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University of Michigan Studies

HUMANISTIC SERIES

VOLUME X

THE COPTIC MANUSCRIPTS IN THE
FREER COLLECTION



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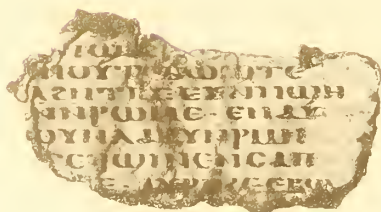
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TORONTO

PLATE I.

A



B



COPTIC PSALTER

A. OUTSIDE, BEFORE SEPARATION OF LEAVES

B. SMALL REGULAR HAND [p. 256]

C18.3-101

THE
COPTIC MANUSCRIPTS
IN THE
FREER COLLECTION

EDITED BY
WILLIAM H. WORRELL
HARTFORD SEMINARY FOUNDATION

New York
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PREFACE

Part I of this volume was published in a small edition in 1916. The publication of Part II was delayed by conditions resulting from the War. In reprinting Part I in this volume no changes have been made.

The editor desires to express his gratitude for the unfailing interest and support with which Mr. Charles L. Freer followed the preparation of this volume until his lamented death, in 1919.

Professor Henry A. Sanders separated the leaves of the Psalter manuscript, read the proof-sheets throughout, and gave manifold advice in matters of palaeography and publication.

Professor Henri Hyvernat very kindly went over the entire material of the second part of this volume in advance of publication, and also read the proof-sheets. To him is due the credit of discovering that British Museum Manuscripts Or. 6780 and 7028 belonged with each other and with the leaves in the Freer collection.

Mr. Walter E. Crum loaned to the editor his personal collation of *The Earliest Known Coptic Psalter* with the original manuscript, obtained photographs of British Museum Manuscript Or. 6780, and gave much helpful advice.

Dr. L. D. Barnett obtained photographs of British Museum Manuscript Or. 7028, and kindly granted permission to publish both this and Or. 6780; and Mr. E. O. Winstedt generously waived a prior claim to this material.

Sir Frederic G. Kenyon kindly gave his opinion on the age of the handwriting of the Psalter manuscript.

Dr. A. A. Vaschalde, Dr. W. F. Albright, and Professor A. E. R. Boak gave assistance which has been acknowledged in its place. Dr. A. M. Perry kindly prepared the indices.

The libraries of the University of Michigan and of the Hartford Seminary Foundation gave much assistance through the purchase and loan of necessary books and photographs.

To all of these the editor wishes to express his gratitude and indebtedness.

The second homily is published as a new text, based upon a single manuscript; only the title is given by Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt* (1915), p. 1192. Since work was commenced upon it another, and apparently older, manuscript of the same homily has been brought to light which, however, has not been accessible to me; reference thereto is made in the article *Coptic Literature*, by Professor Henri Hyvernât, in the *Catholic Encyclopedia*, Vol. XVI, pp. 27 ff., and in *A Check List of Coptic Manuscripts in the Pierpont Morgan Library*, 1919, under No. XII (M 600) of A.D. 906. It is to be hoped that when the other manuscript has been made available by publication, many of the emendations which I have felt obliged to suggest will no longer be necessary.

WILLIAM H. WORRELL.

HARTFORD, CONNECTICUT,
May, 1923.

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PART I

THE PSALTER AND TWO
FRAGMENTS

b. Fragment No. 15, piece of vellum. Illegible. (See 14)

c. Fragment No. 16, piece of vellum. Illegible.¹ (" ")

All of these except fragment No. 10 are in the Sahidic dialect.

In the present publication we are concerned with all of them except manuscript No. 2 and fragment No. 10, which have been reserved for the second part of the volume.

Manuscript No. 1 and fragments 2 to 8 were bought by Mr. Charles L. Freer in May, 1908, a year and a half after the purchase of the well-known Greek manuscripts of Deuteronomy and Joshua, the Psalms, the Four Gospels, and the fragments of the Pauline Epistles. Fragments 1, 16 were bought in 1909, and 9 was brought from Egypt in the spring of 1912.

In Volume IX of this series, *The Washington Manuscript of the Four Gospels* (1912), p. 3 f.,² Professor Sanders has stated about all that can as yet be said of the provenance of the collection. The dealer who sold the manuscripts,³ Ali al Arabi of the village of Gizeh, near Cairo, at first asserted that they had been acquired in Akhmîm, Upper Egypt. Later he owned that the statement was false, and produced the actual finders, who maintained that the manuscripts had been discovered at a spot which, though it cannot at present be named, is quite consistent with all the other evidence; it would have been a likely refuge for fugitives from the ruined Monastery of the Vinedresser, which lay near the third Pyramid, and was near enough to modern Gizeh so that the manuscripts would naturally be offered there for sale. It is therefore impossible to believe that the manuscripts were found near the White Monastery at Akhmîm, or at Eshmunên.

Manuscripts Nos. 1 and 2 and fragment No. 10 appear to have been damaged by insects or worms working around the edges and making superficial holes, but not boring deeply. One of the Greek manuscripts was found to contain a living bookworm, so identified by biologists at the University of Michigan. This circumstance also connects the manuscripts with the Fayyûm. It must, however, be admitted that manuscript No. 2 was written in Esneh, and that other parts of the same manuscript, now in the British Museum, are said to have been found at Edfu.

The report that new finds had been made at Akhmîm-Sohâg, at the famous White Monastery, and that the Freer Greek manuscripts had come from that place, is easily explained by the fact that

¹ The last three were reconstructed out of eleven small pieces.

² See also Vol. VIII, p. 1, and references to earlier literature.

³ Except No. 9.

Mr. Robert de Rustafjaell in February, 1907, heard of the discovery of manuscripts in Upper Egypt, and found upon investigation that part of them had been taken from an old Coptic monastery, about five miles south of Edfu, within whose ruins now stands a modern structure popularly known as the New White Monastery. Another story given him at the same time was that they had come from Thebes (Akhmîm-Sohâg).¹

ii. APPEARANCE AND MAKE-UP OF THE COLLECTION

The theory of the Fayyûmic origin of the collection — excepting the two large pieces, manuscript No. 2 and fragment No. 10 — is supported by an examination of the format (see plates) in connection with other manuscripts of known Fayyûmic provenance.

Manuscript No. 1 must have been, when complete, a volume of seven hundred pages of about $2\frac{3}{4} \times 3\frac{1}{8}$ inches, which would have been a size very difficult to bind or to use, as is recognized by the editors of the *Oxyrhynchus Papyri*, Vol. VII, No. 1010. It is possible that the leaves were intended to be bound into small volumes, or not at all. The latter case would explain the extensive displacements hereafter to be discussed. As in the case of all the small manuscripts enumerated below (excepting the *papyrus* manuscript No. 28 of the John Rylands collection, Manchester), there is no trace of binding. Perhaps such small-sized copies of the Psalms and Gospels may have been in vogue at one time and in one community, in which a use had thus been discovered for the trimmings of larger books. To reduce a large number of skins to a given size, strips of some width must often be cut off. These ordinarily include the rough and buckled parts around the extremities of the animal. Noteworthy in this connection is the rough hair-grain of parts of our manuscript. Such trimmings would furnish folio quires of small size; and the format, once established, may have been found convenient for certain purposes. The manuscripts mentioned by Horner, *Coptic Version of the New Testament in the Southern Dialect* (Oxford, 1911), Vol. III, Appendix, p. 377 ff., though small, appear to be somewhat larger than one would expect to have been made from scraps of parchment.

For purposes of comparison I append a list of the small manuscripts which have come to my notice:

¹ See *The Light of Egypt*, by Mr. de Rustafjaell, London, 1909; *Coptic Apocrypha in the Dialect of Upper Egypt*, by E. A. W. Budge, London, 1903; a review of Budge's *Coptic Apocrypha* in *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. 68, p. 176 f., by Mr. W. E. Crum; also an article in the *Theologische Literaturzeitung*, 1908, No. 12, by Dr. Carl Schmidt.

1. Size, 5.6 x 8.4 cm. Vellum. 4th century. Greek. Fayyûm. 12 lines of 10 letters each. Large hand. *Oxyrhynchus Papyri*, Vol. VII, 1910, No. 1010.

2. Size, 5.8 x 9 cm. Vellum. 5th century (?). Coptic. Fayyûm. 12 lines of 8 letters each. Large hand. Freer collection, fragment No. 2.

3. Size, 6.4 x 7 cm. Vellum. 5th century (?). Coptic. Fayyûm. 15 lines of 11 letters each. Illegible. Freer collection, fragment No. 3. Possibly a part of No. 10 below.

4. Size, 6.6 x 7.5 cm. Papyrus. 3d or 4th century. Greek. Provenance unknown. 15 lines of 18 letters each. Large hand. John Rylands Library, Manchester, No. 28. See Hunt, *Catalogue of the Greek Papyri in the John Rylands Library, Manchester*, 1911, plate 5, 18. Traces of binding.

5. Size, 7 x 8 cm. Vellum. 5th century (?). Coptic. Fayyûm. 18 lines of 12 letters each. Large hand. Freer collection, No. 1. This is the Psalter manuscript here published.

6. Size, 7 x 8.5 cm. Vellum. Two fragments, now separated, but once a double leaf of a quire—perhaps the second and seventh of an eight-leaved quire. 5th century (?). Coptic. Fayyûm. 20 lines of 13 letters each. Small hand. Freer collection, fragment No. 9. This is the Job fragment here published.

7. Size, 7 x 9 cm. Vellum. 5th century (?). Coptic. Provenance unknown. 11 lines of 11 letters each. Very large hand. British Museum, manuscript Or. 3518. See Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, 1901, No. 142. Kenyon, *Handbook to the Criticism of the New Testament*, 1901, p. 160. The Berlin Museum manuscript Or. oct. 408 is said to be a part of the same.

8. Size, 7.4 x 8.8 cm. Vellum. 4th century. Greek. Fayyûm. 22 lines of 27 letters each. Very small hand. *Oxyrhynchus Papyri*, Vol. V, 1908, No. 840.

9. Size, 8 x 10.1 cm. Vellum. Early 4th century. Akhmîmic Coptic. 12 lines of about 11 letters each. Thought by Crum to be written in a special Middle Egyptian hand. Crum, *Coptic Manuscripts Brought from the Fayyûm*, London, 1893, p. 2 f., plate 1.

10. Size, 9 x 9.8 cm. Vellum. 4th century. Greek. Fayyûm. 14 lines of 18 letters each. Medium large, thin hand. *Oxyrhynchus Papyri*, Vol. VI, No. 849.

11. Size, 9 x 10 cm. Vellum. 5th century. Greek. Fayyûm. 12 letters to a line. Large hand. *Oxyrhynchus Papyri*, Vol. VI, No. 848, cf. No. 847.

12. Size, 9 x 10 cm. Vellum. 5th century (?). Coptic. Fayyûm. 24 lines preserved, of 18-20 letters each. Small, beautiful, ancient hand. Freer collection, fragment No. 1.

The remaining Freer fragments are not in a condition to be utilized in the discussion.

When brought to Detroit the Psalter manuscript (No. 1) appeared as in Plate I. It had been attacked by insects or worms. Decay, and perhaps fire, had reduced the edges to carbon, under which, especially at one corner, the parchment had melted into a gelatinous mass containing particles of sand. Shrinkage at the edges was apparent. Within the mass were three fresh breaks, undoubtedly modern, and without displacement of the leaves.

The separation of the leaves, which were very thin and brittle, was successfully accomplished by Professor Sanders through the use of a damp sponge and penknife. Often two leaves would adhere so firmly as to seem in every respect to be one. They were largest at the middle of the mass, and decreased toward the ends until they became small fragments. Not all of the smallest pieces, containing sometimes only a few letters, could be positively identified.

A remarkable and difficult feature was the displacement of leaves, which is shown in the following comparative tables, the first of which indicates the order of the leaves when the manuscript was discovered, the second the true order in which they must have been arranged in the beginning.

FIG. 1. TABLE SHOWING THE ARRANGEMENT OF LEAVES AND PAGES IN THE COPTIC PSALTER WHEN DISCOVERED

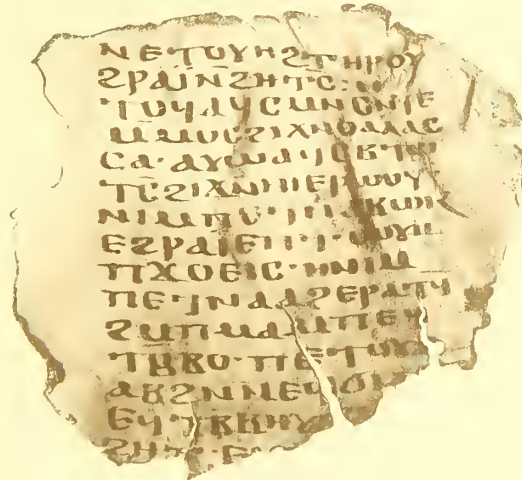
ORDER OF LEAVES	PAGING	BLOCKS	ORDER OF LEAVES	PAGING	BLOCKS
128-130	fragments		54	138-137	8
125-127	24-19	} 15	53	179-180	7
123-124	25-26		52	200-199 frg.	
114-122	44-27		51	179-180 frg.	
lost	45-46		41-50	200-181	6
100-113	74-47		34-40	178-165	5
99	fragment		33	201-202 frg.	
92-98	151-164	14	32	fragment	
89-91	143-148	13	6-31	251-201	4
88	140-139	} 12	4-5	252-256	3
87	142-141		3	257-258	2
81-86	75-86	11	1-2	17-18	1
56-80	136-87	10	0	fragments	
55	150-149	9			

FIG. 2. TABLE SHOWING THE PROPER OR ORIGINAL ARRANGEMENT OF LEAVES AND PAGES IN THE PSALTER

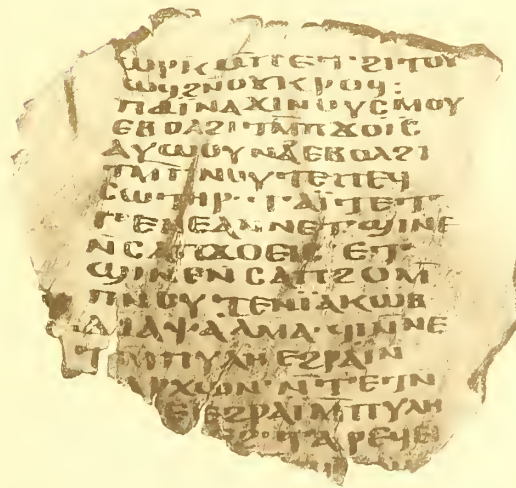
BLOCKS	PAGING	QUIRE NUMBER	SIZE OF QUIRE
lost	1-12	1	12
lost	13-16		
1	17-18		
	19-24	2	16
	25-26		
15	27-28		
	29-44	3	16
	45-46		
	47-60	4	16
	61-74		
		5	16
11	75-76		
	77-86	6?	12?
	87-88		
	89-104	7?	16?
10	105-120	8?	16?
	121-136	9?	16?
			Break between quires
8	137-138		
12	139-142	10?	12?
13	143-148		
			Break between quires
9	149-150		
		11?	16?
14	151-164		
			Break between quires
5	165-178	12?	16?
7	179-180		
			Break between quires
	181-188	13?	8?
6	189-200	14?	12?
			Break between quires
	201-211	15?	12?
	212-223	16?	12?
4	224-235	17?	12?
	236-251	18?	16?
			Break between quires
3	252-256		
		19?	?
2	257-258		

PLATE II.

A



B



COPTIC PSALTER

A. ROUND OR "COPTIC" HAND [p. 103]

B. CHANGE TO SQUARE OR "GREEK" HAND. I. 3 [p. 104]

The quire signature $\bar{\epsilon}$ in the upper right hand corner of page 76 shows that the latter closed the fifth quire of the volume or of the first of several small volumes, and that probably the first five quires, allowing four blank pages at the beginning, were arranged as 12 + 16 + 16 + 16 + 16. The scheme of the remaining quires is purely hypothetical, but supplies an arrangement by which the breaks occur for the most part between quires. Yet even so there is a break within the fifth quire (pages 74-75). There are no traces of binding; and if there ever were quires of any size they must have been reduced to loose leaves before the ancient displacements took place.

iii. VELLUM, WRITING, DATE

Of the illegible fragments 3-8 nothing need be said.

Fragments 1, 2, and 9, and manuscript No. 1 are written upon similar material, in handwriting which is similar yet not identical, and they are all doubtless of about the same period. They have been described above (pages xii f.), and the dating is discussed below. Cf. plates 5 and 6.

The Psalter manuscript No. 1 is mostly or entirely of goat skin, varying in thickness from eight to seventeen hundredths of a millimeter. The leaves were originally about 7 x 8 cm., and contained from 13 to 18 lines of from 8 to 18 letters each: a quite extraordinary fluctuation. The upper lines are generally shortest, and the last line or two longest, but not invariably so (cf. page 140). Note the short line 15 on page 153. Ruling is visible in a few places only; and is provided sometimes for every line,—especially for the first two lines,—sometimes for alternate lines. The characters are placed usually just above or just below, rarely upon the lines. The marginal limits are maintained by perpendiculars.

The writing is clear but rude. One is inclined at first to recognize three distinct hands (as shown in Plates I-IV), which for convenience we shall call *A*, *B*, and *C*.

A is found pages 18-104, line 3 a; 116-117; 126-237; 248-252.

B is found pages 104, line 3 b-115; 118-125; 238-247.

C is found pages 253-258.

On page 240 a single upsilon occurs, and on pages 239 and 244 a mu, which, though found in the midst of a *B* section, would have to be assigned to *A*.

A is characterized by "round" forms of the three letters alpha, mu,¹ and upsilon: $\alpha \mu \upsilon$.

¹ Another form μ is occasionally used for condensation; cf. pages 198, 229.

B is characterized by "square" forms of the same: **Α Μ Υ**.

C is a very small, regular hand, having exceptionally long and upright stems to alpha and mu, and a shima which leans backward.

A more careful examination reveals the fact that *A* and *B* are, except for the three letters mentioned, identical; cf. especially the ugly form of hori. With less certainty one must also admit that shrinkage of the parchment might explain the condensed, upright, rigid character of *C*. The hori of *C* is not always as bad as in *A* and *B*, however. Although not entirely certain, it is probable that the whole manuscript is from one hand.

The few corrections in the manuscript are in dark ink, and were probably made by the original scribe before leaving the page, and without blotting off. There was probably no diorthotes, since other errors remain uncorrected (cf. page 140). The coronis and chapter number (or other sign) are written in dark ink on pages 87, 90, 100, 124, 131, 169, 188, 210, 224, probably simultaneously with the text; but in light or blotted off ink on pages 106, 112, 115, 127, very likely at a later time, by the same or another scribe. Similarly the page numbers 72, 88, 117, seem to be in darker ink than pages 73, 76, 83, 86, and the quire signature 5.

It remains to explain why a scribe should employ for pages at a time, alternately, and with occasional slips, first the "round" and then the "square" forms of alpha, mu, and upsilon; and to determine whether such use has any bearing upon the date of the manuscript.

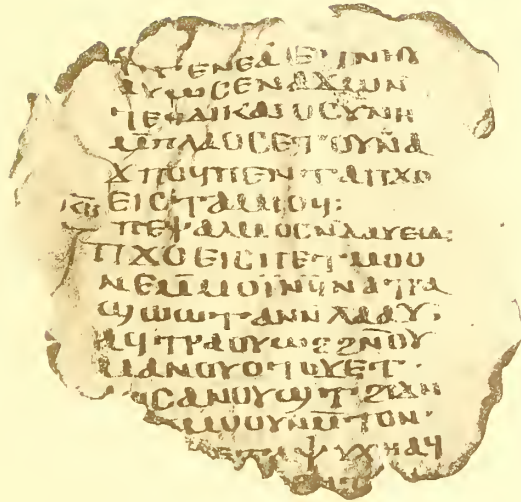
It must be accepted as evident from our manuscript, if it were not otherwise established, that both the "round" and "square" forms were in use at the same period. The fluctuation of the copyist may have been fanciful, or due to the use of different exemplars on different occasions. The "round" forms greatly predominate. None of the theories suggested to me, as *e.g.* the influence of the hair-side and flesh-side of the parchment, seems applicable.

The dating of Coptic manuscripts is notoriously difficult. Professor Hyvernat promises a revision of accepted opinion on the basis of the Morgan collection; but his publications are not yet available, and our data are meager.

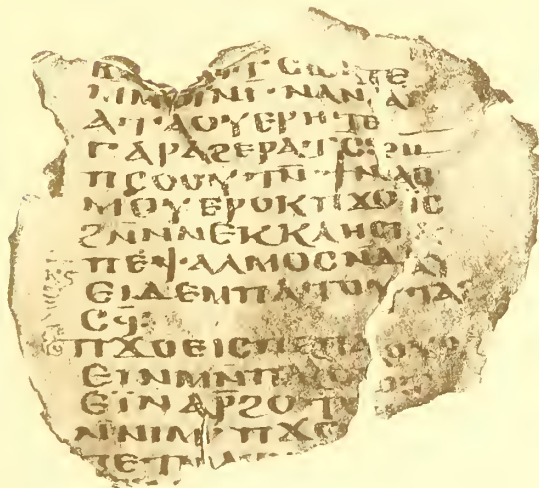
The London Sahidic Psalter manuscript (Brit. Mus. Ms. Or. 5000) has been dated by its editor, E. A. W. Budge, at about 700 A.D.; the Berlin Sahidic manuscript by its editor, Alfred

PLATE III.

A



B



COPTIC PSALTER

- A. ROUND HAND: CORONIS AND NUMBER IN PRIMARY HAND [p. 100]
- B. SQUARE HAND: CHAPTER SIGN AND NUMBER IN SECONDARY HAND [p. 115]

0 1 7

Rahlfs, at about 400 A.D. The Freer manuscript may be presumed to lie between these two. Dr. Kenyon is inclined to put it at the extreme end of this period or later. On the other hand, the small sized Fayyûmic manuscripts mentioned, which resemble it in appearance, are dated by their editors from the third to the fifth centuries, and no later.

Rahlfs, in the introduction to his edition of the Berlin manuscript, *Die Berliner Handschrift des sahidischen Psalters* (Berlin, 1901), page 12, says: "Auch die Schrift beweist, dass der Berliner Psalter zu den ältesten koptischen Pergamenthss. gehört. Die griechischen Buchstaben zeigen keine Spur von dem spezifisch koptischen Ductus, sondern sind den Buchstaben der ältesten griechischen Pergamenthss. sehr ähnlich . . ." It is difficult to understand how the presence or absence of the "round," so-called "Coptic" forms of alpha, mu, and upsilon (if that is the editor's meaning) could be of much service in dating a manuscript which in any case is later than the third century.

At the beginning of Coptic Christianity and of Coptic literature, the Egyptians simply used the contemporary Greek hands, of which a great many were current in Egypt.¹ The so-called Coptic forms were not used exclusively by Copts, nor exclusively for writing Coptic. In all the centuries of the uncial one may find varying degrees of admixture of these forms; and not alone in Egypt. They are really cursive forms, which came to be used more and more by writers of Coptic in proportion to their disuse by writers of Greek uncial. There seems to be some doubt as to the order of their introduction into Greek manuscripts. Thompson, in his *Introduction to Greek and Latin Palaeography* (1912), pages 190 ff., gives upsilon from the third century B.C. onward; alpha from the first century B.C. onward; and mu from the first century A.D. onward. Gardthausen traces alpha back to the Ptolemaic period, and mu and upsilon to the first century A.D., after which time they are said to have been in continued but not exclusive use. For instance, one manuscript of 88 A.D. has alpha only; another, of 99-100 A.D., has all three letters; two others, of the first or second centuries A.D., have mu and upsilon only; another, of 200-295, has none of the three; the Sinaiticus, of 400 A.D., has mu only; the Vaticanus, of the fourth century, and the Alexandrinus, of the fifth century, use mu in numerals, in titles, and at the ends of lines. Thirteen others, from the early sixth to the tenth century, lack all

¹ Cf. Gardthausen, *National- und Provincialschriften*, in the *Byzantinische Zeitschrift*, Vol. XV, 1906; and *Griechische Paläographie*, 1913, Vol. II, page 248 f.

three of the forms, except upsilon in one manuscript of the tenth century.

As for the Coptic manuscripts, the Berlin Psalter, of about 400 A.D., has none of the forms; but a manuscript, dated by Kenyon 350 A.D. and published by Budge in his *Coptic Biblical Texts in the Dialect of Upper Egypt* (London, 1912), employs mu at the end of a line (Plate 2), mu and upsilon at the end of a line (Plate 1), all three forms (Plate 4), and none of the forms (Plates 3, 5, 6, 7, 8, 9). Plate 4 exhibits both "round" and "square" forms on the same page. The London Coptic Psalter, published by Budge as *The Earliest Known Coptic Psalter* (London, 1898), and dated, as we have seen, about 700 A.D., shows in the plates all three of the letters, with no exceptions. Yet the sixth-century manuscript in *Führer durch die Ausstellung der Sammlung Erzherzog Rainer*, Vienna, 1894 (Plate 7, Nos. 133-140), mixes the forms.

IV. PUNCTUATION AND SPELLING

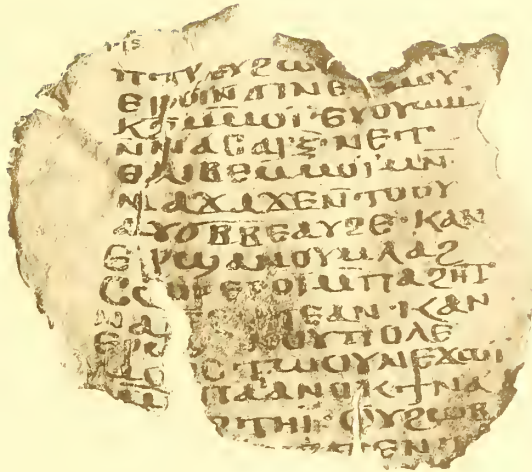
The manuscript employs no capitals and no coloring. At the end of Psalm 49 a simple ornament is used, as also on page 115 (Plate III). A coronis is generally used to mark the actual beginning of a psalm, and the first word of the psalm or of the title may be indicated by slight extension into the margin; but there is no invariable rule. There is no spacing between words. The usual abbreviations $\overline{\text{ΠΝΑ}}$ and $\overline{\text{ΠΠΗΑ}}$ are employed. As in Greek manuscripts, final nun at the end of a line is sometimes indicated by a short dash above the vowel (see pages 52, 141, 190, 207). A similar dash is placed over a single syllabic vowel at the end of a line and belonging to the first word in the following line (see pages 54, 193, line 13, 196, 207, 217), but not invariably so (page 193, lines 2, 3). A short dash sometimes occurs in place of the familiar double dot over the iota (pages 110, 245). On page 207 is found $\overline{\text{ΠΟΥΧΑΙ}}$. The five signs $\overline{\text{~}}$ $\overline{\text{~}}$ $\overline{\text{~}}$ $\overline{\text{~}}$ $\overline{\text{~}}$, are used indiscriminately above or to the right of the last letter of the word, as hereafter described. The last three are rare (pages 163, 224), and the $\overline{\text{~}}$ is by far the commonest. They are employed in the following positions:

1. With a final consonant before an initial consonant.
2. With a final vowel before an initial vowel.
3. With a final consonant before an initial vowel.
4. With a final vowel before an initial consonant.

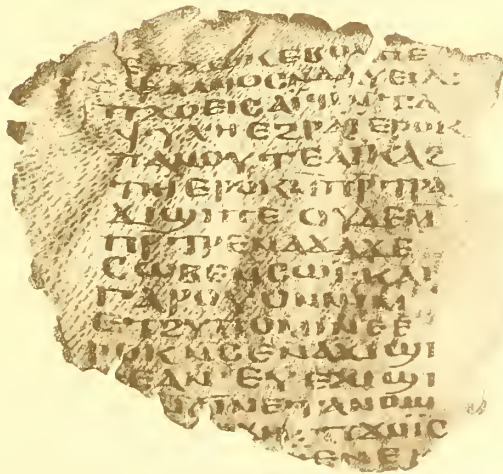
The first of these occurs about twice as often as any of the others, which are about equally represented; and it is the first of

PLATE IV.

A



B



COPTIC PSALTER

A. ROUND HAND AND SQUARE HAND ON THE SAME LEAF [p. 116, cf. p. 115]

B. SQUARE HAND: ROUND FORM IN l. 14 [p. 106]

Co. 10. 116

these which most nearly resembles the Greek usage with foreign words, particularly proper names having un-Hellenic endings. Correct division of the syllables in Coptic being vital to the sense, the functions of the sign were extended.

A single point, in one of three positions (· · ·) without distinction, is used for primary divisions of punctuation. The double point (:) has greater force. Instead of the usual lines placed over the word **ΔΙΑΨΑΛΛΙΑ**, a number of points are used on page 226.

The superlinear dashes are usually placed or extended too far to the right, as is common in manuscripts. Since there is a general tendency to make swinging off-strokes (pages 185, 232, 142) and long dashes (pages 38, 196, 236) at the margin, there can hardly be any significance in such forms as **ΜΝ̄ΟΥ-** for **Μ̄Ν ΟΥ-** page 49, or **ΖΝ̄ΝΕΤ-** for **Ζ̄Ν ΝΕΤ-** page 77, or **Ν̄ΝΕΤ-** for **Ν̄ΝΕΤ-** page 249. But a helping vowel, before or after the first member of a double consonance, may be indicated in **Ζ̄ΤΗϞ** for **ΖΤΗϞ** page 40, **Ζ̄ΤΗϞ** for **ΖΤΗϞ** page 188, **Ζ̄ΜΟΜ** for **ΖΜΟΜ** page 189; and between a liquid and a following consonant in **Μ̄ΠΕϞ-** page 222, **Μ̄ΠΗΛ** page 51, **Μ̄ΠΕϞ-** page 59, **Μ̄ΠΕϞ-** page 240.

Like the London Psalter¹ our manuscript writes **ΧΟΙϞ** instead of **ΧΟΕΙϞ** when it is necessary to save space at the end of a line. In other positions it has the latter form. This alone would show that no phonetic difference is involved in the two ways of writing the vowel.

The present manuscript, F, greatly favors the use of **Ι** for **ΕΙ**. The following is a list of the instances in which F differs from L, with the readings of all available manuscripts at these points.

A. **Ι** for **ΕΙ** in Greek loan words:

PAGE				
106	ΖΥΠΟΜΙΝΕ	FBTPist,	ΖΥΠΟΜΕΙΝΕ	L,
	ΖΥΠΟΜΟΝΗ	(noun) ZR;		
107	ΖΥΠΟΜΙΝΕ	FZTPist,	"	LB;
112	"	FZPist	"	L,
	ΖΥΠΟΜΟΝΗ	T (noun);		
120	ΖΥΠΟΜΙΝΕ	FZ,	"	L;
149	"	FZ,	"	L,
	ΖΥΠΟΜΟΝΕ	B (noun);		
172	ΖΥΠΟΜΙΝΕ	FZ,	"	L;
172	ΚΛΕΙΡΟΝΟΜΙ	F,	ΚΛΗΡΩΝΟΜΕΙ	LZ;
172	ΚΛΗΡΩΝΟΜΙ	F,	"	LZ;

¹ The reader is referred to pages xxiii f. for the sigla which are used from this point onward instead of the titles of the various manuscripts and editions.

PAGE				
178	ΚΛΗΡΟΝΟΜΙ	F,	ΚΛΗΡΟΝΟΜΕΙ	LZV ;
84	ΒΟΗ-ΘΙΑ	FZ,	ΒΟΗ-ΘΕΙΑ	L ;
96	"	FZR,	"	LT ;
156	ΒΟΗ-ΘΙ	F,	ΒΟΗ-ΘΕΙ	LZ,
	ΒΟΙ-ΘΙΑ	(noun) R ;		
197	ΒΟΗ-ΘΙ	F,	"	LBZ ;
217	"	FFrag 1,	"	LBZV ;
50	[ΕΠΙΚΑ]ΓΑΠ	F,	ΕΠΙΚΑΛΕΙ	L,
	ΕΠΕΙΚΑΛΕΙ	Z ;		
64	ΑΙΠΙΚΑΛΙ	F,	"	L,
	ΕΠΕΙΚΑΛΕΙ	Z ;		
130	ΕΞΟΜΟΛΟΓΙ	FV,	ΕΞΟΜΟΛΟΓΕΙ	LZ ;
212	"	F,	"	LB?Z ;
106	ΑΝΟΜΙ	FPist	ΑΝΟΜΕΙ	LBZR,
	ΑΝΟΜΙΑ	(noun) T ;		
161	ΠΙΡΑΖΕ	FZ,	ΠΕΙΡΑΖΕ	LR ;
183	ΤΑΛΛΑΙΠΩΡΙ	F,	ΤΑΛΛΑΙΠΩΡΕΙ	LBZ ;
190	ΖΙΚΩΝ	FZ Masp,	ΖΕΙΚΩΝ	LV ;
160	ΑΙΝΩΧΑΙ	F,	ΕΝΩΧΑΙ	LZR.

B. **ΑΙ** for **ΛΕΙ** in Coptic words :

167	ΘΑΙΒΕC	FBZV,	ΘΛΕΙΒΕC	L ;
215	"	FBZV,	"	L.

C. **ΟΙ** for **ΟΕΙ** in Coptic words :

191	ΤΑΜΙΟΙ	FZ,	ΤΑΜΙΟΕΙ	L ;
193	ΛΟΙΖΕ	FZPist,	ΛΟΕΙΖΕ	L ;
198	ΔΟΙΑΕ	FZ Masp,	ΔΟΕΙΑΕ	LB.

D. **ΟΥΙ** for **ΟΥΕΙ** in Coptic words :

61	ΝΝΙΜΟΥΙ	FZ,	ΝΝΙΜΟΥΕΙ	L,
	ΝΝΕΙΜΟΥΙ	R.		

E. **Ι** for **ΕΙ** as initial consonant of a syllable in Coptic words :

73	ΝΙ-Ε-ΙΟΥΛ	F,	ΝΙ-Ε-ΕΙΟΥΛ	LZ ;
126	Ν-Ε-ΙΟΥΛ	F,	Ν-Ε-ΕΙΟΥΛ	L,
	Ν-ΙΕ-ΟΥΛ	(metathesis) ZR ;		
203	ΟΥ-Ε-ΙΟΥΛ	F,	ΟΥ-Ε-ΕΙΟΥΛ	LZ ;
212	ΤΑ-ΙΟ	F,	ΤΑ-ΕΙΟ	LZ ;
225	ΜΠ-ΙΕ-ΡΟ	F,	ΜΠ-ΕΙΕ-ΡΟ	LZR Masp.

It will be seen at once that F has **Ι** and L has **ΕΙ** without exception, the remainder being divided.

The manuscripts exhibit the usual, and some unusual, cases of confusion between vowels, diphthongs, and consonants. In Greek words:

Η and **ΕΙ**, **Η** and **Υ**, **Η** and **Ι**, **Ε** and **ΑΙ**, **Ε** and **Α**, **Η** and **Α** (Doric), **Ω** and **Ο**, **Τ** and **Δ**, **Γ** and **Κ**, **ΓΞ** and **Ξ**.

PAGE				
207	ΤΕΛΥΠΗ	F,	ΤΕΛΥΠΕΙ	LZ;
209	"	F,	"	LZ;
67	ΠΗΓΗ	LB,	ΠΥΓΗ	FZ;
168	"	LB,	"	FZ;
127	ΚΑΤΑΚΛΗΣΜΟΣ	FR,	ΚΑΤΑΚΛΥΣΜΟΣ	LZ;
141	"	F,	"	LZ;
156	ΒΟΗΘ-(Ε)Ι	FLZ,	ΒΟΙΘΙΑ	R;
64	ΕΠ(Ε)ΙΚΑΛΕΙ	LZ,	ΑΠΙΚΑΛΙ	F;
66	ΧΕΡΟΥΒ(Ε)ΙΝ	LB,	ΧΑΙΡΟΥΒΙΝ	Z;
160	ΕΝΩΧΛ(Ε)Ι	LZR,	ΑΙΝΩΧΑΙ	F;
170	ΕΤΗΜΑ	F,	ΑΙΤΗΜΑ	LZ;
126	ΜΟΝΟΚ[Γ]ΕΡΩ[Ο]C	LZ,	ΜΟΝΟΚΑΡΟΣ	F;
83	ΜΕΛΕΤΗ	LZ,	ΜΕΛΕΤΑ	FB;
126	(supra);			
172, 6	ΚΛΗΡΩΝΟΜΕΙ	LZ,	ΚΛΕΙΡΟΝΟΜΙ	F;
253	ΤΥΝΑΤΟΣ	F,	ΔΥΝΑΤΟΣ	LZ;
126	(supra);			
142	ΜΑΣΤΙΓΞ	FBZ,	ΜΑΣΤΙΞ	L;
161	"	FZR,	"	L;
186	"	FBRV,	"	LZ;
191	"	FB,	"	LZ

I note also the spelling **ΧΑΛΑΣΖΑ** (page 67) which may be an error merely.

W preceded by a vowel is written **ΟΥ** or **Υ** in F.

73	ΧΙCΙΕΟΥ	F,	ΧΙCΙΕΕΥ	L,
	ΧΙCΕΕΥΕ (error?)	Z;		
94	ΜΟΥ	FBZT,	ΜΟΥ	L;
181	ΠΕΟΥΘΕΙΩ	LZ,	ΠΕΥΘΕΙΩ	F;
168, 10	ΕΥΟΥΘΕΙΝ	LBZ,	ΕΥΘΕΙΝ	F (doubled).

F shows a preference for the doubling or "breaking" of vowels:

55	CΝΑΑΥΖ	F,	СΝΑΟΥΖ	B,	СΝΑΥΖ	L;
56	ΔΛΟΟΤΕ	FZ,	ΔΛΟΤΕ	L;		
95	ΖΟΟΡ	FZ,	ΖΟΡ	LB;		
151	ΤΟΥΧΟΟQ	F,	ΤΟΥΧΟQ	LZR;		

PAGE

188	ΜΠΡCΑΖΩΚ	F,	ΜΠΡCΑΖΩΚ	LZR;
215	CΑΖΩC	F,	CΑΖΩC	LZV.

On the other hand, F writes \hat{u} -o and \hat{u} -e for \hat{u} -wo and \hat{u} -we:

133	ΟΥΟCTN	FZ,	ΟΥΟΥΟCTN	L;
160	ΕΚΟΥNT	FR,	ΕΚΟΥΟΥNT	LZ;

Old forms of the article appear in two instances:

81 (bis)	NNIKOYI	F,	NNKOYI	LZ;
----------	----------------	----	---------------	-----

as also the uncontracted forms:

39	ΠΕΕΤ-	F,	ΠΕΤ-	T;
50	ΝΕΕΤ (?)	F,	ΝΕΤ-	LZ.

A striking feature of our manuscript is the doubling of intervocalic *n*, noted by Stern (*Koptische Grammatik*, § 72) as a peculiarity of Middle-Egyptian and, rarely, of Sahidic manuscripts. It occurs not only with \bar{n} and $\bar{z}\bar{n}$ (Stern), but also with $\bar{m}\bar{n}$, $\bar{z}\bar{i}\bar{n}$, $\bar{x}\bar{i}\bar{n}$, $\bar{z}\bar{e}\bar{n}$, $\bar{n}\bar{n}\bar{a}\bar{z}\bar{p}\bar{n}$, and $\bar{\lambda}\bar{x}\bar{n}$:

71	NNATNOBE	209	ZN NOYΓI-ΘAPA
98	NNEKKΛHCIA	215	ZN NOYMA
162	NNEKKΛHCIA	221	ZN NOYZBCO
195	NNEKKΛHCIA	71	MN NOYPOME
213	ZN NENZETHOC	71	MN NOYCOTPI
62	ZN NOYΔIKΔIOCYNH	156	MN NOY-ΘYPON
83	ZN NOYNOB	164	MN NOYΩC
87	ZN NOYONE	166	MN NOYKPOC
111	ZN NOYMOCTE	173	MN NOYEBIHN
115	ZN NNEKKΛHCIA	77	ZITN NOYPOME
137	ZN NOYZAIBEC	204	ZITN NOYMA
160	ZN NOYNHCIA	80	XIN NAPHXC
161	ZN NOYKOMO	107	XIN NENEZ
162	ZN NOYNOB	79	NZENNACTE
162	ZN NOYΛAOC	75	NNAZPN NOYTHY
195	ZN NOYNOB	213	AXN NACOY
199	ZN NOYZOOC		

In an effort to avoid the mannerism the scribe has written one *n* where there should be two, and two where there should be three.

208	NAKEEC	223	NOYEIOTE
145	NNOYN		

The other manuscripts show no trace of this tendency.

V. AFFINITIES OF THE TEXT

The present manuscript possesses no remarkable textual features. It is closely related to the other Sahidic Psalter manuscripts, one of which, L, being complete and old, furnishes for us, as for previous editors, a means of comparison.

If we take the cases in which F differs from L, and compare F in all such instances with all available manuscripts, we discover that most of the cases involve mere orthographic, or perhaps in part, dialectic peculiarities. These have been discussed in the preceding section. Only a few cases seem to lead back to a difference in text in the Greek; and the significance of these cannot, of course, be interpreted at present. Even the interrelation of the Sahidic manuscripts is not clear. F appears, when differing from L, to favor B in matters other than orthography.

PAGE	Ⲙ ^B	Ⲙ ^U	Ⲙ ^{ve.aR}	Ⲙ	UNIDENTIFIED
39	FZT		L		
72	L				F?Z
78	LV			LV	FZ
85	L			L	FZ
93	F	LZR			
93	LZT				F
94	FBZT				L
103	LZT			LZT	F
117	F				LZT
165	FBZR			FBZR	L
168	L			FBZ	
216	LZV				F
240	L			L	FBZR
246	FBZGol				L

VI. PLAN OF THIS EDITION

The list of available texts of the Sahidic Psalter has been published by both Rahlfs and Wessely in their editions; and from these I have taken the following list, adapting it to the purposes of the present edition, which does not extend beyond Psalm 53. At the same time I have indicated the sigla employed respecting them in this introduction and in the following text.

- F The Freer Coptic Psalter manuscript, No. 1, here published.
 B The Berlin manuscript, dated about 400 A.D., edited by Rahlfs in *Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1901.

- L The London manuscript, British Museum, Or. 5000, dated in the late sixth century, edited by Budge as *The Earliest Known Coptic Psalter*, London, 1898.
- Z The de la Zouche (later Parham) British Museum manuscript, dated in the ninth or tenth century, published by de Lagarde as an appendix to the Bohairic Psalter, *Psalterii Versio Memphitica, accedunt Psalterii Thebani Fragmenta Parhamiana, Proverbiorum Memphiticorum Fragmenta Berolinensa*, Berlin, 1875.
- T The Turin manuscript, dated about the fourteenth century, edited by Peyron in *Memoria della Regia Accademia di Torino*, Ser. II, 28.
- R Fragments now partly in Rome and partly in Naples, formerly of the Borgian Museum, dated ninth to twelfth century, edited by Ciasca in *Sacrorum Bibliorum Fragmenta Copto-Sahidica Musci Borgiani*, Rome, 1889.
- V Vienna fragments, dated early sixth century, edited by Wesely in *Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien*, Vienna, 1907.
- Masp Fragments copied by Maspero in Egypt, dated fifth to sixth centuries, edited by him in *Études Égyptiennes*, I, Paris, 1881 fol. See remarks below, page xxvi.
- Gol Manuscript of Golenischschew, dated in the ninth century, edited by von Lemm in *Bulletin de l'Académie de St. Pétersbourg*, new series, I, 1890.
- Bour Fragments edited by Bouriant in *Mémoires publiés par les membres de la mission archéologique française au Caire*, I, 3, Paris, 1887.
- Pist The Psalm texts embedded in the Pistis Sophia, published by Schwartze-Petermann, Berlin, 1851.
- Winst Fragments published by Winstedt in *Proceedings of the Society of Biblical Archeology*, xxv, 7.
- Frag 1 Part of the Freer collection, described above, page xiii.
- Schm Schmidt's review of the Budge edition of L, *Göttinger gelehrte Anzeigen*, 1901.
- L^b and L^c The printed text of the Budge edition of L, and the collation of the same with the original manuscript by Mr. W. E. Crum.
- ⊗ indicates the Greek text of Swete's *Old Testament in Greek*, Cambridge, 1896, which is, for our passages, the Vaticanus. Other symbols added to ⊗ have been taken from Swete.
- Ⓜ indicates the Massoretic Hebrew text.

vii. THE REPRODUCTION OF THE TEXT

The manuscript has been reproduced as far as possible line for line. The original relative position of the words on the page has been observed as nearly as the word division would permit. The actual length of incomplete lines and pages could only be conjectured, since they are subject to wide variation in the manuscript. There is evidence for supposing it to be safe to employ as many as eighteen lines to a page, and an equal number of letters to a line, when restoring defective pages.

Missing portions of the text have been supplied from L, and indicated by []. Letters which can be recognized from the context and a comparison with L, but which are not independently recognizable, are indicated by 「 」。 It is impossible in this to avoid the exercise of a degree of personal judgment, with results which may not be approved by others in every case. When L is corrupt, the bracketed reading is taken from another source, indicated in the notes. No superlineation is employed within the brackets unless actually visible in the manuscript. It is not intended to exaggerate the importance of the manuscript by printing the text in full; but it seems necessary to do this if the reader is to distinguish easily between textual omissions and lacunæ in the parchment. The word-separation is not as extreme as that of Steindorff on the one hand nor of Budge on the other. In this matter there is always room for criticism, but it can be seriously offered only when the method is uneven, or when sense or grammar is violated. The chapter and verse numbers follow Swete's edition of the Greek text. The strokes over the letters are discussed above, pages xviii f.

The collation of the manuscript with L has been described on page xxiii. Mere typographical slips or scribal errors, in L or F, did not require the mention of other manuscript readings. For the sake of completeness, however, the regular and unimportant variation of **XOEIC** and **XOIC** was noted. No comparison of punctuation was attempted.

In the portion of the Psalter covered by our manuscript the Budge edition contains some sixty-five errors; and it was found necessary to indicate these, together with the corrected readings of the collation kindly loaned me by Mr. Crum, in order not to misrepresent the manuscript. Some of these were noted by Schmidt in his review. A few are paralleled in the earlier editions of Z and R, being incorrect division of letters into words.

The apparatus on pp. 107-112 of this book requires the explanation that the words *secunda manu* refer to the retracing of certain letters in a very black ink, and not to any change in the reading nor added letters. The Job fragment has been collated with the edition of Ciasca (cf. p. 329, ll. 7 ff.).

The British Museum manuscript Or. 7561, known as the Kennard Papyri, and consisting of some hundred and fifty biblical and patristic fragments, does not appear in the catalogue of Crum (closed in 1905), and must have been acquired since that date.

Manuscript Or. 7561 b is a volume containing an edition of these fragments, and bears the title **ΑΡΘΥΡ ΝΝΙΕΡΩΟΥ ΧΕ ΠΑΦΙΟΝ ΦΟ ΩΜΖ**,¹ *Fragmenta Saidica Transcripta et Commentata ab Arthurio des Revières*, 1848. On the following page is the note: "This book contains the transcript and notes by Arthurio des Revières, from the original papyri, in my possession, from which the Gospels of our Bible were translated. Henry Martyn Kennard, 27th May, 1906. Another transcript is said to be in the Munich Museum. My papyri, the originals, were supposed to have been destroyed during a bombardment of Alexandria."

If we compare the Psalm fragments in the Kennard collection with those published by Maspero (page xxiv), we find the passages to be the same. The latter alludes to "un homme dont l'œuvre entière, restée manuscrite, a été dispersée" . . . after having been prepared for publication thirty years before. "Ce curieux personnage" is apparently de Revières, who wrote in 1848. The bombardment of Alexandria occurred in 1882, Maspero copied them in 1883, and the British Museum acquired them in 1906.

¹ "Arthur of the Rivers, that is, of the Fayyûm, Thousand 847."

COPTIC PSALTER

- p. 17 [I^z] [ΚΟΤΚ Π]ΧΟΕΙ[
ΜΑΤΟΥΧ]Ε Τ[Α
†ΥΧΗ.] vi, 5
- p. 18 [I^h] [Ϛ]ἸΝΙ [ΝΑΧΙΧΕΕΥΕ
Τ]ἸΗΡΟΥ[.] vi, 8
- p. 19 [I^θ] [ΠΕ†ΑΛΜΟC ΝΑΛΥ
ΕΙΔ ΠΕΝΤΑϚΧΟΟϚ
ΕΠΧΟΕΙC ϚΑ ΝΦΑΧΕ
ΝΧΟΥCΕ]Ἰ ΠΠΩ[Ἡ
ΡΕ ΝΙΕΜΕ]ΝΕΠ[—
ΠΧΟ]ΕΙC [ΠΑΝΟΥ
ΤΕ ΛΙΝ]ΑΙϚἸΤ[Ε ΕΡΟΚ.] vii, 1-2
- p. 20 [K̄] [Ε]ΨΙΧΕ [ΟΥΝ ΧΙΝΔΟΝC
ϚΝ] ἸΝΙΑΒΙΧ[· ΕΨΧΕ
ΛΙΤ]ΩΩ[Β]Ε ΝΝΕΤ
ΤΩΩ]ΒΕΙ [ΝΑΙ ΝΖΕΝΠΕ
5 Θ-ΟΟΥ] ΕΙΕ[ϚΕ ΕΒΟΛ
ϚΙΤ]ἸΝΙ ΝΑ[ΧΑΧΕ ΕΙΨ
ΟΥΕΙ]Τ[.] vii, 4-5
- p. 21 [K̄ā] [ϚΜ] ΠΠΟΥΕ[ϚCΑ
ϚΝΕ] ΕΝΤΑΚϚΩ[ἸΝ
ΜἸ]ἸΟΙϚ· ΛΥἸΩ [ΟΥΝ
ΟΥCΥΝ]ΑΓΩ[ΓΗ ΝΑ
5 ΟC Ν]ΑΚἸΩ[ΤΕ ΕΡΟΚ
ΛΥΩ] ϚΑ Τ[ΑΙ ΚΟΤΚ
ΕΥΧΙ]ΓCΙΕ: vii, 7-8

- p. 22 [K̄B̄] ΑΥΓΩ] [KNA CO vii, 10-11
 ΟΥ]Τ̄N̄I ḿΠΔΙΚ[ΑΙΟΣ Π
 ΝΟΥ]Τ̄IΕ Π[ΕΤΖΕΤΑ
 ΖΕ Ν]N̄ΖΗ]Τ MN NE
 5 ΔΛΟ]T̄E· [ΟΥΜΕ ΤΕ
 ΤΑ]ΒΙΟΗΘ[ΕΙΑ ΝΝΑΖ
 ΡΜ] ΠΠΝΟΥΓ[ΤΕ.]
- p. 23 [K̄Γ̄] ΓΑQC]ΩMT vii, 13-14
 ΝΤ]ΕCΠ]IΤΕ ΔQ
 CBT]ΩT[C· ΔQCΩB
 TÈ Ν]ΖΗ]TC ΝΖΕΝ
 5 CΚΕ]ΥΗ ḿ[ΜΟΥ· ΝΕC
 COT]Ε ΔQ[ΤΑΜΙΟΥ
 ΝΝΕΤΟΥΝΑΡΟΚΖΟΥ.]
- p. 24 [K̄Δ̄] [ΕΙC ΖΗΗ]T̄E] [Α vii, 15
 ΠΧΙΝΔΟ]NC] [T̄ΝΑΑ
 ΚΕ· ΔQΩ] ΠΠ[ΖΙCΕ
 ΔQΧΠΕ] ΤΑ[NOMIA·]
- p. 27 [K̄Z̄] [ΕΤΒΕ viii, 3
 ΝΕΚΧΑ]X̄E] [ΒΩΛ ΕΒΟΛ
 ΝΟΥΧΑ]X̄E]· MN ΟΥ
 ΡΕCΧΙΚΒΑ.]
- p. 28 [K̄H̄] [ΟΥΕ]OΟΥ] [MN viii, 6-7
 ΟΥ]Τ̄Α]IΟ ΑΚΑΑΥ Ν
 ΚΑ]OΙḿ ΓE]XΩQ· AK
 ΚΑ]ΘICT]Α ΜMOQ
 5 Ε]X̄Iḿ Ν[ΕΖΒΗΥΕ ΤΗ
 ΡΟΥ] ḿN]EΚΔΙΧ.]

p. 24. 1 ΔQCΩT̄I L^bL^c ΔQCΩMT Pist Schm [A]ΓQC]ΩMT B nQCΩMT T

p. 27 incerta

p. 28. 5 ΝΕΖΒΗΧΕ L^b ΝΕΖΒΗΥΕ L^c

- p. 29 [κ̄ϑ] [πχο viii, 10-ix, 1
 ΕΙΣ ΠΕΝΧΘΕΙΣ ΝΘΕ
 ΝΟΥ]ΩΠ]ΗΡΕ ΠΕ
 ΠΕΚ]ΡΑΝ [ΖΗ ΠΚΑΖ ΤΗ
 5 Ρ]Γ]: [Ε
 [ϑ̄] ΠΧ]ΩΚ [Ε]ΒΟΛ ΖΑ
 ΝΕΘ]ΗΗΠ̄ [ΜΠΩΗΡΕ ΠΕ
 ΨΑΛΜΟΣ ΝΔΑΥΕΙΑ:]
- p. 30 [λ̄] [CENAΔΒΒΕ ix, 4-5
 ΝCΕΖΕ] Μ]ΠΕΚΜ
 ΤΟ ΕΒΟ]Λ· ΧΕ [ΑΚΕΙΡΕ
 ΜΠΑ]Ζ]ΑΠ Μ]Ν ΠΑ
 5 ΚΒΑ]· ΓΑΚΖ]ΜΟΟΣ ΖΙ
 ΠΕΚΘ]Ρ]ΙΟΝ]ΤΟΣ ΠΕΤΚΡΙ
 ΝΕ ΝΤ]ΔΙ]ΚΑΙΟΣΥ
 ΝΗ: —]
- p. 31 [λᾱ] ΠΙΧ]ΤΟΕΙΣ ΨΟ ix, 8
 ΟΠ Ψ]Α Ε[ΝΕΖ· ΛΓ
 CΟΒ]ΤΕ ἸΠ]Τ[ΕΦ-ΘΡΟ
 ΝΟΣ ΖΝ ΟΥΖΑΠ.]
- p. 32 [λᾱβ] [ΧΕ ΜΠΕΚ ix, 11-12
 ΚΩ ΝCΩΚ ΝΝΕΤ
 ΨΙ]Ν]Ε [ΝCΩΚ ΠΧΟ
 ΕΙC] ΨΑΛ]ΛΕΙ ΕΠΧΟ
 5 ΕΙ]C ΠΕ]ΤΟΥΗΖ ΖΝ
 C]ΠΩ]Ν.]

p. 33 [ⲁⲚ] [Ⲓ]Ⲛ ⲙⲡⲓⲮ[ⲗⲏ ⲛⲧ] ix, 15-17
 ⲬⲈⲈⲢⲈ Ⲛ̅ⲒⲤ[Ⲓⲱⲛ ⲛ]†
 ⲛⲀⲧⲈⲗⲏ[ⲗ Ⲉⲭⲙ ⲡⲈⲘ]
 ⲠⲮⲬⲁⲓ· ⲗⲮ[ⲧⲱⲘ ⲛ]
 5 ⲃⲓ Ⲛ̅ⲒⲈⲠ·Ⲭ[ⲛⲠⲠ Ⲓⲙ]
 ⲡⲓⲧⲀⲘⲟ̅ ⲒⲈ[ⲛⲧⲀⲮⲗⲗⲁⲗ·
 Ⲓ]ⲙⲓ ⲡⲈⲡⲓ [ⲡⲀⲱ ⲈⲛⲧⲀⲮ
 ⲒⲠ]ⲡⲓ̅· ⲙ[ⲀⲢⲠⲠⲟⲃⲱ
 ⲡⲓⲈ [ⲛ]ⲧ[ⲈⲮⲠⲠⲈⲢⲏⲧⲈ·
 10 ⲡ]ⲬⲠⲏ[Ⲥ ⲠⲠⲠⲒ ⲈⲃⲠ]

p. 34 [ⲁⲗ] [ⲬⲈ] ⲒⲛⲒⲤⲈⲒⲛⲒⲀⲢⲓ ix, 19-20
 [ⲡⲱⲃⲱ ⲗ]ⲛ Ⲛ̅ⲡⲒⲒⲏ
 [ⲘⲈ ⲬⲀⲃ]Ⲡⲗ· ⲬⲮⲡⲠⲠⲠ
 [ⲙⲠⲛⲏ ⲙ]ⲡⲓⲈⲃⲓⲏⲏ
 5 [ⲛⲀⲒⲈ Ⲉⲃ]ⲠⲠⲗ ⲗⲛ Ⲭⲗⲗⲓ
 [ⲡⲧⲏⲢⲗ ⲧ]ⲱⲠⲠⲠⲛⲓ
 [ⲡⲬⲠⲠⲈⲒⲤ] ⲒⲙⲡⲓⲢⲧ[ⲢⲈ
 ⲡⲢⲱⲙⲈ ⲃ]ⲏⲓⲃⲠⲠ:
 [ⲙⲀⲢⲠⲠⲠⲢⲓ]ⲛⲈ ⲛ[ⲛ
 10 ⲒⲈⲠⲠⲠⲠⲠ ⲙⲡⲈⲘⲙⲧⲠ
 ⲈⲃⲠ]

p. 35 [ⲁⲈ] [ⲈⲧⲃⲈ ⲠⲠ] ⲡⲓⲬ[ⲠⲠⲈⲒⲤ ix, 22-23
 ⲗ]ⲠⲠⲠⲠⲈ ⲛⲒⲤ[ⲗⲃⲠⲗ ⲙ]
 ⲙⲠⲠ: ⲗⲒⲤ[ⲠⲃⲱⲘ]
 Ⲓ̅ⲙ̅ ⲡⲈⲮ[ⲠⲠⲈⲱ ⲛⲛⲈ]
 5 ⲬⲗⲓⲧⲓⲤ: Ⲓ[Ⲓⲙ ⲡⲧⲢⲈ]
 ⲡⲀⲤⲈⲃ[ⲏⲤ ⲬⲒⲤⲈ]
 Ⲓ̅ⲙ̅ⲙⲠⲠ [Ⲭ]ⲗⲢⲈ ⲡⲒⲏ
 ⲘⲒⲈ ⲬⲈⲢⲠ [ⲤⲈⲛⲗⲃⲠ
 ⲡ]ⲠⲠⲠ Ⲓ̅ⲙ̅ [ⲛⲈⲮⲱⲠⲛⲈ
 10 Ⲉ]ⲧⲠⲠ[ⲙⲈⲈⲮⲈ ⲈⲢⲠⲠⲠ]

p. 36 [A5]

[Α ΠΡΕQ
 ΡΝΟΒΕ †ΝΟΥδC
 Μ]ΠΧΟ[ΕΙC ΚΑΤΑ Π
 Α]ΦΙ ΝΤΙΕΙQΟΡ[ΓΗ
 5 ΝQΝ]ΑΙΦΙΝΕ ΑΝ[· Μ
 ΠΝΟ]ΥΤΕ †ΠΕQ
 ΜΤΟ Ε]ΒΙΟΛ ΑΝ:
 ΝΕQΖΙΟ]ΟΥΕ CΩΦ[Q Ν
 ΟΥΟΕΙ]Φ) ΝΙΜ· [ΑQ
 10 QΙ ΝΝΕ]ΚΖΑΠ [ΜΠΕQ
 ΜΤΟ] ΕΒΟΛ[· Q
 ΝΑΡΧ]ΟΕΙ[С ΕΝΕQ
 ΧΑΧ]Ε Τ[ΗΡΟΥ·]

ix, 25–26

p. 37 [A5]

[ΠΑΙ ΕΡΕ
 ΤΕQΤΑΠΡΟ ΜΕΖ Ν
 CΑΖΟΥ] †ΖΙ CΙΦ[Ε
 ΖΙ] †ΚΡΟQΙ ΟΥΖΙ[С[Ε ΜΝ]
 5 †ΟΙΥΜΚΑΖ Π[Ε[ΤΖΑ]
 ΠΕQΛΑC[· QΖΜΟOC]
 ΖÑ †ΜΑ Ñ[δωρδ]
 ΜÑÑΡÑ[Μ[ΛΟ. ΑΥΩ]
 ΖÑ †ΜΑ [ΕΘΗΠ Ε]
 10 †ΜΙΟΥΟΥ[Τ ΝΟΥΑΤ
 Ν]ΟΒΕ· Ε[ΡΕ ΝΕQΒΑΛ
 δωφ[Τ [ΕΠΖΗΚΕ·]

ix, 28–29

p. 38 [ⲁⲏ]

[ϠⲏⲁⲡⲁⲗⲧϠ
 ⲎⲒⲗⲈ ⲗⲘ ⲡⲧⲣⲉϠ
 ϠϠⲟⲓⲈⲒϠ ⲈⲧⲎⲗⲏⲕⲈ·
 ⲁϠⲟⲟϠ ⲓⲒⲁⲣ ⲗⲘⲓ
 5 [ⲡⲉϠ]ⲗⲏⲧ· ⲕⲈ ⲁⲡ
 [ⲎⲟϠⲧⲈ] ⲓⲣ̄ⲓⲡⲱⲃⲱ
 [ⲁϠϠⲧ]Ⲉ ⲡⲉϠⲗⲟ Ⲉ̄
 [ⲃⲟⲗ Ⲉⲧ]ⲏ̄ⲃⲱⲱ̄ⲧ
 [Ⲉⲡⲧⲏⲣ]Ⲓ̄· ⲧⲱⲟϠ[Ⲏ
 10 ⲡϠⲟⲈⲒϠ] ⲓⲡⲏⲟϠⲧⲧⲧⲈ
 ⲘⲁⲣⲈϠ ⲕⲓϠⲈ ⲏ̄ⲃⲓⲡ
 [ⲧⲈϠⲃⲓϠ] ⲓⲏ̄ⲓⲡⲓⲣ̄
 [ⲡⲱⲃⲱ ⲎⲎⲗⲏⲕⲈ·]

ix, 31-33

p. 39 [ⲁⲐ]

[ⲈⲧⲣⲈϠ]ⲧⲁⲁϠ Ⲉ[ⲗ]
 Ϡⲁⲓ ⲈⲎⲈϠⲃⲓϠ· Ⲉ
 ϠⲈ ⲡⲗⲏⲕⲈ ⲃⲓⲈⲓ [Ⲏⲁ
 ⲎⲟϠⲒ̄ Ⲉⲣⲟ[Ϡ ⲎⲧⲟϠ]
 5 ⲡⲈⲈⲧⲃⲓⲟ[ⲏⲐⲓ Ⲉⲡⲟⲣ]
 ⲒⲁⲎⲟ[Ϡ ⲟϠⲱⲱϠ]
 ⲓⲏ̄ⲓⲡⲈⲃⲓⲃ[ⲟⲓ ⲘⲡⲣⲉϠ
 Ϡ]ⲎⲟⲃⲈ [ⲘⲎ ⲡⲡⲟ]
 ⲎⲏⲣⲟⲓϠ[· ⲈⲎⲁⲱⲓ]
 10 ⲎⲓⲈⲓ [ⲎϠⲁ ⲡⲉϠϠⲎⲟⲃⲈ
 ⲎϠⲈⲧⲘⲗⲈ ⲈⲣⲟϠ
 ⲈⲧⲃⲏⲏⲧϠ·]

ix, 35-36

p. 38. 7 ⲁϠϠⲧ ⲈⲡⲉϠⲗⲟ L^b ⲁϠϠⲧⲈ ⲡⲉϠⲗⲟ L^c Schm | 13 ⲗⲏⲕⲏ L^b ⲗⲏⲕⲈ L^c Schmp. 39. 3 ⲃⲈ ZT^{GB} om L^{GB}caR | 5 ⲈⲧⲃⲟⲏⲐⲓ LZ ⲡⲈⲧⲃⲟⲏⲐⲓ T [ⲈⲧⲃⲟⲏⲐⲓ]ⲧ(Ⲉ)ⲓ B

p. 40 [Ἰ]

[Α ΠΧΘΕΙC
 C]ΩΙΤΗ Ε[ΠΟΥΩΩ
 Ν]ἸῆΖΗΚΕ: ΑΠΕC[ΜΑ
 ΛΧΕ] †ῆΤΗC ΕΠ
 5 [CΟΥΤ]ΕΙ ἸΠΕΥΖΗΤ
 [ΕΚΡΙΝΕ] ἸΠΟΡΦΑ
 [ΝΟC ΜΗ] ΠΕΤ·ΘΒ
 [ΒΗΥ·ΧΕ] ἸἸΝΕΠΡΩ[ΜΕ
 ΟΥΩΖ Ε]ΤΟΟΤ[C Ε
 10 ΦΟΥΦΟΥ] ἸἸΟΓ[Ι [ΖΙ
 ΧΗ ΠΚΑΖ.]

ix, 38-39

p. 41 [ἸΑ]

·ΧΕ ΕΙC [Ν
 ΡΕC]ἸῆΝΟΙΒΕ ΛΥC[Ω
 ΜἸΤ ἸἸΤΕΥΠ[ΙΤΕ·]
 ΛΥCΟΒΤ[ΕΙ [ΝΝΕΥ]
 5 CΟΤΕ ΕΠ[ΕΥΖΝΑΛΥ]
 ἸἸCΟΤ[Ε· ΕΝΕΧ
 C]ΟΤΕ Ζ[Η ΠΖΩΠ
 Ε]ΝΕΤC[ΟΥΤΩΝ ΖΜ]
 ΠΕΥΖΗ[Τ· ΧΕ ΝΕΝ]
 10 ΤΙΛ[ΚCΒΤΩΤΟΥ ΛΥ
 ΤΑΥΟΟΥ ΕΖΡΑΙ.]

x, 2-3

p. 40. 10 ΕΦΟΥΦΟΥΦΟΥ L^b tacet L^c ΕΦΟΥΦΟΥ BZT

p. 41. 4 CΟΥΤΕ L CΟΒΤΕ ZT

p. 42 [M̄B]

[NEQBAΛ ΔΩΦΤ
 Ε]Χ̄N̄ ΤΟΠ[ΚΟΥΜΕ
 Ν]H̄I· NEQBOYΓ[Ε ΧΝΟ
 Ν]N̄IΦHPE N̄N̄POME
 5 [ΠΧ]ΓΟΕ[Ι]C NAXNE
 [ΠΑΙΚΑ]ΠOC M̄N̄ΠΑ
 [CEBHC] ΠΕΤΜΕ ΔΕ
 [ΜΠΧΙΝ]ΔΟΝC̄ QM̄IO[IC
 ΤΕ ΝΤΕQ]ΓΥΧΗ M̄IAYA
 10 ΛQ· QNA]ZΦΟΥ Ε[ΧΝ
 ΝΡΕQΡ]NOBE N̄
 [ZENΠAΦ· ΟΥ]KΩIΖT̄
 [MN ΟΥ·ΘHN MN ΟΥ
 ΠN̄A N2ATHY ---]

x, 4-6

p. 43 [M̄Γ]

[Α ΠΕQZO NAY
 ΕΠCΟΟΥΤ]N̄:
 [ĪA] [ΕΠ]ΧΦΚ ΕΒΟΛ ΖΑ
 ΠΜΕΖΦΜΟΥN̄ Π[Ε]
 5 †ΑΛΜOC N̄ΔAΥE[IΔ]
 [MIAΤΟΥΧΟI Π[ΧΟΕIC]
 [ΧIΕ ΑΠΕΤΟΥ]A[AB]
 [Ω]IΧN̄· ΧΕ Α Μ[ΜNT
 Μ]Ε CBOK [ΕI]ΒΟΛ ΖN N̄
 10 Φ]HPE N̄N̄[POME·]
 Α ΠΟΥĀ Π[ΟΥΑ ΦAΧΕ]
 N̄ZENΠ[ΕΤΦΟΥΕIT]

x, 7-xi, 3

p. 42: 7 NETME Lb ΠΕΤΜΕ Lc ZTΘ

p. 43: 4-5 πε† Lb πε† // Lc I πε† // | N̄ĀA L

p. 44 [MA] [ΑΙΥΩ ΟΥΛΛΙΣΙ] [ΝΡΕΩ
 X]ΕΝΟΔ̄ΝΨΑΧΕ:
 [ΝΕ]ΝΤΑΥΧΟΟΣ ΧΕ
 [Τ]̄Ν̄ΙΓΑΙΧΙΣΕ ἸΠΕΝ
 5 [ΛΑΣ Ν]ΕΝΣΠΟΤΟΥ
 [ΖΕΝ Ε]ΒΟΛ ΖΙΤΟΟΙΤ[Ν
 ΝΕ· ΝΙ]Μ ΠΕΤ[ΟΙ [Ν
 ΧΟΕΙΣ Ε]Ρ[ΙΟΝ· ΕΤ[ΒΕ
 ΤΤΑΛΛΙ]ΠΩΡΙΑ
 10 [ΝΝΖΗΚΕ Μ]̄̄ ΠΑΨ
 [ΑΖΟΜ ΝΝΕΒΙΗΝ·]

xi, 4-6

p. 47 [M̄Z] [ΜΗ]ΠΟΙ xii, 4-6
 [Τ]Ε ἸΤΑΩΒ̄ [Ε]
 ΠΜΟΥ· ΜΗΠΟΙΤ[Ε]
 ἸΤΕ ΠΑΧΑΧΕ [ΧΟ]
 5 ΟΣ ΧΕ ᾹΙΔΜΙΔΟΜΙ [Ε]
 ΡΟΩ· ΝΕΤ-ΘΑΙ[ΒΕ Μ]
 ΜΟΙ ΝΑΤΕΛ[ΗΛ ΕΙ
 Ψ]ΑΝΚΙΜ· [ΑΝΟΚ ΔΕ]
 [Α]ΙΖΕΛΠΙΖ[Ε ΕΠΕΚ
 10 ΝΑ· ΠΑ[Ζ]̄[ΗΤ ΝΑ]
 ΤΕΛ[ΗΛ ΕΧΜ ΠΕΚ
 ΟΥΧΑΙ]

p. 48 [ḿḥ] [ḿḥ] [ε]ΠΧΩΚ ΕΒ[ΟΛ ΠΕ†ΑΛ] xiii, 1-2
 ΜΟC ḆΑΛΥΕΙΑ:
 ΠΠΕΧΕ ΠΑΘΗΤ 2ḿ
 [Π]ΕΡΖΗΤ ΧΕ ΜḆ ΝΟΥ
 5 [Τ]Ε [Φ]ΟΟΠ· ΑΥΤΑ
 [ΚΟ ΑΥ]CΩΩQ 2ḿ
 [ΝΕΥ]ΜΙΕΕΥΕ· ΜḆ Π[ΕΤ
 ΕΙΡΕ] ΠΝΟΥΜḆΤΧΡ[ΗC
 ΤΟC ΜΜΝ] ΟΥΟΝ ΨΑ[2
 10 ΡΑΙ ΕΟΥ]Ḇ: Α ΠΧΟΙ[C
 [ΔΩΩΤ] ΕΒΟΛ 2ḿ Τ
 [ΠΕ ΕΧΝ ΝΩΗ]ΡΙΕ ΝḆ
 [ΡΩΜΕ·]

p. 49 [ḿḥ] [ΜΜΝ ΠΕΤ] xiii, 3
 ΕΙΡΕ ΝΟΥ]Μ[ΝΤΧΡΗ
 CΤ]ΙΟCΙ ΜḆ ΟΥΟΝ ΨΑ2
 ΡΑΙ ΕΟΥḆ: ΟΥΤΑ
 5 ΦΟC ΕΦΟΥΗΝ ΤΙΕΙ
 ΤΕΥΦΟΥ[ΦΙΒΕ: ΓΑ]Υ
 ḆḆΚΡΟQ 2ḿ Ν[ΕΥΛΑC]
 [ΟΙΥΜΑΤΟΥ] [Ν2ΟQ]
 [ΤΙΕΤ2Α Ν[ΕΥCΠΟ]
 10 ΤΟΥ· ΕΡΕ [ΤΕΥΤΑ]
 ΠΡḆ ΜΕ2 [ΝCΑ2ΟΥ]
 2Ι CΠ[ΨΕ·]

p. 50 [N̄]

[N]

xiii, 3-5

ΘΟΤΕ ΜΠΠΝ[ΟΥΤΕ]
 ΜΠΕΜΤΟ Ν̄ΝΕΥ
 ΒΙΑΛ ΕΒΟΛ ΔΝ· ΜΗ
 5 [N]CΕ[N]ΛΕΙΜΕ ΤΗ
 [ΡΟ]Υ Α[N] Ν̄ΔΙ ΝΕΤ̄
 [ΖΩ]ΒΙ ΕΤΑΝΟΜ[ΙΑ·]
 [ΝΕΕ]ΓΤΟΥΩΜ̄ Ν̄
 [ΠΑΛΛΑΟΣ] Ζ̄Ν ΟΥΖΡΕ
 10 [ΝΟΕΙ]ΚΙ· Μ̄ΠΟΥ
 [ΕΠΙΚΑ]ΛΙ Μ̄ΠΧΟ
 [ΕΙC· ΑΥΡΖΟ]ΤΕ
 [Μ̄ΜΑΥ ΖΝ ΟΥΖΟΤΕ]

p. 51 [N̄λ]

xiii, 6-7

[ΑΤΕΤ̄Ν̄ΨΙΠΕ Μ]
 ΠΦΟΧΝΕ Μ̄ΠΖ[ΗΚΕ]
 ΠΧΟΕΙC ΔΕ ΠΕ
 ΤΕΦΖΕΛΠΙC· ΝΙ[Μ]
 5 ΠΕΤΝΑ† ΕΒΟ[Λ]
 [Ζ̄]Ν̄ CΙΩΝ Μ̄ΠΠ[ΟΥ]
 ΧΑΪ Μ̄ΠΠ̄Λ[· ΖΜ]
 ΠΤΡΕ ΠΧ[ΟΕΙC]
 ΚΤΕ ΤΑΙ[ΧΜΑ]
 10 ΛΩCΙΑ Μ̄ΠΠΕΦΛΑ]
 ΟC· ΦΝ[ΑΤΕΛΗΛ]

p. 52 [NB]

[ΠΧΟΕΙC NIM ΠΕΤ
 ΝΑΟΥΩ2 2ḿ ΠΕΚ
 ΜΑ]ΝΙΩΩΠΕ· ḿ
 NIM ΠΕΤΝΑΜΤḶ
 5 ḿΜΟϞ 2ḿ ΠΕΚ
 ΤΟΟΥ [Ε]ΤΟΥΛΑΒ·
 [Π]ΕΙΤΜΟΟΦΕ Π[Ε
 ΕΤΟ]ΥΛΑΒ ΕΤḶ
 [2ΩΒ] ΕΤΑΙΚΑΙΟ
 10 [CΥΝΗ]· ΕΦΩΛΧΕ
 [ΝΤΜ]ΕΙ 2ḿ ΠΕϞ2ΗΤ
 [ΠΑΙ ΕΤΕ]ḿΠḶḶ
 [ΚΡΟϞ 2Μ] ΠΕϞΙΛΑC
 [ΟΥΔΕ ΜΠϞΡΠ]Ε
 15 [Θ-ΟΟΥ ΜΠΕΤ2Ι
 ΤΟΥΩϞ]

xiv, 1-3

p. 53 [NT]

[ΟΥΔΕ ΜΠϞΝΟΒΝΕδ Ν]
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 5 ḿΠΕϞḿΤΟ ΕΒ[ΟΛ]
 ΕϞ†ΕΟΟΥ [Δ]Ε ḿ[ΝΕ]
 ΤḶ2ΟΤΕ 2ΗΤḶ [Μ]
 ΠΧΟΕΙC· ΕϞ[ΩΡΚ]
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 10 ΕΝϞϞΩδΕ ḿ[ΜΟϞ]
 ΑΝ· ΕΜḶḶ[† ΠΕϞ]
 2ΑΤ ΕΜ[ΗCΕ ΕΜ]
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 [Α]ΓΙΑ·ΘΟΝ· ΑΦΟΥΟ
 [ΝΖϞ] ΕΒΟΛ ἸΝΕΤΟΥ
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 10 [ΚΑΖ·] ΝΕΦΟΥΩΦ
 [ΤΗΡΟΥ] ΦΟΟΠ ΖῚΑ[Ι
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 5 ΔΕ ἸΝΑῚΠΜΕ[Ε]Υ]Ε
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 10 ΜΙΑ ΜἸ ΠΑΧ[Ω.]
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 [Ψἦ] ΝΑΒΛΟΟΤΕ
 [ΠΑΙΔ]ΕΥΕ ἦΜΟΙ:
 5 [Ν]ΕΙΝΑΥ ΕΠΧΟΙϠ
 [Μ]ΠΑΜΤΟ ΕΒΟΛ
 [Ν]ΟΙΥΟΕΙΨ ΝΙἢ ΧΕ
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 10 [ΒΕ ΠΑ]ἰ Α ΠΑΖΗΤ
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 [ΛΑϠ ΤΕ]ΛΗΛ· ΕΤ[Ι
 ΔΕ ΤΑΚΕ]ϠΑΡΞ
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 [ΠΙΤΑΚΟ· ΑΚΟΥ[Ψ]
 5 Νἢ ΝΑἰ ΕΒ[ΟΛ] ἸΝ[Ε]
 ΖΙΟΥΕ ἸΠΩΝἢ[·]
 ΚΝΑΧΟΚἸ. ΕΒΟ[Λ]
 ΝΟΥΟΥΝΟϠ Μἢ
 ΠΕΚϠΟ· ΟΥἢ[ΤΟΝ]
 10 ΠΕΤἢ ΤΕΚ[ΟΥ]
 ΝΑἢ ΨΑΒΟ[Λ[·]
 [ἸS] ΠΕΨΛΗΛ Ἰ[ΔΔΔ]
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 [Ν]ΑΒΑΛ ΝΑΥ ΕΠ
 5 [C]ΟΟΥ[Τ]Ἰ̄: ΑΚΛΟ
 [Κ]ΙΜ[Α]ΖΕ ἸΠΑΖΗΤ
 [ΑΚ]ḐἸ ΠΑΦΙΝΕ Ἰ
 [Τ]ΕΥΦΗ· ΑΚΠΑΣἸ
 [Ἰ]ΠἸΖΕ ΕΧΙΝḐΟ
 10 [NC] ἸΖΗΤ· ΧΕ Ἰ
 [NE] ΤΑΤΑΠΡḐ ΧΩ
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 [N]ḐΙ ΝΑΤΑḐCΕ:
 5 ΑΝΟΚ ΑἸΧΙ ΦΚΑ[Κ]
 ΕΒΟ[Λ] ΧΕ ΑΚ[C]ΩΤ[Μ]
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 10 ΕΝΑΦΑΧΕ· ΜΑΡ[ΟΥ]
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 ΠΕΤΝΟΥΖἸ [NNEΤ]
 ΖΕΛΠΙΖΕ Ε[ΡΟΚ·]
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 Ζ̄ῙΝ̄ Θ-ΑΪΒΕΣ Ν̄ΙΝΙΕΚ
 5 [Τ̄ῙΝ̄Ζ̄· Μ̄ΠΕΜΤΟ
 ΕΒΟ[Λ] Ν̄ΝΑΣΕΒΗC
 ΝΙΑΪ [ΕΙΝΤΑΥΜΟΚ
 Ζ̄ῙΤ̄· Α ΝΑΧΑΧΕ Α
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 10 [Χ]Η· ΑΥΖΩΧ̄Ῑ Ν̄
 [Π]ΕΙΨΩΤ· Α ΤΕΥ
 [ΤΑ]ΠΡ̄Θ̄ ΦΑΧΕ Ζ̄̄Ν̄
 [ΟΥΜ]Ν̄ΙΤΧΑCΙΖΗΤ[·
 ΕΥΝΟΥ]ΧΙΕ Μ̄ΜΟ̄Ῑ
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 ΤΩΤ ΕΥΠΑΙΖ̄C̄· [ΑΥΩ]
 5 Ν̄-Θ-ΕῙ Ν̄ΝΙΜΑC [Ν̄Ι
 ΜΟῩῙ ΕΤΦΟΟΠ̄Ι
 Ζ̄̄Ν̄ ΝΙΜΑΕ-Θ-ΗΠ[·]
 ΤΩΟΥΝ ΠΧΟ[ΕΙC]
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 10 Ν̄Γ̄ΤΑΥΟΟ[Υ ΕΖΡΑΙ·]
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 5 [Ν]ΕΚΠΕ-ΘΗΠΙ· ΑΥ
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 [Ν]ΦΕ· ΑΥΚΑ ΠΣΕ
 [Ε]ΠΕ ἸἸΕΥΦΗΡΕ·
 [ΑΝ]ΟΚ ΔΕ Ζῼ ΝΟΥΔΠ
 10 [ΚΑΙ]ΤΟΙΣΥΝΗ †ΝΑ
 [ΟΥΩ]Πῼ ΕΒΟΛ Ἰ
 [ΠΕΚΖΟ] †ΝΑΣΕῖ
 [ΖΜ ΠΤΡ]ΕΙ ΠΕΙΚ[ΕΟ
 ΟΥ ΟΥΩΝΖ] [Ε]ΒΟΛ·
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 5 ΖΟΟΥ ΕΝΤΑ ΠΧΟ
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 ΧΕ ΤΗΡΟΥ· ΑΥΩ
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 ΠΕΧΛϞ ΧΕ †Ν[Α]
 ΜΕΡΙΤῼ [ΠΧΟΕΙΣ]
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 ΕΒΟΛ 2Ἰ ΝΑΧΑΧΕ·
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 10 [Α]ΜΑΖΤΕ ἸΜΟΪ·
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 [ΤΑΝ]ΟΜΙΑ ΑΥϞ
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 ΑΥϞ ΠΑΑϞΚΑ[Κ]
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 10 ΕΝΕϞΜΑΑΧΙΕ[·]
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 5 ΧΕΡḠ ΕΒΟΛ ἸΜΟQ
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 10 [ΡΑ]Ἰ ΕΧἸ ΝΕΧΑΙΡΟΥ
 [ΒΙ]ἸΝ̄ ΑQΖΩΛ ΑQΖΩ[Λ]
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 ΑQΚ]ΩἸ ΝΟΥΚΑΚ[Ε Ν
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 15 ΝΗ Κ]ΩΤΕ ΕΙΡ[ΟQ ΟΥΜΟΟΥ
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 10 ΑQΤἸΝΕΥ ΖΕἸΝ[CO]
 ΤΕ ΑQΧΟΟΡΟΥ[ΕΒΟΛ·]
 ΑQΤΑΦΕ Ν[ΕΒΡΗ]
 ΔΕ ΑQΩΤ[ΡΤΩΡΟΥ·
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 5 ΤΕΚ[Ο]ΡΓΗ· ΛCΤ̄Ν̄
 ΝΟΟΥ ΕΒΟΛ 2Ḿ ΠΧΙ
 CΕ ΛCΧΙΤ ΛCΦO
 Π̄Τ̄ ΕΡΟC ΕΒΟΛ 2Ḿ Ḿ
 [2]ΕΝΜΟΟΥ ΕΝΑΦO
 10 [Ο]Υ· CΗΑΤΟΥΧΟΙ
 [ΕΒ]ΟΛ 2Ḿ ΝΑΧΑΧΕ
 [ΝΧ]ΦΩΡΕ· ΛΥO Ε
 [ΒΟΛ 2Ν] ΝΕΤΜΟCΤΕ
 [ΜΜΟΙ Χ]Ε ΛΥCΜC[Ο]Ι[Μ
 15 Ε2ΟΥΕ ΕΡ]ΟΙ· ΛῩ 2Α
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 ΧΡΟ· ΛCḾΤ̄ ΕΒΟΛ ΕΥ
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 ΧΟΙ ΧΕ ΛCΦOΛΩ̄Τ̄
 5 CΗΑΝΑ2ΜΕΤ ΕΒ[Ο]Λ
 2Ḿ ΝΑΧΑΧΕ ḾΧO
 ΦΡΕ ΛΥO ΕΒΟΛ 2Ḿ
 ΝΕΤΜΟCΤΕ ḾḾ[ΟΙ]
 ΠΧΟΕΙC ΝΑΤO
 10 ΒΕ ΝΑΙ ΚΑΤΑ Τ[ΑΑΙ]
 ΚΑΙΟCΥΝΗ· ΛΥ[O]
 CΗΑΤΟΥΕΙO [ΝΑΙ ΚΑ]
 ΤΑ ΠΤ̄Β̄Β[Ο ΝΝΑCΙΧ·]
 ΧΕ ΑΙ2Α[Ρ]Ε2 ΕΝΕ2Ι
 15 [ΟΟΥΕ ḾΠ]ΧΟΕΙC·
 ΛΥO ΜΠΡΩΛCΤΕ
 ΕΠΑΝΟΥΤΕ· ΧΕ ΝΕC]

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p. 70 [Ὢ] [ϚΑΠ] ΤΗΡΟΥ ΜΠΑΜ xvii, 23-26
 ΤΟ ΕΒΟΛ· ΑΥΩ ΝΕϚ
 [Δ]ΙΚΑΙΩΜΑ· Ἰ
 ΠΙCΑϚΩΟΥ ΕΒΟΛ
 5 ἸΜΟΪ· †ΝΑΦΩ
 ΠΕ ΕΪΟΥΑΑΒ ΝἸ
 ΜΑϚ· †ΝΑϚΑΡΕϚ
 ΕΡΟΪ ΕΒΟΛ ϚἸ ΤΑΑ
 ΝΟΜΙΑ· ΑΥΩ ΠΧΟ
 10 [Ε]ΙC ΝΑΤΟΥΕΙΟ ΝΑΪ
 [Κ]ΑΤΑ ΤΑΔΙΚΑΙΟ
 [CΥ]ΝΗ· ΑΥΩ ΚΑΤΑ
 [ΠΤḂ]ΒΟ ἸἸΝΑΔΙΧ
 [ΜΠΕ]ΜΙΤΟ ΕΒΟΛ [Ν
 15 ΝΕϚΒΑ]Λ· ΚΝΑΟΥ
 [ΟΠ ΜΝ] ΠΠΕ[ΤΟΥΑ
 ΑΒ· ΑΥΩ ΚΝΑΡ]

p. 71 [ὪΛ] ΑΤΝΟΒΕ ΜἸ ΝΟΥ xvii, 26-29
 ΡΩΜΕ ἸἸΝΑΤΝΟ
 ΒΕ· ΚΝΑΡCΩΤἸ
 ΜἸ ΝΟΥCΩΤἸ·
 5 ΑΥΩ ΚΝΑΔΩΩ
 ΜΕ ΜἸ ΠΕΤΔ[ΟΟ]
 ΜΕ· ΧΕ ἸἸΤΟΚ ΚἸΝΑ]
 ΧΙCΕ ἸΠΛΑΟC Ε[Τ]
 Θ·ḂΒΙΗΥ· ΑΥΩ
 10 ΚΝΑ·Θ·ḂḂΙΟ ΝἸ[ΒΑΛ]
 ΝἸΧΑCΙϚΗΤ[· ΧΕ]
 ἸἸΤΟΚ ΕἸΡ[Ο][ΥΟΕΙΝ]
 ΕΠΑϚΗΒ[Ἰ] [ΠΧΟΕΙC]
 ΠΑΝΟΥ[ΤΕ ΚΡΟΥΟ
 15 ΕΙΝ ΕΠΑΚΑΚΕ
 ΧΕ †ΝΑΝΟΥϚΜ
 ΝϚΗΤΚ ΕΥΜΑ Ν]

p. 71. 1 ΜΝ ΟΥΡΩΜΕ ΠΑΤΝΟΒΕ LZ ΝΜ ΟΥΡΩΜΕ ΠΑ[ΤΝΟΒΕ] Β | 4 ΜΝ ΟΥCΩΤΠ
 LZ ΝΜ [ΟΥ]CΩΤΠ Β.

p. 72 ὄβ

COONE· AYΩ ZM̄
 ΠΑΝΟΥΤΕ †ΝΑΟΥ
 ΩΤḂ ΝΟΥCOBT̄·
 ΠΑΝΟΥΤΕ ΤΕQZIH
 5 ΟΥΑΑΒ· ḂΦΑΧΕ Ḃ
 ΠΧΟΕΙC ΠΟCE Ḃ
 ΝΑΩΤΕ ΠΕ ΝΟΥON
 ΝΙM ΕΤΖΕΛΠΙΖΕ
 ΕΡΟQ· ΧΕ ΝΙM ΠΕ
 10 [Π]ΝΟΥΤΕ ḂΒΛḂ Ḃ
 [Π]ΕΙΝΧΟΕΙC· Ḃ ΝΙM
 [ΠΕ] ΠΠΝΟΥΤΕ ḂΒΛḂ
 [ΜΠΕΝΝ]ΟΥΤΕ: ΠΠ[ΟΥ
 ΤΕ ΕΤ]ΜΙΟΥΡ ḂΜΟΠ
 15 ΝΟΥΔΟ]ΜΙ: ΑΚΚ[Α ΤΑΖΙΗ
 ΕCΟΥΑΑΒ· ΠΕΤCOBTE
 ΝΝΑΟΥΕΡΗΤΕ ΝΘΕ ΝΝΑ]

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p. 73 ὄγ

ΝΙΕΙΟΥΑ· ΕQΤΑ
 ΖΟ ḂΜΟΙ ΕΡΑḂ Ε
 ΧḂ ΝΑΧΙCΙΕΟΥ· ΕQ
 ΤCΑΒΟ ḂḂΑΔΙΧ
 5 ΕΠΠΟΛΕΜΟC· ΑΚ
 ΚΩ ḂḂΑΔḂΟΙ ḂΠΠ
 ΤΕ ḂΖΟΜḂΤ ΑΚ†
 ΝΑΙ ΝΟΥΝΑΩΤΕ
 ΝΟΥΧΑΙ· ΤΕΚΟΥ
 10 ΝΑḂ ΤΕΝΤΑC[Ω][Ο]
 ΠḂΤ ΕΡΟC· ΤΕΚ[CBΩ]
 ΤΕΝΤΑCCΑΖ[Ω][Ι ΦΑ]
 [Β]ΟΛ· ΤΕΚ[C][BΩ ΤΕΤ]
 [ΝΑ]†CBΩ [Ν][ΑΙ]

xvii, 34-37

p. 72. 10 spatium pro ΠΠΟΥΤΕ, ΠΠΟΥΤΕ Z ΝΟΥΤΕ L τὸς θεός Θ | ḂΒΛ LZ | 12 ḂΒΛ LZ

p. 73. 1 ΝΙΕΙΟΥΑ LZ | 3 ΝΑΧΙCΙΕΟΥ L ΝΑΧΙCΕΕΥΕ Z

p. 76 Ὄς

ἦΠΑΛΛΟC· ΑΥΩ ⲉ̅
 ΚΝΑΚΑ-ΘΙCΤΑ ἦ
 ΜΟΪ ΝΑΠΕ ΝἠΖΕ-Θ·
 ΝΟC· ΠΛΑΟC ΕΤΕ
 5 ἠ̅ΠΙCΟΥΩΝḡ ΛϞ
 ϫϫϫϫϫ ΝΑΪ· ΛϞ
 CΩΤἠ ἠ̅CΩΪ Ζἠ
 ΟΥCΩΤἠ ἠ̅ΜΑΑ
 [X]Ε· Α ΝΩΗΡΕ ἠ̅Ωἠ
 10 [M]Ḳ ΧΙΒΟΛ ΕΡΟΪ· Α Ν
 [ΩΗ]ΡΕ ἠ̅ΩἠΜΟ Ḳ
 [AC.] ΑΥḲΒΑΛΕ ΕΒΙΟ[Λ
 ΖΝ ΝΕ]ΥḲΙΠΟΟΙΥΕ·
 [ΠΧΟΕΙ]C [ΟΝ]ϫ [ΑΥ]ϫ
 15 ϞCΜΑΜΑΑḲ ΝΒΙ
 ΠΑΝΟΥΤΕ· ΜΑΡΕϞ
 ΧΙCΕ ΝΒΙ ΠΠΟΥ]

xvii, 44-46

p. 77 [Ὄζ]

ΤΕ ἠ̅ΠΑΟΥΧΑΪ·
 ΠΠΟΥΤΕ ΕΤϫ
 ΝΑΪ ἠ̅ΖΕΝ ΧΙΚΒΑ·
 ΠΕΝΤΑϞΖΥΠΟΤΑC
 5 CΕ ἠ̅ἠΛΛΟC ΖΑ
 ΡΑΤ· ΠΑΡΕϞΝΙΛΙΖ
 ΜΕḲ ΕΒΟΛ Ζἠ ΝΑ
 ΧΑΧΕ ἠ̅ΡΕϞΝΟΥC̅·
 ΚΝΑΧΑCḲ ΕΒΟ[Λ
 10 Ζἠ ΝΕΤΤΩΟΥ[Ν]
 ΕΖΡΑΪ ΕΧΩΪ· [Κ]ΝΑ
 ΝΑΖΜΕḲ ΕΒΙ[ΟΛ ΖΙ
 Τ]ἠ ΝΙΟΥΡΙΩ[ΜΕ
 ΝΧΙΝΔΟΝ]C̅ [ΕΤΒΕ
 15 ΠΑΙ ϫΝΑ ΟΥΩΝḲ
 ΝΑΚ ΕΒΟΛ ΠΧΟΕΙC]

xvii, 47-49

p. 78 ὄη

2ñ ñ̄zε-θ-noc· ay
 ω †na†allei
 επεκραν πετ
 xice ñ̄neυχαί ñ̄
 5 πεq̄r̄ro· ετειρε
 νογνā mñ̄ πεq̄
 χρηστος λαγεια
 mñ̄ πεq̄cπερμα
 φα ενεζ:

xvii, 50-xviii, 2

[īñ̄] [ε]πxωκ εβολ πε
 [†a]λμος ñ̄λαγεια
 [mπ]̄hιγε xω ñ̄πε
 [ooy] [ñ̄]π̄inoiyt[ε·
 ayω π]̄ε[στερε
 15 ωμα xω mπτα
 mio ñ̄neq̄δix.]

p. 79 [ōθ̄]

πεzooγ xω νογ
 φαχε mπεzooγ·
 τεγψη xω νογ
 cooyñ̄ nτεγψη
 5 ñ̄zen̄nascπε an
 ne· oyde ñ̄zen̄
 φαχε an ne· en̄
 cenascωtñ̄ an
 επευzrooy. a
 10 πευzrooy ει εβ[ο][λ]
 εxñ̄ πκαz τηr̄[q̄.]
 ayω a neγφα[xε]
 πωz φα nek[rω
 oy] [ni]toiko[y
 15 men̄h. a]q̄ikω [m
 πεq̄manψωπε
 z̄m p̄rh. ayω nτοq̄]

xviii, 3-6

p. 78. 6 πεq̄x̄rc̄ L πεq̄χριστος V πεq̄χρηστος Z τῷ χριστῷ αὐτοῦ Θ ἰησῷ

p. 79. 5 ñ̄zen̄nascπε LZV [ñ̄z]̄einascπε B

p. 80 ππ

εφο ἡ-θεε νοῦνῡμ
 φιος· εφνηῡ εβολ
 ρῡ περμαῡθε
 λεετ· φνατελη
 5 ἡ-θεε νοῡγιγας ε
 πωτ̄ ρῡ τερρῡη·
 χιν ναρηχ̄ς ντ̄πε
 πε περμανει εβολ
 λῡω φα αρηχ̄ς
 10 ἡτ̄πε πε περμα
 [ν]βωκ εροῡν· μῡ
 [π]ειτναωρῡῡ
 [ετ]ειρ ρῡμε:
 [πνο]μος ἡ[π]χοεις οῡα
 15 αβ ερκτο ννεϣγχη. τμντ]

xviii, 6-8

p. 81 πλ

ἡντρε ἡπχοϊς
 ἡροτ̄ εστсаво
 ἡνικοῡι: ἡαικαι
 ωμα ἡπχοεις·
 5 σοῡτωῡ εῡεῡφρα
 νε ἡπρητ· τεν
 τολη ἡπχοεις
 οῡοειν τε· εσ̄
 οῡοειῡ ενβαλ ἡ
 10 νικοῡι: ἡοτε ἡ
 πχοεις οῡααβ
 εσωοπ φα [ενερ]
 ἡεεε· ἡ[απ μπ
 χοει]ς ρε[νμε
 15 νε εῡτμαειηῡ
 ρι οῡσοπ. νεροῡ]

xviii, 8-10

p. 80. 6 ντερρῡη LZ ἡ[τερρῡη] B | 7 χι ναρηχς male LZ χιν [αρηχ]ς B

p. 81. 1 πχοεις LZ ἡπχο]ε[ι]ς B | 3 νηκοῡι LZ | 8 1 οῡοοοειν LZ |

10 νηκοῡι LZ

p. 82 π̄β

ωω σοτ̄π̄ επ̄νοϋβ
 μ̄ν̄ π̄ωνε μ̄με
 ετ̄ναωωϙ· λϣω
 σεζολδ̄ επ̄εβιω
 5 μ̄ν̄ π̄μοϋλ̄ζ̄· και
 γαρ πεκζ̄μ̄ζαλ
 ζαρεζ εροοϋ· ζ̄μ̄
 π̄τρεϙζαρεζ δε ε
 ροοϋ οϋτοϋειο πε
 10 εναωωϙ· νιμ̄ πετ
 [νιαειμε εμπαρα
 [π̄τ]ωμα· τ̄β̄βοϊ
 [π̄λ]οιεις εναπ̄ει
 [·θ̄·ηπ̄.] [†]ς[οι] [επεκ
 15 ζ̄μ̄ζαλ εβολ̄ ζ̄ν
 νωμμο ---]

xviii, 11-14

p. 83 π̄π̄

†ναωωπε ειοϋ
 λαβ· λϣω †νατ̄β̄
 βο εβολ̄ ζ̄ν̄ νοϋνοδ̄
 ν̄νωβε· ν̄φαχε
 5 ν̄ταταπ̄ρ̄δ̄ σενα
 ωωπε εϋσμοϋ
 λϣω τ̄μελετα
 μ̄παζητ̄ ν̄οϋο
 ειω νιμ̄ μ̄πεκ
 10 μ̄το εβολ̄ π̄χο
 εις πε παβον·θ̄ο[ς]
 λϣω παρεϙσω[τε: —]
 [ῑ·θ̄·] επ̄λωκ̄ εβ̄ιο[λ̄ πε]
 [†]αλμοc να[λϣεια]

xviii, 14-xix, 2

p. 84 π̄λ

εϕεῤῥΝΑΩΤΕ ΕΡΟΚ
 Ἰ̄ΔΙ ΠΡΑΝ Μ̄ΠΙΝΟΥ
 ΤΕ Ἰ̄ΙΑΚΩΒ· ΕϕΕ
 Τ̄Ἰ̄ΝΝΟΟΥ ΝΑΚ ΝΟΥ
 5 ΒΟΗ·ΘΙΑ ΕΒΟΛ Ζ̄Ἰ̄
 Π̄ΠΕΤΟΥΛΑΒ· ΑΥ
 Ὡ ΕϕΕΨΟΠ̄Κ̄ Ε
 ΡΟϕ ΕΒΟΛ Ζ̄Ἰ̄ ΣΙΩΝ
 ΕϕεῤῥΠΜΕΕΥΕ Ἰ̄
 10 ΤΕΚ·ΘΥΣΙΑ ΤΗΡ̄C̄ -
 ΕΡΕ ΝΕΚΔΙΑ
 ΨΩΠΕ ΝΑϕ ΕΥΚΙ
 [Ψ]ΟΥ Δ̄ΙΑΨ̄ΑΛ̄Ἰ̄Α
 [Εϕ]ΕΨ̄ ΝΑΚ ΚΑ
 15 [ΤΑ ΠΕΚΖΗΤ ---
 Τ̄Ἰ̄ΝΝΑΤΕΛΗ Ε]

xix, 2-6

p. 85 π̄ε

Χ̄Ἰ̄ ΠΕΚΟΥΧΑΪ·
 ΑΥΩ Τ̄Ἰ̄Ἰ̄Α Δ̄ΙΑΪ
 Ζ̄Ἰ̄ ΠΡΑΝ ΜΠΕΝ
 ΝΟΥΤΕ· ΕΡΕ ΠΧΟ
 5 ΕΙC ΧΩ̄Κ̄ ΕΒΟΛ Ἰ̄
 ΝΕΚΑΙΤΗΜΑ ΤΗ
 ΡΟΥ· ΤΕΝΟΥ Δ̄ΙΑ
 ΕΙΜΕ ΧΕ Α ΠΧΟΪC
 ΤΟΥΧΕ ΠΕϕΧΡΗΣ
 10 ΤΟC· ΕϕΕCΩΤ̄Ἰ̄
 ΕΡΟΚ Ζ̄Ἰ̄ ΠΕϕΠ[Ε]
 ΤΟΥΛΑΒ· ΕΡΕ[ΠΟΥ]
 ΧΑΪ Ἰ̄ΝΤΕΚΟΥΓ[ΝΑΜ Ζ̄Ἰ̄
 ΖΕΝΔΟΜ. ΝΑΙ Ζ̄Ἰ̄ ΖΕΝ
 15 ΖΑΡΜΑ ΑΥΩ ΝΕΙΚΟ
 ΟΥΕ Ζ̄Ἰ̄ ΖΕΝΖΤΩΡ.]

xix, 6-7

p. 84. 5 ΒΟΗ·ΘΙΑ L^b ΒΟΗ·ΘΙΑ L^c ΒΟΗ·ΘΙΑ Z | 6 ΠΕΤΟΥΛΑΒ LZp. 85. 8 ΠΧΟΕΙC LBZ | 9 ΠΕϕΧ̄Ρ̄C̄ L Π[ΕϕΧ(ΡΙCΤΟ)C] Β ΠΕϕΧΡΗΣΤΟC Z τὸν χριστὸν
αὐτοῦ ⓪ ̄ⲓⲣⲱⲙ Ⲙ

p. 86 π̄ς

ΑΝΟΝ ΔΕ ΕΝΑΛΙΑΙ
 Ζῆ ΠΡΑΝ ἸΠΧΟΪΣ
 ΠΕΝΝΟΥΤΕ: ΝΤΟ
 ΟΥ ΑΥΔΛΟΜΑῖ ΑΥΩ
 5 ΑΥΖΕ· ΑΝΟΝ ΔΕ ΑΝ
 ΤΦΟΥῆ ΑΥΩ ΑΝΣΟ
 ΟΥΤῆ ΠΧΟΕΙΣ ΝΕ
 Ζῆ ΠΕΚΡΡῸ ΑΥΩ
 ΝῆΣΩΤῆ ΕΡΟΝ
 10 Ζῆ ΠΕΖΟΟΥ ΕΤῆ
 ΓΝΑΩΦ ΕΖΡΑΪ ΕΡΟΚ·
 [Κ] ΕΠΧΩΚ ΕΒΟΛ ΠΕ
 [†]ΑΛΜῆΟΣ ΝΙΔΑΥΕΙ[Δ]

xix, 8-xx, 1

p. 87 π̄ζ

ΑΚ† ΝΑϞ ἸΠΠΟΥ
 ΦΩ ἸΠΠΕϞΖΗΤ
 ΑΥΩ ἸΠΚ̄ΖΟΥΡΩ
 ΦΡ ἸΠΣΟΠ̄Σ ἸΝΕϞ
 5 ΣΠΟΤΟΥ· ΧΕ ΑΚ
 ΤΡΕϞΡ̄ΦΟΡ̄Π Ν
 ΝΕΣΜΟΥ ἸΤΕΚ
 ΜῆΤΧΡΗΣΤΟΣ·
 ΔΙΑ†ΑΛΜΑ·
 ΤΑΚΚΩ ΝΟΥΚΛΟΜ
 ΞΕΧῆ ΤΕϞΑΠΕ ΕΒΟΓΛ
 Ζῆ ΝΟΥΩΝΕ ἸΜ[Ε].
 ΑϞ[ΑΙΤΕΙ ΜΜΟΚ - ῆ].

xx, 2-4

p. 86. 2 πχοεις L om Z contra Θ | 7 ναζη L νεζη Z |

p. 87. 3 1 ηπκζουρωφ L | 6 1 ζη pro η LBZR | 7 ητεκηντ̄χρ̄ς L^c | 12 ζη
ογωνε LZR

p. 88 π̄η

ΟΥΝΟϞ ΠΕ ΠΕΦΕΟΟΥ
 2̄η ΠΕΚΟΥΧΑΪ:

xx, 5-8

ΚΝΑΚΩ ΕΧΩϞ ΝΟΥ
 ΕΟΟΥ ḡḡ ΟΥСА: ΧΕ

5 ΚΝΑ† ΝΑϞ ΝΟΥС
 ΜΟΥ ΨΑ ΕΝΕ2 ḡḡ
 ΝΕ2: ΚΝΑΕΥΦΡΑ
 ΝΕ ΜΜΟϞ 2̄η ΟΥΡΑ
 ΨΕ Μḡ ΠΕΚ2Ο: ΧΕ

10 π̄ρρο 2ελπιζε ε
 π̄χοεις: αγω ḡḡεϞ
 κḡḡ 2̄η π̄να ḡḡετ

[X]OICE: [E]YIE2IE [E]TEK
 [δΙΧ 2N NEKXAX]E

15 [ΤΗΡΟΥ]

p. 89 π̄θ-1

ḡḡ-ε ΝΟΥΤΡΙḡ ḡ
 ΚΩ2ḡ ΕΥΟΕΙΨ

xx, 9-11

ḡḡΠΕΚḡΤΟ ΕΒΟΛ
 ΠΧΟΕΙС: ΠΧΟΕΙС

5 ΚΝΑΨḡḡḡḡḡḡ
 2̄η ΤΕΚΟΡḡḡ ḡḡḡ
 ΟΥСАΤΕ ΟΥΟΜΟΥ.

ΚΝΑΤΑΚΟ ḡḡΠΕΥ
 ΚΑΡΠΟС ΕΒΟΛ 2̄η

10 ΠΚΑ2: αγω ΠΕΥ
 СΠЕРМА ΕΒΟΛ 2̄η ḡḡ
 ΨΗΡΕ ḡḡḡḡḡḡḡḡ

ΧΕ ΑΥΡΙΚΕ ΕΡΟΚ ḡḡḡ
 [2]Eḡ Π]E-ΘO[ΟΥ.]

p. 90 [C]

ΧΕ ΚΝΑΚΩ ΜΠΜΟΟΙ
ΕΤΡΕΥΖΟΜΟΥ.

XX, 12-XXI, 1

ΚΝΑCΟΒΤΕ ἸΠΕΥ
Ζᾠ ΖἸ ἸCΕΕΠΕ·

5 ΧΙCΕ ΠΧΟΕΙC ΖἸ
ΤΕΚΔΟἸ ΤἸἸΑΧΩ
ἸΤἸἸΑΛΛΕΙ Ε
ΝΕΚΔΟΜ:

≡
ΚΛ
≡

ΕΠΧΩΚ ΕΒΟΛ ΖΑ
10 ΠἸΤΟΟΤᾠ ἸΠΝΑΥ
ΝᾠΤΟΟΥΕ ΠΕἸΑΛ
ΜΟC ἸΔΑΥΕΙΑ:

[ΠΝΟΥ]ἸΤΙΕ ΠΑΝΟΥ
[ΤΕ ΜΑἸ]ᾠ[ΤΗΚ] [Ε]

15 [ΡΟΙ ΕΤΒΕ ΟΥ ΑΚ
ΚΑΑΤ ἸCΩΚ. CΕ
ΟΥΗΥ ΕΒΟΛ ΜΠΑΟΥ]

p. 91 [C̄A]

ΧΑἸ ἸΒΙ ἸΦΑΧΕ

xxi, 2-5

ΝἸΠΑΡΑΠΤΩΜ[Α].

ΠΑΝΟΥΤΕ ἸΝΑΦΩ

ΕΖΡΑἸ ΕΡΟΚ ΖἸ ΠΕ

5 ΖΟΟΥ ΝἸΤἸCΩΤἸ

ΕΡΟἸ· ΖἸ ΤΕΥΦἸ ΝC

ΤἸΦΩΠΕ ΝΑἸ ΝΟΥ

ΜἸΤΑΘΗΤ· Ἰ

ΤΟΚ ΔΕ ΕΚΟΥΗΖ ΖἸ

10 ΝΕΤΟΥΑΑΒ ΠΤΑ

ΕΙΟ ἸΠἸἸΛ· ΝἸΤΑ

ΝΕΝΕΙΟΤΕ Ν[Α][ΖΤΕ]

ΕΡ[ΟΙ]Κ· ΑΥΝΑ[Ζ][ΤΕ]

[ΑΥ][Φ Α][Κ][ΝΑΖΜΟΥ.

15 ΑΥΦΩ ΕΖΡΑἸ ΕΡ

ΟΚ ΑΥΟΥΧΑΙ· ΑΥ]

p. 90. 1 Ἰ ΜΠΜΟΟΥ L | 7 ΤἸἸΑΛΛΕΙ L ΝΤἸἸΑΛΛΕΙ ΖΤ | ΝΝΕΚΔΟΜ L ΖἸ ΝΕΚΔΟΜ
ΖΤ | 15 male ΑΚΑΑΤ L^b ΑΚΚΑΑΤ L^c

p. 91. 15 ΕΦΟΚ male L^b tacet L^c

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ρΕΛΠΙΖΕ ΕΡΟΚ [Ḥ]
 ΠΟΥΧΙΩΠΕ· ἄ
 ΝΟΚ ΔΕ ΑΝἮ ΟΥΦΝΤ
 ΑΝἮ ΟΥΡΩΜΕ ΑΝ·
 5 ΕἶΟ ΝḢΟΒΝΕδ ΝḢ
 ΡΩΜΕ Ν̄CΩΦ̄
 ḢΠΛΑΟΣ: ΟΥΟΝ
 ΝΙΜ ΕΤΝΑΥ ΕΡΟἰ
 ΑΥΚΩΜ̄Ω Ν̄CΩἰ
 10 ΑΥΦΑΧΕ ρḢ ΝΕΥ
 CΠΟΤΟΥ· ΑΥΚΙΜ
 [ḢΝ]ΕΥΑΠΗΥΕ· ΑΥ
 [Ω] ΠΕΧΑΥ ΧΕ ΑϢ
 [ΝΑϚΤΕ] Ε[ΠΙΧΟ]ΕΙ[C
 15 ΜΑΡΕϢΝΑϚΜ̄.
 ΜΑΡΕϢΤΟΥΧΟϢ Ε]

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p. 93 [ϣ̄Γ̄]

ΩΧΕ ϢΟΥΑΦ̄· ΧΕ
 ḢἼΤΟΚ ΠΕΝΤΑΚ
 ΝἼ ΕΒΟΛ ρḢ ΘΗ·
 ΝΤΚ ΤΑϚΕΛΠΙC ΧΙΝ
 5 ΕἶΧΙ ΕΚΙΒΕ ḢἼḢ
 ΤΑΜΑΑΥ· ΑἸΝΟΧ̄Ἴ
 ΕΡΟΚ ΧΙΝ Εἰ ρḢ ΤΟ
 ΟΤΕ ΧΙΝ Εἰ ḢḢΗἼC
 ḢΤΑΜΑΑΥ ΝΤḢ
 10 ΠΑΝΟΥΤΕ ḢΠ̄
 ΟΥΕ ḢἼΟἰ· ΧΕ ΟΥΝ
 ϚΕΝ·ΘΑΙϢΙC ϚΗΝ
 ΕΡΟἰ ΑΥΩ Ν̄ϣ̄
 ΟΠ ΑΝ ḢḢΙ ΠΕ[ΤΒΟΗ
 15 Θ·ΕΙ. ΑΥΜΗΗΦΕ ḢΜΑCΕ
 ΚΩΤΕ ΕΡΟΙ. Α ϚΕΝΜΑCΕ]

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p. 93. 1 ΑϢΟΥΑΦ̄ LZRΘU | 4 ΝΚ pro ΝΤΚ omisit Τ et caput ejusdem super Κ addidit |
 12 ΟΥ·ΘΑΙϢΙC LZT | 13 ΧΕ pro ΑΥΩ·LZT ὅτι Θ

p. 94 [ϙ̄Δ] ΕΥΣΑΝΑϙ̄Τ ΑΓΜ[Α]Ζ xxī, 13-16
 ΤΕ Ἰ̄ΜΟΙ· ΑΥΟΥ
 ΩΝ ΝΡΩΟΥ ΕΡΟΙ
 Ἰ̄ΘΕ Ἰ̄ΝΙΜΟΥΙ ΕΤ
 5 ΤΩΡ̄ΠΙ ΕΤ̄Λ̄ΖΗΜ·
 ΑΙΠΩΝ Ἰ̄ΘΕ ΝΟΥ
 ΜΟΥ· ΑΥΧΩΡΕ
 ΕΒΟΛ Ἰ̄ΔΙ ΝΑΚΕΕΣ
 ΤΗΡΟΥ· Α ΠΑΖΗΤ
 10 Ἰ̄ΘΕ ΝΟΥΜΟΥΛ̄Ζ Εϙ
 ΒΩΛ ΕΒΟΛ Ἰ̄ΤΜΗ
 ΤΕ Ἰ̄ΖΗΤ· Α ΤΑ
 [ΔΟΜ] ΨΟΥΕ Ἰ̄ΘΕ
 [ΝΝΙΒΛ]ΧΕ: [Α] ΠΑ
 15 [ΛΑΣ ΔΩΛΧ ΕΤΑ
 ΨΟΥΩΒΕ. ΑΥΩ]

p. 95 [ϙ̄Ε] [Α]ΚΙΧΙΤ̄ ΕΖΡΑῙ Ε̄ xxī, 16-19
 ΠΕΧΟΥΣ Ἰ̄ΠΜΟΥ·
 ΑΥΚΩΤΕ ΕΡΟΙ
 Ἰ̄ΔΙ ΟΥΑΤ̄Ο ΝΟΥ
 5 ΖΟΥΡ̄ ΑΥΣΥΝΑΓ̄Ω
 ΓΗ Ἰ̄ΠΟΝΗΡΟΣ
 ΑΜΑΖΤΕ Ἰ̄ΜΟΙ.
 ΑΥΕϙΤ ΤΟΥΤ
 ΜἸ̄ ΡΑΤ †ΝΑΧΩ
 10 Ἰ̄ΝΕΚΩΠΗΡΕ ΤΗ
 ΡΟΥ· ΑΥΩΠ̄ ΕΒΟΛ
 Ἰ̄ΝΑΚΕΕΣ ΤΗΡΟΥ
 Ἰ̄ΤΟΥ ΔΕ ΑΥ†[Ζ̄]
 ΤΗΥ ΑΥΕΙΜ[Ε ΕΡΟΙ]
 15 [ΑΥ[Π]Ε[Ψ] [ΝΑΖΟΕΙ
 ΤΕ ΕΧΩΟΥ ΑΥΕΝΙΜ
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p. 94. 6 ΝΟΥΜΟΥ L ΝΟΥΜΟΥ ΒΖΤ | 10 ΝΝΙΜΟΥΛΖ L ΝΟΥΜΟΥΛΖ ΒΖΤ ⊕

p. 95. 4 ΝΟΥΖΟΥ LB ΝΟΥΖΟΥ Ζ

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ΔΕ ΠΧΟΕΙC ḿΠ[Ρ]
 ΤΡΕ ΤΕΚΒΟΗΘΙΑ
 ΟΥΕ ḿΜΟΙ: †Ḳ
 ΤΗΚ ΕΦΟΠ̄Τ ΕΡΟΚ·
 5 ΜΑΤΟΥΧΕ ΤΑ†Υ
 ΧΗ ΕΤCΗϞΕ· ΛΥΩ
 ΤΑΜΝ̄ΤΩΗΡΕ ΝΟΥ
 Ω† ΕΤΔΙΧ ḿΝΙΟΥ
 ΖΟΟΡ· ΜΑΤΟΥΧΟΙ
 10 ΕΤΤΑΠΡΟ ḿΠΜΟΥΙ.
 ΛΥΩ ΠΑ-Θ-ḲΒΒΙΟ ΕΝ
 ΤΑΠ ḿΝΑ ΝΙΤΑḿ
 ḿΟΥΩΤ· †ΝΑΧΩ
 [ΜΠΕ]ΚΡΑΝ ḿΝΑΣΝΗΥ
 15 [†ΝΑΣΜ]ΟΙΥ ΕΡΓΟΙΚ ḿ[Τ
 ΜΗΤΕ ΝΤΕΚΚΛΗ
 CIA. ΝΕΤΡΖΟΤΕ]

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[Ζ]Η†Ḳ ḿΠΧΟΕΙC
 CΜΟΥ ΕΡΟϞ ΠΕC
 ΠΕΡΜΑ ΤΗḲ ḿΝΑ
 ΚΩΒ †ΕΟΟΥ ΝΑϞ·
 5 ΜΑΡΟΥ ḲΖΟΤΕ ΖΗ†Ḳ
 ḿΔΙ ΠΕCΠΕΡΜΑ
 ΤΗḲ ḿΠΠḿ· ΧΕ ḿ
 ΠḲCΩΦḲ ΟΥΔΕ ḿ
 ΠḲΜΕCΤΕ ΠCΟΠḲ
 10 ḿΠΖΗΚΕ: ΟΥΔΕ ḿ
 ΠḲ ΚΩΤΕ ḿΠΕϞ
 ΖḲ ḿCΑΒΟΛ ḿΜΟΙ·
 ΛΥΩ Ζḿ ΠΤ[ΡΑΩΦ]
 ΕΖΡΙΑḿ ΕΡ[ΟϞ ΛϞ
 15 CΩΤΜ ΕΡΟΙ. ΕΡΕ ΠΑ
 ΤΜΑΕΙΟ ΖΑ ΖΤΗΚ ΖΝ]

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p. 96. 2 ΒΟΗΘΕΙΑ LT ΒΟΗΘΙΑ ZR | 7 ΤΑΜΝΤΩΡ L [Τ]ΑΜΝ̄ΤΩΗΡΙΕ Β
 ΤΑΜΝΤΩΗΡΕ ZTR p. 97. 1 ΠΧΟΙC L ΠΧΟΕΙC ZT | 12 CΑΒΟΛ L ΝCΑΒΟΛ BZ |
 15 ΠΑΤΜΑΕΙΟ L^b ΠΑΤΜΑΕΙΟ LcZT ΠΤΑΕΙΟ Β ὁ ἑπαυός μου Θ | 16 ΖΑ[Ζ]ΤΗΚ L

p. 98 [ϸ̄η]

ΟΥΝΟΒ̄ ΝΝΕΚΚΙΑ[Η]
 CIA· †ΝΑ† Ἰ̄ΝΑΦ
 ΛΗΛ Ἰ̄ΠΕΜΤΟ ΕΒΟΛ
 ΝΟΥΟΝ ΝΙΜ ΕΤΡ̄ΖΟ
 5 ΤΕ ΖΗΤ̄ϸ̄ Ἰ̄ΖΗΚΕ
 ΝΑΟΥΩἸ̄ Ἰ̄ΣΕΣΕἸ̄.
 ΑΥΩ ΣΕΝΑΣΜΟΥ
 ΕΠΧΟΕΙC Ἰ̄ΔΙ ΟΥΟΝ
 ΝΙΜ ΕΤΩΙΝΕ ΝCΩϸ̄
 10 ϸ̄ΝΑΩΝ̄ Ἰ̄ΔΙ ΠΕΥ
 ΖΗΤ ΦΑ ΕΝΕΖ ΝΕ
 ΝΕΖ: ΣΕΝΑΡ̄ΠΜΕ
 ΕΙΥΙΕ Ἰ̄ΣΕΚΟΤΟΥ Ε
 [ΠΧΟ]ΕΙC Ἰ̄ΔΙ ΝΕΚ
 15 [ΡΩΟΥ Τ]ΗΡΟΥ Ἰ̄ΠΚΑΖ[.
 ΝCΕΟΥΩΨΤ ΜΠΕϸ̄
 ΜΤΟ ΕΒΟΛ ΝΔΙ Μ]

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p. 99 [ϸ̄ϸ̄]

ΠΑΤΡΙΑ ΤΗΡΟΥ Ἰ̄Ν
 ΖΕΘΝΟC· ΧΕ ΤΑ
 ΠΧΟΕΙC ΤΕ ΤΗΝ̄Τ
 ΕΡ̄Ο Ἰ̄ΤΟϸ̄ ΕΤΟ Ἰ̄
 5 ΧΟΕΙC ΕΧἸ̄ Ἰ̄ΖΕΘ
 ΝΟC ΤΗΡΟΥ· ΑΥΟΥ
 ΩἸ̄ ΑΥΩ ΑΥΟΥ
 ΩΨ̄Τ Ἰ̄ΔΙ Ἰ̄ΧΩΩ
 ΡΕ ΤΗΡΟΥ Ἰ̄ΠΚΑΖ
 10 ΣΝΑΠΑΖΤΟΥ Ἰ̄
 ΠΕϸ̄Ἰ̄ΤΟ ΕΒΟΛ Ἰ̄
 ΔΙ ΝΕΤΒΗΚ ΤΗΡΟΥ
 ΕΠΕCΗΤ ΕΠΚ[ΑΖ·]
 ΤΑ†ΥΧΗ ΟΝ[̄] [ΝΑϸ̄· ΠΑΣΠ
 15 ΕΡΜΑ ΝΑΡΖΜΖΑΛ ΝΑϸ̄
 ΣΕΝΑ ΧΩ ΕΠΧΟΕΙC ΝΔΙ]

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p. 98. 1 ΝΕΚΚΑΝCΙΑ LZT ΝΓΕ[ΚΚΑΝCΙΑ] B | 8 ΠΑΧΟΕΙC L^b ΠΧΟΕΙC L^c

p. 99. 12 ΕΤΒΗΚ L ΝΕΤΒΗΚ ΖΤ

p. 100 [P̄]

ΤΓΕΝΕἸ ἘΤΝΗΥ
 ΛΥΩ ΣΕΝΑΧΩ Ἰ
 ΤΕΦΔΙΚΑΙΟΣΥΝΗ
 ἸΠΛΑΟΣ ἘΤΟΥἸΝΑ
 5 ΧΠΟΦ ΠΕΝΤΑ ΠΧΟ
 ḲḲ ΕΙΣ ΤΑΜΙΟΦ:

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Τ ΠΕΦΑΛΜΟΣ ἸΛΛΑΥΕΙΑ:
 ΠΧΟΕΙΣ ΠΕΤΜΟΟ
 ΝΕ ἸΜΟἸ ΝḲḲΝΑΤΡΑ
 10 ΦΦΩΤ ἈΝ ἸΛΛΑΥ,
 ΛΦΤΡΑΟΥΦΩΖ ΖἸ ΟΥ
 ΜΑΝΟΥΟΤΟΥΕΤ·
 ΓΑΦΓΑΝΟΥΦἸ ΖΙΧἸ
 [ΟΥ]ΜΟΟΥ ΝἸΤΟΝ·
 15 [ΛΦΚΤ]Ε ΤΑΦΥΧΗ ΛΦ
 [ΧΙ ΜΟΕΙΤ] [ΖΗΤ] [ΖΙ
 ΝΕΖΙΟΟΥΕ ΝΤΑΙ]

p. 101 [P̄Ḍ]

ΚΑΙΟΣΥΝἸ ἘΤΒΕ
 ΠΕΦΡΑΝ· ΚΑΝ ΕἸ
 ΦΑΝΜΟΟΦΕ ἸΤ
 ΜΗΤΕ ἸΘ·ΑἸΒΕΣ
 5 ἸΠΜΟΥ ἸΦἸΝΑḲ
 ΖΟΤΕ ἈΝ ΖΗΤΟΥ
 ἸἸΠΠΕ·Θ·ΟΟΥ ΧΕ Ἰ
 ΤΟΚ ΚΦΟΟΠ ΝἸ
 ΜΑἸ· ΠΕΚΦΛΕΖ
 10 ΜἸ ΠΕΚΔΕΡΦΩ
 ἸἸΤΟΟΥ ΝΕΝΤΑΥ
 ΣΕΠΣΩΠἸ ἈΚ
 ΣΟΒΤΕ ΝΟΥΤΡΑΠΠ[Ε]
 ΖΑ ἸΠἈΜΤ[Ο ΕΒΟΛ·]
 15 ἸΠΖΟἸ Ἐ[ΒΟΛ ΝΝ
 Ε][Τ]·Θ·[ΑἸΒΕ ΜΜΟΙ.
 ΑΚΤΕΖC ΤΑΛΠΕ]

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p. 102 $\bar{p}\bar{v}$

ΝΟΥΝΕΖ· ΛΥΩ ΠΕΚ
ΧΩ ΕΦΤΑΖΕ $\bar{n}\bar{\theta}\bar{\epsilon}$ \bar{n}
ΠΕΤΑΜΑΖΤΕ:

xxii, 5-xxiii, 1

ΠΕΚΝᾹ ΝΑΠΩΤ

5 $\bar{n}\bar{c}\bar{\omega}\bar{i}$ $\bar{n}\bar{n}\bar{\epsilon}\bar{z}\bar{o}\bar{o}\bar{y}$ ΤΗΡΟΥ $\bar{n}\bar{p}\bar{\alpha}\bar{\omega}\bar{n}\bar{z}$ ·ΕΤΒΕ ΧΕ ΛΙΟΥΩΖ $\bar{z}\bar{n}$ ΠΗΙ $\bar{n}\bar{p}\bar{x}\bar{o}\bar{e}\bar{i}\bar{c}$ \bar{n}

ΖΕΝ ΖΟΥ ΕΝΑΦΩ

10 ΟΥ:

[$\bar{k}\bar{r}$] ΠΕΨΑΛΜΟΣ $\bar{n}\bar{\lambda}\bar{\alpha}\bar{y}$ ΕΙΔ $\bar{n}\bar{c}\bar{o}\bar{y}\bar{\alpha}$ $\bar{n}\bar{n}\bar{c}\bar{\alpha}\bar{v}$

[ΒΑΤ]ΟΝ:

[ΠΑ ΠΧ]ΟΙΕΙΣ ΠΕ ΠΚΑΖ

15 [$\bar{m}\bar{n}\bar{p}\bar{e}\bar{q}\bar{x}\bar{\omega}$]Κ ΕΒ[Ο]ΓΑ[·

ΤΟΙΚΟΥΜΕΝΗ ΜΝ]

p. 103 $\bar{p}\bar{r}$

ΝΕΤΟΥΗΖ ΤΗΡΟΥ

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ΖΡΑΪ $\bar{n}\bar{z}\bar{h}\bar{t}\bar{c}$: [N]ΤΟΦ ΛΦCΜ \bar{n} CΝΤΕ $\bar{m}\bar{m}\bar{o}\bar{c}$ ΖΙΧ \bar{n} ΘΑΛΛΑC5 CΑ· ΛΥΩ ΛΦC \bar{v} ΤΩΤC ΖΙΧ \bar{n} ΝΙΕΡΦΟΥ·

NIM ΠΕΤΝΑΒΩΚ

ΕΖΡΑΪ ΕΠΠΤΟΥ Μ

ΠΧΟΕΙC· Η NIM

10 ΠΕΤΝΑΑΖΕΡΑΤ \bar{q} $\bar{z}\bar{n}$ ΠΜΑ ΜΠΕΦΤ $\bar{b}\bar{v}\bar{o}$ · ΠΕΤΟΥΓΑΑΒ $\bar{z}\bar{n}$ ΝΕΦΔΙ[Χ] [ΠΕ]ΕΦΤ $\bar{b}\bar{v}\bar{h}\bar{y}$ [ΖΜ] [ΠΕΦ]

15 ΖΗΤ· Ε[ΜΠΦΧΙ ΝΤΕΦ

ΨΥΧΗ ΕΧΝ ΟΥ

ΜΝΤΕΠΡΑ ΕΜΠΦ]

p. 102. 4 ΠΕΚΚΑ L^b ΠΕΚΝΑ L^c | 12 ΝΝCΑΒΒΑΤΟΝ L^b ΝΝCΑΒΒΑΤΟΝ L^cp. 103. 4 ΝΕΘΑΛΛΑC CΑ LZT $\bar{\omega}$ | 10 ΝΕΤΝΑΑΖΕΡΑΤΦ L^b ΠΕΤΝΑΑΖΕΡΑΤΦ L^cBZT

p. 104 [P̄A]

ωP̄K̄ ḿΠΕΤΖΙΤΟΥ
 ωq 2ḿ ΟΥΚΡΟq:
 ΠΑΪ ΝΑΧΙ ΝΟΥCΜΟΥ
 ΕΒΟΛ ΖΙΤḿ ΠΧΟΙC
 5 ΑΥΩ ΟΥΝḗ ΕΒΟΛ ΖΙ
 Τḿ ΠΝΟΥΤΕ ΠΕq
 CΩΤΗP· ΤΑΪ ΤΕ Τ
 ΓΕΝΕΑ ḿΝΕΤΦΙΝΕ
 ḿCΑ ΠΧΟΕΙC· ΕΤ
 10 ΦΙΝΕ ḿCΑ ΠΖΟ ḿ
 ΠΝΟΥΤΕ ΝΙΑΚΩB
 ΛΙΑΨΑΛḿΑ· qι ḿΝΕ
 ΤḿΠΥΛḿ ΕΖΡΑΪ ḿ
 [N]ΑΡΧΩΝ· ḿΤΕΤḿ
 15 [ΧΙC]Ε ΕΖΡΑΪ ḿΠΥΛḿ
 [ΝΦΑ ΕΝ]ΕΖ· ΤΑΡΕqΕΪ
 [ΕΖΟΥΝ ΝΔΙ] ΠḿP̄[R]Ο ḿ
 [ΠΕΟΟΥ· ΝΙΜ ΠΕ ΠΕΙ]

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p. 105 P̄ĒI

P̄P̄O ḿΠΕΟΟΥ ΠΧΟ
 ΕΙC ΠΕ ΠΔΥΝΑΤΟC
 ΕΤΤΑΧΡΗΥ· ΠΧΟ
 ΕΙC ΕΤΕ ΟΥΝ ΔΟΜ
 5 ḿΜΟq 2ḿ ΠΠΟΛΕ
 ΜΟC· ΛΙΑΨΑΛḿΑ·
 qι ḿΝΕΤḿΠΥΛḿ ΕΖ
 ΡΑΪ ḿḿΑΡΧΩΝ·
 ḿΤΕΤḿΧΙCΕ ΕΖ
 10 ΡΑΪ ḿΠΥΛḿ ΦΑΕΝΕΖ
 ΤΑΡΕqΕΙ ΕΖΟΥΝ ḿ
 ΔΙ ΠP̄P̄O ḿΠΕΟΟΥ·
 ΝΙΜ ΠΕ ΠΠḿP̄O [ΜΠΕ]
 ΟΟΥ ΠΧ[ΟΕΙC ΝΝ]
 15 ΔΟḿ [ḿ]ΤΟq ΠΕ
 ΠP̄P̄O ḿΠΕΟΟΥ]

xxiii, 8-10

p. 104. 4 ΠΧΟΕΙC LZT | 9 ΝΕΤΦΙΝΕ L, Z=F | 12 ΝΝΕΤΠΥΛḿ LT, Z=F | 14 spat pro
 ḿḿΑΡΧΩΝ in F ΝΑΡΧḿ L ΝΑΡΧΩΝ BZT p. 105. 4 ΠΕΤΕΟΥΝΔΟΜ L· ΕΤΕ-
 ΟΥΝΔΟΜ ZT | 7 ΝΝΕΤΠΥΛḿ L^bT ΝΝΕΤΠΥΛḿ L^cZ | 8 ΝΑΡΧΩΝ LZ | 13 ΠP̄P̄O
 Z ΠΕΙP̄O LT

p. 106 $\bar{p}\zeta$ $\bar{k}\bar{\alpha}$ ΕΠΧΩΚ ΕΒΟΛ ΠΕ xxiv, 1-4
 ΤΑΛΜΟΣ ΝΑΛΥΕΙΑ:
 ΠΧΟΕΙC ΑΙΦΙ ΝΤΑ
 ΨΥΧΗ ΕΖΡΑΪ ΕΡΟΚ
 5 ΠΑΝΟΥΤΕ ΑΙΚΑΖ
 ΤΗΙ ΕΡΟΚ ΜΠΡΤΡΑ
 ΧΙΩΠΕ· ΟΥΔΕ Μ
 ΠΡΤΡΕ ΝΑΧΑΧΕ
 ΣΩΒΕ ΝΣΩΙ· ΚΑΙ
 10 ΓΑΡ ΟΥΟΝ ΝΙΜ
 ΕΤΖΥΠΟΜΙΝΕ Ε
 ΡΟΚ ΝΣΕΝΑΧΙΩΙ
 [Π]Ε ΑΝ· ΕΥΕΧΙΩΙ
 [ΠΕ] ΝΔΙ ΝΕΤΑΝΟΜΙ
 15 [ΕΠΧΙΝ]ΧΗ: ΠΧΟΙC
 [ΜΑΤΑΜΟ]ΨΙ ΕΝΕΙΚΙ
 [ΖΙΟΟΥΕ. ΑΥΩ ΝΓΤ]

p. 107 $\bar{p}\zeta$ $\bar{c}\bar{\alpha}\bar{\nu}\bar{o}\bar{i}$ ΕΝΕΚΜΑΜ xxiv, 4-7
 ΜΟΟΦΕ· ΧΙΜΟΕΙΤ
 ΖΗΤ ΖΙ ΤΕΚΜΕ:
 ΑΥΩ ΝΓΤCΑΒΟΪ
 5 ΧΕ ΝΤΟΚ ΠΕ ΠΝΟΥ
 ΤΕ ΠΑΣΩΤΗΡ·
 ΑΥΩ †ΝΑΖΥΠΟ
 ΜΙΝΕ ΕΡΟΚ ΜΠΕ
 ΖΟΟΥ ΤΗΡΪ· ΑΡΙ
 10 ΠΜΕΕΥΕ ΝΝΕΚ
 ΜΝΤΩΑΝΖΤΗΦ
 ΠΧΟΕΙC· ΑΥΩ ΝΕΚ
 ΝΑ ΧΕ CΕΦΟΟΠ
 ΧΙΝ ΝΕΝΕΖ: ΝΝ[ΟΙ]
 15 ΒΕ ΝΤΑΜΝΤ[ΚΟΥΙ]
 ΜΝ ΝΑΜΝ[ΤΑΤ
 C]ΟΟΙΥΝΙ [ΜΠΡΡΠΕΥ
 ΜΕΕΥΕ ΑΡΙ ΠΜΕ]

p. 106. 11 ΖΥΠΟΜΕΙΝΕ L, BTPist = F ΖΥΠΟΜΟΝΗ ΖR | 14 ΝΕΤΑΝΟΜΕΙ LBZR ΝΕΤΑ-
 ΝΟΜΙΑ T, Pist = F | 15 ΠΧΟΕΙC LZTPist p. 107. 3 ΖΝ LbZT ΖΙ LeBPist |
 7 ΖΥΠΟΜΕΙΝΕ LB, ZTPist = F | 14 ΧΙΝ ΕΝΕΖ LZTPist

p. 108 ρ̄η

ΕΥΕ Ν̄ΤΟῚ ΚΑΤΑ
 ΠΑΨΑΪ ἸΠΕΚΝΑ
 ΕΤΒΕ ΤΕΚΜ̄Ν̄Τ
 ΧΡΗΣΤΟΣ ΠΧΟΙϸ
 5 ΟΥΧΡΗΣΤΟΣ ΛΥΩ
 ΕϸϸΟΥΤΩΝ ΠΕ
 ΠΧΟΕΙϸ· ΕΤΒΕ
 ΠΑΪ ϸΝΑϸϸΒΩ
 Ν̄ΝΕΤ̄Ρ̄ΝΟΒΕ ϸΙ
 10 ΤΕϸΙΗ· ϸΝΑΧΙΜΟ
 ΕΙΤ ϸΗΤΟΥ Ν̄Ν
 [Ρ]ἸΡΑΨ ϸἸ ΟΥϸΑΠ·
 [ϸΝ]ΑΤϸΑΒΕ ἸΡ̄Ἰ
 [ΡΑΨ] [Ε]ΝΕ[ϸ]ϸΙΟΟΥΕ·
 15 [ΝΕϸΙΟΟ][Υ]ΙΕ ΤΗΡ
 [ΟΥ ΜΠΧΟΙϸ ϸΕΝ
 ΝΑ ΝΕ ϸΙ ΜΕ ΝΝΕΤ]

xxiv, 7-10

p. 109 ρ̄ϑ

ΨΙΝΕ Ν̄ϸΑ ΤΕϸ
 ΔΙΑΘΗΚΗ ΛΥΩ
 ΝΕϸΜ̄Ν̄ΤΜ̄Ν̄ΤΡΕ
 ΕΤΒΕ ΠΕΚΡΑΝ
 5 ΠΧΟΕΙϸ ΚΑ ΠΑΝΟ
 ΒΕ ΝΑΪ ΕΒΟΛ ΧΕ
 ϸΟΥ ΓΑΡ· ΝΙΜ ΠΕ
 ΠΡΩΜΕ Ε[Τ]̄Ρ̄ϸΟΤΕ
 ϸΗΤ̄ῶ ἸΠΧΟΕΙϸ·
 10 ϸΝΑΣΜ̄Ν̄ ΝΟΜΟΣ
 ΝΑϸ ϸΙ ΤΕϸΙἸ ΕΝ
 ΤΑϸΟΥΑΨ̄· Τ[Εϸ]
 ϸΥΧΗ ΝΑΨΩ[ΠΕ]
 ϸἸ ϸΕΝ[Ν]ΙΑ[ΓΑ·ΘΟΝ·
 15 Π]Ε[ϸ][ϸΠΕΡΜΑ ΝΑ
 ΚΛΗΡΟΝΟΜΕΙ ΜΠΚΑϸ]

xxiv, 10-13

p. 108. 3 ΜΝΤΧ̄Ρ̄ϸ LPist ΜΝΤΧΡΗΣΤΟΣ ZTV | ΠΧΟΕΙϸ ZTVPist ΠΧΟΙϸ L | 11 ϸ super
 ε in ras

p. 109. 14 ϸΕΝΑΓΑ·ΘΟΝ LBZTPist

p. 110 π̄ι

ΠΧΟΕΙC ΠΕ ΠΠΤΑ
 ΧΡΘ̄ Ν̄ΝΕΤΡ̄ΖΟΤΕ
 ΖΗΤῆ̄· ΑΥΩ ΠΡΑΝ
 ἸΠΧΟΕΙC ΠΑ ΝΕΤΡ̄
 5 ΖΟΤΕ ΖΗΤῆ̄ ΠΕ.
 ΑΥΩ ΕΤΑΜΟΟΥ Ἐ
 ΤΕϞΔΙΑΘΗΚΗ· Ἐ
 ΡΕ ΝΑΒΑΛ ΕἶΟΡ̄Μ̄
 ΝΟΥΟΕΙΩ ΝΙἸ̄ Ε
 10 ΠΧΟΕΙC· ΧΕ Ν̄ΤΟϞ
 ΠΕΤΝΑΤΕΚἸ̄ ΝΑ
 [Ο]ΥΙΕΡΗΤΕ ΕΒΟΛ ΖἸ̄
 [ΠΠ]ΑΩ· ΔΩΨ̄Τ̄ ΕΖ
 [ΡΑΙ Ε]ΧΙΩἸ̄ Ν̄Γ̄ΝἈ̄ Ν[ΑΙ
 15 ΧΕ ΑΝΓ ΟΥΨΗ]ΡΕ
 [ΝΟΥΩΤ ΑΥΩ ΑΝΓ]

xxiv, 14-16

p. 111 π̄ια

ΟΥΖ[Η]ΚΕ ΑΝΟΚ: ἄ
 ΝΕΘΑΙΨΙC ἸΠΑ
 ΖΗἸ̄ ΟΥΨΩΨ̄C ΕΒΟΛ
 ΑΝΙἸ̄ ΕΒΟΛ ΖἸ̄ ΝΑ
 5 ΑΝΑΓΚΗ· ΑΝΑΥ Ε
 ΠΑ·Θ̄ΒΒΙΟ ΜἸ̄ ΠΑ
 ΖΙCΕ Ν̄Γ̄ΚΩ ΕΒΟΛ
 ἸἸ̄ΝΑΝΟΒΕ ΤΗΡΟΥ.
 ΑΝΑΥ ΕΝΑΧΑΧΕ
 10 ΧΕ ΑΥΟΥΨΩΨ̄C Ἐ
 ΒΟΛ· ΑΥΩ ΑΥΜΕ[C]
 ΤΩἸ̄ ΖἸ̄ ΝΟΥΜΟ[CΤ]Ε
 Ἰ̄ΧΙΝΔΟἸ̄C· Ζ[ΑΡΕΖ]
 ΕΤΑΨ̄ΧΗ Ν[ΓΤΟΥ]
 15 [ΧΙΟἸ̄ ΜΠΠ]ΡΤΡΑΧΙ
 ΨΠΕ ΧΕ ΑΙΖΕΛ
 ΠΙΖΕ ΕΡΟΚ· ΝΒΑΛ]

xxiv, 16-21

p. 112 ρ̄ιβ

2ΗΤ̄ Μ̄Ν ΝΕ[ΤC]ΟΥ
 ΤΩ̄Ν ΑΥΤΟΘΟΥ
 ΕΡΟΪ ΧΕ ΑΙΖΥΠΟ
 ΜΙΝΕ ΕΡΟΚ ΠΧΟΪC
 5 ΠΝΟΥΤΕ CΕΤ Π̄ΗΛ̄
 ΕΒΟΛ Ζ̄Ν ΝΕϞ-Θ-ΛΙΨΙC
 ΤΗΡΟΥ:

xxiv, 21-xxv, 2

κ̄ε̄ ΠΕΨΑΛΜΟC Ν̄ΑΛΥ

} ΕΙΔ:

ΚΡΙΝΕ ἦμοϊ ΠΧΟΪC
 [Χ]Ε ΑΝΟΚ ΑΪΜΟΟ
 [Ω]Ε Ζ̄Ν ΤΑΜ̄ΝΤ̄
 [ΒΑΛ]ΖΗΤ̄ ΑΥΩ ΕΪ
 [ΚΩ] Ν̄Ζ̄ΤΗΪ ΕΠΧ[Ο
 15 ΕΙC Ν̄Ψ̄ΝΑ]ΚΙΙΜ [Α]Ν.
 ΔΟΚΙΜΑΖΕ ΜΜΟΙ
 ΠΧΟΕΙC ΝΓΠΕΙΡΑ]

p. 113 ρ̄ιγ

ΖΕ ΜΜΟΪ ΠΙCΕ
 ἦΝΑΔΛΟΟΤΕ Μ̄Ν
 ΠΑΖΗΤ̄ ΧΕ ΠΕΚ
 Ν̄Α ἦΠΕΜΤΟ ἦΝΙΑ
 5 ΒΑΛ ΕΒΟΛ ΑΥΩ ΑΪ
 ῤΑΝΑΚ Ζ̄Ν ΤΕΚΙΜΙΕ.
 ἠ̄ΠΙΖΜΟΟC Μ̄Ν ΟΥ
 CΥΝΖΕΔΡΙΟ̄Ν ΕϞ
 ΦΟΥΕΙΤ̄ ΑΥΩ
 10 ἦΝΑΒΩΚ ΕΖΟΥΓ[Ν]
 Μ̄Ν ΝΡΕϞῤ̄Ν[ΟΒΕ.]
 ΑΪΜΕCΤΕ Τ[CΟΟΥ]
 ΖC ἦΝΕΤΟ [ΜΠΟ]
 [ΝΙΗΡΟC ΑΥΓ[Ω ΝΝΑΖ]
 15 [ΜΙΟΟ[C ΜΝ ΝΑCΕΒΗC.
 Ψ̄ΝΑΕΙΩ ΝΝΑΔΙΧ Ζ̄Ν
 ΝΕΤΟΥΑΑΒ ΤΑΚΩΤΕ Ε]

xxv, 2-5

p. 112. 3 ΖΥΠΟΜΕΙΝΕ L ΖΥΠΟΜΙΝΕ ZPist ΖΥΠΟΜΟΝΗ T | 4 ΠΧΟΕΙC LZTPist |
 8 κ̄η̄ male L^b κ̄ε̄ L^c | 10 ΠΧΟΕΙC LZTV | 14 ΚΩ Ν̄Ζ̄ΤΗΪ ΠΧΟΕΙC male L^b
 corr L^c p. 113. 2 ΝΑΔΛΟΤΕ L ΝΑΔΛΟΟΤΕ ZT. ΝΑΤ̄ΔΛΟΤΕ B

p. 114 ρ̄1α

ΠΕΚΘΥΣΙΑΣΤΗΡΙ
 ΟΝ ΠΧΟΕΙΣ· ΕΣΩ
 Τῼ ΕΠΕΞΡΟΟΥ ἦ
 ΠΕΚΣΜΟΥ ΕΧΩ ἦ
 5 ΝΕΚΩΠΗΡΕ ΤΗΡΟΥ.
 ΠΧΟΕΙΣ ΑΙΜΕΡΕ
 ΠΣΑ ἠΠΕΚΗΙ Μῆ
 ΠΜΑΝΩΠΕ ἠΠΕΚ
 ΕΟΟΥ· ἠΠῚΤΑΚΟ
 10 [ἠ]ΤΑ[Ϝ]ΥΧΗ Μῆ ΝΑ
 [C]Ε[ΒΗ]C· ΑΥΩ ΠΑ
 [ΩΝ]Ὶ Μῆ ῒΕΝ ΡΩ
 [ΜΕ ἠ]CΝΟQ· ΝΑΙ Ε
 [ΡΕ ΤΑ]ΝΟΜΙΑ ῒ[ἠ
 15 ΝΕΥΔΙΧ. Α Τ]ΕΥ[ΟΥ
 ΝΑΜ ΜΟΥῒ ΝΑΩΡΟΝ. ΑΝ
 ΟΚ ΔΕ ΑΙΜΟΟΦΕ ῒΝ ΤΑΜΝΤ]

p. 115 ρ̄1ε

Β[ΑΛ ῒ]ΗΙΤ C[Ω]ΤΕ
 ἠΜΟΙ ἠῒΝΑ ΝΑΙ
 Α ΤΑΟΥΕΡΗΤΕ
 ΓΑΡ ΑῒΕΡΑΤῚ ῒἠ
 5 ΠCΟΟΥΤῆ ἠΝΑC
 ΜΟΥ ΕΡΟΚ ΠΧΟΙC
 ῒἠ ΝΝΕΚΚΑΗCΙΑ·
 ρ̄5 ΠΕϜΑΛΜΟC ἠΔΑΥ
 ΕΙΑ ΕΜΠΑΤΟΥΤΑῒ
 10 Cῒ:
 { ΠΧΟΕΙC ΠΕ ΠΑΟΥΟ
 ΕΙΝ Μῆ ΠΑCΩΤΗΡ
 ΕΙΝΑῒῒΟΤ[Ε ῒΗΤQ]
 ἠΝΙἠ ΠΧ[Ο]Ι[ΕΙC]
 15 [Π]ΕΤ[Ι]ΝΑΩ[Τ]Ε ΜΠΑ
 ΟΥΧΑΙ ΕΙΝΑΡΔΩΒ
 ῒΗΤQ ΝΝΙΜ. ῒΜ]

p. 114. 11 ΝΑCΗΒΗC L ΠΑCΕΒΗC ZT | 15 littera penultima ω?

p. 115. 6 ΠΧΟΕΙC LZV | 7 ῒΝ ΝΕΚΚΑΗCΙΑ LZTV

p. 116 ρ̄15

ΠΤΡΕΥΖΩ[Ν Ε]ΖΟΥΙΝ
 ΕΡΟΙ Ν̄ΒΙ ΝΕΤΜΟΥ
 Κ̄Ζ Μ̄ΜΟΙ· ΕΥΟΥΩΜ̄
 Ν̄ΝΑCΑΡ̄Ξ· ΝΕΤ
 5 ΘΑΙΒΕ Ν̄ΜΟΙ Μ̄Ν
 ΝΑΧΑΧΕ Ν̄ΤΟΟΥ
 ΑΥΒ̄Β̄ΒΕ ΑΥΖΕ· ΚΑΝ
 ΕΡΩΑΝ ΟΥΜΛΑΖ
 CΩΡ ΕΡΟΙ Μ̄ΠΑΖΗΤ
 10 ΝΑΡ̄Ζ[ΟΙ]ΤΕ ΑΝ· ΚΑΝ
 ΕΡ[Ω][Α]Ν ΟΥΠΟΛΕ
 ΜΟC ΤΩΟΥΝ ΕΧΩΙ
 [Ζ]Μ̄ ΠΑΙ ΑΝΟΚ †ΝΑ
 [ΚΑ] [Ζ]ΤΗΙ· ΟΥΖΩΒ
 15 [ΝΟΥΩΤ] [ΠΕΝΤ[ΑΙ
 ΑΙΤΕΙ ΜΜΟQ ΝΤΜ
 ΠΧΟΕΙC ΠΑΙ ΠΕ†]

xxvi, 2-4

p. 117 ρ̄1Z

ΝΑ[Ω]ΝΕ ΝCΩQ·
 ΕΤΡΑΟΥΩΖ Ζ̄Μ ΠΗΙ
 Μ̄ΠΧΟΕΙC Ν̄ΝΕ
 ΖΟΟΥ ΤΗΡΟΥ Μ̄ΠΑ
 5 ΩΝ̄Ζ· ΕΤΡΑΝΑΥ Ε
 ΠΟΥΝΟQ Μ̄ΠΧΟΙC
 ΕΔ̄ΜΠΩΙΝΕ Μ̄
 ΠΕQΛΑΟC· ΧΕ ΑQ
 ΖΟΠ̄Τ Ζ̄Ν [Τ]ΕQCΚΗ
 10 ΝΗ Ζ̄Μ ΠΕΖΟΟΥ Ν̄Μ
 ΠΕ-ΘΟΟΥ· ΑQΡ̄ΖΑΙ
 ΒΕC ΕΡΟΙ Ζ̄Μ Π[ΠΕ]
 ·ΘΗΠ̄ Ν̄ΤΕ[Q][CΚΗΝΗ.]
 [Α]QΧΑ[CΤ ΖΝ ΟΥΠΕ
 15 ΤΡΑ. ΤΕΝΟΥ ΕΙC
 ΖΗΗΤΕ ΑQΧΙCΕ
 ΝΤΑΑΠΕ ΕΧΝ ΝΑΧΑ]

xxvi, 4-6

p. 116. 13 † supra, manu altera?

p. 117. 1 ΩΙΝΕ sine ΝΑ LZT ἐκζητήσω Θ | 6 ΠΧΟΕΙC LZ

p. 118 ῤῥῆ

χε· αἰκω[τε αι]
 φωωτ̄ ρῆ [τι[ε]ϛ]
 σκηνῆ νοϋ·θϣια
 νῆμοϋ· †ναχω
 5 ταϕαλλει επχοῖς
 σωτῆ πχοεις ε̄
 περροϋ ενταῖ
 ωϣ εβολ ῆμοϛ·
 να ναῖ πχοεις νῆ
 10 σωτῆ εροι· ῆτα
 παρητ φαχε ε̄
 [ρ]οικ αϛϣινε ῆσα
 [πεκ]ρο· πεκρο
 [πχοεις †]νιαϣι
 15 [νε νσωϛ. μπρκωτε
 μπεκρο σαβολ μοι]

xxvi, 6–9

p. 119 ῤῥῶ

μι[π]ριρακτ̄κ εβολ
 ῆπεκρῆρῆαλ ρῆ οϋ
 ορη· φωπε ναῖ
 ῆβον·θ·ο·ς ῆπῆ
 5 στοῖ εβολ· ῆπῆ
 καατ̄ ῆσωκ πνοϋ
 τε πασωτηῆ χε α
 παειωτ̄ μῆ ταμα
 λϣ καατ̄ ῆσωϣ.
 10 πχοεις δε πενταϛ
 φοπῆ εροϛ· σμῆ
 νομος ναῖ πχοῖς
 ρῆ τεκρηῆ [α[ϣω]
 νῆ[χι] [μοειτ ρητ
 15 ρη οϋρη εσσοϣτων
 ετβε ναχαχε
 μπρταατ̄ ετοο]

xxvi, 9–12

p. 118. 5. νταϕαλλει LB ταϕαλλει Z | 7 νταιωϣ LZ ενταιωϣ B | 9 ναῖπχοεις
 male L^b cor L^c | 10 ερωι L^b εροι L^c

p. 119. 1 μπρρατκ L^bL^c μπρρατκ Z | 41 μπρτστοι LZ | 12 πχοεις LZ

p. 120 $\overline{\text{PK}}$ ΤΟΥ $\overline{\text{NNE}}\overline{\text{FY}}\overline{\text{X}}\overline{\text{H}}\overline{\text{N}}$ xxvi, 12–xxvii, tit
 NET-ΘΛΙΒΕ $\overline{\text{NM}}\overline{\text{OI}}$
 ΧΕ ΑΥΤΩΟΥΝ ΕΡΟΪ
 $\overline{\text{NDI}}$ ΖΕΝ ΜΗΤΡΕ $\overline{\text{N}}$
 5 $\overline{\text{XIN}}\overline{\text{DONC}}$ ΑΥΩ Α
 ΠΧΙΝΔΟΝ $\overline{\text{C}}$ ΧΙ ΔΟΛ
 ΕΡΟϞ ΟΥΑΑϞ $\overline{\text{TPIC}}$
 ΤΕΥΕ ΕΝΑΥ ΕΝΑΓΑ
 ΘΟΝ $\overline{\text{MPXOEIC}}$ Ζ $\overline{\text{M}}$
 10 ΠΚΑΖ $\overline{\text{NNE}}\overline{\text{TO}}\overline{\text{N}}\overline{\text{Z}}$
 $\overline{\text{TNAZ}}\overline{\text{Y}}\overline{\text{POMINE}}$ $\overline{\text{E}}$
 [ΠΧΟ]ΕΙC· ΧΡ $\overline{\text{O}}$ ΑΥΩ
 [ΜΑΡΕ] ΠΕΚΖΗΤ
 [ΤΩΚ ΝΓΖΥΠΟΜΕΙΝΕ
 15 ΕΠΧΟΕΙC
 [$\overline{\text{KZ}}$] ΠΕΨΑΛΜΟC ΝΔΑΥΕΙΑ]

p. 121 $\overline{\text{PKA}}$ $\overline{\text{T}}$ [$\overline{\text{AIXI}}\overline{\text{W}}$]ΚΑΚ ΕΖΡΑΪ xxvii, 1–3
 ΕΡΟΚ ΠΧΟΕΙC ΠΑ
 ΝΟΥΤΕ $\overline{\text{MPKAR}}\overline{\text{W}}\overline{\text{K}}$
 ΕΡΟΪ· ΜΗΠΩC Ν $\overline{\text{F}}$
 5 ΚΑΡΩΚ ΕΡΟΪ ΤΑ $\overline{\text{P}}$
 ΘΕ $\overline{\text{NNE}}\overline{\text{TVHK}}$ $\overline{\text{E}}$
 ΠΕCΗ $\overline{\text{T}}$ ΕΠΩΗ $\overline{\text{I}}$
 CΩΤ $\overline{\text{M}}$ ΕΠΕΖΡΟΟΥ
 $\overline{\text{MPACOI}}\overline{\text{C}}$ Ζ $\overline{\text{M}}$ Π
 10 ΤΡΑCΕΠCΩΠ $\overline{\text{K}}$
 ΤΑϞΙ $\overline{\text{NNA}}\overline{\text{DIX}}$ ΕΖΡΑΪ
 ΕΠΕΚ $\overline{\text{P}}$ ΠΕ ΕΤΙΟΥΑ $\overline{\text{I}}$
 ΑΒ· $\overline{\text{MP}}\overline{\text{C}}$ Ε[Κ ΤΑ]
 $\overline{\text{FY}}\overline{\text{X}}\overline{\text{H}}$ ΜΝ ΝΡΕϞΡ
 15 ΝΟΒΕ ---]

p. 120. 11 ΖΥΠΟΜΕΙΝΕ L ΖΥΠΟΜΙΝΕ Z | 12 ΕΠΧΟΙC L ΕΠΧΟΕΙC Z

p. 121. 11 ΝΤΑϞΙ L ΤΑϞΙ BZR

p. 122 $\overline{\rho\kappa\beta}$

ΝΕΤΩΑΧ[Ε ΖΝ ΟΥΕΙ]
 ΡΗΝΗ ΜἸΝ ΝΕ[Τ]ΖΙΤΟΥ
 ΦΟΥ ΕΡΕ ΜΠΕΘΟΥ
 ΖἸΝ ΝΕΥΖΗΤ· † ΝΑΥ
 5 ΚΑΤΑ ΝΕΥΖΒΗΥΕ·
 ΑΥΩ ΚΑΤΑ ΤΠΟΝΗ
 ΡΙΑ ἸΝΝΕΥΜΕΕΥΕ·
 ΤΩΦΒΕ ΝΑΥ ΚΑΤΑ
 ΝΕΖΒΗΥΕ ἸΝΝΕΥΔΙΧ·
 10 † ΝΑΥ ΜΠΕΥΤΟΥ
 ΕΙΟ· ΧΕ ΜΠΟΥΕΙ
 ΜΕ ΕΝΕΖΒΗΥΕ Ἰ
 [ΠΧΟ]ΕΙΣ· ΑΥΩ ΝΕΖ
 [ΒΗΥΕ] ἸΝΝΕΥΔΙΧ]
 15 [ΚΝΑΦΡΩΦΟΥ ΝΓ
 ΤΜΚΟΤΟΥ ΠΧΟΕΙΣ ΣΜΑ]

xxvii, 3–6

p. 123 $\overline{\rho\kappa\gamma}$

[ΜΑΑΤ ΧΕ] ΑΦΩΤἸ
 Ε[ΠΕ]Ζ]ΡΟΥ ἸΠΑ
 ΣΟ[Π]Ἰ· ΠΧΟΕΙΣ ΠΕ
 ΠΑΒΟΗΘΟΣ ΑΥΩ
 5 ΤΑΝΑΨΤΕ· ἸΤΑ
 ΠΑΖΗΤ ΚΑΖΤΗΦ
 ΕΡΟΦ· ΑἸΡΖΟΤΕ
 Α ΤΑΣΑΡΞ † ΟΥἸ
 †ΝΑΕΖΟΜΟΛΟΓΙ
 10 ΝΑΦ ΖΜ ΠΑΟΥΦΦ·
 ΠΧΟΕΙΣ ΠΕ ΠΤΑΧ
 ΡΟ ἸΠΕΦΛΑΟΣ·
 ΑΥΩ ΤΝΑΨΤΕ ΠΕ
 ἸΝΝΕΥΧΑἸ Ἰ[ΠΕΦ
 15 ΧΡἸ ΜΑΤΟΥΧΕ
 ΠΕΚΛΑΟΣ ΝΓΣ
 ΜΟΥ ΕΤΕΚΚΛΗ]

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p. 122. 4 †ΝΑΥ male L^bp. 123. 9 †ΑΝΕΖΟΜΟΛΟΓΕΙ male L^b corr L^c

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 5 ΝΑΒΩΚ ἸΖΗΤῚ·
 †ΝΑΤΑΧΡΕ ΝΑΒΑΓΛΙ
 ΕΖΡΑΪ ΕΧΩΚ ἸΠῚ
 ῚΘΕ ἸΝΙΖΤΟ ΜἸ ΝΙ
 ΜΑΣ ΠΟῚ ΕΤΕ ΜἸ
 10 ΤΟΥ ΜἸΤΣΑΒΕ·
 ΣΩῚ ἸΟΥΟΟΒΕ Ν
 ΝΕΤΕ ἸΣΕΖΩΝ Ε
 ΡΟΚ ΔΝ· ΖἸ ΟΥΧΑ
 ΛΙΝΟΣ ΜἸ ΟΥΨ
 15 [ΤΟ]ϚϚ· ΖΑΖ ΝΕ Ἰ
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 ΔΙΚΑΙΟΣ ΕΥΦΡΑ
 5 ΝΕ ΕΧἸ ΠΧΟΕΙΣ·
 ἸΤΕΤἸΤΕΛΗΛ
 ἸΤΕΤἸΨΟΥ
 ΨΟΥ ἸΜΩΤἸ
 ΤΗΡΤἸ ΝΕΤΣΟΥ
 [Λ]Ὶ ΤΩΝ ΖἸ ΠΕΥΖΗΤ:
 ΕΛΛΥΕΪΔ:
 ΝΔΙΚΑΙΟΣ ΤΕΛΗΛ
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 15 ἸἸΝΙΕΤΣΟ[ΥΤΩΝ
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- p. 144 $\overline{\rho\bar{\mu}\lambda}$ ΠΧΟΕΙC 2[Ν ΟΥΚΙ] xxxii, 2-6
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 ΡΙΟΝ $\bar{\eta}$ ΜΗΤ̄ ΝΚΑΠ̄
 5 ΧΩ ΕΡΟQ $\bar{\eta}$ ΟΥΧΩ
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 10 ΛΥΩ ΝΕQ2ΒΗΥΕ
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 ΠΙCΤΙC· QΜΕ $\bar{\eta}$ Τ̄
 [Μ] $\bar{\eta}$ Τ $\bar{\eta}$ Ν $\bar{\lambda}$ Μ $\bar{\eta}$ Π2ΑΠ̄
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 15 [ΜΠΝ $\bar{\lambda}$] $\bar{\eta}$ ΠΧΟΕ[ΙC
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- p. 145 $\overline{\rho\bar{\mu}[ε]}$ [ΝΤΑ Μ]ΠΗΥΕ ΤΑ xxxii, 6-9
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 5 $\bar{\eta}$ ΜΜΟΟΥ $\bar{\eta}$ -ΘΑΛΛΑC
 CΑ $\bar{\eta}$ -Θ-Ε $\bar{\eta}$ ΝΙΑCΚΟC·
 ΠΕΝΤΑQΚΩ $\bar{\eta}$ ἸΟΥΝ
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 ΡΕ ΠΚΑ2 ΤΗΡ \bar{q} $\bar{\rho}$ 2Ο
 10 ΤΕ 2ΗΤ \bar{q} $\bar{\eta}$ ΠΧΟΕΙC·
 ΜΑΡΕ ΜΑ ΝΙΜ CΤΩΤ
 2ΗΤ \bar{q} Μ $\bar{\eta}$ ΟΥΟΝ ΝΙΜ
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 ΧΕ $\bar{\eta}$ ΤΟQ ΠΕΝΤ[ΑQ]
 15 [Χ]ΙΟΟC ΛΥΩ[ΩΠΕ
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p. 144. 15 $\bar{\eta}$ ΠΧΟΙC L $\bar{\eta}$ Π $\bar{\delta}$ C R, Z = Fp. 145. 1 $\bar{\eta}$ ΠΗΟΥ ΕΤΑΧΡΟ male L^b, ZR = F | 7 1 $\bar{\eta}$ ΝΝΟΥΝ LBZR | 9 ΠΚΑ2 L^b
 ΠΚΑ2 L^c

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 ρε εβολ ᾠπω[ο]χ[νε]
 ἡἡζε-θ-νοc· φναγα
 ·θετει ἡἡμεεγε
 5 ἡἡλαοc· αγω φνα
 λ-θετει ἡἡψοx
 νε ἡἡαρχων·
 πψοxνε ἡτοq ἡ
 πχοεῖς ψοοπ ψα
 10 ενεz· ἡἡμεεγε
 ἡπεqzητ̄ xιν οy
 xωm ψα οyxωm
 ναῖατq̄ ἡπζε-θ
 [no]c επχοεῖς πε
 15 [πεφn]οyτε· παγα
 [oc εντα] πx[οεῖc]

p. 147 [P̄]M̄Z [cοτπq εy]κληρο xxxii, 12–16
 [νομi]γα ναq· λ πχο
 [ει]c δωψ̄τ̄ εβολ
 zἡ τπε εναy εν
 5 ψηρε τηροy ἡἡ
 ρωμε· εβολ zἡ
 πεφμανψωπε
 ετcβ̄τωτ̄· λq
 δωψ̄τ̄ εxἡ νε
 10 τοyηz τηροy zἡ
 πκαz· πενταq
 πλαcce ἡμαy
 λαq ἡνεyζητ̄·
 πετειμε εν[εy]
 15 zβηye τηρο[γ mn
 οyρ̄ρο ἡλοyxαι]

- p. 148 [P̄M̄H] ΕΤΒΕ [ΤΕΦΝΟΒ Ν]
 ΔΟΜ· ΑΥ[Ω] [ΜΝ ΟΥ]
 ΧΩΦΡΕ ΝΑΝΟΥ[ΖΜ]
 Ζ̄M̄ ΠΑΦΑΙ Ν̄ΤΕΦ
 5 ΝΟΜΤΕ· Μ̄N̄ ΟΥΖ
 ΤΟ Ν̄ΖΟΤ ΕΟΥΧΑΙ
 Ν̄ΦΝΑΝΟΥΖ̄M̄ ΑΝ
 Ζ̄M̄ ΠΑΦΑΙ Ν̄ΤΕΦ
 ΔΟΜ: ΕΙC Ν̄ΒΑΛ Μ̄
 10 ΠΧΟΕΙC ΔΩΦ̄Τ
 ΕΧ̄N̄ ΝΕΤΡ̄ΖΟΤΕ
 ΖΗΤ̄Φ̄· ΝΕΤΚΩ
 Ν̄Ζ̄ΤΗΥ ΕΠΕΦΝΑ
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 15 [ΕΒ]ΙΟΛΑ Ζ̄M̄ ΠΜΟΥ·
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- p. 149 [P̄M̄Θ̄] [ΖΜ ΠΖΕΒΩ]ΙΩΝΙ·
 [ΤΕΝ†]ΙΥΧΗ ΝΑΖΥ
 [ΠΟ]ΜΙΝΕ ΕΠΧΟΙC
 ΧΕ ΠΕΝΒΟΗ·ΘΟC
 5 ΠΕ ΑΥΩ Τ̄N̄ΝΑΦ
 ΤΕ ΠΕ· ΧΕ ΕΡΕ
 ΠΕΝΖΗΤ̄ ΝΑΕΥ
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 ΑΥΩ Ν̄ΤΑΝΝΑΖ
 10 ΤΕ Ζ̄M̄ ΠΕΦΡΑΝ Ε
 ΤΟΥΑΑΒ· ΕΡΕ ΠΕΚ
 ΝΑ ΠΧΟΕΙC ΦΩ
 ΠΕ ΕΧΩ̄N̄ ΚΑΤΑ
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 15 ΠΙΖ[Ε Ε]ΡΟΚ:
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p. 148. 6 ΕΥΟΥΧΑΙ LZ, R = F

p. 149. 2 ΝΑΖΥΠΟΜΕΙΝΕ L ΝΑΖΥΠΟΜΟΝΕ B, Z = F | 3 ΕΠΧΟΕΙC LBZ

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xxxiii, 1-5

ΛΑΒΩΚ:
 †ΝΑΣΜΟΥ ΕΠΧΟΪΣ
 ΝΟΥΘΕΨ ΝΙἦ ΝΟΥ
 ΟΕΨ ΝΙΜ ΠΕΡΣΜΟΥ
 Ζἦ ΡΩΪ· ΤΑΨΥΧΗ
 ΝΑΧΙΤΑΪΟ Ζἦ ΠΧΟ

10 ΕΙΣ ΜΑΡΕ ἦΡἦ
 ΡΑΨ ΣΩΤἦ ἦΣΕ
 ΟΥΝΟΦ· ΧΙΣΕ Νἦ
 ΜΑΪ ἦΠΧΟΕΙΣ·
 ΑΥΨ ἦΤΕΤἦΧΙ

15 ΣΕ ἦΠΕΡΑΝ ΖΙ
 [ΟΥΣ]ΟΠ· [Λ[ΝΟ]Κ] [Λ]ἦ
 [ΨΙΝΕ] ἦ[ΣΑ ΠΧΟΕΙΣ]

p. 151 [P̄N̄A]

[ΛΑΨΩΤΗ Ε]ΡΟΙ
 [ΑΥΨ ΑΨΤ]ΟΥΧΟΪ
 [ΖΝ] ΝΑΜΑἦΔΟΪΛΕ
 ΤΗΡΟΥ· † ἦΠΕΤἦ
 5 ΟΥΟΪ ΕΡΟΦ ἦΤΕΤἦ
 ΡΟΥΘΕΙἦ ΑΥΨ ΝΕ
 ΤἦΖἦ ἦΝΕΥΧΙΨΙ
 ΠΕ· ΠΑΪ ΠΕ ΠΖΗ
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 ΕΡΟΦ· ΑΥΨ ΑΨΤΟΥ
 ΧΟΟΦ Ζἦ ΝΕΨΘΑΙ
 ΨΙΣ ΤΗΡΟΥ· ΨΑ
 ΡΕ ΠΑΓΓΕΛΟΣ ἦ
 15 [ΠΧΟ]ΕΙΣ ΚΩ[ΤΕ Ε
 ΝΕΤ]ἦ[Ζ[ΟΤΕ ΖΗ
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p. 150. 5 ΕΠΧΟΕΙΣ LZ ΕΠḄ̄C R | 9 ΠΧΟΙΣ L ΠḄ̄C R, Z = F

p. 151. 3 ΕΒΟΛ ΖΗ LR, Z = F | 4 † ΠΕΤΗΘΟΥΙ male L † ΠΕΤΝΟΥΟΙ Z, R = F

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- p. 152 [P̄N̄]B xi †π[ε ΝΤΕΤΝΕΙ] xxxiii, 9-12
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 ΠΡΩΜΕ ΕΤΝΑΖΕ[Λ]
 5 ΠΙΖΕ ΕΡΟϩ· ΑΡΙ
 ΖΟΤΕ ΖΗΤḳ̄ ḿΠΧΟ
 ΕΙC ΝΕϩΠΕΤΟΥΑ
 ΑΒ· ΧΕ ḿN̄ δρωζ
 ΦΟΟḿ ḿN̄ΕΤḿΖΟ
 10 ΤΕ ΖΗΤḳ̄· Α ΝḿN̄
 ΜΑΟ ḿΖΗΚΕ ΑΥΩ
 ΑΥΖΚΟ· ΝΕΤΩΙ
 ΝΕ ΔΕ ḿCΑ ΠΧΟΙC
 ḿCΕΝΑΦΩΩΤ
 15 ΑΝ ḿNΑΓΑ-Θ-ΟΝ
 [NIM]: ΔΙΑ†ΓΑ†ΛΜΑ
 ΑΜΗΙ]†TḿN̄ [ΝΑΦΗΡΕ ΝΤΕΤΝ]
- p. 153 [P̄N̄]Γ [CΩΤΗ ΕΡΟΙ Τ]Α†CΒΩ xxxiii, 12-15
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 [Π]ΧΟΕΙC· ΝΙΜ ΠΕ
 ΠΡΩΜΕ ΕΤΟΥΕΦ
 5 ΠΩΝḳ̄ ΕΤΜΕ ḿ
 ΝΑΥ ΕΝΕΖΟΥ ΕΤ
 ΝΑΝΟΥΟΥ· ΜΑΤΑΑ
 δΕ ΠΕΚΛΑC ΕΒΟΛ
 Ζḿ ΠΕ-Θ-ΟΥ· ΑΥΩ
 10 ΝΕΚCΠΟΤΟΥ ḿ
 ΤḿΧΩ ḿΟΥΚΡΟϩ·
 ΡΑΚΤḿ ΕΒΟΛ ḿ
 ḿΠΠΕ-Θ-ΟΥ· ḿΓΕΙ
 ΡΕ ḿΠΠΕΤΝΑ
 15 [Ν]ΟΥϩ· ΦΙ[ΝΕ
 ΝCΑ] †Ρ[ΗΝΗ
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p. 152. 6 ΤΗΤϩ male L^b corr L^c | 13 πχοεις LBZ, πδ̄c R | 15 ναγα-θ-ον LBZ
 εαγα-θ-ον R

p. 153. 9 ηπε-θ-ου L^b ππε-θ-ου L^cZRBour

- p. 154 [P^{NA}] ΡΕ ΝΙΒΑ[Λ ΜΠΧΟΕΙC] xxxiii, 15-18
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 ΔΕ ΜΠΧΟΕΙC ΔΩ
 ΨΤ̄ ΕΧ̄Ν ΝΕΤΕΙΡΕ
 ΝΜΠΕΘΟΟΥ· ΕCΩ
 ΤΕ ΜΠΕΥΡ̄ΠΜΕ
 10 ΕΥΕ ΕΒΟΛ ΖΙΧ̄Μ Π
 ΚΑΖ: Α ΝΔΙΚΑΙΟC
 ΧΙΨΚΑΚ ΕΒΟΛ Α
 ΠΧΟΕΙC CΩΤ̄Μ Ε
 ΡΟΟΥ· ΑΥΩ ΑCΤΟΥ
 15 [ΧΟ]ΟΥ Ζ̄Ν ΝΕΥ
 [-ΘΛΙΨ]C ΤΗ[ΡΟΥ
 ΠΧΟΕ]C [ΖΗΝ ΕΖΟΥΝ]
- p. 155 P^{NE} ΕΝΕΤΟΥΟ]ΨΩ̄C̄ ΖΜ xxxiii, 19-23
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 ΗΥ Ζ̄Μ ΠΕΥΠ̄ΝΑ·
 5 ΝΑΨΩΟΥ ΝΕΘ-ΛΙΨ]C
 Ν̄ΝΔΙΚΑΙΟC· ΑΥΩ
 ΠΧΟΕΙC ΝΑΝΑΖ
 ΜΟΥ Ν̄ΖΗΤΟΥ ΤΗ
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 10 ΖΑΡΕΖ ΕΝΕΥΚΕΕC
 ΤΗΡΟΥ· Ν̄ΝΕ ΟΥΑ
 ΟΥΩΨ̄C̄ ΕΒΟΛ Ν̄ΖΗ
 ΤΟΥ· ΠΜΟΥ Ν̄ΤΟΟΥ
 Ν̄ΝΡΕC̄Ρ̄ΝΟΒΕ ΖΟ[ΟΥ]
 15 ΑΥΩ ΝΕΤΜ[Ο]C̄ΤΕ
 ΜΠ]ΔΙΚΑ[ΙΟC ΝΑΡ̄ΝΟΒΕ
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p. 156 [P¹⁵⁶] ḢNEQ2[M2AA AYW] | xxxiii, 23-xxxiv, 3
 ḢNEYṖNOBE [NḎI OY]
 ON NIM ET2EL[PI]

ḲA ZE EPOQ:

ΠΑ ΛΑΥΕΙΑ:—:
 † 2AP ΠΧΟΕΙC ΕΝΕΤ

XI ḢMOI ḢḎOḢC

MIΦE MḢ NETMI

ΦE NḢMAI· AMA2

10 TE NOY2OΠAON

MḢ NOY·Θ·YṖON NḢ

TWOYḢ EBON·ΘI E

POI· ΠΩ2T ḢOY

CHQE NḢ2OXΠOY

15 ḢΠEMTO EBOL

[N]ḢIET·Θ·ΛIBE ḢM[OI

AXIC] ḢḢTA†[YXH

XE ANOK ΠE ΠOY]

p. 157 P¹⁵⁷ [P¹⁵⁷] [CWT]ḢHPI MAPOΓYI | xxxiv, 3-6

[X]IΦIΠE ḢCEOYΦAḲ

ḢḎI OYON NIM ET

ΦINE ḢCA TA†Y

5 XH· MAPOYKOTOY

EPA2OY ḢCEXIFII

ΠE ḢḎI NETME

EYE EPOI EZENΠE

·Θ·OOY· MAPOYΦO

10 ΠE Ḣ·Θ·E ḢNIΦO

EIΦ ḢΠEMTO E

BOA ḢΠTHY· EP E

ΠAΓΓEΛOC ḢΠ[XO]

EIC ·Θ·ΛIBE ḢM[OOY

15 MAPE] ḢTEY[2IH P

KAKE NCCAAATE]

p. 156. 11 MN OY·Θ·YṖON LZR | 12 EBON·ΘEI LZ EBON·ΘIA R

p. 157. 6 paene evanuerunt litterae ΦI sed membrana integra

- p. 158 ρ̄ññ̄ ΝΑΥ· ΕΙΡΕΙ [ΠΑΓΓΕ] xxxiv, 6-9
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 ΠΗΤ ἸΣΩΟΥ· Χ[Ε]
 ΑΥΖΩΠ̄ ΕΡΟΪ ΝΟΥ
 5 ΔΟΡΔ̄ ΕΠΧΙΝΧΗ
 ΕΠΕΥΤΑΚΟ· ΑΥ
 ΝΟΔΝΕΔ ΝΤΑΨΥ
 ΧΗ ΕΠΧΙΝΧΗ· ΜΑ
 ΡΕ ΟΥΔΟΡΔ̄ ΕΙ ΝΑΥ
 10 ΕΝΣΕΣΟΟΥΝ Ἰ
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 10 ΡΟΦ· ΟΥΖΗΚΕ ΜἸ
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 15 ἸἸΧΙΝΔΟἸΣ· ΓΑΥ
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 5 ΤΑΧΥΧΗ· ΑΝΟΚ
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 10 ΤΑΨΥΧΗ Z̄Ñ̄ ΝΟΥ
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 10 ΑΥΚΩ̄Μ̄Ω Ñ̄CΩΪ
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 5 ΩΝ̄Ζ̄ ΝΑΚ ΕΒΟΛ
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 10 Ψ̄Π̄ΡΤΡΕΥΡΑΦΕ
 Ψ̄ΜΟΪ Ν̄ΒΙ ΝΕΤΟ
 Ν̄ΧΑΧΕ ΕΡΟΪ Ν̄ΧΙΝ
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 15 ΕΤΧ]ΩΡ̄Ψ̄ Ν̄ΝΕ[ΥΒΑΛ
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 5 ΡΑΪ ΕΧΩΪ· ΛΥΩ ΠΕ
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 ΑΝΜΕΖ ΕΙΑΤ̄Ψ̄ Ψ̄ΜΟΦ·
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 10 ΕΙC Ψ̄Π̄ΡΟΥΕ Ψ̄ΜΟΪ
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- p. 164 [P̄Z̄]ΓΑΙ ΜΠ[̄P̄][̄T̄P̄EYPAΦE M] xxxiv, 24-27
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 5 ΝΟΜΙΑ ΑΥΩ ϞΜΟ[Ϟ]
 ΤΕ· ΝΨΑΧΕ Ν
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 10 ΠΠΕΤΝΑΝΟΥϞ
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 5 Ο Ν-Θ-Ε ΝΝΤΟΟΥ
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 5 ḢΝΕΚΤΡΥΦΗ·
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 5 ΖΩΒ ΕΤΑΝΟΜΙΑ·
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 15 [Τ] ΟC CΙΕΝΑΦΟΟΥΕ
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 10 Φ̄Κ̄ Ν̄ΠΧΟΕΙΣ ΤΑ
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 5 ΜΜΕΕΡΕ· ΖΥΠΟ
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 15 ΝΣΩΚ] Ν̄Μ̄Π̄Γ̄Δ[ΩΝΤ
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 5 ἸΤΟΟΥ ΝΕΤΝΑ
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 10 ΠΕ· ΝἸΨΙΝΕ Ἰ
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 15 [ΑΥ] [Ω] CΕ[Ν] [ΑCΑΝΨ
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 5 ΝΑCΩΒΕ ἸCΩϣ·
 ΧΕ ϣδΨῖ ΧΕ
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 10 ΜἸΤ ἸΤΕΥΠΙΤΕ
 [Ε]ΤΑΥΟ Ε2ΡΑἸ ΝΟΥ
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 ἸΗΝ· ΕΚΩἸC ἸΝΕΤ
 [CΟΥΤ]ΨΝ 2Ἰ ΠΙΕ[Υ
 15 2ΗΤ ΕΡΕ] Τ[ΕΥCΗϣΕ
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 5 ΕΝΑΦΩC ἸἸΡΕC
 ῤἸΝΟΒΕ· ΧΕ ΝΕΔΒΟ[1]
 ἸἸΡΕCῤἸΝΟΒΕ ΝΑΟΥ
 ΩΦῤῥ· ΠΧΟΕΙC ΔΕ
 ΤΑΧΡΟ ἸἸΑΙΚΑΙΟΣ·
 10 ΠΧΟΕΙC CΟΟΥΝ ἸἸΕ
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 ΛΑΒ· ΑΥΩ ΤΕΥΚ[Α][Η]
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 15 ΧΙΩΠΕ ΑΝ ΖΝ ΟΥ
 ΟΥΟΕΙΩ ΕCΖΟΥ
 ΑΥΩ CENACEI ΖΝ]
- p. 175 [ῤῶΕ] [ΝΕΖΟΥ ΜΠΖ]ΕΙΒΩ xxxvi, 19–22
 [ΩΝ] ΧΕ ΝΡΕCῤἸΝΟ
 [ΒΕ] ΝΑΤΑΚΟ· ΝΧΑ
 ΧΕ ἸΠΧΟΕΙC ΖἸ
 5 ΠΤΡΕΥΧΙΕΟΥ
 ἸἸCΕΧΙCΕ ΖΝ ΟΥ
 ῶΧἸ ἈΥῶΧἸ Ἰ
 ·ΘΕ ΝΟΥΚΑΠΝΟC·
 ΦΑΡΕ ΠΡΕCῤἸΝΟ
 10 ΒΕ ΧΙ ΕΧΩC ΝῤῥΤἸ
 ΤΑΑΥ· ΦΑΡΕ ΠΑΙ
 [ΚΙΑΙΟΣ ΔΕ ΩἸΖ
 [ΤΗC] ΑΥΩ Νῤῥ† ΧΕ
 [ΝΕΤCΜΟΥ] ΕΡ[ΟC ΝΑ
 15 ΚΛΗΡΟΝΟΜΕΙ
 ΜΠΚΑΖ ΝΕΤCΑ]

p. 174. 4 ΕΥΜἸΤΡἸΜΑΙΟ L^b ΟΥΜἸΤΡἸΜΑΙΟ LcZ | 15 ΟΥΟΕΙΩ LbZ ΟΥΟΥΟΕΙΩ ‘paene evanuerunt litterae 3. et 4.’ Lc

p. 175. 15 ΚΛΗΡΟΝΟΜΑΕΙ male L^b corr Lc

p. 176 [P̄ŌϚ] ρΟΥ [Α][Ε ΜΜΟϞ ΣΕ xxxvi, 22-25
 ΝΑΦΟΤΟΥ ΕΙΒ[ΟΛ]
 ΕΡΕ ΝΕΖΙΟΥΕ [Μ]
 ΠΡΩΜΕ ΣΟΥΤΝ
 5 ΖΙΤ̄̄ ΠΧΟΕΙΣ· ΑΥΩ
 ΦΝΑΟΥΩΨ ΤΕΦΖΙΗ
 ΕΡΨΑΝ ΠΑΙΚΑΙΟΣ
 ΖΕ Ν̄̄ΝΑΨΤΟΡ̄Τ̄Ρ
 ΑΝ ΧΕ ΠΧΟΕΙΣ †
 10 Ν̄̄ΤΟΟΤ̄̄· ΝΕΪΟ
 Ν̄̄ΚΟΥΪ ΠΕ ΑΥΩ ΑΪ
 Ρ̄̄Ζ̄̄ΛΛΟ· ἸΠΠΙΝΑΥ
 [ΕΙΥΔΙΚΑΙΟΙΣ] [ΕΑΦ
 ΚΑΑΦ ΝΣΩΦ ΟΥΔΕ]

p. 177 [P̄ŌZ̄] [ΠΕΦΣΠΕΡΜΑ Ε]ΦΙ xxxvi, 25-28
 [ΨΙΝΕ Ν]ΣΑ ΟΙΕΙΚ·
 [ΜΠ]ΕΖΟΥ ΤΗΡ̄̄
 [ΨΙ]ΑΦΝ̄̄ ΑΥΩ Ν̄̄Φ̄̄·
 5 ΑΥΩ ΠΕΦΣΠΕΡΜΑ
 ΝΑΨΨΠΕ ΕΥΣ
 ΜΟΥ· ΣΑΖΩΦΚ
 ΕΒΟΛ ἸΠΠΕ-ΘΟΥ:
 ἸΓΕΙΡΕ ἸΠΠΕΤΝΑ
 10 ΝΟΥΦ· Ν̄̄ΓΟΥΩΖ Ν̄̄
 ΨΑ ΕΝΕΖ Ν̄̄ΕΝΕΖ
 ΧΕ ΠΧΟΕΙΣ ΜΕ Ἰ
 ΠΖΑἸ ΑΥΩ Ν̄̄ΝΑ
 [Κ]Ω ΑΝ Ν̄̄ΣΩΦ Ν̄̄
 15 [ΝΕΦΠΕΤ]ΟΥΑΑ[Β
 ΣΕΝΑΖΑΡΕΖ ΕΡΟΥ]

p. 176. 4 ΣΟΥΤΩΝ L, Z = F | 61 ΦΝΑΟΥΕΨ LZ

p. 177. 9 ἸΠΠΕΤΝΑΝΟΥΦ LB(?)Z | 10 ομντνδνμ Ν | 13 ΦΝΑΚΩ L, Z = F

p. 178 [P̄OH]

ψ[Α ΕΝΕΖ ΣΕΝΑΡ] ΠΖΑΠ ΝΝΕ[ΤΟΥΑ]
 ΑΒ· ΑΥΩ ΠΕ[ΣΠ[ΕΡ]
 ΜΑ Ν̄ΝΑΣΕΒΗΣ [ΣΕ]
 5 ΝΑΦΟΤῆ ΕΒΟΛ· Ν̄
 ΔΙΚΑΙΟΣ ΝΑΚΛΗΡΟ
 ΝΟΜΙ ἸΠΚΑΖ·
 ΑΥΩ ΣΕΝΑΟΥΩΖ
 ΖΙΧΩΦ ΨΑ ΕΝΕΖ
 10 Ν̄ΕΝΕΖ· Τ̄ΤΑΠΡΟ
 ἸΠΔΙΚΑΙΟΣ ΝΑΜΕ
 ΛΕΤΑ Ν̄ΤΣΟΦΙΑ
 ΑΥΩ ΠΕΦΛΑΣ ΝΑ
 ΧΩ ἸΠΖΑΠ· ΠΝ[Ο
 15 Μ]ΟΣ ἸΠΕΙΦ[ΝΟΥΤΕ
 ΖΜ ΠΕΦΖΗΤ ΑΥΩ ΝΕΦ
 ΤΑΘΣΕ ΝΑΣΛΑΑΤΕ ἄ]

xxxvi, 28-31

p. 179 [P̄OΘ]

[ΠΡΕΦΡΝΟΒ]Ε [†] Ν̄Ζ
 [ΤΗΦ Ε]ΠΔΙΚΑΙΟΣ
 [ΑΥ]Ω ΦΩΙΝΕ Ν̄ΣΑ
 ΜΟΟΥΤῆ· Ν̄ΝΕ
 5 ΠΧΟΕΙΣ ΔΕ ΤΑΑΦ
 ΕΖΡΑΪ ΕΝΕΦΔΙΧ·
 ΑΥΩ Ν̄ΝΕΦΔΑΪΟΦ
 ΕΦΩΑΝ ΧΙΖΑΠ̄ Ν̄Μ
 ΜΑΦ· ΖΥΠΟΜΙΝΕ
 10 ΕΠΧΟΕΙΣ Ν̄ΓΖΑ
 ΡΕΖ ΕΤΕΦΖΙΗ·
 ΑΥΩ ΦΝΑΧΑΣΤῆ
 ΕΤΡΕΚΚΛΗΡΟΝΟ
 [ΜΕΙ Μ]ἸΠΚΑΖ· ΚΝ[Α]
 15 [ΝΑΥ ΕΝΡΕΦΡΝΟΒΕ
 ΕΥΝΑΦΟΤΟΥ ΕΒΟΛ]

xxxvi, 32-35

p. 178. 6 ΝΑΚΛΗΡΟΝΟΜΕΙ LZV

p. 179. 7 Ν̄ΝΕΦΔΑΪΟΦ LZ, B = F | 9 ΖΥΠΟΜΕΙΝΕ L. Z = F.

p. 180 [ῤῗ] [Α]ῖΝΑΥ ΕΠΑΣΕΒΗΣ ΕΩ] xxxvi, 35-38
 ΧΠΣ[Ε ΜΜΟΩ ΑΥΩ ΕΩ]
 ΤΩΟΥΝ ΕΖῚΡ[ΑΙ ΝΘΕ]
 ΝῖΚΕΔΡΟΣ Μ[ΠΑΙ]
 5 ΒΑΝΟΣ· ΑῖΣΑΛῚΤΩ]
 ΑΥΩ ΑΩῖΧῖ· Αῖ
 ΨΙΝΕ ῖΣΑ ΠΕΩΜΑ
 ῖΠΙΖΕ ΕΡΟΩ· ΖΑ
 ΡΕΖ ΕΤΜῖῚΒΑΛ
 10 ΖΗῚ ῖῚΝΑΥ ΕΠΣΟ
 ΟΥῚῖ· ΧΕ ΟΥΝ ΟΥ
 ΨΩΧῖ ΨΟΟῖ ῖΠΡΩ
 ΜΕ ῖΡΕΩῚῖΠΡΗΝΗ·
 ῖΠΑΡΑΝΟΜΟΣ ΔΕ
 15 ῖΤΟΟΥ ΣΕΝΑΩ
 ΤΟΥ ΕΒΟΛ Ζ[Ι ΟΥΣΟΠ
 ΝΨΩΧΠ ΝΝΑΣΕΒΗΣ]

p. 181 [ῤῗΑ] [ΣΕΝΑΤΑΚΟΟΥ ΕΡΕ xxxvi, 38-xxxvii, 2
 ΠΟΥΧΑΙ ΔΕ ΝΝΑΙ
 ΚΑΙΟΣ ΝΤῚΜΠΙΧΟ
 [ΕΙΣ] ΑΥΩ ΤΕΥΝΑΨ
 5 [ΤῚ]Ὶ ΠΕ· Ζῖ ΠΕΥΟ
 ΕΙΩ ῖΤΕΥΘΑῖῚ·
 ΠΧΟΕΙΣ ΝΑΒΟΗΘΕΙ
 ΕΡΟΟΥ ΑΥΩ ῖῚΝΑΖ
 ΜΟΥ· ΑΥΩ ΩΝΑΤΟΥ
 10 ΧΟΟΥ ΕΒΟΛ ΖΙῚῖ
 ῖῖΡΕΩῚῖΝΟΒΕ· ΑΥΩ
 ΝῖῚΝΑΖΜΟΥ ΧΕ ΑΥ
 ΖΕΛΠΙΖΕ ΕΡΟΩ·
 [ῚῚ] ΠΕΨΑΛΜΟΣ ῖΔΔΥ
 15 [ΕΠΔ ΕΥῚῖΜΕΕΥΕ
 [ΕΤΒῚ]Ὶ ΠΣΑΒΒΑῚΤΟΝῚ
 [ΠΧΟΕΙΣ ΜῚῖῚΧῚΠΠΟΕΙ]

p. 181. 5 ΠΕΟΥΟΕΙΩ LZ | 7 ΝΑΒΟΗΘΕΙ LZ | 11 ΖΙῚῖ ΝΡΕΩῚῖΝΟΒΕ LZ | 16 ΠΣΑΒ-
 ΒΑΤΟΝ male L^b corr L^c

p. 182 [P116]

[2M ΠΕΚΔΩΝΤ ΟΥ]
 [Δ][Ε ΜΠΡ†ΣΒΩ]
 ΝΑΪ 2N ΤΕΚ[ΟΡΓΗ]
 ΧΕ Α ΝΕΚCOT[Ε]
 5 ΤΡ̄ΤΩΡ̄Τ· ΑΥΩ ΑΚ
 ΤΑΧΡΟ Ν̄ΤΕΚΔΙΧ ΕΖ
 ΡΑΪ ΕΧΩΪ Μ̄Ν ΤΑΛ
 ΔΟ 2N ΤΑCΑΡ̄Ξ̄ ᾿ Μ̄
 ΠΕΜΤΟ ΕΒΟΛ ᾿ Ν̄
 10 ΤΕΚΟΡΓΗ· Μ̄Ν ΕΙ
 ΡΗΝΗ ΦΟΟΠ ᾿ ΝΝΑ
 ΚΕΕC ᾿ ΝΝΑ2Ρ̄Ν̄ ΝΑ
 ΝΟΒΕ· ΧΕ Α ΝΑΑΝΟ
 ΜΙΑ ΧΙCΕ ΕΤΑΛΠ[Ε]
 15 ΑΥ2ΡΟΦ ΕΖ[ΡΑ][Ϊ Ε
 Χ]ΩΪ ᾿ Ν·Θ·[ΕΙ] [ΝΟΥΕΤΠΩ
 ΕC2ΟΡΦ ΑΥΚΝΟC ΑΥΩ]

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[ΑΥΛΟΦΛΕΦ ΝΒΙ ΝΑ
 CΑΦ ΜΠΕΜ]ΤΟ ΕΒΟΛ ᾿ Ν̄
 [ΤΑ]Μ̄Ν̄ΤΑ·ΘΗΤ
 ΑΪΤΑΛΑΙΠΩΡΙ ΑΥΩ
 5 ΑΪΦΑΚ̄ ΦΑΒΟΛ·
 ΝΕΪΜΟΟΦΕ ΕΙΟ
 Κ̄Μ̄ Μ̄ΠΕ2ΟΟΥ ΤΗ
 Ρ̄Q̄ ΧΕ ΑΤΑ†ΥΧΗ
 ΜΟΥ2 ᾿ Ν̄ΝΟΔΝΕΔ·
 10 ΑΥΩ Μ̄Ν ΤΑΛΔΟ
 ΦΟΟΠ 2N ΤΑCΑΡ̄Ξ̄·
 ΑΪΜ̄ΚΑ2 ΑΥΩ ΑΪ
 ·Θ·ΒΒΙΟ ΕΜΑΤΕ·
 ΑΪΧΙΦΚΑΚ ΕΒΟΛ
 15 [2M] ΠΑΦΑ2Ο᾿ ᾿ Μ̄
 [ΠΑ2Η]Τ· ΤΑΕΠ[·Θ·
 ΥΜΙΑ ΤΗΡ]C ᾿ Μ̄[ΠΕΚ]

xxxvii, 6-10

- p. 184 [P̄P̄A] [MTO EBOLA ΠΧΟΕΙC] xxxvii, 10-13
 A[ΓΩ MΠE ΠAΘA]
 Z[OMI M̄Π[AZHHT]
 ZWIM̄ EPOK: A [ΠA]
 5 ZHT WTORTP̄ A
 TABOM KAAAT
 N̄CWC̄ AYΩ ΠOYO
 EIN̄ N̄NAVAL M̄
 PEIKE N̄MMAI AN̄
 10 NAWBEEP M̄N NET
 ZITOUWI AYZWN
 EZOYN EPOI AYAZE
 PATOU AYΩ NET
 ZHN EPOI AYAZE
 15 PATOU M̄POYE
 AYXINONC̄ N̄B[Γ]
 NETWIN[E NCATA
 T̄Y]XH. [AYΩ NETWI]
- p. 185 [P̄P̄E] [NE NCA ZENPEΘO] xxxvii, 13-16
 OY EPOI AY[XW]
 [NZENΠETWOU
 [EI]TI AYMELETA
 5 ZN̄ NOYKPOQ M̄PE
 ZOOU THPQ̄ ANOK
 DE NEIAΦE PE EBOLA
 ZITOTOY AYΩ AI
 P̄ΘE NOYAL̄ EMEQ
 10 CWTĪ AYΩ N̄ΘE
 NOYMP̄O EMEQOY
 WN N̄PWC̄ AI P̄
 ΘE NOYPOME EN
 ΓC̄CWTĪ AN̄
 15 [AYΩ E]MI N̄XPI Ō
 [ZN TECTA]Π[PO
 AINAZTE EPOK]

p. 186 [P¹¹⁵] [ΝΤΟΚ ΕΤΝΑΣΩ] xxxvii, 16-19
 [ΤΙΜ ΕΡΟΙ ΠΧΟΙC]
 ΠΑΝΟΥΤ[Ε ΧΕ ΑΙ]
 ΧΟΟC ΧΕ ΜΗΠΟΙ[ΤΕ]
 5 ἦτε ναχαχε ρα
 φε ἦμοι· ἡ π
 τρε ναογερhte
 κιῆ λυχε νοδ ἦ
 φαχε εζραϊ εχωϊ·
 10 χε ανοκ τσβ̄
 τωτ̄ εζενμαc
 τιγ̄ζ̄· λυφ παμ
 κα2 ἦπεκῆτο
 εβολ νογοει[φ] ν[ιμ]
 15 χε †ναχιωι α[νοκ
 νταανομια λυφ †να
 φιροογφ 2α πανοβε]

p. 187 [P¹¹⁷] [ΝΑΧΑΧΕ Ν]ΤΟΟΥΙ xxxvii, 20-22
 [ΟΝ2 ΛΥ]ΩΙ CΕδῆ
 [δO]MI Ε2ΟΥΕ ΕΡΟΪ·
 [ΑΙΥΟΥΩΦC̄ ΕΒΟΛ
 5 ἦδι νετμοcτε
 μμοι ἡ οyxin
 δονc̄: νεττωφ
 βε ναϊ ἦζενπε
 ·θoογ επμαῆ
 10 ζενπετνανογ
 ογ· λυ†φτογῆτ
 εροϊ εβολ χε αῖ
 πωτ ἦca ταικαι
 [OC]ΥΙNH· λυνο[χι]Τ
 15 εβολ] ππμ[ει]PIT N-Θ-Ε
 νογρεφμοογτ
 εφβῆτ μπpκαατ]

p. 188 [P̄T̄H̄] [NCWK ΠΧΟΕΙC ΠΑ] xxxvii, 22–xxxviii, 3

[NOYT[Ε ΜΠΡCΑ]

2ΦΩΚ Ε[ΒΟΛ ΜΜΟΙ]

†Ζ̄ΤΗΚ ΕΤΑ[ΒΟ[Η]

5 Θ-ΙΑ ΠΧΟΕΙC ΠΝΟΥ

ΤΕ ἸΠΑΟΥΧΑΪ:

ΕΠΧΩΚ ΕΒΟΛ ΝΙΑΠΙ

Λ̄Η̄ ΘΟΥΝ ΤΩΔΗ ἸΛΛΥ

ΕΙΑ:

Ⲛ ⲁⲓⲭⲟⲟⲥ ϫⲉ ⲡⲛⲁⲗⲁ
ⲡⲓⲉⲗ ⲉⲛⲁⲗⲓⲟⲟⲩⲉ ⲉ̅

ⲧἸῖῖⲛⲟⲃⲉ ρἡ ⲡⲁ

ⲕⲁⲥ· ⲁⲓⲕⲱ ⲛⲟⲩⲗⲁ

ⲡⲓⲉⲗ ρⲓⲛ̄ ρⲱⲓ ρἡ

15 ⲡⲓⲧⲓⲡⲓⲉ ⲡⲣⲉⲙⲡ̄ⲛⲟ

ⲃⲉ ⲁⲗⲉⲣⲓⲁⲧⲓⲙⲡⲁ

ⲙⲧⲟ ⲉⲃⲟⲕ ⲁⲓῖⲙ

ⲡⲟ ⲁⲓⲱⲧⲟⲣⲧⲣ]

p. 189 [P̄T̄Θ̄] [ΑΙΘΒΒΙΟ ΑΥΩ ΑΙ] xxxviii, 3–6

ΚΑΡΩΙ Ε]ΒΟΛ ρἡ

[ΝΑΑ]ΓΑ-Θ-ΟΝ· ΑΥΩΙ

[Α] ΠΑΣΑϞ ῖΒῖῖⲣⲉ ε

5 ρⲟⲓ· ⲁ ⲡⲁⲗⲏⲧ ῖ

ⲙⲟἷ ἸΠΑΣΑ Ν

ρⲟϥ· ΑΥΩ ΟΥΝ ΟΥ

ΚΩῖⲧ̄ ΝΑΜΟΥρ

ρἡ̄ ΤΑΜΕΛΕΤΗ·

10 ⲁⲓϜⲁϫⲉ ρἡ̄ ΠΑΛΑΣ

ϫⲉ ΜΑΤΑΜΟἶ ΠΧΟ

ΕΙC ΕΤΑρΑΗ· ΑΥΩ

ΤΗΠⲉ ἸΝΑρⲟⲟϩ

[ϫⲉ] ΟΥΗΡ Τⲉ·

15 [ϫⲉ ΕΙⲘⲘⲓⲘⲉ ϫⲉ

ΕΙϜⲁⲕⲧ̄ ΝΟΥ ΕΙC

ρἡⲏⲧⲉ ⲁⲕⲧⲣⲉ]

p. 188. 2 ΜΠΡCΑρΩΚ LZR | 4 ΕΤΑΒΟΗ-ΘΕΙΑ LV, Z = F | 5 ΠΧΟΙC L, ZV = F

p. 189. 6 ρἡ ΠΑΣΑ LZ, BMasp = F

- p. 190 [P̄Q̄] [ΝΑΖΟΥΡ ΡΑΣ ΑΥΘ ΕΡΕ ΠΑΤΑΧΡΟ Ο] xxxviii, 6-8
 Ν̄Θ̄Ε Ν[ΑΛΛΥ Μ]
 ΠΕΚ̄Μ̄Τ[Ο ΕΒΟΛ]
 5 ΠΛΗΝ ΠΤΗΡ̄Q̄ Ψ[ΟΥ]
 ΕΙΤ̄ ΡΩΜΕ ΝῙΜ̄
 ΕΤΟΝ̄Z̄ ΧῙΑ†ᾹΛΛΙΑ
 ΜΕΝΤΟΙΓΕ ΕΡΕ
 ΠΡΩΜΕ ΜΟΟΨΕ
 10 Z̄N̄ ΟΥΖΙΚΩΝ. ΠΛ̄H̄
 ΕΦΩΤ̄Ρ̄ΤΩ̄Ρ̄ ΕΠΧΙΝ
 ΧΗ· ϞCΩΟΥZ̄ ΕΖΟΥΝ
 Ν̄Q̄CΟΟΥΝ ΑΝ ΧΕ ΕΦ
 CΩΟΥZ̄ ḤΜΟΟΥ Ν[ΝΙΜ]
 15 ΤΕΝΟΥ ΝΙΜ ΠΕΙΤ[Α
 Z̄]ΥΠΟΜΟΝΗ [- - - -]
- p. 191 [P̄Q̄Ā] [ΜΑΤΟΥΧΟΙ ΕΒΟΛ xxxviii, 9-12
 Z̄N̄ ΝΑΑΝ]ΟΙΜΙΑ ΤΗ
 [ΡΟΥ ΑΚ†] ΜΜΟῙ N̄
 [ΝΟΔΝ]ΕΔΙ N̄ΝΙΑΘΗΤ·
 5 ΑΙΡ̄M̄Π̄Ō ḤΠΠΟΥ
 Θ̄N̄ N̄ΡΩΙ ΧΕ N̄ΤΟΚ
 ΠΕΝΤΑΚΤΑΜΙ
 ΟΙ: CΟΟΥZ̄ N̄NΕΚ
 ΜΑΣΤΙΓ̄Z̄ N̄CΑ
 10 ΒΟΛ ḤΜΟῙ· ΕΒΟΛ
 ΓΑΡ Z̄N̄ ΤΔΟΜ
 N̄ΤΕΚΔΙΧ ΑΝΟΚ ΑῙ
 ΨΧN̄· ΑΚΠΑΙΔΕΥΕ
 ḤΠΡΩΜΕ Z̄N̄ Z̄ΕΝ
 15 [ΧΠ]ΠΟ Z̄Α ΤΕΦΑΝΟ
 [ΜΙΑ ΑΚΒ]ΨΑ Ε[ΒΟΛ
 ΝΤΕΦ†ΥΧΗ ΝΘ̄Ε]

p. 190. 10 ΟΥΖΕΙΚΩΝ LV, ZMasp = F | 13 ΝQ̄CΟΟΥ LbLc [ΝQ̄CΟ]ΟΥΝ V ϞCΟΟΥΝ
 Masp, Z = F | 16 Z̄ΥΠΟΜΟΝΗΜΗ male Lb

p. 191. 4 ΝΝΙΑΤZ̄ΗΤ LbLc ΝΑΘ̄ΗΙΤ B, Z = F | 7 ΠΕΝΤΑΚΤΑΜΙΟΕΙ L, Z = F |
 9 ΜΑΣΤΙΓ̄ LZ, B = F

p. 192 [P̄Q̄B̄] [N̄N̄ĪZ̄ĀΛOȲC ΠΛH̄N xxxviii, 12–xxxix, 1
 P̄OM̄E N̄IM̄ ĒTON̄Z̄]
 Ω̄T̄P̄T̄Ω̄ [P̄ ΔΙΑΨ̄ΑΛ]
 ΜΑ· C̄Ω̄ [T̄M̄ ĒΠΑ]
 5 Ω̄ΛH̄Λ M̄ [N̄ ΠΑC̄OΠ̄C̄]
 X̄ĪC̄M̄H̄ ĒN̄ĀP̄M̄ĒĪH̄
 Ñ̄P̄K̄ĀP̄Ω̄K̄ ĒP̄ŌĪ
 X̄Ē ĀÑ̄Γ̄ OȲP̄M̄Ñ̄B̄ŌĪ
 ΛĒ Z̄M̄ ΠK̄ĀZ̄· ĀȲΩ̄
 10 ĒĪΔ̄ĀΛ̄Ω̄OȲ K̄ĀT̄A
 ·Θ̄Ē Ñ̄N̄ĀĒĪŌT̄Ē
 T̄H̄P̄OȲ· B̄Ω̄Ω̄ N̄ĀĪ
 X̄Ē ĒĪĒĪT̄ŌN̄ Ñ̄
 M̄ŌĪ· ĒM̄Π̄ĀΨ̄B̄Ω̄K̄
 15 Ñ̄T̄ĀT̄M̄C̄ŌT̄T̄
 ĒΩ̄Ω̄Π̄Ē:
 ĒΠ̄X̄Ω̄ [K̄ ĒB̄Ō] [Ā] [Π]
 [ĀΘ̄] Ψ̄ [ĀΛM̄ŌC̄ N̄ĀĀȲĒĪĀ]
 p. 193 [P̄Q̄Γ̄] [Z̄N̄ OȲZ̄ȲΠŌM̄ŌN̄H̄ xxxix, 1–4
 ĀĪZ̄ȲΠŌM̄ĒĪN̄Ē Ē
 Π̄X̄ŌĒĪC̄ ĀQ̄Ψ̄Z̄T̄] [H̄ĪQ̄ Ē
 [P̄ŌĪ ĀȲΩ̄] [ĀĪQ̄C̄Ω̄T̄M̄
 5 [ĒΠ̄ĀC̄Ō] Π̄C̄· ĀQ̄Ñ̄T̄
 ĒZ̄P̄ĀĪ Z̄M̄ Π̄Ω̄H̄Ī Ñ̄T̄
 T̄ĀΛ̄ĀĪΠ̄Ω̄P̄ĪĀ M̄Ñ̄
 ΠŌM̄Ē Ñ̄T̄ΛŌĪZ̄Ē·
 ĀQ̄T̄ĀZ̄Ē N̄ĀOȲĒP̄H̄
 10 T̄Ē ĒP̄ĀT̄OȲ Z̄ĪX̄Ñ̄
 ΠĒT̄P̄Ā· ĀȲΩ̄ ĀQ̄
 C̄ŌOȲT̄Ñ̄ Ñ̄N̄ĀT̄ĀΔ̄
 C̄Ē· ĀQ̄N̄OȲX̄Ē Ē
 P̄Ω̄Ī N̄OȲX̄Ω̄ Ñ̄B̄P̄
 15 P̄Ē OȲC̄M̄OȲ Ñ̄ΠĒN̄
 [N̄OȲT̄Ē OȲN̄ Z̄ĀZ̄ N̄Ā
 N̄ĀȲ N̄C̄ĒP̄Z̄ŌT̄Ē ĀȲΩ̄ N̄C̄Ē]

p. 192. 8 οὐρινδόειλε LB, ZMasp = F

p. 193. 8 νταλοίζε L, ZPist = F | 11 1 οὐπετρα LZMasp Pist

- p. 194 [P̄Q̄Ā] [ΖΕΛΠΙΖΕ ΕΠΙΧΟΕΙΣ] xxxix, 4-7
 [Ν[ΑΙΑΤQ ΜΠΡΩΜΕ]
 ΕΠΡΑΝ [ΜΠΧΟΕΙΣ]
 ΠΕ ΤΕQ[ΖΕΛΠΙC]
 5 ΑΥΩ ΕΜΠQ[δω]Ψ[Τ]
 ΕΧἨ ΖΕΝΠΕΤΨΟΥ
 ΕΙΤ ΜἨ ΖΕΝΜΑ
 ΝΙΑ ἨδΟΛ· ἨΤΟΚ
 ΠΧΟΕΙC ΠΝΟΥΤΕ
 10 ΑΚΤΑΨΕ ΝΕΚΩΠΗ
 ΡΕ· ΑΥΩ ΜΕΝ ΠΕ
 ΤΕΙΝΕ ἨΜΟΚ ΖἨ
 ΝΕΚΜΕΕΥΕ· ΑἸΧΟΟΥ
 ΑΙΤΑΥΟΥ· ΑΥΑΨΑἸ
 15 ΕΖΟΥ ΕΟΥΗΠΕ· ΟΥ
 ΘΥCΙΑ [Μ[Ἠ ΟΥ]ΠΠΙΡΟΙC
 [ΦΟΡΑ ΜΠΚΟΥΑΨΟΥ]
- p. 195 [P̄Q̄Ē] [ΟΥCΩΜΑ ΔΕ ΑΚCΒ] xxxix, 7-10
 ΤΩΤQ ΝΑΙ ΝΕδΑΙΑ ΜΝ
 ΝΕΨΑΥΤΑΥ ΖΑ ΝΟΒΕ] [Μ
 [ΠΚΟΥΑΨ]ΟΥ· ΤΟΤΕ
 5 [ΑΙΧΟΟ]C ΧΕ ΕΙCΖΗ
 ΗΤΕ †ΝΗΥ· QCHZ
 ΖἨ ΟΥΚΕΦΑΛΙC Ἠ
 ΧΩΜΕ ΕΤΒΗΗΤ
 ΕΤΡΑΕΙΡΕ ΠΝΟΥΤΕ
 10 ἨΠΕΚΟΥΨ: —
 ΑΥΩ ΠΕΚΝΟΜΟC
 ἨΤΜΗΤΕ ἨΠΙΑΖΗΤ·
 ΑἸΕΥΑΓΓΕΛΙΖΕ
 ΝΟΥΔΙΚΑΙΟCΥΝΗ
 15 ΖἨ ΝΟΥΝΟδ ΝΝΕΚ
 [Κ]ΑΙΗ[С[ΙΑ] ΕΙCΖΗΗΤΕ
 [ΝΝΑΚΩΛΥ ΝΝ]Α[СΠΟ]

p. 194. 11 l mn L mnn BZ | 16 λυπροςφορα male Lb corr Lc

p. 195. 8 ετβηηтт L, ZMasp = F | 9 πανουτε LMasp μπνουτε male Z | 12 زن
 τηητε L زن τληηε] Masp, Z=F | 15 زن ουνοδ πεκκασια LZ Masp |
 17 ηηακωλυε Z, Masp = L

p. 196 [P̄Q̄S] [ΤΟΥ ΠΧΟΕΙC ΝΤΟΚ xxxix, 10-13
 ΕΝΤΑΚΕΙΜΕ Ε
 Τ]ΑΛΙ[ΚΑΙΟCΥΝΗ]
 ΜΠΙΩ[Π ΝΤΕΚΜΕ]
 5 Ἐ̄Μ̄ ΠΑΩ[ΗΤ ΑΥΩ]
 ΑΙΧΩ Ἰ̄Π[ΕΚ[ΟΥΧΑΙ]
 Ἰ̄ΠΙΩΠ̄ Ἰ̄ΠΕΚ
 ΝᾹ ΑΥΩ ΤΕΚΜΕ̄
 ΕΥCΥΝΑΓΩΓΗ Ἐ̄
 10 ΝΑΦΩC· Ἰ̄ΤΟΚ ΔΕ
 ΠΧΟΕΙC Ἰ̄Π̄Ρ̄ΤΡΕ
 ΝΕΚΜ̄Ν̄Τ̄ΦᾹΝ̄
 ΤΗC ΟΥΕ Ἰ̄ΜΟῙ·
 ΠΕΚΝᾹ Μ̄Ν̄ ΤΕΚΜΕ
 15 ΝΕΝΤΑΥΦΟΠ̄Τ̄ Ε
 ΡΟΟΥ ΝΟΥΟΕΙΩ ΝΙ[Μ]
 ΧΕ ΑΥΑΜ[Α]ΩΤΕ Ἰ̄
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p. 197 [P̄Q̄Z] [ΕΜΝΤΟΥ ΗΠΕ ΑΥΤΑ xxxix, 13-15
 ΩΙ Ἰ̄ΔΙ ΝΑΑΝΟΜΙΑ Μ
 ΠΕΦΩΜΩΜ] [ΕΙΝΑΥ] ΕΒΙΟΛ
 [ΑΥΑΦΑΙ] ΕΩΟΥΕ Ἰ̄
 5 [C]Ω] ΝΤΑΑΠΕ· ΑΥΩ
 Α ΠΑΩΗΤ̄ ΚΑΑΤ
 Ἰ̄CΩC· ΠΧΟΕΙC
 ΑΡΙΩΝΑΚ ΕΤΟΥΧΟῙ
 ΠΧΟΕΙC †Ω̄ΤΗΚ
 10 ΕΒΟΗ-ΘΙ ΕΡΟῙ· ΕΥΕ
 ΧΙΦΠΕ Ἰ̄CΕΟΥΩΛC
 ΩΙ ΟΥCΟΠ̄ Ἰ̄ΔΙ ΝΕΤ
 ΦΙΝΕ Ἰ̄CΑ ΤΑ†Υ
 [Χ]Η ΕΤΑΚΟC· ΕΥΕ
 15 [ΚΙΟΥ[ΟΥ] ΕΠΑΩΟΥ
 [ΝCΕΟΥΩΛC] [ΝΙΔ[Ι ΝΕΤ
 ΟΥΕΩ ἘΝΠΕ-ΘΟΥ]

- p. 198 [P̄QH̄] [ΕΡΑ ΜΑΡΟΥΧΙ xxxix, 15-18
 ΨΙΠΕ ΝΤΕΥΝΟΥ]
 Ν[ΔΙ ΝΕΤΧΩ ΜΜΟΣ]
 ΝΑΪ ΧΕ Ε[ΥΓΕ ΕΥΓΕ]
 5 ΕΥΕΤΕΛΗΛ Ν[ΣΕ][ΕΥ]
 ΦΡΑΝΕ ΕΖΡΑΪ ΕΧΩΚ
 Ν̄ΔΙ ΟΥΟΝ ΝΙΜ ΕΤ
 ΨΙΝΕ Ν̄ΣΩΚ ΠΧΟ
 ΕΙΣ· ΑΥΩ Ν̄ΣΕΧΟ
 10 ΟΣ ΝΟΥΟΕΙΨ ΝΙΜ
 ΧΕ ΜΑΡΕ ΠΧΟΕΙΣ
 ΑΪΑΪ Ν̄ΝΕΤΜΕ Ν̄
 ΠΕΚΟΥΧΑΪ ΝΟΥ[Ο]
 ΕΙΨ ΝΙΜ. ΔΝΟΚ Δ[Ε]
 15 ΑΝΓ̄ ΟΥΖΗΗΚΕ Δ[Ν][Γ]
 ΓΟῩΕΒ[ΙΗΝ ΠΧΟΕΙΣ
 ΠΕ ΠΑΡΟΥΨ ΝΤΟΚ
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- p. 199 [P̄Q̄Θ̄] [ΑΥΩ ΤΑΝΑΨΤΕ ΠΑ xxxix, 18-x], 4
 ΝΟΥΤΕ ΜΠΡΩΣΚ
 ΕΠΧΩΚ] ΓΕΒΙΟΛ ΠΕ
 [ΨΑΛΜ]ΟΣ Ν̄ΔΑΥ
 [Μ̄] ΕΙΔ:
 ΝΑΪΑΤ̄Q̄ Μ̄ΠΡΩΜΕ
 ΕΤΝΑΨ̄Ζ̄ΤΗQ̄ ΕΥΖΗ
 ΚΕ Μ̄Ν ΝΟΥΕΒΙΗΝ̄
 ΠΧΟΕΙΣ ΝΑΤΟΥ
 10 ΧΟQ̄ Ζ̄Ν̄ ΝΟΥΖΟΟΥ Μ̄
 ΠΟΝΗΡΟΝ· Q̄ΝΑΖΑ
 ΡΕΖ ΕΡΟQ̄ Ν̄Q̄ΤΑΝ
 ΖΟQ̄· Ν̄Q̄ΜΑΚΑΡΙ
 [Ζ]Ε Μ̄ΜΟQ̄ ΖΙΧ̄Μ̄
 15 [ΠΚΑΖ ΑΥΩ] ΝΝ[Ε][Q̄
 ΤΑΑQ̄ ΕΤΟΟΤQ̄ Μ
 ΠΕQ̄ΧΑΧΕ ΠΧΟΕΙΣ ΝΑ]

p. 198. 12 ΝΕΤΜΕ LZ ΝΕΕΤ[ΜΕ] Masp

p. 199. 8 ΜΝ ΟΥΕΒΙΗΝ LZR Masp | 10 ΖΗ ΟΥΖΟΟΥ BZR Masp

p. 200 [C̄]

[ΒΟΗΘΕΙ ΕΡΟϞ ΖΙ]
 [Χ]Ϟ ΠΕΔΛΟΒ ΜΠΕϞ]
 ἸΠΚΑΖ [ΑΚΚΤΟ]
 ἸΠΕϞΜΑΝΓΝΚΙ[ΟΤΚ]
 5 ΤΗΡ̄Ϟ ΖἸ ΠΕϞϞΩ
 ΝΕ· ΑΝΟΚ ΑἸΧΟΟC
 ΧΕ ΠΧΟΕΙC ΝΑ ΝΑἸ
 ΜΑΤΑΛΔΕ ΤΑϞΥ
 ΧΗ ΧΕ ΑἸΡ̄ΝΟΒΕ Ἐ
 10 ΡΟΚ· Α ΝΑΧΑΧΕ
 ΧΩ ΕΡΟἸ ἸΖΕΝΠΕ
 Θ·ΟΟΥ· ΧΕ ΕϞΝΑΜΟΥ
 ΤΝΑΥ ἸΤΕ ΠΕϞΡΑ[Ν]
 ΤΑΚΟ· ΑΥΩ ΝΕ[Ϟ]
 15 Β[Η]Κ Ε[ΖΟΥΝ ΕΝΑΥ
 ΕϞΧΩ ΝΖΕΝΠΕΤ
 ΨΟΥΕΙΤ ---]

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p. 201 [C̄Λ]

[ΝΕϞΜΟΟ]ΨΕ ΕΒΟΛ
 [ΕϞ]ΨΑΧ[Ε] ΕΡΟἸ· ΝΕΥ
 ΚΑCΚ̄C ΕΡΟἸ Τ[ΗΡΟ]ΥΓΙ
 ἸἸΙ ΝΑΧΑΧΕ ΖΙ ΟΥ
 5 CΟΠ· ΝΕΥΜΕΕΥΕ
 ΕΡΟἸ ΕΖΕΝΠΕ·ΘΟ
 ΟΥ· ΑΥCΜΙΝΕ ΝΟΥ
 ΨΑΧΕ ἸΠΑΡΑΝΟ
 ΜΟΝ [ΕΡ]ΟἸ ΜΗ ΠΕ
 10 ΤἸἸΚ[Ο]Τ[Ἰ]Ḷ ΜΕϞΟΥ
 ΩΖ Ε[ΤΟΟ]Τ̄Ḷ ΕΤΩ
 [ΟΥΝ ΚΑΙ] ΓΙΑΡ ΠΡΩ
 [ΜΕ ΝΤΑΕΙΡΗΝΗ
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[N]

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ΤΟΚ ΔΕ [ΠΧΟΕΙC]
 ΝΑ ΝΑΪ Ν[Γ]ΤΙΟΥ[ΝΟCΤ]
 [Τ][Α]ΤΩΦΒΕ ΝΑΥ·
 5 Ζ̄Η ΠΑΪ ΛΙΕΙΜΕ ΧΕ
 ΑΚΟΥΑΦ̄Τ· ΧΕ Ñ
 ΝΕ ΠΑΧΑΧΕ ΡΑΦΕ
 ΜΜΟΪ· ΑΝΟΚ ΔΕ ΑΚ
 ΦΟΠ̄Τ ΕΡΟΪ ΕΤΒΕ
 10 ΤΑΜ̄Ν̄Τ[ΒΑ]ΛΖΗΤ
 ΛΥΩ ΑΚ[Τ]ΑΧΡΟΪ
 Μ̄ΠΕΚΜ[Τ][Ο] ΕΒΟΛ̄
 ΦΑ ΕΝΕ[Ζ] Γ[C]ΜΑΙ
 ΜΑΛ̄Τ [ΝΔΙ ΠΧΟΕΙC]
 15 ΠΝΟΥΤΕ ΜΠ̄ΗΛ ---]

p. 203 [C̄Γ̄] [M̄Λ̄] [ΕΠΧΩΚ] ΕΒΟΛ ÑΤΜ̄Ν̄Τ

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[ΡΜΝ]ΖΗΤ̄ ÑÑΦΗΡΕ
 ÑΚΟΡΕ:
 ΝΘΕ ΕΤΕΡΕ ΟΥΕΙ
 5 ΟΥΛ ΜΕ ÑΔΩ ΖΙΧ̄Ñ
 ΖΕΝΖΟΝΒΕ ÑΜΟΟΥ
 ΤΑΪ ΤΕ ΘΕ ΕΤΕΡΕ
 ΤΑΨΥΧΗ ΜΕ ΝΕΙ Ë
 ΡΑΤ̄Κ̄ ΠΑΝΟΥΤΕ·
 10 Α ΤΑΨΥΧΗ ΕΙΒΕ Μ
 ΠΝΟΥΤΕ ΕΤΟÑΖ·
 [Χ]Ε ΕΪ[ΝΗΥ] ΤΝΑΥ ΤΑ
 [ΟΥΦΩΝΖ ΕΒΟΛ ΜΠΖΟ
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[Α ΝΑΡΜΕΙΟΟΥΕ ΩΦ
 ΠΕ ΝΑΙ ΝΟΕΙΚ Μ
 ΠΕΖΟΟΥ ΜΝ ΤΕΥ]
 ΩΗ· [ΖΜ ΠΤΡΕΥΧΟ]
 5 ΟC ΝΑΪ ἸΜ[ΗΝΕ ΧΕ]
 ΕC ΤΩΝ ΠΕΚ[ΝΟΥΤΕ]
 ΝΑΪ ΑΪΡΠΕΥΜΕΕΥ[Ε]
 ΑΪΠΩΖΤ ἸΤΑΨΥ
 ΧΗ ΕΖΡΑΪ ΕΧΩΪ· ΧΕ †
 10 ΝΗΥ ΕΒΟΛ ΖΙΤἸ ΝΟΥ
 ΜΑ ἸCΚΗΝΗ ἸΩ
 ΠΗΡΕ ΩΑ ΠΗΪ Ἰ
 ΠΝΟΥΤΕ· ΖἸ ΟΥ
 CΜΗ ἸΤΕΛΗΑ ΖΙ ΟΥ
 15 ΩΝΖ ΕΒΟΛ ἸΖΡΟΟΥΓΙ
 ἸΠΕΤΡΩΑ· ΕΤΒ[Ε]
 ΟΥ ΤΕ[ΛΙ]ΥΠΕΙ ΤΑΨΥΧΗ ---]

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[ΠΟΥΧΑΙ ΜΠ]Α[ΖΟ
 ΠΕ ΠΑΝ]ΟΥΤΕ·
 [Α ΤΑ]ΨΥΧΗ ΩΤΟΡ
 [Τ]Ἰ ἸΖΗΤ· ΕΤΒΕ
 5 ΠΑΪ †ΝΑΡΠΕΚΜΕ
 ΕΥΕ ΠΧΟΕΙC ΖἸ ΠΚΑΖ
 ἸΠΟΡΔΑΝΗC ΜἸ
 ΖΕΡΜΩΝ· ΕΒΟΛ ΖἸ
 ΠΤΟΟΥ ΩΗΜ· ΠΝΟΥΝ
 10 ΝΑΩΩ ΟΥΒΕ ΠΝΟΥΝ·
 ΠΕΖΡΟΟΥ ἸἸΕΚΚΑ
 ΤΑΖΡΑΚΤΗC ΝΕΚ
 [Ρ]ΟΙΟΥΩ ΤΗΡΟΥ ΜἸ
 [ΝΕΚΖΟΕΙΜ Α]ΥΕ[Π
 15 ΕΖΡΑΪ ΕΧΩΪ ----]

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[ΕΡΕ ΠΑΦΛΗΛ] xli, 9-11
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 ΤΕ Ἰ̄ΠΑΩ[Ν]Ζ̄ [†]
 ΝΑΧΟΟΣ Ἰ̄ΠΑΝ[ΟΥ]
 5 ΤΕ ΧΕ ΝΤ̄Κ̄ ΠΑΡΕΦ
 ΦΟΠΤ ΕΡΟΚ·
 ΕΤΒΕ ΟΥ ΑΚ̄Ρ̄ΠΑ
 ΩΒ̄Ω̄ ΕΤΒΕ ΟΥ ΑΚ
 ΚΑΑΤ̄ Ἰ̄ΣΩΚ·
 10 ΑΥΩ ΕΤΒΕ ΟΥ †ΜΟ
 ΟΨΕ ΕΙΟΚ̄ Ἰ̄Μ̄
 ΠΤΡΕΦ-ΘΛΙΒΕ Ἰ̄
 ΜΟΪ Ἰ̄ΒΙ ΠΑΧΑΧΕ
 Ἰ̄Μ̄ ΠΤ[ΡΕΥΛΟΧΖ
 15 ΝΝΑΚΕΕΣ ΑΥΝΕΒ
 ΝΟΥΒΤ ΝΒΙ ΝΕΤ-ΘΛΙ
 ΒΕ ΜΜΟΙ Ἰ̄Μ ΠΤΡΕΥΧΟΟΣ]

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[ΝΑΙ ΜΜΗΝΕ ΧΕ] ΕΦ ΤΩ̄ xli, 11-xlii, 1
 [ΠΕΚ]ΝΓΙΟΥΤΕ· ΕΤ
 [ΒΕ] ΓΟΥ ΤΑΨΥΧΗ ΤΕ
 ΑΥΠΗ· ΑΥΩ ΕΤΒΕ
 5 ΟΥ ΤΕΨΤΟΡΤ̄Ρ̄ Ἰ̄
 ΜΟΪ ΖΕΛΠΙΖΕ Ἰ̄
 ΠΝΟΥΤΕ ΧΕ †ΝΑ
 ΟΥΩἸ̄Ζ̄ ΝΑΦ ΕΒΟΛ
 ΠΟΥΧΑΪ Ἰ̄ΠΑΖΟ
 10 ΠΕ ΠΑΝΟΥΤΕ:
 ΠΕΨΑΛΜΟΣ Ἰ̄ΔΑΥ
 [Μ̄]Β̄ ΕΙΑ:
 [ΚΡΙΝΕ ΜΜΟ]Ϊ Π[Ν]ΟΥ
 [ΤΕ----]

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[ΜΑΤΟΥΧΟΙ ΕΒΟΛ]
 Ζ[Ν] [ΟΥΡΩΜΕ ΝΧΙΝ]
 Δ[ΙΟ]ΙΝĀ [ΑΥΩ ΝΚΡΟQ]
 ΧΕ Ν̄ΤΟΚ Π[Ε] [ΠΝΟΥΤΕ]
 5 ΠΑΤΑΧΡΟ· ΕΤΒ[Ε] [ΟΥ]
 ΑΚΚΑΑṬ Ν̄CΩΚ·
 ΑΥΩ ΕΤΒΕ ΟΥ ΤΜΟ
 ΟΦΕ ΕΙΟΚṢ̄ ΖṢ̄
 ΠΤΡΕ ΠΑΧΑΧΕ
 10 ΘΛΙΒΕ ἸΜΟἶ ΖṢ̄
 ΠΤΡΕΥΛΩΧ̄Ζ̄ ΝΑΚΕ
 ΕC· ΑΥΝΕΔΝΟΥΔΤ
 Ν̄ΔΙ ΝΑΧΑ[ΧΙ]Ε· ΜḌ
 Τ[Ν]ΝΟΟΥ ΜΠΕΚΟΥΟ
 15 ΕΙΝ ΜΝ ΤΕΚΜΕ ΝΤΟ
 ΟΥ ΝΕΝΤΑΥΧΙΜΟ
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[ΠΕΚΤΟΟΥ ΕΤΟΥΑΑ]Β
 [ΑΥΩ ΕΝΕΚΜΑΝ][Φ]ΩΠΕ·
 [†ΝΑΒΩ]Κ ΕΖΟΥΝ
 [Ν]Ν[Α]ΖṢ̄ ΠΕ-ΘΥCΙ
 5 ΑCΤΗΡΙΟΝ ΜΠΙΝΟΥ
 ΤΕ· Ν̄ΝΑΖṢ̄ ΠΙΝΟΥ
 ΤΕ ΕΤΕΥΦΡΑΝΕ.
 Ν̄ΤΑΜΝ̄ΤΦΗΡΕ
 ΦΗΜ· †ΝΑΟΥΩΝ[Ζ]
 10 ΝΑΚ ΕΒΟΛ ΠΑΝΟ[Υ]
 ΤΕ ΖṢ̄ ΝΟΥΔΙ-ΘΑΡΑ·
 ΕΤΒΕ ΟΥ ΤΕΛΥΠἨ
 [ΤΑ†ΥΧΗ] [ΑΥ[Ω] ΕΤ
 [ΒΕ ΟΥ ΤΕΨΤΟΡΤΡ
 15 ΜΜΟΙ ----]

xlii, 3-5

p. 208. 11 ΝΝΑΚΕΕC LBZ | 13 ΜΑΤΝΟΟΥ male L

p. 209. 11 ΖΝ ΟΥΚΙ-ΘΑΡΑ LZ | 12 ΤΕΛΥΠΕΙ LZ

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[ΠΟΥΧΑΙ ΜΠΑΖΟ]
ΠΕ ΠΠ[ΑΝΟΥΤΕ]
ΕΠΧΩΚ [ΕΒΟΛ ΝΝ]
ΦΗΡΕ ḤΚΟ[Ρ][Ε ΠΕ]

xlii, 5-xliii, 2

5 †ΑΛΜΟΣ ΕΤΜΝΤ
ḤΓ ῤḤḤΖΗΤ:

ΠΠΟΥΤΕ ΛΑΝΩΤḤ
ΖḤ ΝΕΝΜΑΑΧΕ·
ΝΕΝΕΙΟΤΕ ΑΥΤΑ
10 ΜΟΝ ΕΠΖΩΒ ΕΝ
ΤΑΚΑΑϞ ΖḤ ΝΕΥΖΟ
ΟΥ ΖḤ ΝΕΖΟΟΥ Ḥ
[Φ][ΟΡΠ - - -]

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[ΝΤΑΥΚΛΗΡΟΝΟ
ΜΕΙ ΓΑΡ ΑΝ ΜΠΚ]ΑΖ
[ΖΝ ΤΕΥ][CḤϞΕ· Α[Υ]Ω
[ΜΠΕ]Υδβοῖ ἈΝ ΠΕἸΝ
5 ΤΑϞΤΟΥΧΟΟΥ· ΑΛ
ΑΛ ΤΕΚΟΥΝΑΜ ΤΕ
ΜḤ ΠΕΚδβοῖ· ΑΥΩ
ΠΟΥΟΕΙΝ ḤΠΕΚΖΟ
ΧΕ ΑΚΟΥΑΦΟΥ· Ḥ
10 ΤΟΚ ΠΕ ΠΑῤΡΟ ΑΥΩ
ΠΑΝΟΥΤΕ· ΠΕΤ
ΖΩΝ ḤΝΕΥΧΑἰ ḤἰΑ
ΚΩ[Β ΖΡΑἰ] ḤḤ[ΗΤ]Ḥ
[ΤΝΝΑΚΩΝC ΝΝΕΝ
15 ΧΑΧΕ ΑΥΩ ΖΜ ΠΕΚ
ΡΑΝ ΤΝΝΑΣΩΦϞ
ΝΝΕΤΤΩΟΥΝ Ε]

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X[ΩΝ ΝΕΙΚΩ ΓΑΡ]
 Α[Ν ΝΖΤΗ ΕΤΑΠΙΤΕ]
 ΑΥΩ Ν[ΤΑΧΗΦΕ ΑΝ]
 ΤΕΤΝΑΤΟ[ΥΧΟΙ ΑΚ]
 5 ΤΟΥΧΟΝ ΓΑΡ ΕΒΙΟΛ
 ΖΙΤḢ ΝΕΤ-ΘΑΙΒΕ
 ḢΜΟΝ· ΑΥΩ ΑΚ†
 ΦΙΠΕ ḢΝΕΤΜΟСТΕ
 ḢΜΟΝ· ΖΡΑἶ ΖḢ
 10 ΠΕΝΝΟΥΤΕ ΤḢΝΑ
 ΧΙΤΑΙΟ ḢΠΕΖΟΥ
 ΤΗΡḢ· ΑΥΩ ΤΗΝΑ
 Ε[Ξ]ΟΜΙΟ[Λ]ΙΟΓΙ Ḣ
 [ΠΕΚΡΑΝ ΦΑ Ε]ΝΙΕΖ:
 15 [ΔΙΑΨΑΛΜΑ ---]

xliii, 6-9

p. 213 [C1Γ]

[ΑΥΩ ΝḢΝΗΥ
 ΑΝ ΕΒΟΛ ΖΝ] ḢΝΙΕΝ
 [ΔΟΜ ΑΚΚΤΟΝ Ε]ΠΠΑ
 [ΖΟΥ ΠΑΡΑ Ν]ΕΙΝΧΑΧΕ
 5 [Α ΝΕΤ]ΜΟСТΕ ḢΜΟΝ·
 [ΤΟ]ΡΠḢ ḢΑΥ· ΑΚ
 ΤΑΑΝ ΝΘΕ ḢΝΙЕСО
 ΟΥ ΕΦΑΥΟУΟΜΟΥ:
 ΑΥΩ ΑΚΧΟΟΡḢ Ε
 10 ΒΟΛ ΖḢ ΝΕΝΖΕ-Θ-НОс·
 ΑΚ† ḢΠΕΚΛΑΟС
 ΑΧḢ ΝΑСОУ· ΑΥΩ
 ΝΕ ΜḢ ΜΗΗΦΕ ΖḢ
 ΝΕ[ΝΛΟΥΛΑΙ ---]

xliii, 10-13

p. 212. 4 ΤΕΤΗΛΑΧΟΥΧΟΙ male L^b corr L^c | 11 ΧΙΤΑΙΟ LZ | 13 ΕΞΟΜΟΛΟΓΕΙ LB?Z

p. 213. 10 ΖΝ ΝΖΕ-Θ-НОс LB?Z 12 ΑΧΗ ΑСОУ LZ, [Α]ΤΧΗΝ ΑСОУ B

p. 214 [C1A]

[AK]

xlili, 15-17

X[Ω MMON EYΠAPABO]
 ΛH N[NZEΘNOC]
 AYΩ N̄KIM [NAPTE]
 5 ZN̄ N̄ΛΛOC: X[Ε ΠA]
 ΠIΠE N̄ΠAMTO
 EBOL N̄ΠEZOY
 THP̄C AYΩ ΠO
 ΠE N̄ΠAZO AQ
 10 ZWB̄C EBOL EXW̄I
 EBOL N̄ΠEZOY
 N̄ΠETNOBNEB
 M[N̄] ΠE[TPAPAA
 ΛEI ----]

p. 215 [C1E]

[AYΩ M]ΠN̄

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[XINBO]NC ZN̄ TEK
 [ΔIA]-ΘHKH AYΩ
 MΠE ΠENZH
 5 CAZΩC EPAZOY.
 AKPIKE N̄NENZI
 OYCE EBOL ZI TEK
 ZIH XE AK-ΘBBION
 ZN̄ NOYMA N̄M
 10 KAZ AYΩ ACZOY
 CN̄ [N̄BI Θ]AI[BE]C N̄I
 [ΠMOY ----]

p. 214. 11 AKKΩ LZV | 5 NZENΛΛOC L ZN ΛΛOC B, ZV = F

p. 215. 5 CAZΩC LZV | 7 EBOL ZN LZV | 9 ZN OYMA LZV | 11 ΘΛEIBEC L,
BZV = F

p. 216 [C15] [ΕΦΧΕ ΑΝΠΕΡΩ xliii, 21-24
 ΝΕΝΔΙΧ ΕΒΟΛ ΕΥ]
 Ν[ΟΥΤΕ ΝΩΜΜΟ ΜΗ]
 ἸΠΠ[ΟΥΤΕ ΑΝ]
 5 ΠΕΤΩΙΝΕ Ν[CΑ ΝΑΙ]
 ἸΤΟϞ ΓΑΡ ΕΤ[CΟ]
 ΟΥἸ ἸΝΕΘΗΠ Ἰ
 ΠΖΗΤ̄ ΧΕ ΕΤΒΗΗΤΚ
 CΕΜΟΥΟΥΤ̄ ἸΜΟΝ
 10 ἸΠΕΖΟΥ ΤΗΡ̄Ϟ
 ΑΥΟΠἸ ἸΘΕ ἸΝΙΕ
 CΟΥ ΕΚΟΝCΟΥ.
 ΤΩΟΥἸ ΠΧΟΕΙC
 [ΕΤΒΕ ΟΥ ΚΝΚΟ]Τ[Κ]:
 15 [-----]

p. 217 [C17] [ΑΚΡΠΩΩ ΝΤΕΝ xliii, 25-xliv, 1
 ΜΝΤΖΗΚΕ ΜΝ Τ]ΕΝΘΑΠ
 [ϞΙC ΧΕ] [ΑΙΤΕΙΝϞΥ
 [ΧΗ] [Θ]ΒΒΙΟ ΨΑ ΠΚΑΖ̄
 5 [Α] ΖΗΤἸ ΤΩΔΕ Ἰ
 ΠΕCΗΤ̄ ΤΩΟΥ
 ΒΟΗΘΕΙ ΕΡΟΝ ΠΧΟ
 ΕΙC ΑΥΩ ΝἸCΟ
 ΤἸ ΕΤΒΕ ΠΕΚΡΑΝ:
 [ἸΑ] ΕΠΧΩΚ ΕΒΟΛ Ἰ
 [Τ]ΝΕΤΝΑΩΙΒΕ ἸἸ
 [Ω]ΗΡΕ Ν]ΚΙΟΡΙΕ ΕΥ
 [ΜΝΤΡΜΝΖΗΤ ΤΩΔΗ
 ΖΑ ΠΜΕΡΙΤ -----]

p. 216. 5 ΠΕΤΝΑΩΙΝΕ LZV[Ⓞ] | 7 ΕΝΕΘΗΠ male L, ZV = F | ΜΦ[Ζ]ΗΤ male L^b ΜΦΗΤ
 Schm

p. 217. 7 ΒΟΗΘΕΙ LBZV, Frag 1 = F | ΠΧΟΙC L Frag 1, Z = F

p. 218 [C1H]

[†ΝΑΧΩ Α]
 ΝΓΟΚΙ [ΝΝΑΖΒΗΥΕ]
 ἸΠῚΡΟ [ΠΑΛΑΣ]
 ΟΥΚΑΩ ἸΓῚΡ[ΑΜ]
 5 ΜΑΤΕΥΣ ΠΕ [Ν]
 ΡΕΦΔΕΠἪ ΕΦCΖΑ[Ι]
 ΕΝΕCΩΦ ΖἸ ΠΕΦ
 CΑ ΠΑΡΑ ΝΩΗΡΕ
 ἸἸΡΩΜΕ· Α ΤΕ
 10 ΧΑΡΙC ΠΩΝ ΕΒΟΛ
 ΖΙ ΝΕΚC[ΠΟΤ]ΟΥ
 ΕΤΒ[Ε] Π[ΑΙ Α ΠΗ]ΟΥΙ
 ΓΤΕ C[ΜΟΥ ΕΡΟΚ ΦΑ
 ΕΝΕΖ ----]

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[ΝΓCΩΜΝΤ ΝΓCΟ]ΟΥΤΝ
 [ΝΓΡΡ]ΡΟΙ: ΕΤΒΕ
 [ΤΜ]Ε ΜἸ ΤΜἸΤ
 [Ρ]ΜΡΑΩ ΜἸ ΤΔΙ
 5 ΚΑΙΟCΥΝΗ· ΑΥΩ
 ΤΕΚΟΥΝΑἸ ΝΑΧΙ
 ΜΟΕΙΤ ΖΗΤῚ ἸἸ
 ΓΟΥΦΠΗΡΕ [ΝΕΚCΟΤΕ
 ΤΗΜ ΠΕΤΕ ΟΥΝ]Δ[ΟΜ
 10 ΜΜΟΦ ΖΜ ΠΖΗΤ ΝΝ
 ΧΑΧΕ ΜΠΡΟ ----]

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- p. 220 [C̄K̄] [ΟΥΔΕΡΩΒ ΝCOΟΥ
ΤΝ ΠΕ ΠΔΕΡΩΒ Ν]
ΤΕΚ[ΜΝΤΕΡΟ]
ΑΚΜΕΡΕ [Τ][ΔΙΚΑΙ]
5 ΟCΥΝΗ ΑΚΜ[ΕC]
ΤΕ ΠΧΙΝΔΟῆC
ΕΤΒΕ ΠΑΪ ΛΑΤΑ[Ζ]
C̄K̄ Ḳ̄ΔΙ ΠΝΟΥΤΕ
ΠΕΚΝΟΥΤΕ· ΝΟΥ
10 [ΝΕΖ] [Ḳ̄ΤΙΕΛ[Η]Λ [ΠΑ
[ΡΑ ΝΕΤΖΙΤΟΥΩΚ ----]
p. 221 [C̄K̄Ā] [ΕΝΤΑΥΕΥΦΡΑΝΕ ΜΜΟΚ xliiv, 10-11
ΝΖΗΤΟΥ ΝΔΙ ΝΦΕΕΡ]Ε Ḳ̄
[ΝΕΡΡΩ]ΟΥΙ ΖḲ̄ ΠΕΚ
[ΤΑΕ]ΠΙΟ· ΑΤḲ̄ΡΩ Α
5 [Ζ]ΕΡΑΤḲ̄ ΖΙ ΟΥΝΑΜ
Ḳ̄ΜΟΚ ΖḲ̄ ΝΟΥΖḲ̄
C̄W̄ ΕCΟ ΝΕΙΕΠΝΟΥ
ΕCΔΟΟΛΕ ΕCḲ̄
Ḳ̄Ḳ̄ΑΥΕΙ ΝΑΥΑΝ·
10 C[Ω][Τ]Ḳ̄ ΤΑΦΕΙΕΙ[Ρ]Ε:
Ν[ΤΕΝΑΥ] [Ḳ̄][ΤΕΡΙΚΕ
ΜΠΟΥΜΑΑΧΕ ----]
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ΦΕΕΡΕ [ΝΤΥΡΟC]
ΖḲ̄ ΖΕΝΔΩΡ[ΟΝ CΕ]
5 ΝΑCΟΠḲ̄ Ḳ̄ΠΕ[Κ][ΖΟ]
Ḳ̄ΔΙ Ḳ̄ΡḲ̄ΜΑΟ Ḳ̄
ΠΚΑΖ· ΠΕΟΟΥ ΤΗ
ΡḲ̄ Ḳ̄ΤΦΕΕΡΕ Ḳ̄
ΠḲ̄ΡΟ ΝΕCΕΒΩΝ·
10 ΕCΔΟΟΛΕ Ḳ̄[ΖΕΝ]
[ΛΟΟΥ Ḳ̄[ΝΙ][ΟΥΒ ΕΥΟ
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ΕCΟΝΙ ΕΠΝΟΥΒ male ZVR ΕCḲ̄Ḳ̄ΕΙ ΕΠΝΟΥΒ L^b corr L^c | 9 ΝΑΥΕΙ LZV

- p. 223 [C̄KĪ] [C̄ENANTO]ΓΥ xliv, 16-18
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 [ΠΕΡΠΕ] ΜΠ̄ΡΟ: Ε
 ΠΙΜΑ ΝΟΥΕΙΟΤΕ Α
 5 ΖΕΝΩΗΡΕ ΩΩΠΕ
 ΝΕ: ΑΥΩ Τ̄ΝΝΑΚΑ
 Θ-ΙΣΤΑ ἦΜΟΟΥ ἦ
 ΝΑΡΧΩΝ ΕΧἦ ΠΚΑΖ
 ΤΗ[ῤϚ] ἦΣΕῤΠΜΟ
 10 [ΕΥΕ ΜΠΟ]ΥΙΡΑΝ 2ἦ
 [ΓΕΝΕΑ ΝΙΜ 2Ι ΓΕΝΕΑ ----]
- p. 224 [C̄KĀ] [ΕΠΧΩΚ ΕΒΟΛ ΖΑ xliv, 1-3
 ΝΩΗΡΕ ΝΚΟΡΕ ΖΑ]
 ἦ^ε [ΝΙΕΘΗἦ [ΠΕΨΑΛ]
 ΜΟC ἦΔΑΥ[ΕΙΔ]
 } ΠΕΝΝΟΥΤΕ Π[Ε ΠΕΝ]
 ΝΑἦΠΩΤ ΑΥΩ
 ΤΕΝΔΟΜ· ΠΕΝΒΟ
 ἦΘΟC ΠΕ 2ἦ ΝΕ
 Θ-ΛΙΨΙC ΕΝΤΑΥΤΑ
 10 2Οἦ ΕΜΑΤΕ. ΕΤ
 ΒΕ ΠΑἦ ἦΤ̄ἦΝΑῤ
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- p. 225 [C̄KḂ] [Α ΝΤΟΟΥ ΩΤΟΡΤΡ xliv, 4-6
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 ΨΑΛΜΑ]· ἦΜΑ ἦ
 [ΜΟΟ]ΝΕ ἦΠΠΕΡΟ ΝΑ
 5 [ΕΥ]ΦΡΑΝΕ ἦΤ̄ΠΟ
 ΛΙC ἦΠΠΟΥΤΕ·
 Α ΠΕΤΧΟCΕ ΤḂḂΕ
 ΠΕϚΜΑΝΩΩΠΕ·
 ΠΠΟΥΤΕ 2ἦ ΤΕC
 10 ΜΗΤΕ ΑΥΩ ἦC̄ΝΑ
 Κ[ΙΜ ΑΝ ΠΠΟΥΤΕ
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- p. 226 [C̄K̄Z̄] [ΠΕΝΡΕQ] xlv, 8-10
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 ΔΙΑΨΑΛΙΑ· ΑΜ[Η]
 5 ΕΙΤ̄N̄ ΑΝΑΥ ΕΝΕZ
 ΒΗΥΕ ἸΠΝΟΥΤΕ·
 ΝΕΦΠΗΡΕ ΕΝΤΑQ
 ΑΑΥ ΖΙΧ̄M̄ ΠΚΑZ·
 ΕQQI N̄M̄ΠΟΛΕΜΟC
 10 ΩΑ ΑΡΗΧ[Q ΜΠ]ΚΙΑZ
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- p. 227 [C̄K̄Z̄] [†ΝΑΧΙCΕ ΖN Ν]ZΕ xlv, 11-xlvi, 1
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 [Z]Ἰ ΠΚΑZ: ΠΧΟΙC
 ΠΝΟΥΤΕ ΝἸΒΟΜ
 5 ΝἸΜΑΝ: ΠΕΝΡΕQ
 ΦΟΠN ΕΡΟQ ΠΕ
 ΠΝΟΥΤΕ ΝΙΑΚΩB:
 [M̄Z̄] [ΕΠΧΩK] ΕΒΟΛ ΖΑ
 [ΝΦΗΡΕ ΝΚ]ΟΡΕ
 [----]
- p. 228 [C̄K̄H̄] [ΟΥΝΟB ΝΡΡΟ ΠΕ Ε] xlvī, 3-5
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 Θ-Β̄ΒΙΟ ΝἸΛΑ[OC]
 ΝΑΝ· ΑΥΩ ἸZ[ΕΘ]
 5 ΝOC ΖΑ ΝΕΝΟΥΕΡΗ
 ΤΕ· ΑQCΩΤἸ ΝΑΝ
 ἸΤΕQΚΛΗΡΟΝΟΜΙ
 Α· ΠΑΝΑἸ ἸἸΑΚΩB
 ΠΕΝΤΑQΜΕΡΠITḶ
 10 ΔΙΑΨ[ΑΛΜΑ ----]

p. 227. 3 ΠΧΟΕΙC LZ πḏc R

p. 228. 1 ΕΧΕΝ male L^b corr L^c

- p. 229 [C̄K̄Θ̄] [ϠΑΛ]ΛΙΕΙ Ζ̄Ν ΟΥ
 [ΜΝ]ΤΙΡ̄Μ̄Ν̄ΖΗΤ̄
 [Α] ΠΧΟΕΙC Π̄Ρ̄Ρ̄Ο Ε
 Χ̄Ν̄ Ν̄Ν̄ΖΕ-Θ-ΝΟC ΤΗ
 5 ΡΟΥ· ΠΝΟΥΤΕ ΖΜΟ
 ΟC ΖΙ ΠΕΦΘΕΡΟΝΟC
 ΕΤΟΥΑΑΒ· ΝΑΡ
 ΧΙΩ[Ν] Ν̄Ν̄ΛΑΟC ΑΥ
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 10 [ΠΝΟΥΤΕ ΝΑΒΡΑΑΜ----]
- p. 230 [C̄Λ̄] [ΟΥΝΟΒ ΠΕ ΠΧΟΕΙC
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 ΜΠΕΝΝΟΥΤ[Ε ΖΜ]
 5 ΠΕΦΤΟΥΟΥ ΕΤΟΥ[ΑΙ
 ΑΒ· ΕΦΟΥΕCΤΩΝ
 Ζ̄Μ̄ ΠΤΕΛΗΛ Μ̄ΠΚΑΖ
 ΤΗΡ̄Ḷ· Ν̄ΤΟΥΟΥ Ν̄CΙ
 Ω̄Ν̄ ΕΤΧΟCΕ Ν̄ΤΕ
 10 ΠΕΜΖΙḶ ΤΠΟΛΙC
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 [Ν]ΑΙΜΙCΕ· Ζ̄Ν̄ ΟΥΤΗΥ
 Ν̄ΒΟΝ̄C̄ ΦΝΑΟΥΩ
 5 ḶḶ ḸΝΕΧΗΥ Ν̄-Θ-ΑΡ
 CΙC· ΚΑΤΑ ΘΕ ΕΝ
 ΤΑΝCΩΤ̄Μ̄ ΤΑΙ
 ΟΝ ΤΕ ΘΕ ΕΝΤΑΝ
 Ν[ΑΥ ΖΝ Τ]ΠΟΛΙC Ḹ
 10 [ΠΧΟΕΙC ΝΝΒΟΜ----]

p. 229. 3 εχιν ΝΖΕ-Θ-ΝΟC LBZR

p. 230. 9 ΝΕΤΧΟCΕ L, ΖR = F

- p. 232 [C̄L̄B̄] [ΚΑΤΑ ΠΕΚΡΑΝ] xlvii, 11-12
 Π[ΝΟ]ΥΓΙΤΕ· Τ[Α]Π[Ι ΟΝ ΤΕ]
 ΘΕ ἸΠΕΚΚΕC[ΜΟΥ]
 ΕΧΙΝ ΝΑΡΗΧῆ ἸΠ
 5 ΚΑΖ· ΕΡΕ ΤΕΚΟΥ
 ΝΑἸ ΜΕΖ ἸΔΙΚΑΙ
 ΟCΥΝΗ· ΜΑΡΕΦΕΥ
 ΦΡΑΝΕ ἸΔ[Ι Π]ΤΟΥΥ
 [ΝCΙΩΝ ----]
- p. 233 [C̄L̄Γ̄] [ΑΥΩ ΝΤΕΤΝΠΩΩ] xlvii, 14-15
 ΝΝΕ]ΤΙΤΑἸΗΥ ἸΤΑC
 ΧΕΚΑC ΕΤΕΤΝΕ
 ΧΟΟΥ ΕΚΕΓΕΝΕΑ
 5 ΧΕ ΠΑἸ ΠΕ ΠΝΟΥΤΕ
 ΠΕΝΝΟΥΤΕ· ΨΑ Ε
 ΝΕΖ [ΑΥ]ΩΨΑ [ΕΙΝ[ΕΖ]
 [ΝΕΝΕΖ ΝΤΟ]ϥ Π[ΕΤ
 ΝΑΜΟΟΝΕ ΜΜΟΝ
 10 ΨΑ ΝΙΕΝΕΖ ----]
- p. 234 [C̄L̄Δ̄] Ν[ΕΧΠΟ ΜΠΚΑΖ] xlvihi, 3-4
 ΑΥΩ ἸΨΗΡΕ ἸΝ[Ν]ΡΨ
 ΜΕ· ἸΡἸΜΑῶ ΖΙ ΟΥ
 CΟΠ ἸἸ ἸΖΗΚΕ·
 5 ΤΑΤΑΠΡῶ ΝΑΧΩ
 [Ν]ΟΥCΟ[Φ[ΙΑ] ΑΥΩ
 [ΤΜΕΛΕΤΗ ΜΠ]Α
 [ΖΗΤ ΝΟΥΜΝΤΡΜΝ]Ζ[ΗΤ ----]
- p. 235 [C̄L̄Ε̄] [ΝΕΤΝΑΖΤΕ] xlvihi, 7-8
 Ε[ΤΙ[Ε]ΥΔΟΜ ΕΤ[ΨΟΥ]
 ΨΟΥ ἸἸΜΟΟΥ ΕΧ[ΜΙ] [ΠΑ]
 ΨΑἸ ἸΤΕΥΜΝ[Ἰ]
 5 ΡἸΜΑΟ· ἸCΕΝΑ[ΙC[Ω]
 ΤΕ [Α[Ν ἸΟΥ]CΟΝ [- ----]

p. 232. 4 l εχн λρηχϥ LZR εχн нαρηχϥ B x[η] λρ[ηχϥ] male V per confusio-
 nem εχн et χηн

- p. 236 [C̄Λ̄Σ] [ΠΑ·ΘΗΤ Μ]Ν [ΠΑΤ
 CB]Φ ΝΑΤΑΚ[Ο] [ΖΠ
 [Ο]Υ]COP· CENAKΩ
 ἸΝ̄ΙΤΕΥΜΗ̄ΤΡῆ
 5 ΜΙΑΟ Ἰ̄ΖΕΝΚΟΟΥΕ·
 [Α]ΥΙΩ ἸΝ[ΕΥΤΑ]ΦΙΟΣ
 [ΝΕ ΝΕΥΗΙ ΨΑ ΕΝΕΖ ----]
- p. 237 [C̄Λ̄Ξ] [ΤΑ]Π ΤΕ ΤΕΥ[ΖΙΗ Ε] xlviiii, 14-15
 CΕῤ̄ΧΡΟῖ ΝΑΥ [ΜΝ]
 Ἰ̄CΑ ΝΑῖ CΕΝΑC
 ΜΟΥ Ζῆ̄ ΡΩΟ[Υ]· [ΔΙΑ]
 5 †[Α]ῤ̄[ΛΜΑ]· ΛϞ[ΚΑΛΥ]
 Ν[ΘΕ ΝΖΕΝCΟΟΥ
 ΖΝ ΑΜΝΤΕ ----]
- p. 238 [C̄Λ̄Η] [ΠΑΗΝ ΠΝΟΥΤΕ ΝΑ xlviiii, 16-17
 CΩΤΕ ΝΤΑ†ΥΧΗ]
 Ε[ΒΟ]ΛΙ Ζῆ̄ Τδ[ΠΧ] [ΝΑ]
 Μῆ̄ΤΕ ΕϞΨΑΝΧΙΤ
 5 ΔΙἸ†ΑΛῆ̄Α· Ἰ̄Πῤῥ̄
 [Ζ]ΙΟΤΕ ΕΡΨΑΝ ΟΥ
 [ΡΩ]ΜΕ ῤ̄ῤ[ῤ]ΜΑΟ·
 [ΑΥΩ] Ε[ΡΨΑΝ Π]ΕϞ
 [ΕΟΟΥ ΑΨΑΙ ΜΝ ΠΑ
 10 ΠΕϞΗΙ ----]
- p. 239 [C̄Λ̄Θ] [ϞΝΑΟΥΩΝΖ ΝΑΚ ΕΒΟΛ ΕΚ xlviiii, 19-21
 ΨΑ]ΝΡΙΠ[Ε]Τ[ΝΑΝΟΥϞ
 Ν]ΑϞ· ϞΝΑΒΩΚ Ε
 ΖΟΥΝ ΨΑ ΠΧΩΜ̄
 5 Ἰ̄ΝΕϞΕΙΟΤΕ· Ἰ̄Ϟ
 ΝΑΝΑΥ ΑΝ ΕΠΟΥ
 ΟΕΙΝ [ΨΑ ΕΝΕ[Ζ]
 Π[ΡΩΜΕ ΕϞ ΖΝ ΟΥΤΑ
 ΕΙΟ ΜΠϞΕΙΜΕ ΕΡΟϞ ----]

p. 236. 4 Ἰ̄ΤΕΥἸΝΤΡΙΛΟ male Lb corr Lc

p. 239. 9 ἐμπϞεἸμε male L

- p. 240 [C̄M̄] [ΛΥΩ ΛΦΜΟΥΤΕ Ε
ΠΚΑΖ ΕΒΟΛ ΖΝ Μ
ΜΑΝ]Ϡ[Α ḿ]π[ΡΗ]
ϠΑ ΝΕΦΜΑΝΖϠ[ΤΠ]
5 ΕΡΕ ΠΑΝΑΙ ḿΠΕΦCĀ
ϠΟΟΠ Ζḿ CΙΩΝ.
ΠΝΟΥΤΕ ΝΗΥ Ζḿ ΟΥ
[ΟΥΟ]ḿΝΙḿ ΕΒΟΛ· ΠΕΝΝΟΥ
[ΤΕ] ḿḿḿ[ΝΑΚΑΡ]ϠΦ ΛΗ·
- p. 241 [C̄M̄Ā] [ΝΕ]ΤCΜΙΝΕ ḿ[ΤΕΦ]
[ΛΙΑ-ΘΗΚḦ ΕΧḿ Ζ[ΕΝ]
·ΘΥCΙΑ· ḿΠΗΥΕ
ΝΑΧΩ ḿΤΕΦΔΙ
5 ΚΑΙΟCΥΝΗ· ΛΥΩ
ΖΝ̄-Θ[ΑΗ] ḿḿḿΝΕΖ[ΟΟ]Υ
Π[ΝΟΥΤΕ ΝΑΜΕϠΤ
·ΘΙΛḿḿ ΜΝ ΟΥΖΗΒC - - - -]
- p. 242 [C̄M̄B̄] [Ν]ΕΙΚΔΑΠΑ ḿπ[ΑΜ]
[ΤΙΟ ΕΒΟΛ ΝΟΥ]Ϡ[ΕΙϠ]
ΝΙΜ· ḿΝΑΧΙ ΜΑ
CΕ ΕΒΟΛ Ζḿ ΠΕΚ
5 ΗΙ: ΟΥΔΕ ΔΙΕ ΕΒΟΛ
[Ζḿ] ΝΕΚΙΟ[ΖΕ] [ΧΙΕ
[ΝΟΥΙ ΤΗΡΟΥ] ΝΕ
[ΝΕ-ΘΗΡΙΟΝ ΜΠΕΔΡΥΜΟC - - - -]
- p. 243 [C̄M̄Γ̄] [ΤΩΙ ΓΑΡ
ΤΕ] [ΤΙΟΙΚΟΥ]ḿ[ΕΝΗ
Μ]ḿ ΠΕCΧΩΚ Ε[Β]Ϡ[ΟΛ]
ΜΗ ΕΙΝΑΟΥḿ [Α]Ϡ
5 ḿΜΑCΕ· Η ΕΙΝ[Α]
CΕ CΝΟΦ ḿΔΙΕ
Ϡ [Ω]ϠΤ ḿḿ[ΝΑ]Ζ
Ρḿ Π[ΝΟΥ]Τ[Ε ΝΟΥ]
·Θ[ΥCΙΑ ḿCΜΟΥ - - - -]

p. 240. 4 ΠΕΦΜΑΝΖΩΠΤ L^b ΠΕΦΜΑΝΖΩΠΤ L^c | 8 ΛΥΩ ΠΕΝΝΟΥΤΕ L^{BM} om ΛΥΩ
BZR p. 243. 4 ΕΙΝΑΟΥΕΝ LZ, B = F | 7 spat inter Ϡ et ω, I ϠϠϠΤ

- p. 244 [CMA] [ΕΤΒΕ ΟΥ ΝΤΟΚ ΚΨΑ xlix, 16-17
 ΧΕ] [Ζ][Ν] ΝΑΓΛΙΚ[ΑΙΩΜΑ
 ΛΥ]Ω ΚΧΙ Ν̄ΤΑΔ[ΙΑ
 Θ]ΗΙΚΗ ΖΙΤ̄Ν ΡΩΚΙ
 5 [Ν̄]ΤΟΚ ΔΕ ΑΚΜΕΣ
 ΤΕ ΤΕΣΒΩ̄ ΛΥΩ̄
 ΑΓΚΙΝΟΥΧΕ Π̄ΝΙΑΦΑ
 [ΧΕ ΖΙ] ΠΑ[Ζ][ΟΥ] ἸΜΟΚ.
 [- - -]
- p. 245 [CME] [ΝΕΚΖΜΟΟΣ ΕΚΚΑ xlix, 20-21
 ΤΑΛΛΕΙ ΝCΑ ΠΕΚ
 CΟ]ΝΙ· ΑΓΥ[Ω] ΝΕ[ΚΚΑ
 C]ΚΑΝΔΑΛΟΝ Ν̄[CΑ]
 5 ΠΩΗΡΕ Ν̄ΤΕΚΜ[Α][ΑΥ]
 ΑΚ̄Ρ ΝΑΪ ΑΪΚΑΡΩΠ
 ΑΚΜΕΕΥΕ ΕΥΑΝΟ
 ΜΙΑ ΧΕ ΕΪΝΑ[ΦΩΠ[Ε]
 Ν̄[ΤΕΚΖ]Ε· †[ΝΑΧΠΟΚ - - -]
- p. 246 [CMS] [ΑΥΩ] [Ε]ΡΕ xlix, 23-1, 1
 ΤΕΖΙΓΗΙ ἸΜΑΥ ΕΤΟΓΑΙ
 [Α]Β Ε†ΝΑΤCΑ
 [Β]ΓΟΙϞ ΕΡΟΣ· ΠΟΥ
 5 ΧΑΪ ΜΠΝΟΥΤΕ:
 ξ ξ ξ ξ — ξ ξ ξ ξ —
 [N̄] [ΕΠΧ]ΩΚ ΕΒΟΙΑ ΠΕ
 [†ΑΛ]ΜΟ[Ι]C ΝΑΛΥΕΙΑ - - -]
- p. 247 [CMZ] ΕΠ[ΑΑΤ ΕΜΑ l, 4-5
 Τ]Ε ΕΒΟΛ Ζ̄Ν [ΤΑΑ]
 ΝΟΜΙΑ· ΑΥ[Ω] [ΝΓ]
 ΤΒ̄ΒΟΪ ΕΒΟΛ Ζ[Μ]
 5 ΠΑΝΟΒΕ. ΧΕ [†]
 CΟΟΥΝ ΑΝΟ[Κ] [Ν]
 Τ[ΑΑΝΟ]ΜΙΑ[- - -]

- p. 248 [C̄M̄H̄] [ΕΙC ΖΗΗΤΕ ΓΑΡ ΝΤΑΥ
ΩΩ ΜΜΟΙ Ζ]ΝΙ ΖΕ[ΝΑΝΟ
ΜΙΑ] ΑΥΩ ḤΤΑ [ΤΑ
Μ]ΓΑΛΥ ΧΙΟΥΩ [Μ]ΜΟΙ
5 Ζ]ḤḤ ΖΕΝΝΟΒΕ· ΓΕΓΙC
ΖΗ]ΗΤΕ ΓΑΡ ΑΚΜΕ
[ΡΕ Τ]ΜΕ [ΝΕ-Θ-Η]Π
[ΜΗ ΝΕΤΕ ΝCΕΟΥΟ
ΝΖ ΕΒΟΛ ΑΝ ΝΤΕΚ
10 CΟΦΙΑ ΑΚΟΥΟΝΖΟΥ
ΝΑΙ ΕΒΟΛ ----]
- p. 249 [C̄M̄Θ̄] [Τ]ΝΑΟΥΒΑΩ ΕΖΟΥΕ
ΟΥΧ]ΠΩ[Ν ΚΝΑΤΡΑ
C]ΩΙΤḤ ΕΥΤΙΕ[ΛΗΛ
Μ]Ḥ ΝΟΥΟΥΝΟ[Ϛ
5 C]ΕΝΑΤΕΛΗΛ Ḥ[ΔΙ]
ΝΚΕΕC ḤḤΕΤ[Θ-Β]
ΒΙΗ[Υ] ΚΤΕ Π[ΕΚΖΟ
ḤCΑΒΟΛ] ḤḤ[ΝΑΝΟΒΕ ----]
- p. 250 [C̄N̄] [ΑΥΩ ΠΕΚΠΙ]Α ΕΤΙΟΥΙ
[ΛΑΒ] [Μ]Π̄ΡϚḤḤ Ḥ
[CΑΒ]ΟΙΑ ḤḤΟΙ: ΜΑ
[ΝΑΙ Μ]ΠΤΕΛΗΛ ḤΠ[Ε]Κ
5 ΟΥΧ]ΑΙ: ΑΥΩ [ḤḤ]ΤΑ
[ΧΡΟΙ] ḤḤḤ ḤΟΥ[ΠΝΑ
ΝΖΗΓΕΜΟΝΙΚΟΝ ----]
- p. 251 [C̄N̄Α] [ΠΑΛΑC ΝΑΤΕΛΗΛ Ν
ΤΕΚΛΙΚΑ]ΙΟCΥΝΗ ΠΠ[ΧΟ
ΕΙC ΚΗ]ΛΟΥΩΝ ḤḤΑ
[CΠ]ΟΙΤΟΥ ḤḤΤΕ Τ[ΑΤΑ
5 ΠΡ]ΟΙ ΧΩ ḤΠΕΚ[CΜΟΥ
ΧΕ ΕΝΕΚ]ΟΙΥΕΩ [ΘΥCΙΑ
ΝΕΙΝΑ† ΠΕ ----]

p. 248. 6 εκμερε L, ZVGol = F | 8 νετενσεουον LbV νετενσεουον2 LcZ

p. 249. 4 μη ογουνοϚ LZV | 6 ετ-θ-ββιηϚ L ηηεττ2ββειηϚ V, ZGol = F

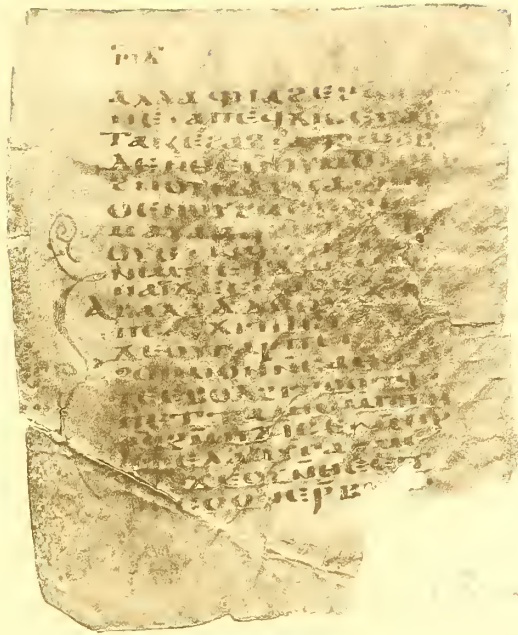
p. 251. 3 ηηηασποτοϚ male Lb corr Lc

- p. 252 [C̄N̄B̄] [ΛΥΘ ΜΑ 1, 20–21
 ΡΟΥΚΩ]ΓΙ ΝΝCΟ[ΒΤ
 ΝΘΙΑ]ΗΗΜ· ΤΟ[ΤΕ
 Κ]ΝΙΑΟΥ[Ω] ΖΕΙΝ[ΘΥ
 5 CIA] ἸΑΙΚΑΙΟΙC[ΥΝΗ
 ΖΕΝ]ΤΑΛΙΟΙ [ΜΝ ΖΕΝ
 ΔΙΑ] ΓΙ[ΟΤΕ CENA
 ΤΑΛΕ ΖΕΝΜΑCΕ ----]
- p. 253 [C̄N̄Γ̄] [Α ΛΑΥΕΙΑ ΕΙ Ε li, 1–4
 ΠΗ]Π ΝΑΧΙΜΕΙΑ[ΕΧ
 ΑΖΡΟ]Ϟ ϞΨΟΥΨΟ[Υ
 ΜΗ]ΟΙϞ ΝΔΙ ΝΤΥΝΑΙΤ[ΟC
 5 ΖΝ Τ]ΕΑΚΙΑ: ἸΠΕΖΟ[ΟΥ
 Τ]ΗΡϞ Α ΠΕΚΛΑC̄ ΜΕ[ΛΕ
 Τ]Α Ν[ΟΥ]ΧΙΝΔΟΝC̄ ΙΝ[ΘΕ
 ΝΟΥΤΟΚ ΕϞ]ΤΙΗΜ [ΑΚ
 ΕΙΡΕ ΝΟΥΚΡΟϞ ----]
- p. 254 [C̄N̄Ᾱ] [Α]ΥΘ ΤΕΚΙΝ[ΟΥΝΕ li, 6–9
 ΕΒ]ΟΙΑ Ζ̄Μ ΠΚΑΙΖ Ν[ΝΕΤ
 ΟΝΖ] ΔΙΑΨΑΛΜ[Α]: CΕ
 [ΝΑΝΑ]Υ ΝΔΙ ΝΑΙΚΑΙΟC ΙΝΙ
 5 [CΕ]ΡΖΟΤΕ. ἸCΕCΩ
 [ΒΕ] ΕΖΡΑΪ ΕΧΩϞ· ἸC[Ε
 ΧΟΟ]C [ΧΙΕ ΓΕ]ΙC ΟΥΡ[Ω
 [ΜΕ ΕΜΠ]ϞΚΑ ΠΝΟΥ
 ΤΕ ΝΑϞ ΝΒΟΗΘΟC ----]
- p. 255 [C̄N̄Ε̄] [ΑΙΖΕΛΠΙΖΕ ΕΠΝΑ li, 10–11
 ΜΠΝΟΥΤΕ ΨΑ ΕΝ]ΕΖ Α[Υ
 Ω ΨΑ ΕΝΕΖ] ΝΕΝΕΖ· Γ[Γ]ΝΑ]
 ΟΥΩΝΖ ΝΑΚ ΕΒΟ[Α]
 5 ΨΑ ΕΝΕΖ ΧΕ ΑΚΕΙ[ΡΕ]
 ΝΑΪ· ΛΥΘ Γ̄ΝΑΖΓΥ[ΠΟ]
 ΜΙΝΕ ΕΠΕΚΝΑ Χ[Ε ΟΥ]
 ΧΡΗCΤΟC ΠΕ ΜΠ[ΕΜ]
 ΤΟ Ε[ΒΟΛ Ν]ΝΕ[ΚΠΕΤΟΥΑΑΒ ----]

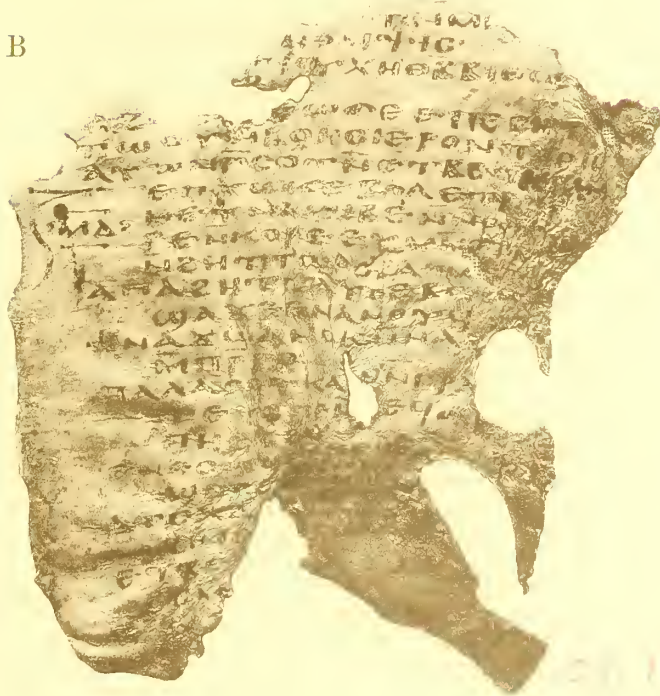
- p. 256 [C̄N̄S̄] [MN OYON WAZPAI E lii, 2-4
 OYA AP]NOYTI E ΔIΩOT E
 [B]OΛ ZN TP E EX̄N N̄WH
 [P]ĒI N̄N̄POME· ENAY
 5 [X]ĒI OYN AAY N̄P̄MN
 [ZH]TI EQWINE NCA Π
 [NOYT]E· AYPIKE EBOΛ
 [THPOY----]
- p. 257 [C̄N̄Z̄] [CENAPZOTE MMAE lii, 6
 ZN OYZOTE MPM A E]
 TE [MN ZOTE NZHTQ]
 XE A [ΠNOYTE XERE]
 5 NKEE[C EBOΛ NNPEQ]
 APESIK[E NPOME]
 AYXIW[IP E XE A Π]
 NO[YTE COWQOY----]
- p. 258 [C̄N̄H̄] [N̄Ī] [EΠXΩK EBOΛ PE liii, 1-3
 †AAMOC NAAΓEIA
 ZM ΠTP E NΔIΦAI
 OC EI NCEXOO]C
 5 [NCAOYA XE EI]C AAY
 [EIA ZHP ZA]THN
 [MATOYXE ΠA]NOY
 [TE ZM ΠEKPA]NI· AY
 [W KRINE MMO]I ZN
 10 [TEKDOM----]

PLATE V.

A



B



COPTIC FRAGMENTS

A. FRAGMENT No. 9 [JOB XXIV, 24 ff.]

B. FRAGMENT No. 1 [Ps. XLIII, 24 ff.]

PSALTER FRAGMENT

[ΑΚΡΠΩΒΩ Ν]Τ̄Ν̄Μ̄Γ̄Ν̄Ι[Τ̄ΖΗΚΕ xliii, 25-xliv, 3
ΜΝ ΤΕΝ]Θ̄ΛΙΨΙC·

[ΧΕ Α ΤΕΝ]†ΥΧΗ ·Θ̄Β̄ΒΙΟ Ψ[Α
ΠΚΑ]Ζ:

5 Α Ζ[ΗΤΝ] ΤΩΔΕ ΕΠΕΔΗΤ·
ΤΩΟῩΝ̄ ΒΟΗ·Θ̄Ι ΕΡΟΝ ΠΧΟΙC
ΑΥΩ Ν̄CΟΤ̄Ν̄ ΕΤΒΕ Π̄ΚΡΑΝ·

ΕΠΧΩΚ ΕΒΟΛ ΕΤΒΕ
 Ψ̄ Μ̄Α ΝΕΤΝΑΨΙΒΕ Ν̄Ν̄Ψ[Η]
 10 ΡΕ Ν̄ΚΟΡΕ ΕΥΜ̄Ν̄ΤΡ̄Μ̄
 Ν̄ΖΗΤ ΤΩ[ΔΗ] ΖΑ Π̄ΜΕ[ΡΙΤ]
 Α ΠΑΖΗΤ [ΤΑ]Υ[Ο]Ι ΕΒΟΛ [ΝΟΥ]
 ΨΑΧΕ ΕΝΑΝΟΥC.

†ΝΑΧΩ ΑΝΟΚ Ν̄ΝΑΖ[ΒΗΥΕ]
 15 ΉΠ̄ΡΡΟ·
 ΠΑΛΛΑC ΟΥΚΑΨ Ν̄ΓΡΑ[ΜΜΑ]
 ΤΕΥC ΠΕ [Ν̄]†Ρ]ΕCΘ̄Ε
 ΠΗ ΕCΖΑΪ
 ΕΝΕCΩC [Ζ]Ϊ̄ ΠΕCΑ [ΠΑ]ΡΑ [Ν]

20 ΨΗΡΕ [Ν]†Ρ̄ΩΜΕ.
 Α ΤΕΧΑ[ΡΙ]C ΠΩΝΕ Ε[ΒΟΛ Ζ]
 ΝΕ]ΚC[ΠΟ]ΙΤΟ[Υ]
 ΕΤΒΕ [ΠΑ] Α ΠΝΟΥ[ΤΕ]
 CΜ[ΟΥ] [ΕΡΟ]Κ ΨΑ Ε[ΝΕΖ]

1 ΝΤΕΝΜΝΤΖΗΚΕ L | 6 ΒΟΗ·Θ̄ΕΙ L ΠΧΟΕΙC L | 7 ΠΕΚΡΑΝ L | ΚΑΝ secunda manu | 9 ΝΝΕΤΝΑΨΙΒΕ L | 17 ΔΕ secunda manu | 18 ΕCΖΑΙ L | 19 ΡΑ secunda manu | 21 ΠΩΝ L

- [ΜΟΡΚ Ν]ΤΕΚ[ΓΙ]ΗΦΕ ΕΧΗ ΠΕΚ xlv, 3-8
 ΜΗΡ]ΟC ΠΕΤΕΙΟ[ΥΝ ΔΟΜ]
 ΜΜΟQ
 [2Ḿ] ΠΕΚCΑ ΜḾ ΠΠΕ[ΚΑΝΑΙ
 5 Ν]ΓCΩΜΝΤ ΝḾCΟΟ[ΥΤΝ] ΝΙΓ
 ḾḾΡΡΟ
 ΕΤΒΕ ΤΜΕ ΜΝ ΤΜΝΤΡΗ
 ΡΑΩ ΜḾ ΤΔΙΚΑΙΟCΥΝΗ·
 ΑΥΩ ΤΕΚΟΥΝΑΜ ΝΑΧΙΜΟ
 10 ΕΙΤ 2ΗΤḾ 2Ḿ ΟΥΦΠΗΡΕ·
 [Ν]ΕΚ CΟΤΕ ΤΗΜ ΠΕΤΕΟΥΝ
 ΔΟΜ ḾΜΟQ 2Ḿ Π2ΗΤ
 ḾḾΝΧΑΧΕ ḾḾḾΡΡΟ·
 [ΝΛΛ]ΟC ΝΑ2Ε 2ΑΡΑΤḾ·
 15 [ΠΕ]ΚΙ-ΘΡΟΝΟC ΠΝΟΥΤΕ ΦΟ
 [Ο]Π ΦΑ [ΕΙΝΕ2 ḾΕΝΕ2
 ΟΥΔΕΡ[Ω]Β ḾCΟΥΤḾ ΠΕ
 ΠΔΕΡΩΒ ΝΤΕΚΜḾ
 ΤΕΡΟ
 20 [Α]ΚΜΕΡΕ Τ[Α]ΙΚΑΙΟCΥ
 [Ν]ḾΗ ΔΚΜ[ΕΙ]CΤΕ ΠΧΙΝ
 [Δ]ΙΟΝC·
 [Ε]ΤΒΕ ΠΑἸ [ΑQ]ḾΤΙΑ2CḾ
 [ΝΔΙ ΠΝΟΥΤΕ] ΠΕΚ[ΝΟΥΤΕ]

- [ΕΠΧΩΚ ΕΒΟΛ 2Α ΠΩΗΡΕ xlv, 1-7
 ΝΚΟΡΕ ΠΕ]ḾΛΛ[ΜΟC
 Ν2Ε-ΘΝΟC ΤΗ]ΡΙΟΥ ΧΑΚ Ν[ΝΕΤΝ
 ΔΙΧ ḾΛΟΥΛΑΙ ΜΠΝ]ΟΙΥΤΕ 2Ḿ
 5 [ΟΥ2ΡΟΟΥ ΝΤΕΛ]ΗΛ·
 [ΧΕ ΠΧΟΕΙC] ΧΟCΕ ΟΥ2ΟΤΕ
 [ΠΕ ΟΥ]ΝΟΔ ḾḾΡΡΟ ΠΕ Ε
 ΧḾ [ΠΚ]Ḿ2 [ΤΗΡQ]
 ΑQ[-ΘΒΒΙΟ ΝΝΛΛΟC] ΝΑΝ ΑΥΩ

10 ΖΕΙΝΙ ΖΕΘ·ΝΟC ΖΑΙ ΝΕΝ
 ΟΥΕΡΗΤΕ
 ΛΟCΙΩΤΠ ΝΙΑΝ ΝΤΕΦΚΛΗ[ΡΟ]
 ΝΟΜΙΑ
 ΠΑΝΑΪ Ν̄[ΙΑ]ΚΩΒ ΠΕΝΤ[ΑΦΜΕ]
 15 ΡΙΤΦ: ΔΙΑΨΑΛΜ̄Α·
 ἄ ΠΝΟΥΤΕ Β[Ω][Κ Ε]ΖΡΑΪ Ζ[Ν]
 ΟΥΛΟΥΛΑΪ ΠΙΧΟΕΙC Ἰ̄Ν̄
 ΟΥΖΡΟΟΓΥΙ Ν[Σ]ΑΛΠΙΓΖ·
 ΨΑΛΛΕΙ [ΕΠΕ]ΝΝΙΟΥΓΙΤΕ Ψ[ΑΛΛΕΙ]
 20 ΨΑΛΛΕΙ [Ε[ΠΕ]ΝΡ̄ΡΟ ΨΑΛ[ΛΕΙ]
 ΧΕ Π̄ΡΡ[Ο Μ]ΠΙΚΙΑ[Ζ ΤΗΡΦ ΠΕ]
 ΠΝΟ[Υ]ΓΙΤΙΕ
 ΨΑΛΛΕ[Ι] Ἰ̄Ν̄ [ΟΥΜΝΤΡΜΝΖΗΤ]

10 ΝΖΕΘ·ΝΟC L | 12 ΦΚΛΗ secunda manu

[The remainder is illegible.]

JOB FRAGMENT

p. 113 ρ̄1Γ

xxiv, 19-23

21x̄m̄ p̄ka2· aytwp̄p
 ΔΕ ΝΤΕΔΛΩ̄ N̄NOPΦA
 NOC· EITΑ AYPPME
 EYE M̄ΠE[Ϛ]NOB M̄ΠOY
 5 ZE ΔE EPOT· M̄Π̄Q̄ΦW
 ΠE ΔE N̄Θ·E N̄OYNIQ
 NEIOTE· EYETW
 WB E NAQ N̄NEŃTAQ
 ΓAAY· EP E PEQXIN̄DOŃC
 10 NIM TAKO N̄OYΦE EQ
 ZOY· M̄Π̄QP̄ETNA
 NOYQ ΔE N̄OYABPHH.
 AYW M̄Π̄Q̄NĀ N̄ΠETE
 M̄N̄T̄Q̄CZIME. ZM̄
 15 PEQ̄D̄WŃT ΓAP AQ
 TAKE N̄DWB· EQE
 T̄W̄OYH N̄TOOYH NQ
 T̄M̄TANZET PEQ̄WNZ·
 E[Ϛ]ΦANAOXΛEX M̄Π̄P̄
 20 [TP]EIQMEEYE EΛD̄

p. 113. 13 EIAA Ciasca | 4 M̄ΠOYZE ΔE EPOT om Ciasca | 5 M̄ΠEQ̄ΦWΠE Ciasca |
 6 NOYNIQE Ciasca | 8 ΔE om Ciasca | 9 PEQ̄XIN̄DOŃC add ΔE Ciasca | 10 TAKO
 add N̄Θ·E Ciasca | 12 ΓAP pro ΔE Ciasca | 13 M̄ΠETE Ciasca | 16 ZEN̄DWB Ciasca |
 19 EQ̄ΦANAOXΛX Ciasca

p. 114 ρ̄ῑλ̄

ἀλλὰ φησὶ ἐν τῷ πρῶτῳ xxiv, 23–xxv, 3
 νε· ἅ περὶ χίσε ἵπταρ
 τὰ κε ραζ· ἀφ' ἡρῶδ' β
 δε ἡ-θε- ἡοῦ μολοχῆ
 5 ἡν οὐκαύμα· ἡ ἡν
 -θε νοῦρ ἡς ἱεραρ
 μαλαα ἡν ἱεραρ βίρο
 οὐε· ἐφ' ἡπε ἡμ[ον]
 ἡμ πετχῶ ἡμω
 ἡα ἡε ἐξ ἡδολ·
 Δ βαλλὰ δε οἰγῶφ β
 περὶ χίσε ἡπερ
 χε οὐ γαρ πεπρῶ
 ροῖ μῶν ἡσα -θε- ἡε
 15 τε ἐβῶλ ριτοοτ·
 πετταμῶ ἡπτη
 ρῶ ἡν περὶ χίσε· ἡπ
 ἱπρε ἀλλὰ γαρ με
 ἐγε χε οὐ ἡ -θε- ἐτ
 20 ρε σοοε ἡβῶ[λ]·

p. 119 ρ̄ῑθ̄

ἡμ οὐ ἡν τῶ παρῆσια xxvii, 10–13
 ἡμ ἀλλ· ἡπερ ἡτο ἐ
 βῶλ ἡ ἐφ' ἡν φῶ ἐ
 ρα ἡ οὐ βῆ ἡ φησὶ
 5 [τ]ἡ ἐρῶτ ἀλλὰ εἰς
 ἡν ἡτε ἡν ἡν φῶ
 [ν χ]ε οὐ πετ ἡν τῶ
 ἡμ χῶεἰς· ἀφ' ἡ ἡ
 χῶεἰς ἀφ' ἡ ἐπε
 10 [τῶ] ἡν τῶ ἡπ
 [τῶ] ἡν τῶ ἡπ
 [τῶ] ἡν τῶ ἡπ

p. 114. 15 omittend τε Ciasca

p. 119. 1 παρῆσια Ciasca | 8 ἡφ' ἡδολ Ciasca | 9 ἐνετητοοτ Ciasca

[ΗΤΕ] [ΤΗΡΤῆΝ [ΤΙΕΤΙΝΙCΟ
 ΟΥΓΙΝ ΧΙΕ [Ζ]ΕΝ ΠΕΤΩΟΥΓΙ
 [ΕΙΤ ΝΙΕΤΙΝΗΓΥ] ΕΧΙῆΝ
 15 [Π]ΕΤΙΩΟΥΕΙΤ· [ΤΑ]ῖ
 [ΤΕ Τ]ῆΙΕΡΙC ἦΠΠΩ
 [Μ]ΕΙ ΝΝΑCΗΒΗC ΕΒΓΟΙΛ
 [Ζ]ΠΙΤῆ ΠΧΟΕΙC [ΠΕ
 [ΤΧΠ]ΠΟ ΔΕ ἦἦΡΕCΧΠΠ
 20 [ΝΧ]ΝΙΝΖ ΝΗΓΥ] ΕΖΡΑῖ
 ΕΧΩΟΥ

p. 120 ḫ̄R

ἦΤΗ ΠΠΑΝΤΟΚΡΑΤΩΡ· xxvii, 13–19
 ΕΩΠΠΕ ΔΕ ΕΡΩΑΝ
 ΝΕCΩΗΡΕ ΑΩΑῖ ΕΥΝΑ
 Ω[ΩΠΠΕ ΕΠΚΟῆCΟΥ·
 5 [Ε]ΩΠΠΕ ΔΕ ΟΝ ΕΓΥΩ[Α]
 [Ν]ḫ̄ḫ̄ΓΟΙΜ [ΕΥΝΙΑΤΩ[ΒΖ]
 ΝΕΤΩΓΟΙΟΠ ΔΕ [ΝΑΙC
 ἦΚΟΟΥ[Ε] ΝΑΠΙΟΥ ΖΙΝ ΟΥΓΙ
 ΜΟΥ· ΜΝ ΑΑΛΥ ΔΙΕ
 10 ΝḶ ἦΝΕΥΧΗΡΑ. Ε[Ω][Ω]
 ΠΠΕ ΔΕ ΕCΩΑΝCΕΥ[Ζ]
 ΕΖΟΥΓΙΝ ἦ-Θ-Ε ἦΟΙΥΚΑΖΙ
 ΑΥΩ ἦḶCḶΤΕ [ΝΟΥΒ] [Ν]
 [Θ]ΙΕ ἦΠΟΟΜΙΕ ΝΑΙ ΤΗΡ[ΟΥ]
 15 ἦΔΙΚΑΙ[ΟC ΝΕΤΝ[ΑΧΙ]
 ΤΟΥ· ΑΥΩ [ΝΡΗΜΕ]
 ΝΕΤ[ΝΑΡΧΟΙΕΙC Ε[ΝΕC]
 ΧΡΗΜ[Α] [ΕΡ]ΙΕ ΠΕC[Η]
 ΔΕ ΝΑΡ[ΧΟΟΛ]C
 20 ΑΥΩ Ν-Θ-Ε [ΝΟΥ[ΖΑΛΛΟΥC]

p. 119. 17 ΠΑCΕΒΗC Ciasca | 19 ΠΠΡΕCΧΙΝΧ Ciasca

p. 120. 1 ΝΤΗ Ciasca | 2 om ΔΕ Ciasca | 11 om ΔΕ Ciasca | ΕCΩΑΝCΕΥΖ add ΖΑΤ
 Ciasca | 14 ΝΟΥΟΟΜΕ Ciasca | ΝΑΙ add ΓΑΡ Ciasca | 16 ΝΡΗΜΕ Ciasca |

PLATE VI.



08.34

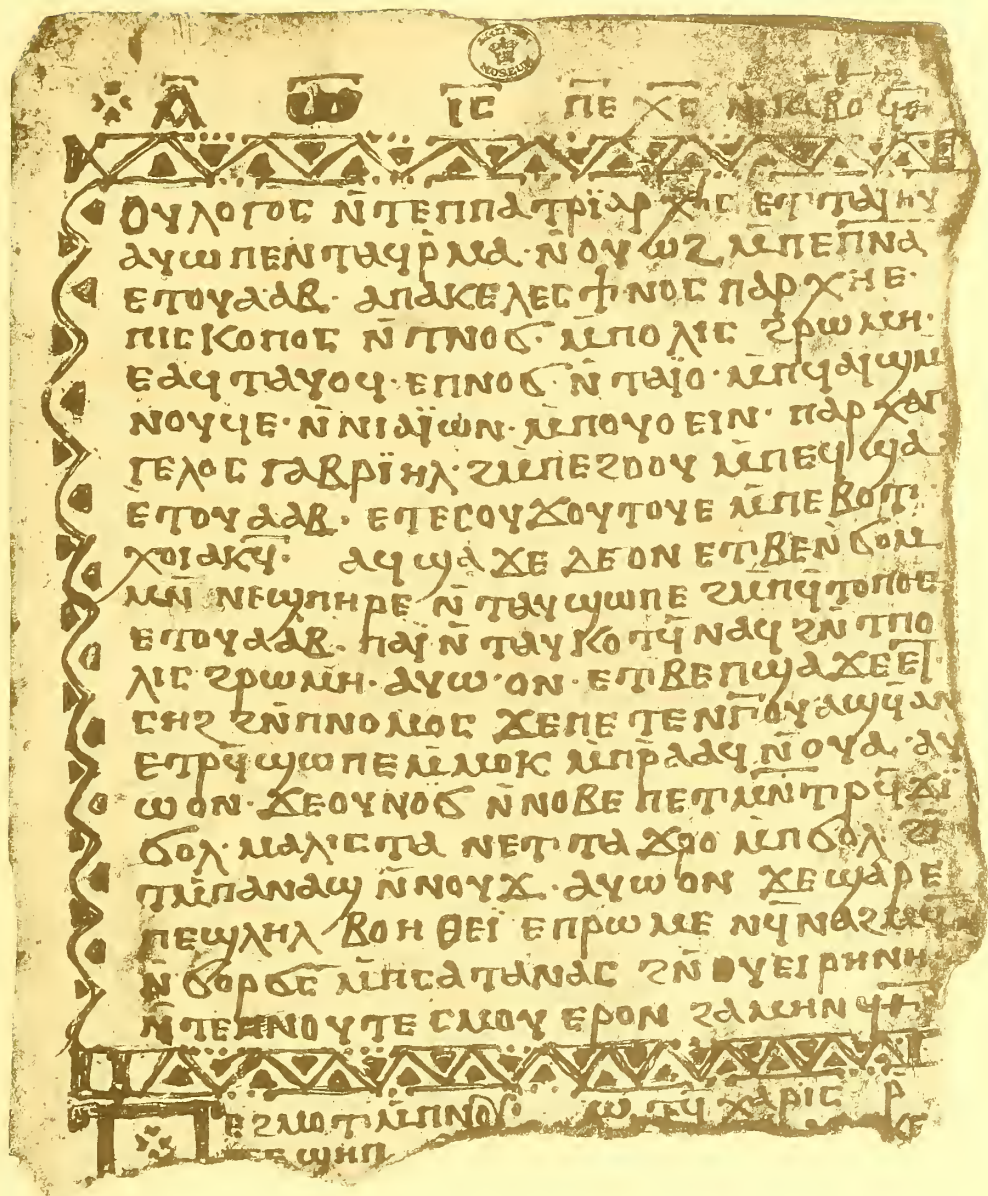
Fr. 2

COPTIC FRAGMENTS
FRAGMENT No. 2 [MAT. I, 21 ff.]

PART II

TWO HOMILIES AND A MAGICAL
TEXT

10 19



COPTIC HOMILY ON THE ARCHANGEL GABRIEL

INTRODUCTION

i. MANUSCRIPT NO. 2 AND FRAGMENT NO. 10 OF THE FREER COLLECTION

As it may be assumed that readers of this second part of the volume on the Coptic Manuscripts in the Freer Collection have access to the first part, published in April, 1916, it seems unnecessary to repeat here what has there been said on the constitution and provenance of the collection as a whole. The view there expressed¹ of the provenance of the collection, with the possible exception of manuscript No. 2 and fragment No. 10, which are to be treated of in the present work, is that it was brought from a place near the Fayûm where, it is said, all its members were dug up. The reservation in the case of the two manuscripts must now be justified.

Manuscript No. 2, as conjectured by Mr. W. E. Crum in a personal letter in 1909, proves to be a part of the British Museum Manuscript Oriental No. 6780. These two were seen by Professor Hyvernât in 1911 to belong to B. M. Ms. Or. No. 7028. Combining the three gives the following result:

B. M. Ms. Or. No. 7028 = quires	1, 2, 3,
B. M. Ms. Or. No. 6780 = quire	4,
Freer Ms. No. 2 = quire	5,
B. M. Ms. Or. No. 6780 = quire	6,

each quire consisting of sixteen pages.²

The colophons, discussed below, assert that the volume was written at Esne. The British Museum authorities believe their portions to have come from Esne and Edfu.³ Against such evidence as to ultimate provenance the evidence of immediate

¹ *University of Michigan Studies, Humanistic Series*, Vol. X, Part I, pp. ix-xi.

² Cf. Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt*, 1915, p. li. With No. 7028 had been bound two irrelevant leaves at the end; and at the beginning is another leaf, which is not a colophon, but seems to refer somewhat remotely to the history of the volume or a similar one. It refers to events some fifteen years later than our manuscript date (A.D. 989 = A.M. 705 = A.H. 378), mentioning the rebuilding of a church of the Archangel Gabriel in Edfu (?) and of a monastery of St. Mercurius there.

³ Cf. Budge, *Miscellaneous Coptic Texts*, pp. xxiii ff., and Budge, *Coptic Apocrypha in the Dialect of Upper Egypt*, 1913, p. xvi, in addition to what has been said in Part I of the present volume. The complete list of these manuscripts, according to Hyvernât in the *Catholic Encyclopedia*, Vol. XVI, pp. 27 ff., is B. M. Ms. Or. Nos. 6780-6784, 6799-6804, 6806, 7021-7030.

Fayûmic provenance and the Fayûmic tendencies of the scribe must count for little, especially as Fayûmic scribes were employed all over Egypt.

Fragment No. 10, of larger format than any of the other fragments and written in an uncouth hand without analogies (Plate XII), might seem to have no relation to them; but its dialect is Middle-Egyptian, and it may therefore be Fayûmic, although its uniqueness should be emphasized.

ii. APPEARANCE AND MAKE-UP OF MS. NO. 2, AND ITS COMPLEMENTS FROM THE BRITISH MUSEUM

Manuscript No. 2 can be conveniently considered only in conjunction with its complements, B. M. Ms. Or. Nos. 6780 and 7028, with which, as has been said, it constituted a single volume.¹ This volume consisted of six quires of sixteen pages each, plus a single leaf on which the second colophon was written.²

The paging from pp. $\overline{\text{A}\Gamma}$ to $\overline{\text{M}\Sigma}$, both inclusive, runs ahead one number.

The leaves are of unequal size and average 25 × 30 cm.

The breaks seem to have occurred in ancient times, for all adjacent surfaces show wear. The leaf which is pp. $\overline{\text{Z}\Gamma}$ - $\overline{\text{Z}\Lambda}$ was detached and reversed, so that the inner side became more worn than the outer.

The presence of worm-holes, alluded to in Part i, is doubted by Professor Hyvernat on the ground that the holes do not penetrate the mass of leaves, but only single ones.

iii. VELLUM, WRITING, AND DATE

The eight parchment leaves of the Freer manuscript³ are of coarse, heavy sheepskin, cut so as to obtain the large pages necessary for the large, sprawling script of the period. It is yellow on one side, and the hair follicles are plainly visible. Both decay and water have done their destructive work. All but the first and last leaves remain intact at the fold, and a bit of binding thread remains. In other parts of the volume⁴ there are large holes in the skin which however do not interfere with the text, as they are older than the latter.

¹ B. M. Ms. Or. Nos. 6780 and 7028 are described by Budge, *Miscellaneous Coptic Texts*, pp. xlix ff.; p. 1191; Plates xix, xx. Plates xxi, xxii are the irrelevant leaves mentioned.

² Some calculation must have been necessary to ensure the exact completion of the text.

³ The editor has had only the photographs of the British Museum manuscripts to work from.

⁴ E.g. pp. $\overline{\text{I}\Sigma}$ - $\overline{\text{I}\text{H}}$, $\overline{\text{I}\Theta}$ - $\overline{\text{K}}$, $\overline{\text{K}\Theta}$ - $\overline{\text{K}\Sigma}$, $\overline{\text{M}\Sigma}$ - $\overline{\text{M}\text{H}}$, $\overline{\text{N}\Theta}$ - $\overline{\text{N}\Sigma}$, $\overline{\text{O}\Theta}$ - $\overline{\text{P}}$.


The writing is in two columns¹ of approximately 21–26 lines each, and 8–12 letters to the line.² There is no ruling; but perpendiculars, made with some kind of crayon or other dry point, irregularly appear.

Specimens of the writing are to be seen in the plates. It resembles most of the other hands of the Esne-Edfu collection,³ but it is not identical with any of them nor as refined as most of them.

The letters are about .7 cm. high and not carefully formed.

There is a tendency to elongate **λ**, **ϕ**, **†**.

To economize space at the end of a line the usual ligature for **οϣ** (pp. **īā**, **zā**, **ōh**; Plate X) and a form of **Υ** (pp. **z̄Γ**, **ō**; Plate XI) embracing the preceding letter with its left arm, and a large **T** with a long bar placed well above the other letters (pp. **z̄ā**, **z̄B**, **z̄ā**, **z̄ς**; Plates IX, X) are frequently employed.

To fill out space at the end of a line the arms of **C** are extended (pp. **z̄ā**, **z̄Γ**, **z̄ā**; Plates IX, X) or the dash  (pp. **z̄**, **z̄ā**, **z̄ā**; Plates VIII, IX, X) or suspended points (pp. **z̄**, **z̄ā**; Plates VIII, IX) employed.

Paragraph divisions are often shown by enlarged letters set in the margin, even though for reasons of economy of space the paragraph may really begin in the middle of the same line and this enlarged letter may belong to some previous word. Throughout the manuscript large red-and-black marginal letters are employed for such first letters. **P** occurs enlarged but not extended into the margin (p. **ōB**). For this purpose **λ**, **M**, **N** and **†** seem to be preferred.

The vocative and interjectional **ō** is regularly enlarged and colored.

Zigzag ornaments are placed above the second homily and its title and above and below the title of the first homily (pp. **ā**, **z̄**, **z̄ā**; Plates VII, VIII, IX). A grapevine border appears at the left of the title of the first homily (p. **ā**). A sort of *croix pattée* formed of three triangular dots stands before the title. Something like an interrogation point is placed above most of the page numerals.

That the scribe was a Fayûmite may be inferred from the tendency to substitute **λ** for **P** (p. **īς**. **ΜΕΛΟC** for **ΜΕΡΟC**; p. **ñ**, **ΕCΚΑΛΙΩΤΗC** for **ΙCΚΑΡΙΩΤΗC**).

The text and both colophons (pp. 321, 322) are in one hand.

¹ Excepting the title on p. **ā**.

² The archetype must have had ten letters to the line and therefore two narrow columns to the page (cf. p. **īō**).

³ Cf. the plates in Budge, *Coptic Martyrdoms* and *Miscellaneous Coptic Texts*.

The cursive in which the second colophon is written intrudes itself in the text (p. $\bar{\alpha}$, l. 2; p. $\bar{\beta}$, col. ii, l. 18; p. $\bar{\epsilon}$, col. i, l. 22; p. $\bar{\epsilon}$, col. ii, l. 3; p. $\bar{\eta}$, col. i, l. 3; p. $\bar{\eta}$, col. ii, l. 25; cf. Plate VII); and is shown to be the same hand as the uncial. The cursive additions (p. $\bar{\theta}$, ll. 21, 23) are by the same hand as the uncial additions (p. $\bar{\Gamma}$, col. ii, ll. 8, 16), including such as are placed in the margin with the obelus S in margin and text (pp. $\bar{\xi}\bar{\theta}$, $\bar{\omicron}$; Plate XI).

The only possible signs of a second hand are the marginal corrections without the obelus (pp. $\bar{\xi}\bar{\epsilon}$, col. ii, l. 21; $\bar{\omicron}$, col. i, l. 17, col. ii, l. 22; cf. Plate XI) and the Copto-Arabic numerals in the margin (pp. $\bar{\iota}\bar{z}$, $\bar{\kappa}$, $\bar{\kappa}\bar{\beta}$, $\bar{\kappa}\bar{\Gamma}$, $\bar{\kappa}\bar{z}$).

The manuscript is fortunate in possessing two colophons: one in the corrupt Copto-Greek of such documents, giving the exact date according to three eras, and the other in Coptic, which supplies some interesting information.¹ These are given on p. 321.

According to this colophon the correct date of the manuscript is Saturday, February 28th, A.D. 974, which is Saturday, Gumâdâ l-'âhira 2d, A.H. 363, or Parenhot 4th, in the 2d year of the 45th Indiction, or the year 690 of the Era of Martyrs.

iv. PUNCTUATION AND SPELLING

The superlinear dash is seldom omitted (p. $\bar{\xi}\bar{\beta}$). It is regularly placed far to the right of its proper place. From being used with the vocative and interjectional $\bar{\omega}$ it has been used in $\bar{\iota}\bar{\omega}\bar{\alpha}\bar{\kappa}\bar{\iota}\bar{\mu}$ (p. $\bar{\xi}\bar{\alpha}$) and over the ψ in $\bar{\pi}\bar{\epsilon}\bar{\varsigma}\bar{\omega}\bar{\eta}\bar{\rho}\bar{\epsilon}$ (p. $\bar{\xi}\bar{\alpha}$). Occasionally it is used for " over the $\bar{\iota}$ (p. $\bar{\iota}\bar{\alpha}$).

The dotted and undotted $\bar{\iota}$ are completely confused, with a preference for the former (pp. $\bar{\xi}\bar{\alpha}$ bis, $\bar{\xi}\bar{\beta}$ bis). The dots are twice placed over $\bar{\eta}$ (pp. $\bar{\alpha}$, $\bar{\eta}\bar{\alpha}$).

The single dot seems to be used to prevent a false division (p. $\bar{\xi}$, $\bar{\tau}\bar{\epsilon}\bar{\cdot}\bar{\eta}\bar{\tau}\bar{\alpha}\bar{\rho}\bar{\tau}\bar{\alpha}\bar{\gamma}\bar{\omicron}\bar{\rho}$), or to set off a proper name (p. $\bar{\xi}\bar{\alpha}$, $\bar{\mu}\bar{\alpha}\bar{\rho}\bar{\iota}\bar{\alpha}$), or as a sign of pause (p. $\bar{\xi}\bar{\alpha}$, $\bar{\pi}\bar{\rho}\bar{\omega}\bar{\mu}\bar{\epsilon}\bar{\cdot}\bar{\zeta}\bar{\eta}\bar{\cdot}\bar{\omicron}\bar{\upsilon}\bar{\epsilon}\bar{\rho}\bar{\eta}\bar{\eta}\bar{\eta}$); but its excessive use, even within a word (p. $\bar{\omicron}\bar{\varsigma}$, $\bar{\eta}\bar{\epsilon}\bar{\eta}\bar{\cdot}\bar{\epsilon}\bar{\iota}\bar{\omicron}\bar{\omicron}\bar{\tau}\bar{\epsilon}$, p. $\bar{\xi}\bar{\Gamma}$, $\bar{\pi}\bar{\eta}\bar{\rho}\bar{\eta}\bar{\cdot}\bar{\alpha}$), shows that the scribe had no clear idea of its function.

A heart-shaped sign upon its side indicates great divisions (p. $\bar{\alpha}\bar{\Gamma}$); but it is also carelessly used (pp. $\bar{\kappa}\bar{z}$, $\bar{\kappa}\bar{\eta}$).

The marginal signs $\bar{\alpha}$ or (less frequently) $\bar{\beta}$, whose influ-

¹ Professor Hyvernât kindly assisted me with the paleography of these in the summer of 1911.

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<p> ΜΠΟΥ ΔΥΩ ΝΥ ΡΟΕΙΣ ΕΡΟΥ ΝΘΕ ΝΔΑΔ ΜΝΤΟΛΟ ΜΩΝ ΜΝΙΕΙΘΙ ΔΕ ΜΝΙΩΣΙΑΣ ΝΡΡΩΟΥ ΝΔΙΩΙ ΟΣ ΔΥΩ ΕΥΕΖΑ ΡΖ ΕΤΣΥΝΙΔΥ ΠΟΣ ΜΝΤΚΥΡΟΥ ΣΙΑΤΗΡΕ ΝΝΕΖΩ ΜΑΡΟΣ ΜΝΠΔΥ ΜΟΣ ΤΗΡΥ ΝΤΠΟ ΛΙΣ ΕΙΤΕ ΖΘΟΥΠ ΕΙΤΕ ΣΖΙΜΕ ΕΙΤΕ ΙΚΟΥ ΕΙΤΕ ΝΟΣ ΝΥ ΡΟΥΝΑ ΝΤΝ ΨΥΧΗ ΜΠΕΖΟΥ ΕΠΗΝΑ ΔΙΑΝΤΑ ΕΡΟΥ ΖΙ ΠΝ Ν ΣΟΠΕΠ ΜΝ ΝΤΩΒΖ ΜΠΑΡ ΧΑΓΓΕΛΟΣ ΕΠΟΥ ΔΑΒ ΓΑΒΡΙΗΛ ΠΑΙ ΕΠΟΥΡΥΑ ΝΑΥ Μ ΠΟΥ Ψ ΖΝΤΠΕΔΥ Ω ΖΙ ΧΑΠΙΚΑΖ ΖΙ ΠΝ ΤΕ ΧΑΡΙΣ </p>	<p> ΜΝ ΠΙΝΤΡΑΥ ΡΩ ΜΕ ΜΠΕΝ ΣΟΕΙΣ ΙΣ ΠΕΧΕ ΠΕΝ ΣΩΤΗΡ ΠΑΙ ΕΒΟΛ ΖΙ ΤΟΟ ΤΥ ΜΝ ΠΥΕΙΩ ΠΑΓΑΘΩΣ ΜΝ ΠΝΑ ΕΠΟΥ ΔΑΒ ΤΕΝΟΥ ΔΥΩΝ ΟΥΘΕΙΩ ΝΙΛ ΨΑ ΕΝΕΖ Ν Ε ΝΕΖ ΖΑΜΗΝ ΥΘ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ΟΥΛΟΓΟΣ ΕΔΥ ΤΑΟΥ Ν ΔΙΠΝ ΠΕΠΟΥ ΔΑΒ ΝΕΙ ΩΠ ΕΠΙ ΤΑ ΗΥ ΙΑΠΑΣ ΜΩΤΙΝ Μ ΔΙΑΘΕΩ ΦΙΛΟΣ ΠΑΡΧΗ ΕΠΙΣ ΙΚΟ ΠΑ Ν ΤΝΟΣ ΜΠΙΘΙΣ ΡΑΚΟ ΤΕ Ν ΤΑΥ ΤΑΟΥ ΔΕ ΕΤΝ ΔΕ ΤΗ ΡΝ ΤΕ ΘΕΟ ΤΟ ΙΚΟΣ ΕΠΟΥ ΔΑΒ </p>
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COPTIC HOMILY ON THE VIRGIN

ence is often extended down the columns by the sign ζ opposite each line, indicates emphasis or special appeal (p. $\bar{\zeta}\Gamma$), or short exclamatory sentences (p. $\bar{\zeta}\Gamma$), or invocations (p. $\bar{\zeta}\epsilon$), or transitions (pp. $\bar{\zeta}\varsigma$, $\bar{\zeta}\theta$, \bar{o}), or repetitions (p. $\bar{o}\lambda$), or the enumeration of important items (pp. $\bar{o}\lambda$ - $\bar{o}\epsilon$), or (and most frequently) a quotation. It is not used on p. $\bar{\zeta}\zeta$, i, 10 ff., where expected.

Omissions within the text are occasionally indicated by the obelus before the correction in the margin and at the place of omission; but it is not always used.

The dash — , usually employed to fill out a line, occurs at the end of a quotation on p. $\bar{\zeta}\lambda$, end of col. ii, probably by mere chance. It enables (p. $\bar{o}\lambda$) the scribe to bring his initials in the margin at the beginning of a phrase.

In the matter of spelling: $\bar{\tau}\bar{i}$ is very often used for $\bar{\tau}$; ΠΕΠΝΑ is written $\bar{\text{ΠΝΑ}}$ everywhere but p. $\bar{\text{ΠΘ}}$, ii, 17. The other peculiarities are best treated as phonetic and grammatical phenomena.

The syllable junction, as indicated by the word division at the end of the line, is loose.¹ Thus one finds λ - $\omega\lambda\zeta\omicron\mu$ for $\lambda\omega$ - $\lambda\zeta\omicron\mu$ (p. $\bar{\zeta}\theta$), ΝΕ-ΤΕΡΕ for ΝΕΤ-ΕΡΕ (p. $\bar{o}\lambda$), ϵ - $\bar{\tau}\bar{i}\mu\alpha\gamma$ for $\epsilon\bar{\tau}$ - $\bar{i}\mu\alpha\gamma$ (p. $\bar{\lambda}\lambda$). This being the case, it is evident that ϵ - $\bar{\tau}\bar{o}\gamma\alpha\alpha\beta$ (pp. $\bar{\zeta}\lambda$ tris, $\bar{\zeta}\Gamma$, $\bar{\zeta}\epsilon$, $\bar{\zeta}\varsigma$ bis) represents a pronunciation $e + t\bar{u}a + ab$ or $e + t\bar{w}a + ab$, and not the conventional $et + wa + ab$. That the first of these, $e + t\bar{u}a + ab$, is the true form is indicated by $\lambda\gamma$ - ω (p. $\bar{\zeta}\epsilon$), $\mu\epsilon\epsilon\gamma$ - ϵ , $\tau\alpha\bar{i}$ - \bar{o} (p. $\bar{\zeta}\epsilon$); for if the γ and \bar{i} were consonantal they would go with the following vowel. The combinations which are commonly pronounced as diphthongs are therefore probably, like the Italian, not true diphthongs, but a succession of syllabic vowels.

Haplological syllable ellipsis is fairly common, as in ΠΕΤΝΑ- [$\bar{\text{ΝΑ}}$] $\bar{\zeta}\mu\bar{\eta}\bar{\tau}$ (p. $\bar{o}\beta$), and may occasion the omission of the copula ΠΕ , as in ΓΑΒΡΙΗΛ ΟΝ [$\bar{\text{ΠΕ}}$] ΠΕΠΙΣΤΟΛΟΦΟΡΟΣ (p. $\bar{i}\bar{\Gamma}$).

Assimilation and absorption are seen in $\lambda\omega\tau\omicron\sigma\zeta$ for $\lambda\sigma\omega\tau\omicron\sigma\zeta$ (p. $\bar{\zeta}\beta$, but corrected by the scribe), and $\epsilon\bar{\chi}\bar{\eta}\bar{\nu}$ $\chi\omicron$ for $\epsilon\bar{\chi}\bar{\eta}\bar{\nu}$ $\tau\chi\omicron$, p. $\bar{\text{ΠΑ}}$.

¹ The difference between tight and loose syllable junction (Sweet's "close and open stress," Sievers' "stark- und schwachgeschnittener Akzent," Jespersen's "fester und loser Anschluss") is illustrated by English *isolate* as contrasted with French *isolé*. In the former the syllabic boundary lies within the *s* and uncertainty in division results, so that one hears both $i + solate$ and $is + olate$. In the latter the boundary lies between *i* and *s*, and every one writes and speaks confidently $i + solé$. The former is found in Germanic languages, the latter in Romance and Slavic, Arabic, Turkish, and quite generally. Cf. Jespersen, *Lehrbuch der Phonetik*, 1913, pp. 204 ff.

The latter makes it likely that **x** was still pronounced as a true palatal, as is Arabic **ç** in Upper Egypt to the present day, and not as English *j*.

The usual assimilation of **n̄-**, **ḡn̄**, and similar words to a following labial is often not observed (p. **ιβ̄**, **νπεσχητ**; p. **ξξ̄**, **εδ̄ν̄πϱινε**; p. **οε̄**, **ḡπαθος**; p. **ξθ̄**, **ḡν̄ πηἰ**, but also **ḡπ̄ πηἰ**).

Excrescent **n** before **t** occurs in **νιμ̄ π̄ετ̄νᾱζ̄μη̄τ̄** for **νιμ̄ π̄ετ̄νᾱνᾱζ̄μη̄τ̄** (p. **οβ̄**) **ϱομη̄ντε** (pp. **νβ̄**, **νς̄**) is a conflation of the masculine and feminine, under the influence of the dental **t**.

Shortening of long sounds is not common. It occurs *e.g.* in the Coptic word **ḡν̄σοc** for **ḡν̄σοc** (p. **ξθ̄**). Reduction of **ḡn̄-** to **n̄-** and of **ḡμα-** to **μα-** occurs (p. **π̄**, **ḡζοτ** for **ḡḡζοτ**; p. **ξβ̄**, **τκαλᾱζε̄ τε̄ μᾱρια** for **τκαλᾱζε̄ τε̄ ḡμᾱρια**); but whether this is shortening of a single syllabic **n̄**, **m̄** or haplological syllable ellipsis cannot be ascertained. Even **ḡν̄νοḡζ̄** occurs for **ḡν̄νενοḡζ̄** (p. **β̄**). **τα-** for **ταα-** on p. **ιβ̄** may be shortening or haplological ellipsis.

Examples of lengthening are the following: **οϱωδ̄π̄c** for **οϱοδ̄π̄c** (p. **πᾱ** bis), **θ̄εωφ̄ιλοc** for **θ̄εοφ̄ιλοc** (p. **ξ̄**); and perhaps **οτ̄τ̄π̄** for **οτ̄π̄** (p. **θ̄**), **εϱϱο** for **εϱο** (p. **οᾱ**), if not mere scribal inadvertencies or abuses, as are evidently **επ̄π̄τα-φ̄οc** and **οϱπ̄π̄ετ̄νᾱνοϱϱ** (p. **ογ̄**). Either vowel doubling or lengthening is shown in **οϱḡν̄τᾱϱ** for **οϱḡν̄ταϱ** (p. **ιζ̄**); **οϱη̄η̄ζ̄** for **οϱη̄ζ̄** (p. **ξᾱ** et passim); **οϱρη̄η̄τε** for **οϱερη̄τε** (p. **π̄** et passim); **ζιοομε** for **ζιομε** (p. **οᾱ**); **ω̄ω̄** for **ω̄** (p. **ξβ̄**); **τω̄ω̄δε** for **τω̄δε** (p. **π̄**); **οϱω̄ω̄ζ̄** for **οϱω̄ζ̄** (p. **θ̄**); **εβ̄β̄ιη̄ν** for **εβ̄ιη̄ν** (pp. **ξη̄**, **ο**).

The following are examples of confusion between voiced and voiceless stops: ¹ **τᾱγ̄αῑκοc** for **τᾱκ̄τῑκοc** (p. **ιᾱ**, and so in many Greek words); **κ̄ρᾱμμᾱτιον** for **γ̄ρᾱμμᾱτεῑον** (p. **κᾱ**); **κ̄γ̄ρᾱμμᾱτιον** for the same (p. **κᾱ**); **σῡγ̄λη̄τοc** for **σῡγ̄κ̄λη̄τοc** (p. **μη̄**, cf. **σῡν̄γε̄νη̄c** for **σῡν̄γε̄νη̄c**, p. **μβ̄**); ² **ανᾱκη̄** for **ανᾱγκ̄η̄** (p. **ξξ̄**); **ε̄πεῑᾱη̄** for **ε̄πεῑτᾱ** (p. **κᾱ**); **ε̄κο̄θη̄c̄πο̄θη̄c** for **ο̄ικο̄δε̄c̄πο̄θη̄c** (p. **θ̄**). This is far less common in Coptic words: **ᾱε̄** for the copula **τε̄** (p. **ος̄**); **πο̄κε̄** for **πο̄δε̄** (pp. **ξᾱ**, **π̄**, **πᾱ**, corrected by the scribe in the first instance); **κ̄ω̄ψ̄τ̄**

¹ Common in both Coptic and the Greek papyri; for the phonetics of both languages must have been the same, as is the case in Alsace and other border countries. There seems to have been no *k*, *t*, or *p*, aspirated as in English. *κ*, *τ*, and *π* were probably unaspirated (*mediae*). *α* was similar to *τ*, *β* to *οϱ*, *δ* to *κ*.

² The usual spelling in later Greek.

for $\delta\omega\bar{\omega}\tau$ (p. $\delta\bar{\alpha}$, corrected by the scribe); $\kappa\omega\pi\epsilon$ for $\delta\omega\pi\epsilon$ (p. $\delta\bar{\eta}$); $\delta\omega\omega\chi$ for $\delta\omega\omega\delta$ (p. $\bar{\kappa}\zeta$).

The use of $\omega\upsilon$ and β is such as to suggest that they had but one value, and that this was not a bilabial fricative but a very open u or even a close o . The following are examples.

β for $[\omega]\upsilon$, $\omega\upsilon\epsilon$:

p. $\delta\bar{\zeta}$	$\epsilon\beta\epsilon-$	for $\epsilon\upsilon\epsilon-$
p. $\bar{\kappa}\zeta$	$\bar{\pi}\epsilon$ $\tau\alpha\beta\epsilon$	for $\tau\alpha\upsilon\epsilon$
p. $\bar{\beta}$	$\text{COB}\bar{\tau}\bar{\eta}$	for $\text{COOY}\bar{\tau}\bar{\eta}$
p. $\bar{\beta}$	$\text{COB}\bar{\zeta}\bar{\epsilon}\bar{\eta}$	for $\text{COOY}\bar{\zeta}\bar{\eta}$
p. $\bar{\kappa}\zeta$	$\omega\upsilon\delta\bar{\omega}\delta$	for $\omega\upsilon\omega\delta\omega\upsilon\epsilon\delta$

$\omega\upsilon\beta$ for $\omega\upsilon$ and β :

p. $\bar{\beta}$	$\text{CEY}\bar{\zeta}\bar{\beta}\bar{\lambda}\bar{\lambda}\bar{\epsilon}$	for $\text{CEY}\bar{\zeta}\omega\bar{\upsilon}\bar{\lambda}\bar{\lambda}\bar{\epsilon}$ (but note $\bar{\omega}$)
p. $\delta\bar{\zeta}$	$\text{POY}\bar{\beta}\bar{\eta}\bar{\mu}\bar{\alpha}$	for $\text{PB}\bar{\eta}\bar{\mu}\bar{\alpha}$

$[\omega]\upsilon$ for $\mu\beta$:

p. $\bar{\tau}\bar{\alpha}$	$\lambda\gamma\alpha\kappa\omega\mu$	for $\text{'}\text{Am}\beta\alpha\kappa\acute{\omega}\mu$ ($\mu\beta = b$ as in
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$\omega\upsilon$ omitted before ω :

p. $\bar{\pi}\bar{\eta}$	$\omega\bar{\eta}\bar{\omega}$	for $\omega\upsilon\omega\bar{\eta}\bar{\omega}$
p. $\delta\bar{\zeta}$	$\omega\bar{\omega}\bar{\tau}$	for $\omega\upsilon\omega\bar{\omega}\bar{\tau}$

$\omega\upsilon$ for $\omega\upsilon\omega$:

p. $\bar{\kappa}\zeta$	$\omega\upsilon\delta\bar{\omega}\delta$	for $\omega\upsilon\omega\delta\omega\upsilon\epsilon\delta$
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$\omega\upsilon$ wrongly placed before ω :

p. $\bar{\pi}$	$\omega\upsilon\omega\bar{\beta}\bar{\omega}$	for $\omega\bar{\beta}\bar{\omega}$
p. $\delta\bar{\alpha}$	$\omega\upsilon\omega\bar{\eta}\bar{\zeta}$	for $\omega\bar{\eta}\bar{\zeta}$
p. $\delta\bar{\theta}$	$\omega\upsilon\omega\omega$	for $\omega\omega$

The superlinear dash is widely used in place of the vowel ϵ : $\bar{\pi}\bar{\kappa}-$, $\bar{\pi}\bar{\eta}-$, $\bar{\pi}\bar{\zeta}-$, $\bar{\pi}\bar{\eta}\bar{\eta}-$, $\bar{\rho}\bar{\eta}-$, $\bar{\tau}\bar{\rho}\bar{\eta}-$, $\bar{\tau}\bar{\rho}\bar{\eta}\bar{\eta}-$, $\bar{\eta}\bar{\tau}-$ (relative), $\bar{\eta}\bar{\chi}$, $\bar{\eta}\bar{\zeta}\bar{\eta}\bar{\eta}\bar{\eta}\bar{\gamma}$, $\bar{\eta}\bar{\zeta}\bar{\tau}\bar{\omega}\bar{\rho}\bar{\iota}\bar{\omega}\bar{\varsigma}$, $\bar{\zeta}\bar{\beta}\bar{\rho}\bar{\alpha}\bar{\iota}\bar{\omega}\bar{\varsigma}$, $\bar{\tau}\bar{\kappa}\bar{\kappa}\bar{\lambda}\bar{\eta}\bar{\varsigma}\bar{\alpha}$, $\bar{\theta}\bar{\rho}\bar{\mu}\bar{\iota}\bar{\eta}\bar{\iota}\bar{\alpha}$, $\bar{\mu}\bar{\eta}$ for $\bar{\mu}\bar{\epsilon}\bar{\eta}$ ($\bar{\mu}\bar{\epsilon}\bar{\nu}$), p. $\bar{\eta}\bar{\tau}$. Rarely ϵ is placed where it does not belong: $\bar{\eta}\bar{\epsilon}\bar{\kappa}-$ for $\bar{\eta}\bar{\tau}-$ (p. $\delta\bar{\beta}$), $\bar{\lambda}\bar{\eta}\bar{\zeta}\bar{\text{COB}}\bar{\zeta}\bar{\epsilon}\bar{\eta}$ for $\bar{\lambda}\bar{\eta}\bar{\zeta}\bar{\text{COOY}}\bar{\zeta}\bar{\eta}$ (p. $\bar{\beta}$). It is very often omitted initially in the participial clause ($\bar{\eta}\bar{\tau}\bar{\alpha}\bar{\eta}-$, pp. $\bar{\zeta}\bar{\alpha}$ $\bar{\zeta}\bar{\beta}$). Note also $\bar{\eta}\bar{\delta}\bar{\iota}\bar{\chi}$ for $\bar{\epsilon}\bar{\eta}\bar{\delta}\bar{\iota}\bar{\chi}$ (p. $\bar{\zeta}\bar{\epsilon}$), $\bar{\rho}\bar{\kappa}\bar{\alpha}\bar{\tau}\bar{\eta}\bar{\varsigma}$ and $\bar{\eta}\bar{\mu}\bar{\alpha}\bar{\nu}\bar{\omega}\bar{\gamma}\bar{\eta}\bar{\lambda}$ (pp. $\delta\bar{\alpha}$, $\bar{\pi}$, $\bar{\pi}\bar{\alpha}$, $\bar{\pi}\bar{\beta}$, $\bar{\zeta}\bar{\alpha}$).

ϵ is sometimes entirely omitted (p. $\bar{\zeta}\bar{\tau}$, $\bar{\rho}-$ for $\bar{\epsilon}\bar{\rho}\bar{\epsilon}-$ and $\bar{\lambda}\bar{\rho}-$ for $\bar{\lambda}\bar{\rho}\bar{\epsilon}-$). In $\bar{\text{C}}\bar{\omega}\bar{\tau}\bar{\epsilon}$ for $\bar{\text{C}}\bar{\omega}\bar{\tau}$ it is added.

The following are examples of ω for $\omega\upsilon$, ω for $\omega\upsilon$, and $\omega\upsilon$ for ω : $\bar{\kappa}\bar{\omega}\bar{\eta}\bar{\eta}$ for $\bar{\kappa}\bar{\omega}\bar{\eta}\bar{\eta}\bar{\eta}$ (p. $\bar{\pi}\bar{\eta}$), $\bar{\eta}\bar{\omega}\bar{\zeta}\bar{\mu}$ for $\bar{\eta}\bar{\omega}\bar{\zeta}\bar{\mu}$ (pp. $\bar{\eta}\bar{\zeta}$, $\bar{\eta}\bar{\eta}$), $\bar{\epsilon}\bar{\eta}\bar{\lambda}\bar{\nu}\bar{\omega}\bar{\omega}$ for $\bar{\epsilon}\bar{\eta}\bar{\lambda}\bar{\nu}\bar{\omega}\bar{\omega}\bar{\omega}$ (p. $\delta\bar{\alpha}$). $\bar{\omega}$ for $\omega\upsilon$ (interroga-

tive, pp. $\bar{\text{N}}\bar{\Theta}$, $\bar{\text{Z}}\bar{\Lambda}$), ΤΑΝΖΩΤ̄Κ for ΤΑΝΖΟΥΤ̄Κ (p. $\bar{\text{O}}\bar{\text{H}}$). ΑΥΟΥΛ̄Μ for ΑΥΩΛ̄Μ (p. $\bar{\text{Π}}\bar{\Lambda}$), ΜΕΣΟΥΡΕ for ΜΕΣΩΡΕ (p. $\bar{\text{Z}}\bar{\Lambda}$).

Examples of O for A and A for O : ΜΟΖ̄C for ΜΑΖ̄C (pp. $\bar{\text{N}}\bar{\text{B}}$, $\bar{\text{N}}\bar{\text{E}}$), ΑΝ for ΟΝ (several times).

There are the usual confusions between the vowels and diphthongs A , AI , E , EI , H , I , OI , Y .

Examples of E and AI : ΕΠΕΝΟC for ΕΠΑΙΝΟC (p. $\bar{\text{Z}}\bar{\text{E}}$), ΓΕΝΑΙΑ for ΓΕΝΕΑ (p. $\bar{\text{Z}}\bar{\Lambda}$), ΤΑΛΛΑΙ for ΤΑΛΕ (p. $\bar{\text{Π}}$).

Examples of E and H : ΖΕΝ for ΖΗΝ (pp. $\bar{\Lambda}$, $\bar{\text{O}}\bar{\text{E}}$), CΚΕΥΕ for CΚΕΥΗ or CΚΗΥΕ (p. $\bar{\text{O}}$), ΚΑΛΑΖΗ for ΚΑΛΑΖΕ (p. $\bar{\text{Z}}\bar{\text{B}}$).

Examples of EI and I : ΤΕΙ- for †- (p. $\bar{\text{Z}}\bar{\text{B}}$), Θ̄ΡΜΙΝΙΑ for Θ̄ΕΡΜΗΝΕΙΑ (p. $\bar{\Lambda}$).

Example of EI and H : ΠΡΟΣΚΥΝΗ for ΠΡΟΣΚΥΝΕΙ (p. $\bar{\Lambda}$).

Examples of H and I : ΑΡΧΗΕΠΙCΚΟΠΟC for ΑΡΧΙΕΠΙCΚΟΠΟC (p. $\bar{\text{Z}}$), ΚΛΙΡΟΥ for ΚΛΗΡΟΥ (p. $\bar{\text{Z}}\bar{\Lambda}$).

The interchange of H and Y is constantly occurring.

Example of H and OI : ΚΑΤΟΙΓΟΡΙΑ for ΚΑΤΗΓΟΡΙΑ (p. $\bar{\text{I}}\bar{\text{E}}$).

There is a single instance of A for AI and of $\bar{\text{I}}$ for E : ΑΠΟΦΑΝΕ for ΑΠΟΦΑΙΝΕΙ (from the aorist? p. $\bar{\text{O}}\bar{\text{B}}$), ΔΙ for ΔΕ (p. $\bar{\Gamma}$).

The combination TZ is usually rendered by TΘ : ΤΘΑΓΙΑ (p. $\bar{\text{Z}}\bar{\Lambda}$), ΠΕΤ-ΘΟΥ (p. $\bar{\text{Z}}\bar{\text{B}}$).

The aspirate Z is lost in CΟΥΟΡ̄Τ for CΖΟΥΟΡ̄Τ (p. $\bar{\text{H}}$), and superfluous in ΖΑΡΗΥ for ΑΡΗΥ (p. $\bar{\text{Π}}\bar{\text{Z}}$).

V. PECULIARITIES OF INFLECTION, CONSTRUCTION, AND VOCABULARY

On p. $\bar{\text{Z}}\bar{\Gamma}$ three times and on p. $\bar{\text{O}}\bar{\text{E}}$ once Τ̄Ρ- occurs for either ΤΕ- of the first present or ΕΡΕ- of the second present, second person feminine singular; and its persistent use excludes the explanation of error.

The forms $\bar{\text{P}}-$ for ΕΡΕ- , ΕΤ̄Ρ- for ΕΤΕΡΕ , ΑΡ- for ΑΡΕ- occur all on p. $\bar{\text{Z}}\bar{\Gamma}$ with the peculiarity alluded to in the preceding paragraph; and they occur nowhere else in the manuscript.

The form ΤΑΧΡΟΕΙΤ for ΤΑΧΡΗΥ (cf. Bohairic ΤΑΧΡΗΟΥΤ) is found on p. $\bar{\text{Q}}\bar{\text{S}}$.

The Greek noun ΒΟΗΘΕΙΑ is used as a verb on p. $\bar{\text{Π}}\bar{\text{Θ}}$: $\text{Ω̄ ΠΑΕΙΩΤ ΒΟΗΘΙΑ ΕΤΑΜ̄ΝΤΑΤΝΑΖΤΕ}$, "O my father, help thou my unbelief."¹

¹ Cf. Crum, *Catalogue of the Coptic Manuscripts in the Rylands Library at Manchester*, 1909, p. 161.

ΕΠΙΣΚΟΠΙΟΝ (p. $\overline{\text{O}}\overline{\text{Θ}}$) is treated as feminine.

Ν̄ΤΟΚ ΖΩΤ̄Β (p. $\overline{\text{ΠΓ}}$) and Ν̄ΤΟΚ ΕΙ (p. $\overline{\text{O}}\overline{\text{Λ}}$) are used for Ν̄ΤΑΚΖΩΤ̄Β and Ν̄ΤΑΚΕΙ respectively.

The second future tense is used for the third future in ΕΤΕΤ̄ΝΑΠΑΡΧΟΥ, "Ye shall cast them forth" (p. $\overline{\text{O}}\overline{\text{Λ}}$).

The circumstantial negative perfect ΕΪΠΑΤΕ- (generally ἸΠΑΤΕ-) at times means "lest": ΜΑΡ̄Ν̄ΦΟΡΕΙ ἸΠΡΑΝ Ν̄Τ̄Μ̄ΝΤΠΑΡ-ΘΕΝΟΣ Ν̄ΨΕΕΡΕ ΨΗΜ ΕΤΟΥΛΑΒ ἸΠΑΡ-ΘΕΝΟΣ ἸΠΑΤΕ ΠΕΝΖΕΙΒ̄C ΧΕΝΑ (p. $\overline{\text{Ξ}}\overline{\text{Σ}}$).

In relative clauses the preposition and its object when temporal adverbial are occasionally omitted: ΠΕΖΟΥ ΕΤ̄Q̄ΝΑΨΙΝΕ Ν̄CΩΚ [Ν̄ΖΗΤ̄Q̄] (p. $\overline{\text{Π}}\overline{\text{Σ}}$).

ΔΙΤΙΝΑΡΙΟΝ is evidently to be read ΔΙΝΤΙΝΑΡΙΟΝ = κεντηνάριον¹ or κεντηνάριος = *centenarius*, cf. Crum, *Catalogue of the Coptic manuscripts in the British Museum*, pp. 259, 431, 462, 463, 477, 500; Crum, *Catalogue of the Coptic Manuscripts in the Collection of the John Rylands Library, Manchester*, pp. 106, 219; Van Herwerden, *Lexicon Graecum Suppletorium et Dialecticum*.

The following words or expressions are new or strange in form or meaning:

ΕΠΙΑΗ² or ΕΠΕΙΑΗ for ἔπειτα, "now," "then": (p. $\overline{\text{Q}}\overline{\text{E}}$) ΕΠΙΑΗ Ν̄ΙΟΥΨ ἸΝ ΠΕ ΕΤΑΨΕ ΠΨΑΧΕ ΕΠΕΖΟΥΟ, "Now I wished to prolong the discourse yet more." (p. $\overline{\text{K}}\overline{\text{Λ}}$) ΑΛΛΑ ΕΠΕΙΑΗ Τ̄Μ̄ΝΤ̄Ρ̄ΜΑΟ, "But then, wealth . . ."

ΚΩ [ΕΖΡΑΪ?] = προτιθέναι, ΕΤΚΗ ΕΖΡΑΪ = προκείμενον: (p. $\overline{\text{Ξ}}\overline{\text{B}}$) ΜΑΡ̄Ν̄ΚΩ Ν̄ΖΕΝCΜΟΤ̄ Ν̄Τ̄Ι ΠΑΡ-ΘΕΝΟΣ, "Let us consider certain aspects of this Virgin"; (p. $\overline{\text{O}}\overline{\text{Σ}}$) ΛΟΙΠΟΝ ΜΑΡ̄Ν-ΚΤΟΝ ΕΧ̄Ν ΠΕΠΡΟΚΥΜΕΝΟΝ ΕΤΚΗ ΝΑΝ ΤΕΝΟΥ, "But let us return to the subject which now lies before us for consideration."

ΜΕΛΟC for ΜΕΡΟC? (p. $\overline{\text{I}}\overline{\text{Σ}}$).

ΜΟΝΗ, stage of a journey (p. $\overline{\text{I}}\overline{\text{Λ}}$).

ἸΠΑΪ for ἸΠΕ, "No" (pp. $\overline{\text{M}}\overline{\text{Z}}$, $\overline{\text{N}}\overline{\text{Σ}}$).

Ν̄ΖΟCΟΝ for ἐν ὄσῳ? (p. $\overline{\text{Ξ}}\overline{\text{H}}$).

ΨΩΨΝΕ, perhaps an error for ΠΩΨΝΕ (p. $\overline{\text{E}}$).

ΠΑΡΑΜΙΘΙΑ, without doubt παραμυθία, "solace," occurs three times where it must be translated "interest." ΛΨΩ ἸΠ̄Q̄ΨΙΝΕ Ν̄CΑ Τ̄Ι ΑΛΛΥ ἸΠ̄Ρ̄ΜΑΟ ΟΥΔΕ ΚΑΙΦΑΛΙΟΝ ΟΥΔΕ ΠΑ-

¹ I am indebted for this emendation to Mr. W. E. Crum, who has written me also that "this is a well known Byzantine weight (generally of coin), a 'hundredweight' in short."

² Cf. Crum, *Coptic Manuscripts in the Rylands Library at Manchester*, p. 126. $\epsilon\pi\tau\alpha = \text{دع}$ ل

ΡΑΜΙ-ΘΙΑ (p. $\bar{\kappa}$), "and he sought not to give the rich man anything either in the way of principal or interest." Λ ΠΡΨΜΑΟ ΝΑΥ ΧΕ ΞΠΕ ΠΖΗΚΕ ΤΙ ΛΑΛΥ ΝΑΦ ΟΥΔΕ ΚΑΪΦΑΛΙΟΝ ΟΥΔΕ ΠΑΡΑΜΙ-ΘΙΑ (p. $\bar{\kappa}\bar{\beta}$), "The rich man saw that the poor man would not give him anything either in the way of principal or interest." ΟΥ ΜΟΝΟΝ ΧΕ ΞΠΕΚ† (emend.) ΠΠΑΡΑΜΙ-ΘΙΑ ΝΑΙ ΖΑΡΟΟΥ ΑΛΛΑ ΕΙCΖΗΗΤΕ ΕΚΟΥΨΩ ΕΦΙ ΞΠΑΛΛΟ-ΤΡΙΟΝ (p. $\bar{\kappa}\bar{\Gamma}$), "Not only wouldst thou not give me the interest on them (*i.e.*, the denarii), but thou wouldst actually take what is the property of another (*i.e.*, the principal)."¹

ΠΨΕ for ΠΑΨΕ, "middle."

CΩΜ̄ΝΤ for CΩΝ̄Τ, "creation" (p. $\bar{\Theta}$).

ΤΙ ΨΜΝΟΥCΕ, "to bear good tidings" (p. $\bar{\Theta}$).

ΤΩΝ for ΕΤΩΝ, "whence" or "whither" (p. $\bar{\mu}\bar{\eta}$).

ΧΟΙΑΚ̄C for ΧΟΙΑΖ̄Κ (p. $\bar{\alpha}$) is left uncorrected on the first page of the manuscript, in the title.

ΨΜΟΝ perhaps = ΖΜΟΝ (p. $\bar{\omicron}\bar{\beta}$).

ΨΟΙ for ΨΙΑΙ, "tall," or ΨΟΙΨ, "breathing fire" (p. $\bar{\eta}\bar{\epsilon}$).

ΖΑΖΤΗΝ for ΖΑΖΤ̄Ν (pp. $\bar{\lambda}\bar{\epsilon}$, $\bar{\lambda}\bar{\eta}$).

ΖΙΒΕ for ΖΙΑΙΒΕ (p. $\bar{\iota}\bar{\beta}$).

ΖΙΑΑ for $\bar{\rho}$ ΖΑΑ, "deceive" (p. $\bar{\kappa}\bar{\zeta}$), under the influence of Arabic حيلة, "a trick."

ΧΟΕ for ΧΟ (p. $\bar{\pi}$), cf. Boheiric ΧΟΙ.

vi. THE HOMILIES

If the two homilies contained in the manuscript are indeed of Theophilus of Alexandria and Celestine of Rome, they are, with their allusions to Cyril and Nestorius, of great interest to the student of the history of dogma and homiletics, and even to a wider circle of readers.

The precise dating and final evaluation of the homilies must await fuller evidence. The reader who is accustomed only to the language of the New Testament and to the modern types of homiletic address in the various Christian denominations, may find himself at a loss to understand the purpose and content of these ancient Coptic homilies. Unfortunately the internal evidence is not sufficient to warrant a conclusion regarding the century in which they were produced.

We may be warranted in observing, however, that the free use

¹ He feels that the principal belongs to him in a truer sense than the interest. It is not uncommon for Copts at the present day to lend money to members of their own families for educational purposes at ten per cent, payable yearly.

of allegorical interpretation at the beginning of the homily on the Virgin seems to imply the continuation of the Alexandrine tradition. Origen himself held that Scripture has three senses; a grammatical, a moral and a spiritual or allegorical; and it seems to be clear that he considered the allegorical of great if not of relatively the greatest importance. Consistent with such a view was the practice of applying texts of Scripture to a kind of mosaic composition around personal or institutional conceits with which they could not be connected by what seems to us today to be a sound exegesis.

The unquestioning acceptance of the Theotokos doctrine in the homily on the Virgin might well be expected of Theophilus and his contemporaries. On the other hand the allusions to the beliefs and practices associated with the intercession of saints and angels and the use of ikons, are not sufficiently definite to furnish evidence of the period of composition.

In writings of this nature we expect to find traces of idioms or transfer of meanings which would point to an original composition in another language. Thus far I have not been able to collect such evidence as would warrant the conclusion that either homily was not composed originally in the Coptic language.

It is not improbable that further study will dissociate these homilies from Theophilus, who died in 413 A.D., and Celestinus, whose death occurred in 432 A.D. The only certain date is fixed by the colophon of 975 A.D., which shows that both homilies were composed before that date.

The content of the homilies, while full of human interest and of great value for the interpretation of the intellectual life of the period in which they were composed, is not free from the faults of composition which one expects to find in similar works of antiquity. We find a somewhat limited range of ideas, a restricted vocabulary, the heaping up of anecdotes, and a free use of apostrophic exclamation, together with a certain degree of repetition and exaggeration. On the other hand both preachers are fearless in attacking the vices and the petty faults of the people, such as coming late to church and leaving before services are over, and both discourses are pervaded by a moral idealism and earnestness which is worthy of all praise.

I am indebted to Professor A. E. R. Boak of the University of Michigan for the opinion that "The title King, *i.e.* Basileus, was used throughout the Eastern Empire from the fourth century, although it was not employed in strictly official documents until 629 A.D. Since Egypt was not relinquished to the Saracens until

641, it would be natural for an Alexandrine writing before that date to speak of the image or the statue of the Basileus as still existing there. This will leave you a period of 300 years during which such a statement could have been made." The inference is that while the homily on the Archangel may or may not be authentic, it was probably composed before 641 A.D.

vii. MANNER OF EDITION

Following the practice adopted in the first part of this volume, the manuscript has been reproduced line for line. The original relative position of the words has been preserved as far as possible. Missing portions of the text have been supplied conjecturally and indicated by []. Letters which can be recognized from the context, but which are not independently recognizable, are indicated by ʾ ʾ. In the nature of the case critics may not always agree with the editor's use of the latter in every case. No superlineation is employed in the text unless actually visible in the manuscript. The superlinears are placed in a standardized position, and not far to the right, as in the manuscript. The word separation, as in the first part of the volume, aims at a medium between the usage of Steindorff on the one hand and that of Budge on the other; but consistency is difficult to maintain. The scriptural references follow the Septuagint version in the Old Testament. Ornaments have been described in the introduction, but omitted in the printing. Instead of reproducing the single dot between words, in its various positions, as was done in the first part, the evident fact of complete confusion in the usage of the scribe has led the editor to omit it entirely.

In the interests of those who, while not being acquainted with Coptic in any degree, may wish to employ the translation, or even follow the same in the original text, the annotations have been made somewhat fuller than would otherwise have been necessary. The notes on the Coptic text are concerned with the readings only. All other matters are treated in the notes to the translation.

The Coptic page numbers run ahead one unit from p. ʾϮ̄-Ṿ̄ (actual p. 32-p. 46), as there is no p. ʾϮ̄ and there are two pp. Ṿ̄. The references to pages by their Coptic numbers give the number on the page and not the number which should be there.

viii. THE MAGICAL TEXT

Nothing is known of the provenance of fragment No. 10 beyond the fact that it was acquired along with the homily manuscript.

It consists of a single leaf, c. 20 × 31 cm., folded in the middle, as if for binding, so as to form two opposite pages, the reverse side remaining blank. Apparently it is not part of a volume; and yet it has never been folded or rolled compactly as are amulets. The material is thick vellum, very stiff and hard; and it has been eaten away considerably in many places (Plate XII) by some worm or insect, as is seen from the small specks surrounding the larger lacunae.

The writing, which almost entirely covers both pages, and which is from a single hand, with the exception of the letters **Ⲫ**, p. i, l. 3, is rather smaller than that of the homily manuscript, stiff, inelegant, and unpractised. The forms of some of the letters are extremely peculiar, the added tail of the **Ⲯ** and **Ⲛ** being noteworthy. Considerable space has been left between letters. The lower third of the second page is occupied with letters, signs,¹ and obscurely written ligatures, enclosed in pen-strokes, which are probably the result of innumerable copyings of an unintelligible text, if not the meaningless additions of a conscious impostor.

There is no way of dating the fragment beyond recording the opinion that no manuscript in the Fayûmic dialect is probably older than the ninth century.

There is no punctuation of any kind, except the occasional dotting of the **ⲓ** and the superlineation of **ⲡⲟⲘ** and the magical names of God.

The language of the text is a Middle Egyptian dialect. The bad condition of the parchment, the corruption of the text, the hasty slovenliness and inconsistency of the scribe, and the obscure character of the subject matter, make it difficult to set the text to rights, or to study the spelling and grammatical peculiarities. The meaning, however, is as clear as is usually the case with such documents; perhaps more so.

An examination of any small collection² of Abyssinian amulets reveals at once the fact that these depend upon a Coptic-Arabic tradition which, strange to say, seems to have exhausted itself in Egypt. Abyssinian amulets, ancient and modern, are abundant. The modern Copts do not, I believe, write many amulets, in either

¹ Three of these are of the "ringed" type found in Hebrew, Greek, Coptic, and Abyssinian amulets. The age and history of these are unknown. Cf. *Journal of the American Oriental Society*, Vol. XXXI, p. 272; *Zeitschrift für Assyriologie*, Vol. XX, pp. 405 ff.; XXIII, p. 153.

² There are excellent specimens in Princeton, N. J., in the British Museum, and in Berlin. Cf. the present writer's article, *Charms, Abyssinian*, in Hastings' *Encyclopedia of Religion and Ethics*.

Coptic or Arabic; and the number of Coptic amulets preserved out of the past is not great.¹

The text falls roughly into two halves: the first bearing upon perils of the deep, and the second upon sickness. The scribe could hardly have omitted so many words, here and there, if he had not been copying from another manuscript.

¹ See especially W. E. Crum, *La Magie Copte*, in the Champollion centenary *Recueil d'Études Égyptologiques*, Paris, 1922.

A HOMILY ON THE ARCHANGEL GABRIEL
BY CELESTINUS ARCHBISHOP OF ROME

(BM MsOr 7028)

p. 1

[A]

Ā Ū IC PĒX̄C̄ NIKΑ BO-Θ Q̄Θ

ΟΥΛΟΓΟΣ ΝΤΕ ΠΠΑΤΡΙΑΡΧΗΣ ΕΤΤΑΙΗΥ
 ΑΥΩ ΠΕΝΤΑϞΡ̄ΜΑΝΟΥΩΖ ἸΠΕΠ̄ΝΑ
 ΕΤΟΥΑΑΒ ΑΠΑ ΚΕΛΕC†NOC ΠΑΡΧΗC
 5 ΠΙCΚΟΠΟC ΝΤΝΟΒ ἸΠΟΛΙC ΖΡΩΜΗ
 ΕΑϞΤΑΥΟϞ ΕΠΝΟΒ ἸΤΑΙΟ ἸΠϞΑΙΩ̄Μ
 ΝΟΥϞΕ ἸΝΙΑΙΩΝ ἸΠΟΥΟΕΙΝ ΠΑΡΧΑϞ
 ΓΕΛΟC ΓΑΒΡ̄ΙΗΛ Ζ̄Μ ΠΕΖΟΥ ἸΠΕϞΩΑ
 ΕΤΟΥΑΑΒ ΕΤΕ CΟΥΧΟΥΤΟΥΕ ἸΠΕΒΟΤ
 10 ΧΟΙΑΚ̄Ϟ ΑϞΨΑΧΕ ΔΕ ΟΝ ΕΤΒΕ ἸΒΟΜ
 ἸΝ ΠΕΨΠΗΡΕ ἸΤΑΥΨΩΠΕ Ζ̄Μ Π̄ϞΤΟΠΟC
 ΕΤΟΥΑΑΒ ΠΑΙ ἸΤΑΥΚΟΤ̄Ϟ ΝΑϞ Ζ̄Ν ΤΠΟ
 ΛΙC ΖΡΩΜΗ ΑΥΩ ΟΝ ΕΤΒΕ ΠΨΑΧΕ ΕΤ
 CΗΖ Ζ̄Ν ΠΝΟΜΟC ΧΕ ΠΕΤΕΝ̄ΓΟΥΑΨ̄Ϟ ΑΝ
 15 ΕΤ̄ϞΨΩΠΕ ἸΜΟΚ ἸΠ̄ΡΑΑϞ ἸΝΟΥΑ ΑΥ
 Ω ΟΝ ΧΕ ΟΥΝΟΒ ἸΝΟΒΕ ΠΕ Τ̄Μ̄ΝΤ̄Ρ̄ϞΧ̄Ι
 ΒΟΛ ΜΑΛΙCΤΑ ΝΕΤΤΑΧΡΟ ἸΠ̄ΒΟΛ Ζ̄Ι
 Τ̄Μ̄ ΠΑΝΑΨ ἸΝΟΥΧ ΑΥΩ ΟΝ ΧΕ ΨΑΡΕ
 ΠΕΨΛΗΛ ΒΟΗ-Θ-ΕΙ ΕΠΡΩΜΕ ἸϞΝΑΖ̄Μ̄Ϟ
 20 ἸΒΟΡ̄Δ̄C ἸΠCΑΤΑΝΑC Ζ̄Ν ΟΥΕΙΡΗΝΗ
 ἸΤΕ ΠΝΟΥΤΕ CΜΟΥ ΕΡΟΝ ΖΑΜΗΝ Q̄Θ

ΠΕΖΜΟΤ ἸΠΠΟΥ Ω Τ̄ϞΧΑΡΙC Ἰ
 ΓΕ ΨΗΠ [ΑΥ] [ΑϞC]ΚΕ

9 post CΟΥΧΟΥΤΟΥΕ suppl ΠΕ | 10 ΧΟΙΑΚ̄Ϟ sic pro ΧΟΙΑΖ̄Κ̄ | 11 Π̄Ϟ- sic
 pro ΠΕϞ- ut 15 Τ̄Ρ̄Ϟ- pro ΤΡΕϞ- et 16 Ρ̄Ϟ- pro ΡΕϞ- vid introd | 14 Ζ̄Μ̄ pro Ζ̄Μ̄ ante
 Π vid introd | 20 Ἰ- pro ἸἸ- vid introd | 23 ante [ΑϞC] restituē ΖΟΥΟ ΧΕ (?)

p. 2, col. i

Ⲫ
 ΠΑΖΕ ἸΜΟΝ ΑΥ
 Ω ΛϞϢϢΟΒΤ̄Ν
 ΕΡΟΝ ῒ̄Ν ἸϞϩΙΧ
 ΝΑΖΟΡΑΤΟΝ ΛϞ
 5 ἸΤ̄Ν ΕΖΡΑΪ ῒ̄Μ
 ΠΙΚΥΚΛΟC ἸΤΕ
 ΡΟΜΠΕ ἸΝΟἸῒ
 ΛϞϢΟΒΖΕΝ ΕΖΟΥΝ
 ΕΠΤΟΠΟC ἸΠϞΑΪ
 10 ὩἸΝΟΥϞΕ Ἰ
 ΝΑΪΩΝ ἸΠΟΥ
 ΟΕΙΝ ΠΑΡΧΑΓ
 ΓΕΛΟC ΕΤΟΥΑ
 ΛΒ ΓΑΒΡ̄ΙΗΛ
 15 ΕΤΒΕ ΠΑΪ Τ̄Ι
 ΝΑΧ̄Ι ΝΑΪ ῒΩ
 ἸΤΕCΜΗ Ἰ
 ΠΖΥΜΝΟΤΟC
 ΕΤΟΥΑΑΒ ΔΔΔ
 20 ΑΥΩ ΠῚϞϢΕΥΖ
 ΟΥΒ̄ΛΛΕ ΕΤΝΟ
 Ἰ̄Μ ΑΥΩ ΠῚῚΡ̄ΙΟ

2 ΛϞϢϢΟΒΤ̄Ν sic pro ΛϞϢϢΟΟΥΤΗ vid introd | 6 ἸΤΕΡΟΜΠΕ sic pro ἸΤΕΙ-
 ΡΟΜΠΕ | 7 ἸΝΟἸῒ sic pro ἸΝΕΝΟἸῒ | 8 ΛϞϢΟΒΖΕΝ sic pro ΛϞϢΟΟΥῒ̄Ν | 18 ΖΥΜ-
 ΝΟΤΟC = ὑμνωδός | 20 ΠῚϞϢΕΥΖΟΥΒ̄ΛΛΕ sic pro ΡΕϞϢΕΥΖΟΥΛΛΕ

p. 3, col. i

ΛΟC ΕΤΟΥΑΑΒ
 ΓΑΒΡΪΗΛ ΜΑ
 Ρ̄ΝCΦΟΥΖ ΔΪ
 Ζ̄Ν ΟΥΤ̄ΒΒΟ
 5 Ν̄ΖΗΤ Μ̄Ν ΟΥ
 Τ̄ΒΒΟ Ν̄CΩ
 ΜΑ Ν̄Τ̄ΝΡ̄ΦΑ
 Μ̄ΠΕΤΕΡΕ
 ΠΝΟΥΤΕ Μ̄Ν
 10 Ν̄ΦΑΓΓΕΛΟC
 Ρ̄ΦΑ ΝΑΦ
 ΜΑΡ̄Ν̄ΝΟΥΧΕ
 Ν̄CΑΒΟΛ Μ̄
 ΜΟΝ Ν̄ΤΟΛ̄Μ
 15 ΝΙΜ Μ̄Ν ΖΥ
 ΠΟΚΡΙCΙC ΝΙΜ
 Ν̄Τ̄ΝΡ̄ΦΑ Μ̄
 ΠΑΡΧΑΓΓΕ
 ΛΟC ΓΑΒΡΙΗΛ
 20 Ν̄ΩΨ ΕΒΟΛ
 Ν̄ΧΩ Μ̄ΜΟC
 Μ̄Ν ΠΖΥΕΡΟ
 ΨΑΛΤΗC ΔΑΔ

3 ΔΪ sic pro ΔΕ | 4 Τ̄ΒΒΟ prius scriptum Τ̄ΒΤΟ

p. 3, col. ii

Γ̄

ΧΕ ΣΜΟΥ ΕΠΙΧ̄C
 ΝΕΦΑΓΓΕΛΟΣ ΤΗ
 ΡΟΥ Ν̄ΧΩΦΡΕ Ζ̄Ν
 ΤΕΥΒΟΜ ΕΤΕΙΡΕ
 5 ἸΠΠΕΥΦΑΧΕ
 ΑΛΗΘΩC Ω ΠΑΡ
 ΧΑΓΓΕΛΟΣ ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ ΟΥ
 ΝΟΒ ΠΕ ΠΕΘΟΥ Ν̄
 10 ΤΑ ΠΝΟΥΤΕ ΤΑ
 ΑΦ ΝΑΚ ΠΑΡΑ
 ΤΑΓΓΕΛΙΚΗ ΤΗ
 Ρ̄C Ν̄ΑΣΩΜΑΤΟC
 ΕΤΖ̄Μ ΠΧΙCΕ Ν̄
 15 ἸΠΠΗΥΕ Ω ΠΑΡ
 ΧΑΓΓΕΛΟC Ν̄ΤΑΥ
 ΜΟΥΤΕ ΕΡΟΚ ΧΙΝ
 ΝΦΟΡ̄Π̄ ΕΠΕΙΡΑΝ
 ΖΙΤ̄Μ ΠΝΟΥΤΕ
 20 ΧΕ ΓΑΒΡΙΗΛ ΤΑ
 Ρ̄Κ̄Ω ΕΚΔΙΑ
 ΚΟΝΕΪ ΕΠΕΧΠΟ
 ἸΠΠΝΟΥΤΕ ΠΛΟ

1-5 Ps cii, 20 (Budge) | 5 ἸΠΠΕΥΦΑΧΕ lege ἸΠΠΕΦΦΑΧΕ

p. 4, col. ii

αϣ̄ϣ̄ τϣᾱρ̄ξ̄ ἡ̄νο̄υα
 νο̄υωτ̄ ῥ̄ἡ̄ τῆ̄ν̄τ
 νο̄υτε̄ ῥ̄ἡ̄ ο̄ῡφ̄υ
 ϣ̄ιϣ̄ ἡ̄νο̄υωτ̄ ἡ̄
 5 ατ̄π̄ω̄ρ̄χ̄ ἡ̄ατ̄
 ψ̄ιβε̄ ἡ̄ατο̄υε̄
 ε̄βοᾱ ἡ̄νε̄υε̄ρη̄υ
 αμο̄υ τ̄ενο̄υ ὦ̄
 ἡ̄ν̄στ̄ω̄ρ̄ῑο̄ς πα
 10 τ̄νο̄υτε̄ νᾱμε̄
 ᾱγ̄ω πατ̄τᾱπρο
 ἡ̄ψ̄ο̄υτο̄μ̄ς ἡ̄τ̄
 ϣ̄ι ἡ̄ψ̄ιπε̄ ᾱγ̄
 ω ἡ̄τ̄ᾱς̄χ̄ῡμο̄νη̄
 15 αμο̄υ τ̄ενο̄υ ἡ̄τ̄
 νᾱγ̄ ε̄π̄ρ̄ρο̄ πε̄
 χ̄ς̄ π̄ιο̄υα π̄ιο̄υ
 α πε̄ ε̄φο̄ ἡ̄νο̄υ
 τε̄ ρ̄ι ρ̄ω̄με̄ ε̄
 20 ρ̄ε̄ ἡ̄ρ̄ρω̄ο̄υ ἡ̄ἡ̄
 ἡ̄ν̄στ̄ρᾱτε̄ῡμᾱ
 ἡ̄η̄υ ε̄ῡπρο̄σκ̄υ
 ἡ̄η̄ νᾱϣ̄ ᾱγ̄ω ε̄
 ρ̄ε̄ το̄ϊ̄κο̄ῡμε̄νη̄
 25 τ̄η̄ρ̄ς̄ χ̄ι ε̄βοᾱ ῥ̄ἡ̄

2 νο̄υωτ̄ prius scriptum ε̄νη̄ωτ̄ | ῥ̄ἡ̄ lege ἡ̄ἡ̄ cf boheir ἡ̄ε̄μ̄ in St. Bas. Anaph.
 (ed Labib p 407) αϣ̄ᾱιϣ̄ νο̄υᾱι ἡ̄ε̄μ̄ τε̄ρ̄μ̄ε̄-θ̄νο̄ῡτ̄ (Vaschalde)

p. 5, col. i

Π̄Ϟ̄Ϣ̄Ω̄Μ̄Ᾱ Μ̄Ν̄
 Π̄Ϟ̄Ϣ̄Ν̄Ο̄Ϟ̄ Ε̄ῩΩ̄Ϟ̄
 Ε̄Β̄Ο̄Λ̄ Ḳ̄Ν̄ Τ̄Ε̄Φ̄Ω̄
 Ν̄Η̄ Μ̄Π̄Μ̄ᾹΚ̄ᾹΡ̄Ῑ
 5 Ο̄Ϣ̄ Ε̄Τ̄Μ̄Μ̄ᾹῩ
 Χ̄Ε̄ ᾹΡ̄Ῑ Π̄ᾹΜ̄Ε̄Ε̄Ῡ
 Ε̄ Π̄Χ̄Ϣ̄ Ε̄Κ̄Ω̄ᾹΝ̄
 Ε̄Ῑ Ḳ̄Ν̄ Τ̄Κ̄Μ̄Ν̄Τ̄
 Ε̄Ρ̄Ο̄ Ν̄Τ̄Ο̄Κ̄ Δ̄Ε̄
 10 Ω̄ Π̄ᾹΝ̄Ζ̄Ο̄Ϣ̄ῙΟ̄Ϣ̄
 ᾹΚ̄Ω̄Ω̄Ω̄Ν̄Ε̄ Μ̄
 Π̄Ε̄Κ̄Ε̄Ο̄Ο̄Ῡ ᾹῩΩ̄
 Ε̄Κ̄Ν̄ᾹΜ̄Ο̄Ῡ Ḳ̄Ν̄
 Τ̄Κ̄Ζ̄Ο̄Ρ̄ῙϢ̄†̄Ᾱ
 15 Ε̄Τ̄Β̄Ε̄ Τ̄Κ̄Μ̄Ν̄Τ̄
 Ρ̄Ϟ̄Χ̄ῙΟ̄ῩᾹ Μ̄Ν̄
 Π̄Ε̄Κ̄Λ̄Λ̄Ϣ̄ Ε̄Τ̄
 Μ̄Ε̄Ζ̄ Μ̄Μ̄ᾹΤ̄Ο̄Ῡ
 ᾹΛ̄Λ̄Ᾱ Π̄ᾹΡ̄Ᾱ Κ̄Ε̄
 20 Κ̄Ο̄ῩῙ ᾹΝ̄Β̄Ω̄Κ̄
 ᾹΝ̄Ρ̄Π̄Ω̄Β̄Ω̄ Μ̄
 Π̄Ε̄Κ̄Τ̄ᾹῙΟ̄ Μ̄Ν̄
 Π̄Ε̄Κ̄Ε̄Ο̄Ο̄Ῡ Ω̄
 Π̄Π̄Ν̄Ο̄Ϣ̄ Ν̄ᾹΡ̄Χ̄ᾹΓ̄

6-8 Luc xxiii, 42 ubi tamen Horner pro Π̄Χ̄Ϣ̄ habet ἰϢ̄ sed cf Vulg *memento mei* DOMINE etc | Π̄ ᾹΚ̄Ω̄Ω̄Ω̄Ν̄Ε̄ lege ᾹΚ̄Π̄Ω̄Ω̄Ν̄Ε̄ vel ᾹΚ̄Ω̄Π̄Ω̄Ω̄Ν̄Ε̄ (cf Zoëga p 651 n 66 et Stern § 97)

p. 5, col. ii

Ē

ΓΕΛΟΣ ΓΑΒΡΙΗΛ
 ΑΛΛΑ ΜΑ ΝΑΝ ΝΟΥ
 ΣΥΝΓΝΩΜΗ ΧΕ
 ΤΙΒΟΧΒ̄ ΕΜΑΤΕ
 5 ἘΝ ΝΑΠΡΑΞΙΣ ΛΥ
 Ω Μ̄Ν ΩΒΟΜ [Ν]
 ΤΑΤΑΠΡΟ ΝΑΣ[Θ][Ε]
 ΝΗΣ ΕΧΩ Μ̄ΠΕΚ[Ε]
 ΟΟΥ ΠΑΪ ΝΤΑ ΠΝ[ΟΥ]
 10 ΤΕ ΤΑΛΩ ΝΑΚ [Ω]
 ΓΑΒΡΙΗΛ ΠΑΡΧΑ[Γ]
 ΓΕΛΟΣ Μ̄ΠΡΑΩ[Ε]
 ΑΩ ΝΛΑΣ Ν̄ΣΑΡΞ
 Η ΤΑΠΡΟ ΝΡΩ
 15 ΝΡΩΜΕ ΠΕΤΝΑΩ
 ΧΩ Μ̄ΠΕΚΤΑΙΟ
 Ω ΠΛΙΤΟΥΡΓΟΣ Ε
 ΤΟΥΛΑΒ ΝΤΕ ΠΝΟ
 ΝΤΕ ΠΝΟΒ̄ ΝΡΡΟ Ω
 20 ΠΑΖΟ ΕΤΦΟΥΕ
 ΡΑΩΕ ΕΒΟΛ Ω
 ΓΑΒΡΙΗΛ ΠΩΙΩ[ΜΝΟΥ]
 ΩΕ ΝΤΑΓΓΕΛΙΚ[Η]

13 ζ prius scriptum x | 14 ἦρω a scriba (?) deletum | 18 ἦτε πνο a scriba (?)
 deletum | 20 παζο lege παπζο

p. 6, col. i

ξ

Ω ΠΑΙΔΑΚΟΝΙΤΗΣ
 ΝΑΜΕ ΕΤΔΙΑΚΟ
 ΝΕΪ ΕΠΕΧΠΟ Ἰ
 Π̄Ϟ̄Χ̄Ϛ Ω ΠΕΖΡΗ
 5 ΤΩΡ ἸΤΑΛΙΘΙΑ
 ΠΚΥΡΙΞ ἸΤΜΝΤ
 ΕΡΟ ἸἸΠΗΥΕ
 [†]ΟΥΩΩ ΕΝΑΥ Ε
 ΡΟΚ Ω ΠΑΡΧΑΓ
 10 ΓΕΛΟΣ ΕΤΟΥΑΛΒ
 ΓΑΒΡΙΗΛ ΕΚΩΑ
 ΧΕ ἸἸΝ ΤΠΑΡΘΕ
 ΝΟΣ Ω ΠΑΠΟΥ
 ΜΟΣ ἸΤΑΠΟΥ
 15 ΜΙΑ ἸΠΠΟΥΤΕ
 ΠΠΑΝΤΩΚΡΑΤΩΡ
 ΓΝΙΤἸἸΝΤΡΩΜΕ
 ΤΙΟΥΩΩ ΕΘΕ
 ΩΡΕΪ ἸΜΟΚ
 20 ΕΚΩΑΧΕ ἸἸΝ ΤΡ̄
 ΡΩ ἸΝΕΖΙΟΟΜΕ
 †ΟΥΩΩ ΕΝΑΥ Ε

p. 6, col. ii

ΠΕΚΖΟ ΕΤΨΟΥΕ
 ΡΑΨΕ ΕΒΟΛ ΕΚ
 ΨΑΧΕ Μ̄Ν ΤΕ
 ΤΣΟΤ̄Π̄ ΠΑΡΑ ΤΠΕ
 5 Μ̄Ν ΠΚΑΖ ΕΚΩΨ
 ΕΒΟΛ ΕΡΟΣ ΧΕ ΧΑΪ
 ΡΕ Τ̄ΝΤΑΣΔ̄Ν
 ΖΜΟΤ ΠΧ̄Σ Ν̄Μ
 ΜΕ Ω ΠΕΣΤΡΑ
 10 ΤΟΠΕΤΑΡΧΟΣ
 ΜΠ̄Ρ̄ΡΟ Ν̄Ν̄Ρ̄Ω
 ΟΥ Μ̄Ν ΨΔΟΜ
 Μ̄ΠΑΛΑΣ Ν̄ΖΗ
 ΚΕ ΕΧΩ Μ̄ΠΕΚ
 15 ΕΟΟΥ ΑΛΛΑ
 †ΝΑΧΟΟΣ ΕΜΑ
 ΤΕ ΧΕ ςΣΜΑ
 ΜΑΑΤ Ν̄ΔΙ ΠΝΟΥ
 ΤΕ ΠΝΑΗΤ Π̄Ν
 20 ΤΑϒΧΟΟΣ Ζ̄Ν
 Τ̄ΨΤΑΠΡΟ Ν̄
 ΝΟΥΤΕ ΧΕ ΠΜΑ
 ΕΤΕΡΕ ΣΝΑΥ

6-9 Luc i, 28 (Horner) | 9 ΣΤΡΑΤΟΠΕΤΑΡΧΟΣ = στρατοπεδάρχης | 22 sqq cf
 Mat xviii, 20 (Horner) ΠΜΑ ΓΑΡ ΕΤΕΡΕ ΣΝΑΥ Η ΨΟΪ̄ΝΤ ΣΟΟΥΖ ΕΡΟϒ ΕΠΑΡΑΝ
 etc

p. 7, col. i

21 ΦΟΜΝΤ Ν̄
 ΖΗΤ̄Ϛ Ζ̄Μ ΠΑΡΑΝ
 †ΨΟΟΠ Ν̄ΜΜΑΛΥ
 Ζ̄Ν ΤΕΥΜΗΗΤΕ
 5 ΕΨΧΕ ΠΝΟΥΤΕ
 ΨΟΟΠ Μ̄Ν ΣΝΑΥ
 Η̄ ΦΟΜ̄ΝΤ Η̄
 ΝΙΜ ΠΕΤΝΑΨ
 ΧΙΗΠΕ ἸΠΕϚ
 10 ΡΑΨΕ ἸΠΟΟΥ
 Μ̄Ν ΠΕϚΕΙΩΤ
 Ν̄ΑΓΑ-Θ-ΟΣ Μ̄Ν
 ΠΕΠ̄ΝΑ ΕΤΟΥΑ
 ΛΒ ΕΥΝΑΥ Ε
 15 ΠΕΙΝΟϚ ἸΜΗ
 ΗΨΕ Ν̄ΑΚΡΟΑ
 ΤΗΣ ΕΥΣΨΟΥϚ
 ΕΖΟΥΝ ΕΥ†ΕΟ
 ΟΥ ἸΠ̄ϚΝΟϚ
 20 Ν̄ΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΑΛΒ ΓΑΒ
 ΡΙΗΛ ΠΑΡΧΑΓ
 ΓΕΛΟΣ ἸΠΡΑΨΕ

1 21 lege ἦ | 7 lege ἦ ΦΟΜ̄ΝΤ ΕΙΕ

p. 7, col. ii

Z̄

ANON ZΩΩN MA
 P̄NCAZΩΩN E
 BOA N̄XIN̄OŃC
 NIM M̄N KATA
 5 ΛΑΛΙΑ NIM M̄N
 ΧΙΟΥΑ NIM M̄N
 ΜΟCΤΕ NIM M̄N
 ΔΟΛ NIM M̄N
 ΖΩΒ NIM M̄
 10 ΠΟΝΥΡΟΝ ΝΑΪ
 ΕΤΕ ΝΕΤΕΪΡΕ M̄
 ΜΟΟΥ ΦΟΟΠ ΖΑ
 ΠCΑΖΟΥ ΚΑΪΓΑΡ
 ΡΩΜΕ NIM ΕΤ
 15 ΧΙΔΟΛ ΕCΤ̄N
 ΤΩΝ ΕΠΔΙΑΒΟ
 ΛΟC ΠΑΪ ΕΤΕ M̄
 Π̄CΑΖΕΡΑΤ̄C
 Ζ̄N T̄ME ΕΝΕΖ
 20 N̄ΓCΩT̄M ΛΑΝ
 ΕΠΕΤCΗΖ ΧΕ
 ΠΧ̄C ΝΑΤΑΚΟ

22 of Ps v, 7 (Budge) ΚΝΑΤΑΚΕ ΟΥΟΝ NIM etc

p. 8, col. i

ἡ
 ἸΟΥΘΟΝ ΝΙΜ ΕΤΧΩ
 ἸΠΒΟΛ ΑΥΩ ΟΝ ΧΕ
 ῤῤΧΙΒΟΛ ΝΙΜ ΖΕΝ
 ΕΒΟΛ ΑΝ ΝΕ ῤῤ ΤΜΕ
 5 ΑΛΛΑ ΖΕΝΕΒΟΛ ΝΕ ῤῤ
 ΠΣΑΤΑΝΑΣ ΕΤΒΕ
 ΠΑΪ ΠΕΤΝΑΧΙΒΟΛ
 ἡ ΝΕΦΩῤῤ ἸΝΟΥΧ
 Εῤῤ ΖΕΝΣΚΕΥΕ Ἰ
 10 ΤΕ ΠΙΚΟΣΜΟΣ
 ΦΑΦΩΚ ἸῤΚΑ
 ΑΥ ΕΦῤῤΤΩΝ Ε
 ἸΟΥΔΑΣ ΠΕΣΚΑῤῤ
 ΩΤΗΣ ΠΕΝΤΑΦ
 15 ΠΑΡΑΛΙΔΟΥ Ἰ
 Πῤῤῤ ΕΤΒΕ ΧΡΗ
 ΜΑ ΜΠΕΚΣΩῤῤ
 ΕΠΕΤΣΗ ΖΕ
 ΦΣΟΥῤῤ Ἰῤ
 20 ΠΕΤΝΑΧΕ ΠΡΑΝ
 ἸΠῤῤ Εῤῤ ΟΥ
 ΖΩΒ ΕΦΦΟΥΕΙΤ
 †ΟΥΩΦ ΜΕΝ ΕΦΑ
 ΧΕ ἸΜΜΗῤῤ
 25 ΕΠΖΗΥ ἸΝΕῤῤ
 †ΥΧΗ ΑΛΛΑ ΑΦ

13 ΕΣΚΑῤῤΩΤΗΣ prius scriptum ΕΣΚΑΛῤῤΩΤΗΣ | 19 ΦΣΟΥῤῤ sic pro ΦΣΖΟΥῤῤ
 | 20 ΠΕΤΝΑΧΕ cf Deut v, 11 (Ciasca) ἸΝΕΚΧΙ ΠΡΑΝ ἸΠΧΟΕΙΣ ΠΕΚΝΟΥΤΕ Εῤῤ
 ΝΟΥΖΩΒ ΕΦΦΟΥΕΙΤ et lege ΠΕΤΝΑΧΙ

ρ. 8, col. ii

ΤΙΖΤΟΡ ΕΡΟΪ Ν̄ΔΙ
 ΠΕΝΟC Ν̄ΠΑΡΧΑΓ
 ΓΕΛΟC ΓΑΒΡΙΗΛ
 ΠΑΪ ΕΤ̄Ν̄Ρ̄ΦΑ ΝΑϞ
 5 Ν̄ΠΟΟΥ ΝΑΓΓΕΛΟC
 ΓΑΡ ΤΗΡΟΥ Ν̄ΤΑ ΠΝΟΥ
 ΤΕ ΧΟΟΥCΟΥ Ζ̄Ν̄
 ΤΠΑΛΛΑΪΑ ΔΙΑΘΚΟ
 ΝΕΙ ΕΖΕΝΡΩΜΕ
 10 ΕΦΑΥΜΟΥ Ν̄ΤΟΚ
 ΔΕ ΖΩΦΚ Ω ΠΑΡ
 ΧΑΓΓΕΛΟC ΕΤΟΥ
 ΛΑΒ Ν̄ΤΑ ΠΕΙΩΤ
 Τ̄ΝΝΟΟΥΚ Ζ̄Ν̄ ΤΓΕ
 15 ΝΗ ΔΙΑΘΥΚΗ ΦΑ
 ΤΠΑΡΘΕΝΟC Ε
 ΤΟΥΛΑΒ ΜΑΡΙΑ
 ΕΚΥΡΙΖCΕ ΝΑC Ν̄
 ΠΕΧΠΟ ΚΑΤΑ CΑΡ̄Ξ̄
 20 Ν̄ΠΕϞΜΟΝΟΓΕΝΗC
 Ν̄ΦΗΡΕ Ω ΠΑΡ
 ΧΑΓΓΕΛΟC Ν̄ΦΟΥ
 ΤΑΙΟϞ ΓΑΒΡΙΗΛ
 Ω ΠΚΥΡῙΞ̄ Ν̄ΡΜ̄Ν̄
 25 ΖΗΤ Ω ΠΒΑΛ ΖΗΤ
 ΕΤΟΥΛΑΒ ΕΤΕΡΕ

2 ΕΝΟC = *ainos* | 8-9 ΔΙΑΘΚΟΝΕΙ lege ΔΙΑΘΗΚΗ ΕΔΙΑΚΟΝΕΙ | 14 ΓΕΝΗ = *καινή*

p. 9, col. i

Ἰϫϫϫϫϫ ΟΥΤϫϫ
 ἸϫϫϫϫϫΟΥϫϫ
 Ὡ ΠΕΚΟΤΗΣ
 ΠΟΤΗΣ ΕΤΣΟΒ
 5 ΤΕ ΛΥΩ ΕΤΖΥ
 ΛΥΜΑΖΕ ἸΠΗἸ
 ἸΠΕΝΤΑϫϫἸ
 ΣΕΝΤΕ ἸΤΟΙΚΟΥ
 ΜΕΝΗ ΤΗϫϫ
 10 Α ΠΝΟΥΤΕ ΔΩ
 ὩΤ ΕΒΟΛ ἸἸ
 ΠΣΩἸἸΤ ΤΗϫϫ
 ἸΠἸϫϫΕ ΕΠΕΤ
 ἸἸἸἸἸἸ ἸΜΑ
 15 ΡΙΑ ἸἸ ΠΓΕΝΟC
 ΤΗϫϫ ἸἸΝΕΖΙΟ
 ΟΜΕ ΛϫἸἸΖΝΑϫ
 ΕΟΥΩΖ ἸΖΗἸἸ
 ἸἸ ΟΥΟΙΚΟΝΟΜἸ
 20 Α ΦΑΝἸἸἸἸ
 ΤΕ ἸΠΕΝΓΕΝΟC
 ΛϫΔΩὩΤ ΕΒΟΛ
 ἸἸ ΤΑΓΓΕΛἸΚΗ
 ΤΗϫϫ ἸἸἸΑΓΓΕ
 25 ΛΟC ἸΠἸϫϫΕ Ε
 ΠΕΤἸἸἸἸἸἸ
 ΕΡΟΚ ἸἸ ΤΟἸΚΟ

1 ΟΥΤϫϫ lege ΟΥἸἸ | 3 ΕΚΟΤΗΣΠΟΤΗΣ = οἰκοδεσπότης | 5 ΖΥΛΥΜΑΖΕ = ἐτοιμάζεν | 12 ΣΩἸἸἸΤ lege ΣΩἸἸἸ | 16 ΤΗϫϫ lege ΤΗἸἸ

Ⲫ

p. 9, col. ii

NOMIA ἸΠΕΚΡΑΝ
 ΕΤΟΥΑΒ ΕΤΒΕ ΠΑΪ
 ΛϞΤἸΝΝΟΟΥΚ ΦΑ ΤἸ
 ΜΑΥ ἸΠΑΡΘΕΝΟC
 5 ΕΤΡΕΚΤΙϞἸΝΝΟΥϞΕ
 ΝΑC ΛΥΧΟΟΥ ἸΠΑ
 CΩΜΑΤΟC ΦΑ ΘΑ
 ΓΙΑ ἸΠΙCΤΗ ΛϞ
 ΧΟΟΥ ἸΠϞΛΙϞἸ
 10 ΝΟΥϞΕ ἸΠΩἸἶ
 ΦΑ ΤΡΡΩ ἸΠΓΕΝΟC
 ἸΝΕΖΙΟΟΜΕ ΛΥ
 ΧΟΟΥ ἸΓΑΒΡΙΗΛ Ε
 ΡΕ ΤΕΚΛΟΟΛΕ ἸΠΩ
 15 Ἰἶ ΛΗΥ ΕΡΟϞ ΕΡΕ
 ΠΩἸἶ ἸΝΟΥΟΝ ΝΙΜ
 ἸΖΗΤἸC ΕΤἸἶΟΥΩΩ
 ἶἸ ἸCΚΑΛΑΖΗ ἸϞἸC
 ἸΕΒΟΤ ΤΕΤCΟἸἸ
 20 ΠΑΡΑ ΤΠΕ ἸἸ ΠΚΑΖ
 ΛΥΩ ἸΤΕΡΕ ΠΑΓΕΛΟC ΟΥ
 ΩἸἶ ΝΑC ΕΒΟΛ ΠΕ
 ΧΑϞ ΝΑC ΧΕ ΧΑΙΡΕ ΤἸ
 ΤΑCἸἶΖΜΟΤ ΠΧC
 25 ἸἸΜΜΕ ΕΙCἶΖΗΗΤΕ
 ἸἸΡΑἸἶ ἸΤΕΧΠΟ

6 fortasse legendum ΛϞΧΟΟΥ | 12 fortasse legendum ΛϞΧΟΟΥ | 19 ΤΕΤCΟἸἸ
 prius script ΤΑΤCΟἸἸ | 21 ΑΓΕΛΟC = ἄγγελος | 23 seqq Luc i, 28 b, 31 (Horner) | 25-
 26 Horner ΛΥΩ ΕΙCἶΖΗΗΤΕ ΤΕΝΑΩ etc

p. 10, col. ii

ΗΨΕ ΕΤΣΩΟΥΖ
 ΕΖΟΥΝ Ζ̄Μ ΠΕΚ
 ΡΑΝ ΕΤΟΥΑΑΒ
 ΚΑΪΓΑΡ ΕΙΣ ΠΕΚ
 5 Χ̄Σ ΖΑΖΤΗΝ Μ̄
 ΠΟΥ ΑΥΩ ΠΕΝ
 ΧΟΕΙΣ ΤΗΡ̄Ν Μ̄Ν
 ΝΕΦΑΓΓΕΛΟΣ ΤΗ
 ΡΟΥ ΕΤΟΥΑΑΒ Μ̄Ν
 10 Τ̄ΦΜΑΛΥ Μ̄ΠΑΡΘΕ
 ΝΟΣ ΕΥΡ̄ΦΑ ΝΑΚ
 ΑΥΩ ΤΑΓΓΕΛΙΚΗ
 ΤΗΡ̄Σ Ν̄ΑΣΩΜΑ
 ΤΟΣ ΕΥΡΑΨΕ Ν̄Μ
 15 ΝΑΚ Ζ̄Μ ΠΕΖΟΥ
 Μ̄ΠΟΥΩΝ̄Ζ ΕΒΟΛ
 Μ̄ΠΕΚΡΑΝ ΕΤΟΥ
 ΑΑΒ Ω̄ ΓΑΒΡΙ
 ΗΛ ΠΣΟΛ̄Σ̄ Ν̄
 20 ΤΑΓΓΕΛΙΚΗ ΑΥ
 Ω ΠΨΟΥΨΟΥ Ν̄
 Ν̄ΤΑΓΜΑ Ν̄Μ
 ΠΗΥΕ ΟΥΝΟΒ
 ΤΕ Τ̄ΜΗ Ν̄ΤΑ
 25 ΠΝΟΥΤΕ ΤΑΑΣ ΝΑΚ

23 ΟΥΝΟΒ ΤΕ Τ̄ΜΗ lege ΟΥΝΟΒ ΤΕ Τ̄ΜΗ

p. 11, col. i

2̄N TP̄E M̄N PKAZ
 2̄N TP̄E M̄N AY
 MOYTE EP̄OK XE
 ΦAIΦ̄M̄NOYCE
 5 N̄N̄IĀIΩN N̄
 POYOEIN ZIΧ̄M̄
 PKAZ ΔE AYMOY
 TE EP̄OK XE ΠAΓ
 ΓEΛOC N̄ΠPAΦE
 10 ETBE TNOB̄ N̄
 OIKONOM̄IA N̄
 ΦΠHP̄E N̄TAΥ
 TANZOYTK̄ N̄
 MOC Ω̄ ΓAB
 15 P̄HΛ ΠΔIAKO
 NITHC ETO N̄
 ZOY NAME KAĪ
 ΓAP N̄TEPE N̄
 TAΓΔAIKOC TΩ
 20 OYH̄ EΧ̄N̄ ΔANĪ
 HA ΠEΠPOΦH
 THC AYNOYXE
 N̄MOY EP̄CHT
 EP̄ΦH N̄M̄
 25 MOYI AΦ̄Θ̄AĪ

18 TAΓΔAIKOC = τακτικός | 23 EP̄CHT lege EP̄CHT

ⲓⲁ

p. 11, col. ii

ΒΕ ΕΜΑΤΕ ΕΤΒΕ
 ΠΕΖΚΟ Μ̄Ν ΠΙΒΕ
 ΠΑΡΧΑΓΓΕΛΟΣ ΔΕ
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 5 ΗΛ ΑϞϞ̄ΝΖΤΗϞ
 ΖΑΡΟϞ ΖΙΤ̄̄Ν ΤΚΕ
 ΛΕΥΣΙϞ Μ̄Π̄Ϟ̄Χ̄Ϟ
 ΑϞΑΜΑΖΤΕ Μ̄
 ΠϞϞ Ν̄ΤΑΠΕ Ν̄
 10 ΑΥΑΚΟΥΜ Μ̄Ν ΠΑ
 ΡΙϞΤΩΝ ΕΤ̄̄Ν
 ΤΟΟΤϞ ΑϞΑϞϞ̄Ϟ̄
 Ζ̄̄Ν ΘΟΡΜΗ Μ̄ΠΕ
 Π̄ΝΑ ΧΙΝ ΔΙΟΥ
 15 ΔΑΙΑ ΨΑ ΤΒΑΒΥ
 ΛΩΝ Ν̄ΖΜΕΤΟ
 ΣΕ Μ̄ΜΟΝΗ ΑϞ
 ΧΙΤ̄̄Ϟ Ν̄ΤΕΥΝΟΥ
 ΕΠΩΗΙ Ν̄ΝΙΜΟΥΙ
 20 ΑϞ† Μ̄ΠΑΡΙϞΤΟΝ
 Ν̄ΔΑΝΙΗΛ ΑϞΟΥ
 ΩΜ ΑϞΣΜΟΥ Ε
 ΠΝΟΥΤΕ ΕϞΧΩ
 Μ̄ΜΟΣ ΧΕ ΑΚ̄̄

10 ΑΥΑΚΟΥΜ sic pro ΑΒΑΚΟΥΜ, lege ΑΒΒΑΚΟΥΜ | ΑΡΙϞΤΩΝ = ἄριστον |
 16-17 ΖΜΕΤΟΣΕ lege ΖΜΕΤΑΣΕ | ΖΙ ΔΑΝΙΗΛ prius script ΤΑΝΙΗΛ

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1̄B
 ΠΑΜΕΕΥΕ ΠΧ̄C
 Μ̄ΠΕΚΚΩ Ν̄CΩΚ
 Ν̄ΝΕΤΜΕ Μ̄ΜΟΚ
 Ν̄ΤΟQ ΟΝ ΠΕΝ
 5 ΤΑQΩΤΑΜ Ν̄
 ΤΑΠΡΟ Ν̄ΜΟΥΙ
 ΧΕ Ν̄ΝΕΥΕΝΩΧ
 ΛΕΙ ΝΑQ Ν̄CΑΩQ̄
 Ν̄ΖΟΟΥ ΕQ̄Ν̄ΠΕ
 10 CΗΤ Μ̄ΠΩΗΙ Ν̄
 Μ̄ΜΟΥΙ ΓΑΒΡΙ
 ΗΛ ΠΑΡΧΑΓΓΕ
 ΛΟΣ ΠΕΝΤΑQΟΥ
 ΩΝ̄Ζ̄ ΕΒΟΛ ΕΔΑ
 15 ΝΙΗΛ ΑQ̄ΤCΑ
 ΒΟQ ΕΘΟΡΑCΙC
 ΚΑΤΑ ΘΕ ΕΤ
 CΗΖ ΧΕ ΓΑΒΡΙ
 ΗΛ ΜΑΤCΑΒΕ
 20 ΠΑΙ ΕΘΟΡΑCΙC
 ΑΥΩ ΧΕ ΕΙC ΠΡΩ
 ΜΕ ΓΑΒΡΙΗΛ
 ΑQ̄ΕΙ ΩΑΡΟΙ ΑQ̄
 ΤΙΒΟΜ ΝΑΙ Ν̄
 25 ΘΕ Ν̄ΩΟΡ̄Π̄ ΑQ̄
 ΓΑΒΡΙΗΛ ΠΑΡ

4 Ν̄ΤΟQ prius script Ν̄ΤΑQ | 5 lege Ν̄Ν̄ΤΑΠΡΟ | 25 ΑQ̄ deletum

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ΧΑΓΓΕΛΟΣ ΠΕΝΤΑϞ
 ΩΝ̄Ζ̄ ΕΒΟΛ ΝΖΑ
 ΧΑΡΙΑΣ Ζ̄Μ Π̄Ρ̄ΠΕ
 ΑϞΚΙΡΥΖΕ ΝΑϞ Μ̄
 5 ΠΕΧΠΟ Ν̄ΙΩΖΑΝ
 ΝΗΣ ΑΥΩ Ν̄ΤΕΡ̄Ϟ
 Ρ̄ΑΠΙΣΤΟΣ ΑϞΑΠΟΦΑ
 ΝΕ ΕΧΩϞ Ν̄ΟΥΜ̄ΝΤ
 Μ̄ΠΟ ΓΑΒΡΙΗΛ
 10 ΟΝ ΠΕΝΤΑϞΟΥΩ
 Ν̄Ζ̄ ΕΒΟΛ Ν̄ΝΦΟΟΣ
 ΕϞΤΑΦΕΘΕΙΩ
 ΝΑΥ Μ̄ΠΝΟϞ Ν̄
 Φ̄Μ̄ΝΟΥϞΕ ΕΤΕ
 15 ΠΕΧΠΟ ΠΕ Μ̄ΠΝΟΥ
 ΤΕ ΠΛΟΓΟΣ ΕΒΟΛ
 Ζ̄Ν ΤΕΖ̄ΙΒΕ Μ̄ΜΕ
 Ν̄ΑΤΧΒ̄ΙΝ ΤΕΘΕ
 ΟΤΟΚΟΣ ΜΑΡ̄ΙΑ
 20 ΓΑΒΡΙΗΛ ΠΑΡΧΑΓ
 ΓΕΛΟΣ ΠΕΝΤΑϞΕΪ
 ΝΕ ΕΒΟΛ Ν̄Ν̄Ζ̄ΒΡΑΪ
 ΟΣ Ν̄Τ̄ΚΧΜΑΛΟCΙ
 Α ΑϞΝΟΖ̄Μ̄ Μ̄ΠΛΑ
 25 ΟC Ζ̄Μ̄ ΠΚΑΖ̄ Ν̄
 ΤΕΥΜ̄ΝΤΖΜΖΛΛ

2 ΩΝ̄Ζ̄ lege ΟΥΩΝ̄Ζ̄ | 17 Ζ̄ΙΒΕ sic pro Ζ̄ΙΑΙΒΕ | 23 ΚΧΜΑΛΟCΙΑ = αἰχμαλωσία |
 24 ΑϞΝΟΖ̄Μ̄ sic pro ΑϞΝΟΥΖ̄Μ̄ | 25 fortasse legendum ΕΒΟΛ Ζ̄Μ̄

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ΛΑΓΤΟΥΧΟΟΥ Ζ̄Ν
 ΤΕΡΙΜΟΣ ΛΑΓΕΙ
 ΡΕ Ν̄ΝΕΙΜΑΕΙΝ
 Ζ̄Ν ΤΔΙΧ Ν̄ΜΩ
 5 ΥΣΗΣ ΠΑΡΧΗ
 ΠΡΟΦΥΤΗΣ
 ΓΑΒΡΙΗΛ ΟΝ ΠΕ
 ΠΙΣΤΟΛΟΦΟΡΟΣ
 ΕΤΟ Ν̄ΖΟΤ Ζ̄Ν
 10 ΤΜΗΗΤΕ Ν̄ΤΑΓ
 ΓΕΛΙΚΗ Ν̄ΤΟQ
 ΟΝ ΠΕ ΠΡΑΙΩ̄Μ
 ΝΟΥQΕ Ζ̄Ν ΤΜΗ
 ΗΤΕ Ν̄ΝΑΓΓΕΛΟΣ
 15 ΓΑΒΡΙΗΛ ΟΝ ΠΕ
 ΠΜΙΤΑΤΩΡ Ν̄
 ΠΠΑΝΤΩΚΡΑ
 ΤΩΡ ΛΥΩ ΠΟΙ
 ΚΟΝΟΜΟΣ Ν̄
 20 ΤΜ̄ΝΤΕΡΟ Ν̄Ν̄
 ΠΗΥΕ Ω̄ ΓΑΒ
 ΡΙΗΛ ΠΡΑΙΩ̄Μ
 ΝΟΥQΕ ΕΤΟ Ν̄
 ΖΟΤ ΕΡΕ ΝΙΜ
 25 ΝΑΩΧΩ Ν̄ΠΕΚ
 ΝΟΒ̄ Ν̄ΕΟΟΥ

7 lege ΓΑΒΡΙΗΛ ΟΝ ΠΕ ΠΕΠΙΣΤΟΛΟΦΟΡΟΣ | 9 lege Ν̄Ν̄ΖΟΤ | 16 ΜΙΤΑΤΩΡ =
 μητάτωρ = metator | 23 lege Ν̄Ν̄ΖΟΤ

iŕ

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αϞ Ἰλας Ἰσαρ̄ξ̄ Ἰ
 ρωμε ἸταϞωπε
 ριχ̄μ̄ πκαρ̄ πετναϞ
 χω Ἰπεκνοδ̄ Ἰε
 5 οοϞ ᾠ παρχαγγε
 λος γαβρ̄ιηλ πεταρ̄
 ερατ̄Ϟ Ἰπ̄Ἰτο ε
 βολ ἸπποϞτε ἸοϞ
 οειϞ νιμ κατα
 10 θεε Ἰτακρ̄μ̄ντ
 ρε Ἰζαχαριας
 ρ̄μ̄ πρ̄πε χε ανοκ
 πε γαβρ̄ιηλ πεταρ̄
 ερατ̄Ϟ Ἰπ̄Ἰτο ε
 15 βολ ἸπποϞτε
 αϞ Ἰζητ̄ Ἰρωμε
 καν οϞσοφος πε
 παρα οϞον νιμ Ἰ
 ταϞωπε ριχ̄μ̄
 20 πκαρ̄ πετναϞ
 Ἰφανησθαι ναν
 Ἰπ̄κταῖο ᾠ παρ
 χαγγελος γαβρ̄ι
 ηλ παπρ̄ο ετϞοϞ
 25 εραϞε εβολ ρι οϞ

2 lege ἸταϞωπε | 12-15 Luc i, 19 (Horner) | 21 Ἰφανησθαι sic

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ἰᾶ

ΝΟϞ ΚΑΙ ΓΑΡ ᾿Μ̄Ν
 ΤΑΙΟ ΕϞϞΗϞ ᾿Μ̄Ν
 ΠΕΚΤΑΪΟ ΕΒΟΛ
 ΧΕ ΕΚΑΖΕΡΑΤ̄Κ
 5 ᾿Μ̄Π̄Μ̄ΤΟ ΕΒΟΛ
 ᾿Μ̄ΠΝΟΥΤΕ ᾿ΝΟΥ
 ΟΕΙϞ ΝΙΜ ΕΚ
 ΣΟΠ̄Σ̄Π̄ ᾿Μ̄ΜΟϞ
 ΕΧ̄Μ̄ ΠΓΕΝΟΣ ΤΗ
 10 ῤ̄Ϟ ᾿ΝΑΔΔΑΜ
 ΛΥϞ ᾿Μ̄ΠΝΑΥ Ε
 ΨΑΡΕ ᾿ΝΤΑΓΜΑ
 ΤΗΡΟΥ ᾿Ν̄ΝΑΓ
 ΓΕΛΟΣ ᾿Μ̄Ν ΝΕΪ
 15 ΧΕΙΡΟΥΒΕΙΝ ᾿Μ̄Ν
 ᾿ΝΣΕΡΑΦΕΙΝ ΠΑΖ
 ΤΟΥ ᾿Μ̄Π̄Μ̄ΤΟ Ε
 ΒΟΛ ᾿Μ̄ΠΝΟΥΤΕ
 ΕΥ† ᾿ΝΤΕΖΟΜΟ
 20 ΛΟΓΙΣΙΣ ᾿Μ̄Ν ΠΕ
 ΟΟΥ ᾿Μ̄Ν ΠΤΑΪΟ
 ᾿Μ̄Ν ΤΒΟΜ ᾿Μ̄
 ΠΝΟΥΤΕ Πῤ̄ΡΟ

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ΝΤΠΕ Μ̄Ν ΠΚΑΖ
 ΕΥΩΨ ΕΒΟΛ ΕΥ
 ΧΩ Μ̄ΜΟΣ Ν̄ΟΥ
 ΕΙΩ ΝΙΜ ΧΕ ΚΟΥ
 5 ΛΑΒ ΚΟΥΑΛΒ ΚΟΥ
 ΛΑΒ ΠΧ̄Σ ΣΑΒΑ
 ΩΘ Μ̄ΠΗΥΕ Μ̄Ν
 ΠΚΑΖ ΜΕΖ ΕΒΟΛ
 Ζ̄Μ ΠΕΚΟΟΥ
 10 ΨΑΡΕ ΠΝΟΒ̄ Ν̄
 ΑΡΧΗΣΤΡΑΤΙ
 ΓΟΣ ΠΡΑΙΨ̄Μ
 ΝΟΥΨΕ Μ̄ΠΩΝ̄Ζ
 ΓΑΒΡΙΗΛ Μ̄Ν ΠΝΟΒ̄
 15 Ν̄ΑΡΧΗΣΤΡΑ†
 ΓΟΣ ΜΙΧΑΗΛ
 ΠΑΡΧΩΝ Ν̄Μ
 ΠΗΥΕ ΨΑΥΠΑΖ
 ΤΟΥ Μ̄Π̄ΗΤΟ Ε
 20 ΒΟΛ Μ̄ΠΝΟΥΤΕ
 ΕΤΖΜΟΟΣ Ζ̄Ι
 Π̄Ψ-ΘΡΟΝΟΣ ΕΥ
 ΧΩ Μ̄ΜΟΣ

3 lege Ν̄ΟΥΟΕΙΩ | 4-9 Is vi, 3 | 9 lege ΠΕΚΕΟΟΥ

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ΧΕ ΠΧ̄Σ ΠΝΟΥ
 ΤΕ ΠΠΑΝΤΩΚΡΑ
 ΤΩΡ ΝΑ ἸΠΕΚ
 ΛΑΟΣ Ω̄Ν ΖΤΗΚ
 5 ΕΧ̄Μ ΠΕΚΕΪΝΕ
 Μ̄Ν ΤΕΚΖΙΚΩΝ
 ΣΩΤΕ ἸΠΖΩΒ
 ἸΝ̄Γ̄ΔΙΧ Ἰ
 Π̄ΡΧΙ ΚΑΤΟΙΓΟ
 10 ΡΙΑ ἸΤΕ ΠΧΑ
 ΧΕ ΕΖΟΥΝ ΕΡΟΥ
 ΧΕ ΟΜΟΤΕ Ἰ
 ΝΕΚΖ̄ΜΖΑΛ
 †ΔΟΜ ἸΝΕΙΡΩ
 15 ΜΕ ἸΤΑΚΤΑ
 Μ̄ΙΟΥ ΚΑΤΑ ·
 ΠΕΚΕΪΝΕ Μ̄Ν
 ΤΕΚΖΙΚΩΝ
 ΣΜΟΥ ΕΠΖΩΒ
 20 ἸΝΕΥΔΙΧ ΛΥ
 ΖΑΝΕ ἸΠΚΑΡ
 ΠΟΣ ἸΠΕΥΚΑΖ

8 ἸΝ̄Γ̄ΔΙΧ sic pro ἸΝΕΚΔΙΧ | 9 ΚΑΤΟΙΓΟΡΙΑ = κατηγορία | 10 ἸΤΕ sic pro ἸΤ̄Ἰ

ἰϛ

p. 15, col. ii

ΧΟΟΥ ΝΑΥ Ν†
 ΩΤΕ Μ̄Ν ΠΜΟΥΝ
 ΖΦΟΥ ἸΠΕΥΟ
 ΕΙΩ ΤΗΡ̄Ϛ ΑΝ̄Ι
 5 ΝΕ ΝΑΥ ΕΖΡΑΙ Ἰ
 ΠΜΟΥ ἸΠΙΕΡΟ
 ΚΑΤΑ ΠΕΚΟΥΩΨ
 ΚΩ ΝΑΥ ἸΝΕΥ
 ἸΝΤΦΑϚΤΕ
 10 ἸΠ̄ΡϚΙΩΠ Ν̄Μ
 ΜΑΥ ΕΤΒΕ ΝΕΥ
 ΑΝΟΜΙΑ ΧΕ
 ΚΣΟΟΥΝ ΧΕ Π̄Ι
 ΒΑΖΗΤ ἸΔΙΑΒΟ
 15 ΛΟΣ ΕΤΣΩΡ̄Μ
 ἸΠΕΥΖΗΤ Ἰ
 ΣΑΒΟΛ ἸΜΟΚ
 ΑΥΩ ἸΠΕΥΛΟ
 ΕΥΠΟΖ̄Τ ΕΧ̄Μ
 20 ΠΕΥΖΟ ΕΥΠΑ
 ΡΑΚΑΛΕἰ ἸΜΟϚ
 ἸΠΕΖΟΥ Μ̄Ν
 ΤΕΥΨΗ ΦΑΝ

1 Ἰ†ΩΤΕ sic pro ἸΤΕΙΩΤΕ | 8 lege ΚΩ ΝΑΥ ΕΒΟΛ | 14 ΒΑΖΗΤ sic pro ΟΥΑΖΗΤ,
 lege ΟΥΑΖΙΖΗΤ cf infra p Ἰ col i ll 15-16 | 19 ΕΥΠΟΖ̄Τ sic pro ΕΥΠΑΖ̄Τ vel ΕΥ-
 ΠΑΖΤΟΥ

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ἰς
 Ἰϣκω εβολ ἡπῆ
 εἰνε ἡν τϩικων
 ἡτε ἡϩἡἡτϩα
 νεϩτηϩ ταϩοοϩ
 5 τηροϩ ϩιἡἡ νεϩ
 σοπῑπ ἄλλα †
 παρακαλει ἡ
 μοκ ὦ παρχαγ
 γελοσ ετοϩααβ
 10 κω νηϩ εβολ
 χε λιτολμα εϩ
 ϩωβ παρα παἡ
 πϩα λϩω παρα
 ναμετρον ε
 15 τραϩαχε επεκ
 ταἰο λϩω ἡπε
 ταπολογια ἡπα
 λασ ετῑοχῑ
 εϩκαταλαβανε
 20 ἡοϩκοϩι ἡμε
 λος ϩἡ πεκταἰο
 ϩρωϩε ἡῑι πνοῑ
 ἡῑρο ἡμε ιϩ

3 ἡϩἡἡτϩανεϩτηϩ sic pro νεϩἡἡτϩανεϩτηϩ | 10 νηϩ lege νηι pro ναι |
 14 να fortasse legendum πα | 20 μελοσ fortasse sic pro μέρος | 22 ϩρωϩε sic pro
 ϩρωϩε

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ΠΕΧ̄Σ ΕΤΑΪΟΚ
 ΚΑΤΑ ΠΕΚ̄ΜΨΑ
 †ΝΑΚΤΟΪ Ν̄ΤΑΧΩ
 ΕΡΩΤ̄Ν Ν̄ΖΕΝΚΟΥΪ
 5 Ζ̄Ν Ν̄ΒΟΜ Μ̄Ν ΝΕ
 ΨΠΗΡΕ Μ̄ΠΝΟΒ
 Ν̄ΑΡΧΑΓΓΕΛΟΣ ΓΑΒ
 ΡΗΛ ΝΑΪ Ν̄ΤΑΥ
 ΨΩΠΕ Ζ̄Μ ΠΜΑΡ
 10 ΤΙΡΙΟΝ ΕΤΟΥΑ
 ΛΒ ΠΑΪ ΕΤ̄Ν̄ΣΩ
 ΟΥΖ ΕΡΟϞ ΕΥΕΟ
 ΟΥ Μ̄ΠΝΟΥΤΕ
 Μ̄Ν Π̄ϞΝΟΒ Ν̄ΑΡ
 15 ΧΑΓΓΕΛΟΣ ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ
 ΠΑΪ ΕΤ̄Ν̄Ρ̄ΨΑ
 ΝΑϞ Μ̄ΠΟΟΥ
 Ν̄ΕῩΝ ΟΥΡΩΜΕ
 20 ΔΕ Ν̄Ρ̄ΜΑΟ
 Ζ̄Ν †ΠΟΛΙΣ Ε Π̄Ϟ
 ΡΑΝ ΠΕ ΦΙΛΙΠ
 ΠΟΣ ΠΑΪ ΔΕ ΝΕ

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ΟΥΡ̄Μ̄ΜΑΟ ΕΜΑ
 ΤΕ ΠΕ Ζ̄Μ ΠΝΟΥΒ
 Μ̄Ν ΠΖΑΤ Μ̄Ν Ḇ
 Τ̄ΒΝΟΟΥΕ ΑΥΩ
 5 ΚΑΤΑ ΘΕ ΕΤΟΥ
 ΧΩ ḆΜΟΣ ΕΤ
 ΒΗΗΤ̄Ḇ ΟῩΝ
 ΤΑΑḆ ΖΟΥΟ Ε
 ΤΑΙΟΥ ḆΔΙΤ̄Ι
 10 ΝΑΡΙΟΝ ḆΝΟΥΒ
 ΕΝΕ ΟΥΝΟḆ ΓΑΡ
 ΠΕ ḆΠΡΑΓΜΑ
 ΤΕΥΤΗΣ ΕḆΧΙ
 Τ̄Ι Ζ̄Ν ΖΑΖ Ḇ
 15 ΧΩΡΑ ΑΥΩ ΕΡΕ
 ΖΑΖ ḆΡΩΜΕ Ḇ
 ΖΩΒ ΖΑΡΟḆ Ζ̄Ν
 ΝΕΧΩΡΑ ḆΒΟΛ
 ΕΥΕΙΝΕ ΝΑḆ Ḇ
 20 ΟΥΝΟḆ ḆΠΡΑΓ
 ΜΑΤ̄ΙΑ Ζ̄Ν ΝΕ
 ΧΩΡΑ ΤΗΡΟΥ
 ΑΥΩ ΝΕΥΣΜΟΥ

7-8 ΟῩΝΤΑΑḆ sic pro ΟῩΝΤΑḆ sed videtur legendum ΝΕΥΝΤΑḆ | 9 in margine numerus Ḇ = 50 | 9-10 ḆΔΙΤ̄ΙΝΑΡΙΟΝ lege ḆΔΙΝΤΙΝΑΡΙΟΝ = *κεντηνάριον* (?) vel *κεντηνάριος*

iZ

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ΕΡΟQ ΕΜΑΤΕ ΕΤ
 ΒΕ Τ̄Q̄ΔΙΝ̄F̄ΖΩB
 ΕΤΝΑΝΟΥC ΠΑΪ
 ΛΕ ΝΕ ΟΥΑΓΑΠΗ
 5 ΤΟC ΠΕ ἸΜΑΪ ΖΗ
 ΚΕ ἸΑΓΑΘΟC
 ΑΥΩ ἸQ̄† ἸΖΕΝ
 ΝΟB ἸΑΓΑΠΗ Ἰ
 ΛΦΟΟΥ ἸἸΖΗΚΕ
 10 ἸἸ ἸΟΡΦΑΝΟC
 ΑΥΩ ΟΝ ἸQ̄†
 ἸΖΕΝΝΟB ἸΑ
 ΓΑΠΕ ΕΖΟΥΝ Ε
 ΠΤΟΠΟC ἸΠΑΡ
 15 ΧΑΓΓΕΛΟC ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ
 ΕΠΕΙΔΗ ἸQ̄ΟΥ
 ΗΗΖ ΖΙΤΟΥΩQ
 ἸΠΤΟΠΟC ἸΠΑΡ
 20 ΧΑΓΓΕΛΟC ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ
 ΝΕῩἸ ΟΥΡΩΜΕ
 ΛΕ ἸΖΗΚΕ ΟΥ
 ΗΗΖ ΖΙΤΟΥΩQ

8 ἸΛΦΟΟΥ sic pro ΕΝΛΦΦΟΥ | 17 ἸQ̄ΟΥΗΗΖ sic pro ΝΕQ̄ΟΥΗΗΖ et ita saepe |
 23-24 ΟΥΗΗΖ lege ΕQ̄ΟΥΗΗΖ

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ἰῆ

εἰ̄π̄ραν πε στε
 φανος παῖ δε
 νεϑφαατ ἡ
 τερε ἡπερο
 5 οϑ περοϑ
 φῖλιππος δε
 πρωμε ἡρῆ
 μαο νεϑχω
 ρηγεῖ ἡπρωμε
 10 ἡζηκε ἡτῆ
 χρῖα τηρ̄ς κα
 τα οϑαγαπε
 ἡτε πνοϑτε
 ζῖτῆ τϑῆτ
 15 αγαθος εἰ̄
 δε ἡϑοϑηηη
 ζῖτοϑωϑ κα
 τα θε ἡται
 ῶρ̄πχοος
 20 στεφανος
 δε πρωμε ἡ
 ζηκε νεϑνοῖ
 ἡςζαῖ καλωσ

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ΠΡ̄Μ̄ΜΑΟ ΔΕ
 ΝΕ ΟΥΑΦΕΛΛΙΣ
 ΠΕ ΝΕΦΝΟΙ ΑΝ
 Ν̄ΣΖΑΪ ΑΥΩ ΖΑΖ
 5 Ν̄ΣΟΠ ΝΕΨΑΖ
 ΤΡΕ ΣΤΕΦΑΝΟΣ
 ΠΡΩΜΕ Ν̄ΖΗΚΕ
 ΣΜ̄Ν ΝΕΦΛΟΓΟΣ
 ΝΑΖ Μ̄Ν ΝΕΦΕ
 10 ΠΙΤΡΟΠΟΣ Μ̄Ν
 Ν̄ΡΩΜΕ ΕΤΠΡΑΓ
 ΜΑΤΕΥΕ ΖΑΡΟΦ
 ΑΥΩ ΝΕ ΑΦΤΑΝ
 ΖΟΥΤ̄Ω̄ ΕΝΕΦΛΟ
 15 ΓΟΣ ΤΗΡΟΥ ΕΦ
 ΣΖΑΪ Ν̄ΣΑ ΖΩΒ
 ΝΙΜ ΕΠΩΦ ΠΕ
 ΑΥΩ ΖΑΖ Ν̄ΣΟΠ
 Α ΝΡΩΜΕ ΕΤ
 20 ΧΙΤ̄Ι Μ̄Ν ΠΡ̄Μ̄
 ΜΑΟ Τ̄Ι Ν̄ΖΕΝ
 ΝΟΒ̄ Ν̄ΧΡΗΜΑ
 Ν̄ΠΡΩΜΕ Ν̄ΖΗ

2 ΑΦΕΛΛΙΣ = ἀφελής | 3 ΝΟΙ = νοεῖν

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ΚΕ Ζ̄Ν ΟΥ
 ΖΩΠ ΤΑ Ρ̄Ϛ
 ΛΑΝΘΑΝΕ ἸΠΡ̄Μ
 ΜΑΟ Ζ̄Ν ΝΕϚΛΟ
 5 ΓΟΣ ΤΑΡΟΥϚἰ
 ἸΠΕΤΖΑΖΤΗΥ
 ΧΕ ἸΝΕϚΕΙΜΕ
 ΟΥΖΟΟΥ ΔΕ ΕΒΟΛ
 Ζ̄Ν ΟΥΖΟΟΥ
 10 Α ΠΡΩΜΕ ἸΖΗΚΕ
 Ρ̄Ρ̄ΜΜΑΟ ΚΟΥἰ
 ΚΟΥἰ ΑΛΛΑ ΤΗ̄ΝΤ
 Ρ̄ΜΜΑΟ ΕΤΟΥ
 ΝΑΣΩΟΥΖ Ἰ
 15 ΜΟΣ ΕΖΟΥΝ Ζ̄Ν
 ΟΥΧΙΝΘΟΝ̄
 ΣΝΑΧΩΦΡΕ
 ΕΒΟΛ Ζ̄Ν ΟΥϚΕ
 ΠΗ ΚΑΤΑ ΘΕ
 20 ΕΤ̄ΝΝΑΟΥΕ̄Ν̄
 ΠΖΩΒ ΝΗΤ̄Ν
 ΕΒΟΛ ΚΑΤΑ
 ΠΩΛΧΕ ΜΠΜΕ

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ἰϑ

ΛΙΟΓΡΑΦΟΣ ΛΑΛ
 ΧΕ ἸΠΡΝΑΖΤΕ
 ΕΧΙΝΔΟΝΣ ΟΥΛΕ
 ἸΠΡΚΑΖΤΗΚ Ε
 5 ΤΩΡΠΙ ΟΥΜῆΝΤ
 ΡῆΜΑΟ ΕΣΦΑΝΕῖ
 ἸΠΡΚΑΖΤΗΚ Ε
 ΡΟC ἸΤΕΡΕ ΠΖΗ
 ΚΕ ΔΕ Τῆ ΕΘΗ
 10 ΚΟΥῖ ΚΟΥῖ ΛΟΥΕ
 ΕΠΟΕΙΚ ΛΟΥΟ
 ἸΚ ΛΟΥΤ ΠΕΟΥ
 Οῖ ΕΠΡΩΜΕ ἸΡῆ
 ΜΑΟ ἸΟΥΖΟΥ
 15 ΠΕΧΑΚ ΝΑΚ ΧΕ Εῖ
 ΟΥΩΩ ΕΤΡΚῆ
 ΠΝΑ ἸῆΜΑῖ Ἰῆ
 Τῆ ΝΑῖ ΖΩ ἸΖΕΝ
 ΚΟΥῖ ἸΝΟΥΒ Ἰ
 20 ΤΑΠΡΑΓΜΑΤΕΥ
 Ε ἸΖΗΤΟΥ Ἰ
 ΤΑΟΥΩῆΖ ΕΡΟΥ
 ἸῆΝ ΝΑΩΗΡΕ ΛΥ

2-8 cf Ps lxi, 11 (Budge) ἸΠΡΝΑΖΤΕ ΕΧΙΝΔΟΝΣ ἸΠΡΚΑΖΤΗῆΝ ΕΤΩΡΠΙ
 ΟΥῆΝΤΡῆΜΑΟ ΕΣΦΑΝΕῖ ἸΠΡΚΑΖΤΗῆΝ ΕΡΟC | 9 lege †ΘΗ | 21-22 ἸΤΑΟΥΩῆΖ
 sic aut ἸΤΑΩῆΖ | 23 lege ΛΥΩ

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Ὶ
 ΠΝΑΥ ΕΤῚΚΝΑ
 ΦΙΝΕ Ν̄ΣΑ ΝΕΚ
 ΝΟΥΒ †ΝΑΤΑ
 ΑΥ ΝΑΚ Μ̄Ν Π̄Κ
 5 ΜΕΡΟΣ Ὶ̄Μ ΠΕ
 Τ̄ΙΝΑΧΠΟQ Ν̄
 ῚΗΤΟΥ ΕΙΕΥ
 ΧΑΡΙΣΤΟΥ ΝΑΚ
 ΠΕΧΕ ΠΡΩΜΕ
 10 Ν̄ΡΜΜΑΟ ΝΑQ
 ΧΕ ΒΩΚ Ν̄ΓΣΜ̄Ν
 ΠΕΓΡΑΜΜΑ†
 ΟΝ ΝΑΪ ΕΠΕΤ̄Κ
 ῚΧΡ̄ΙΑ Μ̄ΜΟQ
 15 ΑΥΩ Τ̄ΙΝΑΤΑ
 ΑQ ΝΑΚ ΝΑΚ
 ΠῚΗΚΕ ΔΕ ΑQ
 ῚΜΟΟΣ ΑQΣΜ̄Ν
 ΠΕΓΡΑΜΜΑΤ̄Ι
 20 ΟΝ Μ̄ΠΡΩΜΕ
 Ν̄Ρ̄ΜΜΑΟ Ε
 ΣΑΦ̄Q Ν̄ΦΕ Ν̄
 ῚΟΛΟΚΟΤΤΙΝΟΣ
 ΕQΦ̄Ρ̄Κ Μ̄ΠΝΟΥ
 25 ΤΕ ΠΠΑΝΤΩ

7 ΕΥΧΑΡΙΣΤΟΥ = εὐχαριστεῖν | 12 sic pro ΠΕΓΡΑΜΜΑΤΟΝ et ita saepe | 16 dele
 ΝΑΚ posterius | 22 in margine numerus copto-arabicus 700

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ΚΡΑ ΤΩΡ
 ΤΑΡ̄Ϛ ΤΑΛΥ
 ΝΑϚ ἸΠΧΩΚ Ἰ
 ΟΥΡΟΜΠΕ ἸἸ
 5 ΤΠΑΦΕ ἸΠΕΤ̄Ϛ
 ΝΑΧΠΟϚ ἸΖΗΤΟΥ
 ΠΡ̄ἸΜΑΟ ΔΕ ΑϚ
 ΧΙ ΜΠΕΓΡΑΜΜΑ
 †ΟΝ ΑϚΤΙ ἸΠСА
 10 Φ̄Ϛ ἸΦΕ ἸΖΟΛΟ
 ΚΟΤ†ΝΟС ἸΠΡΩ
 ΜΕ ἸΖΗΚΕ ΑϚ
 ΒΩΚ ΑϚΠΡΑΓΜΑ
 ΤΕΥΕ ἸΖΗΤΟΥ
 15 ἸΦΟΜΤΕ ἸΡΟΜΠΕ
 ΑϚΤΙΖΗΥ ἸΖΕΝ
 ΑΦΗ ἸΧΡΙΜΑ
 ΑΥΩ ἸΠ̄ϚΦΙΝΕ
 ἸСА ΤΙ ΑΛΛΥ Ἰ
 20 ΠΡ̄ἸΜΑΟ ΟΥΔΕ
 ΚΑΙΦΑΛΙΟΝ ΟΥ
 ΔΕ ΠΑΡΑΜΙΘΙΑ
 ΕΪΤΑ ἸἸἸСА
 ΖΕΝΖΟΟΥ ΕΝΑ

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ψωου λ πρ̄μ
 μαο χῖ ἡπζηκε
 εζοϋν επρηῖ ετ
 ρ̄ϕσῖν̄ ἡϕλογοσ
 5 ναϕ αϑω ἡτε
 ρεοϑων ἡτκα
 πσα ετερε νεκ
 ραμματιον ἡν̄
 ἡχωμε ἡζη
 10 ἡ̄ς εϕοϑωϑ ε
 ζε ενεχαρτης
 ετϕκωτε ἡσω
 οϑ ἡτερε στε
 φανος δε πρω
 15 με ετἡψαχε
 εροϕ ζε επ̄ϕγραμ
 τῖον αϕταασ ε
 ζοϋν ζα ἡ̄κα
 μισιον ἡπε πρ̄μ
 20 μαο ειμε ετβε
 ἡ̄ϕἡν̄τβααζητ
 ἡν̄ ἡ̄ϕἡν̄τζαπ
 λοϑς αϕει εβολ
 ἡπε πρωμε ει
 25 με οϑζοοϑ δε

5 ἡ̄τερεοϑων lege ἡ̄τερεϕοϑων | 17 αϕταασ lege αϕτααϕ | 18-19 ἡ̄κα-
 μισιον lege πεϕκαμισιον

p. 21, col.ii

κ̄α

ΕΒΟΛ Ζ̄Ν ΟΥΖΟΟΥ
 Α ΠΡΩΜΕ Ν̄ΖΗΚΕ
 Ρ̄Ρ̄ΜΜΑΟ ΚΟΥΪ
 ΚΟΥΪ ΑΛΛΑ ΕΠΕΙ
 5 ΔΗ Τ̄Μ̄ΝΤΡ̄Μ̄ΓΜ̄[Α]
 Ο ΕΤΟΥΣΩΟΥΖ
 Μ̄ΜΟΣ ΕΖΟΥΝ Ζ̄Ν
 ΟΥΧΙΝΔΟΝ̄C CNA
 ΤΑΚΟ ΝΕCΧΩΦΡΕ
 10 ΕΒΟΛ Ζ̄Ν ΟΥΔΕΠΗ
 ΚΑΤΑ ΘΕ Ν̄ΤΑΪ
 Ψ̄Ρ̄ΠΧΟΟΣ Ν̄ΤΕ
 ΡΕ CΤΕΦΑΝΟΣ ΔΕ
 ΒΩΚ ΕΠ̄CΗΪ ΑC
 15 ΠΕΨ ΠΕΚΡΑΜΜΑ
 †ΤΟΝ ΑCΑC Ν̄ΛΑΚ̄Μ
 ΛΑΚ̄Μ ΑΥΩ ΠΕ
 ΧΑC Ζ̄Ν ΠCΖΗΤ
 ΖΙΤ̄Ν ΝΕCΜΕΕΥ
 20 Ε ΕΤ-Θ-ΟΟΥ Ν̄ΤΑ
 ΠCΑΤΑΝΑC ΝΟ
 ΧΟΥ ΕΠ̄CΖΗΤ
 ΧΕ ΑΛΗ-Θ-ΩC

4 ΕΠΕΙΔΗ = *επειτα* | 16 ΑCΑC sic pro ΑCΑΑC | 20 ΕΤ-Θ-ΟΟΥ sic pro Ε-Θ-ΟΟΥ
 et ita saepe

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ⲕⲃ
 ⲙⲓⲧ ⲗⲗⲗϮ ⲙⲓⲡⲁⲓ
 Ϯⲁ ⲉⲛⲉⲗ Ϯⲙ ⲡⲓ
 ϭⲁϣⲓ ⲛⲱⲉ ⲛⲓⲟ
 ⲗⲠⲠⲟⲧⲧⲓⲛⲠⲠⲠ
 5 ⲉⲧⲉⲓϣⲣⲉⲱϭⲧ
 ⲙⲓⲙⲠⲟϩ ⲛⲁϩ
 ⲗϮⲱ ⲉϩⲱⲁⲛϫⲠⲠ
 ⲠⲠⲠ ⲛⲁⲓ ϫⲉ ⲧⲗⲗϮ
 ⲛⲁⲓ ⲧⲓⲛⲁϫⲠⲠⲠ
 10 ⲛⲁϩ ϫⲉ ⲙⲓⲛⲧⲁϫ
 ⲗⲗⲗϮ ⲉⲣⲟⲓ ⲗϮ
 ⲉⲓϫ ⲡⲉϫⲣⲁⲙⲙⲁ
 ⲧⲓⲠⲠⲠ ⲛⲧⲁⲙⲁⲗⲓⲕ
 ⲙⲓⲙⲠⲟϩ ⲉϣⲱⲡⲉ
 15 ϮⲠⲠⲠ ⲧⲓϫⲣⲉ
 ϮⲠⲠⲠ ⲛⲁϫ ⲠⲟϮ
 ⲗⲉ ϣⲱ ⲙⲓⲡⲁⲓ
 ϣⲣⲓⲁ ⲗⲛ ⲛⲓ
 ⲛⲠⲟϩⲃ ⲗⲗⲗⲗ
 20 ⲧⲓⲛⲁϩⲓⲧⲠⲟϮ ⲛⲓ
 ⲧⲁⲣⲣⲓⲙⲙⲁⲠ ⲛⲓ

1 ⲙⲓⲧ sic pro ⲙⲉⲓⲧ | 5 ϣⲣⲉⲱϭⲧ et 15 ϣⲣⲉⲱϭⲧ = *χρεωστῆν* | ante ⲛⲁϫ supple
 ⲛⲗⲗⲗϮ (?) | 18 ⲛⲓⲙⲠⲟϩⲃ lege ⲛⲓⲛⲉⲓⲛⲠⲟϩⲃ

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ΖΗΤΟΥ ΛΥΩ
 ΝΑΪ ΝΑΡΩΘΕ
 ΕΡΟΪ ΝΟΥΝΟΒ
 ΝΟΥΟΕΙΩ ΕΪΩΜ
 5 ΕΙΩ ΝΖΗΤΟΥ
 ΕΪΘΕΡΑΠΕΥΕ
 ΝΤΑΨΥΧΗ Μ
 ΠΩΡΠΜΕΕΥΕ
 ΡΩ ΜΠΕΤΣΗΖ
 10 ΧΕ ΠΑΤΘΗΤ
 ΣΕΝΑϞΪ ΝΤΚ
 ΨΥΧΗ ΝΤΟΟΤΚ
 ΝΕΝΤΑΚΣΒ
 ΤΩΤΟΥ ΕΥΝΑ
 15 ΩΩΠΕ ΝΝΙΜ
 ΕΙΤΑ ΧΕ ΝΕΝΩ
 ΣΚ ΖΜ ΠΩΛΧΕ
 ΜΝΝΣΑ ϞΤΟΕ
 ΔΕ ΝΡΟΜΠΕ Λ
 20 ΠΡΜΜΑΟ ΝΑΥ
 ΧΕ ΜΠΕ ΠΖΗΚΕ
 ΤΙ ΛΑΛΥ ΝΑϞ

4 ΕΪΩΗ sic pro ΕΙΟΥΩΗ | 16-17 ΝΕΝΩΣΚ sic pro ΝΝΕΝΩΣΚ | 18 in margine
 numerus copto-arabicus 4

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ΟΥΔΕ ΚΑΪΦΑΛΪ
 ΟΝ ΟΥΔΕ ΠΑΡΑ
 ΜΙΘΪΑ ΛΟΒΕ
 ΠΗ ΛΟΤ̄ΝΝΟ
 5 ΟΥ Ν̄ΣΩϞ Ν̄ΝϞ
 Ζ̄ΜΖΑΛ ΛΥΩ
 ΠΕΧΑϞ ΝΑϞ
 Ν̄ΤΕΡϞΕΪ ΨΑΡΟϞ
 ΧΕ ΜΑ ΝΑΪ Μ̄
 10 ΠΣΑΨϞ Ν̄ΨΕ
 Ν̄ΖΟΛΟΚΟΤ̄
 ΝΟΣ ΕΤΖΑΖΤΗΚ
 ΧΕ †Ρ̄ΧΡΙΑ
 Μ̄ΜΟΟΥ ΠΑΤΝΟΥ
 15 ΤΕ ΔΕ ΕΤ̄ΜΑΥ
 ΛΟΖΙΤΟΟΤ̄Ϟ Ν̄
 ΑΡΝΑ Μ̄ΠΡ̄Μ̄
 ΜΑΟ Ν̄ΕΥΣΕΒΗΣ
 ΕΤ̄ΜΑΥ ΧΕ
 20 Μ̄Ν̄Τ̄Κ ΛΑΛΥ
 ΖΑΖΤΗΪ ΟΥΔΕ

17 ΑΡΝΑ = ἀρνείσθαι

p. 23, col. ii

ⲕⲓ

ⲙⲡⲎⲔⲓ ⲗⲗⲗ
 ⲛⲁⲓ ⲎⲎⲉⲗ ⲡⲎⲔⲎⲉ
 ⲡⲣ̄ⲙⲙⲁⲟ ⲛⲁⲓ
 5 ⲉ̄ⲛ ⲟⲩⲟⲩⲛ̄ⲧ ⲔⲎ
 Ⲭ ⲡⲀⲛⲟⲙⲟⲥ
 ⲛⲁⲙⲎ ⲙⲎ ⲎⲓⲔ
 ⲡⲎⲉⲒⲗⲙⲙⲁⲧⲓ
 ⲟⲛ ⲛ̄ⲧⲟⲟⲧ ⲗⲛ
 ⲛ̄ⲧⲁⲕⲥⲙ̄ⲛ̄ⲧⲓ
 10 ⲛ̄ⲙⲙⲁⲓ Ⲏⲥⲁⲩⲟⲩ
 ⲛ̄ⲩⲉ ⲛ̄ⲗⲟⲗⲟⲕⲟⲧ
 ⲧⲓⲛⲟⲥ ⲎⲓⲔ ⲓⲉ
 ⲛ̄ⲣⲟⲙⲡⲎⲉ Ⲕⲓⲛ ⲛ̄
 ⲧⲁⲓⲧⲗⲗⲗ ⲛⲁⲕ
 15 ⲟⲩ ⲙⲟⲛⲟⲛ ⲔⲎ
 ⲙⲡⲎⲔⲓ ⲡⲀⲗⲁ
 ⲣⲁⲙⲓⲑⲓⲁ ⲛⲁⲓ
 ⲗⲁⲣⲟⲟⲩ ⲗⲗⲗ
 ⲎⲓⲔ ⲗⲎⲎⲧⲎⲉ Ⲏⲕ
 20 ⲟⲩⲩⲟⲩ Ⲏⲓⲧⲓ ⲛ̄
 ⲡⲗⲗⲟⲧⲣⲓⲟⲛ
 ⲗⲓⲩⲟⲩⲛ̄ ⲛⲟⲓ

11 in margine numerus copto-arabicus 700 | 12 in margine numerus copto-arabicus 5 | 17 dele ϣⲗ | 22 ⲗⲓⲩⲟⲩⲛ̄ lege ⲗⲓⲩⲟⲩⲩⲟⲩⲛ̄

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κ̄λ
 ΠΖΗΚΕ ΧΕ ΕΩ
 ΧΕ ΠΕΚΓΡΑΜ
 ΜΑΤΟΝ ΖΑΖΤΗΚ
 ΑΥΕΙϚ̄q̄ ΝΑΪ Ḇ
 5 ΤΑΝΑΥ ΕΡΟq̄
 ΑΥΩ ḆΤΑΒΩΚ
 ḆΤΑΤΙ ΠΑΗ
 ḆḆΝ ΝΑΦΗΡΕ
 ḆΤΑΜΑΖ̄K̄ Ḇ
 10 ΣΑϙ̄q̄ Ḇϙ̄Ε Ḇ
 ΖΟΛΟΚΟΤΤΙΝ
 ΟC ΠῚḆΜΑΟ ΔΕ
 Αq̄ΜΕϙ̄Ṭ ΝΕΚ
 ΓΡΑΜΜΑΤΙΟΝ
 15 ΤΗΡΟΥ ḆḆΝ Ḇ
 ΧΑΡΤΗΣ ḆḆq̄
 ΖΕ ΕΡΟq̄ Αq̄
 ΕΙΜΕ ḆΤΕΥΝΟΥ
 ΧΕ ḆΤΑq̄ΖΟq̄Ṭ
 20 ḆΧΙΟΥΕ ΑΥ
 Ω ΠΕΧΑq̄ ΝΑq̄
 ΧΕ ḆCΟΟΥΝ
 ΑΙΕΙΜΕ ΧΕ Ḇ

19 ḆΤΑq̄ΖΟq̄Ṭ lege ḆΤΑq̄ΖΟq̄Ṭq̄ | 22 ḆCΟΟΥΝ lege ḆCΟΟΥṬḆ (?)

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ΤΟΚ ΠΕΝΤΑΚ
 ριτ̄ϙ̄ ἡ̄χιουε
 ΠΛΗΝ ΕΨΧΕ ΕΚ
 4 ΘΑΡΕΪ Ζ̄ἢ ΠΕΚ
 5 ΖΗΤ ΧΕ ἡ̄ΠΕΪ
 ΤΙ ΝΑΚ ἡ̄ΠСАϙ̄ϙ̄
 ἡ̄ΨΕ ἡ̄ΖΟΛΟΚΟΤ
 ΤΙΝΟΣ ΑΜΟΥ
 ΜΑΡΟΝ ΕΠΤΟΠΟΣ
 10 ἡ̄ΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΕΤ̄Ζ̄ἢ ΠΕΝ
 ΖΙΡ ἡ̄Γ̄ϙ̄ῤ̄ ΝΑΪ
 ἡ̄Γ̄ΠΛΗΡΟΦΟΡΕΪ
 15 ἡ̄ΜΟΪ ΑΥΩ ΤΙ
 ΝΑΒΩΛ ἡ̄ΜΜΑΚ
 ΠΑΤΖΗΤ ΕΤ̄ἢΜΑΥ
 ΑϙΝΕΧ ΘΟΤΕ ἡ̄
 ΠΧ̄Σ ἡ̄САΒΟΛ ἡ̄
 20 ΜΟϙ ἡ̄ἢΝ ΤΑΨΗ
 ἡ̄ἢΠΕΤΝΑΝΟΥϙ̄
 ἡ̄ΤΑϙ̄ΠΑΘΕ ἡ̄ΜΟ
 ΟΥ ΕΒΟΛ ΖΙΤΟΟΤ̄ϙ̄

4 ΘΑΡΕΪ = *θαρρέιν*

p. 25, col. i

ἸΠΡ̄ΜΜΑΟ Ἰ
 ΕΥΣΕΒΗΣ ΕΤ̄Μ
 ΜΑΥ ΕΛΑΡ̄ΠΩ
 Β̄Ω ἸΠΕΤΣΗΖ
 5 ΧΕ ΠΧ̄Σ ΝΑΤΑ
 ΚΟ ἸΝΟΥΟΝ ΝΙΜ
 ΕΤΧΩ ἸΠΒΟΛ
 ΑΥΩ ΠΕΧΑϚ Ἰ
 ΠΡ̄ΜΜΑΟ ΧΕ
 10 ΜΑΡΟΝ ἸΤΑ
 ΦΡ̄Κ ΝΑΚ ΑΥ
 Ω ἸΤΕΥΝΟΥ
 ΑΥΜΟΟΦΕ ἸἸ
 ΝΕΥΕΡΗΥ ΦΑΝ
 15 ΤΟΥΒΩΚ ΕΖΟΥΝ
 ΕΠΤΟΠΟΣ Ἰ
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΑΥΩ
 ΑΥΝΟΒ ἸΜΗ
 20 ΗΨΕ ΣΩΟΥΖ
 ΕΡΟΟΥ ΑῩΡ̄ΩΠΗ
 ΡΕ ἸΠΕΝΤΑϚ

21-22 ΑῩΡ̄ΩΠΗΡΕ sic pro ΕῩΡ̄ΩΠΗΡΕ (?)

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κ̅ε̅

5 ϜϞΠΕ ΠΡ̅ΙΜΑΟ
 ΔΕ ΝΕϞΧϞ Ι̅ΜΟC
 Ι̅ΠΖΗΚΕ ΧΕ ΜΑ
 ΝΑΙ̅ Ι̅ΠCΑϞϞ̅ Ν̅
 10 ϜΕ Ν̅ΖΟΛΟΚΟΤ̅†
 ΝΟC Ν̅ΤΑΙΤΑΑΥ
 ΝΑΚ Ι̅Π̅ΡϞ̅ Ν̅
 ΝΟΥΧ Ν̅ΤΕ ΟΥΠΕΤ
 ϞΟΟΥ ΤΑΖΟΚ ΠΑ
 15 ΤϞΗΤ ΔΕ ΕΤ̅Ι
 ΜΑΥ ΠΕΧΑϞ ΧΕ
 Μ̅ΝΤΑΚ ΛΑΑΥ ΖΑ
 ΖΤΗΙ ΠΕΧΕ ΠΡ̅Ι
 ΜΑΟ ΝΑϞ ΧΕ ΕϞ
 20 ΧΕ Μ̅ΝΤΑΙ̅ ΛΑΑΥ
 ΖΑΖΤΗΚ Ϟ̅Ρ̅ ΝΑΙ̅
 Ν̅ΤΑΒϞΚ ΝΑΙ̅ ΠΑ
 ΤΝΟΥΤΕ ΔΕ ΕΤ̅Ι
 ΜΑΥ ΛϞΚΑΤΑ
 ΦΡΟΝΗ Ν̅Ν̅ΒΟΜ
 Ι̅ΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ

19 ΚΑΤΑΦΡΟΝΗ = *καταφρονέιν*

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ⲕϚ

ΗΛ ΕΤΒΕ ΧΡΙΜΑ
 ΕΨΑΥΤΑΚΟ ΑΥ
 Ω ΑΦΤΟΛΜΑ Ἐ̅Ν
 Ἐ̅Ϛ̅Μ̅ΝΤΑΤ·ΘΗΤ
 5 ΑΦΟΥΕῚ Ἐ̅Ϛ̅ΒΙΧ
 Ε̅Χ̅Ν̅ Ν̅ΡΟ̅ Μ̅ΠΕ
 Θ̅Ι̅Ϛ̅Ι̅Α̅Ϛ̅Τ̅Ι̅ΡΙ̅Ο̅Ν
 ΑΦΩ̅Ρ̅Κ̅ ΝΑϚ ΧΕ
 ΨΕ Ν̅ΝΟ̅Ϛ̅ Ν̅Ϛ̅Ο̅Μ
 10 Μ̅ΠΑΡΧΑΓΓΕΛΟϚ
 ΓΑΒΡΙΗΛ Μ̅Ν̅Τ̅Κ̅
 ΛΑΛΥ ΕΡΟΪ ΟΥΔΕ
 Μ̅ΠΕΚΤ̅Ι̅ ΛΑΛΥ
 ΝΑΪ ΕΝΕῚ Ἐ̅Μ̅
 15 ΠΙϚΑ̅Ϛ̅Ϛ̅ Ν̅ΨΕ
 Ν̅ΖΟΛΟΚΤ̅Ι̅ΝΟϚ
 ΕΤΕΚΕΝΕΓΕΪ
 Μ̅ΜΟΪ ΖΑΡΟΟΥ
 ΑΥΩ Ν̅ΤΕΥ̅ΝΟΥ
 20 ΕΤΕΪ ΕΡΕ ΠΨΑ
 ΧΕ Ἐ̅Ν̅ Ἐ̅Ϛ̅ΤΑ
 ΠΡΟ ΑΥΔ̅Ι̅ΝΑ

17 ΕΝΕΓΕΪ = ἐνάγειν

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ΜΙC ΡΑΖΤ̄Ϟ ΛϞ
 ΖΕ ΕΖΡΑΪ ΕΧ̄Μ
 Π̄ϞΖΟ ΑΥΩ ΛϞ
 Ρ̄Β̄ΛΛΕ ΕΠ̄ϞΒΑΛ
 5 CΝΑΥ Λ ΠΕϞΖΟ
 ΔΟΟΥΧ Ν̄CΑ ΠΑ
 ΖΟΥ ἸΜΟϞ Λ
 ΠΕϞΛΑC ΜΕΖ
 ΡΩϞ ΛϞΖΕ ΕΧ̄Ν
 10 ΝΕΠΑΛΞ ἸΠΤΟ
 ΠΟC ΑΥΩ Ν̄Ϟ
 ΟΥΔ̄Β̄Δ Ν̄CΑ Π̄Ϟ
 ΛΑC ἸΝ ΝΕϞCΠΟ
 ΤΟΥ ἸΜΙΝ ἸΜΟϞ
 15 Ζ̄Ν ΟΥΝΟΔ Ν̄Α
 ΓΩΝΙΑ ΑΥΩ Ν̄Ϟ
 ΤΑΒΕ ΖΒΕΤΕ ΕΒΟΛ
 Ζ̄Ν ΡΩϞ Ν̄Θ-Ε Ἰ
 Ν̄ΔΑΙΜΩΝΙΟΝ
 20 ἸΤΕΡΕ ΠΜΗΗΨΕ
 ΔΕ ΝΑΥ ΕΠΕΝ
 ΤΑϞΨΩΠΕ Ἰ

6 ΔΟΟΥΧ sic pro ΔΦΟΥΔ | 11 ἸϞΟΥΔ̄Β̄Δ sic pro ἸϞΟΥΔΟΥΔΟΥΔ | 16 ἸϞΤΑΒΕ sic
 pro ἸϞΤΑΥΕ | 17 ΖΒΕΤΕ sic pro ΖΒΗΤΕ | Ἰ lege ἸΜΟϞ

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ΑΥΡ̄ΩΠΗΡΕ ΑΥ
 Ω ΑΥΡ̄ΖΒΑ ΑΥ
 ΩΩ ΕΒΟΛ Ζ̄Ν ΟΥ
 ΝΟΒ̄ Ν̄ΣΜΗ ΕΥ
 5 ΧΩ Μ̄ΜΟΣ ΧΕ
 ΟΥΑ ΠΕ ΠΝΟΥΤΕ
 Μ̄ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ Μ̄Ν
 Ν̄ΣΑ ΟΥΝΟΒ̄ ΔΕ
 10 Ν̄ΑΠΡΗΤΕ ΕΦΒΑ
 ΣΑΝΙΖΕ ΕΦΑΩ
 ΚΑΚ ΕΒΟΛ Ζ̄Ν
 ΝΟΒ̄ Ν̄ΣΜΗ ΧΕ
 ΚΩ ΝΑΙ ΕΒΟΛ ΠΑ
 15 Χ̄Σ ΠΑΡΧΑΓΓΕ
 ΛΟΣ ΓΑΒΡΙΗΛ
 ΧΕ ΑΪΤΟΛΜΑ
 ΑΪΩΡ̄Κ Μ̄ΠΕΚ
 ΡΑΝ Ν̄ΝΟΥΧ
 20 Α ΠΕΙΡΩΜΕ Ν̄
 Ρ̄ΜΜΑΟ † ΣΑ
 Ω̄Ϛ Ν̄ΩΕ Ν̄ΖΟ
 ΛΟΚΟΤ†ΝΟΣ

11 lege ΑΦΑΦΚΑΚ | 13 lege ΟΥΝΟΒ̄ | 22 in margine numerus copto-arabicus DCC

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K̄Z

1 ΝΑΪ ΕΙC †Ε Ν̄ΡΟΜ
 ΠΕ ΤῙΡ̄ΖΩΒ Ν̄
 ΖΗΤΟΥ ΑΥΩ Ν̄
 ΠΕΙΤΙ ΛΑΛΥ ΝΑϞ
 5 ΖΑΡΟΟΥ Ν̄ΤΕΡΙ
 ΖΕ ΔΕ ΕΤΕΥΚΥ
 ΡΙΑ ΛῙϞῙ Μ̄ΠΕΚ
 ΓΡΑΜΜΑΤΙΟΝ
 Ν̄ΧΙΟΥΕ ΕΛῙΖῙ
 10 ΛΑ ΕΡΟϞ ΕῙΟΥΩΦ
 ΕϞΙΤΟΥ Ν̄ΤᾹΡ̄Ρ̄Μ
 ΜΑΟ Ν̄ΖΗΤΟΥ
 ΟΥΟῙ ΝΑΪ ΕΙΝᾹΡ̄ ΟΥ
 ΧΕ ΛῙΩ̄Ρ̄Κ̄ Ν̄ΝΟΥΧ
 15 ΑΥΩ Ν̄ΤΕΥΝΟΥ ΑϞ
 Τ̄Ν̄ΝΟΥ ΕΠ̄ϞΗΙ
 Ζ̄Ν̄ ΟΥΔΕΠΗ Α
 Τ̄ϞϞΖΙΜΕ ΕΙΝΕ
 Μ̄ΠCΑϞϞ Ν̄ΦΕ
 20 Ν̄ΖΟΛΟΚΟΤ̄†ΝΟC
 ΑCΤΑΛΥ Μ̄Π̄Ρ̄Μ
 ΜΑΟ ΠΡΩΜΕ
 ΔΕ ΕΤ̄ΜΑΥ

1 in margine numerus copto-arabicus V | 2 lege ΛῙΡ̄ΖΩΒ | 9 ΕΛῙΖῙΛΛ fortasse legendum ΕΛῙΡ̄ΖΑΛ cf vocem arabicam ḥīla | 19 in margine numerus copto-arabicus DCC

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K̄H
 AQBΩ EQBACA
 NIZE M̄PEZOY
 THP̄Q ZΩC XE
 EYKON̄C M̄MOQ
 5 N̄OYLOGXH AY
 Ω AQT̄ M̄PEQ
 P̄NĀ Z̄N̄ OY M̄NT
 EBBIHN̄ PARĀ
 PΩME NIM AQ
 10 WP̄K̄ N̄NOYX
 M̄P̄QT̄I ZHY
 N̄LĀAY EIMHTE
 P̄TAKO N̄TEQ
 FYXH M̄N P̄Q
 15 CΩMA ATE
 T̄N̄NAY ō
 NAMEPATE
 XE OȲN̄DOM
 N̄AΩ N̄ZE N̄
 20 D̄I N̄DOM M̄
 PARXAGGELOC
 ΓABP̄INA PAĪ
 ET̄N̄P̄ΩA NAQ
 M̄PROY AYΩ

4 EYKON̄C sic pro EYKΩN̄C | 15-16 ATEP̄I- fortasse pro ETET̄I- | 18 OȲN̄DOM
 fortasse legendum EYD̄N̄DOM secundum p. 17. I 21 ff

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ΧΕ ΠΕΤΝΑΩΡ̄
 Ν̄Π̄ΩΡΑΝ ΝΝΟΥΧ
 Ζ̄Ν ΟΥΜΟΥ ΦΝΑ
 ΜΟΥ Ζ̄Ν ΟΥΜ̄ΝΤ
 5 ΕΒΒΙΗΝ ΜΑΡ̄Ν
 Ρ̄ΝΣΑΖΩΝ ΕΒΟΛ
 Ξ̄Π̄ΔΟΛ ΠΕΧΒΙΝ
 ΕΤΖΟΟΥ ΜΑΛΙΣ
 ΤΑ ΝΕΤΤΑΧΡΟ
 10 Ξ̄Π̄ΔΟΛ ΖΙΓ̄Τ̄Ν ΠΑ
 ΝΑΦ Ν̄ΝΟΥΧ Ν̄Γ
 ΣΩΤ̄Μ̄ ΑΝ ΕΠ̄Χ̄Σ
 ΕΦΩΦ ΕΒΟΛ ΕΟΥ
 ΟΝ ΝΙΜ ΧΕ ΜΑ
 15 ΡΕ ΝΕΤ̄ΝΩΑΧΕ
 ΦΩΠΕ Ν̄ΣΕ Ν̄Ν
 ΣΕ ΑΥΩ ΠΕΤ̄Μ̄
 ΜΟΝ Ν̄Μ̄ΜΟΝ
 ΧΕ Ν̄ΝΕΥΚΡΙΝΕ
 20 Ξ̄Μ̄ΩΤ̄Ν̄ ΑΝΟΝ
 ΔΕ ΖΩΩΝ ΜΑΡ̄Ν
 ΖΑΡΕΖ ΕΤ̄ΝΤΑ
 ΠΡΟ ΕΒΟΛ Ζ̄Ν ΝΕΪ

6 dele Ρ̄Ν | 16 lege ΠΕΤ̄ΝΣΕ pro Ν̄ΣΕ cf Mat V 37 ἔστω δὲ ὁ λόγος ὑμῶν τὸ ναὶ ναὶ
 καὶ τὸ οὐ̄ οὐ̄ (Justin Clem Cyr) et Jac V 12 b ἵνα μὴ ὑπὸ κρίσιν πέσητε (= Woide Jac V
 12 b ΧΕΚΑΣ Ν̄ΝΕΥΚΡΙΝΕ Ξ̄Μ̄ΩΤ̄Ν)

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ΝΑΩ Ν̄ΖΟΤΕ
 ΕΤ̄Ν̄ΩΡ̄Κ̄ Ἰ
 ΜΟΟΥ ΜΑΛΙC
 ΤΑ Ε̄Χ̄Ν̄ ΟΥΖΩΒ
 5 Ε̄Χ̄Ν̄ ΟΥΖΩΒ ΕC
 ΨΟΥΕ̄ΙΤ ΧΕ Ἰ
 ΝΕΝΧ̄Ι Ν̄ΟΥΝΟC
 ἸΚΡΙΜΑ ἸΝ̄ ΟΥ
 ΚΟΛΑCΙC ἸΝ̄ΑΤ
 10 Ω̄Χ̄Ν̄ Ḳ̄Ἰ ΠΜΑ
 ΕΤΕ Ἰ ΠΩΑΕΝΖ
 ΔΙΝΕ ΑΝ ἸΠ̄C
 ΨΙΝΕ ΤΕΙΕ̄Ι
 ΡΕ ΓΑΡ ἸΠΜΕΕΥ
 15 Ε ΧΕ ΛΙΕΡΗΤ
 ΕΧΩ ΕΡΩΤ̄Ν̄
 Ν̄ΖΕΝΚΟῩΙ ΕΒΟΛ
 Ḳ̄Ἰ Ν̄ΔΟΜ ἸΝ̄
 ΝΕΨΠΗΡΕ Ἰ
 20 ΠΝΟC ἸΑΡΧΑΓ
 ΓΕΛΟC ΓΑΒΡΙ
 ΗΛ ΠΑΙ ΕΤ̄Ν̄Ρ̄
 ΨΑ ΝΑC ἸΠΡΟΥ

1 ΝΑΩ lege ΑΝΑΩ | 5 dele Ε̄Χ̄Ν̄ ΟΥΖΩΒ | 13 ΤΕΙΕ̄ΙΡΕ sic pro †ειρε

p. 29, col. ii

κ̄θ̄.

ΕΥΕΘΟΥ ἸΠΝΟΥΤΕ
 ἸΝ Π̄ϞΝΟϞ ἸΑΡΧΑΓ
 ΓΕΛΟϞ ΓΑΒΡΙΗΛ ΠϞΑΪ
 ΨἸΝΟΥϞΕ ΝΕΥἸ
 5 ΟΥΡΩΜΕ ΔΕ ΟΝ ΖἸ
 ΤΙΠΟΛΙϞ ΕϞΟ ἸΒ̄Λ
 ΛΕ ΕΠΕϞΒΑΛ ΣΝΑΥ
 ΧΙΝ Τ̄ϞΜΝΤΚΟΥΪ
 ἸΤΕΡ̄ϞϞΩΤΜ ΔΕ
 10 ΕΤΒΕ ἸΒΟΜ ἸΝ
 ΝΕΨΠΗΡΕ ἸΠΑΡ
 ΧΑΓΓΕΛΟϞ ΓΑΒΡΙ
 ΗΛ ΑϞΠΑΡΑΚΑΛΕΪ
 ἸΝΕϞΡΩΜΕ ΕΤ
 15 ΡΕΥΧΙΤ̄Ϟ ΕΖΟΥΝ
 ΕΠΤΟΠΟϞ ἸΠΑΡ
 ΧΑΓΓΕΛΟϞ ΓΑΒΡΙ
 ΗΛ ΕϞΧΩ ἸΜΟϞ
 ΧΕ ΠΑΝΤΟϞ ἸΤΕ Π̄Ϟ
 20 ΝΑ ΤΑΖΟΪ ΖΩ ἸϞ
 ΧΑΡΙΖΕ ΝΑΪ ἸΠΟΥ
 ΟΕΙΝ ἸΝΑΒΑΛ Ἰ
 ΤΟΥϞ ΔΕ ΑΥΧΪ
 Τ̄Ϟ ΕΠΤΟΠΟϞ Ἰ

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ἄ
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΕΦΧΩ
 ἸΜΜΟΣ ΧΕ ΠΑΝ
 ΤΟΣ ἸΤΕ ΠΕΦΝΑ
 5 ΤΑΖΟΪ ΛΥΩ Ἰ
 ΤΕΡΦΩΚ ΕΖΟΥΝ
 ΛΦΠΑΖΤῆ ΕΧἸ
 ΠῆΖΟ ΖΙΘΗ Ἰ
 ΠΕΘΥΣΙΑΣΤῆ
 10 ΟΝ ΕΤΟΥΛΑΒ
 ΛΦΡΙΜΕ ΕΦΧΩ
 ἸΜΜΟΣ ΧΕ ΠΑ
 Χῆ ΠΑΡΧΑΓ
 ΓΕΛΟΣ ΕΤΟΥ
 15 ΛΑΒ ΓΑΒΡΙΗΛ
 ΦἸ ΖΤΗΦ Ε
 ΧἸ ΤΑΜἸΤ
 ΕΒΒΙΗΝ ἸΓ
 ΧΑΡΙΖΕ ΝΑΪ
 20 ΜΠΟΥΘΕΙΝ Ἰ

16 ΦἸ ΖΤΗΦ lege ΦἸ ΖΤΗΚ

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ΝΑΒΑΛ ΧΕ †ΖΗΨ
 ΕΜΑΤΕ ΕΤΕΙ ΔΕ
 ΕΦΡΙΜΕ ΕΦΧΩ
 ἸΝΝΑΪ ΑΦΑΣΘΑ
 5 ΝΕ ΕΥΔΙΧ ἸΡΩ
 ΜΕ ΕΣΧΩΖ ΕΝ̄Ϛ
 ΒΑΛ ΠΛΑΟΣ ΔΕ ΤΗ
 Ρ̄Ϛ ΕΤΣΩΟΥΖ Ε
 ΠΤΟΠΟΣ ἸΠΑΡΧΑΓ
 10 ΓΕΛΟΣ ΓΑΒΡΙΗΛ
 ἸΤΕΡΟΥΝΑΥ ΔΕ
 ΕΠ̄Β̄ΛΕ ΕΦΝΑΥ
 ΕΒΟΛ ΕΦΕΨΛΟΥ
 ΛΑΪ ΕΒΟΛ ΖΑ ΠΡΑ
 15 ΨΕ ΕΦΨΨ ΕΒΟΛ
 ΧΕ ΟΥΑ ΠΕ ΠΝΟΥ
 ΤΕ ἸΠΑΡΧΑΓΓΕ
 ΛΟΣ ΕΤΟΥΛΑΒ
 ΓΑΒΡΙΗΛ ΧΕ Λ
 20 ἸϚΝΑ ΤΑΖΟΪ

7 post ΒΑΛ omissum est aliquid ΠΛΑΟΣ ΓΑΒΡΙΗΛ videtur corruptum esse |
 8 ΕΤΣΩΟΥΖ supple ΕΖΟΥΝ

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αϥχαριζε
 ναϊ ἡπογοειν
 ἡναβαλ αϥω
 αϥπωτ εϥωϥ
 5 ἡδι πμηηϥε
 τηρϥ αϥχνοϥϥ
 εϥχω ἡμοϥ
 χε χω ερον
 ἡπενταϥω
 10 πε ἡμοκ χε
 ἡτακναϥ ε
 βολ ἡαϥ ἡζε
 αϥπαραγγελεῖ
 εροοϥ ἡζωβ
 15 νηη ἡταϥω
 πε ἡμοϥ χε
 αϥωπε ἡ
 μοῖ ἡη ἡσα
 τραεῖ εζοϥη
 20 επειτοποϥ ε
 τοϥααβ αῖ
 παρτ ϥε-η ἡ
 πε-ϥσιαϥτι

3 post ἡναβαλ omissum est aliquid

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ΡΩΜΕ ΔΕ
 Οἷ ἸῤῥῖΜΛΟ
 ῶἸ ΠΝΟΥΒ ΜἸ
 ΠΖΑΤ ΕΦΟ ἸἸ
 5 ΠΟ ΜἸ ἸΣΟC ΑΦ
 ΖΕ ΕΥΨΩΝΕ ΠΑἸ
 ΕΤΟΥΜΟΥΤΕ Ε
 ΡΟΦ ΧΕ [Τ]ΑΠΟ
 ΤΑΚΡΙΑ ΕΡΕ ΟΥ
 10 ΝΟΒ ἸΤΚΑC ΟΥ
 ΩΜ ἸCΑ ἸΦΟΥΡΗ
 ΗΡΕ ἸΠΕΖΟΟΥ
 ἸἸ ΤΕΥΩΗ Ε
 ΑΦΧΕ ΠΡΩΨΕ Ἰ
 15 ΑΝΖΟΛΟΜΑ ΕΒΟΛ
 ἸἸCΕΕΙΝ ἸΠῤῥΩ
 ΦΕΛἸ ἸΛΛΑΥ
 ΑΛΛΑ ἸΤΑΦῤῥ
 ΖΟΥΟ ΕΘΟ
 20 ἸΤΕῤῥCΩΤἸ
 ΔΕ ἸΒΟΜ ΜἸ
 ΝΕΨΠΗΡΕ ΕΤ
 ΨΟΟΠ ῶἸ ΠΤΟ
 ΠΟC ἸΠΑΡΧΑΓ

8 ΑΠΟΤΑΚΡΙΑ = ποδάγρα | 11 ΟΥΡΗΡΕ sic pro ΟΥΕΡΗΤΕ | 15 ΑΝΖΟΛΟΜΑ =
 ἀνάλωμα | 16 CΕΕΙΝ sic pro CΑΕΙΝ | 21 lege ΕΤΒΕ ἸΒΟΜ

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ΓΕΛΟΣ ΕΤΟΥΑΑΒ
 ΓΑΒΡΙΗΛ ΑΦ
 ΤΡΕ ΝΕΥΓΙΖΙΜΖΑΛ
 ΤΑΛΟΦ Ν̄ΣΕΧΙΤΦ
 5 ΕΠΦΤΙΟΠΟΣ ΕΤΟΥ
 ΑΑΒ ΑΦ̄Ν̄ΚΟΤ̄Κ
 Ζ̄Μ ΠΤΟΠΟΣ Ε
 Τ̄ΜΜΑΓΥ ΕΙΦΩ
 ΟΠ Ζ̄Ν ΟΓΥΝΟΒ̄ Ν̄
 10 Ζ̄ΙΣΕ ΑΓΥΩ ΝΕΦ
 ΩΦ [ΕΒΟ]Λ ΕΦΧΩ
 Ν̄ΜΟΣ ΧΕ ΠΑ
 [Χ̄Σ] ΠΑΡΧΑΓΓΙΕ
 ΛΟ[Σ] ΕΤΟΥΑΑΒ
 15 ΓΑΒΡ[Ι]ΗΛ Ω̄Ν ΖΤΗΚ
 ΖΑΡΟ̄Ῑ Ν̄ΓΧΑΡῙ
 Ζ[Ε] ΝΑῙ Μ̄Π̄ΤΑΛ
 [ΔΟ] ΕΒΟΛ ΧΕ ΑῙ
 Ζ̄ΙΣΕ ΕΜΑΤΕ
 20 ΟΥΡΩΜΕ ΔΕ ΟΝ
 ΖΟΜΑΙΟΣ ΕΦ
 ΣΗΔ̄ ΕΝΕΦΟΥ
 ΡΗΗΤΕ ΕΦΣΥ
 ΡΑ Ζ̄Μ ΠΚΑΖ̄ Ν̄

21 ΖΟΜΑΙΟΣ = ὁμοίως | 23 ΣΥΡΑ = σύρειν

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ἁ̅ε̅
 Ἰ̅Ν̅ΤΑΓΑΘΟΣ
 ΕΧΑΡΙΖΕ ΝΑΥ Ἰ̅
 ΠΤΑΛΔΟ Ἰ̅ΠΕC
 ΝΑΥ Ἰ̅ΟΥCΟΠ Ἰ̅
 5 ΟΥΩΤ ΛΥΩ Ἰ̅
 ΤΕΙΖΕ ΛΦΩἸ̅Ζ
 ΕΒΟΛ ΕΠΠΕΤCΗΙΔ
 ΖἸ̅Ν ΟΥΖΟΡΟΜΑ Ἰ̅
 ΠΕCΜΟΤ Ἰ̅ΟΥΡΩ
 10 ΜΕ Ἰ̅ΟΥΟΕΙΝ Ε
 ΡΕ ΠΕΦΖΟ ΝΗΧ
 ΑΚΤΙΝ Ἰ̅ΟΥΟΕΙΝ
 ΕΒΟΛ ΠΕΧΑΦ Ἰ̅
 ΠΡΩΜΕ ΕΤCΗΔ
 15 ΧΕ ΕΦΩΠΕ ΕΚ
 ΟΥΩΦ ΕΜΑΤΕ
 Ἰ̅ΠΤΑΛΔΟ ΛΥ
 Ω Ἰ̅ΤΕ ΠΟΥΧΑἸ̅
 ΦΩΠΕ ΝΑΚ Ἰ̅Γ
 20 ΜΟΟΦΕ Ἰ̅ΝΕΚΟΥ
 ΡΗΗΤΕ Ἰ̅ΘΕ Ἰ̅
 ΡΩΜΕ ΝΙΜ ΠΡCС
 ΕΧΕΙ ΕΡΟΚ ΦΑΝ
 ΤΕ Ἰ̅ΡΩΜΕ ΤΗ

6 lege ΛΦΟΥΩἸ̅Ζ | 10-11 ΝΗΧΑΚΤΙΝ sic pro ΝΕΧ- | 12 ΑΚΤΙΝ = ἀκτίς

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ΡΟΥ ΕΤ Ζ̄Μ ΠΤΟ
 ΠΟΣ Ν̄ΚΟΤ̄Κ Ν̄
 ΣΕΦ̄Ω̄ ΕΚΦΑΝ
 ΕΙΜΕ ΧΕ ΛΥΩ
 5 Β̄Ω̄ ΤΗΡΟΥ ΤΩ
 ΟΥΝ ΖΩΦΚ Ν̄Γ̄
 ΣΙΑ Ν̄ΝΕΚΔΙΧ
 Μ̄Ν Ν[Ε]ΚΟΥΡΗ
 ΗΤΕ Ν̄Γ̄ΒΩΚ
 10 ΖΑΖΤΗ[Ν] ΠΠΜΑ
 Ν̄Ν̄ΚΟΤ̄Κ ΜΠΡ̄Μ
 ΜΑΟ ΕΤΤΙΤΚΑΣ
 ΕΝΦΟΥΡΗΗΤΕ
 Ν̄Γ̄ΑΡΧΕΙ Ν̄Φ̄Ι
 15 Ν̄ΠΕΠΡΗΩ ΕΤ
 ΖΙΧΩΦ ΛΥΩ
 ΕΚΝΑΜΑΑΤΕ
 Ν̄ΠΤΑΛΔΟ Ν̄Γ̄
 ΜΟΟΦΕ Ν̄ΝΕΚ
 20 ΟΥΡΗΗΤΕ Ν̄
 ΤΕΥΝΟΥ Ν̄Γ̄ΟΥ
 ΧΑΙ Ν̄Γ̄ΒΩΚ [Ε]
 ΠΕΚΗΙ Ν̄ΘΕ
 ΝΟΥΑ ΕΤΕ ΠΕΦ

7 ΣΙΑ = *σύρειν* | 10 inter η et π lacuna in membrana lege ΖΑΖΤΗΝ cf p λη | 11 |
 24 πεφ lege ν̄πεφ

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ὦΩΝΕ ΕΝΕΖ
 ΠΡΩΜΕ ΔΕ Ν̄
 ΤΕΡ̄ḲΝΕΖΣΕ
 ΕΖΡΑΪ Ḳ̄Μ ΠΖΟ
 5 ΡΟΜΑ ΛḲḲ̄
 ὦΠΗΡΕ ΛΥΩ
 ΠΕΧΑḲ ΖΡΑΪ Ν̄
 ΖΗΤ̄Ḳ ΧΕ Λ
 ΛΗΘΩΣ Ν̄ΤΑΥ
 10 Ḳ̄ΖΑΛ Ḳ̄ΜΟΪ Ḳ̄Ν̄
 ΤΙΡΑΣΟΥ ΕΪ
 ὦΑΝḲ ΠΑΪ Ν̄
 ΤΑΒΩΚ ΧΕ ΕΪ
 ΝΑḲΪ Ḳ̄ΠΖΑΪ
 15 ΤΕ Ḳ̄ΠḲ̄ΜΜΑ
 Ο ΣΝΑ὞὞ΠΕ
 Ν̄ḲΝΕΖΣΕ Ε
 ΖΡΑΪ Ν̄ΤΕ ΝΕḲ
 Ḳ̄ΜΖΑΛ ΔΟΠ̄Τ
 20 ΕΠΕΪΔΗ Ḳ̄Ν̄
 ὦΔΟΜ Ḳ̄ΜΟΪ
 ΕΙΣΗΔ Ν̄ΣΕΠΑ
 ΡΑΔΙΔΟΥ Ḳ̄
 ΜΟΪ ΕΤΟΟΤ̄Ḳ

14 ΖΑΪΤΕ sic pro ΖΟΕΙΤΕ | 24 ΕΤΟΟΤ̄Ḳ lege ΕΤΟΟΤ̄Ḳ

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ⲗⲥ

ⲙⲡⲉⲡⲁⲣϫⲟⲥ ⲛ̅
 ⲧⲡⲟⲗⲓⲥ ⲛ̅ϫⲱ
 ⲧⲅ ⲛ̅ⲙⲟⲓ ⲛ̅ⲧⲁ
 ⲅⲱⲕ ⲉⲓⲱⲓⲛⲉ ⲛ̅
 5 ⲥⲁ ⲟⲩⲧⲁⲗⲗⲟ ⲛ̅
 ⲡⲁⲥⲱⲙⲁ ⲛ̅ⲧⲁ
 ⲧⲓⲟⲥⲉ ⲛ̅ⲧⲁϣ
 ϫⲏ ϩⲓⲧ̅ⲛ̅ ⲛ̅ⲅⲁⲥⲁ
 ⲛⲟⲥ ⲉⲧⲟⲩⲛⲁⲧⲁ
 10 ⲁⲩ ⲛⲁⲓ ⲛ̅ⲧⲓⲛⲁ
 ⲡ̅ ⲡⲁⲓ ⲁⲛ ⲱⲁ ⲉⲛ̅ϩ
 ⲛ̅ⲧⲉϥⲱⲏ ⲁⲉ ⲟⲛ
 ⲉⲧⲛⲏⲩ ⲁ ⲡⲁⲣϫⲁⲓ
 ⲓⲉⲗⲟⲥ ⲓⲁⲅⲣⲓⲏⲁ
 15 ⲉⲓ ⲱⲁⲣⲟϥ ⲉϥϫⲟ
 ⲣⲉⲓ ⲛ̅ⲟⲩⲛⲟⲃ ⲛ̅
 ⲁⲗⲓⲱⲙⲁ ⲛ̅ⲅⲁⲥⲓ
 ⲁⲓⲕⲟⲛ ⲉϥⲣⲟⲩⲟ
 ⲉⲓⲛ ⲛ̅ϩⲟⲩⲟ ⲉⲡⲓⲏ
 20 ⲁⲣⲱⲁϫⲉ ⲛ̅ⲛ̅ ⲡⲉⲧ
 ⲥⲏⲃ ⲉⲣⲉ ⲟⲩ ⲛⲟⲃ
 ⲛ̅ⲥⲧⲓⲛⲟⲩϥⲉ

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ⲗⲗ

ΝΗΥ ΕΒΟΛ Ζ̄Ν
 ̄Τ̄ϞΤΑΠΡΟ ΛΥ
 Ω ΠΕΧΑϞ ΝΑϞ
 ΧΕ ΕΤΒΕ ΟΥ ΑΚ
 5 ΑΜΕΛΕΪ ̄ΜΠΕΚ
 ΕΙΡΕ ̄ΜΠΕΝΤΑΪ
 ΟΥΕΕΖΣΑΖΝΕ
 ̄ΜΜΟϞ ΝΑΚ
 ΕΙΜΕ ΝΑΚ Ε
 10 ΠΑΪ ΧΕ ΕΨΩΠΕ
 ̄Ν̄ΓΝΑΣΩΤ̄Μ
 ̄Ν̄ΣΩΪ ΑΝ ̄Ν̄ΓΝΑ
 ΛΟ ΑΝ Ζ̄Μ ΠΕΚ
 ΨΩΝΕ ΨΑΝ
 15 ΤΕΚΜΟΥ ΕΚ
 ΨΑΝ̄ ΠΕΝΤΑΙ
 ΟΥΕΖΣΑΖΝΕ ̄Μ
 ΜΟϞ ΝΑΚ ΚΝΑ
 ΟΥΧΑΪ Ζ̄Ν ΟΥ
 20 ΔΕΠΗ ΛΥΩ ̄Ν̄
 ΤΕΡΕ ΠΑΡΧΑΓ
 ΓΕΛΟΣ ΧΕ ΝΑΪ
 ΝΑϞ ΛϞΒΩΚ

7 lege ουεεζσαζνε

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ΕΒΟΛ ΖΪΤΟΟΤῪ
 ΝΤΕΥΝΟΥ ΛϞ
 ΝΕΖΣΕ ΖῪΝ ΟΥΦΤΟΡ
 ΤΡ ΜῪΝ ΟΥΖΟΤΕ
 5 ΛΥΩ ΛϞΤΑΧΡΕ ΠῪϞ
 ΖΗΤ ΚΑΛΩΣ ΧΕ
 ΑΛΗΘΩΣ ΠΑΡΧΑΓ
 ΓΕΛΟΣ ΓΑΒΡΙΗΛ
 ΠΕ ΠΑΙ ΕΤΦΑΧΕ
 10 ΝΗΜΑΪ ΤΕΝΟΥ
 ΔΕ ΕΣΦΑΝΦΩΠΕ
 ΝΣΕΔΟΪΤ ΝΣΕΜΟΥ
 ΟΥΤ ῪΜΟΪ Ν†
 ΝΑΡΑΤΣΩΤῪ
 15 ΑΝ ῪΠΕΙ ΣΟΠ
 ΠΟΥΦΩ ῪΠΧ̄Σ
 ΜΑΡῪΦΩΠΕ Ὺ
 †ΖΕ Α ΠΡΩΜΕ ΚΑ
 ΠΦΑΧΕ ΖῪ ΠΕϞ
 20 ΖΗΤ
 ῪΠῪΤΑΜΕ ΛΑΛΥ
 ῪΡΩΜΕ ΕΠΕΝΤΑϞ
 ΦΩΠΕ ΡΟΥΖΕ ΔΕ
 ῪΤΕΡῪΦΩΠΕ Α

20 post ΖΗΤ in rasura ΖῪ ΠῪΖΗΤ

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ΠΕΤΣΗδ ΠΡΟ
 ΣΥΧΕΙ ΦΑΝ
 ΤΕ Ν̄ΡΩΜΕ
 ΤΗΡΟΥ ΕΤ̄Ν
 5 ΚΟΤ̄Κ Ζ̄Μ ΠΤΟ
 ΠΟΣ Ζ̄ΙΝΗΒ
 ΛϞΤΩΟΥΝ ΛϞ
 ΣΥΡΑ Ν̄ΝΕϞ
 ΒΙΧ Μ̄Ν ΝΕϞ
 10 ΟΥΡΗΗΤΕ
 ΛϞΒΩΚ Ζ̄ΛΖ
 ΤΗΝ ΠΡΩΜΕ
 ΕΤΟ Ν̄Μ̄ΠΟ
 ΛΥΩ ΕϞ†ΤΚΑΣ
 15 ΕΝ̄ϞΟΥΡΗΗΤΕ
 ΛϞΜΑΖΤΕ Μ̄
 ΠΖΟΪΤΕ ΕΤ
 ΖΟΒ̄Σ ΕΧΩϞ
 ΛϞΑΡΧΕΙ Ν̄
 20 ΣΩΚ Μ̄ΜΟϞ
 ΠΡΩΜΕ ΔΕ
 ΕΤ†ΤΚΑΣ
 ΛΥΩ ΕΤΟ Ν̄
 Μ̄ΠΟ ΛϞΝΕΖ
 25 ΣΕ ΕΖΡΑΙ Ζ̄Μ

1 ΠΡΟΣΥΧΕΙ = προσέχειν | 8 ΣΥΡΑ = σύρειν | 12 ΖΛΖΤΗΝ cf p λ̄ε II 10 | 16 lege
 ΛϞΜΑΖΤΕ

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ⲗⲏ

ΠΡΙΝΗΒ Ἐ̅Ν ΟΥ
 ΨΤΟΡΤ̅Ρ ΑΥΩ
 Α ΠΝΟΥΤΕ Μ̅Ν ΠΑΡ
 ΧΑΓΓΕΛΟΣ ΓΑΒ
 5 ΡΗΛ ᾤ̅ΝΖΤΗϞ
 ΕΖΡΑΙ ΕΧΩϞ ΑΣ
 ΒΩΛ ΕΒΟΛ Ἰ̅ΤΕΥ
 ΝΟΥ Ἰ̅ΔΙ Τ̅Μ̅ΡΡΕ
 Ἰ̅Π̅ϞΛΑΣ ΑϞΨΑΧΕ
 10 ΚΑΪΠΕΡ Ἰ̅ΠΕϞΨΑ
 ΧΕ ΕΝΕΖ ΑϞΑΨ
 ΚΑΚ ΕΒΟΛ Ἐ̅Ν
 ΟΥΝΟϞ Ἰ̅ΣΜΗ Ε
 Ἰ̅ϞἘ̅Μ̅ΖΑΛ ΧΕ ΤΩ
 15 ΟΥΝ Ἐ̅Ν ΟΥϞΕΠΗ
 Ἰ̅ΤΕἸ̅Ν̅ϞΩΠΕ Ἰ̅
 ΠΙΛΙΣΤΗΣ Ἰ̅ΤΑϞ
 ΕΪ ΑϞϞἸ Ἰ̅ΠΑΖΟΪ
 ΤΕ ΕΤΖΟΒ̅Σ Ε
 20 ΧΩΪ ΠΕΤΧΗϞ
 ΔΕ ΑϞΨΤΟΡΤ̅Ρ
 ΧΕ Ἰ̅ΝΕ Ἰ̅Ζ̅Μ̅ΖΑΛ
 Ἰ̅Π̅Ρ̅Ἰ̅Μ̅ΛΟ ϞΟ
 Π̅Ϟ ΑΥΩ Ἰ̅ΤΕΥ

17 ΛΙΣΤΗΣ = ληστής

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λ̄ϑ
 ΝΟΥ Α ΠΣΟΥ
 Τ̄Ν ΦΩΠΕ Ν̄
 ΝΕΦΔΙΧ Μ̄Ν
 ΟΥΡΗΗΤΕ Λϩ
 5 ΒΟΔ̄ϩ ΕΖΡΑΪ Λϩ
 ΠΩΤ Ζ̄Ν ΝΕΦ
 ΟΥΡΗΗΤΕ Ν̄ΘΕ
 ΝΟΥΤΡΟΜΕΥΣ
 ΦΑΝΤ̄ϩΒΩΚ
 10 ΕΠΕΦΜΑΝ̄Ν
 ΚΟΤ̄Κ ΖΟΜΑΪ
 ΟΣ ΠΕΝΤΑ Ν̄ϩ
 ΟΥΡΗΗΤΕ Ω
 Δ̄Ρ ΖΙΤ̄Μ ΠΕΤ
 15 ΚΑΣ Α ΠΣΟΥ
 Τ̄Ν ΦΩΠΕ ΝΑϩ
 ΛϩΦΟΔ̄ϩ ΕΠΕΣΗΤ
 ΖΙΧ̄Μ ΠΦΜΑΝ̄
 Ν̄ΚΟΤ̄Κ Ν̄ΘΕ
 20 ΝΟΥΑ Μ̄Π̄ϩΦΩ
 ΝΕ ΕΝΕΖ Λϩ
 ΠΩΤ Ν̄ΣΑ ΠΕΤ

5 ΒΟΔ̄ϩ sic pro ΦΟΔ̄ϩ | 8 ΤΡΟΜΕΥΣ = *δρομεύς* | 11 ΖΟΜΑΪΟΣ = *δμοίως*

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CHδ Μ̄Ν ΝΕQ
 ḡΜḡΛΛ ΕΥΩ
 ΕΒΟΠ̄Q Μ̄Ν Ν̄
 CA ΟΥΑΠΡΗΤΕ
 5 ΔΕ Ν̄ΤΕΡΟΥΑΣ
 ΘΑΝΕ ΔΕ ΕΠΕ
 ḡΜΟΤ Ν̄ΤΑQ
 ΤΑḢΟΥ Μ̄ΠΕ
 CΝΑΥ ΕΤΕ ΠΡ̄Μ̄
 10 ΜΑΟ ΠΕ Ν̄ΤΑQ
 ΛΟ ΕQΤΙΤΚΑΣ
 ΑΥΩ ΑQΛΟ ΕQΘ Ν̄
 Μ̄ΠΟ ΑΥΩ ΠΕΤ
 CHδ Ν̄ΤΑ ΠCΟ
 15 ΟΥΤ̄Ν ΦΩΠΕ
 ΑΥΕΙ ΕΤΜΜΗΗ
 ΤΕ Μ̄ΠΕCΝΑΥ ΑΥ
 ḢΟΜΟΛΟΓΕΪ Μ̄
 ΠΤΑΛΒΟ Ν̄ΤΑQ
 20 ΦΩΠΕ Μ̄ΜΟΟΥ
 ΜΠΕCΝΑΥ ΑΥ
 ΧΙΦΚΑΚ ΕΒΟΛ
 ḢΪ ΟΥCΟΠ ΧΕ

2 ΕΥΩ lege ΕΥΟΥΩ | 15 lege ΦΩΠΕ Ν̄ΝΕQΒΙΧ Μ̄Ν ΝΕQΟΥΡΗΗΤΕ | 16 lege ΕΤΜΗΗΤΕ

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ΟΥΑ ΠΕ ΠΝΟΥ
 ΤΕ ἸΠΑΡΧΑΓ
 ΓΕΛΟΣ ΕΤΟΥΑΑΒ
 ΓΑΒΡΙΗΛ Ἰ
 5 ΤΕΡΕ ΠΜΗΗΦΕ
 ΔΕ ΤΗΡ̄Ϛ ΕΤ
 ΣΦΟΥΖ ΕΖΟΥΝ
 ΕΠΤΟΠΟΣ ἸΠΑΡ
 ΧΑΓΓΕΛΟΣ Ε
 10 ΤΟΥΑΑΒ ΓΑΒ
 ΡΙΗΛ ΛΥΝΑΥ
 ΕΤΕΪ ΝΟΔ ἸΦΠΗ
 ΡΕ ΛΥΜΟΥΖ Ἰ
 ΖΟΤΕ ΕΜΑΤΕ
 15 ΛΥΩ ΛΥΣΤΩΤ
 ΤΑΖΟΥ ΕΙ
 ΤΑ ΛΥΧΝΕ
 ΠΡΩΜΕ ΕΤ
 ΣΗΔ ΧΕ ΟΥ Π̄Ν
 20 ΤΑΦΩΠΕ Ἰ
 ΜΟΚ ΨΑΝ̄Τ̄Κ
 Ρ̄ ΠΑΙ ἸΤΟϚ ΔΕ
 ΛΦΠΑΡΑΓΓΕΛΪ Ε

II ΛΥΝΑΥ lege ΝΑΥ

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Ἰ

ΡΟΥ Ἰζωβ
 ΝΙΜ Ἰταφω
 ΠΕ Ἰμοφ εφ
 ΧΩ Ἰμος χε
 5 ΕΙΣ ΘΕ Ἰἢ ΘΕ
 ἸΤΑΣΦΩΠΕ Ἰ
 ΜΟΪ ΛΥΩ ΧΕ
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΠΕΝ
 10 ΤΑΦΟΥΩἸΖ Ε
 ΡΟΪ ἸΣΠΙΣΝΑΥ
 ΕΦΦΟΡΕΪ ἸΟΥΣ
 ΧΗΜΑ ἸΟΥΟΕΙΝ
 ΦΑΝΤΑΡ ΠΑΪ
 15 ΠΛΑΟΣ ΔΕ ΤΗΡῪ
 ΕΤΣΦΟΥΖ Ε
 ΖΟΥΝ ΕΠΤΟΠΟΣ
 ἸΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΛΑΒ ΓΑΒ
 20 ΡΗΛ ΛΥΦΙ ΖΡΑΥ
 ΕΒΟΛ ΖἸ ΟΥΝΟΒ
 ἸΣΜΗ ΕΥΧΩ Ἰ
 ΜΟΣ ΧΕ ΟΥΑ ΠΕ
 ΠΝΟΥΤΕ ΜΠΑΡ

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Ἰᾶ
 χαγγελος Ἰχω
 ωρε ζεννοδ νε
 Ἰδომ Ἰπραιῶμ
 νουρε μπωῆζ
 5 Γαβριη πα πραν
 Ἰφουταιοϋ πρω
 με δε Ἰταγμα
 ατε Ἰπταλδο
 αυδω ζῆμ πτο
 10 ποс Ἰπαρχαг
 γελος Γαβριη
 ευφλη Ἰζητηϋ
 αυφ ευνηστεϋ
 ε φα πεζοοϋ Ἰ
 15 πεϋμοϋ εἰνα
 χε οϋ Ἰτακα οϋ
 ζῆμ νεφπηρε Ἰ
 τακααϋ ῶ πνοδ
 Ἰζηρητωρ Ἰτε
 20 πνοϋτε πλογοс
 παρχαγγελος
 ετοϋααβ Γαβ
 ριη λληθωс
 εἰφληῖ παοϋ
 25 οειϋ τηῖϋ εἰ

6 lege πρωμε δε спаϋ

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ΠΕΡΙΡΓΑΖΕ Ν̄
 ΣΑ ΠΧΩΚ Ν̄ΝΕΚ
 ΦΠΗΡΕ Ν̄ΤΙΝΑΦ
 ΧΩ ΛΗ Ν̄ΟΥΜΕ
 5 ΡΟΣ ΕΒΟΛ Ν̄ΖΗΤΟΥ
 ΠΛΗΝ ΤΙΝΑΧΩ
 Ν̄ΖΕΝΚΟΥΪ Ν̄ΑΠΟΥ
 ΜΕΡΟΣ Ζ̄Ν̄ Μ̄
 Μ̄ΝΤΧΩΦΡΕ
 10 Ν̄ΤΑΚΑΛΥ ΕΥΕ
 ΟΟΥ Μ̄ΠΧ̄Σ Π̄Ν̄
 ΣΩΤΗΡ Μ̄Ν Π̄Ϛ
 ΝΟΒ̄ Ν̄ΑΡΧΑΓ
 ΓΕΛΟΣ ΕΤΟΥΑΛΒ
 15 ΓΑΒΡΙΗΛ ΠΑΙ ΕΤ̄Ν̄
 Ρ̄ΦΑ ΝΑϚ Μ̄ΠΟΟΥ
 ΝΕῩΝ̄ ΟΥΡΩΜΕ
 ΔΕ ΟΝ ΟΥΗΗΖ Ζ̄Ν̄
 ΟΥΤ̄ΙΜΕ ΕϚΟΥ
 20 ΗΗΒ̄ ΕΒΟΛ ΕΤΠΟ
 ΛΙΣ Ν̄ΑΣΟΟΥ Ζ̄Ι
 ΦΜΟΥΝ Μ̄ΜΙΛ̄Ι
 ΟΝ ΠΑΪ ΔΕ ΝΕΟΥ
 Ν̄ΤΑϚ Μ̄ΜΑΥ Ν̄
 25 ΟΥΦΗΡΕ Μ̄ΜΟ
 ΝΟΓΕΝΗΣ ΛϚ

1 ΠΕΡΙΡΓΑΖΕ = περιεργάζεσθαι | 7 ΑΠΟΥΜΕΡΟΣ sic pro ΑΠΟΜΕΡΟΥΣ | 19 ΟΥΗΗΒ̄
 sic pro ΟΥΗΥ

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ΕΙ ΕΠΤΑΓΜΑ
 Ἰ̄-Θ-ΥΛΙΓΙΑ Ἰ̄Ν
 Ἰ̄ΝCOC ΛΑΖΕ Ε
 ΖΡΑΪ ΕΥΩΩΝΕ
 5 ΕΦΤΙΤΚΑΣ Ε
 ΝΕΦΔΙΧ Ἰ̄Ν
 Ἰ̄ΝΟΥΡΗΗΤΕ
 Ἰ̄ΠΕΖΟΥ Ἰ̄Ν
 ΤΕΥΩΗ Ἰ̄ΝΩ
 10 ΔΟΜ Ἰ̄ΜΟQ Ε
 Qἰ ΧΩQ ΕΖΡΑΪ
 ΕΠΤΗΡ̄Q ΕΝΕ
 ΛQḆ COE Ἰ̄ΡΟΜ
 ΠΕ ΕΦΝΗΧ Ε
 15 Ḳ̄Ν ΟΥΜΑ Ἰ̄Ἰ
 ΚΟṲΚ ΕΜΕQ
 ΕΩΤΩΟΥΝ Ε
 ΖΡΑΙ ΖΜ ΠΜΑ
 ΕṲ̄QἸ̄ΚΟṲΚ Ἰ̄
 20 ΖΗṲQ ΛΥΩ
 ΖΑΖ Ἰ̄COP Λ
 ΝΕΦΕΙΟΟΤΕ Ἰ̄Ν
 ΝΕΦCΥΝΓΕΝΗC
 ΕΙΑΤΟΟΤΟΥ Ἰ̄
 25 CΩQ ΕΥΧΩ Ἰ̄
 ΜOC ΧΕ ΛΛΗ

2 Θ-ΥΛΙΓΙΑ = ἡλικία

p. 41, col. ii

ἸΒ

ΘΩC ΟΥΨΤΟΝ
 ΝΑϞ ΠΕ ΠΜΟΥ Ἰ
 ΖΟΥΟ ΕΠΖΙCΕ ΕΤ
 ΖΙΧΩϞ ΝΕϞΕΙΟ
 5 ΟΤΕ ΔΕ ΑΥΧΕ ΖἸ
 ΝΟΒ ἸΧΡΗΜΑ
 ΕΒΟΛ ἸΝCΕΕΙΝ
 ἸΠῒϞἸΤΟἸ ἸΛΛΑΥ
 ΑΛΛΑ ἸΤΑϞΡΖΟΥΟ
 10 ΕΘΟ ἸΤΕΡΕ Πῒ
 ΕΙΩΤ ΔΕ CΩΤἸ
 ΕΤΒΕ ἸΒΟΜ ἸἸ
 ΝΕΨΠΗΡΕ ΕΤΨΟ
 ΟΠ ΖἸ ΠΤΟΠΟC
 15 ἸΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΕΤ ΖἸ ΤΠΟΛΙC
 ΖΡΩΜΗ ΑϞΕΡΗΤ
 ΕϞΧΩ ἸΜΟC ΧΕ
 20 ῚΨΑΝ ΠΝΟΥΤΕ
 ἸΠΑΡΧΑΓΓΕΛΟC
 ΓΑΒΡΙΗΛ CΩΤἸ
 ΕΠΑCΟΠCἸ ἸϞ
 ΧΑΡΙΖΕ ἸΠΤΑΛ
 25 ΒΟ ἸΠΑΨΗΡΕ
 †ΝΑΤΙ CΟΟΥ Ἰ

p. 42, col. i

ἸΓ
 ΖΟΛΟΚ†ΝΟΣ Ε
 ΖΟΥΝ ΕΠΚΤΟΠΟΣ
 ΚΑΤΑ ΡΟΜΠΕ ΦΑ
 ΠΕΖΟΟΥ ἸΠΑΜΟΥ
 5 †ΣΟΟΥΝ ΓΑΡ Ω
 ΠΑΧ̄Σ ΠΑΡΧΑΓ
 ΓΕΛΟΣ ΧΕ ΟῩΝ
 ΔΟΜ ἸΜΟΚ Ε
 ΖΩΒ ΝΙΜ ΛΥ
 10 Ω ΧΕ ἸΝΦΔΟΜ
 ἸΜΟΪ ΕΧΙ ἸΠΑ
 ΦΗΡΕ ΕΡΑΤ̄Ω
 ἸΠΕΚΤΟΠΟΣ
 ΧΕ ἸΝΦΔΟΜ
 15 ἸΜΟΩ ΕΜΟΟ
 ΦΕ ΟΥΔΕ ΕΛΛΕ
 ΕΤ̄ΒΝΗ ΕΤΒΕ
 ΠΝΟΔ ἸΖΙΣΕ
 ΕΤ ΖΙΧΩΩ ΛΛ
 20 ΛΑ ΤΙΠΙΣΤΕΥ
 Ε ΧΕ ΤΕΚΔΟΜ
 ΕΤΟΥΛΑΒ ΜΟΥΖ
 ἸΜΑ ΝΙΜ ΜΑ
 ΡΕ ΠΕΚΝΑ ΤΑ

1 lege ΖΟΛΟΚΟ†ΝΟΣ | 2 κ supra lineam scripta

p. 42, col. ii

20ἰ ἡ̅ῥχαριζε
 ἡ̅ῥπαλλδο ἡ̅
 πακοῦἰ ἡ̅ῥηρε
 †ναφωπε ειεζο^ο
 5 ΜΟΛΟΓΕΙ ἡ̅ῥνεκ
 δομ φα πεζοοῦ
 ἡ̅ῥπαμοῦ ἡ̅
 τεῦνοῦ δε λ
 παρχαγγελος
 10 ΓΑΒΡΙΗΛ ΣΩΤῆ̅
 ε̅ῥσοπ̅ε̅ῥ ἡ̅ῥρω
 με λοϋωφ ε
 χαριζε ἡ̅ῥπαλ
 δο ἡ̅ῥῥηρε
 15 χε οῦφανεζ
 τηρ πε λῶ
 λφεινε ἡ̅ῥοῦκοῦἰ
 ἡ̅ῥινηε εχ̅ῥ
 πωηρε φημ
 20 λφωβ̅ω̅ παρα
 τ̅ῥσῦθ̅ῖα̅ ε̅νε
 μεφωβ̅ω̅ ἡ̅ῥπε
 ζοοῦ ἡ̅ῥ τεῦ
 φη εφχι φ

15 sic pro οῦφανεζηρ cf p 15 I 3 ἡ̅ῥτφανεζηρ | 21 σῦθ̅ῖα̅ lege σῦνηθ̅ῖα̅

p. 43, col. i

ΚΑΚ ΕΒΟΛ ΕΤ
 ΒΕ ΠΝΟΒ Ν̄†
 ΤΚΑΣ ΕΤΟΥΩΜ
 * Μ̄ΜΟϞ ΛΥΩ
 5 Ν̄ΤΕΡ̄ϞΩΒ̄Ω
 Α ΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΑΑΒ ΓΑΒ
 ΡΗΛ ΕΪ ΨΑ
 ΠΩΗΡΕ ΨΗΜ
 10 Ḳ̄Ν ΟΥΖΟΡΟΜΑ
 ΕϞΦΟΡΕΪ Ν̄ΟΥ
 ΝΟΒ Ν̄ΕΟΟΥ
 Ν̄ΑΤΨΑΧΕ Ε
 ΡΟϞ ΕΡΕ ΟΥϞ
 15 ΤΟΛΗ ΝΗΧ
 ΑΚΤΙΝ Ν̄ΟΥ
 ΟΕΙΝ ΕΒΟΛ
 ΒΟΛΕ ΕΡΟϞ ΠΕ
 ΧΑϞ ΝΑϞ ΧΕ
 20 ΕΙϞ Ḳ̄ΗΗΤΕ
 Λ̄ΙϞ̄Ι Ν̄Ḳ̄ΗΤ̄Κ
 Μ̄ΠΕΤΚΑΣ
 ΛΥΩ Μ̄Ν ΛΑΛΥ

15 ΝΗΧ- sic pro ΝΕΧ- | 16 ΑΚΤΙΝ = ἀκτίς | 18 ΒΟΛΕ sic pro ΒΟΟΛΕ

p. 43, col. ii

M̄A

N̄ZICE NATAZOK
 XIN M̄PINAȲ P̄Z̄P̄
 ΦERE ΠEXAȲ XE
 ΠAΧ̄C̄ N̄TK̄ NIM
 5 N̄TEIZE EP̄E PEĪ
 NOC̄ N̄EOOȲ K̄W
 TE EP̄OK ΠEXAȲ
 NAȲ XE ANOK
 ΠE ΓABPINA ΠAP
 10 XAΓΓEΛOC AY
 W N̄TEYNOȲ AȲ
 ZOΠ̄Ȳ M̄PEȲM̄
 TO EBOL N̄TEP̄Ȳ
 NEZCE ΔE EZTO
 15 OYE AQZE EP̄Ȳ
 C̄WMA EP̄MEZ
 N̄B̄WTE AYW N̄
 TEP̄ȲAIC̄ΘANE
 EP̄TALBO N̄TAȲ
 20 ΦWΠE M̄MOȲ
 AYW XE M̄N̄ ΛAAȲ
 N̄TKAC̄ Z̄Ī P̄ȲC̄W
 MA AYW AQFO
 Δ̄Ȳ Z̄ĪX̄M̄ P̄ȲMA

2 Z̄P̄ΦERE sic pro Z̄P̄ΦIRE | 24 fortasse legendum EBOL Z̄ĪX̄M̄

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Ἰἔ
 ἸἸἸΚΟἸἸ Ἰϩ
 ἸἸἸἸἸἸ Ἰϩ
 ΜΟΟΨΕ ΕϩΧἸ
 ΒΟΔἸ ΕϩΣΜΟΥ
 5 ΕΠΝΟΥΤΕ Ἰϩ
 ἸϩἸἸἸἸ ἸἸΟΥἸ Ἰ
 ἸἸἸἸἸἸ Ε
 ΝΕἸ ἸἸἸἸἸἸ
 ἸϩΟΥΨἸ ΕΒΟἸ
 10 ΧΕ ἸἸἸἸἸἸ
 ΝἸΚ ΠΝΟΔ Ἰ
 ἈΡΧΑΓΓΕΛΟC
 ΕἸΟΥἸἸἸ ἸἸἸ
 ΡἸἸἸ ΧΕ ἸἸἸἸ
 15 ΠἈΜΕΕἸἸἸ
 ἈΚΧΑΡΙἸἸΕ ΝἸἸ
 ἸἸἸἸἸἸἸ ἸἸἸ
 ΕἸΩἸ ΔΕ ἸἸἸ
 ἸἸἸἸἸἸἸ ἸἸἸ
 20 ἸἸἸἸἸἸἸ ΕἸἸἸἸἸἸἸ
 ἸἸἸἸἸἸἸἸἸ
 ἸἸἸἸἸἸἸἸἸ
 ἸἸἸ ἸἸἸἸἸἸἸ
 ἸἸἸἸ ἸἸἸἸἸ
 25 ΨΕ ΕἸἈἸἸἸ ΕἸἸ
 ἸἸ ἸἸḲἸἸἸἸ

9 ἸϩΟΥΨἸ sic pro ἸϩΨἸ | 19 lege ἸἸἸἸἸἸἸἸἸ | 21 lege ἸἸἸἸἸἸἸἸἸ |
 24 ἸἸἸἸἸἸἸ fortasse legendum ἸἸἸἸἸἸἸἸἸ vel ἸἸἸἸἸἸἸἸἸ | 25 ἸἸ prius scriptum ϩ

p. 44, col. ii

ΠΕΥΨΗΡΕ ΧΕ ΟΥ
 ΠΕΝΨΩΠΕ ἸΜΟΚ
 ΠΕΝΜΕΡΙΤ ἸΨΗ
 ΡΕ ἸΤΟϞ ΔΕ ΛϞΧΩ
 5 ΕΡΟΟΥ ἸΠΖΟΡΟΜΑ
 ἸΤΑϞΝΑΥ ΕΡΟϞ
 ἸΤΕΥΝΟΥ ΔΕ ΛΥ
 ΨΩ ΕΒΟΛ ΧΕ ΟΥ
 Λ ΠΕ ΠΝΟΥΤΕ
 10 ἸΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΟΥΝΟϞ ΤΕ
 ΔΩΡΕΑ ἸΤΑϞ
 ΛΑC ἸΜΜΑΝ Ὡ
 15 ΠϞΑΪΨἸΜΝΟΥϞΕ
 ἸΑΓΑ-ΘΩC ΛΥΩ
 ΛΥΝΟϞ ἸΡΑΨΕ
 ΨΩΠΕ ἸΜ ΠΕΓΥ
 ΗΪ ΤΗΡϞ ΕΤΒΕ
 20 ΠΤΑΛΔΟ ἸΤΑϞ
 ΨΩΠΕ ἸΠΨΗΡΕ
 ΨΗΜ ΕΠΕΙΔΗ
 ΝΕ ΟΥΜΟΝΟΓΕΝΗC
 ΠΕ ἸΤΕ ἸϞΕΙΟΟ
 25 ΤΕ ΛΥΩ ΟΥΟΝ

2 ΠΕΝΨΩΠΕ lege ΠΕΝΤΑϞΨΩΠΕ | 12 lege ΟΥΝΟϞ ΤΕ ΤΔΩΡΕΑ | 16 ΑΓΑ-
 ΘΩC = ἁγαθός

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ΝΙΜ Ν̄ΤΑΥΣΩ
 Τ̄Μ̄ ΛῩΡ̄Φ̄ΠΗΡΕ
 ΕΜΑΤΕ ΛῩΤ̄ΕΟ
 ΟῩ Μ̄ΠΝΟΥΤΕ
 5 Μ̄ΠΑΡΧΑΓΓΕ
 ΛΟΣ ΕΤΟΥΛΑΒ
 ΓΑΒΡΙΗΛ ΛΥΩ
 Α ΠΣΟΕΙΤ ΠΩϞ
 ΦΑ ΟΥΟΝ ΝΙΜ
 10 Μ̄Π̄ϞΡΑСТЕ ΔΕ
 ΕΝΕ ΤΚΥΡΙΑΚΗ
 ΤΕ Α ΠΡΩΜΕ
 ΜΟΥΤΕ ΕΠΕϞ
 ΨΗΡΕ ΛϞΤ̄Ι
 15 ΝΑϞ Μ̄ΠΣΟΟΥ
 Ν̄ϞΟΛΟΚΟΤ̄ΙΝΟΣ
 Μ̄Ν̄ ϞΕΝΚΕΔΩ
 ΡΟΝ ΕΤΤΑΗΥ
 ΛϞΤ̄̄ΝΝΟΟΥϞ Ε
 20 ΤΠΟΛΙΣ ϞΡΩΜΗ
 ΕΤ̄Ϟ̄ΤΑΛΥ Ε
 ΠΤΟΠΟΣ ΜΠΑΡ
 ΧΑΓΓΕΛΟΣ Ε
 ΤΟΥΛΑΒ ΓΑΒΡῙ
 25 ΗΛ ΠΡΟΣ ΘΕ

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ⲙⲚ

ⲛⲧⲁⲩⲉⲣ[ⲏⲧ ⲛ̅]
 ⲙⲐⲐ ⲡⲉⲗⲣ[ⲱⲣⲉ]
 ⲁⲉ ⲁⲩⲭⲏⲧ[ⲐⲮ]
 5 ⲉⲛ̅ ⲐⲮⲁⲱⲉ ⲁ[ⲩ]
 ⲧⲁⲁⲩ ⲉⲧⲩⲩⲓⲏⲏ
 ⲉⲧⲣⲩⲱⲕ ⲉⲡ
 ⲧⲐⲡⲐⲐ ⲛ̅ⲡⲁⲣⲭⲁⲒ
 ⲒⲉⲘⲐ ⲉⲧⲐⲮⲁⲁⲃ
 Ⲓⲁⲃⲣⲏⲗ ⲁⲮⲱ ⲛ̅
 10 ⲧⲉⲣⲩⲩⲙⲐⲱⲱⲉ
 ⲙⲁⲮⲁⲁⲩ ⲱⲁⲛ
 ⲧⲩⲩⲱⲛ ⲉⲒⲐⲮⲏ
 ⲉⲧⲧⲡⲐⲐⲐⲐ ⲱⲁⲛ
 ⲧⲉ ⲱⲐⲙⲏⲧ ⲛ̅
 15 ⲙⲏⲓⲐⲐⲐ ⲁⲩⲉⲓ
 ⲉⲗ̅ⲛ̅ ⲒⲉⲛⲛⲐⲐ ⲛ̅
 ⲒⲮⲗⲏ ⲛ̅ⲭⲉⲣⲐⲐⲐ
 ⲉⲮⲙⲐⲕⲩ̅ ⲙⲙⲐ
 Ⲑⲱⲉ ⲛ̅ⲒⲏⲧⲐⲮ
 20 ⲁⲮⲱ ⲛ̅ⲧⲉⲮⲮⲐⲮ
 ⲉⲓⲐ ⲐⲮⲙⲐⲮⲓ ⲛ̅
 ⲁⲒⲒⲣⲏⲐⲐ ⲁⲩⲉⲓ
 ⲉⲃⲐⲗ ⲉⲛ̅ ⲛ̅ⲒⲮⲗⲏ
 ⲉⲧⲭⲁⲭⲱ ⲉⲧⲛ̅
 25 ⲙⲁⲮ ⲉⲩⲉⲗⲩ̅
 ⲉⲒⲐⲮⲏ ⲉⲡⲱⲏⲣⲉ

13 lege ⲉⲧⲧⲡⲐⲐⲐⲐ | 22 ⲁⲒⲒⲣⲏⲐⲐ = ἄγριον | 25 ⲉⲗⲩ̅ⲛ̅ sic pro ⲉⲗⲒⲏⲏ

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M̄Z
 [ΩHM] ΛQΠΩΤ
 [ΕΖΟΟ]ΥΝ ΕΡΟQ
 [ΛQ]ΜΕΖ ΡΩQ Ε
 ΠΕCΠΙΡ ἸΠΩΗ
 5 ΡΕ ΩHM ΛQ
 CΩK ἸΜΟQ Ε
 ΖΟΥΝ Ḳ̄N ΘΥ
 ΛΗ ΕQΩΩ ΕΟΥ
 ΟM̄Q ΠΩΗΡΕ
 10 ΔΕ ΩHM ΛQΟΥ
 ΩΩ ΕΒΟΛ Ḳ̄N
 ΟΥΝΟδ ἸΑΝΑΓ
 ΓΗ ΕQΧΩ Ἰ
 ΜΟC ΧΕ ΠΑΧ̄C
 15 ΠΑΡΧΑΓΓΕΛΟC
 ΓΑΒΡΙΗΛ ΒΟ
 ΓΗΘΙΑ ΕΡΟἸ Ḳ̄N
 ΤΙ ΝΟδ ἸΑΝΑΓ
 ΓΗ ΚCΟΟΥΝ
 20 ΓΑΡ ΠΑΧ̄C ΧΕ
 ἸΤΑ ΠΑΕἶΩΤ
 ΤΝΝΓΟΙΟΥΤ Ε
 ΠΕΚΤΟΠΟC ΕΤ
 ΤΡΑ† ΓΗ ΚΟΥΙ
 25 ἸΔΩΡΟΝ

7 Ḳ̄N lege ε | 8 lege ΕQΟΥΩΩ | 10 lege ΕQΩΩ | 12 ΑΝΑΓΓΗ = ἀνάγκη | 16 ΒΟΗΘΙΑ
 = βοηθεῖν | 19 cf 12

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ΕΖΟΥΝ ΕΠΕΚ
 ΜΑΡΤΥΡΙΟΝ
 ΕΤΟΥΛΑΒ Ν̄
 ΤΑΚΤΟΪ ΕΠΑ
 5 ΗΪ ΛΥΩ ΕΙΣ
 ΖΗΗΤΕ ΤΙΝΑ
 ΜΟΥ Ν̄ΤΟΟΤ̄Ϛ
 Ν̄ΠΕΘΥΡΙΟΝ
 Ν̄ΤΕΥΝΟΥ ΔΕ Ε
 10 Τ̄Μ̄ΜΑΥ ΕΙΣ ΠΑΡ
 ΧΑΓΓΕΛΟΣ Ε
 ΤΟΥΛΑΒ ΓΑΒ
 ΡΗΛ ΑΦΕΙ ΕΒΟΛ
 Ζ̄Ν ΤΠΕ ΕΦΦΟ
 15 ΡΕΪ Ν̄ΟΥΣΧΗ
 ΜΑ Ν̄ΟΥΘΕΙΝ
 ΑΦΦΪ Ν̄ΠΩΗΡΕ
 ΩΗΜ ΕΒΟΛ Ζ̄Ν
 ΡΩϚ Ν̄ΠΜΟΥΙ
 20 ΑΦΣΦΡΑΓΙΖΕ
 Ν̄ΠΦΣΠΡ ΑΦ
 ΤΑΛΔΟϚ [Ε]ΒΟΛ
 Ζ̄Ν ΝΕΦΠΛΥΓΗ
 Ν̄ΤΑ ΠΜΟΥΙ ΤΑ
 25 ΑΦ ΝΑϚ Ζ̄Ν Ν̄Ϛ

p. 47, col. i

ΝΑΧΕ ΑΥΩ ΠΕ
 ΧΑϞ ΝΑϞ ΧΕ ΑΚ
 ΣΟΥΩΝ̄Τ̄ Ω ΠΩΗ
 ΡΕ ΩΗΜ ΑϞΩΨ̄Β
 5 ΧΕ ἸΠΑἸ ΠΑΧ̄C
 ΙΕΧΑϞ ΝΑϞ ΧΕ
 ΑΝΟΚ ΠΕ ΓΑΒΡ̄Ι
 ΗΛ ΠΑΡΧΑΓΓΕ
 ΛΟΣ ΠΕΤΕΚΒΗΚ
 10 ΕΠ̄ϞΤΟΠΟΣ Α
 ΝΟΚ ΠΕΝΤΑἸΕΙ
 ΨΑΡΟΚ ΑἸΤΑΛ
 ΒΟΚ ῒ̄Μ ΠΕΚΩΩ
 ΝΕ ΑΝΟΚ ΟΝ Π̄Ν
 15 ΤΑΙΝΟῚ̄Κ̄ ΕΤ
 ΤΑΠΡΟ ἸΠΕΘΥ
 ΡΙΟΝ ΑΥΩ Ἰ
 ΤΕΡ̄ϞΧΕ ΝΑἸ ΑϞ
 ΑΜΑῚΤΕ ἸΤ̄ϞΒΙΧ
 20 ΑϞΤΑΛΟϞ ΕΧ̄Μ
 ΠCΟἸ ἸΠΜΟΥἸ
 ΑΥΩ ΜΠΕ ΠΜΟΥἸ
 ΛΟ ΕϞΧΩΡ̄Μ ῒΑ

1 initium cod ms Mus Brit Or 6780 | 5 ἸΠΑἸ sic pro ἸΠΠΕ | 13 fortasse legendum
 ΕΒΟΛ ῒ̄Μ

M̄Z (sic!)

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ΓΡ|ΟQ ΦΑΝΤΙQ|Ν̄
 ΤQ ΓΕ|ΖΟΥΝ ΕΠ
 Τ|ΟΙΠ|ΟC| Μ|Π|ΑΡ|Χ|ΑΓ|
 ΓΕΛ|ΟC| Ε|ΤΟΥΑ
 5 ΑΒ ΓΑΒΡΙΗΛ Ε
 ΡΕ Π|Μ|ΗΗΦΕ Τ|Η|
 Ρ̄Q̄ Θ|ΕΩ|ΡΕΙ Μ
 ΜΟQ ΕῩΡ̄ΦΠΗ
 ΡΕ ΜΜΟQ Ν̄ΤΕ
 10 Ρ̄Q̄ΟΥΑ[Ζ]̄Q̄ ΛΕ Ε
 ΠΕCΗ[Τ Ζ]ΙΧΩQ
 Ν̄ΔΙ ΠΜ|ΟΥ|Π̄Ι ΛQΕΙ
 ΕΒΟΛ [Ζ]̄Π̄Ν| ΤΜΗ|Η|
 ΤΕ Μ̄ΠΜΗΗΦΕ
 15 ΛQ[Α]Π|ΑΧΩΡΕ|Ι
 Ν[ΑQ] ΕΠ̄Q̄ΜΑ Ε
 ΡΕ ΟΥΟΝ ΝΙΜ ΔΩ
 Φ̄Τ̄ Ν̄CΩQ
 ΕῩΡ̄ΦΠΗΡΕ
 20 Μ̄Ν̄ Ν̄CΑ ΝΑ|Ι
 Α ΠΜΗΗΦΕ ΤΗΡ̄Q̄
 ΧΝΕ ΠΩΗΡΕ ΦΗΜ
 ΧΕ ΟΥ ΠΕΝΤΑQ

p. 48, col. i

ḾḾ
 ⲪⲚⲔⲈ ḾḾⲠⲔ
 ḾḾⲠⲔⲈⲐ ⲠⲚ
 ⲈⲔⲀⲘḾⲚ ⲈⲔⲈⲐ
 ⲘⲠⲚⲐ ḾḾⲠⲠ ⲘⲈ
 5 ⲠⲈⲠⲈ ḾḾⲠⲠḾḾⲠ ⲈⲐ
 ⲈⲠⲠⲠ ⲠⲐ[Ḿ]Ḿ ḾⲠ
 ⲠᲠⲈ ḾḾᲠⲠⲠⲠⲚ
 ⲠⲈ ḾḾᲠⲠⲠ ḾḾ
 10 ḾḾ ḾḾḾ ᲠⲠⲚḾḾ
 ⲠⲠⲠ ⲈᲠᲠᲠⲠⲠⲠⲠⲠ
 ⲈᲠⲠᲠᲠᲠ [ᲈᲠᲠᲠᲠⲠⲠⲠⲠ
 ḾḾᲠᲠᲠᲠ[ᲀ]ᲠᲠⲈⲠⲠⲠ
 [ᲈᲠᲠᲠᲠ[ᲀ]Რ ḾḾᲠᲠ
 15 ḾḾᲠ ᲈᲠⲈⲠⲈ ḾḾ
 ᲠⲠᲠᲠᲠᲠᲠ ḾḾ
 ᲠⲈⲠⲠⲠᲠᲠ[ᲠᲠ]
 ᲈᲠᲀ ᲀᲚᲠᲠ ᲈ
 ᲠⲠ ᲈᲚᲠᲠ ḾḾ
 20 ᲠⲠⲠ ᲘⲈ ᲠᲚ
 ᲀ ᲠⲈ ᲠᲠᲠᲚ
 Რᲈ ḾḾᲠᲠᲠᲠᲠ
 ᲠᲈⲠⲠ ḾḾᲠᲠᲠ
 Რᲈ ᲠᲠᲠᲠᲠ ᲠᲚ

2 sic pro ḾḾᲠⲔⲈ | ᲠᲚ sic pro ⲈᲠᲚᲠ vel ⲈᲠⲠ ᲠᲚ | 5 lege ḾḾᲠᲠᲠ | 8 post
 ḾḾᲠᲠᲠ supple ᲀᲠᲠᲠ ᲈᲠᲠᲠ ḾḾᲠᲠ ḾḾᲠᲠ ḾḾᲠᲠᲠᲠᲠᲠ ḾḾᲠᲠᲠᲠᲠᲠᲠᲠ
 20-21 membrana jam ante hac lacerata litterae nullae hoc loco omissae sunt

p. 48, col. ii

ΝΟΒ ΤΕ ΤΕΚΒΟΜ
 Ω ΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΕΚΝΟΥΖΜ̄ ΝΟΥ
 5 ΟΝ ΝΙΜ ΕΤΖΕΛ
 ΠΙΖΕ ΕΡΟΚ ΠΩΗ
 ΡΕ ΔΕ ΦΗΜ ΛϞ†
 Ν̄ΝΔΩΡΟΝ ΕΤ̄ΝΤΟ
 ΟΤ̄Ϟ ΕΖΟΥΝ ΕΠ
 10 ΤΟΠΟΣ ἸΠΑΡΧΑΓ
 ΓΕΛΟΣ ΕΤΟΥΑΑΒ
 ΓΑΒΡΙΗΛ Μ̄Ν Ν̄ΣΟC
 ἸΠ̄ϞΟΥΩΖ ΕΤΟΟ
 Τ̄Ϟ ΕΚΤΟϞ ΕΠ̄Ϟ
 15 ΗΙ ΑΛΛΑ ΛϞϞΩ
 Ζ̄Μ̄ ΠΤΟΠΟΣ Ἰ
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΕϞΦΛΗΛ
 ΑΥΩ ΕϞΝΗCΤΕΥΕ
 20 ΑΥΩ ἸΤΕΡΕ ΝΕϞ
 ΕΙΟΟΤΕ ΕΙ ΨΑΡΟϞ
 ΛϞΧΩ ΕΡΟΟΥ Ν̄ΖΩΒ
 ΝΙΜ ἸΤΑΥΩΩ
 ΠΕ ΜΜΟϞ ΛΥΡΑ
 25 ΨΕ ΕΜΑΤΕ

p. 49, col. i

ΑΥΩ ΑΥ†ΕΟΟΥ
 ἸΠΠΟΥΤΕ ἸΤΟϞ
 ΛΕ ΑϞϞΩ ῒἸ ΠΤΟ
 ΠΟC ΕϞΤΙΑΓΩ
 5 ΝΕΙ ΨΑ ΠΕΖΟΥ
 ἸΠῒϞΜΟΥ ΕϞΕἶ
 ΡΕ ἸΖΕΝ ΝΟϞ Ἰ
 ΠΟΛΥΤΙΑ ΑΥΩ
 ΑϞΦΩΠΕ ἸΟΥ
 10 ΡΩΜΕ ἸCΩΤῒ
 ΖΩCΛΕ ἸϞἸ
 ΠΨΑ ἸΝΑΥ ΕΖΑΖ
 ἸϞΩΛῒ ΕΒΟΛ ῒἸ
 ΠΤΟΠΟC ἸΠΑΡ
 15 ΧΑΓΓΕΛΟC ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ
 ΑΥΩ ἸϞἸΜΗΝ Ε
 ΒΟΛ ῒἸ CΟΠCῒ
 ἸἸΝ ΖΕΝΨΛΗΛ
 20 ΕΝΑΨΩΟΥ
 ΑΤΕῒἸΝΑΥ ῒ
 ΝΑΜΕΡΑΤΕ
 ΧΕ ΕΥϞἸϞΟΜ
 ἸΛΨ ἸΖΕ Ἰ
 25 ΔΙ ἸἸΤΨΑΝΕΖ

4 ΤΙΑΓΩΝΕΙ = διακονεῖν | 8 ΠΟΛΥΤΙΑ = πολιτεία | 11 ΖΩCΛΕ = ὥστε | 18 post ῒἸ supple ΖΕΝ | 25 lege ἸἸἸΤΨΑΝΕΖΤΗϞ

p. 49, col. ii

ἸΘ

ΤΗϞ ἸΠΠΟΥΤΕ
 Ἰἢ ἸΝΣΟΠΣῚ Ἰ
 ΠΑΡΧΑΓΓΕΛΟΣ Ε
 ΤΟΥΛΑΒ ΓΑΒΡΙ
 5 ΗΛ ΠΑῖ ΕῚἸῚΦΑ
 ΝΑϞ ἸΠ[Ο]ΟΥ Α
 ΝΟΝ ΔΕ ΖΩΩΝ
 ΜῚῚῚῚῚῚῚῚ
 ΤΟΣ ΕΝΙΜΑΕΙΝ
 10 Ἰἢ ΝΕΩΠΗΡΕ Ἰ
 ΤΑΥΩΩΠΕ ῚἸ
 ΠῚῚῚῚῚῚῚ
 ΛΑΒ ΧΕΚΑΣ Ἰ
 ΝΕΝΧΙ ἸΟΥΝΟΒ
 15 ἸΚΡΙΜΑ ΚΑῖ ΓΑΡ
 ῚἸ ΟΥΜΕ ΑΥΘΕ
 ΩΡΕῖ ἸΝΕΩΠΗΡΕ
 ΤΗΡΟΥ ῚἸ ΝΑ
 ΒΑΛ ΑΥΩ Α ΖΑΖ
 20 ἸΖΗΤῚῚῚῚῚ
 ΝΑΥ ΕΡΟΟΥ ΛΟῖ
 ΠΟΝ ΜΑῚῚῚῚῚ
 ΤΕΥΕ ἸΒΟΜ Ἰἢ
 ΝΕΩΠΗΡΕ ἸΠΑΡ
 25 ΧΑΓΓΕΛΟΣ ΓΑΒΡΙΗΛ

23 lege ΕἸΒΟΜ

p. 50, col. ii

ΟΝ Ν̄Ρ̄ΓΑΤΗΣ
 ΟΥΗΖ Ζ̄ΙΤΟΥΩϞ
 ἸΠΠΟΠΟΣ ἸΠΑ[Ρ]
 ΧΑΓΓΕΛΟΣ ΓΑ[Β]
 5 ΡΗΛ ΠΑΪ ΔΕ ΝΕ
 ΟΥΑΜΡΗ ΠΕ Ζ̄Ν
 ΟΥΤ̄̄ΤΗΧΗΝ
 ΕϞΖΟΤ̄Ρ̄ ΕϞΡ̄ΖΩΒ
 ΖΑ ΠΕϞΒΕΚΕ ΕϞ
 10 ΨΑΝΤΩΟΥΝ ΔΕ
 Ν̄ΨΩΡ̄Τ̄Ι ΜΜΗΗ
 Ν̄Ε ΖΑ·ΘΗ ἸΠΑΤ̄̄
 ΒΩΚ ΕΠ̄̄ϞΜΑ
 Ν̄Ρ̄ΖΩΒ ΨΑϞΒΩΚ
 15 ΕΖΟΥΝ ΕΠΠΟΠΟΣ
 ἸΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΕϞϞΤ̄ΙϞΩ
 Π̄̄Ϟ ΕϞΧΩ ἸΜΟΣ
 ΧΕ ΠΑΡΧΑΓΓΕΛΟΣ
 20 ΕΤΟΥΑΑΒ ΕΚΕ
 ΣΟΟΥΤ̄̄Ν ἸΝΑ
 ΖΙΟΟΥΕ ΛΥΩ Ἰ
 ΤΕΪ ΖΕ ΨΑϞΤΑΥ
 Ο ἸΨΟΜ̄̄ΝΤ Ν

7 ΟΥΤ̄̄ΤΗΧΗΝ lege ΤΕϞΤΕΧΗΝ

p. 51, col. ii

ⲛⲁ

ΠΑΡΧΑΓΓΕΛΟΣ Ε
 ΤΟΥΛΑΒ ΓΑΒΡΙ
 ΗΛ ΕΣΚΕΠΑΖΕ ⲛ
 ΜΟϞ ΛΣΦΩΠΕ
 5 ΔΕ ⲛΜΟϞ ⲛΟΥΖΟ
 ΟΥ ΛϞΩϞ̅Ϟ̅ ΕϞΖΙ
 ΝΗΒ Λ ΠΡΗ ΦΑ ⲛ
 ΠΑΤ̅Ϟ̅ΒΩϞ ΕΤ̅Ϟ̅
 Ϟ̅ΓΑϞΙΑ ΛΥΩ ΠΕ
 10 ΧΑϞ ΕΖΡΑΪ ⲛΖΗΤ̅Ϟ̅
 ΧΕ ΛΙΩϞ̅Ϟ̅ ΤΩΝΟΥ
 ΜΠΟΟΥ ΕΤΡΑΒΩϞ
 ΕΠΑΜΑⲛ̅Ϟ̅Ϟ̅
 ⲛΤΕΪ ΖΕ ΔΕ Λ ΤΑΜΕ
 15 ΛΙΑ ⲛ̅Ν̅ ΠΡΟΟΥΦ
 ΕΤΦΟΥΕΙΤ ΣΩϞ
 ⲛΜΟϞ ΛϞ̅Ρ̅ΠΩϞ̅
 ΕΤ̅Ϟ̅Ϟ̅ΒΩϞ ΕΖΟΥΝ
 ΕΠΤΟΠΟΣ ⲛΠΑΡ
 20 ΧΑΓΓΕΛΟΣ ΕΤΟΥ
 ΛΑΒ ΓΑΒΡΙΗΛ ΚΑ
 ΤΑ Τ̅Ϟ̅ΣΥΝΗΘΙΑ
 ⲛΜΗΗΝΕ ΛϞΒΩϞ
 ΔΕ ΕΤ̅Ϟ̅Ϟ̅ΓΑϞΙΑΤ̅ΙΡ̅Ι

3 ΕΣΚΕΠΑΖΕ sic pro ΕΣΚΕΠΑΖΕ | 9 Ϟ̅ΓΑϞΙΑ = ἔργασία

p. 52, col. i

ḢḲ
 ΟΝ ΛΑΓΓΑΛΟ ΔΕ Ε
 ΤΕΤΡΙΡ ΕΤΡ̄ḲΜΟ
 Ḳ̄Ḳ ḢΟΕΙΚ ḢΤΕ
 ḢḲΑΡΧΕΪ ḢΤΩΔ [Λ]
 5 ΠΑΪΓΑΒΟΛΟΣ ΠḢḲ
 ΜΕΣΤΕ ΠΕΤΝΑ
 ΝΟΥḲ ΝΙΜ ΛḲ
 ΑΜΑḲΤΕ ḢΤḲΟΥ
 ΡΗΗΤΕ ḲΙΠΑḲΟΥ
 10 ΛΑΧΑΛΑ ḢΜΟΥ Ε
 ΠΕСНТ ΕΤΕΤΡΙΡ
 ΝΚΩḲḲ ḲḲΩ ḢḲ
 ΧΩ ḢΜΟΣ ΧΕ Ḳ
 ΠΑΤΑΚΤΟΣ ΛΪ
 15 ḲΪḲΕ ΕΪΔΟḢḲ ΕΡΟΚ
 ΕΙC ΦΟΜΤΕ ḢΡΟΜ
 ΠΕ ΤΙCΕΡΠΑḲ Ε
 ΒΟΛ ΕΡΟΚ ḢΜΗΗ
 ΝΕ ΑΛΛΑ ΦΑΡΕ ΠΪ
 20 ΦΟΜḢḲ ḢCΟΠ Ḣ
 ΦΛΗ ΕΤΕΚΕΪΡΕ
 ḢΜΟΥ ḢΜΗΗΝΕ
 ḲḢ ΠΤΟΠΟΣ Ḣ
 ΠΑΡΧΑΓΓΕΛΟΣ

2 ΕΤΡ̄ḲΜΟḲ̄Ḳ sic pro ΕΤΡΕḲΜΑḲ̄Ḳ | 4 fortasse legendum est ḢΤΩΔΟΥ | 9 post ΟΥΡΗΗΤΕ supple CΕΝΤΕ

p. 52, col. ii

ΓΑΒΡΙΗΛ ΕΥΕΙΡΕ
 ΝΨΟΜΝΤΕ ΝΛΑΜ
 ΠΑΣ ΝΚΩΖ̄Τ̄ ΕΥ
 ΡΟΥΘΕΙΝ Ν̄CETĪ
 5 ΩΚΕΪ Ν̄ΜΟΪ Ν̄CΑ
 ΒΟΛ Ν̄ΜΟΚ Ν̄ΤΕ
 ΡΙΖΕ ΔΕ ΕΤΕΥΚΕ
 ΡΙΑ ΕΖΟΥΝ ΕΡΟΚ
 Ν̄ΠΟΟΥ Τ̄ΙΝΑΕΪ
 10 ΡΕ ΝΑΚ ΚΑΤΑ ΠΕΚ
 Ν̄ΠΩΛ ΕΦΧΩ
 ΔΕ Ν̄ΝΑΪ Ν̄ΔΙ ΠΔΔΪ
 ΜΩΝ Ν̄ΑΓΑΘΑΡ
 ΤΟΣ ΛΦΝΕΧ ΠΡΩ
 15 ΜΕ ΕΠΕCΗΤ ΕΤΕ
 ΤΡΙΡ ΛΦΠΛΥΓΗ
 Ν̄Π̄Τ̄CΩΜΑ ΤΗΡ̄C
 Ν̄ΡΩΜΕ ΔΕ ΑῩ
 ΖΟΤΕ ΑῩΡ̄ΖΟΤΕ
 20 ΕΜΑΤΕ ΑΥΩ ΜΟ
 ΓΙC ΖΙΤ̄Ν ΖΕΝ ΝΟΒ
 Ν̄ΖΙCΕ ΑῩΝ̄Τ̄C
 ΕΖΡΑΪ Ζ̄Ν ΤΕΤΡΙΡ
 ΕΦΘ Ν̄ΠΑΨΜΟΥ
 25 ΑΥΩ Τ̄CΖΙΜΕ

2 sic pro ΨΟΜΝΤΕ | 4 Τ̄ΙΩΚΕΪ = δῶκειν | 19 delendum ΑῩΡ̄ΖΟΤΕ posterius

p. 53, col. i

Μ̄Ν ΝΕΦΩΗΡΕ ΑΥ
 ΠΕΨ ΝΕΥΖΟΪΤΕ
 ΑΥΑΦΚΑΚ ΕΒΟΛ
 ΑΥΡΙΜΕ Ζ̄Ν ΟΥ
 5 ΝΟΒ̄ Ν̄ΣΙΨΕ ΑΥ
 ΤΑΛΟϞ ΕΧ̄Ν ΟΥ
 ΜᾹΝ̄Ν̄ΚΟ̄Τ̄Κ
 ΑΥΧῙΤ̄Ϟ ΕΖΟΥΝ
 ΕΠΤΟΠΟΣ Μ̄
 10 ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΕΥΠΡΟΣ
 ΔΟΚΙ ΧΕ ΕΦΝΑ
 ΜΟΥ Μ̄ΠΑΤΕ ΠΡΗ
 ΖΩ̄Τ̄Π̄ ΑΥΩ ΑΥ
 15 ΚΩΤΕ ΕΡΟϞ ΤΗ
 ΡΟΥ Ν̄ΤΠ̄ΨΕ ΔΕ
 Ν̄ΤΕΥΨΗ ΕΙΣ
 ΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ΑϞΟΥ
 20 Ο̄Ν̄Ζ̄ ΕΒΟΛ Μ̄
 ΠΡΩΜΕ Ζ̄Ν ΟΥ
 ΖΟΡΟΜΑ ΕΦΟ
 Μ̄ΠΕΣΜΟΤ̄ Μ̄
 ΟΥΣΤΡΑΤΥΛΑ
 25 ΤΗΣ Ν̄ΤΕ ΠΡΡΟ

16 π̄Ψε sic pro παΨε | 19 αϞΟΥΟ̄Ν̄Ζ̄ sic pro αϞΟΥΩ̄Ν̄Ζ̄ | 22 sic pro ΖΟΡΑΜΑ

p. 53, col. ii

ⲛⲓⲦ

εϕφορεῖ ⲛⲟϥϥⲭⲏ
 ⲙⲁ ⲛⲟϥⲟϥⲓⲛ ⲡⲈ
 ⲭⲁϩ ⲛⲁϩ ⲭⲈ ⲁⲕϥⲟϥ
 ⲱⲛⲧ ⲱ ⲡⲣⲱⲙⲈ
 5 ⲁϩⲓⲟⲓϥⲱϫⲱⲃ ⲛⲃⲓ ⲡⲣⲱ
 ⲙⲈ ⲡⲈⲭⲁϩ ⲭⲈ ⲛⲓ
 ⲡⲁⲓ ⲡⲭⲥ ⲡⲈⲭⲈ
 ⲡⲀⲮⲬⲀⲒⲒⲈⲘⲞⲢ
 ⲛⲁϩ ⲭⲈ ⲈϫⲭⲈ ⲛⲓ
 10 ⲡⲈ ⲁⲛⲞⲕ ⲡⲈⲒⲀⲃ
 ⲣⲏⲬ ⲡⲀⲮⲬⲀⲒⲒⲈ
 ⲘⲞⲢ ⲡⲈⲧⲦⲕⲏⲛⲏϥ ⲛⲓ
 ⲙⲏⲏⲏⲈ ⲈⲒⲟϥⲛ Ⲉ
 ⲡⲓⲩⲧⲟⲡⲞⲢ ⲈⲕϥⲞⲡ
 15 ⲥⲧⲓ ⲛⲓⲙⲟϩ ⲈⲧⲣⲓⲩⲛⲁⲒ
 ⲙⲈⲕ Ⲉⲃⲟⲗ Ⲓⲛ̅̅̅ ⲛⲈⲕ
 Ⲭⲁⲓⲫⲓⲥ ⲧⲏⲣⲟϥ ⲁ
 ⲛⲞⲕ ⲡⲈⲧⲛⲟϥⲒⲙ̅̅̅
 ⲛⲓⲙⲟⲕ ⲛⲃⲟⲣⲃⲥ
 20 ⲛⲓⲡⲓⲁⲓⲃⲟⲗⲞⲢ ⲛⲓ
 ⲒⲁⲒ ⲛⲥⲞⲡ ⲁⲘⲘⲁ
 ⲈⲡⲈⲓⲁⲛ ⲁⲕⲣⲁⲙⲈ
 ⲁⲛⲥ ⲛⲥⲁϩ ⲛⲓⲡⲈⲕ
 Ⲉἰ ⲈⲡⲓⲧⲟⲡⲞⲢ ⲛⲓⲦⲱⲛⲬⲁ
 25 ⲈⲧⲃⲈ ⲡⲁⲓ ⲁ ⲡⲓⲁⲓⲃⲟⲗⲞⲢ
 ⲈἰⲛⲈ Ⲉⲭⲱⲕ ⲛⲓⲧⲓⲛⲟⲃ

6 ⲛⲡⲁⲓ sic pro ⲛⲡⲈ | 7 ⲡⲭⲥ correctio ⲡⲁ(ⲭⲟⲥⲓⲥ) in margine | 19 fortasse legendum ⲛⲓⲙⲟⲕ Ⲉⲃⲟⲗ Ⲓⲛ̅̅̅ ⲛⲃⲟⲣⲃⲥ sed cf p ⲛⲓⲒ col i 19

p. 54, col. i

ἸΑ
 ἸΠΛΥΓΗ ΑΝΟΚ ΔΕ
 ἸΠΠΩΦΩΤ̄ ΕΡΟΚ Ε
 ΤΑΛΔΟΚ ΧΕΚΑΣ
 ΕΡΕ ΟΥΟΝ ΝΙΜ Ὢ
 5 Ἰῶ ΑΥΩ ἸΣΕΕΙ
 ΜΕ ΕΤΜΝΤΔΩΒ
 ἸΠΑΔΙΑΒΟΛΟΣ ΑΥ
 Ω ΧΕ ΤΒΟΗΘΕΪ
 Α ἸΠΠΝΟΥΤΕ ἸἸ
 10 ΝΕΦΑΓΓΕΛΟΣ ΕΤ
 ΣΚΕΠΑΖΕ ἸΤΜΝΤ
 ΡΩΜΕ ΤΗΡ̄Σ
 ΑΥΩ ἸΤΕΡ̄ΩΧΕ
 ΝΑΪ ΑΦΣΦΡΑΓΪ
 15 ΖΕ ἸΠΣΩΜΑ ΤΗ
 ΡΦ ἸΠΡΩΜΕ Ἰ
 ΤΑΦΡΟΚ̄ῶ ῶἸ ΠΚΩ
 ῶΤ̄ ῶἸ ΠΜΑΕΙΝ
 ἸΠΕΣΤΑΥΡΟΣ
 20 ΑΥΩ ΠΕΧΑΦ ΝΑΦ
 ΧΕ ΕΙΣΖΗΝΤΕ ΛΙ
 ΤΑΛΔΟΚ ΜΠ̄Ρ
 ΟΥΩΖ ΕΤΟΟΤ̄Κ
 ΕΡ̄ΑΜΕΛΗΣ Ε
 25 Τ̄ΚΚΛΗΣΙΑ ΧΕ

p. 54, col. ii

ñÑE ΠΕΤ-Θ-ΟΟΥ
 ΕΠΑΙ ΨΩΠΕ ñ
 ΜΟΚ ΑΥΩ ñ
 ΤΕΡῶΧΕ ΝΑΪ ΝΑῤ
 5 ΑῤΛΟ ΕῤΝΑΥ ΕΡΟῤ
 ΠΡΩΜΕ ΔΕ Αῤ
 ῤΟῤῤῤ ΕῤΡΑΪ Εῤ
 ΣΤΩΤ ῤΑ ΘΟΤΕ
 ΑῤῤΕ ΕΡΟῤ ΕΑ ΝΕ
 10 ΠΛΥΓΗ ΤΗΡΟΥ ΕΤ
 ῤñ ΠῤῤΩΜΑ ΛΟ
 ΑῤῤῤῤΒΑ ΑῤΑΨ
 ΚΑΚ ΕΒΟΛ ῤñ ΟΥ
 ΝΟῤ ñΣΜΗ ΧΕ
 15 ΟΥΑ ΠΕ ΠΝΟΥΤΕ
 ñΠΑΡΧΑΓΓΕΛΟΣ
 ΓΑΒΡΙΗΛ ñΡΩ
 ΜΕ ΔΕ ΤΗΡΟΥ ΕΤ
 ΣΩΟΥῤ ΕῤΟΥΝ Ε
 20 ΠΤΟΠΟΣ ΜΠΑΡ
 ΧΑΓΓΕΛΟΣ ΓΑΒ
 ΡΙΗΛ ΑΥΠΩΤ
 ΕῤΡΑΙ ΕΧΩῤ
 ΕΥΟΥΨΩ ΕΝΑΥ

p. 55, col. i

ΕΤΝΟΔ ΝΨΠΗΡΕ
 ΝΤΑΣΩΠΕ
 ΑΥΩ ΑΥΝΑΥ Ε
 ΠΕΤΟΥΜΕΕΥΕ Ε
 5 ΡΟQ ΧΕ ΕΦΝΑ
 ΜΟΥ ΜΠΑΤΕ ΠΗΗ
 ΖΩΤΠ ΕΦΟΥΟΧ
 ΕΜΝ ΟΥΠΑΥΓΗ
 ΝΟΥΩΤ ΖΜ ΠΕQ
 10 ΣΩΜΑ ΑΥΡΖΟ
 ΤΕ ΕΜΑΤΕ ΑΥ
 ΩΨ ΕΥΧΩ ΜΜΟC
 ΧΕ ΤΙCΜΟΥ Ε
 ΡΟΚ ΠΝΟΥΤΕ Μ
 15 ΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒ
 ΡΗΑ ΜΝ Ν
 CΑ ΝΑΙ ΑΥΧΝΕ
 ΠΡΩΜΕ ΧΕ Ω
 20 ΠΕΝΤΑQΩΠΕ
 ΜΜΟΚ ΝCΑQ
 ΑΚΖΕ ΕΠΕCΗΤ
 ΕΤΕΤΡΙΡ ΑΚΡΩ
 ΚΖ ΤΗΡΚ ΑΥΩ
 25 ΧΕ ΝΤΑΚΛΟ Ν
 ΑΨ ΝΖΕ ΖΝ †

p. 55, col. ii

N̄E

ΝΟΒ̄ ἸΠΛΥΓΗ Ν̄
 ΤΟQ ΔΕ ΛQΤΑΥΟ
 ΕΡΟΟΥ Ν̄ ΖΩΒ
 ΝΙΗ Ν̄ΤΑΥ ΨΩ
 5 ΠΕ ἸΜΟQ ΕQ
 ΧΩ ἸΜΟC Ν̄
 ΤΕΙ ΖΕ ΧΕ ΛC
 ΨΩΠΕ [Ἰ]ΜΟἰ Ν̄
 CΑQ ἸΤΕΡΕΤΩK
 10 ΕΤΕΤΡΙP ΧΕ Εἰ
 ΝΑΜΟZ̄C Ν̄ΟΕIK
 ΛΙΔΩΩT̄ ΛΙΝΑΥ
 ΕΥΝΟΔ̄ Ν̄ΕΔΩΨ
 ΕQΨΟἰ ΕΡΕ ΝΕQ
 15 ΒΑΛ ΝΕΧΨΑΖ
 Ν̄ΚΩZ̄T̄ ΕΒΟΛ Ε
 ΖΟΥΝ Ζ̄M̄ ΠΑΖΟ
 ΛQΑΖΕΡΑT̄Q Ἰ
 ΠΑΜΤΟ ΕΒΟΛ ΕQ
 20 ΧΩ ἸΜΟC ΧΕ
 ΛἰZICE ΕΙΔΟP̄δ̄
 ΕΡΟΚ Ω̄ ΠΑΤΑΚ
 ΤΟC ΕΙC ΨΟΜΤΕ
 ἸΡΟΜΠΕ ΕΙΔΟP̄δ̄
 25 ΕΡΟΚ ΜΠΕΖΟΥ
 ἸN̄ ΤΕΥΨΗ ΨΑ

3-7 membrana jam antehac lacerata nullae litterae hoc loco omissae sunt | 9 lege
 ἸΤΕΡΕΙΤΩK | 11 ΜΟZ̄C sic pro ΜΑZ̄C | 14 ΕQΨΟἰ sic pro ΕQΨΟΙ = longus cf Tattam
 Lexicon p 612 vel ΕQΨΟΙΨ = fumam exhalens

p. 56, col. i

Ἰϣ
 ΡΕ ΠΕΙ ΦΟΜ̄ΝΤ
 ἸϢΟΠ ἸΨΛΗ
 Ε ΤΕΚΕΙΡΕ
 Ἰ ΜΟΥ ἸΜ
 5 ΠΤΟΠΟΣ
 ἸΠΑΡΧΑΓ
 ΓΕΛΟΣ ΓΑΒ
 ΡΗΛ ῤ ΦΟΜ̄ΝΤΕ
 ἸΛΑΜΠΑΣ ἸΟΥ
 10 ΟΕΙΝ ἸΚΩῒΤ
 ἸΣΕΤΕΙΟΚΕ Ἰ
 ΜΟΪ ἸΣΑ ΒΟΛ Ἰ
 ΜΟΚ ἸΤΕΡΙ
 ΖΕ ΔΕ ΕΤΕΥΚΕ
 15 ΡΙΑ ΕΡΟΚ ΜΠΟ
 ΟΥ ΛΙΕΙ ΝΑΚ Ε
 ΤΡΑΕΙΡΕ ΝΑΚ ΚΑ
 ΤΑ ΠΕΚἸΨΑ
 ΛΥΩ ἸΤΕΡῤΧΕ
 20 ΝΑΪ ΛΦΑΜΑΖΤΕ
 ἸΤΑΟΥΡΗΗΤΕ
 ΣΕΝΤΕ ΛΦΝΟΥ
 ΧΕ ἸΜΟΪ ΕΠΕ
 ΣΗΤ ΕΤΕΤΡΙΡ
 25 ΛΙΡΩῒΖ ΤΗΡῤ
 ΛΟΙΠΟΝ ΛΙΕΙΜΕ
 ΧΕ ΛΥἸΤ ΕΠΙΜΑ

3-7 membrana antehac lacerata litterae nullae hoc loco omissae sunt | 8 ΦΟΜ̄ΝΤΕ
 sic pro ΦΟΜΤΕ | 11 ΤΕΙΟΚΕ = διώκειν

p. 56, col. ii

ἸΤΙΣΟΟΥΙΝ ΑΝΙ ΧΕ
 ΨΑΙΟΥΟΝ̄ 2 [Η] ΧΕ
 ΨΑΙΜΟΥ ΓΕΙΒΟΛ ΧΕ
 ΑΙΖΩΝ ΕΖΟΥΝ Ε
 5 ΠΜΟΥ ΑΥΩ Ζ̄Ν
 ΤΙΟΥΨΗ ΑΙΝΑΥ
 ΕΠΑΡΧΑΓΓΕΛΟΣ
 ΕΤΟΥΑΑΒ ΓΑΒΡΙ
 ΗΛ ΑΡΕΙ ΨΑΡΟΙ
 10 ΑΡΣΦΡΑΓΙΖΕ Μ̄
 ΜΟΙ ΑΡΤΑΛΛΟΙ
 ΑΡΒΩΚ ΕΖΡΑΙ Ε
 ΤΠΕ Ζ̄Ν ΟΥΣΧΗ
 ΜΑ ΝΟΥΘΕΙΝ
 15 ΠΛΑΟΣ ΔΕ ΤΗΡ̄Ϛ
 ἸΤΕΡ̄ϚΝΑΥ ΕΝΑΙ
 ΑΥΡ̄ΨΠΗΡΕ Ε
 ΜΑΤΕ ΑΥΩ ΑΥ
 ΜΟΥΖ ΝΖΟΤΕ Α
 20 ΤΕΤ̄ΝΝΑΥ Ω
 ΝΑΜΕΡΑΤΕ ΧΕ
 ΕΥΔ̄ΜΔΟΜ ΝΑΨ
 ΝΖΕ ΝΔΙ ΝΣΟΠ̄ΣΤ
 ἸΠΑΡΧΑΓΓΕΛΟΣ
 25 ΕΤΟΥΑΑΒ ΓΑΒ
 ΡΙΗΛ ΑΥΩ ΧΕ
 ΡΩΜΕ ΝΙΜ

2 ογο̄ν̄ sic pro ω̄ν̄

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ΕΤΒΗΚ ΕΤΕΚΚΛΗ
 CIA ΜΜΗΗΝΕ
 ΜΕΡΕ ΛΑΛΥ Ν̄
 ΛΑΪΜΩΝΙΟΝ ΕΨ
 5 ΖΩΝ ΕΖΟΥΝ Ε
 ΡΟϞ ΕΠΤΗΡ̄Ϟ
 ΑΛΛΑ ΤΒΟΗ·ΘΕΙΑ
 ΜΠΝΟΥΤΕ ΝΑ
 ΝΑΖΜϞ Ν̄ΒΟΡ̄Β̄Ϟ
 10 Μ̄ΠΠΙΣΑΤΑΝΑΣ
 ΠΕΨΛΗΛ ΠΕΤΕ
 ΨΑϞΝΟΥΧΕ Ε
 ΒΟΛ Ν̄Ν̄ΛΑΪΜΩ
 ΝΙΟΝ ΠΕΨΛΗΛ
 15 ΠΕΤΝΟΥΖ̄Μ̄ Ν̄
 ΝΕΤ Ζ̄Ν̄ ΠΙΚΥΝ
 ΤΙΝΟΣ Μ̄Ν̄ ΕΧ̄Ι
 ΜΩΝ Μ̄Ν̄ Ν̄ΠΑ
 ΘΟΣ ΠΕΨΛΗΛ
 20 ΠΕΤΣΟΛ̄Ϟ̄ Ν̄
 ΝΕΤΖΗΨ ΤΕΚ
 ΚΛΗCΙΑ ΠΕ ΠΜΑ
 Ν̄CΟΛ̄Ϟ̄ ΛΥΩ Ν̄
 CΨΟΥΖ̄ Ν̄Ν̄ΑΓ
 25 ΓΕΛΟΣ ΤΕΚΚΛΗ

9 ante Ν̄ΒΟΡ̄Β̄Ϟ̄ suppl ΕΒΟΛ Ζ̄Ν̄ | 15 lege ΠΕΤΝΟΥΖ̄Μ̄ | 16 ΚΥΝΤΙΝΟΣ = κίνδυ-
 νος | 17 Μ̄Ν̄ ΕΧ̄ΙΜΩΝ sic pro Μ̄Ν̄ Ν̄ΧΕΙΜΩΝ | Χ̄ΙΜΩΝ = χερῶν | 20 prius scriptum
 ΠΕΤCΑΛ̄Ϟ̄ deinde ΠΕΤCΟΛ̄Ϟ̄

p. 57, col. ii

N̄Z

CIA ΠΕ ΠΜΑΝ̄CΩ
 ΟΥΖ̄ N̄N̄EIXEIPΟΥ
 ΒEIN M̄N̄ N̄CεΡΑΦEIN
 ΤEΚΚΛΗCΙΑ ΠE
 5 ΠΜΑΝ̄H̄TON H̄
 ΨΥΧΗ NIM ANON
 ΔE ZΩN ΜΑΡ̄N̄M̄E
 T̄KKΛH CIA N̄ΘE
 N̄T̄N̄ΨΥΧΗ THP̄C
 10 ΠEΤO N̄AMELIC
 ĒT̄KKΛH CIA ĒQ
 NOYXE N̄ΘOTE
 H̄ΠX̄C N̄CABOΛ H̄
 MOQ AYΩ ΠETNA
 15 CΥΓE H̄ΠAT̄Q̄CΩ
 TM ENANAΓNΩCIC
 THPOY ĒQCYNAGE
 H̄ΠW̄E H̄ΠĒQCY
 NAGE ETXHK E
 20 BOΛ ΠETNAĒI E
 BOΛ Z̄N̄ T̄KKΛH CIA
 M̄N̄ N̄CA TP̄Q̄CΩT̄M̄
 ENANAΓNΩCIC TH
 POY N̄Q̄ZMOOC ZIP̄N̄
 25 N̄ZIPO N̄T̄KKΛH CIA
 ΠAĪ N̄TĪ MINE OY

2 N̄NEI- sic pro N̄NE- | 7 lege ΜΑΡ̄N̄M̄EPE | 15 CΥΓE lege CYNAGE | 18 sic pro H̄ΠĒQCYNAGE H̄TCYNAZIC ETXHK EBOΛ | 22 H̄N̄ N̄CA prius scriptum H̄ΠA | 25 ut videtur litterae ZI deletae et legendum N̄PO

p. 58, col. i

Ἰἢ
 ΠΩΕ ἸΠΙΣΤΟΣ
 ΠΕ ΠΕΤΦΑΧΕ
 ΕΥΩΦ ἢ ΕΥΨΑΛ
 ΛΕΪ ΖἸ ἸΚΚΛΗΣΪ
 5 ΓΑ ΠΕΠΦΑΝΑ Ἰ
 ΠΑΪ ΒΗΤ ἸΠἸ
 ΤΟ ΕΒΟΛ ἸΠΧ̄Σ
 ΠΕΤΝΑΕΪ ΕΒΟΛ
 ΖἸ ΤΕΚΚΛΗΣΙΑ
 10 ΜΠΑΤ̄ϚΧΪ ἸΤΪ
 ΡΗΝΗ ΦΑΡΕ ΠΑΓ
 ΓΕΛΟΣ ἸΠΧ̄Σ ῑ
 ΠΕΖΟΥ ΕΤἸΜΑΥ
 ΕΦΠΟΡ̄Χ̄ ΕΡΟϚ
 15 ΑΥΩ ἸΝ ΛΑΑΥ Ἰ
 ΒΟΗΘΕΙΑ ἸΤΓΕΙ
 ΠΝΟΥΤΕ ΦΟΟΠ
 ΝΑϚ ΧΕ ἸΠΕϚ
 ΧΪ ἸΨΡΗΝΗ Ἰ
 20 ΠΑΤ̄ϚΒΩΚ ΕΠ̄Ϛ
 ΗΪ ΤΕΝΟΥ ΔΕ
 Ω̄ ΝΑΜΕΡΑΤΕ
 ΜΑΡἸΜΕΡΕ ἸΚ
 ΚΛΗΣΙΑ ΧΕ
 25 ΚΑΣ ἸΝΑΜΑΤΕ

5 ΠΕΠΦΑΝΑ lege ΠΕΦΑΝΑ | 16 ante N erat ω vel φ ut videtur deletum

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ἸΠΚΩ ΕΒΟΛ Ἰ
 ΝΕΝΝΟΒΕ ΠΙΑ
 ῤῆῤῥΩ ἸΠΟΟΥ
 ἸΠΑΡΧΑΓΓΕΛΟΣ
 5 ΓΑΒΡΙΗΛ ΠΡΑΙΩῤ
 ΝΟΥΡΕ ἸΝΠΑΙΩΝ
 ἸΠΟΥΓΟΕΙΝ ῤῆ ΟΥ
 ΩΑ ἸΠΠΝΕΥΜΑ†
 ΚΟΝ ῤΩΣ ἸΣΟΟΥΝ
 10 ΧΕ ἸΤΟΡ ΠΕ ΠΑΓ
 ΓΕΛΟΣ ἸΠΡΑΦΕ
 ΛΥΩ ΠΕΤΝΟΥῤ
 ἸΟΥΟΝ ΝΙΜ Ε
 ΤΟΥΧΠ ἸΜΟΟΥ
 15 ἸΒΟῤΣ ΕΒΟΛ ῤΙ
 ῤῆ ΠΔΙΑΒΟΛΟΣ
 ΜΑῤῆΣΩΤΕ
 ἸΤΟΟῤῆ Ἰῆ
 ῤΗΚΕ ΠΡΟΙΟΙ ῤῆ
 20 ΒΟΜ ΠΟΥΑ ΠΟΥ
 Α ἸΜΟΝ ΧΕΚΑΣ
 ΕΡΕ ΠΑΡΧΑΓΓΕ
 ΛΟΣ ΓΑΒΡΙΗΛ
 ΝΑΟΥΩΝ ΝΑΝ
 25 ἸΝΝΑῤΩΡ Ἰ

12 lege ΠΕΤΝΟΥῤ | 17 ΣΩΤΕ lege ΣΩΤ

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ἸΤῸΝΤΕΡΟ Ἰ
 ἸΠΗΥΕ ΜΑΡῸ
 ΣΑΖΩΝ ΕΒΟΛ Ἰ
 ΚΑΚΙΑ ΝΙΜ ΖΙ ΠΑ
 5 ΝΟΥΡΓΙΑ ΖΙ ΠΦΟΝΟΣ
 ΝΙΜ ΧΕΚΑΣ ἸΝΑ
 ΡῸΑ ἸΠΑΡΧΑΓΓΕ
 ΛΟΣ ΓΑΒΡΙΗΛ ΖῸ
 ΤῸΝΤΕΡΟ ἸἸ
 10 ΠΗΥΕ ΧΕ ΠΑΙ ΝΑ
 ΜΕ ΠΕ ΠΡΑΦΕ Ἰ
 ΑΤΟΥΩ ΜΑ
 ΡῸΚΙ ἸΝΙΠΟΝΙ
 ΡΙΑ ἸΣΑ ΒΟΛ Ἰ
 15 ΜΟΝ ἸἸΝ ΝΙΚΑ
 ΤΑΛΛΙΑ ἸΣΟ
 ΟΥΝ ΧΕ ΖΩΒ
 ΝΙΜ ΕΤΝΕΙΡΕ
 ἸΜΟΟΥ ΖΙΧῸ
 20 ΠΚΑΖ ΠΠΟΥΤΕ
 ἸἸΝ ΝΕΦΑΓΓΕΛΟΣ
 ΔΩΨΤ ΕΖΡΑΙ Ε
 ΧΩΝ ΑΥΩ ῸΝΑΥ
 ΕΡΟΝ ΖῸ ΝΕΝ
 25 ΖΒΗΥΕ ΤΗΡΟΥ
 ΖΑΠΣ ΓΙΑΡ ΕΡΙΟΝ

5 post ΠΑΝΟΥΡΓΙΑ adde ΝΙΜ | ΠΦΟΝΟΣ = φόνος vel φθόνος | 23 ῸΝΑΥ lege
 ΕΥΝΑΥ vel fortasse ἸΣΕΝΑΥ

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NΘ

ΠΕ ΕΤΡ̄ΝΕῙ ΕΒΟΛ
 Ζ̄Μ ΠΕῙ ΜΑΝ̄ΒΟΙΑΕ
 Μ̄Ν Ν̄ΣΑ ΝΑΥ ΝΙΜ
 Ν̄ΣΕΧΝΟΥΝ ΕΝΕΝ
 5 ΤΑΝΑΛΥ ΤΗΡΟΥ
 ΕΙΤΕ ΑΓΑΘΟΝ ΕΙ
 ΤΕ ΠΕΤΘΟΥ ΝΕΙ
 ΟΥΩΨ Μ̄Ν ΠΕ ΕΤΑ
 ΨΕ ΠΩΛΧΕ ΕΠΕ
 10 ΖΟΥΟ ΕΤΒΕ ΝΑΪ
 ΑΛΛΑ †ΣΟΟΥΝ ΧΕ
 ΝΑΝΟΥ ΠΩΙ Ζ̄Ν ΖΩΒ
 ΝΙΜ ΜΑΛΙΣΤΑ ΧΕ
 Α ΠΝΑΥ ΨΩΠΕ Ν̄
 15 ΤΕΝΕΠΙΤΕΛῙ Ν̄ΤΕ
 ΠΡΟΣΦΟΡΑ ΕΤΟΥ
 ΑΛΒ ΠΣΩΜΑ Μ̄Ν
 ΠΕΣΝΟϞ ῙΣ ΠΕΧ̄Σ
 ΜΑΡ̄Ν† Ν̄ΟΥΧΩΚ
 20 Μ̄ΠΩΛΧΕ ΨΑ ΠΕΙ
 ΜΑ ΠΝΟΥΤΕ Π
 ΠΑΝΤΩΚΡΑΤΩΡ
 ΕϞΣΜΟΥ ΕΠΕΝ̄Ρ
 ΡΟ Μ̄ΜΑΙΝΟΥΤΕ
 25 ΠΑΙ ΕΤ̄Ζ̄Ν Τ̄ΝΜΗ
 ΗΤΕ

5 N prius scriptum λ | 8 ἦν = μέν | 23 lege εϞεσμοϞ

p. 60, col. i

Ⲛ

ⲙⲡⲞⲞϮ ⲗϮ ⲛⲓ
 ϩⲞⲈⲘ Ⲉⲣⲟϩ ⲛⲉⲈ
 ⲛⲁⲗⲁ ⲙⲛ ⲘⲞⲞ
 ⲙⲞⲛ ⲙⲛ ⲓⲈⲘⲈⲕⲓ
 5 ⲗⲘ ⲙⲛ ⲓⲱⲘⲓⲗⲘ
 ⲛⲣⲣⲱⲞϮ ⲛⲁⲓⲕⲁⲓ
 ⲞⲘ ⲗϮ ⲈⲒⲈⲒⲗⲁ
 ⲣⲓ ⲈⲦⲘⲎⲕⲗⲗ
 ⲦⲞⲘ ⲙⲛ ⲦⲕϮⲣⲟϮ
 10 Ⲙⲓⲗ ⲦⲏⲣⲘ ⲛⲛⲈⲒⲣⲱ
 ⲙⲁⲓⲞⲘ ⲙⲛ ⲡⲗⲗ
 ⲙⲞⲘ Ⲧⲏⲣⲓ ⲛⲦⲡⲟ
 ⲗⲓⲘ ⲈⲓⲦⲈ ⲒⲞⲞϮ
 ⲈⲓⲦⲈ ⲘⲓⲙⲈ ⲈⲓⲦⲈ
 15 ⲕⲞϮⲓ ⲈⲓⲦⲈ ⲛⲞⲃ ⲛⲓ
 ⲣⲓ ⲞϮⲛⲁ ⲛⲦⲛⲦϮϮⲏ
 ⲙⲡⲈⲒⲞⲞϮ ⲈⲦⲛⲛⲁ
 ⲗⲡⲁⲛⲦⲁ Ⲉⲣⲟϩ Ⲓⲓ
 Ⲧⲛ ⲛⲘⲞⲡⲘⲦⲡ ⲙⲛ
 20 ⲛⲦⲱⲃⲓ ⲙⲡⲁⲣ
 ⲕⲗⲒⲒⲈⲞⲞⲘ ⲈⲦⲞϮ
 ⲗⲗⲃ ⲒⲂⲎⲏⲏⲗ ⲡⲁⲓ
 ⲈⲦⲛⲣⲱⲗ ⲛⲗⲓ ⲙⲓ
 ⲡⲞⲞϮ Ⲓⲛ ⲦⲡⲈ ⲗϮ
 25 ⲱ ⲒⲓϮⲙ ⲡⲕⲗⲒ
 ⲒⲓⲦⲛ ⲦⲈϮⲁⲓⲘ

9 ΚΥΡΟΥΣΙΑ = γερουσία

p. 60, col. ii

ḿ̄N̄ Tḿ̄N̄TMAÏ
 PΩME ḿ̄PEN
 XOEIC IĀ PEĀC̄
 PENCΩTHP
 5 PAÏ EBOLA ZITOO
 TĪ ḿ̄N̄ P̄QEIΩT
 N̄AΓA-Θ-ΩC ḿ̄N̄
 ΠNA ETOYAAAB
 TENOY AYΩ N̄
 10 OYOEIΩ NIM
 ΨA ENEZ N̄E
 NEZ ZAMHN Q̄Θ̄

6 post ZITOOTĪ adde ΠEOOY NAQ cf Brit Mus Ms Orient numero 7597 p 1Z apud Budge *Miscellaneous Coptic Texts in the Dialect of Upper Egypt* 1915 p 155 | 8 lege ΠΠNA | 12 Q̄Θ̄ cf pag ̄

2
 3A
 ⲱⲧⲧⲣⲣⲱ ⲁⲩⲱ
 ⲡⲓⲁ ⲛⲁⲧⲟⲛ
 ⲁⲩⲣⲣⲟ ⲱⲧⲧⲣⲣⲱ
 ⲉⲣⲟⲩⲡⲉ ⲛⲁⲩⲱ
 ⲕⲟⲛ ⲛⲣⲩⲃⲓⲁⲓ
 ⲉⲣⲃⲓⲃⲱ ⲉⲡⲉⲥ
 ⲓⲩⲏⲣⲉ ⲓⲩⲏⲛⲁⲩⲱ
 ⲛⲓⲧⲟⲩⲱⲉ ⲱⲧⲧⲣⲣⲱ
 ⲓⲱⲁⲕⲓⲛⲁ ⲁⲗⲏ
 ⲑⲱⲥ ⲁⲕⲅⲓⲡⲟ
 ⲡⲓⲟⲩⲛⲟⲥ ⲁⲩⲱ
 ⲣⲟⲛ ⲛⲃⲁⲓⲕⲟⲛ
 ⲡⲁⲓⲛⲧⲉⲩⲱⲩⲱ
 ⲡⲉⲙⲙⲁⲛ ⲟⲩⲱ
 ⲱⲧ: ⲛⲁⲙⲙⲁⲛ
 ⲏⲗ ⲱⲛⲁⲩⲱⲧⲓⲥ
 ⲡⲓⲧⲓⲕ ⲱⲧⲧⲣⲣⲱ
 ⲡⲓⲗⲗⲟ ⲛⲃⲁⲓⲕⲟⲛ
 ⲉⲧⲣⲟⲩⲁⲙⲁⲁⲧⲓ
 ⲅⲉ ⲁⲕⲓⲕⲓⲣⲟⲩⲱ
 ⲡⲓⲁⲗⲟ ⲉⲧⲧⲟⲥ
 ⲃⲉ ⲱⲙⲙⲁⲣ
 ⲱⲧⲧⲣⲣⲱ ⲁⲩⲱ
 ⲃⲉ ⲡⲉⲡⲓ ⲉⲧⲛ
 ⲱⲁⲅⲉ ⲉⲡⲉⲥ ⲃⲓⲟⲓ
 ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲁⲣⲓ
 ⲁ ⲧⲉ ⲧⲓⲡⲁⲣⲟⲥ
 ⲛⲟⲥ ⲡⲧⲱⲉⲣⲉⲛ
 ⲓⲱⲁⲕⲓⲛⲁ ⲓⲩⲏ
 ⲁⲓⲛⲁ ⲡⲁⲡⲉⲓ
 ⲡⲉⲛⲟⲥ ⲉⲧⲣⲟⲩⲡⲉ
 ⲛⲟⲩⲡⲉⲥ ⲉⲧⲧⲣⲱⲁⲁⲃ
 ⲓⲩⲏ ⲓⲱⲁⲕⲓⲛⲁⲟⲩ
 ⲛⲟⲥ ⲡⲉⲡⲉⲕⲧⲁⲓ
 ⲟⲩⲱⲩⲱ ⲃⲉⲛⲁ
 ⲙⲁⲕⲣⲓⲉⲣⲙⲉ
 ⲙⲟⲕ ⲛⲟⲩⲛ
 ⲡⲉⲛⲁⲓⲁ ⲡⲧⲏⲣⲟⲩ
 ⲛⲁⲓ ⲉⲧⲛⲏⲡⲱⲗⲏ
 ⲛⲟⲩⲱⲕ ⲉⲃⲟⲗⲅⲉ
 ⲁⲕⲓⲩⲱⲡⲉⲛⲉⲓ
 ⲱⲧⲧⲣⲣⲱ ⲛⲧⲛⲅⲟⲧⲧⲏ
 ⲣⲏ ⲡⲉⲑⲑⲟⲧⲟⲓⲟⲥ
 ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲁⲣⲓ
 ⲁ ⲧⲉⲛⲟⲩ ⲃⲉ
 ⲱⲙⲉⲥⲓⲁⲕ

COPTIC HOMILY ON THE VIRGIN

A HOMILY ON THE VIRGIN BY THEOPHILUS,
ARCHBISHOP OF ALEXANDRIA

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ΟΥΛΟΓΟΣ ΕΛΦ
ΤΑΥΟΦ Ν̄ΔΙ Π̄Ν
15 ΠΕΤΟΥΛΑΒ Ν̄ΕΪ
ΩΤ ΕΤΤΑΝΥ
ΚΑΤΑ ΣΜΟΤ ΝΙΜ
ΑΠΑ ΘΕΩΦΙΛΟΣ
ΠΑΡΧΗΕΠΙΣΚΟ
20 ΠΟΣ Ν̄ΤΝΟΔ
Μ̄ΠΟΛΙΣ ΡΑΚΟ
ΤΕ Ν̄ΤΑΦΤΑΥΟΦ
ΔΕ ΕΤ̄ΝΧ̄Σ ΤΗ
Ρ̄Ν ΤΕΘΕΟΤΟ
25 ΚΟΣ ΕΤΟΥΛΑΒ

22 Ν̄ΤΑΦΤΑΥΟΦ prius scriptum Ν̄ΤΑΥΤΑΥΟΦ

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ΜΑ[ΡΙΑ] ΤΡ̄ϚΧΠΕ
 Π[ΝΟΥ]ΤΕ ̄Ζ̄Ν ΟΥ
 Μ[Ε Ν̄ΤΑϚΤ]ΑΥ
 Ε Π[ΙΛΟ]ΓΙΟΣ ΔΕ Ν̄
 5 ΣΟΥΜ̄ΝΤΑΣΕ Μ̄
 ΜΕΣΟΥΡΕ ΕΤΕ
 ΣΑΝΑΛΙΜΨΙΣ Ε
 ΤΟΥΑΑΒ Ν̄ΤΑΥ
 ΧΙΓ̄Σ ΕΖΡΑΪ ΕΜ̄
 10 ΠΗΥΕ Ν̄ΖΗΤ̄Ϛ
 ΛϚΨΑΧΕ ΔΕ ΟΝ
 ΕΤΒΕ ΟΥΡΩΜΕ Ν̄
 ̄ΒΡΑΙΟΣ ΕΤΟΥΗ
 ΗΖ ̄Ζ̄Ν ΤΠΟΛΙΣ
 15 ΡΑΚΟΤΕ ΛϚΠΙΣ
 ΤΕΥΕ ΕΠΕΧ̄Σ ΕΤ
 ΒΕ Θ̄ΕΙΚΩΝ Ν̄Τ̄Ν
 Χ̄Σ ΤΗΡ̄Ν ΤΘΑΓΙ
 Λ ΜΑΡΙΑ ΕΣΣΗΖ
 20 ΕΥΠΟΔΕ Ν̄ΨΕ Ν̄
 ΖΟΥΝ ΕΥΑΠΟΘΥ
 ΚΗ ΛϚΨΑΧΕ ΔΕ
 ΟΝ ΕΤΒΕ ΤΝΟΔ
 Μ̄Μ̄Ν̄ΤΕΒ̄ΙΗΝ Μ̄
 25 ΠΡΩΜΕ ΖΝ ΟΥΕ
 ΡΗΝΗ Ν̄ΤΕ ΠΝΟΥ

14 ̄Ζ̄Ν prius scriptum CT vel CT | 20 prius scriptum ΠΟΚΕ deinde ΠΟΔΕ | Ν̄ΖΟΥΝ
 ΕΥ- lege Ν̄ΖΟΥΝ Ν̄ΟΥ- vel Ν̄ΖΟΥΝ ̄Ζ̄Ν ΟΥ-

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ξλ
ΓΤΕΙ ΖΑΜΗΝ ϣϥ̄

ΑΛΗΘΩΣ ΛΡΨΑ
 ΝΑΝ ἸΠΡΟΥ Ἰ
 5 ΔΙ ΠῚΠΜΕΕΥΕ Ἰ
 ΤΕΘΕΟΤΟΚΟΣ Ε
 ΤΟΥΑΑΒ ΜΑΡΙΑ
 ΤΜΑΛΥ ἸΠΕΧΡ̄C
 †CΩΤῚ ΓΑΡ ΕΠΕ
 10 ΠΡΟΦΗΤΗΣ Ε
 ΤΟΥΑΑΒ ΔΑΔ Εϣ
 ΩΨ ΕΒΟΛ ῒἸ ΝΕ
 †ΑΛΜΟΣ ΕϣΧΩ Ἰ
 ΜΟΣ ΧΕ ΛΥΧΩ
 15 ἸΖΕΝΤΑΙΟ ΕΤ
 ΒΗΗΤΕ ΤΠΟΛΙC
 ἸΠΝΟC ἸῚΡΡΟ
 Ω̄ ΝΑΜΕΡΑΤΕ
 ΜΗ ΤῚΧΟΕΙC
 20 ΑΝ ΤΕ ΤΘΑΓῚΑ
 ΜΑΡΙΑ ΤΑῚ ἸΤΑC
 ΨΩΠ ΕΡΟC Ἰ
 ΠΝΟΥΤΕ ΠΛΟΓΟC
 ΠΕΧΡ̄C ἸC ΠΕΝΧ̄C
 25 ΛΨ ΤΕ ΤΠΟΛΙC Ἰ
 ΠΝΟC ἸῚΡΡΟ

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ΤΕΙΜΕΕΥΕ ΧΕ
 ΤΚΑΛΛΖΕ ΤΕ ΜΑ
 ΡΙΑ ΤΙΠΑΡΘΕ
 ΝΟΣ ΤΑΪ ΝΤΑΣ
 5 ΦΩΠΕ ἸΜΑΝ
 ΦΩΠΕ ἸΠΛΟΓΟΣ
 ἸΠΠΕΙΩΤ ΕΑϞ
 ΕΪ ΑϞΟΥΩϞ ἸΝ
 ΤΕΣΚΑΛΛΖΗ Ἰ
 10 †ΙϞ ΝΕΒΟΤ ΑϞ
 ΧΠΟϞ ΕΧἸ ΠΚΑϞ
 ΑϞϞΙΠΟΜΙΝΕ Ἰ
 ϞΩΒ ΝΙΜ ἸΤἸ
 ϞΕ ΦΑΝΤἸ ΠΝΟ
 15 ΒΕ ἸΠἸϞΡΝΟΒΕ
 ΟΥΔΕ ΜΠΟΥϞΕ
 ΕΚΡΟϞ ἸΝ ΤἸϞΤΑ
 ΠΡΟ ΑϞΒΩΚ Ε
 ϞΡΑΪ ΕἸΠΠΗΥΕ ΕΑϞ
 20 ϞΜΟΟϞ ϞΪ ΤΟΥΝΑΜ
 ΜΠἸϞΕΙΩΤ ἸΝ
 ΧΟϞΕ ΑΥΩ ΟΝ
 ΕϞΝΗΥ ἸἸ ΠἸϞΕ

1 ΤΕΙ- pro †- | 2 ΜΑΡΙΑ lege ἸΜΑΡΙΑ | 9 ΚΑΛΛΖΗ sic pro ΚΑΛΛΖΕ | 14 ΦΑΝΤἸ
 sic pro ΦΑΤἸ | 15 ἸΠἸϞΡΝΟΒΕ . . . ΤἸϞΤΑΠΡΟ = I Petri ii 22 Woide | 22 lege ΝΕΤ.ΧΟϞΕ

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ΟΟΥ Ν̄ΚΡ[ΙΝΕ] Ν̄
 ΝΕΤΟΝ̄Ζ [ΜΝ Ν]Ε[ΤΙ]
 ΜΟΥΤ Α[ΥΩ] Ν̄
 ΤΙ Μ̄ΠΟΥΑ ΠΟΥΑ
 5 ΚΑΤΑ Ν̄ΚΖΒΗΥΕ
 ΕΙΤ[ΕΙ] ΑΓΑ-ΘΟΝ [ΕΙ]
 ΤΕ ΠΕΤ-ΘΟΥ ΤΕ
 ΝΟΥ ΔΕ Ω̄ ΝΑΜΕ
 ΡΑΤΕ ΜΑΡ̄Ν̄ΚΩ Ν̄
 10 ΖΕΝΣΜΟΤ Ν̄ΤΙ
 ΠΑΡ-ΘΕΝΟC Ζ̄Ν
 ΖΩΒ ΝΙΜ ΧΕ ΑC
 Ω̄Ω̄ ΓΑΡ ΑΧ̄Ν CΥ
 ΝΟΥCΙΑ Ν̄ΖΟΥΤ
 15 ΑCΜΙCΕ ΑΧ̄Ν ΤΙ
 ΤΚΑC ΑCΖΛΟΟΛΕ
 Μ̄Π̄CΩΗΡΕ ΠΕC
 Ω̄ΡΠΜΙCΕ ΑC
 ΔΟΟΛ̄ ̄Ν̄ΖΕΝΤΟ
 20 ΕΙC ΑCΩΤΟC Ζ̄Ν
 ΟΥΟΜ̄ ̄Ν̄Τ̄ΒΝΗ
 Ν̄ΤΟC ΠΕ ΠΕΝΝΟΥ
 ΤΕ Ζ̄Ν ΟΥΜΕ ΑΥΩ
 Ν̄ΤΟC ΠΕ ΠΩΗΡΕ

9 ΜΑΡ̄Ν̄ΚΩ sic recte vel fortasse ΚΩΖ | 13 Ω̄Ω̄ sic pro Ω̄ | 21 ΟΥΟΜ̄ sic pro ΟΥΟΓΟΜ̄

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ἸΠΠΟΥΤΕ ΕΤ
 ΣΜΑΜΑΑΤ ΦΑ
 ΕΝΕΖ Ὡ ΤΠΑΡ
 ΘΕΝΟС ΕΤΟΥΑΑΒ
 5 ΜΑΡΙΑ ΜΑΤΑ
 ΜΟΪ ΕΠΟΥΓΕΝΟС
 ἸἸ ΠΗΪ ἸΠΟΥΕΪ
 ΩΤ ἸἸ ΤΟΥΘΡΙС
 ΓΙΑ ΤΗῚС ΤΪ
 10 ΜΕΕΥΕ ΓΑΡ ΑΝΟΚ
 ΧΕ ΠΗΪ ΕΤῚΨΟΟΠ
 ἸΖΗΤῚ ΤΕΝΟΥ
 ΤΕ ΘΙΛΗἸ Ἰ
 ΤΠΕ ΖΑΖῚ ΠΟΥ
 15 ΨΗΡΕ ῚΠΑΡΑ
 ΚΑΛΕΪ ἸΠΟΥΨΗ
 ΡΕ ἸΟΥΟΕΨ
 ΝΙМ ΖΑΡΟΝ Α
 ΝΟΝ ΝΙῚῚῚῚ
 20 ΒΕ ΨΑΝΤῚΨἸ
 ΖΤΗῚ ΖΑΡΟΝ
 ΧΕ ΟΥΖΙΚΑΝΟС
 ΓΑΡ ΠΕ ΕССΟΠ
 ῚΠ ΖΑ ΠΓΕΝΟС

8 Θ-ριсγία = θρησκεία | 11 ΕΤῚ- sic pro ΕΤΕΡΕ- | 15 Ὶ- sic pro ΕΡΕ- | 22 lege
 ΟΥΖΙΚΑΝΟС . . . ΠΕ

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ΤΗΡ̅Ϟ̅ Ν̅ΑΔΔΑΜ
 ΝΑΪΑΤΕ Ν̅ΤΟ Ω̅
 ΤΠΑΡ-ΘΕΝΟC Ε
 ΤΟΥΑΑΒ ΜΑΡΙΑ
 5 ΧΕ ΑΡCΑΝ̅Ϟ̅ Μ̅
 ΠΕΧ̅Ϟ̅ ΠΕΤCΑ
 Ν̅Ϟ̅ Μ̅ΜΟΝ ΤΗΡ̅Ν̅
 ΖΙΤ̅Ν̅ Τ̅Ϟ̅Μ̅Ν̅Τ
 ΑΓΑ-ΘΟC Μ̅Ν̅
 10 Π̅Ϟ̅ΝΑ ΕΤΝΑϞ̅Ϟ̅
 ΝΑΪΑΤΕ Ν̅ΤΟΙ Ω̅
 ΤΠ[Α]Ρ-ΘΕΝΟC ΧΕ
 ΑΡΤϞ̅Ϟ̅Ν Ζ̅Ν̅ ΝΟΥ
 ΒΙΧ ΖΑ ΠΕΝΤΑϞ̅
 15 ΑΝ Ν̅Ρ̅Μ̅ΖΕ Ζ̅Μ̅
 ΠΝΟΒΕ Μ̅Ν̅ ΤΑ
 ΝΟΜΙΑ Μ̅ΠΔΙΑΒΟ
 ΛΟC Τ̅Ρ̅CΜΑΜΑ
 ΑΤ Ν̅ΤΟ Ρ̅ΤΩΝ
 20 Μ̅ΜΟϞ̅ Τ̅Ρ̅CΜΑ
 ΜΑΑΤ Ρ̅ΨΑΧΕ
 Ν̅Μ̅ΜΑϞ̅ Τ̅Ρ̅CΜΑ
 ΜΑΑΤ Ρ̅CΑΝ̅Ϟ̅ Μ̅
 ΜΟϞ̅ Ζ̅Ν̅ ΤΟΥΕΡϞ̅
 25 ΤΕ Ν̅ΚΑ-Θ-ΑΡΟC

5 et 13 αρ- pro αρε- | 14 lege ΠΕΝΤΑϞΑΑΝ | 15 lege ΕΒΟΛ Ζ̅Μ̅ | 18 et 20 et 22
 τ̅ρ̅- pro τε- vel ερε- forma adhuc ignota | 19 et 21 et 23 ρ̅- pro ερε- | 19 ρ̅ΤΩΝ lege
 ρ̅ΤϞ̅Ϟ̅Ν

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δε τε ταῖ ἐτῆ
 ψαχε ἐπεσβιος
 ετουλαβ μαρι
 α τε τῖπαρ-θε
 5 νοσ τψερε ἡ
 ἰθακιμ ἡν
 ληνα τα πεῖ
 γενος ετσοτῖ
 †νουνε εστουλαβ
 10 ὦ ἰθακιμ οὐ
 νοδ πε πεκταῖ
 ο λῶ σενα
 μακαριζε ἡ
 μοκ ἡδι ἡ
 15 γεναια τηροῦ
 ναῖ ἐτνηῦ ἡν
 ἡσωκ εβολ χε
 ακωπιε ἡει
 ωτ ἡτῆχσ τη
 20 ῖν τεθεοτοκος
 ετουλαβ μαρι
 α τενου δε
 ὦ μεσιας

9 εστουλαβ lege ετουλαβ

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ΠΝΟΥΤΕ ἸΜΕ
 ΧΑΡΙΖΕ ΝΑΝ
 ΖΩΦΚ ἸΔΩΡΕ
 Α ἸΠΕΚΠΝΑ Ε
 5 ΤΟΥΑΑΒ ἸΤῆΝ
 ΧΕ ΖΕΝΚΟΥῖ Ἰ
 ΕΠΕΝΟC ΕΠΤΙΑῖ
 Ο ἸΤῆΠΑΡ-ΘΕΝΟC
 ΑΝΟΝ ΔΕ ΖΩΦΝ
 10 Ὡ ἸCῆΝΗΥ ΜΑ
 ΡῆΝ ΖΑΡῆ ΕΡΟΝ Ν
 ΟΥΑΑΒ ἸΠΧC Ἰ
 ΘΕ ἸΤΙΠΑΡ-ΘΕ
 ΕΤΟΥΑΑΒ ΜΑΡΙ
 15 Α ἸΖΟΥΟ ΔΕ ΜΑ
 ΡῆΝ ἸΒΒΟ ἸΠΕΝ
 CΩΜΑ ἸῆΝ ΠΕΝ
 ΖΗΤ ἸΤῆCΑ
 ΖΩΦΝ ΕΒΟΛ Ἰ
 20 ΡΟΥΦ ΝΙΜ Ἰ
 ΤΕ ΠΙΒΙΟC Ἰ
 CΟΥΝ ἸΠΑῖ ΧΕ
 ἸΒΗΚ ΕΖΡΑΙ ἸΔΙΧ
 ἸΠΝΟΥΤΕ ΕΤΟ

3 ΖΩΦΚ lege ΖΩΦΝ | ἸΔΩΡΕΑ lege ἸΤΔΩΡΕΑ | 13 lege ΠΑΡ-ΘΕΝΟC | 23 ἸΔΙΧ
 sic pro ΕἸΔΙΧ

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ξ̄ε

Ἰ̄ϛ̄ λ̄γ̄ω̄ ε̄δ̄ῑχ̄
 Ἰ̄ρ̄ω̄μ̄ε̄ λ̄η̄ ω̄
 τ̄μ̄ῆ̄ν̄τ̄π̄ᾱρ̄-θ̄ε̄
 ν̄ο̄ς̄ τ̄κ̄ᾱ-θ̄ᾱρ̄ῑο̄ῑς̄
 5 Ἰ̄π̄σ̄ω̄μ̄ᾱ Ἰ̄ῆ̄ν̄ τ̄ε̄
 ψ̄ῡχ̄η̄ Ἰ̄ῆ̄ν̄ π̄ε̄π̄ῆ̄ν̄ᾱ
 ρ̄ῑ ο̄ῡσ̄ο̄π̄ π̄ε̄χ̄ᾱ
 ρ̄ῑς̄μ̄ᾱ Ἰ̄π̄ε̄π̄ῆ̄ν̄ᾱ
 ε̄τ̄ο̄ῡᾱᾱβ̄ ω̄
 10 τ̄μ̄ῆ̄ν̄τ̄π̄ᾱρ̄-θ̄ε̄ν̄ο̄ς̄
 τ̄ε̄τ̄κ̄ᾱ-θ̄ᾱρ̄ῑζ̄ε̄ Ἰ̄
 π̄σ̄ω̄μ̄ᾱ τ̄η̄ρ̄ῆ̄ λ̄γ̄
 ω̄ ε̄τ̄ε̄ῑρ̄ε̄ Ἰ̄τ̄ε̄
 ψ̄ῡχ̄η̄ Ἰ̄κ̄ᾱ-θ̄ᾱρ̄ο̄ς̄
 15 ε̄β̄ο̄λ̄ ῥ̄ῆ̄ π̄ε̄ρ̄τ̄ο̄π̄
 Ἰ̄π̄ᾱῑᾱβ̄ο̄λ̄ο̄ς̄ Ἰ̄ῆ̄ν̄
 ν̄ε̄ρ̄π̄ᾱω̄ ε̄-θ̄ο̄ο̄ῡ
 ω̄ χ̄ε̄ τ̄μ̄ῆ̄ν̄τ̄
 π̄ᾱρ̄-θ̄ε̄ν̄ο̄ς̄ ῥ̄
 20 ρ̄ω̄β̄ ε̄ο̄ῡη̄ρ̄ Ἰ̄
 λ̄ρ̄ε̄τ̄η̄ Ἰ̄Ἰ̄μ̄ π̄ε̄ν̄τ̄ᾱρ̄
 τ̄ᾱλ̄τ̄ε̄ ρ̄ῑω̄ρ̄ ε̄
 ν̄ε̄ρ̄ λ̄ρ̄χ̄ῑω̄ῑπ̄ε̄
 τ̄μ̄ῆ̄ν̄τ̄π̄ᾱρ̄-θ̄ε̄ν̄ο̄ς̄
 25 δ̄ε̄ τ̄ε̄ τ̄ᾱϊ̄ ω̄ Ἰ̄λ̄ᾱ

4 lege τ̄μ̄ῆ̄ν̄τ̄κ̄ᾱ-θ̄ᾱρ̄ο̄ς̄

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ΜΕΡΑΤΕ ΕΤΡΕ
 ΠΟΥΑ ΠΟΥΑ ΖΑ
 ⲠⲚ̅ ΕΠ̅ϢΜΑΝ̅Ν̅
 ΚΓΙΟ̅Τ̅Κ̅ ΕϢ̅Τ̅Β̅Β̅ΗΥ
 5 Ⲛ̅Μ̅ Π̅ϢΑΒ̅ΒΑΤ̅ΩΝ
 Μ̅Ν̅ Τ̅ΚΥΡΙΑΚ̅Η
 Μ̅Ν̅ Ζ̅ΟΟΥ̅ ΝΙΜ̅ Ν̅
 ΨΑ̅ Μ̅Ν̅ Ζ̅ΟΟΥ̅
 ΝΙΜ̅ Ν̅ϢΥΝΑΓ̅Ε
 10 ΚΑΤΑ̅ Ν̅ΚΑΝΟΝ̅
 Ν̅ΝΕΝΕΙΟΟΤ̅Ε̅ Ε̅
 ΤΟΥ̅ΛΑΒ̅ Ν̅ΑΠΟϢ
 ΤΟΛΟϢ̅ Μ̅Ν̅ Ν̅
 ϢΟϢ̅ Π̅ΕΖ̅Μ̅Ε̅ Ν̅
 15 Ζ̅ΟΟΥ̅ Ε̅ΤΟΥ̅ΛΑΒ̅
 Μ̅Ν̅ Τ̅ΝΙϢΤΙΑ̅
 ϢΕΝΤ̅Ε̅ Μ̅Ν̅ Ν̅
 ΨΑ̅ Τ̅ΗΡΟΥ̅ Μ̅
 Π̅Χ̅Ϣ̅ Λ̅ΙΟ̅ Τ̅Ι̅
 20 ϢΟΠ̅Ϣ̅Π̅ Μ̅ΜΩ̅
 Τ̅Ν̅ Ω̅ ΝΑϢΝ̅ΗΥ̅
 ΜΑΡ̅Ν̅ ΦΟΡ̅ΕΙ̅ Μ̅
 ΠΡΑΝ̅ Ν̅Τ̅Μ̅Ν̅Τ̅

13 ἄϢοϢ sic pro ἄϢωϢ | 19 λ̅ιο̅ sic pro ζ̅λ̅ιο̅

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ΠΑΡΘΕΝΟΣ ἡ†
 ΨΕΕΡΕ ΘΗΜ ††Ε
 ΤΟΥΛΑΒ ἡΠΑΡ
 ΘΕΝΟΣ ἡΠΑΤΕ
 5 ΠΕΝΖΙΕΠΒ̄Σ ΧΕ
 ΝΑ ἡΤΟΟΤ̄ἢ
 ἡΣΕΚΑΑΝ ἡΣΑ
 ΒΟΛ ἡΠΡΟ ἡΠΜΑ
 ἡΨΕΛΙΤ ΠΑΪ
 10 ΕΤΕ ἡ Π̄ΡΑΨΕ
 ΝΑΚΟΤ̄Ḡ ΑΝ ΕΥ
 ΛΥΠΗ ΠΝΕΖ
 ΔΕ ΕΤ ḡἢ ἡΛΑΜ
 ΠΑΣ ΠΕ ΠΝΑ Ε
 15 ΖΟΥΝ ἡΖΗΚΕ
 ἡἢ ΝΕΤΡ̄ΔΡΟΖ
 ἡἢ ΝΟΡΦΑΝΟΣ
 ΚΑΤΑ ΠΨΑΧΕ
 ἡΠΣΑΖ ἡΑΚΚΩΒΟΣ
 20 ΧΟΟḠ ḡἢ ἡΚΑΘΟ
 ΛΙΚΟΝ ΧΕ ΠΨἢ
 ΨΕ ΔΕ ΕΤΟΥΛΑΒ
 ΛΥΩ ἡΑΤΤΩΛἢ

2 ante ε vestigia τῆ aut † lege †εΤΟΥΛΑΒ | 4 ἡΠΑΤΕ pro εἡΠΑΤΕ et ita
 saepe | 5 ΖΕΙΒ̄Σ vel ΖΗΒ̄Σ cf Boheir ʒHĒC = lucerna | 9 ΨΕΛΙΤ sic pro ΨΕΛΕΕΤ |
 12 prius scriptum ΛΗΠΗ deinde ΛΥΠΗ | 15 ἡΖΗΚΕ sic pro εἡΖΗΚΕ | 19 ἡΠΣΑΖ lege
 ἡἢΤΑ ΠΣΑΖ ἡἢΤΕ | 21 ΠΨἢΨΕ . . . ΚΟΣΜΟΣ = Jac i 27 Balestri . . . ΛΥΩ ΕΤΟ . . .
 ἡἢΝΑΖΡἢ . . . εδἡἢΠΨΗΝΕ . . . ΤΕΥΘΟΛΙΨΙC (omisit ΛΥΩ) | 23 lege ΛΥΩ ΕΤΟ
 ἡΑΤΤΩΛἢ

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ἸΝΝΑΖΡἸ ΠΝΟΥ
 ΤΕ ΠΕΙΩΤ ΠΕ
 ΠΑΪ ΕḐἸ ΠΩΙΝΕ
 ἸΝΝΟΡΦΑΝΟC ἸἸ
 5 ΝΕΧΗΡΑ ΕΖΡΑΪ
 ΖἸ ΝΕΥ-ΘΛΙΨΙC
 ΑΥΩ ΕΤΡḐΖΑΡḐ
 ΕΡΟQ ΕΤΩΛἸ
 ΖἸ ΠΚΟCΜΟC ΠΕ
 10 ΧΑQ ΟΝ ΧΕ ΠΡΩ
 ΜΕ ΕΤΟ ἸΖΗΤ
 CΝΑΥ ΕQΩἸΡ
 ΤΩΡ ΖἸ ἸQΖΙΟ
 ΟΥΕ ΤΗΡΟΥ ΑΩ
 15 ΔΕ ΠΕ ΠΕΩΤΟΡἸΡ
 ΕΤΝΑΦΩΠΕ Ἰ
 ΜΟΝ Ὡ ΝΑΜΕ
 ΡΑΤΕ ΤἸΜΕΕΥ
 Ε ΓΑΡ ΧΕ ΠΕΩΤΟΡ
 20 ἸΡ ΕΤΝΑΦΩΠΕ
 ἸΜΟΝ ΠΕ ΠΝΑΥ
 ΕΤΕΡΕ ΠΡΩΜΕ
 ΝΑἸΚΟἸΚ ΕἸQ
 ΩΩΝΕ ἸQΩΤΟΡ

10 ΠΡΩΜΕ . . . ΤΗΡΟΥ = Jac i 8 Balestri ΠΡΩΜΕ ἸΖΗΤ CΝΑΥ ΩἸΡἸΩΡḐ ΖΡΑΙ
 ΖἸ ΝΕQΖΙΟΟΥΕ ΤΗΡΟΥ | 24 post ΩΩΝΕ adde ἸΖΗἸQ

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ⲚⲚ

5 ⲧⲠ ⲈϢⲘⲈⲈϢⲈ Ⲉ
 ⲈⲐⲘ ⲈⲘⲈⲘⲧⲁϢ
 ⲠⲱⲠⲈ ⲘⲓⲒⲘⲧⲠⲠ
 ⲧⲘⲠⲠⲠ ⲘⲘ Ⲙ ⲠⲈⲧ
 10 ⲧⲠⲠⲠⲠ ⲘⲧⲁϢⲁⲁⲱ
 ⲈⲘⲠⲧⲠⲧⲱⲠ ⲘⲈ
 ⲘⲈⲧⲘⲘⲘ ⲘⲘⲠⲠ
 ⲘⲈⲘⲁⲓⲠⲧⲠⲧⲱⲠⲓⲠ
 ⲒⲘ ⲘⲈⲒⲓⲠⲠⲠⲠ
 15 ⲠⲁⲘⲧⲠⲠⲠⲠⲠⲠⲠⲧ
 ⲘⲠⲈⲘⲠⲧⲘⲘ Ⲙ
 ⲘⲈ ⲓⲘ ⲠⲈⲘⲘ ⲈⲘ
 ⲠⲧⲠⲧⲠⲧⲱⲠ ⲘⲈ ⲘⲘ
 ⲘⲘⲘⲘ ⲘⲈⲘⲠⲠⲧⲁⲘ
 20 Ⲙⲱ ⲘⲠⲈⲘⲠⲧⲁⲘⲈ
 ⲈⲈⲐⲠⲠ ⲈⲈⲐⲠⲧⲱⲠ
 ⲧⲁⲒⲠⲠⲠ ⲈⲧⲘⲁ
 ⲧⲁⲒⲠⲠⲠ ⲈⲘⲧⲠⲧⲱⲠ
 ⲧⲱⲠ ⲘⲈ ⲘⲘ Ⲙ
 Ⲙⲁ ⲠⲠⲠⲠⲠⲧⲧⲈ

16 ⲈⲘⲱ lege ⲈⲘⲱⲱ | ⲠⲁⲠⲈ prius scriptum ⲓ deinde ⲁ | 21 ⲁⲘⲁⲘⲠⲧⲘ = ἀνάγκη

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Ͳⲏ
 ͲⲎⲁϣⲧⲣⲧⲱⲣ̅ⲕ
 Ͳⲃⲟⲗ ⲛ̅ⲃⲓ ⲛⲉϫⲟϣ
 ͲⲒⲁ ⲛ̅ⲡⲕⲁⲕⲉ ⲛ̅
 Ͳⲉⲧ̅ⲓⲕⲁⲁⲕ ⲉⲥⲓ
 5 ⲛ̅ⲛⲉⲕⲓⲃⲏⲏⲉ ⲛ̅
 ϩⲟⲥⲟⲛ ⲁⲉ ⲛ̅ⲥⲟⲟϣⲛ
 ⲛ̅ⲛⲁⲓ ⲱ̅ ⲛⲁⲙⲉⲣⲁ
 ⲧⲉ ⲕⲉ ⲛ̅ⲛⲥⲁ ⲛⲁϣ
 ⲛⲓⲙ ϣⲁⲣⲉ ⲡⲓⲙⲟϣ
 10 ϣⲧⲣⲧⲱⲣ̅ⲛ ⲙⲁ
 ⲣ̅ⲛ ⲥⲃⲧⲱⲧ̅ⲛ ⲕⲁ
 ⲁⲱⲥ ⲛ̅ⲡⲁⲧⲟϣ
 ⲧⲱϩ̅ⲙ ⲛ̅ⲙⲟⲛ
 ⲛ̅ⲃⲓ ⲛ̅Ⲓⲁⲓϣⲓⲛⲉ
 15 ⲛ̅ⲡⲓⲙⲟϣ ⲛ̅ⲥⲉϣⲧⲣ
 ⲧⲱⲣ̅ⲛ ⲁⲓⲟ ⲃⲉ
 ⲧⲓⲥⲟⲡⲥ̅ⲡ ⲛ̅
 ⲙⲱⲧ̅ⲛ ⲱ̅ ⲛⲁ
 ⲙⲉⲣⲁⲧⲉ ⲱ̅ ⲡⲉ
 20 ⲡⲉⲛϩⲏⲏϣ ⲛ̅ⲛⲉϫ
 ϩⲟⲟϣ ⲛ̅ⲥⲁ ϩⲟⲟϣ
 Ͳⲃⲟⲧ ⲛ̅ⲥⲁ Ͳⲃⲟⲧ
 ϣⲟⲙⲡⲉ ⲛ̅ⲥⲁ ϣⲟⲙ

4 Ὡ̅ ut videtur super litura | 6 ⲛ̅ϩⲟⲥⲟⲛ pro ϩⲟⲥⲟⲛ vel = ἐν ὁσφ | 19 lege οϣ ⲡⲉ
 lege ⲱ̅ ⲁϣ ⲡⲉ | 20 ⲛ̅ⲛⲉϫ pro ⲉⲛⲛⲉϫ

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ΠΕ ΦΑΝΤΕ ΠΕΖΟ
 ΟΥ ἸΠΧ̄Σ Εἶ ΕΧΩΝ
 ἸΘΕΕ ἸΟΥΠΑΩ ΕΩ
 ΝΗΥ ΓΑΡ ΕΧ̄Ν ΝΕΤ
 5 ΖΜΟΟΣ ΕΧ̄Μ ΠΖΟ
 ἸΠΚΑΖ ΤΗΡ̄Ω̄ ΜΑ
 Ρ̄Ν̄Σ̄Β̄Τ̄Ω̄Τ̄Ν̄ ΚΑ
 ΛΩΣ ἸΠΑΤΟΥ
 ΩΤ̄Ρ̄Τ̄Ω̄Ρ̄Ν̄ ΚΑΚΩΣ
 10 ΛΥΩ ἸΤ̄Ν̄Ω̄Ω̄ΠΕ
 Ζ̄Ν̄ ΟΥΖΒΑ ἸΝ̄
 ΟΥΝΟΒ̄ ἸΜ̄Ν̄Τ
 ΕΒΒΙΗΝ Ζ̄Μ̄ ΠΕ
 ΖΟΟΥ ἸΤ̄Ν̄ΑΝΑΚ
 15 ΓΗ ΠΕΧΑΩ ΓΑΡ
 ἸΒΙ ΠΧ̄Σ Ζ̄Μ̄ ΠΕΥ
 ΑΓΓΕΛΙΟΝ ΧΕ
 ΡΩΑΝ ΠΡΩΜΕ Τῖ
 ΖΗΥ ἸΠΚΟΣΜΟΣ
 20 ΤΗΡ̄Ω̄ Ν̄Ω̄Τ̄ΙΟΣΕ
 ἸΤ̄Ω̄Τ̄ΥΧΗ ἢ ΟΥ
 ΠΕΤΕΡΕ ΠΡΩΜΕ
 ΝΑΤΑΛΩ ἸΩΒΒΙ
 Ο ἸΤ̄Ω̄Τ̄ΥΧΗ

13 ΕΒΒΙΗΝ sic et ita saepe | 18 ῥωαν . . . Ἰτωτγχι (sic!) cf Matth xvi 26 (Balestri) ερε πρωμε γαρ νατζηυ Ἰδ̄ῡ εφωαντζηυ Ἰπκοσμος τηρω νωτσοε δε Ἰτεωτγχι ἢ δ̄ῡ πετερε πρωμε ναταλω Ἰωββειω Ἰτεωτγχι

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CWTM DE EPOI N̄
 TACHW EPWTN̄
 M̄PPAPADIGMA
 N̄WPHPRE OYMO
 5 NON EQO M̄ME
 ANAY NAK EYPO
 ME EQWANOU
 WZ Z̄N OYHI KAN
 EYSHITE M̄MOQ
 10 M̄PEWOPOR KAN
 EM̄QT̄I ZOLOC
 ΠΛΗΝ ΦΑΦ̄ OY
 MNHP̄E N̄ZOY
 EQOYH2 Z̄N PH̄I
 15 N̄DI PPOME E
 WHP̄E N̄OYPM̄
 MAO PE PPOME
 ET̄M̄MAY EQOY
 HH2 Z̄M PH̄I ZA
 20 PEWOPOR ΦAK
 ZE EPOQ EQZMO
 OC Z̄M PH̄I EP̄E
 P̄C̄ZHT KH EBOL XE
 M̄N N̄CA NAY NIM
 25 ΦAPE ΠX̄C̄ M̄PH̄I

8 KAN . . . N̄DI PPOME locus corruptus | 13 prius scriptum N̄COOY deinde
 N̄ZOY | 16 N̄ delendum

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ΣΘ

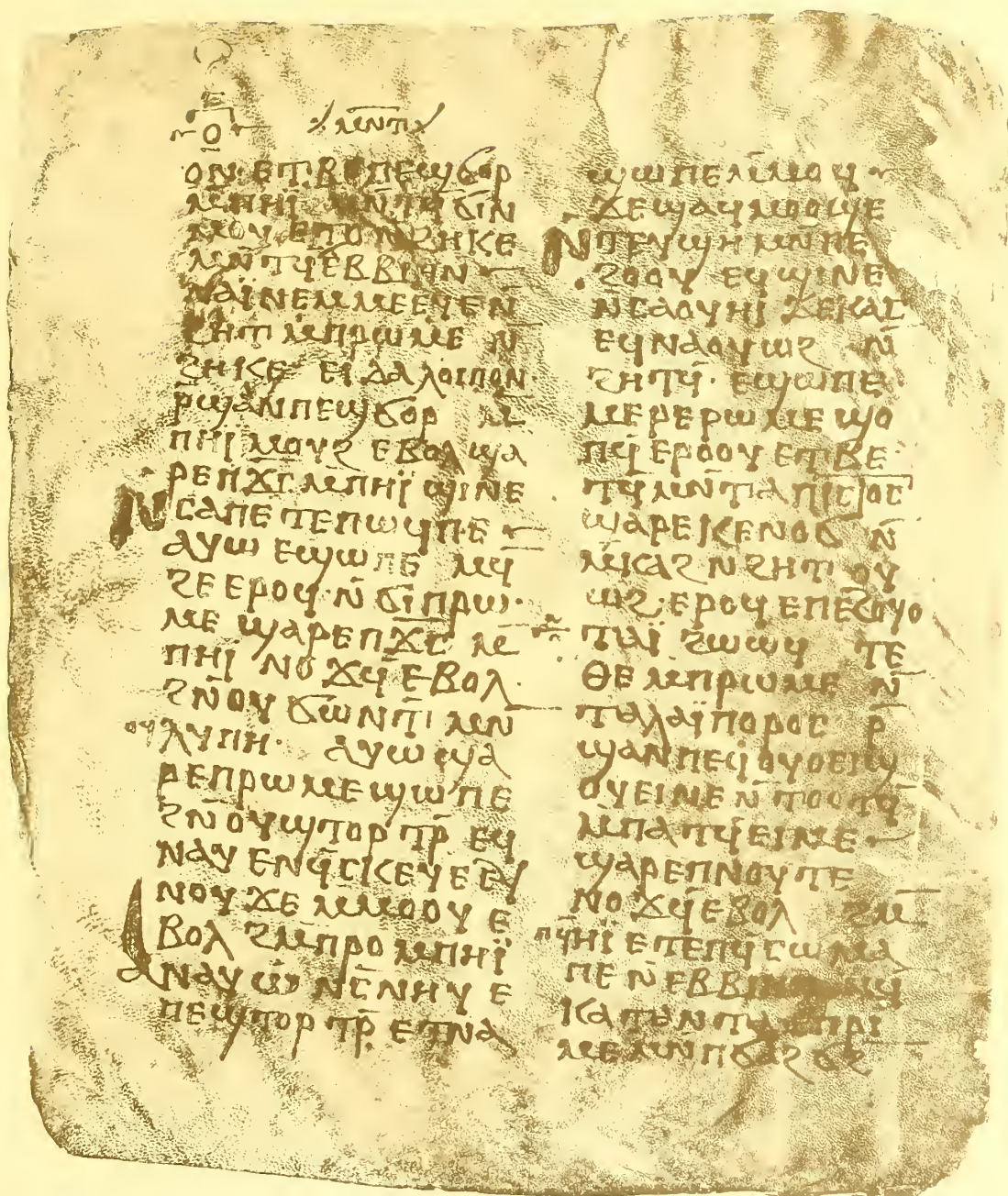
ΕΙ Ν̄Q̄ΖΕ ΕΠ̄Q̄ΨΔΟΡ
 ΕQ̄C̄B̄T̄ΩT̄ ΝΑQ̄
 Ν̄Q̄ΧΙT̄Q̄ ΛX̄N̄ ΛΑ
 ΑΥ Ν̄ΑΠΟΛΟΓΙΑ Μ̄N̄
 5 Ν̄COC ΨΑΡΕ ΠX̄C̄ Μ̄
 ΠH̄I ΡΑΨΕ ΧΕ ΑQ̄ΖΕ
 ΕΠΕT̄Q̄ΨΙΝΕ Ν̄CΩQ̄
 ΑΥΩ Ν̄ΤΕΙΖΕ ΨΑΡΕ
 ΟΥΡΑΨΕ ΨΩΠΕ
 10 Μ̄N̄ ΟΥΕΥΦΡΟΣΥΝΗ
 Μ̄ΠCΑ CΝΑΥ ΕΙΤΑ
 ΛΟΙΠΟΝ ΕΨΩΠΕ ΟΥ
 ΖΗΚΕ ΠΕ ΠΡΩΜΕ Ε
 Τ̄M̄ΜΑΥ ΕΤΟΥΗΖ
 15 Z̄M̄ ΠH̄I ΖΑ ΠΕΨΔΟΡ
 ΨΑΚΖΕ ΕΡΟQ̄ ΕQ̄ΖΜΟ
 ΟC ΕQ̄ΛΥΠΕΙ Z̄M̄ Π̄Q̄
 ΖΗΤ ΑΥΩ ΕQ̄Α
 ΨΑΖΟΜ ΕΤΒΕ ΨΟ
 20 Μ̄N̄T̄ Ν̄ΖΩB̄ ΕΤΕ
 ΝΑĪ ΝΕ ΕQ̄ΛΥΠΗ Μ̄N̄
 ΕΤΒΕ ΠΩN̄Z̄ Ν̄N̄Q̄
 ΨΗΡΕ ΧΕ Ν̄N̄ΕΥ
 ΜΟΥ Ν̄ΤΟΟT̄Q̄
 25 ΖΑ ΠΕΖΚΟ ΑΥΩ

17 prius scriptum Η̄ deinde ΕΙ | 21 prius scriptum ΠΑĪ deinde ΝΑĪ

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ὁ
 ΟΝ ΕΤΒΕ ΠΕΨΔΟΡ
 ἸΠΗΙ Μ̄Ν Τ̄ϞΔΙΝ
 ΜΟΥ ΕΤΟ Ν̄ΖΗΚΕ
 Μ̄Ν Τ̄ϞΜ̄ΝΤΕΒΒΙΗΝ
 5 ΝΑΪ ΝΕ ΜΜΕΕΥΕ Ἰ
 ΖΗΤ ἸΠΡΩΜΕ Ἰ
 ΖΗΚΕ ΕΙΔΑ ΛΟΙΠΟΝ
 Ρ̄ΨΑΝ ΠΕΨΔΟΡ Ἰ
 ΠΗΙ ΜΟΥΖ ΕΒΟΛ ΨΑ
 10 ΡΕ Π̄Χ̄Ϟ ἸΠΗΙ ΨΙΝΕ
 ἸΝ̄ϞΑ ΠΕΤΕ ΠΩϞ ΠΕ
 ΛΥΩ ΕΨΩΠΕ ἸϞ
 ΖΕ ΕΡΟϞ ἸΒΙ ΠΡΩ
 ΜΕ ΨΑΡΕ Π̄Χ̄Ϟ Ἰ
 15 ΠΗΙ ΝΟΧ̄Ϟ ΕΒΟΛ
 Ζ̄Ν ΟΥΔΩΝ̄Τ Μ̄Ν
 ΟΥΛΥΠΗ ΛΥΩ ΨΑ
 ΡΕ ΠΡΩΜΕ ΨΩΠΕ
 Ζ̄Ν ΟΥΨΤΟΡ̄Τ̄Ρ ΕϞ
 20 ΝΑΥ ΕΝ̄Ϟ̄ϞΚΕΥΕ ΕΥ
 ΝΟΥΧΕ ἸΜΟΟΥ Ε
 ΒΟΛ Ζ̄Μ ΠΡΟ ΜΠΗΙ
 ΑΝΑΥ Ὡ ἸϞΝΗΥ Ε
 ΠΕΨΤΟΡ̄Τ̄Ρ ΕΤΝΑ

17 ΟΥ- in margine alia manu suppletum | 20 ΕΝ̄Ϟ̄ϞΚΕΥΕ fortasse pro ΕΝ̄Ϟ̄ϞΚΗΥΕ



COPTIC HOMILY ON THE VIRGIN

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ΦΩΠΕ ἸΜΟϞ
 ΧΕ ΦΑϞΜΟΟΦΕ
 ἸΤΕΥΦΗ ἸἸ ΠΕ
 ΖΟΟΥ ΕϞΦΙΝΕ
 5 ἸΣΑ ΟΥΗΙ ΧΕΚΑΣ
 ΕϞΝΑΟΥΦΖ Ἰ
 ΖΗΤḶ ΕΦΩΠΕ
 ΜΕΡΕ ΡΩΜΕ ΦΟ
 ΠḶ ΕΡΟΟΥ ΕΤΒΕ
 10 ΤḶΜἸΝΤΑΠΙΣΤΟΣ
 ΦΑΡΕ ΚΕ ΝΟϞ Ἰ
 ἸΚΑΖ ἸΖΗΤ ΟΥ
 ΦΖ ΕΡΟϞ ΕΠΕΖΟΥΟ
 ΤΑἸ ΖΩΦϞ ΤΕ
 15 ΘΕ ἸΠΡΩΜΕ Ἰ
 ΤΑΛΑἸΠΟΡΟΣ Ρ
 ΦΑΝ ΠΕϞΟΥΟΕΙΦ
 ΟΥΕΙΝΕ ἸΤΟΟΤḶ
 ἸΠΑΤḶΕΙΜΕ
 20 ΦΑΡΕ ΠΝΟΥΤΕ
 ΝΟΧḶ ΕΒΟΛ ΖἸ
 ΠḶΗ ΕΤΕ ΠḶΣΩΜΑ
 ΠΕ ἸΕΒΒΙΗΝ ἸḶ
 ΚΑΤΑΝΤΑ ΕΠΡΙ
 25 ΜΕ ἸἸ ΠϞΛΖϞΖ

22 ἸḶ- in margine alia manu suppletum

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ÑÑΟΒΖΕ ΕΨΩΠΕ
 ΕΦΨΑΝΘΩ ΕΦÑΧ
 ΖΟΟΥ ÑΣΑ ΖΟΟΥ
 ΟΥΖΟΟΥ ΕΦΠΟΡΝΕΥ
 5 Ε ΜÑ ΟΥΣΖΙΜΕ
 ÑΤΟϞ ΑΝ ΤΕ
 ΟΥΖΟΟΥ ΕΦΧΙΟΥΕ
 ΕΦϞΙ ÑΠΕΤΕ Ñ
 ΠΩϞ ΑΝ ΠΕ
 10 ΟΥΖΟΟΥ ΕΦΜΟСТΕ
 ÑΠΕϞΣΟΝ
 ΟΥΖΟΟΥ ΕΦΚΑΤΑ
 ΛΑΛΕΙ ÑΣΑ ΠΕΤΖΙ
 ΤΟΥΩϞ ΧΕ ΟΥÑ
 15 ΔΟΜ ΕΤΙ ΟΥ ΜÑ
 ΟΥ ΟΥΖΟΟΥ ΕΦ
 ΕΠΙ-ΘΥΜΙ ΕΖΕΝ
 ÑΚΑ Ñ ΝΟϞ ΑΝ ΝΕ
 ΟΥΖΟΟΥ ΕΦΧΕ ΨΑ
 20 ΧΕ ÑΑΡΓΟΝ ΕΒΟΛ
 ΖÑ ΡΩϞ ΟΥΖΟΟΥ
 ΕΦΤΑΜΙΕ ΜΑΨΕ
 ÑΚΙΡΙΟϞ ΟΥΖΟΟΥ
 ΕΦϞΙ ÑΠΒΕΕΚΕ

2 ÑΧ sic pro ΝΕΧ | 6 Ñ ΤΟϞ pro ΕÑ ΤΩϞ | 18 Ñ ΝΟϞ pro ΕÑ ΝΟΥϞ

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ⲔⲪ

ⲢⲚⲐⲐⲈ ⲙⲡⲢⲧⲢⲚ
 ⲠⲠⲠⲈ ⲃⲈ ⲚⲐⲘⲚ
 ⲕⲘⲈⲒⲒ ⲠⲚ ⲚⲕⲘⲈ
 ⲢⲕⲧⲈ ⲚⲈⲐⲈ ⲚⲚⲈⲒ
 5 ⲢⲕⲧⲈⲐⲈⲚⲐⲒ ⲚⲒⲒⲐⲃ
 ⲚⲚⲚⲈⲒ ⲒⲐⲐⲘ ⲚⲒⲒⲕⲕ ⲒⲐ
 ⲐⲘ ⲠⲕⲕⲧⲈ ⲢⲈⲒⲐ
 ⲐⲘ ⲙⲡⲕⲕⲈ Ⲉⲧⲙⲕⲕ
 ⲈⲒ ⲈⲒⲠⲚ ⲒⲚ ⲐⲘⲃⲈ
 10 ⲢⲚ ⲒⲚⲚⲚ ⲢⲈⲒⲕⲕ
 ⲈⲒⲢⲕⲒ ⲈⲒⲕⲚ ⲚⲈⲧ
 ⲒⲙⲐⲐⲐ ⲒⲒⲕⲚ ⲢⲒⲐ
 ⲙⲡⲕⲕⲕ ⲚⲚⲒⲒⲐⲐⲐⲚ
 ⲕⲚ ⲠⲚ ⲢⲢⲠⲘⲈ Ⲛⲧⲕⲕ
 15 ⲕⲕⲒⲐⲐⲐⲐⲐⲐ ⲒⲈ ⲒⲚ
 ⲢⲈⲒⲐⲐⲐⲐ Ⲛⲧⲕⲕ ⲢⲚⲐⲐⲐ
 ⲧⲈ ⲢⲕⲕⲒⲒⲈ ⲙⲚⲐⲐⲐ
 ⲚⲒⲒⲚⲧⲕⲕ ⲕⲕⲕⲕⲕⲕⲕⲕⲕⲕⲕⲕ
 ⲚⲈ ⲈⲒⲠⲐⲐ ⲈⲒⲕⲕⲕⲕ
 20 ⲙⲚⲐⲐⲐ ⲒⲈ Ⲛⲧⲕⲕ ⲐⲘ
 ⲕⲕⲕⲕ ⲕⲕⲕⲕ ⲈⲒⲚⲕⲕⲕ
 ⲧⲐⲐⲕ ⲕⲚ ⲈⲢⲕⲕⲕⲕ Ⲛ
 ⲧⲕⲕⲕⲕⲕ ⲕⲐⲒⲢⲐⲚ
 ⲢⲠⲕⲕⲕ ⲧⲚⲚⲚⲚⲈ Ⲛ
 25 ⲚⲈⲒⲒⲐⲐⲐⲐⲐ ⲒⲠⲕⲕ

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ΕΒΟΛ ἸΠΑΤ̄ΚΜΕ
 ΤΑΝΟΪ ΣΕΝΑΦ̄Τ̄Ρ
 ΤΩΡ̄Κ̄ ἸΒΙ ἸΓΑΪΨΙ
 ΝΕ Ἰ̄Μ ΠΕΚΣΑ ΝΖΟΥΝ
 5 Ἰ̄ΤΕ ΠΕΦΜΟΝ ΦΟΥΟ
 ΕΒΟΛ Ἰ̄Ν Τ̄ΚΤΑΠΡΟ
 Ἰ̄Θ-Ε ἸΟΥΚΩΖ̄Τ̄
 Ἰ̄ΤΕ ΠΕΚΣΩΜΑ
 ΤΗΡ̄Ç ḄΩΛ̄Ḃ Ἰ̄
 10 ΤΕ ΠΕΚΖΟ ΨΙΒΕ
 Ἰ̄ΤΕ ΠΕΚΒΑΛ ΝΑΥ Ε
 ΝΕΤΝΑΕΙ Ἰ̄ΣΩΚ
 Ἰ̄Ν ΟΥΨΤΟΡ̄Τ̄Ρ Ἰ̄Ν
 ΟΥΖΒΑ Ἰ̄ΤΕ ΠΕΚ
 15 ΒΙΧ ΚΑ ΒΟΜ ΕΒΟΛ
 Ἰ̄ΤΕ ΠΕΚΤΗΗΒΕ ΨΙ
 ΒΕ ΠΕΚΨΩΠΕ Ἰ̄Ν
 ΟΥΖΒΑ Ἰ̄Ν ΟΥΖΟ
 ΤΕ Ἰ̄ΤΕ ΝΕΤΝΑΥ
 20 ΕΡΟΚ ΤΗΡΟΥ Ḅ
 ΠΤΑΛΛΑΙΠΟΡΟΣ Α
 ΝΟΚ ΠΡΩΜΕ ΝΙΜ
 ΠΕΤΝΑΖΜ̄Ν̄Τ̄ Ε
 ΒΟΛ Ἰ̄Μ ΠΣΩΜΑ Ἰ̄
 25 ΠΙΜΟΥ ΠΕΖΜΟΤ
 ΔΕ Ἰ̄ΠΠΟΥΤΕ ΨΗΠ

5 ΦΜΟΝ fortasse sic pro ΖΜΟΜ | 9 ḄΩΛ̄Ḃ pro *ḄΟΛ̄Ḃ = *inquietum, commotum*,
 qualitativo ex *ḄΛΛΖ cf Boh ḄΛΛΖ = *περισπᾶν* II Reg vi 6 sec Peyron | 17 ΠΕΚ- pro
 Ἰ̄Γ- | 19 Ἰ̄ΤΕ sic pro Ἰ̄Τ̄Ἰ̄ | 20 ΠΤΑΛΛΑΙΠΟΡΟΣ ff cf Rom vii 24 Balestri ΠΤΑΛΛΑΙΠΩΡΟΣ
 ΑΝΟΚ ΠΡΩΜΕ ΝΙΜ ΠΕΤΝΑΝΑΖΜΕΤ ΕΒΟΛ Ἰ̄Μ ΠΣΩΜΑ Ἰ̄ΠΠΕΙΜΟΥ. ΠΕΖΜΟΤ
 Ἰ̄ΠΠΟΥΤΕ ΨΗΠ ΖΙΤ̄Ἰ̄ Ἰ̄Σ ΠΕΧ̄Σ ΠΕΝΧΟΕΙΣ et I Cor xv 57 Horner Boh ΠΖΜΟΤ ΔΕ
 Ἰ̄Φ† ΨΗΠ ΦΑΙ ΕΤ† Ἰ̄ΠΠΕΡΟ ΝΑΝ ΕΒΟΛ ΖΙΤΕΝ ΠΕΝḄ̄Σ Ἰ̄Ḅ ΠΧΣ | 23 lege
 ΠΕΤΝΑΝΑΖḄ̄Τ̄

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παῖ ετνα† ναν
 ἦπεχρο ριτῆν ἰς
 πεχ̄ς τενιοῖγ
 δε ω ναιεῖριατε
 5 μαρῆ(κααν) εν̄σβ̄
 τωτ (νοιγοειω
 νιμ ἦπατοϋϋῖ
 νε ἦσων ἦτῆ
 σοοϋν αν ἦ
 10 τῆςροϋρ περοοϋ
 ἦταϋχπον ἦρη
 τῆ επικοσμος
 ετετῆσσοοϋν χε
 ἦφαιμοϋ ἦἦϋῖ
 15 ἀλλϋ ἦἦμαν επ
 πταφος ἀλλ
 καν οϋππετνα
 νοϋϋ πεντανααϋ
 κααν οϋπετ-θ-οοϋ
 20 πε φανζε εροοϋ
 τηροϋ εϋ ρι-θ-η
 ἦμον κατα θε
 ετσηρ ρῆ νεγρα
 φη πεχαϋ γαρ ἦ
 25 δι πρ̄ϋ†αλλει ἀαδ

15 dele π | 17 dele π | 19 κααν lege καν (κάν) | 17 lege οϋπετνανοϋϋ

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ὄγ

ΧΕ ΝΤΟΚ ΠΕΤΝΑ
 ΤΙ ΜΠΟΥΑ ΠΟΥΑ
 ΚΑΤΑ Ν̄QZBHΥΕ Η̄
 Ν̄ΓCΟΟΥΝ ΑΝ Ω̄ ΠΡΩ
 5 ΜΕ ΝΑΤ-ΘΗΤ ΧΕ
 ΦΟΜΝ̄Τ Η̄ΜΑΖΕ Ν̄
 ΚΑΖ ΠΕ ΠΕΚΗΪ ΦΑ
 ΕΝΕΖ ΕΚΡ̄ ΟῩ Ν̄ΝῙ
 ΚΩΤ ΤΗΡΟΥ Μ̄Ν ΝῙ
 10 ΗΪ ΕΤΧΟΟCΕ Μ̄Ν ΝῙ
 ΝΟδ̄ Ν̄ΖΩΓΡΑΦΙΑ
 ΝΑΪ ΕΦΑΚΒΩΚ Ν̄Γ
 ΚΑΛΥ Ν̄ΖΕΝΚΟΟΥΕ
 ΑΥΩ Ν̄CΕΝΑΡ̄ΠΕΚ
 15 ΜΕΕΥΕ ΑΝ Ν̄ΔΙ Ν̄Τ
 ΟΥΗΗΖ Ν̄ΖΗΤΟΥ
 ΦΑ ΤΝΑΥ ΕΚCΩΟΥΖ
 ΕΖΟΥΝ Ν̄ΖΕΝΚΟΟΥΕ
 ΑΥΩ ΠΑΝΤΟC ΝΕΚ
 20 ΧΑΧΕ ΝΕΤΝΑΚΛΗ
 ΡΟΝΟΜΕΙ Η̄ΜΟΟΥ
 ΦΑ ΕΝΕΖ Ν̄ΓCΟ
 ΟΥΝ ΑΝ ΧΕ Ν̄ΤΟΚΕΪ
 ΕΖΟΥΝ ΕΠΙΚΟCΜΟC
 25 ΕΚΚΗ ΚΑΖΗΥ Ν̄

1 Ν̄ΤΟΚ . . . ΖΒΗΥΕ = Ps lxi 12 Budge | 19 ΠΑΝΤΟC = πάντως | 23 Ν̄ΤΟΚΕΪ
 sic pro Ν̄ΤΑΚΕΪ | 25 Ν̄ΝΑΒΩΚ sic pro ΕΚΝΑΒΩΚ

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ἦΤΟΝ ἦΠΝΟΥ
 ΤΕ ἩΖΗΤΟΥ ἩΝ
 ΤῆΜΑΛΥ ἦΠΑΡ
 ΘΕΝΟΣ ΕΡΕ ΠΧ̄C
 5 ΓΑΡ ΝΑΜΑΚΑΡΙ
 ΖΕ ἩΜΟΝ ΧΕ
 ΑΝΕΙ ΕΖΟΥΝ Ε
 ΠΙΤΟΠΟΣ ΕΤΟΥΑ
 ΑΒ ΜΠΟΟΥ Ἡ
 10 ΦΟΟΠ ῒΝ ΝΙΝΟΒ
 ἩΝΟΒΕ ΠΟΥΑ
 ΠΟΥΑ ΚΑΤΑ Τῆ
 ΜΙΝΕ ΛΥΦ ΤΟΥ
 ΕΙ ΤΟΥΕΙ ΚΑΤΑ
 15 ἩCῒΩΒ ΑΛΛΑ ῒ
 ΦΑΝ ΤΙΠΑΡ-ΘΕ
 ΝΟΣ ΘΕΦΡΕΙ Ἡ
 ΠΚΑΡΠΟΣ ἩΠΝΑ
 ΕΤΟΥΑΑΒ Ε
 20 ΑΦΑΥΖΑΝΕ ῒΝ
 ΝΕΝΜΕΛΟΣ ΕΤΕ
 ΠΑΪ ΠΕ ΤΑΓΑΠΗ
 ἩΝ ΠΝΑ ἩΝ ΠΡΑ
 ΦΕ ΤΙΡΗΝΗ

6 ante ΧΕ prius scriptum ΑΗ deinde deletum lege ΑΗ | 18 ἩΠΝΑ sic pro ἩΠΕΠΝΑ
 et ita saepe | ΠΚΑΡΠΟΣ ff cf Gal.v 22-24 Woide ΚΑΡΠΟΣ ΔΕ ἩΠΕΠΝΑ ΠΕ ΤΑΓΑΠΗ
 ΠΡΑΦΕ ΕΙΡΗΝΗ ΤῆΠΤΖΑῚΩΖΗΤ ΜῆΤΧΗCΤΟC ΜῆΤΠΕΤΝΑΝΟΥC ΤΠΙCΤΙC
 ΤῆΠΤῆΡΑΦ ΤΕΓΡΑΤΙΑ ΝΑΪ ἩΤΕΪΜΙΝΕ ἩΠΝΟΜΟC ΦΟΥΒΗΥ ΑΗ ΝΑ ΠΕΧ̄C ΔΕ
 ἩC ΛΥCΤΑΥῚῚΟΥ ἩΤCΑΡΞ ἩΝ ἩΠΛ-ΘΟC ἩΝ ἩΠΕΪΘ-ΥΜΙΑ

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ΤΜ̄ΝΤΖΑΡ̄ΩΖΗΤ
 ΤΜ̄ΝΤΧΡΙΣΤΟΣ
 ΠΕΤΝΑΝΟΥÇ
 ΤΠΙΣΤΙΣ ΤΜ̄ΝΤ
 5 ῤ̄ΡΑΩ ΤΕΓ̄ΡΑ
 ΔΙΑ ΝΑΪ ΓΑΡ
 Ἰ̄ΤΙΜΙΝΕ ΠΕ
 ΧΑÇ Ἰ̄ΒΙ ΠΝΟΜΟΣ
 ΧΕ ΤΙ ΟΥΒΗΥ ΔΗ
 10 ΕΝΑΠΕΧ̄Σ ΔΕ ῙC
 ΛΥΣΤΑΥΡΟΥ Ἰ̄
 ΤΣΑΡ̄Ξ̄ Μ̄Ν Ἰ̄ΠΑ
 ΘΟΣ Μ̄Ν ΝΕΠ̄Ι
 ΘΥΜΙΑ ΠΕΧΑÇ
 15 Ἰ̄ΒΙ ΠΛΑΣ Ἰ̄Π̄C†
 ΝΟΥÇΕ ΠΑΥΛΟΣ
 ΜΑΡ̄ΝÇΙ Ἰ̄ΝΕΝ
 ΔΙΧ ΕΖΡΑΙ Ε
 ΤΠΕ Ἰ̄ΤΗΣΟΠ
 20 C̄Π̄ ΝΤ̄ΝΜΑΛΥ
 Ἰ̄ΠΑΡ-ΘΕΝΟΣ
 Τ-ΘΑΓΙΑ ΜΑΡΙΑ
 Τ̄ΝΠΡΕCΒΕΥΤΗΣ
 ΟΥΖΙΚΑΝΟΣ ΓΑΡ ΤΕ

2 χριστος sic pro χρηστος | 3 lege ππετνανουç | 5 εγ̄ραλ̄ια = ἐγκράτεια |
 8 Ἰ̄ΒΙ ΠΝΟΜΟΣ ΧΕ lege Ἰ̄ΠΝΟΜΟΣ | 24 prius scriptum ΔΕ deinde ΤΕ

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ὄε

ΑΥΩ ΣΝΑΠΑΡΑ
 ΚΑΛΕΙ ἸΠΕΣΜΟ
 ΝΟΓΕΝΗΣ ἸΨΗ
 ΡΕ ἸϚ ΠΕΧϚ Ε
 5 ΖΡΑΙ ΕΧΩΝ ΤΗΡἸ
 ΧΕ ἸΝΕ ΖΥΒΩ
 ΩΝ ΟΥΔΕ ΛΟΙΜΟΣ
 ΨΩΠΕ ΕΖΡΑἸ Ἰ
 ΖΗΤἸ ΑΥΩ ἸϚ
 10 ΖΑΡῺ ΕΡΟΝ ΕΠΠΟ
 ΝΥΡΟΣ ΠΑἸ ΕΤ
 ΠΛΑΝΑ ἸΤΙΚΟΥ
 ΜΕΝΗ ΤΗΡϚ ΑΥ
 Ω ἸΣΑἸΚΟΤϚ Ε
 15 Τ-Θ-ΟΟΥ ὦ ΤἸ
 ΧϚ ἸΜΑΛΥ ΜΑ
 ΡΙΑ ΤῚΡΩ ΑΥΩ
 ΤῚΡΧΠΕ ΠΝΟΥ
 ΤΕ ῺἸ ΟΥΜΕ Ἰ
 20 ΣΟΟΥΝ ΓΑΡ ΧΕ
 ΤῚΡΖΕΝ ΕΖΟΥΝ
 ΕΠΝΟΥΤΕ ΠΟΥ
 ΨΗΡΕ ἸΜΕΡΙΤ
 ΠΑΡΑ ΝΕΤΟΥΛΛΒ

6 ΖΥΒΩΩΝ sic pro ΖΕΒΩΩΝ | 10 hic ponendum est ΑΥΩ ἸΣΑἸΚΟΤϚ Ε-Θ-ΟΟΥ
 I 14 f | 12 ΙΚΟΥΜΕΝΗ sic pro ΟΙΚΟΥΜΕΝΗ | 21 ΤῚΡ- sic pro ΤΕ- vel ΕΡΕ- | ΖΕΝ sic
 pro ΖΗΝ

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ΤΗΡΟΥ ῤΩΑΝ
 ΠΑΡΑΚΑΛΕΪ Ἰ
 ΜΟϞ ΕΧΩΝ ΟΥ
 ΔΙΚΑΪΟΣ ΠΕ ῤἸ
 5 ῤΩΒ ΝΙΜ ΑΥΩ
 ΕΦΟΥΑΒ ΑΥΩ
 ΕΦΝΑΚΩ ΝΑΝ Ε
 ΒΟΛ ἸΝΕΝΩΩΩΤ
 ΤΗΡΟΥ ἸἸΝ ΝΕΝ
 10 ΤΑΝΑΜΕΛΕΙ Ε
 ΡΟΟΥ ΑΥΩ ΝΕϞ
 ΤΙ ΘΕ ΝΑΝ ἸἸἸ
 ῤῖϞΟΥΩΩ ἸΠΑ
 ἸϞΩΙΝΕ ἸΣΩΝ
 15 ΕΒΟΛ ῤἸ ΠΙΜΑ
 ἸΩΩΠΕ ΕΙΣ ΝΑΪ
 ΜΕΝ ΑΝΧΟΟΥ
 ΕΠΤΑΪΟ ἸἸἸ
 ΓΙΑ ΜΑΡΙΑ ΤΜΑ
 20 ΑΥ ἸΠΠΝΟΥΤΕ ῤἸ
 ΟΥΜΕ ΛΟΙΠΟΝ ΜΑ
 ῤἸἸΚΤΟΝ ΕΧἸ ΠΕ
 ΠΡΟΚΥΜΕΝΟΝ ΕΤ
 ΚΗ ΝΑΝ ΕΖΡΑΪ ΤΕ
 25 ΝΟΥ ἸἸἸḲΕ
 ΖΕΝΚΟΥΪ ἸΕΠἸ

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ΝΟΣ ΕΤΒΕ ΠΤΑΙ
 Ο Ν̄Τ̄Ν̄Χ̄Σ ΤΗΡ̄Ν̄
 ΤΙ-ΘΕΟΤΟΚΟΣ Ε
 ΤΟΥΛΑΒ ΜΑΡΙΑ
 5 ΠΡΟΣ ΘΕ Ν̄ΤΝ̄Μ̄ΝΤ
 ΖΗΚΕ ΛΣΩΩ
 ΠΕ ΔΕ Ζ̄Μ̄ ΠΩΑ
 Ν̄Τ̄Ν̄Χ̄Σ ΛΥΩ
 Τ̄Ρ̄Ρ̄Ω̄ Ν̄ΝΕΖ̄ΙΟΜΕ
 10 ΤΗΡΟΥ Τ-ΘΑΓΙΑ
 ΜΑΡΙΑ ΕΠΕΙΑΝ
 Ν̄ΕΙΡΕ Μ̄Π̄ΣΩΑ
 Ν̄ΟΥΣΟΠ ΔΕΡΟΜ
 ΠΕ Ζ̄Μ̄ ΠΕΖΟΥ
 15 Ν̄Τ̄ΣΑΝΑΛΥΜ̄ΨΙΣ
 ΕΤΟΥΛΑΒ ΕΤΕ
 ΠΑΙ ΠΕ ΣΟΥΜ̄Ν̄
 ΤΑΣΕ ἸΜΕΣΟΥ
 ΡΗ ΚΑΤΑ ΘΕ Ν̄
 20 ΤΑ ΝΕΝΕΙΟΟΤΕ
 ἸΜΑΚΑΡΙΟΣ ΤΑ
 ΛΣ ΕΤΟΟΤ̄Ν̄ ΚΑ
 ΤΑ ΠΩΑΧΕ Ἰ
 ΦΙΕΡΟΨΑΛΤΗΣ
 25 ΛΥΩ ΠΕΝΕΙΩΤ
 ΔΑΔ ΕΡΧΩ Ἰ

13 ΔΕ sic pro τε

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ΜΟC ΧΕ ΝΕΝ
 ΤΑΝCΟΤΜΟΥ
 ΑΝΕΙΜΕ ΕΡΟΟΥ
 ΝΕΝΤΑ ΝΕΝΕΙ
 5 ΟΟΤΕ ΧΟΟΥ Ε
 ΡΟΝ ἸΠΟΥΖΩΠ
 ΕΝΕΥΦΗΡΕ Ε
 ΚΕ ΧΩΜ ΕΥΧΩΜ
 ἸCΜΟΥ ἸΠΧC
 10 ἸἸ ἸἸϐΟΜ ἸἸ
 ΝΕϐΦΠΗΡΕ ἸἸΤΑϐ
 ΑΛΥ ΑCΦΩΠΕ
 ΔΕ ἸἸΤΕΡΕ ΠΛΑΟC
 ἸΟΡ-ΘΟΔΟΖΟC CΩ
 15 ΟΥΖ ΕἸΚΚΛΗCἸ
 Α ἸΠΝΑΥ ἸἸΤCΥ
 [Ν]ΑΖΙC ΧΕ ἸἸΝΑ
 [Χ]Ἰ ΕΒΟΛ ἸἸ Ἰ
 ΜΙCἸΡΙΟΝ ἸἸ
 20 ΠΕΧC ΕΤΕἸ ΟΥΝ
 ΕΡΕ ΤCΥΝΑΖΙC
 ΠΟῤῥ ΕΒΟΛ ΕΙC
 ΟΥΡΩΜΕ ἸἸΒΡΑἸ
 ΟC ΑϐΕἸ ΝΑΝ Ε
 25 ΖΟΥΝ ἸἸ ΤCΥΝΑ
 ΖΙC ἸἸ ΤΜΗΗ

I NENTANCOTMOY . . . ἸἸΤΑϐΑΛΥ = Ps lxxvii 3-4 Budge ex quo post
 NENTANCOTMOY addendum ΑΥΩ et ΕΥΧΩΜ legendum ΕΥΧΩ Ἰ-

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Ὄζ

ΤΕ Ν̄Τ̄ΚΚΑΝΣΙΑ
 ἸΠΕΧ̄Σ ΜΠΝΑΥ
 ΔΕ ΕΤ̄ΜΑΥ Ε
 ΝΕΠΤΕΛΕΪ Ν̄ΤΕ
 5 ΠΡΟΣΦΟΡΑ ΤΑΪ
 ΕΤΜΕΖ Ν̄ΝΕΖ
 ΦΛ̄Q ΝΙΜ ΕΝΕΡΕ
 ΠΟΥΑ ΠΟΥΑ Ἰ
 ΜΟΝ ΤΑΥΟ ΕΠΕ
 10 ΣΗΤ Ν̄ΟΥΑΦΗ
 Ν̄Ρ̄ΜΕΙΗ ΖΑ ΝΕΥ
 ΝΟΒΕ ΧΕ ΕΒΕΜΑ
 ΤΕ ἸΠΕΥΚΩ Ε
 ΒΟΛ ἸΠΑΤΟΥΩ
 15 Φ̄Τ ἸΠΟΥΒΗΜΑ
 Ν̄ΑΤΧΙΖΟ ΠΑΪ Ε
 ΖΑΠ̄Σ ΕΡΟΝ ΤΗΡ̄Ν
 ΕΤΡ̄ΝΑΖΕ ΡΑΤ̄Ν
 ΕΡΟQ ΠΕ Ν̄Τ̄ΝΑ
 20 ΠΟΛΟΓΙΖΕ ΖΑ
 ΝΕΝΤΑΝΑΑΥ ΕΪ
 ΤΕ ΑΓΑΘΟΝ ΕΪ
 ΤΕ ΠΠΕΤ-ΘΟΟΥ
 ΟΥΟΪ ΝΑΝ ἸΠΑ
 25 Τ̄QΕΪ Ν̄ΔΙ ΠΕΤ
 ΖΙΧ̄Ν ΛΟΓΟ-Θ-ΕΤΗ[Σ]

12 ΕΒΕ- sic pro ΕΥΕ- | 14 Φ̄Τ sic pro ΟΥΦ̄Τ | 15 ἸΠΟΥΒΗΜΑ sic pro ἸΠΒΗΜΑ

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ὄη
 ΝΙΜ ΠΕΧ̄Σ Ν̄Ϛ
 Ϛἰ ΛΟΓΟΣ Ν̄ΜΜΑΝ
 ΑΥΩ ΦΑΖΡΑἰ ΕΥ
 ΦΑΧΕ Ν̄ΟΥΩΤ
 5 Ν̄ΑΡΓΩΝ ΕΑΝΧΟ
 ΟϚ Τ̄ΝΝΑΤΙΛΟ
 ΓΟΣ ΖΑΡΟϚ ΛΟἰ
 ΠΟΝ Α ΠΡΩΜΕ
 Ν̄ΖΒΡΑἰΟΣ Ε
 10 Τ̄ἸΜΑΥ ΛϚΚΩ
 ΠΕ Ν̄ΟΥΜΗΗΦΕ
 Ν̄ΡΩΜΕ Ζ̄Ν ΝΕ
 Τ̄Ν ΖΟΥΝ Ζ̄Ν Τ̄Κ
 ΚΛΗΣΙΑ ΛϚΕἰ
 15 ΝΕ ἸΜΟΟΥ ΦΑ
 ΠΑΥΓΟΥΣΤΑΛΙ
 ΟΣ ΕΤΡΕΥΡ̄ΖΩΒ
 ΝΑϚ Ν̄ΧΙΝΧΗ
 Τ̄ΚΚΛΗΣΙΑ ΔΕ
 20 ΑΣΦΩΠΕ Ν̄ΟΥΜΑ
 Ν̄ΧΑἰΗ ἸΠΝΑΥ
 ΕΤ̄ἸΜΑΥ ΑΝΟΚ
 ΔΕ ΘΕΟΦΥΛΟΣ
 ΑΠΑΖ̄Τ ΕΧ̄Μ ΠΑ
 25 ΖΟ ΖΙΘΗ ἸΠΠΕ

10 ΛϚΚΩΠΕ sic pro ΛϚϚΩΠΕ | 12 Ζ̄Ν lege ΕΒΟΛ ΖΕΝ

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ΘΥCΙΑCΤΡΙΟΝ
 ΛΙΡΙΜΕ ΕΧ̄Μ ΠΧΩ
 ΩΡΕ ΝΕΒΟΛ Ν̄
 ΤΑΦΩΠΕ Ε
 5 Χ̄Μ ΠΟΖΕ ἸΠΕ
 Χ̄C ΕΤΕΙ ΟΥΝ
 ΕΠΩΖ̄Τ ΑΥΩ
 ΕΙΡΙΜΕ ΕΙC ΟΥ
 ΑΓΓΕΛΟC Ν̄ΤΕ
 10 ΠΧ̄C ΑΦΕΙ ΑΦ
 ΑΖΕ ΡΑΤ̄Ϊ Ν̄
 CΑ ΠΙΕΒ̄Τ Ἰ
 ΠΕΘΥCΙΑCΤΡΙ
 ΟΝ ΑΦΜΟΥΤ[Ε]
 15 ΟΥΒΗ̄Ι ΝΦΟἸ[Ν]ΓΤΙ
 Ν̄CΟΠ ΧΕ ΘΕ[Ο]
 ΦΥΛΟC ΘΕ[Ο]Φ[Υ]
 ΛΟC ΘΕΟΦΥΛΟC
 ΤΙ ΖΤΗΚ ΕΡΟΪ
 20 Ν̄ΓΜΟΟΝΕ Ν̄Ν[ΕΙ]
 CΟΟΥ ΝΑΪ Ν̄ΤΙΛΙ
 ΠΝΟΥΤΕ ΤΑΝ
 ΖΩΤ̄Κ ΕΡΟΟΥ
 ΑΥΩ ΕΥΡ̄ΨΑ Ζ̄Ν
 25 ΤCΥΝΑΞΙC

3 ΝΕΒΟΛ dele Ν̄ | 22 ΤΑΝΖΩΤ̄Κ sic pro ΤΑΝΖΟΥΤ̄Κ | 24 ΑΥΩ ΕΥΡ̄ΨΑ Ζ̄Ν locus corruptus lege ΑΥΩ Ρ̄ΨΑΝ

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ΧΩΚ ΕΒΟΛ ΑΝΑ
 ΧΩΡΕΙ
 ΝΑΚ Ε
 ΤΕΠΙC
 5 ΚΟΠΙCΟΝΙ
 ΝΑΪ ΔΕ
 ἸΤΕΡϞΧΟ
 ΟΥ ΕΡΟΙ ΑΙΝΑΥ
 ΕΙΝΑΥ ΕΡΟϞ Α
 10 ΝΟΚ ΔΕ ΑΪΕΪΡΕ
 ΑΪΕΪΡΕ ΚΑΤΑ ΠΩΑ
 ΧΕ ἸΠΑΓΓΕΛΟϞC
 ΝΕΡΕ ΚΥΡΙΑΛΟC
 ἸΝ ΤΕΠΙCΚΟΠΙ
 15 ΟΝ ἸΠΝΑΥ Ε
 ΤἸΜΑΥ ΕϞΟΥ
 ΩΩ ἸΝ ΝΕΓΡΑ
 ΦΗ ΕΤΟΥΑΑΒ
 ἸΝ ἸCΒΟΟΥΕ Ἰ
 20 ΝΕΝΕΙΟΟΤΕ Ἰ
 ΜΙΑΚΑΡΪΟC ΝΑΪ
 ἸΤΑΥΩΩΠΕ ΖΑ
 ἸἸΝΖΗ ΝΕ ΠΩΗ
 ΡΕ ΓΑΡ ΠΕ ἸΤΑ

1-7 membrana jam antehac lacerata litterae nullae hoc loco omissae sunt | 4 et 14
 ΤΕΠΙCΚΟΠΙΟΝ sic generis feminini | 8 ΑΙΝΑΥΕΙΝΑΥΕΡΟϞ locus corruptus lege ΑΙΝΑΥ
 ΕΡΟϞ ΕḳḲΑΤΝΑΥ ΕΡΟϞ | 10 ΑΪΕΪΡΕΑΪΕΪΡΕ locus corruptus lege ΑΙΕΙ ΕΑΙΕΙΡΕ |
 16 ΟΥΩΩ sic pro ΩΩ

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ⲟⲩⲗ

ⲘⲜⲚⲈ ⲘⲀⲦⲀ ⲘⲒ
 ⲘⲞⲘⲞⲘ ⲘⲒⲚⲦⲘ
 ⲈⲒⲘⲀⲒ ⲒⲚ̄ ⲘⲚⲦ
 ⲈϸⲘⲘⲘⲘ ⲚⲒⲘ
 5 ⲈⲘⲘⲞⲞⲞⲞ ⲒⲚ̄
 ⲚⲈⲚⲦⲞⲘⲚ ⲦⲘⲘⲞϸ
 ⲘⲚⲘⲗⲘⲘ ⲈⲘⲞϸⲘⲘⲘ
 ⲚⲦⲈⲘⲒⲘⲞ ⲘⲈ ⲚⲀⲘ
 ⲘⲚⲘⲗⲘⲘⲈ ⲘⲘⲒⲘⲒ
 10 ⲘⲚⲘⲚⲚⲚⲚⲚⲚ ⲘⲚⲘⲈⲚⲦⲘⲘⲘ
 ⲒⲘⲞⲚⲒⲘⲈ ⲘϸⲞ Ⲛ̄
 ⲦⲒⲈⲚⲒ ⲒⲈ ⲘⲒⲚⲒ ⲘⲚⲘⲞⲞ
 Ⲛ̄ⲒⲦⲒⲒ ⲈⲒⲞⲒⲞϸ ⲘⲚⲚⲚⲞϸ
 ⲦⲈ ⲘⲈⲦⲈⲒⲘⲈ Ⲛ̄ⲚⲈ
 15 ⲘⲚⲚⲚⲚⲚⲚⲚⲚ ⲘⲀϸⲘⲘⲘⲘⲘ
 ⲒⲘⲀⲒⲒ ⲘⲈ ⲒⲚ̄ ⲚⲈⲒⲞ
 Ⲟϸ ⲈⲦⲘⲘⲘⲘ ⲚⲈ
 Ⲟϸ̄Ⲛ̄ ⲞϸⲘⲘⲞⲞⲞⲞⲞⲞⲞⲞ
 Ⲛ̄ⲘⲘⲘⲚⲘⲘ Ⲛ̄ⲦⲚⲚⲞⲒⲘⲘ
 20 Ⲛ̄ⲞϸⲘⲘⲘⲘⲒ ⲦⲀⲒ ⲘⲈ
 ⲚⲈ Ⲟϸ̄Ⲛ̄ ⲘⲞⲘⲈ ⲘⲈ
 Ⲛ̄ⲘⲚⲒⲘⲘⲦⲒⲀⲚⲞⲘ
 ⲞϸⲚⲚⲚⲚ Ⲛ̄ⲒⲚⲚⲦⲒⲘⲘⲘ

12 ⲘⲚ̄ lege ⲞⲚ

21 lege ⲞϸⲞⲞⲞⲞⲞⲞⲞⲞ

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ἦ
 ΠΡΩΜΕ ΔΕ ΝΖΒ
 ΡΑΙΟΣ ΠΑΙ ΝΤΑΝ
 ΨΑΧΕ ΕΡΟQ ΖΑ
 ΘΗ ΝΟΥΚΟΥΙ ΑQ
 5 ΤΩΟΥΝ ΑQΒΩΚ
 ΑQΤΑΛΕ ΨΔΟΡ Ε
 ΠΡΩΜΕ ΝΧΡΙC
 ΤΙΑΝΟC ΑQΝΟ
 ΧQ ΕΒΟΛ ΖΝ ΤΑ
 10 ΠΟ-ΘΥΚΗ ΠΕΧΡΙC
 ΤΙΑΝΟC ΔΕ ΝΤΕ
 ΡQΤΑΛΑΙ ΝΕQΚΟΥΙ
 ΝΩΗΡΕ ΖΝ ΟΥΨΤΟΡΤΡ
 ΜΝ ΝQCKΗΥΕ ΑQ
 15 ΕΙ ΕΓΒΙΟΛ ΝQCOΟΥΝ
 ΑΝ ΧΕ ΕQΝΑΜΟ
 ΟΨΕ ΕΤΩΝ ΑΥ
 Ω ΖΙΤΜ ΠΕΖΒΑ
 ΕΤΖΙΧΩQ ΝΔΙ
 20 ΠΡΩΜΕ ΝΧΡΙC
 ΤΙΑΝΟC ΜΝ ΝQ
 ΚΟΥΙ ΝCKΗΥΕ ΑQ
 Ρ ΠΩΒΨ ΛΟΙΠΟΝ

12 ΤΑΛΑΙ sic pro ΤΑΛΕ | 14 CKΗΥΕ = σκεύη | 19 ΕΤΖΙΧΩQ ΝΔΙ sic male pro ΕΤΖΙΧΝ | 122 CKΗΥΕ lege ΩΗΡΕ

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ἸΟΥΚΟΥΙ ΜΠΟΚΕΙΝΗΝ ΕΣΤΑΙΝΗ
 ἸΩΦΕ ΕΣΤΑΙΝΗ
 ΤΑΝΗ
 ΕΜΑΤΕ
 5 ΕΡΕ ΤΖΙ
 ΚΩΝ Ἰ
 ἸΝΧ̄Σ ἸΠΑΡΘΕ
 ΝΟΣ ΣΗΖ ΕΡΟΣ
 ΕΣΤΑΙΝΗ ΕΡΖΡΑΙ
 10 ΕΧ̄Ν ΟΥΧΟΕ ἸΣΑ
 ΖΟΥΝ ἸΤΑΠΟΘΥ
 ΚΗ ΠΕΧΡΙΣΤΙΑ
 ΝΟΣ ΔΕ ΑΦ̄Ρ ΠΕΣ
 ΟΥΦ̄Ω ΑΦ̄ΩΚ
 15 ΑΦΚΑΑΣ ΠΖΒΡΑΙ
 ΟΣ ΔΕ ἸΑΤΝΟΥ
 ΤΕ ΑΦΘΕΝΕ ΖΕΝ
 ἸΚΑΤΗΣ ΕΤΡΕΥ
 ΚΑΘΑΡΙΖΕ ΝΤΑ
 20 ΠΟΘΥΚΗ ἸΠΑ
 ἸΤ̄ΟΥΩΖ ἸΖΗΤ̄Σ
 ΠΡΟΣ ΠΜΕΕΥΕ Ἰ

1 ΠΟΚΕ sic pro ΠΟΘΕ | 2-6 vide paginam superiorem i 2-7 | 3 ΕΣΤΑΝΗ lege
 ΕΣΤΑΙΝΗ | 9 Ρ prima a scriba recte deleta | 10 ΧΟΕ sic pro ΧΟ | 14 ΟΥΦ̄Ω sic pro
 ΩΦ̄Ω

1000
 2000

1000
 2000

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Π̄ϚΖΗΤ Λ Ν̄ΡΚΑ
 ΤΗΣ ΔΩΨ̄Τ ΑΥ
 ΝΑΥ ΕΤΠΟΚΕ Ν̄ΨΕ
 ΕΣΤΑΛΛΗΥ ΕΧ̄Ν ΧΟ Ε
 5 ΡΕ ΤΖΙΚΩΝ Ν̄ΤΠΑΡ
 ΘΕΝΟΣ ΣΗΖ ΕΡΟΣ
 Ν̄ΤΟΟΥ ΔΕ ΑΥΧΙΤ̄Σ
 ΑΥΑΣΠΑΖΕ ΜΜΟΣ
 ΑΥΟΥΛ̄Μ ΕΖΟΥΝ
 10 ΕΡΟΣ ΑΥΟΥΨ̄Τ
 ΕΧ̄Ν Ν̄Σ̄ΔΙΧ Μ̄Ν
 Ν̄ΣΟΥΡΗΗΤΕ ΑΥ
 ΔΩ ΕΥΑΣΠΑΖΕ Μ̄
 ΜΟΣ Ν̄ΟΥΝΟΔ Ν̄
 15 ΝΑΥ ΕΥΤΩΩΔΕ
 Μ̄ΜΟΣ ΕΤΕΥΜ̄Σ
 ΘΗΤ Ζ̄Ν ΟΥΝΟΔ
 Μ̄ΠΙΣΤΙΣ Π̄Ζ̄ΒΡΑΙ
 ΟΣ ΔΕ Ν̄ΤΕΡΦΝΑΥ
 20 ΕΡΟΥ ΕΥΑΣΠΑΖΕ
 Μ̄ΜΟΣ ΑΦΩ̄Ν̄Τ
 ΑΦΜΟΟΨΕ ΕΖΟΥΝ
 ΕΡΟΥ Ζ̄Ν ΟΥ ΝΟΔ
 Ν̄ΘΥΜΟΣ Μ̄Ν ΟΥ
 25 ΑΠΥΛΗ ΠΕΧΑΦ

3 ποκε sic pro ποδε | 4 εχ̄ν χο sic pro εχ̄ν τχο | 9 ογλ̄μ sic pro ωλ̄μ |
 12 ογρηητε sic pro ογερητε et ita constanter | 15 τωωδε sic pro τωδε |
 25 απυλη = ἀπειλή

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πᾶ

ΝΑΥ ΧΕ ΟΥ ΤΕ
 ΤΑΪ ΕΤΕΤ̄ΝΟΥ
 ΩΨ̄Τ ΕΧΩC ΑΥ
 Ω ΕΤΕΤ̄ΝΑΣΠΑ
 5 ΖΕ Ἰ̄ΜΟC ΑΥΟΥ
 ΩΨ̄Β ΕΥΧΩ Ἰ̄
 ΜΟC ΝΑϞ ΧΕ ΤΑΪ
 ΤΕ Θ̄ΙΚΩΝ Ἰ̄ΘΑ
 ΓΙΑ ΜΑΡΙΑ ΤΜΑ
 10 ΑΥ Ἰ̄ΠΡΡΟ Ἰ̄ΜΕ ῙC ΠΕΧ̄C
 ΠΕΝΧ̄C ΠΑΪ Ἰ̄
 ΤΑΥCΡΟΥ Ἰ̄ΜΟϞ
 ΖΑΡΟΝ ΑΥΩ ΑϞ
 ΤΩΟΥΝ ΕΒΟΛ Ζ̄Ν
 15 ΝΕΤΜΟΟΥΤ Ζ̄Μ
 ΠΜΕΖΨΟΜ̄ΝΤ Ἰ̄
 ΖΟΟΥ ΚΑΤΑ ΝΕ
 ΓΡΑΦΗ Ἰ̄Ν Ἰ̄CΟC
 ΟΝ ΑϞΟΥΩΝ̄Ζ
 20 ΕΝ̄ϞΜΑΘΗΤΗC
 Ζ̄ΙΧ̄Μ ΠΤΟΟΥ Ἰ̄
 Ἰ̄ΧΟΕΙΤ ΕϞCΩ
 Τ̄Μ ΔΕ ΕΝΑΪ Ἰ̄ΒΙ
 ΠΖ̄ΒΡΑΪΟC Ἰ̄ΤΟ
 25 ΟΤΟΥ Ἰ̄ΝΡ̄ΚΑΤΗC

10 Ἰ̄ΠΡΡΟ in margine suppletum

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π̄β

λΥΩ ΛϞΝΑΥ Ε
 ΘΙΚΩΝ ἸΤΠΑΡ
 ΘΕΝΟC ΕΤΟΥΑΑΒ
 ΜΑΡΙΑ ΕC ἸΤΟΤΟΥ
 5 ΕΥΠΡΟCΚΥΝΗ
 ΝΑC ΛϞΘΩἸΤ
 ΕΜΑΤΕ ἸΔΙ ΠΖΒ
 ΡΑΙΟC ἸΑΤΝΟΥ
 ΤΕ ΛϞΑΜΑΖΤΕ
 10 ἸΤΠΟΔΕ ἸΦΕ ΕC
 ἸΤΟΟΤΟΥ ΛϞΟΥ
 ΩΔΠ̄C ΛϞΑΑC Ἰ
 ΛΑΚἸ ΛΑΚἸ ΛΥ
 Ω ΛϞΝΟΥΧΕ Ἰ
 15 ΜΟC ΕΖΡΑΙ ΕΥΒΗΡ
 ΕϞΜΕΖ ἸΚΡἸC
 ΛϞΤΡΕ ΟΥΑ ΖἸ ΝΡ̄
 ΚΑΤΗC ΤΩΟΥΝ
 ΖΑ ΠΒἸΡ ΕϞΧΩ
 20 ἸΜΟC ΝΑϞ ΧΕ
 ΤΩΟΥΝ ΖΑ ΠΑἸ Ε
 ΡΕ ΤἸΠΟΔΕ ἸΦΕ
 ἸΠΠΕCΗΤ ἸΜΟϞ
 ΕΡΕ ΘΙΚΩΝ Ἰ

1 ΛϞΝΑΥ sic pro ΕϞΝΑΥ cf Levy *Syntax d. kopt. Apophth. Patr. Aeg.* § 69 et
 Zoëga *Catal.* 324 a 4, 336 a 5-6, 321 5-6 | 4 ἸΤΟΤΟΥ sic pro ἸΤΟΟΤΟΥ

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ΤΜΑΛΥ ἸΠΠΙΝΑ
 ΖΩΡΑΙΟΣ ΣΗΖ
 ΕΡΟΣ ἸΓΧΙ Ἰ
 ΜΟΟΥ ἸΓΠΟΖΤΟΥ
 5 ΕΠΕΣΗΤ ΕΠΜΟΟΥ
 ΠΙΣΤΕΥΕ ΝΑΪ Ω
 ἸΣΝΗΥ ΧΕ ΛΥΡ
 ἸΝΤΡΕ ΝΑΪ Ἰ
 ΔΙ ΖΕΝΡΩΜΕ Ἰ
 10 ΠΙΣΤΟΣ ΛΥΩ Ἰ
 ΡΩΖΟΤΕ ΖΗΤΩ
 ἸΠΠΟΥΤΕ
 ΕΜΑΤΕ ΧΕ
 ἸΤΕΡΕ ΠΡΩΜΕ Ἰ
 15 ΡΚΑΤΗΣ ΤΩΟΥΝ
 ΖΑ ΠΒΙΡ ἸΠΕ ΠΕΣ
 ΝΟΩ ΛΟ ΕΩΦΟΥΟ
 ΕΒΟΛ ΖἸ ΠΒΙΡ ΠΑΙ
 ΕΤΕΡΕ Θ-ΙΚΩΝ Ἰ
 20 ΤΠΑΡΘΕΝΟΣ ἸΖΗ
 ΤΩ ΤΑΪ ἸΤΑ ΠΩΒ
 ΡΑΙΟΣ ΟΥΩΔΠΣ
 ΖΩΣΔΕ ἸΤΕ ΠΣΩ
 ΜΑ ἸΠΡΩΜΕ Ἰ
 25 ΡΓΑΤΗΣ ΖΩΡΠ

1 ΝΑΖΩΡΑΙΟΣ = Ναζαράϊος | 11 lege ΡΩΡΖΟΤΕ | 12-13 quinque litterae a scriba
 deletae ut videtur ΛΑΤΕ | 22 ΟΥΩΔΠΣ sic pro ΟΥΟΔΠΣ | 23 ΖΩΣΔΕ sic pro ΖΩΣΤΕ
 (ώστε) et ita saepe

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Ἰ̅C̅N̅O̅ϩ̅ Ε̅Β̅O̅Λ̅ ϩ̅᾿
 Π̅Ε̅C̅N̅O̅ϩ̅ Ἰ̅-Θ̅Ι̅Κ̅Ω̅N̅
 Ἰ̅Τ̅Π̅Α̅Ρ̅-Θ̅Ε̅N̅O̅C̅
 Ε̅Τ̅O̅Υ̅Α̅Λ̅Β̅ Μ̅Α̅Ρ̅Ι
 5 Α̅ Ε̅C̅ Ἰ̅Π̅Ε̅C̅Η̅Τ̅ Ἰ̅
 Π̅Β̅Ι̅Ρ̅ ϩ̅Ω̅C̅Δ̅Ε̅ Ἰ̅
 O̅Υ̅O̅N̅ N̅I̅M̅ Ἰ̅Τ̅Α̅Υ̅
 N̅Α̅Υ̅ Ε̅Ρ̅O̅ϩ̅ ῤ̅Ω̅Π̅Η̅
 Ρ̅Ε̅ Ἰ̅Π̅ϩ̅Ω̅Β̅ Α̅Υ̅Ω̅
 10 Ἰ̅Τ̅Ε̅ῤ̅ῤ̅Ε̅Ι̅ Ε̅Β̅O̅Λ̅ Ἰ̅ϩ̅
 ῤ̅C̅Α̅ Π̅I̅Ε̅ῤ̅Τ̅ Ἰ̅Τ̅Π̅O̅
 Λ̅I̅C̅ Ἰ̅O̅Υ̅Κ̅O̅Υ̅Ἰ̅ Α̅Υ̅
 Τ̅Ω̅M̅Ἰ̅Τ̅ Ε̅Ρ̅O̅ϩ̅ Ἰ̅
 Δ̅I̅ ϩ̅Ε̅N̅Α̅Ρ̅Χ̅Ω̅N̅
 15 Ἰ̅Π̅I̅C̅T̅O̅C̅ Ἰ̅Τ̅Ε̅
 Τ̅Π̅O̅Λ̅I̅C̅ Α̅Υ̅Ω̅ Ἰ̅
 Τ̅Ε̅Ρ̅O̅Υ̅N̅Α̅Υ̅ Ε̅
 Π̅Β̅Ι̅Ρ̅ Ε̅ϩ̅Φ̅O̅Υ̅Ε̅
 C̅N̅O̅ϩ̅ Ε̅Π̅Ε̅C̅Η̅Τ̅
 20 Ε̅Π̅Κ̅Α̅ϩ̅ Α̅Υ̅Α̅Μ̅Α̅ϩ̅
 Τ̅Ε̅ Ἰ̅Μ̅O̅ϩ̅ Ε̅Υ̅Ω̅Ω̅
 Ε̅Τ̅Ἰ̅ N̅Α̅ϩ̅ Ἰ̅ϩ̅Ε̅N̅
 Β̅Α̅C̅Α̅N̅O̅C̅ Ε̅Υ̅Χ̅Ω̅
 Μ̅M̅O̅C̅ N̅Α̅ϩ̅ Χ̅Ε̅

6 Ἰ̅ Ἰ̅ lege Ἰ̅Τ̅Ε̅- | 21 Ε̅Υ̅Ω̅Ω̅ lege Ε̅Υ̅O̅Υ̅Ω̅Ω̅

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π̄Γ

Ἰ̄ΤΟΚΖΩΤ̄Β̄ Ἰ̄ΟΥ
 ΡΩΜΕ ΛΚϞΙ Ἰ̄
 Ἰ̄ϞΧΡΗΜΑ ΤΑΡΕ
 ΟΥἸ̄ΝΤΡ̄ΜΜΑΟ
 5 ΨΩΠΕ ΝΑΚ ΛΥΩ
 ΕΚΟΥΩΨ ΕϞΙ ΜΠ̄Ϟ
 ΣΩΜΑ Ἰ̄ΓΝΟΧ̄Ϟ
 ΕΠΜΟΥ ΠΡΩΜΕ
 ΔΕ Ἰ̄Ρ̄ΓΑΤΗΣ ΛϞ
 10 Ρ̄ΙΜΕ ΕϞΧΩ Ἰ̄
 ΜΟΣ ΧΕ ΟΥΟΙ ΝΑἸ
 ΖΑΜΟἸ ΡΩ ΕΝΕ ΟΥ
 ΡΩΜΕ ΠΕ Ἰ̄Τ̄Ν̄ΖΗ
 Ἰ̄ΤΑἸΜΟΥΤ̄Ϟ ΛΥ
 15 Ω ΤΙΝΑΤΙ Ἰ̄ΠΑ
 ΣΝΟϞ ΖΑ ΠΩϞ ΛΛ
 ΛΑ ΠΕΣΝΟϞ ΠΑἸ Ε
 ΤΕΤ̄Ν̄ΝΑΥ ΕΡΟϞ
 ΠΑ ΤΣΟΓΡΑΦΙΑ
 20 ΠΕ Ἰ̄Τ̄Ν̄Χ̄Σ ΤΗ
 Ρ̄Ν ΤΕΘΕΟΤΟ
 ΚΟΣ ΕΤΟΥΑΑΒ
 ΜΑΡΙΑ ΠΕ ΤΑἸ Ἰ̄
 ΤΑ Τ̄ΣΚΑΛΑΖΗ

1 Ἰ̄ΤΟΚΖΩΤ̄Β̄ lege Ἰ̄ΤΑΚΖΩΤ̄Β̄ | 13 Ἰ̄Τ̄Ν̄ΖΗ lege Ἰ̄ΤΕΝΖΕ | 19 ΣΟΓΡΑΦΙΑ sic
 pro ΖΩΓΡΑΦΙΑ et ita saepe

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ΠΑ
 ΤΦΟΥΝ ΖΑ ΠΕΤ
 ΣΑΝΘ ΜΜΟΝ ΤΗ
 ΡΝ ΖΜ ΠΦΟΥΦΦ
 ΛΥΦ ΝΤΟΦ ΠΕΝ
 5 ΤΑΦΜΙΕ ΠΡΩΜΕ
 ΜΝ ΝΚΑ ΝΙΜ ΕΤ
 ΦΟΟΠ ΝΕΤΝΝΑΥ
 ΕΡΟΟΥ ΜΝ ΝΕΤΝ
 ΝΑΥ ΕΡΟΟΥ ΑΝ ΕΙΣ
 10 ΖΗΗΤΕ ΛΟΪΠΟΝ
 ΕΣ ΝΠΕΣΗΤ ΜΠΒΙΡ
 ΕΤΕΤΝΝΑΥ ΕΡΟΦ
 ΤΕΝΟΥ ΕΙΤΦΟΥΝ
 ΜΜΟΦ ΝΤΑ ΟΥ ΡΩ
 15 ΜΕ ΝΖΒΡΑΪΟΣ ΟΥ
 ΦΔΠ ΝΤΣΖΙΚΩΝ
 ΛΑΦΑΛΟΣ ΕΡΟΪ ΕΦ
 ΧΩ ΜΜΟΣ ΧΕ ΧΪ
 ΤΣ ΝΓΝΟΧΣ Ε
 20 ΠΜΟΟΥ ΜΝ ΝΙΚΡ
 ΜΣ ΝΑΡΧΩΝ ΔΕ
 ΕΤΤΑΪΗΥ ΝΤΕΡΟΥ
 ΣΩΤΜ ΕΝΑΪ ΝΤΟΟ
 ΤΦ ΜΠΡΩΜΕ ΝΡ
 25 ΓΑΤΗΣ ΕΤΕΡΕ ΠΒΙΡ
 ΝΤΟΟΤΦ ΕΦΦΟΥΕ

4 ΠΕΝΤΑΦΜΙΕ lege ΠΕΝΤΑΦΤΑΜΙΕ

13 post ΤΕΝΟΥ supple ΧΕ

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CNOQ EBOL EΠECHT
 AYAMAZTE HMOC
 AYXITQ ETEΠIC
 KOPION QA TAMHT
 5 EΛAXICTOC AYΩ
 NEPE ZENKEEΠIC
 KOΠOC ZMOOC ZA
 ZTHI HMNAY E
 TMHAY NOYΩ
 10 EEIPE HMΦA NTN
 XE THPN TPPO
 AYΩ TMAAY HPT
 PO HMΦNΩ MN
 NCA NAI NTepoy
 15 EI ΦAPOI AIEINE
 EZPAI ZN PBIP N
 TΠOΔE NΩE ETE
 PE TCOΓPAΦIA N
 TΠAPΘEHC CHZ
 20 EPOC ΠICTEY E
 NAI Ω NACNHY
 XE NTepιδωPT
 EXM ΠZO NTCO
 ΓPAΦIA ANOK
 25 MN NEΠICKOΠOC

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ΕΤΝ̄ΜΜΑΪ ΑΝΝΑΥ
 ΕΠ̄Σ̄ΖΟ ΕΦΩΟΠ
 Ζ̄Ν ΟΥΟΚ̄Μ ΖΩC
 ΧΕ ΕCΡΙΜΕ ΕCΤΑ
 5 ΒΕ CΝΟC ΕΒΟΛ Ν̄
 ΤΕΡ̄ΝΝΑΥ ΔΕ Ε
 ΡΟC Ν̄ΤΕΙΖΕ ΑΝ
 ΤΩΟΥΝ ἸΜΟC ΑΝ
 ΧΙΤ̄C ΕΖΟΥΝ ΕΤΕΚ
 10 ΚΛΗCΙΑ ἸΠΕΧ̄ΡC
 ΕΝΕ ΠΩΑ ΠΕ ἸΤΠΑΡ
 ΘΕΝΟC ΕΡΕ ΟΥΝΟC
 ἸΜΗΗΓΩΙΕ CΩΟΥΖ
 ΕΖΟΥΝ ΕΠ̄CΤΟΠΟC
 15 ΕΤΟΥΑΑΒ Ν̄ΙΡΕ
 ἸΠ̄CΩΑ ΖΜ ΠΕΖΟ
 ΟΥ ἸΠ̄ΡΠΜΕΕΥΕ
 ἸΤ̄CΑΝΑΛΙΜΨΙC Ε
 ΤΟΥΑΑΒ ΕΡΕ ΝΑΪ
 20 ΟΥΝ ΩΟΟΠ Ν̄Ψ̄ΖΕ
 ΑΝΧΙ Ν̄ΟΥΜΟΟΥ
 ΕΤCΟΤ̄Π ἸΝ ΟΥ
 ΝΕΖ ἸCΤ̄ΙΝΟΥCΕ
 ΑΝΕΙΑΑC ΕΒΟΛ Ν̄
 25 ΖΗΤΟΥ ΑΝΕΙΝΕ

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πῆ

Ἰ̄ϛ̄Ϝε ε̄ζοϙν̄ ε̄νεϙ
 ε̄ρηϙ̄ ἀνταλο̄ Ἰ̄
 μοϛ ε̄ζραϊ̄ ε̄χο̄ Ἰ̄
 τετραπιζε̄ λϙω̄
 5 π̄ιϛτεϙε̄ ναϊ̄ ο̄ν
 χε̄ ε̄ϛϙοοπ̄ ψα
 τενοϙ̄ λϙω̄ ο̄ν
 ψᾱ ε̄νεζ̄ Ἰ̄ε̄νεζ̄
 λϙω̄ ο̄ν ρω̄με̄ ν̄ιμ
 10 ε̄τϙοοπ̄ ζ̄Ἰ̄ ζ̄εν
 δ̄ινη̄ϙνε̄ ε̄ϙϙο
 βε̄ Ἰ̄Ἰ̄ νετο̄ Ἰ̄
 λαϊ̄μωνιον̄ Ἰ̄Ἰ̄
 νετ̄ζ̄ιτε̄ ζαπαζ̄
 15 ζαπαϙ̄ ο̄ϙον̄ ν̄ιμ
 ε̄τϙοοπ̄ ζ̄Ἰ̄ ϙω̄
 νε̄ ν̄ιμ̄ ε̄ϙϙαν̄
 ασπαζε̄ Ἰ̄τῑζικων̄
 Ἰ̄τιπαρ-θ̄ενοϛ̄
 20 ζ̄Ἰ̄ ο̄ϙ̄πιϛτιϛ̄ ϙαϙ̄
 μαατε̄ Ἰ̄ποϙχαϊ̄
 Ἰ̄πταλλο̄ λϙω̄
 Ἰ̄τεῑζε̄ ἀνειρε̄
 Ἰ̄οϙνοδ̄ Ἰ̄κα-θ̄ο
 25 λικη̄ ϙῡναζ̄ιϛ̄

1 ϙε̄ sic cf παϙε̄ et ϙαϙ̄ | 3 ε̄ζραϊ̄ ε̄χο̄ Ἰ̄τετραπιζε̄ lege ε̄ζραῑ ε̄χ̄Ἰ̄ τ̄χο̄
 σαπ̄ϙωῑ Ἰ̄τετραπεζᾱ | 5 prius scriptum ἀν̄ deinde ο̄ν quod legendum est |
 21 μαατε̄ sic pro ματε̄ | 22 Ἰ̄πταλλο̄ lege Ἰ̄Ἰ̄ πταλλο̄

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π̄ς
 Ἰ̄ΤῙ Ε̄ΟΟῩ Ἰ̄ΠΕΝ
 Χ̄Σ̄ ῙΣ̄ ΠΕΧ̄Σ̄ Μ̄Ν
 Τ̄ḲΜΑΑῩ Ἰ̄ΠΑΡΘΕ
 ΝΟΣ̄ ΑΝΟΚ̄ ΔΕ̄ ᾹῙ
 5 Τ̄ḲΝΝΟῩ ΛΙΕΙΝΕ
 Ἰ̄ΠΡΩΜΕ̄ Ἰ̄Ζ̄ΒΡᾹῙ
 ΟΣ̄ Ε̄Τ̄ḲΜΑῩ Ε̄Τ̄Ḳ
 ΚΛΗΣΙᾹ ΠΕΧᾹῙ
 ΝΑḲ̄ ΧΕ̄ ΠΑΦΗΡΕ
 10 ΒΩΚ̄ Ἰ̄Γ̄Ρ̄ΙΜΕ̄ Ε̄
 ΡΟΚ̄ ΜΑΥΑΑΚ̄ Ε̄ΒΟΙᾹ
 ΧΕ̄ ΟΥΝΟΒ̄ ΤΕ̄ Τ̄Ḳ
 ΚΟΛΑΣΙΣ̄ Ἰ̄Π̄Ḳ
 ΤΟ̄ Ε̄ΒΟΛ̄ Ἰ̄ΠΝΟῩ
 15 ΤΕ̄ Ḳ̄ ΠΑΤΘΗΤ
 Ζ̄Ḳ ΠΕΖΟῩ Ε̄Τ̄Ḳ
 ΝΑΦΙΝΕ̄ Ἰ̄Σ̄ΩΚ̄
 ΕΙΕ̄ Ἰ̄Γ̄Ρ̄ΖΟΤΕ̄ ΑΝ
 Ἰ̄ΝΤΟΚ̄ Ζ̄ΗΤ̄Ḳ̄ Ἰ̄
 20 ΠΝΟΥΤΕ̄ ΠᾹῙ Ε̄
 ΤΕΡΕ̄ Ἰ̄Κ̄ΝΙḲΕ̄
 Ζ̄Ḳ Τ̄ḲΒΙΧ̄ Ἰ̄
 ΤΑΚΤΟΛΜᾹ ΑΚ̄
 ΕΙΡΕ̄ Ἰ̄ΠΙΝΟΒ̄ Ἰ̄

17 post Ἰ̄Σ̄ΩΚ̄ supple Ἰ̄Ζ̄ΗΤ̄Ḳ̄

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ἤρωβ ἤβοτε ακ
 ουωδπ̄ ἡτ-θικων
 ἡτπαρ-θενος ε
 τουααβ μαρια
 5 τμααυ ἡπενα
 αυθινος ἡνου
 τε ῑς πεχ̄ς αυω
 ἡτεριδω ειφα
 χε ἡμμαϑ ἡ̄
 10 πφαχε ἡπνου
 τε λϑτ̄ι μετα
 νοια ναϊ αυω αι
 κα-θιγει ἡμοϑ
 λιτι ναϑ ἡπ̄ρπμε
 15 εγε ἡ̄κολασις
 ειχω ἡμοϑ ναϑ
 χε αρ̄ι πμεεγε ἡ̄
 νεκνοβε παψη
 ρε ἡ̄ν ἡσα ουκογι
 20 εκναει εβολ ἡ̄ν
 σωμα ἡ̄τ̄-θε εψ
 χε πουχποκ επι
 κοσμοϑ επιτηρ̄ϑ
 αυω εκψαν με

21 σωμα lege πσωμα | 22 πουχποκ lege εἴπουχποκ | 24 εκψανμε-
 τανοι lege εκψαντ̄ιμετανοι

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ΤΑΝΟΪ ἸΠΑΤ̄Κ
 ΜΟΥ ΠΕΚΜΑἸΦΩ
 ΠΕ ΠΕ ΠΜΑ ἸἸ
 ῤῤΡΝΟΒΕ ΤΗΡΟΙΥ
 5 ἸἸΦΩΠΕ ῤἸ ΠΓΜΑΙ
 ΕΤΕ Ἰ ΠΦΑΕΝΕΞ
 ΔΙΝΕ ΑΝ ἸΠΦΩΪ
 ΝΕ ΚΑΝ ἸΤΚ ΟΥ
 ΔΑΪ ΑΝ ἸἸῤΦΩ
 10 ΠΕ ἸΑΤΝΟΥΤΕ
 ΑΥΩ ΟΥΙΦΑΝΖΤΗΙΦ
 ΠΕ ΠΝΟΥΤΕ ΦΓΝΑΙ
 ΚΩ ΝΑΚ ΕΒΟΛ Ε
 ΠΕΙΔΗ ΟΥΕΒΟΛ ῤἸ
 15 ΝΙΟΥΔΑΪ ΤΕ ΤΠΑΡ
 ΘΕΝΟC ΕΤΟΥΔΑΒ
 ΜΑΡΙΑ ΑΥΩ Ε
 ΡΕ ΠΝΟΥΤΕ ΔΩ
 Φῤ ΕῤΚΜΕΤΑ
 20 ΝΟΪΑ ΕΝΕ ἸΜΟΝ
 ΑΦΕΙΝΕ ἸῤῤΟΡ
 ΓΗ ΕΧΩΚ ΧΠΙ
 Ἰ ΤΕΥΝΟΥ ἸΓΤΑΙΚ
 ΟΥΦΩῤΠ ἸΘῪ

8 οὔδαΪ αν lege οὔιοὔδαΙ ον | 21 αφεινε fortasse pro νεφεινε

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πζ

κων ἡτῆμαλυ
 ἡπαρ-θενος
 πνομος γαρ χω
 ἡμος ἡτειζε
 5 χε ογορη ἡν
 ουδωντ ἡν ου
 θλιψις ἡν ουλωι
 χε ριχμ ψυχηι
 nim ἡρωμε ετρ
 10 ρωβ επετ-θοου
 τα πουλαῖ ἡφο
 ρπ ἡν πουεινιν
 ναῖ δε ἡτεριχο
 ου ναq α πῆνουc
 15 χι ογοειν πεχαq
 ναῖ χε παχc ἡει
 ωτ εωωπε τι
 ἡπφα μαρε πκ
 να ταροῖ ἡγα
 20 ατ ἡχριστια
 nos ἡν ταςρι
 με ἡν ναωηρε
 ραρηυ ἡτε πνου
 τε κω ναῖ εβολ

2 post ἡπαρ-θενος supplendum ἡζητc | 23 ραρηυ sic pro αρηυ

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Π̄Η
 ἸΠΕΓΝΙΤΑΪΑΑϞ Λ
 ΝΟΚ ΓΛΙΕ ΠΠΕΧΑΙ ΝΑϞ
 ΧΕ ΦΑΣΤΕ ΤΚΥΡΙ
 ΑΚΗ ῶ̄Μ ΠΟΥΓΩΩ
 5 ἸΠΝΟΥΤΓΕΙ ΑΜΟΥ
 ΦΑΡΟΝ ΕΤ̄ΚΚΛΗ
 CIA ΑΥΩ ΤΙΝΑ
 ΒΑΠ†ΖΕ ἸΜΟΚ
 Ἰ̄Ν ΠΕΚΗΙ ΤΗΡΟΥ
 10 ῶ̄Μ ΠΡΑΝ ἸΠΕΙΩΤ
 Ἰ̄Ν ΠΩΗΡΕ Ἰ̄Ν Π̄ΝΑ
 ΕΤΟΥΑΑΒ ῶ̄ΤΟΥ
 Ε ΔΕ ἸΤΚΥΡΙΑΚΗ
 ΑΙΤΩΟΥΝ ΔΙΒΩΚ
 15 ΕΤ̄ΚΚΛΗCIA Ε
 ΤΡΑΕΙΡΕ ἸΤΚΑΘΟ
 ΑΙΚΗ CΥΝΑΞΙC Ἰ̄
 ΤΕΡΙΒΩΚ ΔΕ Ε
 ῶΟΥΝ ΕΠΜΑ ΕΤΟΥ
 20 ΑΑΒ ΑΙΠΩΡ̄Ω Ν
 ΝΑΒΙΧ ΕΒΟΛ Ε
 ῶΡΑΙ ΕΠΝΑΗΤ Ἰ̄
 ΝΟΥΤΕ ῙC ΠΕΧΡ̄C
 ΑΪΩΛΗΛ ΕΙΧΩ Ἰ̄
 25 ΜΟC ΧΕ ΠΝΟΥΤΕ

3 ΦΑΣΤΕ lege ΡΑΣΤΕ vel ΦΑ ΠΕΦΡΑΣΤΕ

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ΚΩ ΝΑΪ ΕΒΟΛ ΧΕ ΑΝΓ̄
 ΟΥΚΑΖ ΖΙ ΚΡΜ̄C
 ΠΝΟΥΤΕ ΠΩΗΡΕ
 Π̄Ν̄ΙΟΥΩΤ ΠΕΤΩΟΠ
 5 Ζ̄Ν̄ ΚΟΝ̄Q̄ Μ̄ΠQ̄ΕΙ
 ΩΤ ΕΚΕCΩΤ̄Μ̄
 ΕΡΟΪ Μ̄ΠΟΟΥ ΑΝΟΚ
 ΠΕΚΖ̄Μ̄ΖΑΛ Ν̄ΓΡΟ
 ΕΙC ΕΠΕΚΟΖΕ Ν̄Ε
 10 CΟΟΥ ΧΕ Ν̄ΝΕ ΠΩ
 Ν̄Ω ΤΟΡ̄Π̄Ι ΟΥ ΕΒΟΛ
 Ν̄ΖΗΤΟΥ ΑΥΩ Ν̄
 ΤΕΡΙΟΥΩ ΕΙΧΩΚ
 ΕΒΟΛ Μ̄ΠΕΩΛΗΛ
 15 Α ΠΡΩΜΕ Π̄ΙΟΥΔΑΪ
 ΕΙ ΕΖΟΥΝ ΕΤ̄ΚΚΛΗ
 CΙΑ ΠΕΧΑQ̄ ΝΑΪ
 ΧΕ ΠΑΕΪΩΤ ΕΩΩ
 ΠΕ ΠΟΥΩΩ Μ̄ΠΝΟΥ
 20 ΤΕ ΠΕ ΕΤΡΑΩΩ
 ΠΕ Ν̄ΧΡΙCΤΙΑΝΟC
 ΜΑΡΕ Π̄Q̄ΟΥΩΩ
 ΩΩΠΕ ΧΕ ΟΥΧ̄C
 ΠΕ ΠΧ̄C ΑΥΩ ΟΥ
 25 ΝΑΗΤ ΠΕ ΨΑ[Q̄]

5 ΚΟΝ̄Q̄ sic pro ΚΟΥΝ̄Q̄ | 10 ΩΝ̄Ω sic pro ΟΥΩΝ̄Ω | 11 ΟΥ lege ΟΥΑ

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ΚΩ ΝΑΪ ΕΒΟΛ ΕΙΨΑΝ
 ΜΕΤΑΝΟΪ ΕΧ̄Μ Π̄Ν
 ΤΑΪΛΑΑϞ ΧΕ ΝΕΓϞΙ
 ΟΥΕΨ ΠΜΟΥ ΓΑΡ ΑΝ
 5 ἸΠ̄Ρ̄Ϟ̄Ρ̄ΝΟΒΕ Ἰ
 Θ-Ε ΕΤ̄Ρ̄Ϟ̄ΚΤΟϞ Ν̄Ϟ
 ΩΝ̄Ϟ ΕΙΔΑ ΟΝ ΠΕ
 ΧΑΪ ΝΑϞ ΧΕ ΕΚ
 ΠΙΣΤΕΥΕ Ἰ̄Μ Π̄Κ
 10 ἸΗΤ ΤΗ̄Ρ̄Ϟ ΧΕ ΠΕ
 Χ̄Σ ΠΩΗΡΕ ἸΠ̄ΝΟΥ
 ΤΕ ΠΕ ΑϞΟΥΩΨ̄Β
 ΧΕ ΣΕ ΤΩΝΙΟΥ †
 ΠΙΣΤΕΥΕ ΧΕ ΠΕ
 15 Χ̄Ρ̄Σ ΠΩΗΡΕ Ἰ
 ΠΝΟΥΤΕ ΠΕ ΠΕ
 ΧΑΪ ΝΑϞ ΧΕ ΕΚ
 ΠΙΣΤΕΥΕ ΕΤΕ
 ΤΡΙΑΣ ΠΕΙΩΤ ΜΝ
 20 ΠΩΗΡΕ Ἰ̄Ν Π̄ΝΑ
 ΕΤΟΥΛΑΒ ΑϞ
 ΟΥΩΨ̄Β ΧΕ ΤΙ
 ΠΙΣΤΕΥΕ Ω ΠΑ
 ΕΙΩΤ ΒΟΗ-ΘΙΑ
 25 ΕΤΑΜ̄ΝΤΑΤ

3 ΝΕϞΟΥΕΨ Ν̄ϞΩΝ̄Ϟ cf Ezech xxxiii 11 Ciasca ἸΨΟΥΕΨ ΠΜΟΥ ΑΝ
 ΜΠΑΣΗΒΗΣ Ἰ-Θ-Ε ΕΤΡΕ ΠΑΣΕΒΗΣ ΚΤΟϞ ΕΒΟΛ ΝΤΕϞἸΗ Ν̄ϞΩΝ̄Ϟ | 7 ΕΙΔΑ sic
 pro ΕΙΤΑ | 24 ΒΟΗ-ΘΙΑ sic forma nominalis pro ΒΟΗ-ΘΕΙ | 25 Ἰ̄ΝΤΑΤ omittendum

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π̄θ̄

Μ̄ΝΤΑΤΙΝΑΙΖΤΕ
 ΑΥΩ Μ̄Ν Ν̄ΓΩΙC ΑC
 ΧΩ ΕΡΟC Ν̄ΖΕΝ
 ΓΝΟΙC Ν̄ΖΡΗΤΩΝ
 5 Ν̄ΤΕ ΝΕΓΡΑΦΗ Ν̄
 ΤΟC ΔΕ ΑCΠΙCΤΕΥ
 Ε ΕΤΒΕ ΤΝΟC Ν̄
 ΨΠΗΡΕ Ν̄ΤΑCΨΩ
 ΠΕ ΕΒΟΛ Ζ̄Ν Θ̄Ι
 10 ΚΩΝ Ν̄ΤΠΑΡΘΕ
 ΝΟC ΕΤΟΥΑΑΒ ΜΑ
 ΡΙΑ ΑΥΩ Ν̄ΤΕΙ ΖΕ
 ΑΙΒΑΠΤΙΖΕ Η̄ΜΟC
 Μ̄Ν ΟΥΟΝ ΝΙΜ ΕΤ
 15 Ν̄ΜΜΑC Ζ̄Μ ΠΡΑΝ
 Η̄ΠΕΙΩΤ Μ̄Ν ΠΩΗ
 ΡΕ Μ̄Ν ΠΕΠ̄ΝΑ Ε
 ΤΟΥΑΑΒ ΑΥΩ ΑC
 ΨΩΠΕ Ν̄ΟΥΡΩΜΕ
 20 Ν̄ΧΡΙCΤΙΑΝΟC Ζ̄Ν
 ΟΥΜΕ ΑΙΤΙ ΝΑC
 ΕΒΟΛ Ζ̄Ν Η̄ΜΙCΤΙ
 ΡΙΟΝ ΠCΩΜΑ Μ̄Ν
 ΠΕCΝΟC Ν̄ΙC ΠΕΧ̄C
 25 ΑΙΚΑΑΥ ΕΒΟΛ

2 ΑCΧΩ lege ΑΙΧΩ | 4 ΖΡΗΤΩΝ = ῥητόν = locus | 17 ΠΕΠ̄ΝΑ hic denique recte
 23 lege Η̄ΠCΩΜΑ sed cf Ν̄Θ̄ ii 17 | 25 ΑΙΚΑΑΥ lege ΑΙΚΑΑC secundum lineam 21
 aut legendum ΝΑΥ et ΑΙΚΑΑΥ

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ΠΑΙ ΧΕ ΜΑΡ̄Ν̄ΡΟ
 ΕΙΣ ΕΡΟΝ ΕΒΟΛ Ζ̄Ν
 ΝΟΒΕ ΝΙΜ ΕΨΧΕ
 ΘΙΚΩΝ ΓΑΡ ἸΠ̄Ρ̄
 5 ΡΟ ἸΠ̄ΙΚΟΣΜΟΣ
 ΕΥΨΑΝΖΩΓΡΑ
 Φ̄Ι ἸΜΟΣ ἸΝΣΕ
 ΤΑΖΟΣ ΕΡΑΤ̄Σ
 Ζ̄Ν ΤΜΗΗΤΕ ἸΝΤΑ
 10 ΓΩΡΑ ΕΨΑΣΨΩ
 ΠΕ ἸἸἸΑΨΤΕ Ἰ
 ΤΠΟΛΙΣ ΤΗΡ̄Σ ΑΥ
 Ψ ΕΥΨΑΝΧΙ ΟΥ
 Α ἸΒΟΝ̄Σ ἸΨΕἶ
 15 ἸΨΑΜΑΖΤΕ ἸΘ̄Ι
 ΚΩΝ ἸΠ̄Ρ̄ΡΟ ἸΝ
 ΛΑΑΥ ΝΑΨΤ̄Ι ΟΥ
 ΒΗΨ ΚΑἶ ΓΑΡ ΟΥ
 ΡΩΜΕ ΠΕ Π̄Ρ̄ΡΟ
 20 ΕΨΑΨΜΟΥ ΑΥΨ
 ΣΕΧ̄Ι ἸΜΟΨ ΕΥΜΑ
 ἸΤ̄ΙΖΑΠ ΑΝΟΝ ΔΕ
 ΖΨΩΝ ὦ ΝΑΜΕ
 ΡΑΤΕ ΜΑΡ̄Ν̄Τ̄Ι
 25 ΕΟΟΥ ἸΤΖΙΚΩΝ

p. 91, col. i

Ñ̄Τ̄Ñ̄Χ̄ϸ̄ ΤΗΡ̄Ñ̄
 Τ̄Ρ̄Ρ̄Ο Ñ̄ΑΛ̄Ĥ̄Θ̄ῩΝΗ
 Τ̄Ε̄Θ̄Ε̄Ο̄Τ̄Ο̄Κ̄Ο̄ϸ̄ Ε̄
 Τ̄Ο̄ῩᾹᾹΒ̄ Μ̄ᾹΡ̄ΙΑ
 5 Τ̄Μ̄ᾹΛ̄Ῡ Ĥ̄Π̄Ε̄Ν̄Ν̄Ο̄Ῡ
 Τ̄Ε̄ Ĭ̄ϸ̄ Π̄Ε̄Χ̄ϸ̄ ᾹῩΩ̄
 Ñ̄Τ̄Ñ̄Μ̄Ε̄Ρ̄Ε̄ Τ̄Κ̄Κ̄Λ̄Η
 ϸ̄ΙΑ Π̄Η̄Ĭ̄ Ĥ̄Π̄Ν̄Ο̄ῩΤ̄Ε̄
 Ñ̄Τ̄Ñ̄Ρ̄Ψ̄Ο̄Ρ̄Π̄ Ñ̄Β̄Ω̄Κ̄
 10 Ε̄Ρ̄Ο̄ϸ̄ Ñ̄Ζ̄Τ̄Ο̄Ο̄ῩΕ̄ Μ̄Ñ̄
 Ρ̄Ο̄ῩΖ̄Ε̄ Ĥ̄Μ̄Η̄Ν̄ Ε̄Β̄Ο̄Λ̄
 Κ̄ᾹΤ̄Ᾱ Θ̄Ε̄ Ε̄Τ̄ϸ̄Η̄Ζ̄
 Χ̄Ε̄ Τ̄Ĭ̄Ν̄Ᾱϸ̄Μ̄Ο̄Ῡ Ε̄Ρ̄Ο̄Κ̄
 Ĥ̄Μ̄Η̄Ν̄Ε̄ Ĥ̄Μ̄Η̄Ν̄Ε̄
 15 †̄Ν̄Ᾱϸ̄Μ̄Ο̄Ῡ Ε̄Π̄Ε̄Κ̄Ρ̄ᾹΝ̄
 Ψ̄Ᾱ Ε̄Ν̄Ε̄Ζ̄ ᾹῩΩ̄ Ψ̄Ᾱ
 Ε̄Ν̄Ε̄Ζ̄ Ñ̄Ε̄Ν̄Ε̄Ζ̄ Χ̄Ε̄
 Κ̄Ᾱϸ̄ Χ̄Ε̄Κ̄Ᾱϸ̄ Ñ̄Ν̄Ᾱ
 Ζ̄Ε̄ Ε̄ῩΝ̄Ᾱ Ĥ̄Π̄ϸ̄Ĭ̄
 20 Τ̄Ο̄ Ε̄Β̄Ο̄Λ̄ Ζ̄Ĭ̄ Π̄Ε̄Ζ̄Ο̄
 Ο̄Ῡ Ñ̄Τ̄Ñ̄ᾹΝ̄ᾹΚ̄Γ̄Η̄
 Ζ̄Ο̄Μ̄ᾹĬ̄Ο̄ϸ̄ Δ̄Ε̄ Ο̄Ν̄ Τ̄Ᾱ
 Π̄Ο̄Θ̄ῩΚ̄Η̄ Ñ̄Τ̄ᾹῩΖ̄Ε̄
 Ε̄Τ̄Π̄Ο̄Δ̄Ε̄ Ñ̄Ψ̄Ε̄ Ñ̄
 25 Ζ̄Η̄Τ̄ϸ̄ Ε̄Τ̄Ε̄Ρ̄Ε̄ Θ̄ΙΚ̄Ω̄Ν̄
 Ñ̄Τ̄Π̄ᾹΡ̄Θ̄Ε̄Ν̄Ο̄ϸ̄ ϸ̄Η̄Ζ̄ Ε̄
 Ρ̄Ο̄Γ̄ϸ̄ ᾹĬ̄Τ̄Ρ̄Ε̄ῩΨ̄Ρ̄

18 dele ΧΕΚΑϸ | 22 ΖΟΜΑĬΟϸ = *ὁμοίως*

p. 91, col. ii

ϣ̄α

5 ϣΟΡ̄Ϣ̄ Λ̄ΙΛΛ̄Ϣ̄ Ν̄[Ο]Γ̄ΥΙ
 ΝΟΒ̄ Μ̄ΠΑΝΓ̄ΤΟΙΧΙ
 ΟΝ ΑΥΩ ΑΥΩ
 ΠΕ Η̄ΜΑ Ν̄ΒΟ̄ΙΛΕ
 5 Ν̄Ν̄Ω̄ΗΜΟ ΕΤΕ ΠΑΙ
 ΠΕ ΤΕΝΟΥ ΕΤΩΟ
 ΟΠ Γ̄Ζ̄ΙΝ †ΚΕΣΑΡΙΑ
 Ν̄ΤΠΟΛΙϢ ΡΑΚΟΤΕ
 ΑΥΩ ϣΜΗΝ ΕΒΟΛ
 10 ϣΑ ΖΟΥΝ ΕΠΟΥΥ Ν̄
 Ζ̄[ΟΟΥ] ΑΥΩ ΡΩΜΕ
 ΝΙΜ ΕΤΩΟΟΠ Ζ̄Ν
 ΔΙΝΩΩΝΕ ΝΙΜ
 ΕΥΩΑΝΧΙΤ̄ϣ̄ ΕΠΑΝ
 15 ΔΟΧΙΟΝ ΕΤ̄ΗΜΑΥ
 Ν̄ΣΕΩΤΟϣ Ν̄ΖΗΤ̄ϣ̄
 ΖΑΖ̄Τ̄Ν ΠΜΑ ΕΤΕΡΕ
 ΤΖΙΚΩΝ Ν̄ΤΠΑΡ
 ΘΕΝΟϢ Ν̄ΖΗΤ̄ϣ̄
 20 ϣΑϣΜΑΤΕ Μ̄ΠΤΑΛ
 ΔΟ Ν̄ΤΕΥΝΟΥ ΖΙ
 Τ̄Ν ΝΕΩΛΗΛ ΝΤΠΑΡ
 ΘΕΝΟϢ ΜΑΡΙΑ ΤΜΑ
 ΑΥ Μ̄Π̄ΝΧ̄Ϣ̄ ΙϢ̄ ΠΕ
 25 Χ̄Ϣ̄ ΤΕΝΟΥ ΔΕ Ω̄
 ΝΑΜΕΡΑΤΕ Μ̄Π̄Ρ
 Τ̄Ρ̄ΝΩΩΠΕ Ν̄Α
 ΜΕΛΙϢ ΕΝΙΩΑ

14 ΕΠΑΝΔΟΧΙΟΝ lege ΕΠΠΑΝΔΟΧΙΟΝ = πανδοχείον | 17 ΕΤΕΡΕ- fortasse secundum Π̄ε ii 2 legendum ΕΝΕΡΕ

p. 92, col. i

ϣ̄ϣ̄

χε̄ ἡ̄ω̄ν̄ζ̄ ναῑ ἡ̄ται
 χωρηγεῖ ἡ̄μοο̄ῡ νη
 τ̄ν̄ κατᾱ π̄ω̄ῑ ἡ̄τα
 ἡ̄ντελαχιστος
 5 αἴταμωτ̄ν̄ ε̄ζωβ
 νιμ̄ ἡ̄ν̄ θε̄ε̄ ἡ̄τας
 ω̄ω̄πε̄ ε̄γεοο̄ῡ ἡ̄πνο̄ῡ
 τε̄ ἡ̄ν̄ τ̄ζ̄μᾱγ̄ ἡ̄παρ
 θε̄νος̄ ε̄το̄ῡλαβ̄ μα
 10 ρ̄ιᾱ λοῖ̄π̄ον̄ νιο̄ῡω̄
 ε̄ο̄ῡε̄ψ̄ς̄ π̄ω̄ᾱχε̄ ε̄
 βο̄λ̄ ε̄πε̄ζο̄ῡο̄ ᾱλλα
 ε̄τ̄βε̄ τ̄μ̄ν̄τας̄θε̄
 νη̄ς̄ ἡ̄νε̄τ̄ς̄ω̄τ̄μ̄
 15 ἀν̄τ̄ῑ ἡ̄π̄ρ̄π̄με̄ε̄γε̄
 νη̄τ̄ν̄ ζ̄ῑτ̄ν̄ ζ̄ἡ̄κο̄ῡῑ
 χε̄κᾱς̄ ἡ̄ἡ̄νᾱβ̄ῑνε̄
 ἡ̄ο̄ῡνᾱ τη̄ρ̄ν̄ ἡ̄
 π̄ἡ̄το̄ ε̄βο̄λ̄ μ̄π̄χ̄ς̄
 20 τ̄ε̄νο̄ῡ δ̄ε̄ ω̄ ἡ̄ν̄ς̄νη̄
 μᾱρ̄ἡ̄μ̄ῑω̄ε̄ ε̄ρον̄
 ἡ̄νᾱγ̄ νιμ̄ ε̄βο̄λ̄
 χε̄ ἡ̄τ̄ἡ̄ς̄ο̄ο̄ῡἡ̄
 ἀν̄ ἡ̄τε̄ῡνο̄ῡ ε̄το̄ῡ
 25 ω̄ῑνε̄ ἡ̄ς̄ων̄ ἡ̄ζ̄η̄
 τ̄ς̄ τ̄ἡ̄νᾱγ̄ γᾱρ
 ε̄νε̄νω̄β̄η̄ρ̄ με̄

5 αἴ- lege εαἴ | 10 νιο̄ῡω̄ sic pro νειο̄ῡω̄ | 16 ζ̄ἡ̄κο̄ῡῑ sic pro ζ̄ε̄νη̄κο̄ῡῑ

p. 92, col. ii

ΛΟC ΕΥΤΩΡ̄Π̄ Ἰ̄ΜΟ
 ΟΥ Ἰ̄ΜΗΗΝΕ Ζ̄ῙΤ̄Ν
 ΠΜΟΥ ΑΥΩ Ἰ̄Τ̄Ν
 ΑCΘΑΝΕ ΑΝ ΕΤΒΕ
 5 ΠΑΙ ΤΙΧΩ Ἰ̄ΜΟC
 ΝΗΤ̄Ν ΖΩC ΕΙΩΤ
 ΕΤΝΑΝΟQ Ζ̄Ν ΟΥ
 ΨΩΩΤ ΕΒΟΛ ΧΕ
 ΕΡΕ ΝΙΝΟC Ἰ̄ΖΙCΕ
 10 ΨΟΟΠ ΕΧΩΝ ΜΠΟ
 ΟΥ ΕΤΒΕ ΝΕΝΑΝΟ
 ΜΙΑ Ἰ̄Ν̄ ΝΕΝΠΑΡΑ
 ΦΥCΙC ΑΡΑ Ω
 Ἰ̄CΝΗΥ ΜΕΡΕ ΟΥ
 15 ΖΟΟΥ ΨΩΠΕ Ἰ̄Τ̄Ν
 ΧΟΟC Ἰ̄ΖΗΤ̄Q ΧΕ
 ΕΤΒΕ ΟΥ ΑΥΧΠΟΝ
 ΕΠΙΚΟCΜΟC ΑΡΑ
 ΤΕΤ̄Ν̄CΟΟΥΝ ΑΝ
 20 ΧΕ Ἰ̄Ν̄ CΑ ΟΥΚΟΥΙ
 CΕΝΑΠΩΡ̄Ω ΕΒΟΛ
 Ἰ̄ΖΕΝΧΩΩΜΕ Ἰ̄
 ΤΕ ΝΕΝΨΩΩΤ
 ΤΗΡΟΥ Ἰ̄Ν̄ ΝΕΝ
 25 Ἰ̄Ν̄ΤΑΜΕΛΙC Ἰ̄Ν̄
 ΝΕΝΑΜΕΛΙΑ ΤΗ
 ΡΟΥ Ἰ̄CΕΟΥΩΝ̄Ζ

7 ΕΤΝΑΝΟQ lege ΕΤΝΑΝΟΥQ
 20 lege Ἰ̄Ν̄ Ἰ̄CΑ

p. 93, col. i

ΕΒΟΛ ΝΑ ΠΕΖΟΟΥ Μ̄Ν
 ΝΑ ΤΕΥΦΗ ΑΡΙ ΠΜΕ
 ΕΥΕ Μ̄ΠΚΩΖ̄Τ̄ Ν̄Α
 ΤΩΦ̄Μ̄ Μ̄Ν Π̄Γ̄ΝΤ
 5 Ν̄ΑΤ̄Ν̄ΚΟΤ̄Κ̄ Μ̄Ν ΤΡΜ
 ΕΙΗ ΕΤΝΗΥ ΕΒΟΛ Ζ̄Ν
 ΝΕΝΒΑΛ Ν̄Τ̄Ν̄ΥΧΗ
 ΤΑΙ Ε Μ̄Ν ΖΑΕ ΟΥΗΖ
 Ν̄ΣΩΣ Μ̄Ν ΟΥΡΙΜΕ Ν̄
 10 ΑΤΩΧ̄Ν̄ ΑΡΑ ΕΚ
 ΝΑϞΙ ΟΥ ΕΚΒΗΚ ΕΒΟΛ
 Ζ̄Μ̄ ΠΙΚΟΣΜΟΣ Ω̄
 Ν̄ΣΝΗΥ Μ̄ΜΕΡΙΤ̄ Ν̄
 ΣΑ ΝΕΚΝΟΒΕ Μ̄Ν Ν̄Κ
 15 ΑΝΟΜΙΑ Ν̄Γ̄ΣΟΟΥΝ
 ΑΝ Ω̄ ΠΡΩΜΕ Ν̄ΤΑ
 ΛΑΙΠΟΡΟΣ ΧΕ ΦΟΜ̄ΝΤ̄
 Μ̄ΜΑΖΕ Ν̄ΚΑΖ ΠΕ
 ΠΕΚΗΙ ΨΑ ΕΝΕΖ Ν̄
 20 ΦΟΟΠ ΔΕ ΟΥΝ Ν̄†
 ΖΕ Ω̄ Ν̄ΣΝΗΥΕ Ζ̄Μ̄ Π̄
 ΜΑΝ̄ΒΟΙΛΕ ΠΑΙ Ν̄
 ΨΑΝΝΑΥ ΕΥΡΩΜΕ
 Ε ΠΩΝ ΠΕ ΕΛϞΜΟΥ
 25 ΕΥΧΙ Μ̄ΜΟϞ ΕΒΟΛ Ε
 ΠΤΑΦΟΣ ΚΑΝ ΕΨΩ
 ΠΕ ΟΥΨ̄Μ̄ΜΟ ΠΕ ΨΑΝ

p. 93, col. ii

ϣ̄ϣ̄

χοοc ἡ̄†ζε χε ειc
 πεοογ ἡ̄πρωμε ἡ̄ν
 π̄ϣ̄χωωρε εβολ ρ̄ῃ
 πταφος ωρε ζεν
 5 κοογε χοοc ρ̄ῃ ἡ̄
 σοφος χε ρο̄π̄c ε
 ρον τηρ̄ῃ πε ἡ̄θε
 ἡ̄παϊ ζωων εωω
 πε ἡ̄ν λϣ̄ρ̄ ουκογι
 10 ἡ̄ππετνανουϣ̄
 ωαϣ̄ζε εροϣ̄ ρ̄ῃ
 -θη ἡ̄πεκριτης
 ἡ̄με εωωπε δε
 ζωωϣ̄ ουατνα πε
 15 ωαϣ̄ναγ ενετ̄ρο
 ου τηροϣ̄ ειωα
 χε ενεζουϣ̄ια ἡ̄
 πκακε εγο ἡ̄λαγ
 μα λαγμα εγμο
 20 οωε ἡ̄ῃμαϣ̄ ωαν
 τ̄ϣ̄ωτ̄ῃ ετ̄ϣ̄απο
 φασ̄ιc εβολ ρ̄ῃτ̄ῃ
 πνοϣ̄τε τενοϣ̄
 δε ω̄ ναμερατε
 25 καν ουπετνανουϣ̄
 πε καν ουππετ-θη
 ου πε σεναμοωωε

11-13 membrana jam antehac lacerata litterae nullae hoc loco omissae sunt |
 18 ΛΑΓΜΑ sic pro ΤΑΓΜΑ

p. 94, col. i

4̄Α
 21-ΘΗ ἸΜΟΝ ΤΗΡἸ
 ΦΑΝΤἸΝΟΥΩΨἸ Ἰ
 ΠΕΚΡΙΤΗΣ ἸΜΕ ΠΕ
 ΧΑϞ ΓΑΡ ἸἸ ΠΕΥΑΓΓ
 5 ΓΕΛΙΟΝ ἸΚΑΤΑ ἸΩ
 ἸΑΝΝΗΣ ΧΕ ΝΕΝ
 ΤΑΥΕἸΡΕ ἸἸΠΕΤ
 ΝΑΝΟΥ ΕΥΑΝΑΣ
 ΤΑΣΙC ἸΩἸἸ ΝΕΝ
 10 ΤΑΥΕἸΡΕ ἸἸΠΠΕΤ
 ΘΟΥ ΕΥΑΝΑΣΤΑ
 ΣΙC ἸΚΡΙCΙC
 ΛΟἸΠΟΝ ὦ ΝΑΦΗΡΕ
 ἸΜΕΡΙΤ ΜΑΡἸΧΙ
 15 ΣΒΩ ἸΠΑΤΕ ΣΒΩ
 ΝΙΜ ΩΧἸ ἸΤΟΟ
 ΤἸ ΜΑΡἸCἸΒΤΩ
 ΤἸ ΚΑΛΩC ἸΠΑΤΟΥ
 ΨἸΡἸΨἸ ΚΑΚΩC
 20 ΜΑΡἸΦΛΗ ΕΠΝΟΥ
 ΤΕ ἸΟΥΟΕΙΨ ΝΙΜ
 ἸἸ ἸΕΝCΟΠCἸ ἸἸ
 ἸΕΝἸΜΕΙΟΥΕ ΛΥΩ
 ΕϞΝΑΣΩἸἸ ΕἸἸ
 25 CΟΠCἸ ἸϞΚΩ ΝΑΝ
 ΕΒΟΛ ΠἸΡΟ ΓΑΡ ἸΠἸ

6 ΝΕΝΤΑΥΕἸΡΕ . . . ἸΚΡΙCΙC = Joh v 29 Homer . . . ἸἸΠΕΤΝΑΝΟΥϞ . . .
 ἸἸΠΕΘΟΥ | 7 ἸἸΠΕΤΝΑΝΟΥ lege ἸἸΠΕΤΝΑΝΟΥΟΥ | 10 ἸἸΠΠΕΤ-
 ΘΟΥ sic pro ἸἸΠΕΤΘΟΥ

p. 94, col. ii

ΚΟΣΜΟΣ ΕΦΘΑΝῚ
 ΛΣΕΒΗΣ ἸΟΥΡΡΟ ΔΝ
 ΠΕ ΔΙΝ ἸΠΙΝΑΥ ΔΔ
 ΔΔ ΟΥΔΥΡΑΝΝΟΣ ΠΕ
 5 ΑΥΩ ΡΩΜΕ ΝΙΜ ΕῚ
 ΦΟΟΠ ῒΝ ΝΑΪ ΓΤΕΙΝΟΥ
 ΕΤΙΝΑΧΟΟΥ ἸΟΥ
 ΧΡΙΣΤΙΑΝΟΣ ΔΝ ΠΕ
 ῒΝ ΟΥΜΕ ΔΔΔ ΟΥ
 10 ΡΑΝ ἸΝΟΥΧ ΠΕΤῚ
 ΦΟΡΕΪ ἸΜΟΦ ἸΘΕ
 ἸΑΝΑΝΙΑΣ ἸΝ ΣΑΜ
 ΜΕΑΣ ῒΜ ΠΙΣΡΑΝ
 ΑΥΩ ΟΝ ΤΕΝΟΥ ἸΘΕ
 15 ἸΖΕΔΕΚΙΑΣ ἸΝ Δ
 ΧΙΑΣ ἸΤΑ ΠῚΡΟ Ἰ
 ΤΒΑΒΥΛΩΝ ΖΟΤΒΟΥ
 ΚΑΤΑ ΠΩΛΧΕ ἸΙΕ
 ΡΗΜΙΑΣ ΠΕΠΡΟ
 20 ΦΗΤΗΣ ΤΕΝΟΥ ΔΕ
 ΜΑῚῚΡΟΕΙΣ ΕΡΟΝ
 ΕῚῚΡΑΠΙΣΤΟΣ Ε
 ΝΕΩΠΗΡΕ ἸΠΝΟΥ
 ΤΕ ἸΝ ἸῚΠΠΕΤΟΥ
 25 ΔΔΒ ἸΖΟΥΟ ΔΕ
 ῚῚΜΑΔΥ ἸΠΑΡ
 ΘΕΝΟΣ ΜΑΡΙΑ

24 ἸῚΠΠΕΤΟΥΔΔΒ sic pro ΝΕῚΠΠΕΤΟΥΔΔΒ

p. 95, col. i

ΤΑΙ ΕΤ̄Ν̄ΣΩΟΥΖ Ε
 ΖΟΥΝ ΕΠ̄ΣΤΟΠΟΣ Ε
 ΤΟΥΛΑΒ Μ̄ΠΟΟΥ Ν̄
 ΤΙ ΕΟΟΥ Μ̄Π̄ΡΡΟ Μ̄
 5 ΜΕ ῙΣ ΠΕΧ̄Σ Π̄Ν̄Χ̄Σ
 ΠΑΙ Ν̄ΤΑϞΦΑ ΝΑΝ
 ΕΒΟΛ Ν̄Ζ[Η]Τ̄Σ Ν̄†
 ΠΑΡ-ΘΕΝΟΣ ΤΑΙ Ε
 ΤΝΕΙΡΕ Μ̄Π̄ΡΠΜΕ
 10 ΕΥΕ Ν̄Τ̄ΣΑΝΑΛΙΜ
 †ῙΣ ΕΤΟΥΛΑΒ Μ̄
 ΠΟΟΥ Μ̄Ν Θ-Ε Ν̄ΤΑ
 ΠΝΟΥΤΕ ΤΙ Μ̄ΤΟΝ
 ΝΑΣ Ζ̄Ν ΖΩΒ ΝΙΜ Ν̄
 15 ΑΓΑ-ΘΟΝ ΕΠΙΔΗ ΝΙ
 ΟΥΨΩ Μ̄Ν ΠΕ ΕΤΑ
 ΨΕ ΠΨΑΧΕ ΕΠΕΖΟΥΟ
 ΕΤΒΕ Α ΠΝΑΥ ΠΡΟ
 ΚΟΠΤΙ ΜΑΡ̄ΝΤΑ
 20 ΛΟ ΔΕ ΕΖΡΑΙ Ν̄ΖΕΝ
 ΘΥΣΙΑ Ν̄ΣΜΟΥ ΖΙ
 ΝΑ ΖΙ ΑΓΑΠΗ ΖΙ Μ̄ΝΤ
 Ρ̄Μ̄ΝΖΗΤ ΝΙΜ ΛΥ
 Ω Μ̄Π̄ΡΤΡΕ ΑΛΛΥ Μ̄
 25 ΠΟΡΝΟΣ ΖΙ ΝΟΕΙΚ
 ΟΥΔΕ ΜΑΛΛΑΚΟΣ

18 et seqq lege ΕΤΒΕ ΝΑΙ ΑΛΛΑ ΕΤΒΕ ΧΕ Α ΠΝΑΥ ΠΡΟΚΟΠΤΙ . . .

p. 95, col. ii

[ϣ̄ε]

ΟΥΔΕ Ρ̄ϣ̄Ν̄ΚΟΤ̄Κ̄ Π̄Μ̄Ν̄
 Ν̄ΖΟΟΥΤ ΟΥΔΕ Ρ̄ϣ̄
 ΖΩΤ̄Β̄ ΟΥ[ΔΕ ΜΑΙ]ΤΟΙ
 Ε Ν̄ΖΟΥΟ ΟΥΔΕ Ρ̄ϣ̄
 5 ΚΑΝΑΛΑΕΙ[Σ] ΟΥΔΕ ΣΟΝ
 ΖΙ ΦΒΗΡ Ν̄ΝΟΥΧ ΟΥ
 ΔΕ ΜΑΙΕΟΟΥ ΕΤΨΟΥ
 ΕΙΤ̄ Μ̄Π̄ΡΤΡΕ ΟΟΥΑ
 Ζ̄Ν̄ ΝΕΝΤΑΙΧΟΥ
 10 †Π̄ϣ̄ΟΥΟῙ ΕΤΚΟΙΝΟ
 ΝΙΑ ΕΤΟΥΛΑΒ̄ Ν̄
 Ν̄ΜΥΣΤ̄ΙΡΙΟΝ̄ Μ̄
 ΠΕΧ̄Σ̄ ΕΙΜΗΗΤΕ
 Ν̄ϣ̄ΤΒΒΟϣ̄ Ν̄ΦΟΡ̄Π̄
 15 Μ̄ΠΑΤ̄ϣ̄ΧῙ Ν̄ΖΗΤΟΥ
 ΧΕ Ν̄Ν̄ϣ̄ΩΠΕ Ν̄Ε
 ΝΟΧΟΣ ΕΠΣΩΜΑ
 Μ̄Ν̄ Π̄ΣΝΟϣ̄ Μ̄Π̄Χ̄Σ̄
 ΠΕΧΑϣ̄ ΓΑΡ Ν̄ΤΕΙΖ[Ε]
 20 Ν̄ΔΙ Π̄ΣΚΕΥΟΣ Ν̄ΣΩ
 Τ̄Π̄ ΠΑΥΛΟΣ ΧΕ Ε
 ΤΒΕ ΠΑῙ ΟῩΝ̄ ΖΑΖ
 ΦΩΝΕ Ν̄ΖΗΤΤΗΥ
 Τ̄Ν̄ ΛΥΩ ΣΕΣΛ̄Θ̄
 25 ΛΟΘ̄ ΛΥΩ ΣΕΝ̄ΚΟ
 Τ̄Κ̄ Ν̄ΔΙ ΟΥΜΗΗΦΕ
 ΛΥΩ ΟΝ ΧΕ ΝΕΝΜΟ

3 ΖΩΤΒ lege ΖΩΒ̄Τ̄ pro ΖΩϣ̄Τ̄ | 4-5 Ρ̄ϣ̄ΚΑΝΑΛΕΣ lege ΡΕϣ̄ΚΑΤΑΛΑΛΕΙ | 8 ΟΟΥΑ
 sic pro ΟΥΑ | 13 ΕΙΜΗΗΤΕ = εἰ μήτι | 16 ΦΩΠΕ . . . ΜΠΧΣ cf I Cor xi 27 Balestri |
 21 ΕΤΒΕ ΠΑῙ . . . ΟΥΜΗΗΦΕ cf I Cor xi 30 Balestri | 24 ΣΕΣΛ̄Θ̄ΛΟΘ̄ lege ΣΕΛΕΘ̄-
 ΛΩΘ̄ | 27 ΝΕΝΜΩΨ̄Τ̄ lege ΕΝΕΝΜΟΥΨ̄Τ̄ | ΝΕΝΜΩΨ̄Τ̄ . . . ΠΚΟΣΜΟΣ cf I Cor xi 31
 Balestri

p. 96, col. ii

[N̄]TΩBZ N̄T̄N̄X̄C
 THP̄N TEΘEOTOKOC
 ETOYAAAB MAPIA ZI
 T̄N TEΧAPIC M̄N
 5 T̄M̄NTMAIPΩME
 M̄PENX̄C IC PEXP̄C
 PAI EBOLA ZITOOT̄Q
 PEOPY NAQ M̄N P̄Q
 EIOT N̄AGAΘWC
 10 M̄N PEΠ̄NA ETOYA
 AB N̄P̄QTANZO AY
 Ω N̄ZOMOOYCIΟΥ
 TENOY AYΩ N̄OYO
 EIΩ NIM ΨA ENEZ
 15 N̄ENEZ ZAMHN Q̄Θ̄

 EΓΩ IOANNOY EAA
 P̄CBYTEROY YIE KOA
 ΛOΘOC TOY AΓIOY MEP
 KOYPIOY KAI OIKΩNOMOY
 20 TOY APXAGΓELOY ΓAB
 P̄HNA OΠOC ΠPECBIEC
 KAI EYXAIK EΓPAΦH MENH
 PA P̄M̄ZOT A N̄AIK
 ΔIONOC [B] AΠO ΔIOKΛH
 25 X̄Q ETOYC T̄ZΓ

21Τῆ ΤῢΠΟΔΗ Μῆ ΤΜῆΤῢΑῖΡΟΟΥῶ
 ΜΠΕΝΜΑῖΝΟΥΤΕ Ἰ̅CΟΝ CΙCΙΝΝΙΟC ΠῶΗΡΕ
 ΜΠΜΑΚΑΡΙΟC ΦῖΛῶ ΠΝΑΥΚΛΙΡΟC ΑῤCῖῆ
 ΠΙΧΩΜΕ 2ῆ ΝΕῤῤΙCΕ Ἰ̅ΜΙΝ Ἰ̅ΜΟῤ
 5 ΑῤΚΑΑῤ 2ῆ ΤῢΚΛΗCΙΑ Ἰ̅ΠΑΡΧΑΓΓΕΛΟC
 ΕΤΟΥΑΑΒ ΓΑΒΡΙΗΛ Ἰ̅ΤΠΟΛΙC CῆΗ ΧΕ
 ΚΑC ΕΡΕ ΠΝΟΥΤΕ ΜΠΑΡΧΑΓΓΕΛΟC ΓΑΒ
 ΡΙΗΛ Μῆ ΤῆΧΟΕΙC Ἰ̅ΠΑΡ-ΘΕΝΟC Μῆ Π2ῶ
 Λὸ Ἰ̅ΖΑΜῶῖ ΝΑCΜΟΥ ΕΡΟῤ Μῆ Τῤῤ2ΙΜΕ
 10 Μῆ ΝῤῤΗΡΕ Μῆ Ἰ̅ΚΑ ΝΙΜ ΕΤῶΟΟΠ ΝΑῤ
 Ἰ̅-ΘΕ Ἰ̅ΤΑῤCΜΟΥ ΕΕῤΔΡΟΝΙΟC ΜΝ
 ΚΕCΑΡΙΑ Τῤῤ2ΙΜΕ Αῤῶ Ἰ̅-ΘΕ
 Ἰ̅ΤΑῤCΜΟΥ ΕΝΕΝΕΙΟΟΤΕ ΜΠΑ
 ΤΡΙΑΡΧΗC ΑΒΡΑΑΜ Μῆ CΑΡΑ ΙCΑΚ Μῆ
 15 2ΡΕΒΕΚ Μῆ ΙΑΚῶΒ Μῆ ΛΙΑ Μῆ 2ΡΑ
 ΧΙΑ Αῤῶ ΝῤῤΜΟΥ ΕΡΟῤ Ἰ̅-ΘΕ Ἰ̅ΛῶΡῶ
 ΘΗ ΜΝ ΘΕῶΠΙCΤΟC ΝῤῤΟΥΧΟΟῤ 2ῆ
 ΤῤῤΠΙCΤΙC Ἰ̅ΟΡ-ΘΟΔΟ2ΟC ῶΑ ΠΙΝΙῤΕ
 Ἰ̅2ΑΕ ΧΕ ΠΑῖ ΜΑῤΑῤ ΠΕΤῆ2ΕΛΠΙ2Ε
 20 ΕΡΟῤ Αῤῶ ΝῤῤΜΟΥ Ε2ῶΒ ΝΙΜ ΕΤῤ
 ῖ2ῶΒ Ν2ΗΤΟΥ ΝῤῤΑῤ Ἰ̅ΜΠῶΑ Ἰ̅Cῶ
 Τῆ ΕΤCΜΗ ΕΤΜΕ2 Ἰ̅ΡΑῶΕ ΧΕ ΑΜΕΙ
 Τῆ ῶΑΡΟῖ ΝΕΤCΜΑΜΑΑΤ Ἰ̅ΤΕ ΠΑΕΙΟΤ
 Ἰ̅ΤΕΤῆ ΚΛΙΡΟΝΟΜΕΙ Ἰ̅ΤΜῆῆΤΕΡΟ Ἰ̅ΤΑῤ
 25 CΒΤῶΤῤ Ἰ̅ΗΤῆ ΧΙΝ ΤΚΑΤΑΒΟΛΗ ΜΠΚΟC
 ΜΟC ΕCΕῶῶΠΕ 2ΑΜΗΝ

ϞΠΗΡΕ ΝΕ ἸΧΙϞΕ ἸΘ-ΑΛΑϞΑ (Sahidic, there being no Fayûmic extant); cf. Ps. lxxxviii, 10. In ii, 5 f. we have ΠΗ ΕΤΕΙἸΘΒΗΑ which must stand for ΠΗ ΕΤΑΙἸΘΒΗΑ (= Sahidic ΠΕΤΟ ἸΘΒΗΡ). Accordingly we read ΠΗ ΕΤΑΙἸΗΝΑϞ (= Sahidic ΠΕΤΟ ἸΗΝΟϞ) ΕΤΧΑΣΙ ϞΙΧΕ (= ϞΙΧΕἸ) ΚΕΝΤΡΟϞ (= ΠΚΕΝΤΡΟἸ) ΠΤΕ (there being too much room for Ἰ) ΤϞΑΛΑϞΑ.

9. ΕΤΕΡϞΜΜΙ ΗΜΑΟΥ ΠΤΑΚ ΗΓΡΑΡ ΠΕΤϞΙΧΩΟΥ ΤΗΑΟΥ refers to Ps. lxxxviii; 10: σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης, καὶ τὸν σάλον τῶν κυμάτων αὐτῆς σὺ καταπράνεις. ἸἸΤΟΚ ΕΤΟ ἸΧΟΕΙϞ ΕΧἸ ΠΑΜΑϞΤΕ ἸΘ-ΑΛΑϞΑ ΠΚΙΜ ἸἸΝΕϞϞΟΕἸΜ ἸἸΤΟΚ ΕΤΤΡΕϞϞΩ; cf. Ps. lxiv, 8; cvi, 29. Perhaps the scribe intended ΕΤΕΡϞΜΜΙ (= ΕΤΕΛϞΕΜΜΙ) ΗΜΑΟΥ ΠΤΑΚ ΓΑΡ ΠΕΤϞΙΧΩΟΥ ΤΗΑΟΥ.

11. ΜΤΗΑϞ for ΜΠΤΗΑϞ cf. ΜΤΕΛΔΑ for ΜΠΤΕΛΔΑ ii, 2, and English "symtom" for "symptom." ΑΧΕΝΓ for some Fayûmic form = Sah. ΑΧἸἸἸἸ.

12. ΑΑΠἸ for ΑΑἸϞ (= Sahidic ΑΑΑΥ).

14. ΝϞΑΜΑΥΑΚ.

15. ΠΥ for ΠΗ. ΜΕΛΙ = Sahidic ΜΗΡΕ. ΑΛΟΝΑ for ΑΛΟΝΑἸ, ἸἸἸἸ. ΑΒΡΑ-ΘΟΝΑ is also connected with ἸἸἸἸ. ἸἸ ἸἸ for ἸΑἸ ἸΑἸ (cf. ii, 7), ΠἸἸἸ. All of these are common enough in Christian and Moslem magic; cf. Deissmann, *Bible Studies*, 1909, pp. 321 ff.; Deissmann, *Licht vom Osten*, 1909, p. 308; Hastings' *Encyclopedia of Religion and Ethics*, loc. cit. p. 401; *Zeitschrift für Assyriologie*, xx, 412; xxi, 244; xxix, 116.

17. ΑΛΕΥ perhaps for ΑΛΕ.

18. ΕΤϞ[Τ]ΑΛΤΕἸΛΙ ΗΜΑΟΥ = Sahidic ΕΤϞΤΟΡΤΡ ἸἸΜΟΟΥ.

p. 2 Φ† ΝΝΕΩΝ [ΠΙΩΤ ΝΝΙΩ]Α[Ε]ΝΓΑΖ]
 ΠΗ ΕΤ† ΜΤ[ΕΛΔΑ] ΕΤΑ[ΧΡ]ΟΙ ΕΤ
 ΕΛΘΑΡΑΠΕΟΥΪ ΠΝΙΝΪΦΩΝΗ ΧΕ
 ΟΥΝΤΕΚΔΑΜ ΠΝΓΑΡ ΕΝΗ ΕΤΘΛΙ
 5 ΒΙ ΕΪΕ ΝΗ ΕΤΚΛΗCΘ[Ε]Ι ΠΗ ΕΤΕ
 ΪΝΦΒΗΛ ΕΟΥΑΝ ΝΙΒΙ ΕΤΩΦ ΕΖ
 ΛΗΪ ΝΝΟΥΚ ΙΑΩ Α[Α]ΟΙΝΪ Α[Ε]Ν ΝΙΒΙ
 Ε†ΕΛΛΕΠΠΙΚΙΑ[ΛΕ Μ]ΜΑΚ ΕΖΛΗΙ Ε
 ΕΧΩΟΥ Ϊ[Τ]ΕΙ [ΖΑΟ]ΥΤ ΪΤΕ CΖΙΜΙ
 10 ΪΤΕ ΟΥΑΝ ΝΙΒΙ[Ι] ΓΕΥΑΙΤΕ ΜΟ ΝΤΑΚ
 ΝΓΑΡ ΠΕΤΑΛΕΖ ΕΝΙΨΗΧΗΟΥ ΪΤΕ
 ΜΑΟΥ ΪΤΕ ΝΕΖ ΖΕΝ ΠΕΚΛΕΝ ΕΤΟΥ
 ΕΒ ΖΙΝΑ ΝCΕΟΥΧΕΪ ΧΕ ΟΥΑΝ ΝΗ
 ΒΙ ΧΕ [Τ]ΩΚ ΤΕ ΤΔΑΜ ΜΝ ΠΑΟΥ
 15 ΝΪΩ[Α ΕΝΕ]Ζ ΝΤΕ ΠΙΕΝ[Ε]Ζ ΖΑΜΗ[Ν]

1. Cf. ΕΝΑΖ with ΕΝΕΖ, i, 13 and perhaps also ii, 15, and with ΤΑΛΕΖ, i, 3.

2. ΜΤΕΛΔΑ for ΜΠΤΕΛΔΑ; cf. i, 11. ΕΤΑΧΡΟ (cf. ΤΑΖΑ with final Α, i, 8) for ΕΤΤΑΧΡΟ. ΕΤΕΛΘΑΡΑΠΕΟΥΪ = Bohairic ΕΤΕΡΘΕΡΑΠΕΥΙΝ, from θεραπεύειν.

4. There was a letter after ΔΑΜ, perhaps Ν, cf. i, 10; ii, 11.

5. ΕΤΚΛΗCΘΕ perhaps for ΕΤΕΓΚΛΗCΘΕ = ἐγκλείσθαι "to be shut in" by sickness or the law. ΠΗ ΕΤΕΪΝΦΒΗΛ (cf. i, 6, ΠΗ ΕΤΑΪΝΝΑΔ) perhaps for ΠΗ ΕΤΑΪΝΦΒΗΛ (= Sahidic ΠΕΤΟΪΦΒΗΡ).

7. ΝΝΟΥΚ apparently "thy (name)." ΙΑΩ ΑΛΟΝΪ, cf. i, 15 f.

9. ΪΤΕ = εΪτε.

10. The scribe first wrote ΕΥΑΤΕΝΝΤΑΚ then ΕΥΑΪΤΕΜΟΝΤΑΚ. Perhaps he intended ΕΥΑΪΤΕ (= αΪτείν) ΜΜΑΚ, ΝΤΑΚ (going with the following). ΝΤΑΚ ΝΓΑΡ for ΝΤΑΚ ΓΑΡ.

11. ΠΕΤΑΛΕΖ = Sahidic ΠΕΤΖΑΡΕΖ. ΨΗΧΗΟΥ plural of ΨΥΧΗ.

13. After ΟΥΧΕΪ there was a letter. ΝΗΒΙ for ΝΙΒΙ. Perhaps intended for ΧΕ ΕΛΕ ΟΥΑΝ ΝΙΒΙ CΑΟΥΝ ΧΕ ΤΩΚ ΤΕ ΤΔΑΜ ΜΝ (for ΝΕΜ) ΠΑΟΥ (= Sahidic ΠΕΟΥ).

15. The second ΕΝΕΖ may be ΕΝΑΖ, cf. ii, 1. The letters and other characters which follow, like the strings of signs in Jewish, Greek and Abyssinian amulets, are intended to have magical efficacy and cannot be translated.

A HOMILY ON THE ARCHANGEL GABRIEL BY
CELESTINUS, ARCHBISHOP OF ROME¹

ALPHA OMEGA JESUS THE CHRIST CONQUERETH
HELPEETH 99²

A DISCOURSE OF THE HONORED PATRIARCH WHO BECAME THE DWELLING PLACE OF THE HOLY SPIRIT, APA CELESTINUS, ARCHBISHOP OF THE GREAT CITY OF ROME, WHICH HE DELIVERED CONCERNING THE GREAT HONOR OF THE MESSENGER OF GOOD TIDINGS OF THE EONS OF THE LIGHT, THE ARCHANGEL GABRIEL, ON THE DAY OF HIS HOLY FEAST WHICH IS THE TWENTY-FIRST OF THE MONTH OF CHOIAHK.³ AND HE SPAKE CONCERNING THE MIGHTY WORKS AND WONDERS WHICH HAD TAKEN PLACE IN HIS HOLY SHRINE WHICH WAS BUILT TO HIM IN THE CITY OF ROME; AND ALSO CONCERNING THE WORD WHICH IS WRITTEN IN THE LAW: THAT WHICH THOU WOULDST NOT THAT IT HAPPEN UNTO THEE

¹ The homily alludes to Rome (pp. ⲁ ⲛⲥ) and the Imperial Court (ⲛⲉ ⲛ); but the local color is sometimes Egyptian, as *e.g.* the rising of the Nile (ⲓⲉ); and the material is often incompatible with either country (ⲛⲥ), as indeed might be expected in the case of legends which, like the last (ⲛⲥ), also occur, without any local color, in the Synaxarium. What is possibly an arabism occurs on p. ⲕⲗ. Pope Celestine I (Bardenhewer, *Patrology*, p. 514), A.D. 422-432, left behind him sixteen epistles.

² The words are talismanic, as often in Coptic epitaphs. The numeral 99 is a cryptogram for AMHN, being the sum of 1 + 40 + 8 + 50, according to Springer, *Die Zahl 99* (ⲑⲉ oder 99, in the *Aegyptische Zeitschrift*, 1886, pp. 102 ff.; but Stern, *99*, *ibid.*, pp. 73 ff., holds to the explanation of the famous A. Bsciai, that in writing 99 for one's self or another, one regards that person as the lost sheep (cf. Mt. xviii, 12; Lk. xiv, 4) and begs the intercession of the other ninety-nine. The numerical correspondence could hardly be accidental.

³ According to the *Synaxarium Alexandrinum*, ed. Forget, 1905 (Corp. Script. Chr. Oriental.), p. 167, the 22d of Choiaik, Dec. 18. Cf. *Le Synaxaire Arabe-Jacobite, Rédaction Copte*, ed. Basset (Patr. Oriental.), p. 506. The Abyssinians celebrated this feast on June 20 and in addition noted June 7 as the day of St. Gabriel according to the Egyptians. Cf. *Le Synaxaire Éthiopien*, ed. Guidi (Patr. Oriental.), p. 606.

DO IT NOT UNTO ANY ONE;⁴ AND ALSO THAT LYING IS A GREAT SIN, ESPECIALLY WITH THEM THAT CONFIRM THE LIE WITH A FALSE OATH;⁵ AND ALSO THAT PRAYER HELPETH A MAN AND SAVETH HIM FROM THE SNARES OF SATAN.

WITH THE PEACE OF GOD. BLESS US. AMEN. 99²

Thanks be unto God! His grace aboundeth; for He hath protected us and guided us with his invisible hand and hath brought us into the cycle of this year of our lives. He hath gathered us together in the shrine of the messenger of good-tidings of the aeons of the light, the holy archangel Gabriel.

Therefore I shall take unto myself the voice of David, the holy singer of hymns and collector of sweet songs and the just king, and say with my poor tongue: This is the day which the Lord hath made; let us assemble and rejoice and be glad in it.⁶ He saith moreover: Judah, make thy feasts and perform thy vows.

Therefore blessed is God that He hath made us worthy and gathered us together in the shrine of His holy steward and the messenger of good-tidings of the aeons of the light, the holy archangel [3] Gabriel. But let us assemble in purity of heart and purity of body, and celebrate him whom God and His angels celebrate. Let us put away from us every uncleanness and every hypocrisy and celebrate the *feast of* the archangel Gabriel, crying out and saying with the psalmist David: Bless the Lord all ye angels of His, strong in their might, that perform His word.⁷

Verily, thou holy archangel Gabriel, greater is the honor that God hath given thee than of all the incorporeal angel host that is in the height of the heavens! O thou Archangel, who wert called of God from the beginning with this name: Gabriel,⁸ that

⁴ Cf. Mt. vii, 12; Lk. vi, 31; Tob. iv, 15 (Vulg.).

⁵ Cf. Exod. xx, 16; Zech. viii, 17.

⁶ Ps. cxvii, 24.

⁷ Ps. cii, 20.

⁸ *I.e.* גַּבְרִיאֵל = "Man of God."

the whole world partaking of [5] His body and His blood, crying out with the voice of that blessed one: Remember me, Lord, when thou comest unto thy kingdom!¹²

But thou, impious one, didst change thine honorable estate. And thou shalt die in exile because of thy blasphemy and thy poisonous tongue.¹³

But we had nearly forgotten thine honor and thy glory, O thou great Archangel Gabriel. Nevertheless grant us forgiveness; for I am very deficient in the things which I do, and my feeble mouth is unable to tell of thine honor, which God hath given thee, O Gabriel, Angel of Joy! What tongue of flesh or mouth of man shall be able to tell of thy glory, O holy Minister of God the great King! O thou of the joy illumined face! O Gabriel, Messenger of Glad Tidings of the angel hosts! [6] O thou true Ministrant that didst minister unto the birth of thy Lord! O thou Proclaimer of the truth, thou Herald of the Kingdom of Heaven, I desire that I may see thee, holy Archangel Gabriel, speaking with the Virgin! O thou Stranger from the far country of God, the Almighty Ruler of mankind, I desire that I may see thee speaking with the Queen of Women! I desire that I may see thy joyful countenance whilst speaking with her that excelleth *all the women of* heaven and earth, saying: Hail to thee that hast found grace, the Lord is with thee!¹⁴ O thou Commander of hosts of the King of Kings, my poor tongue is unable to tell of thy glory; but I shall only say: Blessed is the merciful God that hath said with His divine mouth: The place in which two

¹² The use of this quotation from Lk. xxiii, 42 in the Eucharist is not otherwise recorded.

¹³ The *Ecclesiastical History* of Evagrius (ed. Bidez and Parmentier, 1898), ch. iv, describes the deposing of Nestorius by the third synod of Ephesus, and ch. vii his wanderings and miserable end in Upper Egypt, his tongue at last being eaten out by worms.

¹⁴ Lk. i, 28.

[7] or three are *gathered together* in my name, I am with them in their midst.¹⁵ If God is present with two or three, then who shall be able to take account to-day of His joy with His good Father and the Holy Ghost, seeing this great multitude of listeners assembled and giving honor to His great and holy archangel, Gabriel the archangel of Joy!

But let us for our part put aside all violence and all slander and all blasphemy and all hatred and all lying and every evil deed, the doers of which things are under the curse. For every man that lieth is like unto the Devil who hath never stood in the truth. Hearest thou not what is written: The Lord shall destroy [8] everyone that uttereth a lie;¹⁶ and moreover: Everyone that uttereth a lie is not of the truth but of Satan.¹⁷ Wherefore he that shall lie or swear falsely touching worldly goods, and goeth and layeth them up, is like unto Judas Iscariot that betrayed his Lord for money. Hast thou not heard what is written: Cursed is he that shall utter the name of the Lord over a vain thing.¹⁸

Now I would speak with you to the profit of your souls; but it is the praise of the archangel Gabriel, whom to-day we celebrate, that compelleth me. For all the angels whom God sent in the Old Testament were to serve mortal men. But thee, O holy Archangel, the Father sent in the New Testament unto the holy Virgin Mary, to announce to her the birth according to the flesh¹⁹ of His only-begotten Son.

O thou Archangel Gabriel, to whom honor is due! O thou wise Herald! O thou holy Innocent, whose [9] wings bear sweet odor! O Steward of the House, that prearest and makest ready the house of Him that laid the foundations of the whole world, God looked abroad in the whole of creation and

¹⁵ Mt. xviii, 20.

¹⁶ Ps. v, 7; lxiii; Prov. xix, 9.

¹⁷ Cf. I John, ii, 21, 22; iii, 8.

¹⁸ Cf. Deut. v, 11. Exod. xx, 7.

¹⁹ *I.e.* as the son of David.

found no one like unto Mary among the whole race of women; and He was pleased to dwell within her according to a dispensation, to the end that He might redeem our race. He looked abroad among all the angel host and He found no one like unto thee in the prophetic fitness of thy holy name. Wherefore He sent thee to His virgin mother to bear her glad tidings. He sent the incorporeal being to the holy, faithful woman. He sent the bearer of good tidings of life to the queen of the race of women. He sent Gabriel bearing²⁰ the cloud of life, in which was the life of every man, to cause him to dwell nine months in the womb of her that was more excellent than *all women of* heaven and earth. And when the angel appeared unto her he said unto her: Hail to thee that hast found grace, the Lord is with thee!²¹ Behold thou shalt conceive and bring forth [10] a son and shalt call his name Jesus.²² And at the moment when he thus spake unto her she conceived through the hearing of her ears and the salutation of the archangel Gabriel; and the Son of God went down into her womb, no *man having* knowledge of her.²³

I beseech thee, holy Archangel Gabriel, Messenger of the good-tidings of life, when thou comest into our midst this day in this great feast which is celebrated²⁴ this day, to bless this great multitude assembled in thy holy name. For behold thy Lord, and the Lord of all of us, and all His holy angels, and His virgin mother are with us celebrating in thine honor,

²⁰ *I.e.* "borne upon his shoulders."

²¹ Lk. i, 28.

²² Lk. i, 31.

²³ $\overline{\zeta}\overline{\eta}$ $\overline{\omicron}\overline{\upsilon}\overline{\mu}\overline{\nu}\overline{\tau}\overline{\alpha}\overline{\tau}\overline{\iota}\overline{\mu}\overline{\epsilon}$ $\overline{\epsilon}\overline{\rho}\overline{\omicron}\overline{\varsigma}$ literally: "in ignorance of her." On this theory of the conception "through the hearing of her ears" and of the miraculous descent of the perfect child into the womb of the Virgin, see Hartland, *Primitive Paternity*, 1909, i, 20 ff., A. Maury, *Croyances et Légendes du Moyen Age*, 1896, p. 265, n. 2, and sources cited by Maury.

²⁴ Or, "extended."

and all the incorporeal angel host, rejoicing with thee on the day of the revelation of thy holy name.

O Gabriel, pride of the angel host, boast of the ranks of heaven, great is the honor which God hath given thee [11] in heaven and earth. For in heaven thou art called Messenger of Good Tidings of the Eons of Light, and on earth thou art called the Angel of Joy, because of the great and marvellous plan which was intrusted to thee: Gabriel, thou truly faithful ministrant!

For when the officers rose against Daniel the Prophet and cast him into the den of lions, he was in sore distress by reason of hunger and thirst. But the holy archangel Gabriel took pity upon him by the command of his Lord; he seized Habakuk by the hair of the head, together with the repast which he was carrying, and by the fervor of the Spirit transported him suspended from Judaea unto Babylon, *a journey of* forty-six stages, and brought him instantly to the den of lions and gave the repast unto Daniel. *And Daniel* ate and praised God saying: Thou hast [12] remembered me, O Lord; thou hast not forsaken them that love thee.²⁵

And it was also he that closed the mouths of the lions so that they should not molest him for seven days while he was down in the den of lions.²⁶ It was Gabriel the Archangel that appeared unto Daniel and taught him concerning the vision, even as it is written: Gabriel, Teach this man the vision; and: Behold the man Gabriel came unto me and made me strong even as before.²⁷

It was Gabriel the Archangel that appeared unto Zachariah in the Temple and announced unto him the birth of John, and, when he disbelieved, condemned him to dumbness.²⁸ And

²⁵ Cf. Bel and the Dragon, 31-38 (Vulgate, Daniel xiv, 32-37)

²⁶ Cf. Bel and the Dragon, 31.

²⁷ Cf. Daniel viii, 16; ix, 21.

²⁸ Cf. Lk. i, 19.

moreover it was Gabriel that appeared unto the shepherds, announcing unto them the great tidings of joy, which is to say the birth of God the Word from the truly spotless Lamb,²⁹ Mary Theotokos.³⁰

It was Gabriel the Archangel that brought the Hebrews out of captivity and delivered the people from the land of their servitude. [13] And he saved them in the desert and wrought these signs by the hand of Moses the chief of prophets. And moreover it is Gabriel the message-bearer who is faithful amidst the angelic host, and he is the bearer of good tidings among the angels. And Gabriel is the land-measurer of the Almighty, and the steward of the Kingdom of Heaven.³¹ O Gabriel, faithful messenger of good tidings, who shall be able to tell of thy great glory; what tongue of flesh of man living upon earth shall be able to tell of thy great glory! O thou Archangel Gabriel that standest ever in the presence of God, even as thou didst testify unto Zachariah in the Temple, saying: I am Gabriel that stand in the presence of God,³² what human heart, though it be wiser than any that have been upon earth, shall be able to declare unto us thine honor, thou Archangel Gabriel, thou of the countenance beaming with gladness and [14] joy!

There is no honor like unto thine honor, for thou standest ever in the presence of God, supplicating him in behalf of the whole race of Adam. And when all the orders of angels and cherubim and seraphim cast themselves down before God and ascribe glory and honor and might unto God, the King of heaven and earth, crying out and saying continually:³³ Holy, holy, holy, Lord Sabaoth:³⁴ Heaven and earth are full of thy glory!³⁵ the great com-

²⁹ *I.e.* agna. ³⁰ Cf. Lk. ii, 8 ff. ³¹ Cf. Ezek. xl. ³² Lk. i, 19. ³³ Cf. Rev. iv, 11.

³⁴ LXX Κύριος σαβαώθ, Vulg.: Dominus Deus exercituum. In the Coptic version Σαβαώθ is a proper name just as it is in magical literature among Christians and Muslims, and so it also seems to be in LXX.

³⁵ Is. vi, 3.

mander in chief, the messenger of good tidings of life, Gabriel, and the great commander in chief,³⁶ Michael, the governor of the heavens, cast themselves down before God, who sitteth upon His throne, saying: [15] Lord God Almighty, have pity upon thy people; have mercy upon thy likeness and thine image; redeem the work of thy hands; accept not the accusation of the Enemy³⁷ against them, for he hateth thy servants; strengthen these men whom thou hast created according to thy likeness and image; bless the work of their hands; increase the fruit of their land; send them the dew and rain at all times; make the waters of the River to rise for them, according to thy will; forgive them their negligences; reckon not with them over their iniquities; for thou knowest that it is that hard-hearted Devil who leadeth astray their hearts from thee. And *the great archangel Gabriel and the great archangel Michael* have ceased not to cast themselves down upon their faces, *thus* supplicating Him day and night, that He might [16] forgive His likeness and His image, and that His compassion be vouchsafed them all through the supplications of the *archangels*.

But I beseech thee, holy Archangel, forgive me; for I have made bold to speak of thine honor, a thing of which I am not worthy and to which I am not equal. And while the apology of my halting tongue hath not sufficed to compass *even* a small part³⁸ of thine honor, the great King of truth Jesus Christ sufficeth to honor thee according to thy merit.

I shall *now* return *to my theme* and declare unto you some few of the miracles and wonders of the great archangel Gabriel which took place in the holy shrine in which we are gathered together

³⁶ Sic!

³⁷ As in Job i, 6 ff.

³⁸ ΜΕΛΟΣ if intended for μέλος would require some such rendering as "praise, eulogy," for which there is no authority, and the preposition ε-. μέρος is suggested both by the context and the following preposition ἄν. Cf. p. 173.

to the glory of God and of His great and holy archangel whom to-day we celebrate.

There was a certain rich man in this city whose name was Philip; and this [17] man was very rich in gold and silver and cattle; and, according to what was said of him, he possessed more than fifty hundredweight of gold, being a great merchant that trafficked in many lands, many men being employed by him in foreign countries who brought him a great trade in all the lands. And he was greatly praised for his beneficence; and he was beloved, devoted to the poor, and good. And he gave many large alms to the poor and the orphaned; and he gave large alms to the shrine of the holy archangel Gabriel, for he lived hard by the shrine of the holy archangel Gabriel.

And there was a poor man living near him [18] whose name was Stephen; and this man used to beg *his* bread day by day; and Philip the rich man used in his goodness to provide the poor man with all that he needed for the love of God,³⁹ since he lived near him as I said before.

Now Stephen the poor man knew well how to write, but the rich man was unlettered and knew not how to write; and oft times he let Stephen the poor man arrange for him his accounts with his agents and the men that trafficked under him, and he trusted him with all his accounts, he keeping account of all his property. And many times the men that bought and sold with the rich man gave large sums to the poor [19] man secretly to the end that they might take for themselves that which they owed⁴⁰ without its being noticed by the rich man in his accounts.

One day the poor man *found that he had* little by little become rich. But riches which are gathered in unrighteous-

³⁹ ΚΑΤΑ ΟΥΑΓΑΠΗ ΝΤΕ ΠΝΟΥΤΕ literally: "according to" or "by way of an alms" or "love of God."

⁴⁰ The exact sense of the passage is somewhat uncertain.

ness shall be scattered suddenly, even as we shall disclose the matter to you, according to the saying of the poet David: Trust not in wrongdoing neither set thy heart to snatch at riches; if they come, set not thy heart upon them.⁴¹ And as the poor man profited⁴² little by little he found bread and ate it. And he betook himself to the rich man one day and said unto him: I wish for thee to do me a favor and give me also⁴³ a little gold, and I will engage in traffic therewith, and I with my children will make known concerning it;⁴⁴ and [20] when thou shalt require thy gold I will give it thee together with thy portion of that which I shall have gained thereby, being grateful unto thee.

The rich man said unto him: Go thou and prepare the bond for me for whatever thou hast need of and I will give it thee. And the poor man sat down and prepared the bond for the rich man for seven hundred denarii,⁴⁵ swearing by God the Almighty that he would give them to him at the end of a year together with the half of that which he should have gained by them. And the rich man took the bond and gave the seven hundred denarii to the poor man. And he went and trafficked with them for three years and gained great sums of

⁴¹ Ps. lxi, 11.

⁴² **ἦ** **ε**-**θ**-**η** is unknown and may be a corruption. The translation is based upon the emendation of the note to the text.

⁴³ *I.e.* as he had given the agents.

⁴⁴ **ἦ** **ἴ** **ἄ** **ο** **υ** **φ** **ῶ** **ῆ** **ῆ** **ε** **ρ** **ο** **ο** **υ** **ἦ** **ἦ** **ἡ** **ἄ** **φ** **ῆ** **ρ** **ε** literally: "And I will show concerning them with my children." The expression is obscure. Cf. Crum, *Coptic Ostraca*, 1902, nos. 78 and 113, where (ο)υ(ο)ν(ζ)ο(υ) εβ(ο)λ is used of *spreading abroad* a ban of excommunication and of *appearing openly* after the danger of prosecution had passed. The writer intends to say that the fact of the transaction shall be established by noising it abroad or perhaps by giving a bond, and that no secret shall be made of it. But p. **κ** **λ** we have a reference to the poor man's offer to sell his house and children to satisfy his creditor, which suggests that the phrase in question may refer to giving his children as security. Otherwise, read **ἦ** **ἴ** **ἄ** **φ** **ῶ** **ῆ** **ῆ** and translate: "And I shall live thereby with my children."

⁴⁵ **δ** **ο** **λ** **ο** **κ** **ο** **τ** **τ** **ι** **ν** **ο** **ς** = *δ*λοκότινος = denarius (Sophocles, *Greek Lexicon*, 1870).

money; but he sought not to give anything to the rich man, either principal or interest.⁴⁶

Then, after many days, [21] the rich man took the poor man into his house to let him arrange his accounts for him. And when he opened the repository in which were the documents and books, wishing to find the records of which he was in search, and when Stephen, the man of whom we are speaking, found his bond, he put it under his tunic without the rich man's knowing—in his innocence and guilelessness—and departed without the man's knowing.

One day the poor man *found that he had* little by little become rich. But, after all, riches which are gathered in unrighteousness shall perish and be scattered suddenly, as I have said before.⁴⁷ And when Stephen had entered his house he tore the bond and rent it in pieces; and he said in his heart—through his evil thoughts which Satan had put into his heart—Verily [22] I shall pay nothing to this man at any time of these seven hundred denarii which I owe him. And if he shall say unto me: Give them unto me, I shall say unto him: I owe thee nothing. Produce the bond and I will pay it thee in full⁴⁸ if at all I owe thee anything; nor indeed had I any need of money. And I shall take them and become rich thereby; and they shall suffice me for a long time, eating and drinking and making good cheer with them—remembering not even that which is written: Thou fool, thy soul shall be taken from thee! The things which thou hast prepared, whose shall they be?⁴⁹

⁴⁶ ΠΑΡΑΜΙΘΙΑ occurs here and twice on p. ƕΓ with the same spelling and in the same sense, and evidently is παραμυθία; but I find no record of such a use of the word elsewhere.

⁴⁷ Cf. p. 1̄Θ.

⁴⁸ ΛΥΕΙΣ ΠΕΚΡΑΜΜΑΤΙΟΝ ἸΤΑΜΑΖ̄Κ ἸΜΟϚ. For the use of ΜΟΥΖ in the sense of "paying in full," see the many examples in Crum, *Coptic Ostraca*, index; p. ƕΑ II, 9 f.; Stern, *Koptische Grammatik*, § 509, end.

⁴⁹ Cf. Lk. xii, 20.

lie;⁵¹ and he said unto the rich man: Come let us go, and I will swear unto thee. And straightway they went with one another until they entered the shrine of the archangel Gabriel. And a great crowd had gathered unto them, marvelling at what was happening.

And the rich man said unto the poor man: Give me the seven hundred denarii which I gave unto thee. Swear not falsely lest evil betide thee. And that fool said: I owe thee nothing. The rich man said unto him: If thou owest me nothing, swear unto me and I will depart. And that godless man despised the miracles of the holy archangel Gabriel [26] for the sake of perishable riches; and he made bold in his folly to place his hand upon the doors of the sanctuary, and to swear to him saying: By the great miracles of the archangel Gabriel, I owe thee nothing; neither hast thou ever given me anything of these seven hundred denarii for which thou dost bring action against me!

And straightway, while yet the words were in his mouth a Power smote him, and he fell down upon his face, and he became blind in both his eyes, and his face was twisted backwards, and his tongue swelled in his mouth, and he fell down upon the pavement of the shrine, and he bit at his own tongue and lips in great agony, and he emitted foam from his mouth like them that are possessed of a devil.⁵²

And when the multitude beheld that which had befallen [27] him, they marvelled and were greatly troubled and cried out with a loud voice saying: One is the God of the archangel Gabriel!

⁵¹ Cf. Ps. v, 7; lxiii; Prov. xix, 9.

⁵² ΔΑΪΜΩΝΙΟΝ = δαιμόνιον, at first "demon," then "demoniac," by a process of identification well known in the lore of magic; cf. 𐤃𐤓 in the Old Testament; Jastrow, *Religion Babyloniens und Assyriens*, i. 309; Stern, *Wanderings among the Falashas in Abyssinia*, ch. xi (1862); Parkyns, *Life in Abyssinia*, ch. xxxiii (1853); Basset, *Les Apocryphes Éthiopiens*, iv, 25; especially *Zeitschrift für Assyriologie*, xxiii, 181, xxiv, 67, xxix, 87. This usage is not found in the Greek New Testament.

And after a long time, suffering torture the while, he cried out in a loud voice: Forgive me, my Lord, thou Archangel Gabriel, that I dared to swear a false oath in thy name! This rich man did give me seven hundred denarii five years ago, and I trafficked with them; but I gave him nothing for them. And when I found opportunity I took the bond by stealth; and I deceived him, wishing to take them and to become rich thereby. Woe is me! What shall I do? For I have sworn falsely!

And straightway he sent to his house in haste. And his wife brought the seven hundred denarii, and gave them to the rich man. But that man [28] continued to suffer torture the whole of the day as if he were being pierced with a lance. And he yielded up his spirit more miserably than ever a man did. He swore falsely and he gained nothing but the destruction of his soul and his body.

Ye have seen, my beloved, how powerful are the miracles of the archangel Gabriel, whom to-day we celebrate; and that he who shall falsely swear in his name shall surely die in misery. Let us divorce ourselves completely from the evil vice of lying, especially *the vice of* them that confirm the lie with a false oath. Do ye not hear the Lord crying out unto every man: Let your word be, the yea yea and the nay nay, that ye be not judged.⁵³ And let us, for our part, keep our mouth from these [29] fearful oaths which we swear, especially concerning a vain matter, lest we receive a great condemnation and punishment everlasting in the place which the Everlasting visiteth not.

But I remember that I promised to tell you some few of the miracles and wonders of the great archangel Gabriel, whom to-day we celebrate, to the glory of God and of His great archangel Gabriel, the messenger of good tidings.

⁵³ Cf. Mt. v, 37 and James v, 12b.

Now there was also a certain man in this city, blind in both eyes from his youth. And when he heard of the miracles and the wonders of the archangel Gabriel he begged his people to bring him into the shrine of the archangel Gabriel, saying: Surely his mercy will be vouchsafed unto me also, and he will graciously grant me the light of mine eyes. And they took him to the shrine [30] of the archangel Gabriel, he saying the while: Surely his mercy will be vouchsafed unto me.

And when he had entered he cast himself down upon his face in front of the holy sanctuary and wept saying: O my lord the holy Archangel Gabriel, have mercy upon my wretched state and graciously grant me the light of mine eyes, for I suffer greatly. And while he was yet weeping and saying these things he perceived a human hand touching his eyes. . . .⁵⁴ And all the people that were assembled at the shrine of the archangel Gabriel. . . . And when they beheld the blind man seeing and crying out for joy and exclaiming: One is the God of the holy archangel Gabriel, for his mercy hath been vouchsafed unto me [31] and he hath graciously granted me the light of mine eyes. . . .⁵⁵ And the whole multitude rushed upon him and questioned him, saying: Tell us what hath befallen thee; in what manner hast thou regained thy sight! And he related to them everything that had befallen him saying: It befell me, after I had entered the holy shrine, that I cast myself down before the sanctuary and besought the holy archangel Gabriel. And straightway I perceived a human hand come down upon my face and make the sign of the cross over my eyes, and forthwith I was able to see. And I heard a voice saying unto me: Behold I have granted thee the light of thine

⁵⁴ A passage describing the result of the touch, as on the following page, may be presumed to have been omitted at this point. The following clause seems to be part of another fragmentary sentence.

⁵⁵ The principal verb of the sentence has been omitted.

eyes even as thou didst beseech me. And I said: Who art thou, my lord? And he said unto me: [32, (33)] I am the archangel Gabriel. And that is what I heard, but I saw not him that spake with me. And the people, when they heard these things, cried out with a loud voice, saying: One is the God of the archangel Gabriel!

And the man that had regained his sight remained in the shrine of the archangel Gabriel, ministering until the day of his death.

And there was also a man, rich in gold and silver, who was dumb. After a time he chanced to take a disease, the same which is called gout,⁵⁶ in that a violent pain gnawed at his feet day and night, he having spent a considerable amount⁵⁷ on the physicians without benefiting at all thereby but rather growing worse. And when he heard of the miracles and wonders which had come to pass in the shrine of the holy archangel [33, (34)] Gabriel, he caused his servants to place him *upon a beast* and bring him unto his holy shrine. He lay down in that shrine in great pain, and he cried out⁵⁸ saying: My lord the holy Archangel Gabriel, have mercy upon me and graciously grant me to be healed, for I suffer greatly.

Moreover a man who in like manner was palsied⁵⁹ in his legs, dragging himself along the ground in the manner of little children was also in the shrine, lying down, beseeching the archangel graciously to grant him healing. And the gouty man⁶⁰ was lying near him in the shrine, suffering pain in his feet; and they, side by side, were together seeking health at the hand of the holy archangel Gabriel. Then at that time the archangel had compassion upon them and was graciously

⁵⁶ The identification is based partly upon symptoms.

⁵⁷ Literally: "the sum of expense."

⁵⁸ *I.e.* within himself, for he was dumb.

⁵⁹⁻⁶⁰ The one was gouty and dumb, the other palsied.

pleased [34, (35)] to grant them health, the two together at one time.

And so he revealed himself to the palsied man⁶¹ in a vision, in the form of a man of light whose countenance shed rays of light. And he said to the palsied man: If thou earnestly desirest to be healed and restored to health and to walk upon thy feet as any man, watch thou till all the men that are in the shrine have lain down and gone to sleep. When thou art sure that they are all asleep, arise thou and drag thyself upon thy hands and feet and go unto the couch of the rich man that suffereth pain in his feet, and begin to take the bed covering which is upon him, and thou shalt obtain health and shalt walk upon thy feet forthwith and be restored and go unto thy house as one that never [35, (36)] suffered illness.

And when the man awoke from his vision he marvelled and said within himself: Verily I have been deceived by this dream. If I do this thing and go to take the bed-covering of the rich man, it will come to pass that he will awaken and his servants will seize me, since I am helpless, being palsied, and they will deliver me up unto the eparch of the city and he will put me to death, and that I shall have gone seeking the health of my body and forfeit my life in consequence of the torture which will be visited upon me. *No*, I will never do this thing!

And in the ensuing night the archangel Gabriel came to him, clad in royal majesty and shining more brightly than the sun. He spake with the palsied man, while a great sweetness [36, (37)] exhaled from his mouth, and he said to him: Why hast thou neglected to do that which I commanded thee? Be sure of this, that if thou hearken not unto me thou shalt not cease from thy disease until thou diest. *But* if thou wilt do what I commanded thee thou shalt recover forthwith. And

⁶¹ *I.e.* not him who was dumb.

as the archangel spake these things unto him he departed from him. Immediately he awoke in perturbation and fear. And he strengthened his heart well, saying: Of a truth this was the archangel Gabriel which spake with me. And now, even if it come about that I be seized and put to death, I shall not this time be disobedient. The will of the Lord be done! In this manner did the man lay up the saying in his heart, in that he told no man of that which had befallen him.

And when it had become even [37, (38)] the palsied man waited until all the men that lay in the shrine were asleep. And he arose, and crawled on his hands and his feet, and went to the man that was dumb and that suffered pain in his feet, and he seized the clothing that covered him, and began to drag it away. But the man that suffered pain *in his feet* and that was dumb awakened from sleep in terror, and the God of the archangel Gabriel had compassion upon him, and straightway the bond of his tongue was loosed, and he spake — although he had never before spoken at all — and he cried out in a loud voice unto his servants, saying: Arise in haste and seize this thief who hath come and taken my clothing which covered me! And the palsied man was afraid lest the servants of the rich man should seize him; and straightway [38, (39)] his hands and feet were set right and he leapt up and ran upon his feet like a runner, until he came unto his couch. Likewise he whose feet were stiff with pain⁶² was set right, and he sprang down from his couch like one that had never suffered illness and pursued with his servants the palsied man, trying to catch him.

But after a little, when they perceived the grace that had been vouchsafed them both, namely, the rich man who had ceased to suffer pain and had ceased to be dumb, and the palsied man whose hands and feet⁶³ had been set right, they came into the

⁶² *I.e.* the rich man who was gouty and dumb. ⁶³ According to the emendation.

midst together and confessed the healing that had come to them together, and cried out with one voice: [39, (40)] One is the God of the holy archangel Gabriel. And when all the multitude that were gathered together in the shrine of the holy archangel Gabriel had seen this great wonder, they were filled with great fear, and trembling seized them. Then they asked the palsied man, saying: What hath befallen thee that thou doest this? And he recounted to them all that had befallen him, saying: Behold it befell me thus and so; and: It was the archangel Gabriel who revealed himself to me twice, wearing a garment of light, so that I have done this. And all the people that were assembled in the shrine of the holy archangel Gabriel cried out in a loud voice, saying: One is the God of the mighty archangel! [40, (41)] Great are the miracles of the messenger of good tidings of life, Gabriel whose name is worthy to be honored! And the men that had obtained healing remained in the shrine of the archangel Gabriel, praying and fasting therein, unto the day of their death.

What shall I say and what shall I leave unsaid among the wonders which thou hast wrought, thou great proclaimer of God the Word, thou holy Archangel Gabriel! Verily if I should spend my whole time attempting to exhaust thy wonders I should not be able to tell any great part thereof. But I shall tell some few of the mighty deeds which thou hast wrought, to the glory of Christ our Savior and His great and holy archangel Gabriel whom to-day we celebrate.

Now ⁶⁴ there was a man moreover living in a village which was distant about six or eight miles from the city. And this man had an only son who had [41, (42)] reached the age of man-

⁶⁴ See note to p. $\bar{\alpha}$ and Basset, *Le Synaxaire Arabe-Jacobite, Rédaction Copte*, pp. 506 f., of which the translation follows. The Arabic text of this passage is of no interest; its orthography is bad in places, after the manner of such texts; and it is not inaccessible to those who might require to use it. The Copts, unlike the Syrians, never cared for the

hood. After a time he fell sick of a disease, suffering pain in his hands and his feet both by day and by night, and he was unable to lift up his head at all, in that he had passed six years lying upon a bed, not being able to arise from the place in which he lay. And his parents and his kinsfolk often despaired of him saying: Verily death were a relief to him rather than the suffering which afflicteth him. And his parents spent

Arabic which replaced their older language; and to this day Christian Egyptians are sadly to speak, as they are sadly to write, in the language of the Prophet. This is all the worse, since they have no knowledge of and no interest in Coptic either. As the meaning of the passage is clear, however, it has not been thought necessary to reproduce it. I have not been able to determine the relative ages of this passage and of the homily.

“There was a man in a distant city who had lived there a long time, sick; and no relief was found for him. And he heard about the wonders and signs which were in the church of the angel Gabriel. And it chanced to be the night of his feast; and behold he vowed, saying: O Gabriel, mention me in the presence of God that He may grant me healing and that I may find repose. And after it had come to be midnight he broke into a sweat, and was delivered, and God granted him healing. And he arose early with rejoicing, and gave unto his son twenty-five denarii of gold, and sent him unto the church. But whilst he was journeying in the way, behold a lion came forth from the thicket and rent him. And he cried out, saying: O thou Angel Gabriel, mention me in the presence of God that he may deliver me! And straightway Gabriel descended from heaven and took the youth away from the lion, and made him to ride upon the back of the lion and brought him unto the church — and he urged him on as though he were riding upon a beast of burden — until he reached the church. And when the multitude beheld him they marvelled. And with rejoicing he presented the vow which he brought. And as for the lion, he set him down at the door of the church, and went his way, whilst all the people marvelled and gazed at the wondrous thing which had come to pass.”

The Arabic version is evidently translated from a different, shorter Coptic text of the same story.

Marvellous stories of the ability of saints to tame wild beasts, particularly lions, are very common in legend. They are due no doubt in part to speculation — as the Muslim idea that lions are the “dogs of Allah” (Goldziher, *Muhammedanische Studien*, 1890, p. 293; Jacob, *Beiträge zur Kenntnis des Derwischordens der Baktaschis*, 1908, p. 56, note 3; Jacob, *Die Baktaschija in ihrem Verhältnis zu verwandten Erscheinungen*, Sitzungsber. Bayr. Akad. 1909, p. 7) — he who fears Allah need fear none of His creatures (al-Damîrî, *Kitâb Ḥajât al-Ḥajawân*, sub. voc. **أسل**) — but also without doubt to actual experiences of lonely dwellers among wild creatures which in varying degrees become tame when unmolested. Cf. I Kings xiii, 24 ff. (Vulgate III Regum xiii, 24 ff.), Daniel vi, 22 (*idem*), Bel and the Dragon 31–38 (Daniel xiv, 32–37). A number of Christian and Jewish references have been collected by Günther, *Die Christliche Legende des Abendlandes*, 1910, p. 81.

great sums of money on physicians without his getting relief, but he, on the contrary, grew worse.

And when his father heard of the works of power and the wonders which occurred in the shrine of the holy archangel Gabriel which is in the city of Rome, he made a vow saying: If the God of the archangel Gabriel hear my supplication and graciously grant health to my son, I will give six [42, (43)] denarii to thy shrine yearly unto the day of my death; for I know, O my lord the Archangel, that thou art able to do all things. I cannot bring my son to thy shrine for that he is unable to walk or to ride upon a beast of burden by reason of the great pain that he suffereth; but I believe that thy holy power filleth every place. May thy mercy be vouchsafed me that thou graciously grant the healing of my little son; and I shall confess thy miracles unto the day of my death.

And straightway the archangel Gabriel heard the supplication of the man, and was pleased to grant the healing of his son, for he is merciful. And he brought a brief slumber upon the young man, and he slept against his wont,—not having been accustomed indeed to sleep at all, by night or by day, but crying out [43, (44)] because of the great pain that devoured him.

And when he had fallen asleep the holy archangel came to the young man in a vision, clad in great and unspeakable glory, enveloped in a robe that shone with light; and said to him: Behold I have taken away the pain from thee; and no suffering shall lay hold of thee from this hour henceforth. And the youth said: My lord, who art thou, thus encompassed with so great glory? He said to him: I am the archangel Gabriel. And straightway he vanished from before him.

And when he awoke on the morrow he found his body covered with sweat,⁶⁵ and perceived that healing had come to

⁶⁵ The clinical significance of perspiration in acute disorders, such as fevers, and the therapeutic value of the means of inducing perspiration were both anciently and widely

him, and that there was no pain in his body, and he leapt upon his couch [44, (45)] and stood up and walked about, leaping and praising God; and he was as one that had never been ill at all. And straightway he cried out saying: I will glorify thee, thou great and holy Archangel Gabriel, that thou hast remembered me and graciously granted healing unto me.

And his father and his mother, when they saw the healing that had suddenly come upon their son, wept sorely.⁶⁶ And they asked their son: What hath befallen thee, O beloved son? And he related to them the vision which he had seen. And straightway they cried out saying: One is the God of the holy archangel Gabriel! Great is the benefaction which thou hast wrought with us, O thou good bearer of glad tidings! And there was great rejoicing in all their house because of the healing that had come to the young man, since he was an only son of his parents. And everyone [45, (46)] that heard marvelled exceedingly and glorified the God of the holy archangel Gabriel. And the report reached everyone.

And on the morrow, it being the Lord's Day, the man called to his son and gave him the six denarii and other valuable presents and sent him to the city of Rome to have him present them to the shrine of the holy archangel Gabriel, even as he had vowed. And the young man took them with joy and set about his journey⁶⁷ to go to the shrine of the holy archangel Gabriel.

And as he journeyed thus alone until he approached to within three miles of the city, he came upon great desolate forests through which it was difficult to travel. And behold straight-known. But the case in question is chronic and not acute. Von Hovorka and Kronfeld in a remarkable medico-anthropological collection, *Vergleichende Volksmedizin*, Stuttgart, 1909, have brought together (i. pp. 46 ff. ; ii, pp. 63, 159, 293) an extraordinary array of facts.

⁶⁶ Or, "rejoiced exceedingly."

⁶⁷ ἄρταλαῖς ἐτρεψῆν literally "he gave himself to his way."

way a fierce lion came out of those inhospitable forests and roared at the young man [46, (47)] and sprang upon him and seized⁶⁸ the side of the young man with his mouth and dragged him into the forest, wishing to devour him. And the young man cried out in great distress, saying: O my lord the Archangel Gabriel, help me in this great distress, for thou knowest that my father hath sent me to thy shrine to present these few gifts to thy holy martyrion⁶⁹ and to return to my house, but behold I shall die at the hand of the wild beast. And at that instant behold the holy archangel Gabriel came out of heaven, clad in a robe of light, and took the young man out of the mouth of the lion, and made the sign of the cross upon his side, and healed him of his wounds which the lion had given him with his⁷⁰ [47] teeth.⁷¹ And he said unto him: Dost thou know me, O young man? He answered him: Nay, my lord! He said unto him: I am the archangel Gabriel unto whose shrine thou goest; I am he that came to thee and healed thee of thy disease; and I am also he that saved thee out of the mouth of the wild beast. And as he said these things he took hold of his hand and set him upon the back of the lion. And the lion ceased not to run, bearing him upon his back, until he had brought him into the shrine of the holy archangel Gabriel, while all the throng gazed at him marvelling at him. And when the lion had set him down from off his back he went out from the midst of the throng and returned to his place while every man gazed after him marvelling.

After these things all the throng questioned the young man saying: What is it that hath [48] befallen thee? Whence comest thou, mounted upon this lion? But he, when he had

⁶⁸ **ⲗⲕⲙⲉⲗ ϣⲱⲉ** literally "he filled his mouth."

⁶⁹ **ⲙⲀⲢⲦⲮⲢⲒⲐⲐⲌⲚ** = *μαρτύριον*, at first the shrine of a martyr, then any shrine.

⁷⁰ The end of BMMsOr 7028.

⁷¹ Beginning of BMMsOr 6780.

recovered from his fear . . .⁷² When all the people and the Senate, which were gathered together at the shrine of the holy archangel Gabriel attending the synaxis⁷³ heard these things, they cried out, saying: One is the God of the mighty archangel Gabriel! Great is thy power, O holy Archangel Gabriel! Thou deliverest everyone that putteth his trust in thee!

And the young man presented the gifts which he had to the shrine of the holy archangel Gabriel. Thereafter he did not again return to his house, but remained in the shrine of the archangel Gabriel, praying and fasting. And when his parents came unto him he related unto them all that had befallen him, and they greatly rejoiced, [49] and they praised God. And he remained in the shrine, ministering unto the day of his death, performing many pious works; and he became a man of election such that he was found worthy to behold many visions in the shrine of the holy archangel Gabriel; and he persevered in many supplications and prayers.

Ye have seen, O my beloved, how potent are the mercies of God and the supplications of the holy archangel Gabriel, whose festival we celebrate this day. But let us not show ourselves unbelieving toward the signs and wonders which have occurred in his holy shrine lest we suffer a great condemnation; for in very truth all the wonders were seen with mine own eyes, and many of you also have seen them. Nay rather let us believe the works of power and the wonders of the archangel Gabriel [50] with all our hearts, that we may receive a great favor from the hand of God.

But give ear to me and I will relate to you, my beloved, this great and marvellous miracle, making manifest the mercy of the archangel Gabriel and the insolence of the Devil and

⁷² Evidently something has been omitted here, having the general sense: "told them all that had befallen him."

⁷³ The term "synaxis" has been used throughout for the church service meant.

his demons; for they lie in wait for man by day and by night, wishing to do him evil.

There was a certain workman living near the shrine of the archangel Gabriel; and this man was a baker by trade, being an hireling and working for his wage. And when he arose each morning he was wont, before he had gone to his place of work, to enter the shrine of the archangel Gabriel and to pray to him saying: O holy Archangel, guide thou my ways! And thus he was wont to utter thrice [51] an invocation, and he made the sign of the cross, and departed unto his place of work, there being nothing good in all his life whatsoever except this, neither fasting nor *works of* compassion. But the Devil, hater of all good, took pains to ensnare him, wishing to inflict evil upon him, *yet* he could not prevail over him, because of the thrice repeated invocation which he performed, and because of the help of the God of the holy archangel Gabriel protecting him.

And it befell him one day that he overslept. The sun had arisen and he was not yet gone to his work. And he said to himself: I am late indeed to-day in going to my place of work. And thus carelessness and vain anxiety seduced him. He forgot to enter the shrine of the holy archangel Gabriel according to his daily custom; and he went to his shop [52] and mounted the oven to fill it with bread.

When he began to bake, the Devil, hater of all good, seized his feet from behind and let him down into the fiery oven, and said: O thou rebellious one! These three years have I striven to ensnare thee, I have set a trap for thee daily; but the thrice repeated invocation which thou dost perform daily in the shrine of the archangel Gabriel hath become three fiery shining lamps, driving me away from thee. But since I have found opportu-

nity to approach thee to-day I shall do to thee according as thou deservest.

And the foul fiend, as he spake these words, cast the man down into the oven, and his whole body was wounded. And the men were sore afraid, and scarcely did they with great effort pull him half dead out of the oven. And his wife [53] and his children rent their garments and cried out and wept with great bitterness. They placed him upon a bed and brought him into the shrine of the archangel Gabriel, thinking that he would die before sunset; and they were all standing round about him.

But at midnight behold the archangel Gabriel appeared to the man in a vision, having the form of a royal general, wearing a robe of light. He said to him: Dost thou know me, O man? The man answered and said: Nay, my lord. Said the archangel to him: If not, *then know thou that* I am Gabriel the archangel into whose shrine thou hast daily come, beseeching me to deliver thee out of all thy tribulations. I am he that hath delivered thee many times from the snares of the Devil. But since thou wert negligent yesterday, not coming to the shrine to pray, for this cause hath the Devil brought upon thee this great [54] affliction. But I have not forgotten thee, to restore thee to health, that every man may live and know the feebleness of the Devil and that it is the help of God and his angels which protecteth all mankind. And as he spake these words he made the sign of the cross upon the whole body of the man who had been burned with the fire; and he said unto him: Behold I have healed thee. Be not again careless as touching the church lest a worse thing than this befall thee. And as he spake these things to him he ceased to see him. And the man leaped up, trembling with fear, and found himself with all the wounds which were in his body vanished. And

he was perturbed, and cried out in a loud voice: One is the God of the archangel Gabriel!

But all the people that were gathered together in the shrine of the archangel Gabriel rushed upon him wishing to see [55] the great miracle which had taken place. And they beheld him, of whom they had thought that he would die before sunset, sound, there being not one wound upon his body. They were sore afraid and cried out saying: I bless thee, thou God of the holy archangel Gabriel!

After these things they asked the man: What hath befallen thee! Yesterday thou didst fall into the oven, and didst burn thy whole body. How *then* didst thou cease to have this great affliction? And he related to them everything that had befallen him, saying in this wise: It happened to me yesterday that, after I had heated the furnace, in order to fill it with bread, I looked and beheld a huge Nubian,⁷⁴ tall, his eyes emitting

⁷⁴ There may be nothing strange, on the part of fairer-skinned races, in picturing the Devil and evil spirits generally as negroes. It appears to have been an opinion generally held by both negroes and whites of the southern states of the Union that God was white and the Devil black (Booker T. Washington, *The Story of the Negro*, i, p. 23). Among the coffee-colored Hamito-Semites of Abyssinia and the yellow Copts of Egypt proper the black man is a figure, not only comic and grotesque, but also strange and uncanny.

In Abyssinian magical texts the lycanthropous wizards are called "black," and are associated with the negro tribes of the country; and demons generally are pictured in the illustrations as of darker hue than the saints and angels (Worrell, *Studien zum abessinischen Zauberwesen*, Zeitschrift für Assyriologie, xxiii, p. 152 and note). In Greece the Devil is called μαῦρος "black" (Pradel, *Griechische und süditalienische Gebete, Beschwörungen und Rezepte des Mittelalters*, p. 95, cf. English "Moor"). In Syria and Armenia, as I am assured by Fransis Zaitùn of Nazareth and Professor M. H. Ananikian of Aintab, the Devil is thought of as black. In early Greek-Egyptian Christian papyri he is called ὁ μέλας, the "black" one (Reitzenstein, *Poimandres*, p. 293, n. 1).

Muslim Arab tradition makes Upper Egypt the home of the ġul (al-Mas°ûdi, *Murûğ ad-Dahab*, xlix, ed. Barbier de Maynard, p. 320). A child's book *ar-Rauḍat an-Naḍîr li Bahgat kull Walad Şaġîr*, by the Rev. Henry Jessup, Bairût 1882 (cf. Goldziher in an article in Zeitschrift der deutschen morgenländischen Gesellschaft, xxxiii, 608 ff., *Jugend- und Strassenpoesie in Kairo*, on Jessup's *The Women of the Arabs, with a Chapter for Children*, which contains translations of the rhymes published in the first-named work) has on p. 187: Hal turidi an al-gabâbera ja'tu min bilâd al-Barâbera, "Do you want the Ogres to come, from the land of the Nubians?" Apparently, the Orientals thought of the Devil,

fiery flames in my face. And he stood before me saying: I have labored to ensnare thee, thou lawless one, these three years, lying in wait for thee by day and by night. [56] This thrice repeated invocation which thou performedst in the shrine of the arch-

or devils, as not merely black because to be so was strange or fearful, but because of some connection of thought with the country of the blacks, far up the Nile. That the idea is a very old one we see from Tobit, viii, 3, where the exorcised demon flees "into the uttermost parts of Egypt."

It is a very curious fact, if nothing more, that the god Bes, identified by the Greeks with the evil giant Typhon (Wiedemann, *Religion of the Egyptians*, p. 164) and held by Egyptians of later dynasties to be the frightful, avenging god of the underworld, is of Nubian origin; and that he was in the later period represented as a large man or even a giant (Wiedemann, p. 167 f.), as in the present homily (cf. Spitta, *Grammatik des arabischen Vulgärdialektes von Aegypten*, p. X: nōš, nūš, Ausdruck für etwas sehr Grosses [kebyr zē en nūš] = **ΝΟŠ** "Grösse"). Sa'ad 'Abd al-Masiḥ, a Copt of Asyūt, tells me that this phrase: "big as the Nūš" means "as tall as the Devil," and that nōš means any 'ifrit tawil, "long devil," but with the article, "the Devil."

This tall and terrible god of Hades seems to have been Bes as the Nubians themselves conceived him to be (Wiedemann, p. 167). The squat, bow-legged, megaloccephalic, dwarfish figure, clad in a leopard skin and crowned with feathers, protector of childbed and infancy, by which Bes is represented in earlier Egyptian remains, must accordingly have been only a foreigner's symbolism for the Up-River god *κατ' ἔξοχῆν*, for it was from the Up-River country that Egypt procured the grotesque little Sudanese dancers called Denga (= Dinkas of the Sudan? see Petrie, *Religion of Ancient Egypt*, p. 63) as early as the fifth dynasty.

Sahidic **ϵδωψ** (older form **ϵδooψ**), as has long been recognized, corresponds phonetically to Egyptian ek'ōš and Hebrew **עֲוֹשׁ** (Cheyne, *Encyclopedia Biblica*, sub. voc. Ethiopia). The strange Boheiric form **ϵϵωψ**, which does not follow the established principles of sound change, might be explained as an attempt of delta Egyptians to represent in their orthography the late palatalized pronunciation of Sahidic **δ**, which had changed from [k] to [c]. Similarly the Greek *αἰθλωψ* (even in Homer, *Odyssey*, i, 22, where they are merely the remotest and least known of men) is probably only another attempt to represent the palatal [c] in terms of another orthography. The meaningless ending -ōš was made into -ōps and the word understood to mean "swarthy of face" (*αἰθω* + *ωψ*).

Not only in origin but in meaning also are **ϵδooψ** and *αἰθλωψ* the same (cf. Acts viii, 27 in the versions) in Coptic times. By both terms are meant the people at the extreme southern boundary of Egypt (cf. Zoëga, *Catalogus*, p. 379: **ΝΕΨΑΧΕ ΔΕ ΖΩΟΥ ΜΠΕ-ΝΕΙΩΤ ΑΠΑ ΨΕΝΟΥΤΕ ΑΥΜΕΖ ΠΚΑΖ ΤΗΡΓ ΧΙΝ ΕΔΟΟΨ ΨΑ ΤΝΟΔ ΜΠΟΛΙΣ ΡΑΚΟΤΕ**, "And the sayings also of our father Aba Shenute have filled the whole land, from **ϵδooψ** even unto Alexandria the Metropolis").

It must however be admitted that the Western idea, that the Devil is red — derived perhaps from the prevailing tint of his heated surroundings — is also found in Eastern lands. The red devils which are occasionally mentioned in Abyssinian magical texts (Worrell, op. cit. ZDMG, xxiv, 62, 75, 95; xxix, 94-95, 96, 105, 132; and Hastings' *Encyclopedia of*

angel Gabriel was *like unto* three glowing, fiery lamps, and it drove me away from thee. But when I found opportunity to-day to attack thee I came to thee to do unto thee according as thou deservest. And as he spake these words he seized my two feet and threw me down into the oven; and I was all burned. For the rest, I was conscious that I was brought to this place, *but* I did not know whether I was alive or dead, for I had entered into death. And in that night I beheld the holy archangel Gabriel. He came to me and signed me with the sign of the cross, and restored me to health, and departed into the heavens in a garment of light.

And when all the people had seen these things they marvelled exceedingly and were filled with fear.

Ye see, O my beloved, how potent are the petitions of the holy archangel Gabriel, and that [57] no demon can ever approach any man that goeth to the church daily; but the help of God shall keep him from the snares of Satan.

It is prayer that casteth out the demons.

It is prayer that keepeth them that are in danger and distress, and suffering.

It is prayer that solaceth them that are distressed.

The church is the place of consolation and of the assembling of the angels.

Religion and Ethics, sub. voc. Charms and Amulets — Abyssinian, p. 401) seem to arise from speculations regarding lighter and darker tribes of the same name, Bâryâ. Nevertheless red devils are mentioned in Arabic texts where no such explanation is possible, unless a connection with the foregoing is assumed. In an article, *Ink, Oil, and Mirror gazing Ceremonies in Modern Egypt*, *Journal of the American Oriental Society*, xxxvi, 1916, pp. 49, 50, 52 and note, the present writer calls attention to the magical words Ṭarš or Ṭāraš — better Ṭāriš — and al-Aḥmar, both evidently names of demons, occurring in certain Arabic receipts for performing the scrying ceremonies known as ḍarb al-mandal. Both these names occur also in the well-known charm of ch. xii, Lane, *Manners and Customs of the Modern Egyptians*. That the Arabic al-Aḥmar, “the Red One” is only a translation of Ṭāriš (= Coptic ΘΑΡΩ, ΤΡΩΡΩ, “red”) was suggested to me by Mr. W. E. Crum. The emendation ΕΓΩΘΙΩ would mean “smoke breathing.”

The church is the place of assembling of the cherubim and seraphim.

The church is the resting place of every soul.

But let us love the church like our very souls. He that is negligent of the church casteth away from himself the fear of the Lord. And he that shall attend the synaxis without having first heard all the lections, attendeth only by half, not completely. He that shall depart from the church after hearing all the lections and shall sit at the door of the church, a man of this sort [58] is *only* a half believer. He that speaketh while they are reading or singing in the church, the prayer of that man is abominable in the sight of the Lord. He that departeth from the church without first having received the peace⁷⁵ the angel of the Lord shall spend that day far from him; and no help from God is his, because he received not the peace before departing to his house.⁷⁶

But now, O my beloved, let us love the church that we may obtain the forgiveness of our sins. Let us celebrate to-day the *feast of the* archangel Gabriel, the messenger of good tidings of the eons of the light, with a spiritual feast, knowing that he is the archangel of joy and the succorer of all who suffer violence at the hands of the Devil. Let us succor the poor as we are able each one of us, in order that the archangel Gabriel may open unto us the treasures of [59] the Kingdom of Heaven. Let us keep ourselves from all naughtiness and all knavery and all bloodshed in order that we may celebrate the *feast of the* archangel Gabriel in the Kingdom of Heaven,

⁷⁵ ἀσπασμός, the kiss of peace.

⁷⁶ The faults here enumerated are strikingly common in Coptic village churches of to-day, as every traveller knows. The seeming indifference to what is going on is, however, apparently an ancient fault and not due entirely to the complete unintelligibility of the Coptic and all but complete unintelligibility of the classical Arabic in which prayers are said. But village Copts will listen any number of hours to discourses which are simple in language and content.

for this verily is joy without end. Let us put away from us these base and slanderous deeds; for we know that God and His angels look down upon us and see us in all our works, all things whatsoever we do upon earth. For sooner or later we must depart from this place of sojourn, and we shall be questioned concerning all that we have wrought, whether good or evil.

Now I desired to prolong discourse upon these matters, but I know that moderation in all things is good;⁷⁷ and, especially as the time has come for us to perform the holy oblation of the body and blood of our Lord Jesus Christ, let us finish the discourse at this place.

May God Almighty bless our god-loving Emperor who is this day in our midst, [60] and watch over him even as over the just kings David and Solomon and Hezekiah and Josiah; and may He keep the Senate and all the Council of Elders⁷⁸ of the Romans, and all the people of the city, both male and female, young and old; and may He have mercy upon our souls on the day when we shall meet Him, through the supplications and petitions of the holy archangel Gabriel whom to-day we celebrate in heaven and upon earth; by the grace and philanthropy of our Lord Jesus Christ, our Savior, through whom glory is *due*: unto himself and His good Father and the Holy Ghost, now and forever, world without end, Amen. 99.⁷⁹

⁷⁷ ΠΑΝΟΥ ΠΩΙ Ζῆ ΖΩΒ ΝΗΜ = πρέπει ἡ σωφροσύνη ἐν πᾶσιν. Cf. Theognis, *Elegies*, I, 335-336 μηδὲν ἄγαν σπεύδειν; Aristotle, *Nicomachean Ethics*, II, vi, 3-5 μεσότης ἐστὶν ἡ ἀρετή.

⁷⁸ ΚΥΡΟΥΣΙΑ = γεροσύνα.

⁷⁹ On the meaning of this cryptogram cf. the note to p. 3.

A HOMILY ON THE VIRGIN BY THEOPHILUS,
ARCHBISHOP OF ALEXANDRIA

[60] A DISCOURSE WHICH OUR HOLY AND ALL-HONORABLE FATHER, APA THEOPHILUS, ARCHBISHOP OF THE METROPOLIS OF ALEXANDRIA,¹ DELIVERED CONCERNING OUR LADY THE HOLY THEOTOKOS, [61] MARY, VERY MOTHER OF GOD, ON THE SIXTEENTH OF MESORE,² THE FEAST OF HER HOLY ASSUMPTION, WHEN SHE WAS TAKEN UP INTO HEAVEN. AND HE ALSO SPAKE CONCERNING A HEBREW, LIVING IN THE CITY OF ALEXANDRIA, WHO BELIEVED ON THE CHRIST BECAUSE OF THE EIKON OF OUR LADY ST. MARY, DRAWN UPON A TABLET OF WOOD WITHIN A STOREHOUSE. AND HE ALSO SPAKE CONCERNING THE GREAT MISERY OF MAN.³ WITH THE PEACE OF GOD! AMEN! 99⁴

Of a truth the commemoration of the holy Theotokos Mary, Mother of Christ, hath dawned upon us this day! For I hear the holy prophet David crying out in the Psalms, and saying:⁵ Honorable things of thee are spoken, thou city of the great

¹ Tradition makes Theophilus, archbishop of Alexandria, the author of many discourses. Cf. Evett's edition of the *History of the Coptic Church of Alexandria*, p. 426. A homily similar to the present one is found in Budge's *Coptic Homilies in the Dialect of Upper Egypt*, 1910, no. iv, pp. 66-79, especially fol. 95 b, col. 2, fol. 96 a, coll. 1 and 2, fol. 86 b, col. 2; and both may belong to the same "Theophilus." Against the acceptance of the present homily as a genuine work of Theophilus of Alexandria may be urged the legendary character of material (p. ⲟⲗ note) which the homilist represents to be of the nature of personal experience, the topographical inconsistencies regarding the city of Alexandria (pp. ⲛⲃ, Ⲛⲗ notes), and the very ordinary character of both substance and expression.

² Cf. *Synaxarium Alexandrinum*, ed. Forget, 1912, tom. ii, p. 280; *Le Synaxaire Éthiopien*, ed. Guidi, iii, pp. 335-340.

³ Apparently the great misery of people of his own time is what is meant by the homilist's editor. P. Ⲛⲃ seems to refer to persecution or to plague. At the time of Theophilus of Alexandria the disorders were within the church. It is impossible to say to what the title or the text refers.

⁴ For the meaning of this cryptogram see the note to p. ⲗ.

⁵ Cf. Ps. lxxxvi, 3; xlvii, 2.

King! O my beloved, is it not our Lady the holy Mary who received unto herself God the Word, Christ Jesus, our Lord? What is the city of the great King? [62] I think that it is the womb of the Virgin Mary, which became the dwelling place of the Word of the Father, when He came and dwelt in her womb nine months, and she brought Him forth upon earth.⁶ He was subject unto all things such as we ourselves, save only sin; for He sinned not, neither was guile found in His mouth.⁷ He ascended into heaven, and sat upon the right hand of His Father on high. And He cometh in His glory and judgeth the quick and the dead,⁸ and giveth unto each according to his works, whether good or evil.⁹

But now, my beloved, let us thoroughly consider¹⁰ certain qualities of this Virgin. She conceived without associating with any man.¹¹ She gave birth without suffering pain, for she *merely* brought forth¹² her first-born Son. She wrapped Him in swaddling clothes; she laid Him in a manger of beasts:¹³ Him our very God, Him the Son [63] of^{13a} God forever blessed.

⁶ His being brought forth upon earth is contrasted with His having been "begotten before all worlds," having had no mother in heaven and no father upon earth.

⁷ Cf. I Pet. ii, 22.

⁸ Cf. the creeds.

⁹ Cf. Rom. ii, 6.

¹⁰ For the meaning of $\kappa\omega \bar{\eta}\zeta\epsilon\eta\sigma\eta\sigma\iota\sigma\tau$ cf. p. 65: $\pi\epsilon\pi\rho\kappa\upsilon\mu\epsilon\eta\sigma\eta\sigma\iota\sigma\tau \epsilon\tau\rho\eta \eta\alpha\eta\epsilon \epsilon\zeta\rho\alpha\iota$. If $\kappa\omega\zeta$ is read, it is translated "emulate."

¹¹ $\sigma\upsilon\gamma\eta\sigma\iota\sigma\iota\alpha$ = coitus.

¹² $\lambda\sigma\zeta\lambda\omicron\omicron\lambda\epsilon$ means "peperit," and is defined by $\lambda\sigma\eta\mu\iota\sigma\epsilon \lambda\alpha\bar{\eta}\bar{\eta} \tau\acute{\iota}\tau\rho\alpha\varsigma$, "she gave birth without suffering pain." Peperit sed non parturivit. Cf. Harris, *Odes of Solomon*, no. xix, 6 ff.: "(The Spirit) opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a mother with many mercies; and she travailed and brought forth a Son without incurring pain; and because she was not sufficiently prepared and she had not sought a midwife (for He brought her to bear), she brought forth, as if she were a man, of her own will." Cf. Harris, *Ephrem on the Gospel*, p. 31: "For there are no pangs in the case of a virgin that man has not known . . ." and Bar Šalibi's imitation (quoted from Harris): "If thou requirest proof or illustration, hear how He came forth of the Sepulchre unopened, and entered into the Parlour being shut up; so He came forth of the womb not prejudicing virginity." Cf. note 15; Ezek. xlv, 2.

¹³ Cf. Luke ii, 7.

^{13a} Beginning of Washington Ms 2.

O holy Virgin Mary, tell me of thy kinship, and of the house of thy father, and of all thy religious observances: for I think that the house in which thou now art is the heavenly Jerusalem, with thy Son, beseeching Him continually in behalf of us sinners that He may have mercy upon us: for she is sufficient to make intercession for the whole race of Adam.

Blessed art thou, holy Virgin Mary, for thou didst nourish the Christ who nourisheth us all ¹⁴ in His kindness and abundant mercy! Blessed art thou, O Virgin, for thou didst carry in thy hands Him that made us free from the sin and iniquity of the Devil! Blessed art thou, taking Him up! Blessed art thou, speaking to Him! Blessed art thou, nourishing Him with thy chaste milk! [64] O Queen and resting place of the King! O cooing white dove, cooing to thy Son in the morning!

O Joakim, truly didst thou beget a great and royal gift which became the dwelling place of Immanuel! Fortunate art thou, Joseph, blessed innocent old man, for thou wast allotted this Treasury, sealed and of Pearls.¹⁵

But who is she of whose life we speak? It is Mary, this virgin, the daughter of Joakim and Anna, of this chosen line, this holy root. O Joakim, great is thine honor; and all the gen-

¹⁴ Cf. *Odes of Solomon*, no. viii: "My own breasts I prepared for them that they might drink my holy milk and live thereby"; and no. xix: "The Son is the cup, and He who was milked is the Father: and the Holy Spirit milked Him."

¹⁵ It is the doctrine of the *perpetua virginitas* that is here alluded to. Cf. Ezek. xliv, 2. There is also some allusion to that strange Talmudic legend of Joseph "the Sabbath-keeper" which will be found in Wünsche, *Der Babylonische Talmud*, 1886, vol. I, p. 163, or Tractate Shabbath, fol. 119a. Cf. Günther, *Die Christliche Legende des Abendlandes*, 1910, p. 83, where, however, it is misunderstood. According to this legend a certain gentile sells all his worldly goods and buys with the proceeds thereof a pearl of great price (cf. Matt. xiii, 46). He does this fearing that his Jewish neighbor, Joseph the Sabbath-keeper, will inherit all his property. The fear is justified by events; for the gentile loses the pearl, it is swallowed by a fish, and Joseph obtains it by happening to buy the latter. Perhaps in the phrase "royal gift" there is a similar allusion to the Egyptian tribute of Jehoiakim mentioned in II Kings xxiii, 35.

erations that come after thee shall call thee blessed; for thou didst become father of our Lady, the holy Theotokos Mary.

And now, O Messiah, [65] God of truth, do thou graciously grant us thy Holy Spirit that we may utter a few words of praise to the honor of this virgin.

But let us, O my brethren, keep ourselves holy unto the Lord like this holy virgin Mary. And above all let us cleanse our body and our heart and free ourselves from every care of this life, knowing that we are going up into the hands of the living God and into no human hand.¹⁶

Oh the virginity, purity, at once of body, soul, and spirit, the gift of the Holy Spirit! Oh the virginity which cleanseth the whole body and purifieth it from the destruction of the Devil and his evil snares! Oh how many virtues doth virginity produce! Who, having put thee on, hath ever been confounded?

But virginity¹⁷ is this, my [66] beloved: that each one keep his couch undefiled upon the Sabbath and the Lord's Day¹⁸ and every feast-day and every day of the synaxis, according to the canons of our holy apostolic fathers;¹⁹ in addition, *during* the Quadragesima and the two fasts²⁰ and all the feasts of the Lord.²¹ Oh I beseech you, my brethren, let us put on the name of the virginity of this maiden, this holy virgin, lest²² our lamp be extinguished in our hands and we be put outside the door of that bridal place whose joy shall not turn to grief!²³

¹⁶ Cf. Hebr. x, 31.

¹⁷ Here, at least, chastity, not virginity is meant.

¹⁸ Sabbath and the Lord's Day of course were never confused in Egypt until the advent of Scotch Presbyterian influences. Even the Arabic language bears witness to the true Christian tradition: *jôm es-sabt* is the seventh day, and *jôm el-'ahad* the first day, of the week.

¹⁹ I am unable to identify this reference.

²⁰ *I.e.* the paschal fast, at that time separate and beginning on the Friday before Palm Sunday, and the fast of Jonas, or of Nineveh, occurring one week before Lent.

²¹ *I.e.* all the feasts commemorating events in the life of our Lord.

²² **ⲙⲓⲛⲁⲧⲉ** "lest," as often in the homily.

²³ Cf. Matt. xxv, 8.

But the oil which is in the lamps is mercy toward the poor and needy and the orphans, according to the word which the scripture of James saith in the Catholic Epistles: But pure service and undefiled [67] before God the Father is this: to visit the fatherless and the widows in their afflictions and keep himself unspotted from the world.²⁴

And he saith further: The double-minded man is unstable in all his ways.²⁵ Then how great is the trouble which shall be ours, my beloved! For I think that the distraction which shall be ours is at the time when the man lieth down for his *last* illness, and is distraught, thinking of all the things in which he hath been engaged and the evils which he hath done. Thou art distraught because the things²⁶ which pursue thee are about to torment thee in the ways,²⁷ till thou come to adore the Judge of truth, Jesus the Christ. Thou art distraught because, after another brief space, thou sayest thy say in faltering accents.²⁸ Again after a little the fever consumeth thy whole body by reason of the distress which is about to encounter thee. Thou art distraught because, after a space, [68] the Powers of Darkness shall hurry thee out and shall not let thee enjoy thy labors. Now inasmuch as we know these things, O my beloved, that after a time however long death troubleth us, let us prepare ourselves well, ere the messengers of death summon us and trouble us.

But I beseech you, beloved! What is our profit, wasting day after day, month after month, year after year, until the Day of the Lord cometh upon us like a snare! For it surely cometh upon the dwellers over the face of the whole earth. Let us prepare ourselves well lest we be sorely troubled and come to grief

²⁴ Jas. i, 27.

²⁵ Jas. i, 8.

²⁶ Diabolical creatures which beset the road on which the soul must travel. Cf. p. 47.

²⁷ The word "ways" is thus literally understood.

²⁸ Referring to the gasping utterance of the dying.

and great wretchedness in the day of our distress. For the Lord saith in the gospel: If the man gain the whole world and lose his soul! Or what shall the man give in exchange for his soul? ²⁹

[69] But give ear to me and I will relate to you this example, wonderful besides being true.

Behold a man, if he dwelleth in a house, whether, being asked for the rent, *he payeth*, or payeth nothing at all, nevertheless he hath dwelt many days in the house.³⁰ If that man inhabiting the rented house be wealthy, you find him sitting in the house, his mind at ease. For, after a certain time, the landlord cometh and findeth his rent ready for him and taketh it without *hearing* any excuse. Then the landlord rejoiceth that he hath found what he sought; and thus there is joy and gladness on both sides.

But if that man inhabiting the rented house is poor, you find him sitting grieved in his mind and sighing because of three things which are these: grieving, on the one hand, for the life of his children, lest they die of hunger and leave him; and, [70] moreover, because of the rent of the house; and his dying in poverty, and his wretchedness. These are the reflections of the poor man.

And then, if the rent of the house is due, the landlord seeketh that which is his; and, if the man findeth it not, the landlord casteth him forth in anger and distress; and the man is troubled, seeing his goods cast out of the door of the house. Behold, brethren, the trouble that cometh to him: for he walketh about by night and by day, seeking a house to live in. If no man receive them because of his untrustworthiness, yet another great trouble of mind settleth upon him.

²⁹ Cf. Matt. xvi, 26.

³⁰ This sentence is unclear or possibly corrupt. From the context it would appear that the reference is to paying rent in advance or otherwise.

This verily is the manner of the wretched man, when his time slippeth from him without his knowing it: God casteth him out of his house, which is his wretched body; and he encountereth weeping and gnashing [71] of teeth, if he continueth wasting day after day: one day committing adultery, with a woman not his own; one day stealing, taking what is not his own; one day hating his brother; one day slandering his neighbor, saying that he might give so-and-so much *to the church*; ³¹ one day coveting things which are not his own; one day speaking vain words out of his mouth; one day making balances of deceit; one day taking away the hire of the laborer from him; one day sitting idly; one day gazing wickedly after the women, with lustfulness and a shameless eye; while the Lord saith: Every man that is in uncleanness and those from whom the issue runneth, ye shall put out from the congregation, and I shall come and be in your midst, saith the Lord.³² If God hath given charge concerning these persons, then the more we wretched sin- [72] ners ought not to be heedless, O my beloved, like those foolish virgins, wasting day after day until that Day of the Lord cometh upon us suddenly. He cometh, saith He, upon those that dwell upon the face of the earth. Knowest thou not, O wretched man, that, upon the day in which God formed thee, He gave sentence against thee, saying: Dust thou art and thou shalt return unto the dust according to thy manner.³³

But if the number of thy days be fulfilled before thou repent, the messengers shall trouble thee in thine inward parts, and the . . . ³⁴ flow from thy mouth like fire, and thy whole body be agitated,³⁵ and thy countenance be changed, and thine

³¹ ΟΥ ΗΝ ΟΥ, "what and what," "so and so much." Cf. Zoëga, *Catalogus*, 527.

³² Cf. Levit. xv, 11 f.

³⁴ ΦΜΟΝ perhaps for ΖΜΟΝ, heat.

³³ Gen. iii, 19.

³⁵ ΔΩΛΖ is of uncertain meaning in this connection.

eyes see them that are about to pursue thee with torment and troubling, and thy hands become weak, and thy fingers become changed, and thou becomest troubled and terrified at all them that shall see³⁶ thee. Oh wretched man that I am! Who shall deliver me out of the body of this death! But thanks be to God [73] who shall give us the victory through Jesus Christ.³⁷

But now, O my beloved, let us keep ourselves ready at all times lest we be required when we know it not and curse the day in which we were born into this world.³⁸ Ye know that when we die we take nothing with us to the tomb. But whether it be a good thing which we have wrought or whether it be an evil thing, we find all of them all in front of us, even as it is written in the scriptures. For the psalmist David saith: Thou art He who shall give each one according to his deeds.³⁹ Or knowest thou not, O foolish man, that three cubits of earth are thy house forever! What doest thou with all these buildings and these lofty houses and these great pictures, which thou, departing, leavest to others? And they that dwell therein shall not think of thee. How long dost thou gather for others? And they are thine enemies who are to inherit them forever. Dost thou not know that thou camest into this world naked, and [74] that naked thou shalt go hence? Thou camest out of the womb of thy mother, weeping; and thou shalt depart, weeping and thyself bewept.

Behold then, my beloved; because of the multitude of our sins I have mentioned these things to you to-day at the feast of the Queen and Mother of our Life, our Lord Jesus Christ, who hath gathered us together to-day at the commemoration of His virgin mother. Let us then bring good fruits and

³⁶ Or else, reading $\overline{\text{NTE}}$: a *cause of* troubling and terror to "all them that shall see thee."

³⁷ Cf. Rom. vii, 24; 1 Cor. xv, 57.

³⁸ Cf. Job iii, 1.

³⁹ Cf. Ps. lxi, 12.

satisfy God therewith and His virgin Mother. For the Lord will not bless us for having come into this holy place to-day, being in these great sins, each man according to his manner and each woman according to her deed; but if the Virgin beholdeth the fruit of the Holy Spirit to have increased in our members — which is this: love and mercy and joy, peace, [75] long-suffering, kindness, goodness, faith, temperance, continence — for these of this sort, he saith, the law is not against them, they that are of Christ Jesus having crucified the flesh, and the passions and the desires: saith the tongue of Paul,⁴⁰ the fragrance.

Let us raise our hands to the heaven and beseech our virgin mother, St. Mary, our ambadress; for she is powerful; and she will exhort her only-begotten Son, Jesus Christ, in behalf of all of us, that no famine nor pestilence descend among us; and she will keep us from the Evil One, the crafty wicked one, who leadeth astray the whole world.

O our Lady-Mother Mary, Queen and Mother of God in truth, we know indeed that thou art nearer to God, thy beloved Son, than all the saints. [76] When thou dost supplicate Him in our behalf He is just in everything and holy; and He will forgive us all our faults and our negligences, and enable us to do His will, ere He requires us out of this dwelling-place.

Behold now these things we have spoken to the honor of St. Mary, the very mother of God. But let us return to the subject which now lies before us, and say a few words of praise to the honor of Our Lady, the holy Theotokos, Mary, according to the measure of our poor ability.

It befell at the feast of Our Lady, the Queen of all women, St. Mary — since we celebrate her feast once a year, on the day of her holy assumption, which is the sixteenth of Mesore, in

⁴⁰ Cf. Gal. v, 22-24.

the manner which our fathers of blessed memory have handed down to us, according to the word of the psalmist, our father David: [77] The things which we have heard *and* have known, the things which our fathers have said unto us, have not been concealed from their children, from another generation: telling the praises of the Lord, and His mighty deeds and His wonders which he hath wrought.⁴¹

It befell, as the people of the true faith, assembled in the church at the time of the synaxis, in order that we might partake of the mysteries of the Christ, at the most solemn moment of the synaxis: behold a Hebrew⁴² came to us during the synaxis, into the midst of the church of the Christ, we being in the act of performing the awful oblation, each of us having shed a multitude of tears for his sins, that he might obtain the forgiveness thereof before he should come to adore the Tribunal which is no respecter of persons — that *Tribunal* before which all of us must stand and render account for the things which we have done, whether good or evil — Woe to us if we repent⁴³ not ere He come, the Christ, who is the strictest

⁴¹ Cf. Ps. lxxvii, 3-4.

⁴² Cf. note 1. Günter, *Die Christliche Legende des Abendlandes*, 1910, cites a number of interesting parallels to our story. (a) A Jew becomes Christian upon seeing the host upon the altar to be in fact real flesh and blood (p. 159, from Schönbach in the *Wiener Sitzungsberichte*, 1908, 156, pp. 50-70). (b) Certain Jews in the city of Toledo once abused and marred a figure of the Christ. One day, on the feast of the Assumption or the blessed Virgin, a cry of pain led to an investigation and to the discovery of the crime (p. 41, from Willame [?] Adgar of the 12th cent., in Förster's *Altfranzösische Bibliothek*, 1886, no. 9, ed. Karl Neuhaus, p. 11). (c) At Lidda, near Diospolis, certain Jews had wished to dispossess Christians from a building which they had sold them and which they were unwilling for them to use as a church. The miraculous appearance of an image or picture of the Virgin frightened the Jews away (p. 40 f., from Boto von Prüfening, ed. B. Pez, 1731, p. 20). (d) A picture of Christ at Constantinople is thrown by a Jew into a deserted pit; and as punishment his bowels gush forth; but the picture is found to be unsoiled (p. 41, from Adgar, 37). These stories of the desecration of images by Jews are supposed to have reached the West through the Crusades. On stories of bleeding images see Sébillot, *Le Folk-Lore de France*, 1907, vol. iv, p. 389.

⁴³ Or else, "woe unto us lest He, the Christ, come . . ."

of accountants, [78] and make reckoning of our accounts; and we shall give account even as to a single idle word which we have uttered.

But that Hebrew man took a crowd from among those who were within the church, and took them away to the *augustalius*⁴⁴ to make them work for him without pay; and the church then became deserted.

But I, Theophilus, prostrated myself upon my face before the altar, and wept at the scattering which had overtaken the flock of the Christ. While yet prostrated and weeping, behold an angel of the Lord came and stood at the east of the altar, and called out to me thrice: Theophilus, Theophilus, Theophilus! Attend to me, and pasture the sheep over which God hath given thee charge! And when the *synaxis*^{44a} [79] hath come to an end, betake thee to the episcopal residence.

And as he spake these *words* to me I saw him vanish from sight; and I went, doing in accordance with the saying of the angel.

At that moment Cyrillus was in the episcopal residence, reading in the holy scriptures, in the teachings of our fathers of blessed memory, who were before us. For he was the son of my sister, after the manner of this world. I had reared him in every piety, walking as a saint in all the commands of the Lord. Now when I told him of the matter he marvelled at what had happened. And thus we continued to give praise unto God who alone performeth wonders.

And in those days there was a storehouse, a little south of the city, and a Christian used to live therein. [80] And that Hebrew, of whom we spoke a little time before, arose and went and offered a higher rent than⁴⁵ the Christian and thrust him out of the storehouse. And the Christian, when he had loaded up

⁴⁴ *Αἰγουστάλιος*, *praefectus augustalis*.

^{44a} End of Washington Ms 2.

⁴⁵ Or "raised the rent for."

his little children in haste and his goods, departed, not knowing whither he was to go. And, because of the perturbation which was upon the Christian and his little children, he forgot somehow a little tablet of wood, very precious, upon which the eikon of our virgin Lady was drawn, set up on top of a wall within the storehouse. So the Christian forgot it and departed and left it behind.

But the godless Hebrew brought in some workmen to have them clean the storehouse before he should dwell therein according to the wish of his [81] heart.

The workmen looked and saw the tablet of wood, set up on top of the wall, the eikon of the Virgin being drawn thereon. And they took it, and saluted it, and embraced it, and kissed its hands and feet⁴⁶ and continued to salute it a long time, pressing it to their bosoms in great faith.

But when the Hebrew saw them saluting it he became angry, and he came in unto them in great wrath and with threatening. And he said to them: What is this to which ye are paying homage and which ye are kissing?

They answered, saying to him: This is the eikon of St. Mary, the mother of the King of truth, Jesus Christ our Lord, who was crucified for us, and rose from the dead on the third day according to the scriptures, and afterward appeared to His disciples upon the Mount of Olives.

And the Hebrew, hearing these things from the workmen, [82] and seeing the eikon of the holy Virgin Mary in their hands, they bowing down thereto, he, the godless Hebrew, became very wroth, and seized the tablet of wood in their hands, and shattered it, and brake it into small pieces, and cast it into a basket filled with ashes,⁴⁷ and made one of the workmen

⁴⁶ In token of reverence; cf. Peyron *Lex.* and Zoega *Catal.* 122.

⁴⁷ Cf. the baskets still used in Egypt by workmen in excavating ruins.

take up the basket, saying to him: Take up this in the bottom of which is this tablet of wood, on which the mother of this Nazarene is drawn, and take and empty them into the water.⁴⁸

Believe me, brethren, for believing and very god-fearing men testify unto me. When the workman took up the basket, blood flowed continually from the basket in which was the eikon of the Virgin, which the Hebrew had destroyed, so that the body of the workman [83] was soaked with blood from the blood of the eikon of the holy Virgin Mary in the bottom of the basket, so that everyone that saw him marvelled at the matter.

As he went out and passed a little eastward of the city, there met him certain believing rulers of the city; and, when they saw the basket dripping blood down upon the ground, they seized him, wishing to torture him, and saying to him: Thou hast slain a man and hast taken his money in order that thou mightest become rich; and thou wishest to take his body and throw it into the water.

But the workman wept, saying: Woe is me! Would that it had only been a man of our kind that I had slain, and I would give my blood for his! But the blood which ye see is that of the eikon of our Lady, the Holy Theotokos, Mary, whose womb [84] did carry Him who nourisheth us all with his love, Him who hath made man and everything which is, visible and invisible. But behold she is at the bottom of the basket which ye now see me carrying. A Hebrew shattered her eikon and gave it me to carry, saying: Take it and cast it into the water with these ashes.

But the honorable rulers, when they heard these things

⁴⁸ *I.e.* most naturally into the *Flavius Novus*, or else Lake Mareotis near which the store-house lay (p. ̄̄̄); but vid. p. ̄̄̄, where the workman is made to pass to the east of the city, and p. ̄̄̄, where it is said to be in the Caesareum at the north of the city.

from the workman who had the basket dripping with blood, seized him and took him to the episcopal residence, to my unworthy self; and there were other bishops staying at that time with me, we wishing to keep the feast of our Lady the queen and mother of the King of life. Thereupon, when they had come to me I brought up, out of the basket the tablet of wood upon which the picture of the Virgin was drawn. Believe me, my brethren: As I gazed at the face of the picture — I and the bishops [85] which were with me — we saw its countenance to be sad, as if weeping tears of blood.

And when we saw it thus we picked it up and took it in to the Church of the Christ, it being the feast of the Virgin, and a great multitude being assembled at her holy-place, since we were keeping her feast on the day of the commemoration of her holy assumption. The circumstances being thus, we took a portion of excellent water and of fragrant oil and washed it with some of these, and put the fragments together, and set it up upon the wall above the table. And believe this, moreover: It remaineth even unto now, and *it shall remain* world without end. And every man that is in divers diseases and they that are possessed of devils, and they that writhe — in a word: anyone that hath any disease — if they salute this eikon of the Virgin in faith, obtain good health and restoration.

And thus we held a great general synaxis⁴⁹ [86] in honor of our Lord Jesus Christ and His virgin Mother.

But I sent and brought that Hebrew unto the church, and I said unto him: My Son, go and weep for thyself, for thy chastisement is great before God, O foolish one, on the day when He shall require thee! Fearest thou not God in whose hand is thy soul? Hast thou dared to commit this great abomination, to shatter the eikon of the holy Virgin Mary, the mother of our true

⁴⁹ Terminus technicus.

God, Jesus Christ? And as I continued to speak with him by the word of God he repented before me and I instructed him, and I reminded him of the chastisements, saying to him: Be-think thee of thy sins, my son. After a little thou shalt depart from the body and shalt be as though thou hadst not been born into this world at all. And if thou repent not [87] before thou diest thy dwelling place shall be the abode of all the sinners, and thou shalt come into the place which the Eternal never visiteth. And even if thou art a Jew, be not godless. And *I also said*: God is merciful; He will forgive thee, since the holy Virgin Mary was from among the Jews. And *I also said*: Surely God expecteth thy repentance; otherwise he would have brought His wrath down upon thee from the hour when thou didst shatter the eikon of His virgin mother. For thus saith the law: Anger, and wrath, and tribulation, and anguish upon every soul of man that worketh evil, that of the Jew first, and the Greek also.⁵⁰

While I was saying these things to him, his mind received illumination; and he spake *thus* to me: My lord and father, if I am worthy let thy mercy be vouchsafed me, and do thou make me a Christian, together with my wife and my children; and perchance God forgiveth me [88] that which I have done.

But I said unto him: By ⁵¹ to-morrow, the Lord's day, come to me, God willing, unto the church, and I will baptize thee and thy whole household, in the name of the Father, and of the Son, and of the Holy Ghost.

And upon the morning of the Lord's day I arose and went to the church to hold the general synaxis. And as I entered into the holy place I extended my hands toward the merciful God, Jesus Christ, and prayed, saying: O God, forgive me, for I am a thing of dust and ashes. O God, the only-begotten

⁵⁰ Cf. Rom. ii, 8-9.

⁵¹ *I.e.* "not later than to-morrow."

Son, who art in the bosom of thy Father, mayest thou hear me this day, even me, thy servant, and watch over thy flock of sheep, that the wolf seize not any from among them.

And as I ceased, having finished the prayer, the Jew came into the church and said unto me: My father, if it be the will of God that I become a Christian, let His will be done; for the Lord is kind and merciful, and forgiveth [89] me if I repent concerning what I have done; for He desireth not the death of the sinner, so that he may turn about and live.⁵²

Then I said to him: Dost thou believe with all thy heart that the Christ is the Son of God? He answered: Yea, verily, I believe that the Christ is the Son of God. I said to him: Believest thou on the Trinity, the Father, and the Son, and the Holy Ghost? He answered: I believe, my father. Help thou mine unbelief!

And afterward I recited to him many passages of the Scriptures. But he believed *rather* because of the great wonder which had proceeded from the eikon of the holy Virgin Mary.

And thus I baptized him and everyone with him, in the name of the Father, and the Son, and the Holy Ghost; and he became in very truth a Christian man; and I gave him of the mysteries of the body and the blood of Jesus Christ; and I let him depart [90] in peace.

But within the space of three days report was brought to me that he had found rest and gone to the Lord; and was reckoned to the number of the Christians. God forgave him all his sins, and He forgave him *even* the sin of the *breaking of the eikon*; according to the word of the Apostle, saying: I obtained mercy in the things which I did, being ignorant, in unbelief.⁵³

⁵² Cf. Ezek. xxxiii, 11.

⁵³ Cf. I Tim. i, 13.

I have related these things to you,⁵⁴ my beloved, to show you this thing: Let us guard ourselves from every sin. For if the image of the Emperor of this world, when painted and set up in the midst of the marketplace, becoming a protection to the whole city, and if violence is committed against any one, and he goeth and taketh hold of the image of the Emperor: *then* no man will be able to oppose him,^{54a} even though the Emperor is *naught but* a mortal man; and he is taken to a court of law. Let us, therefore, my beloved, honor the eikon [91] of our Lady the veritable Queen, the holy Theotokos Mary, the mother of our God, Jesus Christ, and love the church, the house of God, and visit it promptly morning and evening, with perseverance, even as it is written: I will praise thee daily, I will praise thy name forever and forever,⁵⁵ that we may obtain mercy in His presence in the day of our sore distress.

And so I caused to be torn down the storehouse, in which was found the tablet of wood upon which was drawn the eikon of the Virgin, and I made it into a great caravansary; and it became a hospice for strangers. This is now the one in the Caesareum⁵⁶ of the city of Alexandria; and it remaineth unto the present day. And if any man that hath any disease be brought to that caravansary and be made to lie down therein at the place where is⁵⁷ the eikon of the Virgin, he findeth health forthwith through the prayers of the Virgin Mary, the mother of our Lord Jesus Christ.

But now, O my beloved, let us not be heedless of the words [92] of life which I have supplied to you, according to the measure

⁵⁴ Literally, "to your charity."

^{54a} Cf. Tacitus, *Annales*, III, 36.

⁵⁵ Cf. Ps. cxliv, 2.

⁵⁶ This building lay in the northern part of the middle portion of the city, far from the place of the storehouse as given on p. 68.

⁵⁷ But we are told on p. 76 that the image remained in the church above the table.

of my littleness having told you everything, and the manner in which it occurred, to the glory of God and His holy Virgin mother, Mary.

I had wished to speak yet more; but, because of the weakness of the hearers, we have *merely* reminded you with a few words, in order that we may all obtain mercy in the presence of the Lord.

But now, brethren, let us combat ourselves ever; for we know not the hour when we are required. Yea, we see our fellow-members snatched away daily by death; yet we perceive not. Therefore I say unto you, as a good father, bluntly, that these great troubles are to-day upon us because of our transgressions and our unnatural practices.⁵⁸ Doth a day never dawn, brethren, on which we say: Why were we born into this world? Do ye not know that, after a little, books shall be spread out, and all our shortcomings and our negligences, and all our sins of carelessness shall be revealed: [93] those of the day and those of the night?⁵⁸ Bethink ye of the fire that is

⁵⁸ ΠΑΡΑΦΥΣΙΣ, "unnaturalness," which our homilist gives as the cause of divine visitation in the shape of persecution or pestilence, can hardly be taken here in a general sense. Cf. below, p. 476, the words ΜΑΛΑΚΟΣ, ΡΨΗΚΟΤΚ ΜΠ ΝΖΟΟΥΤ (= μαλακοί, ἀρσενοκόται, cf. I Cor. vi, 9). Cf. Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, no. 198, BMMsOr no. 3581 A (26) fol. 1:

ΕΤΒΕ ΟΥ ΝΓΑΙΣΘΑΝΕ ΑΝ ΧΕ ΕΚΨΟΟΠ ΤΩΝ Ω ΠΡΩΜΕ ΕΤΜΟΥΟΥΤ ΜΜΟQ ΜΑΥΑΑQ ΖΝ ΝΕΖΒΗΥΕ ΜΠΑΙΔΒΟΛΟC ΜΝ ΝCΑ †ΝΟδ ΝΖΗΛΙΚΙΑ ΑΥΩ ΜΝ ΝCΑ ΠΙΧΡΟΝΟC ΕΚΔΟΟΛΕ ΜΠΕCΧΗΜΑ. ΜΗ ΕΚΟΥΗΖ ΜΝ ΝΑΛΙΜΩΝ ΕΚΕΙΡΕ ΝΝΕΥΖΒΗΥC (last six words repeated) ΜΗ ΕΚΟΥΗΖ ΑΝ ΜΝ ΖΕΝΑΓΓΕΛΟC ΑΥΩ ΖΕΝCΝΗΥ ΕΥΟΥΑΑΒ. ΑΥΝΕΧ ΠCΑΤΑΝΑC ΕΒΟΛ ΖΝ ΤΠΕ ΧΕ ΑΚΡΩΤΕ ΝCΑ ΘΕ ΝΡΝΕQΒΟΤΕ (lege ΝΝΡΕQΡΒΟΤΕ) ΝΓΑΑΥ ΔΕ ΖΩΦΚ ΑΥΩ ΝΓΧΟΚΟΥ ΕΒΟΛ ΖΝ ΜΠΑΡΑΦΥCΙC ΝCΕΧΙΤΚ ΕΖΟΥΝ ΕΜΑΥ. ΕΨΧΕ ΨΠΠΕ ΠΕ ΧΕ ΝΑΙ ΨΠΠΕ ΠΕ CΩΤΗ ΕΡΟΟΥ ΕΙΕ ΨΠΠΕ ΝΟΥΗΡ ΠΕ ΑΑΥ ΨΠΠΕ ΔΕ ΕΤΜΑΑΥ ΠΡΩΜΕ ΝΑΚΑΘΑΡΤΟC ΕΤΗΕΕΥΕ ΕΝΑΝΑΛΙΜΩΝ ΝΝΑΥ ΝΙΜ ΑΥΩ ΕΤΗΕΕΥΕ ΑΝ ΕΝΑΝΑΓΓΕΛΟC ΝΟΥΟΥΝΟΥ Ν[ΟΥ]ΨΤ.

"Why perceivest thou not where thou art, O man that slayest thyself with the things of the Devil, at such an advanced age and after wearing so long the habit of a monk? Dost thou dwell perchance with the devils that thou doest their works? Dost thou not dwell with angels and holy brethren? Satan was cast out of heaven because he inclined

not quenched, and of the worm that sleepeth not, and of the tears that well from the eyes of our souls, which are to have no end, and ceaseless weeping.

What wilt thou take when thou goest out of this world, O beloved brethren, except thy sins and thy transgressions? Knowest thou not, O wretched man, that three cubits of earth are thy house for eternity?

But thus are we, O brethren, in this place of sojourn, that when we see a man from among our relatives dead and being carried out to the tomb — or even if he be a stranger — we are wont to speak thus: Behold the glory of man and its dissolution in the tomb! Others, of the wise ones, say: To all of us it needs must be in the manner of this one.

If, on the one hand, he hath wrought a little of good, he findeth it in the presence of the Judge of truth. But if he be a man without compassion he seeth all the evil things — I mean the powers of darkness — rank on rank, marching along with him until he heareth his sentence at the hands of God.

But now, O my beloved, whether it be a good deed or whether it be an evil deed, they shall march [94] before us all until we *come to* adore the Judge of truth. For He saith in the Gospel according to John: They that have done good deeds unto a resurrection of life, they that have done evil deeds unto a resurrection of judgment.⁵⁹

to the way of workers of abomination. And shalt thou do them thyself and accomplish them in unnatural ways and be admitted there? If it is a shame to say these things, a shame to hear them, then how great a shame is it to do them! Be then thou ashamed so as not to do them, O unclean man, that thinkest of the things of devils ever, and thinkest not of things of angels for even a single hour!"

Cf. a homily by a disciple of Shenute, Crum, *Coptic Manuscripts in the John Rylands Library*, no. 70. Cf. Milman's note no. 200 to Gibbon, ch. xlv. Cf. M. H. E. Meier in Ersch and Grüber's *Encyclopädie*, 1837, iii, 9. Cf. Burton, *Thousand Nights and a Night*, vol. x, pp. 224 ff.

⁵⁹ Cf. John v, 29.

But, my beloved children, let us receive instruction ere all instruction hath ceased among us. Let us prepare ourselves well lest we be sorely troubled. Let us ever pray to God with supplications and tears, and He will hear our petitions and forgive us. For the king of this world, if he becometh impious, is not a king but a tyrant from that time on; and every man that liveth in these things which I am now about to name is not a Christian in truth but it is a false name that he beareth, like Ananias and Sammeas⁶⁰ in Israel or again like Zedekias and Achias whom the king of Babylon slew, according to the word of Jeremiah the prophet.⁶¹

But now let us guard ourselves from unbelief toward the miracles of God and His saints, especially *those of* His virgin mother, Mary, [95] in whose holy-place we are this day assembled to give glory to the King of truth, Jesus Christ our Lord, who was born to us out of the womb of this virgin, the commemoration of whose holy assumption we make to-day, and the manner in which God did satisfy her with every good thing.

Now I wished to prolong my discourse concerning these things, but, since the time is far spent, let us send up offerings of praise, and mercy, and love, and all wisdom. And let no fornicator, nor adulterer, nor effeminate,⁶² nor bed-fellow of men, nor thief,⁶³ nor covetous person, nor slanderer, nor false brother and friend, nor lover of vainglory⁶⁴ — let not one among them that I have named resort to the holy communion of the mysteries of the Christ unless he purify himself before he partake of them, that he may not become guilty of the body and the blood of the Lord.⁶⁵ For thus saith the chosen vessel Paul:

⁶⁰ Cf. Tobit v, 14.

⁶¹ Cf. Jer. xxxvi, 21 (Hebr. xxix, 21).

⁶² ΜΑΛΛΑΚΟΣ.

⁶³ According to the unemended text "murderer."

⁶⁴ Cf. 1 Cor. vi, 9 f.

⁶⁵ Cf. 1 Cor. xi, 27.

For this cause many among you are sick and weak, and many do sleep.⁶⁶ And furthermore: For if we examined [96] ourselves we should not be judged. But being judged of the Lord, we are chastened that we may not be condemned with the world.⁶⁷ Wherefore, my beloved brethren, be ye steadfast and unmoved, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.⁶⁸ For whatsoever a man shall sow, that it is which he shall also reap;⁶⁹ even as it is written: For he that soweth of his flesh, shall of the flesh reap corruption; but he that soweth of the spirit, shall of the spirit reap eternal life.⁶⁹

Through the supplications and the prayers of our Lady, the holy Theotokos, Mary, through the grace and the benevolence of our Lord Jesus Christ, from whom is glory to himself with His good Father and the revivifying, consubstantial Holy Spirit; now and forever, world without end! Amen! 99⁷⁰

I am John, the humble priest, the son of Kollothos, of [the Monastery of] St. Merkourios, and steward of [the Church of] the archangel Gabriel. [Oh may there be] intercessions and prayers [for me]!

It was written on the fourth of the month of Paremhot [in the] second [year] of the [current] indiction [in the year] six hundred and ninety after Diocletian [and] in the year [of the Saracens] three hundred and sixty-three.⁷¹

⁶⁶ Cf. I Cor. xi, 30.

⁶⁷ Cf. I Cor. xi, 31 f.

⁶⁸ Cf. I Cor. xv, 58.

⁶⁹ Cf. Gal. vi, 7, 8.

⁷⁰ See the note to p. 3.

⁷¹ Though Greek words are used, the order is Coptic; and the Greek inflectional endings must be disregarded.

[SECOND COLOPHON]

Through the zeal and solicitude of our God-loving brother Sisinnios, son of the blessed Philotheos, the ship-owner, he hath himself borne the expenses of this book by his own labors. He hath deposited it in the Church of the Holy Archangel Gabriel,¹ of the city of Esneh, in order that the God of the Archangel Gabriel and of our Virgin Lady and of the Venerable Carpenter may bless him and his wife and his children and everything that is his: in the manner in which he blessed Eudronios and Kesaria, his wife; and as he blessed our patriarchal fathers, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah and Rachel; and bless him like Dorothe and Theopistos;² and preserve him in his orthodox faith till the last breath—for this alone it is for which we hope—and bless every undertaking in which he is engaged; and make him worthy to hear the joyful voice: Come unto me, ye blessed of my Father, and inherit the kingdom which hath been prepared for you since the foundation of the world!³ So be it. Amen.

¹ The Church of the Holy Archangel Gabriel of the city of Esneh is not found among the twenty-two churches of Gabriel in Egypt recorded by Abu Šâlih (Evetts and Butler, *Churches and Monasteries of Egypt*, 1895, p. 362), who, however, wrote over two hundred years later than our manuscript. According to the two colophons this church of St. Gabriel belonged to the Monastery of St. Merkurios in Esneh.

² Dorothe and Theopistos are doubtless intended for Dorotheos and Theopiste, concerning whose pious devotion of their wealth to charity, as followers of the Holy Archangel Michael, mention is often made. The British Museum Ms. Or. 7021, pp. 47-79 (Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt*, pp. 365-403, 918-938. Cf. Budge, *Coptic Martyrdoms in the Dialect of Upper Egypt*, pp. 47, 929; Budge, *St. Michael the Archangel*, p. xviii and indices; Wüstenfeld, *Synaxarium*, p. 112, where we find the names: Theodorus and Theopista) affords a detailed and lengthy account of their deeds, in the course of an encomium of Theodosius, Archbishop of Alexandria, on St. Michael, the Archangel.

³ Cf. Matt. xxv, 34.

[A MAGICAL TEXT]⁴

I invoke thee, God, Lord¹ of the whole universe and of the
 world,
 Which is beneath the heaven,
 God of the soul,
 That keepeth the bodies,
 That blesseth² them that labor in distress,
 That is great,
 That is exalted upon the midst of the sea,
 That establisheth them³ all,
 And that ruleth them.
 For it is thou that art above them all,
 Father of the universe,
 Without thee nothing is,
 God, that giveth hope,
 Eternal,
 Father of the everlasting,

¹ Or, "God, Theos."

² *I.e.*, by "sealing" with the sign of the cross.

³ *I.e.*, the seas.

⁴ Coptic amulets are comparatively rare, considering the magical tendencies of the Egyptian people and the abundance of Abyssinian amulets, many of which show Coptic influence. Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, 1905, Nos. 316, 317, 369, 370, 371, 372, 373, 524, 525, 526; Crum, *Catalogue of the Coptic Manuscripts in the Rylands Library at Manchester*, 1909, Nos. 100, 101, 102, 103, 104, 105, 111, 467; *Aegyptische Urkunden aus den Königlichen Museen zu Berlin*, 1904, I, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 22, 23, 24, 25; Krall, *Koptische Amulette (Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer, V)*, 1892, Nos. 65, 78, 2434, 2435, 2436, 17354; Crum, *Coptic Ostraka*, 1902, No. 490: are the only examples which I have seen. For Abyssinian amulets see the present writer's articles in *Zeitschrift für Assyriologie*, xxiii, xxiv, xxix, and in Hastings' *Encyclopedia of Religion and Ethics*, sub voc. Charms. The "ring-signs" and other elements are Hebrew, cf. *Journal of the American Oriental Society*, xxxi, part 3. They are found in a Greek papyrus of the 4th-5th cent.: Kenyon, *Greek Papyri in the British Museum*, I, 1893, No. 125. The Arabic charm, *Rylands Library* No. 467, resembles very closely certain Ethiopic charms. The Coptic transmission of at least some of the parts of the Abyssinian amulets is seen in the Ethiopic form of the so-called Sator Formula. The Latin form of the palindrom is SATOR. AREPO. TENET. OTERA. ROTAS; and the

For there is none other god beside thee,
 That dispenseth the floods.
 Adonai! Abrathona! Jaw! Jaw!
 The Great God,
 That poureth them out,
 That ridest upon the powers,
 That casteth forth the demons,
 That terrifieth them in thy might,
 The Father Almighty!

God of the ages,
 Father of the everlasting,

Coptic form (Crum, *British Museum* No. 524, of A.D. 600–750) **САТΩΡ · ΑΡΕΤΩ · ΤΕΝΕΤ·
 ΩΤΕΡΑ · ΡΩΤΑΣ**, with the *ρ* changed to *τ* under the influence of the other four *ts*. In the Abyssinian text the form is **SĀDŌR. ARŌDĀ. DĀNĀD. ŌDĒRĀ. RŌDĀS**. Aside from the corruption of the second word, which was not discovered because it was not used in a palindrome, the changes are due to the characteristic Coptic confusion between *t* and *d*. Coptic origin and Arabic transmission are seen in Ethiopic Baʿūnāt, with its variant Bawwāna, which are derived from Coptic **BOONE**, *invida*, the Woman with the Evil Eye, through Arabic **بُونَة**, variously read as **بُونَة** and **بُونَة**. Coptic or Greek transmission and Hebrew origin are seen in the name of the Abyssinian child-stealing witch Werzelyā, in Coptic **ΒΕΡΖΗΛΙΑ** (Crum, *British Museum* No. 524), where *b* is a kind of *w*, and in Hebrew the theoretical feminine adjective **בְּרוּלִיָּה**, the Woman of Iron. Is it possible that the fury of Shenute and the tradition of it drove out and kept out of Egypt most of this sort of superstition? Nowadays Copts do not, to my knowledge, manufacture or wear amulets in either Coptic or Arabic; whereas Abyssinia is full of them. Shenute (died 451), opposing not merely pagan survivals but paganism itself, says in a fragment in the Borgìa Collection (Zoëga, *Catalogus Codicum Copticoꝝ*, 1810, p. 459):

**ΟΥ ΜΟΝΟΝ ΝΑΙ ΑΛΛΑ ΕΥΕΙΡΕ ΟΝ ΗΠΕΞΡΟΟΥ ΗΝΖΑΛΛΑΤΕ ΕΛΥΜΕΖ ΖΕΝ-
 ΧΩΜΕ ΝΑΥ ΗΜΗΤΗΝ ΗΦΑΧΕ ΗΑΓΡΟΝ ΧΕ ΤΙΓΞ ΤΙΓΞ ΚΟΥΑΞ ΚΟΥΑΞ ΕΥΧΩ
 ΗΜΟΣ ΧΕ ΕΝΕΙΡΕ ΗΠΕΞΡΟΟΥ ΗΝΖΑΛΛΑΤΕ . ΕΤΒΕ ΠΑΙ ΛΥΜΟΥΤΕ ΕΠΧΩΜΕ
 ΧΕ ΟΡΝΙΘΕΣ**

“Not only these things! They also make the sound of birds, having filled books, for themselves and you, with vain words: Tinks! Tinks! Kwaks! Kwaks! saying: We are making the sound of birds. Hence they call the book Ornithes.”

The incorrigibly sarcastic Shenute treats his opponents with the unfairness of a caricaturist. The title, “Ornithes,” birds or auguries, of some real or imagined book, gave him opportunity to laugh at the chirping Tinks! Tinks! and the quacking Kwaks! Kwaks!, words which, by the way, resemble Abraxas, Abrasax, and many other magical “names.” Shenute’s ridicule is probably designed for the ears of men less learned in these matters than himself. But it was needed, and seems to have been effective.

That giveth healing,
That strengtheneth,
That healeth diseases,
For thou hast power in respect to them that are oppressed,
Those who are imprisoned,
That art friendly to every one that calleth upon thy *names*:
Jaw! Adonai!
Every name by which I invoke thee,
Be it male, be it female,
Be it any one asking thee,
For thou guardest the souls,
Be it *by* water or oil,
By thy holy name,
That they may be well,
To the end that every man may know that
Thine is the power, and the glory,
World without end,
Amen!

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