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Anecdota Oxoniensia

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SEMITIC SERIES—PART XII

THEOLOGICAL TEXTS FROM COPTIC PAPYRI

EDITED

*WITH AN APPENDIX UPON THE ARABIC AND COPTIC VERSIONS
OF THE LIFE OF PACHOMIUS*

BY

W. E. CRUM, M.A.

HON. PH.D. BERLIN

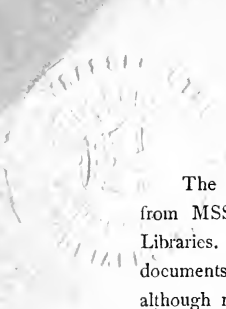


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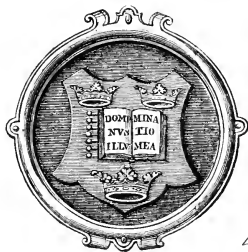
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PREFACE

THE papyrus fragments here published were acquired in the winter of 1905-6 by the late Lord Amherst of Hackney, who kindly entrusted me with their publication. During the course of printing they became the property of Mr. J. Pierpont Morgan. Professor Sayce, who had already seen them at the dealer's in Luxor,¹ was told that they had been brought from Hou, some 30 miles below Denderah. There is no internal evidence as to their *provenance*. Probably they had been part of the library of one of the monasteries once numerous in that district.² It is melancholy to reflect that these poor remnants of some thirty volumes—assuming each script to indicate a distinct volume—are all that have survived.

The language in which the texts are written is a pure Sa'ïdic, such as one might expect in the district whence they came. Peculiar however is, in several cases,³ the superlineation, which I have tried to reproduce in print as nearly as may be.⁴ This matter of superlineation is one to which various scholars have given attention—notably M. Amélineau⁵—but as yet no systematic, statistical investigation has shown how it may be used as a means towards determining the dates of manuscripts.

Neither, in the present case, can any very definite indication of age be had from palaeographical features, the script of most of our papyri, including both the finest (No. 13) and the roughest (Nos. 8, 16) types, being of the class which it is still necessary vaguely to assign to about the 7th century.⁶ For No. 7 a *terminus ante quem* is indeed given, since its author was

¹ That Prof. Sayce saw these identical fragments is proved by his having then and there copied part of one, that printed here as No. 25, fol. 14.

² The presence here of two Lives of Pachomius might suggest one of the Pachomian foundations, seven at least of which lay close around Hou. It may be observed that the position of Tabennése, as being 10 m. from Shenesêt (Bo. 25), is confirmed by Av. 12 b *تقدير عشرة أميال* (cf. Amélineau *Géogr.* 469 n.). There is still obscurity as to some of these names (cf. Ladeuze

173 ff.). For *شدسنا* (Am. 5⁶⁹) = *тсн*, I would suggest *شدسنا* *шечтсн*.

³ Particularly Nos. 1, 4 (fol. 3), 7, 9, 11, 12, 15, 16, 18, 23. Examples of similar abnormal usage can be seen in Br. Mus. Cat., Pl. 10, nos. 278, 967.

⁴ The frequent comma in the text of No. 25 is, as elsewhere, merely a word-divider; the + above it the breathing.

⁵ In the Introduction to his *Oeuvres de Schenoudi*, Paris 1907.

⁶ Most of the Turin papyri should belong to this period. *V.* also Brit. Mus. Cat., Pl. 8-10.

patriarch from 578 to 605; and this, considering the paucity of datable uncial hands, is not without importance. It may perhaps be assumed that the rest of the collection also is of about that age.

Though so fragmentary, these papyri include remnants of more than one interesting work: foremost probably, as also most extensive, the new Lives of Pachomius (Nos. 24, 25); then the Sermon attributed to Gregory Nazianzen (No. 9) and that above referred to, bearing the name of Damianus (No. 7). A certain historical value attaches to the evidence, in No. 13, for a Coptic version of the anecdotes embodied by John of Maiuma in his *Testimonies*; nor is a fresh addition to Enoch literature (No. 3), even when manifestly of late origin, without its interest. Indeed there are few of the remaining pieces but contribute something, either in the persons whom they mention or the relations which they show to other works, to enlarge our knowledge of Coptic literature.

Little need be said regarding the manner of publication. Though all revised once, several (*e.g.* No. 25) more often, my copies cannot claim finality. The dark colour of the papyrus in some cases, in others faded ink or a damaged surface, made certainty well nigh unattainable. I have preferred to abstain from many a seemingly obvious completion of *lacunae*, where reflection showed that such was not the sole restitution possible and the several alternatives would have overloaded the page unduly. The translations aim at literalness, so long as that remained intelligible.

In an Appendix I have taken the opportunity to attempt a preliminary estimate of two hitherto unstudied Arabic versions of the history of Pachomius and to give summary accounts of the various Sa'idic recensions, a critical edition whereof is promised by Professor Théodore Lefort.

A list of the principal abbreviations used will be found at the head of the Appendix.

My grateful thanks are due to Lady Amherst for her kindness in leaving the papyri at my disposal and to the Delegates of the Press for generously undertaking their publication; to Prof. Nau for lending me his copy of the Metaphrastic text of the Pachomian biography (*Paris* 881), to Prof. Pietschmann for facilitating my use of an important Arabic MS. (*v. p.* 176), and to Marcus bey Simaika for a valuable communication (*v. p.* 175); also to Sir Herbert Thompson and Mr. H. I. Bell for help in verifying occasional references otherwise beyond my reach.

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No. 1.

Ruth iv. 5-10, with *lacunae*. This is clearly by the scribe of no. 9, and lay together with those fragments. But I have assumed that it has merely a fortuitous connexion with them, for it is improbable that the long biblical passage would be cited by the preacher of a sermon. Nor can I recall a Coptic MS. which contained both a biblical and a non-biblical text.¹ Sir H. Thompson's text (*A Coptic Palimpsest*) is unfortunately deficient here.

→ *Recto.*

ⲙⲟϥ [ⲉϣⲏ-]	
ⲧⲉϥⲛⲗⲏⲣⲟ-	
ⲛⲟⲙⲓⲁ ·	ⲧ[
+ ⲁϣⲱ ⲡⲉⲧ-	ⲏ[
(<i>lacuna</i>)	+ (<i>lacuna</i>)
	ⲏⲧⲉⲧⲟⲛ[ⲏ]
[ⲏ]ⲟⲙⲓⲁ' · ⲏ-	ⲉⲣⲟϥ' · ⲁϣ[ⲱ]
ⲧⲟⲛ' ⲁⲉ' ⲧⲓ	ⲡⲁⲓⲡⲉ ⲡⲉ[ⲁⲣ-]
ⲙⲓⲉⲟⲥ' ⲛⲁⲛ'	ⲧϥⲣⲓⲟⲛ' ⲉ[ⲧ-]
ⲉⲡⲁⲙⲉ'	ⲉⲡⲉⲥⲣⲁ ^{sic} [ⲏⲗ']
ⲫⲉⲁⲛⲟⲛ'	+ ⲡⲉⲧⲧⲓ ⲁⲉ
ⲏⲧⲏⲁϣϣⲓⲧⲉ'	ⲉⲣⲟϥⲏ' ⲉⲡⲏ[^a

margin

↑ *Verso.*

[ⲡⲉϣⲁ]ϥ ⲏ-	[ⲙⲉ]ⲟϥ ⲉϣⲏ-
[ⲛⲉⲡⲣⲉ]ϥⲃϥ-	ⲧⲉϥⲛⲗⲏⲣⲟ-
[ⲧⲉⲣⲟⲥ ⲙ]ⲏ-	ⲛⲟⲙⲓⲁ ⲏϥ-
(<i>lacuna</i>)	ⲧⲙⲉϥⲱⲧⲉ ^b
ⲉⲗⲓ-	(<i>lacuna</i>)
ⲙⲉⲗ[ⲉϣ ⲧⲏ-]	
ⲣⲟϥ' · ⲁϣⲱ	
ⲛⲉⲧϣⲟⲟⲡ'	ⲫⲣⲧⲗⲏ [ⲙ-]
ⲧⲏⲣⲟϥ' ⲏϥⲥⲉ-	ⲡⲉϥⲗⲁ[ⲟⲥ.]
ⲗⲁⲓⲱⲛ ⲙⲏ	+ ⲏⲧⲱⲧⲏ'
ⲙⲁⲗⲗⲟⲛ'	ⲧⲉⲧⲏⲟ
ⲏⲧⲟⲟⲧⲉ' ⲏ-	ⲙⲉⲓⲡⲧⲣⲉ
ⲏϥⲉⲛⲓⲙⲉ' · ⲁϣⲱ	ⲙⲉⲡⲟⲟϥ'.

margin

^a Should be ⲉⲃⲟⲥ.

^b Here Thompson's text (p. 267), which fills the gap thus: ⲉⲃⲟⲗ ⲛⲟⲥⲓ ⲡⲣⲁⲏ ⲙⲏⲡⲉⲧⲁϥⲙⲟϥ ⲉⲃⲟⲗ ϣⲛⲡⲉϥϥⲏⲛⲓϥ ⲁϣⲱ ⲉⲃⲟⲗ ϣⲏⲧⲉ- (*i. e.* probably six lines of our MS.).

¹ Unless it be a volume with 'Exodus and the Canons of Apa Athanasius', in the catalogue, *Rec. xi.* 132.

No. 2.

Fragments of a Lectionary. Text in one column. The sequence of foll. 1 and 2 is obvious; that of fol. 3 uncertain.

I have to thank Dr. Anton Baumstark for the following valuable observations:—The Bohairic directories indicate Ps. xcvi. 1 ff. and Eph. iv. 20–v. 14 as lections for Low Sunday (*Dom. in Albis*); v. Lagarde's *Orientalia* 8; likewise Ps. xxviii. 3 ff. and Titus ii. 11–iii. 7 for Epiphany; *l.c.* 10. With the Blessing of the Water at Epiphany Ps. l. 7 might well be connected; note that it was read in Egypt at a similar rite (Foot Washing) on Holy Thursday. The divergences in detail of the lections, here and in the far younger Bohairic uses, are of small moment compared with the remarkable agreement, maintained over so long a period, to which these important fragments testify.⁷

The only other Lectionary on papyrus known to me is a small fragment (no. 12) in the Strassburg University Library, which shows a lection ending 1 John iii. 11 (or 2 John v.?) followed by Acts ix. 36 ff. and, on its other side, an unidentified passage from St. John's Gospel.

Fol. 1. ↑ <i>Recto</i> (?)	→ <i>Verso</i> . Ps. xcvi. 1, 2.
ⲓⲟⲩⲥ (red) ^a	(red) ⲡⲉⲡⲣⲟⲛⲉⲙⲉⲛⲟⲛ
ⲓⲧⲉⲛⲓ. (black)	ⲟⲟⲥ
ⲓⲟ' ⲁⲡ.	(red) Ⲭⲱ [ⲉⲡⲭⲟⲉⲓⲥ ⲡⲟⲩⲱⲱ ⲛⲉⲣⲣⲉ]
ⲱⲛⲓⲛⲱⲡ	(black) ⲭⲉⲁⲡ[ⲭⲟⲉⲓⲥ ⲉⲓⲣⲉ ⲛⲉⲛⲱⲛⲓⲣⲉ]
ⲓⲟⲩ ⲉⲧ	ⲁⲥⲧⲟⲩⲭⲟ ⲛⲁⲥⲓ ⲛⲉⲧⲓ ⲧⲉⲣⲟⲩⲛⲁⲙⲓ
	ⲁⲩⲱ [ⲡⲉⲥⲉⲑⲃⲟⲓ ⲉⲧⲟⲩⲁⲁⲃ.]
	ⲁⲡⲭⲟⲉⲓⲥ ⲟⲩⲱⲛⲓⲟ ⲉⲃⲟⲗ ⲙⲉⲡⲉⲥⲟⲩⲭⲁⲓ

^a From a Pauline Epistle.

Fol. 2. → <i>Recto</i> . Ps. xcvi. 2–5.	↑ <i>Verso</i> . Eph. v. 17–20.
ⲥⲩⲛⲓ ⲙⲉⲡⲉ[ⲙⲉⲧ]ⲟ ⲉⲃⲟⲗ ⲛⲓⲛⲉⲣ-	[ⲗ]ⲁ ⲁ ⲉⲓⲙⲉⲉ ⲭⲉⲟⲩⲛⲡⲉ] ⲡⲟⲩⲱⲱ ⲛ-
ⲉⲛⲟⲥ ⲧⲓⲣ]ⲟⲩ. ^a	[ⲡⲭ]ⲟⲉⲓⲥ ⲁⲩⲱ [ⲗ]ⲡⲣⲉⲧⲣⲉ ⲉⲛⲡⲟⲩⲛ-
ⲁⲩⲣⲡⲙⲉⲉⲩⲉ ⲙⲉⲡⲉⲥⲓⲛⲁ ⲛⲓⲁⲕⲱⲃ]	[ⲣⲡ] ⲡⲁⲓ ⲉⲧⲉⲣⲟⲩⲛ ⲟⲩⲱⲛⲓⲧⲱⲛⲁ'

^a ⲧⲓⲣⲟⲩ not elsewhere. Cf.? Ps. lxxvi. 2.

αγω τεφεεε εππι επ[ιηλ]
 ανεκρωου τιρωу επ[κας παγ]
 επογχαи επекпоу[τε]
 пκας тирч † λογλαи επ[-]
 πογτε
 χω итетителηλ итетт-
 ψαλλει еρωγ
 [ψαλλει еρωγ ρпоγ]β:θара

Fol. 3. ↑ *Recto* (?). Ps. l. 7-9.
 margin

(red) ≡ ≡ ≡ ψαλλτιρ[οи
 (black) κηασεησωωψт [поггусσωπος]
 εβολ' ρηεπεсноу' απ[πυε татћбо]
 κηαχοκкет εβ[ολ ηρηтч αγω]
^{sic} таογβαщ' a ηρ[ογεογχιωи]
 [ε]κпатрасωт[ε еγτεληλ κпоγ-
 [ογпог] b
 [ε]κηατεληλ' η[σ]и κηεεε εтөβћиηч
 [ηтe] пекго η[с]αβολ κηαηοβε]
 [αγω] κηαηο[κηα] тироу εγтоу εβολ]

^a Elsewhere †ηαογβαщ.

^b The end of this must have been inserted above or below the line.

[ω]οп ηρηтч αλλα ηтетт-
 [χω]β εβολ ρηεπεппа · ететт-
 [ωα]ξε απηηетперηч ρηρεп-
 [ψαλλ]κeos απρεκκκeογ απρεп-
 ωдη απηηακoη ететт[α]ω'
 αγω ететтψαλλει ρηηηε-
 тирηт' епκoεис · ететт[ω]п

→ *Verso* (?). Ps. xxviii. 8 and Titus
 ii. 11 (?).
 margin

[тесен επχo]εис · εηκηε' етерηκeos
 [пκoεис κηηηε] етерηκeos' ηκκηεε ·
] — . . . —
 ηρ[ο]с титос — (red)
] — . . . —
 [απερκeοт καρ επ]ηογте ηεη- (black)
 [сωтпρ ογωиη εβ]ολ' ηρ[ω]κeε' η[κeε]
] αε' ε . . . κ[
] τε . . . [

No. 3.

These remnants of a new text connected with the once extensive Enoch literature are, owing to my failure to discover elsewhere any guiding version of the story¹, printed in a merely tentative sequence. An alternative order might, for instance, begin with foll. 2, 6, 8. All is so ill preserved that scarcely a phrase can be translated without hesitation. Pronouns, of decisive importance for the intelligence of the narrative, are too often missing or, owing to imperfect context, ambiguous. Needless to say, the order of *recto* and *verso* is usually an open question.

¹ The recently published Ethiopic 'Clement' (Grébaut, *ROC*. xvi. 230) is of no help.

Both Enoch's mother and sister—assuming 'my son' and 'my brother' to have their literal meaning—have parts in this legend.¹ That the latter is the speaker in foll. 7, 9, is an assumption based simply upon the traditional relationship of the Sibyl to Enoch² and the probability that prophetic information would be ascribed to her wisdom. A gnostic element in the work might perhaps be recognized in fol. 2, but the references to the persons of the Trinity would suffice to separate this text from the more venerable literature relating to Enoch.

Fol. 1. ↑ *Recto*. margin

	ⲛⲓ
	ⲙⲉ ⲉ
	ⲧⲓⲡⲁⲓⲛⲉ ⲡⲣⲓⲁⲓⲛ
	ⲁⲓⲡⲣⲓⲛⲉ ⲓⲁ-
ⲓⲉ ⲁⲓⲡⲁⲣ-	ⲡⲛⲟⲩⲧⲉ ⲉⲥ-
ⲭⲣⲁⲧⲓⲛⲉⲗⲟⲥ ⲁⲥ-	ⲗⲉⲟⲥ ⲡⲓⲥⲁ-
ⲛⲓⲗⲁⲥ ^a ⲉⲭⲓⲛⲉⲁ-	ⲟⲩⲛⲁⲁⲓ ⲁⲓⲡⲥⲓ-
ⲁⲩⲓⲉ ⲡⲓⲧⲁⲓⲛⲁⲓ-	ⲉⲓⲟⲧ ⲉⲥ-
ⲟⲥⲩⲛⲓⲛ ⲁⲥⲓⲉⲓ-	ⲡⲁⲣⲟⲩⲥ ⲉⲭⲓⲛ-
ⲛⲉⲓ ⲡⲓⲛⲉⲁⲣⲧⲉ-	ⲁⲓⲡⲓⲁⲧ ^b ⲁⲓⲡⲉⲥⲓ-
ⲓⲗⲟⲥⲓ ⲛⲥⲱⲱⲣⲉ	ⲉⲓⲟⲧⲧ ⲉⲥⲣⲱ
[. . . .] ⲟ ⲛⲓⲩⲱⲗⲟ	ⲁⲁⲁⲟⲥⲓ ⲭⲉⲱ-
	ⲡⲁⲓⲉⲱⲧⲓ ⲁⲓ-
	ⲡⲣⲓⲁⲓⲛⲉⲧⲓ

^a Or ⲧⲁⲗⲥ.

^b Altered.

→ *Verso*.

[.]ⲉⲓ	ⲟⲩⲣⲓ
[.]ⲡⲉⲓ	ⲉⲥⲓ
[.]ⲉ ⲥⲱⲧⲧ ⲉⲥⲓ-	[.]ⲟⲩⲣⲓⲛ ⲉⲥⲓ
ⲩⲁⲛⲛⲁⲩ ⲉⲣⲟ-	ⲛⲟⲩⲧ. ⲁⲛⲓ
ⲟⲩ ⲟⲩⲛⲉⲩⲱⲛⲧ-	ⲧⲉ ⲉⲩⲛⲁⲓ
ⲩⲱⲥⲧⲉ ⲧⲛ-	ⲭⲉⲓⲟⲩ
ⲣⲟⲩ ⲉⲩⲱⲗⲁⲗⲱ	ⲡⲓⲟⲛⲉⲓ.
ⲥⲛⲁⲥⲉⲗⲁⲓⲟⲩⲱ	ⲧⲉⲥⲟⲁⲓⲉⲓ.
ⲡⲓⲧⲉⲩⲛⲟⲩ ⲡ-	ⲁⲓⲓⲟⲩⲟⲩ
ⲧⲉⲧⲉⲛⲟⲩⲓⲛⲱ	ⲟⲩⲁⲓⲡⲓⲛⲟⲩ
ⲧⲓⲛⲣⲉ ⲛⲱⲛ ⲉⲡ-	ⲉⲓⲓⲁⲁⲁⲗⲓ
ⲧⲁⲛⲟ ⲉⲗⲁⲗⲁ	[.]ⲩⲣⲉⲡⲓ
ⲩⲱⲓⲛⲓⲉⲓⲧⲡⲓ	
ⲡⲓⲥⲁⲓⲓⲉⲟ	

^c ⲛⲓⲧⲟⲩ ⲡⲓⲥⲁⲓⲟⲩⲣⲱⲁⲓⲉⲓ?

Fol. 1. *Recto*. . . the archangel (*ἀρχ*) and he placed him (it?) at (upon?) the ba[lan]ces of righteousness (*δικαιοσύνη*), and broug[ht] other mighty angels (*ἄγγ.*), . . . being flame (?)

¹ In an Ethiopic legend his mother's name is Barea (*Livre des Mystères*, p. 138, ed. Grébaut, *Patr. Or.* vi).

² *V.* my note *ZNTW*. 1911, 352. I may here add that the sibylline quotation in the Turin papyrus is to be referred to the Tiburtian Sibyl; cf. Sackur, *Sib. Texte u. Forsch.* 181; further, as to the invocations of Enoch on grave stones, *v.* H. Thompson in Quibell's *Saggara*, 1912, p. 48.

Prof. Pietschmann has referred me to certain versions of the History of Alexander, wherein the Sibyl appears as Solomon's sister (A. N. Vesslovsky's work on the *History of the Novel*, vol. i, 1886, and his article in *Vizant. Vrem.* 1897). On Tabitha associated with Enoch and Elias, *v.* also Steindorff's *Apok. des Elias* 92.

. . . which is (?) the name (?) of the son of God, sitting on His father's right. He cast himself at His father's feet, saying, 'O (?) my father, do not

Verso. . . . 'tremble (?) if he behold them in all their wickedness which they do, he shall straightway write them down and all thy image¹ (εἰκόν) shall go to destruction. But (ἀλλά) rather (?) seek for'²

. . . nothing intelligible in col. 2.

Fol. 2. → *Recto.*

[.]ηου[.]ουη .
 ρωεε η[χι-]
 καιος ετ[επα]-
 ηε ιαρ[εα αχρ-]
]η ροτε ρητ[η-]
]ε πηουτ[ε αγω]
]Απου^a πηουτε ο[η]
]δα- ερενευ[απτε-]
]πε λος με εε[ου]
]χι [ε]τ[η]η . . [
]πε
]η

↑ *Verso.*

[. . ανα]λα[ε-]
 [β]αηε εεου ε-
 [τ]πε . αχηου ηε-
 [α]χστηριου
 [ε]θη[η] ρηηαι- ε[
 ωη επ[α]χε η[
 [α]χ[ω] ηηουε χ[
 τηρου εθη η[
 [ρ]ηηαιωη η- ρε[
 [π]ουροηη . αγω α[
 [. .]α ηη[η[

^a Or χηου.

Fol. 2. *Recto.* . . . ³righteous (δίκαιος) man, namely Iar[ed, and he] feared God. [And] the [an]gels (ἄγγ.) of God al[so] loved him⁴ by reason of

Verso. . . . took him up (? ἀναλαμβάνειν) to heaven and he knew (νοεῖν) the [mys]teries (μυστ.) that are hidden in the aeons (αἰών) of the height, and all the minds (νοῦς) that are hidden in the aeons (αι.) of light, and . . . of the (pl.)

¹ The human race.

² Perhaps: seek out a man to mitigate the severity of the recording angel.

³ Presumably 'son of a], or something similar.

⁴ *Lit.* (if my suggestion be accepted) 'And God also, His angels loved him'. But this construction is unlikely.

Fol. 3. ↑ *Recto.* ? margin

αει[. . .]ε[
 ρο[.]γ [ε]ϣαρερ[α-]
 τϣ ρι~~χ~~ειπτο-
 ου· εἶ^{sic} οὐρα[τ]ρε-
 λος ἦ[τε πιουγ-]
]τ τε αερωω[ρ]
]ηειπ- παϥ εβο[λ εϥ-]
]ψαξε ειηρ εχιητ[εϥ-]
]· α- φπε πογυ[ο-]
]ϥταε- αϣ ἦπογῆ [ε-]
]χι ρεογυ[λομ [πα-]
]οϥ ταειαντ[ιμον
 ?

→ *Verso.* margin

]πα
 ϣα. ειωχ π-
 ψηρε [η]αρεα
 [χι αει]ῆαω- ῆ[
 ωει ρητασῆα οει[
 [ητ]ωψ ἦρη- Παει[
 [τ]ϣ ητορωηη πα[
 [ε]βο[λ αει]ραη αει[
 [Πε]ξε ειωχ αει[
 [η]αϥ^a χειηει αει[
 ? τϣ[

^a Not παϥ.

Fol. 3. *Recto.* . . . while he stood upon the mount, lo, an angel (*ἄγγ.*) of God appeared unto him, girt about his loins with a golden girdle, a crown of adamant (*ἀδαμάντινος*) being [upon his head

Verso. . . . 'Enoch, son of Jared, [take] this book of my hand and read therein and reveal the (?)¹ name.' Enoch said unto him, 'Who [art thou?]

Fol. 4. → *Recto.*

]ετ[πα[
]ητ[ωει[. . . πιουγ-]
]τ[τε η[αχαριζε]
]ηπογυ πακ [η]ογυ[αη]
]αψωπε ησοειτ [ε]ρωγ-]
]οϥ ειτε ερωει ηει
]εσολ- / Σεπαχιτη ετ-
]εραϊοϥ ηε ρειπεη-

↑ *Verso.*

]τε. ωει[
]η[ρῆα[
]ρη. [.]ῆη[
 [. . .]ῆος ἦη- φρα[ι]ος αει[αο-]
 χι ηταπακ- εις τῶ[.] [
 [ε]λος ταμω παρ[ε]νος
 ερωω ρειει- χε[.] [
 ητοω· αϥ- ηαειρ[ε]

¹ Perhaps 'my', πα-.

]ϫΠΓΕϚ-	с[ω]αα ῑσena-	σн шoи[т]ε	шо η̄[ροειπε] ^a
]ε απα-	ακ ρ̄ηταητε	η̄σφρασ̄[с]	ρ̄η̄α[пκαρ
]ααϚ εт-	[η̄]γυποϑυκн	αγω πε[.]	шаπ̄[
]η̄η̄τ̄Ϛ-	[.]т̄ε οῡς̄ε	[.]γ̄ . η̄ρᾱῑ .	ηογ̄ . . [
?	]π[	]т	
	<i>traces of two lines.</i>	]αε	

^a Stroke over η̄ not certain.

Fol. 4. *Recto*. . . 'God [shall grant (*χαρίζεσθαι*)] thee a name (?) famous [above] all men. Thou shalt be taken to heaven in thy body (*σῶμα*) and shalt be set in the midst of the store-house (? *ἀποθήκη* 1)'

Verso. . . whereof the angel (*ἄγγ.*) had told him upon the mount. He found three seals (*σφραγίς*) and the . . . writings

. . . the ho[ly one (*ἄγιος*) of the Lo]rd² vir[gin (*παρθ.*)], that . . . should spend . . . hundred [years] upon [the earth.] all but

Fol. 5. ↑ *Recto* (?).

	]η̄[	αη̄[
	]ογ-	?
шоx[ηε]	ηογ-	р . [
ωт п[ε]η̄η̄η̄-	εx[
[т]ογ η̄[т]οογ се-	тн[
ερ̄ᾱᾱᾱ η̄т-	αε[
[п]ε ᾱη̄η̄η̄καρ	ω[
Пран ᾱпей̄ωт	сн[
[.]ωρ η̄η̄ᾱερ-	η[
шоᾱη̄η̄ η̄ .	т[
[.]η̄ εт̄ρ̄η̄η̄-	η[

→ *Verso* (?).

	αε[
] . п .	αγ̄σ̄η̄[т̄ε] xεп-
]ε ρ̄η-	ран [ᾱ]пеп-
?	на εт[ογ̄αᾱβ]
]ε	Πεξε επ̄ωx
]οκ	ηαϚ xεπα-
]η	xοε̄ε ε̄[ε] шo-
] εβoλ	ᾱη̄т η̄ραη
]εт-	ηαδoρaтoη
]η	ᾱ[σ̄η̄тoγ̄ ε[γ-]
?	[с]η̄ρ̄ ρ̄η̄η̄xω-
?	ωᾱ[ε

¹ In the Book of Enoch 'store-houses' are mentioned, but the Greek words are *ταμείον* or *θησαυρός* (ch. xi, xviii).

² *т[η̄]η̄η̄η̄η̄ т-* 'send the', might be read; hardly space for *ογ-* 'send a'.

Fol. 5. *Recto* (?). . . . 'a single purpose is in them.¹ They it is do guide heaven and earth. The name of the Father is written (?)² on the third . . . that is upon'

Verso (?). . . . and he found [it to be the] name [of] the [Holy] Ghost (? πνεῦμα). Enoch said unto him, 'My lord, lo, three invisible (ἀόρατος) names have I found written in the book (?)

Fol. 6. → *Recto*.

]ш[	]дс
]п	יעז[. . .]п
ш и-	כול . . . ם
ншаже н-	אֵי־כְרוֹתֹוֹ
[нре]λλни и-	итпаро-
]сѡтѡ	нос есно-
] . х	תְּכִי וְיָרָתֶךָ
]не	Пешас нас х[е-]
]та-	енωχ πα-
р]раї	шре аар[ои]
]а	εροχη ενκ[οι-]
]е	[т]ωн итн[

↑ *Verso*.

[. . .]ис	он[
ѡ[. . .]дс	†ап . . . ап[
н . . . итеу-	†х[и] ениб[е и-]
н[оу ит]дсѡ-	тѡтааа[дс]
тѡ е[т]ефѡ-	еншс[оа
ни ненωх	етраш[
пессон пе-	їне[
[Х]дс нас х-	†х[
енωχ пасѡ	и[
[р]ωн εροχη	и[
εροї πѡсѡ[шт]	[
[е]כול אֵי־פ[[

Fol. 6. *Recto*. . . . the words of the Greeks (? ἔλλην) . . . hear
. . . outside the bed-chamber (κοιτὸν) of the virgin (παρ.), wherein she slept. She said unto him, 'Enoch, my son, let us go into the bed-chamber (? κοι.) and let us (?)'

Verso. . . . at the moment when she heard the voice (φωνή) of Enoch, her brother, she said unto him, 'Enoch, my brother, come in unto me and look forth. Be not

. . . when] I took suck of my mother. It is impossible that I should [be?] again (or other)'

¹ ? the Trinity.

² Reading снѡ, though as following prep. сит would be preferable.

Fol. 7. ↑ *Recto*.

p. 12 (or 12A)

margin

εκρ[ε] [. . .]εϣ̄ π[ο-] . πε[
 θε ρηογαυπ- [εκ-
 κογ[ι] ρηγτ . εε[ο]τ̄ εβολ
 αιπογαυπ- ἰνεσον .
 ψαϣτε . ἦ **Υ**Πεξε ειωχ
 πεκερ πευ- πας ξεογν-
 ποβε ἰσωογ ^{sic} κογ[ι] [. αι]πεπ-
 ταχην . ἀλλ[α] πογτε [†] ἰογ-
 εκεω αι[π-] αττε[λο]ε ρ̄π-
 κασ ρ̄ιξ[αι] τ̄π[ε] ἰτ̄να-
 πκαλααι[αρι-] [αϣ
 οη σ[

→ *Verso*. margin

[. .]ηοθε
 ? [η]εϣ[ι] [ηπα]σα-
 [η]ψορ[π] θοη η[εϣ]α-
 [ε]ρ̄αἰ ἰηη[ο]θε λοογ ε[η]εσα
 αιππασαθον εϣψαιπαγ
 ἰηψιρε ἰ- εηποθε εγ-
 ηρωαι . σε- σωκ παρα
 ηαχ[α]ρ̄ἰζε ηαθαθον
 ηα[η] αιπατ- ψαϣτ̄ι αιπεϣ-
 [ε]ελο[ε]π[η]αιπτ- ρ[ρ]αβ̄αοε ετ-
 αψαιεστηϣ ρ[η]τεϣσ̄ιξ
 σ[. .]ετ[. .] [ηογ]ηαι η̄ε-
 τ[α]λοϣ εηη-

Fol. 7 (1st fol. of quire 14).¹ *Recto*. . . 'if' thou fi[nd (?) he sinned through cowardice and error, thou shalt not write their sins against them hastily (ταχύ), but (ἀλλά) thou shalt put the reed into the reed-case (καλαμάριον)

. . . delete² it again.' Enoch said unto her, 'Doth not God then (οὐκουν) [appoint?]³ an angel (ἄγγ.) from heaven and (doth) he (not) [set? him' . .

Verso. . . 'first (or before [thou]) write the sins and the good-deeds (ἀγαθός) of the sons of men, thou shalt be granted (χαρίζειν) the angel (ἄγγ.) of mercy'

. . . 'sins and he taketh the good-deeds (ἀγ.) and placeth them on another side. If he see the sins drawing (down the balance) beyond (παρά) the good-deeds (ἀγ.), he taketh his staff (βάβδος), that is in his right hand, and layeth it upon'

¹ So if this is *recto*; if *verso*, it indicates p. 14, or (reading 12A) p. 104.

² Perhaps **εκεγοτγ** 'thou shalt delete'. Enoch deletes sins, *CSCO*, vol. 42, 236.

³ *Lit.* 'give'. ἰη, as part of a 2-rad. verb, is more difficult, though as accus., superlined before ογ, it is also unlikely. The passage is to me quite obscure.

Fol. 8. → *Recto*.

]п[
]лл[
ере[. . .]ллл[	по[
онте]л[п]оуеї-	епω[χ
лле ерос]лпоу-	?
ешоуонџ̄ евол	епω[χ]п[а-]
еїементеї	шнре [
]п[ѣвωк]л[ѣ-	л[
оуонџ̄ евол	епе[
]р[ї]тленте	нау[
]л[пекееїω-	їа[
]т[лентек]л[аау]	та[
[. . .]ж[	χ[

↑ *Verso*.

	. е[
	лл[
]л[о	џ̄п[. . .]р[
]лн	їт[ет]лллау
]	еїс та[.]ет ш[ω-]
]р[ї-	не поу їтаџ̄-
]	жпос їон[тс]
еп]ω[χ	еїс шомлїт]л-
]таж[о-	соп асшжж[е] ^a
]ран	џ̄ренино[џ]
]е	пшжж[е]р[.] [
]е	[.]нн[. . .]ω[

^a асшжж[е] cannot be read.

Fol. 8. *Recto*. . . 'they¹ have not known her, they have not been able to make her (? it) known, except (εἰμήτι) thou (first) go and make her (? it) known before (*lit.* in midst of) thy father and thy mo[ther]
 . . . 'Enoch [my?] son'

Verso. . . En]och

. . . 'of her. Lo, my . . . (*fem.*),² what shall (she?) become (?), (she) whom thou didst beget from (her)? Lo, three times hath she spoken great (?) words'

Fol. 9. → *Recto*.

	margin	
ппоуџ̄е σω-	Жеоуноуи	
шт едраї ежωк	по . . .]л[а-]	
аунау ерок	лаллѣане [

↑ *Verso*.

	margin	
[.]нажї]л[с-]	еїементе п-	
]на]у едраї ет-	плассе нн[с-]	
]пе] џ̄лпегуσω-	рωлле нѣ	

¹ Read? оуџ̄е 'neither'.²]ет might be completed as кет or еет, were they not so difficult to adapt to the context.

ΞΕΠΤΟΥΣΩ- ΠΡΩΜΕ [ΕΤ-]
 ΤΠ ΔΥΩ ΕΚΑΔ- ΠΕ ΡΕΠΕΣΥ[Ω-]
 ΟΝΥ ΕΒΟΛ ΕΠΕ- ΜΑ ΕΙΜΕΝΤ[ΕΙ]
 ΘΟΥ Π[Ι]ΜΕ ΠΕ- Δ[Π]ΟΝ ΠΕΦ[ΑΣ]
 ΧΑΣ ΞΕ[. . .]ΕΙΔΥ^a ΗΔ[Σ] ΞΕ[
 ΑΠΟ[. . .]ΠΕΡ .^b [Χ]ΡΕΪΣ . . .
 ?

[ΜΑ] ΟΥΑ ΞΕ- ΜΠΕΝΕΪΩ[Τ]
 [Ω]ΗΛΪΑΣ ΜΠ- ΑΔΑΜ Π[Υ]Ω-
 [Κ]ΕΟΥΕΙ ΧΕΤΑ- ΡΩ ΕΠΗΑΩ
 [Η]ΘΑ Π[. . .]ΝΑ ΠΕΧ[Α]Σ ΠΑΣ
]ΜΠΕΜΑ Ε- ΧΕ[Π]ΑΣΟΝ Α
]Ε ΠΩΗ[Τ]Υ ΛΑ[. . .]ΠΗΑΡΠΟΣ
]ΤΕΤ[ΕΤΗ[ΔΕΙ Ε]ΒΟΛ
 ΠΩΗΗΤΗ

^a Possibly ΔΥΙ.

^b Possibly ΠΕΠ.

Fol. 9. *Recto*. . . . 'God (did) look down upon thee and saw thee, how that thou wast a chosen one and removed from all evil.' He said,
 . . . said, ' [Shall] not then (οὐκουν) [the Lord?] take up (ἀναλαμβάνειν) [any?] man to heaven in his body (? σῶμα), except (εἰμήτι) me?' She (?) said unto [him,] ' . . . Lord (?)

Verso. . . shall take two up to [heaven] in their body (σῶμα): one Elias, another Tabitha the place where . . . is
 . . . except (? εἰμήτι) by forming¹ (πλάσσειν) another man, in the fashion of our father Adam, and that he people the earth.' She said unto him, 'Mathusala (?)² [is the] fruit (καρ.) that [shall go] forth from [thee]

No. 4.

From a version of the Life (?) of the Virgin, identical, in part at least, with Zoega no. cxvii, Clar. Press no. 14 (*v. Forbes Robinson, Apocr. Gosp.*, pp. 10, 14) and Br. Mus. no. 303.³ In the latter of those fragments there is likewise reference to the Meletians.⁴ Our fourth fragment here is perhaps wrongly associated with the other three; it may be from a different MS. and text. So too the third, which has marked differences from the others (*v. note on text*).

¹ For εἰμήτι (*cf.* the readings here *vo.* and frag. 8), perhaps ΕΙΕ ΜΗ ΤΕΠ-. But 1st pl. 'we form' seems incongruous here.

² Reading instead [Μ]ΑΘΟΥΣΑΛΑ[ΠΕ.

³ *Cf.* also Revillout in *Journ. As.*, 1905, i. 412, 413.

⁴ F. R., p. 2, ll. 14, 15, 'Say not as the heretics that the Virgin was a "power" (δύναμις, *cf. ib.* 108, 10); nor say as the Meletians, that she was taken up to heaven in her body.' Mr. Winstedt has kindly collated the text.

Fol. 1. ↑ *Recto*.

[παι]δα ημερο-
ου ητακωβη-
ου ρεπρε-
παρητ ακαδ
ακχαστ ηοε
ηοηπετρα ακ-
χι μεοειτ ρητ
ακηντ εβολ
εγογαστη ακ-
ταλο ηρεηρω-
με εχημεν-
[α]ηεγεε· ακηντ

margin

→ *Verso*.

εηε ηηεγτ[α-]
εϊο ηϊωακε[ηε]
αγρ σαση η-
ροου εγογ-
ωμε εγω [εγ-]
εγφραηε ε-
χηηηα η-
ταηηογτε
χοηε [εβολ]
ηηηωαη[εηε]
ηηαη[ηα

margin

Fol. 1. *Recto*. . . 'in¹ place of the days in which Thou didst humble us, when my heart was sad. Thou didst raise me up like a rock (*πέτρα*) and didst guide me and bring me forth unto a broad-place.² Thou didst cause men to ride over our heads and didst bring [us'

Verso. . . brought their gifts-of-honour unto Joakim and they spent seven days eating and drinking and rejoicing (*εὐφραίνειν*) over the mercy that God had fulfilled with Joakim and Anna

Fol. 2. ↑ *Recto*.

[πη]ογτε ααε
[ηε]ηηα ε-
[τ]ρεεγυτε
[Π]ληηηηε-
[τ]παρθεηοε
ηηηηε ηεα-
ηεεεηοτε

margin

→ *Verso*.

α[γ]ω^a ηετ[ηωη]
ηηηηαγ εη[εγ-]
ηεα ηηηηηε [ετ-]
ροου ετε[ηεγ-]
ηεα ηηηωη[ε-]
ηε· ογδε [ογ-]
οη ηηε εηηεε-

margin

^a Or ααη]ηωη ετ.¹ This ode is made up of various Psalm verses (*v. F. Robinson, p. 11*).² F. R. ηογωηε εβολ.

ἀλλὰ κесо ποε
 κνεῖσροοε-
 πε εταοοке
 κпау κίε
 ρεπρпе ша-
 перооу κтас-
 епша епей-
 нос κтаεῖο
 κнтѣ етрес-
 хпо еπεχ^ε
 Παρουχῆ ψῆ-
 пе текоу κ-
 σι κκκῆῶῶῶῶ-
^{sic} κκκκκκ κκῆ
 етρυпoteγe
 ς . [

margin

τεγε κκκκκκ
 етеγρῶῖρε-
 сис етсооѣ
 κκῆ [εт]ερῶ[ι]^a
 κос κτωλε
 етκκκκκκ-
 те κκκκκκκκ-
 κκ ε ε
 тетρκς етоу-
 κκκ κῶт
 κκκκκκκκ
 κκκκκκκκ
 етоуκκκ еу-
 κῆ κκκκκκ κ-
 κκκκκκ κ^b
 теκκκκ ере-

margin

^a Or (if space would allow) [εтκ]ε ρε[κ-.

^b κκκ- (? κκ) is required; then prob. κκκκκκ.

Fol. 2. *Recto*. . . God made him (?) worthy to take her (?) it). Howbeit (πλήν) the Virgin (παρ.) visited not her parents, but (ἀλλά) was like to those doves that dwell always in the temple, until the day whereon she was worthy of this great honour, that she should bear Christ. Let the Meletians¹ be now ashamed, that cast suspicion (? ὑποπτέειν)

Verso. . . and (?) they that [go] with them unto [their] filthy oracles, that is, their dwelling-places; neither (οὐδέ) any one that believeth (πιστεύειν)

¹ There is little to add to Riedel's account of the Meletians (*Can. Athanas.* xv ff. My reference there to Renaudot may now be replaced by Evetts, *Patrol. Or.*, v. 200 ff., where their magical practices are specially referred to). Their heretical tenets are condemned in the other copy of the present text (*cf.* note above), their usages attacked by Damianus (Evetts *l. c.*, i. 473 = *Synax.*, 18th Sané, *ed.* Guidi), and their survival of Siüt (Br.

Mus. no. 358, if by Bp. Constantine, then also of early seventh century, *v.* Br. Mus. no. 865 n.), and at Achmîm (*Mission* iv. 740; *cf.* Wüstenfeld's *Synax.*, 9th Kihak) are recorded. Athanasius, in a Festal Letter (Zoega no. cclxxvii, f. 2 = text of Paris 129¹⁴, ff. 87-90, which is same MS. as Br. Mus. no. 173), refers to their trafficking in saints' relics.

with them in their filthy heresy (*αἵρ.*), who ascribe¹ great impurities unto the divinity of Emmanuel, they . . . -ing the holy Trinity (*τριάς*), the Father, the Son and the Holy Ghost (*πν.*), taking away the *μέ* (*μῦ*) and the *νέ* (*νῦ*)²

Fol. 3. ↑ *Recto.*^a

margin

αυεφρατιζε ε-
μοϋ ρηγοεφρα-
τις· αυω εεπι-
Canaī on εεπε-
σολσα πρητ εε-
χω εεεοε εε-
εἴτεῖβωκ τα-
ναυ επταφωε
πωε πταγκα-
αϋ εεεωε πϋ-
καρμωεε αν
ερεναἱ γε ψω-
ον ἡτεῖρε εεαλ-
λδῶν εε νε[ρ]ε-
ογποσ π[.]ρη
[.]ε[

[.]τιου
[.] ετεπ-
[ca]ββατονπε
εεεω εεεοε
ε[ε]εαριτω-
[o]υη ητεγυη
ητιβωκ εβολ
ηεεεεεε ητη-
εἴτε εβολ ηε-
ναυ επεεεω-
εεα εεηνεεεωῦ
ητεεαφορμην
αυτωουη αυ-
[c]εβτε ἡρεν-
[ε]ηηε επασω-
[oγ] εερεν-
[.]ηηρη^b . .
?

^a The superlineation here is so peculiar and different from that on foll. 1, 2, 4, that one may doubt this leaf being from the same MS.

^b [oγμ]ατιρη[on is improbable.

¹ *Lit.* 'write'. Or 'speak' (grammatically preferable).

² I can suggest no other translation, and even for this the reading requires manipulation. I suppose the consonants of 'Emmanuel' to be intended and some magical or gnostic use of the

name εαογηνλ referred to. Cf. wholly vocalic forms like εενεογωηλ (*Rain. Mith.*, v. 120). That the letters ε, η were thus pronounced is seen from Hebbelynyck, *Mystères*, 34, 117, Paris 131³, f. 77 (on significance of the letters in name εαρηα).

→ *Verso.*

margin
 πε ετρ[εραμο-]
 оше еб[ολ ε]γ-
 ρροτεπε δ[γ]ω
 εγштрτωρ
 77 Επιρεϊφογ-
 ραι παρ σορσ
 епетпаδωκ
 εβολ επερα-
 αγ ησεεϊρε καγ̄
 ηρεηπεθο-
 ογ · ηερεηρεγ-
 ροεϊс ροεϊс ε-
 ροε̄ηπε ηεν-
 ηεγῡη̄ επεγ-
 σωεα ηε[το]γε
 ηερεογшт[ορ-]
 τρ шооп [ετ-]
 [δ̄]ηηηηγ χ[ε]

π|ε^χε̄ (in margin) ^a
 ετγшω μμμο-
 ογ̄ ηαγ̄ χ̄ηηεγ-
 шооп ηεεεαγ-
 πε χ̄εεᾱη̄ε̄
 ετρδшп ηε̄-
 ρηсе αγω̄ ητα-
 τωογη ηερε-
 ογ̄ηε̄ ηβολ ^{sic κα} μη-
 ογ̄шторτρ
 αγω αγ̄ηω̄ η-
 σωογ̄ ηηᾱη̄
 ηηρογ̄ αγμδ-
 оше η̄ηηεαс
 [ε]ηβεηε̄с ηηη̄-
 αναε̄η̄η ηη̄-
 [ηεшто]ρτρ

^a This being the *verso*, the formula [τ̄ε π|ε^χε̄] would indicate the last fol. of a quire. (More usually τ̄ε on the last, ηε^χε̄ on first of following quire.)

Fol. 3. *Recto*. . . they sealed (*σφραγίζειν*) it with a seal (*σφραγίς*). And after this also she was not comforted at heart, saying, 'If I go not and see the tomb (*τάφος*), how they have laid Him, I will not sit down.' But (*δέ*) these things being so, and moreover (*μᾶλλον δέ*) as there was a great

. . . which as the Sabbath, she saying, 'Let us arise at night and go forth with her and take her out and she see His body (*σῶμα*), lest she die on His account (*ἀφορμή*).'⁷ They arose and prepared much spices and . . . (*plur.*) . .

Verso. . . that they should go forward, being afraid and trembling. For (*γάρ*) the Jews were lying in wait for whoso should go forth to the

grave, that they might do them evil; and the watchers were watching it, lest His body ($\sigma\omega$) should be taken by stealth; and there was a disturbance on His (?) account, because that

. . . words] that He spake unto them, while He was with them, 'Needs must that I should suffer these things and should arise, there being (still) darkness and disturbance.'¹ And they left all these things behind them and went with her, by reason of her need ($\acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta$) and her trouble

Fol. 4. → *Recto*.

margin
 на[
 ша[
 енез њ[ет-]
 рѣшепкар к[
 ереперзнт^a с[. .]
 нѡе нтнеѡ[. . .]
 еусофосп[е] е-
 пероу^{sic n}о ептау-
 шопе тнроу
 рѣшепкар
 кан едсѣї пно-
 [мо]с нѡе ммо-
 [чснс] кан едсѣ-
]еп-

↑ *Verso*.

]ω
 пероуо-
 [ен] аисюу
 анахωρεі
 нау атнаве
 шопе нтпа-
 ше мпероу
 апетмооут
 тωоуи аѣе е-
 воа рннеи-
 рдау
 Апкат[апетасма]^b
 мпрїпе
 ?

margin

^a перзнт more probable.

^b Inevitable, if not too long. Last letters perhaps above the line.

Fol. 4. *Recto*. . . . ever on the earth, his (?) heart being like, he being wise ($\sigma\sigma\phi\acute{o}\varsigma$) beyond all them that had been upon earth, whether ($\kappa\acute{\alpha}\nu$) when he received² the law ($\nu\acute{o}\mu$.) like Moses, or ($\kappa\acute{\alpha}\nu$) when he

Verso. . . . his (?) light; the stars departed ($\acute{\alpha}\nu\alpha\chi\omega\rho\epsilon\acute{\iota}\nu$); darkness was at midday; the dead arose and came forth from the graves. The veil (? $\kappa\alpha\tau\alpha\acute{\epsilon}\tau\alpha\sigma\mu\alpha$ ³) of the temple (?)

¹ Cf. Lemm, *Misc.* lix.

² 'accepted', if this refers to Christ.

³ V. note ^b.

No. 5.

Presumably from a Sermon (or Encomium), with reference, on *verso*, to the death of the Virgin. Cf. the passages in Forbes Robinson's *Apocr. Gospels*, pp. 65, 83, and in *PSBA*. xxix. 304. The narrative would appear not to be related here by an apostle.

→ *Recto*.

margin

ацѣ наѣ и(рєн-)
 таєтє рѡѡ[ц]
 еїтєїтѡ[рєн]
 епашѡоу — ш[
 ацѡоє нїѡ цєт[
 снѣ жєєїє па- ѡп[
 каѣ тнрѣ епелѣ- снѡу ѡ[
 то еѡл епек- ацѡп[
 єтѡт еїтє[к- ацтн[
 сннѣ еѡроу-]є[
 оуѡѣ рєпкѡѣ
 етїѡпѡуѣ
 нсєжї иїсєѣ
 иїсєшѡпє
 рєпєрѡу и-
 таєїтєр[ѡ]
 еїтнѡѡ[ѡєн]
 епкѡѣ.
 Єшѡѣ ац[

↑ *Verso*.

margin

[п]нѣ єрєїѡ[λ]
 [и]їѡпѡєтѡл-^a
 [λ]ѡє єѡшѣт иї-
 єѡѣ єѡѡєрєї
 еїтє еїтєс-
 єѡу нѡтѡѡ-
 жє єрѡѣ ацѡ
 нтєрѡуѡѡѣ
 нєѡѡє єїтѣ-
 ѡн иїтнѣ
 ѡпѡѣрѡѡѣ
 иїтнѣ рѡ-
 шє ацѡѡ е-
 ѡл єѡѡ е-
 ѡє рїтїтє-
 [с]нє иїтѡѡѡ-
 [пє] еїтє е-
 [пн]ѡѡ иїтѡпє-
 [шн]рє ѡѡ е-
 [рѡн] еїтнѣ
 [...]ѡн[

* Perhaps nothing instead of λ.

Recto. . . he gave unto him also (?) honours and many gifts (*δῶρον*). He said unto Joseph,¹ 'Behold, my whole land is before thy father and thy

¹ *V. Gen.* xlvi. 6.

brethren. Let them dwell in the good land and buy and sell and share (*lit. be*) in the honour of my kingdom and the good-things (*ἀγαθός*) of the land.¹ If we (?)

Verso. . . . to] heaven, the eyes of the apostles (*ἀπ.*) looking after her, beholding her and her unspeakable glory. And when they² had attained with her unto the gates (*πύλη*) of heaven, the door-keepers (*θυρωρός*) of heaven rejoiced and cried out, saying, with the voice that had reached her³ at the time when her Son had gone up to heaven

No. 6.

We have here the last words of one Sermon, followed by the title and opening of another; also (*fol. 2*) a passage, relating to Acts i. 3 ff., which may belong to either or to neither of the preceding. That with its title preserved was pronounced at Christmas, and might be attributed to Basil of Caesarea, if that town's name could be read in the second lacuna. The text, however, does not resemble that of any published sermon by Basil.

Fol. 1. ↑ *Recto*.

margin

χοεic παῖ ε- ωτ̄ ἄνπ[ε]π̄α
 βολ̄ ριτοοτ̄ϋ ετογ̄ααβ̄ [ϣαενεζ]
 νεοογ̄ ἄπει- ἱεπερ̄ ρ[αἄνπ] ·
 — — — — —

7 . οῡεζ̄ν̄νεic ἱτε [·
 · πεπισκοποc ἱτι[·
 · ἱτ̄ωορ̄π̄ ἱναπ̄α[αοκ̄ια ·
 — εϣ̄αᾱε ετ̄βε[ρ̄ογ̄αῑσε ἄπει-

→ *Verso*.

margin

[. . .]ε̄ ἱερω- λοολε' εω̄λπ̄
 [βε] ^a ἄπανρ εγ- ἄπ̄π̄ῡλ̄ρ ετε-
] ἄε̄ ρ̄π- ἱπ̄π̄α† καρποc
] τπε αἱ · π̄γ̄τ̄β̄νο
] ἄᾱᾱ π̄νγ ἄεπ̄τ̄α† καρ-
] ? ποc ρ̄π̄ορ̄ογ-
] ε̄βολ̄ ροτ · τοτε
] καλ̄ν ϣαρεπογοεic
] ογ̄ αωρ̄ ἄπεερ̄ρ̄ε̄
] ρογ̄ εω̄ρ̄ε ἱπ̄π̄ε-
] ἱοεγ̄ ταγ̄αατε ρ̄π-
] ἱεε ογ̄τελ̄[ηλ̄] το-
] ? τε ϣα[

^a ρωλ ρα- less probable because of the division ρω-λ.¹ Perhaps the supposed quotation does not end here.² Sc. the angels.³ *Lit.* 'been for her'.

[σωτ]ηρ ἱς περὶ [μεουχοуτ]ης α-
[пѣот хο]ιαχн : [ρνοуε]ρнин ?
]— — — —

[С]ршанпехи- ρραῖ πο[υ]ψ-
αων ουμε · ин ηχορ[τος]
ηтеροуαе- шарейш[ни]
пе анаχωρει · ρι ρаше еб[ол α-]
ната пшаже п[ω] · ^a шa[ре-]
αпсоφος со- при' βοу[β]ου[γ]
λοαων ητε ρη^b [
панр поу[т] · η[
ηтепрн ша · η[. αγ]ω ρη
тоте шаре- шарен[αλ[α]те]
пназ тауо е- еи' ебол ρη[.]

margin

^a Read φουω.^b ? ρη[пезактин].

]ρε αα[·
]ψβno-^c πεс[
]ραше ρριре [?τοу-]
]ουρλοου рне αпетни-
ο]ηηε ηса- се εροηη' ραе-
]εψηтаσ- пкүпос ηт-
[се] ρηоуоу- иγαεφη шан-
[ро]т еускр- тенецшнн
[та] ρηααα α- † ηпегс†
[αα]оηе' ете- поуе · αγω
]η ηоуωρε шaγ-
снс[ε^d . . .]η^o † ηпегшннγ
оуе ебол е- еαλαса η-
теψβω ηе- сеεире ηтеγ-
 ерсаαα' ρη-

margin

^c ? тηпооуе.^d Must be теηε.

Fol. 1. *Recto*. . . . our] Lord, He through whom (be) glory to the Father and the Holy [Ghost (πν.)] [for ever] and ever. A[men.]

A Sermon (ἐξήγησις) of . . . , the bishop (ἐπ.) of . . . , of Cappa[docia] Prima, discoursing upon the [Birthday of our Saviour (σω.)] Jesus Christ, [on the 29th day of the month Cho]iakh. [? In peace (εἰρ.)]. Amen[?]

When¹ the winter (χιών) is gone by and the rain hath past (ἀναχωρεῖν), according to (κατά) the words of the wise (σοφός) Solomon, and the air (ἀήρ) is pleasant, and the sun doth shine; then (τότε) doth the earth put forth a garden of herbs (χόρτος), the trees burst forth in gladness² at budding, the sun is fervid in And the birds likewise (?) go forth from . . .

(*Verso*) and cover (?) the air while they the sky following . . . footsteps gladly, skipping (σκιρτάν) in the . . . pastures. Then (τότε) doth [the] knife (*lit.* sword) go forth unto its vine, to cut off the

¹ Cf. Cant. ii. 11.² *Lit.* 'throw out gladness'.

branch that shall not bear fruit (*καρ.*) and to dress (*lit.* cleanse) that which is about to bear fruit in gladness. Then (*τότε*) doth the husbandman sharpen his sickle to reap those that have made progress joyfully. Then (*τότε*) doth (?) flower . . . southwind of that (?) which¹ upon the orchard (*κήπος*) of the bride² (*νύμφη*), that its trees may give their perfume. And the fishermen put their nets into the sea (*θάλα*) and do their business (*ἐργασία*) in

Fol. 2. → *Recto* (?).

2 illegible lines.

] ? εγ-

[ογωη] εβολ	חנוזσε <u>εεεου</u>
[ηεε] ηροου	ησι πενταγ-
[εεει]ρε ηρεη-	εω <u>εε</u> εγ-
]σ ^a αγω	εω <u>εεεος</u>
[εεη]δε ηεε-	εεπεεεε
[εεε]εηεεεε-	εε εραε ε[εεπ-]
[ερο <u>εε</u>]ηηου-	ουο[? <u>εεε</u>]τε ^c
[τε] αγω εγ-	[ρ]ο <u>εεπ</u> ηη
[ουωε] ηεεεεε	ηεη εε ηρε
[αγω] ηεεπα-	εηεε ηεεεπ-
ραεεεεεε ηαγ	ερο ησι πε-
ε <u>εεεε</u> εβολ	τεεεεεεε <u>εε</u>
<u>εεεεεε</u> ελλ ^b	εεε ηεεεεε-
εεω επερητ	εεεεεεεε ·
εεεεωτ	ηεεεεε εεε
ηεε ηεεε-	εραε εεεεεεε-
ηεεεεεεε	εεεεεεεε
ηεεεεεεε	ηεεεεεεε[ρο]
εεεεεεεε	<u>εεεεεεεε</u> εεε[ω]

↑ *Verso* (?).

margin

τε ηε[εεεπ-]	[
ερο εεη[τε]-	εεω[
εεεεεε ηεεεεε-	εεεε
ηουτε · εε-	εεεε
σε πενταε-	αγω ε[
ουωεεε ηαγ	εεεε[ηεεεεε-]
ηεεεεε ησι	εεεεεε[ε
ηεεεεε πε-	εεεεεε[? ε-
[εεε] ηεεεεε	εεεε εεεεεε-]
εε[? εεεεεε ^d]	εεεε εεεεεε-]
εεεεεεεε[εεεε]	εεεε[εεεεεεεε]
εεεεεε ηεεεε-	εεεε ηεεεε[ε-]
εεεεεε ηου-	εεεε · αγω εεεε-
εεεεεεεεεε	εεεε εεεεεε[εε]
εεεεεε ·	εεεεεε · αγω
εεεεεε εεεε	<u>εεεεεεεεεε</u> [ε]
εεεεεε εεεεε-	εεεεεεεε
εεεεεε ηεεεε-	εε[εεεεεε εε-
εεεεεε ηαε	εεεεεεεε ηεε-
ηεεεεεεε	εεεεεε [εε]εε-

^a One expects εεεεη. ^b *Sic*. A strange abbreviation; recurs in col. 2, penult. ^c This line may begin εε. [Either MS. or copy is faulty. The proper text of v. 6 follows below.

^d Here again more space seems indispensable to the sense. In preceding line ? εεεεεε.

¹ εε is difficult: possibly 'of Him that'.

² Cf. Cant. iv. 16.

ραπισε με̅	ἄειος [παυ γε-]	καυ ρατεγε-	ζογρια̅ ἄπιση-
αυβαπτιζε	πειωτ πα-	ζογρια̅ μαγ[α-]	ρε εψαει-
]	† πταειπτε-	αυ̅ αποκ ει[-]	κα πια ετε-
	[ρ]ο̅ αλλ̅ εγ-	θεωρει̅ π̅[	εξ̅π̅ . . [
	[ψα]χε̅ επε-	ψηρε [

Fol. 2. *Recto*. . . appearing¹ during forty days, doing signs (?) and speaking with them concerning the kingdom of God; and, eating with them, He charged (*παράγγ.*) them not to go forth from Jerusalem, but (*ἀλλά*) to wait for the promise of the Father, 'the which ye have heard from me.' He said, 'John indeed (*μέν*) did baptize (*βαπτ.*)

they then, that had heard him asking Him, saying,² 'Lord, dost Thou (*μή*) at this time (?) the kingdom to Israel?' But (*δέ*) in what manner shall he that hath not the authority (*αὐθεντία*) and the power give the kingdom? 'Lord, wilt thou, at this time, give the kingdom to Israel?' When He said unto them, 'The Father shall give the kingdom,' they rather (*ἀλλά*) spake of the

Verso. . . the kingdom and the power (*ἐξουσία*) of divinity. What, then, was it that the Lord [Christ?] answered them? 'Ye³ times] and the seasons (*χρόνος*); that He might not impute ignorance unto the Son. 'It is not yours to know the times and the seasons (*χρ.*) which the Father hath set within His own power (*ἐξ.*).' I behold (*θεωρεῖν*) . . . Son

. . . the Son . . . power (*ἐξ.*), . . . to fulfil . . . , saying,⁴ 'I have power (*ἐξ.*) to lay down my life (*ψυ.*) and I have power (*ἐξ.*) to take it up.' And be not astonished, O beloved, that He placed the knowledge of the seasons (*χρ.*) within the power (*ἐξ.*) of the Son, when everything that . . . on

No. 7.

This Sermon has an unusual interest from containing the mention—so rare in Coptic literature—of contemporary historical persons and events. Not only was it pronounced at Alexandria in the cathedral church⁵ by the patriarch Damianus,⁶ its author, but this in presence of the emperor Maurice's

¹ Acts i. 3.

² Text of following clause not in order.

³ Nor of this one.

⁴ John x. 18.

⁵ καθολικὴ ἐκκλ. V. Rossi, *Papiri*, ii. IV. 59 c (v, below on these texts). Cf. *PSBA*. xxvii. 171.

⁶ Damianus, 578–605. See my notes *Copt. Ostr.* no. 18, and Krüger in *PRE*³. iv. 439.

envoy, Constantine *Δάδρυσ*.¹ With him was Amantius, apparently a prominent eunuch.² Constantine's mission to Alexandria is mentioned, though without year, by John of Nikiou.³ If it were but possible to identify, among the various earthquakes of this period, one shortly previous to that mission, we might arrive at the date of the latter. It was one, at any rate, which shook Syria (*v.* below), and, to judge by the title of the present sermon, presumably Egypt also. Evagrius records an earthquake, affecting Antioch and its suburbs, in Oct. 589.⁴ In the foregoing (or same?) year Agapius mentions one, likewise at Antioch, and in 591 and 599 others, not localized⁵; while John of Nikiou describes one which devastated Antioch, the east and 'the isles' in this reign.⁶ The title of our sermon is but a fragment—that a considerable part of it is lost may be estimated from a comparison between the length of gaps in fol. 10 and in the parallel passage in the Turin MS. (*v.* below)—so that the effects of the earthquake, to which it no doubt made reference, are unknown. Nor can it be decided whether the words here used as to Constantine and the Egyptian magnates are to be connected with those disturbances to which he, according to John of Nikiou, put an end.⁷

This text has further value in being the means of ascribing certain of the Turin fragments to their true author. F. Rossi, *I Papiri*, ii. iv. 56-62 have been assumed⁸ to belong to the sermon of Athanasius, *ib.* ii. I. 5 ff.; but their identity in several passages with our text now shows them to be due to Damianus. And besides the passages actually identical, there are among Rossi's fragments others, which (though neither facsimiles nor descriptions of this group are given) it is tolerably certain must belong to the same work. One of these⁹ has importance in that it names four places which suffered through the earthquake—doubtless that referred to in the title of our present text: Berytus and Aradus with [] **Ϝεμν** and **Λυρην**. These Lemm seeks¹⁰ (as *Στεφάνη* and the island *Ἰορηνή*) in

¹ Theoph. Simoc. viii. 9 and 13, *Chron. Pasc.* an. 602 (*PG.* 92, 972). The latter has variant *Δάδρῖς*. The three titles here given him are a usual combination in that age, *e. g.* Cairo Pap. 67002 (*ed.* J. Maspero in the *Catal. Gén.*); the two first in Pap. Oxyrh. 138.

² A strange coincidence: Amantius had been the name of a powerful eunuch executed by Justin I. When one finds this eunuch (or yet another namesake?) reappearing as Theodora's envoy to Egypt (*Zoega* xlvi), one suspects that the name had grown legendary.

³ Pp. 298, 532. What his office in Egypt was is not clearly stated: three words (*masfen, makuanen, Ieyám*) are indiscriminately used by the translator, sometimes (as on pp. 295, 296) to designate the same official. De Ricci, *FSB.A.* xxiv. 107, and M. Gelzer, *Leips. Hist. Abh.* xiii. 33, take him for the prefect.

⁴ vi. 8. Cf. *Chron. de Michel* ii. 359, and others on pp. 351, 352, 373.

⁵ *Ed.* A. Vasiliev in *Patr. Or.*, pp. 180, 187.

⁶ P. 536.

⁷ P. 532. The Coptic verb here, literally 'receive', is not often found as 'take into custody', which seems to be the present meaning.

⁸ By O. von Lemm, *KKS.* 280, 321 ff. That the Turin collection once included still another homily on the Nativity, and that by Cyril, is clear from the fragment Rossi, ii. ii. 5=111. 2. Presumably to this belongs the fragment ii. iv. 77 b, referring to Nestorius as the speaker's opponent 'in the midst of the *συναδος*'. It may be noted that Rylands, no. 73, is a text very similar to these. (In its 2nd line read **ϰεανουρος**, cf. Rossi, ii. iv. 57 c.)

⁹ Rossi, ii. iv. 60 c.

¹⁰ *L. c.* 324.

Paphlagonia and Ethiopia respectively; but one would here rather expect localities not so far distant from the Syrian coast. I would propose either for the first name Sophene, and for the second Auranitis¹ (whether the district south of Damascus or that between Palmyra and the Euphrates); or merely *ὄρεινή*, 'the highlands,' for the latter, and *σεφηνή* = ? *σεφηλά*, 'the low country, coast,' for the former.²

Fol. 1. ↑ *Recto*.

— . . . — . . . — . . . —

Οὐλοσο[ς] εαϋταγοϋ Ἰσι πρᾶ-
 νιος ἀπα δαμειανος παρχῆ-
 επισκοπος Ἰρακοτε· ετβε-
 πεϋπο ἄπενεωτῆρ ἰε πεϋϋ
 πενχοεῖς ἰσοϋχοϋτϋε ἄ-
 πεβοτ χοῖτᾶνρ· ἀϋω ετβεπϋα-
 ἀμ ἄπμοϋ· εἰπκῆτο ἰταϋ-
 [. . . .] ἰρῆπρε[τ]ῶς ἰἄπολι-
 [τερομ]εῖρος ε· [ἀν]δσκαζε
 [. . . .] ἀἰ ετωρπ [ἠ]νινα ἰἰᾶ-
 εἰπτοϋ ἠ[δ]ϋ ἰἰωτ ἄπ-
]επ[]

→ *Verso*.

margin

Ξ [. . .] ἡνε ρ[κ]ῶς[ταν]τινος π[α]τ-
 Ξ ρινιος πετешаγμοϋτε ερωϋ
 Ξ χεπλᾶρτνε· ρεπτρεϋτι-
 Ξ ἰσοϋϋ ἰσι ἄαϋρκιοσ πῆρῶ
 Ξ ερακοτε ετρεϋζι ἰἰπαρχῶ
 Ξ τηροϋ ἰνιηε· ἀϋω εϋἄεαϋ
 Ξ ἰσι ππατρινιοσ εἰπρῶπα-
 Ξ τοσ· [ε]ἰπεστρατ[η]λα-
 τνε· εεναεαντιῶ[ς] . . . εἰ-
 οϋρ ἄππαρχωπ τηρ[οϋ] ἰνι-
 εε ἀϋω πᾶνιοσ τηρϋ
 [.]ε ἰτπολιε τηρε []
 [.]ηᾶ ————[ο]

Fol. 1. *Recto*. A discourse (*λόγος*) which the holy (*ἅγιος*) Apa Damianus, the archbishop (*ἀρχιεπ.*) of Alexandria, pronounced concerning the Birth of Our Saviour (*σωτ.*) Jesus Christ, Our Lord, upon the 29th day of Choiahk; and concerning the terror (?) of death³ and the earthquake, that did . . . the most exalted (? *ὑψιστος*) of the citizens (? *πολιτευόμενος* ⁴), compelling (? *ἀναγκάζειν*) to seize the goods of that had not any (?)

¹ It will be objected that *σοφηνή* (even with possibly preceding article τ-) is a word too short to fill the line, and that the other is an unauthenticated equivalent for *Αύρανίτις*.

² Or again *δαφηνή* for *Δάφνη* (of Antioch) might be geographically possible, though ortho-

graphically improbable, besides being too short for the gap.

³ Reading *ϋλαρ*, though hitherto not found in Sa'idic.

⁴ *Πόλις* would, in the context, seem more likely. The sense is utterly obscure.

Verso. . . the Younger (?)¹ and Constantine the patrician (πατρ.), who was called Lartés²; when Maurice the king sent him unto Alexandria, to take (into custody?) all the magnates (ἄρχων) of Egypt. And the patrician (πατρ.) and consul (ὑπατος) and general³ (στρατηλάτης) was present, and Amantius the . . . eunuch⁴ and all the magnates (ἄρχ.) of Egypt and all the populace (δῆμος) of the whole city (πόλις)

Fol. 2. ↑ *Recto* (?).

margin

ζον^a τιροϋ πεγαρτελις-
 επηνεκταῖο της·
 √Π ις πετεπωϊ- αγω πιαρτηγ-
 πε ταῖο ημε ρος·
 ρισμοῦ ημε ειππανχωσ
 ειπαρθε πογα πετρος·
] αγω πιαατη^{sic}
 ρος·
 [. . .]εξαν^b

^a ζον.

→ *Verso* (?).

margin

τιροϋ ητεκ- θε επεκε-
 κλησια ψα- οος ητεκ-
 ρραι ετεκ- ειπτιογτε
 ειπτερϋ- Ημε πετπαρ-
 ποθε· αγω^{sic} √πεγμοϋς
 επογσ[η θε η-] ηραειπε
 χωκ ει[πεκ-] ?
 ταῖο ειει

^b ? αγω ηεγατ[τελις] της.

Fol. 2. *Recto* (?). . . all [Thy] glory (? δόξον⁵) and Thy honours. O Jesus, whose is all honour and all blessing, I shall be like unto one

. . . the evangelist (εὐαγ.), and the martyr (μάρτυρος) and head, Peter, and the martyr (μάρ.)

Verso (?). . . all [the . . .] of the church (ἐκ.), down to our sinfulness.⁶ And they did not find [means to] complete the . . . honour of

. . . of the greatness (μέγεθος) of Thy divinity? Who shall make his understanding (νοῦς) celestial

¹ I do not know whether **ϣημ** (like **ηρρε**), with a name preceding it, can = *junior*. Whether in Lepsius, *Denkm.* vi. 102, nos. 9, 10, 19 &c., Murray, *Ossireion*, pl. 26, 31, it has this meaning or is mere humility, may be doubted. Perhaps read **οϋϣημ**, the town of Ausim.

² *Lit.* 'the Lartés'.

³ These complimentary titles designate merely Constantine.

⁴ Space would allow **πισ η-** or **παρχι-** 'the chief eunuch'.

⁵ I cannot find this form in literary use, though it had acquired a legal meaning. *V. Rylands Catal.*, no. 139.

⁶ *I. e.* 'to me, Damianus'.

Fol. 3. → *Recto* (?).

margin

наштехне- петнаш[ри-]
 алокѣйт- торизе·
 екѣнеи шд- ѿ нѣх[лоно[с-]
 рои· рафог·

∇Ш ѿмапоунл ѿ нѣченеа-
 пшнре ѿ- лѣтеи ѿтен-
 ппоугте стнхпѣ ѿ
 ката тег- ѿма[поунл]
 ѿппоугте ппо[угте ѿ-]

∇Смеспшѣе
 емеспш- прѡ[ме
 ѡне· . . . ѡпт[

]екѡ

↑ *Verso* (?).

margin

[т]ѿппоуг- Аш пшогѡ-
 [т]е· ппоугѣ ѿ тетнаш-
 [р]поуглнѣа ѡш ебол ѿ-
 [а]гѡ ппог ѡе ѿгсгал-
 рнпсгсрѡг· пшѣ псѣт-
 [а]ш ѿппоуг кѡмѣаге
 [. . .]пкарѡѣ ѿтенепѣтн-
 [петн]ашшѡ- ѿѣа шарѡѣ
 [хе . . .]гс ∇Пшѡс ѿме
]и ктагнѡ ѿ-
 ? тегѣггхн
 [р]апсѣ[срѡг]

Fol. 3. *Recto* (?). . . shall be able fitly to account for (*τεχναλογίζειν*¹) Thy coming unto us, O Emmanuel, Son of God according to His divinity? It (?) altereth not, it is not transformed

. . . Who] shall be able to narrate (*ιστορίζειν*) or (η) who shall record (*χρονογράφειν*) or (η) who shall trace (*γενεαλογεῖν*) Thy birth, O Emmanuel, true (?) God . . . man

Verso (?). . . divinity; the young in age (*ἡλικία*) and the old (*lit.* great²) in His days? What lips . . . silence . . . shall be able to speak? What throat shall be able to cry out like a trumpet (*σάλ.*) and belaud (*ἐγκωμιάζειν*) Thy sojourn (*ἐπιδημία*) with us, true shepherd, that did lay down His life (*ψν.*) for His [sheep

Fol. 4. ↑ *Recto*.

margin

ѿме рпѣ- т[
 пме ѿпшѡе ѿ[

→ *Verso*.

margin

]ѣ ∇рѡмологѣ
]ге нап ѿпен-

¹ Could *τεχναλογίζω* have such a meaning? The verb Rossi ii. 1. 34 c would scarcely be the same.

² Not the phrase of Dan. vii. 9.

ἦλας ἡσαρξ̄	π[	]οἱ	тач шω-
εγενεαλο-	Ϝπε[	]ω	πε ·
σεг аεπεχπδ̄	ΑΛ[ηθως	]ωρ	ϜϜηακααν
ἄπεισω-	πε[	?	εβολ αν ω̄
τηρ ·	ε[	?	σαβρινλ
Αληθως πα-	π[		ουαε πτ-
]ραc			η[να

Fol. 4. *Recto*. . . learn (it?) through whom? Fleshly (-σάρξ) tongue hath not power to trace (γενεαλογεῖν) the birth of our Saviour (σωτήρ). Verily (ἀληθῶς) my grow old

Verso. . . confess (ὁμολογεῖν) unto us what befell. I will not release thee, O Gabriel, neither (οὐδέ) will we

Fol. 5. → *Recto*.

	[πχο̄]εἰc π̄αε-
	αε ·
	Χαῖρε μαρία
	τεκλοολε
	]ε εταcωογ
[Χαῖρε μαρία	ε̄τρογοεπ̄
]α	επετρομο-
] εττο	οc ραπκα-
[ρω] ετεπεγ-	κε ᾱπ̄οᾱι-
]ογωπε ^a	hec ᾱπειωγ
]πετγ̄-	Χαῖρε τεπ-
]ε π̄ια-	ταcση [ρηοτ]
[ηωb	π̄ᾱ[οεἰc π̄αε-
	[αε

↑ *Verso*.

Χαῖρε [μαρία]	
τρωσε ετ-	
τήβηνγ ετε-	
ρεπεα[ρ]κα-	[
ριτιc ηον-	αε[
τε ετεπαῖ-	ϜΧα[ιρε
πε πεπχο-	? [
εἰc ῑc πεχ̄ε	ηογb[
?	?

^a Or]ογω πε (*fem.*).

Fol. 5. (Possibly not a part of this MS.) *Recto*. . . Hail (χαῖρε)

Mary [garment (?)] that is [on thee ?], which is their . . . stone¹
 . . . which they . . . Ja[cob²

. . . , the Lord is with thee. Hail (χ.) Mary, light (*levis*) cloud³ which
 illumineth them that sit in darkness and the shadow of death. Hail (χ.)
 thou that hast found [grace], the Lord [is with thee

Verso. . . Hail (χ.) (Mary), pure meadow, wherein is the pearl (*μαρυ*).⁴
 which is our Lord Jesus Christ

. . . Hail (χ.) gold (?)

Fol. 6. ↑ *Recto* (?).

	[тет]εμ[εс]е-
пентаσπο[с]	πειου[μ]ει ε-
пара п[ε]χρο-	нег епсол[ε]λ
нос п[ε]т[ε]пт-	п[ε]п[ε]нора [ε]п-
ре[с]ε[и]се .	п[ε]χολ[ε]ε[с] п[ε]п-
∇λ[α]ι[с] ερ[ο]ῑ ω̄ τ-	ε[μ]α п[ε]ω . [ε]п-
парθενос е-	не[с]ηп[ε]т[ε]χ[ι]α
тоγ[α]δ[ε] ж[ε]р-	п[ε]п[ε] г[ρ]α[с] . те-
вн[к] ет[ω]и	∇Т[ε]ε[с]ε[с]ω[к] е-
ε[μ]ε[п]ε[μ]ω[с] п[ε]-	ρο[υ]и [ε]п-
[αп]α[п]т[ε]μ[ε]α	тир[ε] ε[с]ε[ρ]и[н]
[. . . .]ε[μ]ω[с]	ερο[υ]и ε[п]р[ε]п[ε]
	Т[ε]ε[μ]ε[с]
	[. .]и ε[с]ш[ε]

→ *Verso* (?).

тн [тп]α[ρ]θ[ε]-	т[п]α[ρ]θ[ε]и[ω]с[ε]
ко[с] е[т]ογ[α]δ[ε]	[ж[ε]ε]ρ[β]и[н]к е-
α[ρ]ια ε[с]к[о]с-	т[ω]и [ε]п[ε]-
μ[ε]ι ρ[ε]п[ε]с-	к[ω]с πο[υ]ε е-
т[н]ε[ε] ^{sic} п[ε]μ .	т[ο]р[и]ӣн ε[т]ε[с]-
ε[с]ρο[λ]с ρ[ε]п-	п[и] ε[β]ω[к]
ε[с]λ[α]с ε[с]т[о]γ-	п[ε]ж[α]с ε[п]αγ[υ]
ж[н]γ ^a ρ[ε]п[ε]с-	ε[т]ε[с]ш[п]и[ре]
β[α]λ ε[т]σ[и]п[ε]ω-	п[ε]т[α]с[ш]ω-
ш[т] ε[т]ш[о]γ-	п[ε] [
ε[и]т . α[γ]ω[]	?
μ[ε]ε[с]ρ[ε]ω[β] ρ[ε]-	
п[ε]с[ε]ρ[ε] п[ε]с[и]	
[тп]α[ρ]θ[ε]и[ω]с	

^a Here Rossi, 62 c.

¹ Or ' . . . to thee' (*sem.*), ογω being a verb.

² Or 'jasper stone' ωп[ε] п[ε]α[с]т[ε]с.

³ Cf. Cairo, *Theotokia* 195 (= Tuki 100) and Isa. xix. 1, which verse is similarly used in χαρ[ε]τισμοί, though differently interpreted, by Joh. Damas. (*PG.* 96, 693) and Theod. Stud. (*ib.* 99, 725). It is remarkable that the Ethiopic (Fries, *Weddāsē Māryām*, 38), renders حَقِيقَةً by za-ba-'aman 'true', taking it from حَقِيقَةً: a contribution towards proof of translation from the Arabic. Nothing can of course be deduced from these coincidences as to the early existence of a Sa'idic *Theotokia*; the specimens in Samannūl's *Scala*

(Paris MS. 44, f. 21) show indeed true Sa. forms, but may point (in the 13th century) to a version from Bo. But if Simeon Κυκ[α]γα (*ca.* 520) be, as Euringer (*Or. Christ.* 1911, 215 ff.) plausibly suggests, author of the *Theotokia*, the present passages, in a work dating only some 80 years later, and by a writer of Syrian origin, have an added interest.

⁴ Cf. Cairo *Theot.*, 178; also, besides Usener's article (in *Theol. Abh. f. Weissäcker*), Rossi, *l. c.* 58 b; Rylands Cat., no. 72; *Kebrā Nagast*, ed. Bezold, p. xl and § 68; and Lagarde, *Aeg.* 48, 22 (= F. Robinson, p. 53) where read ωп[ε]т for ογωи[и].

Fol. 6. *Recto*. . . 'him whom she hath borne, out of (*παρά*) the time (*χρ.*) of bearing.' Tell me, O holy Virgin (*παρ.*), whither thou goest for (?) this great meeting¹ [and] this great

. . . She who never desired (*ἐπιθυμῆν*) the distractions (*lit.* consolations) of the market-place (*ἀγορά*) nor the festivities² of the drinking-place, nor meetings (*συντυχία*) for merrymaking. She who never entered a house that was near to the³ She who did not

Verso. . . holy Virgin (? *παρ.*) Mary, adorned (*κοσμεῖν*) with all knowledge (*ἐπιστήμη*), sweet in her tongue, preserving her eyes⁴ from vain glances. And the Virgin doth not work with her hands

. . . Tell me, O] Virgin, whither goest thou, this great distance, to the hill-country (*ὄρεινή*)?⁵ 'I hasten and go,' saith she, 'to see the marvel that hath happened

Fol. 7. → *Recto*.

	margin
τασρηι ετῆ	Ϸωῶρε εβολ
νεσοου νε-	Ϸιαναυ Ϸεινκῆ ^{sic}
βοτιε ·	βε ιταυσοογε
Ϸαηε . αμϷε	απιπασπε-
	χροκος αϷμ[ϷϷ]
	περωτε ·
	Αρη ^a Ϸ Ϸω εϷρ-
	ραλ αμοι
	[Ϸαηπ]ιτα[Ϸ-]

^a Here Rossi, 62 c.

¹ Ἀπάντημα is rare apparently. Διανόημα would fit, though less appropriate. Or? ἀπαντι μα-.

² *V. Can. Athan.*, p. 66 n. To the instances there add *Triadon*, ed. Lemm, § 368 = ϷϷϷ (parallel to *εὐφραίνειν*), and Paris 131^o, f. 9 (? same MS. as Br. Mus., no. 362): αϷωπε μοι ειαπαχωρει μαγαατ ατωλλι μνοϷον εϷρητοϷωι αϷω αικααϷ Ϸμαρητ ετατραβολ ημμαϷ. There-

↑ *Verso*.

	margin
απεϷχοειε	ϷηαϷ[
εσνηϷ ερατϷ ^b	ηαϷ . . .
ιητεμααϷ	αη ει ηα[ι
αϷϷι ϷῶϷε	χοειε αϷω
αϷκῆρτα	τεααϷ απα-
αϷϷι ϷῶϷε	χο[ειε ει]
[ϷιϷ]η απ . . .	

^b Read ερατε.

upon a saint appears, bidding οητωϷ κηαμοϷρ μηπερητοϷωκ ϷεαϷϷ αηον ηαη, and quoting 1 Pet. ii. 23. In this latter passage, and in Brit. Mus. Cat., no. 217 n., the meaning can hardly be the same as in the others. In Mingarelli 295 it is equally obscure (*cf.* Stern, *Gram.*, p. 388).

³ 'Temple' seems unlikely, though my copy suggests it.

⁴ *Lit.* 'preserved in her eyes'. *Cf.* Ps. cxviii. 37.

⁵ *Cf.* Luke i. 39.

Fol. 7. *Recto*. . . . the barren woman. Yet (ἐτι) other six months is it,¹ until womb] swollen.² I shall see how that the breasts, which were dried up, after the (proper) time (χρ.) have become full of milk.³ Perchance³ indeed they have deceived me [in that] which [they

Verso. . . . of (?) his Lord, when she came up to his mother, he leaped⁴ and jumped (σκιρτᾶν), he leaped [in the] womb (?), ere (?). . . .

. . . 'How (? what) come unto me (?) [my?] Lord and the mother of my Lord'⁵

Fol. 8. → *Recto*.

ερατϥ ἀπεϥ- τῖα ἀπρϥ[αειω-]
 στρατηρα- αος ααϥ[εια]
 тне · αεαπῖα [αει-]
 Ουστратωρ тее тωα[ит]
 еϥниϥ ера- енеϥерн[γ·]
 тϥ απεϥт- атака[ѡсуϥ-]
 рон · нн αειт[рн-]
 Оυσως еϥ нн тπ[ε-
 ннϥ [εραт]ϥ неϥер[нϥ
 [αει]εϥεσοϥ итπ[
 [т]εως ѡ на- ?
 [α]εραте оϥ
 [ш]пирете
 [то]ѡноααῖα

↑ *Verso*.

[.]н шααε αει- шωπε^a наῖ ἡ-
 [неϥ]ернϥ αῖ- ϥυπεрет[не·]
 [т]εῖ еϥρнон · √ Διον αειт α-
 [Πε]ααϥ ἡσι προε- ααϥ ит[αει-
 [ρο]ψαлтис таεрни ἡ-
 [ααϥ]εια αειπ[η]н текαααϥ
 [на]οϥωшϥ оϥ- αεснаα-
 [ш]εпкоуи епе- пок ит[εсоϥ-
 [ε]ροоϥ] ἡнек- те ἡнеϥиδ-
 [натаερα]ктис [катаερα]ктис оϥε ϥион α-
] ?] ? пекαο[εис]
]шϥ]шϥ и[тoтπε ιω-
 ϥанитс [па]-
 αεрит

^a Here Rossi, 61 c.

Fol. 8. *Recto*. . . . coming] to his general (στρατηλάτης); a⁶ (στράτωρ) coming to his recruit (τίρων); a shepherd coming to his sheep. Howbeit (τέως),⁷ O my beloved, a marvel is the dispensation (οἰκονομία) [of God] of the singer (ὕμνοδος) David,⁸ 'Mercy and truth are met

¹ Luke i. 36.

² Cf. the phrases in Rossi, ii. 1. 10 b.

³ Here, I assume, the preacher resumes.

⁴ Luke i. 44.

⁵ *Ib.* 43.

⁶ 'Groom' is the sole meaning offered for this. Probably a mistake for a high military title.

⁷ 'Meanwhile' seems unsuitable. Perhaps read ὕμνος.

⁸ Ps. lxxxiv. 10.

together; righteousness (*δικαιοσύνη*) and peace (*εἰρ.*) have kissed one another¹

Verso. . . . talked one with another, whilst yet (*ἔτι*) they were in the womb. The hieropsalt (*τεροψ.*) David said,² 'Deep answereth unto deep at the voice of Thy cataracts (*κατ.*)'

. . . be unto me servant (*ὑπηρέτης*). It is I have taken away the barrenness of thy mother; for she shall bear thee and thou shalt prepare the ways before thy Lord John, my beloved

Fol. 9. ↑ *Recto.*

margin

Καθαριζε ἡνε-	ωτ[
ριουγε εἰσο-	∇ Πεν[
σμε ριον ἄ-	παν[
πεκχοεις·	∇ ἦτον η[ε
∇ ἦτονπε φηα-	πεψω[
δαπτῖζε ^a εβολ	σιχ εϋ[
ριτοοτῖ·	ἄπεϋ[
∇ Λιου τενοϋ	∇ ἦτον η[ε
πῆαιϋἄποϋ-	απε[
ϋε εἰταῖνϋ	ἦτεπα[
ἡναθαριζε	αγ[
[π]μεριουγε	∇
[ρ]ιον ἄπ- ^b	

^a Here Rossi, 61 c.

^b πεκχοεις.

→ *Verso.*

margin

]εν	ταρο ^c · ἄπε-
] ααρῖ-	τακοῖα πι-
] αεπε-	σῶαίσε ταρο
] αἰεν-	ῶ ααρῖα τπαρ-
εν]αανε	θενος·
ε]τῆπερ-∇	∇ Αρῖαισε ἦτο
[σῶαί]σε ετ-	οϋπαρθενος
] εβολ ἄ-	∇ Αρῖαισεῖῶ ἄιῶ
] πεῖ	ααγαατε·
ενσῆϋ ^o	ἦτο οϋπαρθε-
] η	νος ?

^c Here Rossi, 58 c.

Fol. 9. *Recto.* . . . Make clean (*καθαρίζειν*) the crooked paths before thy Lord.³ Thou it is by whom I shall be baptized (*βαπτ.*). Come now, honoured bearer of good-tidings, make clean (*καθ.*) the paths before the
. . . Thou Thou

Verso. . . . signify (*σημαίνειν*)⁴ . . . because of this first-born (?) that . . . out from

¹ Rossi, ii. iv. 94, Fr. vi **αδ** appears to expatiate on this.

² Ps. xli. 8.

³ The verb used recalls Isa. lvii. 14.

⁴ Occurs in Rossi, 62 c, but I cannot identify the two passages.

... reached thee (not). The pangs (*ἀγωνία*) of the first-born¹ befell thee not, O Maria the Virgin (*παρ.*). Thou didst bring forth, thou a virgin. Thou didst deliver² thyself, thou a virgin

Fol. 10. → *Recto.*

margin

ἠὼλ^a εἰὼλ· τῆ- οὐ[]
 Ὑλοολε ἀπετ- οπ ἀ[]
 εοολε ἀπεω- ποσ[? ελοο-]
 ἡτ τηρεῖ· Ὑλλε ἀμοσ[ηρεν-]
 Ὑπετρερε ἀ- τοεις ε[]
 πεωπτ τη- εἴωσ[η]
 ρε αρτερωτε ηαιεις[ε]
 πας ρωε κογι ὙШ^c πεισ[οωεις]
 ριπτογερῶ- ἀμιαβ[αριος]
 τε ἡλοκινη ὙШ ηηης[^d]
 Ὑπετμερε-
 μα шопεῖ^b аεω-
 [p]ḥ ερογῆ ρῆ-

↑ *Verso.*

margin

ἡ̅η̅η̅εραφην
 ἡ̅α̅η̅αιε
 ἡ̅η̅η̅εχροнос
 ἡ̅α̅ρ̅χ̅η̅ ἡ̅η̅-
 ηεζοусία
 η̅η̅η̅κοσμοκ-
 ρατῶ ἡ̅τοκ-
 ηε πεγαηει-
 Ὑρρεος τηρογ·
 Λγω πεσαε
 χεηηηηα шо-
 оп ηαγ ῥηηη-
 ηηη [η̅σ̅ο̅ι̅λε]

^a Here Rossi, 58 c.

^b Cf. *πετεμερεπτιρυ шопε оγῆ μεγешорёε ερογη εηηηα πογωτ* in *Damianus' Synodikon*, *Miss.* i. 38, line 7. I propose to re-edit this text shortly, having identified it with that in *Chabot's Chron. de Michel* ii. 325 ff. Cf. *my Ostraca*, no. 18 n.

^c Here Rossi, 59 a, b.

^d Perhaps with Rossi ηετο[ε]ις.

^e Here Rossi, 56 a, b.

Fol. 10. *Recto.* . . . dissolved. Thou (*fem.*) dost nurse³ Him that shepherdeth all creation. He that giveth food unto all creation, thou gavedst Him milk when (*ὡς*) a child, with thy reasonable (*λογικός*) milk. He whom no place may hold was confined within

. . . swathed Him in bandages O this blessed (*μακ.*) manger, O these⁴

Verso. . . . the] hills [and] the sun and the moon and the stars and the

¹ So far recorded only as a Bohairic form, though Peyron (280 b) knew the Sa'idic.

² *Lit.* (reading *αρμαειω*) 'didst act mid-wife'. *Pap. Bruce*, p. 259, uses the verb as

here. Perhaps for *ηαιεcio* (cf. *Steindorff, Gram.* 3, § 262).

³ Reading *ελοολε* with Rossi.

⁴ 'Incorruptible bandages' (Rossi).

trees of the field; the summer and the spring (*ἔαρ*), snow (*χιών*) and ice (*κρύσταλλος*)

. . . the Cherubim] and the Seraphim, the powers (*δύναμις*) and the seasons (*χρόνος*)¹ the principalities (*ἀρχή*) and the powers (*ἐξ.*) and the rulers (*κοσμοκράτωρ*), Thou it is art the Creator (*δημιουργός*) of them all. And he saith, 'There was not place for them in the lodging'

Fol. II. ↑ *Recto*.

margin

† ^a ριωου ἵρεν-	εβολ · ε[αρογ-]
ροῖτε ενаше	Χι ^b ψῖπε [τενογ]
соруентоу еγo	нσι ἡογ[ωнш]
εἰεῖπε εἰπε	εθοογ ἡ[ραῖρε-]
ροῖτε ετθε-	τινος . [°
пшωε ρенко-	өнп ρн[тпо-]
оуе εтветен-	λιс ^d εтс[ωтe e-]
рῶ · πноγτε	рoп εἰп[оογ ·]
xe πανηιορ-	Парεγχι ψῖπε]
тос ελλελωε	нσι [
[ἡ]ρεптoεic	п[
? ?	? ?

→ *Verso*.

margin

]тако ἡσι	χε ἡσι ππεγ ^o -
[ηπα]ραποεос	ααβ ἡεγαтте-
]θaтнс°	λιτнс ег-
[пa] εтoпo-	xω εεεос xe-
]пe ^f ἡшoε-	пеепeα шo-
[ηт εεε]ηтпoγ- ^g	oп ηαγ εεп-
[те е]γпoрx	εεα ηсoῖε
[εἰπε]ωт εβολ	αγω xeαγσλε-
[εἰпш]pe εп-	λωεεγ ἡρεн-
[пeппa] εтoγ[δ-]	тpεic αγx[тoγ]
[αδ εε]pоγ-	ρῖпoγoεγ [
ἡ]σι	εpeпoγoεγ[
	αρχи εἰп[
	[.]с пe[ε η

^a Here Rossi, 56 c.
for us' (Rossi).

^b Probably = Rossi, 57 b.

^c ? η[αι ε-].

^d 'Hidden

^e First visible letter not very like γ.

^f ? εт[оποεα]ze.

^g The prolonged stroke over η demanding εε, one cannot read шoεпт пoγ[сгa.

Fol. II. *Recto*. . . clothe them[selves?] in garments of great price, of divers sorts, some because of the summer, others because of the winter. But (δέ) God, the Creator (*δημιουργός*), is swathed in bandages

. . . Let [them] be shamed [now], the evil wolves of [here]tics (*αἰρετικός*)

¹ Read *θρόνος* with Rossi.

[that are] hidden in the city (? πόλις), that hear us to-day. Let him be [shamed]

Verso. . . . [Let them] perish, the presumptuous (? ἀυθάδης) transgressors (παράνομος), [they] that name (? ὀνομάζειν) three divinities, dividing the Father from the Son and [the] Holy [Ghost (πν.).¹ Let] them

. . . the holy evangelist (εὐαγγ.) . . .,² saying,³ 'There was not place for them in the lodging,' and 'they swathed Him in bandages and laid Him in a manger.' [Him whom] the manger did . . ., thou (*fem.*) didst take like

No. 8.

From a Sermon, treating here of the Last Judgement. The inability of the righteous to aid the wicked in that day is similarly alluded to in Homilies by John *Fejunator* and Theophilus.⁴

Fol. i. → *Recto.*

margin
 ѡѡнѣтеѣнн
 жеоуои наї
 [па]їот ек-
 н[а]наат н-
 совк нте-
 пещиот оу-
 ошѣ ѡпоу-
 ріеѡ ѡпоу-
 ашароѡ .
 жеоуои наї
 пашнре
 ѡѡшѡѡ ѡѡ^a
 margin

↑ *Verso.*

їот наноуѣ
 енепен-
 жпои же[
 енау [ерок]
 рїнеїрїсе
 ѡ н[а]їот ѡѡ-
 шѡѡ ѡѡѡ
 еѡнѡѡѡ
 ерок ѡпѡї-
 ѡѡ . еѡѡ
 же дїрїсе
 еїѣѡ нан
 margin

^a ѡѡѡѡ.

¹ What relation this heresy bears towards the distinctive position of Damianus himself (*v.* Krüger's article, *PRE.*) is not clear. In Rossi, 57 b c (if parallel here) the sect in question are

named Πλατωνίτης.

² A Greek verb.

³ Luke ii. 7.

⁴ Budge, *Copt. Hom.*, 38 *inf.*, 71 *inf.*

Fol. 1. *Recto*. . . wretchedness, (saying,) 'Woe is me, my father! Thou wilt leave me behind thee?' And his father shall make answer, with weeping and groaning, 'Woe is me, my son! [I] have not power [to]

Verso. . . 'my] father, it were good if thou hadst not begotten me. For . . . to see [thee?] in these distresses. O my father, I have not power to help (*βοηθεῖν*¹) thee here. Because I was at pains and taught thee'

Fol. 2. ↑ *Recto*.

ψαροει π̄α-
 ρε εγμεααγ
 [ηα]ηαιος
 ρ[ηη]μα εταε-
 μαγ εσα-
 μαρτε ητ-
 σιχ ητες-
 ψεερε ηρ̄ψ-
 ερνοθε ητε-
 ταποφασ̄ε
 εἰ εβολ ριταε-
 ηχοεἰς ῑε
 margin

→ *Verso*.

ητεςψ[εε-]
 ρε χεεγνα-
 ηοχε εη[κο-]
 λασ̄ε [. . .]ε
 ψαρωψ εβολ
 ησι τεςψε-
 ερε χεογοἰ
 ηαι ταμααγ
 ηηψσοει ε̄ε
 μοἰ εηον-
 οεια ερο· ε-
 εβολ χεαιριε
 margin

Fol. 2. *Recto*. . . groaning and thou shalt (?) find a righteous (*δικαιος*) mother there, clasping the hand of her ill-doing daughter and the judgement (*ἀπόφασις*) coming forth from the Lord Jesus

Verso. . . her daughter, because they are about to cast her to the torments (*κόλασις*) . . .² her daughter will cry out, 'Woe is me, my mother! I have not power to help (*βο.*) thee. Because I was at pains'

¹ Nominal for verbal forms are not uncommon; lands no. 340.
of this same verb, e.g. Brit. Mus. no. 370, Ry-

² *τοτε* probably too long for the gap.

Fol. 3. → *Recto*.

ρι]με ρια-
 [ψα]ρομ με-
 [πε]ουον ψω-
 η[ε ιη]ερε
 ενερ^a ππ-
 ρε ευοον η-
 δικαιος ευ-
 αμαρτε ητ-
 σιχ απευ-
 σοη ηρευερ-
 νοβε · ητε-
 ταποφασε
 margin

↑ *Verso*.

πω[με-]
 πεου[ον ψω-]
 πε ητε[ερε]
 ενερ [{ Ουοι [ηαν]
 μαρενω-
 ουη τηριμε
 ερον μααυ-
 ααν τιπωρ
 ηνεονητ
 τησινψ ηερ-
 μεс εχων
 απατεπε-
 margin

^a Cf. Mark xiii. 19.

Fol. 3. *Recto*. . . weeping and groaning, the like of which never was. And thou shalt find a righteous (*δικαιος*) brother clasping the hand of his ill-doing brother and the judgement (*απόφ.*)

Verso. . . the like of which never was. Woe [unto us]! Let us arise and weep over ourselves and break our hearts and scatter ashes upon us, ere the

Fol. 4. ↑ *Recto*.

ρη[τ]ηητε
 ηηετογααβ
 [αηη]αποс-
 тоλος ευ-
 χηιο αηεον
 ραпенταν-
 ααγ · αη η-
 margin

→ *Verso*.

mostly
 illegible

жетенер-
 margin

ρῶν πατρῶν
 ἀπ' ἁπτα-
 σθι ψαξε ε-
 σω· εὐχαπῖο
 αἰοῖν ζεετ-

^{sic}
 ῥοτε εῤη-
 τοῦ ἡμρωαε
 παρα πποῦ
 τε· εκ-
 ψαπχοοc
 margin

Fol. 4. *Recto*. . . in the midst of the saints [and] the apostles (*ἀπ.*), upbraiding us for the things we have done. Shall not (*μή*) our mouths be shut and we find not a word to say, whilst they upbraid us for that

Verso. . . because we fear men more than (*παρά*) God. If thou say

No. 9.

This Homily does not appear among the works ascribed to Gregory Nazianzen.¹ The connected foll. 5, 6, 7 contain the author's name; they belong therefore to the title-page, fol. 1; while foll. 3, 4, connected by their subject-matter, appear immediately to precede fol. 5. But since the title relates to Rom. iv. 15, therefore foll. 11, 12, 13 must belong to this same text, dealing as they also do with that verse. Again, repentance being the subject of foll. 3, 4, 5, therefore fol. 2 probably comes near these. Finally, I have noted (on my copy) that foll. 8, 10 appear, from their present shape, to lie near to fol. 7; they too, then, should belong to this sermon; while fol. 9, dealing, like the last, with charity,² should probably be placed close to them.

Cf. also No. 1.

Fol. 1. → *Recto*.

[οὐρο]μελια^a ἦτε προτιος' ὑρνω-
 [ριος] πεθεδλοτος' πεπισκοπος'
 [ηνα]ζιανζος' εατταγος' εθε-
] ? ετ· γρ . . [η]αποστ[ο-]

↑ *Verso*.

[+]] με· παγλο[ε εγ-]
 εθεδου' ηνα- σω' [αμεος']
 χος' χεεγ- + χεπ[αα' ετε-]
 ψανει εβολ' αηη[ομεος']

^a Above this line another, or an ornament. The six lines of title are in a sloping script.

¹ Nor among those of his namesakes.

² On Zoega p. 19 is the title of a homily by Gregory on charity. Its text is unpublished.

[Λος] ετογααβ' χεπια' ετεειπ[ο-]

[α]ος' πρητη' εειπαραβασις^a

πα)πογυ' πεγρωβ [

]ετρε- ματε πρ[

]πψα- нех трагун

[хеп]тисн- иисос' • еγ-

[ααη]πει + αω' αειος

]τη [χετη

? ρτηн ет-

. ω ?

ρηπекκλн-

сiα' • αλλα' χηп-

теγпог' еγ-

ρμοос' ρηп-

тγпασις' •

[+ε]γψανσω-

тει' етλεξис'

ητεκεογει

ει αειπσωс'

ψαγρπωβψ'

απενταγ-

[с]οτμεс' η-

[т]εγпог' •

[.]ηδσωтει'

πρηт[ε]γ' αειп-

пара[βасις:]'

+ екαω' [αειος']

χεογ' [ω παγ-

λος' • [

ρειτλο[

ερον [

соп[

+ ειμε[

ητη[

χε[

?

?

^a After this I read η., very doubtfully. It did not seem to be αηηη.

Fol. 1. *Recto*. A Homily (ὁμιλία) of St. (ἅγιος) Gregory the Theologian (θεόλ.), the bishop (ἐπί.) of Nazianzus, which he pronounced concerning the holy apostle (ἀπ.), namely, 'The place wherein there is not law (νό.), there is not transgression (παράβασις).'¹

. . . good (?) . . . that . . . the word (?) whereby (?) we point out (σημαίνειν)

. . . ., cried (κραυγή) after her, saying, We give heed unto

Verso. . . Wherefore? I will tell. (It is because) whenever they come forth from the church, nay (ἀλλά) from the moment that they are seated at service (συναξίς), if they hear the lesson (λέξις) and there follow another (lesson) after it, straightway they forget what they have heard. Let them (?) hear

. . . Paul, [who] saith, 'the place wherein there is not law, there is not transgression.' What sayest thou, O Paul?

¹ Rom. iv. 15.

Fol. 2. ↑ *Recto.*

εωγснс
 асѣ ꙗномоо
 асѣхоуу ꙗ-
 непрофн-
 тнс' аγω' πε[
 ѿпоуꙗис- + εис ρнн[те]
 теуе· ѿп- †ѣи ш[пе
 + ꙗсωс' апшн- εвоλ [
 ре' ѿпноу- ѿн[
 те' тωоуꙗи' шар[
 ρоуꙗаѿѿ ои ꙗс[н-]
 ѿпсѣсѣωт' таγρ[
 + асѣи есѣа- анок [
 же' ꙗѿѿѿѿѿѿ те ет[н-]
 есѣѣω' ѿѿѿѿс' · тасѣ[
 + жеесѣѣѿ- ꙗка ꙗ[ѿѿѿ
 хоуу ꙗна- εвоλ а[^а
 профнтнс' сепнѣ [ε-]
 етоуааѿѿ' ѿол' ѿ[ѿѿѿоꙗ]
 ннѣꙗ' аγω' + ꙗтас[ѣхоос]
 аγѣаже' ꙗѿѿ- ан' ꙗс[ꙗноу-]
 ѿнѣꙗ' еѣѿѿ- те' ѣ[ѿѿѿн-]
 паран· пе- ет[н шароꙗ]
 margin margin

→ *Verso.*

ꙗꙗпоꙗтеγ[ε]
 ꙗшоꙗꙗ' ·
]па- + αλλα' есѣа-
 [паꙗѿѿ] тар ρо- хоос' же-
 [λс а]γω сасω- εис ρннте'
 [оꙗ] ꙗсꙗ таεтꙗω аноуѣѿѿ
]о оуꙗа^б
 н[сꙗ ꙗεтꙗω
 ?
 [ερш]аноуа' оооꙗ' еꙗѿ
 [†]псѣоꙗоꙗ' шωꙗе' ѿ-
 [εꙗε]ѣс' етѣе- ѿок' · ете-
]ѿѿѿѿе
 ?
] εѿол
 ?
]сѣшωꙗе'
]оꙗѣш'
 [εт]ꙗεсѣтал- + тѣεтаноѿа'
 [ооо]γ' · ѿεсꙗ- ѿпѿѿѿѿе'-
 оꙗ]нос' пе тѣѿѿѿѿѿѿ
 [псꙗ]ω' ес-^с еꙗоꙗ' · ер-
 ε]ѣωꙗ' + шанꙗꙗꙗѿѿε'
 margin ѿоꙗ' еꙗꙗ-
 margin

^а аγω or αλλα.^б ꙗшт?^с Not an epithet of εтꙗω.

Fol. 2. *Recto.* . . . Moses. He gave the law (*νόμ.*), He sent the prophets (*πρ.*) and they believed (*πίστ.*) not. Afterward the Son of God arose upon His Father's right, and came and spake with us, saying, 'If I have sent my

holy prophets (πρ.) unto you and they have spoken with you in my name

. . . Lo, I am put to shame (?) through all things they flee from [me']. Hath not God said, 'Come unto me'

Verso. . . . for (γάρ) my [yoke] is easy and my burden is light' the burden [If] one betake him to Christ by reason of . . . sin (?) disease(d?) [and?] desire that He would heal them, He doth not [lay a heavy? bur]den

. . . 'and first thou live strictly (πολιτεύειν).' But (ἀλλά) He saith,² 'Behold, thou hast been made whole; turn not again to commit sin, lest a worse thing than this befall thee,' which is (to say,) 'Thy whole way-of-life (πολιτεία) is (that) thou turn not unto sin again.' Repentance (μετ.) of sin is not returning thereto. If a man turn unto God

Fol. 3. ↑ *Recto.*

τε' εϋογ-	
ωψ' εμετα-	
νοει· εϋχι	
+ ἀπ̄τ̄ῡπος'	ρ̄π̄[
ἡ̄ο[γ̄σ̄λο]δ̄σε'	πο[
ερερατ̄ς	κο[
ταχρηγ'	ἡε' [
ε̄χῑπκαρ̄ς'	+ σ̄ιω[
ερετεςαπε'	τ̄ιϋ̄
πνο̄ς ερρᾱι	πα[
ετπε ερε-	χε[
неспоиш'	χε[
χοσε' енеу-	ρ̄ε[
ернγ'· ἡ̄θε'	τ[
+ ἀπ̄ρω̄λλε'	σ[
εϋνασι' τεϋ-	πε[

→ *Verso.*

	ἡ̄σωε'·
	+ ρ̄ενκοογ̄ε'
	αγ̄σω' ρ̄ε̄-
]	π̄εσογ'
]	εγ̄αψε' ἡ̄-
]	σαπ̄χο̄ι'·
]	+ ρ̄ενκοογ̄ε'
]	εγ̄ρ̄εμοο̄ς'
]	εβολ' ρ̄ε̄-
]	π̄χο̄ι'· ρ̄εν-
]	+ κ̄οογ̄ε' εγ̄-
]	αρ̄ε' ρατογ'
]	ρη̄π̄χο̄ι' ἡ̄-
]	πογ̄σ̄ἡ̄ μα
]	ἡ̄ρ̄εμοο̄ς'
]	ψ̄αν̄πογ̄-

¹ Matt. xi. 28-30.

² John v. 14.

οϋερητε'	επ[	]ρωμε'	πωρ' επε-
αααγ' ρααα-	+κα[	]πτε-	κρδ'· εγ-
πκαρ' περογ-	ψη[	]ει	+ψαππωρ'
+αρ' εααπω-	+καπ[	]ψ'	αε' επεκρδ
ρη' αποειψ'	τη[	]ερογ'	πτεπχοι
πτεσλοδσε·	?	]γ	αοδνε·
+ται ρωωγ'-	+α[	π]χοι·	+ψαγει αε'
τε οε' απρω-		]ε·	εραι ρα-
margin		]τογ'	margin

Fol. 3. *Recto*. . . . desiring to repent (*μετανοειν*) he hath the type (*τυπος*) of a ladder, the foot thereof fixed upon the earth, its head reaching up to heaven and its steps¹ raised one (above) the other. Like as a man lifteth his foot from the earth and setteth it upon the first step of the ladder, even thus the man

Verso. . . . others² stay in the water, hanging upon the ship; others sit on the outside of (?)³ the ship; others stand upon the ship and have not found place to sit, until they attain unto the shore. But (*δε*) when they attain unto the shore and the ship is in port, they come (+ *δε*) up from (?) [the ship

Fol. 4. → *Recto*.

η . οη εγ-
 ρμοος' κα-
 λωσ' απ-
 ηετραπεο-
 ογ' ησεει
 τηρογ' εαα-
 ηεψωγ-
 ωογ' ησε-

ρ[

↑ *Verso*.

ριτε'· αν-
 +τωοηη' αε-
 επαεεκρα-
 τεγε' αμοι
 ηταμετα-
 ποει· ηα-
 σοοηη' αν'
 αειηαωηρ'

]νος^a

^a κοσμηκος, κληρικος, ραρηηηκος ?

¹ ποειψ is a new word.

² The preceding column too dealt with the shipwreck: χοι is legible.

³ I can find no instance of ρμοος so constructed. Brit. Mus. *Gk. Cat.* iv, no. 1609 is too uncertain; Crum, *Ostr.* no. 351 still more so.

οἰχαῖ τη-	ce[	|	]шаре-	шаритѣр-
ροῦ · ταῖ-	οἰ[		]ки	ῥἄλλοῦ πτεε-
+τε θε' ἄπε-	ci[		οἰχα εἰ	τανοεῖ ·
τοῦπαρε'	τι[		?	+αιη ακσειπ
εὐβλῆβλε'	αγ[		]εε-	διαθνη
ἵπορωτ'	θε[		[. ῥελλ]λο'α πε-	ἄνπιπεου'
ῥεπευεμαδ'	οη[		[εεκρα]τεγε'	αι' ρητεκ-
ετεπαῖ-	χα[		[ἄεεο]ε πσε-	ἄνπτηογῖ ·
πε οἰεε-	?		]ε εροε'	+οἰρωεε' εε-
ρος' ἄεε-	α[		]εεκρα-	ρηοβε' εε-
τανοῖα' ·	κα[		[τεγε αλλ]λα' οἰ-	κω' ἵρητηε'
+шаретαιπ-	εαε[		[εηпта]тσοε'	επна' ἄνπιεγ-
шанотнч'	+ερο[		π'εωεεα'	те' εεχω'
ἄνπιουγτε'			ε]наγ'	ἄεεос' χε-
ταροου'			?	margin
τηροῦ' ἵ-			]α	
margin			margin	

^a εεεε- or εεεεε-

Fol. 4. *Recto*. . . they remaining (*lit.* sitting) placidly (*καλῶς*) with them that are in the water, and all come on to dry-land and are all saved. This is the manner of him who shall find a single grape in his cluster,¹ that is to say, a portion (*μέρος*) of repentance (*μετ.*). God's pitifulness reacheth all of them

Verso. . . when] he [shall] grow old and be temperate (*ἐγκρατεύειν*) and they . . . him . . . be temperate (*ἐγκ.*). But (*ἀλλά*) [it is] an impossibility that [?] the body (*σῶμα*) . . . two (?)

. . . torment and didst arise (saying,) 'I will be temperate (*ἐγκ.*) and will repent (*μετ.*).' Thou knowest not that thou shalt live till thou be old and (then) repent (*μετ.*). Hast thou (*μή*) established a covenant (*διαθ.*) with death² in thy youth? A man that, sinning, turneth his thoughts to God's mercy, saying,

¹ Cf. Isa. lxxv. 8 (Sa'id. *ed.* Schleifer).

² Cf. Isa. xxviii. 15, 18.

Fol. 5. † p. iē.

margin	margin
[еиша]нѣу'	+ ѿнгоу есѡ
[ерепи]ант'	ѣлѣасос'.
[н]поугте' ^a	паі ѿтеице'
[н]арѡуна'	есшанеюу'
[н]ѣлѣаі пѣ-	ѣпатѣме-
[нѡ']панове'	таноеі' ѣна-
[еѡ]л пѣшѡ'	+ катанта'
[.]ноуге ^b по-	еѣлѣте' ѣ-
[ѡе] еѡннеу-	песнт' . пѣ[а']
[но]ѡе пѣ-	+ етеѣлѣлаау
[т]ѣ мѣта-	ѿоубен'
ноеі' паі	ѿрнтѣ . [оу-]
ѿтеице'	+ ае пноугте
ѡ ѿѣлѣлѡ	нарп[ме]еуѣ
епна' ѣлпн-	ан' ѿ[нет-]
угте' ппан-	ѡлѣлѣа' е[тѣе-]
[токра]тѡр'	лѣау' шѣе-
[...]нос .	неу' о[у]хрне-
	танос [еу-]
	[на]ѡіс[

→ p. iē.

	иē † хсē	
	те птасѣас'.	фуг[актн-]
+ оу	хрнста-	рѡн [
нос'	еснахи	ѿоуге[
сол'	ѡлѣлаау'	ѿсе[
ѿрѡѡ' пѡу-		еѡуу' [
хрнстанос'		оуге[
ан'пе . оу-		сѣ' . ѿ [еу-]
+ рѡлѣ есѡ-		паѡѡ[н
рн' ѣлпран' ѣ-		ѡлѡ[с'
пноугте' н-		епѣлѣ' [ноу-]
ноугѡ' есѣта-		реѣлѣ[оугте]
не' ѣлѣоу ѿ-		ѿ оугреу-
ѡѡ ѿсоп'		на оуноу' .
пноугте на-		+ паі ѿте-
танос' пѣрѣ		лѣлѣ' ау-
срѡс' ^с ѣлпоен'		оугѡ' еуноѡ
[ѣ]пѣлѣоу .		ѣлѣоу' ѿ[а-]
[+оу]х[рн]с[т]а-		ѡн[у
[нос		

^a Perhaps too little, but grammar forbids ѣлпноугте.^b Should be есѡугеу.^с So copy, but must be срѡѡ.

Fol. 5. P. 15. . . . ' If I die, the merciful God shall have mercy with me and forgive my sins,' and he continueth adding sin to his sin and repenting (μετ.) not; such an one as this is estranged from the mercy of God Almighty (παντοкр.)

. . . therein, being a magician (μάγος). Such an one as this, if he die ere he have repented (μετ.), shall reach (καταντάν) the nether hell,¹ the place

¹ Cf. Ps. lxxxv. 13.

where no light is, neither (*οὐδέ*) shall God remember them that are in that place for ever. A Christian (*χρ.*) that shall

P. 16 (*last of a quire*). . . that he hath done. A Christian (*χρ.*) that shall lie in anything is not a Christian. A man that sweareth by God's name falsely destroyeth himself many times. God shall destroy him, and he shall be in want of bread ere he die. A Christian

. . . amulet (*φυλακτήριον*) shall go (?) . . . at all (*ὅλως*) to the place of a wizard or (*ῥ*) a soothsayer, such an one hath already been stripped [of baptism (?)]. . . .

Fol. 6. → p. 17.

ἰς ϣ̄ Χ̄ς

]ϣ̄ϣ̄ρ̄ι-	+ε̄ν̄ϣ̄ᾱν̄ρ̄η̄-
[ᾱε̄ ε̄]σ̄πορ-	ϣ̄η̄ν̄ῡε̄' ᾱ-
[η̄ε̄ῡ]ε̄' ε̄ῡῖ-	π̄β̄ᾱπ̄τ̄ῑσ̄ᾱ
[τ̄ε̄ ϣ̄]ᾱῖ̄ ᾱῡ-	ε̄ῑε̄ κ̄ᾱλ̄ω̄ς
]π̄ε̄ ᾱη̄'	ᾱη̄χῑ π̄β̄ᾱπ̄-
]ῖ̄ ε̄β̄ο̄λ̄'	τ̄ῑσ̄ᾱᾱ'· ᾱ-
[ϣ̄η̄]τ̄ᾱῖ̄π̄-	+π̄ρ̄τ̄ρ̄ε̄ν̄ϣ̄ο̄ῡ-
[χ̄ρ̄η̄]σ̄τ̄ῑᾱ-	ϣ̄ο̄ῡ' ᾱῖ̄ε̄ο̄η̄'
[η̄ο̄ς]· ᾱη̄ο̄κ̄'	ζ̄ε̄ᾱη̄φ̄ο̄ρ̄ε̄ῖ̄
[τ̄ρ̄η̄]σ̄ω̄ρ̄ῑο̄ς'	ᾱῖ̄π̄ε̄σ̄χ̄η̄ᾱᾱ'
[ᾱῖ̄π̄]ε̄ῖ̄ζ̄ω̄'	ῖ̄τ̄η̄τ̄ῑε̄ῖ̄'
[ᾱῖ̄π̄ᾱῖ̄] ᾱη̄'ρ̄ᾱ-	ῖ̄τ̄η̄σ̄η̄ τ̄η̄ς-
[ρ̄ο̄ῑ ᾱ]ᾱῡᾱ-	+τ̄ῑε̄' ε̄σ̄θ̄ ῖ̄-
[ᾱτ̄ ᾱῖ̄]ᾱε̄ο̄ῡ-	ᾱρ̄τ̄ο̄η̄'· τ̄η̄ς-
[ϣ̄]τ̄' ϣ̄η̄ῖ̄η̄ο̄-	τ̄ῑε̄' ε̄ξ̄ῖ̄η̄ε̄-
[ᾱε̄]ρ̄ς' ῖ̄τ̄ᾱ-	ϣ̄η̄ν̄ῡε̄' ε̄θ̄
[η̄ε̄]η̄ε̄ῖ̄ο̄τ̄ε̄'	ῖ̄ᾱρ̄τ̄ο̄η̄'·
[ε̄]τ̄ο̄ῡᾱᾱβ̄'	+κ̄ᾱλ̄ω̄ς ῖ̄π̄ῑς-
[ῖ̄]ᾱπο̄στο-	τ̄ε̄ῡε̄' ε̄π̄η̄ο̄ῡ-

↑ p. 111.

κ̄ᾱλ̄ω̄ς ῖ̄π̄ῑς-	τ̄ῑσ̄ᾱᾱ
τ̄ε̄ῡε̄' ε̄π̄ε̄ε̄ο̄ῡ'	ϣ̄ε̄τ̄[τ̄ε̄ϣ̄-]
ῖ̄τ̄ε̄' ᾱῖ̄η̄τ̄ε̄ϣ̄-	ε̄φ̄ρ̄ᾱ[τ̄ῑε̄]
ᾱη̄ᾱσ̄τ̄ᾱε̄ῖ̄ε̄:	ε̄β̄ο̄λ̄ [ϣ̄η̄τ̄-]
+ᾱη̄χῑ π̄β̄ᾱπ̄-	τ̄ε̄ρ̄η̄[ε̄]
τ̄ῑσ̄ᾱᾱ ᾱη̄τ̄	π̄ω̄ρ̄' ε̄[
π̄ε̄χ̄ς ϣ̄ῖ̄ω̄ω̄κ̄'	ε̄τ̄ε̄η̄[
ε̄κ̄ϣ̄ᾱη̄η̄ᾱ-	ῖ̄σ̄ε̄η̄[
ᾱη̄' κ̄ᾱρ̄η̄ῡ ᾱ-	λ̄ᾱᾱῡ [ᾱῖ̄ε̄ε̄ᾱ-]
ᾱε̄ο̄ῡ' ϣ̄ῖ̄η̄-	ε̄η̄' ᾱῖ̄[ᾱῖ̄π̄τ̄-]
η̄ε̄ν̄ϣ̄η̄ν̄ῡε̄'	χ̄ρ̄η̄σ̄[τ̄ῑᾱ-]
ε̄θ̄ο̄ο̄ῡ' ε̄ῑε̄	η̄ο̄ς' [
ᾱη̄ᾱᾱκ̄' ῖ̄ᾱρ̄-	+Ο̄ῡγ̄[ῖ̄ η̄ᾱκ̄]
τ̄ο̄η̄'· ε̄ϣ̄ᾱῡ-	ε̄ῡτ̄ε̄[σ̄η̄]
+ᾱε̄ο̄ῡτ̄ε̄' ε̄ρ̄η̄θ̄	π̄ε̄ᾱε̄[η̄]
η̄ε̄ε̄ ε̄ϣ̄η̄ᾱρ̄	ᾱῖ̄π̄ᾱε̄ο̄ῡ]
ᾱς' ῖ̄σ̄ε̄τ̄ᾱ-	ᾱῖ̄π̄ε̄χ̄ς [ϣ̄ῖ̄-]
η̄θ̄' ζ̄ε̄ᾱρ̄τ̄ο̄η̄'·	ω̄ω̄κ̄' ε̄-
+ε̄η̄τ̄ε̄ρ̄η̄ε̄-	π̄ε̄ϣ̄ε̄ϣ̄[ῖ̄ε̄-]

¹ Cf. p. 111.

[λ]οc κηνω-	τε'· ηνε-	ρηνγε' αιπβαπ-	πε' γε[κ-]
[η]ζε αιειο-	δαμιονιον'	τισμα' ακ-	καβρογ [
[ογ ηνε]τηα-	ρωογ οη'	τακδ αιπβαπ-	
	πιστεγε'	τισμα · σε-	
	[α]γω' σεστ[ωτ']	[ηα]καακ' κ[αρηγ]	

Fol. 6. P. 17 (*first of a quire*). . . a woman that fornicateth (πορνεύειν), she having an husband out from Christianity (-χρησιανός). I, Gregory, I have not said this of myself alone; I have studied(?) the laws (νόμ.) which our fathers the apostles (ἀπ.) did fix (κανομίζειν) [for them?] that should

. . . If we do the deeds of baptism (βάπτισμα), then (is it) well (καλῶς) that we have received baptism (βάπ.). Let us not boast ourselves that we wear (φορεῖν) the habit (σχημα) of faith (πίσ.), and (then) find faith barren (ἀργός). 'Faith without works is barren (ἀρ.).'¹ (It is) well (καλῶς) thou believe (πιστεύειν) in God; the devils (δαίμόνιον) also believe and tremble²

P. 18. (It is) well (καλῶς) thou believe (πιστ.) in the death of Jesus and His resurrection (ἀνάστ.). Thou hast received baptism (βάπτ.) and hast clothed thee with Christ. If thou strip thyself of Him through thy evil deeds, then hast thou made thyself barren (ἀργός), every vessel that is becoming old and perished being called barren (useless ἀρ.). If thou do not the deeds of baptism (βάπ.), thou hast destroyed baptism: thou shalt be stripped

. . . wipe off its(?) seal (σφραγίς) from the brow and they . . . no sign of Christianity (-χρ.). Woe [unto thee], if the sign of Christ's death be not [found] upon thee, which is His cross (στ.). For what wilt thou do?

Fol. 7. ↑ p. 10.

margin
 τῆ ετβενεκ-
 ρηνγε' εθο-
 ογ' · τπιστιε'

→ p. 11.

margin
 εροογ' γε-
 ηεττακδ
 η ηενταγ- +ε[

¹ Jas. ii. 20.

² *Ih.* 19.

]εταε	+εχιπερβηγε'	τανδ̄ · π̄τον'	η[
]ερε-	сδ̄ παρτοι'	+ρωωκ' εν-	τ[
]ε	+ᾱιχοос' ηνε-	шанеме'	π[
]епен-	соп' · жешау-	жапрат-	εр[
]ен-	моуте' ερηδ̄	шау' ηса'са'	+ω α[наша-]
]ωш'	ниη' εрнаρ	ниη' · σεπ̄η	ροη [
[εβολ] жап̄т-	ас ηсетаκδ̄	пвт' ераτ̄ε]	ρηη [ηπε-]
[ουχρнс]та-	жаρτοι' ·	ηπεөнс-	өн[састу-]
[нос ρω]ωт	+ειτε' ρηδ̄ η-	астур̄ιον' ·	р[тон
[αιχι] ηп̄βαп-	ροηηт: ε-	+пωρ̄т̄ ηπ̄тен-	сарω[ωη]
[т]сма'	те' ρηδ̄ ηрат'	р̄ηε̄ιδοуге'	εβολ' [ηнеκ-]
[εп]ран' η-	ειτε' ποуη'	ρηηη' ηπε-	пoηε' [ηт-]
[п]εχ̄с · ᾱιχι	+εсшаншω-	χ̄с' · ριοуге'	т̄ηη[тон]
пенсωηη'	пе ηсерас	εροуη' ρ̄ηтен-	εροоу [αγω]
[η]поуге'	ηсетаκδ̄	μεс̄онт' ·	+ηнок' [φηα-]
[ηη]пенсн̄ε'	+шауоуотρ[γ]	енжω' ηηεос	шп̄ тω[ре]
η]αχοос	ηнесоп' η-	жа̄ιρ̄пoηε'	пак' φ[ен-]
]т ·	сеаау' ηβ̄р-	пхоε̄с'	пек[
	^{sic} he' ηсελδ̄	κω' ηᾱε' εβολ'	
	εγ[η]οуге	ηπ̄пoηε'	
	margin	ηπαροу'	
		ηφ̄ηαοуωρ	
		[ан етоо]т	

Fol. 7. P. 19. . . . thou . . . cry out, 'I too am a Christian (χρ.); I have received baptism (βαπ.) in the name of Christ; I have received Thy divine body (σώμα) [and] Thy blood shall say

. . . . thee because of thy evil deeds. Faith without works is barren (ἀργός).¹ I say once more that every vessel that is becoming old and perished is called useless (ἀρυ.), be it (εἶτε) vessel of bronze or (εἶτε) vessel

¹ Jas. ii. 20.

of silver or (εἴτε) gold. If so be that they grow old and perished, they are molten again and made new and cease to be called

P. 20. perishable or (ἦ) perished.¹ Thou likewise, if thou know that thou art useless altogether (*lit.* on every side), hasten, flee unto the altar (*θυσιαστήριον*); pour forth thy tears before Christ; beat thy breast, saying, 'I have sinned; Lord, forgive me the sins of the past (*lit.* of behind); I will not continue'

. . . hast] groaned . . . before the altar (? *θυσ.*) . . . departed far from [thy] sins [and tu]rned not again unto them, I it is will go surety for thee, that thou do [not . . .

Fol. 8.	→	Recto, ^a p. ?		↑	Verso, p. ?	
		margin			margin	
		† ασπῆν' παυ'			επισπῆν'	
		ῤχρια' αν'.			εξῆπιοειν'	
]πῆ		+ουῖροεινε'			ἕπιπρωαν-	
		ευ†прос-			ριον' πῤωω-	+ε[
		фора' επῆ			ῤε πῤωωγ'	
]ἕ		ἕπιουτε'			πῤει' εἰξε-	ε[
]πῆγ-		ερεπευεντ'		+ροκ' πῤοκ'		ε[
[τε . εῤε]εαλ'		σῆ ἀρικε'		ω πλαῖκος'		τα[
]εω		εροου' γε-		ἕπρκρῆνε		ε[
]κογ		нетῆ†		ῆπетере-		+ш[
]πια'		просфора'		πῆουτε'		ο[
		паυ' εἰπρεс-		сωῤε' еро-		т[
		ῤпове'не'		оу' кан' εῤε-		т[
λ]ααυ' на-		ῆтенге' ете-		+ресῤпове'-		т[
[но]γῤεῤ' прω-		наетос'не'		не' ἕпитак-		тетω[

^a The traces of pagination here might be $\bar{\lambda}$ and a second letter; not $\bar{\lambda}$ and $\bar{\lambda}\delta$, since these would not, by rights, fall upon the same leaf.

¹ *Lit.* 'they that perish or that have perished'. It is not easy to reproduce this in idiomatic English.

[με] ἦσατα-	ετοϋααδ'	ρωδ' ἦτοκ'	ἦεζε[κινλ]
[σα]πῆ · τα-	ἦκλνρinos	ἦταγταν-	εἰ εἰπ[τηγ-]
[σαп]ἦ · μεс-	+καἰ εψαγ-	ρογτῆ' αν'	πῆ' ε[ре-]
[ψ]ηε' ἦσα-	χοοс' εἰπῆγ-	εροογ' ετρεκ-	+песно[с]и-
[π]ετεпоγс-	τε' ρῖπ-	пресвезе'	поγα' [пога']
[ηε'] ογῆ-	πψαχε' ἦ-	ραпегноβε'	пαιεἰ ε[хи-]
[ροεи]ε εγ-	τεγтапро	ἀλλὰ ἦταγ-	теγ[
]η ере-	εἰεατε' χε-	τανρογτογ'	+ετ[
	καταζιογ	εпегηψγ-	
	εἰεок' αи-	χῆ' ετρεγ-	
	[ογ]		

Fol. 8. *Recto*. . . nought shall save (?)¹ a man except charity (*ἀγάπη*). 'Charity seeketh not the things that are her own.'² There are [some] do

. . . to whom charity (*ἀγ.*) is given that need (*-χρεία*) it not. There are some do make offering (*προσφορά*) at the house of God, whose heart accuseth them (saying,) 'Those unto whom we give offerings (*πρ.*) are sinful men like unto us,' that is, the holy eagles (*ἀετός*)³ the clergy (*κληρικός*), that do say unto God, with the mere words of their mouth, 'Be favourable (*καταξιούν*), come

(*Verso*) down upon the bread and the cup (*ποτήριον*),' and He heareth them and doth come. I say unto thee,⁴ O layman (*λαϊκός*), judge (*κρίνειν*) not them whom God heareth,⁵ even (*κἄν*) be they sinful men: thou hast nought (to do with that). Hast thou been entrusted with them, that thou shouldst intercede (*πρεσβεύειν*) for their sins? Rather (*ἀλλά*) have they been entrusted with your souls (*ψυ.*), that they may.

. . . to (?) Ezekiel [shall] come upon you.⁶ The blood of [each] one shall come u[pon] his [⁷

¹ If so, *παρα* is required. But this scribe is not very accurate.

² 1 Cor. xiii. 5.

³ Cf. *Can. Athanas.* p. 16, where the same simile is used. A sermon on Epiphany (Paris 131⁴, 114 = MS. of Br. Mus. no. 257 &c.) refers to the deacons at the sacrament as 'the eagles flapping (*ταάτε*) their wings around the body

(*σῶμα*)'.

⁴ *V.* p. 65 note.

⁵ The difference achieved by the varying preposition is between mere *hearing* here and *acquiescing, obeying* in the preceding sentence.

⁶ *V.* Ezek. iii. 18.

⁷ ? 'hand'; cf. Ezek., *l. c.*

Fol. 9. ↑ *Recto.*

	αε [ἀπεσχο-]
οὔκοῦν	οσ' χε[αναρ-]
[ατε]ππει-	ερατῆ [ἦσα-]
με ^a ὦ πα-	ρβοῦρ ἀπρη-
αερατε' χε-	νε' α[λλα]
ττερτ[.]	+ [α]σχορος ^d
οεποῦα	[χε]αναρ'-
]μοσ'	[ε]ρατῆ ἦσα-
] ἀμοσ'.	[ο]ῦνααε' ἀ-
] εσισχ'	πρηκε'.
[απε]χς ιε.	+ [ε]πειαν ρω-
[πεν]χορε ^b	αε' ηαε' εσϛ
]σωταε	ρ[η]τεσισχ
]πεια ^c	[ποῦ]νααε'
[εσ]χω] ἀμοσ'.	+ ρ[α]π[η]τρ ^{sic} ρη-
[? πτε]ρε	κε σοοῦπ
]οῦ	εβολ ἦτε[ε]-
margin	σισχ' εσι.
	margin

→ *Verso.*

	]ετα-	
	]ρεμοσ'	αε[
	]· εε	+ ηαο[ε] ταρ]
	[ηε]ωταε' αν'	ϛ' ασαη [
	[χεσα]ρεπε-	ποῦα' ἦροῦο]
	[ϛ η]οῦρ[η]κε'	ερος' ε[ε]σ[αη]-
	ϛ ρατ' ε[α]η-	χι ἦτο[ο]τ ^o
	σε' ἀπ[η]ο[ε]-	ἦκοτ[
	τε'· εε [ε]-	+ εε η[
	εωταε απον	ραα[
	χεερ οσωη	χε[
	ατεηαα[ε]	τε' τ[
	ἦοῦα' ἦ[η]ει-	αῦ. [
	κοῦη [α]πον	ε[
	πεντ[α]επ-	ε[
	ααε' η[α]ι'	+ ε[ε
	[+ε]τ[ε]πα[ι] ε-	αε[
	σαηροῦπε-	ε[
	ροοῦ' ἦδῶ-	α[
		margin

^a Or ἀπετηαεε. ^b This reading unlikely if the stop after ιε is correct. Cf. *vo.*, col. 1, ll. 3, 4 εε. ^c ? αα]πεια. ^d Or α[λλα η[ταε]-. ^e Or ητοκ.

Fol. 9. *Recto.* . . . Do ye then not (*οὔκοῦν*) know, O my beloved, that the hand of Christ Jesus [our] Lord hear David (?), speaking thus,

. . . [He hath not] said, 'Thou hast stood at the left of the poor,' but (*ἀλλά*) he said,¹ 'Thou hast stood at the right of the poor.' Since (*ἐπειδὴ*) every man that giveth with his right hand, when the poor stretcheth forth his hand to receive

¹ Ps. cviii. 31. But no text or version that I can find reads 2nd pers. thus, for 3rd.

Verso. . . . bless(ing?) . . . Dost thou then not hear that¹ 'He that giveth unto a poor (man), lendeth at usury unto God?' I indeed do (?) hear that² 'Inasmuch as (ἐφ' ἑσέων) ye have done it unto one of these little ones, it is unto me ye have done it.' Wherefore if thou do evil unto a (?)

. . . . [?] For (γάρ) it is better to give charity (ἀγ.) than if thou receive from (?)³

Fol. 10. → *Recto.*

margin

ⲁⲛⲧ' ⲡⲣⲟⲗⲟ-
ⲕⲟⲧⲓⲛⲟⲥ'
ⲡⲓⲁⲥⲁⲡⲏ ⲧⲣ-
ⲣⲟⲁⲛⲛⲉ' ⲟⲩⲁ'
ⲕⲁⲧⲁ ⲟⲩⲟⲉⲓⲱ' .

+ⲁϥⲥⲱⲧⲁ
ⲉⲡⲁⲩⲗⲟⲥ'
ⲉϥϫⲱ' ⲁⲓⲓⲥ

]ⲁⲥ- ⲭⲉⲙⲉⲣⲉⲧⲁ-

[ⲁⲡⲏ ⲁ]ⲗⲗⲁ' ⲥⲁⲡⲏ' ⲱⲛⲛⲉ'

] ? ⲡⲓⲥⲁⲛⲉⲧⲉ-
ⲛⲟⲩⲥⲛⲉ .

+ⲱⲁϥⲧⲱⲟϥ^{sic}

]ⲥ ⲉⲣⲧⲟⲟϥⲉ'

ⲛⲓϥⲣⲭⲣⲓⲁ' ⲟⲩⲉⲡⲉⲣⲟⲟϥ'

[ⲁⲡ] ⲥⲱⲧⲁⲉ'
ⲧⲁⲧⲁⲙⲉⲟⲕ'
ⲁⲥⲁⲡⲏ ⲡⲓ-

[ⲁⲓ]ⲡⲉⲓⲣⲱⲃ' ⲟⲩⲛⲧⲥ' ⲱⲁϥ-

[ⲛ]ⲱⲟϥⲣ̄- +ⲃⲱⲕ' ⲉⲃⲟⲗ'

[ⲱⲡⲏ]ⲣⲉ' ⲁⲓ- ⲟⲩⲁⲡⲉϥϥⲛⲓ'

[ⲙⲟϥ'] ⲡⲉϥ- +ⲡⲱⲟⲣⲡ' ⲡ-

↑ *Verso.*

margin

ⲕⲁⲡ' ⲟⲩⲣⲁⲓ[ⲙⲉⲗⲟ-]

ⲡⲉ' ⲱⲁϥⲧⲁ-
ⲁϥ' ⲡⲁϥ . ⲁϥ-

+ⲧⲱⲟϥⲡ' ⲁⲓ-
ⲡⲉⲓⲣⲟⲟϥ' ⲁϥ-
ⲁⲡⲁⲛⲧⲁ' ⲉϥ-
ⲛⲟⲥ' ⲡⲓⲣⲓⲙⲉⲗⲟ

ⲟⲩⲡⲧⲡⲟⲗⲓⲥ'
ⲁϥⲙⲉⲟⲟⲱⲉ'
ⲉⲣⲟϥ' ⲡⲓⲣⲟⲡ'
ⲁϥⲧⲁⲁϥ'
ⲡⲁϥ' . ⲁⲓⲡ-

+ⲡⲓⲥⲁⲧⲣⲉϥ-
ⲧⲁⲁϥ ⲡⲁϥ'

ⲁϥⲥⲟϥⲱⲡⲓϥ' .

+ⲁϥϫⲱ' ⲉϥⲗⲓ-
ⲁⲩⲣⲏⲛⲉ' ⲟⲩⲁ-

ⲡⲉϥϥⲟⲩⲧ'
ⲭⲉⲟⲩⲣⲁⲓⲙⲉⲗⲟⲃ-

ⲡⲉ ⲡⲁⲓ ⲡⲁ-

ⲣⲁⲣⲟⲓ . ⲁⲛⲟⲕ'

ⲁϥⲧ' [ⲡⲉϥ-]

[
+ⲁϥϥⲟ[
ⲟⲛ' . ⲁ[ϥⲱ]
+ⲉⲣⲉⲛⲉ[ⲙⲉ-]
ⲉϥⲉ' † [ⲡⲉ-]
ⲙⲉⲁϥ' . ϥ[ⲟ-]
+ⲙⲉⲟⲓⲱ[ϥ
ⲁϥⲧ' [ⲡⲉϥ-]

¹ ? Prov. xix. 17.

² Matt. xxv. 40. Note the reading.

³ Or 'if thou thyself receive'

[погр]ωμεε'	ρωμεε' ετ̄ε̄-	[+]ετ̄ρ̄χρια' ἡ-	οὐ[οι
]με'	παπαντα	χι ασαπ̄η' ἡ-	[
	ερος' και	τοδ̄τ̄ε̄.	
† ψο-	[ο]γ̄ηκε'π[ε']	[+]αῑη̄εωε [
margin		margin	

Fol. 10. *Recto*. . . hath [not] need (*χρεία*). Hearken and I will tell thee this thing, worthy of wonder. There was a man . . . ? was wont to give] three *solidi* (*δολοκ.*) in charity (*ἀγάπη*) yearly, one at (*κατά*) a time. He heard Paul saying,¹ 'Charity (*ἀγ.*) seeketh not the things that are her own.' He would arise in the morning on the day whereon he should do charity (*ἀγ.*), and would go forth from his house; the first man that he should meet (*ἀπαντᾶν*), whether (*κάν*) he were a poor man, (*Verso*) or (*κάν*) a rich, he would give it (*sc.* the *solidus*) unto him. He arose that day and met (*ἀπ.*) a great rich man of the city (*πόλις*) and he went toward him stealthily and gave it unto him. After that he had given it unto him he knew him, and stayed doubting (*διακρίνειν*) in his heart (saying), 'This man is richer than (*παρά*) I. It is I have need (*χρεία*) to receive charity (*ἀγ.*) at his hands.' Afterwards

. . . and these thoughts contended with him. Likewise (*δμοίως*²) he betook himself (?)

Fol. 11. → <i>Recto</i> .		↑ <i>Verso</i> .
margin		margin
]ερ[	ζετ̄ε̄ηνε[ε']	ε̄ηηε' . γε-
] ερος' αε-	αῑεω̄γ̄ε̄νε'	+παιε' ε̄ε̄η̄η̄-
+και εαρ' ἡνε-		ηομος' αῑη̄-
ε̄ιδ̄τε' ἡταγ-		παραβασ̄ε' .
ε̄πε ε̄ω̄γ̄-		+πεεαε' γε-
ε̄νε' αῑπογ-		αῑη̄ον ἡ-
ψωπε' ε̄η̄-		τε̄ιρε' αη'-
τ̄ε̄η̄νε̄ε'		τε̄ η̄παρα-
[. .]λε̄πε̄τ̄ω̄		βασ̄ε [
]τῑρ̄ε̄		+ε. αε ἡτ[

¹ 1 Cor. xiii. 5.

² "Ομοῦς 'however' would seem more suitable.

Fol. 11. *Recto*. . . the Genesis (γένε.) of Moses. For (καὶ γάρ) the parents too that begat Moses were not in Genesis, but (? ἀλλά) all that

Verso. . . to (?) whom? 'Where there is not law, there is not transgression.' He said, 'Nay¹; the transgression (παράβασις) is not of this sort

Fol. 12. → *Recto*.

π̄ε' διπε
 +ετβεπαϊ
 απαγ'λος'
 ωψ εβολ'
 χεπελα' ετε-
 επ̄νομος
 επ̄παρaba-
 εις'· ρομοι-
 +ωε' οη' ερωγ-
 βηη' η̄ταε-
 ενκοτη̄
 επ̄θαλα^{sic}α[ρ]
 οιαε' ᾱ[πεε-]
 ειωτ [αγω]
 αφ̄ιαελ[εχ]
 η̄ταε[πι-]
 θ̄υαιε̄· [αγω]
 +πκ'εσε[επε]
 η̄ταγ[
 + ?

margin

↑ *Verso*.

+[. . .]η̄νοβε·
 ετβεεαγ-
 † πνομος'
 παε' αεπαρaba-
 βα' επ̄νοε[·
 +πια' ετε-
 επ̄νομος'
 επ̄παρaba-
 εις· ειε ογ-
 +η̄ρ πετνα-
 σωπε' επ̄-
 μον' αηον'
 ηεχερηετι-
 [αη]ος'· ειε
 [ηεγαεεελι-
 οη' αγτααγ'
 ετοοτη̄·
 [ε]εε πεεβο-
 [ο]γε' η̄νεη-
 [ει]οτε ετογ-
 [αα]β' ηαποε-
 [το]λοε

margin

Fol. 12. *Recto*. . . not . . . it. For this cause did Paul cry out, 'Where there is not law, there is not transgression (παρ.)' Likewise (ὁμοίως) also

¹ Or 'Verily'.

Reuben, when he lay with Thamar,¹ his father's wife, [and] Abimelek, when he coveted² (ἐπιθυμῆν), and the rest, when they

Verso. . . sin, because the law (νόμ.) hath (had?) been given him and he hath (had?) transgressed (παραβαίνειν) it. 'Where there is not law, there is not transgression (παρ.)' Lo, how much shall not be ours,³ we Christians (χρ.)? Lo, the Gospels (εὐ.) have been given unto us; lo, the teachings of our holy fathers the apostles (ἀπ.)

Fol. 13. → *Recto* (?).

νοχογ ἡσα'	
βολ' ἀειον	
+ογδῆι· ογδῆ	σα[
ογῆρ' ηε ἡ-	εα[
ριε' ετσε-	σιν[
ετ' ερον·	+ανο[
+εψχε αγμογ-	ριε[
ογτ' ἀπαῖ	παν[
ἡταγσῆτε	ογο[
εεσλ' ψε' ρη-	πτ[
τωσε·	οψ[
+εε ογμογ'	οι[
ἡαψ' ἡσot'	τα[
πετната-	ογ[
ρον'· ογδῆ	ετ[
+ογδῆι жетн-	πρα[и αειπογ-]
φορεῖ ἡογ-	τε[
схнее' ἡ-	
ατσελ' κον'	
αἡρ' ηεδῆγε'	

↑ *Verso* (?).

	πωп α[ηπε·]
]πωογ	+αλνωε'
]πσωε'	παμερατε'
]τααγ'	ερετῆππῆγ-
]αγχι	τε' κω' παν'
]ογ' αγ-	εβολ' ἀπ-
]χεε-	ογα' ἡογωτ'
]ακρε'	ρηπτεσεκα'
] . . . γ	ηαογχαи
]πεεγ ^a	εηκωλασιε'
ἡα]ψ ἡστ'	ἀπψηρε'
[петна]ταρδ'	ἀππογτε·
]ολ' жηп-	+ηεα' ετεεπ-
[ртоογ]ε' ψα-	ηοεос ἀπ-
[ρογρε] ἀειп-	параβасиε'·
[ηпε] εψχε-	+εηε ἀπεεε
]ογ'	таψαхе'
]η' ρω'	ἀπпнос-
	εос' ηεεπ-
	ηοηε' εροογ'
	margиn

^a Perhaps ο]π[ρη]μееγ[ε].

¹ A mistake for Bilhah; v. Gen. xxxv. 22 (21). Yet palaeographically ἑαλλα and θαλα[ρ] might well be confused.

² Gen. xx. 2.

³ I suppose this to mean, 'How great punishments shall not be ours?'

Fol. 13. *Recto* (?). . . cast them forth from us. Woe, woe! How great are the troubles that await us. If they slew this (man) whom they had found gathering wood¹ in the field, what manner of death, then, is it shall overtake us? Woe, woe! For we wear (*φορέω*) an angelic (*ἀγγελικὸς*) habit (*σχήμα*) and have done the deeds [of

Verso (?). . . the garden What manner of [remembr]ance (?) [is it shall] overtake us?² from . . . till . . . , da[ily.] If

. . . that are] not ours (?). Verily (*ἀληθῶς*), my beloved, unless God forgive us, there shall not a single one from this generation (*γενεά*) be saved from the punishment (*κόλασις*) of the Son of God. 'Where there is not law, there is not transgression.' 'If³ I had not come and talked with the world (*κόσ*), they had been guilty of no sin'

No. 10.

From a Sermon, treating here of repentance, as exemplified by Nebuchadnezzar. Repentance is apostrophized similarly in a sermon by Theophilus (Budge, *Copt. Hom.* 69).

Fol. 1. → *Recto*.

т[
ш[
ⲁⲡⲉⲣ[
ϫωϣⲓⲥ [
ϥωⲧⲁ [ⲉⲧⲁⲙⲉⲧⲁⲛⲟⲓⲁ]
? [
ϩⲣⲁⲓ ϣⲁⲧ[
ⲛⲛⲉⲧⲛⲓⲧ ⲉⲣⲁⲧⲉ
ϥωⲧⲁ ⲉⲧⲁⲙⲉⲧⲁⲛⲟⲓⲁ
ⲧⲉⲧϣωⲧⲉ ⲉϫⲟⲗ ⲛ- ⲉ[
ⲛⲉⲧⲁⲅⲣⲁⲁⲥ ϩⲛ- ϩⲟ[

↑ *Verso*.

]ⲧⲉⲧⲛ-
]ⲁ
]ⲧⲉ
]ⲁⲗ ⲁⲙⲉ-
]ⲛⲧ . . ⲧ
]ⲣ
[. .]ⲛ . ϣⲟ . . ⲁ .
[. .]ⲁⲅ . ⲛ . . ⲁⲓ ϥ-
]ⲉⲟ . [.]ⲧⲟ[ⲗ]ⲁⲛⲛⲣⲟⲥ
] ? ⲉⲓ ⲟⲅⲱⲛ]ϩ ⲉϫⲟⲗ
]ⲟⲥ ⲉⲓ ⲛⲛⲉⲧⲁⲅⲣⲁⲥⲱ-

¹ Num. xv. 30 (32). ⲉⲗⲱⲥ in Zoega, 337 = *συλλέγειν ξύλα* in *PG.* 65, 256. *Cf.* Deut. xxix. 11 = *ξυλοκόπος*, also Zoega 487 *ult.*

² Perhaps 'We lie (*ⲁⲓⲟⲗ*) from morn till evening'.

³ John xv. 22. Note the reading.

тѡακία · σωτє	κ[	]	αγγρολ-	πε	πρѡτου	α-
ετѡετανοϊα ετο	Ш	τ[αετανοια	[λο ρηπεγн]οθε	α	λεον	ηπεσσω-
ησѡηρ ενασσε-	τρ[		η]κесоп		πε ·	αλλα εϊτα-
λος αηпоуге	ρ[		[Ш тѡεταно]ϊα		α	λεο πογον ηια
Ш тѡεταноϊа по-	φ[		]εη		ετογωσѡ	εω-
εϊκ ηναθαρωη	ογ[		ηη]т ератε		ηρ	ηκесоп ρѣ-
[ε]тсаанш η[. . .	ηρ[		]ηη . .		т	ηтѡεταноϊа
]						[.]тηηε[
						ш[

Fol. 1. *Recto*. . . Hearken [unto Repentance (*μετ.*)] them that betake themselves to her. Hearken unto Repentance, she that cleanseth (*lit.* wipe out) such as are old in wickedness (*κακία*). Hearken unto Repentance, that is a fellow unto the angels (*ἀγγ.*) of God. O Repentance, pure (*καθαρός*) bread which nourisheth

. . . O Repentance,

Verso. . . [that] are grown old [in their] sins . . . once more. [O Repentan]ce flee unto

. . . bold (*τολμηρός*), whilst I show forth the state that thou wast in. Nay; so shall it not be. Rather (*ἀλλά*) I tell every one that would live again through Repentance

Fol. 2. ↑ *Recto*.

margin

ααϗ [

ηαϊ · α[тєтн-]

σωτє епсo-

пє ηααηηλ

εтнєтжoугтoυє

ηρoηпє η-

[тaγ]ρoριzє α-

[ααoс η]αϗ εη-

[.]тoγϗ

margin

→ *Verso*.

margin

[. . . .] αηηα-

[.]σoα αηпoγ-

тє αγω αϗпoт

εратε ηтѡεταно[η-]

α · αϗoγωηz ε-

βoλ ηтєт[αηη[тaт-]

σoα · αγω [

ϗαηη[

α[

margin

Fol. 2. *Recto*. . . [Ye] have heard the prayer of Daniel concerning the one and twenty years¹ that had been fixed (*ὀρίξειν*) for him

Verso. . . power of God, and he betook himself unto Repentance (*μετ.*) and displayed his weakness. And

Fol. 3. ↑ *Recto*.

margin
 а]цтретои-
 н[оу]мени тиꝛс
 оуошт нас
 зѡс поꝛте аꝛ[ω]
 паї итеїмен[е]
 Итерепецѡи[т]
 еншот еꝛоꝛ
 нѡс мꝛѡнт
 и[

→ *Verso*.

xi-]
 теꝛ [евола^a зми-]
 пиа етꝛотп
 еꝛоꝛи еꝛоꝛ
 аꝛѣ нас м-
 пецꝛоꝛ и-
 шорп аꝛопꝛ
 мннѡеꝛете
 Атетнаꝛ ѡ
 [наспнꝛ] зꝛоꝛ-

margin

^a Ог пꝛꝛ еꝛꝛа.

Fol. 3. *Recto*. . . caused all the world (*οἰκουμένη*) to worship him as (*ὡς*) God. And the aforesaid (king), after that his heart had been hardened, like the heart of

Verso. . . he brought?] him [forth from] the place wherein he was confined and gave unto him his former honour, and he was reckoned unto his fathers. Ye have seen, O [my brethren?], how

¹ I cannot identify this reference. 'Twenty-one' occurs in Daniel only in x. 13, but in an apparently apocryphal reference to this book it recurs in the Eulogy on Victor (*Mss.* viii. 195).

Fol. 4. ↑ *Recto.*

margin
 ѡе[иток пхо-]
]ноу еис п[
 се пшангтнч
 аѡ нрарш
 онт енаше
 пенна · екѣ
 металоѡа пп^a
 ре[ср]но[ве] тн-
 роу

margin

→ *Verso.*

margin
 ѡе[иток] ^{sic}
 ѡе[иток] есѡшт
 ерраї етпе ет-
 вепашаї п[на-]
 хїтсонс [рн-]
 оуѡе аѣ ꙑѡ-
 нт нан ꙑсон[с]
 ѡе[иток] еїѡ[
 рноу]ѡнн[ше

margin

^a A 3rd п precludes the proposed restitution.

Fol. 4. *Recto.* . . . (saying,) [Thou] Lord, . . . merciful and longsuffering, whose mercy is great. Thou givest repentance (*μετ.*) unto all sinners (?)

Verso. . . . I am not able to look up to heaven by reason of the multitude of my iniquities. Verily I have angered Thee. I entreat Thee, . . . -ing with many

Fol. 5. ↑ *Recto.*

margin
 ѡе[иток] рѡтннч-
 тн хенросон
 ерепреѡѡа хї
 нрарч рнпїѡї
 ррарч тнроу —
)шарероуѡе шѡ-
 пе ероу ететаї-
 те ѡан [ѡ]псѡа-
 ѡе пѡѣ ѡсе ѡпсѡ-
 ѡнѡ тнрч —
)Оуи рѡеїн рнп-
 рѡлаате ѡпнос-
 [ѡ]ос ерепсѡ[

margin

→ *Verso.*

margin
 шѡсѡѡ. ^a ѡе[иток]
^{sic} ѡлаау нет-
 пѡ —
)Преѡѡо рѡѡсѡ
 есѡтнѡн еу-
]не нос нхої ерепсѡ-
]аѣ аѡеїн рорш ѡе[иток]-
]к [. . .] рнлаау
 [ѡ]ѡа еїѡнтеї
 рѡппелѡѡос
 етшнѡ ешѡсѡ-
 кпнѡунеѡе ноу-
 . п . ѡѡе^b нс[

^a рѡнї ѡг рѡл.^b ? ѡнншѡе.

Fol. 5. *Recto*. . . ye also. For whilst (*ὅσον*) the rich man disporteth himself in all these sports, evening cometh upon him, which is the end of his lifetime, and he doth forfeit his whole life. There be some of the birds of the world (*κόσ.*) whose . . . are

Verso. . . will draw nigh (*or fly*) there, without any burden. But the rich man is like unto a great ship, whose freight is heavy, (so that) it doth not . . . anywhere, except (*εἰμήτι*) in the deep sea (*πέλαγος*) and is in danger (*κινδυνεύειν*) of a

No. II.

From a Sermon, treating here of charity and of the Good Samaritan.

→ *Recto*.

[πῶ]μερε[πετρι-]

τορωωϋ [ἦτεκ-

ῥε εϋταε[ο α-

Πον χεϋϋ[ε εϋ]

ῥτηῖ εκῖ[οϋοι]

ηῖε ετῖπαπαϋ

εροοϋ ῥῖπεγα-

νασνῖ ῥιτιει-

Βιτολν ταρ εν-

παοϋωῖῥ εβολ

χεκῖε απχο-

εῖε πενῖοϋτε

ῥῖπεκοντ τιρῥ

Ε[βο]λ χεεϋῖ ραρ

[εϋ]ϋαῖῖαϋ εοϋῶ

[εϋϋ]οοπ ῥῖρεν^{sic}[.]^a εϋωϋ' εῖτε

[οϋϋ]ωῖε εῖτε οϋ-

πῦϋ[ποσ αποϋν-]

ηῖ^b α[ηπλεϋν-]

τηῖ η[

πενταϋ[

αεῖ απ[

εαϋπαϋ ερ[οϋ αϋ-]

σαατῥ ἄποϋϋη-

ῥτηϋ ραροϋ [οϋ-]

αε αποϋα[οϋρ]

ηῖεϋαϋ [

margin

^a η[ϋοτ], if the space would permit it.
parenthetically, or πε[ααϋ α]ε-. *V.* Luke x. 33, 34.

↑ *Verso*.

]. λε αῖ[

]. . . αππα-^d

[τοϋ]εϋε' αϋω αϋ-

[ῥω]η ετοοτῥ

χεϋῖ πεϋροοϋϋ

καλωε πετῖ-

νασοϋ' εβολ ερῥ

εῖ ϋανκτοῖ ϋῖα-

τααϋ πακ.

Δηῖαϋ ω παεϋ[ιτ]

εταῖῖῖαηῥ[ηϋ]

χεϋαεαωκ [ε-]

βολ εῖτῖοϋηρ

ῖῥωῖ. ο[ϋηοσ]

ἦνεφαλ[αῖοη-]

τε ταητ[ϋαν-]

ῥτηϋ ϋα[

margin

] ?

]. ϋῖῖ-

[ταῖῖῖα]ηῥηϋ

[εῖῥη]ῥῥε^c

]εαϋαοϋρ

[ηηε]ϋεαϋ αϋ-

[πω]ῥῥ ῖοϋηεϋ

[αῖῖ]οϋηρῖ εϋραῖ

[εα]ωϋ αϋταλεῖ

[εα]απεϋτῖηη

[α]αηη ααοϋ

^c *V.* Luke x. 31 ff.^c Or πε[ααϋ].^d Probably παῶ = παη.

Recto. . . . and thou] love thy neighbour as thyself,'¹ while he telleth us, 'Thou oughtest to give heed to every [one] whom thou seest in trouble (*ἀνάγκη*).'² For (*γάρ*) by means of these commandments (*ἐντολῆ*) shalt thou make manifest that thou dost love the Lord thy God with all thy heart. Because many there be that, when they see one in heavy diffculties (?), whether (*εἴτε*) an illness or (*εἴτε*) a

. . . the manner (*τύπος*) of the priest and the Levite, when they had beheld him, they passed him by; they had not pity on him, neither (*οὐδέ*) did they bind up his wounds

Verso. . . . through the compassion that was in him, sai[th? he,] having bound up his wounds, he poured oil and wine upon him and set him upon his own beast

. . . the innkeeper (*πανδοχεύς*). And he bade him, saying, 'Take well (*καλῶς*) care of him; whatever thou spendest, when I shall return, I will give it thee.' Thou hast seen, O beloved, by how many means (*lit.* things) compassion may be fulfilled. Compassion is a great matter (*κεφάλαιον*)

No. 12.

Apparently from a Dialogue or *ἔρωταπόκρισις* concerning the interpretation of various passages in the Gospels.³ The problems are stated by Anatholius (tolerably certain, *v. fol. 2 ro.*) and Militius (3 *ro.*, uncertain, for Meletius?), and solved by Ba . . . (perhaps Bachius⁴). The bible texts incidental are for the most part paraphrased or loosely quoted. The sequence in foll. 2 and 3 is certain; the position of fol. 1 doubtful.

Fol. 1. ↑ *Recto.*

]σε[κ-]
 ας ηρο]γο ητε- ςψω μ[μεος]
 [ηρη]γε^a απα- ξεπητι[ανογςς]

^a My copy]ηε.

→ *Verso.*

]ηραεε . [^b ηδ[
 εε]ηεκρδ εβολ ηην[
 [ρε]ηεα ετεεεαγ ηεπορ[

^b ειω ε]ηεκ- or εια]ηεκ-.

¹ Matt. xix. 19, xxii. 39, or Mark xii. 31.

² *Lit.* 'their troubles'.

³ The literature of such dialogues is described by R. Nachtigall in *Arch. f. Slav. Philol.* xxiii, xxiv; Berendts in *T. u. U.*, N. F. xi. 34 ff.; and Heinrici in the *Leipzig Abhandl.*, Phil. hist. Kl., xxviii. But I have found nothing resembling the present fragments, either in names or contents.

⁴ The obvious Basilius seems too long for the

gap, fol. 2 *ro.*, l. 1, though not for *ib. vo.*, l. 8. Bachius is the name (1) of a writer of sermons (*Zoega cclxv*) and ? of an encomium on James the Persian martyr (to be presumed from the words quoted by *Zoega cclxiv*. The martyr's relics were in Egypt; *v. Synax.*, 27th Hathor); (2) of a priest in Palestine who converts a Samaritan in a *λόγος* of Pseudo-Cyril of Jerusalem (*Brit. Mus. Or.* 6799, abstract in *Synax.*, 17th Thot).

ειωτ ουωπ̄	επερσον [εινη]	[αγ]ω κηαναγ ε-	πκαρ επψ[ο-]
εβ'ολ ρραϊ ηρ̄η-	χο κηποχ[ος ετεκ-]	[β'ολ]· †χω μμωδ̄	ρπ̄ ησοπ μ[η-]
τ̄η· οητωε †-	ριε̄ε [	[ †ε]ε̄λ̄ω-	ησε ηρ̄[ιταε]
απορε̄ι ε̄ιχω	οη †[ε	[ραμπε] τεκκλ̄η-	≈ μ̄η̄ησεω [πκα-
μπε̄ιψαε	ηογ[	[εια μ̄]μωογ ο̄η	τανλγσεω
[ε]ρηηογτε ρμ̄ε ^a	πκα[	[ετεμμωογ] μ-	≈ μ̄η̄ησεω ρ[η]
[ρ]μ̄η̄η̄ρε ρμ̄ε̄-	η[	[ηβαπτιε]μ̄α	πκαρ ηταε[τω-]
ρωμ̄ε †μ̄η̄η̄ε-	ρ[	[ετογααη]ηε	ρ̄ε̄ μ̄η̄η̄ερ-
[π]ᾱη̄ ρηοβε ογ-	[	]	σοη σηαγ [μ̄η̄η-
†ε μ̄η̄η̄ε̄η̄ε̄-	†ε[	]	ησεω ηη[ομωοε]
ο̄τε ε̄ιρε	†α[	]	ηταεταγ̄ο[ε]
Πε̄ε αη[α] η̄α-	ηηε[	[τε]† ογω-	μ̄μωγ̄ε[ηε]
	ταγ̄†[	[ηρ̄ εβ'ολ ρμ̄-	ρ̄ημ̄η̄η̄η̄ο[ογ]

^a Possibly ρω.

Fol. 1. *Recto*. . . rather that the works (?) of my Father may be manifested in him.¹ Verily (*δντως*) I am perplexed (*ἀπορείσθαι*) when I say these words, God Himself (?) testifying concerning this man that 'Neither did this (man) sin nor (*οὐτε*) did his parents do (so).' Απα Βα[. . .] said [.] saying.² 'He that shall be [wroth] against his brother without cause (*εἰκῆ*), is in danger of the judgement (*ἐνοχος, κρίσις*)

Verso. . . wash] thy face there and thou shalt see.'³ I say . . .⁴ Siloam is the church (*ἐκκλ.*). The waters are [the wate]rs of [holy bap]tis]m (*βαπ.*)⁵, manifested in the earth, the first time; afterward the giants (*γίγας*)⁶; afterward the flood (*κατακλυσμός*); afterward the earth that was peopled for the second time; afterward the law (*νόμος*) that He committed unto Moses upon the mount

¹ Cf. John ix. 3.

² Matt. v. 22.

³ Cf. John ix. 7.

⁴ Some particle or 'to thee'.

⁵ Cf. Cyril's interpretation in Lagarde, *Catenae*, 201, 36.

⁶ Gen. vi. 4.

Fol. 2. → *Recto.*

Πεξε α[πα β
] ενουπισ- ρως ρω[με ·]
 [τις η] ουωτ εκ- ⇨ Πεξε α[ατο-]
 [ανκ] εβολ ρε- λιος χε[μ]
 [π]ωωω πατ- ιταστ[ρεμιο-]
 [ρι ο]θε πατскай- ου ριρп [·]
 [αα]ιζε · παйне εйре ρω[с ρω-]
 [не]рвнче итапн^ο- με χε[и ρως ποу-]
 [те ο]υонρου εβολ те · πε[χε апа]
 [ε]πεπεϊωт а- ⇨ Ва[χен-]
 [α]ε πεξε апа- та[с]
 [То]λ^οс χεμ- ρω[с]
 [пн]ау итауτε- ⇨ Пе[χε
 margin

^a For с perhaps ο or ω.↑ *Verso.*

]ен
]трепцо-
 [ου ρиρп^п иште тта-]
 [ан]ион ере- λй[ααα
 [ре]ноуиооуе рнеас^a [·]
 [и]тоотс еурρωβ ммау [·]
 [и]нитоу · он итс м[и пнеу-]
 [Пе]хе апа ба- маонти[с етше-]
 [· · ·]с χεμμοιή λеет и[сготе^b]
 [и]те[ре аи]те ⇨ Де итше[леет]
 сω[та] ерої псу[тсе[и]яне]
 † ρ[тн]ц аγω мма[ria [тееау
]ιχорн- итс аγω [иρω-]
 [тс]и м[пепп]а ме етее[ау
 margin

^b Or ρωμε.

Fol. 2. *Recto.* . . . with a single faith (*πισ.*), perfect in equality, sinless and without offence (*σκανδαλιζειν*). These are the things that God revealed unto our father A[da]m¹. Ana[tol]ius said, ‘. . . .

. . . A[πα Β] said, ‘They² as (*ως*) man.’ An[at]olius said, ‘At [the time] when He caused the water become wine,³ [did He] do (this) as (*ως*) man or (?) [as (*ως*)] God?’ [Απα] Βα[. . . .] said, ‘. . . . [He] did as (*ως*)’ said, ‘

Verso. . . . wherewith [He?] cause[d?] the water become wine; or hath He times (*or* seasons) in His hand,⁴ wherewith He worketh?’ Απα Βα said, ‘Nay, not thus is it heard one [payeth] heed? (and) . . . furnisheth (*χορηγειν*⁵) the Spirit (*πν.*)

¹ Space scarcely allows α[δραδα]μ, but is Adam probable?

² One is tempted to read χενταу[·] ‘He . . .

³ Cf. John ii. 1 ff.

⁴ *I.e.* ‘at His disposal’. Perhaps a reference to some accusation of magical processes.

⁵ Perhaps *χορηγός* preferable. Πνεύμα could not be subject unless there were space for πσ[·].

... Ga]li[ce there also Jesus and His disciples (*μαθ.*) to the marriage. But (*δέ*) the [parents ¹?] of the bride were kinsmen (*συγγενής*) of Mary [the mother] of Jesus, and the people there

Fol. 3. ↑ *Recto.*

margin

] ετ[ε]ραῖ ας-	αβολος ηρε[ε]
[χοο]ς πας χεε-	προου ειρη[ε]
[πα]τεταουνοϋ	ποϋση πατου-
[ει·] πεχε ειλη-	ωε πατω
Τιος χεενοϋ-	Η τερεπαβο-
[ωψ] ω πεπει-	λος ει[ε] χεας-
[ωτ ε]τρεκβωλ	ρηδ ας† περοϋ-
[παπ] ειπεινε-	οει εροϋ ερτω
[ζητ]ηεα ερτω	εεος χεεψ-
[εεος] χεντερε-	χεντοκπε [πε-]
[ις ει ερ]αι ρε-	χς ακις ειπει[ω-]
[πειοϋ] ειησα- ^a	νε μαροϋροεικ
[...]ηβαπ-	↔ Πεχε ις πας χ[ε-]
[πισαα . . .]ας	εερερωε ωπ[ρ]
]χι	εοεικ μαγαας
?	αλλα εσαχε η[ι]
	[ε]τινϋ εβολ ρη-
	τ[τα]προ εηπ[οϋτε]
πα[-]	[Αϋ]ω ητερ[ε-]

margin

→ *Verso.*

margin

[π]αχε ωκ	ρη εϋω[ε η-]
εβολ εηπ[ρα]εος	τεκοϋερη[τε]
ηεε απ[α]χε χι-	↔ πεχε ις η[ας] χε-]
τη εροϋη επο-	ηηενπ[ρα]ζε]
λις ετογααθ οι-	εηπο[εις πεη-]
εληε ασταλοϋ	ποϋτ[ε αϋω]
εηεπ[η] ε-	ηχοε[ις πεη-]
ηρε· πεχας ηας	ποϋτ[ε πεηη-]
χεεϋχε ητοκ-	ηαϋλ[ηλ εροϋ·]
πε ψηηρε ε-	↔ Αϋω η[τερεϋ-]
ηποϋτε ποζη	ωκ [εβολ εη-]
επεντ ρι[ε]	ηηρα[ε]εος ηεε
πειεα· ϋηη	πεχ[ε ις πας]
σαρ χεηπαρωη	χεσα[ρ]ωκ επα-]
ετοοτοϋ ηηεϋ-	ρ[οϋ] εεεοι]
αυελοσ ετηη-	η[σατανας·]
ηηη ηεεϋηη	Α[
εηηηεϋσ[ιχ]	?
εηηποτ[ε ηεχω-]	

margin

^a Perhaps εηησα[τρεις]χι η.

¹ Or 'people'. This tradition referred to in F. Robinson, *Ap. Gosp.*, 165.

Fol. 3. *Recto*. . . . Wherefore He said unto her,¹ 'Not yet is my hour [come].' Mili[tius?] said, 'We des[ire], O our father, that thou wouldest explain [unto us] this other question (ζήτημα?), when he² saith, 'When [Jesus was come] up from [the water], after that [He had had?] baptism (βάπτισμα) take (took?)

. . . the] devil (διάβ.)³, forty days and forty nights, neither eating nor drinking. When the devil (διάβ.) knew that He was an hungered, he betook him unto Him, saying, 'If thou art the Christ, say unto these stones that they may become bread.' Jesus said unto him, 'Man useth not to live by bread alone, but (ἀλλά) by every word that cometh forth from the mouth of God.' And when

(*Verso*) [the] enemy had fulfilled every temptation (πειρασμός)⁴, the enemy brought Him in unto the holy city (πόλις) Jerusalem and set Him upon the wing of the temple. He said unto Him, 'If thou it is art the son of God, cast thyself down from hence. For (γάρ) it is written, He shall bid His angels (ἄγγ.) concerning thee, and they shall bear thee upon their hands, lest at any time (μήποτε) thou dash against a stone thy foot.' Jesus said unto him, 'Thou shalt not tempt (πειράζειν) the Lord thy God, [and] the Lord [thy] God [it is to whom] thou shalt pray.'⁵ And when he had fulfilled [every] temptation (πει.), [Jesus] said [unto him], 'Withdraw [thyself] behind [me.] [Satan

No. 13.

Fragments of a version from the Greek of anecdotes embodied by John of Maiuma in his *Πληροφορίαι*, whereof hitherto only a Syriac translation was known.⁶ That this Coptic text is not a translation of the latter is clear from divergences in detail which even its dilapidated condition allows us to recognize.⁷ The former existence of a Coptic version of the *Testimonies* is known from its occurrence in a 6th or 7th century book list,⁸ and its mention in the *Antiphonary*.⁹ As in both these the work is definitely ascribed to Peter the Iberian, it may be assumed that John's collection was made from one already existing, and due to that saint himself.

¹ John ii. 4.

² *L. e.* the evangelist. Cf. Matt. iii. 16.

³ Cf. Matt. iv. 2-4. ⁴ Cf. Luke iv. 13.

⁵ **ⲱⲙⲁⲓ** **ⲱⲣⲉ** 'serve' (Matt. iv. 10) would be preferable.

⁶ *Ed. Nau in Patr. Or.* viii (1). Our passages are parallel with the end of cap. xxvi and beginning of xxvii (= *L. e.*, pp. 67, 68). Fol. 2 is not identified; it seems to be absent from John's collection.

⁷ *Recto*: 'blessed Timotheus', 'his treatises'; *Verso*: 'rank', 'to-day'.

⁸ *V. my Coptic Ostr.*, no. 459: 'The Pler. of Apa Peter the Iberian'.

⁹ *V. Rylands Catal.*, p. 212. The context is: 'Those that would forsake the treachery of Chalcedon, let them take the Book of Testimonies (**ⲫⲟⲩⲁⲓ ⲛⲧⲉ ⲛⲓⲁⲗⲉⲧⲁⲥⲉⲣⲉⲧⲉ**) of Peter and the *συντάγματα* of Timothy the *ὁμολογητής* and the Letters of Severus.'

Fol. 1. → *Recto*.

margin

αϣ]ω αισοτιε[ε]ς
]σοουη αμοϣ
]θε επαρχιε[π]-
 σκωπος απα τιμο]θεος · ετι δε ου
]ουᾱ π̄πενταϣ-
 η]εϣ̄κελλος
 ησεϣ]υπηρετει α-
 μοϣ εϣρη]εζωριστια · εθε-
 παι ρ]φε εαϣεηε ετ[
 π]ακαραιος τιμοθ[εος]
 ηρα]ρ̄ η̄σοη ρ̄η̄νεϣ[επισ-]
 τολη αϣω ρ]η̄νεϣησεϣητα[αμα]
 τεϣ]ηροδος η̄χαλκ[ηαωη]
]ω[

margin

margin

↑ *Verso*.

margin

]η̄η̄ωη · η[τπα-]
 η̄ᾱστιη̄η̄ η[
 πε̄νε̄ακαρα]ος πε̄ωτ ρα-]
 ρ̄τηϣ̄ η̄εαϣ]ᾱ επεϣρανπε πε-]
 τρος, εϣεϣολ[αρισπε ρ̄η̄νεϣα-]
 ϣ̄ιωμα · η[
 ποοῡ η̄ε̄η̄ε [η̄νεστοϣιος
 ηε · αϣω †ϣ[τεϣηροδος]
]η̄]χαλκηαωη αη̄η̄[ρρο μαρ-]
]η̄]αμος · αϣω ρα]ρ̄ [η̄σοη
 [.]ᾱι† οῡη̄νεϣη[αη̄σορει η-]
]μο]ου · αη̄η̄εωσ [·
]οῡ]η̄η̄ εοῡᾱ εϣᾱη̄ε[
]τη[

Fol. 1. *Recto*. . . . and I heard it knew him to the arch[bishop
 Απα Τιμ]otheus. And while (ε̄τι δέ) yet one of them that had
*syncellus*¹ and had] served (ῡπη̄ρετειν) [him while he was in] exile
 (ε̄ξοριστια). Wherefore since (ως) he had known the, the blessed
 (μακ.) Timotheus² many a time in his [epistles (ε̄π.) and] also in his
 treatises (σύνταγμα) the synod (σύνδος) of Chalcedon

Verso. . . . the king] Zeno Palestine our blessed (μακ.)
 [father] with him,³ saying, 'One [whose name was Pe]ter, being
 a σχολ[άριος in his] rank (ἀξίωμα) to-day, I loved [Nestorius]
 And I of Chalcedon and [the king Mar]cian. And many
 [times] I opposed them that did ac[cuse] (κατηγορεῖν) them. After-
 wards night, one that

¹ This is accented in the MS.: a very rare feature in Coptic (*s.g.* Brit. Mus. Pap. v, *ed.* Winstedt, *Coptic Texts*, 1910, p. 175).

² Or 'Timotheus' might (with preceding η̄σοη) be subject of 'known'.

³ *I.e.* in his presence.

Fol. 2. ↑ *Recto* (?).

]ρρο θεο[δοσιος
]αυ ηρ[^a
]αυ^b χεε[
]ε η[
]το[

→ *Verso* (?).

]αο [
 α]γω ητ[
 η]τα[
]αποστο[λος
 α]πο[ι]νε η[
 ?
]α[

^a η]αυ ηρ[ε, or η]αυηρ[τη, or απ]αυ.
 αοοc η]αυ.

^b ηα]αυ, or ηααυ η]αυ, or

Fol. 2. *Recto*. . . . king Theo[dosius in what manner¹ (?) said?] unto him, '

Verso. . . . and he had apostles (ἀπ.)

No. 14.

This is presumably from apocryphal Acts, in which Andrew plays a part; but it is difficult to say to which story it belongs. Passages on pp. 70, 73-75 of Bonnet's *Acta Apost. Apocr.* ii¹ relate to sea voyages, and the last of them to the appearance of Christ as a ship's master, whom the apostle accosts²; but none of these is sufficiently like to be identified with what is discernible here.

Sequence of *Recto* and *Verso* is uncertain.

Fol. 1. ↑ *Recto* (?).

ετη[
]ηπ- απ η[ηη-]
] προc αη[οc ηα-]
]εκαc ογ^a λαcα
] ησι η- ζθεληc η-
]ααον]τηc ταυραφ[^b

→ *Verso* (?).

]ηc ηη-
]ηc c αα[
]ηραστ ητ[
]ηβωκ η[
]η επηα α . [
] αηηηη^c οη[

^a Perhaps α]εκαc εγ[ε-.

^b This cannot be correct. Perhaps η[ηηη]ταγ-, followed by a Greek verb.
^c ? ηη[ε η].

¹ Several alternatives are possible here.

² Cf. the Coptic in Guidi's *Frammenti*, pp. 55, 56 (Nota iv); Lemm, *Kopt. Apokr. Apost.*

(= *Mélanges Asiatiques* x), p. 156; Ethiopic in Budge, *Contendings* ii. 189, 270, 374.

[шанто]γρω	ζε ετα[μον-]	]ρηт же-	тва[
ε[ππο]λιε ετογ-	πε ιτα[ηκω]	[нас] εγεουχα	?
наβων ^a ερος	η[ε]ων [ηθελ-]	]ποσ ησο-	ηη[
женас ηπεγ-	ηис ηεπε[	]εϕ ?	ηχοι ετα[ρω]
штортр ηοαλ-	женас ηνεж[πο]	? ?	πε ? [
λасса·	ηαν ητεκ-	ησι ηηαρεас	Πεχαγ ηεει-
Αψηληη ηπει-	^{sic} ηλπε ετε-	εис ρηηте аг-	ηερον ητοκ
ρε εγρω η-	τωνте	ηηεεγ η-	ηηεεγ η-
εεос ηεϑτω-	ηα[	ηχοεис ^b ατα-	
βρ ηηη[οη		]τεκ-	

^a My copy has ητογ-.^b Or ηχοει. But the form χοι above makes this unlikely.

Recto (?). . . . so that (?) the disciples (μαθ.) should . . . [until] they reached the city (πόλις) whither they were going, so that they might not disturb¹ the sea (θάλασσα). Thus did he pray, saying, 'I beseech [Thee]

. . . 'the perils (κίνδυνος) of the sea (θάλασσα). The hope (ἐλπίς) of them that have² (?) . . . , that is [us] who have [forsaken] the hope (ἐλ.) of th[is? world] . . . , so that we may [get] for ourselves Thy hope (ἐλ.) which is Thine'

Verso (?). . . . I go [to . . .] the place, so that they be saved Andrew [said,] 'Behold,'

. . . the ship to the sho[re] (?). . . . He said, 'I say (?) unto thee,³ thou sailor of the Lord,⁴ my . . . hath thy'

No. 15.

The date in the title and the words of fol. 1 point to the martyrdom of Mark the Evangelist. We have, therefore, it may be assumed, an Encomium upon him. Those known in Greek, whereof the initial words are published, do not appear to correspond with this text.⁵

¹ Grammar demands this. The subject may be 'winds', or the like, in the earlier, lost part of the sentence.

² This assumes an emendation of my copy.

³ A doubtful locution; *v.* Steindorff, *Gram.*² 43*, also no. 9 above, *f.* 8 *vo.*, *BKU.*, no. 183, 1. Peyron 47 and Stern § 26 took it for εἴγε.

But Mk. v. 41 (σοὶ λέγω) confirms Steindorff's suggestion. In Bo. it appears as αἰσερον ποου (*Test. Abr.*, Rendic. 1900, 164, 10), but also ηε-, *CSCO.*, vol. 41. 17, 47.

⁴ 'Of the ship' is less likely.

⁵ *V.* the Bollandist inventories. Fragments of Coptic texts, *v.* Br. Mus., nos. 299, 300.

Fol. 1. ↑ <i>Recto</i> .		→ <i>Verso</i> .
· ἀλλε ελε[β]οτ παρμεογτε]		]ϣω
· ρηογερη[ηη ητε ηηογτε]		αυ ηρεαπατη
· ραηηη		τηρογ ραηη
· ———— . . . ———— . . .		ηηηηογερηη
· ———— . . . ———— . . .		ηη
Τχρεωστεῖ ταβ[ι]	ταβ[ι]	} αχχοογῆ
ηακ ω̄ πρασι-	ταρ [!	αε ερακοτε
οε μαρνος ηογ-	σαρ[	]εεατε αη
ηοβ̄ ηχρε-	κα[	]πολυεεῖ
ω̄ · φρεμολο-	ηω[	]ηε
σεῖ χετχρε-	ταρ [	]ηηηηη
ωστεη ηαῖ	ηηη[	]ηε
ηογροογ̄ αῖ	ερ[?
ογαε̄ σναγ	ηρ[	] . εδ̄
αλλδ̄ ελεη-	η . [	]εη . ᾿
ογερηη τη-	ηω[	]οδ .
ρη̄ εεπαωη̄	?	]σαε
τατα[		]α
ωε[		]δ̄
εηηη[		]αη
ηρεηη[		[κα]ταφρο[ηηη]
margin		ηηααηηωη
		margin

Fol. 1. *Recto*. . . . on] the last day of the month [Parmoute]. In peace (*ειρ.*) [of God]. Amen:—

I owe (*χρεωστέιν*) thee, O holy (*ἅγ.*) Mark, a great debt (*χρέως*). I confess (*ὁμολογεῖν*) that I owe (*χρ.*) thee not one day nor (*οὐδέ*) two, but rather (*ἀλλά*) all the (*lit.* this) time of my life, that I may . . . as (? *ὡς*)

Verso. . . . conquer . . . contend (*πολεμεῖν*)

. . . all,¹ before this age (*lit.* these times). And (*δέ*) He sent thee not to

¹ The preceding word perhaps *ἀπάτη* for *ἀπατά*(ν) 'deceive'.

Rakote (Alexandria) alone, but (ἀλλά) He sent thee also to the land (χώρα) of Egypt, that was mad until to-day, with the madness of the idols (εἰδ.).¹ Who shall be able to persuade (πείθειν) the peoples (λαός) . . . to despise (καταφρονεῖν) the demons (δαίμων)

Fol. 2. ↑ *Recto* (?).

[πα]ρε εροου

ρητερασ-

σε · νεφιδωο-

οσοϋ ρηιδ-

σοτε ρηιδ-

ταλσοου ρη-

περσαχε

νεφιδωι-

τοϋ επεσπ-

λαϊον ινα-

νε ρηροουδ-

ειη εροου

ρηταλπαε

επε[γ]αυσε-

λ[ιον]ϥ η-

τι

Ζαϥ
]ϥ

margin

→ *Verso* (?).

επε[γ]αυσε-

]αε λιον ρ[

]ϥ αϥρηιρη-

ησι παχαε

Ζαμοϋ εειη

σαβ αλλα

περμεου προ-

τρηε ποϋ-

ειηησε αρρ-

εαρτυρος

αϥρωη εε

ραπκαε αλ-

λα περνηλωε

ροουειη ε-

ειηηε ηρηο

εταϥτραπη

]]

] ?

ε]ωειε

margin

Fol. 2. *Recto* (?). . . . 'give] healing² unto them by his spittle.³ Them that I shall wound with my darts he will make whole with his word ;

¹ Cf. *ειδωλομανία*.

² The devil *log*.

³ A reference to the healing of Anianus' hand.

them that I shall lead into dark caverns (*σπήλαιον*), he will enlighten with the lamp (*λαμπάς*) of the gospel (*εὐαγ.*)¹

Verso (?). . . of (?) the gospel (*εὐαγ.*) . . . the enemy was shamed. He died indeed (*μὲν γάρ*), yet (*ἀλλά*) his death incited (*προτρέπειν*) a multitude and they became martyrs (*μάρτυρος*). He was (+ *μὲν*) hidden below the earth, yet (*ἀλλά*) do his crowns² shine forth daily, more than the li[ghtning] (*ἀστραπή*) body

No. 16.

From the Martyrdom of Philotheus of Antioch. The story was apparently similar to that abbreviated in the *Synaxarium*, 16th Tubah.³ Other remnants of the Sa'idic version are among the copies of papyri made by A. des Rivières⁴ and in a Borgian MS.,⁵ Brit. Mus., no. 330 being another copy of the latter passage. His Martyrdom appears in a 6th or 7th century library catalogue.⁶ It is presumably this martyr⁷ who is invoked, with other Antiochene military saints, upon grave stelae⁸ and in the diptychs.⁹ He too appears once as a dragon slayer.¹⁰ The Encomium, attributed to Severus of Antioch, for the building (? بنىان) of his church and 'invention' (ظهور) of his relics, on the 16th Abib, appears to relate various miracles, but no facts.¹¹

→ *Recto.*

]πδ[
 шнре] κογῖ δε ρη[
 [. .]ριτε^a προμπε επεφραυπε φιλοθεος]

^a One might more easily emend to ψιτε than λιτε which Ar. requires.

¹ Cf. the phrases in Paris 129¹⁴, f. 136 (encom. on Mark): και τὰρ ραθι λιπατεμαρκος ει νεμπρωτ σοοι επιρνε ρικηλε αλλα ογορσηνε εσμηι εβολ ιτερειει δε ψι μαρκος ποροειπ απροφαρχει . . . Cf. here the very similar phraseology in the Encomium of Severus (9th cent.), *ed. Bargès*, p. 6.

² Those granted to martyrs for their virginity, piety, sufferings &c.

³ Forget, i. 213 = Wüstenfeld, *Synax.* 241; Amélineau, *Actes*, 193.

⁴ Munich, Landesbibl., MS. Copt. no. 3, fragg. lxxiv-lxxvii. The first fragment gives the calf's name, *σαρασαον*, with the epithet *ψωγο-*

μεριτη = ἀγαπητός.

⁵ *Ed. Balestri, Sacr. Bibl. Fragm.*, xxxix ff.

⁶ *Recueil*, xi. 133.

⁷ And not him of Oxyrhynchus (Hyvernat, *Actes*, 100). Philotheus of Dronkah (Forget, *Synax.* ii. 100) suffered in A.D. 1380.

⁸ Quibell-Thompson, *Sagqara*, no. 203. Cf. Clédat, *Baouit*, i, pl. xxxi.

⁹ Tuki's *Theotokia*, 41; Cairo *do.* 289; Leyden Museum, MS. copte no. 41; Brit. Mus. no. 865.

¹⁰ *Bull. Soc. Nat. d. Antiq. de France*, 1898, Novembre = G. Lefebvre, *Rec. des Inscr.*, no. 778.

¹¹ Paris, MS. arabe 153, 243b, almost wholly illegible.

margin

Несејотѣ ѡ несејезѣ [Линне еусоуи]
 ан лпкоуте • алла еу [шлеше поу-]
 ласе ^{sic} палехортоѡ ѡ
 несејоте еирѣ ллсоу л
 нау ллнне шолит йшу [псалит еуоу-]
 шлє и [. . .] ннег^a • знеѡ^b
 Тресн [. . .] ебол ннтоу аѡ [
] нс[о]ѡи шолит нсон
] неѡ ебол зноуір [п
] лпоуэрвсатон • аѡ
] пнѡ . . . [
] шлє • аѡ н[е
] не аѡ . [
] нноуѡ • аѡ [
] . те[

^a The constant phrase is оуошлє знег (e.g. Lev. vii. 12, ix. 4), rarely зноунег (ii. 4). My copy makes either of these difficult here. ^b ? знеѡ[сатон, following Ar. بزنت وسيرج.

↑ *Verso.*

] нѡ . лѡ : не . [
 несејлѡ ѡ сите о нѡ [п
 т] еѡтапрѡ : еренесѡуэрн [те]
 знепстѡ [лос нѡт • знезнейвасѣ
 еѡта] хрнѡ • еѡ прлрлш наѡ-
 [ѡс] ллнтсѡн нлє нѡ п-
 [лоснѡ] нлє еѡ прлрлш нлѡ нлє
] ннєсѡлѡ ллнлпесн [лє
 н] еѡтѡл • неѡлє [лл] ѡс тнроу ет-
 [лє не] ѡуѡт ллпес [. . .] нерп .
] ѡ ллнне нте [. . .] нте

margin

]ⲫⲓⲙⲓⲛⲁⲥⲉ ⲭⲉⲛⲉⲓⲛⲟⲩⲁⲓⲱⲩⲓ
]ⲛ ⲉⲥⲫⲱⲟⲩⲉ [ⲙⲓⲛⲟⲩⲉ]ⲥ [
]ⲛⲉ^a ⲛⲓⲟⲩⲩⲉ ⲛⲓⲩⲛⲉ
]ⲛⲓⲛⲉⲩⲛⲟⲩⲓⲩⲟⲩ
 ⲱⲁⲓⲭⲉ ⲛⲥⲓ ⲛⲱⲛⲓⲣⲓⲉ ⲱⲛⲓⲓ
]ⲙⲓ.]ⲙⲓⲩⲥⲧⲓⲛⲣⲓⲟⲛ
^a ? ⲛⲩⲟⲕⲛⲉ.

Recto. . . . But (δέ) a young boy [of] . . .¹ years, whose name was [Philotheus]. And (δέ) his parents [were] pag[ans (ἐλλῆν), knowing] not God, but rather (ἀλλά) [worshipping (?) a] grass-eating (-χόρτος) calf that his parents did, [giving?] him daily three measures [of flour] kneaded [with?] oil² they . . . from them and of ointment three [times daily. And] he used to drink of wine and . . . and rose-wine (ρόσῳτων). And summer and another and of gold. And

Verso. . . his³ two ears were like his mouth, while his feet were pillars (στύλος) of silver upon bases (βάσις) of firmly fixed; and he was mild and good (ἀγαθός) [and adorned with] every beauty, even as [Joseph⁴ . . .] Egypt, being mild⁵ at all times [toward] his servants and those of his house and those without. They used all to love him be[cause of his] joyous . . . and his him (?) daily upon(?) the calf, for they loved [him?] saying(?),⁶ the God of [heaven and earth and all] that are in [them] the boy [his?] words (?) mysteries (μυστ.)

No. 17.

From the Martyrdom of Philotheus. Nothing parallel to the incidents here related is found in the *Synaxarium's* abbreviated story. It will be observed that Brit. Mus. no. 330 (*v.* above) gives Raphael as the angel who attended the saint. The last of A. des Rivières' fragments (lxxvii) tells of the emperor's dismay at the destruction of his gods.⁷

¹ It is difficult to read 'ten' with Ar.; 'nine' were more possible.

² Perhaps here 'and rose-wine'. This would, here and below, = Ar. 'sesame oil'. Cf. the mixture described by Lane, *Mod. Eg.* (1836), ii. 274.

³ *I. e.* Philotheus.

⁴ Cf. Gen. xxxix. 6.

⁵ The epithet applied to Moses (= πρᾶύς), Num. xii. 3.

⁶ Perhaps 'Art thou the God?' Cf. Arabic.

⁷ 'Thou hast destroyed', he says, 'the great god that gave me victory and hast enchanted my three generals and all my army. By the might of the Romans, I will cause thy flesh to . . .'

Fol. 1. → *Recto*.

margin

[.]ερραφανλ [.]ἰη[
 [πατ]τελος αρ- [.]εηπ[
 [ερ]ατε[ῖ] ἡσαογυ- μεντα[ῖ]τε ἡ-
 [σα] ἄλλο[υ] ἡ- τογωτ [
]ηηη πε- [.]εα . με[
 [Χα]ε[ρ] ερογυη ῥῆ- [.]η[.]ηε[
 [α]ιοκλν [χ]εω ἡογ[.]η[.]τ
 [πε]ογρριον ε- τα[ρ]ο[ῖ] η . εηε
 [σοο]γ . εεερε- ῥῆογ[.]εηη .
]ανε πεκ- τ[α]ρετσοη ἄ-
] ἡτερε παχοεε ογω-
 π[ε]ηηη- ἡε [ε]βο[ῖ]λ ῥῆ-
 [η]υε ρα ταντε ἄπει-
 [. . .] . ε . ἡα μεηυε . αγω
]εοο- απετογωτ
 [η]ε]ο[υ] πωτ [ῥῆ]ογ[.]ε-
]ο[υ] π[η . . .]τ ἄ-
]εο[υ] . . .]η^a ε-
]ηη[ε
 ερογ[.]η

↑ *Verso*.

margin
 αιοκλν []
]αη[.]
]ηη . τ
]α[.]τ ρ .
] χε[.]ε[ε [
 [. . .]ο[.] .]εαν
 . ε[.] . π[.]ρηεραλ
 ἄη[.]ηογ[.]τε
 [φ]η[λ]ο[θ]εο[ς] εο
 ῥῆογ[.]εηη .
 Αγω ἡτεγυογ
 αγχοσογ [ε]πε-
 εντ ε[.]η[.]ηεγ-
 η[α]εε χεεπερρα-
 φαν[λ] πα[ρ]χατ-
 τελο[ς] ε[.]βο[λ]
]ἡη[
]ηη[ε]ρε[
]ηη[οο]γ [. .]
 τογ ε[ι] ερ[ρ]α[ι] ε-
 πεθεατρ[ο]η[
 ἡσεαερατογ[
 ἄπεεετο [ε]βο[λ]
 ἄηεραεεο^b
 φιλο[θ]εο[ς] ε[ρ]ῆογ[.]-
 ηοσ ἡρο[τ]ε αγω
 πεχαγ τη[ρ]ογ[.]
 ἡθε εβο[λ] [ῥῆογ[.]
 ταπρο ἡ[ο]γωτ[
 χεεε ερη[η]τε[
 ανε[ῖ] π[.]ρηεραλ[
 ἄηηογ[.]τε χε-
 ακηογ[.]τε εροη[
]η[ε]ρε[

^a ? ερογ[.]η ε-.^b Space for ἀνα.

Fol. 1. *Recto*. . . . Raphael the angel (*ἀγ.*) standing be[side] him . . . He said unto Diocletian,¹ 'O evil beast (*θηρίον*), are then thy (*ϑλ.*) . . . like this this mul[titude (?)]

. . . 'nineteen idols² quickly, that the power of my Lord

¹ Here (as in *PSBA*. xxxii. 246 ff.) always 'Dioclé', a form due presumably to the αιοκλν, frequently used in Sa'idic dated colophons (*Brit. Mus.* nos. 162, 398, 490; Paris 132¹, ff. 66, 74 &c.) and represented in Arabic as لادج (Sever.

Ashm. in *Patr. Or.* vi. 126, 127).

² Diocletian is usually given seventy idols: Hyvernat, *Actes*, 78, 202; Winstedt, *Theodore*, 58; *CSCO*. vol. 44, pp. 78, 123; *ib.* 38, pp. 16, 120 &c.

may be manifested in the midst of this multitude.' And the idol ran quickly in (or into) the temple

Verso. . . . Diocletian [saying,¹] 'Lo the servant of God Philotheus quickly.' And straightway they leapt down from their pedestals (*βάσις*), for the archangel (*ἀρχάγγελος*) Raphael was

. . . then come in unto the theatre (*θέατρον*) and stood before Saint (*ἅγιος*) Philotheus² in great fear [and] they all said, as if with a [single] voice, 'Lo, we are come, servant of God, [for] thou didst call [us.]' When

Fol. 2. ↑ *Recto.*
margin

]αϱτϛ	[. .]αειψ[
ⲭⲟⲓⲉⲓ ⋅ ἀππαϱ	π(ρ)οκροϱϱϱ ρη[-
[ε]π̄χριστιανος	οϱϛατε [ϱαντ-]
]ϱιθ̄ν ω̄	οϱϱω̄ϱπ̄ [
] ρη̄ρηναια	[. .]τ[.]κ[
]ᾱπ̄π̄ . . ϛε	η̄π̄π̄[ο]ϱϛϛ
]ᾱ ϛϛ[ο] π̄οε	εθαλ[λ]α[σ]α
[π̄οϱκ]οϱϱⲓ ^a ϱη̄ρε	ϱωστε ε[τ]α[τ]ρ[εϱ-]
] . ετ̄ρη̄ᾱπ̄π̄π̄π̄	[ϱ]ε̄ ε̄π̄ε[ϛ]η̄εσωα[α]
[π̄ροα]πε ⋅ πε-	[ϱ]ολωσ ενωτ
[ⲭε α]ιοκλ̄ν εϱοϱπ̄	εροϛ π̄ο[ϱ]ααρτϱ-
[ϱη̄ρ]ωμειανος	ριον ϱεσενα-
[ᾱπ̄π̄]εϛνοσ τιροϱ	κωτ εροοϱ π̄οϱ-
[ⲭε] . . πεν-	ααρτϱϱριον ρη̄-
[. . . πα]ϱεϱϛε	θαν ⋅ π̄[
]ε̄ η̄αϛ	η̄π̄[
	σ[
	βολ̄ π̄[
	[.]οϱϱ[

^a Or [ᾱπ̄π̄κ].
[ϱοτε ρη̄]π̄ε.

^b My copy does not admit of πεϱαϱ.

^c There should be space for

^d My copy allows ταῑ ε[.]

¹ Raphael *log.*?

² Possibly 'the saintly [Apa] Ph.'

→ *Verso.*
margin

[. . .]η̄ρ̄ρο [	αλλ[α] η̄ε[τοϱ]ηα[-]
[. . .]ρη̄π[	ϱ[α]ριϱε η̄τ[οο-]
[. . .]π̄ιϱαϱε[	τι ϱανϱω[κ]
[. . .]η̄σῑ ᾱᾱε[ατο]	εβολ ⋅ ᾱη̄οϱ[εϱ-]
[. . .]ϛϛ . ᾱη̄π̄π̄ .	εαϱηε [ᾱη̄π-]
[. . . .] ⋅ ετεϱ-	ρ̄ρ̄ο αϛεϛρ[αϛιϱε]
α[. . .] η̄αϛ η̄ατα	ᾱᾱε[οϛ] ρ̄η̄επ[ραν]
τη[ελ]εϱϛε ᾱ-	ᾱη̄πεϱϱⲥ ⋅ η̄[εϱαϛ]
π̄ρ̄[ρο αϱϱοο]ⲓ ^b	ϱεπαϱοε[ιϛ ῑε]
η̄αϛ η̄σῑ ᾱᾱα[τ]ο̄ι	πεϱϱⲥ ⋅ εϱϱ[ⲭε]
ⲭετι[ο]ϱωϱⲓ ⋅ ^c	η̄ᾱη̄ε πεν[οϱωϱ]
εϛεδ̄ ερον ετ̄βε-	ετραϱωκ [ε-]
πενεα ω̄ φιλο-	βολ̄ ᾱη̄πα[αϱωπ]
[ο]εοο ⋅ αλλᾱ π̄η̄ρ̄-	ρη̄π̄εινολ[αϛιϛ]
[. . .]η̄ε̄ ο̄ π̄η̄κε-	τα[ι] ε̄ιε [d
[λεϱϛε ᾱη̄π̄ρ̄]ο	?
	]επ
	]ϱεαειϱ-

Fol. 2. *Recto*. . . . 'lord. We beheld the Christians ($\chi\rho$) . . . before in places , he being like unto a youth¹ . . . of about fifteen years.' Diocletian said unto Romanus and all his great (men), ' thy (?) . . . [com]mand (? $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\sigma\iota\varsigma$ ²) . . . to him

. . . burn them³ [in] fire, [until they] cease then cast [him in]to the sea ($\theta\acute{\alpha}\lambda\lambda$), so that ($\acute{\omega}\sigma\tau\epsilon$) they may not even find (?) his body ($\sigma\acute{\omega}$.) at all ($\delta\lambda\omega\varsigma$), to build for it a shrine ($\mu\alpha\rho\tau\acute{\upsilon}\rho\iota\omicron\nu$)'; for a shrine (μ .) shall be built for them at the last

Verso. . . the king this word . . . the so[ldiers?] their . . . according to ($\kappa\alpha\tau\acute{\alpha}$) the command ($\kappa\acute{\epsilon}\lambda\epsilon\upsilon\sigma\iota\varsigma$) of the king. The soldiers [said] unto him, 'We would spare thee for thy beauty's sake, O Philotheus, but ($\acute{\alpha}\lambda\lambda\acute{\alpha}$) we [fear?] the com[mand ($\kappa\acute{\epsilon}\lambda$.) of the kin]g

. . . but ($\acute{\alpha}\lambda\lambda\acute{\alpha}$), whoso is delivered ($\chi\alpha\rho\acute{\iota}\zeta\epsilon\sigma\theta\alpha\iota$) unto us, we fulfil the king's bidding.' He signed ($\sigma\phi\rho\alpha\gamma\acute{\iota}\zeta\epsilon\iota\nu$) himself in Christ's [name] and said, 'My Lord [Jesus] Christ, if this be Thy [will], that I should finish my [fight ($\acute{\alpha}\gamma\acute{\omega}\nu$)] in this torture ($\kappa\acute{\omicron}\lambda\alpha\sigma\iota\varsigma$), and that I go (?)⁴

No. 18.

From the Martyrdom of Psate, bishop of Psoi (Ptolemais).⁵ The same incident, of the devil, in the guise of a serpent, inspiring the young Diocletian, then still known as Agripidos,⁶ is found in the *Synaxarium*.⁷ The only new feature is the name of the saint's native village.⁸

¹ Or 'this youth'.

² Or possibly 'instruction, chastisement', $\pi\acute{\alpha}\iota\delta\epsilon\upsilon\sigma\iota\varsigma$.

³ The number of this and several following pronouns is quite uncertain.

⁴ Or possibly 'then' ($\alpha\phi\omicron\delta\omicron\sigma\iota\varsigma$)

⁵ *Synax.*, 27 Kihak. The name is as often Psote. Fragments of the text: Brit. Mus. no. 347; Winstedt in *PSBA*. xxxii. 195, 246, 283.

⁶ Written $\Delta\text{ΚΡΗΠΠΙΤΑ}$ Zoega 60 = Winstedt, *Theod.* 57, *Synax.* l. c. Akrībīdā, Ethiop. (*CSCO*., vol. 37, 133) Agripādā, $\Delta\text{ΕΡΗΠΙΔΟΣ}$ (*CSCO*., vol. 42, 36), Balaizah frag. (Petrie, *Gizeh* 41) $\Delta\text{ΕΡΗΠΙΤΟΣ}$.

⁷ Basset p. 456. The Copts had also a befitting legend of the persecutor's miserable end: Joh. Nikiou 418, *CSCO*., vol. 38, 80; *B. Kopt.* U. no. 32, 9.

⁸ Doubtless منجرج Mangūg, opposite Psoi (Menshīyah). In our fragment ΠΜΟΥΓ- is scarcely possible, though most such names have the article (ΠΜΟΥΓΠΣΗΡΣΕ , ΠΜΟΥΓΠΑΡΙ , ΠΜΟΥΓΠΡΑΣΕ), rarely not (Μουναχθη). The full form, though without gen. II-, is in ΠΜΟΥΓΙΟΥΓΗΔΑΤΙ (Brit. Mus. no. 529). Mangūg is 'in the district of ابيسو ' (Amé. *Géog.* 238), in a Cairo *Synax.* (my copy) ابيسوايمصاي , though transcribed in another (Forget ii. 270) ΠΣΩ , i. e. ΠΣΩΙ . Note that either ΠΣΩΟΥΓ , Zoega 34 (= *CSCO*., vol. 41, 11), should be read ΠΣΩΟΥΠ , to agree with ابيسونة , *Synax.* 5 Mechir (Forget i. 452), now باسونة , S. of Marāghah (probably the same too as ΠΣΩΟΥΠ , *Miss.* iv. 737); or that *Synax.* here is mistaken and the Arabic of Zoega l. c. is right in reading this as ابيساي .

→ *Recto.*

	[.]ω ποϋεση-
	[σ]ωλп евоḗ
	[ε]πεϋβιος е-
	[...]ηϋ
	[пак]αιος εηп-
	[п]αδικος ·
] ποϋωτ	[.]επεϋсеβис
] ешаγ-	[εη]пасеβис
[εоут]е ероϋ	]оϋεμот п-
[ε]εоϋпсоϋс	теεηε ·
]εршре	[Δ]сшпε εε
	поϋροϋ α-
	пшωс кааϋ
	εпеспаϋ
	εαгпптв-
	пооϋε ас-
	εωк епес-
	пн аспкот[к]
	επεροϋ е-

↑ *Verso.*

εηпεр[шре]	пε паг е[те-]	пεха[сц пас]
εεαηε[βααεε-]	шгаμε[γте]	εεпа[шре]
εроϋ εε[акри-]	пита ·	акри[пита]
Δппоϋте σ[ω-]	εαϋεεε п[пе-]	доϋω[п птек-]
λп евоḗ η[оϋ-]	тоϋδαβ ап[α]	тапρ[о
εωρωεεα	ψατε ас-	
εαϋεεε п[пе-]	σωшт аспаϋ	
тоϋδαβ ап[α]	εпεпос η-	
ψατε ас-	ερδкωп η-	
σωшт аспаϋ	роϋ пηδε[ε]	
εпεпос η-	εспкотк [εα-]	
ερδкωп η-	тапе пак[ри-]	
роϋ пηδε[ε]	птḗ пк[оϋг]	
εспкотк [εα-]		
тапе пак[ри-]		
птḗ пк[оϋг]		

Recto. . . . the] same [village], which they call Mounḡouḡ . . . youth (? youths)

. . . without displaying their life (βίος) the just (δίκ.) and the unjust (ἀδίκος), . . . the godly (εὐσεβής) and the ungodly (ἀσεβ.), in a fashion such as this. It befell, on a day, that the shepherd left them both with the beasts and went to his house and lay down, [that] day

Verso. . . . and the goat-herd boy, him that was called [Akri]pita. God revealed a vision (ὄραμα) . . . wonder (? θαῦμα)¹ . . . the holy Apa Psate beheld and saw this (sic) great black dragon (δράκων) serpent lying beneath the head of the boy (?) Ak[ri]pita

. . . He said [unto him], 'My [son] Akri[pita], open [thy] mouth'

¹ I cannot offer a satisfactory reading here.

No. 19.

The Martyrdom of Apa Moui seems to be otherwise unrecorded, though the name, sometimes with 'Apa' prefixed, is frequent.¹ He appears to have suffered at Alexandria, presumably just before his companion, Apa Herwoj,² here mentioned. The story is apparently narrated by a certain Pǫǫl,³ in presence of other 'saints'; but this narrative again is embedded in an Encomium, pronounced at the martyr's shrine upon his festival day.

Fol. i. → *Recto.*

ΛΑΒΗ^a Η[ΡΑΝΟ-]
 τε' ασωψυ εβ[ολ]
 χεπρατιος ε[τογ]ααβ
 ψυηρε ψυηε καφ[αρ-]
 τος' βοηθει στα[ει]πτατ-
 ρωμει' υπαρακαλει
 αιπε[χ]ε η[χ]αριζε και η-
 ουψυηρε' αιμοη εις εν-
 τε' εις πεναδ' η[εν]τ
 η[ει]α[ι] η[ρο]γ' ο[γα] ε[φ-]
 ρη[το]γ[νο]σ η[ε]ζω[ρη]-
 τια · εντε[υ]νο[υ] δε

↑ *Verso.*

[Αγω ας]ψωπε απη[υ]-
 [τε] σμο[υ] ε[ρ]ο[ς] α[ω] α[ε]π[ο]
 [η]ο[υ]ψυηρε [α]σμο[υ]τε' επε[φ-]
 [ρα]η αι[π]ραν αι[π]εαρ[τ]-
 [ρ]ο[ς] ετογααβ' απα μο[υ]ι:
 Αςψωπε δε πεχα[υ] αι[π]-
 η[σ]α[τρ]ε[π]η[σ]ε[ω]η
 ψυηε η[σ]ω[φ] κα[τα] πο[ρ]-
 ρη[νο]η' α[ψ]υα[α]ε' αι[π]εαρ-
 τ[υ]ρο[ς] ετογααβ' ε[φ]α' αι-
 μο[ς] αε[υ]ηε η[ε]ρ[ε]ν[η]ε' ε-
 π[η]ε[ρ]ε αι[μ]ο[ο]υ ρη[τε]φ[υ]λ-

^a φ[υ]λ[λ]αβη.

¹ With **απα**, Brit. Mus. nos. 1027, 1228; *Saggarā* no. 73; without, Brit. Mus. no. 1102; Gayet pl. lviii; Hall *Copt. and Gr. Texts*, 113; Rylands no. 122 &c. Krall no. viii cites Μούη (whence?), cf. 'Αμώης of the *Apothegmata*. The *ἑμωῖε* of *Synax.*, 20 Bābeh = **αιμοι** (*Mus. Guim.* xxv. 327). Μαβει *Vit. Pachom.* § 72 is اموى in the Cairo edition 136 (*v. Appendix* below), though in Paris MS. 261, f. 218 **امون**.

² Reading uncertain. A martyr thus named, **هرواج**, 16 Kihak. His church, at ? Aphrodito, *Pap. Gr. Byz.* (J. Maspero) no. 67094. Scarcely the saint هرودآ Abū Sālih, 90 b = Makrizi,

Churches no. 31 ماروط (? ط), with church at Sumustā. The name 'Ἐρωάχιος, 'Αρ- (*v. Brit. Mus. no. 1028*) is particularly frequent in Aphrodito documents (*v. Brit. Mus. Gr. Pap. Cat.* iv). Abū 'I-Barakāt's Calendar (Paris arab 203, f. 258 v.) transcribes this مرواحياس.

³ Whether this is Shenoute's predecessor, and the latter the same as the **πχολ** **جول** of certain Diptychs (Cairo *Theotokia* 82, Leyden MS. no. 41, named with the martyrs **κλοχ** Coluthus and **καγ**) we cannot tell; nor whether **πσωλ** invoked on stelae (Petrie *Memphis* i, pl. liii, liv; *Ann. du Serv.* viii. 83) is distinct from these.

Εὐαγγ ἀπειρτυρ[ος]
 ετογααβ̄ ὡρητηε ερω[ε]
 αρεμογ' ερος ασογχαϊ
 αςβων επесн̄ ес† ео[ογ]
 αἰπνογτε' αἰππειρ-
 τυρος ετογααβ̄
 margin }

λανη· αγω ρηογνος ἡ-
 Θγμοε' αρελεγε ετρεγ-
 βασανιζε αἰππετογααβ̄'
 ρηρενβασανος' εγωσ'
 αἰρηενκολαστηριον'
 ενασωογ εαεταλογ'^a ε-
 margin

^a Apparently not εαγ-; therefore αρεγτε in next line.

Fol. 1. *Recto*. . . 'prison (φυλακή) of [?Rako]te (Alexandria) and she cried out, "Holy (ἅγιος) saint, un[blemish]ed (?ἄφθαρτος¹) youth, help (βοηθεῖν) my forlornness, and entreat (παρακαλεῖν) the Christ that He grant (χαρίσειν) me a child. Verily behold, grief is mine (*lit.* is with me) more than (were I) one in distant (*lit.* great) exile (ἐξοριστία)." And (δέ) thereupon the saintly martyr (μάρτυρος) had pity upon her and blessed her, and she was made whole and went unto her house, giving glory unto God and the saintly martyr (μαρ.).²

(*Verso*.) [And it] befell that God [blessed] her and she conceived and bare a son, and called his name (as) the name of the saintly martyr (μαρ.) Αρα Μουι. But (δέ) it befell,' said he, 'after that the *praeses* (ἡγεμών) had required him in (κατά) his turn (ὄρδινον), that he spake with the saintly martyr (μαρ.), saying, "What be these things which thou doest in the prison (φυλ.)?" And in great wrath (θυμός) he bade (κελ.) them torment (βασανίζειν) the saint with heavy torments (βάσανος) and many punishments (κολαστήριον), and having raised him upon

Fol. 2. → *Recto*.
 margin
 ηρεμεντα[ριον αρεγτε]
 αἰμογ' ὡρη[τεπεενογ]
 ὡγο εαἰπκαε αρε[ε]

↑ *Verso*.
 margin
]ρογ ραἰπτερεγ-
]τερε' ἡροαἰτ
 ηεεαεγτε εαρογ ηἰτρεγ-

¹ Sophocles *s. v.* gives an instance of such a usage.

² Presumably no gap between the columns.

λεγε δε οи' ετρευϑ' ἰρεν-
 κασι' ευλοβῆσσι εχῖπτεγα-
 πε' ψανтетσοουρε' ἰκω[Ϸ]
 κω' εβολ' αἰἰκω' αϷ-
 τρευρωτε αἰπεϷϑε
 ἰουσαδ' ευλοβῆσσι' αἰἰ-
 κεβασανος τιρουϷ ἰταϷ-
 Ϸυπομνε' εροου ἰσι πυν-
 Ϸε' ψνε' ἰκωωρε' λοι-

Πον ἰτερεϷακιμαζε
 αἰκω[Ϸ] Ϸἰτραδ' ἰτινω-
 Ϸια' ἰσι πανομοσ ἰρενε-
 κωι' εαϷεμε νεκϷ-
 κασωτῆ κωϷ' αν
 εουϷια[Ϸε] ἰνεϷεγαωλο[η]

margin

ποϷε ἰνεϷεσι' ερουη Ϸα-
 πῶσιλ ἰκωϷε' εκωϷ· αϷω
 αἰἰκατρευπωτε ἰρε-
 κωϷε' εβολ' ϷνεϷεοἰ ἰκε-
 σωσ αἰκωϷ ϷἰουκωϷ
 αἰποϷνεδ' αἰπρροουϷ
 κασ' Ϸολω' Ϸνεβασανος
 κενερεκχανλ' παρχακτε-
 λος' κνεπαζε' αἰκωϷ' εϷϑ
 σοε' κασ' αϷω νερεἰπετ-
 οϷαδδ' ανα ϷεροϷο[Ϸ] † τωκ
 ἰρεντ' κασ

ἰτερεϷναϷ δε' ἰσι πρη-
 κωωι' κενεκκασωτῆ
 αν' ἰκωϷ' εουϷια[Ϸε] αϷ-
 σωπτ' αϷϑ [ἰτ'εϷαπο-
 margin

(Fol. 2. *Recto.*) the rack (ἐρμητάριον), [he tortured] him, until [his blood] flowed upon the ground. And (δέ) he bade (κέλ.) them moreover set glowing helmets (κασίς¹) upon his head, till the crown of his head was loosed. Afterward he caused them to pierce his heels² with a glowing awl,³ besides (*lit.* and) all the other torments (βάσ.) that the brave youth bare (ὑπομένειν). Howbeit (λοιπόν) after the wicked (ἄνομος) praeses (ήγ.) had proved (δοκιμάζειν) him with many punishments (τιμωρία), when he knew that he would not hearken unto him, to sacrifice (θυσιάζειν) unto his idols (εἶδ.).

(*Verso.*) as he . . . the cow of bronze and that they should kindle fire beneath it⁴; and he had them lay his (*sc.* martyr's) hands in beneath

¹ This torture in Rossi *Pap.* i. v. 28; *CSCO.*, vol. 42, 131 (περικεφάλαιον); Budge *St. George*, 24 (*sic* for ἥκσις), 91.

² This often, e.g. *CSCO.*, l. c. 79, 151; Hyvernat *Actes*, 147. For Ϸωτε I read κωτε.

³ Hitherto only κασϷ (v. my *Ostr.*, no. 468).

⁴ The cow (*sic* fem.) as here *CSCO.*, l. c. 5; Budge, *l. c.* 13 (μακί), 121. For κωσιον, Hyvernat *Actes*, 103 ? σάιριον.

the wheel¹ and press thereon. And after that they had cut out² strips from off his back and had boiled them³ with fire and oil, it caused him not to pay heed⁴ at all (*ὄλωσ*) under these torments (*βάσ.*), for Michael (*ἀρχ.*) protected (*σκεπάζειν*) him, strengthening him, and the saintly Apa Herwoj (?) did encourage him. But (*δέ*) when the *praeses* (*ἡγ.*) saw how that he would not hearken unto him to sacrifice (*θυσ.*), he was wroth and gave his sentence (*ἀπόφασις*).

Fol. 3. † *Recto*.

Ϟϥασις' λοιπον' ρ̅ειπ-
 τρηπημε[ω]ν † αποφα-
 σις' ερωγ' αϞ[ψα]ξε ι[σι] απα
 πσωλ' ετ̅ηενσομε̅ α̅[π]νογ-
 τε' η̅ταγ̅ωωπε εβ[ολ] ριτο-
 οτ̅ε̅ α̅η̅πητογααβ' απα
 μογι̅· α̅γογω̅ω̅η̅ η̅σι η̅ε-
 τογααβ' εγ̅ω̅ α̅μοος' χε-
 ραδ' η̅σον' α̅πε̅χε̅ ψαξε
 α̅η̅πη̅π̅εν̅π̅αι̅ος' α̅η̅πε̅χε̅
 η̅α̅η̅ε' εϞ̅ω̅ α̅μοος ε̅νω-
 τ̅η̅ χε̅α̅λ̅η̅ω̅ος' πα̅σω-
 τ̅η̅ ρ̅ω̅η̅η̅ε' η̅η̅ε' εϞ̅η̅α̅ο̅η̅ο-
 η̅α̅γ[ε] α̅[π]ε̅κ̅ρα̅η̅' ετογααβ'
 η̅σε̅χο̅ος χε̅πη̅νογ̅τε α̅η̅-
 η̅α̅ρη̅τ̅υ̅ρ̅ος' ετογααβ
 απα μογ[ι̅] ε̅η̅ε̅σω̅τ̅η̅ε̅ ε̅ρ̅ω̅
 ρ̅η̅η̅η̅ε̅[ρ]ω̅ω̅ η̅ η̅τεγ̅η̅η̅ο[γ]
 margin

→ *Verso*.

[† η̅α̅σω̅τ̅η̅ε̅ ε̅ρ̅ω̅ογ̅ ρ̅η̅ογ̅τε-
 [π̅η̅· (*blank*)
 [Π̅η̅ογ̅τε̅ πα̅]ρα̅θ̅ος' πε̅τ̅ρ̅-
 [ρ̅η̅η̅η̅η̅ε̅] ε̅ η̅η̅π̅η̅ρ̅η̅ ω̅ η̅α̅η̅η̅-
 [ρα̅τ̅]ε' η̅τογ' ο̅η̅ τε̅νογ̅ πε̅-
 τ̅ρ̅η̅η̅η̅η̅η̅η̅ α̅η̅μο̅ον' ε̅τ̅ρη̅η̅-
 η̅ω̅κ̅ ε̅π̅η̅α̅ρ̅τ̅υ̅ρ̅ιο̅η̅' α̅η̅-
 [π̅]η̅α̅ρ̅τ̅υ̅ρ̅ος' ετογααβ' απα
 μογι̅ η̅τ̅η̅ω̅ω̅' ε̅β̅ο̅λ' ρ̅ι-
 ογ̅σον' χε̅πη̅νογ̅τε α̅η̅ρα-
 τ̅ιος' α̅η̅η̅α̅ρ̅τ̅υ̅ρ̅ος' α̅η̅πε̅χε̅
 ε̅η̅ε̅σω̅τ̅η̅ε̅ ε̅ροη̅ η̅π̅ρα̅ρε̅ζ'
 ε̅ροη̅ η̅η̅σο̅ρ̅ω̅ε̅ α̅η̅πα̅η̅α̅βο̅-
 λ̅ος' η̅η̅α̅ρ̅τ̅[υ̅]ρ̅ος] α̅η̅πε̅-
 χ̅ε̅ ε̅η̅ε̅σο̅ογ̅τ̅η̅ η̅η̅η̅η̅η̅η̅ο̅-
 ογ̅ε' η̅π̅ρα̅ρε̅ζ' ε̅ροη̅ ε̅π̅πο̅-
 λ̅υ̅η̅ος' ε̅ο̅η̅η̅ η̅τε̅ πα̅η̅-
 τ̅η̅η̅η̅η̅η̅ος'
 Π̅η̅α̅ρ̅τ̅υ̅[ρ̅ος] ε̅]τογααβ
 margin

* Or ρ̅η̅η̅η̅η̅η̅ .

¹ The wheel, *CSCO.*, *l.c.* 13, 26, 113, 218; Budge, *l.c.* 113, 178; Rylands *Cat.* no. 94. Cf. the remarks of Peeters, *Am. Bull.* xxviii. 490, and the text *ib.* xxvi. 27, 28.

² *Lit.* 'divide, separate'. Cf. *σωλη ε̅ολ.*

CSCO., *l.c.* 73.

³ *Sc.* the places thus bared.

⁴ The same phrase, Zoega 361. Cf. *Brit. Mus.* no. 344, *π̅α̅ε̅λ̅ε̅η̅ η̅α̅ η̅η̅.*

(Fol. 3. *Recto.*) Howbeit (λοιπόν), as the *praeses* (ηγ.) [gave senten]ce (ῥ ἀπ.) upon him, [Apa] Pḡól [spa]kc¹ concerning the mighty (works) of God that had come about through the saintly Apa Moui. The saints made answer saying, 'Many a time did Christ talk with the truly noble one (γενναῖος) of Christ, saying, whilst we heard, "Of a truth (ἀληθώς), my chosen one, every man that shall pronounce (ὀνομάζειν) thy saintly name and say, God of the saintly martyr (μαρ.) Apa Moui, do Thou hear us in this (or our) need; straightway

(*Verso.*) [I will hear] them quickly."'

[The] good (ἀγαθός) God, He that guideth all, O my beloved, He it is also that now guideth us, that we should go to the shrine (μαρτύριον) of the saintly martyr (μαρ.) Apa Moui, and that we should cry out together, 'God of Christ's holy (ἅγιος) martyr, do Thou hear us and preserve us from the snares of the devil (διάβ.). Martyr of Christ, do Thou make straight our ways and preserve us from the hidden war (πόλεμος) of the adversary (ἀντικείμενος).' This saintly martyr

Fol. 4. ↑ *Recto.*

margin

ετι[ρ]υα η[α]ς ἔμπου ογ-
 νογίπε' ρίτ[ρ]ηλινια ἀλ-
 λα' ογνωσηπε' ρίτσοφια [ἦ-
 ἀλθῶν] · αὔχοος δε ρη^a
 Χεραδ ἦσον' ἀπεπῖα ἔ[π]χο-
 εις τοριπ[ε] ἐνεπογραμ[ο]ν
 ἔποροειν' ριτ[ε]περῖθ-
 βο' αὔω αὔτ η[α]ς' ἔπερ[ω]-
 τισει' ἦπηνγε' ριπῖ-
 τηος ἦαὔηαιε' ετεεο-
 συ' ἦπαιαδ' ἦοροειν'
 ηει' εἰτα' εἰῖηαιαἰ
 Ητ[ρ]ακα ρωῖ ἀη' επῖπειε-

→ *Verso.*

[η]σα ετ[ρ]αι[η]ν[ε] κ[τ]επα-
 [ῥ]ηλιν[ε] ἦ[ε]π[η]αιος' παρα-
 [κ]αλει ἔππογ[ε]τ[ε] παδ[ο]ρα[το]ς
 η[ε]ρκα ηεπποβε' ηαι' εβ[ὸ]λ·]
 ἀπ[ε] επεκεαρτ[ρ]υριον' ω
 πεπτασ[π]αρααγ[α]ου εε-
 περ[ε]ω[η]α' επεεογ[ε] ετ[ε]β-
 ἦ[ε] πωη[ε] ἦορον' ηει' πα-
 ρακαλει ἔπε[ρ]χ[ε] πῖρο' ἦ-
 ηαιων' ηεχ[α]ριζε' ηαι'
 ἔπκω' εβ[ὸ]λ' ηεπποβε'
 Η[π]α[ρ]ακαλει[ε] δε ἔππ[ε]ωτῆ
 ὦ ηαιερατε' εεαρῖσο-

^a οη quite uncertain.

¹ The sense involved by my reading here is scarcely acceptable.

εγέ' α̅[παι]αρ[τηρ]ος [ετογ-]
 ααβ' παι ε̅π̅ρη̅α' πας
 α̅ποογ α̅ρη̅ωογρ
 Π̅ παε[ρα]τε επ̅ει̅ος
 margin

πε α̅πρασι[ε α̅αα]ρ[τη-]
 [ρος] α̅πε̅χ̅ς α̅πα α̅ογί̅ η̅η-
 ρ̅α̅ε̅ε α̅ε̅ο̅ν' ρ̅ε̅πε̅πε-
 λ̅α̅ος' ε̅τα̅[ε̅ρ] η̅υ̅το̅ρ̅τ̅ρ̅]
 ε̅τε̅πε̅ικ̅ος[α̅ο̅σπε] α̅γ[ω]
 margin

(Fol. 4. *Recto*.) that we celebrate [to-day], little he is in [age (*ἡλικία*)], but (*ἀλλά*) great in the true wisdom (*σοφία, ἀληθινός*). And (*δέ*) they said¹ also (?), 'Many a time did the spirit (*πν.*) of the Lord catch him up to the celestial (places *ἐπουράνιον*) of light, because of his purity; and he was given the baptism (*φώτισμα*) of heaven, because of the great power (*δύναμις*) that went with him at all times.' Then (*εἶτα*) furthermore, I will not keep silence regarding the commemoration of the saintly martyr (*μαρ.*), him that we celebrate to-day. Let us gather, O my beloved, to this great [and honou]red

(*Verso*.) festival], and may the noble champion (*ἀθλητής, γενναῖος*) entreat (*παρακαλεῖν*) the invisible (*ἀόρατος*) God that He forgive us our sins. We are come unto thy shrine (*μαρτύριον*), O thou that didst give thy body (*σῶμα*) over (*παραδιδόναι*) unto death for the sake of Jesus, the life of every one; entreat thou (*παρακ.*) the Christ, the king of the ages (*αἰών*²), that He grant (*χαρίζεω*) us the forgiveness of our sins. But (*δέ*) I beseech (*παρακ.*) you, O my beloved, let us pray the holy (*ἅγ.*) martyr (*μαρ.*) of Christ, *Απα Μου*, that he guide us in this sea (*πέλαγος*) that is full of trouble, namely the world (*κόσ.*) and

No. 20.

From an unidentified Martyrdom. *Recto* shows Christ appearing to several martyrs, in prison or under torture together; *verso*, a single martyr, healed after torture.

→ *Recto*.

[. . . .] ΠΩΚ
 [. . . .] ΤΗ Η̅

margin

↑ *Verso*.

η̅τ̅[ε̅γ̅η̅ο̅γ]
 α̅γ̅τ̅[ω̅ο̅γ̅η̅]

margin

¹ *I.e.* the saints, or = 'it was said'.² *Cf.* 1 Tim. i. 17.

[τω]ῆν χρο ἄ-
 [α]ωῆν ὦ ἡ-
 ψοειχ ἡχω-
 ωρε ηεν-
 [τ]ῆγυροει-
 νε ἡἡἡἡἡ
 ῆἡἡἡἡἡἡἡ
 εος · εβολ χε-
 ἡἡἡἡἡἡἡἡ
 κοῦῖ τεἡἡἡ-
 οῦωἡ ἡτε-
 ἡἡἡἡ ἡἡἡ-
 ἡἡἡ ῆἡἡ[τ]-
 τραἡ[ζα η-]
 ταἡἡ[τερο]
 αῦω ἡ[
 margin

margin

εγραἡ εφο[γ-]
 οχ τηρῆ ε-
 ἡἡἡἡἡἡ ἡἡ-
 πωλῆ ρω-
 ωφ ερενεφ-
 ἡερογοοσε
 οῦοχ · ἡἡἡ-
 ηεφοἡρε αφ-
 † εοοῦ ἡἡἡ-
 ηοῦτε · εφ-
 χω ἡἡἡοε χε-
 [αφο]ῦῶἡἡ ε-
 [ἡολ εχ]ἡἡ ἡἡ-
 [σι πο]ῦοειἡ
 margin

margin

Recto. . . . 'you (?). Hail to you, O mighty champions, that have endured (*ὑπομένειν*) with me in my trials (*πειρασμός*)! For after yet a little (while) ye shall eat and drink with me at the table (*τρά.*) of my kingdom.'¹ And

Verso. . . . Forth[with] he a[rose] all whole, with no wound upon him, his cheeks being whole and his teeth.² And he gave glory to God, saying,³ 'The light [of Thy countenance] hath been displayed upon us'

¹ Luke xxii. 30.

² This might recall the martyrdom of Philotheus (*v. Wüstenfeld, Synax.* 242, 21 ff.), but the

script here does not appear to be that of Nos. 16 or 17.

³ Ps. iv. 6.

No. 21.

From an unidentified Martyrdom, as it would appear from fol. 2.

Fol. 1. → <i>Recto.</i>		↑ <i>Verso.</i>	
	ει[		]πει
	πιογ[τε		]σωψτ̄
	σωπ̄τ̄ [		] ριρατ̄κ̄
	ε̄ψτογογ εβ[ολ]	[τε]πιογσε εις	τεπ[
] εειο-	ακβωκ ογ[η]	[π]χοεις αψ-	χοργ[οι] καβ
ογ επογρω-	ακψωπε	[τ]πιποογκ	πχαχε ε̄ε-
ψε εροκ	ρ̄ηπειρω-	ψαροϊ· α-	πιιογτε
αλλα ακβωκ	εε η̄επαψ[τ]	[η]αγσε τεπογ	ε̄η̄ιτπε ε̄η̄-
οη επογ. [	ψαντεπ[	[ψ]οε̄ι πετι-	πκαρ ε̄κπα-
χιη̄ . ε̄ε	?	?	ρογ ε̄[.]ψαν-
	margin		margin

Fol. 1. *Recto.* . . . 'them. They sufficed thee not, but (*ἀλλά*) thou didst go also to'¹ . . . 'God . . . wrath . . .; blotting² them out. Thou didst go, then (? *οὖν*), and wast in these men and didst grow strong, until'

Verso. . . . 'behold . . . toward thee.³ So now, lo, the Lord hath sent thee unto me. See then, now, [I?] know (? *νοεῖν*) your'

. . . 'he shall, woe unto thee, enemy of God and heaven and earth! What wilt thou do when'

Fol. 2. ↑ *Recto.*

ψαν[τω]εε ε-
ρογ̄ σενανο-
εη̄ η̄σι η̄ει-

→ *Verso.*

η̄τερογ̄ει δε
επεψτεκο
η̄γτ̄ αγτωρ̄ε̄ ε-

¹ This may be a place or personal name, beginning with πιογ-, less probably with plur. art. η̄ε-; or a word such as *σύντεχνος*.

² Reading εψτογογ.

³ ριρατ- is rare. In Josh. ii. 5 = *ὀπίσω* ('follow after'), similarly in Budge *Homilies*, p. 16 ('towards'), and Pap. Bruce 239.

те апеште-		]и п̄а-	про аџоуѡ
но ай̄п̄ей-	ϩ[	]и	п̄теуноу
те ап̄каџ· е-	и[	]п̄а	∇ П̄аннше де
пента ^{sic} џентау-	и[	]и	п̄роме ет-
п̄т[оу] е[б]о̄л̄ п̄-	па[	?	роис аџр̄е
сеш[аа]т̄н̄ ^a · о̄џ̄	џа[	]џ-	п̄петмоут
петн̄еєеуе	џ[	џт	п̄терезеј
ероџ·	е[		де еџоуи п̄ ^c
∇ Аџоуѡш̄ п̄ ^b	?		margin
margin			

^a My copy gives as alternative **а**[. .]и^к, so ?**шо**и^к or **џо**и^к (*cf.* Ps. cxxxviii. 10), or **мо**оу^т. ^b п̄си. ^c п̄си.

Fol. 2. *Recto*. . . 'if [they? he?] shut (the door) upon them, shall the foundations of the prison and the foundations of the earth tremble at the things they have (or that have been) brought forth, and require (? them) of thee¹? What thinkest thou?' answered

Verso. . . And (δέ) when they had come to the prison, they knocked at the door and straightway it opened. But (δέ) the multitude of men that kept watch were as if dead. And (δέ) when . . . had come in

No. 22.

From the beginning of a Martyrdom. Diocletian's gods are enumerated and a part of the edict is to be read, whereby he ordered their worship.² Some 20 goddesses were named in the space of this fragment; may we conclude that the complete list gave 35, since in the passages usually parallel to this the 70 deities are divided equally into male and female?³ I know of no other Coptic martyrdom showing a like list of names. If we assume the text to be a translation, there is no need to seek for egyptianized forms of the divinities.

¹ This sentence is not necessarily interrogative, but the following question makes it likely. An alternative reading allows 'and they slay thee', which would show that the person addressed is

not the devil, as fol. 1 *vo*. might suggest.

² Similar edicts: *CSCO.*, vol. 42, 89, 157, 200.

³ *Cf. op. cit.* 200; Hyvernat *Actes*, 78, 202.

→ p. $\bar{\epsilon}$.

margin

τα]ρ $\bar{\rho}$ εαις

τ]βερεεφω-

[ин]αχн, τεγ]λι-

[ин]ην · төελλас

] τκαλλιοπн

] · τεργηсе ·

]ατι · тпои-

]иω · тинице-^a

[сис] · и · тзурα

]с · тауранос^b

и]ᾱиηε ӣραи

ноγ]те ӣс $\bar{\rho}$ иηε

ᾱиоклит]ианос αε п-

[рро]и εβολ ӣ[

]ε̄р̄ε̄[

]αт[

^a ε altered from (or to?) и.

↑ p. $\bar{\alpha}$.

margin

presb]γτερος · ειτε ᾱα-

κοπος · ει[τε ανατιως-]

тнс · ειτε [ρ̄ε̄ε̄ · ειτε]

̄ε̄ε̄αλ · ει[τε

ε̄γ̄с̄ᾱε̄ . [иог]-

те αγω п[εтнаχοос]

̄ε̄ᾱӣε̄ογ]χ[р̄ӣε̄т̄ӣанос]

ε̄γ̄ε̄ᾱӣηεγ[ε̄ м̄п̄ε̄γ-]

иог̄ ε̄ӣт̄ε̄[ӣε̄ · ӣт̄ο̄т̄и]

αε тирт̄ӣ [ӣᾱε̄ӣωᾱα-]

тинос̄ м̄п̄[

с̄р̄ᾱї̄ е̄р̄ӣс[

тироγ ка[та̄ м̄α

...]̄ε̄να[ε

...]̄ӣᾱш[

]̄ε̄[

^b Or -αс.

(p. 3.) . . . , Artemis, , Persephone, . . . achē, Selene, . . . kē,¹ Thellas,² , Calliope, , Erinys, . . . atē,³ Pon , nō, Nemesis, η,⁴ Hera, . . . ,⁵ Dyranos,⁶ These are the names [of . . . god]desses . . . And (δὲ) [Diocle]tian the [king

(p. 4.) ‘ . . . whether] presbyter (πρεσ.) or (εἴτε) deacon (διάκονος) or (εἴτε) reader (ἀναγ.) or (εἴτε) freeman [or (εἴτε)] slave or (? εἴτε) sacrifice (θυσιάζειν) god(s)’. And whoso [shall say], I am a Ch[ristian] (χρ.),

¹ k uncertain. Nike, Ananke?

² Assuming τ the article. But perhaps misspelt (for οελ-), so ‘Hellas’. The name may have continued into next line.

³ a uncertain. Hekate (even Aphrodite) too

short for space, which may have held two names.

⁴ n uncertain.

⁵ Themis? (or in l. 1, for Artemis).

⁶ Or Dyranos. After this probably another name.

his] death shall be adjudged (*δημεύειν*¹) with the s[word]. But (*δέ*) do ye all, [offici]als (*ἀξιωματικός*) of, write² to the south, [to] all . . . in turn (*κατα-*), so that'

No. 23.

Perhaps from a Martyrdom. The sequence of *recto* and *verso* are doubtful.

→ *Recto*.

[.] α[γω] πανογ-
τε εκέχι μεοειτ
ρητ ρηῆ[ρ]ιοουε
τηροϋ εφῆαδων
ρηητοϋ χεν[.]
margin ψα μεπολυμεο
ετηνη ρεπηχα-
χε ερδϋη ειτε ρ[ι]
[.]^{sic} ρλ. . . [
[.] η ψαπα
[.] αγω η[

↑ *Verso*.

]τεϋ εψηρωμε[
]τ οῦη^a ραρουϋ αϋη-
κ[οτ]η αϋη[β]ψ
+ αγω ητεγηου
εισ ψηρη ητα[ηητ-]
ααθεο αϋτω-
οῦη αϋ[α]λε εχη-
οῦηλοολε [ηουο-]
[ει]η μεηη[
[.] α]ρχαττε[ελοϋ]
[.] ηεν[

^a Perhaps τω]ουη.

Recto. . . ' [and] my God, do Thou guide me upon all the ways wherein I shall go; for (?) hidden war (*πόλεμος*) with the enemy within,³ or (*εἶτε*)'

Verso. . . bear (?) it (? him), and he lay down and slept. And straightway, behold, the Son of Goodness (*-ἀγαθός*⁴) arose and mounted upon a cloud [? of ligh]t archangel[s?]

¹ Or ? 'be publicly executed'; cf. *δήμος*.

² Or ['this] rescript'.

³ The text, as I have read it, scarcely allows of

this. After *ειτε*, *ρηηολ* seems impossible.

⁴ Cf. Rossi ii. iv. 65, 'Son of Compassion,' as epithet of Christ.

No. 24.

Life of (or Encomium on) Pachomius. There is little to guide us as to the sequence either of leaves or pages here, if indeed all nine fragments belong to one MS. The order I have adopted is merely tentative. Pachomius' name occurs only in foll. 7 and 9, but 4, 5, and 6 may, with much probability, be claimed for the same subject. As to the remainder it is impossible to feel any certainty; they might be from parenetic introductions to or digressions from known incidents of the history. Certain incidents (foll. 6 *vo.*, 9 *vo.*) are only conceivable as part of this Life if we assume a widely different or much amplified recension to be at the base of our text.¹ It must however be confessed that the reading of scarcely a phrase but is open to question.

Fol. 1. ↑ *Recto.*

margin

[. . .]τιμε πο πατ^c. [
 [. . .]πρρο να- ετογααδ̄ η[ρο-]
 [τα]α^a ναγ ψαν- τρεπε ᾱα[ο-]
 [.]ᾱπ̄σο μεγ† ογ· ᾱπε[
 [ᾱ]^b ετᾱ εβλαπ- ηραδ̄ η̄[οη
 [τ]ει ᾱεσοογ ετ[c-]
 [ρ]η̄λααγ χ̄η̄- δ̄ω [
 ηεπρ̄ο σω- ετ[
 ψ̄τ̄ εροογ· ογ- η̄ρ[
 [Τ]ε̄ῑᾱῑνε ταρ- η[
 πε π̄βιο̄ς η̄-
 μετογααδ̄ [
 [. . .]πατα[

→ *Verso.*

margin

[πετ]σοογη̄η̄†^d αγ- η̄τοψ [
 [το]ρη̄η̄ ψα- } Τεψπα[τρισ]
 [τ]αερωοετε } αε η̄αλη[οη-]
 [ᾱ]πε· αγετε ιη̄· ουρ[απο-]
 [.]η̄τεχαρισ λιτηνε[ε η̄-]
 [ᾱπ̄η̄ογ]τε η̄- ἱεροσολυᾱ[ι-]
]ηε της η̄τε
]ρη- ταεραψ[ε]
 προς θε ᾱπε· τεκ[κλη-]
]σ̄ᾱ- στα πααε η̄[η-]
 ψ̄ρη̄ᾱῑς[ε]
 [ε]τη̄η̄η̄[η̄γε]
 [.]ᾱψ[

^a Ογ καα^c.
 pe for πο.
 σογωηη αγ-.

^b Apparently not space for [ᾱε]. In 4 perhaps [τ]η̄σο.

^c Perhaps

^d This cannot be correct: either πεσοογη̄ εαγ- (v. Bible text) or πετ-

¹ That it is already far removed from the primary recensions of the Life may be gathered from the mere citation of the Psalms by P., before his conversion (fol. 8).

Fol. 1. *Recto*. . . . village (?) the king shall grant (?) them, that he would spare their villages and not injure (βλάπτειν) them in aught, lest the king should behold them. For (γάρ) such is the life (βίος) of the saints [the] king shall (?) . . . saints (?) exhort (προτρέπειν) them to . . . oftentimes instruction . . .

Verso. . . . God it is] knoweth. He was caught up to the third heaven.¹ Give . . . the grace (χάρις) of God according as (πρός) nome. But (δέ) his true fatherland (πατρίς, ἀληθινός) (was that) he was a fellow citizen (συμπολίτης), one of Jerusalem (ιεροσολυμίτης) of the seventh heaven, the true church (ἐκκλ.) of the first-born that are in heaven² . . .

Fol. 2. ↑ *Recto*.

ⲁⲛⲡⲣ[
 ω π[ⲁⲓⲁⲃⲟ-]
 λⲟⲥ π̄ⲡⲥ[ⲟⲟⲥ]
 ⲭⲉⲁⲓⲡ̄ⲟⲓⲛ[ⲥⲟⲟ-]
 ⲛⲉ π̄ⲥⲁⲓ^a
 ⲁⲓ ⲁⲛⲉⲓ
 ⲁⲛⲡⲁⲭⲟ[ⲉⲓⲥ
 ⲉⲓⲟⲩ^b
 ⲧ[

→ *Verso*.

]ⲩ
]ⲁⲛⲉⲓⲥ-
] . . ⲉⲛⲛⲁ-
 [ⲛ]ⲟⲓⲛⲉ ⲁⲛⲡⲁⲩⲟ
 [ⲛⲥ]ⲁⲓⲁⲃⲟⲗ ⲁⲓ-
 [ⲁⲟ]ⲛ ⲭⲉⲓⲁ-^c
] . ⲛⲟⲩ ⲉⲣⲟⲩ
]ⲉ ⲉⲁⲁⲓⲛ
]ⲛ
]ⲟ

^a ⲁⲓ[ⲉⲓⲛⲉ] is tempting, but a verb is equally probable.
 ⲛⲁ- for ⲛⲁⲟ-

^b Perhaps ⲥ for ⲟ.

^c Perhaps

Fol. 2. *Recto*.³ Do not , O Devil (διδβ. ?)⁴, saying, I am not a thjef (?) of this (sort) my Lord (?) . . .

Verso. . . . we (?) will cast death forth from us, for

¹ 2 Cor. xii. 2. The words do not coincide with Ciasca's text. Cf. the similar words used in Am. 543.

² Cf. Heb. xii. 23. Such phrases, as to heavenly citizenship, are used by martyrs under

trial, e.g. Hyvernat *Actes*, 197.

³ Scarcely a word can be read here with certainty.

⁴ If not διάβολος, perhaps σύμβουλος? *Λυγγε-λος seems still less suitable.

Fol. 3. ↑ *Recto*.^a

margin

[πιο]γτε † πο-
 [εος] επεϑ-^b
]πταϑ-
]ρεπ-
 ἡ]πογῆ
 α]λλα
 α]οῖς

→ *Verso*.

margin

επχα[αε
 παειρ[
 πεϑτ[
 ς]π[
 ε . [
 πτ[
 τκ[

^a I am not sure that this fragment does not rather belong to No. 21.^b Perhaps επεϑ-.

Fol. 3. *Recto*. . . . God gives laws (*vómos*) to (?) his which he had golden But (*ἀλλά*) . . . Lord (?) . . .

Verso. . . the enemy . . . will (*fut.*) . . . his . . .

Fol. 4. ↑ *Recto*.

]ροκ ρος σῆ λ[ααυ]
 [ταρε]λπис ᾱεα ρραῖ [ἡρη-]
 [απεισι] екибе π̄τ̄ • πεῖπ[ε-]
 [ἡνιτα]εααυ } Τοῦααῖ α[ε]
 [αποστ] ерок } πεϑπρονο-
 [απειρ]ἡτοоте } πτε ρ̄π̄ογλι-
 κια • πεγῆ
 } Οὔρπε αε ᾱ-
 пр[ис] ᾱπ†-
 εε ἡογκοῦῖ
 таха ешаγ-
 τ̄π̄ноογ ἡ-
 [ἡ]κοῦῖ ἡσн-
 [ре е]тр̄εγ̄ρ̄εωῖ
 [ἡρ]ητ̄ε̄ ρωс

→ *Verso*.

[. . .] ρ̄επ̄εο- } Λγω[
 [ογ]. παῖ ете- } πα[
 [ш]αγμ̄εογτε е- } ἡο[
 [ρ]οογ хейтаῖ- } та[
 ре • ραρ̄π̄ε- } Πε[
 понанс αε ἡ-
 } таγс̄εиηε ἡ-
 ἡσ̄ωωεε ἡ-
 ἡρελλни е-
 шаγμ̄εογте е-
 роογ хейш[н-]
 ре ᾱποс[αωн]
 } ρ̄επεροῖγ
 } ογῡπ̄τ̄[
 ᾱπ[

Fol. 4. *Recto* (cf. AS. § 2). . . Thou¹ art my hope (ἐλπίς) since I took the breast of my mother: I cast myself upon Thee since I was in the womb [not] find any place therein.² But (δέ) this saint advanced (προκόπτειν) in age (ἡλικία). And (δέ) there was a temple, a little to the south of the village. Now (τάχα³) they would send boys to work therein, as (ὡς) . . .

Verso. . . in the water, which are called 'sprites?'⁴, but (δέ) by the authors (ποιητής) that have composed the books of the Greeks (ἑλληνη) they are called 'the children of Poseidon'.⁵ On the day therefore (οὖν) when . . .

Fol. 5. ↑ *Recto*.
margin

ϩϩϩⲓⲛⲉϥⲉⲓⲟⲩⲟⲩⲉ
ⲉⲃⲟⲗ ϫⲉⲣⲉⲛ-
ⲥⲓⲟϥⲁⲓⲟⲥⲛⲉ
ϩϩⲓⲛⲉⲡⲓ-
ϩⲉⲗⲗⲁⲛⲓ ⲁ̅-
ⲡⲟϥⲉⲓⲉⲙⲉ ϫⲉ ⲉ-
ⲧⲉⲣⲉⲓⲥ ⲡⲓⲁ-
ⲕⲱⲃ ϫⲉⲡⲟϥ-
ⲧⲉⲓⲙⲓⲛⲉ ϩⲓⲛⲉⲓ
} ϫⲉⲡⲉⲛⲓ
[. . .]ϩϩⲓⲛⲓ
[. . .]ⲁⲥⲓ

ⲧⲉ ⲛⲓ
ⲡⲓⲧⲉⲓ
ⲉⲡⲓⲣⲓⲛⲉ

→ *Verso*.^a

ⲡⲓⲧⲉⲣⲟϥ-
ⲓⲛⲥⲓ ⲛ-
[ⲧⲁⲗⲁⲓ]ⲡⲱⲣⲟⲥ
ⲓϥ
ⲓⲉϥ
ⲡ
ⲁ̅
ⲡⲓⲟϥⲧⲉ ϩⲟⲡⲓ
ⲁⲛ ⲁⲡⲓⲛⲉϥϫⲓⲛ-
ⲣⲉ ⲟϥⲁⲧⲟⲟⲙ ⲧⲁⲣ-
ⲛⲉ ⲉⲧⲣⲉⲓⲗⲓⲛⲉ-
ⲧⲛⲥ ⲉⲓ ⲡⲓⲙⲉⲁϥ
ⲁⲡⲣⲉⲛⲃⲥ ⲉⲧ-
ⲙⲟϥϩ ⲉⲡⲙⲉ ⲉ-
ⲧⲟϥⲛⲁⲫⲓⲟϥⲉ
ⲡⲓⲣⲓⲧⲉⲓ ⲁⲗⲗⲁ
ϫⲁⲣⲃⲱⲕ ϩⲓⲛ-
[ⲟϥⲕ]ⲁⲛⲉ ϫⲉⲓⲛ-
[ⲛⲉϥ]ⲧⲁⲣⲟⲟϥ
ⲓⲣⲉⲓ
ⲓⲧⲟⲟⲙⲉⲓ

^a The ⲡ above line 1 in different ink. Quires thus indicated in Rossi, i. II. 10, 36; ii. IV. 96. The ⲁ̅ indicates the last leaf of first quire.

¹ Ps. xxi. 9, 10. Perhaps ⲡⲓⲟⲕⲓⲛⲉ, though no MS. of the Psalm reads thus.

² Or 'in him'.

³ Τάχα with some such meaning in F. Robinson *Ap. Gosp.* 182, *PSBA.* xxv. 273 (= Syr. γάρ alone, Nau p. 76); *Miss.* iv. 671, 678, 715; *Crum Copt. Ostr.* no. 290.

⁴ Taking ⲡⲧⲁⲣⲉ for an incorrect plur. of ⲡⲟϥⲧⲉ (v. Erman *AZ.* xxxiii. 47, Griffith *ib.* xxxviii. 88). This is supported by the 'name' ⲉⲡⲧⲁⲣ, *Pistis* 376. But ⲧⲁⲣⲉ may be a descriptive name, with ⲛ- of plur.

⁵ Cf. Amélineau's note, *Am.* 340 and his referencé to *Mém. Inst. Eg.* ii. 407.

Fol. 5. *Recto* (cf. AS. § 2). by his parents; for they were zealous (*σπουδαίος*) in paganism (-έλλην) and (δέ) they knew not the portion (*μερίς*) of Jacob, that it is not of this sort.¹ For our . . .² to the temple (?)³ . . .

Verso. when the wretched (*ταλαίπωρος pl.*) had . . .
 . . . the gods were⁴ not content with their children. For (*γάρ*) it is impossible that thieves (*λῃστής*) should take with them the lamp that lighteth the place where they would thieve; rather (*ἀλλά*) they go in darkness, lest they be caught authority . . .

Fol. 6. → <i>Recto</i> . ^a		↑ <i>Verso</i> .	
<u>ἕ</u>		margin	
} ἔτι δε οὐκ εἴ- ἡ πόλις } ρῆπνῆ ἴσι εἰ } πετογααβ· αἰ- α[} ψωνε ἴσι πῦν- ?[} ρε ἡτῶνε αἰ- τ[} πεγείωτ· αἰ- [} τωοῦν ἀγῆων]γ } εροῦν ῥως εἴ-]ϕ } νασαῖ περ[ψι-]]? } κε[· α]γῶ ρ[αἰπ-]]? } [τρε]γ	} κα]κε αἰπε- }]περοογ τη- } [ρϕ]]γ }]ϕ }]? }]? }]γ	} πιογτε εἴ- } ψιπε ἡσα- } πογχαῖ ἡρω- } με πια· ραῖ- } } Περοογ δε οὐκ } } ἡταεῖρῖρῶ· ^{sic} } } ἴσι παγτογς- } } τος ἡρεγῖρῶ } } [κ]ῶσταἰπτι- } } [κ]ο]ε· ρῖππογοῖ- } } [κ]οποαια ἡτε } } [πιογτε	

^a The first of quire 2.

Fol. 6. *Recto*. While yet therefore (*ἔτι δὲ οὖν*) the saints were in the house, their father's sister's son fell sick. And they arose and went in, as if (*ὡς*) they would visit him. And as they (?) . . .
 the city (? *πόλις*) . . .

¹ Jer. x. 16.

² Our father Pāhōm' possible but improbable.

³ Refers ? to temple whither his parents took the child.

⁴ Tense uncertain.

Verso (cf. AS. § 2). dark (?) all (?) the day . . .

God, seeking the salvation of every man. And so (δὲ οὖν) on the day when the victorious¹ Augustus (αὐγουστος), Constantine, became king, by [God's] providence (οἰκονομία) . . .²

Fol. 7. → *Recto*.

margin

πεπροστα-	εῤῥωσι[τ ρη-]
αα δε ἰτερογ-	ῥῥ̄ αἰπ[ρο·]
ἰῥῥ̄ ερνε ρῖ-	} ἔτι οὔν[
κννεε· αῤῥ	
πεγοῖ επαα-	α[
ρνε ἰκννεε·	π[
} αῤῥω ἰτερογω-	π[
	πε ἰραε κατα
αα· αῤῥωπε	α[
ρωωϋ αἰπα-	
ρωαε ρῖῥῖ- ^a	
κασ αἰπ[
[.]ε· εῥῥ[

↑ *Verso*.

margin (*page no. here?*)

αἰενταε-	ρη εβολ κε-
^{sic} ογαρωαε	οῤῥκεοε καῖ
†] πεγογοῖ	ἰκωῥῖππε
κγοῖ ρῖῖ-	} ἦτον κε πα-
εῥβαῖε ^b αἰ-		ρωαε πολε-
λεε	αεῖ αἰῖῖ-
ἰῥτερεϋ-	καχε εονπ
]α	εῥεῖβαῥβα-
]αϋ	ροκνε ἰκαῖ-
	αωκ ^c ἰταν-
	σ[ο]ῥπογ ρῖῥα-
	[πε]ε†εε· ἰῥ-

^a Perhaps κκασ. But κ- with αἰκννεε (cf. Bo.) is unlikely. ^b Perhaps ρ for ε. ^c ο erased.

Fol. 7. *Recto* (cf. AS. § 3). And (δέ) when they had brought the order (πρόσταγμα) southward in Egypt, they betook them to the southern part of Egypt. And after they laid hold on many in various (κατά) places, they laid hold also on Pahlôm, because of the great (pl.) number (?) that³ which waited for the king. Thus while (ἔτι οὖν) . . .

Verso. which had an eagle⁴ little in the (pl.)⁵ after it (he?) had . . .

¹ Cf. ὁ τὰ πάντα νικῶν (Brit. Mus. Gk. Cat. ii. 328, iii. 253; P. Amh. no. cxi &c.). Νικηφόρος = ρεϋαρο appears to be applied only to martyrs (v. Crum-Steindorff, *Kopt. Rechtsurk.* i, Index).

² Cf. Am. 342.

³ Cf. Bo. 5 *infra*.

⁴ 'Eagle' (αἰὼν) possibly in reference to Pahlôm, whose name is compounded with that word.

⁵ 'Thebais' just possible.

... before (him ? it ?); for he is unto me a chosen vessel (*σκεῦος*).¹ But (*δέ*) thou,² Pahôm, fight (*πολεμεῖν*) with the hidden foes, which are the barbarous demons (*βάρβαρος, δαίμων*), whom thou hast overcome by the cross (*σταυρός*); and do thou ...

Fol. 8. ↑ *Recto*.

margin

[.]απεσαρ παυ-
[λ]ος πλαε α̅-
πεσφιοϋχε
χεϑ̅π̅τρεϋ-
ϕ̅ρ̅ιαϋ ἦσι
πιοϋτε παῖ
ἦταϋ πορ̅Ϸ̅τ
εβολ χ̅ι̅νεῖϕ̅π̅-
ρη̅τ̅ε ἦταμα-
αϋ· εοϋεῖϕ̅ πεϋ-
σ̅η̅ρε εβολ ἦ-
ἦρεθ̅νος· [ρη-
[τ]εϋ̅μοϋ α̅[πι-
[οϋρατ̅ εσαρ̅ζ.]^a

ριενου [.. α̅-]
πεπε[ακα-]
ριος ϕ̅[
εοϋρατ̅ [ἦσω-]
οϋ ἦε[
νε ἦπ[
τε· [

ἦταρ α̅[
τοϋ[
χε[
ε[

→ *Verso*.

margin

[...]νακλ̅η-
[ροπ]ο̅μ̅εῖ ἦ-
[τ̅α]ἦ̅τ̅ερο α̅-
[π]ιοϋτε· ρεπ̅-
[σαρ̅ζ] ϕ̅αρ ρ̅ε-
[νοϋμε] τιροϋ
[]παπος-
τολος^b ε̅τοϋραδ̅
[... τα]μο̅ν^c
[χερω̅μ̅ε]ε η̅ι̅ε
[]εϋ-
[]ἦσα-
η̅ ? ? [
κ̅ρι̅ς̅ ε̅λ̅[ζ̅α-]
νε ρραῖ ἦρη-
τ̅ε̅ ἦ̅ε ἦοϋ-
σ̅η̅η̅ εϋτεο
α̅ε̅μοϋ ρ̅ι̅φ̅-
ωτε ἦτ̅η̅·
ἦχ̅με̅νε̅μο̅ρη̅ε̅
ε̅ραῖ ἦρη̅τ̅ε̅
ἦ̅τ̅ε̅ρε̅ εϋ-
ταϋ^δ ἦ̅τε̅σ̅η̅η̅
ε̅τοϋραδ̅ χ̅ε-
μα̅τ̅ε̅α̅βοῖ̅ τα-
[ϕ̅]πε̅κοϋωσ̅

^a Hence we see that a full column had 14 or 15 (cf. fol. 4) lines. capital τ.

^c Perhaps [ταμο̅ α̅]μο̅ν.

^b Perhaps

Fol. 8. *Recto*. ... according to (?) the teacher, Paul, the tongue of perfume³: 'When it pleased God, who set me apart since I was in my mother's womb, to reveal His Son unto the heathen (*ἔθνος*); immediately I [followed not flesh] and blood,' ... the blessed one (*μακάριος*) did not ... to follow after them ... For (*γάρ*) ...

Verso. ... shall inherit (*κληρονομεῖν*) the kingdom of God.⁴ For (*γάρ*) they are all flesh (*σάρξ*) and blood; [For ?] the holy apostle (*ἀπ.*) [hath]

¹ Acts ix. 15.

² Perhaps a development of the Spirit's words, Bo. 8.

³ Gal. i. 15, 16 (*om.* 'and called me through His grace').

⁴ Cf. 1 Cor. xv. 50.

tohd us: 'Every man (?) discernment ([? *διάκρισις*) increase¹ (? *αὐξάνειν*) in him, even as a tree that is watered with the dew of heaven.' Thus did he meditate within himself, pronouncing the holy words (*lit. voice*): 'Teach me and I will do Thy will² . . .'

Fol. 9. ↑ *Recto*.

	margin	
} [. . .] μαρε-	αυ ἦρο [ῥα-]	
	} Πιστα ρωωγ	} Πισαυ ἦτ[αυ-]
καταρτεῖ ἦ-			} ποωγ ου[ἦουρ-]
ταῖ ῥεπτρει-	πε ιταυ[ῥρ-]	
ταβε ἦρωλε	υωρῆ [
ερος· ἄπεσ-	} C[
} Ποτ εψαρεπε-		} π[
	χαλιнос ἀεαδ-		ε[
τε εχἄπερ-	ἦ[
το ῥητεγσωε·		
} Χεας ἦνεω-		
	τη ῥεπυ[αχε]	
αυογωρ ρ[η		
?		

→ *Verso*.

	margin	
[πια]καριος α-	κα η[η-]	
[πα] παρωε δ	σωογ· αβογ-	
[ογ]ωρ ῥηογῥ-	ωρ ῥεπεα ε-	
[πε] εγταεο ἄ-	ταεαυ ετβη-	
[αο]υ χερεπ-	ητῆ· ἄη-	
[.η]αηηε ἦρε-	} Ηταλσο ^a ἦ-	
[θηικος] εα		ταηογτε
εβ[ολ] ῥη-	χαριζε ἄεεο-	
ρεθ[η]ος	ογ εβολ ρηοο-	
[τα-	τη ετι εγδ ἦ-	
πε]χῆ	ρεθηικος	
	} Η[η]τερεγωκῆ	
		[ογ]η ῥεπ[η]εε
	ο]γα	

^a η- corrected from η-.

Fol. 9. *Recto* (*cf.* AS. § 3). . . . May the³ too bring this to nought (*καταργεῖν*), whilst thou teachest it unto men, like as the bridle (*χαλινός*) controlleth the horse by its power. That we may not delay in the story (*lit. word*), he dwelt in made him (?) king. At the time when he was born, there was a temple⁴ that he had destroyed . . .

Verso. . . the blessed (*μακ.*) Αρα Pahlōm also (?)⁵ dwell in a temple,⁶

¹ Tense uncertain.

² Ps. cxlii. 10.

³ 'the Spirit' perhaps possible.

⁴ All quite uncertain as to number and person of pronouns.

⁵ The form *Pahlōmo* does not occur in this text; otherwise οη 'also' must be omitted.

Tense of verb uncertain.

⁶ Presumably the ruined Serapis temple. The name by which this seems elsewhere to be designated, ΠΑΛΛΑ ΜΠΕΣΤΕΡΠΟΣΕΜ (*Miss.* 535), is, I think, merely a deformed reproduction of ΠΑΛΛΑ ΜΠΕΣΤΡΑΠΕΙΟΝ (*cf.* Bo. 8).

telling him that it was heathen (*πλ. ? ἑθνικός*) pagans (*? ἔθνος*) Christ left behind them and they dwelt in that place on account of him (*? it*) and of the healings that God granted (*χαρίζειν*) by his (*? its*) means,¹ while yet (*ἔτι*) he was pagan (*ἑθνικός*). So (*οὖν*) when he had continued in the village . . .

No. 25 (called, in Appendix and elsewhere, SaX).

The history of Pachomius and Theodore. That this MS. did not form part of No. 24 is evident from the following considerations: (1) the divergent spelling of the name Pachomius, (2) the absence of the paragraph-mark such as used by no. 24, (3) the abnormal forms here of certain letters, *e.g.* *π*,² (4) the usually greater number of letters in a line in the present MS., (5) finally, the entire dissimilarity between the texts of no. 24 and of Am., a version based, as will be shown, strictly upon the present text.

A column of our text is 23 cm. high, and has 26-28 lines. Of the 32 foll. here preserved, in greater or less completeness, only three still show pagination (foll. 2, 4, 5). Were it not therefore for the uninterrupted text of Am., it might have been impossible to assign any plausible sequence to the fragments, which I found dispersed throughout the whole collection of papyri. As it is, however, a few of them fortunately show the junctures, upon one and the same leaf, of two paragraphs of AS. (foll. 9 *vo.*-10 *ro.*, 11 *ro.*, 12 *ro.*, 13 *ro.*, 18 *vo.*, 24 *vo.*, 25 *vo.*, 26 *vo.*); and it is thence evident that, not only is the new text verbally identical with Am., but that in arrangement of paragraphs they likewise agree. This should suffice to justify the assignment of the remaining paragraphs to positions relatively such as they hold in Am. The latter offers no parallels to the text of foll. 1, 2, 7, 29, 32. The absence (scarcely fortuitous) of quire-numbers prevents us from using the relative sequence of *horizontal* and *vertical* fibres as a further guide to the sequence of the leaves. Leaves, the continuity of whose text allows of no doubt as to their order,³ show the simple sequence *lv*, *vh*, *lv*, *vh*.

The practical identity of the two texts SaX and Am. can scarcely be doubted by any one who will compare the parallel passages (observing at the same time the alterations to the French translation which I have given in the notes). The text of Am. is, in no instance, materially longer than that of the corresponding Sa. passage; whereas the latter shows, often enough, phrases, nay whole paragraphs, lacking from the parallel Arabic. These are proof enough that, as would be expected, the younger is abridged from the older text.

¹ *Sc.* the temple's?

afford very cogent arguments here (*cf.* facsimiles).

² Palaeographical features do not otherwise

³ *E.g.* foll. 8-14, 16-22.

The chief interest of this new addition to the Coptic recensions is genealogical: we now see clearly the source whence Am. was derived. It has been long recognized that Am. neither translates immediately any of the Sa. versions hitherto known¹ nor Bo. which is derived from certain of these. Am. neither follows them (except intermittently) in paragraph sequence nor in details of phraseology or vocabulary. With our present text, on the contrary, it agrees in both these particulars; as to the last, with often surprising closeness. The new text is of course too fragmentary to allow of our assuming that it alone was the immediate source translated by Am.² Prof. Ladeuze has called attention to portions of the latter which appear to be derived from Bo.,³ *i. e.* ultimately from one of the other Sa. versions.

Fol. 1. → *Recto.*^a

ⲁⲉ ⲁϥ-
 ⲓⲓ ⲡⲟϥ
 ⲕⲟϥⲓ ⲡⲓⲧⲏⲧⲉ
 ⲡⲓⲛⲉϥⲙⲁⲟⲛⲧⲏⲥ
 ⲉϥϫⲱ ⲁⲙⲙⲟⲥ ϫⲉ-
 ⲡⲉⲧⲏⲁϫⲟⲡ' ⲉ-
 ⲣⲟϥ' ⲡⲟϥϫⲏⲣⲉ ϫⲏⲙⲉ
 ⲡⲓⲧⲉⲓⲣⲉ ⲉⲣⲣⲁⲓ ⲉϫⲁⲓ-
 ⲡⲁⲣⲁⲛ. ⲉϥϫⲟⲡ'
 ⲁⲙⲙⲟⲓ ⲉⲣⲟϥ. ⲉⲧⲃⲉ-
 ⲣⲉⲛⲕⲉⲛⲟϥⲓ ⲁⲉ ⲉ-
 ⲁϫⲟⲡ' ⲛⲁϥ ⲡⲟϥ-
 ⲡⲣⲟⲁⲓⲣⲉⲥⲓⲥ ⲉϥ-
 ⲣⲟϥ, ⲣⲓⲧⲉϥⲙⲓⲡⲓ-
 ⲫⲉⲙⲓⲡⲓⲣⲏⲱⲗϥ ⲡⲓ-
 margin

↑ *Verso.*

ϥⲧⲉⲣ[.]
 ϫⲱ ⲙⲙⲟⲥ ϫⲉ-
 ⲡⲉⲧⲉⲡⲁⲧⲁⲗⲁ'
 ϫⲏⲧⲉϥⲙⲓⲡⲓ- ⲧⲟ[
 ⲕⲟϥⲓ ⲛⲁⲣⲣⲟⲩⲉⲣⲁⲗ. ⲉⲧⲉ[
 ⲧⲉⲛⲟϥϫⲉ ⲡⲉⲥⲏⲛⲁϥ, ⲁⲁⲥ. [
 ϫⲏⲣⲉ ϫⲏⲙⲉ' ⲛⲙⲉ ⲉⲛϫⲁⲗ[
 ⲙⲓⲡⲓⲛⲉⲧⲁϫⲟⲡ- ⲡⲓⲣⲁⲣ ⲡⲓⲥⲟⲡ [ⲙⲁ-]
 ⲛⲟⲥ ⲉⲣⲟϥ ϫⲓⲡⲏ- ⲣⲓⲡⲓⲧⲁⲙⲙⲟϥ [ϫⲉ-]
 ⲗⲏⲛⲓⲁ, ⲉⲛⲧⲁⲡⲫⲟ- ⲡⲛⲟϥⲧⲉⲡⲉ ⲉⲓ-
 ⲉⲓⲥ ⲉⲛⲉ ⲙⲙⲟϥ ⲧⲁϫⲧⲁⲙⲙⲟϥ
 ⲉⲣⲟϥⲓ ⲫⲁⲣⲟⲛ, ⲉ- ⲁϫⲱ ⲉⲧⲃⲉⲧⲓ[ⲉ]
 ⲡⲉϫⲟⲡ' ⲡⲓⲛⲉⲥⲟⲡ. ⲟⲛ ⲙⲓⲡⲓⲕⲁⲣⲟϥ ⲁⲉ[ⲡⲓ-]
 ⲙⲁⲣⲓⲡⲉⲡⲟϥⲁⲁⲣⲉ ⲡⲓⲛ' ⲙⲓⲡⲓⲡⲟⲣⲉ [margin

^a The position of this fol. is hypothetical. It is assumed to precede that placed next (pp. 63, 64).

¹ Nor the lost Sa. represented by Av. *V.* Appendix.

² I assume, from our foll. 1, 2, that the Palladian version of the Rule (Am. 366-369) did not

figure in SaX. But not all MSS. of Am. include it (*v.* Appendix).

³ Ladeuze, *Etude Sc.*, 53 ff.

Fol. 1. (The proper positions of this and the next 2 foll. are uncertain.)

Recto. . . . he saw (? seeth) the Lord of all, the Son of God, having become flesh (σάρξ) for our salvation. But (δέ) above all (μάλιστα) too we hear Him in the Gospel (εὐ.) saying,¹ 'Forbid (κωλύειν) not

. . . He . . . a little one in the midst of His disciples (μαθ.), saying,² 'Whoso shall receive a young child such as this in my name receiveth me.' But (δέ) as for the young that have gotten for themselves an evil resolve (προαίρεσις), in their³

Verso. . . . saying,⁴ 'Whoso liveth wantonly (σπαταλᾶν) from his youth shall be a servant.' Now therefore, brethren,⁵ every young child and such as are greater than they in age (ἡλικία), whom the Lord hath brought in unto us for the second birth, let us be zealous (σπουδάζειν)

. . . we many times, let us tell them how that God it was did create them. And concerning the heaven also and the earth and the sun and the moon

Fol. 2. ↑ p. 2̄8

margin

]εσω	Τεβω̄	ναγ	ἡογ[ο-]
]γε ἡ-	ειψ	μια'	ετρε[γ-]
]ϣτα-	σμογ	επενταϣ-	
ε]γυᾱ	ταμια	ναῖ	τηρ[ογ]
] προσ	ᾱπ̄ω̄σ̄π̄	·	ειτε
ογο]ειψ	ϣ̄π̄τεγ	ταπρο	
]ι ᾱδ̄ ^a	ειτε	ϣ̄π̄εγρ̄ντ	
]φντ'	εγ̄ω'	ᾱμιοσ	χε-
ο]γϣ	κσλααλαατ'	πχο-	
]αα	εις	χεκας	ϣωγ
]·	εγ̄εψωπε	ἡσν-	

→ p. 2̄8

margin

ᾱπ̄π̄εγογωψ'	ε-	π[
[β]ολ	ϣ̄π̄επ̄κμοιос ·	εγ[
ᾱπ̄ἡκωτ'	επτα-	εβο[
ειτααγ	ηηπ̄	ε-
βολ'	ἡρητ̄	χε-
κας	επ̄αμιαερε	οογ[
πχοεις	πενπογ-	χε[
τε	εβολ	ϣ̄π̄εγρ̄ντ'
τηρ̄ϣ̄	ᾱπ̄π̄τεγ-	ταϣ[
ψ̄γ̄χ̄η	τηρ̄ε	ᾱπ̄-
πεγ̄μιαεγε	τηρογ	αγ[

^a Line over ᾱ not certain.

¹ ? Matt. xix. 14.

² Matt. xviii. 5.

³ An abstract, ? 'youth'.

⁴ Prov. xxix. 21. So Ciasca; LXX κατα-σπαταλῆ.

⁵ I assume that this and the next fragment are

from instructions given by Pachomius, corresponding perhaps to Am. 372 ff. Evidence for the independent existence of the Pachomian Rule is given by the book catalogue, *Rec.* xi. 133, no 31 (the βίος there figures as no. 34).

]εφε	ρε ἡδαρειζ' παϊ	ἄπειτουσαι τι-	ετ[
]ηραδ,	εττω ἄλλος χε[†-]	ρε· αγω ετρευμε-	ογτ[
]ον	πασμου επχοει[ε]	ρε πετριτουωωγ	ερε[
ε]τθε-	ἡοροειψ' ηλλ' ἡ-	ἡτευρε· ετρευ-	αγ[
]η	οροειψ' ηλλ' ερε-	ειμε εἰρωωρξ	ο.[
]τ	περσεμου εἰρωϊ·	επενταυρδαιου	εψ[
]κε	ἄηἡωε χε οη ε-	εἰπενηα ετογ-	ε[
]	† καγ ἡρεψαλ-	ααβ· χεναε εγ-	[
	μιοε ἡαποστη-	ψαηδρεζ' επευ-	
	θουε· αγω οη ετ-	σωμα' εφογααβ	
	[ρεγ]χι εβολ εἰηκε-	χηπετευει[πῆ-	
	[χω]ωμμε ἡτετρα-	νογι, σεναψ[ω-]	
	[φη] ετογααβ· αγω	πε ἡρπε' ἄ[πχο-]	
	[ἄη]ἡωε ετσαβο	ειε αγω ἡε[ο[γωε]	
	[ἡη]νογι [	[εραϊ ἡε]ητο[γ	

Fol. 2. P. 63. . . . 'Teach them at all times that they bless Him that created all these things, without ceasing, whether (εἶτε) with their mouths, or (εἴτε) with their heart, saying, Blessed art thou, Lord, that they also may become children of David, who saith,¹ I will bless the Lord at all times; at all times His blessing is in my mouth. And (δέ) afterwards too, (see) that (thou) give unto them Psalms (to learn) by heart² (ἀπὸ στήθους); and moreover, that they get (by heart) from the other books of holy scripture (γραφή). And afterwards, (see) that (thou) teach the young

P. 64. . . . and His will, from out His law (νόμος), and the rules that I have given you therefrom, that they³ shall love the Lord our God with all their heart and all their soul (ψυ.) and all their thoughts and all their strength; and that they should love their neighbour as themselves; and that they may know of a surety the things that have been written of the Holy Spirit (πν.), so that, if they keep their body (σῶ.) pure from their youth, they shall become temples of the Lord and He shall [dwell with]in [them

¹ Ps. xxxiii. 1.

² Cf. Ladeuze, 291 *inf.*; Butler, *Laus. Hist.*

ii, note 58; C1um, *Ostr.* no. 29, note 5.

³ Corrected from 'that we'. Cf. Luke x. 17.

Fol. 3. † *Recto* (?).
 [ογω]ϣ [αν ιτερεσαν-]
 [ατη]αζε δε αειου
 [ου] εαίτου· πε[α]αυ ηαυ
 [χει]νο· αγω πεααυ ε-
 [ρογ]η εραυ' αεου'πε
 [πει]ααε ιταν-
 [αοο]υ' αεινο. εαν†
 [αα] ηρητη ηογααι-
 [αου]ρη αειντατ-
 [αω]α· και εααε ηα-
 [ογω]ϣ αη εαίτου. α-
 [αε] αει†ογωϣ αν
 [αεου] αρηου αίτου
 [ιταααυ] εα]ρα· αο-
 [ου]

margin

* Perhaps αωϣ (αωαα).

Fol. 3. *Recto* (v. Am. 396). . . . I wish [not.] But (δε) [after that he had] constrained (*ἀναγκάζειν*) him [again] to take of them, he said unto him, 'I will not.' And he said unto him,¹ 'What is [this] word that thou hast [said], I will not, having given [place] in thyself to a demon (*δαίμόνιον*) of disobedience²? If so be (*κἄν*) thou [wishedst] not to take of them, say, [I] wish not [now]³; but (*μόνον*) take them [and lay? them] down. But (*μόνον*) . . .

Verso.⁴ . . . and he determined (?)⁵ no disobedience thereafter. And it befell from that day, if he saw that (brother) walking in the monastery, he would be ashamed and bend down his head, his eyes shedding tears . . .

¹ ερογη εραυ, of earnest or angry talk, e.g. Num. ix. 7, Josh. ix. 12, Brit. Mus. no. 342 9f, Rossi *Nuov. Cod.* 89, Budge *Homil.* 127.

² So Am., not 'pécher'.

³ Am. should be 'And if it be that thou wishedst

→ *Verso* (?).

[.]αν ηαυαυ^a αε[
 αο [α]ηλααυ αει[ηη-]
 ααωαα αειηη-
 αωε· αγω ααωα-
 πε ααωαπε αηη-]
 ηεοοου εαααα[αυ]
 εαααααυ εαα[αο-]
 αε αηαεαε[αε]
 αααααηηη [αηαα]
 αααυ επε[αηη ηε-]
 ηααααα[α' † ααα-]
 εηη· η· [
 εαααη· [
 αααα[

margin

^b Perhaps more in gap; ουη or αε?

not to take (thereof), say, I wish (for it) not now, and take and use (?eat) a little; then lay it down'.

⁴ This is not in Am.

⁵ Perhaps 'despised'.

Fol. 4. ↑ p. $\overline{\text{p}1\text{a}}^a$

margin

ш^b ан $\overline{\text{p}1\text{ne}\gamma}$ -
 пра $\overline{\text{z}}\text{eic}$ $\overline{\text{m}1\text{p}1\text{w}}$ -
 $\overline{\text{p}1\text{w}}$ йте $\overline{\text{y}}\text{та}$ про'
 ппо $\overline{\text{r}}\text{o}\overline{\text{p}}\overline{\text{z}}$ ебол' же-
 $\overline{\text{m}1\text{p}1\text{e}}\text{ерито}\gamma$
 ка $\overline{\text{t}}\text{a}$ ъе ет $\overline{\text{c}}\text{н}\overline{\text{z}}$.
 же[пе]тин[γ шар-]
 [о[енц]м[о]ст[е ан]
 [м[о]о[γ . . с[не]с
 [. . .]епарап $\overline{\text{m}1}$ -
 [м[о]о[γ . .]мер[а]а

$\overline{\text{m}1\text{p}1\text{z}}\text{oic}$ • а $\overline{\text{y}}\text{w}$
 е $\overline{\text{c}}\text{r}\overline{\text{a}}\overline{\text{z}}\text{a}\text{ne}$ $\overline{\text{p}1\text{ne}}$ -
 с $\overline{\text{b}}\text{o}\overline{\text{o}}\overline{\text{y}}\text{e}'$ ет $\overline{\text{c}}\text{e}\overline{\text{w}}\overline{\text{t}}\overline{\text{m}}$
 е $\overline{\text{r}}\text{o}\overline{\text{o}}\overline{\text{y}}$ з $\overline{\text{r}}\text{i}\overline{\text{o}}\overline{\text{o}}\overline{\text{t}}\overline{\text{c}}$
 $\overline{\text{m}1\text{ne}}\text{e}\text{i}\overline{\text{w}}\text{t}'$ па-
 з $\overline{\text{w}}\text{e}'$ е $\overline{\text{c}}\text{r}\overline{\text{m}}\text{o}\overline{\text{o}}\overline{\text{w}}\text{e}'$ ка-
 та пец $\overline{\text{e}}\text{m}\text{e}$ а $\overline{\text{y}}\text{w}$
 ка $\overline{\text{t}}\text{a}$ те $\overline{\text{c}}\text{z}\text{e}$.
 не $\overline{\text{c}}\text{n}\text{i}\overline{\text{y}}$ же ите-
 ре $\overline{\text{y}}\text{на}\overline{\text{y}}$ же $\overline{\text{c}}\text{t}$. . т^c

^a Sir H. Thompson has discovered a fragment with part of this text in the binding of Br. Mus. Or. 7024 (4), and this allows me to fill some lacunae.

^b м[о]о[ш]е.

^c Not оуω. Perhaps εων.

→ p. $\overline{\text{p}1\text{b}}$

margin

ш $\overline{\text{a}}\text{н}\overline{\text{a}}$ ' $\overline{\text{p}1\text{m}1\text{a}}\overline{\text{y}}$,пе
 йте $\overline{\text{z}}\text{e}$ $\overline{\text{p}1\text{z}}\text{e}\overline{\text{p}1\text{e}}$ -
 е $\overline{\text{r}}\text{o}\overline{\text{o}}\overline{\text{y}}\text{e}$ ш $\overline{\text{a}}\text{i}\overline{\text{t}}\overline{\text{c}}\text{t}$
 $\overline{\text{m}1}\text{тoп}$ на $\overline{\text{y}}$ й $\overline{\text{c}}\text{i}$
 п $\overline{\text{z}}\text{oic}$ ебол' з $\overline{\text{r}}$ -
 тоот $\overline{\text{c}}$. а $\overline{\text{y}}\text{w}$ ас-
 Ш $\overline{\text{w}}\text{e}$ йте $\overline{\text{r}}\text{e}\overline{\text{c}}$ -
 е $\overline{\text{r}}\text{o}\overline{\text{o}}\text{y}\text{i}$, ене $\overline{\text{c}}\text{n}\text{i}\overline{\text{y}}$
 й $\overline{\text{t}}\text{a}\overline{\text{r}}\overline{\text{c}}\text{h}$ $\overline{\text{p}1\text{te}\text{c}}$ -
 $\overline{\text{m}1\text{t}}\text{ko}\overline{\text{y}}\text{i}$ а $\overline{\text{c}}\text{t}$
 пец $\overline{\text{r}}\text{o}\overline{\text{y}}\text{oic}'$ ене-
 [е $\overline{\text{w}}\text{t}$

на $\overline{\text{y}}$ ене $\overline{\text{t}}\text{a}\overline{\text{c}}\text{t}$ -
 $\overline{\text{m}1}\text{o}\overline{\text{i}}$, о $\overline{\text{y}}\text{ne}$ п $\overline{\text{r}}\text{o}\overline{\text{y}}$
 же $\overline{\text{a}}\overline{\text{y}}\overline{\text{z}}\text{пo}\overline{\text{i}}$ ене $\overline{\text{c}}\text{i}$ -
 нос $\overline{\text{m}}\text{o}\text{c}$. не $\overline{\text{p}}\text{a}$ -
 по $\overline{\text{y}}\text{c}$ та $\overline{\text{r}}$ на $\overline{\text{i}}$ ене-
 $\overline{\text{m}1}\text{пo}\overline{\text{y}}\overline{\text{z}}\text{пo}\overline{\text{i}}$. пе-
 за $\overline{\text{c}}$ на[$\overline{\text{c}}$] же $\overline{\text{a}}\overline{\text{z}}\text{ic}$
 е $\overline{\text{r}}\text{o}\overline{\text{i}}$ же $\overline{\text{e}}\text{ko}\overline{\text{y}}\text{e}\overline{\text{w}}$
 на $\overline{\text{y}}$ е $\overline{\text{r}}\text{o}\overline{\text{c}}$ ' $\overline{\text{p}1\text{m}1\text{e}}\text{i}$ -
 $\overline{\text{m}1}$ [а . .]е[
 . . и[

Fol. 4. P. 111 (*v. Am.* 402¹). . . walk not in their deeds (*πρᾶξις*) and the entreaties of their mouths, we show that we love them not, as (*κατά*) it is written,² 'Whoso cometh unto me and hateth them not . . . my name . . .

. . . the Lord,³ and (he) growing (*αὐξάνειν*) in the instructions that he heard from our father Pahômïus,⁴ walking after (*κατά*) his likeness and according to (*κατά*) his manner. And (*δέ*) the brethren, when they saw that he . . .

P. 112. . . he would] pray⁵ with them thus, with tears, until the Lord gave them rest by his means. And⁶ it befell that when he came in to the brethren, at the beginning (*ἀρχή*⁷), in his boyhood, he betook him to our [father Pahômïus . . .

. . . see Him that created me, what profit is there that I have been begotten into this world (*κόσμος*)? For (*γάρ*) it would have been good for me if I had not been begotten.' He said unto him, 'Tell me, dost thou desire to see Him in this world (*lit. place*) . . .

Fol. 5. → p. 110

margin

иѣрон ꙗѣ ет-
снѣ ꙗѣπεγαѣѣ-
лион ꙗѣнаѣтоу
ꙗѣнетоуаѣѣ ꙗѣ-
пегѣнт' ꙗѣѣто-
оу ѣетнаѣау, е-
пѣоуѣте ꙗѣшѣ-
песе ерѣаѣноуаѣе-
еуе ꙗѣѣо[ꙗѣ] аѣле'
еѣраѣ еѣѣпегѣнт'.
[н оуаѣо]сте еѣоуѣ
[епексон] ꙗѣ оу-
[н ꙗѣ оуѣѣ]-
[ѣонос] ꙗѣра

ѣѣѣѣѣ еѣрон ꙗѣкар-
пос ꙗѣѣ етснѣ
ꙗѣпегѣтраѣфн ꙗѣ-
лета ꙗѣѣѣоу ꙗѣ-
пегѣнт' аѣѣпѣѣ-
ѣн ꙗѣекѣѣѣѣѣ
ꙗѣѣн ꙗѣѣѣѣѣ ѣѣѣо-
ѣѣѣ ꙗѣѣѣѣѣ ꙗѣ-
ѣѣѣ етснѣ ꙗѣпѣѣѣ-
ѣѣѣ ѣѣѣѣѣѣѣѣ-
ѣѣн ꙗѣѣѣѣѣѣѣ ꙗѣ-
ѣѣѣѣ ꙗѣѣѣѣѣ
аѣѣѣ ꙗѣѣѣѣѣ ꙗѣѣѣѣ
[нѣ]ѣѣѣѣ ꙗѣѣѣѣѣ

¹ The sequence does not continue as in *Am.* Cf. *Bo.* 49, 50. ² Cf. *Lu.* xiv. 26. ³ *V. Am.* 406.

⁴ Here and once again written Pahôm. Elsewhere in this MS. Pahôme, *i. e.* Pahomïus, as Makare = Macarius, Ammône = Ammonius &c.

The form Pahôme in *Miss.* iv. 607 (*sic*), Hall *Copt. and Gk. Texts* p. 143. Cf. *παρωμαί*, *Br.* Mus. no. 1252.

⁵ *V. Am.* 407.

⁶ *V. Am.* 402.

⁷ Cf. *ἀρχή* in *Br.* Mus. Cat. p. 97 a, p. 168 a.

↑ p. ̄p̄r̄a

margin

ανεις^a ταρ αλχο-
 εις κααε ρ̄ᾱπρω-
 με̄ ᾱπ̄παυτεζου-
 σιον · ᾱπ̄ταια-
 κρισιε · ᾱπ̄ταε-
 ονσιε · ᾱπ̄τᾱπ̄τ-
 σαβε · ἦθε ταρ ἦ-
 ᾱμεελοε ᾱπ̄σω-
 μα ετογον̄ε εβολ'
 εψαϋρ̄ρωβ' ἦρη-
 τογ ἦσι πρωμε
 πογα πογα κατα
 τεϋχρια ?

ηε εγ̄ηταε ᾱμεεαγ
 ᾱπεσρο' ετεπονη'-
 πε · αγω ἦθε οη ᾱ-
 προ' εγ̄ητεϋ υ[ο]ϋτ
 ᾱμεεαγ ρηλλε · ρι-
 εοχλοε ριεπω' ρι-
 ωρ̄α ημε . ταϊ-
 τε θε ᾱπαυτεζ-
 ουσιο[η] ᾱπ̄τεγ-
 ηεανσιε · ᾱπ̄-
 ταεονσιε[ε ᾱπ̄-]
 ταιαη[ρισιε ᾱπ̄-]
 τᾱπ̄τ[σαβε
 ετ̄

^a εγ̄ηεανσιε.

Fol. 5. P. 113 (*v. Am. 402, cf. Bo. 50*). . . . wicked (? *πονηρόν*¹), as it is written in the Gospel (*εὐαγγ.*),² 'Blessed are the pure in heart, for they it is shall see God.' If then an impure thought rise up in thy heart, [or] hatred toward [thy brother], or *ἡ* or *ἡ* envy (*φθόνος*) . . .

. . . have power over thee,³ every fruit (*καρπός*) that is written in the scriptures (*γραφή*), meditate (*μελετᾶν*) them in thy heart without ceasing, resolving of thyself to walk therein, as it is written in *Esaïas*,⁴ 'Thine heart shall meditate (*μελ.*) the fear of the Lord'; and all these things shall cease from thee . . .

¹ A slight change would allow of reading 'all'.

² *Matt. v. 8.*

³ Text hence as *Am.*, not *Bo.* The former should read (*402 ult.*) 'And if thou wouldest that all the thoughts should diminish in thee and not have power over thee, so meditate in thy heart, without ceasing, always, the good

fruit written in the scriptures. And do thou be of steadfast mind and sure in all steadfastness, that thou be careful to walk therein, to the extent of thy power; and thus shall the evil thoughts decrease in thee, little by little, and shall grow weak, like the spider'. (The last word due to confusion in meanings of *δαλλογς.*)

⁴ xxxiii. 18.

P. 114. . . . For¹ (γάρ) the Lord hath placed the conscience (συνείδησις) in man, and free-will (αὐτεξούσιον) and judgement (διάκρισις) and understanding (αἴσθησις) and knowledge. For (γάρ) even as the members (μέλος) of the body (σῶμα) that are visible, wherewith man worketh, each according to (κατά) his need . . .

. . . a] house that hath its door, which is the heart. And further, like as the door hath key and bolt and chain (μοχλός) and . . .² and every surety, even thus it is with free-will (αὐτ.) and conscience (συν.) and judgement (διακ.) and wisdom . . .

Fol. 6. † *Recto.*

[ε]ψω[п]ε мен ере-
 прѡе о' п̄ат-
 соуи ѿп̄ноис
 шастовѣт̄ же
 пейрѡв' нап̄оуѣ
 м̄. роине мен
 шаср̄ѿитре нау
 ката п̄соуи ѿ-
 пр̄нт' . жекнаѣ-
 ноѣ еп̄хоис ек-
 шанеире ѿп̄аї .
 ренкооуе де он
 шаср̄ѿитре нау
 жеершантарѡв'
 в̄навн̄аунеуе .
 † н̄ п̄тоу сен̄мо^а

^a Perhaps мо[оу]ти.

инноис]
 етен̄ е[
 ѿп̄исап̄т[ѡвѣ]
 итен̄е . . .^b
 ет̄ѡвѣ ѿп̄[оу]
 п̄р̄нт̄ шасрта-
 ке' теуеунеан-
 сис ѿп̄и ѿп̄[оу]
 п̄р̄он̄ѣ р̄ѡ[с]
 ет̄ѡтрестѡ[ѣт̄]
 шип̄ейнау . [п̄-
 ѡе етен̄ ет̄ѡ[п̄-
 кооуе п̄т̄ей[не]
 жееретеуеуи[еи-
 ан̄сис ро̄н̄ е[роу]

^b Perhaps ит̄ейне п̄а.

¹ Am. should be, 'For the Lord hath set conscience in all men, and free-will and judgement and perception (حس) and knowledge. For conscience pricketh a man by reason of evil and saith to him, That which thou hast done is

evil &c.'

² επω, v. *Aeg. Z.* xxxvi. 147. Rylands no. 252 shows that it is attached to the door; perhaps the lock.

→ *Verso.*

]ищазе же
 [. . .]ε παγλος
 етвенαῑ ῑ τεϊ-
 мпе етρεγει' е-
 ρογн, еγμεταποια
 εβολ' же̄ε̄πογσογ-
 [ε̄]ππομοос · щаз-
 [с]η̄ ῑ τεϊρε же-
 ерепенгнт' сеш-
 [с]ωш εβολ' ε̄πεγ-
 пенансг ние'
 [ε̄]πпоиηροи, азω
 [εре]пенсωма
 [χο]ηε̄ ε̄поγμοос[γ]

[ογ]ητογ πομοос [ε̄]-
 π̄ιτεγегηε[αν-]
 εгс · εгтаεο' ε̄-
 мон η̄ τεϊρε' η̄σι
 πκηργз' ε̄πεγ-
 аεελгои жеρο-
 таη εар η̄ρεηнос
 ете̄ε̄ε̄η̄πογ-
 πομοос φγсег се-
 еге η̄ηαηноε̄
 ηαῑ ε̄ε̄ε̄η̄πογ-
 πομοос сешооп'
 ηаз η̄помоос маγ-
 азγ · ηαῑ εγгса-
 бо' ε̄ε̄ε̄ок' ергоѠ
 ε̄ηпомоос егсег
 ε̄ηπεггнт', ере-
 т[егегηεгансг]

Fol. 6. *Recto* (v. Am. 403). Now (*μέν*) if the man be ignorant of the law (*νόμος*), it (*sc.* conscience) prompteth him, (saying), This thing is not good. Some indeed (*μέν*), it testifieth to them according to (*κατά*) the knowledge of the heart, (saying), Thou wilt sin against the Lord if thou do this ; while (*δέ*) others again, to them it testifieth, If thou be discovered, thou shalt be in danger (*κινδυνεύειν*), or (*ή*) indeed, they will [? slay thee

. . . laws (*νόμος*)] that are written . . . after the prompting (?) of this sort (?) wherewith it hath prompted him, he will destroy his own conscience (*συν.*) and sear it, so that (*ώς*) it shall not thenceforth prompt him, as it is written concerning others of this sort,¹ ' Their conscience being seared for [them]'

Verso (not in Am.). . . but (*δέ*) the words . . . Paul concerning such as these, that they should come in unto repentance (*μετάνοια*), because they

¹ 1 Tim. iv. 2.

have not known the law (*νόμος*). It is written thus,¹ 'Our hearts being sprinkled from all evil conscience (*συν. ποιηρός*) and our body (*σῶμα*) washed with [pure] water

. . . they [have] a law (*νόμος*) through their conscience (*συν.*). Thus doth the herald (*κῆρυξ*) of the Gospel (*εὐαγ.*) tell us,² 'For when (*ὅταν γάρ*) the Gentiles (*ἔθνος*), that have not law (*νόμος*), by nature (*φύσει*) do the (things) of the law, these, having not law, are a law unto themselves. These teach thee (*σίε*) the work of the law written in their heart, their [conscience

Fol. 7. → *Recto.*

margin

ⲓⲙⲟⲕ ⲟⲩⲩⲛ
 ⲛⲟⲣⲟ. ⲁ. ⲓⲩⲣⲱ
 ⲉⲃⲉⲛ[.] [.] ⲁⲩ ⲁⲛ
 ⲛⲩⲩⲩ . . [ⲁⲓⲛ]ⲛⲥⲁ-
 ⲛⲁⲓ [ⲟⲓ] ⲛ[ⲧⲉ]ⲣⲉⲥⲁⲓ-
 ⲥⲟⲁⲛⲉ ⲛⲛⲉ[ϩ]ⲓⲟⲧ'
 ⲉⲧⲉⲣⲉⲛⲭⲟⲉⲓⲥ ⲉⲓⲣⲉ
 ⲁⲓⲓⲟⲟⲩ ⲛⲁⲓⲓⲁⲥⲓ ⲛ-
 ⲟⲉ ⲉⲧⲉⲣⲉⲁⲩⲉⲓⲁ'
 ⲭⲱ ⲁⲓⲓⲟⲥ ⲭⲉⲉⲓⲛⲁ-
 ⲧ ⲟⲩ' ⲛⲩⲩⲃⲃⲓⲱ ⲁⲓ-
 ⲛⲭⲟⲉⲓⲥ ⲉⲓⲛⲁ ⲛⲛⲉ-
 ⲧⲁⲥⲁⲁⲩ ⲛⲁⲓ ⲧⲓ-
 ⲣⲟⲩ . ⲁⲩⲱ ⲛⲟⲉ ⲟⲓⲛ
 ⲉⲧⲉⲩⲁⲓⲁⲛⲣⲓⲛⲉ ⲁⲓⲛ-
 ⲧⲉⲥⲩⲩⲩⲭⲏ ⲁⲓⲓⲛⲓ
 ⲁⲓⲓⲟⲥ ϩⲓⲣⲟⲩⲁⲓⲥⲟⲛ-
 ⲥⲓⲥ ⲉⲓⲩⲱ ⲁⲓⲓⲟⲥ ⲭⲉ-
 ⲧⲁⲩⲩⲩⲭⲏ ⲥⲓⲟⲩ ⲉ-
 ⲛⲭⲟⲉⲓⲥ . ⲁⲩⲱ ⲛⲉⲧⲁⲓ-

ⲛⲉ ⲉⲃⲟⲗ' ⲛⲛⲟⲩⲁ[ⲛⲟ-]
 ⲓⲓⲁ ⲧⲓⲣⲟⲩ . ⲛⲉ[ⲧ-]
 ⲧⲁⲗⲥⲟ' ⲛⲛⲟⲩⲩⲱ[ⲟ-]
 ⲛⲉ ⲧⲓⲣⲟⲩ . ⲛⲉ[ⲧ-]
 ⲥⲱⲧⲉ ⲁⲓⲣⲟⲩ[ⲱⲛⲓϩ]
 ⲉⲃⲟⲗ' ϩⲉⲓⲛⲧⲁⲛ[ⲟ]
 ⲛⲉⲧⲧ ⲛⲟⲩⲛⲗ[ⲟⲓⲓ]
 ⲉⲭⲱ ⲛⲛⲁ' ϩⲓⲓⲛ[ⲛⲧ-]
 ⲩⲁⲓⲟⲩⲧⲓⲥ . [ⲛⲉⲧ-]
 ⲧⲥⲓⲟ' ⲁⲓⲣⲟⲩⲟⲩ[ⲱⲩⲩ]
 ⲛⲁⲧⲁⲟⲓⲛ . ⲭⲉ[ⲛⲁⲥ]
 ⲭⲉ ⲉⲛⲉⲓⲓⲉ ⲭ[ⲉⲓⲓ-]
 ⲓⲓⲉⲗⲟⲥ ⲛⲧⲉ[ⲩⲩⲩⲭⲏ-]
 ⲛⲉ ⲛⲉⲛⲧⲁⲩⲩⲩ[ⲣⲛ-]
 ⲭⲟⲟⲩ ⲛⲁⲧⲁ ⲛⲩⲱⲁⲥ[ⲉ]
 ⲛⲩⲁⲩⲉⲓⲁ' ϩⲉⲓⲛⲧⲣ[ⲉⲥ-]
 ⲛⲣⲟⲧⲣⲉⲛⲉ ⲛⲧⲉ[ⲥ-]
 ⲩⲩⲩⲭⲏ ⲉⲥⲓⲟⲩ ⲉⲛⲭ[ⲟ-]
 ⲉⲓⲥ ⲉⲥⲛⲣⲟⲧⲣⲉⲛ[ⲉ]
 ⲟⲓⲛ ⲛⲓⲛⲉⲥⲛⲉⲓⲓⲉⲗⲟⲥ

¹ Heb. x. 22.

² Rom. ii. 14.

πασανδρουη τι-
 [p]ου σεου επεσ-
 [pau' e]τογααβ· τα-
 [ψυχ]η σεου επχο-
 [ete δω α]πρρω-
 [ψη] ηνεστω)ωβε
 [тироу· петив]

etō hōyā' hōyōt
 πειλας . η . γη ?
 ηει εστω μεμοσ
 ετβητροу хе[не-]
 τειπασανδρουη
 т[η]роу σεου επεσ-
 pau' etogaab· [oy]
 μεροησε хер[е-]

margin

↑ *Verso.*

ταισενсε шооп
 херепρωме απι-
 ctoc acθane η-
 [en]тс ητεχαριс
 [α]πχοεис δ[αλλ]α ε-
 [tr]εσαсθane ou
 [η]μεпηпапоуч
 [. . .^a]ετοу[ε]pe αμεο-
 [oy] . x^b [e]т[η]ηη-
 [. . . .] απпоуτε·
 [ε]сθ[η]арηе сар
 [e]pоene eппоу-
 acθane ηνεс-
 μεот' тηроу еп-
 тасаау пειлау
 ησг пентасca-
 поушору есxω α-
 μεос хеапок сар

ρηт тειπ[са-]
 βе хе вата ппоуте
 етр[е]пρωме соγ-
 η η[ε]т[p]апас' тη-
 p[α] α[п]χο[ε]с απ-
 пец[oy]ωш η η-
 тоу ηεсoyη ηе-
 тоунасολп[ε]с ηαу
 εβολ' ρηтоот[η] η-
 θε етн[η] херωβ
 ηη' ет[η]ηηηе-
 еуе ерооу ηνεс-
 μεот, παї ппоуте
 насолп[ε]с ηηт[η]
 εβολ'· καг сар' ха-
 ηηηη ηт[ε]pεс-
 σωлп[ε]с еpоу ηт[p]-
 соу απпеске-

margin

^a ? ηαι.^b ? εβολ.

ηεψυπε^a ετρεγ-
 ευηριστα αελοϊ
 ριτοττηγ^{ππ}·
 αγω αειπκαται-
 εονεε ψαεογω-
 ηε εβολ' ησι τεγ-
 αειπεαβε αει-
 [τ]εγεεετ[ρεε]η-

βωλ' ητεγυη η-
 σι πχοεεε. εγ-
 εεογ ερογ' εγχο
 αεεοε εεεετ†
 ητεοφια ηη[εο-]
 φοε· αγω τ[αειπ-]
 εα[βε
 ·|

margin

^a Cf. Woide, Balestri (less correct).

Fol. 7. (*The right position of this fol. is uncertain.*)

Recto. . . . a . . . road not Thereafter [again?], after he hath recognized (*αιθανεσθαι*) the mercies that the Lord doeth with him, even as David saith,¹ 'What shall I give in exchange unto the Lord, in place of all the (things) that He hath done unto me?' And like too as he doth argue (*διακρίνειν*) with his own soul (*ψυ.*), in understanding (*αισθησειε*), saying,² 'My soul, bless the Lord, and all (things) that are within me, bless His holy name. My soul, bless the Lord, and forget not all His requitals. Who

forgiveth thee all thy iniquities (*ανομ.*), who healeth all thy diseases, who redeemeth thy life from destruction, who setteth a crown upon thee of mercy and compassion, who satisfieth thy desire with good-things (*αγαθος*).³ And (*δε*) so that³ we may know (?) that it is the members (*μελος*) of the [soul (*ψυ.*)] whereof we have already spoken,⁴ according to (*κατα*) the words of David, when he doth exhort (*προτρεπειν*) his soul (*ψυ.*) to bless the Lord, exhorting (*πρ.*) besides its members (*μελ.*) also, that are one with it, saying of them, 'All (things) that are within me, [bless His] holy name.' For not only (*ου μονον*) (is it so) that

Verso. the understanding (*αισ.*) doth exist in order that the believing (*πιστος*) man may recognize (*αιθανεσθαι*) thereby the grace (*χαριε*) of the Lord, but (*αλλα*) that he may also recognize (*αισ.*) the benefits that are done him by God's For (*γαρ*) some He blameth, in that they have not recognized (*αισ.*) all the graces that He who nourished them hath done

¹ Ps. cxv. 3.

² Ps. cii. 1-5.

³ The uncertainty of the conjunction renders the logic of the sentence obscure.

⁴ V. Am. 403 *infra*. If that were the passage here referred to, the position given to this leaf would be justified.

[α]ος ρ̄ηογαῑτατρι-
 [ο]ς ψαποογ. ἰπην-
 [ρ̄]ρογο δι, παρα πετ-
 [σνρ̄]η, ρ̄ηπε-
 [τρα]φ̄η · ἰτερογ-
 [. . .] πεωτηρ' ε-
 [.]σ̄αῑη

κεαηαστροφ[η]
 ταῖ ἐπ̄ηααας, ε-
 τρεη[.].ψ[.]ει' ἰρογ-
 κογῖ αἰ̄[η]ρ̄ωααε
 ετρ[η]ολ' · ἰθε ε-
 тер[еп]δγ[λ]ος ρ̄ω'
 αἰα[ος] ρ̄εε[
 ψωπ' αἰπ[
 ἰηαρ̄ρη[

Fol. 8. *Recto* (v. Am. 405). . . . mee]t (*ἀπαντᾶν*) her; for I have been told she weepeth and is distressed; lest (*μήποτε*) thou shouldst hear and be pricked (?) in thy heart. As for (*δέ*) me, my joy it is if so be thou art firmly established in all the commandments (*ἐντολή*) of life. And . . . the bishop (*ἐπ.*) that (?) did write unto us

(v. Am. 406) . . . on a] day (that) he should go to a place without the monastery (*lit.* congregation), to work¹ with the brethren. They took her up . . . to a roof, which Tabennése, saying unto her, 'Lo, he [is there

Verso (v. Am. 406). . . in time past. For (*γάρ*) like as² we walk in savagery (*-ἀγριος*³) until to-day, let us not do more than (*παρά*) the things written for us (?) in the Scriptures. After that they had . . . the Saviour (*σωτήρ*)

. . . So now I will tell you herein another (manner of) converse (*ἀναστροφῆ*) that we will do, (namely,) . . . go (?) a little with⁴ the men that are without, as Paul (?) saith,

¹ Ac. 33, 12 (= G ρ̄λᾱ b) reads 'they arranged a work outside, with the brethren, that they would do; and they informed her thereof at Tabennése and said unto her, 'Lo, he is there with the brethren, working &c.' (Unless

اطلعوا عليها, refers to bringing her up on to the roof.)

² *I. e.* ? seeing that.

³ αἰτατριος, *e. g.* Steindorff, *Gram.*² 55*, *CSCO.* vol. 42 (Sinuth.), 113.

⁴ *Cf.* συγκαταβαίνειν.

Fol. 9. ↑ *Recto*.

margin

[απερμαθ^{ον}]της
 [εβωκ πετ]ωαες α-
 [περειωτ]· ας-
 [ογωυη πσι] πετα-
 [ααυ ε]ερ[ω] αειος
 [χεαπε]πε[ν]αας [α]ν
 [χε]πεβωκ [πε-]
 [τανο]τε πτος
 [αε πε]ας πας χε-
 [ωας]ωπε πτε-
 [ογα] αποο βωκ'
 [ωα]περωαε κα-
 [τα ςαρς εε]πεπα-
 [ραβ]α πτε[ντ]ολη
 [απ]εραπελ[ο]η·
 [πε]ας πας [χε]ω-
 [χες]ας αεπερωπ[ι-]
 [πε] αεατεπε π-
 [ογ]ηοβε απε· αγ-
 [ω πε]ας πας επ-
 [ογ]· . . . γς· τα^a χε-
 [ται]τε τηετις
 [πηρ]ωαε πταβη-
 [ηκς]ε εγω αειος
 [χε]ηογηοβε απε
 [. . . .]ε^b πηντο-
 [λη απ]εραπελ-
 [ιοη· και] σαρ αποκ

εεπαφει' επ[ειαα']
 ηεασωηζε [κα-]
 τα αεπηκογε[ι]
επ[ε]τογοπερο[ι]
 χε[παπε] πογωπ
απερ[οεις α]γω π-
 τερ[σωτ]ε χετ-
εαε[ο]ωπε επογ-
επετελειος κα-
 τα πηντολη απερ-
απελιοη αει' ε-
 πεια'· τεπογε
ηφηασω αη αλ-
λα φηαβ[ωη] οη ε-
 πααα επ[τ]αιε' π-
εητε· α[ςα] ερας^c
εβολ' αερωαε επε[ο-]
βε πηντ εχω π-
 [σι θ]εοαωρος· π-
 τ[εγ]ηογε πετα-
ε[αυ α]εβωκ' ε· .^d
 πε[η]ειωτ παρω-
αε' εερω' αειος [χε-]
αειογ πηςλελ πε[ι-]
κογη πσοη· ?^e
 τε περκαηα[αλη-]
 [τε·] αερω ερος [ε-]
 πωαε επεραερο-

margin

^a Probably πανογρεια (AS. πανούργως).
 408, 5 ۴۰۵) اوار, through confusion of meanings of ερας.
 enough.

^b Probably ηηποτε.

^c παραβα seems impossible.

^e Am.

^d εταμμε, if there were space

→ *Verso.*

margin

[oc] xeaĩcnaγaλi-
 [ze] ĩpntē · aγw
 nte[ρ]ejeieie et-
 panoyp[ci]a eптаc-
 aac ρ[ntē]π[rae]-
 ĩpnt [āpe]πnā
 пexac [ae^b na]c' xeiπ-
 cooyñ' a[n] xeoγtw-
 ce ĩb̄rpe, ĩnek-
 ān̄ca' an ĩca-
 xe ĩāēac ĩteĩ-
 ge · ρēiwc eoγte
 epoc [ĩ]taπθe ā-
 eoγ [ĩ]tepec̄eoγ-
 te [epoc]c' пexac
 nac' [ρ]oc epnθe
 āēoγ xeiπrāē-
 naρ ĩpnt ρēĩπ-
 tancoταeεc' [ρiāē-]
 [ncōn] ĩnac[ca]xe
 ĩāēan e[. . .] eεi'
 ĩāēan ρ[oc] tw-
 ce ĩb̄rpe · epei ĩ-
 taĩ ante teepi-
 ctic · ĩtoγ de θe-
 oawpoc ac̄oγw̄n̄
 eγxw āēoc̄ xeiπ-
 naɣn̄θe āēoi

an [i]
 пeиц[axe]
 [.]aи[. xei]taи an-
 te teep[ic]tic ei-
 aenti ĩt[oc] eγna-
 [ρo]eolo[te]i' [ĩteep-]
 [ta]пpo āē[и] āē-
 [a]oc̄ xepē[tn]awok
 eēān̄c̄n̄e [ĩneep-]
 pwaē oγna[pa]ba-
 tnc̄e ĩĩēnto-
 an āepēγac[te]li-
 on[· e]ɣwne [ei-]
 ц[an]c̄wtaē [epoc]
 eγ[ρ]oēolo[te]i'
 n[. . .]^b tote †[naei-]
 [a]e xei'taĩ a[ntē]
 θe eēc̄n̄ct[ey]e
 [āē]oc̄ · nte[peep-]
 eiee de ĩc̄t̄i [ētaē-]
 aay [x]eiπ[ei-]
 θe an ĩc̄t̄i πw[n]re
 πn̄e xwp[ic] ρeōo-
 λoc̄ta ac̄ρo[ēolo-]
 tei xep[wa]e et-
 naēpe āē[na]c̄
 eboλ ĩĩ[ēnto]an
 āēn̄xoei[c]

margin

^a de seems superfluous.
 for naβ[ω]λ] or eγβ[ω]λ]. Am. مخالف.

^b Perhaps -vei n'te[ρ]e. Am. هكذا.

^c Scarcely space

Fol. 9. *Recto* (v. Am. 407). . . suffer His] disciple (μαθ.) [to go and] bury [his father?'] That (brother) answered, saying, 'He suffered him not, [lest] he should go [and not] return.' [But (δέ)] he said unto him, ['If it] befall that one to-day go [to] his kinsfolk according to the flesh (κατά, σάρξ), he hath not (surely) transgressed (παραβαίνειν) the command (ἐντολή) of the Gospel (εὐ.)?' He said unto him, 'If he shall but visit them, it is not a sin.' He said unto him with guile (?πανουργία'), 'This is the faith (πίστις) of the men of Tabennêse, that say, It is not a sin to transgress (?) the commandments (ἐντ.) of the Gospel (εὐ.). For (καὶ γάρ) I, ere I came hither, did strive (ἀγωνίζεω), so far as (κατά) my youth (permitted), in what was evident unto me that it was the Lord's will. And when I had heard that ye do walk in perfection (-τέλειος), according to the commandments of the Gospel (κατά, ἐντ. εὐ.), I came hither. Now therefore I will not remain, but (ἀλλά) will go again unto my place whence I came.' And Theodore lifted up his voice and wept, being grieved for him. Straightway then that (brother) went to [tell?] our father Pahômïus, saying, 'Come, that we comfort this young brother, lest (?μήποτε) he be offended (σκανδαλίζεω).' He told him the word that he had said

Verso (v. Am. 408, 409). (saying,) 'I am offended (σκαν.) thereat.' And when he knew the guile (παν.) that he had wrought, by the wisdom of the Spirit (πνεῦμα), he said (+ δέ?) unto him, 'Knowest thou not that he is a neophyte? It was not meet for thee to speak so to him. Howbeit (ὅμως²) call him and I will persuade (πείθειν) him.' When he had called him, he said unto him, as if (ὡς) persuading him, 'Be not grieved at that thou hast heard [?] from the brother] that spake with thee go with thee, as a neophyte. For (ἐπεὶ) this is not his belief (πίστις).' But (δέ) as for Theodore, he answered saying, 'Thou wilt not be able to persuade (πείθειν) me,

³ O, my father with] this word [that thou sayest, that this is not] his [belief (πίστ.), ex]cept (εἰμήτι) he shall himself declare (ὁμολογεῖν) with his own mouth that he that shall go to visit his kinsfolk is a transgressor (παραβάτης) of the commandments of the Gospel (ἐντ. εὐαγ.). If [I] hear [him] declare (ὁμ.) thus (?), then (τότε) shall I know that not thus doth he believe (πιστεύειν).' And (δέ) when that (brother) knew (?) that the youth would not be persuaded without a declaration (πείθειν, χωρίς, ὁμολογία), he declared (ὁμ.), saying that the man that shall do [this un]doeth (?) the commandments (ἐντ.)? of the Lord

¹ Am. should be 'said to him in deceit'.

² Accented in the text: a rare occurrence.

³ Gaps filled from Am., although I cannot satisfactorily complete the Coptic text.

Fol. 10. → *Recto*.

[ϣ]ωπε^a δε ο[ι] η̄τε-
 ρε[ϛ]ρε' ενεσον [η̄]ϛι
 θεοδωρος ερ[επε]ϛ-
 ρητ' λυπει ε[βο]λ'
 χειρ[ρ]ηρο[ϛ] η̄σ[ι]'
 πεπειωτ [παρ]ω-
 με ρηογρ[ω]β ε-
 πογχαϊ η̄τ[εϛ]ϛ[γ]-
 χη· ρωστε ε[τρε]-
 περρητ' ρηε εβο[λ]
 [ε]τρεϛπωρ̄χ ετ[κοι]-
 [ηω]ηα^b

]τα

μεε]γε^c χεταϊ

[οητ]ε θε εφ[η]οη̄
 [η̄ρητ] χειπειρω-
 [με η̄ϣ]η̄μο ει
]ρη' η̄τοϛ
 ογ]ωϣ' ετρεϛ-
]χι ρηοτ
]ηα-
 [χε]μος

[δε] η̄αρ[η̄σ]ω [οϛ]η̄ η̄πε-
 συναγ ριογσον [η̄-
 τ̄η̄σ̄λ̄σ̄λ̄ πεπερηγ]
 ϣαν̄η̄η̄αγ ε[. . .] με-
 ϣαν̄ η̄η̄α[λο
 η̄η̄ος εχ[η̄οη̄· ε-
 ϣωπε [δε ενϣαν-
 ει]με χει[η̄η̄]αλο
 αν̄ η̄η̄αδων
 η̄η̄η̄αη̄αχωρει'
 [η̄αν] ενεηη̄' η̄τε-
 [. . .]. τ
 [.] τ . . . ε . . .
 τε[. . . .]. ε̄ε η̄τοϛ
 ϣαϛ'ε
 ρητ[
 η̄[
 σω[ρη-]
 ποη[η̄η̄
 η̄ . . [
 η̄η̄η̄η̄[
 εϛη̄[

^a δεϣωπε.
 not join.

^b Or τσοογρς.
^c Perhaps ετ]η̄εξε.

Size of following gap uncertain, as the two fragments do

↑ *Verso.*

]ε εε[.]
]α^a ρ[η] αηπενει-
 [ω]τ παρωεε ρη-
 [ου]ρουωηε εβολ·
 [ρητ]паше δε η-
 [τεуши] ηραρ η-
 [сон η]εуαεφωκ'
 ηεαπαпта' ероу
 ηραρ' ηсон ηε-
 ω εроу' αη[εε-]
 ηαρ' ηρηт [αηсон ε-]
 тαηαу [αуω
 εεα. η]
 η. [] εу-
 [αω αηεос α]εβон-
 [θεε ерон ω ηε]ηει-
 [ωт]ρ. η
 етеп]αсон-
 [ηε ηαραεε]η ηто-
 [отη αηπαг]αδο-
 [λос παг ете]λ[ρ]ηε'
 [ετωρη ηηε]ηψу-

[ηετ]ουηε η[ρηтη]
 [ου]ηуσоеμ' αη[εоу]
 ε[т]ουαон αуω
αηηηλααу ηат-
 ε[оηε] ηηαδραу·
 α[уω] αсшое
αη[ηη]сапεвоτ'
 [ηη]ουу пεααу
 [η]εη θεоαωрос ε-
 ρουη ρηпсон ε-
 тαηαу' αεααη[η-]
 ηη[] ηηη-]
 шααη ηη[ααу αуω]
 εшое αу[
 шанш[оηе . . . ηηε-]
αηη εу[
 ηηηα. [] еηε-]
αη' ηт[ηпорηη] εβολ]
 ероу· [εшое αε]
 εуш[ан
 ρηηλ[

margin

^a Should be αпат]α.

Fol. 10. *Recto* (v. Am. 409). . . . And (δέ) [it] befell again, when Theodore found another brother grieved (λυπεῖν) at heart because that our father Pahōmius had reproved him in a matter for the salvation of his soul (ψυ.), so that (ὥστε) his heart was inclined that he should separate from the [community 'thought (?), for even so is it also that I am sad at heart. For this stranger . . . he . . . wish that he . . . find grace

. . . let us two stay therefore (οἶν) together and console one another, until we see . . . perhaps he will [cease] . . . reproving [us. But (δέ)] if we shall know that will not cease, we will go and betake us (ἀναχωρεῖν) elsewhere

Verso (v. Am. 410). . . . not with our father Pahōmius openly. But (δέ) in the middle of the night, many a time, he would go and meet (ἀπαντᾶν) him, many a time (*sic*), and tell him of the grief of that [brother] [saying,] 'Help (βοηθεῖν) [us, O] our father, [who is] my brother,¹ [and? save] us from the devil (διάβ.), that roareth [to devour?] our souls (ψυ.)

. . . [that] dwelleth in [thee] hath power to save us. And there is no impossibility with Him.'² And it befell, after the month of days, that Theodore spake to that brother, saying, 'Let us [and we] speak with [him. And] if with us, he , we will [go else]where and [separate ourselves from] him. [But (δέ) if] he should with

Fol. 11. ↑ *Recto*.

ⲙⲏⲧⲉϣⲏⲉⲧⲟⲥ

[ⲙⲏⲧⲟ]ϣⲏⲟⲥ ⲙⲏⲙⲏⲧⲏ-

[ⲁⲩⲁ]ϩⲟⲥ . ϩⲱⲥⲧⲉ

[ⲉⲧ]ⲣⲉⲡⲉϣⲟⲩⲏⲧ' ⲙ̀-

[ⲧ]ⲟⲛ ⲉⲙⲙⲁⲧⲉ ⲙ̀ⲡⲉ-

[ⲥⲏ]ⲁϣ' ⲁϣⲱ ⲧⲁⲓ̀-

[ⲧⲉ] ⲑⲉ ⲉⲓⲧⲁϥⲧⲟϣ-

[ϫⲟϥ] ⲓ̀ⲡⲓ ⲑⲉⲟⲩⲱ-

ⲉ[

ⲡⲁ[ⲛⲟ-]

ⲧⲉ ϣⲁⲣ[ⲟⲛⲁ

ⲁϣⲱ ⲁϥ[ⲱⲡⲉ ⲡ̀-]

^a Cf. *Miss.* 546, 6. But perhaps here ⲡ̀ⲧⲉ. (*v. verso*).

¹ Am. should be, 'Help us, O our father, me and this one that is my brother, that thou seize us from out the hand of the devil, who would

In gap ⲉⲡⲉⲙⲙⲁ (Am. *الى هاهنا*) or ⲡ̀ⲥⲟⲛ

devour our souls. For we are small and feeble in the faith.'

² Am. *sic*.

[рос ρ]ηουπανουρ-
 [τα εν]αιουρς·
 [Ουα ο]η ρ̄ηнес-
 [ηη]γυ еγυшнре шннн'-
 [пе е]δ̄ερενωχ'λει'
 [̄ηηпе]неиот' па-
 • [ρωηη] ег̄оуеуш
 [βωκ е]σ̄ηη пишнe
 [̄ηηне]γ̄е]оге· ̄ηте-
 [ρ̄ε̄ηηη]ε δε χ̄εεγ-

τερογ̄βω[η е]ρογ̄η]
 епесη̄η̄ [аγ
 та̄; ерос̄ [̄η̄σ̄
 ? η̄η̄η̄-]
 с̄ωс̄
 ρ̄η̄о[γ
 χ̄е[εγ̄ηаоγ̄ωηη
 аγ[ω
 ?

margin (?)

→ *Verso.*

η̄η̄аγ^a
] ?
] ? η̄тос̄
 [де ̄ηт'ε]ρεγ̄с̄ω̄т̄η̄η̄
 [ε]ηεш̄]аχ̄е аγ̄р-
 [п̄ηηε]γ̄е η̄оε еη-
 [та̄с̄ш̄]аχ̄е η̄η̄η̄-
 [η̄η̄а̄с̄] ̄η̄σ̄] η̄εηε-
 [ωт' па̄ρ̄ω]ηηε еγ̄-
 [χ̄ω η̄ηηεос̄ χ̄'ε]ар̄η̄
 [апа̄то̄ο̄т̄η̄] η̄η̄η̄-
 [η̄η̄а̄с̄ ε]т̄рек̄εηη]ε η̄η̄-
 [ηηεос̄] ̄η̄η̄ε[с̄оη·
 ?

па̄ρ̄ωηηε [а̄с̄ρ̄оγ̄-]
 η̄оσ̄ ̄η̄оγ̄о[εηш̄ еγ̄-]
 τω̄β̄η̄ η̄η̄η̄[οεηс̄]
 еγ̄χ̄ω η̄ηηεос̄ [χ̄е-]
 η̄ω̄ η̄а̄т̄ еβ̄оλ' χ̄[ε-]
 †ш̄оβ̄е аη̄ еγ̄[ρ̄ω-]
 ηηε еа̄с̄п̄ор̄[ηεγ̄е]
 ρ̄η̄η̄εηηт̄[а̄η̄а̄с̄γ̄·]
 χ̄еа̄η̄ара[β̄а ̄η̄η-]
 η̄оηηεос̄ еη̄[та̄η̄та-]
 аγ̄ ето̄ο̄т̄ε̄ [η̄η̄-]
 ηεκ̄ρ̄η̄ε̄ρ̄ᾱλ [·]
 а̄с̄ρ̄ω̄т̄η̄η̄ [σ̄ар̄ е-]
 ηεηεиот [па-]
 ρ̄ωηηε ̄η̄оγ̄[ρ̄ооγ̄]
 еγ̄χ̄ω ηηη[ос̄ χ̄е-]
 χ̄ηηηε[ρ̄ооγ̄ ̄η̄та̄η-]
 β̄η̄εоη̄аχ̄[ос̄ ̄η̄η̄η̄εγ̄ η̄η̄-]

^a Perhaps η̄η̄η̄η̄η̄η̄.

Fol. 11. *Recto* (v. Am. 410). . . prudence (-*συνετός*) [and] great goodness (-*ἀγαθός*), so that (*ῥοτε*) the heart of both of them was greatly quieted. And thus it was that Theodore saved him, by a kindly (*lit.* good) guile (*πανουργία*). One also of the brethren, that was a youth, importuned (*ἐναχλείν*) our father Pahôm,¹ wishing to go and visit his parents. But (*δέ*) when he knew that he

. . . return him unto [us hither? ²]. And it befell, after that they had gone [in] unto his house, [his people] . . . him. [And] afterwards . . . in a . . ., that [they might eat]. And

Verso (v. Am. 411). . . But (*δέ*) he, when he had heard these words, remembered the manner in which our father Pahômius had spoken with him,³ saying, 'Do thy utmost to bring him (hither) again

. . . Pahômius, spent a great while beseeching the Lord, saying, 'Forgive me; for I am not different from a man that hath fornicated (*πορνύειν*), in that which I have done. For I have transgressed (*παραβαίνειν*) the laws (*νόμ.*) which Thou didst commit unto Thy servant.' For (*γάρ*) he had heard our father Pahômius, on a day, saying, 'Since the [day whereon I] became a monk (*μον.*),

Fol. 12. → *Recto*.

margin

πελααγ ἦρωμε
 ἦκοςμεικος παγ
 εροῖ εῖρωμε ἦ εῖ-
 σε' μεοογ· κεκας
 ερεπχοεε κι εοογ
 οη ρεεπαῖ· ἦ-
 [Τ]ογ' δε πεπειωτ'
 παρωμε' ηερε-
 πχοεε μποη'
 ἦεεεεεεεε εῖρωε

ογρῶλλ[ο' εῖνε-]
 σινγ εεεε[τεοο]
 τε εεεεεε [μω-]
 πε ἦρητῆ· με-
 εεεεεεεεεεεε
 κηηηηηηηηηηηη
 εεεεεεεε· εεε[η]
 παῖ ἦηηηηηηηηη
 ἦεεεεεεεεεεεε
 ἦωκ' εεεεεεεε

¹ So? for usual 'Pahôme'. There is not space for second ε in the text.

² Am. should be, 'until thou bring him (back) hither.'

³ Am. should be, 'Make with him all efforts until thou bring him unto me again. And he

stretched forth his hand and did eat with him a little; then he withdrew his hand. And Theodore, by reason of this thing that he had done, in stretching forth his hand to eat, so as to bring back the youth unto our father P., spent &c.'

πλε' εφερε $\bar{\alpha}\bar{\alpha}\bar{\alpha}\bar{\alpha}$
 [o]γ· εφ̄ εοογ πας
 [α]γ̄ω εφ̄ογ̄ωπ̄ε
 [ᾱ]μογ' εβολ' ἵπε-
 [ε]νινῡ τιρογ̄ γε-
 [ογ]̄δ̄πε̄ ε̄π̄νεγ-
 [ε̄]ε̄ε̄δ̄λ'.
 [Λεψ]ωπε̄ δε̄ πογ-
 [εοογ]̄ ετρεγ̄ρ̄χ̄ρια
 [ἵκ]ᾱοαρ̄ιγ[ε̄ ᾱ-]
 [πυ]ν̄ῑ ἵθ̄ει[εε]τ[ε]
 [αε]μογ̄τε̄ εροει-
 [νε̄ ἵ]νεσινῡ ετ-
 [σ̄ᾱε̄σ]ο̄εῑ αεβωκ
 [επε]с[нт]' ερογ

^a Probably more here: ποογσε ε-?

εψ̄ν̄ῑ αε̄κ̄ρ̄[ᾱε-]
 ρ̄ᾱε̄ εεγ̄ω' $\bar{\alpha}\bar{\alpha}\bar{\alpha}\bar{\alpha}$
 γε̄ε̄ῑρω̄ᾱε̄ ογ-
 ατ̄να'πε̄ εε̄μο-
 π̄ε̄ ἵπ̄σ̄ν̄ρ[ε̄ ἵ-]
 ἵρω̄ᾱε̄· εω[ετε]
 ετρεεγ̄ε̄οογ̄ ε-^a
 πεс[нт]' ε[π̄σ̄ν̄ῑ]
 ᾱπε̄ε̄[αγ·]
 αεψ̄ωπ[ε̄^b ἵτεγ-]
 σ̄ν̄ ετ[ᾱᾱαγ̄ αε-]
 παγ̄ ε[γ̄ε̄ορᾱᾱᾱ ἵ-]
 σ̄ῑ π[ε̄λ̄λο' ετ̄ᾱᾱαγ̄]
 εαεγ[

^b Or αεψωπε δε.

↑ *Verso.*

ογ̄ᾱσ̄τ̄ε̄λος̄ ἵ-
 [τε]̄ π̄χο̄ε̄ε̄ ἵτεγ-
 [ᾱε̄η̄]τε̄ εεγ̄ωψ' εβ̄λ
 [ε̄]ε̄ρογ̄ῑ εεραγ̄, εε-
 γ̄ω̄ $\bar{\alpha}\bar{\alpha}\bar{\alpha}\bar{\alpha}$ γε̄ε̄ῑ
 π̄νᾱ εεγ̄ογ̄ᾱᾱβ̄ ἵ[η-]
 τ̄ἵ· ἵνε̄τ̄ἵρ-
 εωβ' εᾱρ̄ αη, ἵρω-
 ᾱε̄· ἀλλ̄ᾱ ετε̄τ̄ἵ-
 ρ̄εωβ' ἵπ̄ε̄ρᾱλ

margin

γε̄ε̄ρε̄π̄χο̄ε̄ε̄ ε[ι]
 εβολ' $\bar{\alpha}\bar{\alpha}\bar{\alpha}\bar{\alpha}$ ο̄ῑ ᾱπε̄-
 π̄νᾱ $\bar{\alpha}\bar{\alpha}\bar{\alpha}\bar{\alpha}$ π̄τᾱτ-
 παε̄τε̄ γε̄ᾱἵνᾱτ[α-]
 λᾱλε̄ι' ᾱε̄π̄ρω̄ᾱε̄
 ᾱε̄π̄πογ̄τε̄· αγ̄ω
 ᾱε̄π̄π̄ε̄τε̄ε̄γε̄ ε[ε-]
 εωβ' πλε̄ εφερε [ᾱε-]
 μοογ̄· εφερε $\bar{\alpha}\bar{\alpha}\bar{\alpha}$ [ο-]
 ογ̄ ε̄π̄ογ̄ε̄οογ̄π̄ῑ[ι]

ἀπινοῦτε· ἀψ-
 παγ δε ερωσ ρω-
 ωσ' εϋσωψτ ε-
 ρραϊ ερωσ' εϋαω
 [αἰ]μος χεπρεϋ-
 [κρ]αερεῖ πρῶλλο' αἱ[ω]
 [π]απιστος. χι
 [πια] παν ἀειπντ-
 [ατ]ηα ρτε αγω
 [α]σσωπε ἀπιναγ
 [π]ωρπ] ερεнес-
 [π]ηγ ηρογ]η πτεϋ-
 [π]αζιε εϋσλ]ηλ·^a αψ-
 [ε]ι ετεϋαη]τε αψ-
 [ω]ψ εβολ . . .].

} Ερεнесπηγ δε η[α-]
 } βωκ' εϋαα' εωρ[ε]
 πωρπηη' πηα[α]
 αγω ερεπeneω[τ]
 παρωμε πηηη[αγ]
 ηεαϋτωσ' α[ε π-]
 θεοαωρος ετ[βε-]
 ογρωβ' ρη[ι]
 ηεϋταεβωκ [αειπνε-]
 [η]ηγ· ητε[εϋει]
 δε εβολ πηηη[αϋ π-]
 σι ηεσπηγ [εϋθ-]
 ηδ αηηωσ' εϋ[ε-]
 θεοαωρος η[αη-]
 ααγ ρωω[ε] . .]

^a Perhaps εϋηηλ, as space is short.

Fol. 12. *Recto* (v. Am. 411). no worldling (-κοσμικός) hath beheld me eating or (ἢ) drinking water,¹ that herein also the Lord might be glorified.' But (δέ) as for our father Pahōmius, the Lord was with him in everything he did, glorifying him (Pahōmius) and displaying him unto all the brethren for one of His servants.

It befell now (δέ) on a day that they had need (χρεία) to cleanse (καθαρίζειν) the well of the monastery, and he called certain of the brethren that were strong and went down to it

. . . an old man among the brethren, in whom the fear of the Lord was not yet; it was not yet long since he had come in among the brethren. And he, when he heard that the brethren had gone down to the well, murmured saying, 'This man is pitiless, distressing the sons of men,² in that (ὥστε) he sendeth them down unto the well at this time.' It befell, on that night, that that old man beheld a dream (ὄραμα)

¹ Am. differs slightly.

² Am. should be '... sons of men'. And as he beheld the brethren working, he beheld an angel of the Lord in their midst, and he crying

into their faces (v. note on fol. 3), 'Receive ye &c.' Then he beheld him looking up to him, saying to him &c.

Verso (v. Am. 412). an] angel (ἄγγ.) of the Lord in their midst, crying out at them, saying, 'Receive unto yourselves a holy spirit (πν.); for (γάρ) ye labour not for man, but (ἀλλά) ye labour for the servant of God.' And (δέ) he beheld him (the angel) likewise, looking up at him, saying, 'Murmuring and faithless (ἄπιστος) old man, receive for thyself a spirit (πν.) of unbelief.' And it befell at morning, the brethren being within the meeting-place (σύναξις¹), praying, he [came into their] midst and [cried out

. . . that the Lord take from me the spirit (πν.) of faithlessness, for I did slander (καταλαλεῖν) the man of God and believed (πιστεύειν) not that everything he doeth, he doth it in uprightness.'

And (δέ) the brethren being about to go to a place, to reap a few reeds, and our father Pāhōmius being with them, but (δέ) having appointed Theodore concerning a (certain) matter in . . . , and he (Th.) went not [with the] brethren; but (δέ) when the brethren had [gone] forth with [him], speeding him, Theodore being with them also,

Fol. 13. ↑ *Recto*.

margin

[. . .] ἡθεοσωρος θε-
[αλε] εἰπσοῖ ταχχ·
[αχω] ἡτοσ' ἡτεγ-
[ηο]υ ἡεπφδιακρι-
[ηε ἡλ]ααυ αφαλε' ε-
[πχο]ῖ ἡεπφσι πεφ-
[πρ]ησ' ἡεεααυ'
[ογ]τε πεφωωεε
[ε]τεφαι αποετη-
[σο]υε ἡρητη· αχ-
[ω] ἡτεγηογ αφ-
[σε]ογ ἡεπεφρητ'
[εφ]αω ἡεεοφ θεη-
[σεα]εααατ' ηχοεε

Εεηωῖτε θε ἡσι πεη-
ειωτ' παρωεε' αχ-
ω' ηεεηηυ ἡεεεααυ·
αφσωφφτ ἡηηεφ-
βαλ' αφηαυ εφσωλῖ
εβολ' εφσ ἡροτε· αφ-
ηαυ εαρ' αχω εεε ρη-
ητε ρεεηε εεη
ἡηηεεηηυ ἡηηρ[ω-]
ογ ἡρηεηηρηοη
ρηηκοογε θε ἡηηρ[ω-]
ογ ηρηηεεοοο·
αχω ρεεηε εφἡη-
τηηητε ἡογκωἡη

¹ Σύναξις as the place of service in AS. §§ 56 (= *Miss.* 553, *Mus. Guim.* 105), 88, 92; *Miss.* 559 (= *Mus. Guim.* 283 ἐκκλησία), 823; *Mus.*

Guim. 92 (= *ib.* 318 and our present text), 132, 171. So far as I can ascertain, not thus used outside the Pachomian texts.

[жеак]аат' п̄а̄п̄ша'
 зов' п̄ршнре п̄аб-
 рагае' з̄а̄прѡб
 ептацапант[а]
 ерої теноу п̄ѡе еп-
 тачей' евол' з̄а̄п̄еу-
 каз' еп̄ѣсооуи аи
 жеесн̄а етѡи ·

[Λγω ас̄ш̄ѡпе п̄те-
 [роу . .]а^a а̄п̄ѡп̄т
 [.]ѡр̄ѣ'^b е-

зенкооуе е[γ]ζαп[е-]
 [сн]т̄ п̄оуш̄[ѡае]
 [еγο]γѡш̄ еε[ι еρраї]
 ееп̄оуеш̄σ̄а̄[σѡа]
 аγѡ п̄тооу т̄п̄роу
^{sic eboλ}
 п̄еγаш̄нак еγш̄[о-]
 оп' з̄п̄п̄еїѡлн̄[ic]
 еγѡ а̄а̄ѡс̄ же[ѡ-]
 н̄ѡеї ерои · п̄[те-]
 р̄ес̄наγ а̄е [рооу]
 т[

^a Apparently not Λ]ο nor ογ]ω ; κ]аа grammatically difficult.

^b Perhaps αοї.

→ *Verso.*

евола^a п̄тетп̄ѡ п̄-
 нае' ет̄р̄ѡс̄' п̄-
 т̄а̄нт̄е' п̄тер̄и[·]
 ацаз'е ра̄т̄ѣ п̄теу-
 ноу ас̄п̄р̄ш̄ п̄еу-
 с̄т̄ѡ' евол' ас̄аш̄ †
 вак' евол' з̄п̄оунос̄
 п̄саи ас̄ш̄лн̄л'
 ес̄еп̄калеї' а̄а̄-
 п̄ноут̄е ет̄в̄ни-
 тоу ет̄реоуѡн-
 ѡеїа ш̄ѡпе наγ
 евол' з̄п̄тоот̄ѣ ·

margin

тац̄наγ е[роу же-]
 ес̄наш̄ѡ[пе п̄-]
 нес̄ниγ а̄[п̄п̄-]
 са̄т̄реѣп̄к[от̄к ·]
 п̄тер̄оуѡ[ѡте а̄е]
 п̄нес̄ниγ, [ет̄реγ-]
 оγѡа' ероγз̄[е ·]
 аγѡ п̄тоу а̄[п̄ѣ-]
 оγѡа · ѡеѡѡ[рос]
 а̄е п̄е̄а̄п̄ѣї[а̄е-]
 п̄е еп̄птаѣ[ш̄ѡ-]
 п̄е · п̄еа̄ѣѡ[оуѣ]
 с̄ар' а̄а̄п̄оγа' [з̄п̄п̄е-]

^a ас̄п̄оуѡе] евол : v. below.

αγω αςψωπε ερ-
 [ψαν]πογα π[ογ]α
 [ἴνες]ἰνγ εἰ' [εξωγ]^a
 [εγοτ]ἡ • πειψαγ-
 [πογ]χε εβολ' ρωογ
 [ἡν]εγетπω' ἡ-
 [ε]ψλλλ' • αγω ας-
 [σ]ω εγμνι εβολ'
 [ἡ]τειρε εψλλλ'
 [ψαν]τεροογρε ψω-
 [πε]γ^b

εινγ ἡογ[ρῶβ·c]
 αγω ἡτερεγεί
 ἡἡἡεωε' αγῶω
 ερογ ἡθε τιρε
 ενταςψωπε •
 αγω οη αγταμογ
 χεἡἡἡογωε' ε-
 βολλ' χεεμοορε ἡ-
 ρητ' εῡἡἡεωἡἡ
 εβολ' εντ[αγμαγ]
 ερογ • ἡ[τογ] αε]

^a The last of these letters was tailed.

^c Am. Ac. ش.ع.ل.

^b [πε·ρμυτρε]γ or [πε αγω ετι ε]γ.

Fol. 13. *Recto* (v. Am. 412, 413). . . unto] Theodore, 'Go aboard the boat quickly (ταχύ).' And as for him, he doubted (διακρίνειν) not at all¹ and went aboard the boat and took not his coverlet with him, neither (οὐδέ)² his book wherein he learnt by heart (ἀπὸ στήθους). And forthwith he blessed in his heart, saying, 'Blessed art Thou, Lord, for that Thou hast made me also worthy to be a child of Abraham, in the matter that hath happened (ἀπαντᾶν) unto me now, even as he came forth from his country, knowing not whither he went.'³ [And] it befell, after that [they had ceased?] to load the] boat (?)

Now (δέ) as our father Pahômïus was loading (the boat) and the brethren with him, he looked with his eyes and beheld a terrible revelation. For (γάρ) he beheld and lo, certain of the brethren were in the jaws of wild beasts (θηρ.); others again (δέ) in the jaws of crocodiles; and some were in the midst of a fire, others at the bottom of a cliff, desiring to come up, (yet) not being able. And they all were crying out, being in these tribulations (θλιψίς), and saying, 'Help (βοηθεῖν) us.' And (δέ) when he had seen them (?)

¹ Am., asked concerning naught, neither refused, but &c.

² his—neither *om.* Am.

³ Am. *add.* 'even so Thy servant' (*sic*, 413, 1).

ροϋ · ἀγαρχεῖ, ἡ-
 ψαχε ἡμεῖς
 ἔπειψαχε ἡ-
 ἕναδ' ἡγῆτ' εἰς
 ἐϋβῆα[ρην]ε' εἰς
 ἀγῶ ἀ[περ]ῆτ'
 [ἕ]ναδ ἀγῆε ἡ-
 [σι] θεοῶρος [α]γ-
 [εἰ εἰδῶ] εἰσο[τ]ε'
 [πε]ραγ ἡαγ χε[μ]ο-
 [ου]ε εἰσοκ' ἡγῆ-
 [με εἰ]σογῆ ἐπχοε
 [ἡε] εἰπαῖρμε
 [εἰ οἱ] ἀγογῶ-
 [ψῆ] εἰ ἡσι οἰα ἔπ-
 [πε]ρωτῆ εἰς

ος ἀγογῶε' ἔπ[ογ]-
 ἕτοι ἡγῆτ'
 ἀγῶ ἀεψῶπε εἰ[ς]-
 εἰσοε ἡεαογῆ [ἡ]-
 σι θεοῶρος ἡαγ-
 ααγ' εἰσοῆ ἡγῆ[τ]
 ἀγῆε ἡ[σι] εἰσο
 εἰαγ χεγῆγῆ[ε]
 ἀγῆ πεγῶ εἰσο[ς]
 περαγ ἡαγ χε-
 αἰ οἰψαχε εἰσο
 ἡτογ εἰ περαγ
 ἡαγ χετογ ρῶ'
 ἀποκ' εἰρῆχῆ ἡ-
 αἰ σολεῖ εἰ[πῆ]-
 οἰα · περαγ ἡ[αγ]
 χεψαεψῶπε

margin

↑ *Verso.*

ἡεῖν-
 [ἕ]ναδ ἡγῆτ, ἀγῶ
 [α]ποῖ ἡἡαεῖω-
 [ἕ]κ' ἡτογ εἰ πε-
 [α]αγ ἡαγ χε ἡτω-
 ἡἡ ἡτεἡαψ-
 ἕεσοε' ἀπ ἡεῖω-
 ἕτ ἡεεἡαγ · εἰ-
 ἡεἡἡ ἡεοἰα'
 ἡογῶτ εῖωἕτ

[ἡε] ἡεἡ[ε]ω[τ]ε
 ἡεσογῆ ἀπ [ἡ]λααγ
 ἡτογ εἰ ἀγα[α]να-
 κτεἰ, περαγ χε[ε]π-
 εἰωτ' παρωμε ἡ[ε]-
 σογῆ ἀπ ἡλααγ, [α-
 ρηγ] οἱ, ἡεαοε [ε-
 τῆ]εαποστοῶ[ε]
 χεἡεσογῆ ἀπ [ἡ-
 λααγ · εἰδῶ] χεγῆ[ε]

πωαζε δε ενταϑ-
 χοου' ηνεϑσοουη^a
 αν θεου' πε· ετι δε
 εϑωαζε π[ε]μ[ε]λ[α]υ
 αϑωω[η]τ[η] αυω εις
 ρη[η]τε εις πεσμοτ'
 ηογρωμε αϑρεμο-
 [ο]ς ερατ[η] ε[π]ηνεϑ-
 πατ' αϑαρχει η-
 ψαζε π[ε]μ[ε]λ[α]υ' εϑ-
 ο ηθε ηνετεοω[η]τ[η]^b
 α[π]επειωτ' πα-
 ρωμε εϑπειραζε
 α[π]εμοϑ' εϑωω α[π]ε^c
 [χε]ημε' πε παρωμε·
 [μην] ηογρωμε αν-

ετβηντοϑ θερεν-
 ριαωτηνε ησε-
 σοουη αν ησρατ·
 ητοϑ ταρ εβωλ'
 ερον η[π]εμ[ε]λ[α]υετη-
 ρ[η]ον ηνε[π]ραφη
 αυω [ε]ταμ[ε]ο^c α[π]-
 α[π]ε[μ]ε[λ]α[υ] ερενερα[ι] εϑ-
 ο[γ]αα[β] ηθε ετε[η]ρ[η]
 ο[γ]υ α[π]ε[μ]ε[λ]α[υ]ον δε ρ[η]ω
 [·]ϑεσοουη ερ[ο]υε-
 ρον· αυω α[π]η[π]α-
 τρεϑωω η[η]μα[ι] α-
 πετωαζε [π[ε]μ[ε]λ[α]υ]
 † θε ηαϑ ετ[ρε]ϑσοϑ-
 ω[η]τ[η] θεογατ[η]τελοσ-
 πε ητε π[ε]ροεε

margin

^a So my copy; should be ηνεϑ-.^b So copy; read εωωϑ.^c Following Am., يعلمنا.

Fol. 14. *Recto* (v. Am. 414). . . which] the brethren [use?] to eat; and he sent to him a brother, saying, 'Theodore doth call thee.' And as for him, forthwith¹ when he heard, he arose and came unto him, and began (*αρχειν*) to speak with him in words of sadness, as if (*ως*)² finding fault with him. And Theodore's heart was grieved and he wept and went forth from him. He (*sc. P.*) said unto him,³ 'Do thou too go and weep unto the Lord, [even as] I [myself] also have wept.' But (*δε*) one of [them that] heard him answered⁴

. . . neither hath⁵ Theodore eaten to-day.' He said unto him, 'Leave ye him; let him not eat, but (rather) (*αλλά*) let him weep.' And he (*sc. P.*)

¹ Am. *sic*.² Am. *sic*.³ Am., 'because he had said unto him.'⁴ Am., 'And one of the brethren heard him while he spake unto him, and he said &c.'⁵ Am., 'Theodore also hath eaten naught to-day.' And he said, 'And what have ye (to do) with him (misunderstood for αρωτη ημα[υ]?)? Let him &c.'

forthwith sat down and did eat with his mind at rest.¹ And it befell, as Theodore² sat apart alone, sad at heart, two brethren knew that he was grieved (*λυπεῖν*) and they betook themselves unto him and said unto him, 'Speak a word unto us.' But (*δέ*) he said unto them, 'Now³ indeed I it is have need (*χρεία*) to get comfort from one.' They said unto him, 'It may happen

Verso (*v. Am.* 414, 415). . . thy [sadness] of heart and we will comfort thee.' But (*δέ*) he said unto them, 'Not ye it is will together be able to console me, except (*εἰ μῆτι*) one alone console me.' But (*δέ*) the word that he spake, they knew not what (it meant). And (*δέ*) whilst yet (*ἔτι*) he spake with them, he looked and lo, the semblance of a man did sit at his feet⁴ and began to speak with him, being like to them that revile our father Pahômîus, tempting (*πειράζειν*) him and saying, 'Who is Pahômîus? [Is he (*μή*)] not

an ignorant (*ιδιώτης*) man, knowing nothing?' But (*δέ*) he (*sc.* Theodore) was indignant (*ἀγανακτεῖν*) (and) said, 'Our father Pahômîus knoweth (then) nothing? Perchance too thou wilt say concerning the apostles (*ἀπ.*) that they know nothing, for that it is written⁵ concerning them that they were ignorant men (*ἰδ.*), knowing not how to write.⁶ For (*γάρ*) he solveth for us the mysteries (*μυστήριον*) of the Scriptures (*γρ.*) and [teacheth] us holy writings, as it is written.⁷ But not only (*οὐ μόνον δέ*) . . .,⁸ he knoweth more than thee.' And after that he had said this, he that spake with him gave him means that he should know him for an angel (*ἄγ.*) of the Lord.

Fol. 15. ↑ *Recto.*

[.]ϣϣ

[. . . ρ]ωδ̄ ηηε' η-

[. . .]δ[.]εϣ αγ-

[ρωε]ε δε οη ετ' ηα-

[ρο]ϣ ηογροεηϣ'

εγροϣϣ' εφεοηα-

ηα[η-

ταϣ[

εγροϣ[τωη

αγω [

ογρο[

¹ Am., 'in great grief of heart.' But read $\rho\delta$ for $\rho\epsilon\gamma$.

² Am. *sic.*

³ Am. should be, 'I have need that ye two comfort me.' And they said unto him, 'It is indeed possible that the fathers be comforted even by their children &c.'

⁴ Am. (Ac. 51, G $\rho\lambda\eta$ b) 'before him'.

⁵ Acts iv. 13.

⁶ Am. *sic.*

⁷ Cf. Luke xxiv. 32.

⁸ Am. should be, 'and not this only, but he is &c.'

χος · αἴ(ω) ἰπτερεῖ'-
 ἀπαι[τα] ερος' αἴ-
 ψαχε πᾶλλεαῖ αἴ-
 ρε ερος [ε]ψροῦτῶ
 ἰπασρ[α]ῖ εἰρωῶ
 [. . .]^a αἴω αἴρων
 [ε]ροοτεῖ ἄπσον
 εἰραῖ·π[ρ]ο' ἰθε-
 νεετι εἰρεῖει-
 νε ἄλλοῦ εἰροῦι
 ἰνεεῖνῦ · ἰτε-
 [ρεῖ]·αἰοοψε δε εῶν
 [νοῦν]οῦ[ι] ρως εἴ-
 [μαῶν] εἰροῦι εἰ-^b

ρῖνη[ε] με-]
 εἴε ρᾶῖ
 εἰ εἴολ [·
 ρῖπτεῖ[νοῦ εἰπᾶ-]
 αἴαῦ · ἰ[·
 [·
 αἰνεπετ[·
 ἄπσον εἰ[ταῖ-]
 αος παῖ ε[αἰ-]
 τῆ εἰνε [ἄλλοῦ]
 εἰροῦι εἰ[·
 αεα[·
 ρωα[ε
 ἰ[·

^a I do not think there is a line missing between this and last; cf. verso.
 or ταινε. So too in col. 2.

^b τσοῦρε

→ *Verso.*

]πσα
 εἴολ ἰ-
 [τεῦνοῦ] πεχαῖ
 [παῖ αἴωκ] ἰπᾶ-
 [αοῦτε εἰπ]·αἴ' ἰ-
 [σον ρῖπ]·αἴ αἴω
 [ἰπτεροῦεἰ] · πε-
 [αῖ παῖ] ρωοῦ αἴ-
 [ἰτα]·αος ἰπῖ
 [αοῦ]' πεχαῖ παῖ

λ[ε] πε-]
 αῖ παῖ αἴ αἴεἴθε-]
 ταφορεῖν [ἄππιο-]
 ἴε εἰταῖα[αῖ ρῖπ-]
 οῦαἰπτατεοῦοῦι ω^a
 θεοαωρε. σποῦα-
 ζε εἰρεκῖωπε
 ἰπ[ο]ν ρῖνοῦαἰπῖ-
 ατιοῦε ἰποῦοεἰπ
 πᾶ· ἰθε εἰταῖ-
 εἰπῖπᾶ παῖ' ε-

^a Scarcely space for ω, though it seems needed.

[<u>χεν</u>]τανχος <u>χε</u>	[<u>π</u>]χινη <u>χ</u> [<u>η</u>] <u>χ</u> [<u>ο</u>]γ- ^b
[<u>βωκ</u>] <u>π</u> τεπ <u>α</u> -	[
[<u>ναχ</u>]ωρει <u>η</u> η <u>η</u> ·	<u>ψω</u> -]
[<u>η</u>]τ <u>ο</u> υ <u>δε</u> <u>π</u> τε-	<u>π</u> ε <u>δε</u> <u>π</u> ο <u>γ</u> ε[<u>ο</u> η <u>ε</u> η-]
[<u>ρ</u> ε <u>ψ</u> ω] <u>τ</u> α <u>α</u> ψ <u>α</u> [<u>ψ</u>]	<u>α</u> ο <u>γ</u> τε <u>ε</u> γ <u>ρ</u> ω[<u>α</u> ε]
[<u>α</u> ρ <u>ο</u> α]· <u>π</u> ε <u>χ</u> α <u>ψ</u> <u>χε</u> -	<u>α</u> γ <u>ω</u> <u>π</u> το <u>υ</u> <u>π</u> ε <u>ψ</u> -
... <u>χ</u> ε <u>τ</u> ^a <u>ε</u> νε <u>ε</u> η-	<u>π</u> ω <u>τ</u> <u>η</u> α <u>ψ</u> <u>π</u> τε <u>γ</u> -
[<u>ψ</u> α <u>χε</u> <u>π</u> α <u>ε</u>] <u>α</u> η <u>η</u> <u>η</u>	<u>η</u> ο <u>υ</u> <u>α</u> ε <u>π</u> η <u>ο</u> γ <u>ε</u>
[<u>α</u> η <u>α</u> γ <u>ε</u> γ <u>η</u>] <u>π</u> α <u>π</u> -	<u>ε</u> ρο <u>υ</u> · <u>α</u> λλ <u>α</u> <u>α</u> χ[<u>ε</u>]
<u>ε</u> ψ-	<u>π</u> το <u>υ</u> [ε] <u>α</u> η[<u>ε</u> η <u>η</u>]
	<u>χε</u> η <u>α</u> [<u>τ</u> ω <u>ε</u> <u>α</u> ε <u>ψ</u> ε <u>η</u> -]
	<u>α</u> ε <u>ε</u> γ[^c

^a Am. حين كنت اكلهم, Ac. 53 حين كلامي. ^b Whether two or three lines lost is uncertain.

^c Or ψαεεεε ε[ε]. But this hardly fills the space.

Fol. 15. *Recto* (cf. Am. 416). . . . everything that¹ But (δέ) a man also came unto him, once on a time, desiring to become a monk (*μον*). And after that he had met (*ἀπαντᾶν*) him, he talked with him and found him fitted (*lit.* upright) before him (*i.e.* in his opinion) for the matter And he bade the brother that was at the gate of the monastery, that he should bring him in unto the brethren. But (δέ) when he had gone forward a little, as if (*ὡς*) he [would go in] unto the [congregation]²

. . . in that hour the brother to whom [he] had said to [take] him and bring [him] in unto the . . ., saying,³ man (?)

Verso (v. Am. 418). . . went] forth at [once?]. He said [unto him, 'Go (?)] and [call] such a [brother and] such an one.' And [when they were come,] he [said unto them] likewise, ['What] said [I] unto you?' They said unto him, 'Thou didst say, ['Go] and depart (*ἀναχωρεῖν*).'⁴ But (δέ) he, when he heard, sighed. He said, ' . . . I [spake with] you, [I beheld a] spirit (*πν*). of

. . . and said unto him, 'Because of the occasion (*ἀφορμή*) of sin that I (*sic*)⁵ have given (*lit.* done), in ignorance, [O?] Theodore, strive (*σπουδά-*

¹ Apparently not as in Am.'s context. What follows (§ 46) differs also considerably from Am.

² Or 'midst'.

³ An imperative followed here.

⁴ Am. *sic*.

⁵ Am., 'By reason of this sin which I have done.'

ξειν) for thy part to be always without sin, as I admonished (ἐπιτιμᾶν) thee freely, with¹ But (δέ) if perchance on a time thou call a man and he forthwith hasten away, be not wroth with him, but (ἀλλά) rather say in thy heart, 'Surely (πάντως) he hath not understood

Fol. 16. → *Recto*.

	] итерес-
	[παγ] ησι πενει-
	ωτ παρωεε εγ-
	ππα απорηα
	αγω ησωεσ' εσ-
	παρατε θηηεσπηγ,
	εγρηωβ' θηποηεα ·
	αεσωογρ' απεοογ
	επεγερηγ ερογρε
	κατα τεγегηη-
	θεια · πεзаεγ παγ ·
	χεарη ηεεεγε απ-
	πшазε етєηε χε-
	тпєтє оγєβολ
] ?
	тегηηε]λεϊα
	^a αππα]ωη εγ-
	]τογ απ
	[εβ]ολ θηηεγω-
	ωε] еηтаγ . . εεε
	[. . .] απεοογ ηρηηογ
	[. . .] απ[

^a Perhaps here τар, ογη or some such word.

↑ *Verso*.

η[
 еηтаγш[ωπε^a η-]
 ρηηογ εεш[ωπε]
 οη ηεηογ αγω εε-
 εεοοηε θηηηκοε-
 εεοε · ηεοογη' απε
 χεηε] ?

^a Or ш[ηηε], and in next line.

¹ Am. should be, 'As I reprimanded thee freely, with reproof, do thou also, if thou call a man &c.'

ϙπτ ?

? ?

σενα† εα αν' η-

ρητογ ηογδαλ-

εων ητεεινε

ϙπλλαγ ηρωβ·

αλλα ογαταθον

ηαγπε ετρεγμ'

ογχαηη . αχι

ρηηπαχε ε[ηπ]αε^a

χοογ ηηππ· αλ-

λα χων εβολ' η-

^a Or 'αι.

Fol. 16. *Recto* (v. Am. 424). . . the end (*συντέλεια*) [. . . of the] age (? *αίων*), they not . . .¹ them from out their pollutions wherein they . . . themselves

. . . When our father Pahômîus saw a spirit (*πν.*) of fornication (*πορνεία*) and pollution passing (*παράγειν*) among the brethren, while they worked in a (certain) place, he gathered them together at evening, according to (*κατά*) their custom (*συνήθεια*). He said unto them, 'Remember the word that is written,² that Belief (*πίσι.*) is of [hearing]

Verso (v. Am. 424). . . wherein they have been, they are therein³ now also and do walk in the world (*κόσ.*). Now (*μέν*) I know that will not give place in themselves unto a demon (*δαίμων*) such as this, in anything. But (*ἀλλά*) it (were) good (*ἀγαθός*) for them that they bear

. . . by the words that he (?)⁴ spake unto you. But (*ἀλλά*) fulfil

Fol. 17. ↑ *Recto*.

τ[

πε^a ψαει[εζ

ηχοεις . [εβολ]

χεαγτο[ψογ ϙεε-]

πεγρητ [εεειηη εε-]

εοογ εγρ^b

^a Perhaps ψ[ω]ηε.

^b Apparently not εγχ[οος or χ[ω] εμοος.

¹ Fut. indic. or part. pres.

³ Or 'have been ashamed, they are ashamed

² Rom. x. 17 (probably; *ed.* Wessely, *Stud.* xii. now also?.

⁴ Or 'that I'.

χεπεγο[ειψ τηρς]
 εταε... [η-]
 ρητ[ς] ρ[χαιπ]ναρ
 ητηναραντη
 αν εβολ αιπενογ-
 ωψ' κα[η] εν[ψ]ρη-
 κααν шатеγυτε-
 λεια αιπαων·
 ηαι δε [η]τειαι-
 νε κα[η] ογυρομπε
 ηουωτ [τ]ετογ-
 πααε ευ[ρ]υπομι-
 νε επχοε[η] η⁺ αι-
 τε ηρομπε· η^{sic} ρογο
 εηαι ευπολιτεγε
 κατα πτωψ ηρητ'

? [
 шд[
 пр[
 χηη[
 а. βελ[
 / αιηη[с^a
 ка тоот[ογ
 ραιпт[ре
 ρηт' ραιпоуе[ρ]υ-
 помηη[ε] тиρο[γ η-]
 таγααγ^b [ε]γрана[ς]
 αιпχοε[η] αγω ευ[†]
 ογθε'п[α]αβολοс
 ρωст[ε .]. ηηε[

margin

/ αιηη[

^a Paragraph-mark very doubtful. Can the similar mark and words in smaller script, below the text, have reference to this?

^b One is tempted to read ραιпоуе η[αι η]τει-
 αιη[ε] тирс (or -ο[γ]) [εη]γαγαас [ε]γрана[ς].

→ *Verso.*

]б

η]αψωπε
 [шаεπε]ρ' ρηт[αιη-
 [τερο ε]ηтаγсв-
 [τωτς] ηαγ χηη-
 [тката]βολη αι-
 [пкос]αос εβολ
 [χεαγψ]ωπε ευ-

]ωπε
 ε]τθε-
]νιρω-
 [αε]παιαβο-
 [λος]?]σο
]ρογο.
]δ. . . γω
 εν]τας]ρανας
]ρ. ς ας]σω-
 πε πατνοβε α-
 [π]ε]ατο εβολ.]π-
 ρηγ ε]ερι]χω
 α]π]σο]α]ομα' α]π-
 . α. ε]ρ.]ε]λαμα.^a
 [α]π]σε]β]ο]ι]α' ε]α]γ-
]γκω

προτ' απχοεις
 κατα τα]δωνην
 εντα]ς]α]π]τε
 η]α]μα]ς· τα]ι οη-
 τε θε η]π]ρε]ρ]ρη-
 βε εντα]γ]το]σω]γ
 ε]ρ]η]ο]β]ε] α]π]η]ε]τ-
 α]ν]η [ε]βο]λ' ρα-
 πω[ω]ς] εντα]γ-
 ρ]χο[εις] ε]ρο]ο]γ η]ρ[η]-
 το]γ [ρ]η]π]α]α-
 βολος α]π]η]ε]ρ]α]-
 α]ω]η κα]ι εντα]γ]-
]σω]πε κα]ς η-
]ν]ρη· η]θε ε]τ-
 ε]νη ρα]π]ε]ρ]α]σ-

margin

^a One is tempted to read ελαμ or αλαμα, preceded by σελλασαρ or νομορρα. Jericho elsewhere always ε]ερι]χω.

Fol. 17. *Recto* (v. Am. 425). . . . unto everlasting . . . the Lord,¹ because they have decided in their own heart, being . . . , that ['All] the time [where]in we . . . upon the earth, we will not decline from Thy will, even (κάν) shouldst Thou suffer us until the end (συντέλεια) of the age (αίων).² Those of this sort, whether (κάν) it be a single year that they shall pass, waiting for (ύπομένειν) the Lord, or (ή) ten years, or (ή) more than these, living (πολιτεύειν) according to (κατά) the decision of heart² [which

. . .³ afterwards (?) . . . desist . . . while⁴ all their perseverance (? ύπομένειν) that they have done,⁴ pleasing the Lord and resisting the devil (δι.), so that (ώστε)

¹ Am. should be, 'And those shall be like unto the Lord; they have decided in themselves saying, in presence of the Lord, with a good conscience and sure, If Thou leave us on the earth unto the end, we will not decline from Thy will; but all our time for which Thou shalt leave us on the

earth, we will continue in Thy will, even shouldst Thou leave us unto the end of the age.'

² Am. *sic*.

³ This passage not in Am. ⁴ Slight alterations would give, 'afar off, all such-like things that they have done'; but grammatically the changes are hardly admissible.

Verso (v. Am. 425, 426). . . .¹ the devil (διάβ.) that pleased him . . . he was (?) sinless before Him Jericho and Sodom and . . . and (?) Elam (?) and Seboim,² that did

. . . shall be for ever in the kingdom that hath been prepared for them since the foundation (κατ.) of the world (κόσ.); because that they have been faithful unto the Lord, according unto the covenant (κατά, διαθ.) which they did establish with Him. And³ this likewise is the fashion of the sinners that have decided to sin⁴ and those that remain in pollution, whereby the devil (διάβ.) and his demons (δαίμ.) have lordship over them; unto whom they are become children; as it is written in the Gospel (εὐ). . . .

Fol. 18. ↑ *Recto*.

тѣхноу^a петеш-
ше ехноуѣ а҃уω е-
поуѣоуѣ · жєкє
п̄пєп̄жєжє † рн҃у
п̄рнт, тн҃ут̄п̄ е-
п̄тн̄р̄ѣ вата ѳе
[ε]тсн̄ѳ' · п̄тероу-
сωтє дє єп̄ѳ̄ п̄с̄т̄
[ρєп̄пє п̄рнтου]
єрєп̄п̄αχωρ̄т̄т̄с-
п̄є п̄шор̄п̄ єєп̄п̄-
тоуєт̄' єт̄κн̄п̄ωп̄α
а҃уλ҃уп̄єт̄' єєєт̄є ρ̄α-

→ *Verso*.

[п̄κос]μєс · αλλ[α]
αп̄п̄ ᾱп̄п̄αп̄с-
оуп̄ ᾱп̄п̄оут̄є, п̄-
п̄єсш̄оп̄є єт̄рєп̄-
єт̄' єр̄р̄αї єп̄єїж̄ω-
ρ̄αє п̄т̄єїμ̄п̄є ·
а҃уω а҃ӯр̄т̄єуш̄[п̄]
тн̄р̄с єт̄ᾱμ̄αу [єу-]
μ̄о̄п̄к̄ п̄рнт а҃уω
єӯк̄р̄є̄р̄αє єт̄вєп̄-
ш̄αжє єп̄т̄αӯс̄т̄-
μ̄оу · п̄тероуτω-
оуп̄ дє єр̄тооує е-

^a Or т̄αхноу.

¹ This passage not in Am.

² Cf. Gen. xiv. 1, 2. It is difficult to complete the names satisfactorily.

³ Am., 'Even thus also the sinners that have decided to sin and that remain in pollutions which do rule over them by means of the devil

and his demons; these (it is) that are become children unto him, and they shall be children also unto him in punishment for ever.'

⁴ 'Those (for whom) it hath been decided that they should sin' is grammatically possible.

περὸντ' εὐχῶ αἰ-
 εος χερενογ' ηε κεί-
 ψαχε ἡτέϊμενε ·
]ερνε ·^a εφεδαη ἡαεριοε ε-
]ψα κενερηγ' εη ογῆ-
]ῆῖ λααγ, ἡεριοε ἡεη-
]ψω- τῖπ' εη αηοη τηρῖ
]ηε κενψοοπ' αη', κατα
 margin

ρενεσινηγ ἡαβωκ
 ερωβ' εεπογῶκ
 ἡεεεαγ · εαγαα-
 κακτεῖπε' εῆῖπ-
 κενταγσοτεογ · κ[
 αἡππαγ δε ἡεῖπ- π[
 ετο' ειε εεηεοηα- ψ[
 χοε αγεί' εαπαηα ε[
 επενειωτ' πα-][
 margin κπ[

^a Perhaps ε]ερνε.

Fol. 18. *Recto* (v. Am. 427). . . while they?] are awake¹ not (?) to ask that which it is meet to ask and he hath not been sent,² lest the enemy have profit of you at all, as it is written.³ But (δέ) when certain of them heard these (words), that were aforetime anchorites (ἀναχ.) ere they had come to the community (κοινωνία), they were much grieved (λυπεῖν) in their heart, saying,⁴ 'What are words such as these? He would make us ill-disposed (ἄγριος) one to another. Is there (μή) any woman among us? Are (μή) not we all according to (κατά)

Verso (v. Am. 427). . . the wor]ld (? κόσμ.). But (ἀλλά), after the knowledge of God, let it not be that we descend to pollutions such as these.' And they passed all that night sad at heart and murmuring because of the words that they had heard. But (δέ) when they arose in the morning, when the brethren were about to go forth to work, they went not with them, being indignant (ἀγανακτεῖν) at that which they had heard. And (δέ) at the fourth hour,⁵ lo, there came monks (μον.) to meet with (ἀπαντᾶν) our father Pahómios

¹ Difficult to accommodate this to Am. Relates perhaps to the precepts as to sleeping.

² I. e. unless he hath been sent = Am. 'without a mission.'

³ Ps. lxxxviii. 22.

⁴ Am. should be, saying one to another, 'What is this word? He hath made us odious and estranged one from another.'

⁵ Am. om.

Fol. 19. → *Recto.*

τ]μπτ]μαϊ-
 [μ]μμο δε^a μ]πρ-
 [πεσω]β]υ· ρ]π]-
 [τα]ι σα]ρ δ]ρομ]ε^b
 [μ]π] ρ]νασσ]ελοσ
 ε]ρο]υ εν]σεσο]υη
 αν· π]ειρω]με
 σα]ρ ε]ψ]ι]α]υ ε]ρο]υ
 ο]υ]μ]ο]τ] η]ασ]τε-
 λοσ πε]τ]μ]μο]υ·
 α]ρο]ω]μ]β] δε η]σι
 θε]ο]ω]ροσ πε]χα]υ

ε]ρ[α]ι^c η]τε]ι-
 ρ]ε [ε]ψ]ω μ]μοσ]
 μ]π]
 π]η[ο]ο]υ]ε]
 ε]τε]π]
 η]ε η]
 η]σο]ο]υ]η[η]ε πε]ω]τ]-
 η]ε ε]υ]σ]ο]υ]ρ]ε ρ]α]ρ-
 τ]η]η α]υ]ω ο]υ]π]ρε-
 [ε]ψ]υ]τε]ρ]οσ
 ? [

margin

^a δε inserted in order adequately to fill the gap.
 be read, but what remains guarantees the citation.
 ('epistle').

^b Here (and in line 6) scarce a letter can
^c ε]ρ[α]ι]ο]υ ('letters') or ε]ρ[α]ι μ]μοσ]

→ *Verso.*

]ω
 η]η]α]ψ
 ρ]η]π]ε].
]. η]ε,
 ρ]η]α]-
 [π]η]ο]υ]τε]. ε]ψ]ω-
 [η]ε μ]εν εκ]ψ]αν]ψ
 [μ]ε]τα]η]ο]α η]α]υ
 [π]η]η]α]ψ ρ]ω]ω]η· εκ-
 [ψ]α]η]η]ο]ψ]ε] δε ε]β]ο]λ.
]ε η]ο]υ]ψ]ε

τε]ψ]μ]η]η]π]ρε]σ]β]υ]-
 τε]ροσ· η]ε[ε]η]ο]ψ]ε]
 ε]β]ο]λ ρ]η]π]ε[ο]ο]υ]ρ]ε]
 ε]ψ]υ]η]η]η]η]ε· μ]α]-
 ρ]ε]ψ]ω]η' ε]κε]η]α
 η]ψ]α]η]α]χ]ω]ρε]ι' η]ε]-
 ε]ι]ρε η]ο]υ]ρ]ο]μ]η]ε
 ρ]η]η]η]ε[α ε]τ]μ]μ]α]υ.
 η]τε]τ]μ]μ]α]α]υ
 ψ]η]η]η]η' η]μ]μ]α]υ.
 ο]υ]τε ο]υ]ω]μ]ε· α]υ]ω

margin

Fol. 19, *Recto* (v. Am. 428). . . . But (?δέ) love unto strangers neglect not; for (γάρ) thereby have some received unto themselves angels (ἄγ.) and knew it not.¹ For (γάρ) this man that I see, an angel's form is his.² But (δέ) Theodore answered and said,

. . . had] written [it?] thus, [saying,] [that I] send [thee]. of sackcloth is [the father] of a con[gregation under] us and (?) [a pres- byter (πρεσβ.)

Verso (v. Am. 429). . . . the judgement that thou] shalt (?) give from [God³]. Now (μέν) if thou wilt grant repentance (μετάν.) unto him, [we] also will [grant (it)]; but (δέ) if thou cast him forth, cast [him forth

. . . his presbytership (-πρεσβ.) and (let them) cast him forth from the [congregation] where[in] he is. [Let] him go unto another place and live apart (ἀναχωρεῖν) and pass a year there, and let none pray with him, neither (οὐδέ) eat. And

Fol. 20. ↑ *Recto*.

[. . .]γ^a π[ι]τ[ε]στ[η]ν[η]ν ἡ-
[τ]ε[ι]σ[τ]η[σ]α[ν]τ[ε]σ[θ]η[σ]α[ν]
ε[σ]τ[ι]ω[σ]α[ν] [α]γ[ω]
α[ν]τ[ι]σ[τ]η[σ]α[ν]τ[ε]σ[θ]η[σ]α[ν]
π[ι]τ[ε]στ[η]ν ἡ[ν]ο[σ]α[ν]
κ[α]τ[α]σ[τ]η[σ]α[ν]τ[ε]σ[θ]η[σ]α[ν]
ε[σ]τ[ι]ω[σ]α[ν]τ[ε]σ[θ]η[σ]α[ν]
ο[υ]δ[ε]σ[θ]η[σ]α[ν]τ[ε]σ[θ]η[σ]α[ν]
εἰ[π]η[ν]τ[ε]σ[θ]η[σ]α[ν]τ[ε]σ[θ]η[σ]α[ν]
εἰ[π]η[ν]τ[ε]σ[θ]η[σ]α[ν]τ[ε]σ[θ]η[σ]α[ν]
εἰ[π]η[ν]τ[ε]σ[θ]η[σ]α[ν]τ[ε]σ[θ]η[σ]α[ν]

]τ
] ?
]. ηαγ· αι[ε]-
[ει]ηγ· αιαιαγε αι-

margin

^a Perhaps καρη]γ or αιαια]γ.

¹ Heb. xiii. 2.

² Stern, *Gr.* § 298⁴ 4).

³ Am., 'from Him.'

↑ *Verso.*

[...]δε ᾱ[ᾱου
 [ε̄τᾱ]τρεςᾱουω[ε]
 [ᾱπ̄ρ]ωαε ε̄π̄τ̄-
 [η]ᾱ† ρηγ, αη π̄ᾱ-
 [ᾱ]ᾱγ· ε̄μωπε δε
 [ε̄]γωαπ̄τ̄ᾱεω-
 [τ̄]ᾱ π̄σωπ̄ ᾱλλα
π̄τ̄ωπε ρ̄ιογ-
ᾱπ̄τ̄ᾱτ̄ε̄ω,
 πογδε ᾱᾱου† ε-^a

[ω] η̄ερ̄ε[ωτ̄ η̄τοκ]ετ̄ωπ̄η̄ η̄[σαη̄η-]ψ̄γχ̄η ετογχ̄[ωογ̄]

~ ~ ~ ~ ~

margin

^a ε[ἄολ.

Fol. 20. *Recto* (v. Am. 429, 430). . . him. The brethren laid hold¹ on him

. . . [the robe of] monkhood (-*μων*.) that was upon him [and] he put upon him [a] worldling's (*κοσμικός*) garment and let him go that he should depart.² And (δέ) he bade moreover bring staves and he beat that young(er) one. Thereafter

Verso (v. Am. 430). . . but (δέ) [counsel] him that he walk not [with a] man of whom he getteth not profit. But (δέ) if he shall not hearken unto you, but (*ἀλλά*) remain unteachable, cast him [forth

. . . [O] our fath[er,³ thou it is] dost seek after [our] souls, to save [them.]

Here an ornament, indicating the end of a section.

¹ Am., 'hindered.'² Am., *add.* to the world (*sic*).³ Am. *om.*

Fol. 21. → *Recto*.

ешаре пє|и-
 [єи]ωτ παρω[λλε]
 [αρερ]ατє̄ ἰρηтє̄
 [αγω] πεπερωτ' па-
 [ρω]λλε ρωωτ' пєт-
 [αρ]ερατє̄ ρωε εογα'

[и]ογοει[ω] πλλ ατ-]
 αρχει ἰ[α]
 ἰηκωνκει ἰ[πε-]
 σινγ· παῖπε [πωο-]
 ρη ἰρηтитон е[и-]
 τατχοωτ' εβολ' ρη-
 πεтраφн жєєωγ-
 те епєριωλλє ἰρєт-
 тоєиτ' лларογєиτ'·
 χοογ ἰсаῖ[с]αβн
 лларογογωи, ἰρωω[γ]

margin

* Perhaps и[тєγпογ].

↑ *Verso*.

] ит[
] αγω ἰαω
 [ἰρε ἰ]ρωτῆι ατε-
 [τη]ωωπε ρпογ-
 [α]итжасрнт·
 еатєтῆκετ'тнγ-
 тῆι епаρογ етῆ-
 σωтῆє епшажє α-
 ппογтє· ἠ ллє-
 шак' αῖπεтῆсωтῆє
 етῆερχοєиε ἰθε

пє тєпογ [†жω]
 αῖлос ит[и жє-]
 пєῖпοβε ент[αтє-]
 тῆαατ' ἰсєк[αατ]

margin

Fol. 21. *Recto* (v. Am. 431). . . wherein our father Pahômïus was [wont to] stand, while our father Pahômïus stood as if (ὡς) (he were) one

. . . [at all] times, [he] began (ἀρχεῖν) [?] forthwith] to instruct (κατηχεῖν¹) the brethren. This is the first word (ῥητόν) that he spake from the scriptures (γρ.),² 'Call the mourning women; let them come. Send for the wise women; let them open [their] mouths

Verso (v. Am. 431, 432). . . And [how] is it ye have been in pride of heart, having turned you back, not to hear the word of God? Or (ἢ) perchance ye have not heard concerning the Lord, how

. . . Now [I say] unto you, this sin that ye [have] done, [it] shall not be forgiven.

Fol. 22. ↑ *Recto*.

[ⲛⲁⲅ] ⲉⲣⲟϥ' ⲁⲓⲉⲓⲛ ⲁⲓ-

ⲙⲟϥ ⲉϥⲃⲏⲛ ⲉⲣⲟ[ϥⲏ]

[ⲉ]ⲛⲉϥϥⲱⲙⲁ ⲉⲣⲁⲟ

[ⲁ]ⲉ ⲟⲛ ⲉ̅ⲛ̅ⲓⲛⲟⲥ ⲉⲧ-

ⲡⲟⲗⲓⲧⲉϥⲉ ϩ̅ⲓⲛⲉ-

ⲥⲏⲛϥ. ⲉⲃⲟⲗ' ⲁⲓⲡⲏⲧ̅ⲏ-

ⲃⲟ [ⲁⲓ]ⲛⲉϥϥⲟⲛⲧ' ⲁⲓⲡ-

[ⲛⲁⲅ]ⲥⲱⲙⲁ ⲛⲉϥ-

[ⲛⲁⲅ] ⲉⲣⲁⲟ ⲓ̅ⲱⲗⲡ

[ⲉⲃⲟⲗ] ϩⲓⲣⲟⲣⲁⲙⲁ ⲉⲃⲟⲗ

margin

→ *Verso*.

[. . .]ⲉ ϩⲉⲓⲉ [. . .]

[. . .]ⲉⲛⲉⲓⲣⲟⲃⲏⲃ

ⲓ̅ⲛⲁⲓⲧⲟⲛ ⲓ̅ⲛⲁ-

ⲉⲣⲁϥ' ⲉⲧⲣⲉϥϣ[ⲱ-]

ⲛⲉ ⲛⲉϥϥ̅ⲓⲧⲟⲟ[ⲧⲉ]

ⲙⲉⲛ, ϩⲟⲥ ⲣⲱⲙⲉ ⲛ-

ⲧⲉ ⲡⲓⲟϥⲧⲉ. ⲁⲗⲗ[ⲁ]

ⲉ̅ⲛⲉⲓⲣⲟⲃⲏⲃ' [.]ⲉ. [

ⲧⲉ [

ⲉⲣⲟϥ' ⲁⲥϣ[ⲛⲉ]

ⲁⲉ ⲓ̅ⲧⲉⲣⲟϥ[

margin

Fol. 22. *Recto* (v. Am. 432). . . [saw?] it³ [him]self, entering into his body (σῶμα). And (δέ) many also of the elders (*lit.* great-ones) that lived religiously (πολιτεύειν) among the brethren, by reason of the purity [of] their heart and [their] body (σῶ.), beheld many revelations and visions (ὄραμα)

¹ That this is the true equivalent of the persistent Coptic form ⲛⲁⲟⲛⲧⲉⲓ is clear from *e.g.* Luke i. 4, Acts xviii. 25, 1 Cor. xiv. 19.

² Jer. ix. 17.

³ The pronoun being masculine, must refer to πνεῦμα, not to ψυχή.

Verso (v. Am. 433?). . . . this faithless (*ἀπιστος*) act (*lit.* thing) before him, that it should befall. He was indeed (*μὲν*) with him (*or me or them*) as a man of God; yet (*ἀλλά*) in this matter him. And (*δέ*) it befell, after they had

Fol. 23. → *Recto* (?).

ε-]
 ψωη[ε εψωαν-]
 ποος η[αι χε-]
 ωηρ. [
]ωπε χε†ηα[ωηρ εψ-]
]ηκα ψωανποο[ε δε
 margin

↑ *Verso* (?).

] εψειρε
 [ἄπειεεγε] απψαχε πε[
 [ετσηρ ρἄ]πεγασ- παγ [
 [τελλοη] χεμερεπε- εβολ [
 margin

Fol. 23. *Recto* (?) (v. Am. 433?). . . . 'If so be [he should] say unto me, Live,¹ that I shall [live. But (*δέ*)] if he should say

Verso (?). . . . remem[bering] the word [that is written in] the Gos[pe]l,² 'Love

Fol. 24. ↑ *Recto*.

]ι
]ἴ.
]ω

αρε [εχἄπεικαρ]
 αγω εα[γποος ηαψ]
 ρἄπερορ[αεα χε-]
 † ρτηκ' επ[ειψα-]
 χε χεψηαχω[κ']
 εβολ' εχων' απ-
 ησαογογοειψ.
 αγω ητοψ απ-
 η[ς]ωσ αγταμμοψ
 [εβολ ρηἄπ]επηα

¹ Perhaps 'I know', 'I believe', though Am. has nothing.

² There is, I think, only one phrase in the

Gospels beginning with *αερε πε-*, *viz.* Matt. v. 44 = Luke vi. 27 ('Love thine enemies').

[. . ρορ]ααα αϑρ-
 [παι]εεε ᾱπεν-
 [τα]ϑ̄ναῡ εροϑ̄ ρ̄ᾱ-
 προρααα' ρ̄ῑᾱ-
 π̄χοε̄ῑ ᾱπεροοϑ̄
 ενεϑ̄νᾱον̄εῑ ᾱ-
 ᾱοϑ̄ ἰ̄ον̄τ̄ε̄ ε̄ρ̄-
 χρῑστε̄ῑᾱνο̄ς ἰ̄-
 ο̄ε̄ εν̄τᾱϑ̄ναῡ
 [ρ̄]ᾱπ̄σ̄ω̄λ̄π̄ ε̄βο̄λ'
 [ε̄]τ̄ᾱᾱᾱᾱ ε̄φ̄ω-
 [τ̄]ε̄ ἰ̄τ̄πε' εν̄τᾱς-
 ε̄ι' ε̄ρ̄ρᾱϊ̄ ε̄ϑ̄ωϑ̄.
 [ᾱ]ἰ̄ἰ̄σ̄ω̄ς ε̄ᾱσ̄ω-
 [οϑ̄]ρ̄ ᾱσ̄ρ̄οϑ̄τᾱσ̄ ἰ̄-

[ϑεπ]ε̄ῑτ̄[ᾱσ̄ ἰ̄ε̄β̄ιω]
 [ε̄]ἰ̄τᾱ[ϑ̄ε̄ω̄οϑ̄ρ̄] ε̄-
 ροϑ̄ἰ̄ ρ̄ἰ̄[τε̄ν̄σ̄ῑϑ̄]
 ᾱϑ̄ρ̄ε'^a ε̄̄ᾱᾱπ̄[κᾱρ̄ κᾱτ̄-]
 νε̄ νε̄χ̄αρ̄[ᾱᾱᾱ]
 τῑροϑ̄ ε̄τ̄ῑ^b
 ψ̄ω̄πε̄ κᾱτ̄ [ρ̄ῑτ̄ᾱ-]
 π̄χοε̄ῑσ̄· ᾱϑ̄ω̄ [ο̄ῑ]
 σε̄νᾱψ̄ω̄πε̄ ρ̄ω-
 οϑ̄ ἰ̄π̄ε̄κ̄σ̄ῑνϑ̄
 ε̄τε̄πᾱἰ̄πε̄ π̄κ̄[ᾱρ̄]
 εϑ̄ψ̄ᾱν̄ψ̄ω̄πε̄
 ρ̄ᾱπ̄ε̄ϑ̄πο' ἰ̄ἰ̄[ε̄-]
 σο̄π' εϑ̄τ̄ḡ̄β̄νϑ̄
 ε̄βο̄λ' ρ̄ᾱᾱᾱἰ̄τ̄ϑ̄[ᾱ-]

margin

^a αϑ- must refer to τασ, ας- in line 1 to ειωτε.^b εντ[αυ] is inevitable here. Am. (G ραη) التي صاروا لك→ *Verso.*

]ε̄ι·
 π̄]ᾱᾱε̄' νε̄[τ̄-]^a
 [τ̄ḡ̄β̄ο̄ ᾱ]πεϑ̄ρ̄ο̄ντ̄'
 [ε̄ᾱᾱ]τ̄ε̄^b ε̄βο̄λ' ρ̄ᾱᾱᾱε̄-
 [εϑ̄ε̄] π̄ᾱᾱ' ᾱπ̄ο̄ν̄ῑ-
 ρο̄ῑ· εϑ̄ᾱιᾱκ̄ρ̄ῑπε̄
 ἰ̄τ̄ᾱεν̄τε̄ ᾱἰ̄π̄πε̄-
 τῑᾱνοϑ̄ϑ̄' ᾱἰ̄ἰ̄π̄-
 πε̄θοοϑ̄· [ᾱϑ̄ω̄ ᾱ]ς-
 Ψ̄ω̄π[ε̄ πε̄ροϑ̄-]
 ψ̄ἰ̄[ρε̄ ψ̄ἰ̄]ᾱ ψ̄[ω-]

^a Or πετḡβ̄ο̄ or πετḡβ̄νϑ̄ ρα-.^b Doubtful; equivalent to من هذه باسمه.

не[]γ. []
]несωγ'
 [ρ]επεσε]не йтос
] йтероруи-
 [тс] епаа ешаγ-
 [ос]ωα' йнтс] й-
 [си] несинγ ет-
 шωне ет[α]ωсγ·
 апсои ет[α]ωсγ
 ет[α]ωнеі ене-
 синγ, еоγасвятис
 еεαтепе йресγ-
 роте епесγран-
 пе †тоγе' еγресγ-

йтаент[ε α]ппе-]
 тпапоγсγ [α]пп-]
 йпееооγ· [пе-]
 т[α]ωсγ αε йт[ε-]
 реснаγ епоγ-
 рот' α]песγнт
 етресγαακρне
 α]пшнре шн[α]
 калωс· аγω еγ-
 соβте насγ несγ[α-]
 шαροα'пе ρραі [й-]
 ρнтс] аγω еγ[α]α-
 κρне еγω α-
 αос †επχοεіс
 оγ'пе пеіоγро[т]

margin

Fol. 24. *Recto* (v. Am. 434, 435). . . vision¹ (*βραμα*), and he remembered that which he had beheld in the vision (*βρ.*) from the Lord, on the day whereon he was being instructed (*κατηχείν*) towards becoming a Christian (*χρ.*); how he had beheld in that revelation the dew of heaven descending upon him, (how) afterwards it had collected and had become a cake of [honey]

. . . and it fell [upon the ground] and it had been [said to him] in the vision (*βρ.*), 'Give heed unto this word, for it shall be fulfilled upon thee after a time.' And as for him, he was informed [by the] Spirit (*πν.*) that 'this [cake of honey] that did [collect] in [thy hand] and fall upon the [ground, these (*sic*)] are all the gifts (*χαρίσματα*) that came to thee [from] the Lord. And they shall come also unto thy brethren, that is, the earth.² When they shall have become born again, being cleansed from [all] pride [of heart]

¹ Am. should be 'visions from the Lord, he remembered the revelation of the vision that he (? they) had seen at first, on the day whereon he had been instructed (*وعظوه*) that he should become a Christian (*مسىحى*); how he had be-

held that the dew of heaven descended upon him and thereafter became in his hand a cake of honey and fell upon the ground; and (how) it was said unto him in the vision &c.'

² So G *ραη*, omitting Am.'s *على* (435, 1).

Verso (v. Am. 435). . . . of¹ a truth that [purify] their hearts gre[atly (?)] from every evil (*πονη*) thought, discerning (*διακρίνειν*) between good and evil. And it befell [that a] youth [was] sick comely [in his] appearance (?). [And] he, when they had brought [him] to the place wherein the sick brethren used to eat, to feed him, that brother² that served (*διακονεῖν*) the brethren and was very ascetic (*ἀσκητής*) and (God-) fearing, whose name was Titoue, being a

. . . discerned] between good [and] evil. But (*δέ*) that one, when he saw the gladness of his heart that he should serve (*διακονεῖν*) the youth well (*καλῶς*) and prepare (food) for him, would sigh³ within himself and doubt (*διακρίνειν*), saying, 'Lord, what is this gladness

Fol. 25. → *Recto*.

[αγω ας]μοογτε ε-
[κμοογ]α ρ̄π̄κ̄εσ̄νηγ
[ας]μοογς̄ π̄ᾱᾱᾱᾱς̄·
[ας]ψωπε ἡτερογ-
ρ̄π̄ᾱσ̄ε̄ ἡτερεν
ᾱᾱᾱᾱᾱᾱᾱ ας[σ]ω-
ψ̄τ̄ αγ[ω] ει[ς] ογ[ρ]ρ̄-
σ̄ιρε αςει' ε[βολ'] ρ̄π̄-
ρενψοντε κατα
θε ενταςψαξε π̄ᾱ-
ᾱᾱς̄ ἡσι πεπειωτ
παρωαε· ἡτε-
ρεσ̄μαγ̄ δε ερος' ας-
τααε' ἡσον εταο-
οψε π̄ᾱᾱᾱᾱς̄ εθε
ενταςψων εβολ'

ᾱᾱπ̄-
ἡσως αςει[τος] ας-
ἡωκ· αςψ[ωπε]
δε ᾱᾱπ̄ᾱᾱᾱᾱ [ας-]
ψ̄ληλ' ἡσι πεπει-
ωτ παρωαε εις
ογ̄ᾱᾱᾱε̄λος ἡτε
π̄μο[εις] αςφοωη[ρ]
κας [ε]βολ' πεκας
κας· ρ̄[εογ] πετ̄κ̄-
καερ[τ̄ ᾱᾱᾱᾱς̄ ε-]
ταας' ᾱᾱπ̄[ἡτ̄ηα']
ερ̄ψ̄ᾱηπ̄[μοοεις]
κωλγε' ἡ[τορ̄εν]
ρ̄ᾱε̄π̄ρες[ψωψ̄τ̄]
ἡπ̄ἡαρ̄αρ̄[ος· ἡ-]

¹ Am. should be, 'And thus they of a truth shall become pure in their hearts from all this and from every evil thought.'

² Am. should be, 'And the brother that served the sick brethren, his name was Didūye, and he

was pious and discerned (the nature of) his thoughts aright. And when he saw &c.'

³ Am. should be, 'He sighed to himself alone and set about doubting within himself, saying, 'O Lord, what is this gladness &c.'

ἵσι ψυαχε εν τ
 τачχοоу· аγω он
 асгтаиоу жедс-
 рон етоотѣ есѣω
 ιιιоо жєιπρρρρο-
 [т]е· сгнашѣιιоιι
 [τ]ар' ан ἵρλαау ιι-
 [п]εοοу ннтн·

тоу дє пєжач жє-
 фнахооу етєнκλн-
 сια ἵтπολιс ен-
 таγшолє ἵσι ἵ-
 φарфарос ἵογαιπє
 ἵшє' ἵсоγο' ιιπ-
 рєнѣωιιє ιιπ-
 рєнκєєггос еγρϣ

margin

↑ *Verso.*

[поу]ω' енесннγ
 [ιι]пєтасгнаγ
 [ер]оу есгнашопє
 рон єєпаτѣ-
 шопє· аγω ἵ-
 тєїрє аγ[σο]тн
 ἵси ἵφ[арφ]арос
 ιιпєсграстє аγω
 [а]γκ[тωо]γ епароу
 [нага ѓ]є ептаγ-
 [хоос^а] ἵιιιιау:
 [росон] дє еγѣра-
 [єит ἵ]σι ἵφарфа-
 [рос] аγрє' еγιιона-
 χос есганаχωрєг'
 ἵογєа' аγαιχєєа-

ἵ-]
 шорп [. . . тєо]
 нап· ἵс[^б ιι-]
 πсгоγωш· ἵ[тє-]
 роγнаγ дє жє[ιι-]
 πѣсωтєι ἵс[ω-]
 оу [аγ]сї ἵογєа-
 нокт е]γѣω ιιιоо
 на[с] ѣеογωтн
 ево[λ] ешопє ιι-
 ιион тнпакон-
 єн· аγω ἵтєрєс-
 ρротє жєпнєγ-
 нопє ιιιооу. ас-
 оγωтн евоλ·
 аγω ιιπнсωс ас-
 тєооу шантоγ-

^а Or [ψαχε], cf. recto, l. 10.
 πт[оу дє ιι], or ἵшорп ιι[патггтсо].

^б These lines may be ἵшорп ιι[πнсωс тєо] нап·

λωτιζε ἀειοι·
 αγω ασιωπε π̄ογ-
 σοπ' ἰτερογει' γε-
 εφικασω' π̄ογν̄π̄
 πεσαγ ερογν̄ ερραγ
 γεμορπ̄ π̄τογω-
 τ̄ε ερον· αγω ἰτε-

†ρε' αγωδ̄π̄ αγ-
 πωτ' ἰσι π̄μο-
 ναχος· αγω ἀπ̄-
 ἱκαναῖ ἀπεργητ̄^a
 ογωπ̄τ̄ ρωστ[ε ε-]
 π̄ατρεγεμ̄π̄α-
 σοα' επωρ̄π̄ εβ̄[ολ]



margin

^a So my copy; but ἀπεγ- is required.

Fol. 25. *Recto* (v. Am. 438). . . . [And? he] called another of the brethren and sent him with him. It befell, when they had done half of the journey (*lit.* road of walking), he looked and lo,¹ a youth came forth from some thorn-bushes, even as our father Pahōmius had said unto him. But (δέ) when he beheld him, he told the brother that walked with him how the word that he (*sc.* P.) had spoken was fulfilled. And moreover he told him that he had bidden him, saying, Be not afraid, for (γάρ) he shall not be able to do you² any ill

. . . After]wards he turned about and departed. And (δέ) it befell there- after, as our father Pahōmius prayed, an angel (ἀγ.) of the Lord appeared unto him and said unto him, ' [What³] wilt [thou] vow [to] give in [charity], if so be the [Lord] hinder (κωλύειν) [the wrath (ὀργή)], in that He [impede] the barbarians (βάρβ.)?' And (δέ) he said, 'I will send unto the church (ἐκκ.) of the city (πόλις) which the barbarians (βάρβ.) have laid waste many (*lit.* an amount of) hundred(weight)⁴ of corn, with books and other things (εἶδος) [whereof] they have need[ed] (χρεία)

Verso (v. Am. 439). . . related to the brethren what he had seen that should befall ere it had befallen.⁵ And thus were the barbarians (βάρβ.) conquered on the morrow and were driven back, even (κατά) as it had been said unto him.⁶ And while yet (ὅσον δέ) the barbarians (βάρβ.) were

¹ Am. should be, 'they looked and lo (إذ), a youth came forth from the bushes.' (The word, two lines above, translated *cilice*, is not  but  'spade'.)

² Am. *om.* you.

³ Am. (Ac. 73 *infra*), 'What wilt thou vow

(تذّر) to give as charity, if the Lord should calm (هدأ) the (*sic*) wrath &c.'

⁴ Am., 'an hundred artabae.'

⁵ Am. *sic*.

⁶ Am., 'as the angel had said unto him.'

ταμιος' εθε' τηρε
 ενταϊαας· εσω-
 πε μεν, εψωαν-
 † μεταποια παϊ,
 † πιστεγεу жепхо-
 εις πα† παϊ· εσω-
 πε δε он εψωан-
 хоос жєпπнѣε^a

рп̄ и|т̄εαβοι ε-|
 πορ̄α [ᾱερωβ·]
 πεχα[εу паεу жєω']
 птаλ[αпωρος]
 ᾱπ̄и[саτρεπαε-]
 τελος ᾱп̄α[οειε]
 αζ'ε ра̄т̄εу ριχ[ωк]
 ерепеклоε' [рп̄-]

margin

^a μεταποια.→ *Verso.*

[... αγω] αη[ок]
 [ρ]ω ηεεεαу [ρεε-]
 · пиау е[т]ερεп[ха-]
 же накатн[о-]
 рег̄ ᾱεεок·

Αγω αсшопе п-
 тархн̄ ӣтереу-
 тоу ӣθεοαω-
 роε етρεψωπε
 [не]ωт' етсооу-
 [ρε̄ ӣ]та[β]иηисε
 [αγω] ӣтоу θεδ̄-
 αωροε етсооуи
 жєшасушаже
 ӣσι пенειωт
 παρωεε ᾱεεи-
 не енесиηу, ρεε-
 пшаже ᾱεпноу-

[ρωи^a етоо]т̄ε ет-
 [рецисте]γε ᾱ-
 [εηηε αγ]ω етє-
 [оуεε λαα]у ӣп̄ка'
 [εψποε χω]р̄ис α-

^a Completion of first three lines uncertain, as Am. differs somewhat.

[ΠΑΣΚΗ ΠΥ]ΩΠΕ·
[. . .]. ΡΑΣΙΕ^a ΠΑΣ
[ΧΕ]ΚΥΑΠΕΙΡΕ ΚΑ-
[ΤΑ Τ]ΕΪΡΕ· ΠΕΤΟΥ-
[ΔΑΒ] ΠΑΣΩΠΕ Π-

TE· ΠΕΨΑΨΠΟΥ-
ΔΑΖΕ ΔΕΠΕ ΜΠ-
ΠΕΑΤΡΕΨΟΥΩ' ΕΨ-
ΕΙΡΕ ΞΠΕΨΩΒ'
ΠΕΨΤΑΛΕ ΤΑΗ^b

margin

^a Probably [ΑΥΩ] ΑΥΧΟΟΣ (Am. 𐩠𐩢𐩨). ^b Perhaps followed by ΓΑΡΠΕ (Am. 𐩠𐩢𐩨 𐩠𐩢𐩨).

Fol. 26. *Recto* (v. Am. 439, 440). How [shall I entreat] Him that I have denied (*ἀρνᾶσθαι*)? For (*γάρ*) it is written,¹ Whosoever shall deny (*ἀρ.*) me, him will I deny (*ἀρ.*).² And (*δέ*) then he thought within himself, saying, 'I have heard that there is a man of God (that) is father of the community (*κοινωνία*) of Tabennèse, namely Pahômîus. I will arise and³ go to him and will tell him of all that I have done. If so be (+*μέν*) that he give me repentance (*μετ.*), I believe (*πιστεύειν*) that the Lord shall give (it) me. But (*δέ*) if so be that he say, There is not for thee repentance (*μετ.*)

. . . there [is not repentance for me until I] meet with (*ἀπαντᾶν*) [thee³] first and thou [show me] the certainty [of the matter.']. He said [unto him, 'O] wretch[ed one (*ταλαίπωρος*)], after [that the an]gel (*ἄγ.*)⁴ of the Lord had stood by [thee], the crown being [in

Verso (v. Am. 440). . . [bade] him to [fast (? *νηστεύειν*) daily⁵] and not to [eat aught] of things [cooked], save by (*χωρίς*) necessity (*ἀνάγκη*) of sickness. And he said unto him,⁶ 'If thou act in this wise, the saints shall be

. . . And] I likewise with them, [in] the hour when the enemy shall accuse⁷ (*κατηγορεῖν*) thee.'

And it befell, at the beginning (*ἀρχή*), when he had set Theodore to be father for the congregation of Tabennèse, and Theodore for his part, knowing how our father Pahômîus was wont to speak daily unto the brethren the word of God, would be diligent (*σπουδάζειν* + *δέ*), after that he had ceased to do his work, [for] he wove⁸ mats,

¹ Matt. x. 33.

² Am. *sic*.

³ Am., 'until I meet with thy paternity.'

⁴ Am. *sic*.

⁵ Am., 'to fast until evening daily,' for which there seems not space in the Coptic.

⁶ Uncertain according to my copy.

⁷ So Am., not 'rejoice'.

⁸ For this use of *ταλλο*, v. *Mus. Guim.* 327. 14, with Amélineau's note. Other instances: Lev. xix. 19, Isa. iii. 23, Zoega 375.

Fol. 27. → *Recto.*

]λε ε.
]β. ηεε
 [πουρωμε] εγροχ-
 [ροχ ειου] ογτωγ'
 [ειου επ]ε^a αγω
 [πτεργθ]λιθε ε-
 [βολ ρη]ταπειλν
 [ειου ε]ταπειλαγ.
 [αγει ε]ραϊ α-
 [πωτ ηαγ ε]βολ^b
 [ρη ?

ψληλ· αςζωστ
 αςμαγ· αγω εις ρη-
 ντε τχο' ετσαει-
 βτ αςωπε ηθε
 ηουηουβ' τηρε·
 αγω πεσιот' εν-
 тапχοεис ογωηε
 ηαγ εβολ ειουηαγ
 εειουηαγ ηαιπε
 εις πεσιот' ηου-
 ηος ηρο' ηθε ηου-
 τραπεζα' εςογο-
 ηε εβολ' ρητχο η-
 ηουβ' αγω εςρι-
 χητεεαπε ησι
 ογκλοη' ειουηαγ
 ηουηη' ειουηαγ
 αγω ηεγριχαιπε-
 κλοη' εςκωτε^c η-
 σι ρηηηη^d ειου
 εηαση' σογηη[ογ]
 ? ?

^a Does ογτωγ allow of the construction thus given it by the following words? For the recon-
 struction here, cf. Bo. 103.

^b Or εα]βολ [η.

^c ε has been altered, probably to γ.

^d ι erased, leaving εηε.

↑ *Verso.*

[καιοςγ]ηη^a φρ[η-]
 ηη· ηεθββιο' η-
 ρηη· ταηηηρα-

^a ται[καιοςγ]ηη = Am. الجمر.

ρῳρητ· τειντ-
 χριστος· τειντ-
 ρειραυ'· τεσκρα-
 τει'α· πρассε ρι-
 θελπις· τασαπн·
 περσοоп' δε εειψ-
 ατο' εβολ' πσι нос
 снау пархапте-
 лос ертаениу е-
 маате епсеκω δε
 ап еγσωшт επει-
 не εειχοεις еп-
 таεγρωπ̄ε εβολ·
 пепеиот' пагω-
 ме δε пецулиλ'не
 еγτωβ̄ε εειχοіс
 еγτω αειος χεμα-
 [ρ]ετεκροτε тирε

εειρ[
 ?
 ρ· ρ[
 μαρε[τεκροτε^a
 χια[ρροτε]
 ρнт[κ εει-]
 ψλнλ [αγω еγτω-]
 β̄ε ет[βεπαи еис]
 ρннт[е
 т[
 ма[

margin

^a Perhaps ει ε]χιω[.

Fol. 27. *Recto* (v. Am. 443). . . even as (?)¹ [a man] that is straitened between [two walls], and [since (*lit.* when) he] was oppressed (*θλιβειν*) by reason of the danger (? *απειλη*) of that place, he [went?] down and [fled?] forth [from . . .

. . . whilst he] prayed. He looked and beheld and lo, the wall upon the eastern side became all as it were of gold. And the form wherein the Lord did then reveal Himself² was this: lo, the form³ of a great face in the likeness of a table (*τραπέ.*), appearing upon the golden wall, and upon its head a crown of immeasurable glory. And there were⁴ upon the crown precious stones round about, of great price

¹ This whole sentence is uncertain. I have failed to reconstruct a text corresponding with Am.

² Am. *sic*.

³ So G *πια* b *مشال* for *مثل*.

⁴ Am., 'around the crown divers colours, like to jewels of great price.'

Verso (v. Am. 443, 444). . . . righteous]ness (δικαιοσύνη), peace (εἰρήνη), humbleness of heart, longsuffering, kindness (-χρηστός), meekness, temperance (ἐγκράτεια), joy in (sic) hope (ἐλπίς), love.¹ And (δέ) there were in his presence two great archangels (ἀρχάγγ.), honourable exceedingly, and (δέ) they ceased not to look upon the likeness of the Lord that had been revealed. But (δέ) our father Pahômïus prayed, beseeching the Lord and saying, 'Let all Thy fear

. . . let [Thy fear (?) fear] Thee (?) . . . while he] prayed [and] beseeched concerning [this,] lo,²

Fol. 28. ↑ *Recto.*

[рн е]ψ[α ε]ξ[ει]π[κ]αδ

[пес]ε[ι]νε δε е[ψ-]

[оу]ε]τοуωτ' ε[ε]α-

[те е]μ[α]те· а[с]ψω-

[пе] π[ι]τερε[с]та[с]оу'

[π[ι]σ]ι] θ[ο]τε а[с]ρε' е-

[п[ε]с]ит' а[γ]ω а[с]ψω

[ε]ψ[ε]ω[с]ε ε[ξ]ε[ι]π[κ]αδ

[π[θ]ε] πο[υ]т[η]т е[ψ-]

[о[п]ε] е[ψ]ω[с]ε ε[ξ-]

[ε]ε[ι]π[κ]αδ· е[α]с[с]ω-

[те^a π]п[ε]ψ[ε]ε[λ]οс

[ε]ε[ι]п[κ]ε[с]α[ρ]μ[о]с'

[ε]ε[ι]п[κ]ε[с]α[λ]т[κ]αс

[а[γ]ω п]п[ε]ψ[ε]ω[ε]α т[η-]

[р[ε]ψ а[γ]ω т[ε]ψ[ψ]γ[χ]η·

[π[ι]τερ]ε[с]ε[ε]п[κ]αδ δε

η[ι]

с[ι] а[η] ε[α]θ[ο]те т[η-]

р[ε] ε[ε]п[с]ο[ε]ис π[τε-]

р[ε]ψ[θ]λ[ι]β[ε]^b

а[с]ψωη[ан ε]θ[α]λ π[η-]

ε[α]ε η[с]ο[п] [ε]п[ε]р[с]ο-

ε[и]с. п[а] п[α]т[ι]· [^c

π[ι]τερ[η]νο[υ] а[с]ε[ε]ο[ο-]

ψ[ε] ко[υ]т[ι] ко[υ]т[ι] [π[ι]с]ι]

т[α]κ[т]η[ι] π[θ]ο[с]те]

а[с]κ[ο]т[ε] е[п]ε[с]ε[ε]α·'

ε[ε]п[ι]с[ε]ω[ε] δε о[η] а[с]ψ-

ε[ε]ο[ψ]ε π[и]с[и] π[ε]и[н]ε]

ε[ε]п[и]α' ко[υ]т[ι] η[с]ο[υ]т[ι]

^a Bo. p. 107 has εω[ι].

^b т[ο]т[ε] seems unlikely.

^c Probably nothing here.

¹ Cf. Gal. v. 22 (also Budge, *Hom.* 67, Leyden MSS. 335). The enumeration corresponds exactly to Am., المحبة الى البر, and differs from Bo. 106 (= Av. 46 b). For 'joy in hope', cf. Rom. xii.

12. Lemm *K'K'S.* 432 ff. has discussed similar lists.

² Am. should be, 'And while he prayed and beseeched on account of this, lo &c.'

[εεε]τε ρωστε ετ-
 [ρεϋ]κα τοοτῆ ε-
 [βο]λ επιμοϋ· αῤω-
 [υ]τῆ ἰσωϋ ρῖου-
 [εε]ρος ἱπερυδο ἰσι

υαντῆπω[ρ]ῶ ὑαροϋ
 αῤω πεϋεπτε [πεϋ-]
 ο' ἰθε ἱππερ' εϋ[κν-]
 ωου εεατε· ἰτ[ε-]
 ρεϋετ' δε εϋωϋ' ἰ-^a

margin

* ? ἰπερυου.

↑ *Verso.*

[.] ἰτεῖ-
 [ρε] τοοτῆ
 [.] πῆεῖμοτ'
 [επ]ταϋτσαβοϋ'
 [εροϋ] ἰσι πχοεε
 [χεκ]αρπ[οε] ἰ[εε] ἱε-
 [πε]πῆα ετῆρω-
 [εε] ἰεε'. εῤῆνϋ
 [εβο]λ ριτοοτῆ ε-
 [χω]ου· κατα πϋα-
 [χε] ενταῖακωβοε
 [χο]ου· χε† ἰεε'
 [ετ]ηανοϋϋ' αῤω
 [α]ωροπ ἰεε' ετ-
 [α]ηκ' εβολ οϋεβολ'
 ρῖππε'πε εῤῆνϋ
 επεπῆτ' ρῖππε-
 πεωτ' ἰῖουο-
 [ε]η· εαϋεεε οη

[.]ἰτ[ε]
 [. . .] ρατετ[ηϋ-]
 [τ]η. ἀλλὰ †ἰεε[εεη-]
 τῆ ρῖππεπῆα [ρῖπ-]
 πτῦποε ἱεπ[ρη]
 ετϋα' εῤεεπ[καρδ']
 τῆρῆ αῤω ερ[εη-]
 ρωεε ετῆηχ[ωρα]
 ἰεε' εεοϋε ρ[εε-]
 πεϋουοεη· [ταῖ-]
 τε οε ἰουοπ [ἰεε']
 ενταῤωπ' [επε-]
 απο' ἰνεσο[π ρῖπ-]
 πεϋαπεελ[ιου]
 καη επσεϋ[οουη]
 αη, ἰπεϋε[ρηϋ ἱε-]
 προ· ἀλλὰ †[ετ-]
 ρῖππεεε' ἰεε [εεσο-]
 ουη, ἰπεϋερ[ηϋ]
 ριουσοπ· αῤ[ω εε-]
 υωοπ' ριου[ε]

margin

Fol. 28. *Recto* (v. Am. 444). . . . the] sun, rising upon the earth.¹ And (δέ) [its] appearance (*lit.* likeness) was bright² exceedingly. It befell that when the fear had reached him, he fell down and continued twitching (*lit.* leaping) upon the ground, [even] as a live fish twitcheth upon the ground,³ after it (*sc.* the fear) had entered into⁴ his limbs (μέλος) and his joints (ἀρμός) and his marrow⁵ [and] all his body (σῶμα) and his soul (ψυ.). But (δέ) when he had been very sorrowful, even unto (ᾧστε) giving himself over unto death, [the angels] looked toward him with a part (μέρος) of their face(s)

. . . not bear all [the fear] of the Lord? ' After he had been troubled (θλίβειν)⁷ . . . , he cried [out] many times, 'Lord, have mercy upon me.' Forthwith the ray⁸ (ἀκτίς) of fear went, little by little, and returned to its [place]. And (δέ) thereafter too the [image] of mercy moved, little by little, until⁹ it reached [him]. And its appearance [was] like unto oil exceeding thick.¹⁰ And (δέ) when it had come to him, forth[with?]

Verso (v. Am. 444). . . . thus this figure that the Lord had shown [him¹¹], how that every fruit (καρ.) of the Spirit (πν.) that is in any (*lit.* every) man doth come forth upon them¹² from Him, according to (κατά) the word that James spake,¹³ saying, 'Every good gift (δῶρον) and every perfect gift (δ.) is from heaven, coming down from the father of lights.' And he knew also

. . . with you. But (ἀλλά) I am with you in the Spirit (πν.), in the type (τύπος) of the [sun], which riseth upon all the [earth], and men that are in all countries (χώρα) do walk in his light. This is the manner of all such as are reckoned [of the] second birth [in?] the Gospel (εὐ.), albeit (κἄν) they know not one another by sight (*lit.* face), yet (ἀλλά) do they that (?) are in every place know one another at once, and are in (?)

¹ Am. should be, 'like the sun, when he riseth upon the earth. And their appearance was green exceedingly.'

² Cf. Br. Mus. Or. 7029 ζ , ποροτογετ αηπογῆ. Am., misunderstanding, أخضر.

³ Am. *sic*.

⁴ Am., 'were broken, injured,' *sc.* his limbs.

⁵ Am., 'the place without bones,' translating Bo. ΔΤ-ΚΑC.

⁶ Am. *om.* 'of the Lord'.

⁷ Am. should be, 'And when the anxiety had reached him.'

⁸ Am. *sic*, sing. ⁹ G *sic*, Am. 'and'.

¹⁰ Am. should be, 'a very heavy perfume.'

¹¹ Am. should be, 'And thus passed this similitude that the Lord showed him;' G $\overline{\text{p}}\overline{\text{r}}\overline{\text{h}}\overline{\text{b}}$ reading 'And thus it passed. And this similitude the Lord showed him, so that'.

¹² Am. should be, 'upon men.'

¹³ Jas. i. 17.

Fol. 29. → *Recto* (?).

]. .

[.]εϣ]ζε
 [и†ϑατε]иγ†
 [αι] ρι†σαρξ̄. α[λ-]
 λα †π̄ε̄ε̄ε̄ε̄ε̄π̄π̄
 ρ̄ε̄ε̄ε̄ε̄ε̄π̄π̄. еπει-
 ρη' δε οῡῑθροε̄не
 ρ̄ε̄ε̄ε̄ε̄ε̄π̄π̄ε̄ε̄ε̄ε̄
 ε̄αγ-
 χπο' παγ̄ π̄ογ̄ε̄ε-
 ρο̄с̄ π̄ӣκ̄αρ̄п̄ο̄с̄ ε̄ε-
 π̄ε̄π̄π̄ᾱ ε̄ε̄π̄χ̄ο̄ε̄ӣс̄.
 π̄ӣε̄ε̄ε̄ρ̄ο̄с̄ δε̄ π̄т̄ο̄с̄
 [ε̄ε̄π̄α]τογ̄ε̄ϣ̄ε̄ε̄-
 σ̄ο̄ε̄' π̄χ̄πο̄ο̄γ̄ παγ̄.
 [ε†]β̄ε̄πα† ε̄π̄ρο-
 [†ре]π̄ε' π̄ӣα† π̄τε†
 ε̄ε̄не̄ π̄т̄ӣ π̄^{sic}ρ̄ε̄ε̄ρ̄αλ'
 ε̄ε̄π̄ӣο̄γ̄те̄ ἰᾱκω-
 β̄ο̄с̄ ε̄ε̄χ̄ω̄ ε̄ε̄ε̄ο̄с̄
 χ̄ε̄πε̄т̄ш̄ᾱα† π̄-
 ο̄γ̄σο̄φ̄ӣᾱ π̄ρ̄η†
 т̄ӣγ̄π̄ӣ ε̄τε̄ρ̄ο̄ε̄ӣ-

ραπ[ωс̄ е̄п̄ε̄ӣο̄с̄-]
 п̄ε̄с̄ а̄ӣ, α[γ̄ω̄ ε̄π̄ӣα-]
 † παγ̄. π̄ε̄ӣш̄[ᾱε̄]
 δε̄ χ̄ε̄ραπ̄λ̄ω̄[с̄ е̄п̄ε̄-]
 π̄ο̄с̄п̄ε̄с̄ а̄ӣ ᾱγ̄[ω̄]
 ε̄π̄ӣα† παγ̄. е̄τε̄-
 π̄α†ӣε̄ ε̄ε̄† π̄ο̄γ̄-
 ο̄ӣ п̄ӣε̄' ρ[π̄]ο̄γ̄ε̄[π̄т̄-]
 ραπ̄λ̄ο̄γ̄с̄ π̄т̄ӣ п̄χ̄[ο̄-]
 ε̄ӣс̄, ε̄п̄ε̄π̄ӣο̄с̄п̄ε̄с̄ [π̄-]
 λ̄ᾱαγ̄ π̄ӣε̄т̄α†ӣε̄[ε†]
 ε̄ε̄ε̄ο̄с̄ χ̄ε̄ᾱβ̄ρ̄ӣο̄-
 β̄ε̄ е̄ρ̄ο̄ῑ ἡ̄ а̄н̄ρ̄ш̄ᾱε̄-
 те̄ π̄†ӣα† πακ
 ε̄ε̄п̄ε̄κα†ӣт̄ӣε̄[α.]
 π̄т̄ο̄с̄' ρ̄ω̄ω̄ε̄' п̄[ε†-]
 α†ӣε̄' ε̄χ̄ω̄ ε̄ε̄ε̄ο̄[с̄]
 ε̄т̄β̄ӣн̄т̄ε̄ χ̄ε̄ε̄α-
 ρε̄ε̄α†ӣε̄ ρ̄ε̄π̄ο̄γ̄ӣ-
 с̄т̄ӣс̄, ε̄п̄ε̄†ᾱӣᾱβ̄ρ̄ӣ-
 не̄ π̄λ̄ᾱαγ̄ а̄ӣ. е̄т̄[ε-]

margin

↑ *Verso* (?).

[.]π̄ε̄ε̄α
 [ε†ε̄τε̄ρ̄ε̄π̄ρ̄ω̄]ε̄ε̄ ш̄ω-
 [π̄ε̄ π̄]ρ̄η†т̄ε̄ ε̄β̄ο̄λ
 [ρ̄ε̄]т̄ε̄ε̄π̄ӣο̄γ̄те̄.

π̄ε̄[
 ο̄ῑε̄ ρ̄η† ? π̄-]
 то̄с̄ ε̄ε̄π̄ӣε̄[α†ρε̄с̄-]
 ε̄ε̄ӣс̄ε̄ π̄τε̄π̄ӣ[ο̄γ̄ӣ]

[π]θε ἰογυριεε
 εψασωω νογῖ
 νογῖ ἄπῖσως
 ἰσσε[ι]σε· ἰτε-
 πνογῖ κατε ψνηι'
 ψνηι' ψαιτεψ-
 ρτελειος ρῖον-
 λικια· ταῖτε θε'
 ἰῖκαρπος ἄπε-
 πῖα εψαρεπρω-
 μεε χποου ἰρη-
 τεψ νογῖ νογῖ ραι-
 πτωψ' ἄπεψ-
 ρητ' ψαιτεψρ-
 τελειος· ἰρητογ
 ἰθε ετενη'· κε-

αου ἰτεγνογ·
 ταῖτε θε ἰογρω-
 μεε ἄπῖσατρεψ-
 σεπ διαθ[η]κη
 ἄπῖπνογτε ερ-
 πεσογωψ' αγω
 εραρεξ' εפעπ-
 τολν· αγω επρο-
 κοπτε κατα ται-
 αθηκη ενταψ-
 σεπτε αγω ἄπῖ-
 πσως ἰεκη το-
 οτε εβολ' ρῖπ ἰ
 καρπος ἄπεπῖα
 ενταψαρχει' ἰ-
 ρητογ: ἰτοψ

margin

Fol. 29. (The right position of this fol. is uncertain.)

Recto. . . . 'If I am not among you in the flesh (*σάρξ*), yet (*ἀλλά*) am I with you in the spirit (*πν.*).'¹ And since then (*ἐπειδὴ δέ*) there are some of the faithful (*πιστός*) have brought forth for themselves a portion (*μέρος*) of the fruits (*καρ.*) of the Spirit (*πν.*) of the Lord, while (*δέ*) as for the other portion (*μέ.*), they have not been able to bring them forth; for this cause doth the servant of God, James, exhort (*προτρέπειν*) such as these, saying,² 'He that lacketh wisdom (*σοφία*) among you—that is,³ some

. . . liberally (*ἀπλῶς*), upbraiding not, and he shall give unto him.' And (*δέ*) this saying: 'liberally (*ἀπ.*), upbraiding not, and he shall give unto him,' it(s meaning) is this: the Lord giveth unto every one with liberality (*-ἀπλοῦς*), upbraiding not any one of them that ask (*αἰτεῖν*) Him, (saying,) 'Thou hast sinned against Me, or (*ἢ*) Thou hast done iniquity; I will not

¹ Col. ii. 5.

² Jas. i. 5.

³ An explanatory insertion; so too at end of this page.

grant thee thy request (*αἴτημα*).¹ Rather, of him that asketh (*αἰ.*) he saith,¹ 'Let him ask (*αἰ.*) in faith (*πίστις*), nothing doubting (*διακρίνειν*)—that [is

Verso. . . the place [where] in a man is, through God[’s will]. Even as a woman conceiving, little by little, and afterwards bringing forth, and the little (one) growing by small degrees, until he reach completion (*-τέλειος*) in age (*ἡλικία*); such is the fashion of the fruits (*κα.*) of the Spirit (*πν.*), a man bringing them forth within himself, little by little, in the measure of his heart, until he be complete (*τέλειος*) therein, as it is written,

. . . cause abortion²; [but] then, after that she hath brought forth, straightway the little (one) dieth. This is the fashion of a man who, after that he hath established a covenant (*διαθήκη*) with God, to do His will and to keep His commandments (*ἐντολή*), and hath progressed (*προκόπτειν*) according to the covenant (*κατά, διαθ.*) that he hath established, doth afterward renounce the fruits (*κα.*) of the Spirit (*πν.*), wherein he had made beginning (*ἄρχειν*). He

Fol. 30. ↑ *Recto*.

?

]τε

ειη] ἵτατε-

[πῖ . . .]. εῖ' παῖ

[ετρα† πευ]ραπ'

[οὔπε^a] πετι-

[ρωβ̄ αναχ]ωρεῖ ηη-

[πῖ̄ ἀπε]οῦωυ ρε

[εχοοε] χειτοε

[ἀηπε̄]χε]нас, ε. ἡ-^b

ροοῡ πτεεειπ̄-

κοῦῖ̄ εεεοβ̄τε ἡ-

πеспнγ̄ · εεε†

ετηεῖ' εογα' εῖπ̄[ε-]

τογωαι' εεογε[εε']

ραε' ἡησε̄ ετε-

трапеза · πετ̄αι-

εεεγ̄ εε̄ ηε̄επαῖ[ε-]

ωε̄η̄ εηηεαεῖ' [ε-]

песпнγ̄ · εεεεε-

εεογ̄ηε̄ εε̄ εραῖ ἡ-

^a This does not sufficiently fill the space. perhaps εεεεε; ηοηηεε is too rare to be probable.

^b Reading surely mistaken. The Greek word

¹ Jas. i. 6.

² Cf. Lagarde, *Aeg.* 240 ηηεκοε̄ εηηε̄ ηοῦεε̄ εηεεε̄; Curzon MS. 108, η̄ε̄,

εε̄ οη̄ ητακοε̄ εηηε̄ (*sic*) ηηεεε̄ εεεε̄ εεεε̄ ηαε̄.

[] εκεογα ·
 [αλλα ας]καρως' ε-
 [κς]κε λλαγ παγ,
 [αν ε]κιντι' ε-
 [πατ α]αα]τε κεαϊ-
 [τωσ α]πρω]ε ετε-

ρντ̄ π̄σ̄ῑ θεοα[ω-]
 ρος εςω ᾱμος
 κεπογπογρε [αν-]
 τε ᾱπεισον, ετ-
 ρεσογμε' ραδ' π̄ν-
 σε θεο[γ]ρ̄ρ̄ρηρε

margin

→ *Verso.*

ᾱμοπαχος π̄σ-
 σε αν ερογ εογμε
 ησε ψαν̄τ̄σει.
 εβολ' κεογγοοτε-
 πε εςτρεπω-
 με βᾱεσομ̄ · ᾱπ̄π̄-
 σατρεςω δε ᾱ-
 пейшаке αςλγ-
 пей' εᾱτε ρ̄ᾱπεγ-
 ρнт̄ π̄σ̄ῑ θεοαω-
 ρος εςω ᾱμος κε-
 ᾱεσαν' ᾱπογωσ
 ᾱπ̄χοεис ανπε
 π̄σαке εντᾱῑχο-
 ος' κεᾱπ̄ρ̄ρᾱρ̄σ̄
 ρнт̄ ψαν̄τ̄τω-
 ε̄ς ρ̄η̄τεγ̄προδα-
 ρεис ᾱγαας · π̄τ̄-

ρ[
 θεο[αωρος δε π̄-]
 τ̄ρε[εγμε κε-]
 пей[он ογ-]
 ωδ' ετ[οοτ̄ εογ-]
 με' η[σε
 ησε ᾱ[ᾱτε π̄-]
 та̄ς[оос αςρα-]
 ρεδ' ερ[εγ̄ ε̄ᾱογ-]
 ωα' επ[τηρ̄τ̄ ψα-]
 περο[γ̄ ερεπ̄χο-]
 εис βᾱ [πεγ̄σине]
 π̄ρη[τ̄]

margin

Fol. 30. *Recto* (v. Am. 458). . . . Have ye [(μῆ) brought] him unto me [that I should give] judgement [upon him? What then (?) is] your [affair? ¹ De]part (ἀναχωρεῖν). And (δέ) he wished [not to say,] It [was not] he, lest they should (?)² suspect (?) another; [but³ (ἀλλά) he] kept silence, [saying] naught unto them, except (εἰμήτι) [this a]lone: 'I have [ordered the] matter that

. . . in the] days of his youth, while making ready for the brethren, he observed one of them that did eat, eating many leeks at table (τράπ.). But (δέ) it was not long since he had come to the brethren. And (δέ) Theodore thought within himself, saying, 'It is not a good (thing) for this brother that he eat many leeks, for he is a youth

Verso (v. Am. 458, 459). . . . monk⁴ (μον.) it befiteth him not to eat leeks until he be sated; for it is a herb that causeth a man to be strong.' But (δέ) when Theodore had said this word, he was much grieved (λυπεῖν) at heart, saying, 'If so be it is not the Lord's will, the word that I have spoken, seeing I had not patience until he should be stirred up by his own purpose (προαίρεσις) and he

. . . [But (δέ) Theo]dore when [he] had [known that this] [brother . . . not] contin[ued to] eat leeks⁵ that he had spo[ken, he ke]pt himself [from ea]ting (them) at all, [until] the day where[on] the Lord visited him

Fol. 31. → *Recto*.

margin

οὐ τωσὶ ἀγω
 ἀπὶ πατρὸς εὐδοκί-
 ας ἡ τέτατον ἡ-
 σι θεοδώρος· ἀγ-
 νεξ' τοῦτ' εἰραῖ
 [ε]γὴν κα εἰμερ ἡ-
 [β]ῆνε ἀμερ' τετ-
 σιξ' ἀφοογῆν
 [α]λλοοὺ εἰρος' χε-
 [ε]πιτογ ἡτογο-

μ[ε]νον χεμπερογ-
 ωσ ερ[ο]β[ε]κ ἀπει-
 πρησ [ἡ]σορτ ἀλλα
 τνεσι[ξ' ἡ]βῆνε οη
 ἡτογω[ω]σ αν εχιτ[ε]
 ἡτοοτ[ε]· ἀφογω-
 ὡβ δε πε[ρ]α[ε]κ ηα[ε]
 χεεμε[ε]ρε χεῖ-
 †ογασ[ο]γ α[η] τα-
 ογομογ ἀλλα †β-

¹ Am. 'Have ye brought him &c.? What is it to you?' Cf. AS. § 58 end, Bo. 112.

² Copy inadequate. Am. has 'think'.

³ Am. sic.

⁴ Preceded by an adjective, or by ρωμε or the like.

⁵ The 2nd ησε 'leeks' must be wrongly read.

[pooγ ·] α[с]ωωπε
 [ῥᾶπ]εροογ ετᾶλλᾶγ
 [μερε]ρεκσινγυ ει'
 [επῶ]ρογ^a ριογχοει
 [ᾶπ]παγ ἱρογρε
 [κε]δε εγεταιλε ου-
 [. . .]ε^b ἱκαλλ ερογ ·
 [ἱ]τογ δε θεοαωρος
 [η]εαυπνε' ἱογσῆ-
 [ογ]ροε' ἱνεσινγυ
 [ῥᾶ]περοογ ετᾶλλᾶγ ·
 [αγ]ω ἱτερεγσω-
 [ω]τ αςπαγ ενε-
 [с]ινγυ ρηχοῖ ᾶ-
 [πα]τῆμεοοπε ας-
 [εε]κκαογῆς ρραῖ
 [ἱρ]ητῆ ἱτεγνογ
 [ες]εοῦῆῶ ἱρηт же-
 [εε]ωω'ακ' τσῆноγ-

πεχαγ' ερογп е-
 ρραγ' жеογ'πε п[εῖ-]
 κοη'εεκ' епτα[κ-]
 κοη^{sic}εεκ' еρογ' ῥ[εο-]
 αωρε ·° ογпетω[ογ-]
 ειτ' таρпe' еп[εῖ]
 ἱтоγ ἱρογ'о' η[τ[ακ-]
 παγ епесинγυ [εγ-]
 ει' шарок ε · ἱῆ. [d
 ῥᾶпекρη[т ῥη-]
 ογωпῥε[от жеω]
 пхоеис ἱῥ[ε ἱτ[ακ-]
 епне ἱне[синγυ]
 шарон ет[реп-]
 паγ он е[неп[ернγ]
 ῥᾶпeῖε[α' · ααп]
 он ἱᾶп[ωα]
 етρηп[паγ еп[е-]
 ернγ ρε[пк[εεα]

margin

^a Or шар]οογ.^b ? εтп.^c Note the vocative form.^d ε. may be ω (? ωαε).

Fol. 31. *Recto* (v. Am. 552). . . . his (*sc. mat.*)¹ And after that Theodore had covered him with the mat, he put forth his hand to a vessel full of dates and filled his hand and reached them forth unto him (*sc. Pachômïus*), that he might take and eat them. But (δέ) as for him, he took them not, neither (οὐδέ) said, Draw back thy hand. But (ἀλλὰ) he looked at him, while his tears flowed down. And (δέ) when Theodore beheld him, his eyes shedding tears, he also wept. He (Pach.) said unto him, 'What (lackest) thou, (that) thou weepest?' But (δέ) he said unto him, 'Because that I see thee sick. Not [only (οὐ

¹ ογτωγ as prep. + suff. seems improbable.

μόνον) that thou] wouldest not [cover thee with this woollen] coverlet, but (ἀλλά) even the hand[ful of dates also], thou wouldest [not receive it] at my hand.¹ But (δέ) [he answer]ed and [said unto him,] 'Thinkest thou I desired them not, to eat them? Ra[ther (ἀλλά) do I] fear because of the judgement of Christ (Χρ.), lest I be condemned² (κρίνειν).' He said unto him, 'Where[fore] shouldest thou be condemned (κρ.)? All they that are sick among the brethren, do we not (μή) charity unto them? Or (ἤ) if they have need (χρεία) of a woollen coverlet or (ἤ) aught besides, do we not give it unto them? But (δέ) he said unto him, 'Hast thou vis[it]ed the cells (καλύβη) of [the] brethren at this [time] and hast found (*lit.* known) that that there is [not

Verso (v. Am. 553). any among them] that is more sick than I? Nay, [let it not] be [thus, while] the things (σκεύη) [of the] brethren are in our hands³ (?), . . . have our com[fort there] [from more than [they.']] It befell on that day that brethren came [to] Pbow (?)⁴ in a boat, at eventime, that they might load a . . . of reeds thereon.⁵ But (δέ) as for Theodore, he had cooked food for the brethren that day. And when he had looked, he beheld the brethren in the boat,⁶ ere it had come to land; and he thought within himself forthwith, being sad at heart, (saying,) 'Perchance the

food that I have cooked shall not suffice for them.' But (δέ) our father Pachómius looked toward him and knew the thought that had risen into his heart; and he said unto him, 'What is this thought that thou hast thought, Theodore? Vanity is it indeed (γάρ). For (ἐπεὶ) rather the more when thou sawest the brethren coming unto thee, [thou shouldest have said ?'] in thy heart, in thankfulness, ['O] Lord, even as [Thou hast] brought the [brethren] unto us, that we may see [one another] in this world (*lit.* place⁸), [make us] also wor[thy] that we may [see one] another in [the other world (*lit.* place)].⁷

¹ Am. om. 'at my hand'.

² Or 'He condemns me'.

³ *I. e.* 'in our keeping'. But if ΠΤΟΤΗ ΔΠ, . . . are not in our hands, that we should have . . . Am. differs somewhat. For *couverture*, read *nourriture et vêtement*. ⁴ Or 'unto them'.

⁵ ? 'a load'. Am. should be 'that they might load it with half?'

⁶ Am. should be, 'And when he looked, he beheld the brethren that had come, and he thought within himself, Perchance the cooked food that he had cooked should not suffice for all.'

⁷ Or imperat., 'say', if tense of preceding clause would permit.

⁸ Am. 'here'.

Fol. 32. → *Recto* (?).

margin

κε ἀπ[ιστην λααυ]
 ερωτ[ῆ] μετρ-
 πουρε [ειραειντ-]
 ρε ἡν[ι]ογυαι ἀπ[η]-
 ἡρεθον[ο]ς ἡτ[ε]ε-
 ταιοια [ερωγυι ε-]
 πιουτ[ε] αγω
 τπιστ[ι]ε ερωγυι
 επει[σ]θοεις ἰε πε-
 χς· ε[
 ἡτε[
 με· [
 κεδ[
 ἡ[

margin

↑ *Verso* (?).

margin

ογο]ειψ' ἡπ-
]τε ἡρεγ-
]ε· ἡτερεγ-
 κε]ταῖτε τστ
 [ωπ[ρ] ἡ]μετογυαι·
]γε απχοεις
 ο]γυοειν ἡ-
]αψαῖ
 ογ]οειψ ἡ-
]τενε
]ηαῖ
 [ἡταψχοος] ετβη-
 [ητογ ἡσι ρα]γεια'

margin

Fol. 32. (The position of this fol. is quite uncertain.)

Recto (?). . . . 'I¹ have not [hidden aught] from you [of the things that are] profitable, [testify]ing to the Jews and Gentiles (ἐθ.) repentance (μετάν.) [toward] God [and] faith (πίσ.) toward our Lord [Jesus the] Christ (Χρ.)

Verso (?). . . . time of the When he had [seen? how] this was the manner-of[-life of] the saints the Lord had light he took (?) time of [where]of David [spake]

¹ Acts xx. 20, 21, but differing considerably from Budge and Woide.

No. 26.

This story of Apollo, φίλος [ἡ]μασελος,¹ and Ammonius of Thône figures in the account of the latter in the *Synaxarium*.² A woman had attempted to beguile Ammonius, but had been converted by him. The devil, jealous at this triumph, spreads scandalous reports of the saint among the monasteries, and induces Apollo to visit him and be convinced. Apollo finds there the penitent woman, who, after eighteen years passed in Ammonius' cell, expires in their presence.

→ *Recto.*

[. . .]ηρ
[πε]ξ[α]ϥ ἀπα-
[τη]γ[α]λη γε-
[δ]ωκ ταμεε
πεπεϊωτ α-

[ει ερ]ογ[η]η πα-
ροϥ [α]ϥαρ[χ]ει
ἡριμεε ηστ
πα[δ]αδολοϥ
Πεξε^{sic} ἀπα α-

¹ His Life by بويي παπορε in Paris *arabe*, 4888, f. 139 b, whence in *Synax.* 25 Bâbel. That this is the Apollo of Bawit has already been pointed out (*PSEA*. xxix. 291. The *Antiphonarium*, at the latter date, calls him ηργος [ἡ]μασελος). He appears in the Diptychs, usually confounded with the martyr, son of Justus (e.g. Renaudot, *Lit.*, ed. 1847, i. 18), rarely distinct (e.g. Cairo *Eucholog.* 358). Clédât's *Baouit* ii. 91 gives Hamoi as his father's name; cf. *Synax.* اموانى, Life اموية. To what has been elsewhere collected regarding Apollo and his namesakes (Br. Mus. no. 322 n., *Aeg. Z.* xl. 60), I may add: *Miss.* iv. 818 (= Paris 129¹⁹, f. 63) relates probably to this saint. A Life of A. was in the White Monastery Library (*J. Th. St.* v. 566). He is repeatedly invoked at the Jeremias Monastery, alone or with Phib and (or) Anoup; indeed, two Apollos are there commemorated (Quibell-Thompson, *Saqqâra* nos. 27, 76, 226). The calendaric mention of him with πα περιεβή (= ἀπα φίλ), Leyd. *MSS.* p. 216, remains obscure. The pilgrimage of Herminos and Hôr, related in the Life of the former (Paris *arabe* 148), took them to the church of Apa Apollo. There they beheld the saint's corpse 'adorned and mitred' مزيناً ومتوجاً (f. 322 b). Their preceding visits had been on the W. bank to Apa Jeremias

(? of Saqqâra), then alive; thence to the church of Elias the Syrian; while from Apollo's relics they proceeded to those of Apa Mina in Gebel al-Khatîf (? Lybian Desert) (f. 323 a). This itinerary is too erratic to make it more than probable that its Apollo is he of Bawit. From the Arabic Life (f. 159 b &c.) it seems that the site of 'The Monastery' (παρογην Bawit) was جبل ازكوي i. e. ? ازكوي = [η]μασεπορε, where a legend placed the cell of Phib (Zoega 367). (Paris 4787, another copy, reads. اذكوي.) A further corruption of this may be ابلوج, *Synax.*, l. c. Several other names in this text await elucidation from its Coptic original, announced as in the P. Morgan collection (*Journ. d. Sav.* 1912, 181). J. Maspero points out that the monastery of A. at (?) Aphrodito is named after its historical founder, otherwise identifiable (Pap. Cairo no. 67096). Can this be the same with that near Kom Esfahit (Petrie, *Gizeh and Rifeh* 39), where the patron A. is often called ἄγιος?
² 20 Bashans (Forget ii. 130). Tûnah el-Gebel, W. of Ashmunain, is some 25 miles N. of Bawit. But Apollo was perhaps not, at this time, resident at Bawit; v. *Aeg. Z.*, l. c. Thône often occurs in Ashmunain *MSS.*, e.g. Br. Mus. 1042, Rylands 119, Krall *Rechtsurk.* cxxxiv. This Ammonius is invoked, *Deir el-Gebrawi* ii, pl. xxix, Clédât *Baouit* ii. 91.

πα ἀπολλῶ
 χεεῖς ὄυμο-
 παχος ^{sic} εἶπα
 ἀπαⁿ ἀλλεω-
 πεπε · εἴπτο-
 οὔ πῶνε
 εἰροῦσι ε-
 ἀπαντα ε-
 τεναεντεῖ-
 ωτ ·

Нтероуѣї

ποῦω δε
^{sic} παπα ἀπ[ο-]
 [λλω

πολλῶ πας
 χεπευβηρ
 ἀτρον ἐκρί-
 με · ἀρα πτα-
 πασον ἀλλεω-
 πε μοῦ ·

Нѣхе петε-
 мау етеп[аї-]
 ἀβολο[сπε
 ?

ⁿ Reading ? εἶπαπα.

↑ *Verso.*

εἴπ[. . . .]εῖ
 Απαῖα[βολος ὁ]β-
 βίος ἀερε εβὸλ
 εἴπουσεῖε
 ἀῶν πτερερε
 εβὸλ πῆεεας
 ἀποῖσε ἐκνω-
 ρῖν · ερος χενο-
 χε εβὸλ εεεον
 χεππερεκνο-
 οῦε τανο πτεκ-
 λοεῖσε · επεε-
 λο εἴπεεκνο-

[
 πας [χενπε-]
 ρεκνο[οῦε τα-]
 νο πτεε[αφορ-]
 εεν · η εεε[οπ]
 Τηκοῦ εεε[ητ]
 ἵσον πεεε[απ]
 ἵτησοῖεῖ ἵ-
 τῆπαρααῖ-
 αοῦ εεεοῦ π-
 τεροῦεῖα τα-
 ροῦεωῖε ἵ-
 εεηλαρ · χεν-

	↑ <i>Recto</i> (?).		→ <i>Verso</i> (?).
	margin		margin
	ϩωρ εϥ† ε[σογ]		εϩρωη επτο-
	επιπογτε [επι-]		ποσ εεπαρκος
]ωc	πεγαυτελε[ε]		πεγαυτελε- Η[
]ε	Απσωτηρ † η[ε]		τησ αϥρεα-
	η†ρηνη αϥβω[η]		ϣε] ηροου εϥ-
	ερα] ε[ε]πηγ[ε·]		ηνετεγε ϩη-
	Πε[ικα]ος		[. . .]πενο.

Recto (?). . . Απα] Hôr,¹ giving glory unto God and His angels (ἀγγ). The Saviour (σωτ.) gave (?) him peace (εἰρήνη) and went up to heaven. The ri[ghteous?

Verso (?). . . in unto the church (τόπος) of Mark the evangelist² and passed seven days fasting (νηστεύειν) in

No. 28.

From the history of Apa Cyrus, the hermit, narrated by Pambô,³ Cyrus, reputed a brother of Theodosius I, dwelt in a *κατάγων*,⁴ 'at the edge of the world, nigh unto hell.' On Pambô's arrival he falls ill, and, before his death, is aware of that of Shenoute, which, in the Calendar, occurs on the day preceding his own.

(*Synax. ad loc.*) and الأبرجتى (Paris 148, ff. 294a, 321 b, 330 b), for which I propose ابرختى, *i. e.* **πραξτ**, so explaining the obscure name of his home ابرجت (*alias* اتريب). Yet Amél. *Géogr.* 12 suggests that the latter is a real place-name: B, Martyrs (5) Zoega p. 23 = *CSCO.* vol. 43, 127; (6) *Synax.* 12 Ab1b = Amélineau, *Actes* 104: C, Bishop (7) اور (but Abû Sâlih 71 b اورا) Amélineau, *Contes* i. 109. Of these, no. 4 visited Alexandria, as did the subject of our text.

¹ May be subject of a foregoing verb.

² V. Amélineau, *Géogr.* 37, A. J. Butler, *Arab. Comp.* 372.

³ Br. Mus. Or. 6783 has a complete Life, differing slightly from the other versions (v. Rustafjael, *Light of Egypt* 137). Fragments in Sa'idic: Paris 129¹⁸, f. 26, 131¹⁸, f. 37. V. *Synax.* 8 Tûbeh (Hamlé). The Ethiopic text, ed. Turaieff, *Zapiski*, Orient. Sect. Imp. Russ. Archaeol. Soc., xv. (1903), is but a slightly longer form of the *Synax.*; but Br. Mus. Or. 701 (Eth. Cat., p. 184) appears to be different.

⁴ Paris, *l.c.* So used *Miss.* iv. 763, Ros-i i. ii. 11.

→ *Recto.*

ταρυ^a ψ[ωπε ω]
 παεΐωτ [πε-]
 χαϛ χεαγν[οσ]
 ηετγλλο[ε]
 ρε ρεη[το-]
 ου ηατρίη[ε] εγ[
 εηποου απεα- ψη[
 καρϊος απ[α] τοο[
 [ψεπο]γτε ε- ε[
 [τον εηη]ου ε- ϛ[
 [ποο]γ αλθωϛ ηεϛ[αι ηαϛ
 [. . .]ος . . . ψ† χερηνου[εε πα-
 [. . .]η . . . [ηρ]γ† ε[β]ω αγω ηρε- εΐωτ [ηε-
 εηη ηομοοοο ηη- ταγ[ετ-]
 εηοηοχοοο εηη- βηη[τεγ
 ηηαεεηηοηη[.]

margin

↑ *Verso.*

]ο
 . . . ηου ϛι εη-
 πεΐνογ[ι] εηω-
 ηε ηετααϛ ρα-
 τααπε εηηοη
 [α]λλο εηεψεε-
 σοη ερρεοοο ε-
 [ρ]αι χεαπασω-
 [ε]α ρα[τσο]ε α-
 ηο[η] δε α[η]η^b πο-
 ηε [αιτααϛ ρ]α-
 χωϛ [. . .]γ
 . . . ηρο[.]ηε
 [. . .]τ[.] . . . ε[τ]-
 ρεϛψοη[ε] ε-^c
 ροϛ ηογείρη-
 ηη· αγω οη ηε-
 ρεϛετοεεα-
 χοο ψογω ρ^d[
 . εηηο . [

^a η]τα-.

ψογωε[or as = ψογο.

^b I have noted that ϛι cannot be read.^c Or ρηη]ηρεγ-.^d Or

Recto. . . . What hath happened, O] my father?' He said, 'A great pillar (στῦλος) hath fallen in the mount of Atripe this day; the blessed (μακ.) Apa [Sheno]ute is gone to rest this day. Verily (ἀληθῶς) teacher and law-maker (-νόμος) for monks (μον.) and worldlings (κοσμικός) [I?] said [unto him?], ' In [truth (?), my] father concerning [him

Verso. . . . the] world (κόσ.) perfect (τέλειος) (dividing line). And (δέ) thereafter he said unto me, '

... take this small stone and place it beneath my head; verily I am no longer able to sit down, for my body ($\sigma\omega$.) is become powerless.' [But ($\delta\acute{\epsilon}$)] I took (?) the stone [and I placed? it] beneath him, that He would¹ receive him unto Him in peace ($\epsilon\iota\rho$). And also his stomach ($\sigma\tau\acute{o}\mu$.) was²

No. 29.

This should be part of one of those tales of wandering visits through the desert, paid by a devout inquirer to the cells of various ascetic celebrities, and met with in the collections of *Apophthegmata*, in the Life of Onnophrius,³ that of Cyrus,⁴ of Paul of Tammah,⁵ and the like.⁶ Here the scene is presumably in the far south, as certain of the characters are connected with Nubia.

Of fol. 3 no translation can be attempted.

Fol. i. ↑

margin

p. $\overline{\epsilon\tau}$

шоме $\overline{\alpha\epsilon\iota\pi\eta\chi\alpha\iota\iota\epsilon\omicron\mu\eta\omicron\mu\eta\omicron\mu\eta}$ $\epsilon\psi$ -
 ноу $\chi\epsilon$ $\overline{\alpha\epsilon\iota\sigma\omicron\upsilon}$ $\epsilon\beta\omicron\lambda$ • ката $\theta\epsilon$ $\epsilon\tau\epsilon$ -
 репен $\chi\omicron\epsilon\iota\epsilon$ $\chi\omega$ $\overline{\alpha\epsilon\iota\iota\omicron\sigma}$ $\chi\epsilon\overline{\alpha\epsilon\iota\pi}$ -
 шни $\epsilon\eta\alpha\eta\omicron\upsilon\psi$ $\eta\alpha\tau\alpha\upsilon\epsilon$ $\kappa\alpha\rho$ -
 нос $\epsilon\beta\omicron\lambda$ $\epsilon\psi\omicron\sigma\omicron\upsilon$ • $\alpha\psi\chi\iota$ $\epsilon\lambda\alpha\zeta$ $\overline{\alpha\epsilon}$ -
 мерос $\eta\alpha\eta\omicron\sigma\tau\eta\theta\omicron\upsilon\epsilon$ $\epsilon\beta\omicron\lambda$ $\overline{\epsilon\eta}$ -
 не $\tau\rho[\alpha\psi\eta]$ $\epsilon\tau\omicron\upsilon\alpha\alpha\beta$ • $\alpha\psi\omega$ $\eta\epsilon$ -
 [ш $\alpha\psi$. . .] $\eta\psi$ $\epsilon\beta\omicron\lambda$ $\epsilon\psi\mu\epsilon\lambda\epsilon\tau\alpha$
 $\eta\epsilon\omicron\sigma\omicron\upsilon$ $\overline{\alpha\epsilon\iota\tau\epsilon\upsilon\psi\eta\eta}$ •
] . $\chi\epsilon$ $\eta\tau\epsilon\upsilon\psi\eta\eta$ $\tau\eta$ -
 [$\overline{\rho\epsilon}$] $\overline{\eta\tau}$ ^a $\chi\epsilon\eta\alpha$ $\eta\alpha\acute{\iota}$
] . . $\tau\omega\eta$ ^b $\epsilon\omicron\sigma\omicron\upsilon$
] . . . $\omega\tau$

^a Not $\alpha\epsilon\iota$] $\omicron\sigma$.

^b ? $\tau\eta\tau\omega\eta$.

¹ Or 'when He should'.

² This might be read variously: 'was not able to . . .', 'was pouring forth . . .'

³ *Acta SS.*, June 12, Amélineau in *Rec.* vi. 166.

⁴ *Synax.*, 8 Abib (Forget ii. 215. The Ethiop.,

8 Hamle, differs much).

⁵ *Miss.* iv. 759. The true title of this narrative is not known.

⁶ *E.g.* the Life of Herminos, alluded to in No. 26.

→ ρ. ⲥⲁ

margin

ⲧⲁⲉ^a ⲡⲥⲱⲃⲉ ⲡⲟϣⲟⲩⲉⲩⲱ ⲡⲓⲓⲉ ⲡⲉ-
 ϭⲁⲓ ⲡⲁϥ ϭⲉⲡⲉⲓⲁⲛ ⲟϣⲓⲧⲁⲓⲉ^b
 ⲉⲩϭⲁϭⲉ ⲁⲡⲉⲕⲉⲧⲟ ⲉⲃⲟⲗ ⲉϣⲟϥ
 ⲉⲧⲣⲉⲛϭⲱ ⲉⲣⲟⲓ ⲁⲡⲉⲃⲓⲟⲥ ⲡⲉ-
 ⲡⲉⲥⲓⲛⲓϥ ⲧⲓⲣⲟϥ ⲉⲧⲁⲡⲉⲕⲛⲱ-
 ⲧⲉ ϭⲉⲡⲉⲟϣⲓⲛⲉⲟϣⲟⲛ ⲁⲡⲉⲥⲁⲣⲛⲉ
 ⲁⲡⲉⲃⲓⲟⲥ ⲡⲉϭⲁϥ ⲡⲁⲓ ϭⲉⲁⲓⲧⲁⲣⲉ
 ⲥⲟⲛ ⲥⲓⲁϥ ⲁⲡⲉⲡⲓⲉⲁⲛ[. . . .]ⲡⲓ
 ⲟϣⲓⲡⲁⲛⲟϣⲃⲁ ⲉϣⲣⲉⲡⲣⲁⲛ^c ⲁⲡⲉⲣⲟϥⲁ
 ⲡⲉⲡⲉⲟϣⲣⲡⲉ ⲑⲁⲣⲁ[ⲡⲣⲁⲛ ⲁⲡⲉ-]
 ⲡⲉⲟϣⲁⲡⲉ ⲓⲁⲕⲓⲱⲃ ⲡⲓⲛⲟϥ-]
 ⲧⲉ ⲧⲓⲡⲓⲟϣⲟϥ ⲁⲡⲉⲡⲉⲥⲉⲕⲟⲡⲟⲥ]
 ⲁⲡⲁ ϩⲉⲣⲁⲓⲁⲥ ⲉⲧⲣⲉϥⲧⲥⲁⲃⲱⲟϥ]
 ⲉⲥⲟⲁⲓ ⲡⲧⲉⲧ[^d

^a ⲥⲱⲧⲁⲓ seems the only possibility.
a letter, *περραπ*. ^d ? *πτερ*ϛⲉ.

^b For *πτατε*.

^c Instead of stop, possibly

Fol. 1. P. 203. . . . maladies and the devils (*δαίμονιον*) that he cast out; according (*κατά*) as our Lord saith, 'A good tree doth not bring forth evil fruit (*καρ*).'¹ He got many portions (*μέρος*) by heart (*ἀπὸ σθηθῶς*) from the holy scriptures (*γρ*). And [he used to], repeating (*μελε-τᾶν*), day and night all the night Have mercy upon me resemble (?) them

P. 204. . . . laughter² at all times.' I said unto him, 'Seeing, then (*ἐπειδὴ οὖν*), that I have come to speak before thee, I desire that thou wouldest tell me of the life (*βίος*) of all the brethren that are in thy neighbourhood, as to whether there be any other to the south of us.'³ He said unto me, 'I came upon two brethren among the Nubians,⁴

¹ Luke vi. 43.

² Or as an adjective.

³ Cf. a phrase in Br. Mus. no. 336.

⁴ This form, *πανοῦβᾶ* (sing. *οὔανοῦβᾶ*, pl. *ρϩανανοῦβᾶ*) is used throughout Br. Mus.

Or. 7029, where the barbarians about Philae are so called; also in *Miss*. iv. 642. (Wessely's '*Ἀνοῦβᾶδων*, *Ein biling. Majestätsgesuch* 44, is confirmed by Wilcken, *Chrest.* i. 11, p. 13.) In Paris 131¹, f. 62 (homily of Philip, bishop of

[the name of the one] of them being Thara . . .¹, [the name of] the other Jacob (?) God sent them to [the bishop (ἐπ.)?] Apa Hermias,² that [he should teach them] to write. After that (?)

Fol. 2. → *Recto*.

margin (page no. here)

πεγαίτνιαα ἐπιπρωε απη[ογ-]
 τε σωτῆε επεγρωπс · ἐπιπρωε[εν-]
 ροοу δε ανεγειοτε βωκ επη[ο-]
 λεμοο αυμοοутоу · πτερεε[ω-]
πε δε πσι πεπισκοποс εποуω
 асѣωк εβολ επεγαίτνιαα[α ·]
 асѣ нау εпβαптисиаа · πт[ε-]
 рсѣнау а[ε] εооге εппоуге ·
]^a πρнтоу асѣ ριοоу επ-
 [πεсхνιαа] πтλειπтeоnαχос ау-
 [ω]οу^b εсραї · ауω πте-
 [ρεс]οу πпсооуη тнрѣ
 [асѣ нау πте]χειροζοnεиа · πε
]αпααу επ[

^a ετ[ογ]οηε εβολ] or εт[ογ]ηε ρραї.

Fol. 2. *Recto*. . . . 'their request (*αἴτημα*). Afterwards God heard their prayer and (δέ) after some days their parents went to the war (*πόλ.*) and were slain. But (δέ) when the bishop (*ἐπ.*) heard the news, he fulfilled their request (*αἴτ.*) and gave them baptism (*βάπ.*). But (δέ) when he heard of the fear of God [that dwelt³?] within them, he put upon them [the habit (*σχημα*)] of monkhood (*-μοναχός*) and [taught] them to write. And when them all knowledge, [he gave them] ordination (*χειροτονία*)'

тапаτολη, cf. Zoega pp. 266, 267) it is πουβα. Cf. Arab. *Nāba*, Ethiop. *Nāba* (Ludolf, *Comment.* p. 68).

↑ *Verso*.

margin

[επ]μοοу επ[ε]ρ[α]υπεг επ[ε]μοοу · ε-
 [α]ωк εβολ επεγαίτνιαα ната
 [οε] πтаγχοос · ауω ауβωк ерн[с]
 [ε]πεγ[η]α εсгоуηу επ[ε]μοη παρσοу
 [с]нау επ[ε]μοоше εаутаεио нау
 ηοуηα πшопе ауω оукоуї
 [η]енкλνεга ауоуωρ πрнтε ·
 [α]уω ηεγѣ πрτну ерооу ρиρωβ
 [η]ηε · ауω аушопе πрну π-
 [ο]γοηη ηηε етпау еро[οу] ау[ω] аη-
 [с]ωπ[ε] [ε]ραε παρεтн [ε]теоуη-
 тау π[ε] πηαηη[ε]ιοге ηαρχαї-
 [ο]η · аηок δε π[τ]ερεїсωт[ε]
 [ε]ηαї аїπαραкаλ[ε]
 [. . . .] αї αε [

^b асѣαβ]οοу?

¹ My copy would not justify Serapion.

² I find no such bishop or saint elsewhere.

³ Or 'that was manifested'.

Verso. ‘. . . him and he grieved (*λυπεῖν*) them not as to fulfilling their request (*αἴτ.*), according (*κατά*) as they had said. And they departed southward to their place, distant from us about two days’ walk, when they had made for themselves a dwelling place and a little church (*ἐκ.*), and therein they dwelt. And they gave heed unto themselves in everything and became profitable unto every one that beheld them; and we heard of many “virtues” (*ἀρετή*) [which were] theirs, like those of our [ancient (? *ἀρχαῖος*) fathers]. But (*δέ*) I [, when I had heard?] these things, I besought (*παρακαλεῖν*) (saying), ‘.

Fol. 3. ↑ *Recto* (?).

margin

αλ]λα εριντι
]ω αειος
]εματ
]. ρηγε
]... τε ε
]ε . . . ογη
]η . . . ηθε
] . ηη . . . τον
]. ωκ εβολ
 τ]αυροειυ
]ω αειος
]η . ηθε

→ *Verso* (?).

margin

ροχιον^a α[. εκ-]
 κλνσια · τ[
 τηρη πε[
 πρωα[ε
 ριτα[η αι-]
 τη ετεκκλ[νσια
 ητεεργγηη
 ριογ[σο]η α[
 ποιος α[. ητε-]
 ρερε δε ε[
 περεω[τ
 αειη α[

^a ? πανροχιον, ξενοροχιον.

APPENDIX

ABBREVIATIONS EMPLOYED.

GREEK TEXTS :

AS.	. . . . .	<i>Vita in Acta Sanctorum</i> , Maii lii.
§	. . . . .	refers to paragraphs of the above.
Par.	. . . . .	<i>Paralipomena</i> , <i>ibid.</i>
Nau A	. . . . .	<i>Patrol. Or.</i> iv. 425-503.
Nau D	. . . . .	<i>ibid.</i> , 504-511.
Sur.	. . . . .	Surius, <i>De Prob. S.S. Vit.</i> , iii and Nau's copy of the Greek original.

COPTIC TEXTS :

Sa (1 to 6)	. . . . .	Sa'idic recensions, <i>v. below</i> , pp. 183ff.
SaX	. . . . .	The new text, No. 25 <i>above</i> .
Bo.	. . . . .	Bohairic recension, <i>ed. Amélineau</i> .

ARABIC TEXTS :

Ap.	. . . . .	Paris, MS. arabe 261.
Ac.	. . . . .	Cairo, printed edition.
Am.	. . . . .	Amélineau's printed text.
Av.	. . . . .	Vatican, Cod. Arab. 172.

THE main object of this Appendix is to draw attention to two hitherto unnoticed Arabic versions of the Life of Pachomius. Three texts are indeed here described, but two of them (Ap. and Ac.) are, in great part, so closely related that they may be regarded as representing a single version.

M. Amélineau, in publishing his Arabic text, was aware of the existence of the MSS. in Rome and Paris, besides those which he employed¹; but one must suppose that he did not examine either, since he says nothing of their wide divergence from his own text; and it has thence been hitherto assumed² that but one form of the Arabic Life exists.

To the descriptions of these I have added what can provisionally be said as to the six Sa'idic recensions,³ awaiting for their final valuation the investigations which, it is to be hoped, Professor Lefort will before long publish.

I have no pretext for attempting here a rediscussion of the question of origins; neither our new Sa'idic text nor the new Arabic versions contribute anything

¹ *Mus. Guim.* liv.

² Ladeuze 52.

³ Each of the extant MSS. represents a somewhat different recension. When it is remembered that the White Monastery alone (whence all these

six came) once possessed twenty (*sic?*) copies of the Life of P., besides that of P., Horsiese and Theodore together, such an amount of variation is not surprising (*J. Th. Stud.* v. 566).

available as arguments against Ladeuze's contention in favour of a Greek text as the original basis whence the other versions sprang.¹ Yet a reader of AS. and Par., having the requisite familiarity with the popular literary idiom of Egypt in the earlier Byzantine period, and if conversant too with Coptic, would probably be struck by the uncouthness of much of their phraseology, and would incline to admit at least the possibility of certain parts of these texts having been directly translated from Coptic—whether written or oral—and so incorporated in the Greek biography.² Not a few examples occur of those ambiguous locutions which, being of identical usage in both languages, it is difficult to assign as original property to either. Such are *χείρα δοῦναι help* (Nau D. 511, 15), *τόπον εὔρειν* (AS. § 76 *sup.*, but cf. N. Test. *τόπον δοῦναι*), *ὀνόματα λαβεῖν* (AS. § 80 *sup.*). Are these to be reckoned evidence for a translation from the Coptic or merely for a Greek composition, written in a Coptic 'atmosphere'; or are they in fact passable Greek and their identical Coptic counterparts simple translations, naturalized and current, like many another Greek phrase and idiom, in the native language?³

PARIS, MS. ARABE No. 261 (= Ap.).

De Slane's catalogue assigns this MS. to the end of the 14th century. A reader's note on the last fol. is dated A. M. 1066 = A. D. 1350. The title runs: 'In the Name of the Father . . . the History of our father, the great Pachomius, the saintly, and his favourite disciple, Theodore, the beloved.' Cf. the title of Am., where the latter is not mentioned. The limits of this recension are practically coterminous with those of AS. + Par. (s. the Table, p. 189). It is indeed a direct translation from the Greek, as we learn from the subscriptions to the MSS. in Cairo⁴; and confirmation of their statements may be had from many of the personal and place-names, where the transcription often reproduces even the Greek case-endings (*e.g.* in § 3 *بحوميا* voc.,

¹ The main argument against this now generally accepted view (*e.g.* Butler, *Laus. Hist.* ii. 206) is of course its inherent improbability. Despite Prof. Ladeuze's ingenious marshalling of reasons why the Life should have been first composed in Greek, one cannot but feel that such a literary product, in such a time and place, is scarcely credible. (Cf. C. H. Turner, in *J. Th. St.* vi. 324.)

² Hence there might be instances of mistranslations which have resulted in obscure or improbable readings in the Greek. One case of probable misunderstanding of the Coptic appears to me to be the simile of the devil, bound and placed under foot *ὡς στροβίλιον* (Par. § 4 = Nau A § 15). I suggest that the Coptic here read *ⲭⲁⲁⲛⲉ* *enemy*, which the translator mistook for *ⲭⲁⲁⲛ* *sparrow*. The corresponding AS. § 67 has *θηρίον*,

but Am. 531, 9, in paraphrasing that (and translating probably the missing parallel from SaX), has *enemy*. As to *στροβίλιον*, cf. Jerome's comment on Eccles. xii. 4, *nunquam passerem in malam partem legisse me novi*, PL. 23, 1109. But v. Par. § 26, where the word is scarcely open to the explanation here offered.

³ Ladeuze 43, 44, quotes Tillemont to like effect, but criticizes his remarks. The late E. A. Sophocles (*Lexicon*, List of Authors) appears to have taken the Greek for a 'barbarous translation'. If the much needed revision of the edition of AS. be ever undertaken, we shall learn how far the Bollandists adhered to one MS., how far they compiled their text (v. Nau, 409 n.).

⁴ V. description of Ac.

§ 7 صورن acc., § 20 تستيرون gen. pl., *ib.* سيينس gen., § 38 بلامنس gen., § 68 شاناسات for شينوفسكيا, اخميم for بانوس, برونوج for نظريات) while discarding those forms usual in the parallel texts of Coptic origin (شاناسات for شينوفسكيا, اخميم for بانوس, برونوج for نظريات). Of features positively significant of a non-Coptic origin, the most noteworthy is the transmutation of the date of Pachomius' death, 14th Pachôns, into its Syrian (or ? Melkite) equivalent, 15th Iyâr, and similarly that of Theodore from 2nd Pachôns to 16th Iyâr; further, the fantastical 'Coptic' etymology of the name Panopolis,¹ and perhaps such omissions as that of the local names in § 52 (fol. 188 b).

The precise relationship between this and the various Greek recensions could only be ascertained by a series of comparisons far more systematic than I have undertaken. This much however may be said: that Ap. is a patchwork of (1) a version following closely AS.+Par.,² (2) another, once substantially identical with Am., but since provided with stylistic embellishments—here a further epithet or synonym, there a longer phrase³—and (3) independent alterations or additions, sometimes of considerable length. Of these elements (1) is represented, for example, in §§ 1-19, with the exception of §§ 7, 15 (partly), again in §§ 22-25; (2) in §§ 35, 71-96 and in the sections taken from Par. As examples of (3) we may cite (a) many additional biblical quotations, throughout the whole text; (b) several homiletic developments, e.g. in §§ 11, 12, 24, 31, 46, 49, Par. 6, 22, this last of over 7 pages; (c) additions or changes in detail, presumably due to the translator, e.g. § 2 Abyssinia the scene of P.'s military service; §§ 4, 25 P. and Theodore both tonsured; § 22 P.'s sister writes to him, asking to see him (the whole section is peculiar); § 36 after *Υἱὸν τοῦ Θεοῦ*, reference to the Ode of Habakkuk, which, if the wise man meditate, he may dispense with the rest of the Prophets; § 39² P. asks water to wash his hands, lest he defile the book he reads; Par. 5 'Permit us to bury him, lest the jackals devour him'; Par. 6 begins with P.'s question, 'Have ye yet more words and blame? They answered, No'⁴; Par. 26 P. exorcises the phantom with a charm⁵; Par. 12 P. in his reply quotes 'a sage'⁶; § 62 (?) referring to P.'s innumerable virtues, 'Who may number the flowers of the desert or the waves of the sea?'; § 65 subsequently P. gave to some the interpretation of his vision, 'and what I long after heard from them I tell to you'; § 72 P. says his monasteries have 7,000 monks.⁷ Further, certain additions

¹ Fol. 186, 13 (§ 51²) *الذی هو اسم الزيتون* بالغة القبطية.

² An instructive specimen of their combination is §§ 66, 67 (ff. 121-129 b). Practically all of AS. and of Par. 2, 3, 4 is included, but the narrative is made up of regularly alternating sections from these two sources.

³ Often with the object of effecting a rhyme (cf. description of Ac.).

⁴ So too in Par. 16. *Cf.* Nau A (*Patr. Or.* iv. 443).

⁵ Fol. 167, 7. Begins *يا لشركم الذی لا ینام وقتالکم الذی ما یکل ونسام*.

⁶ Fol. 179, 11 *بعض الحكماء*, 'Whoso setteth fire and water in a vessel without understanding hath done so in madness.'

⁷ *Cf.* Am. 380, Ladeuze 204.

would seem to aim at exalting the monastic dignity: § 25 Pekusius first asks P.'s leave to introduce Theodore; § 49 Theodore, before preaching, begs P.'s blessing; Par. 5 the funeral procession reverently salutes P. and takes his blessing; § 50² Petronius, on arrival, performs the humblest menial service during three years (*quot. Mat. vii. 14*); § 51¹ the bishop's deference to P., as if he had been his disciple. Of sheer misunderstandings we may note the name 'Archelaus', given to the anonymous brother in § 42² and originating presumably in the words ἀρχαίω ἀδελφῷ.

As is natural in a recension of non-Coptic origin, Ap. shows none of those additional passages which make up so much of Am. (*i. e.* those in Butler's table without Greek, though often with Coptic, equivalents), excepting where taken from the *Laus. Hist.* (*viz.* Am. 366-9, 377, 382-4) and the two anecdotes on Am. 641,¹ which figure in Nau D (*v. Patr. Or. iv. 509, 43*) and are, here as there, followed by the passage *l. c.* 510, 6, ending with Gal. ii. 2.² Indeed a number of the minor peculiarities which differentiate the texts printed or analysed by Nau from those of AS. and Par. reappear in Ap., which likewise has not a few features in common with the pseudo-metaphrastic text of Surius. The following references will suffice to confirm the former statement: Par. 6 ends in Ap. as in Nau D (*l. c.* 440); § 50² Ap. more like Nau D than AS., but much longer; § 52 Ap. = Nau D in certain details, but is longer; § 53 Ap. = Nau D in ref. to πορνεία (*l. c.* 507, 27); § 55² Ap. has συγχωροῦνται κτλ., as in Nau D; § 57 Ap. has τὰ τοῦ πνεύματος; § 58 Ap. = Nau D in omitting 2nd section (AS. καὶ πολλάκις), reading ἐπακούετε—Θεοῦ and in 3rd section οὐ μόνον—ἀμαρτία; § 71 last two lines *om.* Ap. and Nau D. Thenceforth Nau D as well as Ap. generally = Am.

As regards sequence of the paragraphs in Ap., it will be seen from the table, p. 191, that there is an undeniable similarity between their grouping here and in Ac., while in several of the other texts groups appear, identically composed with those in Ap., though at relatively different intervals.

THE CAIRO EDITION (= Ac.).

This print, edited in 1891 by the hegumenus of the monastery of El-Baramûs for the Coptic Orthodox Educational Society in Cairo,³ professes (*s. Preface*) to be reproduced unaltered [from the MS.], so far as the sense remained intelligible. Nothing is said as to sources; but from the colophon in a modern copy in the

¹ A Boh. version of the 2nd in Br. Mus. no. 915.

² Instead of being direct translations from AS., the additions in Am. 'from another copy' (Am. 599) must now appear more likely to have come from Ap. (fol. 76a), which text contains more over the other passages regarded as directly from AS. (*v. Ladeuze p. 60*).

³ كتاب القديس انبا باخوميوس
نقحه . . . القمص عبد المسيح المسعودى . طبع
على نفقة جمعية التعليم المسيحى الارثوذكسية
بالقاهرة ١٨٩١

Patriarchal Library, very kindly communicated by Marcus Bey Simaika, we learn that the print was made from it. My informant tells me that the original of this copy (as well as of another in the same library, which expressly states as much) was a MS. in Deir Abû Maḳâr, dated A.M. 975 = A.D. 1251 (*sic*). A third copy of this is, I am further informed, at Deir el-Moḥarraḳ and was made in A.D. 1842. Now this last copy bears the important statement (copied for me by Simaika Bey) that the old MS. at Abû Maḳâr was 'translated from the Greek into the Arabic in the handwriting of one of the Greek Melkites, named John, son of Metri, son of Ḥamzah, in Cairo.' Apparently therefore the date of the MS. is that of the translation itself, which was made only in the 13th century; and if so, we further obtain a *terminus ante quem* for the writing of Ap. The scribe of the Patriarch's copy whence the print was made further observes that from the latter many clauses in rhymed prose (الكلم المسجع) have been omitted, while, at the same time, such of the more important dates have been inserted as the editor was able to ascertain.²

The text as printed is, like Ap., a mixture of the two recensions: the majority of its sections show the same version of AS. + Par. as Ap., and in all but identical wording, while a lesser number agree with Am., though often with modifications in phraseology. But, beyond this, the compiler of Ac. has made a large selection from those independent additions of Am. which Ap. discards (*e.g.g.* Ac. p. 8 has Am. 348 *inf.*, p. 29 Am. 390, p. 33 Am. 406, p. 37 Am. do., p. 61 *inf.* Am. 432, p. 65 Am. 562, p. 80 Am. 502, pp. 89-91 Am. 509-18, p. 112 Am. 435, p. 126 Am. 448, p. 136 Am. 591), while in a few cases omitting passages to be found in Ap. (conspicuously that from *Laus. Hist.* = Am. 366 ff., § 27¹ and Par. 32 + § 40¹). There remain, as elements peculiar to Ac., besides a homiletic development of § 71 (p. 131) and a short apophthegm (p. 163),³ a long section consisting of excerpts from P.'s sermons (pp. 115, 2-121, 7). Their Sa. original is to be found in Br. Mus. Or. 7024, ff. 18-49 b, while short extracts, partly identical with these, are in Arabic in Or. 4523 (*v.* below), f. 182b ff.⁴ For the sequence of paragraphs, *v.* the table, p. 191. How far this is the arrangement of the modern editor it is impossible at present to ascertain.

¹ بخط احد الاروام الملكية اسمه جونته بن متري بن حمزة بمحرسة مصر.

² These occur on pp. 4, 8, 12, 141, 168 of the edition. The Coptic month-names are of course here employed; *cf.* Ap.

³ 'By what road can a man expel Satan from within him?' Theodore replies that, as a guest cannot be expelled except his belongings be first put without, so only by first casting forth the vices, can Satan be himself expelled.

⁴ Sa. is about to be published by Dr. Budge. It is entitled: '*An Exhortation (κατήχησις) pronounced by . . . Apa Pahom̄, concerning a brother that had been wroth, being one of the time of Apa Ebōnh, who had brought him to Tabennise.*' Ebōnh is presumably the abbot of Shenēsēt (§ 35). *Cf.* perhaps Br. Mus. no. 268. It may be noted here that, among these extracts added after the text in Or. 4523, there is one (f. 185) from the Life of Herminus (= Paris 148 f. 320 *inf.* *Cf.* No. 27 above).

AMÉLÉNEAU'S TEXT, *Musée Guimet* xvii. 337 (= Am.).

It is not necessary to describe afresh this recension. Of the four MSS. available to me only that at Göttingen (Universitätsbibliothek, Nr. 116, here G) is of any antiquity; it is assigned to the 16th century.¹ The others are all modern copies, the age of whose originals I do not know. M. Amélineau says (*Introd.* liv, lvi) that he had at his disposal copies of three practically identical MSS., in Luxor, El-Moħarraħ, and the Patriarchate, but that his text and translation were made from the last of these. Confronting this statement with Simaika Bey's information (*v.* above), it would appear that the Patriarchate (if not El-Moħarraħ also) possesses copies both of the Ap. and Am. recensions. The MS. which M. Amélineau printed is now Or. 4523 of the British Museum (A.D. 1816), his other two being Nos. 4783 and 4784 (A.D. 1886 and 1839 respectively) of the Bibliothèque Nationale. And yet it is difficult to believe that the translation was indeed made, as one would gather from the author's words (*Introd.* liv), strictly upon his printed text.² Wide divergence in detail between them is incessant, and often enough it is possible, by reference to the Am. sections in Ap. and Ac., to account for the discrepancy (*e.gg.* Am. 595 '... dont Dieu l'avait sauvé,' *cf.* Ac. 137, 20; Am. 699 'Une certaine nuit . . .', *cf.* Ac. 166, 18; Am. 413 'Quand on eut préparé . . .', *cf.* Ac. 51, 8; Am. 418 '... près de moi', *cf.* Ac. 53, 20; Am. *ib.* '... Satan qui se montre', *cf.* Ac. *ib.*, 23). The translation in such cases clearly follows the readings of a second MS., more closely related to that whence Ac. (and doubtless Ap.) derived its Am. sections.

As regards the older MS. G, its text is not seldom preferable to that of the printed Am. and agrees occasionally with Ac. Its chief interest however lies in its length as compared with that of Am. For, while containing nothing not found in Am., it omits the incident of Hieracapollo (Am. 365),³ the passage from the *Laus. Hist.* (Am. 366-9), two other passages (Am. 373, *ult.*-380, 6 and 382, 6-384, 6) and, finally, the long section consisting mainly of Par. (Am. 599, 7-644, 5).⁴ The text ends with the death of P., thus, so far as I know, alone of the MSS. of this recension, justifying its title, which in all copies is practically the same as that printed Am. 337 (*cf.* above, title of Ap.).

It may be doubted whether comparative study of the Coptic materials can ever attain to distinguishing among the sources whence Am. was compiled. Help towards such an object might at any rate be had from a tabulation of the Arabic forms under which the commoner personal and place-names appear. It would, I think, then be

¹ Flemming in *Vers. d. Hss. im Preuss. Staate* i. (3), 373.

² In order to be sure that no other of the three MSS. would account for the peculiarities of the translation, I have collated a number of passages of the latter with each of them. They agree in differing constantly from it.

³ Otherwise omitted only by Bo. Av.

⁴ The connecting link reads as follows (G. **ⲕⲏⲏ** b), after 'Ainsi faisait notre père [P., *sic*], 'And when he had said this to the brethren, and he lying sick', 'il resta trois jours &c.'

found that *Tabennése* and *Pbow*¹ occur as طبناسين and بانوا in both the earliest and latest portions of the text, while in the intermediate sections² they are written ادفوا and دوناسة. So too *Cornelius* is قرناليا in its earlier and later occurrences, ادفوا and دوناسة. The name *Pachomius* offers more confusing evidence; for the form قرناليوس (or باخوميوس), far less common here than the native باخوم—it occurs only 19 times—is found generally in close proximity to the other, sometimes in the selfsame section.³ The Greek form does not occur between pp. 380 and 600; 14 of the instances are between p. 600 and the end.

It may be noted here that, while Amélineau supposes the 13th-14th century as a probable date for the execution of this translation, Casanova considers that its linguistic character points rather to the tenth.⁴

From some form of Am. is clearly derived the compressed biography of the *Synaxarium* (14 Bashans): cf. the forms of place-names, reference to P.'s objection to ordained monks (cf. Am. 372), his vision of heaven and hell (Am. 547 ff.), and to his forty years (*sic*) as head of the congregation (Am. 650). Only Athanasius' use of Lu. vi. 48, in praising P.'s institution, does not appear to come from known texts.

VATICAN, Cod. arab. 172, foll. 1-98 b (= Av.).

This MS. is dated A.M. 1061 = A.D. 1345. We have here a text of an entirely different type from those already described and one, to all interested in the reconstruction of the Coptic Lives, of far greater importance. Indeed for that purpose Ap. + Ac. are practically negligible, except in so far as their recension affords further testimony to the text of Am. The first 9 leaves of the MS. were unfortunately long ago lost and replaced by a hand probably not much younger than the original scribe's,⁵ but from a quite incongruous source, namely the recension Ap.⁶ The last words written by this second scribe (fol. 9 b *ult.*) are the first of § 5 and correspond to Ap. f. 15, 5. They are 'And on a certain day', and they are followed in Ap. (and Ac.) immediately by 'there came to them a certain one of the monkish brethren, visiting them; and this brother had been conquered by pride and self-conceit'. But in Av. the two recensions are clumsily pieced together as follows: (f. 9 b) 'And once on a time, (f. 10) in the morning, and they working at their handiwork and repeating by heart (the Scriptures), a brother knocked at the door who dwelt near them.' The preceding context, identical in Ap. and Av., makes it practically certain that the sequel too should have been identical; whereas, with our return to the original scribe, the narrative, forsaking Ap., proceeds as in Bo. (18) and Am. (353).

¹ Sa. I (*v.* p. 183 *below*) uses the form *Pbau*. Cf. the two Greek forms Πββου and Παβαυ (Παβῶ).

² Respectively pp. 380-595 and 384-639.

³ On pp. 380, 632-3, 668, 699. It may be noted that the sections of Ac. coinciding with Am. constantly prefer the Greek to the native form.

⁴ *Bull. Instit. Franç.* i. 19, 20.

⁵ So Prof. Guidi, who kindly examined these folios for me.

⁶ The opening passage in Ac., on the contrary, belongs to the Am. recension.

With the exception, then, of the extraneous title and opening sections (§§ 1-4), we have in Av. a complete, uninterrupted text, closing with P.'s death—a limit which further demonstrates the incongruity of the title transferred here from Ap. Yet the abruptness of the ending (f. 98 b), '... lest he should fall into bodily weakness (which would have been) contrary to His will' (cf. Am. 650, 3), may point to Av. being but the translation of a first volume, the sequel to which would, like certain of the Coptic Lives, have carried on the story beyond the death of Theodore. Now this abrupt ending happens to coincide exactly with that of an excerpt from the Life in a Sa. anthology of various popular writers,¹ the MS. of which is already known by its extracts from P.'s sermons (= *Miss.* 612-616). The passage here in question is in Paris 129¹³, 43 (paged ٩٤, ٩٤) and corresponds to Am. 649 *infra*-650, 3. Hence we may assume that one Sa. version did in fact end just as does Av. Moreover the subscription² to the excerpt is of some interest; for after *A portion* (μέρος) *from the Life* (βίος) *of our father Pahôm*, we read *Apâ Theodoros, the archimandrite of Tabennêse*, which is proof that in the 11th century at any rate (for that is doubtless the date of the MS.), one Sa. version of the Life was attributed to Theodore himself.³ Indeed the colophon of Av. (fol. 98 b) refers to the work as a Discourse or Encomium,⁴ and P. is, in the course of the narrative, often called *my father*, *Apâ P.*, instead of the elsewhere usual *our father*. However, in face of the unvarying reference to Theodore in the 3rd person, these arguments cannot have much weight.

To judge from the identity in sequence between Av. and Bo. up to the point where the latter breaks off (Bo. 214), it may be assumed that what is thereafter lost of P.'s Life followed a course parallel with the remainder of Av. (*i.e.* from f. 88, 5 ظهر له ملاك). Turning now for parallel texts to Am., we find the following correspondence: Av. ff. 88, 5-98 b, 2 = Am. 562, 7-564, 8, 542, 1-548, 5, 643 *infra* (only approximate), 596, 5-599, 7, 596, 9-597, 2, 644, 7-650, 3. But though parallel here in matter, details of narrative and phraseology differ widely; and this is true of Av. and Am. as a whole. I have collated many parallel passages and found nowhere more than a transient identity: a relationship about as close—and this was indeed to be expected—as that between Bo. and Am.

For, at first sight, Av. might be taken for a translation of Bo.: the sequence of paragraphs is identical, and identical too is much of the phraseology, down often to

¹ Besides Pachomius and Athanasius, other foll. (Paris 131¹, 66, 87) have extracts from John of Hermopolis, Severus and Epiphanius; possibly too from *Acta* (Claudius, Paris 129¹⁶, 43).

² *V. Br. Mus.* no. 184, note. That this is the subscription and not the title is clear from the succeeding piece, headed *Likewise* (ὁμοίως) *upon the great Antonius, the anchorite*, the text of which is by *me Athanasius*, and is closed by the

words *Apâ Athanasius, the archbishop of Rakote*; then follows an account of Anthony's death, headed *Likewise upon the death of &c.*

³ Prof. Lefort had arrived at the same conclusions from these facts (Letter of 12. II. 1911).

⁴ *ميمير القديس انبا نخوم*. But *ميمير* is not an uncommon title where the work is merely narrative and biographical: e.g. Bodd. Hunt. 470 (Mart. Pshai and Peter), Paris 148 (Life of Herminos).

the closest details of wording. Yet a comparison with Sa. shows indisputably that it, and not Bo., was the source translated. I have collated them through all passages where the three texts are extant, and have found that, in an overwhelming majority of places—some 140 against 30—Av. agrees with Sa. rather than with Bo. The following examples will illustrate their interrelationship¹ :—

I.

Bohairic (<i>Mus. Guim.</i> 91)	Sa'idic (<i>Mus. Guim.</i> 318)	Av. fol. 41
avec joie	<i>om.</i>	= Sa.
= Sa.	et toi vieillard	+ that art above the well
dans les saints	<i>om.</i>	= Sa.
en présence de tous les frères	<i>om.</i>	= Sa.
les saintes Écritures	<i>om.</i>	= Sa.
terrible	glorieuse	= Bo.
pleuraient &c.	couverts &c.	= Bo.
communauté	319 faisceau	41 b = Sa.
sortir	= Bo.	be delivered
fosse	falaise	= Bo.
je pense	<i>om.</i>	= Bo.
<i>om.</i>	de sorte . . . la mort	= Sa.
<i>om.</i>	continuèrent	= Bo.
arrivés	où il arriva (<i>sic leg.</i>)	= Sa.
à la barque (2 ^o)	= Bo.	<i>om.</i>
près de	<i>om.</i>	= Bo.
tous	<i>om.</i>	= Sa.
envoya (ⲟⲩⲱⲣⲏ)	envoya (ⲁⲉⲩ)	said to (? Sa. misunderstood)
94 dans ta cellule	<i>om.</i>	= Sa.
de l'esprit	320 des esprits	42 = Sa.
<i>om. (sic leg.)</i>	(fit manger) le frère	= Sa.
ordonnait (<i>sic leg.</i>)	r'eût dit	= Sa. (<i>om. dative</i>)
<i>om.</i>	ô mon père	= Sa.
lui dit aussi (<i>sic leg.</i>)	aussi dit	= Sa.
Je sais que	= Bo.	<i>om.</i>
sagesse, longanimité	patience, sagesse	= Sa.
à tous &c.	Et nous . . . arrivés	= Sa.
95 démon, démon	321 un, un autre	= Sa.
en tout ce qu'il fait	entoutce qui est à lui (<i>sic leg.</i>)	= Sa.
vers le Seigneur	<i>om.</i>	= Sa.
<i>om.</i>	aussitôt	= Sa.
dit	répondit	42 b = Sa.
promptement, beaucoup	<i>om.</i>	= Sa.

¹ In these illustrative passages *all* variant places are, of course, recorded.

Bohairic (<i>Mus. Guim.</i> 91)	Sa'idic (<i>Mus. Guim.</i> 318)	Av. fol. 41
96 si quelqu'un l'ennemi <i>om.</i> inspirant . . . âmes en dessus de la barque Le lendemain &c.	322 si un homme (<i>sic leg.</i>) = Bo. comme assis sur un trône <i>om.</i> l'endroit . . . abordé et ensuite &c.	= Sa. the lord (? of the house) = Sa. concerning their salva- tion (<i>cf.</i> Bo.) beside the boat = Sa.

II.

Bohairic (<i>Mus. Guim.</i> 119)	Sa'idic (<i>Miss.fr.</i> 547)	Av. fol. 51 b
120 aussitôt il n'y avait . . . deux <i>om.</i> sa main (<i>sic leg.</i>) <i>om.</i> Aussitôt à Dieu disant et avec larmes Seigneur [notre] Dieu ta . . . sur nous fût rendu à lui avant sa mort A l'heure du soir à Timouschons le frère 121 <i>om.</i> <i>om.</i> Nous . . . baptiser lui révéla de la part du Seigneur conduite (<i>ἀναστροφή</i>) pour le conduire à Dieu s'il . . . vertus 122 Dieu envoyait <i>om.</i> <i>om.</i> puissances ordre <i>om.</i>	= Bo. à cette heure . . . seulement Levons-nous ses mains disant Sur-le-champ au Seigneur ils . . . firent prières <i>om.</i> <i>om.</i> sa . . . sur eux 548 l'eût [vu] <i>om.</i> Mais après l'heure du soir (<i>sic leg.</i>) au couvent <i>om.</i> et lorsque . . . , aussitôt <i>om.</i> 549 Nous . . . prêtre leur révéla <i>om.</i> = Bo. <i>om.</i> si c'est . . . conduite (2°) le Seigneur aillent avec légèreté magistrature évidente = Bo. volonté sans acception de personnes	<i>om.</i> alone (<i>pl.</i>) = Sa. = Bo. = Sa. <i>om.</i> = Sa. = Sa. = Sa. = Sa. = Sa. = Sa. = Sa. = Sa. (literally) = Sa. + Bo. = Sa. = Bo. 52 the holy (40 days) = Sa. = Sa. = Sa. = Sa. dignity (<i>دignity</i>) = Sa. And if his deeds be small = Sa. = Sa. = Sa. = Sa. = Sa. 52 b angels = Sa. = Sa.

III.

Bohairic (<i>Mus. Guim.</i> 175)	Sa'idic (<i>Zoega</i> cccix)	Av. fol. 72 <i>ult.</i>
et qu'ils reçussent la vie éternelle	even as he that asked the Saviour, saying, What shall I do &c.	= Sa.
176 vains	<i>om.</i>	= Sa.
le besoin du corps	the cares of their maintenance	= Sa.
volonté de Dieu	will of Him that created them	of God that created them
qu'ils fussent . . . éternel	and be saved	<i>om.</i>
<i>om. (sic leg.)</i>	Likewise too (he prayed)	= Sa.
se trouvaient dans	remain complacently in	= Sa.
parce que . . . égarés	<i>om.</i>	= Sa.
qu'ils se connaissent (<i>sic leg.</i>) . . . temps	that they should know . . . worthy of life	= Sa.
ainsi, il fait que	and all the other created-things that He hath created for their satisfaction	= Sa.
pendant le jour	daily	= Sa.
afin . . . besoin	<i>om.</i>	= Sa.
nous	<i>om.</i>	= Sa.
<i>om.</i>	which He hath fixed for them	= Sa.
177 que l'on sème dans les champs	which He hath made on their behalf	73 b <i>om.</i>

As a further illustration we may take the passage §§ 26-34, where Sa. chances to be available in two decidedly, if slightly, differing forms.¹ A comparison in their variant places of these two and Bo. with Av. shows, as before, a large preponderance of agreements between Av. and Sa. :—

Av. and both Sa.	agree	58 times
Av. and Sa. 1	"	8 "
Av. and Sa. 1 + Bo.	"	13 "
Av. and Sa. 5	"	6 "
Av. and Sa. 5 + Bo.	"	16 "
Av. and Bo.	"	5 "
Av. against all ²	"	34 "

If it has been sufficiently demonstrated that Av. is translated from Sa., it yet remains to decide which version of that recension was used. The solution of this question involves a comparative examination of all the Sa. material with Av. such as I have not undertaken. In the case of the passage last analysed the claims of the two Sa. versions represented are practically equal; for another, still more fragmentary and

¹ *Miss.* 800-810, here called Sa. 1 (= Mingarelli *Cod.* ix), and *Miss.* 521-534, here Sa. 5.

² Including of course mere omissions.

only partially parallel Sa. version (Brit. Mus. no. 342) the terms of comparison must be different, for here Bo. is wanting. Pp. π-ππ of this Sa. correspond to Am. 542-544 and Av. ff. 89-91; there are some 30 variant places, whereof 20 show agreement between Av. and Sa., 7 between Av. and Am., 3 between Sa. and Am., Av. being independent.¹ As regards the relation of Av. to the other Copto-Arabic text, Am., their paragraph-sequence will, of course, differ, since that of the former coincides with Bo. (*v.* Table, p. 191); while the collation of a number of passages—among them those where no Bo. is extant—has shown that they diverge widely, in detail of phrasing, even where not in the construction of the narrative.

Testimony to the Sa'īdic origin of Av. could however be had without recourse to comparative methods such as the above. The proper and place-names, to begin with, are, in cases where the Arabic transcript might be ambiguous, generally added (interlined) in Coptic. Of 21 such names, it is true that the majority are not such as to show forms distinctively Sa'īdic. πεσωϣ (*sic*) Av. 17 b, for instance, persists in Bo. 44, 48, beside the true πεσωϣ, *ib.* 32. But ϣεντασε Av. 16 b (Bo. πϣεντανστ), τβακωτ Av. 17 b (Bo. εβακατ), πποϣα Av. 35 b (Bo. φποϣα), πϣηπαλαρε *ib.* (Bo. πϣηπαλαρι)² and †αογε Av. 65 b (Bo. †τογιη) speak clearly enough.³ Then there is a word of frequent occurrence throughout the text which alone goes far to support the claim we make. 'Monastery' is, in Bo. with rare exceptions, represented by μωνη (μονή). This corresponds normally to Sa. زعمتة⁴ and in Am. to دير. So too in Av., this last is the usual Arabic equivalent. However, in 11 cases⁵ زعمتة is simply transcribed هنادة (هنادتين, هنادات). But زعمتة is a word unknown so far in Bohairic literature. In this Arabic form, it is to be met only as a place-name⁶: the dictionaries do not record it.

It is probable moreover that careful examination of the text would reveal unintelligible or questionable readings explicable only when retranslated into Sa'īdic. I am only able to point to one undoubted case: Sa. (*Miss.* 526, 2) αϣρων ερωϣ 'he approached him' = Bo. 62, ι εταϣζοντη εζοτη 'when he approached' = Av.

¹ One other independent reading of Av. (90 b) الأودية, where Am. 544, 7 المواضع, Sa. ππ πτογενη, might be due to resemblance in sound between the Arabic words, though neither represents the Coptic accurately.

² Prof. Mallon confirms this reading, but doubtless Sa. is correct; *v.* Griffith, *AZ.* xxxviii. 88.

³ Conversely in Bo. εβωαε, πεσωϣ, φβωαϣ (*cf.* φβωαϣ), τσαμπε confirm the Sa. origin of that version. The remaining Coptic glosses of interest in Av. are: ϣενεσнт, εϣωαε 31 b, πτω 32 b, ϣεντεϣω 35 b, ταμαγο (= [α]παμαγο) 43 b, also μαω, μαγω *ib.*, πατλοε

57 (*v.* Bo. 133), φμωηη 95 b (*cf.* πποϣα), ϣορσεσιος 96, σαμπε 96 b (*cf.* τσαμπε).

⁴ *E. gg.* Bo. 30, 57, 61, 71, 101, corresponding to Sa. *Miss.* 543, 522, 525, 533, *M. Guim.* 326.

⁵ Av. foll. 22 b, 35 b, 36, 37 a, b, 51 b, 52, 54, 66 b, always = Bo. μωνη. Once, 32 b = Sa. (*Miss.* 535) σοοϣε.

⁶ Abū Sāliḥ 89a gives a monastery so named at Rifaḥ, S. of Sūt, while in *Synax.*, 21 Hatūr (Basset ii. 322, Forget i. 305), it is the name of one at any rate close by Sūt, presumably the same. The same too probably is 'the زعمتة of Sūt' in the colophons Zoega 453 and Paris 132¹, 67, though this is hardly a true place-name.

f. 28, 10 اوامد 'he bade him', the translator mistaking Sa. εων 'approach' for εων 'bid', a mistake impossible if his original had been Bo., since there the two words are different. That the right meaning here is 'approach' is proved by AS. § 29, *πλησιύσας*. Perhaps the following also is an error of like origin: Sa. 528, 2 εϕϰοογ 'he sent' = Bo. 64, 8 εϕογωρη = Av. f. 29, 6 فقا 'he said', reading apparently Sa., further conclusions might doubtless be drawn from the numerous corrections in Av., made, with scarcely an exception, by the original scribe, in the actual course of writing. That these are not subsequent alterations is clear; for, in some instances, a word but half written is cancelled and immediately followed by the correction or preferable alternative, e.g. f. 95b, 4 بعنون was begun, but altered to بعنون. This would seem to point to Av. being, not a copy from another Arabic MS., but the original holograph of the translator, written directly from the Coptic before him.¹ The nature of many of the alterations—different readings generally,² seldom mere errors corrected—may point to the text being the result of an eclectic process, the translator having perhaps drawn upon more than one of the Coptic versions.

THE SA'IDIC RECENSIONS.

The prospect of an exhaustive edition of all the Coptic recensions by Professor Théodore Lefort relieves me of the necessity of more than a short description of the MSS. Professor Lefort has expended much labour upon the disentanglement of their mutual relationships; we may therefore leave to him the statement and solution of the various problems involved.

Besides our two new papyri (Nos. 24 and 25 above), fragments are known of six parchment MSS. preserving parts of the Lives.

1 (Lefort No. 4). The Life of P. alone. The script of this MS.³ is of about the 12th century: facsimile, Mingarelli p. 223, no. 9. Its fragments are:—

Paris 129¹² ff. 45, 46 = *Mus. Guim.* 314 pp. ζ-ī = § 2.

„ „ f. 60 = *Miss.* 537 § 4.

Venice (Ming. no. 9) = *Miss.* 800 πδ-ϰϰ = §§ 27²-33³, cf. *Miss.* 522.

Paris 129¹² f. 47 ϣϣ, ϣϣ (communicated by Prof. Lefort).

¹ The frequent Coptic transcripts of names (v. above) may testify to this.

² E.g. Av. 14, 9 تعرق altered to تصير = Sa. (Paris 129¹², 11) ععد 'were drenched (with blood)'; Bo. wanting; cf. Am. 361, 2. Av. 18 b, 8 ليهي altered to ليهتموا, Bo. 35, 4 has both. Av. 21 b, 15 لدات الاطعمة, first word cancelled, as τροφή had been mistaken for τρυφή, v. Bo. 46, 11. Av. 62, 13 تمتحنه altered to تتميز = Bo. 148, 10

ερακρηνη. Av. 69 b, 5 وعند ما ارادوا ان و برسوا الى البر ليطلعوا الى الاسكندرية وفي كل ترة يريدوا يصعدوا الى البر في حال مضيهم الى الا Sa. being here lost.

³ The same as that of Zoega cxcii, cxxiii** (Shenoute).

Vienna, Hofbibl.	= Wessely, <i>Stud.</i> xi, no. 112 a, b	pp. $\overline{\rho\iota\alpha}$, $\overline{\rho\iota\beta}$	= §§ 52, 35 ² .
"	"	"	"
Paris 129 ¹² ff. 48-54	= <i>Mus. Guim.</i> 317	112 c, d $\overline{\rho\kappa\zeta}$, $\overline{\rho\kappa\eta}$ $\overline{\rho\kappa\sigma}$ - $\overline{\rho\mu\alpha}$	} = §§ 43-50, 55 ¹ .
" 78 ff. 27-30	= <i>Miss.</i> 547	$\overline{\rho\zeta\epsilon}$ - $\overline{\rho\sigma\delta}$	
Vienna, <i>ut supra</i>	= Wessely, <i>l. c.</i> , 112 e-h	$\overline{\rho\eta\epsilon}$ - $\overline{\rho\eta\sigma}$	= § 60, <i>cf. Miss.</i> 553 <i>inf.</i>

The text corresponds with another Sa. version in three passages, as here indicated; but, so far as extant, it offers no material not to be already found elsewhere.

2 (Lefort No. 2). This would also appear to consist of the Life of P. alone, although, as in the last case, we have only the argument *e silentio* to support the assumption. The MS. may be of the 6th or 7th century: the script much resembles Br. Mus. *Cat.*, pl. 2, no. 971 (datable about 650). Described with extracts, *l. c.*, no. 342. Its text seems to be generally parallel with Am. (*cf.* sequence of sections), though in detail they differ considerably. One of the passages ($\overline{\rho\mu\alpha}$) omitted by Am. (543) reappears in Av. (f. 90, 3-8), and in the same context as here.

3 (Lefort No. 1). Neither is there any evidence here that the MS. included more than the Life of P. The script should be of about the 6th century: facsimile, Hyvernat, *Album*, pl. 2, 2. The two extant fragments are published *Miss.* 538-543 and correspond apparently to §§ 13, 11, 16, though both text and sequence are very different from those of any other recension.

4 (Lefort No. 6). This MS. related solely to Theodore, for on p. $\overline{\rho}$ we see that P. is already dead. The script is of an easily datable type: it must belong to A.D. 1000 or thereabouts: facsimile, Wessely, *Studien* xi, p. 152 (9440). Its fragments are¹:—

Paris 129 ¹² ff. 67+65	= <i>Miss.</i> 560	pp. $\overline{\rho}$, $\overline{\sigma}$	= § 75.
Naples (Zoega clxxv)	= <i>Mus. Guim.</i> 297		= § 77, <i>cf. Miss.</i> 567.
Paris 129 ¹³ f. 54	= <i>Miss.</i> 823		
Berlin, <i>Kopt. Urk.</i> , Nr. 191		$\overline{\rho\zeta}$, $\overline{\rho\eta}$	<i>cf. Miss.</i> 594.
Paris 129 ¹² f. 63	= <i>Miss.</i> 586	$\overline{\lambda\epsilon}$, $\overline{\lambda\sigma}$	= § 81.
Paris 129 ¹² f. 62	= <i>Miss.</i> 584 and <i>Muséon</i> xi. 215	(v. Bo. 238).	
Berlin, Kgl. Bibl., Or. 1607, f. 3		pp. $\overline{\mu\alpha}$, $\overline{\mu\beta}$	= § 84 (?).
Vienna, Hofbibl.	= Wessely, <i>l. c.</i> , no. 111 a, b	$\overline{\mu\epsilon}$, $\overline{\mu\alpha}$	= §§ 82, 83, <i>cf. Miss.</i> 588.
Paris 129 ¹³ f. 60+129 ¹² f. 58		$\overline{\mu\epsilon}$, $\overline{\mu\sigma}$	= § 93 (?).
" 129 ¹² ff. 55-57	= <i>Mus. Guim.</i> 328 <i>ult.</i>	$\overline{\mu\epsilon}$ - $\overline{\mu\eta}$	(v. Bo. in Leipzig, Univ. Bibl., vol. xxv, f. 3).

¹ On this list *cf.* Lefort in *Muséon* xi. 206, to whom the identification of two of the Paris fragments is due.

The three passages here which have parallels in another MS. (Sa. 5) make it probable that the present is but the second volume of the combined Life, since in the parallel MS. they occur midway in the work, which afterwards proceeds with the history of Theodore.

5 (Lefort No. 5). This is the only MS. which unquestionably combined the history of Theodore with that of P. It was written most probably in the 9th century. Facsimiles: Mingarelli p. 30, nos. 7, 8, Cairo, *Catal. Gén.* no. 8016. Its fragments are:—

Paris 129 ¹² f. 11	pp. $\overline{\kappa\theta}$, $\overline{\lambda}$ = § 9.
Naples (Zoega clxxiii) = <i>Mus. Guim.</i> 295	$\overline{\mu\epsilon}$, $\overline{\mu\tau}$ = § 40 ² .
Paris 129 ¹² ff. 18-25 = <i>Miss.</i> 521	$\overline{\xi}$ - $\overline{\sigma\epsilon}$ = §§ 26-35, 51, <i>cf. Miss.</i> 800, Br. Mus. no. 342, p. $\overline{\varphi\epsilon}$.
„ f. 26 = <i>Miss.</i> 545	$\overline{\eta\eta}$, $\overline{\eta\theta}$ = §§ 41, 42.
Brit. Mus. no. 355, f. 1	$\overline{\rho\kappa\tau}$, $\overline{\rho\kappa\alpha}$ (<i>v. Bo.</i> 122), <i>cf. Miss.</i> 549.
Paris 78 f. 40 = <i>Miss.</i> 552	= §§ 61 ² , 56 ¹ , <i>cf. Mus. Guim.</i> 328.
„ 129 ¹² f. 27 = <i>Miss.</i> 553	$\overline{\rho\lambda\theta}$, $\overline{\rho\mu}$ = § 60, <i>cf. Wessely, l.c.</i> 112e, f, g,
„ „ f. 39 = <i>Miss.</i> 555	[$\overline{\rho\mu\theta}$, $\overline{\rho\eta}$] (<i>v. Am.</i> 477).
Brit. Mus. no. 355, f. 2	$\overline{\rho\eta\alpha}$, $\overline{\rho\eta\beta}$ (<i>v. ib.</i> 478).
Paris 129 ¹² f. 28 = <i>Miss.</i> 557	$\overline{\rho\eta\zeta}$, $\overline{\rho\eta\eta}$ = § 66.
Naples (Zoega cccix)	$\overline{\rho\varphi\epsilon}$, $\overline{\rho\varphi\alpha}$ (<i>v. Bo.</i> 175).
Leyden no. 88	$\overline{\epsilon\zeta}$, $\overline{\epsilon\eta}$ (<i>v. Am.</i> 507).
Venice (Ming. no. 7) = <i>Miss.</i> 562	$\overline{\epsilon\eta\zeta}$ - $\overline{\epsilon\theta}$ = § 77, <i>cf. Mus. Guim.</i> 297.
„ (Ming. no. 8) = <i>Miss.</i> 577	$\overline{\epsilon\theta\epsilon}$, $\overline{\epsilon\eta}$ = § 77.
Paris 129 ¹² f. 37 = <i>Miss.</i> 588	= § 83, <i>cf. Wessely, l.c.</i> 111b.
„ „ ff. 29-35 = <i>Miss.</i> 592	$\overline{\tau\alpha}$ - $\overline{\tau\eta\alpha}$ <i>cf. Berlin, Kopt. Urk.</i> Nr. 191.
Brit. Mus. no. 355, f. 3	$\overline{\tau\eta\zeta}$, $\overline{\tau\eta\eta}$
Paris 129 ¹² f. 36 = <i>Miss.</i> 604	$\overline{\tau\eta\alpha}$, $\overline{\tau\eta\beta}$ = § 88.
„ „ f. 38 = <i>Miss.</i> 559	= §§ 94, 95, <i>cf. Wessely, l.c.</i> 111c, d.

To the following fragments I do not venture to assign a sequence:—

Cairo Museum no. 8016 (*v. Am.* 515).

Cairo, a fragment in Patriarch's collection (*v. Bo.* 243-5), *cf. Mus. Guim.* 306-8 and p. $\overline{\rho\zeta\alpha}$ of next MS.

6 (Lefort No. 3). This is the MS. of which the largest number of fragments are extant; but so bad is the state of preservation of many, and so obscure or unfamiliar the contents of others, that the character of the recension is hard to define. Its

most obvious feature is the homiletic element, more or less prominent in the majority of fragments, and consisting of discourses (or prayers), attributed usually to Theodore, but having little or no visible relation to the narrative or indeed to the incidental discourses of the other recensions or versions. It relates the history of both P. and Theodore. The following list gives the paged fragments, in their order of pagination and irrespective of their contents:—

Naples (Zoega ccxcvi, f. 1)	pp. ϩ, ϩ = § 1.
Br. Mus. Or. 6954, 40	$\overline{\alpha\alpha}, \overline{\alpha\alpha} = § 10$ (?).
Berlin, Kgl. Bibl., Or. 1350, f. 1	$\overline{\alpha\zeta}, \overline{\alpha\eta} = § 12$.
Br. Mus. no. 356	$\overline{\eta\theta}, \overline{\zeta}$.
Paris 129 ¹² f. 59 = <i>Miss.</i> 543	$\overline{\zeta\epsilon}, \overline{\zeta\epsilon} = §§ 16, 17$.
Naples (Zoega ccxcvi, f. 2)	$\overline{\zeta\theta}, \overline{\theta}$.
Br. Mus. no. 343, f. 1	$\overline{\theta\epsilon}, \overline{\theta\epsilon}$.
Naples (Zoega ccxcvii, 1 fol.)	$\overline{\rho}, \overline{\rho\alpha}$.
Br. Mus. Or. 6954, 36	$\overline{\rho\eta}, \overline{\rho\theta}$.
Paris 131 ⁸ ff. 29-33	$\overline{\rho\eta\alpha}-\overline{\rho\eta\epsilon}$.
Leyden no. 70	$\overline{\rho\eta\alpha}, \overline{\rho\eta\epsilon}$.
Br. Mus. no. 343, f. 2 (last of qu. $\overline{\eta\epsilon}$)	[$\overline{\rho\eta\eta}, \overline{\rho\eta\theta}$?].
Naples (Zoega ccxcvi, f. 3)	$\overline{\rho\eta\zeta}, \overline{\rho\eta\eta}$.
Paris 131 ⁷ f. 50	$\overline{\rho\zeta}, \overline{\rho\zeta\alpha}$.
Naples (Zoega clxxvii, ff. 1-4) = <i>Mus. Guim.</i> 299	$\overline{\rho\zeta\alpha}, \overline{\rho\theta\alpha}$.
Oxford, Clar. Pr., no. 35 (v. below)	$\overline{\sigma\eta}, \overline{\sigma\theta}$.
Vienna, Hofbibl. = Wessely, <i>Stud.</i> xi, no. 111c, d	$\overline{\sigma\eta\alpha}, \overline{\sigma\eta\epsilon} = §§ 94, 95$, cf. <i>Miss.</i> 559.
Naples (Zoega clxxvii, ff. 5-7) = <i>Mus. Guim.</i> 308-314	$\overline{\sigma\zeta\alpha}-\overline{\sigma\zeta\epsilon} = §§ 80, 96$.
Berlin, Kgl. Bibl., Or. 1350, f. 2	$\overline{\sigma\theta\zeta}, \overline{\sigma\theta\eta}$.
Paris 129 ¹² f. 42 = <i>Miss.</i> 605	$\overline{\tau\eta}, \overline{\tau\eta\alpha}$.

Here follow those fragments which lack pagination, in a sequence, as far as possible, parallel to Bo. or Am. :—

(a) Narrative passages :	
Br. Mus. Or. 6954, 35.	cf. Bo. 184, Am. 500.
Cairo, a fragment in the Patriarch's collection	cf. Bo. 186, Am. 503.
Naples (Zoega ccxcvi, f. 4)	cf. Am. 525.
Br. Mus. no. 343, f. 2	cf. Bo. 260, 276.
Paris 129 ¹² f. 61	

(b) Homiletic passages :

Br. Mus. no. 343, f. 3.

Naples (Zoega ccxcvii, 2 foll.).

Br. Mus. Or. 6954, 2 fragments (the subject is closely related to that of pp. $\overline{\text{cvi}}$, $\overline{\text{cv}}$ above).

Besides these 6 MSS., mention may be made of others relating to the founders of the Pachomian institutions, although they do not contain biographies of them :

a. Paris 129¹⁸ ff. 43, 44 (*v.* above, p. 178). This is an extract from the Life of P., narrating his death and burial. The MS. was written about A.D. 1000.

β. Paris 129¹² ff. 70-72 = *Miss.* 609-611. From an Encomium (?) on P., attributed, no doubt falsely, to Athanasius. The MS. may be of the 11th century.

γ. Paris 129¹² f. 68 = *Miss.* 590 *ult.*, 591. Hand of about the 11th century: facsimile, Cairo, *Catal. Gén.* no. 8017. This leaf is from an anecdote of Horsiesius. The paging in the edition,¹ $\overline{\text{p}07}$, $\overline{\text{p}08}$, shows that, if indeed it is from the same volume as the other extant leaves by this hand,² we may (as M. Amélineau has suggested, *Miss.* 488) have to do with an independent Life of Horsiesius; for the preceding leaves, paged $\overline{\text{08}}$, $\overline{\text{09}}$, $\overline{\text{p}10}$, $\overline{\text{p}11}$, $\overline{\text{p}12}$, all relate to the patriarchs Peter I and Achillas of Alexandria and the suppression of paganism: they have, that is to say, no apparent relation to the Pachomian communities.

δ. Paris 129¹² f. 74 = *Miss.* 812. The hand may be of the 9th century. This small fragment refers indeed to certain of P.'s companions, but it cannot—if we have regard to the other leaves by this hand and their pagination—belong to any of the Lives. The other extant work of the same hand is: Zoega no. ccxxx, Paris 130⁸ ff. 59-74, 130⁴ ff. 131-162. There is nothing in the pagination of these long fragments to forbid their being, together with our leaf, all parts of a single volume. On the leaves from 130⁸ see Leipoldt's observations (*Schenute*, p. 11 n.). The fact that those from 130⁴ are certainly Shenoute's supports his opinion that Zoega's text has at least been edited by that writer.³

ε. This fragment is obviously concerned with P. and his disciples, but its relationship to the Lives is obscure, no such incident being discoverable in any other text. I print it from a copy kindly given me (1899) by Professor Guidi, who says the hand is that of the late E. Teza. The copy offers not the slightest information either as to the MS. copied or the number and pagination of its leaves.

¹ I have not noted any pagination. Possibly it has (as too often) disappeared in binding.

² Cairo no. 8017, Paris 129¹⁸ f. 74, 129¹⁴ ff. 105-108.

³ The title $\overline{\text{ΑΠΑ}}$, without following name, rightly claimed by Leipoldt for Pachomius, is

however applied to other venerable persons besides, e.g. Jeremias of Saqqara (Quibell-Thompson, no. 226, l. 14 n.), Peter of Alexandria (*Texte u. Unt.*, NF. v. 4 b, p. 10), Zoega p. 303, 19, Br. Mus. nos. 691, 597 (?). See also the text here following.

αλληως ον αφ εκот аспωρ ероу ои пезау пау мпмерсепспау жени
 ептапрωме коту жеире поуир поуарме · мпчешѣ анологта пау палип ои
 аскоту мпмершоамт псоп · аспωρ ероу ои пезау пау жени ептапрωме
 коту жеире поуир поуарме · пезау пау мпмершоамт псоп жежеире мпнте
 поуарме · птерецоос пау жежеире мпнте поуарме апаттелос поту рωу
 псωбе ацмооше · птереапа тагоу ероп апхпоуу жеталлоп епечѣωλ · пезау
 палип аспρωмене ппоуте · тмнте поуарме мпнне тсашуе мпе · мппе-
 стернωма мппказ мпампте пезау палип жепѣ еп(п)таиратсооуи¹ мпмер-
 шоамт псоп емпиѣпту етагоу пау перетампатооуи павиам ап рпсеппну
 шазепер · пезали пау жеакпазмип мппепсперма шазепер · палип пшаже
 ептаана тагоуу ероу епталину епцоел палмау апок мппаеѣот коринлиос ·
 пезе апа коринлиос пау жетауепшаже ероп мпперооу ептауѣитк ерра етпе ·
 пезау палип жеамптатауепремнт мпсасаланп ерѣтп² · пезе апа коринлиос пау
 жепетпне шарон рѣωип тагоу шарон · пезау палип жешорп мла ептауит
 ехωу (*sic expl.*).

'And thereafter he turned about² again and came up again to him and said unto him the second time, "The house that the man did build, how many stories hath it?" He was not able to give him account (*ἀπολογία*). Again he turned about the third time and came up to him again and said unto him, "The house that the man did build, how many stories hath it?" He said unto him the third time, "It hath ten stories." When he had said unto him, It hath ten stories, the angel smiled and departed.' When Apa had told it us, we asked him, saying, 'Tell us its meaning.' He said unto us, 'The man is God. The ten stories of the house are the seven heavens, with the firmament (*στερέωμα*) and the earth and hell (*αιετή*).'³ He said unto us, 'Supposing I had been ignorant the third time, not finding what to say unto him, so would ignorance not have ceased from³ the brethren evermore.' We said unto him, 'Thou hast saved us and our seed (*σπέρμα*) for ever.'⁴ These be the words that Apa spake unto me, I being on board the boat with him, I and my father Cornelius. Apa Cornelius said unto him, 'Tell us the words (spoken) on the day when thou wast taken up to heaven.'⁴ He said unto us, 'I have not told you the tenth part of my heart (?)'⁵. Apa Cornelius said unto him, 'That which reacheth (?) = concerneth) us, tell it us.' He said unto them, 'The first place whereunto I was brought (*sic expl.*).

¹ The copy has *επὲ ταί &c.*

² † *πικὸτ* seems equivalent to *κωτε* a little below. Recurs perhaps in Rylands Cat., no. 368. Whether = † *οὔκοτс* (Exod. xxxii. 27 &c.) is doubtful.

³ Cf. this rare use of *κτα* in Acts v. 42 = *παύσθαι*.

⁴ Cf. ? Am. 543.

⁵ *σελεππ* = *ὑποχόνδρια* (or *καρδία*) in 1 Sam. xxxi. 3. Cf. ? *σπλήν*. Seems not impossible here.

TABLE I, SHOWING WHERE THE PARAGRAPHS OF AS. AND PAR. OCCUR IN THE UNPUBLISHED ARABIC TEXTS.

AS., §§	Ap., foll.	Ac., pp.	Av., foll.	AS., §§	Ap., foll.	Ac., pp.	Av., foll.
2	7 b		3 b	38 ¹	98 b	79 (?)	
3	10 a	5	5	38 ²	99 b		36 b
4	11 a	6	6	39 ¹	100 a	88	37 a
5	15 a	10	9 b	39 ²	102 a		
6	17 b	11	11 b	40 ¹	174 a	41	37 b
7	20 a		12 b	40 ²	66 b, 103 a	33	
8	21 a	12	12 a	41	67 a	34	38
9	22 b	13	13 b	42 ¹	70 b	36	38 b
10	24 a		14 b	42 ²			
11	25 b	14	15 a	43	104 a	56	39 b
12	28 b	16	15 b	44	106 b	50	40 b
13	30 b	"	16	45	107 b	"	41
14	32 b	17		46 ¹	108 b	53	41 b
15	34 a		16 b	46 ²	109 b		
16	37 b	18	"	47 ¹	111 a	54	
17	39 a	"	"	47 ²	112 a		42 b
18	39 b	19	17 b	48	113 a	58, 113	42 b <i>ult.</i>
19	42 b	20	18 b	49	115 a	58	44
20 ¹	73 b	43		50 ¹	119 a	60	44 b
20 ²	75 a			50 ²	183 a	122	35
21	76 a	44		51 ¹	184 b	123	33 a, 35 b
22	49 a	24	18 b	51 ²	185 b		33 b
23	54 a	26	21 b	52	188 b	125	35 b
24	56 a	27	20	53	189 b	112	
25	59 b	30	20 b <i>ult.</i> ,	54			
			22 b	55 ¹	190 b	74	45
26	61 b	31	24 b	55 ²			
27 ¹	77 a			56 ¹	192 a	"	45 b
27 ²		87	26	56 ²			
28	78 b	63	26 b	57	194 a	76	47 b, 49
29	80 b	68	28	58 ¹	195 b	126	24 b
30	83 b	64	29	58 ²			48
31		66	30	59 ¹	198 a	128	55
32	88 b	"		59 ²			
33 ¹	65 a	52		60	199 a	129	59 b
33 ²	90 b		30	61 ¹	202 b	71	
34 ¹	92 a	77	30 b	61 ²			45 ^b
34 ²				62	202 a (?)	130 (?)	
35 ¹	47 a	23	31 b	63			
35 ²	93 a	78		64 ¹	206 a	69	63, 74 b
36	94 b	79		64 ²			71 b
37	96 b	79 (?)		65 ¹	207 a	106	75 b

AS., §§	Ap., foll.	Ac., pp.	Av., foll.		AS., §§	Ap., foll.	Ac., pp.	Av., foll.
65 ²			63 b		81	238 a	149	
66	121 a	91			82	239 a	150	
67	125 a	93			83	240 b	151	
68	208 b	132	63 b		84	242 a	152	
69	211 a	133	65		85	244 b	153	
70	213 a	134	68 b		86	246 b	155	
71	215 a	130			87	247 a	"	
72	217 b	136			88	249 a	157	
73	221 a	137	70		89 ¹	251 b		
74	222 b	138	95		90	256 a	160	
75	224 a	140	95 b		91	256 b	161	
76	226 a	142			92	260 b	164	
77	230 a	144			93 ¹	263 b	165	
78	232 a	146			94	266 b		
79	234 a	147			95	268 a	168	
80	236 a	148			96	270 a	169	

Paralipomena.

Par., §§	Ap., foll.	Ac., pp.		Par., §§	Ap., foll.	Ac., pp.
2	121 a	91		20	147 a	
3	125 b	94 (?)		21	148 b	83
4	127 a	"		22	150 b (?)	84 (?)
5	129 b	96		23	155 b	82
6	131 a			24	161 b	103
7	140 a	45		25	164 a	104
8	157 a	101		26	167 b	105
9	158 a	"		27	"	108
10	159 b	102		28	169 a	81
11	160 b	103		29	170 a	109
12	177 a	121		30	171 b	110
13	135 a	98		31	169 b	82
14	136 a	"		32	172 b	
15	136 b	99		33	175 a	107
16	138 a	"		34	180 a	70
17	142 a	46		35	181 a	110
18	144 a	47		36	182 b	111
19	147 a	48				

TABLE II, SHOWING SEQUENCE OF PARAGRAPHS OF AS. AND PAR. IN CERTAIN OF THE RECENSIONS.

Italics here = Paralipomena.

Am.	Bo.	Av.	Ap.	Ac.	Sur.	Nau A.	
1	1	As Bohairic.	1	1	1	1	
2	2		2	2	2	2	
3	3		3	3	3	3	
4	4		4	4	4	4	
5	5		5	5	5	5	
6	6		6	6	6	6	
8	8		7	7	7	13	
7	7		8	8	8	14	
9	9		9	9	9	15	
10	10		10	10	11	16	
11	11		11	11	12	7	
12	12		12	12	13	17-23	
13	13		13	13	14	8	
15	15	14	14	16	9		
16+17	16+17	15	15	17	17	10	
18	18	16	16	18	18	11	
19	19	17	17	19	19	24-33	
17	22	18	18	35 ¹	20	12	
35 ¹	20 ²	(om.)	19	22	21	40 ²	
22	24		35 ¹	23	22	38 ²	
20 ²	25	As Bohairic.	22	24	23	39 ¹	
23	23		<i>Hist. Laus. xxxiii.</i>	25	24	24	40 ¹
24	25		23	26	25	25	41
25	58 ¹		24	40 ²	26	26	43
40 ²	26		25	41	27	27	47
26	27 ²		26	42	28	28	45
42 ²	28		33 ¹	40 ¹	29	29	50 ¹
41	29		40 ²	20	30	30	44 (cf. 62)
42 ¹	30		41	21	33	33	51
44	31		42	7	34	34	57
45	33 ²		20	17	35	35	55 ¹
46	34		21	18	28	28	34
43	35 ¹		27	19	29	29	35
47 ²	51 ²	28	44	32	32	36	
48	50 ²	29	45	12	12	74	
49	51 ¹	30	33 ¹	33	33	75	
50	52	32	46	38	38	31	
53	35 ²	33 ²	47	39	39		
54	38 ²	34	43	40	40		
56 ¹	39 ¹	35 ²	48	41	41		
55 ¹	40 ¹	36	49	1	1		
56 ²	41	37	50 ¹	43	43		

Am.	Bo.	Av.	Ap.	Ac.	Sur.	
57	4 ²	As Bohairic.	38	28(?)	47	
58	43		39	30	45	
59 ¹	44		40 ²	31	50	
61 ²	45		43	32	2	
60	46		44	29	3	
64 ²	47 ²		45	64	4	
68	48		46	34	51 ¹	
64 ¹	49		47	61	5	
65 ¹	50 ¹		48	55	6	
66	55 ¹		49	56	59	
67	61 ²		51 ¹	57	13	
55 ²	56 ¹		66	33 ²	51 ²	
33 ²	57		67	34	51 ²	
27 ²	58 ²		3	35 ²	15	
29	57		4	36	16	
28	59		5	37(?)	7	
30	60		6	38	17	
31	64 ¹		13	28	18	
34	65 ²		14	31	19	
35	68		15	23	21	
51	69		16	21	22	
50 ²	70		7	22(?)	23	
52	73		17-23	27 ²	8	
38 ²	64 ²		8	39	9	
39 ¹	64 ¹		9	66	10	
68	65 ¹		10	67	57	
69	lacuna		addition	11	2	55 ²
70	89 ¹		74	24-28	3	24
73	88		75	31	4	25
72	89 ³		addition	29	5	26(?)
21	90			30	6	64 ²
32 ¹	91			32	13	58
38 ¹	89 ²		40 ¹	14	27	
39 ²	93 ²		33	15	34	
40 ² (?)	92		12	16	35	
47 ¹	93 ¹		34	8	74	
48	94		35	9	75	
50 ¹	95		36	10	31	
5	96		50 ²	11		
6			51	24		
13			52	25		
15			53	26		
16			55	65		
7			56	33		

Am.	Bo.	Av.	Ap.	Ac.
17			57	27
18			58	29
19			59	30
21-27			60	35
29			62 (?)	36
30			61	53
32			64	48
33			65	addition
12			68	12
34			69	50 ²
35			70	51
36			71	52
52			v. Nau	58
71			72-96	59
v. Nau*				60
72-96				62 (?)
				71
				v. Nau
				68
				69
				70
				72-87
				90-93
				95
				96

* The two additional sections in Nau D (pp. 509-10); cf. Am. 640 *infra*.

ADDITIONS AND CORRECTIONS

Page 1, note a, *read* Should be εἰσε[ει]ος.

„ 9, note 2, *read* vol. 43.

„ 31, note 1. *ψαλλίσε* occurs in 1 Sam. vi. 7.

„ 57, No. 11, *verso*, l. 8, *read* εἰψαλλίτοι.

„ 71, note 1. *Διοκλῆ* in Rossi, *Papiri* I. iii. 24, 26, 31 &c.

„ 73, note 6, *for* 42 *read* 43.

„ 75, note 1. [Αρ]α Moui might possibly be a variant of Hamoi. *Cf.* their Arabic forms, here and p. 162, note 1.

„ 77, note 1, *read* vol. 43.

„ 83, note 2, ditto.

„ 98, note 1. With εροϋν ερα- *cf.* εροϋν ερν- Num. xiv. 11, Rossi I. i. 19, and εροϋν ρν- 2 Sam. iii. 31; *v.* also Stern § 572.

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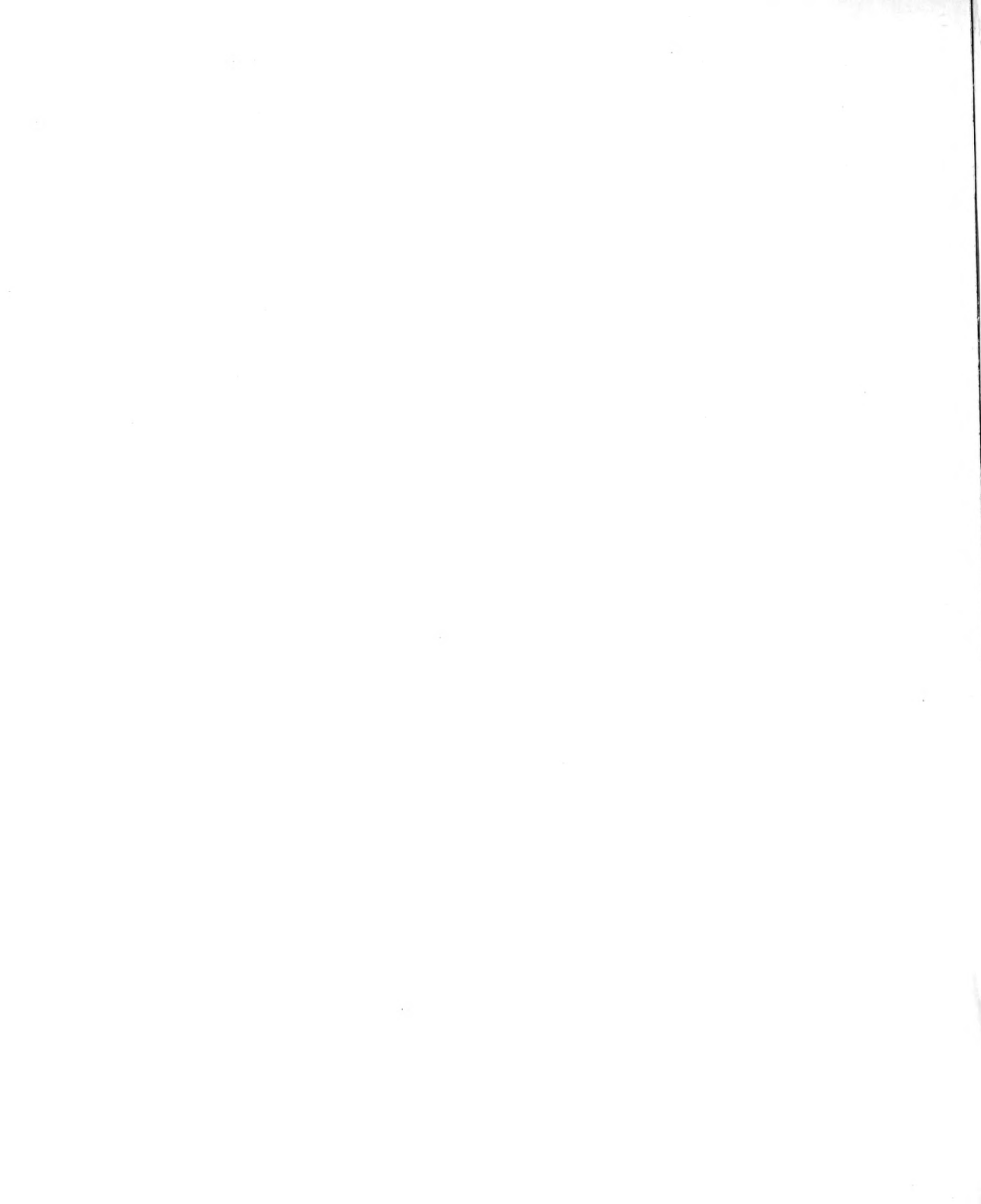
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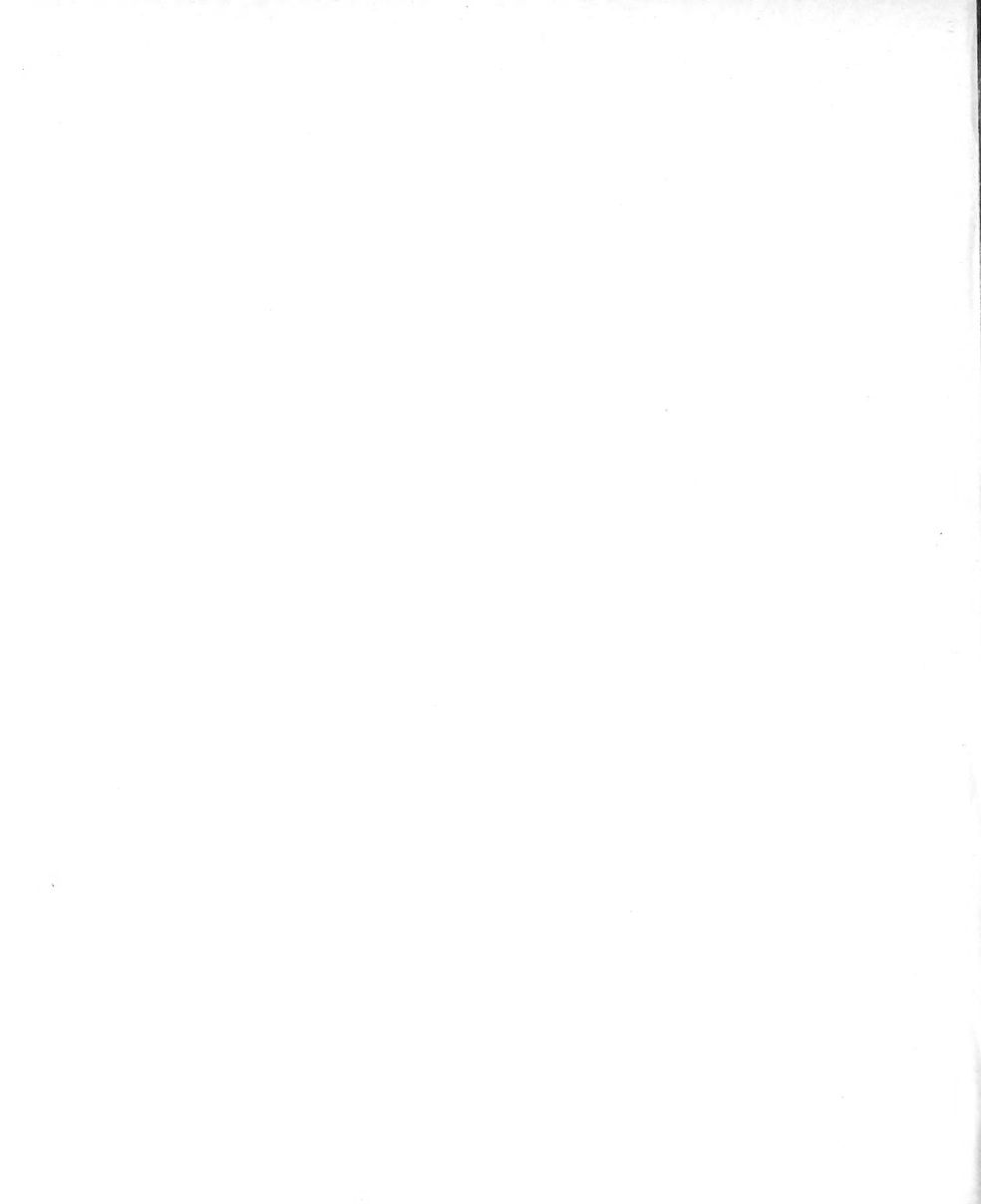
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Πεξε

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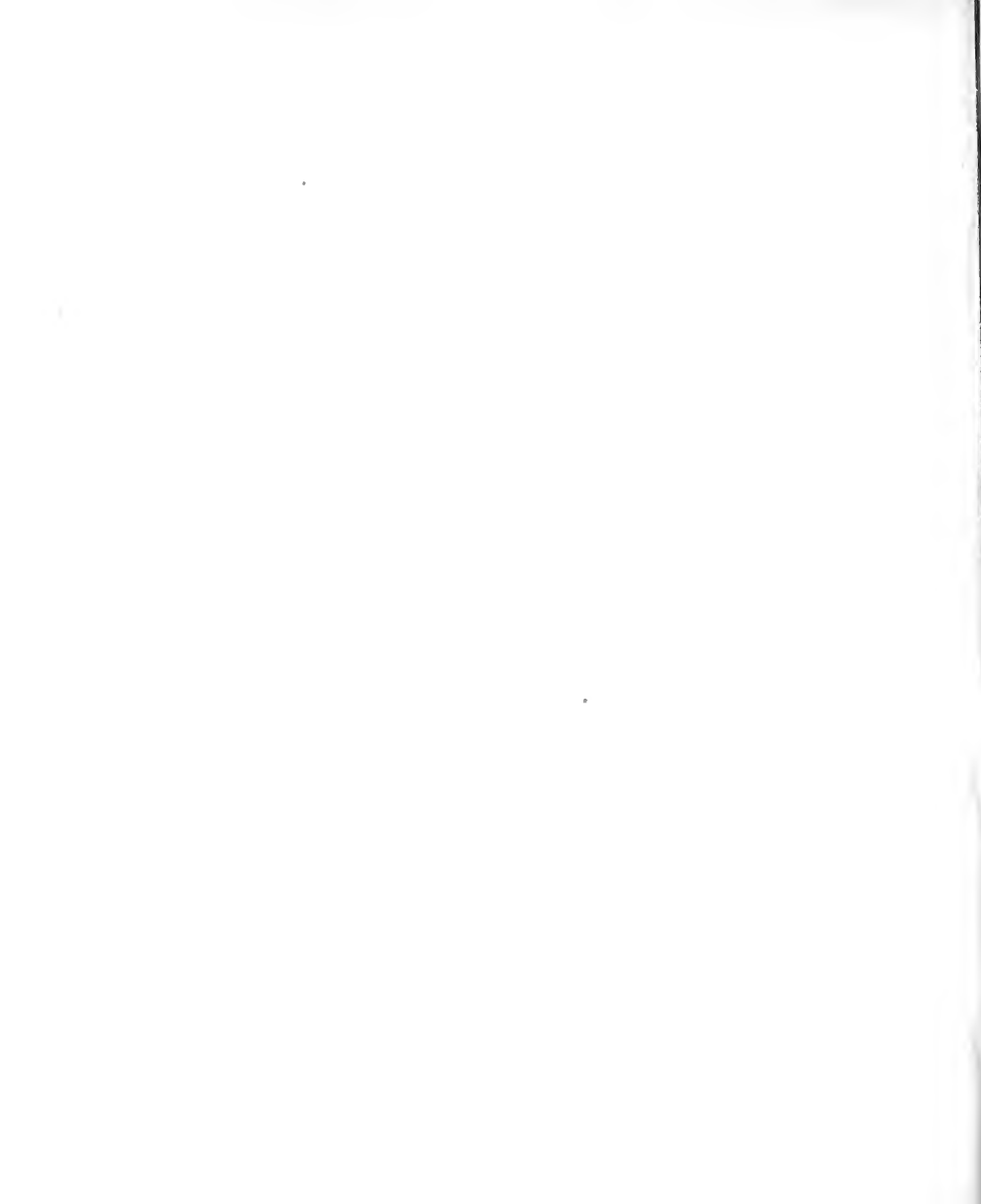
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ΝΥΝΔΤΚΑΡΤΟ
ΔΝ' ΝΥΤΒ ΒΟ
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ΠΟΟΖΝΟΟΥ
ΡΟΤ. ΤΟΤΕ
ΥΑΡ

No. 6

ΣΤΙΟΥ ΟΝ
ΔΝΕΝΤΥΝ
ΔΔΥ·ΜΗΝ
ΡΥΝΝΕΤΥΜ
ΔΝΤΝΤΥ
ΔΝΥΔΞΕΕ
ΣΩ·ΕΥΑΤΙΟ

No. 8





ΜΕΝΑΝΤΕΛΩΓΟΣ ΓΡΗ
ΕΕΘΟΛΟΓΟΣ ΠΕΛΙΣΚΟΠΗΣ
ΕΑΥΓΛΥΟΣ ΕΤΒΕ

ΧΕΛΜΑΙΤΕΜΝ
ΜΝΠΑΡΑΒΑΣΙ

III
ΚΑΛΩΣΙΚΠΙΣ
ΤΕΥΕΕΠΩΥ
ΗΙΣ ΜΝΤΕΥ
ΑΝΑΣΤΑΣΙΣ:
ΔΚΧΠΒΑΠ
ΤΙΣΜΑΚ†
ΠΕΧΣΖΙΩΩΚ
ΕΚΨΑΝΚΑ



ΕΠΛΗΤΩΛΗΝ
ΧΕΨΑΧΩΚ
ΒΟΛΙΤΝΙΟ
ΝΙΣΠΒ·Ο
ΝΙΚΕΦΑ

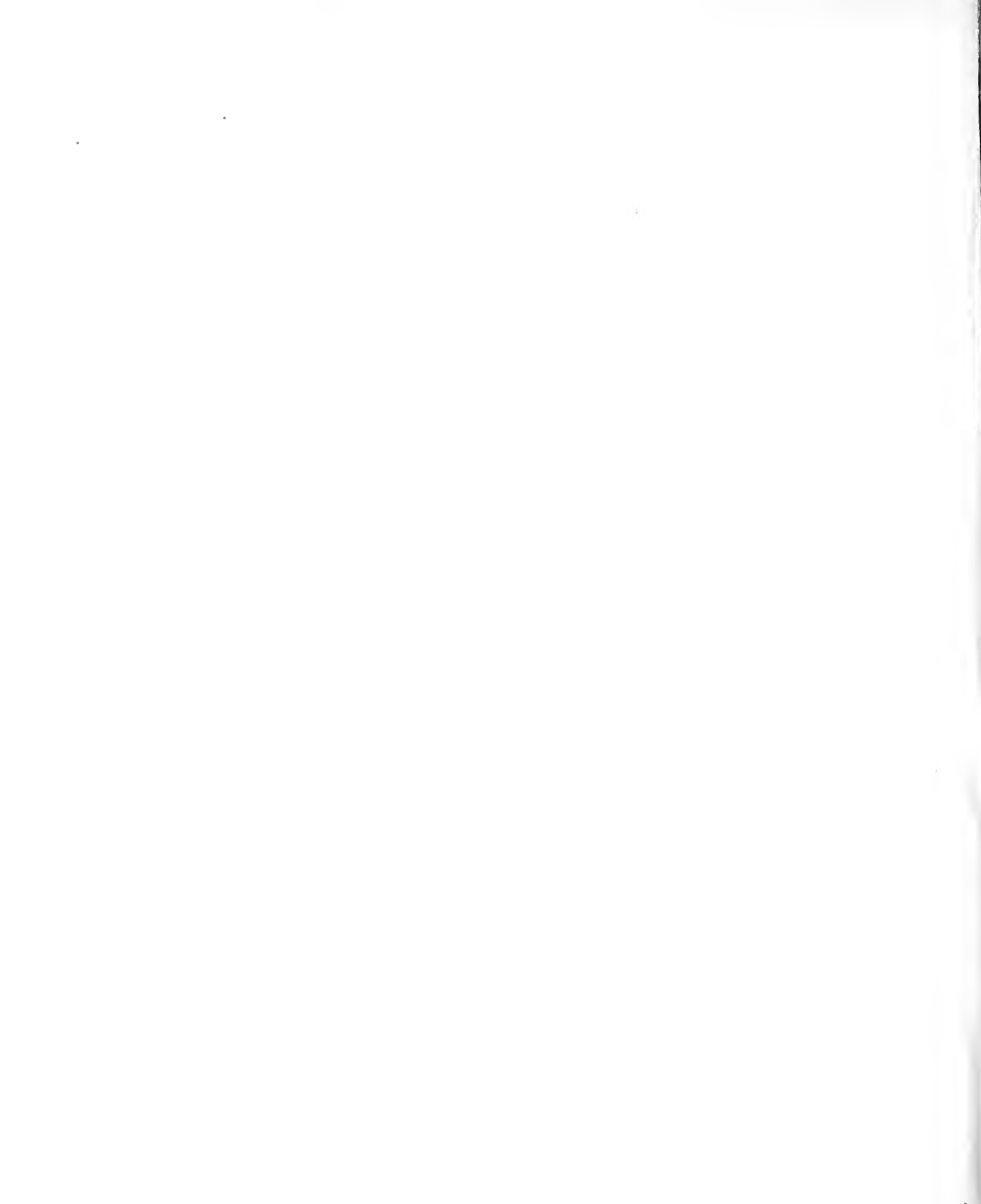
No. 11

ΨΑΡΡΟΥΕΙΙΙΙ·
ΠΕΡΟΥΤΕΩ
ΤΑΗ ΤΕΥ
ΕΝΟΥΦΗΤΕΥ
ΩΝΕΗ
ΟΥΝΕΟΕΙΝΝ

No. 10

ΕΧΑΤΠΝΕΩ
ΠΡΕΠΕΧΩΠΗ
ΧΕΨΑΧΩΚ
ΠΕΠΩΗΡΕΛ
ΠΙΧΟΕ
ΝΟΥΤ
ΝΑΩΑ
ΛΥΩΙ

No. 12



ΙΔΙΟΤΗΤΕ
ΘΟΥΝΩΜΟΙ
ΖΕΕΤΑΡΧΙΕΠΙ
ΘΕΟΣ· ΕΠΙΔΕΟΙ
ΟΥΑΝΙΕΝΤΑΥ
ΣΥΓΚΕΛΛΟΙ

No. 13

Τ ΧΡΕΩΟΤΕΙ
ΝΑΚΩΤΡΑΤ
ΟΙΜΑΡΚΟΝΟΥ
ΝΟΔΝΙΧΡΕ
ΩΕ· ΤΕΟΟΟΟ
ΤΕΙ

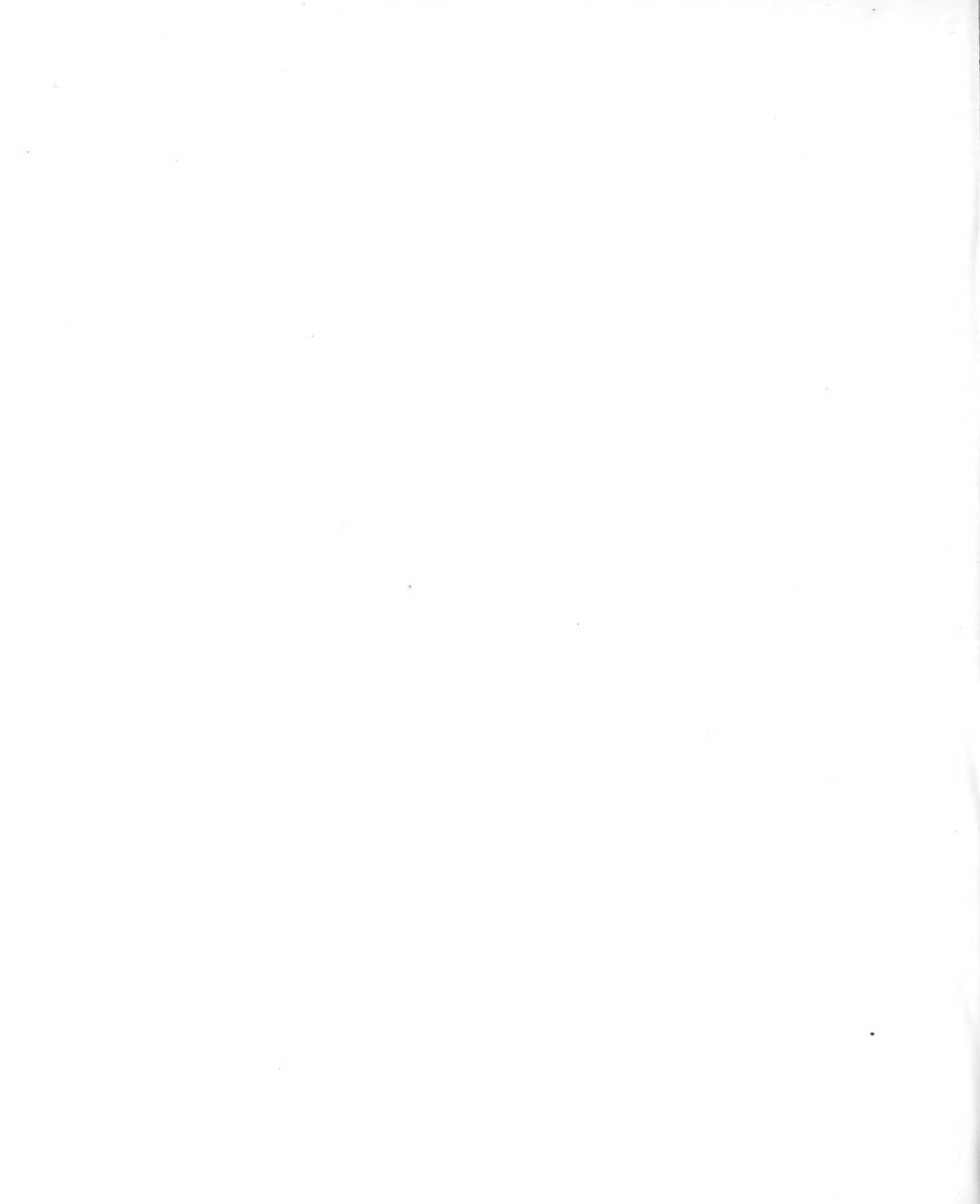
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ΙΝΕΑΤ· ΣΙΧΝΣΙΝΒΑΙ
ΧΡΗΥ· ΕΥΟΝΡΜΡΥΝΑΔ
ΛΑΝΤΣΑΙΗΝΙΜ ΝΘΕΝ
ΕΥΟΝΡΜΡΑΥΗΝΔΥΜ

No. 16

ΕΡΟΥΙΟΜΑΡΤΥ
ΡΙΟΝ ΚΕΛΕΝΔ
ΚΩΤ ΕΡΟΥ
ΜΑΡΤΥΡΙΟ
ΑΔΗ· ΧΕΤΑ
ΕΩΦΙΛΟ
ΔΜΕΤΗΡ

No. 17



ΚΑΙ ΙΣΕΥΛΟΒΩΕΞΝΤΕΥ
ΠΕΨΑΝΤΕΥΣΟΟΥΖΕΝ
ΚΩΕΒΟΛΜ
— ΤΡΕΡΖΩΤΕΜ
ΝΟΥΣΑΕΕΥΛΟΒΩ
ΚΕΒΔΑΝΟΣΤΠΡΟΥ

No. 19

ΚΟΥΝΝΕΝ
ΤΕΙΝΤΑΕΙ
ΝΙΝΤΑΜΙΝΤΑ
ΝΤΕΛΑΝ
ΣΕΜ ΤΚ·ΟΥ

No. 21

ΝΤΟΚΑΕΤΑ
ΣΩΜΤΟΛΕ
ΛΕΙΜΝΝ
ΧΑΧΕΕΘΗΤ
ΕΤΕΝΒΑΡΒ
ΡΟΣΝΕΝΑΔΙ
'ΟΥΝΙΝΤΑΚ

No. 24



CK' AYΩN̄TEP̄CY
 P̄ZOT̄EXĒN̄NEY
 KW̄N̄ḠM̄OY. AY
 OYΩT̄N̄EBOL'
 AYΩN̄N̄CWBAY
 T̄COOYAN̄TOY
 †ZE AYΩB̄CY AY

No. 25

ΠΑΤΟΛΛΩ	ΞΕ
ΧΕΙΣΟΥΜΟ	ΔΕ
ΝΑΧΟΡΙΑΤΑ	Μ
ΑΤΑΔΜΩ	Π
ΝΙΠΕ·ΜΠΤΟ	ΝΕ
ΟΥΝΘΩΝΕ	Π

No. 26



Π Δ Φ Ι Ψ Υ
Χ Δ Υ Χ Ε Δ Υ Ν
Ν Σ Τ Υ Κ Ι Θ
Ζ Ε Ζ Μ Δ

Σ Μ Η Ν Ο Μ Ο Σ Η Ν
Λ Ο Ν Α Χ Ο Σ Μ Ν

No. 28

Π Τ Χ Α Ϊ Τ Η Μ Α Μ Η Ν Σ Ω Ο Δ Ι Τ Η Ν
Π Σ Ω Τ Ϊ Ξ Τ Ε Π Ε Χ Ο Ο Τ Ϊ Ε · Μ Η Ν Η Ε Α Ζ
Ζ Ο Χ Δ Ε Δ Ν Θ Χ Ε Ι Ο Τ Ε Β Ω Κ Ε Π Π Ι
Λ Ε Μ Ο Σ Α Τ Μ Ε · Υ Τ Ο Χ · Ν Τ Ε Ρ Ε Υ Θ

No. 29

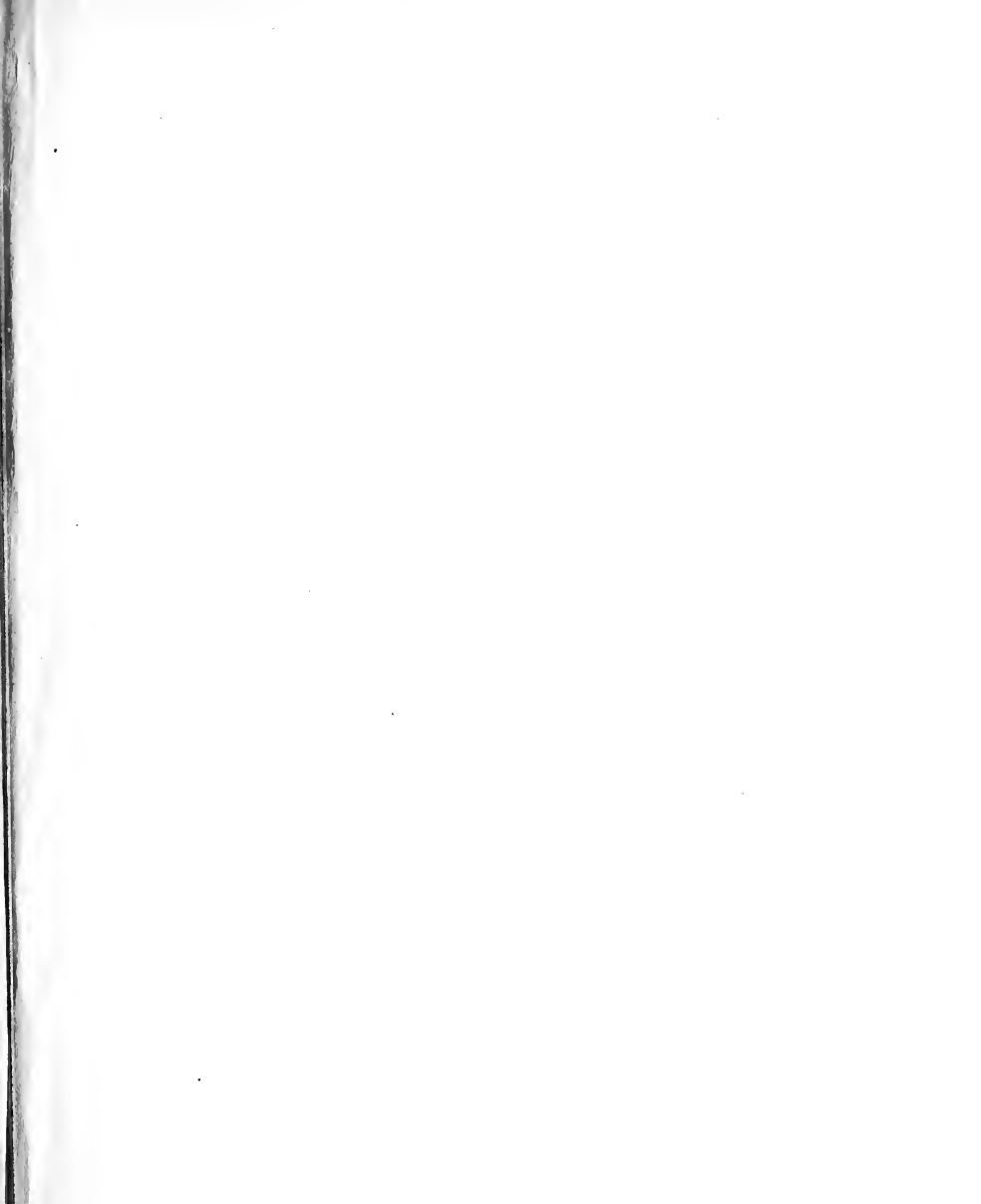
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