THE volumes of the University of Michigan Studies are published by authority of the Executive Board of the Graduate School of the University of Michigan. A list of the volumes thus far published or arranged for is given at the end of this volume.
THE COPTIC MANUSCRIPTS IN THE FREER COLLECTION
COPTIC PSALTER

A. Outside, before separation of leaves
B. Small regular hand [p. 256]
THE COPTIC MANUSCRIPTS
IN THE FREER COLLECTION

EDITED BY
WILLIAM H. WORRELL
HARTFORD SEMINARY FOUNDATION

New York
THE MACMILLAN COMPANY
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1923

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Freer Gallery of Art
Washington, D. C.
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 Hyvernat, 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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<table>
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PART I

THE PSALTER AND TWO FRAGMENTS
INTRODUCTION

1. The Coptic Manuscripts and Fragments in the Freer Collection

The Freer collection contains the following Coptic manuscripts and fragments:

08.32 Manuscript No. 1, a large portion of the Psalter. (Vault; ms. box 4)

08.33 Manuscript No. 2, part of a homily on the Virgin. (Vault; ms. box 5)

09.148 Fragment No. 1, a small portion of the Psalter on three pieces of vellum (Plate V, b).

08.34 Fragment No. 2, a small portion of Matthew (Plate VI; i, 22 ff.). (Vault; ms. box 5)

08.35 Fragment No. 3, three large leaves and four small pieces, having originally two columns of writing in a large, neat, Fayyumic (?) hand. In its present state the parchment is too badly crumpled to permit decipherment.

08.36 Fragment No. 4, one fly-leaf having pen-trials: ΠΑΧΟΙΤΕΧΈ etc. (Vault; ms. box 5)

08.37 Fragment No. 5, a fragmentary single leaf, having upon one side a half cursive, very black hand, and upon the other a pale slanting hand. Unintelligible.

08.38 Fragment No. 6, two small pieces with a very defective text, possibly magical. Unintelligible.

08.39 Fragment No. 7, three pieces of papyrus binding bearing letters in a large hand. Illegible.

08.40 Fragment No. 8, a parchment leaf from the inside of a book cover. It has a rude portrait of Christ (?), and an inscription of which one may still trace the letters:

--- ΠΑΧΟΙΤΕΧΕ ---
ΕΚΧΩΝΝΗ 26 ---
ΕΧΝΙΤΕΡΥ ---

08.48 Fragment No. 9, a small portion of Job (Plate V, A). (Vault; ms. box 4)

08.41 Fragment No. 10, a magical text. (Vault; ms. box 5)

08.42 Fragment No. 11, piece of vellum once part of a book cover. (Vault; ms. box 5)

Illegible.

09.49 Fragment No. 12, two pieces of vellum. Illegible. (Ms. box 5, vault)

08.43 Fragment No. 13, piece of vellum bearing an early hand. (Vault; ms. box 5)

Illegible.

09.50 Fragment No. 14, two pieces of vellum. Illegible. (Vault; ms. box 5)

1 The text, as far as legible, agrees with Horner's except for the reading ΕΠΙΤΑΣΙΩΝΙΟΝ pro ΕΡΙΤΑΣΙΩΝΙΟΝ.
INTRODUCTION

b Fragment No. 15, piece of vellum. Illegible. (Sec. 14)
c Fragment No. 16, piece of vellum. Illegible. (Sec. 15)

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., Professor Sanders has stated about all that can as yet be said of the provenance of the collection. The dealer who sold the manuscripts, 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 (Akhmīm-Sohāg).  

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, 1921; a review of Budge's *Coptic Apocrypha in Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. 68, p. 176 ff., by Mr. W. E. Crum; also an article in the *Theologische Literaturzeitung*, 1908, No. 12, by Dr. Carl Schmidt.
INTRODUCTION


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

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


5. Size, 7 x 8 cm. Vellum. 5th century (?). Coptic. Fayyum. 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. Fayyum. 20 lines of 13 letters each. Small hand. Freer collection, fragment No. 9. This is the Job fragment here published.


INTRODUCTION


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

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<thead>
<tr>
<th>Order of Leaves</th>
<th>Paging</th>
<th>Blocks</th>
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<td>54</td>
<td>138–137</td>
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</tr>
<tr>
<td>123–124</td>
<td>25–26</td>
<td></td>
<td>52</td>
<td>200–199 frg.</td>
<td>6</td>
</tr>
<tr>
<td>114–122</td>
<td>44–27</td>
<td>15</td>
<td>51</td>
<td>179–180 frg.</td>
<td>5</td>
</tr>
<tr>
<td>lost</td>
<td>45–46</td>
<td></td>
<td>41–50</td>
<td>200–181</td>
<td>4</td>
</tr>
<tr>
<td>100–113</td>
<td>74–47</td>
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<td>34–40</td>
<td>178–165</td>
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<td>fragment</td>
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<td>33</td>
<td>201–202 frg.</td>
<td>2</td>
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<tr>
<td>92–98</td>
<td>151–164</td>
<td>14</td>
<td>32</td>
<td>fragment</td>
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<tr>
<td>89–91</td>
<td>143–148</td>
<td>13</td>
<td>6–31</td>
<td>251–201</td>
<td>4</td>
</tr>
<tr>
<td>88</td>
<td>140–139</td>
<td>12</td>
<td>4–5</td>
<td>252–256</td>
<td>3</td>
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<tr>
<td>87</td>
<td>142–141</td>
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<td>150–149</td>
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<td></td>
<td></td>
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**INTRODUCTION**

**Fig. 2. Table showing the Proper or Original Arrangement of Leaves and Pages in the Psalter**

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<td>12</td>
</tr>
<tr>
<td>lost</td>
<td>13-16</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>17-18</td>
<td>2</td>
<td>16</td>
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<td>19-24</td>
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<td></td>
<td>25-26</td>
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<td></td>
<td>27-28</td>
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<td>29-44</td>
<td>3</td>
<td>16</td>
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<td>45-46</td>
<td>4</td>
<td>10</td>
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<td>61-74</td>
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<td>87-88</td>
<td>7?</td>
<td>16?</td>
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<td>89-104</td>
<td>8?</td>
<td>16?</td>
</tr>
<tr>
<td></td>
<td>105-120</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>121-136</td>
<td>9?</td>
<td>16?</td>
</tr>
<tr>
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<td>12?</td>
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<td>139-142</td>
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</tr>
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<td>13</td>
<td>143-148</td>
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<td>11?</td>
<td>16?</td>
</tr>
<tr>
<td>14</td>
<td>151-164</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>165-178</td>
<td>12?</td>
<td>16?</td>
</tr>
<tr>
<td>7</td>
<td>179-180</td>
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<tr>
<td>6</td>
<td>181-188</td>
<td>13?</td>
<td>8?</td>
</tr>
<tr>
<td></td>
<td>189-200</td>
<td>14?</td>
<td>12?</td>
</tr>
<tr>
<td></td>
<td>201-211</td>
<td>15?</td>
<td>12?</td>
</tr>
<tr>
<td></td>
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<td>12?</td>
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<td></td>
<td>224-235</td>
<td>17?</td>
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<td>236-251</td>
<td>18?</td>
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<td>252-256</td>
<td>19?</td>
<td>?</td>
</tr>
<tr>
<td>2</td>
<td>257-258</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Break between quires:
PLATE II.

A

B

COPTIC PSALTER

A. Round or "coptic" hand [p. 103]
B. Change to square or "greek" hand. l. 3 [p. 104]
INTRODUCTION

The quire signature $\mathcal{E}$ 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 $7 \times 8$ 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, and upsilon: $\alpha \mu \upsilon$.

$^1$ Another form $\lambda$ is occasionally used for condensation; cf. pages 198, 220.
INTRODUCTION

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. Round hand; coronis and number in primary hand [p. 100]

B. Square hand; chapter sign and number in secondary hand [p. 115]
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 Fayyûmîc 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 Pergamentss. gehört. Die griechischen Buchstaben zeigen keine Spur von dem specifisch koptischen Ductus, sondern sind den Buchstaben der ältesten griechischen Pergamentss. 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. 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 Palacography* (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

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 μ at the end of a line (Plate 2), μ 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 ΤΙΝΑ and ΤΙΝΑ 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 ΠΟΫΧΑΙ. The five signs − − − − −, 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 − 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. Round hand and square hand on the same leaf [p. 116, cf. p. 115]
B. Square hand: round form in l. 14 [p. 106]

COPTIC PSALTER
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 αἰκήλη, 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 18, 196, 236) at the margin, there can hardly be any significance in such forms as ἡνέω- for ἡ ποιήσις page 49, or ἡνεῖτ- for ἡ ποίησι- page 77, or ἡ νεῖτ- for ἡ ποιήσι- page 249. But a helping vowel, before or after the first member of a double consonance, may be indicated in ἡ τηκ for ἡ τικ page 40, ἡ τικ for ἡ τικ page 188, ἡ μον for ἡ μον page 189; and between a liquid and a following consonant in ἡ νεῖκ- page 222, ἡ νεῖκ page 51, ἡ νεῖκ- page 59, ἡ νεῖκ- page 240.

Like the London Psalter1 our manuscript writes xoic instead of xoic 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 i for ei. 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. i for ei in Greek loan words:

<table>
<thead>
<tr>
<th>Page</th>
<th>2νημόνης</th>
<th>FBTPist,</th>
<th>2νημόνης</th>
<th>L,</th>
</tr>
</thead>
<tbody>
<tr>
<td>106</td>
<td>2νημόνης</td>
<td>(noun) ZR;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>107</td>
<td>2νημόνης</td>
<td>FZTPist,</td>
<td></td>
<td>LB;</td>
</tr>
<tr>
<td>112</td>
<td>&quot;</td>
<td>FZPist</td>
<td></td>
<td>L,</td>
</tr>
<tr>
<td>120</td>
<td>2νημόνης</td>
<td>T (noun);</td>
<td></td>
<td></td>
</tr>
<tr>
<td>149</td>
<td>&quot;</td>
<td>FZ,</td>
<td></td>
<td>L,</td>
</tr>
<tr>
<td>172</td>
<td>2νημόνης</td>
<td>B (noun);</td>
<td></td>
<td></td>
</tr>
<tr>
<td>172</td>
<td>2καχρωνόμη</td>
<td>F,</td>
<td>2καχρωνόμη</td>
<td>LZ;</td>
</tr>
<tr>
<td>172</td>
<td>2καχρωνόμη</td>
<td>F,</td>
<td></td>
<td>LZ;</td>
</tr>
</tbody>
</table>

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.
B. Aī for Aēi in Coptic words:

- 167 ὄαιβες F, ὄαιβες L;
- 215 ὄαιβες F, ὄαιβες L.

C. Oī for Oēī in Coptic words:

- 191 τάμιοι F, τάμιοι L;
- 193 λοίψ F, λοίψ L;
- 198 δοίκε F, δοίκε L;

D. Oyī for Oyeī in Coptic words:

- 61 μνημογι F, μνημογι L;
- μνημογι R.

E. 1 for ēī as initial consonant of a syllable in Coptic words:

- 73 μν-ε-ιογα F, μν-ε-ιογα L;
- 126 μν-ε-ιογα F, μν-ε-ιογα L;
- 203 ου-ε-ιογα F, ου-ε-ιογα L;
- 212 τα-ειο F, τα-ειο L;
- 225 μπ-ειε-πο F, μπ-ειε-πο LZR.

It will be seen at once that F has 1 and L has ēī 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:


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

W preceded by a vowel is written OY or Y in F.

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

- ΣΧΑΛΥΣ F, ΣΧΑΟΥΣ B, ΣΧΑΥΣ L;
- ΔΛΟΤΕ FZ, ΔΛΟΤΕ L;
- ΣΟΟΡ FZ, ΣΟΡ LB;
- ΤΟΥΧΟΠ F, ΤΟΥΧΟΠ LZR;
On the other hand, F writes £o and £o-e for £o-wo and £o-we:

Old forms of the article appear in two instances:

as also the uncontracted forms:

A striking feature of our manuscript is the doubling of intervocalic (DWORD), noted by Stern (Koptische Grammatik, § 72) as a peculiarity of Middle-Egyptian and, rarely, of Sahidic manuscripts. It occurs not only with (DWORD) and (DWORD) (Stern), but also with (DWORD), (DWORD), (DWORD), (DWORD), (DWORD), and (DWORD):

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

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.

<table>
<thead>
<tr>
<th>PAGE</th>
<th>@B</th>
<th>@U</th>
<th>@SCAR</th>
<th>@R</th>
<th>UNIDENTIFIED</th>
</tr>
</thead>
<tbody>
<tr>
<td>39</td>
<td>FZT</td>
<td>L</td>
<td></td>
<td>L</td>
<td>F?Z</td>
</tr>
<tr>
<td>72</td>
<td>L</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>LV</td>
<td>LV</td>
<td></td>
<td>FZ</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>L</td>
<td>L</td>
<td>FZ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>F</td>
<td>LZR</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>LZR</td>
<td></td>
<td></td>
<td></td>
<td>F</td>
</tr>
<tr>
<td>94</td>
<td>FBZT</td>
<td>L</td>
<td></td>
<td>L</td>
<td></td>
</tr>
<tr>
<td>193</td>
<td>LZR</td>
<td></td>
<td></td>
<td>F</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>F</td>
<td></td>
<td></td>
<td>LZR</td>
<td></td>
</tr>
<tr>
<td>165</td>
<td>FBZR</td>
<td>FBZR</td>
<td></td>
<td>L</td>
<td></td>
</tr>
<tr>
<td>168</td>
<td>L</td>
<td>FBZ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>216</td>
<td>LZV</td>
<td></td>
<td></td>
<td>F</td>
<td></td>
</tr>
<tr>
<td>240</td>
<td>L</td>
<td></td>
<td>FBZR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>246</td>
<td>FBZGol</td>
<td>L</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.
INTRODUCTION

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.


Frag 1 Part of the Freer collection, described above, page xiii.


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.

Ø indicates the Greek text of Swete's *Old Testament in Greek*, Cambridge, 1896, which is, for our passages, the Vaticanus.

Other symbols added to Ø have been taken from Swete.

M 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 lacunae 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 \textit{Xo\oeic} and \textit{Xo\oeic} 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.
INTRODUCTION

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 ΑΡΩΥΡ ΝΗΙΕΡΨΟΥ ΧΕ ΠΑΦΙΟΝ ΝΟ ΟΙΝΖ.† 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.

† "Arthur of the Rivers, that is, of the Fayyum, Thousand 847."
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p. 17  [讖]  [κότκ πτ.χοει[ε  
      ἀτογχε]ε τ[α  
      ἤγχι.]
      vi, 5

p. 18  [讖]  [τ]  
      ναξικεγευε  
      ΤΗΠΟΥ[']
      vi, 8

p. 19  [讖]  [πε]  
      ΤΑΛΛΗΟΣ ΝΛΑΓ  
      ΕΙΑ ΠΕΝΤΑΨΧΟΟΠ  
      ΕΠΧΟΕΙΟ 2Α ΝΗΧΑΣΕ  
      ΝΧΟΥΣΕΤΗ ΠΙΨΗ  
      ΡΕ ΝΙΜΕΝ]ΝΕΝ[.  
      ΠΧΟ]ΕΙΟ [ΠΑΝΩΥ  
      ΤΕ ΑΙΝ]ΑΙΣΤ[Ε ΕΡΟΚ]
      vii, 1-2

p. 20  [讖]  [ε]  
      ΧΙΧΕ [ΟΥΝ ΧΙΝΟΝΚ  
      2Η] ΝΙΑΣΙΧ. ΕΧΧΕ  
      ΑΙΤ]ΦΩΡΙΕ ΝΝΕΤ  
      ΤΣΩΗ]ΒΕΙ [ΝΑΙ ΝΖΕΝΠΕ  
      5 ΘΟΟΥ] ΕΙΕ[ΓΕ ΕΚΩΛ  
      ΖΙΤΗ]ΝΗ ΝΑΧΑΣΕ ΕΙΩ  
      ΟΥΕΙΤ[']
      vii, 4-5

p. 21  [讖]  [κ]  
      [ΣΗ] ΠΙΟΥΕ[ΣΑ  
      ΣΝΕ] ΕΝΤΑΚΙΩ[Η  
      ΝΗΧΟΙ: ΑΗΩ] [ΟΥΝ  
      ΟΥΧΥΝ]ΑΓΩ[Η ΝΑΛ  
      5 ΟΣ ΝΗΚΩ]ΤΕ ΕΡΟΚ  
      ΑΗΩ] 2Α Τ[ΑΙ ΚΟΤΚ  
      ΓΥΧΙΣΕΙ:
      vii, 7-8
COPTIC PSALTER

p. 22 [KŘ] αγ[ω] [κνάκο
ουξ]τις ἡμιλικ[αίος π
νοιτε π[ετετα
ζε η]τις[τ ὡν ἔ
δολε]τε. [ονέ τε
τα]βιονο[ή[εια] η[αι
πρ]] π[νοιτε].

p. 23 [Κṯ] απε[ψατ]]
ντ]έπιτε αρ
εβ[αρ]τ[ε] αρ[κο]
τε η[η]τε βεν
5 εκ[α]υ[ν][ο][[ν]η]
νεπ[ο]νε[τ]ε αρ[τα]
[μοο]υ

p. 24 [Κʎ] [εικ] π[η]τε [ε]
πιν[λ]ο[ν]ε[ε] [']ν[λα
κε] αρ[ω] μ[η][πε]
αρ[π]ε[ε] τα[νομις]

p. 27 [ΚΖ] [ετβε
νεκκα] α[ε]ι [κλα]
νομα] νε[ε] τη[ο]
ρεκκικβα']

p. 28 [ΚΗ] [οῦε] [οού]
κα] [οι] [ε][κκαφ] [ακ
κα] [οι] η[κα] τα η[μ][ο]
[πού] [η][κα]θ[κ]

p. 24, 1 απαφή Δελα απαφή Pist Schm [α] [απαφή B νεκαιήνι T
p. 27 incerta
p. 28, 5 ηνεβικε Λυ ηνεβικε Λε
CHAPTER VIII

p. 29  [ΚΟ]  [ΠΧΟ]
εις πενηξοεις νοε
νοχιψθρε πε
πεκτραν [2η Πκαζ θη
5 ρ]ψι:
[Ε]  πτηφκ [ε]βολ γλ
νεθνιπ [μπθρε πε
ταλμος ηλλαδα:]

p. 30  [Χ]
[ΣΕΝΑΣΚΑ]
νεθε [μπεκμ]
το εποιλα: χε [ακειρη
μπαξαιπ [μπα
5 κβα]: [ακεθμοος 2ι
πεκθπιοιος[μος πετκρ]
νε ντ[ηλικαλος]
νη: —]

p. 31  [ΛΛ]
πτηφ[εις ψο
ον ψαλ ε[νες λρ
κομητε [επθεφο
νος 2ν ουραν]

p. 32  [ΑΒ]
[Χε μπεκ
κω νεωκ νηνεθ
ψιψψ [νεωκ πκο
εις] ταυτει επικο
5 εις πεταυς 2ν
στηρμ[ν]

p. 29. 5 om ς Le ς Lb  |  7 μεθιν Lb μεθιν Le(?) B  |  8 ταλμος Lb
tαλμος Le
COPTIC PSALTER

p. 33 [Alexander]  
[2]N ΜΠΙΠΑΘΗ ΝΤ]  
ΦΕΕΡΕ ΗΙΣΙΓΩΝ Ν]  
ΝΑΤΕΛΗ[Α ΕΧΩΝ ΠΕΚ]  
ΟΥΧΑΪ- ΛΤ[ΤΩΛΕ Ν]  
5 δι ΝΑΓΟΥΡΗ[ΝΟΛ ΝΙ]  
ΠΙΤΑΚΟ[ΓΕΙΝΤΑΥΛΛΗ]  
2ΝΙ]ΝΕΠ[ΝΑΩ ΕΝΤΑΥ  
2ΩΝΗ] ΜΑΡΟΥΘΩ  
ΠΙΕ [ΝΙΤΕΓΩΥΡΗΤΗΣ]  
10 ΠΞΟΗΣ ΟΥΟΝΤΕ ΕΒΟΛ]

ix, 15-17

p. 34 [Stephen]  
[ΧΕ] ΝΙΚΙΩΝΙΑΡ]  
ΠΩΒΩ ΑΝ ΥΠΗΡΗ  
[ΚΕ ΦΑΒΙΟΛ- ΟΥΡΟ  
[ΜΟΝΗ ΝΤΙΕΒΙΗΝ  
5 [ΝΑΠΕ ΕΚ]ΟΙΛ ΑΝ ΦΙΑ]  
[ΠΤΗΡΙ Τ]ΦΙΟΩΝΗ  
[ΠΧΟΕΙΣ] ΝΙΜΠΙΡΤ[ΡΕ  
ΠΡΩΜΕ ΒΙΜΙΟΝ]  
[ΝΑΡΟΥΚΡΕ]ΝΕ Ν[Ν  
10 ΑΕ-ΝΟΣ ΗΠΕΚΕΙΤΟ  
ΕΒΟΛ]

ix, 19-20

p. 35 [Stephen]  
[ΕΤΒΕ ΟΥ] ΠΧΟΕΙΣ  
Α]ΚΟΥΝ ΝΙΚΑΒΟΛ Ν]  
ΜΟΝ: ΑΙΚ[ΟΒΙΚ]  
2ΝΙ ΠΕΥΟΙΕΙΩΦ ΝΝΕ]  
5 ΘΑΙΝΙΣ: ΖΥΜ ΠΤΡΕ]  
ΠΑΣΕΒ[ΗΣ ΧΙΣΗ  
[ΓΗ]ΜΟΙΩ [ΦΤΑΡΕ ΠΗ  
Κ]Ε ΧΕΡΟ [ΣΕΝΑΛΟ  
ΠΙΟΥ 2Ν ΝΕΥΜΩΧΝΕ  
10 Ε]ΤΟΥ[ΝΕΕΥΕ ΕΡΟΟΥ]

ix, 22-23

p. 33. 10 ΠΧΟΕΙΣ L  
p. 35. 10 ΕΡΕΥ Lb ΕΡΟΟΥ Lc Schm
CHAPTER IX

p. 36 [ι5]  ix, 25–26

[α πρεq
ρνοκε ἤνος
c.]πικο[εις κατα π
ἀφι ἡπειρο[ρη
5 ηνη[λοι]νε αινι τ
ηνονυτε ἤπειq
μτο εξηδα ν
ἡνηπρο[ουε σω[π]
ο[ει]φι ν[ημ. ηq
10 ηi νηνερκαν [ηπεq
μτο] εβολ[η q
ναρχ]οει[εν ενεq
χαχ]ε [ηρου]

p. 37 [ιΖ]  ix, 28–29

[παι ερε
τερπα[ρπο μεξ η
εας]ου] [ηι σωφι
21 [ηροφι ογις]ε ηη]
5 [οιμ]καξ πιε[ταλ]
περας[φ]ι ριους[η]
2η [ημι η]σωρηδ
ηπιριπι[αο. αηφ]
2η [ημι [εωνπ ε]
10 [ηπο]υ[τ ην]ατ
νορε] ερε νεκρα
σωμ [επηρκε]

p. 36, 4 παφαι L
p. 37, 1 e[ετρπε Lb tacet Lε ερε Schm B eterepe T
p. 38  \( \text{[\(\Delta N\])} \)

[\(\Phi\text{HAP Tartq}\)

\(\text{Np}2\text{c} \text{2m Ptreq}\)

\(\text{P xojeic en} [\text{en}2\text{hke}']\)

\(\text{Aq} \text{xooc [gr} 2\text{m}\]

5 [\(\text{Pteq}'] \text{Nt} \text{xe Ap}\)

[\(\text{Houye}\] \(\text{P} \text{Pwh}\)

[\(\text{Aqkte} \text{Pteq2o }}\]

[\(\text{R} [\text{et}] [\text{H} \text{H} \text{H} \text{WFr}]

[\(\text{Etth}'] \text{Fr} \text{WYn}\]

10 \(\text{pxoeic} \text{t} \text{Houye}\]

\(\text{Mapec x} \text{xe } \text{H} \text{m}\]

[\(\text{Teklx} \text{Npp}\]

[\(\text{Pwh} \text{N} \text{N} \text{hke}\]

p. 39  \( \text{[\(\Lambda \Theta\])} \)

[\(\text{Etreq'Talay E}\text{[2]}\)

\(\text{Pai epekleix}\text{[} \text{E}\]

\(\text{Pe N} \text{hke d} \text{e} \text{[} \text{Na}\]

\(\text{Nox} \text{j epo}[\text{k Ntok}\]

5 \(\text{Pesth} \text{t} \text{h} \text{e} \text{Epor}\]

\(\text{Fanoc ouw} \text{w}\)

\(\text{Mpealh} \text{t} \text{oi Ptreq}\)

\(\text{P} \text{Powe} \text{[} \text{Hn tto}\]

\(\text{Nhoic[} \text{Cepaw}\]

10 \(\text{Nce} \text{Pq Pq Pbowe}\]

\(\text{Ncet} \text{h} \text{e epoq}\]

\(\text{Etvinhtq}\]

p. 38. 7 \(\text{Aqkt} \text{Pteq2o Lb Aqkte Pteq2o Lc Schm | 13 } \text{H} \text{hkn} Lb \text{H} \text{hke Lc Schm}\)

p. 39. 3 \(\text{E} \text{ZT@B om L@nc@R | 5 } \text{E} \text{tbon} \text{h} \text{LZ } \text{E} \text{tbon} \text{h} \text{T [etbon} \text{h} \text{t} \text{(e)}] \text{B}\)
CHAPTER IX

p. 40  [Μ]

[Λ ΠΝΟΕΙΣ]

 mềmεν ε[πούμω]

ΜΠΝΗΚΗΚΕ: ΑΠΕΙ[ΝΑ

ΛΧΕ] ΤΗΣΗ ΕΠ

5 [ΣΩΤΕ] ΜΠΕΤΖΗ

[ΣΚΡΙΝ] ΜΠΟΡΦΑ

[ΝΟΣ ΜΗ] ΠΕΤ-ΘΡ

[ΜΗΝ ΞΙΣ] ΜΠΕΠΡΙ[ΙΕ

ΟΨΗ] ΕΙΣΟΤΣ[ΤΤΕ

10 ΨΟΥΣΘΟΥ] ΜΠΟΡΙ [21

ΧΜ ΠΚΛΣ]

p. 41  [ΜΑ]

-ΣΕ ΕΙΣ [Ν

ψεκτ[ποιε ΑΥΣΙΩ]

ΜΝΗΤ ΜΠΕΤΠΙΤΕ]

ΑΥΣΟΒΤΕΙ ΕΝΝΕΥ]

5 ΣΟΤΕ ΕΠ[ΕΥΡΗΛΑΥ]

ΜΠΟΣΤΕ [Ε: ΕΝΕΧ

ΣΟΤΕ 2[Μ ΠΡΩΠ]

Ε]ΝΕΤ[ΟΥΤΩΝ 2Μ]

ΠΕΤΖΗ[Τ ΞΕ ΝΕΝ]

10 ΤΙΑ[ΚΟΒΤΩΤΟΥ ΑΥ

ΤΑΥΟΟΥ ΕΣΡΑ]

p. 40. 10 ΨΟΥΣΘΟΥ Λο tacet Λε ΨΟΥΣΘΟΥ BZT
p. 41. 4 ΣΟΤΕ Λ ΣΟΤΕ ZT
p. 42 [corev] [NEQBAŁ ἌΦΩΤ ἔξη τοῦ [ΚΟΥΜΕ ΝΗΗ]. NEQBOY[ΓΤΕ ΧΝΟ ΝΗΝ]ΨΗΡΕ ΝΗΨΗΕ
CHAPTER XI

p. 44 [MA]  
[ΔΙΝΩ ΟΥΛΑΙΟΙ [ΝΡΕΠ]  
ΧΕΝΟΘΕΙΩΛΑΣΕ:]  
[ΝΕΝΤΧΥΧΟΟΧ ΧΕ]  
[ΤΗΝΑΛΑΞΙΣ ΟΠΕΝ]  
5 [ΑΣ ΝΕΝΙΠΝΟΟΥ]  
[ΖΕΝ ΕΒΟΑ ΖΙΤΟΟΤΗΝ]  
[ΝΕ: ΝΙ]Μ ΠΕΤΙΟ [Ν]  
ΧΟΕΙΕ ΕΠΙΟΝ: ΕΤ[ΑΕ]  
ΤΤΑΛΔΙ]ΝΩΡΙΑ  
10 [ΝΝΗΚΕ ΜΠΙΝ ΠΑΙ]  
[ΛΖΟΜ ΝΝΕΒΙΝ]  

p. 47 [ΜΖ]  
[ΜΗΠΟΙ]  
[ΤΕ ΗΤΑΦΒΩ] [Ε]  
ΠΗΟΥ: ΜΗΠΟΙΤ[Ε]  
ΗΤΕ ΠΑΛΛΑΣΕ [ΧΟ]  
5 ΟΣ ΧΕ ΑΙΣΝΗΣΟΜΙ [Ε]  
ΡΟΨ: ΝΕΤ-ΟΛΙ[ΒΕ Μ]  
ΜΟΙ ΝΑΤΕΛΗΛ ΕΙ  
Ψ]ΑΝΚΗ: [ΑΝΟΚ ΑΕ]  
[ΑΙΡΕΑΠΙΣ[Ε ΕΠΕΚ]  
10 ΝΑ: ΝΑΙ[ΗΤ ΝΑ]  
ΤΕΛ[ΗΛ ΕΧΜ ΠΕΚ  
ΟΥΧΑΙ]  

p. 44. 7 NET LB NET LEZS
p. 48 [ΜΗ] xiii, 1–2
[C]ΠΧΩΙΚ ἘΚ[ΟΛ ΠΕΓΑΛ]
ΜΟϹ ἩΛΛΑΓΕΙΑ:
ΠΙΕΞΕ ΠΛΩΗΤ 2Η
ΠΕΡΙΗΤ ΧΕ ΜΗ ΝΟΥ
5 [Τ]Ε [ΜΠΟΝ] ΑΥΤΑ
[ΚΟ ΛΥ]ΣΩΦΡ 2Η
[ΝΕΥ]ΜΙΕΕΥΕ: ΜΗ Π[ΕΤ]
ΕΙΡΕ] ΝΙΟΥΜΗΤΧΡ[ΗΣ]
ΤΟϹ ΜΗΝ] ΟΥΟΝ Ψ[Α]
10 ΡΑΙ ΕΟΥ[Ι]: Α ΠΧΟΙϹΙ[
[ΔΩΡΤ] ΕΚΟΑ 2Η Τ]
[ΠΕ ΕΧΝ ΝΨΗ]ΡΕ ΜΗ
[RΨΗ]

p. 49 [ΜΘ] xiii, 3
[ΜΗΝ ΠΕΤ]
ΕΙΡΕ ΝΟΥ[ΜΗΝΤΧΡΗ]
ΣΤΙΤΟϹΙ ΜΗ ΟΥΟΝ ΨΑΡ
ΡΑΙ ΕΟΥΑ: ΟΥΤΑ
5 ΦΟϹ ΕΠΟΥΗΝ ΤΙΕΙ
ΤΕΥϠΟΤΗΒΕ: [Α]ΠΥ]
[ΠΙΚΡΟΠ 2Η ΝΕΓΑΛΑϹ]
[ΟΙΜΑΤΟΥ ΝΠΟΡ]
[ΠΙΕΤΖΑ ΝΕΓΠΟ]
10 ΤΟΥ: ΕΡΕ [ΤΕΥΤΑ]
ΠΡΟ ΜΕΣ [ΝΕΛΖΟΥ]
ΖΩ ΚΙ[ΨΕ]
CHAPTER XIII

p. 50  [N]  xiii, 3-5

1. ὡοτε ἡπίνοιοτε

5. ἠπεμέτο ἡγε

[ὅλα εὐολ ἀν. μν]

p. 51  [N]  xiii, 6-7

1. [ΑΤΕΤΝΗΣΨΙΝΕ Μ]

5. πτερνα[ι] εκο[α]

10. ῥωσία [ΜΠΕΩΛΑ]

p. 50. 8 spatium pro ἔνετ, met LZ | 11 επικαλεί L επικαλεί Z
p. 52  [ Był]

[ΠΧΟΕΙΕ ΝΙΜ ΠΕΤ]
NAΟΥΡ ΖΗ ΠΕΚ
ΜΑΓΙΝΩΦΝΕ· Η
ΝΙΜ ΠΕΤΝΑΜΤΟ
5 ΝΗΟΡ ΖΗ ΠΕΚ
ΤΟΟΥ [Ε]ΤΟΥΑΛΛ·
[Μ]ΕΤΜΟΟΜΕ Π[Ε]
ΕΤΟΥΑΛΛ ΕΤΡ
[ΣΦΙ] ΕΤΔΙΚΑΙΟ
10 [ΣΥΜΗ] ΕΚΦΑΞΕ
[ΝΤΗΞ] ΖΗ ΠΕΡΙΟΤ
[ΠΛ ΕΤΕ]ΥΠΡ
[ΚΡΟΓ ΣΗ] ΠΕΡΙΑΣ
ΟΥΛΟΕ ΜΠΡΗΤΕ
15 [ΘΟΟΥ ΜΠΕΤΖΙ]
ΤΟΥΩΡ]
CHAPTER XV

p. 54  [NiLa]  [2α]  xv, 1-4

13  [Περὶ ἑρῴοι παχοῖς
κε διὰ καὶ τὸν ἄρµ"
ποκ. αἰκατῖντι ἐπ
5 [εἰ]εν κε [ἡ]τάκ ναχοῖς
[κε]ε ἑπτάρχαι ἀν ἰνα
[Ἀ]γα-ον. ᾳφογο
[ἡπ] ἐβολὴ ἱνητόγ
[λαβ] ἐτήνιπον
10 [κα] ς. ἱψογοευ
[τὴρος] ψοορ 23[λ]

15  Ναὶ ἄρστορτρ']

p. 55  [Nē]  xv, 4-6

[Ἡνακωοὐς
ἐσονή ννευσύ]
[να] [Γ] ἐβολὴ ἱνητόγ
[γ] ἵπελο[ο]ρι[ο] [οῦ]
5 [α] ἓπειραμείει[γ]ε

[Να]ηποποῖοιγ:—

[Παχοῖς πε[η][ε]
10 [μ]α μὲν παχ[ρ].

[ν]τοκ πε[ε][τ]

[νομι]αν. ἅ [γε]


[μαξ] [τε]}

p. 54. 2 παχοῖς LBZ | 4 παχοῖς LZ | 6 Ναηποποῖοι Lb tacet Le Ναηποποῖον
Schm Z | 8 ἱνητούλαμα Lb tacet Le
COPTIC PSALTER

p. 56 [nb]

[πεντα]φτις[α][βοι]α
ετὶ αὐ ὅλ τηκούν
[ῳ]ὴ ησαλοῦτε
παῖδειείς ἤμοι:  
5 [ν]ειλαγ επικοίν
[ν]ηπαντό ἐβολ
[ν]οίογειαὶ νὴ ἔνε
[π]ι ὕμαι ἤμοι
[ἦ] ἰμακίν ετ
[ε]ὐφρα̂νε ἄ πα
[λ]ῖς τε]άνα ἐτ[η]
ἀ]ς τακ]σαρ̂ζ
[ν]αοῦφι ἡν οὐ
15 ἐγαπε̂ς]̂ς

p. 57 [nz]

[οὐλε] [ν]

νεκ̂τ ὕπε[κπε]
τοῦλαβ εναγ [ἐ]
[πίτακο] ϊκοῦ[ῳ]
5 [ν]ὲ ὅγ[έ] ἐβο[α] ἦν[ἐ]
[π]οογε ὕπωνή̂[σ]
κ]ακορ̂τ. ἐβο[ά]
[ν]ογοῦ[ν] ὤν̂
[π]εκχο· όγ[ὴ]το̂ν
10 πέτα̂ν [τ]ε[κ]όγ[γ]
[ν]αμ φα[βο]λ[ε]
[ἴ]πε[φα] ἦ[ὰλα]
[π]οικοῖς [σ][φω]ν̂[ἐ]
[τ]α]νκ[λιοκυ̂να]

p. 56. 3 ἀσαλοῦτε L ἀσαλοῦτε 2 | 5 χοῖεις LBZ
p. 57. 12 ἐ Ῥ β ἰς Lκ
CHAPTER XVI

[ere πα

xvi, 2–4

2α]τί εἰ ναὶ ἤπεκ

[C]το εβολ· ἐρε

[N]ABAL NAY EN

5 [c]οουτὶν: άκαο

[k]ιμ[α]ζε ἄπαριτ

[ak]σί] παυίνει ἐν

[τ]ευμ· ακπαστ

[π]ε εκονδο

10 [nc] ἠχτ· xε ἐν

[nc] ταταρῳ xω

[nn]κ]η νεφ νερῳ

[nc ε]τ]ε νόαξε

[nn]εκπο[ν]του αἱ

[2αρες] ενεγίου[νε ε]τναωτ·

[α]ιομ[ε] το ΝΝΛΑΔΕ

[ε]ς 2η [ΝΝΚΙΟΟΥΣ·]

[νκ]ας ΝΝΕΓ[ΚΙΗ]

[ν]αί ΝΝΔΑΣΕ η:

5 ΑΝΟΚ ΑΙΧΙ ΨΧΑ[Κ]


[ε]ρο[ι] ι πνούτε[·]

ΡΙΚΕ ΝΠΕΚΜΑΛ[Α]

[ξε] εροί ΝΙΓΧΩΤ[Η]

10 ΝΟΑΧΑΞΕ· ΜΑΡ[ΟΥ]

[ψ]πηρε ΝΝΕ[ΚΗΑ]

ΠΕΤΝΟΥΦΙ [ΝΝΕΤ]

ζηµίς ε[ΡΟΚ·]

[μ]ΑΡΗΜΩΤΙ [2Η ΤΕ

15 Κ]ΟΥΝ[ΑΜ -- --]
p. 60  [X]  

[ΔΑΡΕΣ ΕΡΟΙ ΠΟΕΝΟΥΚΑΚΕ] ΝΙΒΑΛΛΙΚΙΝΑΠΙΔΙΒΕΣ ΕΡΟΙ 
ΦΙΝ ΦΑΙΔΙΒΕΣ ΝΙΝΙΕΚ

5 [ΤΙΝΩΝ ΝΠΕΜΤΟ 
ΕΒΟ[A] ΝΝΑΣΕΒΗΣ 
ΝΝΙΑ ΚΕΝΤΑΥΜΩΚ
[ΓΙΤ] Α ΝΑΧΑΧΗ Α 
ΜΑΤΕ ΝΤΛΑΥ]

10 [ΧΡΗΣ] ΑΥΓΩΧΗ Υ 
[Π]ΕΙΟΥΤ Α ΤΕΥ 
[ΣΑΠΡΟ ΦΑΧΗ ΓΗ 
ΟΥΜ] ΝΙΥΧΑΙΚΗΤ 
ΕΤΝΟΥΧΙΕ ΝΗΝΩΝ

15 [ΕΒΟΛΑ ΤΕΝΙΟΥ ΑΥ] 
[ΚΩΤΕ ΕΡΟΙ ΛΥΚΩ 
ΝΝΕΥΒΑΛ ΕΡΙ]

p. 61  [X]  

ΚΕ ΓΗΝ ΠΚΑΣ ΑΥ 
ΕΙΩΡΗ ΝΗΜΙΩΝ ΠΟΕ 
ΗΝΗΜΗΝΟΥΙ ΕΤΣΙ 
ΤΩΤ ΕΥΝΑΓΣ[ΑΥΩ]

5 ΠΟΕΓΙ ΗΝΗΜΑΣ ΜΗ 
ΜΟΥΙ ΕΤΨΟΟΜ 
ΓΗ ΗΝΗΜΑΕΘΗΠΣ 
ΤΨΟΥΝ ΠΧΟ[ΕΙΣ] 
ΑΡΙΨΟΡΗ ΕΡ[ΟΟΥ]

10 ΝΙΤΛΑΥΟΟΥ[Υ ΕΨΡΑΙ] 
ΝΕΓΗΝ ΤΑ[ΥΧΗ] 
[C]ΤΟΟΤΙΠ [ΜΠΑ 
C]ΕΒΗ[Σ] ΤΣΗΓΕ 
ΝΝΑΧΗΣ ΕΒΟΛΑ

15 ΝΝ ΤΕΚΑΙΧ: ΠΧΟ 
ΕΙΣ ΚΩΤΟ ΜΗΟ]

p. 60. 2 ΚΕΕΚΕ Λb ΚΑΚΕ ΠΡΙΜΑ ΜΑΝΟ ΚΕΚΕ ΕΜΕΝΔΑΤΟΡΙΣ ΜΑΝΟ Λb ΚΕΚΕ ΡΖ 
p. 61. 3 ΝΗΝΟΥΕΙ Λ ΝΗΝΟΥΙ Ζ ΝΗΝΟΥΙ Ρ | 4 om ΑΥΩ?
CHAPTER XVI

p. 62 [ XB

ογ εβολα \\

πκαζ' ποσοφ

άτι πεγώνη: Μα

πε χητου τεινή

[6] [ηγκεφήνη: Αγ

με ητου τεινή

[ηγ]ητε: Αγκα πε

[ε]πε νηηγήσητε:

[λα]ουκ δε άτι νοπαί]

[10] [κα]μοσυνή ηνα

[ογώνή: Εβολα ί

[περό] [ή]νασεηι

[2η ηττρ] [ε]πεκ[εο

ογ ογώνη] [ε]ε[βολα:

[12] [π]πικοκ εβολα

καλυεια πηημαλλ]

p. 63 [ X]

μπιαοιειαιη: νη[α]

ει ειτει ωαη

ενταβοοου ε

πιαοιεια: άτι πε

[5] ζοου εντα πιαο

eιει ναρμεη έ

εβολα άτινη νεόν[α]

ει ειντου: λανω

εβολα άτινη παογαι]

[π]πεξαρ ει τη[α]

[μ]μερη: [πιαοιεια]

tαδομι: [πιαοιεια]

πε πατταξρο]

μη [παναμπωςτ

[15] [μ]μπανογη:

μπανογηε πε παβο

ηηοιε [ηναρε]

17

p. 62. 9 [Η] ουλκαλοσυνη LZ τελεικαλοσυνη B9R

p. 63. 5 [ε]τηα LB tacet Le | [π]πεξαρ LB tacet Le
p. 64  [ḠA]  

tepereop tetanaw  
tepene ayw pazap  
hipaouiai: pai  
peqeporioti epoq:  
5 eicmoi  
pi kali hipxoiic  
ayw hipaouia  
evoal 2ni naxaxe:  
[6] ninaake hipmoi  
10 [a]maarte hymoi  
[m]moiyo mcephi  
[tan]omia ayw  
[tp][WF]η: a nna  
ake n]aniitei  
15 [a]maartei hymoi  
a maka] hym[oy  
pworp epeoi 2m p  
tra-akike aiw[oy]  

p. 65  [ḠE]  

eiswai epixoiec:  
aixiwhak eiswai  
epanoyte aq  
cwth epagro  
5 oy evoal 2ni peqpi  
pe etoylaar:  
ayw palafoa[k]  
hiperito e[boal]  
nafoa e[or[yn]]  
10 epeimaaxie[i']  
a pka2 kimi [a[yw]  
aqctwt:: a cnc[yn]  
te niti[oyw wtor]  
[tp] ayki[yn] xe a  
15 nnoyte noyse e  
pooy aykapnoyc  

p. 64. 3 pereopwitt Lb pereopwitt Le | 5 ἡναεικαλει L ἡναεικαλει Z
CHAPTER XVII

19

p. 66 [25]

iei e'rai zni teq
orgm: aykwti
movz h'peqito
ebol: a genxaiiec
5 xerou ebol h'moq
aqrekt pce aqei
epecnt: epe oy
boei za neqoye
[p]hite: aqalle eg
10 [pa]i exh nexalropo
[ra]i aqqua aqquaia
[exh] ifitiz fitiz[y].
aqk[a]i noyka[e] n
likt[i]: epe teqeki
15 nh kjwte eip[eq oymooy
eqwhi zni nekaloole n]a

p. 67 [22]

hr. ebol h'poyo
eini a nekaloole
cine h'peqito
ebol: oyxalac
5 za m[i genxaiiec
nikwti: a nixoic
2'xoyvrai ebol
z[i tpce: a pet
xoce f hteyc[mh-]
10 aqtnejy 2eni[co]
te aqxoero[i] [ebol]
aqtaw e[n]ebri]
bet aqwt[rtwpo]
2yoywn[2] ebol n
15 [f] h'puy[gh nhmooq ay6w
api ebol na1 ncnfe ntoi]

p. 66. 3 nuyugug g5 l5 lynouy g5 nuyug 56 l5 aqrkect tpe l5[alr]ec jtip e5
| 10 nexeplouy i l5 nexeplouy[i]e5]h3] g5 nexeplouy g5
p. 67. 4 l xalaza l 5 xrunec primo script qrunec cor. xrunec 6 l xunec 10
aqtneg l5 aqtneg l5[alr]neq y5 [alr]neq g5 15 nhng l5 nhng g5 nhng g5 nhng g5

p. 66. 3 nuyugug g5 l5 lynouy g5 nuyug 56 l5 aqrkect tpe l5[alr]ec jtip e5
| 10 nexeplouy i l5 nexeplouy[i]e5]h3] g5 nexeplouy g5
p. 67. 4 l xalaza l 5 xrunec primo script qrunec cor. xrunec 6 l xunec 10
aqtneg l5 aqtneg l5[alr]neq y5 [alr]neq g5 15 nhng l5 nhng g5 nhng g5 nhng g5
p. 68 [ΖΗ]

IKΩYIMENH: EBOA ΝΤΕΚΕΠΙΤΙΜΙΑ ΜΠΧΟΕΙΣ: EBOA ΝΠΙΦΗ ΝΠΙΦΗ ΝΠΙΦΗ
5 ΤΕΚ[ΟΡΓΗ] ΑΡΤΝ
ΝΟΟΥ ΕΒΟΑ ΓΗ ΠΧΙ ΣΕ ΑΡΧΙΤ ΑΡΦΟ ΝΙΕ ΕΡΟΨ ΕΒΟΑ ΓΗ Ν
[2]ΕΝΗΧΟΟΥ ΕΝΑΨΦ

10 [ΟΥ]: ΚΝΑΤΟΥΧΟΙ
15 ΕΡΟΥΣ ΕΡ]ΟΙ: ΛΨΦ ΓΑ [ΡΨΙ ΜΠΕ] [ΧΟΟΥ ΝΠΑ ΜΚΑΣ: Λ ΠΧΟΕΙΣ]

p. 69 [ΖΘ]

ΨΨΠΕ ΝΑΙ ΝΙ[Λ] — ΧΡΟ: ΑΡΓΗ ΕΒΟΛ ΕΥ ΟΥΟΣΤΗ: ΚΝΑΤΟΥ ΧΟΙ ΧΕ ΑΡΟΓΑΨΗ
5 ΚΝΑΝΑΓΜΕΤ ΕΒΙΟΙ ΓΗ ΝΑΧΑΧΕ ΝΙΧΨΦΡΕ ΛΨΦ ΕΒΟΛ ΓΗ ΝΕΤΜΟΣΤΕ ΝΙ] ΠΧΟΕΙΣ ΝΑΤΨΦ
10 ΒΕ ΝΑΙ ΚΑΤΑ [ΤΑΙ] ΚΑΙΟΞΥΗ: ΛΨΦ ΚΝΑΤΟΥΕΙΟ [ΝΑΙ ΚΑ] ΤΑ ΠΤΨ[Ο ΝΝΑΙΛΧ]
ΧΕ ΑΙΖΑΨ[ΓΣ ΕΝΕΨ] 15 ΙΟΟΥΣ ΝΙΠ[ΧΟΕΙΣ:
ΛΨΦ ΜΠΡΨΑΨΤΗ ΕΠΑΝΟΥΤΕ: ΧΕ ΝΕΨ]

p. 68, 81 ΖΗ 66 ΕΝ ΛΖ ΓΗΝΙ [ΖΕ]ΝΙΒ
CHAPTER XVII  

21  

[Ω]  

[ΣΑΙΠ] θηρωυ ΜΠΑΜ  

το εβολ. λγφ νεξ  

ΓΑΔΣΑΦΜΑ. η  

πισαγωγ εβολ  

5 ημοι: [ΝΑΛΩΦ  

πε ειογλαβ μη  

ματ: [ΝΑΣΑΡΕΣ  

εροι εβολ 2η ταλ  

νομη: λγφ πχο  

10 [Ε]Σ ΝΑΤΟΥΕΙΟ ΝΑΙ  

[ΚΑΤΑ ΤΑΛΙΚΑΙΟ  

[ΣΥ]ΝΗ: λγφ κατα  

[ΠΙΤΕ]ΒΟ ΝΗΑΛΙΧ  

[ΜΠΕ]ΝΙΤΟ ΕΒΟΛ [Ν  

15 ΝΕΩΒΑ]Α: ΚΝΑΟΥ  

[ΟΠ ΜΝ] ΡΕΙ[ΤΟΥΑ  

ΑΒ. λγφ ΚΝΑΡ]  

p. 71  [ΔΑ]  

ΑΣΝΟΒΕ ΜΗ ΝΟΥ  

ΡΦΜΕ ΝΗΑΤΝΟ  

ΒΕ: ΚΝΑΡΡΑΤΙ  

ΜΗ ΝΟΥΣΩΤΙ.  

5 λγφ ΚΝΑΔΩΦ  

ΜΕ ΜΗ ΠΕΤΑΙΟΟΙ  

ΜΕ: ΧΕ ΊΤΟΚ ΚΝΑ]  

ΧΙΣΕ ΊΠΑΛΟΣ ΕΤΙ  

-ΟΗΒΗΝΥ: λγφ  

10 ΚΝΑ-ΟΕΒΙΟ ΝΗ[ΒΑΛ]  

ΝΗΛΑΣΙΗΤΙ: ΧΕ]  

ΙΤΟΚ ΕΤΡΙΟΥ[ΥΟΕΙΝ]  

ΕΠΑΡΗΒΙΙ [ΠΧΟΕΙΣ]  

ΠΑΝΟΥ[ΤΕ ΚΡΟΥΟ  

15 ΕΙΝ ΕΠΑΚΑΚΕ  

ΧΕ: [ΝΑΝΟΥΣΙ  

ΝΗΗΤΚ ΕΥΗΑ Ν]  

p. 71. 1 ηΗ οΥΡΗΝΕ ΝΑΤΝΟΒΕ LZ ηΗ οΥΡΗΝΕ ΝΑ[ΤΝΟΒΕ] Β | 4 ηΗ ΟΥΣΩΤΠ LZ ηΗ [ΟΥ]ΣΩΤΠ Β.
COPTIC PSALTER

p. 72  ὦκ  
coone: ᾿ΑΥΘ ὑἱ πανούτε ᾿ΗΝΔΟΥ ὣτῗ ΝΟΥΚΟΡΤ. 
πανούτε τερεσι 
5 οὐλαβ ῾ΗΜΑΧῴ η πικοέὶς ποτὲ ᾿Η 
ναπτε πε ΝΟΥΟΝ 
νη ὑτ ἐτρελίπε 
εροφ εχε νι ρ πε 
10 [Π]ΝΟΥΤΕ ΝΠΑΛη ᾿Η 
[Π]πηἐνΧΟΕΙΣ ᾿Η ΝΙΜ 
[Π]ΝΟΥΤΕ ΝΠΑΛη 
[ΜΠΕΝΝ]ΟΥΣΗ: ΠΗΟΥ 
τε ᾿ΕΤ[I]ΝΟΥΡ ΝΠΟΥ 
15 ΝΟΥΟΥΜΗ: ΑΚΚ[Α ΤΑΠΗ 
εὐολαβ: ΠΕΤΟΥΡΤΕ 
ΝΠΛΟΥΡΗΣΗ ΝΟ-Ε ΝΝΑ]

p. 73  ὠpływ 
νὶτῃούλα: ερτα 
20 ΝΠΟΗΙ ΕΡΑΙ Ε 
῾ΗΝ ΝΑΧΙΣΙΕΟΥ: ἐρ 
تعلي ΝΠΙΔΙΧ 
5 ἐπιπολεμος: ΑΚ 
Κῴ ΝΠΙΔΙΧῸΙ ΝΠΙ 
τε ΝΠΟΜΗΠ ΑΚ[I] 
ΝΑΙ ΝΟΥΝΑΨΤΕ 
ΝΟΥΧΑΪ ΤΕΚΟΥ 
10 ΝΑΙ ΤΕΝΤΑϹ[ὁ] 
ΠΙΤ ΕΡΟΣ ΤΕΚ[↸] 
ΤΕΝΤΑϹ[ὁ] ΦΑ[⚕] 
[☿]ΟΛ: ΤΕΚΙϹ[K]okable τετ 
[☿]ΑΙϹ[=row] [☿]Α[I]
ΟΛA

Ἔλα

ΗΝΑΠΩΤ ὍCA
NAKAXE ὍTA
TAPOOY. ΛΥΦ Ὅ
NAKTOI EΙΝPOY
5 ὍΧΙΩ. ΗΝΑΛΟΧ
GOY ΗΝΕΤΗΕΣΨ
ΘΕΙΕΜΕΝΩΝ ΕΑΣΕΡΑ
[Τ]ΟY. ΚΕΝΑΣΕ 2A
[Ο]ΛΩΕΡΗΤΕ. ΑΚ
10 [Μ]ΟΡΝΤ ΝΟΥΔΟΜ
[ΕΙΝΠΟΛΕΜΟC:
[ΑΚΤ]ΑΥΟ ΕΠΕΝή[Τ
2A ΡΑΤΙ] ΗΝΙΕΤΗΤΩ
ΟΥΝ ΤΗΡΟΥ Ε
15 ΞΡΑΙ ΕΧΩΙ ΑΚΤ
ΝΝΑΚΑΧΕ 2Α ΝΑ]

ΟΥΕΡΗΤΕ ΑΚ
QΩΤΕ ΕΚΟΛ Ὅ
ΝΗΣΙΟΣΤΕ Ὅ
ΝΟΗ. ΛΥΧΙΩΚΑΚ
5 ΕΚΟΛ ΛΥΦ ΝΕ ΗΠΙ
ΝΕΤΝΟΥΕΙ ΕΩ
ΡΑΙ ΕΠΙΧΟΕIC ΛΥ
Ω ΗΝΠΘΕΨΕΙ ΕΙ
ΡΟΟΥ. ΗΝΑΤΙΨΕΙΥ]
10 ΠΑΚΕ ΝΟ-Ε ΝΟΟ[Y]
ΦΟΕΙΨ ΗΝΙΑΤΩ2]
ΡΗ ΝΟΥΗΤΗΥΙ [Τ
ΝΑΟΣΟΤΟΥ ΝΟ-Ε
ΝΟΥΜΕ ΝΗΡ.
15 ΚΝΑΤΟΥΧΟΙ Ε
ΚΟΛ 2Ν ΝΟΥΨΗ]

p. 74 6 ΝΕΣΕΙΗΜΟΝ ΝΑΣΕ ΡΑΤΟΥ L [ΝΕΣΕΙΗΜΟΝ ΝΑΣΕ ΡΑΤΟΥ] B ΝΕΣΕΙΗΜΟΝ ΕΑΣΕΡΑΤΟΥ Z
p. 75 11 ΝΑΡΨΗ ΟΥΤΗΥ Λ ΝΑΡΨΗ ΟΥΤΗΥ Ζ | 12 ΦΗΛΟΣΟΥ Λ ΦΗΛΟΣΟΥ, CONT ΦΗΛΟΣΟΥ ΛΕ ΦΗΛΟΥΟΣΟΥ Z
COPTIC PSALTER

p. 76 ð5

κνακα-ωικτα ἕ

p. 77 [ð7]

πνοοτε εττ

NAI ἐγεν ΧΙΚΒΑ.
PENTΑΣΧΩΝΟΤΑΣ

5 ου ἐπιλογο

p. 77 12 ζθν ου LZ | 14 ΧΙΧΝΟΝΟΝ Λη ΧΙΧΝΟΝΟΝ Λη
CHAPTER XVII

25

p. 78  ὃν  ἡ ἐρευνον: λαγρήθαλει  επεκρατν πετ ἁνε Ἴνεγξαὶ ἦ
5  περιφροτετε τιρε  ὧν αὴ λὴ περι  ἡρστος λαγεια

miş ἡμεσερήμα

μα ενεργ.

[ἵν]  ἑπεξωκ ἔδωκ πε

[ὀλάμος ἃλλωσια]

[μη] πηγήε χω ἰπε

[νοο] ἵππωνοντς[ε].

λω πη[πε[στέρε

15  φίλα Χω ηππα

μιό ἴμενώια.]

p. 79  [ο-θ]

περιοού χω οὐγ

μάλε ἴπεροοφ.

τεγώμ χω οὐγ

κοογι ηπεγώμ.

5  ἰγενεναπε άν

νε: ουλε ἰγεν

μάλε άν νε: έν

genresωτή άν

έπεγροοφ. ά

10  περιγροοφ εν εβιο[ά]

εξί πικάς ηπή[θ].

λω α νεψλα[κε]

πιερ μα νεκ[ρω

ου] ἵππωκο[γ]

15  μενν. α[μπ]κο [μ

περιανωφε]

ημ πρή. α[λω ηποφ]

p. 78. 6 πεφιρέ. Ι. περικριστος V περικριστος Z τα[π χριστος αρτοῦ Ο πηπη θ]R

p. 79. 5 πεγεναπε LΖV μπεγεναπε B
COPTIC PSALTER

p. 80

epo ñowe noynym
fios. ephny evoa
2 nó peqmâiûfe
leet. qnatelâ
5 ñowe noytigaç e
pôt 2ñ teqqiâ
xîn naplices nîpîe
pe peqmanci evoa
ayw ãa aqixc
10 nîpîe pe peqmâ
[nîwxk eçoyn- nî
[ptétnawawî]
[etjêiq 2ûme:
[ptnojmos nî[piqoisîc oya
15 ab ekoîto nnefûxîn, tînt]

p. 81

nîçre ñîçoisîc
nîqot ëcstçavo
nînikoyî: ñáikâi
wma ñîçoisîc
5 coytwnî eyëyfpa
ne nîçht. ten
toan ñîçoisîc
oyoïiî tê: ecë
oyoïiî ebnal ñ
10 nîkoyî: ñote ñ
piqoisîc oyalâvî
ecwîynn ãal [enê2]
nînê2: nî[an ãî pi
qoisîc 2ênme
15 ne eytmagînu
2î oycînî, neqoy]

p. 80. 6 nteqqiûn LZ [nîteqqiûn] B | 7 xi naplices male LZ xîn [aqixc]c B
p. 81. 1 piqoisîc LZ [piqoisîc]c B | 3 nîkoyî LZ | 8 1 oyoïiî LZ | 10 nîkoyî LZ
CHAPTER XVIII

p. 82 ἰβ

ὡς σοτὴν ἐπινοών

ὧν πωνε ἰμέ

ἐπὶ ζάυων; λῷω

ἐπολυγ ἐπεβίω

5 ἰν ἰπνοὔῳ καὶ

γὰρ πεκρίζουλα

ζαρές εροοῦ γίν

πτερεψαρές ἀν ἐε

ροοῦ οὐγοῦεοὶ πε

10 επιλωπ; ἦμ ὑπὸ

ἐκελεμε ἐμπαρά

[πτ]ωμα; τέβοι

[πξ]οἰεἰς ἐπαπεὶς

[ο ὑπ.] ἅθεο [ἐπεκ

15 χμπλα εβολ ἄν

ημὶμο [ἐθεί] [ἐθεί]

p. 83 ἑν

Ὑλωπίς εἰοῦ

ἀλβ. λῷω ἱνατῷ

βο εβολ ἁὴν κοῦνον

ημὶς ὑπάλχῃ

5 ἵπταταπό σενα

φωπίς εὐκομοῦ

λῷω τῆλετα

ἵμπαγμήν ἑνοῦ

eἰῳ ἦμ ἵππεκ

10 ἱῦο εβολ' πίλο

eἰς πε πακον-οο[ζ]

λῷω παρεβαϊοπε: [ἐθεί]

[ędzi] επιξωκ ἐβο[α] πε

[ἡμὶμο ὑλαγείλα]

p. 83. ἱο ὑος LBZ | 7 τῆλετα LZ [τῆλετα B | 11 om πε L πε Z
p. 84  Ῥά
εὐφράσωτε ερώκ

Μὲν πρᾶπ Ἠγιοῦ

tε Ἡιᾶκωπ: εὐφρ;

τὴνοῦ ΝΑΚ ΝΟΥ

5 Κονοεια ἐκολ 2η

τὴν ἐντογαλλ: ΙΥ

ὁ εὐφρωνίκ ερώ

ποι ἐκολ 2η ΣΙΨΝ

eὐφράσωτε ἤ

10 Τεκυγια ΤΗΡΕ

ἐρε ΝΕΚΑΙΑ

ϕωπε ΝΑΠ ΕΥΚΙ

[ΦΙΟΥ ΛΗΙΑΞΑΠΗΛ]

[ΕΚ]ΕΠ ΝΑΚ ΚΑ

15 [ΤΑ ΠΕΚΨΗΤ --

ΤΗΝΑΤΕΛΗ Ε]

p. 85  Ῥά

χῶ πεκούχαζ

ἈΓΡ ΤΕΗΝΑ ΑΙΑΙ

ΖΗ ΠΡΑΝ ΜΠΕΝ

ΝΟΥΤΕ: ἔΡΕ ΠΧΟ

5 ΕΙΣ ΧΩΚ ἘΚΟΛ Ή

ΝΕΚΑΙΗΜΑ ΤΗ

ΡΟΥ: ΤΕΝΟΥ ΑΙ

ΕΙΜΕ ΧΕ Λ ΠΧΟΪΣ

ΤΟΥΧΕ ΠΕΚΨΗΣ

10 ΤΟΣ: ΕΥΦΡΑΤΗ

ΕΡΩΚ 2Η ΠΕΚΨΗ[

ΤΟΥΓΑΛ: ΕΡΕ[

ΧΑΙ ΝΙΤΕΚΟΥ[ΝΑΜ 2Ν

ΖΕΝΔΟΜ. ΝΑΙ 2Ν 2ΕΝ

15 ΣΑΡΜΑ ΛΨΕ ΝΕΙΚΟ

ΟΥΕ 2Ν 2ΕΝΤΨΤΨΡ:]

p. 84 5 ΚΟΝΟΕΙΑ Lb ΚΟΝΟΕΙΑ Lc ΚΟΝΟΕΙΑ Z | 6 ΠΕΚΟΥΛΑΒ LZ
p. 85 8 ΠΧΟΕΙΣ LBZ | 9 ΠΕΚΨΗ L Π[ΕΧΨΡΙΣΤΟ][Ε] B ΠΕΚΨΗΣΤΟΣ Z ΤΩΝ ΧΡΙΣΤΟΥ

αὐτων @ τῆς @
CHAPTER XIX

p. 86

ἀνον ἄε ἐναλιαὶ

γί ἤπαν ἤπιοις

πεννούγτε: οὐν

ὁ λαυλομαι λαῷ

λαῷ: ἀνον ἄε ἀν

τωοὺὴν λαῷ ἀνκο

οῦταν ἤπιοις οὐ

γί πειρρό λαῷ

νῆσωτὰ ερον

χι νεροοὺ ετί

ηλαῳ εγραὶ εροκ.

[X] επισκει ἐκολ οὐ

[Ὑ] ἀλμος ηλαγεὶ[α]

p. 87

ἀκτὸν ὑπὸν

ὁφω ὑπεργίνης

λαῷ ἥπιoksen

ὑπὸσοιὸς ἤνεξ

σποτου: ἄε ἄκ

τρεφτὼνι θν

ἐνοῦ θνεὶκ

μὴνχριστος

ἀλγαλμα.

τακκῷ Νουκλόν

ἐχεῖν τεταπε ἐκολο[ά]

nonnullη ἤμε[ε]

ἀ[

p. 86. 2 ἤπιοις L om Z contra | 7 ἕνηθ L ἕνηθ Z |

p. 87. 31 ἤπιoksen L | 61 ἐν pro N LBZR | 7 μηκεντερκὸς Lc | 12 ἐν

οὐσθὲ LZR
COPTIC PSALTER

p. 88 ΤΗ

οὐνομᾷ πει πεφεοοῦ

γῆ πεκοῦχαί:

κνάκῳ εὐωφ νοῦ

εοοῦ γῆ οὔσα: ξε

5 κνατὶ μαχ νοῦς

μοῦ ὡλ ἐνεεί βε

νες: κνάενφρα

νει μμοη γῆ οὐρα

ὡς μῆ πεκρό: ξε

10 τῆρο νελπίζε ε

πικοείς: λγφ νῖναν

κῆ γῆ πῆλα ἕπετ

[χ]οίς: [ε]γείς είτεκ

[δ]ικ γῆ νεκάλε]ε[ι

15 [τηροὺ]

p. 89 [ΠΘ]

νήβε σαούτρηπ γ

κωφτ εγοεωφ

[…] τεκοῦν γντε

οὐσατε οὐσμον.

κνατάκο βπευ

καρπος εβολ γη

10 πκαλγε λγφ πεν

καρμα εβολ γη γ

φιρε βπρωμε

ξε λυρικε εποκ γη

[ἐν ιποθειο]ουν]

p. 88. 10 επικοεις L
CHAPTER XX

p. 90 [4]

ΧΕ ΚΝΑΚΩΗ ΜΗΝΟΟΙ
ΕΤΡΕΥΖΟΜΟΥ:
ΚΝΑΚΟΤΕ ΤΡΕΥ
ΖΟ ΖΗ ΣΙΕΕΕΠΕ
5 ΧΙΕ ΠΧΟΕΙΣ ΖΗ
ΤΕΚΣΟΙΝ ΤΗΝΑΧΩ
ΝΙΤΙΝΑΛΛΕΙ Ε
ΝΕΚΣΟΙ:
ΕΠΙΧΩΚ ΕΒΟΛ ΖΑ
10 ΠΤΟΟΤΤΗ ΜΠΝΑΥ
ΠΤΟΟΥΕ ΠΕΤΑΛ
ΜΟC ΝΙΑΓΕΙΛA:
[PΙΝΟΥ]ΤΙΕ ΠΑΝΟΥ
[ΤΕ ΜΑΙ]ΣΤΤΙΚ]ΕΙ
15 [ΠΟΙ ΕΤΚΕ ΟΥ ΑΚ
ΚΑΛΤ ΝΙΣΩΚ, ΕΕ
ΟΥΝΥ ΕΒΟΛ ΜΠΛΟΥ]

p. 91 [4a]

ΧΑΙ ΝΙΦΙ ΝΙΑΧΕ
ΜΠΑΡΑΝΤΤΨΗΑΙ[.]Ε
ΠΑΝΟΥΤΕ ΤΗΝΑΨΩ
ΕΡΔΑΙ ΕΡΟΚ ΖΗ ΠΕ
5 ΖΟΟΥ ΝΙΤΙΝΣΩΤΤΗ
ΕΡΟΙ: ΖΗ ΤΕΨΗ ΝΗ
ΤΗΝΨΠΕ ΝΑΙ ΝΟΥ
ΜΗΝΑ-ΕΗΤ: ΝΗ
ΤΟΚ ΛΕ ΕΚΟΥΝΖ ΖΗ
10 ΝΕΤΟΥΛΛΑΒ ΠΤΑ
ΕΙΟ ΝΙΠΗΛ: ΝΙΤΑ
ΝΕΝΕΙΟΤΕ ΝΑΙ[2ΤΕ]
ΕΡΟΙΚ: ΑΝΑΠ[2ΤΕ]
[ΑΥΨ Α]ΚΝΑΙΝΟΥ,
15 ΑΝΨΩ ΕΡΡΑΙ ΕΡ
ΟΚ ΑΝΟΥΧΑΙ: ΑΥ]

p. 90. 1 ΜΗΝΟΟΥ Λ | 7 ΤΗΝΑΛΑΕΙ Λ ΤΗΝΑΛΑΕΙ ΖΤ | ΝΝΕΚΣΟΗ Λ ΖΗ ΝΝΕΚΣΟΗ
ΖΤ | 15 ΜΑΛΕ ΑΚΚΑΛΤ Λb ΑΚΚΑΛΤ Λc
p. 91. 15 ΕΡΟΚ ΜΑΛΕ Λb ΤΑΣΗΤ Λc
p. 92 [ QUEUE ]

ζελπιζε εροκ [μ]
πουχιωπει: ά
νόκ άε ανι ουφιη
ανι ουφιμε αν.
5 ειο νιοοθνεο νιν
ρωμε νικωφι
ηπιαοο: ουον
νιμ ετναυ εροι
λυκωνι μικωι
10 λυζατε 2νι ηεγ
εποτου: λυκιμ
ηιηεγαπνυε: αγ
[σ] πεξαυ χε αρ
[ναοτε] ε[πιω]ε[ε]
15 μαρεμαγμη.
μαρεπτογγγο ε]

p. 93 [ QUEUE ]

φκε φουαφι: χε
μτοκ πεντακ
μτ εκοα 2νι ονη
ντκ ταζεπικ χιν
5 ειξι εκιε μει
ταμαλι: μειοαιτ
εροκ χιν ει 2νι το
οτε χιν ει ηιηει
cηταμαλι ντκ
10 πανοτε μιπ
ονε μιοι: χε ουν
γενοληικ 2ηι
εροι λυφ μη[φοι]
ον αν μηι με[τβον]
15 οειατ: λυμιηω ηιμαε
κοτε εροι: η γεημαε]

p. 93 1 λογαφι LZR0U | 4 ικ pro NTK omisit τ et caput ejusdem super κ addidit |
12 ογοληικ ιε ιε ιε ιε ιε | 13 χε pro λυφ ιε ιε ιε ιε
CHAPTER XXI

p. 94  ευςανάσφετ άημα[α]ρ
τε ήμοιοι λγου
ων πρώογ εροΐ
άηνο είνιμογιοι ετ
5 τωρό τετάρτην
λιπων άηνο ευγ
μοογ. λγκωφρε
εβοα ήμι άεκεες
tηρογ. α παζνέ
10 άηνο ευγμογιαξ εγ
βαλ εβοα ήμιν
τε ήροτε α τα
[δομ] ωοογε άηνο
[ήνιβα]ξε: [α] πα
15 [ας δωάλ ετα
ωογκε. λγω]

p. 95  [ε]α[κ]καθεν εγραί ε
πεξογε ήμιμογ.
lγκατε εροΐ
άημι ογατό νογ
5 χορπ λγκαναγώι
ει ήπανηρος
αμαρτε ήμοι.
lγερτε τοοτ
ήμι πατ θάλκεν
10 άηνεκωσπφε τη
ρογ. λγωή εβοα
άεκεες ηρογ
ήτουογ αε λγή[τ][ε]
thη λγείμε[ε] εροΐ
t[αλπε[ε[ε[ε
15 [λαγ]ε[βεω] [λαςοει
te eκωγο αγεινι
ετακεω. ηνοκ]

p. 94. 6 ηογονοι I ηογονοι BZT | 10 ήνινογιαζ L ηογονογιαζ BZT @
p. 95. 4 ηογορ ΛΒ ηογορ ζ
p. 96  [q]5  ΛΕ ΠΗΧΟΕΙΣ ΛΙΠ[Ρ] ΤΡΕ ΤΕΚΒΟΝΩΑ ΟΥΕ ΛΗΝΟΙ: ΗΣ ΤΗΝ ΕΦΟΙΠΕ ΕΡΟΚ.

5 ΜΑΤΟΥΧΕ ΤΑΥΣ ΧΗ ΕΤΣΗΣΕ: ΛΥΨ ΤΑΜΗΝΤΨΗΡΕ ΝΟΥ ΩΤ ΕΤΑΙΧ ΛΗΝΟΥ ΣΟΟΡ ΜΑΤΟΥΧΟΙ

10 ΕΤΣΑΠΡΟ ΛΗΝΟΥΝ. ΛΥΨ ΠΑ-ΘΕ ΕΝ ΤΑΠ ΛΗΛ ΝΙΤΛΑΙ ΛΗΟΨΗΤ: ΗΝΑΧΨ ΜΠΕΝΟΡΝΗ 15 ΗΝΑΜ]ΟΥ ΕΡΟΙΚ Η[Τ ΗΜΕ ΝΤΕΚΚΑΝ ΕΙΑ. ΝΕΤΡΨΟΤΕ]

p. 97  [q]2  ΛΗΦΧΟΕΙΣ ΣΙΟΥ ΕΡΟΙΚ ΠΕΣ ΠΕΡΗ ΤΗΡΗ ΛΗΛ ΚΑΒ ΗΕΟΟΥ ΝΑΨ.

5 ΝΑΡΟΥΡ ΡΖΟΤΕ ΓΗΡΨ ΛΗΠΑΙ ΠΕΣΠΕΡΗ ΤΗΡΗ ΛΗΠΙΛΑ: ΛΕ Η ΠΗΣΕΨΨΗ ΟΥΛΕ Η ΛΗΜΕΣΤΕ ΠΕΣΟΠΕ

10 ΗΠΗΝΚΕ: ΟΥΛΕ Η ΛΗ ΚΑΤΕ ΗΠΕΨ ΖΟ ΛΗΚΑΡΑ ΛΗΝΟΙ.

ΛΥΨ ΖΗ Π[ΡΑΨΨ] ΕΖΨΡΗ ΕΡΟ[Ψ] ΛΨ

15 ΣΑΨΗ ΕΡΟΙ. ΕΡΕ ΠΑ ΤΜΑΙΟΙ 2Α 2ΤΨΚ 2Ψ]
CHAPTER XXI

p. 98 [ἐν] οὖνος ΝΝΕΚΚΙΑ[ν] [CII. ἦν ἔναμ]
ἀνα ἐπεμένο ἐβολ
νοὐν οἵν εὑρό
5 τε ἂντι ὡς ἐνευ
ναοψιν ἑκεκα.
ἀψφ σεναχοῦ
ἐπίκοιεις ἦδι οἰον
νίμ εὐφίνε ἐκαφ.
10 ρναψιν ἦδι νέγ
σὴν ἑλ νεφ νεφ;
σεναψπνε
ἐγιε ἑκοτοῦ ἐ
[πικο]εῖς ἦδι ἐκ
15 [ρψοὺ τ]ηροῦ ἐπικας[.]

p. 99 [ἐν] πάτρα τῆροῦ ἦν
ζεονος ὰ τα
ποιεῖται τε τιμᾶτ
ερὸ ἴτο ἐκο ἐκο ἦ
5 ἐρο ἐκ ἐκονος
tῆρος ἄγοινον
ἐφ οῦ ἄγον ἄγον
ὡς ἦδι ἐκαφ
πε τῆροἱ ἐπικας
10 σαμαπτοῦ ἦ
πεφίτο ἐβολ ἦ
61 ἐνενκ τῆρο
επεστὶ ἐπικ[ας]
ταξικὴ ὁνὴ [ναπ: νασπ]
15 ἑρμα ὁνὴ μαλ ναφ
σενα ψφ επίκοιεις ἐκαφ]

p. 98. 1 ΝΕΚΚΙΑ LZT ΝΕ[ΕΚΚΙΑ] B | 8 ποιεῖται Lb ποιεῖται Lc
p. 99. 12 ἐνενκ L ἐνενκ ZT
p. 100

[\[P\]]

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COPTIC PSALTER

XVI, 32-xxii, 3

p. 101

[\[P\]]

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COPTIC PSALTER

xxii, 3-5
CHAPTER XXII

37

p. 102 ΠΒ

νονηνς τε λυψ πεκ
αυτον ερταση ποιη
πεταλαστε:
πεκραλα ΝΑΠΟΪΤ
5 ΝΕΛΑΙ ΝΕΛΕΟΟΥ
θερος ΝΠΑΛΝΗ:
ετκε ηε λιουψ ΓΗ
ποιη πινκβεικ Η
ζεν ζουν εναψ
10 ΟΥ:

[NΒ] πεταλαςικ τιλαγ
ειι νογοια ΝΙΝΕΑΒ
[βατ]ον:
[πα πα]τιοιεικ πε πικαγ
15 [ΝΝεπαθωσ]ηεμ[ο]ια[τ]
τοικουμενη ην

p. 103 ΠΒ

νετογεις θερος
2ολι ηγηητε: Ιηι
τοφ αρσηινγιτε
νιμος γιαν Θαλις
5 σα: λυψ αργηκτω
τε γιαν νιερφωγ
νιμ πεταλασκ
εροι ενπτοου η
πινκβεικ: η ηηι
10 πεταλασθατη
γη ποια ιπεψ
τηρη: πετογαι
αβ γη νεπηιει [πε]
ερηιβηη [Ημ] [πεβ]
15 ητη: εμ[ιπηικτη] ιπεψ
γυχη εξιν ου
ομηνεπια ημπη
p. 104  ὑπετείτευκ

p. 105  ὑπεοού πνεοού πνεοού αἰσθήτηριν ὑπεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοού πνεοοú
CHAPTER XXIV

xxiv, 1-4

κα ἐπιθυμεῖ οὖν πε

τὸλμος ἀλλειᾶς:

πειγαί λίτα

γεμάτι ερωτ

παιδεύεις λίκας

τοί ερωτ ἂπτερα

χιβήσε: οὐδὲ ἢ

ἀπτὴρε μακαρε

σωμ. ἠκάθι. καὶ

10 ἐγνώστω ἕως

ἐτυγγυμένεν ες

ροκ ἠθενᾶξωι

[π]ε ἀν: εὐεξίωι

[πε] ἡ ἐντανομοι

15 [ἐπιθυμεῖ]ωι: πειγαί

[ματίμα]τι ἐνεκτι

[ἀρχοι. ἀν. ἦξ

xxiv, 4-7

σαβοῖ ἐνεκτι

μομοεῖ. χιμοεῖτ

γῆτ 21 τεκήνες:

ἀν. ἠθενᾶςαβοῖ

5 ἐν τοῖς πε πνεο

τε πασώτηρ.

ἀν. ἠθενᾶςπό

μνεῖ ερωτ ἠθε

ζωοῦ τῆρη: ἀεί

10 πνεεῦ εἰνήκ

μνῆθαιςτηρ

πειγαί: ἀν. ἢκ

ἡ ἡ κα. ὑφωνο

καὶ νενενι: ἦν

15 ἐν ἠθεναί[κοι]

μν. ἠθενα[τ]

σ]οούν] [ἀρπρἐπε

πνεεῦ ἄρι πνεύ]

p. 106. 11 ἡγοπονεν L. BTPist = F 2γοπονενι ZR | 14 ἐντανομοι LBZR ἐντα

νομοι T. Pist = F | 15 πειγαίς LZTPist

p. 107. 3 2Η ΛΖΤ 21 ΛΒPist | 7 ἡγοπονεν LB. ZT Pst = F | 14 καὶ ενενι LHTPist
p. 108  ΡΗ  
εύξ ητοικ κατά  
παμει ὑπέκνα  
etke τεκνηθ  
xρηστος πισοῖς  
5 οὐχρηστος ληφ  
eπεριτων πε  
pισοῖς ετέκ  
παι θην θαρσῶ  
νήστηπνοεί 21  
10 τεσίν τινάχιμο  
et ζητούν νή  
[Ρ]Ηραθ 2Ν ουσαί  
[Θή]ατσαβε  νηθ  
[Ρλθ] εινενρξιοούεσ  
15 [Νεμιοο]γε τηρ  
[ΟΥ] ἀπισοικ χεν  
να νε νε σι με ηνετ]

p. 109  ΡΘ  
φύνε ἃθα τεσί  
ἀλωθεκ ηφη βη  
νεβιμηθηνηρή  
etκε πεκραν  
5 πισοείς κα πανο  
κε αι ηελ ηε  
θω γαρ  ναμ πε  
πρώμε ειτηργοτε  
ζητή ἀπισοείς  
10 τιναχίμο νομος  
ναν 21 τεσίν εν  
ταφουαθε τ[εθ]  
[Γεμή  θαωθ]πε  
2Ν  γενιναθα-θον  
15 πεθαθεσπερμα χα  
καπονομει ηπικαγ]

p. 108. 3 διστξης ἐπιστ ηπιστος τΣΤV | πισοείς ΤΣΠιστ πισοείς ι | 11 2 super  
e in ras  
p. 109. 14 ζεναγαθον ΛΒΣΤΠιστ
CHAPTER XXIV

p. 110 πι  
πνεοείς πε πιτα  
χρό ἄνετρπωτε  
ζήτη: λυφ πραν  
ὕπνεοείς πα νετῆ
5 ζοτε ζήτη πε.  
λυφ εταμοον ἐ  
τεχαίαν-ḫki: ἐ  
ρε νακαλ ἐἱορῆ  
νογοεὶς νῆ ν ἐ
10 πνεοείς: ἵξε ὑτοψ  
πετνατεκῆ να  
[ο]γυερῆτε εβολ θῇ  
[πε]πλλω  ἀὼρτ ἐγ  
[ραὶ ἐ]χὶκῳ νῆ να ἔνα  
15 ἵξε ἀνγ ὑφῳ[ρε]  
[νουβτ λυφ ἀνγ]

p. 111 πια  
οὐγηθικὲ ἀνοκ: ἐ  
νεθαῆις ἱπα  
ζῆ ὑφῄ ὑφῳ ὑβολ  
ἀντὲ ἐβολ θῇ να  
5 ἀναγκὴ: ἀναγ ἐ  
πα-θῆβιο νῆ πα  
τίς ἰἡκῳ ὑβολ  
νηηανοκε θηρογ.  
ἀναγ ἑκακαχε  
10 ἵξε ἀγογῃς ἐ  
ἂν οὐφ λυμείς  
τωὶ θῇ νουμο[ε]τῃ  
ἡξὸπονῆς: 2[ἀρὴς]  
ἐταφὶ ὑγο[τοῦ]  
15 [ἀιοὶ ἀμπ[t]ραῖ]  
ἀπε ἵξε ἀρελ  
νίζῃ ἐροκ: ἑβαλ

p. 111. 12 θῇ νουμοτε LZR Pist
COPTIC PSALTER

p. 112

πιθ

ηθίνη ηὴν ηε[τε]κου

τωθί άγγελον

εροί ήε ζηγύπη

μηνε εροκ πανοίκ

ηνουτε γεν πιήλ

εβολ έννενηλήγη

τηρούν:

κε' πετάμος ηλαμ

εια:

κρίνεν ηήμοι πανοίκ

[πιθ]ε ναοκ αίμοο

[πιθ]ε έννενηλήγη

[κλα]ήνητ': άγω εἰ

[κω] σηθή έπικχο

15 ειενηθή ηκιμ έλ[η].

αοκιμάζε μηοι

πανοίκ ηηπείπα]

p. 113

πιθ

ζε μηοι πιςε

ηναλλοοτε μη

παζηθ': ήε πεκ

να ήπεμετο ηηνα

5 καλ εβολ': άγω άι

[πιθ]ανακ έννενηλήγη.

ηηπιμοοπ μη ου

ευναρρηίον εη

φογείη: άγω

10 ηναρθακ εροίνη[η]

μήν ηερηπόνορε[ν]

αιμετε τ[ης]ουγ

2ε ηενετο [ηπο]

ηηποοκ: άγω[η]ου ηηλαζ]

15 μηοο[ε] ηεν ηασεπνη.

ηναειφ ηηαλιξ έν

ηετογαλλ τακωτε ε]
CHAPTER XXV

p. 114 ΠΤΑ

πεκωγκιαστηρι
ον προεικει εκω
τη επεργοου η
πεκαμου εκω η
5 πεκαπηρε τηρινυ
προεικει λιμερε
πελα μηνει ηη
πελαωπωπε ηηπεκ
εοογη μπρτλκο
10 μπτατηνυχη μη να
[εκεθη]εις ενω πα
με νη μην γεν ρω
με νηνηνονη ναι ε
[ρε ταπηοιδα 2[I]
15 Νευσιχ. Α Τητητητου
ναι μογ2 ολωπων. Αν
οκ δε λωμωκε ρη ταμιν]

p. 115 ΠΤΕ

βιαυ 2]ηυτη σωτε
μηοι μηνα ναι
η τανοερινη
γαρ ασερατη ρη
5 πεοουτην ηηνας
μογ εροη προεικ
ρη νηκακακηα.
5 πεταλαμος ηηληγ
ειλ α ειπατουτα
10 κι:
6 προεικη πε παογε
ειν μη πασωνη
eιναφυο[νε γιτπ]
κινηνη προε[ηει]
15 μετατημη[ε]ηηηη
ουχα ειναρδωβ
γιτπ κιμι. 2Η]

p. 114. II ΠΧΟΗΠΗΣ Ι ΠΧΟΗΠΗΣ ΖΤ | 15 λιτταρα πεμολεμα ω?
p. 115. 6 ΠΧΟΗΠΗ ΛΖV | 7 ΝΗΚΑΗΗΗΑ ΛΖΤV
44 COPTIC PSALTER

p. 116  πλσ  
ππραγματεύομαι εἰργαζόμενον ἐρήμων ἄναξ ἡμών ἐγωγῷ ἤνας αὐτόν ἐν 
καὶ ἡμοὶ ἀγαπῶμεν ἅμα. ἐκείνος ἐρήμων 

5 ἐν ἡμένων ἀγαθών ἅμα ἐν ἡμένων ἀγαθών ἅμα. ἐκείνος ἐρήμων 

10 ἐν ἡμένων ἀγαθών ἅμα. ἐκείνος ἐρήμων 

xxvi, 2-4

p. 117  πιζ  

XXVI, 4-6

p. 116, 13  i supra, manu altera?

p. 117, 1  ὑμεῖς sine ΝΑΖΤ ἐκζητήσατε © | 6 πποιοεικ LZ
CHAPTER XXVI

p. 118 ἐκ μητρὸτε ἀλλαξάτων ᾠργήνον, ἐναπόθεμεν

5 ἀνθρώπου κεφαλίνην ἡμῶν· ὕπαξω

τὰ ἀνθρώπου ἐνποικείς

ἐνοίκησεν παρθένοις ἐνταῖς

ἐνεποὶ σὺν ἑορτασμοῖς μυθισμένοις

10 ἐν ἐνοίκησε ἐνοίκησε

παρθένοις ὡς ἐν ἐνοίκησε παρθένοις

παρθένοις ὡς ἐν ἐνοίκησε

15 [Ἡ ἁμαρτον, ἡμετεροθείη μυθιστικῶν ἐνοίκησε·]

xxvi, 6-9

p. 119 ἐν ἐνοίκησε παρθένοις ἐνοίκησε παρθένοις

ἐνοίκησε παρθένοις ἐνοίκησε παρθένοις

ἐνοίκησε παρθένοις ἐνοίκησε παρθένοις

ἐνοίκησε παρθένοις ἐνοίκησε παρθένοις

10 ἐνοίκησε παρθένοις ἐνοίκησε παρθένοις

ὁμοιότατον ἐνοίκησε παρθένοις

ἐνοίκησε παρθένοις ἐνοίκησε παρθένοις

ἐνοίκησε παρθένοις ἐνοίκησε παρθένοις

15 [Ἡ ἁμαρτον, ἡμετεροθείη μυθιστικῶν ἐνοίκησε·]

xxvi, 9-12

p. 118. 5 ηταξαλλει LB ηταξαλλει Z | 7 ηταωδ B ηταωδ B | 9 ηνποικεικ LB cor Le | 10 ερνοι LB ερνοι Le

p. 119. 1 ηπρακτικ LB Le ηπρακτικ Z | 4 ηπρακτικ ηπρακτικ ηπρακτικ ηπρακτικ ηπρακτικ ηπρακτικ | 12 ποικεικ LB
COPTIC PSALTER

p. 120  pK  τόυ ἸΝΕΓΥΧ[H Ν]  xxvi, 12–xxvii, tit
NET-OLIE ὝΜΟI
ΧΕ ΛΥΤΦΟΥΝ ΕΡΟΙ
ἍΙΙ ΖΕΝ ΗΠΙΤΡΕ Ἡ
5 ΧΙΗΣΟΝἍ ΛΨΑ Χ
ΠΧΙΗΣΟΝἍ ΧΙ 6ΟΛ
ΕΡΟΙ ΟΥΛΑΡ ΗΠΙΣ
ΤΕΥΕ ΕΝΑΥ ΕΝΑΓΑ
ΟΝ ἩΠΙΧΟΕΙϹ ΖΗ
10 ΠΚΛΑ ἸΝΕΤΟΝἹϹ
ΗΝΑΞΥΠΟΜΗϹ ΕΕ
[ΠΧΟΙΕΙϹ ΧΡΟ ΛΨΑ
[ΗΜΗϹ] ΝΕΚΗϹΤ
[ΤΨΚ ΝΓΥΠΟΜΗϹΕ]
15 ΕΠΙΧΟΕΙϹ
[ΚΖ] ΝΕΣΛΑΜΟϹ ΝΑΛΥΕΙΑ

p. 121  pKΑ  [ΑΙΧΙΨ]ΚΑΚ ΕΓΡΑΙ
ΕΡΟΙ ΠΧΟΕΙϹ ΝΑ
ΝΟΥΤΕ ΗΠΙΚΑΡΨΚ
ΕΡΟΙ: ΗΠΙΨϹ ΝΗ
5 ΚΑΡΨΚ ΕΡΟΙ ΤΑΙϹ
ὉϹ ΗΙΝΕΤΒΙΚ ΕΕ
ΠΕΣΗϹ ΕΠΨΗϹ:
ΣΩΤΗ ΕΠΕΖΡΟΟΥ
ΗΠΑΣΟΠϹ ΖΗ Ν
10 ΤΡΑΣΕΝΑΨΠΙϹ
ΤΑΙϹ ΗΝΑΛΙΧ ΕΓΡΑΙ
ΕΠΕΚΨΗϹ ΕΤΟΥΑΙ
ΔΒ: ΗΠΙΨϹ[Κ ΤΑ]
ΓΨΧ[Η ΜΝ ΝΡΕΨΠ
15 ΝΟΒΕ -- -]
CHAPTER XXVII

p. 122 ἐνεστὼν ἐν οὐχὶ

5 κατὰ κατὰ τιμὼν

10 ἦν ἔνεστον

15 [καὶ τοῦτον Πχοεὶς σιλ]

p. 123 ἐπιχείρησαν

5 ταχὺτεν ἔτοιμη

10 ὑπὲρ πλούσιον

15 καὶ τὸν μισήσαν

p. 122, 4 ἦν ἔνεστον male Lb

p. 123, 9 ἔνεστονολογεῖς male Lb corr Lc
p. 124  ἩΗΜΟ [ἡμώ]  xcvii, 9–xxviii, 3
ONE ἩΗΜΟ[Υ ΝΙ]  ΧΑΣΤΟΥ [ή]  [ς]ΝΗΣ.
ΠΕΤΛΗΜΟΙÇ [Ν]ΛΑΥ
5 ἘΣ ΕΒΟΑ 2Η ΤΕΓΙΗ

KΗ ΝΤΕΣΚΙΝ[Η]:

TΑΝΙΝΕ ἩΠΧΟΕΙΣ Ὕ
ΨΗΡΕ ἩΠΝΟΥΤΕ.
TΑΝΙΝΕ ἩΠΧΟΕΙΣ
10 ἩΓΕΝΨΗΡΕ ἩΝΟΙΛΕ
ΑΝΙ ΟΥΤΑΙΟ ΜΝ
ΟΥΤΙΜΗ ἩΠΧΟ
EΙC: ΑΝΙ ΟΥΕΟΟΥ
[ΜΠΕ]ΡΑΝ: ΟΥΨ
15 [ΟΤ ΠΧΟΕΙΣ 2Η
ΤΕΡΑΥΑΗ ΕΤΟΥΛΑΒ
ΤΣΗΝ ΜΠΧΟΕΙΣ]

p. 125  ἩΗΜΟ [ἡμώ]:  xcviii, 3–6
ΠΝ[Ο]ΥΤΕ ΗΠΝΟΟΥ
ΨΨ ΕΒΟΛ: ΠΧΟΙÇ
2ΙΧΝ ΖΕΝ ΝΟΟΥ
5 ΕΝΑΦΨΨΟΥ: ΤΕΣ
ΜΗ ΗΠΧΟΕΙΣ 2Η
ΟΥΒΟΜ ΤΕΣΜΗ Η
ΠΧΟΕΙΣ 2Η ΟΥΜΗΤ
ΝΟΣ: ΤΕΣΜΗ Η
10 ΠΧΟΕΙΣ ΕΨΟΨΨ
ΨΨ ΝΝΚΕΛΡΟÇ.
ΠΧΟΕΙΣ ΝΑ ΟΨΨΨΨ
ΝΝΚΕΛΡΟÇ Η[ΠΑ]
ΒΑΝ[ΟΧ]. Ν[ΨΗΡΕΥ
15 ΡΨΩΣΗ ΜΗ ΝΑΙΒΑ
ΝΟÇ ΝΘΕ ΜΠΗΜΑΕ
ΑΨΨ ΠΜΕΡΙΤ ΕΨ]

p. 124. 10 ηοιέ Lz | 16 τεραυαη Lη τεραυαη Le
p. 125. 3 πχοεις Lz
CHAPTER XXVIII

p. 126 ΠΚΩ

ο Ν-οε Νογ[ψ]η[ξ]ε
Νηνοκαρος
tεση Νηπχοικ
eπογψψή Νογ
5 ΦΛΑ Νικατε: Τες
Μη Νηπχοικ εψ
Κιμ ετερημος:
πχοικ Να Κιμ έ
tετερημος Νικα
10 ΔΝΣ: Τεση Νη
πχοικ εψορτ[ε]
Νη]Νιειουα: Λυψ Νθα
[ΔΩΝ] εβωλ Νιμαι [Ν]
[ΨΗΝ ΟΥ]Ν ΝΗΜ
15 ΕΤ ΓΗ Περπτε χψ
Μπερεοογ ψαρε]

p. 127 ΠΚΩ

π[χοικ]ις]ε Νεε [Ν]
Πατακακειο[Ω]
Λυψ Νητρεπς[Μο]
ΟΣ: ΠΧΟΕΙΣ ΝΑΡΡΙ
5 ΡΟ ΦΛ ΕΝΕΖ: ΠΧΟ
ΕΙΣ ΝΑΓ ΣΟΜ ΝΗ
ΠΕΡΛΟΣ: ΠΧΟΙΕΟΣ
ΝΗΣΜΟΥ ΕΠΕΙΛΑ
ΟΣ ΓΙΩ ΕΙΡΗΝΗ:
10 ΕΠΙΧΨΚ ΕΒΩΛ ΠΕ
ΤΑΛΜΟΣ ΝΗΦ
[Χ]ΟΗΔΥ: ΑΗΙ ΝΠΧΙΑΕΙΚ.
ΝΗΠΗΙ ΝΙΛΥΕΙ[Λ]
ΤΝΑΧΑΣΤΗ Π[ΧΟΕΙΣ — — ]

p. 126, 2 Νινοκερακε Λ Νινογερος Ζ | 3 Νπχοικ ΛΖ Νιδε Β | 12 Νινειουα Λ Νινειουα ΖΡ
p. 127, 2 Πατακακνοκος ΛΖ ΝΗΠ Κατακακοκος Ρ | 4 [ΧΕ] Πχοικ ΛΒ parenth
del Le | Ναρρό ΛΜε Ναρρό ΖΡ | 7 Πχοικ ΛΖV Νιδε Ρ


p. 128. 8 ἐγρ[ὰ]ν Lb corr. Lc  p. 129. 10 ἐπαςὰ Lb ὑπαςὰ LcZ
CHAPTER XXIX

p. 130  [ΠΑ]  [Ἀνὴρ ἔποιήσε ἐπὶ ταύτα ἀκος ἔρε πεξούς ἐξωμολογία
5 [鹖] ἔφη. ἔρε πεξούς ἐξωμολογία
[a] ἀ μνημεῖον ὑπό ἀποθεοῦ ἔρε ὁ ποιητὴς τῶν παραβηγον ἐπὶ ταύτα
και μνημεῖον ὑπό ἀποθεοῦ ἔρε ὁ ποιητὴς τῶν παραβηγον ἐπὶ ταύτα
10 ἔρε ὁ ποιητὴς τῶν παραβηγον ἐπὶ ταύτα

p. 131  [ΠΑ]  [Ἐκ τῆς πρας πυγμοῦ πάντα ἔρε ὁ ποιητὴς τῶν παραβηγον ἐπὶ ταύτα
5 [鹖] ἔφη. ἔρε ὁ ποιητὴς τῶν παραβηγον ἐπὶ ταύτα
[a] ἀ μνημεῖον ὑπὸ ἀποθεοῦ ἔρε ὁ ποιητὴς τῶν παραβηγον ἐπὶ ταύτα
και μνημεῖον ὑπὸ ἀποθεοῦ ἔρε ὁ ποιητὴς τῶν παραβηγον ἐπὶ ταύτα
10 ἔρε ὁ ποιητὴς τῶν παραβηγον ἐπὶ ταύτα

p. 130. 4 εξωμολογεῖ ΛΖ εξωμολογεῖ ΒΖΡ
p. 131. 4 ἐπιταλαμος Λ τακ ΛΣ ἐπιταλαμος ΒΖΡ | 17 οὐν Λ οὐν Ζ
COPTIC PSALTER


p. 133. 10 ΠΚΤΑΛΤΕ male Lb corr Lc | 14 ΟΥΟΧΤΗ L ΟΥΟΧΤΗ Z
CHAPTER XXX

p. 134

[X][H MN 2HTT Λ ΠΑΛ] xxx, 11–13
2[C] [W]ΧΝ 2[N ΟΥΜΧΑΤ]2
Ν[2]ΗΤ: ΛΥΨ ΝΑΡΙΗ
ΠΙΟΟΥΣ ΑΝ ΓΕΝΑ
5 ΜΑΖΟΝ: Α ΤΑΘΟΝ
ΟΙΚΕ ΑΝ ΟΥΜΗΤΕΗ
ΚΕ: ΛΥΨ ΛΥΨΗΣΤΟΡ
ΤΡ ΝΩΙ ΝΑΚΕΕΣ: ΑΙ
ΦΩΝΕ ΝΙΟΝΗΝΕΙ
10 ΠΑΡΑ ΝΑΧΑΧΕ ΤΗ
ΡΟΥ: ΛΥΨ ΝΝΕΤΖΙ
ΤΟΥΓΙ ΕΜΑΤΕ:
ΛΥΨ ΝΩΟΤΕ ΝΝΕΤ
ΣΟΟΥΝ ΝΙΟΙ ΝΕΤ
15 [Ν]ΛΥ ΕΡΟΙ ΛΒΟΥΕ Ν
[ΝΚΛ]ΒΟΛ ΝΙΟΙ: ΖΕ ΛΥ
[ΡΠ]ΟΡΑΥ 2[Ν ΝΕΥ]
2ΗΤ Ν-Ο-ΓΕΙ [ΝΝΙΚΩ]

p. 135

[Ψ] [ΑΙΡΗΕ ΝΟΥ]2
ΝΑΛΥ ΕΑΡΕΩΡΗ
ΖΕ ΑΙΣΩΤΗ ΕΠ
ΣΩΦΙΗ ΑΠΛΑΣ ΕΥ[Ο]Υ
5 ΗΝ ΓΗ ΠΑΚΩΤΕ:
ΓΗ ΠΤΡΕΥΣΒΟΥΣ
2Ι ΟΥΣΟΙ ΕΡΟΙ ΛΥ
ΜΟΧΝΕ ΕΞΙ ΚΤΑ
ΤΧΗ: ΑΝΟΚ ΑΙ
10 ΚΑΣΤΗΗ ΕΡΟΚ
ΠΧΟΗΙ: ΑΙΧΟΟΕ
ΖΕ ΝΤΟΚ ΠΕ ΠΑ
ΝΟΥΤΕ ΕΡΕ ΝΑΚΛΗΠΗ
ΠΟΙΗ ΓΗΝ ΝΕΚΛΗΧ
15 [ΜΑΤ]ΟΥΧΟΙ [ΕΤ]
6ΙΧ ΝΝ]ΑΧ[ΑΧΕ
ΜΝ ΝΕΤΠΗΤ ΝΕΩΗ]
COPTIC PSALTER

εξῆ πεκ'ζωλα 
ματούξαϊ 2η 
πεκ'ζωι πνοείεις;
5  ἡπετραχίωπην 
ὡν αἰώνα ἐγραί 
ροκν' εγεχίωπην 
ἡνια νασέβνεα λαμ 
ﬔ

p. 137  [国际在线]  [ξρνικος πνοείεις]  xxx, 20–22
[τ[λα ε]ντακ'ζωνε] 
ἐκνετρτοτε 2ης 
ἀκτοφε ἢνετ 
5  μελανεζ ἐροκ ἢ 
πειμοὶ εβωλ ἢν 
ἐπικε 
νηπρωμε 
καλασούν 2η 
πε нев 
צטרף ἢπε 
10  ὡπε ϊπτοτρτιρ 
νηπρωμε 
καλ 
αίβεπ ἐροού 2η 
νογραίβεπ ἐπο 
ωρή ἢγεν λας 
15  πνοείεις σιάκα 
[ξ[λ] [π] ε[η] 
[οου μπεκμα εγραί] 

p. 136. 4 πνοείεις L, BZVWin = F | 16 εωφα L, BZV 
p. 137. 12 2η ογραίβεπ L, BZV
CHAPTER XXX

p. 138 [πλὴ] [ε] [χών] [ἀνοικος] [ε] [κτα] [αικ] [ο] [ο] [ο] [λ] [η] [τα] [ε] [κ] [τ] [α] [ι] [κ] [ε] [μ] [ε] [τ] [ε] [ν] [α] [κ] [ω] [φ] [τ] [η] [ε] [π] [ε] [ρ] [π] [ο] [ο] [υ] [υ] [ν] [π] [α] [ν] [ο] [π] [ο] [τ] [α] [μ] [ε] [τ] [α] [λ] [α] [ρ] [α] [ι] [κ] [ε] [ι] [κ] [ε] [μ] [ε] [τ] [ε] [ν] [α] [κ] [ω] [φ] [τ] [η] [ε] [π] [ε] [ρ] [π] [ο] [ο] [υ] [υ] 5 [φα] [κ] [α] [γ] [ε] [μ] [ο] [λ] [η]  
[ν] [α] [γ] [ρ] [η] [ν] [ν]  
[ε] [τ] [ν] [ε] [κ]  
[ε] [μ] [ε] [τ]  
10 [φ] [ω]  
[ε] [ρ] [α] [ί]  
[ο] [υ] [ν] [ι] [κ]  
[μ] [ε] [ρ] [ο] [ι] [ε] [ι] [κ]  
[μ] [ε] [ρ] [ο] [ι] [ε] [ι] [κ]  
[μ] [ε] [ρ] [ο] [ι] [ε] [ι] [κ]  
15 [μ] [ε] [ρ] [ο] [ι] [ε] [ι] [κ]  
[μ] [ε] [ρ] [ο] [ι] [ε] [ι] [κ]  
[p. 139] [π] [λ] [α] [θ]  
[ε] [μ] [ρ] [α] [τ] [ε] [τ]  
[ε] [μ] [ρ] [α] [τ] [ε] [τ]  
[ε] [μ] [ρ] [α] [τ] [ε] [τ]  
5 [ζ] [ε] [μ] [ρ] [ο] [ι] [ε] [ι] [κ]  
[π] [α]  
[τ] [η] [τ] [ρ] [μ] [η]  
[λ] [λ]  
[ν] [α] [λ] [γ] [ε] [λ]  
[ι]  
[α] [ι] [α] [τ] [ό] [υ]  
[ν] [η] [ν] [τ] [α] [υ]  
10 [ν] [ο] [μ] [ι]  
[ν] [η] [ν] [τ] [α] [υ]  
20 [ζ] [ε] [μ] [ρ] [ο] [ι] [ε] [ι] [κ]  
[ν] [ε] [ν] [ο] [ι] [ε] [ι] [κ]  
[σ]  
15 [β] [ε] [ρ] [ο] [ι] [α] [ν]  
[ν] [υ] [α] [π] [ε]  
[ε] [μ] [ρ] [α] [τ] [ε] [τ]  
[ε] [μ] [ρ] [α] [τ] [ε] [τ]  
[p. 138. 4 η] [φα] [κ] [α] [ρ] [ε] [μ] [ε] [τ]  
8 [ε] [μ] [ε] [ρ] [α] [τ] [ε] [τ]  
[p. 139. 5] [ε] [μ] [ρ] [ο] [ι] [ε] [ι] [κ]  
[ε] [μ] [ρ] [ο] [ι] [ε] [ι] [κ]  
[p. 138. 4 η] [φα] [κ] [α] [ρ] [ε] [μ] [ε] [τ]  
8 [ε] [μ] [ε] [ρ] [α] [τ] [ε] [τ]  
[p. 139. 5] [ε] [μ] [ρ] [ο] [ι] [ε] [ι] [κ]  
[ε] [μ] [ρ] [ο] [ι] [ε] [ι] [κ]
p. 140  ḫw

2w ptpaw[\i]\wia \ak
êboa ǹpêw00y
ṭsūq. xe ḫw pe
200y ǹn teywj
5 ā tekw0x 2p0w ē2
raǐ exw[i] lêktoį
èṭaḷịẉṛịā.
2w ptarawāc ǹ
še ǹniwɔnte:
10 lâx[\i]lāh.[ lâx[i]w[i]
ǹpanobe ǹpi
ǹpîep tlauno
miā. lâxooc xe upatenoe e[\i t
15 ā oyw[y] ēp[\i xoec]
āyw ntok pet]

p. 141  [Ṛi\i]

[\накw\] ëboa ǹt
[\i\i][\i]\wawte ǹ
nâwnt: lâx[\i]lā
ma ēpe oyon nīm
5 ētoyaw wbaw
āw arow. 2ā tâi
ǹpêy0w0ew ēt
ĕḳṭẉṭ: pāhn
2w oykatalịḳịịḥc
10 m0c ǹm0oy[i] ᵇnā
waw: ǹcēna[\w⁷ōw
ĕp0q an: ntok pe
pāmâịp̣ẉṭ ē
êboa 2w ǹ te-ọ̀lịf̣c
15 ētḳẉte ēp[i]o[\i]
[\i\i]ḷa[ṭe]ṇa [c̣ṭōtt
êboa 2n nêṭṃ]

p. 140. 12 ṇṇ delendum
p. 141. 9 katala[y]c]oc LZ | 11 nce[n[a\w]ẉn Z nce[n[a]\ẉẉn male Lb corr Lc
CHAPTER XXXI

p. 142  [PINB]  ΠΑΚΩ[ΤΕ ΔΙΑ]
ΥΔΔΕΑ. [Γ]ΝΙΑΤΑ
ΜΩΚ ΗΝΙΑΤΣΑ
ΒΟΚ ΕΤΕΙΩΝ ΕΤΩ
5 ΝΑΒΩΚ ΗΝΙΗΤΩ
[Γ]ΝΙΑΤΑΧΡΕ ΝΑΒΑΙΑΙ
ΕΣΡΑΙ ΕΧΩΚ ΗΝΙΠ
ΠΟΕ ΗΝΙΣΤΟ ΜΗ ΝΙ
ΜΑΣ ΠΟΡΙ ΕΤΕ ΗΝ
10 ΤΟΥ ΗΝΙΤΣΑΒΕ.
ΕΘΡΗ ΝΟΥΟΟΔΕ Ν
ΝΕΤΕ ΗΝΙΕΩΝ Ε
ΒΟΚ ΑΝ. 2Ν ΟΥΧΑ
ΛΙΝΟΣ ΝΙ ΟΥΩ
15 [ΤΟΥ]ΠΟ 2ΑΣ ΝΕ ΝΙ
[ΜΑΣ]ΗΝΙΩΧ ΝΙ
[ΠΡΟΟΡΝΟΒΕ]

p. 143  [ΠΑΓ]  [ΠΝΑ ΑΕ ΝΑ]ΚΩ
[Τ]Ε [Ε]ΝΙΕΤΖΛΑΠΗ
ΖΕ ΕΠΧΟΕΙΚ- Ν
ΑΙΚΑΙΟΣ ΕΥΦΡΑ
5 ΝΕ ΕΧΙΝ ΠΧΟΕΙΚ:
ΗΝΙΤΕΤΗΣΑΝΑ
ΗΝΙΤΕΤΗΦΩΥ
ΦΩΥ ΗΝΜΩΤΗ
ΘΗΡΤΗ ΝΕΤΣΟΥ
[Α]Β ΤΩΝ 2ΝΙ ΠΕΥΣΗΤ:
ΕΛΛΑΟΙΑ:
ΝΑΙΚΑΙΟΣ ΤΕΛΗΝΑ
ΗΠΧΟΕΙΚ- ΓΙΡ[Ε]
ΠΕΣΜΟΥ ΠΡΕΠΕΙ
15 ΗΝΙΕΤΣΟΥΤΩΝ
ΟΥΑΝΙΕ ΕΚΟΛ Ν]

p. 142, 111 ΕΩΚ ΝΟΥΟΟΔΕ LZ [ΣΕΚ ΝΟ]ΥΟΟΔΕ Β | 15 ΜΗΝΗΣΤΙΧ ΜΑΛ Λb
ΜΗΝΗΣΤΙΧ ΜΑΛ Z [ΓΕ] ΜΗΝΗΣΤΙΧ Β
COPTIC PSALTER

p. 144 ἐπιλα πνεομεν 2|[Ν ουκι] ἑαραν ἡλλει εὶ ἐρο ςΗ ουγαλην ριον ἀμην ἦκαπ.
5 κω ἐρο ςΗ ουγκω ἡπρεν ἡλλει ἐρο ςη καλως ςΗ ου λογιι ἐξε πωαξε ἡπνεομεν σοῦτων
10 λω ἐπησαυνε τῃρο ὕσσον 2η ου πιτεις. ρμε ντ [μ]ητνα μη πανι.
[παζ] τῃρι μες 15 [μπαζ] ἡπνεομεν λω 2ην πεωαξε

5 ἡπνουεν ἡςαλλας ει ςΗ ςΗ πνασκος.
πεντακη ςΗ ουγη 2ην νευασωψ. μα 
ρε πκαξ τῃρι ὑπο 10 τε ςΗτη τςπευμε
μαρε μα νη rejects ςΗτη μη ου ὑνη 
ετουης ἡςητου. 
.xe ἡςοπ πεντ[απ] 15 |Χιος λω ςωπε 
ςτο]q πε[ποντακης]
λω λαγωντ]

p. 144. 15 ηπνοις L. ἡπας R, Z = F
p. 145. 1 ηπνου εταρπο male LA, ZR = F | 7 1 ηπνουν LBZR | 9 πκαξ Lb
πκαξ Lc
CHAPTER XXXII

p. 146  [Ρ]ΗΣ
πχοείς η[αχωφ] .xxxii, 10–12
pe εβολ ἰτιω[ο]νχ[νε]
.HttpContext.personal
هةτειή
5 οηλοο. λαφ ηνα
لجنةهة
ne ιηαρχων.
 HttpContext.personal
 HttpContext.personal

p. 147  [Ρ]ΗΣ
[κοτπιθ εγκαθρο]
xxxii, 12–16
[υομη]α ηαφ. η πχο
 HttpContext.personal
 HttpContext.personal
 HttpContext.personal
 HttpContext.personal
 HttpContext.personal
 HttpContext.personal

p. 147. 12 Μγαλλη ΜΖΡ
σοµ: άγ[ω] [ΜΝ ΟΥ]
νωφρε ηανου[Ω]
ζι ιανω αν
dοµ: εις ιβολη

p. 149 [ΡΗΣ] [ΖΩΝ] [εγν] [γεγνη] [Ν] [το] [εγγω]
[εις] [εγγω] [ενλ] [εγγω]
[ενλ] [εγγω]

p. 148. 6 έγγωξαί LZ, R = F
p. 149. 2 ηαγνωμονη Ξ ηαγνωμονη B, Z = F | 3 επηξουεις LBZ
CHAPTER XXXIII

p. 150 [PH]

[Δπεφηγὸν ἤπειν]  
το ἐκο[λ α ναχὺς]  
ἀλκάλαθι

ἀρβῳκ:

[Ἐναχμοὺς ἐπιχοῖς]  
νοῦοεἱ[ῳ] ὑἱ ὅνο ὕεἱ[ῳ] ἀν ἐπιχοῖς  
τὴν ρώ[ὶ] ταξιμῆ  
ναξιταῖο τῇ πνὸ

10 εἰς ἅρπε ἐτηὶ  
ῥῶψ σατὴν ἄνε  
ὀνοπὸς ἄνε ὑἱ  
μὲ ἐπιχοῖς:  
ἀψ ἄτετῆςι

15 σὲ ἂπεγαρὰν γὶ  
[ὅμης] ἅνο[ὶ] ᾠ[ὶ]  
[Ἀς] Ἦ[ς] ἐπιχοῖς

p. 151 [PH]

[Ἀρκωτή ἐξ]ροὶ  
[Ἀψ ἄρτ]ογαξοὶ  
[ἐς] ἃμανή[ε]ι[ὲ]  
τηρῶ· ἀ ἄτετη

5 ὕοι ἐροὶ ἄτετῆςι  
ῥὸγο[ε]ι[ὶ] ἄψ ἑν  
τὴν ἄνεγχωι  
πε· παὶ πε πὲ  
κε ἂτρψψ ἐβολ

10 ἂ ἐπιχοῖς σατῆς  
ἐροὶ· ἄψ ἄρτογ  
χοὸς ὑἱ[ὲ] ἄπφοι  
ὑὶς τηρῶ· ἄψ  
ῥε· παγγέλως ἂς

15 ἂπιχοῖς κω[τέ ε]  

p. 150. 5 ἐπιχοῖς LZ επεφίς C R | 9 πνοικ LZ ἀτεράς C R, Z = F
p. 151. 3 ἐκολ γὶ LR, Z = F | 4 ἄτετηςοι male L ἄτετηςοι Z, R = F
11 ἄρτογαξοὶ LZR
Coptic Psalter

p. 152 [πΝ]B 152 6 
62 152 6 ΧΙ [Ε ΝΤΕΤΝΕΙ]
ΜΕ ΧΕ ΠΧ[ΟΕΙC]
2ΟΛ6 ΝΙΑΤΙ[Γ] [Μ]
ΠΡΩΜΕ ΕΤΝΑΓΕ[Λ]

5 ΠΙΖΕ ΕΡΟΠ' ΑΡΙ
ΖΟΤΕ ΖΗΤΙ[Γ] ΉΠΧΟΕΙC ΝΕΠΝΕΤΟΥΑ
ΛΒ: ΧΕ ΝΙ[Γ] ΑΡΨ
ΨΩΟI ΉΝΕΤΙΓΟ

10 ΤΕ ΖΗΤΙΓ' Α ΝΡΙ
ΜΑO ΡΗΝΚΕ ΛΨ
ΛΥΣΚΟ' ΝΕΤΨI
ΝΕ ΛΕ ΝΙΑΛ ΠΧΟΙC
ΗΣΕΝΑΨΨΨΤ

15 ΑΝ ΉΝΑΓΑΘΟΟΗ
[ΝΙΗ]: ΑΙΑ≥ΑΛΗΑ
ΑΜΗΠΤΙ[Δι] [ΝΑΨΗΡΕ ΝΤΕΤΝ]

p. 153 [ΠΗ] [ΠΗ] 153 9

ΔΕΝΤΙΜ ΕΡΟΠ ΤΧΑIΕΚΒΟ
[ΝΗΤ]ΝΟΟΤΕ Η
[Π]ΧΟΕΙC: ΝΙΜ ΠΕ
ΠΡΩΜΕ ΕΤΟΥΕΨ

5 ΠΗΝΙΓ' ΕΤΜΕ Η
ΝΑΥ ΕΝΕΓΟΟΟΥ ΕΤ
ΝΑΝΟΥΟΥ: ΜΑΤΑΛ
ΔΕ ΠΕΚΛΑΣ ΕΒΟΛ
ΓΙΗ ΠΕ-ΘΟΟΟΥ' ΛΨ

10 ΝΕΚΣΠΟΤΟΥ Ε
ΣΙΧΗ ΠΟΥΚΡΟΨ
ΡΑΚΤΙΚ ΕΒΟΛ Η
ΠΙΕ-ΘΟΟΟΥ: ΗΓΕΙ
ΡΕ ΗΠΠΙΕΤΜΑ

15 ΠΙΟΥΨ: ΨΙΝΕ
ΝΟΑ] ΤΡ[ΗΝΗ
ΝΗΠΟΤ ΝΨΨΨ ΧΕ Ε]

p. 152. 6 ΤΗΤΙΓ male LB corL Le | 13 ΠΧΟΕΙC LBZ, ΠΤC R | 15 ΗΝΑΓΑΘΟΟΗ LBZ

p. 153. 9 ΠΕ-ΘΟΟΟΥ LB ΠΕ-ΘΟΟΟΥ LBZLe/ZRBour
CHAPTER XXXIII

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p. 154 [ΠΝΔ]
pe ἰνθα[α ηπθοεις] xxxiii, 15-18
δωψτ ἔξ[η ηακάι]
oc: αὐθ epe n[εψ]
μλακε ροκε ε
5 πευκόπε: epe προ
dε ηπθοεις δω
ψτ ἔξη ρετειπε
ηπθε-οοογ νεψ
te ἰνπευφνη
e
10 epe εβολ δικὴ π
καζ: ηακαλος
χικακ εβολ α
πθοεις σωτη ε
ροου: αὐθ απτου
15 [_xpath] 2η nευ
cοιτης τη[ρου]
πθοεις]ις [2ην εζονη]

p. 155 ΠΝΕ
ενετογο[ωφι] 2η
πευψ]ητ: αὐθ ρηα
tαπε ρετο-εβι
ηυ 2η πευνηλ:
5 ναωψου νεο-οιτις
cακαλος: αὐθ
πθοεις ηακα
μου ἰγῃ τηρου τη
tηρο: πθοεις ηα
10 χαφε ενεγκεες
tηρο: ηνε ογα
ομφωψ εβολ ἰηη
tου: πηου ἴτοου
ηπερεφφοκε 2οουι
15 αὐθ ρετομο]ς
cακαλος: ηνφοκε
πθοεις nακρε ρε nηπεφη

p. 154: 1 ηπθοεις male Lb | 3 αὐθ ρετολακε ευροκε L, ZRBour = F
p. 155: 14 ηπερεφφοκε DL, BZR = F
COPTIC PSALTER

p. 156  [_accessible]

หมด [มีล แอฟ]

วันนี้ [นี้ อย] บนนี้ เคอร์ล [ที่]

ข้า เธอฟี:

ผู้เล่า:

† วัน พยาย์ซิค เน็ต

ไม้ ห้   นี้ นิทร

เห็น นี้ มล. ลาง

10 เต นอยปอปอน

นี้ นอย-อูรฟิน นี้

สองยิ่ง บ่อน ขอ

เป็ นพื น

นี้ นอย นอยค์ปอน

15 ห้าป งออกแบบ

[นี้] มิป ซะ

[นี้][เจอ]

คำ[ย] นัก[ย]

ใน นี้ นัยที่

เข้า นักปนก์

15 นี้ นอยวิ

เอา ห้าเปนต่อ อง

บ้าน หันถู:

เป เอ

สามริค หาน[ข]

อีค ซะ

15 มาป[เดิม][ปน]

ว่าเก [นิคคลา][เท]
CHAPTER XXXIV

65

p. 158 p. 158

nay. eīpel [parte] xxxiv, 6–9
loc ἡπιχοεῖνη
πὴρ ἡςωψογ. χ[ε] ἀγρῳ εροὶ ναοῦ
5 ὁπρὶ ἐπιχινξὴν ἐπεγεῖκαν· αὐ
νοσέεσ νταψὺχ
κὴ ἐπιχινξὴν· μα
ῥε οὐσορῆ ὡν ναϊ
10 ενεκεοούν ἕ
μος ἀν· ἄγῳ π
παϊε νταψοτ[ῆ]
μαρέςοπου
[ἐρᾶ] ἔτι τὸσορῦ
15 [ἐγναῖγε] ἡ[ο]ὶ νῆγες νταψὺχ ντος νατελὴν

p. 159 p. 159

ἐκίμ παχοεῖνη· ἄγῳ xxxiv, 9–12
ἐκαγωγὸν ἔκῆ
[π]ἐγούγκαὶ μακε
ἐκ θροῦ ναξοος
5 χε παχοεῖνη μὴ
πετειεν ἔμοικ
πέτνουῃ ἔνογ
ζῆκε εβοΛ ἐν τ
ἀκ ἔνετεξοοφ ἐ
10 ροὶ ὁγῆκε μὴ
ογεβίνην εβολ 2ι
τὶ νεττωρῆ
ἔμοικ· λατωοῦν
νὴι γενιθπρε
to όι Ιξιςονἐς· α[γ] ἔνετε ενεκε ντοοῦν
ἐμοῦ ἀν λατωοῦε ναι]
COPTIC PSALTER

p. 160  [P]^2  xxxiv, 12–14

\[\text{ἄγγελος ὁ θεός} \]
\[\text{πὴρ ἄγγελος} \]
\[\text{μὴ ἀλλαγήν} \]
5 ἔσχατον ἀνοικ\[τε]  ἐκ τῆς πτερώσεως  ἰδίων ἔσχατον ἀνοικ\[τε]  ἐκ τῆς πτερώσεως

10 ἐπὶ τὸν νου ἐφ᾽ ἑαυτὸν ἐνδοξάζων ὁ ἀληθεύσας ἐκ τῆς πτερώσεως

p. 161  [P]^2  xxxiv, 14–17

[ὁ ἄγγελος ὁ κοίμησαν ἐκ τῆς πτερώσεως

5 σοφός ἐπὶ τὸν ἀληθεύσας ἐνδοξάζων ἀγγέλου ὁ ἐκ τῆς πτερώσεως

10 ἄγγελος ἐν τῇ ἀγαθότητι ἐν τῇ ἀγαθότητι ἐν τῇ ἀγαθότητι ἐν τῇ ἀγαθότητι ἐν τῇ ἀγαθότητι

15 [ὁ ἄγγελος τῇ ἀγαθότητι τῇ ἀγαθότητι τῇ ἀγαθότητι τῇ ἀγαθότητι τῇ ἀγαθότητι]
CHAPTER XXXIV

p. 162 pZB  ωοξηνε [ε-οου]  ραθηντῳ ΤΡΕ ΝΟΥ  ᾞ ΕΒΩΛ ΜΙΤΝ  ΝΙΝΟΥΓ- ΦΙΛΟΥ
5 αὖ ἮΝ ΕΒΩΛ  ΠΧΟΕΙϹ ΖΗ ΝΟΥ  ΝΟΘ ΝΙΝΕΚΑΝΗϹΙΑ  ΦΙΛΟΥ  ΕΡΟΚ  
ΖΗ ΝΟΥΛΑΟϹ ΕΡΟΨ

10 ἦπιτρεγράφε ἦΜΟΙ ἩΜΙ ΝΕΤΟ  ΥΛΑΧΕ ΕΡΟΙ ΥΧΙΝ  
ΔΟΝϹ ΝΕΤΝΟϹ  ΤΕ ἦΜΟΙ ΥΧΙΝΧ[Η
15 ετχ][φρὶ ΦΙΝΕ[ΥΑΛ  ΧΕ ΝΕΫΧΨ ΜΕΝ  
ΝΑΙ ΝΡΕΝΛΑΧΕ]

p. 163 p2r  [ΝΕΩΡΙΗΗ ΕΥ]ΜΕ  xxxiv, 20–24
[ΕΥΕ ΛΕ Ε]ΓΕΝΚΡΟΨ  
[ΖΗ] ΟΥΟΡΓΗ- ΛΨΟΥ  
ΨΗ ΦΡΨΟΥ ΕΩ  
5 ρΑ ΕΧΩΙ- ΛΨΩ ΠΕ  
ΧΑΥ ΧΕ ΕΓΕ, ΕΓΕ-  
ΑΙΜΕΡ ΕΙΑΤΗ ΗΜΟΨ-  
ΑΚΝΑΥ ΠΧΟΕΙϹ ᾦ  
ΠΡΚΑΡΨ ΠΧΟ

10 ΕΙϹ ΗΠΡΟΥΕ ΗΜΟΙ  
ΤΨΟΥΝ ΠΧΟΕΙϹ ΤΖ  
ΤΗΚ ΕΠΑΓΑΠ- ΠΑ  
ΝΟΥΤΕ ΛΨΩ ΠΑ  
ΧΟΕΙϹ ΕΠΑΚΒΑ-
15 [ΚΡΙΝΕ ΗΜΟΙ ΚΑΤΑ 
ΤΕΚΑΙΑΚΑΙ]ΟΙ[ΣΥΝΗ 
ΠΧΟΕΙϹ ΠΝΟΥΤΕ]

p. 162. 3 ΓΙΤΝ ΗΜΟΥ ΛΖΡ | 6 ΠΧΟΕΙϹ Λ. ΒΖΡ = Φ | 2Ζ ΟΥ ΛΒΖ | 7 ΝΕΚΑΝΗϹΙΑ Λ,
ΖΡΜΑΣΡ = Φ | 9 ΖΗ ΝΟΥΛΑΟϹ ΛΒΖΡΜΑΣΡ | 12 ΖΗ ΟΥΧΙΝΟΨΗϹ [ΖΗ ΊΝ ΡΑϹ] Λ,
ΖΡ = Φ
p. 163. 16 ΕΚ ΔΙΚΛΟΥϹΗ ΜΑΛΕ Λℓ βΑΕ Λε
5 ΑΓΦ ΜΠΠ[ΤΡΕΥΧΟ] ΟΣ ΧΕ ΑΝΟΙΚΗ· ΕΥ ΧΙΨΠΗ ΝΙΕΟΨΨΑΤΙ ΖΙΟΥΣΟΝ ΝΩΝ ΝΕΤ ΡΑΨΗ ΕΧΩΝ ΝΑΠΕ
10 ΣΟΟΥ· ΜΑΡΟΤ ΖΙΟΥΣΟΝ ΝΟΥΨΠΗ ΝΙ ΝΟΥΨΑΕ ΝΩΝ ΝΕΤΧΕ ΝΟΟΝ ΝΩΑ ΧΕ ΕΓΡΑΙ ΕΧΩΙ
15 ΜΑΡΟΥΤΕΛΗ Ν
[ΤΟΟΥ] ΝΙΕΟΥ[ΝΟΨ ΝΩΝ ΝΕΤΟΥΕΨ ΤΑΛ] Ν
p. 165  [PZΕ] [ΚΛΙΟΥΝΗ ΝΕΕ ΧΟΟΣ ΝΟΥΟΕΙΨ] [ΝΙΜ ΧΕ ΕΡΠΕΝ ΠΧΙΟΙ] [ΕΙΓ] [ΛΙ[ΛΙ] ΝΕΤΟΥ
5 ΕΨ ΤΡΗΝΗΝΗ ΝΙΕΨ ΖΙΨΑΑ ΑΓΦ ΠΑ ΛΑΣ ΝΑΤΕΛΗ 27 ΤΕΚΛΙΚΛΙΟΥΝΗ· ΝΙ ΠΕΚΤΑΙΟ
10 ΝΙΕΨΟΟΥ ΤΗΡΨ·
ΑΛΕ Ε ΠΧΨΚ ΕΒΟΑ Ν
ΑΛΓΕΙΑ ΝΖΗΨΑΑ
ΗΠΧΟΕΙΣ:
[ΠΠΑΡΑΝΟΜΟΣ ΧΨ]
ΗΝΟΣ 27 ΝΕΨ
[27]ΤΗΝ ΧΕ ΤΝΑΡΝΟΒ[Ε]
ΝΟΟΤΕ ΜΠΝΟΥΤΕ]

p. 164. 61 ΕΥΕΨΨΠΗΕ ΛΖΡ | 12 ΝΗ ΟΥΨΑΣ ΛΖΡ ΝΗ ΟΥΨΑΣ Β | 13 ΝΟΣ ΜΑΛΕ Λb 
corr Lc
p. 165. 5 ΝΙΨΕΙΨΨΑΑ Λb ΝΙΨΕΙΨΨΑΑ Λc, ΛΖΡ@Ψ = F | 13 ΝΗΨΟΕΙΣ Λ, ΖΡ = F
CHAPTER XXXV


p. 166. 8 ΝΙ ΝΟΥΚΡΟΩ LZ p. 167. 17 ΘΑΙΒΕΣ LZ
p. 168  [p32]  

COPTIC PSALTER  

xxxv, 8-12  

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TN[ CENACEI G]  
BOL 2H [PCRAC G]  
P[ EHOI: NIEC[COOH]  
[GI] PEXIMAP[POC]  

5 ἱνεκτρυφήν.  
ἐκ ἐρε τίπγν  
ἵπωνγ γάθηκ  
γραί γίν πεκογ  
οἰείν τίναναγ  

10 εὐοείν: πὴρ πεκ  
νὰ ἐκο ἱνετ  
κσογν ἵποκ.  
ἀυ ἑκαικαι  
οσγνι ἱνετς[ΟΥ]  

15 των γίν πε[γγ]ίθ  
ἵππητηρ[ε ογοερηθέ  
ναςσί γήτ εί να ἀτ]  

p. 169  [p33]  

[MPITRE TAIX NN  
NEPAPNOBE] ΚΙΜ Ε  
[POI XE] ΝΤΑΤΕΙ Ὡ  
[ΜΑΙΙΥ ΝΩΙ ΝΕΤΠ]  

5 ἵστατο ἑτανομία  
λύκακο ἵρι  
νασμᾶδον αὐ  
ἐλεφερατογ: —  

toISOString()  

heiroi:  
ἱππκαρτ epsilon  
ἱπονιρος: ου  
ἀπ ἱππκαρτ ene  
τερπ ἱτανομία  
[ΧΙΕ ΝΟΕ ΝΟΥΧΟΡ  

15 [Τ]ΟΟ ΚΙΕΝΑΨΟΟΥΕ  
[ΞΝ ΟΥΚΙΕΠΗ: ΑΤΩ[  
ΝΟΕ ΝΝΙΟ]ΥΟΟΤΕ ΕΤΟΥΕΤ]  

p. 168, 5 ἱτεκτρυφή ΛΘ, ΒΖΒΖ = F | 6 τίπγν ΛΘ, Z = F | 10 εὐοείν ΛΒΖ  
p. 169, 1 ἑπαρφοβε L ΜΗΡΑΡΗΒΟΒΕ Z | 12 ἱππκαρτ male ΛΘ col ΛΘ
CHAPTER XXXVI

P. 170 [ΡΩ]  [ΟΥΘ ΚΕΝΑΝΘΩΡΡΩΗ]  p. xxxvi, 2-6
2Νί [ΟΥΘΕΝ ΓΕΛ]
ΠΙΖΕ ΕΠΧΟΕΙΚ
ΦΙΚΕΡΕ ΝΟΥΜΗΤ
5 ΧΡΗΣΤΟΣ ΝΙΟΥ
ΩΡΙΧΙΗ ΠΚΛΩ
ΝΙΣΜΟΝΕ ΝΙΜΟ[Κ]
ΩΡΙΧΙΗ ΤΕΧΝΗΤ
ΡΙΜΛΟ- ΚΑΝΟΥ
10 ΦΙΗ ΝΙΧΧΟΕΙΚ ΤΑ
ΠΕΨΙ ΝΑΚ ΝΙΗΕ
ΤΗΜΑ ΝΙΡΕΡΚΗΤ
ΩΥΝΗ ΤΕΚΡΗΝ
ΕΠΧΟΕΙΚ ΝΙΓ[ΕΑ]
15 ΠΙΖΕ ΕΡΙΟ[Ψ ΛΥΨ]
ΠΗΛΑΕΙΡ ΝΑΚ
ΠΗΛΑΕΙΝ ΕΒΟΛ

P. 171 [ΡΩΛ]  [ΝΤΕΚΑΙΚΑΙ]O  p. xxxvi, 6-9
[ΣΥΜΗ ΝΙΟ-Ε ΜΠΟΥ]
[ΟΕ]ΝΗΛ ΛΥΨ ΝΕΚ
[2]ΑΝ ΝΙΟ-Ε ΝΙΝΟΥ
5 ΝΗΕΕΡΕ- ΣΥΝΩ
ΤΑΣΣΕ ΝΙΧΧΟ
ΕΙΚ ΛΥΨ ΝΙΓΕΝ
ΨΩΝΗ- ΜΠΡΚΨ
ΕΝΕΤΣΟΥΤΨΝ
10 ΖΗ ΠΕΡΨΝΨ ΖΗ
ΟΥΡΨΜΗ ΕΤΕΙΡΕ
ΝΗΜΠΑΡΑΝΟΜΙΑ-
ΣΑΨΨΨΚ ΕΒΟΛ
[ΝΤΟ]ΡΨΗΝ ΝΙΚΨ[Ψ]
15 ΝΗΨΨΚ] ΝΙΨΨ[ΨΝΤ
ΜΠΡΚΨΖ ΣΨΣΤΕ
ΕΡΨΟΝΗΡΟΣ]

P. 170. 4 ΝΙΕΙΡΕ ΛΖ | 11 ΝΛΑΙΤΗΜΑ ΛΖ
P. 171. 13 ΣΑΨΨΚ ΛΖ
COPTIC PSALTER

p. 172  [ΡΟΒ]

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COPTIC PSALTER

p. 173  [ΡΟΓ]

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[ΠΟΒ]  xε νι[ετο μπονι]  
ροσ cενα[γοτου]  
εβολ· net[γυπ]  
νινε αε επιξ[οιτ]  
5 ητοου netna  
καερονομι η  
πικα· ετι κε  
κογι πε ητετι  
περιφνοκε ϕω  
10 πε· ηφινε η  
εα περιμα ηφηυ  
σε εροφ· ηρηφα[φ]  
ητοου ηακηρω  
nομι ηπικαξι  
15 [ΛΥ]ω[φ] σειν[ακανω]  
ην ουγα[φι ηει  
ραςη πρεβπ]  

xxxvi, 9–12

[ΝΟΒΕ ΝΑΤΓΣΗ]  
[ΕΠΑΙΚΑΙΟΣ Ν]ΨΡΟΧ.dis  
[ΡΕ] ΧΙ ηπεορζε ε  
[Ρ]ΨΨ ΠΧΟΕΙΣ αε  
5 ηασωβε ιηωφη·  
χε ραωψι· χε  
περιψοου ηνυ· α η  
περιφνοκε τωκη  
ητεγχιηε ϕυσό  
10 ιητ ιτεγπιτηε  
[Ε]ΤΑΙΟ εςπαη ηνογ  
ζηκε ιηη νογεβι  
[ΗΝ] εκωνε ηνετ  
[ΣΟΥΤ]ΨΨΝ αη ιεηγυ  
15 αητ ερε] η[εγχιηε  
κωκ εςοψηε ϕεη  
πεγητ αηψ ιτε]  

xxxvi, 12–15

p. 172. 3 γυμοειειε ι. ζ = [F] 6 et 13 καιρονομει LZ
p. 173. 12 ιη ουεβιη LZ
CHAPTER XXXVI

p. 174  [ῬΔ]  [ΝΕΥΣΟΤΕ ΟΥ]  xxxvi, 15-19

ωφι Ν[ΑΝΟΥ ΟΥΚΟΥ]  ἩΠΑΙΚΑΙΟΣ [Ε][ΩΥΕ]  ΟΥΙΗΤΡΙΗΜΑΙΟ]

5  ἔΝΑΛΩΣΙ ΝΙΝΕΨΙ

ΠΝΟΕ: ΧΕ ΝΕΣΒΟ[1]

ΝΙΝΕΨΙ ΠΝΟΕ ΝΑΟΥ

ωφι: ΠΝΟΕΙΚ ΑΕ

ΤΑΧΡΟ ΝΙΛΑΙΚΑΙΟΣ:

10  ΠΝΟΕΙΚ ΚΟΟΥΝ ΝΙΝΕ

ΞΙΟΟΥΕ ΝΙΝΕΨΙΤΕΟΥ

ΑΛΒ: ΛΨ ΤΕΥΚΙΑ[1]

ΠΙΩΝΟΜΙΑ ΝΠ[ΨΨΕ]

Φ[Α] ΕΝΕ[2] [ΝΣΕΝΑ]

15  ΕΙΨΙΝΕ ΑΙΝ 2Ν ΟΥ

ΟΥΟΕΙΨ ΕΠΡΩΟΥ

ΛΨ ΕΝΑΚΕΙ 2Ν]

p. 175  [ΡΔ]  xxxvi, 19–22

[ΝΕΞΟΟΥ ΜΠΤ][ΕΙΒΩ]

[ΨΙ] ΧΕ ΝΡΕΨΙΝΟ

[ΒΕ] ΝΑΤΑΚΟ: ΝΧΑ

ΧΕ ΠΝΟΕΙΚ 2Ν

5  ΠΠΕΡΨΗΧΙΟΟΥ

ΝΙΚΕΧΙΟΕ 2Ν ΟΥ

ὩΧΙ ΛΨΩΧΙ Ν

-Ε ΝΟΥΚΑΠΝΟΣ:

ΨΑΡΕ ΠΡΕΨΙΝΟ

10  ΒΕ ΧΙ ΕΧΨΙ ΝΨΤΗ

ΤΑΛΥ: ΨΑΡΕ ΠΛΙ

ΚΙΑΙΟΣ ΑΕ ΨΙΩ

[ΘΗ] ΛΨ ΝΨΤΗ: ΧΕ

[ΝΕΤΣΜΟΥ] ΕΡ[ΟΨ ΝΑ

15  ΚΑΡΨΟΝΟΜΕΙ

ΜΠΚΑΖ ΝΕΤΣΑ]

p. 174. 4 ΕΥΝΗΤΡΙΗΜΑΟ Lb ΟΥΝΗΤΡΙΗΜΑΟ LcZ | 15 ΟΥΟΕΙΨ LbZ ΟΥΟΟΕΙΨ 'πανε
evanderunt litterae 3. et 4.' Lc

p. 175. 15 ΚΑΡΨΟΝΟΜΕΙ male Lb corr Lc
p. 176  [pseudo]

ΣΟΥ [ΑΛΕ ΜΙΟΥ ΣΕ
ΝΑΠΟΤΟΥ ΕΙΒΟΛ]
ΕΡΕ ΝΕΡΙΟΟΥΕ [Μ]
ΠΡΩΜΕ ΣΟΟΥΤΝ

5 ΖΙΤΙΝ ΠΙΧΟΕΙΣ ΑΥΦ
ΠΙΗΛΟΓΨΙΤ ΤΕΡΙΝΗ]
ΕΡΨΑΝ ΠΛΙΚΑΙΟΣ
ΣΕ ΝΠΗΝΑΒΩΤΟΡΤΠ
ΑΝ ΧΕ ΠΙΧΟΕΙΣ ↑

10 ἩΤΟΟΤΗ ΝΕΙΟ
ὝΙΟΥΙ ΠΕ ΑΥΦ ΑΙ
ΠΡΑΛΟ ΝΠΙΝΑΥ
[ΕΙΓΛΙΚΑΙΟΣ] [ΕΑΨ
ΚΑΛΗ ΝΣΨ ΟΥΛΕ]

p. 177  [pseudo]

ΠΕΨΕΠΕΡΝΑ ΕΥΨ]
[ΨΙΝΗ ΝΓΙΑΛ ΟΙΕΚ
[ΜΠΕΡΟΟΥ ΤΗΡΗ]Τ
ΨΙΑΝΗΑ ΑΥΨ ΝΠΤ]

5 ΑΥΨ ΠΕΨΕΠΕΡΝΑ
ΝΑΨΩΠΕ ΕΨΕ
ΜΟΥ ΣΑΡΨΨΨΕΚ
ΕΒΟΛ ΝΠΙΨΕΘΟΟΥ:
ΝΨΕΡΕ ΝΨΕΠΝΑ

10 ΝΟΨΨ ΝΓΟΨΨΨ Ν
ΨΑ ΕΝΕΨ ΝΕΝΕΨ
ΧΕ ΠΙΧΟΕΙΣ ΜΕ Ν
ΠΡΑΨΙ ΑΥΨ ΝΨΝΑ
[ΚΨ ΑΝ ΝΨΨΨ Ν

15 [ΝΨΕΨΕΤΨΟΥΑΨ[Β
ΣΕΝΑΖΑΡΕΣ ΕΡΨΟΟΥ]

p. 176. 4 ΣΟΟΥΤΝ Λ, Ζ = Φ | 61 ΠΙΗΛΟΓΨΕΨ ΛΖ
p. 177. 9 ΝΠΙΨΕΘΟΟΥΨ ΛΒ (?)/Ζ | 10 ομιττέντυμον Ν | 13 ΝΨΨΨ Λ, Ζ = Φ
CHAPTER XXXVI

p. 178  [ποίη]  ψ[α ενερ' σεναρ]  πιλατον ννερ'τουα
  αρ' λυφ πει[επ][ερ]
  μα ἱνασεβίε [σε]
  5 ναποτῇ εβολ. ἦ
  λικαιος νακάρπο
  νομὶ ἵππας:
  λυφ σελαυγη
  γιαφη ωλ ενερ
  10 ἑνερ̄. ἵππαρο
  ἵππαλικαίος ναμε
  λετα πητοσφιᾶ
  λυφ πεφλας ἔνα
  χω ἱππας: πη[ο]
  15 ἱμος ἑπεφ[γ]νούτε
  ἰμ πεφλήτ λυφ νεβ
  τασε καλλατε Ξ]

p. 179  [ποιη]  πρεφρνοβε [τ] ἐν
  την ε]πλακαίος
  [λυφ] φαίνε ἱνα
  μοούτῃ ἑνε
  5 πιγκείκ λε τάλη
  εξαὶ ενεφίλῃ.
  λυφ ἱνεφαλαίος
  εφαλν χιλαὶ ἱν
  ἱαφ. γυπομίνε
  10 επικείκ ενήζα
  πες ετεπίνη:
  λυφ ϛναχαστὶ
  ετρεκακλήπονο
  [με] [μ]πικας': κνια]
  15 [ναφ ενεφρνοβε
  εγγαφότου εβολ]

p. 178. 6 νακάρπονονει LZV
p. 179. 7 ἱνεφαλαίον LZ, B = F | 9 γυπομίνε L, Z = F.
p. 180  [PIT]

[α[ναγ επασεβίς εφ] xxxvi, 35-38
χι[ε ἡμοὶ λυφ εφ]
tωοὐν ἐφ[αὴ

Neither p. 181 [PIT]

[σενατάκοου ερε xxxvi, 38-xxxvii, 2

Neither p. 181. 5 πεοὐς LZ | 7 ολονοὶ LZ | 11 γίνη πρεπομενες LZ | 16 πασαβατον male Lb corr Le
CHAPTER XXXVII

p. 182  [πτήκ]  [2Μ ΠΕΚΛΩΝΤ ΟΥ]  xxxvii, 2–6

[πρ] [ε ΜΠΡΓΣΒΩ]
ΝΑΙ 2Ν ΤΕΚΟΡΓΗ
ΧΕ Α ΠΕΚΟΤ[Ε]
5 ΤΡΗΤΩΡΩ: ΛΥΨ ΑΚ
ΤΑΧΡΟ ΉΤΕΚΑΙΧ ΕΥ
ΡΑΙ ΕΧΩΙ ΜΗ ΤΑΛ
60 2Ν ΤΑΣΑΡΡΖ Η
ΠΕΝΤΟ ΕΒΟΛ Η
10 ΤΕΚΟΡΓΗ· ΜΗ ΕΙ
ΡΗΝΗ ΨΟΟΠΗ ΗΝΑ
ΚΕΕΣ ΉΝΑΡΡΗ ΝΑ
ΝΟΚΕ· ΧΕ Α ΝΑΛΝΟ
ΜΙΑ ΧΙΣΕ ΕΤΑΛΑΠΤΕ]
15 ΛΥΨΡΩΕ ΕΥΡΑΙΗ Ε
ΧΩΙΗ Η-Ω·ΕΙ [ΝΟΥΣΠΝΩ]
ΕΣΩΡΩ ΛΥΚΝΟΣ ΛΥΨ]

p. 183  [πτήκ]  xxxvii, 6–10

[ΛΥΛΩΛΕΙΝ ΝΑ ΝΑ]
ΣΑΨ ΜΠΕΜΙΤΟ ΕΒΟΛ Η
[ΤΑΜΗΤΑ-ΟΝΤ]
ΑΙΤΑΛΑΠΟΡΕ ΛΥΨ
5 ΑΙΨΑΑΙ ΨΑΒΟΛ·
ΝΕΙΜΟΟΨΕ ΕΙΟ
ΚΙΗ ΗΠΕΡΟΟΥ ΤΗ
ΡΑΙ ΧΕ ΑΤΑΨΥΧΗ
ΝΟΥΣ ΗΠΟΛΝΕΩ.
10 ΛΥΨ ΜΗ ΤΑΛΔΟ
ΨΟΟΠ 2Ν ΤΑΣΑΡΡΖ·
ΑΙΨΑΑΑΖ ΛΥΨ ΑΙ
ΟΒΚΙΟ ΕΜΑΤΕ·
ΑΙΨΑΑΑΑΖ ΕΒΟΛ
15 [2Μ] ΠΑΣΑΡΟΗ Η
[ΝΑΡΗΤ]ΤΤ: ΤΑΕΠΙ[Θ]
ΥΝΙΑ ΤΗΡ]Σ Η[ΠΕΚ]

p. 183. 4 ΑΙΤΑΛΑΠΟΡΕ ΛΒΖ
p. 184  [ΠΠΔ]  [ΜΤΟ ΕΒΟΛ ΠΧΟΕΙϹ]  xxxvii, 10-13
Α[ΤΥ ΜΠΕ ΠΛΑΑ]  
[ΓΩΜΗ ΗΠΑΖΗΤ]  
ΣΩΜΕΝ ΕΡΩΚ: Α [ΠΑ]  
5 5ΗΤ ΨΤΟΡΤΡ Α  
ΤΑΒΟΜ ΚΛΑΤ  
ΗΝΕΒΕ: ΑΥΨ ΠΟΥΟ  
ΕΙΝΗΝΑΒΑΛ Η  
ΠΕΙΚΕ ΗΝΗΜΑΙ ΛΝ.  
10 ΝΑΨΚΕΕΡ ΜΝ ΝΕΤ  
ΣΙΤΟΥΨΙ ΑΥΨΩΝ  
ΕΣΟΥΝ ΕΡΟΙ ΑΥΑΖΕ  
ΡΑΤΟΥ: ΑΥΨ ΝΕΤ  
ΖΗΝ ΕΡΟΙ ΑΥΑΖΕ  
15 ΡΑΤΟΥ ΗΠΟΥΕ:  
ΑΥΧΙΝΑΟΙΝΗ ΗΙΔ[Ι]  
ΝΕΤΨΙΝΗΝ ΝΕΤΑΛΑ  
ΤΥΨΧΗ: [ΑΥΨ ΝΕΤΨΙ]

p. 185  [ΠΠΕ]  [ΝΕ ΝΕΑ ΖΕΝΝΗΡΟΟ]  xxxvii, 13-16  
ΟΥ ΕΡΟΙ ΛΨ[ΧΨ]  
[ΝΕΖΕΝΨΗΤΨΟΥ]  
[ΕΙΤ]: ΑΥΜΕΛΕΤΑ  
5 2ΗΝ ΝΟΥΚΡΟΨ ΗΠΕ  
ΖΟΟΥ ΤΗΡΗ: ΑΝΟΚ  
ΔΕ ΝΕΙΛΩΝ ΝΕ ΕΒΟΛ  
ΣΙΤΟΟΤΟΥ: ΑΥΨ ΑΙ  
ΡΕΕ ΝΟΥΛΛ ΕΜΕΨ  
10 ΣΨΤΗ: ΑΥΨ ΡΕΕ  
ΝΟΥΜΠΟ ΕΜΕΨΟΥ  
ΩΝ ΝΠΡΨ: ΑΙΡ  
ΡΕ ΝΟΥΡΨΜΕ ΕΝ  
[ΠΙΣΨΤΗ ΛΝ.  
15 [ΑΨΨ ΕΙ]ΝΙΝΧΙΝΩ]  
[ΖΗΝ ΤΕΨΤΛ:ΜΠΡΟ  
ΛΙΝΑΖΕ ΕΡΟΚ]
p. 186 [NTOK ετνασώ] xxxvii, 16-19
[τίμ ερό[ι πνοις] πανούτε βε λε α[ι] χοος βε όμπο[τε]
5 ητε ναξαχε ρα ζε ήμοι 2η π τρε ηλογέρητε κι[η λυχε νο[α] η
ωαχε εξραί εχωβ]
10 χε άνοκ τςβ τωτ εξενηας τιββ: λωθ παμ καα ρηνεκητο
eβολ ομοη[ω] ω[ν]ι[μ]
15 χε [η]ναξ[ω] α[νοι]
νταλαομια λωθ [τια
tepeouω] γα πανορε]

p. 187 [ΝΑΞΑΧΕ Ν[ΤΟΟΥ]
[ΟΝΩ ΛΩθ ο[εθή]
[ΣΟ]ΜΙ [ε]ουε εροι[
[λι]ουωφ] εβολ
5 η[ι] ηετοοςτε
[η]μοι 2η ουχι
[δο]ι[ε]: ηετοωφ
te ηα ηεζεππε
[η]ου επμαν
10 ηεπετε[παι[ν]ομ]
tη: αμφωτογηt
εροι εβολ βε α[ι]
ποτ η[α] ταικαλ
15 εβολ] π[η]ε[ρπ] ηομη
νουρεμνουτ
eβραηη ημπρκαλ]

p. 186. 11 ηατεξ LZ, BRV = F  p. 187. 3 εγου male Lb tac Le
p. 188  [Ῥήμιον]

[Ῥήμιον] ἧς ἑκοστικὴ πανούττερι

[Ῥήμιον] Ἐκ ἑκοστικὴν ἑκοστικὴν

5 ἡ ἑκοστικὴ πανούττεριν

ἐπίθετον ἑκοστικὴν

Ἄι ὙΟΥΝ ΤΩ ἩΛΛΗ ΕΙΑ:

γάδη᾿ ἑκοστικὴ ἐξ Ἱθαγά

[Ῥήμιον] ἐναργίοου ἐπὶ τὴν ἑκοστικὴν

[Ῥήμιον] ἐπὶ τὴν ἑκοστικὴν

15 [Ῥήμιον] ἐναργίοου ἐπὶ τὴν ἑκοστικὴν

p. 189  [Ῥήμιον]

[Ῥήμιον] άνωθεν ἑκοστικὴν

[Ῥήμιον] ἑκοστικὴν

[Ῥήμιον]

[Ῥήμιον]

[Ῥήμιον]

[Ῥήμιον]

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[Ῥήμιον]
CHAPTER XXXVIII

p. 190 [Pq]  
[Ἡροοὺς πᾶς λαγότερον Ο]  
[Ἡροός η[λλαύ μ]  
περιττ[ό ΕΒΟΛ]  
5 παρά πτιττήρ Θ[ΟΥ]  
eίτε ρώμεν καὶ  
ετονοῦ ἔκπτομα  
メントοιφέ ερε  
πρώμεν μοοῦσε  
10 εὖ οὐγίκων. πάλι  
εὑρισκότωρ επικίθ  
χι αἱ κεφοις εργον  
νηροούν ἃν καὶ εφ  
cεφοῖς ἦμοου η[νίμ]  
15 τενοῦ νίμ πείτ[ὰ]  
[Ὑπομονής [--- ---]]

p. 191 [Pql]  
[Ματοῦξκοι ΕΒΟΛ]  
2ιν νανποίμια τὴ  
[ΡΟΥ ΑΚΤ] ἰμοῖ δι  
[ΝΟΗΝΙΕΙ] ᾦνα-θὴν  
5 λέγο-σα ἦμεν  
ἐνι πρώι ἐξ ἔτοκ  
pεντακταμί  
oi: coosέ ἄνεκ  
μαστίγῳ ἰνάλ  
10 ΒΟΛ ἰμοῖ- ΕΒΟΛ  
γαρ εὖ τὸν  
ἀντεκαλαλοκ αἰ  
ὡςί: ακπαλεγε  
ἵπρώμεν γῑν ἑγέν  
15 [Χτπίο να τεξάνο  
[ΜΙΑ ΑΚΒ] ΕΠ[ΒΟΛ  
ντερόπτυχη Ν-σε]  

p. 190. 10 οὐγίκων LV, ZMasp = F | 13 νηροούν LM= [νηροούν V νηροούν  
Masp, Z = F | 16 γυπομονήν male Lb  
p. 191. 4 ηναθητήν LM= ηαθητήν B, Z = F | 7 πεντακταμίοι L, Z = F |  
9 μαστίχ ΛΖ, B = F
p. 192 [ Positioned Text]

[NN] ζαλούγε παῦν

ρωμε νην ετονρ

ως τριβ[π] λιασλα

μα: εω[τι επα]

5 ιανα [N] πασοπος]

χισμικ εναρμει

ιπταρωφ εροι

κε αην ουρηνσοι

κε γη πικα: αγω

10 ειδιλαυου κατα

ος ειπαειοτε

τηρου: βωφ ηα

κε ειειτον ι

μοι: ειπαφωφ

15 ιππαρηκοττ

εσαει:

επωκ[κ εβο][α] [π]

[φθ] [αλμος η[α]γεια]

p. 193 [ Positioned Text]

[ΓΗ ουγυπομονη]

λιγυπομεινε ε

πικοεις απ[φ]τηντη

εροι αγω] [αισωτη]

5 [επαζοπο]ης: απητ

eκπξ ζη πωηη ηηη

tαλλαπωρια ηηη

πομε ηηλοιηη:

αππερε ηαογερη

10 Τε ερατου γηηη

πετρα: αγω απ

κοογτη νηνατας

εε: λιπνογξε ε

ρωι νογωκ αηηη

15 ΡΕ ουγου ιινεν

[ΝΟΥΤΕ ουν γαε ηα

ηαγ η[ες]ποτε αγω ηεε]

p. 192. 8 ουρηνσοιε LB, ZMas = F

p. 193. 8 ηηλοιηηε L, ZPist = F | 11 1 ουπερα LZMas Pist
CHAPTER XXXIX

p. 194.  [Ῥα]  
{xunicic  επιχοεις}  ἡν[κατη  ηπρωμε]  
επηαν  [επιχοεις]  
πε  τει[勰ατις]
5 αυ φ έπηπ[αν]  ε[τι]  
εχι  γεννετωγο 
ηι  γενμα  
ηια  ἱδοι  ἵτοκ  
πυκοεις  πυνοντε
10 ακταφε  νεκωνι
ρε  αυφ  μεν  πε 
τεινε  ηιμοκ  ζι 
νεκμεεγε  αινοογ 
λιταγοογ  αγαωαν
15 εςοι  ευνηπε  ογ 
-φυκα  [μη ου]πιριος 
[φορα  μπεγαφογο]

p. 195.  [Ῥε]  
[ουγεμα  κε  ακεβ]  
τετρα  ηια  ηεδια  ηι 
νεφλατλαγ  ζα  ηοκε]  [ηι 
[πουαφογο:  τοτε
5 [αινοογ:  κε  ειςη 
ητε  ηινυ:  φεη 
ζι  ουκεφλας  η 
αιφιεις  ετβινιτ 
ετραιρε  πυνοντε
10 ἦπεκουφφ: — 
αυφ  πεκνομος 
ητιτιτε  ηπαγοτ 
αιγαγελειζε 
νουακλιοςυνη
15 ζη  ηονονος  ηνεκ 
[κα]ηιηθ[ια]  ειςηιιτε 
[ηνακαφλαγ  ην]α[ζηο]

p. 194. 11 1 μηο  Λ  μηο  ΕΖ  |  16  αυφαοφορα  κακο  Λη  κοτ  Λη 
p. 195. 8  ετβινιτ  Λη  ΖMasp  =  F  |  9  πυνοντε  ΛMasp  ηπνοιτε  κακο  Λη  |  12  ζη 
17  ηνακαφλαγ  ζ.  Masp  =  Λ
[TOY NIXOEIC NTOK ENTAKEIME E]
[TAΛI[ΚΑΙΟCYWC] ΜΠΙΡΩΠ ΝΤΕΚΜΕ]
5 ἝΙ ΠΑΣ[ΗΤ ΑΥΦ]
ΛΙΧΩ ΝΠΙΕΚ[ΟΥΧΛΗ]
ΜΠΙΡΩΠ ΝΠΕΚ
ΝΑ ΑΥΦ ΤΕΚΜΕ
ΕΥΣΥΝΑΓΩΓΗ ἕ
10 ΝΑΨΨΕ: ΝΤΟΚ ΛΕ
ΠΧOEIC ΝΠΙΠΤΡΕ
ΝΕΚΙΝΗΤΨΑΝΤΨ
ΤΗΨ ΟΥΕ ᾳΜΟΙ:
ΝΕΚΝΑ ΝΨ ΝΤΕΚΜΕ
15 ΝΕΝΤΑΛΨΨΟΙΤΨ Ε
ΡΟΟΨ ΝΟΥΟΕΙΨ ΝΗΨ
ΞΕ ΑΥΗΑ[Λ]ΤΕ ΝΗ
ΜΟΙ ΝΗ[ΩΙ ΣΕΝΠΕΘΟΟΥ]

[ΕΜΗΝΤΟΥ ΝΠΕ ΑΥΤΑ]
20 ΩΙ ΝΗΙ ΝΑΝΟΝΙΑ Ν ΜΠΕΨΨΜΟΜ] ΕΙΝΑΙ] ΕΨΙΟΑ
[ΑΥΛΑΨΛ] ΕΨΟΤΕ ΝΗ
5 [ΨΨΨΨΝΤΑΛΨΕ: ΑΥΨ]
Α ΠΛΨΗΨ ΚΑΛΨ:
ΝΙΨΨΨ: ΠΧΟΕΙΨ
ΑΡΙΨΝΑΚ ΕΤΟΥΧΟΙ
ΠΧΟΕΙΨ ΤΗΨΗΚ
10 ΕΒΟΝΟΛ ΕΡΟΙ: ΕΨΕ
ΧΙΨΝΤΕ ΝΣΕΟΨΨΑΣ
21 ΟΥΨΟΙ ΝΗΙ ΝΕΤ
ΨΙΝΕ ΝΣΑ ΤΑΨΥ
[ΨΨΗ ΕΤΑΚΟΣ: ΕΨΕ]
15 ΚΙΟΤ[ΟΥ] ΕΠΑΨΟΥ
[ΝΣΕΟΨΨΑΣ] ΝΗΙ[Ν ΝΕΤ
ΟΥΕΨ ΣΕΝΠΕΘΟΟΥ]

p. 197 [pqx]

p. 196 [pqz]
CHAPTER XXXIX

p. 198 [פגט] [επὶ Μαροῦχη
φιέε Ντεγμοῦ]

[ν[ὁ Νετάω Νοος]
ναὶ ἥν ἐγγε ἐγέ
5 εὐετέανα Νίσε[εψ]
φρανε εἰραί εὐφύκ
ἡμί οὐον νίμ ετ
φιέε Νίσωκ πηξο
εἰς· λῶ ρύξχο

10 ὅς Νοῦσεω νίμ
ἃ ἡπε πηξεκ
ὑλὴ νίνετμε ἦ
πεκουξαὶ Νοῦ[ν]
εἶ ρ νἰμ. ἀνοκ ἄ[ε]

15 ἀνὴ Οὐγ[νίκε ἀντ[ί]
[οὐ]ἐκ[ήν] πηξοεῖκ
πὲ παροοῳο ντόκ
πὲ πακομο-ος]

p. 199 [פקט] [λῶ ταλαφτε πα
νοῦτε Μπρωκ
επιξφκ] ἑκιολ πε
[ἡλιομοος Ἕλλγ]

[ἵ] εἰδ:·

ναὶ ατῇ Μπρώμε
επιγάτηθης εὐγή
κε μὴ Νοῦεβίνη
πηξοεῖκ πατοῦ

10 ἄοπ ἔνι Νοῦσου ἦ
πονηρον· θνᾶξ
πὲς ἐροπ ἑταν
χοπ· ἀμακαρί

[ἵ] ε Μοοπ ριξῆ

15 [πικαζ λῶ ] κνί[ε] [ε]
ταλὸ ετοοτη μ
πεκαξαζε πηξοεῖκ να]

p. 198. 12 Νετμε ΛΣ Νετ[νε] Μasp
p. 199. 8 ΝΝ Οὐβινυ ΛΣΡΜasp | 10 Νοοοο ΒΖΡΜasp
p. 200  [Ȝ]  
[κωνόει ερομ 21]  
[χριν πεδίον ηπερ]  
ἕπκας [αὐκτό]  
ἵππειμανίνη[οτκ]  
5 τηρή της νεφωφ  
νε: ανοκ αἰχοος  
xCE πνοςίς ΝΛ ΝΑ  
ματαλε ταγγγγγ  
XΣ XΣ ΑΙΡΝΟΚΕ ᾧ  
10 ροκ: Λ ΝΑΧΑΧΕ  
ΧΩ εροή ἵρενπε  
生产总: ΧΕ εὐλαμοῦ  
τιαγ ἕτε νεφρα[η]  
τακο: λγω νη[φ]  
15 ΜΗΝΚ Ε[ΣΧΥΝ ΕΝΑΥ  
εχω ηξεννεπετ  
ψογείτ --- -]

p. 201  [ɕl]  
[νεκμου]ΣΙΕ ΕΧΟΛ  
ΚΑΣΚΣ ΕΡΟΙ Τ[ΗΡΟ]Γ  
ὴνις ΝΑΧΑΧΕ 21 ΟΥ  
5 σΟΤ: ΝΕΥΜΕΕΥΕ  
ΕΡΟΙ ΕΖΕΝΝΕ-ΘΟ  
ΟΥ: ΛΥΣΜΗΝ ΝΟΥ  
ΨΩΛΑΣ ΗΠΑΡΑΝΟ  
ΜΟΝ [ΕΡ]ΟΙ ΜΗ ΝΕ  
10 ΤΗΚΟΙΤ[Τ]Ρ ΝΕΦΟΥ  
ΨΗ [ΕΣΧΥΝ]ΤΙΤΕ ΕΤΩ  
[ΟΥΝ ΚΑΙ] ΤΑΡ ΠΡΩ  
[ΜΕ ΝΤΛΕΙΡΗΝΗ  
ΝΕΙΚΩ ΝΤΘΗΙ ΕΡΟΜ---]
CHAPTER XL

p. 202 [C8] [N] xl, 11-14

TOK 
NA NAI N[Γ]ΤΙΟΥ[ΝΟΣΤ]

5 ZH NAI LIEIME XE
AKOYI\"T\" XE Ν
ME PAAXHE RAFE
MHOI\' ANOK LEO AK
PIEIT EPOI ETEBE

10 TAHNI[BA]ZH\"T
ΛYF AK[Τ]AXROI
ΝΠΕΚΙΝΤ[Ο] EBOA
WA ENE[2 Π]ΣΜΑΙ
MAI [ΝΣΙ ΠΧΟΕΙC

15 ΠΝΟΥΤΕ ΝΠΙΝΑ---]

p. 203 [C7] [ΝΛ] [ΕΠΧΨΚ] EBOA ΝΤΙΝΗΣΤ
[ΡΙΝΙ]ΖΗΣΤ ΝΙΦΗΡΕ
ΝΙΚΟΡΕ:
ΝΟΕ ΕΤΕΡΕ ΟΥΕΙ

5 ΟΥΑ ΜΕ ΝΙΩΦ ΖΙΧΙΝ
ΖΕΝΖΟΝΒΕ ΝΙΝΟΟΥ
ΤΑΙ ΤΕ ΘΕ ΕΤΕΡΕ
ΤΑΙΨΧΗ ΜΕ ΝΕΙ Ε
ΡΑΤΗ ΠΝΟΥΤΕ-

10 Λ ΤΑΙΨΧΗ ΕΙΒΕ Μ
ΠΝΟΥΤΕ ΕΤΟΝΩ:
[Χ]Ε ΕΙ[ΝΗΥ] ΤΝΛΥ ΤΑ
ΟΥΨΗΣ EBOA ΜΠΙΖΟ
ΜΠΑΝΟΥΤΕ---]
p. 204  [CA]  [A NAMHEIOOYE WF]
              PE NA\ NOEIK M
              NE2OOUY MN TEY]
              WF. [ZH NTERXO]
5 OC NA\ HIN\NE XE]
              EQ TWH NEK[NOYTE]
              NA\ LNPENNE\E[Ec]
              LIP\F E\TA\Y
              XN E\RAI E\WI\ XE \n10 N\Y E\OA ZIT\N NOY
              NA HCKINH N\W
              PIRE WA PII H
              PNOYTE. ZH OY
              CMN HTEHIA ZI OY
15 WF\Z E\OA H\POO\Y
              H\PET\WA. E\WE[Ec]
              OY TE\[Y\PEI TA\FXH---

p. 205  [CE]  [POUXAI MP][\]\]2O
              PE PAN\OYTE.
              [A TA\FXH W\TOP
              TG H\HT. E\WE
5 NA\ HNA\PNEKE
              EYE PXOEC ZH PKAZ
              HPO\AL\IC H\N
              ZER\WN. E\OA ZH
              PTOOY W\HM. PNOYN
10 NA\W\ OY\E PNOY\N.
              NE2OOUY H\NE\KKA
              T\ZP\K\HE\ NEK
              [P]OIO\YW T\P\OY H\N
              [NEKZOEM L]YE\[I
15 E\RAI E\WI---

p. 204. 10 ZIT\N OY\ HA LZ
CHAPTER XLI

p. 206

[ΕΡΕ ΠΑΜΗΝΑ]

ντοοτ [ΕΝΝΟΥ]

τε ἩΠΑΛΙ[Ν][2] [†]

ΝΑΧΟΟΣ ΗΠΑΝ[ΟΥ]

5 τε ξε ντίκ παρεφ

ωπττ ερόκ·

ἐτικ ὡν ακφνα

ῳβῳ ἐτικ ὡν ακ

κλατ ἰνςωκ·

10 ἀνω ἐτικ ὡν Τμο

οῦρ εἱοκθ 2ή

πτρεφολίβε ἦ

μοι ἴναι παλαχε

2ή πτρεγλοξή

15 ΝΝΑΚΘΕΕ ΑΥΝΘΕΘ

νοὐατ ἴναι ἦτθ-ἀλι

κε μμοι 2ή πτρεγλοξος]

p. 207

[ΝΑΙ ΜΜΗΝΕ ΧΕ] ἐε τῷ xli, 11-xl[ι], 1

[ΠΕΚΝΙΟΓΥΤΕ· ἐτ]

[ xe] [οι] ταγγυντε τε

ἀεπι· ἀρω ἐτικ

5 οὐ τεστοττή ἦ

μοι ζελπιζε ἐ

πνουτε ξε ηνα

ογωφι ινα εβολ

πούξαι ἰνπαζο

10 πε πνουτε:

πεφλαμοος ἰλαλυ

[Λ]ΕΙΑ:

[ΚΡΙΜΕ ΜΜΟ]ϊ Π[Ν]ΟΥ

[ΤΕ—]
p. 208 [Θ]  
[H] ΜΑΤΟΥΧΧΟΙ ΕΒΟΛΑ  
ΤΙΝΙ ΟΥΡΦΗΝΕ ΝΧΙΝ  
ΣΙΟΙΝΙ ΑΥΦ ΝΚΡΟΥ  
ΧΕ ΝΙΤΟΚ ΠΙΕΙ ΠΝΟΥΤΕ  
ΠΑΝΑΧΡΟ ΕΤΒΕΙΟΥ [ΟΥ]  
ΑΚΚΑΛΤ ΝΗΩΚ  
ΑΥΦ ΕΤΒΕ ΟΥ ΤΙΟ  
ΟΨΕ ΕΙΟΚΗ ΡΙΝ  
ΠΤΡΕ ΠΑΞΑΧΕ  
ΘΑΙΚΗ ΝΙΜΟΙ ΡΙΝ  
ΠΤΡΕΓΛΑΘΧ ΝΑΚΕ  
ΕΚ ΛΝΕΝΛΝΟΥΤ  
ΝΙΝΙ ΠΑΞΑΧΙΕ ΜΑ  
ΤΡΙΝΟΟΥ ΜΠΕΚΟΥΟ  
ΕΝ ΜΝ ΤΕΚΝΕ ΝΤΟ  
ΟΥ ΝΕΝΤΑΥΧΙΜΟ  
ΕΙΤ ΡΗΤ ΛΥΝΤ ΕΧΙΝ]

p. 209 [Θ]  
PΕΚΤΟΟΥ ΕΤΟΥΑΛΒ  
ΑΥΦ ΕΝΕΚΜΑΝ[Φ]ΩΠΕ  
[ΝΑΚΑΩΡΚ ΕΡΟΥΝ  
ΝΗΝΙΑΡΡΙ ΠΕ-ΨΥΣΙ  
ΑΣΧΡΙΟΝ ΜΠΝΟΥ  
ΤΕ ΝΗΛΑΡΡΙ ΠΝΟΥ  
ΤΕ ΕΤΕΥΦΡΑΝΕ,  
ΝΗΛΑΜΝΤΦΗΡΕ  
ΨΗΜ ΝΑΟΥΨΨΙ]  
ΝΑΚ ΕΒΟΛ ΠΑΝΟ[Υ]  
ΤΕ ΡΙΝ ΝΟΥΘΟΡΑ  
ΕΤΒΕ ΟΥ ΤΕΛΥΠΙ  
[ΤΑΦΥΧΙ ΑΥΦ] ΕΤ  
[ΒΕ ΟΥ ΤΕΨΤΟΡΤΡ  
ΙΝΟΙ ----]  

p. 208. 11 ΝΗΛΑΚΕΕ ΛΒΖ | 13 ΝΑΘΟΟΥ ΜΑΛΕ Λ  
P. 209. 11 ΡΗΝ ΟΥΚΙΘΑΡΑ ΛΖ | 12 ΤΕΛΥΝΕΙ ΛΖ
CHAPTER XLII

5 ΗΛΙΟΙ ΕΙΜΙΝΤ ΝΙ. ΡΙΝΙΩΝΤ:
ΠΟΥΤΕ ΑΝΩΤΗ
2Ν ΝΕΜΑΧΕ:
ΝΕΜΙΟΤΕ ΑΥΤΑ
10 ΜΟΝ ΕΠΙΚΩΒ ΕΝ
ΤΑΚΛΑΠ 2Ν ΝΕΓΟ
ΟΥ 2Ν ΝΕΓΟΥ ΦΙ
[ΟΡΠ---------]

p. 211 [CIA] [ΠΤΑΥΚΑΛΙΡΟΝΟ]
ΜΕΙ ΓΑΡ ΑΝ ΗΠΚΑΖ
2Ν ΤΕΥΓΗΧΗΕ Α[ يون]
[ΗΠΕ]ΤΣΒΟΙ ΑΝ ΤΙΕΙΝ
5 ΤΑΠΤΟΥΧΧΟΥ: ΑΛ
ΑΛ ΤΕΚΟΥΝΑΝ ΤΕ
ΜΙ ΠΕΚΑΒΟΙ: ΛΨ
ΠΟΥΟΕΙΝ ΗΠΕΚΖΟ
ΧΕ ΑΚΩΛΑΦΟΥ: ΦΙ
10 ΤΟΚ ΠΕ ΠΑΡΡΟ ΛΨ
ΠΑΝΟΥΣ: ΠΕΤ
2ΨΝ ΗΝΕΓΧΑΙ ΝΙΑ
ΚΩ[Β 2ΡΑΙ] ΝΖ[ΗΤ]Ρ
[ΤΝΝΑΚΩΝΣ ΝΝΕΝ
15 ΧΑΧΕ ΛΨ 2Μ ΠΕΚ
ΡΑΝ ΤΝΝΑΚΩΦΨ
ΝΝΕΤΤΝΩΥΝ Φ]

p. 210. 5 ΗΝΗΣΙΤΡΙΩΝΤ ΛΖ
p. 212 [CIB]  

Χ[ὉΝ ΝΞΙΚΩ ΓΑΡ] Λ[Ν ΝΓΘΙ ΕΤΑΝΙΤΕ] ΛῗΨ Ν[ΤΑΣΧΙΕ ΑΝ] ΤΕΤΘΑΤΟ[ὙΧΟΙ ΑΚ]  

ΤΟΥΧΩΝ ΓΑΡ ΕΒΟΛ  

ζυθι ἑτοθικε ῥίμον· λῡψ άκτ ἀπε ἑπεθμοστε ῥίμον· γράφι θν  

10 ΠΕΝΝΟΥΤΕ ΤΠΝΑ  

χιταίῳ ἑπεζοογ  

τηρῆ· λῡψ ΤΠΝΑ η[ΣΟΜΙΟ][Α]ΟΙΓ η  

[ΠΕΡΑΝ ΒΑ Ε]ΝΙΕΣ:  

15 [ΔΙΑΤΑΛΑΜΑ---]  

---

p. 213 [CIB]  

[ΛΥΨ ΝΙΝΗΥ] ΑΝ ΕΒΟΛ 2Η] ΝΙΝΕ  

[ἘΜ ΆΚΚΤΟΝ ΕΙΠΑ]  

[ΣΟΥ ΠΑΡΑ ΝΙΝΕΝΧΑΧΕ]  

5 η[ΣΟΤ]ΜΟΣΤΕ ῥίμον·  

[ΤΟΥΡΝΙ ΝΑΥ: ΑΚ]  

ΤΑΛΝ ΝΘΕ ΝΙΝΕΝΟ  

ΟΥ ΕΦΑΛΥΟΥΜΟΥ:  

ΛΥΨ ΑΡΧΟΟΡΙ Ε  

10 ΒΟΛ 2Η ΝΕΝΣΕΟΝΟΣ·  

ΑΚΤ ἙΠΕΚΑΛΑΟΣ  

ἈΧΙ ΝΑΕΟΥ· ΛΥΨ  

ΝΕ ΜΙΝ ΜΗΝΗΣΕ 2Η  

ΝΕ[ΝΑΟΥΛΑΙ---]  

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CHAPTER XLIII

p. 214 [CIA] [AK] xliii, 15-17

χ[ω ημηον εγναραβο]
ΛΗ Ν[Νγεονος]
ΛΨΗ ΝΗΚΗ [ΝΑΠΕ]
5 γη ΝΛΑΟΣ: χ[ε πα]
ΨΗΠΕ ΝΠΑΝΤΟ
ΕΒΟΛ ΝΠΕΡΟΟΥ?
ΤΗΨ' ΛΨΗ ΝΨΗ
ΝΕ ΝΠΑΓΟ ΛΨ
10 ΓΨΡΗ ΕΒΟΛ ΕΧΨΙ
ΕΒΟΛ ΝΠΕΡΟΟΥ
ΝΠΕΤΝΟΝΕΣΑ
Μ[Ν] ΝΕ[ΝΠΑΡΑΛΑ]
ΛΕΙ -----

p. 215 [ΣΙΕ] [ΛΨΗ ΝΠΗ] xliii, 18-20

[ΧΙΝΔΟ]ΝΤΖ] ΝΗ ΤΕΚ
[ΛΙΑ]ΘΗΚΗ: ΛΨΗ
ΜΠΕ ΝΕΝΖΗΤ
5 ΚΑΡΨΨΨ ΕΠΑΣΩΥ.
ΛΨΗΚΕ ΝΗΝΕΝΖΗ
ΟΟΥΣ ΔΕΒΟΛ ΡΙ ΤΕΚ
ΓΗ: ΥΕ ΔΚΟΒΙΟΝ
ΝΗ ΝΟΥΜΑ ΝΗ
10 ΚΑΣ' ΛΨΗ ΑΧΣΩΒ
ΣΗ [ΝΗΛΙ ΘΑΙ[ΒΕ]Σ ΝΗ
[ΝΜΟΥ -----

p. 214. 11 ΛΚΨΨ LZV | 5 ΝΩΝΙΑΛΟΣ L ΝΗ ΛΛΑΟΣ B, ΖΨ = F
p. 215. 5 ΚΑΡΨΨΨ LZV | 7 ΔΕΒΟΛ ΡΗ LZV | 9 ΓΗ ΝΟΥΜΑ LZV | 11 ΘΑΙΒΕΣ Α L.
ΒΖΨ = F
p. 216  [τῆς]  [ἐωχε ἀνπερῷ]
[νεναὶξ ἐροι εγ]  
[ν[οιτε νομμο μι]  
[ἠπιν[οιτε αν]  
5 πετωνε ὃ[μα λα]  
[ητοψ γαρ ετ[ε]  
[οὐ οἰνος·ον ἡ]  
[πνητ ἥη μετ|[ε]  
[κεμιογούτ ἤ[νον]  
10 ἤπεζοου τήρη]  
[ἀγοτίν ἧ[ε]  
[οι[ε]  
[κοού εκονσου]  
[τυογνι πνοει[ε]  
[ετεκ ὅγ κνο[τικ]]:  
15 [----]  

p. 217  [ἡς]  [ἀκριῶρῳ ἑτεν]
[μνημήκε μι τ]  
[νε[ε] [ατ]  
[τη]  
[ο[κ]  
[μαι πα]  
5 [α] ἡντὴ τω[κ]  
[πεκτ]  
[τυογ]  
[κονθ]  
[ἐρον π[ν]  
[ει[ε]  
[λω]  
[ν]  
[τ]  
[ετεκ μεκρα]  
[να]  
[ἐπ]  
[κε]  
[ἐροι ἃ]  
[ἐν]  
[κε]  
[τ]  
[ἐχει]  
[τω]  
[ν]  
[α]  
[τ]  
[ε]  
[ερ]  
[σι]  
[μερ]  
[τ]  
[----]  

p. 216. 5 πετωνειε LZV® | 7 ενεοντι male L, ZV = F | ἡφ[2]ντ male Lb ἡφιντ  
Schm  
p. 217. 7 κο[φα] LBZV, Frag 1 = F | πνοει L, Frag 1, Z = F
CHAPTER XLIV

p. 218 [ἐπὶ] 95

[ἢναξω ά] ΝΙΟΚ[ΝΝΑΣΘΗΝΕ]
ΜΠΡΡΟ [ΝΑΛΑΣ]
ΟΥΚΑΨ ΝΓΡ[ΑΜ]
5 ΜΑΤΕΥΣ ΝΕ [Ν]
ΡΕΞΕΝΗΕ ΕΨΓΑ[Ι]
ΕΝΕΚΨΦ ΓΙΝ ΝΕΨ
ΣΑ ΠΑΡΑ ΝΩΨΗΕ
ΝΙΨΨΗΕ: Α ΤΕ
10 ΧΑΡΙΣ ΝΨΝ ΕΒΟΛ
ΓΙ ΝΕΚ[ΝΟΤ]ΟΥ
ΕΤΒΕ[Ε] ΜΠΛΙ Α ΝΠΛΟΥΙ
ΤΕ ΣΙΜΟΥ ΕΡΟΚ ΨΑ
ΕΝΕΣ----]

p. 219 [ἐπὶ] xliv, 5-6

[ἈΓΚΩΜΗΤ ΝΓΟ]ΟΥΤΝ
[ΝΓΡΡ]ΡΟΙ ΕΤΒΕ
[ΤΜ]Ε ΜΠ ΤΗΝΤ
[Ρ]ΠΡΑΨ ΜΠ ΤΑΙ
5 ΚΛΙΟΥΜΗΝ ΆΨΩ
ΤΕΚΟΥΝΑΙ ΝΑΧΙ
ΜΟΕΙΤ ΖΗΤΗ ΓΙΝ
ΙΟΥΨΨΗΡΕ [ΝΕΚΣΟΤΕ]
ΤΗΝ ΠΕΤΕ ΟΥΝ]Σ[ΟΜ
10 ΜΜΟΨ ΓΜ ΠΡΗΤ ΝΝ
ΞΑΧΕ ΜΠΡΡΟ----]
p. 220 [Ck] [ουσέρων Νζοοουν τν πε ποερων Ν]  
[τεκμ[μερο] 
[ακμερε [τα]ακαιι]  
5 ουκίνη ακμ[ε] 
[τε πχινονιε] 
[ετεκ παί ακτα[2] 
[σκ Νζι πνούτε 
[πεκνούτε: Νου]  
10 [νεζ] Ντιε[αη]α [τα] 
[ρα Νετατουφκ---] 

p. 221 [CkA] [ενηταγιήφρανε μμοκ 
[ντιτουγ Νζι μπερφε Ν] 
[μερρφ]οιι 2ή πεκ 
[ταε]ιόι: άτηφω Ν]  
5 [2ερατε] 2ί ουναμ 
[μμοκ 2ή Νογυβ 
[σω έκο ηείπννου 
[εςοοαλ εκο 
[Νιαει Ναγαν: 
10 [ει]τιί[α] ταφε[ε]ρε: 
[ντενα]υ Ντετερκε 
[μπούμαλκε---] 

p. 222 [CkB] [Σενα]  
[μπερε [μτυρος] 
[2ή γεναφρ[ο]ν Νε] 
5 Νασοιε δεικ[2ο] 
[Νζι Ντιμάλο Ν] 
[πκα: πεοου Νθ 
[πι Ντιμπερε Ν] 
[ππό νζεκβων 
10 εςοοαλ Νζ[γεν] 
[μοοιυ νντουβ ευο 
[Ναει Ναγαν---] 

p. 220. 7 ακταζ και Με Zb corr Le p. 221. 6 Νυ ουςκω ΛΖV | 7 Νεεινουβ | 
[εοι οι ηεινουβ και ZV | 9 Ναει ΛΖV]
CHAPTER XLIV

p. 223 [ΣΚΠ] [ΣΕΝΑΝΤΟ]ΓΙ 
[ΞΝ ΟΥΤ]ΕΛΗΑ Ε 
[ΠΕΡΠΕ] ΜΠΡΡΟ: Ε 
ΠΜΑ ΝΟΥΕΙΟΤΕ Α 
5 ΞΕΝΩΠΗΡΕ ΦΩΠΕ 
ΝΕ ΛΥΩ ΤΙΝΑΚΑ 
ΘΙΣΤΑ ΗΜΟΟΥ Μ 
ΝΑΡΧΩΝ ΕΧΙΝ ΠΙΚΑ 
ΤΗΡΗ ΝΣΕΡΠΜΟ 
10 [ΕΥΕ ΜΠΟΡ]ΥΡΑΝ ΖΗ 
[ΓΕΝΕΑ ΝΙΜ ΖΙ ΓΕΝΕΑ---] 

p. 224 [ΣΚΛ] [ΕΠΙΧΩΚ ΕΒΟΛ ΖΑ 
ΞΕΝΩΠΗΡΕ ΝΚΟΡΕ ΖΑ] 
ΜΕ ΜΝΕΟΝΙ [ΠΕΥΛΛ] 
ΜΟΣ ΝΛΛΥ[ΕΙΑ] 
ΠΕΝΝΟΥΣΕ Ε[Ε ΠΕΝ] 
ΝΑΙΝΠΩΤ ΛΥΩ 
ΤΕΝΣΟΜ: ΠΕΝΒΟ 
Η-ΟΣ ΟΣ ΠΕ ΖΗ ΝΕ 
ΟΛΥΣΕ ΕΝΤΑΥΤΑ 
10 ΖΟΝ ΕΜΑΤΕ. ΕΤ 
ΒΕ ΠΑΙ ΝΤΙΝΑΡ 
ΖΟΤΕ Α[Ν---] 

p. 225 [ΣΚΒ] [Α ΝΤΟΟΥ ΦΤΟΡΤΡ 
ΞΝ ΤΕΦ]ΣΟΜΙ [ΔΙΑ 
ΤΑΛΜΑ] ΗΜΑ Μ 
[ΜΟΟ]ΝΕ ΝΠΕΡΟ ΝΑ 
5 [ΕΥ]ΦΡΑΝΕ ΝΤΠΟ 
ΛΙΣ ΝΠΕΝΟΥΣΕ 
Α ΠΕΤΧΟΣΕ ΤΕΒΕ 
ΠΕΦΜΑΝΩΨΕ 
ΠΝΕΟΥΣΕ ΖΗ ΤΕ 
10 ΝΗΤΕ ΛΥΩ ΝΣΝΑ 
Κ[ΙΜ ΑΝ ΠΝΟΥΣΕ 
ΝΑΒΟΝΘΕΙ ΕΡΩΣ---] 

p. 223. 4 ΝΠΟΥΕΙΟΤΕ LZRMasp | 91 ΝΣΕΡΠΜΟΕΥΕΓ η p. 224. 8 οτ οτ ΛΖ, Ρ=Σ | ΝΠΟΛΥΣΙΣ Φ, ΝΠΟΛΥΣΙΣ Σ, Ρ=Σ | p. 225. 4 ΝΠΕΡΟ LZRMasp
p. 226 [cKz] [penepeq] xlv, 8-10
[woopil c[poq pe]
πνουτε ΝΙΑΚΩΒ
ΔΙΑΓΩΝΑ: ΑΛ[Η]
5 εἰτή ἀναγ ἐνερ
βυνε ἡπνουτε·
νεωπιρε ενταφ
αὐγ ἡξην πικας·
ἐπὶ ἡπνολεμος
10 ὡς ἀρ[θ]ε[ψ] ἄντικιας
[---]

p. 227 [cKz] [θαλακε 2η νηε] xlv, 11-xlvi, 1
[θανος: θαλακε]
[2]η πικας: πνχοις
πνουτε νῆλον
5 νῆλον: πενρεκ
φοππν εροφ πε
πνουτε ΝΙΑΚΩΒ:
[θ5] [ἐπικωκ] εβολ 2α
[νὰπιρε ΝΚ]οφε
[---]

p. 228 [cKω] [ουνοσ ηρρο πε ε] xlvi, 3-5
αμ πικα[2 θηρι λα]
ὦκιο νῆλα[ος]
ναν: λυω νή[ε-α]
5 νοσ 2α νενογερθι
tε· αρεστι ναν
ἡτεχκαλονομι
λ: παναί νηιακωβ
πενταμερητι
10 αία[λαμα---]
p. 229  [ΕΚΘ]  Ἀλλ' ἔλει ἡ ὠγ
[ΜΝ] ὀρθμήσετ.
[Α] πνεοείς ἐπ' ὑμοὶ ἡ ἐκ

5 ποὺ πνοῦτε ἀνά

οἰς τὸ πνεχρονος
cαὶ λαοῦν ἡ

χώρας ἦλλος μᾶς

[SWOY] εἰς οὐν ἧν

10 [ΠΝΟΥΤΕ ΝΑΒΡΑΛΑ] [---]  

p. 230  [ΕΛ]  ὁνοδ ΠΕ ΠΝΟΕΙΣ

ΑΥΦ ΜΑΝΑΛΝ|]

ΕΜΑΤΕ ΓΗ ΠΙΝΟΙΣ

ΜΠΕΝΝΟΥΤΕ ΓΗ]

5 ΠΕΣΤΟΟΥ ΕΤΟΙΑΙ

ΑΒ: ΕΠΩΥΕΤΩΝ

6Ν ΠΤΕΛΛΑ ἩΝΚΑΣ

ΤΗΡΗ: ἩΝΤΟΟΥ ἩΕΙ

ΩΝ ΕΤΧΟΣΕ ἩΤΕ

10 ΠΕΡΙΡΙ ΤΠΟΙΣ

ΗΝΟΤΕ [ΝΡΡΟ] [---]  

p. 231  [ΕΛΛ]  [ΑΥΣΤΘΤ ΤΑΞΟΟΥ ΜΗΛΑΥ

ΝΗΕ] ΝΝΝΑΛΚΗ ἩΤΕΤ

[ΝΗΛΑΜΙΣΕ] ἡ NTΜΟΥΝ ΜΗΛΟΥΦ

5 ΦΗ ΝΝΕΧΗΥ ΝΕΑΡ

ΚΙΣ: ΚΑΤΑ ΘΕ ΕΝ

ΤΑΝΟΤΙΝ ΤΑΙ

ΟΝ ΤΕ ΘΕ ΕΝΤΑΝ

[ΘΙ 2Ν ΠΙΝΟΙΣ Ἡ

10 [ΠΝΟΕΙΣ ΝΝΑΩΜ] [---]  

p. 229. 3 εκι ΠΕ-ΘΟΝΟΣ LBZR
p. 230. 9 ητχοσε L, ZR = F
p. 232  [ccoli]  [kata pecran]  xlvii, 11-12
p. 233  [coli]  [lyph nitetnpow]

p. 234  [ccoli]  [n]ex[po mπka2]

p. 235  [ccoli]  [n]ethagte

p. 232. 4 l exh ar[πχq LZR exh nar[πχq B x[n] ar[πχq] male V per confusio-

nem exh et xin
CHAPTER XLVIII

p. 236 [ἐξ] [παραγόμενον τὸν πάντα ἐκθέμα] τὸν ἔργον ἔκτεινε, ἐκτείνοταί τινι" [ς] ἐκτείνεται. 5 Ἐναό χρησις

p. 237 [ἐξ] [τὰν τε τεύχη ἐν] ὑπερθερμάνεται τὸν ἄνθιστος ναυς ἡμών ἔνα τεῦχος καὶ ἔστατο ὑπερθερμάνεται τὸν ἄνθιστος ναυς διαφορά τῆς ἐκτείνεται. 5 Ἐναό χρησις

p. 238 [ἐξ] [παραγόμενον τὸν πάντα ἐκθέμα] τὸν ἔργον ἔκτεινε, ἐκτείνοταί τινι" [ς] ἐκτείνεται. 5 Ἐναό χρησις

p. 239 [ἐξ] [παραγόμενον τὸν πάντα ἐκθέμα] τὸν ἔργον ἔκτεινε, ἐκτείνοταί τινι" [ς] ἐκτείνεται. 5 Ἐναό χρησις

p. 236. 4 ἐκτείνεται πληθυνθαλο male Ly corr Le
p. 239. 9 ἐκτείνεται male L
p. 240  [CMI]  
[AYW APNOUTE C]  
πικαν εβόλα 2Η M  
μαχω[α] η[πρη]  
ωα νεκμαρ[ω]ττ[π]  
ερε παναι ηπεφαλ  
φοοπ 2Η ειων.  
πνουτε ηνυ 2Η ου  
[ΟΥΟ]ΝΙΞ ΕΒΟΛ· ΠΕΝΝΟΥ  
[ΤΕ] ΝΙΞ[ΝΑΚΑΡ]ΩΦ ΑΗ·

p. 241  [CHL]  
[NE]ΤΕΜΗΝΕ η[ΤΕΦ]  
[ΛΛ-ΟΗΚΗ] ΕΧΙ ΤΕ[ΕΝ]  
-ΟΥΣΙΑ· ΗΠΗΥΕ  
ΝΑΧΩ ΗΠΕΦΑΛ  
ΚΑΙΟΥΚΗΝ· ΑΥΩ  
2Η -Θ[ΑΗ] ΝΙΝΕΓΓΟΟ[Γ]  
ΠΝΟΥΤΕ ΝΑΜΕΩΤ  
-ΟΙΛΗΝ ΜΝ ΟΥΡΗΣ--

p. 242  [CHH]  
[Ν]ΙΚΑΛΑΝΑ η[ΠΑΜ]  
ΓΤΟ ΕΒΟΛ ΝΟΥ[Φ]ΕΙΦ]  
ΝΗ ΝΙΝΑΞΙ ΜΑ  
ΣΕ ΕΒΟΛ 2Η ΠΕΚ  
ΝΗ· ΟΥΔΕ ΒΙΕ ΕΒΟΛ  
[2Η] ΝΕΚΙΟ[ΓΕ] ΧΙΕ  
[ΝΟΥΙ ΤΗΡΟΥ] ΝΕ  
[ΝΕ-ΟΗΡΙΟΝ ΜΠΕΛΙΡΜΟΣ--]

p. 243  [CHH]  
[ΤΩΙ ΓΑΡ  
ΤΕ] [ΤΟΙΚΟΥΜ[ΕΝΗ]  
ΜΝ ΝΕΞΧΨΚ ΕΙ[ΒΟΑ]  
ΜΝ ΕΙΝΛΟΥΥ [Α[Ψ]  
5 ΝΙΝΑΞΕ· Η ΕΙΝΛΑ]  
ΣΕ ΑΗΟΠ ΝΙΝΑΙΕ  
Ψ ΙΩΑΪΤ ΝΙΝΑΣ  
ΡΗ Ν[ΝΟΥΤΕ ΝΟΥ]  
-ΟΥΣΙΑ ΝΙΝΜΟΥ--

p. 240. 4 ΝΕΧΜΑΝΩΝΤ Λβ ΝΕΧΜΑΝΩΝΤ Λς | 8 ΑΥΩ ΠΕΝΝΟΥΤΕ ΛΘΝ om ΑΥΩ  
BZR  p. 243. 4 ΕΙΝΛΟΥΥ ΛΖ, B = F | 7 spat inter Ψ et Ω, 1 ΩΨΑΡΤ
p. 244 [ Glyphs ]

[ Glyphs ] [ Glyphs ] [ Glyphs ]

p. 245 [ Glyphs ]

[ Glyphs ] [ Glyphs ] [ Glyphs ] [ Glyphs ] [ Glyphs ]

p. 246 [ Glyphs ]

[ Glyphs ] [ Glyphs ] [ Glyphs ] [ Glyphs ] [ Glyphs ]

p. 247 [ Glyphs ]

[ Glyphs ] [ Glyphs ] [ Glyphs ] [ Glyphs ]

p. 246. 3 ΕΠΗΘΑΛΟΆΟΚ L, ΒΖΓαL0 = F
p. 248 [CΜΗ]  
[CIC  JScrollPane [ΤΑ]  
{ΩΜΗΝ TION [ΕΝΑΝΟ  
ΜΙΛ] ΑΨΗ ΝΗΡΑ [ΤΑ  
Μ]ΑΛΥ ΧΙΟΥ [ΝΗΜΟΙ  
5 [ΤΗ]  [ΕΝΝΟΒΕ' [ΕΠΙΣ  
2ΨΗ ΝΗΤΕ ΝΠΑΡ ΑΚΜΕ  
[ΡΕ Τ]ΜΕ [ΝΕΩΝ]Π  
[ΝΙΝ ΝΗΤΕ ΝΝΕΟΥΟ  
Ν] ΕΒΟΛ ΑΝ ΝΤΕΚ  
10 ΣΟΦΙΑ ΑΚΟΥΟΝΤΟΥ  
ΝΑΙ ΕΒΟΛ----]

p. 249 [CΙΘ]  
[ΤΝΑΟΥΡΑ ΕΡΩΤΗΕ  
ΟΥΧΙΩΝ ΚΝΑΤΡΑ  
ΣΠΙΤΗ ΕΥΤΕΧΑΝΑ  
Ν]Η ΝΟΥΟΥΝΟΥ[Y  
5 Κ]ΕΝΑΣΕΛΗΝΑ ΝΙ[61]  
ΝΚΕΣΕ ΝΝΕΤ[Θ]Ε]  
ΒΙΗΤΥ] ΚΤΕ Ν[ΕΚΩ  
Ν]ΚΑΒΟΛ] ΝΙ[ΕΝΝΟΒΕ----]

p. 250 [CΗ]  
[ΛΨΗ ΝΕΚΠΝ]Α ΕΠΙΟΥ]  
[ΛΑΒ] ΝΠΕΡΓΙΤΗ Ν]  
[ΣΑΒ]ΟΙΑ ΝΗΝΟΙ: ΜΑ  
[ΝΑΙ Ν]ΠΕΛΑΝΗ ΝΠΕΙ]Κ  
5 ΟΥΧΙΑ]Π ΑΨΗ [ΝΗ]ΤΑ  
[ΧΡΟΙ] ΡΗΝΙ ΙΟΥΠΙΝΑ  
Ν]ΗΓΕΜΟΝΙΚΟΝ----]

p. 251 [CΜΛ]  
[ΠΑΛΑΣ ΝΑΤΕΛΗΝΑ Ν  
ΤΕΚΛΙΚΑ]ΙΟΥΝΗ ΠΙΧΟ  
ΕΙΣ ΚΝ]ΛΟΥΜΝ ΝΗΝΑ  
[ΣΠ]ΟΤΟΥ ΝΙΤΕ ΤΑΤΑ  
5 ΠΡ]ΟΙ ΧΨ ΝΠΕΚΣΜΟΥ  
ΧΕ ΕΝΕΚΤΟΥΕΨ [ΘΥΣΙΑ  
ΝΕΙΛΑΠ ΠΕ----]

p. 248. 6 εκείρε L, ZVΩl = F | 8 ΝΕΤΕΝΕΟΥΟΥ ΛΩV ΝΕΤΕΝΕΟΥΟΥ ΛΩZ  
p. 249. 4 Ν ΟΥΟΥΝΟΥ ΛΖV | 6 ΕΓΟΡΩΝΥ Λ ΝΗΝ]ΤΕΚΑΘΗΜΝΥ Υ, ZΩl = F  
p. 251. 3 ΝΗΝΑΣΠΟΤΟΥ ασιε Lb corr L6
CHAPTER L

p. 252 [ℂ ℕ ℬ ℬ]

[λγω μα
ρουκω]τι ιννο[ετ
νωια]νη: το[τε
κιλογραφ]ζεν[θαγ
5 σιά] ισικιαοε[υυυν
ζενταλιοι] [ην ζεν
δια] τι[τε σενα
tαλε ζενμαε---]

p. 253 [ℂ ℕ ℬ ℬ]

[α λαγιεια ει ε
πιπα καλεβ[εξ
αροφ]ψ φουφο[γ
μηιοφ ηι ι ηυναοτοκ
5 ην τιεκια: ηπεζο[ου
τ]ηρα λ ηεκλαε με[ε
τια ηου]χινβοε[ε ηεο-ε
νουτοκ εφιτιη [ακ
ειε νουκροφ---]

p. 254 [ℂ ℕ ℬ ℬ]

[αγω τεκινι[ουνε
ερ]οια ζην πικαρη [ινητ
οηι] αιαφαλιαι: σε
[ηαηα]γ ηι ι ηικιαοε [ηι
5 [ɛε]ροτε. ηεεσω
[βε] εγραι εκγηφ: ηε[ε
κοοη] [κει[ε[ιν ουρ]φ
[με εμ ηηρα ηνου
τε ναρ ηνοηοοε--]

p. 255 [ℂ ℕ ℬ ℬ]

[αιεμινζε επινα
μπονυτε ωα εν]εζ α[γ
ω ωα ενεζ] νενεζ: [ηθ[ηα]
ουνηι ηακ εκο[α]
5 ωα ενεζ χε ηκε[ρε]
ηα: αγω [ηα]γι[νη]
μηε επεκηα ηε[ην ου]
χριςοζ με μπ[εμ]
το ε[ηοια νηε]ηκετουλακ---]

p. 253. 4 ηυναοτοκ ΛΖ | 51 ηεκια ΛΖ
p. 256 [Coptic text]

\[\text{(Coptic text)}\]

p. 257 [Coptic text]

\[\text{(Coptic text)}\]

p. 258 [Coptic text]

\[\text{(Coptic text)}\]

\[\text{(Coptic text)}\]
COPTIC FRAGMENTS

A. Fragment No. 9 [Job xxiv, 24 ff.]
B. Fragment No. 1 [Ps. xliii, 24 ff.]
PSALTER FRAGMENT

[ἀκροβιωθ' ἡλιθιον[παρθηκε' xliii, 25-xliv, 3

μνειαλιτικη

[κεε' τειφ' ἔκκιο φ[α

πκά]2:

5 ά 2[νητη] τωδε επεεθτ:

τωούη κον-οι ερον πλοις

λυτ' λειδοτη ετερε παρανε:

επιξωκ εβολ ετερε

ηλ' λειτολωβε λιωθι

10 Ρε νκορε ευοιδητη

ήριτ τηναλη 2α πνευμ[πτ]

α παρητ [ταιο] εβολ [νου]

φαξε επανουφ.

†ναξω ανοκ λιασ[βυε]

15 ἰππρο:

παλάς ουκαπ ιγρα[μα]

tευε πε η[ππ]εφδε

ην εοζαι


20 φηρε [νιπαρωμε.

α τεχα[π]ς πνωε ε[βολ 2ι

νε[κ]ποιτοιγι

ετερε [πα] η πνου[τε]

νμ[ου] [ερουκ] φα ε[νε]

1 ηπηνηντηκηε [ε λ] 6 δοιο-ει [ε λ] ηειοει λ | 7 πεκαν λ | καν σεκουδα

μαν ϊ 9 ηηηηελωβε λ | 17 δε σεκουδα [μα] | 18 εοζαι λ | 19 πα σεκουδα

μαν | 21 ποι [ε λ]

107
XLIV, 3-8

[MORP][N]TEKO[N]QE EXH PEC
MHP]OC PETEO[NYN SON]
MNOQ
[QPHI] PEC[CA MHI PEX[KA][N]
P[PPRO
ETRE THE MN TMNTPH
PAW MHI TAIKAIOSCYNH.
AYW TECOYNH NAXHMO
10 EET GAITE 2Hi OYWPHRE
[N]PEC COTE THI PETEOYN
SON HMNOQ 2Hi PRHT
MHIXAXE MPPRO.
[N[AP]OC NAPE GARETA[TH]
15 [PE][K]APNONOC PNOYTE WO
[O]PP WO IMNEZ HONEZ
OYSEP[W][B] HCOYTH PE
P[PERPH] NTEKMHI
TERO
20 [A]KMER[PE T[A]KAIOSC
[N]TH AKMIEICTE P[IXN]
[DIONC]
[E]TE[NE PAIL [AP]TAZEC
[NHI PNOYTHE] PEC[NOYTHE]

XLVI, 1-7

[EP]XWK EBOA 2A PNYRE
NKCPE P[FI][L][HOC
N]EONOC TH][PYOY XAK N[NETN
AIX [P]OYLMI HPPOYTHE 2Ni
5 [OYSEPYY NTELA][N[HI
[XE PXXEIC] XOCO OYZOTE
[PE OYNOS] HPPO PE E
XI[PIK][LAP [THRF]
AP[O-BBIO N][L]ACOC] NAN AYW

15 KO- secunda manu
10  

CHAPTER XLVI

10  

15  

10  

10 ἡφασονος  

[The remainder is illegible.]
JOB FRAGMENT

p. 113  Ἑ trebuie

213 Ψάψασθε γνῶρις

3 ἐν οἷσιν ὧν ἔχετε

4 οὐκ εἶπεν ἡμῖν

5 ἂν ἦς ἢ ἦν ἡμῖν

6 εἰς ἄνπεσον ἡμᾶς

7 κατατάξομεν ἡμᾶς

8 ἂν ἦς ἢ ἦν ἡμῖν

9 οὐκ ἔχετε

10 οὐκ ἔχετε οὐκ

11 ἐπεσαμένου ἡμῖν

12 κατατάξομεν ἡμᾶς

13 ἂν ἦς ἢ ἦν ἡμῖν

14 ἂν ἦς ἢ ἦν ἡμῖν

15 κατατάξομεν ἡμᾶς

16 κατατάξομεν ἡμᾶς

xxiv, 19-23

p. 113. 13 εἰς Κισκα | 4 ἄνπεσον ἦς ἢ ἦν ἡμᾶς | 5 ἐπεσαμένου Κισκα | 6 ἡμᾶς Κισκα | 8 ἂν ἦς ἢ ἦν Κισκα | 9 κατατάξομεν ἡμᾶς | 10 κατατάξομεν ἡμᾶς | 12 κατατάξομεν ἡμᾶς | 13 ἐπεσαμένου Κισκα | 16 κατατάξομεν Κισκα | 19 κατατάξομεν Κισκα
CHAPTER XXIV

p. 114  πίλα  

ΔΛΛΑ ΨΝΑΞΕ ΓΗΝ ΨΨΩΙ  χτίζων  23-xxv, 3  
νε· α πεξίκει μαρ 
τακε γαλ· αναζώνθη 
δε υπερ- Νομολογη
5 ΓΗΝ ΟΥΚΑΥΜΑ· ίν ϊν 
οε νογήθης εκλήθη 
ναζαυ δυν  [τερκέβιρο 
ου· εφωπτε ημ[ον]

ΝΙΝ ΠΕΤΧΩ ᾿ΗΝΟΣ 

ΝΑΙ ΧΕ Ε[ξιβολ-]

Α ΒΑΛΛΑΛ ΔΕ ΟΥΨΩΨΗ 

πελεχίτης πέξαψη 

χε ου γαρ πεπρο 

ζομίον ήκα θεοτε 

15 ΤΕ ΕΒΟΛ ΒΙΤΟΟΤΨ· 

πετταμίο υππή 

ρψ ΓΗΝ ΠΥΧΙΚΣΕ. ζηπ 

[τρε αλλα γαρ με 

eυε χε ουυ οε ετ 

20 ΡΕ ΚΟΟΗΝΕ ΡΒΟ[Λ]

p. 119  πτθο

ΝΙΝ ΟΥΙΙΤΨ ΠΑΡΨΙΑ 

[ΜΙΛΛΑΓΙ ΗΠΕΡΨΙΤΟ Ε 

βιοι· ή εφωαμωψ Ε 

2ΡΑΙ ΟΥΒΗΙΨ ΨΝΑξΨ 

5 [Τ]Μ ΕΡΟΙΨ ΑΛΛΑ ΕΙΣ 

ΖΗΝΗΤΕ ΦΙΝΑΤΑΛΨΨΤ 

[Ν ΧΕ ΟΥ ΠΕΤ 2ΗΝ ΤΑΙΧ 

ΜΠΡΟΞΕΙΣ· ΛΓΨΨ† 

XIβΩΙΑ ΑΝΙ ΕΠΕ 

10 [ΤΗΓ]ΟΙΟΤΨ ΜΠΙΝΑΝ 

[ΤΨΚ]ΡΙΑΤΨΡ· ΕΙΓΨΨΗ]

p. 114. 15 omitting τε Ciasca
p. 119. 1 ΠΑΡΨΙΑ Ciasca | 8 ΧΙβΩΙΑ Ciasca | 9 ΕΝΕΤΗΣΟΤΨ Ciasca
JOB FRAGMENT

15 [Ρ]η̣ττίωωοςετ. ἦταί [Π]ε̣ τῇ̣ Πη̣ρι̣ πῳ̣
[Μ]ε̣ η̣ Νασκή̣ βη̣ς ἕβοια [Σ]πι̣ τῇ̣ Πατ̣ το̣ς ἐ̣
[Σ]πα̣ το̣ η̣ Ἑπε̣ ρᾳ̣ χὴ̣

20 [Ν]ου̣ ομ FileWriter έορά̣ ι̣

EXW 0

p. 120 ΠΚ ἦται παντοκράτωρ. ἐξωπε δέ ερμαν

NEΨΗΡΕ ΛΩΛΙ ΕΥΝΑ

ὡμὲν επίκοινσων.

5 [Ε]πωπε δέ ον ἐγνωμά

[Ν]άμανοιν [Ἐ]γνατὼμη

ṑ μέν ἐνθίπωσεν ἄρντον ὅν ὑμῖ


ΜΟΥ. ΜΝ ἈΛΛΑ ΚΑΙ

10 ΝΑ ἩΝΕΓΧΗΡΑ. ἘΠΩ[Θ]

τε δέ ἐφώναζε[Σ]

ἐξορίσεν ἉΣΕ- ΝΟΥΚΑΣΙ

ἈΥΘ ἘΠΕΣΤΕ ΝΟΥΒΙ [Ν]

[ΘΕ] ΗΝΟΟΜΗ ΝΑΙ ΤΗΡ[ΟΥ]

15 ᾍλικαίος ΝΕΤΝ[ΑΧΙ]

ΤΟΥ. ἈΥΘ ἩΡΜΗΣΙ

ΝΕΤΝΑΡΧΩΙΕΙΣ Ε[ΝΕΨ]

ΧΡΗΜΑΙ [ΕΡΤΕ ΝΕΨΗ]

ΔΕ ΝΑΠ[ΧΟΟΥΣ]

20 ἈΥΘ ΝΟΕ [ΝΟΥΓΑΛΛΟΥΣ]
PLATE VI.

COPTIC FRAGMENTS

Fragment No. 2 [Mat. I, 21 ff.]
PART II

TWO HOMILIES AND A MAGICAL TEXT
COPTIC HOMILY ON THE ARCHANGEL GABRIEL

British Museum Manuscript Oriental No. 7028 [p. 1]
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 expressed 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 Hyvernat 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.

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. Against such evidence as to ultimate provenance the evidence of immediate

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 Hyvernat 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. ʻAl to ʻAl, 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. ʻAl-ʻA 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. xlvi ff.; p. 1191; Plates xix, xx. Plates xx, 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.
INTRODUCTION

The writing is in two columns\(^1\) 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 \(\Lambda\), \(\Phi\), \(\uparrow\).

To economize space at the end of a line the usual ligature for \(\text{OF}\) (pp. \(\text{iA, xx, oH}\); Plate X) and a form of \(\text{Y}\) (pp. \(\text{xF, O}\); Plate XI) embracing the preceding letter with its left arm, and a large \(\text{T}\) with a long bar placed well above the other letters (pp. \(\text{xx, xx, xx}\); Plates IX, X) are frequently employed.

To fill out space at the end of a line the arms of \(\text{G}\) are extended (pp. \(\text{xx, xx, xx}\); Plates IX, X) or the dash \(\text{-}\) (pp. \(\text{xx, xx, xx}\); Plates VIII, IX, X) or suspended points (pp. \(\text{xx, xx}\); 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. \(\text{P}\) occurs enlarged but not extended into the margin (p. \(\text{OB}\)). For this purpose \(\Lambda\), \(\text{M}\), \(\text{N}\) and \(\uparrow\) seem to be preferred.

The vocative and interjectional \(\text{w}\) 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. \(\text{xx, xx, xx}\); Plates VII, VIII, IX). A grapevine border appears at the left of the title of the first homily (p. \(\text{xx}\)). A sort of \text{croix patiée} 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 \(\text{A}\) for \(\text{P}\) (p. \(\text{xx, heoc for heros}\); p. \(\text{H, ecklaiowthc}\) for \text{iskapriowthc}).

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

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1 Excepting the title on p. \(\text{xx}\).

2 The archetype must have had ten letters to the line and therefore two narrow columns to the page (cf. p. \(\text{OB}\)).

3 Cf. the plates in Budge, \text{Coptic Martyrdoms} and \text{Miscellaneous Coptic Texts}.
The cursive in which the second colophon is written intrudes itself in the text (p. ⲫ, l. 2; p. ⲥ, col. ii, l. 18; p. ⲥ, col. i, l. 22; p. ⲥ, col. ii, l. 3; p. Ⲩ, col. i, l. 3; p. Ⲩ, col. ii, l. 25; cf. Plate VII); and is shown to be the same hand as the uncial. The cursive additions (p. ⲫ, ll. 21, 23) are by the same hand as the uncial additions (p. Ⲩ, col. ii, ll. 8, 16), including such as are placed in the margin with the obelus ⲥ in margin and text (pp. Ⲥⲡ, Ⲥ; Plate XI).

The only possible signs of a second hand are the marginal corrections without the obelus (pp. Ⲥⲡ, col. ii, l. 21; Ⲥ, col. i, l. 17, col. ii, l. 22; cf. Plate XI) and the Copto-Arabic numerals in the margin (pp. Ⲥⲥ, Ⲥⲡ, Ⲥⲡⲡ, ⲥⲡ, Ⲥⲡⲡ, Ⲥⲡⲡ).

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. 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, Gumádá l-āhíra 2d, A.H. 363, or Paremhot 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. Ⲥⲥ). It is regularly placed far to the right of its proper place. From being used with the vocative and interjexional ⲧ it has been used in ḫάκις (p. Ⲥⲥ) and over the ω in πεσώνρε (p. Ⲥⲥ). Occasionally it is used for " over the i (p. Ⲥⲥ).

The dotted and undotted 1 are completely confused, with a preference for the former (pp. Ⲥⲥ bis, Ⲥⲥ bis). The dots are twice placed over H (pp. Ⲥ, ⲤⲦ).

The single dot seems to be used to prevent a false division (p. Ⲥ, τε·ἡτακταγμον), or to set off a proper name (p. Ⲥ, ḫαρίς), or as a sign of pause (p. Ⲥ, πρωμε·ἐν οὐερπύννι); but its excessive use, even within a word (p. ⲤⲦ, ṂⲨ·ⲓⲟⲟⲧⲓ, p. Ⲥⲣ, ṀⲨ·ⲕ), shows that the scribe had no clear idea of its function.

A heart-shaped sign upon its side indicates great divisions (p. Ⲥⲣ); but it is also carelessly used (pp. Ⲥⲡ, ⲤⲨ).

The marginal signs Ⲥⲣ or (less frequently) Ⲥⲡ, whose influ-

1 Professor Hyvernat kindly assisted me with the paleography of these in the summer of 1911.
COPTIC HOMILY ON THE VIRGIN

British Museum Manuscript Oriental No. 6780 [p. 60]
ence is often extended down the columns by the sign \( \not, \) opposite each line, indicates emphasis or special appeal (p. \( \not, \)) or short exclamatory sentences (p. \( \not, \)), or invocations (p. \( \not, \)), or transitions (pp. \( \not, \), \( \not, \), \( \not, \)), or repetitions (p. \( \not, \)), or the enumeration of important items (pp. \( \not, \)), or (and most frequently) a quotation. It is not used on p. \( \not, \), 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 \( \not \), usually employed to fill out a line, occurs at the end of a quotation on p. \( \not \), end of col. ii, probably by mere chance. It enables (p. \( \not \)) the scribe to bring his initials in the margin at the beginning of a phrase.

In the matter of spelling: \( \not \) is very often used for \( \not \); \( \not \) is written \( \not \) everywhere but p. \( \not \), 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 \( \not, \not \) for \( \not, \not \) (p. \( \not \)), \( \not, \not \) for \( \not, \not \) (p. \( \not \)). This being the case, it is evident that \( \not, \not \) (pp. \( \not \), \( \not \), \( \not \), \( \not \) bis) represents a pronunciation \( e + \theta a + ab \) or \( e + twa + ab \), and not the conventional \( e + wa + ab \). That the first of these, \( e + \theta a + ab \), is the true form is indicated by \( \not, \not \) (p. \( \not \)), \( \not, \not \), \( \not, \not \) (p. \( \not \)); for if the \( \not \) and \( \not \) 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.

Haplographic syllable ellipsis is fairly common, as in \( \not, \not \) (p. \( \not \)), and may occasion the omission of the copula \( \not \), as in \( \not, \not \) \( \not, \not \) \( \not, \not \) \( \not, \not \) \( \not, \not \). \( \not, \not \) \( \not, \not \) \( \not, \not \) \( \not, \not \) \( \not, \not \).

Assimilation and absorption are seen in \( \not, \not \) for \( \not, \not \) (p. \( \not \), but corrected by the scribe), and \( \not, \not \) for \( \not, \not \), p. \( \not \).

\(^1\) The difference between tight and loose syllable junction (Sweet's "close and open stress," Sievers' "stark- und schwachgeschnittener Akzent," Jespersen's "fester und loser Ablösung") 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 \( i + s o l a t e \) and \( i + s o l a t e \). In the latter the boundary lies between \( i \) and \( s \), and every one writes and speaks confidently \( i + s o l a t e \). 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 χ was still pronounced as a true palatal, as is Arabic ḥ in Upper Egypt to the present day, and not as English j.

The usual assimilation of ñ, ñ, and similar words to a following labial is often not observed (p. ḫ, ṅνεχτ; p. ḫ, qπνυντε; p. ḫ, ṅναθος; p. ḫ, ñν μηί, but also ñν ηί). Excrecent ñ before ṭ occurs in ᵃmn πετναζήτ for ᵃmn πετναζήτ (p. ḫ) ᵃοιυντε (pp. ḫ, ñς) is a confalation of the masculine and feminine, under the influence of the dental ṭ.

Shortening of long sounds is not common. It occurs e.g. in the Coptic word ṇος for ṇοςς (p. ḫ). Reduction of ṃ to ñ and of ṇα to ṇα occurs (p. ḫ, ṇοτ for ṇοτ; p. ḫ, τκαλαγε τε ṇαρία for τκαλαγε τε ṇαρία); but whether this is shortening of a single syllabic ñ, ñ or haplophonic syllable ellipsis cannot be ascertained. Even ṇονοισ occurs for ṇονοισ (p. ḫ). ṭα – for ṭαλ – on p. ḫ may be shortening or haplophonic ellipsis.

Examples of lengthening are the following: ὠὑφαίνῃ for ὠὑφαιν (p. ḫ bis), ὠὐρφαίος for ὠὐρφαίο (p. ḫ); and perhaps ὀττοῖ for ὀττοῖ (p. ḫ), ἐκοῦ for ἐκοῦ (p. ḫ), if not mere scribal inadvertencies or abuses, as are evidently ἐπιτα-φος and ὁὐτπιτνανοῦ (p. ḫ). Either vowel doubling or lengthening is shown in ὁὑνταλα for ὁὑνταλ (p. ḫ); ὁὑννε for ὁὑν (p. ḫ et passim); ὁὑρητε for ὁὑρητε (p. ḫ et passim); ἡιομε for ἡιομε (p. ḫ); ὧῳ for ὧ (p. ḫ); τοῦφε for τοῦφε (p. ḫ); ὁὑφῷ for ὁὑφῷ (p. ḫ); ὑπῃίν for ὑπῃίν (pp. ḫ, ḫ).

The following are examples of confusion between voiced and voiceless stops: ¹ ἀλαϊκος for ἀλαίκος (p. ḫ, and so in many Greek words); ἀλαἱο to ἀλαίο for ἀλαίο (p. ḫ); ἀλαίο (p. ḫ); ἀλαϊο to ἀλαίο for ἀλαίο (p. ḫ); ἀλαϊο to ἀλαίο for ἀλαίο (p. ḫ); ἀλαϊο to ἀλαίο for ἀλαίο (p. ḫ); ἀλαϊο to ἀλαίο for ἀλαίο (p. ḫ); ἀλαϊο to ἀλαίο for ἀλαίο (p. ḫ). This is far less common in Coptic words: ἀε for the copula ἰο (p. ḫ); ὄνο for ὄνο (pp. ḫ, ḫ, ḫ, corrected by the scribe in the first instance); ὅνοτα 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, ṭ, or ṭ, aspirated as in English. k, ṭ, and ṋ were probably unaspirated (mediae). ἀ was similar to ὅ, ḫ to ὅ, ḫ to ὅ.

² The usual spelling in later Greek.
for Δωβτ (p. δά, corrected by the scribe); κωπε for Αωπε (p. οή); δοουξ for δοουσ (p. Κς).

The use of ΟΥ 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 ʌ or even a close o. The following are examples.

**ΟΥ** for [Ο]Υ, ΟΥΕ:
- p. δό ΕΕ for ΕΕ-
- p. Κς ΠΕ ΤΑΕ for ΤΑΕ
- p. Β ΚΟΡΤΝ for ΚΟΟΥΤΒ
- p. Β ΚΟΟΖΕΛ for ΚΟΟΥΤΒ
- p. Κς ΟΥΟΘ for ΟΥΟΟΥΕΛ

**ΟΥΒ** for ΟΥ and Β:
- p. Β ΚΕΥΘΑΛΕ for ΚΕΥΘΑΛΕ (but note —)
- p. δό ΠΟΥΘΜΑ for ΠΟΥΘΜΑ

[Ο]Υ for μβ:
- p. Ιλ ΛΨΑΚΟΥΜ for Άμψάκουμ (μβ = b as in modern Greek)

**ΟΥ** omitted before Ω:
- p. ΠΙΗ ΩΠΩ for ΟΨΩΠΩ
- p. δό ΩΠΩ for ΟΨΩΠΩ

**ΟΥ** for ΟΟΩ:
- p. Κς ΟΥΟΘ for ΟΥΟΟΤΕΛ

**ΟΥ** wrongly placed before Ω:
- p. Π ΟΨΩΘ for ΩΨΘ
- p. δά ΟΨΩΘ for ΩΨΘ
- p. δε ΟΨΘ for ΩΨΘ

The superlinear dash is widely used in place of the vowel Ε:
- ΠΙΚ, ΠΙÇ, ΠΙΕ, ΠΙΗ, ΡΙΩ, ΤΡΙΩ, ΤΡΙΠ, ΝΤ (relative), ΝΧ, ΝΧΝΗ, ΝΧΙΨΩΙΟΣ, ΖΒΡΑΙΟ, ΖΚΡΛΗΙΑ, ΖΡΜΗΙΑ, ΝΗ for ΜΕΝ (μέν), p. ΑΡ. Rarely Ε is placed where it does not belong: ΝΕΚ- for ΝΙ- (p. δΘ), ΛΨΩΘΕΝ for ΛΨΩΘΕΝ (p. Β). It is very often omitted initially in the participial clause (ΝΤΑΘ- , pp. ΕΛ-). Note also ΝΗΙ for ΕΝΗΙ (p. ΕΗ), ΡΚΑΗΣ and ΠΗΜΑΝΟΥΛ (pp. ΟΗ, ΠΗ, ΠΗ, ΠΗ ΕΛ). Ε is sometimes entirely omitted (p. ΑΡ, Π- for ΕΠΕ- and ΑΡ- for ΑΡΕ-). In ΚΨΕΤΕ for ΚΨΕΤ it is added.

The following are examples of Ο for ΟΥ, Ω for ΟΥ, and ΟΥ for Ω: ΚΟΝΩ for ΚΟΥΝΩ (p. ΠΗ), ΝΟΤΩ for ΝΟΥΤΩ (pp. ΝΖ, ΝΗ), ΕΝΑΝΟΟΥ for ΕΝΑΝΟΟΥ (p. δΛ). Ω for ΟΥ (interroga-
COPTIC HOMILIES

Examples of ο for λ and λ for ο: MOΞC for ΜΑΞC (pp. ΠΘ, ΝΘ, ΑΝ for ON (several times).

There are the usual confusions between the vowels and diphthongs λ, Α, Ε, ΕΙ, Η, ΗΘ, Ω, Ψ, Υ.

Examples of Ε and ΑΙ: ΕΠΕΝΟΟC for ΕΠΑΙΝΟΟC (p. ΧΘΩ), ΓΕΝΑΙA for ΓΕΓΕΑ (p. ΧΑ), ΤΑΛΛΑI for ΤΑΛΑΕ (p. ΝΘ).

Examples of Ε and Η: ΖΕΝ for ΖΗΝ (pp. ΑΘ, ΩΘ), ΣΚΕΥΗ for ΣΚΗΥΗ (p. ΩΘ), ΚΑΛΛΑΕ for ΚΑΛΑΛΕ (p. ΧΒ).

Examples of ΕΙ and Ι: ΤΕΙ- for ΤΙ- (p. ΧΒ), ΘΡΗΝΙΙΑ for ΘΕΡΗΝΙΕΙΑ (p. ΧΑ).

Example of ΕΙ and Η: ΠΡΟΣΚΥΝΗ for ΠΡΟΣΚΥΝΕΙ (p. ΑΘ).

Examples of Η and Ι: ΑΡΧΗΕΠΙΚΟΠΟΟC for ΑΡΧΗΕΠΙΚΟ-ΠΟΟC (p. ΧΑ), ΚΑΙΡΟΥ for ΚΑΙΡΟΥ (p. ΧΑ).

The interchange of Η and Υ is constantly occurring.

Example of Η and ΟΙ: ΚΑΤΟΙΓΟΡΙΑ for ΚΑΤΗΓΟΡΙΑ (p. ΩΘ).

There is a single instance of Α for ΑΙ and of Ι for Ε: ΑΠΟΦΑΙΝΕ for ΑΠΟΦΑΙΝΕΙ (from the aorist? p. ΟΒ), ΔΙ for ΔΘ (p. ΠΘ).

The combination ΤΖ is usually rendered by ΤΘ-: ΤΘΑΓΙΑ (p. ΧΑ), ΠΕΤΘΟΟΥ (p. ΧΒ).

The aspirate Ζ is lost in ΣΟΥΟΠΤ for ΣΟΥΟΠΤ (p. ΗΘ), and superfluous in ΖΑΡΘΥ for ΑΡΘΥ (p. ΝΘ).

v. Peculiarities of Inflection, Construction, and Vocabulary

On p. ΧΑ three times and on p. ΩΘ once ΤΠ- occurs for either ΤΕ- of the first present or ΕΠΕ- of the second present, second person feminine singular; and its persistent use excludes the explanation of error.

The forms Ι- for ΕΠΕ-, ΕΤΠ- for ΕΤΕΡΕ, ΑΦ- for ΑΡΕ- occur all on p. ΧΑ with the peculiarity alluded to in the preceding paragraph; and they occur nowhere else in the manuscript.

The form ΤΑΧΡΟΕΙΤ for ΤΑΧΡΗΤ (cf. Boheiric ΤΑΧ-ΡΗΤ) is found on p. ΩΘ.

The Greek noun ΚΟΘΕΙΩ is used as a verb on p. ΠΘ-: Ω ΠΑΘΕΙΤ ΚΟΘΕΙΑ ΕΤΑΙΝΤΑΝΑΨΕ, "O my father, help thou my unbelief." 1

COPTIC HOMILY ON THE VIRGIN

British Museum Manuscript Oriental No. 6780 [p. 61]
\(\text{επικοινωνία} \) (p. 0\(\text{Θ} \)) is treated as feminine.

\(\text{ντόκ 2ς} \) (p. 0\(\text{Π} \)) and \(\text{ντόκ ει} \) (p. 0\(\text{Δ} \)) are used for \(\text{ντάρς} \) and \(\text{ντάκει} \) respectively.

The second future tense is used for the third future in \(\text{ετετάεπάρσαγ} \), “Ye shall cast them forth” (p. 0\(\text{Δ} \)).

The circumstantial negative perfect \(\text{ειπάτε-} \) (generally \(\text{νπάτε-} \)) at times means “lest”:

\[\text{μαργιφοέ} \ \text{μπρα} \ \text{ντήςπαρόενος} \ \text{με} \ \text{ετίγαλλ} \ \text{μπαρ-}\]

\[\text{νπάτε πενξέικε χε} \] (p. 25).

In relative clauses the preposition and its object when temporal adverbial are occasionally omitted:

\[\text{πεξοῦ} \ \text{ετύμαψ} \ \text{δεκκ} \ \text{[εή} \ \text{πι}] \] (p. 0\(\text{Π} \)).

\(\text{διηναπίον} \) is evidently to be read \(\text{διηναπίον} = \text{κεντηνάριον} \) or \(\text{κεντηνάριος = centenarius}, \) 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:

\(\text{επιάν} \) or \(\text{επελαν} \) for \(\text{επέτα}, \) “now,” “then” (p. 0\(\text{Θ} \))

\(\text{επιάν ηίουμφ} \ \text{ηίν} \ \text{πε} \ \text{ετάε} \ \text{πωάχε} \ \text{επεζούο}, \)

“Now I wished to prolong the discourse yet more.” (p. 0\(\text{Α} \))

\[\text{λαλα} \ \text{επελαν} \ \text{τήντρημαο}, \ “\text{But then, wealth} \ldots” \]

\[\text{κω [επραί]} = \text{προτηδέαλ}, \ \text{ετκή επραί = προκείμενον}, \]

(p. 25) \(\text{μαργκ} \ \text{νγς} \ \text{εκεομοτ} \ \text{ντί} \ \text{παρ-}\)

\[\text{ενος} \ \text{λεκ} \ \text{κτον εχή} \ \text{πεπροκύμενον} \ \text{ετοκ} \ \text{ναν} \ \text{τενού}, \ “\text{But let us return to the subject which now lies before us for consideration.”} \]

\[\text{μελος} \text{ for}{ \text{μερος} \?} \]

\[\text{λονι,} \ \text{stage of a journey} (p. 0\(\text{Ι} \)). \]

\[\text{ππαί for ηπε} \ “\text{No}” (pp. 0\(\text{Ζ} \), 0\(\text{Σ} \)). \]

\[\text{πιονον for εν} \ \text{σοψ?} \ (p. 0\(\text{Η} \)). \]

\[\text{φφφς}, \ \text{perhaps an error for} \ \text{φφφς} \ (p. 0\(\text{Ε} \)). \]

\[\text{παράμοια,} \ \text{without doubt} \ \text{παραμούθια, “solace,” occurs three} \ \text{times where it must be translated “interest.”} \ \text{λυφ} \ \text{ηπιεφίνε} \ \text{νολ τί} \ \text{λαλη} \ \text{ηπρημαλο ουα} \ \text{καλιον ουα} \ \text{πα-}\]

\[\text{επιτα} = \text{اؤما بعد} \]

\[1 \text{I am indebted for this emendation to Mr. W. E. Crum, who has written me also that “this is a well known Byzantine weight (generally of coin), a 'hundredweight' in short.”} \]

\[2 \text{Cf. Crum, Coptic Manuscripts in the Rylands Library at Manchester, p. 126.} \]
COPTIC HOMILIES

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pamī-qa (p. Ṛ), “and he sought not to give the rich man anything either in the way of principal or interest.” ʿā pηναι λο ἄ ντε ʿά πηνήκε ʿί λα λα γα ʿώ λε καῖβαλλόν ʿώ λε παμι-qa (p. Ṛ), “The rich man saw that the poor man would not give him anything either in the way of principal or interest.” ογ ʿο χον ʿε χε ἱ πεκτ (emend.) παμι-qa γα ἐ απο ᾿ ό γα εἰ χο ν ψ ω εψί ἁ πα λλο- τριον (p. Ṛ), “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).”

πιψε for παψε, “middle.”

cωιν for κωιν, “creation” (p. Ṣ).

τι (p. Θ)

των for ετων, “whence” or “whither” (p. Ṣ).

χοιαρ for χοιαρ (p. Χ) is left uncorrected on the first page of the manuscript, in the title.

ψιν perhaps = ψιν (p. Ṣ).

ψι for ψι, “tall,” or ψιψιψ, “breathing fire” (p. Ṣ).

ζαγθιν for ζαγθιν (pp. λε, λη).

ζικε for ζικε (p. Ṛ).

ζιαλα for ζιαλα, “deceive” (p. ṚΖ), under the influence of Arabic حيلة, “a trick.”

χοε for χο (p. Ṣ), 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 ʃ ʃ. 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. =format.p\textsuperscript{a} to =format.p\textsuperscript{z} (actual p. 32–p. 46), as there is no p. ꞌ and there are two pp. ꞌ Ꞓ. 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.
INTRODUCTION

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 XI, 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 Ꞁ and Ꞅ 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 ¹ and the superlineation of ΠΟΣ 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. 495 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

[用人单位]

omaly os òte πιστρῖαρχις εκταίην
λῦσ πενταληφμανοσυν ςπενίη
ετούαλαβ ἁνα κελεσνοσ παξὴν
5 πεκσοποι σπνοσ ςπολις γρωμη
ελαθαγορ επνοοσ ἵταλο ἴππαλϊφη
νογε ἴπιλϊφη ἴπὐγωζ ἴππογοείν παξὴν
γελος γαρπία γη περοοο ςπεφαι
ετούαλαβ ὑτε σογχούτογε σπεκοτ
10 σολαγ άρωμαξε ἀε ὑν ετεκε ςπο
ἡν νεωτίρης ςπαγῳπε γη πιτοπος
ετούαλαβ παὶ ςπαγḳοτγη ναρ γη τπο
ɕς γρωμη λυς ὑν ετεκε πιωαξε ὑε
ɕς γη σπνομος ὑε πετενίγουαψη λν
15 ετρψωπε ςπνοκ ςπαρας ςπνοξα λγ
 proposé ςπνοκ τε σικατρῖαχτ
ὡλ μαιςτα νευταξρο ςπνοωα γη
τὴν παναθ ςπνοξα λυς ὑν ὑε ψαρε
πεναρα κον-ςει επρφωμε ςπναγῩη
20 ςψαρας ςπκαταλας γη ςγειρπνη
诤ε ςπνοτε ςψου ερον ςγοςιν ςφ-

пескот ςπνου ὑπς ςγαρσις ρ
ἵν ςψι πὑπ [αγ] 

..........ἀρξείε

9 post σογχούτογε suppl τε | 10 σολαγ sic pro σολαγ | 11 ἵταλο sic pro πιτοπος | 15 τπο- pro τπο- τπο- et 16 πιο- pro πεκσο- vid introd | 14 γη pro γη ante | πεκσο- pro πεκσο- vid introd | 20 ςγειρπνη pro ςγειρπνη ante | restitute γογο χε (?) |
πασε ἡμον λεγω ἀποκορύθην ερον ἐν τηρικη αναγορατον λεγω
5 ἤττι εξαλε ἐν τικλος ἤττε πομπε ἡμοιο
ἀπορισεν εγων επτομος ἡμα
10 ὑμνουμε ἡ
μενων ἡμοιο
οειθν παρχαγ
γελος ετοια
ἀβ γαβριηλ
15 ετεε παι τι
παξια παι 2ω
ἡτεσμη ἡ
πυγμοποιο
ετοιαλα ἀλα
20 λεω πρεσεευς
ουβαλε ετνο
τι λεω πρεμιο

2 ἀποκορύθην sic pro ἀποκοουσιν vid introd | 6 ἤτερομοιν sic pro ἤτεροι
ῥομπε | 7 ἡμοιον sic pro ἡμηνοιον | 8 ἀπορισεν sic pro ἀποροισιν | 18 γυμνοτοσ = ἵγνισθε | 20 ρεσεεγουβαλε sic pro ρεσεεγουγαλη
p. 2, col. ii

_niliklioc ἢ

ταξοος ἢν πα

άλας ἧνηκε χε

πα η πε πεζουγ

5 ἔτα πάξε ταμι

οφ μαρνειωγ

ἐντελη η ἢ

τηνυνομή ἢ

θων ἡνητη

10 ωληξοος ην χε

ἰωυα αρη ηνεκ

ωλ αγω ηνεκτ

ἐνεκερητ

cτε σηη επεμα

15 μαλτ ἢσι πνολ

tε αη λαλη ϼη

αξιος αγοβ

εγν εζουν ε

πτοπος ἢπη

20 οἰκουνομος ε

τουλαβ αγω

πηλιφυνουγε

ἀναιϊν πνογ

ever παραγε

4-9 Ps cxvii, 24 (Budge: om ἀνοι) | 11-13 Nahum i, 15. post ἀρη videtur sup-

plend ὁη ἢη cf Homil Liberii a Lefort editam (Museon N.S. XII, 1911, p 12) | 17 αγορζηη sic pro αςοουζηη
p. 3, col. i

λος ετουλαβ
γαρπίνα ην
μινσωνγς σι
ζν οιτήβο
5 ηριτ ην ου
τήβο ησω
μα ντιπρνα
ημετερε
ηνογε ην
10 νηπαγελος
σελ ηση
μαρινογέξε
ησαβολ η
μον ητολη
15 ηιν ην γυ
ποκρίσει ηιν
ντιπρνα η
παρχαγε
λος γαρπίνα
20 ισω εκολ
ηχω ηιςωβο
ηιν πεγερο
γαλησ ιιλη

3 οι sic pro οι | 4 τήβο prior scriptum τήβο
π. 3, col. ii

χε σμού επίστη
νεογελος τη
ποσ ἡξωφρε ἡ
τεγες ετείρη

ηπεγνάλξε

ἀληθώς ω παρ
χαγελος ετοι
ἀλβ γαβρίνα ου

νοο πε πεοου ἡ

τα πνουτε τα

αχ νακ παρα

ταγελικη τη

ῥ ἱασμιατας

εττι παξες ἡ

ηπηγε ω παρ
χαγελος ἤταγ

μουτε εροκ χιν

πωρη ἑπειπαν

21τις πνουτε

χε γαβρίνα τα

ῥκω εκλα

κονεί ἑπεχπο

ηπνουτε πλο

1-5 Ps cii, 20 (Budge) | 5 Ἰπεγνάλξε λεγε Ἰπεγνάλξε


\[ \text{COPTIC HOMILIES} \]

p. 4, col. i

1. \( \chi \)
   
   \( \rho\sigma\gamma\varepsilon\iota\alpha \cdot \phi \)
   
   \( \mu\eta\iota\iota\alpha\lambda \cdot \nu\gamma\alpha\beta \)
   
   \( \pi\nu\lambda \ \pi\varepsilon \ \nu\omicron\tau\ota\eta \ \gamma\iota \ \rho\varphi\iota\varepsilon \ \kappa\alpha\tau\alpha \)

2. \( \pi\tau\nu\pi\omicron\sigma\epsilon \ \nu\pi\epsilon\eta \)
   
   \( \chi\varepsilon \ \nu\tau\lambda\varphi\epsilon\iota \ \gamma\iota \)
   
   \( \omega\varepsilon\beta\nu\iota\iota\iota \ \lambda \)
   
   \( \eta\omicron\mathrm{O} \ \nu\omicron\sigma\alpha\rho\pi\varphi \)
   
   \( \varepsilon\tau\beta\nu\kappa\iota\iota \ \eta\gamma \)

3. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

4. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

5. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

6. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

7. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

8. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

9. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
   
   \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

10. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

11. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

12. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

13. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

14. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

15. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

16. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

17. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

18. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

19. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

20. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

21. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

22. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

23. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

24. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

25. \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)
    
    \( \nu\omicron\tau\omicron\nu\tau\epsilon \ \pi\varphi\iota\chi \)

\[ \text{\small \( \iota \\phi\rho\tau\iota\nu\iota\epsilon \ = \ \iota\rho\rho\rho\tau\iota\nu\iota\epsilon \)} \]
λαψ τεσαρχείονα

 nost

 cec nost

 ατταρχείαν

 μικρομετοχή

 αμον τενού ὁ

 κτωρίου πα

 αμον τενού 

 κατ επιπληρο 

 αμον τε

 πορευόμεννον

 τηρε ξι εβολ ζ

 2 nost prius scriptum enywt | ξι lege καὶ cf boheir ἐν ηεν in St. Bas. Anaph.
 (ed Labib p.407) αλοικ νομαὶ ἐν ηεν τεβαθσονυτ (Vaschalde)
p. 5, col. i

τῦχεμα ἡν
τῦχενος εὐῳδ
ετολ ἦν τεφρ
ἡν ἡπικαρι

ος ετηελαγ
χε ἄρι παμεεγ
ε πάξε εκλαν
εἳ ἠ ἱκκεντ
ερο ἱτοκ δε

ἄρωσοιος
ἀκωφφε ἡ
πεκεοου λαφ
εκλαμογ ἦ
ἱκαριετα

ετρε ἱκκεντ
ῥηχιογα ἡν
πεκλας ετ
μεσ ἔματοι
ἀλλα παρα κε

κογι λακωφ
ἀνηποφκη ἡ
πεκτάιο ἡν
πεκεοου ψ
πνοσ ἵξαρχα

6–8 Luc xxiii, 42 ubi tamen Horner pro πάξε habet τε sed cf Vulg memento mel Domine etc | ii ἀκωφφε lege ἀκτιωφφε vel ἀκωτιωφφε (cf Zoëga p 651 n 66 et Stern § 97)
THE ARCHANGEL GABRIEL

p. 5, col. ii

Γελος Γαβριήλ

αλλα μη ναν Ὄνος

cungφωιν χέ

tέδόξη εματε

5 ἡ Ναπραρίς αύ

ω ἡ Όνο ὁνο ὅν

tαταπρὸ Ἡας[ω][ε]

νις εκω ἱπεκ[ε]

οογ παί ἂτα πιν[ογ]

10 τε ταλλα Νας [ω]

Γαβριήλ παρχαλ[ν]

cελος ἡπραψ[ε]

αω Ἡλλας Ἡσαρ[α]

η ταπρο ἂρω

15 ἡρωες πετνα[ω]

κω ἱπεκταλ[ο]

ω πιτογραφος ε

tογαλαμ ἂτε πιο

阍τε πιοὶ ἂρπο ω

20 παγο ετώγιε

ρα[ε] εκολ ω

Γαβριήλ πικαμ[ενογ]

ψε ἂταγελεικ[ν]
S

ω παϊλκονίτης

νας εταιακο

νέι ενεχτο

η

νιχΧε ω περη

Tωρ ἡταλισχα

πικριά ἡτοιμτ

ερο ἡπηνυγε

[†]ογωφ εναγ ε

ροκ ω παρχαγ

 γελος ετογλαβ

γαβριλ εκὼ

ξε ην τπαροε

νος ω παπολαγ

νος ἡταπολαγ

ηλ ἡπηνογε

τπαλτωκρατωρ

ηηηητπωμε

τιγουφ ε-ε-

κρει ημοκ

εκφαλε ην τπ

ρω ἡνεσιοομε

[†]ογωφ εναγ ε
p. 6, col. ii

πεκζο ετψουε
ψαψε εβολ εκ
ψαψε ἵν τε
τςοττι παρα τνε
5 ἵν πιλαγ εκψω
εβολ ερος χε χαϊ
ρε τνηταςιν
ζιοτ πιε ἵν
με ω πεστρα
10 τοπεταρχος
μπρρο ἵνηρψ
ογ ἵν ἔσομ
ἵπαλας ἵρη
κε εχω ἵπεκ
15 εοογ αλλα
✝ηαναος ενα
τε χε χεμα
ματ ἵαι πνογ
τε πινατ τιν
20 τανανος Ϲη
τηςπρο ἵ
νογτε χε πμα
ετερε σναυ

6-9 Luc i, 28 (Horner) | 9 στρατοπεταρχος = στρατοπεδαρχης | 22 sqq cf
Mat xviii, 20 (Horner) πμα γαρ ετερε σναυ κε ψοητ μπογες ερος εναργαν
cetc
p. 7, col. i

21 ωοὴντ ἦ
22 ἐν ὑμιν παραν
23 ὑμοὶν ἦμαλλαγ
24 ἦν τεγμινθε
e
5 εῳξε ἱνογτε
6 ὑμοὶν ἦν σπαγ
7 ὕμοις ἦ
8 ὕμιν πετηαβ
9 ἅννε ὑπεγ
10 ῥαφε ἱπνοον
11 ἦ ὑμειεςντ
12 ἱεγαλοος ἦν
13 πεποα ετουλ
14 ἅβ ἑγηαν ἦ
15 πεινοα ἦμι
16 ῥαφε ἱεκρον
17 τὸς εὐεπον
18 εζοὺν ἑγεδο
19 ὅγ ἱπνοα
20 ἱπραντελος
21 ετούλλαβ Γαβ
22 ηνα παρχαγ
23 γελος ἱπραφε

1 21 λεγε ἦ | 7 λεγε ἦ ὑοὴντ εἰε
THE ARCHANGEL GABRIEL

ANON ζωφην ην
πηγαζωφην ε
βολ ἡχινσονέ
νιν ήνι κατα

5 ἄλαλα νιν ήν
ἀγος νιν ήν
μοστε νιν ήν
βολ νιν ήν
ζωφ νιν ἡ

10 πονυρον ναι
ete πετειρε ἡ
μοογ ψοοτ γα
cαγογ καγαρ
πωμε νιν et

15 χισολ εστη
των επιλαβο
λος ναι ete ἡ
πηκαζηματη
ζην της ενες

20 πετεηθη αν
ἐπετεχθη χε
πακ ρατακο

22 cf Ps v, 7 (Budge) θατακε ογον ήνι ετς
ΠΟΥΟΝ ΝΙΜ ΕΤΧΩΝ
ΜΠΣΟΑ ΑΨΩ ΟΝ ΧΕ
ΠΙΧΙΣΟΑ ΝΙΜ ΖΕΝ
ΔΒΟΑ ΑΝ ΝΕ ΓΙΝ ΤΜΕ

5 ΆΛΛΑ ΓΕΝΕΒΟΑ ΝΕ ΓΙΝ
ΠΕΚΑΛΑΤΑΣ ΕΤΒΕ
ΠΑΙ ΠΕΤΝΑΧΙΣΟΑ
ΝΙ ΝΕΔΩΡΚ ΝΙΝΟΥΧ
ΕΧΙ ΓΕΝΕΚΕΓΕΓΕ ΓΙ

10 ΤΕ ΠΙΚΟΣΘΟΚ
ΦΛΑΡΚΑΚ ΝΙΚΛΑ
ΑΥ ΕΨΙΤΠΤΩΝ Ε
ΙΟΥΑΛΑΣ ΠΕΣΚΑΡΙ
ΨΗΧΟΣ ΠΕΝΤΑΧ

15 ΠΑΡΑΛΙΔΟΥ ΓΙ
ΝΙΝΚΕ ΕΤΒΕ ΧΡΗ
ΜΑ ΜΠΕΚΣΩΤΙΜ
ΕΠΕΤΕΘΓ ΧΕ
ΨΟΥΟΡΓ ΝΗΙ

20 ΠΕΤΝΑΧΕ ΠΡΑΝ
ΝΙΝΚΕ ΕΧΗ ΟΥ
ΖΩΡ ΕΨΘΟΥΕΙΤ
ΨΟΥΨΨ ΜΕΝ ΕΨΑ
ΧΕ ΝΗΜΙΗΤΙΝ

25 ΕΨΘΥ ΝΙΝΕΤΤΙ
ΨΥΧΗ ΆΛΛΑ ΛΨ

13 ΕΣΚΑΡΠΗΘΗΣ ΠΡΙΝ ΣΧΕΤΗΜ ΕΣΚΑΡΠΗΘΗΣ | 19 ΨΟΥΟΡΓ ΣΙΕ ΠΡΟ ΨΟΥΟΡΓ
| 20 ΠΕΤΝΑΧΕ ΟΔ ΝΙΣΤ ΝΙ11 (ΚΙΑΣΚΑ) ΝΙΝΕΧΙ ΠΡΑΝ ΝΙΠΧΟΕΙΣ ΠΕΚΝΟΥΤΕ ΕΧΗ
ΝΟΥΨΨΡ ΕΨΘΟΥΕΙΤ ΕΤ ΛΕΓΕ ΠΕΤΝΑΧΙ
τιγτόρος ἐροὶ ἴδι
πενος ἵππαρχαρ
γελος γαβρίνα
παὶ εὐθηνία ναπ

5 ἱπποὺς παγγέλος
γαρ τηροῦν ἵτα πνοῦν
τε χοοῦσοι ἦν
τπαλλία λαο-κο
νεὶ εγενρωϊε

10 εφαγμοῦν ἵτοκ
αἐ γαφωκ ω παρ
χαγγελος ετοῦ
λαβ ἵτα πειωτ

15 νὴ λαο-γκν ὡλ
τπαρ-ενος ἐ
τούλαβ μαρία

εκυρίζει ηὰς ἵ
πεχπο κατὰ σαρπ

20 ἤπειροκονογονὸς

ἡφίρε ὡ παρ
χαγγελος ἤϕοι
ταὶογ γαβρίνα

25 ἡντ ὡ πβαλ ἡντ

ἐτούλαβ ἐτερε

2 ενος = αἴρως | 8-9 λαο-κόνης λέγε λαο-γκν λαο-κόνης | 14 γενν = κανῦ
p. 9, col. i

ἡμῖν ὁτίνι ἡμῖν ὁτίνι ὁτί

ὡς πεκόθες ποτής ἐτοβ

τε λύψ ἐτγυ

ἀγιαζὲ ἵππη ἤπειραμεῖν

σεντε ἱπτοίκους

μενή τῆρῃ

ἀ πνογήτε ὄψ

ὁτ εβολά ἓν

πεφυγῇ τῆρῃ

ἵπτῃς επετ

ἵπτων ειτα

πιὰ ἓν πρενος

τῆρῃ ἀνεγιο

ομε λαμπάς

εούς ἵπτῃς

ἥν οὐοκοκονοι

ἀ δαντίσω

τε ἠπενγενος

λαμβώμε έθολα

ἥν ταγελίκη

τῆρῃ Ἰπναγγέ

λος Ἰπτήγε έ

πεττίτων

ἐποκ ἥν τοῖκο

1 οτίνι lege οτίνι | 3 εκοθψποτης = ἀκοθεσπότης | 5 γναθαζε = ἀνο-

μαζαν | 12 πανφίτι lege σαφίτι | 16 τῆρῃ lege τῆρῃ
p. 9, col. ii

Nomía ἱπεκραν
cetoilab etbe pai

diπínoyuk ωλ τῇ

mag ἵπαρθενος

5 etpektiπínoyge
nac ayxooy ἵπα

swmatos ωλ φα

pia ἵπιετη λρ

xoooy ἵπιαω

10 noyge ἵπιων

ωλ τρρφ ἵπγενος

iπερίομε λγ

xoooy ἵγαρβη α

be tekloloe ἵπφ

15 ἵρ λάνυ εροφ ερε

πωνιζ ἴσον νίμ

iπητικ ετρπογωσφ

ζηὶ τεκαλαζη ντις

iπεροτ τετσοτφ

20 παρα τπε ἵη πκας

λωφ ἵτερε παγελος ογ

φωηζ ψας εβολ πε

χαρ πας χε χαρε τῆ

tacνηςοτ πιξε

25 ἴμιμε εικητε

τραψω ἵτεξινφ

6 fortasse legendum ayxooy | 12 fortasse legendum ayxooy | 19 tectofη

prius script tectofη | 21 aγελος = ἄγγελος | 23 seqq Luc i, 28 b, 31 (Horner) | 25-

26 Horner ayw eicvhite tεvaw etc
p. 10, col. i

\( \text{ἀνθε\textsc{ω}φρε ὅτε} \)
\( \text{μούτε ἐπιάραν} \)
\( \text{ἐλέος λγῷ ὅτεγ} \)
\( \text{νοῦ ὅταλχε ναι} \)
\( \text{νας αὐφω ἂτι} \)
\( \text{τὴν πεφτὴ ἦ} \)
\( \text{ἀναλάσα ὅτι νας} \)
\( \text{παςμος ἡπαρχαγ} \)
\( \text{γελος γαβρίνα} \)
\( \text{παῦρε ἡπνοου} \)
\( \text{τε βακ επεσχε} \)
\( \text{ἐβεκλαση ἡπὶ} \)
\( \text{οὐπάσαταιμ} \)
\( \text{ερος τὶπαραγα} \)
\( \text{λεῖ ἡμοκ ὧ παρ} \)
\( \text{χαγελος ετού} \)
\( \text{λαβ γαβρίνα} \)
\( \text{πηϊϕίνονουφε} \)
\( \text{ἡπωνή ὅτε} \)
\( \text{ῥκεῖ ετιμεὴ} \)
\( \text{τε ἡπνοου ἂτι} \)
\( \text{πεῖνος ἦφα} \)
\( \text{ἐττποψ ϊβολ} \)
\( \text{ἡπνοου ἦςσινου} \)
\( \text{ἐπεὶ αοβ ἦμι} \)

14 παραγαλεῖ = παρακαλέω | 20 sic pro εττπιμήτε
THE ARCHANGEL GABRIEL

p. 10, col. ii


Ηώε ετσωογς
eγωγν χιν πεκ
καλαρ εις πεκ

5  ἄχε γαρθν ἦ

ποου λγβ πεν
χοεις τηρη ην
νελαγμαλς τη

ρου ετσωλαβ ην

10  τηρηλαγ υπαροε

νος εγραβ νακ

λγβ ταγελικη

tηρη ηςεωλα

τος εγραβ ην

15  μακ χιν πεσοογ

ηποουφη εβολ

ηπεκραν ετογ

λαβ ὁ γαβρι

ηα πεσουλCX η

20  ταγελικη λγβ

ω ποουφουη η

ηςεωλα ηη

τηνε εονοβ
tε τηηη ητα

25  ενουτε τλασ νακ

23 εονοβ τε τηηη λεγε εονοβ τε τηηη
p. 11, col. 1

ἐὰν τὴς ἡμᾶς πώς ἐὰν τὴς ἡμᾶς λύ

μοῦτε ἔροκ ἔξε

καθὼς ἐνοχε

νηπίλην ἦ

πολεμεῖν ἐξ

πώς ἐὰν λύνο

τε ἔροκ ἔξε παρ

gελός ἐπραγε

ἐτέ ἐνοθ ἦ

οἰκονομὴ ἦ

ὕπερ ἠταύ

ταγοῦττι ἦ

μοι ὃς γὰρ

ριλα πλακο

νίτις εἰς ὅ ἦ

ζωτ ἡμᾶς καὶ

γάρ ἠτερε ἦ

ταγαϊκὸς τω

οὐν ἐξ ᾧ καὶ

νὰ πεπροφη

τὴν λύνοικε

ἡμὸν επετη

ἐπωθή ἦν

οὐγι ἄφολι

18 ταγαϊκὸς = τακτικὸς | 23 ἐπετή λέγε ἐπεςίη
p. 11, col. ii

κε εματε ετικε
περκο ἤν τιε
παρθαγελος αε
ετογαλα ταβρι

ηα αρφωντην
σαροπ γιην τκε
λεγειε ηπηκηε
αραμνατε ν
πηω νταπε ν

λακουμ νην πα
ρηετων ετη
τοοτη αραφτη
ζην ηορηη ηπε
ηηα χηη ηηου

αληα ὡα τραβυ
ηωεν ηγκετο
σε ηοονη αη
χηηη ηεεγηνου
ηηωηΗ νηηογη

αη ηηπαριετον
ηηλανηνα απο
ωμ απηςην ε
ηηογηε επκεω
ηηος χε αηπ

10 λακουμ σικ προ λακουμ, λεγε λακουμ | αριηηωη ο αριηηωη
16-17 ηηετοσ ε λεγε ηηεταση | 21 ληηήηα πρηιε σρηεη ταηηηα
p. 12, col. i

📖

ΠΑΜΕΕΓΕΣ ΠἈΧ
İNΠΕΚΚΩΝ ἩΕΩΚ
ΗΝΕΣΘΕ ΗΜΟΚ
ΗΣΟΟΥ ΟΝ ΠΕΝ

5 ΤΑΨΩΤΑΜ Ὡ
ΤΑΠΡΟ ΗΗΜΟΓΙ
ΧΕ ΗΝΕΥΕΝΩΧ
ΛΕΙ ΝΑΩ ΗΙΛΑΨΥ
ΗΡΟΟΥ ΕΡΙΝΤΕ

10 ΣΗΤ ΗΗΨΩΝ Ὡ
ΗΜΟΓΙ ΓΑΒΡΙ
ΝΑ ΠΑΡΧΑΓΓΕ
ΛΟΣ ΠΕΝΤΑΡΟΥ
ΨΗΡ ΕΒΟΑ ΕΛΛ

15 ΝΙΝΑ ΛΡΤΓΑ
ΒΟΡΕ Θ-ΘΡΑΓΙΕ
ΚΑΤΑ ΘΕ ΕΤ
ΣΗΡ ΧΕ ΓΑΒΡΙ
ΝΑ ΜΑΤΣΑΒΕ

20 ΠΑΙ Θ-ΘΡΑΓΙΕ
ΛΨΗ ΧΕ ΕΙΣ ΠΡΨ
ΜΕ ΓΑΒΡΙΝΑ
ἈΧΕΙ ΨΑΡΟΙ ΛΨ
ΤΙΣΩΝ ΝΑΙ Ὡ

25 ΘΕ ΕΙΝΩΡΠΙ ΛΨ
ΓΑΒΡΙΝΑ ΠΑΡ

4 ΗΣΟΟΥ πριασ σκριπ ΗΣΟΟΥ | 5 λεγε ΗΝΤΑΡΠΟ | 25 λψ δελετομ
p. 12, col. ii

χαργελος πενταχ
φης εβολ ανα
χαριας ζην πηπε
λακιργζε ναγ η

πεξπο νηωθαν
νης λως ητεφη
ραπιστοε αραποφα
νε εκαφη νογίην
ηπο γαβρια

ον πενταφοω
νης εβολ ανποος
εφταφεοεις
ναγ ηπνοσ η
φιννογφε ετε

πεξπο πε νηπνογ
τε πλαγος εβολ
ζην τεξιρε ημε
ηπατξηιν τες
οτοκος μαπηα

γαβρια παρξαγ
γελος πενταφει
νε εβολ ανηφραη
ος ητηκελοοι
λ αρηνοφη ηπηα

ος ζην πκαζ η
τεγιητζηελα

2 φης λεγε ουφνδη | 17 γιηε σιε προ γιηενε | 23 κκηαλοοια = αλκηαλωηια | 24 αρηνοφη σιε προ αρηνογηη | 25 fortasse legendum εβολ ζην
Αρτογχοογ ζην
tερινος αρχη
ρε θνειμαιειν
ζην ταξι θνω

5 γεν αρχη
προφυτης
γαβριην ον πε
πιστολοφορος
ετο θνεοτ ζην

10 τιμητε ιταρ
γελικο ιτορο
ον πε πιλαιφη
νογχε ζην τιμ
ητε θναγγελεος

15 γαβριην ον πε
πιτατωπ η
παντωκρα
tωρ λυω ποι
κονομος η

20 τιμητερο ηη
πιγχε ω γαβ
ριη πιλαιφη
νογχε ετο η
ζοτ ερε νιμ

25 θαφχω ηπεκ
νοβ θεοογ

7 lege γαβριην ον πε πεντολοφορος | 9 lege θνεοτ | 16 ηπατωπ =
μπτατωπ = metator | 23 lege θνεοτ
p. 13, col. ii

λῳ ἰλας ἵσαρξ ἃ

πρωρε ἱγαυφωρε

γίξι πικαξ πετναξ

χω ἰπεκνοσ ἃ

οου ὁ παρχαγτε

λοξ γαβρίνα πεταξ

ἐράξῃ ἱππίτο ἐ

βολ ἱππουτε ἰου

οεἰῳ νἴμ κατα

ὡε ἱτακρίνῃτ

τε ἵασαριας

ζῇ νῆπε χε ανοκ

πε γαβρίνα πεταξ

ἐράξῃ ἱππίτο ἐ

βολ ἱππουτε

ἀῳ ἱγητ ἱρωμε

καὶ ουςοφος πε

παρα ουν νἴμ ἃ

ταγηφωρε γίξι

πικαξ πετναξ

ἱφανής-ὁλι ναν

ἱππταἰο ὁ παρ

χαττελος γαβρί

ηλ παπξο ετφου

ἐραμε εβολ 21 ου

2 λεγε ἱταγηφωρε | 12-15 Luc i, 19 (Horner) | 21 ἱφανής-ὁλι sic
p. 14, col. i

οὐκ ἔχει τὴν ἐκκαθαρισμένην προτέραν εὐθυμίαν εἰς ὑψίαν προσέρχεσθαι

ιὗτοι εὐθανάσιοι ὑποστηρίζουσιν ὡς ἀνθρώποι ἐκ τῆς μνήμης προσερχόμενοι

ἔχουσιν ἀμφότεροι ἀπὸ τῆς ἀνθρώπου καὶ τῆς ἀρχαίας ἡμέρας ἐξεστιάζωνται

λόγοι εἰς τὴν πρώτην ἡμέραν ἀνθρώπων ἐγέρσιν ἀρχαῖον ἐν τῷ οἴκῳ τῆς ἐξεστιάζωντας
p. 14, col. ii

NTTIE ὧΝ ΠΚΑΣ
EΥΨΩ ΕΒΟΛ ΕΥ
ΧΩ ΝΜΟC ΝΟΥ
ΕΙΩ ΝΙΜ ΧΕ ΚΟΥ

5 ΛΛΒ ΚΟΥΛΛΒ ΚΟΥ
ΛΛΒ ΠΙΧΣ ΣΑΒΑ
ΩΘ ΗΠΗΥΕ ΗΘ
ΠΚΑΣ ΜΕΣ ΕΒΟΛ
 ἔΙΝ ΠΕΚΟΟΥ

10 ΨΑΡΕ ΠΙΝΟΣ Ἡ
ΑΡΧΗΣΤΡΑΤΗ
ΓΟC ΠΙΚΛΙΨΗ
ΝΟΥΨΕ ΗΠΙΨΗ
ΓΑΒΡΙΗΛ ἩΝ ΠΙΝΟΣ

15 ΛΑΡΧΗΣΤΡΑΤΗ
ΓΟC ΜΙΧΑΗΛ
ΠΑΡΧΩΝ ἩΝΙ
ΠΗΥΕ ΛΑΥΠΑΣ
ΤΟΥ ΗΠΙΤΟ Ε

20 ΒΟΛ ΗΠΙΝΟΥΤΕ
ΕΤΣΜΟΟΣ ΓΙ
ΠΙΦΩΡΟΝΟΣ ΕΥ
ΧΩ ΝΜΟC

3 lege ΠΟΥΟΕΙΨ | 4-9 Is vi, 3 | 9 lege ΠΕΚΟΟΥ
ΤΕ ΠΝΑΝΤΩΚΡΑ
ΤΩΡ ΝΑ ΗΠΕΚ
ΛΑΟΣ ὍΝ ἙΣΤΗΚ

ΕΞΗ ΠΕΚΕΙΝΕ
ΜΗΝ ΤΕΡΙΚΩΝ
ΣΩΤΕ ΗΠΙΡΩΒ
ΗΝΙΓΙΑΧ Ί
ΗΡΧΗ ΚΑΤΟΙΓΟ

ΠΙΑ ἩΤΕ ΠΧΑ
ΧΕ ΕΡΟΥΝ ΕΡΟΟΥ
ΧΕ ΠΜΟΣΤΕ Ἡ
ΝΕΚΡΙΨΑΛΑ

†ΣΟΜ ΗΝΕΙΡΨΡ
ΜΕ ΗΤΑΚΤΑ
ΜΙΟΥΝ ΚΑΤΑ
ΠΕΚΕΙΝΕ ΜΗΝ
ΤΕΡΙΚΩΝ
ΣΜΟΥ ΕΠΙΡΩΒ

ΗΝΕΥΣΙΧ ΛΥ
ΖΑΝΕ ΗΝΙΚΑΡ
ΠΟΣ ΗΝΕΥΚΑΣ

8 ΗΝΙΓΙΑΧ sic pro ΗΝΙΚΑΧ | 9 ΚΑΤΟΙΓΟΡΙΑ = κατηγορία | 10 ἩΤΕ sic pro ἩΤΗ
THE ARCHANGEL GABRIEL

p. 15, col. ii

Xooy nay ἵ

وط ne ἤ

pimean

γογ ἤπειρο

eiw τιρὴ ανὶ

5 Ne nay εὐρῆ ὑ

pimou ἤπειρο

cata pekoysyw

κw nay ἤνεγ

ἵπτωλντε

10 ἵπτρίνιν ἵν

may etre ney

ἀνομία xe

kcooun xe νῃ

βαζὶτ ἱλιαυο

15 loo eteωρὶ

ハイμεγίτ ὑ

εμβολ ἱμοκ

λψ ω ἤπευλο

gypou ἐχὶ

20 pewyo ευπα

ρακαλεὶ ἱμοq

ἵπεροου ἵν

tεγυφ μαιn

1 ἵπτωτε sic pro ἵπτωπτε | 8 lege κω nay eroa | 14 βαζη sic pro oyaght, lege oyaght cf infra p ii col i ll 15-16 | 19 έγυφτ sic pro eyπαγή vel ey-
pagtov
p. 16, col. i

158 COPTIC HOMILIES

15

15

\[ \text{Tqk}\varphi\ \text{ebo}\lambda\ \hat{\eta}n\eta \]
\[ \text{eine}\ \hat{\eta}n\ \text{tqzikwn} \]
\[ \hat{n}\iota\epsilon\ \hat{n}qih\hat{n}t\hat{w}a \]
\[ \text{nagthn}\ \text{taqooy} \]

5

\[ \text{teqhoq}\ \hat{z}\hat{i}\hat{t}n\ \text{ney} \]
\[ \text{copn}\epsilon\ \text{alla}\ \dagger \]
\[ \text{parakalg}\ \hat{n} \]
\[ \text{mok}\ \hat{o}\ \text{parxag} \]
\[ \text{geloc}\ \text{etoalab} \]

10

\[ \text{kw}\ \hat{n}n\u03b5\ \text{ebo}\lambda\ \]
\[ \text{xe}\ \hat{a}t\text{olama}\ \text{ey} \]
\[ \text{zq}\hat{\omega}\ \text{para}\ \text{pai}\hat{n} \]
\[ \text{pi}\lambda\ \text{qhw}\ \text{para} \]
\[ \text{nagmetron}\ \epsilon \]

15

\[ \text{tqmaqxe}\ \text{epex} \]
\[ \text{ta}\hat{i}\hat{o}\ \text{qhw}\ \hat{h}\hat{p}\epsilon \]
\[ \text{tapologia}\ \hat{h}\hat{p}\alpha \]
\[ \text{lacs}\ \text{etoalq} \]
\[ \text{ewkatallaban} \]

20

\[ \hat{n}q\nu\kappa\nu\hat{y}\ \hat{h}\hat{m}e \]
\[ \text{loc}\ \hat{q}\hat{h}\ \text{pektalio} \]
\[ \text{qrofl}\ \hat{n}\hat{h}\iota\ \text{pno}\hat{h} \]
\[ \hat{n}\hat{r}\rho\rho\ \hat{h}m\epsilon\ \iota\epsilon \]

3 \[ \hat{n}qih\hat{n}t\hat{w}a\hat{n}g\hat{t}h\hat{q}\ \text{sic pro neqiqnftfanthn} \]
| 10 \[ \text{nnn}\ \text{lege}\ \text{nhi pro nai} \]
| 14 \[ \text{na}\ \text{fortasse legendum na} \]
| 20 \[ \text{qeloc}\ \text{fortasse sic pro m\i\rho\nu} \]
| 22 \[ \text{qrofl}\ \text{sic pro qrofl} \]
πὲξε εταίοκ
κατὰ πεκιπαφα
†νακτοϊ ἠταχώ
ἐραφίνδη ἢζενκόγι
5 ἢ κ ἦσον ἢ ἦν ἦν
ψηπερ ἢπνοσ
†ναρχαγγελος γαβ
ρίσα ναὶ ἦτας
ψωπε ἢς πιάρ
10 τριον ετογα
εβ παί ετηασω
ογη ερογ ευεο
ογ ἢπνογτε
ἵπι πινοσ ἦλρ
15 καγγελος ετογ
εβ γαβρίνα
παὶ ετηαφά
ναπ ἢπνογ
ἡγοῦν ὄγρψιν
20 λε ἦπημαλο
ἐς ἦπολες ε ἦπ
ραν πε φελπ
πος παὶ λε νε
p. 17, col. i

οὐρηματο ενα
τε νε ζην πνοεσ
μην πρατ μην
τιμνοεσ αγω

κατα θε έται
χων εμοε ετ
βιμηντον οψ
ταλμυ γογο ε
ταιον ηλιτι

ναπιον ηνουβ
ενε ονυοσ γαρ
πε ονοπραμα
τεγηνε εκχι
τι ζην γας

χωρα αγω ερε
γας ονυομεν β
γαν ηνομπ ζην
νεχωρα ηνομ
εγεινε ναβ ι

ονυοσ ονοπραγ
ματια ζην ιε
χωρα ηνομον
αγω νεχομον

7-8 οὔταλαιq sic pro οὔταλαq sed videtur legendum ηεγιταλαq | 9 in margine numerus ι = 50 | 9-10 ηเสนอηαιριον lege ϊเสนอηαιριον = κευτηναριον (?) vel κευτηναριος
p. 17, col. ii

.epoq emate et
be τηδίνηςωβ
etnανούς παι
αε σε ουαγαπη

5 toσ πε ἧμαι ζη
κε ναγαλοος
λωφ νητί ηγεν
νος ναγαπη ν
λωοογ νηγηκε

10 ἦν ἰνορφανος
λωφ ον νητι
ηγεννος να
γανε εροουν ε
πτοπος ἦπαρ

15 χαγελος ετου
λαβ γαβριηλα
επειδα ηπου
νης γιτουνωφ
ηπτοπος ἦπαρ

20 χαγελος ετου
λαβ γαβριηλα
νεγη ουρωμε
κε ηγηκε ου
νης γιτουνωφ

8 ἵλωοογ σικ προ εναϊοωογ | 17 ηγουνις σικ προ νεγουνις και ιτα σαιεπι |
23-24 ουμις λεγε εροουν
162

COPTIC HOMILIES

p. 18, col. i

ιη

ἐπιγραν πε στε

φανος παι ηε

νεψωλα τη

tερε ἰηπεγο

5 ου περοου

φιλιππος ηε

πρωμε ηρη

μλο νεψω

ρμει ηπρωμε

10 ἰηηκε ιηηη

χρια τηρη κα

tα υγαγαη

ητε πνουτε

ητη τριηητ

15 αλαθος επεη

αη νηηονηηη

ζηηηηηη κα

tα οε ιηηηη

ψηηηηοος

20 στεφανος

λε πρωμε η

ζηηκε νηηηοηη

ηηζηηι καλως

22 ηοη = νοηηη
πρῆμαι δὲ
νε οὐαφελίς
νε νενήνοι ἢν
.same

γαγ

5 ἰνυπ νεναμ
τρε εστεφανος
πρώμε ἤρνκε
ἐπὶ νεμπλογος
ναπ ἢν νεμπε

10 πιτροπος ἢν
πρώμε ετπραγ
ματεγες γαρος
αγαγ νε αρταν
ζογίφα ενεπλο

15 ὁς τιρογ επ
ζαλ ἵνα γαγ
νιμ επωφ πε
αγαγ γαγ ἰνυπ
π νρώμε ετ

20 χιτε ἢν πρῆ
μα ντι ἵγεν
νος ἵκριμα
ἡπρώμε ἤγεν

2 άφελις = ἀφελῆς | 3 νοι = νοᾶν
p. 19, col. i

κε γῇ οὐγ
ζων ὑπὲρ ἀνεμοῦ ἐπὶ ἡμῶν
μοὶ γῇ νεφό

5 γοῇ ταροῦχη
ἕπεταζηθή
ἐν ἀνεφείμε
ὀγγοὺν ἐν ἐβολ
ἐν ὁγγοὺν

10 ἀ πρῶμεν ἄνγε
ἐπὶ ἑοίμας ὑπὸ ἑοίμας ἅλλα τὴντ
ἐπὶ ἑοίμας ἐτοῦ

15 μοῦ εὐγν σὲ
οὐχινὸν ὑπὲρ
ἐβολ γῇ ὄγη
ὑπὸ κατὰ ὁ-

20 εὐναουεὶν
πρῶτο οἰκὴ
ἐβολ κατὰ
πωλὲ ἡμε
p. 19, col. ii

"οὐγραφος ἄλλα
χε ἰπριμάτη
ἐχιμᾶοις οὐλε
ἰπρικάζθηκ ε

τωπί οὐνήν
ἐβηλο εσώμενε
ἰπρικάζθηκ ε

ρος ὅτερε πρὸ
κε λε τί ε·σ·η

κογι κογι λαρέ
ἐποεικ λαρογ

πρ αφ' περογ
οἰ επρώμε οὐρ

ναο νογογον

πεχλη μαρ ἄχ εἰ

ογωφ ετρηφ

πήλ ἰπηνιάτ η

ti λαι ὅφ ὅγεν

κογι ἰνογβ ἴ

ταπραγματευ

ε οἰντογ ἴ

tαογοφε εροογ

ἵν ἰαογρε αγ

2-8 cf Ps lxi, 11 (Budge) ἰπριμάτη εχιμᾶοις ἰπρικάζθην ετωπί
οὐγρωτῆλο εσώμενε ἰπρικάζθην εροσ 9 lege ἃ·σ·η 21-22 ἰταογοφε
sic aut ἰταογφ | 23 lege αὐφ
K
πναγ γεώνα
φινε ἰελ
νούβ γινατα
λυ νακ ἵν ἵν
5 ἡμος γη πε
tιναξπογ ἵ
ζητογ εἰεγ
χαριστογ νακ
πεξε πρφωμε
10 ἡρμιλο ναγ
χε ἰωκ ἰἰχιν
πεκραμματ
ον ναδ επεπκ
ῥφια νινοq
15 λψ τινατα
λψ νακ νακ
πηκε λε λψ
ζμοοκ λψιν
πεκραμματι
20 ον ἡπρφωμε
ἡρμιλο ε
σαψυ νψε ἵ
ζολοκττινος
ερφφρ ἡπινανονυ
25 τε τποστινω

7 εὐχαριστοῦ = εὐχαριστεῖ | 12 sic pro πεγαμματον et ita saepe | 16 dele
πακ posterius | 22 in margine numerus copto-arabicus 700
κρά τῷρ ἁπάζα ταῦτα λαμπρὰν ἥπερ ἡπερίω χρῆσαι ἦν

5 τοιαῦτα οὐκ ἕκαστον καταχθονίων ἔτοιμον δὲ λαμπρὰν καὶ ἀπεκαθιεράω

τὸν λατρείαν ἐνόστιο

10 ὡς ἐν σωλευτικόν κατάθεον ἐπερεῖθαν με ἐφεξῆς λαμπράνῳ ἀπεργών

τεύχον ἀνθρώπων

15 ἀνθρώπων ἐπερεῖθαν λατρείαν ἐν σωλευτικόν ἐνθαμμα

λαμπρὰν ἐπερεῖθαν ἕνα τί λαμπρὸν ἔνα

20 πρῆμαν οὐκ ἔστιν ἐν καφαλίων οὐ κεφαλικὶς λαμπρών καὶ τὰ ἐνάνθεια

eἰτα ἐν ἱμάνεα

gενοὺς ἐνα
p. 21, col. i

\[ \text{φωογ} \lambda \text{πρι} \]
\[ \text{μαο χι} \text{ήπηικε} \]
\[ \text{εγουν} \text{εφιη} \text{ετ} \]
\[ \text{φυείν} \text{νηλογος} \]

5
\[ \text{ναν λγο} \text{ντε} \]
\[ \text{ρεουγων} \text{ητηκα} \]
\[ \text{πε} \text{ετε} \text{νεκ} \]
\[ \text{ραμνατιων} \text{ηι} \]
\[ \text{ηηωω} \text{ηι} \]

10
\[ \text{τε} \text{εγογωφω} \text{ε} \]
\[ \text{γε} \text{ενεχαρτης} \]
\[ \text{ετηκωτε} \text{ικω} \]
\[ \text{ογ} \text{ντε} \text{ετε} \]
\[ \text{φανος} \text{λε} \text{πρω} \]

15
\[ \text{με} \text{ετηωαξε} \]
\[ \text{ερογ} \text{εγε} \text{εηιγραμ} \]
\[ \text{τιων} \text{αηταλς} \text{ε} \]
\[ \text{εγουν} \text{γα} \text{ηηκα} \]
\[ \text{νικιων} \text{ηινε} \text{πρι} \]

20
\[ \text{μαο} \text{ει} \text{ετε} \]
\[ \text{ηηινητβαληη} \]
\[ \text{nηι} \text{ηηινητζαπ} \]
\[ \text{λους} \text{αηει} \text{εβωλ} \]
\[ \text{ηινε} \text{πρωηε} \text{ει} \]

25
\[ \text{με} \text{ογοογω} \text{λε} \]

5 \[ \text{ηηηεηεωουω} \text{λεγε} \text{ηηηεηεωουω} \]
[17 \text{αηταλς} \text{λε} \text{αηταλς} \]
[18-19 \text{ηηκα-} \]
[\text{νικιων} \text{λεγε} \text{ηεηκανηκιων}]
ΚΑ

p. 21, col. ii

ἐβολὰ καὶ ὡς ὤγοος
λα πρὰμε ἵπποκ
ἐπιπέλο κοῦκ
κοῦκ ἀλλα ἐπεί

5 ἀν τιθητῆμα
ο ετούσων
ἵμος ἐρωτὶ καὶ
ογχίνης ἐπια τακο

τὸ καὶ ηὔξωμπε

10 ἐβολὰ καὶ ὡς ἐπὶ
κατὰ τε ἤτα
ἀκπύοος ἤτε
πε ετεφλανοε ἄε

15 πε πεκράμμα

16 ἀλα ἱλλακ

17 ἀλλα ἱαφ πε

20 ἀλα ἱν ἐπίστη

20 ἐτ-οοοο ατα

πιστᾶμα ο ἀν

χογ ἐπεῖστη

καὶ ἀλη-οος

4 ἐπεῖσα = ἐπεῖα | 16 ἀλα sic pro ἱλλα | 20 ἐτ-οοοο sic pro ε-οοο

et ita saepe
p. 22, col. i

ΚΒ

メント ἱππαὶ
ως ἐνεγ ἃμεν ὁ ἀνὴρ ἀκάθυστὸν ἱππὸ

λυκόττινος

5 ἑτείρησττά

ἵμοιρα ἦν

ἀγὼ ἑξώνιστο

οὐκ ἔοι ἔχεται ἡ ἡμέρα ἱππαῖ τὴν τιμὴν ἥταμάζεται

ἵμοιρα ἐμφανίζει

10 ἦν ἔχεται ἱππαῖ

ἀλλὰ ἔρχεται ἄγω εἰς περιπληγμόνα τὸν ἥταμάζεται

ἵμοιρα ἐμφανίζει

15 γόλος τίριστοι

ὡς καὶ ὁ δὲ ἔρχεται ἣππαὶ προς ἄν ἔνω 

ὑπὸ ἀλλὰ

20 τίνακτός 

ταρπῆμαι ὁ

1 ἥντ′ sic pro ἥντ′ | 5 ἑρικτεῖ | 15 ἑρικτεῖ = ἑρικτεῖν | ante ἱππὰ supple

хиλлъ (?) | 18 ἵππος lege ἵππον ὁς
p. 22, col. ii

τιτοϋ αγω
ναὶ 
παρώσε
εροὶ Νογνοῦν
Νογοείῳ εἰώ

εἰώ ἦθιτου
εἰὼθεραπεύε

ηταὶ ἔμαχ ἔ

ηρρίπομεε

ρω ἤπετεγχῆ

ἀπὸ τοῦ
σεναψη ἄτκ

ἔμαχ ἦτοοτῆ

ηεντακῆ

tωτοῦ εὐνα

ωφανη ἦνηημ

eίοσ ἀν νεκ

ἐκ τῇ πώληκε

ηἰμηκα ἑτοε

ἀν ἀπομπε Ἤ

πρήμλαο ναγ

ἀν ἢπε πνηκε

tῇ ἀλαυ ἡαή

4 εἰών sic pro εἰογών | 16-17 νενωκsic pro Ννενωκ | 18 in margine numerus copto-arabicus 4
p. 23, col. i

οὐάε καῤῥαῖι
οὐ οὐάε παρά
μίθῳ ἀφῄ
τὴν ἀφῄνο
5 οὐ ἐνεῳ ἐνῄ
ἐνὶ ἰγῳ ἀγῳ
πεξαὶ νὰη
ἴτερψεὶ ὑἀροη
χὲ μὲ ναὶ ἐν
10 πεξαὶ ἐνεὲ
ἐνολοκοτ
νὸς εὐσάρτηκ
χὲ ἧχριν
ἐμοοη πατηνοη
15 τὲ αὐτε ἐἔηἷμαγ
ἀγἰτοοτῇ Ἐ
ἀρνα ᾿ήπρη
μὲ αὐτὲν ἐς ἔγειβενς
ἐὕημαγ χὲ
20 ἔνθηκ ἅλαγ
ζαστη ὑαε

17 ἄρνα = ἀρείωθων
π. 23, col. ii

κτ

ΠΠΕΚΤ ΑΛΛΑΥ
NAI ENEG PEXE
ΠΡΙΜΑΟ NAI
ZH ΟΥΦΩΝΤ ΧΕ
5 W PANOUMOC
NAME MII EIC
ΠΕΓΡΑΜΜΑΤΙ
ON ΡΤΟΟΤ ΑΝ
ΡΤΑΚΗΡΗΤΗΡ
10 ΝΗΜΑΙ ΕΚΑΦΗ
ΝΩΕ ΝΓΟΛΟΚΟΤ
ΤΙΝΟΚ EIC ΤΕ
ΝΠΟΜΠΕ ΧΙΝ Ν
ΤΑΙΤΑΛΛΑΥ ΝΑΚ
15 ΟΥ ΜΟΝΟΝ ΧΕ
ΠΠΕΚΤ ΠΑΡΑ
ΡΑΜΚΟΥA ΝΑΙ
ΖΑΡΟΟΥ ΑΛΛA
EIC ΖΗΝΤΕ ΕΚ
20 ΟΥΦΨ EΠΙ Ν
ΠΑ∆ΟΤΡΙΟΝ
ΑΨΨΒ ΝΟΙ

11 in margine numerus copto-arabicus 700 | 12 in margine numerus copto-arabicus
5 | 17 dele λα | 22 ΑΨΨΒ lege ΑΨΟΨΨΒ
KA

πρικε φε εω
φε πεκγραμ
ματον γλατηκ
αγείης ναι ἃ
5 ταναγ εροχ
λωφ Ἴτακωκ
ἵτατι πανί
ἵνι λαφιρε
ἵταμαξκ ἃ
10 καψη ἴωης ἃ
ζολοκοττίν
ος πρήθλο αε
αρμε-await νεκ
γραμματιοι
15 τηρου Ἰάν ἃ
χαρτης ἱφη
ζε εροχ λρ
ειμε Ἴτεγνογ
φε Ἴταθσοφτ
20 ἰκιογης αγ
ω πεξαχ ναρ
φε ἱκοογήν
αιειμε φε ἃ

19 Ἴταθσοφτ lege Ἴταθσοφτφ | 22 ἱκοογήν lege ἱκοογήν (?)
ΤΟΚ ΠΕΝΤΑΚ

πην έως έκ

-αρεί ἵν πεκ

5 ζυτ ζε ὑπεί
t τι νακ ἱππαφή

ἡψη ἱρολοκοτ
tινος Ἀμου

μαρον ἐπτοπος

10 ἱπαρχαγγελος

ετοιαλβ γαβρί

να ετγίν πεν

ζιρ ἱγῳρκ νάι

ἱππαλροφορεί

15 ἡμοί λυω τί

νακωλ ἱημακ

πατζντ ἐτῆμαγ

ἀπνεκ θοτε ἕ

πἈΣ ἱκαβολ ἕ

20 ἰοκ ἢν ταφή

ἱἱπνετνανογχ

ἱταπαθε ἡμο

ογ εβολ γιτοτή

ο-αρεί = � EntityState

p. 24, col. ii

THE ARCHANGEL GABRIEL
p. 25, col. i

ΜΠΡΗΜΑΟ Ἡ
ΕΥΣΕΒΗΣ ΕΤῊ
ΜΑΥ ΕΑΥΡΠΩ
stakes
5 ΧΕ ΠΑΣ ΝΑΤΑ
ΚΟ ΝΟΥΟΝ ΝΙΜ
ΕΤΧΩ ΝΠΣΟΛ
ΛΥΨ ΠΕΧΑΨ Η
ΜΠΡΗΜΑΟ ΧΕ

ΜΑΡΟΝ ΗΤΑ
ΨΡΧ ΝΑΚ ΛΥ
Ω ΝΤΕΥΝΟΥ
ΛΥΜΟΟΨΕ ΗΝ
ΝΕΥΕΡΨΥ ΦΑΝ

ΤΟΥΒΨΚ ΕΖΟΥΝ
ΕΠΤΟΠΟΣ Η
ΠΑΡΧΑΓΕΛΟΣ
ΓΑΒΡΗΛΑ ΛΥΨ
ΛΥΝΟΣ ΗΜΗ

ΗΨΕ ΕΨΟΥΣ
ΕΡΟΥΛ ΛΥΡΨΠΗ
ΡΕ ΗΝΕΝΤΑΨ

21-22 ΛΥΡΨΠΗΣ sic pro ΕΥΡΨΠΗΣ (?)
κε

π. 25, col. ii

ωσπε πρῆμα

λε νεφξω ἰνος

ἵππηκε χε μα

ναὶ ἵππαῦ ἵ

5 ψε ὑπολοκοτῆ

νος ἵππαῖλλαγ

νακ ἱπρῷκ ἵ

νοιχ ἵτε ὅμπετ

θοού ταζοκ πα

10 τοῦτ λε ἐτῆ

μαγ πεξαχ χε

ἵππακ λλαγ γα

γτηι πεξε πρῆ

μαο ναγ χε εφ

15 χε ἱπται λλαγ

γαζτηκ ὑφκ ναί

ἵπταυκ ναὶ πα

τνουτε λε ἐτῆ

μαγ αξκατα

20 φρόνι ἵπῆσαμ

ἵπαρχαγγελος

ετούαλβ γαβρὶ

19 καταφρονὶ = καταφρονῶν
ΚΕ

на ετεκε χριστα
εβαγτακο αγ
ω αγιολωμα ζη
τημισταταινε


5 ανοιεξ της
εξ ηπο ηπο
οιειακταριον
απωρικ ηνπ ηε
ηε ηνπο ηνομ


10 ηπαρχαγγελος
gαβριλα ηντρ
λαλα εροι ηγαλε
ηπεκτι λαλα
ναι ενε ειν


15 πισλαξη ηλε
νιολοκτινως
ετεκενερει
ημοι ηαρουν
ηω ηατεντουν


20 ετει ερε πω
ηε ζην τητα
ηρο αγαίνα

17 ενερεί = ιράγαν
p. 26, col. ii

μικράγγια λα ἐγκριτε ἐξο
πῆρον λαμφ λα
πῆλας εἰπῆρα

5 εναγ λα περγο
δοῦξε ἵνα πα
γον ἢμορ λα
περμας μεγ
ρωφ λαργε ἐξο

10 ηπιλαξ ἣπτο
πος λαμφ ἵν
ογιθα ἵνα λα
ας ἵνη κερπο
το γον ἢμορ

15 ἵν ομοδο ἵν
γονιλαμφ ἵν
tαρε γκετε εβολ
ἵν ρωφ ἵος ἵν

20 ἵτερε πινηψε
ἀε ὀλν επεν
tαριψε ἵν

6 δοῦξε sic pro δοῦσε | 11 ἰγογιθα sic pro ἰγογορογογιθα | 16 ηπαταρε sic pro ἦπαταρε | 17 γκετε sic pro γκοτε | ἵν lege ἢμορ
p. 27, col. i

αὐρωπηρε ἄγ
ω ἀυρωπα ἄγ
ὡ χρολ ἄι οὐ
νοσ ἧςμι εὖ

κχ ἤνος χὲ
οὐλ πε πνούτε
ἵπαρχαίγελος
γαβρία ἦν
ἠσα οὐνὸσ χὲ

ἱππρήτε εὐβα
κανίζε εὐβαφ
κακ χρολ ἄι
νοσ ἧςμι χὲ
κχ ναι χρολ πα

χὲ παρχαίγε
λος γαβρία
χὲ αἵτοιμα
λιῷφρ ἵππεκ
παν ἤνοιχ

α πείρωμε ν
ῥίμαο † σα
ὡ μὴ ἥψε ἦγο
λοκοττῆνοσ

11 lege αχαβρακ | 13 lege οὐνὸσ | 22 in margine numeros copto-arabicus DCC
p. 27, col. ii

NAI EIC ΠΕ ΗΡΩΜ
PE ΤΙΡΣΩΒ Ἐ
ΖΗΤΟΥΛ ΛΥΨ Ἐ
ΠΕΙΤΙ ΛΑΛΑΥ ΝΑΡ

5 ΖΑΡΟΟΥ ἩΤΕΡῚ
ΞΕ ΛΕ ΕΣΕΥΚΥ
ΠΙΑ ΛΙΣΙ ΗΠΕΚ
ΓΡΑΜΜΑΤΙΟΝ
ΗΣΙΟΥΗ ΕΛΙΣΙ

10 ΛΛ ΕΡΟΟ ΕΙΟΥΨΨ
ΕΠΙΤΟΥ ΗΣΤΑΡΡΗ
ΜΛΟ ΗΣΗΤΟΛ
ΟΥΟΙ ΝΑΙ ΕΙΝΑΡ ΟΥ
ΞΕ ΑΙΨΡΗ ΗΝΟΥΧ

15 ΛΥΨ ΗΝΕΥΝΟΥ ΛΨ
ΤΗΝΟΟΥ ΕΠΙΨΗ
ΞΗ ΟΥΣΕΝΗ Λ
ΤΗΣΙΜΕ ΕΙΝΕ
ΗΠΣΑΨΗ ΗΨΕ

20 ΗΡΟΛΟΚΟΤΙΝΟΣ
ΑΣΤΑΛΥ ηΠΡΗ
ΜΛΟ ΠΡΨΜΕ
ΞΕ ΕΤΗΜΑΥ

I in margine numerus copto-arabicus V | 2 lege ΑΙΡΣΩΒ | 9 ΕΛΙΣΙΑ fortasse legendum ΕΛΙΠΣΑ cf vocem arabicam ήλα | 19 in margine numerus copto-arabicus DCC
KH

p. 28, col. i

\[\alpha\rho\omega\varepsilon\varphi\beta\gamma\alpha\varsigma\alpha\gamma\nu\iota\varepsilon\iota\nu\pi\epsilon\rho\varsigma\omicron\upsilon\mu\nu\omega\nu\iota\quad\theta\iota\varphi\iota\gamma\theta\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigma\varsigm
p. 28. col. ii

ΧΕ ΠΕΤΤΗΛΩΡΙ

ynthesis ΝΝΟΥΧ

ζὴν οὐκοὺς ηκα

μοι ζὴν οὐήνι

εὐβιθν ΜΑΡΙΘ

ΡΙΧΑΚΩΝ ΕΒΟΛ

ΝΠΣΟΛ ΠΕΧΒΙΝ

ΕΤΣΟΟΥ ΜΑΛΙΟ

ΤΑ ΝΕΤΤΑΧΡΟ

ΗΠΙΟΛ ΖΙΤΗ ΠΑ ΝΑΨ ΝΝΟΥΧ ΝΗ

ΣΩΤΗ ΑΝ ΕΠΙΧΕ

ΕΜΨΨ ΕΒΟΛ ΕΟΥ

ΟΝ ΝΙΜ ΧΕ ΜΑ

ΡΕ ΝΕΤΤΗΛΑΧΕ

ΦΩΤΗ ΝΙΣΕ ΝΗ

ΣΕ ΛΨΡ ΠΕΤΗ

ΜΟΝ ΝΗΜΟΝ

ΧΕ ΝΙΝΕΥΚΡΙΝΗ

ΗΜΩΤΗ ΑΝΟΝ

ΧΕ ΖΨΩΝ ΜΑΡΙΘ

ΖΑΡΕΣ ΕΤΙΝΤΑ

ΠΡΟ ΕΒΟΛ ΖΗ ΝΕΙ

6 δελ ΠΗΙ | 16 λεγε ΠΕΤΗΛΩΣ ΠΡΟ ΝΙΣΕ ΠΡΟ ΝΗΣΕ ΚΩΤ ΚΕ ΑΝ ΕΠΙΧΕ ΝΗΜΟΝ ΧΕ ΝΙΝΕΥΚΡΙΝΗ

ΗΜΩΤΗ | 6 lege πετηλως προ νιςε προ νηςε κωτ κε αν επιχε νημον χε νινευκρινη
p. 29, col. i

ναω ἑιροτε
ετῆφρι ἂ
μοογ μαλις
ta exην ὄψωβ
5 exην ὄψωβ eγ
φογεῖτ χε ἂ
νεμεί ήγνωνος

γκρίμα ἂν οὐ
κολασις ἃτ

10 ωτην ʔη οίμα
ετε ἂ πωλενξ
σινε αν ἂπην
ψινε τειει
pe γαρ ἂπνεεγ

15 e χε λιεριτ
exw ερφειν

ηρενκογι εβαλ
ʔη νησον ἂν
νεφπηρε ἂ

20 πνησ ήπαρχα
γελος γαβρι
να παι ετηθ
φα ναπ ἁπνουγ

1 NAS lege ληνω | 5 dele eξην ὄψωβ | 13 τειεις sic pro οἰεις
καθαρισμόν ἤπνοιοτε

εἰς ἤπνοιον ἅπασαν

γελοσ γαβρίων πραῖ

ψινοφθαι ἀνεγί

5 οὐρωμε λέ ον ἐν

τιμολίοις εἰς ἅλα

λε επέφθαι κυναγ

χιν ἑκοιντικοῦ

περισώμε λέ

10 ετερ ἡπομ ἅν

νευπηρε ἅπαρ

χαργελοσ γαβρί

να λαπαρακαλεί

ἀνεφρώμε ετ

15 περικελθεν εὔογν

επτοποσ ἅπαρ

χαργελοσ γαβρί

να εὑρὸ ἣμος

ξεν παντοκ ἤνε ἴπη

20 να ταξιν γῷ ἴπη

χαρίζεν ναὶ ἴπνουν

οεῖν ἑνακαλ ᾦ

τούο λε ἀγχί

Ϊ ἴτο ἐπτοποσ ἴ
\[\text{COPTIC HOMILIES}\]

p. 30, col. i

\[\begin{align*}
\lambda & \text{ PARXAI}GELO\text{C} \\
\Gamma\Lambda\text{BRINH} & \text{ EQ}XW \\
\text{HMOC XE PAM} \\
\text{TOC NITE PEQNA} \\
\text{TASO} & \text{ LAY PH} \\
\text{TEPO} & \text{ EQOYM} \\
\text{AMPARIT} & \text{ EXHN} \\
\text{PANO} & \text{ GION PH} \\
\text{PEO-YCIELI} & \text{PHI} \\
\text{ON ETOYALAB} \\
\text{AMREN EQ}XW \\
\text{HMOC XE PA} \\
\text{XE PARXAI} \\
\text{GELOC ETOY} \\
\text{LAB GABRIH} \\
\text{PHN STHQ E} \\
\text{XHN TAMINT} \\
\text{EBOYIN NIG} \\
\text{XAPIZE NA} \\
\text{MPYOOGIN PH} \\
\end{align*}\]

\[\begin{align*}
16 & \text{ PHN STH} \text{Q LEGE PHN STHK}\]
p. 30, col. ii

NABAL XE ἼΣΗΙ
ΕΠΙΤΕ ΕΤΕΙ ΛΕ
ΕΥΡΙΘΕ ΕΓΧΩ
ΪΝΑΙ ΑΡΑΚΟΛ

5 ΜΕ ΕΥΣΙΧ ΗΡΩ
ΜΕ ΕΓΧΩΡ ΕΝΥ
ΒΑΛ ΠΑΛΟΣ ΛΕ ΤΗ
ΡΗ ΕΤΣΩΟΥΣ Ε
ΠΤΩΠΟΣ ἩΠΑΡΧΑΓ

10 ΓΕΛΟΣ ΓΑΒΡΙΗΑ
ΗΤΕΡΟΥΝΑΙ ΛΕ
ΕΠΙΦΛΕ ΕΨΗΑΥ
ΕΒΟΛ ΕΨΕΨΛΟΥΟΥ
ΛΑΙ ΕΒΟΛ ΓΑ ΠΡΑ

15 ΜΕ ΕΓΧΩ ΕΒΟΛ
ΧΕ ΟΥΛ ΜΕ ΠΝΟΥ
ΤΕ ἩΠΑΡΧΑΓΓΕ
ΛΟΣ ΕΤΟΥΛΛΑΒ
ΓΑΒΡΙΗΑ ΧΕ Α

20 ΠΙΝΑ ΤΑΣΩΙ

7 post ΒΑΛ omissum est aliquid ΠΑΛΟΣ ... ΓΑΒΡΙΗΑ videtur corruptum esse |
8 ΕΤΣΩΟΥΣ supple ΕΖΟΥΝ
COPTIC HOMILIES

p. 31, col. i

ληχαρίζεν

ναὶ ἡμῶν οἴν

ἳναβαλα λαῷ

ἀγιῶτ εὐκῳ

5 ἤδε ἡμῖν ἔχε

τὴν ᾧν άγχνογῃ

cγχω ἡμος

xe ἡὡ ερόν

ἵπεντάφῳ

10 πε ἡμοκ Χε

ἵττακναγ ε

βολ ἡ λω ἤς

λαπαραγέλεοι

εροον ἡγωβ

15 οἱν ἱτλαῷ

πε ἡμοχ Χε

ασῳπε ε ὑ

moil οὶν ἠσα

τραεὶ εροιν

20 επητοπος ε

tογλαβ αἱ

παῖτ ἵον ἡ

πε-ῳγιακτὶ

3 post ἰναβαλ omissum est aliquid
THE ARCHANGEL GABRIEL

p. 31, col. ii

ΡΙΟΝ ΕΤΟΥΛΑΒ ΑΙΤΙΑΡΑΓΓΑΛΕΙ Ἡ ΠΑΡΧΑΙΤΕΛΟΟΕ ΕΤΟΥΛΑΒ ΓΑΒ

5 ΡΗΛ ἾΝ ΤΕΥΝΙΟΥ ΑΙΕΣ-ΘΑΝΕ ΕΥΤΗΣ [Τ]ΗΧΙ ΤΡΩΜΕ ΑΓΙΟΙ ΕΙ
ΠΕΤΙΤΕ ΕΞΗ ΠΑ 20 ΑΣΦΡΑΓΙΖΕ

10 ΗΠΑΒΑΛ ΑΓΨ Ἡ ΤΕΥΝΙΟΥ ΑΙΝΑΓ ΕΒΟΑ ΑΓΨ ΑΙ ΣΩΤΗ ΕΥΣΗΗ ΕΣΧΨ ΗΜΟΣ

15 ΝΑΙ ΧΕ ΕΙΣΨΗ ΗΤΕ ΑΙΔΡΙΖΕ ΝΑΚ ΜΠΟΥΟΕΙΝ ΗΠΑΒΑΛ ΠΡΟΣ ΘΕ
ΗΤΑΚΕΠΟΙΤΤ

20 ΑΝΟΚ ΔΕ ΠΕΧΑΙ ΧΕ ΟΤΙΚ ΝΙΜ ΠΑΧΕ ΟΤΟΨ ΔΕ ΠΕΧΑΙ ΝΑΙ

6 ΕΣΟΛΗΝ = αἰσθάνεσθι | 9 ΙΕΓΕ ΑΣΦΡΑΓΙΖΕ
COPTIC HOMILIES

p. 32, col. i

\[\textit{\text{Ar}}^{(\text{sic!})}\]

\[\textit{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{
p. 32, col. ii

rho\(\nu\)c l\(\epsilon\)
o\(\iota\)  porr\(\iota\)ma
\(\acute{\varepsilon}\)\(\nu\) p\(\iota\)no\(\nu\)b \(\acute{\iota}\)n
pu\(\lambda\)t \(\epsilon\)\(\omicron\)o \(\acute{\iota}\)n

5
p\(\omicron\) \(\acute{\iota}\)n \(\acute{\iota}\)\(\omicron\)c \(\alpha\)\(\omicron\)
\(\varepsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)
\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)\(\epsilon\)

\(\rho\)\(\omicron\) \(\chi\)\(\epsilon\) \(\iota\) [\(\tau\)\(\alpha\)\(\kappa\)\(\rho\)\(i\)\(o\)\(\pi\)\(o\)\(\omicron\)]
\(\tau\)\(\kappa\)\(\rho\)\(i\)\(a\) \(\epsilon\)\(\rho\)\(\nu\)

10
no\(\delta\)  \(\eta\)\(\tau\)\(r\)\(a\)  \(\omicron\)
\(\omicron\)  \(\iota\)\(\alpha\) \(\nu\)\(\omicron\)\(r\)\(i\)\(\omicron\)
\(\iota\)\(r\)\(e\)\(p\)\(\sigma\)\(o\)\(\omicron\)
\(\acute{\iota}\)n \(\tau\)\(\gamma\)\(w\)\(i\) \(\epsilon\)
la\(\chi\)e \(\pi\)\(r\)\(w\)\(f\)e \(\acute{\iota}\)

15\(\lambda\)\(n\)\(g\)\(o\)\(l\)\(a\)  e\(\kappa\)\(o\)\(l\)
\(\eta\)\(n\)\(\iota\)\(c\)\(c\)\(c\)\(e\)\(i\)n \(\eta\)\(n\)\(\iota\)\(w\)
\(f\)\(e\)\(l\)\(i\)  \(\iota\)\(l\)\(l\)\(l\)\(l\)
\(l\)\(l\)\(l\)  \(\iota\)\(t\)\(a\)\(f\)\(i\)
\(\z\)\(\omicron\)\(\omicron\) \(\omicron\) \(\omicron\)

20 \(\iota\)\(t\)\(r\)\(e\)\(p\)\(\rho\)\(\rho\)\(\sigma\)\(\tau\)\(\tau\)\(\tau\)\(\tau\)
\(\lambda\)\(e\) \(\iota\)\(b\)\(o\)\(n\) \(\acute{\iota}\n
\(\iota\)\(n\)\(w\)\(p\)\(i\)\(r\)\(e\)  \(e\)\(t\)
\(\omega\)\(o\)\(p\)  \(\acute{\iota}\)n  \(\pi\)\(t\)\(o\)
\(\pi\)\(c\) \(\iota\)\(p\)\(a\)\(r\)\(x\)\(a\)\(r\)

8 \(\alpha\)\(p\)\(t\)\(a\)\(k\)\(r\)\(i\)\(a\)  = \(\pi\)\(o\)\(d\)\(a\)\(y\)\(r\)\(a\)
11 \(\omicron\)\(y\)\(r\)\(i\)\(p\)\(i\)\(r\)\(e\)  \(s\)\(i\)c \(p\)\(r\)o \(\omicron\)\(y\)\(e\)\(r\)\(i\)\(t\)\(e\)
15 \(\lambda\)\(n\)\(g\)\(o\)\(l\)\(a\)  = \(\alpha\)\(l\)\(a\)\(l\)\(o\)\(m\)
16 \(c\)\(c\)\(e\)\(i\)\(n\)  \(s\)\(i\)c \(p\)\(r\)o \(c\)\(a\)\(e\)\(i\)\(n\)
21 \(l\)\(e\)\(g\)\(e\)  \(e\)\(t\)\(r\)  \(\iota\)\(b\)\(o\)\(n\)
ГЕЛОС ΕΤΟΥΛΑΒ
ΓΑΒΡΙΗΑ ΑΘ
ΤΡΕ ΝΕΥΓΙΝΓΑΛ
ΤΑΛΟΥ ΝΙΣΕΧΙΤΩ
5 ΕΠΤΟΙΟΝΟΣ ΕΤΟΥ
ΛΑΒ ΑΡΙΚΟΤΙΚ
ἀν ττοπός ε
ΠΙΗΝΑΓ ΕΙΡΗΩ
ΟΠ ΡΙΝ ΟΙΓΙΗΟΝ Ν
10 ΖΙΣΕ ΑΓΙΩ ΝΕΠ
ΨΨ [ΕΡΩΛ] ΕΡΧΩ
ΗΜΟΣ ΧΕ ΠΑ
[ΧΩ] ΠΑΡΧΑΓΙΝΕ
ΛΟ[ΓΙ] ΕΤΟΥΛΑΒ
15 ΓΑΒΡΙΗΑ ΨΙΝ ΖΗΝΚ
[ΖΑΡΟΤΙ ΠΑΧΑΡΖ]
Ζ[Ε] ΝΑΙ ΝΙΤΓΑΛ
[ΣΟ] ΕΡΩΛ ΧΕ ΑΙ
ΖΙΣΕ ΕΙΜΑΤΕ
20 ΟΥΡΦΗΔΕ ΑΕ ΟΝ
ΖΟΜΛΙΟΣ ΕΨ
ΣΗΘ ΕΝΕΠΟΥ
ΡΗΝΤΕ ΕΨΗΤΥ
ΡΑ ἸΝ ΠΚΑΖ Ν

21 ΖΟΜΛΙΟΣ = ὄμως | 23 ΣΥΡΑ = σύρεσιν
p. 33, col. ii

\[\text{THE ARCHANGEL GABRIEL}\]

\[\text{NAY NIM NOE}
\]

\[\text{ΗΠΩΗΗΕ ΨΗΗ}
\]

\[\text{ΝΕQ ΖΗ ΠΤΩΠΟC}
\]

\[\text{ΖΩΨΨΨ ΕΨΗΚΟΤΚ}
\]

\[\text{ΕΨΩΠΑΡΑΚΑΛΕΙ Υ}
\]

\[\text{ΜΑΡΧΑΓΓΕΛΟC}
\]

\[\text{ΕΤΡΨΧΑΡΙΖΕ}
\]

\[\text{ΝΑΨ ΝΠΤΑΛΑO}
\]

\[\text{ΨΡΨΨΕ ΑΕ ΕΤ}
\]

\[\text{ΣΗΗ ΝΨΗΚΟΤΚ}
\]

\[\text{ΖΙΤΟΥΨΨ ΝΠΤΟ}
\]

\[\text{ΝΟC ΕΨΤΗΚΑC}
\]

\[\text{ΕΨΨΟΥΡΗΝΤΕ}
\]

\[\text{ΛΨΨ ΝΤΟΟΥ Υ}
\]

\[\text{ΝΕΨΝΑΨ ΝΕΨΨΨ}
\]

\[\text{ΝΕ ΝΑΨΝΑΨ Υ}
\]

\[\text{ΣΑ ΝΠΤΑΛΑO ΕΒΟΑ}
\]

\[\text{ΖΙΤΟΟΤΨ ΝΡΑΡ}
\]

\[\text{ΧΑΓΓΕΛΟC ΕΤΟΥ}
\]

\[\text{ΑΑΨ ΓΑΨΡΨΗΑ}
\]

\[\text{ΖΗ ΤΕΨΝΟΥ Ε}
\]

\[\text{ΤΗΝΨΨ Α ΝΡΑΡ}
\]

\[\text{ΧΑΓΓΕΛΟC ΨΗ}
\]

\[\text{ΣΤΗΨ ΣΑΨΡΟΟΥ}
\]

\[\text{ΑΨΡΨΝΑΨ ΖΗ Τ}
\]
COPTIC HOMILIES

p. 34, col. i

ἀε

ἥνταγλαθος

ἐξαρίζε ναυ ᾧ

πταλάο ἰπεσ

ναυ ἰἰγκοσ ᾧ

οὐγώτ αὐῳ ᾧ

τεῖζε λῃψὶ

ἐκόλ επιετεσίῳ

ἐν οὐγορομα ᾧ

πεσμοτ ἰἰγρῳ

10 ἡ ἱἰγκοσ εἰ

πε ἐπεζο νηξ

ἀκτίν ἱἰγκοσ

ἐκόλ πεξαχ ᾧ

πρῳμε ετεσἴ

15 ἃς ἐῳπὶ ἐκ

οὐγὼτ εἰςτῃ

ἵπταλάο αὐ

ὦ ἣτε ιογκαϊ

ῳπίνε νακ νη

20 ἰῃοφἠ ἱνεκοῦ

ῥητε ἰ-ο-ε ᾧ

πρῳμε νῖμ προς

ἐξεὶ ἐροκ ναν

te ἱrawid τη
p. 34, col. ii

ΦΩΥ ΕΤ ΖΗ ΠΤΟ
ΠΟC ΝΙΚΟΤΗ ἑ
ϹΕΨΗΕΙ ΕΚΩΛΝ
ΕΙΛΕ ΧΕ ΛΥΨ

5 ἩΒ ΤΗΡΟΥ ΤΗ
ΟΥΝ ΖΑΨΗ ΝΙΓ
ϹΙΑ ΝΗΝΚΑΙΧ
ΜΝ Ν[Ε]ΚΟΥΡΗ
ΗΤΕ ΝΗΒΩΚ

10 ΖΑΣΤΗΝ ΜΝΑ
ΝΙΚΟΤΗ ΜΠΡΗ
ΜΑΟ ΕΤΤΙΤΚΑΣ
ΕΝΛΟΥΡΗΝΗΤΕ
ΝΗΡΧΕΙ ΝΙΓΙ

15 ΝΙΠΕΡΨΗ ΕΤ
ΖΙΧΨΗ ΛΥΨ
ΕΚΝΑΛΑΤΕ
ΝΙΠΤΑΛΟ ΝΙΓ
ΜΟΟΨΕ ΝΗΝΚ

20 ΟΥΡΗΝΗΤΕ ΝΙ
ΤΕΥΝΟΥ ΝΙΓΟΥ
ΧΑΙ ΝΗΒΩΚ ΕΕ
ΝΕΚΗ ΝΙΘΕ
ΝΟΥΛ ΕΤΕ ΝΕΨ

7 ΚΙΛΑ = σίρευ | 10 inter η et η lacuna in membrana lege ΖΑΣΤΗΝ cf p. 36 | 11 | 24 ΝΕΨ lege ΝΙΝΕΨ
COPTIC HOMILIES

p. 35, col. i

ψωνε ἑνεξ
πρωμε ηε ἢ
τερᾳνεγε
ἐςπαι ἡν πρὸ

5

ἐςπαι ἡν πρὸ

ὡπηρε ἀνῳ
πεχαρ γραι ἢ
χητη χε η
ἀνῳῳν ἡητων

10

πραι ἡῃο ἡη
τερακον ει
ὼπὴ παϊ ἢ
ταβωκ χε ει
ναφη ἡῃται

15

τε ἡῃται
ὁ σαλωτε
νῃνεγε
ἐςπαι ἡτε νῃ
χῃπαι δοἰτη

20

ἐνεῖλον ἡῃ
ψαρ ἡῃο
ἐις ἱεπνα
παλαιον ἢ
ηοὶ ετοοτε

14 γαίτε sic pro goître | 24 ετοοτέ legē ετοοτι
Ας

ηπιεπαρχος ἦ
ττιολικ ἡρησ
τβ ἤμοι ἦτα
ββκ εἰσίνε ἦ

5 σα οὐταλαξο ἦ
πασώμα ἦτα
τσε ἦταγγ
κα γίτν ἦκασ
νος ἐτούνατα

10 ἄγ ναι ἦτίνα
ἱ παῖ ἀν ψα εἰς
ἡτεγωθ ἄλε ὁν
ἐτνήνυ ἀ παρχαγ
γελος γαβρίνα

15 ει ψαρογ εφφο
ῥεί ἁγνος ἦ
αξιωμα ἠκαί
λικον εφφογο
ειν ἠγογο επηη

20 ληψεξε ἦν πετ
σή ἐρε ὁν νος
ἐκτινογε
AZ

nh νεολ ẑn
τηταπρο αγ
ω πεξαq naq
xe ete oγ ακ

5 amalei ᾧπεκ
eipe ᾧπενται
ογεεςκαγνε
ήm oq nak
eime nak e

10 πι ξe εφονε
πηνακωτη
ήςαi αn πηνα
λο αn ẑn πεκ
ωφνε φαν

15 τερκογ ek
φανφ πενταί
ογεεςκαγνε η
moq nak kna
ογκαί ẑn ογ

20 δεπη αγw η
τερε παρχαγ
γελοc ξe ναι
naq αμbωκ

7 lege oγεεςκαγnε
π. 36, col. ii

ἐβολά γίτουσφη

ντέγχνου αρ

νεζε ε ἡ ὁγὐτορ

τῷ ἤν ὁγοτε

5 ἀγω ἀρταχρε ἰπὶ

ὑντ καλως χε

ἀλῆ- φις πάρχαφ

γέλως γαβρίνα

πε παῖ ἐτφαχε

10 ληλλα τενοῦ

ὅε ἑχφανῳφπε

ἱεσδοίττ ἱσεμοῦ

οὐτ ἦμοὶ ἦτ

ναρὰτσωττι

15 ἀν ἢπεὶ σοπ

πογωφ ἵπχε

μαρφωφπε ἵ

τῇ α πρῳμε κα

πφαχε ε ἡ πεχ

20 ὑντ

ἡπταιε ἀλαγ

ἡρῳμε επενταβφ

φῳπε ποῦγε αε

ἡτερβωπε λ

20 post ὑντ in rasura ε ἡ ἀφοτ
πετσχα προ
cυχεί μαν
tε ἡρωμε
tῆρογ ετ不可缺少
5 κοῦκ 2μ πτο
πος γινηκ
λατωυν λα
cυρὰ ἱνεπ
selectedIndex 
10 οὐρνήτε
λαβακ 2α2
τὴν πρωμε
ετο ἱνηπο
λαψ εὐττκας
15 εἰνχουρήντε
ἀμαγτε ὅ
προίτε ετ
ἵοτε εκωπ
λαρχεὶ ὅ
20 σωκ ἱνιπο
πρωμε αε
εὐττκας
λαψ ετο ὅ
ἱπο λανες
25 εε ἐγρα ὅ

1 προςχεὶ = προσχειν | 8 συρα = σύφαν | 12 σατην cf π λέ II 10 | 16 λεγε
ἀμαγτε
Αι

πρὸς Ἰην ὡγ
ἐπορτη ἄγῳ
λα πινυτε Ἰην παρ
χαίτελος γαβ

5 ρίνα ἐήστην
ἐγραι ἐξωφ με
καὶ ἐκ ἦτεγ
낙 ἱδί τὴρρε
ἐπῆλασ ἄγῳ

10 καὶ περ ἐπεριμα
ἅ ἐνεγ ἄγῳ
καὶ ἐκ ἴν
ούνου ἰεμνή ἐν
ἐπῇμαλ ἕν τω

15 οὐν ἴν ὀγεῆ
ἐπετηθὼν ἐν
πιαστῆς ἶταρ
εἰ ἄγῳ ἐπιαζοὶ
tε ἐτζόβε ἐν

20 καὶ πετρεβ
ἀκ ἄγῳ ἐπορτη
ἵν ἰνε ἐπημα
ἐπῆμαλ ὁ
ἵ ἄγῳ ἦτεγ

17 μετῆς = ληστῆς
καὶ
νομ λ ἐννεονυ

τιν ψωπε ἡ

νεφρηκ τιν

οὐρνητέ ἂν

κοῖ κ επτλ ἂν

παυτ ἦν νεπ

οὐρνητε ἑοε

νοῦ τρομεύσε

ψαντηβωκ

10 επιεμανν

κοικ γομαί

οε πεντα ἦ

οὐρνητε ψ

ἀρ γιὴν πετ

15 κας λ πνοογ

τιν ψωπε λαχ

ἀριστή επεεη

ψιχα πημα

ηκοτκ νοε

20 ἀνολ ἡππηω

νε ενεγ ἂν

παυτ ἑοε πετ

5 κοῖ κ αὐτ ἐννεονυ | 8 τρομεύς = ἀρμεύς | 11 γομαίος = ἀμαίως
p. 38, col. ii

CHH ΜΗ ΝΕΡ
ΞΗΡΑΛ ΓΧΨΨΧΕ
ΕΒΩΠΨΡ ΜΗ Ν
ΣΑ ΟΥΑΠΡΗΤΕ

5 ΔΕ ΗΤΕΡΟΥΑΣ
ΟΛΗΝ ΔΕ ΕΠΕ
ΣΜΟΤ ΗΤΑΨ
ΤΑΣΩΥΡ ΗΝΕ
ΣΝΛΥ ΕΤΕ ΠΡΨ

10 ΝΛΟ ΠΕ ΗΤΑΨ
ΛΟ ΕΡΤΙΤΚΑΣ
ΛΨΨ ΑΡΛΟ ΕΨΟ Ν
ΗΠΟ ΛΨΨ ΠΕΤ
ΣΗΗ ΗΤΑ ΝΣΟ

15 ΟΥΤΙΝ ΨΨΝΕ
ΛΥΕΙ ΕΤΗΜΗΝ
ΤΕ ΗΝΕΟΝΝΑΥ ΛΨ
ΖΟΜΟΛΟΓΕΙ Ν
ΠΤΛΛΝΤΙΟ ΗΤΑΨ

20 ΨΨΝΕ ΧΜΟΟΨΥ
ΗΝΕΟΝΝΑΥ ΛΨ
ΧΙΨΚΛΨ ΕΨΟΛ
ΖΨ ΟΥΣΟΝ ΨΕ

2 ΓΧΨΨ ΛΕΓΕ ΓΧΨΨΨΨ | 15 ΛΕΓΕ ΨΨΝΕ ΗΝΕΨΧΙΨ ΜΗ ΝΕΨΟΥΨΡΗΤΕ | 16 ΛΕΓΕ ΕΤΗΜΗΝΤΕ
ούα πε ἰνοῦ
τε ἥπαρχα
γελος ετοῦλαβ
γαβρίνα ἦ
5 τερε πμνήσε
ας τηρῇ ἐτ
ευοῦς εζοῦν
ἐπτομος ἥπαρ
χαρελος ε
10 τοῦλαβ γαβ
ρίνα αὐναγ
ετεὶ νοὴ ἕωπνη
ρε αὐμοῦς ἦ
ζότε εἰματε
15 αὐς αὐστώτ
ταζοῦς ει
ta αὐξνε
πρώμε ετ
ενδε χε ου ἕη
20 ταδέωπε ἦ
νοκ ωἀντῆk
παι ἐντοŋ ας
απαραγελει ε
11 αὐναγ λεγε ἑλαγ
THE ARCHANGEL GABRIEL

p. 39, col. ii

ἵ

ροοῦν ἔνωμ
νίμ ἔντασιν
πε ἔνοομ ἑν
ἀφ ἔνοομ ἡε

5 εἰς ἐν ἔν ἑ-ε
ἐντασφωπε ἡ
μοῖ ἄνω ἡε
παρχαργελος
γαβρίνα πεν

10 ταφούμενον ε
ῥοὶ ἠπτίσναν
ἐφορεὶ ἄνους
χμα ἄνουοειν
φανταφ παί

15 παλος ἀν τὴρ
ἐτασφωσεν ε
ζουν επτοπος
ἐπαρχαργελος
eτογαλαβ γαβ

20 ρημα ἄπημ ἐραγ
ἐβολ ἐν ὑμος
ἲκμα ἐγχω ἢ
μας ἡε ὑα πε
πνουτε ἐμπαρ
COPTIC HOMILIES

p. 40, col. 1

γα

χαρτιλος ἵκω

φρε γενναὶ νε

γε

νόμων ἱππαϊσι

νοείχε ἵππῳ

Γαβρίλα πα πραν

ἥφωγταιον πρω

με ἀε ἑταγμα

ατε ἀποταλά

ἀγὼ γὰρ πτό

πος ἤπαρχαρ

γελος Γαβρίλα

εὕρην ἠγριτῇ

λω ἐγνήστεθεν

ε ὡς πεζοὺ ῥ

πενηυον εἶνα

ἐξ οὐ ἱτακά οὐ

ἐὰν νεωπήρε ῥ

τάκαλα ὥ πνοσ

ἠγριτῷ ῥέτε

πνουτε πλογός

παρχαργελος

ἐτοῦλαβ Γαβ

ρίλα λαλ-ωφς

εἰσαὶς πλοὺ

οείω τηρῇ εἰ

6 lege πρώθε αε σχάγ
p. 40, col. ii

περιπραξε ἡ
ca ποιηκ ἡνεκ

φιληρε ἦνιναξω

ὡς ἂν ἡνυμε

5 ῥος εβολ ἡειτόου

πανν τιναξω

ἡξενκογιν ἡπογο

 '<?erος ζην ἡ

ἡπειταξωρε

10 ἡτακαλλε εγε

οοο ἡπιχε θην

εωτηρ θην ηη

νοσ ἡπαχαγ

γελος ετογαλλ

15 γαβρηλ παι ετην

ῥῳα ναη ηποοου

νεγην ουρφοε

δε ον ουνηξ ζην

ουτημε εφογ

20 ἡηβ εβολ ετπο

αις ἡαοοου ζη

φηουν ημιλι

ον παι δε νεογ

ἡταπ ἡμαγ ἡ

25 ουφηρε ηνο

νογεννην λη

1 περιπραξε = περιπραξεων | 7 απουμερος sic pro απομερος | 19 ουνηρ

sic pro ουνυ
ei epistagma

n-γλίττα ἵν

ὅσοι λέγει ε

5 χράι εὐθωνε

ἐφητικεῖς ἵνα

негоρήτε

ἱπεροοού ἵ

τεγωμ ἵ

δοι ἱμοι ἐ

ὅτι καὶ ἐγραῖ

ἐπιτήρη ἐνε

αφὲ σοε ἱπο

πε εὔνικα ἐ

15 χῖν οὐνα ἵ

κοτὲ ἐνεφ

ἐστὶνοιν ἐ

γράι ἐίν πην

ἐγύνκοτε ἱ

20 χιτῷ αὐῳ

πάς ἱκοπο ἐ

νεφειοῦτε ἵν

νεφευγενής

ἐιατοτοῦ ἱ

25 χφ ἐγχω ἱ

μοι χε ἀλα

2 ἰγλίττα = ἢλικία
THE ARCHANGEL GABRIEL

p. 41, col. ii

Ὄς ὁ θεὸς ὁ ἄγιος ὁ πρὸς τὸν ἀνθρώπινον ὑπεύθυνα ἐπὶ τὸ ἔφηβον ἀνὴρ ἀπὸ τοῦ ἱεροῦ ἐπεξεργάζεται καὶ ὁ ἄγιος ἄρα ἐπεξεργάζεται καὶ ὁ ἀνὴρ ἀπὸ τὸν ἱερόν ἐπεξεργάζεται. Ὁ θεὸς ὁ ἄγιος ὁ πρὸς τὸν ἀνθρώπινον ὑπεύθυνα ἐπὶ τὸ ἔφηβον ἀνὴρ ἀπὸ τοῦ ἱεροῦ ἐπεξεργάζεται καὶ ὁ ἀνὴρ ἀπὸ τὸν ἱερόν ἐπεξεργάζεται.
p. 42, col. i

MT

 zona e eukttonoc kata pompe wa
nepsoy npamou
5 tsooyn gar ṭ
paxe parxar
geoc xe ouyi
som ṭmoq e
2wb nim ay
10 ᾅ xe ṭnpw elé
ṭmoi eax ṭna
wpre eratq
hpekttopoc
xe ṭnpw elé
15 ṭmoq elou
we oule eale
eṭhni etke
ṭnoq ṭqice
et ᾳkwq ἀλ
20 ἀλ τίπητεγ
e xe tekśon
etoyalav moyż
ṭma nim ἀλ
pe pēkna ta

1 lege zona | 2 k supra lineam scripta
THE ARCHANGEL GABRIEL

p. 42, col. ii

20i ἰγκαρίζε
ἐπίταλαδο ἂ
πακοψί ἰψηρε
ἐν ἁμοψην εἰεξο
5 μολογεὶ ἰνεκ
δομ ψα πεζοου
ἐπαμογ ἂ
τεγνογ λε α
παρχαγγελος
10 γαβριην αςτή
ἐπονοτι ἐπρω
με λαογυψυ ε
χαρίζε ἐπίταλ
δο ἰψηρε
15 χε οψαλνερ
την πε λαψ
αρεινε ἦνοκουγι
ησιν πε εχη
ψηρε ψην
20 αρωβῳ παρα
τηςγοϊλ ενε
μερωβῳ υπε
ζοου ἰν τεγ
ψη εψη α

15 sic pro ὁψαλνετθη cf p ις 13 ἰπτωυαετθη | 21 σγοϊλ λεγε σψηνοια
κακ ἐβολα ἐτ

καὶ πνοὴ ἦ

τκας ἐτούῳ

ημιο ουω

5 νερῴωδῃ

α παρχάγγελος

ετούλακ γάβ

ῥίνα εἰ ὡλ

πνηρὲ φιμ

10 ἵν οὐγοροῦνα

εὐφορεῖ οὐο

νοῦ οὐοοογ

πλατωὰξε ε

ροῃ ερε ὦγς

15 τολὴ νηχ

ακτὴν οὐο

οεὶν ἐβολ

δόλε εροῇ πε

χαὶ ναχ χε

20 εἰς ζηνήτε

λίοπ ζθήτκ

ἴπετκας

ἀγω ηὴ ιῶγ

15 νηχ. σικ προ ἰνεχ. | 16 ακτὴν = ἀκτὺς | 18 δόλε σικ προ δοόλε
THE ARCHANGEL GABRIEL

p. 43, col. ii

Μὰ

χίν ἠπίναγ ηπὴ

χέρε πεκχαρ ηὲ

πάχε ηῖθη ηὶμ

5 ἥτερε ἐρ γαῖ

νὸς ἦνοογ κῳ

τε ερὸκ πεκχαρ

ηὶὰρ ηὲ ηἀοκ

πὲ γαβρία παρ

10 ξαργγελὸς αὐ

ω ἥτεγνου λὴ

ζοῦτη ἦπερὶ

το εβολ ἥτερῃ

ηὲσε ἡὲ εἰς τὸ

15 οὐε λαρὲ εἰπὴ

εἰμὴν εἰμὲς

ῄβὼτε λὴω ἦ

τερξικολὴνε ἀε

ἐπταλὸ ηῖταρ

20 ωβετε ἐμοὶ

λὴω ηὲ ἦη ἱλαγ

ἵτκας γὶ ἦησω

μὰ ληω ληϕό

δὶ γὶλὴη ἐὴίμα

2 ἔφερε σίη πρὸ ἔφωπη | 24 ἕρτας ἅδενμ εβολ γὶλὴη
COPTIC HOMILIES

p. 44, col. i

midi
N INDOTK aq
A SERATI aq
MOOSEE EQH.
KOEC EQEHOU
5 EPIHOUYE AYW
AQHHE NOLS H
EPHEWE E
NEZ HTEYHOU
AHOYW EBOA
10 XE TTEOOSY
NAK PNO6 H
ARXAGGEOE
ETOULLW GAV
RIN LA XE AQP
15 NAMEEYE
AKXARIZE NAI
ETTAL6O H
EIMT XE H
TEMLAY HTE
20 RHNAY EPTAL6O
HTOEPHE
HPEYHPE
HNY OEPHE
WP HAYPI
25 WE EMATE EY
TA AYXNE

9 AHOYW sic pro AOW | 19 lege HTEROYHAY | 21 lege HTAEPHE | 24 AYPIE fortasse legendum AYPIE vel AYPAWE | 25 w prior scriptum P
p. 44, col. ii

πενωμε λε ουν
πενωμεν ουκ
πενμεριτ ηω
ρε ηπομ λε αρχω
5 εροον ηπαπομα
ηταπλαγ εροφ
ητεππον λε αγ
ωφ εβολ λε ουν
λ πε ππογε
10 ηπαρχαγγελος
ετογαλα γαβρι
ια ουνος τε
ασφελ ητακ
ας ηπιμαν ω
15 ππλιψηπογγε
ηπαλαους αγω
αγωνος ηπαωε
ωφι λε τεγι
η ηεγη ετβε
20 πταλλα ητακ
ωφιε ηπωμε
ωτι επελα
ιε ουμονογενησ
τε ηηεη ηηειοο
25 τε αγω ουν

2 πενωμε λε γε πεντακωπι | 12 λε γε ουνος τε τασφελ | 16 αγα-
-φως = ἀγαθός
COPTIC HOMILIES

p. 45, col. i

nim ἵταγω

τῇ λαύρῳ προω

ἐματε λα γεο

οὐ Ῥπνουτε

5 Ῥπαρχάγε

λος ἑτογαλαβ

ῥατὴла λαψ

α πνοείτ πνρ

γα οὺον νίμ

10 Ῥπραςτε αε

ἐνε τκυρίακη
tε α πρφμε

νούτε ἑπέν

φηρε αρτί

15 ἡα πνεοονγ

ὗτολοκοτίνος

τὴν γενκελαφ

ρον εττανυ

αρτίνοοονγ ε

20 ττολίς γρφμη
tὴρητλαυ ε

ττοπος Ῥπκαρ

χαγκελος ε
tογαλαβ Ῥαβρη

25 ἡα προς θε
The Archangel Gabriel

\[\text{\textit{The Archangel Gabriel}}\]

p. 45, col. ii

\[\text{\textit{The Archangel Gabriel}}\]

13 leg eππολις | 22 ληπτιον = ἄγιον | 25 εὐς ἁς sic pro εὐς ἁς
[אש] Ἀρσιάκος
[אש]οῦν ἔρως
[אש]ις ἡμῶν εἰς τὸν Ίησοῦν ἐστιν ἡ ἐκφυσία ἡ ὁμορροφορόν 
5 ἔστιν οὗτοι ἡ ἐκφυσία ἡ ὁμορροφορόν

10 ἄρας ἡμᾶς ἐκόλουθος ἐκόλουθος ἡ ἐκφυσία ἡ ὁμορροφορόν

15 παράργετος γενέτευρα δὲ ἐκόλουθος ἡ ἐκφυσία ἡ ὁμορροφορόν

20 γὰρ πανάκεια ἐκ

25 Ἕλλωρόν

7 ζηθεὶς ἐκ
8 ἐκοῦσα ὑπὲρ
10 ἐκοῦσα ὑπὲρ
12 ἀναγιγμὸν ἂν ὑποτυπώθη ἐν τῷ ἐν οἷς
16 ὠρομένα
= βοσκεῖν
19 cf 12
εὐσων επεκ
παρτηρίων
ετοιλαβ ἦ
τακτοὶ ἐπι
5 ἢ ἐκ ἐκ
ζημετε τίνα
μοῦ ἐποοῦτι
ἐπεούριον
ἐπευνύομεν ἅ ἐ
10 τῆμαν εἰκ παρ
μαρτελοὺς ἐ
τοιλαβ γὰρ
ρήμα λατἰ εβολ
ἐν τῷ τῷ ἐφὸ
15 πεὶ ἔνοεχι
μὰ ἔνοειν
ἀρχῇ ἔπωηρε
ψιμ ἐβολ ἐν
ῥαι ἔπλυγι
20 ἄραι βαράνη
ἕποτιπ πῶ
ταλάδον [ἐ]βολ
ἐν νεπλαγῃ
ἐντα πιμοῦ τὰ
25 αἰ ἐν ἐν ἔν ἔν
p. 47, col. i

naxe λγω πε
αληναλ χε ακ
σωφοτω ι πωη
ρε ψην λωφωρ
χε Δηπλη παξε
ιείαλη ναλι χε
Ανοκ πε Γαβρι
ηα παρχαγε
Αος πετερηνηκ

επιτοποσ α
Νοκ πεντλειει
Ψαροκ αιταλ
ανοκ έι νεκωφ
πε ανοκ ον ηιν

ταινοεήκ ετ
ταπρο ηπε-ε-γ
ριοω λγω η
τερπιε ναλι αη
αμαρτε ηνηπηλη

αρταλαοι εξηι
πςε ητηνοεηι
λγω ιπε ηνηνοεηι
λο επίκωφηρι γα

1. initium cod ms Mus Brit Or 6780 | 5 Finae sic pro sine | 13 fortasse legendum

εβοι ηι
προφορήν τῇ ἐρωτών ἐπὶ τοὺς παρὰ τῷ ἐφεσούστοι ἐπὶ τῆς ἐρωτήσεως Ἰησοῦ· ἡ ἐκκλησία ΤΩΝ ἈΓΓΕΛΩΝ.

5 λέγων ἐν τῷ ᾿Αγγελίῳ: Εἰ ἐν αὐτῷ ἦτο θέλειν, διδότω τῷ ἀνθρώπῳ τὴν κατανόησιν τῆς ἀμφιθετήσεως τῆς ἰδιότητος τῆς παραπλανήσεως τῆς ἀνθρώπων ἡμῶν. Εἰ δὲ ἦτο θέλειν, διδότω τῷ ἀνθρώπῳ τὴν κατανόησιν τῆς ἀμφιθετήσεως τῆς ἰδιότητος τῆς παραπλανήσεως τῆς ἀνθρώπων ἡμῶν.

10 ἦν γὰρ ἀνθρώπῳ ἰδιόκεντος τὸ κατανόησιν τῆς ἀμφιθετήσεως τῆς παραπλανήσεως τῆς ἰδιότητος τῆς παραπλανήσεως τῆς παρακλήσεως τῆς ἰδιότητος τῆς ἀνθρώπων ἡμῶν. Εἰ δὲ ἦτο θέλειν, διδότω τῷ ἀνθρώπῳ τὴν κατανόησιν τῆς ἀμφιθετήσεως τῆς ἰδιότητος τῆς παραπλανήσεως τῆς ἀνθρώπων ἡμῶν.

15 ὡς ἐν τῇ ἑτερογενείᾳ τῇ ἀνθρώπων ἡμῶν. Εἰ δὲ ἦτο θέλειν, διδότω τῷ ἀνθρώπῳ τὴν κατανόησιν τῆς ἀμφιθετήσεως τῆς παραπλανήσεως τῆς ἰδιότητος τῆς παρακλήσεως τῆς ἰδιότητος τῆς ἀνθρώπων ἡμῶν. Εἰ δὲ ἦτο θέλειν, διδότω τῷ ἀνθρώπῳ τὴν κατανόησιν τῆς ἀμφιθετήσεως τῆς παραπλανήσεως τῆς ἰδιότητος τῆς ἀνθρώπων ἡμῶν.

20 ὡς ἐν τῇ ἑτερογενείᾳ τῇ ἀνθρώπων ἡμῶν. Εἰ δὲ ἦτο θέλειν, διδότω τῷ ἀνθρώπῳ τὴν κατανόησιν τῆς ἀμφιθετήσεως τῆς παραπλανήσεως τῆς ἰδιότητος τῆς υἱοθετήσεως τῶν ἀνθρώπων ἡμῶν.
COPTIC HOMILIES

p. 48, col. i

Μὴ

ὦπε ἡμοκ

ἡτοκεὶ τῷν

ἐκαλὴν ἐπεὶ

μοῦ ἡτορ ἄε

5 τερε ἠφῇτ εἰ

εἶρην 2τ[χ]ν ὁο

οτὲ ἐν[τα]ρ[ψ]ῳ

πε ἡμ[το]ρ Ἡ

τερε πᾶλος τῇ

10 ρῇ ἡμ ὑσγάν

τοκ εἰ[τ]οψ[ψ]ῳς

ἐροῦν [ἐπ]τιονός

ἡπάρχ[α]ττιςλός

[ἐπ]ιοῦ[α]θ τὰρπὶ

15 ἢν ἔγειρῃ ἡ

ὑσγάντις ἡ

τερούσωτ[τ]芎

ἐναὶ αὐῳ ε

βολ ἐγχω ἡ

20 μοι ἄξε όγ

∧ πε τινος

τε ἡπάρχας

γέλος ἥχως

ρε γαβρία όγ

2 sic pro ἡτκεὶ | τών sic pro ἐτών vel ἐβολ τών | 5 lege ἡτερε | 8 post ἡμοὶ supplement ἄχω εποὺς ἠφῶ β ἡμ ἡτογυμπίε ἡμοὶ vel aliquid id genus | 20–21 membrana jam ante hac lacerata litterae nullae hoc loco omissae sunt
THE ARCHANGEL GABRIEL

p. 48, col. ii

νοε τε τεκσον
ὡ παρχαγγελαος
etoualb γαβρι
ηα εκνομην δου
5 ον νιν ετσελ
πιζε εροκ πωη
ρε δε ϕημ αρτ
ηιιυσφρον ετητο
οτε εγογη επι
10 τοπος ηπαρχαγ
geloς ετουαλβ
γαβρια νηι νιις
ηιιυσφφως ετοο
τη εκτοη επι
15 νη αλλα αρσω
ζην πτοπος η
παρχαγγελος
γαβρια εκφωνα
αρω εκνεστεγε
20 αρω ιτερε νεψ
ειςοτε ει ϕαροη
αρσω εροου νησωβ
ηιι νηταγωψ
πε ιιιοη αγρα
25 ϕε εματε
λυω λυγεοου

Ηπνουτε ντο

ἀε λησώ γην πτο

πος ἐφτιαγὼ

5

νει ψα πεγοου

μιθμου επει

ρε ἡγεν νοσ ἦ

πολυτίλα λυω

αρφωπε ἰνογ

10

ρωμε ἰωωτιτ

ζωσελ ἰνη

πωλ ἰνινγ εσαλ

ἰωωτι εβολ γη

πτοπος ἰπαρ

15

χαγεοος ετογ

ἀλβ Γαβριήλ

λυω μημην ε

βολ γην σοπεττι

獯 γε누ανα

20

ἐναφωου

ἀτεττιναγ ώ

ναμερατε

ξε εγαθηνομ

ἱαω ἵπε ἦ

25 ὅ μηντωανεζ

4 τιαγωνει = διακονων 8 πολυτία = πολυτεία 11 ζωσελ = ὅστε 18 post

γη supplie γεν | 25 lege μηντωανετην
την ἑπνουτε ὅλην ἑκοπτὶ ἢ
παρχαγγελος ε
τογιλαρ γαβρη
5 ἃ ναι έτηνραν
ναντ ἑποροι α
νον λε γων
μπτρηπαπις
tος ενιμαςιν
10 ὅν νεφπηρε ἢ
ηγωφηνε ζη
ηγητοπος ετου
αλβ χεκαι ἢ
νενξι οιουνος
15 ἄκριμα καὶ γαρ
ζη ουμε λγοε
ωροι ηνεφπηρε
ηηρου ζη να
βαλ λαφ λαζ
20 ἀγνητηνητιν
ναν εροου λοι
νον μαρηνις
tεγε ηνομ ἢν
νεφπηρε ἑπηρ
25 χαγγελος γαβρινη

23 lege εἰδεν
ἐγνέφωντες τὴν ἡμέραν ἔστασαν

τὸ πνεύμα εἰσελθεῖν καὶ διδάξαι

ἐγγίζοντες τὴν θέλειν ἀνθρώπους

τὸ πνεύμα ὑπεράσπιζε οὗτοι

εἰσελθοῦντες εἰς τὴν θέλειν

εἰς τὴν θέλειν ὑπεράσπιζον

εἰσελθοῦντες εἰς τὴν θέλειν
p. 50, col. ii

ον Ἡρατής
ούνῃ ędziουμη
ἵππόπος ἱπα[ρ]
χαίγελος γαλβί

ῥήμα παῦ θε νε
ογάμην πε ἐξ
οὐτῆτθεν ἔχ

ἐγβοῖτ ἐγβρωκ
γά πεβεκε ἔγ

ὡλτοῦγν θε
ἵπρωτι μιν
νε γα-ο ον ἱπατη

βωκ ἔτιμα

ἱγβωκ ὑλβκωκ

ἐγνι επτοπος
ἵπαρχαγελος

γαβρία ἐφετίςω

ἰπ ἐφκω ἱμος

χε παρχαγελος

ετογλαβ εκε

κοουτη θηα
ςουγε λουθ ἦ

τε θε ωλπταγ

ο ἱωοὴντ η

7 οὐτῆτθεν ἰγε τερτεκθην
COPTIC HOMILIES

p. 51, col. i

καὶ ἔφησε ὃς ἀδικεῖ. Πολλοὶ δὲ ἂν ἐν τῷ ἔθελε, ἐπὶ τῇ ἐντολῇ τῆς ὁμολογίας τῆς ἁμαρτίας. οὐκ εἰσέλθη τῇ ἁμαρτίᾳ εἰσέλθῃ τῷ πνεύματι τῆς ἁμαρτίας. οὐκ εἰσέλθη τῇ ἁμαρτίᾳ εἰσέλθῃ τῷ πνεύματι τῆς ἁμαρτίας.

Zeux" 

ὁκεία Ἰησοῦ εἰς τὴν βασιλείαν τῆς ἁμαρτίας. Ἡμᾶς ἠμαρτάνομεν εἰς τὸν Κυρίον τὸν Ἁγίον. Ἡμᾶς ἠμαρτάνομεν εἰς τὸν Κυρίον τὸν Ἁγίον. Ἡμᾶς ἠμαρτάνομεν εἰς τὸν Κυρίον τὸν Ἁγίον.

12 lege πενθοῦστε ὢν πενθοῦστον πενθοῦστον πενθοῦστον cf p ἦν

col i 1 5 vel παραπενθοῦστον | 17 post litteram primam litura in qua ἦν
THE ARCHANGEL GABRIEL

p. 51, col. ii

παρχαγγελος ε τουλαβ γαβρὶ η αεκεπαζε η μοη λεωφωπε

5 δε ημοη δνυγο ου λαφκ ερηη ηνβ α πρη ρλ η πατηρβωκ ετη ηραεια αγω πε

10 χαι ερηη ηνητη ζε λιωκ ητονου μποου ετπακωκ επιλανηρωκ

ητει γε δε α ταμε

15 αια γηη προους ετφογειτ σωκ ημοη λεφπιωωτ ετηρβωκ ερουη επτοπος ηπαρ

20 χαγγελος ετου αλβ γαβρια κα τα ηγσυνηωα ημνηνε λρβωκ δε ετηργαςτηπη

3 εκεπαζε sic pro εκεπαζε | 9 ηραεια = ἄρασια
ON ἄρταλο αὐ τῷ ἐτετριπτομένῳ ἡ δεξία ἡ ἑτερα
ῥηχθεὶς ἡ τρίτη [Α]

5 παῦλος βασιλέως πρὸς
μέστε παιδα
ΝΟΥΝ ὅμως ἂν
ἀμαρτεῖ ΝΗΤΗΟΥ
ΡΗΔΙΤΕΣ ΖΗΠΑΙΩΥ

10 ἄρχει τὸ ἱμω ἐς
πεσίτε ἐτετριπτῷ
ΝΚΩΤΕΣ ΛΥΨ ἔν
ΧΩΤΙΝΟΤ ΧΕ ὅ
ΠΑΤΑΚΤΟϹ ΛΙ

15 ζις εἰσορῒ ερῴ
 EINAUS θολτεῖ ἔτος
Ἡ ΤΙΣΗΡΑΠΗ ξ
κὸλ ερῴ ἦΜΗΗ
ΝΕ ΑΛΛΑ ΚΑΡΕ ΤΗ

20 θορήτ ηγοπ η
 valida et eθεκεΐρη
ὐμού ημίνην
θῆνι πατοπος ἔν
ΠΑΡΧΑΓΓΕΛΟϹ

2 ΕΤΡΙΠΗΟΧΣ ιτι ιτερῃμαται | 4 fortasse legendum est ἦττοσου | 9 post ουρίνητα supple cente
p. 52, col. ii

Γαβρίλα ευειρέ

Νωομνθε ἱλαθ

πας ἱκωτ ἐγ

ῥογοείν ἰκετ

5

ὡκεὶ ἵμοι ἤκα

βολ ἵμοκ ἱτε

πίρε ἀε ἐτεγκ

πία εὐογν ἐροκ

ἂποογ τίναεἰ

10

πε νακ κατα πεκ

ἵπωλ εὐξῳ

ἀε ἱναὶ ἦσι παλι

μων ἤγαςαρ

tος ἄνεξ πρῶ

15

με ἐπεεχτ ετε

τριπ ἄπλαγην

ἵπηκαια τῆρῃ

ἱπωμε ἀε ἄγη

20

ζωτε ἄγηςοτε

ἐματε ἄγω ἀο

γις ρη ἱεν νοὸ

ῆγιςε ἄγηνη

ἐςπαὶ ἵν τετριπ

ἐφο ἂπαχμον

25 ἄγω ἄγςιμον

z sic pro ωονθε | 4 τίωκεἰ = διάκει | 19 delendum ἄγηςοτε posterius
p. 53, col. i

Mi neqoumpe ay
nef nefgiote
agawkak ebo
agime fyn oy

5

Nof fciwe ay
talao eoxn oy
maninkotri
agxig eziin
enttopoc ni

10

parxagteleoc
gavrini eunporc
lok xec beona
moy npate rih
\(\text{\quad}\)

15

kute ezoq th
roy ntipiwe le
ntegpsi eic
parxagteleoc
gavrini apo

20

orq ebo ni
prwme fyn oy
zoroma efo
ntescmot ni
oustratyla

25

the nte pppo

16 nipe sic pro pafe | 19 apyoyiic sic pro apyoyiic | 22 sic pro zoraha
εὐφορεῖ ἱνοσχή

π. 53, col. ii

6 ηπαἰ sic pro ἴπε | 7 πεκ correctio πα(υοεις) in margine | 19 fortasse legendum ἑποκ εβολ 2η ἱδορὸς sed cf p riz col i l 9
COPTIC HOMILIES

p. 54, col. i

In line 5, the text reads: "ἴππα γῆς ἀνόξ αἰὲ ἱππίωκῳ ἐρόκ μὲ ταλασκ ἱκασ ἐρὲ οὐγον νῖμ ὃ

In line 10, the text reads: "καὶ ἵπποντε ὅν

In line 15, the text reads: "καὶ ἵππωμε ἵν τὰρφον ἰἱ ἱππωμε ἵν τὰρφον ἰἱ

In line 20, the text reads: "αὐῳ πεξαφ ἱαβ ἱε ἐισρίνθῃ αἱ ταλασκ ἠπὴ οὐγῷ ἕτοοτκ ἐρὴμελὴκ ἐ

In line 25, the text reads: "τὴκανθία ἱε

supra lineam | post litteram primam litura in qua
THE ARCHANGEL GABRIEL

p. 54, col. ii

 Nikki pet-ou-ouy
 epai wope ni
 moq ayw ni
 tertxe nai naf
 5 apao epnal epoq
 prwme de ay
 podq epri eq
 estwt sa eote
 apne epoq ea ne
 10 palyh thyoy et
 de piwma lo
 alpika apay
 kak eboa zin ou
 nos hcmh xe
 15 ous ne pnoyue
 mpapaxteloc
 gabriva npw
 me de thyoy et
 cwoyq epouh e
 20 ptopoc mpap
 xteloc gab
 rivh aypwt
 epri eqwp
 epouw epay
COPTIC HOMILIES

p. 55, col. i

ἐτνοὶ ἦς πιθρὲ ἡτασκωπίᾳ
ἀγὼ ἄγναγ ἐ
πετούμεεγε ἐ

5 ἔν ἐβνα
μοὺ ἵπατε πρὶ
ἐγρή ἐγογοκ
ἐκὴ ὤμπλη

ὀνομᾶτ ἡμ ἐν

10 ἐβνα λύριο
tε ἐματε ἀγ
ἀ ἐγχω ἰμοκ

15 παρχαγελος
cτογαλαβ γαβ
ρία ἦ ἦ

19 ὥ σις προ ὅ

20 πεντασκωπίᾳ

25 ἐ ἦτακαλ ἦ
ἀ ἦ ἦ ἐ ἦν †
p. 55, col. ii

Non ἁπληγὴν ἦ
toq ἀξε λήταυο
erooy ἦ 2wb
nim ἁταγ ᾑww

5
pe ἡμοὶ eq
xw ἡμος ἦ
τει 2e xe ἀc

9 ἑπὶ [ἡμοὶ ἦ
ἐλῃ ἡτερτωκ
10 ἐτετριπ xe ἐi

nαmοὶ ἥνεικ

αἰσθῶτ ἅιναγ
εγνοί ἥκαωψ
ερφόι ἐρε νεq

15

βαλ ἁεκωας
κακημ ἑβολ ἐ

20

xw ἡμος xe

ξίγις εἰδορὴ
erok ὥ πατακ
toc eic ωομτε

25

erok ἢπεεροου

netinet ὑα

3-7 membrana jam antehae lacerata nullae litterae hoc loco omissa sunt | 9 lege ἡτερτωκ | 11 ἡμοὶ sic pro ἡμε | 14 ερφοὶ sic pro ερφὴμ = longus cf Tatian
Lexicon p 612 vel ερφοὶ = fumam exhalens
3-7 membrana antehac lacerata litterae nullae hoc loco omissae sunt | 8 τῷντες sic pro τόντες | 11 τεσσαρεῖ = διόκατο
THE ARCHANGEL GABRIEL

p. 56, col. ii

"ΤΙΤΙΟΟΥΙΝ ΑΝΙ ΧΕ ΨΛΙΟΟΨΙΝ ΝΙ ΧΕ ΨΛΙΜΟΥ ΚΕΙΒΟΛ ΧΕ ΛΙΓΨΗ ΕΩΟΥΝ Ε

5 ΠΙΟΥ ΛΨΨ ζη ΤΙΟΨΗ ΑΙΝΑΥ ΕΠΑΡΨΑΓΓΕΛΟΣ ΕΤΟΥΑΛΒ ΓΑΒΡΙ ΝΑ ΑΨΕΙ ΨΑΡΟΙ

10 ΑΨΡΨΡΑΓΙΖΕ ΝΟΙ ΑΨΤΑΛΑΝΟΙ ΑΨΨΨΚ ΕΨΡΑΙ Ε ΤΠΕ ζη ΟΥΣΧΗ ΝΑ ΝΟΥΟΕΙΝ

15 ΠΛΑΟΣ ΛΕ ΤΗΡΨΤΗΨΨΝΑΥ ΕΝΛΙ ΑΨΨΨΨΨΨΡΕ Ε ΝΑΤΕ ΛΨΨ ΛΨ ΜΟΥΞ ΚΣΩΤΕ Λ

20 ΤΕΤΨΝΑΥ ΝΑ ΝΑΜΕΡΑΤΕ ΧΕ ΕΥΣΨΗΣΟΜ ΝΑΨΨ ΝΨΞ ΝΑΙ ΝΨΟΝΤΨΝ ΕΠΑΡΨΑΓΓΕΛΟΣ

25 ΕΤΟΥΑΛΒ ΓΑΒΡΙΛ ΛΨΨ ΧΕ ΡΨΜΕ ΝΙΜ

2 ΟΥΟΨΨ ΣΙΕ ΠΡΟ ΩΨΨ
p. 57, col. i

ΕΤΒΝΚ ΕΤΕΚΚΑΝ ΚΙΑ ΜΗΗΡΝΕ
ΜΕΡΕ ΛΑΛΥ Ν
ΛΑΙΜΩΝΙΟΝ ΕΩ

5 ΖΩΝ ΕΖΟΥΝ Ε
ΡΟΗ ΕΠΤΗΡΙ
ΛΑΛΑ ΤΒΟΗΘΕΙΑ
ΜΠΝΟΥΤΕ ΝΑ
ΝΑΡΜΗ ΝΣΟΡΦΕ

10 ΝΙΝΙΚΑΤΑΝΑΣ
ΠΕΒΑΛΝΑ ΠΕΤΕ
ΨΑΡΝΟΥΧΕ Ε
ΚΟΛ ΝΙΝΙΛΙΜΕ
ΝΙΟΝ ΠΕΒΑΛΝΑ

15 ΠΕΤΝΟΖΗ Ν
ΝΕΤ ΧΝ ΤΙΚΥΝ
ΤΙΝΟΣ ΝΗΝ ΕΞΙ
ΜΩΝ ΝΗΝ ΝΠΑ
ΘΟΣ ΠΕΒΑΛΝΑ

20 ΠΕΤΣΟΛΕΘ Ν
ΝΕΤΖΗΦ ΤΕΚ
ΚΑΝΣΙΑ ΠΕ ΠΑ
ΝΙΣΟΛΕΘ ΛΨΝ Ν
ΣΨΟΥΓ ΝΗΛΑΓ

25 ΓΕΛΟΣ ΤΕΚΚΑΗ

9 ante ΝΣΟΡΦΕ suppl eocol 2Η | 15 lege πετνοζη | 16 κυντινος = κυδωνος | 17 ην εχιμων sic pro ην ηχεμων | ηχεμων = χεμων | 20 prius scriptum petsoleta deinde petsoleta
THE ARCHANGEL GABRIEL

p. 57, col. ii

nū

cia pē πνευμὸν
ouz ἐνεχειροῦσι
bein ἤν ἐσεραφεῖν
tēkkanhsin pē

5 πνευμῆτον ἦ
γυχὴν ἦν ἀνὸν
οὲ ἡ ὑπὲρ ἡρῶν
τήκανσα ἦ-ος

10 πετό ἡμελέοις
eτήκανσα ἐρξ

15 συγε ἡμαθῇς
τὴν ἐπαναγνωσίαν
tηροῦ εἰςγναγε

20 βολ πετηναεὶ ε

25 ἡγιο ἡτήκανσα
πά ἡτὶ μίνη ὁυ

2 ñgel- sic pro ñhe- | 7 lege ἑρήνῃσε | 15 συγε lege ἐκγνασε | 18 sic pro ἐνεπέγνασε ἐπέγνασε εἰςθάνη εκα | 22 ἡγια prius scriptum ἡγια | 25 ut videtur litterae 21 deletae et legendum ἡγιο
COPTIC HOMILITIES

p. 58, col. i

5 ΠΕΨΑΝΑ ἴν παῖ θιν ἴν ἁπολέσανε

10 ΠΕΨΑΝΑ αἱνὸς θάνατός

15 άγω ἴν ηλλαγ

20 ΠΑΓΚΑΝΠΑΚ θίνη

25 ΚΑΣ ΊΝΝΑΜΑΤΕ

5 ΠΕΨΑΝΑ lege ΠΕΨΑΝΑ | 16 ante η erat ω vel ψ ut videtur deletum
THE ARCHANGEL GABRIEL

p. 58, col. ii

ιπκω εβολ νι

μεμνοβε πα

ρηφλα ιποογ

ιπαρχαγγελος

5 Γαβριηα πλωθι

νογθε ιππαιων

ιπποιοειν ιν ογ

ωλ ιππεγματ

κον γας ινοογν

10 ξε ιντοπ πε παγ

γελος ιπραθε

λυω πετνογθι

νογον νιι ε

τουχιν ινοογ

15 ινονε εβολ 2ι

τι παλακολος

μαργιεφτε

ιντοοτι οιν

ζικε πριος τι

20 σον πουα πογ

α ινον χεκας

erε παρχαγγε

λος Γαβριηα

ινοπγν ναν

25 ιναρωφρ νι

12 λεγε πετνογθι | 17 εφε λεγε εαφ
p. 59, col. i.

\[\text{\textit{NTMNTepo ñ}}
\begin{align*}
\text{\textit{MPHE MAPP}} & \text{\textit{CAYWN EBOA ñ}} \\
\text{\textit{KAKIA NIM 2I PA}} & \text{\textit{NOYRGI 2I PFHONOC}} \\
\text{\textit{NIM XEKAC ñNA}} & \text{\textit{<k>PA ÍNAPAXAGGE}} \\
\text{\textit{LOC GABRIMA ñN}} & \text{\textit{TRMNTERO ñN}} \\
\end{align*}
\]

5 \textit{NHYE XE PAI NA}

10 \textit{NHYE XE PAI NA}

15 \textit{MON ñN NICA}

20 \textit{PKA2 PINOYTE}

25 \textit{ZHYTE TIP0Y}

\[\text{\textit{5 post PAN0YRGI AIDDE NIM | PFHONOC = PHI00C VEL PHI00S | 23 ŋNAY LEGE}}
\begin{align*}
\text{\textit{EYNA} VEL FORTASSE FICENAY}
\end{align*}\]
nò
p. 59, col. ii

ΠΕ ΕΤΡΗΕΙ ΕΒΟΛ
ζὴν πεῖ ΜΑΝΙΣΟΙΔΕ
ΜΗΝ ὍCA ΝΑΥ ΝΙΜ
ΝΩΕΧΝΟΥΝ ΕΝΕΝ
5 ΤΑΝΑΑΥ ΤΗΡΟΥ
ΕΙΤΕ ΑΓΑΘΟΝ ΕΙ
ΤΕ ΠΕΤΘΟΟΥ ΝΕΙ
ΟΥΨΨ ΜΗΝ ΠΕ ΕΤΑ
ardless ΕΝΕΝ
10 ΖΟΥΟΥ ΕΤΡΕ ΝΑΪ
Alex γεοον ΧΕ
ΝΑΝΟΥ ΠΟΙ ΖΗΝ ΓΩΒ
ΜΗΝ ΜΑΝΙΣΤΑ ΧΕ
a πναγ ψαµε η

15 ΤΕΝΕΠΤΕΛΕΙ ΗΤΕ
ΠΡΟΣΦΟΡΑ ΕΤΟΥ
ΛΑΒ ΠΣΩΜΑ ΜΗΝ
ΠΕΣΝΟΥ ΙΒ ΠΕΧΣΙ
ΜΑΡΨΗ ΝΟΥΣΨΚ
20 ἩΠΝΑΧΕ ΨΑ ΝΕΙ
ΜΑ ΝΝΟΥΤΕ Π
ΠΑΝΤΩΚΡΑΤΩΡ
ΕΨΧΟΥ ΕΠΕΝΤΗΡ
ΡΟ ΗΜΑΙΝΟΥΤΕ
25 ΠΑΙ ΕΤΖΗΝ ΤΙΝΗ
ΗΤΕ

5 η πριος σπριτουμ η λ | 8 ΣΗΝ = μεν | 23 lege εψχου
Ηποου αγω Νη
ροειε εροε Νηει
ναλα ην σολο
μωη ην ιεσεκη

αε ην ιωειασ
νηρδωυ ηνικαί
αε αγω εηεζα
πς ετσυνκαυ
τος ην τκρουγ

σια τηρε ηνερω
μαιος ην παγ
μος τηρη ητπο
λιε ειτε 200υτ
ειτε σγιςε ειτε

κογι ειτε νοσ Νη
ψ ογηα ιηπηγυχη
ηνερωυ ετημα
απαντα εροε γι
την ιοπετη ην

ητωβη ηπαρ
χαλγελος ετογ
λαβ γαβρια παι
ετηξα λαξη η
που γη τπε αγ

ω γιηη πκαξ
γιηη τεχαρις

9 κυρογεία = γεροντία
p. 60, col. ii

ἐὰν τινὶμαί
ρωμε ἡπεν
χοείς ἢ πεξὲ
πενεὐθὺρ

5 παὶ εβολ ἥτοο
τῇ ἡ ἠ ἰησῶμ

νάγα-οψὲ ἡ ἡ

τία ζεύγαμ
τενοῦ λὼμ ἡ

10 οὔοειῳ νὶὼ

κα ενετ ἕν

ἐν ξαμὴν ἡθ.

6 post γιτοῦτῃ addε νεοοὐ ἡαι cf Brit Mus Ms Orient numero 7597 p ἢζ apud Budge Miscellaneous Coptic Texts in the Dialect of Upper Egypt 1915 p 155 | 8 lege ηηβαὶ | 12 ἢθ cf pag θ
A HOMILY ON THE VIRGIN BY THEOPHILUS,
ARCHBISHOP OF ALEXANDRIA

p. 60, col. ii

οψογος ελη
ταγον ἦλι πη
15 πετογαλαβ ἦεϊ
ὦτ εττανγ
κατα σμοτ νιν
απα ὀεωφιλος

παρχηπικο

20 ποσ ἴτνως
ἡπολις παξο
τε ἴταγταγον
ας ετηνκ τη

25 κος ετογαλαβ

22 ἴταγταγον prius scriptum ἴταγταγον
p. 61, col. i

Μαρία

πνούτε ἐν οὐ

μεγαλύτερον δέ ἦν

κοινήτατε ἦν

μεγαύρη ἔτε

καναμφίκε ἐστὶν

τοῦλαβ 
égy

καὶ 

πίθε 

λόγαρχον ἔτοι'νι

ηὗ ἐν τῷπολικ

πακότε λαπίς

τεγε επεξε 

ὅσοι ἔχουμεν ἦν

ὸς τηρήν τὸνπί

λα μαρία εκκίς

ἐγγονε ἦν 

ζοῦν εὐαποθύ

καὶ λόγαρχο 

ὅσον ἔτε 

τὸνπί

νὴν ἔντε πνούν

14 ἃν πριος σχετικ ἐττν ὑπό νὲν | 20 πριος σχετικ Νοκε δείδε Νοκε | Νοὺν ἐγγε- λεγε Νοὺν ἄοι- ν τοῦν ἂν οὐ-
ΑΗ ὁμιλία τῆς κυρίας Βίβλου
p. 61, col. ii

アルョς αψια

5 ἔλεγεν κύριεν μέγα ἡ τέως τοποκος ε ἡ τούγαλας Μαρία

10 προφητής ε τούγαλας άλλα εφι

15 ονεταιοι ετ

20 άλη τε τολαγία

25 αψ τε τπολικ ἡ πνευσ φτρό
p. 62, col. i

τείμεευε χε τκαλαζε τε μα πιλα τίπαροε μοο ταί ητας

φωπε ἤμαν
φωπε ἡπαλογος ἡπειωτ ελα
εἰ ληοως ζην τεκκαλαζη η

τις ηεκοτ ας
χπογ εξην πιας
λαπιπομενε η
ζωβ νιμ ιητη
ζε φαντην πνο
κε ηαηρνομε
ογαε ηπογε
εκροκ ζην τητα
προ αηβωκ ε
γραϊ εηπηγε ελα

ζηοος ζη τουναν
μηιειωτ ζην
ξοες αγω ον
εβηηη ζην ηηε

1 τει- προ ↑ | 2 ηρια λεγε ἦηρια | 9 καλαζη σιε προ καλαζη | 14 ηαντη σιε προ ηατη | 15 ηηηρνομε . . . τταπρο = 1 Πετρι ιι 22 Βοιδε | 22 λεγε µεξοε
A HOMILY ON THE VIRGIN

p. 62, col. ii

οογ Νύκρπ[ινε] ἡ
NECTONIΩ [ΜΝ ΝΈΩΤ]
ΜΟΟΤΤ Λ[ΥΩ] ΝΗ
ΤΙ ὩΠΟΥΑ ΠΟΥΑ

5 κατὰ ΝΥΚΡΩΝΥΕ
ΕΙΤΕΙ ΑΓΑΘΟΝ [ΕΙ]
ΤΕ ΝΕΤΘΟΟΥΥ ΤΕ
ΝΟΥ ΣΕ Ω ΝΑΜΕ
ΡΑΤΕ ΜΑΡΙΝΚΩ Ἡ

10 ζΕΝΧΟΤ ΝΤΙ
ΠΑΡΟΘΝΟΞ ΣΗ
ΣΩΒ ΝΙΜ ΧΕ ΑΣ
ΩΒ ΓΑΡ ΛΧΙ ΣΥ
ΝΟΥΣΙΑ ΝΣΟΟΥΥΤ

15 ΛΣΜΙΣΕ ΛΧΙ ΤΙ
ΤΚΛΣ ΑΣΛΟΟΛΕ
ΝΠΣΨΗΡΕ ΝΕΣ
ΨΡΝΙΣΕ ΑΣ
ΣΟΟΛΗ ΝΓΕΝΤΟ

20 ΕΙΣ ΑΣΛΣΟΟΞ ΣΗ
ΟΥΟΗΥ ΝΙΒΝΗ
ΝΤΟΞ ΠΕ ΝΕΝΝΟΥ
ΤΕ ΣΗ ΟΥΜΕ ΛΨ
ΝΤΟΞ ΠΕ ΝΨΗΡΕ

9 ΜΑΡΙΝΚΩ sic recte vel fortasse κωρ | 13 ΩΒ sic pro Ὠ | 21 ΟΥΟΗΥ sic pro ΟΥΟΟΗΥ
·ΠΠΟΥΤΕ ET
ΣΜΑΜΑΛΤ ΨΑ
ΕΝΕbeits τπαρ
£ΕΝΟC ΕΤΟΥΑΑΒ
ΜΑΡΙΑ ΜΑΤΑ
ΜΟϊ ΕΠΟΥΓΕΝΟC
ΜΙ ΜΗΙ ΜΠΟΥΕΪ
ΘΤ ΜΙΝ ΤΟΥ-ΟΡΙC
ΓΙΛ ΤΗΡΕ ΤΙ
ΜΕΕΥΕ ΓΑΡ ΛΗΩK
ΧΕ ΜΗΙ ΕΤΡΨΟΟΠ
ΗΓΗΤΕΓ ΤΕΝΟΥ
ΤΕ ΘΕΙΗΜ ΝΙ
ΤΠΕ ΓΑΖΤΙΝ ΠΟΥ
ΨΗΡΕ ΡΠΑΡΑ
ΚΛΑΕΓΗ ΜΠΟΥΨΗ
ΡΕ ΝΟΥΟΕΙΨ
ΝΙΜ ΓΑΡΟΝ Α
ΝΟΝ ΝΗΡΡΙΝΟ
ΒΕ ΦΑΝΤΡΨΙΝ
ΣΤΗΓ ΓΑΡΟΝ
ΧΕ ΟΥΣΙΚΑΝΟC
ΓΑΡ ΠΕ EΕCΟΠ
ΕΤΙ ΓΑ ΠΓΕΝΟC

8 ΦΡΙΣΙΙΙ = ΘΡΙΣΙΕΙΙΑ | 11 ΕΤΡΗ- ΣΙΕ ΠΡΟ ΕΤΕΡΕ- | 15 Ψ- ΣΙΕ ΠΡΟ ΕΡΕ- | 22 λεζη
ΟΥΣΙΚΑΝΟC ... ΠΕ
p. 63, col. ii

τηρήν ἡλισσάν
ναίατε ἃτο ὅ
τπαρο-ἐνοκε
τούλαβ ἡρίᾳ

5 ἔν ἀργανῷ ἡ
πεξε πετεια
ἀías ἀμον τηρή
ζήτην τῇ ἄντ
ἀγαθος ἂν

10 τὴν ἐθναφῳ
ναίατε ἃτοι ὅ
τπαρο-ἐνοκε ἔν
ἀρτῳς ὡν ἡ

6ίχ 2α πεντάφ

15 αὐτ ἠρήγε ἡ
πνοείς ἂν τα
νομία ἠπαιῶβο
λος τῆςμαςα
ἀτ ἃτο ἁτων

20 ἠμοι τῆςμα
όλατ ἠπάξε
ἡμιαρ τῆςμα
όλατ ἠράνῳ ἡ

25 τε ἠκα-θρος

5 et 13 ἀρ- pro ἀρε- | 14 lege πενταφαλη | 15 lege ἔκοι ἃ | 18 et 20 et 22 ἁτ- pro τε- vel επε- forma adhuc ignota | 19 et 21 et 23 ἁτ- pro ἀρε- | 19 ἁτων lege ἁτῳς
p. 64, col. i

ο τῆρῳ λύω
πηλα πηντόν
ηπηρο ὡ τε
ἐρώτε ἤλεγ
κον ἦρῳ 
ἐκδέχει επεκ
ψερε ὑπναυ
ὑπτοούε ὡ ἰ
δακίμ αλι

ὅς σα ακάπο

οὐνοσ ἰ ἵω

ρον ἰκασταίκον

παὶ ἰταλφῳ

πε ἰμιδνο

ὡς ἰμιδονο

πα ὡ ναίλτε

ὑτοκ ὡ ἰσαή

ɲίλλο ἰκαλγι

ετσεμαλαλ


χε ακάμπον ἰ

ɲιζο ἐπτο

κε λυῳ ἰμαρ

καρίτις νιμ

5 et 6 ἄνδρι fortasse ἄνδρι = cantare | 21 prius scriptum εττοφε deinde εττορε
A HOMILY ON THE VIRGIN

p. 64, col. ii

6ε τε ταὶ ἔτη

ὡς ἐπεστίως

ἐτούλαβ ἡμᾶς

λ ὅτε τῇπάροε

5

νος τῷθερε ἦ

ἐφακίμ ἤν

Ἀνὴν τὰ πεῖ

γνωσ ἐτεσοτῖπ

Ἡνοῦνε ἐτούλαβ

10 ὡ ἐφακίμ οὐ

νοὲ πε πεκταὶ

ὁ λῷφ σεῖα

μακρίζε ἦ

μοι ἤλὶ ἦ

15 γεναὶ τῷρογ

ναι ἔτηνυ ἤν

ἐκωκ εῖναι ἥ

ἀκωπνὲ ἔνε

ὑπ 

20 ἢν τε-θοτοκος

ἐτούλαβ ἡμᾶς

λ τένου ἦ

ὡ 

9 ἐτούλαβ λὲγε ἐτούλαβ

lege etoulaβ
p. 65, col. i

πνούτε ἀμε
χαρίζε μαν
ζωφικ ἦλαφρε
α ἑπεκίνησε ε

5 τογαλαβ ἄττιν
xe γενκούς ἦ
επενος επταί
ο ἄττιπαρο-ἐνος
ανον ἐκ ζωφιν

10 ὡ νεκνυ μα
 فإذا ζαργι ερον ἦ
ογαλαβ ἠπακ ἦ
ο ἀε ἄττιπαρο-
ετογαλαβ ἡπαί

15 λ ἰγογο ἐκ ἢμα
ζα θρόν ἠπεν
ζωμα ἄττ ἐν
ζητ ἄττικα
ζωφιν εβολ ἦ

20 ποοοῦ ἤμι ἦ
τε πιπίος ἦ
ζοούν ἀπαί ἅν
ζηβηκ εσπαί ἦ
πνούτε ετο

3 ζωφικ lege ζωφιν | ἦλαφρεα lege ἦταλαφρεα | 13 lege παρο-ἐνος | 23 ζηβηκ sic pro ζηβηκ
A HOMILY ON THE VIRGIN

p. 65, col. ii

ἐγερθεὶς ἐδιώκειν ἑρῴμεσεν ἀν ὅ ἁνάσπαρος

νοῦς τοῦ ἐκαθορισθέντος

ηπέσωμα ἡ̑̑̑̑̑̑δι τῆς

δεξιά ἡ ἐπείνα

πρός τε τῇ ἡγεμονίᾳ

ἐµείνα ἡ ἐπείνα

εὐτύχαλλ ὅ

τὴν παραγωγὴν τοῦ ἐκαθορισθέντος

τικλοῦρίζε ἡ

πεθανόν τῇ ἀγ.

ὡς οἴφημε ἡ

δεξιά ἡ κλονοφορός

ἐβολὰ ἡ

ἐπείνα ἡ περιπολον ἡ

ἐπείνα ἡ εὐ-εὐ-εὐ

ὡς ἐγερθείς ἡ ς

ἐκαθορισθέντος ς

ἀρείη ἡ ἐπείνα τῆς

ταλατέ ἡ ς

ἀρχισφερέως

τὴν παραγωγήν

ἐς τε ταῖς ὅνα

ἐγερθεὶς 

ἀρχισφερέως
Mepate eτρε
poya poya 2a
p2 eφημανὴn
kioitē eφὲββνΗ
5 ἡν πχαββατων
mηn τκυριακη
mηn 2οου νην ἡ
ωα mηn 2οου
νηm ἱεγναρη
10 κατα ἵκανον
τονενειοντε ε
τογαλακ ἱαπος
tολος mηn ἡ
coc περιε ἡ
15 2οου ετογαλαβ
mηn τνικτια
cent mηn ἡ
ωa τφοου ἡ
πξε αιο τη
20 σοπειδi ἦμω
τηn ὑ ναεθεη
μαηη φορεi ἡ
πραν ἵτηηη

13 ἴεοερ σει προ ἴεοερ | 19 αηo σει προ 2αηo
A HOMILY ON THE VIRGIN

p. 66, col. ii

παρ-ο-ενος ἡ

εἰς

τοῦλαβ ἡπάρ

ο-ενος ἡπάτε

5 περίπλοθε ξε

να ἡποτῆν

νεκελαν ἔπλ

κολ ἡπρο ἡπίμα

ἡσελιτ παί

10 ετε ἢ παραψε

νακοτῇ ἃν εγ

ἀγνή πνεύ

κε ετ ἐν ἡλαμ

πάρ πε πνα ε

15 δούν ἡρχε

ἀν νετράρος

ἀν ὧρφανος

κατὰ πολαξε

ἡπικαζ ἰακκφρος

20 ξοοᾳ ἐν ἠκα-θο

αἰκον ἃε πῶμ

κε ἐκ ετούλαβ

ἀψ ἡπατώαθ

2 ante ε vestigia τι aut ἡ lege ἡτούλαβ | 4 ἡπάτε pro εὖπάτε et ita

saepe | 5 ἔνθε vel ἔνθε cf Boheir ἔνθε = lucerna | 9 ἡσελιτ sic pro ἡσελεῖ | 12 prius scriptum αὐτῆν delinde ἡπίν | 15 ἡσελιτ sic pro ἡσελεῖ | 19 ἡπικαζ lege ἡπικαζ ἱέτε | 21 παραψε . . . κοσινὸς = Jac i 27 Balestri . . . ἀψ ετο . . . ἡπατώαθ . . . εὐπιφε . . . τευ-οθυπε (omisit ἀψ) | 23 lege ἀψ ετο ἡπατώαθ
p. 67, col. i

ηναζρην πνου
te πειρητ πε
παι εάν πνωνε
ηνορφανος ην

5 nekhipa egrai
gi neyroxyies
λφ ετρηπαρρε
ερο φετωλη
γν πκοσμος πε

10 xaq on xe πρω
me eto ἠγιτ
cych eφωτη
τωρ γν νεριο
ογε τηρων αφ

15 δε πε πειροτρη
etnαφωπεν ἴ
μον ὁ name
rate τιμεν
ε γαρ xe πειροτ

20 τη etnαφωπε
μον πε πnαγ
ετερε πρφημε
ναηκοτηκ επη

ϕωνε ἴνηφιτορ

19 πρφημε . . . τηρων = Jac i 8 Balestri πρφημε ἠγιτ cnych eφωτωφη γραι
gn nekriooeye τηρων | 24 post ϕωνε adde ἠγιτη
A HOMILY ON THE VIRGIN

p. 67, col. ii

TP eμεεγε ε
BOA EΝΕΝΤΑQ
ΦΩΠΕ Ν۩HTOY
ΤΠΡΟΥ ΝΗ Ν ΠΕΤ

5 ΘΩΟΥ ΝTAQALQ
EΚΨΤƦΤ𝑊Ρ ΧΕ
ΝΕΤΝΗΥ ΝΣΩΚ
CΕΝΛΨΤƦΤΨΡΙΧ
ΞΙ ΝΕΣΙΟΟΥΣΕ

10 ΨΑΝΤΨΚΟΥΨΨΤ
ΗΨΕΚΡΙΤΗΣ Ν
ΜΕ ΙC ΠΕΧΣ ΕΚ
ΨΤƦΤΨΡ ΧΕ ΝΗ
ΝΣΑ ΚΕΚΟΥΙ ΨΑΚ

15 ΧΨ ΗΨΕΚΨΑΧΕ
ΕΚΨ ΗΨΑΨΕ ΨΑΨΕ
ΝΗ ΝΣΑ ΚΕΚΟΥΙ
ΝΕΡΜΟΝ ΝΑΛΟΨ
ΑΨ ΗΨΕΚΨΣΨΑ

20 ΤΨΨΨ ΕΒΟΑ ΖΙΓΝ
ΤΑΝΑΚΨ ΕΤΝΑ
ΤΑΨΟΚ ΕΚΨΤƦ
ΤΨΡ ΧΕ ΝΗ Ν
ΣΑ ΟΥΑΠΡΗΤΕ

16 ΕΚΨ lege ΕΚΨΨ | ΠΑΨΕ prius scriptum ι deinde Λ | 21 ΑΝΑΚΨ = ἀνάγει
COPTIC HOMILIES

p. 68, col. i

4 ι ut videtur super litura | 6 ζοοθεν pro ζοοθεν vel = ιν ανω | 19 lege ου τε lege ιν ανω τε | 20 ινεξ pro ινεξ
A HOMILY ON THE VIRGIN

p. 68, col. ii

πε μαντε πηγο
ογ άπιξε ει εξων
νηςε ηνουπαω επ
νηκα γαρ εξιν ηετ
5 γιοοοε εξιν προ
ηπικαγ τηφη ηα
ρηνεφτων κα
νωος ηπιατογ
ωμηρτωφη κακωσ
10 λεω ηητηωφηνε
ζην ουγκα ηην
ογνος ηηηητ
εκβηην ζην πε
ζοοογ ηητηηαηα
15 γι πεξαφ γαρ
ησι πηξε ζην πεγ
αγγεηλον ηε
ρωηη πρωμε τη
ζην ηηπικοηος
20 τηφη ηηπιηηοηε
ηητηηηηυξη ηη οη
πετερη πρωμε
ηαταλη ηωββι
ο ηητηηηηυξη

13 εκβηην sie et ita saepe | 18 ρωηη . . . ηητηηηηυξη (sic!) cf Matth xvi 26 (Balestri) ερε πρωμε γαρ ηαητηηυ ηηηη ουγληηηηυ ηηπικοηος τηφη
ηαηηηηε δε ηητηηηηυξη ηη δη πετερη πρωμε ηαταλη ηωββι ηητηηηηυξη
COPTIC HOMILIES

p. 69, col. i


cωθίν ἑ ἐροὶ ἃ
taxω ἐρωτή

ὁμιπαραλίγμα

ὁμορραγε ὁμο

5 non ἑκο ἀκο

ἀναγ νάκ ἐγρω

με ἐψωνον

ὡς ἦν ὁμιὶ καν

ἐγὼ ἐν ὁμο

10 ἡμεψόρ καν

ἐν ἄντι γολος

πλην ὁμφῇ ὁγ

ἀνθλε ἐκοοὐ

ἐπονγῃ ἦν πη

15 ἃ ἄρ πρων ἐ

ὡστε ἵνορῆν

μᾶο πε πρων

ἐτήμαγ ἐπο

νηῃ ἦν πηὴ ἱα

20 πεψόρ ὧκ

το ἐροῃ ἐπημο

ος ἦν πηὴ ἐρε

ποὴτ κη ἐβολ ἕκ

ἵν ἡκα να ἐν ἦμ

25 ὁμαὶ πἀκ ἠποὶ

8 καὶ . . ἃ ἄρ πρων ὁικος corruptus | 13 πριςκεπτομ ἐκοοὐ deinde

ἐκοοὐ | 16 ἁ delendum
p. 69, col. ii

ēi ἰπτε εἰπῆς ὅσον
ἐφέβτωτ ἡλιον
πάχατι ἄξιν ἅπα
γρ ἡπαλότητα ἦν
5 ἱέος μάρον πόσον ἦ
πις Ῥάφε ἐπι ἰπτε
ἐπεθρωμένε ἵναμφο
λαμ ἵπερε μάρον
οὐράθα ὥρα
10 ἦν ἀγεύρροςυνν
ἡπελτα εἰς ἐντα
λοιπον ἐσχὼπον ὅρνα
γεὶς πει πρωιμε ἐν
τὴναγαν ἐτοινή
15 ἦν πις ἴα πεφόρο
μάρο ἐροφ ἐφίπνο
ος ἐραντοι ἤν ἱπ
ἱς λαμ ἐς
μαλομ ἐτικτο ὅρνα
20 ἦν τὴν ἱρώβ ἐτε
ἵνα ἐς ἐραντοι ἦ
ἐτικτο πωρὸ ἱπ
μάρο ἐπι ἱνευ
τὸν θυοτὴν
25 ἣν περκό καλον

17 prius scriptum ιν deinde ιν | 21 prius scriptum ιαὶ deinde ιαὶ
p. 70, col. i

ο

ον ετέκε πεσόρ
ηπιή ἢν τὰν
μοῦ ετὸ ἕρκε
ἡν τοῖρακτερίν

5

ναὶ δὲ μεμεγεύε ἦ
ζήτῃ ἡπρωμε ἦ
ζῆκε εἰς ἑαυὶ ὁπον
ἲπαν πεσόρ ἦ
πτή μοῦ ἑβόλῳ ἡ

10

ῥε πνὲ ἦπιη φινε
νᾶλ πετε πνφ πε
ἀγω εφωπε ἦ
ζε ἑρο πὴν πρῳ
με ἑφρε πνὲ ἦ

15

τὴν ἀναφῇ ἑβόλῳ
ἐν ὁγκαφί τὴν
ὁγλυπὴν ἀγω ἡ
ῥε ἡπρωμε ἑφωπε
ἐν ὁγκαφότῳ ἐφ

20

μαγ εἰσκεῦε εγ
νοὐχε ἑμοῦ ἡ
ἐβολ ἐν πρὸ μπη
ἀλαγ ὡ ἑενήν ἡ

πεσότῳ ἐτνα

17 οὐ- in margine alia manu suppletum | 20 εἰσκεῦε fortasse pro εἰσκεῦε
COPTIC HOMILY ON THE VIRGIN

WASHINGTON COPTIC MANUSCRIPT No. 2 [p. 70]
A HOMILY ON THE VIRGIN

p. 70, col. ii

ψωπε ἡμοιν ἐν ἄγαμοινομεν

ντεγνη ἦν γε

ξοοῦ εὕμνεν

5 ἰνα οὐνί ξεκας εὖμνομαι ἦ

ὁμὴν εὕμνη

μέρε πώμε φο

ἡ εὐοο γεῖρε

10 ὑπηνταπικτος

μαρε κε νοῦ ἦ

ἵκας ἤριον ὦ

ὡς εὐοο επεγογο

tai γεύῃ τε

15 οε ἱπρωιε ἦ

ταλληπορος ἔ

μαν πεγογοεισ

ογείενε ἤτοοτῇ

ἡπατῄειμε

20 μαρε πινουτε

νοξῃ εβοα ἤν

ἡνὶ ετε ἡςεωμα

πε ηββηνν ἦν

καταντα επί

25 με ἦν πᾶσας

22 ἦν - in margine alia manu supplendum
270  

Coptic Homilies

p. 71, col. i

 hindi εφωπε 
 εφωμανω εφηθ 
 ευσοον γελα γελο

5 ε μιν ουγζινε 
 ετοπ άν τε 
 ευσοον εξειογε 
 εββη ηπετε η 
 πωφ άν νε 

10 ευσοον εμοοτε 
 ενεπεκ 
 ευσοον εκκατα 
 λαλει γηλα πετζι 
 τογωφ χε ουγ

15 δομ ετι ογ μιν 
 ογ ευσοον εφ 
 επιεγμη εγαν 
 για μι νοφ άν νε 
 ευσοον εξε ωα 

20 χε ιπριον εμολ 
 ιγι ρωφ ευσοον 
 εμεγαριε λαφε 
 μικριοφ ευσοο 
 εββι ηπεεκε

2 ης σικ ρο νελ | 6 η τοφ ρο εη ηαφ | 18 η νοφ ρο εη ηεηα
A HOMILY ON THE VIRGIN

... 271

\(\alpha\)

p. 71, col. ii

\(\text{ὁμιλία ἐπὶ τὴν Παρθένον}\

5 ἐφανενειγήλα ἐθοοῦ ἦν οὐβάλ

10 χώ ἑυτό κακὸν ἐξ ὅν οὐκοῦ ἦν ἐτετάφη

15 προὶ οὐκ ἔβολε τὸν ἑωμοῖον ἄγῳ

20 ἐξ ἐναντίον διήνυστη ἐν αὐτῷ 

1 ὅμιλος = ὁμιλία | 3 εχθρο ἐκ τοῦ εχθρο | 4 ἡγοῦν ἐκ τοῦ ἡγοῦν | 5 ἀ' πριος scriptum k | 6 ἐχθροῦ ἐκ τοῦ ἐχθροῦ | 10 σῶμα ... σωστά παλαιοῦ ἑκείνου ἡ εἰς ἐτετάφη ἐκ Λευτὶν τοῦ ἐκ τῆς αὐτῆς ὁμίλου τοῦ̣ 20 Zech ii 10
p. 72, col. 1

āb

ΠΝΟΕ ΦΠΡΤΠΗ
ΨΩΠΕ ἌΕ ΝΟΥΗ
ἌΝΕΛΙΚ Ὡ ΝΑΜΕ
ΠΑΤΕ ΝΟΔΕ ΝΝΕΙ

5 ΠΑΡΟ-ΕΝΟΣ ὩΚΟΣ
ὝΝΕΧ 20ΟΥ ΧΑ 20
ΟΥ ΨΑΝΤΕ ΝΕΓΟ
ΟΥ ὩΠΙΩΣ ΕΤΗΜΑΥ
ΕΙ ΕΞΩΝ ἸΝ ΟΥΣΕ

10 ΜΗ ΨΗΝΙΨ ΠΕΧΑΨ
ΕΡΡΑΙ ΕΞΝ ΝΕΤ
ΣΜΟΟΣ ΖΙΧΗ ΝΓΟ
ὙΠΚΑΨ ΝΙϹΟΟΥΝ
ΑΝ Ὡ ΠΡΩΜΕ ΝΤΑ

15 ΛΛΙΠΟΡΟΣ ΧΕ ἸΝ
ΠΕΖΟΟΥ ΝΤΑ ΝΠΟΥ
ΤΕ ΠΛΑϹΕ ΝΜΟΚ
ἹΨΗΤΨ ΛΡΑΠΟΨΑ
ΝΕ ΕΞΩΚ ΕΨΧΨ

20 ΝΜΟΟΣ ΧΕ ΝΤΚ ΟΥ
ΚΑΖ ΛΨΩ ΕΚΝΑΚ
ΤΟΚ ΑΝ ΕΠΚΑΨ Ὡ
ὙϹΞΕ ΛΩΠΟΝ
ΨΩΝ ΤΗΝΠΕ Ὡ

25 ΝΕϹΖΟΟΥ ΧΨΚ

2 ὩΟΥΗ lege OYN Ὠ. vol EΝΟ Ὠ. | 22 ἌΝ lege ON
A HOMILY ON THE VIRGIN

p. 72, col. ii

EBOA ἡματίκης
tanov σελαφόρο
τῷ ἡμὶ ἡμαίῳ
NE ἔν τεκάλα στοῦν

5 ἔν τε πεσόνων χοῦν
EBOA ἔν τῇ τεκαπρῳ
νοε Ὑούκῳτοῦ
ἔν τε πεκσωμα

Τῇ ὕμῃ ὑμᾶς ἔν

10 ἔν τε πεκάλο φικτε
ἔν τε πεκκαλ λαγ ἐ

τεπταναί ἰτικὼ
ἐν οὐφτορτῷ ἔν

οὐγβα ἔν τε πεκ

15 διὰ κα ὁμ δεῖ

ἔν τε πεκτηνῆκε χι

κε πεκωπίς ἔν

οὐγβα ἔν ὕν οὐγβα

τε ἔν τε πετηλα

20 ἔροκ θηρόγ ὁ

πταλαπορος ἂ

νοκ πρωμε νιμ

πετηλαζμῖτι ἐ

καὶ ἐν πεκῶμα ἔν

25 πινοῦ πεςνοτ

de ἵπποςτε χηπ

5 στοῦν fortasse sic pro 2héo | 9 ἕδρα pro ἕδρα = inquietum, commutum, qualitative ex ἕδρα cf Boh ἕδρα = περισπῆν II Reg vi 6 sec Peyrou | 17 ἕκα pro ἕκα | 19 ἔτε sic pro ἕτε | 20 πταλαπορος cf cf Rom vii 24 Balestrī πταλαπορος ἂνοκ πρωμε νιμ πετηλαζμῆτε εκα ἔν πεκῶμα ἰππεινοῦ, πεςνοτ ἵπποςτε χηπ γίνετ ἐν πεξῇ πεξάχωςις et | 1 Cor xv 57 Horner Boh πεςνοτ δὲ

ἥφθ χηπ φατ ετὶ ἵππορο ὅν εκα ἔτεν πεξάς ἐν ἓξ πεξ | 23 lege πετηλαζμῆτ
p. 73, col. i

παὶ ετηακίναν

ηπεξήραν γίτην ἰτς

πεξέ τενὶον

ἐκ ὧ ναμεριατε

5 ἡμὴν ἐπὶ ἑαν
tωτρεν αἰγοιευ

ημν ἑπατογυφη

νε ἑασαν ἑτι

κοσύν ἀν ἵ

10 τὴν χοογρ ρεσοογ

ἐταγχιπον ἑσε

ὰ ἐπικοσμοσ

ἐτετικοογν ἄτε

Ἐναϊμογ ημη

15 ἀλὴν ἑμαν ἐπ

πταθος ἀλα

καν ούπετνα

νονα πεντάναλα

καλν ούπετθοογ

20 ὑὸ ρεθε εροογ

ηρογ εὐγιν

ημνον κατά ὀ

eτεχθ ἐνε νεγα

φὴ πεξαλ γαρ ἵ

25 ὅ ὅρχαλλει ἀλα

15 dele η | 17 dele η | 19 καλν lege καν (καυ) | 17 lege ούπετθανογ
A HOMILY ON THE VIRGIN

p. 73, col. ii

οἵ

ΧΕ ἩΤΟΚ ΠΕΤΝΑ
ΤΙ ᾩΠΟΥΑ ΠΟΥΔΑ
ΚΑΤΑ ΝΙΞΒΗΓΗΕ ΝΙ
ΝΙΓΗΣΟΥΝ ΛΗ Ὡ ΠΡΩ
5 ΜΕ ΒΑΣΙΒΗΤ ΧΕ
ΨΗΜΗΤ ἩΝΗΣΕ ΝΙ
ΚΑΣ ΠΕΝΕΚΗ춰 ΨΑ
ΕΝΕΖ ΕΚΡ ΟΥ ΝΗΙ
ΚΩΤ ΣΗΡΟΥ ΝΗΙ ΝΙ

10 ΝΙ ΕΤΧΧΟΟΣΕ ΝΗΙ ΝΙ
ΝΟΣ ΝΙΖΩΙΓΡΑΦΙΑ
ΝΑΙ ΕΨΑΚΚΨΚ ΝΙΙ
ΚΑΛΗ ΝΙΓΕΝΚΟΟΥΕ
ΛΨ ΝΙΣΕΝΑΡΠΕΚ

15 ΜΕΕΓΕ ΑΝ ΝΗΙ ΝΙΤ
ΟΥΗΙΖ ΝΙΖΗΤΟΥ
ΨΑ ΤΗΛΑΕ ΕΚΣΩΟΥΣ
ΕΡΟΥΝ ΝΙΓΕΝΚΟΟΥΕ
ΛΨ ΝΑΝΤΟΣ ΝΕΚ

20 ΧΑΧΕ ΝΕΤΝΙΚΑΝ
ΡΟΝΟΜΕΙ ΝΙΜΟΟΥ
ΨΑ ΕΝΕΖ ΝΙΓΗϹΟ
ΟΥΝ ΑΝ ΧΕ ΝΗΤΟΚΕΙ
ΕΡΟΥΝ ΕΠΙΚΟΧΜΟϹ

25 ΕΚΚΗ ΚΑΖΗΥ ΝΙ

1 ΗΤΟΚ . . . ΞΙΗΤΕ = Ps lxii 12 Budge | 19 ΝΑΝΤΟΣ = πάντως | 23 ΗΤΟΚΕΙ
sic pro ΗΤΑΚΕΙ | 25 ΝΗΑΡΨΚ sic pro ΕΚΗΑΡΨΚ
p. 74, col. i

ΔΑ

ΝΑΒΩΚ ΟΝ ὍΧΙ ΚΑ

ΣΗΡΗ ὍΤΟΚΕΙ ΕΒΟΛ

ἳ ΤΗΣ ὍΤΚΙΛΛΥ

ΕΚΡΙΜΕ ΕΚΝΑΒΩΚ

5 ΟΝ ΕΚΡΙΜΕ ΑΥΒ ΕΥ

ΤΟΕΙΤ ΕΡΟΚ ΜΑΥ

ΑΛ ΕΙΣΚΩΝΤΕ

oriously ετεὶ πεζοῦν ἦ

10 ΝΑΝΟΒΕ ΛΙΤΙ ἦ

ΠΡΠΜΕΕΓΕ ΤΗΝΑΙ

ΝΗΤΤΙ ΤΙΟΟΟΥ ἼΝ

ΠΙΛΑ ΤΗΡΡΨ ΑΥ

ὡ ΤΗΛΛΥ ΤΙΠΕΙ

15 ΟΨΨΨ ΤΗΡΝ

ΠΕΝΧΕ Ι΃ ΠΕΧΕ

ΝΑΙ ΤΑΨΚΟΟΥ

ὩΝ ΕΓΟΥΝ ΤΙΟΟΟΥ

ἥν πρπμεεγε ἦ

20 ΤΗΛΛΥ ΤΙΠΡΨΕ

ΝΟΣ ΜΑΡΨΕΙΡΕ

oriously ἦ ἦνεπκαρπος

ΕΝΑΝΟΟΥ ΤΗΝΤΙ

2 ὍΤΟΚΕΙ sic pro ὍΤΑΚΕΙ | 15 ΟΨΨΨ sic pro ΨΨΨ | 23 ΕΝΑΝΟΟΥ sic pro ΕΝΑΝΟΟΥ
A HOMILY ON THE VIRGIN

p. 74, col. ii

HTON ἤπνου τε ἡγιστών ἦν τῇμαλα ἤπαρ ὑπονος ἐρε πὲ

gap namakari ἰε ἴμων ἰε ἀνεὶ ἐροῦν ἐ πιτόπος ἐτούλα ἀβ ἤπνου ἦ

wono ἐν ημοῖο ἵνοβων πούλα πούλα κατά ἦ ἴκη ἴλε ἄτω τοῦ ἐπο τοῦ κατά

περβά λαλά ἐ

ομι τιµῶραν ὑνος ὕψωτε ἦ πικαρνος ἢπνὰ ἐτούλα ἐ

αγαγίκαι ἐν

νενελος ἐτε παὶ πε ταγάντι ἤν πιὰ ἦν πρα ὑφ τιρίνη

6 ante xex prius scriptum an deinde deletum leges an | 18 ἢπνὰ sic pro ἢπηνία ἐπ' ita saepe | πικαρνος ff of Gal v 22 24 Woide καρινος ἀε ἢπηνία πε ταγάντι πραφε εἰρήνη τιπόταφρον τιποταφρον τιποταφρον τιποταφρον τετράτα ἰν' ἱτεύηνε ἢπηνος ἐτοῦν λαν ἁ να πεκ ὑε τ ἰτε λεγήρφων ἢτερα ἤν ἢπάθος ἦν ἢπειθυνία
p. 75, col. i

τὸν Ἰησοῦν υἱὸν τοῦ Θεοῦ
τὸν Χριστὸν παντοκράτορα

5 ἔφαγε τῆν τρίτην ἄλα τὴν γὰρ ἱεροπλάνη μετὰ τὴν ἁλληγορίαν τὸ πνεῦμα τοῦ Θεοῦ

10 ἐναπεξῆκε δὲ ἦν ὁ Ἰησοῦς Ουσίας ἐν ἑαυτῷ τῷ πνεύματι τῆς ἁγίας Θεοτόκου καὶ τῷ πνεύματι τῆς ἁγίας Κυρίου τῆς ἡμῶν ἑαυτῆς

15 οὕτως ἔστη τὸ πνεῦμα τοῦ Θεοῦ ἐπὶ τὸ κέφαλα τῆς κοιλώθησας καὶ ἐπὶ τὸ δόμημα οὗτος ἐπεκάλυψε τοὺς ἰναιμνήτους τῆς ἑαυτῆς ἐν τοῖς ἐν τῇ ἅγια Θεοτόκῳ τῇ ἁγίᾳ Θεοτόκῳ τῇ ἁγίᾳ Θεοτόκῳ τῇ ἁγίᾳ Θεοτόκῳ

20 εἶπεν ὁ Ἰησοῦς τῇ Μαρίᾳ τῇ Θεότοκῇ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ τῇ Θεοτόκῳ
p. 75, col. ii

 düş

ἀγω σναπαρά
καλεῖ ἵππεσμο
νογενής ἥψη
ρε ἓτ πεξέ ε

5 ἡρ ΓΕΧΩΝ θηρῆ
ΧΕ ἧνε ΓΥΒΩ
ων ογλε λοιμος
ωνε εεραί ἦ
θηρῆν αγω ἰέ

10 ἱρὰς ερων επιπο
νυρος παί ετ
πλανά ιτικου
μενη θηρες λγ
ω ιναφικοῖε

15 τοοογοι ῥ̣ την
ΧΕ ἤμαλα γα
ρια τηρω αγω
τηρεῃ πνογ
τε ρην ογμε ἦ

20 εοογοι γαρ χε
τηρεν εοογν
επνουτε πνο
ψήρε ἰμερετ
παρά νετογαλαβ

6 ΓΥΒΩΝ σει προ ΓΕΒΩΝ | 10 hic ponendum est αγω ιναφικοῖε εοογο
14 f | ΙΚΟΥΜΕΝΙ sic pro ΟΙΚΟΥΜΕΝΙ | 21 ΤΡ- sic pro TE- vel ERE- | 26 Sic pro ΣΗΝ
Τυροῦ ὑμῶν
παρακαλεῖ ἡ
Μοι ἐξών οὐ
ἀικαίος πε ἥ

5 ἦς ἦμι ἄγω
ἐφώγαλ ἄγω
ἐφιακὼ ὡς ἦν κέ
ἐκλ ἤτοι ἀκατω
Τυροῦ ἒν ἦν

10 ταλαμελεῖ ε
ῥοῦ ἄγω ἦν
τί ὤς ἦν ἦν ἦν
ῥηχόγα ἤπια
ἡφιν ἀκων

15 ἐκλ ἰν πιμα
ἡφινί πε εἰς ναὶ
Μεν ἀνχοογ
ἐπταῖο ἦτ-θα
γὰλ ἄρια θα

20 ἄγ ἀπουντε ἰν
ογρὲ λοιπον μα
ῥικτον ἐξ ἰν 
προκυμηνον ετ'
κἄ ἦν εὔραι τε

25 Νοῦ ἦτνε
ζενκογί ἦπι
A HOMILY ON THE VIRGIN

p. 76, col. ii

νοσ ετεκε πται
ο ἱππίκη τυρη
tθεοτοκος ε
tούλαβ μαρία
5 προς θε είπτηνητ
γικε λασφω
πε λε γιη πνα
ἱππίκη λωφ
τηρω ηπειζοιε
10 τηρου τολγια
μαρια επιειαν
ηειρε ηιπτσωλ
ηνουσοι αερομ
πε γιη περοουγ
15 ηπεαναλυμηςικ
ετούλαβ ετε
παι πε σοιηπ
ταε ημειογ
ρη κατα θε ει
20 τα πενειατε
ηιμακαριος τα
ας ετοσηνι κα
tα πναχε ει
φιεροτατηςικ
25 λωφ πενειατ
ελια επικω ει

13 ΑΕ ΣΙΕ ΠΡΟ ΤΕ
МOC ΧΕ ΝΕΝ
ΤΑΝϹΟΤΜΟΥ
ΑΝΕΙΜΕ ΕΡΟΟΥ
ΝΕΝΤΑ ΝΕΝΕΙ

5 ΟΟΤΕ ΧΟΟΥ Ε
ΡΟΝ ΑΠΟΥΓΩΝ
ΕΝΕΥΦΗΡΕ Ε
ΚΕ ΧΩΜ ΕΓΧΩΜ
ΝΙΜΟΥ ΝΙΧΣ

10 ΗΝ ΝΙΡΟΜ ΗΝ
ΝΕΦΩΠΗΡΕ ΝΙΑΡ
ΑΛΥ ΑΣΩΠΗΕ
ΑΕ ΝΙΤΕΡΕ ΠΛΑΟΣ
ΝΟΡΟΟΛΟΧΟΟ ΑΙΤΩ

15 ΟΥΣ ΕΤΚΚΛΗΣΙ
Α ΑΠΝΑΛ ΝΙΣΥ
[Ν]ΑΣΙΣ ΧΕ ΝΙΝΑ
ΞΙ ΕΒΟΛ ΖΝ Η
ΜΙΣΤΙΠΙΟΝ Η

20 ΠΕΧΣ ΕΤΕΙ ΟΥΝ
ΕΡΕ ΤΣΥΝΑΣΙΣ
ΠΟΡΙΓ ΕΒΟΛ ΕΙΣ
ΟΥΡΨΗΕ ΝΙΩΒΑΙ
ΟΣ ΑΡΕΙ ΝΑΝ Ε

25 ΖΟΥΝ ΖΝ ΤΣΥΝΑ
ΣΙΣ ΖΝ ΤΜΗΗ

1 ΝΕΝΤΑΝϹΟΤΜΟΥ ... ΝΙΑΡΑΛΥ = Ps lxvii 3-4 Budge ex quo post
ΝΕΝΤΑΝϹΟΤΜΟΥ addendum ΑΥΦ et ΕΓΧΩΜ legendum ΕΓΧΩΜ Η.
ὁζ

p. 77, col. ii

τε Ντίκκανσία

ἵππεξ ἰππαγ

ἀε ετῆμαγ ἐ

νεπιτελεῖ ἵτε

5 προσφορά ταί

ετῆσ ἵνες

φῶν ὧν εἴπερε

πογα πογα ἓ

μον ταγό επε

10 σιτ ἰογαψίν

ἱπψείς χα νεγ

νοβε ἄξε εβεμα

τε νπεγκῳ ε

κολ ἰπατόουω

15 ὡτ ἰποψίμα

Νατχίζο πάι ἐ

χαίνε ἐρον τηρῆ

ετῆναςε ραθή

ἐροῃ πε ἵτηνα

20 πολογίζε τα

νεντανάλα ει

τε αγα-οον ει

τε ππετ-οοον

ογοι ναν ἰπα

25 ἀυεί ἰδι πετ

ξεν λογο-ο-εθής|
COPTIC HOMILIES

p. 78, col. i

ὅν

καὶ λογος ἦν ἡμῖν ἀγγελεῖ ἡγεῖν ὡς ἡγεῖν ὃν ὑπὸ τὴν καὶ

5 ἐν οὐδὲν ἔχω ὡς ἐκεῖνοι ἔσται ὁμολογεῖν οἱ ποιεῖν λαῦκα ἐκ

10 τὸν μετὰ ἄρθῳ ἢ ἐντολῆς ἢ ἐν τίνι ἑαυτῶν ἢ ἐκ τῆς
cładia λέχῃ

15 ἡ μορφή λεγὼν ἔφειραν ὡς ἐτῆς ἐν τῆς ἡμερίας ἡμῶν ἢ

20 ἐν ὑμῖν ἐν ἄνοια ἐν ἑποθεβυλοκ
cατὰ αὐτὸν ἐκάθεν πάντα

25 τῷ ἀληθείᾳ ὑπερ

10 ἀρκώνσεν sic pro ἀρκώνσε | 12 ἤν lege ebon γεν
...
XWK EBOA ANA
XWPEI
NAK E
TEPIC
5 KONIKONI
NAI AE
HTERQAHO
OY EPOI AINAY
EINAY EPOQ A
10 NOK AE AIEIPE
AIEIPE KATA PWA
XE HPAIGEALOIC
NEPE KURILOOC
ZN TEPIKONI
15 ON EINAY E
TINIAY EPOU
WQ ZN NERPA
PH ETOYALAB
ZN NCOOYOUE N
20 NENEOOTE Y
MIKARIOC NAI
HIGAYWSPE ZA
TITRH NE PWA
PE GAI PE HTA

1-7 membrana jam antehac lacerata litterae nullae hoc loco omissae sunt | 4 et 14 TEMCKONIEN sic generis feminini | 8 AINAYEINAYEPOQ locus corruptus lege AINAY
EPOQ GAYANTHAY EPOQ | 10 AIEIPEAIEIPE locus corruptus lege AIEI EIAIEPE | 16 OYWA sic pro OYWA
Όω.

κάτα τὴν
κόσμον αἰνὴν
εἰρήν ἐν ἄμω
εὐεργεσίας ἔτη

ἐνισθήσεται θέρος
ἀνεπολεμήθηκε
ἐπονοεῖται ἀνθρώπῳ

συναγωγή ἐνῴ
συναγοράς ὡς ἀνθρώπῳ
συνεργάζεται ἐπισκέπτεσθαι


12 ἀν. lege on
21 lege οὐρανος
p. 288, col. i

ΠΡΩΗ ΕΕ ἩΞΒ
ΡΑΙΟΣ ΠΑΙ ἩΤΑΝ
ΜΑΧΕ ΕΡΟΠ ἘΑ
ἘΝ ἩΝΟΚΟΥΙ ΛΨ

5 ΤΩΟΥΝ ΛΧΒΩΚ
ΛΛΙΤΑΛΕ ΦΑΟΡ Ε
ΠΡΩΗ ΉΧΡΙΣ
ΤΙΑΝΟΣ ΛΨΝΟ
ΛΨ ΕΒΟΛ ΖΗ ΤΑ

10 ΠΟ-ΘΥΚΗ ΠΕΧΡΙΣ
ΤΙΑΝΟΣ ΛΕ ἩΤΕ
ῬΩΤΑΛΛΗ ΝΕΡΚΟΥΙ
.chomp ΖΗ ΟΥΦΟΡΤΗΡ
.chomp ΗΝ ΗΥΣΚΗΫΕ ΛΨ

15 ΕΙ ΕΙΒΙΟΛ ΗΥΣΟΟΥΝ
ἉΝ ΛΕ ΕΨΝΑΜΟ
ΩΨΕ ΕΤΩΝ ΛΨ
Ὡ ΖΗΤΗΝ ΠΕΖΑ
ΕΤΖΗΧΨΗ ΗΝΙ

20 ΠΡΩΗ ΉΧΡΙΣ
ΤΙΑΝΟΣ ΗΝ ΗΨ
ΚΟΥΙ ΗΨΚΗΫΕ ΛΨ
Ὄ ΠΨΞΨΨ ΛΟΙΨΟΝ

12 ΤΑΛΑΙ ΗΙΕ ΠΡΟ ΤΑΛΕ | 14 ΚΗΨΕ = ΟΡΕΟΥ | 19 ΕΤΖΗΧΨΗ ΗΝΙ | 122 ΚΗΨΕ ΛΕΓΕ ΨΗΡΗ

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HOMILY ON THE VIRGIN

ΤΟΥΚΟΥΙ ΜΠΟΚΕ
ΤΗΕ ΕΕ
ΤΑΗΥ
ΕΜΑΤΕ
ΕΡΕ ΤΗΙ
ΚΩΝ Η
ΤΙΛΗΕ ΜΠΑΡΟΕ
ΝΟC ΕΗΡ ΕΡΟC
ΕΣΤΑΛΗΥ ΕΡ2ΡΑΪ
ΕΧΙΟ ΟΥΧΟΕ ΝΩΛ
ΖΟΥΝ ΖΙΤΑΝΟΘΥ
ΚΗ ΠΕΧΡΙΣΤΙΑ
ΝΟC ΑΕ ΑΡΠ ΝΕC
ΟΥΨΕΥ ΑΡΒΨΚ
ΑΚΛΑΣ ΠΑΒΡΑΪ
ΟC ΑΕ ΖΙΤΝΟΥ
ΤΕ ΑΡΟΝΕ ΖΕΝ
ΙΚΑΤΗΣ ΕΤΡΕΥ
ΚΛΩΡΙΖΕ ΝΤΑ
ΠΟΘΥΚΗ ΖΩΠΑ
ΖΗΟΥΨΖ ΖΗΖΤΕ
ΝΡΟC ΠΙΜΕΓΕYE Η

1 ΜΠΟΚΕ sic pro ΜΒΟΚΕ | 2-6 vide paginam superiorem i 2-7 | 3 ΕΣΤΑΛΗΥ lege ΕΣΤΑΛΗΥ | 9 p prima a scriba recte deleta | 10 ΧΟΕ sic pro ΧΟ | 14 ΟΥΨΕΥ sic pro ΟΨΕΥ
p. 81, col. i

ΠΗΡΑΤ Α ΝΡΚΑ

ΤΗΟΙ ΔΩΡΑΙ ΑΥ

ΝΑΓ ΕΠΤΧΟΚΕ ΝΨΕ

ΕΓΧΛΗΝ ΕΧΙΝ ΧΟ Ε

5 ΡΕ ΤΖΙΚΩΝ ΝΙΤΠΑΡ

-ΟΝΟΣ ΣΗΡ ΕΡΟΣ

ΝΙΤΟΟΥ ΑΕ ΑΧΙΙΤΣ

ΑΓΑΝΠΑΖΕ ΜΜΟΣ

ΑΓΟΥΛΙΝ ΕΓΟΥΝ

10 ΕΡΟΣ ΑΓΟΥΘΩΤ

ΕΧΙΝ ΝΙΒΑΙΧ ΗΙΝ

ΝΙΟΥΡΗΙΤΕ ΑΥ

ΔΦ ΕΓΑΝΠΑΖΕ Η

ΜΟΣ ΝΟΥΝΟΙ Η

15 ΝΑΓ ΕΥΤΩΦΕ

ΗΜΟΣ ΕΤΕΥΗΗ

-ΩΗΤ ΧΙΝ ΟΥΝΟΙΔ

ΗΜΙΣΤΙΚ ΠΖΡΑΙ

ΟΣ ΑΕ ΝΙΤΕΡΝΑΛΥ

20 ΕΡΟΟΥ ΕΓΑΝΠΑΖΕ

ΗΜΟΣ ΑΡΦΩΝΤ

ΑΜΟΟΝΕ ΕΓΟΥΝ

ΕΡΟΟΥ ΧΙΝ ΟΥ ΝΟΙΔ

ΝΟΥΜΟΣ ΗΙΝ ΟΥ

25 ΑΠΥΛΗ ΠΕΧΑΛΨ

3 ΠΟΚΕ ΣΙΚ ΠΟΣΕ | 4 ΕΧΙΝ ΧΟ ΣΙΚ ΠΟ ΕΧΙΝ ΤΧΟ | 9 ΟΥΑΙΝ ΣΙΚ ΠΟ ΑΛΙΝ

12 ΟΥΡΗΝΤΕ ΣΙΚ ΠΟ ΟΥΡΗΝΤΕ ΕΤ ΙΤΑ ΚΟΣΤΑΝΤΕΡ | 15 ΤΩΦΕ ΣΙΚ ΠΟ ΤΩΦΕ

25 ΑΠΥΛΗ = απελη
πά

p. 81, col. ii

 nisi

NA\ ΧΕ\ ΟΥ\ ΤΕ
ΤΑΙ\ ἙΤΕΤΝΟΥ
ΨΥΙ\ ΕΧΩC\ ΑΥ
Ψ ΕΤΕΤΝΑΣΧΩ

ZE\ ἦΜΟC\ ΑΥΟΥ
ΨΥΒ\ ΕΓΧΩ\ ᾿Η
ΜΟC\ ΝΑΡ\ ΧΕ\ ΤΑΙ
ΤΕ\ ΞΙΚΩΝ\ ᾿Η\ ΩΑ
ΓΙΑ\ ΜΑΡΙΑ\ ΤΗΑ

10 ΑΥ\ ἮΠΡΡΟ\ ἸΜΕ\ ΙΣ\ ΠΕΧC
ΠΕΝΧC\ ΠΛΗ\ Ή
ΤΑΥΓΡΟΥ\ ΗΜΟQ
ΖΑΡOΝ\ ΑΥ\ ΑΨ
ΤΩΟΥν\ ΕΒΩΛ\ ΖΗ

15 ΝΕΤΜΟΟΥΤ\ ΖΗ
ΠΗΣΩΨΩΗΝ\ Ή
ΖΟΟΥ\ ΚΑΤΑ\ ΝΕ
ΓΡΑΦΗ\ ΉΝ\ ΝCΟC
ΟΝ\ ΑΡΩΨΩΗΖ

20 ΕΝΘΩΨΟΗΤΗΣ
oriously\ ΠΤΟΟΥ\ Ή
ΝΧΟΕΙΣ\ ΕΨCΩ
ΤΗ\ ΧΕ\ ΕΝΛΗ\ ΉΣΙ
ΠΗΡΑΙΟΣ\ ΉΣΟ

25 ΟΤΟΥ\ ΕΝΘΚΑΤΗΣ

10 ἮΠΡΡΟ in margin suppletum
p. 82, col. i

ΤΠ

ΑΓΩ ΑΡΝΑΥ Ἔ
ΘΙΚΩΝ ΝΙΤΤΙΑΡ
ΘΕΝΟΣ ΕΤΟΥΛΛΑΒ
ΜΑΡΙΑ ΕΚ ΝΙΤΟΤΟΥ
5 ΕΥΒΡΟΣΚΥΝΝΗ
ΝΑΣ ΑΡΘΡΙΤ
ΕΙΜΑΤΕ ΝΙ ΠΡΒ
ΡΑΙΟΣ ΝΑΤΝΟΥ
ΤΕ ΑΡΜΑΓΤΕ

10 ΝΙΤΤΟΣΕ ΝΙΩΕ ΕΚ
ΝΙΤΟΤΟΤΟΥ ΑΡΟΥ
ΦΩΤΙΣ ΑΡΑΛΑΣ Ν
ΛΑΚΙ ΛΑΚΙ ΑΓ
Ω ΑΡΗΟΥΧΕ Ν

15 ΜΟΣ ΕΣΡΑΙ ΕΥΚΙΡ
ΕΧΜΕΞ ΝΙΚΡΗΣ
ΑΣΤΡΕ ΟΥΑ ΖΝ ΝΡ
ΚΑΤΗΣ ΤΩΥΝ
2Α ΠΕΙΡ ΕΠΧΜ

20 ΝΙΜΟΣ ΝΑΡ ΧΕ
ΤΩΥΝ 2Α ΠΑΙ Ε
ΡΕ ΤΙΠΟΣΕ ΝΙΩΕ
ΝΗΠΙΟΣΤΗ ΝΙΜΟΞ
ΕΡΕ ΘΙΚΩΝ Ν
p. 82, col. ii

THLAY ἩΠΙΝΑ-
ZΩΡΑΙΟC CHP
ΕΡΟC ὩΣΧΙ Ἡ
ΜΟΟΥ ἩΠΙΟΣΤΟΥ
5 ἘΝΕΧΤΕ ἜΠΗΟΟΥ
ΠΙΣΤΕΥΕ ΝΑΙ Ὡ
ΝΗΚΗΝΥ ΧΕ ΛΥΡ
ἩΠΙΡΕ ΝΑΙ Ἡ
Ἡ ΓΕΝΡΩΜΕ Ἡ
10 ΠΙΣΤΟC ΛΥΨ Ἡ
ῬΠΓΩΤΕ ΣΗΤΑΥ
ἩΠΝΟΥΤΕ
ΕΜΑΤΕ ΧΕ
ἙΠΕΡΕ ΠΡΩΜΕ Ἡ
15 ΡΚΑΤΗϹ ΤΨΟΥΝ
ὩΛ ΠΒΙΡ ἩΠΕ ΠΕϹ
ΝΟΡ ΛΟ ΕΡΡΟΥΟΥ
ΕΒΟΛ ἩΡ ΠΒΙΡ ΝΑΙ
ἙΠΕΡΕ ΘΙΚΩΝ Ἡ
20 ΤΠΑΡΘΕΝΟϹ ἩΡΗ
ΤΩ ΤΑΙ ἩΤΑ ΠΖΡ
ῬΙΟϹ ΟΨΙΤΗϹ
ὩϹΛΕ ΧΤΕ ΠϹΩ
ΜΑ ΟΠΡΩΜΕ Ἡ
25 ΡΓΑΤΗϹ ΣΨΡΗ
p. 83, col. i

\[\text{\cyrillic text}\]

6 lege \(\tilde{\eta}to\) - | 21 lege \(\epsilon\gamma\nu\omega\)
A HOMILY ON THE VIRGIN 295

p. 83, col. ii

||
| nτοκράων ἡν | ρωμε λακι ἀ | ἰνχρήμα ταρε | οὐγίντρημα o | 5 ψωπε νακ λαγ | εκούων ρεϊ μίθα | σωμα νηπνούχα | επνοογ πρωμε | λε νηπλανε λαρ | 10 ρήμε ερξω ἀ | μοσ χε ογοι ναι | γαμοι ρω ενε ογ | ρωμε πε νητηγν | νηταινοουτή λαγ | 15 ω τηνατι ἤπα | κνοπ γα πωφ λα | λα πεκνοπ ναι ε | τετήναιγ εροφ | πα τεγραφια | 20 πε νητηνάς τΗ | ἤν τε-θεςτο | κοκ ετογαλβ | μαρια πε ται ἀ | τα τίκαλας |

1 nτοκράων lege nτακράων | 13 nητηγν lege nτενέγε | 19 cογραφια sic pro χγραφια et ita saepe
πα
τφογχ γ ι πετ
ελον ιμον ιι
ηι δι πφογχφ
άψφ ιτοφ πεν
5 τάχιε πρωμε
ηι ιικα ιιι ιε
φοοι ιετίι
εροοι ιι ιετί
ιαυ εροοι αν ειε
10 ζηντε λοιπον
εκ ιπεςχτ ιπιρ
ετετίιευ αροη
τενου ειτφογχ
ιμοη ιτα ου πφ
15 ιε ινφριος ου
φιι ιετικοιν
λατιλος εροη εη
κω ιμος ιε ιε
ιε ιινοε ιε
20 ιμουε ιι ιικρ
ιε ιαρχων ιε
ετεηυ ιετερου
ειτιε ειναι ιτουο
ιε ιπεριε ιη
25 γατιε ετερε πιερ
ιτουτη εφουε

4 πενταχιε ληε πενταχταιε
13 ποστ τενου ςυππλε ιε
A HOMILY ON THE VIRGIN

p. 84, col. ii

Εὐολογεῖτε Ἑλλάσι τὴν Παρθένον ἐν ἀθανασίᾳ. Τὸ ἀπὸ τοῦ πνεύματος τοῦ Πατρὸς ἀποκάλυφτον ψάλτῃ ταῦτα τὴν ἄνθιστην. Οὐκ ἐποτε ἤρθη ἡμῖν τὸ μαρτυρίῳ τῆς ἀναστατωμένης. Ως τάξις τοῦ θρόνου ἐλλάσσομαι καὶ ἐπομήναι σε συγχώρεων. Σὺ δὴ πάντας ἀγαθοῖς τῇ σοφίᾳ καὶ τῇ συνείδει ἡμῖν διδάσκεις. Τὸ τῇ ζωῇ τῆς διδασκαλίας ἐκ τῶν ἀγαθῶν σου τὸ παράσημον. Τὸ μὲν ἐν τῇ καθημερίᾳ τῆς ἐκκλησίας, τὸ δὲ ἐν τῇ ἀγάπῃ πάντων. Τὸ μὲν ἐν τῇ ἔφεσιν, τὸ δὲ ἐν τῇ πράξει.
etnīmāi annay
ēpēgo ēqwoqoq
ūn oqoīq ēwē
xe ēqprēq ēqta

be sōeq evol ū
terīnāy lē e
poc ēntēique aī
twoyn ūmōc an
xītē ezoyn ētek

kanca ēntepēq
eōn pīla pē ēntīpar
ōenoc ēpē oynos
īnnīnīwie sōouȳ
ēxoyē ēpētopoc

eto yāb ṅeipe
nīnīswa 2m pēgo
ōy ēnīpikeitēye
nīntanānū̄tic e
to yāb ēpē nāi

ōyn wōqont nīqe
ānxi ūnōmuqq
ētocqīti ūn oq
nēq nēntīnuqqe
ānquqac evol ū

ūntōq ānēine

4 TACG sic pro TAYE
p. 85, col. ii

πέ

νὲωε εἰςοῦν ενεγ ἐρρη ανταλο ἦ

νοε εἰςαὶ ἐξο ἦ
tetrapize ἄγω

5 πιςεὺε ναι ον

xe εκεοοπ θα

tenōγ ἄγω ον

θα ενεγ νένεγ

ἀγω ον ρωμε νιμ

10 ετσωοο πν γεν

δινωνε εγγο

θε ἦν νετο ἦ

λαϊμωνιον ἦν

νετζίτε γαπαξ

15 γαπας ων νιμ

ετσωοο πν ωω

θε νιμ εγγαν

ακπαξε υτίζικον

υτιπαρο-θενος

20 πν ουμιςτικ φαβ

ματε ἁπουχαι

ἄπταλσο ἄγω

ντείζε ανερε

νογνος ἡκα-θο

25 λικ̄ συμαξις

1 ωε sic cf παωε et ωαγ | 3 εϊραϊ εξο ττετραπίζε lege εϊςαὶ εξο ττο
cαιφων ττετεπαζα | 5 præs scriptum an deinde ον quod legendum est | 21 ματε sic pro ματε | 22 ἄπταλσο lege ἦν ἄπταλσο
p. 86, col. i

πς

πτι εοου ἱπεν

αε ιε πεξε ῥη

τνιλαυ ἵπαροε

νοε ανοκ λε αἴ

τὗννου λιεινε

ἵπρωμε ἵτρεαϊ

οε εττίναυ ετή

κανήια πεξαί

ναρ χε παφηρε

10

βωκ ντηρίμε ε

ροκ μαγαλκ εβοιαί

χε ουνος τε ἄη

κολασιε ῥηπη

to εβολ ἵπννου

15

τε ὅ πατωντ

ἳν πεζουυ ετῃ

ναψινε ἵκωκ

eιε ντηριετε αν

酃τοκ Զհտղ ʰ

20

πννούτε παί ε

tερε .columnHeader

Ձphetamine ῥ

τακτολαμα ἅκ

eιε ἵπτυνου ʰ
A HOMILY ON THE VIRGIN

p. 86, col. ii

Ἑῷῳ ἢ ἢ ὄτε ἄκ ὁγωλτὶ ἢ ὄ ἀκ ὑτπαρθενος ἆ ὁγωλ ΜΑΡΙΑ

5 τῇ ᾑη ἣ ἠ ἢ

αὐγωνος ἢ ἢ

τῆ ἒ ἢ ἢ

ἑ ἄ ἢ ἢ

10 ἐ ἢ ἄ ἢ

ἐ ἦ ἢ

 valu 

20 ἐ κ

σφα σφα ἢ ἢ

ἑ ἄ ἢ

21 σφα λε γ

22 πογχνο λε γ

24 εκφανισ

ται φα λε γ
ΤΑΝΟΙ ὩΠΑΤΙΚ 
ΜΟΥ ΠΕΚΜΑΛΙΨΩ 
PΕ ΠΕ ΠΙΑ ἩΝ 
ῬΡΝΟΒΕ ΤΗΡΟΥ 
5 ΝΩΨΩΠΕ ἩΝ ΠΙΜΑ 
ΕΤΕ Ἡ ΠΩΛΕΝΕΣ 
ΤΙΣΕ ΑΝ ἩΠΙΨΩ 
ΝΕ ΚΑΝ ΏΤΚ ΟΥ 
ἈΛΑΙ ΑΝ ἩΠΙΨΩ 
10 ΠΕ ΝΙΑΤΝΟΥΤΕ 
ΛΨΩ ΟΥΙΨΨΑΝΤΙΝΗ 
PΕ ΝΙΟΥΤΕ ΨΙΝΑΙ 
ΚΨ ΝΑΚ ΒΒΟΛ Ε 
PΕΙΑΝ ΘΥΕΒΟΛ ἩΝ 
15 ΝΙΟΥΛΑΙ ΤΕ ΤΠΑΡ 
ΘΕΝΟΣ ΕΤΟΥΑΛ 
ΜΆΡΙΑ ΛΨΩ Ε 
PΕ ΝΙΟΥΤΕ ᾱΨ 
ΨΤ ΕΤΚΜΕΤΑ 
20 ΝΟΙΑ ΕΝΕ ΗΜΟΝ 
ΑΨΕΙΝΕ ΗΤΨΟΡ 
ΓΗ ΕΧΨΚ ΧΗ 
Ἡ ΤΕΥΝΟΥ ΗΤΑΙΚ 
ΟΨΨΩΝΤΙ Ἡ-ΘΙ
κων ἡγίσταλυ

ἱππαρθενός

πνομός γὰρ χω

ὁμός ὑπειρῆ

ἐκ ὑπορθή ἡ

οὐσίν ἡ ὑν οὐ

ἁλίτης ἡ ἡ οὐραί

ἐξ ἐξὶν ἐξ ἐξη

νῦν ἱρωμεν ἠτρ

ὡς επέτεοσὺ

τὰ πιούλα ἡ

ῥῖν ἡ ἡ ποιετὶν

ναὶ ἃς ὑπερίξο

οὐ νὰ πὲ ἡ

σις ἢ πενακὴ

ναὶ ἃς παῦκη ἑὶ

ὡς ἐσώπτε τῇ

ὥπαι μὰρὲ θίκ

νὰ τοῖο ἡγά

ἀτ ἦκριστη

νοκ ἡ ἡ ταῖζη

μὲ ἡ ἡ νασηρὲ

ζάρητ ἡτὲ πνοῦ

τε κω ναὶ εβολ
p. 88, col. i

ΜΠΕΙΝΤΑΪΛΑΨΑ "ΝΟΚ ΓΛΕ ΜΠΕΧΑΙ ΝΑΡ 
ΧΕ ΦΑΣΤΕ ΤΚΥΡΙ 
ΑΧΓΙ ΔΙΙ ΠΟΥΙΑΜ 
ΜΠΝΟΥΤΕΙ ΑΜΟΥ 
ΦΑΡΟΝ ΕΤΙΚΚΑΗ 
ΣΙΑ ΔΥΨ ΤΗΝ 
ΚΑΠΤΖΕ ΗΜΟΚ 
ΜΙΝ ΠΕΚΧΙ ΤΗΡΟΥ 
5 ΔΙ ΠΡΑΝ ΜΠΕΙΩΤ 
ΜΙΝ ΠΟΨΗΡΕ ΜΙΝ ΠΙΗΑ 
ΕΤΟΥΛΛΛ ΣΤΟΟΥ 
Ε ΛΕ ΗΤΚΥΡΙΑΚΗ 
ΛΙΤΨΟΨΙΝ ΛΙΒΨΚ 
10 ΕΤΙΚΚΛΨΙΑ Ε 
ΤΡΑΕΙΡΕ ΗΤΚΑ-ΟΟ 
ΛΙΧΝ ΣΥΝΑΧΗΣ Ν 
ΤΕΡΙΨΨΚ ΛΕ Ε 
ΣΟΨΝ ΕΨΗΛ ΕΤΟΥ 
15 ΑΛΛ ΑΙΨΨΡΨ Ν 
ΝΑΗΧ ΕΒΟΛ Ε 
ΓΡΑΙ ΕΨΨΝΑΗΤ Ν 
ΝΟΨΤΕ ΙΣ ΠΕΨΡΕ 
ΛΙΨΗΛΑ ΕΙΨΨ Ν 
20 ΜΟΣ ΧΕ ΠΝΟΨΤΕ 

3 ΦΑΣΤΕ ΛΕΓΕ ΡΑΣΤΕ ΒΕΛ ΦΑ ΠΕΨΡΑΣΤΕ
A HOMILY ON THE VIRGIN

p. 88, col. ii

κω ναὶ ευολ ηὲ αἵτι
οὕκαζ 2ι κρής
πισογτε πνωρε

5 ἐν κοὶ τὴν ἔνπειρ
ωτ εκεσσετή
εροὶ ἔποου ανοκ
πεκτίφαλ ἐγρο
εἰς επεκορε ἦν

10 σοογ ηὲ ἔνε πνω
ὡ τορὰ οὐ ευολ


5 νῃτόυ ευω ἦ
τηριονω εἰξωκ


15 η ἐρῶ ἦν ημεγὰ
η εὐογν εὐκκακ
σια πεκαὶ ναἰ
ηὲ πεὶςωτ εὐφω

20 οὐ ποώω ἡππογ


25 ημὴν οὐ ψαλῇ

5 κοὶ τὴν sic pro κοι τὴν | 10 ὦνωω sic pro οὐωω | 11 οὐ lege οὐα
κω ναὶ εβολ εἰφάν
ΜΕΤΑΝΟΙ ἐξήν ἵν
ταῖλακ χε νεϊχ
ογεψ πνογ γαρ ἀν
5 ἰπρύγνοβε η
οε ετρύκτορη ηη
ὁποκ εἰαὶ ὄν πε
χαὶ νακ χε εκ
πιετεγε ἧν πη
10 ρη ὑη ὃε χε πε
ὡκ πνῷρε ἦννογ
τε πε αὐοὐφάκ
郤 οε τῶννογ ἔ
πιετεγε χε πε
15 ἄρκ πνῷρε ἦ
πνογτε πε πε
χαὶ νακ χε εκ
πιετεγε ετε
τριας πειωτ ἡν
20 πνῷρε ἦν πηλ
ετογαλακ λο
ουφάκ χε τη
πιετεγε ὅ πα
εἰστ ενοηνα
25 εταίητατ

3 ηγογεψ ... ἤηνατ ὑε Ezech xxxiii 11 Clasea ἦγογεψ πνογ ἀν
ηπλαχνη ἕρε ετρε πακερης κτορ εβολ ητεβηη ἦηνατ | 7 εἰαὶ ηε
προ εῖτα | 24 ενοηνα ηε forma nominalis pro ενοηεί | 25 ἦτατ ομιττενυμ
A HOMILY ON THE VIRGIN

p. 89, col. ii

Ἡματιάνας

λεγ. ην ἴνικαις λαβοχ λαβο"
καὶ ἐργα ἱγεν

πιστὶν ἴστηων

ητε ἰεραγραφή ἵ

τοπὶ ἀπὸ ἰσπίτευγ

ἐπὶ τῆς ἰσοδύν

ἀπεπῆς ἰταλαγὼ

πε ἐβολὰ γίνοι

κὼν ἰττιάρως ἔ

νοσ ἐτούλαβ 

πιὰ λαγὸν ἰτεί γε

ἀπαντίζε ἰμος

ἡν οὐον ηνὶν ετ

ἡμῖαῃ γίνῃ πραν

ἡπεῖς ἱν ἴνιν πω

πε ἱνὴ περὶ 

ἐτούλαβ λαγὸν ἰαῤῥ.

ἄπο τὸ τηρωμὸν ἑμ

ἡξορίχτε ἴοικὸν ἑ

ἡμίαῃ γίνῃ ἰµίκτη

πιὸν περὶ ἱνὴν

πεςνοὴν ἴνῃ πεξῆ

ἀκαλὴν ἐβολὰ


2 λαγὸν λέγεται λαγὸς | 4 ἰστήων = ἱπτῶν = λοῦς | 17 πεπὶ 

his denique recte

23 λέγεται ἰπτῶμα sed cf ἱὸ | 17 | 25 ἀκαλὴν λέγεται ἀκαλὴν secundum lineam 21

sunt legendum μαγ 

ετ ἀκαλὴν
p. 90, col. i

6 ἀφωνε ἄτομον ἐγείρεις ἐκ δούλων μεν 
ἐκπατέρων υἱῶν πατέρων ὑπὸ θυσίᾳ ὑπὸ 
οὐρανοῦ τοῦ θεοῦ ἐν τῇ ἁγίᾳ τελείωσιν 

16 ἢ δελεδοῦν ὡς νομὶν

legendum ἢν = μέν
A HOMILY ON THE VIRGIN

παϊ ἔχε ἡμῶν ἀπὸ
eic erōn eβo1 ἡ

νοεὶ νῦν εὐχε

τηκὼν γὰρ ἤπω

5 po ἱππεῖκοσμός
eὐφαντωρά

φι ἐνος ἑσε

tασμὸς ἔρατε

ἡ τινίτε ἑτα

10 γωρα εὐλασφω

πε ἤπωστε ἤ

tπολις θῆρε λα

φ εὐφανίκ οὐ

α ἱπποίς ἱκεί

15 ἤπαλαςτε ἴοι

καὶ ἤπωρο ἴν

ἀλλα ἡμῶτι ἀν

βην καὶ γὰρ οὐ

ρωμε πε τῆρο

20 εὐλαμοῦ λα

σεχε ἐνος εῦμα

ἵτις εἰ ἀνοι ἀν

εἰτὼν ὥ παμε

πατε ἡμῶντε

25 εοοῦ ἤττικων
COPTIC HOMILIES

p. 91, col. i

nposct thyn
frrd nilai-ouyn
theotokoc e
toulab ma\ria

5

\[\textit{t}r\textit{ma}y \text{\textit{h}}\textit{p}ennoy\]
\[\textit{t}e \text{i}c \text{i}e\textit{xe} \text{\l}yn\]
\[\text{n}n\text{\textit{m}e}y\text{\t}r\text{\textit{k}a}n\]
\[\text{\textit{c}i} \text{n}n\text{\textit{n}p}n\text{\textit{y}n}t\text{\textit{e}\textit{\textit{n}}\text{\textit{\textit{n}}\textit{p}y\textit{w}or}\text{\textit{p}t}i \text{n}w\text{\textit{w}k} \]

10

\[\text{\textit{e}poc \text{\textit{h}r\textit{t}ooye \text{n}n}\]
\[\text{\textit{r}oyye \text{\textit{h}m}n \text{\textit{e}v}\text{\textit{b}o}a\kata \text{\textit{\theta}c \text{\textit{e}t\textit{c}h}z\]
\[\text{x}e \text{\textit{\textit{\textit{n}n}a}c\text{\textit{mo}y \text{\textit{e}pok}\n}\text{\textit{n}m}n\text{\textit{e} n}m\text{\textit{m}n\text{\textit{e}\n
15 \text{\textit{n}n\text{\textit{a}c\text{\textit{m}o}y \text{\textit{e}p\textit{e}r\text{\textit{k}p}rn\]

ἐφα
p. 91, col. ii  Ὁφρε  λίλας Ἡ[ο]γη

Νοσ Ἡπαντοντι

ἐν ἀγῳ ἀρῳ

πε ἁμα ἱδοὶε

5 ἐνοφημο ετε παί

ἐν τενοι ετῳ

οτ ἱγν ῥκεαρία

ἡπόλιες ρακοτε

ἀγῳ ὁμην εκολ

10 ἡα ἱογν ενουον Ἦ

ἱονοι ἀγῳ ῥωνε

ἱμ ετῳοιν ἵν

ἵνωψε ἵν

ἐγναλνχψῃ επαν

15 ἡοξίον ετίμαι

ἱκεψτοψ ἱχητῇ

ἀρτιν πια ετερε

τρικών ἡπταρ

ἡενος ἱχητῇ

20 ἡαχματε ἡπταλ

ἀο ἡεγνοι 2ι

ἱν ηεψανα ἡπταρ

ἡενος μαρια τηλα

ἀγ ἱπνδς ϵε ἵε

25 κε τενοι 6ε ἦ

ναμεραιτε ὁὴρ

τριψωπε 6α

μελις ἐνιψα

14 ἐπιναιαοξιον λεγε ἐπιναιαοξιον = πανδοχεον | 17 ἐτερε- τοτασσε

secundum ἦδε ii 2 legendum ενερε
p. 92, col. i

πβ

κε Νωνζ Ναι Νταί
χωριζει Νιμοοι γν
τη Κατα ποι Ντα
Νίντελαξικτος

5 Αίταμωσίν εγώ
νιμ Νίν ο-ε Ντακ
ωπε εγεοου γνηνογ
τε Νίν Γμαγ Νπαρ
ο-ενος ετούλακ Να

10 πα λοίπον Νιγωψβ
εογεψζ πώλακε ε
κολ εγεοογο Αλλα
ετε Νήντακ-ο-ε
νις Νινεςωσί

15 αντι γνηρπίμεεγε
νηθη γινη γιγκογί
exαζ γιναλίνε
νουνα τήπη Ν
πιτο εβολ μπιλζ

20 τελογ ο-ε θ νένην
μαργνιγιζ ερον
νιλαγ νιμ εβολ
κε Νταννοοαγν
αν Ντεγνογ ετογ

25 φινυε νιννιν Νην
τε Νηναγ γαρ
ενεφιφιρ Με

5 Al. lego εαι | 10 Νιγωψβ sic pro Νιγωψβ | 16 γιγκογι sic pro γεγκογι
A HOMILY ON THE VIRGIN 313

p. 92, col. ii

λος εὐτρωπὴ ἡμος
οὐ ἴδοννε γῆς
πιστοῦ λεγεῖμη
ἀγαθον οἰκεῖ ἐτέκε

5 παί τιχωμένος
νάντιας ἡμέρας
ἐσπεριμένος ἐν
ἐτέρῳ εἰς

10 φοοι εὔχων ἐν
οὐ εἰς ηὔλον
μήλα ἐν
ηὐπαράγε

15 σοον ωπὲν ἤττις
χοόρε ἄγαν ἐν
ἐτέρῳ οὐ λαγηπον
ἐπίκοσμον ἀρα
τετίνουν ἀν

20 ἐν ἴν σα οὐκούι
ἐπιλαπρῶν ἐκὼ

7 ετηναμός λεγε ἐτηναμοῦν
20 λεγε ἴν ἴνα
314  COPTIC HOMILIES

p. 93, col. i

єβολα πα πεζοου ἦν
 NA TEΥΨΗ ΑΡΙ ΤΙΜΕ
 EYE ΊΠΙΚΨΩΤΙ ἦΝ
 ΤΨΨΗ ἦΝ ΠΨΗΤ

5 ἁΤΗΚΟΤΙ ἦΝ ΤΡΙ
 ΕΙΗ ΕΤΝΗΥ ΕΒΟΛ ἂΝ
 NEKNAL ἄΤΝΨΥΧΗ
 TAI E ἦΝ ΓΑΕ ΟΥΗ
 ἌΨΨΗC ἦΝ ΟΥΡΨΗΕ Ν

10 ἊΤΨΨΗ ΑΡΑ ΕΚ
 NAQI ΟΥ ΕΚΨΗΚ ΕΒΟΛ
 ἂΝ ΠΙΚΟΜΟΣC Ὑ
 Ἄappers ΊΜΕΡΠΤ Ν
 ΣΑ ΝΕΚΝΟΡΕ ἦΝ ἂΝ

15 ἈΝΟΜΙΑ ἂΤΣΟΟΥΝ
 ἈΝ Ὡ ΠΡΨΗΕ ἂΤΑ
 ΛΑΠΟΡΟΣ XΕ ΦΟΗΝΤ
 ΊΜΑΓΕ ἂΚΑΣ ΠΕ
 ΠΕΚΗ ὩΑ ΕΝΕΡΓ Ν

20 ΦΟΟΝ XΕ ΟΥΗ ἂΤ
 ΓΕ Ὡ ΊΣΗΝΥΕ ἂΤ ΤΙ
 ΜΑΝΟΙΑΕ ΤΑΙ Ν
 ἩΑΜΝΑΥ ΕΥΡΨΗΕ
 Ε ΠΨΝ ΠΕ ΕΑΨΜΟΥ

25 ΕΥΧΗ ΊΜΟΡ ΕΒΟΛ E
 ΠΤΑΨΟΣ ΚΑΝ ΕΨΨ
 ΠΕ ΟΥΡΨΗΜΟ ΠΕ ΨΑΝ

21 Еννυε δεθ ε
A HOMILY ON THE VIRGIN

p. 93, col. ii

Membrana jam antehae lacerata litterae nullae hoc loco omissae sunt |

Σεμινταογικα

11-13 membrana jam antehac lacerata litterae nullae hoc loco omissae sunt |

18 ΔΑΓΓΑ Σαικ προ ΤΑΥΜΑ
p. 94, col. i

τά ἡμοι θηρίν ἡλεία 
καταφύγοντοι ἵ
πεκρίνου τιμή πε
χαλ γαρ ζῇ πεναί
5 
γελοιον ἀκατά ἴ
ζαννης χε νεν
ταγείρε ἡγεσεν 

τασί πι ἰων 

τασί 

τασί 

τασί 

τασί 

10 

cω τι πάτε πο

τᾶ 

τᾶ 

τᾶ 

15 

τᾶ 

15 

τᾶ 

20 

τᾶ 

25 

6 ἡμειαφείρε . . . ἱκρίκις = Joh v 29 Horner . . . ἡπενεθανοῦν . . . ἡπενοοοῦν | 7 ἡγεσενθανοῦν λέγε ἡγεσενθανοῦν | 10 ἡγεσενθανοῦν sic pro ἡγεσενθανοοῦν
A HOMILY ON THE VIRGIN

p. 94, col. ii

κόσμος εὐφανῆ

Δεσπότης Ἅγιορρος ἀν

πε χιν ἡπινας λα

λα ὠγαραννος πε

5 ἀγω πολεῖ ἡμ εἰ

φων ἓν ηατ πεῖνος

ἐτινᾶχοον ἑο

ἱερὶστιανος ἀν πε

естественнος ἓν ηλλα ὁγ

10 παν ἴνογχ πετῆ

φορεῖ ἴνογ ἑο-

ιανανιας ἓν καμ

μελε ἓν πισραλαι

ἀγω ὁν πεῖνος ἑο-

15 ὑφελεκιας ἓν λ

χιλε Ἔτα πηρο ἑ

τβαβύλαν γοτβου

κατα πωλοχ ἑὶε

ῥημιας πεπρο

20 φινις πεῖνος ἑε

μαγνῖοεις ἑρων

ἐτινᾶχιςτος ἑ

νεωπιρε ἴνογνος

τε ἓν ἴνπεπτονυ

25 λαβ ἴνος ἑε

τβμαλα ἴνπαρ

οενος ἱαρία

24 ἴνπεπτονυ λαβ σι προ ἴνπεπτονυ λαβ
таи έτινεώους ε
γοιν επίτοπος ε
τογαλαβ ηνοογ ή
τι εοογ ήππρο ή
5 με ιε πεξε πίναρο
παί ίπταμα ναν
εκολ ήπεντε έ
παραενος ταί ε
τειρε ηππρενε
ενε ήπταμαίμ
10 ήες ετογαλαβ ή
πνοογ ήην οε έντα
πνουτε τι ήτον
μας ένι εφε ήην
αγαθον επιλα ή
ογου ήην πε ετα
ς επξακε επεξογο
ετεκέ η πηλαγ προ
κοττα ημπτα
15 λο ήε ετραι ήηιν
αγια ηκμογ έν
ή αγαπη έν ήντ
ηπηπτη ήην άγ
ω ήππτρε άλλα ή
πορνος ένι άναιωκ
ογαε μαλακος

18 et seq lege έτρε ήαι άλλα έτρε χε η πηλα προκοττί . . .
A HOMILY ON THE VIRGIN

319

p. 95, col. ii

[ὁμιλία]

οὐλὲ ῥᾳσκοτῆ ῥήνι

νῦνογι οὐλὲ ῥῆ

σωτῆ ὁμη λαῖτοι

ε ῥῶνο λαῖ λαὶ ῥῆ

καναλκεί λαὶ λαὶ σων

τὶ σωμὴ ῥῆνοι λαὶ

λε λαὲ οὐλὲ σωμὴ

ἐκ ῥὴτρε ὁοὐα

ἐν ἑντολὲοον

ὑπογοι ετκοινο

νία ετοῦλαβ ῥή

ὑςκτίριον ῥή

πελχε εἰνηντε

ὑκτακοῇ ῥῳρὶπ

ὑπαττῇ ῥῃτοῳ

χε ῥῃρῳῳπε ῥὴ

νιχοκ επεκαμα

ῥη πενοῇ ῥῃξε

πελῳ γαρ ἱτει[ε]

ῥηὶ ῥῃκεγος ῥῃῳ

τῇ παγλῳο χε ε

τῃ ῥα βε ῥα

ὑῦῃ ῥῃττηῃ

τῇ ἄῳ σεκαδ

λοδ ἄῳ σενκδο

τῇ ῥῃὶ οὐμηνηῳ

ἄῳ ὑῳ χε νενῳ

3 σωτη λεγε σωτη | 4-5 ῥακαλει ῥεγε ῥεκαλαλει | 8 οοὐα

σις προ οοὐα | 13 εἰνηντε = α' μιη | 16 ϕηε | 16 οοξε cf I Cor xi 27 Balestri |

21 ετκε παι ... ομηνηῳ cf I Cor xi 30 Balestri | 24 σεκαδ λοδ lege σελαδ-

κῳ | 27 οηηοῳ ῥῃ lege οηηοῳοῃτ | οηηοῳ ... πκοσοο cf I Cor xi 31

Balestri
320

COPTIC HOMILIES

p. 96, col. 1

 Erot
gap 
mon ney

nakrine mon an
eykrine xe mon

eboa git fiac ey

ti evw nan xe ni

nevtalion git pikoc

moc giwce nac

nhy unerit ow

pe etetitlaxpo

et ncepnewe

ni

matni an etetn

o ngono gi m prwb

ipxc nynoew

nim etetncooyn

xe pettirse woy

et an gi piac pe

tere prwme gap

naxoof pai on pe

qnaoreg kal te

etcon xe pet

xo ntcrap by boa

gi tclap ynaow

cac gi oytako

petxo npeppi

eboa gi npeppi

eqnaowfe ngy

vni ga eneg

git niqonci ni

2 post an supple nie | 6 gi leg e ni | 9 taxpoeit sic pro taxpny |
10 nwe sic pro nwnie | 16 petere . . . petqnaoreg cf gal vi 7 Balestri |
19 ka lege Kata | 20 petxco . . . eneg cf gal vi 8 Balestri | 22 qnawfe lege

qnaowfe | 23 gi lege ni | 26 eqnaowfe lege eqnaowfe
p. 96, col. ii

[Ἡ]τῳδε ἡττῆσθε
τιπᾶ τε-θ-εοτοκος
ετούλακ μαρία γι
τὸν τεχαρικ ἴη

5 τῇν ὁμοιόμοιῳ
ἵππενυξε ἵνα πεξρε
παῖ εβολ γιτοτη̣
πεοογ ναρ ἴην ἴη
είσωτ ἡγαλο-ως

10 ἴην πεπηλ ετούλα
ἀβ ἱππητανξο αγ
ὡ ἰγομοογςινον
τενου λαγω ιπνο
εἰσ ἴην φα ενες

15 ἐνεζς γαμὴν ϕό-

εγὼ ἱωάννου ελα
πρεβυτερος γε κολ
λο-θ-ος τοῦ αγίου μερ
κούριον καὶ οἰκωνομον

20 τοῦ ἀρχαγγελοῦ γαβ
ρηήν ὑπος πρεσβιες
καὶ εγχυς εγραφή μενη
παρήγοτ ἃ ἠλικ
ἀιονος ἵπι ἀπο αἰοκαν

25 ἥτι ετούς τζεΓ

16 εΑΑ προ ελαχιτος | 24 διοκαν προ διοκαλιτονος
322 COPTIC HOMILIES

2I7I têpôlaî Mû têntqaîrooû ëfôîu eicinnioc ëfôîre Mûmakarîoc fîlûo pûiykîrooc âcêîn pîxwîme xû neqûse ëhûîn ëhûq
5 âklaq xû tôkânêiia ëpârpaîgêelos ètoûlab gavriîa ëttîpouîc sîn xê kaç èpe ënouye ëpârpaîgêelos gavriîa Mû tôxosîc ëpârâ-ënooc Mû pêlû Aô ëqâmûî nâmnoy èpôq Mû tôcêiîne Mû nâfîrhe Mû ëka nâm etwoop nàq ëhûîê ëttâqêmoî ecûîrônîoc Mû këcâpîa tôcêiîne ayû ëhûê ëttâqêmoî ecûenëioote Mûa tûipçûsc aûrâam Mû cûrû içak Mû
15 grevêk Mû ëkawb Mû laî Mû gû lai ayw nûcîmoî èpôq ëhûê ëkawf ëhûî Mû ëeûpîpctoc nûtooçkôoû xû tûpîptîc ëûpôolûxoc xî pûnîbê ëkâxe xê pûî námara peûûîçûlpîce èpôq ayw nûcîmoî ëgûwî nâm etû ëkawb ëûtûoû nûlûq ëmpûwa ëkûw tôî ecûmî etmêg ëpâwê xê aûmei tôî ëpâjûî neçâmûlûl ëtê pûcîoû ëttêtûi kîrûnûmûcû ëttûnûtêpô ëttûy ævtûçû nûtûî xûîi trûtâbûlh mpûccû moc ecûwîpû èûâmûn

1 èpûlah prû ëtpûûû | 3 fîlûo prû fûû-ënooc
PLATE XII.

COPTIC FRAGMENTS

Fragment No. 10 [Magical Text]
A MAGICAL TEXT

p. 1 ἑλλεπικάλε ἐκ φινο [μικό[ε]]
ΜΟΣ ΘΑ[Φ] ΗΕΙΝ ΠΗΚΕΖΙ ΠΗ[Η] ΕΤΙΝΑΣ[Π]
[Α]Ν ΝΤΠΝΙ ΦΙ [ΝΤΕ Τ]ΗΧΙ ΠΗ ΕΤΙΛΛΕΖ
[Ε]ΝΙΚΗΝΑ ΠΗ ΕΤΣΠΙΡΑΚΙΣΣΕ
5 [ΝΙΝΗ] ΕΚΑΡΨ [ΖΕΝ ΟΥΑΝΑΝΚΗ]
ΠΗ ΕΤΑΙΝΝΙΑΣ ΕΤΧΑΣΙ ΓΙΣΕ
ΚΕΝΤΡΟΣ ΝΙΤΕ Τ]ΓΛΑΛΑΣΣΑ ΠΗ ΕΤ
ΤΑΖΑ ΜΗ[ΛΑΟΥ] [ΕΧ]ΑΙΤΟΥ ΘΗΛΟΥ
ΛΨ Ε[Τ]ΕΡΘΙΝΙ ΜΗΛΑΟΥ ΝΤΑΚ
10 ΝΠΡΑΠ [ΜΕΤΣΙΧΩΝΟΥ] ΘΗΛΟΥ
ΠΙΩΤ ΜΗΛΑ[Ε]ΧΙ ΑΙΞΙΕΝΤ ΜΠΕ
ΛΑΝΤ ΦΩΝ ΦΙ ΠΗ ΕΤΙΣΕΛΝΙΚ
ΕΒΝΙΩΝ ΠΙΩΤ ΝΝΙΦΙΛΕΝΕΖ
ΜΝ ΚΕ ΝΟΥ Τ ΓΑΡ ΝΙΚΑ[ΜΑΥ]ΑΙΚ
15 ΠΗ ΕΤΣΞΕΝΗ [ΝΝΙΦΙΛΕΣ] ΑΛΩΝΑ
ΑΒΡΑΘΟΝΑ ΙΩ ΙΩ ΠΗΑ[Γ ΝΝΟΥ]Τ ΠΗ
[Ε]ΝΙΠΩΝΕ ΜΗΛΑΟΥ ΕΤΑΛΛΕΓΙ ΕΝΙΑΙΜΗ
[ΠΗ ΕΤΙΣΙ] ΝΝΙΠ[ΛΑΙΜΟΝ ΕΒΑΛ ΕΤΨ]
[ΤΑΛΈ]Ν ΜΗΛΑΟΥ ΖΕΝ ΤΕΨΑΝ
20 . . . . . Μ[ΜΑ]ΟΥ ΠΙΩΤ ΠΑΝΤΟΚΡΑ
ΤΟΡ

1. ἑλλεπικάλε supplied from ii, 8. Perhaps the intention is to write ἑλλεπι-
κάλε ἵνα ΦΙΝ ΠΟΣ (or ΠΩΣ).
2. There is not room for the expected ΘΑ[Φ] ΗΕΙΝ ΠΗΚΕΖΙ and ΘΑ[Φ] ΗΕΙ
ΠΗΚΕΖΙ, while grammatical, is not satisfactory.
3. The letters ΧΙ are by a second hand, in darker ink. ΗΧΙ is for ΗΧΗ.
4. ΕΤΣΠΙΡΑΚΙΣΣΕ is probably for ΕΦΡΑΙΖΕ, “to seal” with the sign of the Cross,
“to bless,” “to heal” (cf. the homily manuscript p. ΡΙΖ), “to choose,” “to keep.”
5. ΕΚΑΡΨ for ΕΤΣΑΡΨ. ΑΙΝΑΚΗ for ΑΙΝΑΚΗ.
6. ΠΗ ΕΤΑΙΝΝΙΑΣ ΕΤΧΑΣΙ ΓΙΣΕ ΚΕΝΤΡΟΣ ΝΙΤΕ ΤΓΛΑΛΑΣΣΑ refers to Ps. xcii,
[3 f.]: έπηραν οι ποταμοί, κερίς, έπηραν οι ποταμοί φωνάς αὐτῶν. ἀπὸ φωνῶν ἐδάφων τολλῶν
θανασίας οἱ μετωρφώτες τῆς θαλάσσης. Πιοεις ἡ πιερφως τωον ερραί ἡ
piερφως ςτι ερραί ἐπειγεῖν εβαλ ἐπειρφως ἡπίκηνου ετηλαμφου σεν
COPTIC HOMILIES

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ὅπιρεν ἡ ἡλικεὶ ἡλλακκα (Sahidic, there being no Fayûmic extant); cf. Ps. lxxxviii, io. In ii, 5 f. we have πη ἐτείνωρια which must stand for πη ἐταίνωρια (= Sahidic ηπο Ἐταρμ). Accordingly we read πη ἐταίνως (= Sahidic ηπο Ἐταρμ) ἐτακεὶ πίμε (= πίμεν) κέντρος (= πικέντρον) πίτε (there being too much room for η) τραλλακκα.

9. ἐτερρίηνη ἤμαον ητακ ἐκτρεπτρίχωῳ ἤμαον refers to Ps. lxxxviii, 10: σὺ διαπόζεις τῷ κράτῳ τῆς θυλασίας, καὶ τῶν σαλῶν τῶν κυμάτων αὐτῆς σὺ κατα-πρώας. ητόκ οτο ηξοςις εἀπ ηνάγδε ηλλακκα πηκὴ ἡπεσοειν ητόκ οττρεφως; cf. Ps. lxiv, 8; cvi, 29. Perhaps the scribe intended ἐτερρίηνη (= ἐτερρίηνη) ἤμαον ητακ Γαρ πετρίχωῳ ἤμαον.

11. ἠπηλεξ for ἠπηλεξ cf. ἠπελεξ for ἠπελεξ ii, 2, and English "symptom" for "symptom." ἄχεψι for some Fayûmic form = Sah. ἄχεπτς.

12. λῆπτ for λεπτ (= Sahidic λαγά).

14. πελαμαγκ.

15. ηὐ for πη. ηεᾶ = Sahidic ηεᾶ. ηχόνα for ηχόνα = άχρι άνα is also connected with άχρι. ηῶ for ἠῶ ἠῶ (cf. ii, 7). ἀνά. 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. λῆε for λες.

18. εττερρίηετεια ἤμαον = Sahidic ετετορφτ ἤμαον,
Magical Text

p. 2

1. Cf. enag with eneg, i, 13 and perhaps also ii, 15, and with talag, i, 3.

2. Metas for metas. ; cf. i, 11. etaxpo (cf. taga with final Α, i, 8) for eetaxpo. etelapalooyi = Boheic eteiofoetaploeyyn, from teetapioeuv.

3. There was a letter after δαμ, perhaps η, cf. i, 10; ii, 11.

4. Etetphioc perhaps for etetphioc = eylethabu “to be shut in” by sickness or the law. ηη eueliothppia (cf. i, 6, ηη euelinias) perhaps for ηη eueliothppia (= Sahidic petofoivhirp).

5. Nnouy apparently “thy (name).” Ιαυ αλοηθ, cf. i, 15 f.

6. Ίτι = αίτη.

10. The scribe first wrote εύατηντακ then εύατημοντακ. Perhaps he intended εύατης (= αίτης) ηηηακ, ηνπακ (going with the following). ηνπακ ηηγαρ for ηνπακ γαρ.

11. Petalag = Sahidic πεταρες. Σηνηου plural of Σηνη.

13. After oyxei there was a letter. Νηηή for Νηηή. Perhaps intended for ηη ηη ηη ηη ηη ηη ηη (for ηηηη) ηαου (= Sahidic peoooy).

15. The second eneg may be enag, 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 ROME

ALPHA OMEGA JESUS THE CHRIST CONQUERETH HELPETH 99

A discourse of the honored patriarch who became the
dwelling place of the Holy Spirit, Apa Celestinus, Arch-
bishop of the great city of Rome, which he delivered
concerning the great honor of the messenger of good tidings
of the kons of the light, the Archangel Gabriel, on the
day of his holy feast which is the twenty-first of the
month of Choiak. 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 wouldest not that it happen unto thee

1 The homily alludes to Rome (pp. ἄρχομαι) and the Imperial Court (ἰδρύω); but the
local color is sometimes Egyptian, as e.g. the rising of the Nile (ἰέρω); and the material
is often incompatible with either country (ἰέρω), as indeed might be expected in the case
of legends which, like the last (ἰερω), also occur, without any local color, in the Synaxa-
rium. What is possibly an arabism occurs on p. Ἰ. 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 crypto-
gram for ΑΗΗΗΙΙ, being the sum of 1 + 40 + 8 + 50, according to Springer, Die Zahl ἹΕο-
oder 99, in the Aegyptische Zeitschrift, 1886, pp. 102 ff.; but Stern, ἹΕο, d. i. 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 Choiak, Dec. 18. Cf. Le Synaxaire Arabe-Jacobite, Rédac-
tion 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
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 HELPFETH A MAN AND SAVETH HIM FROM THE SNARES OF SATAN.

WITH THE PEACE OF GOD. BLESS US. AMEN. 99\(^3\)

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

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\(^4\) 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. \(\text{Implemented}\) = "Man of God."
thou mightest continue to serve the generation of God, the Word, [4] since the interpretation of “Gabriel” is “God-and-man,” 9 according to the type of Our Lord who came in humility and put on a body of flesh for our sakes, being God-and-man, His divinity not being separated from His humanity for the twinkling of an eye — God forbid! — but being God-and-man in perfection at one time in the womb of His mother. She brought Him forth as God-and-man; He was crucified as God-and-man; He made the flesh one and the same with divinity in a single nature, indivisible, immutable, inseparable the one from the other. 10

Come now, Nestorius, thou truly godless man, with that mouth which should be stopped, and searce thyself with shame and confound thyself! Come now and see the King, the Christ — He is both the one and the other 11 — being God-and-man — kings and their retinues coming and bowing down to Him and

9 Lit.: “God intimately associated with Man”; cf. the use of the preposition 21 in Matt. xxvii, 34: ΑΥΤΟΣ ΗΣΙΟΤΗΣ ΕΩΣΟΥ ΕΩΣΙ 21 ΕΙΚΟ.

10 “He made the flesh one and the same with divinity in a single nature.” ΛΙΩΠΕ ΤΚΑΡΖ “He made the flesh,” not ΛΙΩΠΕ ΤΚΑΡΖ “He became flesh” (John i, 14). Dr. Vaschalde calls my attention to the following passage in the Anaphora of St. Basil, to be found in the Boheirc-Arabic liturgy and in its Greek form, in Renaudot’s Liturgiarum Orientalium Collectio, I, 79 (= p. 83, old ed.), which explains the expression. "ΕΙΤΕ ΤΚΑΡΖ ΠΡΕΧΤΑΝΟ ΕΙΤΑ ΠΕΚΚΙΟΝΟΡΕΙΗ ΗΜΙΡΗ ΠΕΝΔΙΩ ΟΥΡΟΣ ΠΕΝΣΤΗΡΙΗ ΗΠΕΙ ΠΙΚΕ ΣΙΤΣ ΕΒΟΛ ΜΕΝ ΠΕΝΔΙΩ ΗΝΗΗ ΤΗΡΕΝ ΦΟΕΩΤΟΚΟΣ ΕΟΥΑΛ ΤΑΓΙ ΗΑΡΙΑ, ΛΩΚΙΩ ΗΧΟΝ ΕΝΕ ΤΕΚΝΕΟΝΟΥΤ ΜΕΝ ΟΥΜΕΤΑΤΗΡΟΥΤ ΝΕΜ ΟΥΜΕΤΑΤΩΜΗ." [This is the homily of the Monophysite writer which I have just translated.]

11 Lit. “He is the one, the one.”
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!  

But thou, impious one, didst change thine honorable estate. And thou shalt die in exile because of thy blasphemy and thy poisonous tongue.  

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!  

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.\textsuperscript{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;\textsuperscript{16} and moreover: Everyone that uttereth a lie is not of the truth but of Satan.\textsuperscript{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.\textsuperscript{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 flesh\textsuperscript{19} 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 preparest and maketh ready the house of Him that laid the foundations of the whole world, God looked abroad in the whole of creation and

\textsuperscript{15} Mt. xviii, 20.  
\textsuperscript{16} Ps. v, 7; lxiii; Prov. xix, 9.  
\textsuperscript{17} Cf. 1 John, ii, 21, 22; ili, 8.  
\textsuperscript{18} Cf. Deut. v, 11. Exod. xx, 7.  
\textsuperscript{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 bearing\(^{20}\) 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 celebrated\(^{24}\) 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.
\(^{23}\) ἐὰν εὐθύτατην ἐπος 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

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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, Mary Theotokos.

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. 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, 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:

Holy, holy, holy, Lord Sabaoth: Heaven and earth are full of thy glory! the great com-


[24] 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.

mander in chief, the messenger of good tidings of life, Gabriel, and the great commander in chief, 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 Enemy 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 part 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

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36 Sic!
37 As in Job i, 6 ff.
38 ΜΕΑΟΣ if intended for μῆλος would require some such rendering as "praise, eulogy," for which there is no authority, and the preposition εἰ. μῆλος is suggested both by the context and the following preposition εἰ. Cf. p. 374.
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, 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 owed 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 κατά οὐσίαν ἰδεῖς πνοὺς 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. And as the poor man profited 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 also a little gold, and I will engage in traffic therewith, and I with my children will make known concerning it; and 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, 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. ix. 11.
42 τί σοι 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 ἵνα τὰ παιδιά ἐμάκρυθην literally: "And I will show concerning them with my children." The expression is obscure. Cf. Crum, Coptic Ostraca, 1902, nos. 78 and 113, where ὁγγραγμένος ἐστί 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. 66 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 ἵνα ἐκαθιστήσεται and translate: "And I shall live thereby with my children."
45 ἔλοκότυρος = 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 παραθυφία occurs here and twice on p. 117 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. 113.

48 ἀγεικ περαμνήσαθι ἰταμαζῇ ἰπνο. For the use of ἰπνο in the sense of “paying in full,” see the many examples in Crum, Coptic Ostraca, index; p. K 11, 9 f.; Stern, Koptische Grammatik, § 509, end.

49 Cf. Lk. xii, 20.
Then — not to delay the narrative — after four years the rich man perceived that the poor man had given him nothing, [23] neither principal or interest. He made haste and sent his servants after him and said unto him, when he had come unto him: Give me the seven hundred denarii which thou owest me, for I have need of them. But that godless man began to make denial to that pious rich man, saying: I owe thee nought, neither hast thou ever given me anything. The rich man said to him in anger: O thou truly wicked man! Behold, have I not the bond which thou didst prepare with me for seven hundred denarii! Behold, it is five years since I gave them to thee. It is not only that thou hast paid me no interest on them, but see now, thou desirest to take what belongeth to another.

The poor man answered [24] and said: If the bond is in thy possession, bring it unto me that I may see it and go and sell my house and my children and pay thee in full seven hundred denarii. And the rich man searched through all the bonds and documents without finding it, and knew at once that he had stolen it secretly. And he said unto him: Of a truth I knew that it was thou that didst take it secretly; nevertheless, if thou art confident in thine heart that I did not give thee the seven hundred denarii, come let us go to the shrine of the holy archangel Gabriel which is in our quarter, and swear to me, and satisfy me, and I will let thee go.50

But that fool thrust aside from him the fear of the Lord and the multitude of benefits which he had received at the hands [25] of that pious rich man, having forgotten that which is written: The Lord shall destroy everyone that speaketh a

50 Ὄνακ ἐκλιπά literally: "I will dissolve with you." Cf. Coptic Ostraca, no. 285, where ἐκλιπά is used possibly of releasing someone from an oath.
lie; 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 ΑΛΙΜΟΝΟΝ = δαμόνον, at first "demon," then "demoniac," by a process of identification well known in the lore of magic; cf. 228 in the Old Testament; Jastrow, Religion Babylonians and Assyrians, i. 309; Stern, Wanderings among the Falashas in Abyssinia, ch. xi (1862); Parkyns, Life in Abyssinia, ch. xxi (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 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. 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 and he hath graciously granted me the light of mine eyes. 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, in that a violent pain gnawed at his feet day and night, he having spent a considerable amount 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 out 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 palsied 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 man 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 man \(^{61}\) 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

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\(^{61}\) \(i.e.\) 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 pain 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 feet 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. X 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 de-spaired 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 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, Muhammadanische Studien, 1890, p. 293; Jacob, Beiträge zur Kenntnis des Derwischordens der Baktaschis, 1908, p. 36, 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-Damiri, Kitāb Ḥajāt al-Ḥajarawān, sub. voc. ڈ) — 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, 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 journey\[67\] 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."

\[67\] ἀναπταλκεῖ ἐπηρίζει 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 seized 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 martyrion 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 his teeth. 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 befallen thee? Whence comest thou, mounted upon this lion? But he, when he had

68 άφης τοσθο literally "he filled his mouth."
69 μαρτύριον = 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... When all the people and the Senate, which were gathered together at the shrine of the holy archangel Gabriel attending the synaxis 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, 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 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

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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 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 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 wast 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 Zaubervesen, Zeitschrift für Assyriologie, xxiii, p. 152 and note). In Greece the Devil is called μαρτυρεῖον “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 Zaitoun of Nazareth and Professor M. H. Amanikian of Aintab, the Devil is thought of as black. In early Greek-Egyptian Christian papyri he is called ό μαντας, the “black” one (Reitzenstein, Poimandres, p. 293, n. 1).

tery 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. 169 f.), as in the present homily (cf. Spitta, Grammatik des arabischen Vulgärdialektes von Aegypten, p. X: nōš, nāš, Ausdruck für etwas sehr Grosses [kebyr zē en nūs] = Ṣuḥb "Größe"). Sa'ad 'Abd al-Mas'h, a Copt of Asyût, tells me that this phrase: "big as the Nāš" means "as tall as the Devil," and that nōš means any 'ifrīt šawli, "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 childbirth 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 nat' ṃëchter, for it was from the Up-River country that Egypt procured the grotesque little Sudanese dancers called Dengā (= Dinkas of the Sudan? see Petrie, Religion of Ancient Egypt, p. 63) as early as the fifth dynasty.

Sahidic ḫōw (older form ḫōw), as has long been recognized, corresponds phonetically to Egyptian kɛ'ōš and Hebrew _STS (Cheyne, Encyclopedia Biblica, sub. voc. Ethiopia). The strange Bohairic form ḫōw, 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 ʌ, which had changed from [k] to [c]. Similarly the Greek ʌθίω (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" (ʌθίω + ʌψ).

Not only in origin but in meaning also are ḫōw and ʌθίω the same (cf. Acts viii, 27 in the versions) By both terms are meant the people at the extreme southern boundary of Egypt (cf. Zoëga, Catalogus, p. 379: ḫwāxē ḫw ʌθi-ŋwnt ḫw ʌθi-ŋwnt. "And the sayings also of our father Aha Shenute have filled the whole land, from ḫōw 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, Bāryā. 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 Ţaš or Ţaraš — better Ţariš — and al-Ahmar, both evidently names of demons, occurring in certain Arabic receipts for performing the scrying ceremonies known as ďarb 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-Ahmar, “the Red One” is only a translation of Ťariš (= Coptic ωορμα, ῥιορμα, “red”) was suggested to me by Mr. W. E. Crum. The emendment ωορίκα 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 peace 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 treasuries 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 ἀγαπητός, 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; 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 Elders 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

77 ΠΛΗΟΥΝ ΠΩΙ ΞΠ ΖΩΡ ΗΜΙ = πρέπει ἐν σωφροσύνῃ ἐν πάσῃ. Cf. Theognis, Elegies, I, 335-336 μη δὲν ἄγαν σπείδεαν; Aristotle, Nicomachean Ethics, II, vi, 3-5 μετόχις ἑστίν ἡ ἀρετή.

78 ΚΥΡΟΥΓΙΑ = γεροντία.

79 On the meaning of this cryptogram cf. the note to p. X.
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 Alexan-
dria,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 dis-
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. δ2 note) which the homilist represents to be of the
nature of personal experience, the topographical inconsistencies regarding the city of
Alexandria (pp. Ἰἴ, ἸΑ notes), and the very ordinary character of both substance and
expression.

2 Cf. Synaxarium Alexandrinum, ed. Forget, 1912, tom. ii, p. 280; Le Synaxaire

3 Apparently the great misery of people of his own time is what is meant by the hom-
ilist's editor. P. ἸΘ 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. Χ.

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. He was subject unto all things such as we ourselves, save only sin; for He sinned not, neither was guile found in His mouth. 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, and giveth unto each according to his works, whether good or evil.

But now, my beloved, let us thoroughly consider certain qualities of this Virgin. She conceived without associating with any man. She gave birth without suffering pain, for she merely brought forth her first-born Son. She wrapped Him in swaddling clothes; she laid Him in a manger of beasts: Him our very God, Him the Son [63] of 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 creed.
10 For the meaning of κυριερχότας cf. p. δέ: ΠΕΠΡΩΚΥΜΕΝΟΝ ΕΤΕΡΗ ΜΑΝ εξελεξ. If κοίτα is read, it is translated "emulate."
11 ΤΑΥΤΟΤΟΥ means "peperit," and is defined by ACHIVCE AΣΗ ΤΙΤΡΑΚ. "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 Ṣallib’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. xliv, 2.
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. 1, 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 Sabbathkeeper, 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

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 L.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 L.e. all the feasts commemorating events in the life of our Lord.
22 ἵππατε... “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 [24] 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 things 26 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, [28] 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

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24 Jas. i, 27.
25 Jas. i, 8.
26 Diabolical creatures which beset the road on which the soul must travel. Cf. p. 417.
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?  

[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. 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.

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 sinners 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

32 Cf. Levit. xv, 11 f.
33 Gen. iii, 19.
34 pion perhaps for 21i01, heat.
35 ëaw 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 see 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

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36 Or else, reading ἀργα: 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, 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, the fragrance.

Let us raise our hands to the heaven and beseech our virgin mother, St. Mary, our ambassadress; 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. 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

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.31

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 Hebrew 42 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 repent 43 not ere He come, the Christ, who is the strictest

31 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 of 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 Priifening, 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 Schillot, 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 than 45 the Christian and thrust him out of the storehouse. And the Christian, when he had loaded up

44 Αὐγουστάλιος, 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 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 feet 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, 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, and made one of the workmen

46 In token of reverence; cf. Peyron Lcr. 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.\textsuperscript{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 marvelléd 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 \textsuperscript{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

\textsuperscript{48} I.e. most naturally into the Flavius Novus, or else Lake Mareotis near which the store-house lay (p. 50\textsuperscript{2}). but vid. p. 50\textsuperscript{3}, where the workman is made to pass to the east of the city, and p. 50\textsuperscript{4}, 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 [35] 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 synaxis [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 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 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

I have related these things to you, 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, 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 Caesareum 56 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 is 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

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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. 374.
57 But we are told on p. 376 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.\textsuperscript{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: \textsuperscript{[93]} those of the day and those of the night?\textsuperscript{58} Bethink ye of the fire that is

\textsuperscript{58} \textit{παραφυσις}, \textit{“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. \textit{φτερα}, the words \textit{μαλακος, ἐκθάτης} \textit{μὴ προούτ} (= \textit{μαλακωρ, ἁρ-σανακεῖτα}, cf. 1 Cor. vi. 9). Cf. Crum, \textit{Catalogue of the Coptic Manuscripts in the British Museum}, no. 198, BMMSOr no. 3581 A (26) fol. 1:

\begin{quote}
ΕΤΕΕ ΟΥ ΠΗΛΑΣΟΝΕ ΑΗ ΧΕ ΕΚΒΟΟΝ ΤΩΝ Ψ ΠΡΩΝ ΕΤΗΟΥΟΥΤ \ ΝΗμο ΝΤΑΛΑΛ ΣΗ ΝΗΡΒΨΗΕ ΝΠΑΛΑΜΟΧΟΣ ΝΗ ΝΗΑ ΣΗΝΙΩΧΙΑ ΝΗ ΝοοΥΙΚ ΝΗ ΝΑΠΙΝΩΝ ΕΚΕΙΡΕ \ ΝΗΝΕΨΙΠΗΕ (last six words repeated) ΝΗ ΕΚΟΥΗ ΑΗ \ ΝΗ ΖΗΝΑΓΓΕΛΟΣ ΆΨ \ ΖΗΝΙΝΗΝ \ ΕΥΩΑΛΑΝ. ΛΥΝΗΗ ΠΗΤΑΜΑΗ ΕΒΟΑ ΣΗ ΤΠΕ \ ΧΕ ΑΡΚΩΤΕ ΝΕΑ \ ΤΗ \ ΠΗΝΕΨΙΠΟΤΕ (λεγε \ ΠΗΝΕΨΙΠΟΤΕ) ΝΗΛΑΛ ΑΕ \ ΓΥΦΑ \ ΆΨ \ ΝΠΑΛΩΧΟΥ ΕΒΟΑ ΣΗ \ ΠΗΡΑΦΥΣΙΣ ΝΗΣΗΣΟΤΕ ΕΚΟΥΗ ΕΝΑΛΥ. \ ΕΦΧΕ \ άΨΙΝ \ ΤΕ \ ΧΕ ΝΗ \ \ άΨΙΝ \ ΤΕ \ ΚΤΡΗ \ ΕΡΟΟΥ \ ΕΙΕ \ άΨΙΝ \ ΝΟΗΡ \ ΠΕ \ ΆΨ \ άΨΙΝ \ ΕΙΕ \ ΕΘΗΑΛΥ \ ΠΡΩΝ \ ΠΗΛΑΛΑΡΤΟΣ \ ΕΤΗΟΥΕ ΕΝΑΛΛΑΠΗΗΝ \ ΝΗΛΑΛ ΆΨ \ ΕΤΗΟΥΕ \ ΑΗ \ ΕΝΑΛΛΑΓΓΕΛΟΣ \ ΝΟΥΟΥΝΟΥ \ ΝΗΟΥΟΤ.
\end{quote}

\textit{“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 dost 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 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.\[94"]

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!"


\[94"] 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 Sammeas in Israel or again like Zedekias and Achias whom the king of Babylon slew, according to the word of Jeremiah the prophet.

But now let us guard ourselves from unbelief toward the miracles of God and His saints, especially those of His virgin mother, Mary, 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, nor bed-fellow of men, nor thief, nor covetous person, nor slanderer, nor false brother and friend, nor lover of vainglory — 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. For thus saith the chosen vessel Paul:

60 Cf. Tobit v, 14.
61 Cf. Jer. xxxvi, 21 (Hebr. xxix, 21).
62 HAAKOC.
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.⁷⁰

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! ⁹⁹

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. 378. ⁷¹ Though Greek words are used, the order is Coptic; and the Greek inflectional endings must be disregarded.
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 Sâlih (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.
I invoke thee, God, Lord of the whole universe and of the world,
Which is beneath the heaven,
God of the soul,
That keepeth the bodies,
That blesseth them that labor in distress,
That is great,
That is exalted upon the midst of the sea,
That establisheth them 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., "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, 324, 525, 526; Crum, Catalogue of the Coptic Manuscripts in the Rylands Library at Manchester, 1909, Nos. 100, 101, 102, 103, 104, 105, 111, 467; Ägyptische 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 Amulete (Mitteilungen aus der Sammlung der Papyrus Erzherzog Rainer, V), 1892, Nos. 65, 78, 2434, 2435, 2436, 17354; Crum, Coptic Ostraca, 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 dispensest 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) CAQTRP ἸΡΕΤΡΡ IΘΕΝΤ
ἐντεπα ἐρτακ, with the p changed to t under the influence of the other four ts. In the
Abyssinian text the form is ŚADŌR. ARŌDĀ. DĀNĀD. ODĖRĀ. RODĀS. 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 Bānāt, with its variant Baw-
wāna, which are derived from Coptic boono, invidi, the Woman with the Evil Eye, through
Arabic بورونة, variously read as *būrah, būrah, and بورونة. Coptic or Greek transmission and
Hebrew origin are seen in the name of the Abyssinian child-stealing witch Werzleyā, in
Coptic ἐβρεζχαία (Crum, British Museum No. 524), where b is a kind of z, and in Hebrew
the theoretical feminine adjective נירה, 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 431),
opposing not merely pagan survivals but paganism itself, says in a fragment in the Borgia
Collection (Zoëga, Catalogus Codicum Copticorum, 1810, p. 459):

οῦ ὑμὸν οὐλα ἐγείρει ὁ ἰπνενοῦ ἀγάλλατε εἴμης καινοικόνε ἡμᾶς ἐπίθε 
καὶ τὴν κοίλαν τοῦ εὐθείας τοῖς ὑπὸ τοῦ εὐθείας τοῖς ἀγάλλατοι εἰς τὸν 
καινοῦ ἐν εἰς ἐγείρει ἰπνενοῦ αἱγαλλατε. ἐτες ἐν αἴμωντε εὐθείᾳ ἐν εἰς ὑπὸν 

"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 cari-
caturist. 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.
A MAGICAL TEXT

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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