΙ ἸΖΑΝΣΟΜ ἸἕΗΤϞ ΜΕ-  
 ΝΕΝΣΩϞ ΑϞΤΩΝϞ ἸΘΟϞ ΝΕΜ ΠΙΚΕ ΞΘ ἸΝΟΥΓΡΟ  
 ΟΥΟΖ ΑΥΖΩΛ ἘΠΙΛΡΙϞΤΟΝ ΝΑΥΡΑΩΙ ΠΕ ΧΕ  
 ΑΥΒΡΟ ἘΠΟΥΣΑΧΙ ΠΕ ΟΥΟΖ ἕΒΕΝ †ΟΥΝΟΥ Ἰ  
 ΠΙΛΗΡ ΤΗΡϞ ΕΡΧΑΚΙ ΟΥΟΖ ἸΤΦΕ ΖΩΒϞ ἸἕΗΠΙ  
 Ἰ ΖΑΝἕΑΡΑΒΑΙ ΝΕΜ ΖΑΝΣΕΤΕΒΡΗϞ ΩΩΠΙ Ἰ  
 ΠΙΚΑΖΙ ΤΗΡϞ ΣΘΕΡΤΕΡ ΩΑ ΝΕϞΣΕΝ† Ἰ ΠΑΡ-  
 ΧΗΑΓΓΕΛΟϞ ΕΘΟΥΑΒ ΕΡΣΑΛΠΙΖΙΝ ἕΒΕΝ †ΣΑΛ-  
 ΠΙΡΡΟϞ ΑϞἸ ἸΝΣΕ ΠΩϞ ΖΙΧΕΝ ΟΥΖΑΡΜΑ ἸΧΕΡΟΥ-  
 ΒΙΜ ΝΕΜ ΖΑΝΑΝΘΒΑ ἸΑΓΓΕΛΟϞ ΟΥΟΖ ΑΦΟΥΟΖ  
 ΖΙΧΕΝ ΠΙΛΑΚΚΟϞ ΠΕΣΕ ΠΩϞ ἸΜΙΧΑΗΛ ΧΕ ἸΣΟϞ  
 ἸΠΑΙἸΔΑΚ[Κ]ΟϞ ΧΕ ΜΟΙ ΝΗΙ ἸΝΙϞΣΝΟϞ ΝΕΜ ΝΙΚΑϞ

<sup>1</sup>) Read ἸΝΙΤΕΝ.

ΝΕΜ ΝΙΑΦΟΥΪ ΝΕΜ ΝΙΩΩΩ ἸΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ  
 ΕΘΒΕ ΧΕ ΑΧΧΟΣ ΧΕ ΤΗΛΩΝΟΖΕΜ ἸΠΑΙ ΣΟΠ ΑΝ  
 ΖΙΝΑ ἸΤΕΦΕΜΙ ΉΕΝ ΠΕΦΖΗΤ ΤΗΡΦ ΧΕ ἸΝΟΚ ΠΕ  
 ΦΤ ἸΑΒΡΑΑΜ ΝΕΜ ΦΤ ἸΝΙΣΛΑΚ ΝΕΜ ΦΤ ἸΝΙΛΚΩΒ  
 ΟΥΟΣ Ἰ ΜΙΧΑΗΛ ΧΑΥ ἸΠΕΦΜΕΘΟ ἸΒΟΛ ΑΦΒΙ ἸΝΙ- 5  
 ΚΑΣ ἸΧΕ ΠΩΣ ΉΕΝ ΤΕΦΧΙΧ ΕΦΧΩ ἸΜΙΟΣ ἸΠΑΙΡΗΤ  
 ΧΕ ΓΕΩΡΓΙΟΣ ΠΑΛΛΟΥ ΦΧΙΧ ἸΤΑΣΕΡΠΑΛΖΙΝ<sup>1</sup>  
 ἸΝΑΔΑΜ ἸΘΟΣ ΟΝ ΤΗΟΥ ΠΕ ΕΤΕΡΠΛΑΖΙΝ  
 ἸΜΟΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΦΜΙΦΙ  
 ἸΒΟΥΗ ἸΖΡΑΦ ΑΦΤ ΝΑΦ ἸΠΙΠΠἸ ἸΩΝΉ ΟΥΟΣ 10  
 ΑΦΤΩΝΦ ἸΒΟΛ ΉΕΝ ἸΗΕΘΜΩΟΥΤ ἸΧΕ ΠΙΛΓΙΟΣ  
 ΓΕΩΡΓΙΟΣ Ἰ ΠΩΣ ΕΡΑΣΠΑΖΕΣΘΕ ἸΜΙΟΦ ΟΥΟΣ  
 ΑΦΤ ΝΑΦ ἸΤΖΗΡΗΝΗ ΑΦΖΩΛ ἸΠΩΩΙ ἸΜΙΦΗΟΥΪ  
 ΕΦΣΟΜΣ ἸΣΩΦ ἸΘΟΦ ΔΕ ΑΦΤΩΝΦ ΑΦΙ ΨΑ ΜΙΟΥ-  
 ΡΩΟΥ ἸἸΝΟΜΟΣ ΝΕΜ ΝΙΚΕΜΑΤΟΙ ἸΤΑΥΖΙΤΦ 15  
 ἸΠΙΛΑΚΚΟΣ ΟΥΟΣ ΠΕΣΑΦ ΝΩΟΥ ΕΥΣΟΠ ΧΕ ΣΟΥ-  
 ΩΝΤ Ω ΝΙἸΝΟΜΟΣ ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡΓΙΟΣ ΦΗ  
 ἸΤΑΡΕΤΕΝΉΘΒΕΦ ΟΥΟΣ ἸΑΡΕΤΕΝΖΙΤΦ ἸΠΙΛΑΚ-  
 ΚΟΣ ΕΤΑΦΤΜΙΑΤΦ ἸΜΙΟΦ ἸΧΕ ΠΙΛΣΕΒΗΣ ΔΑΔΙ-  
 ΑΝΟΣ ΟΥΟΣ ΠΕΣΑΦ ἸΝΙΜΑΤΟΙ ΧΕ ΤΕΦΉΝΙΒΙ ΠΕ 20  
 ΤΕ ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΣ ΠΟΥΡΟ ἸΤΑΡΜΕΝΙἸ ΧΕ  
 ἸΜΙΟΝ ΤΕΦΉΝΙΒΙ ΑΝ ΤΕ ΑΛΛΑ ΕΦΘΝΙ ἸΜΙΟΦ  
 ΑΝΑΤΟΛΙΟΣ ΧΕ ΠΙΣΤΡΑΤΗΛΑΤΗΣ ΝΑΦΧΩ ἸΜΙΟΣ  
 ΝΩΟΥ ΠΕ ΧΕ ΤΕΤΕΝΩΠΙ ΑΝ Ω ΝΙΔΘΝΟΥΤ ἸΕΡΕ-  
 ΤΕΝΧΩΠ ἸΤΜΕΘΜΗ ΑΛΛΑ ΑΛΗΘΩΣ ΦΑΙ ΠΕ ΓΕ- 25  
 ΩΡΓΙΟΣ ΠΙΒΩΚ ἸΤΕ ΦΤ ΕΤΟΝΉ ἸΤΑ ΠΑΩΣ ΠΗΣ  
 ολ. 131. ΠΧΣ ΠΩΗΡΙ ἸΦΤ ΕΤΟΝΉ ἸΤΑΦΤΟΥΜΟΣΦ ἸΒΟΛ  
 ΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΖΩ ΤΗΑΖΤ

1) Read ἸΤΑΣΕΡΠΑΛΖΙΝ.

ἘΠΑῸḲ ἸḲḲ ΠΧḲ ΔΝΟΚ ΝΕΜ ΝΑΜΑΤΟΙ ΤΗΡΟΥ  
 ΕΤΜΟΨΙ ΝΕΜΗΙ ΤΟΤΕ ΔΗΞΩΝΤ ἸΞΕ ΠΙΛΣΕΒΗϞ  
 ΔΑΔΙΑΝΟϞ ΔΦΕΡΚΕΛΕΥἸΝ ἘΘΡΟΥΔΟΛΟΥ ΣΑΒΟΛ ἸΤ-  
 ΠΟΛΙϞ ΟΥΟϞ ἸΣΕΛΙΤΟΥ Ἰὶ ἸΑΡΧΗ ΟΥΟϞ ἸΣΕ-  
 ΒΕΤΔΩΤΟΥ ἸΤΣΗΦΙ ΦΑΙ ΠΕ ΠΙΡΗΤ ἘΤΑΥΞΩΚ  
 ἘΒΟΛ ἸΤΟΥΜΑΡΤΥΡΙΑ ἸΝΟΥ ḲḲ ἸΠΙΛΒΟΤ ΜΕΧΙΡ  
 ΟΥΟϞ ΔΥΒΙ ἸΠΙΧΛΟΜ ἸΝΑΤΤΑΚΟ ΕΥἸΡΙ ἸḲ ἸΨΟ  
 ἸΜΑΤΟΙ ΝΕΜ ΠΟΥΣΤΡΑΤΗΛΑΤΗϞ ΔΝΑΤΟΛΙΟϞ ΝΕΜ  
 Θ ἸΨΟ ἘΒΟΛḲΕΝ ΝΙΜΗΨ ΕΤΟϞΙ ἘΡΑΤΟΥ ΖΑΝ-  
 ΖΩΟΥΤ ΝΕΜ ΖΑΝΖΙΔΟΜΙ ΟΥΟϞ ΝΑΡΕ ΠΙΔΓΙΟϞ 1  
 ΡΕΩΡΓΙΟϞ ΟϞΙ ἘΡΑΤḲ ΕΦΤΝΟΜΤ ΝΩΟΥ ΤΗΡΟΥ  
 ΨΑΤΟΥΞΩΚ ἘΒΟΛ ἸΚΑΛΩϞ ἘΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ  
 ΨΟΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΨΑ ἘΝΕΖ ἈΜΗΝ ΜΕΝΕΝΣΑ  
 ΝΑΙ ΔΦΕΡΚΕΛΕΥἸΝ ΕΘΡΟΥΨΤΟ ἸΠΙΘΜΗΙ ΖΙΧΕΝ  
 ΟΥΔΛΟΞ ἸΒΕΝΙΠΙ ΟΥΟϞ ἸΣΕΖΩΤḲ ἸΠΕΦϞΟΙ ἘḲΟΥΝ 1  
 ἘΠΙΔΛΟΞ ΟΝ ΠΑΛΙΝ ΟΝ ΔΦΘΡΟΥΜΟϞ ἸΝΟΥΧΑΛ-  
 ΚΙΟΝ ἸΤΑΖΤ ἸΤΟΥΣΑΖΤ ḲΑΡΟΥ ΨΑΤΟΥΕΡ  
 ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΔΦΘΡΟΥΔΟΛΟΥΩΝ ἸΡΩḲ ἸΠΙ-  
 ΛΓΙΟϞ ἸΤΟΥΧΩΨḲ ἘḲΡΗΙ ἘΤΕΦΝΕΧΙ ΕΦΒΕΡΒΕΡ  
 ἸΠΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΟΠΙ ἸΜΟḲ ΔΦΕΡΚΕΛΕΥἸΝ 2  
 ἸΞΕ ΠΙΛΣΕΒΗϞ ἸΣΕΦΩΧΙ ἸΝἸἸḲΤ ἘΒΟΛḲΕΝ ΠΕΦ-  
 ΣΩΜΑ ἸΣΕΛΨḲ ἘΨΩΙ ḲΕΝ ΟΥΤΑΡ ἸΤΕ ΟΥΨΗΝ  
 ἸΣΑ ΝΕΦΦΑΤ ΟΥΟϞ ἸΣΕΜΟΥΡ ἸΝΟΥΩΝΙ ἸΣΑ  
 ΠΕΦΜΟΥΤ ΔΦΕΡ Ἰ ἸἘΖΟΥΟΥ ΝΕΜ Ἰ ἸἘΧΩΡϞ ἘḲΛΩΙ  
 ἘΖΡΗΙ ΨΑΤΕ ΠΕΦϞΝΟΥ ΨΟΥΔ ἘΒΟΛḲΕΝ ΠΕΦΨΑΙ 2  
 ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΕΤΑ Ἰ ΔΕ ἸἘΖΟΥΟΥ ΞΩΚ  
 ἘΒΟΛ ΔΦΘΡΟΥΧΑḲ ἘΠΕϞΗΤ ἸΞΕ ΔΑΔΙΑΝΟϞ ΠΙΤΥ-  
 ΡΑΝΝΟϞ ΟΥΟϞ ΝΑΡΕ ΟΥΚΟΥΧΙ ἸΝἸἸḲΙ ΣΟΧΠ ἸḲΗΤḲ  
 ΠΕ ΟΥΟϞ ΔΦΘΡΟΥΨΤΟḲ ΖΙΧΕΝ ΠΙΚΑΖΙ ΔΦΘΡΟΥ-  
 ΖΙΟΥἸ ἘΧΕΝ ΠΕΦϞΩΜΑ ḲΕΝ ΡΩϞ ἸΤΣΗΦΙ ΙϞΧΕΝ 3

ΝΕΦΑΤ ΨΑ ΤΕΦΑΦΕ ΟΥΟΣ ΑΓΑΙΦ ἸΦΩḲ ΦΩḲ  
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 ΟΥΚΕΛΕΒΙΝ ΨΑΤΕΦΩḲ ΠΑΛΙΝ ΟΝ ΑΦΘΟΥΚΩΨ  
 ἸΠΠΥΡΓΟΣ ἸΤΕ ΧΩΦ ΝΕΜ ΝΙΧΒΙ ἸΤΕΡΑΤΦ  
 ḲΕΝ ΟΥΚΕΛ[Ε]ΒΙΝ ΟΥΟΣ ΑΦΘΟΥἸΝΙ ἸΝΟΥΝΙΩΨ 5  
 ἸΝΙΦΤ<sup>1</sup> ΕΦΛΟΒΨ ἸΧΡΩΜ ΑΦΘΟΥΖΙΤΦ ἘḲΟΥΝ

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 ΑΓΖΙΟΥἸ ἘΧΩΦ ΨΑΤΕΦἸ ἘΒΟΛḲΕΝ ΠΙΚΕΣΑ ΟΥΟΣ  
 ΑΦΘΟΥΦΑΙ ἸΜΟΥ ΕΦΟΙ ἸΡΕΦΜΩΟΥΤ ἸΣΕḲΛΦ  
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 ΠΙΘΜΗ ΝΑΦΨΟΠ ΠΕ ḲΕΝ ΟΥΝΙΩΨ ἸḲΙΣΙ ΕΘΒΕ  
 ΝΙΒΑΣΑΝΟΣ ΕΤḲΕΝ ΠΕΦΣΩΜΑ ΕΘΟΥΑΒ ḲΕΝ ΠΙḲ-  
 ΧΩΡΖ ΟΥΝ ἸΜΑΖ Ḳ Ἐ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ ḲΕΝ  
 ΝΙΠΛΥΓΗ Ἰ ΠḲḲ ἸḲḲ ΠΧḲ Ἰ ΨΑΡΟΦ ḲΕΝ ΠΙΨ-  
 ΤΕΚΟ ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ΟΥΟΣ Ἰ ΠΙΨΤΕΚΟ 15  
 ΜΟΥ ἸΝΟΥΦΩΝΙ ΠΕΧΕ ΠḲḲ ΝΑΦ ΧΕ ΓΕΨΡΓΙΟΣ ΖΗΠΠΕ  
 ΦΕΡΚΕΛΕΥἸΝ ΝΑΚ ΤΩΝΚ ḲΖΙ ἘΡΑΤΚ ΖΙΧΕΝ ΝΕΚ-  
 ΒΑΛΑΧ ΕΚΟΥΟΣ ΟΥΟΣ ḲΕΝ ΦΟΥΝΟΥ ΑΦΤΩΝΦ  
 ΕΦΟΙ ἸΑΤΤΑΚΟ ΑΦΕΡΑΣΠΑΖΕΣΘΕ ἸΜΟΥ ἸΧΕ ΠḲḲ  
 ΟΥΟΣ ΑΦΖΙΟΥἸ ἸΤΕΦΧΙΧ ΖΙΧΕΝ ΠΕΦΣΩΜΑ ΤΗΡΦ 20  
 ΑΦΜΑΖΦ ἸΝΟΜΨ ΠΕΧΑΦ ΝΑΦ ΧΕ ΤΨΟΥΝΟΥ  
 ἸΤΕΚΖΩΛ ΨΑ ΝΑΙ ἸΣΕΒΗΣ ἸΝΟΥΓΡΨΟΥ ΟΥΟΣ  
 ἸΤΕΚΨΠΙ ΝΨΟΥ ΝΕΜ ἸΟΥΝΟΥΨ ΧΕΜΝΟΜΨ  
 ἸΠΕΡΕΡΖΟΨ ΦΨΟΠ ΝΕΜΑΚ ἸΧΟΥ ΝΙΒΕΝ ΦΧΩ

ἸΒ. ἸΜΟΣ ΝΑΚ Ḳ ΠΑΜΕΝΡΙΤ ΓΕΨΡΓΙΟΣ ΧΕ ΟΥΟΝ 25  
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 ΟΥΟΣ Ἰ ΠΙΑΓΓΕΛΟΣ ΘΕΛΗΛ ἘΧΕΝ ΠΕΚΨ ΕΘΝΑΝΕΦ  
 ΙΣ ΖΗΠΠΕ ΦΝΟΥ ΚΕḲ ἸΡΟΜΠΙ ΦΙΑΨΟΠΙ ΕΚΨΟΠ

1) Read ἸΝΙΦΤ.

2) Read ἸΟΥἸΝΑΜ.

ΗΕΝ ΝΑΙ ΒΑϞΑΝΟϞ ΕΒΟΛΖΙΤΕΝ ΝΙΟΥΡΩΟΥ ΝΛΑϞΕ-  
 ΒΗϞ ΟΥΟϞ ΧΝΑΜΟΥ Ν ̄ ΝϞΟΠ †ΝΗΟΥ ΑΝΟΚ  
 ΝΜΙΝ ΝΜΟΙ ΝΕΜ ΝΙΑΓΓΕΛΟϞ ΕΘΟΥΑΒ ΝΤΑΘΙ  
 ΝΤΕΚΙΨΥΧΗ ΝΤΑ† ΕΜΤΟΝ ΝΑΚ ΗΕΝ ΚΕΝϞ ΝΝΑ-  
 ΒΡΑΑΜ ΝΕΜ ΝΙϞΑΑΚ ΝΕΜ ΙΑΚΩΒ ΗΕΝ ΠΙΠΑΡΑ-  
 ΔΙΟϞ ΝΤΕ ΠΟΥΝΟϞ ΝΑΙ ΔΕ ΕΤΑ ΠΩϞ ΣΟΤΟΥ  
 ΝΑϞ ΟΥΟϞ ΑϞ† ΝΑϞ Ν†ΖΗΡΗΝΗ ΑϞΖΩΛ ΕΠΩΟΙ  
 ΕΝΙΦΗΟΥΙ ΗΕΝ ΟΥΩΟΥ ΕϞϞΟΜϞ ΝϞΩϞ Ν ΠΙΔΡΙΟϞ  
 ΔΕ ΓΕΩΡΓΙΟϞ ΑϞΕΡ ΠΙΕΨΩΡϞ ΤΗΡϞ ΕϞΩΛΗΛ ΩΑΤΕ  
 ΠΙΟΥΩΙΝΙ ΩΑΙ ΕΤΑ ΩΩΡΠ ΔΕ ΩΩΠΙ Α ΝΙΔΝΟ-  
 ΜΟϞ ΝΝΙΟΥΡΩΟΥ ΕΡΚΕΛΕΥΙΝ ΕΕΝϞ ΖΙΧΕΝ ΠΙΒΗΜΑ  
 ΠΕΞΕ ΜΑΚΜΕΝΤΙΟϞ ΠΟΥΡΟ ΝΑϞ ΞΕ Ω ΓΕΩΡΓΙΟϞ  
 †ΟΥΩΩ ΕΝΑϞ ΕΟΥΜΗΝΙ ΕΒΟΛ ΖΙΤΟΤΚ ΩΕ ΠΑΝΗΠ  
 (sic) ΠΙΡΗ† (sic) ΕΝΕΜ (sic) ΠΙΟΥ<sup>1</sup> ΝΕΜ †ΑΡ-  
 ΤΕΜΙϞ ΘΜΑϞ ΝΜΙΝΟΥ† ΤΗΡΟΥ †ΝΑΝΑΖ† ΖΩ  
 ΕΠΕΚΝΟΥ† ΙΗϞ ΠΧϞ . . . . .<sup>2</sup> ΞΕ †ΕΜΙ  
 ΞΕ ΝΠΕΚΞΕ ΜΕΘΜΗ ΕΝΕϞ ΑΛΛΑ ΜΑΤΑΜΟΙ ΞΕ  
 ΕΚΕΡΕΤΙΝ ΝΝΑϞ ΠΟΥΡΟ ΞΕ ΠΕΞΑϞ ΝΑϞ ΞΕ ΖΗΠΠΕ  
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 ΠΙΟΥΑΙ ΝΙΜΩΟΥ ΖΑΝΟΥΟΝ ΗΕΝ ΟΥΩΕ ΝΙΜΑϞΟΥ-  
 ΤΑϞ ΝΕ ΖΑΝΟΥΟΝ ΕΒΟΛΗΕΝ ΝΙΩΕ ΝΑΤΟΥΤΑϞ  
 ΝΕ ΕΩΩΠ ΗΕΝ ΝΕΚΕΥΧΗ ΝΤΟΥ†ΟΥΩ ΕΒΟΛ  
 ΝΤΟΥΘΕΠΝΟΥΝΙ ΝΤΕ ΝΙΩΕ ΝΙΜΑϞΟΥΤΑϞ ΟΥΩΝϞ  
 ΕΒΟΛ ΗΕΝ ΝΙΑΤΟΥΤΑϞ ΑΝΟΚ ΖΩ †ΝΑΝΑΖ†  
 ΕΠΕΚΝΟΥ† ΙΗϞ ϞΑΤΟΤϞ ΑϞΚΩΛΞ ΝΝΕϞΚΕΛΙ  
 ΑϞ† ΝΟΥΕΥΧΗ Α ΠΩϞ ΕΤΑϞ† ΔΕ ΝΠΙΔΜΗΝ Α

1) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥϞ.

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

ΟΥΠῆΛ ἰ ἔΧΕΝ ΝΙΘΡΟΝΟΣ ΑΥΤΟΥΩ ἔΒΟΛ ΑΥΒΕ-  
 ΠΝΟΥΝΙ ἦΧΕ ΝΙΘΡΟΝΟΣ ΟΥΟΣ ἅ ΝΙΟΥΘΟΝ ἦΜΑ-  
 ΣΟΥΤΑΣ ΦΙΡΙ ἔΒΟΛ ἦΧΩΒΙ ΝΕΜ ΟΥΤΑΣ ΝΙΚΕ-  
 ΟΥΘΟΝ ἦΝΑΤΟΥΤΑΣ ΑΥΤΛΟΥΘ ἄΧΩΒΙ ἔΒΟΛ ΠΟΥΡΟ  
 ΔΕ ΝΕΜ ΝΙΚΕΟΥΡΩΟΥ ἦΝΑΣΕΒΗΣ ἔΤΑΥΝΑΥ ἔΦΗ 5  
 ἔΤΑΥΨΩΠΙ ἔΒΟΛ ΖΙΤΕΝ ΠΙΘΜΗ ΑΥΨΙΠΙ ἦΜΑΨΩ  
 ΑΥΨΩ ἔΒΟΛ ΕΥΧΩ ἦΜΟΣ ΧΕ ἦΘΟΚ ΟΥΝΙΨΤ  
 ἦΝΟΥΤ ΠΙΑΠΟΛΛΩΝ ΧΕ ἔΒΕΝ ΝΙΚΕΨΕ ΕΤΨΟΥΩΟΥ  
 ΑΚΟΥΩΝΣ ἦΤΕΚΧΟΜ ἔΒΟΛ ΤΟΤΕ ΑΦΕΡΚΕΛΕΥῖΝ  
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1) Read ΨΑΤΟΥΪ.



μωου ερσωκ ναρε πιθμη βοσι ἡμαω πε  
 βεν ται βασανος παλιν ον αφρογτομ  
 περσοι εογφοσι ἡωε ογορ ἡτογτομ κεογι  
 ετερνεσι ἡτογτοσογ νιιτq' αφρογβοκq βεν  
 θμη† ἡτφοσι σνογ† αγινη ἡνογνιω† ἡβα- 5  
 ωογρ ἡβενιπι ογορ αγβασq βεν θμη† ἡσωq  
 ωα νεqδλλαγx παρη† αφ† ἡπιπῆα σατοτq  
 ογορ εταγναγ xε αφμογ αγογαρσαρνη εθρογ-  
 ἡνη ἡνογνιω† ἡλεβηc ἡρομτ ογορ αγριογι  
 ἡπσωμα ἡπιαριοc επιλεβηc νεμ περσνοq νεμ 10  
 νεφαρογι τηρογ ενεμ νη εταγσωлк ενικαω  
 νεμ νη εταγσωлк ενενναςρι ἡτβαωογρ  
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 φαλτον νεμ ογωαζλ ωατε πιωαζ βισι σαπ-  
 ωωι ἡπιλεβηc ἡρογò ιε ἡμαρι ναρε πιλεβηc 15  
 γαρ χη βεν ογωικ ερζηλ επεσht ἡ λ ἡμαρι  
 αγερκελεγιν εθρογωορ ιτεμ εχωq νεμ πιωικ  
 σαπωωι ἡπικαρι ἡκε θ ἡμαρι αφρογκωτ  
 ριxen πιωικ ἡνογμανχασοθνεq ἡτε νιογρωογ  
 xε ρινα πεxωογ xε ἡνε νιxρησtiaνοc xεμ 20  
 ρλι ἡμελοc ἡταq ἡτογκωτ ἡνογμартηριον  
 εχωq εταγωε νωογ ἡxε νιργπερετηc ρηππε  
 αφωωπι ἡxε ογνιω† ἡμονμεν βεν πιαῆρ  
 λ πρη ερχακι λ νισιογ ογωνρ εβολ βεν  
 τφωι ἡπιεροογ ετεμμαγ ογορ λ πoc ι επε- 25  
 σht εβολβεν τφε νεμ ραννανθβα (sic) ἡαγ-  
 γελοc νεμ ρανχοροc ἡτε νη εθογав ερε πιῆ  
 ἡαποστολοc νεμωογ νεμ δαγια πογρο νεμ

1) Read νιιτq.

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 ΔCΜΟΥ †ΝΟΥ ΞΕ Ω ΠΑΩC ἸΡΙΒΟΗΘΙΝ ἘΡΟΝ

1) For ΝΟΥΖΠ.

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 ΕΠΧΙΝΟΟΥΕΝ ΠΧϞ ΝΑΓΩΩ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ  
 ΦΤ ΝΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ  
 ΠΟΥΡΟ ΠΧϞ ΠΕΧΕ ΝΙΟΥΓΡΩΟΥ ΝΝΙΜΑΤΟΙ ΧΕ ΟΥ  
 ΝΕ ΝΑΙ ΩΩ ΕΒΟΛ ΕΤΩΩ ΝΠΑΙΡΗΤ ΕΤΕΝΩΤΕΜ  
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 ΕΤΑΓΤΩΝϞ ΕΒΟΛΗΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΡΕ ΝΙΜΗΩ  
 ΩΩ ΕΒΟΛ ΕΥΝΑΖΤ ΕΠΕΡΝΟΥΤ ΧΕ ΑΓΤΟΥΝΟϞ  
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 ΡΩΟΥ ΠΕ ΝΙΟΥΓΡΩΟΥ ΔΕ ΑΥΕΡΚΕΛΕΥΙΝ ΝΝΙΜΑΤΟΙ

1) Sic; for ΑΥΝΟΥΩΠ.

ἔθροῦδοτδβτ ἵσα νιμηϞ ιςχεν ασπ Ϝ<sup>1</sup> ἵπι-  
 ἔροῦ Ϟα φναγ ἵνασπ ι† ἵπιἔροῦ ἵμαζβ  
 εγῶτεβ ἵσωοῦ πε λγῶπι ἵχε τηβι<sup>2</sup> ἵτε  
 νη εταγδι ἵπιχλομ ἕεν πιεροῦ ἔτεμμαγ  
 σεῖρι ἵἡ ἵωο νεν Ϝ ἵψγχη λγζωλ ἐνιφιογῖ 5  
 ἕεν οῦοῦ ἔρε ποῦσμοῦ εθοῦαβ ῶπι νεμαν  
 τηροῦ Ϟα ἔνεζ ἄμην μενεσα ναι λγκοτοῦ  
 ἵχε νιοῦρωοῦ ἐπιἄγιος γεωργιος πεχωοῦ  
 ναζ χε γεωργιος πωσ ακτωνκ ἐβολῆεν νη

f. 138. εθωοῦτ πεχε πιμακαριος νωοῦ χε παῦς 10  
 ιἡς πῶς πε ἔταρτοῦνοστ ἐβολῆεν νη εθω-  
 οῦτ εθε φαι †ῶπι ἵναι ἕιςι τηροῦ ζιχεν  
 πεφραν εθοῦαβ λφεροῦω ἵχε οῦαι ἐβολ  
 ἵἡητοῦ ἔπεφραν πε ρακλιλος οῦοζ πεχαζ  
 ἵπιῶμηι ἵπαι ρη† χε ὦ γεωργιος ἀλλα ἄληθως 15  
 †οι ἵῶφηρι ἵμοκ χε πωσ ακι ἐβολῆεν παι-  
 λεβης εκοι ἵφαχι φαχι οῦοζ εκσα† ἐπεσῆτ  
 ἐπκαζι †νοῦ χε εκοῦωῶ ἵταναζ† ἐπεκνοῦ†  
 εθε νιῶρονος λἔ ἔταγ†οῦω ἐβολ οῦοζ  
 ἵτενἔμι χε πεκνοῦ† πε ἔταφερ παι μἡνι 20  
 Ϟαν νεννοῦ† νε ἀλλα ις οῦςλη ἵνῶνι  
 ἵπαι μα ἔρε ζανρεφμωοῦτ ἵἡητε ἵτε νι-  
 ἄρχεος οῦοζ ἔῶπι ἵτεκτωβζ ἵπεκνοῦ†  
 οῦοζ ἵτεφτοῦνοσοῦ εῦονῆ οῦοζ †ναναζ†  
 ἔροφ ζω λφεροῦω ἵχε πιμακαριος γεωργιος 25  
 πεχαζ χε †ἔμι ἄνοκ χε τετενναζ† αν ἀλλα  
 πιχρωμ εθναοῦεμῆνοῦ τηροῦ πλην εθε  
 ζδ. φαι μἡω ετὸζι ἔρατοῦ †ναῶρε πωοῦ ἵπαῦς

1) Read Ϝ†.

2) Read τηπι.

ιηϞ π̄χϞ ουωνη εβολ τωνκ ηθοκ nem φη  
 ετεκογλωϞ λογων ητςλη ληιογινι (sic) ηνη  
 ετε ηηητς ηπαεμηο (sic) εβολ ηπαι μηω ρινα  
 ντε φραν ηπαογρο ημηι ουωνη εβολ ηφοογ  
 αϞτωνη ηξε πογρο ρακιλλοϞ nem πογρο δα-  
 διανοϞ nem διδνησιοϞ πογρο ηχημι αγογων  
 ητςλη ηωνι αγινι επωωι ηηικαϞ ητε ηη  
 εταγμογ εταγλοϞλεϞ πεχωογ ναϞ ξε ω γε-  
 ωργιοϞ αγερζολι ηξε ηικαϞ ριχεν παωαι  
 ηπιχρομοϞ ογοϞ αγερωωω ηξε ηικαϞ πεξε  
 πιθμηι ξε ληιογι ηηη ηνογκεωωω παρητ  
 λ πιϞ ηνογρο ορε ηιζυπερετηϞ ωϞι ηηικαϞ  
 nem νογκεωωω εταγχεμογ ογοϞ αγενογ  
 αγχαγ ηπενθο (sic) εβολ ηπιαριοϞ γεωργιοϞ  
 ηθοϞ δε πιμακαριοϞ αϞκωλχ ηηεϞκελι αϞτ  
 ηνογεγχη ηϞτ ηεν τογνογ λ ογνιωτ  
 ημονμηεν ωωπι nem ρανχαραβαι nem ρανσε-  
 τεβρηχ λ ογπ̄α ητε π̄οϞ ωωπι ριχεν πκαϞι  
 fol. 139. nem ηικαϞ nem ηιωωω ογοϞ αγι εβολ ηξε  
 ε ηρωμη εβοληεν ηιωωω nem θ ηςζιμη nem  
 ογκογχι ηλλογ λ ογνιωτ ηροτ ωωπι ηηιογ-  
 ρωογ nem ηιμηω εθνημωογ εθεε τωφηρι  
 εταϞωωπι ναγςοερτερ πε ριϞοπ πε αγμογτ  
 ηξε ηιογρωογ ηνογαι εταϞτωνη εβοληεν  
 ηηεθμωογτ πεχωογ ναϞ ξε ηιμη πε πεκραν  
 πεχαϞ ηωογ ξε βωηϞ πε πιραν εττοι εροι  
 ογοϞ πεχαϞ ναϞ ηξε πογρο ξε ιϞ ογηρ  
 ηρομηι ιϞχεν ετακμογ αϞερογω ξε ιϞ γλ  
 ηρομηι πεχωογ ναϞ ξε ηεν πεκχογ λ π̄χϞ  
 κηη ι επικοϞμοϞ πε πεχαϞ ηιμογ ξε ηφη

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 ΝΩΟΥ ΣΕ ΝΑΙΩΕΜΩΙ ἸΝΝΟΥ† ΣΕ ΠΙΛΠΟΛΛΩΝ  
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 ΔΕΩΩΠΙ ΔΕ ἸΤΑΙΜΟΥ ΑΥΣΑΤ ἸΟΥΓΙΛΡΟ ἸΧΡΩΜ  
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 ἸΡΟΜΠΙ ἸΦΟΥϞ †ΧΗ ἸΒΕΝ ΝΕΦΣΟΛ ΕΤΗΟΣΙ ΝΑΡΕ  
 ΠΙΛΠΟΛΛΩΝ ΠΙΘΟΥΩΤ ΧΗ ΝΕΜΗΙ ἸΒΗΤϞ ΠΕ  
 ΟΥΟΣ ΝΑϞ† ἸΙΣΙ ΝΗΙ ἸΠΙΖΟΥὸ ΠΕ ΕΦΣΩ ἸΜΟΣ  
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 ΟΥ ΑΚΧΑ Φ† ΠΕΚΟΥΡΟ ἸΣΩΚ ΟΥΟΣ ΑΚΟΥΩΩΤ  
 ἸΠΣΑΔΑΝΑΣ ΕΘΒΕ ΦΑΙ †ΝΟΥ ΒΙ ΝΑΚ ΝΕΜΗΙ  
 ΕΥΣΟΠ ἸΝΝΟΥΚΟΛΑΣΙΣ ἸΕΝΕΖ ΛΟΙΠΟΝ ΜΕΝΕΝΣΑ  
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 ΣΩΚ ἸΔΑΧΩϞ ΠΕ ΔΜΕΝ† ΤΗΡϞ ΕΡΟΥΩΙΝΙ ΑϞΕΝ  
 †ΕΧΜΑΛΩΣΙΑ ΤΗΡΣ ἸΠΩΩΙ ΝΕΜΑϞ ΟΥΟΣ ΠΙ-  
 ΣΩΣΠ ΔΕ ἸΝΤΕ ΝΙΚΟΛΑΣΙΣ ΔΡΕΩΑΝ ΠΙΕΖΟΥϞ ἸΝΤΕ  
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 ΑΛΛΑ ΔΝΟΝ ἸΑ ΝΙΩΑΜΩΕ ἸΔΩΛΟΝ ἸΠΑΥ†ΕΜΤΟΝ  
 ΝΑΝ ΠΕ ἸΠΤΗΡϞ ἸΒΕΝ ΖΛΙ ἸΝΝΑΥ ΝΑΙ ΔΕ ἸΤΑΥ-  
 ΣΩΤΕΜ ἸΕΡΩΟΥ ἸΧΕ ΝΙΟΥΡΩΟΥ ΝΕΜ ΠΙΜΗΩ  
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 ΝΠΙΛΓΙΟϞ ΧΕ ††ΖΟ ΕΡΟΚ ΠΑΥϞ ΓΕΩΡΓΙΟϞ ΠΙΜΑΡ-  
 ΤΥΡΟϞ ΝΤΕ ΙΗϞ ΠΧϞ ΦΑΙ ΕΡΕ ΝΙϞΤΡΑΤΙΑ ΝΤΕ  
 ΤΦ† (sic) ΧΟΥΩΤ ΕΒΟΛ ΗΑΧΩϞ ΗΕΝ ΟΥΔΙΩΩΟΥ  
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 ΖΙΟΥϞΟΠ ΝΤϞΦΡΑΓΙϞ ΝΤΕ ΙΗϞ ΝΕΜ ΠΙΩΜϞ ΝΤΕ  
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 ΟΠ ΠΙΘΜΗ ΔΕ ΕΤΑΦΝΑΥ ΕΠΟΥΝΑΖ† ΑΦ†  
 ΝΝΟΥΨΕΝΦΑΤ ΗΕΝ ΠΙΚΑΖΙ ΔΟΟΥΩΝϞ ΕΒΟΛ ΝΧΕ  
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 ΝΠΙΩΜϞ ΤΗΡΟΥ ΝΒΗΤϞ ΕΒΟΛ ΖΙΤΕΝ ΙΑΚΟΥΒΟϞ  
 ΞΗ. ΠΙΛΠΟϞΤΟΛΟϞ ΕΘΟΥΑΒ ΠϞΟΝ ΝΙΩΑΝΝΗϞ ΗΕΝ  
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 Α ΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΘΡΟΥΖΩΛ ΕΠΕϞΗΤ Ε†ϞΛΗ  
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 ΖΑΝΔΕΜΩΝ ΕΡΑΤΟΥ ΖΩϞ ΡΩΜΙ ΟΥΟϞ ΠΑΙ ΡΗ†  
 ΑΦΘΡΟΥΒΟΛΚϞ ΕΒΟΛ ΑΦΘΡΟΥΖΙΟΥΙ ΕΡΟϞ ΗΕΝ  
 ΖΑΝΨΩΤ ΕΥΜΕϞ ΝϞΟΥΡΙ ΨΑΤΕ ΠΕϞϞΟϞ ϞΩΚ  
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΠΕ ΟΥΟϞ ΑΦΟΥΑΖϞΑΖΝΙ ΕΚΩ† ΗΕΝ  
 †ΠΟΛΙϞ ΤΗΡϞ ΨΑΤΟΥΧΣΙΜΙ ΝΝΟΥΧΗΡΑ ΝΖΗΚΙ  
 ΘΑΙ ΕΤΕ ΝΜΟΝ ΖΛΙ ΝΖΗΚΙ ΝΠΕϞΗ† ΗΕΝ †ΠΟΛΙϞ



τηρε αφερογιογι ἠπιθμη ἐβογν ἐπεσι  
 ναρω ἠμος πε σε ἱναῖωω ἠπιωλολ ἠτε  
 νιγαλιλεος εἶται τοογι δε ωπι αφτωνη ἠσε

ol. 141. πιμακαριος γεωργιος αφξιμι ἠπερσωμα  
 αφουχαι ἐβολθεν νιερθοτ ογορ ἠ πιη τηρη 5  
 ερογωι νιματοι δε εθνεμαρ ἠεν πιη ἐταγ-  
 ναγ ἐπιογωι νι εἶδοσι αγρει ἐπεσιτ τηρογ  
 ριξεν πογρο ογορ ἠ πῶτ χω ἠπερσαρμα  
 σαπωι ἠπιμα ἐρε πιλριος ἠμορ αφουαρ-  
 σαρνη ἠπιαρχηαγγελος σαραθιηλ ἐθερεωπι 10  
 εφερδιακονιν ἐπιθμη ογορ παι ρηῖ ἠ πῶτ  
 μαρρ ἠχομ αφρωλ ἐπωι ἐνιφθογι ἠεν  
 ογωογ ἠ πιλριος γεωργιος ἠμονι ἠνιματοι  
 αφτογνοσογ αφῖνομῖ νωδογ (sic) ογορ παι-  
 ρηῖ αφογορπογ ἠνη ἐτε νογογ ἠεν ογρι- 15  
 ρηνη νθορ δε αφορι ἠεν πιη ἠτε ἱχηρα  
 ἠζηκι [πεχας νας] σε μα ογωικ νηι ἠταου-  
 ομη σε ογον ις ̅ ἠεζοογ ἠπιογεμ ρλι ογορ  
 ασερογω ἠσε ἱχηρα ἠζηκι σε χω νηι ἐβολ  
 παῶτ σε ἠμον ωικ ἠεν πανι αν πεχε πιλριος 20  
 γεωργιος νας σε ερναρῖ<sup>1</sup> ἐνιμ ἠνογῖ ασε-  
 ρογω ἠσε ἱχηρα ἠσεξιμι σε ειναρῖ ἐπιλπολ-  
 λων πεχε πιμακαριος νας σε εθε φαι ἠληθως  
 ἠμον ωικ ἠεν πεηι ογορ ἐταρναγ<sup>2</sup> ἐπερρο  
 ἠσε ἱσεξιμι εφογοβω ογορ εφοι ἠνογωι 25  
 ἠφρηῖ ἠνογαγγελος ἠτε πῶτ πεχας σε ἱναωε  
 νηι ἠτακωῖ ἠσα ογωικ ἠπαι ἠριος ἠρωι ἠτε  
 φῖ ἠρηογ εθβητη ἱναξιμι ἠνογρμοτ ναρρεν

1) Read ἐταςναγ.

2) Read ερεναρῖ.

ΝΑΒΙϞΕΥ ΕΤΑϞϞΩΛ ΕΒΟΛ ΝΧΕ ΤϞϞΙΜΙ ΝΑΡΕ  
 ΠΘΜΗΙ ΖΕΜϞΙ ΠΕ ΕΡΕ ΠΕϞϞΟ ΕΡΟϞΩΙΝΙ ΝΙΜΑΩ  
 ΟϞΟϞ ΝΑΡΕ ΠΕϞϞΟΙ ΤΟΜ ΕΟΥϞΤϞΛΟϞ ΠΕ ΝΩΕ  
 ΦΑΙ ΝΑϞΤΑϞΗΟΥΤ ΕΡΑΤϞ ΠΕ ΕϞΤΩΟΥΝΟΥ Η  
 ΚΕΟΥΑΙ ΝΩΕ ΕΤΑϞΚΩΩ ΗΕΝ ΤΟΥΑϞϞΟΙ ΝΤΕ  
 ΠΗΙ ΝΤΕ ΤΧΗΡΑ ΝΖΗΚΙ ΗΕΝ ΤΟΥΝΟΥ ΕΤΑ ΠΙϞΟΙ  
 ΝΠΘΜΗΙ ΤΑϞ . . . . . ΝΤΕ ΠΩΕ ΔϞΒΕΠΝΟΥΝΙ  
 ΔϞΦΗΡΙ ΕΒΟΛ ΟϞΟϞ ΔϞϞΩΛ ΕΠΩΩΙ ΗΕΝ ΠΙΧΕ-  
 ΝΕΦΩΡ ΝΤΕ ΤϞϞΙΜΙ ΔϞΕΡϞΑΠΩΩΙ ΝΝΙΝΙΩΤ  
 ΝΚΩΤ ΕΤΒΟϞΙ ΝΤΕ ΤΠΟΛΙϞ ΝΙΕ ΝΙΜΑϞΙ Δ ΜΙΧΑΗΛ  
 ΠΙΑΡΧΗΑΓΓΕΛΟϞ ΙΝΙ ΝΑϞ ΝΟΥΤΡΑΠΕΖΑ ΔϞΟΥΩΜ  
 ΝΧΕ ΠΙΜΑΚΑΡΙΟϞ ΔϞΧΑ ΟϞΩΙΚ ΝΤΕ ΤΦΕ ΖΙϞΕΝ  
 ΤΤΡΑΠΕΖΑ ΝΤΕ ΤΧΗΡΑ ΔϞΜΟϞ ΝΝΩΙΚ ΕΤϞΟΤΠ  
 fol. 142. ΝΙΜΑΩ ΔϞϞΜΟΥ ΕΠΕϞΗΙ ΔϞΜΟϞ ΝΑΓΡΑΘΟΝ ΝΙΒΕΝ  
 ΝΙΦΡΗΤ ΝΠΗΙ ΝΝΙΟΥϞΡΩΟΥ ΟϞΟϞ ΕΤΑϞΙ ΕΒΟΥΝ  
 ΝΧΕ ΤϞϞΙΜΙ ΔϞΝΑϞ ΕΠϞΟ ΝΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ  
 ΕϞΕΡΟϞΩΙΝΙ ΝΙΦΡΗΤ ΝΙΦΡΗ ΔϞΝΑϞ ΕΤΤΡΑΠΕΖΑ  
 ΕϞΜΕϞ ΝΝΩΙΚ ΝΕΜ ΑΓΡΑΘΟΝ ΝΙΒΕΝ ΝΕΜ ΠΩΕ  
 ΕΤΑϞΦΗΡΙ ΕΒΟΛ ΠΕΧΑϞ ΗΕΝ ΠΕϞϞΗΤ ΧΕ Α ΦΤ  
 ΝΝΙΓΑΛΙΛΕΟϞ Ι ΕΒΟΥΝ ΕΠΑΗΙ ΔΝΟΚ ΗΔ ΤΤΑΛΕ-  
 ΠΩΡΟϞ ΔϞΕΡΒΟΗΘΙΝ ΕΤΑΜΕΤΖΗΚΙ ΟϞΟϞ ΑϞΤΑΧΗ  
 ΔϞϞΙΤϞ ΕΒΡΗΙ ΗΔ ΝΕΝΒΑΛΑϞΧ ΝΠΘΜΗΙ ΔϞΟΥ-  
 ΩΩΤ ΝΜΟϞ ΕϞΧΩ ΝΜΟϞ ΧΕ ΝΑΙ ΗΑΡΟΙ ΠΑϞϞ  
 ΔϞΕΡΟΥΩ ΝΧΕ ΠΙΛΓΙΟϞ ΠΕΧΑϞ ΝΑϞ (sic) ΧΕ ΤΩΝΙ  
 ΕΖΡΗΙ ΔΝΟΚ ΔΝ ΠΕ ΦΤ ΝΝΙΓΑΛΙΛΕΟϞ ΑΛΛΑ ΔΝΟΚ  
 ΟϞΒΩΚ ΝΤΑϞ ΠΕΧΕ ΤΧΗΡΑ ΝΑϞ ΙϞΧΕ ΝΘΟΚ  
 ΟϞΒΩΚ ΝΤΑϞ ΟϞΟϞ ΙϞΧΕΝ ΝΑΙΧΙΜΙ ΖΜΟΤ ΝΠΕΚ-  
 ΜΘΟ ΕΒΟΛ Ω ΠΑϞϞ ΜΟΙ ΝΗΙ ΝΠΙΡΗΤ ΕΘΡΙϞΑϞΙ  
 ΝΠΕΚΜΘΟ ΕΒΟΛ ΠΕΧΕ ΠΙΛΓΙΟϞ ΝΑϞ ϞΑϞΙ ΠΕΧΕ  
 ΧΕ ΟϞΟΝ ΝΤΗΙ ΝΝΟΥΑΛΟϞ ΕϞΧΗ ΗΕΝ Θ ΝΑΒΟΤ

φαι δε ουβελλε πε ἡκογρ ογορ ἡβαλε †ωπι  
 05. ἔταμορ ἔναθεωεγ ογορ ἅ περῖωτ μογ αφχαρ  
 εἰνβοκι ἡμορ εἰχη ἕεν ᾷ ἡναβοτ ογορ ισxen  
 ἔταιμασρ ἡπιχαρ ἔθοργναγ ἔρορ ἔωωπ  
 παῦσ ἡτε πεκναι ταρτοι †ναηαρ† ρω ἔπεκ- 5  
 νογ† πεχε πιῶμηι νασ σε πιηαι ἡτε πῶσ  
 ναωωπι νε ἡφοογ τοτε ανιογῖ νηι εμηαι  
 ἡπαι ἄλογ ασῖνι ναρ ἡπιἄλογ ἔβολἕεν †μαρ  
 ᾱ ἡνογαρμη ἡτε πεσχι ογορ ασχαρ ἕεν  
 κενρ ἡπιἄριος ρεωρριος ἡθορ δε ναρωληλ 10  
 εχωρ πε ογορ αφερσφραγρζιν ἡμορ μεμ  
 νερβαλ ογορ αφηιφι ἔβογν ἕεν περρσο αγρει  
 ἔβολἕεν νερβαλ ἡσε ρανκηκσ ογορ αφηαγ  
 ἡβολ σατοτρ πεχε τερμαγ ναρ σε παῦσ  
 μαρογσωτεμ ἡσε νερμαωσ ογορ ἡτερμωι 15  
 πεχε πιῶμηι νασ σε ὦ †σρμηι σε φαι ρωωι  
 ἔρορ †νογ δεοσ ογορ λιωανμογ† ἔρορ  
 ἡτερσωτεμ ἔτασμη ἡτερμωι ἡτερσωκ ἔβολ  
 ἡπασαχι ογορ ἡπεσωσμεσχομ ἡνογῶρμη ναρ  
 ἡνογσαχι εσναγ ἔπερρσο ἡφρη† ἡνογαρρελοσ 20  
 ἡτε φ† τοτε πῶ ἡνογρο ἡανομοσ ἔταγῖ  
 ol. 143. εγσῖνι ἕεν νηπλατιἄ ἡτε †πολισ ογορ ἔταγ-  
 ναγ ἔπιωηη ἔταρρωτ ἔβολ ριτεν φ† μεμ  
 πιἄριος ρεωρριος ερσαπωωι ἡ†πολισ ἡἱε  
 ἡμαρμη ἡδῖσι αγτωμτ τηρογ ριογσοπ πεχε 25  
 δαδιἄνοσ πογρο σε ογ πε παι σῖνναγ ἔταρ-  
 ωωπι ἕεν πολισ<sup>1</sup> ἡφοογ εθε πε νηω† ἡωηη  
 ετῶσι ἔταρφιρι ἔβολ ἡπαι μη πεσωογ ναρ

1) Read †πολισ.

ΧΕ ΕΤΑ ΤΑΙ ΧΟΜ ΨΩΠΙ ΕΒΟΛΖΙΤΕΝ ΓΕΩΡΓΙΟϞ  
 ΠΙΓΑΛΙΛΕΟϞ ΟΥΟϞ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΜΟΥ†  
 ΕΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΝΑϞ ΑΦΘΡΟΥΖΙΟΥΓΙ ΕΡΟϞ  
 ΝΧΕ Η ΝΚΕΣΤΩΝΑΡΙΟϞ ΉΕΝ ΖΑΝΜΟΥΤ ΝΙΜΑϞΙ  
 Δ ΕΥΨΙΒ† ΝΔ ΨΑΤΕ ΝΕϞΣΑΡΖ ΖΕΙ ΖΙΧΕΝ ΠΙ-  
 ΚΑΖΙ ΝΚΟΥΧΙ ΚΟΥΧΙ ΟΥΟϞ ΝΤΕ ΠΕϞΣΝΟϞ ΨΟΥΔ  
 ΕΒΟΛΉΕΝ ΠΕϞΨΑΙ ΝΦΡΗ† ΝΝΟΥΜΩΟΥ ΟΥΟϞ  
 ΑΦΘΡΟΥΓΙΝΙ ΝΖΑΝΛΑΜΠΑΣ ΝΧΡΩΜ ΝΤΟΥΖΙΤΟΥ  
 ΕΉΟΥΝ ΗΑ ΝΕϞΣΦΙΡΩΟΥΓΙ ΑΦΘΡΟΥΓΙΝΙ ΝΝΟΥΦΟΧΙ  
 ΝΨΕ ΑΦΘΡΟΥΨΤΟϞ ΕΧΩϞ ΟΥΟϞ ΝΤΟΥΤΩΤϞ ΝΖΑΝ  
 ΖΙΤϞ (sic) ΕΠΕϞΣΩΜΑ ΕΉΟΥΝ Ε†ΦΟΧΙ ΝΨΕ ΕΥΓΙΡΙ  
 ΟΔ. ΝΟ ΟΥΟϞ ΑΦΘΡΟΥΦΩΝ ΕΧΩϞ ΝΟΥΘΗΝ ΝΕΜ ΟΥΛΑΜ-  
 ΧΑΠΤ ΑΦΘΡΟΥΒΕΡΟ ΝΝΟΥΧΡΩΜ ΕϞΜΟϞ ΝΙΜΑΨΩ  
 ΠΑΙ ΡΗ† ΑϞ† ΝΠΙΠΝΔ ΝΧΕ ΠΙΘΜΗ ΟΥΟϞ Δ  
 ΝΕϞΚΑϞ ΝΕΜ ΝΕϞΣΑΡΖ ΡΩΚΖ ΔΥΕΡΚΕΡΜΙ ΕΥΣΟΠ  
 ΑΦΘΡΟΥΩΛΙ ΝΤΕϞΚΕΡΜΙ ΖΙΧΕΝ ΟΥΤΩΟΥ ΕϞΒΟϞΙ  
 ΕΥΜΟΥ† ΕΡΟϞ ΧΕ ΑΣΟΥΡΙΟΝ ΑΥΣΟΡϞ<sup>1</sup> ΕΒΟΛ-  
 ΖΙΧΕΝ ΠΙΤΩΟΥ ΝΕΜ ΠΙΘΗΟΥ ΟΥΟϞ ΑΥΤΑΣΘΩΟΥ  
 ΝΧΕ ΝΙΖΥΠΕΡΕΤΗϞ ΕΥΝΗΟΥ Ε†ΒΑΚΙ ΣΑΤΟΤΟΥ  
 ΉΕΝ ΟΥΙΩϞ ΙϞ ΖΑΝΧΑΡΑΒΑΙ ΑΥΨΩΠΙ ΝΕΜ ΖΑΝ-  
 ΣΕΤΕΒΡΗΧ ΝΕΜ ΟΥΝΙΨ† ΝΙΜΟΝΜΕΝ ΖΩϞ ΔΕ  
 ΝΤΕ ΠΚΑΖΙ ΚΙΜ ΨΑ ΝΕϞΣΕΝ† ΖΗΠΠΕ ΙϞ ΠΕΝΟϞ  
 ΙΗϞ ΠΧϞ ΑϞΙ ΕΧΕΝ ΟΥΒΗΠΙ ΝΝΟΥΩΙΝΙ ΝΕΜ  
 ΝΕϞΑΓΓΕΛΟϞ ΕΘΟΥΑΒ ΝΑΥΖΩϞ ΗΑΧΩϞ ΠΕ ΑΦΟΥ-  
 ΑΖΣΑΖΝΙ ΝΧΕ ΠΟϞ ΝΠΙΔ ΝΘΗΟΥ ΝΤΕ ΠΚΑΖΙ  
 ΕΘΡΟΥΘΩΟΥ† ΝΑϞ ΕΉΟΥΝ ΝΠΙΨΩΨ ΝΤΕ ΠΣΩΜΑ  
 ΝΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΟΥΟϞ ΑϞΜΟΥ† ΝΧΕ ΠΟϞ  
 ΉΕΝ ΤΕϞΣΜΗ ΝΝΟΥ† ΕϞΧΩ ΝΙΜΟϞ ΧΕ ΓΕΩΡΓΙΟϞ

1) Read ΑΥΣΟΡϞ.

παλλοῦ τῶνκ ὦ παμενριτ ἐβολθεν πιενκοτ  
 σε ἄνοκ πετογασαζμι νακ βεν τογνοῦ  
 fol. 144. αῤῥῶνq ἵνε πιμακαριος ἱφρητ ἱνοῦπατ-  
 ωελετ εῤῥηνοῦ ἐβολθεν περμανωελετ ἄ πῶc  
 εῤῥασπαζεσθε ἱμοq αῤῥτ ναq ἱτζηρηνη (sic) 5  
 αῤῥωλ ἐπωωι ἐνιφηνοῦι βεν οὔωοῦ πιμα-  
 καριος δε γεωργιος αῤῥδοσι ριφαζοῦ ἱνιματοι  
 εῤῥω ἱμος σε διἄοῦω νηι ὦ νασηνοῦ εῤῥι[i]  
 νενωτεν ωα ναι αῤῥνοῦτ ἱνοῦρωοῦ νιματοι  
 δε ἐταγναῦ ἐροq αῤῥερζοτ οὔοz αῤῥερωφηρι 10  
 εῤῥω ἱμος βεν οὔσμη ἱνοῦωτ σε ἱθοκ οὔ-  
 νιωτ ἱνοῦτ ἱηc πῶc πενωc σε νηρωμι ἐταγερ-  
 κερμι οὔοz αῤῥωωωοῦ νεν πιθηνοῦ οὔοz  
 εῤῥε πεκραν εῤῥωλβ πῶc ακτοῦνοσοῦ εῤῥονβ  
 ἱκεσοπ αῤῥιτοῦ ἐπεσῥτ αῤῥοῦωωτ ἱπιἄριος 15  
 γεωργιος εῤῥω ἱμος σε πενωc μοι ναν ρων  
 ἱτςφραγic ἱτε πῶc πιμακαριος δε γεωργιος  
 αῤῥος<sup>1</sup> αῤῥωπι ἵνε οὔμοῦμι ἱμωοῦ εῤῥολx  
 ἱμαωω αῤῥωβz δε ον αῤῥι ἵνε ἱωαννης  
 πιεγαγγελιστης οὔοz αῤῥωμε ἱνιματοι εῤῥιρι 20  
 ἱνι (ἱν῀) οὔοz αῤῥεμοῦ ἵνε πιεγαγγελιστης  
 ἐπιἄριος γεωργιος νεν νικεματοι οὔοz αῤῥ-  
 ος. ροπη ἐβολζαρωοῦ νιματοι δε νεν πιἄριος  
 γεωργιος αῤῥι εῤῥσοπ ωα νιοῦρωοῦ<sup>2</sup> σε διωπι  
 νωτεν ὦ νιἄνομος ἱαῤῥνοῦτ οὔοz ic γεωρ- 25  
 ριος φη ἐταρετενωωω τερκερμι νεν πιθηνοῦ

1) The scribe has left out some words here.

2) We must add here some few words like οὔοz αῤῥωω

εῤῥω ἱμος.

IC ΠΧ̄C̄ ΙΗ̄C̄ ΠΕΝ̄ŌC̄ ΟΥΟϞ ΠΕΝΝΟΥ† ΑΓΤΟΥΝΟϞ  
 ΕΒΟΛΗΒΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΑΝΟΝ  
 ΤΗΡΟΥ ΕΥCΟΠ ΤΕΜΝΑΖ† ΕΡΟΥ ΙCΧΕΝ †ΝΟΥ  
 ΑΝΟΝ ΓΑΡ ΑΝΟΝ ΖΑΝΜΑΤΟΙ ΝΤΑϞ ΝΙΟΥΡΩΟΥ  
 ΔΕ ΕΤΑΥΝΑΥ ΕΠΙΛΑΓΙΟϞ ΓΕΩΡΓΙΟϞ ΕΦΘ̄ϞΙ ΕΡΑΤϞ  
 ΑΥΕΡΩΦΗΡΙ ΝΜΑΩΩ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΘΛϞ  
 ΕΠΩΤΕΚΟ ΩΑΤΟΥCΟΘΝΙ ΧΕ ΕΥΝΑΕΡΟΥ ΝΑϞ  
 ΝΙΜΑΤΟΙ ΔΕ ΖΑΝΟΥΟΝ ΕΒΟΛ ΝΒΗΤΟΥ ΕΤΕ ΚΛΗ-  
 ΚΩΝ ΠΕ ΝΕΜ ΠΙΚΕ† ΝCΟΝ ΛΑCΙΡΙ ΝΕΜ ΔΙΘΝΗCΙΟϞ  
 ΝΕΜ ΙΩCΗΦ ΑΥΤΗΙΤΟΥ ΝΝΙΘΗΡΙΟΝ ΑΥΧΩΚ ΕΒΟΛ  
 ΟΥΟϞ ΑΥΩΛΙ ΝΤΟΥΛΑΦΕ ΒΕΝΡΩC ΝΤCΗϞΙ ΟΥΟϞ  
 ΠΑΙ ΡΗ† ΑΥΧΩΚ ΕΒΟΛ ΑΥΘΙ ΝΠΙΧΛΟΜ ΝΑΤΛΩΜ  
 ΝCΟΥΒ̄ ΝΠΙΛΒΟΤ ΠΑΩΟΝC ΕΡΕ ΠΟΥCΜΟΥ ΕΘΟΥΑΒ  
 ΩΟΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΩΑ ΕΝΕΖ ΑΜΗΝ ΜΕΝΕΝCΑ

fol. 145. ΝΑΙ ΔΕ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΝΠΙΛΑΓΙΟϞ ΓΕΩΡ-  
 ΓΙΟϞ ΝΩΟΥ ΝΧΩΠ ΧΕ ΝΝΕ ΝΙΜΗΩ ΝΑΥ ΕΡΟΥ  
 ΕΦΟΝΒ̄ ΝΤΟΥ†ΩΩΩ ΝΩΟΥ ΕΤΑΥΕΝϞ ΔΕ ΠΕΧΩΟΥ  
 ΝΑϞ ΧΕ ΓΕΩΡΓΙΟϞ ΑΝΕΜΙ ΝΦΟΥΟΥ ΧΕ ΝΘΟΚ  
 ΟΥCΑΒ̄ ΝΜΑΓΟϞ ΝΜΟΝ ΟΥΟΝ ΕΦΘ̄ΝΙ ΝΜΟΚ ΒΕΝ  
 ΠΙΚΟCΜΟϞ ΤΗΡϞ ΛΟΙΠΟΝ ΘΙ ΝΑΚ ΕΒΟΛ ΖΙΤΟΤΕΝ  
 ΝΝΟΥΚΥΝΔΙΝΑΡΙΟΝ [Ν]ΝΟΥΒ̄ ΟΥΟϞ ΜΑΩΕ ΝΑΚ  
 ΕΒΟΛ ΒΕΝ ΤΑΙ ΠΟΛΙC ΝΧΩΠ ΧΕ ΝΝΕ ΖΛΙ ΕΜΙ  
 ΕΡΟΚ ΖΙΝΑ ΝΤΕΚΚΗΝ ΖΩΚ ΕΒΟΛΗΒΕΝ ΝΑΙ ΒΑCΑΝΟϞ  
 ΝΕΜ ΝΑΙ ΗΙCΙ ΕΤΕΚΩΩΠ ΝΜΩΟΥ ΑΦΕΡΟΥΩ ΝΧΕ  
 ΠΙΜΑΚΑΡΙΟϞ ΠΕΧΑϞ ΝΩΟΥ ΧΕ Ω ΝΙΟΥΖΟΡ ΕΤ-  
 ΒΛΗΒΕΜ ΑΙΧΩ ΝCΩΙ ΝΝΑΧΡΗΜΑ ΕΤΩΩ ΕΤΑ ΝΑΙΟ†  
 ΧΑΥ ΝΗΙ ΝΑΙ ΕΤΙΡΙ ΝΖΟΥΘ̄ C̄ ΝΚΥΝΔΙΝΑΡΙΟΝ  
 ΝΝΟΥΒ̄ ΝΕΜ ΖΟΥΘ̄ Ῡ ΝΚΗΝΔΙΝΑΡΙΟΝ ΝΖΑΤ ΝΕΜ  
 ΝΑΤΕΒΝΩΟΥΙ ΕΤΕ ΝΠΙΘΙΗΠΙ ΝΜΩΟΥ ΕΝΕΖ ΝΕΜ  
 ΝΑΕΒΙΑΙΚ ΝΖΩΟΥΤ ΝΕΜ CΖΙΜΙ ΝΕΜ ΝΑΕΖΘΩΡ

ΕΤΩΨ ΝΕΜ ΝΑΪΣΗΟΥ ΝΕΜ ΝΑΜΑΝΑΛΟΛΙ ΕΤΟΙ  
 ΝΝΙΩ† ΝΕΜ ΝΑΔΩΓΙ ΝΣΩΙΤ ΝΕΜ ΝΑΠΑΛΛΑΤΙΟΝ  
 ΟΗ. ΕΤΣΕΛΣΩΛ ΕΒΟΛ ΚΑΤΑ ΠΑΙ ΚΟΣΜΟΣ ΝΕΦΛΗΟΥ  
 ΛΙΧΑ ΝΑΙ ΤΗΡΟΥ ΝΣΩΙ ΝΕΜ ΤΑΚΕΜΑΥ ΝΕΜ  
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ἠβητηϞ ΝΕΜ ΠΙζ ἠχλωμ ἠατλωμ ψα ἔνεζ  
 ἠτε νιἔνεζ ναι δε ἔτα πῶϞ σοτοϞ ναϞ  
 αφερασπαζεϞε ἠμοϞ οϞοζ αφμαζϞ τηρηϞ  
 ἠχομ αφζωλ ἐπωωι ἔεν οϞῶοϞ ΝΕΜ ΟΥΤΑΙΟ  
 ἔνιφνοϞι ἔταϞτωνϞ δε ἠζαννατοοϞι ἠξε  
 ποϞρο δαδιἄνοϞ πεσαϞ ἠνιματοι ξε μαωε  
 νωτεν ἐπιωτεκο ἄναϞ ξε οϞ πε ἔταϞωωπι  
 ἠπαι ἄχω ἠχρηστηἄνοϞ ἔταϞζωλ ἐπιωτεκο  
 αφξιμι ἠπιμακαριοϞ εϞοι ἠφρηἠ ἱϞξεκ ἠποϞ-  
 π. ερβασανιζιν ἠμοϞ ἐπτηρηϞ πε οϞοζ αφζιτοϞ  
 ἐπεϞητ αφοϞωωτ ἠμοϞ εϞχω ἠμοϞ ξε  
 τενηζο ἐροκ πενοϞ ρεωργιοϞ ἄριττεν ζων  
 ἠβωκ ἠπεκνοϞἠ πιρεννεοϞ αφτσαβωοϞ ἐπḄϞ  
 αφερπεμπωα ἠἠδωρεἄ ἠτε πιωμϞ εθοϞαβ  
 ἔβολζιτοτϞ αφι νεμαϞ εϞσοπ ψα νιοϞρωοϞ  
 εϞχω ἠμοϞ ξε ἄνον ζανχρηστηἄνοϞ ἠβωκ  
 ἠτε πḄϞ ἠἠϞ οϞοζ πῶϞ νιμηω δε ἔταϞναϞ  
 ἐπιἄριοϞ ρεωργιοϞ εϞῶζι ἐρατϞ ἠμον ζλι  
 ἠπετρωοϞ ωοπ ἠμοϞ ἐρε πεϞζο εροϞωι  
 ἠφρηἠ ἠφρη αφωω ἔβολ εϞχω ἠμοϞ ξε  
 ἄληθωϞ ἠμον νοϞἠ ἔεν τφε οϞδε ζιϞεν  
 πκαζι ἔβηλ ἔἠἠ ἠρεωργιοϞ ἠἠϞ πḄϞ πενοϞ  
 οϞοϞοζ (sic) πεννοϞἠ οϞοζ ἄνον τηρεν ενηπ  
 ἐροϞ ἱϞϞεν παι ναϞ τοτε νιἄνομοϞ αφωπι  
 ἠμαωω πε αφχωητ ἔεν οϞενβον αφοϞαζ-  
 Ϟαζνι ἠπιστρατεϞμα ἔθοροϞῶλοϞ ἠσαβολ  
 ἠἠπολιϞ οϞοζ ἠϞεῶλι ἠτοϞἄφε ἔεν ρωϞ  
 ἠτενηϞι οϞοζ παιρηἠ αφχωκ ἔβολ ἠτοϞμαρ-  
 τυριἄ αφῶι ἠπιχλωμ ἠατλωμ ψα ἔνεζ ἠτε  
 νιἔνεζ τηροϞ ἄμην ἠϞοϞ κἔ ἠπιἄβοτ ἐνηπ



ολ. 147. εὔρι νῆ νῶο νεν γ̄ νῶε ἕεν τοῦηπι νεν  
 πικεῆ ἴματοι ἔταγῶι ἴπιωμς ἔρε ποῦσμοῦ  
 εῶγᾶβ ῶπι νεναν τηροῦ ῶλ ἔνεζ ἄμην  
 ἀλῆως ὦ νᾶμενρα† λιῶανζιτοτ ἐνιῆιςι  
 τηροῦ ἔταφερζῦπομενιν ἔρωοῦ ἴξε πιῶμη 5  
 πιματοι ἴχωρι ἴτε πᾶς πᾶριος γεωργιος  
 ἔθριχοτοῦ πιχοῦ νᾶμοῦηκ ἔροι ἴπα†ῶχο-  
 τοῦ τηροῦ χε σεῶ ἴμαῶω οῦοζ οῦρωμι  
 ἔταφερ ζ̄ ἴρομπι ἴεζοοῦ ἕεν οῦμαν ἴοῦωτ  
 εὔζεμςι ἴξε ὀ ἴοῦρο νεν νοῦστρατεύμα 10  
 εὔσροτq ἔροq ἴμαγᾶτq ἕεν πικοςμος τηρq  
 νεν λῦρηχq ἀλῆως †τομτ οῦοζ †θῶβῶ ἐβῶλ  
 †οι ἴῶφῆρι ἴμαῶω ὦ νᾶσῆνοῦ λιῶανφιρι  
 ἐνιᾶγων ἴῶοῦερωφῆρι ἴμωοῦ ἴτε πιῶω†  
 ἴρεφεροῦωινι οῦοζ ἴμενριτ ἴτε φ† φη 15  
 εῶγᾶβ πᾶριος γεωργιος πιχωρι ἴτε πᾶς  
 φαι ἔταqῶζι ἔρατq ἴμαγᾶτq ἕεν †οικοῦ-  
 πῶ. μῆνη τηρς ἔτε ἴμον ζλι ῶοῦωνζ ἴμοq  
 ἐβῶλ ἀν ἴθοq πᾶς ἴ πᾶριος γεωργιος σοζι  
 ἴνιοῦρωοῦ τηροῦ ἴτε πικοςμος νεν νοῦ- 20  
 ἀρχων εῶοῦωνζ ἐβῶλ ἴπῶς ἴτε τενχομ χε  
 ἴθοq πε φ† ἴτε οῦον νιβεν ἀινᾶμοῦ† ἔροκ  
 χε νιμ ὦ παῶς γεωργιος ἕεν νη εῶγᾶβ  
 λιῶανχος ἔροκ χε προφῆτης ἴε νομοθετης  
 ἴε ἀν ἴτᾶχος χε ἀποστολος ἴε μαρτῦρος 25  
 ἴε ἀικεος κῆμαλλον κῆμπῶα ἕεν οῦμεῶμη  
 ὦ πιμενριτ ἴτε πᾶς ἔθριμοῦ† ἔροκ ἕεν ναι  
 ραν τηροῦ λιῶανχος ἔροκ χε προφῆτης ἀκ-  
 ῆιςι παρᾶρωοῦ οῦοζ νομοθετης κοῦοτ ἔρωοῦ  
 λῦβιςι ἴνῆσαις ἕεν οῦβαῶοῦρ ἴῶε ἕεν 30

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1) Sic; read ἸΤΑΤΗΙΤΟΥ.

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ωοπτ ἔροκ ζωσ ιωτ ογορ λμογ νεμηι ἐβογν  
 ἐπιπαλλαιον πιμα ἔρε τογρω αλεξανδριὰ  
 χη ἰμογ βεν πικοιτων ετσαβογν παρητ  
 αφολq ἐβογν ἴσε πογρο αqριτq ἐβογν ἐπι-  
 κοιτων ἴτε πιμα ἔρε τογρω χη ἰμογ ογορ 5  
 αqι ἐβολ ψα νιογρωογ αqερλριστον νεμωογ  
 ἔτα ρογρι σε ωοπι ἄ πιλγιοσ γεωργιοσ κωλx  
 ἴνεqκελι αqτωβz εqσω ἰμοσ ἰπαρητ πε  
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 φωτ νεμ πwhρι νεμ πιπῆα εθογαν ογορ  
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 πκαρι νεμ πιρη νεμ πιιοz νεμ νιcioγ νεμ 25  
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 θαμιδὸ ἴπιρωμι ἐβολβεν ογκαρι ω τογρω  
 μη ἔταqσωντ ἰμοq αν ἐβολ ἴβηιτq ογορ  
 ἔταqξιμι ἴθων ἴναι καc νεμ ναι μοτ νεμ  
 παι ωαρ νεμ ναι βαλ νεμ παι λαc νεμ ται 30

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<sup>1</sup>) Ms. Ἰ ΠΕΡΣΑΧΙ.

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1) Read ἸΜΟΥ.

2) Ms. ΔΖΔΔ.

3) Sic; read ΝΙΑΤ.

4) Sic; read ΔΥΧΕ.

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ωργιος πινωϑ̄ ἵτε νιγαλιλεος εφναοϑωϑ̄  
 ἵπιὰ πολλων πινωϑ̄ ἵνοϑ̄ οϑος παρηϑ̄ βεν  
 ϑουνοϑ̄ αγϑωϑ̄ τηροϑ̄ ἵσε ναϑ̄πολις τηρς  
 νιρωμι νεμι νιζιὸμι εϑσοπ ναϑοι ἵϑφηρι  
 πε ἕμαϑω εϑβε πιμακαριος γεωργιος πινωϑ̄ 5  
 ϑ̄. ἵρεϑεροϑωιμι οϑος ναϑσω ἵμος πε ἵνοϑε-  
 ρηϑ̄<sup>1</sup> σε πως φαι ναϑωπι ἵπιϑ̄μηι ϑ̄χηρα δε  
 ἵςζιμι ζως ἕτασσωτεμ ἕναι εϑβε πιμακα-  
 ριος γεωργιος βεν ἑμηϑ̄ ἵπιμηϑ̄ τηρϑ̄ εςχω  
 ἵμος σε ὦ παῦς γεωργιος πιματοι ἵχωρι 10  
 ἵτε ποϑρο π̄χ̄ ἵη̄ παῦς ὦ φη ἕταϑερ οϑεβα  
 ἵμηιμι νεμι χωμ βεν ται πολις οϑος ακ-  
 τοϑνος νιρεϑμωϑ̄τ οϑος ακϑ̄ ἵφοϑωιμι  
 ἵνιβελλεϑ̄ ακϑ̄ρε νιδαλεϑ̄ μοϑ̄ι νιέβο δε ον  
 ακϑοϑσασι οϑος νικοϑρ ακϑοϑ̄ σωτεμ νι- 15  
 κακσεϑ̄τ ακτοϑβωϑ̄ νιςεμων ακζιτοϑ̄ ἕβολ  
 οϑος ον ακϑωπι ἵνοϑρεϑεροϑωιμι βεν πι-  
 κοσμος τηρϑ̄ ὦ παῦς γεωργιος νιϑ̄μηι ἕταϑερ-  
 ζολι ακϑοϑωπι ἵμασοϑ̄ταϑ̄ ἵκεσοπ ὦ φη  
 ἕταϑ̄ ἕβοϑ̄ν ἕπανι ειοι ἵζηκι διϑωπι ειοι 20  
 ἵραμαδὸ ἵμαϑω οϑος ειοροϑ̄μ αϑ̄τασϑοι ϑ̄α  
 ϑ̄. π̄π̄ π̄παντοκρατωρ ἵμηι μενεσα ναι τηροϑ̄  
 ἕτακαίτοϑ̄ βεν φραν ἵπ̄χ̄ ακναοϑωϑ̄ ἵπι-  
 ἀπολλων ετδαβ̄εμ οϑος ἵτεκϑ̄ωπι ἵπλαος  
 τηρϑ̄ ἵνιχρηστιανος π̄λιος δε γεωργιος 25  
 ἕταϑ̄σωτεμ ἕρος εςχω ἵναι σασι ναι οϑος  
 αϑ̄ραϑ̄ι ἕχεν πταχρο ἵτε πεςναϑ̄τ οϑος  
 αϑ̄νετϑ̄ ρωϑ̄ ἵσωβι εϑοϑ̄αβ ἕβοϑ̄ν ἕσως εϑχω

1) Sic; read ἵνοϑερνοϑ̄.

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1) Read ΝΣΕΡΗΣ.

2) Read ΩΑ ΦΝΟΥΝ.

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<sup>1</sup>) Read ἘΦΝΟΥΝ.

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 ΝΑΣ ΣΕ †ΜΕΥΙ Ω ΑΛΕΞΑΝΔΡΑ †ΟΥΡΩ ΣΕ ΑΣΦΟΖ  
 ΕΡΟ ΝΣΕ †ΜΑΓΙΑ ΝΤΕ ΓΕΩΡΓΙΟΣ ΦΑΙ ΕΤΑΦΙ

1) Read ΚΑΤΑ †ΒΕ.

2) Read ΕΦΜΟΥΝ.

3) Read ΠΟΥΝΟΥ†.

ἔβοϋν ψαροι οϋορ πεχας ναρ Ἰπαιρητ̄ χε  
 ἔρε παῦτ̄ ἰη̄τ̄ π̄χ̄τ̄ θαρμεν βεν πῶωζεν  
 εθοϋαβ ἴτε ρεωργιος πἰλνομος δε ἴνοϋρο  
 ἔταρσωτεμ ἔφραν Ἰπ̄χ̄τ̄ ἔβολβεν ρως οϋορ  
 αρσωντ Ἰμαψω αρἰλμονι Ἰπιρ̄ωι ἴτε τεσὰφε  
 οϋορ ασι<sup>1</sup> ἔβολ ψα νιοϋρωου οϋορ αρταμος  
 ἔζωβ νιβεν ἔετ̄βοσι<sup>2</sup> ἴβασανιζτηριον αρενσ  
 ἔβολ ψα νιοϋρωου οϋορ αρταμωου ἔζωβ  
 νιβεν ἔτασχοτου νιοϋρωου δε αϋερκελεϋιν  
 ῥ̄λ. εθοϋβωκι Ἰμος εσβηψ ἔβολ ἴθος δε νασχω  
 ἴρωσ πε οϋορ ναρε νεσβαλ χοϋψτ ἔπωι  
 ἔτφε πε οϋορ πεχας Ἰπἰλριος ρεωργιος χε  
 τωβρ ἔρρη ἔχωι ὦ παῦτ̄ ρεωργιος χε τ̄βοσι  
 Ἰμαψω πεχε πῶμηι νας χε ἰριζϋπομενιν  
 ἴνοϋκοϋχι ὦ τ̄οϋρω ρινα ἴτεβι ἴπιχλομ  
 ἴατλωμ ἴτοτϋ ἴπαῦτ̄ ἰη̄τ̄ πεχε τ̄οϋρω ναρ  
 χε ειναεροϋ παῦτ̄ χε Ἰπιβι Ἰπιωμσ ἴτε  
 νιχρηστιἰλνος πεχε πἰμακαριος νας χε χεμ-  
 νομτ̄ τεραβι Ἰπιωμσ ἔβολζιτεν τ̄ωενσχι  
 βεν τ̄μοϋμι ἴτε πεσνοϋ οϋορ σατοτς αϋτ̄  
 ἴτεσὰποφασις αϋῶλι ἴτεσὰφε εταϋῶλς ἔβολ  
 ἔωλι ἴτεσὰφε εθοϋαβ ασωψ ἔβολ εσχω Ἰμος  
 χε ρηππε διχω ἴπιρο ἴτε παπαλατιον  
 εφοϋην ἰοϋων νηι παῦτ̄ ἰη̄τ̄ π̄χ̄τ̄ Ἰπρο  
 Ἰπιπαρδισος ἴτε ποϋρ<sup>3</sup> ψοπτ εροκ βεν οϋορ  
 Ἰμον ψιπι ἴβητϋ αν ναι δε ἔτασχοτου  
 αϋῶλι ἴτεσὰφε εθοϋαβ ἴσοϋιἔ Ἰπἰλβοτ φαρ-

1) Read αϋῶλι ἔβολ.

2) Read ετ̄βοσι.

3) Read ἴτε ποϋνοϋ?

ογοι ογοσ ασδι ἠπιχλομ ἠατλωμ ωα ἔνεσ  
 ἄμην ογοσ μεμενσα ναι αγθωογ† ἠσε νιογ-  
 ολ. 158. ρωογ ἐπιλριος γεωργιος πεσωογ ναι σε ὦ  
 γεωργιος ις †ογρω ακτακος παλιν ακερωτq  
 ἔρον ρων πεσε πογρο μακμεντιος νωογ 5  
 σε μαρεν† ἀποφασις ἔροq ἠμον ρηατακον  
 τηρεν ογοσ αqρεμει ἠσε πογρο δαδιανος  
 αqεβαι ἠ† ἀποφασις ἠτε πιμακαριος γεωρ-  
 ριος εqσω ἠμος ἠπαι ρη† σε γεωργιος πιμε-  
 λιτων πινω† ἠτε νιγαλιλεος αqω ἠσωq 10  
 ἠνιπροσταγμα ἠτε νιο ἠνογρο ἠτε πικοςμος  
 τηρq νει πιωεμωι ἠτε νιογ† ἠρεqδρο ογοσ  
 εθε φαι तेनेркеλεγῖν ἔθορωλι ἠτεqλφε  
 βεν ρως ἠτσηqι ἠριέμι νωτεν ὦ νιλαος σε  
 τεπτογβηογ† ἔβολρα πεqсноq ογοσ αγεβαι 15  
 βαρατε ἠ† ἀποφασις ἠσε πι ζθ ἠνογρο πιλ-  
 ριος δε γεωργιος ἔταqδι ἠτεqἀποφασις βεν  
 νεqσιx εθογᾶβ αqι ἔβολ εqραωι ογοσ ναιq-  
 θεληλ ἠμαωω πε ἔταqι ἔβολ ἔπιμα ἔτεq-  
 νασωκ ἔβολ ἠβητq πεσαq ἠνιματαοι σε ὦογ- 20  
 ἠρηт νειμη ἠνογκογχι ὦ νασνηογ ἔορι†  
 ἠνογεγχη ἠπανογ† ἠριέμι νωτεν ὦ νασ-  
 ρβ. νηογ σε ις ζ ἠρομπι ἠφοογ τογερβασανιζιν  
 ἠμοι ἠσε παιῶ ἠνογρο ἠπαρανομος ἠθωογ  
 δε αγχαq νιογρωογ δε αγсов† ἠνογαριστον 25  
 ογοσ ναιγρωι πε ριxen φμογ ἠπιμακαριος  
 τοτε αqχογω† ἔπωι ἔτφε ἠσε πιμακαριος  
 ογοσ πεσαq σε παῶс ιηс πχс φη ἔταqερε  
 πιχωμ ι ἐπεснт ἔβολβεν тφε βεν πιсахи  
 ἠτε πεκβωк ἠλιαс πιπροφηтис ογοσ ἠν 30

ΑΓΟΥΩΜ ἸΠΙΕΠΕΝΤΥΚΟΝΤΑΡΧΟΣ (sic) Β̄ ΝΕΜ ΠΟΥ-  
 ΚΕΡ̄ ἸΜΑΤΟΙ ΕΚΕΟΥΩΡΠ ΝΗΙ Ω̄ ΠΑῩC ἸΠΙΧΡΩΜ  
 ἘΤΕΜΜΑΥ ΖΙΝΑ ἸΤΕΡΟΥΩΜ ἸΠΑΙ ὄ ἸΝΟΥΡΟ  
 ἸΠΑΡΑΝΟΜΟΣ ΕΤΙ ἘΡΕ ΠΙCΑΧΙ ΧΗ ἸΕΝ ΡΩϞ  
 ΑΓΙ ἸΣΕ ΠΙΧΡΩΜ ἘΒΟΛἪΕΝ ΤΦΕ ΟΥΟΣ ΑΓΟΥΩΜ  
 ἸΠΙὄ ἸΝΟΥΡΟ ΟΥΟΣ ΝΑΡΕ ΠΙΛΦΟΤ ἸΕΝ ΝΕΝ-  
 ΧΙΧ ἸΠΙΛΝΟΜΟΣ ἸΠΑΤΕΡΧΕΜΤΙΠΙ ἸΜΟϞ ΟΥΟΣ  
 ΑΓΟΥΩΜ ἸΚΕἘ ἸΨΟ ἸΜΑΤΟΙ ἸΝΑΤΝΟΥ† ΝΑΙ  
 ΕΤΩΕΜΨΙ ἸΜΩΟΥ ΟΥΟΣ ἸΠΕ ΝΙΜΑΤΟΙ ΕΤΜΩΨΙ  
 ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἘΜΙ ἘΠΙΜΥCΤΗΡΙΟΝ ΨΑ- 1  
 ΤΟΥΚΗΝ ΕΥΩΛΙ ἸΤΕΡΛΦΕ ΕΘΟΥΑΒ ἘΤΑΡἘΜΙ ἸΣΕ  
 ΠΙΘΜΗ ΧΕ Ἰ ΠΙΧΡΩΜ ΟΥΩΜ ἸΝΙΑCΕΒΗC ΑΓΚΩΛΧ  
 159. ἸΝΕΡΚΕΛΙ ΑΓΤΩΒΖ ἸΠΑΙΡΗ† ΕΡΧΩ ἸΜΟΣ ΧΕ  
 ΠΑῩC ΟΥΟΣ ΠΑΝΟΥ† ΠΟΥΝΟΥ ἸΤΕ ΤΑΨΥΧΗ  
 ΝΕΜ ΠΑΠΝ̄Α ΦΙΩΤ ἸΠΑῩC ἸΗ̄C ΠΧ̄C CΩΤΕΜ ἘΡΟΙ 1  
 ἸΦΟΥΟΥ ΑΝΟΚ ἪΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟΣ ΟΥΟΣ  
 ΨΟΠΤ ἘΡΟΚ ἸΕΝ ΟΥΝΟΥ ΕCΕΡΨΑΥ †ΝΑΥ ΠΑΝΗΒ  
 ἘΟΥΜΗΨ ΕΡΩΨ ΕΥΔΟΖΙ ἘΡΑΤΟΥ ΟΥΟΣ ΝΑΥΜΕΥΙ  
 ἸCΩΡ ἸΠΑCΩΜΑ ἘΖΡΑΥ ΑΙΩΑΝCΩΚ ἘΒΟΛ †ΝΟΥ  
 ΟΥΟΣ ἸΘΟΚ ΕΤἘΜΙ Ω̄ ΠΑῩC ΧΕ ΠΑCΩΜΑ ΝΑΡΩΨΙ 2  
 ἸΠΙΚΟCΜΟC ΤΗΡϞ ΑΝ ΛΟΙΠΟΝ CΩΤΕΜ ἘΡΟΙ  
 ΠΑΝΗΒ ἸΕΝ ΤΑΙ ΟΥΝΟΥ ἸΤΕΚ† ἸΝΟΥΖΜΟΤ  
 ἸΠΑΡΑΝ ἸΤΕΡΨΩΠΙ ἸCΩΤΗΡΙΑ ΝΕΜ ΟΥΒΟΗΙΑ  
 ἸΠΙΚΟCΜΟC ΤΗΡϞ ἘΒΟΛΖΙΤΟΤΚ ΧΕ ἘΡΕ ΠΙΩΟΥ  
 ΕΡΠΡΕΠΙ ΝΑΚ ΝΕΜ ΠΕΚΙΩΤ ἸΝΑΚΑΘΟC (sic) ἸΗ̄C :  
 ΠΧ̄C ΠΕΝὄC ΝΕΜ ΠΙΠΝ̄Α ΕΘΟΥΑΒ ἸΡΕΡΤΑΝἪΟ ΨΑ  
 ἘΝΕΖ ἸΤΕ ΝΙἘΝΕΖ ΤΗΡΟΥ ἸΜΗΝ ΕΤΑΡΧΩ ΔΕ  
 ἸΠΙΛΜΗΝ Ἰ ΠΙCΤΕΡΕΩΜΑ ΤΗΡϞ ΜΟΖ ἸΝΑΓΓΕΛΟC  
 ἸΤΕ ΠΒΙCΙ ΟΥΟΣ ΑΓΙ ΨΑΡΟΥ ἸΣΕ ΠΕΝὄC ἸΗ̄C  
 ΠΧ̄C ΟΥΟΣ ΝΑΡΖΕΜCΙ ΖΙΧΕΝ ΝΙΧΕΡΟΥΒΙΜ ΝΕΜ 3



ΝΙΣΕΡΑΦΙΜ ΟΥΟΣ ΝΑΡΕ ΠΙΧΟΡΟΣ ἸΤΕ ΝΙΠΡΟ-  
 (sic) ΦΗΤΗΣ ΝΕΜ ΝΙΛΠΟΣΤΟΛΟΣ ΝΕΜ ΝΙΜΑΡΤΥΡΟΣ  
 ΝΕΜ ΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ ΕΥΕΡΖΥΜΝΟΣ ἘΡΟQ  
 ΝΕΜ ΝΙΤΑΓΜΑ ΤΗΡΟΥ ἸΤΕ ΝΙΦΗΟΥἸ ΟΥΟΣ ΑΥ-  
 ΖΙΝΙΜ ΤΗΡΟΥ ἸΧΕ ΝΙΜΑΤΟΙ ΕΤΜΩΙ ΝΕΜ ΠΙ- 5  
 ΜΑΚΑΡΙΟΣ ΑΥΕΡἸΦΡΗἸ ἸΝΙΡΕΦΜΩΟΥΤ ΠΕΧΕ  
 ΠῶC ἸΜΙΜΑΚΑΡΙΟΣ (sic) ΓΕΩΡΓΙΟΣ ΧΕ ΧΕΡΕ ΦΗ  
 ἘΤΕ ΦΩΙ ΓΕΩΡΓΙΟΣ ΧΕΡΕ ΠΙΜΕΝΡΙΤ ἸΤΗΙ ΝΕΜ  
 ΝΑΑΡΓΕΛΟΣ ΧΕΡΕ ΠΑΓΩΝΙΖΤΗΣ ἸΤΕ ΤΜΕΤΟΥΡΟ  
 ἸΝΙΦΗΟΥἸ ὠΟΥΝΙΑΤΚ ἸΦΟΥQ ὠ ΠΑΜΕΝΡΙΤ ΓΕΩΡ- 10  
 ΓΙΟΣ ΧΕ ΔΙΣΟΒἸ ΝΑΚ ἸΖ ἸΧΛΟΜ ἸΩΟΥC ἸΕΝ  
 ΝΕΝΧΙΧ ἸΠΑΙΩΤ ΕΦΝΑΤΗΙΤΟΥ ἘΧΩΚ ἸΕΝ ΠΑΙ  
 ἘΖΟΥQ ὠΟΥΝΙΑΤΚ ὠ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ  
 ΑΥΣΟΒἸ ΝΑΚ ἸΝΟΥCῆΡΗΠΙ ἸΝΟΥΡΟ ΟΥΟΣ ΝΑC-  
 ΣΕΛCΩΛ ἘΒΟΛ ἸΕΝ ΟΥΝΟΥC ΖΙ ΜΑΡΓΑΡΙΤΗΣ 15  
 ΟΥΟΣ ΔΙΝΑΤΗΣ ἘΧΩΚ ἸΕΝ ΝΑΧΙΧ ἸΦΟΥQ ὠΟΥ-  
 ΝΙΑΤΚ ἸΦΟΥQ ὠ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ ΑΥΣΟΒἸ  
 ΝΑΚ ἸΝΟΥΝΙΩἸ ἸΘΡΟΝΟΣ ΕΦCΟΧΙ ΟΥΟΣ ΕΦCΕΛ-  
 CΩΛ ἘΒΟΛ ἸΚΑΛΩC ἸΕΝ ΟΥΝΟΥC ΕΦCΟΤΠ ἸΜΑΩ  
 ΝΕΜ ΟΥὠΝΙ ἸΜΗΙ ἸΝΑΦΕἸCΟΥΕΝC ΟΥΟΣ ΕΥ- 20  
 ΝΑΤΖΕΜCΟΚ ΖΙCΩC ἸΦΟΥQ ἸΕΝ ΝΙΕΠΩΡΑΝΙΟΝ  
 ol. 160. ΕΤCΑΠΩΙ ἘΒΟΛΖΙΤΕΝ ΠΙΠἸΑ ΕΘΟΥΑΒ ὠΟΥΝΙΑΤΚ  
 ὠ ΠΑΜΕΝΡΙἸ ΓΕΩΡΓΙΟΣ ΧΕ ΑΥΟΥΩΝ ΝΑΚ ἸΝΙ-  
 ΠΥΛΩΝ ἸΜΑΡΓΑΡΙΤΗΣ ἸΤΕ ΝΙCΚΗΝΗ ἸΝΟΥΩΙΜΙ  
 ΟΥΟΣ ἸΤΕΚΖΩΛ ἘCΟΥΝ ἸΠΕΜΘΟ ἸἸΤΡΙΑC 25  
 ΕΘΟΥΑΒ ἸΜΟΝ ΦΗ ΕΤΕΡΚΟΛΙΝ ἸΜΟΚ ὠΟΥΝΙΑΤΚ  
 ὠ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΠΙCΩΡΙ ΧΕ Ἰ ΠΑΙΩΤ  
 ἸἸΓΑΘΟC CῆΔΙ ἸΠΕΚΡΑΝ ΕΠΙΖΑΡΜΑ ἸΤΕ ἸΤΡΙΑC  
 ΕΘΟΥΑΒ ΧΕ ΖΙΝΑ ΝΗ ΕΘΝΑCΟC ΧΕ ΦἸ ἸΓΕΩΡ-  
 ΓΙΟΣ ἸΡΙΒΟἸΘΙΝ ἘΡΟΝ ἸΤΕΚCΩΤΕΜ ἘΡΟΝ ΟΥΟΣ 30

1/ παρητ Ἰτεκωτεμ ἔρωου ὠουνιατκ ὠ πα-  
 μενριτ γεωργιος χε ακουωνε Ἰπαραν ἔβολ  
 νεν παιωτ Ἰλγαθος νεν πιπῆᾶ εθουαβ  
 Ἰπεμθο Ἰνιογρωου Ἰτε πικοςμος τηρϩ ουος  
 λνοκ ρων τῆναουονεκ ἔβολ ἕεν τφε εκοι  
 Ἰνοουωινι Ἰμαωω τῆσω Ἰμος νακ ὠ παμεν-  
 रिτ χε Ἰπρητ ἔτε Ἰπε ρλι ἕεν τμετρωμι  
 τηρϩ ωχεμχομι Ἰνοουωνε Ἰπαραν ἔβολ Ἰ  
 ρτ Ἰρομπι Ἰεσοου ἔβηλ ἔροκ Ἰμαγατκ εκδρι  
 ἔρατκ Ἰπεμθο Ἰπαι ὠ Ἰνοουρο ἕεν ττοι-  
 ρῆ.<sup>1</sup> κουμενη τηρϩ Ἰτε ἔπικοςμος ουδε πρεσβυ-  
 τερος ουδε διακωνος ουδε λαικος ἔβηλ ἔροκ  
 Ἰμαγατκ ἕεν πικοςμος τηρϩ ωε ταχις  
 Ἰνοουινამ ὠ παμενριτ [χε] τῆνασεμνι νεμακ  
 Ἰνοουδιαθηκη χε ἔωωπ Ἰτεκταλοκ ἔπεκρο  
 Ἰπῆᾶτικον ἕεν τφε ουος Ἰτεκι νεν τεκ-  
 ωουτε τηρϩ ἔουωωτ Ἰτῆριας εθουαβ ἔρε  
 Ἰνη εθουαβ τηρου ϩουωνκ εθε πιταιδ ἔτῆνα-  
 τηρϩ νακ ὠ παμενριτ ουος εγἔμε<sup>2</sup> τηρου  
 χε Ἰτοκ πε γεωργιος πιμενριτ Ἰτε φτ<sup>2</sup>  
 εγἔερπροσκυνην Ἰμοκ τηρου κατα πιουαε-  
 σαρῆ Ἰτε παιωτ Ἰλγαθος ιϩ ρηπε ον τῆνοϩ  
 ὠ παμενριτ λιτομ πεκραν ἔφωι Ἰτερωωπι  
 Ἰνοουλυμην Ἰνοουχαι ἕεν πικοςμος τηρϩ  
 ρινα ρωμι νιβεν Ἰε ϩῆμι νιβεν εθναρλουὠ  
 ἔρῆρῆρῆρῆρῆρ Ἰτε ἕεν νιμαντῆραπ Ἰτε ἕεν  
 νιμανδυμοσιον Ἰτε ἕεν νιωτεκωου Ἰτε ἕεν

1) After this number the Coptic numbering of the page ceases.

2) Sic; read εγἔεμι.

φιομ ἰτε ἕεν νῆαρωοῦ (sic) ἰτε ἕεν νῆλυμῆη  
 ἰτε ἕεν νῆμωῖτ ἕμωῖ ἰτε ἕντοῦῖ ἕτοτοῦ  
 ἕνσῖνωοῦῖ ἰτε ἕντοῦραῦω ἕζανῆηριον ἰτε  
 ο. 161. οὔχρωμ ἰτε ζανμοῦῖ ἰτε ζανμοῦ εὔζωοῦ  
 ἕμαῶω ἰτε ἀναγκῆ νῆβεν νῆμ οὔμῆω ἕἕῖῖ 5  
 εὔωῶ ἕμαῶω ἀπλωσ ζοχζεχ νῆβεν εὔτοῦ-  
 ναραοῦω ἕρωοῦ ἕνε μῖωῆρι ἕτε νῆρωμῖ  
 οὔοζ ἕτοῦωῶ ἕπῶωῖ ζαροι ἕεν πεκραν ῶα  
 ῖ ἕσοπ χε ῖῖ ἕγεωργῖοσ ἀρῖβῖοῆῖν ἕρον  
 ῖνασῶτεμ ἕρωοῦ ἕχωλεμ οὔοζ ἕτασῶκ 10  
 ἕβολ ἕζῶβ νῆβεν ἕτοῦναεῖῖῖῖν ἕμοῦ ἕεν  
 ποῦζητ οὔοῦ ρωμῖ νῆβεν εὔνακῶτ ἕνοῦ-  
 μαρτῦριον ἕεν πεκραν ἕε οὔχωμ ἕνωῶ  
 ἕβολ ἕεν νεκῖῖῖῖ νῆμ νεκῆῆῆῆ ἕτεῖῖῖῖῖ  
 ἕτεκκῆῆῖῖῖῖ ἕεν πεκραν ῖνασῖῖῖ ἕπεῖῖῖῖ 15  
 ἕπχωμ ἕῖῖῖῖ οὔοζ ἕταῖῖῖῖῖῖῖ ἕεν οὔ-  
 μα ἕνοῦῶτ νῆμακ ἕεν ταμετοῦρο ῶα ἕνεζ  
 φῆ εὔναῖ ἕοῦῖῖῖῖῖῖ ἕε οὔἀπαρχῆ ἕτεκ-  
 κῆῆῖῖῖῖ ἕεν πεκραν ἕε ἕτεῖῖῖῖῖῖῖ ἕνοῦῖῖῖῖ  
 ἕεν πεκραν ἕε οὔχηρα ἕεν πῖεζοοῦ ἕτε 20  
 πεκεῖῖῖῖῖῖ ἕτῖῖῖῖῖῖ ῖναῖ ῖναῖ ἕνοῦῖῖῖῖ-  
 ῖῖῖ ἕεν πῖῖ κοσμοσ ἕταῖῖῖῖῖῖῖῖ νῆμακ  
 ἕεν νῖῖῖῖῖῖ ἕτε ταμετοῦρο φῆ εὔναζῶβσ  
 ἕνοῦῖῖῖῖ ἕῖῖῖῖ ἕεν πεκραν ῖναζῶβσῖ ἕεν  
 νῖῖῖῖῖῖῖ ἕτε νῖῖῖῖῖῖῖ φῆ εὔναβερο ἕνοῦ- 25  
 ῖῖῖῖ ἕεν ῖτεκκῆῆῖῖῖῖ ἕεν πεκραν ἕε οὔσῖῖῖ-  
 νοῦῖῖῖ ῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ  
 εῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ  
 εῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ  
 ἕπεῖῖῖῖῖῖῖ ἕεν οὔναζῖῖ ῖῖῖῖῖῖ ἕῖῖῖῖῖῖ  
 ἕῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ

1) Sic; read ῖῖῖῖῖῖῖ.

ἔρρη ἔσωϞ φη εθναωπι ἰουϞεμμο ἔροϞ  
 βεν πεκραν ἴναχω ναϞ ἔβολ ἰνεϞνοβι οϞοϞ  
 ἴναωπιϞ ἔροι βεν ταμετοϞρο ωα ἔνεϞ ἴωρκ  
 ἰμοι ἰμιν ἰμοι ὦ γεωργιοϞ παμενριτ χε  
 ἰφρηἴ ἔταικην ἔσοϞ νακ ἴνοϞ ον ἴσω  
 ἰμοϞ νακ χε βεν νιμιϞι ἰτε νιϞιομι ἰμον  
 φη ετόνι ἰωαννης πιρεϞἴωμοϞ οϞοϞ βεν  
 πιχοροϞ ἰτε νιμαρτϞροϞ ἰμον φη ετόνι  
 ἰμοκ βεν νη ἔταϞωπι τηροϞ οϞδε ἰνε  
 οϞον ωπι εϞόνι ἰμοκ ιωϞ ἰμοκ ὦ πα-  
 μενριτ σωκ ἔβολ ἰτεκοικονομια ἰταολκ  
 ἔπωι νεμη Ϟιχεν πιϞαρμα ἰχεροϞβινικον  
 οϞοϞ ἰταθηκ ἰδωρον ἰπαιωτ ναγαθοϞ νεμ  
 πιπἰἰ εθοϞαβ οϞοϞ ἰτε νατφε τηροϞ ραωι  
 νεμακ χε οϞη σεϞοϞωτ ἔβολ βασωκ εθε

fol. 162. πεκωμα δε ον ἴναθε Ϟανμονμεν ωπι  
 ἴνοϞ χε ἰνε Ϟλι βεν ναι μηω βι νεμαϞ  
 ἔπτηρη ωατοϞι ἰσε νεκαλωϞι ἰτοϞόλη ιϞ  
 τεκμαϞ νεμ τεκωνι βἴ νεμ τεκκεωελετ  
 ἔταϞωπι ἰσωϞ νακ λικην ἔόλοϞ ἔταμετοϞρο  
 βασωκ χε Ϟινα ἰνοϞναϞ ἔπεκμοϞ βεν παι  
 κοϞμοϞ ἀλλα ἰτοϞναϞ ἔροκ νεμ πεκίωτ  
 νεμ πεκπαπιοϞ (sic) νεμ πινιωἴ ἰνωοϞ ἔἴνα-  
 τηϞ νακ βεν τφε βεν ταμετοϞρο οϞοϞ ιϞ  
 νιἰσεβηϞ ἰνοϞρωοϞ ἰτε πικοϞμοϞ τηρη  
 λιτακωοϞ εθβητκ ἔωπι ἰτε πεκϞνοϞ φων  
 ἔβολ Ϟιχεν πκαϞι ἴνοϞ πιωεμωι ἰτε νι-  
 δωλον νακωρη οϞοϞ σεναἴωοϞ ἰπαραν  
 βεν πικοϞμοϞ τηρη ἴναθε πεκϞνηγενηϞ  
 κωτ νακ ἰνοϞτοποϞ βεν τεκπολιϞ ἰτεϞχω

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πωνῆ οὔτος ἀρεῖαι ἠπερραν νενι νιωορπ-  
 ἠμικι ᾠα ἔνεξ οὔτος ἀρερε τᾶρελη τηρε  
 ἠτε τφε νενι νιταγμα ἠτε νη εθοῦαβ τζεμ-  
 σοφ ριχεν πιθρονος οὔτος ἠτογερῶλι νημαρ  
 ἕεν ἰλῆμῆ ἠτε τφε μενεσα ναι ἠ ζανμονμεν 5

σι. 164. ᾠωπι νενι ζανχαραβαι νενι ζανσετεβρης  
 νενι ζανμοῦνζωοῦ εῦοᾠ ἠμαᾠω οὔτος  
 νιμηᾠ ετὸζι ἔρατοῦ νενι νικεματοι ἀγφωτ  
 ἔβοῦν ἔτβακι πασῦνκρατωρ δε πιβωκ ἠτε  
 πᾶριος γεωργιος ναρὸζι ἔρατῃ σαβολ ἕατεν 10  
 πισωμα ἠτε περῶτ οὔτος ναρριμι ἔροφ πε  
 οὔτος ἠπε ρλι ἠμοῦνζωοῦ οὔδε σοσεμ ᾠωπι  
 ἕεν πιμα ἔρε πσωμα ἠπιθμη ἠῆητῃ ἀλλα  
 νारे πιμα τηρῃ οἱ ἠμοῦωιμι οὔτος ἠ πικε β  
 ἠναλοῦ ἠτε πᾶριος γεωργιος ετχη ἕεν 15  
 τβακι ἀγῖ ᾠα πικεοῦαι ἠᾠφηρ ἠτῶοῦ εφ-  
 σαβολ ἠπσωμα ἠποῦᾠτ εφριμι εταῦναῦ  
 ἔποῦᾠτ σε ἀγῶλι ἠτερᾶφε οὔτος παι ρητ  
 ἀγφᾶτῶοῦ ἔβρη ἔσωφ ἀγοῦᾠωτ ἠμοῦ εῦ-  
 ριμι οὔτος ἀπᾶσῦνκρατωρ δε ἀρταμῶοῦ 20  
 ἔζωβ νιβεν ἔτα πῶτ σοτοῦ ἠποῦᾠτ οὔτος ἀγ-  
 ρᾠω ἠμαᾠω οὔτος ἀγῶμι ἠτερᾶφε εθοῦαβ  
 ἔβοῦν ἔπερῃσωμα ετσμαρῶοῦτ οὔτος ἀτῶμι  
 ἔροφ ρωσ ισχεκ ἠποῦᾠτσε ἔβολ ἔπτηρῃ  
 οὔδε πιμηιμι ἠτε τᾠενσηφι ἠπερᾠωπι ἠῆητῃ 25  
 ρολωσ οὔτος πεχε νερεβιαικ ἠνογερνοῦ σε  
 τεμναρτῆ ἕεν οὔμεθμη σε ἠ φτ ᾠωπ ἔροφ  
 ἠπενῶτ οὔτος σασι νιβεν ἔταρσοτοῦ ναρ  
 ρναχοκοῦ ναρ ἔβολ ἠκαλωσ λοιπον ἀγῶλο  
 ἠπῃσωμα εθοῦαβ οὔτος ναρᾠεᾠ σοινοῦφι 30

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 ΝΑΦΕΡΦΟΡΙΝ ἸΝΟΥΧΛΟΜ ἸΝΟΥΡΟ ΝΕΜ ΟΥΖΕΒΣΩ  
 ἸΜΟΝ ΖΛΙ ἄΕΝ ΝΙΜΕΤΟΥΡΩΟΥ ἸΤΕ ΠΙΚΟΣΜΟΣ 10  
 ΟΝΙ ἸΜΟΣ ΟΥΟΣ ἸΡΕ ΟΥΩΒΩΤ ἸΝΟΥΒ ἄΕΝ  
 ΤΕΦΧΙΧ ἸΝΟΥΪΝΑΜ ΟΥΟΣ ΝΑΡΕ ΠΕΦΖΟ<sup>1</sup> ΜΕΖ  
 ἸΡΑΩΙ ΟΥΟΣ ἸΡΕ ΟΥΝΙΩ† ἸΝΩΟΥ ΚΩ† ἸΡΟΦ  
 ΟΥΟΣ ΑΙ†ΖΟ ἸΡΟΦ ΕΙΧΩ ἸΜΟΣ ΣΕ ΠΑΙΩΤ  
 ††ΖΟ ἸΡΟΚ ΜΑΤΑΜΟΙ ΣΕ ἸΘΟΚ ΝΙΜ ΕΚΩΟΠ 15  
 ἄΕΝ ΠΑΙ ΝΙΩ† ἸΤΑΙΟ ἸΠΑΙΡΗ† ΟΥΟΣ ἸΘΟΦ  
 ΔΕ ΑΦΕΡΛΑΜΑΛΗΧ ἸΡΟΙ ΟΥΟΣ ΠΕΧΑΦ ΝΗΙ ΣΕ ἸΝΟΚ  
 ΠΕ ΠΑΥΛΕ ΠΙΡΕΜΤΑΜΜΑ ΚΑΛΩΣ ΑΚΙ Ω ΠΙΜΑ-  
 ΝΕΣΩΟΥ ἸΤΕ ΠΕΝΟΥΡΟ ἸΜΗΙ ΠΕΝΟῤ ἸΗῤ ΠΧῤ  
 ΟΥΟΣ ἄΕΝ ΠΧΙΝΘΕΡΕΦΣΕ ΝΑΙ ΝΗΙ ΑΙΡΑΩΙ ΣΕ 20  
 ΑΙΧΕΜ ΠΑΡΡΗΣΙΑ ΝΑΖΡΑΦ ΟΥΟΣ ΠΕΧΗΙ ΝΑΦ ΣΕ  
 Ω ΠΑῤῥ ἸΙΩΤ ΕΘΟΥΑΒ ††ΖΟ ἸΡΟΚ ΙΣ ΣΕ ΑΚΑΙΤ  
 ἸΝΕΜΠΩΑ ἸΠΕΚΑΣΠΑΣΜΟΣ ΕΘΟΥΑΒ ††ΖΟ ἸΡΟΚ  
 ΖΙΝΑ ἸΤΕΚΤΑΜΟΙ ΣΕ ΝΙΜ ΠΕ ΠΑΙ ΝΙΩ† ἸΝΟΥΡΟ  
 ἸΤΑΦΙ †ΝΟΥ ΟΥΟΣ ἄ ΠΑΙ ΜΗΩ ΤΗΡΦ ΕΡΠΡΟΣ- 25  
 ΚΥΝΗΝ ἸΜΟΦ ΟΥΟΣ ἸΘΟΦ ΔΕ ΠΙΜΑΚΑΡΙΟΣ ΑΦ-  
 [Ν]ΕΤΦ ΡΩΦ ἸΣΩΒΙ ἸΠῆΑΤΙΚΟΝ ΠΕΧΑΦ ΝΗΙ ΣΕ

ol. 169. ἸΠΕΚΣΟΥΕΝ ΦΑΙ ΩΑ †ΝΟΥ ΠΕΧῆΙ ΝΑΦ ΣΕ ΕΙΝΑΩ-

1) Ms. ΠΕΦΖΟΜ.



ΝΗΙ ΧΕ ΠΙΣΩΤΗ ΠΑΥΛΕ ΕΘΒΕ ΟΥ ΟΥΝ ἸΠΕΚ-  
 ΩΩΠΙ ΉΕΝ ΠΙΑΣΠΑΣΜΟΣ ἸΠΠᾶΤΙΚΟΝ ΚΑΤΑ ΠΙΟΥ-  
 ΑΖΣΑΖΝΙ ἸΝΤΕ ΠΙΠΛΑΝΤΟΚΡΑΤΩΡ ΛΙΧΩ ἸΕΡΟϞ ἸΦΗ  
 ΕΤΉΕΝ ΠΑΖΗΤ ΟΥΟΣ ΑϞΟΛΤ ΣΑΤΟΤϞ ΨΑ ΦΗ  
 ΕΘΟΥΑΒ ἸΠΑΝΟΥΒ ΠΙΔΟΜΟΛΟΓΙΤΗΣ ΕΠΙΔΗ ΑϞΩΩΠΙ 5  
 ΉΕΝ ΨΜΕΤΜΑΡΤΥΡΟΣ ΝΕΜ ΨΜΕΤΜΟΥΝΑΧΟΣ  
 ΕΥΣΟΠ ΑϞΤΑΜΟϞ ἸΠΙΟΥΑΖΣΑΖΝΙ ἸΝΤΕ ΠῪΣ

ο. 170. ΠΕΧΕ ΦΗ ΕΘΟΥΑΒ ἸΜΟΛΟΓΙΤΗΣ ΝΗΙ ΧΕ ΠΑΙΩΤ  
 ΕΘΟΥΑΒ ΠΑΛΕ (sic) ΜΑΨΕ ΝΑΚ ΧΩΚ ἸΒΟΛ ἸΦΟΥ-  
 ΑΖΣΑΖΝΙ ἸΠῪΣ ΟΥΟΣ ἸΠΕΡΧΟΣ ΧΕ ΑΙΒΙΣΙ ἸΜΑΨΩ 10  
 ΖΩ ἸΦΡΗΨ ἸΠΙΝΙΨΨ ΓΕΩΡΓΙΟΣ ΕΠΙΔΗ ΉΕΝ  
 ΠΕΚΟΥΨ ἸΜΑΥΑΤΚ ΕΘΒΕ ΠῪΣ ΠΙΘΜΗ ΔΕ  
 ἸΤΕΜΜΑΥ ἸΘΟϞ ΖΙΤΕΝ ΖΑΝΚΕΛΕΒΙΝ ΝΕΜ ΖΑΝ-  
 ΜΑΧΙ ΝΕΜ ΖΑΝΒΑΨΟΥΡ ΝΕΜ ΖΑΝΙϞΤ ΝΕΜ  
 ΟΥΧΡΩΜ ΝΕΜ ΟΥΧΗϞ ἸΡΟΒ ΝΕΜ ΖΑΝΟΥΡΨΟΥ 15  
 ἸΘΗΡΙΟΝ ΕΥΖΨΟΥ ΨΧΩ ΓΑΡ ἸΜΟΣ ΝΑΚ ὦ ΠΑ-  
 ΜΕΝΡΙΤ ΧΕ ΝΑΝΕ ΟΥΣΟΠ ἸΝΝΟΥΨΤ ΑΝ ἸΝΤΕ  
 ΠΙΖΥΠΕΡΕΤΗΣ Ἰ ἸΝΤΕϞΧΟΣ ΝΑΚ ΧΕ ΠΟΥΡΟ ΜΟΥΨ  
 ἸΕΡΟΚ ἸΜΟΥ ἸΒΟΛ ἸΦΡΗΨ ἸῪ ἸΡΟΜΠΙ ἸΝΤΕ  
 ΟΥᾶΝΑΧΩΡΙΤΗΣ ΕϞΕΡΠΟΛΙΤΕΥΕΣΘΕ ΉΕΝ ΤΕϞ 20  
 ΜΟΝΗ ἸΤΑΙΣΨΤΕΜ ΔΕ ἸΝΑΙ ΑΙΨΜΕΤΑΝΙᾶ ἸΠΙ-  
 ἸΡΧΗᾶΓΓΕΛΟΣ ΝΕΜ ΦΗ ΕΘΟΥΑΒ ΕΙΧΩ ἸΜΟΣ  
 ΧΕ ΧΩ ΝΗΙ ἸΒΟΛ ΟΥΟΣ ΠΑΙ ΡΗΨ ΑΥΡΑΨΙ ΝΕΜΗΙ  
 ΟΥΟΣ ΑΙΖΩΛ ΨΑ ΠΙΜΑΡΤΥΡΟΣ ΣΑΤΟΤ ΑΙΕΡ-  
 ΠΡΟΣΚΥΝΙΝ ἸΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ ἸΝΤΕ ΠῪΣ 25  
 ΛΟΙΠΟΝ ὦ ΠΙΜΑΝΕΣΨΟΥ ἸΝΤΕ ΠῪΣ ἸΤΕΝΖΟΤ  
 ΤΑΧΡΕ ΠΕΚΖΗΤ ΧΕ ἸΜΟΝ ΦΗ ΕΤῪΝΙ ἸΜΟΚ  
 ἸΘΟϞ ΠΙᾶΓΙΟΣ ΓΕΩΡΓΙΟΣ ΉΕΝ ΝΙΜΑΡΤΥΡΟΣ  
 ΤΗΡΟΥ ΕΤΑΥΒΙΧΛΟΜ ΖΩΣ ΔΕ ἸΕΡΕ ΦΗ ΕΘΟΥΑΒ  
 ΣΑΧΙ ΝΕΜΗΙ Ἰ ΠΙΜΑΤΟΙ ἸΝΤΕ ΦΨ ΠΙᾶΓΙΟΣ ΓΕΩΡ- 30

ριος ἰ εωαροι (sic) ἔρε περσο ριακτιν ἰνου-  
 ωινι ἔβολ ἀφερασπαζεσθε ἰμοι ογος ἀμαστ  
 ἰραωι νειμ ογνοφ ογος πεσαφ νηι χε εωωπ  
 ἰτεκρωλ ἰτεκπολις (sic) ἀγκυρα κωτ ἰνουγι  
 νηι ἰβητς ρινα ἰται ἰταωωπι ἡατοτκ εθε 5  
 χε κεῖ νειμ ἔ νηὰβοτ ωατεκὶ ωαροι ἔται  
 πολις εθογαν ναι δε ἔταφχοτοφ νηι αἰτωου-  
 νοφ ἡεν τογνοφ ἔβολἡεν πιζοραμα πογρο  
 δε νειμ πικε ἰβ ἰνεπισκοπος ἔταγναγ ἔπσο  
 ἰπιεπισκοπος εφοι ἰνογωινι ἀγἔμι χε ἀφναγ 10  
 ἔογδωρπ ἔβολ ογος ἀγτσο ἔροφ ἔθερεφω  
 ἔρωοφ ἰνη ἔταφναγ ἔρωοφ ἰθοφ δε ἔταφὶ  
 ἔροφ ἰχε περρητ ἀφω ἔρωοφ ἰτοπτασιὰ  
 τηρς ἔταφναγ ἔρος ογος ἀφερωφηρι ἰμαωω  
 ογος ἀγτωοφ ἰφτ νειμ πιμαρτγρος εθογαν 15  
 πὰριος γεωργιος ογος ἰ πογρο ερωγὼ πεσαφ  
 χε ἡεν [πι]ἔρσοφ ἔτα πῶς τρεμσοι ριχεν  
 [πῶρ]ονος ἰνηρωμεος παρα παεμ[πῶ]α ογος  
 ἀιναγ ἡεν ναβαλ ἰρεφ[ερ]νοβι ἔπιὰριος γεωρ-  
 ριος ἔταφὶ ἔβολἡεν τφε εφταιἰνογτ ἔπερσο 20  
 fol. 171. ἔρε ογον ογκονταριον ἰνογβ ἡεν τεφχιχ  
 ἰνογἰναμ ἔρε πιαρχηαρρελος μοωι νειμαφ  
 ογος ἀιναγ ἔογδρηπι ἰνογβ τοι ἔχεν τεφὰφε  
 ἔρε ζ ἰχλομ τοι ἔχεν τεφὰφε ογος ναφερ-  
 ογωινι ερσοτε φρη ἰνογῶβα ἰκωπ ἰσοπ 25  
 ογος ἀφὶ ωαροι εφμερ ἰραωι ἀφαμονι ἰμοι  
 ογος ἀφτρεμσοι ριχεν πῶρονος ἰτμετογρο  
 ογος ἔρε ογμηω ἡεν νη ετεμπωα ἡεν πι-  
 στρατεγμα ερῶωριν ἰμοφ ἰρσο ογε (sic<sup>1</sup>)

<sup>1</sup>) Read ογβε.



ρο ογορ διναγ ἐροϋ Ἰκεσοπ ἕεν τερεκ-  
 κλησιὰ εθογαν ἀϋταμοι Ἰνη ετερνοϋρι Ἰτα-  
 ψυχη ἀνοκ δε εταϊσωτεμ ἕναι δισμοϋ ἕπαῶτ  
 Ἰῆτ̄ nem nh εθογαν Ἰμαρτυροσ Ἰταϋ με-  
 nenca nai Ἰ πεπισκοποσ ἕτεμμαϋ ὡε ἕτεϋ 5  
 βακι ἀϋκωτ Ἰνοϋεκκλησιὰ εσταϊνοϋτ ἕεν  
 φραν Ἰφ̄τ̄ nem πιὰριοσ γεωργιοσ ογορ ἀϋερ-  
 ριαζιν Ἰμοσ Ἰνεϋχιχ ἸπατεϋἸ ἕβολ ἕεν  
 σωμα ne ογαι ρωϋ πε ἕβολ ἕεν πιτῆἸ nepic-  
 κοποσ ἕταϋθωοϋτ̄ ἕεν nigea (sic) ογορ ἀϋερ- 10  
 ὡε Ἰρομπι Ἰεπισκοποσ ογορ ἀϋενκοτ ἕεν  
 πῶτ̄ εϋχη ρῆἸ Ἰ[ρομ]πι ic nai men ἀνχοτοϋ  
 νω[τεν] ὡ namenρατ̄ Ἰσνηοϋ ἕβολἕεν ni-  
 νιωτ̄ Ἰταϊδ ἕτα φ̄τ̄ τητοϋ Ἰπιματοι Ἰχωρι  
 Ἰτε †χομ πινιωτ̄ ἸναθλϋτἩσ πιὰριοσ γεωρ- 15  
 ριοσ φαι ετοϋερωαι ναϋ Ἰφοοϋ ἕεν πικοσμοσ  
 τηρϋ nem ἕεν νιφνοϋἸ πικεσεπι Ἰτε πεϋωοϋ  
 nem πεϋνιωτ̄ Ἰταϊδ ετῶοσι ἕαϋχη ἕεν ἸλῆἸ  
 Ἰτε τφε τπολισ Ἰποϋρο πῶτ̄ λοιπον †νοϋ  
 χε ὡ namenρατ̄ ετσμαρωοϋτ̄ ἕεν πῶτ̄ ρωσων 20  
 ἕανἕμι ἕεν οϋμεῶμηι χε πιὰριοσ γεωργιοσ  
 ἕεντ ἕβοϋν φ̄τ̄ Ἰται ἕε τηρσ ογορ ογον-  
 τεϋ παρρησιὰ Ἰμαϋ ἕρωλ ἕβοϋν Ἰπεμεῶ  
 Ἰτ̄τριασ εθογαν Ἰσχοϋ niben ἕδισμοτ̄ ἕχεν  
 ογον niben λοιπον μαρενχαν ρων Ἰπροσ- 25  
 τατἩσ ἕβολζιτεν †ἀραπη ἕβοϋν ἕβοϋν (sic)  
 ἕνεσνηοϋ Ἰρηκι nem νιϋεμμοωοϋ μαρεν-  
 μενε neνερηϋ μαρενἸρεζ ἕπιτοϋβο εσεωωπι  
 ναν τηροϋ ὡ namen[ρατ̄ ἕῶ] ρε πιὰριοσ γε-  
 ωργιοσ διζμοτ̄ ἕρρηι ἕχων ναρρεν πενῶτ̄ 30

ΙΗϞ ΠΧϞ ϞΟΠΩϞ ἸΤΕϞΦΕΝϞΖΗΤ [ϞΛ]ΡΟΝ ΟΥΟϞ  
 ἸΤΕϞΧΩ ΝΑΝ ἘΒΟΛ ἸΝΝΕΝΝΟΒΙ ΟΥΟϞ ἸΤΕϞϞΜΟΥ  
 ἘΠ[Θ]ΩΟΥ† ἘΒΟΥΝ ἸΤΕ ΠΕΝΛΑΟϞ ΝΙΚΟΥΧΙ ΝΕΜ  
 ΝΙΝΙΩ† ΝΙΒΕΛΛΟΙ [ΝΕΜ] ΝΙΛΛΩΟΥἸ ΝΙΧΗΡΑ ΝΕΜ  
 ΝΙΠΑΡΘΕΝΟϞ ΟΥΟϞ ΟΝ ἸΤΕϞϞΜΟΥ ἸΦΗ ἘΤΑϞ-  
 fol. 172. ϞΙΦΡΩΟΥΩ ἸΠΑΙΧΩΜ ΑϞΘΑΜΙΟΥ ἘΒΟΛ ἪΕΝ ΝΕϞ-  
 ΗΙϞΙ ἸΜΗΗ ἪΕΝ ΠΧϞ ΙΗϞ ΠΕΝϞϞ ΦΑΙ ἘΤΕ ἘΒΟΛ  
 ϞΙΤΟΤϞ ΕΡΕ ΠἸΩΟΥ ΠΡΕΠΙ ΝΑϞ ΝΕΜ ΠΕϞἸΩΤ  
 ἸΛΑΓΡΑΘΟϞ (sic) ΝΕΜ ΠΙΠἸἸ ἘΘΟΥΑΒ ἸΡΕϞ-  
 ΤΑΝΒΟ ΟΥΟϞ ἸΝΟΜΟΟΥϞΙΟϞ ΝΕΜΑϞ †ΝΟΥ ΝΕΜ  
 ἸΝΧΟΥ ΝΙΒΕΝ ΝΕΜ ΩΔ ἘΝΕϞ ἸΤΕ ΝΙἘΝΕϞ ΤΗΡΟΥ  
 ἸΜΗΗ

fol. 172 obverse.

† ἪΕΝ ΠΡΑΝ ἸΠΕΝ<sup>1</sup>  
 ϞϞ ΙΗϞ ΠΧϞ ΑϞΩΩΠΙ ἸΝΧΕ  
 ΠΑΙ ἸΓΡΑΘΟΝ ἸΩΕΝΕΡΦΜΕἸ  
 ἸΤΕ ΠΑΙ ΧΩΜ ἘΒΟΛ ϞΙΤΟΟΤΟΥ  
 ἸΝΝΕΝΜΑΙΝΟΥ† ἸΝΧΗΟΥ ἸΜΑΙ  
 ΑΓΑΠΕ ΠΙΔΙΑΚΟΝ ΠΕΤΡΟϞ ΕΝΕ.....  
 ΠΙ†ΑΚΟΝ ΚΕΛΛΟΥΧΝ ΝΕΜ ΝΟΥΩΗ[ΡΙ ἸΠἸἸἸΤΙΚ](?)ΟΝ  
 ΑϞΩΟΦϞ ἘΒΟΛ ἪΕΝ ΠΟΥΒΙϞΙ ἸΜ[ΗΙ ΑΥΤΗΙϞ](?)  
 ἘΒΟΥΝ Ἐ†ΑΚΙἸ ἸΕΚΛΗϞΙἸ ἘΤΕ . . . . .  
 ΜΙΧΑΗΛ ἸΤΕ †ΧΕΦΡΟΝΕ Ἢ . . . . .  
 ΕΥΩΕΝΕΡΦΜΕἸ ΝΩΟΥ ΝΕΜ ΝΟΥΙΟ†  
 ††ϞΟ ἘΒΟΝ ΝΙΒΕΝ ΕΘΝΑΩΩ ἸἪΗΤϞ ἸἘ ΝΗ  
 ΕΘΝΑΩΩΤΕΜ ἘΡΟΥ ἸΝΤΟΥΧΟϞ ΧΕ ΝΗ ΕΤ ΟΝ[Ϟ](?)  
 ἸΝΤΩΟΥ ἸΤΕ ΠϞϞ ΕΡΠΕϞΝΑΙ ἸΝΙΩ† ΝΕΜ[ΑΥ]

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

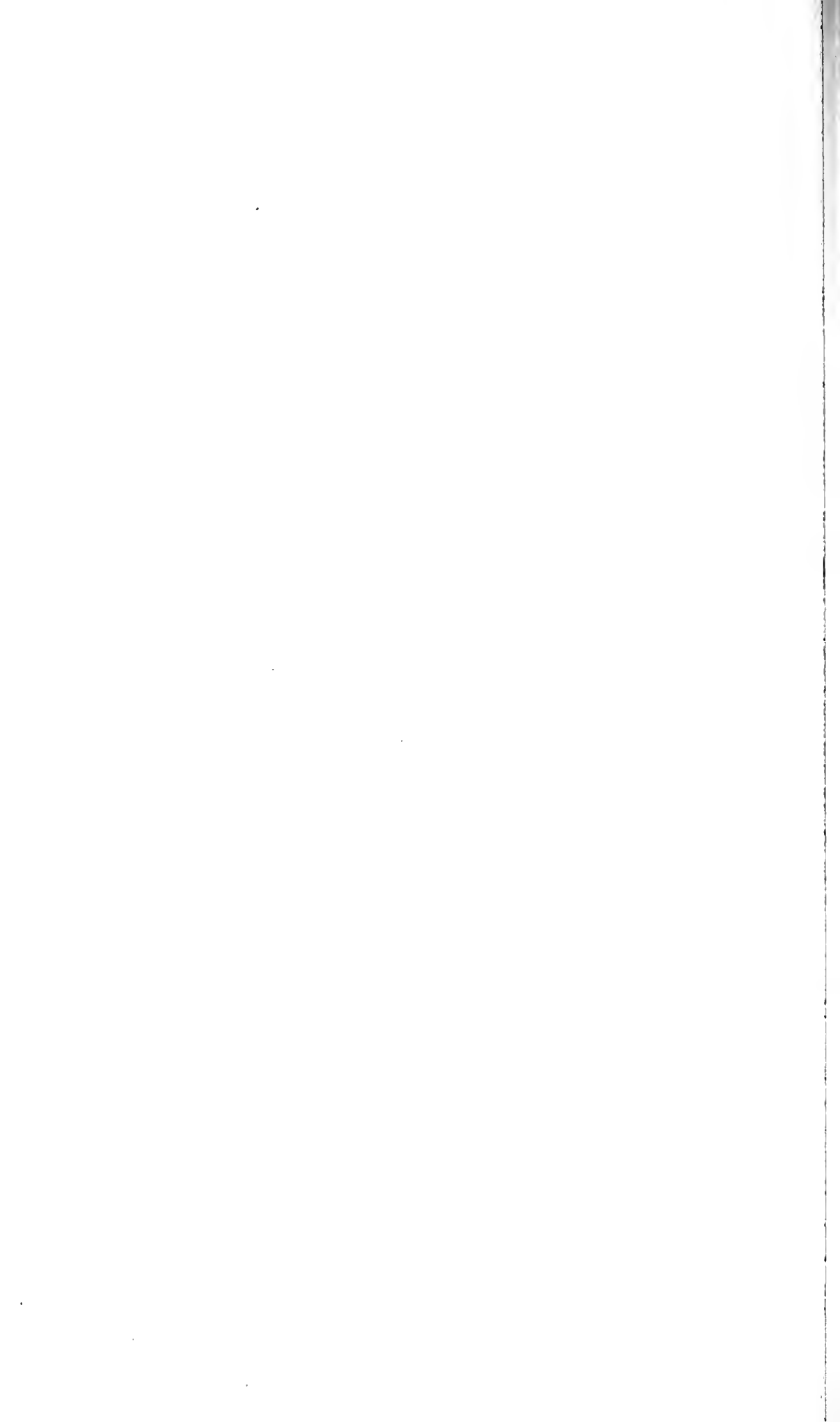
ΚΕ ΝΗ ΕΤ[ΛΥΣΙΝΙ](?) ἘΒΟΛ ἸΤΩΟΥ ΤΕ ΠῪC †<sup>1</sup>  
 ΤΟΝ ἸΟΥΨΙΧΗ ΤΕΦΡΟΘΒΟΥ ἕΒΕΝ ΚΕΝΩ  
 ΝΕΝΙΟ† ΕΘΟΥΑΒ ΑΥΡΑ[ΖΑΜ ΝΕΜ ΙΣΑΑΚ]  
 ΝΕΜ ΙΑ[ΚΩΒ]

fol. 172 reverse.

5

†ΡC ΠC Φ† ἸΤΕ ΝΙΣΟΜ ΠΗ ΕΤἕΒΕΝ ΚΕΝΩ ἸΠΕΦΙΩΤ  
 ἸΛ[ΓΑΘΟΣ]<sup>1</sup>  
 ΠΗ ΕΡΕ ΝΕΦΑΖΩΡ ΜΕΖ ἸΝΑΙ ΝΕΜ ΜΕΤΩΝΕΖΗΤ ΠΗ  
 ΕΤΧ . . . . .  
 ΟΜC ἸΝΟΟΥ ΝΙΒΕΝ ἸΝCΑ ΘΜΕΔΑΜΙΑ ἸΝΙΡΕΦΕΡΝΟΒΙ 10  
 ΠΗ ΕΘΟΥΩ ΦΜΟΥ ΔΝ ἸΠΙΡΕΦΕΡΝΟΒΙ ἸΠΡΗ† ΤΕΦ  
 ΤΑC]ΘΟΥ ΤΕΦΩΝἕ ΤΕΠΤΩΒΖ ἸΤΕΚΜΕΤΑΓΑΘΟΣ  
 Φ†] ΠΙΜΑΙΡΩ[ΜΙ] ΖΙΤΕΝ ΝΙ†ΖΟ ἸΤΕ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ  
 ΤΕΚΕΡΠΙΝΑΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΡΕ ἕΙCΙ ΕΩΝΕΡΦΜΕΥΙ  
 . . . . . ΩΟΥ ἕΒΕΝ ΠΑΙ ΚΟΥΧΙ ἸΣΩΜ ἕΒΕΝ ΠΑΙ ΕΩΝ 15  
 ΟΕΝ ΚΕ ΕΩΝ ΕΘΝΗΟΥ ΠC ΕΚΕΒΙ ἸΝΟΥΨΥΧΗ  
 ΝΙΤΟΠΟΣ ἸΤΕ ΠΕΜΤΟΝ ΧΕ ἸΘΟΚ ΕΡΕ ΠΕΡΩΙΩΙ ΝΙΝ(?) ΛΙ  
 ΟΤΚ ΠΩ[ΟΥ] ΝΕΜ ΠΙCΜΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΦΙΩΤ  
 ΙΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠἸΑ ΩΑ ΝΙΕΝΕΖ ΤΗΡΟΥ ἸΜΗΝ.  
 ΣΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧCῪ. 20

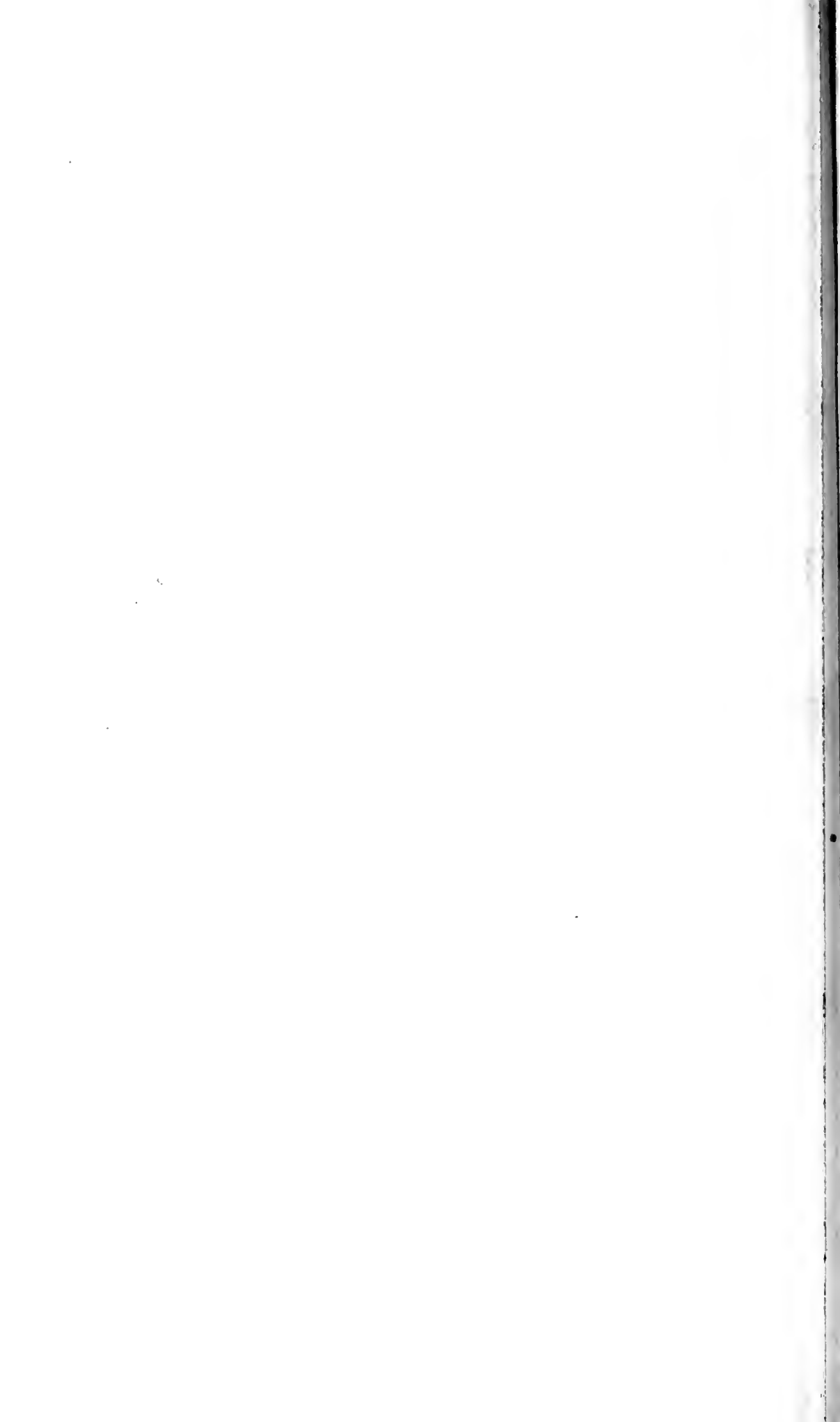
1) These lines are written in the middle of the page.



FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.



## Fragment A.

[Codex Borgianus CLII.]

pge 12. ΔΘΑΝΑΣΙΟΣ<sup>1</sup> ΔΕ ΑΡΧΙ ΝΟΥΑΠΟΤ ΝΙΜΟΥΝΩΡΩ  
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 ΑΦΤΑΛΑΦ ΝΑΦ. ΑΥΩ ΝΤΕΡΕΦΣΟΟΦ ΝΠΕΛΑΛΥ ΝΠΕ-  
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 ΕΙΕ ΛΝΟΚ ΖΩΩΤ ΟΝ ΨΝΑΟΥΑΖΤ ΝΣΑ ΠΕΝΤΑΥ-  
 ΣΤΑΥΡΟΥ ΝΙΜΟΦ. ΠΑΛΙΝ ΟΝ ΑΡΧΙ [ΝΚ]ΕΛΠΟΤ  
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1) For the memphitic version of this fragment see page 8, li. 15.

2) Memphitic version, p. 9.

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1) Memphitic version, p. 10.

2) Memphitic version, p. 11.

εζραϊ ἠτεφεσμη εφχω ἰμοσ ἠνερωου γε ἀναγ  
 γε μὴ κενουτε ἠθε ἠπαπολλων· μὴ πζεφ-  
 μησ μὴ ἠζεγσ. μὴ σκαμαντροσ μὴ φαιστοσ  
 μὴ ζυρακλγσ ναϊ ἐτο νρρο ἐσμ πογνηωμῆτ  
 ἠτπε· αγὼ ἐβολ ζιτοδοτου ἐρε ἠρρωου ὦ 5  
 νρρο. αγὼ ἐρε ἠσωὼρε αμαρτε ἠπκαρ  
 ἐβολ ζιτοδοτου. εφτων δε ἰε πενταγσταγρου  
 ἠμοσ ἠνογτε ἠρεωργιοσ· παϊ ἠταγμοουτγ  
 ἠδι ἠφαιωβωτ ἠιογδαϊ. ετβε ογ ἠπεφει νεφ-  
 ναρμεφ ἐβολζῆ ναβις. ναϊ δε ἠτερεφχοου 10  
 ἠδι πεδρακων ετγμ ἠνογν. αφογερσαρνε  
 ετρεγνογσε ἠνεφκεεσ. εζραϊ εγωηῆ ἐμῆ  
 μοου ἠζηῆτγ ἐαφχοοσ γε μηποτε ἠτε ογὰ  
 ει ζῆ νεχριστᾶνοσ· νεφφι ἠπεφσωμα· νεφκωτ  
 ἐροφ ἠογμαρτυριον· νεφφεινε ἠπεφσνοφ εζραϊ 15  
 ἐσν τλᾶπε. ε νε α πναγ γαρ ἠπαριστον  
 ωπε· αγὼ πρρο μὴ ἠκερρο ετνηῆμαφ. αγβωκ  
 ἐπαριστον. ασωπε δε ζῆ τεγνογ ἐτῆμαγ·  
 ἠ παηρ μογζ ἠκλοολε αγὼ αγνοσ ἠκμητο  
 ωπε ζωστε ἠτε ἠκαρ ὠτορτρᾶ αγὼ ἠτ[ε] 20  
 ἠτογειῆ (sic) νοειν· ἠτε θαλασσα τωογν εζραϊ  
 να μηντη (sic) ἠμαρτε· ε νε ἠ πχοεισ γαρ ει ἐπε-  
 σητ· ἐβολ ζῆ ἠπηγὲ εφρμοο· ἐσμ ἠγαρμα ἠνε-  
 χερογβιν αφαρρατγ ζατῆ τταπρο ἠπωηῆ·  
 αφκελεγὲ ἠμιχαηλ ετρεφφεινε ἠἠμελοσ· ἠρε- 25  
 ωργιοσ ἐζογν ἐνεγὲρηγ. επειδη<sup>1</sup> αφχοοσ σιν  
 εφδνε γε ἠτῆναογσαι αν ἐβολζῆ πειμανγα-  
 νον. σεκασ εφἐπιστεγὲ γε ογῆ[δομ] ἠπνογτε·

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col. II.

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col. I.

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1) Memphitic version, p. 12.

ΕΤΟΥΝΕC ΝΕΤΜ[ΜΟΟΥΤ]<sup>1</sup> ΜΗΝCΑ ΤΡΕΥΜΟΥ. ΠΧΟ-  
 ΕΙC ΔΕ ΙC ΑΦΑΜΑΖΤΕ ΝΓΕΩΡΓΙΟC ΖΗ ΤΕΦ[ΒΙΧ]  
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 ΑΦΟΥΩ ΕΦΜΟΥ ΑΥΩ ΝΑΨ ΝΖΕ ΦΗΛΩΝΖ. ΑΦΟΥ-  
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 ΕΨΑCΤΑΚΟ. ΑΦΝΑΥ ΔΕ ΝΒΙ ΑΝΑΤΟΛΑΙΟC<sup>2</sup> ΠΕC-  
 ΤΡΑΤΥΛΑΤΗC ΧΕ Α ΓΕΩΡΓΙΟC ΤΩΟΥΝ ΕΒΟΛ ΖΗ 25  
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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.



ΑΩΤΩ ΕΖΡΑΪ ΝΣΑΧΩΩ· ΝΣΕΖΩΚ ΝΜΟΩ. ΠΔΙΚΑΙΟΣ  
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1) Memphitic version, p. 14.

2) Memphitic version, p. 15.

† αιτι ἰμοκ ἰουαῖτημα [σε] ἰνεκρμαγιά  
 [ἰ]ζητηϑ ωε πα σοεις πρρο [μῆ πε]ωβε [ἰ]νου-  
 τε· μῆ ταρτεμικ τῆαλλυ ἰἰνουτε τηροϑ †να-  
 page 23.  
 col. II. πιστευε ἐπεκνουτε. πεχαϑ σε λσι πετεκοϑ-  
 λωϑ πεχαϑ ἰβι μαρνετιος σε εις ζηητε 5  
 σεζαζητην ἰβι μενταϑτε ἰθρονος αγω πογα  
 πογα ἰνεθρονος εϑτηϑ ζῆ ζενποδε ἰωε.  
 ζοῖνε μεν ἐβολ ἰζητοϑ· ζῆἐβολζῆ ζεν-  
 ωην ἰρεϑ†καρπος. ζῆκοοϑε δε ον ἰζητοϑ  
 εϑο ἰατκαρπος εϑωπε εϑωανβωλ ἐβολ ἰβι 10  
 πῆἰνταϑτε ἰθρονος· ζιτῆ νεκωληλ ἰτε ἰποδε  
 page 24.  
 col. I. ετζιωοϑ· ζινοϑνε ἐβολ αγω ἰσε†καρπος  
 εϑπηζ ἐβολ αγω ἰατκαρπος ἰσεβω εϑο  
 ἰατκαρπος· τῆναπιστευε ἐπεκνουτε. ἰπετ-  
 οϑαδ δε ναμε ετταῖνηϑ γεωργιος· αϑκωλῆ 15  
 ἰνεϑπατ· αϑωληλ να οϑνοϑ σετε· ζωστε  
 ἰτε παηρ ωωπε· ζῆ οϑνοϑ ἰωτορτρ. αγω  
 λϑνοϑ ἰκῆιτο ωωπε κατα θε ἰταϑωωπε  
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 πος ζιωοϑ δε αγω εϑο ἰατκαρπος ἰτε-  
 ϑεϑμαϑ δε ἰβι πρρο πεχαϑ σε ἰτκ οϑ νοϑ  
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 τεκβom ἐβολ<sup>1</sup> ἰζητοϑ. γεωργιος ζωω †σοοϑν  
 σε ει[α]τακοϑ ἰλω ἰζ[ε]· αϑκελεϑε ετρε[γ]-  
 ταμιο ἰοϑν[οϑ] ἰβαωοϑρ ἰσε[ωαατϑ] ζῆ

1) Memphitic version, p. 16.

ΤΕΦΜΗΤΕ ἸΣΕΛΑΑϞ ἸΨ . . . . . ΣΗΑΥ ΑΥΩ<sup>1</sup>. ΤΕ  
 ΘΕ ἸΤΑϞ† ἸΠΕϞΠᾶ.  
 ΜἸἸΣΩΣ ΔΕ ΟΗ ΑϞΟΥΕΖΣΑΖΝΕ ΕΤΡΕΥΕΙΝΕ ἸΟΥ-  
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 ΑΥΩ ἸΤΕΥΝΟΥ ΑϞΤΩΟΥΝ ἸΒΟΛ ΖἸ ΝΕΤΜΟΟΥΤ

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.

ἡδὶ ἡμάρτυρος ετοῦλαβ γεωργιος· ζωσ  
 ἡπε λααγ ἡπεθοογ ῶπε ἡμοσ επτηρῆ.  
 πεσε ἡχοεῖς ναρ σε γεωργιος οὐν οὐνοδ  
 ἡραῶε ῶοπ ρὴ τπε· ἡπεμτο ἐβολ ἡναργελοσ  
 ἔσμ πεκλῶν. ανοκ δε ον τνηγ ῶαροκ ριχὴ 5  
 πεκλοδλε τατῶομ νακ· ἡθε ἡαβραζαμ μὴ  
 ἡσακ μὴ ἡακωβ νακληρονομος δὴδωμ αγὼ  
 ἡρῶο· ἡνοκ γαρ τῶοπ ἡμῖμακ. πεχοεῖς  
 δε ἡσ αρωοκ ἐζραῖ ἡπηγῆ μὴ νεφαργελοσ.  
 μὴἡσως δε ον νεταζερατογ ετσαρτε ρα 10  
 πεχαλχιον ἡτερογῆαγ ἐπενταρῶοπε· αγπωτ  
 αγταμε πῆρο σε γεωργιος· πεντακῆοσῆ ἐπε-  
 χαλκιον· εἡσ ρῆἡτε τενογ ερτσω ρὴ τῆοις.  
 αγω αρκελεγῆ ἐτρεγῆτῆ ναρ.<sup>1</sup>

. . . . . 15  
 γεωργιος ταμοσ ἐροσ αρωβῖνε ἡἡνογβ εγκῆ  
 ἐζραῖ αρωιτογ ἐρογῆ ἐπτοποσ. πρωμε δε  
 ἡταρῶοκ ἡἡνογβ ἡτερε παλῖμονῖον κααρ  
 ἡογκογὶ αρωῶ ἐβολ σε ἡἡνογτε ἡἡαργιος  
 γεωργιος κω ναἡ ἐβολ· αγὼ αρωομολογει 20  
 ἡπερνοβε ἡπεμτο ἐβολ ἡογον νῖμ ἡ ἡἡνογτε  
 ῶνεεστηρ ραροσ αρωεσ παλῖμονῖον ἐβολ  
 ἡρητῆ. ἡτερε πογχαῖ δε ῶοπε ναρ πεσαρ  
 ἡτερσρῖμε σε αἡρνοβε ἐἡἡνογτε ἡἡαργιος  
 γεωργιος τενογ δε τῶογῆ ἡτεβωκ ἐπεἡἡ 25  
 ἡτεσῖνε ἡἡνογβ ἡπτ[οπο]σ. παν<sup>2</sup> . . . . .

page ?  
 col. II. . . . .  
 κων . . . . .

1) The page ends here.

2) The column ends here.



NOBE . . . . .  
 ΝΑQ ÌΒΙ ΤΕQΣΖΙΜΕ ΣΕ ΣΙΝΧΉCΘÏΝCΑQ ΑΥΡΩΜΕ  
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. . . . . [ΨΠ]ΗΡΕ . . . . .  
 . . . . . ΗΠΕ . . . . .  
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 ΖΕΝΚΥΜΕΛΙΟΝ ΜÏ ΖΝΕΥΑΓΓΕΛΙΟΝ ΕΥΡÏΠΜΕΕΥΕ  
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col. I.

τηρὴ νεφχοος σε ἴνουτε ἰπῆζαριος γεωργιος  
βοῆθει ἐροῖ. †ηναζμοῦ ἐβολ ζῆν πιασμοσ  
νιμ· μὴ ἀναρκη νιμ εις ναῖ μεν ἀνχοοῦ  
ετβηῆτκ ὠ ἰμαρτυροσ ἰπεχ̄ε αἰὼ ἰχωωρε  
ἰδῦνατοσ· πεντα ἰνουτε †ταειὸ ναϋ ζῆ 5  
τπε αἰὼ ζιχὴ ἰκαζ· τῆσοπέ ἰμοκ ἀριπρεσ-  
βεῦε εζραῖ ἔχων ἰηαζρῆν πεντακμεριτῆ

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col. II.

πεχ̄ε νεφωενεζτηϋ ζαρον. νεφαυζανε ἰνε-  
σω, μὴ νεφγενημα. ἰψαῖῶ ἰρ[ω]με  
νεφ†βομ ἰῆτβνοοῦε αἰὼ νεφζωτῆ μῆιμαν 10  
ἰπεφνα· μὴ τεφἀραπη ζι οῦσοπ. ἰψι ἰμαῦ  
ἰνιζισε· μὴ πιπολυμοσ ἐβολ ζιχων. αἰὼ  
νερρωοῦ μὴ νεζοῦσιὰ μὴ ναρχων μὴ νε-  
κριτησ· ἐταρχει ἔχων. ἰψααῦ ἰζῦμεροσ ἐζοῦν  
ἐπεφπλασμα ετοῦααβ· αἰὼ νῆ† ναν ἰζῆνοῦ- 15  
οειῶ ἰειρηνικον· σε τῆσοοῦν σε οῦῆβομ  
ἰμοκ ἐπρεσβ[εῦε εζ]ραῖ ἔχων [ἰ]τῆ τεχαρισ  
μὴ τῆῆτμαῖρωμε ἰπενχοεισ ἰε πεχ̄ε παῖ  
ἐβολ ζιτοὸτϋ ἐρε πεοοῦ μὴ πταειὸ· μὴ τε-  
προσκῦνεσισ ἰρεπει ναϋ μὴ πεφειωτ ἰαγα- 20  
θοσ μὴ πεπῆλ ἐτοῦααβ· ἰρεφτανζο μῆτηρϋ  
αἰὼ ἰζομοοῦσιον· τενοῦ μεν αἰὼ ἰοῦδειῶ  
νιμ αἰὼ ῶα ναῖων τηροῦ ἰηαιων ζαμην.

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αχχωκ ἐ[βολ ἰβ]ι τμαρτυρια [μὴ ἰβομ] 25  
ἰπῆζαριος [γεωργιος] ζῆν οῦειρηνη [ἰτε]  
ἰνουτε ζαζαμην (sic) . . . . . ἰῆ μπα

col. II. . . . . ρ?

εγω ελαχ στεφανος και ιωαννης αδελφου 30

ΓΡΑΨΑ ἈΡΙΠΕΝΜΕΕΥΕ· ΠΩ̅C̅ Ι̅C̅ ΠΕΧ̅C̅ ΕΦΕCΜΟΥ  
 ΑΥΩ̅ ΝΕΦΖΑΡΕΖ Ε̅ΠΩΝΖ Μ̅Ν̅ Π̅ΤΑΖΟ Ε̅ΡΑΤΩ  
 ἸΠΑΠΑ ΙΑΚΩΒ ΠΥ̅Υ̅ ἸΠΑΡΧΗΠΑΠΑ ΛΗΥC Μ̅Ν̅  
 ΚΟΥΛΒΑΝ ἈΠΟΧΩΡΙΟΝ Ω̅ΜΙΝ ΠΑΝΟC C̅Ε ἸΤΟΩ  
 ΔΩΦΙ Π̅ΡΟΟΥΩ ἸΠΕΙCΩΩΜΕ ἸΖΥΠΟΜΙΝΗΜΑ ἸΠΙ- 5  
 ΖΑΡΙΟC ΓΕΩΡΓΙΟC ΖΑ ΠΟΥCΔΙ ἸΤΕΦΨΥΧΗ C̅Ε  
 ΚΑC Ε̅ΡΕ ΠΖΑΡΙΟC ΓΕΩΡΓΙΟC ΝΑΧΙΖΜΟΤ Ε̅CΩΩ  
 ἸΝΑΖΡ̅Ν̅ Π̅ΡΡΟ ΠΕΧ̅C̅ Ν̅C̅ΤΟΥCΩΩ Ζ̅Ν̅ ΠΕΙΑΙΩΝ  
 ἸΠΟΝΗΡΟΝ ΑΥΩ̅ ἸC̅Τ̅ΝΑΩ ἸΟΥΜΕΡΟC Μ̅Ν̅ ΟΥ  
 ΚΛΗΡΟC Μ̅Ν̅ ΝΕΤΟΥΛΑΒ ΤΗΡΟΥ Ζ̅Ν̅ ΠΚΕΛΙΩΝ 10  
 ΕΤΝΗΥ [ΖΑΜΗΝ].

## Fragment B.

115. ΜΟΥΤΕ<sup>1</sup> ἔροϋ ΧΕ ΛΧΗΡ· ΛΥΝΟΧῆ ἔβολ ἰμαγ  
 col. I. ἰβι ἰζυπηρετης λυκοτου επεσχη. λγουῆ δε  
 ἔβολ ἰπτοου ἰουσταδιον. λγῶ ἰτευνοῦ  
 εις οὔνοδ ἰζροῦμ πε λρωπε· ζωστε ετρεπ-  
 τουου τηρῆ νοει. λγῶ ἰ πσοεισ ει<sup>2</sup> ζισῆ 5  
 νεκλοολε· λρμουτε ἔρεωργιος ερω ἰμοσ  
 ναϋ· ΧΕ ὦ πασωτη ἰζῆζαλ τωουη εζραῖ  
 ζισῆ ἰκαζ. ζῆ τευνοῦ δε ἔτῆμαγ λρωουη  
 col. II. ἰβι ἰπετογααβ γεωργιος ἔβολζῆ νετμοου.  
 λρωτ ζιπαζου ἰζυπερετης λρωκακ ἔβολ 10  
 ΧΕ βω ηητῆ ἰουκοῦῖ. ἰζυπηρετης δε ἰτερου-  
 σωτη ἔτερσμη λυκοτου ἔπαζου· λγῶ ἰτε-  
 ρουναγ εππετογααβ γεωργιος· ερηητ ζιπαζου  
 ἰμοου ερωκακ ἔβολ· λγζε ζα νεϋ οὔρητε  
 ερω ἰμοσ ΧΕ ὦ πενμεριτ ἰεῖωτ ετταειηϋ 15  
 λγῶ ἰζῆζαλ ἰπνοῦτε ζῆ οὔμε· μα ηαν  
 ζωων ἰτεσφραγισ ετζῆ πεχῆ ἰε· λγῶ ἰτευ-  
 νοῦ λμοου οὔωνζ ἔβολζι ζη ἰπδικαιος  
 115. col. I. ϋβαπτειζε ἰμοου επραν ἰπειωτ μῆ ἰωηρε  
 μῆ πε πῆλ ἔτογααβ. ἰματαοῖ δε ἰταγσοου- 20

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

2) Memphitic version, p. 25.

COY ἠδὲ ΠΕΡΡΩΟΥ. ἘΝΟΥΣΕ ἘΒΟΛ ἠΠΣΩΜΑ  
 ἠΠΠΕΤΟΥΛΑΒ ΓΕΩΡΓΙΟΣ. ΠΕΓΛΗΓΩΝ· Μὴ ΚΛΗ-  
 ΓΑΤΙΟΣ Μὴ ΛΑΝΑΣΙΑΡΙΟΣ Μὴ ΜΑΝΔΡΙΑΝΟΣ ΝΤΕ-  
 ΡΟΥΡΕΙΔΕ ΩΑ ΠῆΡΟ ΛΥΣΙΩΚΑΚ ἘΒΟΛ ΕΥΣΩ  
 ἠΜΟΣ ΣΕ ἌΝΘΗ ΖἠΧΡΙΣΤΙΑΝΟΣ ΠΑΡΡΗΣΙΑ. ΠῆΡΟ 5  
 col. II. ΔΕ ΑΡΩΩΠΕ Ζἠ ΟΥΜΟΒ ἠΖΒΑ· ΑΡΚΕΛΕΥΕ ΣΕ  
 ΚΛΗΓΩΝ ΕΤΡΕΥΑΩΤῆ ἠΣΑ ΣΩΦ. ΜΑΝΔΡΙΑΝΟΣ ΔΕ  
 Μὴ ΛΑΝΑΣΙΑΡΙΟΣ ΕΤΡΕΥΜΟΟΥΤΟΥ Ζἠ ΤΣΗΦΕ.  
 ΑΥΩ ΚΛΗΓΑΔΙΟΣ ΕΤΡΕΥΜΟΣῆ ΕΠΚΕΝΙΚΙΟΝ ΜΕΦ-  
 ΜΩΕ Μὴ ΝΕΘΗΡΙΟΝ ΑΥΩ ἠΤΕΙΖΕ ΑΥΣΩΚ ἘΒΟΛ 10  
 ἠΤΕΥΜΑΡΤΥΡΙΑ Ζἠ ΟΥΖΟΜΟΛΟΓΙΑ ἘΝΑΝΟΥΣ  
 ἠΠΝΑΥ ἠΣῆΨΙΤΕ ἠΣΟΥΨΙΣ ἠΠΕΒΟΤ ΠΑΡῆΖΟΤ  
 Ζἠ ΟΥΕΙΡΗΝΗ ἠΤΕ ΠΝΟΥΤΕ ΖΑΜΗΗ.<sup>1</sup> ΕΙΤΑ Μὴ-  
 ἠΣΑ ΝΑΪ ἠ ΠῆΡΟ ΜΟΥΤΕ ΕΠΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ  
 ΠΕΣΑΦ ΝΑΦ ΣΕ ΩΕ ΠΑΧΘΕΙΣ ΠῆΗ Μὴ ἠΤΑΙ ΟΥ- 15  
 ΣΟΥΤ ΨΙΣ ἠΝΟΥΤΕ· ΑΥΩ ΤΑΡΤΗΜΙΣ ΤῆΜΑΥ  
 ἠἠΝΟΥΤΕ ††ΣΟ ἘΡΟΚ ἠΘΕ ΝΟΥΩΗΡΕ ἠΜΕΡΙΤ.  
 ΔΜΟΥ<sup>2</sup> ΔΕ ΤΕΝΟΥΩ ΠΑΩΗΡΕ ΓΕΩΡΓΙΟΣ ἠῆ ΣΩΤῆ  
 ἠΣΩΪ ΕΙ†ΣΩ ΝΑΚ· ΕΠΕΤΕΩΩῆ ΠΕ Νῆ† ἠΠΕΚΟΥΟΪ  
 Νῆ ΤΑΔΕ ΘΥΣΙΑ ΕΖΡΑΪ ἠΠΑΠΟΛΛΩΝ ΠΕΤΤΟΥΣΟ 20  
 col. II. ἠΤΟΙΚΟΥΜΕΝΗ ΤΗΡΣ. ΠΕΣΕ ἠΠΠΕΤΟΥΛΑΒ ΝΑΦ ΣΕ  
 ἘΡΕ ΝΕΙ ΩΑΣΕ ΤΩΝ ΩΑ ΠΟΥ ΕΙΣ ΣΟ ἠΡΟΜΠΕ  
 ΕΚΒΑΣΑΝΙΖΕ ἠΜΟΪ ἘΑΚΑΑΤ ἠΜΕΛΟΣ ΜΕΛΟΣ ἠΩΟ  
 Μἠ† ἠΣΟΠ ἠΠΕΙΣΩΤῆ ἘΝΕΙ ΩΑΣΕ ΕΤΖΟΛΩ  
 ἠΤΟΟΤΚ ἘΝΕΖ ἠΣΑ ΠΟΥ. ΑΡΑ ΔΕ Ω ΠῆΡΟ ἠ ΓΣΟΟΥΝ 25  
 ΑΝ ΣΕ ἠΓΕΝΟΣ ἠΝΕΧΡΙΣΤΙΑΝΟΣ ΜΕΥΕ ΩΜΟΟΥ-

<sup>1</sup>) At the foot of this page, under the second column, is written in smaller letters ∴ ΠΜΕΖΔ ἠΣΟΠ ἠΩΩ ∴

<sup>2</sup>) Memphitic version, p. 26.

ΤΟΥ ἔΝΕΖ ΑΛΛΑ ἔΨΑΓΩ ΕΥΨΟΥΒΕ ἠΨΑΞΕ  
 ἔΤΟΥΧΩ ἠΜΟΟΥ ΝΑΥ. ΤΕΝΟΥ ΘΕ ΑΚΠΡΟΤΡΕΠΕΙ  
 ἠΜΟΙ ΖΗ ΖΕΝΓΟΛΑΓΙΑ ἴΝΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ·  
 ΕΝΟΥ ἠΠΝΟΘ ἠΝΟΥΤΕ ΠΑΠΟΛΛΩΝ. ΠῆΡΟ ΔΕ  
 ΑΥΨΕΙ ἔΣΗ ΤΕΥΛΑΠΕ. ΠΠΕΤΟΥΛΑΒ ΔΕ ΓΕΩΡΓΙΟΣ 5  
 ΑΦΝΟΧΪ ἠΣΑΒΟΛ ἠΜΟΟΥ ΕΦΧΩ ἠΜΟΣ ΞΕ ΜΕΝΤΕ  
 ἠΓΑΛΙΛΑΙΟΣ ΣΥΝΗΘΙΑ ἠΨΜΙΝΕ ἔΤΙΠΕΙ ἔΣΗ  
 ΤΕΥΛΑΠΕ ΕΙΜΗΤΕΙ ἠΤΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ ἠΨΟΡΨ  
 ἠΝΕΚΝΟΥΤΕ. ΟΥΕΖΣΑΖΝΕ ΘΕ ΕΤΡΕΥΑΣΦΑΛΙΖΕ  
 ἠΜΟΙ. ΕΠΨΕ. ΕΠΕΙ ΔΗ ἠ ΠΕΖΟΥ ΟΥΕΙ ΝΕ ΑΥΩ 10  
 ἠ ΠΗ ΡΙΚΕ ἔΖΩΨ ἠΛΛΑ ΞΕΚΑΣ ΕΨΩΑΝΤΩΟΥΝ  
 ΕΖΤΟΥΓἔ ἔΡΕ ΠΜΗΨΕ ΤΗΡΨ ΣΨΟΥΖ ἠΝΟΚ ΔΕ  
 ΖΨΩΤ ἠΤΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ ἠἠΝΟΥΤΕ. ΠΕΞΑΨ  
 ΔΕ ἠΠΜΑΡΤΥΡΟΣ ΞΕ ἠΝΕΣΨΩΠΙ ὠ ΓΕΩΡΓΙΟΣ  
 ΕΤΡΑΚΩΛΑΖΕ ἠΜΟΚ ἠΚΕ ΣΟΠ ΑΛΛΑ ἠΚΕΣΕΨΕ 15  
 ἠΤΑΪΤΑΑΥ ΝΑΚ ΕΥΣΒΩ ἠΘΕ ἠΟΥΕΙΩΤ ΕΨΠΑΪΔΕΥἔ  
 ἠΠΕΨΨΗΡΕ. ΤΕΝΟΥ ΘΕ ΑΜΟΥ ΝΪ ΒΩΚ ΕΖΟΥΝ<sup>1</sup>  
 ΨΑ ΠΠΑΛΛΑΤΙΟΝ ΨΑ ΤῆΡΨ ΑΛΕΞΑΝΤΡΙΑ ΝΪ  
 ἠΤΟΝ ἠΜΟΚ ΨΑ ΖΤΟΥΓΕ. ΝΤΕΡΟΥΧΙΤΪ ΔΕ ἔΖΟΥΝ  
 ΨΑ ΤῆΡΨ ἠΛΕΞΑΝΤΡΙΑ ΑΨΨΤΑΜ ΜΨΡΟ ἔΡΟΥΨ 20  
 ΑΨΕΙ ἔΒΟΛ ΡΟΥΖΕ ΔΕ ἠΤΕΡΕΨΨΩΠΕ ΑΨΚΩΛΞ  
 ἠΝΕΨΨΑΤ ΑΨΨΛΗΛ ΕΦΧΩ ἠΠΕΙ ΨΣΑΛΜΟΣ ΞΕ ΝΙΜ  
 ΠΕ ΠΝΟΥΘ ἠΝΟΥΤΕ ἠΘΕ ἠΠΕΝΝΟΥΤΕ ἠΤΟΚ ΠΕ  
 ΠΝΟΥΤΕ ἔΤΕΙΡΕ ἠΝΕΨΨΗΡΕ ΜΑΥΛΑΨ· ΑΥΩ ΟΝ  
 ΞΕ ΑΖΡΟΥΨ ἠΖΕΘΝΟΣ ΑΨΞΙΣΕ ἠΖΗΤ· ΑΝΛΑΟΣ (sic) 25  
 ΜΕΛΕΤΑΝ ἠΖΕΝΠΕΨΨΟΥΕΙΤ· ΑΥΑΖ ΕΡΑΤΟΥ ἠΘΙ  
 ΝΕΡΡΨΟΥ ἠΠΚΑΖ. ΑΥΩ ἠΝΑΡΧΩΝ (sic) ΣΨΟΥΖ  
 ΕΥΜΑἠΟΥΨΤ ἔΨ ΟΥΒΕ ΠΨΧΟΕΙΣ ΜΕΝ ΠΕΨΧῆΡΣ· ΝΤΕ-

<sup>1</sup>) Memphitic version, p. 27.

col. II. ρε ππετογλαβ δε γεωργιος ογῶ εφωληλ αφτ  
 ἰπζαμην. πεχας ναϑ ἰβι τρρω ἀλεξαν-  
 τριὰ δε παχοεις γεωργιος νιμ νε νειρρωου  
 ἰταγχισε ἰζητ ἠ νιμ νε νει αρχων ἰταγ-  
 μελετα ἰζενπετσογειτ αγῶ ον ταμοὶ δε 5  
 νιμ πε πεχρ̄ε αγῶ ἀνοκ ἰναςωτῆ ἐροϑ. ἀ  
 ππετογλαβ δε γεωργιος ογων ἰτεϑταπρο  
 πεχαϑ δε σωτῆ ὦ τρρω ἀλεξαντριά τα  
 ψασε νῆμε· ἰπεζοου δε ἰτα πουτε ταμιδ

ἰ. 10  
 col. I. ἰτπε μῆ ἰκαζ. ἰτερεϑογῶ δε εϑταμιδ ἰπτηϑ  
 αφι ἰουκαζ ἐβολζῆ ἰκαζ. αφπλассе ἰου-  
 ρωμε αγῶ ἰκαζ αφωπε ἰουсарз μῆ ζεν-  
 ψαρ ἐρε ζενμοут μῆ ζεννεϑρον μοϑρ  
 ἰμοϑ αγςτομαχος δε ψωπε ἰζητϑ μῆ ζενβαλ  
 ἰν ζενμοут μῆ ογλας μῆ ογσογῶβε· μῆ 15  
 ζενδix μῆ ζενοϑρητε· αγῶ ἰκεμελος τηροϑ<sup>1</sup>.  
 ναψ ἰζε ὦ τρρω ἀλεξαντριά α τει ογσιὰ

col. II. ἰουωτ ἐτε ἰκαζ πε ψωπε ζῆ ἰτεχνη ἰουωτ  
 ἰτε πχοεις μη ογῆδoм ἐειμε δε ἰταϑταμι  
 ἐπρωμε ναψ ἰζε. ται· ον τε θε μῆ δoм 20  
 ἐειμε ἐτεϑνοϑ ἐτερε ἰνουτε ναψине ἰσα  
 ἰρωμε ἰζητς ετρεϑβoк ψαροϑ. εтве πρωμε  
 ϑαρ ἰταϑπερῶ тπε ἐβολ. αγω εтвннτῆ ἰτα  
 πρη ροϑοειν ἐρε ποοζ λϑτοϑρϑει εтвннτῆ  
 ἰταϑπωρῶ ἐβολ ἰπανη ἐρε нестоиxиoн λζε- 25

ἰ. 25  
 col. I. ρατοϑ ζῆ νεϑδαζиc εтвннτῆ. α ζρωῖ δε ει-  
 ψασε ὦ τρρω αλγζανδριὰ εтвннτῆ. τρρω δε  
 ἀλεξανδριὰ πεχας ἰππετογλαβ γεωργιος δε

1) Memphitic version, p. 28.

ΠΑΧΟΕΙΣ ἰουωω ἔειμε σε ἴτα παχοεις ει ἐβολ-  
 ζῆν ἴπε ναω ἴζε. πεχαϑ δε νας ἴβι ἴπετογλαβ  
 γεωργιος σε ἔπει δι ἀφναγ σε α τοικοϋμενη  
 τηρὲ ζω ζῆ ζῆτεθϋσιὰ ἴνδαῖμονιον ναῖ  
 ἔτερε ἴρωμε ωῖφεναγ ζῆ ἴτρεγκω ἴσωοϋ 5  
 col. II. ἴππουγε. πεχε τῆρω ἴππετογλαβ σε οϋκ  
 οϋν ἴνουγε ζῆδαῖμονιον νε. πεχε ἴπετογ-  
 λαβ γεωργιος σε ἔζε. πεχας ναϑ σε ἴτα  
 πεχ̄̄ ρρωμε ναω ἴζε. πεχαϑ δε νας ἴβι  
 ππετογλαβ γεωργιος σε σωτῆ ὠ τῆρω ἄλε- 10  
 ζαντριὰ ἴθε ἴταϋπροφητεϋὲ ετβηητηϑ ζῆ  
 πεπῆᾶ ἔτογλαβ ἴβι νεῖπροφητης. δαϋειδ  
 μεν χιωκακ ἐβολ εϑσω ἴμος σε πετῆμοος  
 εζραῖ ἔχῆν νιχαιροϋβιν οϋὼνζκῆ ναν ἐβολ  
 λϋὼ ον εϑσω ἴμος σε ματοϋνες τεκδομ 15  
 νῖ ει ἔτογχοη. παλιν ον σε εϑηηϋ ἔπεσχη  
 ἴθε νοϋζωοϋ ἔχῆν οϋσορῖ ἔτε ἴπαρθενος  
 μαριὰ τε. εϑσω δε ἴμος ζωωϑ ἴβι αββακοϋμ  
 πεῖπροφητης. σε ἴχοεις λῑσωτῆ ἔπεκζροοϋ  
 λῑρζοτε. λῑσοϋν̄ νεκζβηϋὲ ἀῖρωπηρε. πεχας 20  
 δε ναϑ ἴβι τῆρω ἄλγζανδριὰ. σε ἴτα πε-  
 col. II. προφητης σωτῆ ἔροϑ ζῆ οϋ ἀϑῖρζοτε ἴ ἴταϑ-  
 ναϋ ἔνεϑζβηϋὲ ζῆ οϋ ἀϑῖρωπηρε. πεχαϑ δε  
 νας ἴβι πῖπετογλαβ γεωργιος σε σωτῆ ὠ  
 τῆρω σε ἴπε προφητης ωβῖτα . . . . εϑωαχε. 25  
 ἀϑσωτῆ γαρ σε ἴχοεις ηηϋ ἀϑῖρζοτε<sup>1</sup> ἀϑσοϋ-  
 ωνηϑ δε ον σε ἴναλναστῖργφη μῆ ἴρωμε

ἴβ.  
 col. I.

1) Memphitic version, p. 29.



αγὼ ἀφῶπηρε. πεχας δε ναφ ξε ναμε πα-  
 χοεις καλωσ ακωαξε αγὼ ἀνοκ ζω ἴογωω  
 ἐσωτμ ἐροκ. ὤληλ βε ἐχωϊ ἴτε τεῖλανη  
 ̅̅̅. ἴνειδωλον ογὲν σαβολ ἴμοι. πεχε ππετογ-  
 col. I. ααβ γεωργιος ξε πιστευε ἐπενταγῆσταγροῦ 5  
 ἴμοσ αγὼ νεφναρῶρ χοεις ερω αν ἴδι ἴρεφ-  
 σωρῆ ἴ δαῖμονιον πεχας δε ναφ ξε ἴπι-  
 στευε ἀλλα ἴρζοτε ζητῆ ἴπειρρο ἴανομος  
 ξε ογλοιμος πε ἴογαμσαρζ. εἴβε παῖ ζαρεζ  
 επμγστηριον ζα ζτηκ ὡαν ἴἴπωλ ἴτε πεπῆα 10  
 ἴἴχοεις ει εζραῖ ἐχωϊ ἀλλα καατ ταοβὼ  
 col. II. ἴογκογῖ. ππετογλαβ δε γεωργιος ἀφκαας  
 ἴπεφ ὡαξε ἴἴμας. ἀφκωλχ δε ἴνεφπατ  
 ἀφῶληλ εφσω ἴμος ξε πχοεις σωτῆ ἐπαῶληλ.  
 μαρε πασοπὲ ζων ἐζογν ἐροκ. μαρε παταειο 15  
 ει ἐζογν ἴπεκῆιτο ἐβολ. αγὼ ἀφῶ εφμην  
 ἐβολ εφῶληλ ὡαντε πογῶειν ει ἐβολ. ζτοογὲ  
 δε ἴτερεφωπε ἀφκελεγε ἴδι πῆρο ετρεφει  
 ἐβολ ἴφβωκ ἴἴμαφ επερπε. πεχε ἴπετογλαβ  
 γεωργιος ἴπῆρο ξε ἴὡαν ογῆρο ἴογωτ προ- 20  
 ελθῆ ὡαρε ογνῶδ μμηνῶ εσωογζ ἐροφ ποσο  
 ̅̅̅. μαλλον νεῖρρωοῦ τηροῦ εγῶανει ἐβολ ὡαγζε  
 col. I. ἐζῆῆβα ἴῆβα εγσωογζ ἐρωοῦ αγω εγογνηζ  
 ἴσωοῦ. ἀλλα ἴτωτῆ ζμοοσ νητῆ ζῆ ἴπαλλα-  
 τιον ἀνοκ δε μῆ ἴογῆηβ τῆναβωκ επερπε 25  
 ὡα παπολλων ἴτην ταλε θγσιὰ ναφ εζραῖ.  
 αγὼ ἀ πῆρο τρε ἴγκυριζ ὡω ἐβολ εφσω  
 ἴμοσ ξε σωογζ τηρτῆ ἴτετῆ ει ἴτετῆναγ  
 col. II. ξε εις πσαζ νεμ μγστηριον ἴἴγαλιλαιος ναει

ἐπερπε νεϋταλε θυσιὰ εζραϊ ἠπαπολλων.  
 ντερεσσωτεμ<sup>1</sup> δε ἠβι τεσζιμε ἠχηρα ἠτα  
 πεσωηρε ναγ ἔβολ ἔτεσμη ἠἠκγριζ εφωω  
 ἔβολ. ασει ἠτεγνογ ἔτῆμαγ ἔρε ἠβω ἠτεσ- 5  
 απε βηλ ἔβολ ἔρε πωηρε ωημ ἠτοδτε. ας-  
 σιωκακ ἔβολ εσχω ἠμος. σε ογοῖ ναῖ γεωργιος  
 πενταϋτρε νετμοογτ τωογν αϋτρε ἠβλλε  
 ναγ ἔβολ αϋτρε ἠβале μοδωε. πενταϋτρε  
 ἠωην ετωωογ ἔρωην ἠκεσοп. πενταϋτρε  
 τογεβρω ἠпани σινογνε ἔβολ. πενταϋει ἔζογн 10  
 ἔпани αϋτρε паноγс xi ογδειн ἔροῖ αῖσογн  
 ἠноγτε ἠταϋтаμιοῖ. πενταϋμογз ἠтаτра-  
 πεза ἔβολзἠ ἠγαθон nim. πενταϋ τωπε  
 col. II. ἠπιδιὰβολος μἠ νεϋδαимων σε μἠἠса ναῖ  
 τηρογ ἠтакаαγ μἠ нидом τηρογ ἠтаγωπε 15  
 ἔβολзи тоδтк екнаτ ἠπεκογοῖ ἔπαπολλων  
 нῖ ογωωτ наϋ нῖωωπε ἠнобἠб ἠνεchristy-  
 ἠнос. ἠπετογαав δε γεωργιος αϋсωβε πεχαϋ  
 се ω τεσζιμε ка ποωηρε εζραῖ εтзἠ πογ-  
 замнр ἠтос δε аскаαϋ εζραῖ. αϋμογτε 20  
 ἔροϋ ἠβι ἠπετογαав γεωργιος се εἰσω ἠμος  
 νακ ἠωηρε ωημ зἠ ἠран ἠпχοεις ιс πεχс.  
 col. I. πενταϋρογδ εἰн εнет зἠ ἠкаπε<sup>2</sup> τωογн εζραῖ  
 нῖαζεрат нῖгоб неκογ ἔρηте нῖδιὰκονинеи  
 ἠἠωασε. нтеγноγ δε εтῆμαγ а πωηρε ωημ 25  
 гоδϋ αϋὰζεратϋ. αϋпω αϋει ωл ἠμαρтырос  
 αϋογωωτ занеϋογἔρηте. ἠπετογαав δε γεωρ-  
 гιος πεχαϋ наϋ се εἰσω ἠμος νακ πωηρε

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

ωΗΗ ΒΩΚ ἔζΟΥΝ ἔΠΕΡΠΕ ἠἠΖΛΛΗΗ Νἠ ΣΟΥΣ  
 col. II. ἠΠΕΤΟΥΩΤ ΠΑΠΟΛΛΩΝ . . . . .  
 ΜΟΥΤΕ ἔΡΟΚ· ΠῶΗΡΕ ΔΕ ΩΗΗ ΛΦΒΩΚ ἔΖΟΥΝ  
 ἔΠΕΡΠΕ ἠἠΖΕΛΛΗΗ ΠΕΧΑΦ ἠΠΕΤΟΥΩΤ<sup>1</sup> ΠΑ-  
 ΠΟΛΛΩΝ ΧΕ ΕΙΧΩ ἔΡΟΚ ἠΤΟΚ ΠΚΟΦΟΣ ἠΒΛΛΕ 5  
 ἔΤΕ Μἠ ΔΙΘΕΣΙΣ ἠΖΗΤῆ· ΘΕΠΗ ἠΜΟΥ ἔΒΟΛ ΧΕ  
 ΠΖἠΖΑΛ ἠ ΠἠΟΥΤΕ ΜΟΥΤΕ ἔΡΟΚ. ΠΕΧΑΦ ἠΒἠ  
 Πἠἠ ἔΤΩΧΕ Ζἠ ΠΕΙΔΩΛΟΝ ΧΕ ὠ ἠῆ Πἠἠἠἠ-  
 ΖΑΡΕΘ. ΔΚΣΕΚ ΟΥΟΝ ΝΙΜ ΩΑΡΟΚ· ἠΤΑΚΖΕ ἔΠΕΙ-  
 ΩΗΡΕ ΩΗΗ ΤΩΝ. ΔΚΤΟΥΝΟΣῆ ἔΖΡΑἠ ἔΧΩΝ ΑΦΕΙ 10  
 ΔΕ ἔΒΟΛ ἠΒἠ ΠΑΠΟΛΛΩΝ ΕΦΟΥΗΖ ἠΣΑ ΠῶΗΡΕ  
 ΩΗΗ. ἠΤΕΡΕΦΕΙ ΔΕ ΩΑ ἠΠΕΤΟΥΑΔΒ ΓΕΩΡΓΙΟΣ  
 ΛΦΔΖΕΡΑΤῆ ἠΠΕΦἠΤΟ ἔΒΟΛ. ΠΕΧΑΦ ΝΑΦ ἠΒἠ  
 ΠἠΔΙΚΑΙΟΣ ΧΕ ἠΘΟΚ ΠΕ ΠἠΟΥΤΕ ἠἠΖΛΛΗΗ. ΛΦΟΥ-  
 ὠΩἠ ἠΒἠ ΠΕΠἠἠ ἠΠΟΝΗΡΟΝ ΕΤΩΧΕ Ζἠ ΠΕΙ- 15  
 ΔΩΛΟΝ. ΠΕΧΑΦ ΝΑΦ ΧΕ ΒΩ ὠ ΓΕΩΡΓΙΟΣ ΤΑΧΩ  
 ΝΑΚ ἠΖΩΒ ΝΙΜ. ἠΤΟΦ ΔΕ ΠΕΧΑΦ ΧΕ ΩΧΕ.  
 col. II. ΠΕΧΑΦ ΝΑΦ ἠΒἠ ΠἠΔΑΙΜΟΝΙΟΝ ΧΕ ΣΩΤἠ ὠ ΓΕ-  
 ὠΡΓΙῆ. ἠΠΕΟΥΔΕΙΩ ἠΤΑ ΠἠΟΥΤΕ ΕΙΩΕ ἠΤΠΕ.  
 ΛΥΩ ΛΦΣἠἠ ΣΕΝΤΕ ἠΠΚΑΖ. ΑΦΤΩΘΕ ἠΟΥΠΑΡΑ- 20  
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 ΤΑΜΙΘ ἠΟΥΡΩΜΕ ΚΑΤΑ ΠΕΦΕΙΝΕ Μἠ ΤΕΦΖΙΚΩΝ.  
 ΛΝΟΝ ΔΕ ἠΤΕΡΕΝ ἠΧΑΣΙΖΗΤ ἠ ΠἠΟΥΤΕ ΒΩἠἠ  
 ἔΡΟΝ. ΑΦΝΟΧἠ ἔΒΟΛΖἠ ΠΕἠἔΟΟΥ<sup>2</sup>. ΑΦΖἠἠἠἠἠ  
 ἔΠΕΣΗΤ ΕΠἠΟΥΝ. ΕΩΩΠ ΕΒΕΤΕΝΟΥ ἠΩΑΝΕΩ 25  
 ἠἠ. ἠἠἠἠ ἔΟΥἠ ἠΤἠἠἠἠ ἠἠἠἠ ὠΑΝΟΠῆ ΝΑΝ  
 col. I. ἠΟΥΝΟἠ ἠΖΗΥ. ΑΥὠ Οἠ ΩἠἠΤΟΛΜΑΝ ἠΤἠἠΒΩΚ

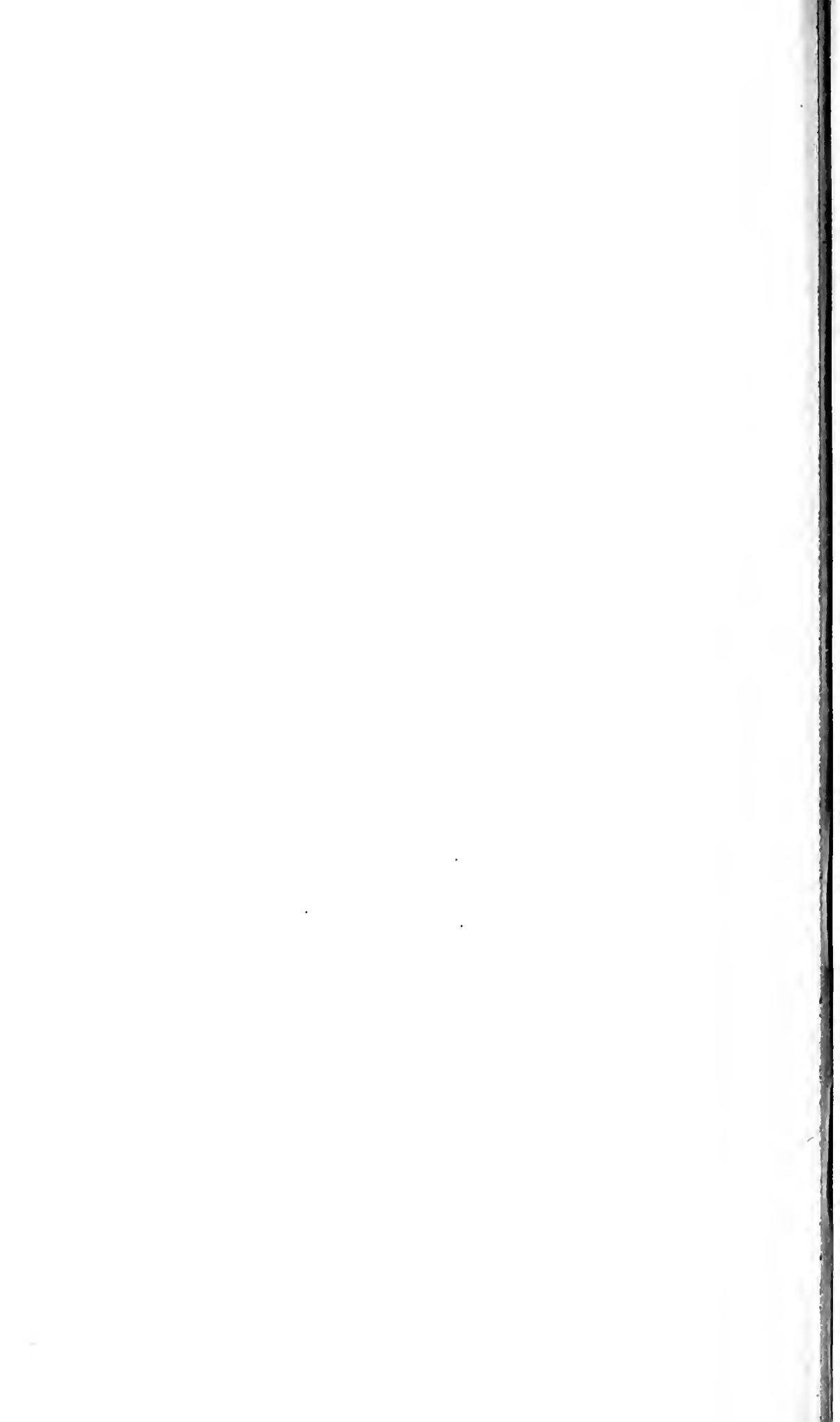
1) Memphitic version, p. 31.

2) Memphitic version, p. 32.

ἔζοῦν ἐτεκλήσια ἠπνοῦτε ἠτὴν ἀζερατὴν ζῆ  
 πμα ἔτῆμαγ ἠτὴν ἀπαταν ἠρωμε ζῆ οὐμνῆτα-  
 πιστος· ἠζοῦδὸ δε ἐρῶαν ποῦηηβ κα οὐαζιβολ  
 ῶανσποῦδαζε ἠτῆσokῆ ναν ἠπροτρεπει ἠμοῦ  
 ἔνεινε ἔζοῦν ἔπερζητ ἠνετεμεῶωε ετρε- 5  
 ρααγ. πεσαρ δε ναρ ἠβι ἠμαρτῦρος ετοῦααβ  
 col. II. xe ὦ ἠταλαιπωρος εσχε ζῆ τεκπροζαιρεσις  
 ἠμιν ἠμοκ ἀκακ ἠῶῆμο ἔπεκεοοῦ ἀροκ  
 ἐκοῦωω ἔχωῶρε ἔβολ ἠνεψχη ἠνεχριστι-  
 ἄνος. πεσαρ ναρ ἠβι πεπῆᾶ ἠπονῆρον xe 10  
 †ζομολογει νακ xe ἔνε οῦ ἠταῖ ἔζοῦσια  
 ἠμαγ ἔζοῦν ἔροκ νει νατακο πε ἠτεκψχη  
 μῆ πεκσωμα ζι οῦσοπ πεχε ἠμαρτῦρος ναρ  
 ἠῶ xe οῦκ οῦν τενοῦ ἐκροοτ ἔροῖ ζωωτ οῦ  
 col. I. monon qi ἔροκ νεκναγ ἔτεκδμοριᾶ· ἠτεκνοῦ 15  
 δε ἀλακτιζε ἠῆκαζ ἀροῶων ἠρωρ. πεχε  
 ἠμαρτῦρος ἠπαπολλων xe ἀμοῦ . . . . . κ  
 νακ ἔπεσῆτ ἐπνοῦν ῶα περοοῦ ἠπνοῦ ἠζαπ  
 ἠμε· παῖ ἔτεκνα† λογος ἠζητῆ ζα νεψγ-  
 χοοῦ ἠτακσορμοῦ. ντορ δε ἠμαρτῦρος 20  
 col. II. ετοῦααβ ἀρβωλ ἔβολ ἠπερμοῦς· ἀρπωτ  
 ἔζοῦν ἔπερπε ἀρμορρ ἐπζητ ἠῆζηρακλῆς  
 ἀρσοκῆ ἔπεσῆτ ἀροῦδῶπρ ἀρῆρεῶωπε ἠθε  
 ἠνιειτῆ. πεσαρ δε ἔζοῦν ζῆ ἠκεῶωσῆ ἠνει-  
 δωλον xe πωτ νητῆ ἔβολζῆ [π]εμα ἠνοῦτε<sup>1</sup> 25  
 ἠῆζελλῆν xe ἀiei ἔτακεθητῆ. ἠοῦηηβ δε  
 ἠτεροῦναγ ἐπτακο ἠνεῦνοῦτε ἀγᾶμαzte  
 ἠῆπετοῦααβ γεωρριος ἀγσονζῆ ζιπαροῦ ἠμοῦ

<sup>1</sup>) Memphitic version, p. 33.

$\bar{\Sigma}$ .  
 col. I. ΛΥΕΝΤΩ ΕΡΑΤΩ ΗΝΕΡΡΩΟΥ ΛΥΣΩ ΕΡΟΥ ΗΝΕΝ-  
 ΤΑΥΩΠΕ ΤΗΡΟΥ ΗΝΕΥΝΟΥΤΕ ΗΖΟΥΘ ΔΕ ΝΕΝ-  
 ΤΑΥΩΠΕ ΗΠΑΠΟΛΛΩΝ. ΠΕΧΕ ΠΡΟ ΔΑΔΙΑΝΟΣ  
 ΝΑΩ ΣΕ Ω ΓΕΩΡΓΙΟΣ ΠΕΚΜΠΩΑ ΗΠ[Μ]ΟΥ.  
 ΜΗ ΗΠΕΚΜΗ ΤΩΝ . . . . ΟΙ ΕΤΑΛΕ ΘΥΣΙΑ ΕΣΡΑΪ 5  
 ΗΝΝΟΥΤΕ. ΗΒΕΟΥ ΕΠΜΑΝΡΟΥΩΩΤ ΝΑΥ Η ΤΑΛΕ  
 ΘΥΣΙΑ ΝΑΥ ΕΣΡΑΪ. ΑΚ . . . . ΔΜΑ ΑΚΦΙΡΕ . . . ΗΖΕΝ-  
 ΖΒΗΓΕ ΗΤΜΕΝΕ. ΗΓΣΟΟΥΝ ΑΝ ΣΕ ΠΕΚΣΝΟΩ  
 col. II. ΗΝΑΒΙΧ. ΠΕΧΑΩ ΔΕ ΝΑΩ ΗΒΙ ΓΕΩΡΓΙΟΣ ΣΕ ΑΝΟΚ  
 ΓΑΡ ΗΝΟΥΤΕΝ ΤΑΪ ΖΕ ΕΖΟΥ ΑΪΟΥΩΩΤ ΝΑΥ. 10  
 ΕΩΣΕ Η ΠΟΤΕΥ ΕΝΑΪ ΑΝ Ω ΠΡΟ. ΕΙΕΒΩΚ  
 ΑΝΙΝΕ ΝΑΪ ΕΠΕΪ ΜΑ ΗΠΑΠΟΛΛΩΝ ΤΑΤ[ΑΛΕ]  
 [ΘΥ]ΣΙΑ ΝΑΩ ΕΣΡΑΪ ΕΠΕΚΗΤΟ ΕΒΟΛ; ΠΕΧΕ ΠΡΟ  
 ΣΕ ΑΪΟΥΩ ΕΕΙΜΕ ΕΒΟΛΖΙ ΤΟΟΥΤΟΥ ΗΝΟΥΗΗΒ. ΣΕ  
 ΑΚΤΡΕΦΩΚ ΕΠΕΣΗΤ ΕΠΝΟΥΝ ΕΙΕΕΚΟΥΩΩ ΕΧΟΥ  
 ΤΩΜΩΤ ΕΠ . . ΡΤΠ ΗΜΑΥ ΗΩΝΖ. ΠΕΧΑΩ ΝΑΩ ΗΒΙ.



TRANSLATION.

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## IN THE NAME OF GOD.

*The Martyrdom of Saint George<sup>1</sup>, the valiant martyr of our [1]  
Lord Jesus Christ, who completed his strife on the 23rd of  
the month Pharmûthi<sup>2</sup>, 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 Dadianus<sup>3</sup>, 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

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<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> Arab. *داديانيس*, Syr. *ܕܕܝܢܝܫܐ*, Ethioq. *ደድያኖስ*: 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 **ΕΥΖΙΟC** 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 Ezabel<sup>1</sup> (*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.”<sup>2</sup> Then seventy<sup>3</sup> 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.<sup>4</sup> 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

<sup>1</sup> 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.

<sup>2</sup> 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 الابتون وبوسيطون وهرمس واضين والشترى وبازول وارناس وارستقيماس وبقية الاله لا يسجد لها لکن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن واملوك 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.

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

<sup>4</sup> In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparehs, 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.<sup>1</sup> 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 earth<sup>2</sup>; he was a tribune in the imperial army<sup>3</sup>, 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

<sup>1</sup> The Arabic runs:— اشربة نكاس . وافواس لتكسر العظام . ومعاصير . وكفوف حديد . وبكر وحولها سيوف حادة . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكلبتين لقطع الاضراس ومتاقيب حديد تتقب العظام ومناشير حادة .

<sup>2</sup> Read ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ.

<sup>3</sup> Arab. وكان مستخدما في طقوس المملكة.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon<sup>1</sup> 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;<sup>2</sup> know now that thou hast not only despised us,<sup>3</sup> but thou hast also despised the righteous gods. [4] Offer sacrifice then to the || gods and to Apollo<sup>4</sup> 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<sup>5</sup> 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-

<sup>1</sup> Arab. التنين.

<sup>2</sup> Arab. ان من خرج عن احسان الالهه يهلك وتكن محسوبيين السفليات وهى الشمس والنار وتكن 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.

<sup>3</sup> Read **ΑΚΩΩΤΕΝ ΑΝ?**

<sup>4</sup> Arab. أبولون.

<sup>5</sup> 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 platform<sup>1</sup>, 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 times<sup>2</sup>, 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 ||

<sup>1</sup> Arab. اتون عاليه.

<sup>2</sup> 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."<sup>1</sup> When he had come to the tribune<sup>2</sup>, 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-

<sup>1</sup> Psalm xxii. 19.

<sup>2</sup> 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 Athanasius<sup>1</sup> took a cup,<sup>2</sup> and washed his face in it,<sup>3</sup> 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,<sup>4</sup> "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,<sup>5</sup> and invoked the names of demons more evil<sup>6</sup> than the first over it, and he gave him the cup to drink;<sup>7</sup> and when the saint had drunk no evil happened to him.<sup>8</sup> 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."<sup>9</sup> 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.<sup>10</sup> And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

<sup>1</sup> 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.

<sup>2</sup> D adds 'of cold water'.      <sup>3</sup> Arab. *وعسل وجهه فيه*.

<sup>4</sup> D makes Athanasius address Dadianus.

<sup>5</sup> D 'and he mixed poisons in it'.

<sup>6</sup> D 'mightier names of devils.'      <sup>7</sup> 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.'

<sup>8</sup> Fragment A of the Sahidic version (D) of the martyrdom begins here.

<sup>9</sup> 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.

<sup>10</sup> According to D he was martyred on the seventh day of Tôbe.



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,<sup>1</sup> 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,<sup>2</sup> 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

<sup>1</sup> The Arabic of this passage runs:— فلما كان الصبح امر ان يصنع عجلة عظيمة جداً ويسمروا فيها مسامير واقصاب كثيرة وعملت البكرة كما امر وعمل اعلاها مثل حد السيف واسفلها سيوف ذو خدين مسنونه.

<sup>2</sup> 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 dragon<sup>1</sup> 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 martyrion 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

<sup>1</sup> 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 Michael<sup>1</sup> blew 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 woman<sup>2</sup> 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 four<sup>3</sup> divisions and to be slain. Thus they consummated their martyrdom at the ninth

<sup>1</sup> 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*, pp. 9, 144, 169.      <sup>2</sup> D 3999.      <sup>3</sup> D 'ten'.

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

Then the governor commanded them to bring Saint<sup>2</sup> 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 it<sup>3</sup> [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 chiselled<sup>4</sup> out to fit his head, and they thrust his head in it, and made it fast with lead,<sup>5</sup> and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures<sup>6</sup> 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 things<sup>7</sup> the governor commanded to throw him [14] into a bronze 'bull'<sup>8</sup> and to drive<sup>9</sup> sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',<sup>10</sup> that the body of the saint might be broken to pieces<sup>11</sup> 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 do<sup>12</sup> with him or how he should destroy<sup>13</sup> him: now he was very handsome<sup>14</sup>

<sup>1</sup> I. e., March 11. D Mechir.

<sup>2</sup> B begins with the letters ΓΙΟΣ of ἩΠΙΛΓΙΟΣ. <sup>3</sup> B ἸΝΣΕΖΙΤΣ.

<sup>4</sup> B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΦΛΦΕ ΕΒΡΗΙ ΕΡΟΦ (sic).

<sup>5</sup> B rightly ἸΤΑΖΤ. <sup>6</sup> B ΤΑΙΒΑΚΑΝΟΣ. <sup>7</sup> B ΝΑΙ ΔΕ ΟΝ.

<sup>8</sup> Saint Apater was *boiled* in a 'bull' of brass. ἸΟΥΣΩΔΙΟΝ 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.

<sup>9</sup> B ΕΤΩΣ. <sup>10</sup> Arab. عجله للعجل وان تدور عليه.

<sup>11</sup> B ἸΠΟΥΒΟΛΒΕΛ. <sup>12</sup> B ΛΗΝΑΕΡΟΥ.

<sup>13</sup> B ΛΗΝΑΤΑΚΟΦ. <sup>14</sup> B ΟΥΣΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.<sup>1</sup> And in that night the Lord appeared to him, saying,<sup>2</sup> "Be patient,<sup>3</sup> 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 heaven<sup>4</sup> for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die<sup>5</sup> 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."<sup>6</sup> 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 I<sup>7</sup> am with thee. Thy martyrdom shall be consummated before these seventy governors, and thou shalt testify of Me before<sup>8</sup> 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,<sup>10</sup> and continued looking until the day rose;<sup>11</sup> 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 lord<sup>12</sup> the Sun, and by the seventy gods,<sup>13</sup> and by Artemis the saviour<sup>14</sup> of the whole world, I will believe on thy God, and will worship Him<sup>15</sup> nobly." Saint

<sup>1</sup> B ΠΕΡΣΙΝΝΑΥ.      <sup>2</sup> B ΕΓΧΩ ἸΜΟC ΝΑΦ.

<sup>3</sup> B ΔΜΟΝΙ. I shall not notice such variants as this in future.

<sup>4</sup> B ΩΠ ΝΑΚ ἸΖΡΗΙ ΉΕΝ ΝΙΦΗΟΥΙ.      <sup>5</sup> B ΕΤΕΚΝΑΜΟΥ.

<sup>6</sup> Arab. والوديعه التي اودعتها في جسدك اخدها.

<sup>7</sup> B ΞΕ ΔΝΟΚ.      <sup>8</sup> B ΤΕΚΜΑΡΤΥΡΙΑ.

<sup>9</sup> B ἸΠΟΥΓἸΘΟ ΕΒΟΛ.      <sup>10</sup> B CΟΥC ἸCΩΦ ἸΘΟΥ.

<sup>11</sup> B omits ΩΛΙ.      <sup>12</sup> B ΠΑΝΗΒ.

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

<sup>15</sup> B rightly ἸΜΟΥ.

George said to him, "Say what thou wilt ask of me." Magnentius<sup>1</sup> the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs<sup>2</sup> 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 through<sup>3</sup> thy prayer; and that each one made of the wood of a fruit-bearing tree<sup>4</sup> gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves<sup>5</sup> [only]; by this will I believe<sup>6</sup> on thy God." Then Saint George threw himself upon his face and prayed to God a long time,<sup>7</sup> and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great<sup>8</sup> trembling and shaking,<sup>9</sup> 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 leaves<sup>10</sup> only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests<sup>11</sup> his power in dry wood." Saint George [16] answered and said, "Wilt thou compare<sup>12</sup> 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."<sup>13</sup> Then he commanded them to bring a huge saw, and they sawed him in two,<sup>14</sup> and so he yielded up his spirit. And he commanded a large cauldron to be brought

<sup>1</sup> B ΜΑΓΜΕΝΤΙΟΣ.      <sup>2</sup> B ΑΝΦΑΤΣΙ (sic).

<sup>3</sup> B ΦΙΡΙ ΕΒΟΛ ΝΗΗΤΟΥ ΣΙΤΕΝ.

<sup>4</sup> B ΝΡΕΦΤΟΥΤΑΣ ΝΟΥΟΥΤΑΣ ΕΦΦΟΡΙ ΕΒΟΛ.

<sup>5</sup> B ΕΦΦΟΡΙ.      <sup>6</sup> B ΤΕΝΝΑΝΑΣΤ.      <sup>7</sup> B ΝΙΜΑΥ.

<sup>8</sup> B ΝΣΕ ΟΥΝΙΩΤ.      <sup>9</sup> B ΟΥΨΘΟΡΤΕΡ.      <sup>10</sup> B ΣΨΟΥΙ.

<sup>11</sup> B ΑΥΟΥΩΝΣ.      <sup>12</sup> B ΑΚΘΕΝΘΩΝΣ.

<sup>13</sup> B ΤΣΨΟΥΝΟΥ ΑΝ ΣΕ ΕΙΜΑΤΑΚΟΨ ΝΛΨΝΡΗΤ.

<sup>14</sup> B ΑΥΑΙΨ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,<sup>1</sup> and bitumen;<sup>2</sup> 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)<sup>3</sup> 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 it<sup>4</sup> 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 Zalathîel<sup>5</sup> [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!<sup>6</sup> For I am He that raised up Lazarus from the dead, and I now command<sup>7</sup> 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 pain<sup>8</sup> 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.

<sup>1</sup> B omits ΝΕΜ ΟΥΩΤ.

<sup>2</sup> B ΟΥΕΡΠΡΕΣΙ.

<sup>3</sup> B ἸΝΤΕ ΠΙΒΕΡΩΘ. Arab. قنى الزفت الذى فيه.

<sup>4</sup> Leaf no. 39 is wanting in B.

<sup>5</sup> I. e. זאלתיאל.

<sup>6</sup> B fol. 41a. begins with ΤΩΝΚ.

<sup>7</sup> B ΑΝΟΚ ΠΕ ΕΤΟΥΛΑΖCΑΖΝΙ.

<sup>8</sup> 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 him<sup>1</sup> 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 thee<sup>2</sup> and thy Apollo."

And behold, a woman whose name was Schollastikê<sup>3</sup> cried out to<sup>4</sup> 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 into<sup>5</sup> this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali<sup>6</sup> 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 here<sup>7</sup> a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening<sup>8</sup> of it is: but if through thy prayers the bones of those

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

<sup>2</sup> B αὐτῶν ἄπολλο.

<sup>3</sup> B ΣΧΟΛΛΑΣΤΙΚΗ. Arabic كسستىكا. The Greek has ἐν οἷς καὶ τις ἀνὴρ, Γλυκέριος τοῦνομα. *Acta Sanctorum*, Appendix to April 23. p. xi.

<sup>4</sup> B ΟΥΒΕ ΠΛΗΡΙΟΣ ἩΜΑΡΤΥΡΟΣ ἸΝΤΕ ΠΧ̄ ΕΣΩ ἩΜΟΣ.

<sup>5</sup> B ἔβουγν ἔται.

<sup>6</sup> The form given by Theodotus is ΡΑΚΛΙΛΟΣ. Arabic اطرافىالى, Syr. ܩܪܩܝܠܝܘܣܝܘܬܝܘܢ. <sup>7</sup> B ܒܐܬܘܬܝܢ ܙܘܥ ἔβουγν. <sup>8</sup> B πογρο.



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 believe<sup>1</sup> 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 ye<sup>2</sup> 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 impossible<sup>3</sup> to you.<sup>4</sup> But now arise, thou and Dadianus and the governors<sup>5</sup> of [19] Egypt, and open the door of the tomb and bring<sup>6</sup> 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.<sup>7</sup> When he had finished his prayer and said 'Amen', there was a mighty<sup>8</sup> trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three<sup>9</sup> 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."<sup>10</sup> Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."<sup>11</sup> Dadianus said to him "Had Christ come into the world at that time, or not?"<sup>12</sup> and he that had risen from the dead said, "I do not know, nor

<sup>1</sup> B ΕΙΤΝΑΖΤ.<sup>2</sup> B ΕΨΩΠ ΟΥΝ.<sup>3</sup> B ΝΕΡΑΤΣΟΜ.<sup>4</sup> S. Matt. xvii. 20.<sup>5</sup> B ΝΙΚΕΟΥΡΩΟΥΙ.<sup>6</sup> B ΛΕΙ.<sup>7</sup> B ΩΛ ΦΟΥΩΩ.<sup>8</sup> Read ΟΥΝΙΩΤ.<sup>9</sup> B Ι 'ten'.<sup>10</sup> Arab. ساجون, Syr. ܒܘܥܝܢ, B ΒΙΟΥΒΗΝ. Theodotus gives the name as ΒΟΗΣ.<sup>11</sup> B ΠΕΧΑΗ ΝΑΗ ΣΕ ΙΣ ΖΟΥΘ Ξ ΉΡΟΜΠΙ.<sup>12</sup> 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?"<sup>1</sup> and he that had risen from [20] the dead said to him, "Do not force me,<sup>2</sup> 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, deaf<sup>3</sup> and blind [idol]. When I left the evil living<sup>4</sup> of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.<sup>5</sup> 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,<sup>6</sup> but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;<sup>7</sup> but the work which every man hath done shall be laid before His eyes. Then<sup>8</sup> the Judge<sup>9</sup> will answer and say. 'Show me each one his work that I may give him<sup>10</sup> 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 departs<sup>11</sup> 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;<sup>12</sup> 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 thenshould we confess<sup>13</sup> and worship idols and images which cannot move"? Dadianus the governor answered<sup>14</sup> and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."<sup>15</sup> [21] Then he that had risen from the dead looked upon Saint George

<sup>1</sup> B ΣΕΙC ΑΝΟΚ ΝΑΖ†.      <sup>2</sup> B ΑΝΑΡΚΗ.

<sup>3</sup> B ΝΕΒΟ.      <sup>4</sup> B ΜΠΙΣΙΝΩΝΒ.

<sup>5</sup> B ΕΉΡΗΙ ΕΡΟQ ΑΦΕΜΜΑΥ ΝΞΕ ΠΙΦΕΝΤ.

<sup>6</sup> B ΜΜΟΝ ΖΛΙ ΜΒΟΗΘΙΑ.      <sup>7</sup> B ΜΠΛΥΩΕΤ ΝΖΗΤ.

<sup>8</sup> B ΙΤΑ.      <sup>9</sup> Arab. القاضي. We should probably read ΚΡΙΤΗΣ here.

<sup>10</sup> B ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ΙΤΑ† ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΠΕΦΒΕΧΕ.      <sup>11</sup> B ΝΤΕΦΟΥΩΤΕΒ.      <sup>12</sup> B ΝΤΕ †ΚΥΡΙΑΚΗ.

<sup>13</sup> B ΑΝΝΑΟΥΟΝΖQ.      <sup>14</sup> B ΑΦΕΡΟΥΩ ΔΕ.      <sup>15</sup> 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."<sup>2</sup> 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.<sup>3</sup>

And Dadianus the governor was stupefied for a time.<sup>4</sup> Then the governors who were with him said, "This man is a magician,<sup>5</sup> and by his magic has made demons<sup>6</sup> rise up before us, saying, 'I have raised the dead.'" Dadianus said, "I will now disgrace the whole race<sup>7</sup> 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 disgrace<sup>8</sup> the Christians. When they had brought<sup>9</sup> 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,<sup>10</sup> "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?" The woman [<sup>22</sup>] said to him, "I believe in Apollo and Herakles<sup>11</sup> 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."<sup>12</sup> 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

<sup>1</sup> B adds ΕΘΟΥΔΑΒ.

<sup>2</sup> B ΕΤΕΝΒΗΤΟΥ.

<sup>3</sup> B ἸΠΕΡΛΙ ΝΑΥ.

<sup>4</sup> B ΝΑΥΟΥΜΟΥ.

<sup>5</sup> B ΟΥΡΕΦΣΙΚ.

<sup>6</sup> Read ἸΣΑΝΔΕΜΩΝ.

<sup>7</sup> B ἸΠΑΙΓΕΝΟΣ.

<sup>8</sup> B ἘΤΝΑΩΩ.

<sup>9</sup> B ἘΤΑΥΙΝΙ.

<sup>10</sup> B omits ΝΑΥ.

<sup>11</sup> B ΠΙΛΑΚΛΗΣ.

<sup>12</sup> 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 down<sup>1</sup> by the foot of the wooden pillar in her house; and it straightway took root<sup>2</sup>, and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came<sup>3</sup> with a table<sup>4</sup> filled with all good things, and the saint<sup>5</sup> 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 pillar<sup>6</sup> of dry wood which had taken root,<sup>7</sup> 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;"<sup>8</sup> and she straightway<sup>9</sup> threw herself down at the feet of the saint and worshipped<sup>10</sup> him. Saint George [23] answered and said to her,<sup>11</sup> "Rise up and stand<sup>12</sup> upon thy feet, for I<sup>13</sup> am not the God of the Christians, but only His servant,<sup>14</sup> 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 holy<sup>15</sup> 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 believe<sup>16</sup> upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

<sup>1</sup> B ΝΑΦΖΕΜCΙ ΠΕ.

<sup>2</sup> B ΑΦΒΕΠΝΟΥΜΙ.

<sup>3</sup> B ΑΦΙΝΙ.

<sup>4</sup> B ΝΟΥΔΡΑΠΕΖΑ.

<sup>5</sup> B adds ΓΕΩΡΓΙΟΣ.

<sup>6</sup> B ΝΕΜ ΠΙΚΕCΤΥΛΛΟC.

<sup>7</sup> B ΕΤΑΦΒΕΠΝΟΥΜΙ ΝΕ ΟΥΩΕ.

<sup>8</sup> B †ΤΑΛΕΠΩΡΟC ΝΧΗΡΑ.

<sup>9</sup> B CΑΤΟΤΦ.

<sup>10</sup> B ΑCΟΥΟΥΩΦΤ.

<sup>11</sup> B adds ΝΑC.

<sup>12</sup> B ΟΓΙ ΕΡΑΤ.

<sup>13</sup> B omits the second ΑΝΟΚ.

<sup>14</sup> B ΟΥΒΩΚ ΝΤΑΦ ΑΙΒΙCΙ.

<sup>15</sup> B ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

<sup>16</sup> B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down<sup>1</sup> 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.<sup>2</sup> 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."<sup>3</sup> Saint George said to her, "O woman, this is sufficient now, but when I need him<sup>4</sup> to serve me in a matter, I will call him and he shall hear me,<sup>5</sup> and shall go and serve me." And the woman was not able to answer<sup>6</sup> 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,<sup>7</sup> he asked one of his rulers, "[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,<sup>8</sup> and he made them flog him without mercy<sup>9</sup> until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity<sup>10</sup> of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up<sup>11</sup> to torture him, and they filled iron pots full<sup>12</sup> of fire and placed them under him,

<sup>1</sup> B omits ΕΓΤΩΒΣ ΕΣΡΗΙ ΕΣΩΦ ΝΑΡΕ ΣΩΦ ΣΟΒΣ ΕΠΕΧΗΤ.

<sup>2</sup> B adds ΗΕΝ ΝΕΦΒΑΛ.

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

<sup>4</sup> B ΙΕΡΕΝΧΡΙΑ.

<sup>5</sup> B ΝΤΕΦΩΤΕΜ.

<sup>6</sup> B ΕΡΟΥΩ.

<sup>7</sup> Read ΗΠΙΘΜΗ.

<sup>8</sup> B ΗΝΝΙΕΝΑΡΧΟΣ.

<sup>9</sup> B ΔΙΜΩΣΙΑ.

<sup>10</sup> B ΗΕΝ ΟΥΜΕΤΑΝΟΙΑ (sic) ΗΕΝ ΟΥΜΕΤΑΘΝΑΙ.

<sup>11</sup> B ΠΑΙΩΔΙ.

<sup>12</sup> B ΑΦΕΡΟΥΒΑΩ ΟΝ.

<sup>13</sup> B ΟΝ ΣΕΜΕΣ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it<sup>1</sup> 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 blessed<sup>2</sup> man to a mountain<sup>3</sup> called<sup>1</sup> Siris,<sup>5</sup> the attendants cast it away there, and returned. Now when these devilish attendants had come away<sup>6</sup> from the mountain a short distance, about thirty<sup>7</sup> 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,<sup>8</sup> 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,<sup>9</sup> "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring<sup>10</sup> the attendants and to set them before him,<sup>11</sup> and he made them crucify one of them who was called Klaudane<sup>12</sup> and torture him;<sup>13</sup> two others called Lasiri and Lasirianê<sup>14</sup>

<sup>1</sup> B ἸΣΤΕΒΕΡΒΩΡΓ.      <sup>2</sup> B ΠΙΜΑΚΑΡΙΟΣ.      <sup>3</sup> B ΠΙΤΩΟΥ.

<sup>4</sup> E begins here with the letters ΜΟΥ†.

<sup>5</sup> Arab. سيرين, E ΔΣΗΡ, Theodotus ΔΣΟΥΡΙΟΝ.

<sup>6</sup> B ἔβολ.      <sup>7</sup> E a stadium.

<sup>8</sup> B ΣΑΦΑΖΟΥ ἸΝΙΣΥΠΕΡΕΤΗΣ.

<sup>9</sup> B ΕΥΩΩ.      <sup>10</sup> B ΕΘΡΟΥΙΝΙ.

<sup>11</sup> B omits ἔρατοῦ ΝΑΣΡΑΓ.

<sup>12</sup> Arab. الكلودانا.      <sup>13</sup> B ἸΣΕ† ἸΤΕΡΔΙΜΩΡΙΔ.

<sup>14</sup> Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn<sup>1</sup> they threw to the wild beasts.<sup>2</sup>

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 thou<sup>3</sup> hast just now spoken. I have been in thy power<sup>4</sup> until this day, why hast thou not spoken them before?<sup>5</sup> Behold, thou hast put me to the torture for the past seven<sup>6</sup> 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.<sup>7</sup> Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights<sup>8</sup> against those who fight against it? But now I rejoice<sup>9</sup> that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom<sup>10</sup> thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head<sup>11</sup> 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; command<sup>12</sup> that they put me<sup>13</sup> in

<sup>1</sup> Arab. اكلبيكون. E calls these martyrs Glêgôn, Klêgatiôs, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

<sup>2</sup> According to E they suffered martyrdom on the ninth day of Pharmûthi.

<sup>3</sup> Read ΕΤΕΚΣΩ ΝΙΜΟC?

<sup>4</sup> B ΝΑΥΧΗ ΝΘΩΤΕΝ. Read ΝΤΟΤΚ?

<sup>5</sup> B ΝΑΙ ΝΗΙ ΙCΥΕΝ ΩΟΡΠ. <sup>6</sup> E six years.

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

<sup>9</sup> B ΕΤΕΡΟΥΟΤ ΝΗΙ ΝΣΕ. <sup>10</sup> B ΦΑΙ. <sup>11</sup> B ΝΤΑΑΦΕ.

<sup>12</sup> B ΟΥΑΖCΑΖΝΙ. <sup>13</sup> 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 inflicted<sup>1</sup> upon thee, for I wrought them on thee in ignorance. Accept me now as<sup>2</sup> a father, [27] and come, I will take thee into the interior<sup>3</sup> 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 knees<sup>4</sup>, and began to pray to God, saying, "O God, my God, there is none like<sup>5</sup> unto Thee among the gods;<sup>6</sup> Thou art the God who doest marvellous things.<sup>7</sup> 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."<sup>8</sup> 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'? who<sup>9</sup> 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 desirest<sup>10</sup> 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 unseeing<sup>11</sup> (?), the tongue,<sup>12</sup> 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

<sup>1</sup> B ἑαίτοϋ.      <sup>2</sup> B ἀλλὰ ἰφρητ̄.

<sup>3</sup> B σα βουρν ἰπιμωιτ.      <sup>4</sup> B ἰπερκελι.

<sup>5</sup> Ps. lxxxvi. 8.

<sup>6</sup> B ΠΕΕΤΟΝΙ.

<sup>7</sup> Psalm lxxii. 18.

<sup>8</sup> Psalm ii. 1.

<sup>9</sup> B ΝΙΜ ΝΗ.

<sup>10</sup> B ἀρεερέτιν.

<sup>11</sup> The text is probably corrupt here.

<sup>12</sup> ἀφθαμιὸ νογλας.



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 worship<sup>1</sup> abominable things and not God, for they serve soulless<sup>2</sup> 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?"<sup>3</sup> Saint George answered and said<sup>4</sup> 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.'<sup>5</sup> And again he saith, 'He shall come down like rain upon the mown grass'<sup>6</sup>, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and<sup>7</sup> I was afraid I considered Thy works and I was speechless.'<sup>8</sup> When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,<sup>9</sup> and [29] 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,<sup>10</sup> who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest<sup>11</sup> well, and hast persuaded me that Christ is the God of the universe;<sup>12</sup> and now I

<sup>1</sup> B ΕΥΟΥΩΩ.

<sup>2</sup> B ΝΑΝ ἸΦΥΧΟΝ.

<sup>3</sup> 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.

<sup>4</sup> Read ΠΕΣΑΘ ΝΑΣ.

<sup>5</sup> Psalm lxx. 1, 2.

<sup>6</sup> Psalm lxxii. 6.

<sup>7</sup> B omits ΟΥΟΖ.

<sup>8</sup> Habakkuk iii. 2. Saint George is quoting the

Coptie version of Habakkuk.

<sup>9</sup> B ἸΠΙΚΟCΜΟC.

<sup>10</sup> B ΜΕΘΜΗ.

<sup>11</sup> B ΚCΑCΙ.

<sup>12</sup> B ἸΠΙΕΠΤΗΡΘ.

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 blemish<sup>1</sup> 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 flesh<sup>2</sup> 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 me<sup>3</sup> 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, and<sup>4</sup> the priests, and the ministers<sup>5</sup> 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 straightway<sup>6</sup> 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;<sup>7</sup> who didst make to appear those who were dried up and gone to dust;<sup>8</sup> who didst make pieces of wood of fruit-bearing trees<sup>9</sup> to blossom beautifully; who didst make the pillar of my house to take root<sup>10</sup> and become a mighty tree, and didst cause a table<sup>11</sup> 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 now<sup>12</sup> go to Apollo and worship

<sup>1</sup> B ἸΑΤΑΘΝΙ.      <sup>2</sup> B ΟΥΕΜCΑΡΞ.      <sup>3</sup> B ΧΑΤ ΣΕ †ΝΟΥ.

<sup>4</sup> B ΑΝΟΚ ΔΕ ΝΕΜ.      <sup>5</sup> B ΝΙCΑΤΗΓΟC.      <sup>6</sup> B CΑΤΟΤC.

<sup>7</sup> B ἘΤΕΡΟΝ (sic) ἸΝΙΒΕΛΛΕΥ.      <sup>8</sup> B ΝΙΩΦΕΕΤΩΟΥΩΟΥ.

<sup>9</sup> B ἸΩΩΗΝ.      <sup>10</sup> B ΩΠΝΟΥΝΙ.      <sup>11</sup> B ἸΤΑΔΡΑΠΕΖΑ.

<sup>12</sup> B †ΝΟΥ ΣΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,<sup>1</sup> and said, "Put down thy child out of thy arms," and she put<sup>2</sup> 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'."<sup>3</sup> And the child went quickly into the temple and said<sup>4</sup>, "I tell thee,<sup>5</sup> O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned<sup>6</sup> in the idol cried out within him, saying,<sup>7</sup> "O Nazarene, thou drawest every one to thee, and thou hast sent<sup>8</sup> this<sup>9</sup> 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 sojourned<sup>6</sup> in the idol said, "Bear with me a little, and I will tell thee<sup>10</sup> every thing before thou askest (?)<sup>11</sup> 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 art<sup>12</sup> not ignorant that of old time God made a Paradise in Eden,<sup>13</sup> 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

<sup>1</sup> B ΔΑΡΝΕΤΩ ΡΩΦ.<sup>2</sup> B ΔΚΧΩ.<sup>3</sup> Read ΜΟΥ† ἔροκ.<sup>4</sup> B omits ΝΑΦ.<sup>5</sup> B ΔΙΒΕΡΟΚ.<sup>6</sup> B ΕΤΘΑΛΗΟΥΤ.<sup>7</sup> B omits ΕΦΩ ΝΗΜΟΣ.<sup>8</sup> B ΠΕ\*ΕΤΑΚΟΥΩΡΠ.<sup>9</sup> B ΠΑΙΚΟΥΣΙ.<sup>10</sup> B ΠΕΘΝΑΤΑΜΟΚ.<sup>11</sup> We might read ΝΗΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.<sup>12</sup> B ΚΟΙ.<sup>13</sup> B ΕΔΕΜΙ.



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 equal<sup>1</sup> 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 straightway<sup>2</sup> into the abyss together with the idol<sup>3</sup> in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.<sup>4</sup> 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<sup>[33]</sup> 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,<sup>5</sup> 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 throw<sup>6</sup> 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

<sup>1</sup> B ΖΥCOC.      <sup>2</sup> B CΑΤΟΤCΙ ΟΥΝ.

<sup>3</sup> B ΠΙΚΕΘΟΥΩΤ ΗΝΤΕ ΠΙΠΝΑ ΗΛΚΑΘΑΡΤΟΝ ΕΤΣΑΛΗΟΥΤ.

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

<sup>5</sup> B ΜΑΛΙCΤΑ ΠΙΝΙΩ† ΗΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

<sup>6</sup> B ΗΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring<sup>1</sup> Apollo hither<sup>2</sup> to me, and I will worship him before thee." Dadianus said to him, "It has just<sup>3</sup> been told me by the priests that he has gone down<sup>4</sup> into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,<sup>5</sup> "If Apollo was the mighty god in whom thou didst trust<sup>6</sup> to deliver thee in the evil day, how was it that he was unable to help himself,<sup>7</sup> 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 grief<sup>8</sup> 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 Galilean<sup>9</sup> 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 God<sup>10</sup> is the true God, and He will humble thee in thy pride." The governor<sup>11</sup> answered and said to the Queen,<sup>12</sup> "Woe is me, O Alexandra, for I fear<sup>13</sup> that the magic of the Christians has entered into thee;" and he laid hold of the hair<sup>14</sup> 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

<sup>1</sup> Read  $\alpha\pi\lambda\iota\omicron\upsilon\gamma\iota$ .

<sup>2</sup> B  $\acute{\eta}\nu\alpha\iota$  and omits  $\nu\eta\iota$ .

<sup>3</sup> Read  $\acute{\eta}\pi\iota\rho\eta\tau\acute{\iota}$  with B.

<sup>4</sup> B  $\alpha\kappa\epsilon\rho\omicron\upsilon\gamma\omega\lambda$ .

<sup>5</sup> E comes to an end here with the word  $\acute{\eta}\delta\iota$ . <sup>6</sup> B  $\epsilon\tau\epsilon\rho\zeta\epsilon\lambda\pi\iota\varsigma$ .

<sup>7</sup> B  $\acute{\eta}\epsilon\rho\nu\omicron\eta\theta\iota\nu\ \acute{\epsilon}\rho\omicron\varphi$ .

<sup>8</sup> B  $\acute{\eta}\epsilon\mu\kappa\alpha\zeta\ \acute{\eta}\tau\epsilon\ \pi\epsilon\varphi\zeta\eta\tau$ .

<sup>9</sup> B  $\mu\alpha\lambda\iota\varsigma\tau\alpha\ \pi\alpha\iota\gamma\alpha\lambda\iota\lambda\epsilon\omicron\varsigma$ .

<sup>10</sup> B  $\Sigma\epsilon\ \omicron\upsilon\eta\iota\ \rho\omicron\upsilon\gamma\mu\omicron\upsilon\tau\acute{\iota}\ \acute{\eta}\theta\epsilon\omicron\kappa$  (sic).

<sup>11</sup> B  $\rho\omicron\upsilon\gamma\rho\omicron$ .

<sup>12</sup> Read  $\acute{\eta}\tau\omicron\upsilon\gamma\rho\omega$ .

<sup>13</sup> Read  $\tau\epsilon\rho\zeta\omicron\tau$ .

<sup>14</sup> B  $\omicron\upsilon\gamma\omicron\zeta\ \alpha\varphi\alpha\mu\omicron\nu\iota\ \acute{\eta}\pi\iota\varphi\omega\iota$ .

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 away<sup>1</sup> 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 Pharmûthi<sup>2</sup> 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."<sup>3</sup> And Magnentius<sup>1</sup> one of the governors said, "Let us pass sentence of death upon him," and the thing pleased<sup>5</sup> 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 innocent<sup>6</sup> of his blood this day;" and the sixty-nine governors who were with him<sup>7</sup> signed<sup>8</sup> the writing. Then Saint George went to the place where he should receive his crown.

<sup>1</sup> Β ΕΥΩΛΙ ΘΥΝ ΝΙΜΟC ΕΒΟΛ.

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

<sup>3</sup> Read ΕΡΟΚ with B.

<sup>4</sup> 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.

<sup>5</sup> Read Α ΠΙΖΩΒ ΡΑΝΑ with B.

<sup>6</sup> Β ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ΕΒΟΛΖΑ.

<sup>7</sup> Read ΕΘΝΕΜΑÇ with B.

<sup>8</sup> Β ΑΥΧΑΙ ΒΑΡΑΤÇ ΝΤΕÇ ΕΠΙCΤΟΛΗ ΕΞΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me<sup>1</sup> a little, that I may pray for the seventy governors who have tortured<sup>2</sup> 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 devour<sup>3</sup> 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 while<sup>4</sup> 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 wishing<sup>5</sup> to carry away my<sup>6</sup> body, but my body will not suffice for the whole world. I beseech Thee to grant a favour<sup>7</sup> to me, grant that my name may heal<sup>8</sup> 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 Book<sup>9</sup> of Life the name of every one who shall write down my martyrdom and the sufferings<sup>10</sup> which I have endured. If the heavens withhold their<sup>11</sup> 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 suffered<sup>12</sup> these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins<sup>13</sup> which they have com-

<sup>1</sup> Read ΝΕΜΗΙ.      <sup>2</sup> Β ΛΥCΙ CΕΕΡΒΑCΑΝΙΖΙΝ.

<sup>3</sup> Β ΝΤΕΡΡΟΚΖΟΥ.      <sup>4</sup> Β ΕΤΙ ΔΕ ΕΓΤΩΒΖ.

<sup>5</sup> Β ΕΓΟΥΩΩ.      <sup>6</sup> Β ΠΑCΩΜΑ.      <sup>7</sup> Β ΝΕΜΩΟΥ ΖΜΟΤ.

<sup>8</sup> Β ΕΟΥΠΕΘΜΑΝΕΓ.      <sup>9</sup> Β ΝΠCΩΜ.      <sup>10</sup> Β ΝΙΒΙCΙ.

<sup>11</sup> Β ΝΝΕCΜΟΥΝΖΩΟΥ.      <sup>12</sup> Β ΦΗΕΤΩΟΠ.      <sup>13</sup> Β 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, "Come now, and perform that which has been commanded you;" and he stretched<sup>2</sup> 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 it<sup>3</sup> 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 Pasikrates<sup>4</sup> the servant of Saint George was with my master until the end of his contest<sup>5</sup> 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.

<sup>1</sup> B ἸΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

<sup>2</sup> B ΔΡΕΩΟΥΤΕΝ ἸΠΕΡΜΩΙΤ (sic).      <sup>3</sup> B ἸΜΟΘ.

<sup>4</sup> Arab. سكرادس, Syr. ܣܟܪܐܕܝܫܘܬܐ.

<sup>5</sup> 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,<sup>1</sup> 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 martyrdom<sup>2</sup> 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 orthodox<sup>3</sup> 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 heard<sup>4</sup> and known, and which our fathers have declared unto us.”<sup>5</sup> As

<sup>1</sup> 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. 869. 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.

<sup>2</sup> Β ΠΙΜΑΡΤΥΡΟΣ.

<sup>3</sup> Β adds ΕΓΘΟΥΗΤ ΝΧΕ ΟΥΝΙΩΤ

ΝΜΗΩ ΝΤΕ ΝΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΩΔΙ.

<sup>4</sup> Β ΝΝΗΕΤΑΝΣΟΘΜΟΥ.

<sup>5</sup> 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 king<sup>1</sup> Nebuchad-<sup>[39]</sup> nezzar who was king of<sup>2</sup> all the Chaldeans, and he forsook his city Tyre, and went to Babylon,<sup>3</sup> 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 day<sup>4</sup> until sunset; and Pasikrates the servant of Saint George stood<sup>5</sup> 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;<sup>6</sup> and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came<sup>7</sup> 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 head<sup>8</sup> of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin<sup>9</sup> 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 body<sup>10</sup> of Saint George; and they found that the head had joined on to the body

<sup>1</sup> Β ΝΑΒΟΧΟΖΟΝΟCΟΡ ΠΟΥΡΟ. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

<sup>2</sup> Β ΕΞΕΝ.      <sup>3</sup> Β ΕΤΒΑΒΥΛΩΝ.      \*    <sup>4</sup> Β ΗΝΤΕ ΠΙΕΖΟΥΓ.

<sup>5</sup> Β ΝΑΡΖΕΜCΙ.      <sup>6</sup> Β ΗΝΤΟΥΕΜΙ ΣΕ ΟΥ ΠΕ ΕΤΑΡΩΠΙ.

<sup>7</sup> Β ΗΝΟΥΖΒΩC ΑΥΚΩ† ΟΥΟZ ΑΥΩΙΝΙ ΗCΑ.

<sup>8</sup> Β ΕΤΕΡΛΑΦΕ.      <sup>9</sup> Β ΗΔΙ CΥΝΔΩΝΙΟΝ.      <sup>10</sup> Β ΗΠCΩΜΑ.

as if he were alive and there was no mark of the sword stroke<sup>1</sup> upon it at all. And the servants marvelled greatly<sup>2</sup>, and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised<sup>3</sup> 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 buried<sup>4</sup> him in a sepulchre<sup>5</sup>, and sealed<sup>6</sup> 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 body<sup>7</sup> 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 Joppa<sup>8</sup> laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed<sup>9</sup> 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 merchant<sup>10</sup> heard<sup>11</sup> 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 the<sup>12</sup> manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying<sup>13</sup> Saint George in their ship. And one of the sailors, Leontius<sup>14</sup> of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it<sup>15</sup> 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.

<sup>1</sup> B †ΩΕΝΣΗΦΙ.      <sup>2</sup> B ἸΜΑΩΩ.      <sup>3</sup> B Φ† ΣΟΤΟΥ.

<sup>4</sup> B ΑΥΚΩΣ.      <sup>5</sup> B ἸΠΙΜῚΓΑΥ.      <sup>6</sup> B ΑΥΤΟΠΦ.

<sup>7</sup> B ἸΠΟΥΣΩΜΑ.      <sup>8</sup> B ΙΟΠΠΗ ΛΥΪ.      <sup>9</sup> B ΑΦ†ΝΟΥΣ.

<sup>10</sup> B ΠΙΠΡΑΚΜΑΤΕΥΤΗΣ.      <sup>11</sup> B ΕΤΑΦΩΤΕΜ.

<sup>12</sup> B ΝΑΥΕΡΩΦΗΡΙ ἸΜΑΩΩ ΠΕ ΣΕ ἸΑΩ ἸΡΗ† ΑΦΕΡ-  
ΜΑΡΤΥΡΟΣ.      <sup>13</sup> B ΕΤΑΛΟΦ.

<sup>14</sup> Read ΠΕ ΛΕΟΝΤΙΟΣ, B has ΛΕΟΝΤΙΝΟΣ.

<sup>15</sup> B ἸΠΕΡΩΜΑ.

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,<sup>1</sup> and because they were Christians they threw themselves down and worshipped him,<sup>2</sup> weeping and marvelling at the things which had taken place;<sup>3</sup> and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants<sup>3</sup> whose names<sup>4</sup> 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 festival<sup>5</sup> 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 happened<sup>6</sup> to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city<sup>7</sup> called Andrew, who was of the family<sup>8</sup> of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]<sup>9</sup> which says, "And the Lord appeared unto him,<sup>10</sup> 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, whether<sup>11</sup> 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

<sup>1</sup> B ΕΠΗ and omits. ΑΓΣΟΚΟΥ ΕΒΟΛ.

<sup>2</sup> B ΕΟΥΩΩΤ.

<sup>3</sup> B ΠΙΚΕΒΩΚ.

<sup>4</sup> B ΟΥΛΙ ΔΕ ΧΕ.

<sup>5</sup> B ΗΤΑΙ (sic) ΩΩΠΙ.

<sup>6</sup> Read ΝΗΕΤΑΥΩΩΠΙ with B.

<sup>7</sup> B ΗΡΑΜΛΟ ΗΤΕ ΨΠΟΛΙΣ ΕΠΕΦΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΣ.

<sup>8</sup> B ΗΠΡΕΝΟΣ.

<sup>9</sup> See page 36.

<sup>10</sup> B ΕΡΟΦ ΑΓΣΑΧΙ ΝΕΜΑΦ ΕΦΣΩ ΗΜΟΣ.

<sup>11</sup> B ΙΤΑ.

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 want<sup>1</sup> 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 sufferings<sup>2</sup> 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 said<sup>3</sup> will I do. I will take into My kingdom whosoever shall build<sup>4</sup> a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where-<sup>5</sup> soever thy body shall be laid; I will make the nations of the earth<sup>6</sup> 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 Esau<sup>7</sup> 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 memorial<sup>8</sup> 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 tribulation<sup>9</sup> 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.<sup>10</sup> And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

<sup>1</sup> B ἸΩΩΤ.

<sup>2</sup> B ΝΕΦΗΙΣΙ.

<sup>3</sup> B ἘΤΑΙΣΟΦ.

<sup>4</sup> B ΦΗΘΝΑΚΩΤ.

<sup>5</sup> B omits ἘΤΕΜΜΑΥ ΒΕΝ ΠΙΜΑ.

<sup>6</sup> B ΠΚΑΖΙ.

<sup>7</sup> B ἸΗΣΑΥ.

<sup>8</sup> B ἸΠΕΚΕΡΦΜΕΥΙ.

<sup>9</sup> B ΝΕΜΚΑΖ.

<sup>10</sup> B ΦΙΘΝΗΟΥ.

us lay his body in it, that his blessing<sup>1</sup> 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.<sup>2</sup> 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 walls<sup>3</sup> 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 ground<sup>4</sup> [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 be<sup>5</sup> according to the size<sup>6</sup> of the little shrine, and he built it as well as he could<sup>7</sup> (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.<sup>8</sup> And it came to pass

<sup>1</sup> B ΠΕΡΟΣΜΟΥ.

<sup>2</sup> B ÈΤΑΡΩΤΕΜ ÈΝΑΙ ΑΦΡΑΩΙ ΟΥΟΣ ΑΦΩΡΡΡΑ.

<sup>3</sup> B ΗΣΑ ΝΙΧΟΙ.

<sup>4</sup> B ΩΛΤ ΟΥΕΡΚΛΘΛΡΙΖΙΝ ΗΠΙΜΑ

ΕΘΡΟΥΧΑ ΣΕΝ† ÈΒΡΗΙ ΑΦΘΡΟΥΣΟΡΤΟΣ.

<sup>5</sup> Arab. امر ان يُعَلِّمَ بِالْحَبِّ عَلَى حَدِّ بَنِيَانِ.

<sup>6</sup> B; ΤΜΑΙΝ.

<sup>7</sup> B adds ΑΣΧΩΚ ÈΒΟΛ ΗΠΕΡΜΑΡΤΥΡΙΑ ÈΤΑΡΩΤ È†-ΕΚΚΛΗΣΙΑ ÈΤΕ ΣΟΥΖ ΗΠΙΛΩΤ ΛΘΩΡ ΠΩΣ ΝΑΙ ΗΠΙΡΕΦΕΡ-ΝΟΒΙ ΕΤΑΡΩΤΑΙ ΑΜΕΝ. "His martyrdom (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

<sup>8</sup> B omits from †ΩΦΗΡΙ to ΛΜΗΝ.

that Andrew, who had set himself to build<sup>1</sup> the martyrion of Saint George, was lying on his bed one night and thinking within himself,<sup>2</sup> saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know<sup>3</sup> 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 him<sup>4</sup> 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,<sup>5</sup> "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 downhearted about the shrine which thou hast undertaken to build<sup>6</sup> 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 it<sup>7</sup> 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,

<sup>1</sup> Add ἔκωτ with B.

<sup>2</sup> B ἰβήητηρ ἐρε περλορισμος φονεζ ἰβρηι ἰβήητηρ.

<sup>3</sup> B ἰπεφ ἔμι.

<sup>4</sup> B ερξω ἰμος ναρ σε ανδρεας ανδρεας σογωντ.

<sup>5</sup> B ερξω ἰμος. <sup>6</sup> B ἔτακζιτοτκ ἔρος.

<sup>7</sup> B †ναθηις ἐπζητ.



and said to him,<sup>1</sup> "Rise up early in the morning and come here,<sup>2</sup> and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke<sup>3</sup> up from his vision he roused his wife, and told her every-thing<sup>4</sup> 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 Saint<sup>5</sup> George who has appeared to thee,<sup>6</sup> and we may in truth believe that we shall find the money<sup>7</sup> even as he hath shown<sup>8</sup> thee." So they two arose, and lit<sup>9</sup> 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 finger<sup>10</sup> 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.<sup>11</sup> 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 light<sup>12</sup> to burn brightly, and went into<sup>13</sup> 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 jar<sup>14</sup>,

<sup>1</sup> Read **ΝΑΥ ΣΕ.**                      <sup>2</sup> Read **ΕΠΑΙ ΜΑ ΩΦΚΙ.**

<sup>3</sup> B **ΕΤΑΦΕΡΝΗΦΙΝ.**                      <sup>4</sup> B omits **ΕΡΩΟΥ.**

<sup>5</sup> B **ΙΕ ΔΛΗΘΩΣ ΙΠΙΑΓΙΟΣ.**                      <sup>6</sup> B **ΕΡΟΦ.**

<sup>7</sup> B **ΙΤΑΙΧΡΙΑ.**                      <sup>8</sup> B **ΕΤΑΥΤΑΜΟΚ.**

<sup>9</sup> B **ΑΦΒΕΡΟ ΝΟΥΚΑΡΑΠΤΗΣ ΑΨΕΖΙΜΙ ΤΩΟΥΝΟΥ ΙΜΟΦ.**

<sup>10</sup> B **ΠΕΦΤΗΠ.**                      <sup>11</sup> B **ΠΕΕΤΑΦΘΑΜΙΟΦ.**

<sup>12</sup> B **ΙΠΙΒΗΒΣ.**                      <sup>13</sup> B **ΕΖΡΗΙ.**                      <sup>14</sup> B **ΙΤΚΟΥΛΛΑΘΙ.**

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 hins<sup>1</sup> 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 city<sup>2</sup> 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 arose<sup>3</sup>, and spake with them saying, "Since<sup>4</sup> 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 worthy<sup>5</sup> of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,<sup>6</sup> "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 pounds<sup>7</sup> in gold and one thousand silver *sathèri*.<sup>8</sup> After these

<sup>1</sup> B ἤζιμ.      <sup>2</sup> B ἡ πόλις.      <sup>3</sup> B adds ἀρτωνῆ.

<sup>4</sup> B ζαρά σε.      <sup>5</sup> B φη ἔτα φτ ἑρενερπεμπωλ.

<sup>6</sup> B ενσω ἴμιος.

<sup>7</sup> 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. Græcitas*, i. 1038. The Sahidic form is ΖΟΛΟΚΩΤΤΙΝΟC. See Zoega, *Catalogus*, p. 538.

<sup>8</sup> 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, and<sup>1</sup> 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 consecrated<sup>2</sup> the shrine. And what a number of miracles took place then! What a number of people were cured<sup>3</sup> 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 miracle<sup>4</sup> 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,<sup>5</sup> 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 τρισάριον<sup>6</sup> the spirit brought

<sup>1</sup> B ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΥΚΟΤΥ.

<sup>2</sup> B ΔΥΦΕΡΑΓΙΔΖΙΝ ΝΙΜΟΦ.

<sup>3</sup> B ΟΥΧΩΣ.

<sup>4</sup> Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

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

<sup>6</sup> 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*,<sup>\*</sup> 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 ground<sup>1</sup> and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried<sup>2</sup> 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,<sup>3</sup> 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 marvelled<sup>4</sup> 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,<sup>5</sup> 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 man<sup>6</sup> 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 down<sup>7</sup> senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace<sup>8</sup> had been given they pressed round about him, and marvelled at him, for he was<sup>9</sup> 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 feet<sup>10</sup> after him. And he crawled in among the feet of the people<sup>11</sup> until he came to the

<sup>1</sup> B ΑΥΙΝΙ ΝΙΜΟQ ΕΠΚΑΖΙ.

<sup>2</sup> B ΑQΩΩ.

<sup>3</sup> B ΟΥΠΕΡΕΜΟΥ ΧΝΑΩΣΕΜΣΟΜ.

<sup>4</sup> B ΕΓΕΡΩΦΗΡΙ.

<sup>5</sup> B ΑΘΝΕ ΝΝΟZ.

<sup>6</sup> B ΝΙΠΙΡΩΜΙ.

<sup>7</sup> B ΝΙΠΩΩΙ.

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

<sup>9</sup> B ΕΥΟΙ.

<sup>10</sup> B ΝΕQΦΑΤ.

<sup>11</sup> B ΝΕΝΒΑΛΑΥΧ ΝΕΝΩΑΛΕ 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,<sup>1</sup> and his legs gave a loud crack and became straight immediately. Then the people<sup>2</sup> took away his neck out of the hands of him that was possessed of a devil,<sup>3</sup> wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,<sup>4</sup> and his legs gained strength, and he went forth and departed.<sup>5</sup> 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 youth<sup>6</sup> 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,<sup>7</sup> I saw fire before me, and I was frightened<sup>8</sup> 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 I<sup>9</sup> saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

<sup>1</sup> B ΛΥΣΩΚ ΕΡΩΟΥ ΕΥΟΥΩΩ ΕΟΛΩ.      <sup>2</sup> B Λ ΖΑΝΚΕΡΩΜΙ.

<sup>3</sup> B ΝΤΟΤΩ ΝΠΙΡΩΜΙ ΕΤΟΙ ΝΔΕΜΩΝ.

<sup>4</sup> B ΞΕΝ ΟΥΘΟΡΤΕΡ ΑΘΩΣΙ ΕΡΑΤΩ.      <sup>5</sup> B ΕΡΑΤΩ.

<sup>6</sup> B ΙΧΧΕΝ ΤΑΜΕΤΚΟΥΣΙ ΟΥΔΕΜΩΝ ΕΧΩΙ.

<sup>7</sup> B ΞΕΝ ΝΑΒΑΛ ΕΝΕΖ ΕΒΗΛ ΕΦΟΥΩ ΑΩΑΝΝΟΥΓΙ ΕΙ ΕΧΩΝ.

<sup>8</sup> B ΝΩΛΙΩΘΟΡΤΕΡ.      <sup>9</sup> 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 holding<sup>1</sup> my hands, and embracing the neck<sup>2</sup> 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 legs<sup>3</sup> gave forth a loud noise; and Saint George let go<sup>4</sup> his legs and beckoned to me<sup>5</sup> 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 multitude<sup>6</sup> 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 which<sup>7</sup> God works through him." And the men who were healed became<sup>8</sup> 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.*<sup>9</sup>

And it came to pass that when the holy Bishop went into Jerusalem with all those<sup>10</sup> 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

<sup>1</sup> B ΕΓΓΡΑΜΟΝΙ.      <sup>2</sup> B ΕΦΜΟΥ.      <sup>3</sup> B Α ΝΕΦΦΑΤ †.

<sup>4</sup> B ΑΡΧΛΛΥ.      <sup>5</sup> B ΝΟΥΒΗΙ.      <sup>6</sup> B ΠΙΜΗΩ ΓΑΡ.

<sup>7</sup> B ΕΡΕ.      <sup>8</sup> B ΕΥΟΙ ΝΙΒΩΚ ΉΕΝ ΠΤΟΠΟΣ.

<sup>9</sup> B has ΕΘΟΥΑΒ instead of ΝΤΕ ΙΗΣ ΠΧΣ.

<sup>10</sup> B ΕΘ ΝΕΜΑΩ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments <sup>1</sup> 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 heard <sup>2</sup> 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 cursed <sup>3</sup> each other with many curses. After these things the Jew answered and said, "Come now and lay a wager <sup>4</sup> with me, I will go into the shrine, and will plunder it and bring out <sup>5</sup> its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, <sup>[53]</sup> "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, <sup>6</sup> 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. <sup>7</sup> 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, <sup>8</sup> he spake within himself, saying, "Be ashamed

<sup>1</sup> В ἠρεφερτικῆ.      <sup>2</sup> В ἠπαυρητῆ λεγωτεμ.

<sup>3</sup> В αὐτῆ ἠζαννωτῆ ἠωωω.      <sup>4</sup> В χα λογωω.

<sup>5</sup> В ἠπαυμα.      <sup>6</sup> В πετρωου ωωπι ἠμοκ.

<sup>7</sup> В ἠνιμετρε.      <sup>8</sup> В 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?<sup>1</sup> show<sup>2</sup> 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,<sup>3</sup> 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 trembled<sup>4</sup> and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest<sup>5</sup> 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 bound<sup>6</sup> him in the shrine, and tied the things which he had stolen to him,<sup>7</sup> and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip<sup>8</sup> 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

<sup>1</sup> B ΕΤΤΑΙΝΟΥΤ.

<sup>2</sup> Read ΝΤΑΥΡΕΛ ΧΗ.

<sup>3</sup> B ΕΒΟΥΝ ΕΒΡΗΙ.

<sup>4</sup> B ΛΩΘΟΡΤΕΡ ΛΩΖΕΙ ΕΒΡΗΙ

ΣΙΧΕΝ.

<sup>5</sup> B ΚΣΩ ΝΜΟΣ.

<sup>6</sup> Read ΛΩΣΟΝΣΩ with B.

<sup>7</sup> B ΝΒΗΤΣ ΛΩΙΩΙ.

<sup>8</sup> B ΠΙΜΑΚΛΑΒΙ.



up,<sup>1</sup> 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 wager<sup>2</sup> 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 return<sup>3</sup> to the working of magic as of old;" and he wept<sup>4</sup> 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 stolen<sup>5</sup> 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 happened<sup>6</sup> 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 went<sup>7</sup> and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified<sup>8</sup> God. And his wife and children and all his

<sup>1</sup> Read **ρωις** with B.

<sup>2</sup> B **ἰπαρῆ† ἑταρχαλογω.**

<sup>3</sup> B **†νακοτ.**

<sup>4</sup> B **ναρριμι.**

<sup>5</sup> B omits **ἑτοττ.**

<sup>6</sup> B **ἑταρρωπι.**

<sup>7</sup> B omits **ἑμαωω λριωωι.**

<sup>8</sup> B **αγ†ωου.**

neighbours and a multitude of Jews<sup>1</sup> 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.*<sup>2</sup>

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 face<sup>3</sup> 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 heal the leprosy [57] on the face of my son, I will dedicate a hundred pounds of gold<sup>4</sup> 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 morrow<sup>5</sup> 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 shrine<sup>6</sup> of Saint George, and they washed his son in the bath and anointed

<sup>1</sup> B ἸΝΤΕ ΝΙΟΥΔΑΙ.

<sup>2</sup> B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΛΒ.

<sup>3</sup> B ΖΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΖΟ.

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

<sup>5</sup> B ἸΠΕΡΡΑΣΤ.

<sup>6</sup> 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 name<sup>1</sup> 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 George<sup>2</sup> the holy martyr.*

Now there were two Samaritans who were partners in business, and they wanted to buy<sup>3</sup> 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 which<sup>4</sup> 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 town<sup>5</sup>, behold there came forth against them out of the wood,<sup>6</sup> two hungry, roaring and ravening lions, as it is written, "He maketh darkness<sup>7</sup>, and it is night in which all the beasts of the earth go about.

<sup>1</sup> B **ΒΕΝ ΦΡΑΝ.**

<sup>2</sup> B adds **ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.**

<sup>3</sup> B **ΕΥΒΙ†.**

<sup>4</sup> B **ΕΡΕ.**

<sup>5</sup> B **ΕΟΥΤΙΜΙ ΩΑΤΕΝΜΥΛΛΙΟΝ.**

<sup>6</sup> B **ΠΙΑΣ.**

<sup>7</sup> B **ΑΚΧΩ ΝΟΥΧΑΚΙ.**

The young lions roar<sup>1</sup> and raven and seek after their food."<sup>2</sup> 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.<sup>3</sup> 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 spake<sup>4</sup> with one another, saying, "If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred<sup>5</sup> 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 woods<sup>6</sup> and departed. And the men whose minds had thus been quieted knew that it was Saint George<sup>7</sup> who had vouchsafed to them this gift, and they glorified God and His holy<sup>8</sup> 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 several<sup>9</sup> men, and multitudes of animals<sup>10</sup> of this district, but glory be to Saint George who hath delivered<sup>11</sup> you from this wrath." After these things the two merchants took counsel with each other, saying, "What we have vowed to the shrine<sup>12</sup> of Saint George let us

<sup>1</sup> B ΖΑΝΜΑΣ ΝΙΜΟΥΙ ΕΥΖΟΚΕΡ.      <sup>2</sup> Psalm civ. 20.

<sup>3</sup> B ΑΥΕΡΦΑΩΜΟΥ ΟΥΟΣ Λ ΠΙΘΗΡΙΟΝ ΘΖΙ ΕΡΑΤΟΥ  
 ΣΑΠΩΩΙ ΝΙΜΩΟΥ ΕΝΑΓΟΥΩΩ ΕΟΥΩΜ ΝΝΙΡΩΜΙ.

<sup>4</sup> B ΕΥΣΑΧΙ.      <sup>5</sup> B ΝΠΑΙ Ρ.      <sup>6</sup> B ΕΒΟΥΝ ΗΕΝ ΠΙΑΖ.

<sup>7</sup> B ΓΕΩΡΓΙΟΣ ΤΕ.      <sup>8</sup> B ΠΙΜΑΡΤΥΡΟΣ.      <sup>9</sup> B ΖΑΝΜΗΩ.

<sup>10</sup> B ΝΤΕΒΝΗ.      <sup>11</sup> B ΠΕΤΑΦΝΑΖΕΜ.      <sup>12</sup> B ΝΠΤΟΠΟΣ.

perform as a thanksgiving to the glory of God, and let us become Christians<sup>1</sup> in very truth and not turn back.<sup>2</sup> 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 bought<sup>3</sup> 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.<sup>4</sup> 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 city<sup>5</sup> 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,<sup>6</sup> 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 devils<sup>7</sup> which were cast out, and they all rose<sup>8</sup> up and received baptism in the name<sup>9</sup> of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians<sup>10</sup> that day in the shrine of Saint George in the peace of God, Amen.

<sup>1</sup> B ἸΟΥΧΡΗΤΙΑΝΟΣ.

<sup>2</sup> B ἸΠΕΝΘΡΕΝΤΑΘΘ ἘΦΑΖΘ ΖΟΘΟΝ.      <sup>3</sup> B ΑΥΘΟΠ.

<sup>4</sup> B ἘΤΟΥΒΑΙ (sic) ἸΤΣΑΜΑΡΙΑ.      <sup>5</sup> B ἘΤΒΑΚΙ.

<sup>6</sup> B ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΘΣ ΑΥΖΙΩΙΩ.

<sup>7</sup> B ἸΔΕΜΩΝ Ἰ ΝΑΖΙΟΥΓΙ ἸΜΩΟΥ.

<sup>8</sup> B ΑΥΤΩΟΥΝΟΥ ΔΕ.      <sup>9</sup> B ἸΦΡΑΝ.

<sup>10</sup> B ἸΧΡΗΤΙΑΝΟΣ ΣΕ.

*The sixth miracle of Saint George the holy martyr<sup>1</sup> of  
Jesus Christ.*

Now there was a certain Christian<sup>2</sup> in Jerusalem whose name [61] was Zôgratôr,<sup>3</sup> and he had a son who was a lunatic, and he himself was gouty;<sup>4</sup> and the man was very rich,<sup>5</sup> and had much wealth in gold<sup>6</sup> and silver and many herds of cattle. And it came to pass that when he heard<sup>7</sup> of the mighty deeds and miracles of Saint George, he vowed<sup>8</sup> 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 legs<sup>9</sup> became smaller (?) little by little,<sup>10</sup> 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?"<sup>11</sup> Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem<sup>12</sup> 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

<sup>1</sup> B adds ΕΘΟΥΑΒ.

<sup>2</sup> B ΟΥΡΩΜΙ ΔΕ ΉΧΡΗΧΤΙΑΝΟΣ.

<sup>3</sup> B ΖΩΓΡΑΤΗΡ.

<sup>4</sup> B ΉΛΠΟΤΑΚΡΗΣ.

<sup>5</sup> B ΉΜΑΩΩ ΠΕ.

<sup>6</sup> B ΟΥΝΟΥΒ.

<sup>7</sup> B ΕΦΩΤΕΜ.

<sup>8</sup> B ΉΜΟΦ ΖΩΦ.

<sup>9</sup> B ΝΕΦΦΑΨ.

<sup>10</sup> B ΉΟΥΚΟΥΣΙ ΉΟΥΚΟΥΣΙ.

<sup>11</sup> B ΉΤΕΚΑΛΗΙ ΉΡΟΦ.

<sup>12</sup> B read ΪΛΪ.

had taken place through Saint George, that Zôgratôr<sup>1</sup> 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 day<sup>2</sup>, 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 festival<sup>3</sup> had not returned. Now Zôgratôr was within,<sup>4</sup> talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts<sup>5</sup> such great sufferings upon him<sup>6</sup> that it has been said many times, 'It would be better for him to be dead<sup>7</sup> rather than live<sup>8</sup> and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him<sup>9</sup> 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 receive<sup>10</sup> everything which<sup>11</sup> they ask for, and that nothing is too hard for them<sup>12</sup> [to do] in God's name.<sup>13</sup> Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do.'<sup>14</sup> And it came to pass that while they were talking to one another, behold the son of Zôgratôr [63] 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

<sup>1</sup> B ζωγρατηρ εφναυ ενιτω.    <sup>2</sup> B βεν πιεζουου δε.

<sup>3</sup> B ετεμπεφζωλ ηθοο νεμ ηηεταγζωλ επιωαι.

<sup>4</sup> B σαβολ.    <sup>5</sup> B αυτ.    <sup>6</sup> Read ναυ των α? with B.

<sup>7</sup> B εθρεφμου.    <sup>8</sup> B εφονη.

<sup>9</sup> B τναενσ νακ ηται ωαροκ παιμα ητατ ηζαννωτ.

<sup>10</sup> B τετενναδιτοου.    <sup>11</sup> B ετε ερε.

<sup>12</sup> B ητενηνοου.    <sup>13</sup> B παραν.

<sup>14</sup> B ετιρι. 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,<sup>1</sup> saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?<sup>2</sup> By Hercules,<sup>3</sup> 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,<sup>4</sup> 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 return<sup>5</sup> to him again." And when the devil<sup>6</sup> 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.<sup>7</sup> And he came to the shrine every year on Saint George's day<sup>8</sup>, and made<sup>9</sup> a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified<sup>10</sup> God and Saint George<sup>11</sup> until the day of his death. ]

*The seventh miracle of Saint George<sup>12</sup> the holy martyr.*

[64] And it came to pass that when the servants of the shrine of Saint George<sup>13</sup> had increased, the steward made them go out to collect and

<sup>1</sup> B adds ΕCΧΩ ΝΙΜΟC.      <sup>2</sup> B ΝΗΙ ΕΝΑΩ.

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

<sup>4</sup> B ΝΩΔΩΙ.      <sup>5</sup> B †ΝΑΚΟΤ.      <sup>6</sup> B ΠΙΔΕΜΩΝ ΔΕ.

<sup>7</sup> B ΝΤΟΤΩ Φ†.      <sup>8</sup> B ΠΕΖΟΥ.      <sup>9</sup> B ΩΑΤΕΡΙ.

<sup>10</sup> B ΕΥ†ΩΟΥ.      <sup>11</sup> B ΓΕΩΡΓΙΟC ΕΠΕΖΟΥ ΝΤΕ ΠΕΡΜΟΥ.

<sup>12</sup> B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

<sup>13</sup> B omits ΝΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.



gather in the first-fruits and gifts which were given to the holy shrine<sup>1</sup> of Saint George. Moreover, many people in the country vowed<sup>2</sup> and dedicated their sons and daughters<sup>3</sup> and cattle to<sup>4</sup> 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,<sup>5</sup> and the sailors cried out to God and Saint George, saying, "Help us," straightway<sup>6</sup> the help of God strengthened them speedily and saved<sup>7</sup> their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord<sup>8</sup> 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 help<sup>9</sup> of the living God? If a ship<sup>10</sup> 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.<sup>11</sup> And one of the servants<sup>12</sup> 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 repent<sup>13</sup> of his sins, and

<sup>1</sup> B ἘΠΙΤΟΠΟΣ.      <sup>2</sup> B ΟΥΜΗΩ ΩΩ.      <sup>3</sup> B ΖΔΝΩΗΡΙ.

<sup>4</sup> B ἘΒΟΥΝ ἘΠΤΟΠΟΣ.      <sup>5</sup> B ἸΤΟΥΕΡΚΥΝΔΙΝΕΥΙΝ.

<sup>6</sup> B ΗΕΝ ΤΟΥΝΟΥ ἘΤΟΥΝΔΩ ἘΒΟΛ ΧΕ ΦΤ ΝΕΜ ΠΙΔΡΙΟΣ  
ΓΕΩΡΓΙΟΣ ΔΡΙΒΟΗΘΙΝ ἘΡΟΝ ΗΕΝ ΤΟΥΝΟΥ.

<sup>7</sup> B ΠΟΥΧΟΙ ΣΕΜΝΙ.      <sup>8</sup> B omits ΩΧΡΕ ΝΙΤΕΒΝΩΟΥΙ ΜΩΩΙ.

<sup>9</sup> B ΗΙΤΕΝ ΤΒΟΗΘΙΑ.      <sup>10</sup> B ΔΡΕΩΑΝ ΟΥΧΟΙ.

<sup>11</sup> B ἸΑΤΝΑΖΤ.      <sup>12</sup> B ΠΙΒΩΚ.

<sup>13</sup> B ΟΥΔΕΡΜΕΤΑΝΟΙΝ ἘΖΡΗΙ.

I will forgive him;" but he did not cease to steal, and he acted<sup>1</sup> 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 bag<sup>2</sup> in the hands of Judas;<sup>3</sup> even so did the servant steal and give to his wicked wife.<sup>4</sup> It was on account of his wife that great temptation came upon<sup>5</sup> 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 place<sup>6</sup> 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 God<sup>7</sup> who created them. Now this man who was a servant of the shrine<sup>8</sup> of Saint George and to whom things were given as to all his other fellow<sup>9</sup> 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 church<sup>10</sup> and spake from within him, saying, "I have taken much property<sup>11</sup>

<sup>1</sup> B omits εἶπι.

<sup>2</sup> B ΠΙΡΛΟΚΟΚΟΜΩΝ.

<sup>3</sup> 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.

<sup>4</sup> B ἸΝΤΕΡΣΙΜΙ.

<sup>5</sup> Read ΤΑΖΟΥ.

<sup>6</sup> B ΠΙΔΙΒΟΛΟΣ ΧΕΜΧΟΜ ΟΥΟΣ ἸΒΗΤΥ.

<sup>7</sup> B ἸΦΤ.

<sup>8</sup> B ἸΠΤΟΠΟΣ.

<sup>9</sup> B ἸΝΝΕΡΩΦΕΡ.

<sup>10</sup> B ἸΠΤΟΠΟΣ.

<sup>11</sup> B ἸΟΥΜΗΩ ΝΕΜ ΕΝΧΑΙ ἸΝΤΕ ΠΑΙΤΟΠΟΣ.

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 suffered<sup>1</sup> 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 George<sup>2</sup> the holy martyr.*

There was a certain rich man in Antioch whose name was Eulogios;<sup>3</sup> and he had a ship which went to sea,<sup>4</sup> 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 church<sup>5</sup> in his city Antioch,<sup>6</sup> 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 shrine<sup>7</sup> of Saint George, and went there on the great<sup>8</sup> day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,<sup>9</sup> and gave money<sup>10</sup> 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 enemy<sup>11</sup> 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 darkness<sup>12</sup> on the sea, and a storm. Now the ship of Eulogios was keeping close

<sup>1</sup> B ΔΒΟΤ ΔΕ Β̄.

<sup>2</sup> B adds ΠΙΜΑΡΤΥΡΟΣ ἘΘΟΥΑΒ.

<sup>3</sup> B ΕΥΛΟΓΙΣΜΟΣ.

<sup>4</sup> B ΕΦΕΡΖΩΤΗ.

<sup>5</sup> B ΝΕΜ ἘΚΚΛΗΣΙΑ.

<sup>6</sup> Read ΑΝΤΙΟΧΙΑ.

<sup>7</sup> B ΕΦΤΑΛΕ ΠΤΟΠΟΣ ΕΦΖΗΛ ΟΝ.

<sup>8</sup> B ἘΠΑΙΝΙΩΤ.

<sup>9</sup> B ΝΑΦΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟΣ ΟΥΟΣ ἸΤΕΦΤ ἸΟΥΘΕΡ-  
ΜΗΣΙ. <sup>10</sup> Also spelt ΘΕΡΝΗΣΙ. See Zoega, *Catalogus*, 625, note 9.

<sup>11</sup> B ἸΧΑΧΙ ἸΟΥΟΝ.

<sup>12</sup> B ἸΟΥΓΝΟΦΟΣ ἸΧΑΚΙ ἸΟΥΧΙΜΩΝ 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 necessary<sup>1</sup> 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 name<sup>2</sup> for ever. If He wishes to be merciful<sup>3</sup> to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong<sup>4</sup> 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 after<sup>5</sup> 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,<sup>6</sup> and lived in the house of Eulogios. After he had been there a few<sup>7</sup> days he became a labourer for two years, and knew<sup>8</sup> everything that was in the house of Eulogios,<sup>9</sup> who knew not that he was a thief,<sup>10</sup> but trusted him. And the thief found two other transgressors like<sup>11</sup> 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 day<sup>12</sup> of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

<sup>1</sup> B ΝΑΝΑΝΚΕ ΟΝ ΟΥΟΣ ΑΓΙ ΕΠΙΧΡΟ.

<sup>2</sup> Read ΜΑΡΕ ΦΡΑΝ with B.      <sup>3</sup> B ΟΥΩΩ ΝΑΕΡΠΙΝΑΙ.

<sup>4</sup> B ΝΑΥΤΑΧΡΗΟΥΤ.      <sup>5</sup> B omits ΔΕ.

<sup>6</sup> B ΕΜΑΥ ΑΦΩΩΠΙ ΔΕ.      <sup>7</sup> B ΖΑΝΚΟΥΧΙ ΔΕ.

<sup>8</sup> B ΑΡΙΝΙ (sic).      <sup>9</sup> B ΠΙΕΥΛΟΡΙΟΣ.      <sup>10</sup> B ΟΥΣΟΒΝΙ.

<sup>11</sup> B ΞΠΑΙΡΗΤ.      <sup>12</sup> B ΠΙΕΖΟΥΥ.

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,<sup>1</sup> 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 day<sup>2</sup> in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship<sup>3</sup> 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 amounted<sup>4</sup> 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 will<sup>5</sup> be done." Meanwhile those<sup>6</sup> who had stolen his property went into Egypt to Peremoun,<sup>7</sup> and lived there; and one of them fell sick (?),<sup>8</sup> 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 slew<sup>9</sup> 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

<sup>1</sup> Read  $\omega\omega\text{NI}$ .      <sup>2</sup> B  $\lambda\gamma\text{ΠΙΕΧΩΡ}\zeta$ .

<sup>3</sup> B omits  $\text{ON } \acute{\text{M}}\text{ΠΑΙΡΗ}\dagger$ .      <sup>4</sup> B  $\zeta\omega \text{ TE } \epsilon\theta\rho\omicron\upsilon\gamma\epsilon\rho$ .

<sup>5</sup> B  $\phi\text{N } \epsilon\tau\epsilon\zeta\text{N}\alpha\zeta$ .      <sup>6</sup> B  $\text{N}\alpha\text{I}$ .

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

<sup>8</sup> I do not know what  $\omega\omega\rho\text{T}$  means here.

<sup>9</sup> B  $\lambda\zeta\text{P}\omega\text{TEB } \acute{\text{M}}\text{ΠΕΡ}\omega\phi\text{H}\rho$ .

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 days<sup>1</sup> 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 day<sup>2</sup> of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city<sup>3</sup> are going to the shrine of Saint George, but we have no income this year to give; behold, O God, may Saint George look<sup>4</sup> upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none<sup>5</sup> to lend us anything,<sup>6</sup> for we are poor, but behold,<sup>7</sup> I have two garments,<sup>8</sup> 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 money<sup>9</sup> 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

<sup>1</sup> B ΝΕΜ ΝΟΥΛΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥΥ.

<sup>2</sup> B ΝΙΕΖΟΥΥ.      <sup>3</sup> B ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

<sup>4</sup> B ΝΑΥ.      <sup>5</sup> B ΟΥΟΣ ΟΝ ΝΜΟΝ.

<sup>6</sup> B ΝΑΤΕΝΖΟΥΤ ΝΑΝ ΧΕ.      <sup>7</sup> Read ΖΗΠΠΕ.

<sup>8</sup> B ΝΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

<sup>9</sup> B ΝΑΚ ΩΑ ΠΘΕΡΜΗΣΙ 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 have<sup>1</sup> nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow<sup>2</sup> some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,<sup>3</sup> his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these<sup>4</sup> 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,<sup>5</sup> hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing<sup>6</sup> of the martyr. But behold<sup>7</sup> now, I have here three pounds in gold, take them, and if thou needest<sup>8</sup> 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 martyr<sup>9</sup>, for when I went to such and such a man and told him<sup>10</sup> everything, he said to me, 'If thou art in need<sup>11</sup> of more, come hither to me, and I will give thee what thou needest;"<sup>12</sup> and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with<sup>13</sup> 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

<sup>1</sup> Read ἸΤΟΤΕΝ ΔΝ.

<sup>2</sup> B ἸΠΟΥΩΔΠ.

<sup>3</sup> B ΖΟCΟΝ ΝΑΨCΑΧΙ.

<sup>4</sup> B ἸΝΝΑΙ ΜΗ ΖΑΝΚΕΟΥΟΝ.

<sup>5</sup> B ϞΟΝḂ ΔΕ.

<sup>6</sup> B ΖΙΝΔ ἸΤΕ ΠCΜΟΥ.

<sup>7</sup> B ΙC ΖΗΠΠΕ.

<sup>8</sup> B ΔΚΩΔΑΝΕΡἸΧΡΙΑ.

<sup>9</sup> B ΠΕΨΜΑΡΤΥΡΟC.

<sup>10</sup> B ΔΨΤΑΜΟΥ.

<sup>11</sup> B ἸΤΕΚΕΡἸΧΡΙΑ.

<sup>12</sup> B ἸΠΕΤΕΚΕΡΧΡΙΑ.

<sup>13</sup> B 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 now<sup>1</sup> 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 Saint<sup>2</sup> 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 and<sup>3</sup> 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 dressed<sup>4</sup> in the dress<sup>5</sup> 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 knowest<sup>6</sup> that I served thee for two years, and that I never stole anything from thy<sup>7</sup> house; and this dress (?) is one which I bought in<sup>8</sup> 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',<sup>9</sup> 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,

<sup>1</sup> B ἴθου σε.

<sup>2</sup> B ἱπιάριος.

<sup>3</sup> B omits οὔτος.

<sup>4</sup> B τοι ἔσωφ.

<sup>5</sup> B κασογλα. I do not know the exact meaning of this word.

<sup>6</sup> B σωφην.

<sup>7</sup> B περην.

<sup>8</sup> B εβολξι.

<sup>9</sup> B αν πε ἔταικολπου.



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 oath<sup>1</sup> it is received in the presence of God before he can smite<sup>2</sup> the earth thrice with his foot. As for me, Saint<sup>3</sup> George has already told me in a dream during the past night, saying,<sup>4</sup> '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 vision<sup>5</sup> until this moment." And he commanded two new whips to be brought<sup>6</sup> to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not<sup>7</sup> speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips<sup>8</sup> 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 money<sup>9</sup> inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude<sup>10</sup> in the shrine<sup>11</sup> 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 food<sup>12</sup> and water to die. When Eulogios had received the money he gave<sup>13</sup> 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 B ΔΡΗΑΩΡΚ.      2 B ΠΙΡΩΜΙ † Ρ.      3 B ἸΠΙΛΑΓΙΟΣ.

4 B ἸΝΗἘΤΑΚΚΟΛΠΟΥ ΤΗΡΟΥ.      5 B ἸΠΙΖΟΡΟΜΑ.

6 B ΔΦΕΡΚΕΛΕΥΙΝ ΕΥΙΝΙ ΝΑΦ ἸΜΑΚΛΑΒΙ.

7 B ΝΑΦΣΑΧΙ ΑΝ.      8 B ΠΕΚΩΜΑ ΝΑΦ ἸΠΑΙΜΑΚΛΑΒΙ.

9 B ἸΠΙΝΟΥΦ.      10 B ἸΠΙΜΗΩ.      11 B ἸΠΙΤΟΠΟΣ ΝΕΜΙ.

12 B ἸΔΘΟΥΩΜ.      13 B 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,<sup>1</sup> 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 Saint<sup>2</sup> 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'.<sup>3</sup> When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores<sup>4</sup> and wood; take it to thy city that thou mayest build<sup>5</sup> 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

<sup>1</sup> B ΛΥΧΩ.

<sup>2</sup> B ἸΠΙΛΓΙΟΣ.

<sup>3</sup> B ΦΗΘΗΝΟΥ.

<sup>4</sup> B ΝΕΜ ΘΗΚΗ.

<sup>5</sup> 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 land<sup>1</sup> 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

<sup>1</sup> Read ΚΑΖ.

wrought<sup>1</sup> 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,<sup>2</sup> and commanded him, saying, "Thou shalt first destroy the shrine of Saint<sup>3</sup> George. Then thou shalt pull down all the churches and<sup>4</sup> bind all the Christians and cast<sup>5</sup> them into prison. And thou shalt punish them and inflict fearful<sup>6</sup> sufferings upon them, and thou shalt cut off with the sword the heads<sup>7</sup> of those who will not worship our gods,<sup>8</sup> and shalt spare them not."<sup>9</sup> 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 quickly<sup>10</sup> into the city with swords, and weapons,<sup>11</sup> and bows and arrows<sup>12</sup> in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes<sup>13</sup> 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

<sup>1</sup> Read ἘΤΑΥΘΑΜΙΩΟΥ.

<sup>2</sup> B begins again here with the letters ρια.

<sup>3</sup> B ἸΠΙΔΙΟΣ ἸΩΡΠ ΠΑΙΡΗΤ ΟΝ ΕΚΕΩΡΩΡΕΡ ΗΕΝ ΠΙΜΑ ΕΤΕΜΜΑΥ. <sup>4</sup> B omits ΟΥΟΣ.

<sup>5</sup> B ΕΚΕΖΙΤΟΥ ΕΠΙΩΤΕΚΟ ΟΥΟΣ ἸΤΕΚΤ ἸΩΟΥ.

<sup>6</sup> B omits ΕΥΗΟΟΙ ΟΥΟΣ. <sup>7</sup> B ΕΚΩΛΙ. <sup>8</sup> B ἸΝΕΙΝΟΥΤ.

<sup>9</sup> B ἸΠΕΡΤΑΟ ΕΡΩΟΥ. ΤΟΤΕ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΝΕΜ ΝΗΘΟΝΕΜΑΥ ΑΥΤΑΛΛΗΟΥ ἸΝΙἸΣΗΟΥ.

<sup>10</sup> B omits ἸΧΩΛΕΜ and has ἸΘΩΟΥ ΔΕ.

<sup>11</sup> B omits ΝΕΜ ΖΑΝΖΑΡΜΑ.

<sup>12</sup> B omits from ΝΕΜ ΖΑΝΟΘΝΕΥ to ΟΥΕΖ ἸΝΩΥ.

<sup>13</sup> Judith ii. 4.

multitude of soldiers following after him.<sup>1</sup> When he had come into the shrine<sup>2</sup> 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 see<sup>3</sup> 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 pained<sup>4</sup> 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

<sup>1</sup> B omits from ΕΤΤΕ to ΟΥΟΣ.

<sup>2</sup> B ends with the words ΕΤΑΣΩΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΗΠΙΑ-  
 ΡΙΟΣ ΠΕΧΑΩ ΧΕ ΑΝΑΥ ΕΠΑΙΑΤΩΗΤ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΣ  
 ΝΑΩΩ ΗΜΟΣ ΧΕ ΑΙΝΑΥ ΕΘΜΕΤΑΤΩΗΤ ΗΝΙΧΡΗΣΤΙΑΝΟΣ ΗΗ  
 ΕΡΕ ΝΑΙΝΟΥ† ΗΤΩΟΥ.

<sup>3</sup> Read ΗΤΕΤΕΝΝΑΥ.

<sup>4</sup> Read ΤΚΑΣ.

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,<sup>1</sup> 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

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<sup>1</sup> 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.<sup>1</sup> 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 assembled<sup>2</sup> in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

<sup>1</sup> 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.

<sup>2</sup> 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,<sup>1</sup> 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,<sup>2</sup> Bishop of Ancyra<sup>3</sup> of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi<sup>4</sup>—of Saint George, the martyr of Diospolis<sup>5</sup> of*

<sup>1</sup> The True Cross was discovered by Helena in the year 326.

<sup>2</sup> Theodotus the twelfth 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.

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

<sup>4</sup> I. e. April 18.

<sup>5</sup> Diospolis, 'the city of Jove', was the classical name given to the city Ἰδῖ 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 great<sup>1</sup> endurance, and mighty valour, and a pure<sup>[84]</sup> 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."<sup>2</sup> 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 *سج*. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

<sup>1</sup> Read *ΝΙΝΙΩΤ*, and in line 4 read *ΠΙΝΙΩΤ*.

<sup>2</sup> 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,<sup>1</sup> "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

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<sup>1</sup> 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,<sup>1</sup> 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 great<sup>2</sup> 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 permit<sup>3</sup> 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]

<sup>1</sup> S. Matt. xi. 11.      <sup>2</sup> Read ΤΕΡΝΙΩΤ.

<sup>3</sup> Read ΠΥΣ † ἸΠΑΙΡΗΤ.

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;"<sup>1</sup> his patient endurance of tortures with great<sup>2</sup> 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."<sup>3</sup> And again, "Ye shall eat and drink with Me in my kingdom."<sup>4</sup> 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

<sup>1</sup> Psalm cxxix. 46.      <sup>2</sup> Read ΟΥΝΙΩ†.

<sup>3</sup> S. Luke xxii, 28, 29.      <sup>4</sup> 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 ravenging 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 Mathrôna. Now they were exceeding rich in gold and silver; and they had menservants 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 generosity<sup>1</sup> 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-

<sup>1</sup> Read Π†ΜΑ†.

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 into 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 Tôbî,<sup>1</sup> 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].<sup>2</sup> 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;

<sup>1</sup> I. e., January 18.

<sup>2</sup> 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; Harken 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 shoulders<sup>1</sup> 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-

<sup>1</sup> Read ΝΕΦΥΦΩΙ?



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.<sup>1</sup> 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 martyrîum 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-

<sup>1</sup> 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 stupefied<sup>1</sup> 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

<sup>1</sup> Read ΑΥΝΩΠ 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 know 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 time<sup>1</sup> [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

<sup>1</sup> Read ἄπιχρονος.

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; bring<sup>1</sup> 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 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

<sup>1</sup> Read ΤΟΤΕ ΠΕΣΑΘ ΝΑC ΑΝΙΘΥΙ.



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 man<sup>1</sup> 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

<sup>1</sup> Read **πρωμι**.

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;<sup>1</sup> 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

<sup>1</sup> 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.<sup>1</sup> [139] Now they were two thousand four hundred and eight in number,

<sup>1</sup> 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 Isaiah<sup>1</sup> 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

<sup>1</sup> 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."<sup>1</sup> 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

<sup>1</sup> 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'.<sup>1</sup> 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, 46] 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

<sup>1</sup> 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 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,<sup>1</sup> 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 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

<sup>1</sup> 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 disobedience 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 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

astray 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,<sup>1</sup> 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

<sup>1</sup> 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 one<sup>1</sup> 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

<sup>1</sup> 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,<sup>1</sup> 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 He<sup>2</sup> 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

<sup>1</sup> 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 **Ⲁⲫⲓⲛⲁⲓⲛⲓⲛⲓ**: 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397; November 3 and note r.

<sup>2</sup> 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,<sup>1</sup> 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

<sup>1</sup> 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,<sup>1</sup> 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 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 George<sup>2</sup>, 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

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

<sup>2</sup> 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 Pharmûthi, 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,<sup>1</sup> 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,<sup>2</sup> and he was many

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

<sup>2</sup> 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 Paul<sup>1</sup> 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

<sup>1</sup> Paul of Tamma in the nome of Koeis, ΠΑΥΛΕ ΟΥΡΕΝΤΑΜΜΑ ΖΜ ΠΤΑΩ ΚΟΕΙC is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroëit. 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-Qîs. 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 spiritual<sup>1</sup> 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 four<sup>2</sup> 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

<sup>1</sup> Theodotus means that the tablet existed in *form* only.

<sup>2</sup> 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;<sup>1</sup> 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.

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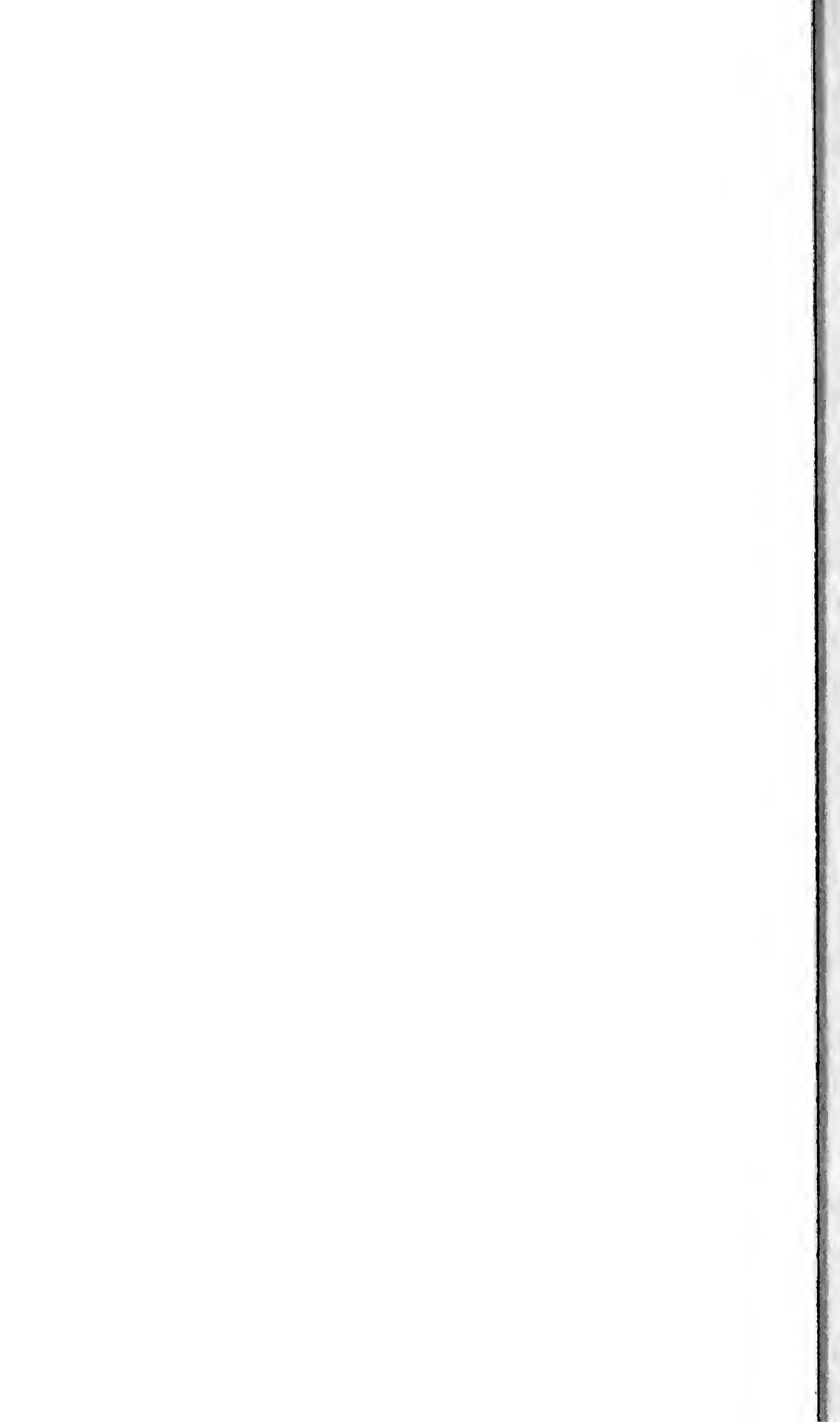
<sup>1</sup> Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.



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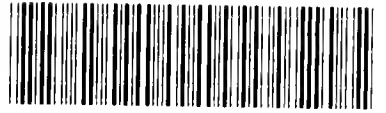
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