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COPTIC TEXTS

EDITED WITH INTRODUCTIONS AND ENGLISH TRANSLATIONS

BY

E. A. WALLIS BUDGE, M.A., Litt.D.

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BY

E. A. WALLIS BUDGE, M.A., LITT.D.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

WITH FORTY PLATES AND TWENTY ILLUSTRATIONS
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PREFACE

The present volume contains a series of eighteen Coptic and three Ethiopic texts, with translations, which include Encomia on the Blessed Virgin Mary, Histories of the three great archangels, Michael, Gabriel, and Raphael, Martyrdoms of Psote, Bishop of Psoï, Mercurius, and Theodore the Anatolian, the History of the Monks by Paphnutius, the Apocalypse of Paul, &c. All these texts are written in the dialect of Upper Egypt, and are published herein for the first time. The editing of the texts has been carried out by an arrangement with my colleague, Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and Manuscripts in the British Museum.

The series opens with the account of the martyrdom of Theodore the Anatolian, by one Theodore the deacon of Gaius, Archbishop of Antioch, who claims to have succeeded his master on the archiepiscopal throne, and to have been an eye-witness of the events which he describes. Theodore was the son of Soterichus by the niece of Euius, the King, or Governor, of Antioch, and the grandson of Samar, a noble of Tarsus in Cilicia, who possessed vast estates and great wealth. His cousin Claudius was the son of Ptolemy by the daughter of Euius,

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and the two young men were brought up together, and they were trained in the art of war, and received appointments in the army befitting the sons of kings. On the death of Euius Ptolemy and Soterichus ruled the kingdom jointly, and Theodore and Claudius became generals. The young men were devout Christians, and led almost ascetic lives, eschewing marriage, theatres, baths, and all kinds of amusements; the Scriptures were their guides in religion, and they studied the theory and practice of war with the help of the Book of Alexander. When the war between the Romans and Persians broke out, Theodore and Claudius marched through Armenia at the head of their troops, and in the battles that ensued Claudius was captured and carried off to the court of Agaborne, King of Persia, and Kratôr, the son of Agaborne, was captured by the Romans and taken to Antioch. Theodore set out for Persia with Gaius the archbishop, with the view of effecting an exchange of prisoners, and eventually they returned to Antioch with Claudius, safe and sound. When Theodore left Antioch, Kratôr, the Persian prince, was ill, and soon after the return of the Romans from Persia he died, and was embalmed and buried in the archbishop's palace. When Agaborne heard of his son's death he declared war against the Romans, and Umerianus, the new King of Antioch, who had bribed the City Council to elect him in the room of the deceased Ptolemy, was afraid to go out against him. He was afraid that if he stayed in Antioch Theodore or Claudius would

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kill him, and he was afraid to let them depart from the city with the troops, lest the soldiers should proclaim one or other of the legal heirs to the throne as King of Antioch. Prompted by the Devil, he sent and fetched a swine-herd or goat-herd called Akrippita from Egypt, and gave him a command in the army. This man became the lover of the daughter of Umerianus, and when a few years later her father died in battle she bribed the Council, and Akrippita became King of Antioch, and subsequently ruled that city and all the Roman Empire under the name of Diocletian. After the accession of Diocletian a bitter feud broke out between him and Theodore and Claudius, and the Empress urged him to destroy Theodore, of whom he was greatly afraid. In one of the wars between the Romans and Persians, Nikometes, another son of the King of Persia, was captured and taken to Antioch, but was allowed to escape with the connivance of Theodore and the help of Archbishop Gaius, who wanted the money which the King of Persia had sent as a bribe to spend upon the poor of Antioch. When Diocletian found this out he slew the Archbishop and plundered all the churches in Antioch, and seized Theodore by treachery, and had him crucified on the great persea tree near the gate of the palace at Antioch, and 153 nails driven into his body. This Martyrdom is a very interesting document, and belongs to a class of historical romance of which few examples in Coptic are known.

In connection with the notice of Akrippita or

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Diocletian which is given in the Encomium on Theodore, we may note the little tract called the Teaching of Apa Psote, Bishop of Psoï (see pp. 147, 725). Psote and Akrippita were herdsmen together in Upper Egypt, and Psote sang the Psalms of David whilst Akrippita accompanied him on the pipes. Meanwhile the goats of one herd scattered the sheep of the other. When Akrippita assumed the name of Diocletian and became Emperor, he sent to Egypt, and ordered that his old friend Psote should be made Bishop of the South, i. e. of Upper Egypt and of a part of Northern Nubia. Later, when he issued his Edict against the Christians, he sent a dispatch to Arianus, Prefect of Egypt, and ordered him to seize Psote, and compel him to sacrifice to the gods. Arianus sent an officer to Psoï with instructions to carry out the Emperor's wish, and he arrived there late on the Saturday night. When Psote saw him, and learned the purpose for which he had come, he entreated him to defer his arrest until the following morning. To this the envoy agreed, and Psote went to his church and preached to the congregation his farewell sermon, which only ended when the daylight appeared. Having celebrated the Eucharist he departed with the Imperial Veletarius, and was beheaded, probably at Antaeopolis.

Other valuable texts deal with the martyrdom of Mercurius, a very distinguished officer and military saint who flourished in the reign of Decius, and the miracles which took place at his

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shrine in Upper Egypt. He was the son of Gordianus, a native of Scythia, and before he enlisted was known by the name of 'Philopator'. With a sword which was given him by the Archangel Michael, and under the influence of Divine Power, he performed such mighty deeds of valour in a decisive battle between the Romans and the Barbarians of Armenia that the enemy broke, and their flight became a rout. In return for these services Decius showered gifts and honours upon him, but when he proposed to go and thank the gods in the temple, and to sacrifice to them, Mercurius refused to do so, and crept away to his own quarters, where he put on sackcloth and wept for the folly of the idolater. When summoned into the Emperor's presence to explain his conduct and his renunciation of the imperial gifts and honours, he related to Decius his early history, and proclaimed himself to be a Christian. The usual dialogue ensued between the persecutor and his victim, followed by the inevitable result, for Mercurius was first tortured and then beheaded at Caesarea. The body of Mercurius appears to have been taken to Upper Egypt, for in the account of his Third Miracle (p. 830) we read of the Christians of Edfû discussing the removal of his body into the city. Whilst they were talking the body of the saint rose up of its own accord and walked into the city, whilst the talking mule that was there cried out, 'Sing praises to the martyr.' The body was afterwards carried into the church, where it remained until

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a martyrium was built. The other miracles of the saint are of considerable interest as throwing some new light upon the beliefs of the Christians of Edfû at the period when serious persecution of the Copts was imminent. At the end of the Coptic version of the Martyrdom of Mercurius a section dealing briefly with Julian the Apostate has been added, and in this occurs a variant of the old legend that Julian was slain by Mercurius. Julian had shut up in prison his old friend Basil of Caesarea and others, and had departed on his ill-fated expedition against Sapor, leaving them there. One night (p. 826) he saw a troop of soldiers in the air advancing against him, and he knew that they were Mercurius and his friends. Suddenly he felt himself transfixed through the loins by a spear, and catching in his hands the blood which gushed out, he threw it up towards heaven, saying, 'Take this, O Christ, for Thou hast taken the whole world.' And he fell down dead straightway. Three days before this happened Basil and his companions in prison each saw a vision in which Mercurius went into his martyrium, and drew out his spear [from a picture or statue], and they heard him say, 'Shall I permit this lawless man (i. e. Julian) to blaspheme the God of heaven in this manner?' They then saw the saint leave the martyrium. When Basil and his friends had described their vision to each other, they sent a messenger into the martyrium to see whether the spear was in its place or not, and the spear was missing. Three days later came the news of Julian's

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death, but nothing is said about the spear coming back. In the Annals of Sa'îd ibn Baṭrîḳ, or Eutychius, it is said that Basil was sitting on his chair, with a tablet in front of him on which a figure of Mercurius was painted. Whilst he was looking the figure of Mercurius disappeared from the tablet, and he marvelled; and the figure did not return to the tablet for at least one hour. When it returned Basil saw that on the tip of the spear, which according to the painting the martyr was holding in his hand, there was blood, and Basil remained stupefied with astonishment until he heard later that Julian had been slain at that hour.[1] In the Ethiopic version of the legend (see the Appendix) the spear in the martyr's hand in the picture became 'full of blood'.

Next in importance historically is the History of the Monks of Upper Egypt and the Life of Apa Aaron by Paphnutius, the famous ascetic who flourished in the fourth century. This work appears to have been unknown hitherto. Paphnutius, as we know from his Life of Onnophrius, made several journeys into the desert in order to see for himself how the recluses and anchorites lived, and the Life of Apa Aaron proves that on one occasion at least he visited the monks who lived in the desert near the First Cataract, and on the islands that lay between Syene and Philae. He went to a monastery which must have been near the site of

[1] Pocock, *Contextio Gemmarum, sive Eutychii Annales*, Oxford, 1656, vol. i, pp. 484–7; see also Abû Ṣâliḥ, ed. Evetts, p. 161; and Butler, *Coptic Churches*, vol. ii, p. 359.

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the later Monastery of St. Simeon on the left bank of the Nile opposite the Island of Elephantine, where he was received by a brother called Pseleusius. To him he made known his desire to collect histories of the monks who lived in the neighbouring deserts, and Pseleusius gave him many details of the lives of Apa Zebulon, Sarapamôn, Matthew, Apa Zacchaeus, Anianus, Paul, and others. He next told him about Apa Isaac, an aged monk who lived on an island in the First Cataract, and had been the disciple of Apa Aaron, and in answer to the urgent entreaty of Paphnutius took him to see him. Isaac received him with great kindness, and when he learned what Paphnutius wanted he described his own ascetic practices, and then went on to tell him his experiences when he was a disciple of Aaron, and also what he had heard from Apa Macedonius, the bishop. Macedonius was originally a military inspector of Upper Egypt, and a Christian, and on one occasion when he was at Philae, and wished to partake of the Sacrament, he found that there was no church there, and that the Christians there were served by the monks of Syene, who came out weekly and administered the Sacrament to them. On his return to Alexandria he related this fact to Athanasius, and told the archbishop that if he would appoint a priest at Philae, he would take him safely there when he next went to inspect the South. Athanasius replied that no one was more suitable for this work than Macedonius, and after much persuasion he

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succeeded in inducing him to be consecrated bishop. When Macedonius went to Philae he assumed a very humble position and made himself a man of no importance. He saw that the people went into the temple (of Isis ?) and that they worshipped a hawk, which was kept in a shrine with a grating or screen before it. One day he went into the temple and told the sons of the high priest that he wished to offer up sacrifice, and whilst one of them was making the fire ready Macedonius went to the shrine, seized the hawk, cut off its head, and threw it in the fire. When the high priest's sons saw what had happened, fearing the wrath of their father and of the people, they fled into the desert. Early next morning the high priest (Aristus) went into the temple to offer up sacrifice, and found neither his god nor his sons, and until the reason for this had been explained by an old woman who had seen what Macedonius had done he remained in a state of bewilderment. Then the high priest went out from the temple in wrath, swearing that he would kill his sons and Macedonius. Acting on the advice of one of the faithful Macedonius departed to a place where he could pray and meditate, and whilst there a voice told him to go out into the desert and to seek for the two sons of the high priest who, as he had been shewn in a dream, were to become 'chosen vessels'. After going a few miles into the desert Macedonius found the young men, who were dying of hunger and thirst. He fed them, and took them back to Philae, and

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having taught them the fundamentals of the Christian Faith he baptized them, and gave them the names of Mark and Isaiah. Later he converted Aristus, the high priest, to Christianity, and baptized him, and called him Jacob. On the death of Macedonius Mark became Bishop of Philae, and was in turn succeeded by his brother Isaiah; both were consecrated by Saint Athanasius at Alexandria. Isaiah was succeeded by Pseleusius, who was consecrated by Timothy, but he preferred the peace of the contemplative life to the activity of a bishop's labours, and his rule was uneventful. The rest of the work of Paphnutius is filled with details of the life and miracles of Apa Aaron. This great ascetic passed much of his time in weaving mats, baskets, sandals, &c., for sale, and to destroy his passions he used to stand under the summer sun with a huge stone resting on his head, or tied to his neck, until his eyes were ready to burst from his head. In the winter he dipped his body-garment in the Nile evening by evening, and having put it on stood by the river bank all night whilst the bitterly cold wind froze his limbs; when the sun rose he crept into a crevice of the cold rocks. Following the life of Aaron is the service for the day of his commemoration (May 2), and it is noteworthy that among the passages of Scripture appointed to be read on that day is the sixteenth chapter of St. Mark, including the last twelve verses which are not commonly found in the older manuscripts.

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The Encomia on the Virgin Mary printed in this volume are by (1) Cyril, Archbishop of Jerusalem; (2) Demetrius, Archbishop of Antioch; (3) Epiphanius, Bishop of Cyprus; and (4) Cyril, Archbishop of Alexandria. Cyril of Jerusalem puts before the reader the details of the life of the Virgin which he professes to have received from the Virgin herself. He argues that her parents were 'a man and a woman like the parents of every other person', and that the Virgin was a woman and not a δύναμις, and that she died like every other creature of flesh and blood. He quotes various authorities, among them Hebrew documents, to shew that she was born in Magdalia, that her mother was Anna, the daughter of Aminadab, and her father Joakim-Kleôpa, the son of a rich man called David-Aaron and his wife Sara. Cyril's Encomium ends with an account of the Virgin's death and the miraculous disappearance of her body. The Encomium of Demetrius is a very long and full statement of most of the traditions about the birth, education, life in the Temple, &c., of the Virgin, which are found in many Syriac and Ethiopic manuscripts, but the general treatment of these subjects shews that its author intended his work to be more a book of pious reading for the general edification of its readers than a study in doctrine. Epiphanius combats the view that Mary 'cannot possibly have been begotten by a man', and shews that she was an earthly being, with a human father and mother

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like all other people. He then goes on to shew that Mary was descended from Thamar, a non-Israelitish woman, and Rahab the harlot, the wife of Salmôn, and Ruth the Moabitess, the wife of Boaz, and Bathsheba, the wife of Uriah the Hittite, and states that the Virgin conceived through a cloud of light which Gabriel placed in her mouth. Cyril of Alexandria holds a different view about the Virgin's conception, and in a speech which he professes to have received from Mary the Virgin is made to say, 'When he (i. e. Gabriel) saluted me he trembled, but I was filled with joy. He came, he opened my mouth, he went down into my womb' (p. 719).

In the beginning of his Discourse on the Invention of the Holy Cross, Cyril of Jerusalem relates the story of the conversion and baptism of Isaac the Samaritan, which was due to a miracle wrought by the presbyter Apa Bacchus, and to the appearance of a Cross of light at the bottom of a lake of bitter water. Isaac was a scoffer, and took every opportunity of reviling the Christians, and pointing the finger of scorn at them because they went up to Jerusalem to worship a piece of wood, which was not only idolatry, but disobedience to the Law of Moses. One day he entered into a dispute with Apa Bacchus, a presbyter, who succeeded in making sweet some bitter waters by throwing into it two bits of wood tied together in the form of a cross, which fell to the bottom and assumed there the appearance of a Cross of fiery light which all men

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saw. When Isaac drank of the water and found it as 'sweet as honey' he believed the words of Apa Bacchus, and on his arrival in Jerusalem he went to see Cyril, the archbishop, and as the result of his teaching he became a Christian and was baptized. Turning now to the Cross Cyril goes on to say, on the authority of Josephus, Philemon, and Irenaeus, that the Jews wilfully tried to conceal the glory of the Cross. The Cross and the crosses of the thieves were removed by night to the Tomb of Jesus by Joseph of Arimathea and Nicodemus, together with the nails, and this fact was concealed from all except the Christians, who took their sick there to be healed. Among those who were taken to the Tomb was Kleôpa, who was carried there on a litter, when he followed the dead body of his son Rufus to the grave. Whilst the body rested by the Tomb a Cross of light came out of it, and rested on the dead man and raised him up to life again, and healed the disease in the feet and legs of Kleôpa, who was able to walk once more. Kleôpa and his son Rufus then became Christians, and were baptized. When the Jews heard of these miracles they took counsel together and determined to destroy the Tomb of Jesus. Some wished to burn it, but others proposed to turn the whole site into a dunghill, which was done. From that day until the coming of Vespasian the Jews had all the offal of Jerusalem carried to the Tomb of Jesus and shot there; the penalty for disposing of the offal in any other way was expulsion from the synagogue and

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a fine of a copper drachma for each offence. In a very short time the existence of the Tomb of Jesus was forgotten, and its site was not made known to men again until the reign of Constantine, who, as the result of his vision of the inscribed Cross of light, adopted the Cross as his emblem, and fastened a cross of gold to the top of his spear. Having defeated the Persians decisively he devoted his attention to the abolition of the worship of idols everywhere, and to the building of churches with the moneys which he derived from the confiscation of the revenues of pagan shrines. He then took his mother Helena and his sister and went to Jerusalem, where he summoned the chiefs of the Jews to his presence, and asked them to shew him the places where the Cross stood and the Body of Jesus was laid. The seven chief priests of the Jews who heard his questions declared that they knew nothing about the Cross or the Tomb, whereupon Constantine ordered them to be thrown into a dry pit and to be kept there without food and water until they died. At the end of seven days of cold, hunger, and thirst, Judas, one of the seven, remembered that he had heard the history of the Crucifixion from his father Simeon, who had heard it from his father Judas, and he shewed Constantine where Golgotha was, and the dunghill which covered the Tomb, and it was higher than the city by many cubits. By the advice of Judas Constantine established a *corvée*, and made the Jews work day and night to clear Golgotha. After six months' labour the top of the

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Tomb became visible, and late one day they reached the stone which was before the door and rolled it away; as they did so a flash like lightning burst forth from the Tomb. Early the next morning the bishops entered the Tomb, in the presence of the Empress Helena, and they found in it a leather roll, written in Hebrew, and purporting to be the work of Joseph of Arimathea and Nicodemus, stating that they had brought the three crosses from Golgotha to the Tomb of Jesus. On the Cross of Christ was written the legend, 'This belongeth to Jesus the Christ.' When Constantine heard from his mother of the finding of the Cross he came to Jerusalem, and paid great honour to it, and he and the Empress immediately began to build one church of the Holy Resurrection over the Tomb, and another on or near Golgotha. Apa Joseph the bishop related that a Cross of light appeared above the Tomb from the first to the ninth hour, and then in sight of all Jerusalem it went up into heaven.

The importance of the cult of Michael is illustrated by the Encomia on this archangel by Severus, Archbishop of Antioch, Theodosius, Archbishop of Alexandria, and Timothy, Archbishop of Alexandria. Severus illustrates the power of Michael, and his compassion on men, and his readiness to assist them in all their troubles by relating the history of Gedsôn, the merchant of Entikê, who was delivered from shipwreck, and became a Christian with Toulê-Irene his wife, and his four sons, John, Stephen, Joseph, and Daniel. Theodosius describes the great spiritual

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banquet in heaven on St. Michael's Day, at which all the Patriarchs, Prophets, Apostles, Martyrs, and all the angels of heaven are present. And he proves to his hearers by the testimonies of all these that, from the time when this archangel expelled Mastêma, or the Devil, from heaven, he has been the mediator between God and His creatures, and the channel of all His goodness to them. He it is who presents their offerings before God, and causes them to be rewarded tenfold, and every good deed and every gift, however small, given in the name of this archangel, will help a man to triumph on the Day of Judgement. The compassion and benevolence of Michael are proved by the interesting story of the rich man Dorotheus and his wife Theopistê, who sold their clothes to obtain means to do honour to the archangel on the day of his commemoration. The Discourse by Timothy contains an extract from a manuscript which he found in Jerusalem in the house of the mother of Proclus, the disciple of John in Jerusálem, and which describes the annual delivery of souls from the abode of the damned by the Archangel Michael. In this St. John says that whilst he was being shewn heaven and hell by an angel, he saw Michael come to the lake of fire in which the souls of the damned were suffering torture, and dip his right wing into it, and bring up on it a multitude of souls, some 2,095,870 in number. This he did thrice, and having taken these souls to worship God, by His consent he took them away from their tortures into everlasting

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peace. Timothy urges his hearers to write the name of Michael on the walls of their houses, and on their garments, tables, platters, and drinking-cups.

In his Discourse on Gabriel, Celestinus, Archbishop of Rome, proves that this archangel is the chief celestial envoy chosen to bring glad tidings to man, and describes the great honour which was his when he was sent to the Virgin Mary, and to the shepherds at the Nativity, and when he led the Hebrews forth from their captivity. His power to work miracles is illustrated by the stories of Philip, the rich merchant, and Stephen, his scribe and accountant, and the healing of the blind man and the paralytic, &c. The Encomium on Raphael by Saint John Chrysostom is unfortunately incomplete, but the large fragment from another copy of the Encomium (Oriental MS. 6780) printed in the Appendix supplies a description of the miracles of the Saint and the end of the Encomium. The passing prayer of Athanasius is a very interesting text, notwithstanding the breaks in it caused by the damage done to the manuscript by fire and smoke.

Finally, the two lengthy sections from the Apocalypse of Paul form part of a work of peculiar interest, hitherto unknown in Coptic. As the introductory folios, including the title-page, are wanting, the name of the writer cannot be given, but the general plan and contents of the work are clear. The author makes St. Paul describe a journey through heaven and hell which he was permitted to make under the guidance of an angel. When the

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angel had shewn him everything he brought him down to the Mount of Olives, where he found the Apostles gathered together. When he had related to them all that he had seen and heard, they commanded Mark and Timothy, the disciple of St. Paul, to do his narrative into writing for the benefit of others. Whilst they were talking the Lord appeared and saluted Peter, John, and Paul by name. Having, in answer to a question, received Paul's assurance that he was satisfied to the full with what he had seen and heard, our Lord declared that the words of the Apocalypse of Paul should be preached throughout the world, that the copyist and reader and writer of it should never see Amente, and that his son and grandson should escape from the bitter weeping of that place. Among the sights seen by Paul was the judgement of souls by God. The descriptions of the abode of the damned in the Apocalypse of Paul, the pits of fire, the Powers of Darkness with their monstrous forms, with prongs, swords, spears and knives of fire, the lakes of boiling water, &c., are all derived from the Book of the Dead and cognate works, e. g. The Book of Gates and the Book of him that is in the Ṭuat. A Greek version of this Apocalypse was published by Tischendorff in his *Apocalypses Apocryphae*, Leipzig, 1866, pp. 34–69, and it is from some similar text that the Coptic version was made. In 1862 the Rev. D. T. Stoddard discovered a manuscript containing a Syriac version among the Nestorians in Urûmîah, or Urmî, and an English rendering of it

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by Dr. Perkins was published in the *Journal of the American Oriental Society*, vol. viii, pp. 183–212. Lengthy extracts from it were reprinted by Tischendorff under the Greek text in his work referred to above. A very valuable text of the Latin version was published by Dr. M. R. James in his *Apocrypha Anecdota* (see *Texts and Studies*, vol. ii, No. 3, Cambridge), 1893, together with Tables shewing the contents of the Greek, Syriac, and Latin Versions. The name of the angel ⲁϥⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ, or ⲁϥⲧⲓⲙⲉⲗⲟⲩⲭⲟⲥ (p. 1060) appears in the Greek version as Τεμελοῦχος (Tischendorff, *op. cit.*, p. 58), and in Latin as Tartaruchus (James, *op. cit.*, p. 19, l. 20). The angels who were with him are called 'angelos tartarucos' (*ibid.*, p. 29, l. 32), and, as the Coptic ⲁϥⲧⲉ suggests, they were probably four in number.

The present double volume contains the texts which are found in fifteen manuscripts, viz. Orr. 6780, 6781, 6782, 6784, 6799, 6800, 6801, 6806 A, 7021, 7023, 7027, 7028, 7029, 7030, 7597. Of these manuscripts eight were written before the end of the tenth century, five in the first half, and two in the second half of the eleventh century. The great importance of such a set of lengthy texts from manuscripts, the greater number of which were written before the close of the tenth century, and before the general pillage and closing of churches by Al-Yâzûrî between 1053 and 1058, is obvious.

This volume, which is the fifth and last of the series, and the previous volumes contain all the principal texts from the series of parchment and paper volumes

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that originally formed parts of the libraries of the monasteries and churches of Edfû and Asnâ, and are now in the British Museum. Thirteen of these were acquired for the Trustees by myself in 1907–8, and the remainder were purchased from Mr. Rustafjaell. The chief object of the publication of this pioneer edition of the Edfû manuscripts is to make accessible as quickly as possible the information contained in them. Its plan and scope rendered it impossible to treat adequately the numerous points concerning the history, theology, mythology, eschatology, folk-lore, manners and customs, philology, &c., with which these texts abound. Even were a single editor capable of the task, any serious attempt to perform it must have doubled the number of volumes in the series, and delayed for several years the publication as a whole of this most important collection of ecclesiastical documents.

I am indebted to the Director, Sir Frederic G. Kenyon, for his help in deciphering the Greek portions of the colophons, and for some friendly suggestions. To Dr. Barnett, who has facilitated the production of the volumes of this series, and to Mr. Horace Hart, M.A., and Mr. F. J. Hall, of the University Press, Oxford, and their readers, my thanks are also due. The tracings of the toolings of the bindings were made by Mr. E. J. Lambert.

E. A. WALLIS BUDGE.

Department of Egyptian and Assyrian Antiquities,
British Museum.
August 23*rd*, 1915.

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INTRODUCTION

I. DESCRIPTION OF THE MANUSCRIPTS

1. Oriental, No. 7030.

This manuscript contains 43 vellum leaves measuring from $11\frac{3}{4}$ to 12 in. in length by about $8\frac{3}{4}$ in. in width. The volume was very much used in ancient days, for the outer margins of the leaves are soiled and worn and torn. The pagination runs from $\overline{\text{ⲁ}}$–$\overline{\text{ⲟⲏ}}$, then we have $\overline{\text{ⲡⲁ}}$–$\overline{\text{ⲡⲏ}}$. The quires are six in number, and are signed by letters. The first three contain eight leaves each, the fourth and fifth quires contain seven leaves each, and the last quire contains only five leaves. The leaves vary greatly in colour and thickness, and some are spotted with grease and stained with water. Foll. 11–14 are written in a different hand, and take the place of illegible or missing leaves. A tear in Fol. 32 has been repaired by sewing, and the thread which joins the edges is still in place. Each page is filled with two columns of writing, containing from 28 to 30 lines. The writing is bold and good. The initials are usually written in black ink, and decorated with red borders, but sometimes the reverse is the case (e.g. Foll. 4, 7, 19). The letter ⲙⲙ is often filled with a large red dot. One of the best pages of writing in the volume is illustrated by Plate I. The only piece of decoration in the volume is found on Fol. 1 *a* (see Plate II), and consists of a narrow plaited-work border painted in red and black. Bound up with the manuscript are some fragments of older books which were used by the monks of Edfû for padding in the original binding. On one of these is a portion of the 'Encomium of Eustathius, Bishop of Trakê, on Saint Michael the Archangel', in the dialect of Upper Egypt. It reads: ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲙⲡ[ⲉⲣⲉ] ⲉⲧ ϥⲙⲙ ⲡⲉⲥⲙⲟⲧ ⲛ ⲧⲙⲙⲟⲛⲁϫⲏ· ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲛ ⲙⲁ[ϫⲉ] ⲛⲧ ⲁⲣϫⲟⲟⲥ

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ⲍⲉ ⲙⲡⲉ ⲣⲟⲟⲩⲧ ⲛ ⲟⲩⲱⲧ [ⲓ ⲉ] ⲣⲟⲩⲛ ⲣⲙ ⲡⲣⲱ[ⲙ] ⲡⲁ ⲙⲁ▒ ⲍⲓⲛ ⲛⲧⲁ ⲡⲁ ⲣⲁⲓ ⲙⲟⲩ· ⲙ[ⲡ]ⲣ ⲱⲣⲕ ⲛ ⲗⲁⲁⲩ ⲛ ⲁⲛⲁⲩ· ⲧⲉⲡⲟⲩ ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲣⲣ ⲛⲟⲃⲉ· ⲁⲩⲱ ⲧⲕⲉⲁ-ⲡⲟⲗⲓⲁ· ⲁⲣⲍⲟⲕⲉⲥ ⲉ ⲃⲟⲗ· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲣⲍⲓ ⲥⲟⲗ· ⲁⲣⲱⲣⲕ ⲛ ⲛⲟⲩⲍ· ⲙⲛ ⲙⲡⲣ ⲍⲟⲟⲥ ⲛⲁⲓ ⲣⲁ ⲟⲛ· ⲛ ⲟⲩⲕⲟⲟⲩ ⲍⲉ ⲕⲁⲁⲧ ⲛ ⲱⲟⲣⲡ ⲛⲧⲁⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁ ⲕⲟⲓⲧⲱⲛ· ⲧⲁⲥⲕⲉⲡⲧⲉⲓ ⲙⲙⲟⲓ ⲙⲛ ⲡⲁⲕⲟⲩⲗⲁⲧⲱⲣ· ⲛⲧⲁ ⲡⲁ ⲣⲁⲓ ⲧⲁⲁⲧ ⲉ ⲧⲟⲟⲧϥ· ϩⲓ ⲟⲛ ⲉ ⲧⲣⲉϥ ⲉⲓ ⲉ ⲃⲟⲗ ⲙ ⲥⲱⲙⲁ· ⲙⲛ ⲡⲕⲟⲩⲗⲁⲧⲱⲣ ⲟⲩⲣⲟⲟⲩⲧ ⲁⲛ ⲡⲉ· ⲙⲛ ⲱⲁ▒ ⲧⲏⲣⲟⲩ ⲡⲕⲟⲩⲗⲁⲧⲱⲣ ⲉ ⲥⲣⲓⲙⲉ ⲉⲛⲉϩ· ⲟⲩⲕ ⲟⲩⲛ ⲉⲓⲥ [ⲣⲛⲛ]ⲧⲉ ⲟⲩⲛ ⲣⲟⲟⲩⲧ ⲛ ⲣⲟⲩⲛ▒▒▒▒ⲙ ⲡⲟⲩⲕⲟⲓⲧⲱⲛ ⲧⲉ[ⲛⲟⲩ]· ⲁⲩⲱ ⲟⲛ ⲛ▒▒ⲛ ⲉⲥⲙ▒▒ⲙ ⲡⲕⲟⲓⲧⲱⲛ· ⲁⲣⲍⲓ-ⲥⲟⲗ ⲉ ⲍⲱϥ· ⲁⲣ[ⲱⲣ]ⲕ ⲛ ⲛⲟⲩⲍ ⲛ ϯⲛⲁⲱⲡⲧⲟ[▒▒]ⲣⲱ ⲁⲛ· ⲙ ⲡⲁ(?)[ⲥⲧ]ⲙⲉ[ⲉⲛⲛⲉ] ⲉ ⲡⲧⲏⲣϥ· ⲉⲣϯ▒▒ⲛⲧⲟⲩⲙⲛ-ⲧⲣⲙⲙⲁⲟ ⲧⲏⲣⲥ· ⲧⲉⲥⲣⲓⲙⲉ ⲍⲉ ⲛ ⲥⲙⲙⲏⲛ ⲉ ⲡⲉⲣⲟⲧⲟ ⲉⲧⲫⲛⲙⲓⲁ ⲧⲥⲧⲩⲕⲗⲏⲧⲓⲕⲏ ⲛⲁⲙⲉ· ⲁⲥⲛⲉⲧ̀ ⲣⲱⲥ ⲛ ⲥⲱⲃⲉ ⲣⲙ ⲟⲩⲥⲱⲃⲉ ⲙ ⲡⲛ̅ⲕⲟⲛ̅· ⲡⲉϫⲁⲥ ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙ ⲡⲉⲥⲙⲟⲩ ⲛ ⲧⲙⲟⲛⲁϫⲏ· ⲍⲉ ⲱ ⲧⲁ ⲥⲱⲙⲉ· ⲡⲉⲓ ⲣⲱϩ ⲍⲉ ⲣⲙⲟⲟⲥ ⲙⲛ ⲣⲁⲓ ⲟⲩ ⲡⲁⲣⲁ ⲡⲁ ⲟⲩⲱϣ ⲡⲉ ⲡⲁⲓ· ⲁⲩϯ ⲍⲱ ⲙⲙⲟⲥ ⲙⲛ̅ ⲍⲉ ⲟⲩ ⲙⲟⲛⲟⲛ ⲛⲉϫⲣⲏⲙⲁ ⲛⲧ ⲁⲣⲉⲛⲧⲟⲩ ⲛⲁⲓ· ⲙⲛ ⲛⲉⲓ ⲕⲟⲥⲙⲓⲥⲓⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲣⲱϩ ⲛⲓⲙ ⲉⲧⲉϣ ⲁⲛ ϯ ⲛⲁⲓ ⲛ ⲛⲉϫⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲉⲧ ⲣⲙ ⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛ ⲱⲛ[ⲛⲱ]ⲣⲓⲟⲥ ⲡⲣⲣⲟ, &c.[1]

At the end of the manuscript are two small slips of light-coloured vellum, taken out of the original papyrus covers, on which are written :

1. ⲉⲣⲱ ⲁⲣⲭⲉⲗⲗⲓ ⲉⲗⲁ̅ⲭ̅ ⲁⲓⲁⲕⲟ ⲡⲁⲓⲥ ⲧⲟⲩ ⲓ̈ⲱⲥⲏϥ ⲡⲣ̅ⲕ̅ⲥ̅ ⲡ̅ⲱ̅ⲗ̅ ⲗⲁ̈ ⲁⲓⲟⲕⲗⲏ ⲯⲓⲁ·

2. ⲉⲣⲱ ⲁⲭⲁⲣⲓⲁⲥ (?) ⲉⲗⲁ̅ⲭ̅ⲥ̅ ⲁⲓⲁⲕⲟⲡⲟⲩ ⲡⲓⲡⲉⲣⲉϥⲥ ⲛ̅ ⲁⲃⲃⲁ ⲡⲓⲕⲟⲗⲁⲓⲟⲥ ⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲧⲡⲟⲗⲉⲟⲥ ⲑⲉⲥⲏ (?)· ⲟⲩⲟⲛ ⲙⲓⲁ ⲉⲧ ⲛⲁⲱϣ ⲡⲓ ⲥⲣⲁⲓ ⲙⲁⲣϥ ⲥⲟⲡⲉ̅·

[1] For the text of the Encomium in the dialect of Lower Egypt see my *Saint Michael the Archangel*, p. 106 (text).

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The first slip mentions Archelli (?) the deacon, the son of Joseph, an ecclesiastic of the city of Latopolis, in Upper Egypt, and gives a date, viz. the 711th (ψια) year of the Era of Diocletian = A. D. 995. As the Colophon of the manuscript is wanting this date is of importance, for it proves beyond doubt that the manuscript was written before the end of the tenth century. The second slip was written by Acharias (?), the deacon and servant of Abba Nicodemus, Bishop of the city of Thesê (?), and he beseeches every one who reads this book to pray for him. The manuscript contains one composition only:

The Encomium which Saint Apa Theodore, Archbishop of Antioch, pronounced on the valiant Saint, the victorious warrior of Antioch, the destroyer of the Persians, Saint Theodore the Anatolian. ⲟⲩⲡ̅ⲕⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲛ̅ⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲧⲁⲓⲧⲓ̅ⲭⲓⲁ· ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ϫⲱⲣⲉ· ⲁⲩⲱ ⲡⲣⲉϥⲉⲣⲡⲟⲗⲁⲓⲙⲟⲥ· ⲡⲧⲁϩⲣⲟ ⲛ ⲧⲁⲓⲫⲟⲭⲓⲁ· ⲡⲙ̅ⲡⲣ̅ⲣ̅ ⲛ̅ ⲛ̅ ⲛ̅ⲡⲉⲣⲥⲟⲥ· ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲓⲟⲥ· Fol. 1 *a*.

2. Oriental, No. 6784.

This manuscript contains 23 stout vellum leaves measuring from 10 to 11 in. in length by about 8½ in. in width. The pagination runs from $\overline{\text{ⲁ}}$ to $\overline{\text{ⲕⲉ}}$, and then from $\overline{\text{ⲕⲑ}}$ to $\overline{\text{ⲱⲙⲏ}}$; one leaf, which contained pages $\overline{\text{ⲕⲍ}}$ and $\overline{\text{ⲕⲏ}}$, is wanting. The quires, three in number, are signed by letters; the first and third contain eight leaves each, and the second quire contains seven leaves only. The leaves are clean and unspotted, but vary greatly in colour; the darkest are of a yellowish brown, e. g. Foll. 17, 19, 21, and some are nearly white. In Fol. 6 two rents were repaired by sewing in ancient days. Each page is filled with two columns of writing, which contain from 28 to 34 lines. The writing is good and clear. The initials vary considerably in size; all are written in black ink, but some of them are decorated with borders in red. A good

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specimen page is given on Plate III. The title of the sole composition in the manuscript is decorated with a small narrow band of plaited work with squares in pinkish red, slate, and yellow colours, with a loop at each corner (see Plate IV). On the lower margin of Fol. 1 *a* are the remains of a scene representing the spearing of an animal, which is painted yellow and has red ears. The spear-head is painted red, the handle silver-grey, and the cat-like animal under the end of the spear-handle yellow. The Colophon (see Plate V) contains the prayer that the Lord Jesus Christ, Who is God in truth, will bless those who have provided for the copying of the manuscript, and that the Virgin Mary will make supplication to her Son on their behalf, so that He may tear up the bill of indictment of their sins, and inscribe their names in the Book of Life. The manuscript was given to the church of Ptjolpef, ⲡⲥⲟⲗⲡϥ, which was situated in the Oxyrhynchite nome, ⲡⲓ̈ⲱⲭⲏ, of Upper Egypt; the exact position of this village or town is unknown to me. The manuscript is undated, but there is little doubt that it was written in the second half of the tenth century of our era. It contains composition only:

The Discourse on Mary Theotokos and her birth by Cyril, Archbishop of Jerusalem. ⲧⲙⲉϩ ϫⲟⲩⲧⲟⲩⲉ ⲡ ⲉϫⲏⲙⲥⲓⲥ ⲉ ⲁϥⲧⲁⲟⲩⲟⲥ· ⲡⲥⲓ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡ ⲑⲓⲗⲏⲓ̈· Fol. 1 *a*.

3. Oriental, No. 7027.

This manuscript contains 73 paper leaves measuring from 11½ to 12 in. in length by about 7¼ in. in width. It was copied by Victor the deacon, the son of Mercurius the deacon, in the 721st year of the Era of the Martyrs, i. e. A. D. 1005, which date the manuscript equates with the 365th year of the Era of the Saracens, i. e. the Era of the Hijrah, or A. D. 975. The manuscript contains:

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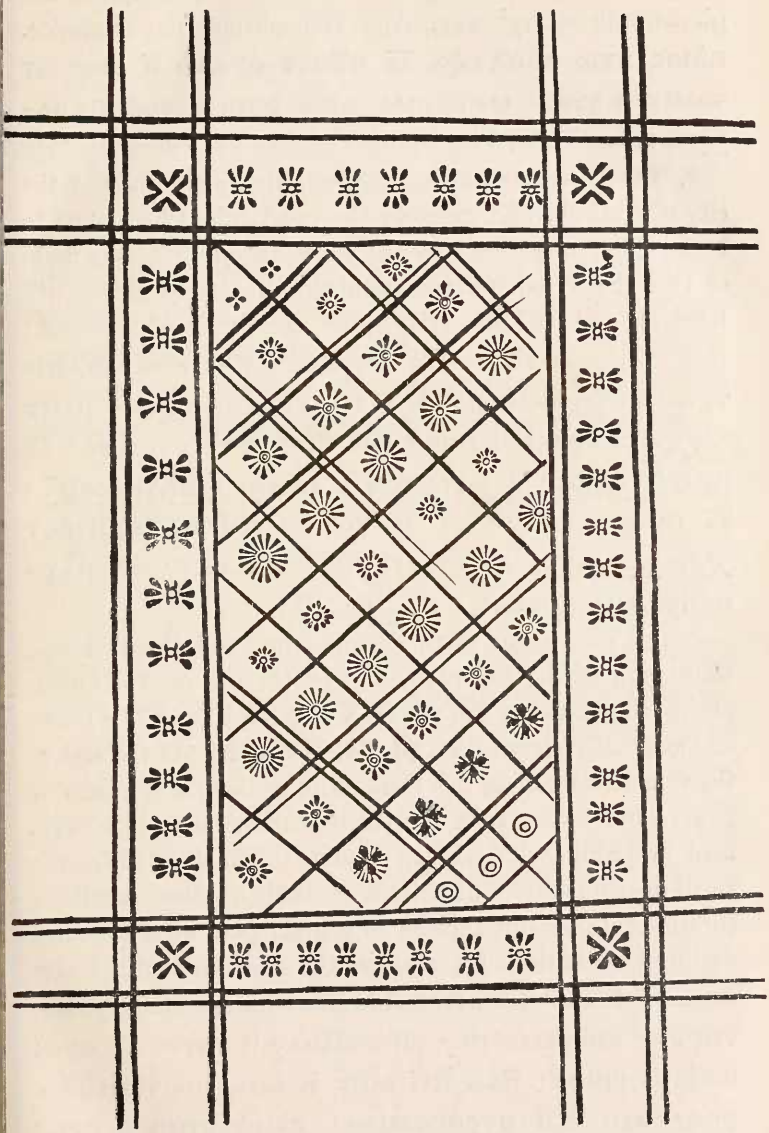

Tooling on the leather cover of Oriental 7027.

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1. The life and conversation of our holy Father, who was glorious in every way, Apa Onnophrius, the anchorite. ⲡⲃⲓⲟⲥ ⲁⲩⲱ ⲧⲡⲟⲗⲓⲧⲓⲁ ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲓⲛⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙⲙⲁ ⲁⲡⲁ ⲟⲛⲛⲟⲫⲣⲓⲟⲥ ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ· Fol. 1 *a*.

2. The Discourse which Apa Demetrius, archbishop of the city of Antioch, who ordained the great John Chrysostom to be an elder, pronounced on the birth, according to the flesh, of God the Word, on the twenty-ninth day of the month Khoiakh, and on Mary His mother, the Virgin who brought Him forth. ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁⲥⲧⲁⲧⲟⲩ ⲛ̅ⲥⲓ ⲁⲡⲁ ⲁⲛⲙⲛⲧⲣⲓⲟⲥ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲡⲉⲛⲧ ⲁⲩⲭⲉⲓⲣⲟⲑⲟⲛⲉⲓ ⲙ̅ ⲡⲛⲟⲩ ⲓ̅ⲥ̅· ⲡⲉⲭⲣⲥⲟⲥⲧⲟⲙⲟⲥ· ⲙ̅ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉ ⲁⲥⲧⲁⲧⲟⲩ ⲉ ⲡⲉⲭⲡⲟ· ⲕⲁⲧⲁ ⲥⲁⲣ̅ⲝ̅· ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲩⲥ· ⲛ̅ ⲥⲟⲩ ⲭⲟⲩⲯⲓⲥ ⲙ̅ ⲡⲉⲃⲟⲧ ⲭⲟⲓⲁⲭ· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲥⲙⲁⲁⲩ· ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲛ̅ⲧ ⲁⲥⲭⲡⲟⲩ· &c. Fol. 21 *b*.

A full description of this manuscript, and the text and translation of the Colophon, and of the life of Apa Onnophrius, illustrated by five plates (XXII–XXVI), will be found in *Coptic Martyrdoms*, &c., pp. lix, 179, 431. At the end of the volume containing this manuscript are bound up pieces of two vellum leaves from mutilated manuscripts which were used in padding its original binding. The first is from a small quarto manuscript written probably in the seventh or eighth century, and appears to contain part of a discourse dealing with faith and works, and the second is from a larger manuscript of a later date, and begins with the words (p. ⲕⲑ̅) ⲧⲏⲣⲟⲩ· ⲉⲡⲉ̅ⲣⲓⲙⲉ ⲡⲉ· ⲫⲏ̅ ⲟⲩⲙ̅ⲙⲁⲕⲁⲣ ⲛ̅ ⲫⲏⲧ· ⲭⲉ ⲟⲩⲟⲓ̈ ⲛⲁⲓ̈ ⲛⲁ ⲱⲏⲣⲉ· ⲛ̅ⲧⲁ ⲡⲉⲓ̈ ⲙⲟⲩ ⲛ̅ ⲁⲛⲁⲥⲕⲏ ⲧⲱⲙⲙ̅ⲧ ⲉ ⲣⲟⲕ· ⲙⲡ ⲓⲥⲏ̅ ⲟⲩⲣⲛⲥⲉⲙⲙⲱⲛ· ⲛⲉⲩ̈ⲧ ⲫⲧⲏⲩ ⲉ ⲣⲟⲕ· ⲉ ⲛⲁ ⲭⲣⲓⲥⲟⲛⲥ̅· ⲟⲩⲁⲉ ⲣⲁ̅ⲧⲓ ⲫⲁⲡ· ⲛⲁ̈ⲧⲓ̈ ⲫⲧⲏⲩ· ⲉ ⲛⲁ ⲙ̅ⲙⲁⲕ ⲛ̅ ⲫⲏⲧ· ⲉ ⲛⲉⲛⲧⲁⲕⲣⲓ[ⲙ]ⲉ· ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ· Ⲓ̅Ⲓ̅

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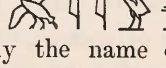
ⲡϩⲏ[ⲥⲉ]ⲙⲱⲛ· ⲙⲉⲧⲙⲟⲟⲩⲧ ⲛ̄ ⲱⲛ[ⲣⲉ] ⲛ̄ ⲣ̄ⲣⲟ· ⲉⲩϩⲟⲕⲣ̄ ⲉⲩⲟⲃⲉ· ⲉ [ⲛⲉ]ⲛⲧ ⲁⲕ† ϩⲁⲡ· ⲕⲁⲧⲁ ⲡⲛⲟ[ⲙⲟ]ⲥ Ⳓ ⲡⲁⲣⲭⲛⲉⲣⲉⲩⲥ· ⲡϩⲙ̄[ϩⲁ]ⲗ ⲙ̄ⲡⲱⲁ ⲙ̄ ⲡⲙⲟⲩ· ⲡⲁⲣⲁ ⲡⲫ▨ⲓⲥ· ⲉ ⲛⲉⲛⲧ ⲁⲕ† ϩⲁⲡ· ⲕⲁ[ⲗⲱ]ⲥ· Ⳓ ⲡⲛⲥⲉⲙⲱⲛ· ⲙⲛⲥⲣⲟⲩ ⲙ̄ ⲛⲁ ⲱⲛⲣⲉ· ϩⲁ ⲃⲁⲣⲁⲃⲃⲁⲥ· ⲉⲡⲏ̄ (p. Ⲗ̄) ⲉ ⲛⲉⲛⲧⲁⲕⲣⲓⲛⲉ· ⲕⲁⲗⲱⲥ Ⳓ ⲡⲁⲣⲭⲛⲉⲣⲉⲩⲥ· ⲙⲉⲕⲣ̄ ⲟⲩ-ⲥⲟⲟⲩⲉ· ⲛ̄ ⲣⲁ̄ϩⲉ ⲉ ⲡⲙⲟⲩ· ⲛⲑⲙⲟⲩⲟⲩⲧ ⲛ̄ ⲟⲩⲡⲓⲥⲧⲟⲥ· ⲉ ⲛⲉⲙⲧ ⲁⲕⲧⲓ ϩⲁ[ⲡ] ⲕⲁⲗⲱⲥ· ⲙⲉⲕ ⲙⲟⲟⲩⲧ ⲛ̄ ⲟⲩⲁⲧⲙⲁⲧⲟⲥ· ⲉⲣⲉ ⲡⲡⲟⲗⲓⲙⲟⲥ ϩⲓⲁ[ⲛ̄] ⲉ ⲛⲉⲙⲧ ⲁⲕⲧⲓ ϩⲁⲡ ⲕⲁⲗⲱⲥ· ⲡⲁⲣⲭⲛⲉⲣⲉⲩⲥ ⲙⲉⲕⲣ̄ ⲁⲧ ⲱ▨ ⲉ ϩⲟⲩⲓ ⲉ ⲡⲉⲕⲥⲁϩ· †ⲥⲱ[ⲧⲁⲁ] ⲉ ⲧⲃⲉ ⲙ̄ ⲡⲟⲗⲓⲙⲟⲥ ⲧⲏⲣⲟⲩ· ▨ ⲙⲁ̈ⲱⲉ ⲛ̄ϩⲏⲧⲟⲩ· ⲭⲉ ⲉⲙ▨ⲥⲱⲡⲉ· ⲛ̄ ⲟⲩⲱⲛⲣⲉ ⲛ̄ ⲣⲣⲟ· &c.

4. Oriental, No. 6782.

This manuscript contains 36 leaves of fine vellum measuring $13\frac{3}{4}$ in. in length by $10\frac{1}{4}$ in. in width. According to a note on Fol. 28 *b* the volume to which the leaves of this manuscript belonged was written in the 706th year of Diocletian, ϩⲛ̄ ⲧⲙⲉϩ· ⲱⲥ̄ ⲛ̄ ⲣⲟⲙⲡⲉ ⲛ̄ ⲇⲓⲟⲕⲗⲏ, i.e. A.D. 990. It was copied by a scribe who calls himself the most worthless of men, and says that he is unworthy of the name which he bears. After an erasure he goes on to say that repentance has made him free, and that he made bold to write this book when he was in ϩⲣⲓⲧⲉⲡⲓⲟⲙ at an earlier period of his life. ϩⲣⲓⲧⲉⲡⲓⲟⲙ may be the name of a monastery or a village, but it is probable that we should divide the Coptic letters thus: ϩⲣⲓⲧⲉ ⲡⲓⲟⲙ· The last word ⲡⲓⲟⲙ may be the later form of the hieroglyphic name of the Fayyûm *Pa-ium*  , and if this be so ϩⲣⲓⲧⲉ is probably the name of the village in the Fayyûm in which the manuscript was written. The manuscript contains :

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1. The Report of Saint John the Evangelist and Apostle. Fol. 2 *a*.

2. Fragment of a Discourse by Gregory, Bishop of Nazianzus. Fol. 9 *b*.

3. A Discourse by Saint Epiphanius, Bishop of Cyprus, on the Holy Virgin, who gave birth to God. Fol. 10 *a*.

4. A Discourse by Cyril, Archbishop of Alexandria, on Mary the Perpetual Virgin, who gave birth to God. Fol. 29 *a*.

The texts of the first two of the above works, and the Colophon, together with translations and three plates (XLIX–LI), will be found in *Coptic Apocrypha in the Dialect of Upper Egypt*, pp. 51 ff. and 233 ff.

5. Oriental, No. 7597.

This manuscript contains 40 vellum leaves of various thicknesses and colours measuring about $10\frac{3}{4}$ in. in length by about $8\frac{1}{2}$ in. in width. The pagination runs from $\overline{\text{ⲁ}}$ to $\overline{\text{ⲗⲉ}}$, with duplicate $\overline{\text{ⲗⲃ}}$ and $\overline{\text{ⲗⲉ}}$, and then runs from $\overline{\text{ⲗⲋ}}$ to $\overline{\text{ⲟⲉ}}$. The first and last leaves and Fol. 39 *b* are unpaged. The quires, which are signed by letters, are five in number. The first quire contains nine leaves, the second, third, and fourth quires contain eight leaves each, and the fifth quire six leaves. Some of the leaves have been much 'thumbed', and a few are illegible in places because the damp at some time made them stick together. Each page is filled with two columns of writing containing from 25 to 28 lines. The writing is clear and good, and the greater number of the initials are in black; towards the end of the manuscript a few are outlined in red. The title of the Discourse by Apa Psote (Fol. 2 *a*) is decorated with a small band of plaited work in colours, and on the lower margin of the leaf are painted figures of a hare (?) and a crow (?) (see Plate VI). On Fol. 10 *b* are figures of a crane, or ibis (?) and two animals (see Plate VII), and on Fol. 11 *a* is the figure of a winged cherub in black outline (see Plate VIII). The manuscript contains:

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1. The Teaching of our holy father Apa Psote, the great Bishop of Psoï, which he pronounced on the first day of the week, when Arianus, the governor of the Thebaïd, had sent messengers to him to cut off his head. ⲟⲩⲥⲁⲟⲩⲛⲉⲓⲥ ⲛ̄ⲧⲉ ⲡⲛ̄ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲓ̈ⲱⲧ ⲁⲡⲁ ⲯⲱⲧⲉ ⲡⲓⲟⲥ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲡⲥⲟⲓ̈· ⲛ̄ⲧⲁⲥⲧⲁⲩⲟⲥ ⲁⲉ ⲛ̄ ⲱⲣⲡ ⲛ̄ ⲧⲕⲣⲓⲁⲕⲏ· ⲛ̄ ⲧⲉⲣⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲡⲣⲭⲉⲙⲱⲛ ⲛ̄ ⲟⲩⲃⲁⲉⲓⲥ ⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲥⲱϥ ⲉⲃⲓ ⲛ ⲧⲉϥⲁⲡⲉ· Fol. 2 *a*.

2. A Discourse on the compassion of God and the boldness of the holy Archangel Michael, and the history of Matthew the merchant, and his wife and sons, by Severus, Patriarch and Archbishop of Antioch. ⲟⲩⲇⲓⲁⲗⲟⲅⲟⲥ ⲛ̄ⲧⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ⲫⲟⲣⲡ ⲡⲉⲭ̄ⲥ̄ ⲫⲛ̄ ⲟⲩⲙⲉ· ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲁⲛⲧⲟⲭⲓⲁ ⲡⲣⲁⲡⲓⲟⲥ ⲥⲉⲩⲏⲣⲟⲥ· ⲉⲁϥⲧⲁⲩⲟϥ ⲉ ⲧⲃⲉ ⲙⲙⲓⲛ̄ⲱⲛ̄ⲣⲛ̄ⲧϥ ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲙⲛ̄ ⲧⲡⲁⲣⲣⲏⲥⲓⲁ ⲛ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· . . . . ⲁϥⲱⲁⲝⲉ ⲁⲉ ⲟⲛ ⲉ· ⲧⲃⲉ ⲙⲁⲑⲁⲓⲟⲥ ⲡⲉⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ ⲙⲙⲛ̄ ⲧⲉϥⲥⲟⲩⲉ ⲙⲙⲛ̄ ⲛⲉϥⲱⲛⲣⲉ· Fol. 10 *b*. The manuscript was probably written in the second half of the tenth century.

Ivory peg from the cover of Oriental 7597 (exact size of original).

On Fol. 1 *b* is a prayer which reads, 'May the Lord Jesus Christ bless (ⲉⲃⲉⲥⲙⲟⲩ for ⲉϥⲉⲥⲙⲟⲩ) him that saith, May God shew mercy (ⲡⲓⲟⲩⲧⲉ ⲉⲣ ⲟⲩⲙⲁ) in truth to him that wrote (read ⲡⲓⲧ ⲁϥⲥⲣⲁⲓ) this book with his own hand (?). Amen. So be it (ⲉⲃⲉⲱⲱⲡⲉ for ⲉϥⲉⲱⲱⲡⲉ).' The manuscript is bound in thick leather-covered boards made of layers of papyrus gummed together, and it was kept closed by means of two leather loops knotted in one cover, which slipped over two bone pegs that were fastened in the other. One of the two pegs is

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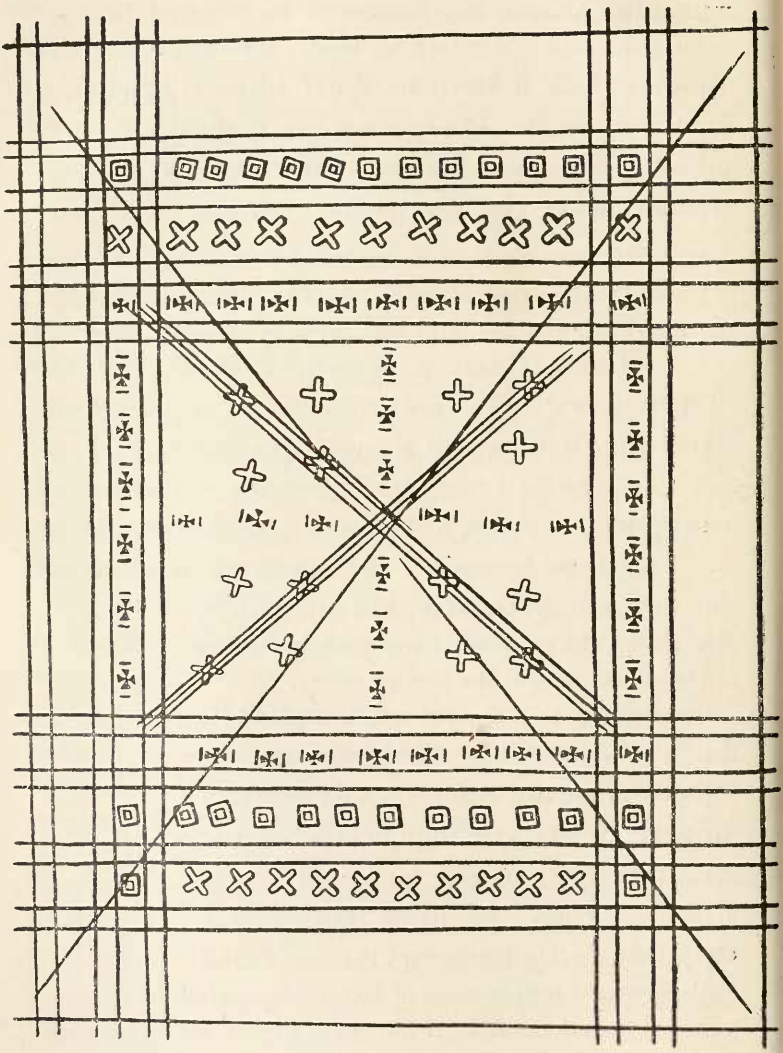
still *in situ*. The tooling of the cover is illustrated by the following tracings:



Tooling on the leather cover of Oriental 7597.

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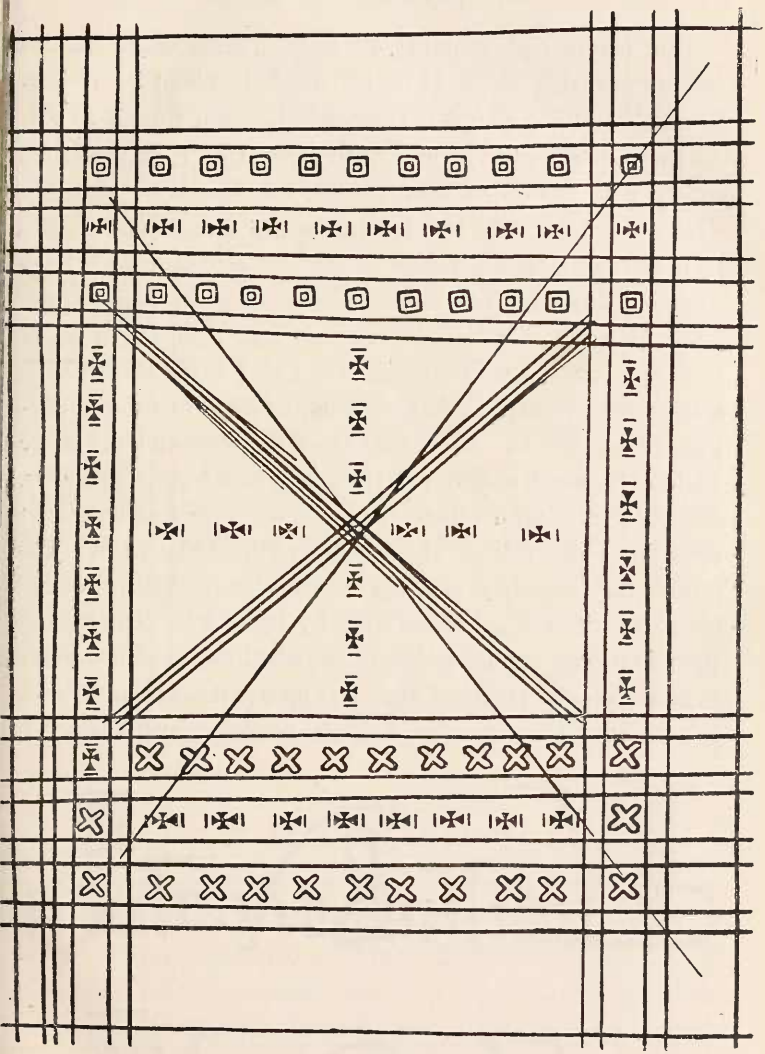

Tooling on the leather cover of Oriental 7597.

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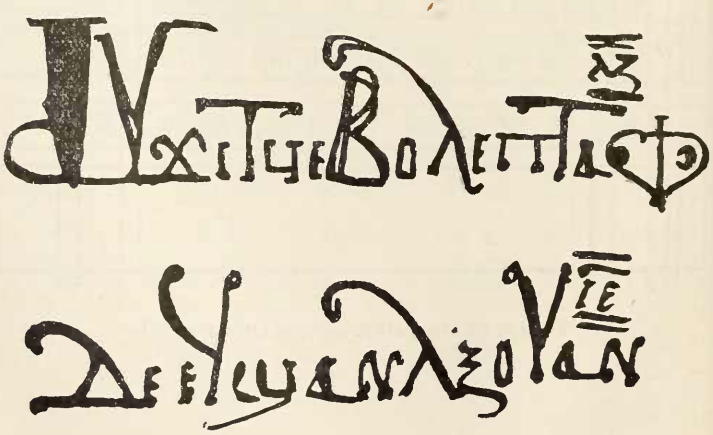
6. Oriental, No. 6799.

This manuscript contains 40 large quarto white vellum leaves measuring about 11 in. in length by about 9 to $9\frac{1}{2}$ in. in width. When complete the pagination ran from $\overline{\text{K}}$ to $\overline{\text{OH}}$. As the upper margin of every leaf is wanting it is impossible to say how the quires were signed, but they were probably five in number. The last few leaves are stained and incomplete at the top, and portions of the text are wanting. Each page is filled with two columns of writing containing from 24 to 31 lines. The writing is clear and bold, but some of the letters are not well formed. On Fol. 1 *b* (see Plate IX) is a large cross painted in faint colours, which forms the frontispiece of the volume. Above the title of the work on Fol. 2 *a* (see Plate X) is a small strip of painted design with loops, semicircles, &c., painted in faint colours, and a small vine leaf ornament runs down one side of the whole length of the page. The initials vary greatly in size and in decoration, and their general characteristics are well illustrated by Plate XI. Throughout the manuscript certain letters in the first lines of almost every page are greatly enlarged, and the upper parts of them intrude into the upper margin (see accompanying cut and Plate XI,



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col. 2). The points of punctuation are in black and red, and the letter Ⲫ has usually two red dots, one on each side. According to the Colophon (see Plate XII) the copying of the manuscript was completed on the fifteenth day of the month Paône, in the 769th year of the Era of the Martyrs, i. e. A. D. 1053, a date which in the manuscript is equated with the 448th year of the Hijrah, i. e. A. D. 1070. The cost of the vellum and the copying of the volume was defrayed by . . . . . ., the son of Mashenka, who gave it to the Church of the Cross in ⲡϯⲉⲥⲉⲣⲣⲁϩ, for the benefit of himself and of his wife and family. The copyist was . . . . . Mercurius, the son of Papameos (?), who says that he was very young, and that he did not understand [the craft of the scribe] very well. The manuscript contains one composition only, namely:

The Discourse which Saint Cyril, Archbishop of Jerusalem, pronounced concerning the Cross of our Lord Jesus the Christ, on the day of its discovery, which is the seventeenth day of the month Thoth, &c. ⲟⲩⲗⲟⲩⲟⲥ ⲛ̄ⲧⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲑⲉ̄ⲗⲏⲙ̄ · ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲉ ⲧⲃⲉ ⲡⲉⲥϧⲟ̄ⲥ · ⲙ̄ ⲡⲉⲛϩⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ · ⲙ̄ ⲡⲉϥⲟⲟⲩ ⲙ̄ ⲡⲧ̄ϫⲟⲩⲱⲛϩ̄ ⲉ ϧⲟⲗ · ⲉⲧⲉ ⲥⲟⲩ ⲙ̄ⲙⲏⲧⲥⲁϣⲧ̄ ⲡⲉ ⲙ̄ ⲡⲉϧⲱⲧ ⲑⲱⲟⲩⲧ · Fol. 2 *a*.

7. Oriental, No. 6801.

This manuscript contains 31 light-coloured vellum leaves measuring about 11 in. in length and from 8 to 8½ in. in width. The pagination runs from ⲁ̄–ⲗ̄, but on the first and last leaves there are no pagination letters. The quires that are signed with letters are four in number. The first quire contains seven leaves, and the second, third, and fourth contain eight leaves each. Several of the leaves are much stained and dirty, and in a few places where the leaves have been stuck together by damp or water the text is illegible. The last leaf, which

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contained the Colophon and date, is much mutilated. Each page is filled with one column of writing containing from 23 to 25 lines; a good average page of text, with numerous initials, is illustrated by Plate XIII. On Fol. 1 *a* is a full-page picture in colours of Saint Mercurius seated on horseback and driving his spear into Gaipios (?), the Jew who dared to ride into the shrine of the saint upon a white she-mule (see *infra*, pp. 840 ff.). Gaipios is seen lying on the ground, where he was thrown by the mule, the hind legs of which sank into the soft ground inside the building, and the mule's face is turned reproachfully towards him (see Plate XIV). The title is enclosed with a plaited border painted in red, green, and yellow, and the opening words of the text are decorated with a large initial and a characteristic floral border (see Plate XV). The manuscript contains:

Iron peg from the cover of Oriental 6801 (exact size of original).

1. The Martyrdom of Saint Mercurius the General, the holy martyr of the Christ, which he completed this day, that is to say, the twenty-[fifth] day of the month of Athor, in peace. Amen. ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ̅ ϥⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲩⲱ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲛ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲧⲁϥϫⲟⲕ̅ⲥ̅ ⲉ ϧⲟⲗ ϩⲣⲁⲓ ϩⲙ̅ ⲡⲟⲟⲩ ⲡ̅ϩ̅ⲣ̅ⲟⲟⲩ ⲉⲧⲉ ⲡⲉⲓ ⲡⲉ ⲥⲟⲩ ϫⲟⲧⲉ ⲛ̅ ⲡⲉϧⲟⲧ ⲁⲑⲱⲣ ϩⲓ̅ ⲟⲩⲉⲩⲣⲏⲓⲉ· ϥ̅ϑ̅· Fol. 2 *a*.

2. The Service for the Festivals of Saint Mercurius. Fol. 22 *a*. With the exception of the Versicles, Psalms viii. 6, 7, xxi. 4, 5, with the singing of which the Service opened, all the passages of Scripture which were read on the days on which he was commemorated are given in Greek and Coptic, page for page.

Immediately following the Versicles is a strip of plaited work painted in colours, and another strip of ornament in a mutilated state is seen at the foot of Fol. 31 *a*. The portion

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of the Colophon that gave the date is badly mutilated, and the years of the Era of the Martyrs and of the Era of the Saracens (ⲥⲁⲣⲁⲕⲏⲛⲟⲥ) are wanting. The expense of producing the manuscript was defrayed by a certain ..... the son of the blessed Phêu (?) ⲡⲱⲛⲣⲉ ⲙ̀ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉϩⲏⲧ, who gave it to the monastery of Saint Mercurius the General and Warrior ⲁϥⲁⲱⲣⲓϫⲉ ⲙ̀ⲙⲟϥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̀ ⲫⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲩⲱ ⲡⲁⲥⲱⲛⲱⲟⲉⲧⲏⲥ for the salvation of his soul.

8. Oriental, No. 6802.

This manuscript contains 43 small quarto paper leaves measuring about 8½ in. in length and from 6½ to 7 in. in width; several of them are mutilated and stained, and the tops of many have been so much injured by water that the text of the opening lines on them is illegible. Nine leaves are wanting at the beginning of the manuscript. The pagination runs thus: ⲏ̅–ⲗ̅ⲉ̅, ⲗ̅ⲉ̅–ⲙ̅ⲍ̅, ⲙ̅ⲏ̅ or ⲙ̅ⲑ̅, ⲏ̅–ⲡ̅ⲉ̅, ⲡ̅ⲑ̅–ⲍ̅. With the Encomium of Acacius a new pagination begins, which runs from ⲁ̅-ⲗ̅ⲏ̅. The quires are not marked by letters. The manuscript has no Colophon, and is undated, but the dark-coloured soft paper, which seems to have a water-mark (Fol. 6), was probably made in the eleventh century of our Era. Each page is filled with two columns of writing, containing from 25 to 27 lines. The writing is bold and clear, but the letters are often ill-formed and are badly arranged, and the varying lengths of the lines and widths of the columns prove that the copyist was no trained scribe (see Plate XVI). The manuscript contains:

1. The Martyrdom of Saint Mercurius the General, who finished his contest on the twenty-fifth day of the month Athor. ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̀ ⲡⲫⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲧⲟϥϫⲱⲕ (*sic*) ⲉ ⲃⲟⲗ ⲙ̀ ⲡⲉϥⲁⲥⲱⲙ ⲉⲧⲁⲓⲛⲧ ⲛ̀ ⲥⲟⲩ ϫⲟⲩⲧⲏ ⲙ̀ ⲡⲉⲓ ⲉⲃⲟⲧ ⲁⲑⲱⲣ· Fol. 1 *a*. Imperfect.

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2. [The Second Miracle of Mercurius.] Fol. 2 *a*. Imperfect.

3. The Third Miracle of Mercurius. ⲧⲁⲉϩ ϣⲟⲙⲛⲧ ⲛⲥⲟⲩ ⲙ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 3 *a*.

4. The Fourth Miracle of Mercurius. ⲧⲁⲉϩ ⲭⲧⲟ ⲉⲛⲥⲟⲩ ⲙ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 4 *a*.

5. The Fifth Miracle of Mercurius. ⲧⲁⲉϩ ☩ ⲉⲛⲥⲟⲩ ⲙ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 7 *a*.

6. The Sixth Miracle of Mercurius. ⲧⲁⲉϩ ⲥⲟ ⲉⲛⲥⲟⲩ ⲙ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 10 *a*.

7. The Seventh Miracle of Mercurius· ⲧⲁⲉϩ ⲥⲁϣϥ ⲉⲛⲥⲟⲩ ⲙ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 12 *a*.

8. The Eighth Miracle of Mercurius. ⲧⲁⲉϩ ϣⲙⲟⲧⲛ ⲛⲥⲟⲩ ⲙ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 16 *a*. Incomplete.

9. The Encomium which Saint Apa Acacius, Bishop of Caesarea, pronounced in the martyrium which was built in the name of Saint Mercurius. ⲟⲩⲉ[ⲙⲛ]ⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲧⲟϥ· ⲛ̄ⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲡⲁ ⲁⲕⲁⲕⲓⲟⲥ· ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲕⲁⲓⲥⲁⲣⲓⲁ· ⲥⲛ̄ ⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲛ̄ⲧⲁⲩⲕⲟⲧϥ̄ ⲉ ⲡⲣⲁⲛ ⲛ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 25 *a*.

Both the Miracles and the Encomium were written by the same hand. At many places in the manuscript attempts are made to decorate the pages, but not with any great success. Thus the title of the Martyrdom is enclosed within a simple border, as is also the title of the Encomium of Acacius (see Plate XVII); a curious tail-piece, painted a dirty red colour and edged in black, is found on Fol. 35 *b* (see Plate XVIII). Other attempts at decoration are shewn on p. xlix.

There are unusual spellings in the manuscript, most of which are marked by (*sic*) in the text, e. g. ⲉⲥ for ⲉⲓⲥ, p. 280. 11; 287. 22; 288. 17; 290. 20, 28; ⲛⲧⲟϥϫⲱⲕ for ⲛⲧⲁϥϫⲱⲕ, p. 256. 5; ⲛⲧⲟϥϣⲱⲡⲉ for ⲛⲧⲁϥϣⲱⲡⲉ, p. 262. 33; ⲛⲧⲟϥⲙⲁⲣⲉⲧⲉ for ⲛⲧⲁϥⲙⲁⲣⲉⲧⲉ, p. 278. 33; ⲛⲧⲟϥⲁⲡⲏⲗⲉ for ⲛⲧⲁϥⲁⲡⲏⲗⲉ, p. 279. 2; ⲁϥⲱϣⲁⲣⲟⲙ for

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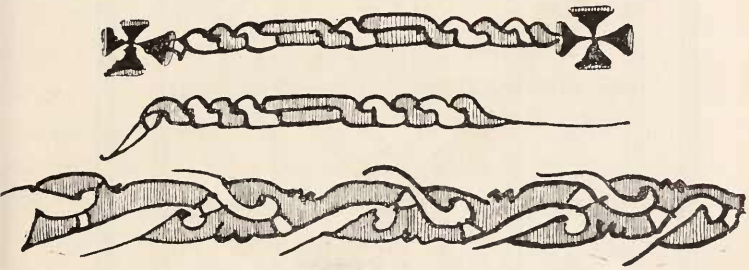
ⲁⲥⲫⲱⲣⲟⲙ, p. 263. 21; ⲡⲙⲁ ⲛ̄ ⲁ̅ⲅⲕⲁⲧⲕ for ⲡⲙⲁ ⲛ̄ ⲛ̄ⲕⲟⲧⲕ̄, p. 275. 33, &c. The spellings of several Greek words are unusually curious, e.g. ⲕⲁⲛⲧⲩⲗⲏ, p. 259. 4; ⲁⲥⲕⲧⲣⲓⲥⲍⲉ, p. 259. 22; ⲭⲣⲓⲁⲁ, p. 260. 5; 261. 11; ⲁⲣⲕⲁⲧⲏⲥ, p. 263. 6; ⲁⲥⲉⲡⲓⲟⲉⲙⲉⲓ, p. 263. 12; ⲉⲩⲉⲡⲉⲓⲟⲉⲙⲉⲓ, p. 263. 23; ⲕⲟⲗⲟⲙⲏ, p. 265. 6; ⲫⲁⲯⲓⲥ, p. 269. 8; ⲁⲛⲁⲥⲥⲉⲕⲏ, p. 271. 7; ⲁⲓⲧⲉⲓⲁⲁ, p. 273. 31; ⲏⲓⲗⲓⲫⲁⲛ-ϯⲏⲟⲛ, p. 274. 2; ⲫⲓⲗⲉⲫⲁ[ⲛ]ϯⲏⲟⲛ, p. 275. 32; ⲁⲩⲟⲁⲃ-ⲙⲁⲍⲉ, p. 276. 8; ⲗⲓⲟⲡⲟⲛ, p. 293. 7, &c. The manuscript is undated; it was probably written in the eleventh century.



Tail-pieces from Oriental 6802.

9. Oriental, No. 7028.

This manuscript contains 24 large quarto vellum leaves, some of which are torn and stained, measuring from 11 to 12 in. in length by about 9½ in. in width. The pagination runs from $\overline{\text{ⲁ}}$–$\overline{\text{ⲗⲁ}}$ ($\overline{\text{ⲗⲃ}}$ is omitted) and from $\overline{\text{ⲗⲅ}}$–$\overline{\text{ⲙⲍ}}$. The quires are not signed with letters, and their number is uncertain. Each page is filled with two columns of writing, containing from 23 to 26 lines. The writing is bold and clear, but the letters are not carefully formed, and there is a tendency to elongate the tails of certain letters, e.g. ⲭ, ⲯ, ⲥ, and ϯ (see Plate XIX). Some of the initials are decorated with red ink, and the title has above and below it a decorated border of zigzag lines and vine leaves (see Plate XX). The manuscript contains one composition only:

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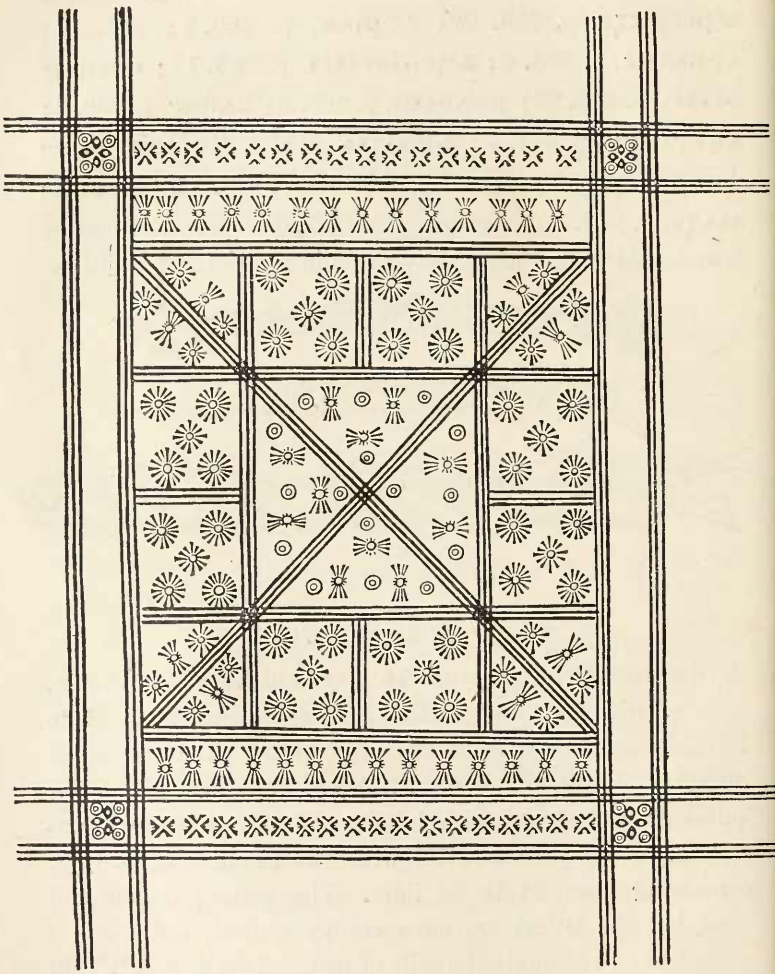
The Discourse which the glorious Patriarch, who became a habitation for the Holy Spirit, Apa Celestinus, the Archbishop of the great city of Rome, pronounced on the .....



Tooling on the leather cover of Oriental 7028.

Archangel Gabriel. ⲟⲩⲗⲟⲩⲟⲥ ⲛ̄ⲧⲉ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ · ⲉⲧ ⲧⲁⲓⲏⲧ · ⲁⲧⲱ ⲡⲉⲛⲧⲁⲥⲡ̄ ⲙⲁ ⲛ̄ ⲟⲩⲱϥ ⲙ̄ ⲡⲉⲛⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲕⲉⲗⲉⲥⲧⲓⲛⲟⲥ · ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲡⲟⲥ

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ⲡ̅ ⲡⲟⲗⲓⲥ ⲉⲣⲱⲙⲉ· ⲉ ⲁⲩⲧⲁⲩⲟⲩ ..... ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲅⲁⲃⲣⲏⲏⲗ· &c. Fol. 2 *a*. Imperfect.

Bound up at the end of the manuscript are two large quarto vellum leaves which do not belong to it, although the first of them is numbered Fol. 25. These leaves contain the opening portion of an Encomium on the Archangel Raphael by Severus, Patriarch and Archbishop of Antioch. For a facsimile of Fol. 25 *a* see Plate XXI. At the beginning of the manuscript is bound a piece of vellum which was used as padding in its original leather covers; on it are 31 lines of Greek written on one side only of the vellum. What appears to be the Colophon is found in a most unusual place, viz. at the beginning of the manuscript (Fol. 1 *b*; see Plate XXII). According to this the manuscript was deposited in the monastery of Saint Mercurius, in the mountain of Tbô (Edfû), in the days of Abba Nicodemus, the Bishop of Edfû and of the Camp and of Pelêk (Philae), and when Abba Abraham was Archimandrite, so that all the fathers and brethren who were bearing their crosses might obtain from its perusal consolation and profit for their souls. The shrine of the saint appears to have been rebuilt in the year 378 of the Saracens, and the manuscript was copied in the 705th year of the Era of the Martyrs, i. e. A. D. 989. The parts of the Colophon legible to me are:

[ⲁⲣⲓ ⲧⲁⲥⲁⲡⲉ ⲛⲁ ⲁⲩⲁⲁⲧⲉ] ⲙ̅ⲡ̅ ⲛⲁ ⲥⲙ[ⲛⲧ] ⲩⲗⲏⲗ
ⲉ ϫⲱⲩ· [illegible] ⲉ ⲧⲟⲗⲙⲁ ⲛ̅ⲧ̅ϫⲟⲟⲥ· ϫⲉ
ⲛ̅ⲧ [illegible] ⲛ̅ⲧ̅ ⲡⲉⲓ ϫⲱⲙⲉ ⲉⲡ̅ ⲧ̅ⲉⲕⲕⲗⲉⲥⲓⲁ [illegible] ⲛ̅ⲧⲁ
ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲣ̅ ⲭⲣⲓⲁ ⲙⲙⲟⲟⲩ· [illegible]ⲙ ⲕⲉⲙⲓⲗⲓⲟⲛ
ⲁⲩⲧⲓⲟⲩ ⲉ ⲃⲟⲗ ⲉⲁⲓⲕⲱⲁⲱⲙⲟⲓ ⲡⲁⲣ ⲅⲁⲃⲣⲓⲏⲗ ⲁⲩⲕⲱⲧ̅ⲩ̅
ⲛ̅ ⲃⲣ̅ⲣⲉ ⲉⲡ̅ ⲧⲙⲛⲧ[ⲉ]ⲣⲟ· ⲡ̅ⲡ̅ ⲡⲁⲗⲁⲥ ⲓⲥ ⲡⲭ̅ⲥ̅ ⲕⲱⲩ
ⲁ..ⲩ ⲥⲁⲣⲁⲕⲓⲛ̅ⲥ̅ ⲧⲟⲛ [illegible]ⲉ ⲁⲃⲃⲁ ⲙⲧⲕⲱⲁⲧⲙⲟⲥ ⲱ
ⲙ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲧ[ⲡⲟ]ⲗⲓⲥ ⲧⲃⲱ· ⲙ̅ⲡ̅ ⲛ̅ ⲕⲁⲥⲧⲣⲟⲛ· ⲙ̅ⲡ̅
ⲡⲉⲗⲏⲕ· ⲡⲭ̅ⲥ̅ ⲕⲁⲁⲩ [illegible]ⲛⲉⲛⲁⲩⲁⲁⲧⲉ ⲙ̅ⲡ̅ ⲛⲉⲛⲥⲓⲛⲧ

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ⲡⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ [ⲙⲁ] ⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲁ ⲫⲁⲥⲓⲟⲥ ⲙ̄ⲡ̄ⲣ̄ⲥ̄ ⲙⲁ ⲡⲧⲟⲟⲩ ⲛ ⲧⲃⲱ· [illegible]ⲱ(?) ⲡⲩ̄ ⲉ ⲧⲣⲉⲩⲥⲓ ⲥⲁⲗⲥⲗ̄ ⲉⲓ ⲉⲣⲏⲩ ⲛ̄ ⲉⲣⲏⲧⲩ̄ ⲛ̄ ⲛⲉⲩⲯⲩⲭⲏ· [illegible]ⲁⲃⲃⲁ ⲁⲃⲣⲁⲁⲙ ⲱ ⲡⲣⲟⲉⲓⲥⲧⲟⲥ ⲉ ⲭⲱⲩ ⲡⲭⲥ̄ ⲕⲁⲩ [illegible]ⲁⲣⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲡ̄ ⲟⲩⲉⲩⲡⲟⲙⲟⲓⲛ ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ [ⲡⲁⲣ̄ ⲭ̄ ⲅ]ⲁⲃⲣⲓⲏⲗ ⲙⲙ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ [illegible]ⲉ ⲉ ⲡⲓ ⲭⲱⲱⲙⲉ ⲛⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲁ ⲡⲉⲭⲥ̄ [illegible]ⲁⲓ ⲉ ⲭⲱⲓ ⲛⲉ̄ⲕⲱ ⲛⲉⲛⲛⲟⲃⲉ ⲛⲁⲓ ⲉ ⲃⲟⲗ [ⲉⲩⲉⲙ]ⲱⲡⲉ ⲉⲁⲙⲏⲓ ⲁⲛⲟⲓ ⲙⲙ̄ ⲡⲥⲉⲛⲟⲥ ⲧⲏⲣⲩ̄ ⲉⲁⲙⲏⲓ ⲁⲡⲟ ⲁⲓⲟⲕⲗ̄ⲏ ⲯⲉ·

10. Oriental, No. 7021.

This manuscript contains 50 leaves, made of a brownish-yellow soft paper with a water-mark, measuring 11½ in. in length by 7¾ in. in width. The outer margin of many of the leaves has been rubbed away, and the lower part of the manuscript has suffered seriously from water; on several leaves the ink of the last two or three lines has disappeared from the paper. The pagination runs from ⲁ̄–ⲟⲉ̄. The quires are six in number, and, with the exception of the last, are signed with letters. Each page is filled with one column of writing containing from 27 to 31 lines. The writing is bold, clear, and regular, and the symmetry of the columns proclaims the scribe's skill and experience. On Fol. 1 *a* is a full-length, full-faced figure of Saint Michael the Archangel, who is represented in the form of a round-faced beardless man wearing a tunic, which is fastened by an ornament at his left shoulder, and a girdle from which are suspended by cords a ring and a bow-shaped object. Over the tunic falls a long purple cloak, and the part of it which falls over his breast has a decorated border. The saint has a halo round his head, and he wears sandals. In his right hand he holds a spear with a cross-shaped handle, and in his left is a circular object with a rectangular design and the

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letters ⲁ̅, ⲱ̅, ⲓ̅ⲥ̅, ⲭ̅ⲥ̅ (see Plate XXIII). The title of the work contained in the manuscript is decorated with a head-piece and a tail-piece and the usual pattern running down the left margin (see Plate XXIV). The copying of the manuscript was finished on the ..... day of the month Epêp of the ..... Indiction of the year 703 of the Era of the Martyrs, i. e. A. D. 987 (see Plate XXV). The Colophon states that the production of the manuscript was paid for by Sirê, the son of the blessed Phêu, who lived in a village called Kourosê, or Pkourosê, and who was a member of the guard (?) of the city of Asna or Esna in Upper Egypt. He gave the volume to the shrine of Saint Michael the Archangel, in the district of Edfû, in order to obtain the archangel's blessing on himself and his wife, and his children, and his cattle, and on all his possessions (see Plate XXVI). The manuscript contains one composition only:

The Encomium which Theodosius, Archbishop of Alexandria, pronounced on Saint Michael the Archangel. ⲟⲩⲉⲩⲕⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲟϥ ⲛ̅ⲥⲓ ⲡⲉⲛⲛⲉⲧ ⲟⲩⲁⲁⲃ̅ ⲛ̅ ⲉⲓⲱⲧ· ⲉⲧ ⲧⲁⲓⲏⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙ̅ⲙⲁ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲥⲓⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲣⲁⲕⲟⲧⲉ· &c. Fol. 2 *a*.

11. Oriental, No. 6781.

This manuscript contains 35 large quarto light-coloured vellum leaves measuring 13½ in. in length by 12 in. in width; the first six leaves are wanting. The pagination runs from ⲓⲉ̅–ⲡⲃ̅, and the quires are unsigned. Each page is filled with two columns of writing containing from 28 to 30 lines. The letters are clear and well formed, and the writing is bold and handsome. The margins of the pages are decorated with a large number of initial letters and curvilinear designs, and fantastic figures of birds, animals, fish, &c., some of which are illustrated by Plates XXVII–XXXI, and some by the tracings reproduced on pp. liv and lv. The Colophon on Fol. 35 *b*, which is unusually well written, but some lines of

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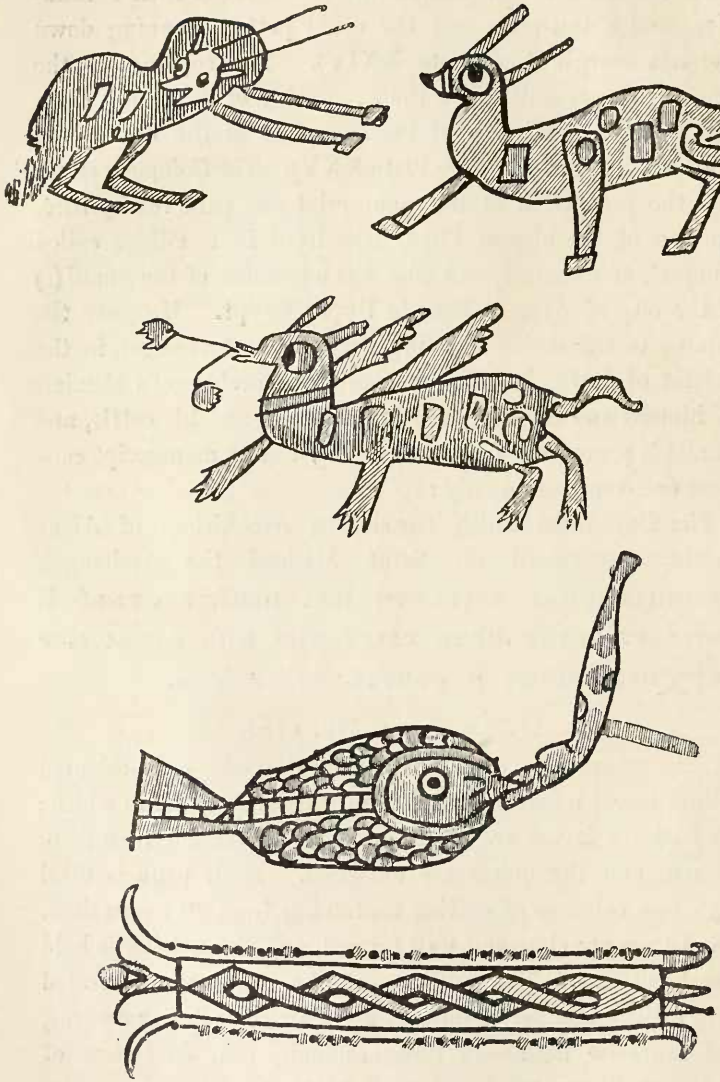

Marginal ornaments in Oriental 6781.

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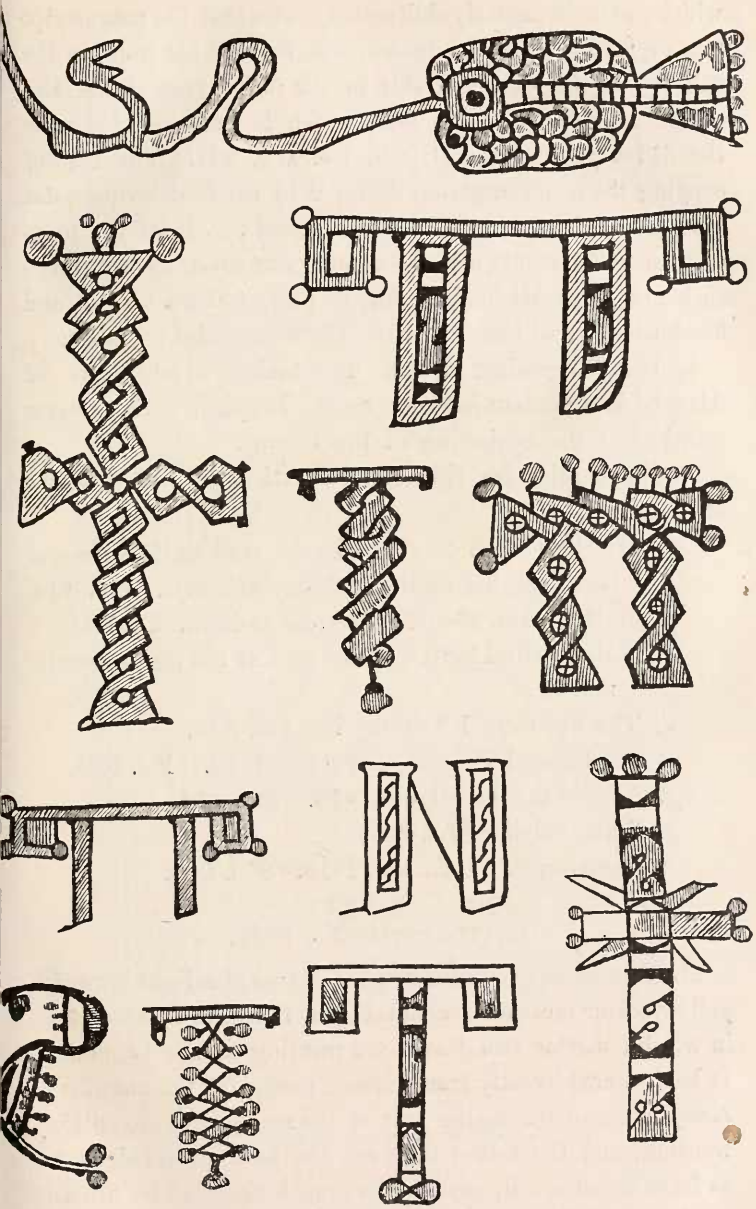

Ornamental capital letters, &c., in Oriental 6781.

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which are unfortunately obliterated, states that the manuscript was copied by Mark the deacon, who finished his work on the 8th day of the month Meshir in the 699th year of the Era of the Martyrs, i. e. A. D. 983, which is here equated with the 371st year of the Hijrah, i. e. A. D. 981. The cost of copying the manuscript was defrayed by the God-loving sister Kountite (?), the daughter of the blessed . . . . . of the town of Ermont (Armant), and the volume was given by her to the shrine of Saint Michael, whom she prays to bless herself, and her husband, and her children. The manuscript contains:

1. The Encomium which Theodosius, Archbishop of Alexandria, pronounced on Saint Michael. Six leaves wanting at the beginning of the volume.

2. The Service for the commemoration festival of Saint Michael:

a. Matthew xxiv. 24–37. To be read at the time of lamp-lighting on the 12th day of Paape. Fol. 30 *a*.

b. Matthew xiii. 43–52. To be read at dawn. Fol. 30 *b*.

c. Psalm lxviii. 11–28. To be read at the setting ready. Fol. 31 *a*.

d. The Epistle. 1 Timothy ii. Fol. 32 *a*.

e. The General Epistle. 1 Peter i. 1–12. Fol. 32 *b*.

f. Acts of the Apostles x. 1–13. Fol. 33 *b*.

g. Psalm cxlviii. Fol. 34 *a*.

h. The Gospel. Luke xiv. 1–15. Fol. 34 *b*.

12. Oriental, No. 7029.

This manuscript contains 78 paper leaves of a light brownish yellow colour measuring about 11½ in. in length by about 7 in. in width; one or two leaves are wanting at the beginning. It has suffered greatly from careless usage, for the margins of many leaves of the earlier part of the manuscript are entirely wanting, and the leaves that are the best preserved, so far as form is concerned, have been so much damaged by fire and smoke (see Foll. 36 ff. and Plates XXXII and XXXIII) that

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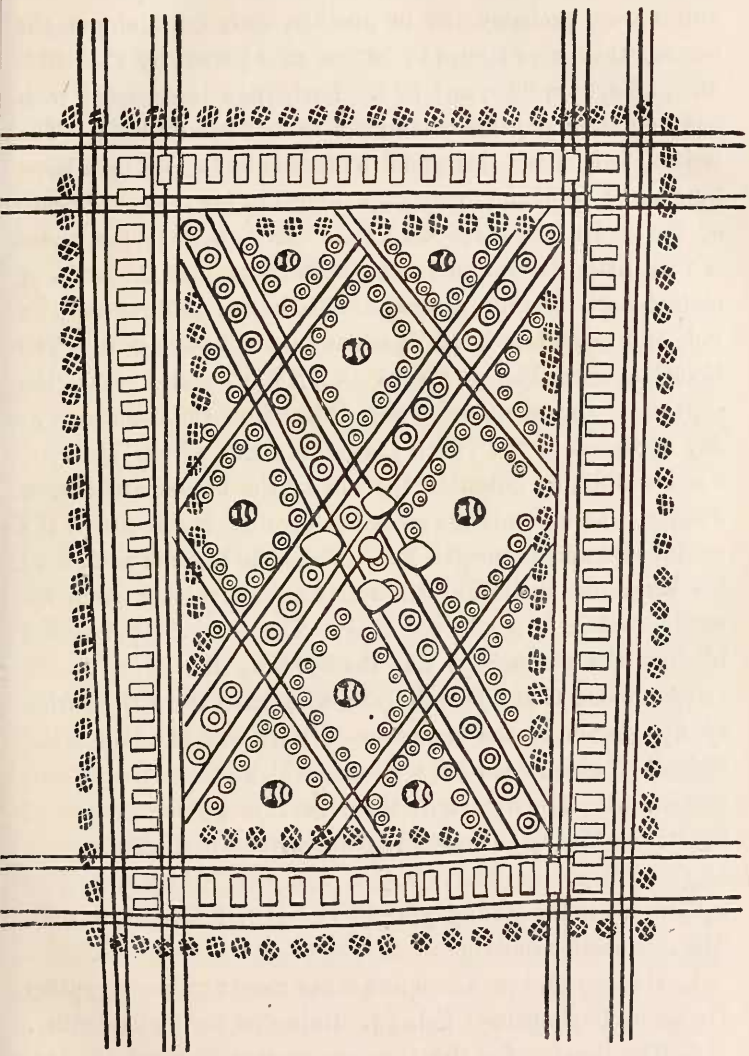

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the opening and concluding lines of many of them are illegible. The pagination ran apparently from ⲁ̅–ⲣⲙⲉ̅. The quires were probably ten in number, each containing eight leaves; they were signed by letters, as is proved by Foll. 29 *b*, 46 *a*, 53 *a*, 61 *b*, 62 *a*, and 70 *a*. Each page is occupied with one column of writing containing from 24 to 27 lines. The writing is bold and clear, and the text is broken up by a large number of points on every page, probably for the convenience of the reader (see Plate XXXIV). From first to last there is very little decoration in the manuscript, and the strip of plaited-work design, painted in black and a dirty red, on Fol. 67 *b* (see Plate XXXV) is the only tail-piece in it. The Colophon (see Plates XXXV–XXXVII) states that the copying of the manuscript was finished on the twenty-. . . . day of Epêph in the 708th year of the Era of the Martyrs, i. e. A. D. 992, by Zôkratôr, the son of the blessed archdeacon Joseph, who entreats the reader to overlook the faults in the manuscript and to forgive him, because he had not completed his education and was still receiving instruction from his masters when he made the copy. The cost of copying and binding the manuscript was defrayed by the pious deacon 'whose name God knoweth', and who gave it to the shrine of Apa Aaron in the mountain of Edfû. According to the Colophon, which describes a miracle which took place in connection with the waters of the Nile through the prayers of the Virgin Mary, the manuscript was written in the 708th year of the Era of the Martyrs, i. e. A. D. 992, which the scribe equates with the 372nd year of the Hijrah, i. e. A. D. 982. The manuscript contains:

1. History of Apa Aaron and other monks of the Egyptian Desert by Paphnutius. Fol. 1 *a*. Imperfect at the beginning.

2. The Service for the Commemoration Festival of Apa Aaron:

a. Psalm xcix. 1–9. To be read at the setting ready. Fol. 57 *a*.

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b. The Epistle. Hebrews iv. 14–v. 6. Fol. 57 *b*.

c. The General Epistle. James v. 10–16. Fol. 58 *a*.

d. Acts of the Apostles vii. 34–43. Fol. 58 *b*.

e. Psalm lxxvii. 18–20. Fol. 59 *a*.

f. The Gospel. Matthew iv. 23–v. 16. Fol. 59 *a*.

g. The Resurrection. Mark xvi. Fol. 60 *a*.

3. The Dying Prayer of Saint Athanasius. ⲡⲉϣⲗⲏⲗ · ⲙ ⲡⲣⲁⲥⲓⲟⲥ · ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲛⲧⲁϥⲧⲁⲧⲟϥ ⲙ̄ ⲡⲙⲁⲩ (*sic*) ⲉⲧ ⲉϥⲛⲁⲕⲁ ⲥⲱⲙⲁ · ⲉ ϩⲣⲁⲓ ⲛ ϩⲛⲧϥ · Fol. 61 *a*.

4. The Discourse which Saint Timothy, Archbishop of Alexandria, pronounced on the festival of the holy Archangel Michael. ⲟⲩⲗⲟⲩⲟⲥ · ⲉ ⲁϥⲧⲁⲧⲟϥ ⲙⲡⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲗⲗⲱⲑⲉⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡ̄ ⲣⲁⲕⲟⲧⲉ · ⲉ ⲧⲃⲉ ⲡⲓⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · Fol. 67 *b*.

13. Oriental, No. 7023.

This manuscript contains 37 vellum leaves, measuring $12\frac{1}{2}$ in. in length by $9\frac{3}{4}$ in. in width, which formed part of a large volume of at least 70 leaves. The pagination shews that we have three sections of the original volume, for it runs from ⲁ̄–[ⲓⲁ̄], and from ⲟⲑ̄–ⲣⲕⲉ̄, and from ⲣⲕⲑ̄–ⲣⲙⲉ̄. Foll. 24–31 (ⲟⲑ̄–ⲭⲁ̄) have been bound up in the wrong place, and to obviate the re-numbering of the folios the printed Coptic text runs on in the same sequence as in the manuscript. In the translation, however, the sections follow in their correct order, that is to say, the text of Foll. 24–31 (ⲟⲑ̄–ⲭⲁ̄) precedes that of Foll. 8–23 (ⲭⲉ̄–ⲣⲕⲉ̄). The quires contain 8 leaves, and are signed with letters, and from the fact that Fol. 16 *a* (p. ⲣⲓⲁ̄) is the first of quire No. ⲓⲁ̄ we may assume that the volume which is represented by the 37 leaves of this manuscript is the second of a series. The writing is bold and clear, but somewhat irregular. Each page is occupied by two columns of writing containing from 24 to 30 lines. The initials are comparatively few, and the greater number

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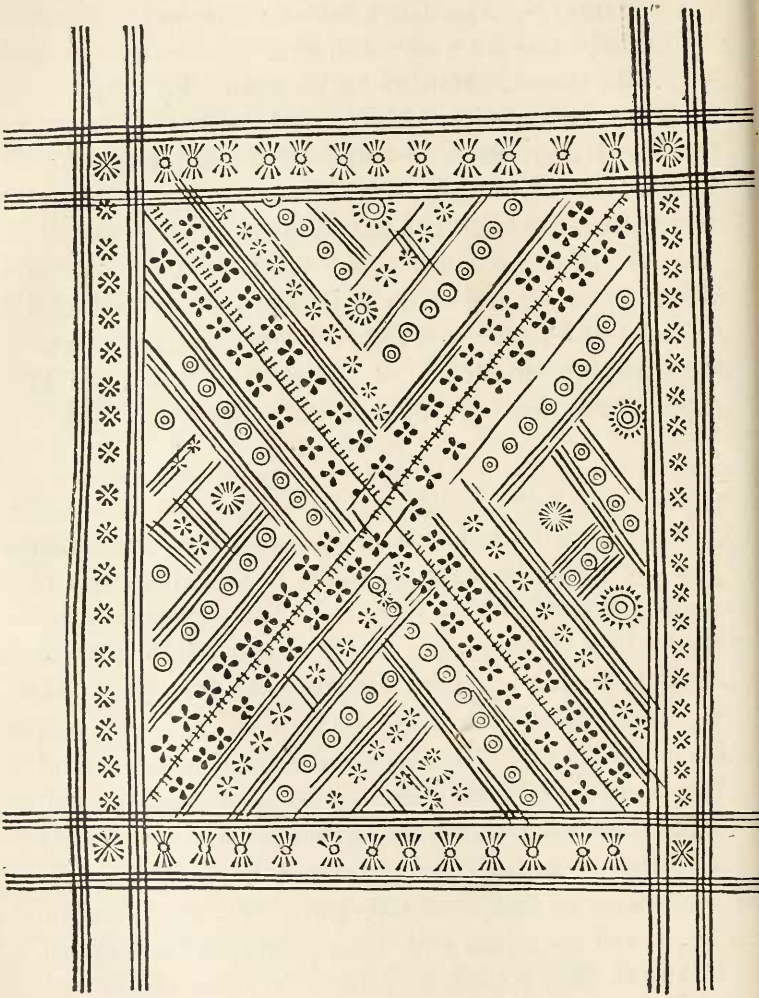
of them are undecorated. There are decorated initials on Foll. 1 *b*, 2 *a*, 3 *a*, 5 *a*, 7 *b*, 19 *b*, and the title of the first work



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in the manuscript has an ordinary 'twist' border, painted in red and yellow on three sides; for typical examples of the writing see Plates XXXVIII–XL. According to the Colo-

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phon the cost of producing the manuscript was defrayed by the God-loving brother Psate, a native of the town or village of Mekra, or Tmekra, in the district of Ermant (Armant), and the blessing of Raphael and of Saint Paul is invoked upon him, and upon his wife and family. Below the Colophon is written a line of Greek, which contains the name of Joseph (probably Joseph the Archdeacon, whose son Zôkratôr copied so many manuscripts), and below that seem to be the remains of a date, according to the Era of the Hijrah, which begins with the letter ⲧ, i. e. 300 (see Plate XL). At the end of the line of Greek there remains a portion of Ⲯ, the first letter of the date according to the Era of the Martyrs, and therefore the copying of the manuscript can be assigned without doubt to the second half of the tenth century of our Era. The manuscript contains:

1. The Discourse which was pronounced on the holy Archangel Raphael by Saint John Chrysostom, Archbishop of Constantinople, on the day of the Commemoration of the Saint. ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁϥⲧⲁⲩⲟϥ ⲛ̄ⲥⲓ ⲡⲣⲁⲩⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲡⲉϫⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ· ⲁⲩⲱ ⲡⲁ ⲡⲗⲁⲥ ⲛ̄ ⲛⲟⲩⲃ· ⲛ̄ⲧⲁϥⲧⲁⲩⲟϥ ⲁⲉ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ϩⲣⲁϥⲁⲏⲗ· ϩⲛ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ⲙ̄ ⲡⲉϥϩ̄ ⲡⲓⲉⲉⲩⲉ· ⲉⲧ ⲟⲩⲁⲁⲃ, &c. Fol. 1 *a*. Imperfect.

2. The Apocalypse of Saint Paul. Fol. 8 *a*. Imperfect at the beginning.

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II. SUMMARIES

1. The Life and Martyrdom of Theodore the Anatolian.

The Encomium in which Theodore, Patriarch of Antioch, describes the stirring events in the life of Theodore the Anatolian, and his martyrdom, is of an unusual character, and of peculiar interest, because it treats of events and matters of a secular character, which writers of encomia on saints and martyrs were not accustomed to include in their works. Theodore begins his discourse with a eulogy on the city of Antioch, which he describes as a beautiful and fertile garden, filled with trees bearing scented blossoms. Great men and generals rejoice therein, and Antioch may, in this respect, be compared with the heavenly Jerusalem, the abode of the Saints. In a series of highly rhetorical sentences the Patriarch of Antioch goes on to comment on the deaths of the nobles of Antioch, which were brought about by the cruel acts of Diocletian, and on the insane behaviour of this 'lawless Emperor', which laid waste the fair city of Antioch. When Theodore remembers his rule, and the evil which he wrought in Antioch, he addresses Diocletian, saying, 'I curse thee, I revile thee, I call thee by evil names, O thou evil blood-shedding lion, thou bear that didst drink blood at all times, thou dragon that dost dwell in the abyss!' When, however, the remembrance of the saints comes into his mind, and he thinks upon the honour which the martyrs receive in heaven before God and His angels, and upon the punishment which Diocletian is suffering in the nethermost parts of Amente, Theodore comforts himself and declares that it is well that Diocletian was born if only to enable the saints to attain unto such glory. Looking round him on Antioch, and noting the churches and martyria and monasteries which flourish there, and the heathen temples and shrines of idols lying in ruined heaps,

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he receives comfort in his soul, and admits that since these glorious buildings, which testify to the growth and spread of Christ's religion in the world, are the direct result of the acts of the 'lawless Emperor', it is well that Diocletian was born on the earth. Among all the martyrs who suffered death at the hands of Diocletian, Theodore the Anatolian holds first place in the affections of Theodore, Patriarch of Antioch, and the thought of the 153 nails which were driven through the martyr's body when he was crucified compels curses to rise to his lips. The history of the sufferings of the Anatolian must be proclaimed throughout the world, and invoking the martyr's help to raise him when he falls, to correct him when he errs, and to give him courage when he is filled with despair at the mere idea of writing the martyr's life, the Patriarch sets before us the following facts about one of the most distinguished of all the martyrs of Antioch.

In the neighbourhood of Tarsus in Cilicia there lived a certain man called Samar, who was a great landed proprietor, and who possessed gardens, vineyards, and orchards, and who grew wheat on a very large scale. When he died he left all his property to his sons, Ptolemy and Soterichus, who as soon as the funerary ceremonies were over began to quarrel about the division of the same. Whether Ptolemy the elder brother wished to defraud his younger brother Soterichus, or whether Soterichus claimed more than his share, cannot be said, but as they failed to arrive at a settlement they came to Antioch and brought their case before Euius the 'king' of Antioch. Ptolemy found the opportunity to bribe Euius, and, unknown to Soterichus, gave him a centenarius of gold. Euius seeing that the two brothers were men of wealth and position persuaded them to leave Tarsus, and to come and live in Antioch. This they did, and Euius gave his daughter to Ptolemy to wife, and to Soterichus he gave his niece Sophia to wife. He also bestowed upon them high rank, and the two brothers flourished exceedingly under royal favour, and they became

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very powerful in the city, and the inhabitants of the town paid them great honour. In due course the king's daughter and niece each gave birth to a son, and the Archbishop Apa Gaius was sent for to pray over them and to bless them, and to suggest names for them. A few days later Gaius took the two boys into the church and set them before the altar, and when he had prayed over them he uncovered their faces, and saw their names written upon their foreheads. On the forehead of the son of the king's daughter the letter ⲧ was written, and on that of the son of the king's niece the letter ⲑ was written, and all the congregation saw these letters. Whilst the archbishop was gazing in amazement a voice was heard, saying, 'Theodore the Anatolian, Claudius the Persian'; and when he baptized the children he gave them these names. A festival in honour of the birth of the children was celebrated, and for twenty-seven days the people in the city rejoiced. Claudius and Theodore were nursed by free women, and were educated in the same school, and were treated as equals in every respect. The people of the city loved to look upon their handsome faces, and they admired their bearing and their splendid apparel. When they were grown up and they went to church to receive the Sacrament, a herald preceded them, and a band of music accompanied them, and the people of the city strewed their road with aromatic herbs, and laurel, and syringa, and decorated the street leading to the church with banners and streamers made of purple cloth, byssus, linen, &c. On one occasion when the children came forth from their place in the church to receive the Sacrament, the Archangels Michael and Gabriel were seen standing by them. And Michael reaching out his hand gave to Theodore a sword with which to fight like Benaiah, a famous warrior of Israel, and promised him conquest and victory. At the same time Gabriel gave to Claudius a sword, directing him to use it against the Barbarians and the Persians. When Archbishop Gaius saw what was happening before him he marvelled. Turning

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to Theodore, the writer of this Encomium, who was serving that day as deacon, he declared to him that the youths would one day become very famous men, and he told him how he had seen the Archangels take Theodore and Claudius under their protection.

In due course Euius the king of Antioch died, and the city was governed by Ptolemy and Soterichus, who assumed almost royal rank, and later they were assisted in ruling the country by their sons, who had attained to man's estate. Theodore and Claudius received their military diplomas, and they wore royal dress and were treated as princes; each wore a bracelet of gold, and each had a household which consisted of a thousand slaves, and the income of each was one thousand pieces of money. It was also arranged that Claudius should marry Theodore's sister, and that the sister of Claudius should marry Theodore; but these arrangements fell to the ground because the young men devoted all their days to military duties and the study of the Scriptures, and passed their nights in fasting and prayer. They modelled their behaviour upon that of Alexander the Great, who, according to the beliefs of Arabian and Ethiopian writers, preached Christian asceticism to his troops.

When Claudius and Theodore had been in the service of the state for about fifteen years war broke out between the Romans and the Persians. After two fierce fights the hostile armies encamped on the river Tanobis, facing each other. Whilst they were resting thus the Devil disguised himself as a Roman envoy, and making his way into the Persian camp described to the troops what awful things would befall them if the Romans conquered them. Then changing his disguise into that of a Persian envoy, he went to the Roman camp and tried to terrify them by descriptions of what they would suffer if the Persians were victorious. Taking up a position between the two armies, he sowed dissension and hatred between them. At length the Romans and Persians fought. In

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the first of these ten thousand men were killed, and in the second twenty thousand, and the Persian prince, who was called Kratôr, and who was leading his troops, was made prisoner by the Romans. On the third day after the capture of the prince the Persian army broke up, and the soldiers fled in all directions. They soon rallied, however, and the general, feeling it to be impossible to return to the king of Persia whilst his son was in the hands of the Romans, determined to attack the Romans and rescue the prince. Thereupon the Persians retraced their steps, and finding the Romans encamped by the river Tanobis they fell upon them, and slew five thousand Romans, and captured Claudius, the son of Ptolemy, and took him to Persia, and delivered him to the king.

When Agaborne the king of Persia saw Claudius he marvelled at the goodliness of his person, and at his dignified carriage and behaviour, and the priests admiring the fairness of his form wished to offer him up as a sacrifice to the gods for the salvation of prince Kratôr, who was then in the hands of the Romans. Whilst this matter was being debated by the king and the priests, Aliphorus the Queen looked out from her chamber, and observing the goodliness of form and the noble bearing of Claudius besought the king to spare his life. Her wish was to give him her daughter Kesen (or Gesen) to wife, and to send him back to his home, so that the Romans might be induced to send back her son Kratôr safe and sound. Agaborne hearkened to the Queen's petition, and allowed her to receive Claudius into her house, where he bitterly lamented the position in which he found himself. One day his chamber became suddenly filled with blazing light and fire, and the Archangel Gabriel appeared unto him, and bidding him be of good cheer asked him why, since the Angel of God was his protector, he was afraid. Claudius replied that he was not afraid of death, but of the pollution of marriage with which he was threatened. Gabriel then told him that neither death nor marriage should befall him, that

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Theodore the Anatolian should come to him, and that both Theodore and he would become famous throughout the land. The archangel then disappeared.

When Queen Aliphorus saw the fire with which Claudius was surrounded she was afraid, and she entreated the king to send him away to his own country; this Agaborne was quite willing to do, but the nobles opposed the Queen's wish. Aliphorus next begged Agaborne to allow Claudius to write to his father with his own hand, and to tell him and his mother where and how he was. For some days before this Agaborne had been seeing visions and hearing voices which told him that Theodore the Anatolian was coming to destroy him. Moved by the Queen's entreaty, he caused Claudius to be set before him, and he questioned him about the light and fire which had appeared in his chamber. Claudius told him that his visitor was an angel of Jesus Christ, and that Theodore the Anatolian was his brother, i. e. cousin, and not a god. Writing materials having been given to him by the king's command, Claudius wrote a lengthy epistle to his father Ptolemy.

When the Roman soldiers returned to Antioch, and Claudius could not be found, lamentations broke out in all the city. Ptolemy and the nobles mourned bitterly, his Queen rent her garments, and strewed ashes upon her head, and tore out her hair, and Thebasia, the sister of Claudius, did likewise. Slaves also rent their garments, and the widows and orphans of Antioch bewailed their generous protector and benefactor. When the first outbursts of grief had subsided Soterichus went to the king his brother and reminded him that the Persian prince Kratôr had been captured by the Romans, and that he was alive at that moment in Antioch. He advised Ptolemy to make Kratôr to write to the king of Persia, with a view to the exchange of the two royal prisoners, and suggested that the Archbishop (Gaius) should come to Ptolemy with prince Kratôr, and superintend the writing of the letter.

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Ptolemy, apparently, accepted this advice, and 'each side waited for a month'.

When the letter which Claudius had written to his father from Persia arrived in Antioch there was great rejoicing, and the mention in it of Theodore the Anatolian caused Ptolemy to send to the eastern frontier where Theodore and his troops were stationed, and recall him to Antioch. Theodore, having been absent from the city for some time, and knowing nothing about the capture of Claudius by the Persians, wondered greatly at the signs of general mourning which he saw when he returned to Antioch. As soon as he learned what had happened he volunteered to go and bring Claudius back, but though Ptolemy accepted Theodore's offer, Aliphorus the Queen was unwilling for him to be sent. Ptolemy then sent to Archbishop Gaius and bade him guard the Persian prince carefully, because, when Claudius had been sent back to Antioch, he determined to send Kratôr back to Persia. The Archbishop replied that Kratôr lived in his house, and ate at his table, but that he was ill through a wound made in his side by an arrow during the war. Having given the Archbishop authority to summon the state physician to Kratôr, Ptolemy told Gaius to prepare to go to Persia to bring back Claudius. Soon after this Gaius and Theodore the Anatolian, laden with rich presents, and accompanied by a number of men of high rank and soldiers, set out for Persia, and in due course reached the court of Agaborne, king of Persia. Kratôr, the Persian prince, was left behind sick in Antioch.

When the Roman envoys arrived Agaborne expected that his son Kratôr would be with them, and he caused his city to be decorated with lamps and garlands, and all the inhabitants rushed out to watch the Romans arrive and march through the city. When the Archbishop had revealed his business, and presented the gifts he had brought, and reported that Kratôr was alive, Agaborne first asked why Kratôr had not

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been brought, and then demanded that Theodore should be brought into his presence, saying that he had heard much about him. When Theodore had answered Agaborne's questions about his strength and renown, he asked to be allowed to see Claudius, and the king granted his desire. Claudius was brought, and the two cousins embraced each other, and wept, and enjoyed each other's society for a week. The Queen fell in love with the young men, and had their portraits painted on the wall of her bedchamber.

Having tarried at the Persian court for a month the Archbishop asked the king's permission to return to Antioch, promising to send Kratôr back to him as soon as possible. The king replied that he would not allow Theodore to depart until Kratôr had returned safe and sound; and the Queen, finding that Claudius would not marry her daughter Kesen, or Gesen, swore that she would not let him leave Persia until Kratôr had been brought back. From the paragraph which follows it seems clear that Theodore and Claudius were promptly thrown into prison, where they were visited by Michael and Gabriel, who were in the form of soldiers. By some means or other Theodore and Claudius were brought out into the city, and the archangels having given their own swords to them to fight with, the two cousins fell upon the Persians, and slew twenty thousand of them. They then brought Agaborne and the Archbishop outside the city, and Theodore told the king that he was now able from what he saw to judge of the power which the Romans possessed. The king was panic-stricken, and was carried back to his palace in a state of collapse and abject fear. The archangels then went into the temples and proclaimed to the priests the arrival of Theodore who would destroy them, and straightway the temple wall fell in on them, and a fire broke out and consumed them. Moreover, under the influence of the archangels, the equestrian portrait-figures of Theodore and Claudius, which the Queen had caused to be painted upon the wall in her

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bedroom, used to come away from the walls, and take the forms of well-armed horsemen, and gallop through the country slaying the Persians everywhere. Whenever the words 'Theodore and Claudius are coming to destroy you' were heard in Persia, the painted figures of their horses began to neigh, and to gallop about, before the Persians had time to draw up their troops in battle array.

By some means unstated Archbishop Gaius and his soldiers succeeded in getting away from Persia with Claudius and Theodore, and when they arrived in Antioch the city was decorated in their honour, and all the people turned out to greet them joyfully. About this time Kratôr, the Persian prince, died in the Archbishop's palace, and Ptolemy the king had his body brought at once to the palace and examined, and with the exception of the wound in his side, which he received from a spear in the war, there was no mark of violence on him. The king caused the body to be embalmed and put in a chest, which was committed to the care of the archbishop, until an answer to the letter which had been sent to Agaborne announcing the death of his son could be received.

Soon after this event Ptolemy died, and the people wished his son Claudius to succeed him, but his mother carried him away and hid him, and a certain noble called Umerianus was made king of Antioch. As soon as news reached Agaborne that his son was dead the Persians declared war against the Romans, and sent their challenge to Umerianus. This man, who seems to have spent all his patrimony in bribing the people of Antioch to make him king, was greatly disturbed at the threat of war, and he wept freely and cursed his ill luck. He then summoned Soterichus, Romanus, and Basilides, and took counsel with them; he proposed to abdicate the throne of Antioch, and wished Claudius to take his place. This, however, Claudius refused to do, and he and Theodore and the older men took an oath of allegiance to Umerianus, and swore by the Gospel that they would loyally support his

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throne. Umerianus, however, doubted the loyalty of Claudius and Theodore, and the Devil urged him to dispatch them to Egypt to serve with the recruits, obviously with the idea of removing from them the opportunity for plotting against him. As for any services which they might be able to render in the wars against the Persians, the Devil was able to recommend a man who would be far more useful in this respect, namely, one Akrippita, or Agrippita, a goat-herd, then living in the district of Psoï or Ptolemaïs, in Egypt. Thereupon Umerianus dispatched an imperial officer to bring Akrippita to Antioch. Akrippita was a friend and neighbour of Psote of Psoï, and he played some kind of instrument of music whilst Psote sang from the Psalter. At times Akrippita used to dash in among the flocks and scatter them in sheer mischief; and when the officer arrived to summon him to Antioch he seized his horse, and having leaped upon it he galloped among the flocks, and cut down a great many animals with the officer's sword. When Apa Psote tried to restrain him, Akrippita rode his horse at him, and tried to trample the old man to death. In due course Akrippita reached Antioch, and received his commission in the army; but as the eldest daughter of Umerianus fell in love with him he was excused military duty, and at the age of twenty he became her groom and her lover.

Some time after these things Umerianus, king of Antioch, was slain in battle with the Persians, and his daughter seized the kingdom and ruled it for three years. She then bribed the chief men of the city, and they elected her lover king of Antioch, who now seems to have assumed the name of Diocletian. When Theodore the Anatolian heard of this he went to the palace, and driving Diocletian from the throne set Claudius in his place, but Claudius refused the throne, and fled from the palace whilst yet the shouts of approval of the multitude were ringing in his ears. Meanwhile Diocletian had taken refuge with his wife, who reviled Theodore and cursed him for his arrogance. When Theodore heard of this

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he rushed from the throne-room, and slew two thousand four hundred officers and men. As the result of this slaughter the imperial herald declared that the kingdom of Antioch belonged to Theodore by right of conquest. On hearing of Theodore's acts the Queen became afraid, and taking out the royal crown and sceptre and robes from the secret place in the palace wherein she had hidden them, she offered them to Theodore and begged him to become king. In answer to this offer Theodore set fire to the palace with the view of destroying every one in it, and a great riot broke out in the city on the following morning; however, urged by the petitions of his sister, and the sister of Claudius, Theodore extinguished the fire. At this time the Archangel Michael appeared to Theodore and told him that God had arranged for Diocletian to be Emperor of the Romans. On the following morning the Anatolian proclaimed that the throne was vacant, but as the fear of Theodore was still great in the city no man attempted to occupy it. When a month had passed and the throne was still vacant, the Queen bribed the soldiers, and they succeeded in making Diocletian, who had hidden himself through fear, undertake the rule of the kingdom.

Soon after this Theodore went to visit Diocletian, who invited him to occupy the throne, but the Anatolian refused to do so, and told him that if he kept the Faith and did the thing that was right his kingdom would stand. Diocletian took this advice, for he attended Divine Service in the churches, and received the Sacrament, and took counsel with Archbishop Gaius, and 'lived in the Faith, and performed good works'. He gave to Gaius ecclesiastical jurisdiction over all Egypt, and he had his old friend Psote made a bishop, and gave him rule over the province of Marês, i.e. the district between Philae and Dakkah in Northern Nubia. Diocletian was still doubtful in his mind about the loyalty of Theodore, and his wife urged him to let her bribe the soldiers to kill him, but he was afraid to let this be done because he could

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not trust the soldiers in the city to defend him. Soon afterwards war broke out again between the Romans and the Persians, and acting on the advice of the Queen Diocletian dispatched Claudius and Theodore with their hosts to fight against the Persians. He also gave a large sum of money to Archbishop Gaius to offer up a sacrifice and to pray for victory for his arms. In the battle which followed soon after the Romans were victorious, and they captured another Persian prince, and Theodore took him to Antioch and set him before Diocletian; and at Theodore's request the king handed the prince over to the Archbishop's care.

As soon as the king of Persia learned that his son was under the care of the Archbishop he sent many valuable gifts to Gaius, who being in urgent need of money for his charities set the young Persian free without telling any one what he had done. In due course Diocletian was told what the Archbishop had done, and he sent and demanded an explanation from Gaius. In answer the Archbishop declared that when the prince was handed over to him two months ago there was a wound in his side from which he had since died; his body was prepared for burial in a suitable manner, and was then lying in the archiepiscopal palace. When Diocletian demanded to see the body, an embalmed body arrayed in purple was produced by the Archbishop, who swore that it was the body of the Persian prince, meaning the king to think that it was the Persian prince who had been recently captured. Diocletian had doubts about the truth of the Archbishop's statement, but he could not prove that he was lying.

Soon after this the Romans and Persians fought another battle, and the Romans captured a Persian prince called Nikometes; as soon as Claudius and Theodore saw him they knew that he was the prince whom they had captured during the last fight, and that the Archbishop must have set him free. When Diocletian heard of the capture of Nikometes, he asked Theodore if this was so, for the Archbishop had assured

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him that Nikometes was dead. Thereupon Theodore lied and said, 'It is his brother whom we have captured. Nikometes is dead.' Theodore stripped Nikometes of his royal apparel, and ordered him to tell no man who he was; and when the king returned to Antioch he delivered Nikometes into the care of Claudius and Theodore.

When the king of Persia heard that his son Nikometes had been captured once again he sent Panicerus and Leontius with large gifts to Theodore and Claudius that they might let him escape, and apparently they caused the Archbishop, in whose palace they had lodged the prince, to set him free. After a very short time Diocletian learned from the Devil, who appeared to him, that Nikometes had been allowed to escape a second time, that Gaius, Claudius, and Theodore had divided the Persian king's bribe among them, and that all three had deceived him and lied to him. The Devil urged the king to put them to death at once, but Diocletian objected, saying that if he did so there would be none left to command his troops, and that he would lose his kingdom. On this the Devil tried to convince Diocletian that it was he, and not Theodore, who had captured Nikometes, and that he had large armies of soldiers at his command. In proof of this he made great numbers of his demons to take the forms of soldiers prepared for battle, and to appear before Diocletian, and with them were seventy demons in the forms of gods. Pointing these out to Diocletian the Devil said to him, 'Thou wilt now know that the fear of the Anatolian and of Claudius need not terrify thee'; and when the Devil had described how he would bring these two men into great disgrace he disappeared.

When the Devil left him Diocletian went and told the Queen all that he had said, and then had Nikometes brought before him for examination. The prince confessed that he had been twice captured, thus proving that Gaius and Theodore and Claudius had deceived Diocletian, and lied

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to him. Diocletian rejoiced to have his suspicions confirmed, and he rose up in a rage and went and slew Archbishop Gaius, and wrecked his palace, and then plundered all the churches in Antioch. Whilst these events were taking place in Antioch Theodore was in the country, engaged in his military duties, but he was kept informed about what was happening by his sister, who wrote letters to him. Meanwhile the Queen pressed Diocletian to summon Theodore to Antioch, ostensibly to discuss with him a private matter in connection with the king of Persia, and he carried out her wish. When the letter of recall had been dispatched to Theodore, the Emperor instructed sixteen guards (?) to prepare fetters for Theodore, and to hold themselves in readiness to seize him when he appeared. In response to the imperial message, Theodore, suspecting no foul play, returned quickly to Antioch, and when he entered the palace he laid down his sword, and passed at once into the royal presence. Diocletian smiled at him craftily, and having addressed to him words of congratulation made a sign to the sixteen guards, who fell upon him and bound him in fetters, and haled him out to the persea tree in the courtyard of the palace. Theodore entreated the guards to loosen his bonds that he might pray a little before he died. When they refused to do this he made a violent effort, and throwing out his arms burst their bonds asunder, and hurled the whole of the sixteen guards to the ground. When he had ended his prayer he bade the executioners do their duty, and they at once nailed him to the persea tree with one hundred and fifty-three nails. Michael appeared and comforted him in his agony, and when Theodore entreated Christ to give him rest He received the martyr's spirit to Himself. Saint Victor begged Romanus his father to ask Diocletian for the body of Theodore, and the Emperor granted his petition. Victor, and Claudius, and the sister of Theodore took the body down from the persea tree, and laid it in the family vault, and it worked many cures.

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2. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem.

Cyril, the writer of this Discourse, seems to have been born in or near Jerusalem about A.D. 315. He was consecrated bishop of Jerusalem in 351, held the see for thirty-five years, during sixteen of which he was in exile, and died about 386. The Discourse summarized below[1] is probably an imitation of the twenty-first[2] of his 'Catechetical Lectures', which seem to have been written when he was a presbyter before 350.[3] Cyril compares the Discourse which he pronounced on the day of the Assumption of the Blessed Virgin Mary to the feast which a rich man gives to his friends. As the rich man sets before them first of all the daintiest meats and the choicest wines, even so Cyril places first of all before his hearers the most important facts and arguments which he has been able to collect about the Virgin Mary. In the first place, he says, we must remember that it is Jesus Who has invited us this day to commemorate His mother, who was at once His throne and His habitation. On this day the mother of the King of Life tasted death, because she was a mortal woman and a creature of flesh and blood. Moreover, Mary was begotten by a human father and brought forth by a human mother, like every other human being. Those godless heretics, like Ebion (?) and Harpocratius, who say that Mary was a '*δύναμις*', which took the form of a woman and gave birth to Emmanuel, fail to see that if Mary was a *δύναμις* she could have had no body, and could never have died, and that Christ could never have put on flesh from her. If we listen attentively, with the help of the Paraclete and of the Virgin Mary herself Cyril will relate Mary's history.

[1] For an Ethiopic version see Oriental, No. 604, fol. 92 *a* ff.

[2] Read 'twenty-first' for 'twentieth' on p. 626, l. 4.

[3] See De Ronestin, 'The Five Lectures of St. Cyril', Oxford, 1887; and E. H. Gifford, *Catechetical Lectures* (in A Select Library, 2nd ser., vol. vii); Migne, *Patrologia*, Ser. Graec. tom. 33.

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Many writers have compiled fabulous lives of the Virgin which resemble the mythological stories that are found in the works of the Greek poets, but works of this kind he rejects entirely.

From information which Cyril claims to have derived from the Virgin Mary herself, he states that her parents were of the tribe of Judah, and of the House of David. Her mother was called Anna, or more commonly Mariham. She was born in the village of Magdalia, and was called also Mary Magdalene. She was Mary who belonged to Kleôpa and to James, the son of Joseph the carpenter, into whose care she had been committed. Cyril says that he has examined the writings of Josephus and Irenaeus and of the Hebrews, and he is convinced that Mary was of the House of David. In a district of Jerusalem called Magdalia there was a small village inhabited by Jews. Among these was one Aaron, who was commonly called David; he was very rich and very charitable, and awaited the coming of the Redeemer of Israel. As Aaron was lying on his bed one evening he fell into an ecstasy, and heard a voice telling him that the Redeemer of Israel should spring from his family. His wife was called Sara, and she bore him a son, whom his father called Joakim and his mother called Kleôpa. David, i.e. Aaron, gave his niece Anna, the daughter of his brother Aminadab, to Joakim-Kleôpa to wife, and some time after this David-Aaron and his wife Sara left all their possessions to their son; now Anna, their daughter-in-law, was barren. After some time, when it seemed probable that a stranger would inherit their property, Joakim-Kleôpa and Anna went up to the Temple and paid their vows, and prayed for a child, whom they promised to dedicate to the Lord. Having ended his prayer, Joakim-Kleôpa heard a voice, which came from the altar, telling him that he should have a child, for his petition had been accepted. In due course a daughter was born to Joakim-Kleôpa, and he called her Mary, and when she was a

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few years old her parents took her to the Temple and gave her to the Lord, according to their vow. In the fifteenth year of her age Gabriel visited her, and announced to her that the 'Saviour was coming to her'. Cyril states that Gabriel visited her on the 7th day of the month Xanthikos, which is the day of the new moon of Parmoute, i. e. March 27, and that Christ was born on the 29th day of Khasileue,[1] or Khoiak, i. e. December 25. He was born at Khabratha,[2] which is Bethlehem. When Jesus entered Egypt He was two years and four months old, and He and Joseph and Mary travelled thither on a light fleecy cloud. According to Cyril it would have been impossible for Mary and the Child to bear the fatigue of a journey which was so long that a traveller had to make twenty halts in the caravanserais on the road.

The Discourse on Mary Theotokos is interrupted at this point by a personal anecdote told by Cyril himself. A certain monk called Annarikhus, who lived near Gaza, and who had studied with great success the works of the heresiarch Bion (?) and Harpocratius (?), began to preach the lies and blasphemies of these men to the pilgrims who flocked to the shrines in the neighbourhood. When Cyril learned what the monk's doctrines were he sent two messengers to the Bishop of Gaza, ordering him to send Annarikhus, together with his books of heresy, to him in Jerusalem. When he entered Cyril's presence, in answer to the archbishop's accusation that he preached false doctrine, Annarikhus declared that he only preached the doctrine of the Apostles and of Fathers such as Satôr, Ebion, and Harpocratius. Pressed by Cyril to declare what this doctrine was exactly, the monk, on the authority of the Gospel to the Hebrews, asserted that: 1. When Christ wished to come upon the earth the Good Father committed

[1] On p. 634, l. 16, for Khasilene read Khasileue.

[2] Ἐφράθα, αὕτη ἐστὶν Βαιθλέεμ (LXX, Swete's edition, i, 453). Originally Ephratha seems to have been the name of the district of Bethlehem, but in Micah v. 1 and Ruth iv. 11 אֶפְרָתָה means the town itself.

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Him to the care of a mighty *δύναμις*, which was called Michael. 2. This *δύναμις* came down upon earth, and was called Mary, and Christ was in her womb seven months. In reply to Cyril's question if he took the Gospels literally, the monk said Yes, and then Cyril asked him where in the Gospels did he find it stated that the Virgin Mary, the Mother of God, was a *δύναμις*? The monk replied 'In the Gospel of the Hebrews', a work which he regarded as of authority equal to that of the Gospels of Matthew, Mark, Luke, and John. When Cyril had shewn him the absurdity of setting the 'misleading doctrine of the Hebrews' in the place of the doctrine of Christ, and proved to him by quotations from the New Testament and the 'Ancoratus'[1] (*Ἀγκυρωτός*) of Epiphanius that the doctrine of the Jews can never be joined unto the doctrine of Christ, the monk admitted that he had made a mistake, and asked for Cyril's forgiveness. He then delivered up his books to Cyril, who burned them in the fire. This done Cyril began to expound his doctrine of Mary Theotokos, but the loss of a leaf from our manuscript makes our statement of it incomplete. At the end of his exposition he told Annarikhus that if he was willing to accept and to confess this doctrine he would receive him into his fold, and that if not he must leave the place. The monk then cursed the heresy of Bion (or, Ebion) and Harpocratius, and Cyril baptized him in the name of Saint Mary. Finally, Annarikhus went into a monastery in the Mount of Olives, and preached the doctrine acceptable to Cyril, denying that Mary was a *δύναμις*.

Passing briefly over the paragraphs in which Cyril describes the relationship of Mary to Elisabeth, we come to his narrative

[1] This work was compiled by Epiphanius with the view of supplying presbyters and others with an exposition of the Monophysite creed for use in various countries; the 121 sections in it deal chiefly with the doctrine of the Trinity, and assert clearly the veritable humanity of Christ and the resurrection of the body. See Tillemont, *Mémoires Ecclés.*, tom. x, and for a handy reprint of the text, Migne, *Patrologiae*, tom. 43, Paris, 1858.

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of Mary's life in Jerusalem. After the Crucifixion John took Mary to his house, according to the command (see John xix. 26), and she passed her life in working miracles and in healing the sick. She gathered about her a large number of virgins, and shewed them by example as well as precept the blessings of a life dedicated wholly to God. When she had been living thus for ten years she one day bade John summon to her Peter and James, and when they had arrived she reminded them of the great events in the life of her Son which they had witnessed, and then told them that He had appeared to her and warned her that she had only three more days to live. She further told the Apostles that He had promised her such glory in heaven that even the saints would marvel thereat, and that all the angels and patriarchs and prophets and virgins would bow in homage before her. He bade her have no concern about her body, for as He Himself had tasted death, and had destroyed its power, so He would take care of her body and raise it up incorruptible at the appointed time. Having told her to inform Peter and John, and to tell them what to do in connection with her departure, and to give the nuns whom she superintended a solemn charge, He disappeared. The Apostles summoned the virgins to her, and when they came she took the hand of Mary Magdalene, who was very old, and turning to the virgins she bade them regard her as their mother. She then sent Peter to one Bibros, or Bifros, to fetch from his house some fine linen which had been deposited there, and James she sent to buy a stater's worth of perfumed spices. When the evening of the day of her death arrived Mary told John to light a large number of lamps; and having laid the fine linen on the ground, and spread the sweet spices over it, she stood up on it and prayed that the river of fire might be tranquil and allow her to cross over it. She then lay down upon the linen with her face to the east, and Christ mounted on the Cherubim came to her with His angels. He summoned Death

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to appear, for needs must that Mary should see him, and as soon as she saw Death she threw her soul into the bosom of her Son, and He wrapped it up in a napkin of light. Mary fell asleep on the 20th day of the month Tôbe (January 16).

By the Lord's command the Apostles laid Mary's body on a bier and set out to carry it to the Valley of Jehoshaphat, opposite to the Mount of Olives, singing hymns as they went. On their way they passed the Temple, and when the members of the Sanhedrin, who were in session, heard the singing they asked who had died. Hearing that it was Mary, the mother of Jesus, they hurriedly passed a decree prohibiting the burial of the body in the city, and they ordered it to be burnt. Certain Jews set out to stop the Apostles and to seize the body, and when the Apostles saw that they were pursued they set the bier down upon the ground and fled. When the Jews arrived at the place where the bier had been set down they found that Mary's body had disappeared, and though they searched all the neighbourhood they did not find it. A voice from heaven bade them cease to search for the body until the 'appearing of the Saviour', and the Jews fled in shame. The Virgin Mary was sixty years old when she died; she was fifteen years old when she gave birth to Jesus, she followed Him for thirty-three and a half years, and she lived eleven and a half years after the Crucifixion. After the accession of Constantine a church was built in her honour in Jerusalem.

3. The Discourse by Demetrius, Archbishop of Antioch, on the Birth of our Lord and on the Virgin Mary.

Of Demetrius, Archbishop of Antioch, who claims to have ordained St. John Chrysostom a presbyter, little seems to be known. It is clear that there is some confusion in the Coptic text, for St. John Chrysostom was made presbyter by Flavian in 386, having been ordained deacon by Meletius in 381. Demetrius, the author of the Discourse on the Virgin, is

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obviously identical with the compiler of the Miracles of Victor, the son of Romanus, who also claims to have appointed Chrysostom to the presbyterate: ድርሳን: ዘደረሰ: አብ: ቅዱስ: ድሜጥሮስ: ሊቀ: ኤጴስ: ቆጶሳት: ዘአንጾኪያ: ዘሚሞ: ቀሲስ: ለቅዱስ: ዮሐንስ: ልሳነ: ወርቅ: በእንተ: ክብሩ: &c.[1]

Demetrius opens his discourse with a reference to the two-fold joy which attaches to the month of Khoiak (Nov. 27–Dec. 26), first because at its beginning the festival of harvest is celebrated, and secondly because at its end is the great festival of the Nativity. According to a tradition which he found in some work on Chronology, Demetrius also states that Christ was born on the day of the new moon of Khoiak (November 27), which fell on a Sunday. Mary, he says, was the daughter of Joakim and Susanna (*sic*), and was the child of their old age. She was born on the Sabbath, on the 15th day of the month of Hathor, and on the following Sabbath her name was registered in the Temple, because she was the first-born child. When she was three years old, her mother took her to the Temple to give her to the Lord, and as soon as the child was set upon her feet she walked into the Temple by herself and went on into the place behind the veil, where she remained, and wholly forgot her parents. At the age of ten she wore a dainty, spotless tunic, which was kept in position by a girdle, and a *kafiyyah*, or head-cloth, which covered her eyes. She wore no sandals, and her feet, arms, and hands were unadorned by jewellery of any kind; she used neither *kohl* (stibium) for her eyes nor crocus-flower unguent for her cheeks. She walked but little outside the Temple, and ate most sparingly, and never talked to a man except the priests; she never denuded her body, and never washed in a [public] bath. Her service in the Temple she performed discreetly and diligently, and with profound awe and reverence. When Mary was twelve years old the priests decided to give her in marriage

[1] See Brit. Mus. MS. Oriental, No. 729, Fol. 78 *a* (Wright, *Cat. Eth. MSS.*, p. 197).

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o Joseph the carpenter. When Joseph took her to his house he took up her abode in an upper chamber, and rarely came downstairs. She spent her time in weaving purple into the veil of the Temple, and angels in the form of doves came and flocked about her, and Joseph's sons ministered unto her. Thus she lived for three years, and all the Powers in the heavens marvelled at her purity and chastity, for her virtues eclipsed those of Sarah, Rebecca, Leah, Rachel, and Anna, the mother of Samuel. Then God spake unto His Son, Who was like unto Himself in every respect, saying, The time hath come for Thee to go down upon the earth to seek after the lost sheep, to redeem Adam, to still the cry of the blood of Abel, to complete the sacrifice of Isaac, and to fulfil the expectation of the Prophets. No second Flood of water hath destroyed the earth, but all the people thereof are swallowed up in sin and iniquity. The Virgin Mary shall be Thy throne, and Thou shalt abide in her for nine months; her womb shall be a second Ark. Thy departure is voluntary, nevertheless I tell Thee to fulfil My command. I destroyed Sodom and Gomorrah, I sent Jonah to Nineveh, I gave the Law by Moses, and still the people on earth are committing sin daily. Thou must go down to earth and wash it clean with Thy blood, because the people who live on it and the beings in Amente (Hades) eagerly await Thy coming.

When the Son at His Father's command, and by His own free-will, determined to come upon the earth He sent Gabriel to announce His coming to Mary, and He admonished the archangel not to frighten or threaten her, and not to alarm her sensitive mind in any way, but to speak to her tenderly and encouragingly, and to lead her thoughts to the contemplation of the glory which was about to be hers. Then Gabriel went, and standing outside the door of her chamber saluted her twice, and when Mary began to be disturbed at the salutation the archangel entered into her presence, and delivered his message, telling her that she would bear the

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Son of God. He explained to her the mission on which he had been sent to Elisabeth her cousin in Torinê, and how she had conceived, and he bade her go and visit Elisabeth, when she would understand the matter which was at that moment a mystery to her. When Gabriel had departed, Mary rose up and went from Nazareth to Torinê, and she found that everything was as the archangel had told her; and she stayed with Elisabeth, according to Demetrius (p. 670), until her child John was born. Returning to her house, Mary again took up her abode in the upper room, and lived there until she had fulfilled eight months.

About this time the decree of the Emperor Augustus, which ordered all the people to register themselves for taxation, was promulgated, and Joseph taking Mary with him went up to Bethlehem to be registered in the taxing-list. The day on which they arrived happened to be the Day of Preparation, which is the great day of the fast; and they found that all the inns were overcrowded, and that there was no room for them in the town. At length they found a Khân, or Ḳairawân[1] Sarai, which was frequented by strangers, where, on the ground floor, there was room for themselves and their beast. All the rooms on the upper floor were occupied, and Joseph and Mary were obliged to unroll their beds and lay them down among the beasts. This they appear to have done at dawn on the 28th day of the month of Khoiak, for they spent the whole of the 27th day in waiting at the registration booth. Joseph caused himself to be enrolled as a carpenter, and as of the tribe of David, and the names of Mary his wife and Jesus their Son followed his on the taxing-list. On the 29th day Mary was seized with birth pangs, and Joseph went out to look for a midwife, and he found Salome, who hurriedly went with him to the khân; but before they arrived Mary had brought forth Jesus, and wrapped Him up

[1] قَيْرَوَان.

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n strips of old stuff, and laid Him in one of the mangers. When Salome entered the khân, and saw the Child lying in manger with an ox and an ass standing over Him and protecting Him, she fell down and worshipped Him, for she knew that He was to be the Saviour of the world.

Meanwhile the shepherds in the fields saw a very bright star, the appearance of which portended a great mystery; and whilst they were looking at it the Angel of the Lord came to them, and announced to them the birth of the Saviour, and told them where the Child was, and how to find Him. And their eyes were opened, and they saw a multitude of angels, and they heard them singing, 'Glory to God in the highest,' &c.; and when the angels had departed the shepherds went into Jerusalem, and found Mary and the Child. Herod also saw the star and was troubled, and his fear of its significance was increased when certain of the Magi, who had seen the star and who knew that its appearance portended the birth of a king, came from the East to Jerusalem and enquired where the King was. Herod secretly summoned the Magi to him, and in answer to his questions they told him that the everlasting King of infinite power and majesty had been born, and that He was Jesus the Christ. Herod then gave them money, and bade them seek out this King, so that he might go and worship Him; but the Magi, having found the Child and worshipped Him, under the direction of the Angel of the Lord returned to Persia, and burnt all their books of Magianism, and preached Jesus everywhere. The Angel of the Lord also appeared to Joseph after the Magi had departed, and told him to flee into Egypt, and taking with him the Child and Mary and Salome he did so. For two whole years Herod awaited the return of the Magi, and when he found that they did not return he slew all the children in Bethlehem who were two years old and under. Their blood, according to Demetrius, was the first sacrifice offered by Christ to His Father.

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Herod was succeeded about this time by one of his sons, Herod Archelaus, who did not continue the persecution begun by his father, and therefore Joseph returned to Palestine with Mary and the Child. Archelaus was succeeded by one of his sons called Herod, who was in the habit of committing adultery with Herodias, the wife of his brother Philip, but no man knew this except John, the son of Zacharias the priest. Herod sought for John meaning to kill him, and when Zacharias refused to tell him where his son was Herod sent messengers who slew the priest as he lay on the steps leading up to the altar in the apse of the Temple. Demetrius is puzzled to understand why it was, since John rebuked him daily, that Herod did not know where John was to be found, and he concluded that John's daily rebukes to him were conveyed to him by an angel sent by John, who was thereby enabled to keep himself hidden in the desert of Torinê.

Demetrius then passes on to consider the magnitude of the miracle of the Virgin Birth, and the wonderful behaviour of Joseph, and when he meditates upon the marvellous thing which happened unto Mary he says, 'I am as much stricken with amazement as I should be if I were to be transported from earth to heaven.' Many bishops and many inspired and learned men have attempted to reasón out and to explain the perpetual virginity of Mary, but all have found it to be quite impossible. If we are wise, he says, we shall accept the fact as it is placed before us, and not attempt to pry into it, for it is quite useless so to do, seeing that the matter is incomprehensible to man. But some were not wise, e. g. Nestorius, who meditated so constantly upon the mystery that his reason lost its balance, and he became silly. In the case of Nestorius, the result of all the abominable and blasphemous things which he said was that he fell into the slough of wickedness, and was expelled from his bishopric, and was excommunicated and banished, and he died a horrible death, and his shameful mouth is now

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stopped with the unquenchable fire of Amente. Let us try to understand and to appreciate this ocean of loving-kindness which floweth to us from the Virgin Mary Theotokos. Come, ye mothers, and glorify the Virgin Theotokos. Come, ye married women [who are childless], and glorify her. Come, ye widows, and rejoice because the Friend of the widows hath come. Come, ye virgins, and gaze at the King of Glory and the glorious Virgin Theotokos. Come, O ye old men, come, O ye young men and youths, come, O ye aliens, come, O all ye tribes and nations, come, O ye peoples of divers tongues, and gaze upon the Virgin Mary Theotokos!

Again, let us rejoice this day, and let the festival be a twofold occasion for joy, and let us not forget the words which we have heard before we reach our homes. Let us put on the apparel of righteousness and charity, so that we may be suitably arrayed for the Bridegroom's feast. Let the women eschew outward adornments, and scents and perfumed unguents, and gold ornaments and costly apparel and precious stones. Let them follow the example of Sarah, the wife of Abraham, and learn to be her daughters. If you, O women, come to church and display your rich apparel, and boast yourselves in the observance of this festival, and then go home to your houses wherein are tables heaped high with dainty meats, and find your doors surrounded by crowds of ragged and starving folk, what good does your observance of the festival do you if ye do not consider and relieve their wants? I see many standing before me with their faces saddened by my words, and their eyes filled with tears; but I know quite well that before the tears are dried on their cheeks, and before they have left the church, their thoughts will be running on the friends whom they are likely to meet outside. Some on their way out will wave their hands to their friends, ostensibly to shew that they have not forgotten them, but in reality to display their gold rings. Others exchange lewd and ribald remarks with their friends, and

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others arrange meetings in order to commit adultery. Moreover, among the well-fed and pleasure-loving people who are listening to me there are assuredly some who will say unto me, How can I be saved? I am worn out and I am not strong enough in body to undertake exhausting labours. Besides, I am old and feeble, and I have lived in a town all my life, and am accustomed to the pleasures and luxuries of a town. To such I say, In saying such things you are using your blindness of heart as a pretext. You are not required to exhaust yourselves by ascetic labours or to leave the city, but to cease to do the works of evil which ye have been committing for years past, and not to return to them. When a man puts God behind his back he begins at once to commit many sins, but still God does not cast him away utterly. Even those who have committed such terrible sins that men put their hands over their ears so as not to hear of them God wishes to repent. And when they do so, and, as a result of their repentance, perform good deeds, after their death their former reputation as sinners is forgotten, and men think well of them, and only want to hear about their good deeds. If you doubt this go to the monastery just outside this city, and you will find there scores of men who passed their lives at the theatres and on the race-courses, and in places where hippic and athletic sports took place, and who committed fornication as a matter of course, and who, having abandoned their former course of life, are now regarded as the equals of the angels, and men marvel at their good works. I grieve to speak sad words of this kind, but it is my duty to endeavour to present you spotless before our Lord. May He cause us all to be chosen, may we find boldness of speech before Him, and after this life may He receive us unto Himself in His tabernacle for ever.

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4. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Holy Virgin Mary Theotokos.

Epiphanius says: When the Virgin Mary died the world suffered a sore loss, and heaven received a choice and glorious pledge. I am in duty bound to deliver a discourse on the Virgin Mary this day, but I must beg of thee, O Holy Virgin, to remember my halting tongue and my infirm mind, and to give me thine aid in my undertaking. Thou art greater than Zion and greater than the heavenly Jerusalem, for Zion was a city built by man, but no man knoweth how thou wast founded. Mary is greater than the Prophets and the Apostles, and her honour is second only to that of the Persons of the Trinity. For He on Whom the Seraphim dared not gaze was dandled on her hands, and she gave Him her breast, and she called Him 'my Son', and He called her 'My mother'. But let no man imagine because Mary hath such exalted honour that she was not a human being, or that she was not begotten by a man, or that she came down upon earth direct from heaven, as some schismatics foolishly proclaim. On the contrary, she was begotten by a human father and brought forth by a human mother, like all other folk. If ye will listen I will explain the matter to you, O ye God-loving folk. We base our argument upon the words of Matthew the Evangelist, and on those of St. Paul. St. Paul is correct in stating that our Lord sprang from Judah, but he errs if he bases his opinion on the words 'A lion's whelp is Judah' and 'A ruler shall never cease in Judah'. This I could easily prove by many quotations from the Scriptures, but the hour is late, and I must make my discourse very brief.

Epiphanius then goes on to discuss the genealogy of our Lord as given by St. Matthew, and draws special attention to the fact that Thamar is mentioned whilst Sarah, Leah, Rachel, Rebecca, and other wives of patriarchs are not. The story of Thamar's relations with Judah is told at length,

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and Judah is held to be a type of the Almighty, and the signet and the necklace and the staff are similitudes of the Three Persons of the Trinity. Thamar is the type of the Christian Church, the shepherd whom Judah sent to Thamar is the type of Moses, and the he-goat is the Law of Moses, which Thamar declined to accept. The Rachab whom Salmon married is identified by Epiphanius with Rahab the harlot of Jericho, who received the envoys of Joshua into her house. Boes, the son of Salmon and Rachab, married Ruth, a Moabitess; and Moab, the eldest son of Lot, whom he begot by his own daughter, was of the seed of Sodom. Though entrance into the Temple by a Moabite or an Ammonite was forbidden by the Law, Ruth the Moabitess was an ancestress of Christ. Bathsheba also was an ancestress of Christ, for it is quite certain that she was 'the wife of Uriah' who is mentioned by St. Matthew the Evangelist. From Abraham to Christ there are forty-two generations, and yet only four of our Lord's ancestresses are mentioned, and all these were of foreign extraction, namely: Thamar, a daughter of the Philistines, Rahab, a native of Jericho, Ruth, a Moabitess, and Bathsheba, the daughter of Hittites. Now these things are not the result of chance, but they were specially ordained by God, so that those who are of the circumcision and those who are not may be bound together in one communion. Turning from St. Matthew's Gospel Epiphanius relates the story of the birth of Christ as told by St. Luke, first apologizing to the 'physician and healer of all the sick' for having hitherto neglected him. To the narrative of St. Luke Epiphanius adds statements copied from other writers, e. g. he says that the Living Word was conceived on the seventh day of the month of Parmoute (April 2), according to St. Hippolytus. In another passage (p. 712) Gabriel is made to say to Mary, 'Open thy mouth and receive into thee the cloud of light, and thou shalt conceive and bear a Son,' &c. This discourse concludes with a prayer by

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Epiphanius to Mary for help to make effective supplication to Christ on behalf of the people of his city.

5. Discourse of St. Cyril, Archbishop of Alexandria, on the Virgin Mary.

In this Discourse Cyril dwells chiefly upon the human relations which existed between Christ and the Virgin Mary. He begins by enumerating the principal facts connected with His birth, and then describes how Mary made Him to lie on her left arm, how when she bent her head her hair fell over Him, how she kissed Him, how He sat on her knees, how she suckled Him, how He called her 'mother', how she took His hand and encouraged Him to walk a little, how His fingers closed over her hand, and how He clung to her skirts, &c. After bidding all women to contemplate with the eyes of their minds the scene upon earth when the Child Who was God walked by Mary's side and kissed her, Cyril calls upon Mary to explain the marvellous things which happened to her. In answer Mary recites briefly the principal events of her life from the time when she lived the secluded life of a maiden until the day when the Archangel Gabriel came to her, and opened her mouth, and went down into her womb (p. 719). And the archangel clave to her, and directed her, and ministered unto That which was in her innermost part. When she sang in the evening the angels sang with her, and the strength of the Trinity sustained her during the noonday. All the peoples in the world ascribe glory to her as the deliverer, who brought them out of captivity, and freed them from the Devil's clutches. Her legs which carried the Lord in the womb must now be pillars in the heavenly Jerusalem, and stand before the altar of sacrifice. As her garment shielded the face of the Child from wind and snow, so do the Cherubim and Seraphim cover her face with their splendid wings. Because she fed Him with her milk on earth she shall eat the Body and Blood of God in heaven.

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He continues: Come, ye women who seek to follow the Virgin's life, and consider the example of Mary. Her food was coarse and meagre, her bed was laid upon the ground, she never used the public baths, she never used face-paint, eye-paint, or powder, she wore sombre dress, she drank no wine, she talked to none but the members of her family, and she sat with her face always turned towards the East, awaiting the coming to her of the Creator. The memory of Mary shall flourish for ever, and her festival shall be celebrated throughout all the world for ever. She is the boast of the angels, and the subject of the hymns and converse of the Cherubim and Seraphim, and the object of the praise of the saints. Her womb was both heaven and earth, for its entrance received Him that filleth both heaven and earth. In heaven He had no mother, and on earth no father. It is wholly impossible to understand the greatness of the honour of the Virgin, that Cruse of oil which was unconsumed, that Habitation of God, that Gate of the Lord, that perpetual Virgin who brought forth Life. God rested from His labours on the seventh day, and our Lord came down from heaven and became incarnate on the seventh day of the month Parmoute.

St. Cyril's discourse ends with a prayer to the Virgin, in which he entreats her to intercede with her Son on behalf of us all, for Cyril is certain that He Who called Mary 'My mother' will receive her petition, and will forgive us our sins.

6. The Teaching of Apa Psote, Bishop of Psoï.

According to the statement made by the author of this discourse (see p. 726) Psote was a Christian from his youth up, and whilst he was pasturing his father's sheep the Angel of the Lord often appeared unto him, and recited the Scriptures so frequently to him that at length he could repeat them by heart. In the Discourse on Theodore the Anatolian it is said (p. 609) that Psote lived at Psoï in Upper Egypt, and that

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he and a young man called Akrippita were neighbours. Their herds of sheep and goats and swine fed side by side, and Akrippita accompanied Psote on an instrument of music when he sang from the Psalter. Acting under the advice of the Devil, Umerianus, king of Antioch, dispatched an imperial envoy to Egypt to fetch Akrippita, and when he arrived in Egypt he found Akrippita and Psote pasturing their sheep in the fields. When Akrippita returned to Antioch he was made an officer in the army, and subsequently he married the daughter of Umerianus, and became king of Antioch, and Emperor of Rome under the name of Diocletian. In the hour of his success Diocletian did not forget Psote, and some time during his reign, when he favoured the spread of the Christian religion, he caused Psote to be made a bishop, and gave him ecclesiastical authority over the northern part of Egypt and over the northern part of Nubia (p. 614). Psote's ministration was crowned with success, and the influence of himself and of a fellow bishop called Hellanicus (?) was great in the land. When Diocletian determined to persecute the Christians he withdrew his protection from Psote, and sent an order to his Prefect, or Governor, of Egypt, who was called Arianus, to arrest Psote and Hellanicus, and either to make them to reject Christ and to offer up sacrifice to the gods or to kill them. Arianus, the Duke of the Thebaïd, summoned the two bishops, according to the Ethiopic text, to Antinoë አንዩናው፡, and finding that they did not appear he sent an imperial officer, ⲕⲉⲗⲉⲧⲁⲣⲓⲟⲥ, with a company of soldiers to bring them to him. When the officer arrived and delivered his message to Psote the people of his town were very sorry and wept. With the view of comforting them Psote proposed to deliver a farewell address to them, and begged the officer to defer his arrest until the following day. The officer having given his consent, Psote assembled his congregation in the church, and addressed them thus:

I salute you, beloved sons and daughters, for the last time,

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and I salute you with the salutation of God, and I command you to keep the commandments of life, and to fulfil my desire in respect of you. Fight the good fight, and woe be to the man who shall continue to do evil. Whether I am guilty or innocent the wicked Emperor hath sent to carry me off to death. I know well that my blood shall be shed for Christ's Name, and being mortal I dread, naturally, the road which shall take me to God, and the Powers (i. e. fiends) that infest it. The Church saith, 'A bishop must be blameless,' but what man is there who is without sin? Before the impartial Judge, God, every man must account for what he hath uttered; neither rank, nor position, nor fine apparel availeth a man at that tribunal. Before the Judgement cometh the River of Fire, with its billows of flame, which every man must pass through ere he can appear before the Awful Throne. Woe is me, for before I can reach the throne my sins will find their way thither, and will stand in a row awaiting me. The Judge will say, 'Alas for this old man and his grey hairs!' Neither my name of monk, nor the monk's garb, nor my rank as bishop will protect me. In the presence of the Judge what shall we say? Far better will it be to keep silence. If we deny our sins our own angels, acting with the angels by the throne, will prove that we are liars. The sins of the bishop, the abbot, the judge, the priest, the presbyter, the deacon, and the layman shall be mercilessly exposed, and the fornicator and every worker of impurity, inasmuch as they pollute the temple of God by their presence, shall be destroyed utterly. The end of each man shall come to him, and my end will come to me this day. I know well that the governor will condemn me to death, but I will never renounce Christ. I entreat you to remember me, and let your remembrance of me make itself manifest by doing the good works which I would have you do. The doer of the Law is a friend of God, and he who doeth it not is His enemy. Woe be to the thieves, and murderers, and whoremongers, and adulterers,

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and magicians, and sorcerers, and necromancers, and soothsayers, and diviners by cups! If God willeth to bring an illness on a man, who shall turn it aside? I beseech you to walk in the ways of the Lord, lest ye bring upon yourselves and upon me an irrevocable sentence of doom. Perdition awaiteth the disobedient, and heaven is prepared for those who do God's Will; He will deny those who have denied Him, and forget those who have forgotten Him. Love not the world, which shall pass away, for when it hath passed away only God shall remain. A man's sins will become his judges; the sinner is a suicide, and his shepherd is Death. The simple sinner sinneth against himself daily under the impression that he is 'loving his soul', but he forgetteth that his sins are registered one by one in the books of the spirit, which never wear out, and which cannot be destroyed. The punishments of sinners vary in proportion to the character and gravity of the sins which they have committed; and sinners should never forget that the roads whereon their souls must travel to the Judge's dominions are infested with awful monsters having hideous faces, and cruel and merciless fiends, and the invisible but vengeful Dekans. The Devil tempteth man in each of his Three Ages. In the First Age the Devil approacheth man boldly, and soweth wickedness in him. In the Second Age he attacketh him skilfully through the lust of the eye, and stirreth up in him jealousy, avarice, pride, vainglory, lasciviousness, gluttony, wantoning, arrogance, fornication, adultery, magic, and sorcery. In the Third Age the Devil attacketh him through weakness and timidity, and he maketh old men to babble and to swear false oaths, and to love delicate fare. And now the lights are burning low, and the dawn hath come; let us therefore partake of the Sacrament before I leave you; for now that the daylight hath appeared the Veletarius is wishful to take me and to depart to his master.

Having finished his discourse Psote made the Sign of the

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Cross over his flock thrice in the Name of the Trinity, and administered the Sacrament to them; this done he dismissed them to their homes with the Benediction.

Ethiopian tradition associates with Psote, or Absâdî, another bishop called Hellanicus (?), and describes at some length the causes which brought the heads of both bishops under the executioner's axe. The Ethiopic account of their martyrdom is published with an English translation in the Appendix, and to this the reader is referred for further particulars.

7. A Discourse on the Compassion of God and on the freedom of speech of the Archangel Michael, by Severus, Archbishop of Antioch.

In the large towns in Egypt and Syria, which contained wealthy Christian communities, it was customary to celebrate the Festival of St. Michael several times during the year, and to read the same Discourse on each occasion. The Discourse by Severus of Antioch appears to have been prepared for a festival of St. Michael which fell on Easter Day, and in the opening paragraphs Severus bids his hearers rejoice at the 'double festival', because both our Lord and St. Michael are present to receive their prayers and praises. After a brief introduction Severus, in order to prove to the congregation how ready and how powerful a helper Michael can be to those who believe in him, relates to them the wonderful history of Gedsôn, a very rich merchant of the country of Entikê. Now Gedsôn was a pagan, but even whilst he was living in his paganism (ⲙⲙⲁⲡⲣⲉϫⲁⲛⲏⲓ) God decreed that he should be saved. One year, early in the month of Hathor (Oct.–Nov.), he loaded a ship with his wares and set sail for Galonia, a city of the Philippians, where he arrived when the citizens were preparing to celebrate the festival of St. Michael. He saw the church cleaned, and decorated, and illuminated with numerous lamps, and he watched the people thronging to the

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archangel's shrine in great amazement. At length he asked two men the meaning of all he saw, and they being Christians explained to him the power of St. Michael. Wishing to place himself under the saint's protection, he asked them to take him to the shrine, and gave each of them a piece of money (ⲡⲟⲙⲓⲥⲙⲁ); but they refused to do this, telling him that he must first be baptized by the bishop. On the following day the men took him to the bishop, who questioned him as to his native land, the sincerity of his wish to become a Christian, the god he worshipped, and his wife and family. Gedsôn's answers were satisfactory, but the bishop thought it best to defer his baptism until he had been able to discuss his conversion with his wife. Gedsôn embarked in his ship and set sail for his own city, but the Devil stirred up a violent storm, and the danger to his life and property was so great that Gedsôn, shedding tears, invoked the aid of Michael, and promised the archangel that if he would deliver him out of his danger he would return to Galonia with his wife and children, and they would become Christians. Immediately Gedsôn heard a voice which promised him safety, and the wind dropped, the waves sank to rest, and the ship ceased to roll and pitch, and at length he arrived in Entikê.

Having told his wife and sons of the events which had befallen him, he stated it to be his belief that the sun, which he had hitherto worshipped, was not a god at all. Thereupon a son of Gedsôn went up on the roof and adjured the sun to tell him whether his father's new belief was justified or not. The sun promptly replied that he was not a god as the Greeks said, but only a servant of the True God, i. e. the god of the Christians. Gedsôn then told his wife Toulê that he was going to Galonia to seek forgiveness of his sins, and offered her 8,000 oboli to establish herself elsewhere if she did not wish to become a Christian. She refused to leave her husband, and then the whole family embarked in a ship and sailed for Galonia. Gedsôn and his family were taken to the bishop,

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who rejoiced to welcome them, and then baptized them all in the baptistery of the shrine of St. Michael, and gave them new names; Gedsôn was baptized Matthew, Toulê was baptized Irene, and the four sons received the names of John, Stephen, Joseph, and Daniel. Matthew gave an endowment to the church of 6,000 oboli, and when he and his family had stayed in Galonia for twenty days, and were grounded in the Christian Faith, they returned to Entikê, where two months later Matthew died. After his death the Devil stirred up one of the chief archons of the city, who began to rob the widow Irene and her sons, and even took possession of their shop. Acting on the advice of her eldest son John, Irene removed to Entia, the capital of the district, where the Devil also stirred up trouble for her and her sons. Soon after their arrival in Entia the house of a certain archon called Sulôm was broken into and much property stolen, and John and his brethren through the Devil's agency were accused of the burglary. The local police seized the four young men, and haled them before the governor. During the trial St. Michael appeared in the form of an officer, and seated himself by the governor to hear the charge made against the four young men, and their defence. Watching his opportunity the archangel told the governor to take Daniel, Irene's youngest son, to the house of a certain man called Prosthuros, where the stolen goods would be found. When this was done, Daniel took the police down into a cellar under the house of Prosthuros, and there they saw Sulôm's property; on this John and his brethren were set at liberty.

Some time afterwards it happened that a certain man, who had been dining with a friend, set out to return to his own house, and as he was walking across the market-place a cerastes stung him, and he fell down dead. When the officer of the watch found the body he examined it, and seeing no marks of violence upon it he prepared the body for the tomb and buried it. The Devil, however, went about the city charging

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John and his brethren with murder, and this report reached the ears of the governor and of the king Gesanthus. The four young men were promptly arrested, and halters were put round their necks, and they were dragged before the king, and charged with murder. When they pleaded 'not guilty' the king ordered them to be tortured. At this moment St. Michael appeared in splendid attire, and suggested to Gesanthus that the wisest course would be to have the dead body brought into court, and to ask it who had killed it. The governor had the body exhumed and brought before him, and at St. Michael's suggestion the young man Daniel was told to ask it how it had met its death. At once the soul of the dead body returned to it, and proclaimed the innocence of John and his brethren, and told the governor that St. Michael would clear up the mystery. Thereupon St. Michael ascended into heaven in great glory, taking the soul of the dead man with him, and he sent a voice from heaven which told Gesanthus that the dead man had not been murdered, but had died through the bite of a cerastes. At this news the king rejoiced, and he embraced John and his brethren, and made in their honour a festival which lasted for seven days. At John's suggestion he wrote a letter to the Emperor Constantine, and told him what had taken place in connection with the young men, and asked him to send a bishop to baptize them. When Constantine read the letter he wrote to John, Archbishop of Ephesus, asking him to go to Entikê and baptize the people. The archbishop at once summoned to him a deacon, two presbyters, a reader, three singers, and twelve φιλοπονοι, and certain priests, and taking with him a table of gold, four gold-plated vessels, a censer of gold, a napkin worked with gold thread, silk covers, the Four Gospels, the Book of the Acts of the Apostles, the Apostolic Epistles, in short, all the equipment for the altar and baptistery, he set out with joy for Entikê. Gesanthus went out to meet the archbishop, and received him with great

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honour, and on the following day the building of a church was begun on a site approved by the archbishop. Soon after this all the people were baptized in a lake to the east of the city, and whilst this ceremony was being performed choirs of angels sang above the water, and a voice from heaven proclaimed the forgiveness of the people's sins. After the baptism they assembled in the church, and the archbishop consecrated John, the merchant's son, bishop, and made his three brothers elders; Achillas, the son of Gesanthus, was made a deacon. The archbishop then administered the Sacrament for the first time in that country, and having stayed with the people for a 'month of days' he departed to his own city. John, the new bishop, then built a church in honour of St. Michael, and on the day of its dedication he and his followers went and destroyed the temple of Zeus, and the statue of the god inside it. On the site of the pagan temple he built a church in the names of the Twelve Apostles. And his zeal and success reached the ears of Constantine, who wrote him a letter, in which he begged John to give him his blessing, and styled him 'a second Daniel, the destroyer of idols'.

Severus then goes on to comment on the greatness and benevolence of St. Michael and his goodness to men, and refers to the assistance which he gave to Daniel, Habakkuk, and Peter. He says: Through St. Michael the sun riseth, and the Four Rivers flow from Eden, and the earth beareth her fruits, and the influence of the archangel is manifest in every operation of nature, and to his forethought and kindness man oweth his spiritual and material benefits. Since we know how much we owe him, let us lead clean lives, so that we may be worthy of his help. Let us keep our lips free from slanderous gossip, and let us put away all impurity, and uncleanness, and fornication, which lust is a friend of the Devil, and conduceth to death in poverty and misery. Finally, let us pray to St. Michael with an upright heart, and pray that God may receive his prayers on our behalf, and may forgive us our sins

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committed in the past, and bring us into the right path in the future.

8. The Discourse of Cyril, Archbishop of Jerusalem, on the Cross.

Cyril opens his Discourse with a quotation from the Psalms, 'The Lord reigneth; let the earth rejoice; let the isles, which are many, be glad'; and he goes on to shew, with the help of the Holy Spirit, that the Lord referred to in the Psalms is no other than the Lord Christ, Whom the Magi came to worship. He says: Let us take the parable of the king against whom a vassal chief rebelled. This chief tyrannized over his overlord's soldiers, maltreated them, and slew them, and laid all the people under heavy tribute. Meanwhile the king sorrowed deeply because he could neither fight against nor suppress the rebel. At length the king rose in his might, and attacked the rebel, and conquered him, and set free the slaves of the rebel who had been at one time his own servants, and they rejoiced in the overthrow of their cruel master. God is the king, and the Devil is the rebel who rose up and gained such great influence in the world that no one could resist him. Men were afraid to flee from the Devil, for he destroyed their understandings, and fear joined to apathy made them bondsmen of Satan and slaves of Sin. Of this result, however, God was not unmindful, and therefore He sent His Son into the world in a state of humility, and He put on flesh, and smote the Devil, and set free all those who had been in thrall to him. Even whilst He was upon earth He healed the sick, and raised to life the dead son of the widow of Nain. The scribes and Pharisees saw this, and they cursed Him, and thus were fulfilled the words, 'Let the nations rage furiously.' But the Lord is King! He raised the dead. He cast out devils, He routed them, and He made Beelzebub to be a thing of contempt. The stupid Jews were wroth with Him when He raised Lazarus to life, and they scoffed at Him as the son

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of Joseph the carpenter. In modern times the Devil and his fiends rage at any sinner who repents, a fact which is proved by the case of Isaac the Samaritan, a native of Joppa.

Now this Isaac heard certain Christians declare their intention of going up to Jerusalem to worship the Cross of Christ, and through fear of the marauding bands of the Lebarites he determined to travel with them for protection. Furthermore, he wished to visit the well of Gabaôn, and to sprinkle all his possessions with the waters thereof, which were supposed to possess wonderfully cleansing properties. In due course the caravan of Christians to which Isaac had joined himself came to a pool of water, and man and beast went to drink thereat; and Isaac and his beasts went to drink also, but it is clear that the water of the lake was bitter or brackish. Then Isaac began to revile a certain Christian, and to abuse him for going up to Jerusalem to worship a 'log of dried-up wood', and he uttered many blasphemies, and declared that it was the wooden Cross which the Christians were going up to worship that made bitter the waters of the lake by which they were standing. Among the party was a certain presbyter called Apa Bacchus, and he being very angry began to upbraid Isaac and to abuse the Samaritan Faith, and told him that the Samaritans were worse than pagans. He then explained to Isaac that the Cross was not an object of worship, but a symbol of the death of Christ. As the brazen serpent made by Moses caused the serpent's venom to be of no effect, so the Cross destroyed the poison of that serpent the Devil. The Ark carried Noah, but the Cross carried Him Who told Noah to build the Ark, and when the Blood of Christ was shed on the Cross the Cross created a new world. At these words Isaac marvelled, but he pressed Apa Bacchus to say what miracle had ever been wrought by the Cross, and went on to say that he would never believe that the Cross could work miracles unless he saw one performed by it with his own eyes. Thereupon, having made a long prayer in which he

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referred to the bitter waters of Elim which were made sweet by Moses, Apa Bacchus tied two pieces of wood together in the form of the Holy Cross, and cast them into the lake, and cried out, 'This lake hath Christ healed by His Cross, and the waters thereof shall be sweet from this time forth and for ever to those who shall drink thereof in faith; but to those who are unbelievers, either in respect of Christ or His Cross, these waters shall be as vinegar and gall.' Apa Bacchus then invited all to come and drink, and the believers who did so found the water as sweet as honey. And when those who went to the lake to draw water to take away looked down into it they saw in the waters a little Cross blazing with light.

Meanwhile Isaac the Samaritan and his animals appear to have drunk from his own watering place, but his supply suddenly ceased, and he and his men were consumed with thirst. With great reluctance he went to drink of the waters of the lake which Apa Bacchus had made sweet, and when he too looked down into the lake he saw the little Cross blazing with light. Plucking up courage he drank, but he found that the water was bitter, acid, and nauseous, and he cried out that Christ and His Cross were working no miracles for him that day. Isaac then went and offered Apa Bacchus all his goods if he would shew him where the Holy Cross was, and the presbyter told him to go to the bishop in Jerusalem. Wishing to strengthen Isaac's inclination towards Christianity, Apa Bacchus made the Sign of the Cross over the waters of which Isaac had just drunk, and when Isaac and his men tasted them a second time they found them sweet and wholesome. The Christians, having refreshed themselves at the lake, reformed their caravan, and went on to Jerusalem, and Isaac travelled in their train.

At this point St. Cyril interpolates a long paragraph containing further remarks about the greatness of the miracle which Apa Bacchus wrought, and he quotes the testimony of

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certain eye-witnesses who declared that the water which he made sweet had been stinking and full of worms, and that they saw the Cross in the water 'flaming like a torch'. When the fame of this lake, or well, became noised abroad, and many pagans who had benefited by the application of its waters to their bodies became converted to Christianity, the Christians in the neighbourhood built the church of the 'Similitude of the Cross' by the lake, and St. Cyril consecrated it, and saw the fiery Cross in its depths. Cyril himself identifies this lake (p. 196) with the famous 'Fountain of the Sun' at Heliopolis, wherein, according to ancient Egyptian tradition, the Sun-god Rā bathed his face.[1] The water that was honey to the believer, and vinegar to the unbeliever, recalls the water of the Lake of the Ṭuat which was boiling hot and stinking to the enemies of Osiris, but cool and sweet to the devotees of the god.[2]

As soon as Isaac arrived in Jerusalem he sought out St. Cyril, whom he found celebrating the festival of the Holy Cross in the Church of the Resurrection. By Cyril's orders he was introduced into the church by a deacon, and when he heard read the words, 'I do not desire the death of a sinner, but that he turn, and repent of his evil ways, and live,' from the Scripture for the day, he lost all fear and exulted, and the words burned within him like a fire, and they were as sharp as a sword.

St. Cyril next discusses the reasons why the Jews crucified Jesus, and why they brought the Cross to the judgement-seat. The Cross is the hope of every one who shall be signed therewith, and without the Sign of the Cross baptism is incomplete. If the priest did not make the Sign of the Cross over the baptismal vessel the Holy Spirit would be lacking. The Cross is the pledge of the Kingdom, and it drives away evil spirits. The slaughter of a sheep on the

[1] Stele of Piānkhi, l. 102, and see the Turin *Book of the Dead*, ch. 145, l. 3.
[2] *Book of Gates*, Division III (ed. Budge, p. 113).

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14th day of Parmoute is the type of the slaughter of the Lamb Jesus on the fourteenth day, and as the blood of the sheep was sprinkled on the door-posts, so the blood of the Lamb is laid upon our lips when we partake of the Sacrament. The greatest of the three festivals of the year is the festival of the Manifestation or Discovery of the Cross. The Jews lied about the Resurrection of our Lord, and they wished to conceal the glory of the Cross, and to burn the wood thereof after the Resurrection. The Cross was firmly fixed in the ground, and an uproar broke out among the Jews whilst they were trying to find a means of burning it. When Joseph of Arimathea knew this he went to Nicodemus, and told him that the Sanhedrin wanted to burn the Cross. Then these two men came to the Skull (i. e. Golgotha) by night, and found the Cross, with Pilate's superscription still fastened to it. And they took out the nails on which Jesus and the two thieves had hung, and hid them, for they could not carry them away. They then sawed off the Cross close to the ground, and carried it and the crosses of the two thieves into a new tomb belonging to Joseph of Arimathea, and they hid all three therein, and rolled a stone before the mouth of the tomb. The disciples knew what had been done with the Cross, for they used to take the sick there to be healed, and they went to pray there day and night, but the Jews did not know. Meanwhile the devils saw with dismay that the wood of the Cross was carrying on the good work of healing the sick which Christ began upon earth.

At length the power of the Cross was revealed to all the people in Jerusalem in this wise: There lived in the city a certain Jew called Kleôpa who suffered so much from gout that he was unable to wash or dress himself, and had to be carried everywhere by his servants. He had a son called Rufus, who was dying slowly of a fatal disease, and he had a tomb prepared in which he intended his son and himself to be buried. Soon after this Rufus died, and his father went

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out to bury him on the first day of the week. On the way to the cemetery the bier was set down by the Tomb of Jesus, and Kleôpa began to weep and to lament that Jesus was not upon earth to raise up Rufus as He raised up Anna, the daughter of Jairus, and Lazarus. Whilst Kleôpa was saying these words a strong, sweet odour came forth from the Tomb of Jesus, and he saw a Cross of light come forth from the Tomb and rest upon the bier of Rufus, who immediately sat up. When Kleôpa saw his son restored to life he was filled with emotion, and he leaped up on his feet like a man who had never suffered from gout. The grave-clothes were stripped off Rufus, and he and his father returned to the city praising Christ and the power of the Holy Cross. Kleôpa made a great feast for the widows and orphans, and the poor and the needy, and gave his slaves their freedom, and he and all his house were baptized. When the Jews heard what had happened some of them proposed to destroy the Tomb of Jesus by fire, and others to bury it under the offal of the city, and to make the whole site a place for the shooting of filth and rubbish. And a decree was promulgated by the Sanhedrin which ordered every man in the city to cast the refuse of their houses there under penalty of a fine of a copper drachma for each offence. The Tomb of Jesus was used as a dung-heap until the coming of Vespasian, who destroyed Jerusalem A.D. 70, and who treated the Jews with such rigour that they ceased to cast offal on the Tomb of Jesus. Vespasian slew 30,000 Jews, and banished 3,000 to Egypt, where they were made tillers of the soil, and forbidden to trade in oil, milk, wine, grain, &c., and they were reduced to such misery that if ten able-bodied Jews met a single Egyptian youth they would cry out to him to spare them. Ptolemy, the governor of Egypt, reduced the Jews to a bondage that was harder than that which their forefathers had suffered in the days of old, when Pharaoh oppressed them in the days of Moses.

Every effort made by the Jews to suppress and to hide the

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Cross was in vain, for its memory was graven in the hearts of the faithful, unto whom it became an *eikón*. The Cross is the strength of God-loving kings, who set it over their crowns, and on their sceptres, and in their palaces. Men set it up on pillars, and in their houses, and by the roadside, and in ships, and it is found in every royal edict. The Cross is everywhere, and the Sign of the Cross blesseth, and comforteth, and driveth away wrath, and bringeth tranquillity. The Cross blinded Diocletian and destroyed him. The Cross destroyed Maximinianus,[1] whose tongue rotted in his mouth, and whose body mortified whilst he was still alive. The Cross destroyed Julian the Apostate, who in his delirium drank the urine of horses, and died raving. Those who have made themselves enemies of the Cross have always perished through want and misery.

St. Cyril then goes on to describe Constantine's connection with the Cross, and relates his history. Constantine was the son of Christian parents, and was himself a firm believer in Christ. He was wise and understanding, and possessed great skill as a physician, and all men thronged to see him. The favour he shewed towards the Christians endeared him to Diocletian, and his prowess in war caused this Emperor to entrust the administration of his Empire to him. Whilst Constantine was a young man, and was engaged in fighting the Persians at a place called Kallamakh, he went to bed one night sorely depressed in mind because he believed that the forces of the Persians were irresistible. As he lay awake in anxious thought he looked up into the sky, and suddenly he saw among the stars a Cross of light ⲉⲧⲉ̄ϥⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲛ, and on it in Greek letters ⲉϩⲁⲓ ⲛ̄ ϩⲣⲱⲙⲁⲉⲓⲕⲱⲛ was written, 'Constantine, through this sign thou shalt conquer those who are fighting against thee. Seek thou the God of

[1] A mistake for Maximianus the Emperor, who reigned from 305–11.

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thy fathers, and thou shalt find Him.'[1] When he awoke in the morning he sent for the priests, and asked them what this sign meant, and of what god it was the symbol. Some said it belonged to Phiblarion, the giver of victory in battle, and others said to Herakles, and each group of priests recommended the pouring out of libations. Whilst Constantine was undecided what to think or do, a certain soldier called Eusignius, who was a Christian, came and told him that the Cross of light belonged to Jesus Christ, and gave him an outline of His death upon earth. Then Constantine said, 'Jesus is the God of my fathers, and shall not this sign give me victory?' and he at once fastened a cross of gold to the top of his spear, and set it before him. When the armistice between the Romans and Persians came to an end, Constantine moved his troops across the river, and the Romans routed the enemy with great loss, and pursued them right up to their frontier. During the battle Constantine saw angels with drawn swords in their hands among his soldiers, and when he returned in triumph to the city he found that not one of his soldiers was wounded. Then the Senate of Rome and the Senate of Antioch made him Emperor in the room of Diocletian, whose eyes God had destroyed. Constantine began his reign by remitting taxes to all classes of his subjects; and he gave peace to the Church, and under his protection the Christians began to build churches everywhere. He issued an edict for the closing of the temples, and he devoted their endowments and emoluments to the restoration of ruined churches and the building of new ones.

Constantine next decided to go to Jerusalem to seek out the Tomb of Jesus and to find the Cross, and taking his mother Helena, and his young sister, and bishops, and soldiers, and slaves, he set out for the holy city. On his arrival he had the chief men of the city brought before him, and questioned

[1] See Eusebius, *Vita Constantini*, and the Life of Constantine in Tillemont, *Histoire des Empereurs*.

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them carefully about the Tomb and the Cross, but they pointed out to him that six generations of men had passed since Vespasian destroyed Jerusalem, and that many of their ancestors were banished to Egypt, and that none of them knew anything about the ancient history of the city. When Constantine began to threaten them with punishment if they did not give him the information he wanted, the chief men referred him to the chief priests, the names of seven of whom they gave him. The seven chief priests, Judas, [Ben]jamin, Abidôn, Adôth-Iêsou, Joshua, Sulôm, and Iassôn, were brought before him. Constantine ordered them to tell him where the grave of Jesus was under the penalty of the death of their bodies and the destruction of their souls. Iassôn, the spokesman of the chief priests, made a characteristic reply:—Our city was destroyed thrice by the Romans, who slew and banished our fathers. We live under the yoke of the Romans, and pay tribute to them. We never attempt to proselytize among the Gentiles about us, and whatever remnant there may be of our race in the city it only seeks to live according to the Law of Moses. Since the houses of our fathers, who were slain and banished, have never been rebuilt, we cannot and do not know anything about the matter concerning which thou dost ask. Constantine's answer was to have the chief priests thrown into a dry pit, where they were to be allowed to starve to death. After seven days passed in the pit cold and hunger compelled the priests to declare what they knew, and when they had been taken out of the pit and fed, Judas offered to tell Constantine everything he knew about the Tomb of Jesus. He stated that his father Simeon, who was repeating what he had heard from his father Judas, told him that his ancestors denied the Resurrection, and that being very jealous of Christ because of the miracles which He wrought before and after His death, they agreed to turn the grave of Jesus into a dung-heap. And they did so until Vespasian came. Judas reminded Constantine that the place

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of the Tomb of Jesus was described in the Book of the Gospels, and when Constantine had consulted the Gospel of each Evangelist, and found that all Four Gospels agreed in saying that Jesus was taken to Golgotha, he promised Judas that if he would shew him where Golgotha was he would set him free. Then Judas guided the Emperor and his mother the Empress Helena to a huge dung-heap which towered above the city and covered a space equal to that of twenty fields, and he said that the place was called Golgotha in Constantine's language, but Gabbatha in Hebrew.[1]

When Constantine saw the huge dunghill he was very sad, but Judas reminded him that if the fathers made it their children could unmake it, and he advised the Emperor to make all the Jews come with carts and beasts and remove the hill to another place. This advice seemed good to Constantine, and he issued an edict ordering the Jews to come and clear away the hill, and he appointed 2,000 soldiers to act as task-masters and gangers until the work was completed. Affairs of state called the Emperor to Rome, and he departed, leaving his mother to carry on the work. Urged on by the soldiers the Jews worked all through the summer, from April 7 to September 13, and at length the top of the Tomb became visible. When the Empress knew of the discovery she went to the Tomb, together with the bishops and all the nobles, and seeing light as bright as the lightning issuing from it they fell down and worshipped. Judas and the bishops took spades

[1] There is a difficulty here. Gabbathâ, גַּבְּתָא, must be the emphatic form of גַּב or גַּבָּא, a word meaning 'back, hill, anything rounded,' e. g. a camel's hump. According to John xix. 13 Pilate sat down in the judgement-seat in a place that is called *Λιθόστρωτον* in Greek, and *Γαββαθᾶ* in Hebrew. The Syriac Version correctly renders *Γαββαθᾶ* by ܓܒܬܐ, which Bar Bahlûl (ed. Duval, col. 511) explains by 'a paved place' ܐܬܪ ܡܦܛ ܕܐܒܢ. It seems clear that St. Cyril, or his copyist, has mixed up verses 13 and 17 of John xix, or thought that the name Golgotha was Latin or Greek, and that it was the equivalent of both *Γαββαθᾶ* and *Κρανίου*.

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and began to dig, and they found the great stone which Joseph of Arimathea and Nicodemus had rolled before the mouth of the Tomb, but the fall of night surprising them they deferred entering the Tomb until the following day. They set believing men to watch it during the night, and these saw a fiery light issuing from it from nightfall until dawn.

Early the following day the Empress Helena took the bishops and men bearing lighted lamps and censers with burning incense in them, and they went to the Tomb and looked in, and they saw three crosses, lying one on top of the other, and by them was a parchment roll. When the Tomb was cleared out the bishops went in and took the roll, which had Hebrew writing upon it, and gave it to Judas, who read it to the Empress. This writing purported to be the work of Joseph of Arimathea and Nicodemus, who stated in it that they had carried by night the Cross of Jesus, and the crosses of the two thieves, from Golgotha to this Tomb, in which the body of the Lord had been laid. To one of the crosses a writing was attached, saying, 'This belongeth to Jesus Christ,' and this the bishops embraced, and kissed, and carried to the Empress, who embraced it and swathed it in the imperial purple. Meanwhile the clearing away of the dunghill was continued, and 103,000 Jews assisted in the work.

The Empress then wrote to Constantine and reported the discovery of the Cross, and entreated him to come and worship it. The Emperor quickly set out for Jerusalem, and Helena and the bishops formed a procession, and went out a distance of six miles to meet him, carrying with them the Honourable Cross, which was swathed in royal purple and laid upon a white mule. When Constantine saw the Cross he descended from his chariot, and embraced it, and wept over it. When he arrived in Jerusalem he went to the Tomb, and to the Rock of the Skull, and worshipped at each place, and he placed the Cross in the Tomb of Jesus until he could build a suitable

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place wherein to deposit it, and he determined to build two churches in Jerusalem, and to found a city on the spot where the Cross of Light had first appeared to him. Brickmakers, builders, and handicraftsmen of all sorts were set to work on the churches, and valuable materials, alabaster, silver, copper, &c., were ordered and paid for by Helena with the money which her son gave her. One church was built over the Tomb of Jesus, which was called the Church of the Resurrection, and another on or by Golgotha, and each had spacious courts. One of these was consecrated by Apa Joseph, the fourteenth bishop of Jerusalem, on the 17th day of the month Thoth (Sept. 14), and Judas was baptized probably on the same day. Apa Joseph related the following miracle to his congregation on 'holy evening': The Cross of Light appeared above the Tomb of Jesus from the first until the ninth hour, when it ascended into heaven.[1] All the people of Jerusalem saw it, and were greatly moved by its appearance, and Apa Joseph wrote a full account of the remarkable parhelion and sent it to Constantine. Apa Joseph was succeeded by Judas, a high priest of the Jews who became a Christian, and on his death the bishopric passed to one Mark, who was not a native of Jerusalem.

Finally, St. Cyril exhorts his hearers not to mix themselves up with the works of the heathen, and not to render unto Christ mere lip service. Men learned in natural history tell us of the existence of an irrational animal which lives in the desert, and is called a 'camelopard'. It is a large beast, and has the face of a lion, and the body of a camel, with which animal it has much in common, and its form is ungainly, and its colour variegated; both its inside and outside are foul. This animal is the exact type of the heretics, who make Christ out to be a mere man, and who almost say that Emmanuel is not God. Cyril adds: O ye Christians, let us avoid all

[1] This is said to have taken place on May 7, A.D. 351, and it was Cyril who wrote to the Emperor about it, and not Apa Joseph.

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thoughts about heretical doctrines, and let us not enter their churches to pray, for they are not in reality churches.

9. The Martyrdom of Saint Mercurius.

According to the Coptic text Mercurius suffered martyrdom during the reign of the Emperor Decius, i. e. between A.D. 249 and 251. The anonymous author of this Martyrdom opens his work with a version of the famous Edict against the Christians which is here said to have been promulgated by Decius and Valerianus early in the year 250.[1] This Edict ordered every subject of the Roman Empire to burn incense and to offer sacrifices to the gods, under penalty of death by sword, or water, or wild beast, and the magistrates throughout the Empire were commanded to see that the Edict was obeyed by every person under their authority. Soon after the Edict was promulgated war broke out between the 'Barbarians' (the Carpi?) and the Romans, and Decius, leaving Valerianus to take charge of state affairs in Rome, went out against them. Among the regiments called up by the Romans was the famous Martusian regiment, which had served with distinction in Armenia and was commanded by a tribune called Sardonicus. The hostile forces met, presumably in Pannonia, and though each side fought with the greatest bravery neither secured a decisive success. There was in the Martusian regiment a man called Mercurius, and one day a very tall being in human form, wearing gorgeously brilliant apparel, and holding a drawn sword in his hand, appeared to him, and bidding him be of good cheer, he gave him the sword, and bade him go and attack the Barbarians, whom he would conquer, and not to forget God. Mercurius thought that his visitor was one of the imperial officers, and when he recovered from his surprise, and being filled with the Holy Spirit, he attacked the enemy with such violence that he

[1] See Eusebius, *Hist. Eccles.* vi. 40–2; Gibbon, *Decline and Fall*, chap. x.

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slew their captain and his company and so many other men that his sword was drenched with blood, and he lost his grip on it, and his arm fell powerless by his side. The success of Mercurius so terrified the Barbarians that they broke and fled, and victory lay with the Romans.

When Decius learned concerning the brave deeds of Mercurius, who was then about twenty years of age, he sent for him, and promoted him to the command of all his army, and bestowed upon him honours, and decorations, and money. A large part of the money Mercurius gave to his soldiers, and he felt very grateful to God for his success. One night the being who had appeared to him on the field of battle came to him during his sleep, and waking up Mercurius told him to remember the words he had spoken to him during the fight, and went on to say that Mercurius would have to suffer for Christ's Holy Name, and that he should receive a crown of victory in heaven. The radiant being, who was the Angel of the Lord, then left him, and Mercurius began to ponder over his words in connection with some observations which his father had made to him some time previously. Now the father of Mercurius was a soldier, and he was the Captain of the First Regiment; his name was Gordianus, and he was a Christian, and he had carefully instilled into the mind of his son the knowledge of God, the Creator of the universe, the Judge of men, Who shall give unto each man according to his works. Whilst he was calling these things to mind one of the royal messengers called 'Silentiarii' came and summoned him to the Emperor's presence; pleading fatigue Mercurius excused himself from obeying the royal command that day, and did not go to the Emperor until the following day. When he came before Decius the Emperor invited him to go with him to offer up sacrifice to Artemis, but the blessed man turned aside and hid himself in the praetorium. That Decius had great regard for Mercurius is proved by the fact that when one of the men who had access

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to his presence slandered Mercurius, and tried to stir up anger in the Emperor's breast against him, Decius refused absolutely to believe in the disloyalty of Mercurius to the gods, until he should see absolute proof of it with his own eyes. Then Decius ordered his servants to bring Mercurius into his presence, and to treat him with the respect due to his rank; and when he appeared before him the Emperor spoke graciously to him, and asked him why he wished to destroy the friendship which existed between them, and pointed out to him that the course of action which he was following tended to bring the gods and imperial honours into contempt.

Mercurius replied with gentleness but firmness, and having stripped off his military attire and the imperial insignia and decorations, he cast them at the feet of Decius, and cried out, 'I am a Christian.' Decius stared at Mercurius, and sat stupefied for a long time, and at length he ordered the soldiers to remove him to the prison, hoping that confinement therein might induce Mercurius to return to his military duties. On the night of his arrival in prison an angel appeared to him and comforted him. On the following day Mercurius was brought before Decius, and in answer to the Emperor's questions he stated that his father, Gordianus, was a Scythian, and had command of the Martusian regiment; and that he was a Christian. Gordianus called his son 'Philopator', but when the young man enlisted the captain of his company called him 'Mercurius'. Decius offered Mercurius his former rank and emoluments, but Mercurius rejected all earthly honours, saying that he was going to conquer both Decius and Satan, and that in return for his conquest Christ would give him a true crown. And he called upon Decius to do quickly to him whatever he intended to do. Thereupon Mercurius was racked, and hot ashes were scattered over gashes made in his body with butchers' knives, but he bore all these tortures bravely, and was still alive when they carried him back to prison. As he lay in his

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cell the Angel of the Lord appeared unto him, and healed all his wounds, and gave him fresh courage. When Decius saw him the next day he was amazed to find that he was sound and whole, and he did not believe that he could have been healed until his spearmen reported to him that they had examined the body of Mercurius, and had not found the least trace of a wound in it. After some conversation with Mercurius, who proclaimed Christ's power to heal and make alive, Decius determined to put his words to the test. He ordered red-hot irons to be thrust into the tender parts of his body, and he caused him to be hung head downwards from a tree, with a great stone tied to his neck, and to be beaten with a four-thonged whip. Finally, being impatient to return to Rome, Decius ordered him to be beheaded in Cappadocia. Mercurius was then set upon a beast, and was tied to it to prevent his falling off it, and was brought to Caesarea, and was at length beheaded, on the twentieth day of the month of November, or Athor.

The writer of the Martyrdom of Mercurius then goes on to mention the marvellous Cross of light which appeared beside the grave of Jesus in Jerusalem, from the third to the ninth hour on a certain day during the year in which Cyril was made Bishop of Jerusalem, and certain incidents connected with Julian the Apostate. As soon as Julian became Emperor he reopened all the pagan temples and oppressed the Christians. On one occasion he gave a hawk to a pagan priest to offer up as sacrifice, and the priest slew the bird, took out the liver, and gave it to Julian, who ate it. He put to death Theodorichus the presbyter, and imposed very heavy taxes on the Christians. Among the fellow students of Julian at Athens was Basilius, who afterwards became famous as Bishop of Caesarea, and is generally known as 'Basil the Great', and soon after Julian ascended the throne he invited him to come and spend some time with him. Soon after the apostasy of Julian, Basilius went to Julian with two God-fearing

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friends, and remonstrated with him on his behaviour, and complained to him of the abuse which he was heaping on the Holy Scriptures. Julian did them no harm beyond putting them in prison, where he told them they should stay until he returned from Persia. In reply Basilius said, 'If thou shalt go into Persia and shalt return, then hath God not spoken by Basilius.' When the holy men were shut up in prison Julian went to Jerusalem, and he set men to rebuild the Temple, under the direction of a Count, so that he might make to be a lie the words of Christ, 'There shall not be left here one stone upon another, that shall not be thrown down' (Matt. xxiv. 2). The workmen toiled from dawn to sunset, and each morning when they came to continue their work they found that all that they had done the day before was pulled down. The Jews suggested to the workmen to burn the tombs of the Christians, because they hindered the work, but when they set fire to the cemetery the tombs of John the Baptist and Elisha would not burn. Then the Christians bribed the Count to allow them to carry away the bones of John the Baptist and Elisha; and they came by night and took the bones, and packed them up, and took them to Athanasius, Archbishop of Alexandria. Athanasius received the bones with great joy, and he laid them up in the baptistery until the time when he should be able to build a martyrium over them. Athanasius lived in the Hermes quarter, which lay towards the dunghills and the desert spaces of the city; it was on the site of these dunghills that he proposed to build the martyrium of John the Baptist.

One night Basilius saw a vision in which St. Mercurius went into his martyrium, and taking his spear [from his statue there] went out, saying, 'Shall I permit this lawless man (i.e. Julian) to blaspheme God thus?' When Basilius awoke he told his two companions about the vision which he had seen, and each of them said that he had seen the same vision. So they sent into the martyrium to see if the spear was in

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its place, and they found that it was not. Three days later news arrived that Julian had been killed in battle. According to the Coptic text Julian, on the night of his death, saw in the air a troop of soldiers coming against him, and he knew that they were Mercurius and his friends. Suddenly his body was transfixed by the spear of Mercurius, and as his blood poured out he caught it in his hands, and threw it up into the air saying, 'Take this, O Christ, for Thou hast taken the whole world.' So Julian died, and the words of Basilius were fulfilled. Julian was succeeded by Jovianus, a Christian, who promptly released Basilius and his companions from prison.

10. The Martyrdom and Miracles of Mercurius.

The greater part of the text of the Martyrdom of Mercurius in Oriental, No. 6802, is wanting, and the opening lines which remain add nothing to our knowledge. The Martyrdom was followed by a series of Eight Miracles, and of these the text of the First Miracle, and that of a part of the Second Miracle, are wanting. From the fragment of the Second Miracle which we have it seems that a certain pagan quarrelled for some reason with the 'poor man' (*faḳîr*) who acted as custodian of the shrine of St. Mercurius, and beat him, and then tried to ride away on his mule. On this the body of St. Mercurius, which was lying on a bier in the shrine, turned round; and this so frightened the mule that it swerved round or backed, thereby disturbing the balance of the rider. His feet lost the stirrups, and caught in some way in the saddle-trappings, and the she-mule bolted, dragging the rider with her head downwards. Presently the mule stopped, and acquiring speech, like Balaam's ass, she called upon 'the man of perdition', and the pagans whose god had been destroyed, to come and look upon her rider's punishment, and on the body of the holy martyr Mercurius, and to believe on the Lord Jesus. Having thus

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spoken she again bolted with her rider, and did not return. The rider, it seems, had a sister who was blind, and who worshipped a gold figure of Apollo, whom she expected to restore her sight to her. By some means, no doubt by an exhibition of the power of Mercurius, the figure was broken into two pieces, and under the influence of the pain caused by her eyes, and by the disgrace of her god, she appealed to Mercurius for help, and promised to believe on Christ and His holy martyr. As soon as she had uttered these words a mass of white secretion flowed from her eyes, and she was able to see, and her sight became as good as ever it had been. She then smashed the figure of Apollo into pieces, and ground up its fragments, at the same time adjuring Apollo to take shame to himself, and Christ to take honour to Himself. When her parents saw that her sight was restored they became Christians.

According to the Third Miracle the body of Mercurius, which must have been embalmed in some way, rested at a place outside the city. Some of the people wished that it might be brought into the city, but others did not, and whilst they were disputing over the matter the saint rose up and set out for the city, and the mule who had the gift of human speech cried out, 'Sing praises to the martyr.' It was noticed that there was no sign of any wound in the martyr's body, and no mark of corruption, and the people accompanied him to the church, singing as they went, and carrying sweet-smelling shrubs and flowers in their hands. One of the inhabitants wished to take the martyr's body into his house, but he found that it was as heavy as lead, and that the people could not move it.

The Fourth Miracle deals with the healing of an ox for ploughing, which was gored by its companion. Before this Miracle is recounted the text states that the festival for the discovery of the body of Mercurius was kept for seven days, and that the father of the blind girl who had been made

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to see was baptized with all his house, and that the number of those converted to Christianity was fifty-three souls. One day the saint appeared to the poor man who cleaned the place where his body lay, and asked him why he did not make bricks to build a suitable shrine for him. The man replied that he was poor, and that he had no workmen, nor beasts of burden, nor money. By the command of the saint the poor man rose up early the following morning, and went to the First Quarter of the city, where, by the arrangement of Divine Providence, he met the young man whose life had been endangered by the bolting of the mule already referred to, and took from him the three oboli, which he had intended to give as alms. The poor man also told him of the appearance of the saint to him, and of his wish for a martyrium to be built. When the young man returned home he told his father of the saint's wish, and his father, remembering that his son owed his life to the saint, and his daughter her eyesight, collected camels, and workmen, and materials, and gave them to the poor man so that he might begin the building of the shrine. One day, whilst two of the oxen were ploughing up the ground on which the shrine was to stand, one of the animals attacked the other and inflicted a serious wound upon it with its horns. The injured beast was taken into the town, and placed in a quiet stall with food, and the poor man remained with it to tend it. The owners of the ox were greatly grieved, for he was a large powerful animal, and goodly to behold. Later in the day Mercurius came into the stall where the wounded ox was, and touching it with his foot, ordered it to rise up and perform its work. The ox immediately rose up with great vigour, and ate some grass, and all trace of its wound had disappeared. The saint then went and rebuked the ox which had gored its fellow, and told it that its horns should fall out; and straightway the horns began to decay, and they fell off its head, and the animal became quiet and docile.

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The Fifth Miracle. A certain archon, wishing to build a portico to his house, set a gang of men to work at making bricks, and the site chosen by him for his brickfield was near the field where the bricks for the shrine of Mercurius were being made. When he compared the bricks made by his own men with those made by the Christians, he discovered that the latter were better than his own, and he determined to obtain some of them by fraud, or, if necessary, by force. Then he went to the custodian of the shrine, and pretending not to know which were his and which were the saint's, he claimed in his presence that his stack of bricks reached to such and such a place. When the custodian pointed out his mistake to him the archon struck him, and defied him and the saint. The archon then told his servant to bring camels to carry away the bricks, and when the camels came he superintended the loading of them, and uttered words of defiance against Mercurius. Whilst he was doing this the huge male camel before which he was standing suddenly gripped him with his teeth, and threw him on the ground, and rolled on him. On this Mercurius appeared on horseback and drove his spear into the archon's left leg, and the camel seems to have seized the archon by his legs, and to have dragged him, as he hung head downwards, into the shrine. Whilst the archon was being dragged into the shrine he cried out for forgiveness to Mercurius, and promised to give gifts to his shrine, and to become a Christian, and to set free his slaves, and to serve as a door-keeper in the shrine until the day of his death. The camel then let go his hold on the archon, and Mercurius touched his wounds and healed them. The archon kept his promises to the saint, for he and all his house were baptized, and he gave all his slaves their freedom. He sent large quantities of materials for the building of the shrine, and he himself laboured with his men at the work, and he died before the martyrium was completed.

The Sixth Miracle. A certain man stole a plank of wood

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from the timber which was being used in the construction of the shrine of Mercurius, and whilst he was carrying it to his house the saint made his mind to wander, and made him to go to the house of the custodian of the shrine, outside which he staggered about under his load, not having the least idea where he was. As soon as the custodian opened the door and looked at the thief, the senses of the man returned to him, and he knew where he was, and he cried out to Mercurius for mercy, and confessed that he had stolen his wood. By order of the saint the custodian forgave the thief, and made him carry the wood back whence he had taken it, and promise to tell the people of the city what had happened to him. On the following day he fulfilled his promise to the custodian, and from this time onward no man attempted to steal any of the building materials which were contributed to the shrine by the people round about. Having confessed his fault publicly, the wood-stealer returned to the shrine, and devoted himself to mixing mud and making bricks.

The Seventh Miracle. In due course the walls of the shrine were finished, and the work of adorning the east end of the church began. The woman whose sight had been restored to her by Mercurius had married a man with great possessions, and when he died he left her all his property. In one portion of his estate there stood three *shouebe* trees (sycamore-fig?), which he had dedicated to the shrine of Mercurius, and after his death these were cut down, and the wood used for making a screen[1] and for the decoration of the apse. Whilst a large number of workmen were placing the *kinbêl* in position in the apse one of the workmen said, by way of a joke, that he wished Mercurius would make the wood of the object which they were putting in position send forth branches laden with fruit so that they might eat and be refreshed. Hardly

[1] On the haikal screen and its varieties see Butler, *Coptic Churches*, vol. i, pp. 28 ff.

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were the words spoken when branches began to grow out of the wood, and the workmen saw that they were laden with fruit. The news of the miracle spread rapidly through the city, and every one rushed to see the branches laden with fruit, and many people brought away some of the fruit and kept it as phylacteries, and many cures were effected by it. Among those who heard of the miracle was a Jew called Gaipios, a man of uncouth manner and sullen disposition, and a foe of every Christian. He did not believe the report which had reached him, and he determined to go to the shrine of the saint, hoping that he might find an occasion for scoffing. Having mounted his white she-mule, and accompanied by one of his slaves, he set out for the shrine, and rode through the courtyard into the church of the martyrium, and sat and gazed at the apse containing the fruit and leaves. The Jew paid no heed to the guardian of the shrine who remonstrated with him about riding his ass into the sacred building, and at once began to jeer at the miracles of the saint, and to say that the fruit-bearing branches had been fastened to the apse by some man. When the guardian rebuked him for his unbelief the Jew lost his temper, and turning his mule against him he urged her on, meaning to ride down the guardian and trample him under foot. When the mule's feet left the pavement they began to sink in the soft earth beyond it, and she threw her rider off, and he fell down on the rough bricks and pieces of stone and cut himself badly. As he was lying there St. Mercurius came and drove the spear which he had in his hand into the body of Gaipios, and rebuked him for bringing the mule into the church, and for obstructing the workers in his shrine. In his agony Gaipios cried out to Mercurius for mercy, and promised, if the saint would help him, to dedicate to him a stele with a figure of the saint spearing the Jew inlaid in precious stones upon it. At the instance of the Angel of the Lord the saint withdrew his spear and restored the Jew to his senses,

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and on the following day Gaipios and his wife and his servants were baptized. To Gaipios the bishop gave the name of Zacharias, and to his wife the name of Elisabeth; one year after her baptism Elisabeth gave birth to male twins, one of whom was called Mercurius and the other John. The Jew kept his promise to the saint, and had a golden stele made and inlaid in precious stones with a figure of Mercurius spearing Gaipios, who lay prostrate at his feet, with the spear of the saint thrust through his body. This stele was taken to the church of Mercurius, and consecrated therein, and it remained there as a witness to the power of the holy martyr.

The Eighth Miracle. As years went on the fame of the saint grew, and multitudes thronged to his shrine to worship his relics and to make offerings to him; and those who were sick were healed, and devils were cast out, and every believing sufferer obtained relief. Among the noblemen of the district was one called Hermapollo, who had only one child, a little daughter, and she was the object of his deepest affection. Hearing of the miracles of the saint, he made a journey to his shrine, and prayed there for his daughter's welfare, and gave thirty oboli to the shrine and thirty oboli to the steward thereof. The clergy of the shrine were hospitable men, and they entertained the nobleman at dinner and pleased him, wherefore he promised to present to the shrine of the saint a bier, or couch of state, upon which the relics of the saint could be carried in procession with suitable honour through the streets of his town. Hermapollo slept in the shrine that night, and St. Mercurius appeared to him there in the form of a general, and promised to give him a son (son-in-law?) if he would give without fail the couch of state which he had promised to his shrine. When morning came Hermapollo paid a final visit to the relics of the saint and returned to his home.

Shortly after his return a nobleman of the district sent messengers to Hermapollo asking him to give his daughter to his son to wife. Hermapollo's wife received

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the messengers and heard the proposals which they made in respect of the dowry, and then laid the matter before her lord. The offer was unsatisfactory in Hermapollo's opinion and was rejected, and the messengers returned to their master sadly. That evening the parents of the young man for whom the maiden was asked told him that their attempt to obtain her for him had failed, and tried to induce him to transfer his affections to another maiden, but none of the maidens whose names were mentioned by them pleased him. He was desperately in love with Hermapollo's daughter and found means to communicate with her by writing, and he lay awake at night inventing schemes for obtaining possession of the maiden. Soon after the mother of the young man had made the proposal of marriage for her son she died, and her husband, being overcome with grief, took no further steps in the search for a wife for his son.

Meanwhile the young man could not forget the maiden whom he loved, and his distress of mind was so great that he fell into bad health and well-nigh died. At length he bethought himself of magic, and he applied to one magician after another and asked them to use their powers in such a way that the parents of the maiden might accept his suit. Finally he found a great magician who promised to bring the maiden to him, so that he might see her face to face and talk with her. The loss of a leaf of the manuscript prevents us from knowing the details of the magician's operations, but it is quite clear that he succeeded in making an evil spirit to take possession of her, for Hermapollo was obliged to take her to the shrine of Mercurius to have the spirit expelled. About this time the couch of state which Hermapollo had promised to give to the shrine was completed, and taking it, and his wife and daughter, he set out from his house for the shrine. When he arrived with his family and the priests saw the splendour of his gift they marvelled. The framework of the couch rested on pillars which were set upon pedestals, and

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it was decorated with inlaid leaves of ivory, and with a figure of the martyr made of precious stones, and six crosses, three of gold and three of silver. When Mercurius saw the sad plight of the daughter of Hermapollo, he went to the town where lived the young man who wished to marry her, and appeared to him by night in the form of a general with his sword drawn in his hand. When the young man woke up and saw the wrathful face of the saint he was terrified, and when he had been smitten thrice with the flat side of the sword he fell on his knees and begged for mercy. The saint rebuked him severely for causing a spell to be cast on Hermapollo's daughter, but agreed to spare his life on condition that he went to the magician in the morning and made him remove the spell which he had cast upon the maiden. He also promised the young man happiness when he should come to his shrine.

On the following morning the young man set out for the shrine of Mercurius, but stopped at the village where the magician lived in order to tell him all that had happened. When the magician heard that Hermapollo and his daughter were in the shrine of Mercurius he was afraid, and would not go with the young man, who proceeded thither alone. As soon as he arrived in the shrine he gave the steward ten oboli, and when he looked round he saw the maiden whom he loved lying close to the body of the saint, and her father and mother crying to it for help and relief for their daughter, which were granted to her. When Hermapollo looked round, and saw the young man there, he recognized him, and going to him asked him concerning his parents' health. Knowing nothing about the young man's connection with the magician and the spell which had been cast on his daughter, Hermapollo took the young man to his lodgings, and made him known to his wife and daughter; and the young man ate with the family, and saw his beloved and rejoiced, although the delicate appearance of the maiden and the thought of what she had

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suffered grieved him sorely. That night Mercurius appeared to Hermapollo, and told him to give his daughter to the young man, who would become of age, and would succeed his father in three months' time, and who had caused the maiden to fall ill through his great longing for her. Early the next morning Hermapollo and his family and the young man went into the sanctuary to worship, and Hermapollo was hoping that the saint would clear up the matter of his daughter's marriage. When the young man went to the couch of state to admire it, he found the magician tied to it, like a dog, and the wretched man told him that Mercurius first gagged him and then dragged him to the shrine and tied him up there, and that even at that moment the saint was smiting the magician's face. Whilst they were talking a devil leaped upon the magician, having orders to punish him for the blasphemies which he had uttered, and Mercurius, having driven out of him another devil, restored his sight to him and dismissed him to the desert, where he lived ever after. When the Eucharist was ended, it was found that all pain had left Hermapollo's daughter, and a woman who was possessed of a spirit cried out to Hermapollo, telling him to give his daughter in marriage to the young man, for her one hope of permanent cure lay in her marriage with him. After the festival Hermapollo and his family and the young man travelled back to their native city together, and shortly afterwards the marriage of the young man with the maiden was arranged, and the ceremony was performed with great pomp and splendour and rejoicing. Within three months from the wedding the father of the bridegroom died, and left all his property to his son. As a mark of gratitude to Mercurius for his assistance the daughter of Hermapollo and her husband paid an annual visit to his shrine.

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11. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr.

This Encomium contains very little information which is not given in the manuscripts already summarized. According to Acacius Mercurius was a pagan when he became a soldier of Decius, and he first served as a bowman; later the Lord gave him a sword and commanded him to destroy the Barbarians with it. As the result of the famous Edict of Decius against the Christians, which was promulgated through all Egypt and Northern Nubia, Christians were dragged into the pagan temples and made to sacrifice to pagan gods, or were tortured and slain. The Roman generals caused to be exposed in prominent places swords, daggers, butchers' knives, racks, pincers, tongue-slitting tools, iron pots, which were filled with fire and placed on the heads of those who were to be tortured, cauldrons of boiling oil and boiling bitumen, wheels with knives attached to them, &c. Continuing his narrative Acacius says that Mercurius was an officer in the Martusian regiment, and that he feared God, and that he was a Christian from his youth up, and the son of Christians. He was a capable and bold soldier, and his knowledge of the theory and practice of war caused him to be promoted to the rank of commander (πριμηκίριος). He was beloved by his comrades, and the Emperor, attracted by his ability and good sense, made him his personal friend. A rising of the Barbarians in Western Asia gave Mercurius the opportunity of displaying his valour. The Barbarians appear to have risen quite suddenly, and marching westwards they captured all Armenia, and invaded Roman territory. The Romans were taken by surprise, and were in great difficulties owing to lack of both men and equipment, and the Barbarians continued their victorious career unchecked. The Romans raised levies everywhere, and at length, with certain selected troops, Decius was able to march against the Barbarians;

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having crossed the Euphrates Decius joined battle with the enemy, and conquered them completely. Before the decisive battle was fought the Angel of the Lord appeared to Mercurius by night, and gave him a sword, and though he promised him victory he told him that it was decreed for him to become a martyr, and to suffer great tortures before his death. He told him also that he should become famous throughout the world, and that he should wear three crowns. When the Emperor heard of the mighty deeds of Mercurius in the battle against the Barbarians, he promoted him to high rank and gave him many valuable gifts.

Decius rejoiced in his victory, and having gathered together all his officers and men ordered them to go to the temple of Apollo, and to offer up sacrifices and thanksgiving for the victory. Mercurius refused to go and sacrifice to Apollo, and went to his house, where he sat in sackcloth and ashes, and mourned because of the errors which the Devil had scattered throughout the world.

When the Emperor enquired for Mercurius, a certain soldier went to him and told him how Mercurius had treated the imperial honours with contempt, and how he was corrupting the Roman army by preaching that Jesus of Nazareth was God, the Creator of the heavens and the earth. Decius refused to believe that Mercurius, whom he had treated as a confidential friend, had done these things, and he caused him to be summoned into his presence. When Mercurius came before him Decius asked him to explain his conduct, and begged him to return to his military duties, and to renew his former pleasant relations with him. Mercurius was not moved by the Emperor's gentle words, but declared that he was a Christian, and that he, being a servant of Christ, would not sacrifice to Apollo. In vain Decius urged him not to cast his life away, and when he saw that Mercurius was determined to resist all entreaties and persuasion he ordered him to be racked, but the rack broke, and Mercurius leaped to his feet

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uninjured. After this Decius caused him to be tied to stakes, and the soldiers made gashes in the body of Mercurius, and poured burning ashes upon them, but this torture failed to move him to recant. Having burnt his body with hot irons, and applied fire to his sides, and suspended him head downwards with a huge stone hanging to his neck, Decius ordered him to be beheaded, and the sentence was carried out in Caesarea. Mercurius was buried in a prominent part of the city, and many works of power and miracles were performed at his tomb.

12. Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome.[1]

The contents of this Discourse on Gabriel have much in common with the Encomia on the Archangel which are found in Ethiopic,[2] and it is probable that the Ethiopic Encomia were derived from the same source as the Coptic. Celestinus opens his Discourse with thanks to God for His protection during the past year, and suggests that the day of the commemoration of Gabriel may be described, in the words of David, as 'the day which the Lord hath made'. He then alludes to the greatness of the glory of Gabriel, and states that the meaning of his name is 'God and man', a fact which proves that the archangel was a type of our Lord, Who was Very God and man, inseparably, indivisibly, immutably, completely, and at the same time, in the womb of Mary. Addressing Nestorius Celestinus bids him to take shame to himself for his want of sense, and his godlessness, in failing to see that Christ was the One One, and God and man. The whole world worships Christ, and it is well that Nestorius suffered a horrible death in exile because of his blasphemy. Turning then to Gabriel Celestinus asks what tongue can proclaim adequately his honour, and what words of man can

[1] On p. 873, l. 26, for Michael read Gabriel.

[2] See Brit. Mus. MS. Oriental, No. 615, foll. 104 ff.

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describe the glory of the great Herald of the heavenly hosts, who took to the Virgin Mary, the Queen of women, the announcement that God the Word was about to take up His abode in her. When Gabriel went to her he carried with him the cloud of life, and when he had told her that she was to bring forth Jesus, he made the cloud to enter her mouth and pass into her body, and the Virgin conceived through the hearing of her ears and the salutation of Gabriel, and the Son of God went down into her womb, she being unconscious of His coming. Many were the ways in which Gabriel, 'the angel of joy', helped the saints upon earth. When Daniel was in the den of lions Gabriel seized Habakkuk, with the food in his hands, and transported him from Judea to Babylon, a journey of forty days, in a moment of time, and gave the food to Daniel. Gabriel shut the mouths of the lions and kept Daniel unharmed, and announced the birth of John to Zacharias, and proclaimed the birth of God the Word to the shepherds, and worked miracles by the hand of Moses in the desert, and delivered the Israelites from their captivity. Gabriel intercedes jointly with Michael before God on man's behalf, and entreats Him to send them abundant Nile floods and crops, and these archangels never cease to make supplication to God for men until He hath forgiven them. Gabriel is also the protector of those who put their trust in him as the following miracles shew.

There once lived, by the shrine of Gabriel in this city (Rome?), a certain rich merchant called Philip, who was very charitable, and who was greatly beloved for his good works and his kindness to the poor. Near him there lived a poor man called Stephen, who had learned to read and write well, and who was frequently employed by Philip as his clerk and secretary. Some of Philip's clients bribed Stephen to keep his master in ignorance about the exact state of their accounts, and as Philip could not read or write easily he never found out Stephen's dishonesty. After a time Stephen began to be well-to-do, and

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to live comfortably, and to prevent Philip from suspecting the means whereby his poor clerk had become so prosperous he borrowed 700 oboli from him, and gave him a bond for the money, in which it was agreed that Philip and Stephen were to divide the profits of all transactions effected by the loan. Stephen traded with the money with very great success for three years, but though he made large profits he neither paid back to Philip any of the principal nor gave him any part of his share of the profits. Meanwhile Philip made no complaint, and continued to employ Stephen to keep his accounts. One day he set him to search for certain papers, and as Stephen was doing this he found his own bond, and watching his opportunity he slipped it under his shirt, and carried it away to his house and destroyed it; and Philip knew nothing of the theft. At the end of four years Philip, having received neither principal nor interest from his debtor, summoned Stephen to his presence, and demanded the payment of the 700 oboli. Thereupon Stephen denied that he had ever received money from him, and challenged him to produce any written proof of his indebtedness to him; when Philip had searched through all his papers, and could not find Stephen's note of hand, he knew that it had been stolen, and that Stephen was the thief. He then offered Stephen to withdraw his claim upon him if he would go into the shrine of Gabriel, and swear that he had never received the money from him. This Stephen agreed to do, and he went with Philip into the shrine, and laying his hand upon the door of the altar-chamber, he swore by Gabriel that he owed Philip nothing, and that Philip had not given him 700 oboli. Before the words had left his mouth a power (ⲁ̈ⲙⲁⲙⲓⲥ) smote him, and he fell blinded headlong on his face, with his head twisted backwards on his neck, and his tongue stopping up his mouth; and he bit his tongue in great agony and foamed at the mouth. After some time he began to beg Gabriel to forgive him, and he admitted that he had received the oboli five (*sic*) years ago, and that

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he stole the bond; and he sent a message to his wife, who brought 700 oboli and gave them to the merchant.

And there was another [rich] man in Rome (?) who had been blind in both eyes from his childhood, and when he heard of the miraculous power of Gabriel he caused himself to be taken into his shrine, where he prayed to be healed before the altar. Whilst he prayed a man's hand came over his face and made the Sign of the Cross over his eyes, and he at once regained his sight. In gratitude to the Archangel Gabriel he remained in the shrine and ministered therein all his days.

And there was another rich man who was dumb, and who suffered from gout. Hearing of the power of Gabriel he made his slaves carry him into the shrine of the archangel, where he lay by the side of a man who was paralysed in his legs, and both sufferers prayed to the saint to heal them. That night the archangel appeared unto the paralysed man, and told him to go and pull the coverings off the bed of the dumb man, and promised him that healing would follow this act. When the paralytic woke up and thought about the matter his courage failed him, for he felt sure that he would be well beaten if the dumb man's slaves caught him. On the following night Gabriel appeared to him again and repeated his command and promise, and the next night, having waited until all in the shrine were asleep, he rose up, took the bandages off his legs, and crawled to the bed of the dumb man and began to pull the clothes off it. Thereupon the dumb man woke up in such an agony of fright that his terror broke his tongue-string, and he cried out loudly to his slaves to seize the thief who had stolen his bedclothes. The paralytic, fearing that the slaves of the dumb man would seize him and beat him sorely, leaped upon his feet, and ran away like a 'trained runner' to his bed, and so regained the use of his feet and legs. Meanwhile the man who had been dumb leaped from his bed, and joined his slaves in the pursuit of the snatcher of the bedclothes, and thus he obtained the

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power of speech, and was healed of his acute attack of gout. Both men lived in the sanctuary ever afterwards, and served the Archangel Gabriel.

And there was another rich man who lived in a village about six miles from Rome, and he had a son who, on attaining manhood's estate, suddenly fell ill and suffered agonies from chronic attacks of gout. For six years he was bedridden, and as the physicians failed wholly to afford him relief, his parents felt that death would give him a happy release from suffering. At length the rich man heard of Gabriel's power, and of the miracles which he was working in Rome, and he made a vow that if the God of Gabriel would heal his son he would endow Gabriel's shrine yearly with six oboli. As the young man could neither walk nor ride, his father entreated the archangel to heal him where he lay. That night Gabriel appeared to the sufferer and promised him healing, and when the young man woke up the following morning he rejoiced to find that he was healed, and that he could skip and run like one who had never been ill at all. Very soon after this the rich man gave his son six oboli and other gifts, and told him to take them to the shrine of Gabriel in Rome as payment of his vow for that year. The young man set out for Rome with the money and gifts in his wallet, and when he was about half-way to the city, and was passing through a belt of forest with large trees and much undergrowth, a lion sprang out upon him, and seized him, and dragged him off into the forest. In the agony of the pain of the wound made in his side by the lion, he cried out to Gabriel, who straightway appeared from heaven, and rescued him from the lion's jaws, and healed his wound.[1]

[1] The remainder of the Encomium is wanting in Oriental, No. 7028, but Oriental, No. 6780, foll. 1–7 contains the greater part of it. The text of this large fragment is printed, with a translation, in the Appendix.

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13. Encomium on Saint Michael by Theodosius, Archbishop of Alexandria.

This Encomium is extant in two manuscripts of the Edfû collection and the text and its contents are of unusual interest. Theodosius opens his discourse with an acknowledgement of the Source of his inspiration and help, that is to say, the Word of the Good Father, Whose Body he breaks with his sinful hands at the Eucharist, and Whose Blood he pours into the chalice. He has already asked and received help twice from this Source, and with this help he wrote a Discourse on the New Moon, and an Encomium on John the Baptist; but he is determined to ask God to give him strength to write an Encomium on St. Michael, the greatest of the Seven Archangels. It is true that moderation in all things is best, but Theodosius is determined to emulate the example of Abraham when he made entreaty to God on behalf of Sodom, and to petition God yet once again. For Theodosius to attempt to describe the greatness and glory of Michael is like a man who has very little skill in seamanship, and who cannot swim, setting out in a small boat with cargo in it to cross the sea in the teeth of stormy winds and high seas. The boat of Theodosius is his sinful body, which he has never been able to steer, his cargo is his blindness of heart, and his ignorance of the art of swimming is his lack of the knowledge and meaning of the Holy Scriptures. Nevertheless, having been asked by his congregation to deliver an Encomium on St. Michael, he is determined to make an attempt to do so. His task is very difficult, for Michael is a spirit of heaven, an angel of light, a flame of fire and not an earthly being like an archon, or a Commander-in-Chief, who cometh to an end. He is the ruler of heaven, and he hath audience of the King, God Almighty, whensoever he pleaseth, but still is a friend of man and is full of compassion for the seed of Adam. Michael is the Commander-in-Chief of all the hosts of heaven, and

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as all the denizens of heaven are celebrating his festival this day, it is our bounden duty to do likewise. Some may object that it is unnecessary for men to rejoice on this day at the festival of Michael, but it is easy to prove it to be our duty. If the angels who are without sin have need to keep the archangel's festival, how much more is it necessary for men, who are full of sin, to do so? The angels celebrate the festival of Michael because he fought against Satan, or the Devil, and prevailed over him, and made him impotent, and bound him in fetters and cast him into the Lake of Fire, wherein he shall lie bound until the day of the Great Judgement. Had he been permitted to roam about the earth he would have destroyed every one on it. Some may wonder why Satan was allowed to vex Job, and to tempt David and Paul, and even our Lord Himself, but this is easily explained. In heaven the Devil was in command of legions of angels, each of whom obeyed him implicitly, and he was mad enough to imagine that he could make himself the equal of God, his Master. When he was cast out from heaven by Michael, many companies of his prideful angels were expelled with him, and it is they who carry out all his evil designs upon earth, even though he is bound in a place of darkness under the earth. Let us therefore keep the festival of Michael this day and array ourselves in garments of purity and virtue, and by the help of the Holy Spirit and of the archangel we shall be able to go into the great banquet of the mighty warrior of the King of kings, and sit down with the Lord, and with the Archangels and Angels, and Cherubim and Seraphim, and Principalities and Powers, and Thrones and Dominions, and Patriarchs and Prophets, and Apostles and Evangelists, and all the Saints and Martyrs, and partake of the divine Food with them.

Assuming that all his congregation are anxious to go with him into the banqueting hall of the Spirit, Theodosius addresses in turn the great ones who are there, and thus makes each to

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tell his hearers why he rejoices at the festival of the Archangel Michael. In answer to a question Adam describes the cause of the expulsion of the Devil from heaven thus: When God had fashioned me He breathed into me the breath of life, and he set me on a throne, and made all the angels of heaven come and worship me. Michael and Gabriel came and paid homage first to Christ, and secondly to me, but Satanaêl, or Mastêma, i.e. the Devil, refused to do so, saying that he belonged to the first creation (πρωτοπλασια) and was formed of spirit and not of earth, and that he would not worship me, and that it was my duty to worship him, being senior to me. Thrice did God exhort Satanaêl to obedience, and thrice did that archangel refuse to worship me, claiming that there was only one Being in heaven superior to him in rank and power, that is to say, God. Then God ordered Michael to take away from him his crown, sceptre, staff of light, and sapphire girdle, and to expel him and his hosts from heaven. When this had been done God appointed Michael to the position of Satanaêl in heaven, and made him His Commander-in-Chief, and gave him the crown, and sceptre, and girdle of the fallen angel. Michael was then appointed the friend and protector of the children of men, and God took counsel with him about making my wife Eve, and from that day Michael has always been an advocate for the sons of men with the Father.

Theodosius then questions in turn Abel, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Manoah and Anna, David, Solomon, Hezekiah, Isaiah, Jeremiah, Ezekiel, Ananias, Azarias, and Misael, Daniel, the Twelve Apostles, Zacharias, Stephen, the Martyrs and Saints, and the Orders of the Angels, and each proclaims how he has been helped by the Archangel Michael, and how greatly he rejoices in being present at his festival. This being so Theodosius urges his hearers to go into the banqueting hall with him; but before they can do so they must,

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he says, cleanse the heart, cast away hypocrisy, and backbiting and gossip, and wash the face and anoint the head. These things constitute the true wedding garment. Besides this men must give alms and oblations, and support charities, and feed the widows and orphans, and they must remember that every gift which they make with a right heart is taken up to heaven by Michael and presented before God, Who will reward the giver tenfold. As a man giveth so shall it be given unto him. He who refuseth the petition of a needy man shall find his own petition to Michael refused; he who turneth the stranger from his door shall himself be turned away from the gates of heaven by Michael. Moreover, almsgiving and charity, and compassion and mercy, shall enable a man to triumph in the Great Judgement at the Last Day. Some may object that alms and oblations ought to be made to God alone, and that Michael is not God; but it must be remembered that God hath a special favour to Michael, and that He hath specially commissioned this archangel to receive the gifts of the faithful on His behalf, and hath given him power to appear in His presence at all times. The relations that exist between Michael and the faithful, and the means which the archangel employs to render assistance to those who keep his festivals, are well illustrated by the following story which is truly wonderful.

There lived in Egypt a God-fearing and most charitable man called Dorotheus, who had a wife called Theopistê, who was pious and prudent, and as great a lover of charity as her husband. Each sprang from a family which was well dowered with the goods of this world, and from their youth up they had a large and sure income, and they had flocks and herds, and many possessions of all kinds. On the twelfth day of each month they celebrated a festival in honour of Michael, and on the day before they killed a sheep, and made savoury stews, and baked bread, and invited all the poor and needy, as well as their own relations, to rejoice with them.

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Early in the morning of the twelfth day they sent their first-fruits and offerings to the sanctuary of Michael, and having arrayed themselves suitably they went and partook of the Eucharist therein, and then returned to their house and ministered to the multitude of guests who thronged their rooms and courtyards. After the guests had eaten wine was distributed freely, and oil was provided to anoint the heads of the pilgrims and wayfarers, and the widows and orphans, and the maimed, and the halt, and the blind, and the starving were well fed with messes of herbs and pottage and bread in abundance. Dorotheus and his wife carried out their works of benevolence quietly and unostentatiously for many years, and the odour of their good works ascended unto the presence of God.

But there came a year when God, wishing to rebuke men for their wickedness, caused the waters of the Nile flood to be diminished, and much land remained unwatered in consequence. For three successive years the Nile flood failed, and man and beast died everywhere in large numbers, and the famine waxed sore in the land, and men forgot the plenty of former years. During the first year of scarcity Dorotheus lost many of his cattle, and during the second year he lost a great many more, and when the third year began not a beast was left to him, and he was entirely at the end of his resources. When the June festival of Michael drew nigh, he discussed with his wife what they should do for the saint; and when they took stock of their possessions they found that they had nothing left to them except a little bread and wine, and the apparel in which they received the Sacrament. In their need they turned to Michael to help them to celebrate his festival with due honour, for they were destitute of everything. At the moment Michael made no answer, and Dorotheus was left apparently unaided to keep the festival as best he might. His wife told him that all the food they had in the house was some crusts of bread and a little oil, and that there was

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neither a whole loaf nor any flour in the bin. Dorotheus insisted in making an attempt to keep the festival in one way or another, and he took his Sunday cloak and went and sold it, and with the proceeds he bought some grain which he had ground by the miller of his village. The next morning Theopistê brought her Sunday cloak to her husband, and asked him to take it and sell it, and buy a sheep with the proceeds. To this Dorotheus objected, saying that a woman must go with her body covered, especially in church; but when she reminded him that he and she were one, and that there was neither male nor female in Christ, he took the cloak and went to a shepherd, and tried to buy from him a sheep at the price which he had received for his own cloak, namely a *termêsion*, i. e. about half a crown or three shillings. The shepherd was able to supply the sheep, but he demanded his price before delivery, and when Dorotheus handed him his wife's cloak to keep in pledge for three days, the shepherd rejected it, and Dorotheus turned away sadly without the sheep.

As he was going along the road in great distress he looked up suddenly, and saw before him, as he thought, an imperial officer riding on a white horse, but the officer was Michael the archangel. As the officer approached Dorotheus removed to the side of the road to make way for him, but when he came up to him he drew bridle, and asked Dorotheus why he was by himself, and whether his wife Theopistê was alive, and what it was that he was carrying. Dorotheus confessed shamefacedly that the garment on his arm was his wife's cloak, which he was trying to sell in order to obtain money to buy a sheep, and that he was in sore need of a sheep to kill to make a feast for a great man whom he expected to arrive in his house on the morrow. The officer undertook to be surety for a sheep, and told Dorotheus to cook it for himself and his attendant soldiers. Then the officer sent one of his followers to get a sheep, and promised the shepherd

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that he should be paid at noon that day. He then told Dorotheus to obtain wood and a fish, and as he had nothing to deposit as surety for the payment except his wife's cloak, the officer undertook to be surety for the payment for the fish by noon that day. Then taking the sheep and the fish Dorotheus returned to his house, and he and his wife busied themselves with the preparation of the feast. Soon after this the officer and his soldiers went to the house of Dorotheus, and knocked at the door, which was opened by Theopistê, who invited them inside. After Theopistê had made suitable obeisance before him, he commanded her and her husband not to touch the fish until he arrived later, when he would dress it himself, but to have everything else ready for his return. He and his soldiers then departed to the shrine of the archangel to partake of the Sacrament.

Dorotheus and Theopistê first prepared *dîwâns* and cushions in a suitable room, and then began to bring out the little wine they had to see if it was fit for the officer and his soldiers to drink. When they went to the wine cellar they found it to be filled with jars of wine, and similarly the oil cellar was filled with jars full of oil up to the very brim. In other storehouses they found jars and vessels of many kinds filled with dainties and sweetmeats, and condiments and preserves, and they drew upon these to furnish the table of the officer. The bread cellar also was found to be full of large, fine loaves of bread of the best quality, which resembled snow in their whiteness. A further surprise awaited Dorotheus and his wife when they went into their own private apartments and bedchamber, for they found their clothes' chests to be filled with costly raiment and fine apparel similar to that which they had worn in the days when they were well-to-do. Then they realized that the favour of God had come to them, and they arrayed themselves in white apparel and went to the shrine of Michael, and gave thanks to God and to the archangel. Hurrying back from the church they opened their

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house and admitted all their relatives and friends, and whilst these were eating and drinking the officer together with the soldiers arrived and entered the house, and he expressed his astonishment at the number of those who sat at meat. Feigning to think that these had all been bidden in his honour, he expressed regret that he had put Dorotheus to such great trouble and made him prepare a feast which equalled in splendour the banquets which he gave to his friends in the years before the famine. Dorotheus made a suitable reply, and then, in obedience to the officer's command, led him into the dining-hall with his soldiers. The officer then asked for the fish, and when it was brought he told Dorotheus to open it. When he had done this, and taken out the stomach, which was very large, the officer told him to open it, and he did so, and found in it a sealed bag. Dorotheus did not open it, although the officer commanded him to do so, and when it was opened by the officer himself it was found to be full of a large number of gold coins of the value of 300 'oboli with heads'. And this was not all, for under the gold coins lay three *termêsia*. Beckoning to him Dorotheus and his wife the archangel told them that the seal on the bag shewed that the money belonged to his Lord, the King Christ, and that he was going to give all the money to them, as a small reward for all the alms and oblations which they had given to the poor and needy. But one *termêsion* must be given to the man who supplied the sheep, another to the fisherman for his fish, and the third to the merchant who gave Dorotheus the wheat in return for his cloak. Dorotheus objected to taking all the money, but was at length persuaded to do so. The officer then went on to say that he had been observing their good deeds since the death of their parents, and that he had visited their house monthly, and received from them gifts for his Master. Dorotheus and his wife were overcome with emotion, and protested that in feeding the poor and needy they had only been giving away what belonged to God and Michael

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His great archangel. Emboldened by the graciousness of the archangel they begged him to tell them his name, and then he declared himself to them as Michael, the Commander-in-Chief of the hosts of heaven, the great and trusted servant of God and of His Son, and told them that the money he was giving them was only the interest on their gifts, and that he would give them the principal in the heavenly Jerusalem when they arrived thither. Having lifted them up on their feet and comforted them, Michael gave them the money and the salutation of peace, and went up to heaven in great glory.

Such a story must influence every God-loving man, and convince him how important it is to give gifts to God on St. Michael's day. We must not hesitate, but give according to our ability, for the gift of a very little, if given with a right heart, will secure us the blessing of God, even as the widow's gift of two *lepta* secured for her God's approbation and blessing. Give, and it shall be given unto you. Shew mercy, and mercy shall be shewn unto you. Mercy shall make a man to triumph over judgement, and charity covereth a multitude of sins. Let us do works of charity and shew our love on St. Michael's day; let us follow after love, for love is from God, and God is love. Through the intercession of Michael God pardoned Adam and Eve, and accepted Abel's sacrifice, and translated Enoch, and delivered Noah and his house, and made a covenant with Abraham, and accepted a ram in the place of Isaac, and made Esau kind and generous to Jacob, and delivered Joseph from his brethren and from the Egyptian woman, and delivered Moses from Pharaoh, and made the sun to stand still for Joshua until he had slain all his enemies, and gave the Law to Moses, and selected David from among his brethren, and made him king of Israel, and allowed Solomon to build the Temple, and added fifteen years to Hezekiah's life, and made the Son of God to become man and to suffer death, and selected the Apostles, through whose preaching we have obtained the knowledge of the truth.

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The latter part of the Encomium contains a prayer to Michael by Theodosius on behalf of himself and his congregation, and a number of exhortations to his hearers to do great works of charity in order that they may be worthy of sitting down at the spiritual banquet whereat Michael and all the hosts of heaven are assembled. Finally Theodosius declares to Michael that in undertaking to write this Encomium he essayed a task beyond his strength, and that his tongue and his mind were quite unable to describe the archangel's glory, honour, and power. He begs Michael to accept what he has written, and at the same time to forgive him because he is a sinful man; he has done all he could, and Michael must not blame him because he has no ability to do more. Michael must accept his willing intent and his small gift, and even if he will not Theodosius will nevertheless devote to his service his tongue and heart all the days of his life. If he does this, and remembers the great acts of Michael, he is certain that he will not remain without reward. The repetition of the name of Michael is as honey in the mouth, and is an equipment for a man in lying down and rising up. Through Michael the seed of Adam has found freedom of speech before God. Through him the sweet scent of our prayers rises to God, and he keeps them prominently before God until He shews compassion upon us. May he accept our good intention which we offer unto him this day!

14. [Histories of the Monks in the Egyptian Desert by Paphnutius.]

The manuscript which contains this interesting and valuable text is imperfect at the beginning, and the title-page is wanting; but it is clear from several passages in the work (see pp. 958, 959, 986, 987, 1011) that its author was the famous ascetic ⲡⲁⲫⲛⲟⲩⲧⲉ or Paphnutius, and that we have here a copy of a hitherto unknown work in Coptic. The Paphnutius who is addressed in the narrative is probably

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Paphnutius Cephala, the author of the 'Life of Saint Onnophrios',[1] who flourished in the fourth century, and was a contemporary of many of the followers of Anthony the Great, and of Pachomius. This ascetic travelled through many deserts and visited the most famous of the solitaries and anchorites therein, and noted the manner of their lives and their virtues, and put them into writing for the benefit of the brethren of Scete and other places. The present History of the Monks in the Egyptian Desert is of peculiar interest, because it describes his journeys to the monks in the deserts of Upper Egypt, and the islands of the First Cataract near Philae, and the establishing of the bishopric of Philae. The text opens with an account of a visit paid by him to an unnamed community of monks, with whom he made friends and stayed some days. Having eaten and drunk, and partaken of the Sacrament, the brethren lighted the lamp, and began to discuss the dispensation of God and the teaching of the ascetics. Paphnutius enquired of Pseleusius about a certain fellow monk of his called Zebulon, and received from him many interesting details of his life and work. Pseleusius next describes how he became a monk, and tells Paphnutius a story of how he once went into the 'inner desert', and after travelling for two days he found a little *wâdî*, or valley, with a spring of water in it; and he wondered if any monks lived there. Soon after he had sat down there two men appeared before him, and they gave him water to drink. Having questioned them they told Pseleusius that they were natives of Syene who, having heard the Lessons read in the church there, determined to seek perfection in the desert. They embarked in a small boat and sailed to a certain mountain where they met the anchorite Apa Zacchaeus, who taught them the rules and practice of the ascetic life. Sarapamôn, one of two brethren who lived near Apa Zacchaeus, used to buy the ropes, baskets, maps, &c., which his fellow monks made, and he took

[1] See *Coptic Martyrdoms*, &c., in this series, pp. 205, 455.

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care to sell them before he attempted to sell any of his own work. Matthew, the other brother, who was exceedingly learned in the Scriptures, could never be persuaded to answer any question concerning a text, and would always answer, 'Excuse me; I do not understand it.' Apa Zacchaeus, the teacher of the two young men from Syene, was a great ascetic, and the rules which he laid down for novices were very hard. He wept always, and fasted rigorously, and he attached the greatest importance to prayer. The monk who lifts up his hands, after the manner of the Cross of Christ, in prayer, shall vanquish all his enemies, even as Moses vanquished Amalek by the lifting up of his hands. A man should weep always remembering the punishments of Amente. When Zacchaeus had instructed the two young men from Syene, who were called Anianus and Paul, in the rudiments of the ascetic life, he took them out into the desert, and taught them how to watch, and fast, and pray, and how to overcome the naked devils who attacked monks in the desert by night. After he left them the young men continued to live the ascetic life, and they were visited by a certain brother from time to time; when this brother returned and reported that both had died on the same day, the monk Banouphiel went and fetched their bodies, and buried them near him.

Pseleusius next described to Paphnutius the life of Apa Isaac, who dwelt on an island in the middle of the Cataract, about four miles to the south of the monastery in which Pseleusius lived.[1] When Paphnutius heard of the great spiritual excellence of this sage he begged Pseleusius to take him to see him, and he did so. They entered a boat, and sailed to the south, and near a place where large rocks stood up among swirling waters which roared terribly was the habitation of Apa Isaac. Paphnutius and his guide landed, and were warmly welcomed by Isaac, who led them into his abode, and gave

[1] It stood probably on the west bank of the Nile, opposite to the Island of Elephantine.

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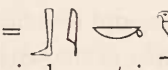
them water to wash their feet. Afterwards they all ate and drank, and Paphnutius began to ask Isaac questions about his life and work, and when Isaac learned that he wished to be informed about the early Christians and monks who had lived in that district, he promised to tell him the things which he had received from his own master Apa Aaron who, in addition to the things which he himself had seen, had received many things from Macedonius. When Macedonius, an official who was subsequently made bishop, was appointed inspector [of Upper Egypt] he visited all the towns in his district, including Philae. Whilst there he wished to receive the Sacrament, for he was orthodox, and he learned on making enquiries that the Christians of Philae were visited weekly by the clergy from Syene, who administered the Sacrament to them. When he returned to Alexandria he reported to the Archbishop Athanasius what he had seen and heard, and offered, if he would appoint a bishop of Philae, to take him to the South on his next tour of inspection. In reply Athanasius said that no one was better fitted to be bishop than Macedonius himself, and he at length succeeded in inducing him to accept the appointment.

When Macedonius went to Philae he did not assert his episcopal authority, but he lived simply and was humble in his behaviour. He watched the daily life of the people, and saw that they went into the old Egyptian temple on the Island of Philae and worshipped a hawk[1] (ⲃⲏϭ = ), which was kept in a kind of mechanical contrivance[2] (ⲙⲁⲥⲕⲁⲛⲟⲛ). One day, taking advantage of the absence of the high priest, Macedonius went into the temple, and told

[1] When Strabo (xvii. 1. 49) visited Philae he saw the hawk which was worshipped there, and he says that the bird did not in the least resemble the Egyptian hawk, for it was larger and the markings of its plumage were different. The natives told him that it came from 'Ethiopia'.

[2] Probably a granite shrine with a wooden or iron grating kept in position by bolts.

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one of the sons of the priest that he wished to offer up sacrifice unto God. Whilst the young man was superintending the preparation of the fire, Macedonius went to the shrine in which the hawk was kept, and took out the bird, and cut off its head, and cast it into the fire on the altar, and then left the temple. When the priest's sons saw what had happened they rent their garments, and fearing the vengeance of the people and of their father they crossed the Nile and fled into the Eastern Desert, saying that it was better to starve to death there than to be stoned. On the following morning the high priest went into the temple to offer up sacrifice, but found neither his god the hawk nor his sons. As he stood there bewildered, and wondering what could have happened, an old woman told him that she had seen Macedonius, 'that wicked monk', go into the temple to his sons, and seize the hawk, and that his sons betook themselves to flight. Hearing these things the priest left the temple and set out for the city, intending to slay his sons and Macedonius when he found them.

Whilst the high priest and the old woman were talking, a certain man, who was a Christian, was listening, and he went to Macedonius, and having told him of the threat of the high priest to slay him, entreated him to depart into some quiet place for some days until the matter had blown over. When Macedonius heard about the old woman he cursed her tongue, and she forthwith became dumb. Macedonius then departed to the north, to a certain place where he fasted and prayed for the conversion of the people to Christianity. One night he saw a vision in which the two sons of the pagan high priest were kneeling, one on each side of him, and a man of light came and put a crown on the head of each, and a sceptre to which was attached a key, in the hand of each. Next morning, whilst he was pondering over the vision, he heard a voice which told him to go and seek the young men, and gave him directions where to find them. Macedonius

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at once set out in the desert, and found the two young men half dead of hunger and thirst, for they had been without food for six days, and as soon as he saw them he knew them to be those about whom he had been instructed in the vision. When they had eaten and drunk the elder brother told him that he had seen a vision in which a man of light appeared and arrayed him in a garment, which the man took off him soon after and put on his brother. The brethren were quite content to commit themselves to the care of Macedonius, and they returned to the town with him, and lived with him. As he could not eat with them until they were purified from their paganism, he baptized them, and renamed them, giving to the elder brother the name of Mark, and to the younger that of Isaiah; and he administered to them the Sacrament. He then taught them prayers, and how to pray, and he gave them the tonsure, and he made Mark a presbyter and Isaiah a deacon. Under the direction of Macedonius Isaiah the deacon worked a miracle and healed the broken leg of a camel by means of a little water sprinkled upon the limb and the Sign of the Cross.

When Aristus, the high priest of the temple, heard of his son's power he went to visit Macedonius and his sons in the bishop's house; Macedonius received him with great courtesy, but his two sons would not kiss him because he was not baptized. Aristus then placed himself under the guidance of the bishop, and when he had been sufficiently instructed by him he received baptism at his hands and the new name of Jacob, in the church which he had built by the bishop's orders. Vessels for the celebration of the Sacrament were taken from their place of concealment by the people, and Mark the presbyter struck the boards which served as bells, and Macedonius administered the Sacrament to Jacob and the congregation. He then ordered the old woman whom he had stricken dumb to be brought before him; and having nodded her head, as a sign that she believed in God, he put his finger in her mouth, and the bond of her tongue was relaxed, and she

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spake freely. When Macedonius was very old and felt his end approaching he appointed Mark to be his successor, and a few days later he died, and the people buried him outside his house.

After the see of Philae had been vacant for some time, the people felt that a new bishop ought to be appointed, but though they debated the matter for three days at a general meeting they could not agree about a successor of Macedonius. The chief presbyter was in favour of casting lots, but the archdeacon insisted on the claims of Mark and Isaiah being taken into consideration, and he was supported by all the people. Thereupon Mark was selected, and letters having been written to Archbishop Athanasius, he was taken by certain of the faithful by boat to Alexandria, where he was consecrated bishop of Philae, and the archbishop ordered him to ordain his brother Isaiah first deacon and next presbyter, for he was to succeed him as bishop of Philae. Mark managed to obtain a passage back to Syene on a private boat on which was a noble family, and they made a festival in his honour when he left them and gave him a sheep. Having served in his diocese for many years and feeling his end to be approaching Mark appointed his brother Isaiah as his successor, and died, and was buried by the side of Macedonius. The people took Isaiah and handed him, with the necessary papers, over to certain brethren, who went with him by boat to Alexandria where the archbishop consecrated him bishop of Philae. When he returned to Philae he gave to the officers of the church his bishop's licence, and having stayed in the church three days he departed to his house, and ever after only appeared in the city on great occasions or by special request. When he died the people buried him by the side of Macedonius and Mark.

The see of Philae was vacant for some time, but at length the people made up their mind to make a very holy monk called Psoulousia their bishop, and when he refused the bishopric they took him by force from his island and carried

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him to Syene, and sent him under the charge of 'certain God-loving brethren' to Alexandria to be consecrated. When he arrived the Archbishop Timothy made him a deacon, and then a presbyter, and then a bishop. On his return to Syene he went direct to his old abode, and sat down there, for he loved a life of peace and meditation, and did not report his consecration to the congregation. The news of his arrival leaked out, and the believers went to his island in boats, and learned that he had been consecrated bishop. Then they induced him to enter a boat and to come to the town, and he remained there teaching in the church sixteen days after his enthronement. One of the chief events of his life was the visit which he paid to Alexandria on the occasion of the enthronement of Theophilus as archbishop in July, A.D. 385. Psoulousia continued to live on his island until the day of his death.

Isaac the monk next relates to Paphnutius the principal events in the early life of Apa Aaron as he learned them at first hand from the old man. The parents of Aaron bought him a commission in the army, and when he took up his duty he used to give away his rations to fellow soldiers; contrary to his parents' wishes he refused to marry. One day he was ordered to march certain troops from the town in which he was to another, and when he came out of the town to march in the evening a lion attacked him, and he made a vow that, if the Lord would deliver him from the beast, he would renounce all his possessions, and forsake his family, and become a monk. As he was familiar with the passage referring to the slaughter of the lion and the bear by David, and appealed to Christ, he must have received Christian instruction. Having slain the lion Aaron did not return to his troop, but went to a town three days' journey to the south. He sold his horse and his tunic; part of the proceeds he spent on peasant's clothes, and the remainder he gave to the poor. Next he went to Scete, where he donned the garb of the monk; but he did not stay

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there long, fearing that his parents would hear of his being there, and fetch him home, and he therefore set out for the South, travelling thither by degrees, until he reached Syene. From this point onwards Apa Isaac relates to Paphnutius facts concerning Apa Aaron his master which he saw with his own eyes. He says that his parents put him to school when a boy, where his master took great pains with him, and taught him to write 'the holy letters'. When he could read well he read the words 'Whosoever will not forsake father and mother', &c., and he meditated upon them for a long time. Whilst doing so he heard of the wonderful cures which Apa Aaron was performing, and he went to the place where he lived, and sat down outside his door until sunset. As Aaron did not appear Isaac rose up and went into the desert, and when he had gone three miles he saw human footprints in the sand, and he followed them, and so reached the place where Aaron was. Isaac found him standing up naked, with a large stone hanging from his neck by a rope; and when Aaron saw him he untied the rope round his neck, dropped the stone, and put on his garment. Isaac pretended that he had lost his way, but Aaron assured him that he had found the good path, and after further talk Aaron brought him out of the desert, and took him to a certain presbyter, who gave him the tonsure and arrayed him in the garb of the monk. When they returned to their abode Aaron spent a week in instructing Isaac in the 'works of the service of God'. Soon after this Aaron departed by himself to a secret place to perform in private his ascetic exercises, and when he had been absent for five days the devils persuaded Isaac that Aaron had gone away alone in order to prevent Isaac from sharing with him the blessing of his labour. Isaac was unable to restrain himself, and he rose up and searched for Aaron, and although it was the time of the inundation, and the weather was at its hottest, he found him standing up with a stone on his head, which was so heavy that its weight was forcing his eyeballs

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out of their sockets. Whilst Isaac was looking at him Aaron fell on the ground and lay as one dead. Isaac raised him up, and in answer to his question, Why dost thou make thyself suffer much pain? Aaron told him that from the moment when he heard of the suffering of our Lord he determined to inflict every kind of pain upon himself, so that He might shew mercy unto him in the hour of death. Aaron never ate and drank on the same day; on the day he ate bread he did not drink, on the day he drank he ate no bread. One night the valley was filled with the roarings of savage beasts, and Aaron and Isaac went to an upper chamber, fearing that they might force their way into the courtyard. Voices were heard saying, 'Bring them out and we will slay them,' and 'Let us slay them where they are'; but as soon as the terrified men began to pray the beasts fled along the valley and the voices ceased, for the beasts were only devilish phantoms, and the voices were produced by demons. Then Aaron told Isaac that on one occasion when he had been standing up for six days, and had neither eaten nor drunk during that time, the Devil came to him carrying a golden staff in his hand, and said that he had been sent to comfort him. Aaron drew the Sign of the Cross on the ground, whereupon the Devil disappeared. The miracles of Aaron were many.

I. A Nubian child went down to the Nile to drink, and whilst he was drinking a crocodile seized him and dragged him into the river and drowned him and swallowed him. The child's father hurried down to the river to save him, cutting and wounding himself seriously on the sharp rocks as he did so, and having seen his boy disappear before his eyes he went to Aaron and told him about it. Aaron gave him a chip of wood and told him to throw it in the river at the place where the boy was dragged under, and he took it and did as he was told. As soon as the chip fell on the water a huge crocodile appeared, and cast up the child on the sand alive and uninjured.

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II. A fisherman and his son were dragging a net into the boat when the boy lost his balance and fell overboard into the net and was drowned. The fisherman went for help to Aaron, who told him to go back to his boat in which he would find his son alive and well. The fisherman did so, and found his son, who told him that a man of light came to him just as he was breathing his last, and brought him up out of the net, and set him in the boat again.

III. Whilst a peasant was gathering dates the rope on which he sat frayed through, and he fell to the ground dead. He was restored to life by a sprinkling with water over which Aaron had made the Sign of the Cross.

IV. A certain woman at Philae gave birth to a dead child, and her parents grieved exceedingly because they wanted an heir. Taking money in their hands they went to Aaron's house, and offering to him the gold they tried to buy his help and the resuscitation of the child. Aaron was indignant at their thinking that the help of God could be bought for money, and reminded them of Simon Magus and Gehazi, and of the words of Paul, 'The love of money is the root of all evil,' and told them that if they believed they should receive Christ's gift for nothing. Thereupon the father of the dead child took a little dust from the floor in Aaron's house, and tied it up in the corner of his neckcloth, and when he went home he sprinkled it on the dead child, who forthwith moved his limbs and opened his eyes.

V. A native of Syene borrowed ten oboli from a rich man in the town and was unable to pay his debt, and his creditor was threatening legal proceedings against him; the debtor knew that the decision in court would go against him, and also that he would be obliged to assign his vineyard to his creditor. The debtor went for help to Aaron, who kept him in his house and prayed all night for him, and in the morning the creditor arrived riding upon an ass which was being led, for although the rich man's eyes were open he could not see

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with them. Aaron received him, and lifted him up from the ground on which he had cast himself in homage, and then reminded him of the Mosaic law against covetousness, and the fate of Ahab, and Christ's injunction to shew mercy, and the efficacy of charity in the Judgement. The creditor asked Aaron's forgiveness, and promised to do what he wished him to do, and said that he knew that blindness had come upon him through his instrumentality. When Aaron told him that Christ would restore his sight if he shewed mercy to the poor man, the creditor sent for the debtor's bond and gave it to Aaron. Thereupon Aaron made the Sign of the Cross over the rich man's eyes, and when, according to Aaron's command, he washed, believing firmly that he would see, he received his sight again.

VI. A man was cured of the gout by merely laying upon his feet and legs the hand of the rich man mentioned above which had been touched by Aaron when he lifted him up from the ground.

VII. A dead ass was resuscitated by three strokes from Aaron's staff.

VIII. Some vines which were in a very backward state were tied up with rope made by Aaron, whereupon they began to thrive immediately, and produced an abundant harvest of grapes.

IX. Nets which had been sprinkled with water blessed by Aaron made a large haul of fish, and prevented their owners from being fined for breach of contract in supplying fish to a certain nobleman.

X. A sailor seeing his boat, laden with cargo, beginning to sink cried out to Aaron, and both ship and cargo were saved.

XI. Aaron restored the sight of one of the eyes of a Nubian.

XII. A barren woman brought forth a son through the prayers of Aaron.

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XIII. Aaron cast a devil out of a man and sent him to Babylon to await the Day of Judgement when he would be sent to Amente.

XIV. One year the poor people sent a deputation to Aaron, and begged him to entreat God to increase the Nile flood, so that their lands might be watered and they might have bread to eat. Having comforted them with promises from the Bible Aaron went to the river each evening, and stood up in the water immersed to his neck, and prayed to God with tears that the Nile flood might be sufficient for their needs; and this he did day by day until the Lord answered his prayer. The water rose steadily and continued to rise until all their fields had been watered, even though the time for the Nile to rise had passed and the period was well advanced in which, in normal years, the river fell.

The ascetic exercises in which Aaron spent his life were exceedingly rigorous, for besides standing with a stone of crushing weight poised on his head or hanging from his neck, in the height of summer, he would in the winter time dip in water the garment which he wore next his skin, and then put it on and stand in it praying during the whole of the bitterly cold nights. When the dawn came he would withdraw himself into a crevice of the cold rocks so that the rays of the rising sun might not warm him. He died at a very advanced age after four or five days' illness, his body being completely worn out by ascetic exercises, and was buried with Apa Macedonius, Apa Mark, and Apa Isaiah.

The Life of Apa Aaron is followed by the texts of the passages of Scripture which were to be read on May 2, the day of his commemoration, and the last of these is the sixteenth chapter of St. Mark, including the twelve verses not usually found in the manuscripts.[1]

[1] Another copy of these verses is given by Prof. Heer in *Oriens Christianus*, 1912. I owe this reference to the Rev. G. Horner.

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15. The Dying Prayer of Saint Athanasius, Archbishop of Alexandria.

This interesting prayer seems to have been included in the volume containing the Life of Apa Aaron because the festival of his commemoration and that of Athanasius fall on the same day, namely, May 2. The text is unfortunately broken in places owing to the damage done to the lower margins of the leaves of the manuscript by fire. At the end of the Prayer is a statement by Timothy, the deacon who attended his dying master, in which he says that he saw the Archangel Michael come to Athanasius and take his soul, which was in the selfsame form as Athanasius, and carry it up into heaven. At the same time he saw choirs of angels and heard them ascribing blessing to God Who 'glorifieth His saints'.

16. The Discourse on Saint Michael the Archangel by Timothy, Archbishop of Alexandria.

After a short preface, in which he identifies the Archangel Michael with 'the angel of the Lord who campeth round about those who fear Him, and delivereth them', mentioned in Psalm xxxiv. 7, Timothy relates the principal contents of a parchment book which contained a work by Saint John, describing the abode of the damned in Amente. This book was copied by Proclus, a disciple of John, and Timothy, the successor of Archbishop Athanasius, found it in the house of the mother of Proclus when he went up to Jerusalem to worship the Cross of our Lord, and to visit the sacred places which His feet had trodden. The dwellers in the house used the book as a phylactery. According to Timothy, John was taken into the regions of the damned by an angel, who led him into a country full of lakes and a pit of fire, the smoke from which ascended to a height of three hundred stadia. The pit contained dragons, lions, serpents, and scorpions of

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fire, the unsleeping worm, and vipers and asps of frightful aspect; there was also a wheel from which myriads of flashes of lightning leaped forth as it revolved. The wheel carried sinners down into the depths of the lake of fire, and brought them up again after a period of submersion for 300 days or three years. Whilst John was weeping over the destruction of sinners the Archangel Michael appeared from heaven seated on the chariot of the Cherubim. Before him went all the Saints, and the Patriarchs, and the Prophets, all arrayed in glorious apparel, and all bearing in their hands branches of sweet-smelling shrubs. And Michael went to the pit of fire, whereupon the flames died down, and the fiery beasts were no more seen. Then Michael lowered his right wing into the lake three times, and on each occasion multitudes of souls who were suffering torture clung to it, and Michael lifted them up out of the fire, and delivered them from everlasting punishment. The angels who were with him carried them into the presence of the Father, and when the souls which had been rescued had worshipped God, Michael carried them into the rest that is everlasting.

The angel who guided John then reminded him of the great works which Michael had performed, how he had accompanied Christ into Amente, and bound Beliar (Satan), and brought all the souls that were captives in hell to the Saviour. In return for his services to God the Father in hurling the Devil out of heaven Michael was made Commander-in-Chief in heaven, and in return for his services to Christ he was arrayed in great and indescribable splendour, and was granted the power to rescue souls from hell yearly on June 6. On this day all the souls that are being tortured in the Lake of Fire assemble in one place, and wait for the archangel to dip his wing in the lake so that they may cling to it and be saved. The wing is dipped into the lake thrice, and each time Michael lifts it up out of the fire he rescues more than two millions of souls. This has Michael done

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each year from the year of the Resurrection of our Lord until now, and he will continue to do so for all time. On June 6 Michael also goes behind the veil, and casts himself down at the feet of the Father, and does not rise until He has provided for the rise of the Nile and the means of subsistence for man and beast throughout the following year. Services rendered to Michael by men, e.g. making a copy of his history, or lighting a lamp, or making an offering, or giving alms, or a loaf of bread, deliver them at death from punishment, however great sinners they may have been, and shall preserve them and their wives and families, and their beasts and cattle, and their vineyards and gardens. The angel then gave John a series of pairs and triads of magical letters which, if written on certain parts of a man's house, would keep all enemies and danger away from it, and then he brought John down from the heavens, and set him upon the Mount of Olives.

Having recited the above passages from the manuscript which he found in the house of the mother of Proclus, Timothy advises his hearers to give generously to the poor on the day of the festival of Michael the Archangel. Whatever we possess and enjoy we owe to Michael, namely, freedom of speech, the waters of the Nile, the dew, the rain, a fine climate, the fruits of the earth, wine, and sweet spiritual foods. To ensure protection for our houses we must write the name of Michael on its corners, inside and outside. To protect our persons we must write his name on our garments, and on our tables at which we eat, and on our platters and cups, especially on the last named, for it will save us from drunkenness. We must withdraw ourselves from every kind of sin, and lift up our hands and our souls in purity to the Commander-in-Chief of heaven, that is, Michael. And as we gather ourselves together this day in his shrine, so may he gather us together in the kingdom of God, and hear that blessed voice saying, 'Come, ye blessed of My Father, and inherit the kingdom,' &c.

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17. Encomium on the Archangel Raphael by St. John Chrysostom.

This fragment of the Encomium on the Archangel Raphael by John Chrysostom opens with a quotation from the Psalms (xxxiv. 7), 'The angel of the Lord encampeth round about them that fear Him, and delivereth them,' and he identifies the Archangel Raphael with the Angel of the Lord. Chrysostom then alludes to the service which Raphael rendered to Tobias, the son of Tobit, and how he healed the husbands of Sarra (Tobit vi. 13), and how he gave Sarra, the daughter of Raguel, a child. Michael, Gabriel, and Raphael are the great chiefs of the angelic hosts. Michael smote Satanaêl and bound him for one thousand years, Gabriel announced to the Virgin Mary the birth of the Christ, and Raphael served the righteous, and guided them, and healed them, and fettered the wicked devil Asmodeus. The meaning of the name Raphael is 'God Who guideth men'.[1] From the Book of Tobit we learn that the Devil became envious of this man's piety and good deeds and smote him with blindness, and that Raphael restored his sight. When Tobias had to journey into a far country Raphael was his guide. Raphael is a benevolent angel, a minister, a flame of fire, a spirit, a faithful guide, a good servant, a vigilant watchman, a trusted workman, a physician who healeth without fee. He is a master-cook, a master of bridal ceremonies, and the proof that he is incorporeal is furnished by the fact that he ate no food during the time when he was travelling in his master's service. One day, when Chrysostom was celebrating the Eucharist at the sixth hour, a great light appeared suddenly, and in it was a young man of exceedingly beautiful countenance. He was dressed in splendid apparel, and held a staff surmounted by a cross in his right hand. Addressing Chrysostom thrice in the words, 'John, thou reed of the

[1] רְפָאֵל = God hath healed.

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Holy Spirit,' Raphael revealed himself to him, and told him that he had been with him from his youth, when Christ gave him into his charge, and that he had never left him since that hour, and that he would be with him for ever. On Chrysostom's journeys to Athens and Bêrût Raphael had been with him, and the archangel had specially supervised his education, and ordered his studies, and selected the subjects of the same with affectionate care. Raphael then exhorted him not to be afraid of him, 'the angel of mercy,' and told him that the Emperor Arcadius was thinking of building a shrine in honour of the Archangel Raphael, and that Chrysostom was to encourage him to do this work, should the Emperor discuss it with him. Having promised him a reward, the archangel left him and went up into heaven, and Chrysostom was full of joy at the archangel's communication that day. On the following day the Emperor went to the house of the archbishop, and began to discuss with him the building of a shrine to Raphael, and told him that his anxiety about the matter had kept him awake all the previous night.

The rest of the Encomium is wanting, but it is clear from the contents of the Ethiopic version[1] of the Encomium that Arcadius built the shrine in Rome. The title of this version reads, 'The Homily by the blessed Father, Abbâ John, the mouth of gold, archbishop of the great city of Constantinople, which was pronounced on the great festival of the Archangel Raphael. He pronounced this Homily in the city of Rome, by the command of God the Most High, to Him be glory! and by the command of the two God-loving Emperors, Honorius and Arcadius, the sons of the God-loving Theodosius, on the third day of the "Little Month", that is to say Pâgûmên' (August 26) ድርሳን: ዘይቤ: አብ: ብፁዕ: አባ: ዮሐንስ: አፈ: ወርቅ: ሊቀ: ጳጳሳት:

[1] See Oriental, No. 615, fol. 135 (Wright, *Catalogue of the Ethiopic MSS.*, p. 149).

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ዘሀገር፡ ዓባይ፡ ቍስጥንጥንያ፡ ዘይትነበብ፡ በበዓሉ፡ ሊቀ፡ መላእክት፡ ሩፋኤል። ይቤ፡ ዘንተ፡ ድርሳነ፡ በውስተ፡ ሀገረ፡ ሮሜ፡ በትእዛዘ፡ እግዚአብሔር፡ ልዑል፡ ሎቱ፡ ስብሐት፡ ወበትእዛዘ፡ ፫ነገሥት፡ መፍቀርያነ፡ እግዚአብሔር፡ አኖሬዎስ፡ ወአርቃድዮስ፡ ውሱዱ፡ ለነገሥት፡ መፍቀሬ፡ እግዚአብሔር፡ ቴዎዶስዮስ፡ አመ፡ ሠሉሱ፡ ለወርኃ፡ ነዑስ፡ ዘውእቱ፡ ጳጕሜን። The opening words of the Homily have no equivalent in the Coptic version, nor has the narrative of the building of the ግንፋሰ፡ or brick shrine in which they painted on the walls or set up an image ሠዓሉ፡ ውስቴቶ፡ ሥዕለ፡ መልአክ፡ ሩፋኤል፡ of the Archangel Raphael (Fol. 136*b*). It is quite clear that the original form of the Homily is greatly modified in the Ethiopic version, and it is doubtful if the latter part of it, which is wanting in the Coptic version, can be supplied from the Ethiopic. For extracts from the mutilated leaves in Oriental, No. 6806 A, see the Appendix.

18. The Apocalypse of Paul.

The two sections of text[1] printed on pp. 534–74 belong, it seems, to a hitherto unknown apocalyptic work, to which on the authority of the passages on pp. 1071 and 1082 the title of the 'Apocalypse of Paul' may be given. This work dealt with the fate of the soul after death, and described at length the various abodes of the damned and the Paradise of the Blessed. The portions of it that remain to us prove that it was full of ancient Egyptian beliefs and views about the spirit, and soul, and 'angel', of a man, and the conceptions of heaven and hell are, fundamentally, those of the Book of the Dead and cognate works. The first section begins with the description of the fate of a sinful soul on leaving the body. This soul was attended on earth by its angel, and admonished by its spirit, which reported daily to God the sins which it committed. When its body died,

[1] These are bound up in the wrong order in the manuscript; their proper sequence is given in the translation.

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its spirit reviled it for its wickedness, and its angel afflicted it, and then its spirit summoned it into the presence of the Judge of Truth, who is here Christ, and not Osiris, so that it might be judged. There the soul stood alone, and was surrounded by the 'Powers of Darkness', which are in the forms of lion-faced beings with fiery armour and swords, and bull-faced beings with horns of fire and spears, and bear-faced beings with fire-shooting eyes, and serpent-faced beings vomiting smoke and fire, and raven-faced beings holding saws, and viper-faced beings with spears, and ass-faced beings in black armour holding knives of fire, and crocodile-faced beings with huge knives. Many of these beings have iron teeth and tongues of fire. The souls of the wicked are seized by one class of beings who chew them up in their mouths and then spit them out into the mouths of a second class of beings, who chew them up and spit them out into the mouths of a third class of beings, until the souls have been chewed up by all the monsters. Whilst these Powers were questioning the soul, and terrifying it with their threats, a voice from heaven summoned the soul thither. When it entered heaven myriads of angels cried out to it; but its mouth was closed, and it remained speechless before God. The angel of the soul said to the angels, 'Weep with me'; but they replied, 'Away with it, away with it, for from the moment wherein we saw it there hath been a foul smell in our midst.' Then the soul was taken before God, and its angel and its spirit addressed God, Who asked the soul, 'Where are all the good works which thou shouldst have done?' The soul was speechless, and God passed the sentence of doom upon it, and it was given over into the hand of the angel who superintended the punishment of the wicked, and it was cast into outer darkness until the day of the Great Judgement. And all the angels of heaven applauded the sentence.

After this Paul saw another soul, which had left the body a week before, brought by two angels before the Judge, and it

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pleaded, 'Lord, I have not committed sin.' Then the Judge summoned the angel of that soul into His presence, and when he came he brought with him a list of the sins which his soul had committed. Then God bade Uriêl and Sûriêl to bring certain souls before Him, and when they came He asked the sinful soul if it recognized them. And the sinful soul was forced to admit that it had murdered the body of one of the souls, and committed fornication with the body of another, and the Judge delivered the wicked soul over to the governor of Amente to be tortured until the day of the Great Judgement.

Then the angel took Paul into the Third Heaven, and set him by a gate of gold, on the pillars of which were tablets of gold on which were written the names of all the righteous who were serving God within the gate, and whose forms were before Him and were known to and recognized by the angels. When the gate was opened, Enoch, the scribe of righteousness, and Elijah the prophet came up and saluted Paul, and Elijah praised his good works. The angel then took Paul to the second gate, and brought him in through it to the place of sunrise, where the heavens rested on a river of water, which surrounded the whole world and is called 'Ocean'. The region there was seven times brighter than silver, and it was the abode of the souls of the righteous when they left their bodies, and was destined to be the site of the Kingdom of Christ. Through the country ran a river of milk and honey, and on its banks grew palm trees, each of which had 10,000 branches, and each branch bore 10,000 clusters, and each cluster contained 10,000 dates. And thus also it was with the vines, and with each of the hundreds of thousands of other kinds of trees that bore fruit. All the things of this country were given to the souls of those who had been married men and women upon earth, but things that were seven times more splendid were reserved for the souls of those who had preserved their virginity.

Taking him to the east the angel shewed Paul a large lake

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of water whiter than milk, and told him that it was called the Acherausian Lake. The City of the Saints lay beyond this Lake, and no soul could enter it that had not washed itself, under the direction of the Archangel Michael, in its waters. When Paul came to the edge of the Lake, the angel made him embark in a ship of gold with a prow of silver and with sails of silver and a rigging of gold. The ship was inlaid with jewels and precious stones, and had a crew of 3,000 angels. When Paul reached the City of Christ, he found that it was built of gold, and had 12 walls made of precious stones. Each wall had a tower, and the circumference of each wall was 100 stadia, i. e. it would take 100 days to journey round each wall. The city had a river on each of its four sides; on the west was a river of honey, on the south a river of milk, on the east a river of wine, and on the north a river of oil. These rivers were the celestial equivalents of the rivers Pison, Euphrates, Nile, and Tigris. When Paul came nigh to the gate he found there great, leafy trees, with no fruit upon them, and he saw under them certain men who were naked. The angel told Paul that these beings were the spiritually arrogant, and that they were to be pitied, because they would not be allowed to enter the City of Christ until His [second] coming, and even then they would not acquire the freedom of those who had served God with humility all their lives. The angel then took Paul to the west gate of the city, and there he found Isaiah, Jeremiah, Ezekiel, Amos, Micah, and the other Greater and Lesser Prophets. Through this gate entered the souls of all those who lost their lives for God's sake upon earth.

[About seventeen folios are here wanting in the manuscript.]

The angel then took Paul to the river of milk, to the south of the city, where he found the souls of all the little children who had been slain by Herod, and there too dwelt the souls of those who had preserved their virginity and of

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in the fire up to their waists, and these were they who had committed adultery on earth. Looking again Paul saw some girls of tender years wearing foul garments, and as they were being carried away into places of darkness they were decorating themselves with necklaces of fire. These were the maidens who had lost their virginity before marriage, and unknown to their parents. Beyond these were the forms of those who had oppressed the poor and the orphan, fixed in a place of icy coldness, with worms devouring them. Others were there also whose tongues were cracked through thirst, but who were not allowed to eat the fresh fruits and to drink the water which were set before them, because they had broken their fasts on earth before the appointed time. Near these were the forms of the women who when on earth were in the habit of beautifying their faces and bodies with paints and unguents, and then going to church and seducing men to commit adultery with them. These were suspended head downwards, and dragon-serpents were twining about their bodies and devouring them, and their faces were being burned with fiery torches.

Again Paul looked and saw a pit of fire, and above it, laid out on gridirons, were the forms of the godless heathen, and they were all blind, and were dressed in black apparel. Laid out on another series of gridirons over the fire were other human forms, with savage beasts tearing out their entrails and devouring them. These were the virgins and widows, who on this earth not only committed fornication, but who slew the children that were the offspring of this sinful intercourse, and then cast out their bodies to be devoured by the dogs and by the swine. With them were the men who had been their paramours. For these a still more terrible punishment was provided, for God gave the souls of the children thus slain to the angel who was over the punishments, and he took them and set them in places where they were able to see their guilty and unnatural parents suffering torture.

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Near these were the forms of those who had been false Christians in this world, who had made the garb of Christ a covering for greed and avarice, and who had never helped the poor, or received the stranger, or prayed a pure prayer, and whose service of God was distorted by their love of gain. They were dressed in sackcloth steeped in pitch and sulphur, and were being driven along by the pitiless angels who thrust their fiery horns into them, and meanwhile serpents of fire were coiling about their arms, and necks, and legs. When Paul wept at the sight of these awful punishments the angel rebuked him, and told him that he would shew him the punishments which would be inflicted on the Day of the Great Judgement, and that they were seven times more terrible than those he had seen.

The angel then took Paul to the pit of the abyss, which was sealed with seven seals, and when these were broken, and the pit uncovered, a stench so foul arose from it that to smell it was worse than enduring all the other tortures. The pit was filled with fire, and in it were being tortured all those who denied that Jesus had come and that He was the Son of Mary, the Holy Virgin, and all those who denied the Real Presence in the Eucharist, and all those who denied the efficacy of baptism. Away at a distance from this pit there was a region of ice and snow, the cold of which was so intense that even seven suns could not warm the region, and here Paul saw the forms of those who denied the Resurrection of Christ and declared the resurrection of the body to be impossible. All these frozen beings were gnashing their teeth. At this point in his journey Paul looked and saw the Archangel Michael appear from heaven with all his hosts of angels, and immediately all the tortured who were capable of doing so cried to him for mercy, and begged him to permit them to repent. In answer to them Michael reminded them that whilst he had been praying for men day and night regularly men had amused themselves on earth, and had

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committed fornication, and had wasted their time, and had neither prayed nor repented, nor done charitable acts, and that all he could do for them was to weep for them. Then the tortured ones wept and entreated Michael for mercy, and when Michael, and Paul, and the Four and Twenty Elders, and the Four Beasts, and the Altar and the Veil had cast themselves down before the throne of God, and entreated Him to shew mercy unto the tortured, the heavens opened and the Son of God appeared. Then the damned raised their voices to Him and wailed for mercy and rest, for His appearance above had brought them some alleviation of their torments. But Christ first reminded them of all the evil which they had done to Him on earth, and then promised, for the sake of Michael and Paul, to give them rest each Sunday, and for the fifty days which begin with Easter Sunday and end with Whit Sunday.

Then the angel transported Paul to Paradise, and shewed him the Four Rivers of Paradise, and the Tree in the centre thereof, from the roots of which flowed the Four Rivers, and the Tree of Knowledge of good and evil, and the Tree of Life, by the side of which stood the Virgin Mary and three angels. The Virgin addressed Paul as the beloved of God and of angels and men, and told him that all the angels had longed to see him in the flesh, and had entreated Christ to permit him to visit heaven before he left the body finally. She also promised great blessings to those who should make copies of the Apocalypse of Paul wherein would be written the account of all that he had seen in the heavens. Whilst Paul was holding converse with the Virgin, Abraham, Isaac, and Jacob came up and saluted him, and promised to help all those who came to heaven as his disciples; and these were followed by the Twelve Patriarchs, from Reuben to Benjamin; and by Moses, who lamented that his plants had not taken root, that his sheep were scattered, and that all the trouble which he took for the Children of Israel was wasted, for uncircumcised aliens and

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idolaters had entered into the inheritance of Israel. When Christ was crucified Michael, Gabriel, the angels, Abraham, Isaac, and Jacob wept. Whilst Moses was saying these things the Twelve Prophets came and saluted Paul, and also Lot, Job, Elijah, Enoch, Zacharias and John his son, Cain, Abel, and Adam.

Then suddenly Paul was caught up into the Third Heaven, and the angel who was with him became transformed into a flame of fire. A voice warned him that he was not to reveal to any man the things which he was to see, and he saw a cross (?) and an altar, with seven eagles to the right of it and seven to the left; and untold myriads of angels were praising the Name of God, whilst the Cherubim and Seraphim chanted Amens. At this sight Paul fell on his face, and when the angel had lifted him up he saw multitudes of beings in human forms, with faces seven times brighter than the sun and hair like white wool; and this region was the country of the Lord. The angel then shewed Paul the throne on which he should sit, and Uriêl and Sûriêl, its guardian angels. In another place the angel shewed Paul some magnificent trees, with multitudes of men about them, and these last were the 'plants' which Paul had planted in the world. From this place the angel took Paul to see Paradise, and his throne and crown therein. Paradise was surrounded by three walls, the two outside walls being of silver, and the innermost wall of gold; each wall was 72 cubits high, and two roads, running from east to west and from north to south, divided Paradise into four quarters. The circumference of the [outermost] wall of Paradise was 244,400 measures, and it contained 244,[4]00 strong pillars, each 72 cubits high. It contained 1,800 different kinds of plants, and 2,000 varieties of flowering plants, and 45 varieties of scented plants, and 12 cypress trees, 1,200 lamps of gold, 1,6[00] pillars of silver and marble, and its door was a single gem, on each side of which were three eagles. The light of Paradise was God, and every part

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of it was lighted up with the caerulean light of noonday. At dawn Paradise sent forth the odour of perfume plants, at noon the odour of myrrh, and at eventide the odours of all the flowers mixed together. The inlaid capitals of the 140,800 pillars were wreathed with almond branches, and their bases stood among malabathrum and styrax plants. All the trees of Paradise ascribed blessing to God, and cried out to Him, 'Holy, Holy, Holy,' thrice daily, at dawn, noon, and eventide.

When Paul expressed his doubts as to his own fitness for Paradise the angel bade him be of good cheer, and promised him that he should overcome the Accuser in Amente, and return to the world, and that through his Apocalypse many should repent and live. The angel then shewed him the Veil, which conceals the presence of the Deity, and many thrones, and much raiment, and many crowns; and a sweet perfume permeated the whole place; and David also was there playing music on his harp, and singing antiphons with the angels. This, according to the angel, was intended to be the abode of the Prophets and of Paul. In another region, which was set with real sapphires, and was situated in a country white like snow, were the Company of Martyrs, arrayed in glorious cloaks, and wearing crowns, and seated upon thrones. After this the angel brought Paul down upon the Mount of Olives, where he found the Apostles, and he related unto them everything which he had seen. The Apostles rejoiced greatly, and they commanded Mark and Timothy, the disciple of St. Paul, to write down in a book all that Paul had seen. Whilst Paul and the Apostles were conversing Christ appeared to them, and saluted by name Peter and John and Paul, 'glorious writer of Epistles.' In answer to the Lord's question, 'Art thou satisfied to the full by the things which thou hast heard?' Paul replied, 'Yea, my Lord.' The Lord then decreed that the words of this Apocalypse should be preached throughout

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the world, and promised great blessings to all who should make a copy of it, or have one made, or should read it with faith. He then commanded the Apostles to go into the world and preach the Gospel of His Kingdom, and straightway a cloud took them upon itself, and carried each to the country in which it was ordained that he should serve.

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THE ENCOMIUM OF THEODORE, ARCHBISHOP OF ANTIOCH, ON THEODORE THE GENERAL, THE ANATOLIAN

(Brit. Mus. MS. Oriental, No. 7030)

ⲟⲩⲏⲕⲱⲙⲓⲟⲛ ⲉ ⲁⲫⲧⲁⲗⲟⲩⲟϥ ⲏⲥⲓ ⲡⲍⲁ- Fol. 1 *a* 1
ⲅⲓⲟⲥ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟ-
ⲡⲟⲥ ⲏ ⲧⲁⲛⲧⲓⲟ̄ⲭⲓⲁ· ⲉ ⲁⲫⲧⲁⲗⲟⲩⲟϥ ⲉ
ⲡⲡⲉⲧ ⲟⲩⲗⲁⲃ ⲏ ϫⲱⲣⲣⲉ· ⲁⲩⲱ ⲡⲣⲉϥⲉⲣ-
ⲡⲟⲗⲗⲱⲟⲥ· ⲡⲧⲁϫⲣⲟ ⲏ ⲧⲁⲛⲧⲟⲭⲓⲁ·
ⲡⲯⲟⲣⲯⲣ̄ ⲏⲏ ⲡⲡⲉⲣⲥⲟⲥ· ⲡⲍⲁⲅⲓⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲓⲟⲥ· ⲉϥⲯⲁϫⲉ ⲉ ⲧⲃⲉ
ⲡⲉϥϫⲡⲟ· ⲙⲛ̄ ⲡⲉϥⲧⲉⲛⲟⲥ ⲙⲛ̄ ⲧⲉϥⲙⲛ̄ⲧ-
ⲙⲁⲧⲟⲓ· ⲙⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲉⲧ
ⲧⲁⲓⲛⲓ· ⲙⲛ̄ ⲧⲏⲡⲉ ⲏ ⲛⲉϥⲁⲛⲛⲱⲙⲛⲁ· ⲁϥ-
ⲯⲁϫⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲉⲍⲟⲟⲩ ⲏ ⲡⲉϥϫⲱⲕ
ⲉ ⲃⲟⲗ ⲏ ⲡⲁⲕⲁⲣⲓⲟⲥ(?)· ⲉⲧⲉ ⲥⲟⲩ ⲙⲛ̄ⲧ-
ⲥⲛⲟⲟⲩⲥ ⲡⲉ ⲏ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ· ⲁϥⲯⲁϫⲉ
ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲁⲡⲁ ⲕⲗⲓⲟⲥ· ⲡⲁⲣⲭⲏⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ ⲁⲛⲧⲟⲭⲓⲁ· ϫⲉ ⲏⲯⲟⲣⲡ̄ ⲡⲉ ⲍⲁ
ϫⲱϥ ⲏ ⲛⲉⲡⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣ[ⲟⲩ]· ⲁϥϫⲱ(?)
ⲍⲏ̄ ⲕⲟⲩⲓ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲍⲁⲅⲓⲟⲥ ⲁⲡⲁ
ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲍⲏ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲏⲧⲉ ⲡⲛⲟⲩⲧⲉ
ⲍⲁⲓⲏⲛ·

Ⲡⲕⲟⲙⲁⲣⲓⲟⲛ ϩⲟⲗⲍ̄· ⲉⲣⲉ ⲛⲉϥⲯⲏⲛ ⲧⲏⲣⲟⲩ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· Fol. 1 *a* 2
ⲉⲩⲣⲟⲟⲩⲧ ⲉⲩⲱⲧⲛ̄ ⲛⲕⲁⲣⲡⲟⲥ ⲱ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲡⲉ[illegible]ⲱ-
ⲣⲁ[illegible]ⲟⲥ ϩⲟⲗⲍ̄· ⲁⲧⲱ ⲧⲏⲁⲓⲛⲓ· ⲉⲫⲧ ⲥⲧ ⲛⲟⲩⲉ ⲉ ⲃⲟⲗ

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Fol. 1b 1 ет сотп· | ере пиоб тнроу кωте е рос· мп патна-
β тос мп нестратулатнс· етоуноч ммоот пρнтс·
нει щахе ан е тантοхια маγаас· аλλа нει
ммат пσι θγλнн п тпе· пια п щωпе п нет отаав
тнроу· Кан ещхе а аюкλнтанос паномос
щорщр п пні п нестратулатнс п та полис ан-
тοχια е тве пецθуμос е рооуι е роοу· а пеχс
рωωц пмерит м пеιωт кωт нау рм паλλатοп
рп тецполис ммε θγλнн п тпе· [Ка]и ещх[е а]
Fol. 1b 2 аюк|λнтанос паномос пωрх ммоот е βол
е пеуеюте· мп пеусинг· мп пеустиценнс
ριхм писац· Л пρρο п нρρωοт пеχс моуте е
роοу нац псоп рι щвнр пθе п папостолос хш
ευριхм пκαρ· Л пρρο м пκαρ моуте пхωωρε
п та полис нац паιρωн· Л пρρο п ат моу
пеχс моуте е роοу хе напολιαρχнс пρецхро
рм пасωн· Анок хе рω пει ελαχιστος θεο-
λωρος ещаннау е пеуμа п щωпе ριхм пκαρ
Fol. 2a 1 пта аюкλнтанос ааγ п | хаιе· пτеуноу щаιхοος
γ хе ευτωρ нρρωοт пταγμοу мп нестратулатнс
пта аюкλнтанос ааγ п хаιе· Панатос п та
полис ацταοуοοт е песнт пσι пει ευριοн евοοт
е тве пецμοсте е рооуι е роοу· аλλа а пхоеис
м маι рωμε щопоу е роц е рооуι е тецмпτρρο·
ацф клнрономια нау рп тецмпτρρο· аγω
оупολις ем есщωц· оуае мере несщни λωωμ·
оуае мере пеусарпос тако ща енец· Паι пε
Fol. 2a 2 пμа м праще мен птелнλ· мп пот|ноц ща
енец· Хι щипе нак ммоот ω аюкλнтанос· ек-
щοοп рп аμпте м песнт ере нет отаав тнроу
рп тмпτρρο п мпнуе· Нρρωοт панομος щοοп
рп аμпте е тве м пеθοοт пταγααγ п ммартуρος
ет отаав· ере нει пет отаав рωοу рп тмпτρρο
п мпнуе· Акщітоу ммаγ ω ппараномос рп

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ⲟⲩⲡⲟⲗⲓⲥ ⲉⲣⲉ ⲡⲛⲟⲩ ⲟⲛ ⲣⲣⲟ ⲉ ⲣⲣⲁⲓ ⲉ ⲭⲱⲥ· Ⲁⲩⲭⲓⲧⲟⲩ
ⲣⲱⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉⲩⲡⲟⲗⲓⲥ ⲉⲙⲉⲛ ⲉⲍⲟⲩⲥⲓⲁ ⲛ̄ⲧⲉ ⲡⲛⲟⲩ
ⲣⲓ ⲭⲱⲥ· Ⲏⲧⲁⲕⲙⲟⲩⲟⲩⲧ ⲛ̄ⲛⲟⲟⲩ ⲁⲛ ⲱ̄ | ⲡⲡⲁⲣⲁⲛⲟⲙⲟⲥ Fol. 2 *b* 1
ⲛⲟⲉ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲕⲙⲟⲩⲟⲩ ⲣⲛ̄ ⲣⲉⲙⲙⲟⲩ ⲛ̄ ⲁ
ⲁⲛⲁⲥⲕⲏ· Ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ⲱ̄ ⲇⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ ⲉⲓϣⲁⲛⲉⲣ
ⲡⲓⲉⲉⲧⲉ ⲛ̄ ⲧⲉⲕⲁⲣⲭⲏ ⲙⲛ̄ ⲛ̄ ⲡⲉⲑⲟⲟⲩ ⲛ̄ⲧⲁⲕⲁⲁⲩ ⲛ̄
ⲛⲉⲡⲟⲥ ⲛ̄ ⲧⲁⲛⲧⲟⲭⲓⲁ ϣⲁⲓⲥⲁⲣⲟⲩ ⲙ̄ⲙⲟⲕ· ⲧⲁⲥⲟⲩϩ̄
ⲧⲁⲃⲁⲃⲱⲟⲩⲕ· Ⲓ̄Ⲓ̄ ⲡⲛⲟⲩⲓ ⲉⲃⲟⲟⲩ ⲛ̄ ⲣⲉⲩⲡⲉⲣⲧ̄ ⲥⲛⲟⲩ ⲉ
ⲃⲟⲗ· Ⲓ̄Ⲓ̄ ⲧⲁⲣⲍ̄ ⲛ̄ ⲣⲉⲩⲥⲉ ⲥⲛⲟⲩ ⲛⲁⲩ ⲙⲙⲁ· ⲱ̄ ⲡⲉϩⲣⲁ-
ⲕⲱⲛ ⲉⲧ ⲣⲙ̄ⲙⲁ ⲡⲛⲟⲩⲓ· Ⲉⲓϣⲁⲛⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲣⲱⲟⲩ ⲛ̄
ⲛⲉⲧⲁⲓⲉⲟ̄ ⲛ̄ⲧⲁⲩⲭⲓⲧⲟⲩ ⲣⲛ̄ ⲙ̄ⲡⲛⲧⲉ· ⲉⲣⲉ ⲡⲉⲧⲉⲣ ⲡⲓⲉⲉⲧⲉ
ⲙⲙⲛ̄ ⲉ ⲃⲟⲗ ⲣⲙ̄ⲙⲁ ⲡⲕⲟⲥ|ⲙⲟⲥ· ⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲉⲣϣⲁⲛⲁⲩ Fol. 2 *b* 2
ⲉⲣⲉ ⲣⲙ̄ⲡⲁⲧⲁⲙⲁⲓⲥ ⲛ̄ⲣⲉϥⲧⲁⲗⲥⲟ Ⲧⲱ ⲉⲛⲉⲩⲥⲱⲙⲁ ⲉⲧ
ⲟⲩⲁⲁϥ· ⲉⲩⲭⲁⲣⲓⲍⲉ ⲙ̄ ⲛ̄ⲧⲁⲗⲥⲟ ⲛ̄ ⲛⲉⲧ ϣⲱⲛⲉ ⲣⲙ̄
ⲡⲣⲁⲛ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁϥ· ⲉⲣⲉ ⲛⲉⲧⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲕⲛⲧ ⲛ̄ⲥⲁ
ⲛⲉⲧⲉⲣⲛⲟ ⲣⲓⲙ̄ⲙⲁ ⲡⲕⲁⲣ ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ϣⲁⲓⲭⲟⲟⲥ· ⲭⲉ
ⲕⲁⲕⲱⲥ ⲁⲧⲭⲡⲟⲕ ⲉ ⲡⲉⲕⲧⲁⲕⲟ ⲙⲁⲧⲁⲁⲕ· ⲁⲧⲱ ⲟⲛ
ⲕⲁⲗⲱⲥ ⲁ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁϥ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ ⲭⲱⲕ ⲉ ⲃⲟⲗ
ⲣⲓ ⲧⲟⲟⲧⲕ ⲁⲩⲥⲓ ⲙ̄ⲡⲉⲕⲗⲟⲓ ⲛ̄ ⲁⲧ ⲧⲁⲕⲟ ⲣⲛ̄ ⲧⲙ̄ⲡⲣⲣⲟ
ⲙⲙ ⲙ̄ⲡⲛⲧⲉ· Ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ⲉⲓϣⲁⲛⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲙ̄
ⲡⲉⲛⲧⲁⲕⲁⲁϥ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ | ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓ̈ⲟⲥ Fol. 3 *a* 1
ϣⲁⲓⲉⲣ ⲣⲃⲁ· ⲁⲧⲱ ⲧⲁⲱⲧⲟⲣⲧ̄ⲣ̄· Ⲥⲙ̄ⲡⲛⲟⲥ ⲅⲁⲣ ⲁⲗⲏⲱⲥ ⲉ
ⲛⲉ ⲛⲉⲡⲉⲑⲟⲟⲩ ⲛ̄ ⲧⲁⲕⲁⲁⲩ ⲛ̄ ⲛⲉⲭⲱⲟⲩⲣⲉ ⲛ̄ ⲧⲁⲛⲧⲟⲭⲓⲁ
ⲱ̄ ⲇⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ· Ⲉⲓϣⲁⲛⲁⲩ ⲉ ⲡⲉϣⲟⲩⲉ ⲛ̄ⲧⲁⲩⲥ̄ⲫ̄ⲟⲥ
ⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲣⲓ ⲭⲱⲕ· ⲉⲣⲉ ⲡⲉⲩⲥⲛⲟⲩ ⲉⲧ
ⲟⲩⲁⲁϥ ⲭⲛⲍ ⲉ ⲣⲟⲩ· ⲁⲧⲱ ⲧⲁⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲛ̄ ⲡϣⲉⲧⲁⲓⲟⲩ·
ⲙⲙ̄ ⲡϣⲟⲗⲙ̄ ⲛ̄ⲧⲃⲏⲧ ⲛ̄ⲧⲁⲩⲧⲟⲕⲥⲟⲩ ⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁϥ
ⲉ ⲣⲟⲩⲛ ⲣⲙ̄ⲙⲁ ⲡⲉϣⲟⲩⲉ· ϣⲁⲓⲣⲓⲙⲉ ⲙ̄ⲙⲁⲧⲉ ⲣⲙ̄ ⲟⲩⲥⲓϣⲉ
ⲧⲁⲥⲁⲣⲟ ⲙ̄ⲙⲟⲕ ⲱ̄ ⲇⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ· Ⲍⲟⲧⲁⲛ ⲉ ⲉⲓϣⲁⲛ
ⲥⲱϣⲧ̄ ⲉ ⲧⲡⲉ | ⲧⲁⲛⲁⲩ ⲉ ⲡⲉⲩⲫⲟⲣⲟⲛⲟⲥ ⲣⲱⲟⲩ ⲣⲓ ⲟⲩⲛⲁⲓ Fol. 3 *a* 2
ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲣⲓ ⲃⲟⲗ ⲉ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲙ̄ ⲡⲉⲓⲱⲧ·
ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ϣⲁⲓⲉⲙⲙⲟⲩⲗⲁⲓ ⲉ ⲃⲟⲗ ⲧⲁϩⲟⲟⲥ· ⲭⲉ
ⲕⲁⲗⲱⲥ ⲁⲧⲭⲡⲟⲕ ⲱ̄ ⲇⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ· ϣⲁⲛⲧ ⲉⲕⲙⲟⲩⲟⲩⲧ
ⲙ̄ ⲡⲉⲓ ⲭⲱⲱⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ϣⲁⲛⲧ

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ⲉⲩⲙⲁⲧⲉ ⲙ ⲡⲉⲓ ⲛⲟⲥ ⲏ ⲧⲁⲉⲓⲟ ⲫⲏ ⲙⲡⲛⲏⲧⲉ ⲛⲁⲣⲣⲏ
ⲡⲉⲭⲥ ⲓⲥ· Ⲉⲓⲥ ⲡⲉⲙⲛⲟⲧⲉ ⲏⲧⲁⲧⲥⲫⲟⲩ ⲙⲙⲟⲕ ⲣⲓ ⲭⲱⲕ·
ⲁ ⲡⲣⲣⲟ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲁⲁⲩ ⲉⲡⲉⲣⲟ ⲙ
ⲡⲉⲙⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲙⲙⲏ ⲑⲁⲩⲓⲥ ⲙ ⲡⲉⲙⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
ⲙⲙⲏ ⲛⲉⲥⲗⲟⲥ ⲉⲧ ⲉⲣⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲓ ⲭⲱⲕ·
Fol. 3b 1 Ⲉⲓⲯⲁⲛⲓⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲛⲧⲁⲕⲁⲁⲥ ⲏ ⲃⲓⲕⲧⲱⲣ ⲡⲱⲛⲣⲉ
ⲋ ⲓ ⲣⲱⲙⲁⲛⲟⲥ ⲯⲁⲓⲉⲣ ⲣⲃⲁ· ⲁⲉ ⲙⲡⲉ ⲕⲱⲡⲉ ⲣⲛⲧⲉⲩ ⲙ
ⲡⲉⲩⲉⲓⲱⲧ ⲉⲧ ⲙⲟⲩⲟⲩⲧ ⲙⲙⲟⲕ· Ⲉⲓⲯⲁⲛⲛⲁⲩ ⲉ ⲛⲉⲡⲗⲁⲝ
ⲏⲧⲁⲩⲥⲧⲣⲁ ⲙⲙⲟⲕ ⲣⲓ ⲭⲱⲟⲩ· ⲉⲧⲭⲏ ⲣⲙ ⲡⲉⲩⲥⲛⲟⲩ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲉⲓⲯⲁⲙⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲏ ⲙⲡⲁⲓⲁⲛⲉ ⲏⲧⲁⲩⲥⲟⲛϩ
ⲙⲙⲟⲕ ⲛⲣⲛⲧⲟⲩ· ⲉⲧⲁⲱⲉ ⲉ ⲛⲉⲣⲟ ⲙ ⲡⲉⲙⲙⲁⲣⲧⲩⲣⲓⲟⲛ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲩⲛⲉⲭ ⲁⲗⲗⲱⲡⲟⲛ ⲉ ⲃⲟⲗ ⲛⲣⲛⲧϩ· ⲁⲩⲱ ⲟⲛ
ⲛⲉⲡⲗⲁⲝ ⲁⲉ ⲉⲧ ⲭⲏⲟ ⲙⲡⲉⲩⲥⲛⲟⲩ ⲉⲩⲧⲟⲧⲥ ⲉ ⲡⲉⲙⲙⲁⲣ-
Fol. 3b 2 ⲧⲩⲣⲓⲟⲛ ⲉⲩϯ ⲙ ⲡⲟⲩⲟⲉⲓ [illegible]ⲁⲗⲗⲉ ⲏ ⲧⲁ ⲡⲟ|ⲗⲓⲥ·
ⲯⲁⲓⲱⲣⲙⲟⲧ ⲛⲧ ⲙ ⲡⲙⲟⲩⲧⲉ ⲧⲁϩⲟⲟⲥ ⲁⲉ ⲕⲁⲗⲱⲥ
ⲁⲩⲭⲡⲟⲕ ⲱ ⲁⲓⲟⲕⲗⲏϥⲁⲛⲟⲥ· ⲯⲁⲛⲧ ⲉⲕⲙⲟⲩⲟⲩⲧ ⲏ ⲛⲉⲓ
ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱⲱⲡⲉ ⲣⲱⲟⲩ ⲛⲣⲓⲥⲁⲩⲉⲗⲟⲥ ⲫⲏ ⲙⲡⲛⲏⲧⲉ
ⲁⲩⲱ ⲣⲓⲭⲙ ⲡⲕⲁⲣ· Ⲉⲓⲯⲁⲛⲛⲁⲩ ⲉ ⲧⲥⲛⲃⲉ ⲛⲣⲟⲣⲓⲟⲛ
ⲡⲉⲩⲃⲏⲣ ⲙ ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲉⲥⲡⲉϩⲁⲗⲟⲛ
ⲏ ⲛⲟⲩⲃ ⲉⲥⲁⲓⲱⲉ ⲙ ⲡⲉⲙⲙⲁⲣⲧⲩⲣⲓⲟⲛ· Ⲁⲩⲱ ⲟⲛ ⲧⲁⲓ
ⲏ ⲛⲁⲃⲁⲗ ⲉ ⲣⲓⲁⲓ ⲉ ⲧⲡⲉ· ⲧⲁⲛⲁⲩ ⲉ ⲡⲉⲩⲕⲗⲟⲙ ⲏ ⲛⲟⲩⲃ
ⲙⲙⲏ ⲧⲉⲩⲥⲣⲙⲡⲉ ⲡⲣⲣⲟ ⲉⲣⲉ ⲭⲟⲩⲧⲁⲥⲧⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ
Fol. 4a 1 ⲧⲱⲟⲩⲛ ⲫⲁ ⲣⲟⲟⲩ ⲫⲏ ⲙⲡⲛⲏⲧⲉ· Ⲁⲩⲱ ⲧⲁⲛⲁⲩ ⲉ | ⲡⲣⲣⲟ
ⲍ ⲡⲉⲭⲥ ⲉⲩⲥⲟⲗⲥⲉⲗ ⲙⲙⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲁⲓⲧⲏⲧⲏ
ⲛⲁⲣⲓⲥⲉ ⲉ ⲛⲟⲩⲕ ⲱ ⲡⲁ ⲥⲱⲧⲏ ⲃⲓⲕⲧⲱⲣ· Ⲉⲓⲯⲁⲛⲛⲁⲩ ⲉ
ⲛⲉⲭⲁⲩⲗⲏ ⲉⲧⲣⲏⲧ ⲏ ⲯⲏⲓ· ⲉⲣⲉ ⲫⲏ ⲛⲧⲟⲛ ⲙⲙⲟⲟⲩ
ⲕⲏ ⲉ ⲫⲣⲁⲓ ⲛⲣⲛⲧⲟⲩ ⲙⲙⲏ ⲫⲥⲧⲟⲗⲗⲟⲥ ⲉⲧⲧⲉⲕ ⲉⲃⲓⲱ ⲉ
ⲃⲟⲗ ⲏ ⲛⲁⲩ ⲙⲙⲁ· ⲧⲁⲛⲁⲩ ⲉ ⲡⲣⲁⲩⲉ ⲙ ⲡⲉⲩⲕⲟⲓⲛⲱⲛⲓⲟⲛ
ⲉⲩⲕⲏ ⲉ ⲫⲣⲁⲓ ⲫⲏ ⲙⲡⲛⲏⲧⲉ· ⲉⲧⲡⲱⲱⲛⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲓ
ⲥⲁ ⲙⲙⲏ ⲡⲁⲓ· ⲯⲁⲓϩⲟⲟⲥ ⲫⲱ· ⲁⲉ ⲕⲁⲗⲱⲥ ⲁⲩⲭⲡⲟⲕ ⲱ
ⲁⲓⲟⲕⲗⲏϥⲁⲛⲟⲥ· ⲁⲉ ⲁⲕⲙⲟⲩⲟⲩⲧ ⲙ ⲡⲉⲓ ⲭⲱⲱⲣⲉ ⲣⲓⲭⲙ
ⲡⲕⲁⲣ· ⲯⲁⲛⲧ ⲉⲫⲁⲓ ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲫⲏ ⲙⲡⲛⲏⲧⲉ· Ⲁⲩⲱ
Fol. 4a 2 ⲡⲧⲉⲩⲛⲟⲩ ⲯⲁⲓⲥⲙⲟⲩ ⲉ ⲡⲣⲉⲩ|ⲥⲱⲟⲩⲧ ⲙ ⲙⲉ ⲡⲉⲭⲥ· ⲁⲉ
ⲁⲫⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲏ ⲧⲁ ⲡⲟⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲁⲩⲧⲟⲩⲛⲟⲩⲧⲉ

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нан ⲛ̄ нει ноⲩ ⲙ̄ⲙ̄ фωстнр ет ер отоеш· нει
маркаріτнс ⲙ̄ⲙ̄ ме етрⲙ̄ пні ⲛ̄ перрωоⲩ ⲛ̄ⲁікаіос·
нει хωωре ⲣⲙ̄ ппоλаіос· Ⲡ пнаⲩ сар ⲛ̄ ⲩаі-
нооⲩе ⲣⲛ̄ петмартурюн ⲣⲓⲍⲙ̄ писаϩ· таиаⲩ є
петλіаии етⲍωграфі ⲫартⲛ̄ петернⲩ· ρωс хе
ⲛ̄таⲩει ⲣⲙ̄ ппоλаіос етⲙⲛⲩе· Λⲩω ⲛ̄тетноⲩ
ⲩаітелнλ ⲙ̄ⲙ̄ої таеⲩλоуλаі є ϧоλ· ⲙ̄ⲙ̄ ещ-
ⲥⲙ̄ⲥоⲩ є ммарте ⲙ̄ⲙ̄ птωωⲃе ⲛ̄ ⲡаспотоⲩ ⲛ̄ке
сοп· | отае ⲙ̄ⲙ̄ ⲓеⲱⲧ хаλіпос є паспотоⲩ ⲙ̄ⲙ̄ Fol. 4 b 1
та тапро є тⲃе пеⲫраⲩе еⲑеωрει ⲙ̄ⲙ̄оⲩ· ⲙ̄ⲙ̄ н
ещⲱкωλⲧ ⲙ̄ⲙ̄ па λас є тⲙ̄ кш ⲙ̄ⲙ̄ пеⲩорⲫаноп
тащахе є пеⲧтаеіо· Ещаннаⲩ сар є ппал-
λаⲧоп ⲛ̄ ⲁіоκλнⲧанос· пει ресмоуоⲩⲧ ⲛ̄ ⲡаⲧ-
ⲛатос ⲛ̄ таⲛⲧоχіа· ещⲱоп ⲫа ткатастасіс ⲙ̄ⲙ̄
пρρо ⲙ̄ⲙ̄ маі поⲩⲧе· аⲩω танаⲩ є пеⲭⲙа ⲛ̄
ⲓωλоп ⲉⲩⲣⲣⲱⲱр· ⲡтаⲫааⲩ пеккλнсіа ⲉⲧⲱⲱ
ⲛ̄ пеⲧаⲩⲩеліоп ⲛ̄ⲣнтоⲩ· аⲩω танаⲩ є пеⲫоропос
ⲡаноⲙⲓа ⲡтаⲩпоопеⲭ | ⲫа роⲩ· Танаⲩ є пеⲭ- Fol. 4 b 2
коітωп ⲛ̄ ⲁноⲙⲓа ещⲣⲣⲱⲱр· ⲩаіхоос хе калωс
аⲧⲃⲃⲓω ⲙ̄ⲙ̄ пхасі ⲣнт ⲁіоκλнⲧанос· аⲩтоⲙоⲩс
ⲙ̄ⲙ̄ пет ⲃⲃⲓнⲧ ман кωстанⲧнос пρρо ⲙ̄ⲙ̄ маі-
поⲩⲧе· аⲩω асер пⲙⲙⲉⲩⲉ н теⲭⲙⲛⲧⲱⲃнр ⲛⲙⲙаⲩ
ⲙⲛ̄ теⲭⲙⲛⲧстратⲗлатнс· аⲩχаріⲍе нас ⲙ̄ⲙ̄ пе-
ⲫоропос ⲛ̄ таⲛⲧоχіа· Ещаннаⲩ сар є маρⲫа
тмааⲩ ⲛ̄ апа ⲃіктωр есρⲙⲙе є песⲱнре ⲣⲛ̄
отхоⲩ ⲡρнт· аⲩω тасωтⲙ̄ⲙ̄ є ⲑнⲃасіа тсωпе
ⲛ̄ апа клаⲩⲁіос есρⲙⲙе є пессоп ⲣⲛ̄ | отмкаⲣ ⲛ̄- Fol. 5 a 1
ρнт· Λⲩω танаⲩ є техаріс тсωпе ⲛ̄ ⲑеоⲇωрос ⲑ
панатоλаіос ⲫа ратⲧ̄ ⲙ̄ⲙ̄ пещоуе есρⲙⲙе є пессоп·
Танаⲩ є асепⲛⲑ тсωпе ⲛ̄ апа стефанос· пⲱнре
ⲛ̄ ⲃасілітнс есρⲙⲙе є пессоп· Ещаннаⲩ сар є
наі тнроⲩ етρⲙⲙе ⲩаіхоос хе какωс аⲧхпок
ⲱ ⲁіоκλнⲧанос· Ⲡⲛⲥωс оⲛ ещⲁнⲥі ⲛ̄ наβаλ
є ⲫраі етпе· танаⲩ є нει пет оⲩаⲃ· етⲙⲙоос є

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ϩραι εϫⲛ ϩⲛⲟⲣⲟⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· ⲉⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ☩ ⲕⲗⲟⲙ
ⲉ ϫⲱⲟⲩ· ⲙⲁⲓϫⲟⲟⲥ ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲩϫⲡⲟⲕ ⲙⲁⲛⲧⲉ ⲛⲉⲓ
Fol. 5a 2 ⲛⲉ|ⲧ ⲟⲩⲁⲁⲃ ϫⲓ ⲕⲗⲟⲙ ⲡⲧⲉⲕⲁϥⲟⲣⲓⲁ· Ⲍⲟⲧⲁⲛ ⲅⲁⲣ
ⲉⲓⲙⲁⲛⲁⲩ ⲉ ⲛⲉⲧⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲕⲱⲧⲉ ⲉ
ⲧⲁ ⲡⲟⲗⲓⲥ ⲁⲛ☩ⲟ̄ⲭⲓⲁ ⲡ̄ⲟⲉ ⲡ̄ⲟⲩⲥⲟⲃⲧ̄· Ⲁⲩⲱ ⲧⲁⲥⲱⲧⲙ̄
ⲉ ⲡⲉϫⲕⲉⲗⲕⲉⲗ ⲛ̄ ⲛⲟⲩⲃ ⲉⲧ ⲁⲩⲉ ⲉ ⲛⲉⲩⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ
ⲣ̄ⲛ̄ ⲛⲉⲙⲁⲣⲧⲩⲣⲓⲟⲛ· Ⲁⲩⲱ ⲟⲛ ⲧⲁⲛⲁⲩ ⲡⲗⲁⲟⲥ ⲉⲧⲉⲙ
ⲗⲟⲩⲗⲁⲓ ⲉ ⲃⲟⲗ ⲣ̄ⲙ̄ ⲡⲉⲩϫⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲧⲉⲩⲛⲟⲩ
ϫⲁⲓⲧⲉⲗⲏⲗ· ⲧⲁⲥⲙⲟⲩ ⲉ ⲡⲁ ⲣⲣⲟ ⲡⲉϫ̄ⲥ̄· ⲉⲓⲥⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲕⲁⲗⲱⲥ ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲟⲩⲛⲟⲩⲥ ⲛⲁⲓ ⲛ̄ ⲛⲉⲓ ⲛⲟⲩ
ⲙ̄ ⲫⲱⲥⲧⲏⲣ ⲉⲧ ⲉⲣ ⲟⲩⲟⲉⲓⲙ· ⲧⲁⲣⲟⲩ ⲉⲣ ⲟⲩⲟⲉⲓⲙ ⲉ ⲧⲡ̄-
Fol. 5b 1 ⲟⲗⲓⲥ ⲧⲏⲣ̄ⲥ̄· Ⲛⲉⲓ ⲥⲁⲉⲓⲙ ⲡ̄ⲣⲉϥ|ⲧⲁⲗⲥⲟ ⲛ̄ ⲛⲉⲡⲯⲩϫⲏ·
I ⲙ̄ⲙ̄ ⲛⲉⲛⲥⲱⲙⲁ ϩⲓ ⲟⲩⲥⲟⲛ· Ⲛⲉⲓ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲉⲧⲟ
ⲡ̄ⲣⲟⲧ· Ⲛⲉⲓ ⲣⲉϥⲙⲓϣⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲙ̄ⲙⲁ ⲉϫⲙ̄ ⲡⲣⲁⲙ
ⲙ̄ ⲡⲉϫ̄ⲥ̄· Ⲛⲉⲓ ⲡⲟⲗⲩⲙⲓⲥⲧⲏⲥ ⲉⲧ ⲡⲟⲗⲩⲙⲉⲓ ⲛ̄ ⲟⲩⲟⲉⲓϣ
ⲙ̄ⲙⲁ· ⲙ̄ⲙ̄ ⲡⲥⲁⲗⲁⲙⲁⲥ· ⲁⲩⲱ ⲁⲩⲧⲟⲩⲛⲟⲩⲥ ⲛⲁⲓ ⲙ̄
ⲡⲣⲣⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲕⲱⲥⲧⲁⲛ☩ⲛⲟⲥ· ϫⲉ ⲡⲉϫⲩⲃⲏⲣ
ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲡⲉ ϫⲙ̄ ⲉⲧⲣⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ⲧⲙⲁⲩ·
Ⲁⲩⲱ ⲁⲩⲕⲱⲧ ⲛ̄ ⲛⲉⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲣⲙ̄ ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲁ·
ⲁⲩⲱⲙⲉ ⲛ̄ⲥⲁ ⲛⲉⲧⲥⲱⲙⲁ ⲁⲩⲟⲩⲟⲛⲟⲩⲧ ⲉ ⲃⲟⲗ· ⲉⲧ-
Fol. 5b 2 ⲥⲟⲗⲥⲗ̄ | ⲛ̄ ⲛⲉⲧⲣⲱⲙⲉ ⲛ̄ⲧⲙⲁⲛ ⲧⲏⲣⲛ̄· ⲉⲧⲧⲁϩⲣⲟ ⲛ̄
ⲧⲡ̄ⲟⲗⲓⲥ ⲧⲏⲣ̄ⲥ̄· ⲙ̄ ⲡⲉⲛⲣⲣⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲉⲩⲥⲟⲟⲩⲛ̄
ⲉ ⲛⲉⲩⲥⲟⲙ ϫⲙ̄ ⲉⲧⲣⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ⲧⲙⲁⲩ· ϫⲉ ⲣⲙ̄ⲣⲉⲩⲉⲣ-
ⲡⲟⲗⲁⲓⲙⲟⲥ ⲛⲉ· ⲙ̄ⲙ̄ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲃⲟⲟⲩ· Ⲍⲙ̄ ⲡⲧⲣⲉ
ⲛⲁⲩ ϫⲉ ⲁⲩⲉⲣ ⲣⲣⲟ ⲁⲩⲱ ϫⲉ ⲩⲉⲣ ⲭⲣⲓⲁ ⲙ̄ⲙⲟⲟⲩ
ⲉ ⲡⲉⲣⲟⲩ ⲣⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲉⲩⲥⲟⲟⲩⲛ̄ ϫⲉ ⲁⲩⲉⲣ ⲣⲟⲩ
ⲉ ⲁⲛⲁⲧⲟⲥ· ⲁⲩ☩ⲉⲟⲟⲩ ⲛⲁⲩ ⲛ̄ⲣⲟⲩⲟ ϫⲉ ⲉⲧⲉϫⲓⲥⲉ ⲙ̄ⲙⲟⲩ
ⲣⲙ̄ ⲡⲁϫⲓⲱⲙⲁ ⲛ̄ ⲧⲉⲥⲙⲛ̄ⲧⲣⲣⲟ· ⲙ̄ ⲡⲉⲩⲟⲩⲱϣ ⲉ ⲥⲛ̄ⲧ
ⲧⲙⲛ̄ⲧϣⲃⲏⲣ ⲙ̄ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲉ ⲃⲟⲗ· ⲉⲩⲥⲟⲟⲩⲛ̄ ⲉ
Fol. 6a 1 ⲧⲉⲥⲙⲛ̄ⲧϫⲱⲱⲣⲉ | ⲙ̄ⲙ̄ ⲡⲉⲩⲧⲁⲉⲓⲟ ϫⲙ̄ ⲉ ⲛⲉⲩⲉⲓⲟⲧⲉ·
IA ⲁⲗⲗⲁ ⲁⲩ☩ ⲉⲟⲟⲩ ⲛⲁⲩ ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲉⲣ ⲣⲟⲩⲟ ⲉ ϫⲓⲥⲉ
ⲙ̄ⲙⲟⲩ· Ⲁⲛⲟⲕ ⲇⲉ ⲣⲱ ⲡⲉⲓ ⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛ̄
☩ⲛⲁⲕⲁ ⲣⲱⲓ ⲁⲓ ⲉ ⲡⲉⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲛ̄ ⲡⲉⲓ ⲣⲁⲩⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲉⲡⲟⲧⲱⲙ ⲉ ⲃⲟⲗ

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ϩⲛ ⲧⲉϥⲁⲣⲁⲡⲧⲁ· ⲁⲩⲱ ⲉⲥⲱⲁⲣⲉⲓ ⲛ ⲧⲉϥⲙⲛⲧϫⲱⲟⲩⲣⲉ·
ϫⲉ ⲉⲓϣⲁⲛⲉ ⲫⲛⲁⲧⲟⲩⲛⲟⲥⲧ· ⲉⲣϣⲁⲓ ⲛⲁ ϫⲁϫⲉ ⲡⲱⲧ
ⲛⲥⲱⲓ ⲫⲛⲁⲛⲟⲧⲣⲉ ⲙⲙⲟⲓ ⲛ ⲧⲟⲟⲧϥ· Ⲉⲣϣⲁⲓ ⲛⲁ ϫⲟⲓ
ⲱⲙⲉ ⲯⲁⲥⲉⲣ ϩⲙⲙⲉ ⲙⲙⲟⲓ ⲛⲉⲛⲏⲩⲉ ⲉ ⲡⲉⲕⲣⲟ· ⲉⲓϣⲁⲛ-
ϣⲱⲥⲧ ϩⲓ ⲡⲉϥ|ⲛⲱⲟⲩⲓⲟⲛ ⲯⲁϥϩⲣⲟⲩ ⲛϩⲏⲧ ⲉ ϫⲱⲓ· Fol. 6 a 2
ⲯⲁⲛⲧ ⲉⲓⲗⲟ ⲉⲓⲥⲟⲣⲙ ⲛⲧⲉ ⲧⲁ ⲉⲕⲥⲧⲁⲥⲓⲥ ⲕⲧⲟⲥ ⲉ ⲣⲟⲓ· ⲉ
ⲧⲃⲉ ⲡⲁⲓ ϯⲛⲁⲓⲙⲓ ⲙ ⲡⲟⲣⲥⲁⲛⲱⲙ ⲙ ⲡⲁ ⲗⲁⲥ ϩⲓ
ⲟⲩⲥⲟⲟⲩⲧⲛ· ⲧⲁⲯⲁϫⲉ ⲉ ⲡⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲙ ⲡⲉⲓ ⲡⲉⲧ
ⲟⲩⲁⲁϩ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ϯⲛⲁ ⲟⲩⲱⲛ ⲛ ⲣⲱⲓ
ϩⲓ ⲟⲩⲟⲓⲟⲩ· ⲧⲁϫⲱ ⲛⲓⲙⲉⲧ ⲉⲣⲉ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁϩ
ⲛⲁϫⲟⲣⲛⲉⲓ ⲙⲙⲟⲟⲩ ⲉ ⲧⲁ ⲧⲁⲣⲟ· Ⲛⲉ ⲡⲉⲧ ⲟⲩⲁⲁϩ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲓ ⲉⲧ ⲛⲁ ⲉⲣⲱⲁ ⲛⲁⲩ ⲙⲡⲟⲟⲩ ⲉⲛⲉ ⲡⲱⲛⲣⲉ
ⲡⲉ ⲛⲥⲟⲧⲉⲣⲓϫⲟⲥ ⲡⲥⲟⲛ ⲙ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲣⲣⲟ ⲡⲉⲓⲱⲧ
ⲛ ⲁⲡⲁ | ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲛⲉ ϩⲓ ⲣⲙⲉ ⲧⲁⲣⲥⲟⲥ ⲛⲉ ⲛⲓⲧⲉ Fol. 6 b 1
ⲕⲧⲗⲛⲕⲓⲁ ⲉⲧϩⲓ ⲟⲩⲕⲛⲛⲟⲥ ⲛ ⲟⲩⲱⲧ ⲙⲙⲏ ⲛⲉⲧⲉⲣⲛⲧ· ⲓⲃ
Ⲡⲉⲧⲉⲓⲱⲧ ⲁⲉ ⲙ ⲡⲉⲥⲛⲁⲩ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲙⲏ ⲁⲡⲁ
ⲕⲗⲁⲩⲧⲓⲟⲥ ⲛⲉ ⲡⲱⲛⲣⲉ ⲛ ⲟⲩⲣⲱⲙⲉ ⲛ ⲟⲩⲱⲧ ⲛⲉ ⲉ
ⲡⲉⲩⲣⲁⲛ ⲡⲉ ⲥⲁⲙⲁⲣ· ⲉⲛⲉ ⲟⲩⲣⲙⲙⲁⲟ ⲙⲙⲁⲧⲉ ⲡⲉ
ⲉ ⲡⲉⲣⲟⲧⲟ· ⲉⲩϫⲟ ⲛ ⲟⲩⲟⲥ ⲛⲥⲱϣⲉ ⲛⲥⲟⲧⲟ· ⲉⲩⲛⲧⲁϥ
ⲙⲙⲟⲟⲩ ⲛ ϩⲓⲕⲛⲛⲟⲥ ⲙⲙⲏ ϩⲙⲙⲁ ⲛ ⲉⲗⲟⲟⲗⲉ ⲙⲙⲏ ϩⲓⲕⲟ-
ⲙⲁⲣⲓⲟⲛ· Ⲉⲓⲛⲉ ⲟⲧⲉϣⲱⲧ ⲡⲉ ⲉⲩϣⲱⲡ ⲙ ⲡⲉⲧ ⲛⲧⲁϥ
ⲧⲏⲣⲟⲩ ⲙ ⲡⲧⲟϣ ⲉⲧ ⲧⲃⲉ ⲡⲉⲣⲟⲧⲟ ⲛ ⲧⲉϥ-
ⲙⲛⲧⲣⲙⲙⲁⲟ· Ⲡⲛⲥⲁ ⲟⲩⲟⲥ | ⲁⲉ ⲛ ⲟⲩⲟⲉⲓϣ ⲁϥⲛⲧⲟⲛ Fol. 6 b 2
ⲙⲙⲟⲩ ⲛⲟⲉ ⲛⲣⲱⲙⲉ ⲙⲛⲁ· ⲁⲩⲕⲱ ⲙ ⲡⲉⲧ ⲛⲧⲁϥ ⲉ ϫⲟⲗ
ⲛ ⲛⲉϥϣⲱⲣⲉ· ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ
ⲙⲙⲏ ⲥⲟⲧⲉⲣⲓϫⲟⲥ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲏ ⲧⲉⲣⲉ
ⲟⲛⲃⲉ ⲁⲉ ⲙ ⲡⲉⲧⲉⲓⲱⲧ ⲟⲩⲉⲙⲉ ⲁⲩⲟⲥ ⲛ ϯⲧⲱⲛ ⲱⲱⲡⲉ
ϩⲓ ⲧⲉⲩⲙⲛⲧⲉ ⲙ ⲡⲉⲥⲛⲁⲩ ⲉ ⲧⲃⲉ (?) ⲡⲉⲧ ⲛⲧⲁϥ ⲙ
ⲡⲉⲧⲉⲓⲱⲧ· Ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ ⲙ ⲡⲉⲥⲛⲁⲩ ⲁⲩⲉⲓ ⲉ ⲧⲁⲛ-
ϯⲟⲭⲓⲁ ⲉ ⲣⲁⲧϥ ⲙ ⲡⲣⲣⲟ ⲉ ⲧⲣⲉϥⲃⲟⲗⲟⲩ ⲙⲙⲏ ⲛⲉⲧⲉⲣⲛⲧ·
Ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲁⲉ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲟⲩⲟⲥ
ⲡⲉ ϩⲓ ⲡⲉϫⲣⲟⲛⲟⲥ ⲡⲁⲣⲁ ⲥⲟⲧⲉⲣⲓ|ⲭⲟⲥ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ Fol. 7 a 1
ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲁⲩⲱ ⲁ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ϩⲱⲥ ⲧ (*sic*) ⲛ ⲟⲩ- ⲕⲁ
ⲕⲓⲗⲁⲣⲓⲟⲛ ⲛ ⲛⲟⲩϐ ϩⲓ ⲫⲁⲣⲟⲩ ⲙ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ

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θεοδωρος · αγτααϥ ⲛ̄ ετϩιος ⲡ̄ⲣ̄ⲣ̄ο · Ⲏ τερε ⲡ̄ⲣ̄ⲣ̄ο
ⲁⲉ ⲛⲁⲩ ⲉ ⲧⲉⲩⲙⲛ̄ⲧⲣ̄ⲙⲙⲁⲟ · ⲙ̄ⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲥⲡⲁⲑⲁⲣⲓⲟⲥ ·
ⲁⲩϯ ⲛ̄ ⲧⲉϥϣⲉⲉⲣⲉ ⲙ̄ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲛ̄ ⲥⲣⲙⲉ · Ⲥⲟⲧⲉ-
ⲣⲓϫⲟⲥ ⲁⲉ ⲣⲱⲟϥ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲁ ⲡⲧⲟⲗⲟ-
ⲙⲁⲓⲟⲥ ⲧⲁⲙⲉ ⲉⲧϩⲓⲟⲥ ⲡ̄ⲣ̄ⲣ̄ο · ⲁⲉ ⲡⲁ ⲥⲟⲛ ⲡⲉ ⲁⲧⲱ
ⲟⲩⲉⲓⲱⲧ ⲛ̄ ⲟⲩⲱⲧ ⲁϥϫⲡⲟ ⲛ̄ ⲙ̄ ⲡⲉⲥⲛⲁⲩ · ⲁⲧⲱ ⲁϥⲁⲁϥ
ⲛ̄ ⲥⲧⲛⲕⲁⲑⲉⲇⲣⲟⲥ ⲛⲁϥ · Ⲗⲧⲱ ⲁ ⲡ̄ⲣ̄ⲣ̄ο ϫⲟⲟⲩ ⲉ ⲧⲁⲣⲥⲟⲥ
Fol. 7a 2 ⲁϥⲡⲟⲟⲛⲟⲩ ⲉ ⲧⲁⲛⲧϩⲟϫⲓⲁ · | ⲁⲧⲱ ⲁ ⲡ̄ⲣ̄ⲣ̄ο ☩ ⲛ̄ ⲥⲟⲧⲉ-
ⲣⲓϫⲟⲥ ⲛ̄ ⲧϣⲉⲉⲣⲉ ⲙ̄ ⲡⲉϥⲥⲟⲛ ⲛ̄ ⲥⲣⲙⲉ ⲉ ⲡⲉⲥⲣⲁⲙ ⲡⲉ
ⲥⲟⲫⲓⲁ · Ⲏⲧⲟⲟⲩ ⲁⲉ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲁⲧⲥⲙ̄ⲥⲟⲙ ⲙ̄ⲙⲁⲧⲉ ·
ⲁⲧⲱ ⲁⲧⲧⲁϫⲣⲟ ⲫⲛ̄ ⲧⲁⲛⲧϩⲟϫⲓⲁ · ⲁⲉ ⲛⲉⲣⲉ ⲡ̄ⲣ̄ⲣ̄ο ⲙⲉ
ⲙ̄ⲙⲟⲟⲩ · Ⲡ ⲡⲛⲁⲩ ⲥⲁⲣ ⲛ̄ ϣⲁⲧⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓⲟⲥ
ⲛⲉⲧⲧⲁⲗⲛⲧ ⲉ ⲛⲉⲣⲁⲣⲭⲁ ⲛ̄ ⲣⲣⲟ ⲙ̄ ⲡⲉⲥⲛⲁⲩ · Ⲥⲓⲧⲁ ⲁ
ⲡⲉⲓ ⲫⲱⲃ ⲟⲩⲟⲛϥ̄ ⲉ ⲃⲟⲗ · ⲁⲉ ⲉⲧⲙⲟⲟⲩ ⲙ̄ⲛ̄ ⲧϣⲉⲉⲣⲉ
ⲛ̄ⲧⲉ ⲛ̄ ⲣⲣⲟ ⲙ̄ ⲡⲉⲥⲛⲁⲩ · Ⲡⲧⲥⲁ ⲛⲁⲓ ⲁⲉ ⲁⲩϫⲡⲟ ⲙ̄
ⲡⲉⲓ ⲫⲟⲥⲧⲏⲣ (*sic*) ⲥⲛⲁⲩ ⲉⲧ ⲉⲣ ⲟⲩⲟⲉⲓⲙ · ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙ̄ⲛ̄
ⲕⲗⲁⲩⲇⲓⲟⲥ · ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩϫⲟⲟⲩ ⲛ̄ⲥⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟ-
Fol. 7b 1 ⲡⲟⲥ ⲁⲡⲁ ⲕⲁⲓⲟⲥ · | ⲁϥϣⲗⲏⲗ ⲉϫⲛ̄ ⲛ̄ϣⲛⲣⲉ ⲕⲟⲩⲓ · ⲁⲧⲱ
ⲓⲁ ⲁⲩⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ·
ⲙ̄ⲛ̄ ⲛⲏⲟⲥ ⲙ̄ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲙ̄ⲛ̄ ⲧⲁⲛⲧϩⲟϫⲓⲁ ⲧⲏⲣⲟ
ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ · ⲁⲧⲱ ⲙ̄ⲡⲉ ⲛⲉⲧⲉⲓⲟⲧⲉ ☩ ⲣⲁⲓ
ⲉ ⲣⲟⲟⲩ · ⲁϫⲙ̄ ⲧⲉⲥⲛⲱⲙⲓⲛ ⲙ̄ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲧⲱ
ⲁⲥⲉⲙⲟⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ⲥⲓ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲫⲛ̄ ⲑⲟⲣⲙⲓⲛ ⲙ̄
ⲡⲉⲭⲡⲏⲁ · Ⲏ ⲧⲉⲣ ⲟⲩϫⲱⲕ ⲁⲉ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲓ ⲛⲉⲣⲟⲟⲩ
ⲙ̄ ⲡⲉⲩⲧⲃⲃⲟ · ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲓ ⲙ̄ ⲡⲱⲛⲣⲉ ⲱⲛⲓ
ⲥⲛⲁⲩ ⲁϥⲕⲁⲁⲩ ⲫⲓⲟⲛ ⲙ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲁϥϣⲗⲏⲗ
Fol. 7b 2 ⲉ ⲫⲣⲁⲓ ⲉ ϫⲱⲟⲩ · ⲁⲧⲱ | ⲁϥⲥⲱⲗⲡ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲧⲣⲟ ·
ⲁϥⲛⲁⲩ ⲉ ⲡⲉⲧⲣⲁⲙ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲉⲧⲥⲛⲟ ⲉϫⲙ̄ ⲧⲉⲧⲧⲉⲣⲓⲛ ·
Ⲑⲛⲧⲁ ⲛ̄ ⲥⲣⲁⲓ ⲫⲓϫⲙ̄ ⲡⲱⲛⲣⲉ ⲛ̄ ⲥⲟⲧⲉⲣⲓϫⲟⲥ · ⲁⲧⲱ
ⲥⲁⲙⲁ ⲛ̄ ⲥⲣⲁⲓ ⲉϫⲙ̄ ⲡⲱⲛⲣⲉ ⲛ̄ ⲧϣⲉⲉⲣⲉ ⲙ̄ ⲡⲣⲣⲟ ·
ⲁⲧⲱ ⲡⲉⲓ ⲕⲁⲛ ⲥⲛⲁⲩ ⲛ̄ ⲥⲣⲁⲓ · ⲟⲩⲟⲛϥ̄ ⲉ ⲃⲟⲗ · ⲛ̄ ⲟⲩⲟⲛ
ⲙⲙⲁ ⲉⲧⲉⲣ ⲱⲛⲣⲉ ⲙ̄ⲙⲟⲟⲩ · Ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲁⲉ ⲡⲁⲣⲭⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲟⲁⲧⲙⲁⲍⲉ ⲙ̄ⲙⲁⲧⲉ ⲉ ⲧⲃⲉ ⲡⲉⲛⲧⲁϥϣⲟⲡⲉ
ⲛ̄ ⲛⲉⲱⲛⲣⲉ ⲕⲟⲩⲓ · Ⲗⲧⲱ ⲁⲧⲥⲙⲁⲛ ϣⲟⲡⲉ ⲫⲙ̄ ⲡⲉⲥⲧⲗ-

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λος ετ ερε ηει ϣηρε κατ ⲛⲕⲟⲧⲕ ϩⲁ ρⲟϥ· ⲁⲉ
θεοδωρος παπατολαιος | κλαττος πεπερσιτης· Fol. 8a 1
λτω ⲁ παρχηεπισκοπος ϯ ⲛ τεθτσια ⲛⲉ ⲡεϩοοτ ⲉⲉ
ετ ⲛⲛⲁτ· ⲁτω ⲁⲩερ οτηος ⲛ ϣⲁϩ ⲛ ταπϯοχια·
ⲙⲛ οτηος ⲛ ϣοπⲥ ⲉ οτοη ⲙⲙⲁ· ⲙⲉρε ⲛⲁ ⲡⲡⲁλ-
λαϯον ⲙⲉ ⲛ κλαττος ⲉ ⲧⲃⲉ τεϥⲙⲛⲧⲥⲡⲁⲑⲁριος·
ⲉⲡⲉ ⲛⲛⲁτ ⲉⲩⲉρ ⲣⲣⲟ ⲛⲥⲓ ⲡτολαιος ⲡⲉϥⲉⲓⲱτ·
αλλα ⲙⲉϥο ⲛ ϩⲓⲥⲱⲙ ⲛ ⲣⲣⲟ· λτω ⲁⲩτⲱϣ ⲛ ϩⲙ-
ⲙοοⲙⲉ ⲛ ⲉⲗⲉⲩⲑⲉρⲁ ⲉ ροοτ ⲙ ⲡⲉⲥⲛⲁτ· ⲉ τρⲉ
ϯⲗⲟⲟⲗⲉ ⲙⲙⲟⲟτ· ⲁτω ⲁ ⲡⲉⲓⲱτ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲡⲁⲣⲭη-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϧⲁⲡ|ϯⲉ ⲙⲙⲟⲟτ ⲙ ⲡⲉⲥⲛⲁτ ⲁⲉ ϩⲓ̄ ⲥⲓⲛⲏ Fol. 8a 2
ⲙⲙⲁ ⲡⲛⲉϯⲉρⲏⲛⲏ· ⲁτω ⲟⲩⲥⲉⲛⲟⲥ ⲛ ⲟⲩⲱτ ⲡⲉ· ⲁϥϯ
ρⲁⲓ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲙⲟⲟτ ⲕⲁⲧⲁ ⲡⲉϧⲗⲏρⲟⲥ ⲡⲧⲁϥ-
ⲧⲁρⲟϥ· Λτω ⲛ ⲧⲉρ ⲟⲩⲙⲟⲩϣⲧ̄ ⲙ ⲡⲣⲁⲓ ⲙ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱρⲟⲥ ⲁ ⲧⲉϥⲙⲁⲁⲧ ⲙⲟⲩⲧⲉ ⲉ ρⲟϥ ⲁⲉ
ⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲕⲁⲧⲁ ⲡⲣⲁⲓ ⲛ ⲧⲉⲥⲡⲟⲗⲓⲥ ⲁⲉ ⲁⲛⲁⲧⲟⲗⲏ·
Πⲣⲁⲥⲓⲟⲥ ⲁⲉ ϩⲱϥ ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲁⲧⲣⲁⲓ ⲉ ρⲟϥ
ⲁⲉ περσιτης· ⲉ [τ]ⲃⲉ ⲡⲛⲉⲛⲟⲥ ⲛ ⲧⲉϥⲙⲁⲁⲧ· Ⲉⲓⲧⲁ
ⲙⲛⲛⲥⲁ ⲛⲣⲟⲙⲡⲉ ⲁⲓⲛⲧ ⲁⲧⲁⲡⲟ ⲛ ⲛⲁⲓ | ⲡⲉⲧ ⲟⲩⲁⲁⲃ· Fol. 8b 1
ⲁϥⲙⲟⲧ ⲛⲥⲓ ⲉⲧⲣⲓⲟⲥ ⲡⲣⲣⲟ· ⲁⲧⲱ ⲁϥⲉⲣ ⲣⲣⲟ ⲛⲥⲓ ⲉⲓ
ⲡⲉⲓⲱτ ⲛ ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲁϥⲉⲣ ⲥⲟⲧⲉⲣⲓϧⲟⲥ ⲡⲉⲓⲱτ
ⲛ ⲁⲡⲁ ⲑⲉⲟⲇⲱρⲟⲥ ⲛⲥⲓⲥⲱⲙ ⲙⲙ ⲣⲣⲟ· ⲁτω ⲁⲧⲁⲓⲟⲓⲕⲉⲓ
ⲛ ⲛⲉⲃⲏⲛⲧⲉ ⲛ ⲧⲁⲙⲡⲣⲣⲟ· Ⲛⲉⲧⲛ οτηος ⲁⲉ ⲛⲉⲙⲱτ
ⲫⲛ ταπϯοχια ⲫⲓⲧⲟⲩⲱϥ ⲛⲉ ⲡⲉϥⲛⲓ ⲉ ⲡⲉϥⲣⲁⲓ ⲡⲉ
ϩⲣⲱⲙⲁⲓⲟⲥ· ⲉⲧⲣⲙⲙⲁⲟ ⲙⲙⲁⲧⲉ ⲙⲉ· ⲁτω ⲁϥϯ ⲛ
ⲟⲧⲕⲓⲛⲁⲧⲛⲁⲣⲓⲟⲛ ⲛ ⲡⲟⲩⲃ ⲛ ⲥⲟⲧⲉⲣⲓϧⲟⲥ ⲡⲉⲓⲱτ ⲛ
ⲁⲡⲁ ⲑⲉⲟⲇⲱρⲟⲥ ϣⲁⲛⲧⲉϥⲁⲁϥ ⲛ ⲥⲧ|ⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲉ Fol. 8b 2
ⲧⲁⲙⲡⲣⲣⲟ· ⲁτω ⲁϥϫⲓ ⲡⲛⲉϫⲣⲏⲙⲁ ⲁϥϯ ⲛⲁϥ ⲛ
ⲧⲉϩⲟⲧⲥⲓⲁ ⲛ ⲧⲁⲙⲡⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ⲁⲉ ⲡⲣⲁⲓ ⲛ ⲧⲉϥ-
ϫⲱⲙⲉ ⲡⲉ· Ϩⲣⲁⲓ ⲁⲉ ⲥⲓ̄ ⲛⲉϨⲣⲟⲟⲩ (*sic*) ⲉⲧ ⲛⲛⲁⲧ ⲉⲧⲉ
ⲧⲁⲓ ⲧⲉ ⲧⲉⲣⲟⲙⲡⲉ ⲡⲧⲁⲩϫⲡⲟ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲑⲉⲟⲇⲱ-
ρⲟⲥ ⲙⲙ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲁϥϯ ⲛⲧⲉⲧⲑⲧⲥⲓⲁ ⲙ ⲡⲉⲥⲛⲁτ· ⲁτω
ⲁⲡⲣⲛ ταπϯοχια τηροτ ⲉⲣ ϣⲡⲏⲣⲉ ⲙ ⲡⲉⲧⲧⲁⲉⲓⲟ·
Λτω ⲁ ⲛⲉⲧⲉⲓⲟⲧⲉ ⲉⲣ ϫⲟⲩⲧ ⲥⲁϣⲥ̄ ⲛⲣⲟⲟⲩ ⲉⲧⲉⲓⲣⲉ ⲉ

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ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉ ⲡⲣⲟⲩ ⲙⲁⲥⲉ ⲙ̄ ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲥⲛⲁⲩ·
Fol. 9a 1 ⲉⲓⲧⲉ ⲫⲙ̄ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲉⲓⲧⲉ ⲫⲙ̄ ⲡⲛⲓ ⲙ̄ | ⲛⲉⲭⲣⲓⲥⲧⲟⲥ ⲙⲛ̄
ⲓⲍ ⲡⲟⲣⲫⲩⲣⲓⲟⲥ· ⲁⲩⲱ ⲁⲩⲥⲟⲩⲱⲧⲉⲙ ⲙ̄ ⲡⲉⲧⲣⲟⲥ ⲙ̄ ⲡⲉⲥⲛⲁⲩ
ⲫⲓⲭⲙ̄ ⲡⲧⲉⲧⲣⲁ ⲡⲩⲗⲱⲛ ⲙ̄ ⲧⲡⲟⲗⲓⲥ· ⲁⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲙⲛ̄ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲣⲣⲟ· ⲟⲩⲁⲓⲍⲏⲃ ⲙ̄ ⲟⲩⲱⲧ
ⲧⲉⲧⲟⲩ ⲛⲉⲛⲧⲉ̄ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲉⲣⲉ ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉⲡⲉⲓ-
ⲟⲩⲙⲉⲓ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲩⲥⲁ· ⲙⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲥⲁ-
ⲑⲁⲣⲓⲟⲥ· ⲙⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲥⲁⲃⲉ· ⲙⲛ̄ ⲛⲉⲧⲣⲓⲕⲱⲛ ⲉⲡⲉⲥⲱⲟⲩ·
ⲙⲛ̄ ⲡⲱⲟⲩⲱⲟⲩ ⲙ̄ ⲛⲉⲧⲣⲟⲓⲧⲉ· ⲙⲛ̄ ⲧⲁⲱⲛ ⲙ̄ ⲡⲕⲁⲣ-
ⲃⲁⲗⲱⲛ ⲉⲧ ⲱⲱ ⲉ ⲃⲟⲗ ⲫⲓ ⲟⲛ ⲙⲙⲟⲟⲩ· Ⲥⲩⲙⲁⲛⲟⲧⲱⲱ
Fol. 9a 2 ⲅⲁⲣ ⲉ ⲃⲱⲕ ⲉ ⲧⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲉⲧⲥⲛⲁⲥⲉ· ⲱⲁⲧⲕⲣⲓⲍⲉ
ⲫⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲁⲉ ⲉⲣⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲙⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲣⲣⲟ ⲟⲩⲱⲱ ⲉ ⲃⲱⲕ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ
ⲥⲛⲁⲥⲉ· Ⲁⲩⲱ ⲱⲁⲣⲉ ⲟⲩⲙⲛⲛⲱⲉ ⲥⲟⲟⲩⲉ ⲫⲓⲭⲙ̄ ⲛⲕⲟⲡⲣⲓⲁ
ⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲙⲛ̄ ⲙⲙⲁ ⲉⲧ ⲭⲟⲥⲉ· ⲙⲛ̄ ⲡⲭⲉ-
ⲛⲉⲡⲱⲣ ⲙ̄ ⲡⲉⲧⲛⲓ· ⲁⲉ ⲉⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲉⲧⲣⲙⲛⲟⲟⲩ ⲫⲓⲭⲙ̄
ⲡⲣⲁⲣⲙⲁ ⲣⲣⲟ· Ⲧⲉⲫⲓⲛ ⲁⲉ ⲉⲧ ⲟⲩⲙⲛⲧ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲛⲉⲛⲧⲉ̄ ⲉⲛⲉⲱⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙⲛ̄ⲛⲟⲩ ⲛⲣⲟⲓⲧⲉ ⲡⲭⲏⲥⲉ ⲫⲓ
ⲱⲙ̄ⲥ̄ ⲫⲓ ⲥⲓⲙⲓⲕⲓⲛⲱⲛⲓⲟⲛ· ⲫⲓ ⲧⲟⲡⲁⲧⲓⲟⲛ· ⲡⲥⲉⲕⲁⲑⲁⲣⲓⲍⲉ
Fol. 9b 1 ⲙ̄ⲛⲛⲟⲩ ⲛ̄ | ⲥⲉⲛⲟⲩⲭ ⲙ̄ⲛⲛⲟⲩ ⲙ̄ ⲙⲟⲩⲥⲧⲏⲕⲟⲛ ⲉⲧ ⲥⲟⲧⲡ·
ⲙⲛ ⲫⲓ ⲁⲛⲕⲣⲁⲧⲱⲣ· Ⲉⲛⲉⲧⲣⲙⲛⲟⲟⲩ ⲙⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲓ ⲙ̄ ⲡⲉⲥⲛⲁⲩ
ⲫⲙ̄ ⲟⲩⲫⲱⲙ ⲙⲙⲛ̄ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ, ⲫⲙ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ
ⲛⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲟ̄ ⲫⲓ ⲡⲁⲣⲟⲩ ⲙⲛⲛⲟⲟⲩ ⲉⲧⲉⲣ ⲡⲱⲛⲣⲉ
ⲙ̄ ⲡⲉⲧⲥⲁ· Ⲉⲙⲉ ⲁ ⲧⲉⲧⲙⲁⲁⲩ ⲧⲁⲙⲓⲟ̄ ⲙ̄ ⲫⲙ̄ⲇⲉⲣⲙⲁⲛ
ⲡⲛⲟⲩⲃ ⲫⲓ ⲣⲁⲧ· ⲉⲩⲛⲟⲩⲭ ⲙⲛⲛⲟⲟⲩ ⲉ ⲭⲱⲟⲩ· ⲉⲣⲉ
ⲛⲉⲧⲁⲣⲁⲡⲧⲍⲁ ⲙⲙⲛ̄ ⲛⲉⲩ ⲡⲟⲧⲏⲣⲛ ⲙ̄ ⲛⲟⲩⲃ ⲫⲓ ⲣⲁⲧ·
ⲧⲟⲧⲉ̄ ⲛⲱⲱⲉ ⲙ̄ ⲙⲉ· ⲫⲓ ⲥⲙⲁⲣⲁⲕⲁⲟⲥ· ⲫⲓ ⲧⲟⲡⲁⲫⲟⲛ·
ⲫⲓ ⲁⲁⲙⲁⲥ· ⲫⲓ ⲭⲣⲓⲥⲟⲗⲓⲑⲟⲥ· Ⲛⲉⲣⲉ ⲡⲣⲁⲛ ⲙ̄
Fol. 9b 2 ⲡⲟⲧⲁ ⲡⲟⲧⲁ ⲙⲛⲛⲟⲟⲩ | ⲥⲛⲍ ⲫⲓⲭⲙ̄ ⲛⲉⲧⲁⲣⲁⲡⲧⲍⲁ ⲫⲙ̄
ⲟⲩⲱⲱⲱ ⲙ̄ ⲟⲩⲱⲧ ⲙⲙⲛ̄ ⲟⲩⲧⲁⲉⲓⲟ ⲙ̄ ⲟⲩⲱⲧ· ⲉⲣⲉ ⲛⲁ ⲉⲓⲱⲧ
ⲁⲛⲁ ⲅⲁⲓⲟⲥ ⲥⲛⲁⲥⲉ ⲙⲛⲛⲟⲟⲩ· Ⲁⲛⲟⲕ ⲁⲉ ⲫⲱ ⲛⲉⲓ
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲛⲉⲓⲟ ⲙ̄ ⲇⲓⲁⲧⲟⲭⲟⲥ ⲫⲁ ⲣⲁⲧ̄ⲩ
ⲁⲉ ⲛⲁ ⲉⲓⲱⲧ ⲁⲛⲁ ⲕⲁⲓⲟⲥ ⲁⲉ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· Ⲁⲩⲱ
ⲙ̄ ⲧⲉⲣⲉ ⲛⲉⲓ ⲡⲱⲛⲣⲉ ⲡⲱⲙⲁ ⲉⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ ⲥⲛⲁⲥⲉ·

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ⲁⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲅⲁⲃⲣⲓⲏⲗ ⲁⲣⲉ ⲣⲁⲧⲟⲩ
ⲛ̄ⲥⲁ ⲥⲡⲓⲣ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· Ⲗ ⲙⲓⲭⲁⲏⲗ ⲁⲙⲁⲣⲧⲉ
ⲙ̄ ⲧⲥⲓⲭ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲁⲩⲧ ⲛ̄ⲧⲉⲩⲥⲛⲃⲉ ⲉ
ⲧⲟⲟⲧⲟⲩ ⲉⲩ|ϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲓ ⲛ̄ ⲧⲁⲓ ⲛⲁⲕ ⲱ̄ ⲑⲉⲟⲗⲱⲣⲟⲥ Fol. 10 a 1
ⲙⲛ̄ ϩⲣⲟ· ⲁⲧⲱ ⲙⲛ̄ ⲥⲙⲙⲟⲩ ⲙⲛ̄ ⲡⲱⲧ ⲛ̄ⲥⲁ ⲛⲉⲕⲁϫⲉ ⲓⲏ
ⲛ̄ⲣⲏⲧⲥ̄ ⲛ̄ⲑⲉ ⲡⲁⲃⲉⲛⲛⲁⲓⲟⲥ[1] ⲡϫⲱⲣⲉ ⲙ̄ ⲡⲓⲛⲏⲗ· ϫⲉ ⲥⲛⲁ-
ⲙⲓⲥⲉ ⲛ̄ⲥⲓ ⲧⲉⲕⲥⲓϫ ⲛ̄ⲥⲧⲁϩⲣⲟ ⲛ̄ⲥⲓ ⲧⲉⲕⲟⲩⲛⲁⲓ· Ⲁⲛⲟⲕ
ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁ ⲡⲉϫ̄ⲥ ⲟⲩⲱ ⲉⲩ-
ϫⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲕ ⲛⲁⲓ ⲛ̄ⲣⲙⲟⲩ ⲉⲣⲏ̄ ⲧⲉⲩⲙ̄ⲡⲣⲣⲟ· ⲉⲕⲉϩⲓ
ⲙ̄ ⲧⲁ ⲥⲟⲙ ⲉⲣⲏ̄ ⲙⲡⲟⲗⲁⲓⲟⲥ ϫⲉ ⲁⲩⲟⲩⲱ ⲉⲩⲧ ⲣⲁⲓ ⲉ
ⲣⲟⲕ ⲉⲣⲏ̄ ⲙ̄ⲡⲛⲩⲉ· ϫⲉ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ
ⲙ̄ ϫⲱⲣⲉ· Ⲗⲩⲱ ⲁ ⲅⲁⲃⲣⲓⲏⲗ ⲱⲁϫⲉ ⲙⲛ̄ ⲕⲗⲁⲩⲁⲓⲟⲥ |
ⲉⲩⲣⲓ ⲟⲩ ⲛⲁⲓ ⲙ̄ⲙⲟⲩ ⲉⲩⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟⲩ ⲙ̄ ⲧⲉⲩⲥⲛⲃⲉ Fol. 10 a 2
ⲙ̄ ⲕⲱⲣⲧ ⲉⲧ ⲙ̄ ⲧⲟⲟⲧⲟⲩ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁⲓ ⲧⲁⲓ ⲛⲁⲕ
ⲉ ⲡⲧⲁⲕⲟ ⲙ̄ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ· ⲙⲛ̄ ⲡⲱⲧ ⲛ̄ⲥⲁ ⲙ̄ⲡⲉⲣⲥⲟⲥ
ⲛ̄ⲣⲏⲧⲥ̄· Ⲁⲓ ⲛⲁⲕ ⲱ̄ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲙ̄ ⲡⲁ ⲛⲟⲩ ⲙ ⲟⲃⲃⲓⲟ
ⲙⲛ̄ ⲉⲟⲟⲩ ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ϫⲉ ⲛⲟⲩⲧⲉ ⲣⲓ ⲣⲱⲙⲉ·
Ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ⲣⲱⲟⲕ ϫⲉ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲣⲓ
ⲱⲛⲣⲉ ⲙ̄ ⲣⲣⲟ· ⲁⲩⲧ ⲥⲁⲣ ⲙ̄ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲉ ⲧⲟⲟⲧⲟⲩ ⲙ̄
ⲡⲁ ⲱⲃⲛⲣ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲣⲓ̄ ⲙ̄ ⲙⲡⲛⲩⲉ· ⲁⲧϫⲁⲣⲓⲍⲉ
ⲙⲙⲟⲕ ⲛⲁⲓ ⲣⲱ ⲣⲓ̄ ⲙⲡⲛⲩⲉ· Ⲏ ⲧⲉⲣⲉ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ϫⲉ
ⲛⲁⲩ ⲉ ⲧⲟⲡⲧⲁⲥⲓⲁ ⲛⲧⲙ̄ⲡⲛ|ⲣⲉ ⲁⲩⲱⲧⲟⲣⲧⲣ̄ ⲙⲙⲁⲧⲉ· Fol. 10 b 1
ⲁⲩⲧⲱⲟⲩⲛ ⲉ ⲣⲣⲁⲓ ⲁⲧⲱ ⲡⲉϩⲁⲩ ⲛⲁⲓ ϫⲉ ⲡⲁ ⲱⲛⲣⲉ ⲕ
ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲕⲁⲓ ⲫⲁⲙⲟⲩ· ⲕⲁⲓ ⲫⲁⲱⲛⲣ̄· ⲕⲗⲁⲩⲫⲟⲥ
ⲙⲛ̄ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲛⲁⲉⲣ ⲥⲟⲉⲓⲧ ⲣⲓ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲓⲣⲣ̄ⲩ ⲉ
ⲧⲃⲉ ⲧⲉⲧⲙⲛ̄ⲧⲭⲱⲣⲉ· ⲫⲭⲱ ⲥⲁⲣ ⲙⲙⲟⲥ ⲛⲁⲕ ⲱ̄ ⲡⲁ
ⲱⲛⲣⲉ ⲑⲉⲟⲗⲱⲣⲟⲥ· ϫⲉ ⲡⲣⲁⲓ ⲛ̄ ⲛⲁⲓ ⲛⲁⲉⲣ ⲥⲟⲉⲓⲧ ⲛⲑⲉ
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̄ ⲡⲉϫ̄ⲥ· ⲡⲉⲧⲣⲁⲓ ⲛⲁⲡⲱⲣ ⲱⲁ ⲙ̄-
ⲡⲉⲣⲥⲟⲥ· Ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲫ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁϥ ⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲣⲏⲧ
ⲙ̄ⲧⲁⲕⲛⲁⲩ ⲉⲧⲥⲱ|ⲗⲡ̄ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲛⲉⲓ ⲱⲛⲣⲉ ⲱⲙ̄ ⲙ̄ Fol. 10 b 2
ⲣⲣⲟ· ⲙ̄ⲧⲟϥ ϫⲉ ⲡⲉϩⲁⲩ ⲛⲁⲓ ϫⲉ ⲡⲁ ⲱⲛⲣⲉ ⲑⲉⲟⲗⲱⲣⲟⲥ·
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲙ̄ⲧⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧⲟⲩ· ⲙ̄

[1] 2 Sam. viii. 18; xxiii. 20 ff.

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пархωн сπат п таγλн ⲙ̅ пр̅ро пеχ̅с· ⲙιχанλ· ⲙ̅п̅ гаβрінλ· таρоγ таχро ρⲙ̅ ⲡтолаⲙос· аγтаⲙοι χе а пеклирос п̅ θеολωрос тωⲙ̅п̅т̅ е ⲙιχанλ· аγω аγ† п̅ клаγсιος ρωωϥ е тоотϥ̅ п̅ гаβрінλ· аγω †пістеγе па ⲡнре θеολωрос χе
сепаⲙакаріζе ⲙ̅ⲙоот ρⲙ̅ пеγⲙот ⲙ̅п̅ пеγωнϥ̅·
Fol. 11 a 1 ка Сіта ⲙ̅п̅тса наι | аγει е βол ρ̅п̅ текклнсіа· ⲙ̅ пероот ет ⲙ̅ⲙат ρ̅п̅ отⲙоς п̅ таеіō· ⲙ̅п̅ отⲙоς ен еоот ⲙ̅ песнат· ⲛ̅сι непет отααβ ⲡа ρраї п̅ хої п̅ тⲙ̅пτеро· аγсраї п̅ неγран ехп̅ неγλαβω ρωс полнⲙархнс аγω ⲛ̅ⲡнре п̅ р̅ро· Ⲗнеγеїоте таⲙїо нат п̅ отⲙанїакіс п̅ нογβ· е поγⲁ̅ аγω аγ† нат п̅ отⲡō·[1] ⲛ̅ⲧⲙ̅рал· е поγа ере ρенкенопїон п̅ р̅ро ρї χωογ· ⲙ̅ песнат· етеїне ⲛ̅неγернγ· ρⲙ̅ пеїне ⲙ̅п̅ теχарїс· ⲙ̅п̅ тⲙ̅пτсаβе· ⲙ̅п̅ тепістнⲙеї· ене аγ† тωⲡ е ρωтр̅ п̅ тсωне п̅ θеō̅ωрос· ⲙ̅п̅ апа клаγ†ос· аγω |
Fol. 11 a 2 θеωрωрос панатолеγс· ⲙ̅п̅ тсωне п̅ апа клаγ†ос· таре пеї ⲥенос п̅ р̅ро тωⲙ̅п̅т̅ е пеї ⲥенос п̅ р̅ро· аγω нтаеїō ρїхⲙ̅ нтаеїō· аγω ⲙ̅ⲛнтоς· ρїхⲙ̅ ⲙ̅ ⲙ̅ⲛнтоς· еоот ρїхп̅ еоот· аλλа хїн ⲛ̅теγнογ ⲛ̅та паγγелос ⲙ̅ пхоеїс χωϥ е роογ· аϥϥї ⲙ̅ пхωрⲙ̅ ⲛ̅са βол ⲙ̅ⲙоот· ⲙ̅п̅ тωλⲙ̅ ⲙ̅ⲙ ⲛ̅те пеї косⲙос· аγр̅ пωβⲡ̅ ⲙ̅ пⲁⲙос· ⲙ̅п̅ пхї сϥ̅ⲙе· аγр̅ ρісї аγγелос· Ⲍωс ⲁе· ⲉⲡⲭⲉ ρенсїоγр пе· е βол ρї тоотоγ ⲛ̅трωⲙе· хїн ⲙ̅ пероот ет ⲙ̅ⲙат ⲙ̅пе непет отααβ βωк е сїооγн
Fol. 11 b 1 кв е тре γхωкⲙ̅ ⲛ̅ρнтс̄· отαе ⲙ̅п̅ от|каат ка ρнγ· ере п̅ ρнке ⲙ̅п̅ неιхира· ⲙ̅п̅ норфанос проσгартнреї е тει ρ̅ї̅н̅ ет ере непет отααβ ннγ ⲛ̅ρнтс̄· Сγхι ⲙ̅ⲛтнⲁ̅ е βол ρι тоотоγ п̅ пеγρⲙ̅рал· Ере неγхїсооγе † нат еγ† ⲛ̅нет ⲡаат ρ̅п̅ неї ρ̅їооγе· иере неγанноиа еιре ен отϥо ⲛ̅по-

[1] Margin ϧ.

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ⲙⲓⲥⲏⲗ ⲉ ⲡⲟⲧⲁ ⲣⲙ̅ ⲡⲁⲗⲗⲁⲧⲟⲛ ⲙ̅ ⲡⲣⲣⲟ· ⲙ̅ⲡⲉ
ⲛⲉⲡⲉⲧ ⲟⲧⲁⲁⲃ ⲉⲡⲉⲓⲟⲧⲙⲉⲓ̈ ⲉⲧⲁⲣⲓⲥⲧⲱⲛ ⲉⲛⲉⲩ· Ⲥⲣⲉ
ⲣⲉⲛⲙⲟⲧⲙⲕⲟⲧⲙ[1] ⲙ̅ⲡ ⲣⲉⲛⲥⲛⲩⲉ ⲡⲁⲱ ⲡⲛⲧⲩ̅· ⲙ̅ⲡ
ⲟⲧⲙⲉⲣⲉ ⲟⲧⲙⲁ ⲛ̅ ⲑⲉ̅ⲱⲣⲉⲓ̈ ⲉⲛⲉⲩ· ⲙ̅ⲡ ⲟⲧⲙⲛⲣⲉ ⲙⲁ ⲛ̅
ⲁⲱ | ⲡⲟⲣⲥⲁⲛⲟⲛ ⲉⲛⲉⲩ· Ⲡⲛ ⲟⲧⲉⲡⲓⲟⲙⲙⲉⲓ̈ ⲉⲧⲡⲁⲗⲗⲁⲕⲓ Fol. 11 b 2
ⲉⲛⲉⲩ· Ⲟⲧⲁⲉ ⲙ̅ⲡ ⲟⲧⲥⲱⲱⲧ̅ ⲉⲛⲥⲱⲟⲩ ⲉ ⲡⲧⲛⲣⲩ̅· ⲣⲱⲥ
ⲙⲛⲣⲉ ⲛ̅ ⲣⲣⲟ· ⲙ̅ⲡ ⲟⲧⲉⲡⲓⲟⲧⲙⲉⲓ̈ ⲉ ⲡⲙⲟⲩⲱⲟⲩ ⲛ̅ⲧⲉ ⲡⲉⲓ̈
ⲕⲟⲥⲙⲟⲥ ⲉⲛⲉⲩ· ⲗⲗⲁ ⲉⲧⲙⲟⲟⲛ ⲣⲙ̅ ⲟⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓ̈ⲥ
ⲙ̅ⲡ ⲣⲉⲙⲯⲁⲗⲙⲟⲥ ⲙ̅ⲡ ⲣⲉⲙⲙⲩⲗⲛⲗ ⲣⲙ̅ ⲣⲉⲛⲟⲧⲙⲛ ⲛ̅
ⲣⲟⲉⲓ̈ⲥ· ⲉⲧⲙⲁⲛⲉⲡⲉⲟⲧⲙⲉⲓ̈ ⲉ ⲣⲉⲛⲣⲏⲛⲧⲉ ⲛⲧⲉ ⲡⲟⲗⲉⲙⲟⲥ
ⲙⲁⲧⲭⲓ ⲙ̅ ⲡⲭⲱⲱⲙⲉ ⲛ̅ ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ ⲛ̅ⲥⲉⲱⲙ ⲛ̅ⲡⲛⲧⲩ̅
ⲉⲧⲥⲟⲗⲥⲗ̅ ⲛⲁⲩ· ⲛⲉⲓ̈ ⲛⲉⲧ ⲟⲧⲁⲁⲃ ⲁⲉ ⲁⲧⲣ̅ ⲙ̅ⲡⲧⲛ
ⲛ̅ⲣⲟⲙⲡⲉ ⲣⲙ̅ ⲡⲙⲟⲩⲱⲟⲩ ⲛ̅ⲧⲙⲛ̅ⲧⲉⲣⲟ· ⲣⲛ̅ ⲧⲉⲩⲙⲛ̅ⲧ-
ⲕⲟⲧⲓ̈ ⲉⲛⲉⲣⲉ ⲛⲁ ⲧⲧⲁⲝⲓ̈ⲥ | ⲧⲛⲟⲩ ⲙⲉ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲑⲉ Fol. 12 a 1
ⲙⲛ ⲟⲧⲁⲥⲩⲉⲗⲟⲥ ⲛ̅ⲧⲉ ⲡⲓⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲧⲉⲩⲁⲛⲁⲥⲧⲣⲁⲫⲏ ⲕⲏ
ⲉⲧ ⲛⲁⲟⲩⲥ· ⲙ̅ⲡ ⲡⲉⲧⲃⲓ̈ⲟⲥ ⲛ̅ ⲥⲧⲙⲟⲛ· ⲣⲱⲥ ⲁⲉ ⲛ̅ⲧⲉ
ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲥⲱⲧⲙ̅ ⲉ ⲡⲉⲧⲣⲁⲛ ⲛ̅ⲥⲉⲣ̅ ⲩⲡⲛⲣⲉ ⲙ̅ⲙⲟⲟⲩ·
Ⲍⲣⲁⲓ̈ ⲁⲉ ⲣⲙ̅ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲧⲡⲟⲗⲩⲙⲟⲥ ⲩⲱⲡⲉ
ⲣⲙ̅ ⲧⲙⲛⲛⲧⲉ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲙ̅ⲡ ⲛⲉⲣⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲉ ⲧⲃⲉ
ⲣⲉⲛⲉⲭⲛⲧ· ⲛⲧⲁⲩⲱⲟⲗⲟⲩ ⲣⲙ̅ ⲧⲉⲣⲓ̈ⲛ· Ⲗⲟⲓ̈ⲡⲟⲛ ⲁⲧⲛⲟⲥ
ⲛ̅ ⲧⲓ̈ ⲧⲱⲛ ⲩⲱⲡⲉ ⲣⲙ̅ ⲧⲉⲧⲙⲛⲛⲧⲉ· ⲥⲭⲉⲁⲱⲛ ⲁⲉ ⲛ̅ⲧⲉ
ⲣⲁⲩ ⲛ̅ⲣⲱⲙⲉ ⲙⲟⲩ ⲣⲙ̅ ⲡⲡⲟⲗⲩⲙⲟⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁ ⲡⲣⲣⲟ
ⲛ̅ ⲛⲉⲣⲣⲱⲙⲁⲓ̈ⲟⲥ ⲭⲟⲟⲩ· ⲙ̅ⲡⲉⲥ|ⲧⲣⲁⲧⲉⲩⲙⲁ ⲙ̅ⲙⲁⲧⲟⲓ̈· Fol. 12 a 2
ⲙ̅ⲡ ⲡⲉⲩⲱⲩⲛⲣⲉ· ⲙ̅ⲙⲓ̈ⲏ ⲙ̅ⲙⲟⲩ· ⲙ̅ⲡ ⲡⲉⲩⲙⲛⲛⲩⲉ ⲡⲡⲟ-
ⲗⲩⲙⲟⲥ· ⲛⲉⲣⲉ ⲥⲱⲧⲛⲣⲏⲭⲟⲥ ⲣⲙ̅ ⲡⲡⲁⲗⲗⲁⲧⲓ̈ⲟⲛ ⲙ̅ⲡ
ⲡⲉⲩⲱⲩⲛⲣⲉ ⲑⲉⲱⲁⲱⲣⲟⲥ· ⲭⲉ ⲛⲉⲧⲱ̅ ⲛ̅ⲣⲟⲧ ⲉ ⲡⲉⲑⲣⲟⲛⲟⲥ
ⲛ̅ⲡⲉⲣⲣⲱⲟⲩ· ⲉⲓ̈ⲧⲁ ⲙⲛ̅ⲧⲥⲁ ⲛⲁⲓ̈ ⲁ ⲡⲟⲗⲩⲙⲟⲥ ⲥⲛⲁⲩ
ⲧⲱⲙⲛ̅ⲧ ⲉⲛⲉⲧⲉⲣⲛⲧ ⲣⲓ̈ⲭⲙ̅ ⲡⲉⲓ̈ⲉⲣⲟ· ⲛ̅ⲧⲁⲛⲟⲃⲓ̈ⲥ· ⲁ ⲡⲣⲣⲟ·
ⲛ̅ⲧⲉⲣⲣⲱⲙⲁⲓ̈ⲟⲥ ⲭⲟⲟⲥ ⲙ̅ ⲡⲉⲩⲙⲛⲛⲩⲉ· ⲭⲉ ⲛⲧⲟⲥ ⲛⲓ̈ⲙ
ⲉⲧⲉ ⲧⲛ̅ⲩⲁⲛⲥⲓ̈ⲧⲟⲩ ⲣⲙ̅ ⲛ̅ⲩⲟⲗⲉⲥ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲉⲧⲉⲧⲛ̅ⲟ
ⲛ̅ ⲭⲟⲉⲓ̈ⲥ ⲉ ⲣⲟⲟⲩ· ⲣⲱⲙⲁⲓ̈ⲟⲥ (*sic*) ⲟⲛ ⲡⲣⲣⲟ ⲛ̅ ⲙ̅|ⲡⲉⲣⲥⲟⲥ Fol. 12 b 1
ⲕⲁⲧⲁ ⲧⲉⲓ̈ ⲣⲉ· Ⲗⲟⲓ̈ⲡⲟⲛ ⲁⲩⲧⲱⲙⲛ̅ⲧ ⲉⲛⲉⲧⲉⲣⲛⲧ ⲣⲓ̈ⲙ̅ ⲕⲁ
ⲟⲧⲙⲉ ⲉⲩⲟⲧⲟⲱⲥ̅ ⲉ ⲏⲟⲗ ⲉⲙⲁⲧⲉ· ⲁⲣⲧ̅ ⲣⲙⲉ ⲛ̅ⲣⲟⲟⲩ

[1] κυκεμ, cymbals.

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ⲉⲧⲥⲕⲉⲡⲧⲉ ⲙⲡ̅ ⲛⲉⲧⲉⲣⲛⲟ ⲉ̈ⲓⲁⲡ̅ ⲡⲉ̈ⲓⲉⲣⲟ̅· ⲡⲧⲁⲛⲟⲧⲃ̈ⲓⲥ· ⲉⲧⲫⲣⲉ ⲡ ⲛⲉⲧⲧⲃⲏⲟⲩⲉ ⲙ̅ⲡⲁⲧ ⲟⲩⲙⲁ̈ⲓⲱⲉ ⲁⲩⲥⲙⲁ̈ⲓⲛⲉ ⲙ̅ ⲡⲉⲧⲕⲣⲟⲩ· ⲉ ⲧⲃⲉ ⲑⲉ ⲛⲉⲣ ⲡⲟⲗⲗⲟⲥ· ⲗ ⲡⲁ̈ⲁⲃⲟⲗⲟⲥ ⲁⲉ ⲡⲓⲟⲩⲧⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙⲙⲁ· ⲡ ⲧⲉⲣⲉ ⲫⲛⲁⲩ ⲁⲉ ⲙ̅ⲡ ⲟⲩⲙⲁ̈ⲓⲱⲉ ⲙ̅ⲡ ⲛⲉⲧⲉⲣⲛⲟ· ⲁⲫⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲙ̅ ⲡⲉⲥⲙⲟⲩ ⲡ ⲟⲩⲥⲁⲁ̈ⲓⲱ̈ⲓⲛⲉ· ⲡⲧⲉ ⲛⲉϩⲣⲱⲙⲁ̈ⲓⲟⲥ· ⲁⲩⲕⲁⲧⲁⲕⲟⲣⲉ̈ ⲙ̅ ⲡⲣⲣⲟ· ⲙ̅ⲡ ⲡⲉϥⲙⲓⲛⲓⲱⲉ· Ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲉⲧⲉⲧⲡⲣⲙⲟⲟⲥ ⲉⲧⲉⲧⲡⲣ ⲟⲩ· ⲉ ⲧⲙ̅ ⲙ̈ⲓⲱⲉ ⲙ̅ⲡ

Fol. 12 *b* 2 ⲛⲉ|ⲧⲡⲉⲣⲛⲟ· ⲉⲣⲉ ⲛⲉϩⲣⲱⲙⲁ̈ⲓⲟⲥ· ⲥⲱⲩ ⲙ̅ⲙⲱⲧⲡ̅· ⲙ̅ⲡ ⲡⲉⲧⲡ̅ⲙⲓⲛⲓⲱⲉ· ⲉⲧⲙⲟⲩⲧⲉ ⲉⲣⲱⲧⲡ̅ ⲁⲉ ⲡⲣⲉⲑⲛⲟⲥ· ⲛⲁⲧ ⲙⲟⲩⲧⲉ· ⲉⲧⲥⲱⲩ ⲛ ⲡⲉⲧⲡ̅ⲙⲟⲩⲧⲉ· ⲡⲣⲏ ⲙ̅ⲡ ⲡⲟⲟϥ· ⲁⲉ ⲫⲉⲙⲟⲩⲧⲉ ⲁⲛ ⲛⲉ· ⲉⲧϯ ⲧⲱⲩ ⲉ ⲱⲱϥ ⲛⲧⲡ̅ⲡⲟⲗⲓⲥ· ⲉ ⲣⲱⲕϩ̅ ⲙ̅ⲙⲟⲟⲩ· ⲉⲁⲗⲧ ⲛ ϫⲁⲓⲉ̈· ⲁⲧⲱ ⲡⲥⲉⲱⲟⲣⲱⲉⲣ ⲛ ⲡⲉⲧⲡ̅ⲣⲡ̅ē· ⲛⲥⲉⲗⲗⲁⲣⲧⲉ ⲙ̅ ⲡⲉⲧⲡ̅ⲣⲣⲟ· ⲡⲥⲉ ⲗⲁϥ ⲛ ⲫⲙ̅ⲣⲁⲗ ⲫⲁ ⲣⲁⲧⲟⲩ· Ⲗⲛⲟⲕ ϯⲥⲟⲟⲩⲛ ⲙ̅ⲙⲟⲟⲩ· ⲉⲣⲉ ⲫⲉⲣⲣⲱⲙⲉ· ⲛⲁⲧ ⲫⲙⲟⲧ ⲛⲉ· ⲉ̈ⲓⲥ ⲛⲉ ⲛⲧⲁ̈ⲓⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ ⲁ̈ⲓϩⲟⲟⲩ ⲉⲣⲱⲧⲡ̅· ⲁⲧⲱ ⲉⲧⲉⲧⲡ̅ⲱⲁⲛⲁ̈ⲓϫⲉ· ⲙ̅ⲙⲟⲟⲩ·

Fol. 13 *a* 1 ⲉ ⲧⲙ̅ ⲙⲟⲟⲩⲧⲟⲩ· ⲥⲉⲛⲁⲧⲱⲟⲩⲛ ⲡⲛⲧⲟⲩ ⲛ̅ⲥⲓ | ⲫⲉⲣⲣⲱⲙⲉ

ⲕⲉ ⲛ̅ϩⲱⲱⲣⲉ· ⲛ̅ⲥⲉⲟⲗ̈ⲃⲉ ⲙ̅ⲙⲱⲧⲡ̅· ⲉ ⲡⲉⲣⲟⲩⲟ̅· ⲉ̈ⲓⲥ ⲟⲩ-ⲫⲉⲛ̈ⲓⲁ· ⲁⲥⲉ̈ⲓ ⲉ ⲫⲣⲁ̈ⲓ ⲡⲛⲧⲟⲩ ⲉⲱⲁⲥϩⲣⲟ ⲉ ⲡⲉⲣⲟⲩⲟ ⲉ ⲡⲉⲣⲟⲩⲟ (*sic*) ⲫⲙ̅ ⲡⲡⲟⲗⲗⲟⲥ· ⲉ̈ⲓⲛⲁϫⲱ ⲉⲣⲱⲧⲡ̅ ⲛ̅ⲛⲉⲧⲣⲁⲛ· ⲛⲛⲟⲥ ⲉⲧ ⲡⲛⲧⲟⲩ ⲡⲉ ⲑⲉⲱϩⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲉⲧⲥ ⲟⲩⲫⲣⲟⲟⲩ ⲙ̅ⲙⲟⲩⲓ̈ ⲡⲉ· ⲡⲱⲁϩⲉ ⲛ̅ ⲧⲉⲥⲧⲁⲡⲣⲟ· ⲟⲩⲕⲱⲫⲧ̅ ⲉⲙⲙⲟⲩϥ ⲡⲉ ⲧⲉⲩⲥⲛⲉⲩⲉ· ⲉⲙⲙⲁ̈ⲓⲱⲉ ⲡⲛⲧⲥ̅ ⲫⲱ ⲉⲣⲱⲧⲡ̅ ⲉ ⲡⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉⲩⲱⲁⲛⲣ̅ ⲛⲟⲩ· ⲉ ⲱⲁⲫⲟⲗ̈ⲃⲉ ⲙ̅ⲙⲱⲧⲡ̅ ⲉ ⲡⲉⲣⲟⲩⲟ· ⲕⲉ ⲟⲩⲁ ⲁⲉ ⲕⲗⲁⲩⲧ̈ⲟⲥ ⲟⲩϩⲱⲱⲣⲉ ⲡⲉ ⲉ ⲡⲉ-ⲣⲟⲩⲟ· ⲉⲩⲱⲁⲛⲣ̅ ⲛⲟⲩ· ⲱⲁⲫⲟⲗ̈ⲃⲉ ⲙ̅ⲙⲱⲧⲡ̅ ⲉ ⲡⲉⲣⲟⲩⲟ·

Fol. 13 *a* 2 ⲕⲉ | ⲟⲩⲁ̅ ⲁⲉ ⲟⲩⲥⲧⲟⲥ ⲙ̅ⲡ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲙ̅ⲡ ⲁ̈ⲓⲟⲥⲕⲟⲣⲟⲥ· ⲙ̅ⲡ ⲟⲩⲣⲙ̅ ⲛ ⲕⲓⲗⲗⲉ ⲁⲉ ⲑⲉⲱϩⲱⲣⲟⲥ· ⲡⲉⲥⲧⲣⲁⲧⲓⲗⲁ-ⲧⲏⲥ· ⲙ̅ⲡ ⲕⲉ ⲟⲩⲁ̅ ⲁⲉ ⲁⲡⲁ ⲡⲁⲧⲏⲣ· ⲟⲩϩⲱⲱⲣⲉ ⲡⲉ ⲉ ⲡⲉⲣⲟⲩⲟ· ⲙ̅ⲡ ⲕⲉ ⲟⲩⲁ̅ ⲁⲉ ⲉⲧⲣ̈ⲓⲟⲥ· ⲙ̅ⲡ ⲛⲉⲧ ⲙ̅ⲡⲓ-ⲥⲱⲟⲩ· Ⲧⲉⲛⲟⲩ ⲥⲉ· ⲧⲱⲕ ⲙⲙⲱⲧⲡ̅· ⲉ ⲛ̈ⲓ ⲣⲱⲙⲉ· ⲡⲧ ⲁ̈ⲓϩⲟⲟⲩ ⲙⲛⲧⲡ̅ ⲉ ⲧⲃⲏⲛⲧⲟⲩ· Ⲗⲧⲱ ⲫⲡ̅ ⲛⲉ̈ⲓ ϣⲁϩⲉ ⲧⲏⲣⲟⲩ· ⲡⲧ ⲁ̈ⲓϩⲟⲟⲩ ⲙⲛⲧⲡ̅ ⲉ ⲧⲃⲏⲛⲧⲟⲩ·

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ⲁⲧⲱ ⲫⲏ ⲛⲉⲩⲁⲭⲉ ⲧⲏⲣⲟⲩ· ⲡⲕⲁⲧⲏⲕⲟⲣⲉⲩ· ⲛⲧⲁⲩⲭⲟⲟⲩ
ⲙ ⲙⲡⲉⲣⲥⲟⲥ· ⲁⲩⲣⲟⲡⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲧⲱ ⲁⲩⲱⲃⲃⲧ ⲡⲉⲩ-
ⲥⲙⲟⲩ· ⲁⲩⲉⲓ | ⲱⲁ ⲛⲉⲓ ⲕⲟⲟⲩⲉ· ⲁⲩⲭⲓ ⲙ ⲡⲉⲥⲙⲟⲩ ⲙ Fol. 13 b 1
ⲟⲩⲥⲁⲓⲱⲓⲛⲉ· ⲙⲧ ⲡⲙⲛⲣⲥⲟⲥ (sic)· ⲁⲩⲧⲁⲕⲉ ⲡⲛⲧ ⲙ ⲛⲉⲓ ⲛⲃ
ⲕⲟⲟⲩⲉ· ⲭⲉ ⲛⲁⲓ ⲛⲉⲧ ⲉⲣⲉ ⲙⲡⲉⲣⲥⲟⲥ ⲭⲱ ⲙⲙⲟⲟⲩ· ⲭⲉ
ⲧⲡⲁⲛⲟⲧⲡ ⲉ ⲡⲁⲣⲟⲩ ⲁⲛ· ⲱⲁⲛⲧ ⲡⲱⲱⲗ ⲙ ⲧⲉⲣⲱⲙⲁⲛⲓⲁ
ⲧⲏⲣⲥ· ⲙⲧⲡⲭⲓ ⲙ ⲡⲉⲥⲣⲣⲟ· ⲉ ⲧⲡⲭⲱⲣⲁ ⲉⲁⲥⲙⲟⲛⲧ ⲉ
ⲡⲉⲩⲕⲗⲁⲗ ⲛⲱⲉ ⲛⲟⲩⲟⲩⲣⲟⲟⲣ· ⲙⲧⲙⲣ ⲡⲉⲩⲱⲛⲣⲉ ⲫⲙⲣⲁⲗ·
ⲉ ⲧⲡⲉⲣⲩⲁⲥⲓⲁ ⲛⲱⲉ ⲙ ⲛⲁ ⲧⲃⲁⲃⲧⲗⲱⲛ· ⲙ ⲧⲉⲣⲉ ⲭⲉ
ⲛⲁⲓ ⲭⲉ ⲙ ⲛⲉⲓ ⲕⲟⲟⲩⲉ· ⲁⲩⲣⲟⲡⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲧⲱ ⲁⲩⲣ-
ⲙⲟⲟⲩ ⲫⲏ ⲧⲓⲛⲛⲧⲉ ⲙ ⲡⲉⲓⲗⲁⲣ ⲥⲛⲁⲩ ⲛⲁ ⲙⲡⲉⲣⲥⲟⲥ·
ⲙⲙ | ⲛⲁ ⲛⲉⲓ ⲣⲱⲙⲁⲓⲟⲥ· ⲁⲩⲛⲉⲭ ⲫⲧⲱⲛ ⲫⲓ ⲙⲙⲧⲭⲁⲭⲉ Fol. 13 b 2
ⲉ ⲧⲉⲧⲙⲛⲛⲧⲉ ⲙⲙ ⲛⲉⲧⲉⲣⲛⲩ· Ⲡⲱⲟⲣⲡ ⲛⲥⲟⲡ ⲡⲧⲁⲩ-
ⲙⲓⲱⲉ ⲙⲙ ⲛⲉⲧⲉⲣⲛⲩ· ⲁⲩⲙⲟⲩⲟⲩⲧ ⲙ ⲙⲛⲧ ⲛⲱⲟ
ⲡⲣⲱⲙⲉ· Ⲡⲙⲉⲣ ⲥⲛⲁⲩ ⲛⲣⲟⲟⲩ ⲡⲧⲁⲩⲙⲓⲱⲉ ⲁⲩⲙⲟⲩⲟⲩⲧ
ⲙ ⲭⲟⲩⲧⲟⲩⲉ ⲛⲱⲟ ⲡⲣⲱⲙⲉ· ⲫⲙ ⲧⲱⲟⲣⲡ ⲡⲣⲁⲣⲧⲥ ⲡⲧⲁⲥ-
ⲱⲱⲡⲉ· ⲁ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ· ⲁⲙⲁⲣⲧⲉ ⲙ ⲡⲱⲛⲣⲉ ⲙ
ⲡⲣⲣⲟ ⲙ ⲙⲡⲣⲥⲟⲥ· ⲫⲓⲭⲙ ⲡⲉⲩⲣⲁⲣⲙⲁ· Ⲁⲧⲱ ⲫⲙⲉⲣ
ⲱⲟⲙⲙⲧ ⲛⲣⲟⲟⲩ ⲁⲧⲫⲓ ⲙ ⲡⲱⲛⲣⲉ ⲙ ⲡⲣⲣⲟ ⲙ ⲙⲡⲉⲣⲥⲟⲥ
ⲁⲧⲡⲱⲧ· Ⲁⲧⲱ ⲁ ⲡⲙⲛⲛⲱⲉ ⲧⲏⲣⲩ ⲭⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲫⲓⲧⲙ
ⲧⲣⲁⲣⲧⲥ | ⲛⲧⲁⲥⲱⲱⲡⲉ· ⲙⲙ ⲧⲁⲱⲉ ⲙ ⲥⲛⲟⲩ· ⲛⲧⲁⲩ- Fol. 14 a 1
ⲣⲁⲣⲧⲟⲩ ⲉ ⲃⲟⲗ ⲙⲙ ⲛⲥⲱⲙⲁ· ⲉⲧ ⲙⲛⲭ ⲉ ⲃⲟⲗ ⲉⲧ ⲛⲃ
ⲙⲟⲟⲩⲧ· ⲉⲧⲗⲟⲙⲥ· Ⲁⲧⲱ ⲁ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲱⲱ ⲉ ⲃⲟⲗ·
ⲭⲉ ⲁⲛⲥⲓ ⲙ ⲡⲱⲛⲣⲉ ⲙ ⲡⲣⲣⲟ ⲙ ⲙⲡⲉⲣⲥⲟⲥ· ⲁⲧⲱ
ⲛⲉ ⲟⲩⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ· ⲁⲧⲉⲓ ⲉⲭⲙ ⲡⲉⲓⲉⲣⲟ ⲛⲧⲁⲛⲟⲃⲓⲥ·
ⲉⲧⲛⲁⲭⲱⲕⲙ ⲛⲥⲓ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲉ ⲧⲃⲉ ⲡⲫⲓⲥⲉ ⲙⲙ ⲡⲉⲥ-
ⲛⲟⲩ ⲛⲛⲉ ⲛⲧⲁⲩⲙⲟⲟⲩⲧⲟⲩ· Ⲁⲧⲱ ⲙ ⲧⲉⲣⲉ ⲙⲡⲉⲣⲥⲟⲥ
ⲱⲓⲛⲉ ⲛⲥⲁ ⲡⲱⲛⲣⲉ ⲙ ⲡⲉⲧⲣⲣⲟ· ⲙⲡ ⲟⲩⲉ ⲉ ⲣⲟⲩ ⲫⲓⲭⲙ
ⲡⲉⲩⲣⲁⲣⲙⲁ· ⲁⲧⲱⲧⲟⲣⲧⲣ ⲉⲙⲁⲧⲉ· ⲡⲉⲭⲁⲩ ⲭⲉ ⲙⲡⲙ ⲁⲱ
ⲙ ⲫⲉ | ⲛⲙⲁⲁⲡⲟⲗⲟⲥⲩⲉ ⲙ ⲡⲉⲩⲉⲓⲱⲧ· ⲫⲁⲣⲟⲩ ⲭⲉ ⲁⲧ- Fol. 14 a 2
ⲥⲩⲧⲧⲩ· Ⲉⲱⲱⲉ ⲫⲁⲡⲉ ⲡⲉ ⲉ ⲧⲣⲉ ⲙ ⲙⲟⲩⲣ ⲙ ⲛⲥⲩⲓⲭ ⲙ
ⲡⲉⲩⲉⲓⲱⲧ· ⲙⲁⲣⲉⲡⲡⲱⲧ ⲛⲥⲁ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ· ⲛⲧⲛⲥⲩⲓ
ⲙ ⲡⲱⲛⲣⲉ ⲙ ⲡⲛⲣⲣⲟ ⲙ ⲧⲟⲟⲧⲟⲩ ⲙⲡⲁⲧ ⲛⲃⲱⲕ ⲉ ⲧⲛ-
ⲭⲁⲣⲁ (sic) Ⲁⲧⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁⲧⲡⲱⲧ ⲛⲥⲁ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ

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ⲁⲧⲧⲁⲣⲟⲟⲩ ⲉⲓⲭⲏ ⲡⲉⲩⲉⲣⲟ ⲡⲧⲁⲛⲟⲃⲓⲥ· ⲉⲧⲱⲱ ⲉϫⲓⲟⲟⲣ
ⲡⲥⲉⲃⲱⲕ· ⲉ ⲧⲉⲧⲭⲱⲣⲁ· Ⲗⲧⲱ ⲁⲙⲡⲉⲣⲥⲟⲥ ⲧⲁⲣⲉ
ⲡⲣⲁⲣⲙⲁ· ⲉⲧ ⲉⲣⲉ ⲕⲗⲁⲩⲧⲟⲥ ⲧⲁⲗⲏⲩ ⲉ ⲣⲟⲩ· ⲉⲓ ⲃⲟⲗ
Fol. 14b 1 ⲙ̅ⲙ̅ ⲡⲁⲓⲛⲏⲱⲉ Ⲉⲣⲉ ⲙ̅ⲡⲣ̅ⲥⲟⲥ ⲙⲉⲉⲩⲉ ϫⲉ ⲡⲱⲛⲣⲉ | ⲙ̅
ⲕⲏ ⲡⲉⲩⲣ̅ⲣⲟ ⲡⲉ· ⲁⲧⲱ ⲁⲧⲙⲏⲱⲉ ⲙⲙ̅ ⲛⲉⲧⲉⲣⲛⲩ ⲡⲛⲉ ⲥⲟⲛ·
ⲁⲧⲙⲟⲧⲟⲩⲧ ⲛ̅ ϯⲟⲩ ⲡⲱⲟ ⲡⲣⲱⲙⲉ· ⲉⲙ̅ ⲡⲉⲧⲁⲁⲓⲛⲏⲉ·
ⲁⲧⲱ ⲁⲧⲭⲣⲟ ⲉ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ· ⲁⲧⲫⲏ ⲛ̅ ⲕⲗⲁⲩⲧⲟⲥ
ⲁⲧⲡⲱⲧ ⲉ ⲧⲉⲧⲭⲱⲣⲁ· ⲛⲉⲣⲉ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲗⲧⲡⲉⲓ·
ϫⲉ ⲁⲧⲫⲏ ⲙ̅ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲉⲩⲣ̅ⲣⲟ· ⲉⲣⲉ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲣⲱⲟⲩ
ⲗⲧⲡⲉⲓ· ϫⲉ ⲁⲧⲫⲏ ⲙ̅ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲉⲩⲣ̅ⲣⲟ· Ⲗⲟⲩⲡⲟⲛ
ⲁⲧϫⲓ ⲛ̅ ⲕⲗⲁⲩⲧⲟⲥ ⲉ ⲧⲉⲭⲱⲣⲁ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲧⲧⲁⲣⲟϥ
ⲉ ⲣⲁⲧϥ̅ ⲙ̅ ⲡⲉⲩⲣ̅ⲣⲟ· ⲡⲉϩⲁⲩ ⲛⲁϥ ϫⲉ ⲡⲉⲛϫⲥ̅ ⲁⲧⲫⲏ
ⲡⲕⲣⲁⲧⲱⲣ ⲡⲉⲕⲱⲛⲣⲉ ⲡⲁⲓ ⲛⲉⲕϩⲁϩⲉ· ⲁⲗⲗⲁ ⲉⲓⲥ ⲱⲛⲣⲉ
ⲙ̅ ⲡⲉⲩⲣ̅ⲣⲟ· ⲁⲛⲉⲛⲧϥ̅ ⲛⲁⲕ· Ⲏ ⲧⲉⲣⲉ ⲡⲣ̅ⲣⲟ ⲁⲉ ⲛⲁⲩ
ⲉ ⲕⲗⲁⲩⲧⲟⲥ· ⲡⲉϩⲁϥ ⲛⲁϥ ϫⲉ ⲡⲧⲟⲕ ⲡⲉ ⲱⲛⲣⲉ ⲙ̅
Fol. 14b 2 ⲡⲣ̅|ⲣⲟ ⲛ̅ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ· Ⲛⲉ ⲁ ⲡⲣ̅ⲣⲟ ⲣ̅ ⲱⲛⲣⲉ ⲙⲙⲟϥ
ⲉ ⲧⲃⲉ ⲡⲉϥⲥⲁ ⲙⲙ̅ ⲧⲉϥⲙⲙ̅ⲧⲥⲁⲃⲉ· ⲙⲙ̅ ⲧⲉϥⲙⲙ̅ⲧⲥⲡⲁⲟⲁ-
ⲣ[ⲓ]ⲟⲥ ⲉⲛⲉϥϣⲣⲉⲓ ⲛ̅ ⲧⲉϥϫⲃⲥⲱ ⲙ ⲉⲣⲣⲟ· ⲙⲙ̅ ⲧⲉⲕⲗⲁⲃⲧ̅
ⲛ̅ ⲧⲉϥⲙⲙ̅ⲧⲕⲟⲩⲓ· ⲁⲧⲱ ⲁ ⲡⲉϥⲥⲙⲟⲧ ⲟⲩⲟⲛϫⲧ̅ ⲉ ⲃⲟⲗ
ϫⲉ ⲟⲩⲱⲛⲣⲉ ⲛ̅ ⲣⲣⲟ ⲡⲉ· ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁϥ ϫⲉ ⲛⲧⲟⲕ
ⲡⲉ ⲱⲛⲣⲉ ⲙ̅ ⲡⲣⲣⲟ· ⲁϥⲟⲧⲱϣⲃ̅ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲛ̅
ⲟⲩⲟⲉⲓϣ ⲙⲉⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲱⲛⲣⲉ ⲙ̅ ⲡⲣⲣⲟ ⲛ̅ ⲛⲉⲣⲱ-
ⲙⲁⲓⲟⲥ· ⲙⲡⲟⲟⲩ ⲁⲉ ⲣⲱⲟϥ· ⲁⲛⲟⲕ ⲟⲩϩⲙⲁⲗ· ⲣⲁ
ⲣⲁⲧϥ̅ ⲙ̅ ⲡⲣⲣⲟ· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲓⲁⲣⲉ ⲣⲁⲧ· ⲙ̅ ⲡⲉϥ ⲙⲡⲧⲟ
ⲉ ⲃⲟⲗ· ⲙⲡⲥⲁ ⲛⲁⲓ ⲁⲛⲟⲧⲛⲛⲃ̅ ⲛⲁⲩ ⲉ ⲕⲗⲁⲩⲧⲟⲥ
ⲉⲛⲉⲥⲱϥ ⲉⲙⲁⲧⲉ ⲣⲙ̅ ⲡⲉⲫⲉⲓⲛⲉ· ⲡⲉϩⲁⲩ ⲙ̅ ⲡⲣⲣⲟ ϫⲉ
ⲛⲁⲓ ⲛⲁⲙ ⲉⲣϣⲁⲩ ⲉ ⲧⲉⲟⲩⲥⲓⲁ ⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲟⲩ-
Fol. 15a 1 ϫⲁⲓ ⲙ̅ ⲡⲉⲕⲱⲛ|ⲣⲉ ⲡⲧⲁ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲃⲓⲧϥ̅ ⲣⲙ̅ ⲡⲡⲟ-
ⲕⲏ ⲗⲁⲟⲥ· Ⲗⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁ ⲧⲣⲣⲱ ⲥⲱϣⲧ̅ ⲉ ⲃⲟⲗ ⲉⲣⲙ̅
ⲟⲩϣⲟⲩϣⲧ̅ ⲣⲙ̅ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ· ⲁⲥⲛⲁⲩ ⲉ ⲕⲗⲁⲩⲧⲟⲥ
ⲉⲛⲉⲥⲱϥ ⲣⲙ̅ ⲡⲉⲩⲥⲁ· ⲁⲥⲙⲉⲣⲓⲧϥ̅ ⲉ ⲡⲉⲣⲟⲩⲟ· Ⲗⲧⲱ
ⲁⲥⲉⲓ ⲉ ⲡⲉⲥⲛⲧ ⲧⲁϫⲏ ⲡⲉϩⲁⲥ ⲛ̅ ⲡⲣⲣⲟ· ϫⲉ ⲡⲣⲣⲟ ⲱⲛⲉ
ⲱⲁ ⲉⲛⲉⲣ· ⲫⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲙⲡⲉⲣ ⲣⲡⲉⲟⲟⲩ ⲛ̅
ⲡⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲙ ⲛ̅ ⲣⲣⲟ· ϫⲉ ⲉⲛⲉⲥⲱϥ ⲣⲙ̅ ⲡⲉⲩⲥⲁ·

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ⲙⲡⲉ ⲡⲉϥⲡⲣⲟⲥⲟⲡⲟⲛ ⲙⲡⲉ ⲧⲉϥⲙⲛⲧⲥⲁⲃⲉ· ⲛⲉ ⲉⲓⲣⲉ ⲁⲛ
ⲛ ⲡⲓⲉⲉⲧⲉ ⲱ ⲡⲣⲣⲟ ⲭⲉ ⲟⲩⲕⲁⲗⲁⲅⲏ ⲛ ⲥⲣⲙⲉ ⲧⲙⲧⲁ-
ⲥⲧⲱⲟⲩⲛ | ⲉⲁ ⲡⲁⲓ ⲛⲟⲉ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲁⲩⲱ ⲟⲛ ⲉⲣⲉⲕⲓⲃⲉ Fol. 15a 2
ⲛ ⲥⲣⲙⲉ ⲁⲩⲥⲁⲛⲟⲩⲱϥ ⲛⲟⲉ ⲛ ⲛⲁ ⲙⲉⲣⲓⲧ ⲛ ⲱⲛⲣⲉ ⲫⲱ·
ⲁⲩⲱ ⲛⲟⲉ ⲉⲧ ⲉⲓⲟⲗⲓⲃⲉ ⲉ ⲧⲃⲉ ⲛⲁ ⲙⲉⲣⲓⲧ ⲛ ⲱⲛⲣⲉ·
ⲧⲙⲁⲁⲩ ⲛ ⲡⲁⲓ ⲫⲱⲟϥ ⲟⲗⲓⲃⲉ ⲉ ⲧⲃⲏⲏⲧϥ· Ⲗⲩⲱ
ⲉⲕⲱⲁⲛⲧⲁⲕⲉ ⲡⲁⲓ ⲛⲧⲉ ⲡⲉⲫⲉⲓⲱⲧ ⲥⲱⲧⲛ ⲉ ⲡⲉⲫⲟⲩⲱ·
ⲫⲁⲗⲟⲟⲩⲧ ⲛ ⲛⲁ ⲙⲉⲣⲓⲧ ⲛ ⲱⲛⲣⲉ ⲫⲱ ⲛⲧⲉⲫⲁⲫⲟⲣⲓⲁⲛ
ⲛⲧⲡⲛⲱⲙⲉ ⲛ ⲁⲧ ⲱⲛⲣⲉ· Ⲃⲛ ⲟⲩⲁⲉ ⲅⲁⲣ ⲱ ⲡⲣⲣⲟ·
ⲟⲩⲣⲁⲡ ⲛ ⲁⲓⲕⲁⲓⲟⲛ ⲁϥⲱⲱⲙⲉ ⲫⲛ ⲧⲁⲛⲧⲉ ⲛ ⲧⲡⲉ· ⲁ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲉⲣ ⲭⲟⲉⲓⲥ ⲉ ⲡⲉϥⲱⲱⲣⲉ· | ⲡⲁⲕⲁⲁⲕ ⲁⲛ ⲉⲛⲉⲩ ⲱ Fol. 15b 1
ⲡⲣⲣⲟ ⲉ ⲙⲟⲩⲟⲩⲧ ⲛ ⲡⲉⲓ ⲱⲛⲣⲉ ⲱⲙⲛ (sic) ⲉⲛⲉⲥⲱϥ ⲫⲙ Ⲗ
ⲡⲉϥⲥⲁ· ⲁⲩⲱ ⲧⲁⲓⲛⲧ ⲭⲉ ⲟⲩⲱⲛⲣⲉ ⲛ ⲣⲣⲟ ⲡⲉ· Ⲗⲩⲱ
ⲕⲥⲟⲟⲩⲛ ⲭⲉ ⲫⲙ ⲧⲉ ⲣⲟⲙⲡⲉ ⲡⲧⲁⲓⲏ ⲧⲱⲱ ⲉ ⲓⲉ ⲣⲱⲙ
ⲛ ⲡⲉⲛⲱⲛⲣⲉ ⲙⲡⲉ ⲧⲉϥⲥⲱⲙⲉ· ⲛ ⲟⲩⲙⲏⲫⲓⲟⲥ ⲙⲡⲉ ⲟⲩ-
ⲫⲉⲗⲉⲉⲧ ⲁⲙⲛⲁⲩ ⲉⲧⲛⲟⲥ ⲛ ⲧⲁⲉⲓⲟ ⲫⲙ ⲡⲉⲧⲥⲉⲛⲟⲥ· ⲁⲩⲱ
ⲉⲥⲱⲁⲛⲱⲟⲩⲡⲉ ⲛⲥⲉⲕⲱ ⲛ ⲡⲉⲛⲱⲛⲣⲉ ⲛⲁⲓ ⲉ ⲣⲟⲩ ⲗ· ⲱⲁⲓϯ
ⲛ ⲕⲉⲥⲉⲛ ⲧⲁ ⲱⲉⲉⲣⲉ ⲛⲁϥ ⲛ ⲥⲣⲙⲉ· ⲧⲁϫⲟⲟⲩϥ ⲱⲁ
ⲡⲉⲫⲉⲓⲱⲧ ⲫⲙ ⲟⲩⲟⲥ ⲛ ⲧⲁⲉⲓⲟ· Ⲗⲩⲱ ⲁ ⲧⲣⲣⲱ | ⲥⲉⲕ Fol. 15b 2
ⲛⲟⲩⲧ ⲛ ⲡⲣⲣⲟ ⲫⲙ ⲫⲉⲛⲱⲁⲭⲉ ⲛ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲉ
ⲣⲟⲩⲛ ⲉ ⲕⲗⲁⲧⲁⲓⲟⲥ· ⲁⲥⲕⲧⲟϥ ⲉ ⲡⲁⲣⲟⲩ ⲉ ⲧⲙⲛ ⲙⲟⲩⲟⲩⲧ
ⲙⲛⲟϥ· Ⲉⲡⲉⲣⲉ ⲕⲗⲁⲧⲧⲓⲟⲥ ⲉⲓⲣⲉ ⲛ ⲫⲙⲟⲥ ⲛ ⲣⲙⲉ
ⲙⲛ ⲡⲛⲓ ⲛ ⲧⲣⲣⲱ ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲙⲙⲁ ⲡⲉⲧ ⲛⲁ
ⲧⲁⲙⲉ ⲛⲁ ⲉⲓⲱⲧ ⲙⲙⲛ ⲧⲁ ⲙⲁⲁⲩ ⲉ ⲛⲁ ⲙⲛⲁϩ ⲛⲟⲩⲧ·
ⲛⲑϫⲱ ⲉ ⲣⲟⲟⲩ ⲛ ⲧⲁ ⲙⲙⲧⲉⲃⲓⲛⲓ· ⲭⲉ ⲕⲗⲁⲧⲧⲓⲟⲥ· ⲡⲉⲕ-
ⲱⲛⲣⲉ ⲫⲁ ⲧⲟⲟⲧϥ ⲉ ⲡⲓⲟⲩ ⲫⲁⲣⲧⲙⲉ ⲡⲣⲣⲟ· Ⲛⲓⲙ ⲡⲉ ⲛⲁ
ⲁⲓ ⲱⲙⲉ ⲙⲡⲟⲟⲩ· ⲡⲉⲩⲧⲁⲙⲉ ⲛⲁ ⲉⲓⲱⲧ ⲙⲙⲛ ⲧⲁ ⲙⲁⲁⲩ
ⲭⲉ ⲫⲟⲛⲉϥ ⲫⲙ ⲡ|ⲛⲁ ⲙ ⲡⲭⲟⲉⲓⲥ· Ⲛⲓⲙ ⲙⲉⲧ ⲛⲁⲥⲗⲥⲗ Fol. 16a
ⲛⲁ ⲉⲓⲱⲧ ⲙⲙⲛ ⲧⲁ ⲙⲁⲁⲩ ⲉ ⲛⲁ ⲙⲛⲁϩ ⲛⲟⲩⲧ· Ⲛⲓⲙ ⲡⲉ ⲗⲁ
ⲡ ⲱⲁⲩⲧⲁⲙⲉ ⲛⲁ ⲉⲓⲱⲧ ⲙⲙⲛ ⲧⲁ ⲙⲁⲁⲩ· ⲭⲉ ⲁⲣⲓ ⲡⲙⲉⲧ
ⲁⲛⲟⲩϥ ⲙⲙⲛ ⲡⲱⲛⲣⲉ ⲛ ⲡⲣⲣⲟ ⲛ ⲙⲡⲉⲣⲥⲟⲥ· ⲉⲧ
ⲭⲁⲗⲉⲧ ⲉ ⲣⲱⲧⲙ· ⲧⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ϯ ⲛ ⲛⲁ ⲛⲁ ⲉ ⲡⲟⲛⲧ
ⲛ ⲡⲉⲫⲉⲓⲱⲧ ⲛⲑⲉⲣ ⲡⲙⲁ ⲛⲙⲙⲁⲓ ⲫⲱ· Ⲛⲓⲙ ⲡⲉ ⲡⲱⲁⲭⲓ
ⲛ ⲛⲁ ⲟⲩⲱ· ⲛⲑⲧⲁⲙⲉ ⲛⲁ ⲥⲟⲩ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲭⲉ ⲕⲗⲁⲧ-

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ⲁⲓⲟⲥ ⲱⲙⲉ ⲉ ⲣⲟⲩ ⲕⲁⲗⲱⲥ· Ⲛⲓⲙ ⲡⲉⲧ ⲛⲁⲓ ⲙ̅ ⲡⲁ ⲟⲩⲱ
ⲛ̅ⲧⲁⲙⲉ ⲧⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲥⲱⲙⲉ ⲉ ⲡⲁ ⲙ̅ⲕⲁⲣ ⲛ̅ⲣⲙⲧ·
Fol. 16a 2 Ⲛⲓⲙ ⲡⲉⲧ ⲛⲁ ⲭⲟⲟⲥ ⲧⲁ ⲙⲉⲣⲓⲧ ⲙ̅ ⲙⲁⲁⲩ ϫⲉ ⲁⲣⲓ
ⲟⲩⲣⲓⲙⲉ ⲉ ⲡⲉⲧⲛ̅ⲱⲛⲣⲉ· ⲕⲗⲁⲩⲧⲟⲥ ϫⲉ ⲫⲁ ⲧⲟⲟⲧⲟⲩ ⲛ̅
ⲟⲩⲣⲣⲟ ⲛ̅ ⲁⲅⲅⲁⲛⲓⲟⲥ ⲉⲑⲟⲟⲩ· Ⲥⲁⲙⲟⲓ ⲉ ⲛⲉ ⲛⲧⲁⲥⲓⲙⲉ
ⲛ̅ ⲟⲩⲛⲁⲛⲧ ⲧⲁⲥⲣⲁⲓ ⲛⲁⲩ ⲛ̅ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲓⲙ̅ⲭⲓⲧ̅ⲥ
ⲛⲓⲙ̅ⲧⲁⲁⲥ ⲙ̅ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲁ ⲉⲓⲱⲧ· Ⲏ ⲧⲥⲟⲟⲩⲛ ⲁⲛ
ⲉⲧⲣⲱⲙⲉ ⲙ̅ ⲡⲛ̅ ⲙⲁ· ⲧⲁⲧ ⲛⲁⲩ ⲙ̅ ⲡⲉϥⲃⲉⲕⲉ ⲧⲁϫⲟⲟⲩϥ
ⲱⲁ ⲡⲁ ⲉⲓⲱⲧ· ⲙⲛ̅ ⲧⲁ ⲙⲁⲁⲩ· ⲛⲓⲙ̅ⲧⲁⲙⲟⲟⲩ ⲉ ⲡⲁ
ⲟⲩⲱ· ϫⲉ ⲉⲓⲣ ⲟⲩ· Ⲛⲁⲓ ϫⲉ ⲙⲛ̅ ⲛⲉⲓ ⲕⲟⲟⲩⲉ· ⲉⲣⲉ
Fol. 16b 1 ⲡⲣⲁⲥⲓⲟⲥ ⲕⲗⲁⲩⲧⲟⲥ ϫⲱ ⲙⲙⲟⲟⲩ ⲭⲙ̅ ⲡⲉϥⲕⲟⲩ|ⲧⲱⲛ·
ⲗⲃ̅ ⲉⲩⲣⲓⲙⲉ· ⲉⲛ ⲉⲣⲉ ⲧⲱⲉⲉⲣⲉ ⲙ̅ ⲡⲣⲣⲟ ⲁⲣⲉ ⲣⲁⲧ̅ⲉ· ⲉⲥⲁⲓ
ⲥⲁⲓ ⲉ ⲣⲟϥ ⲁⲥⲣⲓⲙⲉ ⲭⲱⲥ ⲉ ⲧⲃⲉ ⲛ̅ⲧⲱⲁϩⲉ ⲉⲧ ⲭⲟⲗⲥ̅
ⲉⲧ ⲉⲩϫⲱ ⲙⲙⲟⲟⲧ· Ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲉⲓⲥ ⲟⲩⲟⲡⲧⲁⲥⲓⲁ
ⲛ̅ ⲟⲩⲟⲉⲓⲙ· ⲁⲥⲱⲁ ⲉ ⲭⲣⲁⲓ ⲉ ⲭⲱϥ· ⲁⲧⲱ ⲁ ⲡⲙⲁ ⲧⲏⲣⲟ
ⲉⲣ ⲑⲉ ⲛ̅ ⲟⲩⲕⲱⲟⲩ̅ⲧ ⲉⲧ ⲙⲟⲩⲣ· ⲭⲱⲥ ⲁⲉ ⲛ̅ⲧⲉ ⲡⲧⲁⲗⲗⲁ-
ϯⲟⲛ ⲙ̅ ⲡⲣⲣⲟ ϯ ⲱⲁⲣ· Ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ ⲟⲩⲟⲛⲟⲩ̅ⲥ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲕⲗⲁⲩⲁⲓⲟⲥ·
ⲁϥⲱⲁϩⲉ ⲛ̅ⲙ̅ⲙⲁⲩ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· Ⲭⲉ ⲭⲁⲓⲣⲉ ⲕⲗⲁⲩ-
ϯⲟⲥ· ⲡⲉⲛⲧ ⲁⲓϯ ⲣⲁⲓ ⲉ ⲣⲟϥ· ϫⲙⲙⲉ ⲧⲉϥⲱⲟⲣⲡ̅
Fol. 16b 2 ⲉⲛⲟⲩⲥⲓⲁ· Ⲭⲁⲓⲣⲉ | ⲡⲉⲛⲧ ⲁⲓⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ϫⲙⲙⲉ ⲧⲉϥ-
ⲙⲛ̅ⲧⲕⲟⲩⲓ̅· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲣⲓⲙⲉ· ⲁⲧⲱ ⲉⲕⲁϣⲁⲣⲟⲩ·
ϫⲉ ⲉⲕⲣⲁ ⲧⲟⲟⲧⲟⲩ̅ ⲛ̅ ⲟⲩⲣⲣⲟ ⲛ̅ ⲱⲁⲙⲟⲟⲩ· ⲉⲣⲉ ⲡⲣⲣⲟ
ⲛ̅ ⲧⲡⲉ ⲙⲛ̅ ⲡⲕⲁⲣ ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ· ⲛⲁⲩ ⲛ̅ⲥⲁ ⲥⲁ ⲙⲙⲁ·
Ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲉⲛⲧⲁ ⲡⲣⲣⲟ ⲙ̅ ⲙⲉ· ⲡⲉⲭ̅ⲥ̅·
ⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧ ϫⲙⲙⲉ ⲧⲉⲕⲙⲛ̅ⲧⲕⲟⲩⲓ̅· ⲁⲧⲱ ⲁϥⲧ ⲛ̅ ⲑⲉⲟ-
ⲗⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉ ⲧⲟⲟⲧⲟⲩ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲧⲣⲉ ⲧⲫⲱⲡⲉ ⲉⲩⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ⲭⲱϥ·
Ⲥ ⲧⲃⲉ ⲟⲩ ⲉⲕⲉⲣ· ⲭⲟⲧⲉ ⲭⲛⲧⲟⲩ· ⲛ̅ ⲡⲁⲓⲣⲱⲛ ⲙ̅ ⲡⲕⲁⲣ
ⲉⲩⲁⲩⲙⲟⲩ· ⲉⲣⲉ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ ⲡⲭⲟⲉⲓⲥ ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ |
Fol. 17a 1 ⲛⲁⲩ ⲛ̅ⲥⲁ ⲥⲁ ⲙⲙⲁ· Ⲡⲉϫⲉ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲛⲁⲩ ϫⲉ ⲡⲁ
ⲗⲧ̅ ⲭⲟⲉⲓⲥ ⲉⲓⲉⲣ ⲭⲟⲧⲉ ⲙ̅ ⲡⲙⲉⲣⲟⲥ ⲥⲛⲁⲩ· ϫⲉ ⲁⲓⲣⲉ ⲉ
ⲧⲟⲟⲧⲟⲩ· ⲛ̅ ⲛⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲑⲟⲟⲩ· ⲕⲁⲓ ⲛ̅ⲥⲉⲙⲟⲩⲟⲩⲧ
ⲙⲙⲟⲓ· ⲕⲁⲓ ⲛ̅ⲥⲉⲁⲁⲩ ⲛ̅ ⲟⲩⲥⲓⲁ ⲛ̅ ⲛⲉⲩⲛⲟⲩⲧⲉ ⲧⲁ ⲥⲱⲙ

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ⲛⲁϩⲣⲉⲓ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ· Ⲕⲁⲓ ⲛ̄ⲥⲉϩⲟⲧⲣ̄ ϩⲙ̄ ⲟⲩ-
ⲥⲁⲙⲛⲟⲥ· ⲉⲩϫⲁϩⲓ̈ ⲡⲁⲣⲁ ⲡⲁ ⲟⲩⲱⲥ· ⲧⲁϥ ⲱⲛⲣⲉ ⲛ̈
ⲡⲥⲉⲛⲟⲥ ⲛ̄ ⲛⲁⲓⲟⲧⲉ· Ⲡⲉϫⲉ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ
ⲛⲁϥ· ϫⲉ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ· ϫⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲛ̈
ⲡⲉⲑⲟⲟⲩ ⲱⲱⲡⲉ ⲙ̄ⲙⲟⲕ· ⲛ̄ⲑⲉ ⲧⲉⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ· Ⲉⲱϫⲉ
ⲁⲕⲉⲓ ⲉ ⲧⲉⲓ ⲭⲱⲣⲁ ⲱ̄ ⲕⲗⲁⲩϯⲟⲥ· ϩⲁⲡⲉ̄ ⲡⲉ ⲉ ⲧⲣⲉ Fol. 17a 2
ⲑⲉⲟⲗⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉⲓ ⲉ ⲣⲁⲧⲏ̄· ⲛⲑ̄ ⲛⲁⲩ ⲉ
ⲣⲟϥ· ⲛ̄ⲣⲟ ϩⲓ ⲣⲟ· ⲟⲩⲱ ⲟⲩⲛ ⲟⲩⲣⲁⲛ ⲛ̄ ⲥⲟⲉⲓⲧ ⲛⲁⲱⲟⲡⲉ
ⲙⲛⲧⲛ̄ ⲛ̈ ⲡⲉⲥⲛⲁⲩ· ⲛⲓⲧⲉ ⲟⲩⲱⲧⲟⲣⲧⲣ̄ ⲱⲱⲡⲉ ⲛ̄ⲧⲉⲓ ⲭⲱⲣⲁ
ⲧⲏⲣⲥ̄· ϩⲙ̄ ⲡⲉⲧⲛ̄ⲣⲁⲛ· ϯⲣⲙⲛ̄ⲛ ⲛ̈ ⲛⲁ ⲣⲣⲟ ⲡⲉⲭ̄ⲥ̄·
ⲉⲥⲉⲱⲱⲡⲉ ⲙ̄ⲙⲁⲕ· ⲙⲛ̄ⲧ ⲟⲩϫⲁⲓ ϩⲙ̄ ⲡⲉⲩⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲛⲁⲓ ⲁⲉ ⲉⲣⲉ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ ϫⲱ ⲙ̄ⲙⲟⲟⲩ·
ⲁϥⲣⲟⲡⲏ̄ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲧⲱ ⲁ ⲧⲣⲣⲱ ⲛⲁⲩ ⲉ ⲧⲟⲡ-
ⲧⲁⲥⲓⲁ ⲛⲟⲩⲟⲉⲓⲙ ⲛⲧⲁⲥⲱⲁ ⲉϫⲛ̄ ⲕⲗⲁⲩϯⲟⲥ ⲉⲩϩⲙ̄
ⲧⲙⲛⲧⲉ ⲛ̈ ⲡⲕⲱϩⲧ̄· ⲁⲥⲱⲧⲟⲣⲧⲣ̄ ⲙⲙⲁⲧⲉ·| ⲁⲥⲉⲓ ⲉ ⲡⲉ- Fol. 17b 1
ⲥⲛⲧ ⲱⲁ ⲡⲣⲣⲟ· ⲛⲧⲉⲩⲛⲟⲩ ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲛⲁ ⲥⲟⲉⲓⲥ ⲗⲁ
ⲡⲣⲣⲟ· ⲧⲁϫⲏ ϫⲟⲟⲩ ⲛ̈ ⲡⲉⲓ ⲱⲛⲣⲉ ⲛ̄ ⲣⲣⲟ ⲉ ⲣⲁⲧϥ̄ ⲛ̈
ⲡⲉⲩⲉⲓⲱⲧ ⲛⲁⲛⲁⲥⲕⲏ ⲙ̄ⲙⲟⲛ· ⲁⲙⲁⲩ ⲉ ⲡⲕⲱϩⲧ̄ ⲛⲧⲁⲩⲉⲣ·
ϯ ⲟⲩⲱⲛ ⲧⲏⲣⲥ̄ ϩⲙ̄ ⲡⲉⲩⲙⲁ· ⲛⲥⲓ (?) ⲡⲉϩⲟⲩⲏ· ⲡⲁⲛⲧⲟⲥ
ⲅⲁⲣ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ ⲧⲁⲕⲟ ⲛⲧⲛ̄ⲡⲟⲗⲓⲥ ⲛⲧⲉⲩ-
ⲁⲫⲟⲣⲙⲏ· Ⲗⲧⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲁⲥⲉⲣ-
ⲁⲛⲁϥ ⲉ ϫⲟⲟⲩ ⲛ̄ ⲕⲗⲁⲩϯⲟⲥ ⲉ ⲧⲉⲩϫⲱⲣⲁ· ⲁⲗⲗⲁ ⲙ̄ⲡⲉ
ⲛⲓⲟⲥ ⲛ̈ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲕⲁⲁϥ ⲉ ⲉⲣ ⲡⲁⲓ· Ⲡⲉϫⲉ ⲧⲣⲣⲱ
ⲛⲁϥ ϫⲉ ⲉⲱϫⲉ ⲕⲙⲉ ⲛ̈ ⲡⲉⲕⲱⲱⲛⲣⲉ· ⲁⲣⲓ ⲡⲡⲉⲧ ⲛⲁ|ⲛⲟⲩϥ· Fol. 17b 2
ⲙⲙ̄ ⲡⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲙ ⲛ̄ ⲣⲣⲟ· ⲙⲉⲱⲁⲕ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ·
ⲣⲉⲕⲧ̄ ⲡⲟⲛⲧ ⲛ̈ ⲡⲉⲩⲉⲓⲱⲧ· ⲉ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲉ ⲣⲟⲩⲛ
ⲉ ⲡⲉⲕⲱⲱⲛⲣⲉ· ⲁⲧⲱ ⲉⲱⲡⲉ ⲧⲁ ⲥⲧⲁⲩⲣⲟⲩⲗⲓⲁ̄ ⲉⲣⲁⲛⲁⲕ·
ⲁⲧⲱ ⲛⲁⲱⲁϫⲉ· ⲃⲛⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲛⲉⲕⲙⲁⲁϫⲉ· ϯ ⲛⲁϥ ⲛ̄
ⲟⲩϫⲁⲣⲧⲏⲥ ⲙ̄ⲙⲟ ⲟⲩⲙⲉⲗⲁ[ⲥ]· ⲧⲁⲣⲉⲭⲥⲁⲓ ⲛ̄ ⲛⲉⲩⲥⲓϫ
ⲙ̄ⲙⲏⲛ ⲉⲙⲛⲟϥ· ⲱⲁ ⲛⲉⲩⲉⲓⲱⲧ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
ϯⲟⲛⲟⲩ̄· ⲁⲧⲱ ⲙ̄ⲡ ⲟⲩⲉⲣ ⲗⲁⲁⲩ ⲛⲁⲓ· ⲛ̈ ⲡⲉⲑⲟⲟⲩ·
ⲁⲣⲏⲧ ⲫⲛⲁϩⲟⲟⲩ· ⲛ̈ ⲡⲉⲙⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ ⲛⲁⲙ· ⲛⲧⲙⲛ̄ⲕⲱ
ⲛ̈ ⲡⲉⲕⲱⲱⲛⲣⲉ· ⲉ ⲃⲟⲗ ⲭⲱⲟⲩ· ϩⲙ̄ ⲟⲩⲛⲟⲥ| ⲛ̄ ⲧⲁⲉⲓⲟ· Fol. 18a 1
ⲁⲧⲱ ⲉⲱϫⲉ ⲡⲉⲭⲟⲥⲱⲱⲩ ⲡⲉ· ϯⲛⲁϯ ⲛⲁⲩ ⲛ̄ ⲧⲉⲥⲉⲙ ⲗⲉ

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та ⳟеере нач ⲛ̄ ⲥⲣⲓⲙⲉ· Ⲡⲣⲣⲟ ⲁⲉ ⲁⲩⲡⲓⲟⲉ· ⲉⲭⲙ̄
ⲡⲱⲁⲭⲉ ⲛ̄ ⲁⲗⲓⲫⲟⲣⲟⲥ ⲧⲣⲣⲱ· ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲧⲣⲉ
ⲧⲁⲣⲉ ⲕⲗⲁⲩⲧⲟⲥ· ⲉ ⲣⲁⲧⲩ̄ ⲙ̄ⲡⲉⲩ ⲙ̄ⲙⲟ ⲉ ⲃⲟⲗ· Ⲡⲉⲭⲉ
ⲡⲣⲣⲟ ⲛⲁⲩ ⲭⲉ ⲁⲭⲓⲥ ⲉ ⲣⲟⲓ· ⲭⲉ ⲙⲙⲁ ⲣⲛ̄ ⲛ̄ⲛⲟⲩⲧⲉ ⲙ̄
ⲡⲉⲕⲉⲓⲱⲧ· ⲡⲉⲛⲧⲁⲭⲉⲓ ⲱⲁ ⲣⲟⲕ· ⲛ̄ ⲧⲉⲓ ⲟⲩⲱⲛ· ⲁⲧⲱⲱⲡⲉ
ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲛ̄ ⲕⲱⲣ̄· ⲣⲱⲥ ⲁⲉ ⲛⲑⲣⲱⲕⲩ̄ ⲙ̄ ⲡⲧⲁⲗⲗⲁⲫⲟⲛ·
ⲙⲏⲛ ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲛ̄ⲧⲁ ⲡⲉⲣⲣⲁⲛ ⲉⲣⲥⲟⲉⲓⲧ
Fol. 18a 2 ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲧⲏⲣ̄· ⲙ̄ⲙⲟⲛ ⲉⲓⲥ ⲱⲟⲗⲙ̄ⲧ ⲉⲡⲟⲩ|ⲱⲛ ⲫⲁⲁⲩ
ⲉⲧⲣⲟⲣⲟⲙⲁ· ⲉⲙⲙⲟⲩⲧⲉ ⲉ ⲭⲱⲓ· ⲉⲧⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲉⲓⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲛⲧ ⲉ ⲭⲱⲧⲛ̄· ⲉ ⲃⲉⲧ
ⲧⲛⲧⲧⲛ̄ ⲉ ⲃⲟⲗ· Ⲡⲁⲛⲧⲟⲥ ⲅⲁⲣ· ⲁⲣⲛⲧ ⲛ̄ⲧⲟⲩ ⲡⲉ ⲛ̄ⲧⲁⲭⲉⲓ·
ⲱⲁ ⲣⲟⲕ ⲛ̄ ⲧⲉⲓ ⲟⲩⲱⲛ· ⲉⲩⲟⲧⲱⲱ ⲉ ⲣⲱⲕⲩ̄ ⲙ̄ⲙⲟⲛ·
Ⲡⲉⲭⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲛ̄ ⲡⲣⲣⲟ ⲁⲥⲁ-
ⲃⲟⲣⲙⲉ· ⲡⲁⲓ ⲅⲁⲣ ⲡⲉ ⲡⲉⲩⲣⲁⲛ· ⲭⲉ ⲙ̄ⲙⲟⲛ ⲡⲁ
ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲁⲗⲗⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̄ ⲡⲁ ⲭⲟⲉⲓⲥ· ⲓ̄ⲥ
ⲡⲉⲭ̄ⲥ̄· ⲡⲉ ⲛ̄ⲧⲁⲭⲉⲓ ⲱⲁ ⲣⲟⲓ· ⲛ̄ ⲧⲉⲓ ⲟⲩⲱⲛ· ⲁⲧⲱ
ⲛ̄ⲧⲟⲩ ⲡⲉ ⲛ̄ⲧⲁⲩⲧⲟⲩⲭⲟⲓ· ⲉ ⲡⲙⲟⲩ ⲫⲛ̄ ⲧⲙⲛⲧⲉ ⲛ̄ ⲡⲉⲕ-
Fol. 18b 1 ⲙⲏⲛ|ⲱⲉ· ⲛ̄ⲧⲟⲩ ⲟⲛ ⲡⲉ ⲛ̄ⲧⲁⲩⲧ ⲛⲁ ⲛⲁ· ⲉ ⲡⲉⲕⲟⲛⲧ·
ⲗⲉ ⲁⲕⲉⲣ ⲡⲉⲓ ⲡⲉⲧ ⲛⲁⲛⲟⲩⲩ ⲛ̄ⲙⲙⲁⲓ· ⲉ ⲧⲃⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲣⲱⲱⲩ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲡⲁⲓ ⲛ̄ⲧⲁⲕⲥⲱⲧⲙ̄ ⲉ ⲡⲉⲣⲣⲁⲛ·
ⲛⲁ ⲥⲟⲛ ⲡⲉ· Ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲙ̄ ⲣⲁⲥⲓⲟⲥ ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ·
ⲭⲉ ⲉⲓⲟⲩⲱⲱ ⲉ ⲧⲣⲉ ⲕⲉⲣⲁⲓ· ⲱⲁ ⲡⲉⲕⲉⲓⲱⲧ· ⲫⲛ̄ ⲧⲉⲕⲥⲓⲭ
ⲙⲙⲏⲛ ⲉⲙⲙⲟⲕ· ⲛⲑⲭⲟⲟⲩ ⲙ̄ ⲡⲁ ⲱⲛⲣⲉ ⲛⲁⲓ· ⲙⲙⲛ̄
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲧⲁⲛⲁⲩ ⲉ ⲣⲟϥ· ⲧⲁⲕⲁⲁⲕ
ⲉ ⲃⲟⲗ ⲣⲱⲱⲕ· ⲛⲑⲩ̄ ⲃⲱⲕ ⲱⲁ ⲡⲉⲕⲉⲓⲱⲧ· ⲫⲛ̄ ⲟⲩϯⲙⲏⲛ·
Fol. 18b 2 Ⲁⲧⲱ ⲁ ⲣⲁⲥⲓⲟⲥ | ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲥⲣⲁⲓ ⲱⲁ ⲡⲉⲩⲉⲓⲱⲧ·
ⲛ̄ ⲧⲉⲓ ⲣⲉ· Ⲭⲉ ⲫⲙ̄ ⲡⲣⲁⲙ ⲙ̄ ⲡⲉⲓⲱⲧ· ⲙⲙⲛ̄ ⲡⲱⲛⲣⲉ· ⲙⲙⲛ̄
ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲉ ⲧⲣⲓⲁⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ ⲣⲟⲙⲟⲟⲩ-
ⲥⲓⲱⲛ· ⲛ̄ ⲁⲧ ⲡⲱⲱⲙⲉ· ⲛ̄ ⲁⲧ ⲱⲓⲃⲉ· ⲛ̄ ⲁⲧ ⲉⲓⲙⲉ ⲉ ⲣⲟⲥ
ⲧⲉ ⲧⲁⲙⲁⲣⲧⲉ ⲛ̄ ⲧⲡⲉ ⲙⲙⲛ̄ ⲡⲕⲁϥ· ⲙⲙⲛ̄ ⲛⲉⲥⲧⲟⲭⲓⲱⲛ
ⲛ̄ ⲁⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲡⲉⲧ ⲉⲓⲙⲉ ⲉ ⲡⲣⲛ̄ ⲫⲛ̄ ⲧⲉⲭⲉⲣⲕⲁⲥⲓⲁ
ⲛ̄ ⲁⲧ ⲫⲓⲥⲉ· ⲡⲉⲧ ⲡⲱⲱⲙⲉ ⲙ̄ ⲡⲟⲟϥ ⲉⲧⲙⲛ̄ⲧⲕⲟⲩ ⲙ̄
ⲡⲭⲱⲕ ⲙ̄ ⲡⲉⲭⲕⲉⲕⲗⲟⲥ· Ⲡⲉⲛⲧ ⲁϥⲍⲱⲥⲣⲁⲫⲉⲓ ⲛ̄ ⲧⲡⲉ
ⲫⲛ̄ ⲫⲉⲛⲥⲓⲟⲩ ⲉⲧⲉⲣ ⲟⲩⲟⲉⲓⲙ· ⲉⲭⲉⲫⲁⲣⲉϥ ⲉ ⲧⲉⲕⲙⲛⲧⲣⲣ

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ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ | ⲡⲁ ⲉⲓⲱⲧ· ⲁⲓ ⲛ̅ ⲛⲉⲓ ⲣⲁⲩⲉ ⲛⲁⲕ ⲁⲉ Fol. 19 a 1
ⲫ̅ⲛ̅ⲉ̅· ⲁⲛⲟⲕ ⲡⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡⲉⲕⲱⲟⲩⲣⲉ· ⲛ̈ⲧⲁ ⲛ̅ⲡⲉⲣⲥⲟⲥ λζ
ⲭⲓⲧ· ⲉⲙ̅ ⲡⲡⲟⲗⲁⲙⲟⲥ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲭⲁⲣⲉⲩ ⲉ ⲣⲟⲓ· ⲱⲁ
ⲧⲉⲛⲟⲩ· ⲁϥⲫⲥⲁ ⲉⲓ ⲭⲁⲣⲓⲥ ⲛⲁⲓ· ⲛ̅ⲛ̅ⲛ̅ⲧⲟ ⲉ ⲃⲟⲗ· ⲛ̅
ⲡⲣⲣⲟ· ⲙ̅ⲙ̅ⲛ̅ ⲧⲣⲣⲱ· Ⲏ ⲱⲟⲣⲡ̅ ⲙⲉⲛ ⲱ̅ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲣⲓ
ⲡⲡⲉⲧ ⲛⲁⲓⲟⲩϥ ⲙ̅ⲙ̅ⲛ̅ ⲡⲱⲟⲣⲉ ⲛ̅ ⲡⲣⲣⲟ ⲉⲧ ⲉⲁ ⲧⲟⲟⲧⲕ̅·
ϯⲥⲉⲁⲓ ⲙⲏ ⲱ̅ ⲧⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲙⲁⲁⲩ· ⲙ̅ⲙ̅ⲛ̅ ⲧⲁ ⲥⲱⲙⲉ
ⲑⲉⲃⲁⲥⲓⲁ· ⲙ̅ⲙ̅ⲛ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ⲥⲟⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁ-
ⲧⲟⲗⲁⲓⲟⲥ· ⲉ ⲱⲙⲉ ⲉ ⲣⲱⲧⲛ̅ ⲧⲏⲣⲧⲛ̅ ⲉⲙ̅ ⲡⲭⲟⲉⲓⲥ· ⲁⲧⲱ |
ⲟⲛ ϯⲱⲙⲉ ⲉⲙⲛⲟⲩ ⲛ̅ ⲡⲁⲗⲗⲁⲇⲓⲟⲛ· ⲙ̅ⲙ̅ⲛ̅ ⲡⲁ ⲉⲓⲱⲧ· Fol. 19 a 2
ⲁⲡⲁ ⲕⲁⲓⲟⲥ· ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϯⲭⲱ ⲙ̅ⲙⲟⲥ ⲙⲛⲧⲛ̅
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ⲛⲁⲓ· ⲙ̅ⲙ̅ⲛ̅ ⲡⲁ ⲱⲩⲛⲣ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲧⲁⲣⲉ
ⲡⲣⲣⲟ ⲕⲁⲁⲧ ⲉ ⲃⲟⲗ· ⲛ̅ⲟⲉ ⲛ̅ⲧⲁϥⲭⲟⲟⲥ ⲉ ⲣⲟⲓ· Ⲁⲛⲟⲕ
ⲡⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡⲉⲕⲱⲟⲩⲣⲉ· ⲉⲓⲥⲉⲁⲓ ⲱⲁ ⲣⲟⲕ· ⲱ̅ ⲡⲧⲟⲗⲟ-
ⲙⲁⲓⲟⲥ· ⲡⲁ ⲉⲓⲱⲧ· ⲉⲙ̅ ⲧⲁ ⲥⲓⲝ ⲙ̅ⲙ̅ⲙ̅ ⲉⲙⲙⲟⲥ· Ⲗⲧⲱ
ⲁϥⲥⲉⲁⲓ ⲛ̅ ⲉⲡⲏⲉ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉⲧⲣⲙ̅ ⲧⲉⲭⲙ̅ⲛ̅ⲧⲉ· ⲙ̅ⲙ̅ Fol. 19 b 1
ⲡⲉⲭⲉⲓⲱⲧ ⲙ̅ⲙ̅ⲛ̅ ⲧⲉⲭⲙⲁⲁⲩ· ⲁⲧⲱ ⲁϥϯ ⲛ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ̅ λη
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ⲱⲟⲡⲉ ⲛ̅ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ ⲉⲱⲟⲩ· ⲛ̅ ⲧⲉⲣ ⲟⲩⲗⲟ ⲉⲧⲉⲙ̅
ⲡⲡⲟⲗⲁⲙⲟⲥ ⲛ̅ⲥⲉⲕⲧⲟⲟⲩ ⲉ ⲧⲉⲧⲡⲟⲗⲓⲥ· Ⲗⲥⲱⲟⲡⲉ ⲁⲉ ⲛ̅
ⲧⲉⲣ ⲟⲩⲱⲙⲉ· ⲉⲙ̅ ⲡⲉⲧⲙⲛⲛⲱⲉ· ⲙ̅ⲡ ⲟⲩⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ·
ⲉⲓⲭⲙ̅ ⲡⲉⲭⲉⲣⲙⲁ· ⲁⲣⲁ ⲟⲩ ⲡⲉⲛⲧ ⲁⲩⲱⲟⲡⲉ· ⲉⲙ̅
ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲛ̅ ⲡⲛⲁⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲛ̅ ⲧⲉⲣ ⲟⲩⲭⲟⲟⲥ·
ⲁⲉ ⲁⲧⲭⲓ ⲛ̅ ⲕⲗⲁⲩⲇⲓⲟⲥ· Ⲏ ⲧⲉⲣⲉ ⲧⲉⲭⲙⲁⲁⲩ ⲁⲉ ⲥⲱⲧⲛ̅
ⲁⲥⲡⲱⲍ ⲡⲛⲉⲥⲣⲟⲓⲧⲉ· ⲁⲥⲧⲁⲗⲉ | ⲉⲓⲧⲛ̅ ⲉⲭⲛ̅ ⲧⲉⲥⲁⲡⲉ· ⲁⲥ- Fol. 19 b 2
ⲧⲱⲗⲕ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲡⲉⲥⲃⲱ· ⲙ̅ⲙ̅ⲛ̅ ⲟⲛⲃⲁⲥⲓⲁ ⲧⲉⲭⲥⲱⲙⲉ·
ⲡⲣⲟⲩⲟ ⲁⲉ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ· ⲡⲉⲭⲉⲓⲱⲧ· ⲙ̅ⲙ̅ⲛ̅ ⲡⲛⲟⲥ ⲛ̅
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ⲭⲛⲣⲁ ⲙ̅ⲙ̅ⲛ̅ ⲡⲟⲣⲫⲁⲛⲟⲥ ⲙⲉⲧⲣⲓⲙⲉ ⲉ ⲣⲟⲩ ⲧⲓⲣⲟⲩ· ⲉ
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Ⲟⲩⲟⲓ ⲛⲁⲓ· ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲱⲛⲣⲉ· ⲕⲗⲁⲩⲇⲟⲥ· ⲉⲓⲣ ⲟⲩ

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ⲉ ⲡⲟⲗⲁⲓⲟⲥ· ⲁⲛⲟⲕ ⲡⲁ ⲙⲛⲣⲉ· ⲟⲩⲁⲉ ⲫⲁⲣⲓⲁ ⲡⲣⲣⲟ
Fol. 20 a 1 ⲡⲧⲁⲩⲥⲓⲧϥ ⲛ ⲧⲟⲟⲩ· Ⲛⲓⲙ ⲡⲉ ⲡⲣⲱⲙⲉ· | ⲛ ⲙⲁⲓⲣⲉ ⲉ
ⲗⲑ ⲣⲟⲩ ⲟⲛ· ⲧⲁϩⲟⲟⲩ ⲉ ⲡⲁ ⲙⲏⲉ ⲛⲁⲕ ⲛⲓⲙⲁⲩ· ⲉⲧ-
ⲃⲁⲥⲓⲁ ⲧⲉⲕⲥⲱⲙⲉ ⲗⲁⲡⲛ· ⲁⲩⲱ ⲥⲣⲓⲙⲉ· ⲫⲛ̄ ⲟⲩⲥⲓⲙⲉ·
ⲉ ⲧⲃⲉ ⲡⲉⲕⲓⲙⲁϥ ⲛ̄ⲑⲛⲧ· ⲱ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ ⲙⲛⲣⲉ· Ⲧⲁⲣ
ⲟⲩ ⲛⲧⲉⲕⲥⲣⲛⲉ ⲛⲣⲣⲟ· ⲛⲧⲁⲩⲣⲟⲧⲣⲱⲱⲧ· ⲉ ⲡⲉⲕⲣⲟ
ⲉⲧ ⲣⲟⲗⲍ· ⲧⲁⲣ ⲟⲩ ⲙⲉ ⲡⲉⲕⲙⲁⲛⲓⲁⲕⲏⲥ ⲛ ⲛⲟⲩⲃ· ⲡⲁ
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ⲕⲁⲥⲟⲩ ⲛⲁⲥ· ⲛ ⲥⲧⲟⲟⲩ ⲛⲕⲱⲃ· ⲁⲣⲏⲧ ⲙⲁⲥⲕⲁⲁⲕ ⲛⲁⲓ
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ⲙⲛⲣⲉ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲧⲁⲙⲟⲓ ⲉ ⲧⲙⲉ· ⲧⲁϯ ⲡⲁⲭⲣⲏⲙⲁ·
ⲧⲏⲣⲟⲩ· ⲙⲁⲓ ⲧⲁⲉⲙⲉ ⲛ ⲡⲉⲥⲥⲱⲙⲁ· ⲉ ⲡⲁ ⲏⲓ· ⲧⲁϯ
ⲛ ⲟⲩⲕⲁⲓⲥⲉ ⲉ ⲣⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲩⲙⲛⲧⲣⲱⲙⲁ· ⲧⲁⲕⲁⲁⲩ ⲫⲙ̄
ⲡⲧⲁⲫⲟⲥ ⲛ ⲣⲣⲟⲟⲩ· ⲧⲁⲣⲓⲙⲉ ⲉ ⲫⲣⲁⲓ ⲉ ϫⲱⲩ· ⲁⲣⲏⲧ
ⲙⲁⲓⲥⲟⲗⲥⲗ̄ ⲛ ⲟⲩⲕⲟⲟⲩ· ⲙⲙⲟⲛ· ⲙⲉ ⲥⲟⲗⲥⲗ̄· ⲛⲁⲱⲟⲡⲉ
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ⲙⲙⲁⲧ ⲣⲱ· ⲟⲩⲁⲉ ⲟⲩⲛⲟϥ· ⲛⲧⲁⲧⲫⲓ ⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ
ⲙⲛⲣⲉ ⲕⲗⲁⲩϯⲟⲥ· Ⲛⲉⲛⲧⲁⲕ ⲥⲟⲛ ⲙⲙⲁⲧ· ⲱ ⲡⲁ ⲙⲛⲣⲉ·
ⲧⲁϫⲓ ⲉ ⲡⲁ ⲥⲟⲗⲥⲗ̄ ⲉ ⲃⲟⲗ ⲡⲛⲧⲧ̄· Ⲁⲗⲏⲱⲥ ⲉⲓⲥⲱⲱⲧ̄
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Ⲛⲉⲛⲧ ⲁⲓⲥⲟⲗⲥⲗ̄ ⲙⲙⲁⲧ ⲛ ⲛⲉ ⲥⲟⲛ· ⲉ ⲧⲃⲉ ϫⲉ· ⲁⲩⲣⲟⲧ-
Fol. 20 b 2 ⲣⲱⲱⲧ ⲉ ⲡⲉⲕⲣⲟ ⲉⲧ ⲣⲟⲗⲍ:— | Ⲥⲁⲡⲗⲱⲥ ⲛⲉⲣⲉ ⲟⲩⲛⲟϥ
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Ⲥⲟⲙⲉ ϫⲉ ⲛⲉⲓ ⲥⲁⲉ̄ ⲫⲙ̄ ⲡⲉⲩⲡⲣⲟⲥⲟⲡⲟⲛ· Ⲥⲛ̄ⲕⲟⲟⲩⲉ ϫⲉ
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ϫⲉ ⲛⲉⲓ ⲥⲡⲁⲑⲁⲣⲓⲟⲥ· ⲛⲉⲣⲉ ⲡⲣⲣⲟ ⲟⲩⲟⲗⲥ̄ ⲛⲑⲛⲧ· ⲉ ⲧⲃⲉ

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ⲃⲟⲗ ϩⲉ ⲛⲉⲥⲉ ⲡⲛⲟⲩ ⲉ ⲡⲉⲣⲟⲧⲟ· Ⲉⲡⲉ ⲥϫⲱ ϩⲉ ⲡⲛⲟⲩⲥ ϩⲉ ⲉⲓⲉⲣ ⲣⲟⲧⲉ· ϩⲉ ⲛ̄ⲧⲉ ⲡⲣ̄ⲣⲟ ⲁⲙⲁⲣⲧⲉ ⲡⲛⲟⲟⲩ· ⲡ̄ ⲡⲉⲥⲛⲁⲩ· ⲧⲁⲗⲧⲡⲛ ⲉ ⲧⲃⲛⲛⲧⲟⲩ· Ⲉⲓⲧⲁ ⲁ ⲡⲣ̄ⲣⲟ ϫⲟⲟⲩ ⲛ̄ⲥⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲡⲉϩⲁⲩ ⲛⲁⲩ ϩⲉ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲣⲁⲣⲉⲣ ⲉ ⲡⲱⲛⲣⲉ· ⲡ̄ ⲡⲣ̄ⲣⲟ ⲉⲧ ⲥⲁⲗⲏⲧ ⲉ ⲣⲟⲕ· ⲱⲁⲛ ⲧⲁⲱⲛⲉ ⲛ̄ⲥⲱϥ ⲛ̄ⲧⲟⲟⲧⲕ̄· ⲉ ⲧⲃⲉ·

Fol. 22 *a* 1 ϩⲉ ⲁⲓⲉⲣ ⲉⲓⲣⲏⲛⲏ ⲙ̄ⲡ̄ ⲡⲉⲩⲉⲓⲱⲧ· ⲛ̄ⲧ̄ϫⲟⲟⲩ | ⲡ̄ ⲙ̄ⲡ̄ ⲛⲁ ⲱⲛⲣⲉ ⲛⲁⲓ· ⲧⲁϫⲟⲟⲩ ⲡ̄ ⲡⲉⲧⲱⲛⲣⲉ ⲛⲁϥ ⲣⲱⲱϥ· Ⲡⲉϩⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ϩⲉ ⲛⲁ ϩⲟⲉⲓⲥ ⲡⲣ̄ⲣⲟ ⲭⲣ̄ⲙ̄ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲛ ⲙ̄ⲙⲁⲓ· ⲟⲩⲁⲣⲁⲡⲧⲍⲁ ⲛ̄ ⲟⲩⲱⲧ ⲧⲉⲧ ⲉⲓ· ⲟⲩⲱⲙ ⲣⲓ ϫⲱⲥ ⲙ̄ⲙⲁϥ· ⲁⲗⲗⲁ ⲉⲣⲉ ⲟⲩⲙⲁⲉⲓⲛ ⲛ̄ ⲥⲟⲧⲉ· ⲛ̄ⲧⲉ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲭⲣ̄ⲙ̄ ⲡⲉⲭⲉⲥⲡⲓⲣ ⲉⲫⲱⲱⲛⲉ ⲉ ⲣⲟϥ· Ⲡⲉϩⲉ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϩⲉ ⲁⲓ ⲛ ⲟⲩⲥⲁⲉⲙ· ⲛ̄ⲧⲉ ⲧⲙⲛ̄ⲧⲣⲣⲟ ⲉ ⲣⲟⲩⲛ ⲱⲁ ⲣⲟϥ· ⲛ̄ϥⲧⲁⲗ-ⲥⲟϥ ⲱⲁⲛ ⲧⲁⲥⲣⲁⲓ· ⲱⲁ ⲡⲉⲩⲉⲓⲱⲧ· ⲁⲧⲱ ⲥⲃⲧⲱⲧⲕ̄ ⲱ̄ ⲛⲁ ⲉⲓⲱⲧ· ⲛ̄ⲧ̄ ⲃⲱⲕ ⲉ ⲣⲁⲧⲏ ⲛ̄ ⲡⲣ̄ⲣⲟ· ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ·

Fol. 22 *a* 2 ⲛ̄ⲧ̄ | ⲉⲙⲡⲉ ⲛⲁⲓ ⲛ̄ ⲕⲗⲁⲧϯⲟⲥ ⲛⲁ ⲱⲛⲣⲉ· ϩⲉ ϯⲗⲧⲡⲛ ⲉ ⲧⲃⲛⲛⲧⲏ· Ⲡⲉϩⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ϩⲉ ⲕⲁⲧⲁ ⲧⲉⲕⲕⲗⲉⲩⲥⲓⲥ· ⲡⲉⲕⲝⲣⲁⲗ ⲛⲁⲃⲱⲕ ⲫ̄ ⲟⲩⲥⲉⲡⲛ· Ⲗⲧⲱ ⲁ ⲡⲣ̄ⲣⲟ ⲧⲡⲟⲟⲩ ⲛ̄ ⲫⲙⲁⲧⲟⲩ· ⲙ̄ⲡ̄ ⲫⲡⲟⲥ ⲙ̄ⲡⲉ ⲧⲙⲛ̄ⲧⲣⲣⲟ· ⲙ̄ⲡ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲡⲧⲁⲉⲓⲟ ⲉⲧ ⲟⲩ· ⲙ̄ⲡ̄ ⲡⲣⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁⲧⲱ ⲁⲧⲕⲱ ⲙ̄ ⲡⲱⲛⲣⲉ· ⲙ̄ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ ϩⲁ ⲧⲟⲟⲧ· ⲁⲛⲟ̀ⲕ ⲡⲉⲓ ⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲑⲉⲟ-ⲇⲱⲣⲟⲥ· ⲉⲓⲟ ⲙ̄ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉⲓⲱⲟⲟⲡ ϩⲁ ⲟⲩⲡⲟ-ⲧⲁⲕⲓ· ⲙ̄ ⲛⲁ ⲉⲓⲱⲧ· ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·

Fol. 22 *b* 1 ⲉⲓⲟ ⲛⲁϥ ⲛ̄ ⲁⲓⲁⲧⲟϫⲟⲥ· Ⲉⲓⲧⲁ ⲙⲙⲏⲥⲁ ⲛⲁⲓ | ⲁⲩⲧⲁⲁⲩ ⲙ̄ⲡ̄ⲁ ⲉ ⲧⲉⲣⲓⲛ· ϫⲉ ⲉⲩⲛⲁⲃⲱⲕ ⲉ ⲧⲉⲩϫⲱⲣⲁ ⲙ̄ⲙ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁⲧⲱ ⲁⲩϫⲟⲟⲩ· ⲛ̄ ⲫⲡⲁⲓⲱⲙⲉ ⲫⲓⲟⲛ ⲙ̄ⲙⲟⲟⲩ· ϫⲉ ⲉⲧⲉ-ⲧⲁⲙⲉ ⲡⲣ̄ⲣⲟ ⲙ̄ⲙ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ ϫⲉ ⲛ̄ⲧⲁⲩⲉⲓ ⲉⲩⲉⲓⲣⲏⲛⲏ· Ⲡⲣ̄ⲣⲟ ⲇⲉ ⲁⲭⲛⲧⲣⲓⲍⲉ· ⲛ̄ ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ· ϫⲉ ⲁⲙⲛⲧⲛ̄ ⲉ ⲃⲟⲗ ⲫⲛⲧ̄ⲥ̄· ⲡ̄ ⲛⲁ ⲱⲛⲣⲉ· ⲙ̄ⲡ̄ ⲑⲉⲟⲇⲱ-ⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲛ̄ⲧⲁⲭⲉⲓ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲡ̄ⲉⲓⲙⲉ· ϫⲉ ⲟⲩⲁⲱ ⲡ̄ ⲙⲡⲉ ⲡⲉ· Ⲗⲧⲱ ⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲡ̄ ⲡⲡⲁⲗⲗⲁ-ⲇⲓⲟⲛ ⲫⲓⲟⲛ ⲙ̄ⲙⲟⲟⲩ· ⲁ ⲡⲓⲛⲛⲩⲉ ⲡ̄ ⲧⲡⲟⲗⲓⲥ ⲉⲓ ⲉ ⲃⲟⲗ

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ϩa τεϥϩ· ⲁⲉ ⲛⲉ ⲁ ⲡⲣⲁⲛ ⲙ̅ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲉⲣ ⲥⲟⲉⲓⲧ· Fol. 22 b 2
ⲉⲓⲧⲁ ⲛ̅ ⲧⲉⲣ ⲟⲩⲉⲓ ⲉ ⲣⲟⲩⲓ· ⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲓⲣⲥ̅· ⲡⲟⲉⲓⲛ
ⲱⲁ ⲣⲣⲁⲓ ⲉ ⲛⲉⲣⲓⲟⲙⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲉ ⲛⲉϫⲉⲛⲉⲡⲱⲣ·
Παρχηπισκοπος ⲁⲉ ⲁⲩⲙⲛⲛⲉⲩⲉ ⲙ̅ⲙⲟϥ ⲙ̅ ⲡⲣⲣⲟ·
ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁϥ· ⲁⲉ ⲛ̅ⲧⲟⲕ ⲛⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲛⲉⲣⲣⲱ-
ⲙⲁⲓⲟⲥ· ⲉⲕⲫⲟⲣⲉⲓ ⲙ̅ ⲛⲉⲓ ⲥϧⲏⲙⲁ ⲛ̅ ⲧⲉⲓ ⲙⲛⲛⲉ· Ⲡⲉϫⲉ
παρχηπισκοπος ⲛⲁϥ· ⲁⲉ ⲙ̅ⲙⲟⲛ ⲁⲛⲟⲕ ⲁⲛ ⲛⲉ
ⲡⲛⲟⲩⲧⲉ· ⲙⲉ ⲫⲉⲛⲟⲓⲧⲟ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲛⲉ ⲡⲉϥⲁⲣ-
ϫⲓⲉⲣⲉⲩⲥ· ⲉⲓⲱⲗⲗ ϩa ⲛ̅ⲛⲟⲃⲉ ⲙ̅ ⲡⲗⲁⲟⲥ· ⲛ̅ⲧⲁ ⲡⲣⲣⲟ
ⲛ̅ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ· ϫⲟⲟⲩⲧ ⲱⲁ ⲣⲟⲕ· ⲉ ⲧⲣⲁ ☩ ⲛⲁⲕ ⲛ̅|
ⲛⲉⲓ ⲁⲱⲣⲟⲛ ⲙⲙ̅ ⲡⲱⲱⲙⲛⲟⲩⲃⲉ· ⲙ̅ ⲡⲉⲕⲱⲛⲣⲉ ⲁⲉ ϥⲟⲛϩ̅· Fol. 23 a 1
Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁϥ ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲙ̅ⲡⲉ ⲕⲉⲡⲉ ⲙ̅ⲙⲟϥ ⲙⲉ
ⲛⲁⲓ· Ⲡⲉϫⲉ παρχηπισκοπος ⲛⲁϥ· ⲁⲉ ⲉⲥϩ̅ⲡ̅ ⲧⲁⲛ-
☩ⲟϫⲓⲁ· ⲁⲗⲗⲁ ⲱⲉ ⲡⲉⲕⲟⲩⲁⲓ· ⲱ̅ ⲡⲣⲣⲟ· ⲉⲓⲥ ⲡⲉⲕ-
ⲱⲱⲛⲣⲉ ⲟⲛϩ̅· ⲁⲧⲱ ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲉⲛⲧϥ̅ ⲱⲁ ⲣⲟⲕ· ⲉⲕ-
ⲱⲁⲛⲕⲱ ⲛ̅ ⲕⲗⲁⲧ☩ⲟⲥ ⲛⲁⲓ ⲉ ⲃⲟⲗ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁϥ
ⲁⲉ ⲉⲩⲧⲱⲛ· ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲧⲁⲛⲁⲩ ⲉ
ⲣⲟϥ· Ⲡⲉϫⲉ παρχηπισκοπος ⲛⲁϥ· ⲁⲉ ϥⲣⲓ ⲃⲟⲗ
ⲉ ⲡⲧⲁⲗⲗⲁ☩ⲟⲛ· ⲙⲙ̅ ⲛⲉⲥⲣⲁⲓ ⲙ̅ ⲡⲣⲣⲟ· ⲙⲙ̅ ⲡⲛⲟⲥ ⲙ̅
ⲡⲧⲁⲗ|ⲗⲁ☩ⲟⲛ· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲣⲣⲟ ⲟⲩⲉⲣⲥⲁⲣⲝⲉ· Fol. 23 a 2
ⲉ ⲧⲣⲉ ⲧⲛⲧϥ̅ ⲛⲁϥ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁϥ ⲁⲉ ⲛ̅ⲧⲟⲕ ⲡⲉ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲁⲧⲁⲙⲟⲓ ⲧⲉⲛⲟⲩ· ⲁⲉ
ⲟⲩⲧⲉ ⲧⲉⲕⲥⲟⲙ· ⲛ̅ⲧⲁ ⲡⲉⲕⲣⲁⲛ· ⲉⲣ ⲥⲟⲉⲓⲧ ⲛ̅ ⲧⲉⲓ ⲣⲉ
ⲧⲓⲣⲥ̅· Ⲡⲉϫⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲛⲁϥ· ⲁⲉ ⲧⲥⲟⲙ· ⲙⲙ̅ ⲧⲙⲛ̅ⲧ-
ϫⲱⲱⲣⲉ· ⲙⲙ̅ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲛⲁ ⲡϫⲟⲉⲓⲥ ⲛⲉ· ⲁⲧⲱ
ⲡⲉⲓ ⲣⲁⲛ· ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲙⲙⲟϥ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ⲁⲫⲧⲁⲁϥ ⲉ ⲣⲟⲓ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁϥ ⲁⲉ
☩ⲁⲛⲁⲁⲕ ⲉ ⲃⲟⲗ· ⲁⲛ ⲙⲡⲉ ⲕⲉⲣ ⲟⲩⲙⲛ̅ⲧϫⲱⲱⲣⲉ· ⲫⲙ̅
ⲧⲉⲓ ⲡⲟⲗⲓⲥ· ⲧⲁⲛⲁⲩ ⲉ ⲣⲟⲕ· Ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩ|ⲁⲁⲃ ⲛ̅ Fol. 23 b 1
ⲡⲣⲣⲟ· ⲁⲉ ⲁⲓⲟⲩⲱ ⲉⲓϫⲟⲟⲥ ⲉ ⲣⲟⲕ· ⲁⲉ ⲧⲥⲟⲙ ⲙⲙ̅ ⲙⲉ
ⲧⲙⲛ̅ⲧϫⲱⲱⲣⲉ· ⲧⲁ ⲡϫⲟⲉⲓⲥ ⲧⲉ· ⲁⲗⲗⲁ ☩ϫⲱ ⲙⲙⲟⲥ
ⲛⲁⲕ· ⲁⲉ ⲉⲛⲉⲓⲱⲟⲟⲛ ⲡⲉ· ⲫⲙ̅ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲛⲉⲣⲉ
ⲡⲉⲕⲙⲛⲛⲩⲉ· ⲛⲁⲉⲱⲫⲓ ⲁⲛ ⲛ̅ ⲧⲟⲟⲧⲛ̅ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲡⲗⲏⲓ
ⲕⲁⲁⲧ ⲧⲁⲛⲁⲩ ⲉ ⲕⲗⲁⲧ☩ⲟⲥ ⲧⲁⲥⲙ̅ ⲡⲉⲩⲱⲙⲉ ⲙ̅ⲡⲁ-

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ταειρε· ⲛ ⲟⲩⲥⲟⲙ· ⲙ̅ⲛ̅ ⲛⲁⲩ ⲉ ⲣⲟⲥ· Ⲁⲩⲱ ⲁ ⲡ̅ⲣ̅ⲣⲟ
ⲧⲣⲉ ⲧⲉⲙⲉ ⲉ ⲃⲟⲗ· ⲛ̅ ⲡⲣⲁⲓⲟⲥ ⲕⲗⲁⲩⲧⲟⲥ· ⲙ̅ⲛ̅ ⲡⲕⲟⲓ-
ⲧⲱⲛ ⲛ̅ ⲧⲣ̅ⲣⲱ· ⲁⲩⲧⲁⲣⲟⲩ ⲉ ⲣⲁⲧ̅ⲩ̅ ⲉ ⲡⲣⲁⲓⲟⲥ ⲑⲉⲟ-
ⲗⲱⲣⲟⲥ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲉⲩⲛⲁⲩ ⲉ ⲣⲟⲩ· ⲁⲩⲁⲣⲭⲉⲓ ⲛ̅
Fol. 23b 2 ⲣⲓⲙⲉ ⲙ̅ⲙ̅ ⲡⲕⲉ ⲕⲗⲁⲩⲧⲟⲥ· ⲫⲓ ⲟⲩⲥⲟⲛ | ⲉⲡⲉⲩⲧⲡⲉⲓ ⲉ
ⲡⲓⲁⲕ̅ⲩ̅ ⲛ̅ ⲛⲉⲩⲉⲣⲛⲟ· ⲁⲩⲱ ⲁ ⲡ̅ⲣ̅ⲣⲟ ⲕⲁⲁⲩ· ⲛ̅ ⲟⲩⲃⲱ-
ⲗⲙⲁⲥ ⲛ̅ⲣⲟⲟⲩ· ⲉⲩⲥⲓⲙⲉ ⲙ̅ ⲡⲱⲙⲉ ⲛ̅ ⲛⲉⲩⲉⲣⲛⲟ· Ⲏ
ⲧⲉⲣⲉ ⲧⲣ̅ⲣⲱ ⲁⲉ· ⲛⲁⲩ ⲉ ⲡⲉⲩⲡⲣⲟⲥⲟⲡⲟⲛ· ⲁⲥⲉⲡⲉⲓⲟⲩⲙⲉⲓ
ⲉ ⲣⲟⲟⲩ· ⲁⲥⲭⲟⲟⲩ ⲛ̅ⲥⲁ ⲟⲩⲍⲟⲩⲣⲁⲫⲟⲥ· ⲁⲩⲙⲉⲉ ⲓⲁⲧ̅ⲩ̅
ⲫ̅ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̅ ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲱ ⲁⲩⲥⲣⲁⲓ ⲙ̅ ⲡⲉⲩ-
ⲣⲓⲥⲱⲛ· ⲉ ⲛⲉⲭⲟ ⲙ̅ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ· Ⲥⲓⲧⲁ ⲙ̅ⲙ̅ⲥⲁ ⲛⲁⲓ·
ⲁ ⲁⲡⲁ ⲕⲗⲁⲩⲧⲟⲥ· ⲫⲓⲙⲉ ⲛ̅ⲥⲁ ⲡⲟⲩⲭⲁⲓ· ⲛ̅ ⲛⲉⲩⲣⲱⲙⲉ·
ⲛ̅ ⲧⲟⲟⲧ̅ⲩ̅ ⲙ̅ ⲡⲣⲁⲓⲟⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲁⲩⲱ ⲭⲉ ⲁ ⲡ̅ⲣ̅ⲣⲟ
Fol. 24a 1 ⲉⲣ ⲗⲁⲁⲩ ⲛⲁⲕ ⲙ̅ ⲡⲉⲑⲟⲟⲩ· Ⲡⲉⲭⲁⲩ ⲛⲁⲩ· ⲭⲉ |ⲙ̅ⲡⲉ
ⲙⲍ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲥⲟⲛ· ⲁⲗⲗⲁ ⲉⲫⲱⲙⲉ ⲛ̅ⲥⲁ ⲣⲟⲧⲣⲉⲧ· ⲫ̅ⲛ̅
ⲟⲩⲥⲁⲗⲙⲟⲥ ⲉⲧ ⲭⲁⲣⲙ̅· ⲙ̅ⲛ̅ ⲧⲉⲫⲱⲉⲉⲣⲉ· Ⲡⲉⲭⲉ ⲡⲣⲁⲓⲟⲥ
ⲑⲉⲟⲗⲱⲣⲟⲥ ⲛⲁⲩ· ⲭⲉ ⲙ̅ⲡ̅ ⲉⲣ ⲣⲟⲧⲉ ⲁⲛ· ⲱ ⲡⲁ ⲙⲉⲣⲓⲧ
ⲛ̅ ⲥⲟⲛ ⲕⲗⲁⲩⲧⲟⲥ· ⲉⲓⲥ ⲙⲓⲭⲁⲏⲗ· ⲙ̅ⲛ̅ ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲛ
ⲥⲟⲃⲉⲧ ⲉ ⲣⲟⲛ ⲛ̅ ⲡⲉⲥⲛⲁⲩ· ⲧⲭⲱ ⲅⲁⲣ ⲙ̅ⲙⲟⲥ ⲛⲁⲕ·
ⲱ ⲡⲁ ⲥⲟⲛ· ⲭⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲛ̅ ⲡⲉⲑⲟⲟⲩ ⲱⲱⲡⲉ ⲙ̅ⲙⲟⲛ·
Ⲥⲓⲧⲁ ⲙ̅ⲙⲥⲁ ⲟⲩⲉⲃⲟⲧ ⲛ̅ⲣⲟⲟⲩ· ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲧ ⲛ̅ ⲡⲉⲥⲟⲩⲟⲓ· ⲉ ⲡⲣ̅ⲣⲟ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ ⲡⲉⲓⲭⲟⲉⲓⲥ
ⲡ̅ⲣ̅ⲣⲟ· ⲁ ⲡⲣⲱⲃ ⲣⲱⲩⲉ· ⲉⲡⲱⲥⲟⲡ ⲫ̅ⲛ̅ ⲧⲉⲓ ⲭⲱⲣⲁ ⲧⲁⲓ·
Fol. 24a 2 ⲕⲁⲁⲛ | ⲉ ⲃⲟⲗ· ⲧⲡ̅ⲃⲱⲕ ⲉ ⲧⲡ̅ⲭⲱⲣⲁ· ⲧⲡ̅ⲭⲟⲟⲩ ⲛ̅
ⲡⲉⲕⲱⲛⲣⲉ ⲛⲁⲕ· Ⲡⲉⲭⲉ ⲡ̅ⲣ̅ⲣⲟ ⲛⲁⲩ· ⲭⲉ ⲛ̅ ⲫⲁⲕⲁ
ⲑⲉⲟⲗⲱⲣⲟⲥ ⲉ ⲃⲟⲗ ⲁⲛ· ⲱⲁⲛⲧ ⲉⲕⲭⲟⲟⲩ ⲛ̅ ⲡⲁ ⲱⲛⲣⲉ
ⲛⲁⲓ ⲉⲩⲟⲩⲟⲭ· Ⲁⲩⲱ ⲛ̅ ⲧⲉⲓ ⲫⲉ ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲧⲁⲗⲗⲉ ⲡⲣⲁⲓⲟⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲉ ⲡⲱⲁⲭⲉ ⲛ̅ ⲡ̅ⲣ̅ⲣⲟ·
Ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲛ̅ ⲡⲉⲩⲣⲁⲥⲧⲉ· ⲁ ⲧⲣ̅ⲣⲱ ⲧ ⲛ̅ ⲡⲉⲥⲟⲩⲟⲓ
ⲉ ⲡ̅ⲣ̅ⲣⲟ· ⲁⲥⲉⲧⲉⲓ ⲙ̅ⲙⲟⲩ· ⲭⲉ ⲉⲕⲉⲧ ⲛ̅ⲧⲙ̅ⲡⲱⲉⲉⲣⲉ· ⲛ̅
ⲕⲗⲁⲩⲧⲟⲥ ⲛ̅ ⲥⲟⲙⲉ· ⲭⲉ ⲛⲉⲥⲙⲉ ⲙ̅ⲙⲟⲩ ⲉ ⲡⲉⲣⲟⲩⲟ·
Ⲡⲉⲭⲉ ⲁⲡⲁ ⲕⲗⲁⲩⲓⲟⲥ ⲛ̅ ⲧⲣ̅ⲣⲱ· ⲭⲉ ⲁ ⲛⲁ ⲉⲓⲟⲧⲉ·
Fol. 24b 1 ⲙ̅ⲛ̅ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲟⲩⲱ ⲉⲧⲣⲱ|ⲧⲣ̅ ⲙ̅ⲙⲟⲓ· ⲫ̅ⲛ̅
ⲙⲏ ⲡⲥⲁⲗⲙⲟⲥ· ⲙ̅ⲡⲁⲧ ⲉⲓⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲙ̅ⲡⲥⲟⲙ ⲙ̅ⲙⲟⲓ·

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ε πωρϫ ε ρογ· τατακε πιομος ⲛ ναειοτε· Ϭιτα
ⲛ τερε ϣναϩ ⲛϭι τρρω· ϫε ⲙⲡε ϭϣπωωπε ⲙ
πεϫλοϭϣμος· ασωⲟⲩⲧ ⲙⲛⲁτε ϭϫω ⲙⲙος· ϫε
ϵⲧⲧⲙⲉⲓⲙⲉ ⲛⲁⲓ ⲙ ⲡⲁ ϣⲛⲣε ⲛ ϣορⲡ· ⲛ ϯⲛⲁⲕⲁ
τⲛϯⲧⲛ ε ϧολ ⲁⲛ· Ϭιτα ⲙⲡⲛⲥⲁ ⲛⲁⲓ ϵⲧϣⲟⲟⲡ ⲣⲙ
πϣⲧⲉⲕⲟ· ⲉⲓⲥ ⲙⲓϫⲁⲛⲗ· ⲙⲡ ϭⲁⲃⲣⲓⲛⲗ· ⲁⲧⲉⲓ ε
πϭⲥⲛⲧ· ε ϧολ ⲣⲛ τⲡε· ⲉⲧⲟ ⲙ πϭⲙⲟⲧ ⲛ ⲣⲙⲛⲁⲧⲟⲓ·
ϵⲧϣⲱ ε ϧολ· ϵⲧϫω ⲙⲙος· ϫε ⲱ ⲙⲡⲉⲣⲥⲟⲥ· ⲉⲧⲉ-
ⲧⲛⲣⲙⲟⲟⲥ | τⲉⲧⲛⲣ ⲟⲩ· ⲉⲓⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· Fol. 24 b 2
ⲙⲡ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲁⲩⲉⲓ ε ϫⲱⲧⲛ ε ⲃⲉⲧ ⲧⲛϯⲧⲛ ε ϧολ·
ⲥⲉⲛⲁⲙⲏϣⲉ ⲣⲛ ⲧⲉⲩⲥⲛⲃⲉ· ⲛⲥⲉⲣ ϫⲟⲉⲓⲥ· ⲛⲥⲓ ⲧⲉⲩⲥⲓϫ·
Λⲧⲱ ⲁ ⲡⲉϥⲣⲟⲟⲩ ⲛ ⲡⲁⲩⲭⲉⲗⲟⲥ· ⲙⲉϥ ⲧⲡⲟⲗⲓⲥ ⲧⲛⲣⲥ·
ⲁⲩⲛⲟⲥ ⲛ ϥⲟⲧⲉ ⲙⲡ ⲟⲩϣⲧⲟⲣⲧⲣ· ⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲟⲩ·
ⲡⲁⲩⲭⲉⲗⲟⲥ ⲁⲉ· ⲁⲩⲟⲩⲱⲛ ⲙⲡⲣⲟ ⲙ ⲡⲉϣⲧⲉⲕⲟ· ⲁⲩⲛⲧⲟⲩ
ε ϧολ· ⲁ ⲙⲓϫⲁⲛⲗ ⲥⲟⲟⲩⲧⲛ ⲛ ⲧⲉⲩⲥⲛⲃⲉ· ε ⲡⲣⲁⲩⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁⲩⲱ ⲁ ϭⲁⲃⲣⲓⲛⲗ· ⲥⲟⲟⲩⲧⲛ ⲛ ⲧⲉⲩⲥⲛⲃⲉ
ⲛ ⲕⲱϥⲧ· ε ⲕⲗⲁⲩϯⲟⲥ· ε ⲧⲣⲉ ⲧⲙⲛⲧϣⲉ ⲙⲡ ⲙⲡⲉⲣⲥⲟⲥ·
Λⲧⲱ ⲁ ⲡⲣⲁⲩⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲱϣ | ε ϧολ· ⲉϫⲛ Fol. 25 a 1
ⲙⲡⲉⲣⲥⲟⲥ· ⲉⲩϫω ⲙⲙος· ϫε ⲁⲛⲟⲕ ⲡⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲑ
ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲛⲧⲁⲓⲉⲓ ε ⲃⲉⲧ ⲧⲛϯⲧⲛ ε ϧολ· ⲁⲛⲁⲩ-
ⲭⲉⲗⲟⲥ ⲣⲣⲁ· ⲛ ⲡⲉϫⲣⲟⲟⲩ ϫⲙⲉ ϫⲱⲥ ⲛ ⲧⲡⲟⲗⲓⲥ ϣⲁ
ϫⲱⲥ· ⲁⲧⲱ ⲁⲛϫⲱⲱⲣⲉ ⲉⲣ ⲣⲟⲧⲉ· ⲁⲛⲁⲧⲛⲁⲧⲟⲥ ⲛⲉϫ
ⲛⲉⲩⲥⲛⲃⲉ ε ϧολ· ⲁⲧⲡⲱⲧ ⲁⲛⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲉⲣ ⲣⲟⲧⲉ· ⲁ
ⲛⲉⲧ ⲉⲓ ⲉⲕⲓⲃⲉ· ⲉⲣ ⲣⲟⲧⲉ ⲁⲧⲡⲱⲧ· Ⲏⲧⲉⲩⲛⲟⲩ ⲁⲧⲙⲛϣⲉ
ⲙⲡ ⲙⲡⲉⲣⲥⲟⲥ· ⲣⲛ ⲧⲙⲛⲧⲉ ⲛ ⲧⲉⲡⲗⲁϯⲁ· ⲁⲧⲙⲟⲩⲟⲩⲧ
ⲛϫⲟⲩⲧⲟⲩ ⲉⲛϣⲟ· ε ϧολ ⲣⲛ ⲣⲛⲧⲟⲩ· Ⲛⲉⲣⲉ ⲙⲡⲉⲣⲥⲟⲥ·
ⲱϣ ε ϧολ· ϫε ⲣⲱ ε ⲣⲟⲕ ⲱ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁ|ⲧⲟ- Fol. 25 a 2
λⲁⲓⲟⲥ· ⲁⲛⲩⲓ ϭⲁⲣ ⲛ ⲡⲙⲁ ⲧⲛⲣⲥ· ⲁⲧⲱ ⲁⲧⲕⲟⲧⲟⲩ ε
ⲣⲟⲧⲛ ε ⲧⲡⲟⲗⲓⲥ· ⲁⲧⲱⲣⲡ ⲛ ⲡⲣⲣⲟ ⲣⲓϫⲙ ⲡⲉϥⲣⲟⲡⲟⲥ·
ⲁⲧⲉⲛⲧⲥ ⲛϧⲟⲗ ε ⲧⲡⲟⲗⲓⲥ· ⲙⲡ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Ⲡⲣⲣⲟ ϫε ⲁϥⲉⲣ ϣⲡⲛⲣⲉ· ⲛ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ⲛⲉⲣⲉ
ⲡⲉϥⲙⲛⲛϣⲉ ⲧⲛⲣⲥ ⲥⲱⲟⲩⲉ ε ⲣⲟⲩ· ⲙⲡⲉ ⲗⲁⲁⲩ ⲉϣⲥⲙ-
ⲍⲟⲙ· ε ⲁⲛϯⲗⲉⲩⲉ ⲛⲁⲩ· ⲟⲩⲁⲉ ⲙⲡⲉ ⲛⲉϥⲁⲧⲛⲁⲧⲟⲥ·
ⲉϣⲥⲙⲍⲟⲙ ε ⲙⲓϣⲉ ⲛⲙⲙⲁⲩ· ε ⲧⲃⲉ ⲛⲉϥⲙⲛϯϫⲱⲱⲣⲉ·

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Пехе пр̄ро ⲙ̄ парχнепископос· хе ⲙⲛ ⲙ̄п ⲉⲓχοος
Fol. 25b 1 нак· хе ⲛ̄ток пе пιοττε ⲛ̄ нεдрωⲙⲙаιος· | ⲛ̄тақ†
ⲛ̄ сοⲙ· ⲙ̄ пει ⲙнре ⲙⲙ̄ сиат· ⲙаит οтⲙωλ·
ⲛ̄ тει поλιс тнрс̄· ахⲛ̄ ер ροте ρнтⲩ̄ ⲛ̄ λаат·
ⲙаите пει ноσ ⲙⲙнⲛⲛе ⲙтортр̄· ⲛ̄сеерθе ⲛ̄
οтполιс есⲙнⲩ· ере се ⲛ̄ тва ⲙⲙнⲛⲛе· ⲙоοп
ⲛ̄рнтс̄· ⲙ̄п οтеⲙσⲙ̄σοⲙ е ⲙⲛⲛе нⲙⲙау· аλλа
атпωт ρⲛ̄ οтσепн· Пехе парχнепископос нау·
хе аютω ⲉⲓχοος нак· ⲛ̄ ке соп· хе ⲛ̄ анок ан
пе пιοττε· ⲙе ⲥенοιто· аλλа анок пе пеⲭар-
Fol. 25b 2 χιереτс· Пехе праιос θеοδωрос· ⲙ̄ пр̄|ро·
хе ⲙⲛ ⲙ̄пе кχοος е рοι· хе ειοτωⲙ· е нат
ετσοⲙ· е βολ ρι тоотⲛ̄· ⲙ̄пат ⲉⲓка тнττⲛ̄ е βολ·
ⲉⲓс ρнтε ⲥар· акнат ετкοτ ρⲛ̄ та сοⲙ· ере
па р̄ро † ⲙⲙοс наι· ατω ⲙа ⲉнер· ⲙере тецσοⲙ
ωхⲛ̄ ρⲛ̄ нεдрωⲙⲙаιος· Пехе пр̄ро ⲙ̄ ппет отааβ
θеοδωрос· хе ⲛ̄сау ⲁⲛ̄ отр̄ро· ⲙ̄поοт ⲁе ρωⲥ
анок пе пекⲙ̄ⲭаλ· ⲁⲙοт ρⲙοос нак ριхⲙ̄ па
еропос· тарнперетеι нак ρωс ρⲙ̄ⲭаλ· Пехе
Fol. 26a 1 ппет отааβ нау· хе пеθеропос ⲛ̄та | па хоеіс
ⲛ̄а ернт ⲙⲙοϥ наι· ⲙⲛ̄ па сοи клат†ос· таι те
тⲙⲛ̄теро· ет наⲙοти е βολ· етωнⲛ̄ ⲙа енеρ ρⲙ̄
ⲙⲛ̄нте· ⲛ̄ на пκаρ ан не· аλλа на тпе не·
ατω тⲛ̄наⲙате ⲙⲙοοт· ⲙ̄ песнат· ρⲛ̄ οтполіс
ⲛ̄ отωт· Плни ⲙ̄пер р̄ роте· ѡ пр̄ро· ⲙⲙοи
неι ραιος не ⲛ̄таткѡ· ⲙ̄ парχнепископос е
βολ· атентⲩ̄· е неι ⲙа· ⲛ̄тоοт ои не ⲛ̄татхітⲛ̄
е пекпаλλа†ои· ⲛ̄ тει ре· ατω атхітⲩ̄ ехⲙ̄
пеθеропос· ⲛ̄тесре ρⲛ̄ отноσ ⲛ̄ роте· Ⲗнаσσелос
Fol. 26a 2 βωк· рартⲙ̄ перпе· ет ере неοтннβ | ⲛ̄рнтⲩ̄·
атωш е βολ етхѡ ⲙⲙοс· хе а θеοδωрос панато-
λаιос· ει ехⲙ̄ тнττⲛ̄ е βет тнττⲛ̄ е βολ· ατω
атшоршр̄ ⲙ̄ перпе е песнт е хωοт· ατω аткωрⲧ̄
ⲙοтр ⲛ̄рнтⲩ̄· Ⲗтω ои а ке нοσ· ⲛ̄шпнре шωпе

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ⲉⲓ̈ ⲧⲉϫⲱⲣⲁ · ⲓ̈ⲓ̈ ⲙ̈ⲡⲉⲣⲥⲟⲥ · ⲉⲁ ⲡⲁ ⲉⲓⲱⲧ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ·
ϫⲟⲟⲥ ⲉ ⲣⲟⲓ · ϫⲉ ⲁⲛⲁⲥⲥⲉⲗⲟⲥ ⲧⲣⲉ ⲡⲗⲏⲙⲙ · ⲉⲧ ⲉⲣⲉ
ⲛⲉⲓ ⲣⲁⲙⲓⲟⲥ ⲥⲛⲍ ⲉ ⲣⲟϥ · ⲡⲉⲛⲧⲁ ⲧⲣⲣⲱ ⲕⲁⲗⲓⲟⲡⲓϫⲉ
ⲙ̈ⲙⲟϥ · ⲛ̈ ⲣⲟⲙⲛ ⲉ ⲡⲉⲥⲕⲟⲓⲧⲱⲙ · ⲁⲧϫⲱⲗ ⲉ ⲃⲟⲗ ⲉϫⲛ̈
ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ · ⲙ̈ ⲡⲉⲥⲙⲟⲧ ⲛ̈ ⲣⲙ̈ⲙⲁⲧⲟⲓ · ⲛ̈ⲧⲉ ⲡⲡⲟⲗⲁⲓ-
ⲙⲟⲥ · ⲉⲣⲉ | ⲡⲁⲥⲥⲉⲗⲟⲥ ⲱϣ ⲉ ⲃⲟⲗ · ⲣⲓⲟⲛ ⲙ̈ⲙⲟⲟⲩ · Fol. 26b 1
ⲉⲩϫⲱ ⲙ̈ⲙⲟⲥ · ϫⲉ ⲉⲓⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ · ⲛⲏ
ⲁⲭⲉⲓ ⲉϫⲱⲧⲛ̄ · ⲉ ⲃⲉⲧ ⲧⲛⲧⲧⲛ̄ ⲉ ⲃⲟⲗ · ⲁⲧⲱ ⲯⲁ ⲣⲣⲁⲓ
ⲉ ⲡⲟⲟⲩ ⲛ̈ⲣⲟⲟⲩ · ⲡⲗⲏⲙⲙ ⲛ̈ ⲛⲉⲓ ⲣⲁⲙⲓⲟⲥ · ⲑⲉⲟⲇⲱⲣⲟⲥ ·
ⲙ̈ⲛ̈ ⲕⲗⲁⲩⲧⲟⲥ · ⲣⲏⲗ ⲉ ⲃⲟⲗ ⲣⲓϫⲛ̄ ⲧⲉϫⲱⲣⲁ ⲧⲏⲣⲥ̄ ⲓ̈ⲓ̈
ⲙ̈ⲡⲉⲣⲥⲟⲥ · Ⲗⲧⲱ ⲉⲣⲯⲁⲛ ⲟⲩⲡⲟⲗⲁⲓⲟⲥ · ⲯⲱⲡⲉ ⲉⲓⲉ
ⲧⲗⲛⲧⲉ · ⲓ̈ⲓ̈ ⲙ̈ⲡⲉⲣⲥⲟⲥ · ⲙ̈ⲛ̈ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ · ⲛ̈ⲥⲉⲁⲣⲭⲉⲓ
ⲙ̈ ⲙⲛ̈ⲛⲉ ⲙ̈ⲛ̈ ⲛⲉⲧⲉⲣⲛⲟ · Ⲏⲧⲉⲩⲛⲟⲩ ⲯⲁⲣⲉ ⲣⲁⲙⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ · ✝ ⲛ̈ⲧⲉⲩⲥⲙⲓⲛ ⲉⲓⲉ ⲛ̈|ⲧⲟⲩ ⲛ̈ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ · Fol. 26b 2
ϫⲉ ⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ · ⲙ̈ⲛ̈ ⲕⲗⲁⲩⲧⲟⲥ ·
ⲉⲓ ⲉϫⲱⲧⲛ̄ · ⲉ ⲃⲉⲧ ⲧⲛⲧⲧⲛ̄ ⲉ ⲃⲟⲗ · ⲁⲧⲱ ⲛ̈ⲧⲉⲩⲛⲟⲩ
ⲯⲁⲣⲉ ⲛⲉⲣⲧⲱⲱⲣ · ⲉⲧ ⲉⲣⲉ ⲛⲉⲩⲗⲏⲙⲙ · ⲙ̈ ⲡⲉⲥⲛⲁⲩ
ⲧⲁⲗⲛⲧ ⲉ ⲣⲟⲟⲩ · ⲉⲧϫⲱⲣⲁⲫⲉⲓ ⲛ̈ ⲣⲟⲙⲛ ⲉ ⲡⲕⲟⲓⲧⲱⲙ
ⲛ̈ ⲧⲣⲣⲱ ⲯⲁⲣⲣⲏⲣⲓ · ⲛ̈ⲥⲉⲣⲱⲗ ⲉ ⲃⲟⲗ · ⲛ̈ⲧⲉⲩⲛⲟⲩ
ⲣⲓ̈ ⲧⲉϫⲱⲣⲁ ⲓ̈ⲓ̈ ⲙ̈ⲡⲉⲣⲥⲟⲥ ⲧⲛⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲣⲁⲛ ⲙ̈
ⲡⲣⲁⲙⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ · ⲙ̈ⲛ̈ ⲕⲗⲁⲩⲧⲟⲥ
ⲙ̈ⲡⲁⲧ ⲟⲩⲙⲛⲉ ⲉ ⲡⲧⲏⲣⲥ̄ · Ⲥⲓⲧⲁ ⲙ̈ⲡⲥⲁ ⲛⲁⲓ ⲁⲩⲕⲟⲧⲟⲩ ·
ⲉ ⲧⲉⲧⲭⲱⲣⲁ ⲁⲙ|ⲧⲟⲭⲓⲁ · ⲙ̈ⲛ̈ ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ · Fol. 27a 1
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ⲛ̈ⲧⲉ ⲙ̈ⲡⲉⲣⲥⲟⲥ ⲛ̈ⲙⲙⲁⲩ · Ⲗⲧⲱ ⲛ̈ ⲧⲉⲣ ⲟⲩϫⲱⲛ ⲉ ⲣⲟⲙⲛ ·
ⲉ ⲧⲟⲗⲓⲥ ⲛ̈ ⲧⲙⲛ̈ⲧⲣⲣⲟ · ⲁⲙⲃⲁⲓⲯⲛⲉ ⲉⲓ · ⲁⲩⲧⲁⲗⲉ
ⲡⲣⲣⲟ · ϫⲉ ⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲓ · ⲙ̈ⲛ̈ ⲕⲗⲁⲩⲧⲟⲥ ⲡⲉⲕⲯⲛⲣⲉ ·
ⲁⲩⲙⲛⲛⲯⲉ ⲛ̈ⲗⲟⲩⲗⲁⲓ · ⲯⲱⲡⲉ ⲙ̈ ⲡⲛⲁⲩ ⲉⲧ ⲙ̈ⲙⲁⲩ ·
ⲁⲩⲥⲱⲟⲩϩ ⲧⲏⲣⲟⲩ ϫⲙⲛⲉ ⲡⲉⲩⲕⲟⲩⲓ · ⲯⲁ ⲡⲉⲩⲛⲟⲥ · ⲉⲩ-
ⲥⲱⲯⲧ̄ ⲉ ⲃⲟⲗ ⲉⲛⲧⲟⲩ · ⲛ̈ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲧⲱ
ⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ · ⲛ̈ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ · Ⲗⲧⲱ ⲁ ⲧⲙⲁⲁⲩ ·
ⲛ̈ ⲁⲡⲁ ⲕⲗⲁⲩⲧ|ⲟⲥ · ⲙ̈ⲛ̈ ⲧⲉⲥⲥⲱⲡⲉ · ⲁⲗⲉ ⲉⲛⲉⲣⲁⲣⲭⲁ Fol. 27a 2
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ⲡⲱⲉ ⲛ̈ ⲓⲱⲥⲏϥ ⲓ̈ⲓ̈ⲉⲓ ⲟⲩⲟⲉⲓⲱ · ⲛ̈ⲧⲁⲩⲃⲱⲕ ⲉⲛⲧⲏ̄ · ⲛ̈

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ιακωβ πεχειωτ· ⲡⲉ ⲉⲣⲉ ⲙⲙⲁ ⲛⲁⲉⲱϧⲱ· ⲛ
ⲡⲣⲁⲱⲉ· ⲙⲡⲣ ⲡⲗⲟⲩⲗⲁⲓ· ⲛⲧⲁⲥⲱⲱⲡⲉ ⲛ ⲡⲛⲁⲩ ⲉⲧ
ⲙⲙⲁⲩ· ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲱ ⲉ ⲡⲣⲣⲟ· ⲙⲡ
ⲛⲁ ⲡⲛⲁⲗⲗⲁⲫⲟⲛ· ⲛ ⲛⲉⲙⲡⲧⲛⲟⲥ ⲛ ⲡⲛⲟⲩⲧⲉ· ⲙⲡ
ⲛⲥⲟⲙ ⲛ ⲛⲉⲓ ⲛⲉⲧ ⲟⲩⲁⲁϩ· Ⲁⲛⲟⲕ ⲡⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲉⲓ
ⲉⲗⲁϫⲓⲥⲧⲟⲥ· ⲉⲡⲉⲓⲇⲓⲁⲕⲟⲛⲉⲓ· ⲉ ⲡⲱⲛⲣⲉ ⲛ ⲡⲣⲣⲟ·
Fol. 27 b 1 ⲙⲙ ⲛ|ⲡⲉⲣⲥⲟⲥ· ⲫⲙ ⲡⲉⲡⲓⲥⲕⲟⲡⲓⲟⲛ· ⲛ ⲛⲁ ⲉⲓⲱⲧ ⲁⲡⲁ
ⲛⲁ ⲕⲁⲓⲟⲥ· Ⲏ ⲧⲉⲣⲉ ⲫⲛⲟⲩ ⲇⲉ ⲁⲓⲃⲱⲕ ⲱⲁ ⲛⲁ ⲉⲓⲱⲧ· ⲁⲓⲧⲁ-
ⲙⲟⲩ ⲇⲉ ⲁ ⲡⲱⲛⲣⲉ· ⲛ ⲡⲣⲣⲟ ⲙⲙ ⲛⲡⲉⲣⲥⲟⲥ ⲙⲟⲩ·
ⲁⲩⲱ ⲡⲧⲉⲧⲛⲟⲩ· ⲁ ⲡⲣⲣⲟ ϫⲟⲟⲩ ⲁⲫⲉⲙⲉ ⲙⲙⲟⲩ· ⲉ
ⲡⲛⲁⲗⲗⲁⲫⲟⲛ· ⲉ ⲧⲙⲛⲧⲉ ⲛ ⲛⲉⲛⲟⲥ· ⲁⲩⲁⲟⲕⲓⲙⲁⲍⲉ
ⲙⲙⲟⲩ ⲙⲡ ⲟⲩⲇⲉ· ⲉ ⲗⲁⲁⲩ ⲛ ⲡⲉⲑⲟⲟⲩ ⲛⲣⲛⲧⲥ̄· ⲛⲥⲁ
ⲡⲙⲁⲉⲓⲙ ⲛ ⲡⲥⲟⲧⲉ ⲙⲙⲁⲧⲉ· ⲛⲧⲁⲩⲧⲁⲁϥ ⲛⲁⲣⲣⲏ
ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲁⲩⲱ ⲁ ⲡⲣⲣⲟ· ⲙⲡ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Fol. 27 b 2 ⲗⲁⲡⲛ ⲙⲙⲁⲧⲉ ⲉ ⲧⲃⲛⲛⲧⲥ̄· Ⲡⲣⲣⲟ ⲇⲉ ⲁϥⲟⲩⲉⲣ|ϩⲁⲣⲭⲉ·
ⲛ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥⲕⲱⲱⲥ ⲙⲙⲟⲩ ⲫⲙ ⲟⲩⲧⲁⲉⲓⲟ·
ⲫⲙ ϩⲉⲛϩⲟⲓⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲧ· ⲙⲡ ⲫⲡⲥϯ ⲛⲟⲩⲃⲉ· ⲁⲧⲕⲁⲁϥ
ⲫⲙ ⲟⲩⲧⲁⲓⲃⲉ· ⲁⲧⲥⲁⲗⲱⲱϥ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲱⲁⲛⲧ ⲟⲧⲥⲣⲁⲓ ⲱⲁ ⲡⲉⲭⲉⲓⲱⲧ· Ⲡⲡⲁⲧⲉ ⲱⲥⲕ ⲇⲉ ⲱⲱⲡⲉ·
ⲁϥⲙⲟⲧ ⲛⲥⲓ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ ⲕⲗⲁⲩⲓⲟⲥ· ⲁⲩⲱ ⲁⲧⲱⲙⲉ
ⲛⲥⲁ ⲕⲗⲁⲩⲓⲟⲥ ⲉ ⲁⲁϥ ⲛ ⲣⲣⲟ· ⲁ ⲧⲉϥⲙⲁⲁⲩ ⲭⲓⲧϥ̄
ⲁⲥⲣⲟⲡϥ̄· Ⲛⲉⲧⲛ̄ ⲟⲩⲛⲟⲩ ⲇⲉ ⲫⲙ ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· ⲉ
ⲡⲉⲩⲣⲁⲛ ⲡⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲁⲩⲱ ⲁⲧⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲩ·
ⲁⲩⲁⲁϥ ⲛ ⲣⲣⲟ· ⲙⲡ ⲟⲩϯ ⲫⲧⲛⲧ ⲉ ⲫⲱⲃ ⲛ ⲧⲉⲓ ⲙⲡⲉ·|
Fol. 28 a 1 ⲡⲛⲉ ⲥⲟⲡ· Ⲁⲥⲱⲱⲡⲉ ⲇⲉ ⲙⲡⲥⲁ ⲛⲁⲓ· ⲁ ⲡⲟⲩⲱ ⲧⲁⲫⲉ
ⲛ ⲣⲣⲱⲟⲩ ⲙⲡ ⲙⲡⲉⲣⲥⲟⲥ· ϫⲉ ⲁ ⲡⲱⲛⲣⲉ· ⲛ ⲡⲣⲣⲟ ⲙⲡ
ⲙⲡⲉⲣⲥⲟⲥ· ⲉⲧ ⲥⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲟⲩ·
ⲁⲧⲥⲉⲣ ⲡⲟⲗⲁⲓⲟⲥ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲡⲱⲉ ⲛ
ⲱⲟⲣⲡ̄· ⲁⲧⲉⲣ ⲡⲱⲃⲱ ⲛ ⲧⲣⲁⲣⲧⲉ̄· ⲛⲧⲁⲥⲱⲱⲡⲉ ⲛⲁⲧ·
ⲫⲧⲛ̄ ⲧⲙⲙⲧϫⲱⲱⲣⲉ· ⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ·
Ⲏ ⲧⲉⲣ ⲟⲩⲧⲁⲙⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲉ ⲡⲟⲩⲱ ⲛ ⲡⲡⲟⲗⲁⲓ-
ⲟⲥ· ⲁⲫⲱⲧⲟⲣⲧⲣ̄ ⲙⲙⲁⲧⲉ· ⲡⲉϩⲁⲩ ϫⲉ ⲟⲩⲟⲓ ⲛⲁⲓ· ϫⲉ
ⲁⲓϥ ⲛ ⲡⲉϫⲣⲏⲙⲁ· ⲛ ⲧⲁ ⲙⲡⲧⲉⲱⲱⲧ· ⲙⲡ ⲡⲉⲧ ⲛⲧⲁϥ
Fol. 28 a 2 ⲛ ⲛⲁⲉⲓⲟⲧⲉ· ⲱⲁⲛⲧ ⲓⲭⲧ̄ⲥ̄· | ⲉⲓⲥ ⲫⲛⲛⲧⲉ· ⲁⲛⲃⲁⲣ-

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ⲃⲁⲣⲟⲥ ⲧⲱⲟⲩⲛ ⲉ ⲭⲱⲓ· ⲉⲧⲟⲧⲱⲩ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲓ·
ⲁⲧⲱ ⲁ ⲑⲟⲧⲉ ⲙ̅ⲡ̅ ⲡⲉⲭⲧⲟⲣⲧⲣ̅· ⲁⲙⲁⲣⲧⲉ ⲙ̅ⲙⲟⲩ· ⲁⲩ-
ⲣⲓⲙⲉ ⲙ̅ⲙⲁⲧⲉ· Ⲁⲧⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉⲛⲛⲟⲥ ⲙ̅ ⲡⲡⲁⲗⲗⲁ-
ⲇⲓⲟⲛ· ⲥⲟⲧⲉⲣⲓⲭⲟⲥ· ⲡⲉⲓⲱⲧ ⲙ̅ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙ̅ⲡ̅
ⲣⲱⲙⲁⲛⲟⲥ· ⲡⲉⲓⲱⲧ ⲙ̅ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ· ⲙ̅ⲡ̅ ⲃⲁⲥⲓⲗⲓⲧⲏⲥ·
ⲡⲉⲓⲱⲧ ⲙ̅ ⲁⲡⲁ ⲥⲧⲉⲫⲁⲛⲟⲥ· ⲡⲉϩⲁⲩ ⲛⲁⲩ· ⲭⲉ ⲙⲁⲣⲉ
ⲕⲗⲁⲩⲇⲓⲟⲥ ⲉⲓ· ⲙ̅ⲡ̅ⲣⲙⲟⲟⲥ ⲉϩⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲉ ⲡⲙⲁ ⲙ̅
ⲡⲉⲭⲉⲓⲱⲧ· ⲭⲉ ⲛ̅ⲧⲁⲥⲟⲩⲛ ⲁⲛ ⲧⲉ ⲉⲙⲓⲥⲉ ⲙ̅ⲡ̅ ⲛ̅ⲃⲁⲣ-
ⲃⲁⲣⲟⲥ· Ⲡⲉϩⲉ ⲡⲣⲁⲓⲟⲥ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲛⲁⲩ· ⲭⲉ ⲙ̅ⲡ̅
ⲉⲓⲣ|ⲙⲟⲟⲥ· ⲉϩⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲣⲟ ⲉⲛⲉⲩ· Fol. 28b 1
ⲁⲗⲗⲁ ⲙⲁⲣⲉ ⲡⲛⲧ ⲙ̅ ⲡⲣⲣⲟ ⲧⲁϩⲣⲟ· ⲙ̅ⲡ̅ⲣⲙⲟⲟⲥ ⲉϩⲙ̅ ⲡⲉ
ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲙ̅ⲙⲟⲛ ⲁⲛ ⲟⲛ· ⲛⲉⲕⲣ̅ⲭⲁⲗ ⲛ̅ ⲛⲉⲥⲟⲩ
ⲧⲛⲟⲩ· ⲙ̅ ⲡⲉⲕⲱⲡⲉⲣ· ⲉⲕⲱⲟⲟⲡ ⲫ̅ ⲧⲡⲓⲥⲧⲓⲥ· ⲛ̅ ⲛⲉ-
ⲛⲉⲓⲟⲧⲉ· Ⲏⲛⲟⲥ ⲁⲉ ⲙ̅ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ· ⲡⲉϩⲁⲩ ⲙ̅ ⲡⲣⲣⲟ·
ⲭⲉ ⲛ̅ ⲫⲟⲥⲟⲛ· ⲉⲣⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲙ̅ⲙⲁⲩ· ⲙ̅ⲡ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲙⲉⲛ ⲡⲉⲑⲟⲟⲩ ⲛⲁϣⲱⲡⲉ· ⲛ̅ⲧⲉⲕⲙ̅ⲧⲣⲣⲟ· Ⲡⲉϩⲉ ⲡⲣⲣⲟ
ⲛⲁⲩ· ⲭⲉ ⲉⲓⲉⲣ ⲫⲟⲧⲉ· ⲭⲉ ⲛ̅ⲧⲁⲓⲥⲓ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲣⲟ· ⲙ̅
ⲡⲉⲭⲉⲓⲱⲧ ⲛ̅ⲭⲉⲣ ⲟⲩⲕⲣⲟⲩ ⲉ ⲣⲟⲓ· ⲫ̅ⲙ̅ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ·
ⲛ̅ⲥⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲓ· ⲁⲗ|ⲗⲁ ⲉϣⲱⲡⲉ ⲙⲉⲛ· ⲁⲣⲓⲕⲉ Fol. 28b 2
ⲫ̅ⲙ̅ ⲡⲉⲭⲣⲏⲧ· ⲉ ⲫⲟⲩⲛ ⲉ ⲣⲟⲓ· ⲙⲁⲣⲟⲩ ⲱⲣⲕ ⲛⲁⲓ ⲙ̅
ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ· ⲧⲁⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲩ· ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲛ̅ⲧⲁⲩⲧⲉⲧ· ⲡⲛⲧ ⲙ̅ ⲡⲣⲣⲟ ⲁϥⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· Ⲡ ⲡⲉⲭ-
ⲣⲁⲥⲧⲉ ⲁⲉ ⲉⲫⲱⲧⲣ̅ⲧⲱⲣ ⲛ̅ⲥⲓ ⲡⲣⲣⲟ· ⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ
ⲟⲩⲱⲛ̅ⲍ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲉϥⲭⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ
ⲡⲣⲣⲟ· ⲉⲕⲣⲙⲟⲟⲥ ⲉⲕⲣ̅ ⲟⲩ· ⲉⲕⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲁⲛⲁⲱ· ⲙ̅
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙ̅ⲡ̅ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲭⲉ ⲙ̅ⲡ̅ ⲗⲟⲅⲟⲥ· ⲟⲩⲁⲉ
ⲁⲛⲁⲱ· ⲟⲩⲁⲉ ⲥⲟⲛ· ⲟⲩⲁⲉ ⲱⲛϩⲣ ⲫ̅ⲙ̅ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ·
ⲉϣⲱⲡⲉ ⲕⲟⲧⲱⲱ ⲉ ⲉⲣ ⲣⲣⲟ· ⲧⲱⲟⲩⲛ ⲙ̅ ⲡ ⲣⲁⲥⲧⲉ ϫⲟⲟⲩ ⲉ Fol. 29a 1
ⲭⲛⲓⲙⲉ· ⲉⲛⲥⲁ ⲫⲁⲓⲣⲟⲛ· ⲛⲁⲓ ⲛⲉ ⲡⲣⲱⲙⲉ ⲡⲱⲁⲧⲙⲓⲥⲉ ⲛ̅ⲍ
ⲉ ϫⲱⲕ· ⲧϫⲱ ⲅⲁⲣ ⲙ̅ⲙⲟⲥ ⲛⲁⲕ· ⲱ ⲡⲣⲣⲟ· ⲭⲉ ⲧⲥⲟⲟⲩⲛ
ⲉⲧⲱⲛⲣⲉ ⲱⲛⲓ· ⲫ̅ ⲡⲙⲁⲣⲛⲉ ⲡⲱⲁⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ·
ⲭⲉ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲉϥⲙⲟⲟⲛⲉ ⲛ̅ ⲫⲛⲁⲁⲙⲡⲉ· ⲫ̅ ⲧⲥⲱⲙⲉ·
ⲛ̅ ⲡⲁ ⲡⲧⲱⲩ ⲙ̅ ⲡⲥⲟⲓ ⲡⲉ· ϫⲟⲟⲩ ⲛ̅ⲥⲱϥ ⲙ̅ⲡ̅ ⲉⲛⲧ̅ⲫ̅· ⲉ
ⲉⲓ ⲡⲟⲗⲓⲥ· ⲡⲁⲓ ⲡⲉ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲛⲁⲙⲱⲛⲉ ⲙ̅ⲡ̅ ⲙ̅ⲡⲉⲣ-

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cos· ⲛⲧⲁϥϫⲉ ⲡⲁⲓ ⲁⲉ· ⲉ ⲧⲃⲉ ⲁⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ·
ⲉⲩⲣⲁ ⲡⲧⲟⲩ ⲛ ⲛⲥⲟⲓ· ⲉⲩⲙⲟⲟⲛⲉ ⲛ ⲛⲉⲃⲁⲗⲗⲓⲡⲉ ⲛ ⲡⲁ
ⲉⲓⲱⲧ· ⲛ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲉⲣⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ϩⲱⲟⲩ· ⲙⲟⲟⲛⲉ
Fol. 29a 2 ⲛ ⲛⲉⲥⲟⲟⲩ | ⲛ ⲛⲉⲫⲉⲓⲱⲧ· ⲉⲧⲟ ⲡⲱⲃⲛⲣ ⲉⲛⲉⲩⲉⲣⲛⲩ·
ⲉⲛⲉϥⲉⲓⲣⲉ ϩⲙ ⲙⲡⲧⲛⲁ· ⲉⲩϫⲱ ⲉⲩⲥⲟⲥⲥ̄· ⲉⲣⲉ ⲡⲉⲯⲁⲗ-
ⲧⲏⲣⲓⲟⲛ ⲛ ⲧⲟⲟⲧϥ̄· ⲛ ⲁⲡⲁ ⲯⲟⲧⲉ ⲉⲙⲙⲉⲗⲉⲧⲁ· ⲛ ⲛⲉ-
ⲯⲁⲗⲙⲟⲥ ⲛ ⲡⲉϩⲟⲟⲩ ⲙⲙⲏ ⲧⲉⲩⲱⲛ· Ⲛⲉⲣⲉ ⲡⲟⲣⲫⲁⲛⲟⲛ
ⲛ ⲧⲟⲟⲧϥ̄ ⲛ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲉⲩⲱⲁⲛϫⲱ· ⲱⲁⲣⲉ ⲛ ⲃⲁⲗⲗⲓⲡⲉ
ⲡⲱⲣϫ̄ ⲉ ⲃⲟⲗ· ⲉⲛⲉⲥⲟⲟⲩ ⲛ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲁⲩⲱ ⲛϥ̄ϫⲛⲟⲩ
ⲙⲙⲟⲥ ⲙⲁϥ· ϫⲉ ⲱⲣⲉ ⲡⲧⲱⲃ ⲡⲥⲟⲓ· ⲛⲧ ⲁϥϯⲟⲩⲱ ⲙⲙⲟⲛ
ⲉ ϩⲣⲁⲓ· ϫⲉ ⲕⲓⲁⲗⲟ ⲉⲕⲕⲉⲛⲥ̄ ⲧⲃⲛⲟⲟⲩⲉ· ⲛⲑ̄ ⲕⲉⲉⲛⲥ̄
ⲣⲱⲙⲉ· Ⲥⲓⲧⲁ ⲁϥϫⲟⲟⲩ ⲛ ⲟⲩⲗⲁⲥⲓⲥⲧⲣⲓⲁⲛⲟⲥ· ϩⲓⲧⲙ̄
Fol. 29b 1 ⲡⲟⲩⲉϩⲥⲁϩⲙⲉ ⲛ ⲟⲩⲗⲉ|ⲣⲓⲁⲛⲟⲥ ⲡⲣⲣⲟ· Ⲏ ⲧⲉⲣⲉ ϩⲉⲓ
ⲙⲏ ⲁⲉ ⲉ ⲡⲧⲱⲃ ⲡⲥⲟⲓ· ⲁⲩϩⲉ ⲉ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲙⲡⲓ ⲁⲡⲁ
ⲯⲟⲧⲉ· ⲉⲧⲙⲟⲟⲛⲉ ϩⲙ ⲧⲥⲱⲙⲉ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ⲛ
ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ϫⲉ ⲉⲓⲥ ⲡⲉⲕⲉⲓⲱⲧ· ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ· ⲉ
ⲧⲣⲉϩⲁⲁⲕ ⲛ ⲣⲣⲟ· Ⲁⲧⲱ ⲛ ⲧⲉⲓ ϩⲉ· ⲁ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ·
ⲧⲁⲗⲉ ⲉ ⲡⲉⲣⲧⲟ· ⲛ ⲡⲛⲟⲥ ⲛ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ⲁϥϫⲱⲣⲛ̄
ⲉ ⲡⲉⲓ ⲥⲁ ⲙⲙⲏ ⲡⲁⲓ· ⲁϥⲥⲓ ⲡⲧⲉϥⲥⲛⲏⲃⲉ· ⲁϥⲙⲟⲗⲥ̄ ⲁϥⲡⲱⲧ·
ⲉ ⲧⲗⲛⲧⲉ ⲛ ⲛⲉⲥⲟⲟⲩ ⲛ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲁⲩⲣⲱϩⲧ̄ ⲉ ⲃⲟⲗ ⲛ
ϩⲛⲧⲟⲩ· Ⲥⲟⲙⲉ ⲁⲩⲕⲟⲛⲥⲟⲩ ⲉ ⲡⲉⲩⲙⲁⲕⲣ̄· ϩⲓⲕⲟⲟⲩⲉ
Fol. 29b 2 ⲁⲩⲥⲱⲗⲙ̄ ⲉ ⲃⲟⲗ ⲛ ⲛⲉⲩⲥⲓϫ· ⲙⲙⲏ ⲛⲉⲩⲟⲩ|ⲉⲣⲛⲧⲉ· ⲁⲡⲁ
ⲯⲟⲧⲉ ⲁⲉ· ⲛ ⲧⲉⲣⲉ ⲭⲁⲩ ⲉ ⲧⲉϥⲙⲉⲧⲁⲕⲣⲓⲟⲥ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ϥⲱ ⲉ ⲣⲟⲕ· ⲉⲕⲡⲉⲣⲧ̄ ⲥⲛⲟϥ ⲛ ⲁⲧⲛⲟⲃⲉ ⲉ ⲃⲟⲗ·
ⲁ ⲡⲛⲏⲧ ⲥⲁⲣ ⲛ ⲡⲉⲕⲉⲓⲱⲧ· ⲟⲩⲱ ⲉⲥⲙ̄ⲧⲟⲛ· ⲉ ϩⲣⲁⲓ ⲉ
ϫⲱⲕ· ϫⲉ ⲁϥϫⲡⲟⲕ· ⲛⲟⲩϫ ⲛ̄ⲧⲉⲕⲥⲛⲃⲉ ⲉ ⲡⲉⲥⲕⲟⲉⲓϩ·
ϫⲉ ⲙⲡⲁⲧⲉ ⲡⲉⲕⲟⲩⲟⲉⲓⲱ ⲱⲱⲡⲉ· ⲉ ⲧⲣⲉ ⲕⲡⲉⲣⲧ̄ ⲥⲛⲟϥ
ⲉ ⲃⲟⲗ· ⲉⲩⲧⲱⲛ ⲥⲉ ⲡⲙⲟⲩ ⲙ̄ ⲡⲉⲕⲉⲓⲱⲧ· ⲉⲧⲉ ⲙⲡⲉ ⲭⲉⲓ
ⲉ ϫⲱⲕ ϩⲱⲟⲕ· ⲙⲡⲁⲧⲉ ⲙⲟⲟⲩ ⲱⲱⲡⲉ· Ⲉⲩⲧⲱⲛ ⲛⲉ-
ⲙⲟⲟⲛⲉ· ⲡⲣⲉϩⲣⲉⲧⲃ̄ ⲱⲛⲣⲉ ⲕⲟⲩⲓ· ⲉⲧⲉ ⲙⲡ ⲟⲩⲙⲟⲩⲟⲩⲧ
Fol. 30a 1 ⲙⲙⲟⲕ· ⲉⲕⲁⲓ ⲉⲣⲱⲧⲉ ϩⲙ ⲧⲉⲕⲙⲁⲁⲩ:—Ⲛⲁⲓ | ⲁⲉ· ⲉⲣⲉ
ⲛⲑ̄ ⲁⲡⲁ ⲯⲟⲧⲉ ϫⲱ ⲙⲙⲟⲟⲩ· ⲁ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲧⲁⲕⲟ· ⲱⲱⲗ
ⲛ ⲧⲉⲩⲥⲛⲃⲉ· ⲁⲩⲡⲱⲧ ⲛⲥⲱϥ· ⲉⲩⲧⲁⲗⲛⲧ ⲉ ⲡⲉⲣⲧⲟ· ⲉⲩ-
ⲟⲩⲱⲱ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙⲙⲟϥ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ⲛⲁϥ·

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же ϥω є рок ⲙ̅ⲡате па отоеіщ щωпе· є тре
кнотоут ⲙ̅ⲙоі· Ⲁнастасіос же· пиасістріанос·
ацершпире ⲛ̅ тецⲙ̅ⲡтолінрос· же наше цер-
щат є пполӓос· Пеже апа ѱоте нац· же
цершат є пполӓос ⲙ̅ птако· Ⲡⲡса наі
атτωрⲡ̅ ⲙ̅ асевнс акріпіта· ⲁⲩⲡ̅ⲧⲩ̅ є тполіс·
ⲛ̅ тⲙ̅ⲡ|ррро· неч ϥⲛ̅ хоτωτе гар ⲡроⲙпе· ⲛ̅ аре Fol. 30 a 2
ⲙ̅ пеϥоот ет ⲙ̅ⲙат· атω ат† ⲙ̅ пеⲯτфос
ϥа роч· ϥатⲙ̅ ппрро· же ецершат є пполӓос·
Ⲁтω а тпоσ ⲛ̅ щеере и отмеріанос· епеіотмеі
є роч· епеацкаат ϥⲙ̅ ппол̈ос· ецо ⲛ̅ стаⲯ-
літнс· ецт† ϥре ⲛ̅ ⲡтⲃ̅ноστе· атω песскепт
ⲙ̅ⲙос· нⲙ̅ⲙач ⲙ̅ⲙⲛⲛе· ϥⲛ̅ ϥенрвнте ⲙ̅ мпт-
щна· Сіта ⲙ̅ⲡⲡса наі· ацмоτ ⲛ̅σι отмеріанос
ϥⲙ̅ пполӓос· а тещщеере· ⲁⲙⲁρτе ехⲛ̅ тⲙ̅-
ⲡтррро· ⲛ̅ щоⲙте ⲡроⲙпе· ере акріпіта | ϥнп Fol. 30 b 1
ϥа тоотс̄· Ⲡⲡсωс ас† ⲡотκⲓⲁгнарюн· ⲛ̅ нотѣ· ⲝ
ⲛ̅ неноσ ⲙ̅ ппаллаⲭон· ⲙ̅ⲡат отсϥаі є хωс
кⲙ̅ⲙач· атω ат† ⲛ̅ ϥⲛⲛоσ ⲛ̅ таєіо нач· Сіта
асⲑⲙ̅соч ехⲙ̅ пеⲑронос· ⲛ̅ отмеріанос песеіωт·
же ацβол є βол· ⲛ̅ теспаρⲑенїа· Ⲡⲡса наі же·
а ⲑеоλωрос· панатолаюс· ει ϥⲙ̅ пполӓос·
атталоч· же а ⲇюклⲏтанос ер ρρро· пеχач
же ⲛⲓⲙ пе ⲇюклⲏтанос· ⲛ̅ отащ ⲙ̅ⲙⲛе пе·
атω ацβωк є ротн ща роч ⲙⲛ̅ к|лаⲩаюс· пеχат Fol. 30 b 2
нач· же ⲛⲓⲙ пе ⲡтацаак· ⲛ̅ ρρро є тει полιс·
пеχач· же ⲡтωтⲛ̅ пе· ⲙⲛ̅ нетⲛ̅ειоτе ⲙ̅ⲙоп· ⲁⲛⲛ̅
отρро ⲁⲛ· отае ⲙ̅ па роотщ ⲁⲛ пе ϥа тⲙ̅ⲡтррро·
Ⲁтω ⲡтеунот· а праюс ⲑеоλωрос ⲁⲙⲁρτе· ⲛ̅
тецσιх ⲁчтотноσⲛ̅ є ϥраі· ϥιхⲙ̅ пеⲑронос· є βол
же ⲙ̅ⲡате чхро калωс· ⲁλλа нецер ϥоте· Пеχе
праюс ⲑеоλωрос нач· же тωотн є ϥраі· же
ⲡтⲛ̅ отла ⲛ̅ ерір ϥⲙ̅ пеккач· є тве от· ере рⲙ̅ Fol. 31 a 1
ⲛ̅ кнне· нарюос· ϥιхⲙ̅ пе|ронос ⲛ̅ ррωот· ⲝа

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ere nepρωμαιος onϥ· αγω αγθιco ⲛ κλαγδιος· ριχⲙ neθρονος· αγnoc ⲛ αμγκακ· ϣωπε ρⲙ ππαλλαφον· ετγω ⲙⲛⲛoc· xe a θεοδωρος· παnατολαιος· ep oγⲙⲡⲧxωωρe· ⲙⲡooγ ρⲙ ππαλλαφον· ⲙⲡe λααγ eμγanφλeγe nac· ρⲛ tanτoxια τnρϥ· Πραιτος xe apa κλαγφος· ⲙⲡe cep ρnac· e τre ϥρⲙⲛoc· exⲙ neθρονος ⲛ ⲛ̅ρ̅ρ̅ωoγ· xe ⲙⲡe ϥρooγϣ an ne ρa τⲙⲡτe̅ρ̅ρ̅o· αλλα αϥτωoγn· ρⲛ oγcepn· epere ⲡⲁⲛⲛⲩⲉ τnρϥ ωϣ |

Fol. 31 *a* 2 e βολ· xe aϫιος· aϫιος· aϫιος κλαγδιος αϥep ⲛ̅ρ̅ρ̅o· Πaceβnc xe ⲁⲓoκλnφanoc· αϥep ρote· αϥβωκ αϥρonϥ ⲛ caϣϥ ⲛ̅ρooγ· ρatⲛ̅ τ̅ρ̅ρ̅ω ⲙⲡ oγρe e poϥ· αλλα nere neθρονος κn e βολ· Λγω a τnορin ⲛ ⲛ̅ρ̅ρo et ⲙⲛⲁγ· cωϣτ̅ e βολ· ρⲛ oγϣooγϣτ̅· ρⲙ nεcκoιτωn· nexac· xe nⲓⲙ ne πaπaτoλaιoc· xe eqetoγnec nρ̅ρ̅o· e ρραι exⲙ neϥθρονος· Nⲓⲙ ne oγⲙⲁτoι ⲛ̅τe πa eιωτ· xe eqeaφλeγe oγϥ e teϥϣeere· Nⲓⲙ ne oγρeϥ-

Fol. 31 *b* 1 ⲙooϣe· ⲛ̅|nεϥoγeρnτe· nϫaφλeγe ⲛ oγϣeere ⲛ ⲛ̅ρ̅ρo· Πa ππoλaιoc ne παnατoλαιoc· πa τⲙⲡτ̅ρ̅ρo ne· ⲁⲓoκλnφanoc· αλλα anⲧ̅ oγρnρωⲁιac ⲛ ⲃ̅ρ̅ρe· ei eⲙⲡ eiep πa ρaⲡ nⲙⲛⲁϥ· Ⲏ tepe πραιτος θεοδωρος cωτⲙ̅ é nαι· aϥϣωλ ⲛ teϥ-cnβe· aϥρⲓoγe xⲙe· neθρονος ⲙ̅ nρ̅ρo ϣa πρo· ⲙ̅ ππαλλαφον· aϥⲙoγoγτ ⲙ̅ ⲙⲡτoγe ⲛϣe ⲛ cκεπτωρ· ρⲓ κoγβoγκλαριoⲛ· αγω ⲙⲡτϣoγⲙτe ⲛϣe ⲙⲛⲁτoι ρⲓ peϥxⲓⲗⲁϥ· epere nκτρϫ (*sic*) ωϣ

Fol. 31 *b* 2 e βολ· xe noλλa | taaiτei τoγβaσiλeγc a τⲙⲡτ̅ρ̅ρo· ερτa κλαγτιος· αγω a θεοδωρος ⲙⲛⲛe aϥxρo· Ⲏ tepe τ̅ρ̅ρω· cωτⲙ̅ e nαι· acep ρote ⲙⲛⲁτe· acxⲓ ⲙ̅ nεκλoⲗ· ⲙ̅ nεceⲓωτ· ⲙⲡ̅ teϥ-σρnπe· ⲙⲡ̅ teϥρβcω ⲛ ⲛ̅ρo· acχaλa ⲙⲛⲛoγ· e nεcnτ ρⲙ nλωβϣ ⲙ̅ ππaλλaφon· ecωϣ e βολ ecxω ⲙⲛⲛoc· Χe θεοδωρος παnατoλαιoc· ⲭⲓ

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ⲛⲁⲓ ⲛⲁⲕ· ⲛ̅ⲧ̅ ⲉⲣ ⲣ̅ⲣⲟ· ⲭⲉ ⲁⲕϥ ⲥⲁⲣ ⲡ̅ ⲡⲛⲁ
ⲧⲏⲣϥ̅· ⲭⲉ ⲭⲓⲛⲉ ⲡⲟⲟⲩ ⲉ ⲫⲣⲁⲓ· ⲁⲛⲟⲕ ⲧⲉ ⲧⲉⲕⲫ̅ⲣⲁⲗ·
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ⲙ̅ⲡ̅ ⲡⲟⲩⲭⲁⲓ ⲛ̅ ⲓⲟⲩⲥⲧⲟⲥ· ⲡⲁ ⲥⲟⲛ ⲛ̅ ⲱⲁⲕⲧⲁⲕⲟ ⲛ̅ ⲛ̅ⲍ̅
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ⲫⲣⲱⲙⲁⲛⲟⲥ· ⲁⲩⲡⲁⲣⲧⲟⲩ ⲙ̅ ⲡⲉϥ ⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ· ⲉⲩⲭⲱ
ⲙ̅ⲙⲟⲥ ⲭⲉ ⲡⲉⲛ ϫⲟⲉⲓⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲧⲱⲕ ⲧⲉ ⲧⲙⲛ̅ⲧⲣⲣⲟ·
ⲙ̅ⲙⲏⲛⲉ· ⲙⲁⲗⲓⲥⲧⲁ ⲙ̅ⲡⲟ|ⲟⲩ ⲛ̅ⲧⲁ ⲧⲉⲕⲥⲟⲙ ⲟⲩⲱⲛⲍ̅ Fol. 32 a 2
ⲉ ⲃⲟⲗ· ⲁⲛⲟⲛ ⲥⲁⲣ ⲧⲏⲣⲛ̅ ⲛⲉ ⲛⲉⲕⲫ̅ⲣⲁⲗ· ⲁϫⲓⲟⲩ ⲛ̅
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ⲙⲛⲩⲉ ⲛ̅ ⲕⲉ ⲥⲟⲛ· ⲭⲉ ⲁ ⲡⲣⲱⲃ ⲣⲱⲩⲉ· Ⲗⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ
ⲁϥⲣⲓⲙⲉ· ⲉⲭⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ ⲱ ⲛⲉⲓ ⲛⲟⲥ ⲛ̅ ⲭⲓⲥⲟⲛⲥ̅·
ⲛ̅ⲧⲁⲥⲱⲟⲡⲉ ⲙ̅ⲡⲟⲟⲩ· ⲫⲙ̅ ⲧⲛⲟⲗⲓⲥ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲣⲟ· ⲭⲉ
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Fol. 33 a 1 χе ноуχ ⲛⲧⲉкенⲃе· є пескоⲉιⲣ· χе наϣе трарⳋⲉ
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Fol. 33 a 2 рнт[illegible]пе пχωωре· ере пιоуте ⲙе ⲙⲙоⲩ·
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ⲛ ⲟⲩⲉⲃⲟⲧ ⲛⲣⲟⲟⲩ · ⲩⲁⲓⲧ ⲉⲩⲧ ⲗⲟⲅⲟⲥ ⲛⲁⲩ ⲉ ⲧⲙ ⲙⲟⲩ-
ⲟⲩⲧ ⲙⲙⲟⲟⲩ ⲛⲛⲉ ⲥⲟⲛ · Ⲧⲁⲥⲉⲃⲛⲉ ⲁⲉ ⲛ ⲣⲣⲟ · ⲁⲥⲧ ⲛ
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ⲗⲓⲧⲏⲥ ⲙ ⲙⲁⲡⲉⲣⲧⲟ · ⲙⲡⲁⲧⲉ ⲑⲟⲧⲉ ⲕⲁⲁⲩ ⲉ ⲉⲣ ⲣⲣⲟ ·
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ϣⲓⲛⲉ ⲁⲧⲱ ⲁⲩⲧⲱⲟⲩⲛ ϩⲁ ϫⲱⲩ · ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲍⲉ ⲕⲓⲣⲉ
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ⲙⲛ ⲉⲣ ⲣⲣⲟ · | Ⲡⲉϫⲁⲩ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁⲩ · ⲍⲉ ϩⲁⲣⲉϩ Fol. 34 a 1
ⲉ ⲧⲡⲓⲥⲧⲓⲥ · ⲁⲧⲱ ⲙⲛ ⲉⲓⲣⲉ ⲙ ⲡⲁⲓⲕⲁⲓⲟⲛ · ⲧⲁⲣⲉ ⲧⲉⲕ- Ⲕⲍ
ⲙⲉⲧⲣⲣⲟ ⲧⲁϩⲣⲟ · Ⲡⲁⲥⲉⲃⲛⲉ ⲁⲉ · ⲁⲩⲥⲙⲏⲥⲟⲩ ⲕⲟⲩⲓ ⲕⲟⲩⲓ ·
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ⲣⲟⲩ · ⲙⲙⲏⲛⲉ ⲉⲩⲥⲙⲉ ⲙ ⲡⲉⲩⲱⲙⲉ · ⲉⲩⲡⲣⲟⲧⲣⲉⲡⲉ
ⲙⲙⲟⲩ · ⲉ ⲣⲟⲙ ⲉ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩⲧ · ⲁⲧⲱ ⲁⲩⲧ ⲙ
ⲡⲧⲱⲱⲩ ⲧⲓⲣⲏ ⲛ ⲕⲛⲉ · ⲉ ⲧⲟⲟⲧⲏ ⲙ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ·
ⲉ ⲧⲣⲉ ⲭⲁⲣⲭⲉⲓ ⲉ ϫⲱⲩ · Ⲗⲉⲣ ⲡⲉⲉⲉⲧⲉ ⲛ ⲁⲡⲁ ⲫⲟⲧⲉ ·
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ⲣⲙ ⲧⲡⲓⲥⲧⲓⲥ · ⲉⲩϫⲱⲕ ⲉ ⲃⲟⲗ · ⲛ ⲛⲉⲣⲃⲏⲧⲉ ⲧⲏⲟⲩ · ⲍⲉ
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ⲡⲛⲧⲏ · ⲉⲓⲩⲁⲍⲉ ⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · Ⲗⲧⲱ ⲉⲡⲉⲩⲧ ⲧⲱⲩ
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ⲉ ⲃⲟⲗ · ⲫⲁⲙⲫⲱⲣⲫⲣ ⲛ ⲛⲉⲩⲣⲓⲟⲟⲩⲉ ⲧⲏⲟⲩ · Ⲉⲓⲧⲁ
ⲛⲉⲣⲉ ⲡⲁⲥⲉⲃⲛⲉ ⲡⲣⲟ ⲉⲣ ⲣⲟⲧⲉ ⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟ-
ⲗⲁⲓⲟⲥ · ⲁⲧⲱ ⲁ ⲧⲣⲣⲱ · ⲫⲁⲍⲉ ⲛⲙⲙⲁⲩ · ⲉⲥϫⲱ ⲙⲙⲟⲟⲩ Fol. 34 b 1
ⲍⲉ ⲣⲣⲟⲫ ⲛⲣⲏⲧ · ⲛ ⲟⲩⲕⲟⲓ · ⲫⲁⲓⲧⲉ ⲟⲩⲡⲟⲗⲁⲓⲙⲟⲥ ⲕⲍ
ⲫⲱⲡⲉ · ⲫⲁⲓⲧ ⲣⲁⲣ ⲛⲩⲭⲣⲏⲙⲁ ⲛ ⲡⲁⲓⲣⲱⲛ · ⲫⲁⲓⲛⲧ
ⲟⲩⲙⲟⲩⲧⲟⲩⲧ ⲙⲙⲟⲩ · Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲥ · ⲍⲉ ⲉⲓⲉⲣ ⲣⲟⲧⲉ

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ⲛ ϫⲟⲟⲩϥ· ⲉ ⲡⲟⲗⲁⲓⲙⲟⲥ· ⲛ̄ⲥⲉⲧⲟⲩⲛⲉⲥ ⲡⲉ ⲙ̄ⲗⲁϩ ⲉ ϫⲱⲓ· ⲛ̄ⲥⲉⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲓ· Ⲉⲛⲉⲩⲧⲛ̄ⲟⲟⲩ ⲛⲁϥ ⲛ̄ϩⲁϩ ⲛ̄ⲥⲟⲡ· ϫⲉ ⲕⲟⲩⲱϣ ⲉ ⲧⲣⲁ ϩⲙⲟⲟⲥ· ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ· ϫⲉ ⲕⲟⲩⲱϣ· ⲉ ⲧⲣⲁ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲁⲓ ⲉ ⲡⲁ ⲕⲁϩ· Ⲗⲧⲱ ϣⲁⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ϫⲟⲟⲩ ⲛⲁϥ ϫⲉ ϩⲙⲟⲟⲥ ⲛⲁⲕ ϩⲓϫⲙ̄

Fol. 34 b 2 ⲡⲉⲑⲣⲟⲛⲟⲥ· ϫⲉ ⲁ ⲧⲓⲙⲟⲑⲣⲟ ⲉⲣ ⲧⲱⲕ· ⲙ̄ⲡⲉⲣ ⲣ̄ | ϩⲟⲧⲉ ⲱ̄ ⲡⲣⲣⲟ· ⲙⲟⲛⲟⲛ ⲛ̄ ϯⲛⲁⲉⲣ ⲗⲁⲁⲩ ⲙ̄ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲕ ⲁⲛ· ϣⲁ ⲉⲛⲉϩ· Ⲉⲛⲉⲣⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲃⲛⲕ ϣⲁ ⲣⲟϥ· ⲙⲡ̄ ⲡⲉⲧ ⲕⲱⲗⲩ ⲙ̄ⲙⲟϥ· Ϩⲣⲁⲓ ϫⲉ ⲣⲡ̄ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱⲥ ⲙ̄ ⲡⲟⲗⲁⲓⲙⲟⲥ ⲧⲱⲟⲩⲛ· ⲉϫⲙ̄ ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ ⲣⲓⲧⲙ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁⲩⲱ ⲁ ⲡⲟⲩⲱ ⲧⲁϩⲉ ⲡⲣⲣⲟ· ϫⲉ ⲁ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉⲓ ϣⲁ ⲙ̄ ⲙⲁ ⲛ̄ ⲣⲟⲉⲓⲥ· ⲁⲩϣⲉⲗ ⲙⲁ ⲙⲙⲁ· Ⲡⲣⲣⲟ ⲇⲉ ⲁϥⲱⲧⲣⲧⲣ̄ ⲙ̄ⲙⲁⲧⲉ ⲡⲉϫⲁϥ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁ ϩⲱⲃ· ⲁⲛⲟⲕ ⲙⲡ̄ ⲧⲓⲙⲟⲑⲣⲟ· ⲧⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲡ̄ ⲕⲗⲁⲧϯⲟⲥ ⲧⲉ ⲧⲓⲙⲟⲑⲣⲟ· Ⲡⲉϫⲉ

Fol. 35 a 1 ⲛⲉⲓ ϩⲁⲥⲓⲟⲥ ⲙ̄ ⲡⲣⲣⲟ· ϫⲉ ⲧⲱⲕ ⲧⲉ ⲧⲓⲙⲟⲑⲣⲟ· | ϫⲉ

ⲕⲍ ⲁⲩⲧⲁⲁⲥ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲣⲡ̄ ⲧⲡⲉ· Ⲏ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ϣⲁ ⲧⲣⲣⲱ· ⲁⲥⲛⲁⲩ ⲉ ⲣⲟϥ· ⲉⲩⲟⲩⲱⲗⲉ̄ ⲛ̄ⲣⲛⲧ· ⲁⲩⲱ ⲉⲩⲙⲩⲧⲣ̄ⲧⲱⲣ· ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲉⲕⲟ ⲏ ⲥⲁⲃ ⲣⲛⲧ· ⲏ ⲧⲉⲓ ⲣⲉ ⲧⲏⲣⲉ̄· ⲉⲓⲟⲩⲱϣ ⲉ ⲧⲣⲉⲕⲉⲣⲛⲧ· ⲛ̄ⲑⲟⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙ̄ⲡ̄ ⲕⲗⲁⲧϯⲟⲥ· ⲏ ⲣⲡ̄ⲛⲟⲥ ⲛ̄ⲧⲁⲉⲓⲟ ⲙ̄ⲡ̄ ϫⲟⲟⲩ ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲛ̄ⲥⲉⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲟⲩ· ⲧⲁⲣⲉⲕⲗⲟ ⲉⲕⲙⲩⲧⲣ̄ⲧⲱⲣ ⲉ ⲧⲃⲏⲏⲧⲟⲩ· Ⲏ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ϫⲉ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲁϥϫⲟⲟⲥ ⲛ̄ⲥⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲧ ⲛⲁϥ ⲏ ⲣⲡ̄ⲛⲟⲥ ⲏ̄ⲭⲣⲏⲙⲁ· ⲉ ⲧⲣⲉ ⲩⲧⲁⲁⲩ ⲏ ⲟⲩⲥⲓⲁ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲉ ⲧⲃⲉ ⲡⲟⲩϫⲁⲓ ⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲁⲩⲱ |

Fol. 35 a 2 ⲁϥϫⲟⲟⲩ ⲛ̄ⲥⲁ ⲛⲉⲓ ϩⲁⲥⲓⲟⲥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲧⲱϣ ⲙ̄ ⲛⲉⲓ ⲡⲟⲗⲁⲓⲙⲟⲥ· ⲉⲧ ϩⲓ ϫⲱⲛ· Ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ ⲛⲁ ⲡϫⲟⲉⲓⲥ ⲡⲉ· ⲏⲧⲟϥ ⲡⲉⲧ ϩⲓ ⲙ̄ⲙⲟϥ ϩⲓ ϫⲱⲛ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲟⲩ ⲥⲟⲩⲧⲉ ⲏ ⲣⲡⲁⲣⲟⲩϫⲓⲟⲛ· ⲙⲡ̄ ⲣⲡⲁⲣⲭⲓⲁ· ⲁⲗⲉ ⲉ ⲣⲟⲟⲩ· ⲙⲡ̄ ⲡⲉⲧ ⲛⲉⲣⲛⲧ· ϩⲓ ⲏ ⲡⲉⲧⲙⲛⲛⲩⲉ ⲃⲱⲕ ⲉ ⲡⲡⲟ-ⲗⲁⲓⲙⲟⲥ· ⲥⲱ ⲉⲕϯ ⲧⲱⲕ ⲛ̄ⲣⲛⲧ ⲛⲁⲩ· ϩⲓ ⲡⲁⲣⲟⲩ· ϣⲁⲛⲧ ⲉⲕϩⲉⲉⲣⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ ⲉ ⲃⲟⲗ· Ⲡⲉϫⲉ ⲛⲉⲓ ϩⲁⲥⲓⲟⲥ ⲏ

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ⲡⲣⲣⲟ· ϫⲉ ⲟⲩⲁⲉ ϩⲁⲣⲙⲁ· ⲟⲩⲁⲉ ⲕⲁⲣⲟⲩⲭⲓⲟⲛ· |
ⲛⲧⲡⲁⲁⲗⲉ ⲁⲛ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲧⲡⲁⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓ- Fol. 35b 1
ⲗⲟⲥ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ϫⲉ ⲃⲱⲕ ⲉ ⲡⲧⲁⲙⲓⲟⲛ ⲛ ⲟ
ⲛⲉϫⲣⲏⲙⲁ· ϥⲓ ⲙ̅ ⲡⲉⲧ ⲛⲁ ⲣⲱⲃⲉ ⲉ ⲣⲟⲕ ⲙⲛ̅ ⲡⲉⲕ-
ⲗⲏⲣⲟⲩⲉ· ϩⲙ̅ ⲡⲡⲟⲗⲁⲓⲗⲟⲥ· ⲱⲁⲛⲧⲉ ⲧⲡ̅ⲕⲉⲧ ⲧⲛⲧⲧⲡ̅
ϩⲛ̅ ⲟⲩϫⲣⲟ· Ⲡⲡⲥⲁ ⲛⲁⲓ ϫⲉ· ⲁⲧⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓⲗⲟⲥ·
ⲁⲧⲙⲓⲱⲉ ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲧϫⲣⲟ ⲁⲧⲥⲱⲡⲉ ⲙ̅ ⲡⲱⲛⲣⲉ·
ⲙ̅ ⲡⲣⲣⲟ ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲧⲧⲁϩⲟⲩ ⲉ ⲣⲁⲧⲩ̅ ⲉ ⲡⲣⲣⲟ·
Ⲡⲉϫⲉ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲛⲁⲩ· ϫⲉ ⲉⲓⲥ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲣⲣⲟ ⲙⲛ̅
ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲓⲉⲛⲧⲩ̅ ⲙ̅ ⲡⲉⲕ ⲙ̅ⲡⲧⲟ ⲉ ⲃⲟⲗ· ϩⲓⲧⲛ̅ | ⲧⲥⲟⲙ Fol. 35b 2
ⲙ̅ ⲡⲁ ⲣⲣⲟ ⲡⲉϫⲥ· ⲁⲗⲗⲁ ⲛⲥⲧⲟ ⲁⲛ· ⲉ ⲧⲣⲉ ⲛⲕⲱ ⲙ̅ ⲡⲁⲓ
ϩⲁⲣⲧⲛ̅ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ· ⲉⲓ ⲙⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ·
Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ϫⲉ ϩⲱⲃ ⲛⲓⲙ ⲉⲧⲉⲧⲛ̅ⲧⲁⲱⲟⲩ· ⲁⲣⲓ
ⲥⲟⲩ ϩⲛ̅ ⲧⲁ ⲙ̅ⲡⲧⲣⲣⲟ· ⲁⲧⲱ ⲙⲛ̅ ⲗⲁⲁⲩ ⲛⲁⲉⲱⲕⲱⲗⲧ·
ⲙ̅ ⲡⲉⲧⲛ̅ⲧⲉⲣϩⲁⲣⲉ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲙ̅ ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟ-
ⲡⲟⲥ· ϫⲉ ⲭⲓ ⲙ̅ ⲡⲱⲛⲣⲉ· ⲙ̅ ⲡⲣⲣⲟ ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲙⲛ̅
ⲕⲁⲁϥ ϩⲁ ⲧⲟⲟⲧⲕ̅· ⲁⲧⲱ ⲛ̅ ⲧⲉⲓ ϩⲉ ⲁϥⲧⲁⲁϥ ⲛⲁϥ· ⲉⲣⲉ
ⲡⲛⲟⲩ ⲧⲛⲣⲟⲩ ⲥⲟⲟⲩϩ· ⲉⲧⲟ ⲙ̅ⲙⲓⲧⲣⲉ ⲉ ⲡⲉⲓ ϩⲱⲃ·
Ⲡⲡⲥⲁ ⲛⲁⲓ ϫⲉ ⲁ ⲡϩⲱⲃ ⲱⲥⲕ̅· ⲉⲣⲉ ⲡⲱⲛⲣⲉ ⲙ̅ | ⲡⲣⲣⲟ Fol. 36a 1
ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ϩⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥ- ⲟⲁ
ⲥⲱⲧⲙ̅ ⲛⲥⲓ ⲡⲉⲩⲉⲓⲱⲧ· ϫⲉ ϥϩⲁⲗⲏⲧ ⲉ ⲣⲟϥ· ⲁϥϫⲟⲟⲩ
ⲛ̅ ϩⲙⲟⲥ ⲛⲧⲁⲉⲓⲟ ⲛⲁϥ· ⲁϥⲕⲱ ⲙ̅ ⲡⲉⲡⲱⲛⲣⲉ ⲉ ⲃⲟⲗ·
ⲁⲧⲱ ⲙⲙⲉ ⲗⲁⲁⲩ ⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ϩⲱⲃ· Ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ· ⲁϥϫⲓ ⲛ̅ ⲛⲉϫⲣⲏⲙⲁ· ⲁϥⲥⲟⲣⲟⲩ ⲛ̅ ⲛⲉϩⲛⲕⲉ ⲛ̅
ⲧⲡⲟⲗⲓⲥ· ⲙⲛ̅ ⲛⲉϫⲛⲣⲁ· ⲙⲛ̅ ⲡⲟⲣϕⲁⲛⲟⲥ· ⲙⲛ̅ ⲛⲉⲫ-
ⲟⲧⲥⲓⲁ ⲧⲙⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲛⲣⲟⲩ· Ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϫⲉ ⲁϥⲟⲧ-
ⲱⲙϩ̅ ⲉ ⲃⲟⲗ· ⲉ ⲡⲁⲥⲉⲃⲏⲥ· ⲁⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ ⲉϥϫⲱ
ⲙⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲉⲕⲫⲙⲟⲟⲥ ⲉⲕⲣ̅ⲟⲩ· ⲁ ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ
ⲕⲱ ⲙ̅ ⲡ|ⲱⲛⲣⲉ ⲙ̅ ⲡⲣⲣⲟ ⲙⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲉ ⲃⲟⲗ· ⲁϫⲛ̅ Fol. 36a 2
ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲁϥϫⲓ ⲡⲧⲉϥϯⲙⲛ· ⲁϥⲧⲁⲁⲥ ⲛ̅ ⲛⲉϩⲛⲕⲉ
ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲙⲙⲉ ϥⲱⲡ ϩⲣⲁⲕ ⲉ ⲡⲧⲏⲣϥ̅· ⲉⲓⲥ ⲱⲟⲩⲧⲉ
ⲥⲁⲣ ⲡⲣⲟⲙⲡⲉ· ϥϯ ⲁⲥⲁⲡⲏ ϩⲙ̅ ⲡⲉϫⲣⲏⲙⲁ ⲛ̅ⲧⲁϥϫⲓⲧϥ̅·
Ⲡⲣⲣⲟ ϫⲉ ⲁϥⲙⲟⲩⲧⲉ· ⲉ ⲛⲉⲛⲟⲥ ⲙ̅ ⲡⲡⲁⲗⲗⲁϯⲟⲛ·
ⲁϥⲧⲁⲙⲟⲟⲩ ⲉ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ⲧⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϫⲟⲟϥ·

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ϵ ρος ϵ τϐϵ παρχηεπισκοπος· αγω ητεγηοτ
αγχοοτ ηςωϥ ϵϥχω ⲙⲙⲟⲥ· ϫε πα ϵιωτ· ⲟⲩ πε
πⲩⲙⲉ ⲛ̄ πⲩηρε ⲛ̄ ππρρο· ⲙ̄ ⲙⲡερσος ϵτ σαλητ
Fol. 36 b 1 ϵ ροκ:— | Πεχαϥ ναϥ· ϫε ϫοηϥ ηⲥι ηχοϵις πϵⲓ̈ⲥ
ⲟⲃ̄ πεχⲥ· ⲙⲡ̄ πεκκρατος ⲱ̄ ππρρο· ϫε ϫιπε πιϵϥ
σηαγ ⲙ̄ ϵⲃοτ· ϵϥσαλητ ϵ ροι· ερε ⲟγⲥοτε ⲛ̄τε
ππολαιμος· ϥⲛ̄ πϵϥⲥηρ· αϥωοτ ϵκϥⲛ̄ ππολαι-
μος· ⲱ̄ πα χοϵις ππρρο· αικωως ⲙⲙⲟϥ καλως
αικααϥ ϥⲛ̄ πεπισκοπον· Λγω α ππρρο τρε ⲩιτεϥ
ⲛ̄ πεϥ ⲙⲡⲟ ϵ ϐολ· ερε τπορφγρα σοολε ⲙⲙⲟϥ·
Πεχε ππρρο ναϥ· ϫε κιαωρⲛ̄ ναι· ϫε παι πε ϥⲛ̄
ⲟⲩⲙⲉ· αγω ⲛ̄τεγηοτ α παρχηεπισκοπος· ωρⲛ̄
Fol. 36 b 2 ⲛ̄ ππρρο· ϫε ⲛ̄τοϥ πε παι· | ϥⲛ̄ ⲟⲩⲙⲉ· αγω ⲙⲡε
λααγ ειμε· ϫε ⲛ̄ταϥωρⲛ̄ ϵ τϐϵ ⲟⲩ· αγω α παρχη-
επισκοπος· ει ϵ ϐολ ϩⲓ τοοτϥ̄· ⲛ̄ ππρρο· Λγω
ⲙⲡε παιαϐολος· ϩω ϵ ρος ϥⲛ̄ τεϥμαηα· ϵ ροτη
ϵ παρχηεπισκοπος· ϣα ηιϵϥ ϣοⲙⲡⲧ ⲛ̄ πολαι-
μος· ⲛ̄ταϥϣωπε· αγω αγαμαρτε ⲙ̄ ηικοⲙητης·
πⲩηρε ⲛ̄ ππρρο ⲙⲡ ⲙⲡερσος· αγεητϥ̄ ⲛ̄ ⲡⲁⲧο
ϵ ϐολ· ⲛ̄ παρⲓⲱⲙος ⲙⲙατοι· Ⲏ τερε ⲡⲣⲁϣⲓⲟⲥ
θεοδωρος· ⲙⲡ̄ ⲡⲣⲁϣⲓⲟⲥ κλαυϯος· ναγ ϵ ρος·
Fol. 37 a 1 αγⲥοτωηϥ̄· ϫε πⲩηρε ⲛ̄ ππρρο ⲙⲡ ⲙⲡερ|σος πε·
ⲟⲛ̄ αγω ϫε ⲛ̄τα παρχηεπισκοπος κααϥ ϵ ϐολ· αγω
ⲛ̄τεγηοτ αγριμε ϵ τϐϵ πε ⲛ̄ταϥϣωπε· αγω αγ-
ροπϥ̄· ϵ τⲙ̄ ταμοϥ· ϵ τⲃⲏⲛⲧϥ̄· ϵηεγοτωϣ πε·
ϵ κααϥ ϵ ϐολ· ϵ τϐϵ παρχηεπισκοπος· αγω α
πⲩαχε σωρ ϵ ϐολ· ϥⲛ̄ ππολαιμος· ϫε αγσωπε
ⲛ̄ ηικοⲙητης· πⲩηρε ⲛ̄ ππρρο ⲙⲡ ⲙⲡερσος· Λγω
α ποτω ταϩε ⲙⲙααχε· ⲛ̄ ππρρο· αγχοοτ ⲛ̄ⲥα
ⲡⲣⲁϣⲓⲟⲥ θεοδωρος· πεχαϥ ναϥ· ϫε κⲧⲣⲓ ⲥ̄τρα-
τⲗⲁτης· αγταμοι· ϫε ακϩρο· ϥⲛ̄ ππολαιμος·
Fol. 37 a 2 ακσωπε ⲛ̄ πⲩηρε ⲛ̄ ππρρο· ⲛ̄|ⲙ̄ ⲙⲡερσος· λοιπον
ⲭⲓ ⲙ̄ τεϥρηⲩε ⲙ̄ ποτϐ̄ ηακ· ταμοϊ ϵ ρος ϩω
ταειμε· ϫε ⲟⲩⲙⲉ πε ⲡϣϐ̄ ⲙⲙοη· απαρχηεπι-

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скопос ωρϰ̄ наι· же ачшоу· Пеже ппет отааѣ
θеοδωрос ⲡ̄ пр̄р̄о· же пеусон пе ⲡ̄тапаларте
ⲡ̄ноу· Λγω ⲡ̄теуноу а ппет отааѣ· ко ⲡ̄ неи-
коⲙⲉнтис· ка ϩнт ⲡ̄ теуϩ̄βсω и р̄р̄о же ⲡ̄иеу-
сотωⲛ̄ϥ· ачϯ ⲡ̄ ке отеι е ⲭωϥ· еуⲭноу ⲡ̄ноу·
же ⲡ̄ⲉр таше пр̄р̄о· же ⲡ̄ток пе никоⲙⲉнтис·
пⲱнре ⲡ̄ пр̄р̄о ⲙ̄ⲡ ⲡ̄ⲉрсос· Λγω а пр̄р̄о ноуте
е ппет отааѣ· θеοδωрос· еуⲭω ⲡ̄нос· же Fol. 37 b 1
ⲙаталοι е птωⲱ· е пⲱнре ⲡ̄ пр̄р̄о· ⲡ̄така- oa
ларте ⲡ̄ноу· ϥ̄ⲙ̄ ⲡⲧоλаⲙос· Пеже ппет отааѣ
наϥ· же а никоⲙⲉнтис ноу· пеусон пе паι·
ⲡ̄тапаларте ⲡ̄ноу· ⲙаренⲱⲛе ⲡ̄тоотⲟ̄· ⲡ̄са
пеусон ⲡ̄ноп· а парχнепископос сраι· ⲱа
пеуеιωт· же ачшоу· Наι ⲇе еусωтⲙ̄ е роот·
ⲡ̄сι пⲱнре ⲡ̄ пр̄р̄о· ачеιре ката θе ⲡ̄та ппет
отааѣ· ϩωⲛ е тоотⲟ̄· Пр̄р̄о ⲇе ⲡ̄ тере ϥеι· е
ϩраι е тⲣоλις анⲧοχια· ⲙⲡ̄ пеⲭⲉⲛⲛⲱⲉ· ⲙⲡ̄
пⲱнре ⲡ̄ пр̄р̄о ⲙ̄ⲡ ⲡ̄ⲉрсос· | а праϣιос θеοδω- Fol. 37 b 2
рос· ⲙⲡ̄ апа клаⲧ̀ос· ⲱⲡ̄тωре ⲡ̄ноу ⲛ̄ тоотⲟ̄
ⲡ̄ пр̄р̄о· ⲧ̄пе ечⲉⲱкωλ ⲙ̄нооу· же ⲡ̄иоⲥ ⲛ̄
тⲙ̄пр̄р̄о· не аⲧⲭιⲧⲟ̄ ⲱа парχнепископос· Λγω
неτοτωⲱ пе е каау е βολ· Ⲏиоⲥ ⲇе ⲙ̄ⲡ ⲡ̄ⲉрсос·
паникнрос· ⲙⲡ̄ леοнⲧ̀ос· Λγει е таⲛⲧ̀οχια· е
ратⲟ̄ ⲛ̄ θеοδωрос· ⲙⲡ̄ клаⲧ̀ос· ⲙⲡ̄ пке сеепе·
Λγеⲡⲉ ⲡ̄ⲙау ⲛ̄ ϩⲙⲛⲟⲥ ⲡ̄таеιο· ⲡ̄те неιωт ⲡ̄нико-
ⲙⲉнтис· же етекаау е βολ· Λγω а паιаβολος
оτοⲛϩⲟⲟⲟ

ⲛ̅ ⲛⲉⲥⲉⲓⲱⲧ ⲉ ⲡⲉⲕ ⲧⲓⲛⲃⲉ· ⲛⲁⲓ ⲁⲉ ⲧⲓⲣⲟⲩ ⲁⲓⲁⲁⲩ
ⲛⲓ̅ⲙⲁⲕ· ⲙ̅ⲡⲉ ⲕⲓⲟⲓ ⲉ ⲡⲁ ⲉⲟⲟⲩ· ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ
ⲁⲓⲟⲕⲗⲏⲣⲁⲛⲟⲥ· ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲛ̅ⲧⲕ̅ ⲙⲁ· ⲉⲕⲭⲱ
Fol. 38 a 2 ⲉ ⲣⲟⲓ ⲛ̅ ⲛⲁⲓ ⲛ̅ ⲧⲉⲓ ⲣⲉ· ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲁ|ⲛⲁⲧⲟⲗⲁⲓⲟⲥ·
ⲡⲱⲟⲩⲱⲟⲩ ⲛ̅ ⲧⲙ̅ⲡⲧⲣⲣⲟ· ⲏ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲕⲗⲁⲩⲧⲟⲥ·
ⲡⲣⲓⲥⲱⲛ ⲙ̅ⲙ̅ ⲣⲣⲟ· Ⲡⲉⲭⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲟⲛ
ⲃⲓⲁ ⲙ̅ⲡⲟⲟⲩ· ⲉⲧⲉⲃⲉⲣ ⲡⲉⲓ ⲣⲁⲛ· ⲥⲛⲁⲩ ⲉ ⲃⲟⲗ ⲣⲙ̅
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲓⲣⲏ· ⲣⲙ̅ ⲛ̅ⲣⲱⲙⲉ ⲙ̅ⲡⲉⲓⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ ⲱⲁ
ⲉⲡⲉⲣ· ⲉⲕⲣ̅ ⲟⲩ ⲙ̅ⲙ̅ ⲛⲉⲓ ⲣⲉⲙⲛⲟⲩⲥⲥ̅· ⲉ ⲣⲟⲓ ⲉⲕⲭⲱ ⲉ
ⲣⲟⲓ· ⲛ̅ ⲛⲉⲩⲣⲁⲛ· Ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ ⲡⲱⲟⲩⲱⲟⲩ
ⲛ̅ ⲧⲙ̅ⲡⲧⲣⲣⲟ ⲡⲉ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲙ̅ⲡ̅ ⲕⲗⲁⲩⲧⲟⲥ· ⲉⲓⲭⲓ
ⲣⲁⲓⲃ̅ⲥ̅ ⲣⲁ ⲣⲟⲟⲩ· ⲁⲉ ⲧⲱⲟⲩ ⲧⲉ ⲧⲙ̅ⲡⲉⲣⲣⲟ· ⲣⲁ ⲛⲉⲩ-
ⲉⲓⲟⲧⲉ· Ⲡⲉⲭⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲱⲁ ⲡⲟⲟⲩ ⲕⲉⲣ
Fol. 38 b 1 ⲣⲟⲧⲉ ⲣⲛⲧⲟⲩ· ⲛ̅ ⲡⲁⲧⲣⲁⲙⲓⲟⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· | Ⲡⲉⲭⲉ
ⲟⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ ⲫⲥⲟⲟⲩⲛ· ⲁⲉ ⲁ ⲧⲣⲣⲟ ⲁⲛⲫⲗⲉⲥⲉ ⲛ̅
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛ̅ⲕⲉ ⲥⲟⲛ· ⲁⲩⲧⲟⲩⲛⲟⲥⲧ ⲉⲓⲭⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ⲛ̅ ⲧⲙ̅ⲡⲧⲣⲣⲟ· ⲁⲭⲙ̅ ⲉⲣ ⲣⲟⲧⲉ ⲣⲛⲧⲩ̅ ⲛ̅ ⲗⲁⲁⲩ· Ⲡⲉⲭⲉ
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲁ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲟⲩⲉⲙⲉ· ⲁ
ⲧⲉⲧⲣⲟⲧⲉ ⲱⲭⲙ̅ ⲱⲁ ⲉⲙⲉⲣ ⲛⲁⲣⲁⲕ· ⲥⲟⲩⲱⲛ ⲉⲧ ⲛⲁⲕⲭ (*sic*)·
ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲉⲓⲱⲧ ⲡⲁⲗⲓⲙⲡⲥⲕⲟⲥ· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲉⲣ
ⲣⲟⲧⲉ ⲣⲛⲧⲟⲩ ⲛ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙ̅ⲡ̅ ⲕⲗⲁⲩⲧⲟⲥ· ⲉⲣⲉ
ⲡⲱⲛⲣⲉ ⲛ̅ ⲡⲣⲣⲟ ⲙ̅ⲙ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲥⲁⲗⲏⲧ ⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲩⲟⲩⲱⲱ ⲉ ⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲡⲥⲉϫⲟⲟⲥ ⲉ
Fol. 38 b 2 ⲣⲟⲛ· ⲉⲉ ⲁⲩⲙⲟⲩ· ⲙ̅ⲡ ⲟⲩⲩⲓ ⲛ̅ ⲧⲉⲭⲁ|ⲥⲟⲩ ⲉⲩⲥⲟⲟⲩⲛ·
ⲉⲉ ⲕⲉⲣ ⲣⲟⲧⲉ ⲣⲛⲧⲟⲩ· Ⲓⲛ ⲙ̅ⲡⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲡⲕⲉ ⲥⲟⲛ· ⲛⲩ̅ⲉⲣ ⲣⲁⲗ ⲙ̅ⲙⲟⲕ· ⲉⲉ
ⲁⲩⲙⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲉⲉ ⲡⲉⲩⲥⲟⲛ ⲡⲉ ⲡⲁⲓ· ⲛ̅ⲧ ⲁⲙⲁⲣⲧⲉ
ⲙ̅ⲙⲟⲩ· ⲉⲓⲟⲩⲱⲩ ⲉ ⲧⲣⲉ ⲕⲫ̅ ⲗⲟⲅⲟⲥ ⲛⲁⲓ· ⲉⲉ ⲱⲁⲓ-
ⲧⲁⲣⲉ ⲧⲉⲕⲙ̅ⲡⲧⲣⲣⲟ ⲉ ⲣⲁⲧⲥ̅· ⲱⲁⲕⲙⲟⲧⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ ⲛ̅
ⲡⲱⲟⲙⲉⲧ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙ̅ⲡ̅ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲙ̅ⲡ̅ ⲕⲗⲁⲩⲧⲟⲥ· ⲛ̅ⲧⲉ ⲧⲙ̅ⲡⲧⲣⲣⲟ· ⲉⲣ ⲧⲱⲛ ⲙⲁⲧⲁⲁⲕ·
Ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ ⲉⲓⲱⲁⲕⲙⲟⲧⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ· ⲉⲣⲉ
Fol. 39 a 1 ⲙⲙⲁ ⲛⲁⲙⲱⲉ ⲉ ϫⲱⲓ· ⲁⲉ ⲛ̅ⲧⲉ ⲛ̅ⲃⲁⲣⲃⲁⲣⲟⲥ ⲫⲓ ⲛ̅
ⲟⲍ ⲧⲁⲙⲡⲧⲣⲣⲟ ⲛ̅ ⲧⲟⲟⲧ· | Ⲡⲉⲭⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛ̅ ⲡⲣⲣⲟ·

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же ⲙ̅ⲡⲁⲧⲉ ⲕⲉⲓⲙⲉ· же ⲁⲛⲟⲕ ⲡⲉⲧ ⲙⲛⲧⲣⲉ ⲉ ⲭⲱⲕ· ⲡⲁ
ⲧⲉⲛⲟⲩ· ⲙ̅ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲁⲛ· ⲡⲉⲧ ⲥⲱⲡⲉ ⲙ̅ ⲡⲛⲩⲣⲉ·
ⲙ̅ ⲡⲣ̅ⲣⲟ ⲙ̅ⲙ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉ· ⲙ̅ⲡ̅ ⲙ̅ⲙ̅
ⲁⲧⲟⲓ ⲉⲧ ϩⲁ ⲣⲁⲧ· ⲁⲩⲱ ⲛⲁⲓⲟⲩⲧⲉ· ⲉⲧ ☩ ⲥⲟⲙ ⲛⲁⲓ·
ⲡⲁⲛⲧⲁ ⲁⲙⲁⲣⲧⲉ ⲙ̅ⲙⲟⲩ· Ⲡⲉϫⲉ ⲡⲣ̅ⲣⲟ ⲛⲁϥ ⲭⲉ ⲙⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧ ⲡⲛⲁⲱⲙ̅ⲙⲉ ⲛⲁϥ ⲛ̅ⲥⲁ ⲓ̅ⲥ̅· ⲡⲉϫⲉ ⲡⲁⲓⲁ-
ⲃⲟⲗⲟⲥ· ⲭⲉ ⲟⲩⲁⲉ ⲡⲉⲕϫⲱ· ⲙ̅ ⲡⲣⲁⲓ ⲙ̅ ⲡⲕⲉ ⲟⲩⲁ
ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉ ⲃⲟⲗ ϩⲓ̅ ⲣⲱⲕ ⲙⲁ ⲉⲛⲉϥ· ⲉⲕⲕⲱ ⲛ̅ⲣⲧⲛⲏ·
ⲉⲧⲛⲟⲩⲧⲉ ⲛ̅ⲧ ⲁⲅⲅⲉⲗⲟⲥ ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲩ· ⲁⲗⲗⲁ
ⲟⲩⲱⲛ ⲙ̅ | ⲛⲉⲕⲃⲁⲗ· ⲙ̅ⲡ̅ ⲛⲁⲩ ⲉ ⲛⲁⲛⲟⲩⲧⲉ· ⲭⲉ ⲟⲩⲙ̅ Fol. 39a 2
ⲟⲩⲏⲣ ϩⲓ̅ ⲧⲉⲩⲛⲡⲉ· ⲁⲩⲱ ⲡⲉⲛⲛⲟⲩⲉ ⲙ̅ ⲛⲁⲙⲁⲧⲟⲓ·
Ⲁⲩⲱ ⲡⲧⲉⲧⲛⲟⲩ ⲁϥⲧⲣⲉ ϩⲓ̅ⲁⲱⲛ· ⲡⲁⲗⲓⲙⲡⲥⲏⲥⲧⲟⲥ· ⲉⲣ
ⲡⲉϩⲙⲟⲧ ⲙ̅ ϩⲙⲁⲧⲟⲓ· ⲁⲧⲥⲱⲟⲩϩ ⲉ ⲣⲟϥ· ⲉⲧⲥⲃⲱⲧⲥ
ⲉ ⲡⲧⲟⲗⲁⲓⲟⲥ· ⲁⲩⲱ ⲟⲛ· ⲛⲉ ⲱⲃⲉ ⲡⲁⲗⲓⲙⲡⲥⲏⲥⲧⲟⲥ
ⲁⲧⲉⲣ ⲡⲉϩⲙⲟⲧ· ⲙ̅ ϩⲙⲛⲟⲩⲧⲉ ⲙ̅ⲛⲟⲩϫ· ⲁⲧⲟⲩⲟⲛϩⲟⲩⲧ
ⲉ ⲃⲟⲗ· ⲉ ⲗⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ· Ⲡⲉϫⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁϥ·
ⲭⲉ ⲧⲁⲣⲉⲕⲉⲓⲙⲉ ⲧⲉⲛⲟⲩ· ⲭⲉ ⲁ ⲑⲟⲧⲉ ⲙ̅ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ·
ⲙ̅ⲡ̅ ⲕⲗⲁⲧϯⲟⲥ ⲱⲧⲣ̅ⲧⲱⲣϧ· Ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲕⲱ ⲙ̅ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲣ̅|ⲣⲟ ⲙ̅ⲙ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲉ ⲃⲟⲗ· ⲁϥⲭⲁ Fol. 39b 1
ⲛ̅ ⲧⲉϥⲁⲥⲟⲩ· ⲁⲧⲡⲱⲱⲩ ⲙ̅ⲙⲟⲥ ⲉ ⲭⲱⲟⲩ· ⲙ̅ ⲡⲱⲟⲗⲙⲡ ⲁϫⲛ̅ ⲟⲛ
ⲧⲉⲕⲥⲛⲱⲙⲉⲛ· ⲓⲥⲥⲙⲉⲗⲉⲓ (sic) ⲛⲁϥ ⲁⲛ· ⲭⲉ ⲛ̅ⲧⲕ̅ ⲟⲧⲣ̅ⲣⲟ·
ⲉ ⲁϥⲱⲣϧ̅ ⲛⲁⲕ ⲛⲓⲟⲩϫ· ⲙ̅ ⲡⲱⲟⲣⲡ̅ ⲛ̅ⲥⲟⲡ· ⲁⲩⲱ ⲁⲩⲭⲓ
ⲥⲟⲗ ⲉ ⲣⲟⲕ· ⲙ̅ ⲡⲉⲓ ⲙⲉ ⲥⲟⲡ· ⲧⲁⲣⲉⲕⲉⲓⲙⲉ· ⲭⲉ ϩⲓ̅ⲙⲉ
ⲙⲉⲧ ⲉⲓϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲕ· Ⲯⲉ ⲡⲉⲕⲟⲩϫⲁⲓ· ⲱ̅ ⲗⲓⲟⲕⲗⲏ-
ϯⲁⲛⲟⲥ· ☩ⲛⲁⲧⲣⲉⲕⲛⲁⲩ ⲉ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙ̅ⲡ̅ ⲕⲗⲁⲧ-
ϯⲟⲥ· ϩⲓ̅ ⲟⲩⲛⲟⲥ ⲙ̅ ⲟⲩⲃⲃⲓⲟ· ⲧⲁⲉⲓⲙⲉ ⲙ̅ ⲟⲩⲙⲟⲟⲩ ⲉⲩϩⲟⲟⲩ·
ⲛⲟⲉ ⲙ̅ ⲡⲁ ⲡⲉϫⲱⲟⲉⲓⲥ ⲉ ⲭⲱⲟⲩ· ☩ⲟⲩ ⲓⲛⲃⲧ ⲙⲉ ⲛ̅ⲧⲁⲓ
ⲧⲣ[ⲉ]ⲧⲧⲟϫⲟⲩ· ⲉ ⲛⲉⲥⲓⲭ ⲙ̅ ⲡⲉⲧⲭⲟⲉⲓⲥ· ϩⲓ̅ ⲡⲉⲥ|ϧⲟⲥ Fol. 39b 2
ⲓⲥ ⲱⲉ ⲧⲁⲓⲟⲩ· ⲙ̅ⲡ̅ ⲱⲟⲗⲙⲉⲧ ⲙ̅ⲡⲃⲧ· ⲁⲓⲥⲃⲱⲧⲱⲟⲩ ⲉ
ⲧⲣⲉⲧⲁⲁⲩ· ⲉ ⲡⲥⲱⲙⲁ ⲙ̅ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ϩⲓ̅ ⲡⲛⲟⲥ
ⲓ̈ ⲱⲟⲩⲉ· ⲉⲧ ϩⲓ̅ ⲡⲣⲟ ⲙ̅ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ· ⲧⲁⲣⲉ ⲧⲉϥ-
ⲱⲙⲉ ⲛⲁⲩ ⲉ ⲡⲉϥⲙⲟⲩ· Ⲁⲩⲱ ⲕⲗⲁⲧϯⲟⲥ ϩⲱⲟϥ·
ⲧⲛⲁⲧⲣⲉⲩⲗⲟⲛϫⲓⲍⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉϥⲥⲡⲓⲣ· ⲛⲟⲉ ⲙ̅ ⲉ
ⲡⲉϫⲱⲟⲉⲓⲥ· ⲛⲧⲁⲓⲧⲣⲉⲩⲕⲟⲟⲩⲥϥ̅ ⲉ ⲡⲉϥⲥⲡⲓⲣ· ϩⲓ̅ ⲡⲉⲥϧⲟⲥ·

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ⲡⲟⲉ ⲡⲧⲁⲓⲧⲣⲉⲧⲣⲱⲧⲃ̄ ⲁ̅ ⲡⲉⲧⲣⲟⲥ· ⲙⲡ̄ ⲡⲁⲩⲗⲟⲥ ⲛⲉⲩ-
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲉⲣ̄ ⲧⲥⲛⲃⲉ· ⲫⲁⲧⲣⲉⲙⲛⲟⲩⲧ ⲛ̄ ⲛⲉⲓ
Fol. 40 *a* 1 ⲕⲟⲟⲩⲉ· ⲡⲧⲉ ⲧⲙⲡⲧⲣⲣⲟ ⲉⲣ ⲧⲱⲕ | ⲱ̄ ⲁⲓⲟⲕⲗⲏⲫⲁⲛⲟⲥ·
ⲡⲁ̄ (*sic*) Ⲛⲁⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲭⲟⲟⲩ ⲁ̅ ⲡⲣⲣⲟ· ⲁⲩⲣⲟⲡⲥ̄
ⲉ ⲣⲟⲩ· ⲡⲁⲥⲉⲃⲛⲉ ⲁⲉ ⲛ̄ ⲣⲣⲟ· ⲁⲩⲱⲟⲣⲡⲥ̄ ⲉ ⲡⲛⲓ· ⲱⲁ
ⲧⲣⲣⲟ· ⲁⲩⲧⲁⲙⲟⲥ ⲉ ⲣⲱⲃ ⲙⲙⲁ ⲡⲧⲁⲩⲭⲟⲟⲩ ⲉ ⲣⲟⲩ·
Ⲧⲡⲟⲣⲓⲛ ⲁⲉ ⲛ̄ ⲣⲣⲱ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲥⲣⲁⲱⲉ ⲙⲙⲁⲧⲉ
ⲉⲭⲁ ⲡⲙⲟⲩ ⲛ̄ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉϩⲁⲥ ⲁⲉ ⲛⲁϥ· ϫⲉ
ⲧⲁⲣⲉⲕⲉⲓⲙⲉ ⲉ ⲧⲙⲉ· ϫⲉ ⲁⲩⲉⲓⲙⲉ· ⲁ̅ ⲡⲱⲛⲣⲉ ⲁ̅ ⲡⲣⲣⲟ
ⲛ̄ ⲁⲡⲉⲣⲥⲟⲥ· ⲉ ⲡⲉⲓ ⲙⲁ· ⲁⲩⲛⲁⲁϥ ⲉ ⲃⲟⲗ· ⲁⲩⲱ
ⲱⲁϫⲉ ⲙⲙⲁ· ⲛ̄ⲧ ⲁⲩϫⲟⲟⲩ ⲛⲁⲕ· ⲉ ⲧⲃⲛⲛⲧⲟⲩ· ⲉⲣ̄ ⲙⲉ
ⲙⲉ· Ⲓⲛⲥⲁ ⲛⲁⲓ ⲁⲉ· ⲁⲩⲉⲓⲙⲉ ⲁ̅ ⲡⲱⲛⲣⲉ ⲁ̅ ⲡⲣⲣⲟ
Fol. 40 *a* 2 ⲙⲡ̄ ⲁ̅ | ⲡⲉⲣⲥⲟⲥ· ⲁⲩⲧⲁⲣⲟϥ ⲉ ⲣⲁⲧϥ̄· ⲉ ⲡⲣⲣⲟ· ⲁⲩⲱ
ⲁⲩⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁϥ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲛ̄ⲧⲁⲩⲁⲙⲁⲣⲧⲉ
ⲙⲙⲟⲓ· ⲁ̅ ⲡⲱⲟⲣⲡ̄ ⲛ̄ⲥⲟⲛ ⲙⲡ̄ ⲡⲙⲉϩ ⲥⲡ̄ ⲥⲛⲁⲩ· Ⲗⲩⲱ
ⲡⲁⲛⲁⲱ· ⲛ̄ⲧⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲱⲣⲕ̄ ⲙⲙⲟϥ·
ⲣⲓϫⲙ̄ ⲡⲱⲛⲣⲉ ⲁ̅ ⲡⲣⲣⲟ ⲛⲁ ⲥⲟⲛ· ⲡⲉ ⲛ̄ⲧⲁϥⲙⲟⲩ ⲉϥ-
ⲥⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲛⲁⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ
ϥⲭⲟⲟⲩ· ⲁ ⲡⲣⲣⲟ ⲣⲁⲱⲉ ⲙⲙⲁⲧⲉ· ⲁϥⲭⲟⲟⲩ ⲁⲩⲉⲓⲙⲉ·
ⲁ̅ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥⲱⲣⲕ̄ ⲛⲁϥ ⲟⲛ ⲛ̄ⲟⲉ ⲁ̅
ⲡⲱⲟⲣⲡ̄ ⲛ̄ ⲥⲟⲛ· Ⲗⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁ ⲡⲣⲣⲟ ⲥⲱⲓⲛ̄ ⲉⲣ̄
Fol. 40 *b* 1 ⲟⲩⲟⲩⲙⲟⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲙⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲧⲛⲟⲩ· ⲛ̄
ⲡⲃ̄ (*sic*) ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲃⲓ ⲛ̄ ⲡⲕⲟⲓⲙⲏⲗⲓⲟⲛ ⲛ̄ ⲛⲟⲩⲃ· ⲉⲣⲉⲁⲧ· ⲉⲣⲉ ⲱⲛⲉ
ⲙⲙⲉ· ⲁⲩⲱ ⲁⲩⲣⲉ ⲉ ⲉⲙⲕⲁ ⲙⲙⲁ· ⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲛ· ⲁ̅
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱ ⲁⲩⲙⲟⲟⲩⲧϥ̄[1] Ⲉⲡⲉⲣⲉ ⲡⲣⲁⲥⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲉⲣ̄ ⲡⲡⲟⲗⲁⲓⲟⲥ ⲙⲡ̄ ⲡⲉⲥⲙⲛⲛⲩⲉ· Ⲗⲩⲱ
ⲁ ⲧⲉⲥⲥⲱⲛⲉ ⲥⲉⲁⲓ ⲱⲁ ⲣⲟⲩ· ⲡⲛⲉ ⲡⲧⲁⲩⲱⲛⲉ ⲧⲛⲟⲩ·
ⲉⲣ̄ ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· Ⲗⲩⲱ ⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ·
Ⲗⲩⲡⲉⲓ ⲙⲙⲁⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲱⲛⲉ ⲉⲣ̄ ⲧⲡⲟⲗⲓⲥ·
Ⲓⲛⲥⲁ ⲛⲁⲓ ⲁⲉ· ⲁ ⲧⲡⲟⲣⲓⲛ ⲛ̄ ⲣⲣⲟ· ⲱⲁϫⲉ ⲙⲡ̄ ⲡⲣⲣⲟ·
Fol. 40 *b* 2 ϫⲉ ⲉⲕⲣ|ⲙⲟⲟⲩⲥ· ⲉⲕⲣ̄ ⲟⲩ ⲧⲁϫⲏ ⲧⲁϫⲏ· ⲙⲟⲩⲟⲩⲧ ⲛ̄
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲡ̄ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲉⲣ̄ ⲧⲁⲣϫⲏ ⲁ̅ ⲡⲁⲓⲱⲥ-

[1] The words ⲁⲩⲱ ⲁⲩⲙⲟⲟⲩⲧϥ̄ are an addition, written in smaller characters.

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ⲙⲟⲥ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛ̄ ⲧⲣⲣⲱ· ϫⲉ ⲉⲙⲙⲁⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲟⲩ· ⲛ̄ ⲁⲩ ⲛ̄ ⲣⲉ· ⲉⲣⲉ ⲡⲉⲓ ⲙⲛⲛⲩⲉ ⲧⲓⲣⲏ ⲛ̄ⲧⲙⲁⲩ· ⲙⲛⲡⲟⲧⲉ ⲛ̄ⲥⲉⲧⲱⲟⲩⲛ· ⲉ ϫⲱⲓ ⲛ̄ⲥⲉⲉⲓ ⲛ̄ ⲧⲁ ⲙ̄ⲡⲧⲣⲣⲟ ⲛ̄ ⲧⲟⲟⲩ· Ⲏⲧⲟⲥ ϫⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲙ̄ⲡⲉⲣ ⲣ̄ ⲣⲟⲧⲉ· ⲱ ⲡⲣⲣⲟ ⲥⲣⲁⲓ ⲱⲁ ⲣⲟϥ· ϫⲉ ⲁⲙⲟⲩ ⲛⲁⲓ ⲧⲁϫⲏ· ⲙⲁⲧⲁⲁⲕ ϫⲉ ⲟⲩⲛ̄ⲧⲁⲓ ⲟⲩⲱⲁϫⲉ· ⲛ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉⲙⲁϫⲟⲟϥ ⲉ ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲣⲣⲟ ⲙ̄ⲡ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉϥⲱⲁⲛ|ⲉⲓ ⲱⲁ ⲣⲟⲕ Fol. 41 a 1
ϫⲓⲧⲟ̄ⲩ ⲉ ⲣⲟⲩⲓ· ⲉ ⲡⲉⲕⲕⲟⲓⲧⲱⲛ· ⲣⲱⲥ ⲁⲉ ϫⲉ ⲉⲕⲙⲁⲕⲟ- ⲡⲏ (*sic*)
ⲗⲁⲥⲉⲓ ⲙ̄ⲙⲁϥ· ⲥⲟⲩⲧⲉ ⲛ̄ ⲣⲡⲁⲧⲙⲓⲟⲥ· ⲙⲏ ⲥⲟⲛϧ̄ ⲙ̄ⲙⲟϥ· ⲙⲏ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟϥ· ⲣⲙ̄ ⲟⲩⲣⲱⲙ· Ⲡⲁⲥⲉⲃⲏⲥ ⲁⲉ ⲛ̄ ⲣⲣⲟ ⲁⲩⲡⲱⲉ· ⲉϫⲙ̄ ⲡⲱⲁϫⲉ ⲛ̄ ⲗⲟⲓⲙⲟⲥ ⲛ̄ ⲧⲣⲣⲱ· ⲁⲩⲥⲟⲩⲧⲉ ⲙ̄ ⲙⲡⲧⲁⲥⲉ ⲡⲁⲧⲙⲓⲟⲥ ⲉ ⲣⲟϥ· ⲙⲡ̄ ⲡⲓⲃⲧ· ⲁⲧⲱ ⲁⲩⲥⲣⲁⲓ ⲱⲁ ⲣⲟϥ· ⲛ̄ ⲣⲙ̄ⲡⲱⲁϫⲉ ⲛ̄ⲕⲟⲗⲁⲕⲓⲁ ⲛ̄ⲕⲣⲟϥ· ⲁⲧⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲓ ⲉ ⲡⲡⲁⲗ-ⲗⲁⲫⲟⲛ· Ⲏ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ⲁⲉ ⲛⲁⲧ ⲉ ⲣⲟϥ· ⲁⲩⲥⲱⲃⲉ ⲛ̄-ⲕⲣⲟϥ· ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟϥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁ ⲙⲁ ⲙⲙⲁ ⲙⲟⲩ ⲣⲙ̄ ⲣⲁⲱⲉ ϫⲉ· ⲁ ⲡⲛⲟⲩ ⲛ̄ⲁⲩ|ⲛⲁⲧⲟⲥ· ⲉⲓ Fol. 41 a 2
ⲉ ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· Ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ· ⲱ ⲕⲓⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲟⲗⲉⲙⲁⲣϫⲏⲥ ⲛ̄ ⲣⲉϥϫⲣⲟ· ⲁ ⲙⲟⲩ ⲃⲱⲕ ⲉⲙⲡⲉⲣⲥⲟⲥ· ⲙⲡ̄ ⲡⲱⲛⲣⲉ ⲙ̄ ⲣⲣⲟ ⲙ̄ⲡ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉⲓ ⲛ̄ ⲛⲉⲓ ⲧⲁⲉⲓⲟ ⲛ̄ ⲡⲉϥⲉⲓⲱⲧ· ⲙⲙⲟⲛ ⲕⲉ ⲙ̄ⲡⲱⲁ ⲙⲙⲟⲟⲩ· ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲁⲣϫⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲗⲧⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲱ ⲉ ⲣⲣⲁⲓ ⲛ̄ ⲧⲉϥⲥⲛⲃⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲱⲁ ⲣⲣⲟ· ⲁⲧⲱ ⲁⲩ-ⲥⲱⲟⲩⲛ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟϥ· ⲁⲩϫⲱⲣⲡ̄ ⲉ ⲡⲙⲡⲧⲁⲥⲉ ⲡⲁⲧⲙⲓⲟⲥ· ⲁⲧⲥⲱⲛϧ̄ ⲙⲙⲟϥ· Ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁϥ· ϫⲉ ⲙ̄ⲡⲟⲟⲩ· ⲁ ⲡⲉⲕⲣⲟϥ | ⲛ̄ ⲓⲟⲩⲁⲁⲥ· ⲙⲡ̄ Fol. 41 b 1
ⲡⲉϫⲥ· ⲟⲩⲱⲛϧ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲣⲏⲧⲛ̄· ⲱ ⲣⲣⲟ· ⲁⲗⲗⲁ ⲛ̄ (*sic*)
ⲣⲟⲟⲩ ⲉⲣⲟⲧⲉ ⲓⲟⲩⲁⲁⲥ· Ⲏⲁⲧⲙⲓⲟⲥ ⲁⲉ· ⲁⲧⲁϫⲣⲟϥ ⲁⲗⲱⲥ· ⲛ̄ⲑⲉ ⲙⲙⲟⲧⲟⲩⲧ ⲙⲙⲟϥ· ⲱⲁ ⲡⲉⲱⲟⲧⲉ ⲉ ⲧⲣⲉϩⲁⲱⲧϧ̄ ⲉ ⲣⲣⲁⲓ ⲉ ⲣⲟϥ· ⲉⲡⲁⲧⲟⲩⲱⲛ ⲛ̄ ⲣⲟ ⲙ̄ ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· Ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁⲧ· ϫⲉ ⲛⲁ ⲥⲓⲛⲧ· Ⲃⲱϣ ⲛⲁⲓ ⲛ̄ ⲟⲩⲕⲟⲧⲓ· ⲁⲧⲱ ⲛ̄ ⲟⲩⲥⲟⲡ ⲉϣⲗⲏⲗ· ⲉ ⲡⲁ ⲣⲣⲟ· ⲡⲉϫⲥ· ⲙ̄ⲡⲁ-ⲉⲧⲙⲙⲟⲧⲟⲩⲧ ⲙⲙⲟⲓ· ⲁⲧⲱ ⲙ̄ⲡⲉⲑⲟⲧⲉ· ⲕⲁⲁⲧ ⲉ

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ϧολϥ̄ ε ϧολ ϫε ⲛ̄ⲛⲉϥⲙⲟⲩⲧⲟⲩⲧ ⲙ̄ⲙⲟⲟⲩ· Ⲁϥⲟⲩⲱϣϧ̄
Fol. 41 *b* 2 ⲛ̄ⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ϫε ⲛⲁϥⲥⲓⲛⲧ· Ⲃⲱϣ ⲛⲁⲓ
ⲙ̄ⲙⲟⲛ ⲛ̄ ϯⲛⲁⲉⲣ· ⲡⲉⲑⲟⲟⲩ ⲁⲛ· ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ⲛⲉ ⲥⲟⲛ·
Ⲓⲛ ⲙ̄ⲡ ⲉⲓⲉⲣ ⲟⲩⲙⲛⲛϣⲉ· ⲙ̄ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̄ⲙ̄ⲙⲛⲧⲛ̄·
ϣⲉ ⲧⲥⲟⲙ ⲙ̄ ⲡⲁ ⲣⲣⲟ ⲡⲉⲭ̄ⲥ· ⲛ̄ ϯⲛⲁⲉⲣ ⲡⲉⲑⲟⲟⲩ
ⲛⲛⲧⲛ̄ ⲁⲛ· ⲁⲓⲟⲩⲱ ϩⲁⲣ· ⲉⲓⲥⲱⲛ̄ⲥ ⲙ̄ⲙⲟⲓ ⲉⲣⲙ̄ ⲡⲁ ⲉⲧⲟⲣ·
ⲙ̄ⲙⲁⲓⲛ ⲉⲙⲙⲟⲓ· ⲉ ⲧⲃⲉ ⲡⲣⲁⲓ ⲙ̄ ⲡⲉⲭ̄ⲥ· Ⲗⲩⲱ ⲛ̄
ⲧⲉⲣⲉ ϥⲛⲁⲩ· ϫε ⲙ̄ⲡ ⲟⲩⲡⲓⲟⲉ ⲛ̄ ϩⲁⲁϥ ⲉ ϧⲟⲗ· ⲁϥⲥⲱⲕ
ⲙ̄ ⲡⲉϥϩⲛⲁϩ ϩⲛⲁⲩ· ⲉ ⲉⲣⲁⲓ ⲛ̄ ⲟⲩⲥⲟⲛ ⲛ̄ ⲟⲩⲱⲧ· ⲁϥ-
ⲥⲱⲗⲛ̄ ⲙ̄ⲙ ⲙ̄ⲙⲏⲣⲣⲉ ⲉⲧ ⲙⲛⲣ ⲙ̄ⲙⲟϥ· ⲁϥⲧⲱⲥⲛ̄ ⲙ̄
ⲡⲙⲛ̄ⲧⲁⲥⲉ ⲛ̄ ⲣⲱⲙⲉ· ⲉ ⲡⲁⲣⲟⲩ· ⲁⲧⲉ ⲉ ⲉⲣⲁⲓ ⲉϩⲙ̄
Fol. 42 *a* 1 ⲡⲉⲧⲣⲟ· ⲁⲧⲱ ⲁϥⲡⲁⲣⲧϥ̄· ⲁϥⲟⲩ|ⲱϣⲧ̄ ⲙ̄ ⲛⲟⲩⲧⲉ· ⲁϥ-
[?] ⲡⲱⲣⲡ̄ ⲛ̄ ⲛⲉϥⲥⲓϫ ⲉ ϧⲟⲗ· ⲁϥⲙⲩⲗⲛⲗ ⲛ̄ ⲧⲉⲓ ⲣⲉ· ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ· ϫε ϯⲧⲱⲃϩ ⲙ̄ⲙⲟⲕ· ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̄ⲥ ⲡⲉⲭ̄ⲥ·
ⲡⲉ ⲡⲧⲁⲥⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟⲓ· ϫε ⲛⲉⲓ ⲫ̄ ⲧⲕⲁⲗⲁⲣⲏ ⲛ̄ ⲧⲁ
ⲙⲁⲁⲩ· ⲁ ⲡⲉⲭⲁⲥⲥⲉⲗⲟⲥ ϯ ⲣⲁⲓ ⲉ ⲣⲟⲓ· ϫⲓⲙⲉ ⲧⲁ
ⲙⲉⲧⲕⲟⲩⲓ· ⲁⲧⲱ ⲁ ⲡⲉⲕⲓⲁ ⲧⲁⲣⲟⲓ· ⲁⲕϯ ⲥⲟⲙ ⲛⲁⲓ ⲫ̄
ⲡⲧⲟⲗⲁⲙⲟⲥ· ⲛ̄ⲑⲉ ⲛ̄ⲓⲛⲥⲟⲩ ⲛⲁⲧⲏ· ⲉⲣⲉ ⲡⲉⲕⲁⲥⲥⲉⲗⲟⲥ
ⲙⲛⲛⲉ ⲉ ϫⲱϥ· ⲁⲧⲱ ⲛ̄ⲑⲉ ⲛ̄ⲥⲉⲙⲉⲉⲓ ⲛ̄ⲧⲁⲭⲡⲁⲧⲁⲥⲥⲉ ⲛ̄
ⲡⲁⲗⲗⲟⲫⲩⲗⲟⲥ· ⲁⲛⲟⲕ ϫⲉ ⲭⲱ· ⲛ̄ⲧⲁⲓⲡⲁⲧⲁⲥⲥⲉ ⲙ̄ⲙ ⲙ̄-
ⲡⲉⲣⲥⲟⲥ· ⲫ̄ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁ ⲛⲁ[ϫ]ⲁϫⲉ ϫⲓ
Fol. 42 *a* 2 ⲙⲡⲉ ⲣⲉ ⲣⲁ ⲛⲁⲟⲩⲉⲣ[ⲛ]ⲧⲉ· ϯⲙⲡ̄ | ⲣⲙⲟⲧ ⲛ̄ ⲧⲟⲟⲧⲕ̄
ⲛⲁ ϫⲟⲉⲓⲥ· ϫε ⲁⲕⲭⲓ ⲙ̄ⲙⲁⲧ ⲙ̄ⲙ ⲙ̄ⲙⲏⲣⲣⲉ ⲉⲧ ⲙⲛⲣ
ⲙ̄ⲙⲟⲓ· ⲙⲁⲓⲧ ⲉⲙⲙⲗⲛⲗ ⲉ ⲣⲁⲓ ⲉ ⲣⲟⲕ· ϯ ⲥⲟⲙ ⲛⲁⲓ
ⲛⲁ ϫⲟⲉⲓⲥ· ⲙⲁⲓⲧⲉ ⲉⲙⲙⲥⲙ̄ⲥⲟⲙ· ⲉⲭⲓ ⲣⲁ ⲃⲁϫⲁⲛⲟⲥ·
ⲉⲧ ⲥⲉⲉⲧ ⲉ ⲣⲟⲓ· ϫε ⲁⲛⲧ̄ ⲟⲩⲥⲁⲣϫ̄ ⲣⲓ ⲥⲛⲟϥ· ⲛ̄ⲑⲉ ⲛ̄
ⲟⲩⲟⲛ ⲙⲙⲁ· Ⲡⲁⲣⲉ ⲡⲉⲕⲁⲥⲥⲉⲗⲟⲥ ⲛ̄ ϫⲱⲱⲣⲉ ⲁⲣⲉ ⲣⲁⲧϥ̄
ⲙ̄ⲙⲁⲓ· ⲫ̄ ⲧⲉⲓ ⲟⲩⲛⲟⲩ ⲧⲁⲓ· ⲙⲁⲓⲧ ⲉⲓϫⲱⲕ ⲉ ϧⲟⲗ·
ⲛ̄ ⲡⲁ ⲁⲥⲱⲙ· Ⲡⲛⲉⲣ ⲣⲟⲩⲣⲱⲱⲧ ⲡⲁ ϫⲟⲉⲓⲥ· ⲉ ⲛⲉⲕ-
ⲁⲥⲁⲑⲟⲛ· ⲟⲩⲁⲉ ⲙ̄ⲡⲉⲣ ⲫⲓ ⲱⲡ ⲙ̄ⲙⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲉⲓ
ⲙⲛⲛⲩⲉ ⲛ̄ ⲥⲛⲟϥ ⲛ̄ⲧ ⲁⲡⲁⲣⲧⲟⲩ ⲉ ϧⲟⲗ· ⲫ̄ ⲡⲧⲟⲗⲁⲓ-
Fol. 42 *b* 1 ⲙⲟⲥ· ϫε ⲛ̄ⲧⲟⲕ ⲁⲕⲧⲁϫⲣⲟⲓ ⲫ̄ⲛ̄ | ⲧⲉⲕⲥⲟⲙ ⲁⲡⲁⲧⲁⲥⲥⲉ
[?] ⲙ̄ⲙⲟⲟⲩ· ⲙ̄ⲡⲉⲣ ⲧⲣⲉ ⲧⲁ ⲥⲛⲃⲉ· ⲡⲱⲧ ⲉ ⲧⲟⲟⲧϥ̄ ⲛ̄ⲕⲉ
ⲟⲩⲁ· ⲡⲉⲟⲟⲩ ⲛⲁⲕ· ⲱⲁ ⲉⲛⲉϩ ⲛ̄ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ· Ⲛⲁⲓ ϫⲉ

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ⲛ̀ ⲧⲉⲣⲉ ⲫⲭⲟⲟⲩ· ⲁⲩⲙⲟⲩⲧⲉ ⲉⲡⲁⲧⲙⲓⲟⲥ· ⲉⲧ ⲕⲱⲧⲉ ⲉ
ⲣⲟⲩ· ⲭⲉ ⲙⲟⲩⲧⲉ ⲉ ⲛⲉⲙⲁⲧⲟⲓ· ⲡⲥⲉⲗⲟ ⲉⲧⲱⲧⲣ̄ⲧⲱⲣ·
ⲁⲧⲱ ⲁ ⲡⲁ ⲟⲩⲟⲉⲓⲱ ⲟⲩⲉⲓⲛⲉ· ⲙ̀[ⲡ]ⲉⲓⲉⲣ ⲗⲁⲁⲩ ⲡ̀ⲣⲱⲃ·
ⲭⲉ ⲁ ⲡⲁ ⲁⲣⲉ ⲭⲱⲕ ⲉ ⲃⲟⲗ· ⲗⲧⲱ ⲡ̀ⲧⲉⲩⲛⲟⲩ ⲁⲩⲉⲓⲛⲉ·
ⲛ̀ ⲛⲉⲩⲥⲓⲭ ⲥⲁ ⲥⲡⲣ ⲙ̀ⲙⲟⲩ· ⲁⲩⲱⲁⲱⲟⲩ ⲙ̀ⲙ̀ ⲛⲉⲩ-
ⲥⲱⲙⲁ· Ⲛⲉϫⲁⲩ ⲛⲁⲩ ⲭⲉ ⲥⲱⲛϩ̄ ⲙ̀ⲙⲟⲓ ⲣⲓ ⲃⲟⲗ· ⲁⲓⲟⲩⲱ
ⲉⲓⲥⲱⲛϩ̄ ⲙ̀ⲙⲟⲓ ⲣⲙ̀ ⲡⲉⲡⲛⲁ· Ⲡⲧⲉⲩⲛⲟⲩ ⲁⲫⲁⲗⲉ ⲉϫⲙ̀
ⲡⲉⲱⲟⲩⲉ|ⲙ̀ⲁⲁⲩⲁⲩ· ⲁⲫⲟⲩⲱⲱⲧ̀ ⲙ̀ ⲡⲛⲟⲩⲧⲉ· ⲁⲱⲱⲁϫⲉ Fol. 42b 2
ⲙ̀ⲙ̀ ⲛⲁⲧⲙⲓⲟⲥ· ⲭⲉ ⲁⲙⲛⲧⲛ̄ ⲙ̀ⲙ̀ ⲛⲉⲧⲛ̄ⲉⲓⲃⲧ· ⲙ̀ⲙ̀
ⲛⲉⲧⲛ̄ⲣⲁⲧⲏⲣ· ⲡⲧⲉⲧⲛ̄ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̀ ⲡⲉ ⲡⲧⲁⲟⲩⲉⲣ-
ⲥⲁⲣⲓⲉ ⲙ̀ⲙⲟⲩ ⲓⲛⲧⲛ̄· Ⲛⲁⲧⲓⲁ ⲁⲉ ⲉⲧ ⲙ̀ⲙⲁⲩ· ⲁⲩⲧⲟⲕⲥ̄
ⲙ̀ ⲙⲛⲧ ⲡⲓⲃⲧ ⲣⲙ̀ ⲧⲉϥⲥⲓⲭ ⲛ̀ ⲟⲩⲁⲓ· ⲁⲧⲱ ⲙⲛⲧ ⲣⲙ̀
ⲧⲉϥⲥⲓⲭ ⲛ̀ ⲣⲱⲟⲩⲣ· ⲁⲧⲱ ⲁⲩⲧⲟⲕⲥ̄ ⲙ̀ ⲡⲥⲉⲉⲡⲉ ⲣⲙ̀ ⲡⲉⲩ-
ⲥⲱⲙⲁ ⲧⲏⲣⲟ̄· ⲣⲱⲥ ⲁⲉ ⲛⲧⲉ ⲡⲉⲩⲥⲛⲟⲩ ⲧⲱⲣ ⲙ̀ⲙ̀
ⲡⲙⲟⲟⲩ· ⲙ̀ ⲡⲉⲱⲟⲩⲉ ⲛⲥⲉⲣⲁⲧ[illegible]ⲣⲓⲙ̀ⲙ̀ ⲡⲛⲁϩ·
Ⲗⲧⲱ ⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲣⲱ ⲙ̀ⲙⲁⲧⲉ· [ⲁⲩ]ⲃⲓ ⲛ̀
ⲛⲉⲫⲃⲁ[ⲗ]· ⲉ ⲣ|ⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲭⲉ ⲉⲩⲛⲁⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̀ Fol. 43a 1
ⲡϫⲟⲉⲓⲥ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲉϫ̄ⲥ ⲙ̀ⲙ̀ ⲛⲉⲫⲁⲥⲥⲉⲗⲟⲥ· ⲉⲣⲉ ⲡⲉ (sic)
ⲙⲓϩⲁⲏⲗ ⲥⲟⲗⲥⲏ̄ ⲙ̀ⲙⲟⲩ· ⲉⲣⲉ ⲡⲉϫ̄ⲥ ⲉⲣⲏⲧ ⲛⲁⲩ·
ⲛ̀ ⲣⲁⲓ ⲙ̀ⲙⲁ ⲛ̀ ⲱⲱⲡⲉ ⲣⲙ̀ ⲙ̀ⲡⲛⲩⲉ· Ⲏ ⲧⲉⲣⲉ ⲡⲉϫ̄ⲥ
ⲛⲁⲩ ⲉ ⲛⲉⲣⲓⲥⲉ· ⲙ̀ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲉϫⲁⲩ
ⲁⲉ ⲛⲁⲩ· ⲭⲉ ⲕⲟⲩⲱⲓⲱ ⲉ ⲧⲣⲁ ✝ ⲙ̀ⲡⲟⲛ ⲛⲁⲕ· ⲣⲙ̀
ⲛⲉⲕⲣⲓⲥⲉ· ⲭⲉ ⲕⲟⲩⲱⲓⲱ ⲉ ⲧⲣⲁ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲛ̀ ⲛⲓⲃⲧ
ⲉⲧ ⲣⲙ̀ ⲡⲉⲕⲥⲱⲙⲁ· ⲡⲱⲉ ⲛ̀ ⲟⲩⲙⲟⲟⲩ· Ⲡⲉϫⲉ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲛⲁⲩ· ⲭⲉ ✝ⲕⲟⲩⲱⲓⲱ ⲉ ⲧⲣⲉ ⲕ✝ ⲙ̀ⲡⲟⲛ ⲛⲁⲓ· ⲭⲉ
ⲁⲣⲓⲥⲉ· ⲁⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ· ⲁⲩ✝ ⲙ̀ ⲡⲉⲩⲡⲛⲁ· ⲉⲙⲥⲓϫ
ⲙ̀ ⲡⲙⲟⲩⲧⲉ· ⲛ̀ ⲥⲟⲩ ⲙ̀ⲙⲡⲥⲛⲟⲟⲩⲥ|ⲙ̀ ⲡⲉⲃⲟⲩ ⲧⲱⲃⲉ ⲣⲙ̀ Fol. 43a 2
ⲟⲩⲉⲓⲣⲏⲛⲏ ⲣⲁⲙⲏⲛ· Ⲗⲧⲱ ⲁⲛⲟⲥ ⲛ̀ ⲱⲧⲟⲣⲧⲣ̄· ⲱⲱⲡⲉ
ⲙ̀ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲟ̄· ⲉ ⲧⲃⲉ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉⲣⲁⲱⲉ ⲉ
ⲡⲉⲱⲟⲩⲉ· ⲣⲟⲙⲉ ⲁⲉ ⲛⲁⲛⲟⲩ ⲡⲙⲟⲩ ⲙ̀ ⲡⲣⲣⲟ· ⲙ̀ⲙ̀
ⲣⲣⲱ ⲡⲁⲣⲁ ⲡⲉⲛⲧ ⲁⲩⲱⲱⲡⲉ· Ⲗⲧⲱ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲡⲁ
ⲗⲁⲁⲁⲓⲟⲥ· ⲉⲣ ⲟⲩⲟⲥ ⲛ̀ ⲣⲙⲉ· ⲉ ⲣⲟⲩ ⲉⲣⲁⲱⲉ ⲉ ⲡⲉ-
ⲱⲟⲩⲉ· Ⲡⲧⲥⲁ ⲛⲁⲓ ⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲃⲓⲕⲧⲱⲣ· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲛ̀ ⲡⲉⲩⲉⲓⲱⲧ· ⲉ ⲧⲣⲉϥϫⲟⲟⲥ ⲙ̀ ⲡⲣⲣⲟ· ⲉ ⲧⲃⲉ ⲡⲥⲱⲙⲁ ⲛ̀

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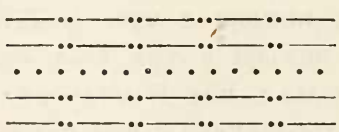
ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲁ ⲣⲱⲙⲁⲓⲟⲥ·
Fol. 43 b 1 ⲁⲓⲧⲉⲓ ⲙ̄ ⲡⲣⲣⲟ· ⲁⲩⲭⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲉⲩ|ⲥⲱⲙⲁ ⲛⲁⲩ· Ⲁⲧⲱ
ⲛⲉ (*sic*) ⲁⲫⲉⲓ ⲛ̄ⲥⲓ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ· ⲙ̄ⲡ ⲧⲥⲱⲛⲉ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲙ̄ⲡ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲁⲧⲉⲙⲉ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ· ⲉ ⲡⲉⲥⲛⲧ
ⲉⲙ̄ ⲡⲉⲓⲱⲟⲩⲉ· ⲁⲧⲕⲁⲁⲩ ⲉⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ·
Ⲉⲡⲉⲩⲉⲓⲣⲉ ⲛ̄ ⲉⲡⲛⲟⲥ ⲛ̄ⲧⲁⲗⲍⲟ· ⲉⲡ̄ ⲛⲉⲧ ⲱⲱⲛⲉ· ⲭⲉ
ⲛⲉⲣⲉ ⲧⲉⲭⲁⲣⲓⲥ ⲛ̄ ⲓⲥ ⲛ̄ⲙ̄ⲙⲁⲩ· ⲭⲉ ⲁⲩⲭⲓ ⲙ̄ ⲡⲉⲕⲗⲟⲙ
ⲙ̄ ⲡⲱⲛϩ̄ ⲉⲡ̄ ⲙ̄ⲡⲛⲧⲉ· Ⲡⲙ̄ⲡ[ⲥⲁ ⲡⲭⲱ]ⲕ ⲁⲉ ⲉ ⲃ̄[ⲟⲗ]·
ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲣⲱⲗ ⲉ ⲡⲭⲓⲥⲉ· ⲉⲩⲉⲣⲱⲱⲁ ⲙ̄ⲡ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ· ⲱ ⲡⲣⲁⲩⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲭⲟⲉⲓⲥ ⲉ ⲭⲱⲓ· ⲁⲛⲟⲕ ⲡⲉⲓ ⲉⲗⲁ-|
Fol. 43 b 2 ⲭⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲛ̄ⲧⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲭⲉ
ⲁⲓⲧⲟⲗⲙⲁ ⲣⲟⲗⲟⲥ· ⲁⲓⲱⲁⲭⲉ ⲉ ⲧⲃ̄ⲛⲏⲧⲛ̄· ⲉ ⲃⲟⲗ ⲭⲉ
ⲛ̄ⲧⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲩ ⲣⲓ ⲟⲩⲛⲁⲙ ⲙ̄ ⲡⲉⲥⲧⲣⲁⲧⲧ-
ⲗⲁⲧⲏⲥ· ⲁⲧⲱ ⲡⲡⲟⲗⲧⲙⲁⲣⲭⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲣⲉϥⲥⲟⲡⲥ̄
ⲉϥⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲣⲣⲟ ⲡⲉⲭⲥ̄· ⲉ ⲭⲱⲓ ⲣⲱⲱⲓ· ⲛ̄ⲧⲕⲱ ⲛⲁⲓ
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· Ⲥⲓⲧⲛ̄ ⲧⲉⲭⲁⲣⲓⲥ ⲙ̄ⲡ ⲧⲙⲛ̄ⲧⲙⲁⲓ
ⲣⲱⲙⲉ· ⲙ̄ ⲡⲉⲛⲭⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲭⲥ̄· [Ⲛⲁⲓ ⲉ ⲃⲟⲗ] ⲣⲓ ⲧⲟⲟⲧϥ̄
ⲡⲉⲟⲟⲩ▒ⲉⲓⲱⲧ ⲛ̄ⲙ̄ⲙⲁⲩ ⲙ̄ⲡ ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄
ⲣⲉϥⲧⲁⲙⲟ· ⲁⲧⲱ [ⲛ̄ ⲣⲟⲙⲟ]ⲟⲩⲥⲓⲟⲥ ⲱⲁ ⲉⲛⲉϥ ⲛ̄ⲉⲛⲉϥ
ⲣⲁⲙⲛⲓ·



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DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM

(Brit. Mus. MS. Oriental, No. 6784)

⁘ ⲧⲏⲉⲥ ϫⲟⲩⲧⲟⲩⲉ ⲏ ⲉϩⲛⲏⲥⲓⲥ ⲉ Fol. 1 a
ⲗⲭⲧⲗⲟⲩⲟⲥ· ⲏⲥⲓ ⲡⲗⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ [ϫ]
ⲟⲩⲗⲗⲃ· ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ ⲏ ⲑⲓⲗⲏⲡ· ⲉ ⲡⲃⲓⲟⲥ ⲏⲧⲉ ⲑⲉⲱ-
ⲗⲟⲅⲟⲥ ⲉⲧ ⲟⲩⲗⲗⲃ ⲡⲁⲣⲓⲁ· ⲁⲭⲱⲱⲗ[ϫⲉ]
ⲗⲉ ⲟⲛ ϫⲉ ⲟⲩⲥⲱ[ⲟⲩ]ⲧ ⲙⲛ ⲟⲩⲥⲥⲱⲡⲉ [ⲛⲉ
ⲉ]ⲧⲁⲩϫⲡⲟⲥ ⲏ[ⲑⲉ ⲏ]ⲟⲩⲟⲛ ⲛⲓⲙ· ⲁⲭ[ⲱⲱⲗ]ϫⲉ
ⲗⲉ ⲟⲛ ⲉ ⲧⲃⲉ [ⲡⲉ]ⲥⲱⲟⲩ ⲏⲧⲁⲥⲡⲧⲟⲛ
ⲡⲟⲥ ⲏⲥⲛⲧϥ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲥⲟⲩ ϫⲟⲩ-
ⲧⲟⲩⲉ ⲏ ⲧⲱⲃⲉ· ⲥⲏ ⲟⲩⲥⲉⲓⲣⲏⲏⲛ ⲏⲧⲉ
ⲓⲏⲟⲩⲧⲉ· ⲥⲁⲡⲏⲛ·

ⲥⲣⲱⲙⲁⲛ ⲟⲧⲁⲍⲓⲱⲗⲁⲁⲓⲕⲟⲥ ⲟⲧⲱⲱⲙ ⲉ ⲧⲱⲣⲙ ⲛ[ⲛⲉϥ]ⲱ-
ⲛ[ⲣ] [ⲉ ⲡ]ⲁⲣⲓⲥⲧⲟⲛ· ⲏ ⲟⲧⲁⲓⲡⲛⲟⲛ· Ⲓⲛ ⲙⲉϥⲣⲙⲟⲟⲥ
ⲓⲟⲣⲡ ⲙ ⲡⲁⲧ[illegible]ⲙⲟⲩⲧⲉ ⲉ ⲛⲉⲧ ⲧⲁⲣⲙ· ⲛⲧⲉⲡⲉⲓⲁⲁⲍⲉ
ⲏⲥⲓ ⲡⲟⲩⲱⲗ ⲉⲧⲱⲟⲃⲉ ⲉ ⲛⲉⲧⲉⲣⲛⲟ· ⲁⲉ ⲕⲁⲥ ⲉⲩⲉ-
ⲣⲉⲫⲏ ⲏ ⲛⲉⲧ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲧⲱ ⲛⲥⲉϫⲓ ⲫⲡⲉ ⲙ-
ⲟⲟⲩ· ⲁⲧⲱ ⲟⲛ [ⲁⲩⲧⲣⲉⲩ]ⲙⲟⲩⲧⲉ ⲉ ⲛⲉⲙⲣⲙⲁⲗ· ⲛⲙ-
ⲟⲟⲩ ⲥⲟⲩ ⲱⲁ ⲛⲉⲙⲱⲃⲏⲣ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ· ⲍⲟⲧⲁⲛ ⲁⲉ ⲉⲧ-
ⲗⲁⲃⲱⲕ ⲉ ⲣⲟⲧⲛ ⲛⲥⲉⲡⲟϫⲟⲩ· ⲱⲁⲣⲉ ⲡⲉⲛⲧⲁⲥⲧⲁⲣⲙⲟⲩ
ⲛⲁⲩ ⲏ ⲟⲩⲏⲣⲡ ⲉ ⲛⲁⲛⲟⲩϥ ⲉⲫⲟ ⲏ ⲉϯ ⲛⲟⲩⲃⲉ· ⲁⲧⲱ Fol. 1 b
ⲣⲧⲁⲁⲛⲉ ⲏ ⲛⲉⲧⲍⲃⲱⲁ· | [one line wanting] ⲉⲧⲉⲙⲉ [ⲃ]

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ⲉ ϩⲟⲧⲛ ⲛ ⲛⲥⲓ ⲛⲟⲩⲱⲙ ⲧⲏⲣⲟⲩ· ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲫⲛ
ⲧⲉⲩⲧⲡⲉ· ⲁⲩⲱ ⲉⲩⲱⲟⲃⲉ ⲉ ⲛⲉⲩⲉⲣⲛⲩ· Ⲉⲓⲉⲓⲣⲉ ⲁⲉ ⲡⲁ
ⲡⲁⲓ ⲛⲥⲓ ⲡⲉⲛⲧⲁϩⲣⲙⲟⲩ· ⲁⲉ ⲛⲛⲉ ⲛⲉⲧ ⲓⲛⲁ ϫⲟⲟⲥ·
ⲁⲉ ⲁⲛⲁⲓ ⲧⲡⲉ ⲡⲁ ⲡⲁⲓ ⲛⲕⲉ ⲥⲟⲛ· ⲧⲁⲓ ⲧⲉ ⲧⲁϩ[ⲛⲛ]-
ⲓⲛⲧⲛ ⲛⲛⲟⲩ̈· Ⲕⲁⲓ ϩⲁⲣ ⲛⲉ ⲧⲓⲁϫⲟⲟⲩ ⲓⲛⲧⲛ ⲱⲁ
ⲧⲉⲧⲛⲧϫⲟⲟⲥ· ⲁⲉ ⲁⲛⲥⲉⲧⲛ ⲛⲁⲓ ⲛⲕⲉ ⲥⲟⲛ· ⲕⲁⲧⲁ ⲟⲉ
ⲛⲧⲁ ⲡⲁⲟⲛⲛⲁⲓⲟⲥ ϫⲟⲟⲥ ϫⲟⲟⲥ (*sic*) ⲛ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ
ⲡⲁⲟⲛⲛⲁⲓⲟⲥ ⲉⲩⲟⲩⲱⲱ ⲉ ⲥⲱⲧⲛ· ⲉ ⲗⲁⲁⲩ ⲉⲓ ⲙⲛ ⲧⲉⲓ
ⲣⲱⲃ ⲛ ⲃⲣⲣⲉ· Ⲱⲁϫⲟⲟⲥ ⲟⲛ ⲛⲥⲓ ⲁⲁϩ· ⲁⲉ ϫⲱ ⲉ
ⲡϫⲟⲉⲓⲥ ⲛ ⲟⲩϫⲱ ⲛ ⲃⲣⲣⲉ· ⲡⲉⲫⲥⲙⲟⲩ ⲫⲛ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ
ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉⲩⲁⲥⲥⲉⲗⲓⲟⲛ ⲟⲛ ϫⲱ ⲙⲙⲟⲥ· ⲁⲉ
ⲉⲥⲧⲛⲧⲱⲛ ⲛⲥⲓ ⲧⲙⲛⲧⲣⲣⲟ ⲙⲛ ⲙⲡⲛⲩⲉ· ⲉⲩⲣⲱⲙⲉ ⲛ-
[ⲣⲙ]ⲙⲁⲟ· Ⲁⲩⲱ ⲟⲛ ⲁⲉ ⲁ[ⲧⲉ]ⲧⲛⲥⲱⲧⲙ [ⲉ ⲧ]ⲃⲉ ⲡⲧⲁⲓⲟ
ⲙ ⲡⲉⲥⲫⲟⲥ· ⲙⲛ ⲡⲉⲫⲟⲩⲟⲩⲛⲍ ⲉ ⲃⲟⲗ· ⲙⲛ ⲡⲉⲧ ⲟ
ⲛ ⲡⲣⲉⲟⲛⲟⲥ ⲙⲛ ⲛ ⲓⲟⲩⲁⲁⲓ· ⲉ ϩⲟⲧⲛ ⲉ ⲡⲥⲟⲟⲩⲛ ⲛ ⲓⲥ
Fol. 2a ⲡⲉⲭⲥ· Ⲡⲛ [ⲡ]ⲉⲛⲧⲁⲥⲡⲓⲥⲧ[ⲉ]ⲩⲉ | ⲛⲥⲓ ⲥⲁⲥⲧⲱⲣ· ⲡⲛⲟⲥ
ⲛ ⲓⲟⲩⲁⲁⲓ ⲙⲛ ⲡⲉϥⲛⲓ ⲧⲏⲣⲩ· ⲁⲩⲱ ⲧⲁ ⲙⲡⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ
ⲁⲛⲟⲕ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲓⲕⲁⲟⲩⲉ ⲙⲙⲟϥ· ⲁⲩⲱ ⲁⲓⲃⲁⲡ-
ϯⲍⲉ ⲙⲙⲟϥ ⲫⲛ ⲧⲛⲟⲥ ⲛ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ ⲡⲉⲭⲥ· Ⲉ
ⲁϥⲱⲱⲡⲉ ⲛ ⲟⲩⲛⲟⲥ ⲛ ⲥⲕⲁⲓⲟⲥ ⲛ ⲥⲱⲧⲛ ⲛ ⲁⲓⲕⲁⲓⲟⲥ·
ⲉϥⲙⲉ ⲛ ⲧⲡⲓⲥⲧⲓⲥ ⲛ ⲡⲱⲛⲣⲉ ⲛ ⲡⲛⲟⲩⲧⲉ· Ⲁⲩⲱ ⲁⲓ-
ⲃⲁⲡϯⲍⲉ ⲛ ⲕⲉ ⲙⲛⲛⲱⲉ ⲛⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲉ ⲟⲧⲁ ⲛⲣⲛⲧⲟⲩ
ⲡⲉ ⲓⲥⲁⲁⲕ ⲛⲓⲟⲡⲉⲛⲓⲧⲏⲥ (*sic*)· ⲁϥⲱⲱⲡⲉ ⲛ ⲟⲩⲥⲱⲧⲛ ⲛ
ⲭⲣⲏⲥϯⲁⲛⲟⲥ ⲛⲧⲉ ⲡⲉⲭⲥ· Ⲉⲓϫⲱ ⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲱ
ⲙⲁⲙⲉⲣⲁⲧⲉ· ⲁⲉ ⲁⲓⲟⲩⲱ ⲉⲓϯⲥⲃⲱ ⲛⲧⲉⲧⲛⲁⲥⲁⲡⲛ ⲛⲕⲉ
ⲥⲟⲛ ⲛⲣⲛⲧⲟⲩ· ⲁⲗⲗⲁ ⲛⲱⲁϫⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲉⲧⲣ
ϩⲟⲟⲗⲉ ⲉⲡⲉϥ· ⲥⲉⲣⲟⲗⲥ ⲙ ⲡⲁⲣⲁ ⲡⲉⲃⲱ ⲙⲛ ⲡⲙⲟⲩⲗⲍ·
Ⲕⲁⲧⲁ ⲟⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲥⲓ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲁϩ· ⲁⲉ ⲛⲉⲕ-
ⲱⲁϫⲉ ϩⲗⲟⲥ ⲫⲛ ⲧⲁ ⲱⲟⲩⲱⲃⲉ ⲙ ⲡⲁⲣⲁ ⲡⲉⲃⲱ· Ⲧⲉⲛⲟⲩ
ⲥⲉ ⲙⲁⲣⲉⲛⲣ ⲡⲙⲉⲉⲩⲉ ⲙ ⲡⲛⲟⲥ ⲛ ⲭⲣⲉⲱⲥ ⲧⲉⲓ ⲉⲧ ⲉ
Fol. 2b ⲣⲟⲛ· ⲛⲧⲉⲛⲛⲁⲩ· ⲁⲉ ⲧⲉⲛⲛⲁⲱⲧⲟⲩⲱ ⲟⲩⲕⲟⲩⲓ | ⲛⲣⲛⲧⲫ·
ⲃ ⲕⲁⲛ ⲱⲱϫⲉ ⲙⲉⲛⲱⲧⲁⲁϥ ⲧⲏⲣⲩ· ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛϯ ⲛ
ⲗⲉⲡⲧⲟⲛ ⲥⲛⲁⲩ ⲙⲙⲁⲧⲉ· ⲛⲟⲉ ⲛ ⲧⲙⲁⲕⲁⲣⲓⲁ ⲛ ⲫⲛⲕⲉ
ⲉⲧ ⲙⲙⲁⲩ· ⲛ ⲟⲩⲧⲉⲛⲁⲣⲓⲟⲥ· ⲉⲧⲉ ⲟⲩⲥⲁⲧⲉⲉⲣⲉ ⲧⲉ·

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ⲡⲟⲉ ⲛ̄ ⲧⲉ ⲛⲧⲁ ⲡⲉⲧⲣⲟⲥ ⲥⲱⲧⲉ̄ ⲉⲣⲏ̄ ⲣⲱϥ ⲙ̄ ⲡⲧⲃ̄ⲧ· ⲛ̄-
ⲧⲁϥⲧⲁⲁⲥ ⲛ̄ ⲧⲗⲟⲥ ⲉⲁ ⲣⲟϥ ⲙⲙ̄ ⲡⲉϥϫⲟⲉⲓⲥ· Ⲥⲱⲙⲁϯ
ⲟⲩⲕⲟⲩ̈ ⲥⲁⲣ ⲉⲣⲙ̄ ⲡⲉⲧ ⲉ̄ ⲣⲟⲛ· ⲛ̄ⲥⲉⲛⲁⲧⲥⲁⲓⲟⲟ ⲛⲁⲓ
ⲡⲟⲉ ⲙ̄ ⲡⲉⲧ ⲙ̄ⲡⲉ ⲫϯ ⲉ ⲡⲧⲛⲣⲉϥ· Ⲗⲗⲁ ⲙⲁⲣⲉⲛⲉⲓⲙⲉ
ⲉⲣⲏ̄ ⲟⲩⲁⲕⲣⲛⲩⲁ̄· ⲁⲉ ⲛ̄ⲧⲁⲩⲧⲁⲣⲙⲉⲛ ⲉ̄ ⲡⲉⲓ ⲙⲁ ⲙ̄ⲡⲟⲟⲩ
ⲉⲣⲙ̄ ⲡⲣⲁⲓ ⲛ̄ ⲛⲓⲙ· ⲏ ⲛⲓⲙ ⲡⲉⲧ ⲧⲱⲣⲙ̄ ⲙ̄ⲙⲟⲛ· Ⲓⲥ
ⲡⲓⲟⲩⲧⲉ ⲙ̄ ⲙⲉ ⲡⲉⲧ ⲧⲱⲣⲙ̄ ⲙ̄ⲙⲟⲛ· ⲉ ⲡⲉⲣ̄ ⲡⲓⲉⲉⲩⲉ
ⲛ̄ⲧⲉϥⲙⲁⲁⲩ ⲛ̄ⲧⲁⲥⲱⲱⲡⲉ ⲛⲁϥ· ⲙ̄ⲃⲣⲟⲛⲟⲥ· ⲁⲩⲱ ⲙ̄
ⲙⲁ ⲛ̄ ⲟⲩⲱϩ· ⲫⲟⲥ ⲁϥⲧⲁⲣⲙⲉⲛ ⲙ̄ ⲡⲉⲧ ⲯⲩⲉ ⲁⲛ ⲡⲉ·
ⲉ ⲧⲣⲉⲛⲱⲱⲡⲉ ⲛ̄ ⲣⲉϥϫⲙⲁⲁⲩ· ⲉ ⲧⲙ̄ⲙ̄ ϫⲱⲕ ⲉ̄ ⲃⲟⲗ ⲙ̄
ⲙⲉⲛⲧⲁ ⲙⲉⲣⲛⲧ ⲙ̄ⲙⲟϥ ⲙⲛⲧⲛ̄ ⲉⲣⲏ̄ ⲑⲉⲟⲥⲧⲁⲥⲓⲥ ⲛ̄ ϯϩⲍⲛ-
ⲥⲛ̄ⲥⲓⲥ· Ⲡⲁⲓ ⲡⲉ ⲡⲉⲫⲟⲟⲩ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ·
ⲁⲩⲱ ⲉ̄ⲧ ⲧⲃⲃⲏⲩ ⲧⲏⲣⲥ̄· ⲉⲣⲏ̄ ⲧⲉⲥⲯⲩⲭⲏ ⲙ̄ ⲡⲉⲥⲡⲏⲁ·
Ⲡⲁⲓ ⲡⲉ ⲡⲉⲫⲟⲟⲩ | ⲛ̄ⲧⲁ ⲧⲣⲣⲱ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲣⲣⲟ ⲙ̄ Fol. 3a
ⲓⲱⲏⲥ̄· ⲉⲓ ϯⲡⲉ ⲙ̄ ⲡⲓⲟⲩ ⲛ̄ⲟⲉ ⲣⲱⲙⲉ ⲙ̄ⲙⲟ· ⲉ ⲃⲟⲗ ⲉ̄
ⲙⲉ ⲟⲩⲥⲁⲣⲝ ⲉⲣⲏ̄ ⲥⲛⲟϥ ⲧⲉ· Ⲁⲩⲱ ⲟⲛ ⲟⲩⲁⲡⲟ ⲧⲉ ⲉ̄ ⲃⲟⲗ
ⲙ̄ ⲟⲩⲉⲓⲱⲧ· ⲙⲙ̄ ⲟⲩⲙⲁⲁⲩ ⲛ̄ⲟⲉ ⲡⲣⲱⲙⲉ ⲙ̄ⲙⲟ· Ⲛⲁ-
ⲣⲉϥϫⲓ ⲙ̄ⲡⲉ ⲧⲉⲛⲟⲩ ⲛ̄ⲥⲓ ⲉ̄ⲃⲓⲱⲛ· ⲙ̄ⲡ ⲁⲣⲡⲟⲕⲣⲁⲧⲟⲥ·
ⲉⲓ ⲫⲁⲓⲣⲉⲧⲕⲟⲥ ⲙ̄ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲛⲁⲓ ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲉⲣⲏ̄
ⲉⲧⲗⲓⲃⲉ ⲡⲟⲟⲩ· ⲁⲉ ⲟⲩⲁⲧⲛⲁⲙⲓⲥ ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲧⲉ·
ⲧⲁⲥϫⲓ ⲙ̄ ⲡⲓⲙⲉ ⲙ̄ ⲟⲩⲥⲉⲓⲙⲉ· ⲁⲥⲉⲓ ⲉ̄ϫⲙ̄ ⲡⲕⲁⲣ·
ⲡⲓⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲥ· ⲁⲉ ⲙⲁⲣⲓⲁ· ⲛ̄ⲧⲟⲥ ⲁⲥⲙⲓⲥⲉ ⲛⲁⲓ
ⲙⲁⲛⲟⲩⲏⲗ· Ⲟⲩⲕ ⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲉⲕⲱⲱⲁⲉ ⲙ̄ ⲡⲗⲁⲥⲧⲣⲟⲛ·
ⲧⲉ ⲛⲉⲩⲥⲙⲟⲟⲩⲛ̄ⲧ ⲁⲛ· ⲙⲙⲉ ⲡⲉϫⲥ ϫⲓ ⲥⲁⲣⲝ· ⲙⲙ̄ ⲥⲁⲣⲝ
ⲁⲣ· ⲟⲩⲁⲉ ⲕⲁⲥ ⲉⲣⲏ̄ ⲁⲧⲛⲁⲙⲓⲥ ⲉⲣⲏ̄ ⲁⲥⲱⲙⲁⲧⲟⲥ ⲥⲁⲣ
ⲉ· ⲁⲩⲱ ⲙⲉⲧⲙⲟⲩ ⲛⲟⲉ ⲙ̄ ⲡⲣⲱⲙⲉ ⲡⲱⲁⲧⲙⲟⲩ· Ⲡⲗⲏⲙ
ⲙⲛ̄ⲧⲙ̄ ⲡⲕⲟⲫⲟⲥ· ⲡⲃⲗ̄ⲗⲉ· ⲁⲩⲱ ⲛⲥⲟⲥ ⲱ̄ ⲃⲓⲱⲛ·
ⲙ̄ ⲁⲣⲡⲟⲕⲣⲁⲧⲟⲛ ⲧⲁϫⲛⲟⲩⲓ ⲙⲙⲉⲙⲧⲛ̄· Ⲥⲱϣⲉ ⲕⲁⲱ
ⲙⲙⲟⲥ· ⲁⲉ ⲟⲩⲁⲧⲛⲁⲙⲓⲥ ⲡⲉ ⲙⲁⲣⲓⲁ ⲁⲩⲱ· ⲁⲉ ϣⲁⲣⲉ
ⲟⲩⲁⲧⲛⲁⲙⲓⲥ ⲙⲟⲩ· Ⲉⲓⲉ ⲛⲓⲙ ⲧⲉ ⲧⲁⲓ ⲉⲣⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲙⲣⲉ̄ ⲉⲣϣⲁ ⲛⲁⲥ ⲙ̄ ⲡⲉⲫⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲡⲕⲟⲧⲕ· Ⲓⲛ ⲛ̄ Fol. 3b
ⲁⲥⲓⲁ̄ ⲙⲁⲣⲓⲁ̄ ⲁⲙ ⲧⲉ· ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲉ̄ ⲡⲉϫⲥ̄· ⲉ̄
Ⲗⲗⲁ ⲙⲁ ⲛⲁⲓ ⲙ̄ ⲡⲉⲧⲛⲛⲟⲩⲥ ⲉⲩⲥⲥⲣⲁⲣⲉⲧ· ⲙⲙ̄ ⲉⲣⲏ̄-
ⲗⲁⲁϫⲉ ⲡⲣⲉϥⲥⲱⲧⲙ̄· Ⲁⲛⲟⲕ ⲁⲉ ⲉⲱⲱⲧ ϯⲛⲁⲡⲁⲣⲁ-

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калеї ⲡ̄ ⲡⲡараклнтос· пепⲛ̄ ⲉ̄т оⲩаав· ⲛⲥ̄р-
оⲩоеⲓⲛ ⲉ̄ па ⲣнт· ⲉ̄ ⲃол ⲉ̄ⲣ̄ ⲡсоотⲛ̄ ⲛ̄ ⲛⲉⲥⲣафнм
ⲙⲙⲃ̄ ⲡ̄те ⲡⲛоⲩте· є траоⲩⲱⲛⲉ̄ ⲙнтⲛ̄ є ⲃол ⲉ̄ⲣ̄
оⲩⲉⲩфросⲩнн· ⲡ̄ пⲃⲓос ⲛ̄ тпарⲑенос ⲉ̄т оⲩаав
маріⲁ· ⲁⲩⲱ̄ ⲍⲉ ⲁⲩ пе пескенос· ⲙⲛ̄ пран ⲛ̄
несеⲓоте ката ⲡкенеⲃолоⲥⲓⲁ· ⲡⲩорⲡ̄ ет сноⲩ ⲉ̄ⲣ̄
ⲙ̄ⲡсафн· Ⲏтаноⲩⲁⲣⲡ̄ сар ан ⲡⲥа ⲉ̄ⲣ̄ ⲱⲁⲍⲉ ⲉ̄
ⲁⲩⲧⲃⲧⲱⲃоⲩ· ⲡ̄ ⲡластрокрафⲓⲁ· ⲛⲑⲉ ⲙⲙ ⲡ̄
поⲓнтнс ⲡⲣеллнн· ⲉⲩⲙⲡⲧⲑⲉⲱλоⲥⲓⲁ· ⲉⲩⲧⲁⲩо
ⲙⲙ ⲙⲛⲏⲟнс ⲣа неⲩноⲩте· Оⲩⲁⲉ ненⲧⲁⲙⲓⲟ нас
ⲙⲙ оⲩⲃⲓос· ⲉⲙпросхⲁⲣⲓⲍⲉ нас· аллⲁ пос пе-
хⲁрⲓсⲙⲁ ⲙⲙⲛ̄· Ⲁⲩ пе пехⲁрⲓсⲙⲁ ⲡⲧⲁⲩⲱⲱпе
Fol. 4 a ⲡ̄рооⲩт· | ⲏ сⲣⲙⲉ· ⲭⲙⲛⲉ ⲁⲗⲁⲙ ⲱⲁ ⲣⲣаⲓ ⲉ̄ пооⲩ
ⲛ̄ ⲣооⲩ· ноеⲓ ⲉ̄ пентаⲩⲱⲱпе не· ⲱ̄ тпарⲑенос ⲛ̄
софн· ⲣⲱс ⲍⲉ ⲡⲧⲉⲣⲱⲱпе (*sic*) ⲡ̄ пе· ⲁⲩⲱ̄ ⲛ̄ ⲑронос
ⲡ̄ пентаⲩⲡⲗассе ⲙⲙос· Ⲡⲡ оⲩ† ⲡ̄ пⲓ̄ ⲭⲁрⲓсⲙⲁ
непатрⲓⲁрⲭнс· ⲡⲧⲁⲩⲣ̄ ⲱⲃнр ⲉ̄ ⲡⲛоⲩте ⲁⲩоⲩⲱⲙ
ⲙⲙⲁⲥ· Ⲗⲩⲱ ⲉⲛⲉⲩⲥⲱⲱⲩⲧ̄ ⲉ̄ ⲃол ⲣⲛⲧⲛ̄ ⲍⲉ пантос·
ⲛ̄ⲁⲱⲱпе ⲣⲛ̄ неⲩоⲩоеⲓⲱ· Ⲡⲡ оⲩ† ⲡ̄ пⲓ̄ ⲭⲁрⲓсⲙⲁ
ⲛ̄ непрофнтнс· аллⲁ ⲁⲩⲛⲁⲩ ⲉ̄ роч· ⲭⲙ ⲉ̄ поⲩе
ⲁⲩⲁспаⲍе ⲙⲙоч· ⲁⲩпрофнтеⲩе· ⲣа тⲥⲓⲛеⲓ ⲡ̄
плоⲩос ⲡ̄ ⲛⲛоⲩте· ⲱⲁнт еⲩеⲓ теⲩоⲩⲱ ⲣⲛ̄ тка-
ⲗаρн ⲡ̄ маріⲁ· тпарⲑенос· ⲡⲧⲁⲥⲣ̄ ⲙⲁⲁⲩ ⲡ̄
пр̄ро пеⲭ̄с· Ⲛⲁⲧⲁⲙоⲓ ⲉ поⲩⲗаос· ⲙⲛ̄ пнⲓ̄ ⲡ̄
поⲩеⲓⲱⲧ· ⲍⲉ еⲓⲉⲧⲁⲙⲙⲉ оⲩоⲛ ⲙⲙⲛ̄ ⲉ поⲩⲥенос
ⲉⲧ соⲧⲛ̄· Ⲉⲓ̄с ⲣнⲛⲧⲉ ⲁⲉ ⲟⲛ ⲣⲱс ⲉ̄ⲣⲉ тпарⲑенос·
сооⲩⲧⲛ̄ ⲉ̄ роⲓ ⲛ̄тесⲥⲓⲭ· ⲍⲉ ⲱ̄ кⲩрⲓλλос· ⲉⲱⲱⲭⲉ
Fol. 4 b коⲧⲱⲱ ⲉ̄ ⲉⲓⲙⲉ ⲉ̄ па ⲥенос | ⲙⲛ̄ пнⲓ̄ ⲛ̄ наⲓоте·
ⲏ сωⲧⲙ̄· Ⲗⲛ̄ⲧ̄ оⲩернт ⲛ̄те пⲛоⲩте· ⲉⲁ наⲓоте ⲉ̄
ⲣнт ⲙⲙоⲓ ⲱⲁнт оⲩⲭпоⲓ· Ⲗⲩⲱ наⲓоте ⲛ̄таⲩⲭпоⲓ
ⲣⲛ̄ ⲉ̄ ⲃол ⲙⲉ ⲣⲛ̄ тефⲩλн ⲛ̄ ⲓоⲩⲁа ⲙⲛ̄ пнⲓ̄ ⲛ̄ ⲁⲁⲁ·
Ⲓⲱакⲓⲙ пе па еⲓⲱⲧ· ⲡⲱⲁоⲩⲁⲣⲭⲓⲉⲉⲥ ⲍⲉ клеωпа·
Ⲁнна те та ⲙⲁⲁⲩ· ⲛ̄тасⲭпоⲓ· ⲡⲱⲁⲩⲙоⲩте ⲉ̄
рос ⲍⲉ маріⲁм· Ⲁнок те маріⲁ тмакаλⲓⲛн·

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ⲉ ϧⲟⲗ ϩⲉ ⲡⲣⲁⲛ ⲙ̅ ⲡϯⲙⲉ ⲡⲧⲁⲩϩⲡⲟⲓ ⲛ̅ⲧⲛ̅ⲧⲏ ⲡⲉ-
ⲙⲁⲕⲁⲗⲓⲁ· Ⲡⲁ ⲣⲁⲛ ⲧⲉ ⲙⲁⲣⲓⲁ ⲧⲁ ⲕⲗⲉⲱⲡⲁ· ⲁⲛⲟⲕ
ⲧⲉ ⲙⲁⲣⲓⲁ ⲧⲁ ⲓⲁⲕⲕⲱⲃⲟⲥ· ⲡⲱⲛⲣⲉ ⲛ̅ ⲓⲱⲥⲏⲫ ⲡⲣⲁⲙⲙⲉ·
ⲡⲁⲓ ⲡⲧⲁⲩⲥⲁⲗⲱⲟⲩⲧ ⲉ̅ ⲣⲟϥ· Ⲱⲥⲙⲉ ⲫ̅ ⲛⲉⲥⲣⲁⲫⲓⲙ· ⲁⲩⲱ
ϭⲛⲁⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲫ̅ ⲛⲉⲧ ⲉⲕⲱⲙⲉ ⲛ̅ⲥⲱϥ· Ⲕⲁⲓ ⲅⲁⲣ
ⲫ̅ ⲡ̅ⲣⲉ ⲓ̅ⲥ̅ⲟ̅ⲩ̅ ⲡⲱⲛⲣⲉ ⲛ̅ ⲛⲁⲩ̅ⲏ̅· ⲡⲱⲱ ⲙ̅ ⲡⲕⲁϥ ⲙ̅
ⲡⲉⲟⲩⲇⲉⲱⲙ ⲉⲓⲭⲉ ⲛ̅ ⲛⲉⲱⲛⲣⲉ ⲙ̅ ⲡⲓⲛⲗ̅· ⲁ̅ ⲧⲉϥⲧⲗⲏ
ⲛ̅ ⲓⲟⲩⲇⲁ· ϭⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙ̅ⲡⲉⲃⲟⲩⲥⲉⲗⲓⲁ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ
ⲟ̅ⲩⲗⲏⲙ̅· ⲙ̅ⲡ̅ ⲡⲉⲥⲧⲟⲱⲧ· Ⲭⲓⲙ ⲡⲉⲧⲟⲉⲓⲱⲧ ⲉⲧ ⲙ̅ⲙⲁⲩ·
ⲁ ⲧⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲉⲙⲫⲧⲗⲏ ⲥⲱ ⲧⲟⲩⲉⲓ· ⲧⲟⲩⲉⲓ | ⲫ̅ Fol. 5 a
ⲛⲉⲧⲱⲧ ⲛ̅ ⲧⲉⲧϭⲗⲏⲣⲟⲛⲟⲙⲓⲁ· ⲙⲉⲣⲉ ⲟⲩⲫⲧⲗⲏ ⲩⲃⲱⲕ ϩ
ⲉ ⲣⲟⲩⲓ ⲉⲧⲫⲧⲗⲏ· ⲛ̅ⲥ̅ϧⲓ ϭⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̅ⲣⲛ̅ⲧⲥ̅· ⲟⲩⲁⲉ
ⲛⲉⲥⲧⲱⲧ· ⲟⲩⲁⲉ ⲟⲛ ⲙⲉⲩⲥⲓ ⲥⲣⲓⲙⲉ· ⲟⲩⲁⲉ ⲙⲉⲩⲥⲓ
ⲣⲁⲓ ⲫ̅ ⲟⲩⲫⲧⲗⲏ ⲛ̅ⲧⲱⲟⲩ ⲁⲛ ⲧⲉ· Ⲯⲁ ⲡⲉⲧⲟⲉⲓⲱⲧ ⲛ̅ⲧⲁ
ⲡⲗⲟⲩⲥⲟⲥ ⲙ̅ ⲡⲉⲓⲱⲧ· ⲉⲣⲡ̅ⲛⲁϥ· ⲛ̅ⲧⲉⲓ ⲛ̅ⲧⲥⲱⲧⲉⲓ ⲙ̅ⲙⲟⲛ
ⲉ ϧⲟⲗ ⲫ̅ ⲧⲙ̅ⲡⲧⲣⲉⲣⲁⲗ ⲙ̅ ⲡⲛⲟⲃⲉ· Ⲁϥⲱ ⲟⲛ ⲛ̅ⲧ-
ⲫⲟⲣⲉⲓ ⲛ̅ⲧⲉⲛⲥⲁⲣⲝ̅ ⲉ ϧⲟⲗ ⲫ̅ ⲟⲩⲥⲉⲙⲓⲉ· ⲛ̅ⲟⲉ ⲛ̅ⲧⲁϥ-
ⲟⲩⲱϣ ⲉ ⲙ̅ⲡⲥⲟⲙ ⲙ̅ⲙⲟⲛ ⲉ ⲛⲟⲩⲣⲙ̅· Ⲁⲛⲟⲕ ⲅⲁⲣ ⲫ̅
ⲛ̅ⲧⲣⲁ ⲙⲟⲩϯ ⲛ̅ ⲛⲁⲣⲭⲏⲟⲗⲱⲥⲓⲁ ⲛ̅ ⲓⲱⲥⲏⲡⲡⲟⲥ· ⲙ̅ⲡ̅
ⲉⲧⲉⲣⲉⲛⲛⲁⲓⲟⲥ· ⲛ̅ ⲁⲡⲟ ⲣⲃⲣⲁⲓⲟⲥ· ⲛ̅ⲧⲁⲣⲉ ⲣⲱⲟⲩⲧ· ⲁⲓⲛⲟⲓ
ⲉ ⲡⲉϥⲛⲁϩⲟⲟⲩ ⲧⲉⲛⲟⲩ· Ⲉⲡⲉⲓ ⲁⲛ ⲟⲩⲉ ⲉ̅ ⲣⲟϥ ⲫ̅ ⲛ̅
ⲓⲟⲩⲇⲁⲓ ⲧⲉ ⲙⲁⲣⲓⲁ· ⲉ̅ ⲣⲟϥ ⲫ̅ ⲧⲉϥⲧⲗⲏ ⲛ̅ ⲁⲁⲁ̅· ⲕⲁⲧⲁ
ⲡⲉⲥⲙⲟⲩ ⲛ̅ⲧⲁ ⲡϩⲟⲉⲓⲥ ϩⲟⲟⲩ ⲉⲓⲭⲉ ⲛ̅ ⲁⲃⲣⲁⲁⲙ· ϩⲉ
ⲥⲉⲛⲁϩⲓ ⲥⲙⲟⲩ ⲫ̅ ⲡⲉⲕⲥⲡⲉⲣⲙⲁ ⲛ̅ⲥⲓ ⲙ̅ ⲡⲁⲧⲣⲓⲁ ⲧⲛⲟⲩ
ⲙ̅ ⲡⲕⲁϥ· Ⲗ ⲁⲃⲣⲁⲁⲙ ϩⲡⲉ ⲓⲥⲁⲁⲕ· ⲓⲥⲁⲁⲕ ϩⲉ
ⲁϥϩⲡⲟ ⲛ̅ ⲓⲁⲕⲱⲃ· ⲓⲁⲕⲱⲃ ϩⲉ ⲁϥϩⲡⲟ ⲛ̅ ⲓⲟⲩⲇⲁⲁⲥ ⲙ̅ⲡ̅
ⲛⲉⲫⲥⲓⲛⲓ· | ⲁ̅ ⲡⲉⲓϩⲟⲉⲓⲥ ⲉⲓ ⲉ̅ ⲣⲟϥ ⲫ̅ ⲧⲉϥⲧⲗⲏ ⲛ̅ Fol. 5 b
ⲓⲟⲩⲇⲁⲁⲥ ⲙ̅ ⲡⲉⲥⲙⲟⲩ ⲛ̅ ⲁⲃⲣⲁⲁⲙ ϩⲱⲕ ⲉ̅ ⲣⲟϥ ⲫ̅ ⲓ
ⲡⲓⲙⲁ· Ⲉⲡⲉⲓ ⲁⲛ ⲡⲟⲧⲉ ⲡⲟⲧⲉ ⲙⲙⲱⲧⲛ̅ ⲟⲩⲱϣ ⲉ ⲉⲓⲙⲉ
ⲉ̅ ⲡⲉϥⲛⲁϩⲟⲟⲩ· ⲧⲉⲛⲟⲩ· ⲉⲁ ⲛ̅ ⲙⲡⲟⲧⲉ ⲧⲥⲁⲃⲱⲕ ⲉ̅ ⲣⲟϥ
ⲣⲱⲟⲩⲕ· Ⲛⲟⲉ ⲛ̅ ϣⲁⲣⲉ ⲡⲉⲯⲁⲗⲙⲟⲥ ⲁⲁⲁ̅ ϩⲟⲟⲥ·
ϩⲉ ⲛⲉ ⲛ̅ⲧⲁ ⲛⲉⲛⲙⲟⲧⲉ ϩⲟⲟⲩ ⲙ̅ⲡ̅ ⲟⲩⲣⲱⲡ ⲉ ⲛⲉⲧⲙⲛⲣⲉ
ⲉ̅ ⲛⲉ ϩⲱⲗ· Ⲥⲣⲁⲓ ⲁⲉ ⲫ̅ ⲛⲉⲧⲟⲉⲓⲱⲧ ⲛ̅ⲧⲁⲩϩⲡⲟ ⲛ̅
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ⲧⲛ̅ⲧⲏ ⲟⲩⲉⲓⲏ ⲟⲩⲥⲱⲙⲉ ⲫ̅ ⲟⲩⲗⲏⲙ̅· ⲛ̅-

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ⲯⲁⲣⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲁⲉ ⲙⲁⲅⲁⲗⲓⲁ· Ⲛⲉⲧⲛ̄ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̄ ϯⲙⲉ ⲛ̄ⲣⲛⲧⲝ ⲉⲧⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲩ ⲉ̄ ⲡⲉⲓ̈ ⲣⲁⲓ· ⲉⲧⲯⲟⲟⲡ ⲛ̄ⲣⲛⲧⲝ ⲛ̄ⲥⲓ̈ ⲉ̄ⲓⲕⲟⲩⲓ̈ ⲛ̄ ⲛⲛⲉ ⲛ̄ⲣⲱⲙⲉ ⲉ̄ ⲉ̄ⲧⲟⲩⲁⲁⲓ̈ ⲙⲉ· Ⲛⲉⲧⲛ̄ ⲟⲩⲁ̄ ⲁⲉ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲣⲛⲧⲟⲩ ⲛ̄ⲯⲁⲣⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲩ ⲁⲉ ⲁ̄ⲁ̄· ⲉⲙⲉ ⲟⲩⲣ̄ⲙⲙⲁⲟ ⲙ̄ⲙⲁⲧⲉ ⲡⲉ ⲉ̄ⲣ̄ ⲣⲱⲃ ⲙ̄ⲡⲓ ⲡⲁⲥⲁⲑⲟⲟⲛ· ⲉⲩϯ ⲛ̄ⲣⲛⲧⲝ ⲉ ⲡⲛⲟⲩⲟⲥ ⲙ̄ ⲙⲁⲩⲧⲥⲛⲥ· ⲙ̄ⲡ ⲙⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲧⲣⲟⲗⲥ̄ ⲛⲁⲩ ⲙ̄ ⲡⲁⲣⲁ ⲡⲉⲃⲓ̈ⲱ̄· ⲉⲩⲉⲓ̈ⲣⲉ ⲛ̄ⲣⲁⲩ ⲙ̄ⲙⲏⲧⲛⲁ ⲛ̄ ⲛⲉⲧ ⲣ̄ ⲭⲣⲓⲁ̄· ⲉⲛⲉⲩⲥⲱⲱⲩⲧ̄ ⲉ̄ ⲃⲟⲗ

Fol. 6a ⲣⲛⲧⲝ ⲉ ⲡⲥⲱⲧⲉ ⲙ̄ ⲡⲓⲛⲗ̄· ⲁⲉ ⲉⲙⲓⲛⲁ ⲣⲓ̄ | ⲁⲩ ⲛ̄

ⲓⲁ ⲟⲩⲃⲉⲓ̈ⲱ· Ⲡⲁⲓ̈ ⲁⲉ ⲛⲉⲩⲡⲕⲟⲧⲕ ⲛ̄ ⲟⲩⲟⲧⲱⲩⲛ· ⲁⲩⲱⲟⲛ ⲉ̄ ⲣⲓ̄ ⲟⲩⲉⲕⲥⲧⲁⲥⲓⲥ· ⲛ̄ⲑⲉ ⲉⲱⲱⲉ ⲉ̄ⲣⲉ ⲟⲩⲁ̄ ⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲱ ⲁⲁⲣⲱⲙ· ⲉ̄ⲣⲉ ⲡⲥⲱⲧⲉ ⲙ̄ ⲡⲓⲛⲗ̄ ⲛⲁⲱⲟⲡⲉ ⲣⲓ̄ ⲡⲉⲕⲕⲉⲡⲟⲥ· ⲉ̄ ⲃⲟⲗ ⲁⲉ ⲁ ⲡⲉⲧⲟⲉⲓ̈ⲱ ⲱⲟⲡⲉ· ⲛ̄ⲧⲉ ⲧⲛⲟⲧⲛⲉ ⲧⲁⲧⲉ ⲕⲁⲣⲡⲟⲥ ⲉ̄ ⲃⲟⲗ· Ⲛ̄ⲧⲟⲩ ⲁⲉ ⲡⲉⲭⲁⲩ ⲣⲣⲁⲓ ⲛ̄ⲣⲛⲧⲝ· ⲁⲉ ⲟⲧ ⲁⲣⲁ ⲡⲉ ⲡⲉⲓ̈ ⲣⲟⲣⲟⲙⲁ· ⲛ̄ⲧⲁⲓ̈ⲛⲁⲧ ⲉ̄ ⲣⲟⲩ· Ⲡⲗⲏⲛ ⲛ̄ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡⲭⲟⲉⲓ̈ⲥ ⲟⲧⲱⲱⲥ̄· ⲙⲁⲣⲉ-ⲥⲱⲱⲡⲉ· Ⲛⲉⲧⲛ̄ⲧⲁⲩ ⲁⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩⲥⲣⲓⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲏ ⲉ̄ ⲡⲉⲥⲣⲁⲓ ⲡⲉ ⲥⲁⲣⲁ· ⲁⲥⲭⲡⲟ ⲛⲁⲩ ⲛ̄ ⲟⲧⲱⲛⲣⲉ ⲛ̄ ⲣⲟⲟⲩⲧ· ⲁ ⲡⲉⲩⲉⲓ̈ⲱⲧ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ· ⲁⲉ ⲓ̈ⲱⲁⲕⲓⲙ· Ⲧⲉⲥⲙⲁⲁⲩ ⲣⲟⲟⲥ ⲱⲥ (*sic*)· ⲁⲥⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲩ ⲁⲉ ⲕⲗⲉⲱⲡⲁ· Ⲁⲡⲉⲩⲉⲓ̈ⲱⲧ ⲁⲁⲁ̄ ϯ ⲛⲁⲩ ⲛ̄ ⲁⲛⲛⲁ ⲧⲩⲉⲉⲣⲉ ⲙ̄ ⲡⲉⲩⲥⲟⲛ ⲁⲙⲡⲁⲁⲗⲃ· ⲉ ⲧⲣⲉ ⲥⲱⲱⲡⲉ ⲛⲁⲩ ⲛ̄ ⲥⲣⲓⲙⲉ· ⲉⲛⲉ ⲛⲁⲛⲟⲩⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲙ̄ ⲡⲓⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲁⲧⲱ ⲙⲡⲥⲁ ⲟⲩⲃⲉⲓ̈ⲱ

Fol. 6b ⲁⲧϯ ⲙ̄ ⲡⲉⲧⲡⲧⲁⲩ ⲧⲏⲣⲥ̄ ⲛ̄ ⲓ̈ⲱⲁⲕⲓⲙ ⲡⲉⲧ|ⲱⲛⲣⲉ· ⲙ̄ⲡ

ⲓⲃ ⲁⲛⲛⲁ ⲧⲉⲩⲥⲣⲓⲙⲉ· ⲣⲓ̄ ⲡϯⲙⲉ ⲧⲏⲣⲟ̄ ⲙⲁⲅⲁⲗⲓⲁ· Ⲁⲛⲛⲁ ⲣⲱⲟⲥ ⲉⲛⲉ ⲟⲩⲁⲃⲣⲏⲓ ⲧⲉ· ⲙ̄ⲡⲉ ⲥⲭⲡⲉ ⲱⲛⲣⲉ ⲉⲛⲉⲣ· ⲉⲛⲉⲣⲉ ⲡⲣⲱⲃ ⲟⲛ ⲣⲟⲟⲩⲱ ⲛⲁⲩ ⲡⲉ ⲉⲧⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲙⲓ̈ⲙ ⲁⲣⲁ ⲡⲉⲧ ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ̈ ⲙⲙⲟⲛ· Ⲡⲉⲭⲉ ⲓ̈ⲱⲁⲕⲓⲙ ⲛ̄ ⲁⲛⲛⲁ· ⲙⲡⲥⲁ ⲣⲓ̄ ⲣⲟⲟⲩ ⲭⲉ ⲙⲁⲣⲉⲛⲃⲱⲕ ⲉ̄ ⲡⲉⲣⲡⲉ ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲛ̄ⲧⲉⲡⲥⲟⲡ̄ ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲧⲁⲣⲉⲩⲛⲁ ⲛⲁⲓ ⲣⲱⲱⲛ· ⲛⲁ̄ϯ ⲛⲁⲓ ⲙ̄ ⲡⲉⲛⲁⲓ̈ⲧⲛⲁⲁ· ⲉ̄ ⲧⲉⲛⲁⲓ̈ⲧⲉⲓ̈ ⲙⲙⲟⲩ ⲛ̄ⲧⲟⲟⲧⲛ̄· ⲁⲧⲱ ⲁⲧⲧⲱⲟⲩⲛ ⲁⲧⲃⲱⲕ ⲉ̄ ⲡⲣⲡⲉ ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲁⲧⲱ ⲁⲧⲥⲟⲡ̄ ⲙⲙⲟⲩ· ⲁⲧϯ ⲛ̄ ⲛⲉⲧⲉⲣⲛⲧ ⲉ ⲡⲟⲩⲛⲏⲃ· ⲁⲧⲯⲩⲗⲏ ⲉ̄ ⲣⲁⲓ ⲉ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲉⲣⲉ ⲡⲉⲧⲣⲟ

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παρ̄ ⲉ̄ ⲡⲉⲥⲛⲧ ⲉⲓϫⲙ̄ ⲡⲭⲁϥ· ⲉϥⲧⲱⲃϥ̄ ⲛ̄ⲥⲓ ⲓⲱⲁⲕⲓⲙ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· Ⲭⲉ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲧⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲡⲉⲛⲧⲁⲩⲥⲱⲧⲙ̄ ⲉ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲃⲣⲁⲁⲙ ⲟⲩ̄ ⲧⲉϥⲙ̄ⲡⲧⲟⲗⲗⲟ· ⲁϥϫⲁⲣⲓⲍⲉ ⲛⲁϥ ⲛ̄ ⲓⲥⲁⲁⲕ ⲡⲉϥϣⲓⲣⲉ ⲛⲉⲣⲛⲧ ⲉ̄ⲕⲉⲥⲱⲧⲙ̄ ⲉ̄ ⲣⲟⲛ· ⲣⲱⲟⲩ ⲙ̄ⲡⲟⲟⲩ· ⲛⲑ̄ⲥ ⲛⲁⲓ ⲛ̄ ⲟⲩⲥⲡⲉⲣⲙⲁ ⲡⲣⲱⲙⲉ· Ⲉⲣϣⲁⲛ ⲡⲁⲓ ϣⲱⲡⲉ ⲛⲑ̄ ⲧⲁⲁϥ ⲛⲁⲛ ⲉⲓⲧⲉ ⲣⲟⲟⲩⲧ | ⲉⲓⲧⲉ ⲥⲣⲙⲉ· ⲧⲉⲛⲁⲧⲁⲁϥ ⲉ̄ ⲣⲟⲧⲛ ⲉ̄ ⲡⲉⲕⲣⲡⲉ· Fol. 7 a ⲛ̄ ⲛⲉϥⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲛⲑ̄ϣⲙⲙⲉ ⲛⲁⲕ· Ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲙ̄ⲙ ⲁⲥϣⲱⲡⲉ ϣⲁ ⲣⲟⲟⲩ· ⲛ̄ⲥⲓ ⲟⲩⲥⲗⲙ ⲉ̄ ⲃⲟⲗ ⲣ̄ⲙ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲓⲱⲁⲕⲓⲙ ⲕⲗⲉⲱⲡⲁ· ⲡⲉⲕⲧⲱⲃϥ̄ ⲡⲧⲁⲕⲁⲁϥ ⲁ ⲡϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̄ ⲉ̄ ⲣⲟϥ· ⲁⲩⲱ ⲁϥϫⲱⲕ ⲉ̄ ⲃⲟⲗ ⲙ̄ ⲡⲉⲕⲁⲓⲧⲙⲁ· Ⲧⲉⲡⲟⲩ ⲥⲉ ⲧⲱⲟⲩⲛ ⲙ̄ⲡ̄ ⲃⲱⲕ ⲉ̄ ⲣⲣⲁⲓ ⲉ̄ ⲡⲉⲕⲛⲓ̄· ⲭⲉ ⲡⲉⲣⲙⲟⲧ ⲡⲧⲁϥⲙⲡⲉ ⲙ̄ⲙⲟⲕ ⲙ̄ⲡⲉ ϥⲙⲡⲉ ⲛ̄ ⲡⲁⲣⲭⲁⲓⲟⲛ· Ⲉⲣⲉ ⲓⲱⲁⲕⲓⲙ ⲙⲉⲉⲩⲉ ⲭⲉ ⲡⲟⲧⲛⲏ ⲡⲉ ⲉϥⲙⲡⲁϫⲉ ⲙ̄ⲙⲁϥ· ⲉ̄ ⲣⲟⲧⲛ ⲉ̄[ⲡⲉ]ⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· Ⲁϥⲟⲩⲱϥ[ⲃ̄ ⲉϥ]ϫⲱ ⲙ̄ⲙⲟⲥ [ⲛⲁϥ]· ⲭⲉ ⲥⲉϣⲱ[ⲡⲉ] ⲙ̄ⲙⲁⲓ ⲕⲁⲧⲁ ⲡⲉⲕϣⲁⲭⲉ ⲡⲁ ϫⲟⲉⲓⲥ· Ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲃⲱ[ⲕ] ⲉ̄ ⲣⲣⲁⲓ ⲡⲉⲧⲛⲓ̄· ⲁⲩⲱ̄ ⲙⲡⲥⲁ ⲣ̄ⲣⲟⲟⲩ· ⲁ ⲓⲱⲁⲕⲓⲙ ⲥⲙ̄ ⲡⲓⲱⲙⲉ ⲛ̄ ⲁⲛⲛⲁ ⲁⲥⲱ̄· ⲁⲩ-ⲣⲁⲱⲉ ⲙ̄ⲙⲁⲥ ⲧⲏⲣⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲧ ⲥⲟⲟⲩⲛ̄ ⲙ̄ⲙⲟⲥ ⲧⲏⲣⲟⲩ· Ⲁⲩⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ⲥϫⲱⲕ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲥⲓ ⲛⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲙⲓⲥⲉ· ⲁⲥϫⲡⲟ ⲛ̄ ⲟⲩⲱⲉⲉⲣⲉ ⲛⲥ̄ⲣⲓⲙⲉ ⲕⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ̄ ⲛⲉⲣⲉ ⲧⲉϫⲁⲣⲓⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲣⲓⲣⲙ̄ ⲡⲉⲥⲟ· Ⲁ ⲛⲉⲥⲓⲟⲧⲉ ⲁⲉ | ⲙⲟ[ⲩ]ⲧⲉ ⲉ̄ ⲣⲟⲥ ⲉ ⲡ▨ⲛⲁⲉ Fol. 7 b ⲙⲁ[ⲣⲓⲁ]· ⲁⲩⲱ̄ ⲉ▨ⲉⲥⲧⲉ[1] ⲡⲁⲛⲁⲓ [ⲙ̄]ⲙⲛⲛⲉ· ⲁⲩⲱ̄ ⲛⲉⲧ ⲓⲁ ⲛⲁⲩ ⲉ̄ ⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲉⲩⲣ̄ ⲯⲡⲏⲣⲉ ⲙ̄ⲙⲟⲥ· ⲉ̄ ⲧⲃⲉ ⲡⲉⲃⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ̄ⲧ ⲕⲱⲧⲉ ⲉ̄ ⲣⲟⲥ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ· Ⲁⲩⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ϣⲟⲙⲧⲉ ⲡⲣⲟⲙⲡⲉ ϫⲱⲕ ⲉ̄ ⲃⲟⲗ· ⲁⲩⲱ̄ⲙ̄ϫ̄ ⲛⲧ̄ⲯⲉⲉⲣⲉ ϣⲛⲓ ⲉ̄ ⲃⲟⲗ ⲣ̄ⲙ̄ ⲧⲉⲣⲱⲧⲉ ⲡⲧⲉⲥⲙⲁⲁⲩ· Ⲡⲉϫⲉ ⲓⲱⲁⲕⲓⲙ ⲛ̄ ⲁⲛⲛⲁ ⲧⲉϥⲥⲣⲙⲉ· ⲭⲉ ⲙⲁⲣⲉⲛⲧ̄ ⲙ̄ ⲡⲉⲛⲧⲁ-ⲛⲉⲣⲛⲧ ⲙⲙⲟϥ ⲉ ⲡϫⲟⲉⲓⲥ· ⲭⲉ ⲛ ⲛⲉⲩⲥⲱⲛⲧ̄ ⲉ̄ ⲣⲟⲛ· Ⲁⲩⲱ̄ ⲁⲩⲥⲟⲩⲧⲉ ⲛ̄ ⲛⲉⲧⲉⲣⲛⲧ ⲙⲛ̄ ⲛⲉⲧⲁⲡⲁⲣⲭⲏ· ⲁⲩⲉⲛ-ⲧⲟⲩ ⲉ̄ ⲣⲣⲁⲓ ⲡⲣⲡⲉ ⲙⲛ̄ ⲙⲁⲣⲓⲁ ⲧⲉⲧⲛⲁⲉⲣⲉ· Ⲁⲩⲧ̄ ⲛ

[1] Reading doubtful.

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ⲛⲉⲧⲁⲣⲭⲏ ⲛ ⲛⲉⲟⲩⲛⲏⲃ ⲉⲧ ⲁⲣⲭⲉⲓ ⲙ̅ⲙ̅ ⲛⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉⲧⲉ ⲥⲉⲙⲉⲱⲛ ⲡⲉ· ⲙ̅ⲡ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲁⲩⲁ-ⲙⲁⲣⲧⲉ ⲛ ⲧⲉⲧϣⲉⲉⲣⲉ ⲙⲁⲣⲓⲁ· ⲁⲩⲧⲁⲁⲥ ⲉ ⲛⲉⲥⲓⲧ ⲛ ⲛⲉⲟⲩⲛⲏⲃ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ ⲙⲁⲩ· ϫⲉ ⲉⲓⲥ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟⲩ ⲙⲁⲓ· ⲧⲉⲛϯ ⲙ̅ⲙⲟⲩ (*sic*) ⲛⲉⲣⲛⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲣⲡⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲉ ⲧⲣⲉ ⲥⲩⲙ̅ⲙⲱⲉ ⲛⲁⲩ ⲛ ⲛⲉⲥⲣⲟⲟⲩ

Fol. 8 *a* [ⲓⲉ] ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲁ ⲛⲉⲟⲩⲛⲏⲃ | ⲥⲙⲟⲩ ⲉ ⲓⲱⲁⲕⲓⲙ ⲙ̅ⲡ̅ ⲁⲛⲛⲁ· ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲛⲑⲉ ⲛⲧⲁⲧⲉⲡⲉⲣⲛⲧ· ⲁⲧⲉ-ⲡⲧⲟⲩⲓⲱ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲉⲩⲉⲧⲟⲩⲓⲱ ⲙⲛⲧⲡ̅ ⲛ ⲛⲉⲩⲁⲥⲁⲑⲟⲟⲩ· ⲛⲧⲉ ⲣⲡ̅ ⲛⲉ ⲱⲛⲣⲉ ⲱⲱⲡⲉ ⲙⲛⲧⲡ̅· ⲉ ⲡⲙⲁ ⲛⲧⲁⲓ· ⲛⲧⲁ ⲧⲉⲧⲡⲧⲁⲁⲥ ⲉ ⲡϫⲟⲉⲓⲥ· Ⲙⲁⲣⲓⲁ ⲇⲉ ⲣⲱⲟⲥ ⲛⲧⲉ ⲡⲉⲥⲣⲁⲓ ⲣ̅ ⲥⲟⲉⲓⲧ ⲱⲁ ⲉⲛⲉⲩ· ⲡⲉϫⲁⲩ ϫⲉ ⲣⲁⲙⲏⲛⲓ· ⲙⲁⲣⲉⲥⲱⲱⲡⲉ· ⲁⲩⲱ ⲁⲩⲕⲧⲟⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲡⲉⲩⲏⲓ· Ⲛⲉ ⲛⲱⲁⲩⲥⲙ̅ ⲛⲱⲱⲙⲉ ⲇⲉ ⲛ ⲧⲉⲧϣⲉⲉⲣⲉ ⲛ ⲟⲩⲥⲟⲛ ⲕⲁⲧⲁ ⲉⲃⲟⲧ· ⲛⲥⲉⲉⲓⲙⲉ ⲛⲁⲥ ⲙ̅ ⲡⲉⲧ ⲉⲥⲣ̅ ⲭⲣⲓ[ⲁ] ⲙⲙⲟⲟⲩ Ⲙⲁⲱ ⲉⲡⲉⲥⲧⲁⲕⲟⲡⲉⲓ ⲣⲙ̅ ⲡⲣⲡⲉ ⲛⲥⲓ ⲧⲛⲟⲩⲓ ⲛ ϣⲉⲉⲣⲉ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲛ̅ ⲣⲙ̅ ⲕⲉ ⲣⲗⲗⲱ ⲛⲥⲣⲓⲙⲉ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧⲧⲁⲙⲙⲟ ⲙ̅ⲙⲟⲥ ⲉ ⲣ̅ ⲣⲱⲃ ⲛⲥⲓϫ· Ⲙⲁⲱ ⲛ ⲧⲉⲣⲉ ⲥⲣ̅ ⲛⲉⲥϩⲟⲉⲓⲥ ⲛ ⲟⲩⲕⲟⲩⲓ· ⲁⲥⲃⲱⲕ ⲉ ⲣⲟⲩⲏ ⲉⲩⲙⲁ ⲙⲁⲧⲁⲁⲥ ⲣⲙ̅ ⲡⲣⲡⲉ· ⲉⲙ̅ ⲡ-ⲣⲱⲙⲉ ⲛⲁⲩ ⲉ ⲣⲟⲥ ⲉ ⲡⲧⲛⲣⲁ ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲛ ⲟⲩⲛⲏⲃ· ⲙⲛ̅ ⲛⲉⲥⲓⲟⲧⲉ· Ⲧⲉⲥⲧⲣⲟⲫⲏ ⲡⲉ ⲟⲩⲇⲉⲓⲕ· ⲙⲛ̅ ⲟⲩⲙⲟⲩ· ⲙⲛ̅ ⲟⲩⲕⲟⲩⲓ ⲛ ⲟⲩⲟⲃⲧⲉ· ⲉⲛⲉⲥⲛⲓⲥⲧⲉⲩⲉ ⲣⲙ̅ ⲟⲩⲙⲟⲟⲩⲛ

Fol. 8 *b* [ⲓⲉ] ⲉ ⲃⲟⲗ· Ⲍⲁⲡⲗⲟⲥ ⲉⲡⲉ▨ | ⲙⲡⲓ▨ⲟⲟⲡ ⲙ̅ ⲡⲉⲥⲁⲛⲁⲓ· ⲣⲙ̅ ⲡⲉⲥⲥⲱⲙⲁ· ⲙⲛ̅ ⲧⲉⲥⲯⲩⲭⲏ ⲙⲛ̅ ⲡⲉⲥⲡⲛⲁ· Ⲍⲙ̅ ⲡⲧⲣⲉⲧϩⲱⲕ ⲛⲁⲥ ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲙⲡⲧⲁⲩⲧⲉ ⲡⲣⲟⲙⲡⲉ· ⲁ ⲡⲓⲱⲥ ⲣⲣⲙⲁⲩ ⲉ ⲧⲣⲉ ⲫⲉⲓ ⲛⲁⲩⲓⲛⲉ ⲛⲥⲁ ⲛⲉⲩⲉⲥⲟⲟⲩ· ⲛⲁⲩⲩⲓⲧⲟⲩ ⲛⲧⲟⲟⲧⲟⲩ ⲉ ⲡⲟⲩⲱⲓⲛ̅· Ⲗ ⲡⲣⲣⲟ ⲣⲣⲙⲁⲩ ⲉ ⲥⲱⲧⲉ ⲛ ⲧⲉⲭⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ· ⲛⲧⲟⲟⲧⲟⲩ ⲉ ⲡⲧⲣⲁⲛⲟⲥ· Ⲁⲧⲭⲟⲟⲩ ⲛ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ ⲃⲟⲗ ⲫⲓⲧⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲱⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲁⲫⲉⲣⲁⲅⲅⲉⲗⲓⲍⲉ ⲛⲁⲥ ⲛⲧⲥⲓⲙⲉⲓ ⲱⲁ ⲣⲟⲥ ⲙ̅ ⲡⲥⲱⲧⲏⲣ· ⲁⲗⲗⲁ ⲕⲁⲁⲟⲟⲥ ⲛⲁⲓ ϫⲉ ⲫⲙ̅ ⲁⲩ ⲛ̅ϫⲣⲟⲛⲟⲥ· ⲏ ⲫⲙ̅ ⲁⲩ ⲛ ⲫⲉⲡⲁϯⲁ̅ ⲛⲧⲁ ⲛⲁⲓ ⲱⲱⲡⲉ· ϫⲉ ⲕⲁⲥ ⲛⲁⲧⲁϫⲣⲟⲛ ⲉⲓⲁⲙ̅ ⲡⲱⲁϩⲉ ⲉⲧ ⲉⲕⲁⲱ ⲙ̅ⲙⲟⲩ· ϯⲛⲁⲧⲓⲙⲉⲧⲉ ⲙ̅ⲙⲟⲥ ⲛⲁⲕ

κατα πεγραφη· ⲡⲧⲁ ⲡϫοεις ϫοοϥ ⲛ ⲅⲁⲃⲣⲓⲏⲗ· ⲛ ⲥⲟϥ ⲥⲁⲱϥ ⲙ̅ ⲡⲉⲃⲟⲧ ⲍⲁⲛⲟⲓⲕⲟⲥ· ⲉⲧⲉ ⲡⲉⲃⲟⲧ ⲛ ⲃ̅ⲣ̅ⲣⲉ ⲡⲉ ⲡⲁⲣⲁⲙⲟⲩⲧⲉ· ⲫ̅ⲙ̅ ⲡⲁⲉϥ ϯⲟⲩ ⲥⲁⲥ ⲛ̅ⲧⲱⲟ ⲛ̅ⲣⲟⲙⲡⲉ· ⲡⲁⲓ ⲟⲛ ⲛ̅ⲧⲁⲩⲱⲱ ⲛ̅ⲣⲛ̅ⲧϥ̅ ⲙ̅ ⲡⲉⲕⲱⲱϥ̅ ⲧⲏⲣⲛ̅· Ⲁⲩϫⲡⲟϥ ⲛ ⲥⲟⲩ | ϫⲟⲩⲯⲓⲥ ⲙ̅ ⲡⲉⲃⲟⲧ ⲭⲁⲥⲓⲗⲉⲩⲉ· ⲉⲧⲉ ϫⲟⲓⲁⲣϫ Fol. 9a
ⲡⲉ· ⲫ̅ⲛ̅ ⲧⲁⲉϥ ⲫ̅ⲧⲟ ⲛ̅ⲣⲟⲙⲡⲉ ⲛ ⲁⲩⲕⲟⲩⲥⲧⲟⲥ ⲡ̅ⲣ̅ⲣⲟ ⲛ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ· ⲫ̅ⲛ̅ ⲧⲁⲉϥ ⲙ̅ⲡⲧⲏ ⲛ̅ⲣⲟⲙⲡⲉ ⲙ̅ ⲡⲱⲟϥ̅ ⲙ̅ ⲙⲁⲣⲓⲁ· Ⲡⲁⲁ ⲡⲧⲁⲩϫⲡⲟϥ ⲛ̅ⲣⲛ̅ⲧϥ̅ ⲡⲉ ϫⲁⲃⲣⲁⲁⲁ· ⲉⲧⲉ ⲃⲉⲟⲗⲉⲉⲙ· [ⲙ̅]ⲡⲉ ⲡⲕⲁϥ ⲛ ⲓⲟⲩⲁ· ⲫ̅ⲛ̅ ⲧⲁⲉϥ ⲣⲟⲙⲡⲉ ⲥⲛ̅ⲧⲉ ⲛ ⲫⲛⲣⲱⲁⲛⲉ ⲡ̅ⲣ̅ⲣⲟ· ⲛ ϯⲟⲩⲁⲓⲁ· ⲡⲧⲁⲩⲉⲓⲛⲉ ⲙ̅ ⲡⲉϫ̅ⲥ̅ ⲉ̅ ⲕⲛⲁⲉ ⲉⲩⲫ̅ⲛ̅ ⲣⲟⲙⲡⲉ ⲥⲛ̅ⲧⲉ ⲙⲛ̅ ⲧⲁⲟⲟϥ ⲛ ⲉⲃⲟⲧ· Ⲁⲗⲗⲁ ⲡⲁⲓⲧⲟⲥ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ· ϫⲉ ⲛ ⲁⲩ ⲛ ⲫⲉ ⲇ̅ ⲓⲱⲥⲏⲫ ⲃⲱⲕ ⲫ̅ⲙ̅ ⲡⲓⲟⲥ ⲛ ⲁⲓⲁⲥⲧⲏⲙⲁ ⲙⲛ̅ ⲙⲁⲣⲓⲁ· ϫⲓⲙⲉ ⲧⲡⲁⲗ̅ⲥ̅ⲑⲓⲛ· ⲯⲁⲓⲧ ⲟⲩⲉⲓ ⲉ̅ ⲣⲣⲁⲓ ⲉ̅ ⲕⲛⲁⲉ ⲙⲁⲣ-ⲁⲁⲩ· ⲁⲧⲱ ⲥⲉϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲟⲩⲉⲓ̅ ϫⲟⲩⲱⲧⲉ ⲙ̅ⲙⲱⲟⲩⲛ ⲙ̅ⲙⲁⲩ· ⲯⲁⲓⲧ ⲟⲩⲉⲓ ⲉ̅ ⲕⲛⲁⲉ· Ⲉⲓⲉ̅ ⲁⲧϫⲉⲕ ⲫⲛⲟⲥ ⲛ ⲣⲓⲛ ⲛ̅ ⲙⲟⲟⲩⲉ ⲉ̅ ⲃⲟⲗ ⲛ ⲫⲥⲟⲧ ⲛ ⲟⲩⲏⲣ ⲛ̅ⲣⲟⲟϥ ⲙ ⲛ̅ⲧⲁⲧⲥⲛ̅ ⲧ̅ⲣⲟⲫⲏ ⲧⲱⲛ ⲁⲧⲟⲩⲱⲓ· ⲫⲛⲁϫⲟⲟⲥ ⲛⲁⲕ ϫⲉ ⲧⲉⲕⲗ̅ⲡ̅ⲧⲁⲡⲓⲥⲧⲟⲥ· ⲙ̅ⲡ̅ ⲧⲉⲕⲗ̅ⲡ̅ⲧⲁⲥⲟⲉⲓⲛⲏⲥ· ⲛⲉⲧ ϯ ⲛ̅ ⲡⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲛⲁⲕ· Ⲁⲛⲟⲕ ⲇⲉ ϯⲛⲁϣⲁϫⲉ ⲛ̅ⲙ̅ⲙⲁⲕ ⲉ̅ ⲃⲟⲗ ⲫ̅ⲛ̅ ⲡⲉⲣⲁⲫⲏ· | Ⲁⲣⲁ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ϫⲉ ⲁ Fol. 9b
ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲓ ⲛ ⲁⲃⲁⲕⲟⲩⲙ ⲉ̅ ⲧⲃⲁⲃⲗⲱⲛ ϫⲓⲙⲉ ⲓⲏ
ⲟⲩⲗⲏⲙ· ⲉⲣⲉ ⲧⲉⲣⲓⲛ ⲉⲓⲣⲉ ⲛ̅ⲯⲃⲉ ⲙ̅ⲙⲟⲛ ⲛ ⲟⲩⲏⲣ ⲛ ⲟⲩⲟⲉⲓⲱ· Ⲗ ⲁⲃⲁⲕⲟⲩⲙ ⲡⲉϫⲁϥ ⲡⲱⲱ ⲛ̅ⲣⲛ̅ⲟⲉⲓⲕ ⲉⲧⲕⲱⲧ· ⲁⲩⲧⲁⲗⲟⲟⲩ ⲙ̅ⲙⲏ ⲡⲓⲣⲡ̅· ⲙ̅ⲙⲏ ⲛ ⲥⲓⲛⲟⲩⲱⲙ· ⲁⲩⲙⲟⲟⲩⲉ ⲉ̅ ⲧⲥⲱⲩⲉ ⲉ̅ ⲧⲣⲉ ⲫⲓⲧⲟⲩ ⲛ ⲛⲉⲩϫⲁⲓⲟⲩⲉ· Ⲗ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̅ ⲡϫοεις ⲁⲩⲧ̅ⲥ̅ ⲛⲥⲁ ⲡⲃⲱ ⲡⲧⲉϥⲁⲡⲉ· ⲫ̅ⲙ̅ ⲡⲟⲩⲟⲓ ⲙ̅ ⲡⲉⲩⲡⲛⲁ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ϫⲉ ⲫ̅ⲛ̅ ⲧⲥⲟⲙ ⲛ̅ ⲧⲉϥⲁⲙⲣⲱⲗ· Ⲗⲩⲉⲛⲧⲉϥ ⲡⲧⲉⲩⲛⲟⲩ ⲣⲓϫⲙ̅ ⲡⲱⲛⲓ ⲛ̅ ⲛⲉⲙⲟⲩⲓ· ⲫ̅ⲛ̅ ⲧⲃⲁⲃⲗⲱⲛ ⲁϥⲧ̅ ⲙ̅ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ̅ ⲗⲁⲙⲡⲏⲗ· ⲁⲩⲟⲧⲱⲙ ⲡⲣⲛ̅ⲧϥ̅· ⲁⲩⲟⲧⲱⲙ ⲣⲟⲟϥ ⲛⲥⲓ ⲡϫⲁⲓⲟⲩⲉ ⲙ̅ ⲡⲉⲣⲟⲟϥ ⲛ ⲟⲩⲱⲧ· Ⲉⲱⲱϫⲉ ⲧⲥⲟⲙ ⲛ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲟ ⲛ ⲛⲟⲥ ⲛ̅ⲧⲣⲉ· ⲉⲓⲉ̅ ⲡϫοεις ⲛ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲡⲧⲁⲫⲉⲓ ⲉ̅ ⲕⲛⲁⲉ· ⲉⲩⲧⲁⲗⲏⲧ ⲉⲓϫⲉⲛ ⲧⲉⲕⲗⲟⲟⲗⲉ ⲉ̅ⲧ ⲁⲥⲟⲟϥ· ⲫ̅ⲛ̅ ⲟⲩⲁⲉ

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тесасоот ⲛ̄ⲥⲓ̄ теклоолє ⲛ̄та пноутє ⲉⲓ̄ ⲉ̄ кнне ⲛ̄ⲣⲛ̄тⲥ̄· ⲗ пⲱнре ⲱнн ⲉⲓ̄ ⲉ̄ кнне· ⲁⲥⲁⲛⲁкалⲉⲓ̄
Fol. 10 a ⲛ̄ нєⲣⲃнтє ⲛ̄ кнне· єⲩталнт|ⲉ ⲉ̄ⲭⲉⲛ теклоолє
ⲓⲑ єсасоот ⲛ̄ⲥа ⲃол ⲉ̄ нєтⲛоⲩ ⲙ̄ⲡⲧє пноⲃє· ⲗ тєⲣⲓаⲓ̈ⲃє ⲛ̄ ат толⲙ̄ ⲙ̄ⲡ ⲡⲣⲗ̄лο ⲓ̈ωснф ⲉⲓ̄ ⲉ̄ ⲣраⲓ̄ ⲉ̄ кнне· ката ⲑⲉ ⲛ̄та пет таλнт ⲉ рос ⲟⲓ̈коноⲙⲓ̄ ⲙ̄ⲙос· ⲗⲧⲱ ⲉнере ⲛ̄тоот ⲙ̄ⲡ нєпєара ⲱнщ ⲉ̄ ⲃол ⲉⲓ̄ⲟн ⲙ̄ⲙоот· єтⲉ̄ре ⲛ̄ ⲉⲡⲉⲓ̄н ⲙ̄ⲙоощε· єтⲱнщ ⲉ̄ ⲃол ⲉ̄ нєтоⲩєрнте· Нєⲩ✝ ⲁ̄перан нємоⲩ нⲓ̄оⲩє· χωⲣⲓ̄с ⲭоⲓ̈ ⲉⲓ̄ нєєч· Λоιпон а пєнсωтнр ⲉⲓ̄ ⲉ̄ кнне ⲉⲓ̄тєн ⲧ̄ⲥоⲙ ⲙ̄ нєчⲉⲓ̄ωт· ⲁчєр ⲱоⲙте ⲛ̄ⲣоⲙпе ⲙ̄ⲙаⲩ· єчєтаⲥⲥєλⲓ̈ссе наⲩ ⲛ̄ нет ⲡⲱщε є ⲁⲁⲩ· єчⲣⲙ̄ праⲙнр ⲛ̄ тєчⲙⲁⲁⲩ ⲙⲁⲣⲓ̄а· Ⲏ тере ⲫнрωⲁнс ⲭⲓ̈ ⲛ̄ тєчⲭⲙⲟⲣⲓ̄а ⲉ̄т єчⲙ̄ⲡща ⲙ̄ⲙос· ⲉ̄ тⲃє ⲛ̄ ⲡⲱнре коτⲓ̄ ⲛ̄таⲭⲙоотτоτ ⲛ̄ ат ноⲃє· а пщаⲭε єт сноⲩ ⲣⲙ̄ пєпрофнтнс ⲭωк ⲉ̄ ⲃол· ⲭε ⲁⲙоотє ⲉ̄ па ⲡⲱнре ⲉ̄ ⲃол ⲣⲙ̄ кнне· ⲗ пноутє
Fol. 10 b ⲭоот ⲙ̄ пєⲧⲡⲱнре ⲙ̄ мерⲓτ ⲙ̄ⲡ | тєчⲙⲁⲁⲩ ⲙⲁⲣⲓ̄а
ⲓ̈ⲁ ⲙ̄ⲡ ⲓ̈ωснф· пара ⲟⲩнофτλαⲝ ⲁчєнтоτ ⲉ̄ ⲃол ⲣⲙ̄ кнне· ⲁчоτωⲟ ⲣⲙ̄ ⲛⲁⲍарєⲟ· Ⲏт аⲓ̈таⲩ̄ⲉ̄ наⲓ̈ тнроτ ⲉ тетⲛ̄ⲁⲥⲁⲡн· ⲉ̄ тⲃє нєраⲓ̈рєⲁⲓ̈кос ⲛ̄ ат ноⲩτε· наⲓ̈ єт ⲭω ⲙ̄ⲙос ⲭε оⲩⲁⲁⲛⲁⲙⲓ̈с те ⲙⲁⲣⲓ̄а· Сⲓ̈с ⲫнτε аⲓ̈тⲓ̈кнєⲩε ⲙ̄ⲙос' инⲧ̄ ⲣⲙ̄ ⲡщаⲭε ⲉⲓ̄тєн не ⲛ̄т аⲓ̈ⲭоот тєноτ· ⲭε оⲩсарⲝ ⲣωωс те ⲙⲁⲣⲓ̄а ⲛ̄ⲟε ⲡρωⲙε нⲓ̄ⲙ· ⲛ̄та пєⲣⲓ̈єⲓ̈ⲃ ⲙ̄ пноутє пентаⲥⲩⲓ̈ ⲙ̄ ⲡноⲃє ⲙ̄ пкосⲙос· ⲭⲓ̈ сарⲝ ⲛ̄ⲣⲛ̄тⲥ̄· ✝оτωщ ⲁε є ⲭω ⲉ̄ ρωтⲛ̄ ⲛ̄ оⲩаⲓ̈аτаⲥⲙⲁ ⲉ̄ ⲁⲩⲱⲡε ⲣⲓ̈ωωт· Нєⲧⲛ̄ оⲩмоноχос ⲁε єчоτнⲝ ⲣⲙ̄ пкωτε ⲙ̄ пⲙаⲓ̈ⲱⲙа ⲛ̄ каⲍа· ⲛ̄таⲥⲭⲓ̄ сⲃω ⲛ̄ тоⲃτоτ ⲛ̄-ⲑєрнсⲓ̈с ⲛ̄ ⲃⲓ̈ωⲛ ⲙ̄ⲡ арпокраⲗ̈ос пєⲥсаⲝ· ⲉ̄ ⲁчкω наⲥ ⲛ̄ нєⲩⲭωωⲙε· ⲁчⲱⲡ ⲣⲓ̈ωоτ· єтⲙнⲝ ⲛ̄ⲫλаⲥфτⲙⲓ̈а· ⲙ̄ ⲙ̄ⲡтсоσ· ⲁτⲱ нєⲫⲁнтасⲓ̈асⲑаⲓ̈ ⲣⲙ̄ оτноσ ⲙ̄ ⲙ̄ⲡтхасⲓ̈ ⲣнτ· ⲣⲙ̄ пкωτε ⲉ̄т ⲙⲁⲁⲩ· ⲉ̄ ⲃол ⲉⲓ̄тєн нет инτ ⲱа нетопос ⲉ̄т оⲩаⲁ ⲉ̄т

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ϣληλ ⲛ̀ⲣⲏⲧⲟⲩ· Ⲁⲩⲱ ⲉ̀ ⲣⲟⲓ ⲙ̀ ⲛⲉⲧ ⲉⲩⲧⲁⲩⲟ ⲙ̀-
ⲙⲟⲟⲩ | ⲣ̀ⲡ ⲧⲉϥⲕⲁⲕⲟⲇⲟⲝⲓⲁ ⲛ̀ ⲡⲗⲁⲕⲓ· ⲁⲩⲱ ⲁⲓⲭⲟⲟⲩ Fol. 11 a
ⲙ̀ ⲥⲛⲁⲩ ⲛ̀ⲣⲩⲡⲉⲣⲉⲧⲏⲥ ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ ⲕⲁϩⲁ· Ⲉⲓⲭⲱ ⲕⲁ
ⲙ̀ⲙⲟⲥ ⲛⲁϥ· ⲭⲉ ⲙⲁⲣⲉ ⲧⲉⲕⲙⲛ̀ⲧϣⲙⲏ ⲛⲁⲓ ⲛ̀ⲥⲁ ⲡⲓ-
ⲙⲟⲛⲟⲭⲟⲥ ⲉⲧ ⲣⲙ̀ ⲡⲕⲟⲧⲉ ⲙ̀ⲙⲁⲓⲱⲙⲁ· ⲙⲡ̀ ⲧⲙ̀ⲛⲟⲟⲩϥ
ⲛⲁⲓ ⲙ̀ⲡ̀ ⲛⲉϥⲭⲱⲱⲙⲉ· Ⲧⲟⲧⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ ⲧⲉⲣⲉ
ϥϫⲓ ⲙ̀ ⲛⲉⲥⲣⲁⲓ· ⲁϥⲱϣⲟⲩ ⲁⲩⲧ̀ⲣⲉⲩ ϯⲟⲩⲟⲓ ⲛ̀ⲥⲱϥ ⲣ̀ⲙ̀
ⲙⲁ ⲛ̀ⲓ̈ⲙ· Ⲏ ⲧⲉⲣ ⲟⲩⲛ̀ⲧⲩ̀ ⲭⲉ ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲡⲉϩⲁϥ
ⲛⲁϥ· ⲭⲉ ⲡⲁ ϣⲛⲣⲉ· ⲧⲱⲟⲩⲛ ⲙ̀ⲡ̀ ⲃⲱⲕ ⲉ̀ ⲟⲩⲗⲏⲙ· ⲛ̀
ϣⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ̀ⲙⲟⲛ ⲁⲩⲧⲛ̀ⲙⲟⲟⲩ ⲛ̀ⲥⲱⲕ·
ⲙⲡ̀ ⲛⲉⲕϩⲱⲱⲙⲉ· ⲛ̀ⲧⲉⲓⲙⲉ ⲉ̀ ⲧⲉⲕⲥⲃⲱ· ⲉ̀ ⲧⲉⲕⲧⲁϣⲉ-
ⲟⲉⲓϣ· ⲙ̀ⲙⲟⲥ ⲭⲉ ⲧⲁ ⲙⲡ̀ⲙ ⲧⲉ· Ⲡⲙⲟⲛⲟⲭⲟⲥ ⲇⲉ
ⲁϥⲟⲩⲱϣⲃ̀· ⲭⲉ ϯⲛⲁϥⲓ ⲛ̀ ⲛⲁϩⲱⲱⲙⲉ· ⲧⲁ ⲃⲱⲕ ϣⲁ
ⲣⲟϥ ⲉ̀ ⲟⲩⲗⲏⲙ· Ⲡⲣⲩⲡⲉⲣⲉⲧⲏⲥ ⲇⲉ ⲥⲛⲁⲩ ⲁⲧⲉⲛⲧⲩ̀ ⲉ
ⲟⲩⲗⲏⲙ ϣⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲡⲉϩⲁϥ ⲛⲁϥ· ⲭⲉ
ⲁⲓⲥⲱⲧⲙ ⲛ̀ⲥⲟⲙ· ⲭⲉ ⲕⲧⲓⲥⲃⲱ ⲣ̀ⲡ ⲟⲩⲥⲃⲱ ⲙ̀ ϣⲙⲙⲟ·
ⲉⲕⲡⲱⲱⲙⲉ ⲙ̀ ⲛⲉⲫⲟⲛⲟⲟⲩⲉ̀ ⲙ̀ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉ̀ⲧ ⲟⲩⲁⲁⲃ·
Ⲡⲉϩⲉ ⲁⲙⲁⲣⲓϫⲟⲥ ⲡⲙⲟⲛⲟⲭⲟⲥ ⲛⲁϥ· ⲭⲉ ⲙ̀ ⲟⲩⲥⲃⲱ
ⲙ̀ ϣⲙⲙⲟ ⲁⲛ ⲧⲉ ⲧⲁ ⲥⲃⲱ· ⲁⲗⲗⲁ ⲧⲁ ⲛⲉⲡⲓⲟⲧⲉ ⲙ̀- Fol. 11 b
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲉ· ⲉⲁ̀ ⲛⲉⲡⲓⲟⲧⲉ ⲧⲓⲥⲃⲱ ⲙⲙⲟⲥ ⲣ̀ⲡ ⲟⲩⲉⲩ- ⲕⲃ
ⲇⲟⲝⲓⲁ ⲣ̀ⲙ̀ ⲙⲁ ⲛ̀ⲓ̈ⲙ· Ⲡⲉϩⲉ ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲛⲁϥ·
ⲭⲉ ⲛⲓ̈ⲙ ⲛⲉ ⲛⲉⲕⲓⲟⲧⲉ· Ⲡⲉϩⲁϥ ⲭⲉ ⲡⲛⲟⲩ ⲙ̀ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉ̀ⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲧⲱⲣ· ⲙⲡ̀ ⲉⲃⲓⲱⲛ· ⲡⲉⲛⲧⲁϥⲉⲓ ⲙⲡ̀ⲡⲥⲱϥ·
Ⲡⲉϩⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ⲭⲉ ⲛ̀ⲧⲁⲕⲙⲁⲑⲉⲧⲉⲩⲉ·
ⲁⲩⲱ ⲁⲕⲉⲣ ⲙⲟⲩⲗⲓⲁⲣⲛⲉ ⲙ̀ ⲡⲥⲟⲉⲓϣ ⲛ̀ ⲥⲛⲥ ⲙ̀ ⲡⲁⲣⲙⲁ
ⲙ̀ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· Ⲡⲉϩⲉ ⲡⲙⲟⲛⲟⲭⲟⲥ ⲛⲁϥ· ⲭⲉ ⲁ ⲁⲣⲡⲟ-
ⲕⲣⲁⲧⲟⲥ ⲛⲉϩ ⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ̀ ⲃⲟⲗ· Ⲡⲉϩⲉ ⲡⲁⲣⲭⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ⲭⲉ ⲧⲁⲙⲟⲓ ⲭⲉ ⲕⲛⲉϩ ⲁⲓⲙⲟⲛⲓⲟⲛ
ⲉ̀ ⲃⲟⲗ ⲙ̀ ⲁϣ ⲙ̀ ⲣⲉ· ⲉⲓ ⲉⲕⲧⲁϣⲉⲟⲉⲓϣ ⲙ̀ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ
ⲙ̀ ⲁϣ ⲙ̀ ⲣⲉ· ⲙ̀ ⲉⲕⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲟⲩ ⲉ̀ ⲧⲃⲉ ⲡⲉⲭ̅ⲥ̅
ⲙⲡ̀ ⲡⲉϥ̅ⲭ̅ⲡⲟ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̅· ⲙ̀ ⲭⲉ ⲛⲓ̈ⲙ ⲧⲉ ⲧⲉϥⲙⲁⲁⲩ
ⲙ̀ⲧⲁⲥⲭⲡⲟϥ· ⲙⲡ̀ ⲡⲉϥⲙⲟⲩ ⲉ̀ⲧ ⲙⲉϩ ⲙ̀ ⲟⲩⲭⲁⲓ· ⲙⲡ̀
ⲡⲉⲩⲧⲱⲟⲩⲛ ⲉ̀ ⲃⲟⲗ ⲣ̀ⲡ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲙ̀ ⲡⲉϥⲙⲉϩ ϣⲟⲙⲡⲧ Fol. 12 a
ⲙ̀ⲡⲣⲟⲟⲩ· Ⲡⲉϩⲉ ⲡⲉⲧ ⲙⲁⲁⲩ ⲭⲉ ⲩⲥⲛϩ ⲣ̀ⲡ ⲡ|ⲕⲁⲧⲁ ⲕⲉ

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ϩⲃⲣⲁⲓⲟⲥ· ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲉϫ̄ⲥ ⲟⲩⲱⲱ ⲉ̄ ⲉⲓ̈ ⲉ̄ϩⲱ ⲡⲕⲁⲣ
ⲱⲁ ⲡⲣⲱⲙⲉ· ⲁ ⲡⲉⲉⲓ̈ⲱⲧ ⲛ̄ ⲁⲛⲁⲑⲟⲥ ⲙⲟⲩⲧⲉ ⲉⲧⲛⲟⲥ
ⲛ̄ ⲁⲧⲛⲁⲙⲓⲥ· ϩⲙ̄ ⲛ̄ ⲭⲡⲛⲧⲉ· ⲛ̄ ⲱⲁⲧⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲥ
ⲁⲉ ⲙ̄ⲓϫⲁⲏⲗ· ⲁϥⲥⲁⲗⲱ ⲙ̄ ⲡⲉϫ̄ⲥ ⲉ̄ ⲣⲟⲥ· ⲁⲥⲉⲓ̈ ⲉ̄
ⲡⲉⲥⲏⲧ ⲉ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲧⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲥ· ⲁⲉ ⲙⲁⲣⲓⲁ·
ⲁϥⲱⲱⲡⲉ ϩⲙ̄ ⲧⲉⲥⲕⲁⲗⲁⲣϩ ⲛ̄ⲥⲁⲱϥ̄ ⲛ̄ⲉⲃⲟⲧ· Ⲡⲛ̄ⲥⲱⲥ
ⲁⲥⲙ̄ⲥⲉ ⲙ̄ⲙⲟϥ· ⲁϥⲁⲓⲁⲓ ϩⲙ̄ ⲟⲩⲗⲓⲥⲓⲁ· ⲁϥⲥⲟⲧⲡ̄ ⲙ̄
ϩⲙ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲧⲁ ⲱⲉⲃⲉⲓ̈ⲱ ⲙ̄ⲙⲟϥ ϩⲙ̄ ⲙⲁ ⲙⲙⲁ·
ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲧⲉⲡⲣⲟⲫⲉⲥⲓⲁ· ⲉⲧ ⲧⲛⲓ ⲛⲁϥ· ⲁ
ⲡⲟⲩⲁⲁⲓ ⲕⲱϩ ⲉ̄ ⲣⲟϥ· ⲁⲩⲙⲉⲥⲧⲟϥ· ⲁⲉ ⲁϥⲱⲓⲃⲉ ⲙ̄
ⲛⲉⲥⲧⲓⲛⲟⲓⲁ ⲙ̄ ⲡⲉⲩⲛⲟⲙⲟⲥ· Ⲗⲁⲱ ⲁⲩⲧⲱⲟⲩⲛ ⲉ̄ ϩⲣⲁⲓ
ⲉ̄ ϫⲱϥ ⲁⲥⲱⲡϥ̄· ⲁⲩⲡⲁⲣⲁⲓⲁⲟⲩ ⲙ̄ⲙⲟϥ ⲉ̄ ⲡⲣⲟⲙⲉ-
ⲩⲱⲛ· ⲁϥⲧⲁⲁϥ ⲛⲁⲩ ⲉ ⲧⲣⲉ ⲧⲉ̄ϥⲟⲩ ⲙ̄ⲙⲟϥ· Ⲏ̄ ⲧⲉⲣ
ⲟⲩⲧⲁⲗⲟϥ ⲣⲓϫ̄ⲙ̄ ⲡⲱⲉ ⲙ̄ ⲡⲉⲓ̈ⲉ̄ϥⲟⲥ ⲁ ⲡⲉⲓ̈ⲱⲧ ϥⲓⲧϥ̄ ⲉ̄
ⲧⲡⲉ ϩⲁⲣⲧⲓⲙ· Ⲡⲉϫⲉ ⲡⲡⲁⲧⲣⲓⲁⲣϫⲏⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲉ
ⲙ̄ⲙⲁ ⲁⲩⲧⲙ̄ⲛⲟⲟⲩⲕ· ⲁⲉ ⲧⲓⲥⲃⲱ ⲛⲁⲓ̈· Ⲡⲉϫⲉ ⲡⲛ ⲛⲁϥ·
Fol. 12 b ⲁⲉ ⲡⲉϫ̄ⲥ ⲁϫⲟⲟⲥ ⲁⲉ ⲉ̄ ⲙⲟⲟⲩⲉ | ⲉ̄ ⲃⲟⲗ ⲉ̄ ⲡⲕⲟⲥⲙⲟⲥ
ⲕⲁ ⲧⲏⲣϥ̄· ⲡⲧⲉⲧⲛ̄ⲧⲓⲥⲃⲱ ⲛ̄ ⲡⲣⲉⲫⲛⲟⲥ ⲧⲏⲣⲟⲩ ϩⲙ̄ ⲡⲁ
ⲣⲁⲛ ϩⲙ̄ ⲙⲁ ⲙ̄ⲙⲁ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲛⲁϥ· ⲁⲉ
ⲕⲁⲓ ⲣⲱ ⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· Ⲡⲉϫⲁϥ ⲛⲁϥ· ⲁⲉ ⲥⲉ·
ⲧⲱⲛⲟⲩ ⲛⲁ ϫⲟⲉⲓⲥ ⲛ̄ ⲉⲓⲱⲧ· Ⲁϥⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲉ ⲁⲩ ϩⲙ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̄ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ
ⲡⲉⲛⲧⲁϥϫⲟⲟⲥ· ⲁⲉ ⲟⲩⲁⲛⲁⲙⲓⲥ ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ
ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲙⲟⲩⲧⲉ· Ⲁϥⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ
ⲡⲛ ⲁⲉ ⲡⲕⲁⲧⲁ ϩⲃⲣⲁⲓⲟⲥ ⲡⲉ· Ⲁϥⲟⲩⲱⲱⲃ̄ ⲁⲡⲁ ⲕⲩⲣⲓⲗ-
ⲗⲟⲥ· ⲁⲉ ⲟⲩⲕ ⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲉⲕⲱⲁⲁⲉ ⲟⲩⲉⲛ ϯⲟⲩ ⲡⲉⲩ-
ⲁⲅⲅⲉⲗⲓⲟⲛ ⲙⲁⲁⲩ· Ⲁϥⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲙⲟⲛⲟϫⲟⲥ ⲉ̄ⲧ
ⲙⲁⲁⲩ· ⲁⲉ ⲥⲉ ⲥⲉ ⲙⲁⲁⲩ· Ⲁϥⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲁⲡⲁ
ⲕⲩⲣⲓⲗⲗⲟⲥ ⲁⲉ ⲙ̄ⲙⲁ ⲡⲉ ⲡⲣⲁⲛ ⲛ̄ ⲡⲙⲉϥ ϯⲟⲩ ⲡⲉⲩ-
ⲁⲅⲅⲉⲗⲓⲟⲛ ⲧⲁⲣⲉⲛ ⲉ̄ⲙⲉ ⲁⲉ ⲟⲩⲉ ⲉ̄ ⲃⲟⲗ ⲧⲱⲛ ⲡⲉ ⲧⲉⲥⲃⲱ
ⲛ̄ ⲡⲉϫ̄ⲥ ⲧⲉⲛⲉⲓ̈ⲙⲉ ⲉ ⲣⲟⲥ· Ⲡⲉⲩⲧⲟⲟⲩ ⲛ̄ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ
ⲥⲉⲥⲛⲉ ⲉ̄ ϫⲱⲟⲩ· Ⲡⲕⲁⲧⲁ ⲙⲁⲑⲉⲟⲥ· ⲡⲕⲁⲧⲁ ⲙⲁⲣⲕⲟⲥ·
Fol. 13 a ⲡⲕⲁⲧⲁ ⲗⲟⲩⲕⲁⲥ· ⲡⲕⲁⲧⲁ ⲓⲱⲁⲛⲛⲏⲥ· | ⲙⲙⲁ ⲣⲱⲟⲩ ⲡⲉ
ⲕⲉ ⲡⲙⲉϥ ϯⲟⲩ· Ⲡⲉϫⲉ ⲡⲛ ⲛⲁϥ ⲁⲉ ⲛⲉϧⲃⲣⲁⲓⲟⲥ· ⲁⲥⲁⲣϥ̄·

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Ⲁⲫⲟⲩⲱⲱⲩϧ̅ ⲛ̅ⲥⲓ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲉⲉ ⲁⲛⲁⲉ ⲧⲁⲓⲛ ⲙ̅ ⲡⲓ̅ⲥⲟⲛ· Ⲟⲩⲛ ⲟⲩⲛ ⲉⲛⲛⲁⲕⲱ ⲛ̅ⲥⲱⲛ ⲉ̅ ⲧⲉⲥϧⲱ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲉⲛⲧⲛ̅ⲟⲩⲁϩⲣ̅ⲏ̅ ⲛ̅ⲥⲁ ⲛⲉⲃ̅ⲣⲁⲓⲟⲥ· ⲉⲩⲡⲗⲁⲛⲁ· ⲛ̅ⲛⲉ ⲥⲱⲟⲡⲉ· Ⲉⲣⲉ ⲛ̅ⲃ̅ⲣⲁⲓⲟⲥ ⲟⲩⲉⲱⲟⲩ ⲛ̅ⲥⲁ ⲡⲁⲓ̈ ⲙ̅ⲙⲁⲧⲉ· ⲉ ⲧⲣⲉ ϯ ✝ ⲏ̅ ⲟⲩⲧⲱⲗⲙ̅ ⲉ̅ ⲡⲉⲛⲧⲃ̅ⲃⲱ· ⲁⲩⲱ ⲡⲉⲛⲧⲁⲓⲟ ⲛ̅ⲟⲉ ⲛ̅ⲧⲁⲩⲭⲟⲟⲥ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲙ̅ ⲡⲓⲟⲩⲇⲉⲓⲱ ⲉⲉ ⲉⲕⲛⲉⲉ ⲗⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ̅ ⲃⲟⲗ ⲉⲣ̅ⲡ̅ ⲃⲉⲣⲍⲉⲃⲟⲩⲗ· Ⲓⲛ ⲛ̅ⲑⲉⲥⲛⲉ ⲁⲛ· ⲉⲉ ⲡⲉⲧ ⲛ̅ⲑⲣⲟⲙⲟⲗⲟⲅⲓ̅ ⲁⲛ· ⲉⲉ ⲓⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲁⲫⲉⲓ̈ ⲉⲣ̅ⲡ̅ ⲧⲥⲁⲣⲝ̅· ⲡⲁⲓ̈ ⲡⲉ ⲡⲉⲡⲗⲁⲛⲟⲥ· ⲁⲩⲱ ⲡⲁⲛⲧⲓ̅ⲭ̅ⲣⲓ̅ⲥⲧⲟⲥ ⲏ̅ ⲧⲉⲕⲉⲣⲉ ⲫⲱⲟⲩ· ⲁⲩⲱ̅ ⲟⲛ ⲉⲉ ⲡⲉⲧ ⲙⲛ̅ⲧ ⲱⲁ ⲣⲱⲧⲏ̅ ⲛ̅ⲑⲧ-ⲙ̅ ⲉⲓ̈ⲛⲉ ⲙⲛ̅ⲧⲏ̅ ⲏ̅ ⲧⲓⲥⲃⲱ· ⲙ̅ⲡⲉⲣ ϫⲓⲧⲩ̅ ⲉ̅ ⲫⲟⲩⲛ ⲉ̅ ⲡⲉⲧⲙ̅ⲛ̅ⲏ̅· ⲟⲩⲁⲉ ⲙ̅ⲡⲉⲣϫⲟⲟⲥ ⲛⲁⲩ ⲉⲉ ⲭⲁⲓ̈ⲣⲉ· ⲁⲩⲱ̅ ⲟⲛ ⲉⲉ ⲉⲛⲉ ⲫⲏ̅ ⲉ̅ ⲃⲟⲗ ⲙ̅ⲙⲟⲛ ⲛⲉ ⲛⲉⲧⲛⲁⲉⲓⲛⲉ ⲙ̅ⲙⲟⲛ ⲡⲉ· ⲛ̅ⲧⲁⲧⲉⲓ̈ ⲉ̅ ⲃⲟⲗ ⲛ̅ⲣⲙⲛ̅ⲧ̅· Ⲁⲗⲗⲁ ⲫⲏ̅ ⲉ̅ ⲃⲟⲗ ⲛ̅ⲣⲙⲛ̅ⲧ̅ ⲁⲛ ⲛⲉ· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲭⲉ ⲥⲉϫⲱ ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲉ ⲃⲟⲗ ⲫⲏ̅ ⲣⲱⲟⲩ· ⲉⲩⲣⲩⲡⲟⲕⲣⲓⲛⲉ ⲫⲙ̅ⲙ̅ ⲡⲉⲧⲣⲙ̅ⲧ ⲡⲁⲧⲉⲣⲑ̅ⲧⲛⲉⲩ|ⲥⲉⲧⲫ̅ ⲥⲱⲙⲧ̅ Fol. 13 b
ⲛⲁⲩ ⲉ̅ ⲫⲟⲩⲛ ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲙⲉ· ⲙⲛ̅ ⲡⲥⲱⲙⲧ̅ ⲛⲉ
ⲉ ⲃⲟⲗ ⲏ̅ ⲓⲥ̅ ⲡⲉⲭ̅ⲥ̅· Ⲙⲉⲣⲉ ⲧⲉⲥϧⲱ ⲏ̅ ⲡⲓⲟⲩⲁⲁⲓ ⲯⲱⲧⲉⲣ ⲙⲛ̅ ⲧⲉⲥϧⲱ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· Ⲗⲱ ⲡⲉ ⲡⲱⲟⲩϥ̅ ⲏ̅ ⲛⲉⲃ̅ⲣⲁⲓⲟⲥ· ⲙⲛ̅ ⲡⲱⲟⲩϥ̅ ⲏ̅ ⲡⲉⲩⲁⲥⲥⲉⲗⲓⲟⲛ ⲉ̅ⲧ ⲟⲩⲁⲁϩ· Ⲁ[ⲓ] ✝ ⲅⲁⲣ ⲡⲁⲓ̈ⲣⲉⲥⲓⲥ ⲯⲱⲡⲉ· ⲛⲁⲓ̈ ⲛ̅ⲧⲁ ⲁⲡⲁ ⲉ̅ⲡⲓ̅ⲫⲁⲛⲓⲟⲥ ⲯⲁϫⲉ ⲫⲁ ⲣⲟⲟⲩ· ⲫⲙ̅ ⲡⲉⲥⲉⲩⲁⲥⲥⲉⲣⲟⲁⲟⲥ· ⲟⲩⲉⲧ ⲧⲉⲡⲗⲁⲓⲛ ⲛ̅ⲧⲟⲩⲉⲓ̈ ⲧⲟⲩⲉⲓ̈ ⲙ̅ⲙⲟⲟⲩ ⲧⲟⲕ ⲣⲟⲟⲩ ⲡⲁⲣⲁ ⲧⲟⲟⲩ ⲧⲏⲣⲟⲩ· Ⲡⲉϫⲉ ⲁⲛⲛⲁⲣⲭⲓ̅ⲭⲟⲥ ⲡⲙⲟⲛⲟϫⲟⲥ ⲏ̅ ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲉⲉ ⲙ̅ⲙ̅ ⲥⲟⲙ ⲛ̅ⲧⲉⲧⲱⲛ ⲉ ⲧⲧⲟⲛ ⲙ̅ⲙ̅ ⲡⲉⲣⲟⲟⲩ· ⲟⲩⲁⲉ ⲙⲉⲣⲉ ⲡⲛⲁⲕⲉ ⲉⲱⲁⲣⲉ ⲣⲁⲧϥ̅ ⲉⲓ̈ ⲟⲛ ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· Ⲙⲓⲥⲱⲧⲙ̅ ⲛⲁⲣⲣⲉⲛ ⲧⲉⲕⲛⲟⲥ ⲛ̅ⲥⲟⲫⲓⲁ· ⲁⲩⲱ ⲁⲓⲉⲓⲙⲉ ⲣⲱⲱⲧ ⲉⲉ ✝ⲱⲟⲃ̅ⲧ̅· ⲙⲁⲣⲉ ⲧⲉⲕⲙⲙⲓⲧⲱⲧ· ✝ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁⲓ̈ ⲣⲱⲱⲧ· ⲁⲩⲱ̅ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲓⲱⲣ̅ⲯⲱⲟⲣⲟⲩ ✝ⲛⲁⲕⲟⲧⲟⲩ· Ⲁⲗⲗⲁ ϫⲓ ⲏ̅ ⲛⲁϫⲱⲱⲙⲉ ⲙ̅ⲡ̅ ⲣⲟⲕⲣⲟⲩ· ⲁⲩⲱ ⲛⲁ Ⲭ̅ⲣⲏ̅[ⲁ]· ⲙ̅ⲡ̅ ⲧⲁⲁⲩ ⲏ̅ ⲛⲉⲣⲙⲕⲉ· ⲉⲉ ⲁ̅ ⲡⲁ ⲣⲏⲧ ⲟⲩⲁⲣϥ̅ ⲛ̅ⲥⲁ ⲛⲉⲕⲱⲱⲙⲉ· ⲙⲛ̅ ⲡⲉⲩⲁⲥⲥⲉⲗⲓⲟⲛ ⲉ̅ⲧ ⲟⲩⲁⲁϩ· Ⲁⲩⲱ̅ ⲏ̅ ⲧⲉⲣ ⲓⲣⲱⲕϥ̅ ⲏ̅ ⲛⲉⲩϫⲱⲱⲙⲉ· ⲡⲉϫⲁⲓ̈ ⲛⲁⲩ ⲉⲉ ⲙⲛ̅ⲙ̅ | Fol. 14 a
[One leaf wanting]

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Нет ⲙⲡ оуⲧ сухнаа е роⲩ оуⲁпо ⲛ ⲩнре пе· оуархⲏ ⲁе пе· ⲁуⲁпоⲩ ете ⲙⲡⲧⲏ архн· Тархн ⲙⲡ асⲩωпе ⲛ тⲙⲛⲧрωⲙе· тⲙⲛⲧноуте ⲁе ⲙⲡⲧⲥ архн· пеї ат ⲙорфн· Ⲗуω ⲙⲡе просеуки ⲩωпе ⲉⲡ тетрїас· е тре сⲩωпе ⲛ тетр[ї]ас· ете паї пе ⲁе ⲛⲧе ⲩоⲙⲡⲧ ⲣ ⲋтоот· Оуеⲥⲛⲉоⲗос ⲛ оуωт· оуⲥїⲛї е роуи ⲛ оуωт ⲉ ⲃол ⲉⲡ фуⲥїс сⲛⲧе· ⲁуω оуⲁпо ⲛ оуⲩнре ⲛ оуωт оуⲙⲡⲧоуⲁ ⲛ тсарⲝ· ⲁⲭⲛ ⲗⲁⲁт ⲛⲁроп· Пеⲩⲩⲓⲃе сар ⲉⲡ теⲫфуⲥїс· оуⲁе ⲙеⲩⲥоⲭⲩ ⲉⲡ теⲩⲥом· оуⲁе ⲙеⲩпωрⲝ са ⲃол ⲉ пентаⲩхпоⲩ ⲛ архаїос· ете паї пе ⲛ архн· ⲁⲗⲗⲁ оуⲙⲡⲧоуⲁ ⲁе ⲛ тсарⲝ ⲙ пноуте· ⲉуⲭї ⲛ оуфуⲥїс ⲛ оуωт· ⲛⲧетⲥⲓⲛї ⲩⲁ рок ⲙ пеⲭпо ет ⲥⲙⲁⲁат ⲙ ⲡноуте плосос· те ⲩнре ет ⲣⲏп ⲉⲙ пноуте ⲭⲓⲛ енеⲭ· еⲓⲩⲁⲭе ⲉ теⲩнре ⲙ ⲡноуте ⲛⲧаⲩⲣ рωⲙе· Пиⲥтнрїон ⲛ ат поⲩⲩ· те фуⲥїс· пентаⲩⲃωл ⲉ ⲃол ⲉ псаⲣоу· аутако ⲛ тапофасїс ⲙ ⲡмоу· Пентаⲩтсаⲃон е оупостасїс ⲉте ⲙⲡⲧⲥ архн· ⲛⲧе ⲡмоноⲥеннс ⲙаⲧаау їс пеⲭⲥ пеⲭоеїс· Пеⲭпо ката сарⲝ ⲉⲡ тето ⲙ парⲑенос ⲛ оуоеⲓⲱ ⲛⲓⲙ ⲑаⲥїа ⲙарїа· таї ⲉⲧ
Fol. 14 b ⲉⲛⲥωоуⲣ ⲉ роуи | ⲉ песнї ⲉⲧ оуаⲁⲃ ⲙⲡоот· енеїре
Λ ⲙ ⲡⲙⲉⲉⲧⲉ ⲙ пеⲣоот ⲙ пеⲥⲛкотк· Ⲥⲩⲭе кнадолоⲗоуеї ⲛ наї· поуⲡїстїс ⲛ атⲁрїке· еїе тенсⲃтωт ⲉ хїк ⲉ роуи ⲉ таⲩⲗн ⲛ несоот тнроу· ⲙ ⲡⲱⲱс ⲙⲙе ⲙ пеⲭс· ⲙн еко ⲛⲅнт снау· екоуⲛⲏ ⲛⲥа неⲱⲁхе ⲛⲧаⲩтсаⲃок е роот· еїе ⲭнахωреї нак са ⲃωл ⲉ пїⲙа· Ⲗеоуωн ⲉ роⲩ ⲛⲥї аппарїхос· ауанаⲑⲙаⲭⲍе ⲉ ⲑаірнсїс ⲛ евїωн· ⲙⲡ арпократїс· ефхω ⲙⲙос· ⲁе ⲭнаⲑⲙа ⲉ ⲫурнсїс ⲛⲓⲙ· ⲉⲧⲛⲥепїстеуⲉ ан ⲉ пентакхоот наї· Теноу те па еїωт· ⲱопⲧ ⲉ рок ⲉⲩⲁⲥаⲃоⲛ нак· Ⲏ тер їеⲓⲙе ⲁе· ⲁе а пеⲩноуⲥ ⲭⲓ оуоеⲓⲛ· аїⲃапⲭⲍе ⲙⲙоⲩ ⲉⲙ ⲡран ⲛ тенхоеїс· тирен ⲑаⲥїа

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ⲙⲁⲣⲓⲁ· ⲉⲧⲉ ⲡⲟⲟⲩ ⲛ̄ⲣⲟⲟⲩ ⲡⲉ· Ⲗⲟⲓⲡⲟⲛ ⲁϥⲃⲱⲕ ⲉⲧⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ϩⲙ̄ ⲡⲧⲟⲟⲩ ⲛ̄ ⲛⲉϩⲟⲉⲓⲧ· ⲉϥⲕⲱⲧ ⲉⲓϫⲉⲛ ⲧⲥⲩⲛⲧⲉ ⲛ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉϥⲙⲟⲩ· Ⲛ̄ⲧⲁⲓϫⲱ ⲉ̄ ⲣⲱⲧⲛ̄ ⲙ̄ ⲡⲓ ⲁⲓⲛⲉⲓⲙⲓⲁ̄ ⲧⲏⲣⲟ̄ ⲉ̄ ⲧⲏⲉ ⲑⲁⲓⲣⲏⲥⲓⲥ ⲛ̄ ⲉⲃⲓⲱⲛ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩⲁⲧⲛⲁⲙⲓⲥ ⲧⲉ ⲙⲁⲣⲓⲁ̄ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡϩⲟⲉⲓⲥ· Ⲡⲁⲣⲉⲛⲕⲧⲟⲛ ⲧⲉⲛⲟⲩ ⲉⲓϫⲉⲛ | ⲡⲉⲛⲧⲁⲙⲉⲣⲛⲧ ⲙ̄ⲙⲟⲩ ⲙⲛⲧⲙ̄ ϩⲙ̄ ⲁⲩⲣⲟⲟⲩⲥⲓⲥ ⲛ̄ Fol. 15a
ⲧⲉϩⲩⲙⲛⲥⲓⲥ· ⲉⲧⲉ ⲡϫⲱⲕ ⲉ̄ ⲃⲟⲗ ⲡⲉ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲁⲣⲓⲁ̄· ϯⲟⲩⲱϣ ϫⲉ ⲟⲛ ⲉ ⲧⲣⲁⲕⲧⲟⲩ ⲉ̄ ϩⲣⲁⲓ ⲉⲓϫⲙ̄ ⲡⲉⲛⲧⲁⲙⲉⲣⲛⲧ ⲙ̄ⲙⲟⲩ ⲙⲛⲧⲙ̄· ϫⲓⲙⲉ ϣⲟⲣⲡ̄ ⲧⲁ ϣⲁϫⲉ ⲉ̄ ⲣⲟϥ· Ⲗϫⲓⲥ ⲉ̄ ⲣⲟⲓ ⲱ̄ ⲅⲁⲃⲣⲏⲗ· ⲛ̄ⲧⲁⲧⲟϫⲟⲥ ⲙ̄ⲡⲛⲟⲩⲧⲉ ϣⲁ ⲡⲉⲣϣⲙⲉ· ϫⲉ ⲧⲉⲧⲙⲛⲧⲉⲙⲛⲥ ⲙ̄ ⲙⲁⲣⲓⲁ̄· ⲧⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲛ̄ ⲁϣ ⲛ̄ ϩⲉ· ϯⲥⲱⲧⲙ̄ ⲅⲁⲣ ⲉ̄ ⲣⲟⲕ ⲉⲕⲧⲁϣⲉⲟⲉⲓϣ ⲛⲁⲥ· ϫⲉ ⲉⲓⲥ ⲉ̄ⲗⲓⲥⲁⲃⲉⲧ· ⲧⲟⲩⲥⲩⲩⲉⲛⲛⲥ· ⲁⲥⲱⲱ̄ ⲛ̄ ⲟⲩϣⲛⲣⲉ ϩⲙ̄ ⲧⲉⲥⲙⲛ̄ⲧⲣⲗⲗⲟ· ⲕⲁⲧⲁ ⲧⲉⲡⲣⲟⲫⲏⲧⲏ̄ ⲙ̄ ⲡⲉⲧⲁⲩⲉⲗⲓⲟⲛ· Ⲛⲉⲓⲟⲧⲉ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ϩⲙ̄ ⲉ̄ ⲃⲟⲗ ⲛⲉ ϩⲙ̄ ⲧⲉϥⲧⲗⲏ ⲛ̄ ⲓⲟⲩⲇⲁ· ⲉⲗⲓⲥⲁⲃⲉⲧ ϩⲱⲟⲥ ⲟⲩⲉ ⲉ̄ ⲃⲟⲗ ⲧⲉ ϩⲙ̄ ⲛⲉϣⲉⲉⲣⲉ ⲛ̄ ⲁⲁⲣⲱⲛ· Ⲗⲁⲣⲱⲛ ⲁⲉ ϩⲱⲟⲩ ⲟⲩⲉ ⲉ̄ ⲃⲟⲗ ⲛⲉ ϩⲙ̄ ⲧⲉϥⲧⲗⲏ ⲛ̄ ⲗⲉⲩⲓ· ⲛⲉⲓ ϣⲁϫⲉ ⲛ̄ⲧϩⲉ ⲟⲛ ⲧⲡⲗⲟⲩⲧⲟⲩ· ⲁⲩⲱ ⲧⲙⲛⲧ ⲉⲓϫⲉⲛ ϩⲱ (?) ⲥⲛⲁⲩ· Ⲓⲟⲩⲇⲁⲁⲥ ⲙⲛ̄ ⲗⲉⲩⲓ· ϩⲙ̄ⲥⲛⲛⲧ ⲛⲉ· ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲧ· ⲟⲩⲉⲓⲱⲧ ⲙⲛ̄ ⲟⲩⲙⲁⲁⲩ ⲛⲉ ⲛ̄ⲧⲁⲩϫⲡⲟⲟⲩ· ⲉⲧⲉ ⲓⲁⲕⲱⲃ ⲡⲉ· Ⲥⲱϣⲉ ⲧⲱⲉⲉⲣⲉ ⲛ̄ ⲗⲉⲩⲓ ⲧⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ· ⲁⲩⲱ ⲟⲩⲉ ⲉ̄ ⲃⲟⲗ ϩⲙ̄ ⲓⲟⲩⲇⲁ ⲡⲉ ⲙⲁⲣⲓⲁ̄· ⲉⲓⲉ ⲛ̄ⲱⲉⲉⲣⲉ ⲛⲉ ⲛ̄ϩⲟⲛ ⲥⲛⲁⲩ· ⲟⲩⲛ ⲟⲩⲙ ⲉⲧⲟ ⲛ̄ ⲥⲩⲩⲉⲛⲛⲥ ⲉ ⲛⲉⲧⲉⲣⲛⲧ· | Ⲗⲓϯ ⲟⲛ ⲉ̄ⲣⲉ Fol. 15b
ⲧⲛⲟⲧⲓ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ̄ ϩⲙ̄ ⲡⲣⲡⲉ· ⲉⲛⲉⲥⲥⲉⲉⲧ ⲙⲁⲧⲁⲁⲥ ⲡⲉ ϩⲁ ⲟⲛ ⲉ ⲧⲣⲉ ⲡⲁⲣⲭⲁⲩⲉⲗⲟⲥ ⲅⲁⲃⲣⲏⲗ ⲃⲱⲕ ϣⲁ ⲣⲟⲥ ⲙⲛ̄ ⲡⲱⲱ̄ ⲛⲟⲩⲃⲉ· Ⲗ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲧⲛⲏⲃ ⲡⲣⲁⲓ ⲛ̄ ⲉⲗⲓⲍⲁⲃⲉⲧ· ϫⲱ ⲉ̄ ⲣⲟⲥ ⲛ̄ ⲛⲉⲡⲁⲓⲛⲟⲥ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲓϯ ⲉⲥϩⲙ̄ ⲡⲣⲡⲉ ⲙⲡⲁⲧ ⲟⲩⲁⲁⲥ ⲛ̄ ⲁⲱⲣⲟⲛ ⲉ̄ ⲡϩⲟⲉⲓⲥ· ⲉⲡⲉ ⲙⲛ̄ ⲱⲓ ϣⲟⲟⲡ ⲙ̄ ⲡⲉⲥⲁⲡⲁⲓ· Ⲉⲡⲉ ⲛ̄ ϣⲁⲣⲉ ⲡⲣⲡⲉ ⲧⲏⲣⲟ̄ ⲙⲟⲩϩ ⲡⲁⲩⲉⲗⲟⲥ ⲉ̄ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲥϯ ⲛⲟⲩⲃⲉ· ⲉⲧⲙⲛⲧ ϣⲁ ⲣⲟⲥ ⲉⲧⲥⲱⲡⲉ ⲙ̄ ⲡⲉⲥϣⲱⲡⲉ· ⲉ̄ ⲧⲏⲉ ⲛⲉⲥⲡⲟⲗⲧϯⲁ· Ⲏ̄ ⲧⲉⲣⲉ ⲥⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲡⲥⲱ ⲉⲗⲓⲍⲁⲃⲉⲧ·

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ⲁⲥⲧⲱⲟⲩⲛ · ⲁⲥⲕⲁ ⲣⲁⲧⲉ̄ ⲉ̄ ⲃⲟⲗ ϫⲓ̄ⲙⲉ ⲁⲱⲣⲓ̄ⲙⲏ · ⲁⲥⲃⲱⲕ ⲉ̄ ⲟⲩⲗⲏⲗ · ⲁⲥⲃⲱⲕ ⲉ̄ ⲣⲟⲩⲛ ⲉ̄ ⲡⲣⲡⲉ ⲙ̄ ⲡⲭⲟⲉⲓⲥ · Ⲏ̄ тере сна ⲩ ⲉ̄ ⲙⲁⲣⲓ̄ⲁ̄ · ⲁⲥⲉⲣ ⲥⲡⲏⲣⲉ · ⲛ̄ теχⲁⲣⲓⲥ ⲙ̄ ⲡⲭⲟⲉⲓⲥ ⲉ̄ⲧ ⲣⲓ̄ⲣⲙ̄ песро · ⲁⲧⲱ̄ ⲁⲧⲁⲥⲡⲁⲍⲉ ⲛ̄ нетернⲩ · ⲁⲧ-ⲩ̄ⲙⲟⲟⲥ · Пеⲭⲉ ⲉ̄ⲗⲓ̄ⲍⲁⲃⲉⲧ ⲙ̄ ⲙⲁⲣⲓ̄ⲁ̄ · ⲭⲉ артоⲥⲉ ⲛ̄ⲧⲟⲧⲯⲩⲭⲏ ⲙ̄ⲡ̄ ⲡⲟⲩⲥⲱⲙⲁ ⲉ̄ ⲡⲭⲟⲉⲓⲥ · ϫⲓ̄ⲙⲉ тоⲩ-ⲙ̄ⲡ̄ⲧⲕⲟⲩⲓ̈ · ⲁⲣⲟⲧⲁⲣⲉ ⲛ̄ⲥⲱϥ ⲣⲙ̄ ⲡⲟⲩⲣⲛⲧ тнреϥ · ⲛ̄ⲑⲉ ⲭⲉ ⲉ̄ⲣⲉ ⲡⲥⲱⲧⲉ ⲙ̄ ⲡⲓⲛⲏ̄ ⲙⲛⲧ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲣⲛⲧⲉ · Пеⲭⲉ ⲙⲁⲣⲓ̄ⲁ̄ · ⲭⲉ ϥⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲓⲛⲏ̄ · пент-
Fol. 16a ⲁϥⲧⲁⲣⲙⲉⲧ ⲛⲁϥ · ϫⲓ̄ⲙⲉ ⲧⲁ ⲙ̄ⲡ̄ⲧⲕⲟⲩⲓ̈ · | ⲉ тра ⲯⲁⲓ̈ⲉ
[λϛ] ⲛⲁϥ ⲣⲙ̄ ⲡⲣⲡⲉ ⲣⲙ̄ ⲟⲩϫⲱⲕ ⲉ̄ ⲃⲟⲗ · Ⲁⲧⲱ̄ нетсолсⲗ̄ ⲛ̄ нетернⲩ · ⲛ̄ⲧⲥⲙⲧⲉ ⲉ̄ ⲃⲟⲗ ⲣⲙ̄ ⲡⲛⲟⲙⲟⲥ · ⲙ̄ⲡ̄ непрофнтнс ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲛ̄ⲣⲟⲟⲩ · Ⲡⲛⲛⲥⲱⲥ ⲁ̄ ⲉⲗⲓ̄ⲍⲁⲃⲉⲧ котⲥ̄ ⲉ̄ ⲣⲁⲓ̈ ⲉ̄ ⲁⲱⲣⲓ̄ⲛ ⲛ̄ тесре · ⲉ̄ⲡⲉⲛⲯⲁⲥⲥⲛ̄ ⲡⲯⲓⲛⲉ ⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲛ̄ⲥⲟⲩ ⲛ̄ⲧⲉⲣⲟⲙⲡⲉ · ⲁⲥⲫ-ⲕⲟⲛⲓ̈ нас ⲙ̄ пет еср̄ ⲭⲣⲓ̄ⲁ̄ ⲙⲙⲟϥ · ⲯⲁ пеⲣⲟⲟⲩ ⲛ̄ⲧⲁ ⲥⲁⲃⲣⲏⲗ ⲉⲓ̈ ⲯⲁ рос · ⲁϥⲭⲟⲟⲥ нас ⲉⲓⲥ ⲉ̄ⲗⲓ̄ⲍⲁⲃⲉⲧ тоⲩⲥⲧⲩⲭⲉⲓⲛⲉ ⲁⲥⲱ̄ⲱ̄ · Лоⲓ̈поⲩ ⲉⲓⲥ ⲡⲣⲱⲃ ⲁϥⲟⲩⲱ̄ⲛ̄ⲥ̄ ⲉ̄ ⲃⲟⲗ · ⲭⲉ ⲛ̄ⲥⲧⲩⲭⲉⲓⲛⲉ ⲛ̄ нетернⲩ пе ⲙⲁⲣⲓ̄ⲁ̄ ⲙ̄ⲡ̄ ⲉⲗⲓ̄ⲍⲁⲃⲉⲧ · прос пет сна ⲣⲙ̄ нетаⲩⲭⲉⲗⲓ̈оⲩ · не ⲛ̄ⲧⲁⲓ̈ⲯⲉⲣⲡ̄ ⲭⲟⲟⲥ · Ⲁⲧⲉⲓⲥ теноⲩ · ⲛ̄ⲧⲉⲡⲛ̄ⲧⲟⲩ е ⲣⲁⲓ̈ ⲉⲓ̈ϫⲙ̄ пепрокⲓ̄ⲙⲉⲛⲟⲩ · ⲉ̄ⲧ кн нан ⲉ̄ ⲣⲁⲓ̈ · ⲉ̄ тⲃе тⲣⲣⲱ тⲙⲁⲁⲧ ⲙ̄ ⲡⲣⲣо · ⲛ̄ оⲩⲣⲓ̄се ан пе ⲙ̄ пет ⲯⲁϫе ⲉ̄ рос · ⲛ̄оⲩⲉⲧⲡо ан те ⲙ̄ пет сωтⲙ̄ · ⲙ̄ песнот ⲛ̄ оⲩⲁ̄ ⲉⲩⲛⲁϫⲱⲗⲍ̄ ⲛ̄ оⲩⲙⲟⲟⲩ ⲉ̄ ⲃⲟⲗ ⲣⲙ̄ оⲩⲛⲩⲥⲛ · ⲣⲙ̄ птре ⲭⲣⲓ̄ тоотⲍ̄ ⲥⲁⲣ ⲉ̄ ϫⲱⲗⲍ̄ ⲉ̄ ⲃⲟⲗ · ⲯⲁре тⲛⲩⲥⲉⲓ ⲃⲉⲉⲃⲉ ⲉ̄ пеⲣоⲩⲟ̄ · таⲓ̈ те та ⲣе ⲣⲱ ⲣⲙ̄ ⲡⲧра архⲉⲓ̈ ⲉ̄ ⲡⲃⲓⲟⲥ ⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ · ⲯⲁре тⲛⲩⲥⲛ ⲙ̄ плоⲩⲥ ⲃⲉⲉⲃⲉ ⲉ̄ пеⲣоⲩⲟ · ϯⲛа ѡⲩ ⲉ̄ ⲃⲟⲗ ⲣⲱ ⲙ̄ⲡ̄
Fol. 16b пепрофнтнс ⲁⲁⲁ · тахⲓ̈се ⲛ̄ та сан · | ⲭⲉ акτсаⲃоⲓ̈
[λⲍ] ⲛ̄ ⲣоⲩ ⲉ̄ нет тсаⲃо ⲙⲙⲟⲓ тнроⲩ · Ⲁⲧⲱ̄ он ⲭⲉ поⲩⲱⲛⲍ̄ ⲉ̄ ⲃⲟⲗ ⲛ̄ некⲯⲁхе · пет ⲣ̄ оⲩⲃⲉⲓⲛ ⲉ̄ рон · Ⲉⲓ̈ⲙⲟⲩⲯⲧ̄ ⲥⲁⲣ ⲙⲙⲟⲓ̈ · ⲭⲉ ⲉⲓ̈ⲡⲁⲁⲣⲭⲉⲓ̈ ⲛ̄ⲯⲁхе ⲉ̄ ⲃⲟⲗ тωⲛ · аⲓ̈ер ⲛ̄ⲧⲉⲉⲓⲉ ⲥⲁⲣ ⲛ̄ неⲯⲁхе ⲙ̄ псωтнр ·

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ⲡⲧⲁϥϫⲟⲟⲩ ⲛ̄ⲧⲉϥⲙⲁⲁⲩ· ⲉϥⲧⲁⲗⲏⲩ ⲉ ⲡⲉϭ̄ⲣ̄ⲟ̄ⲥ· ⲁⲉ
ⲧⲉⲥⲣ̄ⲓⲙⲉ ⲉⲓ̈ⲥ ⲡⲟⲩⲱⲛⲣⲉ· ⲉⲫⲱⲁⲝⲉ ⲉ̄ ⲓ̈ⲱⲁⲛⲛⲏⲥ· Ⲁϥ-
ⲕⲟⲧⲉ̄ⲩ ⲟⲛ ⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ· ⲡⲉϩⲁϥ ⲛⲁϥ ⲁⲉ ⲉⲓ̈ⲥ ⲧⲉⲕ-
ⲙⲁⲁⲩ· ϧⲓ̈ⲙⲉ ⲡⲉϩⲟⲟⲩ ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ ⲁ ⲡⲙⲁⲟⲛⲧⲏⲥ ϧⲓ̈ⲧⲉ̄
ⲉ̄ ϩⲟⲩⲓ ⲉ̄ ⲡⲉϥⲛⲏ̄· ⲛⲉϥⲁⲓ̈ⲁⲕⲟⲛⲉⲓ̈ ⲛⲁⲥ ⲫⲏ̄ ⲁⲓ̈ⲁⲕⲟⲛⲓ̈ⲁ̄·
ⲙ̄ⲡⲓ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲣ̄ⲱⲙⲁⲓ· ⲉⲩⲁⲓ̈ⲁⲕⲟⲛⲓ̈ ⲉ ⲡⲉϥϩⲟⲉⲓ̈ⲥ·
ⲛⲉⲥⲙⲉ ⲙ̄ⲙⲟϥ· ϩⲱϣϥ· ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲙⲁⲁⲩ ⲙ̄ⲡ ⲛⲉⲥ-
ⲱⲛⲣⲉ· ⲉ̄ⲛⲉⲥⲉⲓ̈ⲣⲉ ⲛ̄ ⲫⲏ̄ⲛⲟⲥ ⲛ̄ⲥⲟⲙ· ⲙ̄ⲡ ⲫⲏ̄ⲧⲁⲗⲥⲟ
ⲫⲏ̄ ⲡⲗⲁⲟⲥ· ⲉⲩⲧⲛ̄ⲧⲟⲕ ⲉ ⲛⲁ ⲓ̈ⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ
ⲛⲉⲥⲕⲱ ⲁⲛ ⲛ̄ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲓ̈ⲙⲉ· ⲁⲉ ⲛⲉⲥⲡⲛⲧ ⲉ̄ ϧⲟⲗ
ⲉ̄ ⲡⲉⲟⲟⲩ ⲛ̄ ⲡⲣⲱⲙⲉ· Ⲛⲉⲣⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲛⲣ̄ ⲉ̄ ⲣⲟⲥ
ⲡⲛⲁⲩ ⲙ̄ⲙⲁ· ⲉ̄ ϧⲟⲗ ⲫⲓ̈ ⲧⲟⲟⲧⲉ̄ ⲙ̄ⲡⲧⲁϣⲉⲃⲉⲓ̈ⲩ· Ⲁⲥ-
ϣⲟⲟⲩⲉ ⲁⲉ ⲉ̄ ⲣⲟⲥ ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲥⲡⲣⲟ-
ⲉⲓ̈ⲥⲧⲁ ⲉ̄ ϧⲟⲟⲩ ⲉⲥ† ⲟⲩⲣⲟⲧ ⲛⲁⲩ· ⲉ̄ ϩⲟⲩⲓ ⲉ̄ ⲡⲁⲥⲁⲑⲟⲛ
ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲓⲁ· ⲛ̄ⲥⲓ ⲧⲉ ⲛ̄ⲧⲁⲥⲥⲟⲕ ϣⲁ ⲣⲟⲥ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ϣⲁⲛⲧ ⲉⲩⲉⲓ̈ ⲧ ⲉⲩ | ⲟⲩⲱϥ ⲫⲏ̄ ⲧⲉⲥⲕⲁⲗⲁϩⲛ· ⲙ̄ ϣⲓ̈ⲥ ⲛ̄ⲉⲃⲟⲧ· Fol. 17 a
ⲙⲉ† ⲧⲉⲣⲏⲛ· ⲛⲁⲓ̈ⲉ ⲧⲥⲛ̄ⲃⲱⲕ ⲉ̄ ϩⲣⲁⲓ̈ ⲉ̄ ⲧⲡⲉ· ϣⲁ ⲡⲉⲥ- ⲗⲉ
ⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲙⲛⲣⲉ ⲁ̄ⲭⲏ̄ ϩⲣⲟⲡ· Ⲁⲥϣⲱⲡⲉ ⲁⲉ ⲙ̄ⲡⲥⲁ
ⲙⲛⲧⲉ ⲡⲣⲟⲙⲡⲉ· ϧⲓ̈ⲙ ⲛ̄ⲧⲁ ⲡⲉⲛϩⲟⲉⲓ̈ⲥ ⲧⲱⲟⲩⲛ ⲉ̄ ⲃⲟⲗ
ϧⲏ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲕⲁⲧⲁ ⲡ ⲁⲣⲭⲏⲟⲗⲟⲅⲓⲁ ⲙ̄ ⲡⲱⲥⲏⲡⲡⲟⲥ·
ⲙ̄ⲡ ⲉⲃⲉⲣⲏⲁⲓ̈ⲟⲥ· ⲙ̄ ⲁⲡⲟ ⲫⲣⲁⲓ̈ⲟⲥ· Ⲁⲧϫⲟⲟⲩ· ⲁⲉ
ⲛⲉⲣⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̄ⲡ ⲙⲁⲣⲓⲁ· ⲟⲩⲛⲟ ϧⲏ̄ ⲟⲩⲛⲓ̄ ⲙ̄ ⲟⲩⲱⲧ
ϧⲏ̄ ⲟⲩⲁⲗⲏⲙ· Ⲁⲥϣⲱⲡⲉ ⲛⲥⲓ̄ ⲟⲩⲣⲟⲟⲩ ⲡ†ⲣⲉ ⲡⲉϫⲁϥ· ⲁ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲙⲟⲩⲧⲉ ⲉ̄ ⲉⲓ̈ⲱⲁⲛⲛⲏⲥ·
ⲡⲉϫⲁⲥ ⲛⲁϥ· ⲁⲉ ⲃⲱⲕ· ⲙⲟⲩⲧⲉ ⲛⲁⲓ̈ ⲉ̄ ⲡⲉⲧⲣⲟⲥ ⲙ̄ⲡ
ⲓⲁⲕⲱⲃⲟⲥ· ⲙⲁⲣⲟⲧⲉⲓ̈ ⲛⲁⲓ̈ ⲙ̄ ⲡⲓ̄ ⲙⲁ· Ⲁⲩⲃⲱⲕ ⲁⲉ ϕⲏ̄
ⲟⲩⲥⲉⲡⲛ· ⲁⲩⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲟⲩ· ⲁⲧⲉⲓ̈ ⲁⲧ̄ⲙⲟⲟⲥ ⲫⲁⲣ-
ⲧⲏⲥ· ⲙ̄ ⲡⲱⲟⲙⲡⲧ· Ⲡⲉϫⲁⲥ ⲛⲁⲩ ⲁⲉ ⲥⲱⲧⲙ̄ ⲉ̄ ⲣⲟⲓ̈ ⲛⲉ
ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲧⲡⲟⲩ ⲉ ⲧⲣⲉ ⲧⲧⲁϣⲉⲃⲉⲓ̈ⲩ ⲙ̄ ⲡⲉⲩ-
ⲁⲅⲅⲉⲗⲓⲟⲛ ⲫⲏ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲉ̄· Ⲏⲧⲉⲧⲛ̄ ⲁⲉ ⲁⲧⲉⲧⲛ̄-
ⲛⲁⲩ ϩⲉⲛ ⲛⲉⲧⲛ̄ⲃⲁⲗ· ⲉⲛⲥⲟⲙ ⲙ̄ⲡ ⲛⲉϣⲡⲛⲣⲉ· ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲁⲁⲩ· ⲙ̄ ⲡⲉⲧⲟⲉⲓ̈ⲩ ⲉⲩϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄ⲧⲙ̄ⲛⲧⲛ̄·
ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲣ̄ ⲭⲣⲓⲁ ⲁⲛ ⲛ̄ ⲟⲧⲁ̄· ⲉ ⲧⲣⲉ ⲫⲣ̄ ⲙ̄ⲡⲧⲣⲉ- Fol. 17 b
ⲙⲛⲧⲛ̄ | ⲛ̄ⲧⲟⲧⲛ ⲛ̄ ⲙ̄ ⲡⲱⲟⲙⲡⲧ· ⲁⲩϫⲓ̄ ⲧⲛⲧⲛ̄ ϩⲓ̈ⲛⲉ ⲗⲉ

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петоот ⲛ нехоеіт· ауѡ а петⲡⲣⲁⲁхе сѡтⲙ̄ ⲉ̄ тефоин ⲙ̄ пеіѡт есер ⲙⲛ̄тре ϩа роч· хе паї пе па ⲡⲛре па ⲙеріт· пента па отѡⲱ ⲡѡпе ⲛ̄ⲣнтⲟ̄· Ⲁтетⲛ̄наү енϩісе ⲛ̄та ⲛ̄оуаї таау нач· ефа-лнү (sic) ⲉ̄ пес̄ϥос̄· ауѡ атмоотⲟ̄· а пеⲭеіѡт тонос̄ⲟ̄ ⲉ̄ ϧол ϩⲙ̄ нет ⲙоотү· ⲙ̄ пеⲭⲙеϩ ⲡѡⲙⲙ̄ ⲛ̄роот· Ⲁүѡ аїⲃѡк ⲉ̄ ϧол ⲉ̄ птафос· ацоүѡⲛ̄ϩ̄ ⲉ̄ рої· ацⲡⲁхе ⲛⲛⲁї ефхѡ ⲙⲙос· хе ⲃѡк таⲙⲙе насинү· є пентарнаү е роот· наї ⲛ̄та па еіѡт ⲙерітоү· ⲙароуеї ⲉ̄ тⲥалїлеа· Ⲁүѡ ацеї ⲉ̄ роуи ⲡа ротⲛ̄ ⲉ̄ре ⲛ̄ ро ⲡоотⲙ̄· ацⲡⲁхе ⲛⲛⲁⲛтⲛ̄ ⲉ̄ тⲃе тⲙ̄ⲧрро ⲙ̄ⲡ ⲙⲙⲁⲛүе· Ⲁүѡ ⲛ̄хѡк ⲛ̄ ϩⲙⲁⲛ ⲛ̄роот ⲉ̄тетⲛ̄соотϩ тнртⲛ̄· ефⲙⲁ ⲛ̄ отѡт· пе ⲙⲙаү ϩар ⲛⲛⲁⲛтⲛ̄ пе ϩіхⲙ̄ ⲛ̄тоот ⲛ̄ нехⲃеіт· Ⲁцеї он ⲡа рѡтⲛ̄ ⲛ̄сї ⲛ̄хоеіс· пехаϥ инт̄· хе аїхек тоїкономіа ⲉ̄ ϧол ⲉ̄т кн наї ⲉ̄ ϩраї· ϩⲙ̄ пкосⲙос· ауѡ еⲡⲁⲃѡк е ϩраї ⲡа па еіѡт·

Fol. 18 a Ⲁтетⲛ̄оүѡⲱⲃ̄· хе екⲁⲃѡк ⲛⲧ̄ каат епе|порϥ̄ фанос· Ⲛ̄тоϥ хе пехаϥ хе еїⲡⲁⲛⲃѡк· ϯⲛатⲛ̄-ноот инт̄ е ⲡⲡараклнтос· пеⲡⲛⲁ ⲉ̄т оⲩаⲁⲃ· ⲛ̄ та ⲡⲃⲃїо· ⲙⲛ̄ⲡса ϩаϩ ан ⲛ̄роот· аλλа ⲡа тⲙⲛтнкостн· Ⲁλλа еїс тент асⲡѡпе наї ⲙ̄ ⲙа и отѡϩ· аїⲡѡпе нас ⲛ̄ ⲡⲛре ϩⲙ̄ тесарϫ̄· сⲡооп ϩатⲛ̄ тнтⲛ̄ тепот· Ⲁλλа анок ϯⲡооп ⲛⲧ̄ⲛнт̄ ⲡа тсⲙнтелеⲗ̄ ⲙ̄ паїѡп· Ⲁүѡ ⲛ̄ тере ϥхе наї наи· ацпорϫ̄ е ϧол ⲙⲙоп· ⲛ̄ откої· ацⲁλе еїхⲙ̄ ⲛтоот ⲙ̄ пⲛⲃⲧ̄· ацⲁλе еїхен пехаїроуⲃїн· ацⲃѡк ⲉ̄ пхїсе ϩⲙ̄ тсарϫ̄· ⲛ̄тацхїтⲥ̄ ⲛ̄ⲣнт· ауѡ атϩⲙⲛеуе ⲉ̄ роч· ⲛ̄сї ϩⲙ̄ⲡо ⲛ̄ⲡо· ⲙⲛ̄ ϩⲙ̄-тⲃа ⲛ̄тⲃа· ауѡ неуσωⲡⲧ̄ ⲛ̄сωч· ⲡⲁнт ецⲃѡк ⲉ̄ ϩраї ⲉ̄ тпе· Ⲁүѡ анаү он ⲉ̄ рωⲙе снаү ецаϩе ратоү ϩⲙ̄тоуωч· пехаү· хе ⲛ̄рωⲙе ацрωтⲛ̄ ететⲛ̄σωⲡⲧ̄ ⲉ̄ ϩраї ⲉ̄ тпе· паї пе ⲓⲥ̄ пентаүс̄ϥоү ⲙⲙоч· ецнаϥⲓⲧϥ̄ ⲉ̄ ϩраї ⲉ̄ тпе· ауѡ таї те ⲑе ет

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ⲉϥⲛⲏⲩ ⲙ̄ⲙⲟⲥ ⲉ ⲕⲣⲓⲛⲉ ⲛ̄ ⲛⲉⲧ ⲟⲛϩ̄· ⲙⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ·
Λⲩⲱ ⲙⲛ̄ⲛⲥⲁ ⲡϫⲱⲕ ⲙ̄ ⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ· ⲁⲩⲧⲛ̄|ⲧⲟⲟⲩ Fol. 18 b
ⲉⲓϫⲉⲛ ⲛ̄ⲧⲛⲩⲧⲛ̄ ⲙ̄ ⲛⲉⲡⲛⲁ ⲉ̄ⲧ ⲟⲩⲁⲁϧ· ⲁⲩⲱ ⲉⲛⲉϥ- Λⲏ
ⲉ̄ⲛⲉⲣϥ̄ ⲙⲛⲧⲛ̄ ⲛ̄ ⲙ̄ⲡⲥⲟⲙ· ⲡⲣⲟⲥ ⲟⲉ ⲉⲧⲉⲧⲛ̄ⲁⲩⲥ̄ⲙ̄ⲡⲥⲟⲙ
ⲙ̄ⲙⲟⲥ· ⲁⲩⲱ ⲙ̄ⲡⲉⲣ ⲕⲱ ⲛ̄ⲥⲱⲧⲛ̄ ⲉ̄ⲛⲉⲛⲧⲟⲗⲏ ⲙ̄ ⲡⲙⲩⲣⲉ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲡⲡⲉⲣ ⲣ̄ ⲣⲟⲧⲉ ⲣⲛⲧ̄ⲉ ⲉ̄ ⲧⲁⲡⲏⲗⲏ ⲛ̄ ⲛⲣⲣⲱⲟⲩ
ⲙⲛ̄ ⲛⲁⲣⲭⲱⲛ ⲙ̄ ⲡⲕⲁⲣ· ⲛ̄ⲧⲉⲧⲛ̄ⲕⲱ ⲛ̄ ⲥⲱⲧⲛ̄ ⲉ̄ ⲛⲉⲡⲁⲣ-
ⲁⲅⲅⲉⲗⲓⲁ ⲙ̄ ⲡⲉⲧⲛ̄ϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲡⲉⲧⲛ̄ⲥⲁϥ· Ⲧⲉⲛⲟⲩ ⲥⲉ
ⲙ̄ⲡⲉⲣ ⲗⲁⲡⲏ ⲫⲙ̄ ⲡⲉⲧⲛ̄ⲣⲛⲧ ⲫⲙ̄ ⲡⲉ ϯⲛⲁϫⲟⲟϥ ⲙⲛⲧⲛ̄·
Ⲗϥϣⲱⲙ ⲉ̄ ⲫⲟⲩⲏ ⲉ̄ ⲣⲟⲓ ⲛ̄ⲥⲓ ⲛⲉⲩⲃⲉⲓⲱ ⲙ̄ ⲡⲁ ⲥⲙ̄
ⲡⲙⲩⲣⲉ· ⲧⲁⲕⲱ ⲉ̄ ⲣⲁⲓ ⲙ̄ ⲡⲁ ⲥⲱⲙⲁ ⲛ̄ⲧⲉ ⲧⲁ ⲯⲩⲭⲏ
ⲙⲛ̄ ⲡⲁ ⲡⲛⲁ ⲃⲱⲕ ⲉ̄ ⲣⲁⲓ ⲣⲁⲧⲙ̄ ⲛ̄ϫⲟⲉⲓⲥ· ϫⲉ ⲕⲁⲥ
ⲉⲩⲉϯ ⲛⲁⲓ ⲛ̄ ⲛⲉⲛⲧⲁⲩⲉ̄ⲣⲙⲧ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲓ· Καὶ γὰρ
ⲁⲩⲉⲓ ⲙⲁ ⲣⲟⲓ ⲛ̄ⲥⲓ ⲡⲁ ϫⲟⲉⲓⲥ ⲛ̄ ⲧⲉⲧⲙⲏ ⲛ̄ ⲥⲁⲃ (sic)· ⲉⲓ-
ⲁ̄ⲣⲉ ⲣⲁⲧ ⲉ̄ ⲙⲗⲏⲗ· ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲁⲣⲥⲟⲧⲱⲛⲧ·
ⲡⲉϫⲁⲓ ⲛⲁϥ· ϫⲉ ⲡⲧⲟⲕ ⲡⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲡⲁ ⲙⲩⲣⲉ
ⲙ̄ ⲙⲉⲣⲓⲧ· ⲟⲩ ⲡⲉ ⲡⲉⲧ ⲉⲕⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙ̄ⲙⲟϥ ⲛⲁⲓ·
Ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲧⲁⲙⲙⲉ ⲡⲉⲧⲣⲟⲥ ⲙⲛ̄ ⲓⲱⲁⲛⲛⲏⲥ ⲉ̄
ⲛⲁⲓ· ϫⲉ ⲡⲧⲟⲟⲩ ⲛⲉ ⲡⲙⲁⲧⲕⲱ ⲛ̄ ⲛⲉⲩⲥⲓϫ ⲉⲓϫⲙ̄ ⲡ ⲟⲩ-
ⲃⲁⲗ· Τⲉⲛⲟⲩ ⲥⲉ ⲕⲉ ⲙⲟⲩⲛⲧ ⲛ̄ⲣⲟⲟⲩ ⲛⲉ ⲙⲁⲛⲧⲁⲉⲓ |
ⲛ̄ⲥⲱ ⲧⲁϫⲓ ⲧⲟⲧⲯⲩⲭⲏ ⲙⲛ̄ ⲡⲟⲩⲥⲱⲙⲁ ⲉ̄ ⲣⲟⲩⲏ ⲉ̄ ⲧⲁ Fol. 19 a
ⲡⲟⲗⲓⲥ ⲟⲩⲗⲏⲙ ⲛ̄ ⲧⲡⲉ· ⲛ̄ⲧⲉ ⲛⲁⲡⲉⲧ ⲟⲩⲁⲁϧ ⲧⲣⲟⲩ ⲣ̄ Λⲑ
ⲙⲙⲩⲣⲉ ⲙ̄ ⲛⲉⲟⲟⲩ ⲉ ϯⲛⲁⲧⲁⲁϥ ⲙⲛ ⲣⲙ̄ ⲛⲙⲁ ⲉ̄ⲧ ⲙⲙⲁⲩ·
ϫⲉ ⲛ̄ⲧⲟ ⲡⲉ ⲛ̄ⲧⲁⲣ ⲣⲱⲧⲛ̄ ⲉ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲟⲥ·
ⲉ̄ ⲧⲙⲙⲧⲣⲱⲙⲉ· Λⲩⲱ̄ ⲧⲉⲣⲛⲁⲙⲙⲱⲡⲉ ⲉⲣ ϫⲟⲥⲉ ⲉ̄ ⲛⲉⲧ
ⲟⲩⲁⲁϧ ⲧⲣⲟⲩ· ϯⲛⲁⲧⲣⲉ ⲛⲁⲁⲅⲅⲉⲗⲟⲥ ⲙⲙⲱⲡⲉ· ⲉⲧⲣⲉⲙ-
ⲛⲉⲩⲉ̄ ⲉⲣⲟ ⲡⲛⲁⲩ ⲛⲓⲙ· ϫⲉ ⲉⲣⲧⲡⲧⲱⲛ ⲉ ⲣⲟⲟⲩ ⲣⲙ̄
ⲡⲟⲩⲧⲃⲃⲟ ⲙⲛ̄ ⲧⲟⲩⲁⲓ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· Σⲉⲛⲁⲣⲁⲙⲉ ⲛ̄ⲥⲓ
ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ⲧⲣⲟⲩ· ⲙⲛ̄ ⲛⲉⲧⲁⲙⲁ ⲛ̄ ⲧⲡⲉ· ⲉⲓϫⲛ̄ ⲧⲟⲩ-
ⲥⲓⲛⲁⲡⲁⲛⲧⲁ ⲉ̄ ⲣⲟⲟⲩ· Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲙⲛ̄ ⲛⲉⲡⲣⲟⲫⲏ-
ⲧⲏⲥ ⲛⲁⲉⲓ ⲉ̄ ⲃⲟⲗ ⲉ̄ⲧ ⲟⲩⲁⲡⲁⲛⲧⲏ· ⲉⲧⲧⲉⲗⲏⲗ ⲙ̄ⲙⲟⲟⲩ·
ϫⲉ ⲁ ⲧⲙⲁⲁⲧ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲉⲓ ⲙⲁ ⲣⲟⲛ· Καὶ γὰρ ⲙ̄-
ⲡⲟⲩⲱⲥⲙ̄ⲥⲟⲙ ⲛ̄ ⲛⲁⲩ ⲉ̄ ⲣⲟⲥ ⲉⲣⲡ̄ ⲧⲥⲁⲣⲝ̄· ⲉⲓⲥ ⲉⲛⲏⲧⲉ
ⲁⲧⲛⲁⲛ (sic) ⲉ̄ ⲣⲟⲥ· ⲉⲧϯ ⲉ̄ⲟⲟⲩ ⲛⲁⲥ ⲉⲣⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ·

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Ⲡⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲙ ⲛⲁⲓⲛⲉ· ⲥⲉⲛⲁⲣⲱⲥⲉ ⲛⲙⲙⲁⲛ
ⲉⲡ ⲟⲩⲥⲓⲛⲁⲛⲁⲛⲧⲁ ⲉ ⲣⲟⲟⲩ· ⲛⲁⲓ ⲛⲧⲁⲩⲣⲁⲣⲉϥ ⲉ ⲧⲉⲩ-
ⲡⲁⲣⲑⲉⲛⲓⲁ· ⲥⲉⲙⲛⲧ ⲉ ⲃⲟⲗ ⲣⲁ ϫⲱ· ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲓⲛ
ⲙⲙⲟ· ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲣⲉⲓ ⲧⲙⲁⲁⲩ ⲛ
Fol. 19 b ⲛⲉ|ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲗⲟⲓⲡⲟⲛ ⲁ ⲡⲉⲩⲟⲉⲓⲱ ⲱⲱⲡⲉ ⲉ
ⲙⲁ ⲧⲣⲉ ⲣ ⲉⲓ ⲣⲁⲣⲧⲙⲓ ⲱ ⲧⲁ ⲙⲁⲁⲩ· Ⲡⲡⲉⲣ ⲗⲁⲡⲙ ⲱ ⲧⲁ-
ⲙⲁⲁⲩ ⲉ ⲧⲃⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲟⲩ ⲡⲉⲧ
ⲛⲁⲱⲱⲡⲉ ⲙⲙⲟⲩ· Ⲏ ⲉⲩⲛⲁⲕⲁⲁⲩ ⲧⲱⲙ· Ⲏⲙ ⲛ ⲣⲱⲙⲉ
ⲣⲱⲗⲟⲥ ⲛ ϫⲡⲟ ⲛ ⲥⲁⲣⲝ· ⲡⲉⲧⲉ ⲙⲉⲩϫⲓ ⲧⲡⲉ ⲙⲙ ⲛⲙⲟⲩ·
ⲁⲧⲱ ⲛⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲕⲟⲧⲥ ⲉ ⲡⲕⲁⲣ· ⲛⲧⲁϫⲓⲧⲥ ⲛⲣⲛⲧⲥ·
Ⲁⲛⲟⲕ ⲁⲓϫⲓ ⲧⲡⲉ ⲙⲙ ⲛⲙⲟⲩ· ⲁⲗⲗⲁ ⲁⲓⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ
ⲉⲡ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲙⲙ ⲛⲙⲉⲣ ⲱⲱⲙⲛⲧ ⲛⲣⲟⲟⲩ· ⲁⲓⲃⲱⲗ
ⲉ ⲃⲟⲗ ⲙⲙ ⲛⲉⲧ ⲉⲩⲉⲛⲧⲥ ⲡⲁⲙⲁⲣⲧⲉ ⲙⲙⲁⲩ ⲙⲙ ⲛⲙⲟⲩ·
ⲧⲛⲁⲥⲕⲩⲡⲁⲍⲉ ⲙⲙ ⲡⲟⲩⲥⲱⲙⲁ ⲉⲡⲓ ⲡⲕⲁⲣ· ⲧⲁⲧⲣⲉ ⲛⲁⲁⲥ-
ⲥⲉⲗⲟⲥ ⲥⲕⲩⲡⲁⲍⲉ ⲙⲙ ⲡⲟⲩⲥⲱⲙⲁ ⲉⲡⲓ ⲡⲕⲁⲣ ⲛⲛⲁⲩ ⲛⲓⲙ·
Ⲏⲛⲉ ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲥⲛ ⲡⲟⲩⲥⲱⲙⲁ ⲉⲡⲓ ⲡⲕⲁⲣ ⲉⲡⲓ ⲡⲙⲁ
ⲉⲧⲛⲁⲕⲁⲁⲩ ⲛⲣⲛⲧⲥ· ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲉ ϯⲛⲁⲧⲟⲩⲛⲟⲥⲥ ⲉⲩⲟ
ⲙ ⲁⲧ ⲧⲁⲕⲟ· Ⲗⲗⲁ ⲟⲩⲉⲓ ⲟⲩⲥϯ ⲛⲟⲩⲃⲉ ⲛⲁⲱⲟⲩⲱⲟⲩ
ⲉ ⲃⲟⲗ ⲉⲡⲓ ⲡⲟⲩⲥⲱⲙⲁ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲉⲩⲛⲁⲧⲱⲟⲩⲛ
ⲛⲣⲛⲧⲥ· Ⲥⲉⲛⲁⲕⲱⲧ ⲙ ⲟⲩⲛⲟⲥ ⲙ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲓϫⲙ
ⲡⲟⲩⲥⲱⲙⲁ ⲉⲧ ⲧⲁⲓⲛⲧ· ⲁⲧⲱ ⲉⲧ ⲥⲟⲧⲡ· ⲙ ⲡⲁⲣⲁ ⲡⲡⲁⲗ-
ⲗⲁϯⲟⲛ ⲙ ⲡⲣⲣⲱⲟⲩ· ⲥⲉⲡⲏ ⲙⲙⲟ ⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙ
Fol. 20 a ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· | ϯ ⲡⲧⲱⲱ ⲙ ′ ⲛⲉⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲛⲟⲕ
ⲙⲁ ϯⲛⲧ ⲙⲡ ⲛⲁⲁⲥⲥⲉⲗⲟⲥ· ⲧⲁⲥⲕⲉⲡⲁⲍⲉ ⲙ ⲡⲟⲩⲥⲱⲙⲁ·
ⲙⲡ ⲧⲟⲩⲯⲩⲭⲏ· ⲛⲧⲉ ⲧⲙ ⲣ ⲣⲟⲧⲉ ⲉ ⲣⲛⲧⲥ ⲉ ⲡⲙⲟⲩ ⲉⲧ
ⲙⲛⲧ ⲛⲥⲱ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲙⲟⲩⲧⲉ ⲛⲁⲓ ⲙ ⲛⲉⲡⲁⲣⲑⲉⲛⲟⲥ
ⲧⲏⲣⲟⲩ· ⲧⲁϯ ⲡⲧⲱⲱ ⲛⲁⲩ· Ⲏⲧⲟⲟⲩ ⲁⲉ ⲁⲧⲉⲓⲣⲉ ⲕⲁⲧⲁ
ⲑⲉ ⲛⲧⲁⲥⲭⲟⲟⲥ ⲛⲁⲩ· Ⲏ ⲧⲉⲣ ⲟⲩⲉⲓ ⲁⲉ ⲱⲁ ⲣⲟⲥ· ⲁⲧⲁⲥ-
ⲡⲁⲍⲉ ⲙⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁⲩ· ϫⲉ ϯⲱⲱⲙⲉ ⲉ ⲣⲱⲧⲙ ⲙ-
ⲙⲟⲛ ⲉⲓⲃⲛⲏ ⲉ ⲟⲩⲗⲏⲙ ⲙ ⲧⲡⲉ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲙⲡ ⲟⲩϯ
ⲣⲧⲏⲩ ⲉ ⲡⲱⲁϫⲉ· Ⲁⲥⲁⲙⲁⲣⲧⲉ ⲙ ⲧⲥⲓϫ ⲙ ⲟⲩⲉⲓ ⲛⲣⲛⲧⲟⲩ
ⲉ ⲁⲥⲣ ⲣⲗⲗⲱ ⲙⲙⲁⲧⲉ· ⲉⲧⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲙⲁⲕⲁⲗⲓⲛ·
ⲧⲉ ⲛⲧⲁ ⲡⲉϫⲥ ⲛⲉϫ ⲥⲱⲧⲏ ⲙ ⲁⲓⲱⲱⲛⲓⲟⲛ ⲉ ⲃⲟⲗ
ⲛⲣⲛⲧⲥ· Ⲡⲉϫⲁⲥ ⲙ ⲡⲉⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲉⲓⲥ ⲧⲉⲧⲡⲙⲁⲁⲩ

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χῖπε τεγηογ· ϯ ⲛ̅ⲧⲟⲛ ⲉ ⲡⲉⲥⲡⲏⲁ· ⲛ̅ⲑⲉ ⲡⲧⲁⲥϯ ⲛ̅ⲧⲟⲛ ⲉ̅ ⲡⲟⲓ ϩⲱ ⲛ̅ⲛⲁⲣⲟⲟⲩ· ϩⲁⲣⲉϥ ⲉⲛⲥⲧⲓⲙⲓⲟⲓⲁ ⲛ̅ⲧⲁⲧⲉ-ⲧⲛ̅ⲥⲙ̅ⲡⲧⲟⲩ ⲙ̅ⲙⲏ ⲡⲉϫ̅ⲥ̅· ⲧⲁⲣⲉⲧⲉⲧⲛ̅ⲣⲱⲙⲉ ⲛ̅ⲛ̅ⲛⲁϥ· Ναϊ ⲁⲉ ⲉⲥϧⲱ ⲙ̅ⲙⲟⲟⲩ ⲙ̅ⲡⲉ ⲥⲧⲁⲗⲟⲟⲩ ⲉ̅ ⲡⲉⲥⲛⲟⲧⲕ̅· Λⲩⲱ̅ ⲁⲥⲛⲟⲧⲉ̅ ⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲡⲉϩⲁⲥ ⲛ̅ ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ· ⲭⲉ ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ· ⲡⲉⲛⲧⲁ ⲡⲭⲟⲉⲓⲥ ⲙⲉⲣⲓⲧⲛ̅· ⲁϥⲧⲁⲓ ⲥⲟⲩⲧⲛ̅ ⲉ̅ ⲧⲙⲛ̅ⲧⲣⲣⲟ ⲙ̅ⲡⲓ ⲙ̅ⲡⲓⲛⲓⲧⲉ· Fol. 20 b
ⲱⲟⲡⲉ ⲛ̅ ⲩⲉⲛϩⲧⲛϥ ⲛ̅ⲑⲉ ⲙ̅ ⲡⲉⲧⲛ̅ⲉⲓⲱⲧ ⲉ̅ⲧ ⲣⲙ̅ ⲙ̅ⲡⲓⲛⲓⲧⲉ· ⲙ̅ⲃ
ⲉⲧⲩⲉⲛϩⲧⲛϥ ⲡⲉ· Ⲓⲁⲕⲕⲱⲃⲟⲥ ⲙⲛ̅ ⲓⲱⲁⲛⲛⲓⲥ ⲣⲟⲉⲓⲥ ⲉ̅ ⲡⲉⲧⲛ̅ⲕⲁⲑⲟⲗⲓⲕⲟⲥ ⲉⲥⲟⲩⲁⲁⲃ· ⲱⲟⲡⲉ ⲛ̅ⲣⲛ̅ⲣⲁⲓ ⲉ ⲣⲟⲩⲛ ⲉ̅ ⲣⲱⲙⲉ ⲙ̅ⲙⲁ· Ⲏⲧⲟⲕ ⲁⲉ ⲱ̅ ⲡⲉⲧⲣⲟⲥ· ⲃⲱⲕ ⲉ̅ ⲡⲛⲓ̅ ⲃⲓⲃⲣⲟⲥ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ· ⲛ̅ⲑ̅ ⲥⲓ ⲛ̅ ⲛ̅ⲥⲧⲏⲗⲟⲛⲓⲟⲛ ⲛ̅ⲧⲁⲕ-ⲥⲁⲗⲟⲟⲩ ⲉ̅ ⲣⲟϥ· ⲛ̅ⲑ̅ ⲛ̅ⲧⲟⲩ ⲛⲁⲓ ⲉ̅ ⲡⲓ̅ ⲙⲁ· ⲁⲩⲱ̅ ⲁϥⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁⲥϧⲟⲟⲥ ⲛⲁϥ· ⲁϥⲉⲓⲙⲉ ⲛ̅ ⲛⲉⲥⲛⲓⲧⲟⲛⲓⲟⲛ ⲛ̅ⲧⲁϥⲥⲁⲗⲟⲟⲩ ⲉ ⲃⲓⲃⲣⲟⲥ· ⲁⲩⲱ̅ ⲡⲉϩⲁⲥ ⲛ̅ ⲓⲁⲕⲕⲟⲃⲟⲥ· ⲭⲉ ⲧⲱⲟⲩⲛ ⲛ̅ⲑ̅ ⲥⲓ ⲛ̅ ϯⲥⲁⲧⲉⲉⲣⲉ· ⲛ̅ⲑ̅ ⲃⲱⲕ ⲱⲁ ⲛⲉⲧ ϯ ⲱⲟⲣⲙⲛⲓⲉ ⲉ̅ ⲃⲟⲗ· ⲛ̅ⲑ̅ ⲭⲓⲧⲉ̅ ⲛ̅ ⲥⲧⲟⲓ ⲛ̅ⲑ̅ ⲛ̅ⲧⲟⲩ ⲛⲁⲓ ⲉ̅ ⲡⲓ̅ ⲙⲁ· ⲁⲩⲱ̅ ⲁϥⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁⲥϧⲟⲟⲥ ⲛⲁϥ· ⲛ̅ ⲧⲉⲣⲉ ⲛⲉϩⲟⲟⲩ ⲛ̅ ⲧⲉⲥⲁⲛⲁⲗⲩⲥⲓⲥ ⲱⲟⲡⲉ· ⲡⲉϫⲉ ⲧⲡⲁⲣ-ⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ ⲛⲁϩⲣⲉⲛ ⲓⲱⲁⲛⲛⲓⲥ· ⲭⲉ ⲧⲱⲟⲩⲛ ⲛ̅ⲑ̅ ϧⲉⲣⲟ ⲛ̅ ⲟⲩⲙⲛⲛⲧⲉ ⲛ̅ ⲗⲁⲙⲡⲁⲥ· ⲙⲛ̅ ⲫⲓⲫⲁⲛⲟⲥ· ⲭⲉ ⲛⲉ ⲁ̅ ⲣⲟⲩⲉ ⲥⲁⲣ ⲱⲟⲡⲉ· ⲁⲥⲭⲓ ⲛ̅ ⲛⲉⲥⲛⲓⲧⲟⲛⲓⲟⲛ· ⲁⲥⲡⲟⲣⲱⲟⲩ ⲣⲙ̅ ⲡⲕⲁⲣ· ⲁⲥⲡⲱⲣϯ ⲛ̅ ⲛⲉⲥϯ ⲛⲟⲩⲃⲉ ⲉⲓϫⲉⲛ ⲛⲉⲧⲉⲣⲛⲟ· ⲉⲓϫⲉⲛ ⲛⲉⲥⲛⲓⲧⲟⲛⲓⲟⲛ· ⲁⲥⲁⲣⲉ ⲣⲁⲧⲉ̅ ⲉ̅ ϩⲟⲟⲩ· ⲡⲉϩⲁⲥ ⲛ̅ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲭⲉ ⲙⲁⲣⲉⲛϣⲩⲗⲏⲗ ⲉ̅ ⲣⲁⲓ ⲉ̅ ⲡ|ⲭⲟⲉⲓⲥ· ⲧⲁⲣⲉϥⲛⲁ ⲛⲁⲓ· ⲁⲩⲱ̅ ⲁⲥⲡⲱⲣϯ ⲛ̅ Fol. 21 a
ⲛⲉⲥⲥⲓϫ ⲉ̅ ⲃⲟⲗ· ⲉ̅ ⲡⲥⲁ ⲛ̅ ⲧⲁⲛⲁⲧⲟⲗⲏ· ⲁⲥⲥⲟⲡⲥⲓ̅ ⲉ̅ ⲙⲙ
ⲡⲭⲟⲉⲓⲥ· ⲉⲥϧⲱ ⲙ̅ⲙⲟⲥ· Χⲉ ϯⲱⲡ̅ ⲣⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ· ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲙⲛ̅ ⲡⲉⲕⲙⲁⲟ-ⲩⲉⲓⲛⲉ ⲛ̅ ⲱⲛⲣⲉ ⲓⲥ̅ ⲡⲉϫ̅ⲥ̅· ⲡⲗⲟⲩⲟⲥ· ⲛ̅ ⲡⲉⲓⲱⲧ· ⲭⲉ ⲁⲥⲉⲓ ⲱⲁ ⲣⲟⲛ· ⲁⲩⲕⲱⲧ ⲛⲁⲩ ⲟⲩⲇⲁⲩ ⲛ̅ ⲟⲩⲙⲁ ⲣⲙ̅ ⲧⲁ ⲕⲁⲗⲁⲣⲏ· ⲛ̅ⲑⲉ ⲡⲧⲁⲩⲟⲩⲁⲱϥ̅· ⲁⲓϩⲡⲟϥ ⲁϣⲛ̅ ϫⲱⲣⲉ ⲁϣⲛ̅ ⲫⲧⲟⲡ· ⲁⲓⲥⲁⲛⲟⲩⲱϣϥ̅ ⲁϣⲛ̅ ⲣⲟⲟⲩϣ ⲛ̅ⲧⲟϥ ⲡⲉⲧ ⲥⲁⲇⲓϣ ⲙⲙⲟⲓ· ϯⲱⲡ̅ ⲣⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ⲧⲉ ⲡⲉⲕⲙⲁ ⲉ̅ⲧ

ⲟⲩⲁⲁϩ ⲉⲓ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲓ · Ⲧⲉⲛⲟⲩ ⲁⲉ ⲡⲁ ϫⲟⲉⲓⲥ · ⲁ
ⲡⲛⲁⲩ ⲱⲥⲡⲉ ⲛⲧⲙ ⲉⲓ ⲱⲁ ⲣⲟⲓ ⲛⲧⲙ ⲛⲁ ⲛⲁⲓ · ⲛⲟⲩϫ ⲉ ⲃⲟⲗ
ⲛ ⲛⲱⲙⲉ ⲧⲙⲣⲟⲩ · ⲛϫⲣⲟⲙ ⲉⲧ ⲣⲁⲧⲁⲣⲛ · ⲙⲛ ⲛⲉⲱⲁ-
ⲃⲉⲣⲟ · Ⲡⲁⲣⲟⲩ ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲣⲁⲧⲁⲣⲛ · ⲛⲥⲓ ⲛⲉⲧ ⲣⲓ
ⲣⲃⲟⲩⲣ · ⲛⲧⲉ ⲛⲉⲧ ⲣⲓ ⲟⲩⲛⲁⲙ · ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲛⲙⲙⲁⲓ ⲣⲙ
ⲟⲩⲣⲁⲱⲉ · Ⲡⲁⲣⲉ ⲛⲉϫⲟⲩⲥⲧⲁ ⲙ ⲡⲕⲁⲕⲉ ⲝⲓ ⲱⲡⲉ · ⲁⲉ
ⲙⲡ ⲟⲩⲥⲡ ⲗⲁⲁⲩ ⲛⲧⲁⲩ ⲛⲣⲛⲧ · Ⲗⲟⲩⲱⲛ ⲛⲁⲓ ⲙⲡⲩⲗⲏ
ⲛ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ · ⲧⲁⲉⲓ ⲉ ⲣⲟⲩⲏ ⲛⲣⲛⲧⲟⲩ · ⲧⲁⲟⲩⲱⲛϥ
ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲕⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁϩ ⲛⲁ ⲛⲟⲩⲧⲉ · Ⲡⲁⲣⲉ ⲡⲉ-
ϩⲣⲁⲕⲱⲛ ⲡⲱⲧ ⲣⲁⲧⲁⲣⲛ · ⲁⲉ ⲉⲓⲉⲡⲁⲣⲣⲏⲥⲓⲁⲍⲉ ⲙⲙⲟⲓ
ⲛⲁⲣⲣⲁⲕ · Ⲡⲁⲣⲉ ⲡⲉⲣⲟ ⲛ ⲕⲱϥ ⲣⲣⲁⲕ ⲉⲓⲛⲏⲧ ⲉ ⲣⲁⲧϥ
Fol. 21 b ⲣⲙⲙⲁⲛϯ ⲡⲁⲣⲁⲉ ⲙⲙⲟⲓ · | ⲁⲉ ⲧⲟⲕ ⲧⲉ ⲧⲥⲟⲙ · ⲙⲡ
ⲙⲁ ⲡⲉⲟⲟⲩ ⲱⲁ ⲉⲛⲉⲣ ⲡⲉⲛⲉⲣ ⲣⲁⲙⲛⲓ · Ⲗⲩⲱ ⲛ ⲧⲉⲣⲉ ⲥⲝⲉ
ⲛⲁⲓ · ⲁⲥⲡⲕⲟⲧϥ ⲉⲓϫⲉⲛ ⲛⲉⲥⲧⲓⲁⲗⲟⲛ ⲙⲡ ⲛⲉⲱⲟⲩ-
ⲣⲙⲛⲉ · ⲉⲣⲉ ⲡⲉⲥⲟ ⲕⲧⲛⲧ ⲉ ⲡⲥⲁ ⲛ ⲧⲁⲛⲁⲛⲧⲟⲗⲏ (*sic*) ·
Ⲗⲩⲱ ⲉⲓⲥ ⲡϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫⲥ ⲁⲣⲉⲓ ⲱⲁ ⲣⲟⲥ · ⲉⲓϫⲉⲛ
ⲛⲉϫⲁⲓⲣⲟⲩⲃⲓⲛ · ⲉⲣⲉ ⲡⲁⲣⲭⲉⲗⲟⲥ ⲣⲓⲱⲛ ⲙⲙⲟϥ · ⲁⲣⲉⲓ
ⲁⲣⲁⲣⲉ ⲣⲁⲧϥ ⲣⲁⲣⲧⲛ ⲧⲁⲡⲉ ⲛ ⲧⲉⲛⲙⲁⲁⲩ · ⲡⲉϫⲁϥ ⲛⲁⲥ
ⲁⲉ · ⲙⲡⲉⲣ ⲣ ⲣⲟⲧⲉ ⲣⲛⲧϥ · ⲙ ⲡⲙⲟⲩ · ⲉⲣⲉ ⲡⲱⲛϥ
ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲙⲣϥ ⲣⲁⲧⲛ · ⲣⲁⲡⲥ ⲡⲉ ⲉ ⲧⲣⲉ ⲛⲁⲩ ⲉ
ⲣⲟϥ · ⲣⲛ ⲛⲟⲩⲃⲁⲗ ⲙⲙⲁⲧⲉ · ⲙⲙⲟ ⲉⲓ ⲧⲙ ⲟⲩⲉⲣⲥⲁⲣⲝ
ⲛⲁϥ · ⲛⲉⲣⲛⲁϣⲉⲓ ⲁⲛ ⲡⲉ · Ⲗⲩⲱ ⲡⲉϫⲉ ⲓⲥ ⲛⲁϥ · ⲁⲉ
ⲁⲙⲟⲩ ⲡⲉⲧ ⲣⲛ ⲛⲉⲧⲁⲙⲓⲟⲛ ⲙ ⲡⲣⲛⲥ · ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ
ⲥⲛⲁⲩ ⲉ ⲣⲟϥ · ⲁⲥϥⲟⲥⲉ ⲛⲥⲓ ⲧⲉⲥⲯⲩⲭⲏ ⲉ ⲣⲁⲙⲏⲛ ⲙ
ⲡⲉⲥⲱⲛⲣⲉ · ⲁⲩⲥⲕⲏⲡⲁⲍⲉ ⲙⲙⲟⲥ ⲣⲛ ⲡⲉⲛⲁⲛⲓⲁ ⲙ
ⲡⲟⲩⲟⲉⲓⲛ · Ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲁⲗⲟ ⲛ ⲛⲉⲩⲥⲓⲁ ⲉⲓϫⲛ
ⲛⲉⲥⲃⲁⲗ · ⲁⲥⲛⲕⲟⲧϥ ⲣⲛ ⲟⲩⲛⲕⲟⲧϥ ⲉⲛⲁⲟⲩϥ · ⲛⲧⲉⲩⲱⲛ
ⲛ ⲥⲟⲩ ϫⲟⲩⲧⲟⲩⲉ ⲛ ⲧⲱⲃⲉ · ⲣⲛ ⲟⲩⲉⲣⲛⲓⲛ ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ
ⲣⲁⲙⲛⲓ · Ⲡϫⲟⲉⲓⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲛ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲉ
ⲱⲗ ⲙ ⲡⲉⲥⲥⲱⲙⲁ ⲕⲁⲗⲱⲥ · ϫⲓⲧⲥ ⲉ ⲡⲓⲁ ⲛ ⲓⲱⲥⲁⲫⲁⲧ ·
ⲡⲉⲧ ⲙ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ ⲡⲧⲟⲟⲩ ⲛ ⲡⲉϫⲟⲉⲓⲧ · ⲡⲱⲁ ⲡⲧ
ⲁⲡⲱⲱⲩ ⲙⲡⲟⲉⲓⲕ · ⲙ ⲡⲓⲟⲩⲟⲉⲓⲱⲩ · Ⲕⲱ ⲙ ⲡⲱⲁ ⲛ ⲉⲛ-
ⲕⲟⲧϥ ⲉ ⲡⲉⲥⲛⲧ · ⲉⲧ ⲉⲣⲉ ⲡⲥⲱⲙⲁ ⲣⲓϫⲱϥ · ⲁⲛⲁϫⲱⲣⲓ
ⲙⲛⲧⲙ ⲉ ⲧⲃⲉ ⲧⲁⲡⲓⲗⲏ ⲛ ⲙⲓⲟⲩⲁⲓ · ⲁⲉ ⲥⲉⲛⲁⲡⲱⲧ

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ⲡⲥⲱⲧⲙ· ⲉⲧⲟⲩⲱⲙ ⲉ ⲣⲱⲧⲩ ⲙⲙⲱⲧⲙ· Ⲁⲛⲟⲕ ⲇⲉ
ϯⲛⲁⲥⲕⲩⲡⲁⲍⲉ ⲙ ⲡⲥⲱⲙⲁ ⲛⲑⲉ ⲉⲧ ⲉⲣⲛⲁⲓ· Ⲁⲩⲱ ⲡⲧⲣⲉ
ⲁⲛⲁ|ⲥⲧⲟⲗⲟⲥ ⲱⲗ ⲙ ⲡⲥⲱⲙⲁ· ⲁⲩⲧⲁⲗⲟϥ ⲉⲓⲍⲉⲛ Fol. 22 a
ⲟⲩⲙⲁ ⲛ ⲛⲕⲟⲧⲕ· Ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲣⲧⲟⲟⲩⲉ ⲩⲱⲡⲉ· ⲁⲩ- [ⲙⲉ]
ⲛⲟⲥ ⲙⲙⲏⲛⲓⲩⲉ ⲥⲱⲟⲩϩ ⲉⲡ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲉⲡⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉⲧⲱⲩ· Ⲏⲧⲉⲩⲛⲟⲩ ⲁⲩⲧⲱⲟⲩⲛ ⲙⲙⲟⲥ· ⲡⲥⲓ ⲡⲉⲧⲣⲟⲥ
ⲙⲡ ⲓⲱⲁⲛⲛⲏⲥ· ⲉ ⲧⲣⲉⲩϫⲓⲧⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲙⲁ ⲛⲧⲁ
ⲡⲥⲱⲧⲙ ϩⲱⲟⲥ ⲛⲁⲩ· ⲛⲉⲩⲯⲁⲗⲗⲓ ⲉⲓⲱⲛ ⲙⲙⲟⲥ· ⲡⲥⲓ ⲟⲩ-
ⲛⲟⲥ ⲙⲙⲏⲛⲓⲩⲉ· ⲁⲉ ⲡϩⲟⲉⲓⲥ ▒ⲛⲉⲩⲟ ⲙⲡⲉ▒ⲙⲟⲥ·
ⲙⲡ ⲟⲩⲙⲏⲛⲓⲩⲉ ⲡⲁⲩⲥⲉⲗⲟⲥ ⲉⲣⲟⲩⲙⲛⲉⲧⲉ ⲉⲣⲁ ⲧⲉⲥⲉⲣⲛ·
Ⲏ ⲧⲉⲣ ⲟⲩⲡⲱϥ ⲁⲉ ⲉ ⲡⲣⲡⲉ ⲛ ⲙⲟⲩⲁⲓ· ⲉⲣⲉ ⲡⲥⲩⲛ-
ⲉⲣⲁⲓⲟⲛ ⲧⲏⲣⲉϥ ⲥⲟⲟⲩϥ ⲉ ⲡⲣⲡⲉ ⲙ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ·
ⲁⲩⲥⲱⲧⲙ ⲉ ⲛⲉⲩⲯⲁⲗⲗⲓ ⲉⲣⲁ ϫⲱϥ ⲙ ⲡⲉⲥⲗⲓⲯⲁⲛⲟⲛ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲡⲉϩⲁⲩ ⲇⲉ ⲙⲡⲓⲙ ⲡⲉ ⲡⲁⲓ ⲛⲧⲁⲩⲙⲟⲩ ⲙⲡⲟⲟⲩ
ⲉⲡ ϯⲡⲟⲗⲓⲥ· Ⲡⲉϩⲁⲩ ⲇⲉ ⲧⲙⲁⲁⲩ ⲧⲉ ⲙ ⲡⲙⲁⲍⲱⲣⲁⲓⲟⲥ·
ⲇⲉ ⲓⲥ· ⲛⲧⲁⲥⲙⲟⲩ· ⲉⲩϫⲓ ⲙⲙⲟⲥ ⲉ ⲃⲟⲗ ⲉ ⲧⲱⲗⲉ
ⲙⲙⲟⲥ· Ⲁⲩⲱ ⲁⲧⲉⲣ ⲟⲩⲱⲟϩⲙⲉ ⲙ ⲟⲩⲱⲧ ⲉⲓ ⲟⲩⲥⲟⲛ·
ⲇⲉ ⲙⲡⲉⲣ ⲧⲣⲉⲛⲕⲁⲁⲩ ⲉ ⲧⲱⲗⲉ ⲙⲙⲟⲥ ⲉⲡ ϯⲡⲟⲗⲓⲥ·
ⲙⲛ ⲡⲟⲧⲉ ⲡⲥⲉⲉⲓⲣⲉ ⲙ ⲉⲡⲛⲟⲥ ⲛⲥⲟⲗ· ⲛⲑⲉ ⲛⲧⲁ ⲡⲉⲥ-
ⲩⲛⲣⲉ ⲁⲁⲩ· ⲛⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲥ ⲛⲥⲉⲱⲓⲃⲉ ⲙ ⲡⲉⲙⲛⲟ-
ⲙⲟⲥ· Ⲡ[ⲉ]ϩⲉ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ [ⲙ]ⲡ ⲛⲉⲥⲁϥ· ⲉ ⲙⲁ[ⲣⲉ]ⲙ-
ⲃⲱⲕ ⲧⲉⲡⲣⲱⲕϥ ⲙ ⲡⲉⲥⲥⲱⲙⲁ· ⲉⲡ ⲟⲩⲕⲱϥⲧ· ⲉ ⲛⲙⲉ
ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲥⲛⲧⲩϥ ⲉ ⲡⲧⲏⲣϥ· Ⲁⲩⲱ ⲁⲩϩⲉⲣⲟ ⲙ
ⲟⲩⲕⲱϥⲧ ⲡⲥⲓ ⲡⲟⲩⲁⲓ· ⲁⲩⲡⲱⲧ ⲛⲥⲱⲟⲩ ⲙⲙⲏ ⲧⲙⲁ ⲙ
ⲡⲕⲟⲧⲕ· ⲉⲣⲉ ⲡⲥⲱⲙⲁ ⲙ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ϫⲱϥ· Ⲏ ⲧⲉⲣ
ⲟⲩⲃⲱⲕ ⲇⲉ ⲉ ⲡⲁ ⲙ ⲓⲱⲥⲁⲫⲁⲧ ⲁⲛⲁⲥⲧⲟⲗⲟⲥ ⲥⲱⲙⲧ ⲉ
ⲡⲁⲣⲟⲩ· | ⲁⲩⲁⲁⲩ ⲉ ⲙⲡⲟⲩⲁⲓ· ⲉⲧⲡⲏⲧ ⲛⲥⲱⲟⲩ· ⲁⲩⲕⲱ Fol. 22 b
ⲙ ⲡⲉⲅⲗⲟⲥ ⲉ ⲡⲉⲥⲏⲧ· ⲉⲧⲣ ⲣⲟⲧⲉ· ⲉ ⲙ ⲡⲟⲩⲣⲟⲧⲃⲟⲩ· [ⲙⲉ]
ⲡⲥⲓ ⲙ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲡⲟⲩⲁⲓ· Ⲏ ⲧⲉⲣ ⲟⲩⲡⲱⲧ ⲇⲉ ⲉ
ⲣⲁⲓ ⲉ ϫⲱⲟⲩ· ⲁⲛⲁⲥⲧⲟⲗⲟⲥ ⲡⲱⲧ ⲁⲛⲟⲧⲣⲙ· ⲁⲩⲱ
ⲡⲥⲱⲙⲁ ⲙ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲡ ⲟⲩⲣⲉ ⲉ ⲣⲟⲩ·
ⲁⲗⲗⲁ ⲡⲙⲁ ⲙ ⲡⲕⲟⲧⲕ ⲙ ⲡⲉ ⲙⲙⲁⲧⲉ· ⲡⲉⲓⲧ ⲁⲣⲉ ⲉ
ⲣⲟⲩ· ⲁⲩⲱ ⲁⲧⲉⲣⲱ ⲙ ⲡⲕⲱϥⲧ· ⲁⲩⲁⲁⲩ ⲉ ⲣⲟⲩ ⲙ
ⲡⲉⲫⲣⲱ[ⲕϥ] Ⲥⲛⲉϯ ⲟⲩⲟⲓ ⲣⲙ ⲙ[ⲁ] ⲛⲙⲙ· ⲉ ⲙⲛⲩⲁⲕ

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ⲡⲧⲁⲩⲭⲓⲧⲉ ⲛ̄ⲭⲓⲟⲩⲉ̄ · ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲣⲉ ⲉ̄ ⲣⲟⲩ · ⲁⲩⲱ ⲁⲩⲭⲉⲣⲱ ⲙ̄ ⲡⲕⲱⲣ̄ⲧ · ⲁⲩⲧⲁⲁⲩ ⲉ̄ ⲣⲟⲩ ⲙ̄ ⲡⲉⲩⲣⲟⲕⲉ̄ · Ⲉⲡⲉⲩϯ ⲟⲩⲟⲓ ⲫ̄ ⲙⲁ ⲛⲓⲙ · ⲭⲉ ⲙⲛⲩⲁⲛ ⲡⲧⲁⲩⲭⲓⲧⲉ ⲛ̄ⲭⲓⲟⲩⲉ̄ · ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲣⲉ ⲉ ⲣⲟⲥ · [1] Ⲛⲉⲣⲉ ⲟⲩⲛⲟⲥ ⲛ̄ ⲥϯ ⲛⲟⲩⲃⲉ ⲩⲱⲱⲩ ⲉ̄ ⲃⲟⲗ ⲫ̄ ⲡⲁⲁ ⲡⲧⲁⲧⲕⲱ ⲙ̄ ⲡⲥⲱ[ⲙⲁ]ⲁ ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉⲛⲧⲉ̄ⲩ̄ · Ⲁⲩⲱ ⲁⲩⲛⲟⲥ ⲛ̄ ⲥⲙⲏ ⲩⲱⲡⲉ ⲩⲁ ⲣⲟⲟⲩ ⲉ̄ ⲃⲟⲗ ⲫ̄ ⲧⲡⲉ · ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ · ⲭⲉ ⲙ̄ⲡⲉⲣ ⲧⲣⲉ ⲗⲁⲁⲩ ϯ ⲫ̄ⲥⲉ ⲛⲁⲩ ⲉ̄ ⲕⲱⲧⲉ ⲛ̄ⲥⲁ ⲡⲥⲱⲙⲁ ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ · ⲩⲁ ⲡⲉⲣⲟⲟⲩ ⲛ̄ ⲧ̄ⲛⲟⲥ ⲙ̄ ⲡⲁⲣⲣⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲥⲱⲧⲏⲣ · ⲁⲩⲱ ⲁⲩⲡⲱⲧ ⲫ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲩⲓⲡⲉ ⲛ̄ⲥⲓ ⲛ̄ⲓⲟⲩⲁⲁⲓ · ⲁⲩⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ · ⲉⲩⲭⲱ ⲙ̄ ⲡⲉⲛⲧ ⲁϥⲩⲱⲡⲉ ⲉ̄ ⲛⲉⲩ-[ⲩⲃ]ⲉⲉⲣ · ⲁⲩⲟⲩⲉⲣϩⲁⲣⲉ ⲛⲁⲩ · ⲭⲉ ⲙ̄ⲡⲉⲣ ⲭⲱ ⲙ̄ ⲡⲉⲛⲧ ⲁϥⲩⲱⲡⲉ ⲉ̄ ⲗⲁⲁⲩ · Ⲧⲉⲛⲟⲩ ⲥⲉ ⲙⲁⲣⲉⲣⲁⲧⲉ · ⲛⲁⲓ ⲛⲉ ⲛⲉⲛⲧⲁⲛⲉⲩⲡⲱϩ ⲩⲁ ⲣⲟⲟⲩ · ⲉⲛⲩⲁⲭⲉ ⲉ̄ ⲡⲃⲓⲟⲥ ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ · Ⲡⲉⲧⲃⲉⲓⲩ ϩⲁⲣ ⲧⲏⲣⲉϥ

Fol. 23 a ⲙ̄ ⲡⲉⲥⲁⲣⲉ | ⲡⲉ ⲥⲉ ⲡⲣⲟⲙⲡⲉ · Ⲗⲉϫⲡⲟ ⲙ̄ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ

ⲙⲍ̄ ⲡⲉϫ̄ⲥ ⲉⲥⲣ̄ ⲙ̄ⲡⲧⲛ ⲡⲣⲟⲙⲡⲉ · Ⲗⲉⲙⲟⲟⲩⲉ ⲛⲥⲁ ⲡⲥⲱ-ⲧⲏⲣ ⲉϥⲧⲁⲱⲉⲟⲉⲓⲩ ⲛ̄ ⲩⲟⲙⲧⲉ ⲡⲣⲟⲙⲡⲉ · ⲟⲩⲥⲁⲥ ⲙⲡ̄-ⲛⲥⲁ ⲧⲣⲉⲥϩⲛⲟϥ · Ⲗⲩⲱ ⲙ̄ⲡⲛⲥⲁ ⲧⲣⲉ ⲡⲥⲱⲧⲏⲣ · ⲧⲱⲟⲩⲛ ⲉ̄ ⲃⲟⲗ ⲫ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲁⲥⲱⲛϩ̄ ⲛ̄ ⲛⲉ ⲙ̄ⲡⲧⲟⲩⲉ̄ ⲡⲣⲟⲙⲡⲉ ⲟⲩⲥⲁⲥ · Ⲛⲧⲁⲥϩⲱⲕ ⲉ̄ ⲃⲟⲗ ⲙ̄ ⲡⲉⲥⲃⲓⲟⲥ ⲛ̄ ⲥⲟⲩ ϩⲟⲩⲧⲟⲩⲉ ⲙ̄ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ · ⲉ̄ⲣⲉ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫ̄ⲥ ⲟⲛ ⲣ̄ⲣⲟ ⲉ̄ ⲫⲣⲁⲓ ⲉ̄ ϫⲱⲛ · Ⲗⲩⲱ ⲙ̄ⲡⲛⲥⲁ ⲧⲣⲉⲩ-ⲧⲱⲟⲩⲛ ⲛⲥⲓ ⲛ̄ⲣ̄ⲣⲱⲟⲩ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲕⲟⲥⲧⲁⲛϯⲛⲟⲥ · ⲙ̄ⲡ ⲛⲉⲩⲙⲩⲣⲉ · ⲛⲧⲁⲓⲕⲱⲧ ⲛ̄ ϯⲣⲁⲥⲓⲁ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ · ⲫ̄ⲙⲁ ⲡⲣⲁⲛ ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ · ⲧⲙⲁⲁⲩ ⲙ̄ ⲡϫⲟⲉⲓⲥ · ⲫ̄ⲙⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ · Ⲁⲛⲟⲛ ⲁⲉ ⲫⲱⲛ ⲙⲁⲣⲉⲛⲧⲛⲟⲟⲩ ⲛⲁⲥ ⲉ̄ ⲫⲣⲁⲓ ⲛ̄ ⲟⲩ-ⲱⲡ̄ ⲫⲛⲟⲩ · ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ · ⲭⲉ ⲁ̄ⲣ̄ⲓ ⲡⲉⲛⲓⲉⲉⲩⲉ ⲉ̄ ⲧⲣ̄ⲣⲱ ⲛ̄ ⲁⲗⲏⲑⲓⲛⲏ · ⲛ̄ ⲧⲉⲣⲡⲣⲉϭⲉⲩⲉ̄ ⲫⲁ ⲣⲟⲛ ⲛⲁⲣⲉⲓ ⲛ̄ⲛⲟⲩⲧⲉ · ⲭⲉ ⲛⲁⲥ ⲉⲥⲉ̄ⲛⲁ ⲛⲁⲙ · ⲛ̄ⲧⲉⲛⲣ̄ ⲩⲁ ⲛⲁⲩ ⲛ̄ ⲟⲩⲃⲉ̄ⲓⲱ ⲛ̄ⲓⲙ · Ⲡⲁⲣⲉⲛϯ ⲙ̄ⲡⲧⲛⲁ ⲛ̄ ⲛⲉⲣⲛⲓⲉ ⲫ̄ⲙⲁ ⲡⲣⲁⲛ ⲛ̄ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ · ⲛ̄ⲥⲛⲁⲁⲁⲛ ⲁⲛ ⲛ̄ⲥⲱ ⲉ ⲫ̄ⲙⲁ ⲡⲛⲁ

[1] The text is confused; several words have been repeated.

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ⲉⲧⲉⲛⲛⲁⲃⲱⲕ ⲉ ⲣⲟⲩ· Ⲡⲁⲣⲉⲛϯ ⲉⲟⲟⲩ ⲛⲁⲥ ⲉⲓⲧⲙ̅ ⲡⲓⲱ
ⲛ̅ ⲛⲉⲛⲥⲡⲟⲧⲟⲩ· ⲉⲛϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁⲩϫⲱ ⲛ̅ ⲉⲓⲧⲁⲓⲟ
ⲉ ⲧⲃⲏⲏⲧ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲙ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ· Ⲗⲩⲱ ⲟⲛ ϫⲉ ⲉⲣⲉ
ⲡⲙⲟⲩ ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲧⲁⲓⲛⲩ· | ⲙ̅ ⲡⲉⲩⲙ̅ⲧⲟ Fol. 23 b
ⲉ ⲃⲟⲗ· Ⲗⲩⲱ ⲟⲛ ϫⲉ ⲡⲉⲣⲣⲟⲟⲩ ⲙ̅ ⲡⲧⲉⲗⲏⲗ· ⲙⲙ̅ ⲡⲟⲩ- ⲙⲙ̅
ϫⲁⲓ ⲉⲡ̅ ⲛⲉⲙⲁ ⲛ̅ ⲱⲟⲡⲉ ⲛ̅ ⲛⲉⲗⲓⲕⲁⲓⲟⲥ· Ⲧⲉⲛⲟⲩ ϫⲉ
ⲁ ⲡⲛⲁⲩ ⲱⲟⲡⲉ ⲡⲧⲉⲛⲧⲁⲗⲟ ⲉ ⲣⲁⲓ ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̅ⲧ
ⲟⲩⲁⲁⲃ· ⲡⲥⲱⲙⲁ ⲙⲙ̅ ⲡⲉⲥⲛⲟⲩ ⲛ̅ ⲓⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲉⲛϫⲟⲉⲓⲥ·
ⲁⲩⲱ ⲛⲁⲛⲟⲩ ⲡⲩⲓ̈ ⲉⲡ̅ ⲣⲱⲃ ⲙ̅ⲙⲁ· ⲣⲙ̅ⲙ̅ ⲡⲟⲩⲱⲱⲧ ⲙ̅
ⲡⲛⲟⲩⲧⲉ· ⲧⲉⲙⲛⲁⲧⲉ ⲙ̅ ⲡⲥⲉⲉⲡⲉ ⲛ̅ ⲧⲉϫⲛⲓⲥⲓⲥ ⲣⲙ̅ ⲡⲧⲟ-
ⲡⲟⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· Ⲡⲁⲣⲉⲛϯ ⲛ̅ ⲟⲩϫⲱⲕ ⲉ̅ ⲡⲩⲁϫⲉ ⲱⲁ ⲡⲓ̈
ⲙⲁ· ⲧⲉⲛϯ ⲉⲟⲟⲩ ⲛ̅ ⲧⲉⲧⲣⲓⲁⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲓⲱⲧ ⲙⲙ̅
ⲡⲩⲛⲣⲉ ⲙⲙ̅ ⲡⲉⲡⲧⲁ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· ⲛ̅ ⲣⲉⲩⲧⲁⲣⲟ· ⲁⲩⲱ
ⲛ̅ ⲣⲟⲙⲟⲟⲩⲥⲓⲱⲛ· Ⲧⲉⲛⲟⲩ· ⲁⲩⲱ ⲛ̅ ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲱⲁ
ⲉⲛⲉⲩ· ⲛⲉⲛⲉⲩ ⲣⲁⲙⲏⲛ·

COLOPHON

ϯⲍ ⲡⲟⲥ̅ ⲓⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲓⲁⲗ$^{\theta}$ⲏⲛ ⲛ̅ ⲛⲟⲩⲧⲉ· ⲉⲩⲉⲥⲙⲟⲩ ⲉ
ⲡⲱⲛⲍ ⲛ̅ ⲛⲧⲁⲩⲯⲓ ⲡⲣⲟⲟⲩϣ ⲙ̅ ⲡⲓ̈ ⲁⲱⲣⲟⲛ ⲉⲧ ⲥⲟⲧⲡ̅ ⲉ
ⲁⲱⲣⲟⲛ ⲙⲙⲁ· ⲛ̅ ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ· ⲁⲩⲕⲁⲁⲩ ⲉⲣⲡ̅ ⲛⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲙ̅ ⲡⲥⲟⲗⲡ̅ⲩ ⲉⲣⲙ̅ ⲡⲧⲟϣ ⲡⲙ̅ⲛⲧⲭⲏ· ϫⲉ ⲛⲁⲥ ⲉⲣⲉ
ⲧⲡⲁ$^{\theta}$ⲣ ⲙⲁⲣⲓⲁ ⲥⲟⲩⲥⲡ̅ ⲙ̅ ⲡⲉϣⲱⲛⲣⲉ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ
ⲧⲉⲩⲡⲱⲣ ⲙ̅ ⲡⲉϫⲓⲗⲟⲅⲣⲁⲫⲟⲛ ⲛ̅ ⲛⲉⲩⲛⲟⲃⲉ· ⲧⲉⲩⲥⲣⲁⲓ
ⲙ̅ ⲡⲉⲧⲣⲁⲛ ⲉ ⲡϫⲱⲱⲙⲉ ⲙ̅ ⲡⲱⲛⲍ ⲣⲁⲙⲏⲛ ⲉⲥⲉⲱⲱⲡⲉ·

Below this is written in smaller letters:
ⲉⲣⲉ ⲡⲟⲥ̅ ⲓⲥ̅ ⲡⲉϫ̅ⲣ̅ⲥ̅ ⲡⲉ ⲁⲗⲓ▒ⲟⲛⲟⲥ ⲛ̅ ⲛⲟⲩⲧⲉ ⲟⲩⲙⲉ
ⲉⲩⲉⲥⲙⲟⲩ ⲡⲱⲛⲍ ⲛ̅ ⲛⲧⲁⲩⲯⲓ ⲡⲣⲟⲟⲩϣ ⲙ̅ ⲡⲓⲁⲱⲣⲟⲛ
▒ⲡⲉⲛⲧⲁⲩ ⲱⲛⲡ(?) ⲡⲓϫⲱⲱⲙⲉ· ⲁⲛⲟ[ⲕ] ⲙⲁⲣⲓⲁⲕⲟⲩ
[the text of the two remaining lines is much broken].

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DISCOURSE BY DEMETRIUS, ARCHBISHOP OF ANTIOCH, ON THE BIRTH OF OUR LORD AND THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 7027)

Fol. 21 *b* ⲙⲃ ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁϥⲧⲁⲩⲟϥ ⲛ̄ⲥⲓ ⲁⲡⲁ ⲇⲏⲙⲏⲧⲣⲓⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲧⲡⲟ-ⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲡⲉⲛⲧⲁϥⲭⲉⲓⲣⲟⲇⲟⲛⲉⲓ ⲛ̄ ⲡⲛⲟⲥ ⲙ̄ⲙⲁ· ⲡⲉⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ· ⲙ̄ ⲡⲣⲉⲥ-ⲃⲩⲧⲉⲣⲟⲥ· ⲉ ⲁϥⲧⲁⲩⲟϥ ⲉ ⲡⲉⲭⲡⲟ· ⲕⲁⲧⲁ ⲥⲁⲣⲝ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ· ⲙ̄ ⲥⲟⲩ ϫⲟⲩ ⲫⲓⲥ ⲙ̄ ⲡⲉⲃⲟⲧ ϫⲟⲓⲁϫ· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲡⲁⲣⲓⲁ ⲧⲉⲩⲙⲁⲩ· ⲙ̄ ⲡⲁⲣⲑⲉ-ⲛⲟⲥ ⲧⲏⲧ ⲁⲥϫⲡⲟϥ ⲥⲏ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲫⲑ̄·

Ταρχη ⲥⲁⲣ ⲙⲃ ⲡⲉⲃⲟⲧ ϫⲟⲓⲁϫ̄ ⲟⲩⲣⲁⲱⲉ ⲛⲁⲓ ⲡⲉ |
Fol. 22 *a* ⲙⲅ ⲁⲩⲱ ⲧⲉϥⲣⲁⲛ· ⲟⲩⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲧⲉ ⲙ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄ ⁝—ⲉⲡⲱⲁⲛⲉⲓ ⲥⲁⲣ ⲉ ταρχη· ⲙⲃ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲧⲉ ⲣⲱⲙⲡⲉ· ⲱⲁⲣⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲧⲏⲣϥ̄ ⲉⲩⲫⲣⲁⲛⲉ ⲉⲩⲥⲩ-ⲙⲁⲛⲉ ⲛⲁⲓ ⲙ̄ ⲟⲩⲙⲛ̄ⲧⲣⲉϥⲣⲱⲙⲁ ⁝—ⲫⲃⲃ̄ ⲡⲉⲓ ⲉⲃⲟⲧ ⲥⲁⲣ ⲛ̄ⲧⲁ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲣ̄ ⲥⲱⲃ ⲁⲩⲱ ⲁϥⲭⲓ ⲱⲙⲉ ⁝—ταρ-χη ⲙⲉⲛ· ⲃⲃ̄ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲡⲣⲱⲧ ⲡⲉ ⲙ̄ ⲡⲕⲁⲣⲡⲟⲥ ⲙ̄ ⲧⲥⲱⲙⲉ· ⲁⲩⲱ ⲧⲉϥⲣⲁⲛ ⲡⲉ ⲛⲧⲁⲣⲟ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲉⲛ-ⲯⲩⲭⲏ· ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄ ⲫⲏ̄ ⲟⲩⲙⲛ̄ⲧⲣⲉϥⲱⲁ· ταρ-χη ⲥⲁⲣ ⲃⲃ̄ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲉⲩⲥⲩⲙⲁⲛⲉ· ⲛⲁⲓ ⲃⲃ̄ ⲡⲉϫⲡⲟ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄ ⲃⲃ̄ ⲛⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ· ⲧⲉϥⲣⲁⲛ ⲁⲉ· ⲉⲩⲥⲩ-

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ⲙⲁⲛⲉ ⲛⲁⲓ ⲫⲁⲛⲉⲣⲱⲥ· ⲉⲉ ⲁⲩϫⲡⲟ ⲛ̀ ⲡⲗⲟⲩⲥ ⲛ̀
ⲡⲉⲓⲱⲧ·:—ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲥⲙⲁⲙⲉ ⲛⲁⲓ ⲉⲛ̀ ⲧⲁⲣⲭⲏ
ⲛ̀ ⲡⲉⲓ ⲉⲃⲟⲩ· ⲛ̀ ⲟⲩⲙⲛ̀ⲧⲣⲣⲱⲙⲁ· Ⲡⲁⲓ ⲡⲉ ⲥⲁⲁⲩ ⲡⲉⲓⲱⲧ
ⲛ̀ ⲡⲉϫⲥ· ⲕⲁⲧⲁ ⲥⲁⲣⲝ· ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲉⲉ ⲥⲁⲗⲡⲓⲍⲉ
ⲛ̀ ⲛⲉⲧⲡⲥⲁⲗⲡⲓⲍ ⲉⲛ̀ ⲛⲉⲧⲡⲥⲟⲩⲁ· ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲟⲩⲟⲛⲟ
ⲉ ⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲛϣⲁ ⲡⲉ· ⲉⲉ ⲟⲩⲡⲣⲟⲥⲁⲙⲙⲁ ⲡⲉ ⲛ̀
ⲡⲓⲛⲗ̀· | ⲁϥⲱ ⲟⲩϫⲁⲓ ⲡⲉ ⲛ̀ ⲡⲓⲱⲧⲉ ⲛ̀ ⲓⲁⲕⲱⲃ·:—ⲁⲩ- Fol. 22 *b*
ⲟⲩⲟⲛⲟ ⲡⲣⲱⲃ ⲉ ⲃⲟⲗ· ⲉⲉ ⲡⲉⲧ ⲉⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁϫ-
ⲡⲟⲩ· ⲛ̀ⲧⲟⲩ ⲡⲉⲧ ⲛⲁⲱⲱⲡⲉ ⲛ̀ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ ⲧⲙⲛ̀ⲧ-
ⲣⲱⲙⲉ ⲧⲏⲣⲥ· ⲙⲁⲓ ⲅⲁⲣ ⲩϫⲱ ⲟⲛ ⲙ̀ⲙⲟⲥ· ⲉⲉ ⲡⲉ-
ⲯⲁⲗⲙⲟⲥ ⲛ̀ ⲥⲁⲁⲩ ⲛ̀ⲥⲟⲩⲁ ⲛ̀ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ· Ⲁⲩⲱ ⲟⲛ
ⲉⲉ ⲡⲉⲯⲁⲗⲙⲟⲥ ⲛ̀ ⲥⲁⲁⲩ ⲉⲩⲣ̄ ⲡⲓⲉⲉⲩⲉ· ⲉ ⲧⲃⲉ ⲛⲥⲁⲃⲃⲁ-
ⲧⲟⲛ· ⲉⲛ̀ ⲡⲉⲣⲟⲟⲩ ⲁⲉ ⲛ̀ⲧⲁⲩϣⲱⲡⲉ ⲛ̀ⲥⲓ ⲛⲉⲓ ⲛⲟⲩ ⲛ̀
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉ ⲧⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲭⲡⲟ ⲛⲁⲓ
ⲛ̀ ⲡⲓⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ ⲡⲉⲓⲱⲧ· ⲥⲟⲩⲁ ⲛ̀ ⲭⲟⲓⲁⲕ̀ ⲡⲉ· ⲛ̀ ⲧⲉ
ⲣⲟⲙⲡⲉ ⲉⲧ ⲙⲙⲁⲩ ⲛⲉ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ· ⲕⲁⲧⲁ ⲛⲉⲛⲧ
ⲁⲛⲉ ⲉ ⲣⲟⲟⲩ· ⲉⲧⲥⲛⲟ ⲉⲛ̀ ⲧⲃⲃⲏⲗⲓⲟⲑⲏⲕⲏ ⲛ̀ ⲡⲉϫⲣⲟ-
ⲛⲟⲥ· ⲛ̀ⲧⲁⲩϫⲡⲟⲩ ⲛ̀ⲣⲏⲧⲟ̀· ⲡⲉϫⲁⲩ ⲉⲉ ⲡⲉⲯⲁⲗⲙⲟⲥ ⲛ̀
ⲥⲁⲁⲩ ⲉⲩⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲉ ⲧⲃⲉ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲣⲱⲥ ⲧⲉ ⲩⲡⲁⲣⲁⲥ-
ⲥⲉⲗⲉ ⲛ̀ ⲡⲥⲱⲓⲛ̀ ⲧⲏⲣⲟ̀· ⲉⲉ ⲁⲣⲓ ⲡⲓⲉⲉⲩⲉ· ⲛ̀ ⲧⲉⲓ ⲛⲟⲩ
ⲛ̀ ⲡⲁⲓⲛⲟⲛⲣⲓⲥ· ⲛ̀ ⲡⲉⲓ ⲛⲟⲩ ⲛ̀ ⲩⲁ ⲛ̀ ⲡⲟⲟⲩ | ⲙ̀ⲡⲣ̄ ⲣ̄ Fol. 23 *a*
ⲡⲉⲥⲱⲃⲱ· ⲡⲉϫⲁⲩ ⲉⲉ ⲛ̀ ⲡϯⲟⲩ ⲛ̀ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ·:— [ⲙⲉ]
ϯⲟⲩⲱⲱ ⲅⲁⲣ ⲱ ⲛⲉⲥⲓⲛⲧ ⲉ ⲟⲩⲱⲟ̀ ⲓⲛⲧⲙ̀ ⲉ ⲃⲟⲗ ⲛ̀
ⲟⲩⲟⲥ ⲛ̀ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ ⲱⲡⲏⲣⲉ· ⲉⲱϫⲉ ⲟⲩⲥⲟⲉⲓⲧ·
ⲉ ⲛⲁⲓⲟⲩ ⲡⲉ ⲡⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲛ̀ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉⲓⲉ ⲟⲩⲙ̀
ⲟⲩⲛⲏⲣ· ⲛ̀ ⲁⲥⲁⲑⲟⲛ· ⲛⲁⲱⲱⲡⲉ· ⲉⲓ ⲡⲉⲧ ⲛⲁⲓⲟⲩ
ⲙⲙⲁ ⲉⲙ̀ ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ· ⲛ̀ ⲡⲉⲛⲧⲁ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ·
ⲱⲱⲡⲉ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲥ̀· Ⲡⲁⲣⲁ ⲕⲱ ⲥⲉ ⲡⲥⲱⲟⲩ ⲛ̀
ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲡⲧⲁⲙⲁⲣⲭⲉⲓ ⲉ ⲣⲟⲩ ⲛ̀ ϯⲉⲟⲟⲩ ⲛ̀ⲣⲏⲧⲟ̀ ⲛ̀
ⲡⲓⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ ⲡⲉⲓⲱⲧ·:—ⲧⲁⲣⲡⲉⲙⲉ ⲟⲛ ⲉ ⲧⲓⲛⲛⲧⲉ
ⲛ̀ ⲡⲉϫⲡⲟ ⲛ̀ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲩⲱ ⲧⲕⲓⲃⲱⲧⲟⲥ· ⲡⲣⲉϥⲣ̄
ⲣⲙⲙⲉ· ⲡⲧⲁⲩⲱⲱⲡⲉ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲥ̀ ⲛ̀ⲥⲓ ⲡⲗⲟⲩⲥ ⲛ̀
ⲡⲉⲓⲱⲧ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ·
Ⲛⲉⲩⲛ̀ ⲟⲩⲣⲱⲙⲉ ⲉⲉ ⲉⲙⲙⲟⲟⲛ ⲉⲛ̀ ⲑⲓⲉⲗⲏⲙⲉ ⲉ ⲡⲉⲩⲣⲁⲛ

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пе ϣаκιϩ · є отонтач отсριϩе ϯϩαт · є песран
Fol. 23 b пе сотсаϩна · ατω ϯтоот ϯ песнат | ϩе ατρ
ϯϫε ρλλο · αταιαι ρϊ̄ ϩетроот · ατω ϩетρηι є роуи
є пιоττе · ϩетщооп ϩε ϩϊ̄ ϩетернт · етсопсϊ̄
ϯ пιоττе етχω ϯϩос ϩε · пιоττе παταθος ·
ατω пιαιρωϩе · ϯπρ̄ тре тιоττе є та сριϩе
ϩε таδρηι · αλλα εκε† ναι ϊ̄ отсперма ϊ̄
ρωϩе ·:—ϯток гар пе ϯтακχοος · ρϊ̄ ττапро · ϯ
ϩωτсηс · пεκριραλ · ϩε ϯπε αδρηι · отαε от
ατ щηре щωпе ρϫε пϊ̄нλ · Наї ϩε ечχω ϯϩос ·
εις отρωϩе ϊ̄ отоειт · ачοτωπ̄ϥ нач є βολ ϊ̄
тετщη · ечχω ϯϩос · ϩε ϣаκιϩ · ϣаκιϩ · от
пет щооп ϯϩοκ · εκϩοκ̄ϥ ϯρηт ϊ̄ тει ρε тηρс̄ ·
пεχач нач · ϩε па χс̄ · αιαιαι ρϊ̄ нαроот · анок
ϩϊ̄ та сριϩе ϯπε щηре · щωпе нан · ϯточ ϩε
пεχач нач ϩε εις τεκсριϩе наϣω πεсχπο ϊ̄ от-
Fol. 24 a щεερε ϊ̄ сριϩе · таї ете ϯπε с|ρϊϩе ϯϊсе ϊ̄ тесре
ϫεκ̄ ενεϥ · отαε ον ϊ̄πετϩιсе ϊ̄ тесре щα ενεϥ · †ρτнк
ϩε е рок · пероот гар ет отнαмαстє̄ ϊ̄ρητϥ̄ ·
отϊ̄ относ ϊ̄ рαщε нащωпе нак · ατω εκε† ϯ-
ϩос е роуи ϯ πρπε ϯ пχс̄ · ατω εκεϩοοττε є
песран ϩε мαρια ·:—Н тере прωϩе ϩε λο · ечщαχε
нϯϩαч · ачτωοτи ачϩερсе ϊ̄ анна течсριϩе ·
ачταλος · ενщαχε тнрот ϯтакχοος нач ·:—ϯтос ϩε
ϩсοτωδϯ̄ϥ̄ ϩϫι тϥ̄сριϩе · пεχас нач · ϩε мαре поτωщ ϯ пχс̄ щωпе ·:—ϯπιса
нαї ϩсω̄ ϩϫι Λнна течсριϩе · ϩсϩιсе ϯ пеї ноς
ϊ̄ ϫωрон · пероот ϩε ϯтакχпос ϩρητϥ̄ пεαββατον
пе · ϯсоτ ϯπτн ϯ пεβοτ ϩθω̄р · енеτр̄ щα гар
пе ρϫε пероот ет ϯϩαт · ϯ пρεθπос ϊ̄ ηοτζαї ·
пес ϩεϥ щιοτи ϯроот ον пе пεαββατον · ατсεϥ
песран ϩϊ̄ песϫωрон · ατταач (sic) є роуи є πρπε
Fol. 24 b ϩε ηε отщα ϩιсе те · наї гар | пе ηιοληος · ϊ̄
ϯϫεβραιος · ετ† ран гар є пет отнαмαстϥ̄ · ρϫε

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пϥ̄ нер шмоун н̄роот· є тве паі ачєіре ϩа рос ϩі
наі· Н̄ тере саіаі ае несєі є пхωк н̄ шоλте н̄
роλпе· ачтаас є ϩоун є пр̄пе м̄ пхс̄ отиос н̄
шпнре асшωпе· таі ете м̄пе отои н̄ тесре шωпе·
их пуасωнт̄ м̄ пкосмос ша енер· н̄ отоеіш ϩм̄
птре анна тесмаау· каас є песнт· ϩіхн̄ несвоі
м̄ ноун м̄ про м̄ пр̄пе· м̄ пєто є вол н̄ поуннβ·
асмооще маγаас· є ϩоун є пр̄пе шаст есβωк
є ϩоун є пса н̄ ϩоун м̄ пкатапетасма· м̄ пеоу-
сіастнріон· паі етоутало є ϩраі є хωϥ н̄ неоусіа
м̄ пхс̄· ауω ϩм̄ п тре сβωк є ϩоун м̄пе сктос
є ει є вол н̄ ке соп· оуае м̄пе пмееуе н̄ нес-
еіооте· але | є ϩраі ехм̄ песнт· оуае λаау Fol. 25 a
м̄ мееуе н̄те пеі космос· єнеспрокоптеі м̄ ϩ
ннние· ауω єнес† епаиаі пара п ке сеепе н̄
м̄пароєнос єт ϩм̄ пр̄пе·:—мн̄пса тре саіаі ае
нес̄р̄ ашмоуне н̄ роλпе н̄ ннηте· несшооп н̄
тупос н̄ поуннβ· ауω неӯр̄ ϩоте є апанта є рос·
пере пессωма сар тнр̄ϥ̄ тββнт ауω пере песнт
таχрнт ϩм̄ пχс̄· Неоуκаваρос те ϩм̄ пессωма
мн̄ тесѱухн м̄пе с† м̄пе єро м̄ пвол м̄ про
м̄ пр̄пе· ае н̄не снау є ϩоот н̄ шмπо· м̄пе
сапеχе енер є нау є про н̄ оуϩр̄ϣеере· нес-
шооп ае ϥ̄ оуϩасна мн̄ оумнтр̄ϥ̄ϣм̄ще ноуте
мн̄ оукатастасіс· пере тесϩβсω ае шооп ϥ̄
оумн̄тас†ос· ере тесшутни инт· є песнт ехн̄
нестβ̄· ере песпаλλни инт є песнт ехн̄ несβаλ·
есмнр н̄ оуфас|кіа ехн̄ тесшутни· м̄пе т̄сутни Fol. 25 b
λωш енер оуае м̄пе̄ пωр· оуае м̄пе с† н̄ ов- н̄
стни є несβаλ енер· оуае оукроусос є нес-
оуоισε (sic)· м̄пе с† н̄ оутооуе є несоурнитє ϥ̄
отапатн· оуае ϩенкосмнсіс мн̄ ϩенѱєλіон є
несιχ· м̄пе сепеіоуиει є ϩеннос н̄ϩн оуωш
енер· оуае м̄ песмооще ϥ̄ таϣора н̄ тесполіс

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ⲉⲛⲉϥ· ⲁⲉ ⲡⲛⲉ ⲥⲉⲡⲉⲓⲟⲩⲁⲉⲓ ⲉ ⲛⲉϩⲃⲏⲧⲉ ⲙ̅ ⲛⲉⲓ ⲕⲟⲥ-
ⲙⲟⲥ· ⲙ̅ⲡⲉ ⲥⲕⲁⲁⲥ ⲛⲁ ϩⲛⲧ ⲉⲛⲉϥ· ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲥϫⲱ-
ⲕⲙ̅ ϩⲙ̅ ⲟⲩⲥⲓⲟⲟⲛ· ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲥⲥⲱⲟⲩⲧ̅ ⲉϫⲙ̅ ⲙⲉⲗⲟⲥ
ⲛ̅ⲧⲁⲁⲥ ⲉⲛⲉϥ· ϩⲙ̅ ⲡⲉⲥⲥⲱⲙⲁ ϩⲙ̅ ⲟⲩϯ ⲫⲧⲛϥ· ⲛⲉⲥⲱⲟⲟⲡ
ⲁⲉ ϩⲙ̅ ⲟⲩⲉⲡⲉⲓⲥϯⲙⲏ· ϩⲙ̅ ⲟⲩⲣⲟⲧⲉ ⲛ̅ⲧⲉ ⲡⲓⲟⲩⲧⲉ· ⲉⲣⲉ
ⲡⲉϫ̅ⲥ ⲙⲟⲟⲩⲉ ⲙ̅ⲙⲁⲁⲥ ⲉⲩⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲥ ⲛ̅ ⲥⲁ ⲥⲁ ⲙⲁ·
ϥⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲁⲉ ⲛ̅ⲧⲁϥⲧⲁⲙⲓⲟⲥ ⲉ ⲧⲣⲉ ⲥⲱⲟⲡⲉ ⲛⲁϥ ⲛ̅
ⲟⲩⲕⲓⲃⲱⲧⲟⲥ· ⲁⲧⲱ ⲙ̅ ⲙⲁ ⲛ̅ ⲟⲩⲟϩ· ⲛⲉⲥⲱⲟⲟⲡ ⲁⲉ ⲛ
Fol. 26 a ⲣⲟⲩ ⲙ̅ ⲡⲣⲡⲉ· ⲣⲙ̅ ⲛⲉⲓ ⲥⲛⲟⲩ ⲉⲧ ⲟⲩⲁ|ⲁⲃ ⲩⲁⲓⲧⲉ ⲉϫⲉⲕ
ⲙⲁ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲧⲉ ⲛ̅ ⲣⲟⲙⲡⲉ· Ⲏⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲁⲉ ⲉ ⲣⲟⲥ ⲛ̅ⲥⲓ
ⲛ̅ ⲟⲩⲛⲏⲃ ⲉⲧ ⲣⲙ̅ ⲡⲣⲡⲉ ⲁⲉ ⲁⲥⲣ̅ ⲛⲟⲩ ⲣⲙ̅ ⲡⲉⲥⲥⲱⲙⲁ
ⲁⲩⲣ̅ ⲣⲟⲧⲉ· ⲁⲉ ⲙⲏ ⲡⲟⲧⲉ ⲛ̅ⲧⲉ ⲛ̅ ⲥⲱⲛ̅ⲧ̅ ⲛ̅ ⲛⲉⲣⲓⲟⲟⲙⲉ
ⲩⲱⲡⲉ ⲙ̅ⲙⲟⲥ ⲣⲙ̅ ⲡⲣⲡⲉ· ⲛ̅ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̅ ⲧⲟⲓⲕⲟⲛⲟ-
ⲙⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲛⲁⲩⲱⲡⲉ ⲙ̅ⲙⲟⲥ· ⲉⲓⲧⲁ ⲁⲩⲥⲓ
ⲛ̅ ⲟⲩⲱⲟϫⲙⲉ ⲛ̅ⲥⲓ ⲛ̅ⲟⲩⲛⲏⲃ ⲉ ⲧⲣⲉⲩ ⲧⲁⲁⲥ ⲉ ⲧⲟⲟⲧⲟ̅ ⲛ̅
ⲟⲩⲣⲱⲙⲉ ⲛ̅ⲣⲁⲣⲉϥ ⲉ ⲣⲟⲥ ⲩⲁⲓⲧ ⲟⲩⲁⲁⲩ ⲉ ⲛⲉⲧ
ⲛⲁⲩⲱⲡⲉ ⲙ̅ⲙⲟⲥ· Ⲁⲧⲣⲙⲟⲟⲥ ⲁⲉ ⲉⲩⲛⲁⲛⲉϫ ⲕⲗⲏⲣⲟⲥ·
ⲁ ⲡⲉⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉ ⲣⲣⲁⲓ ⲉϫⲙ̅ ⲡⲛⲓ ⲛ̅ ⲁⲁⲁ̅· ⲁⲩⲛⲉϫ
ⲕⲗⲏⲣⲟⲥ ⲉϫⲙ̅ ⲛⲁ ⲡⲛⲓ ⲧⲏⲣϥ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁ ⲡⲉ ⲕⲗⲏⲣⲟⲥ
ⲩⲱⲡⲉ ⲉϫⲙ̅ ⲓⲱⲥⲏⲫ· Ⲡⲁⲓ ⲁⲉ ⲛⲉ ⲟⲩⲟⲗⲗⲟ ⲛ̅ ⲣⲁⲙⲱⲉ
ⲡⲉ ⲣⲙ̅ ⲧⲉⲥⲧⲉϫⲙⲏ· ⲉⲩⲣ̅ ⲣⲟⲧⲉ ⲣⲙⲧϥ̅ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲡⲁⲓ
ⲉⲙ ⲉⲩⲟⲩⲱⲙ ⲛ̅ ⲟⲩⲟⲉⲓⲕ ⲉⲡⲉϥ ⲣⲙ̅ ⲟⲩⲙⲡⲧⲣⲉⲩϩⲙⲁⲁⲩ·
ⲁⲧⲱ ⲛⲉ ⲙⲡⲧⲁϥ ⲥⲣⲓⲙⲉ ⲙ̅ⲙⲁⲩ· ⲡⲉ· ⲛⲉ ⲁ ⲧⲉⲩⲥⲣⲓⲙⲉ
ϫⲁⲣ ⲙⲟⲩ· ⲁⲥⲕⲱ ⲛⲁϥ ⲛ̅ ⲣⲉⲡⲱⲛⲣⲉ ⲛ̅ ⲥⲁⲃⲉ· ⲙⲡ
Fol. 26 b ⲱⲉⲉⲣⲉ ⲥⲡⲧⲉ ⲛ̅ ⲥⲣⲓⲙⲉ· ⲁⲧⲱ ⲁⲩ|ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲛⲥⲓ ⲛ̅
ⲙⲃ ⲟⲩⲛⲏⲃ· ⲡⲉϩⲁⲩ ⲛⲁϥ ⲁⲉ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲧⲱⲉⲉⲣⲉ
ⲛ̅ ⲓⲱⲁⲕⲓⲙ ⲁ ⲡⲉ ⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉ ϫⲱⲕ· ⲉ ⲧⲣⲉ ⲥⲱⲟⲡⲉ
ⲛⲁⲕ ⲛ̅ ⲥⲣⲓⲙⲉ· ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲛ̅ⲧ ⲙ̅ⲙⲟⲥ ⲉ ⲣⲣⲁⲓ ⲉ
ⲛⲉⲕⲥⲓϫ· ⲫⲁⲣⲉϥ ⲉ ⲣⲟⲥ ⲱⲁ ⲛⲉⲟⲩⲟⲉⲓⲱ ⲛ̅ⲧⲡⲣ̅ ⲧⲱⲉ-
ⲗⲉⲉⲧ· Ⲡⲗⲗⲟ ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲉⲣⲉ ⲛ̅ⲥⲕⲓⲁ ⲧⲛ̅ⲧⲱⲛ·
ⲉⲡⲉⲕⲗⲁⲁⲟⲥ ⲙ̅ ⲡⲱⲛⲓ ⲙ̅ ⲡⲁⲣⲁⲗⲩⲥⲓⲥⲟⲥ· ⲉⲧⲉ ⲡⲱⲛⲓ ⲙ̅
ⲡⲱⲛϥ̅ ⲫⲛ̅ ⲧⲁⲓⲛⲓⲧⲉ ⲙ̅ ⲡⲡⲁⲣⲁⲗⲩⲥⲓⲥⲟⲥ· ⲁⲥⲥⲱⲕ ⲫⲁ ϫⲱⲥ
ⲛ̅ⲧⲥⲱⲱⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲱⲙⲉ ⲙ̅ ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ· ⲫⲛⲏ ⲛ̅-
ⲫⲛⲧⲥ̅· ⲁⲩⲫⲓⲧⲥ̅ ⲉ ⲛⲁⲍⲁⲣⲉⲑ· ⲁⲩϫⲓⲧⲥ̅ ⲉ ⲫⲟⲩⲓ ⲉ ⲡⲫ̅ⲏⲓ·

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аср̄ пр̄нı ⲙ̄ ⲙⲁ ⲡ̄ ⲩⲛⲏⲗ ⲁⲩⲱ ⲙ̄ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ·
Ⲗⲉⲭⲁⲓ ⲛ̄ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲣⲟⲩⲛ ⲉ ⲡ̄ⲛı ⲉ ⲧⲣⲉ ⲥⲩⲱⲡⲉ
ⲛⲁⲩ ⲛ̄ ⲥⲣⲓⲙⲉ· аср̄ пр̄нı ⲛ̄ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁ ⲇⲉⲛ-
ⲯⲁⲗⲙⲟⲥ ⲩⲱⲡⲉ ⲛ̄ⲣⲛⲧⲉ̄· ⲙ̄ⲙ̄ ⲇⲉⲛⲩⲛⲏⲗ ⲙ̄ⲙ̄ ⲇⲉⲛⲱⲱⲛ
ⲙ̄ ⲧⲙⲛⲧⲣⲟⲛ· ⲁⲩⲉⲓ ⲛ̄ ⲟⲩⲥⲣⲓⲙⲉ· ⲁⲥⲩⲱⲡⲉ ⲛⲁⲩ ⲛ̄
ⲥⲱⲧⲏⲣⲓⲁ· ⲙ̄ⲙⲥⲁ | ⲧⲣⲉ̄ⲭⲓⲧⲉ̄ ⲁⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲩⲛı Fol. 27 a
Ⲗⲉⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉⲧⲛⲟⲓⲧⲟⲛ ⲁⲥⲣⲙⲟⲟⲥ ⲙ̄ⲙⲁⲩ· ⲙ̄ⲡⲉ ⲙⲙ
ⲥⲟⲩⲱϥ ⲉ ⲧⲟⲟⲧⲥ̄· ⲉ ⲉⲓ ⲉ ⲡⲉⲥⲛⲧ ⲙ̄ ⲡⲧⲱⲣⲧⲣ̄ ⲱⲁ ⲡⲉ-
ⲣⲟⲟⲩ ⲙ̄ⲡⲧ ⲁⲥⲃⲱⲕ ⲉⲧⲟⲣⲓⲙⲛ· ⲙ̄ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ⲡⲁ ⲓⲱⲥⲏϥ
ⲭⲓⲧⲉ̄ ⲉ ⲃⲛⲑⲗⲉⲉⲙ ⲉ ⲧⲣⲉⲩ ⲥⲣⲁⲓ ⲙ̄ ⲡⲉⲩⲣⲁⲓ ⲙ̄ⲙ̄ ⲡⲱⲥ
ⲙ̄ⲙ̄ ⲛⲁ ⲡⲉⲥⲱⲛⲣⲉ· ⲙ̄ⲡⲁⲩⲥⲣⲁⲓ ⲙ̄ⲧⲣⲉ ⲁⲉ ⲓⲱⲥⲏϥ
ⲡⲱⲛⲣⲉ ⲙ̄ ⲍⲁⲍ ⲙ̄ⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲉⲩⲥⲣⲓⲙⲉ· ⲙ̄ⲙ̄ ⲓⲥ
ⲡⲉⲧⲱⲛⲣⲉ· ⲁⲛⲁⲩ ⲥⲉ ⲉ ⲡ ⲛⲟⲩ ⲙ̄ ⲱⲡⲛⲣⲉ· ⲱ
ⲛⲁⲙⲉⲣⲁⲁⲧⲉ·:—Ⲟⲩⲥⲣⲓⲙⲉ ⲉⲥⲉⲉⲧ ⲉⲥⲟ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲡⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲁⲉ ⲟⲩ ⲡⲉⲧ ⲣⲓ ⲣⲟⲩⲛ ⲙ̄ⲙⲟⲥ· ⲧⲣ̄ ⲱⲡⲛⲣⲉ
ⲙ̄ⲙⲟⲕ ⲱ ⲡⲗⲗⲟ ⲛ̄ ⲣⲁⲙⲱⲉ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲩ· ⲁⲉ ⲟⲩ
ⲡⲉ ⲛⲧⲁⲣⲉⲓ ⲉ ⲡⲉⲕⲟⲛⲧ ⲛ̄ⲧⲁⲕⲥⲣⲁⲓ ⲡⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲙ
ⲡⲥⲱⲕ· ⲙ̄ⲡ̄ ⲥⲟⲟⲩⲛ ⲁⲛ ⲁⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ ⲡⲉ· ⲟⲛ̄ⲥ̄ ⲁⲉ
ⲁⲕⲥⲣⲁⲓ ⲧⲉⲥⲣⲓⲙⲉ ⲡⲥⲱⲕ ⲁⲉ ⲉⲥⲁⲗⲱⲟⲩ ⲉ ⲣⲟⲕ· ⲉⲕ-
ⲥⲟⲟⲩⲛ ⲧⲱⲛ ⲁⲉ ⲟⲩ ⲡⲉⲧ ⲉⲥⲉⲓⲉⲧ ⲙ̄ⲙⲟⲩ· Ⲟⲩⲡⲓⲥⲧⲟⲥ ⲅⲁⲣ
ⲡⲉ ⲡⲉⲓⲧ ⲁⲩⲱⲁⲭⲉ ⲙ̄ⲙⲁⲓ· ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ ⲓⲍ ⲙ̄
ⲙⲁⲣⲓⲁ ⲧⲉⲕⲥⲣⲓⲙⲉ | ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲕⲛⲓ· ⲛ ⲉⲧ ⲟⲩⲛⲁⲭ- Fol. 27 b
ⲡⲟⲩ· ⲉ ⲃⲟⲗ ⲛ̄ⲣⲛⲧⲉ̄ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ· ⲣⲡ̄ ⲟⲩⲛⲁ ⲙ̄ⲛⲁ
ⲉⲣⲟⲩⲁⲁϥ·:—Ⲥⲓⲧⲁ ⲁⲉ ⲙ̄ⲡⲉ ⲛⲓⲕⲧⲉ ⲡⲱⲁⲭⲉ ⲉ ⲕⲉ ⲥⲁ· ⲁ
ⲡⲗⲗⲟ ⲛ̄ ⲣⲁⲙⲱⲉ ⲛⲓ ⲛ̄ ⲧⲡⲩⲗⲏ ⲉⲧ ⲩⲟⲧⲃ̄ ⲉ ⲣⲟⲩⲛ ⲉ
ⲡ̄ⲛı· ⲁ ⲡⲉⲓⲧ ⲁⲩⲱⲓ ⲫⲡⲉ ⲙ̄ ⲡⲥⲁⲓⲟⲥ ⲣⲟⲉⲓⲥ· ⲉⲧ ⲉⲧⲉ
ⲙ̄ⲡⲉ ⲥⲥⲟⲩⲛ̄ ⲣⲟⲟⲩⲧ ⲉⲡⲉϩ· ⲁ ⲡⲉⲓⲱⲧ ⲛ̄ ⲇⲉⲛⲱⲱⲛⲣⲉ
ⲱⲱⲡ ⲉ ⲣⲟϥ ⲙ̄ ⲡⲗⲟⲟⲩⲥ ⲙ̄ ⲡⲓⲱⲧ·:—Ⲗ ⲡⲉⲓⲧ ⲁⲩⲱⲓ
ⲡⲉⲓⲣⲁ ⲙ̄ ⲡⲥⲁⲓⲟⲥ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲩⲱⲡⲉ ⲛ̄ ⲇⲩⲡⲉⲣ-
ⲉⲧⲏⲥ ⲛ̄ ⲧⲉⲣⲓⲉⲩ ⲛ̄ ⲁⲧⲧⲱⲗⲙ̄· ⲉⲧ ⲧⲱⲟⲩⲛ ⲉⲁ ⲡⲓⲟ-
[ⲓⲟ]ⲫⲉⲛⲏⲥ· ⲛ̄ ⲱⲛⲣⲉ· ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲧⲉ· ⲁ ⲓⲱⲥⲏϥ ⲙ̄
ⲙⲁⲣⲓⲁ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲕⲛⲓ· ⲁ ⲡⲣⲱⲙⲉ ⲩⲱⲡ ⲉ ⲣⲟϥ
ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲛ̄ⲧⲥⲟⲟⲩⲛ ⲁⲛ· ⲛⲉⲥⲣⲓⲟⲟⲥ ⲁⲉ ⲡⲉ ⲣⲙ̄
ⲡⲉⲛⲓ· ⲉⲥⲣ̄ ⲣⲱϩ ⲉ ⲡⲁⲛⲍⲉ ⲙ̄ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲕⲁⲧⲁ

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пиомос ⲛ ⲧⲡарθенос· несиаⲩ ан є лааⲩ ⲛ
Fol. 28a ⲣωⲙⲉ· аллⲁ иере | ⲡаⲩⲭелос инⲩ єⲩⲁⲓакωнеї
ⲛⲉ є рос· єⲩеіре ⲧⲉ пеⲣооⲩ тнⲣ̄ⲩ· єⲩⲁⲣе ратоⲩ ⲧⲉ
песⲧⲁто є βол· ⲧⲉ песмоⲩ ⲛ ⲣенⲙас ⲛ ⲥⲣомпе·
єⲩⲧ ⲧωк ⲛⲣнⲧ нас· аⲩω єⲩсолсⲗ̄ ⲧⲙⲙос·
несⲣмоос ⲁⲉ пе ⲣⲧⲉ пеⲭнї ⲛ ⲩомте ⲛ ромпе·
єⲩⲁⲓакωнеі є рос ⲛⲥⲓ иⲭⲩнре ере ⲛ аⲩⲭелос
ⲧⲉ пескωте ⲛ наⲩ ⲙⲙⲁ· єⲩепеⲓⲟⲩⲙеі є ⲥω ⲭⲁⲣ-
тнс· є тβе пестⲃⲃо· єⲩо ⲧⲉ песмоⲩ ⲛ ⲣенⲥромпе·
ⲛ ⲣенкооⲩе ⲛ ⲭалаⲁте єⲩоⲩаⲗⲃ· есⲭнⲗ ⲧⲉ пес-
кωте ⲣⲧⲉ ⲡⲙⲁ епесⲣмоос ⲛⲣнⲧⲭ̄· есеіре ⲧⲉ пес-
ⲣωⲃ ⲛ ⲥⲓⲍ аⲩω неⲩ ⲣⲓⲍⲛ̄ ⲛ ⲩоⲩⲱⲧ ⲧⲉ пескоі-
топ· єⲩепеⲓⲟⲩⲙеі є сωⲧⲧⲉ є тесⲙн єⲧ оⲩаⲗⲃ·
аⲩω єⲧⲣолⲍ̄ єⲧ иоⲧⲧⲉ єⲧ оⲩаⲗⲃ· есⲥмоⲩ є пиоⲩⲧе
епескω ⲛ тоотⲥ̄ є βол ан ⲧⲉ пеⲣооⲩ ⲙⲛ̄ теⲭⲱⲙ·
Fol. 28b есⲥмоⲩ є песⲁⲙⲙоⲩⲣⲩос | ере оⲩнос ⲛ сⲥⲣⲁⲣⲧ̄
ⲙⲛ̄ оⲩⲣоте ⲛⲧе пиоⲩⲧе ⲩооп ⲧⲉ пкωте· ⲧⲉ ⲡⲙⲁ
ет есⲛⲍⲩⲭⲁⲍе (*sic*) ⲛⲣнⲧⲭ̄· ере ⲛ аⲩⲙⲁⲗⲗⲓс тнроⲩ ет
ⲣⲙ̄ ⲧⲙⲛⲧе ⲟ ⲛ ⲩⲙⲣе ⲧⲉ пестⲃⲃо ⲙⲛ̄ тесⲣаⲭⲓа·
єⲩⲭω ⲧⲙⲙос ⲁⲉ ⲧⲙⲡеи наⲩ є оⲩои ⲛ теі ⲣе енеⲥ·
Сарра ⲁⲉ тесⲣⲙе ⲛ аβраам ие оⲩсⲣⲙе те енес-
ⲉⲣрас аⲩω несⲩооп ан ⲣⲙ̄ неⲣвнⲧе ⲛ теі ⲙⲙе·
Ⲍреβекка тесⲣⲙе ⲛ исак ие оⲩсⲣⲙе енесωс
ⲉⲙⲁⲧе· аллⲁ ⲙ̄ⲡ̄ⲧⲡⲧωи ан є теі парθенос·:—
Ⲗіа ⲙⲛ̄ рахнⲗ ⲭенсⲣⲙе ие єⲩⲩооп ⲣⲧⲉ пⲁ-
ⲗⲗос· єⲩⲭпе ⲩнре аллⲁ ⲧⲙⲡ оⲩⲩⲱпе ⲣⲧⲉ пⲧаїо
ⲛ теі парθенос·:—аннⲁ ⲧⲙⲁⲁⲧ ⲛ самоⲩнⲗ оⲩ-
ⲣооⲩ ⲛ оⲩωⲧ· пе итасααϥ· еспωⲣⲧ̄ ⲛ несⲣⲙ-
ⲉіооⲩе· ⲧⲉ пⲙⲁто є βол ⲧⲉ пиоⲩⲧе· ⲁϥⲭⲁⲣⲓⲍе нас
Fol. 29a ⲧⲉ песⲁⲓтⲙⲁ· те парθенос ⲁⲉ | ⲡтос· ⲭⲓⲙ ⲧⲉ
ⲛⲍ̄ пеⲣооⲩ ⲡтаⲩтаас є роуи є пⲣ̄пе ⲧⲙⲡес ка тоотⲥ̄
є βол ⲣⲧⲉ песмоⲩ ⲛ оⲩωⲧ· ⲣⲙ̄ несⲩлнⲗ ⲙⲛ̄ нес-
инсϯа ⲙⲛ̄ несполⲧϯа ⲙⲛ̄ несаскнсіс ет оⲩ·
Ⲡⲡса наⲓ а пеоуоеⲓⲩ ⲩωпе є тре пⲭⲥ ⲣ̄ пⲉⲉⲩе

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ⲛ ⲛⲩⲁⲁⲉ ⲛ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲙ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ·
ⲁⲩⲱ ⲙⲟⲩⲛⲉ ⲛ̅ⲥⲓ ⲡⲉⲓⲱⲧ ⲙ̅ⲡ̅ ⲡⲫ̅ⲗⲟⲩⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲡⲉⲛⲧⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲛ̅ⲣⲏⲧ̅ⲫ̅· ⲡⲉⲧ ⲟ ⲛ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲙ̅ⲙ̅-
ⲙⲁⲩ· ⲡⲉⲧ ⲙⲟⲟⲡ ⲙ̅ⲙ̅ⲙⲁⲩ· ⲣ̅ⲙ̅ ⲡⲉⲓ ⲧⲁⲓⲟ· ⲛ ⲟⲩⲱⲧ
ⲭⲓⲛ ⲧⲉⲣⲟⲩⲉⲓⲧⲉ· ⲙ̅ⲡ̅ ⲡⲉⲓ ⲉⲟⲟⲩ ⲛ ⲟⲩⲱⲧ· ⲙ̅ⲡ̅ ⲧⲉⲓ ⲥⲟⲙ
ⲛ ⲟⲩⲱⲧ· ⲙ̅ⲡ̅ ⲧⲉⲓ ⲉⲛⲉⲣⲅⲓⲁ ⲛ ⲟⲩⲱⲧ· ⲙ̅ⲡ̅ ☩ⲫⲩⲥⲓⲥ
ⲛ ⲟⲩⲱⲧ· ⲉⲓⲙⲁⲉ ⲉ ⲡⲣ̅ⲙⲛⲟⲩⲉⲛⲛⲉ ⲛ ⲙⲛⲣⲉ· ⲉⲧⲟ
ⲛ ⲟⲩⲁ ⲛ ⲟⲩⲱⲧ ⲙ̅ⲙ̅ⲙⲁⲩ ⲣ̅ⲙ̅ ⲧⲟⲩⲥⲓⲁ ⲛ ⲧⲣ̅ⲙ̅ⲛⲧⲛⲟⲟⲩⲧⲉ·
ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ ⲉ ⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲙⲟⲩⲡⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ
ⲙⲛⲣⲉ· ⲙ̅ ⲙⲉⲣⲓⲧ ⲉ ⲧⲣⲉ ⲕϧⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲙ̅ⲡ̅ ⲙ̄ⲛ̄ⲉ· Fol. 29 b
ⲛ̄ⲥⲁ ⲡⲉⲕⲉⲥⲟⲟⲩ ⲛ̄ⲧⲁⲩⲥⲱⲣ ⲙ̅ ⲣⲣ̅ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲉ ⲧⲃⲉ ⲙⲙ
ⲡⲓⲟⲃⲉ· ☩ⲟⲩⲱⲙ ⲉ ⲧⲣ ⲕⲱⲙ̄ ⲣⲧⲛⲕ ⲣⲁ ⲁⲁⲁⲙ ⲙ̅ⲡ̅ ⲟⲩⲱⲕ
ⲛⲁⲩ ⲙ̅ ⲡⲣⲟ ⲙ̅ ⲡⲁⲣⲁⲗⲩⲥⲟⲥ· ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ· ⲡⲁⲙⲛⲣⲉ·
ⲁⲉ ⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲙⲟⲩⲡⲉ ⲉ ⲧⲣⲉ ⲕϧⲱⲕ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉⲟⲩⲥⲓⲁ
ⲛ̅ ⲓⲥⲁⲕ· ⲁⲉ ⲙ̅ⲡⲉ ⲡⲉⲧ ⲙⲙⲁⲩ ⲣⲱⲙⲉ ⲉ ⲧⲟⲩⲁⲉ ⲡⲕⲟⲥⲙⲟⲥ
ⲁⲩⲧⲁⲗⲟ ⲙⲉⲛ ⲉ ⲣⲣⲁⲓ ⲛ̅ ⲧⲙⲉⲉⲣⲉ ⲛ̅ ⲓⲉⲫⲟⲁⲉ· ⲁⲗⲗⲁ
ⲡⲉⲥⲥⲛⲟⲩ· ⲡⲉⲛⲧ ⲁⲩⲧⲟⲩⲁⲟⲥ ⲙⲙⲏⲛ ⲙⲙⲟⲥ· Ⲡⲉⲥⲛⲟⲩ
ⲅⲁⲣ ⲛ̅ ⲁⲃⲉⲗ ⲱⲙ ⲉ ⲃⲟⲗ· ⲉⲩⲥⲱⲙⲧ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲣⲛⲧ̅ⲕ ⲉ
ⲧⲣⲉ ⲕϧⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲙ̅ⲡ̅ ⲡⲱⲟ̅ⲧ ⲉ ⲃⲟⲗ ⲙ̅
ⲡⲉⲕⲉⲥⲛⲟⲩ ⲁⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲱⲕ ⲱⲙ ⲉ ⲃⲟⲗ ⲙ̅ⲧⲉ ⲡⲱⲩ ⲕⲁ
ⲣⲱⲩ· ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲥⲱⲙⲧ̅ ⲉ ⲃⲟⲗ ⲣⲛⲧ̅ⲕ ⲉⲧⲭⲱ
ⲙⲙⲟⲥ· ⲁⲉ ⲱⲁ ⲧⲛⲁⲩ ⲡⲭ̅ⲥ· ⲉⲕⲛⲁⲕⲧⲟⲕ ⲙ̅ⲡ̅ ⲉⲓ ⲉ ⲡⲉⲥⲛⲧ
ⲙ̅ⲡ̅ ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲛⲡⲣⲟⲫⲏⲧⲁ ⲙ̅ⲙ̅ | ⲛⲉⲛⲉⲣⲁⲥⲓⲥ· Fol. 30 a
ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ ⲡⲁⲱⲛⲣⲉ· ⲙ̅ⲡ̅ ⲣ̅ ⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲉⲕⲡⲗⲁⲥⲙⲁ ⲙ̄ⲛ̄
ⲁⲉ ⲙ̅ⲙⲉ ⲩⲧⲁⲕⲟ·⁘—ⲉⲓⲥ ⲡⲉⲕⲫⲣⲟⲛⲟⲥ· ⲥ̅ⲃ̅ⲧⲱⲕ ⲛⲁⲕ· ⲱ
ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲧⲙⲛⲣⲉ· ⲩⲁⲛⲧ ⲕ̅ⲥⲱⲧⲡ̅ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ·
ⲉⲓⲥ ⲡⲉⲕⲙⲁ ⲛ̅ ⲧⲙⲛⲣⲉ· ⲥ̅ⲃ̅ⲧⲱⲧ ⲛⲁⲕ ⲣⲓⲭ̅ⲙ̅ ⲡⲕⲁⲣ· ⲉⲧⲉ
ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲉ· ⲧⲁⲓ ⲛ̅ⲧⲁⲕⲧⲁⲗⲙⲓⲟⲥ· ⲣⲛ̅ ⲛⲉⲕ-
ⲥⲓⲭ ⲙⲙⲏⲛ ⲙⲙⲟⲕ· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲓⲥⲟⲃⲧⲉ ⲛⲁⲕ ⲛ̅
ⲟⲩⲉⲓⲱⲧ ⲣⲓⲭ̅ⲙ̅ ⲡⲕⲁⲣ ⲉⲧⲉ ⲓⲱⲥⲏⲫ ⲡⲉ ⲡⲗ̅ⲗⲟ ⲛ̅ ⲣⲁⲙⲙⲉ·
ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲡⲁⲓ ⲉⲧ ⲛⲁⲱⲟⲡⲉ ⲛⲁⲕ ⲛ̅ ⲁⲓⲁⲕⲱⲛⲓⲧⲏⲥ·
ⲁⲧⲱ ⲛ̅ ⲣⲩⲡⲉⲣⲉⲧⲏⲥ· Ⲉⲕⲱⲙⲁⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉⲭⲙ̅ ⲡⲕⲁⲣ
ⲩⲁⲉⲧⲫⲣⲁⲓⲉ ⲱⲁ ⲛⲉⲩⲥⲏⲧⲉ· ⲁⲧⲱ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲛⲁ-
ⲱⲙⲉ ⲛ̄ⲥⲁ ⲡⲱⲧ·⁘—ⲃⲱⲕ ⲡⲁⲱⲛⲣⲉ· ⲣⲙ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲙ̅ⲡ̅

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ει ον ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲁⲛⲁⲥⲕⲁⲍⲉ ⲙ̄ⲙⲟⲕ ⲉ
ⲃⲱⲕ· ⲁⲛⲟⲕ ⲛⲉⲧ ⲟⲩⲉⲣⲥⲁⲣⲝ ⲛⲁⲕ ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲁ
Fol. 30b ⲟⲩⲉⲣⲥⲁⲣⲝ· ⲙ̄ⲡⲣ̄ ⲁⲙⲉ|ⲗⲉⲓ ⲉ ⲡⲣⲱⲃ ⲛ̄ ⲛⲉⲕⲍⲓⲭ· ⲛ̄ϥ-
ⲕ ⲧⲁⲕⲟ· ⲁⲓⲭⲟⲟⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲁ ⲧⲁⲡⲣⲟ ⲭⲉ ⲛ̄ⲛⲉ ⲕⲁⲧⲁ-
ⲕⲗⲩⲥⲙⲟⲥ ⲙ̄ⲙⲟⲟⲩ ⲩⲱⲡⲉ· ϩⲓⲭⲙ̄ ⲡⲕⲁϥ· ⲁ ⲡ-
ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲙ̄ ⲡⲓⲟⲃⲉ ⲁⲩⲁⲓ ϩⲓⲭⲙ̄ ⲡⲕⲁϥ· ⲁϥⲟⲩⲱ-
ⲥⲟⲩ ⲧⲏⲣⲟⲩ· ϩⲛ̄ ⲙⲙⲟⲟⲩ ⲛ ⲉⲓⲟⲟⲩⲉ ⲛ̄ ⲧⲁⲛⲟⲓⲁ· Ⲗ
ⲧⲕⲓⲃⲱⲥⲟⲥ ⲛ̄ ⲛⲱⲣⲉ ⲩⲱⲭⲛ̄ ⲛ̄ ⲟⲩⲉⲡⲣⲉⲁ ϩⲓⲭⲙ̄ ⲡⲕⲁϥ·
ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲥⲟⲃⲧⲉ ⲛⲁⲕ ⲛ̄ ⲧⲕⲁⲗⲁϩⲏ ⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲉ ⲧⲣⲉ ⲕⲱⲱⲡⲉ ⲛ̄ϩⲛⲧⲥ̄ ⲙ̄ ⲫⲓⲥ ⲛ̄ ⲉⲃⲟⲧ· ⲭⲉ
ⲉⲕⲉⲧⲟⲩⲭⲟ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲥ̄· Ⲗⲓⲧⲁⲕⲉ ⲥⲟⲇⲟⲙⲁ ⲙⲛ̄ ⲅⲟⲙⲟⲣⲣⲁ ⲙⲛ̄ ⲙ̄ ⲡⲟⲗⲓⲥ
ⲧⲏⲣⲟⲩ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲱⲁ ⲧⲉⲛⲟⲩ ⲙ̄ⲡ ⲟⲩⲕⲁ
ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲓⲙ̄ ⲡⲓⲟⲃⲉ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄
ⲱⲛⲣⲉ ⲥⲉⲡⲏ ⲛⲧ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲛⲧ̄ ⲧⲟⲩⲭⲟ ⲙ̄ ⲡⲕⲉ
ⲥⲉⲉⲡⲉ ⲛ̄ ⲧⲁⲡⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄· Ⲗⲓⲭⲟⲟⲩ ⲛ̄ ⲓⲱⲛⲁⲥ ⲡⲉ-
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉ ⲛⲓⲙⲉⲩ ⲧⲛⲟⲩ ⲙ̄ ⲡⲟⲗⲓⲥ ⲁⲩⲧⲁⲱⲉⲟⲉⲓⲱ
ⲛⲁⲥ· ⲛ̄ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲗⲗⲁ ⲙ̄ⲡⲉ ⲡⲉⲩⲧⲁⲱⲉ[ⲟⲉⲓⲱ]|
Fol. 31a ⲣⲱⲱⲉ ⲉ ⲧⲟⲩⲭⲟⲟⲩ ⲙⲙ̄ⲛⲥⲁ ⲧⲣⲉ ⲧⲙⲉⲧⲁⲛⲟⲓ· ⲁⲩⲧⲁⲕⲟ
ⲍⲁ ⲟⲛ· ⲁⲩⲙⲉⲣⲟⲥ ⲛ̄ⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲧⲁⲕⲟ· ⲭⲉ ⲉⲣⲉ ⲡⲕⲉ
ⲥⲉⲉⲡⲉ ⲛⲁⲣ̄ ⲣⲟⲧⲉ ⲛ̄ⲥⲉⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲓⲙ̄ ⲡⲓⲟⲃⲉ·
ⲁⲩⲱ ⲙⲡ̄ ⲟⲩⲣ̄ ⲣⲟⲧⲉ· ⲁⲗⲗⲁ ⲉⲧⲉⲓ ⲟⲛ ⲥⲉⲙⲙⲓ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲛⲉⲩⲛⲟⲃⲉ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ· ⲁⲙⲟⲩ
ⲙⲙ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲙ̄ ⲧⲟⲩⲭⲉ ⲡⲕⲉ ⲥⲉⲉⲡⲉ
ⲛ̄ ⲧⲁⲡⲧⲣⲱⲙⲉ· ⲁⲓ† ⲛⲁⲩ ⲙ̄ ⲡⲓⲟⲙⲟⲥ ϩⲓⲧⲙ̄ ⲙⲱⲧⲥⲛⲥ·
ⲁⲗⲗⲁ ⲱⲁⲛⲧ ⲕⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲙ̄ ⲁⲉⲗⲓⲟⲩ
ⲙⲙⲟⲩ· ⲙ̄ⲫⲛⲁⲭⲱⲕ ⲉ ⲃⲟⲗ ⲁⲛ·:—ⲁ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ
ⲧⲏⲣⲟⲩ ⲡⲣⲟⲫⲏⲧⲉⲩⲉ ϫⲁ ⲣⲟⲕ ⲁⲗⲗⲁ ϩⲉⲛ ⲗⲁⲁⲩ ⲙⲉ
ⲙⲉⲧⲡⲣⲟⲫⲏⲧⲓⲁ ⲱⲁⲛⲧ ⲉⲕⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ· ⲙⲙ̄ ⲧⲁⲣⲟⲟⲩ
ⲉ ⲣⲁⲧⲟⲩ· ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ ϩⲛⲧⲕ̄ ⲁ
ⲡⲕⲁϥ ⲧⲏⲣⲟⲩ ⲭⲱϩⲙ̄ ⲉ ⲃⲟⲗ ϩⲓⲙ̄ ⲧⲉⲡⲗⲁⲛⲏ ⲛ̄ ⲡⲉⲓⲁⲱⲗⲟⲛ·
ⲉⲕ ⲧⲙ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲙⲙ̄ ⲡⲱⲣⲧ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲕⲥⲛⲟϥ ⲉⲓ
Fol. 31b ⲭⲱϥ ⲛⲩⲛⲁⲧⲃⲃⲟ ⲁⲛ· ⲛⲉⲧ ϩⲓⲙ̄ ⲁⲙⲡⲧⲉ ⲙ̄ ⲡⲉⲥⲏⲧ ⲥⲱⲱⲩⲧ̄
ⲍⲃ ⲉ ⲃⲟⲗ ϩⲛⲧⲕ̄ ⲭⲉ ⲕⲁⲥ ⲉⲕⲙⲁⲃⲱⲕ ⲙⲙ̄ | ☩ ⲛⲁⲩ ⲛ̄ ⲟⲩ-

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сωτε·:—а пеоуоеіщ щωпе· є тре коуωи ⲙ̅ пр̄ⲟ
ⲙ̅ пπараѵісос· ⲙ̅ⲛ̄ кте аλλа є роуи є роϥ ⲛ̅ ке
соп· єуρа· тиаау ⲛ̅ нет оиⲛ̄ тнроу· сѳωщⲧ̅ є
ϧоλ ϧитⲛ̅ є тре кѳωк є ϧитⲉ̄ ⲙ̅ маріа ⲙ̅ⲛ̄ іѯ ⲛ̅
отсωма ⲛ̅ рωме ⲉⲣ̄ⲥ̄ тескаλаϧи· ⲙ̅ⲛ̄ χаріζе ⲛ̅
отелеуѳеріа ⲙ̅ пνеиос тнрⲩ̄ ⲛ̅ неріоѳоме· ек-
щаиѳωк па щире· киа† ⲙ̅ⲡⲧои ⲛ̅ ⲛ̄ѳеиос тнроу·
ѳωк па щире ⲙ̅ⲛ̄ † ϧтик є паиа ⲛ̅ єλооλе ⲉⲭ ⲛ̅
ⲙ̅ⲡⲣ̄ χерсос·:—Шⲡса наі ⲉⲭ а пιоноуенис
сωтⲙ̅ ⲡⲥа поуерсарие ⲙ̅ пеуеіωт· ауω ϧⲙ̅ пеу-
отωщ ⲙⲙⲁ ⲙⲙⲁоу· ауєⲃтωⲧⲁ̄ є ει є песнт єхⲙ̅
пка ϩ· є ѳωк є ϧоλ ⲛ̅ ϧωѳ ⲡⲧаѵхооу є тѳиⲛⲧ̄·
ϧⲙ̅ пιонос ⲙ̅ⲛ̄ непрофитис· пеха ϥ ѵар ⲙ̅ⲡⲥι
пескеуос ⲛ̅ сωтⲛ̄ паѵλос ⲉⲭ ⲛ̅ тере пѳωк ⲙ̅
пеоуоеіщ ει· а пιоуте тⲡ̄ноу ⲙ̅ пⲛ̄ⲩⲣ̄ⲙре· Fol. 32 a
аущωпе є ϧоλ ⲉⲣ̄ⲥ̄ отсρиме· аущωпе ϥа пιонос· ⲁ̅ⲍ̅
ⲉⲭ ечеⲙωⲛ ⲛ̅ нет ϥа пιонос·:—ⲙⲙⲁ пет на-
сωтⲙ̅ є неі ноς ⲛ̅ щаⲭе ⲛ̅ ѳаⲗⲁссια ⲙ̅ⲛ̄ тⲙ̅
ⲣ̄ щиρе є перото· анок ѵар ещаиееуе є ϧоλ·
є пеит аущωпе ⲛ̅ теі парѳенос· щаіⲣ̄ⲣⲱа ⲡⲧа-
щтортⲣ̄ ⲡтака тоот є ϧоλ· ⲉⲙ ειⲥⲛ̄ ⲉⲙаⲣ̄ ⲟу·
каі ѵар аⲧⲙⲛⲛщⲉ отωщ є ротⲣ̄ⲧ̄ ⲛⲥа неі ⲁⲛ†-
λοуια ⲛ̅ † ⲙⲉⲙⲉ· аⲧⲣⲉ є ϧраі ⲉⲧⲙⲛ̄ⲧⲣⲉчеіа
тоотоу ⲛ̄сωоу ⲙⲡ̄ отеⲙⲉ· Отρωѳ ѵар пе ечхосе
є тефѯсіс ⲛ̅ тⲙⲡ̄трωме ⲉⲣ̄ⲙ̅ п тре щиⲙе ⲉⲭ ⲛ̅ ащ
ⲛ̅ ре а пλοуос ⲣ̄ сарⲝ̄· ⲛ̅ ⲉⲭ ⲛ̄тащωпе ⲛ̅ рωме
ⲛ̅ ащ ⲛ̅ ре· пωⲙ ⲙⲙⲁте пе пⲥ̄тете ⲉⲙоуте ⲛ̅
телїос ⲙⲛ̄ⲥⲟⲭⲝ̄ ⲁⲙ ⲉ пеуеіωт· отⲙоноуенис пе ⲉ
ϧоλ | ⲉⲣ̄ⲙ̅ пιоуте п[ⲉ]іωт·:—отщⲣ̄ⲙ̅ ⲛ̅ ⲙⲓсе ⲟⲙ пе· Fol. 32 b
ⲉ ϧоλ ⲉⲣ̄ⲥ̄ тκаλаϧи ⲛ̅ маріа тесⲙⲁау ⲛ̅ парѳе- ⲁ̅ⲍ̅
нос· отⲙоуте ѵар пе ащⲣ̄ рωме· ауω ечхик ⲉ
ϧоλ ⲡⲥωѳ ⲙⲙⲁ· ⲛ̅ тⲙⲡ̄трωме щаⲛⲧ ⲛ̅ пιоⲃе·
отρоноосіос пе ⲙⲡ̄ пеуеіωт· Λуω ⲛ̄ⲡорⲭ̄ ⲁⲙ
ⲉ пеуеіωт· ката тоусіа ⲛ̅ тⲙⲡ̄пιоуте· отρωме

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пе ечо ⲛ ноуте· е аупрокоптеϊ ⲉⲡ ⲭⲱⲃ ⲙⲙⲁ· ⲛ
тⲁⲓⲛ̄ⲧкоуϊ ечсωтⲱ ⲛ̄ⲥⲁ ⲛ̄ⲧⲉⲓооте· ⲛ тер ⲫоуωш
оуи е ⲉⲓ ⲱⲁ рои ауωⲁхе ⲙⲡ̄ ⲅⲁⲃрⲓⲏⲗ парχⲁг-
ⲅелос ечхω ⲙ̄ⲙос ⲛⲁϥ хе ⲁⲙоу ⲛ̄ⲧ̄ ⲭⲱк е ⲃоⲗ
ⲛ̄ поуерсарке ⲛ̄ пекχ̄с̄· ⲁⲙоу ⲛ̄ⲧ̄ ⲭперетн ⲛ̄
та ⲇⲓⲁкωна· ⲃⲱк ⲱⲁ тпарⲑенос ет оуⲁⲁⲃ ⲙⲁрⲓⲁ·
ⲛ̄ⲧ̄ сⲧⲙⲁе нас ⲛ̄ та пароусⲓа· ⲛ̄ⲧ̄ ⲧⲁⲙос хе
Fol. 33 a ⲭ̄ⲉ ⲫⲛⲁоуωϩ ⲭрⲁⲓ ⲛ̄ⲣⲛⲧⲥ̄· | ⲫ ⲫтик е рос екⲱⲁⲛⲱⲁхе
ⲛⲙⲙас· ⲙⲡ̄ⲣ̄ ⲫ ⲫоте нас ⲉⲡ̄ тⲕ̄ⲥⲛоуωⲛϩ̄ е рос
ⲙⲡ̄ⲣ̄ ⲱⲧⲣ̄ⲧωрс̄ ⲉⲡ̄ текⲥⲛⲱⲁхе·:—ⲙⲡ̄ⲣ̄ тарассе
ⲛ песноус· оⲩⲱеере ⲱⲛⲉ ⲥⲁр те песнⲁⲱϥⲓ ⲁⲛ
ⲫⲁ тⲕ̄роте· оуноσ ⲛ ⲱⲛⲏре те е тре рωⲙе·
сωтⲙ̄ хе оуⲛ̄ оупарⲑенос ⲛⲁⲙⲓсе ⲁхⲛ̄ спр̄ⲙⲁ ⲛ
рооут· ⲙⲡ̄ ⲣ апофⲁⲓе е хωс ⲛ оуⲧⲛⲏωрⲓⲁ ⲛ̄ⲑе
ⲛ ⲍⲁ[χⲁ]рⲓас· оуоⲛϩ̄ⲕ̄ е рос ⲉⲡ̄ оуоурот· ⲱⲁхе
ⲛⲙⲙас ⲉⲡ̄ оуⲙⲛ̄тр̄ⲙⲁⲩ· ⲧⲁⲙос е ⲡⲁ еоот ет
ⲛⲁⲱⲟⲡе ⲙ̄ⲙос· ⲙⲩстнрⲓон ⲙ̄ пр̄ро ⲛⲁⲟⲩ
ропⲛ̄· ⲛⲉрⲃⲓⲧе ⲁе ⲙ̄ ⲛⲟⲟⲩте ⲛⲁⲟⲩ оуоⲛϩ̄ⲟⲩ е ⲃоⲗ
ⲉⲡ̄ оуеоот· Ⲏ тере ⲫⲉⲓ ⲁе ⲱⲁ рос ⲛ̄ⲥⲓ ⲥⲁⲃрⲓⲏⲗ·
ⲙⲡⲉ ⲫоуоⲛϩ̄ⲛ̄ⲕ̄ е рос ⲉⲙ̄ ⲡеⲫеоот· оуⲁе ⲙⲡⲉ ⲥⲃⲱк
Fol. 33 b ⲭ̄ⲉ е роуи ⲱⲁ рос ⲫωс рωⲙе· ⲩсоооуи | ⲥар хе тесσ-
ⲛⲓноϊⲁ ⲁⲛ пе ⲛⲁⲩ ⲉ рωⲙе ⲛ ⲱⲙⲙо· ⲁⲭⲁре ратⲛ̄ ⲙ
ⲡⲃⲱⲗ ⲙ про ⲙ пескоⲓтωⲛ· ⲁⲩⲙоⲟⲧе е рос ечхω
ⲙ̄ⲙос· хе ⲭⲁⲓре тⲙ̄ⲧ асσⲛ̄ ⲫⲙоⲧ пⲭ̄с̄ ⲛⲙⲙе·
ⲛ тере ссωтⲙ̄ хе е тесⲙⲓ ⲛ ⲱⲙⲙо· асⲱтортр̄
ечхω ⲙ̄ⲙос хе оуⲁⲱ ⲙ ⲙⲡⲉ пе пеϊ ас[пас]мос·
есⲙоⲩⲓек хе ⲙ̄ⲙос ⲫⲓ ⲛⲁⲓ· ⲁⲧω еср̄ ⲱⲙⲡⲣе ехⲛ̄
тесⲙⲓ ⲙ̄ⲧ ассотⲙес· Ⲁⲩⲙоⲟⲧе ⲟⲩ ⲙ ⲡⲙⲉр сⲛ̄
сⲛⲁⲩ хе ⲭⲁⲓре тⲙ̄ⲧ асσⲛ̄ ⲫⲙоⲧ пⲭ̄с̄ ⲙⲙⲉ· ⲛ тере
пасселос хе ⲛⲁⲩ е рос хе асⲱтортр̄ ехⲙ
ⲡⲱⲁхе· ⲁⲭⲁрχⲉⲓ ⲙ ⲙооⲩе· е роуи е рос ⲉⲡ̄ оу-
оурот· ⲙⲛ̄ оуоурот ечхω ⲙ̄ⲙос· хе ⲙⲡ̄ⲣ̄ ⲣ ⲫоте
ⲙⲁрⲓⲁ· арσⲙе сар ⲛ оуⲫⲙоⲧ ⲛ ⲛⲁⲫⲣ̄ⲙ ⲡⲟⲟⲩте·
ⲉⲓс ⲫⲛⲏте сар тераⲱⲱ ⲛ̄техⲛ̄ⲟ ⲛ оуⲱⲛⲣе ⲛ̄те-

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ⲙⲟⲩⲧⲉ ϵ ⲣⲟϥ ⲁⲉ ⲓⲥ· ⲁⲥⲣ̅ⲱⲡⲏⲣⲉ ⲁⲉ ⲛ̅ⲥⲓ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ⲉⲥⲭⲱ ⲙ̅ⲙⲟⲥ· | ⲁⲉ ⲁⲩⲱ ⲛ̅ ⲁⲩ ⲛ̅ ϩⲉ· ⲉⲣⲉ Fol. 34 a
ⲡⲁⲓ ⲛⲁⲱⲱⲡⲉ ⲙ̅ⲙⲟⲓ· ⲙ̅ⲡ ⲉⲓⲥⲟⲩⲛ̅ ϩⲟⲟⲩⲧ ⲉⲛⲉϥ· ⲁⲛⲟⲕ ϫϫ
ⲅⲁⲣ ⲁⲛ̅ⲧ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲁϩⲟⲧⲱⲃⲓ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲓ-
ⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲙⲁⲥ ⲁⲉ ⲙ̅ⲡ̅ⲣ̅ ⲣ̅ ϩⲟⲧⲉ ⲙⲁⲣⲓⲁ
ⲁⲣⲥⲓⲛⲉ ⲅⲁⲣ ⲛ̅ ⲟⲩⲙⲟⲧ ⲛ̅ ⲛⲁⲣⲣⲁ̅ ⲡⲓⲟⲩⲧⲉ· ⲥ̅ⲙ̅ⲛ̅ⲟⲩ
ⲁⲩⲱ ⲛ̅ⲧⲉ ⲧⲁϩⲣⲟ ⲁⲉ ⲡⲉⲧ ⲉⲣⲁϫⲡⲟϥ· ϥⲟⲩⲁⲁϥ ⲁⲩⲱ
ⲥⲉⲙⲁⲓⲟⲩⲧⲉ ϵ ⲣⲟϥ ⲁⲉ ⲡⲱⲛⲣⲉ ⲛ̅ ⲡⲓⲟⲩⲧⲉ·:—Χⲁⲓⲣⲉ
ⲙⲁⲣⲓⲁ· ⲧⲉⲧ ⲉⲣⲉ ⲡⲉⲥⲕⲁⲣⲡⲟⲥ ⲛⲁ† ⲛ̅ ⲟⲧⲟⲩⲁⲓ
ⲛ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲙ̅ⲡ̅ ⲧⲙ̅ⲡⲧⲣⲱⲙⲉ ⲧⲏⲣ̅ⲥ̅·:—Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ
ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅ ⲙ̅ⲙⲁⲉ· Χⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲥⲣⲟⲙⲡⲉ
ⲛ̅ ⲁⲧ ⲧⲱⲗⲗ ⲉⲧⲉ ⲙ̅ⲡ̅ ⲭⲣⲓⲥ ⲛ̅ϩⲛⲧ̅ⲥ̅· ⲛ̅ⲧⲁⲩϫⲟⲟⲩ
ϣⲁ ⲣⲟⲥ ⲛ̅ ⲡⲱⲙⲉ ⲛⲟⲩⲉ ⲉⲧ ⲥⲟⲧⲡ̅ ⲉ ϧⲟⲗ ⲓ̈ ⲧⲟⲟⲧ
ⲁⲛⲟⲕ ⲅⲁⲃⲣⲓⲏⲗ·:—Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅
ⲙ̅ⲙⲁⲉ· Χⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ· ⲧⲉⲧ ⲛⲁϥⲟⲣⲉⲓ ⲛ̅ ⲧⲟⲓⲕⲟⲩ-
ⲙⲉⲛⲏ ⲧⲏⲣ̅ⲥ̅ ⲉⲓⲛ̅ ⲟⲩⲣⲱϭⲥⲱ ⲛ̅ ⲟⲩϫⲁⲓ·:—Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ
ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅ ⲙ̅ⲙⲁⲉ· Χⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧ̅ⲡ̅ⲧ ⲁ
ⲡⲟⲩϫⲁⲓ ⲛ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ̅ⲥ̅ ϣⲱⲡⲉ | ⲉⲓⲧⲛ̅ ⲧⲉⲥⲥⲛ- Fol. 34 b
ϩⲟⲟⲩⲉ ⲉⲓ ϫⲱϥ· Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ· ⲡ̅ϫ̅ⲥ̅ ϫⲏ
ⲙ̅ⲙⲁⲉ·:—Χⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲥⲟⲧⲡ̅ ⲡⲁⲣⲁ ⲧⲡⲉ ⲙ̅ⲡ̅
ⲡⲕⲁϥ· Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅ ⲙ̅ⲙⲁⲉ·:—
Χⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲡⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲧ ⲉⲣⲉ ⲡⲉⲟⲩⲥⲁⲅⲅⲉⲗⲟⲥ·
ⲛ̅ ⲡⲣⲣⲟ ⲛ̅ϩⲛⲧ̅ϥ̅·:—Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅
ⲙ̅ⲙⲁⲉ·:—Χⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧ̅ⲡ̅ⲧ ⲁⲥ† ⲛⲁⲓ ⲛ̅ ⲟⲩⲟⲓⲇ
ⲛ̅ ϧⲱⲕ ⲉ ⲉⲣⲁⲓ̈ ⲉ ⲧⲡⲉ· Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅
ⲙ̅ⲙⲁⲉ·:—Χⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧ̅ⲡ̅ⲧ ⲁⲥⲟⲩⲱⲡ ⲛⲁⲓ ⲛ̅ ⲡⲣⲟ
ⲛ̅ ⲡⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ· ⲙ̅ⲡ̅ⲥⲁ ⲧⲣⲉϥ ϣⲱⲧⲛ̅ ⲙ̅ⲙⲟⲩ ⲉⲓⲧⲛ̅
ⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲛ̅ ⲁⲅⲁⲡⲏ ⲙ̅ⲡ̅ ⲉⲧⲃⲁ· Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ ⲁⲥⲱ̅ⲛ̅
ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅ ⲙ̅ⲙⲁⲉ·:—Χⲁⲓⲣⲉ ⲧⲁⲓϩ ⲥ̅ⲡⲧⲉ ⲛ̅ ⲕⲓⲃⲱⲧⲟⲥ
ⲙ̅ⲧ ⲁⲥⲧⲟⲟⲩϩⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲉ ⲡⲧⲁⲕⲟ ⲛ̅ ⲧⲙ̅ⲡⲧⲁⲥⲉⲃⲛⲥ·:—
Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅ ⲙ̅ⲙⲁⲉ· Χⲁⲓⲣⲉ ⲧⲉϩⲓⲉⲓⲃ
ⲉⲧ ⲛⲉⲥⲱⲥ· ⲡⲧⲁⲥ† ⲟⲧⲱ ⲛⲁⲓ ⲉ ⲉⲣⲁⲓ̈ ⲙ̅ ⲡⲥⲟⲣⲧ· ⲛ̅ ⲕⲁ-
ⲑⲁⲣⲱⲙ ⲙ̅ⲙⲟ ⲟⲃⲱ ⲛ̅ | ⲧⲙ̅ⲡⲧ ⲁⲧ ⲧⲁⲕⲟ·:—Χⲁⲓⲣⲉ ⲧ̅ⲡ̅ⲧ Fol. 35 a
ⲁⲥⲱ̅ⲛ̅ ϩⲙⲟⲧ ⲡ̅ϫ̅ⲥ̅ ⲙ̅ⲙⲁⲉ· Χⲁⲓⲣⲉ ⲡⲥⲁⲗⲙⲁⲓ ⲛ̅ ⲛⲟⲩϧ ϫⲟ

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ет ере пмаиа ⲡⲣⲏⲧⲉ̅ :—χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ
ⲡⲭⲥ̅ ⲛⲁⲛⲉ· χαιρε ⲧⲏⲧ ⲁⲥⲫⲓ ⲙⲙⲁⲩ ⲛ ⲧⲙⲏⲧⲭⲁⲭⲉ·
ет оуⲧⲱⲛ ⲙⲙⲏ̅ ⲡⲛⲟⲩⲧⲉ :—χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ
ⲡⲭⲥ̅ ⲛⲁⲛⲉ :—χαιρε ⲙⲁⲣⲓⲁ пес† ⲛⲟⲩⲫⲉ ет оуⲧⲁⲗⲟ
ⲙⲙⲟϥ е ⲫⲣⲁⲓ ⲙ ⲡⲉⲧⲟ е ⲃⲟⲗ ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲧⲁⲛ-
ⲧⲱⲕⲣⲁⲧⲱⲣ ⲱⲁⲛⲧ ⲫⲣⲱⲧⲏ̅ · е ⲡⲛⲟⲩⲧⲉ ⲙ ⲡⲫⲡⲗⲁⲥⲙⲁ
ⲛⲧⲁⲥⲧⲁⲙⲓⲟϥ :—χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ ⲡⲭⲥ̅ ⲛⲁⲛ-
ⲙⲉ :—χαιρε ⲧⲉⲥⲕⲏⲙⲏ ⲧⲏⲧⲁ ⲧⲙⲏⲧⲛⲟⲩⲧⲉ · ⲙ
ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲙ ⲡⲉⲓⲱⲧ ⲙⲙⲁⲩ ⲛⲧⲟⲛ ⲙⲙⲟϥ ⲛⲣⲏⲧⲉ̅ :—
χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ ⲡⲭⲟⲉⲓⲥ ⲛⲁⲛⲉ :—χαιρε
ⲙⲁⲣⲓⲁ ⲧⲕⲓⲃⲱⲧⲟⲥ ет ⲥⲟⲟⲗⲉ ⲛ ⲛⲟⲩⲃ ⲛ ⲥⲁ ⲥⲁ ⲛⲁⲓ ·
ⲧⲁⲓ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲥⲟⲓⲗⲉ е ⲣⲟⲥ ⲙ ⲡⲉⲫⲗⲟⲅⲟⲥ
Fol. 35 b ет оуⲁⲁⲃ · χαιρε ⲙⲁⲣⲓⲁ ⲡⲟⲉⲓⲕ ⲛⲧⲁⲫⲉⲓ | е ⲃⲟⲗ ⲫⲛ̅
ⲟ̅ ⲧⲡⲉ е ⲧⲥⲓⲟ ⲛⲛⲉⲧ ⲫⲕⲟⲉⲓⲧ · ⲁⲧⲱ е ⲙⲟⲩⲫ ⲛⲛⲉⲩⲯⲩⲭⲏ
ⲛ ⲁⲥⲁⲑⲟⲓ · χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ ⲡⲭⲥ̅ ⲛⲁⲙⲙⲏ :—
χαιρε ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲧⲟⲩⲭⲟ ⲛ ⲟⲩⲟⲓ ⲙⲙⲁ е ⲃⲟⲗ ⲫⲛ̅ ⲛ
ⲭⲉⲓⲙⲱⲛ ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲁⲧⲱ ⲉⲥⲉⲙⲉ ⲙⲙⲟⲟⲩ е ⲣⲟⲩⲓ
е ⲡⲗⲁⲙⲏ ⲙ ⲡⲟⲩⲭⲁⲓ :· χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ
ⲡⲭⲥ̅ ⲛⲁⲛⲉ · χαιρε ⲙⲁⲣⲓⲁ · ⲧⲓⲙⲉⲫⲏ ⲛ ⲁⲧ ⲱⲗⲙ ·
ⲛ ⲁⲧ ϫⲃⲏⲙ ⲛⲧⲁⲥⲥⲟⲃⲧⲉ ⲛⲁⲓ [ⲛ ⲧⲉⲣⲓⲛ ⲙ ⲡⲟⲩⲭⲁⲓ] ·[1]
χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ ⲡⲭⲥ̅ ⲛⲁⲛⲉ · χαιρε ⲙⲁⲣⲓⲁ
ⲧⲏⲧⲁ ⲛⲉⲣⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲓⲏ ⲥⲓⲙⲉ ⲛ ⲟⲩ-
ⲡⲁⲣⲭⲏⲥⲓⲁ · ⲣⲓⲧⲙ̅ ⲡⲉⲥ ϫⲉ̅ ⲁⲧⲱ е ⲧⲃⲏⲏⲧⲉ̅ :—χαιρε
ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ ⲡⲭⲥ̅ ⲛⲁⲛⲉ :—χαιρε ⲙⲁⲣⲓⲁ ⲧⲉ
ⲧⲣⲁⲡⲉⲍⲁ ет оуⲁⲁⲃ · ⲉⲧⲟⲩⲱⲱⲧ ⲣⲓ ϫⲱⲥ ⲛ ⲧⲉⲟⲩⲥⲓⲁ
ⲛ ⲗⲟⲥⲓⲕⲏ :—χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ ⲡⲭⲥ̅ ⲛⲁⲛⲉ ·
χαιρε ⲙⲁⲣⲓⲁ ⲧⲏⲧⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲙ ⲡⲉⲥⲱⲛⲣⲉ ⲙⲉⲣ
ⲧⲟⲓⲕⲟⲩⲙⲉⲓⲏ ⲧⲏⲣⲥ̅ :—χαιρε ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ ⲡⲭⲥ̅
Fol. 36 a ⲛⲁⲛⲉ :—| χαιρε ⲙⲁⲣⲓⲁ ⲧⲉⲧ ере ⲧⲡⲉ ⲙⲙⲏ̅ ⲡⲕⲁϩ
ⲟ̅ⲁ̅ ⲥⲱⲱⲩⲧ е ⲃⲟⲗ ⲫⲛⲧⲉ̅ :—ⲏⲧⲉⲥⲛⲁⲁⲕⲉ ет оуⲁⲁⲃ :—χαιρε
ⲧⲏⲧ ⲁⲥⲥⲏ̅ ⲫⲛⲟⲧ ⲡⲭⲥ̅ ⲛⲁⲛⲉ :—χαιρε ⲙⲁⲣⲓⲁ
ⲧⲛⲟⲩⲛⲉ ет ⲛⲁⲡⲟⲩⲥ · ⲧⲏⲧ ⲁⲥ† оуⲱ ⲛⲁⲓ е ⲫⲣⲁⲓ ⲙ

[1] The words within brackets are badly written in red ink, the scribe having, presumably, omitted them.

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пкарпос ⲛ таікаюсунн· χαιρε ⲧⲏⲧ ⲁⲥⲥⲛ ⲫⲙⲟⲧ
ⲡⲭⲥ ⲛⲏⲉ·:—χαιρε ⲙⲁⲣⲓⲁ песпериа ет сна-
ⲙⲁⲁⲧ ⲛⲧⲁϥ† ⲟⲩⲱⲱ ⲛⲁⲓ ⲉ ϩⲣⲁⲓ ⲉ пкарпос ⲛ таі-
каюсунн· ⲉ пщнн ⲉ пωⲛϥ·:—χαιρε ⲧⲏⲧ ⲁⲥⲥⲛ
ⲫⲙⲟⲧ ⲡⲭⲥ ⲛⲏⲉ·:—χαιρε ⲙⲁⲣⲓⲁ ⲧⲗⲩⲭⲏⲁ ⲛ
ⲛⲟⲩϧ:—χαιρε ⲧⲏⲧ ⲁⲥⲥⲛ ⲫⲙⲟⲧ ⲡⲭⲥ ⲛⲏⲉ·:—
χαιρε ⲙⲁⲣⲓⲁ тршрια ⲛ ⲃⲣⲣⲉ ет ере пеⲫⲙⲟⲧ ⲛ-
ⲣⲛⲧⲥ· ⲛⲧⲁϥ тре нет саше ⲫⲗⲟⲥ·:—χαιρε ⲧⲏⲧ
ⲁⲥⲥⲛ ⲫⲙⲟⲧ ⲡⲭⲥ ⲛⲏⲉ·:—ⲗⲗⲏⲱⲥ ⲣⲱⲙⲁⲛ тоікоу-
ⲙⲉⲛⲏ тнрⲥ ⲉⲓ ⲉⲧⲙⲁ ⲛ ⲟⲩⲱⲧ· ⲗⲗⲏⲱⲥ ⲉⲓϣⲁⲛⲧⲟⲓ
ⲛ ⲥⲁ ⲥⲁ ⲙⲙⲁ ⲛ ϯⲛⲁⲥⲛ пχωк ⲁⲛ ⲛ ⲛⲟⲩⲙⲁⲕⲁрⲓс-
ⲙⲟⲥ·:— | ет тоомⲉ ерο ⲱ ⲧⲉ ⲥⲣⲁⲛⲡⲱⲙⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· Fol. 36 b
ⲛⲧⲁⲥⲉⲓ ⲉ ϧⲟⲗ ⲫⲙ ⲙⲉⲛⲟⲩⲁⲗ ⲛ ⲡⲛⲟⲥ ⲛ ⲣⲣⲟ ⲧⲉ ⲟⲁ (sic)
ⲛⲧⲁⲥⲭⲡⲟ ⲛ ⲡⲓⲧⲙⲫⲓⲟⲥ ⲛ ⲡкосмос тнрⲫ· ⲕⲁⲓ ⲣ
ⲱⲙⲁⲛ ⲛⲥⲟⲫⲟⲥ тнрⲟⲩ ⲛ ⲡкосмос тнрⲫ· ⲙⲡ ⲛⲉс-
χоλαсⲧкос· ⲙⲡ ⲛⲉⲣⲏⲧⲱⲣ ⲛ тоікоуменн тнрⲥ
ⲉⲧⲱⲁⲛⲥⲱⲟⲩⲉ тнрⲟⲩ· ⲉ ⲛⲉⲧⲉⲣⲛⲧ· ⲛⲥⲉⲛⲁⲉⲱⲥⲙⲟⲥ
ⲁⲛ ⲉⲭⲱ ⲛ ⲛⲟⲩⲧⲁⲓⲟ ⲉⲧ тоомⲉ ерο· ⲏ ϧⲟⲗⲱⲥ ⲁⲉ
ⲉⲧⲛⲁⲭⲟⲟⲥ ⲁⲉ ⲟⲩ ⲛ ⲛⲁⲣⲣⲁ ⲡⲛⲟⲥ ⲛ ⲉⲟⲟⲩ ⲙⲡ ⲁр-
ⲙⲁⲁⲧⲉ ⲙⲙⲟϥ ⲣⲓⲧⲁ ⲡⲟⲩⲱⲛⲣⲉ· ⲉⲧⲱⲁⲛⲭⲟⲟⲥ ⲁⲉ ⲧⲡⲉ
ⲭⲟⲟⲥⲉ· ⲁⲗⲗⲁ ⲛⲉⲥⲱⲛⲱ ⲁⲛ ⲛⲏⲉ· ⲁ тоукаλаρн
ⲥⲁⲣ ⲫⲓ ⲫⲁ ⲡⲉⲧ ⲙⲟⲟϥ ⲛ ⲧⲡⲉ ⲙⲡ ⲡкаϥ· ⲉⲧⲱⲁⲛⲭⲟⲟⲥ
ⲁⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡкаϥ· ⲱⲁⲓⲭⲟⲟⲥ ⲁⲉ ⲡкаϥ ⲡⲉ ⲡⲧⲟⲡο-
ⲡⲟⲗⲟⲛ ⲛ ⲛⲉⲥⲟⲩⲣⲛⲏⲧⲉ·:—ⲉⲧⲱⲁⲛⲧⲡⲱⲧⲱⲛⲉ ⲛⲧⲁⲥⲙⲁ
ⲛ ⲙⲡⲛⲧⲉ· тєхоσε ⲛ ⲫⲟⲩⲟ | ⲉ ⲣⲟⲟⲩ ⲫⲙ ⲡⲟⲩⲧⲃⲃⲟ· Fol. 37 a
ⲉⲧⲛⲁⲙⲟⲩⲧⲉ ерω ⲁⲉ тκⲟⲓⲃⲱⲗⲟⲥ ⲛⲧⲁ тκⲓⲃⲱⲗⲟⲥ· ⲟⲉ
ⲛ ⲛⲉⲟⲩⲃⲉⲓϣ· ⲫⲁⲣⲉϥ ⲉ ⲛⲱⲣⲉ ⲙⲡ ⲛⲉⲡⲱⲛⲣⲉ· ⲛⲧⲟ ⲁⲉ
ⲁⲣⲧⲟⲩⲟ ⲛ ⲡкосмос тнрⲫ ⲫⲙ ⲡⲧⲁⲕⲟ ⲛ ⲧⲙⲛⲧⲁⲥⲉ-
ⲃⲏⲥ· ⲉⲧⲛⲁⲙⲟⲩⲧⲉ ерο ⲁⲉ тκⲓⲃⲱⲗⲟⲥ ⲛ ⲧⲁⲓⲁⲟⲩⲕⲏ·
ⲁⲗⲗⲁ тет ⲙⲙⲁⲩ ⲙⲉⲛ· ере тепⲗⲁϫ сⲏⲧⲉ ⲡⲉⲛⲧⲥ·
ⲉⲩⲥⲛϩ ⲫⲙ ⲡⲧⲏⲛⲃⲉ· ⲛ ⲡⲛⲟⲩⲧⲉ· Ⲏⲧⲟ ⲁⲉ ⲁ пετⲣⲟ ⲫⲁ
ⲡⲧⲏⲣⲫ ⲫⲙ ⲡⲱⲁⲭⲉ ⲛ ⲧⲉϥⲥⲟⲙ· ⲉⲧⲛⲁⲙⲟⲩⲧⲉ ерο
ⲁⲉ ⲡⲥⲉⲗⲉⲙⲏ ⲛ ⲛⲟⲩϧ· пет ⲙⲙⲁⲩ ⲙⲉⲛ ⲛⲧⲁϥ-
ⲱⲱⲡⲉ ⲉ ⲣⲟϥ ⲛ ⲟⲩⲱⲏⲙ ⲛ ⲙⲁⲙⲁ ⲉⲧⲣ ⲡⲉⲉⲧⲉ ⲛ

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ⲡⲩⲛⲣⲉ ⲙ̅ ⲡⲓⲛⲏ̅ · ⲡⲧⲟ ⲁⲉ ⲁⲣⲭⲱⲛ ⲉⲣⲟ ⲙ̅ ⲡⲉⲛⲧ ⲁⲩⲧⲥⲓⲟ ⲛ̅ ⲧⲟⲓⲕⲟⲩⲙⲉⲓⲛ ⲧⲏⲣⲥ̅ ⲉⲙ̅ ⲡⲓⲁⲙⲓⲁ ⲛ̅ ⲡⲟⲛⲧⲟⲥ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲛ̅ ⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲡⲉⲩⲥⲛⲟⲩ ⲛ̅ ⲁⲗⲧⲱⲛⲓⲟⲛ · ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲉⲣⲁ ⲣⲟⲛ · ⲱⲁⲛ ⲧⲉⲩⲥⲟⲧⲡ̅ ·

Fol. 37 b ⲉⲙ̅ ⲛⲉⲛⲛⲟⲃⲉ ·⁘· Ⲡⲙ̅ⲥⲁ ⲛⲁⲓ ⲁⲉ ⲡⲉϩⲉ ⲙⲁⲣⲓⲁ ⲙ̅ ⲡⲁⲣ-
ⲟⲉ ϫⲛⲁⲩⲥⲉⲗⲟⲥ ϫⲉ ⲉⲓⲥ ⲉⲙⲛⲧⲉ ⲁⲕⲱⲱⲉ ⲛ̅ⲙ̅ⲙⲁⲓ ⲉⲙ̅ ⲉⲛⲱⲱⲉ ⲉⲧⲭⲟⲥⲉ ⲡⲁⲣⲁ ⲡⲱⲓ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̅ · ⲁⲧⲱ ⲕⲧⲁⲩⲉⲟⲉⲓⲱ ⲛⲁⲓ ⲛ̅ ⲟⲩⲁⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ ⲡⲩⲛⲣⲉ · ⲁⲙⲛ̅ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲅⲁⲣ ⲁⲧⲱ ⲛ̅ ⲁⲩ ⲛ̅ ⲉ ⲉⲣⲉ ⲡⲁⲓ ⲛⲁⲩⲱⲡⲉ ⲙ̅ⲙⲟⲓ ⲙ̅ⲙⲉ ⲓ̈ⲥⲟⲩ̈ⲛ̅ ⲉⲟⲟⲩⲧ · ⲁ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲁⲉ ⲟⲩⲱⲱⲃ̈ ⲡⲉϩⲁⲩ ϫⲉ ⲉⲙⲱⲡⲉ · ⲧⲣ̅ ⲟⲩⲱⲱ ⲉ ⲧⲁⲓⲣⲉⲧ · ⲡⲩⲁϫⲉ ⲛ̅ⲧ ⲁⲓϫⲟⲟⲩ ⲛⲉ · ⲧⲱⲟⲩⲓ ⲛ̅ⲧⲉⲃⲱⲕ ⲱⲁ ⲉⲗⲧⲥⲁⲃⲉⲧ ⲧⲉⲥⲣⲓⲙⲉ ⲛ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲛⲛⲃ̈ · ⲧⲁⲓ ⲉⲧ ⲱⲟⲟⲡ ⲉⲙ̅ ⲧⲟⲣⲓⲙ ⲧⲟⲩⲥⲧⲓⲙⲉⲛⲓⲥ ⲅⲁⲣ ⲧⲉ · ⲁⲧⲱ ⲧⲣ̅ ⲛⲁⲉⲓⲙⲉ ⲉ ⲧⲙⲉ ⲛ̅ ⲡⲱⲁϫⲉ · ⲛ̅ⲧ ⲁⲓϫⲟⲟⲩ ⲛⲉ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲥ̅ · ⲕⲁⲓ ⲅⲁⲣ ⲁⲧⲧ̅ⲛⲟⲟⲩⲧ ⲱⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ · ⲡⲉⲥⲣⲁⲓ ⲅⲁ ⲟⲉ ⲛ̅ ⲛⲉⲣⲟⲟⲩ ⲁⲩⲧⲁⲱⲉⲟⲉⲓⲱ (sic) ⲛⲁⲩ ⲉⲱⲟⲩ ⲛ̅ ⲟⲩⲣⲁⲱⲉ ·

Fol. 38 a ϫⲉ ⲉⲓⲥ ⲉⲗⲧⲥⲁⲃⲉⲧ | ⲧⲉⲥⲉⲓⲙⲉ ⲛⲁϩⲡⲟ ⲛⲁⲕ ⲛ̅ ⲟⲩⲱⲩⲛⲣⲉ
οζ ⲛⲧ̅ ⲙⲟⲩⲧⲉ ⲉ ⲡⲉⲩⲣⲁⲛ ϫⲉ ⲓⲱⲁⲛⲛⲓⲥ · ⲁⲧⲱ ⲛ̅ ⲧⲉⲣⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲣ̅ ⲁⲧ ⲛⲁⲣⲧⲉ ⲉ ⲛⲁ ⲱⲁϫⲉ · ⲁⲓⲣⲟⲣⲓϩⲉ ⲉ ϫⲱⲟⲩ ⲛ̅ ⲟⲩⲧⲙⲙⲱⲣⲓⲁ ⲉⲧⲉ ⲧⲙⲡⲧⲙⲡⲟⲧⲉ · Ⲉⲗⲧⲥⲁⲃⲉⲧ ⲙⲉⲓ ⲁⲥⲱ̄ⲱ̄ ⲙ̅ ⲡⲩⲛⲣⲉ · ⲍⲁⲭⲁⲣⲓⲁⲥ ⲣⲱⲟⲩ ⲁⲩⲱⲱⲡⲉ ⲉⲩⲟ ⲛ̅ ⲙⲡⲟ ⲕⲁⲧⲁ ⲡⲱⲁϫⲉ ⲛ̅ ⲧⲁ ⲧⲁ́ⲡⲣⲟ · Ⲗⲁⲟⲥ ⲁⲉ ⲛ̅ ⲣⲁⲱⲉ ⲱⲱⲡⲉ ⲣⲙ̅ ⲡⲛⲏ̈ ⲛ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ · ⲁⲧⲱ ⲡⲙⲉⲣ ⲥⲟⲟⲩ ⲛ̅ ⲉⲃⲟⲧ ⲛⲉ ⲛⲁⲓ ϫⲙ ⲡⲧⲁ ⲉⲗⲧⲥⲁⲃⲉⲧ ⲱ̄ⲱ̄ ⲙ̅ ⲡⲩⲛⲣⲉ ⲱⲙⲉ ⲕⲁⲧⲁ ⲡⲱⲁϫⲉ ⲛ̅ⲧ ⲁⲓⲉⲧⲁⲩⲅⲉⲗⲓⲍⲉ ⲙ̅ⲙⲟⲩ ⲛⲉ · ⲡⲧⲟ ⲁⲉ ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲥⲁⲃⲓⲛ · ⲧⲉϫⲟⲥⲉ ⲡⲁⲣⲁ ⲡⲥⲱⲛⲧ̅ ⲧⲏⲣⲟ̄ ⲛ̅ⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲧⲁⲓ̈ⲟⲩ ⲁⲧⲱ ⲙ̅ⲡⲥⲟⲙ ⲙ̅ⲙⲟⲓ ⲉ ⲁⲡⲟⲫⲁⲙⲉ ⲉϫⲱ ⲛ̅ ⲟⲩⲕⲁⲧⲁⲗⲁⲓⲕⲓⲛ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧ ⲁⲓⲁⲁⲥ

Fol. 38 b ⲙ̅ ⲛⲉⲧ ⲙ̅ⲙⲁⲩ ⲉ ⲃⲟⲗ · ϫⲉ ⲛ̅ⲧⲟ ⲡⲉ ⲡⲛⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ
οη ⲙ̅ ⲡⲁ ϫⲟⲉⲓⲥ ·⁘— | ⲙ̅ ⲡⲁ ⲭ̄ⲥ̄ (sic) · ⲕⲁⲓ ⲅⲁⲣ ⲡⲁⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ⲧⲁⲩⲱⲡⲉ · ⲛ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ · ⲁⲩⲱⲡⲉ ⲛ̅ ⲣⲉⲛⲕⲟⲟⲩⲉ ⲣⲁ ⲧⲉⲩⲣⲛ · Ⲡⲁⲩⲥⲧⲏⲣⲓⲟⲛ ⲁⲉ ⲛ̅ⲧⲟⲩ ⲛ̅ⲧⲁⲩⲱⲡⲉ ⲙ̅ⲙⲁⲩ ⲙ̅ⲡⲉ ⲩⲱⲡⲉ ⲉⲛⲉⲩ ϫⲙ ⲙ̅ ⲡⲱⲁ ⲥⲱⲛⲧ̅ ⲙ̅ ⲡⲕⲟⲥ-

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ⲙⲟⲥ· ⲟⲩⲁⲉ ⲟⲛ ⲛ̄ⲛⲉ ⲫⲱⲟⲡⲉ· Ⲡⲁⲣⲓⲁ ⲁⲉ ⲡ̄ ⲧⲉⲣⲉ
ⲥⲱⲧⲙ̄ⲙ̄ ⲉ ⲛⲁⲓ· ⲡⲉϫⲁⲥ ⲡ̄ ⲅⲁⲃⲣⲓⲏⲗ ⲫ̄ⲙ̄ ⲟⲩⲣⲟ ⲉⲙⲛⲟⲧⲙ̄ⲙ̄·
ⲁⲉ ⲉⲓⲥ ⲫⲛⲏⲧⲉ· ⲁⲛ̄ⲧ̄ ⲫⲙ̄ⲙⲁⲗ ⲙ̄ ⲡⲭ̄ⲥ̄· ⲙⲁⲣⲉⲥⲱⲟⲡⲉ ⲛⲁⲓ
ⲕⲁⲧⲁ ⲡⲉⲕⲱⲁϫⲉ· ⲁⲩⲱ ⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ϧⲱⲕ ⲫⲓ ⲧⲟⲟⲧⲥ̄·
ⲙⲁⲣⲓⲁ ⲁⲉ ⲛ̄ⲛⲉ ⲥⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲧⲛⲣ̄ⲣ̄ ⲉ ⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲛⲧ
ⲁⲩϫⲟⲟⲥ ⲛⲁⲥ· ⲁⲗⲗⲁ ⲁⲥⲧⲱⲟⲩⲛ ⲫ̄ⲙ̄ ⲟⲩⲥⲉⲡⲛ ⲉ ⲧⲣⲉ
ⲥϧⲱⲕ ⲉ ⲧⲟⲣⲓⲛ· ⲉⲥⲟⲩⲛⲛϥ ⲉⲥⲟⲩⲛⲛϥ (*sic*) ⲛ̄ⲥⲱⲥ ⲛ̄ⲥⲓ
ⲧⲙⲉⲉⲣⲉ ⲛ̄ ⲓⲱⲥⲏⲫ ⲉⲥⲟ ⲛⲁⲥ ⲛ̄ ⲣⲙ̄ⲡⲟⲣⲓⲛ· ⲁⲥⲧⲁⲁⲥ ⲁⲉ
ⲉ ⲧⲉⲣⲓⲛ ⲙ̄ ⲡⲉⲓ ⲛⲟⲩ ⲛ̄ ⲇⲓⲁⲥⲧⲏⲙⲁ ⲛ̄ ⲧⲉⲓ ⲥⲟⲧ· ⲙⲙⲁ
ⲛⲁⲍⲁⲣⲉⲟ ⲙⲁ ⲧⲟⲣⲓⲛ· ⲁⲥϧⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲛⲓ ⲛ̄
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲁⲥⲡⲁⲍⲉ ⲛ̄ ⲉⲗⲓⲥⲁ|ⲃⲉⲧ· ϯⲣ̄ ⲙⲡⲛⲣⲉ ⲙ̄ⲙⲟ Fol. 39 *a*
ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲉ ⲣ̄ ⲥⲟⲟⲩⲛ̄ ⲧⲱⲛ ⲛ̄ ⲧⲟⲣⲓⲛ· ⲙ̄ ⲙⲙⲁ ⲟⲉ
ⲡⲉⲛⲧ ⲁⲩⲧⲁⲙⲟ ⲉ ⲡⲛⲓ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲛ̄ⲧⲉⲙⲟⲟⲩⲉ ⲙⲡ
ⲫ̄ ⲧⲟⲩⲡⲟⲗⲓⲥ ⲙ̄ⲙⲁ ⲙ̄ⲙⲟ· ⲟⲩⲁⲉ ⲛⲓ ⲙ̄ ⲫⲙⲟ· ⲛ̄ⲧⲉ-
ⲥⲁⲃⲛ̄ⲧ ⲙⲡ ⲉ ϧⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟϥ ⲉ ⲡⲧⲛⲣ̄ⲣ̄ ⲉ ⲃⲱⲗ ⲁⲉ
ⲧⲟⲧⲥⲩⲛⲱⲓⲁ ⲙⲡ ⲧⲉ ⁘ ⲉⲓⲃⲱⲕ ⲡⲉϫⲁⲥ ⲛ̄ⲥⲓ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉ ⲧⲣⲁⲛⲁⲩ ⲉ ⲡⲉⲓ ⲛⲟⲩ ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̄ ⲫⲡⲛⲣⲉ ⲛ̄ⲧⲁⲩ-
ⲥⲛⲁⲙⲉ ⲙ̄ⲙⲟϥ ⲛⲁⲓ ⁘—ⲉⲓⲫⲁⲛⲥ̄ⲛ̄ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲉⲥⲉⲉⲧ
ⲛ̄ⲧⲁⲛⲁⲩ ⲫ̄ ⲛⲁ ⲃⲁⲗ ⲉ ⲧⲕⲁⲗⲁⲣⲓ ⲙ̄ⲡⲧ ⲁϩⲣⲓⲛⲓ ⲉⲃⲟⲟⲣ
ⲉ ⲃⲱⲗ ⲫⲓⲧⲉ̄ ⲡⲉⲇⲣⲟⲥ ⲙ̄ ⲡⲫⲛⲣⲉ ⲫⲛⲏ ⲉⲧ ⲉⲥⲱ ⲭⲁ
ⲣⲟϥ· ⲁⲩⲱ ⲛ̄ⲧⲁⲛⲁⲩ ⲉ ⲛⲉⲥⲉⲕⲓⲃⲉ· ⲙ̄ⲡⲧ ⲁⲧⲫⲟⲟⲩⲉ ⲉⲁⲧ-
ϧⲱⲥ ⲙ̄ ⲉⲣⲱⲧⲉ· ⲛ̄ⲧⲁⲛⲁⲩ ⲉ ⲡⲣⲁϣⲉ ⲙ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲭⲣⲓⲥⲉ
ⲫ̄ⲙ̄ ⲡⲛⲓ ⲙ̄ ⲧⲁⲅⲣⲛⲓ· ⲛ̄ⲧⲁⲛⲁⲩ ⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲉⲩⲟ ⲛ
ⲙ̄ⲡⲟ· ⲉⲩⲕⲱ ⲙ̄ ⲣⲱϥ ⲟ̄ⲛⲧⲱⲥ· ⲁⲛⲟⲕ ⲫⲱ ϯⲛⲁⲓⲥⲧⲉⲩⲉ
ⲁⲛⲟⲕ ⲫⲱ ϯⲛⲁⲓⲥⲧⲉⲩⲉ (*sic*) ⲉ ⲛⲉⲏ ⲱⲁϩⲉ ⲛ̄ⲧⲁⲩϫⲟⲟⲥ ⲛⲁⲓ Fol. 39 *b*
ⲙ̄
ϫⲉ ⲫⲉⲛⲉ ⲛⲉ· ⲕⲁⲓ ⲥⲁⲣ ϯⲫⲡⲛⲣⲉ ⲁⲛⲟⲕ ⲙ̄ ⲡⲉⲓ· ⲱⲁϩⲉ
ⲉ ϯⲁⲙⲓⲥⲉ ⲙ̄ ⲟⲩⲫⲡⲛⲣⲉ ⲁϩⲛ̄ ⲙ̄ ⲣⲟⲟⲩⲧ· ⲡⲣⲱⲫ ⲙⲉⲛ
ⲉ ⲧⲣⲉ ⲟⲩⲁⲥⲣⲛⲓ ⲱⲱ ⲙ̄ ⲟⲩⲫⲡⲛⲣⲉ ⲁⲛ ⲧⲉ· ⲕⲁⲓ ⲥⲁⲣ
ⲁⲩⲧ ⲓⲥⲁⲕ ⲙ̄ ⲁⲃⲣⲁⲣⲁⲙ ⲉⲩ ⲫ̄ ⲱⲉ ⲡⲣⲟⲫⲏⲧⲉ· ⲉⲣⲉ
ⲥⲁⲣⲣⲁ ⲣⲱⲟⲥ ⲫⲙ̄ ⲡⲉⲥⲧⲁⲓⲟⲩ ⲡⲣⲟⲫⲏⲧⲉ· ⲉⲩ ⲫ̄ ⲥⲉ ⲡ-
ⲣⲟⲫⲏⲧⲉ ⲛ̄ⲥⲓ ⲓⲥⲁⲁⲕ· ⲉⲫⲛⲁϩⲣⲟ ⲙ̄ ⲓⲁⲕⲱⲃ ⲙⲙ̄ ⲛⲥⲁⲩ·
ⲉⲣⲉ ⲣⲉⲃⲉⲕⲕⲁ ⲫⲙ̄ ⲧⲁⲓⲟⲩ ⲡⲣⲟⲫⲏⲧⲉ· ⲣⲁϧⲛⲓⲗ ⲟⲩ
ⲁⲥⲣⲛⲓ ⲧⲉ ⲁⲥⲙⲓⲥⲉ ⲙ̄ ⲃⲉⲛⲉⲗⲙⲓ ⲙⲙ̄ ⲓⲱⲥⲏⲫ· ⲁⲛⲛⲁ
ⲧⲙⲁⲁⲩ ⲙ̄ ⲥⲁⲙⲟⲩⲏⲗ ⲟⲩⲁⲥⲣⲛⲓ ⲧⲉ· ⲁⲥϧⲛⲟ ⲙ̄ ⲟⲩ-

προφητης· ε τρε ογπαρθενος ⲙⲙⲉ ⲁⲭⲏ ϩⲟⲟⲩⲧ· ⲟⲩⲱⲡⲛⲣⲉ ⲡⲉ ⲡⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ·:—Ⲁⲥⲙⲟⲟⲩⲉ ⲁⲉ ⲛⲥⲓ ⲙⲁⲣⲓⲁ ⲁⲥⲃⲱⲕ ε ϩⲟⲩⲛ ε ⲡⲛⲓ ⲏ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲁⲥⲡⲁⲍⲉ ⲏ ⲉⲗⲩⲥⲁⲃⲉⲧ· ⲁⲩⲱ ⲁⲥⲣⲉ ε ⲉⲗⲩⲥⲁⲃⲉⲉⲧ ⲁⲥⲱ̄ⲱ̄ ⲁⲩⲱ |

Fol. 40 a ⲁⲥⲙⲉ ⲏ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲉⲫⲟ ⲏ ⲙ̄ⲡⲟ̄· ⲙⲛ̄ ⲙⲙⲁⲉⲓⲛ

ⲡⲁ̄ ⲧⲏⲣⲟⲩ ⲉⲩⲍⲩⲙⲣⲓⲥⲧⲁ· ⲁⲥⲛⲁⲩ ⲟⲛ ε ⲍⲁⲭⲁⲣⲓⲁⲥ· ε ⲁⲩⲭⲓ ⲏ ⲟⲩⲕⲁⲧⲁⲗⲁⲓⲕⲏ· ⲉⲧⲉ ⲧⲙⲛ̄ⲧⲙ̄ⲡⲟⲧⲉ ⲁⲩⲱ ⲛ̄ⲑⲣⲙⲟⲟⲥ ⲉⲫⲕⲱ ⲛ ⲣⲱϥ·:—Ⲁⲥⲛⲁⲩ ⲟⲛ ε ⲧⲣⲗⲗⲱ ⲏ ⲁⲥⲣⲏ· ε ⲁⲥⲣ̄ ⲃ̄ⲣ̄ⲣⲉ· ϩⲓⲧⲛ̄ ⲡⲉϩⲣⲟⲩ ⲙ̄ⲙ̄ ⲡⲙⲩⲣⲉ ⲙⲛⲁ· ⲁⲥⲛⲁⲩ ⲟⲛ ε ⲛⲉⲕⲓⲃⲉ ⲡⲧⲁⲩⲙⲟⲟⲩⲉ ϩⲓⲧⲙ̄ ⲡⲉ ⲭⲣⲟⲛⲟⲥ· ⲉⲧ ⲟⲩ ⲁⲩⲱ ε ⲁⲩⲗⲱⲟⲙ ε ⲁⲩⲙⲟⲩⲉ ε ⲣⲱⲧⲉ ε ⲡⲉⲥⲛⲧ· ⲁⲩⲱ ⲁⲥⲙⲉ ⲏ ⲧⲕⲁⲗⲁϩ ⲛ̄ⲧⲁⲥⲗⲱⲟⲙ ⲁⲩⲱ ⲁⲥⲙⲟⲟⲩⲉ ⲁⲥⲃⲱⲟⲣⲉ ε ϧⲟⲗ ⲉⲥⲧⲱⲟⲩⲛ ϩⲁ ⲡⲙⲩⲣⲉ ⲙⲛⲁ· Ⲁⲥⲛⲁⲩ ⲉⲧⲉⲧⲫⲣⲟⲥⲩⲛ ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧⲣ̄ⲣⲱⲙⲁ· ϩⲙ̄ ⲡⲛⲓ ⲏ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁⲥⲙⲟⲟⲩⲉ ε ϩⲟⲩⲛ ε ⲉⲗⲩⲥⲁⲃⲉⲧ ⲁⲥⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲥ· ⲁⲥϥⲟⲕ̄ ε ϩⲣⲁⲓ ⲛ̄ⲑⲉ ⲏ ⲟⲩϣⲉⲉⲣⲉ ⲙⲛⲁ ϩⲓⲧⲙ̄ ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁϧ ⲛ̄ⲧⲁⲩⲉⲓ ε ϩⲣⲁⲓ ε ϫⲱⲥ· ⲏ ⲧⲉⲣⲉ ⲥⲁϩ ⲁⲉ ε ⲣⲁⲧ̄ⲥ ⲁ ⲓ̄ⲱ̄ⲥ ⲕⲓⲙ ϩⲓ̄ ⲟⲩⲧⲉⲗⲏⲗ ϩⲣⲁⲓ

Fol. 40 b ⲡⲛⲧⲉ̄·:· Ⲏⲧⲉⲩⲛⲟⲩ | ⲁⲥⲱϣ ε ϧⲟⲗ ϩⲓ̄ ⲟⲩⲟⲥ ⲏ ⲥⲙⲛ

ⲡⲃ̄ ⲡⲉϫⲁⲥ ϫⲉ ⲧⲉ ⲥⲙⲁⲗⲁⲁⲧ ⲛ̄ⲧⲟ ϩⲓ̄ ⲛⲉⲣⲓⲟⲟⲩⲉ· ⲁⲩⲱ ⲥⲙⲁⲗⲁⲁⲧ ⲛ̄ⲥⲓ ⲡⲕⲁⲣⲡⲟⲥ ⲏ ϩⲛⲧⲉ ϫⲉ ⲁⲛ̄ⲟ̄ ⲙⲙⲁ ⲁⲛⲟⲕ ϫⲉ ⲉⲣⲉ ⲧⲙⲁⲁⲩ ⲙ̄ⲙⲁ ⲛ̄ⲧⲁ ϫⲉ̄ ⲉⲓ ε ⲣⲁⲧ· ⲉⲓⲥ ϩⲛⲧⲉ ⲏ ⲧⲉⲣⲉ ⲧⲉⲥⲉⲙ ⲙ̄ⲙⲁ ⲡⲟⲩⲁⲥⲡⲁⲍⲟⲥ ⲧⲁϩ ε ⲛⲁⲙⲁⲁϫⲉ ⲁ ⲡⲙⲩⲣⲉ ⲙⲛⲁ ⲕⲓⲙ ϩⲓ̄ ⲟⲩⲧⲉⲗⲏⲗ ⲛ̄ⲡⲛⲧ ⲁⲩⲱ ⲛⲁⲓⲁⲧ̄ⲉ ⲛ̄ⲧ ⲛ̄ⲧⲁⲥⲡⲓⲥⲧⲉⲩⲉ· ϫⲉ ⲟⲩⲛ̄ ⲟⲩϫⲱⲕ ε ϧⲟⲗ ⲛⲁⲩⲱⲡⲉ· ⲏ ⲛⲉ ⲛ̄ⲧⲁⲩϫⲟⲟⲩ ⲛⲁⲥ ϩⲓⲧⲙ̄ ⲡⲉϫⲉ̄·:—ⲱ̄ ⲉⲗⲩⲥⲁⲃⲉⲧ ⲣ̄ ⲥⲟⲟⲩⲛ̄ ⲧⲱⲛ· ϫⲉ ⲟⲩⲱⲛⲣⲉ ⲡⲉⲧ ⲣⲉⲉⲧ ⲙⲙⲟϥ ⲉⲣ̄ ⲣⲙⲛ̄ⲧⲣⲉ ⲙⲙⲟϥ· ϫⲉ ⲁϥⲕⲓⲙ ⲛ̄ⲡⲛⲧ· ⲙⲛ̄ ⲉⲥⲱⲟⲩⲡⲉ ⲏ ϯⲣⲉ· ⲉⲛⲉϥ ε ⲧⲣⲉ ⲟⲩⲥⲉϩⲙⲉ ⲉⲓⲙⲉ ε ⲡⲉⲧ ⲛ̄ⲡⲛⲧⲉ̄ ϩⲁⲟⲛ ⲙ̄ⲙⲁ ⲛ̄ⲡⲁⲧⲉ ⲥⲙⲉ ⲙⲙⲟϥ ⲛⲉⲥⲛⲁⲩ ε ⲡⲉⲧ ⲉⲥⲛⲁⲙⲁⲥⲧⲩ̄ ϫⲉ ⲟⲩⲟⲩ ⲡⲉ· Ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲉⲛⲧ ⲁϥⲧⲁ ⲙⲟⲥ ε ⲛⲉⲛⲧⲁ ⲡⲁⲩⲉⲗⲟⲥ ⲭⲟⲟⲩ ⲛⲁϥ· ⲭⲓⲛ ⲧⲉⲛⲟⲩ

Fol. 41 a ⲥⲁⲣ ⲛ̄ⲧⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲣ̄ ⲁⲧ ⲛⲁⲣⲧⲉ ⲡⲱⲁϫⲉ ⲙ̄ⲙⲁ ⲡⲁⲩ

ⲡⲉ̄ ⲉⲗⲟⲥ· ⲁϥⲁⲡⲟⲫⲁⲛⲉ | ε ⲭⲱϥ ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲡⲟ̄· ⲭⲓⲛ

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ⲉⲩ ϩⲓ ⲡⲣⲡⲉ ⲙⲡⲉ ⲭⲣⲧⲟⲥ ⲉ ⲯⲁϫⲉ ⲙⲡⲏ ⲉⲗⲥⲁⲃⲉⲧ ·:—
ⲱ ⲉⲗⲥⲁⲃⲉⲧ ⲟⲛⲥ ϫⲉ ⲁⲣⲭⲏ ⲣⲟⲟⲩⲛ ⲉ ⲡⲉⲧ ⲉⲣⲁϫⲡⲟⲥ ·
ⲣ ⲥⲟⲟⲩⲛ ⲧⲱⲛ ⲛ ⲛⲉ ⲛⲧⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲟⲥ ⲙ ⲙⲁⲣⲓⲁ
ⲣ ϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲁⲩⲱ ⲛⲁⲓⲁⲧⲉ ⲛⲧ ⲛⲧⲁⲥⲡⲓⲥⲧⲉⲩⲉ ϫⲉ
ⲟⲩⲛ ⲟⲩϫⲱⲕ ⲉ ϧⲟⲗ ⲛⲁⲩⲱⲡⲉ ⲛ ⲛⲉ ⲛⲧⲁⲩϫⲟⲟⲥ ⲛⲁⲥ
ⲣⲓⲧⲙ ⲡϫⲉ ·:—Ⲗⲣⲁ ⲉⲥⲣⲁⲣⲧⲏⲥ ⲙ ⲡⲛⲁⲩ ⲛⲧⲁ ⲅⲁⲃⲣⲓⲏⲗ
ⲯⲁϫⲉ ⲛⲙⲙⲁⲥ · ⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉ
ⲛⲧⲁⲥⲉⲓ ⲉ ⲣⲁⲓ ⲉ ⲣⲁⲓ (*sic*) ⲉ ϫⲱⲥ · ⲁⲥⲡⲣⲟⲫⲏⲧⲉⲩⲉ ⲣⲁ
ⲛⲉⲧ ⲣⲏⲡ · ⲁⲩⲱ ⲡⲙⲩⲣⲉ ⲙⲛⲏ ⲥⲛⲁⲩ ⲁⲩⲥⲟⲩⲛ ⲛⲉⲧⲉⲣⲛⲧ
ⲙⲙⲏ ⲉⲧⲣⲛ ⲧⲕⲁⲗⲁⲣⲏ ⲛ ⲛⲉⲙⲙⲁⲁⲩ · ⲁⲛⲁⲩ ⲉ ⲛⲉⲧⲉⲣⲛⲧ
ⲁⲣⲁⲭⲉ ⲁⲩⲱ ⲁⲩⲧⲉⲗⲏⲗ ⲁⲩⲟⲩⲱϣ ⲉ ⲉⲓ ⲉ ϧⲟⲗ ⲙⲡⲁⲧⲉ
ⲡⲟⲩⲟⲉⲓⲱϣ ⲯⲱⲡⲉ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲓ ⲉ
ⲡⲉⲥⲛⲧ ⲉ ϫⲱⲥ ⲁⲥⲡⲣⲟⲫⲏⲧⲉⲩⲉ ·:· Ⲡⲁⲣⲓⲁ ϩⲉ ⲛ ⲧⲉⲣⲉ
ⲥⲧⲁⲭⲣⲟⲥ ⲉϫⲛ ⲛⲯⲁϫⲉ ⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ · ⲡⲉϫⲁⲥ ϫⲉ
Ⲩ ⲧⲁ ⲯⲩⲭⲏ ϫⲓⲥⲉ ϩⲙ ⲡϫⲥ · ⲁⲩⲱ ⲁ ⲡⲁ ⲡⲛⲁ ⲧⲉⲗⲏⲗ
ⲉϫⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲁ ⲥⲛⲣ · ϫⲉ ⲁϥⲥⲱⲧⲙ̄ | ⲉ ⲣⲁⲓ ⲉϫⲙ Fol. 41 *b*
ⲡⲉⲟⲩⲃⲃⲓⲟ ⲛ ⲧⲫⲣⲙⲣⲁⲗ · ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲥⲁⲣ ⲙⲛ ⲧⲉⲡⲟⲩ · ⲡⲁ
ⲥⲉⲛⲁⲧⲙⲁⲉⲓⲟⲓ ⲛⲥⲓ ⲥⲉⲛⲉⲁ ⲙⲙⲁ · ϫⲉ ⲁϥⲉⲓⲣⲉ ⲙⲙⲁⲓ
ⲛ ⲣⲉⲙⲙⲡⲛⲟⲩⲧ ⲛⲥⲓ ⲡⲉⲧⲉ ⲟⲩⲛⲥⲟⲙ ⲙⲙⲟⲩ · ⲁⲩⲱ
ⲡⲉⲣⲣⲁⲛ ⲟⲩⲁⲁⲃ · ⲡⲉⲩⲛⲁ ⲙⲛ ⲟⲩϫⲱⲙ ⲙⲁ ⲟⲩϫⲱⲙ ·
ⲉϫⲛ ⲛⲉⲧ ⲣ ⲣⲟⲧⲉ ⲣⲏⲧⲫ · ⲁϥⲉⲓⲣⲉ ⲛ ⲟⲩⲥⲟⲙ ⲣⲙ ⲡⲫ-
ⲥⲟⲓ · ⲁϥϫⲱⲱⲣⲉ ⲉ ϧⲟⲗ ⲛ ⲛϩⲁⲥⲓ ⲣⲏⲧ ⲣⲙ ⲡⲙⲉⲉⲧⲉ
ⲛ ⲛⲉⲧⲣⲏⲧ · ⲁⲩⲙⲟⲣⲫⲏ ⲣ ⲛⲁⲛⲁⲥⲧⲏⲥ · ⲥⲓ ⲛⲉⲧⲟⲣⲟ-
ⲛⲟⲥ ⲁⲩⲱ ⲁⲩϫⲓⲥⲉ ⲛⲛⲉⲧ ⲑⲃⲃⲏⲛⲓ · ⲁⲩⲧⲥⲓⲉ ⲛⲉⲧ ⲭⲟⲉⲓⲧ
ⲛⲁⲩⲁⲟⲟⲩ ⲁⲩⲱ ⲁⲩϫⲉⲧ ⲡⲣⲉⲥⲃⲩⲁⲟ ⲉⲧⲙⲙⲟⲩⲉⲓⲧ · ⲁⲩⲧ
ⲧⲟⲟⲧⲥ ⲙ ⲡⲓⲛⲗ ⲡⲉⲧⲣⲟⲫⲏⲗ · ⲉⲣ ⲡⲉⲉⲉⲧⲉ ⲙ ⲡⲛⲁ
ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩⲯⲁϫⲉ ⲙⲙⲏ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲁⲃⲣⲁⲁⲙ ⲙⲙⲏ
ⲡⲉⲥⲡⲉⲣⲙⲁ ⲙⲛ ⲉⲛⲉⲥ ·:—Ⲗ ⲙⲁⲣⲓⲁ ϩⲉ ⲥⲱ ⲣⲁⲣⲧⲏⲥ
ⲛ ⲙⲟⲩⲛⲧ ⲛ ⲉⲃⲟⲧ · ⲁⲩⲱ ⲁⲥⲕⲟⲧⲉ ⲉ ⲣⲁⲓ ⲉ ⲡⲉⲥⲛⲓ ·:—
ⲡⲥⲱⲓ ⲟⲩⲟⲛⲉ ⲉ ϧⲟⲗ ϩⲉ ⲁⲥⲥⲱ ⲣⲁⲣⲧⲏⲥ · ⲛ ⲙⲟⲩⲛⲧ ⲛ
ⲉⲃⲟⲧ · | ⲟⲩⲕ ⲟⲩⲛ ⲁⲥⲥⲱ ⲣⲁⲣⲧⲏⲥ ⲙⲁⲓⲧ ⲉⲥⲙⲓⲥⲉ · ⲁⲩⲱ Fol. 42 *a*
ⲕⲁⲓ ⲉⲙⲯⲉ ⲙⲡⲉ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲟⲛⲉ ⲡⲁⲓ ⲉ ϧⲟⲗ ⲙⲡⲉ
ⲣⲏⲧⲟⲥ · ⲁⲗⲗⲁ ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲡⲉⲧ ⲓⲛⲧ ⲙⲙⲡⲥⲁ ⲛⲁⲓ ⲧⲁⲓⲟ
ⲙⲙⲟⲛ ·:—ⲁ ⲛⲉⲣⲟⲟⲩ ϫⲉ ⲛ ⲉⲗⲥⲁⲃⲉⲉⲧ ϫⲱⲕ ⲉ ϧⲟⲗ

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ⲉ ⲧⲣⲉ ⲥⲙⲓⲥⲉ ⲡⲉϫⲁⲩ· ⲡⲣⲱⲃ ⲟⲩⲟⲛϩ ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉⲛⲁⲕⲁⲁⲥ ⲉ ⲃⲟⲗ ⲁⲛ ⲙ̄ⲡⲉ ⲥⲛⲁⲩ ⲉ ⲡⲣⲁⲩⲉ ⲛ̄ ⲡⲩⲛⲣⲉ ⲕⲟⲩⲓ ⲉⲧ ⲉⲥⲛⲁϫⲣⲟⲩ· ⲛ̄ⲧⲁⲥⲃⲱⲕ ⲣⲱ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲣⲱⲃ ·:— ⲟⲩⲣⲱⲙⲉ ⲥⲁⲣ ⲉⲧⲧⲱⲣϩ ⲙ̄ⲙⲟⲩ· ⲉⲧⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲩ ⲉⲧⲁⲣⲓⲥⲧⲟⲛ· ⲏ ⲟⲩⲣⲟⲩ ⲙⲓⲥⲉ ⲏ ⲕⲉ ⲣⲟⲟⲩ ⲛ̄ ⲣⲁⲩⲉ ⲣⲁⲡⲗⲱⲥ ⲛ̄ ⲁⲩ ⲛ̄ ⲣⲉ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁⲩⲧⲁⲣⲙⲉⲩ ⲉ ⲡⲉⲩⲁⲣⲓⲥⲧⲟⲛ ⲛⲁⲕⲁⲁⲩ ⲉ ⲃⲟⲗ ϣⲁⲓⲧ ⲉⲩⲛⲁⲩ ⲉ ⲡϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲣⲁⲩⲉ ·:—ⲙⲡ̄ ⲧⲉⲧⲫⲣⲟⲥⲩⲛⲏ ·:—Ⲉⲓⲉ ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲉⲧ ⲟⲛϩ̄· ⲁⲩⲱ ⲉⲧ ⲙⲟⲩⲣ̄ ⲛ̄ ⲧⲡⲉ ⲙⲡ̄ ⲡⲕⲁϥ· ⲥⲉⲛⲁⲕⲁⲁⲥ ⲉ ⲃⲟⲗ ϣⲁⲓⲧ ⲉⲥⲙⲁⲧⲉ ⲙ̄ ⲡⲣⲱⲃ ⲛ̄ⲧⲁⲥⲉⲓ ⲉ ⲧⲃⲏⲏⲧϥ̄· ⲁⲥⲥⲱ ⲫⲁⲣⲧⲏⲥ ⲡⲁⲛⲧⲱⲥ ϣⲁⲓⲧ ⲉⲥⲛⲁⲩ

Fol. 42b ⲉ ⲡⲩⲛⲣⲉ ⲕⲟⲩⲓ· ⲁⲩⲱ ⲛⲉⲥϥⲱⲁϩⲉ ⲙⲡ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ·

ⲡⲉ ⲙⲡ̄ⲡⲥⲁ ⲛⲁⲓ ⲁⲉ ⲡⲉϫⲁⲩ ϫⲉ ⲁⲥⲕⲟⲧⲉ ⲉ ⲣⲣⲁⲓ ⲉ ⲡⲉⲥⲛⲓ· ⲛⲉⲥⲣⲙⲟⲟⲥ ⲁⲉ ⲫⲡ̄ ⲟⲩⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ· ⲏ ⲧⲉⲓ ⲙⲡ̄ⲙⲉ ϣⲁⲓⲧ ⲉⲥϩⲉⲕ ϣⲙⲟⲟⲩⲛ ⲡⲉⲃⲟⲧ ⲉ ⲃⲟⲗ· ⲙ̄ⲡⲡⲥⲁ ⲛⲁⲓ ⲟⲩ ⲡⲉⲛⲧ ⲁⲥϣⲱⲡⲉ· ⲁⲥϣⲱⲡⲉ· ⲡⲉϫⲁⲩ ⲫⲡ̄ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ ⲁⲧⲁⲟⲩⲙⲁ ⲉⲓ ⲉ ⲃⲟⲗ ⲫⲓⲧⲙ̄ ⲡⲣⲣⲟ· ⲁⲩⲟⲩⲥⲧⲟⲥ ⲉ ⲧⲣⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲥⲣⲁⲓⲥ ⲛ̄ⲥⲁ ⲛⲉⲥⲧⲙⲉ· ⲧⲁⲓ ⲧⲉ ⲧⲙ̄ⲯⲟⲣⲡ̄ ⲏ ⲁⲡⲟⲕⲣⲁⲫⲏ ⲛ̄ⲧⲁⲥϣⲱⲡⲉ· ⲉⲣⲉ ⲕⲩⲣⲓⲟⲥ ⲟ ⲡ̄ ⲫⲛⲉⲩⲙⲁ ⲉ ⲧⲥⲩⲣⲓⲁ· ⲁⲩⲱ ⲛⲉⲧⲃⲏⲕ ⲧⲏⲣⲟⲩ ⲡⲉ· ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲥⲣⲁⲓ ⲛ̄ⲥⲁ ⲧⲉⲭⲡⲟⲗⲓⲥ ⲁϥⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲣⲱⲟⲩ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ· ⲁϥϣⲁⲁⲧⲉ ⲁⲉ ⲙⲙⲁ ⲙⲁⲣⲓⲁ· ϫⲉ ⲟⲩ ⲡⲉ ⲧⲛ̄ⲛⲁⲁⲩ· ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲥⲉⲙⲁⲣⲭⲉ ⲙⲙⲟⲛ ⲉ ⲧⲣ ⲛ̄ⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲉ ⲃⲛⲟⲗⲉⲉⲙ ⲉ ⲧⲣⲉ ⲧⲥⲣⲁⲓ ⲛ̄ⲧ ⲡⲉⲡⲣⲁⲡ ⲣⲱⲟⲩⲛ ·:—ⲉ ⲧⲁⲡⲟⲥⲣⲁⲫⲏ· ⲛ̄ⲧⲟⲥ ⲁⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ

Fol. 43a ⲁⲩⲱ ⲛⲛⲁϥⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲛ̄ ⲁⲩ ⲛ̄ ⲣⲉ· ⲉⲓⲥ ⲛⲉⲣⲟⲟⲩ

ⲛⲍ ⲥⲁⲣ ⲁⲧϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲧⲣⲁ ⲙⲓⲥⲉ· ⲡⲉϫⲁⲩ ⲛⲁⲥ ⲛⲥⲓ ⲡⲗⲗⲟ ⲉⲧ ⲛⲁⲛⲟⲩϥ· ϫⲉ ϯⲡⲓⲥⲧⲉⲩⲉ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲓ ⲙⲟⲉⲓⲧ ⲛⲁⲓ· ⲁⲧⲧⲱⲟⲩⲛ ⲁⲉ ⲉ ⲃⲟⲗ ⲫⲡ̄ ⲛⲁⲍⲁⲣⲉⲟ ⲁⲧⲁⲁⲩ ⲉ ⲧⲉⲣⲓⲛ ⲉ ⲧⲣⲉ ⲧⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲉ ⲃⲛⲟⲗⲉⲉⲙ· ⲁⲧⲕⲁⲧⲁⲛⲧⲁ ⲉ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ⲫⲏ ⲛⲉⲣⲟⲟⲩ ⲏ ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲛⲟⲥ ⲏ ⲙⲛⲥϯⲁ ⲙ̄ⲡ ⲟⲩⲱⲙⲉ ⲡⲥⲱⲟⲩ ⲛ̄ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲟⲩⲁⲉ ⲟⲛ ⲙ̄ⲡ ⲟⲩⲱⲙⲉ ⲛ̄ⲥⲁ ⲙⲁ· ⲛ̄ ⲡⲱⲧ ⲉ ⲣⲟϥ· ⲁⲣⲉ ⲁⲉ ⲉⲩⲙⲁ ⲏ ⲥⲟⲩⲗⲉ

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ⲛ ϩⲟⲩⲛ ⲉ ⲧⲛⲟⲗⲓⲥ ⲉⲩⲁⲣⲉ ⲡⲩⲓⲏⲟ ⲥⲟⲓⲗⲉ ⲉ ⲣⲟⲩ·
ⲛⲧⲟⲟⲩ ϩⲱⲟⲩ ⲟⲛ· ⲁⲩⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲁⲩⲥⲟⲓⲗⲉ ⲉ ⲣⲟⲩ·
ⲟⲩⲁⲉ ⲓⲏ ⲟⲩⲥⲡ ⲙⲁ ⲛ ⲓⲏⲧⲟⲛ ϩⲓⲏ ⲡⲙⲁ ⲛ ⲥⲟⲓⲗⲉ
ⲉ ⲧⲃⲉ ⲡⲉϩⲟⲩⲉ ⲛ ⲡⲣⲱⲙⲉ· Ⲥⲧⲟⲟⲩⲉ ⲁⲉ ⲛ ⲛⲉⲩϩⲁⲥⲧⲉ
ⲉⲛⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲛⲉ ⲛ ⲥⲟⲩⲁ ⲛ ϫⲟⲓⲁⲕ· ⲁⲩⲥⲟⲕⲟⲩ
ⲉⲩⲥⲗϫⲉ ϩⲁⲣⲧⲛ ⲟⲩⲟⲓⲏϥ ⲛ ⲧⲃⲓⲛ·:— | ⲁ ⲡⲉϩⲟⲩⲉ Fol. 43 b
ⲧⲏⲣϥ ⲉⲧ ⲓⲏⲁⲩ ⲟⲩⲉⲙⲉ ⲓⲏⲡⲁⲧⲉ ⲡⲉⲟⲣⲁⲙⲟⲛ ⲧⲁⲣⲟⲟⲩ ⲡⲏ
ⲛⲥⲉⲥⲟⲩⲁⲓ ⲛ ⲡⲉⲧⲣⲁⲓ· ⲛⲧⲉⲣⲟⲩⲥⲟⲩⲁⲓ ⲁⲉ ⲛⲥⲓ ⲛⲉⲧ ⲁⲡⲟ-
ⲅⲣⲁⲫⲉ ⲛⲧⲁⲩⲥⲟⲩⲁⲓ ⲛ ⲧⲉⲓ ⲇⲉ· ⲁⲉ ⲓⲱⲥⲏϥ ⲡⲣⲁⲓⲥⲉ
ⲡⲉⲃⲟⲗ ϩⲓⲏ ⲡⲥⲉⲛⲟⲥ ⲛ ⲁⲁϫ ⲓⲏⲡ ⲙⲁⲣⲓⲁ ⲧⲉⲩⲥⲉⲣⲓⲙⲉ
ⲓⲏⲡ ⲓⲥ ⲡⲉⲩⲱⲛⲣⲉ· ⲛⲁⲓⲁⲧϥ ⲛⲧⲟⲕ ⲱ ⲓⲱⲥⲏϥ ⲁⲉ ⲡⲉⲧⲉ
ⲓⲏⲡⲉ ⲣⲱⲙⲉ ⲙⲁⲧⲉ ⲙⲟⲩⲥ ⲉⲛⲉⲩ· ⲁⲕⲙⲁⲧⲉ ⲛⲧⲟⲕ
ⲙⲟⲩⲥ ⲉ ⲧⲣⲉ ⲕⲉⲣⲁⲓ ⲛ ⲡⲗⲟⲩⲟⲥ ⲛ ⲛⲉⲓⲱⲧ ⲛⲥⲱⲕ·
ⲣⲱⲥ ⲱⲛⲣⲉ· ⲙⲓⲛ ⲧⲱⲛ ⲉ ⲧⲱⲛ· ⲙⲓⲛ ⲉⲣⲉ ⲛⲉⲕⲥⲕⲉⲧⲉ
ⲧⲁⲗⲛⲧ ⲉ ⲣⲟⲕ ⲉⲕⲣ ⲣⲱⲃ ⲉ ⲧⲕⲧⲉϫⲛⲏ· ⲛ ⲙⲡⲧⲣⲁⲙⲉ
ⲱⲁⲛⲧ ⲉⲕⲣ ⲉⲓⲱⲧ ⲛ ⲛⲉ ⲛⲧⲁⲥⲧⲁⲙⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ·
ⲣⲱⲁⲛ ⲟⲩⲣⲱⲙⲉ ⲙⲁⲧⲉ ⲡ ⲟⲩⲙⲡⲧⲣⲣⲟ· ⲏ ⲛⲫⲟⲣⲉⲓ ⲡ
ⲟⲩⲥⲣⲙⲛⲛⲉ· ⲙⲡⲥⲁ ⲟⲩⲟⲉⲓⲱ ⲁⲉ ⲱⲁⲣⲁⲣⲁⲥⲉ ⲛⲧⲉ
ⲧⲉⲥ ⲛⲉ ⲧⲁϩⲓⲥ ⲡⲁⲣⲁⲥⲉ ⲛⲙⲙⲁⲩ·:—Ⲛⲧⲟⲕ ⲁⲉ ⲟⲩ
ⲙⲟⲛⲟⲛ ⲁⲉ ⲧⲉⲕⲙⲡⲧⲉⲣⲟ ⲛⲁⲡⲁⲣⲁⲥⲉ ⲁⲛ· ⲙⲡⲥⲁ ⲧⲣⲉ
ⲕⲙⲟⲩ· ⲁⲗⲗⲁ ⲥⲛⲁⲩⲟⲩⲛ ⲉ ⲣⲟⲩ ⲱⲁ ⲉⲛⲉⲩ· ⲁⲛⲟⲛ ⲁⲉ
ⲣⲱⲙⲛ | ⲛⲉⲧ ⲣⲙⲟⲟⲥ ⲣⲓ ⲛⲉⲫⲣⲟⲛⲟⲥ ⲉⲧ ϫⲟⲥⲉ ⲣ ⲱⲁⲛ Fol. 44 a
ⲛⲉⲛⲣⲟⲟⲩ ϫⲱⲕ ⲉ ⲣⲟⲩ ⲉ ⲧⲣ ⲡⲧⲕⲟⲧⲕ ⲙⲡ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲛⲏ
ⲱⲁⲣⲉ ⲡⲉⲛⲧⲁⲓⲟ ⲙⲡ ⲡⲉⲛⲣⲁⲓ ⲣⲱⲃ ⲣⲓ ⲟⲩⲥⲟⲡ· ⲡⲧⲟⲕ
ⲁⲉ ⲱ ⲡⲗⲗⲟ ⲛ ⲁⲓⲕⲁⲓⲟⲥ ⲡⲉⲕⲣⲁⲓ ⲛⲁⲥⲱ ⲉⲩⲙⲛⲓ ⲉ
ⲣⲟⲩ ⲱⲁ ⲉⲛⲉⲩ· ⲉⲕⲛⲁⲣⲱⲡ ⲛ ⲁⲩ ⲛ ⲣⲉ ⲉⲕⲟ ⲛ ⲉⲓⲱⲧ·
ⲁⲩⲱ ⲛ ⲁⲓⲁⲕⲱⲛⲓⲧⲏⲥ ⲛⲉ ⲛⲧⲁⲥⲧⲁⲙⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ
ⲣⲓ ⲛⲑⲥⲓⲁ:—ⲉⲓⲧⲁ ⲙⲡⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲥⲣⲁⲓ ⲛ
ⲡⲉⲧⲣⲁⲓ ⲛ ⲥⲟⲩ ϫⲟⲩⲧ ⲥⲁⲱⲉ ⲛ ⲡⲉⲟⲟⲩ ⲛ ⲥⲱⲥ·
ⲥⲟⲩ ϫⲟⲩⲧ ⲱⲙⲛⲓ ⲁⲉ ⲧⲉ ⲧⲛⲟⲩ ⲛ ⲙⲛⲥϥⲧⲁ ⲙⲡⲉ ⲟⲩⲉⲱ-
ⲙⲟⲱⲉ ⲁⲉ ⲱⲁⲛⲧⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲟⲩⲉⲙⲉ· ⲣⲓ ⲧⲛⲁⲱⲉ
ⲁⲉ ⲛ ⲡⲉⲟⲟⲩ ⲛ ⲥⲟⲩ ϫⲟⲩⲧ ⲱⲙⲛⲓ (*sic*) ⲁⲩⲥⲱⲱⲩⲧ̄ ⲉ ⲣⲟⲩⲛ
ⲉ ⲣⲁⲥ ⲛⲥⲓ ⲓⲱⲥⲏϥ ⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲥ ⲉ ⲁⲥⲣ̄ ⲟⲩⲟⲉⲓⲱ
ⲧⲏⲣⲥ ⲛⲉⲥⲱⲧⲣ̄ⲧⲱⲣ ⲥⲁⲣ ⲡⲉ ⲡⲉϫⲁⲩ ⲛⲁⲥ· ⲣⲓ ⲟⲩⲙⲛⲧ-

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ⲣⲙⲛⲁⲱ· ⲁⲉ ⲁϥⲣⲱ ⲡ̅ ⲱⲧⲣ̅ⲧⲱⲣ ⲙ̅ⲡⲟⲟⲩ· ⲛ̅ⲧⲟⲥ ⲁⲉ
ⲡⲉϩⲁⲥ ⲛⲁⲩ ⲫ̅ ⲟⲩⲣⲟⲧⲉ ⲁⲉ ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲓ· ⲁⲉ ⲉⲓⲥ
Fol. 44 b ⲡⲕⲁⲣⲡⲟⲥ ⲛ̅ ⲣⲙⲡ ⲟⲩⲱⲱ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ· ⲛ̅ⲧⲟⲩ ⲁⲉ | ⲡⲉϩⲁⲩ
ⲕ ⲛⲁⲥ ⲁⲉ ⲙ̅ⲡⲣ̅ ⲣ̅ ⲣⲟⲧⲉ ⲁⲗⲗⲁ ⲥ̅ⲙ̅ⲥⲟⲙ ⲁⲉ ⲡⲉⲧ ⲙⲛⲧ ⲉ
ⲃⲟⲗ ⲛ̅ⲣⲛⲧⲉ ⲛ̅ⲧⲟⲩ ⲡⲉⲧ ⲛⲁⲃⲟⲛⲟⲉⲓ ⲉⲣⲟ· ⲙ̅ⲡⲡⲥⲁ ⲛⲁⲓ
ⲟⲛ ⲛⲉⲥⲱⲧⲣ̅ⲧⲱⲣ ⲉ ⲡⲉⲣⲟⲟ· ⲉⲡⲉⲓ ⲁⲛ ⲟⲩⲱⲁ ⲙⲛⲥⲉ
ⲧⲉ· ⲁⲧⲱ ⲟⲩⲱⲙ̅ⲙⲟ ⲧⲉ· ⲛⲉ ⲙ̅ⲡ̅ ⲣⲙⲛⲥⲟⲟⲩⲛ̅ ⲁⲉ
ⲫⲁⲣⲧⲛⲥ· ⲟⲩⲁⲉ ⲥⲛⲧⲉⲛⲛⲥ· ⲟⲩⲁⲉ ⲙ̅ⲡ ⲉⲥⲛⲁⲩ ⲉ ⲥⲣⲙⲉ
ⲉⲥⲙⲙⲉ ⲉⲛⲉⲫ· ⲟⲩⲁⲉ ⲛⲉⲥⲧⲥⲁⲃⲛⲧ ⲁⲛ· ⲉ ⲫⲱⲃ ⲛ̅ ⲧⲉⲓ
ⲙⲙⲉ· Ⲛⲉⲧⲛ̅ ⲟⲩⲛⲟⲥ ⲁⲉ ⲛ̅ ⲥⲓⲟⲩ ⲫ̅ ⲧⲙⲛⲛⲧⲉ ⲛ̅ ⲧⲡⲉ
ⲉⲩⲣ̅ ⲟⲩⲟⲉⲓⲙ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ̅ⲩ ⲁⲧⲱ ⲡⲉⲣⲉ ⲟⲩⲛⲟⲥ ⲛ̅
ⲑⲉⲱⲣⲓⲁ ⲙⲟⲟⲩ ⲛ̅ ⲛ̅ⲣⲱⲙⲉ ⲉⲧ ⲫ̅ ⲃⲛⲟⲗⲉⲉⲙ· ⲉⲧⲙⲁⲁⲉ
ⲙ̅ⲡ ⲛⲉⲧⲉⲣⲛⲧ ⲉⲧⲁⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲟⲩⲥⲓⲟⲩ ⲛ̅ⲣⲣⲟ ⲡⲉ ⲛⲁⲓ
ⲉⲧⲟⲩⲛⲁϩⲣⲟⲩ· ⲙⲁⲣⲓⲁ ⲁⲉ ⲙ̅ⲡ ⲓⲱⲥⲏⲫ ⲛⲉⲩⲥⲱⲧⲙ̅ ⲉ
ⲣⲟⲟⲩ ⲉⲧⲙⲁⲁⲉ ⲧⲓⲣⲟⲩ ⲉ ⲧⲃⲉ ⲛⲉⲓ ⲫⲱⲃ· ⲛ̅ⲧⲟⲥ ⲁⲉ ⲛⲉⲧ-
ⲣⲁⲙⲉ ⲉⲧⲣ̅ ⲙⲡⲓⲣⲉ· ⲛⲉⲣⲉ ⲡⲙⲁ ⲛ̅ ⲥⲟⲓⲗⲉ ⲥⲁⲣ ⲙⲟⲟⲩ
ⲙ̅ ⲡⲉ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲙ̅ ⲛⲉⲭⲁⲥⲥⲉⲗⲟⲥ ⲟⲩⲛⲟ ⲛ̅ⲣⲛⲧⲫ̅·
ⲁⲥⲣ̅ ⲧⲉⲧⲙⲛ ⲧⲏⲣ̅ⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉⲥⲙⲧⲣ̅ⲧⲱⲣ· ⲁⲧⲱ ⲉⲥⲟ
Fol. 45 a ⲛ̅ ⲫⲃⲁ· ⲙ̅ ⲡⲙⲁⲩ ⲁⲉ | ⲙ̅ ⲡⲟⲩⲟⲉⲓⲙ ⲛ̅ ⲥⲟⲩ ⲭⲟⲧⲧⲩⲓⲥ·
ⲗⲁ ⲛ̅ ⲭⲟⲓⲁϩⲕ̅· ⲡⲉϩⲉ ⲧⲉⲕⲗⲟⲟⲗⲉ ⲛ̅ ⲟⲩⲟⲉⲓⲙ ⲉⲧ ⲁⲥⲱⲟⲩ ⲙ̅
ⲡⲣⲛⲣⲉⲣⲉⲧⲛⲥ ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲁⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲛ ⲙ̅ⲛ̅ ⲙⲙⲉ
ⲛⲁⲓ ⲛ̅ⲥⲁ ⲟⲩⲥⲫⲙⲉ ⲛⲉⲥⲥⲕⲉⲡⲁⲍⲉ ⲙ̅ ⲡⲉⲧ ⲙⲛⲧ ⲉ ⲃⲟⲗ ⲛ̅-
ⲣⲛⲧ· ⲡⲉϩⲁⲩ ⲛⲁⲥ ⲛ̅ⲥⲓ ⲓⲱⲥⲏⲫ ⲁⲉ ⲙ̅ⲡⲣ̅ ⲣⲟⲧⲉ ⲡⲉⲙⲧ ⲁⲩ-
ⲙⲁⲁⲉ ⲙ̅ⲙⲙⲉ ⲁⲉ ⲧⲉⲣⲁⲭⲡⲟ ⲛ̅ ⲟⲩⲙⲛⲣⲉ ⲟⲩⲡⲓⲥⲧⲟⲥ ⲡⲉ·
ⲛ̅ⲧⲟⲩ ⲥⲁⲣ ⲁⲩⲙⲁⲁⲉ ⲙ̅ⲙⲁⲓ ⲫⲱ ⲁⲉ ⲡⲉⲧⲟⲩⲛⲁϩⲣⲟⲩ
ⲉ ⲃⲟⲗ ⲛ̅ⲣⲛⲧⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫ̅ ⲟⲩⲡⲡⲁ ⲉⲩⲟⲩⲁⲁⲃ·
Ⲛⲁⲓ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲩⲭⲟⲟⲩ ⲛⲁⲥ ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲃⲟⲗ ⲫ̅
ⲡⲙⲁ ⲙ ⲥⲟⲓⲗⲉ· ⲙⲫⲥⲟⲟⲩⲛ ⲁⲛ ⲁⲉ ⲉⲩⲙⲟⲟⲩⲉ ⲉ ⲧⲱⲙ·
ⲁⲩⲥⲱⲱⲩⲧ̅ ⲁⲉ ⲁⲩⲛⲁⲩ ⲉⲧⲥⲕⲧⲙⲛ ⲛ̅ ⲥⲁ ⲃⲟⲗ ⲛ̅ ⲧⲡⲟⲗⲓⲥ·
ⲉⲣⲉ ⲫⲉⲣⲣⲱⲙⲉ ⲟⲩⲛⲟ ⲛ̅ⲣⲛⲧⲥ̅· ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲥ ⲁⲩ-
ⲥⲱⲱⲩⲧ̅ ⲉ ⲫⲣⲁⲓ ⲁⲩⲛⲁⲩ ⲉⲧⲥⲫⲙⲉ ⲉⲥⲁⲁⲩ ⲉ ⲣⲁⲧ̅ⲥ ⲉⲭⲛ̅
ⲧⲉⲥⲭⲉⲛⲉⲡⲱⲣ ⲉⲥⲱⲱⲩⲧ̅ ⲉ ⲃⲟⲗ· ⲁⲩⲙⲟⲟⲧⲉ ⲟⲩⲃⲛⲥ ⲛⲉⲓ
ⲓⲱⲥⲏⲫ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲫ̅ⲱⲣⲕ ⲉⲣⲟ ⲱ̅ ⲧⲉ ⲥⲫⲙⲉ
ⲙⲁⲧⲁⲓⲟⲓ ⲉⲧⲥⲫⲙⲉ ⲫⲛ̅ ⲛⲉⲓ ⲙⲁ ⲉⲥⲥⲟⲟⲩⲛ ⲙ̅ ⲙⲉⲥⲓⲱ·

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ⲛⲉⲥⲉⲓ ⲛⲉⲥⲣⲙⲟⲟⲥ ⲙⲛ̄ ⲧⲉⲓ ⲙⲉⲉⲣⲉ ⲙⲛⲁ ⲙⲁⲓⲧ ⲉⲥⲙⲓⲥⲉ · Fol. 45 b
ⲁⲩⲱ ⲫⲛⲁϥ ⲛⲁⲥ ⲙ̄ ⲡⲉⲥⲃⲉⲉⲕⲉ ⁘ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲁ ⲡⲉⲡⲓⲁ̄ ⲕⲃ̄
ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲓ ⲉ ⲣⲣⲁⲓ ⲉ ⲭⲱⲥ · ⲡⲉϫⲁⲥ ⲛⲁϥ ⲉ̀ⲃⲏ ⲡⲉⲕⲥⲟⲛ
ⲡⲉ ⲓⲱⲥⲏⲫ ⲡⲣ̄ⲗ̄ⲗⲟ ⲙ̄ ⲁⲓⲕⲁⲓⲟⲥ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ ⲛⲣⲁⲓ
ⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲉⲣⲉ ⲡⲗⲟⲟⲥ ⲙ̄ ⲡⲉⲓⲱⲧ ⲙⲛ̄ⲧ ⲉ ⲃⲟⲗ
ⲛ̄ⲣⲏⲧⲥ̄ · ⲛ̄ⲧⲟϥ ⲉ̀ⲃⲏ ⲡⲉϫⲁϥ ⲛⲁⲥ ⲉ̀ⲃⲏ ⲙⲛ̄ ⲉ ⲡⲉⲥⲛⲧ
ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲣⲓⲧⲛ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ⲣⲣⲁⲓ ⲉ
ⲭⲱⲥ · ⲁⲥⲥⲉⲡⲏ ⲁⲥⲉⲓ ⲉ ⲡⲉⲥⲛⲧ · ⲁⲥⲫⲟⲣⲉⲓ ⲛ̄ ⲛⲉⲥⲣⲟⲓⲧⲉ
ⲉⲧ ⲛⲁⲓⲱⲟⲩ ⲣⲱⲥ ⲉⲥⲥⲟⲟⲩⲏ ⲉ̀ⲃⲏⲛ̄ⲕ ⲉ ⲁⲡⲁⲛⲧⲁ ⲉ
ⲡⲓⲟⲩⲧⲉ · ⲁⲥⲉⲓ ⲁⲉ ⲉ ⲡⲥⲁ ⲏ ⲃⲟⲗ ⲙ̄ ⲡⲣⲟ · ⲁⲥⲡⲱⲣⲡ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲥⲱⲓϫ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲉ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲓ̄ⲥ
ⲡⲗⲟⲟⲥ ⲙ̄ ⲡⲉⲓⲱⲧ ⲙ̄ⲡⲟⲉ ⲛ̄ⲧⲁⲓⲕⲁ ⲡⲁ ⲣⲟ · ⲉⲫⲟⲩⲱⲛ ·
ⲁⲓⲟⲩⲁⲣ̄ ⲛ̄ⲥⲱⲕ · ⲉⲕⲉⲟⲩⲱⲛ · ⲛⲁⲓ ⲣⲱ ⲛ̄ ⲟⲩⲁⲁ ⲛ̄ ⲙⲱⲡⲉ
ⲣⲛ̄ ⲧⲉⲕⲙ̄ⲧⲉⲣⲟ · ⲉ† ⲁⲉ ⲉⲩ ⲛ̄ ⲃⲟⲗ ⲙ̄ⲡⲓ ⲓⲱⲥⲏⲫ ⲁ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲙⲙⲉ · ⲙ̄ ⲡⲉⲥ⟦ⲙⲛⲣⲉ Fol. 46 a
ⲡⲉⲥⲙⲣⲡ̄ ⲙ̄ ⲙⲙⲉ · ⲁⲥⲥⲟⲟⲗⲕ̄ ⲛ̄ ⲣⲉⲛⲧⲟⲉⲓⲥ · ⲁⲥϫⲧⲟⲩ ⲕⲃ̄
ⲣⲛ̄ ⲟⲩⲟⲙⲕ̄ ⲛ̄ ⲧⲃⲓⲛ · ⲁⲉ ⲛⲉ ⲙⲙⲛ̄ ⲙⲁ ⲙⲟⲟⲡ ⲛⲁⲩ ⲣⲙⲙ
ⲙⲁ ⲛ̄ ⲥⲟⲓⲗⲉ · Ⅲ ⲡⲉⲓ ⲙⲁ ⲛ̄ ⲥⲟⲓⲗⲉ ⲉⲧ ⲙⲟⲟⲡ ⲛ̄
ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲁ ⲡⲉϫ̄ⲥ̄ ⲟⲩⲱⲣ ⲛ̄ⲣⲏⲧⲥ̄ ⁘—ⲱ ⲡⲉⲓ [ⲁⲟ]-
ⲟⲙⲕ̄ ⲡⲙⲟⲣⲡ̄ ⲛ̄ ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲁ ⲡⲉϫ̄ⲥ̄ ⲧⲁⲗⲟ ⲉ
ⲣⲣⲁⲓ ⲛ̄ ⲧⲉⲭⲟⲩⲥⲓⲁ ⲛ̄ⲣⲏⲧⲥ̄ · ⲱ ⲛⲉⲓⲧⲟⲉⲓⲥ ⲟⲩⲥⲱ ⲛ̄
ⲧⲙⲛⲧ̄ ⲁⲧ ⲧⲁⲕⲟ · ⲧⲁⲓ ⲛⲧⲁⲫⲟⲣⲉⲓ ⲙⲙⲟⲥ ⲛⲥⲓ ⲡⲓⲟⲩⲧⲉ
ⲡⲗⲟⲟⲥ ⲙⲁⲓⲧⲛ̄ ⲣⲟⲧⲡⲛ̄ ⲉ ⲣⲟⲩ ⲙⲛ̄ ⲡⲉⲩⲉⲓⲱⲧ · ⲱ ⲡⲉⲓ
ⲟⲩⲟⲙⲕ̄ · ⲱ ⲡⲉⲓ ⲙⲁ ⲛ̄ ⲥⲟⲓⲗⲉ ⲛⲧⲁⲫⲱⲡⲉ ⲉⲓⲭⲙ̄ⲡⲓⲕⲁⲣ
ⲁⲩⲱ ⲛ̄ ⲟⲩⲣⲡⲉ · ⲉⲫⲟⲩⲁⲁⲃ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲡⲗⲟⲟⲥ ⁘—
ⲱ ⲡⲉⲓ ⲟⲩⲟⲙⲕ̄ ⲛⲧⲁⲫⲱⲡⲉ ⲙ̄ ⲙⲁ ⲛ̄ ⲙⲟⲟⲡ ⲙ̄ ⲡⲓⲟⲩⲧⲉ
ⲙⲛⲧ̄ ⲛ̄ ⲣⲱⲙⲉ ⲉⲓⲧⲛ̄ ⲧⲁⲡⲟⲓⲙⲛⲓⲁ ⲛⲧⲁⲩⲁⲁⲥ ⲫⲁ ⲣⲟⲕ ·
ⲱ ⲡⲉⲓ ⲧⲟⲉⲓⲥ ⲛⲧⲁⲩⲥⲕⲉⲡⲁⲍⲉ ⲙⲙⲟⲛ ⲉ ⲡⲧⲁⲕⲟ ⲙ̄ ⲡⲁⲓⲁ-
ⲅⲅⲉⲗⲟⲥ · ϫⲉ ⲛⲓⲙⲉ ⲭⲣⲱⲙ ⲉ ⲣⲟⲩ ⲛ̄ ⲣⲟⲓ ⲛ̄ ⲛⲉ ⲥⲟⲩ ⁘—
ⲙⲙⲛⲥⲁ ⲛⲁⲓ ⲁⲭⲉⲓ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ ⲉⲫⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲧⲉⲥⲣⲙⲙⲉ
ⲉⲧ ⲙⲙⲁⲩ | ⲧⲁⲓ ⲉ ⲡⲉⲥⲣⲁⲓ ⲛⲉ ⲥⲁⲗⲱⲙⲱⲛ · ⲁⲩⲥⲱⲙⲧ̄ Fol. 46 b
ⲁⲩⲁⲩ ⲉ ⲡⲙⲏⲣⲉ ⲕⲟⲩⲓ · ⲣⲙ̄ ⲡⲟⲩⲟⲙⲕ̄ · ⲁⲩⲣ̄ ⲙⲡⲏⲣⲉ · ⲕⲃ
ⲁⲩⲁⲩ ⲟⲛ ⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲙⲟⲟⲩⲥ ⲣⲙ̄ ⲟⲩⲙⲛⲧ̄ⲕⲏⲕⲉ ·
ⲉⲣⲉ ⲡⲉⲥⲥⲟ ⲛⲉϫ ⲁⲕⲧⲓ ⲛ̄ⲧⲟⲩⲟⲉⲓⲙ ⲉ ⲃⲟⲗ ⲁⲩⲁⲩ ⲉⲧⲉⲣⲉ

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ⲙⲛ̄ ⲉⲓⲟ ⲉⲩⲥⲕⲉⲡⲁⲍⲉ ⲙ̄ ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲁⲁ ⲛ̄ ⲥⲟⲓⲗⲉ ⲧⲏⲣⲟ̄ ⲉⲩⲙⲉⲩ ⲛ̄ ⲣⲁⲱⲉ ⲉⲣⲉ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲣⲏⲧ̄ⲟ̄· Ⲥⲁⲗⲱⲙⲱⲛ ⲇⲉ ⲁⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲟⲩⲟⲙⲟ̄ ⲁⲥⲟⲩⲱⲱⲩⲧ̄ ⲙ̄ ⲡⲭ̄ⲥ̄ ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲇⲉ ⲁ ⲛⲁ ⲃⲁⲗ ⲛⲁⲩ ⲉ ⲡⲉⲕⲟⲩⲭⲁⲓ ⲡⲭ̄ⲥ̄ ⲛⲁⲓ ⲛ̄ⲧⲁⲥⲉⲓ ⲉ ⲛⲟⲩⲣⲙ̄ ⲛ̄ ⲛ̄ⲣⲉⲥⲣ̄ⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲛⲁⲣ· ⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲩ-ⲱⲟⲣⲡ̄· Ⲡⲛ̄ⲥⲁ ⲛⲁⲓ ⲟⲛ ⲁⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲥⲟⲩⲱⲱⲩⲧ̄ ⲉ ⲛⲉⲥⲥⲓⲝ ⲙⲛ̄ ⲛⲉⲥⲟⲩⲣⲙⲛ̄ⲧⲉ· ⲉⲥⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲛⲁⲓⲁⲧⲉ ⲛ̄ⲧⲟ ⲱ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲛ̄ⲧ ⲁⲥⲣ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ̄ ⲛ̄ ⲣⲙ̄ⲣⲉ ⲉ ⲃⲟⲗ ⲉⲣⲙ̄ ⲡⲥⲁⲣⲝ ⲉⲧ ⲉⲓⲭⲱⲛ ⲉⲓⲧⲛ̄ ⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲛ̄ ⲉⲧⲣⲁ·:—Ⲙ̄ ⲙⲁⲣⲓⲁ

Fol. 47 *a* ⲧⲉⲧ ⲟⲩⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ ⲉⲣⲏⲧ̄ⲉ ⲣⲁ ⲟⲛ ⲛ̄ⲧⲙⲉ ⲭⲣⲟⲛⲟⲥ | ⲧⲏⲣⲟⲩ

ⲛ̄ⲧ ⲁⲧⲟⲩⲉⲙⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ⲣⲱ ⲛ̄ ⲫⲛⲁⲟⲩⲱⲣ ⲁ ⲛⲉⲧⲟⲟⲩ ⲉ ⲕⲧⲟⲓ ⲉ ⲡⲁ ⲛⲓ ⲱⲁ ⲉⲙⲉⲣ· ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲥⲁⲗⲱⲙⲱⲛ ⲧⲉ ⲛ̄ⲧⲟⲥ ⲧⲉⲧ ⲱⲟⲣⲡ̄ ⲛ̄ⲧⲁⲥⲥⲟⲩⲛ̄ ⲡⲉⲭ̄ⲥ̄ ⲁⲥⲟⲩⲱⲱⲩⲧ̄ ⲛⲁⲩ· ⲁⲩⲱ ⲁⲥⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ· ⲛ̄ ⲧⲉⲣⲉ ⲫⲉⲓ ⲉⲭⲙ̄ ⲡⲕⲁⲣ ⲁⲩⲱ ⲙⲙⲛ̄ ⲉⲥⲟⲩⲱⲣ ⲉ ⲧⲟⲟⲧⲥ̄ ⲉ ⲕⲧⲟⲥ ⲉ ⲡⲉⲥⲛⲓ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲙⲟⲩ· ⲁⲗⲗⲁ ⲙⲁ ⲙⲙⲁ ⲉⲱⲁⲣⲉ ⲡⲉⲭ̄ⲥ̄ ⲃⲱⲕ ⲉ ⲣⲟⲩ ⲙⲫ̄ⲧⲁⲱⲉⲟⲉⲓⲱ ⲙⲙ̄ ⲧⲉⲩⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲛⲉⲥⲟⲩⲛⲉ ⲛ̄ⲥⲱⲩ ⲡⲉ ⲙⲙ̄ ⲛⲉⲩⲙⲁⲑⲛⲧⲏⲥ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲛ̄ⲧⲁⲩⲥⲫⲟⲩ ⲙⲙⲟⲩ ⲙⲙ̄ ⲧⲉⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ ⲁⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲙⲙ̄ ⲧⲫⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ·:—ⲉⲛⲉⲓⲟⲩⲱⲱⲩ ⲙⲉⲛ· ⲉ ⲟⲩⲱⲛϥ̄ ⲙⲛⲧ̄ⲛ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲃⲓⲟⲥ ⲛ̄ ⲧⲉⲥⲣⲓⲙⲉ ⲉⲧ ⲙⲙⲁⲩ ⲙⲙ̄ ⲧⲉⲥⲡⲟⲗⲩⲫⲁ· ⲁⲩⲱ ⲭⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ ⲧⲉ ⲫⲙ̄ ⲡⲉⲥⲥⲉⲛⲟⲥ· ⲁⲗⲗⲁ ⲭⲉ ⲛⲓⲙⲉ ⲛⲭⲱⲱⲣⲉ [ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲃⲓⲟⲥ ⲛ̄ ⲧⲉⲥⲣⲓⲙⲉ ⲉⲧ ⲙⲙⲁⲩ· ⲙⲙ̄ ⲧⲉⲥⲡⲟⲗⲩⲫⲁ· ⲁⲩⲱ ⲭⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ ⲧⲉ ⲫⲙ̄ ⲡⲉⲥⲥⲉⲛⲟⲥ ⲁⲗⲗⲁ ⲭⲉ ⲛⲓⲙⲉ

Fol. 47 *b* ⲛⲭⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲙⲙ̄][1] ⲡⲱⲁⲭⲉ ⲉ ⲕⲉ ⲥⲁ ⲛ̄ⲧⲛ̄ⲣ ⲡⲱ|ⲃⲱ̄·

ⲫⲙ̄ ⲙⲙ̄ ⲡⲉⲧ ⲕⲛ ⲛⲁⲓ ⲉ ⲣⲁⲓ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲛ̄ⲁⲕⲧⲟⲛ ⲉⲭⲙ̄ ⲡⲱⲁⲭⲉ ⲙⲙ̄ ⲡⲉⲓ ⲱⲁ ⲙⲙⲟⲟⲩ ⲉⲧ ⲡⲟⲣⲡ̄ⲱ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲁⲗⲟⲩ ⲉ ⲧⲛ̄ⲙⲛⲧⲉ ⲙⲙⲟⲟⲩ ⲧⲉⲛⲟⲩ ⲱ̄ ⲛⲁ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲉⲣⲟⲟⲩ ⲉⲣ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄ⲥⲁⲓⲁⲥ ⲛⲧ̄ⲟ ⲧⲁⲓⲟⲛ ⲙⲙ̄-

[1] The words within brackets are repeated inadvertently by the scribe.

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ⲡⲟⲟⲩ ⲉ ⲡⲧⲱⲟⲩ ⲙ̅ ⲛⲉⲓ ⲟⲩⲟⲙⲩ̅ ⲙⲙ̅ ⲛⲉⲓ ⲧⲟⲉⲓⲥ·
ⲙⲙ̅ ⲛⲉⲓ ⲧⲛ̅ⲛⲟⲟⲩⲉ· Ⲁⲧⲉⲣⲉ ⲡⲉϩⲁⲩ ⲥⲟⲩⲛ̅ ⲡⲉⲥϩⲟⲉⲓⲥ
ⲁⲧⲉⲓⲟ ⲥⲟⲩⲛ̅ ⲡⲟⲧⲟⲙⲩ̅ ⲙ̅ ⲡⲩ̅ⲭ̅ⲥ· ⲛⲁ ⲗⲁⲟⲥ ⲁⲉ ⲙ̅ⲡⲉ
ⲭⲥⲟⲩⲱⲓⲧ̅ ⲁⲩⲱ ⲡⲓⲛⲗ ⲙ̅ ⲡⲉⲩⲥⲛ̅ ⲁⲙⲛ̅ ⲙⲙⲁ· Ⲫⲓⲧⲁ
ⲡⲉϩⲁⲩ ⲛ̅ⲥⲓ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ· ⲁⲉ ⲛⲉⲟⲩⲛ̅ ⲣⲉⲛ-
ϣⲟⲟⲥ ⲁⲉ ⲡⲉ ⲫ̅ⲛ̅ ⲧⲉϫⲱⲣⲁ ⲉⲧ ⲙⲙⲁⲩ ⲉⲧⲙⲟⲟⲛ ⲫ̅ⲛ̅
ⲧⲥⲱϣⲉ ⲉⲧⲣⲁⲣⲉϥ ⲫ̅ⲛ̅ ⲛⲟⲩⲉⲣⲡⲉ ⲛ̅ ⲧⲉⲧⲙⲏ ⲉ ⲡⲉⲧⲟⲃⲉ
ⲛ̅ ⲉⲥⲟⲟⲩ: ⲛ̅ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲁⲉ ⲉ ⲡⲓⲥⲓⲟⲩ ⲁⲧⲣ̅ ⲣⲟⲧⲉ
ⲙⲉⲧⲙ̅ⲛⲟⲧⲛ̅ ⲅⲁⲣ ⲫ̅ⲛ̅ ⲧⲉⲧⲙⲏ ⲧⲏⲣⲥ̅· ⲁⲗⲗⲁ ⲛⲉⲧⲙ̅ⲙⲁϩⲉ
ⲙⲙ̅ ⲛⲉⲧⲉⲣⲛⲩ ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲟⲩⲛⲟⲥ ⲛ̅ ⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲡⲉ ⲡⲁⲓ· ⲛ̅ⲧⲁϥⲟⲩⲱⲛϩ̅ ⲉ ⲣⲟⲛ· ⲣⲟⲥⲟⲛ ⲁⲉ ⲉⲧⲁⲱ
ⲛ̅ ⲛⲁⲓ ⲉⲓⲥ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ ⲡⲁ̅ⲥ̅ ⲁϥⲟⲩⲱⲛϩ̅ | ⲛⲁⲩ ⲉ Fol. 48 a
ⲣⲟⲗ· Ⲁⲧⲱ ⲁ ⲡⲉⲟⲟⲩ ⲛ̅ ⲡⲁ̅ⲥ̅ ⲣ̅ ⲟⲩⲟⲉⲓⲛ ⲉ ⲣⲟⲟⲩ ⲁⲧⲣ̅ ⲕⲍ
ⲣⲟⲧⲉ ⲫ̅ⲛ̅ ⲟⲩⲛⲟⲥ ⲛ̅ ⲣⲟⲧⲉ ⲉⲙⲁⲧⲉ· ⲁⲧⲱ ⲙⲙⲁ ⲡⲉⲧⲉ ⲛⲉϥ-
ⲛⲁⲣ̅ ⲣⲟⲧⲉ ⲁⲛ· ⲉϥⲛⲁⲩ ⲉⲧⲁⲥⲥⲉⲗⲟⲥ ⲙ̅ⲡⲉ ⲡⲁ̅ⲥ̅ ⲉϥⲁⲣⲉ
ⲣⲁⲧⲩ̅ ⲛ̅ ⲡⲉⲙ̅ⲧⲟ ⲉ ⲣⲟⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲉϥϥⲟⲣⲉⲓ ⲛ̅ ⲟⲩⲣⲱⲥⲱ
ⲛ̅ ϣⲙⲏⲣⲉ· ⲉ ⲧⲃⲉ ⲧⲁⲡⲟⲛⲏⲙⲓⲁ ⲛ̅ ⲡⲓⲏⲥⲟⲉⲓⲥ ⲙ̅ⲡⲁⲩⲁⲁⲥ
ϣⲁ ⲣⲟⲛ· ⲙ̅ⲡⲉⲧⲁⲟⲩⲛⲏ ⲁⲗⲗⲁ ⲙ̅ⲛⲟⲟⲧⲉ ⲙ̅ⲡⲥⲁ ⲣⲟⲩ ⲙⲙⲟⲟⲩ·
ⲁⲧⲱ ⲡⲉϩⲁⲩ ⲛⲁⲩ ⲁⲛ ⲛ̅ⲧⲉⲣ ⲣ̅ ⲣⲟⲧⲉ ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲅⲁⲣ
ⲫⲧⲁϣⲫⲟⲉⲓϣ ⲙⲛⲧ̅ⲛ̅ ⲛ̅ ⲟⲩⲟⲥ ⲛ̅ ⲣⲁϣⲉ ⲛⲁⲓ ⲉⲧ ⲛⲁ-
ϣⲱⲡⲉ· ⲙ̅ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ̅ ⲁⲉ ⲁⲩϩⲡⲟ ⲙⲛⲧ̅ⲛ̅ ⲙⲙⲟⲟⲩ
ⲙ̅ ⲡⲥⲏⲣ̅ ⲉⲧⲉ ⲛⲁⲓ ⲡⲉ ⲡⲉⲭ̅ⲥ̅ ⲡⲁ̅ⲥ̅ ⲫ̅ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲛ̅ ⲭⲁⲭ̅·
Ⲁⲧⲱ ⲟⲩⲙⲁⲉⲓⲛ ⲙⲛⲧ̅ⲛ̅ ⲡⲉ ⲛⲁⲓ ⲧⲉⲧⲛⲁⲣⲉ ⲉⲧⲱⲛⲣⲉ ⲱⲛⲁ
ⲉϥⲥⲟⲟⲗⲉ ⲛ̅ ⲣⲉⲛⲧⲟⲉⲓⲥ· ⲉϥⲥⲛ ⲫ̅ⲛ̅ ⲟⲩⲟⲙⲩ̅· Ⲏⲧⲉⲙⲟⲩ
ⲁ ⲛⲉⲩⲃⲁⲗ ⲟⲩⲱⲛ ⲁⲩⲛⲁⲩ ⲉⲧⲙⲛⲛⲩⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲁⲱ ⲙⲙⲟⲥ:—Ⲭⲉ ⲡⲉⲟⲟⲩ ⲛ̅
ⲡⲛⲟⲩⲧⲉ ⲫ̅ⲛ̅ | ⲛⲉⲧⲁⲥⲟⲥⲉ ⲁⲧⲱ ⲧⲉϥⲉⲓⲣⲏⲛⲏ ⲣⲓⲁⲧ̅ ⲡⲕⲁⲣ Fol. 48 b
ⲫ̅ⲛ̅ ⲛ̅ⲣⲱⲙⲉ ⲛ̅ ⲡⲉϥⲟⲩⲱϣ·:—ⲛ̅ ⲧⲉⲣ ⲟⲩ☩ ⲁⲉ ⲛ̅ ⲧⲉⲓ- ⲕⲏ
ⲉⲍⲟⲙⲟⲗⲟⲅⲓⲥⲉⲓⲥ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲛ̅ⲧⲉⲙⲟⲩ ⲁⲩⲱⲕ
ⲉ ⲣⲁⲓ ⲧⲡⲉ· Ⲏ ⲱⲟⲟⲥ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲡⲉⲧⲣⲙ̅ⲧ ⲉⲓ ⲉ ⲣⲟⲟⲩ·
ⲡⲉϩⲁⲩ ⲛ̅ ⲛⲉⲧⲉⲣⲛⲩ· ⲁⲉ ⲫⲉⲛⲁⲥⲥⲉⲗⲟⲥ ⲛⲉ ⲛⲁⲓ ⲉⲧ
ϣⲁⲁⲉ ⲙⲙⲁⲁⲩ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲙⲁⲣⲛ̅ ⲧⲱⲟⲩⲛ ⲛ̅ⲧⲛ̅ⲃⲱⲕ
ϣⲁ ⲃⲛⲟⲗⲉⲉⲙ ⲛ̅ⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲙ̅ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲛ̅ⲧⲁ ⲡⲁ̅ⲥ̅ ⲟⲩⲟⲩⲱϥ̅ ⲉ ⲣⲟⲛ· ⲁⲧⲱ ⲛ̅ ⲧⲉⲓ ⲉ ⲁⲩⲉⲓ ⲉ ⲣⲁⲓ

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ε ϩνολεεια· ερε πσιοτ σωκ ϣα χωοτ ϣαντ οτει
ε ϱραι εχ̅ⲙ̅ ⲡⲛⲁ ⲉⲛ ερε ⲡϣⲛρε ϣⲛⲁ ⲡ̅ⲛ̅ⲧ̅ⲕ̅· ⲁϥⲛⲁτ ε ρⲟϥ ⲙ̅ⲡ̅ ⲙⲁρⲓⲁ τεϥⲙⲁⲁτ· ⲙ̅ⲡ̅ ⲓⲱⲥⲏϥ
ⲁτⲉⲓⲙⲉ χε ϱⲉⲓⲙⲉ ⲛε ⲛε ⲛτⲁτχοοτ ⲛⲁτ· ⲁτκοτοτ
Fol. 49a ⲁε ⲡ̅ⲥ̅ⲓ̅ ⲡⲱⲟⲟⲥ ⲉⲧⲥⲙⲟτ ⲁτⲱ ⲉⲧ† ⲉⲟⲟτ ⲙ̅ | ⲡⲛⲟⲩⲧⲉ
ϥ̅ⲑ̅ ⲉχ̅ⲛ̅ ⲛε ⲛτⲁϥⲙⲁτ ε ρⲟⲟτ ⲧⲏρⲟτ· ⲙⲁρⲓⲁ ⲁε ⲛⲉⲥ-
ϱⲁρⲉϥ ε ⲛⲉⲓ ϣⲁχε ⲧⲏρⲟτ· ⲉⲥⲕⲱ ⲙ̅ⲙ̅ⲟⲟτ ϱⲙ̅
ⲛⲉⲥϱⲛⲧ· Ⲏ τερε ϱⲛϩⲱⲁⲛⲥ ⲁε ⲛⲁτ ε ⲡⲥⲓⲟτ· ⲁϥⲉⲓⲙⲉ
χε ⲟⲩⲥⲓⲟⲥ ⲛ̅ ⲣ̅ⲣⲟ ⲡε· ⲁϥϣⲧⲟⲣⲧ̅ⲣ̅ ⲉⲙⲁτε ⲙ̅ⲙ̅
ⲑⲓⲉⲣⲟⲡⲥⲟⲗⲩⲙⲁ ⲧⲏⲣ̅ⲉ̅ ⲙ̅ⲡ̅ⲙⲁϥ· ⲉϥϫⲱ ⲙ̅ⲙ̅ⲟⲥ ⲭε ⲟⲩ
ⲡε ⲛⲉⲓ ⲙⲁⲧⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲁϥϣⲱⲡε·:—τοτε ⲉⲓⲥ ϱⲉⲛ-
ⲙⲁⲥⲟⲥ ⲁⲧⲉⲓ ε ϧⲟⲗ ϱⲛ̅ ⲛ̅ ⲙⲁ ⲛ ϣⲁ ⲉⲩϣⲙⲉ ⲭε
ⲉⲩⲧⲱⲛ ⲡⲣⲣⲟ ⲛ̅ ⲙⲟⲩⲁⲁⲓ ⲛⲧⲁⲧⲭⲣⲟϥ· ⲁⲙⲙⲁⲩ ϩⲁⲣ
ε ⲡⲉϥⲥⲓⲟⲧ ϱⲙ̅ ⲛ̅ ⲙⲁ ⲛ ϣⲁ ⲁⲛⲉⲓ ⲉⲟⲧⲱϣⲧ̅ ⲛⲁϥ·:—
Ⲏ τερε ϱⲛϩⲱⲁⲛⲥ ⲁε ⲥⲱⲧⲙ̅ ε ⲛⲁⲓ ⲁϥⲣ̅ ϣⲡⲏⲣε τοτε
ⲁϥⲙⲟⲩⲧε ⲙⲙⲁⲥⲟⲥ ⲛϫⲓⲟⲩε ⲁϥϣⲙⲉ ε ϧⲟⲗ ϱⲓ
ⲧⲟⲟⲧⲟⲩ ⲛⲥⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̅ ⲡⲥⲓⲟⲧ ⲛⲧⲁϥⲟⲩⲱϣ̅ⲕ̅ ε ϧⲟⲗ·
ⲉϥϫⲱ ⲙ̅ⲙ̅ⲟⲥ ⲛⲁⲧ ⲭε ⲁⲙⲛⲓⲧ̅ⲛ̅ ⲛⲧⲉⲧⲛ̅ⲧⲁⲙⲓⲟⲩ ϱⲛ̅
Fol. 49b ⲧⲉⲧⲛ̅ | ⲧⲉϫⲙⲛ ⲭε ⲙⲙⲁ ⲡε ⲡⲣⲣⲟ ⲛⲧⲁⲧⲭⲣⲟϥ· ⲁⲧ-
ϩ̅ ⲟⲩⲱϣⲃ̅ ⲛⲥⲓ ⲙⲙⲁⲥⲟⲥ ⲭε ⲟⲩⲣⲣⲟ ⲁⲛ ⲡε ⲛⲧⲉ ⲡⲉⲓ
ⲕⲟⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲛⲁⲓ ⲡε ⲡⲣⲣⲟ ⲛ ⲁⲧ ϧⲱⲗ ε ϧⲟⲗ
ϣⲁ ⲉⲛⲉϥ· ⲟⲩⲁⲉ ⲧⲉϥⲙⲛ̅ⲧⲉⲣⲟ· ⲛⲁⲟⲩⲉⲓⲙⲉ ⲁⲛ ε
ⲡⲧⲏⲣϥ̅· ⲛⲁⲓ ⲡε ⲡⲣⲣⲟ ⲉⲧ ⲛⲁⲕⲁⲑⲓⲥⲧⲁ ⲛ̅ ⲡⲣⲣⲱⲟⲧ
ⲧⲏⲣⲟⲧ· ⲁⲧⲱ ⲟⲛ ⲉⲩⲡⲱⲙⲉ ⲙⲙⲟⲟⲧ· ⲛⲁⲓ ⲡε ⲡⲣⲣⲟ
ⲉⲧ ⲉⲣⲉ ⲧⲡⲉ ⲙ̅ⲡ̅ ⲡⲕⲁϩ ⲛⲁⲡⲁⲣⲁⲥⲉ ϱⲙ̅ ⲡⲉϫⲟⲩⲉⲣⲥⲁϩⲙⲉ·
ⲛⲁⲓ ⲡε ⲡⲣⲣⲟ ⲉⲧ ⲛⲁ† ϱⲁⲓ ε ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ̅ ϱⲛ̅
ⲟⲩⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲛⲁⲓ ⲡε ⲡⲣⲣⲟ ⲉⲧ ϫⲓⲥⲉ ⲛ ⲟⲩⲁ·
ⲉⲩⲟⲃⲃⲱ ⲛ ⲟⲩⲁ· ⲉⲩϫⲉ ⲉⲕⲟⲧⲱϣ ⲁⲉ ε ⲉⲓⲙⲉ ⲉⲓⲉ ⲁⲛⲟⲛ
ⲡⲉⲧ ⲛⲁⲧⲁⲙⲟⲕ ⲛⲁⲓ ⲡε ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅· ⲡε ⲛⲧⲁⲩϱⲁⲓ ε
ⲧⲃⲏⲏⲧ̅ϥ̅ ⲭε ⲉⲧⲛⲁϫⲣⲟϥ ϱⲛ̅ ϩⲛⲟⲗⲉⲉⲓⲁ ⲛ̅ⲧⲉ †ⲟⲩⲁⲁⲓⲁ·
Ⲏ τερ ϥ̅ⲥⲱⲧⲙ̅ ε ⲛⲁⲓ ⲛ̅ⲥⲓ ϱⲙϩⲱⲁⲛⲥ· ⲛ̅ τοοτοτ ⲛ̅
ⲙⲙⲁⲥⲟⲥ· ⲁϥϣⲧⲟⲣⲧ̅ⲣ̅ ⲉⲙⲁτε ⲁⲧⲱ ⲡⲉϫⲁϥ ⲛ̅ ⲙ̅-
Fol. 50a ⲙⲁⲥⲟⲥ ⲭε ⲟⲩⲁⲧⲥⲟⲙ ⲡε ⲛⲧⲉⲧⲛ̅ⲣⲉ | ⲉⲙⲧⲟⲛ ϣⲁⲛ
ϥ̅ⲁ̅ τⲉⲧⲛ̅ⲣⲉ ε ρⲟϥ ⲙⲓ ⲥε ⲓⲛⲧⲛ̅ ⲛ̅ ϱⲉⲛⲁϣⲟⲣⲟⲛ ϱⲛ̅ ⲟⲩ-

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ϩωπ ⲛ̄τετⲛ̄ⲃⲱⲕ ⲛ̄τετⲛ̄ⲙⲟⲩⲛⲉ· ⲁⲩⲱ ⲛ̄τετⲛ̄ⲣⲟⲧⲣ̄ ϩⲓ
ⲟⲩⲱⲣⲁ̄· ⲛ̄ⲥⲁ ⲡⲛⲁ ⲉⲧ ⲉⲣⲉ ⲡⲓⲟⲥ ⲛ̄ⲣⲣⲟ ⲛ̄ⲛⲏⲧ̄ⲕ
ⲛ̄ⲧⲁⲩϫⲁⲟⲩ· ⲛ̄τετⲛ̄ⲧ ⲛⲁⲩ ⲛ̄ ⲛ̄ϣⲱⲣⲟⲛ ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄-
ϣⲁⲛⲣⲉ ⲉ ⲣⲟϥ ⲙⲁⲧⲁⲙⲟⲓ ϩⲱ ϩⲉ ⲕⲁⲥ ⲉⲓⲉⲓ ⲛ̄ⲧⲁⲟⲩⲱⲙⲥ̄
ⲛⲁϥ· ⲛ̄ⲧⲁϥϫⲉ ⲛⲁⲓ ⲁⲉ ⲛⲁⲩ ϩⲓ̄ ⲟⲩⲕⲣⲟϥ ⲉϥⲟⲩⲱⲙ
ⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟϥ· Ⲏ ⲧⲉⲣ ⲧⲁⲓ ⲁⲉ ⲡ̄ ϯⲁⲡⲟϥⲁⲥⲓⲥ ⲉ
ⲣⲟⲩ ϩⲓⲧⲛ̄ ϩⲛⲱⲁⲛⲥ· ⲛ̄ⲣⲣⲟ ⲁⲩⲱⲕ ⲁⲧⲱ ⲡ̄ ⲧⲉⲣ ⲟⲩⲣ̄
ⲡⲃⲟⲗ ⲛ̄ ⲧⲛⲟⲗⲓⲥ ⲛ̄ ⲟⲩⲕⲟⲓ ⲉⲓⲥ ⲛⲥⲓⲟⲩ ⲛ̄ⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟϥ
ϩⲓ̄ ⲡ̄ ⲙⲁ ⲛ̄ ⲱⲁ· ⲁⲩⲥⲱⲕ ϩⲁ ϫⲱⲟⲩ ⲱⲁⲛⲧ ⲉⲩⲉⲓ
ⲛⲉϩⲁⲣⲉ ⲣⲁⲧⲛ̄ ϩⲓ̄ ⲡⲙⲁ ⲉⲛ ⲉⲣⲉ ⲡⲱⲛⲣⲉ ⲱⲛⲁ ⲛ̄-
ϩⲛⲧⲛ̄· ⲁⲧⲟⲧⲱⲙⲥ̄ ⲙ̄ ⲛⲉ ⲛⲧⲁⲩⲧⲁⲗⲁⲓⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄·
ⲉⲩⲛ̄ⲕⲟⲧⲕ ϩⲓ̄ ⲟⲩⲟⲙⲛ̄ⲧ̄ ⲛ̄ ⲧⲃⲓⲛ ⲉⲩⲥⲟⲟⲗⲉ ⲛ̄ ϩⲉⲛⲧⲟⲉⲓⲥ
ⲛⲟⲉ ⲛ̄ ⲟⲩⲣⲛⲕⲉ ⲛ̄ ⲣⲱⲙⲉ | ⲕⲁⲓ ϭⲁⲣ ⲛⲉ ⲙⲛ̄ ⲙⲁ ⲱⲟⲟⲛ Fol. 50 b
ⲛⲁⲩ ⲡⲉ ϩⲓ̄ ⲡⲙⲁ ⲛ̄ ⲥⲟⲩⲗⲉ ⲉ ⲧⲣⲉⲩ ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲟⲩ ⲣⲏ
ⲛⲏⲧⲛ̄· Ⲡⲁⲛⲧⲟⲥ ⲇⲉ ⲛⲉⲧϫⲱ ⲙ̄ⲙⲟⲥ ⲅⲉ ⲁⲛⲟⲛ ⲛ̄
ⲕⲗⲏⲣⲟⲥ· ⲧⲁⲣⲟⲛ ⲙ̄ⲡ̄ⲥⲁ ⲛⲉⲙⲡⲣⲁⲝⲓⲥ ⲉⲃⲟⲟⲩ· ⲁⲛⲟⲕ
ϣⲁ ϥ ⲟⲩ ⲛ̄ ⲥⲡⲏⲣⲉ ⲙ̄ⲙⲟⲩⲛ̄ ⲱ ⲙ̄ⲙⲁⲩⲟⲥ ⲁⲩⲱ ϯⲛⲁ-
ϩⲟⲟⲥ ⲅⲉ ⲙⲓⲛ ⲧⲱⲛ ⲉ ⲧⲱⲛ· ⲙⲓⲛ ⲉⲧⲉⲧⲛ̄ⲧⲱⲟⲩⲛ ϩⲁⲣⲁ ϩⲓ̄-
ϩⲱⲟⲩⲛⲉ ⲛ̄ ⲙⲛ̄ⲧⲙⲁⲩⲟⲥ ⲉⲧⲉⲧⲛ̄ϯ ⲧⲱⲛ ⲙ̄ⲙⲛ̄ ⲡⲓⲟⲩⲧⲉ
ⲉⲧⲉⲧⲛ̄ϯ ⲛⲟⲩⲥ̄ⲥ ⲛⲁⲩ ⲙⲁⲛ ⲧⲉⲧⲛ̄ⲉⲓ ⲛ̄ ⲥⲱⲣⲡ ⲛ̄ⲧⲉⲧⲛ̄-
ⲟⲩⲱⲙⲥ̄ ⲛⲁⲩ· ⲙⲓⲙ ⲉⲧⲉⲧⲛ̄ⲧⲁⲕⲟ ⲛ̄ ⲧⲉϥϣⲩⲭⲏ ⲛ̄ ⲛⲣⲣⲱⲙⲉ
ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲉⲧⲛ̄ⲥⲱⲣⲛ̄ ⲛ̄ ⲧⲉϥϣⲩⲭⲏ
ⲛ̄ ϩⲉⲙⲙⲏⲛⲓⲧⲉ ⲙⲁⲓ ⲧⲉⲧⲛ̄ⲣ̄ ⲥⲱⲣⲡ ⲛ̄ⲧⲉⲧⲛ̄ⲟⲩⲱⲙⲥ̄ ⲛ̄
ⲛⲣⲣⲟ ⲡⲉϫⲥ̄· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲛ̄ⲧⲉⲣ ⲟⲩⲙⲁⲧⲉ· ⲛ̄ ⲛⲉⲓ ⲛⲟⲩ
ⲛ̄ ⲙⲡⲏⲣⲉ ⲁⲧⲉⲙⲉ ⲛⲁⲩ ⲛ̄ ϩⲉⲙⲁⲣⲟⲛ· ⲟⲩⲁⲟⲩⲟ
ⲟⲩⲗⲓⲃⲁⲛⲟⲥ ⲙ̄ⲙ ⲟⲩⲙⲁⲗ· | ϩⲓ̄ ⲧⲉⲧⲙⲏⲛ ⲁⲉ ⲉⲧ ⲙⲛⲧ Fol. 51 a
ⲉⲧⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲧⲛⲏ:—Ⲡⲓⲉⲩⲣⲁⲥⲧⲉ ⲉⲓⲥ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲣⲉ
ⲛ̄ ⲡⲁⲥ̄ ⲁⲩⲟⲩⲱϩ̄ ⲛⲁⲩ ⲉ ⲣⲟⲩ ϩⲓ̄ ⲟⲩⲣⲁⲥⲟⲩ ⲉⲩⲭⲱ
ⲙⲙⲟⲥ· ⲁⲉ ⲉⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉ ⲧⲱⲛ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲁⲉ
ⲛ̄ⲧⲟⲕ ⲡⲁⲥ̄ ⲉⲧ ⲥⲟⲟⲩⲛ ⲁⲉ ⲟⲩ ⲡⲉⲧ ⲛ̄ⲛⲁⲩ· ⲡⲉϫⲉ ⲡⲁⲥ-
ⲅⲉⲗⲟⲥ ⲇⲉ ⲛⲁⲩ ⲁⲉ ⲙⲡ̄ⲣ̄ ⲕⲧⲉ ⲧⲛⲁⲧⲛ̄ ⲛ̄ ⲛⲉ ⲥⲟⲩ ⲱⲁ
ϩⲛⲱⲁⲛⲥ ⲁⲗⲗⲁ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲙⲛⲧⲛ̄ ϩⲓⲧⲛ̄ ⲛⲉ ϩⲓⲛ ⲉ
ϩⲣⲁⲓ ⲉ ⲧⲉⲧⲛ̄ⲭⲱⲣⲁ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲁⲉ ⲛⲧⲛ̄ⲥⲟⲟⲩⲛ̄
ⲁⲛ ⲛ̄ ⲧⲉϩⲓⲛ ⲉⲧ ⲙⲁⲃⲱⲕ ⲛ̄ϩⲛⲧⲛ̄· ⲛ̄ⲧⲟϥ ⲇⲉ ⲁϥϫⲓ

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ⲙⲟⲉⲓⲧ ϩⲛⲧⲟⲩ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ̄ ⲁⲛ ⲭⲉ ⲉⲩⲃⲱⲕ ⲉ ⲧⲱⲛ ⲯⲁⲛⲧ
ⲭⲓⲧⲟⲩ ⲉ ⲧⲉⲩⲡⲟⲗⲓⲥ ⲙ̄ⲡ̄ ⲧⲉϫⲱⲣⲁ ⲧⲏⲣⲥ̄ ⲛ̄ ⲧⲡⲉⲣⲥⲓⲥ·
ⲟⲩⲛⲟⲥ ⲇⲉ ⲛ̄ ϩⲟⲧⲉ ⲁⲥⲉⲓ ⲉⲭⲛ̄ ϩⲙⲡⲱⲁⲛⲉ ⲙ̄ⲡ ⲉⲩⲟⲩⲱϥ
ⲉ ⲧⲟⲟⲧϥ̄ ⲉ ⲯⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲉϫⲥ̄ ⲟⲩⲁⲉ ⲙ̄ⲙⲁⲩⲟⲥ· Ⲏ ⲧⲉⲣⲉ
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲙ̄ⲙⲁⲩⲟⲥ ⲃⲱⲕ ⲉ ⲧⲉϥϫⲱⲣⲁ ⲁⲩⲥⲉⲡⲏ
Fol. 51 b ⲁⲩⲣⲱⲕϥ̄ ⲛ̄ ⲛ̄ϩⲱⲱⲙⲉ ⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧ|ⲙⲁⲩⲟⲥ· ⲁⲩⲧⲁⲯⲉ-
ⲣⲁ ⲟⲉⲓⲩ ⲙ̄ ⲡⲉϫⲥ̄ ⲓⲥ ⲫⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲙ̄ⲡ̄ ⲧⲉϫⲱⲣⲁ ⲧⲏⲣⲥ̄
ⲛ̄ⲧⲉ ⲡⲉⲣⲥⲓⲥ· ⲧⲟⲧⲉ ⲡⲁⲩⲫⲉⲗⲟⲥ ⲙ̄ ⲡⲁⲥ̄ ⲁϥⲟⲩⲱⲛϥ̄ ⲉ
ⲃⲟⲗ ⲛ̄ ⲓⲱⲥⲏⲫ ⲙ̄ⲡⲛⲥⲁ ⲧⲣⲉ ⲙ̄ⲙⲁⲩⲟⲥ ⲁⲛⲁϫⲱⲣⲉⲓ
ⲭⲉ ⲧⲱⲟⲩⲛ ⲙ̄ⲙⲟ ⲃⲱⲕ ⲉ ⲫⲣⲁⲓ ⲉ ⲕⲛⲓⲉ· ⲛ̄ⲧⲟⲕ ⲙ̄ⲡ̄
ⲡⲱⲛⲣⲉ ⲱⲛⲓⲉ ⲙ̄ⲡ̄ ⲧⲉϥⲙⲁⲁⲩ ⲯⲁⲛⲧ ⲉⲓϩⲟⲟⲥ ⲛⲁⲕ·:—
ϩⲙⲡⲱⲁⲛⲉ ⲅⲁⲣ ⲛⲁⲯⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲱⲛⲣⲉ ⲱⲛⲓⲉ ⲉ ⲧⲁⲕⲟϥ·
Ⲗⲉⲧⲱⲟⲩⲛ ⲇⲉ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ ⲛ̄ ⲧⲉⲩⲱⲛ ⲁϥⲭⲓ ⲙ̄ ⲙⲁⲣⲓⲁ
ⲙ̄ⲡ̄ ⲓⲥ̄ ⲙ̄ⲡ̄ ⲥⲁⲗⲱⲙⲓⲛ ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲫⲣⲁⲓ ⲁⲩⲃⲱⲕ ⲉ
ⲕⲛⲓⲉ· ⲉⲕⲃⲱⲕ ⲉ ⲧⲱⲛ ⲱ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲟⲩⲧⲉ
ⲉ ⲣⲟϥ ⲛⲁϥ ⲛ̄ ⲉⲓⲱⲧ· ⲏ ⲉⲕⲃⲱⲕ ⲉ ⲧⲱⲛ ⲱ̄ ⲡⲉⲧ ⲉⲣⲉ
ⲧⲡⲉ ⲙ̄ⲡ̄ ⲡⲕⲁϥ ⲥⲧⲱⲧ ⲫⲁ ⲧⲉϥϩⲏ ⲙ̄ⲡ̄ ⲡⲥⲱⲓⲧ̄· ⲁϩⲣⲟⲕ
ⲉⲕⲡⲓⲛⲧ ϩⲛⲧⲥ̄ ⲛ̄ ⲧⲉⲓ ⲃⲁⲓⲟⲣ· ⲉⲓⲃⲱⲕ ⲡⲉϩⲁϥ ⲭⲉ ⲕⲁⲥ
ⲉⲓⲉϩⲉⲕ ⲡⲥⲱⲓⲧ̄ ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲙⲡⲧⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ⲯⲁⲧ
Fol. 52 a ⲛ̄ⲧⲟⲃⲉ ⲙ̄ⲙⲁⲧⲉ·:— | Ⲡⲉⲧⲉ ⲯⲁⲩⲥⲱⲱⲩⲧ̄ ⲉϫⲙ̄ ⲡⲕⲁϥ ⲉ
ⲣⲉ ⲧⲣⲉϥⲥⲧⲱⲧ ⲯⲁ ⲛⲉϥⲥⲏⲧⲉ· Ⲡⲉⲧⲉ ⲯⲁⲩϫⲱϥ ⲛ̄ⲧⲟⲟⲩ
ⲛ̄ⲥⲉϯ ⲕⲁⲡⲛⲟⲥ· ⲉⲩⲡⲓⲛⲧ ϩⲛⲧⲏ ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲩⲛⲓⲉ
ϩⲓ̄ ⲛⲉⲩⲥⲓϫ· Ⲥⲓⲡⲛⲧ ⲁⲛ ⲡⲉϩⲁϥ ϩⲱⲥ ⲉⲓⲣ̄ ϩⲟⲧⲉ· ⲁⲗⲗⲁ
ⲭⲉ ⲕⲁⲥ ⲉⲓⲛⲁⲃⲱⲕ ⲉ ⲧⲉϫⲱⲣⲁ ⲛ̄ ⲕⲛⲓⲉ· ⲛ̄ⲧⲁⲡⲱⲣⲕ̄
ⲉ ⲃⲟⲗ ⲛ̄ϩⲛⲧⲥ̄ ⲛ̄ ⲧⲙⲡⲧⲣⲉⲩⲯⲱⲓⲉ ⲉⲓⲁⲱⲗⲟⲙ ⲛ̄ⲧⲁⲥⲟⲃⲧⲉ
ⲛⲁⲓ ⲛ̄ϩⲛⲧⲥ̄ ⲛ̄ ⲟⲩⲗⲁⲟⲥ ⲉⲩⲧⲃⲃⲏⲩ· ⲁⲙⲟⲩ ⲉ ⲧⲙⲛⲛⲧⲉ
ⲙ̄ⲡⲟⲟⲩ ⲱ̄ ⲡⲛⲟⲥ ⲙ̄ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲏⲥⲁⲓⲁⲥ ⲫⲙ̄ ⲧⲙⲛⲛⲧⲉ
ⲙ̄ ⲡⲉⲓ ⲯⲁ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ⲡ̄ ⲧⲁⲙⲟⲛ ⲉ ⲛⲉ ⲛⲧⲁⲕⲡⲣⲟ-
ⲫⲏⲧⲉⲩⲉ· ⲙ̄ⲙⲟⲟⲩ ⲅⲁ ⲡⲉϫⲥ̄ ⲙ̄ⲡ̄ ⲧⲉϥⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲙⲓⲛ ⲛ̄ ⲯⲟⲣⲡ̄· ⲉⲓⲥ ⲡⲥ̄ⲥ̄ ⲥⲁⲃⲁⲱⲑ ⲡⲉϩⲁϥ ⲙⲛⲧ
ⲉ ⲫⲣⲁⲓ ⲉ ⲕⲛⲓⲉ ⲉⲩⲣⲙⲟⲟⲩ ⲫⲓⲧⲛ̄ ⲟⲩⲕⲗⲟⲟⲗⲉ ⲉⲥⲁⲥⲱⲟⲩ·
ⲁⲩⲱ ⲙ̄ ⲙⲟⲩⲛ̄ⲧ ⲛ̄ ⲥⲓⲝ ⲧⲏⲟⲩ ⲛ̄ ⲕⲛⲓⲉ ⲛⲁⲓⲙ ⲙ̄
ⲡⲩⲙⲁⲧⲟ ⲉ ⲃⲟⲗ· ⲉⲓⲧⲁ ⲡⲉϩⲁϥ ⲟⲛ ⲭⲉ ⲁⲩⲱ ⲡⲣⲙ̄
ⲡⲕⲛⲓⲉ ⲛⲁⲣⲟⲉ ⲛ̄ ⲫⲉⲛⲥⲣⲓⲙⲉ ⲫⲙ̄ ⲟⲩⲣⲟⲧⲉ ⲙ̄ⲡ̄ ⲟⲩⲥⲧⲱⲧ

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ϵ τβϵ τσιϧ | ⲙ̅ ⲡⲭ̅ⲥ̅ ⲥⲁϧⲁⲱⲟ ⲛ̅ⲧⲁⲣⲡⲧ̅ⲥ̅ ϵ ϫⲱⲟⲩ· Fol. 52 b
ⲉⲡⲉⲓ ⲁⲛ ϩⲁⲑⲏ ⲙ̅ⲡⲁⲧⲉ ⲡⲉϫ̅ⲥ̅ ⲉⲓ ϵ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲉⲣⲉ ⲡ̅ ⲡⲁ̅
ⲣⲙ̅ⲁ ⲡ̅ ⲕⲛⲓⲧⲉ ⲛⲁⲓ̈ⲧ̅ ⲉⲣⲉ ⲡⲉⲩⲥⲉⲣⲱⲃ ⲫⲓϫⲙ̅ ⲡⲁⲣⲁϩ
ⲛ̅ⲑⲉⲟⲛⲟⲥ· ⲟⲩⲛ̅ ⲟⲩⲑⲉⲟⲛⲟⲥ ⲥⲁⲣ ⲉⲩⲛⲁⲓ̈ⲧ̅ ⲛⲁⲣⲗⲓⲍⲉ
ϵ ⲁϥⲃⲃⲱ· ⲛⲉ ϩⲉⲛⲣⲉⲥⲙ̅ⲙⲁⲓ̈ⲉ ⲉⲓⲁⲱⲗⲟⲛ ⲥⲁⲣ ⲛⲉ ⲡ̅
ⲣⲙ̅ⲁ ⲡ̅ ⲕⲛⲓⲧⲉ ⲁⲧⲱ ⲛⲉⲩⲣ̅ ϩⲟⲧⲉ ⲁⲛ ϩⲛⲧ̅ⲛ̅ ⲙ̅ ⲡⲓⲟⲩⲧⲉ·
ⲟⲩⲁⲉ ⲗⲁⲁⲩ ⲛ̅ ϩⲉⲟⲛⲟⲥ·:—Ⲏ ⲧⲉⲣⲉ ⲡⲉϫ̅ⲥ̅ ⲁⲉ ⲉⲓ ϵ
ⲡⲕⲟⲥⲙⲟⲥ ⲁϥⲉⲓ ϵ ϩⲣⲁⲓ ϵ ⲕⲛⲓⲧⲉ ⲁ ⲧⲉϥⲣⲟⲧⲉ ⲙ̅ⲙ̅
ⲡⲉϥⲥⲧⲱⲧ ⲉⲓ ϵ ϫⲱⲟⲩ ⲁⲩⲧ̅ⲃ̅ⲃⲟⲟⲩ ⲛ̅ ⲟⲩⲗⲁⲟⲥ ⲉϥⲟⲩⲁⲁⲩ·
ⲟⲩⲣⲉⲟⲛⲟⲥ ⲉⲩⲧ̅ⲃ̅ⲏⲏⲧ ⲁⲩⲱ ⲁⲩⲧⲣⲉ ⲡⲥⲉⲣⲱⲃ ⲛ̅ ⲛ̅ⲑⲉⲟⲛⲟⲥ
ⲧⲏⲣⲟⲩ ⲉⲓ ϵ ϩⲣⲁⲓ ϵ ϫⲱⲟⲩ· ϵ τβϵ ⲡⲁⲓ ⲩϫⲱ ⲙ̅ⲙⲟⲥ
ⲁⲉ ⲁ ⲕⲛⲓⲧⲉ ϩⲓⲥⲉ ⲙ̅ⲙ̅ ⲧⲙ̅ⲡⲟⲣⲓⲁ ⲛ̅ ⲛⲉⲥⲟⲟⲩⲉ· ⲁⲩⲱ
ⲛ̅ⲥⲁⲃⲉⲛ ⲛ̅ⲣⲱⲙⲉ ⲉⲧ ϫⲟⲥⲉ ⲛⲉⲩ ϵ ⲣⲁⲧ̅ⲛ̅ ⲁⲩⲱ ⲥⲉ-
ⲛⲁϣⲩⲛⲗ ϵ ⲣⲟⲕ ⲛ̅ⲧⲟⲕ ⲥⲁⲣ ⲡⲉⲡⲓⲟⲩⲧⲉ ⲁⲩⲱ | ⲛⲉⲩ- Fol. 53 a
ⲥⲟⲟⲩⲛ̅ ⲁⲛ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲙ̅ ⲡⲓⲛⲗ ⲡⲉⲛⲥⲛⲣ· ⲁⲧⲉⲧⲙⲁⲩ
ϵ ⲛⲉⲡⲣⲟⲫⲏⲧⲓⲁ ϵ ⲁϥⲟⲩⲱⲛϥ̅ ϵ ⲃⲟⲗ· ⲉⲡⲉⲓ ⲁⲛ ⲛ̅
ⲧⲉⲣ ϥ̅ⲉⲓ ϵ ϩⲣⲁⲓ ⲉϫⲙ̅ ⲡⲕⲁⲣ ⲛ̅ⲥⲓ ⲡⲗⲟⲩⲥⲟⲥ ⲙ̅ ⲡⲉⲓⲱⲧ
ⲛ̅ⲧⲁϥⲉⲓ ϥ̅ⲡ̅ ⲟⲩⲃⲃⲱⲟ· ⲙ̅ⲡⲉ ⲫⲉⲓ ϥ̅ⲡ̅ ⲟⲩⲁϫⲓⲱⲙⲁ ⲉⲩϫⲟⲥⲉ
ⲟⲩⲁⲉ ⲙ̅ⲡ̅ ϥⲫⲟⲣⲉⲓ ⲛ̅ ⲟⲩⲡⲟⲣⲫⲩⲣⲁ ⲛ̅ⲣⲣⲟ· ⲧⲉϥⲙ̅ⲧⲉⲣⲟ
ⲥⲁⲣ ⲙⲟⲟⲩⲛ ϣⲁ ⲙⲉⲛⲉϥ· ⲁⲩⲱ ⲧⲉϥⲙ̅ⲧ̅ϫⲉ̅ ϣⲁ ⲟⲩϫⲱⲙ
ⲙ̅ⲙ̅ ⲟⲩϫⲱⲙ· ⲙ̅ⲡⲉ ⲫⲉⲓ ⲉⲩⲧⲁⲗⲙ̅ ⲉⲩⲕⲁⲣⲟⲩϫⲓⲱⲙ
ⲁⲗⲗⲁ ⲉⲩⲙⲟⲟⲩⲉ ⲛ̅ ⲛⲉϥⲟⲧⲣⲙ̅ⲛⲧⲉ· ⲡ̅ⲕⲁⲣⲟⲩϫⲓⲱⲙ
ⲥⲁⲣ ⲟⲧⲟⲙ̅ ⲛ̅ ⲧⲃⲓⲛ ⲛⲉ· ⲛⲁⲓ ⲡⲧⲁϥ ⲛⲁⲓ ⲛ̅ ⲧⲉⲣⲓⲁ
ⲛ̅ ϧⲱⲕ ϵ ϩⲣⲁⲓ ϵ ⲧⲛⲉ ϵ ⲡⲛⲁ ⲛ ⲟⲩⲡⲟⲣⲫⲩⲣⲁ ϩⲉⲛⲧⲟⲉⲓⲥ
ⲛⲁⲓ ⲡⲧⲁⲩⲫⲟⲣⲉⲓ ⲙ̅ⲙⲟⲛ ϥ̅ⲡ̅ ⲟⲃⲥⲱ ⲛ̅ⲧⲙ̅ⲙ̅ⲧ̅ ⲁⲧ ⲧⲁⲕⲟ·
ϵ τβϵ ⲛⲁⲓ ⲟⲧⲟⲛ ⲙⲙⲁ ⲉⲧ ⲟ ⲛ̅ ϩⲙⲁⲗ ⲛⲁϥ ⲙ̅ⲙ̅ ⲥⲟⲙ
ⲙ̅ⲙⲟⲟⲩ ϵ ⲙⲟⲟⲩⲉ ϥ̅ⲡ̅ ⲟⲩⲙⲛ̅ⲧ̅ ϫⲁⲥⲓ ϩⲛⲧ· Ⲥⲓⲧⲁ ⲟⲛ
ⲡⲉϫⲁϥ ⲁⲉ ⲟⲩⲟ ⲟⲩⲉⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲁⲓ̈ⲱ|ⲡⲉ ⲛ̅ ⲡⲭ̅ⲥ̅ Fol. 53 b
ϥ̅ⲡ̅ ⲕⲛⲓⲧⲉ ϩⲁⲣⲧ̅ⲛ̅ ⲛⲉϫⲱⲣⲁ ⲛ̅ ⲛⲉⲥⲟⲟⲩⲉ· ⲁⲧⲱ ⲥⲉⲛⲁ-
ⲧⲁⲗⲉ ϫⲱⲣⲟⲛ ϵ ϩⲣⲁⲓ ⲛ̅ ⲡⲭ̅ⲥ̅ ϩⲓϫⲱϥ· ⲁ ⲡⲉⲗⲟⲥ ⲛ̅
ⲛⲉⲕⲛⲁⲩⲁⲉ ⲱ ⲛ̅ϩⲁⲓⲁⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲣⲉⲙ̅ⲡ̅ ⲡⲱⲃ̅ⲃ̅ ⲛ̅
ⲛ ⲕⲉⲥⲉⲡⲉ ⲛ̅ ⲡⲛⲁⲉ ⲛ̅ ⲡⲉⲣⲣⲏⲧⲟⲛ ⲛ̅ⲧⲁⲛⲁⲣⲭⲉⲓ ϵ
ⲣⲟϥ ϵ τβϵ ϩⲙⲡⲱⲁⲛⲉ ⲁⲉ ⲁⲩⲥⲱⲃⲉ ⲙⲙⲟϥ ⲫⲓⲛ̅ ⲛ̅-
ⲙⲁⲩⲟⲥ· ⲟⲩⲁⲉ ⲙⲙⲉ ⲫⲥⲏ̅ ⲑⲉ ⲛ̅ ⲡⲓⲙⲉ ⲛ̅ⲥⲁ ⲙⲙⲁⲩⲟⲥ

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ⲁⲩⲙⲟⲩϩ ⲉ ⲃⲟⲗ ϩⲓⲙ ⲡⲥⲱⲙⲁ ⲙ ⲡⲉϥⲉⲓⲱⲧ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲛⲑⲣ ϩⲟⲧⲉ ⲥⲁⲣ ϩⲛⲧⲟⲩ ⲡⲉ· ⲭⲉ ϩⲉⲛⲥⲁϩ ⲛⲉ ϩⲓ ⲧⲉⲧⲉⲭⲛⲏ· ⲙⲏ ⲡⲟⲧⲉ ⲡⲥⲉⲉⲓⲣⲉ ⲛⲁϥ ⲛ ϩⲉⲛⲛⲉⲟⲟⲩ· Ⲟⲩⲇⲉ ⲟⲛ ⲙⲡⲉ ⲭⲉⲓⲙⲉ ⲭⲉ ⲉⲣⲉ ⲡⲉϫⲥ ⲧⲱⲛ ⲛⲑⲩⲙⲡⲉ ⲥⲁⲣ ⲡⲥⲱϥ ⲡⲉ·:—ⲗⲟⲓⲡⲟⲛ ⲁⲩⲱⲡⲉ ⲉϥⲙⲛⲏ ⲉ ⲃⲟⲗ ϩⲓⲙ ⲡⲉⲓ ⲥⲛⲁⲩ ⲙ ⲡⲁⲃⲟⲥ ⲉⲃⲟⲟⲩ· ⲡⲥⲱⲙⲁ ⲙⲡⲧ ⲛ ⲙⲙⲁⲩⲟⲥ ⲙⲡⲁⲧⲥⲱⲃⲉ ⲙⲙⲟϥ· ⲁⲩⲱ ⲡⲉϥⲙⲟⲥⲧⲉ ⲉ ϩⲟⲧⲛ ⲉ ⲡⲉϫⲥ ⲉϥⲟⲩⲱϣ ⲉ ϩⲟⲧⲃϥ· ⲛⲑⲙⲛⲏ ⲉ ⲃⲟⲗ ⲉϥϩⲱϣⲧ ϩⲛⲧⲟⲩ

Fol. 54 a ⲉ ⲧⲣⲉⲩⲕⲧⲟⲟⲩ | ϣⲁ ⲣⲟϥ ϩⲱⲥⲧⲉ ⲙⲡⲉ ⲥⲙⲧⲉ ⲣⲟⲙⲡⲉ ϫⲱⲕ

ⲣⲫ ⲉ ⲃⲟⲗ· ⲙⲡⲟϥ ⲁⲛ ⲡⲉⲛⲧ ⲁⲫⲁⲛⲉϫⲉ ⲙⲙⲟϥ· ⲁⲗⲗⲁ ⲙⲛⲟⲩⲧⲉ ⲡⲉⲛⲧ ⲁϥ† ⲁⲛⲟϫⲓ ⲉ ⲡⲛⲟⲩϯ ⲉ ⲧⲙⲙ ⲁⲓⲱⲕⲉⲓ ⲙⲥⲁ ⲡⲉϫⲥ ϩⲓⲙ ⲟⲩⲥⲉⲡⲓ ϣⲁⲓⲧⲉ ⲛⲉⲧ ⲥⲛⲟ ⲧⲏⲣⲟⲩ ⲉ ⲧⲃⲏⲏⲧⲛ ϫⲱⲕ ⲉ ⲃⲟⲗ· Ⲕⲁⲓ ⲥⲁⲣ ⲁⲧⲥⲃⲃⲏⲧⲛ ϩⲙⲙ ⲡⲓⲉⲣ ϣⲙⲟⲟⲩⲛ ⲛ ϩⲟⲟⲩ ⲁⲧⲉⲓⲣⲉ ⲙ ⲡⲥⲱⲙⲁ ⲙ ⲡⲙⲟⲩⲥ ϩⲁ ⲣⲟϥ· ⲁⲧϫⲓⲧⲛ ⲉⲡⲣⲡⲉ ⲁ ⲥⲧⲙⲉⲱⲙ ⲡⲟⲩⲏⲛⲃ ϫⲓⲧⲛ ⲉ ⲡⲉϥϩⲁⲙⲏⲣ ⲁⲩⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ⲁⲩⲉⲓ ⲉ ϩⲣⲁⲓ ϩⲓ ⲟⲩⲗⲓⲕⲓⲁ ϩⲱⲥ ⲕⲟⲩⲓ ⲉⲩⲥⲱⲧⲙ ⲛⲥⲁ ⲛⲑⲉⲓⲟⲟⲧⲉ ⲙⲛ ⲛⲓⲕⲉ ⲣⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ ⲉⲧ ϣⲱⲡⲉ ⲉ ⲣⲟϥ ⲉ ⲁⲁⲩ· Ⲡⲓⲧⲥⲁ ⲛⲁⲓ ⲁⲩⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲕⲛⲓⲉ ⲙⲡⲙⲁϥ ⲛⲥⲓ ⲓⲱⲥⲏϥ Ⲏ ⲧⲉⲣⲉ ⲥⲛⲁⲩ ⲭⲉ ⲛⲥⲓ ϩⲙⲣⲱⲁⲛⲉ ⲭⲉ ⲙⲛ ⲟⲩⲕⲟⲧⲟⲩ ϣⲁ ⲣⲟϥ ⲛⲥⲓ ⲙⲙⲁⲩⲟⲥ· ⲁⲩⲥⲱⲙ ⲉⲙⲁⲧⲉ ⲁⲩϫⲟⲟⲩ ⲁⲙⲟⲩⲟⲩⲧ ⲛϣⲩⲣⲉ ϣⲙⲙ ⲙⲙⲁ ⲉⲧ ϩⲓ ⲃⲛⲟⲗⲉⲉⲙ ⲙⲛ ⲛⲉⲥⲧⲟϣ ⲭⲙ ⲣⲟⲙⲡⲉ ⲥⲙⲧⲉ

Fol. 54 b ⲉ ⲡⲉⲥⲛⲧ· ⲡⲉϫⲁⲩ ⲥⲁⲣ ⲛⲥⲓ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲛⲥ | ⲭⲉ

ⲣⲁ ⲕⲁⲧⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛⲧⲁϥⲣϯϩⲱⲧⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲙ ⲙⲙⲁⲩⲟⲥ· ⲉⲩⲟⲩⲱⲕ ⲉ ⲃⲟⲗ ⲙ ⲡⲣⲱⲃ ⲭⲉ ⲁⲩⲱⲥⲕ ⲙⲡⲁⲧ ⲉϥϩⲱⲧⲉ ⲛ ⲛϣⲩⲣⲉ ϣⲙⲙ·:—Ⲏ ⲧⲉⲣⲉ ⲧⲉⲟⲩⲥⲓⲁ ⲭⲉ ϣⲱⲡⲉ ⲁⲧⲣⲣⲛⲃⲉ ⲛⲥⲓ ⲛⲁ ⲃⲛⲟⲗⲉⲉⲙ ⲙⲛ ⲛⲉⲥⲧⲟϣ ⲉϫⲛ ⲛⲉϥϣⲩⲣⲉ ⲕⲟⲩⲓ ⲛⲧⲁⲩⲟⲧⲃⲟⲩ·:· ⲛⲉⲧ ϩⲓ ⲙⲡⲛⲧⲉ ⲭⲉ ⲧⲏⲣⲟⲩ ⲛⲉⲧⲣⲁϣⲉ ⲉϫⲛ ⲧⲉⲟⲩⲥⲓⲁ ⲛϣⲩⲣⲉ ⲛⲧⲁⲥ-ϣⲱⲡⲉ ⲙⲛⲛⲥⲁ ⲧⲁⲡⲟⲗⲁⲓⲁ ⲙ ⲡⲉϫⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲙ ⲡⲉⲉⲓⲱⲧ ⲉⲩⲣⲁϣⲉ ⲭⲉ ⲉⲓⲥ ⲧⲁ ϣⲟⲣⲡ ⲛ ⲟⲩⲥⲓⲁ ⲁⲓⲧⲁ-ⲗⲟⲥ ⲛⲁⲕ ⲉ ϩⲣⲁⲓ ⲛ ⲧⲉⲣ ⲓⲉⲓ ⲉϫⲛ ⲡⲛⲁϥ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲉⲓⲱⲧ ϫⲓ ⲛ ⲧⲟⲟⲧ ⲛ ⲧⲁ ⲟⲩⲥⲓⲁ ⲉ ⲡⲓⲁ ⲛ ⲛⲧⲃⲏⲟⲟⲩⲉ ⲉⲧ ⲟⲩⲱⲧⲛ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲛ ⲡⲁⲗⲁⲓⲱⲛⲓⲟⲛ· ⲉⲓⲥ ϩⲙⲛⲧⲉ

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αιτ̄ποοτ νακ ε ϩραι ⲛ ⲟⲩⲁⲛⲛⲱⲉ ⲛ ⲥⲛⲟϥ ⲛ ⲁⲧ
ⲛⲟⲃⲉ· αιϫⲁⲣⲓⲍⲉ νακ ⲛ̄ⲛⲉⲓ ⲧⲁⲓⲟ ⲱ̄ ⲡⲁ ⲉⲓⲱⲧ· ⲭⲉ ⲕⲁⲥ
ⲉⲧⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲙ̄ⲙ̄ ⲛⲉⲕⲁⲥ|ϥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲩⲁⲛ Fol. 55 a
ϯⲉ̈ⲓ ⲉ ϩραι ⲱⲁ ⲣⲟⲕ· ⲙ̄ⲡⲣ̄ ⲕⲱ ⲛ̄ⲥⲱⲕ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲱ̄ ριϛ
ⲡⲁ ⲉⲓⲱⲧ ⲙ̄ⲙ̄ ⲛⲉⲧ ⲟⲩⲛⲟ ⲛ̄ⲣⲏⲧ̄ⲩ̄· ⲁⲣⲓ ⲡⲓⲉⲉⲧⲉ ⲭⲉ
ⲛⲉⲛⲥⲓⲍ ⲁⲧⲁⲙⲓⲟⲟⲩ· ⲁⲩⲱ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲡⲣⲱⲃ ⲙ̄ ⲛⲉⲛ-
ⲥⲓⲍ ⲡⲉ· Ⲏ ⲧⲉⲣ ⲭⲁⲁⲩ ⲉ ⲛ̄ⲥⲓ ϩⲣⲱⲟⲩⲛⲉ ⲛⲉⲧⲙⲟⲟⲩ
ⲛⲁϥ ⲛ̄ⲥⲓ ⲱⲛⲣⲉ ⲥⲛⲁⲩ ⲉ ⲁϥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡ̄ϩⲣⲁⲓ
ⲭⲉ ϩⲣⲱⲟⲩⲛⲉ· ⲉϥⲛⲁⲓ ⲉ ⲙ̄ ⲡⲉⲩⲡⲛⲁ̄· ⲁⲩⲭⲙⲟϥ
ⲛ̄ⲥⲓ ⲛⲁ ⲧⲧⲁϩⲓⲥ ⲭⲉ ⲙⲙⲁ ϩⲓ̄ ⲛⲉⲕⲱⲛⲣⲉ ⲡⲉⲧ ⲛⲁⲣ̄ ⲣⲣⲟ
ⲙ̄ⲙⲡⲥⲱⲕ· Ⲁϥⲥⲱⲱⲧ̄ ⲉ ⲉ ⲡ̄ϥⲟⲥ ⲙ̄ ⲱⲛⲣⲉ ⲡⲉϩⲁϥ
ⲛⲁϥ ⲭⲉ ⲁⲣⲭⲉⲓ ⲉ ⲡⲉⲕⲗⲁⲟⲥ· ⲡⲧⲉⲩⲟⲩ ⲁ ⲛⲁ ⲧⲁϩⲓⲥ
ϯ ⲉ ϫⲱϥ ⲙ̄ ⲧⲉⲍⲣⲓⲙⲡⲉ ⲙ̄ ⲧⲙ̄ⲡⲉⲣⲟ ⲁⲧⲩⲓ ⲙ̄ⲙⲁⲩ ⲙ̄
ⲡⲉⲩⲣⲁⲓ ⲙ̄ ⲱⲟⲣⲡ̄ ⲭⲉ ϩⲣⲱⲟⲩⲛⲉ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲭⲉ
ⲁⲣⲭⲉⲗⲁⲟⲥ ⲕⲁⲧⲁ ⲡⲉⲛⲧⲁ ⲡⲉⲩⲉⲓⲱⲧ ⲧⲁⲁϥ ⲉ ⲣⲟϥ·
ⲡⲭ̄ⲥ̄ ⲭⲉ ⲁⲩⲡⲱⲛⲉ ⲙ̄ ⲡⲉⲩϩⲏⲧ ⲉ ⲧⲙ̄ | ⲧⲣ̄ⲩ̄ ⲱⲙⲉ ⲛ̄ⲥⲁ Fol. 55 b
ⲛ̄ⲥ̄· ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲉ ⲛ̄ⲧⲉ ⲡⲭ̄ⲥ̄ ⲁⲩⲟⲱⲛϩ̄ ⲉ ⲣⲟⲩ ⲛ̄ ⲣⲓϐ
ⲓⲱⲥⲏⲫ ⲫ̄ ⲕⲙⲙⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲧⲱⲟⲩⲛ ⲙ̄ⲡ̄ ⲭⲓ
ⲙ̄ ⲡⲱⲛⲣⲉ ⲱⲙⲁ ⲙ̄ⲙ̄ ⲧⲉϥⲙⲁⲁⲧ ⲙ̄ⲡ̄ ϧⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ
ⲡⲕⲁϥ ⲙ̄ ⲡⲓⲛⲓ̈· ⲁⲩⲙⲟⲟⲩ ϩⲁⲣ ⲛ̄ⲥⲓ ⲛⲉⲧ ⲱⲙⲉ ⲛ̄ⲥⲁ
ⲧⲉϫⲩⲭⲏ ⲙ̄ ⲡⲱⲛⲣⲉ ⲱⲙⲁ·: Ⲏⲧⲉⲩⲟⲩ ⲁⲩⲧⲱⲟⲩⲛ
ⲛ̄ⲥⲓ ⲛⲁ ⲧⲙⲛ̄ⲧⲣ̄ⲗⲗⲟ ⲉⲧ ⲛⲁⲛⲟⲩⲉ· ⲁⲩⲉⲓ ⲙ̄ ⲡⲱⲛⲣⲉ
ⲱⲙⲁ· ⲙ̄ⲡ̄ ⲙⲁⲣⲓⲁ ⲧ̄ⲙⲙⲁⲁⲧ ⲁⲩϧⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲕⲁϥ
ⲙ̄ ⲡⲓⲛⲓ̈· ⲁⲩⲱ ⲛ̄ⲧⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲭⲉ ⲛⲁ ⲉⲓⲱⲧ· Ⲗⲩⲱ
ⲛ̄ⲧ̄ϯⲥⲱⲟⲩ ⲛⲁϥ ⲣⲱⲥ ⲱⲛⲣⲉ· ⲡⲧⲟϥ ⲣⲱⲟϥ ⲛ̄ⲧ̄ⲥⲱⲧⲙ̄
ⲡⲥⲱϥ ⲣⲱⲥ ⲱⲛⲣⲉ ⲙ̄ ⲥⲱⲧⲙ̄· ⲛⲉⲧⲱⲟⲩⲛ ⲉ ⲡⲉ ⲙ̄ ⲁⲣⲭⲉ-
ⲗⲁⲟⲥ ⲛ̄ⲥⲓ ⲱⲛⲣⲉ ⲥⲛⲁⲩ ⲡⲛⲟⲥ ⲙⲉⲛ ⲛⲉⲧⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ
ⲭⲉ ϕⲓⲗⲓⲡⲡⲟⲥ ⲡⲕⲟⲓ ⲉ ⲭⲉ ϩⲣⲱⲟⲩⲛⲉ ⲕⲁⲧⲁ ⲡⲣⲁⲓ
ⲙ̄ ⲡⲉⲩⲉⲓⲱⲧ· ϕⲓⲗⲓⲡⲡⲟⲥ ⲉ | ⲛⲉ ⲧⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ⲛ̄ Fol. 56 a
ⲟⲩⲥⲉⲓⲙⲉ ⲉ ⲡⲉⲥⲣⲁⲓ ⲡⲉ ϩⲣⲱⲁⲓⲁⲥ :—ⲙ̄ⲡ̄ⲥⲁ ϩⲉⲛⲕⲟⲓ ριϛ
ⲉ ⲛ̄ⲣⲟⲟⲩ ⲁⲩⲙⲟⲟⲩ ⲛ̄ⲥⲓ ⲁⲣⲭⲉⲗⲁⲟⲥ ⲁⲧⲕⲁⲑⲓⲥⲧⲁ ⲛ̄
ϩⲣⲱⲟⲩⲛⲉ ⲉ ⲡⲉⲙⲙⲁ· ⲉⲧⲱⲛⲣⲉ ⲱⲙⲁ ⲛ̄ⲥⲁⲉⲓ (*sic*) ⲡⲉ ⲉⲣⲉ
ⲧⲁⲁϩⲓⲥ ⲧⲏⲣ̄ ⲙⲉ ⲙ̄ⲙⲟⲓ ⲛⲉ ⲙ̄ⲡⲧⲁϥ ⲥⲙⲁ ⲉ ⲙ̄-
ⲙⲁⲩ· ⲛ̄ⲧⲉⲓⲣⲉ ⲉ ⲛ̄ ⲟⲩⲟⲥ ⲙ̄ ⲡⲁⲣⲁⲛⲟⲙⲓⲁ ⲉⲩⲡ̄-

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κοτκ ⲙⲡⲉ ⲟⲩⲱⲉ ⲛ̄ ⲡ̄ⲥⲟⲛ ⲉϯ ⲉⲩⲟⲛϩ̄ ⲁⲩⲱ ⲛⲉ ⲙⲡⲉ
ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ̄ ⲛ̄ ⲛⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ⲥⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲱⲛⲣⲉ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲛϩ̄· Ⲉⲩϣⲟⲟⲡ ⲁⲉ ⲉⲙⲡ
ⲡϩⲁⲓⲉ ⲛ̄ ⲧⲟⲣⲓⲛ ⲉⲙ̄ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ ⲉ ⲃⲟⲗ ⲁⲉ ⲛ̄
ⲛⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙⲙⲁⲩ ⲛ̄ⲧⲁ ⲫⲣⲱⲁⲛⲉ ⲙⲟⲩⲟⲩⲧ ⲛ̄
ⲛⲱⲛⲣⲉ ⲱⲛⲁ ⲉⲧ ⲉⲙ̄ ⲃⲏⲗⲉⲉⲙ· ⲉϣⲱⲛⲉ ⲛ̄ⲥⲁ ⲡⲉϫ̄ⲥ
ⲁϥⲱⲛⲉ ⲟⲛ ⲛ̄ⲥⲁ ⲡⲕⲉ ⲓ̄ⲱ̄ⲥ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙⲙⲟϥ· ⲁⲥⲛⲓⲧ̄ⲥ
Fol. 56 b ⲛ̄ⲥⲓ ⲧ̄ⲙⲙⲁⲩ ⲁⲥⲡⲱⲧ ⲙⲙⲁⲩ ⲉ ⲡϩⲁⲓⲉ ⲛ̄ ⲧⲟⲣⲓⲛ·
ριϛ Ⲗⲁⲉⲗⲉⲓ ⲁϥϫⲟⲟⲩ ⲱⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲉϥⲉⲓⲱⲧ ⲉ ⲡⲣⲡⲉ
ⲉϥϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲁϫⲓⲥ ⲉ ⲣⲟⲓ ⲁⲉ ⲉⲣⲉ ⲡⲉⲕⲱⲛⲣⲉ ⲧⲱⲛ
ⲁⲉ ⲛⲁⲥ ⲉⲓⲉⲙⲟⲟⲩⲧ̄ⲥ̄· ⲡⲉϩⲁϥ ⲛ̄ⲥⲓ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲁⲉ
ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲁ ⲧ̄ⲙⲙⲁⲩ ⲫⲓⲧ̄ⲥ̄ ⲁⲥⲡⲱⲧ ⲙⲙⲁⲩ· ⲁⲩ-
ⲥⲱⲛⲧ̄ ⲁⲉ ⲛ̄ⲥⲓ ⲫⲣⲱⲁⲛⲉ ⲁϥϫⲟⲟⲩ ⲁϥⲙⲟⲩⲟⲩⲧ ⲛ̄
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲛϩ̄ ⲫⲙ̄ ⲡⲧⲁⲃⲓⲣ ⲛ̄ ⲧⲕⲙ̄ⲣⲉ ⲛ̄ ⲡⲙⲁ
ⲉⲧ ⲟⲩⲁⲁϥ ⲫⲓϫⲙ̄ ⲛ̄ⲧⲱⲣⲧⲣ̄ ⲛ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ·:—
Ⲓⲛ̄ⲥⲁ ⲛⲁⲓ ⲁϥⲙⲟⲩ ⲛ̄ⲥⲓ ⲫⲓⲗⲓⲡⲡⲟⲥ· ⲁⲩⲕⲱ ⲛ̄ ⲟⲩ-
ϣⲉⲉⲣⲉ ⲁⲉ ⲟⲣⲭⲏⲥⲧⲣⲓⲁⲓⲛ· ⲫⲣⲱⲁⲛⲉ ⲁⲉ ⲛ̄ⲧⲙⲛⲛⲓ
ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲡⲓⲟⲃⲉ· ⲁⲩⲱ ⲙⲉⲣⲉ ⲓ̄ⲱ̄ⲥ ⲟⲩⲕⲉ ⲙⲙⲟⲥ ⲉⲩ-
ϫⲟⲟⲩ ⲱⲁ ⲣⲟⲩ ⲛ̄ ⲙⲛⲛⲉ ⲫⲓⲧ̄ⲥ̄ ⲛ̄ ⲃⲁⲓ ϣⲙⲉ· ⲉⲩϫⲱ
ⲙⲙⲟⲥ ⲁⲉ ⲟⲩⲕ ⲉⲓⲉϫⲉϯ ⲛⲁⲕ ⲉ ⲓⲥ ⲛ̄ ⲟⲩⲱⲉ ⲛ̄ ⲡⲉⲕⲥⲟⲛ·:—
Fol. 57 a ⲱ ⲓ̄ⲱ̄ⲥ | ⲡⲉⲧⲉ ⲙⲡⲉ ⲧ̄ⲧⲱⲟⲩⲛ ⲫⲙ̄ ⲡⲉϫⲡⲟ ⲛ̄ ⲙⲉⲣⲓⲟⲙⲉ
ριϛ ⲛ̄ⲥⲓ ⲡⲉⲧⲟ ⲛ̄ ⲛⲟⲥ ⲉ ⲣⲟⲩ· ϯⲟⲩⲱϣ ⲉ ⲧⲣⲉⲛⲧⲁⲗⲟⲓ ⲁⲉ ⲛⲓⲙ
ⲡⲉ ⲛⲃⲁⲓ ϣⲙⲉ ⲉⲧ ⲛ̄ϫⲟⲟⲩ ⲙⲙⲟⲥ ⲛ̄ ⲗⲛⲛⲉ ⲱⲁ ⲫⲣⲱ-
ⲁⲛⲉ· ⲟⲩⲁⲉ ⲅⲁⲣ ⲙⲡⲁⲧ ⲕⲟⲧⲱⲛϩ̄ ⲉ ⲣⲱⲙⲉ ⲟⲩⲁⲉ ⲙⲡ
ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲙⲉ ⲛⲁⲉⲱⲧⲟⲗⲁ ⲉⲧⲁⲩ ⲉ ⲗⲁⲁⲩ ⲛ̄ ϣⲁⲭⲉ
ⲛ̄ ϯ ⲙⲉⲡⲉ ⲉ ⲣⲟⲧⲓ ⲫⲙ̄ ⲡⲣⲟ ⲙ̄ ⲡⲣⲣⲟ· ϯ ⲙⲉⲉⲧⲉ ⲁⲉ
ⲱ ⲛⲁⲥⲓⲛⲧ ⲁⲉ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲡⲉⲧ ϣⲟⲟⲡ ⲛⲁⲩ ⲛ̄ ⲃⲁⲓϣⲙⲉ
ⲉⲩⲃⲓⲕ ⲱⲁ ⲫⲣⲱⲁⲛⲉ ⲉⲩϫⲱ ⲉ ⲣⲟⲩ ⲛ̄ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲛ̄ ⲓⲱⲁⲛⲛⲏⲥ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲙⲡⲉ ⲉⲩⲉⲓⲙⲉ ⲁⲉ ⲉⲩⲧⲱⲛ ⲟⲩⲁⲉ
ⲙⲡⲉ ⲭⲉⲩⲁⲗⲁⲣⲧⲉ ⲛ̄ ⲡⲃⲁⲓ ϣⲙⲉ ⲁⲉ ⲛ̄ⲧⲁⲛⲁⲩ ⲉ ⲣⲟⲩ
ⲁⲛ ⲁⲗⲗⲁ ⲧⲉⲩⲥⲉⲙ ⲙⲙⲁⲧⲉ ⲧⲉⲧ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲥ·:—
Ⲓⲛ̄ⲥⲱⲥ ⲟⲛ ⲛ̄ ⲧⲉⲣⲉ ⲕⲟⲧⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲓ ⲡⲉⲡⲣⲟⲫⲣⲟ-
ⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̄ϫⲛⲟ ⲙⲙⲟⲩ ⲟⲛ ⲡⲉ·
ⲁⲩⲱ ⲙⲙⲉ ⲭⲉⲩⲥⲙⲏⲥⲟⲙ ⲉ ϣⲁⲭⲉ ⲛⲙⲙⲁⲩ· ⲕⲁⲧⲁ

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λααγ ⲛ̅ ⲛⲉⲑⲟⲩ | ⲉ ⲧⲃⲉ ⲡⲓⲛⲏⲩⲉ ⲁⲉ ⲛⲉⲙ̅ⲡⲧⲟⲟⲧⲟⲩ ϩⲱⲥ Fol. 57 b
ⲡⲣⲟⲫⲏⲧⲏⲥ· Ⲛⲉⲓⲟⲧⲱⲩ ⲙⲉⲛ ⲡⲉ ⲉ ⲩⲁϫⲉ ⲛ̅ⲙ̅ⲙⲁⲛⲧⲛ̅ ⲉ ⲡⲓⲥ
ⲧⲃⲉ ⲛⲉ ⲛⲧⲁⲩⲱⲡⲉ ⲛ̅ ϩⲣⲏⲱⲁⲛⲉ ⲙ̅ⲙⲏ ⲙ̅ⲡⲱⲥ ⲁⲗⲗⲁ ⲙⲛ
ⲡⲟⲧⲉ ⲛ̅ⲧⲛ̅ⲩⲁϫⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲛ̅ⲧⲛ̅ⲣ ⲡⲱⲃⲱ̅ ⲙ̅ ⲡⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲙ̅ ⲡⲉⲓ ⲛⲟⲩ ⲛ̅ ⲩⲁ ⲉⲧ ⲡⲟⲣⲡ̅ⲙ̅ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ·
ⲉ ⲧⲃⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲧⲙ̅ⲧ ⲁⲥⲙⲓⲥⲉ ⲙ̅
ⲡⲛⲟⲩⲧⲉ· ⲙⲛ ⲟⲩⲛ ⲕⲉ ⲛⲟⲩ ⲛ̅ ⲩⲡⲏⲣⲉ ⲛ̅ⲑⲉ ⲙ̅ ⲛⲁⲓ
ϩⲓϫⲙ̅ ⲡⲛⲁϩ ⲙ̅ⲙ̅ ϩⲉ ⲉⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲉⲉⲧ· ⲁⲩⲱ ⲟⲛ
ⲁⲥⲙⲓⲥⲉ ⲛ̅ ⲟⲩⲉⲓⲱ ⲛ̅ ϩⲟⲟⲩⲧ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁⲩⲣ̅ ⲡⲉⲥⲧⲱⲱ
ⲉ ⲧⲁⲁⲥ ⲛ̅ ⲟⲩⲣⲱⲙⲉ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩⲧⲁⲁⲥ ⲛⲁⲩ ⲙ̅ⲡ
ⲫⲥⲟⲩⲱⲛⲥ̅· ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲉⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲇⲉ ⲉⲥⲥⲉⲧ ⲛ̅ ⲙⲙⲁ
ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲉⲩϫⲟⲟⲛ ⲛ̅ ⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̅ ⲇⲓⲁⲕⲱⲛⲓⲧⲏⲥ
ⲙ̅ⲡⲉ ⲛⲧⲁⲥϩⲡⲟϥ· ⲟⲛⲧⲱⲥ ⲉⲛⲉ ⲁⲛⲟⲕ ⲡⲉ ϯⲛⲁϩⲟⲟⲥ ⲛⲁⲥ
ϩⲉ ϯⲟⲩⲱϣ ⲉ ⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ⲧⲱϣ ⲛ̅ⲧⲁⲩϣⲱⲡⲉ ⲙ̅ⲙⲁⲩ·
ⲁⲩϣⲛ̅ ⲧⲟⲟⲧⲉ ⲛ̅ⲙ̅ⲙⲁⲓ ϩⲱⲥ | ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲣ̅ ⲧⲩⲉⲗⲉⲉⲧ Fol. 58 a
ⲁⲉ ⲙ̅ⲡⲁⲧⲉ ⲛⲁⲓ ⲩⲱⲡⲉ· ⲧⲉⲛⲟⲩ ⲥⲉ ϯ ⲙⲟⲟⲩⲉ ⲛ̅ⲙ̅ⲙⲉ
ϯⲛⲁⲩ ⲉⲣⲱ ⲣⲉⲉⲧ ⲁⲩⲱ ⲉⲁⲣϩⲱⲛ̅ ⲉ ϩⲟⲩⲛ ⲉ ⲙⲓⲥⲉ·
ⲁⲗⲗⲁ ⲙ̅ⲡⲉ ⲗⲁⲁⲩ ϩⲛ̅ ⲛⲁⲓ ⲁⲗⲉ ⲉ ϩⲣⲁⲓ ⲉⲭⲙ̅ ⲡⲉϥⲣⲏⲧ
Ⅲ ⲏⲥⲁⲓⲁⲥ ⲡⲛⲟⲥ ⲛ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲡⲣⲉϥϣⲁⲭⲉ
ⲙ̅ⲙⲏ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ϩⲁϩ ⲛ̅ ⲥⲟⲛ· ⲁⲩⲱ ⲟⲛ ⲡⲉⲧⲉ ⲙ̅ⲡⲁ
ⲣⲱϥ ⲉ ⲩⲁϫⲉ ⲛ̅ ϩⲁϩ ⲛ̅ ⲥⲟⲛ· ⲉ ⲛⲉⲓⲙⲡⲏⲣⲉ ⲛ̅ ϯⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲱ̅ ⲡⲉⲧ ⲥ̅ⲭⲱ ⲙ̅ⲙⲟⲥ ⲡⲉϫⲁϥ ⲙ̅ⲡⲁⲧⲉ ⲧⲉⲉⲧ
ϯⲛⲁⲁⲕⲉ ⲙⲓⲥⲉ· ⲙ̅ⲡⲁⲧⲉ ⲡⲉ ⲧⲛⲁⲥ ⲛ̅ ⲛⲁⲁⲕⲉ ⲉⲓ
ⲁⲥⲣ̅ ⲃⲟⲗ· ⲁⲥⲙⲓⲥⲉ ⲛ̅ ⲟⲩⲙⲩⲣ̅ ϩⲟⲟⲩⲧ· ⲙⲛ ⲡⲉ ⲛⲧⲁϥ-
ⲥⲱⲧⲙ̅ ⲉ ϩⲱⲃ ⲛ̅ ϯⲙⲛⲧ ⲙ̅ ⲙⲛ ⲡⲉ ⲛⲧⲁϥⲛⲁϩ ⲁⲉ ⲙⲉ ⲁⲧ-
ⲥⲟⲙⲙⲉ ⲙⲓⲥⲉ ⲁⲥⲭⲱ ⲛ̅ ⲟⲩⲣⲉⲉⲛⲟⲥ ⲉⲓ ⲟⲩⲥⲟⲛ· ⲛⲁⲓ ϩⲁⲣ
ⲟⲩⲛⲟⲩ ⲛ̅ ⲩⲡⲏⲣⲉ ⲧⲉ ⲧⲁⲓ ⲁⲉ ⲁⲥϯⲛⲁⲁⲕⲉ ϩⲱⲥ ⲙ̅ⲑⲉ ⲛ̅
ⲙⲉⲣⲓⲟⲟⲙⲉ ⲧⲛⲟⲩ ⲛⲁⲓ ϩⲁⲣ ⲁⲥⲙⲓⲥⲉ ⲉⲭⲛ̅ ϩⲟⲟ[1] ⲉⲓ
ⲱⲧⲟⲣⲧⲣ̅ ⲡⲉⲣϩⲁ ⲉⲧⲉ ⲩⲁϫⲱⲡⲉ ⲛ̅ ⲛⲩⲁ ⲙⲓⲥⲉ ⲧⲛⲟⲩ |
ⲙ̅ⲡⲉ ⲥⲩⲱⲡⲉ ⲙ̅ⲙⲟⲥ· Ⅲ ⲙⲁⲣⲓⲁ ⲉⲣⲉ ⲟⲩ ⲫⲙ̅ ⲡⲟⲩϩⲙ̅ Fol. 58 b
ⲙ̅ ⲡⲛⲁⲩ ⲉⲣ̅ ⲛ̅ ϩⲟⲩⲛ ⲙ̅ ⲡⲛⲁ ⲛ̅ ⲥⲟⲓⲗⲉ ⲙⲁⲣⲁⲁⲧⲉ ⲫⲙ̅
ⲟⲩⲙⲙⲩⲙⲙⲟ· ⲙⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ⲣⲱⲙⲉ ⲫⲁⲣⲧⲉ ⲣ̅ ⲥⲟⲟⲩⲛ
ⲙⲙⲟⲩ· ⲟⲩⲁⲉ ⲟⲛ ⲙ̅ⲡⲣ̅ ⲥⲛ̅ ⲙⲁ ⲛ̅ ⲙⲧⲟⲛ ⲫⲙ̅ ⲡⲛⲁ

[1] Correction here ; reading doubtful.

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ⲛ ⲥⲟⲓⲗⲉ ⲁⲗⲗⲁ ⲣ ⲙⲟⲟⲛ ⲙⲁⲣⲁⲁⲧⲉ ⲁⲭⲛ̄ ⲙⲧⲟⲣⲧⲣ̄ ⲁⲩⲱ
ⲁⲭⲛ̄ ⲣⲃⲁ· ⲁⲣⲁ ⲙⲡⲣ̄ ⲭⲟⲟⲥ ⲣⲛ̄ ⲡⲟⲩⲣⲏⲧ ⲉ ⲁⲛⲧ̄
ⲟⲩⲥⲣⲓⲙⲉ ⲣⲱ ⲛⲁⲉ ⲛ ⲛⲉⲣⲓⲟⲟⲙⲉ ⲧⲏⲣⲟⲩ ⲫⲛⲁⲩ ⲥⲉ ⲉ ⲣⲟⲓ
ⲉⲓⲉⲉⲧ ⲉⲓⲟ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲥⲁⲣ ⲛ ⲙⲡⲏⲣⲉ
ⲡⲉⲛⲧ ⲁϥⲙⲱⲡⲉ ⲙⲙⲟⲓ· ⲫⲛⲁⲩ ⲉ ⲡⲕⲁⲣⲡⲟⲥ ⲉⲩⲕⲱⲓ·
ⲫⲛⲁⲩ ⲉ ⲡⲛⲁⲁⲕⲉ ⲉⲧⲙⲟⲩⲟ ⲉ ⲭⲱⲓ ⲛⲁⲉ ⲛ ⲡⲧⲗⲫⲗⲉ
ⲙ̄ ⲡⲓⲟⲩ ⲛ ⲣⲱⲟⲩ· ⲫⲛⲁⲩ ⲉ ⲣⲟⲓ ⲣⲛ̄ ⲟⲩⲟⲥ ⲙ̄ ⲙⲡⲛ̄
ⲁⲧ ⲣⲱⲙⲉ ⲙⲡⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲙⲁⲟ ⲛ ⲫⲥⲟⲟⲩⲓ ⲁⲛ ⲭⲉ
ⲉⲓⲛⲁϫⲟⲟⲥ ⲭⲉ ⲟⲧ ⲟⲩⲁⲉ ⲛ ⲫⲛⲁⲩ ⲁⲛ ⲉ ⲗⲁⲁⲩ ⲉⲛ ⲣⲱⲙⲉ
ⲉⲫⲫⲓ ⲣⲟⲟⲩϣ ⲅⲁ ⲣⲟⲓ ⲣⲛ̄ ⲟⲩⲟⲉⲩ ⲙ̄ ⲟⲩⲏⲣⲛ̄ ⲙ̄ ⲛⲁⲉ
Fol. 59 a ⲣⲃⲏⲧⲉ | ⲉⲧⲉ ⲙⲁⲣⲁⲁⲧ ⲛ ⲛⲙⲁ ⲙⲓⲥⲉ· ⲙⲁⲗⲓⲥⲧⲁ ⲭⲉ
ⲡⲓⲑ ⲁⲛⲧ̄ ⲟⲩ ⲁⲧ ⲣⲱⲙⲉ ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲁⲛⲧ̄ ⲟⲩⲙⲙⲟ ⲉⲓⲥⲁ-
ⲗⲱⲟⲩ ⲣⲛ̄ ⲟⲩⲁ ⲛ ⲥⲟⲓⲗⲉ· ⲛⲉⲣⲓⲟⲙⲉ ⲥⲁⲣ ⲧⲏⲣⲟⲩ
ⲉⲧⲟⲩⲛⲁⲙⲓⲥⲉ ⲛ ⲡⲉⲧⲙⲟⲣⲡ̄ ⲛ ⲥⲟⲛ· ⲣⲟⲧⲁⲛ ⲉⲧⲙⲁⲛⲉⲓ
ⲉ ⲡⲉⲧⲛⲉⲣ ⲫⲓⲥ ⲛ ⲉⲃⲟⲧ ⲙⲁⲣⲉⲩⲓⲣⲟⲟⲙⲥ ⲅⲁ ⲣⲟⲟⲩ ⲛⲥⲓ
ⲛⲉⲧⲉⲓⲟⲟⲧⲉ· Ⲗⲛⲟⲕ ⲣⲱ ⲛ ⲫⲛⲁⲩ ⲁⲛ ⲉ ⲗⲁⲁⲩ ⲛ ⲛⲁⲓ ⲛ
ⲡⲁⲕⲱⲧⲉ· ⲟⲩⲁⲉ ⲣⲱ ⲙⲡⲧⲁⲓ ⲡⲕⲉ ⲛⲓ ⲙⲙⲁⲩ ⲉ ⲧⲣⲁ
ⲟⲩⲱϥ ⲛⲣⲏⲧⲛ̄· ⲧⲉⲛⲟⲩ ⲉ ⲧⲃⲉ ⲟⲧ ⲥⲉ ⲣ ⲛⲁⲩⲧⲟⲣⲧⲣ̄ ⲱ
ⲙⲁⲣⲓⲁ· ⲉⲓⲥ ⲧⲉⲥⲧⲣⲁⲫⲁ ⲧⲏⲣⲥ̄ ⲛ ⲧⲡⲉ ⲁⲣⲉ ⲣⲁⲧⲥ̄ ⲙ
ⲡⲟⲩⲙⲧⲟ ⲉ ⲃⲱⲗ ⲉ ⲡⲙⲁ ⲛ ⲛⲟⲩⲉⲓⲟⲟⲧⲉ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄·
ⲉⲓⲥ ⲡⲛⲟⲟⲧⲉ ⲁⲩⲱ ⲡⲭⲥ̄ ⲙ̄ ⲡⲥⲱⲙⲁ ⲧⲏⲣⲟ̄ ⲁϥⲙⲱⲡⲉ ⲙⲙ ⲛ
ⲉⲓⲱⲧ ⲉ ⲡⲙⲁ ⲛ ⲛⲟⲩⲥⲓⲛⲓ ⲙⲙ ⲛⲟⲩⲥⲧⲏⲛⲉ· ⲉⲓⲥ ⲡⲉⲛⲧ
ⲁϥⲧⲁⲙⲓⲉ ϯ[ⲟ]ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲣⲛ̄ ⲛⲑⲩⲓⲥ ⲙⲙⲁ
ⲙⲙⲟϥ ⲉⲑⲣⲓ ⲣⲟⲟⲩ ⲛⲁⲁⲩ ⲉⲩⲥⲕⲉⲡⲁⲍⲉ ⲛⲁⲁⲩ ⲉ ⲡⲙⲁ
Fol. 59 b ⲛ ⲟⲩⲏⲣⲛ̄ ⲙ̄ ⲟⲩⲛⲉⲣ ⲙ̄ ⲡⲕⲉ | ⲥⲉⲉⲡⲉ ⲛ ⲭⲣⲓⲁ ⲛⲧⲉ
ⲣⲕ̄ ⲡⲥⲱⲙⲁ ⲡⲉⲧ ϯ ⲧⲣⲟⲫⲏ ⲛ ⲛⲉⲧ ⲣⲙⲃ̄ ⲫⲉⲃⲱⲟⲩⲛ ⲥⲓⲛⲧ ⲉ
ⲃⲱⲗ ⲛⲣⲏⲧⲉ· ⲉ ⲡⲙⲁ ⲛ ⲟⲩⲛⲓ ⲙ̄ ⲟⲩⲉⲣⲥⲟⲓ· ⲧⲡⲉ ⲛ
ⲧⲡⲉ ⲧⲉⲧⲛⲁϣⲱⲡⲉ ⲛⲉ ⲛⲛⲓ ⲁⲩⲱ ⲙⲙⲁ ⲛ ⲟⲩⲱϥ· ⲉ ⲡⲙⲁ
ⲛ ⲣⲉⲛⲙⲁ ⲛ ⲛⲕⲟⲧⲕ̄ ⲙ̄ ⲣⲉⲛⲡⲗⲟⲩⲙⲁⲕⲓⲟⲛ ⲙ̄ ⲣⲉⲛ
ⲡⲣⲛⲩ· Ⲉⲓⲥ ⲧⲣⲃ̄ⲥⲱ ⲛ ⲉⲡⲟⲧⲣⲁⲙⲓⲟⲛ ⲛ ⲁⲧ ⲧⲁⲕⲟ· ⲁⲧ-
ⲥⲃⲧⲱⲧⲉ̄ ⲛⲉ· ⲉ ⲡⲙⲁ ⲛ ⲟⲩⲣⲛⲡⲉⲣⲉⲧⲛⲥ ⲙ̄ ⲟⲩⲁⲓⲁ-
ⲕⲱⲛⲓⲧⲛⲥ· ⲉⲓⲥ ⲓⲱⲥⲏⲫ ⲡⲗⲗⲟ ⲛ ⲣⲁⲓⲱⲉ ⲉⲧ ⲥⲙⲁ-
ⲙⲁⲁⲧ ⲁⲧⲥⲃⲧⲱⲧⲉ̄ ⲙⲙ ⲛ ⲁⲓⲁⲕⲱⲛⲓⲧⲛⲥ ⲁⲩⲱ ⲛ
ⲟⲩⲡⲉⲣⲉⲧⲛⲥ ·:—ⲙⲡⲣ̄ ⲣ ⲣⲟⲧⲉ ⲱ ⲙⲁⲣⲓⲁ ⲡⲭⲥ̄ ⲛⲓⲙⲉ ⲣⲱ

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ⲥⲁⲣ ⲉ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛ̄ⲧⲁⲥⲟⲩⲉⲙⲉ· ⲡⲱⲁϫⲉ ⲥⲁⲣ ⲛ̄ⲧⲁ
ⲅⲁⲃⲣⲓⲏⲗ ϫⲟⲟⲩ ⲛⲉ ϫⲉ ϫⲁⲓⲣⲉ ⲧⲓ̄ⲧ ⲁⲥ ⲥⲡ̄ ⲣⲙⲟⲧ ⲡϫⲉ̄
ⲙ̄ⲙⲁⲉ ⲁⲧⲱ ⲣϣⲱⲡⲉ ⲉⲣⲟ ⲉⲧⲥⲓⲟ ⲙ̄ ⲁⲅⲁⲑⲟⲛ ⲙ̄ⲙⲁ ⲛ̄ⲧⲉ
ⲙ̄ⲡⲛⲩⲉ· ⲁⲧⲱ ⲙ̄ⲙⲁ ⲣⲡ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲟ̄ ⲡⲉⲛ-
ⲧⲁϥⲥⲡ̄ ⲣⲙⲟⲧ ⲛ̄ⲧⲟⲩⲣⲉ· ⲱ̄ ⲧⲛⲟⲗⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ | ⲉⲧ ⲉⲣⲉ Fol. 60 a
ⲙ̄ ⲕⲉ ⲑⲣⲟⲛⲟⲥ· ⲙ̄ ⲡⲛⲟⲥ ⲙ̄ ⲣⲣⲟ ⲣⲡ̄ ⲧⲉⲥⲙⲏⲛⲧⲉ· ⲣⲕⲁ
ⲁⲗⲏⲱⲥ ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲁⲣ ⲯⲓⲥⲉ
ⲉⲙⲁⲧⲉ ⲉ ⲣⲟⲩⲉ ⲙⲉ ⲙⲧⲁⲩϫⲓⲥⲉ· ⲧⲏⲣⲟⲩ ⲉⲙⲁⲧⲉ ⲣⲡ̄ ⲧⲡⲉ
ⲁⲧⲱ ⲣⲓϫⲏ ⲡⲕⲁⲣ· ⲱⲛⲧⲟⲥ ⲉⲓⲱⲁⲛⲛⲏⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲛⲧ-
ⲁⲥⲱⲱⲡⲉ ⲙ̄ⲙⲟ ⲱⲁⲓⲣ ⲣⲃⲁ ⲣⲱⲥ ϫⲉ ⲙ̄ⲧⲁⲓⲡⲱⲱⲙⲉ ⲉ ⲃⲟⲗ
ⲣⲓϫⲏ ⲡⲕⲁⲣ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲉ· Καὶ ⲥⲁⲣ ⲁⲧⲙⲛⲛⲩⲉ
ⲡⲥⲁⲣ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲑⲉⲟⲗⲟⲅⲟⲥ ⲁⲧⲱ ⲡⲑⲉⲟⲫⲟⲣⲟⲥ·
ⲟⲧⲱⲩ ⲉ ⲱⲁϫⲉ ⲉ ⲡⲟⲩⲧⲁⲓⲟ ⲙ̄ⲡ̄ ⲡⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲧⲣⲓⲥⲉ
ⲁⲧⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ϫⲉ ⲙ̄ⲡ̄ ⲟⲩⲥⲡ̄ ⲡϫⲱⲕ ⲙ̄
ⲡⲟⲩⲧⲁⲓⲟ ⲙ̄ⲡ̄ ⲟⲧⲁⲣⲉⲧⲏ ⲙ̄ⲡ̄ ⲟⲩⲥⲡ̄ ⲉⲧⲛⲁⲣ̄ ⲟⲩ ϫⲉ ⲁⲧⲣ̄
ⲁⲧ ⲥⲟⲙ ⲙ̄ ⲛⲁⲣⲣⲏ̄ ⲡϫⲓⲥⲉ ⲙ̄ ⲡⲟⲩⲕⲁⲧⲱⲣⲑⲱⲙⲁ· Εἰς
ⲡⲁⲥⲉⲃⲛⲉ ⲛⲉⲥⲧⲱⲣⲓⲟⲥ ⲡⲁⲧⲉⲓ ⲧⲁⲡⲣⲟ ⲙ̄ ⲡⲱⲟⲩⲧⲟⲩⲥ̄
ⲁⲧⲟⲧⲱ ⲥⲁⲣ ⲉⲧⲧⲱⲙ ⲙ̄ⲙⲟⲥ ⲣⲡ̄ ⲟⲩⲕⲱⲣⲧ̄ ⲙ̄ ⲁⲧ ⲱⲩⲙ̄
ⲣⲣⲁⲓ ⲣⲡ̄ ⲁⲙⲡⲧⲉ· ⲁⲥⲡⲱⲡⲉ ⲉⲙⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲙⲟⲥ
ⲙ̄ ⲙⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̄ⲡⲁⲥⲡⲱ|ⲡⲉ ⲙ̄ⲙⲁⲩ· ⲁⲥⲡⲱⲱⲥ̄ ⲁⲥⲣ̄ Fol. 60 b
ⲣⲃⲁ· ⲁⲥⲣⲉ ⲉ ⲣⲣⲁⲓ ⲉ ⲡⲙⲟⲥ ⲙ̄ ⲡⲱⲕ ⲙ̄ ⲧⲙⲡⲧⲣⲉⲩⲣ̄ ⲣⲕⲃ̄
ⲡⲉⲑⲟⲟⲩ· ⲁⲗⲗⲁ ⲁⲩϫⲓ ⲧⲕⲁⲧⲁⲗⲁⲓⲕⲏ ⲉ ⲡⲩⲙⲡⲱⲁ ⲙ̄ⲙⲟⲥ·
ⲁⲥⲣ̄ ⲱⲙⲙⲟ ⲉ ⲧⲙⲡⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲁⲥⲣ̄
ⲱⲙⲙⲟ ⲉ ⲡⲉⲟⲟⲩ ⲙ̄ ⲧⲙⲡⲧⲉⲣⲟ ⲙ̄ ⲙ̄ⲡⲛⲩⲉ· ⲁ ⲡⲉⲣⲣⲁⲓ
ⲣⲱⲃ̄ ⲣⲙ̄ ⲡⲕⲁⲉ· ⲁ ⲕⲉ ⲟⲧⲁ ϫⲓ ⲙ̄ ⲧⲉⲕⲙⲡⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲉⲧⲉⲓ ⲉⲭⲟⲛⲟ̄ ⲁⲩϫⲓ ⲙ̄ ⲟⲩⲁⲡⲁⲑⲉⲗⲁⲥⲥⲟⲥ ⲉⲩⲙⲡⲩⲁ
ⲙ̄ⲙⲟⲩ ⲙⲙ̄ ⲟⲩⲉⲍⲟⲣⲓⲥⲧⲁ ⲕⲁⲧⲁ ⲡⲉⲩⲙⲡⲩⲁ ⲣⲙ̄ ⲟⲩ-
ⲱⲙⲡⲉ· Ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲥⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲙⲡⲣ̄ ⲧⲣⲡⲣⲟⲧⲟⲣ̄
ⲡⲥⲁ ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙ̄ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲙⲟⲟⲧⲉ ϫⲉ ⲡⲧⲁⲥ-
ⲱⲱⲡⲉ ⲛ̄ ⲁⲩ ⲛ̄ ⲣⲉ ⁘—Ⲡⲉϫⲁⲥ ⲥⲁⲣ ⲣⲡ̄ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲓⲁ
ϫⲉ ⲉⲕⲱⲁⲛⲥⲱⲕ ⲛ̄ ⲣⲉⲛⲱⲁϫⲉ ⲱⲁⲣⲉ ⲟⲧⲙⲓⲱⲉ ⲱⲱⲡⲉ ⁘
ⲉ ϫⲟⲟⲥ ⲙⲉⲛ ϫⲉ ⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲓⲥⲉ ⲙ̄ ⲡⲗⲟⲩⲟⲥ ⲙ̄
ⲡⲉⲓⲱⲧ ⲭⲱⲣⲓⲥ ⲥⲛⲟⲩⲥⲓⲁ ⲛ̄ ⲣⲟⲟⲩⲧ· ⲡⲣⲱϣ ⲟⲩⲟⲛϥ̄ ⲉ
ⲃⲟⲗ· ⲉ ⲣⲟⲧϥ̄ ⲁⲉ ϫⲉ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ⲡⲉⲥⲏⲧ ⲛ̄ ⲁⲩ ⲛ̄ ⲣⲉ

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Fol. 61 a ρκδ ⲁⲩϣⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲛⲧⲥ̄ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲣⲱϧ | ⲙⲟⲕϥ̄ ⲛ̄ⲉⲓⲙⲉ ⲉ ⲣⲟⲩ· ⲙ̄ⲡ̄ ⲕⲉ ⲙ̄ⲩⲥⲧⲏⲣⲓⲟⲛ ⲅⲁⲣ ⲛ̄ⲥⲁ ⲡⲉⲛⲧⲁ ⲅⲁⲃⲣⲓⲏⲗ ϫⲟⲟⲩ ⲛⲁⲥ ϫⲉ ⲟⲩⲡ̄ⲛ̄ⲁ ⲉⲩⲟⲩⲁⲁϩ ⲡⲉⲧ ⲙⲛ̄ⲧ ⲉ ⲣⲁⲓ ⲉ ϫⲱ· ⲁⲩⲱ ⲧⲥⲟⲙ ⲛ̄ ⲡⲉⲧ ϫⲟⲥⲉ ⲧⲉⲧ ⲛⲁⲣ̄ ⲣⲁⲓⲃ̄ ⲉⲣⲟ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲡⲉⲧ ⲉⲣⲁϫⲡⲟⲩ ⲥ̄ⲟⲩⲁⲁϩ ⲁⲩⲱ ⲥⲉⲛⲁ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ϫⲉ ⲡⲱⲛⲣⲉ ⲛ̄ ⲡⲓⲟⲩⲧⲉ·⁝—Ⲡⲁⲓ ⲅⲁⲣ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲗⲣⲟⲩⲧⲥ̄ ⲉ ⲣⲟⲩ ⲉ ⲧⲣⲥ̄ ϫⲟⲟⲩ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲩⲱ ⲙ̄ⲡ̄ⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ ⲕⲉ ⲗⲁⲁⲩ ⲛ̄ⲥⲁ ⲡⲁⲓ ⲙ̄ⲙⲁⲧⲉ· ⲕⲁⲓ ⲅⲁⲣ ⲛ̄ⲧⲟⲥ ⲣⲱⲱⲥ ⲟⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲉⲥⲟ ⲛ̄ ⲱⲡⲛⲣⲉ· ⲉϫⲙ̄ ⲡⲁⲥ[ⲡⲁⲥ]ⲙⲟⲥ ⲁⲩⲱ ⲙⲉⲥⲙⲟⲕⲙ̄ⲕ ⲙ̄ⲙⲟⲥ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⲣⲙ̄ ⲡⲉⲥⲣⲏⲧ ϫⲉ ⲉⲓⲥ ⲡⲱⲙ̄ ⲛⲟⲩⲧⲉ ⲙⲉⲛ ⲁⲩⲡⲱⲣ ⲱⲁ ⲣⲟⲓ ⲣⲓⲧⲛ̄ ⲡⲁⲩⲁⲉⲗⲟⲥ·⁝—ⲁⲩⲱ ⲟⲛ ⲉⲓⲥ ⲡⲉⲩ-ⲱⲁϫⲉ ⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲅⲁⲣ ⲁⲓⲱⲱ ⲁⲩⲱ ⲉⲓⲥ ⲛⲁⲉⲓⲃⲉ ⲙⲉⲣ ⲛ̄ ⲉⲣⲱⲧⲉ· ⲉⲓⲥ ⲧⲁⲕⲁⲗⲁⲣⲏ ⲁⲥⲃⲱⲱⲣⲉ ⲉ ⲃⲟⲗ· ⲁⲗⲗⲁ ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲛ̄ⲧⲁ ⲡⲁⲓ ⲱⲱⲡⲉ ⲙⲙⲟⲓ ⲉ ⲃⲟⲗ ⲧⲱⲙ· ⲧⲉⲛⲟⲩ ϫⲉ ⲱ ⲡⲣⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲛ̄ ⲁⲧ
Fol. 61 b ρκⲁ ⲛⲁⲣⲧⲉ ⲉⲱϫⲉ ⲛⲉⲕⲛⲓⲥⲧⲉⲩⲉ ⲁⲛ | ⲙⲙⲁⲥⲁ ⲛⲉⲓ ⲱⲁϫⲉ ⲧⲛⲟⲩ ⲉⲧ ⲙⲉⲣ ⲛ̄ ⲱⲡⲛⲣⲉ· ⲉⲓⲉ ⲧⲱⲟⲩⲛ ⲁⲙⲟⲩ ⲛ̄ⲧⲙ̄ⲙⲁⲓ ⲛ̄ⲧⲛ̄ⲧⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓⲥ ⲃⲛⲟⲗⲉⲉⲙ· ⲛ̄ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟⲩ ⲉⲩⲛ̄-ⲕⲟⲧⲕ̄ ⲣⲙ̄ ⲟⲩⲟⲙⲥ̄ ⲛ̄ ⲧⲃⲓⲛ· ⲁⲩⲱ ϯⲛⲁⲧⲣⲉ ⲕⲡⲓⲥⲧⲉⲩⲉ ⲣⲓⲧⲛ̄ ⲟⲩⲉⲣⲉ ⲙ̄ⲡ̄ ⲟⲩⲉⲓⲟ ⲉⲧⲣ̄ ⲣⲁⲓⲃ̄ ⲉ ⲣⲟⲩ ⲣⲙ̄ ⲡⲟⲩⲟⲙⲥ̄· Ⲉⲓⲥ ⲡⲱⲟⲟⲥ ⲉⲧⲉⲗⲉⲩϫⲉ ⲛ̄ ⲧⲉⲕⲙⲛ̄ⲧⲁⲥⲉⲃⲏⲥ ⲣⲓⲧⲛ̄ ⲧⲉⲥⲧⲣⲁϯⲁ ⲛ̄ ⲧⲡⲉ· ⲛ̄ⲧⲁⲥⲟⲩⲱⲙⲥ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲉⲣⲉ ⲛⲁ ⲙ̄ⲡⲛⲧⲉ ⲧⲛⲟⲩ ⲣⲁⲱⲉ ⲉϫⲙ̄ ⲡⲉⲩϫⲡⲟ ⲉⲧ ⲟⲩⲁⲁϩ· ⲉⲓⲥ ⲙⲙⲁⲩⲟⲥ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡ̄ ⲙⲁ ⲛ̄ ⲱⲁ ⲉⲣⲉ ⲡⲉⲩⲥⲓⲟⲩ ⲥⲱⲕ ⲣⲁ ϫⲱⲟⲩ ⲙⲙⲟⲥ ⲧⲁⲛⲁⲧⲟⲗⲏ ⲧⲛⲣ̄ⲥ̄ ⲱⲁⲛⲧ ⲟⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉ ⲃⲛⲟⲗⲉⲉⲙ· ⲛ̄ⲥⲉⲛⲁⲩ ⲉ ⲣⲟⲩ ⲛ̄ⲥⲉⲟⲩⲱⲱⲥ̄ⲧ̄ ⲛⲁⲩ ⲁⲩⲱ ⲛ̄ⲥⲉⲛⲁⲩ ⲉ ⲣⲟⲩ ⲛ̄ⲥⲉⲡⲣⲟⲥⲉⲛⲉⲥⲥⲉⲓ ⲛⲁⲩ ⲛ̄ ⲛⲉⲧⲁⲱⲣⲟⲛ ⲛ̄ⲥⲉⲉⲍⲟⲙⲟⲗⲟⲉⲓ ⲛⲁⲩ ⲛ̄ ⲛⲉⲧⲛⲟⲃⲉ· ⲉⲁ ⲡⲓⲟⲩⲧⲉ ⲛ̄ⲧⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϫⲟⲟⲩ ⲡⲱⲟ ⲙⲡⲉ ϫⲉⲓⲣⲟⲅⲣⲁⲫⲟⲛ ⲛ̄ ⲛⲉⲧⲛⲟⲃⲉ ⲣⲓⲧⲛ̄ ⲛ̄ ϫⲱⲱⲙⲉ·
Fol. 62 a ρκⲉ ⲛ̄ ⲧⲉⲧⲙⲛ̄ⲧⲙⲁⲥⲟⲥ ⲛ̄ⲧⲁⲧⲣⲟⲕⲣⲟⲩ ⲉ ⲁⲧⲁⲑⲉⲧⲉⲓ | ⲙ̄ ⲡⲣⲣⲟ ⲙ̄ ⲡⲕⲁⲣ· ⲁⲧⲣⲟⲙⲟⲗⲟⲉⲓ ⲙ̄ ⲡⲣⲣⲟ ⲛ̄ ⲧⲡⲉ·⁝—Ⲉⲓⲥ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲣⲙⲟⲟⲥ ⲣⲙ̄ ⲡⲙⲁ ⲛ̄ ⲥⲟⲩⲗⲉ ⲉⲥϯ ⲉⲕⲓⲃⲉ ⲙ̄

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пиуре ⲙ пноуте ⲛⲧⲁⲥⲭⲟϥ· ⲉⲓⲥ ⲥⲁⲗⲱⲙⲏ ⲛⲧⲁⲥ-
ⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ ⲡⲉⲥⲏⲓ ⲙⲡⲛ ⲛⲉⲥⲡⲟⲗⲩϯⲁ ⲛ ⲯⲟⲣⲡ·
ⲛⲁⲓⲁⲧⲉ ⲛⲧⲟ ⲱ ⲙⲁⲣⲓⲁ· ⲧⲛⲧⲁ ⲟⲩⲥⲛⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲛ
ⲧⲟⲩⲯⲩⲭⲏ· ⲁⲉ ⲕⲁⲥ ⲉⲩⲉⲥⲱⲗⲛ ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲙⲟⲕⲓⲛ ⲛ
ⲣⲁϥ ⲛⲣⲏⲧ· ⲧⲥⲛⲉ ⲛⲧⲁⲥⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲓⲧⲛ ⲧⲟⲩⲯⲩⲭⲏ
ⲡⲉ ⲡⲗⲟⲩⲥ ⲙ ⲡⲉⲓⲱⲧ ⲉⲡⲓⲙⲟⲕⲓⲛ ⲛⲉ ⲡⲣⲁⲓⲣⲉⲧⲓⲕⲟⲥ
ⲙⲙⲁⲓ ⲉⲟⲟⲩ ⲉⲧ ⲯⲟⲩⲉⲓⲧ ⲛⲁⲓ ⲉⲧ ⲡⲱⲣⲝ ⲛ ⲧⲁⲓⲛⲧⲛⲟⲩⲧⲉ
ⲙ ⲡⲙⲟⲛⲟⲥⲉⲛⲓⲥ ⲙ ⲡⲉⲓⲱⲧ ⲉ ⲃⲟⲗ ⲙⲙⲟϥ· ⲙⲛ ⲛⲓⲟⲩⲁⲁⲓ
ⲛ ⲁⲥⲉⲃⲛⲉ ⲛⲁⲓ ⲉⲧ ϫⲓⲟⲩⲁ· ⲉ ⲧⲉϥⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧ ⲟⲩⲁⲁϩ
ⲙⲛ ⲛⲕⲉ ⲁⲟⲩⲱⲁ ⲧⲏⲣⲟⲩ ⲛⲁⲥⲉⲃⲛⲉ ⲛⲁⲓ ⲛⲧⲁ ⲧⲥⲛⲉ
ⲉⲧ ⲙⲙⲁⲩ ⲟⲩⲟⲣⲣⲟⲩ ⲉ ⲃⲟⲗ ·:—Ⲫⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟ ⲱ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲁⲙⲉ ⲛ† ϯⲧⲟⲟⲧⲉ ⲛⲙⲙⲁⲓ ⲉⲣⲏ
ⲡⲉⲓ ⲛⲟⲥ ⲛ ⲯⲁ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲡⲟⲟⲩ· ⲁⲩⲱ ⲙⲡⲣ ⲉⲡⲧ
ⲟⲩⲥⲟⲙ ⲉ ⲣⲟⲓ ϫⲉ ⲕⲁⲥ ⲉⲡⲉⲟⲩⲱⲙ ⲉ ⲃⲟⲗ ⲉⲡ ⲡⲟⲩⲁⲥⲁ-
ⲑⲟⲛ | ⲛⲧⲡⲥⲉⲓ ⲛⲧⲡⲉⲧⲫⲣⲁⲙⲉ ⲉⲧⲉ ⲛⲥⲙⲟⲩⲱⲙ ⲙ ⲡⲛⲁⲓ- Fol. 62 b
ⲕⲟⲛ ⲛⲉ ⲛⲧⲁⲣⲕⲁⲁⲩ ⲉⲁ ⲣⲟⲛ· ⲉⲓϫⲙ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲙ ⲣⲕⲉ
ⲡⲟⲩⲱⲙⲣⲉ ⲛ ⲡⲟⲩⲧⲉ ·:—Ⲓ̅ⲙ̅ ⲡⲣⲁⲓⲣⲁⲱ ⲁⲁⲁ ⲁⲙⲟⲩ ⲛⲉ̅
ⲣⲁⲱⲉ ⲙⲙⲁⲁⲛ ⲙⲡⲟⲟⲩ ⲉⲣⲏ ⲡⲉⲓ ⲛⲟⲥ ⲛ ⲯⲁ· ⲁⲓⲉⲓ
ⲡⲉϫⲁϥ ⲉⲓⲱⲱ ⲉ ⲃⲟⲗ ϫⲉ ⲙⲁⲧⲁⲣⲟ ⲉ ⲣⲁⲧⲛ̅ ⲛ ⲟⲩⲯⲁ
ⲉⲣⲏ ⲛⲉⲧ ⲟⲩⲁⲣⲉⲓ ⲯⲁ ⲉⲣⲁⲓ ⲛⲧⲁⲡ ⲙ ⲡⲉⲑⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ·
ⲛⲧⲟⲕ ⲡⲉ ⲡⲁ ⲡⲟⲩⲧⲉ· ⲧⲓⲛⲁϯ ⲉⲟⲟⲩ ⲛⲁⲕ· ⲁⲩⲱ ϯⲡⲁ-
ⲟⲩⲱⲛⲉ̅ ⲛⲁⲕ ⲉ ⲃⲟⲗ· ⲛⲧⲟⲕ ⲡⲉ ⲡⲁ ⲡⲟⲩⲧⲉ ϯⲛⲁϫⲁⲥⲧⲏ
Ⲏⲥⲁⲓⲁⲥ ⲟⲛ ⲡⲁ ⲡⲉⲓ ⲛⲟⲥ ⲛ ⲥⲣⲟⲟⲩ ⲉⲡⲓ ⲙⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲁⲙⲟⲩ ⲛⲉ̅ ⲧⲁⲙⲟⲛ ⲉ ⲡⲉ ⲡⲧⲁⲕⲱⲣⲡ̅ ⲧⲁⲟⲟⲩ ⲉ ⲧⲃⲉ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ ⲣⲉϥϫⲡⲉ ⲡⲟⲩⲧⲉ· ⲡⲉϫⲁϥ ⲥⲁⲣ ϫⲉ
ⲁⲛⲟⲩⲱⲛ ⲛ ⲙⲡⲩⲗⲏ ⲙⲁⲣⲉ ⲡⲗⲁⲟⲥ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲛⲉⲧ
ⲣⲁⲣⲉϥ ⲉ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧ ⲣⲁⲣⲉϥ ⲉ ⲧⲙⲉ ⲙⲡⲛ ⲣⲁⲓ ϫⲉ
ⲁⲧϫⲓⲙⲉ ⲉ ⲣⲟⲕ ⲡⲛⲟⲩⲧⲉ ⲯⲁ ⲉⲛⲉϥ ·:—ⲁⲗⲏⲑⲱⲥ
ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲉⲓ ⲯⲁ ⲙⲡⲟⲟⲩ· | ϫⲉ ⲁⲧⲥⲱⲙⲉ ⲙⲙⲉ ⲙ Fol. 63 a
ⲡⲛⲟⲩⲧⲉ· Ⲡⲉⲧⲉ ⲙⲉⲣⲉ ⲙⲁ ⲯⲟⲡϥ̅· ⲡⲉⲧⲉ ⲙⲉⲣⲉ ⲡⲕⲁϥ ⲣⲕⲍ
ⲉⲙⲙⲁⲓ ⲉⲁ ⲣⲟϥ ⲁ ⲣⲏⲧⲥ̅ ⲙ ⲙⲁⲣⲓⲁ· ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲯⲟⲡϥ̅
ⲉ ⲣⲟⲥ· ⲡⲉ ⲛⲧⲁ ⲙⲡⲛⲧⲉ ⲧⲁϫⲣⲟ ⲉⲓⲧⲛ̅ ⲡⲧϥ̅ⲯⲁϫⲉ· ⲁⲩⲱ
ⲛⲉⲩⲥⲟⲙ ⲧⲏⲣⲟⲩ ⲉⲣⲏ ⲡⲉ ⲡⲛⲁ̅ ⲛ ⲣⲱϥ· ⲁⲙⲛⲓⲧ̅
ⲛⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲧⲉⲛⲟⲩ ⲉⲩⲧⲁⲗⲛⲟ ⲉⲁⲓ̅ ⲙ ⲡⲁⲧ

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ⲛ̅ ⲙⲁⲣⲓⲁ· ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲧ̀ ⲉⲕⲓⲃⲉ ⲛⲁⲩ· Ⲡⲉⲛⲧ ⲁⲩⲡ̅ ⲡⲓⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲟⲩⲡⲉⲧⲣⲁ ⲉⲥⲛⲁⲩⲧ̅ ⲁⲩⲧⲥⲉ ⲛⲉⲧ ⲟⲟⲃⲉ ⲉⲓ ⲡϫⲁⲓⲉ· ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲧⲉⲛⲟⲩ ⲥⲭⲓ ⲉⲕⲓⲃⲉ ⲧⲉⲛⲟⲩ ⲫⲱⲥ ⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲉⲡ̅ ⲛⲉⲕⲓⲃⲉ ⲛ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲗⲗⲓⲉ ⲡⲛⲁⲩ· ⲁⲧⲱ ⲁ ⲡⲣⲱⲗⲉ ⲱⲡⲉ ⲉⲓ ϫⲱⲩ ·:— Ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲧⲉⲛⲟⲩ ⲥⲙⲟⲟⲩ ⲉⲡ̅ ⲟⲩⲁ ⲛ̅ ⲥⲟⲩⲗⲉ ⲉⲙⲡⲧⲁⲩ ⲙⲁ ⲛ̅ ⲣⲁⲕⲧ̅ ⲧ̅ⲍⲁⲡⲉ· ⲕⲁⲗⲱⲥ ⲁⲩϫⲟⲟⲥ ϩⲉ ⲟⲩ ⲛ̀ⲧⲉⲛⲃⲁⲱⲁⲣ ⲛⲉⲩⲃⲛⲏ· ⲁⲧⲱ ⲛ̀ⲣⲁⲗⲁⲧⲉ ⲛ̀ ⲧⲡⲉ ⲟⲩ-
ⲛ̀ⲧⲁⲩ ⲛⲉⲩⲙⲁⲣ· ⲡⲱⲛⲣⲉ ϩⲉ ⲛ̅ ⲡⲣⲱⲗⲉ ⲙⲛ̀ⲧ̅ⲧ̅ⲣ̅ ⲙⲁ |
Fol. 63 b ⲛ̀ ⲣⲁⲕⲧ̅ ⲧ̅ⲍⲁⲡⲉ· ⲡⲉϫ̅ⲥ̅ ⲁⲧϫⲟⲟⲥ ⲛⲁⲓ ⲛ̅ⲛⲟⲟⲩ ⲱ
ⲣⲕⲏ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲛⲟⲛ ϩⲉ ⲫⲱⲟⲛ ⲙⲁⲣⲡ̅ϫⲡⲟⲛ ⲛ̀ ⲕⲉ ⲥⲟⲛ ⲫⲓⲧⲛ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲫⲉⲓ ⲉ ⲡⲉⲥⲏⲧ ⲱⲁ ⲣⲟⲛ ⲫⲓⲧⲛ̅ ⲡⲉⲥ-
ⲟⲧⲱϣ ⲉ ⲫⲟⲩⲓ ⲉ ⲣⲟⲛ· Ⲁⲛⲟⲛ ⲫⲱⲟⲛ ⲙⲁⲣⲡ̅ ⲃⲱⲕ ⲱⲁ ⲣⲟϥ ⲫⲓⲧⲛ̅ ⲟⲩⲧⲃⲃⲟ· ⲁϥⲧⲁⲧⲟⲛ ⲙ̅ⲙⲟϥ ⲫⲓⲧⲛ̅ ⲟⲩⲟⲗⲩ̅ ⲡⲁⲓ̈ ⲉⲧ ⲉⲣⲉ ⲡⲧⲃⲛⲟⲟⲩⲉ ⲟⲩⲱⲗ ⲉ ⲃⲟⲗ ⲡⲣⲛⲧ̅ⲩ̅· ⲁⲛⲟⲛ ⲫⲱⲟⲛ ⲙⲁⲣⲡ̅ ⲣ̅ ⲧⲉⲗⲓⲟⲥ ⲫⲓⲧⲛ̅ ⲟⲩⲗⲓⲡ̅ ⲁⲧ ⲧⲁⲕⲟ· Ⲗⲩⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲫⲓⲧⲛ̅ ⲧⲥⲟⲫⲓⲁ ⲙⲛ̅ ⲟⲩⲗⲏⲕⲓⲁ· ⲙⲛ̅ ⲧⲉϫⲁⲣⲓⲥ ⲛ̀ ⲛⲁⲣⲣⲏ ⲡⲉⲫⲉⲓⲱⲧ ⲫⲓⲧⲛ̅ ⲙⲡⲛⲉ· ⲙⲛ̅ ⲡⲣⲱⲗⲉ ⲫⲓⲙⲏ ⲡⲛⲁⲩ· ⲁⲛⲟⲛ ⲫⲱⲟⲛ ⲙⲁⲣⲡ̅ ⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲫⲓⲧⲛ̅ ⲟⲩⲗⲏⲕⲓⲁ ⲛ̀ ⲧⲙⲛ̅ⲧ-
ⲧⲉⲗⲓⲟⲥ ⲙⲛ̅ ⲧⲁⲣⲉⲧⲏ ⲛ̀ ⲛⲁⲣⲣⲏ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲛⲉⲩⲁⲥ-
ⲧⲉⲗⲟⲥ· ⲁⲩⲥⲱⲧⲙ̅ ⲛ̀ⲥⲁ ⲡⲫⲉⲓⲱⲧ ⲙⲛ̅ ⲧⲉⲫⲗⲁⲁⲩ ⲫⲱⲥ ⲣⲱⲗⲉ· ⲁⲛⲟⲛ ⲫⲱⲟⲛ ⲙⲁⲣⲡ̅ ⲥⲱⲧⲙ̅ ⲛ̀ⲥⲁ ⲛ̀ⲫⲧⲟⲗⲏ ⲙⲛ̅ ⲛ̀ⲫⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲛ̀ⲧⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧⲛ̅· ⲁⲩⲟⲩⲱⲓ
Fol. 64 a ⲁⲩⲥⲱ ⲫⲱⲥ ⲣⲱⲗⲉ ϩⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲣⲉ ⲡⲣⲱⲗⲉ | ⲟⲩⲱⲓ
ⲣⲕⲏ ⲛ̀ⲫⲥⲱ ⲫⲓⲙⲏ ⲧⲉⲩⲧⲣⲁⲡⲉⲍⲁ ⲫⲓⲧⲛ̅ ⲧⲉⲩⲙⲛ̅ⲧⲉⲣⲟ· ⲁⲩⲣⲥⲓⲉ ⲉⲩⲙⲟⲟⲩⲉ ⲉⲓ ⲧⲉⲣⲓⲛ ϩⲉ ⲉⲡⲉⲧⲥⲁⲃⲟ ⲉ ⲱⲡ̅ ⲫⲓⲉ ⲛ̀ⲙⲙⲁⲩ· ⲱⲁⲛⲧ ⲛ̀ⲃⲱⲕ ⲉ ⲫⲣⲁⲓ ⲉ ⲧⲡⲉ ⲛ̀ⲙⲙⲁⲩ· Ⲗⲩⲙⲧⲟⲛ ⲛ̀ⲙ-
ⲙⲟⲩ ⲫⲓⲙⲏ ⲧⲛⲧⲟⲛ ϩⲉ ⲕⲁⲥ ⲉⲡⲉⲙⲧⲟⲛ ⲙ̅ⲙⲟⲛ ⲫⲱⲟⲛ ⲫⲓⲙⲏ ⲡⲉⲓⲉⲣⲱⲟⲩ ⲙ̅ⲙⲟⲩ ⲛ̀ ⲱⲛ̅ⲍ̅ ⲉⲧ ⲫⲁⲧⲉ ⲉ ⲃⲟⲗ ⲛ̀-
ⲣⲛⲧ̅ⲩ̅· ⲁⲩⲱⲱϣⲉ ⲙⲛ̅ ⲟⲩⲥⲉⲣⲙⲉ ⲛ̀ⲥⲁⲙⲁⲣⲓⲧⲛⲥ ϩⲉ ⲕⲁⲥ ⲁⲛⲟⲛ ⲫⲱⲟⲛ ⲉⲡⲉⲱⲱⲡⲉ ⲛ̀ⲡⲱⲛⲣⲉ ⲛ̀ ⲧⲉⲩⲙⲁⲁⲩ ⲛ̀ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ⲁⲩⲟⲩⲛⲓ ⲛ̀ ⲡⲃⲁⲗ ⲛ̀ ⲡⲃⲉⲗⲗⲉ ⲛ̀ ⲙⲓⲥⲉ ϩⲉ ⲕⲁⲥ ⲉⲡⲉⲟⲩⲱⲛ ⲛ̀ ⲡⲃⲁⲗ ⲛ̀ ⲡⲉⲛⲉⲛⲧ ⲙⲙⲁ ⲧⲙ̅ⲯⲩⲭⲏ ⲉ ⲧⲣ
ⲛ̀ⲧⲱⲟⲩⲓ ⲉ ⲃⲟⲗ ⲫⲓⲙⲏ ⲡⲉⲣⲧⲟⲛ ⲛ̀ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲁⲩⲧⲟⲩ-

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нес нет моот· же кас ецетоунос̄ ϩ̄ непа-
раптωма· ауанеχе є тре тϥаас є ϩоуи ϩ̄
пеуро н̄сι пρωме пρеϥρнобе же кас ецетсабоλ
є тре ικω є воλ н̄ нет р̄ нобе є рон· ауанеχе |
є тре тсωщ̄ ϩιτ̄н̄ пρωме пρеϥρнобе же кас Fol. 64 b
анон ϩωωн енеχι таю н̄ пιто є воλ н̄ пеуеιωт ϥλ
м̄п̄ п̄ϩаггелос ет отааб·:—Аγкааγ ка ϩнт н̄
п̄ϩроите ауношоγ є хωоγ ϩιτ̄н̄ м̄маτοι· же кас
ецнафорει м̄моп ϩ̄ θϭсω н̄ тмн̄т ат тако ϩ̄
м̄пнуе·:—ауϥ н̄ отклом н̄ щоите ех̄н̄ т̄ϩапе
же кас ецнаϥ є хωп н̄ пеклом ет наноуч
н̄те т̄ϩмн̄тщаρтнч н̄ ат ϩωϭв̄ н̄ пнаγ ет
п̄наβωк є апанта є пеуеιωт н̄ ауаθос ет ϩ̄ м̄-
пнуе· ауϥ н̄ отκащ є т̄ϭιх· етсκοптει м̄моч
ϩιτ̄н̄ ποуааї н̄ат каρте же кас ецеϥ є пенсιх
н̄ псερωв̄ н̄ н̄ тмн̄тхс̄ ех̄м̄ паιаβолос м̄п
п̄ϩаιιωи н̄ поннрон· ауϥ ϩιωωч н̄ отχλαιιс
н̄ хнке же | кас ецнаϥ ϩωωн н̄ отеοοт м̄п Fol. 65 a
отаιо· ауω же чнатре паιаβолос кω ка ϩнт ϥλα
п̄ϩкааγ ецасχнιωπεї· Аγаад є ратϥ̄ є пеιλатос
же кас ауеи ϩωωн енеаад є ратн̄ н̄ п̄ϩιто є
воλ ϩ̄ отпарρтсια ϩ̄ пеροοт н̄ тецанастасιс
ет отааб·:—атноχϥ̄ є пещтеко· же кас ецнаеи-
тн̄ є ϩраι ϩ̄ пещтеко н̄ аιн̄те· н̄т̄таαи н̄
ωρον н̄ пеуеιωт н̄ ауаθос· Аγаλе ех̄м̄ пщε
н̄ песϭос же етнасϭоσ̄ м̄моч ϩа рон· же кас
ецетако н̄ϩнтн̄ н̄ пнобе ауω н̄т̄сабоλ є перϫ̄
пенсιх є воλ н̄тн̄щλнλ є ϩраї є роч м̄п п̄уеιωт
н̄ ауаθос· ауκааγ (sic) ϩ̄ отафос же кас ецетоу-
носеи ϩωωн н̄ιιιαγ· ауω н̄ϥкω наи є воλ н̄
пенноβе н̄таναат ϩ̄ отм̄н̄т ат соощ· ауτωощ |
є воλ ϩ̄ петмоот· же кас ецетсабоλ є птуπос Fol. 65 b
н̄ т̄ϩанастасιс ет ϩа еоот·: ауβωк є ϩраι м̄- ϥλβ
пнуе же кас ецехιт̄н̄ н̄ιιιαγ ϩ̄ т̄ϥ̄ мер̄ сн̄те

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ⲙ̅ ⲡⲁⲣⲟⲩⲥⲓⲁ· ⲁⲩϥⲙⲟⲟⲥ ϩⲓ ⲟⲩⲛⲁⲓ ⲙ̅ ⲡⲛ̅ⲉⲓⲱⲧ ⲭⲉ ⲕⲁⲥ ⲉⲩⲉⲑⲙⲥⲟⲛ ⲛⲓⲙⲓⲁϥ ϩⲓⲧⲛ̅ ⲡⲉⲑⲣⲟⲡⲟⲥ ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲉⲧ ϥⲛⲁⲕⲣⲓⲛⲉ ⲛ̅ⲛⲉⲧ ⲟⲛⲛ̅ ⲙⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ·⁘ Ⲓⲏ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲛⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲙ̅ ⲡⲉⲗⲁⲩⲟⲥ ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̅ⲧ ⲁϥⲱⲱⲡⲉ ⲛⲁⲛ ⲙ̅ⲡⲟⲟⲩ· ϩⲓⲧⲛ̅ ⲧⲉⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲛ̅ⲧ ⲁⲥϫⲡⲉ ⲡⲛⲟⲩⲧⲉ·⁘— ⲁⲛⲛⲓⲧⲛ̅ ⲱ ⲛⲉϩⲓⲟⲙⲉ ⲧⲏⲣⲟⲩ ⲡⲣ̅ϫⲡⲉ ⲱⲓⲣⲉ ⲛ̅ⲧⲉⲧⲛ̅ϯ ⲉⲟⲟⲩ ⲛ̅ ⲧⲉⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ⲧ ⲁⲥⲙⲓⲥⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲛⲓⲧⲛ̅ ⲛⲉⲙⲧ ⲁⲧⲭⲓϯⲡⲉ ⲙ̅ ⲡⲥⲁⲙⲟⲥ ⲛ̅ⲧⲉⲧⲛ̅ϯ ⲉⲟⲟⲩ ⲛ̅ ⲧⲛ̅ⲧ ⲁⲥ-ⲙⲓⲥⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲁϫⲛ̅ ⲥⲧⲛⲟⲩⲥⲓⲁ ⲛ̅ ⲣⲟⲟⲩⲧ· ⲁⲛⲛⲓⲧⲛ̅ ⲛⲉϫⲏⲣⲁ ⲛ̅ⲧⲉⲧⲛ̅ⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ ⲭⲉ ⲁⲩⲉⲓ ⲛ̅ⲥⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛ̅ ⲛⲉϫⲏⲣⲁ ⲁⲧⲱ ⲡⲃⲟⲛⲟⲥ ⲛ̅ ⲡⲉⲃⲓⲛⲓ· Ⲗⲛⲛⲓⲧⲛ̅ ⲙ̅
Fol. 66a ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ⲧⲉ|ⲧⲛ̅ⲑⲉⲱⲣⲉⲓ ⲙ̅ ⲡⲣⲣⲟ ⲙ̅ ⲡⲉⲟⲟⲩ· ⲁⲧⲱ
ⲣⲗⲉ ⲡⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲧⲁⲓⲛⲧ ⲡⲉϫⲥ ⲡⲉⲧ ϯ ⲉⲟⲟⲩ ⲛ̅ ⲙ̅ⲡⲁⲣ-ⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲧⲁⲡⲟⲩ ⲙ̅ⲡⲟⲟⲩ ⲉ ϧⲟⲗ ϩⲓ ⲧⲕⲁⲗⲁϩⲏ ⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲧⲣ̅ⲣⲱ ⲁⲧⲱ ⲧⲙⲁⲁⲧ ⲛ̅ ⲙ̅ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲧⲱ ⲧⲭ̅ⲥ̅ ⲙ̅ ⲡⲥⲱⲙⲧ ⲧⲏⲣⲟⲩ·⁘— Ⲗⲛⲛⲓⲧⲛ̅ ⲛ̅ ϩⲗⲗⲟ ⲛⲧⲉⲧⲛⲛⲁⲩ ⲉ ⲡⲥⲉⲣⲱⲃ ⲉⲧ ϫⲟⲟⲣ· ⲛⲁⲓ ⲉⲧⲉⲧⲛⲧⲁϫⲣⲏⲩ ⲉ ϫⲱϥ ⲉϥⲙⲓⲛⲧ ⲉ ϧⲟⲗ ⲙ̅ⲡⲟⲟⲩ ϩⲓ ⲧⲕⲁⲗⲁϩⲏ ⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲁⲧ ⲧⲱⲗⲙ̅·⁘— ⲁⲛⲛⲓⲧⲛ̅ ⲛ̅ ϩⲉⲣⲡⲱⲉⲉⲣⲉ ⲙⲛ̅ ⲡⲱⲛⲣⲉ ⲱⲛⲁ ⲛⲧⲉⲧⲛⲛⲁⲩ ⲉ ⲧⲉⲓ ⲱⲉⲉⲣⲉ ⲱⲛⲁ ⲉ ⲁⲥⲙⲓⲥⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·⁘ ⲁⲛⲛⲓⲧⲛ̅ ⲡⲱⲙⲟ ⲛⲧⲉⲧⲛⲛⲁⲩ ⲉ ⲡⲉ ⲡⲧⲁⲩⲣ̅ ⲱⲙⲟ ⲙⲛ̅ ⲧⲉϥⲙⲁⲁⲧ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲧⲃⲏⲛⲧⲛ̅·⁘—Ⲗⲛⲛⲓⲧⲛ̅ ⲛⲉ ϥⲧⲗⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲕⲁϩ· ⲙⲛ̅ ⲡⲣⲉϩⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲧⲛⲛⲁⲩ ⲉ ⲡⲉ ⲛⲧⲁⲩϫⲡⲟⲩ ⲛⲁⲛ ⲙ̅ⲡⲟⲟⲩ· ϩⲓ ⲟⲩⲁⲁ ⲛ ⲥⲟⲓⲗⲉ· ⲉⲩⲟ ⲛ̅ ⲱⲛⲣⲉ ⲱⲛⲁ· ⲁⲧⲱ ⲛ̅ ⲟⲉ ⲛ̅ ⲟⲩⲣⲛⲕⲉ ⲛ̅ ⲉⲃⲓⲛⲓ· ⲉ ⲁⲩⲥⲟⲟⲗⲥ̅ ⲛ̅ ϩⲉⲛⲧⲟⲉⲓⲥ· ⲁⲩⲭⲧⲟϥ ϩⲓ ⲟⲩⲟⲗⲉⲥ̅ ⲛ̅ ⲧⲃⲓⲛ·⁘—Ⲛⲁⲥⲡⲉ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲥ̅
Fol. 66b ⲗⲛⲛⲓⲧⲛ̅ | ⲛⲧⲉⲧⲛⲛⲁⲩ ⲉ ⲡⲉⲙⲧ ⲁϥϫⲱⲱⲣⲉ ⲉ ϧⲟⲗ ⲛ̅ ⲡ-
ⲣⲗⲍ ⲁⲥⲡⲉ ⲧⲏⲣⲟⲩ· ⲭⲉ ⲡⲛⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲥⲱⲧⲙ̅ ⲉ ⲧⲁⲥⲡⲉ ⲙ̅ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ· ⲉⲩⲙⲓⲛⲧ ⲉ ϧⲟⲗ ϩⲓ ⲧⲕⲁⲗⲁϩⲏ ⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲡⲕⲁϩ ⲧⲏⲣⲥ̅ ⲧⲉⲗⲛⲗ ⲙ̅ⲡⲟⲟⲩ· ⲭⲉ ⲡⲉⲙⲧ ⲁϥⲥⲟⲙⲧⲥ̅ ⲁϥⲉⲓ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲭⲱϥ· Ⲛⲁ ⲙ̅-

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пнте тнроу раше ⲙⲡⲟⲟⲩ хе пент ауталие ⲙ-
пнте ⲡⲛ̄ ⲧ̄ⲥ̄ⲟⲫⲓⲁ ⲉⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ ⲡⲛ̄ ткалаρн
ⲙ̄ ⲙⲁρⲓⲁ тпаρⲑⲉнос· непрофнтнс раше ⲙⲡⲟⲟⲩ
хе ауⲉⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ ⲡⲛ̄ ⲙⲁρⲓⲁ ⲛ̄ⲥⲓ пет наχωк
ⲉ ⲃⲟⲗ ⲛ̄ нетпрофнτⲁ· ⲗⲃⲉⲗ раше ⲙⲡⲟⲟⲩ хе
ауⲉⲓ ⲛ̄ⲥⲓ пет нар̄ пеκⲃа ⲙ̄ пеⲩсноⲩ ⲙⲛ̄ пеⲩсоⲩ·
Ζαπαζ ⲫαπλωс текτнсιс тнр̄с̄ телнл ⲙⲡⲟⲟⲩ
ⲫⲙ̄ пеι нос̄ ⲛ̄ ⲱⲁ ет поρⲡ̄ ⲉ ⲃⲟⲗ ⲡⲛ̄ тоικоⲩⲙⲉнн
тнр̄с̄ хе а пλоⲩос ⲙ̄ пеιωт оⲩноρ̄ⲫ̄ ⲉ ⲃⲟⲗ ⲡⲛ̄
тκⲟⲩι ⲙ̄ полιс ⲃнⲑлеем ⲉ ауⲱⲁ наⲙ ⲉ ⲃⲟⲗ ⲡⲛ̄
тпаρⲑⲉнос ет оⲩⲁⲁϥ ⲙⲁρⲓⲁ· теноⲩ ⲥⲉ ⲱ ⲛⲁ-
ⲙⲉ|рате ⲛ̄ ⲫосоⲙ ⲁⲙⲙⲉтехⲉ· ⲉ пеι нос̄ ⲙ̄ ⲙⲩ- Fol. 67 a
стнрюн ⲙⲡⲟⲟⲩ ете проⲩ ⲙⲓсе ⲙ̄ пеχ̄с̄ пλоⲩос ρ̄λ̄ⲉ
ⲙ̄ пеιωт· ⲁⲧⲱ пр̄ро ⲛ̄ пр̄рωоⲩ· ⲙⲁρⲡ̄ ⲉιρе ⲛ̄
ⲫⲉмпраⲍⲓс ⲉ наⲓωоⲩ ⲉⲧⲟⲟⲙⲉ ⲉ пеι нос̄ ⲛ̄ ⲱⲁ
ет оⲩⲁⲁϥ· ⲙⲁρⲉ пеι ⲱⲁ ⲱⲱпе ⲛ̄ тⲓⲡλωⲛ наⲓ
ⲁⲧⲱ ⲛ̄ оⲩноϥ· ⲱоρⲡ̄ ⲙⲉⲛ хе ⲁⲩⲙⲟⲩⲧⲉ ⲉ рⲱⲙ
хе хрⲓсⲧⲁнос· ⲙⲡ̄ⲥⲱс хе ⲫⲙ̄рⲁⲗ ⲙ̄ пеχ̄с̄·
ⲙⲡ̄р̄ тре пеι ⲉ ⲃⲟⲗ ⲛ̄ тκκлнсⲓа ⲉнсωтⲙ̄ ⲉ ⲛⲧ̄-
λоⲩос ет оⲩⲁⲁϥ ⲉтоⲩⲧⲥⲃⲱ наⲓ ⲛ̄ⲅнтоⲩ ⲁⲧⲱ
ⲙⲡⲛ̄р̄ пеⲩωⲃⲱ̄ ⲙⲡⲁⲧ ⲙⲡⲱϩ ⲉ ⲡро ⲙ̄ пенⲓ· ⲙⲁρⲡ̄
фореι ⲛ̄ оⲩⲣ̄ⲃⲥⲱ ⲉспр̄ⲉιωоⲩ прос пⲧⲁⲓо ет тоⲟⲙⲉ
ⲉ пеι нос̄ ⲛ̄ ⲱⲁ ⲙⲡⲟⲟⲩ· ете таι те тⲁⲓκⲁⲓосⲩнн
ⲙⲛ̄ пⲛⲁ ⲙⲛ̄ прап· ⲙⲛ̄ ⲫωⲃ ⲙⲙⲁ ⲉ наⲛωоⲩ· Таι
ⲅар те тⲟⲃⲥⲱ ет ⲉраⲓ ⲙ̄ пиоⲩте· ⲁⲧⲱ ⲛ̄тос
ет тоⲟⲙⲉ ⲉ пеι ⲱⲁ ⲉⲁ ⲥⲧⲁⲁⲥ ⲫⲓωⲙⲛ· ⲙⲡ̄р̄ тр ⲡⲛⲁⲁⲓ
ка ⲫнт ⲙⲙⲟс ⲫⲓⲧⲛ̄ таⲙе|ⲗⲓа· оⲩоι ⲛ̄ⲙⲉт ⲉρе Fol. 67 b
пⲓⲧⲙⲫⲓос наⲉⲓ ⲛ̄ⲧⲛⲁⲩ ⲉ рооⲩ· ⲉⲙⲛ̄ ⲣⲃⲥⲱ ⲙ̄ ρ̄λ̄ⲉ
ⲙⲁ ⲛ̄ ⲱⲉлеет то ⲫⲓωоⲩ· Ⲗⲧⲱ ⲉⲧⲣⲛ̄ тⲙⲛⲛте и
ⲛентⲁⲧⲁⲫⲙоⲩ тнроⲩ прос пеⲧⲙⲡⲱⲁ· ⲛ̄ⲧⲁⲣⲉⲅⲗⲓ
ⲉ рооⲩ ⲫⲛ̄ оⲩноⲩ ⲛ̄ ⲁрⲉⲅⲗⲓ ⲫⲛ̄ тⲙⲛⲛте ⲛ̄ пет
ⲙⲛⲭ тнроⲩ ⲛ̄ⲧⲭоос наⲩ хе пⲉⲱⲃⲛр ⲛ̄ ⲁⲱ ⲛ̄ ⲣⲉ
ⲁкеⲓ ⲉ роⲟⲩ ⲉ пеι ⲙⲁ· ⲉⲙⲛ̄ ⲣⲃⲥⲱ ⲙ̄ ⲙⲁ ⲛ̄ ⲱⲉлеет
то ⲫⲓωоⲩ· ⲁⲧⲱ тⲙⲧⲁпро натωⲙⲁ ⲫⲛ̄ тⲙⲛⲛте

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ⲛ ⲛⲉⲧ ⲓⲛⲏ· ⲥⲙⲁⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲛ̄ⲥⲓ ⲡ̄ⲣ̄ⲣⲟ ⲛ̄ⲧⲉⲧ ⲁⲁⲣⲉ
ⲣⲁⲧⲟⲩ ⲉ ⲧⲁⲓⲁⲕⲱⲙⲉⲓ ⲉ ⲧⲣⲉ ⲧⲙⲟⲩⲣ ⲛ̄ ⲛⲉⲩⲟⲩⲣⲓⲛⲧⲉ
ⲛ̄ⲥⲉⲛⲟⲩⲱⲉ ⲙ̄ⲙⲟⲩ ⲉ ⲃⲟⲗ ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ ⲣⲓ ⲃⲟⲗ ⲉⲩ-
ⲛⲁϣⲱⲡⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ⲥⲓ ⲡⲣⲓⲙⲉ ⲁⲧⲱ ⲡⲥⲁⲣⲝⲉⲩ ⲛ̄
ⲛⲟⲃⲣⲉ· ⲟⲩⲟⲓ ⲛ̄ⲧⲉⲧ ⲛ̄ⲕⲟⲧⲕ ⲣⲓⲧⲛ̄ ⲧⲁⲙⲉⲗⲓⲁ ⲛ̄ⲧⲉ ⲧⲉ-
ⲥⲁⲓⲛ ϣⲱⲡⲉ ⲁⲉ ⲉⲓⲥ ⲡⲡⲁⲧϣⲉⲗⲉⲉⲧ ⲁⲙⲛⲓⲧⲛ̄ ⲉ ⲃⲟⲗ ⲉ
ⲧⲱⲗⲙⲓⲧ ⲉ ⲣⲟⲩ· ⲛ̄ⲧⲉ ⲛⲉⲧ ⲥ̄ⲃ̄ⲧⲱⲧ ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲙ̄ⲙⲁⲁⲩ
Fol. 68a ⲉ ⲡⲙⲁ | ⲛ̄ ϣⲉⲗⲉⲉⲧ ⲙ̄ⲡⲱⲧⲁⲙ ⲙ̄ ⲡⲣⲟ· ⲛ̄ⲥⲉⲉⲓ ⲛ̄ⲥⲓ ⲙⲉ
ⲡⲗⲍ ⲛⲧⲁ ⲙⲉⲧⲗⲁⲙⲡⲁⲥ ⲭⲉⲛⲁ ⲛ̄ⲥⲉⲧⲱⲣⲁ̄ ⲉ ⲣⲟⲩⲓ ⲭⲉ ⲡ̄ⲭ̄ⲥ̄
ⲡ̄ⲭ̄ⲥ̄· ⲁⲛⲟⲧⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲉⲉⲥⲱⲧⲙ̄ ⲉ ⲧⲥⲁⲓⲛ ⲉⲧ ⲙⲉⲣ ⲛ̄
ⲁⲡⲧⲗⲏ ⲣⲓ ⲣⲟⲧⲉ ⲭⲉ ⲣⲁⲓⲛⲓ ☩ⲭⲱ ⲙ̄ⲙⲟⲥ ⲓⲛⲧⲛ̄ ⲭⲉ
ⲛ̄ ☩ⲥⲟⲟⲩⲓ ⲙ̄ⲙⲱⲧⲛ̄ ⲁⲙ·⁝—Ⲡⲁⲣⲟⲩⲥⲱⲧⲙ̄ ⲥⲉ ⲧⲉⲛⲟⲩ
ⲛ̄ⲥⲓ ⲛⲁⲓ ⲛ̄ⲧⲉⲓ ⲙⲙⲉ ⲉ ⲡⲛⲟⲥ ⲛ̄ ⲥⲁϥ ⲛ̄ ⲧⲏⲕⲗⲏⲥⲓⲁ
ⲡⲉⲧⲣⲟⲥ ⲡⲉⲥⲧⲁⲗⲗⲟⲥ ⲛ̄ ⲧⲙⲉ· ⲭⲉ ⲛⲁⲓ ⲁⲉ ⲙ̄ⲡ̄ⲣ̄ ⲧⲣ̄ϥ̄
ϣⲱⲡⲉ ⲛⲁⲩ ⲛ̄ⲥⲓ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧ ⲣⲓ ⲃⲟⲗ ⲛ̄ⲣⲱⲗⲍ̄ ⲣⲓ ⲛⲟⲃ
ⲣⲓ ⲣⲟⲓⲧⲉ ⲣⲓ ⲉⲓⲛⲉ ⲛ̄ ⲙⲉ· ⲁⲗⲗⲁ ⲛ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲛⲡ
ⲛ̄ⲧⲉ ⲡⲟⲛⲧ ⲟⲛ̄ ⲧⲙⲛ̄ⲧ ⲁⲧ ⲧⲁⲕⲟ ⲛ̄ ⲡⲉⲡⲓⲁ ⲛ̄ ⲣⲁⲣⲁϣ
ⲛⲁⲓ ⲉⲧ ⲛ̄ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲛⲟⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲧ· ⲭⲉ ⲕⲁⲥ
ⲛ̄ⲛⲉⲩⲥⲛ̄ ⲁⲫⲟⲣⲙⲏ ⲛ̄ⲥⲓ ⲛⲁⲓ ⲛ̄ ☩ⲙⲉⲓⲛⲉ· ⲁⲩ☩ ⲙⲁⲉⲓⲛ
ⲙⲁⲩ ⲣⲓⲧⲛ̄ ⲙⲉ ⲛⲧⲁⲩϣⲱⲡⲉ ⲣⲁ ⲧⲉⲧⲣⲏⲛ· ⲉⲁⲩⲕⲗⲏⲣⲟⲩ
ⲉⲧⲛⲟⲥ ⲛ̄ ⲙⲡⲧⲣ̄ⲙⲙⲁⲟ ⲉⲧⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲉⲛⲉⲩⲕⲟⲥⲙⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲣⲓⲟⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ |
Fol. 68b ⲣⲗⲓⲍⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲑⲉ ⲛ̄ ⲥⲁⲣⲁ ⲧⲉⲥⲣⲓⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲡⲗⲏ ⲛ̄ ⲁⲃⲣⲁⲁⲙ· ⲧⲁⲓ ⲉⲧ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲁⲃⲣⲁⲁⲙ ⲡⲉⲥⲣⲁⲓ·
ⲉⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲭⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲉⲁⲩ☩ ⲁⲡⲟⲗⲩⲭⲛⲉ ⲛⲁⲩ
ⲣⲙ̄ ⲡⲉⲓ|ϣⲁⲭⲉ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲧⲁⲓ ⲛ̄ⲧⲁ ⲧⲉⲧⲉⲡϣⲱⲡⲉ
ⲛⲁⲥ ⲡϣⲉⲉⲣⲉ ⲉⲧⲉⲧⲡⲉⲓⲣⲉ ⲛ̄ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲛ̄ⲧⲉⲧⲡⲣ̄
ⲣⲟⲧⲉ ⲁⲛ ⲟⲛⲧⲉ̄ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲟⲧⲉ· ⲣⲱⲥ ⲧⲉ ⲥⲣⲙⲙⲉ
ⲙⲙⲁ ⲉⲧ ⲛⲁⲛⲟⲟϣⲉ ⲕⲁⲧⲁ ⲛⲉⲡⲣⲁⲍⲓⲥ ⲉⲧ ⲛⲁⲛⲱⲟⲩ ⲛ̄
ⲛⲉⲣⲓⲟⲙⲉ ⲛ̄ⲥⲉⲙⲓⲛ· ⲛ̄ ⲑⲉ ⲛ ⲥⲁⲣⲣⲁ ⲣⲙ̄ ⲡⲙⲁ ⲉⲛⲉⲥ
ⲛ̄ⲣⲛⲧⲍ̄ ⲧⲉⲛⲟⲩ ⲣⲙ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙⲡⲛⲩⲉ· ⲁⲧⲱ ⲥⲉⲛⲁ-
ⲗⲗⲁⲧⲉ ⲛ̄ ⲛⲉⲓ ⲁⲩⲁⲑⲟⲛ ⲛ̄ ⲟⲩⲱⲧ ⲛ̄ⲙⲙⲁⲥ ⲣⲙ̄ ⲡⲙⲁ
ⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲛⲉⲧ ⲉⲩⲫⲣⲁⲛⲉ· ⲡⲙⲁ ⲙ̄ⲧ ⲁⲥⲡⲱⲧ ⲉ ⲃⲟⲗ
ⲛⲣⲛⲧⲍ̄ ⲛⲥⲓ ⲡⲙⲁⲁⲩ ⲙⲙ̄ ⲧⲗⲧⲡⲏ ⲙⲙ̄ ⲡⲁ-

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ⲙⲁⲣⲟⲩ· Ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ ⲡⲧⲉⲧⲛⲃⲱⲕ ⲉ ⲧⲕⲕⲗⲏⲥⲓⲁ
ⲡⲧⲉⲧⲛⲟⲩⲱϣ̄ ⲉ ⲃⲟⲗ ⲛ̄ ϩⲉⲛϩⲏⲧⲉ ⲉⲩⲙⲟⲩⲉⲓⲧ ⲉⲧⲉⲧⲛ-
ⲙⲟⲩⲙⲟⲩ ⲙ̄ⲙⲁⲩⲧⲛ̄ ϩⲓ̄ ⲧⲙ̄ⲡⲣⲉϥⲣⲱⲙⲁ· ⲙ̄ⲡⲥⲱⲥ ⲁⲉ
ⲡⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ϩⲓ̄ ⲧⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲡⲧⲉⲧⲛⲃⲱⲕ ⲉ ⲛⲉⲧⲛ̄ⲛⲓ Fol. 69 a
ⲡⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲛⲉⲧⲣⲁⲡⲉⲍⲁ ⲉⲧⲟⲩⲟⲗⲉ ⲛ̄ⲁⲥⲁⲃⲟⲟⲩ ⲙ̄ⲙⲁ ρⲗϑ
ⲉⲣⲉ ⲟⲩⲙⲛ̄ⲛⲩⲉ ⲛ̄ ϩⲛⲕⲉ ⲛ̄ ⲥⲁ ⲃⲟⲗ ⲙ̄ ⲡⲉⲧⲡⲣⲟ ⲉⲧⲙⲟⲟⲩ
ϩⲓ̄ ⲟⲩⲥⲣⲱⲟϥ ⲁⲧⲱ ⲉⲧⲣ̄ ⲭⲣⲓⲁ ⲛ̄ ⲧⲉⲧⲣⲟϥⲏ ⲙ̄ⲡ ⲟⲃⲥⲱ
ⲉⲧⲣⲕⲟⲉⲓⲧ ⲉⲧⲟⲃⲉ ⲡⲧⲉⲧⲛ̄ⲕⲧⲟ ⲁⲛ ⲙ̄ ⲡⲉⲧⲡⲣⲟ ⲉ ϫⲱⲟⲩ·
ⲡⲧⲉⲧⲛ̄ⲥⲱⲙⲧ̄ ⲛ̄ⲥⲱⲟⲩ ⲁⲛ ⲉ ⲡⲧⲛⲣ̄ⲩ· Ⲟⲩ ⲡⲉ ⲡϩⲏⲧ ⲛ̄
ⲧⲉⲓ ⲙ̄ⲡⲣⲉϥⲣⲱⲙⲁ ⲛ̄ ⲧⲉⲓ ⲙⲙⲉ· ⲡⲁⲛⲧⲱⲥ ϭⲁⲣ ⲛ̄ⲧⲁ
ⲛⲥⲁⲓⲁⲥ ⲡⲁ ⲡⲉⲓ ⲛⲟⲩ ⲛ̄ ϩⲣⲟⲟⲩ ϩⲓ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲛⲥ ⲣ̄
ⲡⲙⲉⲉⲩⲉ ⲛ̄ ⲛⲁⲓ ⲛ̄ ⲧⲉⲓ ⲙⲙⲉ· ⲁϥϫⲟⲟⲥ ϩⲓ̄ ⲡⲉⲡⲣⲟⲥⲟ-
ⲡⲟⲛ ⲛ̄ ⲟⲩⲱⲧ ⲙ̄ ⲡⲓⲱⲟⲩⲧⲉ ⲁⲉ ⲛⲉⲧⲛ̄ⲥⲟⲩⲁ ⲙ̄ⲙⲛ̄ ⲛⲉⲧⲛ̄-
ⲯⲩⲭⲏ ⲧⲁ ⲯⲩⲭⲏ ⲙⲟⲥⲧⲉ ⲙ̄ⲙⲟⲟⲩ·:—ⲁⲧⲉⲧⲛ̄ϣⲱⲡⲉ ⲛⲁⲓ
ⲉⲩⲥⲉⲓ ⲛ̄ⲁⲕⲱ ⲥⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲧⲛ̄ⲓⲟⲃⲉ· ⲉⲓⲥ ⲟⲛⲛⲧⲉ
ⲥⲉ ⲧⲉⲡⲟⲩ ϯⲛⲁⲩ ⲉⲧⲙⲛⲛⲩⲉ ⲛ̄ϩⲣⲏⲧ ⲧⲏⲧⲛ̄ ⲉⲧⲁϩⲉ
ⲣⲁⲧⲟⲩ ⲙ̄ ⲡⲉⲓ ⲙⲁ ⲉⲣⲉ ⲛⲉⲧϩⲟ ⲟⲕⲙ̄ ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲥⲱⲧⲙ̄
ⲉ ⲣⲟⲟⲩ ⲉⲣⲉ ⲛⲉⲩⲃⲁⲗ ⲙⲉϥ|ⲛ̄ ⲣⲙⲉⲓⲛ ⲉⲧⲙⲁⲉⲓ ⲁⲉ Fol. 69 b
ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲕⲕⲗⲏⲥⲓⲁ ⲙⲁⲧⲣ̄ ⲡⲱⲃⲱ̄ ⲡⲧⲉⲡⲟⲩ ⲛ̄ ⲛⲉ ρⲙ
ⲛⲧⲁⲩⲥⲟⲧⲙⲟⲩ· ⲁⲧⲱ ⲙⲁⲣⲓⲧⲟⲟⲩ ⲉ ⲛⲉⲩⲣⲏⲛⲉ ⲛ̄ ⲕⲉ
ⲥⲟⲛ· ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲙⲁⲣⲟⲩϣⲟ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ· Ⲁⲧⲱ
ⲁⲣⲣⲟⲓ ⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲉⲧⲙⲁⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲕⲕⲗⲏⲥⲓⲁ·
ⲁⲗⲗⲁ ⲙ̄ⲡⲁⲧ ⲟⲩⲉⲓⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲣⲙⲉⲓⲟⲟⲩⲉ ⲉⲧ ⲉⲡ̄
ⲛⲉⲩⲃⲁⲗ· ⲙⲁⲧⲥⲛ̄ⲧⲟⲩ ⲉⲧⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲛⲉⲧ ⲟⲩⲛⲁⲓ
ⲉ ⲃⲟⲗ· ⲛ̄ⲥⲉⲁⲁⲩ ⲉⲧⲥⲱⲙⲧ̄ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲕⲕⲗⲏⲥⲓⲁ ⲁⲉ
ⲡⲁⲛⲧⲱⲥ ⲥⲉⲛⲁⲥⲛ̄ ⲟⲩⲁⲉⲛⲧ ⲛ̄ ⲧⲉⲧⲣⲉ· ⲉⲧⲥⲟⲟⲧⲛ̄ ⲧⲙⲛⲃⲉ
ⲉ ⲛⲉⲧⲉⲣⲛⲧ ⲧⲁⲣⲟⲧⲟⲉⲱⲣⲉⲓ ⲛ̄ ⲛⲉϫⲟⲧⲣ ⲛ̄ ⲛⲟⲩϧ ⲉⲧ ⲉⲡ̄
ⲛⲉⲧⲧⲙⲛⲃⲉ ⲉⲧϯ ⲛ̄ ⲛⲉⲩⲥⲓϫ ⲛⲁⲓ ⲛ̄ ⲗⲟⲅⲟⲥ ⲉ ⲧⲙ̄
ⲡⲁⲣⲁⲃⲁ ⲙ̄ⲙⲟⲟⲩ· ⲉⲧⲉⲣⲛⲧ ⲛⲁⲓ ⲛ̄ ϩⲉⲛⲉⲣⲛⲧ ⲉⲡ̄ⲣⲙⲟⲟⲩ
ⲉⲣⲉ ⲛⲉⲧⲣⲛⲧ ⲙⲉϥ ⲛ̄ ⲙ̄ⲡⲧⲛⲟⲉⲓⲕ· ⲉⲣⲉ ⲛⲉⲧⲣⲛⲧ ϫⲓϥⲟⲕ̄
ⲣⲓⲧⲛ̄ ⲡⲉⲣⲟⲧⲟ ⲛ̄ ⲛⲉⲧⲙ̄ⲡⲧⲛⲟⲉⲓⲕ ⲙ̄ⲡ ⲧⲉⲧⲉⲡⲉⲓⲟⲧⲙⲓⲁ·
ⲉⲣⲉ ⲛⲉⲥⲡⲟⲧⲟⲩ ϫⲱ ⲛ̄ ⲛⲉⲧ ⲥⲟⲟⲙⲉ· ⲉⲣⲛⲁⲩ ⲙⲉⲛ
ⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲕⲕⲗⲏⲥⲓⲁ ⲣⲓⲧⲛ̄ ⲡⲉⲣⲟⲧⲟ ⲛ̄ ⲛⲉⲧⲥⲱⲣⲝ | Fol. 70 a
ⲙ̄ⲡⲁⲧ ⲟⲩⲁⲓ ⲛ̄ ϯⲣⲙⲓⲛ ⲁⲧⲱ ⲛⲁⲓ ϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲁⲛⲟⲛ ρⲙⲁ

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ⲉⲛⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲉⲛⲁⲣⲉ ⲣⲁⲧⲏ ⲉⲡ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲏ-
ⲯⲩⲭⲏ ⲉⲙⲣ ⲯⲁ ⲝ ⲡⲉⲭ̅ⲥ̅·:—Ⲡⲁⲣⲟⲩⲉⲓ ⲧⲉⲛⲟⲩ ⲛ̄ⲥⲓ
ⲛⲁⲓ ⲛ̄ ⲧⲙⲉⲛⲉ· ⲛ̄ⲥⲉⲥⲱⲧⲝ ⲛⲥⲁⲓⲁⲥ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲍⲉ ⲉⲧⲉⲧⲛ̄ⲯⲁⲛⲡⲉⲣⲯ̄ ⲛⲉⲧⲛ̄ⲥⲓⲍ ⲉ ⲃⲟⲗ
ⲉ ⲣⲁⲓ ⲉ ⲣⲟⲓ ⲧⲛⲁⲕⲧⲉ ⲛⲁⲃⲁⲗ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲱⲧⲛ̄· ⲁⲩⲱ
ⲉⲧⲉⲧⲛ̄ⲯⲁⲓⲧⲁⲯⲱ ⲙ̄ ⲡⲉⲧⲛ̄ⲥⲟⲡⲥⲛ̄ ⲧⲛⲁⲥⲱⲧⲝ ⲉⲣⲱⲧⲛ̄
ⲁⲛ· ⲛⲉⲧⲛ̄ⲥⲓⲍ ⲅⲁⲣ ⲙⲉⲣ ⲛ̄ ⲥⲛⲟⲩ· ⲁⲩⲱ ⲛⲉⲧⲛ̄ⲥⲡⲟⲧⲟⲩ
ⲣⲛ̄ ⲣⲉⲛⲁⲛⲟⲙⲓⲁ ⲁⲩⲱ ⲛⲉⲧⲛ̄ⲗⲁⲥ ⲙⲉⲗⲛⲧⲁ ⲛ̄ ⲟⲩⲭⲓⲛ-
ⲥⲟⲛⲥ̄· ⲙⲛ ⲛ̄ ⲛⲁⲓ ⲁⲛ ⲛⲉ ⲛⲉⲭⲡⲟ ⲉⲧ ⲉⲣⲉ ⲛⲁⲓ
ⲛⲁⲥⲱⲧⲝ ⲉ ⲣⲟⲟⲩ· ⲉⲩⲱⲉ ⲉⲕⲟⲧⲱⲩ ⲍⲉ ⲉⲣⲯⲁ ⲱ
ⲡⲙⲉⲣⲓⲧ ⲁⲩⲱ ⲛⲥⲉⲃⲟⲛ ⲙⲙ̄ ⲛⲣⲙ̄ⲣⲁⲗ ⲝ ⲡⲉⲭ̅ⲥ̅· ⲕⲱ
ⲛ̄ ⲛⲉⲡⲣⲁⲝⲓⲥ ⲛ̄ ⲯⲟⲣⲡ̄ ⲛ̄ ⲟⲉ ⲛ̄ ⲙⲙⲁⲩⲟⲥ· ⲥⲙⲟⲩ
ⲙⲙ̄ ⲡⲁⲩⲥⲉⲗⲟⲥ ⲛ̄ ⲟⲉ ⲛ̄ ⲡⲯⲟⲟⲥ· ⲕⲱ ⲡⲉⲕⲣⲟ ⲉⲩⲟⲩⲛⲓ·
ⲛ̄ ⲟⲉ ⲛ̄ ⲥⲁⲗⲱⲙⲱⲛ:—Ⲟⲩⲟⲣⲕ̄ ⲛⲥⲱⲩ ⲛ̄ ⲟⲉ ⲛ̄ ⲓⲱⲥⲏⲫ
ⲁⲩⲱ ⲕⲛⲁⲙⲉⲧⲉ ⲝ ⲡⲕⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲕⲙⲟⲃⲉ ⲛ ⲟⲉ ⲛ̄
Fol. 70b ⲛⲉⲧ ⲙⲙⲁⲩ· ⲥⲱⲧⲙ̄ ⲉ ⲥⲟⲗⲟⲙⲱⲛ ⲍⲉ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ
ⲣⲙⲃ ⲍⲉ ⲟⲩ· ⲥⲃ̄ⲧⲉ ⲛⲉⲕⲣⲃⲏⲧⲉ ⲉ ⲧⲉⲕⲣⲓⲛ· ⲁⲩⲱ ⲙⲡ̄ ⲥⲃ̄ⲧⲱⲧⲕ̄
ⲉ ⲧⲛ̄ⲥⲱⲙⲉ ⲁⲩⲱ ⲙⲡ̄ ⲕⲱⲧ ⲝ ⲡⲉⲕⲛⲓ· ⲧⲥⲙⲁⲡⲟⲧⲁⲥⲥⲉ
ⲅⲁⲣ ⲛ̄ ⲛⲉⲣⲃⲏⲧⲉ ⲛ̄ ⲯⲟⲣⲡ̄· ⲧⲉ ⲧⲥⲙⲁⲙⲁⲣⲧⲉ ⲛ̄ ⲧⲙⲁⲣⲣⲟⲡⲗⲓⲁ
ⲝ ⲡⲟⲩⲍⲁⲓ· ⲙⲡ̄ ⲟⲩⲁⲣⲕ̄ ⲛ̄ⲥⲁ ⲡⲉⲭ̅ⲥ̅· ⲉⲧⲉ ⲛⲁⲓ ⲡⲉ
ⲟⲩⲕⲱⲧ ⲛ̄ ⲃ̄ⲣⲣⲉ· Ⲟⲩ ⲅⲁⲣ ⲡⲉⲧⲉ ⲧⲛ̄ⲧⲁⲁⲩ ⲛ̄ ⲯⲃⲃⲱ ⲝ ⲡⲉⲓ
ⲛⲟⲩ ⲛ̄ ⲥⲕⲩⲗⲗⲟⲥ ⲛ̄ⲧⲁⲭⲁⲁⲩ ⲯⲁ ⲣⲟⲛ ⲟⲛⲧⲱⲥ ⲉⲛⲯⲁⲛⲕⲁ
ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄ⲥⲱⲙ ⲛ̄ⲧⲛ̄ⲃⲱⲕ ⲉ ⲡϫⲁⲓⲉ ⲛ̄ⲧⲛ̄ⲛⲁⲯⲧ ⲛⲁⲩ
ⲁⲛ ⲝ ⲡⲧⲟⲩ[ⲉⲓ]ⲟ ⲝ ⲡⲉⲓ ⲣⲱⲃ ⲙⲙⲁⲧⲉ· ⲙⲁⲗⲓⲥⲧⲁ ⲛ̄ ⲕⲉ
ⲣⲓⲥⲉ ⲧⲓⲣⲟⲩ ⲛ̄ⲧⲁⲭⲯⲟⲡⲟⲩ ⲣⲁ ⲣⲟⲛ ⲉⲣⲛⲁⲩ· ⲉ ⲧⲃⲉ ⲛⲁⲓ
ⲉⲛ ⲣⲟⲥⲟⲛ ⲉⲛⲥⲟⲟⲩⲛ̄ ⲍⲉ ⲙⲙ̄ ⲥⲟⲙ ⲙⲙⲟⲛ ⲉ ☩ ⲁⲡⲟ-
ⲗⲟⲩⲓⲁ ⲛⲁⲩ ⲟⲩⲁⲉ ⲗⲁⲁⲩ ⲛ̄ ⲧⲟⲩⲉⲓⲟ· ⲙⲁⲣⲛ̄ ⲯⲙ̄ ⲣⲙⲟⲧ
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Fol. 71a ⲉⲃⲱⲟⲩ· Ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ | ⲟⲩⲛ̄ ⲟⲩⲁ ⲛⲁϩⲟⲟⲩ ⲛⲁⲓ ⲣⲛ̄
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ⲛ̄cωq иⲁⲣ̄ ⲫaϩ ⲛ̄иoⲩe ⲱa ϩpaι e тке ⲙⲙⲧpeq-
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ⲛⲥⲉⲉⲓⲣⲉ ⲛ ⲣⲉⲛⲣⲱⲙⲉ ⲉ ⲛⲁⲓⲱⲟⲩ· ⲙⲛⲛⲥⲱⲥ ⲁ ⲡⲣⲁⲛ ⲉⲧ ⲟⲓ ⲣⲟⲩⲓ ⲣⲱⲃⲥ̄ ⲣⲙ̄ ⲡⲕⲁⲣ· ⲁⲩⲱ ⲁ ⲡⲣⲁⲛ ⲉⲧ ⲛⲁⲓⲟⲩⲥ ⲟⲩⲱⲣ ⲛⲥⲱⲟⲩ ⲣⲱⲥ ⲧⲉ ⲛⲧⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲡⲉⲓⲟⲩⲙⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲉ ⲥⲱⲧⲙ̄ ⲉ ⲛⲉⲩⲡⲣⲁϫⲓⲥ· ⲉⲧ ⲛⲁⲓⲱⲟⲩ ⲛⲧⲁⲩⲱⲟⲡⲉ ⲛⲁⲩ ⲉ ⲡⲣⲁⲉ· ⲃⲱⲕ ⲛⲁⲕ ⲛ ⲥⲁ ⲃⲟⲗ ⲛ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲛ ⲟⲩⲕⲟⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉⲧ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ· ⲁⲩⲱ ⲕⲛⲁⲛⲁⲩ ⲉⲧⲙⲛⲛⲧⲥⲱ ⲛⲣⲱⲙⲉ ⲉⲁⲩⲣ̄ ⲡⲉⲩⲃⲓⲟⲥ ⲛ ⲱⲟⲣⲡ ⲉⲡ̄ ⲛⲉⲑⲉⲁⲧⲣⲟⲛ· ⲙⲙⲏ ⲛⲣⲩⲡⲓⲕⲟⲥ ⲉⲡ̄ ⲉⲙⲡⲟⲣⲓⲁ· ⲙⲙⲛⲥⲱⲥ ⲁⲩⲕⲁ ⲡⲉⲩⲃⲓⲟⲥ ⲛⲥⲱⲟⲩ ⲛ ⲱⲟⲣⲡ ⲉⲁⲩⲱⲟⲡⲉ ⲛ ⲣⲓⲥ ⲁⲩⲭⲉⲗⲟⲥ· ⲉ ⲡⲣⲁⲉ ⲁⲩⲱ ⲁⲩⲣ̄ ⲑⲁⲧⲙⲁⲥⲧⲟⲛ ⲉⲡ̄ ⲛⲉⲩⲣⲙⲛⲧⲉ ⲧⲙⲟⲩ·:—ⲙⲁⲣⲟⲩ ⲧⲁⲣⲟⲛ ⲉⲣⲁⲧⲛ̄ ⲣⲱⲟⲙ ⲛ ⲛⲁⲣⲣⲁⲩ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ϫⲉ ⲕⲁⲥ

Fol. 72 b ⲉⲛⲉⲱⲟⲩⲡⲉ ⲛⲧⲛ̄|ⲧⲱⲙ ⲉ ⲛⲉⲧ ⲥⲟⲧⲛ̄· ⲁⲩⲱ ⲉⲧ ⲣⲙⲛ ⲉ

ⲣⲛⲁⲉ ⲣⲟⲩⲓ ⲉ ⲡⲟⲩϫⲁⲓ·: ⲉⲛⲉⲓⲟⲩⲱⲙ ⲙⲉⲛ ⲁⲛ ⲉ ϫⲱ ⲛ ⲛⲉⲓ ⲱⲁϫⲉ ⲛ ⲙⲙⲁⲣ ⲛⲣⲛⲧ ⲉⲡ̄ ⲧⲙⲛⲛⲧⲉ ⲙ̄ ⲡⲉⲓ ⲛⲟⲩ ⲛ ⲱⲁ ⲉⲧ ⲡⲟⲣⲡ̄ ⲛⲁⲙ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ ⲉⲡ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· ⲁⲗⲗⲁ ⲡⲧⲟϥ ⲟⲛ ⲣⲱⲟϥ ⲡⲗⲟⲩⲥ ⲙ̄ ⲡⲉⲓⲱⲧ ⲛⲧⲁⲥⲣⲕⲁⲧⲁⲍⲓⲟⲩ ⲁⲣⲉⲓ ⲱⲁ ⲣⲟⲛ ⲉ ⲧⲃⲉ ⲡⲟⲩϫⲁⲓ ⲛ ⲛⲉⲛⲯⲩⲭⲏ· ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲁⲣⲟⲛ ⲉ ⲣⲁⲧⲛ̄ ⲛⲁϥ ⲉⲛⲟ̄ ⲛⲁⲧⲧⲱⲗⲙ̄· ⲡⲓⲟⲩⲧⲉ ⲙ̄ ⲙⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛϫ̄ⲥ̄· ⲡⲉⲛⲧ ⲁⲣⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲟⲟⲩ ⲉⲩⲉϯ ⲑⲉ ⲛⲁⲓ ⲧⲏⲣⲡ̄ ⲉ ⲧⲣ ⲛⲱⲱⲡⲉ ⲛ ⲥⲟⲧⲛ̄ ⲛ ⲛⲁⲣⲣⲁⲩ ⲉⲡ̄ ⲧⲛⲥⲛⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟⲩ· ϫⲉ ⲁⲛⲟⲛ ⲙⲉⲛ ⲧⲏⲣⲡ̄ ⲧⲏⲣ ⲭⲣⲓⲁ ⲙ̄ ⲡⲉⲩⲙⲁ· Ⲉⲓⲧⲉ ⲛⲉⲧ ⲱⲁϫⲉ· ⲉⲓⲧⲉ ⲛⲉⲧ ⲥⲱⲧⲙ̄· ⲉⲓⲧⲉ ⲕⲟⲩⲓ ⲉⲓⲧⲉ ⲛⲟⲥ ⲉⲓⲧⲉ ⲣⲟⲟⲩⲧ· ⲉⲓⲧⲉ ⲥⲣⲙⲙⲉ· ⲉⲓⲧⲉ ⲣⲗⲗⲟ· ⲉⲓⲧⲉ ⲱⲛⲣⲉ ⲕⲟⲩⲓ· ⲛⲉⲧ ⲛⲁ☥ ⲙ̄ ⲡⲣⲛⲧ ⲉ ⲧⲉⲥⲃⲱ ⲥⲛⲁⲥⲉⲓ ⲛⲁⲥⲁⲃⲟⲟⲛ· ⲁⲙⲛⲓⲧⲛ̄ ⲛⲁ ⲱⲛⲣⲉ· ⲡⲉϫⲁϥ

Fol. 73 a ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ | ⲉ ⲣⲟⲓ ⲛ̄ⲧⲁ☥ ⲥⲃⲱ ⲓⲛⲧⲛ̄ ⲉ ⲣⲁⲓ ⲉⲡ̄

ⲣⲛⲍ ⲟⲟⲧⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲟⲟⲧⲉ ⲥⲁⲣ ⲙ̄ ⲡⲭ̄ⲥ̄ ⲣ̄ ⲣⲱⲃ ⲉ ⲡⲱⲛⲉ ⲁⲩⲱ ⲧⲁⲙⲡⲧⲁⲗⲛⲟⲩⲧⲉ· ⲟⲩⲱⲛⲉ ⲙ̄ ⲡⲣⲱⲙⲉ ⲧⲉ· ⲁⲛϫⲉ ⲣⲁⲣ ⲙⲉⲛ ⲉ ⲧⲉⲧⲛ̄ⲁⲥⲁⲡⲛ ⲉ ⲧⲃⲉ ⲧⲥⲙⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲩⲥ ⲙⲛ̄ ⲧⲙ̄ⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲁⲗⲗⲟⲛ ϫⲉ ⲁ ⲡⲉⲣⲟⲩⲟ ⲛ̄ ⲛⲉⲛⲁⲙⲉⲗⲓⲁ ⲛ̄ⲧⲛ̄ ⲉϫⲛ̄ ⲡⲉⲓ

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ⲙⲛⲛⲩⲉ ⲛ ⲩⲁⲝⲉ ⲛ ⲙ̅ ⲕⲁⲣ ⲡⲣⲏⲧ· Ⲥⲉⲉⲩⲱⲡⲉ ⲁⲉ ⲡ̅ⲙ̅ⲟⲛ ⲧⲏⲣⲡ̅ ⲉ ⲧⲣ ⲛ̅ⲥⲓⲙⲉ ⲛ ⲟⲩⲁⲣⲭⲏⲓⲁ ⲙ̅ ⲡⲉⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ ⲉⲣ̅ ⲧⲛ̅ⲥⲓⲛⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟⲩ· ⲙⲛ̅ⲛⲥⲁ ⲡⲱⲱⲙⲉ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲓ ⲃⲓⲟⲥ ⲙⲉⲩⲩⲟⲡⲧ̅ ⲉ ⲣⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲙⲉⲩ-ⲥⲕⲏⲛⲏ ⲩⲁ ⲉⲛⲉⲩ· Ⲡⲉⲟⲟⲩ ⲙ̅ ⲡⲉⲓⲱⲧ ⲙⲛ̅ ⲡⲱⲛⲣⲉ ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲩⲁ ⲉⲛⲉⲩ ⲛ ⲉⲛⲉⲩ ⲭⲁⲙⲏ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲛ·

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THE DISCOURSE OF APA EPIPHANIUS, BISHOP OF CYPRUS, ON THE HOLY VIRGIN, MARY THEOTOKOS

(Brit. Mus. MS. Oriental, No. 6782)

Fol. 10 *a* 1 ⲟⲩⲗⲟⲅⲟⲥ· ⲛ̄ⲧⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ· ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ̄ ⲕⲩⲡⲣⲟⲥ· ⲉ ⲁⲭⲧⲁⲩⲟϥ ⲉ ⲧⲃⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲧⲣⲉϥⲭⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲍⲙ̄ ⲡⲉⲍⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲣ̄ ⲡⲱⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ ⲥⲟⲩ ϫⲟⲩⲧ ⲟⲩⲉⲓ ⲡⲉ ⲙ̄ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ· ⲍⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲍⲁⲓⲏⲛ:—

Ⲁⲗⲏⲑⲱⲥ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁ ⲡⲕⲟⲥⲙⲟⲥ ☩ ⲟ̄ⲥⲉ ⲙ̄ ⲟⲩⲛⲟⲥ ⲙ̄ ⲁⲱⲣⲟⲛ ⲉϥⲟⲩⲁⲁⲃ ⲙ̄ⲡⲟⲟⲩ· Ⲁⲩⲱ̄ ⲁⲙ-
Fol. 10 *a* 2 ⲡⲛⲧⲉ | ϩⲱⲟⲩ ⲩⲱⲡ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲟⲩⲉⲛⲉⲭⲉⲣⲟⲛ ⲉⲩⲥⲟⲧⲙ̄· ⲉⲩⲧⲁⲉⲓⲛⲉ ⲉ ⲛⲉϩⲟⲩⲟ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲩⲱⲡⲉ ⲉ ⲧⲁⲧⲉ ⲡⲩⲁⲭⲉ ϩⲙ̄ ⲟⲩⲁⲧⲟⲉⲛⲧⲓⲁ ⲉ ⲧⲃⲉ ⲙ̄ ⲧⲁⲉⲓⲟ̄ ⲙ̄ ⲧⲉⲓ ⲡⲁⲣ-ⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲉⲧ ⲡ̄ⲣ̄ ⲱⲁ ⲛⲁⲥ ⲙ̄ⲡⲟⲟⲩ —Ⲭⲉ ⲛⲉⲧ ⲟⲩⲛⲟ ϩⲙ̄ ⲙ̄ⲡⲛⲧⲉ· ⲁϥⲟⲩⲱϥ ϩⲙ̄ ⲧⲉⲥⲕⲁⲗⲁϩ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲥⲱⲱⲡⲉ ⲙ̄ ⲙⲁ ⲙ̄ ⲡⲁⲧⲟⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ· Ⲁⲩⲱ̄ ⲙ̄ ⲙⲁ ⲙ̄ ⲡⲁⲧⲟⲛ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲙ̄ ⲛⲉⲟⲟⲩ· Ⲁⲗⲏⲑⲱⲥ ⲟⲩⲛⲟⲥ ⲙ̄ ϩⲱⲃ ⲙ̄ ⲱⲟⲩⲣ ⲱⲡⲛⲣⲉ ⲙ̄ⲙⲟϥ ⲛⲉ ⲡⲧⲩⲡⲟⲥ· ⲙ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·—

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αλλα | †παρακαλει· ⲙⲙⲟ· ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ Fol. 10 *b* 1
ⲟⲩⲁⲁϩ· ⲛ ⲣⲉϥⲭⲡⲉ· ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲓⲓ ⲥⲓⲱⲛ ⲙⲙⲛ ⲧⲁ ⲙⲙⲛⲧⲥⲱϩ· ⲭⲉ ⲙⲙⲛ ⲥⲟⲩ ⲙⲙⲟⲓ ⲉ ⲡⲱⲣ ⲉ ⲣⲁⲓ· ⲉ ⲑⲁⲩⲓⲥ ⲛ ⲛⲟⲩⲁⲣⲉⲧⲏ ⲣⲓⲧⲓⲓ ⲡⲁ ⲕⲟⲩⲓ ⲛ ⲗⲁⲥ ⲛ ⲣⲛⲕⲉ· Ⲁⲗⲗⲟⲛ ⲇⲉ ⲣⲓⲧⲓⲓ ⲡⲥⲱⲟⲩ ⲓⲓ ⲡⲁ ⲣⲏⲧ ⲛ ⲁⲥⲑⲉⲛⲏⲥ· Ⲁⲗⲗⲁ †ⲥⲟⲛⲥ ⲙⲙⲟ· ⲱ ⲡⲙⲁ ⲛ ⲟⲩⲱⲣ ⲓⲓ ⲡⲙⲟⲛⲟⲭⲉⲛⲏⲥ ⲓⲓ ⲡⲉⲓⲱⲧ ⲉ ⲧⲣⲉ †ⲧⲟⲟⲧⲉ ⲛⲙⲙⲁⲓ ⲣⲙⲡ ⲡⲉⲛⲧ ⲁⲓⲣⲓ ⲧⲟⲟⲧ ⲉ ⲣⲟⲩ· ⲛⲧⲁϥ ⲓⲓ ⲡⲁⲟⲩⲟⲓ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲛⲟⲥ ⲛ ⲟⲩⲥⲁⲩⲣⲟⲥ ⲛ ⲩⲟⲩ ⲣ | ⲱⲡⲛⲣⲉ ⲙⲙⲟ ⲛ ⲛⲟⲩⲁⲣⲉⲧⲏ· Fol. 10 *b* 2
Ⲏⲧⲁϫⲟⲟⲥ ⲛ ⲧⲉⲓ ⲉ ⲣⲙⲡ ⲡⲁ ⲗⲁⲥ ⲛ ⲣⲛⲕⲉ· ⲭⲉ Ⲕⲱⲧⲉ ⲉ ⲥⲓⲱⲛ ⲛⲧⲉⲧⲛⲣⲱⲗⲍ ⲉ ⲣⲟⲥ· ⲁⲗⲏⲑⲱⲥ ⲧⲁⲓ ⲧⲉ ⲥⲓⲱⲛ ⲓⲓ ⲙⲉ· ⲙⲁⲗⲗⲟⲛ ⲧⲉⲧⲟ ⲛ ⲣⲟⲩⲟ ⲉ ⲥⲓⲱⲛ ⲁⲩⲱ ⲧⲉⲧⲟ ⲛ ⲛⲟⲥ ⲉ ⲑⲓⲗⲏⲙⲓ ⲛ ⲧⲡⲉ· ⲧⲡⲟⲗⲓⲥ ⲛⲧⲁ ⲡϫⲟⲉⲓⲥ ⲥⲟⲧⲡ̄· Ⲉⲡⲓ ⲁⲛ ⲙⲡⲉ ⲥⲓⲱⲛ ⲉⲧⲫⲣⲁⲛⲉ ⲛ ⲛⲉⲣⲱⲙⲉ ⲛ ⲧⲉⲓ ⲣⲉ· ⲛⲟⲉ ⲛ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· Ⲥⲓⲱⲛ ⲙⲉⲛ ⲟⲩⲡⲓⲥⲧⲏ ⲧⲉ ⲓⲓ ⲡⲟⲗⲓⲥ· ⲉⲥⲕⲏⲧ ⲛ ⲧⲱⲃⲉ ⲣⲓ ⲟⲩⲉ ⲣⲓⲧⲛ̄ ⲛⲉⲅⲓϫ ⲛ ⲛⲉⲣⲱⲙⲉ· | [T]ⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲇⲉ ⲣⲱⲟⲥ ⲙⲛ̄ ⲗⲁⲁⲩ· Fol. 11 *a* 1
ⲛⲁⲉⲓⲙⲉ ⲉ ⲡⲥⲁ ⲛ ⲧⲉⲥⲥⲡⲧⲉ· ⲙⲛ̄ ⲧⲟⲓⲕⲟⲁⲛ (*sic*) ⲉⲧ ⲟⲩⲣ̄ ⲣⲱⲃ ⲉ ⲣⲟⲥ ⲡⲣⲏⲧⲉ̄· ⲣⲓⲧⲛ̄ ⲛⲅⲓϫ ⲓⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲛⲟⲥ ⲛ ⲧⲉϫⲛⲓⲧⲏⲥ ⲛ ⲧⲡⲉ ⲙⲛ̄ ⲡⲕⲁⲣ· ⲙⲛ̄ ⲛⲉⲧ ⲡⲣⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ· Ⲑⲓⲗⲏⲙⲓ ⲟⲛ ⲛⲧⲁ ⲡⲣⲉϥϣⲁⲗⲗⲉⲓ ϫⲟⲟⲥ ⲉ ⲧⲃⲏⲏⲧⲉ̄· ⲭⲉ ⲛⲧⲁ ⲛⲉϥⲧⲗⲏ ϧⲱⲕ ⲉ ⲣⲁⲓ ⲉⲙⲁⲩ ⲛⲉϥⲧⲗⲏ ⲓⲓ ⲡϫⲟⲉⲓⲥ ⲉⲧⲙⲙⲛ̄ⲧⲣⲉ ⲓⲓ ⲡⲓⲛⲏⲗ· Ⲟⲩ ⲥⲉ ⲡⲉ ⲡⲣⲱϧ· ⲭⲉ ⲁ ⲛⲉϥⲧⲗⲏ ⲥⲁⲣ ϧⲱⲕ ⲉ ⲣⲁⲓ ⲉⲙⲁⲩ· ⲁⲗⲗⲁ ⲁ ⲡⲥⲣⲁⲛⲗ ⲓⲓ ⲙⲉ | ⲟⲩⲱϥ ⲉⲣⲙ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁϥⲧⲟⲩⲭⲉ ⲛⲉϥⲧⲗⲏ Fol. 11 *a* 2
ⲧⲏⲣⲟⲩ ⲓⲓ ⲡⲕⲁⲣ· Ⲕⲁⲓ ⲉⲕϣⲁⲛϫⲟⲟⲥ ⲛⲁⲓ· ⲭⲉ ⲣⲉⲛⲛⲟⲥ ⲛⲉ ⲙⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲁⲛⲟⲕ· ⲣⲱⲟⲩⲧ ⲟⲛ ⲧϫⲱ ⲙⲙⲟⲥ ⲭⲉ ⲣⲉⲛⲛⲟⲥ ⲛⲉ· Ⲁⲗⲗⲁ ⲛ ⲥⲉⲛⲁϣⲡⲱⲣⲡ ⲁⲓ ⲉ ⲣⲁⲓ ⲉ ⲡϫⲓⲥⲉ ⲛ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲕⲁⲓ ⲉⲕϣⲁⲛⲉⲡⲉ ⲉ ⲧⲉⲛⲧⲉ ⲓⲓ ⲡⲉϫⲟⲣⲟⲥ ⲛ ⲧⲙⲡⲧⲛⲟⲥ ⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲥⲉⲧⲁⲉⲓⲛⲧ ⲙⲉⲛ· ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙⲙⲁ· Ⲁⲗⲗⲁ ⲡⲥⲉⲛⲁϣⲡⲱⲣⲡ ⲁⲓ ⲉ ⲣⲁⲓ ⲉ ⲡⲧⲁⲉⲓⲟ ⲛ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲕⲁⲓ ⲉⲕϣⲁⲛϫⲱ ⲉ ⲣⲟⲓ ⲓⲓ ⲡⲧⲁⲉⲓⲟ ⲛ ⲙⲁⲣⲧⲩⲣⲟⲥ Fol. 11 *b* 1
ⲁⲗⲗⲁ ⲡⲧⲁⲉⲓⲟ ⲛ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ϫⲟⲥⲉ· ⲉ ⲣⲟⲩⲛ ⲉ

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ρος· Καὶ ⲉⲕϣⲁⲛϫⲟⲟⲥ ⲉ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ϩⲉⲛⲛⲟⲥ
ⲛⲉ· ⲁⲛⲟⲕ ϩⲱ ⲧϫⲱ ⲙ̅ ⲡⲁⲓ· ⲁⲗⲗⲁ̀ ⲛ̅ⲥⲉϣⲛϣ ⲁⲓ̀·
ⲙ̅ⲡ ⲡⲧⲁⲓⲟ̀ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ϫⲉ ⲛ̅-
ⲣⲱⲙⲉ· Ⲁⲗⲗⲁ̀ ⲛ̅ⲧⲕⲉ ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲛ ⲙ̅ⲡⲛⲩⲉ·
ⲙ̅ⲡ ⲗⲁⲁⲩ ⲙ̅ⲙⲟⲟⲩ ϣⲛϣ ⲙ̅ⲡ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲓ ⲙⲏ
ⲧⲉⲓ̀ ⲉ ⲡⲉⲓⲱⲧ̀ ⲙ̅ⲡ ⲡϣⲏⲣⲉ· ⲙ̅ⲡ ⲡⲉ ⲡⲙ̅ⲛ̅ⲧ ⲉⲧ ⲟⲩⲁⲁϧ·
Ⲁⲗⲗⲁ̀ ⲙ̅ⲡⲣ̅ ⲙⲉⲉⲩⲉ̀ ⲉ ⲣⲟⲓ̀· ϫⲉ ⲉⲓⲧⲁⲓⲉⲓ̈ⲟ̄ ⲛ̅ ⲛⲉⲧ
Fol. 11b 2 ⲟⲩⲁⲁϧ· ⲉⲓϫⲱ ⲛ̅ | ⲛⲁⲓ ⲙ̅ⲙⲟⲛ ⲙⲉ ⲥⲉⲛⲉⲧⲟ· Ⲁⲗⲗⲁ̀
ⲉⲓⲧⲁⲙⲟ ⲙ̅ⲙⲟⲕ̀ ⲉ ⲡⲧⲁⲓⲟ̀ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲉⲧ
ⲟⲩⲁⲁϧ· ⲛ̅ ⲁⲧⲧⲱⲗⲙ̅· ⲉⲓⲟⲩⲛϩ· ⲛ̄ⲥⲁ ⲛⲉϣⲁϫⲉ̀ ⲛ̅
ⲛⲉⲥⲣⲁⲫⲓⲛ̀ ⲉⲧ ⲟⲩⲁⲁϧ· ϩⲛ̅ ⲁⲕⲟⲗⲟⲩⲑⲓⲁ̀ ⲙⲙⲁ ϫⲉ ⲕⲁⲥ
ⲁⲉ̀ ⲉⲕⲉⲉⲓⲙⲉ̀ ⲉ ⲧⲙⲉ· ⲉⲓⲧⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲓⲧⲉ̀ ⲡⲁⲧⲣⲓ-
ⲁⲣⲭⲏⲥ· ⲉⲓⲧⲉ̀ ⲕⲣⲓⲧⲏⲥ· ⲉⲓⲧⲉ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲉⲓⲧⲉ ⲙ̅ⲡ̅ⲣ̅-
ⲣⲱⲟⲩ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ· Ⲍⲁⲡⲁϩ ⲁⲡⲗⲱⲥ· ϫⲙ ⲁⲗⲁⲙ̀
ⲡⲩⲟⲣⲡ̅ ⲛ̅ ⲣⲱⲙⲉ ⲁⲧⲱ̅ ⲡⲩⲟⲣⲡ̅ ⲛ̅ ⲧⲁⲙⲓⲟ̀ ϩⲛ̅ ⲛⲉⲥⲓϩ
Fol. 12a 1 ⲙ̅ ⲡ̅ⲛ̅ⲟⲩⲧⲉ̀ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ̀ ⲉⲧⲣⲁⲩⲙⲉⲩⲉ̀ ⲙ̅ⲙⲟⲟⲩ
ⲉ̄ ⲧⲏⲣⲟⲩ· ϣⲁ ⲣⲁⲓ̈ ⲉ ⲧⲉⲛⲟⲩ· ⲁⲧⲱ̅ ϣⲁ ⲧⲥⲛⲧⲉⲗⲓⲁ̀
ⲙ̅ ⲡⲁⲓ̈ⲱⲛ̀ ⲉ ⲧⲣⲉϥϣⲱⲡⲉ̀ ⲉⲧⲣ̅ ⲁ̄ⲛⲁⲩ ⲙ̅ ⲡⲉⲛⲧⲁ ⲧⲉⲓ
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲓⲥⲉ ⲙ̅ⲙⲟⲩ· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲡⲉϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲛ-
ϫⲟⲉⲓⲥ· ⲁⲧⲱ̅ ⲡⲉⲧ ⲉⲙⲉⲣⲉ ⲛ̅ⲥⲉⲣⲁⲫⲓⲙ ⲉϥⲥⲱϣⲧ̄ ⲉ ⲣⲟⲩⲛ
ⲉ ⲣⲁⲩ· ⲁⲧⲱ̅ ⲉⲙⲉⲣⲉ ⲛⲁⲅⲅⲉⲗⲟⲥ̀ ⲉϥⲥⲱϣⲧ̄ ⲉ ⲡⲉϥⲣⲟ
ⲛ̅ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ· ⲁ ⲧ̄ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁϧ ϩⲗⲟⲟⲗⲉ
ⲙ̅ⲙⲟⲩ· ϩⲓϫⲛ̄ ⲛⲉⲥⲓϩ· ⲁⲧⲱ̅ ⲁⲥ̀ϯ ⲉⲕⲓⲃⲉ̀ ⲉ ⲣⲟⲩⲛ̀ ⲉ
Fol. 12a 2 ⲧⲉϥⲧⲁⲡⲣⲟ̀ ⲛ̅ ⲛⲟⲩⲧⲉ· ⲁϫⲛ̄ ⲁⲓⲥⲧⲁϩⲉ· ⲉⲁⲥ|ⲧⲟⲗⲙⲁ̀·
ⲁϫⲛ̄ ϩⲟⲧⲉ̀· ⲁⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ϫⲉ ⲡⲁ ϣⲛⲣⲉ· Ⲗⲧⲱ̅
ⲁⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ̀ ϩⲱⲟⲩ· ϫⲉ ⲧⲁ ⲙⲁⲁⲩ· Ⲁⲗⲗⲁ̀
ⲙ̅ⲡ̅ⲣ̅ ⲧⲣⲉ ⲟⲩⲁ̀ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ̈ ⲉⲓϫⲱ ⲛ̅ ⲛⲁⲓ̈· ⲛ̄ϯϫⲟⲟⲥ·
ϩⲙ̅ ⲡⲉⲩⲙⲉⲉⲩⲉ̀ ⲛ̅ ⲫⲁⲓⲱⲧⲏⲥ· ϫⲉ ⲉⲙⲡϫⲉ ⲧⲉⲓ ⲡⲁⲣⲑⲉ-
ⲛⲟⲥ̀ ϫⲟⲥⲉ̀ ⲛ̅ ⲧⲉⲓ ϩⲉ̀ ⲧⲏⲣⲥ̄· ⲟⲩⲕ ⲟⲩⲛ̀ ⲛ̅ ⲟⲩ ⲉ ϧⲟⲗ
ⲁⲓ̀ ⲧⲉ̀ ϩⲙ̅ ⲡⲕⲁϩ· ⲟⲩⲁⲉ̀ ⲛ̅ ⲟⲩϫⲡⲟ̀ ⲛ̅ⲣⲱⲙⲉ̀ ⲁⲓ̀ ⲧⲉ·
ⲁⲗⲗⲁ̀ ⲛ̅ⲧⲁⲥⲉⲓ̈ ⲉ ϧⲟⲗ ϩⲛ̅ ⲧⲡⲉ· ⲕⲁⲧⲁ ⲛ̅ⲙⲁϫⲉ ⲛ̅ ⲙⲡⲱ
ⲛ̅ ⲛⲉⲥϫⲓⲥⲙⲁⲧⲓⲕⲟⲥ· ⲙ̅ⲡⲟⲗⲓⲧⲓⲕⲟⲥ· Ⲗⲗⲁ̀ ⲧⲛ̄-
Fol. 12b 1 ⲡⲓⲥⲧⲉⲩⲉ̀ ϩⲛ̅ ⲟⲩⲟⲛⲏ̀ ⲉⲩϭⲟⲣϫ̄· ϫⲉ ⲟⲩ ⲉ ϧⲟⲗ ϩⲙ̅ ⲡⲕⲁϩ·
ⲉ̄ ⲧⲉ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ | ⲁⲧⲱ̅ ⲟⲩⲁⲛⲟ̄ ⲧⲉ̀· ⲛ̄ⲑⲟⲉ ⲛ̅ⲣⲱⲙⲉ

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ⲙⲙⲉ· ϵ ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲉⲓⲱⲧ· ⲙⲛ̄ ⲟⲩⲙⲁⲁⲩ· ⲁⲩⲱ̄ ϵ ⲃⲟⲗ
ϩⲓⲧⲛ̄ ⲧⲥⲟⲙ ⲛ̄ ⲡⲉⲧ ⲭⲟⲣⲏⲥⲉⲓ ⲛⲁⲓ ⲛ̄ ⲡⲙⲁϩⲉ· ⲡⲉⲡⲛⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲡⲛⲁ☩ ⲁⲡⲟⲁⲛⲍⲓⲥ ⲛ̄ ⲡⲙⲁϩⲉ ϵ ⲧⲃⲉ ⲛ̄
ⲉⲓⲟ̀ⲧⲉ̀ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲛ̄ ⲛⲉⲓⲟ̀ⲧⲉ̀ ⲛ̄ ⲛⲉⲥ ⲉⲓⲟ̀ⲧⲉ·
Ⲡⲁⲗⲗⲟⲛ ⲁⲉ̀ ϩⲁⲑⲏ̀ ⲛ̄ ϩⲙⲉ̀ ⲥⲛⲟⲩⲥⲉ̀ ⲛ̄ⲧⲉⲛⲉⲁ· ϵ
ⲡⲉⲭⲡⲟ̀ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲥⲱⲧⲙ̄ ⲥⲉ̀ ϵ ⲣⲟⲓ̈ ⲧⲉⲛⲟⲩ̀
ϩⲛ̄ ⲟⲩ☩ϩⲧⲛⲏ· ⲱ̄ ⲡⲗⲁⲟⲥ ⲙⲙⲁⲓ̈ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ̄ ⲛ̄ⲧⲉⲧⲛ̄☩
ⲛ̄ ⲟⲩⲁⲗⲙⲏ̀ ⲛ̄ ⲡⲙⲁϩⲉ· ⲭⲉ ⲕⲁⲥ̀ ⲉⲙⲙⲁⲟⲩⲱⲛ̀ ϵ
ⲡⲛⲟⲥ ⲛ̄ | ⲫⲥⲁⲣⲝ· ⲉⲧ ⲙⲉϩ ⲛ̄ ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ ⲛ̄ Fol. 12b 2
ⲙⲉ· ⲛ̄ⲧⲛ̄ϩⲱⲗⲥ̄ ϵ ϩ̀ⲣⲁⲓ̈ ⲉⲙ ⲙⲁⲁⲝⲉ ⲛ̄ ⲡⲉⲧⲛ̄ϩⲛⲧ̀
ⲛ̄ ⲡⲙⲁϩⲉ̀ ⲉⲧ ⲙⲉϩ ⲛ̄ ϩⲛⲧ ⲙⲙⲁ ⲛ̄ⲧⲉ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲭⲓ̄ ⲥⲉ̀ ϵ ϩ̀ⲣⲁⲓ̈ ϵ ⲧⲟⲃⲧ̄ⲕ ⲛ̄ ⲡⲭⲱⲱⲙⲉ̀ ⲉⲧ
ⲧⲁⲉⲓⲛⲧ ⲛ̄ ⲡⲣⲁⲩⲓⲟⲥ̀ ⲁⲡⲁ ⲙⲁⲑⲁⲓ̈ⲟⲥ ⲡⲁ ⲧⲉⲓ ⲛⲟⲥ
ⲛ̄ⲥⲙⲓ̀ ⲉⲧ ☩ ⲥⲟⲉⲓⲧ ϩⲛ̄ ⲛⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· Ⲡⲉⲓ ⲁⲕⲣⲓ-
ⲃⲏⲥ̀ ⲉⲧ ϩⲟⲧϩ̄ ⲛ̄ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ̀ ⲉⲃⲏⲡ· Ⲡⲉⲓ ⲛⲟⲥ
ⲉⲧ ⲥⲙ̄ⲥⲟⲙ· ⲡⲁⲓ̈ ⲉⲓⲛⲧ ⲁϥⲟⲩⲱⲛϩ̄ ⲛⲁⲓ̀ ⲉ ⲃⲟⲗ ⲛ̄
ⲧⲙⲉⲛⲉⲁⲗⲟⲅⲓⲁ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ | Ⲡⲁⲣϩ̄- Fol. 13a 1
ⲛⲟⲩ̈ ⲟⲩ̀ ⲛ̄ ⲡⲙⲁϩⲉ̀ ⲉⲧ ⲙⲉϩ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲍ
ⲛ̄ⲧⲉ ⲡⲥⲁϩ ⲛ̄ ⲛ̄ⲣⲉⲑⲛⲟⲥ· ⲡⲛⲁⲣϩ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲩⲥⲉⲃⲛⲥ·
ⲡⲥⲁϩ ⲡⲁϩⲗⲟⲥ· ⲉⲭⲱⲱⲩ̀ ϵ ⲃⲟⲗ· ⲉⲭⲁⲱ ⲙⲙⲟⲥ· ⲭⲉ
ⲭⲟⲩⲟⲃⲟⲩ̀ϩ̄ ⲅⲁⲣ ϵ ⲃⲟⲗ· ⲭⲉ ⲛ̄ⲧⲁ ⲡⲉⲓ ⲭⲟⲉⲓⲥ̀ ⲱⲁ̀ ϵ ⲃⲟⲗ
ϩⲛ̄ ⲓⲟⲩⲇⲁ ⲧⲉϥⲩⲗⲏ̀ ⲉⲧⲉ ⲙⲙⲡⲉ ⲙⲱϩⲥⲛⲉ ⲡⲁⲭⲉ̀ ϵ ⲧⲃⲉ
ⲟⲩⲛⲏⲃ̀ ϵ ⲃⲟⲗ ⲛ̄ϩⲛⲧⲥ̄· ⲉⲭⲟⲩⲟⲃⲟⲩ̀ϩ̄ ϵ ⲃⲟⲗ̀ ⲧⲱⲓ̀ ⲱ̄
ⲡⲥⲟϥⲟⲥ̀ ⲡⲁⲩⲗⲟⲥ· ⲁⲭⲓⲥ̀ ϵ ⲣⲟⲓ̈ ⲭⲉ ⲛ̄ⲧⲁ ⲡⲉⲓ ⲭⲟⲉⲓⲥ̀
ⲡⲁ̀ ϵ ⲃⲟⲗ ϩⲛ̄ ⲓⲟⲩⲇⲁ̀· ⲛ̄ ⲁⲩ ⲛ̄ ϩⲉ· ⲙⲙⲁ ⲡⲉ ⲛ̄ⲧⲁⲩ-
ϩⲉⲣⲙ|ⲛⲉⲩⲉ̀ ⲛ̄ ⲡⲁⲓ̈· ⲱ̄ ⲡⲣⲉⲥⲃⲁⲓⲟⲥ ⲥⲕⲏⲛⲏ· Ⲗⲭⲓⲥ̀ Fol. 13a 2
ϵ ⲣⲟⲓ̈ ⲭⲉ ⲛ̄ⲧⲁⲕⲉ· ϵ ⲣⲟϥ ⲧⲱⲓ̀ ⲉⲭⲟⲩⲟⲃⲟⲩ̀ϩ̄ ϵ ⲃⲟⲗ ⲛ̄
ⲧⲉⲓ ϩⲉ· ⲉⲱⲭⲉ Ⲉⲕⲧⲁϩⲣⲏⲧ̀ ⲉϩⲛ̄ ⲡⲱⲁⲭⲉ̀ ⲛ̄ ⲡⲉⲭⲉⲓⲱⲧ
ⲓⲁⲕⲱⲃ ⲉⲭⲱⲱⲩ̀ ϵ ⲃⲟⲗ ⲉⲭⲁⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲡⲁ ⲙⲁⲥ̀ ⲛ̄
ⲙⲟⲩ̈ⲓ̈ ⲓⲟⲩⲇⲁ· Ⲗⲁⲱ̄ ⲟⲛ ⲭⲉ ⲛ̄ⲧⲉ ⲁⲣⲭⲱⲛ̀ ⲱϩⲛ̄ ϵ ⲃⲟⲗ
ϩⲛ̄ ⲓⲟⲩⲇⲁ· ⲡⲁⲛⲧⲱⲥ ⲉⲭⲱⲱⲩ̀ⲁ ϵ ⲅⲉⲛⲉⲣⲱⲟⲩ· ⲙⲛ̄ ⲅⲉⲛ-
ⲥⲧⲣⲁⲧⲓⲟⲥ· ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲩⲱⲡⲉ̀ ϵ ⲃⲟⲗ ϩⲛ̄ ⲡⲉⲥⲡⲉⲣⲁ
ⲛ̄ ⲓⲟⲩⲇⲁ̀ ⲡⲱⲣⲉ̀ ⲛ̄ ⲓⲁⲕⲱⲃ· Ⲡⲓⲟⲛ· ⲛ̄ ⲡⲁⲓ̈ ⲁⲛ ⲡⲉ Fol. 13b 1
ⲱ̄ ⲡⲉⲧ ☩ⲧⲱⲛ ⲙⲙⲁⲓ̈· | Ⲗⲗⲁ̀ ⲟⲩⲉⲓⲛⲧⲁⲓ̈ ϩⲁⲣ ⲛ̄ⲁⲡⲟ- ⲏ

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ⲁⲛⲍⲓⲥ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲛⲉⲥⲣⲁⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲥⲩⲛ-
ⲣⲓⲥⲧⲁ ⲛ̅ ⲧⲙⲉ ⲧⲏⲣⲥ̅ ⲉⲡ̅ ⲟⲩⲁⲕⲣⲓⲃⲓⲁ· ⲁⲗⲗⲁ ⲉⲡⲓ ⲁⲛ
ⲙ̅ ⲡⲕⲁⲓⲣⲟⲥ ⲁⲓ ⲡⲉ ⲡⲁⲓ ⲙ̅ ⲙⲟⲩⲧⲉ ⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ
ⲧⲏⲣⲟⲩ ⲉ ⲧⲙⲛⲧⲉ· ⲉ ⲃⲟⲗ ⲭⲉ ⲁ ⲡⲛⲁⲩ ⲡⲣⲟⲕⲟⲡⲧⲉ·
Λοιπον ⲁⲉ ϯⲛⲁⲭⲉ ⲡⲱⲁⲭⲉ ⲉⲡ̅ ⲟⲩⲥⲩⲛⲧⲱⲙⲓⲁ·
ⲛ̅ⲧⲁⲉⲓ ⲉ ⲣⲁⲓ ⲉⲭⲙ̅ ⲛⲉⲓ ⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲛ̅ ⲟⲩⲱⲧ· ⲧⲁ-
ⲗⲟⲣⲉⲟⲩ ⲛ̅ ⲧⲙⲉ ⲧⲏⲣⲥ̅ ⲉ ⲃⲟⲗ ⲛ̅ⲣⲛⲧⲥ̅· Ⲡⲛ̅ⲥⲱⲥ
Fol. 13 *b* 2 ⲛ̅ⲧⲁⲁⲓⲕⲙⲉⲧⲉ ⲙⲛ|ⲧⲙ̅ ⲙ̅ ⲡⲃⲓⲟⲥ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲧⲱ̅
ⲛ̅ⲧⲁϥ ⲛ̅ ⲟⲩⲭⲱⲕ ⲙ̅ ⲡⲱⲁⲭⲉ· Ⲱⲱ ⲛⲁⲕ ⲧⲉⲛⲟⲩ ⲣⲙ̅
ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲙ̅ ⲡⲣⲁⲩⲟⲥ ⲙⲁⲑⲉⲟⲥ· Ⲥⲱⲧⲙ̅ ⲡⲉⲭⲁϥ
ⲡⲭⲱⲱⲙⲉ ⲙ̅ ⲡⲉⲭⲡⲟ ⲛ̅ ⲓⲥ ⲡⲉⲭ̅ⲥ̅ ⲡⲱⲣⲉ ⲛ̅ ⲁⲁⲩⲉⲓⲁ·
ⲡⲱⲣⲉ ⲛ ⲁⲃⲣⲁϩⲁⲙ· Ⲭⲓⲛ ⲧⲱⲓ ⲉ ⲧⲱⲓ ⲱ̅ ⲙⲁⲑⲁⲓⲟⲥ·
ⲭⲓⲛ Ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲭⲁⲕ· ⲱⲁ ⲣⲁⲓ ⲉ ⲁⲁⲩⲉⲓⲁ· ⲙ̅ⲡ-
ⲧⲁⲩⲧⲉ ⲛ̅ⲧⲉⲛⲉⲁ· ⲁⲧⲱ̅ Ⲁⲕⲣ̅ ⲁⲁⲩⲉⲓⲁ ⲛ̅ ⲱⲟⲣⲡ̅· ⲉ
Fol. 14 *a* 1 ⲁⲃⲣⲁϩⲁⲙ· Ⲥⲱⲧⲙ̅ ⲥⲉ ⲧⲉⲛⲟⲩ |ϯⲛⲁⲧⲁⲙⲟⲕ· Ⲁⲃⲣⲁ-
ϩ̅ ϩⲁⲙ ⲁⲉ ⲁϥⲭⲡⲟ ⲛ̅ ⲓⲥⲁⲁⲕ· Ⲓⲥⲁⲁⲕ ⲁⲉ· ⲁϥⲭⲡⲟ ⲛ̅
ⲓⲁⲕⲱⲃ· Ⲓⲁⲕⲱⲃ ⲁⲉ ⲁϥⲭⲡⲟ ⲛ̅ ⲓⲥⲁⲁⲕ (*sic*)· ⲙ̅ⲡ ⲛⲉϥⲥⲛⲏⲩ·
Ⲓⲟⲩⲁⲁⲥ ⲁⲉ· ⲁϥⲭⲡⲟ ⲙ̅ ⲫⲁⲣⲉⲥ· ⲙ̅ⲡ ⲍⲁⲣⲁ· ⲉ ⲃⲟⲗ
ⲉⲡ̅ ⲑⲁⲙⲁⲣ· ϯⲟⲧⲛⲏ ⲙ̅ ⲡⲉⲓ ⲙⲁ ⲕⲁⲗⲱⲥ ⲉⲡ̅ ⲟⲩⲱ̅ⲣⲭ̅·
ⲁⲭⲓⲥ ⲉ ⲣⲟⲓ· ⲭⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲁⲩⲣ̅ ⲡⲓⲉⲉⲩⲉ ⲛ̅ ⲑⲁⲙⲁⲣ
ⲙ̅ ⲡⲉⲓ ⲙⲁ· ⲙ̅ⲡⲉ ⲥⲣ̅ ⲡⲓⲉⲉⲩⲉ ⲛ̅ⲥⲁⲣⲣⲁ ⲟⲩⲱⲉ ⲛⲁⲃⲣⲁ-
ϩⲁⲙ· ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲥⲣ̅ ⲡⲓⲉⲉⲩⲉ ⲛ̅ ⲗⲓⲁ· ⲙ̅ⲡ ⲍⲣⲁⲭⲏⲗ·
Fol. 14 *a* 2 ⲙ̅ⲡ ⲍⲣⲉⲃⲉⲕⲕⲁ· ⲛⲉⲣⲓⲟⲩⲉ ⲉⲧ ⲧⲁ|ⲉⲓⲛⲧ· ⲟⲩⲁⲉ
ⲙ̅ⲡⲉ ⲥⲣ̅ ⲡⲓⲉⲉⲩⲉ ⲛ̅ ⲥⲁⲧⲁ ⲧⲱⲟⲣⲡⲉ ⲛ̅ⲥⲟⲩⲉ ⲛ̅
ⲓⲟⲩⲁⲁⲥ· Ⲁⲗⲗⲁ ⲡⲉⲭⲁϥ ⲭⲉ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲑⲁⲙⲁⲣ·
ⲟⲩⲗⲱ ⲙ̅ⲙⲟⲉ ⲧⲉ ⲑⲁⲙⲁⲣ· ⲥⲱⲧⲙ̅ ⲛ̅ⲧⲁⲧⲁⲙⲟⲕ· Ⲛⲟⲧ
ⲉ ⲃⲟⲗ ⲁⲛ ⲧⲉ ⲉⲡ̅ ⲡⲓⲛⲏ· ⲁⲗⲗⲁ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ ⲉⲡ̅
ⲡⲓⲕⲉ ⲫⲉⲟⲛⲟⲥ ⲉⲧⲉ ⲛ̅ ⲥⲉⲟⲟⲩⲛ ⲁⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· Ⲡⲉⲭⲁϥ ⲭⲉ
ⲁ ⲓⲟⲩⲁⲁⲥ· ⲭⲓ ⲛ̅ ⲟⲩⲥⲫⲟⲙⲉ ⲛ̅ ⲏⲣ̅ ⲡⲉⲩⲱⲣⲡ̅ ⲙⲓⲥⲉ ⲉ
ⲡⲉⲥⲣⲁⲓ ⲛⲉ ⲑⲁⲙⲁⲣ· Ⲡⲛ̅ⲥⲱⲥ ⲁϥⲙⲟⲩ ⲛ̅ⲥⲓ ⲏⲣ̅· ⲁⲧⲱ̅
Fol. 14 *b* 1 ⲁϥⲭⲓⲧⲥ̅ ⲛ̅ⲥⲓ ⲁⲛⲁⲛ ⲛⲉⲩⲥⲟⲛ· Ⲁⲛⲁⲛ ⲁⲉ· ⲁϥ|ⲣ̅
ī ⲡⲛⲟⲩⲏⲣⲟⲛ ⲙ̅ ⲡⲛⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲭⲟⲉⲓⲥ· ⲁ ⲡⲛⲟⲩⲧⲉ
ⲙⲟⲩⲟⲩⲧ ⲙⲙⲟϥ· Ⲓⲟⲩⲁⲁⲥ ⲁⲉ ⲡⲉⲭⲁϥ ⲛ̅ ⲑⲁⲙⲁⲣ· ⲭⲉ
ⲙⲙⲟⲟⲩ ⲛⲉ· ⲙ̅ⲡ ⲡⲛⲓ ⲛ̅ ⲛⲟⲩⲉⲓⲟⲧⲉ ⲉⲣⲱ ⲛ̅ ⲭⲛⲁ·

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ⲱⲁⲛ ⲧⲉ ⲡⲁ ⲱⲛⲣⲉ̀ ⲥⲛⲗⲱⲙ ⲣ̅ ⲛⲟⲩ· ⲛ̅ⲧⲁϫⲓⲧⲉ̀ ⲛⲁⲩ
Ⲏ̅ ⲧⲉⲣⲉ ⲫⲉⲛⲣⲟⲟⲩ ⲁⲉ̀ ⲉⲛⲁⲱⲟⲩ ⲟⲩⲉⲙⲉ· ⲁⲥⲛⲁⲩ ⲛ̅ⲥⲓ
ⲑⲁⲗⲗⲁⲣ ϫⲉ· ⲁ ⲥⲛⲗⲱⲙ ⲡⲉⲕⲱⲛⲣⲉ̀ ⲣ̅ ⲛⲟⲩ· ⲛ̅ⲧⲡⲉ ⲭⲓⲧⲥ̅
ⲛⲁⲩ· ⲛ̅ ⲥⲣⲓⲙⲉ· ⲁⲥⲥⲱⲛⲧ̅ ⲉ ⲓⲟⲩⲁⲁⲥ· ⲉⲡⲓ ⲁⲛ̀ ⲛ̅ⲧⲡⲉ
ⲕⲉ ⲟⲩⲁ̀ ⲭⲓⲧⲥ̅ ⲉ ⲫⲙⲟⲟⲥ ⲙ̅ⲙⲁⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲉⲣⲱⲙⲁⲛ
ⲡⲣⲁⲓ ⲛ̅ ⲧⲉⲥⲣⲓⲙⲉ ⲙⲟⲩ | ⲛ̅ⲧⲡⲉ ⲟⲩⲑⲉⲓⲱ̀ ⲉⲧ ⲙ̅ⲙⲁⲩ· Fol. 14b 2
ⲟⲩⲕ ⲉⲧⲉⲓ̀ ⲙ̅ⲡⲥⲟⲙ ⲉ ⲧⲣⲉ ⲕⲉ ⲟⲩⲁ̀ ⲭⲓⲧⲥ̅· ϫⲓⲙ ⲛ̅ ⲡⲉⲓ
ⲛⲁⲩ· ⲉⲓ ⲙⲏ ⲧⲓ̀ ⲡⲥⲟⲛ ⲛ̅ ⲡⲉⲛⲧ ⲁϥⲙⲟⲩ· Λⲟⲓⲡⲟⲛ̀ ⲛ̅
ⲧⲉⲣⲉ ⲥⲛⲁⲩ· ϫⲉ ⲁ ⲓⲟⲩⲁⲁⲥ̀ ⲣ̅ ⲫⲁⲗ ⲙ̅ⲙⲟⲥ· ⲁⲥⲥⲱⲧⲛ̅·
ϫⲉ ⲫⲓⲛⲧ ⲉ ⲫⲣⲁⲓ ⲫⲛ̅ ⲧⲉⲣⲓⲛ̅ ⲉ ⲧⲣⲉ ⲭⲃⲱⲕ ⲉ ⲫⲱⲱⲕⲉ· ⲛ̅
ⲛⲉⲫⲉⲥⲟⲟⲩ· Λⲥⲧⲱⲟⲩⲛ̀ ⲛ̅ⲥⲓ ⲑⲁⲗⲗⲁⲣ· ⲁⲥⲕⲱ ⲉ ⲡⲉⲥⲛⲧ
ⲛ̅ ⲡⲉⲥϫⲏⲙⲁ̀ ⲛ̅ ⲧⲁⲡⲧϫⲏⲣⲁ ⲉⲧⲧⲟ̅ ⲫⲱⲟⲥ Λⲥⲭⲓ̀
ⲙⲁⲥ̀ ⲛ̅ ⲟⲩⲥϫⲏⲙⲁ ⲛ̅ ⲡⲟⲣⲓⲛ· ⲁⲥⲣⲱⲃⲃ̅ ⲛ̅ ⲡⲉⲥⲣⲟ·
ⲁⲥⲣⲙⲟⲥ ⲫⲁⲣⲧⲓ̅ ⲡⲣⲟⲟⲩⲧⲛ̅ ⲛ̅ | ⲙⲟⲟⲩⲉ· ⲛ̅ ⲧⲉⲣⲉ ⲓⲟⲩⲁⲁⲥ Fol. 15a 1
ⲁⲉ̀ ⲙⲁⲩ̀ ⲉ ⲣⲟⲥ· ⲉⲥⲙⲉⲉⲩⲉ̀ ϫⲉ ⲟⲩⲡⲟⲣⲓⲛ ⲧⲉ· ⲛ̅ⲧⲡⲉ ⲓⲁ
ⲭⲟⲟⲩⲱⲛ̅ⲥ̅ ⲥⲁⲣ· ϫⲉ ⲙⲉ ⲁⲥⲣⲱⲃⲃ̅ ⲛ̅ ⲡⲉⲥⲣⲟ· Λⲟⲓⲡⲟⲛ̀
Ⲓⲏ̅ⲥ̅ⲁ ⲡϫⲱⲕ ⲛ̅ ⲡⲱⲁϫⲉ̀ ⲉⲛⲧⲁⲥϫⲟⲟⲩ ⲙⲁⲥ ⲙ̅ⲡ̅ ⲙⲉ
ⲛⲧⲁⲥϫⲟⲟⲩ ⲣⲱⲟⲥ· ⲁⲥϯ ⲙⲁⲥ ⲛ̅ ⲡⲁⲣⲛⲏ· ⲁⲥⲃⲱⲕ ⲉ
ⲣⲟⲩⲓ ⲱⲁ ⲣⲟⲥ ⲙ̅ⲡ̅ⲥⲱⲟ̀ ⲁⲥⲙⲟⲟⲩⲉ̀ ⲉ ⲧⲉⲥⲣⲓⲛ̅· Λⲧⲱ
ⲛ̅ ⲧⲉⲣⲉ ⲭⲃⲱⲕ̀ ⲉⲛⲉⲥⲟⲟⲩ ⲁⲩⲧⲛ̅ⲛⲟⲟⲩ ⲙⲁⲥ ⲛ̅ ⲡⲙⲁⲥ ⲛ̅
ⲃⲁⲁⲗⲡⲉ· ⲙ̅ⲡ ⲟⲩⲣⲉ̀ ⲉ ⲣⲟⲥ̀ ⲉⲧⲁⲫⲙⲁⲥ· Λ ⲡⲣⲱⲙⲉ·
ⲗⲟⲓⲡⲟⲛ̀ | ⲱⲙⲉ· ϫⲉ ⲉⲩⲧⲱⲛ̀ ⲧⲉⲓ ⲡⲟⲣⲓⲛ̀· ⲉⲧ ⲫⲙⲟⲟⲥ̀ Fol. 15a 2
ⲛ̅ ⲡⲉⲓ ⲙⲁ· ⲡⲉϫⲁⲩ ⲙⲁⲩ ϫⲉ ⲙ̅ⲡ̅ ⲡⲟⲣⲓⲛ ⲛ̅ ⲡⲉⲓ ⲙⲁ·
Λⲗⲏⲱⲥ ⲙⲁⲛⲟⲩ ⲡⲁⲓ̈ⲥⲛⲁⲁ· ⲁⲩⲱ̀ ⲡⲛⲟⲩⲁⲁ̀ ⲣⲟⲗⲍ̅
ⲉⲙⲁⲧⲉ· Λⲗⲗⲁ̀ ⲛ̅ ⲡⲁⲩ ⲁⲙ̀ ⲡⲉ̀· ⲛ̅ ⲡⲉⲣⲓⲗⲁⲙⲃⲁⲛⲉ
ⲙ̅ⲙⲟⲩ ⲧⲉⲛⲟⲩ· ⲉ ⲃⲟⲗ ϫⲉ ⲡⲛⲉ ⲙⲣⲁⲕⲧⲏ̅ ⲉ ⲙⲉ ⲥⲁ̀· Ⲉⲣⲉ
ⲑⲁⲗⲗⲁⲣ ϫⲓ̀ ⲛ̅ ⲡⲧⲩⲡⲟⲥ ⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̅ ⲛⲉϫⲣⲏⲥⲧⲓⲁ-
ⲛⲟⲥ· Ⲉⲣⲉ ⲓⲟⲩⲁⲁⲥ̀ ⲫⲱⲱⲕ· ϫⲓ ⲛ̅ ⲡⲧⲩⲡⲟⲥ· ⲛ̅ ⲡⲉⲓⲱⲧ
ⲡⲙⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲉⲣⲉ | ⲡⲱⲟⲩⲧ̅ ⲛ̅ ⲙⲡⲧⲣⲉ̀ ⲛ̅ⲧⲁⲕ- Fol. 15b 1
ⲧⲁⲁⲩ ⲛ̅ ⲑⲁⲗⲗⲁⲣ ⲧⲏ̅ⲧⲱⲛ̀ ⲉ ⲡⲉⲓⲱⲧ· ⲙⲡ̅ ⲡⲱⲛⲣⲉ· ⲙⲡ̅ ⲓⲃ
ⲡⲉⲡⲏⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲣⲱⲙⲉ ⲛ̅ⲡⲱⲟⲥ ⲛ̅ⲧⲁ ⲓⲟⲩⲁⲁⲥ ⲧⲏ-
ⲛⲟⲟⲩϥ ⲱⲁ ⲑⲁⲗⲗⲁⲣ· ⲙⲡ̅ ⲡⲁⲁⲥ̀ ⲛ̅ ⲃⲁⲁⲗⲡⲉ· ⲡⲉ
ⲙⲱⲥ̅ⲥⲛⲉ· ⲡⲃⲁⲗⲗⲡⲉ̀ ⲡⲉ ⲡⲛⲟⲙⲟⲥ̀· ⲛ̅ⲧⲁⲩⲧⲁⲁϥ· ⲙⲡⲉ
ⲥⲁⲓⲧϥ̅ ⲛ̅ⲥⲓ ⲑⲁⲗⲗⲁⲣ· ⲁⲗⲗⲁ ⲁⲥⲁⲗⲁⲣⲧⲉ ⲙ̅ ⲡⲉⲧ ⲛ̅

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тоотс· Ере текклнсіа` хω ммос хе тпістіс йте
тріас` ет отаав рωщє` етоухої· мй пашнре·
Fol. 15b 2 Шпса ренроот | ає` аухі м поτω й їоυλас хе·
εіс θλλαр θιμε м пекщнре` εετ` є βολ ρй
отпорніа· Λγω й тере чсωтм є пщахе· ρй
отщωωт` є βολ· ачоτερсαρнє` хе λнтс є βολ
й тетпрокрс ρй откωρτ· Стхі` ає ммос є
βολ є такос· асєіне м пщоеіт м мйтре` є βολ·
ет єнєтщахе· мλλοκ ає` нет ωщ є βολ
й роτо єтмннуе м мйтре єтщахе· єте наї
не псερωβ· мй пєχοτр· мй прорнскос·
Fol. 16a 1 єте наι οι` пе п|ран м пєιωτ` мй пщнре· мй
ιє пєппа ет отаав· Λсхοοτсοτ` ща роч· хе сотєи`
наї· хе на ннн` не· мпр арна` м пноττе`
ρй таринсіс м пєклас· Λγω й тере їоυλас`
нат є роот ачсотωнот· аγω ачромолочєі` хе
нοτι` не· мпе чарна` сар· отае мпе чмере
пеοοτ` ет щοτειτ й περωμε· нчμοτοττ` й τεч-
щελεετ· Єпєі` єпе нтачοτωщ пр паι ащ` те
Fol. 16a 2 τмптмнтре м пєερωβ· мй пе | χοτр· мй
прорнскос· Ин` мй σε` σερωβ ριχм пκαρ· й
χοτр· й ρορнскос· єι μη τєι` на їоυλас μαγαλτ·
Λλλа` мпе ςρπμεετε` пσι їоυλας· αλλα пτач-
χοος` й τει ρε· хе αστμαєιω пσι θλλαр· й
ροτω є ροї· Λγω хн ммос є ρραї· мпе їоυλας`
сотєи θλλαр` є єнκοτκ нммас: Отае` пτос
ρωως· мпе сρωτр мй κε οτα` ща єнєч· Є τβε
τσнсαρωωч ає` є βολ м пει ρωβ· мй τεχομο-
Fol. 16b 1 λοгнсіс й τεчнετанοια· єхм пєп|т ачααч· мй
ιз тмаї †ραн й δικαιοн єхм пεчхпιω· ачмате
м пει таєιω й тει мпе` є тре ренερωοτ щωпє`
ρм пεчсπερμα· ща ρραї є пρро й περωοτ` пєχс
єнтачпιре` наи` є βολ нρнτч· κατα пщахе
м псофос· παγλος· Шпсωс` пєхач· ачнсе

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ⲛⲥⲓ ⲑⲁⲙⲁⲣ ⲡⲙⲏⲣⲉ ⲥⲛⲁⲩ ⲉⲣⲁⲓ ⲟⲩⲥⲟⲛ· Ⲁ ⲡⲙⲟⲣⲫ̄
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉϥⲥⲓⲁ· ⲁ ⲧⲙⲉⲥⲓⲱ̄ ⲙⲟⲩⲣ̀ ⲉ ⲣⲟⲥ̀
ⲛ̄ ⲟⲩϩⲱⲥ ⲛ̄ ⲕⲟⲕⲕⲟⲥ· ⲙⲛ̄ⲧⲥⲱⲥ̀ ⲁϥⲥⲱⲕ̀ | ⲛⲁϥ ⲛ̄ Fol. 16b 2
ⲧⲉϥⲥⲓⲁ ⲁ ⲡⲉϥⲥⲟⲛ̀ ⲉⲓ ⲉ ⲃⲟⲗ· Ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϩⲟⲟⲥ
ⲛ̄ⲥⲓ ⲡⲉⲧⲁⲩⲁⲉⲗⲓⲥⲧⲏⲥ ⲭⲉ· ⲓⲟⲩⲁⲁⲥ ⲁⲉ ⲁϥϩⲡⲟ ⲙ̄
ⲫⲁⲣⲉⲥ· ⲙⲛ̄ ⲍⲁⲣⲁ ⲉ ⲃⲟⲗ ⲉⲣ̄ ⲑⲁⲙⲁⲣ· ⲙⲁⲣⲏ̄ Ⲭⲱⲧⲉ̀
ⲉ ⲣⲟⲩⲏ̀ ⲉ ⲑⲓⲥⲧⲟⲣⲓⲁ̀ ⲛ̄ ⲕⲉ ⲕⲟⲩⲓ̈· ⲧⲁⲣⲉ ⲡⲙⲁⲭⲉ̀
ⲙⲟⲟⲩⲉ̀ ⲉ ⲟⲛ· ⲛ̄ⲧⲛ̄ⲧ̀ ⲛ̄ ⲟⲩϩⲱⲕ ⲛ̄ ⲑⲓⲥⲧⲱⲣⲓⲁ̄ ⲉⲓⲧⲛ̄
ⲛ̄ⲙⲁⲭⲉ ⲛ̄ⲙⲩⲛⲣⲉ̀ ⲙ̄ ⲡⲉⲧⲁⲩⲁⲉⲗⲓⲥⲧⲏⲥ· ⲙⲁⲑⲁⲓⲟⲥ· Ⲭⲉ
ⲕⲁⲥ̀ ⲉⲡⲓⲁⲉⲓⲙⲉ· ⲭⲉ ⲡⲣⲱⲃ ⲉⲧⲟⲩⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ· ⲭⲉ
ⲟⲩⲥⲱⲙ ⲡⲉ· ⲉϥⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ· ⲭⲉ ⲟⲩⲉⲟⲟⲩ ⲛ̄ ⲣⲟⲩⲟ̄ ⲡⲉ·
Ⲏⲧⲁⲣ̄ⲡ ⲙⲉⲉⲩⲉ | ϩⲁⲣ ⲁⲓ̀ ⲛ̄ ⲑⲁⲙⲁⲣ ⲙⲁⲣⲁⲁⲥ ⲙ̄- Fol. 17a 1
ⲙⲁⲧⲉ· ⲁϥⲣⲱ̄ ⲉ ⲣⲟϥ· Ⲁⲗⲗⲁ̀ ⲛ̄ ⲧⲉⲣⲉ ϥⲣ̄ ⲣⲓⲱⲛ̀ ⲛ̄ ⲟⲩ- ⲓⲉ
ⲕⲟⲩⲓ̈ ⲙⲛ̄ⲛⲥⲁ ⲧⲁⲓ· Ⲡⲉϩⲁϥ· ⲭⲉ ϥⲁⲣⲉⲥ ⲁⲉ̀· ⲁϥϩⲡⲟ̀
ⲛ̄ⲉⲥⲣⲱⲙ· Ⲉⲥⲣⲱⲙ ⲁⲉ· ⲁϥϩⲡⲟ̀ ⲛ̄ⲁⲣⲁⲙ· Ⲁⲣⲁⲙ̀
ⲁⲉ̀ ⲁϥϩⲡⲟ̀ ⲛ̄ⲁⲙⲓⲛⲁⲇⲁⲃ· Ⲁⲙⲓⲛⲁⲇⲁⲃ ⲁⲉ̀ ⲁϥϩⲡⲟ
ⲛ̄ⲁⲁⲥⲥⲱⲛ· Ⲛⲁⲁⲥⲥⲱⲛ ⲁⲉ̀ ⲁϥϩⲡⲟ̀ ⲛ̄ ⲥⲁⲗⲙⲱⲛ·
Ⲥⲁⲗⲙⲱⲛ ⲁⲉ̀ ⲁϥϩⲡⲟ· ⲛ̄ ⲃⲟⲁⲍ̀ ⲉ ⲃⲟⲗ ⲉⲣ̄ ⲣⲁϧⲁⲃ:—
Ⲛⲁⲟⲩⲥ ⲁⲉ̀ ⲛⲁⲓ ⲉ ⲧⲣⲉ ⲛⲕⲧⲟⲛ ⲉϩⲙ̄ ⲡⲙⲁⲭⲉ ⲙ̄ ⲡⲉⲓ
ⲙⲁ· ⲛ̄ⲑⲉⲓⲙⲉ̀· ⲭⲉ ⲙⲙⲁ ⲡⲉ ⲣⲁϧⲁⲁⲃ· ⲏ ⲟⲩ ⲉ ⲃⲟⲗ Fol. 17a 2
ⲧⲱⲛ ⲧⲉ· Ⲥⲛⲧⲟⲃⲧⲃ̄ ⲁⲓ̀ ⲛ̄ ⲣⲉⲛϣⲁⲭⲉ̀ ⲉ ⲛⲉⲧⲉⲣⲛⲟ·
ⲁⲗⲗⲁ̀ ⲉⲛⲟⲩⲛⲉ̀ ⲛ̄ⲥⲁ ⲛⲉⲣⲁⲫⲙ̀ ⲉⲣ̄ ⲟⲩⲱ̄ϫ̄· Ⲛⲓⲙ̀
ⲧⲉ ⲣⲁϧⲁⲁⲃ· ⲉⲓ ⲙⲛ̄ ⲧⲓ̀ ⲣⲁⲁⲃ ⲧⲡⲟⲣⲓⲛ· ⲧⲁⲓ ⲉⲛ-
ⲧⲁⲥϣⲱⲡ ⲉ ⲣⲟⲥ ⲛ̄ ⲡⲉⲩⲁⲓϣⲓⲛⲉ ⲛ̄ ⲓⲏⲥⲟⲩ· ⲡϣⲏⲣⲉ ⲛ̄
ⲛⲁⲩⲏ· ⲛ̄ⲧⲁϥϩⲟⲟⲩ ⲥⲟⲩ ⲉ ⲙⲟⲩϣⲧ̄ ⲛ̄ ⲣⲉⲣⲓϫⲱ·
Ⲡⲙⲁ ⲛ̄ ⲕⲉ ϣⲁⲭⲉ ⲧⲏⲣⲟⲩ· ⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲉⲣ̄ ⲧⲉⲥ-
ⲙⲛⲧⲉ̀ ⲙ̄ⲡ̄ ⲛⲉⲣϣⲙⲉ̀ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲥⲛⲁⲣⲙⲟⲩ̀ ⲉ
ⲧⲥⲓⲁ | ⲛ̄ ⲣⲉⲣⲓϫⲱ̄· Ⲗⲧⲱ ⲡⲉϩⲁⲥ ⲛⲁⲩ· ⲭⲉ ⲛ̄ⲑⲉ Fol. 17b 1
ⲛ̄ⲧ ⲁⲓ̈ⲉⲓⲣⲉ ⲙⲙⲛⲧⲛ̄ ⲙ̄ ⲡⲉⲓ ⲁⲥⲁⲑⲟⲛ· ⲁⲓ̈ⲧⲟⲩϩⲉ̀ ⲓⲉ
ⲧⲛⲧⲧⲛ̄· ⲛ̄ⲧⲱⲧⲛ̄ ⲣⲱⲧ ⲧⲛⲧⲧⲛ̄· ⲉⲧⲉⲧⲛⲁⲱ̄ⲣⲕ̄ ⲛⲁⲓ̈· ⲉ
ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲧⲁⲣⲣⲱⲓ̈· ⲙⲛ̄ ⲡⲛⲏ̈ ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ· Ⲏⲧⲟⲟⲩ ⲁⲉ
ⲁⲧⲱⲣⲕ̄· ⲉ ⲁⲧ† ⲛ̄ ⲟⲩⲙⲁⲉⲓⲛ ⲛⲁⲥ ⲉ ⲧⲣⲉ ⲥⲙⲟⲩⲣ̀ ⲛ̄
ⲟⲩⲕⲟⲕⲕⲟⲥ̀ ⲉ ⲡⲉⲥϣⲟⲩϣⲧ̄ ⲛ̄ⲧⲁⲥⲟⲩⲟⲧⲃⲟⲩ ⲉ ⲃⲟⲗ ⲛ̄-
ⲣⲏⲧⲩ̄· ⲭⲉ ⲛⲉⲣⲉ ⲡⲉⲥⲛ̄ ⲣⲓϫⲛ̄ ⲡⲥⲟⲃⲧ̄· Ⲗⲁⲁⲩ· ⲱ ⲡⲉⲧ-

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сωтм̄ · же ере пеі ϣажѐ стмфωпеї мп̄ пеτернт
Fol. 17b 2 п̄ аϣ п̄ ре:—Зраав · пе отпор|кн̄ те · есϣωп є
рос̀ п̄ отоп ммо · Θамар рωос п̄тасхі нас п̄
отсхнма̄ м̄ порин̄ · Зраав · рометωс · п̄тас-
моτр̀ п̄ отконкос̀ є песϣотϣт̄ · асϣωпе нас
м̄ фтлассата · θамар Зωос̀ п̄тасмотр п̄
отрωс п̄ конкос̀ є тсіх м̄ песϣнре · Шпса
тревхі п̄ тполіс жѐ · аттакос · атрарер є пнї
п̄ раав · ерототх · атѡ̄ п̄тос̀ асωп̀ є пін̄л ϣа
Fol. 18a 1 рраї е|пοοτ п̄ рοοτ · Таї те тпорин п̄та салмωн
ιζ хітє̄ нач п̄ срмме · ачхпо̄ п̄ боес̀ є бол п̄рнтє̄ ·
Шпсωс̀ пехач · же боес жѐ · ачхпо̀ п̄ ιωвна
є бол рп̄ рото · Ш̄ пеі рвнтє̂ п̄ϣпнре алнθос ·
п̄ресвриове м̄ пнар · п̄тоот пенаихωх п̄ те-
трафн · мαрпемме жѐ он м̄ пеі ма · же мм̀
те рото · рото̀ сар̀ п̄от є бол ан̀ тѐ рм̄
пін̄л алла̀ от є бол тѐ рп̄ пеϣнре м̄ мωав :|
Fol. 18a 2 Шωав жѐ пе пϣорп̄ п̄ ϣнре п̄ лωт · п̄тачхпоч̀
є бол рп̄ тесϣеере · м̄мн м̄моч · от є бол пѐ
рм̄ песперма̄ п̄ солома̀ є тве тесмаат · ете
таї те тесрмме п̄ лωт · Тсωтм̄ сар̀ є тетрафн̀
есхω м̄мос рп̄ отϣωωт̀ є бол · же п̄не мωавітнс
ешбωк̀ є рогн̀ є пнї м̄ пнότте · отаѐ амма-
нітнс · Λтѡ̄ рото рωос̀ отмωавітнс те · ас-
матѐ м̄ пеі нос̀ п̄ таειὸ п̄ тει мїне · є тре
Fol. 18b 1 пе|χс̄ ει є бол рм̄ песперма · Λлнθωс ·
ιн рентθеω̄рιὰ не наї етхі̀ є рогн̀ є пенωнр̄ ·
м̄пе чρω жѐ οὶ є роч є паї п̄ті петаγγелістнс
маθаїос · Λлла̀ ачотωр̄ οὶ є тоотр̄ · п̄са θн̀ ·
ечхω м̄мос же ιωвна жѐ · ачхпо̀ п̄ їессаї ·
Iθессаї же ачхпо п̄ даγеіа · Даγеіа же ачхпо
п̄ соломωн̀ є бол рп̄ θімѐ п̄ отріас · Ніи сѐ
те таї · ει мн тὶ βерсаβеѐ · алла̀ є бол же пран̀
Fol. 18b 2 п̄ βерсаβѐ отбнр̄ є бол ан̀ п̄ | рωме ммо̀ · С тве

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паї ауѯоос· ѯе ѳиѧе ⲛ̄ оуріас· ауѡ̄ пес ке
ран̀ ⲙ̄ пеⲩⲣ̄ пеⲙѧееуе· аллα таїтіа̀ ⲙ̄ⲙате·
те ⲛтаⲩоуоⲛⲟ̄ⲥ̄ е βол· Даѵеіа· пеха[ⲥ]· ауѯпо
ⲛ̄ соломѡн̀ е βол ⲣⲙ̄ ѳиѧѐ ⲛ̄ оуріас· Соломѡн
ѯѐ ауѯпо̀ ⲛ̄ ⲣоβоам· Ⲣоβоам̀ ѯѐ ауѯпо̀
и авіас· Авіас ѯе· ауѯпо̀ и асаф· Асаф ѯе·
ауѯпо̀ ⲛ̄ їωсафат· Їωсафат ѯѐ ауѯпо̀ ⲛ̄ їωрам·
Їω|рам ѯе· ауѯпо̀ ⲛ̄ ⲟ̄ⲍіас· ⲟ̄ⲍіас ѯѐ· ауѯпо ⲛ̄ Fol. 19 a 1
їωαθαм· Їωαθαм ѯѐ ауѯпо̀ ⲛ̄ ахаⲍ· Ахаⲍ ⲓⲏ
ѯе· ауѯпо ⲛ̄ еⲍекіас· Еⲍекіас ѯе· ауѯпо ⲙ̄
ⲙанассн· Манассн ѯѐ ауѯпо̀ ⲛ̄ ⲁⲙѡс· Ⲁⲙѡс
ѯѐ ауѯпо̀ ⲛ̄ їωсіас· їωсіас ѯѐ ауѯпо̀ ⲛ̄ їехω-
ніас̀ ⲙⲛ̄ пеⲩсинт ⲉ ⲡⲡѡѡⲛѐ е βол ⲛ̄ тваⲃтλωн·
Ипіса ⲡⲡѡ̄ⲛе ѯѐ е βол ⲛ̄ тваⲃтλωн· Їехоніас·
ауѯпо̀ ⲛ̄ ⲍала|ѳиⲏл· Ⲍалаѳиⲏл ѯѐ ауѯпо̀ ⲛ̄ Fol. 19 a 2
ⲍоробаβел· Соробаβел ѯѐ ауѯпо̀ ⲛ̄ авіоуⲇ·
Авіоуⲇ ѯѐ ауѯпо̀ и елеакім· Елеакім̀ ѯе
ауѯпо̀ ⲛ̄ ⲁⲍѡра· Ⲁⲍѡрас ѯѐ ауѯпо̀ ⲛ̄ садѡк·
Ⲍадѡк ѯѐ ауѯпо̀ ⲛ̄ ахім· Ⲁхім ѯѐ ауѯпо
ⲛ̄ еліоуⲇ· Еліоуⲇ ѯѐ ауѯпо̀ ⲛ̄ елеаⲍар·
Елеаⲍар̀ ѯѐ ауѯпо ⲙ̄ ⲙаθан· Маθан ѯе
ауѯпо̀ ⲛ̄ їακѡβ· Їακѡβ ѯе· ауѯпо̀ ⲛ̄ ѡснф
праї ⲙ̄ ⲙаріа· таї ⲛ̄таѵхпе пеⲭ̄ⲥ̄ їⲥ̄ е βол ⲛ̄-
ⲟⲛⲧⲥ̄:— | Генеа̀ ѳѐ ⲙⲙа хіи аβраам̀ ⲱа ⲣраї Fol. 19 b 1
ⲇаѵеіа ⲙⲛ̄таⲥⲧе ⲛ̄ⲧеⲛеа̀· Λⲁⲩ̄ хіи ⲇаѵеіа· ⲕ
ⲱа ⲣраї е ⲡⲡѡⲛѐ е βол ⲛ̄ тваⲃтλωн· ⲙⲛ̄таⲥⲧе
ⲛ̄ⲧеⲛеа· Акпау̀ е пⲱахе· ѯе ⲛ̄таⲥкатанта̀
еⲧхωк е βол ⲛ̄ аⲱ ⲛ̄ ⲣе· Ѯⲙѐ сноотсѐ ⲛ̄ⲧеⲛеа̀
не· хіи аβраам ⲱа ⲣраї е пеⲭ̄ⲥ̄· ауѡ̄ ⲣⲙ̄ пеі
ⲧеⲛеа тнроу· ⲛ̄таⲩⲱпе· ⲙⲛ̄ⲧе пеⲧаⲥⲥелістнс
ⲣ̄ пⲙееуе ⲛ̄ λаау ⲛ̄ сріⲙе· ει ⲙⲛ̄ ті̀ | теі ⲭⲧо̀ ⲛ̄ Fol. 19 b 2
сріⲙѐ ⲛ̄таποуοⲛⲟⲩ е βол· ете паї пе ѳалар·
ⲙⲛ̄ ⲣраав· ⲙⲛ̄ ⲣроуѳ· ⲙⲛ̄ βерсаβее· Ⲁⲩ̄ⲱ
ⲛ̄таⲥⲣ̄ пеⲙееуѐ ⲁⲛ̀ е ⲧβе оуⲣѡⲃ ⲙ̄ ⲙⲛ̄тре⸗

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ⲱⲁⲁⲩⲉ ⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲉ ⲧⲃⲉ ⲛⲁⲓⲧⲓⲁ ⲛⲧ ⲁⲛⲍⲟⲟⲩ ⲛ
ⲱⲟⲣⲡ· Θⲁⲙⲁⲣ ⲇⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ ϩⲛ ⲛⲉϥⲗⲓⲥⲧⲓⲉⲓⲙ·
ⲛⲥⲟⲟⲩⲛ ⲁⲛ ⲙ ⲡⲓⲟⲩⲧⲉ· Ⲓⲟⲩⲁⲁⲥ ϩⲱⲱⲥ ⲡⲉⲓⲧ ⲁϥ-
ⲱⲱⲡⲉ ⲛⲁⲁⲁⲥ ϩⲱⲥ ⲡⲟⲣⲓⲛ ⲁⲥⲱ ⲉ ⲃⲟⲗ ⲡϩⲛⲧϥ·
Fol. 20 a 1 ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲙ ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛ ⲁⲃⲣⲁϩⲁⲙ | ⲡⲉⲧ
ⲕⲁ ⲥⲙⲁⲙⲁⲁⲧ· ϩⲣⲁⲁⲃ ϩⲟⲙⲟⲓⲱⲥ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ ϩⲛ
ⲛⲁⲗⲗⲟϥⲩⲗⲟⲥ· ⲡⲥⲉⲛⲟⲥ ⲛ ϩⲓⲉⲣⲓϫⲱ· ⲁⲩⲱ ⲉⲥⲧⲉⲧⲛⲏ
ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲛⲉⲥⲛⲟⲃⲉ· Ⲥⲁⲗⲙⲱⲛ ⲇⲉ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡϥ
ⲛⲁⲁⲁⲥ ⲁϥϫⲡⲟ ⲛ ϧⲟⲉⲥ ⲉ ⲃⲟⲗ ⲡϩⲛⲧⲥ ⲉⲧ ⲉ ⲃⲟⲗ
ⲡⲉ ϩⲙ ⲧⲉϥϩⲗⲏ ⲛ Ⲓⲟⲩⲁⲁ:—Ⲍⲣⲟⲧⲟ ⲇⲉ ⲟⲩ ⲉ ⲃⲟⲗ
ⲧⲉ ϩⲙ ⲛⲁⲱⲁⲃⲓⲧⲏⲥ· ⲙⲛ ⲛ ⲥⲱⲱⲙⲓⲧⲏⲥ ⲉⲧ ⲥⲛⲩ·
ⲂⲞⲉⲥ ϩⲱⲱϥ· ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲙ ⲧⲉϥϩⲗⲏ ⲛ ⲡⲏⲗ
ⲁⲩⲱ ⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ ⲧⲉϥϩⲗⲏ ⲛ ⲟⲩⲱⲧ ⲡⲉ ⲛⲧⲉ
Fol. 20 a 2 Ⲓⲟⲩⲁⲁ·:— | ⲂⲈⲣⲥⲁⲃⲉⲉ ⲇⲉ ⲟⲛ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ· ϩⲙ
ⲡⲱⲛⲣⲉ ⲛ ϫⲉⲧ ⲛⲁⲓ ⲛⲧⲁⲩⲥⲧⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ
ⲡⲓⲟⲩⲧⲉ:—Ⲇⲁⲩⲉⲓⲁ ⲇⲉ ϩⲱⲱϥ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ϩⲙ
ⲡⲁϩⲓⲱⲙⲁ ⲛ ⲧⲙⲛⲧⲉⲣⲟ· ⲁⲩⲱ ⲉ ⲃⲟⲗ ϩⲙ ⲧⲉϥϩⲗⲏ
ⲛ Ⲓⲟⲩⲁⲁ· ⲕⲁⲧⲁ ⲧⲥⲛⲱⲩⲁⲉ ⲛ ⲡⲕⲁⲧⲁⲗⲟⲅⲟⲥ· ⲛ
ⲡⲣⲁⲓⲟⲥ ⲛⲉⲧⲁⲥⲙⲉⲗⲓⲥⲧⲏⲥ· ⲙⲁⲑⲏⲧⲏⲥ· Ⲛⲁⲓ ⲙⲉⲛ
ⲛⲧⲁⲩⲱⲟⲡⲉ ⲛ ⲧⲉⲓ ϩⲉ· ϫⲉ ⲕⲁⲥ ⲛⲓⲉⲧⲥⲓ ⲃⲟⲧⲉ ⲛⲥⲓ
ⲛⲁⲓⲕⲁⲓⲟⲥ ⲉⲡⲉⲣⲉϥⲣⲛⲟⲃⲉ· Ⲁⲩⲱ ⲛⲉⲙⲧ ⲁⲩϫⲡⲟⲟⲩ ⲉ
ⲃⲟⲗ ϩⲙ ⲡⲉⲓⲟⲧⲉ ⲛ ⲥⲧⲙⲛⲟⲛ ⲁⲩⲱ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲙⲛ
Fol. 20 b 1 ⲡⲱⲱⲛϥ ⲉⲧ ⲥⲙⲟⲛϯ· ⲛ|ⲛⲉⲩⲥⲓ ⲃⲟⲧⲉ ⲉⲛⲉ ⲛⲧⲁⲩϫⲡⲟⲟⲩ
ⲕⲃ ⲉ ⲃⲟⲗ ϩⲙ ϩⲉⲛⲣⲓⲃⲓⲙⲉ ⲛ ⲁⲧ ⲱⲁⲩ· ⲙⲛ ϩⲉⲛⲥⲁⲙⲟⲥ
ⲉⲧⲥⲙⲟⲛϯ ⲁⲛ· ⲛⲁⲓ ⲛⲧⲁⲩⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ ⲛ ⲥⲱⲟⲩ ⲙⲙⲏ
ⲙⲙⲟⲟⲩ· Ⲁⲩⲱ ϩⲁϩ ⲛ ⲥⲟⲛ ⲛⲉⲩⲡⲱⲣϫ ⲙⲙⲟⲟⲩ ⲉ
ⲃⲟⲗ ⲛⲓⲉⲧ ⲱⲟⲟⲛ ϩⲙ ⲡⲥⲃⲃⲉ· ⲙⲛ ⲛⲉⲧ ⲱⲟⲟⲛ ⲉ ⲃⲟⲗ
ϩⲙ ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛ ⲁⲃⲣⲁϩⲁⲙ· Ⲁⲩⲱ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ
ⲡⲣⲱⲃ ⲟⲩⲱⲛϥ ⲉ ⲃⲟⲗ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ· ϫⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ
ⲙⲛ ⲛⲉ ⲙⲛⲏⲩⲉ ⲛⲣⲱⲃ ⲛⲁⲛⲁⲟⲟⲩ ⲛⲧⲁⲩϫⲡⲉ ⲡⲉϫⲥ·
Fol. 20 b 2 ⲉ ⲃⲟⲗ ϩⲙ ϩⲉⲛⲣⲓⲃⲓⲙⲉ ⲛ ⲧⲉⲓ ⲙⲙⲉ· | Ⲁⲩⲱ ϫⲉ ⲕⲁⲥ
ⲛⲉⲙⲧ ⲁⲩϫⲡⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ ⲡⲓⲟⲃⲉ· ⲙⲛ ⲛⲉⲙⲧ ⲁⲩϫ-
ⲡⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧⲉⲙⲟⲩⲣ ⲉ ϩⲟⲩⲛ
ⲉ ⲛⲉⲩⲉⲣⲛⲟ ϩⲙ ⲟⲩⲙⲛⲧⲟⲩⲁ· ⲛ ⲟⲩⲱⲧ· ⲛⲥⲉⲱⲱⲡⲉ

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тирот· етентат ⲧⲙⲁⲩ ⲛ ⲣⲉⲙⲣⲉⲗⲡⲓⲥ ⲉⲙⲁⲛⲟⲩⲧ·
ⲉ ⲃⲟⲗ ⲭⲉ ⲛⲧⲁⲩⲉⲓ ⲉ ⲥⲱⲟⲩⲥ ⲉ ⲣⲟⲩⲓ ⲛ ⲛⲉⲧ ⲭⲟⲟⲣⲉ
ⲉ ⲃⲟⲗ· ⲙⲛ̄ ⲛⲉⲙⲧ ⲁⲩⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ ⲛ ⲥⲱⲟⲩ ⲧⲙⲙⲟ
ⲧⲙⲟⲟⲩ· ⲗⲩⲱ ⲛⲥⲉⲭⲡⲟⲩ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ
ⲙⲁⲣⲁⲁⲥ· ⲧⲁⲓ ⲛⲧⲁⲥⲭⲡⲟⲩ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲉⲥ|ⲡⲉⲣⲙⲁ Fol. 21 *a* 1
ⲛ ⲥⲉⲛⲟⲥ ⲥⲛⲁⲩ· ⲉⲩⲙⲛⲣ ⲉ ⲣⲟⲩⲓ ⲉ ⲛⲉⲩⲉⲣⲛⲟ· Ⲫⲧⲉ ⲕⲏ
ⲡⲥⲉⲛⲟⲥ ⲡⲉ ⲛ ⲉⲩⲥⲉⲃⲛⲉ· ⲁⲩⲱ ⲡⲥⲉⲛⲟⲥ ⲛ ⲁⲥⲉⲃⲛⲉ·
Ⲛⲁⲓ ⲙⲉⲛ ⲛⲧⲁⲩⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ ⲛⲥⲱⲟⲩ· ⲙ̄ ⲡⲉⲓ ⲟⲩⲇⲉⲓⲱ·
ⲉ ⲁⲩⲟⲩⲭⲁⲓ ⲣⲓⲧⲛ̄ ⲟⲩⲛⲁ· ⲛⲉ ⲉ ⲃⲟⲗ ⲁⲉ̄ ⲟⲛ ⲣⲓⲧⲙ̄
ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲛⲁⲓ ⲉⲧ ⲟⲩⲧⲱⲕ ⲧⲙⲙⲟⲟⲩ
ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲭⲟ· ⲣⲓⲧⲙ̄ ⲡⲕⲱⲧ ⲙ̄ ⲡⲛⲓⲕⲟⲛ· ⲙⲛ̄ ⲛⲕⲟⲟⲩⲉ
ⲧⲙⲣⲟⲩ ⲣⲓⲧⲙ̄ ⲡⲱⲛⲉ ⲛ ⲕⲟⲟⲩ· ⲁⲩⲱ ⲭⲉ ⲕⲁⲥ ⲛ ⲛⲉⲩ-
ⲙⲟⲩⲙⲟⲩ ⲧⲙⲙⲟⲩ | ⲛⲥⲓ ⲡⲥⲃⲃⲉ· ⲭⲉ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲧⲧⲏ Fol. 21 *a* 2
ⲧⲙⲙⲛ ⲧⲙⲙⲟⲩ· ⲛⲧⲁⲩ✝ ⲟⲩⲱ ⲛⲁⲛ ⲉ ⲣⲣⲁⲓ ⲛⲥⲓ ⲡⲱⲛⲓ
ⲙ̄ ⲡⲱⲛⲓ̄ ⲡⲉⲭ̄ⲥ̄· Ⲁⲗⲗⲁ ⲭⲉ ⲕⲁⲥ ⲉⲧⲛⲁⲉⲓⲙⲉ ⲛⲥⲓ
ⲛⲉⲙⲧ ⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭ̄ⲥ̄· ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲉⲥⲡⲉⲣⲙⲁ
ⲙ̄ ⲡⲓⲛⲁ· ⲭⲉ ⲡⲱⲛⲉ ⲙ̄ ⲙⲉ ⲡⲉ ⲡⲥⲱⲧⲙ̄ ⲛ ⲕⲟⲟⲩ ⲉⲧⲉ
ⲡⲉⲛⲭⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉ· ⲁⲭⲉⲓ ⲱⲁ ⲣⲟⲓ ⲉⲩⲣⲱⲕ ⲛⲧⲁⲟ
ⲥⲙⲧⲉ ⲉ ⲛⲉⲧⲉⲣⲛⲟ· ⲉⲧⲉ ⲡⲥⲃⲃⲉ ⲡⲉ· ⲙⲛ̄ ⲧⲙⲙⲧ ⲁⲧ
ⲥⲃⲃⲉ· ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲙⲛ̄ ⲧⲁⲡⲟⲙⲓⲁ· ⲁⲣⲣⲟⲧⲣⲟⲩ ⲉ
ⲣⲟⲩⲓ ⲉ ⲛⲉⲧⲉⲣⲛⲟ· ⲣⲛ̄ ⲟⲩⲙⲛ̄ⲧⲟⲩⲁ· Ⲡⲉⲭⲁⲩ ⲁⲉ ⲟⲛ
ⲛⲥⲓ ⲛⲉⲓ ⲉⲧⲁⲩ|ⲣⲉⲗⲓⲥⲧⲛⲉ ⲛ ⲟⲩⲱⲧ ⲙⲁⲑⲏⲁⲓⲟⲥ· ⲭⲉ Fol. 21 *b* 1
ⲡⲉⲭⲡⲟ ⲁⲉ ⲛ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲛⲉ ⲟⲩ ⲧⲉⲓ ⲉ ⲡⲉ:— Ⲫⲕⲏ
ⲙⲁⲑⲏⲁⲓⲟⲥ ⲡⲁ ⲧⲧⲁⲣⲣⲟ ⲉⲧ ⲧⲁⲩⲉ ⲣⲗⲟⲥ̄ ⲙⲙⲁ ⲉ ⲃⲟⲗ
ⲛⲧⲉ ⲡⲉⲛⲭⲟⲉⲓⲥ· ⲁⲭⲓⲥ ⲉ ⲣⲟⲓ· ⲭⲉ ⲟⲩ ⲡⲉ ⲡⲉⲓ ⲱⲁⲭⲉ
ⲛⲧⲁⲕⲭⲟⲟⲩ ⲉ ⲑⲁⲏ· ⲭⲉ ⲛⲉ ⲟⲩ ⲧⲉⲓ ⲉ ⲡⲉ· Ⲫⲓⲭⲱ
ⲧⲙⲙⲟⲥ ⲡⲉⲭⲁⲩ· ⲭⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲙ̄ ⲡⲥⲉⲛⲟⲥ ⲥⲛⲁⲩ ⲡⲉ·
ⲛ ⲣⲉⲩⲣⲣ̄ ⲛⲟⲃⲉ ⲙⲛ̄ ⲛ ⲇⲓⲕⲁⲓⲟⲥ· Ⲏ ⲣⲉⲩⲱⲙⲉ ⲛⲟⲩⲧⲉ·
ⲙⲛ̄ ⲛⲉⲧⲉ ⲛⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲙⲛ̄ ⲛⲛⲟⲩⲧⲉ· Ⲥ ⲧⲃⲉ ⲡⲁⲓ ⲟⲩⲙⲉ
ⲁⲗⲏⲑⲱⲥ ⲡⲉ ⲡⲱⲁⲭⲉ ⲙ̄ ⲡ|ⲭⲟⲉⲓⲥ· ⲭⲉ ⲛⲧⲁⲓⲉⲓ ⲁⲛ ⲉ ⲧⲉ- Fol. 21 *b* 2
ⲣⲙ̄ ⲡⲓⲕⲁⲓⲟⲥ· ⲁⲗⲗⲁ ⲛ ⲣⲉⲩⲣⲣ̄ ⲛⲟⲃⲉ ⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ·
Ⲕⲁⲧⲁ ⲟⲉ· ⲭⲉ ⲡⲉⲩⲛⲁ̄ ⲉⲧ ⲛⲁⲱⲱⲩ ⲡⲟⲣⲡ̄ⲅ ⲉ ⲃⲟⲗ ⲣⲓⲭⲛ̄
ⲟⲧⲟⲛ ⲙⲙⲁ· Ⲫⲛⲁ ⲙ̄ ⲡⲓⲕⲁⲓⲟⲥ· ⲩⲕⲱ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲣⲉⲩⲣⲣ̄ ⲛⲟⲃⲉ· Ⲫⲙⲉ ⲙ̄ ⲡⲓⲕⲁⲓⲟⲥ· ⲩⲱⲣⲧⲛⲩ· ⲣⲁ

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ⲡⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· Ⲭⲛⲟⲗⲁⲕⲉⲧⲉ ⲙ̄ ⲡⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲁⲧⲱ̄
ϥⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ̄ ⲛⲉϥⲡⲗⲏⲛⲏ· ⲉⲛⲧ ⲁⲩⲛⲟⲩⲥ· ⲁⲧⲱ̄
ⲁⲩⲗⲟⲩⲗⲉϥ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ· ⲙ̄ⲡ ⲧⲕⲱⲱⲥⲉ ⲙ̄ⲙⲁⲧ ⲉⲭⲱ
Fol. 22 a 1 ⲱ̄ ⲡⲣⲱⲙⲉ· ⲉⲓⲥ | Ⲡⲗⲟⲩⲥ ⲁϥⲣⲥⲁⲣⲝ̄· ⲁϥⲟⲩⲱϩ ⲙ̄ⲙⲁ-
ⲛⲉ ⲙⲁⲛ· ⲭⲉ ⲕⲁⲥ ⲉϥⲉⲛⲁ ⲛ̄ⲣⲱⲙⲉ ⲙⲙⲁ ϩⲓ ⲟⲩⲥⲟⲛ·
ⲛ̄ ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲙ̄ⲡ ⲛⲁⲓⲕⲁⲓⲟⲥ· Ⲙⲉϥⲛⲉⲭ ⲗⲁⲁⲩ ⲉ ⲃⲟⲗ
ⲙ̄ⲙⲟϥ· ⲉϥⲛⲁϯ ⲙ̄ⲡⲉϥⲟⲩⲟⲓ ⲉ ⲣⲟϥ ϩⲓ̄ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ·
Ⲭⲉ ⲕⲁⲥ ⲁⲉ ⲉⲕⲉⲉⲓⲙⲉ ⲁⲩⲡⲟⲣⲓⲛ ⲧⲉϩⲥ̄ ⲙⲉϥⲟⲩⲉⲣⲛⲧⲉ
ⲛ̄ ⲥⲟⲥⲛ̄· ⲁⲧⲱ̄ ⲁⲥϥⲟⲧⲟⲩ ϩⲙ̄ ⲡⲉⲥϥⲱ· ⲁϥϥⲱⲧⲉ ⲉ
ⲃⲟⲗ ⲛ̄ ⲛⲉⲥⲛⲟⲃⲉ· ⲙ̄ⲡ ⲛⲉⲥⲁⲛⲟⲓⲁ· Ⲗⲁⲁⲩⲟⲥ ⲉⲓ̈
ϣⲁ ⲣⲟϥ· ⲁⲩⲟⲩⲱϣⲧ̄ ⲛⲁϥ· ⲁϥⲁⲁⲩ ⲙ̄ ⲡⲟⲗⲓⲧⲛⲉ ⲛ̄
Fol. 22 a 2 ⲧⲙ̄ⲡⲧⲉⲣⲟ ⲛ ⲙ̄ⲡⲛⲏⲧⲉ | Ⲙⲧⲱ̄ ⲡⲉⲓ ⲣⲁⲓⲟⲥ ⲛ̄ ⲉⲧⲁⲥⲥⲉ-
ⲗⲓⲥⲧⲛⲉ· ⲉⲧ ϣⲁⲝⲉ ⲙ̄ⲙⲁⲛ ϩⲓ̄ ⲡⲉⲓ ⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲣ̄ ⲙ̄ⲡⲧⲣⲉ ⲣⲁ ⲣⲟϥ ⲙ̄ⲙⲁⲓⲛ ⲙ̄ⲙⲟϥ· ⲭⲉ ⲟⲧ
ⲧⲉⲗⲱⲛⲓⲥ ⲡⲉ· Ⲙⲧⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ⲩⲕⲱ ⲛ̄ⲥⲱϥ· ⲛ̄ ⲧⲙ̄ⲡ-
ⲧⲉⲗⲱⲛⲓⲥ ⲁϥϫⲁⲣⲓⲍⲉ ⲙⲁϥ· ⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲙⲧⲱ̄ ϣⲁ ⲣⲣⲁⲓ ⲉⲩⲗⲁⲉⲧⲛⲉ· ⲛ̄ ⲣⲉⲩⲡⲉⲣⲧ
ⲥⲛⲟϥ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲉⲣⲉ ⲩⲥⲉⲡⲥⲱⲡⲧ̄ ⲙ̄ⲙⲁⲧ ⲛ̄ ⲧⲉϥ-
ⲁⲛⲁⲥⲕⲏ ⲭⲉ· ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲧⲉ ⲡϫⲟⲉⲓⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁϥ-
Fol. 22 b 1 ϫⲓⲧⲧ̄ ⲉ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲱ̄ | ⲡⲣⲱⲙⲉ· ⲙ̄ⲡⲣ̄
ⲕⲉ ⲉⲓⲁ ⲧⲟⲟⲧⲕ̄ ⲛ̄ⲥⲱⲕ· ⲙⲁⲧⲁⲁⲕ· Ⲕⲁⲓ ⲛ̄ⲧⲕ̄ ⲟⲩⲡⲟⲣⲛⲟⲥ·
ⲕⲁⲓ ⲛ̄ⲧⲕ̄ ⲟⲩⲣⲉϥⲧⲱⲣⲡ̄· Ⲕⲁⲓ ⲉⲕⲱⲱⲛⲉ ⲉⲣⲡ̄ ⲛⲟⲃⲉ
ⲙⲙⲁ· ⲕⲧⲟⲕ ϣⲁ ⲡϫⲟⲉⲓⲥ ⲙ̄ⲙⲁⲧⲉ· ⲁⲧⲱ̄ ⲩⲛⲁⲕⲱ ⲛⲁⲕ ⲉ
ⲃⲟⲗ· Ⲙⲡ ⲗⲁⲁⲩ ⲥⲁⲣ ⲛ̄ⲛⲟⲃⲉ· ⲟ ⲛ̄ ⲁⲧ ⲥⲟⲙ ⲛ̄ⲛⲁⲣⲣⲁ
ⲛⲟⲟⲩⲧⲉ· Ⲡⲥⲁⲉⲓⲛ ⲛ̄ ⲛⲉⲙⲯⲩⲭⲏ· ⲉⲛⲉ ⲓⲟⲩⲱϣ ⲙⲉⲛ
ⲡⲉ ⲉ ⲁⲓ ⲙ̄ ⲡⲱⲟⲙ ⲧⲏⲣⲟ̄ ⲛ̄ ⲧⲁ ⲧⲣⲟⲫⲏ ⲉⲣⲡ̄ ⲧⲉⲕⲧⲣⲁ-
ⲡⲉⲍⲁ· ⲉⲧ ⲙⲉⲣ ⲡⲁⲥⲁⲃⲟⲟⲩ ⲙⲙⲁ ⲛ̄ⲧⲉ ⲡⲉⲛⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ·
Fol. 22 b 2 ⲱ̄ ⲣⲁⲓⲟⲥ ⲙⲁ|ⲑⲁⲓⲟⲥ· Ⲁⲗⲗⲁ ϯⲑⲉⲱⲣⲉⲓ ⲛ̄ ⲕⲉ ⲧⲣⲁ-
ⲡⲉⲍⲁ ⲉⲥⲟⲩⲟⲟⲗⲉ ⲉⲙⲁⲧⲉ ⲉⲣⲡ̄ ⲡⲉⲓ ⲥⲁ ⲙⲙⲟⲓ ⲉⲥⲡⲣⲟ-
ⲧⲣⲉⲡⲉ ⲙⲙⲟⲓ· ⲉ ⲧⲣⲁϯ ⲙ̄ ⲡⲁ ⲟⲧⲟⲓ ⲉ ϫⲱⲥ· ⲛ̄ⲧⲁϫⲓ
ϯⲡⲉ ⲙ̄ ⲡⲉⲣⲗⲟⲥ ⲛ̄ ⲛⲥⲓⲛⲟⲧⲟⲟⲩⲉ· Ⲕⲁⲓ ⲉⲱⲱⲝⲉ ⲁⲓⲥⲉⲓ
ⲉⲣⲓⲧⲙ̄ ⲡⲁⲱⲁⲓ ⲛ̄ ⲛⲉⲓⲧ ⲁⲓⲟⲩⲟⲙⲟⲩ· ⲁⲧⲱ̄ ⲁⲕⲧⲥⲓⲟⲓ ⲙ̄
ⲡⲉⲣⲗⲟⲥ ⲛ̄ ⲛⲉⲕⲁⲥⲁⲃⲟⲟⲩ ⲱ̄ ⲙⲁⲑⲁⲓⲟⲥ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥ-
ⲧⲛⲉ· ⲁⲗⲗⲁ ϯⲑⲉⲱⲣⲉⲓ ⲙ̄ ⲡⲉⲕⲱⲱⲃⲛⲣ ⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲛⲉ·

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ⲗⲟⲩⲕⲁⲥ ⲡⲥⲁⲉⲓⲙ ⲛ̄ ⲡⲣⲉϥⲧⲁⲗⲥⲟ ⲛ̄ ⲛ̄ⲩⲱⲛⲉ ⲧⲛ|ⲣⲟⲩ Fol. 23a 1
ⲉⲣⲏ ⲙ̄ ⲡⲁⲣⲣⲉ ⲙ̄ ⲡⲛ̄ⲕⲟⲛ · ⲉϥⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲓ · ⲁⲩⲱ ⲕⲍ
ⲉϥⲥⲱⲕ ⲙ̄ⲙⲟⲓ ⲉⲭⲙ̄ ⲡⲉⲕⲣⲁⲧⲏⲣ ⲛ̄ ⲧⲉϥⲥⲟⲫⲓⲁ · Ⲕⲁⲓ
ⲥⲁⲣ ⲡⲣⲙ̄ⲙⲁⲟ ⲙ̄ ⲡⲉⲓ ⲁⲓⲱⲛ · ⲉⲣⲏⲡ̄ ⲧⲉⲡⲓⲧⲁⲥⲓⲛ · ⲙ̄ⲡ̄
ⲡⲉϩⲗⲟⲥ ⲛ̄ ⲛⲥⲓⲛⲟⲩⲟⲟⲩ ⲉⲧ ⲟⲩⲧⲁⲙⲓⲟ ⲙ̄ⲙⲟⲟⲩ · ⲩⲁⲣ-
ⲟⲩⲱϩ ⲉ ⲧⲟⲟⲧⲟⲩ ⲉ ⲟⲩⲱⲱ ⲛ̄ ⲟⲩⲁⲱⲛ ⲛ̄ ⲥⲟⲛ · ⲉⲩⲧⲉⲣⲡⲉⲓ
ⲙ̄ⲙⲟⲟⲩ · ⲁⲩⲱ ⲉⲩⲧⲣⲫⲁ ⲛ̄ ⲟⲛ ⲉⲣⲏ ⲛⲉⲧ ⲛⲁⲧⲁⲕⲟ ·
ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ ⲱ ⲡⲣⲁⲥⲓⲟⲥ ⲗⲟⲩⲕⲁⲥ ⲡⲟⲉⲟ-
ⲗⲟⲩⲟⲥ · ⲉ ⲧⲣⲉ ⲛⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ϩⲱⲥ ⲉ ⲁⲓⲟⲩⲱⲧ ⲉ ⲣⲟⲛ
ⲉⲣⲏ ⲡⲱⲁ|ϩⲉ ⲱⲁ ⲧⲉⲛⲟⲩ · Ⲁⲗⲗⲁ ⲙⲁⲧⲥⲁⲃⲟⲓ ⲉ ⲡⲉⲕ- Fol. 23a 2
ⲗⲟⲩⲟⲥ ⲙ̄ ⲡⲛ̄ⲕⲟⲛ ⲛ̄ⲧⲁⲕⲧⲩⲡⲟⲩ ⲙ̄ⲙⲟϥ · ϩⲁ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲛ̄ ⲱⲟⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̄ⲙⲟⲥ ⲛ̄ⲕⲁⲓⲣⲟⲥ ⲙⲙ̄ · ⲙ̄
Ⲗⲓϩⲟⲟⲥ · ⲡⲉϩⲁϥ ⲛ̄ ⲧⲉⲓ ϩⲉ · ⲁⲉ ⲉⲣⲏ ⲡⲙⲉϩ ⲥⲟⲟⲩ ⲛ
ⲉⲃⲟⲩ · ⲁⲩϩⲟⲟⲩ ⲛ̄ ⲥⲁⲃⲣⲓⲏⲗ ⲡⲁⲥⲧⲉⲗⲟⲥ ⲉ ⲃⲟⲗ ⲉⲓⲧⲏ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲱⲁ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲡⲉⲥⲣⲁⲓ ⲛⲉ ⲙⲁⲣⲓⲁ ·
Ⲗⲱ ⲛⲉ ⲡⲙⲉϩ ⲥⲟⲟⲩ ⲛ̄ ⲉⲃⲟⲩ · ⲱ ⲡⲛⲟⲥ ⲛ̄ ⲇⲓⲇⲁⲥⲕⲁ-
ⲗⲟⲥ · ⲗⲟⲩⲕⲁⲥ ⲡⲥⲁⲉⲓⲙ · Ⲛⲁ ⲕⲧⲟⲛ ⲉ ⲡⲁⲣⲟⲩ ⲛ̄ⲟⲩ-
ⲕⲟⲩⲓ ⲉⲣⲏ ⲡⲱⲁϩⲉ · ⲁⲩⲱ ⲕⲛⲁⲉⲓⲙⲉ · ϩⲉ ⲁⲱ ⲛⲉ
ⲛ̄|ⲙⲉϩ ⲥⲟⲟⲩ ⲛ̄ ⲉⲃⲟⲩ · Ⲁⲥⲱⲟⲡⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲛⲉⲣⲟⲟⲩ Fol. 23b 1
ⲙ̄ ⲡⲱⲁⲱⲉ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ · ϫⲱⲕ ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲡⲣⲛ̄ⲛⲉ · ⲕⲏ
ⲁⲫⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ ⲡⲉϥⲏⲓ · Ⲓⲛⲧⲥⲁ ⲛⲉⲓ ⲣⲟⲟⲩ ⲁⲉ · ⲁⲥⲱⲱ
ⲛ̄ⲥⲓ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲧⲉⲩⲥⲣⲱⲙⲉ · ⲁⲩⲱ ⲁⲥⲣⲟⲡⲉ̄ ⲛ̄ ⲫⲟⲩ ⲛ
ⲉⲃⲟⲩ ⲉⲥϫⲱ ⲙⲙⲟⲥ ϫⲉ · ⲧⲁⲓ ⲧⲉ ⲑⲉ̄ ⲛ̄ⲧⲁ ⲡϫⲟⲉⲓⲥ ⲁⲁⲥ
ⲛⲁⲓ · ⲉⲣⲏ ⲡⲉⲣⲟⲟⲩ ⲛ̄ⲧⲁⲩⲥⲱⲱⲩ̄ⲧ ⲉⲫⲓ ⲙ̄ ⲡⲁ ⲛⲟⲥⲛⲉⲥ ⲉ
ⲃⲟⲗ ⲉⲣⲏ ⲡⲉⲣⲱⲙⲉ · ⲉⲣⲏ ⲡⲙⲉϩ ⲥⲟⲟⲩ ⲁⲉ ⲛ̄ ⲉⲃⲟⲩ ⲟⲩⲟ
ⲙ̄ⲛ̄ⲧⲥⲁ ⲧⲣⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲱⲱ̄ · ⲛ̄ⲧⲁ ⲥⲁⲃⲣⲓⲏⲗ · ⲟⲩⲱⲛ̄ⲍ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲡⲁⲣ|ⲑⲉⲛⲟⲥ · Ⲡⲉⲣⲟⲟⲩ ⲁⲉ ⲛ̄ⲧⲁ ⲉⲗⲓⲥⲁⲃⲉⲧ Fol. 23b 2
ⲱⲱ ⲛ̄ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲣⲛⲃ̄ⲥ ⲛ̄ ⲧⲗⲉ ⲛ̄ⲧⲛ̄ⲧⲩ̄ ⲡⲉ ⲥⲟⲩ
ⲥⲁⲱⲩ̄ ⲙ̄ ⲡⲉⲃⲟⲩ ⲁⲑⲱⲣ · Ⲍⲛ̄ ⲛⲁⲛⲧⲓⲥⲣⲁⲫⲟⲛ ⲉⲧ ⲟⲣⲍ̄
ⲡⲣⲉⲃⲣⲁⲓⲕⲟⲛ ⲛ̄ⲧⲁⲩⲧⲁⲙⲟⲛ ⲉ ⲛⲁⲓ · Ⲗⲱⲱ ⲡⲉⲣⲟⲟⲩ
ⲛ̄ⲧⲁⲥⲭⲟⲥ ⲛ̄ⲧⲛ̄ⲧⲩ̄ · ⲡⲉ ⲥⲟⲩ ⲭⲟⲩⲧ ⲥⲁⲱⲩ̄ ⲙ̄ ⲡⲉⲃⲟⲩ ·
ⲉⲡⲓⲡ · Ⲕⲁⲧⲁ ⲑⲉ̄ ϫⲉ ϥⲟ̄ ⲛ̄ ⲛⲟⲥ ⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ · ⲛ̄ⲥⲓ
ⲓⲱⲁⲛⲛⲏⲥ ⲉⲣⲏ ⲧⲁⲡⲟⲇⲏⲙⲓⲁ ⲛ̄ ⲧⲥⲁⲣⲝ̄ ⲛ̄ ⲥⲟⲟⲩ ⲛ̄ ⲉⲃⲟⲩ ·
Ⲡⲉⲣⲟⲟⲩ ϩⲱⲱⲩ ⲛ̄ⲧⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲱⲱ ⲙ̄ ⲡⲗⲟⲩⲟⲥ ⲉⲧ

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Fol. 24 *a* 1 κθ̄ ⲟⲩⲟ̄ⲥ ⲡⲉ ⲥⲟⲩ ⲥⲁⲱⲕ̄ | ⲙ̄ ⲡⲉⲃⲟⲧ̀ ⲡⲁⲣⲁⲟⲩⲧⲉ· ⲉⲡ̄ ⲡⲁⲛ-
τιτραφον· κατα τστιτραφη ⲙ̄ παποστολικος̀
ετ ταειητ· ⲡⲣⲁⲥⲓⲟⲥ· ⲓⲟⲡⲡⲏⲗⲛⲧⲟⲥ̀ ⲡⲉⲇⲣⲱⲙⲁⲓⲟⲥ·
Ⲗⲧⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ⲫⲃⲱⲕ ⲛⲁⲥ̀ ⲉ ⲣⲟⲧⲛ ⲙ̄ ⲡⲛⲁⲧ ⲛ̄ ⲯⲱⲣⲡ̄
ⲛ̄ⲥⲓ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲩⲣⲁⲯⲉ· ⲁⲧⲱ̄ ⲉⲩⲣⲟⲟⲩⲧ· Ⲡⲉϫⲁⲩ ϫⲉ
Ⲭⲁⲓⲣⲉ̀ ⲧⲉⲛⲧ ⲁⲥⲥⲛ̄ ⲣⲙⲟⲧ̀ ⲡϫⲟⲉⲓⲥ ⲯⲟⲟⲛ̀ ⲙ̄ⲙⲉ·
Ⲭⲁⲓⲣⲉ̀ ⲧ̄ⲣⲣⲱ ⲁⲧⲱ̄ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡ̄ⲣⲣⲟ· Ⲭⲁⲓⲣⲉ̀ ⲧⲣⲉⲩ-
Fol. 24 *a* 2 ϫⲡⲉ̀ ⲡⲛⲟⲩⲧⲉ· Ⲭⲁⲓⲣⲉ̀ ⲧⲉⲥⲣⲟⲟⲙ|ⲡⲉ̀ ⲛ̄ ⲗⲟⲩⲓⲕⲏ̀·
Ⲭⲁⲓⲣⲉ̀ ⲧⲕⲓⲃⲱⲧⲟⲥ̀ ⲉⲧ ⲧⲱⲟⲧⲛ ⲣⲁ ⲡⲣⲉⲩⲥⲱⲛⲧ̄ ⲛ̄ ⲛ̄ⲕⲁ
ⲙⲙⲁ· Ⲭⲁⲓⲣⲉ̀ ⲧⲃⲱ̀ ⲛ ⲉⲗⲟⲟⲩⲗⲉ ⲙ̄ ⲙⲉ ⲛ̄ⲧⲁⲥ☩ ⲟⲩⲱ̄ ⲙ̄
ⲡⲉⲥⲙⲁⲣ ⲛ̄ⲉⲗⲟⲟⲩⲗⲉ ⲙ̄ ⲡⲉⲓⲱⲧ·:—Ⲗⲥⲱⲧⲟⲣⲧ̄ⲣ̄ ϫⲉ ⲛ̄ⲥⲓ
ⲙⲁⲣⲓⲁ̀ ⲉϫⲙ̄ ⲡⲱⲁϫⲉ· ⲁⲧⲱ̄ ⲉⲡⲉⲥⲙⲟⲕⲙⲉⲕ ⲙ̄ⲙⲟⲥ·
ϫⲉ ⲟⲩⲁⲱ ⲙ̄ ⲙⲙⲏ̀ ⲡⲉ ⲡⲉⲓ ⲁⲥⲡⲁⲥⲙⲟⲥ· ⲡⲉϫⲉ ⲡⲁⲥⲥⲉ-
ⲗⲟⲥ ϫⲉ ⲛⲁⲥ· ϫⲉ ⲙ̄ⲡ̄ⲣ̄ ⲣ̄ ⲣⲟⲧⲉ̀ ⲙⲁⲣⲓⲁ̀· ⲁⲣⲥⲙⲏ̀
ⲥⲁⲣ̀ ⲛ̄ ⲟⲩⲣⲙⲟⲧ ⲛ̄ ⲛⲁⲣⲣⲏ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ̀ ⲥⲁⲣ
Fol. 24 *b* 1 ⲧⲉⲛⲁⲱ̄ⲱ̄ ⲛ̄ⲧⲉϫⲡⲟ̀ ⲛ̄ ⲟⲩⲱⲛ|ⲣⲉ̀ ⲛ̄ⲧⲉⲙⲟⲩⲧⲉ ⲉ ⲡⲉϥⲣⲁⲓ̀
ⲗ̄ ϫⲉ ⲓⲥ̄· ⲡⲁⲓ̈ ⲥⲛⲁⲱⲱⲡⲉ̀ ⲛ̄ ⲟⲩⲛⲟⲩ· ⲁⲧⲱ̄ ⲥⲉⲡⲁⲙⲟⲩⲧⲉ̀
ⲉ ⲣⲟϥ· ϫⲉ ⲡⲱⲛⲣⲉ ⲙ̄ ⲛ̄ⲡⲉⲧ ϫⲟⲥⲉ· Ⲧⲟⲧⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲉⲥⲱⲧⲙ̄ ⲉ ⲡⲱⲁϫⲉ· ϫⲉ ⲧⲉⲛⲁⲱ̄ⲱ̄· ⲁⲥⲱⲧⲟⲣⲧ̄ⲣ̄ ⲛ̄ⲥⲓ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲧⲱ̄ ⲁⲥⲣ̄ⲣⲟⲧⲉ̀ ⲉⲥⲙⲉⲉⲧⲉ· ϫⲉ ⲉⲥⲛⲁⲩ̀
ⲉⲧⲫⲁⲛⲧⲁⲥⲓⲁ̀ ⲛ̄ ⲥⲟⲗ· Ⲗⲧⲱ̄ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲥⲗⲟ̀· ⲫⲁ ⲛⲉⲧ
ⲫⲁ ⲛⲉⲥⲥⲓϫ· ⲁⲧⲱ̄ ⲁⲥⲥⲡⲟⲩⲁⲍⲉ̀ ⲫⲁ ⲛⲉⲧ ⲫⲁ ⲛⲉⲥⲃⲁⲗ·
Ⲗⲧⲱ̄ ⲟⲓ̀ ⲁⲥⲥⲡⲟⲩⲁⲍⲉ̀ ⲉ ⲡⲱⲗⲙⲏⲗ:—Ⲗⲟⲙⲟⲛ̀ ⲛ̄
Fol. 24 *b* 2 ⲧⲉⲣⲉ ⲥ|☩ ⲛ̄ ⲡⲉⲥⲡⲣⲟⲥⲉⲩⲭⲏ ⲙ̄ ⲡⲛⲟⲩⲧⲉ̀ ⲉⲡ̄ ⲟⲩⲟⲥ ⲛ̄
ⲯⲩⲭⲟⲣⲧ̄ⲣ̄ ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ ⲧⲉⲥⲥⲧⲓⲛⲟⲓⲁ̀ ⲁⲛ ⲧⲉ̀ ⲉ ⲧⲱⲙⲛ̄ⲧ
ⲉ ⲣⲱⲙⲉ· Ⲉ ⲃⲟⲗ· ϫⲉ ⲛⲉⲧⲯⲉⲉⲣⲉ ⲯⲏⲙ̀ ⲧⲉ ⲉⲥⲥⲟⲃⲕ̄·
ⲛⲉⲥ ⲉⲡ̄ ⲁⲙⲛⲧⲏ̀ ⲥⲁⲣ̀ ⲡⲣⲟⲙⲡⲉ̀ ⲙ̄ ⲛⲉⲟⲩⲃⲉⲓⲯ̀ ⲉⲧ
ⲙⲙⲁⲁⲩ· Ⲁϥⲫⲓ ϫⲉ̀ ⲉ ⲃⲟⲗ ⲙⲙⲟⲥ ⲛ̄ⲑⲟⲟⲧⲉ ⲁⲧⲱ̄ ⲁϥ-
ⲱⲁϫⲉ ⲛⲙⲙⲁⲥ̀ ⲉⲡ̄ ⲟⲩⲙⲛⲧⲣ̄ⲣⲁⲣⲁⲱ· ϫⲉ:—Ⲁⲣⲣⲟ̀ ⲧⲉ-
ⲁⲓⲥⲧⲁϫⲉ̀ ⲉ ⲡⲱⲁϫⲉ ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲛ̄ ⲧⲉⲥⲟⲟⲩⲛ ⲁⲛ̀
ϫⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲱⲁϫⲉ ⲟ̄ ⲛ ⲁⲧ ⲥⲟⲙ ⲛ̄ ⲛⲁⲣⲣⲏ̄
Fol. 25 *a* 1 ⲛⲛⲟⲩ|ⲧⲉ:—ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ̈ ϫⲉ ⲁⲛⲟⲕ̀ ⲟⲩⲁ̀ ⲉ ⲃⲟⲗ ⲉⲡ̄
ⲗⲁ ⲡⲥⲁⲱⲧ̄ ⲡⲁⲣⲭⲛⲁⲣⲭⲉⲗⲟⲥ ⲉⲧ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲙ̄ ⲡⲉⲧⲟ̀ ⲉ
ⲃⲟⲗ ⲙ̄ ⲛⲛⲟⲩⲧⲉ· ⲛ̄ ⲟⲩⲟⲉⲓⲯ ⲙⲙⲁ· Ⲗⲧⲱ ⲥⲁⲃⲣⲓⲏⲗ

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пе па ран· аотωи й ρὼ йтещωп ερо̀ йтеклоолє̀
й отбеин· Λтω̄ терпаωω̄ йтехпо й отщнре·
йтемоутє̀ є пеграѝ хе ис̄· пхоеіс пноутє̀ пах
нач ⲙ̄ пеθроиос й λагеіа пеуеіωт· атω̄
ⲥпарρро̀ ехⲙ̄ пнї̄ й гакωв̀ ⲩа шенеρ· атω̄ ⲙ̄п
ρаї̄ нащωпѐ ρї̄ | тесⲙ̄птеро̀· Щωп дѐ ερо й Fol. 25a 2
нащахѐ ω̄ тпарθенос ет отааβ ⲙ̄пр̄ аггелікє·
йте тапофасіс̀ йтасщωпѐ й zахариас щωпѐ
ⲙ̄ⲙо̀ ρωω̄те· Ллла̀ ещхѐ теотωщ є еіⲙ̄ѐ є
пωрх ⲙ̄ пщахе· тωотй̀ йтепωт ⲩа елісавет·
βωк̀ ⲩа тотсⲥⲥенис· βωк̀ ⲩа θλλω̄ й аспни·
βωк̀ ⲩа тента й сωнт̄ й неріⲟⲙѐ ω̄хⲙ̄ йнтс̄·
ρитⲙ̄ тⲙ̄тρλλω· ерщаи βωк хе ⲩа рос· терна-
наг ρї̄ нот|βал· є пβωωрѐ є βол й тескалагн· Fol. 25b 1
Λтω̄ пщнре щнⲙ̄ наскирта̀ ρї̄ отгелнл ρраї̄ ⲗβ
йнтс̄· Λтω̄ спаⲙ̄отр̀ є βол ρⲙ̄ пепⲛ̄а ет
отааβ· нс̄хѐ тⲙ̄ѐ тирс̄ ерο· Каι гар̀
йтос ρωос он̀ ас̄ωω̄ й отщнрѐ ρї̄ тесⲙ̄п-
рλλω· атω̄ песⲙ̄ер соот и ебот̀ пе паї·
Λсотω̄щβ̄ йⲥι ⲙаріа̀· пехас ⲙ̄ пагγелос· хе
й ащ й рѐ паї нащωпе ⲙ̄ⲙої ⲙ̄пе ісотеи
рооут· Ерщаи тазрни | ωω̄ он· сещооп нас йⲥι Fol. 25b 2
йсωит й тефтсіс· ритⲙ̄ пноⲙос ⲙ̄ пⲥаⲙос·
Отщпнре ⲙеѝ пе прωв̀ ент ащщωпѐ и елісавет·
Ллла̀ пет ектащеβеиш ⲙ̄ⲙоⲩ наї· чρит пе й
щпнре ⲙⲙ̄· рι ⲙеере ⲙⲙ̄· Λсотωⲩ он̀ є тоотⲩ̄
йⲥι пагγелос· пехаⲩ нас хе отⲛ̄а̄ ечотааβ̀
пет инт є ρраї̄ ехω· атω̄ тсоⲙ̄̀ ⲙ̄ пет хосе·
тет нар̄ ραїβес̀ ерο· астаχро дѐ йⲥι тпар-
θенос· хе отеⲛ̄щсоⲙ̄ ⲙ̄ | пноутє̀ є рωβ̀ ⲙⲙ̄· Fol. 26a 1
Λοιπον̀ де пехас ⲙ̄ пагγелос· хе еіс ρнитє̀ ⲗτ
анⲛ̄ θⲙ̄рал ⲙ̄ пхоеіс· ⲙареⲥщωпе наї̄ ката
пекщахе· Хе кас̀ сѐ ⲡⲛ̄е нр̄ рото̄ ρⲙ̄ пщахе·
епι Ан̀ а пиат̀ щωпѐ· йтй̄ⲛ̄ ⲙ̄ пеноуої̄· є

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ϩοτὴ ⲛ̀ⲧⲡ̀ⲭⲱⲕ ⲉ ϧⲟⲗ ⲙ̀ⲙⲩⲥⲧⲏⲣⲓⲟⲛ̀ ⲉⲧ ⲟⲩⲁⲁϩ· Ⲡⲁⲣⲡ̀ⲭⲟⲟⲥ̀ ⲛ̀ ⲧⲉⲓ ⲣⲉ· ⲙ̀ⲡ̀ ⲧⲙⲁⲕⲁⲣⲓⲁ̀ ⲉⲗⲓⲥⲁⲃⲉⲧ̀·

Fol. 26a 2 ⲭⲉ· Ⲧⲉ ⲥⲙⲁⲙⲁⲁⲧ ⲛ̀ⲧⲟ̀ ⲫ̀ ⲛⲉⲣⲓⲟ̄ⲙⲉ· ⲁⲩⲱ ⲥⲙⲁⲙⲁⲁⲧ ⲛ̀ⲥⲓ ⲡⲕⲁⲣⲡⲟⲥ̀ ⲛ̀ ϩⲛⲧⲉ· ⲭⲉ ⲁⲛ̄ⲟ̄ ⲙⲙⲁ· ⲁⲛⲟⲕ ⲭⲉ· ⲉⲣⲉ ⲧⲙⲁⲁⲧ ⲙ̀ⲙ̄ ⲡⲁ ⲭⲟⲉⲓⲥ̀ ⲉⲓ ⲉ ⲣⲁⲧ· Ⲗⲗⲏⲱⲥ̀ ⲛ̀ ⲟⲩⲃⲉⲓϣ ⲙⲙⲁ̀· ⲧⲉ ⲥⲙⲁⲙⲁⲁⲧ̀ ⲛ̀ⲧⲟ̀ ⲫ̀ ⲛⲉⲣⲓⲟ̄ⲙⲉ· ⲁⲩⲱ ⲟⲛ ⲧⲉⲙⲧ ⲁⲥⲧⲱⲟⲩⲛ̀ ϩⲁ ⲡⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲧⲉⲣⲤ-ⲙⲁⲙⲁⲁⲧ ⲫ̀ ⲧⲡⲉ· ⲁⲩⲱ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· Ⲧⲟⲩⲕⲁⲗⲁϩⲛ̀ ⲥⲙⲁⲙⲁⲁⲧ ⲭⲉ· ⲁⲥⲧⲱⲟⲩⲛ̀ ϩⲁ ⲡⲉⲧ ⲙⲟⲩϩ ⲛ̀ ⲧⲡⲉ̀ ⲙ̀ⲡ̀ ⲡⲕⲁϩ· ⲙ̀ ψⲓⲥ ⲛ̀ ⲉⲃⲟⲧ· Ⲛⲟⲩⲉⲕⲓⲃⲉ̀ ⲥⲙⲁⲙⲁⲁⲧ· ⲛⲁⲓ

Fol. 26b 1 ⲛ̀ⲧⲁⲣⲥⲁⲁⲙⲓ̄ⲩ̄ | ⲛ̀ϩⲛⲧⲟⲩ ⲙ̀ ⲡⲁⲙⲓⲟⲩⲣⲟⲥ ⲛ̀ ⲩⲟⲙⲧⲉ̀

ⲗⲁ ⲡⲣⲟⲙⲡⲉ:—Ⲧⲟⲩⲧⲁⲣⲟ̀ ⲥⲙⲁⲙⲁⲁⲧ̀ ⲧⲁⲓ ⲛ̀ⲧⲁⲥϣⲁⲭⲉ ⲙ̀ⲡ̀ ⲡⲩⲛⲣⲉ ⲙ̀ ⲡⲛⲟⲩⲧⲉ ⲫ̀ ⲟⲩⲣⲗⲟⲥ· Ⲉⲓⲩⲁⲛⲉⲓ ⲧⲟⲟⲩ̀ ⲉ ⲟⲛⲟⲙⲁⲍⲉ̀ ⲛ̀ⲛⲟⲩⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲛⲁ ⲡⲣⲟⲩⲛ̀ ⲙ̀ⲡ̀ ⲛⲁ ⲡⲃⲟⲗ· ⲛⲉⲟⲩⲃⲉⲓϣ ⲧⲏⲣⲟ̄ ⲙ̀ ⲛⲁ ⲱⲛ̄ⲟ̄ ⲛⲁⲣⲱϣⲉ ⲉ ⲣⲟⲓ ⲁⲛ̀ ⲉⲓⲭⲱ ⲛ̀ ⲛⲟⲩⲁⲣⲉⲧⲏ̀ ⲧⲏⲣⲟⲩ:—Ⲁⲗⲗⲁ̀ ☩ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̀ⲙⲟ̀ ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̀ ⲣⲉϥⲭⲡⲉ̀ ⲡⲛⲟⲩⲧⲉ· ⲉ

Fol. 26b 2 ⲧⲣⲉ ⲡⲣⲉⲥⲃⲉⲩⲉ ϧⲁ ⲣⲟⲓ· ⲁⲛⲟⲕ | ⲉⲡⲓⲫⲁⲛⲓⲟⲥ̀ ⲡⲉⲓ ⲣⲙ̄ⲣⲁⲗ ⲛ̀ ⲁⲧ ⲩⲁⲁⲩ· ⲁⲩⲱ ⲛ̀ⲧⲉⲥⲉⲡⲥ̄ ⲡⲉϫⲥ̄· ⲉⲭⲙ̄ ⲛⲁ ⲧⲁⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ· ⲙⲁⲗⲗⲟⲛ ⲁⲉ̀ ϧⲁ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· ⲧⲉⲣⲃⲏⲏⲧ̀ ⲅⲁⲣ̀ ⲉ ϩⲟⲧⲏ ⲉ ϩⲟϥ ⲛ̀ ⲟⲩⲃⲉⲓϣ ⲙⲙⲁ· ⲁⲩⲱ ⲧⲉϫⲟⲩⲥⲓⲁ̀ ⲧⲟ̀ ⲙⲉ· ⲙ̀ ⲡⲁⲣⲁ ⲛⲉⲧ ⲟⲩⲁⲁϩ ⲧⲏⲣⲟⲩ· ⲉ ⲥⲟⲛ̄ⲥ̄ ⲙⲙⲟϥ· Ⲭⲉ ⲕⲁⲥ· ⲛⲉⲧ ϩⲁⲉⲓⲧ̀ ⲉⲩⲉⲧⲥⲓⲟⲟⲩ ⲛ̀ ⲃⲉⲓⲕ Ⲛⲉⲧ ⲩⲱⲙⲉ ⲉⲩⲉⲧⲁⲗⲥⲟⲟⲩ· Ⲛⲉⲧ ⲥⲟⲣⲙ̄ ⲉⲩⲉⲥⲟⲟⲩⲣⲟⲩ̀ ⲉ ϩⲟⲧⲛ ⲉ ⲡⲉϥⲃⲟⲉ̀ ⲉⲧ ⲟⲩⲁⲁϩ· Ⲁⲛⲟⲛ ⲁⲉ̀ ϩⲱⲱⲛ

Fol. 27a 1 ϩⲓ ⲟⲩⲥⲟⲛ· ⲉⲩⲉ|☩ⲑⲉ̀ ⲛⲁⲓ̀ ⲉ ⲧⲣⲉ ⲙⲛⲟⲟⲩϣⲉ̀ ϩⲙ̄ ⲡⲉⲧⲣⲁ̀-

ⲗⲉ ⲛⲁϥ· ⲛ̀ ⲟⲩⲃⲉⲓϣ ⲙⲙⲁ̀ ϩⲙ̄ ⲡⲧⲣⲉⲛⲕⲱ ⲛ̀ ⲥⲱⲙ· ⲙ̀ ⲡⲣⲙ̄ ⲛ̀ ⲁⲥ· ⲙ̀ⲡ̀ ⲧⲉϥⲕⲁⲕⲓⲁ· Ⲗⲟⲅⲟⲥ̀ ⲉⲕⲡⲉⲣⲓⲥⲡⲁ̀ ⲛ̀ ⲧⲉⲓ ⲣⲉ̀ ⲧⲏⲣⲥ̄· ⲁⲩⲱ ⲉⲕⲣⲟⲥⲉ̀ ⲙ̀ ⲡⲣⲱⲙⲉ· ⲣⲱ̀ ⲉ ⲛⲉⲣⲟⲟⲩ· ⲛⲉⲣⲟⲟⲩ̀ ⲉ ⲧⲉϥⲕⲁⲕⲓⲁ· Ⲱⲟⲙⲛ̄ⲧ ⲙⲙⲁⲣⲉ ⲛ̀ ⲕⲁϩ· ⲛⲉⲧⲥⲉⲉⲧ̀ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲛ̄ⲥⲉⲛⲉϫ̀ ϩⲉⲛⲕⲟⲩⲓ̈ ⲛ̄ⲱⲟⲩⲉ̀ ⲉ ϫⲱⲕ· ⲛ̄ⲥⲉϩⲁⲣⲉϩ̀ ⲉ ⲧⲉⲕⲥⲁⲣⲝ̀ ⲛ̀ⲉⲃⲓⲛⲓ·

Fol. 27a 2 Ⲉⲕⲡⲁⲣⲁⲕⲟⲗⲉⲓ̀ ⲛ̀ ⲙⲙⲁ· ⲁⲣⲓ ⲡⲉⲉⲉⲧⲉ̀ ⲙ̀ ⲣⲁⲁⲓ | ⲙ̀ ⲡⲛⲟⲩⲧⲉ· ⲙ̀ ⲡⲛⲁⲩ̀ ⲉⲧⲟⲩⲛⲁⲕⲱⲧⲉ̀ ⲉ ⲣⲟⲕ ⲛ̄ⲥⲓ ⲛⲉ-

ⲛⲧ ⲁⲕⲁⲁⲩ ⲧⲏⲣⲟⲩ· Ⲁⲙⲏ ⲛ ⲃⲟⲏⲑⲓⲁ ⲧⲉⲧ ⲛⲁⲩⲱⲡⲉ
ⲛⲁⲕ· Ⲡⲁⲓⲕⲁⲥⲧⲏⲥ ⲉⲧ ⲙⲙⲁⲩ· ⲙⲉⲩⲉⲓ ⲗⲁⲁⲩ ⲡⲉⲛⲕⲁ
ⲛ ⲧⲟⲟⲧⲕ ⲛ̀ⲧⲕⲁⲁⲕ ⲉ ⲃⲟⲗ· Ⲗ ⲛⲉⲭⲣⲏⲙⲁ ⲱⲡⲉ
ⲛⲁⲕ ⲛ ⲁⲡⲟⲗⲁⲩⲥⲓⲥ· ⲁⲩⲱ ⲛ ⲁⲫⲟⲣⲙⲏ ⲛ ⲟⲩⲕⲟⲗⲁⲥⲓⲥ
ⲱⲁ ⲉⲛⲉⲩ· Ⲗ ⲡⲉⲕⲉⲟⲟⲩ· ⲙⲡ ⲡⲉⲕⲧⲁⲓⲟ ⲱⲡⲉ ⲛⲁⲕ
ⲙ ⲡⲣⲟⲗⲁⲟⲩ· ⲛⲑ ⲛⲁⲣⲉ ⲁⲓ ⲉⲥⲧⲓⲛⲥⲱⲣⲟⲥ· ⲉⲩ-
ⲥⲧⲓⲛⲥⲟⲣⲉⲓ ⲭⲁ ⲣⲟⲕ· ⲕⲟⲕⲙ ⲁⲩⲱ ⲕⲱⲟⲗⲉ· ⲕⲟⲟⲓⲱ·
ⲉⲓⲥ ⲧⲣⲓⲉⲓⲏ ⲙ ⲡⲟⲣ|ⲫⲁⲛⲟⲥ· ⲛⲧⲁⲕ ⲟⲙⲕⲟⲩ· Ⲉⲓⲥ Fol. 27 b 1
ⲡⲁⲱⲁⲣⲟⲙ ⲛ ⲧⲉⲭⲛⲏ ⲛⲧⲁⲕⲧⲱⲣⲡ ⲙ ⲡⲉⲥⲏ· Ⲉⲓⲥ ⲗⲉ
ⲛⲇⲛⲕⲉ ⲛⲧⲁⲕⲭⲟⲥⲟⲩ ⲙ ⲡⲉⲩⲃⲉⲕⲉ· Ⲉⲓⲥ ⲛⲧⲣⲁⲗ ⲛ-
ⲧⲁⲕⲟⲙⲕⲟⲟⲩ ⲉⲡ ⲟⲩⲙⲡⲧ ⲁⲧ ⲛⲁ· Ⲍⲁⲡⲁⲍ ⲭⲁⲡⲗⲱⲥ
ⲛⲓⲟⲃⲉ ⲧⲏⲣⲟⲩ ⲛⲧⲁⲕⲁⲁⲩ· ⲕⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ· ⲉⲧⲟⲩⲏⲍ
ⲛⲥⲁ ⲧⲉⲕⲯⲩⲭⲏ· ⲛⲟⲉ ⲛⲧⲁⲕⲁⲁⲩ ⲙⲙⲟⲥ· Ⲗⲣⲓ
ⲡⲙⲉⲉⲩⲉ ⲙ ⲡⲉⲣⲟⲟⲩ· ⲉⲧ ⲉⲣⲉ ⲧⲟⲣⲥⲏ ⲛⲁⲥⲱⲗⲡ ⲉ ⲃⲟⲗ
ⲉⲡ ⲧⲡⲉ· Ⲗⲣⲓ ⲡⲙⲉⲉⲩⲉ ⲛ ⲧⲡⲁⲣⲣⲟⲩⲥⲓⲁ ⲉⲧ ⲭⲁⲟⲟⲩ·
ⲙ ⲡⲉⲭⲥ· ⲕⲁⲧⲁ ⲑⲉ|ⲉⲧ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲛⲥⲓ ⲡⲉⲛⲥⲱⲧⲏⲣ· Fol. 27 b 2
ⲭⲉ ⲛⲉⲛⲧ ⲁⲩⲉⲓⲣⲉ ⲙⲙⲁⲡⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲉⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ
ⲛ ⲱⲛⲉ· Ⲗⲩⲱ ⲛⲉⲛⲧ ⲁⲩⲉⲓⲣⲉ ⲙⲙⲁ ⲡⲉⲑⲟⲟⲩ ⲉⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ
ⲛ ⲕⲣⲓⲥⲓⲥ· Ⲟⲩ ⲡⲉ ⲫⲛⲁⲭⲟⲟⲩ· ⲱ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲉⲓⲥ
ⲧⲙⲛ̀ⲧⲉⲣⲟ ⲛ ⲙⲡⲛⲟⲩⲉ· ⲥⲃⲧⲱⲧ· ⲉⲓⲥ ⲧⲩⲉⲣⲉⲙⲛⲁ ⲟⲛ·
Ⲡⲁⲣⲉ Ⲏ ⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲛ ⲧⲙⲛ̀ⲧⲉⲣⲟ ⲛ ⲙⲡⲛⲩⲉ ⲡⲣⲟ-
ⲧⲣⲉⲡⲉ ⲙⲙⲟⲕ· Ⲏⲧⲉ ⲧⲁⲡⲓⲗⲏ ⲙ ⲡⲕⲱⲣⲧ ⲛ ⲧⲩⲉⲣⲉⲙⲛⲁ
ⲱⲧⲣ̀ⲧⲱⲣⲕ· ⲛⲑ ⲕⲟⲧⲕ ⲉ ⲃⲟⲗ ⲉⲡ ⲛⲉⲣⲃⲓⲛⲉ ⲙ ⲡⲁⲓⲁ-
ⲃⲟⲗⲟⲥ· ⲛⲑ ⲙⲟⲟⲩⲉ ⲉⲙⲁ | ⲡⲉⲧ ⲣⲁⲛⲁⲩ ⲙ ⲡⲭⲟⲉⲓⲥ Fol. 28 a 1
ⲛ ⲟⲩⲃⲉⲓⲱ ⲙⲙⲁ· Ⲛⲑ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ ⲛⲉⲧⲉ ⲛⲥⲉ- ⲗⲍ
ⲛⲁⲡⲁⲣⲁⲥⲉ ⲁⲓ ⲱⲁ ⲉⲛⲉⲩ ⲛⲁⲓ ⲉⲧⲉ ⲙ ⲡⲉ ⲃⲁⲗ
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲟⲩⲁⲉ ⲙ ⲡⲉⲙⲁⲁⲭⲉ ⲥⲟⲧⲙⲟⲩ ⲟⲩⲁⲉ
ⲙⲡ ⲟⲩⲁⲗⲉ ⲉ ⲣⲁⲓ ⲉⲭⲙ ⲡⲛⲧ ⲡⲣⲱⲙⲉ· ⲛⲁⲓ ⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲥⲃⲧⲱⲧⲟⲩ ⲛ ⲛⲉⲧ ⲙⲙⲟⲩ· Ⲍⲓⲧⲙ ⲧⲉ-
ⲭⲁⲣⲓⲥ· ⲙⲡ ⲧⲙⲛ̀ⲧⲙⲁⲓⲣⲱⲙⲉ ⲙ ⲡⲉⲙ ⲭⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲭⲥ·
Ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲕ· ⲉⲣⲉ ⲉⲟⲟⲩ ⲙⲙⲁ ⲡⲣⲉⲡⲉⲓ ⲛⲁⲩ·
ⲙⲡ ⲡⲉⲩ|ⲉⲓⲱⲧ ⲛ ⲁⲅⲁⲑⲟⲥ· ⲙⲡ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ Fol. 28 a 2
ⲛ ⲣⲉⲩⲧⲁⲙⲟ· Ⲧⲉⲛⲟⲩ· ⲁⲩⲱ ⲛⲟⲩⲃⲉⲓⲱ ⲙⲙⲁ ⲱⲁ
ⲉⲛⲉⲩ· ⲛ ⲉⲛⲉⲩ ⲭⲁⲙⲏⲛ ·:—

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COLOPHON

Fol. 28*b* 1 ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ̀ ⲛⲁ ⲉⲓⲟⲧⲉ̀ ⲙ̅ⲛ̅ ⲛⲁ ⲥⲓⲛⲧ· ⲟⲩⲟⲛ ⲙⲁⲁ
ⲗ̅ⲏ̅ ⲉⲧ ⲛⲁⲱⲩ ⲫ̅ⲙ̅ ⲡⲉⲓ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲛ̅ ϫⲱⲱⲙⲉ· ⲩⲗⲏⲗ
ⲫⲓϫⲙ̅ ⲧⲉⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲡⲥⲱⲙⲉ ⲙ̅ⲙ̅ ⲙⲁⲓ ⲁⲥⲁⲡⲏ· ⲁⲧⲱ
ⲙ̅ⲙ̅ ⲙⲁⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ [erasure of two and a half lines] ϫⲉ
ⲛ̀ⲧⲟⲥ· ⲁⲥⲫⲓ ⲡⲉⲩⲣⲟⲟⲩⲩ̀ ⲫⲛ̅ ⲛⲉⲥⲫⲓⲥⲉ ⲙ̅ⲙⲏⲛ ⲙ̅ⲙⲟⲥ
ⲁⲥⲧⲁⲁϥ ⲉ ⲫⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ [erasure of four lines] Ⲩⲉ ⲕⲁⲥ̀
ⲉⲣⲉ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙ̅ⲛ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲓⲱ-
ⲫⲁⲛⲛⲏⲥ ⲙ̅ⲛ̅ ⲧⲡⲁⲣ[θ]· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲛⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲉϫ[ⲥ] ⲉ ⲫⲣⲁⲓ ⲉ ϫⲱⲥ ⲛ̀[ⲫ]ⲥⲙⲟⲩ ⲉ ⲣⲟⲥ· ⲙ̅ⲛ̅
[erasure of three and a half lines] ⲁⲧⲱ ⲟⲛ ⲉⲧⲥⲱⲧⲙⲉⲓ ⲉ ⲃⲟⲗ
Fol. 28*b* 2 ⲫⲛ̅ | ⲥⲱⲙⲁ· ⲡⲣⲟⲥ ⲡⲉⲧ ⲕⲏ ⲉ ⲫⲣⲁⲓ ⲡ̀ⲣⲱⲙⲉ ⲙⲁⲁ· ⲛ̀ⲧⲉ
ⲡⲓⲟⲩⲧⲉ ⲡⲱⲣ ⲙ̅ ⲡⲉϫⲓⲗⲟⲥⲣⲁⲫⲟⲛ ⲛ̀ ⲛⲉⲧⲛⲟⲃⲉ· ⲛ̀[ⲫ]ⲥⲣⲁⲓ
ⲙ̅ ⲡⲉⲧⲣⲁⲛ ⲉ ⲡϫⲱⲱⲙⲉ ⲙ̅ ⲡⲱⲛ[ϩ] ⲛ̀ⲥⲉ ϯⲛⲁⲩ ⲛ̀ ⲛⲁ ⲧⲡⲉ·
ⲛ̀ ⲩⲃⲃⲱ ⲛ̀ ⲛⲁ ⲡⲕⲁⲣ· ⲛⲉⲓ ⲩⲁ ⲉⲡⲉⲣ· ⲉ ⲡⲙⲁ ⲛ̀ ⲛⲉⲓ
ⲡⲣⲟⲥ ⲟⲩⲟⲉⲓⲱ ⲛ̀ⲥⲉϯ ⲛⲁⲩ ⲟⲛ̀ ⲛ̀ ⲧⲩⲃⲃⲱ ⲙ̅ ⲡⲉⲧⲉⲣⲛⲧ
ⲛ̀ ⲱⲉ ⲛ̀ ⲕⲱⲃ ⲛ̀ ⲥⲟⲛ̀ ⲫⲛ̅ ⲟⲩⲗⲏⲙⲙⲁ· ⲛ̀ⲧⲡⲉ ⲧⲡⲟⲗⲓⲥ· ⲛ̀
ⲛⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲫⲁⲙⲏⲛ· ⲉⲫⲉⲣⲱⲡⲉ

Ⲁⲣⲓ ⲛⲁ ⲙⲉⲉⲩⲉ ⲫⲱ ⲛⲁⲥⲁⲡⲏ· ⲁⲛⲟⲕ ⲡⲓⲉⲗⲁϪ ⲁⲧⲱ̄
ⲡⲓⲁⲧ ⲙ̅ⲡⲛⲩⲁ̀ ⲙ̅ ⲡⲣⲁⲓ ⲉⲧ ⲫⲓ ϫⲱϥ [erasure of three lines]
ⲉⲓⲥ ϯⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲗⲗ̀ ⲛ̀ ⲣⲙ̅ⲣⲉ· ⲁⲓⲧⲟⲗⲙⲁ ⲁⲓⲥⲫⲁⲓ ⲡⲉⲓ
ϫⲱⲱⲙⲉ ⲉⲓⲱⲟⲣⲡ ⲫⲛ̅ ⲫⲣⲓⲧⲉ ⲡⲓⲟⲙ — ⲫⲛ̅ ⲧⲙⲉⲣ ⲩⲥ
ⲛ̀ ⲣⲟⲙⲡⲉ· ⲛ̀ ⲁⲓⲟⲕ̀ⲥ

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DISCOURSE OF SAINT CYRIL, ARCHBISHOP OF RAKOTE, ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 6782)

ⲟⲩⲗⲟⲅⲟⲥ · ϵ ⲁϥⲧⲁⲩⲟϥ · ⲛ̄ⲥⲓ ⲡⲉⲛ ⲡⲉⲧ Fol. 29 *a* 1
ⲟⲩⲗⲁⲃ ⲛ̄ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲉⲓⲛⲧ ⲕⲁⲧⲁ ⲥⲛⲟⲩ ⲙ̄ⲙⲉ
ⲙⲙⲟ · ⲁⲛⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ · ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲛ̄ ⲣⲁⲕⲟⲧⲉ · ϵ ⲁϥⲧⲁⲩⲟϥ ϵ ⲡⲧⲁⲉⲓⲟ ⲛ̄-
ⲧⲉⲧⲟ̄ ⲛ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲙⲙⲟ ·
ⲑⲁⲗⲓⲁ ⲙ̀ⲡⲁⲣⲓⲁ · ⲧⲣⲉϥϫⲓⲛⲉ ⲡⲛⲟⲩⲧⲉ · ⲥⲛ̄
ⲟⲩⲙⲉ · ⲉϥⲟⲩⲱⲛϩ̄ ϵ ⲃⲟⲗ ⲛ̄ ⲡⲉϫⲛⲟⲥ ⲛ̄
ⲉⲟⲟⲩ · ⲙ̄ⲙ̄ ⲡⲧⲁⲉⲓⲟ ⲛ̄ⲧ ⲁⲥϫⲓⲧϥ ϵ ⲃⲟⲗ
ⲥⲓⲧⲛ̄ ⲡⲛⲟⲩⲧⲉ : — ⲥⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲥⲁⲙⲏⲛ ·:—

Ⲙ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ̀ ⲡⲗⲁⲟⲥ ⲙ̄ ⲙⲁⲓⲛⲟⲩⲧⲉ · ⲁⲟⲩⲱⲛ̀ ⲛ̄ⲙ̄- Fol. 29 *a* 2
ⲙⲁⲁϫⲉ ⲙ̄ ⲡⲉⲧⲡⲣⲛ̄ⲧ̀ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ϵ ⲡⲧⲁⲉⲓⲟ ⲛ̄ ⲧⲙⲁⲁⲩ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲧ̄ⲣⲣⲱ̄ ⲛ̄ ⲛⲉⲣⲓⲟⲙⲉ̀ ⲧⲛⲣⲟⲩ ⲁⲩⲱ ⲧϣⲉⲗⲉⲉⲧ
ⲙ̄ⲙⲉ · Ⲧⲉⲛⲧⲁ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ̀ ⲕⲁⲧⲁϫⲓⲟⲩ ⲙ̄ⲙⲟϥ ·
ⲁϥⲉⲓ̀ ⲁϥⲟⲩⲱϥ̀ ⲉⲡ̄ ⲧⲉⲥⲕⲁⲗⲁⲣⲏ ⲙ̄ ⲯⲓⲥ̀ ⲛ̄ⲉⲃⲟⲩ̀ ⲁⲥϫ-
ⲡⲟϥ ⲛⲁⲓ ⲉⲡ̄ ⲃⲛⲟⲗⲉⲙⲙ · ⲁⲥⲥⲟⲟⲗⲉϥ ⲛ̄ ⲣⲉⲛⲧⲟⲉⲓⲥ ·
ⲁⲥⲕⲱ ⲙ̄ⲙⲟϥ ⲉⲡ̄ ⲟⲩⲟⲙϥ̄ ⲛ̄ ⲧⲃ̄ⲛ̀ ⲁ ⲣⲉⲛϫⲱⲟⲩ̀ ⲛⲁⲩ Fol. 29 *b* 1
ϵ ⲣⲟϥ ⲁⲩⲥⲟⲩⲱⲛϥ̄ · ⲁⲩⲱ ⲁⲩⲣ̄ ⲫⲁⲓⲃⲉⲥ̀ ϵ ⲣⲟϥ · Ⲗⲣ- ⲙ̄ⲙⲉ
ⲥⲟⲟⲩⲧⲛ̄ ϵ ⲃⲟⲗ ⲙ̄ ⲡⲟⲩⲥⲃⲟⲓ ⲛ̄ ⲟⲩⲛⲁⲙ · ⲁⲣⲁⲙⲁⲣⲧⲉ
ⲙ̄ⲙⲟϥ ⲁⲣⲭⲧⲟϥ̀ ⲉⲡ̄ ⲡⲟⲩⲥⲃⲟⲓ ⲛ̄ⲣⲃⲱⲟⲩⲣ · Ⲗⲣⲣⲓⲕⲉ ⲙ̄
ⲡⲟⲩⲙⲁⲕⲉ̄ ⲙⲙ̄ ⲡⲟⲩⲃⲱ ϵ ⲧⲟⲗⲙ̄ ϵ ⲡⲉⲥⲏⲧ̀ ϵ ϫⲱϥ ·
ⲁⲣⲧⲛ̄ⲓ̀ ϵ ⲣⲱϥ ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲓⲱⲧ̀ ⲧⲛⲉⲓ̀ ϵ ⲣⲱϥ̀ ⲉⲡ̄
ⲙⲡⲛⲏⲧⲉ · ⲁⲣⲕⲁⲁϥ ⲉⲓϫⲙ̄ ⲡⲟⲩⲡⲁⲧ · ⲁϥⲩⲓ̀ ⲛ̄ ⲛⲉⲩⲃⲁⲗ
ϵ ⲉⲣⲁⲓ̈ ⲉⲁ ⲡⲟⲩⲣⲟ · Ⲗϥⲥⲟⲟⲩⲧⲛ̄ ϵ ⲃⲟⲗ ⲛ̄ ⲧⲉⲩⲥⲓϫ ·
ⲁϥ|ⲥⲱⲡⲉ̀ ⲛ̄ ⲧⲟⲧⲉⲕⲓⲃⲉ · ⲁϥⲱϥ̀ ϵ ⲣⲟⲩⲛ ϵ ⲣⲱϥ ⲙ̄ Fol. 29 *b* 2
ⲡⲉⲣⲱⲧⲉ̀ ⲉⲧ ⲣⲟⲗⲍ̄ ⲉⲣⲟⲧⲉ ⲟⲩⲙⲁⲛⲛⲁ · Ⲗ ⲡⲉⲥⲧⲟⲓ ⲛ̄
ⲧⲟⲧⲟⲧⲥⲓⲁ̀ ⲣⲗⲟⲥ ⲛⲁϥ · ⲉⲣⲟⲧⲉ ⲡⲉⲥϯ ⲛⲟⲩⲫⲉ̀ ⲛ̄ ⲧⲉⲟⲩ-

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cia` n̄ ⲛⲟⲩϩⲉ· H̄ ⲧⲉⲣⲉ ⲫⲥⲱ` ⲫⲛ̄ n̄ ⲟⲩⲉⲕⲓⲃⲉ ⲛ ⲁⲧ ⲧⲱⲗⲗ̄
ⲁⲫⲙⲟⲟⲩⲧⲉ ⲉⲣⲟ· ⲭⲉ ⲧⲁ ⲙⲁⲁⲩ· Λⲙⲛⲓⲧⲛ̄· n̄ⲧⲉⲧⲛ̄-
ⲛⲁⲩ` ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲫⲙⲟⲟⲩⲧⲉ` ⲉ ⲙⲁⲣⲓⲁ` ⲭⲉ ⲧⲁ ⲙⲁⲁⲩ
ⲉⲫⲧⲡⲓ` ⲉ ⲣⲱⲥ· Λⲩⲱ ⲉⲛⲉⲥⲧⲡⲓ` ⲉ ⲣⲱϥ ⲫⲱⲟⲥ ⲉⲥ-
Fol. 30a 1 ⲙⲟⲩⲧⲉ` ⲉ ⲣⲟϥ n̄ ⲛⲁⲩ ⲙⲙⲁ | ⲭⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲁⲩⲱ̄
ⲙⲍ̄ ⲡⲁ ⲱⲛⲣⲉ ⲉⲥⲟⲩⲱ̄ⲱⲩⲧ̄ ⲛⲁϥ: Π ⲡⲛⲁⲩ ⲥⲁⲣ` ⲉⲱⲁⲥⲧ ⲉⲕⲓⲃⲉ
ⲛⲁϥ· ⲛⲉⲱⲁⲥⲣⲓⲕⲉ ⲙ̄ ⲡⲉⲥⲙⲁⲕⲉ̄ ⲉ ⲡⲉⲥⲏⲧ ⲛⲁϥ ⲉⲫⲁⲣⲉ
ⲣⲁⲧⲫ̄· n̄ⲑⲉ n̄ ⲟⲩⲡⲣⲣⲟⲥ· Ⲡⲛ̄ⲥⲱⲥ ⲟⲛ ⲱⲁⲥⲟⲩⲱⲱⲩⲧ̄
ⲛⲁϥ· ⲉⲥϫⲱ̄ ⲙⲙⲟⲥ· ⲭⲉ ⲡⲁ ⲭⲟⲉⲓⲥ· ⲁⲩⲱ̄ ⲡⲁ ⲱⲛⲣⲉ·
Ⲥⲓⲧⲁ ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ· ⲁⲥⲁⲙⲁⲣⲧⲉ` n̄ ⲧⲉϥⲥⲓϫ· ⲁⲥⲥⲱⲕ
ⲙⲙⲟϥ ⲫⲛ̄ ⲛⲉⲣⲓⲟⲟⲩⲉ· ⲉⲥϫⲱ ⲙⲙⲟⲥ ⲭⲉ· ⲡⲁ ⲱⲛⲣⲉ
Fol. 30a 2 ⲉⲧ ⲣⲟⲗⲥ̄· ⲙⲟⲃⲱⲉ` ⲕⲟⲧⲓ· ⲕⲟⲧⲓ n̄ⲑⲉ n̄ ⲡⲱⲛ|ⲣⲉ` ⲕⲟⲧⲓ
ⲧⲛⲣⲟⲩ ⲉⲧⲧⲥⲁⲃⲟ ⲙⲙⲟⲟⲩ` ⲉ ⲙⲟⲟⲩⲉ· H̄ⲧⲟϥ ⲁⲉ` ⲣⲱⲱϥ
ⲡⲛⲟⲩⲧⲉ ⲙⲙⲉ ⲓⲥ· ⲁⲫⲟⲧⲁⲣⲫ̄ n̄ⲥⲱⲥ· ⲛⲫⲱⲧⲣⲧⲱⲣ`
ⲁⲛ`· ⲉⲫⲧⲟⲥⲥ̄ ⲉ ⲛⲉⲫⲕⲟⲓ n̄ⲥⲟⲛ· ⲉⲫⲫⲓ` ⲟⲩⲱϩ· ⲟⲩⲱϩ·
Ⲉⲩⲁⲩⲉ` ⲫⲛ̄ ⲛⲉⲣⲟⲓⲧⲉ ⲙ̄ ⲙⲁⲣⲓⲁ` ⲧⲉⲫⲙⲁⲁⲩ n̄ⲥⲓ ⲛⲉⲧ
ⲉⲣⲉ ⲡⲧⲛⲣⲫ̄· ⲁⲙⲉ ⲙⲙⲟϥ· Ⲉⲛⲉⲱⲁⲫⲫⲓ` n̄ ⲛⲉⲫⲃⲁⲗ
ⲉ ⲣⲁⲓ ⲫⲁ ⲡⲉⲥⲣⲟ· n̄ⲥⲓ ⲛⲉⲧ ⲉⲣⲉ ⲡⲧⲛⲣⲫ̄ ⲁⲙⲉ ⲙⲙⲟϥ·
ⲁⲩⲱ̄ ⲉⲫⲥⲙⲟⲩⲛ̄ⲧ ⲉ ⲧⲃⲛⲛⲧⲫ̄· Ⲉⲛⲉⲱⲁⲥⲭⲓⲧⲫ̄ ⲟⲛ ⲛⲥ̄ⲧⲁⲗⲟϥ·
ⲛⲥ̄ⲙⲟⲟⲩⲉ ⲛⲙⲙⲁϥ· Λⲙⲛⲓⲧⲛ̄· ⲱ ⲛⲉⲣⲓⲟⲙⲉ ⲧⲛⲣⲟⲩ |
Fol. 30b 1 n̄ⲧⲉⲧⲛⲛⲁⲩ ⲉ ⲙⲁⲣⲓⲁ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ` ⲡⲟⲣⲭ̄ ⲉ ⲡⲉⲥⲥⲡⲣ
ⲙⲙⲏ ⲉⲫⲫⲓ ⲙ̄ ⲡⲉⲫⲣⲟ` ⲉ ⲣⲁⲓ· ⲉⲩⲧⲡⲓ` ⲉ ⲣⲱⲥ· Ⲡⲟⲟⲩⲉ·
ⲙⲟⲟⲩⲉ ⲧⲩⲉⲉⲣⲉ n̄ ⲥⲓⲱⲛ· ⲉⲓⲱⲁϫⲉ` ⲉⲣⲟ` ⲱ ⲙⲁⲣⲓⲁ`· ⲉⲓⲥ
ⲡ̄ⲣⲣⲟ ⲡⲉⲭ̄ⲥ̄ ⲫⲓ ϫⲱ· Λⲫⲱⲟⲡⲉ ⲥⲁⲣ ⲛⲉ` n̄ⲥⲓ ⲡ̄ⲣⲣⲟ
ⲡⲉⲭ̄ⲥ̄· ⲁⲫⲙⲟⲟⲥ` ⲫⲓ ϫⲱ· Λⲫⲣ̄ ⲱⲃⲛⲣ` ⲣ̄ ⲣⲱⲃ ⲙⲙⲉ`
n̄ⲥⲓ ⲡⲉⲓⲱⲧ· Λⲫⲣ̄ ⲥⲧⲥⲟⲉⲛⲛⲥ` ⲙⲙⲉ n̄ⲥⲓ ⲡⲱⲛⲣⲉ·
Λⲫⲣ̄ ⲁⲧ ⲡⲱⲣⲭ̄ ⲉⲣⲟ` n̄ⲥⲓ ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲛⲁⲩⲥⲉ-
Fol. 30b 2 ⲗⲟⲥ ⲫⲛⲟⲧⲁⲥⲥⲉ ⲛⲉ` ⲭⲉ ⲁⲫⲙⲉⲣⲓ|ⲧⲉ· ⲁⲫⲥⲟⲩⲗⲉ` ⲉⲣⲟ`
ⲉ ⲧⲃⲉ ⲡⲟⲩⲧⲃⲃⲟ· H̄ⲧⲟ` ⲥⲁⲣ ⲙⲁⲣⲁⲁⲧⲉ` ⲡⲉⲛⲧ ⲁⲣⲥⲙ̄
ⲫⲙⲟⲧ` n̄ ⲛⲁⲣⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲫⲙ̄ ⲛⲉⲣⲱⲙⲉ` ⲧⲛⲣⲟⲩ· ⲭⲉ
ⲡⲭⲟⲉⲓⲥ ⲩⲟⲟⲩ ⲙⲙⲉ· Λⲣⲭⲓ n̄ ⲛⲟⲩⲥⲓⲭ` ⲉ ⲣⲁⲓ·
ⲙⲙ̄ ⲛⲟⲩⲥⲃⲟⲓ ⲉ ⲧⲭⲟⲥⲉ· ⲁⲣⲥⲓ n̄ⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ·
n̄ⲟⲓⲕⲱⲛ ⲙ̄ ⲡⲉⲩⲱⲛⲣⲉ· ⲁⲣⲧⲁⲗⲟⲥ` ⲫⲓⲭ̄ⲛ̄ ⲧⲟⲩⲁⲡⲉ· ⲉⲣⲉ
ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲓ ⲙⲟⲉⲓⲧ ⲫⲛⲧⲉ· ⲉⲣⲙⲟⲟⲩⲉ` ⲉ ⲃⲟⲗ

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ϩⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ· ⲉⲣⲧⲁⲯⲉⲃⲉⲓⲱ· ⲉⲣϫⲱ ⲙ̄ⲙⲟⲥ·
ϫⲉ | Ⲥⲟⲩⲱⲛⲓ ⲛⲏⲧⲛ̄· ϫⲉ ⲛ̄ⲧⲟⲩ· ⲛⲉ ⲡⲱⲣⲉ· ⲛ̄ ⲟⲩⲱⲧ Fol. 31 *a* 1
ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ⲧ ⲁⲓϫⲡⲟⲩ· Ⲓ̄Ⲏ̄ ⲙⲁⲣⲓⲁ· ⲁⲓⲉⲓⲙⲉ· ϫⲉ ⲙⲁ
ⲉⲣⲧⲛⲁ ⲛ̄ ϩⲛⲧ ⲉϫⲛ̄ ⲛⲟⲩⲥⲙⲟⲧ· Ⲭⲉ ⲥⲣⲓⲙⲉ ⲙⲙⲁ ⲛ̄ⲧ ⲁⲩ-
ⲁⲓⲧⲉⲓ (*sic*) ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲩⲧ ⲛⲁⲩ (*sic*) ⲙ̄ ⲡⲱⲓ ⲛ̄ ⲧⲙⲛ̄ⲧ-
ⲣⲱⲙⲉ· Ⲏⲧⲟ ⲁⲉ ⲛ̄ⲧ ⲁⲣⲁⲓⲧⲉⲓ ⲙⲙⲟⲩ ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲥⲁⲃⲉ·
ⲁⲩⲧ ⲛⲉ ⲙ̄ ⲡⲉⲩϫⲱⲣⲟⲛ ⲉⲧⲉ ⲡⲉⲩⲱⲛⲣⲉ ⲡⲉ· Ⲁⲣϩⲕⲟ·
ⲁⲩⲧ ⲛⲉ ⲙ̄ⲡⲉⲣⲱⲧⲉ ⲛ̄ ⲛⲟⲩⲉⲕ|ⲓⲃⲉ ϩⲛ̄ ⲙ̄ⲡⲛⲟⲩⲉ· Fol. 31 *a* 2
Ⲛⲧⲁϫⲡⲟ ϩⲓⲧⲛ̄ ⲉⲧⲣⲁ· ⲛ̄ⲧⲟ ϩⲱⲱⲧⲉ ⲁⲣϫⲡⲟ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲛⲁ ⲧⲡⲉ· ⲙⲛ̄ ⲛⲁ ⲛ̄ⲕⲁϩ· Ⲛⲧⲁⲣⲁⲡⲟ-
ⲧⲁⲥⲥⲉ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ̄ ⲧⲉϩⲣⲩⲗⲏ· ⲁ ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ
ϫⲁⲣⲓϩⲉ ⲛⲉ ⲛ̄ ⲧⲡⲉ· ⲙⲛ̄ ⲡⲕⲁϩ· Ⲉⲛⲉⲩⲁⲣⲕⲱⲗϫ̄ ⲛ̄
ⲛⲟⲩⲡⲁⲧ· ⲙ̄ ⲡⲟⲩⲱⲛⲣⲉ· ⲛ̄ⲧⲉⲟⲩⲱⲱⲧ̄ ⲛⲁϥ· Ⲗⲧⲱ
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲱⲁⲣⲉ ⲛⲁⲩⲭⲉⲗⲟⲥ· ⲟⲩⲱⲱⲧ̄ ⲛⲉ ϩⲱⲟⲩ· Ⲓ̄Ⲏ̄
ⲙⲁⲣⲓⲁ· ⲙⲁⲁⲃⲉ· ⲙⲛ̄ ⲯⲓⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ· ⲁⲣ|ϩⲟⲕⲟⲩ Fol. 31 *b* 1
ⲉ ⲃⲟⲗ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ϯ ⲉⲟⲟⲩ ⲛⲉ· ⲧⲁⲧⲉ ⲛ̄ ⲟⲩⲙⲩⲥⲧⲏ- ⲛ̄
ⲣⲓⲟⲛ ⲉ ⲣⲟⲓ ⲱ ⲙⲁⲣⲓⲁ· Ⲥⲱⲧⲙ̄ ⲡⲉϫⲁⲥ ⲁⲛⲟⲕ ϯⲛⲁ
ⲧⲁⲗⲟⲕ· Ⲗⲓⲉⲥⲧⲭⲁϩⲉ ⲙ̄ⲙⲟⲓ ⲭⲓⲛ ⲧⲁ ⲙⲡⲧⲕⲟⲩⲓ·
Ⲗⲓⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲛ̄ ⲧⲉϩⲣⲩⲗⲏ· Ⲗ ⲧⲁⲕⲁ-
ⲗⲁϩⲛ̄ ⲙⲟⲟⲩⲉ ⲉ ⲃⲟⲗ ⲁϫⲛ̄ ⲣⲟⲟⲩⲧ· Ⲗ ⲛⲁⲉⲓⲃⲉ ⲣ̄
ⲥⲁⲓⲣⲉ· Ⲡⲛ ⲉⲓⲱⲁϫⲉ ⲙⲛ̄ ⲣⲣ̄ⲱⲓⲣⲉ· Ⲡⲛ ⲉⲓϯⲧⲕⲁⲥ
ⲉⲓⲙⲓⲥⲉ· Ⲡⲛ ⲉⲓⲱⲗⲁϩ· ⲉⲓⲛⲁⲩ ⲉ ⲡⲁ |ⲱⲛⲣⲉ· Ⲡⲛ Fol. 31 *b* 2
ⲓⲉⲓⲙⲉ· ϫⲉ ⲛ̄ⲧⲁⲓⲱⲱ ⲙ̄ⲙⲟϥ ⲉ ⲃⲟⲗ ⲧⲱⲛ· Ⲗⲓⲉⲓⲙⲉ
ⲁⲉ ⲛ̄ⲧⲟϥ ϫⲉ ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲛ̄ⲧ ⲁⲓϫⲡⲟϥ· Ⲗ ⲅⲁⲃⲣⲓⲏⲗ
ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲣ̄ ϩⲟⲧⲉ· ⲉⲩⲧⲁⲯⲉⲃⲉⲓⲱ ⲛⲁⲓ ⲛ̄ⲛⲁⲓ·
ⲉⲩⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩϩⲱⲃ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲡⲉ· Ⲁⲛⲟⲕ ⲁⲉ ⲙⲡ
ⲉⲓⲣ̄ϩⲟⲧⲉ· ⲁⲗⲗⲁ ⲁⲓⲧⲉⲗⲏⲗ· ⲉⲓⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲣⲁⲱⲉ· ⲛ̄ ⲧⲉⲣⲉ
ϥⲁⲥⲡⲁϫⲉ ⲙ̄ⲙⲟⲓ· ⲉⲩⲥⲧⲱⲧ· ⲁⲩⲱ̄ ⲁⲙⲟⲩϩ ⲛ̄ ⲟⲩⲛⲟⲩ·
Ⲁϥⲉⲓ ⲡⲉϫⲁⲥ ⲛ̄ⲥⲓ ⲙⲁⲣⲓⲁ· ⲁϥⲟⲩⲱⲛ ⲛ̄ ⲧⲁ |ⲧⲁⲡⲣⲟ· Fol. 32 *a* 1
ⲁϥⲡⲱⲧ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲁ ⲕⲁⲗⲁϩⲛ̄· ⲁⲩⲱ̄ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲛⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲛ ⲉⲩⲗⲟⲭⲧ̄ ⲉ ⲣⲟⲓ ⲡⲉ· ⲉⲩⲣ̄
ⲣⲓⲙⲉ ⲙⲙⲟⲓ· ⲁⲩⲱ̄ ⲉⲩⲣⲣⲟⲡⲉⲣⲛⲧⲉⲓ· ⲛ̄ ⲡⲉⲧ ⲣⲙ̄ ⲡⲁ
ⲥⲁ ⲛ ⲣⲟⲩⲛ· Ⲉⲛⲉⲩⲁⲓⲣⲙⲛⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̄
ⲧⲉⲩϣⲏ· ϣⲁⲣⲉ ⲛⲁⲩⲭⲉⲗⲟⲥ ⲣⲙⲛⲉⲩⲉ ⲛⲙⲙⲁⲓ· Ⲡ

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пиат оѝ ецаїкωλ̄ѯ п̄ на пат п̄ ѡωрп̄· ѡаре
п̄соѵ̀ и ѧ̄пнте· оѵ̄ѡѵ̄т̄ ѧ̄ пет ⳟ̄ па са и роуи·
Fol. 32a 2 Ⲡ пиат п̄ ѯп̄ ѡоѵте· ѡа|ре те тріас· ☩ наї п̄
оѵсоѵ· ѡа ѯп̄со̀ ѧ̄ пероот· оѵтелнл ѧ̄п̄ оѵ-
оѵноц· пет ѡооп наї· Ⲡ пиат̀ ецнаоѵѡѵ·
оѵѧаппа ѧ̄ маркарітнс̀ пет инт наї· Ⲍ̄ѧ̄
прн̀ оѝ ецнарωт̄п̄· оѵѧаппа̀ п̄ с☩ поѵче пе·
Ⲡп̄ ієѧѧе· ѯе пе ☩ѳѵѧнеѵ̀ е роц· пкосмос̀
тнр̄ц̄ ☩ еоот нац· Ѧѵ̄ѡ̄ наї тнроѵ аїеѧѧѐ е
роот ѧѵ̄ѡ̄ аїѧетеѯѐ е роот· Ѧѵ̄ѡ̄ а пкосмос
Fol. 32b 1 тнр̄ц̄ ☩ еоот наї· ѧѵѡѡ е βол· ѯе ка|λωс·
ⲓв̄ тпарθенос̀ арѯѡ е рои п̄ тсинеї̀ ѡа рои ѧ̄
пен сωтнр пеⳟ̄с· Калωс тен̄т ѧсѧ̄пѡа п̄ ѡωп
е рос ѧ̄ пеθоронос ѧ̄ пиоѵте· Калωс тен̄т
ѧстоѵѯо̀ ѧ̄ пкосмос тнр̄ц̄· ⳟ̄ѧ̄ тесѧнхпо·
Калωс тѡеере ѡѧе ѧ̄ парθенос· ере пиоѵтѐ
оѵнⳟ̄ ѧ̄ѧ̄ас· Калωс тѧаат̀ ѧ̄ѧ̄онаⳟ̄ос тн-
Fol. 32b 2 рот ѧ̄п̄ ѧ̄ѧ̄онаⳟ̄н̀ тнроѵ· | Ⲁрβел̀ тен̄трѡѧе
тнр̄с̄· ессоп̄ⳟ̄ п̄ тоот̄ц̄ ѧ̄ паιаβолос· Ⲁрѧестѐ
пβιос̀ ѧ̄ пѧаѧос· Ⲁрерѧаат ѧ̄ ппатѡелеет
ѧ̄ ѧе· Поѵсѡѧа̀ ацсββе ⳟ̄п̄ паскнсіс· Поѵпп̄а
ѯѐ ацтелнл· ѯе пиоѵте ѡооп ѧ̄ѧ̄е· Єѡѯе
а пет соѵтωп ѧерите· еіѐ ѧ̄п̄ ллаат наѕѡ ει
ѧн тει п̄сеⲣпотассе пе:—Єѡѯе апоѵерните
Fol. 33a 1 тωоѵи ⳟа пиоѵте· ецⳟ̄п̄ тоу|калаⳟн̀ ет тββнт·
ⲓѳ̄ Єіѐ оитωс· сеѡооп п̄стѵллос ⳟ̄п̄ тѧнтѐ п̄
ѳιλнѧ п̄ тпе· Єѡѯе апоѵернитѐ тωоѵѝ ⳟа
пиоѵтѐ ецо̀ п̄ коуї̈· Єіѐ оитωс̀ те ѧре ратѐ
тепоѵ ⳟатѧ̄ пеоѵсіастнрюп ѧ̄ поѵѡнре· Єѡѯе
арⳟωвс̄ ѧ̄ пецⳟро· ⳟ̄п̄ поѵроїтѐ е тβе панр· п̄
пχач ет п̄ βол· Єіѐ оитωс̀ пехеровιм· ѧ̄п̄
Fol. 33a 2 пеζерафιм̀ ѧре рατоѵ ⳟѧ̄ пеоѵсіас|тнрюп̀
ецⳟωвс̄ ѧ̄ поуро̀ ⳟ̄ѧ̄ пταате п̄ пентиⲍ̄· Єѡѯе
артωоѵѝ ⳟа роц ⳟ̄ѧ̄ поуралнр ѧ̄п̄ поупат·

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Cιὲ οιτωc̀ τερμοοc τενοτ̀ ρι̅χ̅ϯ̅ οτθρονοc
ϯ̅ εοοτ· ερε ιεχερουβιμ μ̅ν̅ ιεζεραφιμ̀ αρε
ρατοτ̀ ερὸ ετρτμενετὲ ε ιεντ αρχηοc· Cωχὲ
αρτ̅ϯ̅μοc ιερωτὲ ρ̅ϯ̅ ιοτεκιβε ϯ̅ παρθενικον·
Cιὲ οιτωc̀ ιεccωμα ϯ̅ ιοττε· μ̅ν̅ ιεcεμοc ετ|
ταειητ· ce† ϯ̅μοc ε τοττοπρο· Οτ πε πταειὸ Fol. 33 b 1
ετ οτναωεντ̅ϥ̅ ϯ̅ ναρρε· Ш τε cρμὲ ϯ̅ τα τπε
μ̅ν̅ πκαρ· μ̅ν̅ ιεφωcτηρ μ̅ν̅ ναννελοc̀ ετ ρ̅ϯ̅
πχιcὲ ρητοτaccε ηας· ε τβε ιετ οτηϩ ϯ̅ρητ̅c̅·
Cωτ̅ϯ̅ ε ιετ ρι οτναμ̅ϯ̅ ϯ̅ ιεcειωτ̀ ρ̅ϯ̅ ϯ̅πητὲ
ερμοτὲ ε μαριὰ χε τα μαατ· ερcωτ̅ϯ̅ ϯ̅πα
ϊωcηφ ρ̅ϯ̅ μ̅ν̅τc̅τ̅μητ μν̅· ϯ̅ποε ϯ̅ οτει|ωτ· ϯ̅ναν- Fol. 33 b 2
ναλοc ρητερητει ϯ̅μοϥ· ϯ̅τοϥ ρωωϥ̀ ϩρητοτaccὲ
ϯ̅ τεμμαατ κατα capξ̅· Ναι χε τηροτ̀ ατωωπε
ϯ̅μὸ ω̅ μαριὰ τπαρθενος ετ χηκ ε βολ· Λμητ̅ϯ̅
ω̅ ιερομὲ τηροτ̀ ετ επιοτμεὶ ε τμητπαρθενος·
ϯ̅τετ̅πκω̅ϥ̀ ε ιεcμοτ̀ ϯ̅ μαριὰ τμααατ ϯ̅ πα χοεις·
ϯ̅τετ̅πθεω̅ρει ϯ̅ τεcσιοτωμ̀ ετ χαχω· μ̅ν̅ τεc-
σιμενκοτ̅ϯ̅ ρι ιεcητ· | Ππε cεπιοτμεὶ ε λααϩ̀ ε Fol. 34 a 1
πα ιει κοσμος πε· Cιι ερε ιεcρ̅ μμεετὲ ωοοπ ν̅ν̅ϯ̅
ϯ̅ ναϩ μν̅ ρ̅ϯ̅ ττπρο· ϯ̅ ιεοτννηβ· Ππε cχωκ̅ϯ̅
ρ̅ϯ̅ οτειοοτ̅ϯ̅ ενεϥ: Ππε c† ϯ̅ οτκοcμικειc ε ροc̀
ενεϥ· Ππε cωοτωοτ ϯ̅μοc̀ ενεϥ̀ ρ̅ϯ̅ οτρβcω ϯ̅
ροϊτε ϯ̅ποε ϯ̅ ιερι̅βμὲ τηροτ· ϯ̅ μαῒ ωοτωοτ:
Ππε cχι †πὲ ϯ̅ ηρπ ενεϥ· |Cιεcρμοοc ϯ̅ ναϩ
μν̅· ερε ιεcρὸ κτηϩ | ε πca ϯ̅τ ανατολη· ec- Fol. 34 a 2
σωωϯ̅ ε ιεcατμιοτρτοc̀ ϯ̅ ναϩ μν̅· Ππε ca-
παητὰ ε ροοτϯ̅ ενεϥ· ει μη̅ τεὶ ιεcειωτ· μ̅ν̅
τεμμαατ μ̅ν̅ ιεccιητ· C τβε παϊ ϯ̅ τερε ϭαβριηλ̀
ωαχε ϯ̅μμαc̀ αcωτορτ̅ρ̅ εχ̅ϯ̅ πωαχὲ χε ϩ αω
ϯ̅ ρὲ· παϊ ηαωωπε ϯ̅μοϊ ϯ̅πε ιcοτεη ροοτϯ̅
ενεϥ· Πεχαϥ ηας̀ ϯ̅cι ϭαβριηλ· χε οτπ̅ηα̅ ερ-
οτααϩ̀ ηετ ηητ ε ρραϊ ε χω· ατω̅ τcομ̀ ϯ̅ ηετ Fol. 34 b 1
χοcὲ τετ ναρ̅ ραιβες ερο· | C τβε παι ηετε- ϯ̅c̅

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ⲛⲁϩⲣⲟⲩ ⲱ ⲙⲁⲣⲓⲁ ⲡⲧⲟⲩ ⲡⲉⲧⲉ ⲯⲁⲭⲉⲗⲉⲩⲑⲉⲣⲟⲛ ⲛ̅ⲛ̅ⲉⲛⲟⲥ ⲛ̅ ⲁⲗⲗⲁ· ⲣⲓⲧⲛ̅ ⲡⲉⲩⲥⲱⲙⲁ ⲛ̅ ⲛⲟⲩⲧⲉ· ⲙ̅ⲡ̅ ⲡⲉⲩⲥⲛⲟⲩ ⲉⲧ ⲧⲁⲉⲓⲛⲉ· Ⲡⲉⲧ ⲉⲣⲉⲛⲁϩⲣⲟⲩ ⲱ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲡⲧⲟⲩ ⲡⲉⲛⲧ ⲁⲩⲡⲗⲁⲥⲥⲉ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ ⲣⲙ̅ ⲡⲉⲩⲥⲓⲥ ⲛ̅ ⲛⲟⲩⲧⲉ· Ⲉⲣⲉ ⲡⲟⲩⲣ̅ ⲡⲓⲉⲉⲧⲉ ⲛⲁⲩⲱⲡⲉ ⲉⲩⲣⲣⲙ̅ ⲛ̅ ⲁⲩ ⲛ̅ ⲣⲉ· ⲛ̅ ⲉⲧⲛⲁⲣ̅ ⲡⲟⲩⲱϣⲓⲙ̅ ⲛ̅ ⲁⲩ ⲛ̅ ⲣⲉ ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲥⲁⲃⲉ· ⲉⲧⲧⲁⲧⲟ ⲛ̅ ⲡⲟⲩⲣⲁⲓ ⲣⲙ̅ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̅· ⲣⲓϫⲙ̅ ⲧⲉ ⲧⲣⲁⲡⲉⲍⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲣⲓⲧⲙ̅

Fol. 34 *b* 2 ⲙⲉⲉⲡⲓⲥⲕⲟⲡⲟⲥ | ⲙ̅ⲡ̅ ⲙⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉⲧϫⲱ ⲙ̅ⲙⲟⲥ· ⲛ̅ ⲧⲉⲓ ⲣⲉ Ⲭⲉ ⲉ̅ⲛⲉ̅ⲓ̈ⲣⲉ ⲛ̅ ⲡⲓⲉⲉⲧⲉ ⲛ̅ ⲡⲉⲕϩⲣⲟ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· ⲣⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲛⲁⲓ̈ⲁⲧⲉ ⲡⲧⲟ ⲱ ⲙⲁⲣⲓⲁ ⲡⲯⲟⲩⲯⲟⲩ ⲛ̅ ⲛⲁⲥⲥⲉⲗⲟⲥ· ⲧⲗⲁⲗⲓⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ· ⲡⲧⲙⲛⲟⲥ ⲛ̅ ⲛⲉϩⲁⲓ̈ⲣⲟⲩⲃⲓⲙ̅· ⲙ̅ⲡ̅ ⲛⲉⲍⲉⲣⲁⲫⲓⲙ̅· ⲧⲥⲓ̅ ⲛ ϩⲱⲥ ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲛⲟⲩ· Ⲙ̅ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲡⲧⲁⲣⲭⲡⲟ ⲙ̅ ⲡⲯⲩⲛⲣⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲧ ⲯⲟⲟⲡ ⲁⲓ̈ⲛ ⲉⲛⲉϥ· ⲡⲉⲧⲉ ⲙ̅ⲡ̅ ⲧⲫⲁⲣⲭⲏ ⲟⲩⲁⲉ ϫⲱⲕ· Ⲗⲧⲱ ⲁⲛⲥⲱⲧⲙ̅ ⲉ ⲣⲉⲛⲣⲙⲛⲟⲥ ⲛ̅ ⲣⲁⲯⲉ· ⲣⲓ ⲥⲙⲟⲩ· ⲣⲙ̅

Fol. 35 *a* 1 ⲧⲉⲥⲧⲣⲁⲧⲓⲁ ⲛ̅ ⲧⲡⲉ ϫⲉ· ⲡⲉⲃⲟⲩ ⲙ̅ | ⲡⲛⲟⲩⲧⲉ ⲣⲙ̅ ⲛⲉⲧ

[ⲙⲍ] ϫⲟⲥⲉ· ⲧⲉⲭⲉⲓⲣⲏⲛⲏ ⲣⲓϫⲙ̅ ⲡⲕⲁⲣ· ⲣⲙ̅ ⲡⲣⲱⲙⲉ ⲙ̅ ⲡⲉⲭⲟⲩⲱⲱⲥ· Ⲗⲁⲁⲟⲥ ⲧⲛⲟⲩ ⲛⲁⲩ ⲉ ⲡⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲧ ⲁⲣⲭⲡⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲉⲥⲙⲁⲁⲁⲧ ⲛ̅ⲧⲟ ⲣⲙ̅ ⲡⲉ ⲣⲓⲟⲙⲉ· ⲁⲩⲱ ⲭⲥⲙⲁⲁⲁⲧ ⲛ̅ⲥⲓ ⲡⲕⲁⲣⲡⲟⲥ ⲛ̅ ⲣⲛⲧⲉ· Ⲙ̅ⲙ̅ ⲧⲛ̅ⲧⲁ ⲧⲉⲥⲕⲁⲗⲁⲣⲏ ⲯⲱⲡ ⲉ̅ ⲣⲟⲥ ⲙ̅ ⲡⲉⲓ̈ ⲁⲧ ⲯⲟⲡϥ· Ⲛⲁⲓ̈ⲁⲧⲉ ⲛ̅ⲧⲟ ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲇ̅ ⲧⲟⲧⲙⲛⲧⲣⲁ ⲉⲩⲧⲱⲟⲩⲛ ⲉ ⲣⲣⲁⲓ̈· ⲣⲁ ⲡⲉⲧ ⲉⲣⲉ ⲧⲡⲉ ⲟ̅ ⲛⲁϥ ⲛ̅ ⲟⲣⲟⲛⲟⲥ·

Fol. 35 *a* 2 ⲉⲣⲉ ⲡⲕⲁⲣ ⲟ̅ ⲛⲁϥ ⲛ̅ ⲣⲩⲡⲟⲡⲟⲗⲟⲓⲟⲛ· ⲕⲁⲧⲁ | ⲟⲉ ⲛ̅ⲧⲁϥ-ϫⲟⲟⲥ ϫⲉ ⲧⲡⲉ ⲡⲉ ⲡⲁ ⲟⲣⲟⲛⲟⲥ· ⲁⲩⲱ ⲡⲕⲁⲣ ⲡⲉ ⲡⲣⲩⲡⲟⲡⲟⲗⲟⲓⲟⲛ ⲛ̅ ⲛⲁ ⲟⲩⲉⲣⲛⲧⲉ· ⲛ̅ⲧⲟ Ⲇⲉ ⲁⲧⲟⲩ-ⲕⲁⲗⲁⲣⲏ ⲯⲱⲡ ⲛ̅ⲛ̅ⲉ· ⲁⲩⲱ ⲛ̅ ⲕⲁⲣ· ϫⲉ ⲁⲧⲟⲩⲙⲛⲧⲣⲁ ⲯⲱⲡ ⲉ ⲣⲟⲥ ⲙ̅ ⲡⲉⲧ ⲙⲟⲩⲣ ⲛ̅ ⲧⲡⲉ ⲙ̅ⲡ̅ ⲡⲕⲁⲣ· Ⲉⲣⲉ ⲙⲁ ⲧⲛ̅ⲧⲱⲛ ⲉⲣⲟ· ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲥⲁⲃⲓⲛ· ⲱ ⲧⲉⲓ ⲛⲟⲥ ⲛ̅ ⲯⲙⲛⲣⲉ· ⲙ̅ⲡ̅ ⲡⲉⲓ ⲛⲟⲥ ⲛ̅ ⲑⲁⲧⲙⲁ· Ⲙ̅ⲛ̅ ⲧⲡⲉ

Fol. 35 *b* 1 ⲙⲉⲛ ⲟⲩ ⲁⲧ ⲙⲁⲁⲩ ⲡⲉ ⲣⲙ̅ ⲡⲕⲁⲣ ⲁⲉ ⲟⲩⲁⲧⲉⲓⲱⲧ | ⲡⲉ·

ⲡⲏ ⲟⲩϫⲟⲉⲓⲥ ⲡⲉ̅ ⲣⲙ̅ ⲧⲡⲉ· ⲟⲩⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲡⲉ ⲣⲓⲧⲙ̅ ⲡⲕⲁⲣ·

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Ⲏ ϯⲙⲁⲣⲱ ⲁⲛ ⲉ ⲣⲟⲓ ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ·
ⲉⲙⲙⲁⲕⲁⲣⲓⲍⲉ ⲙⲙⲟ· ⲛ ⲡⲁ ⲣⲏⲧ ⲛⲁⲉⲓⲙⲟⲓ ⲁⲛ ⲛ
ⲡⲁ ⲛⲟⲥ ⲏ ⲭⲓⲥⲉ· ⲱ ⲧⲉⲛⲧ ⲁⲥⲣⲗⲟⲟⲩⲗⲉ ⲛ ⲡⲉⲧ ⲉⲣⲉ
ⲡϫⲉⲣⲁⲫⲓⲙ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲩ· Ⲫⲣⲉ ⲁⲩ ⲏ ⲗⲁⲥ
ⲏ ⲥⲁⲣⲝ ⲛⲁⲩⲱⲁϩⲉ· ⲉ ⲡⲟⲩⲛⲟⲥ ⲏ ⲭⲓⲥⲉ· Ⲓⲓⲓ ⲫⲓⲗⲁ-
ⲥⲧⲏⲣⲓⲟⲛ ⲉⲣⲉ ⲡⲕⲱⲣ̄ ⲙⲟⲩⲣ̄· ⲣⲓ ϫⲱⲟⲩ· ⲁⲩⲱ ⲉⲛⲧⲣⲟⲕ̄
ⲁⲛ· | Ⲓⲓⲓ ⲡⲙⲁ ⲏ ⲟⲩⲱⲣ ⲛ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲡⲉⲭⲙⲁ Fol. 35 b 2
ⲏ ⲱⲟⲡⲉ:—Ⲓⲓⲓ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲱⲩ ⲉ ⲃⲟⲗ
ⲉ ⲧⲃⲏⲏⲧⲥ̄· ⲭⲉ Ⲧⲁⲓ ⲧⲉ ⲧⲡⲗⲏ ⲛ ⲡⲭⲟⲉⲓⲥ· ⲉⲣⲉ
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲙⲏⲛ ⲉ ⲣⲟⲩⲓ ⲡⲣⲏⲧⲥ̄· Ⲗ ⲡⲭⲟⲉⲓⲥ ⲥⲱⲱⲩ ⲛ
ⲉ ⲃⲟⲗ ⲉⲡⲓ ⲧⲡⲉ ⲉϫⲏ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲛ ⲡⲉⲩⲣⲉ ⲉ ⲡⲉⲧ
ⲧⲏⲧⲱⲛ ⲉⲣⲟ ⲉⲣⲛ ⲡⲛⲉⲛⲟⲥ ⲧⲏⲣⲟ· ⲏ ⲛⲉⲣⲓⲟⲙⲉ· ⲉ ⲧⲃⲉ
ⲡⲁⲓ ⲁⲥⲥⲟⲩⲗⲉ ⲉⲣⲟ ⲛ ⲡⲉⲙⲙⲟⲛⲟⲫⲉⲛⲛⲥ ⲏ ⲱⲛⲣⲉ:—
Ⲭⲁⲓⲣⲉ ⲧⲙⲁⲁⲩ ⲛ ⲡⲭⲟⲉⲓⲥ· | ⲧⲉⲛⲧ ⲁⲥⲥⲏ ⲉⲙⲟⲩ ⲏ Fol. 36 a 1
ⲛⲁⲣⲣⲏ ⲡⲓⲟⲩⲧⲉ· Ⲭⲁⲓⲣⲉ ⲡⲉⲙⲙⲟⲩ ⲙⲏ ⲡⲣⲁⲱⲉ· ⲙⲏ ⲙⲉ
ⲡⲟⲩⲟⲩ· Ⲭⲁⲓⲣⲉ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲛ ⲡⲣⲣⲟ ⲛ ⲙⲉ:—
Ⲭⲁⲓⲣⲉ ⲡⲉⲣⲥⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ ⲡⲥⲁⲉⲓⲏ ⲛ ⲙⲉ· Ⲭⲁⲓⲣⲉ
ⲧⲉⲛⲧ ⲁⲥⲙⲓⲥⲉ ⲛⲁⲓ ⲛ ⲡⲱⲓⲝ̄ ⲉⲥⲟ ⲛ ⲡⲁⲣⲑⲉⲛⲟⲥ·
Ⲓⲓⲓ ⲡⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲙⲏ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲉⲧⲟⲩⲃⲏⲝ̄
ⲉ ⲃⲟⲗ ⲉⲡⲓ ⲧⲡⲉ:—Ⲭⲓⲙ ⲧⲉⲣⲟⲩⲉⲓⲧⲉ ⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲧⲁⲙⲓⲟ
ⲏ ⲧⲡⲉ ⲙⲏ ⲡⲕⲁⲣ ⲛⲥⲟⲟⲩ ⲛⲣⲟⲟⲩ· Ⲗⲩⲱ ⲁⲭⲙⲉⲧⲟⲛ
ⲙⲙⲟⲩ ⲉ ⲃⲟⲗ | ⲉⲡⲓ ⲛⲉⲭⲣⲏⲧⲉ ⲧⲛⲟⲩ· ⲉⲡⲓ ⲡⲙⲉⲣ Fol. 36 a 2
ⲥⲁⲱⲩ ⲛⲣⲟⲟⲩ· Ⲍⲣⲁⲓ ⲁⲉ ⲟⲛ ⲉⲡⲓ ⲥⲟⲩ ⲥⲁⲱⲩ ⲙ ⲡⲉⲃⲟⲩ
ⲏ ⲃⲣⲣⲉ· ⲕⲁⲧⲁ ⲡⲓⲟⲙⲟⲥ ⲏ ⲛⲉϫⲣⲱⲙⲁⲓⲟⲥ· ⲉⲧⲉ ⲥⲟⲩ
ⲥⲁⲱⲩ ⲡⲉ ⲙ ⲡⲉⲃⲟⲩ ⲡⲁⲣⲙⲟⲩⲧⲉ ⲛⲧⲁ ⲡⲉⲛⲭⲟⲉⲓⲥ ⲉⲓ
ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲃⲟⲗ ⲉⲡⲓ ⲧⲡⲉ· ⲁⲭⲧⲓ ⲥⲁⲣⲝ̄ ⲉⲡⲓ ⲧⲉⲓ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ:—Ⲓⲓⲓ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲏ ⲥⲁⲃⲏ· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙⲙⲟ ⲭⲓ ⲡⲉⲙⲟⲩ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲉⲧⲉ ⲡⲟⲩⲱⲛⲣⲉ ⲡⲉ
ⲉ ⲣⲁⲓ ⲉ ϫⲱⲛ· ⲛⲉⲭⲁ ⲛⲉⲛⲛⲟⲃⲉ ⲛⲁⲓ ⲉ ⲃⲟⲗ· Ⲗⲩⲱ
ⲛⲧⲙⲛⲁⲙⲉⲓⲛ ⲉⲛⲉⲡⲓⲃⲟⲩⲗⲏ ⲧⲏⲣⲟⲩ ⲛ ⲡⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ· Fol. 36 b 1
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ:—Ⲗⲓⲟ (*sic*) ⲱⲟⲡⲏ ⲉ ⲣⲟⲕ ⲧⲏⲣⲏ· ⲙⲏ ⲡⲟⲧⲉ ⲟ
ⲏⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲣⲁⲱⲉ ⲙⲙⲟⲛ· ⲛⲧⲥⲟⲕⲏ ⲛⲙⲙⲁⲩ
ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲧⲉⲣⲉⲙⲛⲁ ⲏ ⲥⲁⲧⲉ:—Ⲓⲓⲓ ⲙⲁⲣⲓⲁ ⲧⲉⲣⲣⲏⲏ
ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲣⲣⲟ ⲡⲉⲭ̄ⲥ̄ ⲁⲩⲱ ⲥⲛⲁⲓ ⲛⲓⲟⲩⲥⲟⲛ̄ⲥ̄ ⲉ

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ϫωκ· ϫε ποτϣηρε πε· ατ̄ω̄ ποτμερϊτ πε:—Ητὸ ϩαρ̀ αρϫποϥ αϥωοττὲ ερὸ ϫε τα μααϩ· Οτηοϭ ϩαρ̀ αληθωϲ πε ποτταειὸ ω̄ μαριὰ τπαρθενος·

Fol. 36b 2 π̄ παρα | περῑ̈ϩὲ τηροϥ· π̄ κοϲμοϲ· ϫε α πεκτ αϥ† ικϩὲ (sic) ε ζωκτ κιμ̀· μοττὲ ερὸ ϫε τα μααϩ:—Τεϫοϲε π̄ παρα κεχερουβιν μ̄ν̄ κεζεραφιν· Τεϲμααϩ π̄ παρα κεθρονοϲ· ϫε α πεχ̄ϲ μερῑτε· αϥϭοῑ̈λὲ ερο ϩιτ̄ν̄ κεπρεϭβιὰ ν̄ τετο̄ π̄ παρθενος̀ ν̄ οτοειϣ μιμ̀ θαϲιὰ μαριὰ ϵϵειρε μ̄μοοϥ ϩα ρον· ν̄ ναρχ̄ϊ πεϣηρε π̄ μερῑτ̀ ῑ̄ϲ πεχ̄ϲ πεκϫοεικ· ϫε καϲ

[The rest is wanting]

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THE TEACHING OF APA PSOTE, THE GREAT BISHOP OF PSOI

(Brit. Mus. MS. Oriental, No. 7597)

ⲟⲩⲧⲁⲑⲩⲧⲏⲥⲓⲥ ⲛ̄ⲧⲉ ⲡⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲗⲁⲃ Fol. 2 a
ⲏ ⲓ̈ⲱⲧ ⲁⲡⲁ ⲫⲟⲧⲉ ⲡⲛⲟⲩ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ
ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲡⲥⲟⲓ̈· ⲛ̄ⲧⲁⲭⲧⲁⲩⲟⲥ ⲁⲉ ⲏ
ⲯⲱⲣⲡ̄ ⲛ̄ⲧⲕⲩⲣⲓⲁⲕⲏ· ⲛ̄ ⲧⲉⲣⲉ ⲁⲣⲓⲁⲛⲟⲥ
ⲡ̄ⲥⲛⲩⲉⲱⲙⲏ ⲏ ⲑⲩⲃⲁⲉⲓⲥ ⲧⲏⲛⲟⲟⲩ ⲛ̄ⲥⲱϣ
ⲉⲃⲓ ⲛ̄ ⲧⲉϣⲁⲗⲉ ⲉ̄ ⲁϣⲡⲁⲣⲁⲕⲁⲗⲓ ⲛ̄ ⲡⲃⲉ-
ⲗⲉⲧⲁⲣⲓⲟⲥ ⲛ̄ ⲡⲣ̄ⲣⲟ ⲙⲛ̄ ⲱⲁⲧⲟⲓ̈ ⲏ ⲡⲍⲏ-
ⲩⲉⲱⲙⲏ ⲉ̄ ⲧⲣⲉⲩⲕⲁⲧⲭⲉ ⲙ̄ⲙⲟϥ ⲉ ⲁϥⲣ̄
ⲧⲉⲩⲯⲏ ⲧⲏⲣ̄ⲥ̄· ⲉϥⲍⲟⲙⲉⲗⲓⲉ ⲡⲗⲗⲟⲥ·
ⲍⲛ̄ ⲟⲩⲉⲓⲣⲏⲏ ⲍⲁⲙⲏ·

Ⲧⲯⲙⲉ ⲉ ⲣⲱⲧⲛ̄ ⲱ̄ ⲛⲁⲯⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ· ⲁⲩⲱ ⲛⲁⲯⲉⲉⲣⲉ·
ⲁⲩⲱ ⲧⲁⲥⲡⲁⲍⲉ ⲙⲙⲁⲱⲧⲛ̄ ⲉ̈ⲓ ⲟⲩⲥⲟⲡ· ⲉⲛ̄ ⲟⲩⲁⲥⲡⲁⲥⲙⲟⲥ
ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· Ⲧⲉⲱⲟⲩ ⲅⲁⲣ ⲉ ⲧⲟⲟⲩ ⲧⲏⲩⲧⲛ̄ ⲙⲡⲟⲟⲩ ⲛ̄
ⲉⲛ̄ⲉⲛⲧⲟⲗⲏ ⲛ̄ⲧⲉ ⲡⲱⲏⲍ: ⲉ ⲧⲣⲉ ⲧⲉⲧⲙⲙⲟⲟⲩⲉ ⲛ̄ⲅⲛⲧⲟⲩ
ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱ ⲉⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲙ̄ⲙ ⲡⲁ
ⲙⲙⲉⲉⲩⲉ: ⲉ̈ⲓⲥⲟⲟⲩⲛ ⲙ̄ⲙ ⲡⲁⲓ̈ ⲭⲉ ⲛ ⲫⲁⲕⲧⲟ̈ⲓ ⲁⲛ ⲙⲁ
ⲣⲱⲧⲛ̄ ⲉⲛ̄ ⲫⲥⲁⲣⲝ̄ ⲙⲙⲁ ⲉⲛⲉⲍ:—Ⲙ̄ ⲛⲁⲯⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ
ⲙⲙⲱⲉ ⲉ ⲣⲱⲧⲛ̄ ⲉⲛ̄ ⲟⲩⲥⲓⲙⲙⲱⲉ ⲉⲛⲁⲛⲟⲩⲥ: ⲭⲉ ⲟⲩⲁⲥⲱⲛ
ⲉⲥⲯⲱⲃⲉ ⲛⲉ ⲡⲁⲥⲱⲛ ⲙ̄ ⲛⲉⲓ̈ ⲕⲟⲥⲙⲟⲥ· Ⲟⲩⲟⲓ ⲙ̄ ⲡⲉⲧ
ⲛⲁⲟⲩⲁⲣⲉⲛ̄ ⲛ̄ⲥⲱϥ ⲙⲙⲛ̄ ⲛⲉⲥⲣⲃⲏⲩⲉ ⲉⲃⲟⲟⲩ· Ⲟⲩⲟⲓ ⲛ̄
ⲣⲟⲩⲟ̄ ⲛ̄ ⲡⲉⲧ | ⲕⲱ ⲛ̄ⲧⲏⲧⲛ̄ ⲉ ⲛⲉⲧ ⲯⲁⲧⲃⲱⲕ ⲛ̄ⲥⲉⲕⲁⲁⲩ· Fol. 2 b
ⲉⲓⲧⲉ ⲕⲱⲧ· ⲉⲓⲧⲉ ⲧⲱⲍⲉ· ⲉⲓⲧⲉ ⲣⲱⲃ ⲙⲙⲁ ⲛ̄ⲥⲙⲟⲟⲛⲉ̄· ⲃ̄

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Cic ⲟⲛⲏⲧⲉ ⲅⲁⲣ ⲧⲉⲧⲛⲁⲩ ⲉ ⲣⲟⲓ ⲙ̄ⲡⲟⲟⲩ· ⲕⲁⲓ ⲁⲓ̈ⲣ ⲟⲛ̄ ⲡⲉⲧⲛⲁⲛⲟⲩϥ· ⲕⲁⲓ ⲁⲓ̈ⲣ ⲟⲛ̄ϧⲏⲙⲥⲟⲛⲥ̄· ⲏ ⲟⲛ̄ ⲡⲉⲑⲟⲟⲩ ⲉ̈ⲓⲥ ⲟⲛⲏⲧⲉ ⲁⲧⲧⲛⲟⲟⲩ ⲛ̄ⲥⲱⲓ̈ ⲉ ⲃⲓⲧ ⲛ̄ⲧⲉ ⲧⲛⲩⲧⲛ̄ ⲟⲩⲧⲛ̄ ⲡⲉⲣⲟ ⲛ̄ⲥⲉⲃⲛⲉ· Ⲧⲣ̄ ⲙ̄ⲡⲧⲣⲉ ⲙⲛⲧⲛ̄ ⲭⲉ ⲭⲓⲙ ⲛ̄ⲧⲁ ⲙ̄ⲡⲧⲕⲟⲩⲓ̈ ⲅⲁⲣ ⲛ̄ⲥⲟⲡ ϣⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲟⲩⲱⲛⲥ̄ ⲉ ⲣⲟⲓ ⲉ̈ⲓⲙⲟⲟⲛⲉ ⲙⲛⲉⲥⲟⲟⲩ ⲙ̄ ⲡⲁ ⲓⲱⲧ ⲁⲩⲱ ⲙⲉⲩⲗⲟ ⲉⲩⲧⲁⲩⲟ̄ ⲉ̄ ⲣⲟⲓ ⲟⲛ̄ ⲧⲁⲡⲉⲩⲭⲓⲟⲛ· ϣⲁⲓ ϯⲁⲡⲟⲥⲧⲟⲓⲍⲉ ⲛ ⲛⲉⲥⲣⲁⲓ ⲧⲛⲣⲟⲩ· Cic ⲟⲛⲏⲧⲉ ⲥⲉ ⲧⲉⲛⲟⲩ ⲟⲓⲧⲛ̄ ⲡⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲥⲁⲃⲟⲥ ⲁ̈ⲓⲟⲩⲱ̄ ⲉⲓⲉ̈ⲓⲙⲉ ⲧⲉⲛⲟⲩ· ⲭⲉ ⲥⲉⲛⲁⲡⲱⲣⲧ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲁ ⲥⲛⲟⲩ ⲉⲭⲙ̄ ⲡⲣⲁⲓ ⲉⲧ ⲣⲟⲗⲥ̄ ⲙ̄ⲧⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄ Ⲕⲁⲑⲉ ⲛⲧⲁⲩⲥⲗⲡ ⲡⲁⲓ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲁⲗⲗⲁ ϯⲣ̄ ⲣⲟⲧⲉ ⲉ̄ ⲧⲃⲉ ⲧⲉⲣⲓⲏ̄ ⲉ ϯⲛⲁⲃⲱⲕ

Fol. 3a ϣⲁ ⲡⲛⲟⲩⲧⲉ ⲡ̄ⲛⲧⲥ̄· ⲙⲛ̄ ⲡⲁⲡⲁⲗⲗⲓⲥ | ⲉⲧ ⲁⲣⲉ ⲣⲁⲧⲟⲩ

ⲡ̄ ⲡ̄ⲛⲧⲥ̄: ⲉ ⲃⲟⲗ ⲭⲉ ⲁⲛ̄ⲧ̄ ⲟⲩⲥⲁⲣⲝ̄ ⲉ̈ⲓ ⲉⲛⲟⲩ ⲣⲱ ⲛ̄ⲑⲟⲉ ⲏ ⲟⲩⲟⲛ ⲛ̈ⲓⲓⲓ ⲁⲩⲱ ⲙⲛ̄ ⲁⲧ ⲛⲟⲃⲉ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁϥ:—Ⲗⲩⲱ ⲡⲛⲟⲙⲟⲥ ⲛⲧⲁⲩⲕⲁⲁⲩ ⲛⲁⲓ ⲉ ⲣⲁⲓ̈ ⲣⲡ̄ ⲛⲉⲟⲩⲉ . . . ⲏ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲩⲥⲛⲍ ⲛⲁⲓ Ⲥⲉϫⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ϣⲱⲉ ⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ⲡ ⲟⲩⲧⲁⲣⲟϥ ⲣⲡ̄ ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲃ· Cⲓⲉ ⲛ̈ⲓⲓⲓ ⲧⲉⲛⲟⲩ ⲡⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁϫⲡⲟϥ ⲁⲛ ⲉ ⲧⲃⲉ ⲛⲉⲩⲛⲟⲃⲉ: Ⲭϫⲱ ⲙ̄ⲙⲟⲥ ⲅⲁⲣ ⲭⲉ ϣⲁ ⲣⲁⲓ̈ ⲉⲧϣⲁⲭⲉ ⲛ ⲟⲩⲱⲧ ⲏ ϫⲓⲣⲁϥ ⲉⲧ ⲉⲣⲉ ⲡ̄ⲣⲱⲙⲉ ⲛⲁϫⲟⲟϥ· ⲫⲁϯ ⲗⲟⲩⲟⲥ ⲣⲁ ⲣⲟⲟⲩ ⲣⲡ̄ ⲡⲃⲏⲓⲁ ⲏ ⲁⲧ ϫⲓ̈ ⲣⲟ ⲓⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲛⲧⲱⲕⲣⲁ́ⲧⲱⲣ· Ⲡⲁⲁ ⲉⲧⲉ ⲙⲛ̄ ⲣⲁⲓ ⲉ̈ ⲥϧⲏⲁ ⲛⲁϯ ⲟⲛⲧ ⲙⲙⲟⲛ: ⲁⲗⲗⲁ ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲁϫⲓ ⲕⲁⲧⲁ ⲛⲉⲥⲣⲃⲏⲧⲉ:—Ⲫ ⲛⲁⲱⲏⲣⲉ ⲥⲟⲩⲏ̄ ⲧⲙⲉⲧⲁⲛⲟⲓ̈ⲁ ⲛ̄ⲧⲉⲧⲛ̄ⲧⲉⲥ ⲧⲛⲧⲛ̄ ⲉ ⲣⲟⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲡⲟⲟⲩⲉ ⲕⲁⲧⲁ ⲛⲉⲥⲣⲃⲏⲧⲉ: Ⲉ ⲃⲟⲗ ⲭⲉ ⲛⲉⲑ̈ⲟⲟⲧⲉ ⲛ̄ⲃⲱⲕ ϣⲁ

Fol. 3b ⲡⲛⲟⲩⲧⲉ ⲣⲟⲥⲉ· ⲁⲩⲱ ⲥⲉⲣⲉϫⲣⲱϫ:—| ⲁⲩⲱ ⲥⲟⲛⲧ ⲛ̄ⲥⲓ

ⲛ̄ ⲧⲛⲩⲗⲏ ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ϫⲓ ⲙⲛⲉⲩⲥⲱⲧⲛ̄ ⲉ̄ ⲣⲟⲥ· ⲕⲁⲧⲁ ⲡϣⲁϫⲉ ⲙ̄ ⲡⲱⲛⲉ ⲙ̄ ⲙⲉ ⲙⲁⲑⲁⲓⲟⲥ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ: ⲕⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ϯⲛⲟⲥ ⲛ̄ ⲣⲟⲧⲉ ⲛ̄ ϯⲥⲟⲧ ⲙⲛ̄ ⲧⲛⲟⲥ ⲛ̄ ⲟⲣⲉⲃⲉ̄ ⲛ̄ ⲛ̈ⲓ ⲉⲣⲟ ⲛ̄ ⲕⲱⲣ̄ⲧ̄ ⲉⲧ ⲃ̈ⲓ ⲣⲟⲉ̈ⲓⲙ ⲣⲟⲉ̈ⲓⲙ· Ⲡⲁⲓ ⲉⲧⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛⲁϣⲣ̄ ⲃⲟⲗ ⲉ ⲣⲟⲩ ⲙⲛ̄ ⲡⲉⲩϫⲟⲟⲩ ⲏ ⲡⲉⲩⲣⲱⲕⲣ̄· Ⲉ ⲃⲟⲗ ⲭⲉ ⲉⲓⲧⲉ ⲁⲓⲕⲁⲓⲟⲥ ⲉⲓⲧⲉ ⲣⲩⲣ̄ ⲛⲟⲃⲉ·

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сенаχωλκ ϙⲙ пї ерο ⲛ κωϙ̄ ⲙⲡат отпωϙ ⲉ пⲃнⲁ
ет ϙа ϙоте· ⲜⲠ пеї ⲃнⲁ ет ⲙⲉϙ ⲛ стωт ϙі неϙшλϙ̄ϥ·
ⲜⲠ пї ⲃнⲁ и ϙоте ϣаре отοи нїⲙ аϙе ратϥ̄ ⲉ роϥ
ϙⲛ отϙоте ⲙⲛ̄ отстωт ⲙⲛ̄ отϙⲃа ⲙⲛ̄ отϣтортр̄ ⲙⲛ̄
отϙіоте ⲡⲡат ⲉ ϙоти ϙⲛ̄ неτернτ· Отої ⲛаї ѡ на-
ϣнре ⲙⲡа†аϙе рат ⲉ роϥ ϙѡ еікн ка ϙнτ ере на-
праξіс ⲉⲃоот аϙе ратот ⲉ рог и песⲙот ⲛ̄таι-
ааτ ⲙⲙос ⲉισѡϣⲧ̄ ⲛ̄сѡот· Отοι наι ⲙ̄ ⲡнаτ ет
ере па ϙоратос ⲙ̄ ⲙⲉ пеп|прокиѡстнс (sic) ⲙ̄ птирϥ̄ Fol. 4 a
на† ϙап ⲉ рої· Отοї наι ⲛ̄ ⲡнаτ ет ере пї ат
σѡинϯ̄ наσѡинϯ̄ ⲉ рої· нϥ̄хоос наι ⲍⲉ ѡ̄ прλλο
и ота ⲙⲛ̄ нецскиⲙ: ⲜⲠ пї ран ⲙⲛ̄ пї сχниа: ⲍⲉ
χрнс†аνос· ⲏ ⲍⲉ епіскопос нϥ̄на† ϙнτ ⲙⲙоп
ан· Сіс ненноⲃе аϙе ратот ⲉ рок ота ота ⲛ̄ⲃе
ⲛ̄таναаτ ⲙⲙос: Λра епиаχоос ⲍⲉ от· Ш̄н ρѡ
ⲡнатωⲙ ан ⲛ̄тⲛ̄ ⲧⲙ̄ σⲛ̄ отϣаχе ⲉ χооϥ: ⲙ̄ пероот
ет ⲙⲙат ⲉ птирϥ̄· Λра отⲛ̄ λаат ⲛ̄ аринсіс
нашωпе ϙартиϥ ⲙⲙоп· Ⲏнар от ⲛ̄тⲛ̄ариа ϙа
ненасеⲃіа· ере наυυелос аϙе ратот ⲉ пі ⲃнⲁ
ет ϙа ϙоте ⲙⲙаи етелеχе ⲙⲙоп ϙітⲛ̄ пена-
υυелос ⲛ̄ⲃе и отантіаїкос:—ⲍⲉ пї ноⲃе паї
ⲛ̄таκααϥ ⲛ̄ аш ⲛ̄ роот· атѡ ⲛ̄ аш ⲛ̄ ре аιаϙе
рат ⲉ рок· ⲜⲠ отοι ⲡрѡⲙе ⲙⲙ ет ере пеϥ-
υυелос· наσλⲛ̄ пеϣшпе ⲉ ⲃол ϙі пⲃнⲁ ⲙ̄
пеχ̄с | ⲙ̄ пе ⲙⲙто ⲉ ⲃол ⲛ̄ пиоτте ⲙⲛ̄ неϥυυе- Fol. 4 b
λос ⲙⲛ̄ ⲛ̄таξїс ⲛ̄ ⲙⲡнτе: Отοї ⲛ̄ отⲉ̄піскопос
нϥ̄† сⲃѡ ан ⲙ̄ пеϥлаос калωс ⲙⲛ̄ теϥполіс
ⲙⲛ̄ пестоϣ: ⲍⲉ сенаχⲡотϥ ⲉ роот пантωс:
Λтѡ он ецѡⲃϣ̄ ⲙⲙоϥ ⲉ̄ неккλисїа ⲙ̄ пиоτте
ето ⲛ̄хаїе: атѡ неχнра ⲙⲛ̄ ⲡорфанос: Отοї
и отⲟⲛⲟτⲙенос ецнаϣїпе ϙнτϥ̄ ⲛ̄ отр̄ⲙⲙао
нϥ̄таке тⲙе· атѡ нϥ̄σееⲙе ϙап: нϥ̄†со ⲉ ϣѡот
ⲉ ⲃол ⲛ̄ пϣаχе ⲛ̄ тⲙе: Н нϥ̄ⲟⲃϣ̄ ⲉ нет ϥ̄наτ
ⲉ роот ⲙⲛ̄ нетотнаⲡтот и наϙраϥ: Отοї ⲛ̄

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ⲟⲩⲕⲣⲓⲧⲏⲥ ⲉⲩⲛⲁⲥⲉⲉⲓⲛⲉ ⲡⲣⲁⲡ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲉ ⲧⲃⲉ ⲁⲱⲣⲟⲛ· ⲙ̄ⲡ̄ⲭⲓ ⲙ̄ ⲡⲣⲟ ⲙ ⲟⲩⲣ̄ⲙ̄ⲙⲁⲟ ⲙ̄ⲡ̄ⲧⲥⲁⲓⲉ ⲡⲣⲱⲙⲉ ⲭⲉ ⲙ̄ⲡⲧⲁϥ ⲉ ☩: Ⲟⲧⲟⲓ ⲣ̄ⲡ̄ ⲟⲧⲟⲓ ⲉⲩⲕⲱϥ ⲛ̄ ⲟⲩⲗⲁⲓⲕⲟⲥ ⲉⲩⲛⲁⲧⲁⲣⲭ̄ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲃ ⲉ ⲡⲁ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲣⲱⲥ ⲉⲩⲟⲩⲱⲱⲩ ⲉ̄ ⲣ̄ ⲕⲣⲓⲧⲏⲥ ⲉ ⲣⲟⲥ: ⲙ ⲉ ⲭⲉ ⲉⲩⲉⲕⲣⲓⲙⲉ ⲙⲉ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲧⲁϫⲓⲥ ⲉ ⲡⲁ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉ: Ⲡⲁⲣⲉ ⲡⲗⲁⲓⲕⲟⲥ ⲥⲁⲣⲱⲟⲩ

Fol. 5a ⲉ ⲃⲟⲗ ⲙ̄ⲙ̄ | ⲡⲓ̈ ⲣⲱⲃ ⲡⲁⲓ̈ ⲙ̄ⲡ̄ⲣ̄ ⲧⲁⲗⲉ ⲗⲁⲁⲩ ⲛ̄ ⲕⲣⲓ̈ⲙⲁ ⲉ

ϛ̄ ⲣⲱⲧⲛ̄ ⲣⲁⲣⲧⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ: Ⲟⲧⲟⲓ ⲣ̄ⲡ̄ ⲟⲧⲟⲓ ⲉⲩⲕⲛⲏ· ⲛ̄ ⲟⲩⲁⲡⲉ ⲙ ⲥⲟⲟⲩⲣ̄ⲉ̄ ⲉⲧⲉ ⲡⲓ̈ⲱⲧ ⲡⲉ ⲛ̄ ⲟⲩⲙⲟⲛⲁⲥⲧⲣⲓ̈ⲟⲛ· ⲡⲁⲓ ⲉⲧ ☩ ⲛ̄ ⲛⲉⲣⲃⲏⲛⲉ̄ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲣⲁ ⲭⲣⲏⲙⲁ· ⲙ ⲣ̄ⲡ̄ ⲕⲉ ⲡⲕⲁ· ⲙ ⲉⲩⲥⲟⲟⲩⲛ̄ ⲉ ⲣⲟⲓ̈ⲛⲉ ⲣ̄ⲡ̄ ⲛⲉⲥⲓⲛⲉ ⲉⲧ☩ ⲛⲟⲩⲍⲉ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲉⲩⲧⲥⲟ ⲉ̄ ⲧⲙ̄ⲙ̄ ⲛⲟⲍⲟⲩ ⲉ ⲃⲟⲗ ⲣ̄ⲡ̄ ⲧⲉⲥⲛⲁⲥⲱⲥⲙ: Ⲟⲧⲟⲓ ⲛ̄ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲩⲱⲃⲱ̄ ⲙ̄ⲙ̄ⲟⲩ ⲉ ⲡⲉⲩⲗⲁⲟⲥ ⲙ̄ⲡ̄ⲭⲣⲓⲟ ⲙ̄ⲙ̄ⲟⲟⲩ ⲁⲛ· ⲟⲩⲁⲉ ⲙ̄ⲡ̄ⲧ ⲥⲃⲱ ⲛⲁⲩ ⲁⲛ ⲉ ⲛⲉⲧ ⲣ̄ ⲛⲟⲃⲣⲉ ⲛ ⲛⲉⲩⲯⲩⲭⲏ: ⲥⲉⲛⲁⲭ-ⲛⲟⲩⲩ ⲡⲁⲛⲧⲱⲥ ⲉ ⲛⲉⲩⲯⲩⲭⲏ ⲙ̄ⲙ̄ ⲡⲉⲩⲗⲁⲟⲥ ⲙ̄ⲡ̄ⲧ ⲗⲟⲅⲟⲥ ⲣⲁ ⲣⲟⲟⲩ: Ⲟⲧⲟⲓ ⲛ̄ ⲟⲩⲇⲓⲁⲕⲟⲛⲟⲥ ⲉⲩⲃⲓⲗ ⲉ ⲃⲟⲗ ⲣⲓⲙ̄ⲙ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ: ⲁⲩⲱ ⲉⲩⲟⲩⲱⲱⲙ ⲛ̄ ⲛⲉⲓ̈ⲕⲁ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲩⲉⲓⲣⲉ ⲛ ⲛⲉⲣⲃⲏⲛⲉ ⲛ ⲡⲓⲟⲩⲧⲉ ⲣ̄ⲡ̄ ⲟⲩⲁⲅⲅⲉⲗⲓⲁ: Ⲟⲧⲟⲓ ⲛ̄ ⲟⲩⲗⲁⲓⲕⲟⲥ ⲉⲩⲡⲟⲣⲛⲉⲩⲉ ⲛ ⲉⲩⲉⲓⲣⲉ ⲛ̄ ⲣⲙ̄ⲣⲃⲏⲛⲉ ⲙ̄ⲙ̄ⲡ̄ ⲧⲡⲁⲣⲁⲃⲁⲧⲏⲥ· Ⲛ ⲉⲧⲥⲱⲱⲩⲧ̄ ⲉⲭⲙ̄ⲡ̄ ⲛⲉⲩⲥⲁⲟⲩ ⲣ̄ⲡ̄ ⲟⲩⲁⲙⲙ̄ⲧ ⲁⲧ ⲱⲡⲉ: ⲙ̄ⲙ̄ⲡ̄ ⲛⲉⲧ ⲛⲟⲩⲭ ⲛ̄ ⲛⲉⲩⲉⲡⲓ̈ⲟⲩⲙⲓⲁ

Fol. 5b ⲉⲭⲙ̄ⲙ̄ ⲡⲕⲁⲣ | ⲙ̄ⲙ̄ ⲛⲉⲧ ⲉⲣⲉ ⲛⲉⲩⲥⲓⲍ ⲟ ⲛⲁⲧ ⲡⲱⲉⲗⲉⲉⲧ·

ⲛ̄ ⲙ̄ⲙ̄ ⲛⲉⲧ ⲭⲱⲣⲙ̄ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ⲙ̄ ⲡⲧⲃⲏⲟⲟⲩⲉ ⲛ ⲁⲗⲟⲅⲟⲛ:— Ⲛⲁⲓ̈ ⲛ ☩ⲙⲙⲉ ⲛⲉⲧ ⲥⲱⲱⲩ ⲙ̄ⲙ̄ ⲡⲣⲡⲉ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ: Ⲛⲁⲓ̈ ⲟⲛ ⲛⲉⲧ ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲧⲁⲕⲟⲟⲩ ⲙ̄ⲙ̄ⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲛ̄ ⲣⲱⲩ· ⲙ̄ⲙ̄ⲡ̄ ⲡⲉⲗⲣⲱⲃ ⲛ̄ ⲧⲉⲩⲟⲣⲑⲛ· Ⲡⲡⲱⲣ ⲛⲁⲱⲛⲣⲉ ⲙ̄ⲡⲣ̄ ⲕⲱϥ ⲉ ⲛⲁⲓ̈ ⲭⲉ ⲙⲙⲉ ⲡⲓⲟⲩⲧⲉ ⲃⲉⲧ ⲧⲛⲧⲧ̄ ⲉ ⲃⲟⲗ ⲣ̄ⲡ̄ ⲟⲩⲥⲉⲡⲏ: Ⲡⲣ̄ ⲣ̄ ⲁⲙⲉⲗⲛⲥ ⲉ̄ ⲣⲱⲧⲛ̄ ⲟⲩⲁⲧ ⲧⲛⲧⲧ̄· ⲭⲉ ⲛⲁⲙⲉⲗⲓⲁ ⲧⲛⲣⲟⲩ ⲙ̄ⲙ̄ ⲡⲓ̈ ⲕⲟⲥⲙⲟⲥ ⲣ̄ⲡⲕⲟⲗⲁⲥⲓⲥ ⲙⲉ ⲣⲙ̄ⲡⲉⲱⲟⲩ ⲉⲧ ⲙⲛⲧ· ⲁⲩⲱ ⲧ̄ⲥⲟⲟⲩⲛ ⲧⲛⲣⲡ̄ ⲭⲉ ⲡⲥⲁⲣⲝ ⲟⲩⲥⲱⲃ ⲧⲉ· Ⲡⲣ̄ⲥⲟⲙ ⲡⲧⲡⲯⲩⲭⲏ ⲛⲉⲃⲓⲛⲓ ⲉ ⲃⲓ̈ ⲣⲁ ⲛⲥⲛⲩⲉ ⲙ̄ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ ⲉⲧ ⲙ̄ⲛⲁⲧⲟⲩ (*sic*) ⲉ ⲭⲱⲛ ⲣ̄ⲡ̄ ⲟⲩⲣⲁⲛ ⲡⲁⲓ̈ⲕⲉⲟⲛ ⲉ ⲧⲃⲉ ⲛⲉⲡⲛⲟⲃⲉ: Ⲥⲩⲱⲡⲉ ⲛⲩⲁⲙⲟⲟⲩⲛ ⲉ ⲃⲟⲗ ⲣ̄ⲡ̄ ⲛⲉⲡ-

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нове· щаре пноуте ѳрісе наи ⲡⲣоуо ⲉⲡ ⲛⲃасанос
ет ефнаⲓⲧоу е хωи· Ⲙ нащнре ѳаⲓ ⲙ поуа
поуа инт нач ⲛⲧаре ϩωωт оⲩ ннооу· ѳсооуи
гар хе ефнахιⲧⲉ е ратч ⲛ прнеуши нⲩката-
крше | ⲙⲙοι ϩа праи ⲙ па хоеіс хе еіенаач Fol. 6 a
ⲛсωї· Ⲗλλа ⲙⲡе щωпе ⲙⲙοι е тракаач ⲛсωї· ϭ
ѳсвтωт ⲛточ ⲛсещωωт е βол ⲙ па макϩ ϩа
праи ⲙ па ⲣро ⲙ ⲙе· ауω па сωⲣ ⲓⲥ пехⲥ:—
Є тве паⲓ ѳⲱрⲏ е ρωтⲛ ⲱ нащнре ⲙⲙерит е
тре тетⲛσω ететⲛⲉіре ⲙ па ⲙⲉеуе ката отаєапн
ите пноуте: ауω ⲛтетⲛⲣ апа тоот тнутⲛ ⲉ ⲣ
ϩωϐ е петⲛоуχаї ⲙⲙи ⲙⲙωтⲛ· хе поуχаⲓ
прωⲙе нϊⲙ пе ⲣ пноⲙос ⲙ пноуте· Пет наⲣ
пноⲙос гар оуⲱϐⲣ ϩωщ е пноуте пе еϊуе ϩⲙ
пї ⲉωи еіте ⲉⲡ пке ота: Пет папараβа ϭе ⲙ
пноⲙос оуχахе пе е пноуте ϩⲙ пї аιωи ⲙⲡ пет
инт· Ⲗтетⲛсωтⲙ ϩωт тнутⲛ е тефωин ⲙ пет-
аγγелιон ⲉⲡ оуⲙа ⲙеи ефмакаріζе ⲉⲡ ке ⲙа
хе ефсаρот· ауω ефзоиⲧ ефноσнеσ· Оуⲙа меи
хе ⲛаїатоу ⲛ ⲡρнке· ете паї пе хе ⲙп оука
пноⲙос ⲙ пноуте | нсωоу· Оуої хе и ке ⲛта Fol. 6 b
пкосⲙос ⲣ ϩал ⲙⲙоот ϩⲙ ппет щоуеіт: Єте ⲓ
ⲡρϯхїоуе ке ⲙⲡ ⲡρϯϩωтϐ ⲙⲡ ⲙпорнос· ⲙⲡ
ⲡоеік· ⲙⲡ ⲙⲙаνос· ⲙⲡ нефарⲙаνос· ⲙⲡ
ⲡβалβϯ кωос· ⲙⲡ ⲡρϯ ⲡрωⲙе е доуи· ⲙⲡ ⲛ
ρϯσωρσ ϩⲙ папот· нет ере тетϩелπс щооп
ⲉⲡ прωⲙе ⲙⲙаνос· еукω ⲛ ρтнт е роот ⲏ хе
ⲛтоот нет кω нат и оутахро ⲉⲡ тетоλϊⲩіс:—
Ⲙ ⲡаθнт ауω ⲛат свω· ауω напоⲏтос: Ⲗхіс
е рої хе ⲛ ащ ⲛ ре· ершаи пноуте отωщ е
ϊⲛе ⲛ отщωпе ⲉхⲙ прωⲙе етаокⲙасїа· ⲙⲡ
отсвω нач· ⲙи отⲡ рωⲙе ⲛ кар ⲉⲡ кр̄ⲙес
нащвитⲥ ⲙⲙау· и ⲛⲩкто и поτерсаρпе ⲙ пноуте
е паρот· Ⲗλλа ⲙ ⲙⲡтрϯρρала· ⲙⲡ ⲛкотⲥ

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ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲉⲧ ⲥⲱⲕ ⲙ ⲡⲣⲱⲙⲉ ⲉ ⲡⲁⲣⲟⲩ ⲁⲩⲱ
ⲉⲩⲥⲱⲃⲉ ⲛⲥⲁ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲩⲟⲩⲱⲱⲩ ⲉ ⲭⲓⲧⲟⲩ ⲉ ⲡⲉ-
Fol. 7 a ⲥⲛⲧ ⲉ ⲡⲣⲏⲓⲧ ⲉⲧ ⲉⲩⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲣⲟⲩ :—ⲉ ⲧⲃⲉ
ⲓⲁ ⲧⲉⲥⲙⲛⲧ ⲁⲧ ⲥⲱⲧⲙ· Ⲫⲓⲥ ⲣⲛⲧⲉ ⲥⲉ ⲧⲉⲛⲟⲩ ⲧⲉⲧⲛⲛⲁⲩ
ⲉ ⲣⲟⲓ ⲉⲓⲱⲟⲟⲡ ⲉⲡ ⲧⲉⲧⲛⲙⲛⲧⲉ ⲙⲡⲟⲟⲩ· ⲉⲓⲟⲩⲱⲱⲩ ⲉⲥⲓ
ⲙ ⲡⲉⲧⲛⲟⲩⲣⲟⲩ· ⲙⲛ ⲡⲉⲧⲛⲣⲟ ⲉⲧ ⲣⲟⲗⲍ· Ⲫ ⲛⲁⲩⲛⲣⲉ
ⲛⲉ ⲕⲟⲩⲓ ⲛⲁⲣⲛⲧⲉ ⲧⲉ· ⲛⲧⲉ ⲙⲙⲁⲧⲟⲓ ⲙ ⲡⲛⲕⲉⲗⲗⲱⲛ
ⲭⲓⲧⲧ ⲉ ⲣⲁⲧⲩ ⲡⲣⲟⲥ ⲧⲉⲭⲕⲉⲗⲉⲩⲥⲓⲥ· Ⲁⲩⲱ ⲉⲓⲥ ⲡⲛ-
ⲥⲉⲗⲗⲱⲛ ⲙⲛⲧ ⲉ ⲃⲟⲗ ⲉⲡ ⲥⲓⲟⲟⲩⲧ ⲛⲧⲃⲱⲕ ⲉ ⲧⲕⲱⲟⲩ·
ⲥⲉⲛⲁⲭⲓⲧ ⲉ ⲣⲁⲧⲩ ⲛⲥⲉⲫⲓ ⲙ ⲧⲁ ⲁⲡⲉ· ⲉⲙ ⲡⲙⲁ ⲉⲧ
ⲙⲙⲁⲩ· ⲉⲭⲙ ⲡⲣⲁⲓ ⲛⲙⲙⲁⲛⲟⲩⲛⲁ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ
ⲉⲩⲁⲩⲟⲩⲁⲣⲉⲩ ⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲙⲙⲁⲛ :—Ⲗⲥⲱⲛⲓ ⲱ
ⲡⲱⲩⲣⲉ ⲛⲧⲉⲧⲛⲙⲟⲟⲩⲉ ⲉⲡ ⲛⲉⲣⲓⲟⲟⲩⲉ ⲙ ⲡⲭⲟⲉⲓⲥ· ⲁⲩⲱ
ⲛⲉⲩⲉⲡⲧⲟⲗⲏ ⲙⲡⲣ ⲕⲁⲁⲩ ⲛⲥⲱⲧⲛ ⲉ ⲡⲧⲛⲣⲩ· ⲭⲉ
ⲛⲓⲉⲧⲛⲉⲓⲉ ⲉ ⲭⲱⲓ ⲛⲙⲙⲁⲛⲧⲛ ⲛ ⲟⲩⲟⲥ ⲛ ⲕⲣⲓⲙⲁ ⲛ ⲁⲧ
ⲕⲱ ⲉ ⲃⲟⲗ· Ⲭⲥⲛⲍ ⲥⲁⲣ ⲭⲉ ⲡⲱⲱⲣⲉ ⲛⲁⲧ ⲥⲱⲧⲙ ⲉⲡ
ⲡⲧⲁⲕⲟ: ⲁⲩⲱ ⲡⲧⲁⲕⲟ ⲛⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲙⲙ ⲛⲉⲩ-
Fol. 7 b ⲗⲁⲓⲱⲛ· | ⲧⲙⲛⲧⲣⲣⲟ ⲁⲉ ⲛⲧⲟⲥ ⲛ ⲙⲡⲛⲧⲉ· ⲛⲧⲁ
ⲓⲃ ⲡⲛⲟⲩⲧⲉ ⲥⲃⲧⲱⲧⲥ ⲛ ⲛⲉⲧ ⲛⲁⲣ ⲡⲉⲩⲟⲩⲱⲱⲩ· ⲕⲁⲧⲁ ⲑⲉ
ⲛⲧ ⲁⲩⲭⲟⲟⲥ ⲉⲡⲉ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲛ ⲕⲁⲧⲁ ⲙⲁⲑⲉⲟⲥ ⲭⲉ
ⲉⲓⲥ ⲧⲉⲕⲙⲁⲁⲧ ⲙⲛ ⲛⲉⲕⲥⲛⲧ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉⲓ ⲡⲥⲁ ⲃⲟⲗ
ⲉⲧⲟⲩⲉⲱ ⲛⲁⲩ ⲉ ⲣⲟⲕ· ⲛⲧⲟⲩ ⲁⲉ ⲡⲉⲭⲁⲩ ⲭⲉ ⲡⲉⲧ ⲛⲁ
ⲉⲓⲣⲉ ⲛ ⲡⲟⲩⲱⲱⲩ ⲙ ⲡⲁ ⲓⲱⲧ ⲉⲧ ⲉⲡ ⲙⲡⲛⲧⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲁ ⲥⲟⲛ ⲁⲩⲱ ⲧⲁ ⲥⲱⲛⲉ ⲁⲩⲱ ⲧⲁ ⲙⲁⲁⲩ Ⲏ ⲧⲉⲓ ⲣⲉ ⲟⲛ
ⲥⲛⲁⲡⲉⲉⲙⲉ ⲡⲱⲁⲭⲉ ⲙⲫⲭⲟⲟⲥ ⲛ ⲛⲉⲧ ⲛⲁⲕⲱ ⲛⲥⲱⲟⲩ ⲙ
ⲡⲛⲟⲙⲟⲥ ⲙⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲭⲉ ⲡⲉⲧ ⲛⲁⲉⲓⲣⲉ ⲁⲛ ⲙ
ⲡⲟⲩⲱⲱⲩ ⲙ ⲡⲁ ⲓⲱⲧ ⲉⲧ ⲉⲡ ⲙⲡⲛⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁ ⲭⲁⲭⲉ·
ⲁⲩⲱ Ⲛⲟⲉ ⲛⲧⲁⲥⲙⲉⲥⲧⲱⲓ ⲁⲛⲟⲕ ⲣⲱⲱⲧ ⲟⲛ ⲫⲁ-
ⲙⲉⲥⲧⲱⲥ :—Ⲛⲟⲉ ⲛⲧⲁⲥⲣⲁⲣⲛⲁ ⲙⲙⲟⲓ ⲉⲡ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ
ⲁⲛⲟⲕ ⲣⲱ ⲫⲁⲁⲣⲛⲁ ⲙⲙⲟⲥ ⲉⲡ ⲡⲁⲓⲱⲛ ⲛ ⲁⲧ ⲟⲩⲱ
ⲙ ⲡⲉⲧⲟ ⲉ ⲃⲟⲗ ⲛ ⲡⲁⲥⲥⲉⲗⲟⲥ· Ⲁⲩⲱ ⲛⲟⲉ ⲛⲧⲁⲥⲟⲩⲱⲩⲥ
ⲉ ⲡⲁ ⲙⲟⲙⲟⲥ ⲉ ⲧⲙ ⲣⲁⲣⲉⲣ ⲉ ⲣⲟⲩ· ⲁⲛⲟⲕ ⲣⲱ ⲫⲁⲟⲩⲱⲥ
ⲉ ⲣⲟⲩ ⲉⲩⲱⲟⲟⲡ ⲉⲡ ⲡⲕⲁⲕⲉ ⲉⲧⲉ ⲙⲡ ⲗⲁⲁⲩ ⲛ ⲟⲩⲟⲉⲓⲛ
ⲛⲣⲛⲧⲩ :—Ⲭⲱ ⲥⲁⲣ ⲙⲙⲟⲥ ⲉⲡ ⲧⲉⲩⲧⲁⲡⲣⲟ ⲛ ⲁⲧ ⲙ

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σολ· ⲁⲉ ⲡⲛ̄ⲣ̄ ⲙⲉⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲟⲩⲁⲉ ⲛⲉⲧ | ⲣⲙ̄ ⲡ- Fol. 8 a
ⲕⲟⲥⲙⲟⲥ· ⲁⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲁⲣⲁⲣⲁⲥⲉ ⲙⲡ̄ ⲧⲉⲩⲉⲡⲑⲩⲙⲓⲁ· ⲙ̄
ⲛⲟⲉ ⲥⲁⲣ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲛⲧⲁⲩⲧⲉⲩ ⲡⲉⲩⲁⲣⲉ ⲛⲁⲩ· ⲙⲡ̄ ⲟⲩ-
ⲧⲁⲗⲟⲩ ⲁⲉ ⲱⲁ ⲁⲱ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲕⲛⲁⲗⲟⲩ· ⲟⲩⲁⲉ ⲙⲡ̄ ⲟⲩ-
ⲧⲁⲗⲟⲩ ⲁⲉ ⲱⲁ ⲁⲱ ⲡⲣⲟⲟⲩ ⲡⲉⲧ ⲣⲓⲧⲟⲩⲱⲕ ⲛⲁⲗⲟⲩ·
ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡ̄ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲛ̄ ⲧⲙⲉⲣ
ⲛ̄ ⲟⲩⲭⲱⲕ ⲛ̄ ⲧⲥⲩⲛⲧⲉⲗⲓⲁ· ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ· ⲡⲉⲧ ⲣⲟⲣⲓⲍⲉ ⲛ
ⲧⲙⲉⲣ ⲛ̄ ⲟⲩⲭⲱⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ: ⲙⲡ̄ ⲗⲁⲁⲩ
ⲛ̄ ⲕⲧⲓⲥⲓⲥ ⲛⲁⲥⲱ ⲛ̄ ⲟⲩⲉⲱ ⲛ̄ⲡⲁⲣⲁⲥⲉ ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ ⲡⲛⲟⲩⲧⲉ
ⲡⲁⲉⲥⲡⲟⲧⲛⲥ ⲛ̄ ⲡⲧⲛⲣ̄ⲩ̄· ⲡⲭⲟⲉⲓⲥ ⲛ̄ ⲛ̄ⲕⲁ ⲙⲙⲁ ⲛⲉⲧ
ⲱⲟⲟⲡ ⲙⲡ̄ ⲧⲁⲧⲱⲱⲡⲉ· Ⲗⲁⲱ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̄ⲛⲉⲧ ⲛⲁⲙⲟⲩ ⲣⲙ̄
ⲡⲭⲟⲉⲓⲥ ⲙⲙ ⲧⲉⲛⲟⲩ ⲱⲁ ⲉⲛⲉⲩ ⲛ̄ ⲉⲛⲉⲩ:—Ⲟⲩⲟⲓ̈ ⲁⲉ ⲛ
ⲛⲉⲧ ⲛⲁⲙⲟⲩ ⲣⲙ̄ ⲣⲉⲛⲡⲉⲑⲟⲟⲩ· ⲁⲉ ⲙⲡ̄ ⲗⲁⲁⲩ ⲙ ⲙⲉⲧⲁ-
ⲛⲟⲓⲁ ⲙⲙ ⲛⲁⲩ ⲉ̄ ⲣⲁⲓ̈ ⲛ̄ ⲕⲉ ⲥⲟⲛ: ⲁⲗⲗⲁ ⲡⲛⲟⲃⲉ
ⲙⲡ̄ ⲧⲁⲛⲟⲓⲁ ⲙⲡ̄ ⲛ̄ⲕⲉ ⲙⲙⲉ ⲙ ⲁⲥⲉⲃⲓⲁ ⲛ̄ⲧⲁⲣⲁⲁⲩ
ⲛⲉⲧ ⲟⲩⲛⲁⲭⲓ ⲙ̄ ⲡⲉⲩⲧⲥⲁⲓⲟ ⲁⲧⲱ ⲡⲓⲟⲩ ⲡⲉⲧ ⲛⲁⲙⲟⲟⲩⲉ
ⲣⲁ ⲧⲉⲧⲣⲏ: Ⲭⲱ ⲥⲁⲣ ⲙⲛ̄ⲟⲩ ⲣⲙ̄ ⲛⲉⲩⲁⲗⲙⲟⲥ· ⲁⲉ
ⲡⲓⲟⲩ ⲡⲉⲧ ⲙⲟⲟⲛⲉ ⲙⲛ̄ⲟⲩ:—Ⲗⲁⲱ ⲟⲛ ⲁⲉ ⲛⲉⲧ ⲙⲟⲥⲧⲉ
ⲙ̄ ⲡⲁⲓ̈ⲕⲉⲟⲥ | ⲛⲁⲣ̄ ⲛⲟⲃⲉ:—Ⲯⲁⲭⲟⲟⲥ ⲟⲛ̄ ⲣⲙ̄ ⲛ ⲕⲁⲁ- Fol. 8 b
ⲗⲓⲕⲟⲛ· ⲁⲉ ⲡⲉⲧ ⲙⲟⲥⲧⲉ ⲙ̄ ⲡⲉⲩⲥⲟⲛ ⲟⲩⲣ̄ⲭⲣⲉⲧ̄ⲃ̄ ⲣⲱⲙⲉ ⲙ̄
ⲡⲉ:—Ⲉⲓ ⲟⲩⲏⲣ ⲭⲱⲥⲩ ⲡⲉ ⲡⲉⲕⲣⲓ̈ⲙⲁ ⲙ̄ ⲡⲉⲧ ⲙⲟⲥⲧⲉ
ⲙ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲩⲧⲁⲗⲓ̈ⲟⲩ· Ⲗⲁⲱ ⲣⲱⲙⲉ ⲙⲡⲙ ⲉ̄ⲧ ⲣ̄
ⲛⲟⲃⲉ· ⲥⲙⲟⲥⲧⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲩⲧⲁⲗⲓ̈ⲟⲩ· ⲛⲉⲧⲉ̄ ⲥⲉ-
ⲙⲟⲥⲧⲉ ⲁⲛ ⲙ̄ ⲡⲉⲭⲥ̄ ⲓⲥ̄ ⲙⲉⲧⲣ̄ ⲛⲟⲃⲉ:—Ⲧⲭⲱ ⲓⲛⲧⲏ̄
ⲙ̄ ⲡⲱⲁⲭⲉ ⲛ̄ ⲧⲙⲉ ⲁⲉ ⲉⲧⲉⲧⲏ̄ⲱⲁⲙⲉⲱⲧ̄ ⲧⲉⲧⲏ̄ⲥⲩⲛ-
ⲁⲥⲓⲥ ⲙⲙⲓ̈ⲛ ⲙⲙⲱⲧⲏ̄ ⲣⲱⲙⲉ ⲙⲡⲙ ⲡⲣⲉⲣ̄ⲣ̄ ⲛⲟⲃⲉ·
ⲙⲟⲥⲧⲉ ⲛ ⲧⲉⲫⲯⲩⲭⲏ ⲙⲙⲛ ⲙⲙⲟⲩ· Ⲛ ⲁⲱ ⲁⲉ ⲛ̄ ⲣⲉ
ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲓⲉⲥⲧⲉ ⲧⲉⲫⲯⲩⲭⲏ ⲙⲙⲛ ⲙⲙⲟⲩ·
ⲁⲗⲗⲁ ⲡⲟⲗⲗⲁⲥⲓⲥ ⲛ̄ⲧⲉ ⲟⲩⲁ ⲭⲟⲟⲥ ⲛⲁⲓ̈ ⲁⲉ ⲙⲉⲛ ⲗⲁⲁⲩ
ⲙⲟⲥⲧⲉ ⲛ ⲧⲉⲫⲯⲩⲭⲏ ⲉⲛⲉⲩ: ϯⲥⲟⲟⲩⲛ̄ ⲛ̄ ⲡⲁⲓ̈ ϣ ⲁⲗⲗⲁ
ⲥⲙⲛ̄ ⲡⲕⲛⲟⲩⲧⲉ ⲛⲁⲓ̈ ⲱ̄ ⲡⲥⲟⲛ ⲛ̄ ⲣⲁⲡⲗⲟⲩⲥ:—Ⲟⲩⲣⲱⲙⲉ
ⲙⲡⲟⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲉⲓ̈ⲟⲁⲗⲡⲓ̈ ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ·
ⲉⲩⲟⲩⲱⲙⲉ· ⲁⲧⲱ ⲉⲩⲥⲱ ⲛ̄ ⲛⲉⲩⲣⲟⲟⲩ ⲧⲛⲟⲩ· ⲣⲟⲧⲁⲛ ⲁⲉ
ⲉⲫⲱⲁⲛⲟⲩ ⲱⲁⲧⲁⲓ ⲛ ⲧⲉⲫⲯⲩⲭⲏ ⲛ̄ⲥⲉⲁⲁⲥ ⲛ̄ ⲣⲩⲗⲏ

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Fol. 9 a ⲛ ⲡⲕⲱⲣⲧ· ⲁⲩⲱ ⲛ̄ⲣⲣⲉ ⲙ ⲡⲃⲏⲧ ⲉ ⲧⲃⲉ ⲛ̄ⲛⲟⲃⲉ ⲛⲧⲁϥ|ⲁⲁⲩ
ⲓⲉ ⲙ ⲡⲉⲧⲟⲉⲓϣ ⲉⲩⲣⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· Ⲫⲁⲱ ⲥⲁⲣ ⲙ̄ⲙⲟⲥ ⲛ̄ⲧⲟϥ
ⲉⲣⲏ ⲧⲉϥⲙⲛ̄ⲧⲁⲟⲛⲧ ⲁⲉ ⲫⲙⲉ ⲙ ⲧⲁ ⲯⲩⲭⲏ· ⲉⲩⲙⲉ
ⲙ ⲣ̄ ⲛⲟⲃⲉ ⲉ ⲣⲟϥ ⲙ̄ⲙⲏⲛⲉ:—Ⲁⲩⲱ ⲛ̄ϫⲥⲟⲟⲩⲛ̄ ⲁⲛ ⲁⲉ ⲛⲉⲧ
ⲉⲩⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲙⲙⲏⲛⲉ· ⲥⲉⲥⲣⲁⲓ ⲙ̄ⲙⲟⲟⲩ ⲉⲣⲏ ⲣⲉⲛⲥⲣⲁⲓ
ⲉ̄ⲙⲉⲧⲣ̄ ⲁⲥ: ⲟⲩⲁⲉ ⲉⲙⲉⲧⲣⲣⲛⲥⲥⲉ ⲁⲗⲗⲁ ⲣⲉⲛⲥⲣⲁⲓ ⲙ̄
ⲡⲙ̄ⲧⲕⲟⲛ ⲛⲉ: ⲉⲧⲥⲣⲁⲓ ⲛ ⲛⲉⲛⲛⲟⲃⲉ ⲛⲣⲛⲧⲟⲩ ⲟⲩⲁ ⲟⲩⲁ:
ⲉⲡⲓ ⲁⲛ ⲟⲩⲉⲧ ⲡⲛⲟⲃⲉ ⲡⲛⲟⲃⲉ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ
ⲟⲩⲱⲟⲃⲉ ⲉ ⲛⲉⲧⲉⲣⲛⲩ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧ ⲟⲩⲟⲱ ⲛ̄ⲥⲓ ⲛ̄-
ⲕⲟⲗⲁⲥⲓⲥ ⲁⲩⲱ ⲉⲩⲱⲟⲃⲉ ⲉ̄ ⲛⲉⲧⲉⲣⲛⲩ· Ⲭⲱⲣⲓⲥ ⲛ̄ⲱⲁⲃⲉ
ⲣⲟ ⲉ ⲧⲣⲓ ⲛⲉⲣⲓⲟⲟⲧⲉ ⲙⲙ̄ ⲁ̈ⲓⲙⲱⲣⲓⲥⲧⲛⲥ ⲛ̄ ⲁⲧ ⲛⲁ· ⲙⲙ̄
ⲡⲁⲉⲕⲁⲓⲟⲥ ⲉⲧⲉ ⲙⲙ̄ ⲙⲟⲣⲫⲏ ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲣⲓϫⲙ̄ ⲡⲕⲟ-
ⲗⲁⲥⲓⲥ· ⲉⲧⲧⲟ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲣⲙ̄ ⲟⲩⲙⲛ̄ⲧ ⲁⲧ ⲛⲁ ⲙⲙ̄
ⲟⲩⲛⲟⲥ ⲛ̄ ⲟⲣⲧⲛ· Ⲗⲣⲓ ⲡⲉⲉⲧⲉ ⲁⲉ ⲡ̈ⲱⲧ ⲛ̄ⲣⲧⲣ̄ ⲛⲟⲃⲉ
ⲙⲙ· ⲙⲟⲟⲩⲉ ⲉϥ† ⲕⲟⲧⲥ̄· ⲁⲩⲱ ⲉⲩⲗ̄ⲣⲙ ⲛ̄ⲑⲉ ⲙ
ⲙⲙⲟⲧ̈ⲓ· Ⲥⲩⲕⲱⲧⲉ ⲣⲙ̄ ⲛⲉϥⲡⲁϣ· ⲁⲩⲱ ⲉⲩⲙⲛ̄ⲧ ⲣⲙ̄
ⲣⲁϥ ⲛ̄ⲥⲙⲟⲧ· ⲉⲩⲟⲧⲱϣ ⲉⲱⲗⲙ̄ ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ: Ⲗⲩⲱ
Fol. 9 b ⲉⲣⲉ ⲣⲁⲍⲉ ⲙ ⲡⲙⲟⲧ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲉⲩⲙⲛ̄ⲧ ⲉ ⲣⲟⲩⲙ|ⲉ ⲣⲙⲛⲧ
ⲓⲉ ⲙ ⲡⲣⲱⲙⲉ· ⲉⲩϫⲟ ⲛ̄ⲣⲙⲧϥ̄ ⲙ ⲡⲛⲁⲟⲩⲥ ⲛ̄ ⲧⲕⲁⲓ̈ⲁ·
ⲁⲩⲱ ⲉⲩⲥⲉⲡⲙ ⲉ̄ϫⲙ ⲡⲣⲱⲙⲉ ⲣⲙ̄ ⲧⲉϥⲙⲛ̄ⲧⲕⲟⲩ ⲣⲙ̄
ⲟⲩⲙⲛ̄ⲧⲁⲧⲱⲙⲡⲉ· Ⲥⲙⲛⲧ ⲣⲙ̄ ⲟⲩⲙⲛ̄ⲧⲣ̄ⲣⲟⲩⲱⲣⲙ ⲣⲁ ⲡⲣⲟ
ⲛ̄ ⲡⲛⲟⲩ ⲉ ⲣⲟϥ: Ⲙⲡⲥⲱⲟⲩ ⲥⲙⲛⲧ ⲣⲙ̄ ⲟⲩⲉⲡⲓⲟⲧⲙⲓⲁ
ⲡⲃⲁⲗ· ⲙⲙ̄ ⲟⲩⲕⲱⲣ ⲛ̄ ⲣⲛⲧ· Ⲥⲙⲛⲧ ⲟⲛ ⲣⲙ̄ ⲟⲩⲙⲛ̄ⲧ-
ϫⲁⲧⲟⲧⲁ ⲙⲙ̄ ⲟⲩⲙⲛ̄ⲧϫⲁⲥⲓⲣⲛⲧ· ⲙⲙ̄ ⲟⲩⲉⲟⲟⲩ ⲉⲩⲙⲟⲩⲉⲓⲧ·
ⲙⲙ̄ ⲟⲩϫⲱⲣⲙ̄ ⲙⲙ̄ ⲟⲩⲙⲛ̄ⲧⲗⲁⲗⲁⲣ̄ⲧ· ⲙⲙ̄ ⲟⲩⲙⲛ̄ⲧⲣ̄ⲣ-
ⲃⲗⲓⲛⲥⲧⲓⲁ ⲉ ⲃⲟⲗ: ⲙ[ⲛ̄] ⲙⲁⲓ (?) ⲧⲥⲛⲁϩⲓⲥ· ⲛⲟⲩⲁⲣⲓⲛⲧ ⲣⲙ̄
ⲟⲩⲡⲟⲣⲛⲁ· ⲙⲙ̄ ⲟⲩⲙⲛ̄ⲧⲛⲟⲉⲓⲕ· ⲙⲙ̄ ⲟⲩⲙⲛ̄ⲧⲙⲁⲥⲟⲥ:
ⲛⲁⲓ ⲧⲛⲟⲩ ⲩⲁⲧⲩⲱⲡⲉ ⲙ ⲡⲣⲱⲙⲉ· ⲣⲙ̄ ⲧⲉⲩⲙⲟⲣⲛ̄
ⲉⲡⲣⲗⲗⲕⲓⲁ: ⲙⲙ̄ ⲧⲉⲩⲙⲉⲣ ⲥⲛ̄ⲧⲉ: Ⲍⲟⲧⲁⲙ ⲁⲉ ⲉⲩⲩⲁⲛⲉⲓ
ⲉ ⲧⲙⲉⲣ ⲩⲟⲙⲧⲉ ⲡⲣⲗⲗⲕⲓⲁ ⲉⲧⲉ ⲧⲙⲛ̄ⲧⲣⲗⲗⲟ ⲧⲉ:
ⲩⲁⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱⲣ ⲉ̄ ⲣⲟⲩ ⲛ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲙⲙ̄
ⲧⲙⲛ̄ⲧⲕⲟⲩⲓ ⲛ̄ ⲣⲛⲧ· ⲙⲙ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲩⲱⲣⲕ ⲛ̄ ⲛⲟⲩϫ· ⲉⲙ̄
ⲡⲧⲣⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲕⲁ ⲥⲟⲙ ⲉ ⲃⲟⲗ ⲛ̄ⲑⲉⲙⲉ ⲁⲉ ⲧⲙⲛ̄ⲧ-
ⲣⲗⲗⲟ ⲧⲉ: Ⲗⲩⲱ ⲩⲁⲩⲧⲣ̄ⲩⲱⲡⲉ ⲉⲩⲣⲟⲕⲣ̄ ⲣⲁ ⲡⲉⲣⲕⲟ

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ⲙⲛ̄ ⲡⲏⲃⲉ ⲛ̄ⲑⲉ ⲛ ⲛⲓⲟⲩⲣⲟⲟⲣ: Ⲛⲁⲓ ⲙⲛ̄ ⲙⲛⲟⲟⲩⲉ ϣⲁⲣⲉ
ⲡⲁⲓⲁⲃⲟ|ⲗⲟⲥ ⲁⲗⲗ ⲙ̄ⲙ ⲡⲣⲱⲙⲉ ⲉⲣⲏ̄ ⲧⲉϥⲙⲉⲩ ϣⲟⲗⲙⲉ ⲛⲧⲉ- Fol. 10 a
ⲗⲩⲕⲓⲁ: ⲁⲗⲗⲁ ⲛⲁⲓⲁⲧⲉⲩ̄ ⲙ̄ⲙ ⲡⲣⲱⲙⲉ ⲉⲧ ⲉⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲓⲍ
ⲛⲁⲡⲏⲣⲁⲍⲉ ⲙ̄ⲙⲟϥ· ⲛⲉⲩ̄ϫⲣⲟ ⲉ ⲣⲟϥ ⲉⲣⲏ̄ ⲧⲙⲉⲧⲁⲛⲟⲏⲁ:
ⲭⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲉϥⲃⲉⲕⲉ ⲉⲁⲣⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲛⲉⲣⲟⲟⲩ
ⲙ̄ ⲛⲉⲩⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲏ̄ ⲥⲱⲙⲁ:—Ⅲ ⲛⲁϣⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ·
ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲭⲉ ⲉⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲁϥⲥⲱⲣ· ⲁⲩⲱ ⲁ ⲡⲛ ⲁⲣⲭⲏ̈
ⲛ̄ ϣⲁ· Ⲡⲁⲣⲛ̄ ⲧⲁⲗⲟ ⲉ ⲣⲁⲓ̈ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲭⲉ ⲁ ⲛⲁⲧ ϣⲱⲡⲉ ⲛ̄ⲧⲛ̄ⲭⲓ ⲉ ⲃⲟⲗ ⲉⲣⲏ̄ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲥⲱⲙⲁ ⲙⲛ̄ ⲡⲉⲥⲛⲟϥ ⲙ̄ ⲡⲉϫⲥ̄ ⲙ̄ⲡⲁⲧ ⲟⲩⲃⲏ̈ⲧ
ⲛ̄ⲧⲟⲟⲩ ⲧⲛⲧⲛ̄· ⲭⲉ ⲉⲓⲥ ⲡⲃⲉⲗⲉⲧⲁⲣⲓⲟⲥ ⲛ̄ ⲡ̄ⲣ̄ⲣⲟ ϣⲁⲭⲉ
ⲙⲛ̄ ⲙⲙⲁⲧⲟⲩ̈ ⲙ̄ ⲡⲛⲉⲙⲉⲗⲱⲛ ⲭⲉ ⲙⲁⲣⲉⲡⲃⲓⲧⲉⲩ̄ ⲛ̄ⲧⲛ̄ⲃⲱⲕ
ⲭⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ϣⲁ· Ⲏ ⲧⲉⲣ ⲫ̄ⲭⲉ ⲛⲁⲓ̈ ⲁⲉ ⲛⲥⲓ ⲡⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲯⲱⲧⲉ: ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ-
ⲡⲗⲁⲟⲥ ⲛ̄ ϣⲟⲗⲙ̄ ⲛ̄ ⲥⲟⲛ ⲉ ⲡⲣⲁⲓ ⲙ̄ ⲡⲱⲧ ⲙⲛ̄ ⲡϣⲛⲣⲉ
ⲙⲛ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲩⲱ ⲁϥⲥⲧⲁⲩⲥ ⲙⲙⲟⲟⲩ·
ⲁϥ† ϯⲣⲓⲙⲓ ⲛⲁⲩ· ⲁϥⲕⲁⲁⲩ ⲉ ⲃⲟⲗ ⲁⲧⲃⲱⲕ ⲉ ⲛⲉⲧⲛⲓ̈
ⲉⲧ† ⲉⲟⲟⲩ ⲙ̄ ⲡⲉϥⲭⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄: Ⲡⲁⲓ ⲉ ⲃⲟⲗ ⲉⲣⲓ
ⲧⲟⲟⲧⲉⲩ̄ ⲡⲉⲟⲟⲩ ⲛⲁϥ ⲙⲛ̄ ⲡⲉϥⲓ̈ⲱⲧ ⲛ̄ ⲁⲥⲁⲑⲟⲥ ⲙⲛ̄ ⲡⲉⲡⲓⲁ̄
ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁ ⲉⲛⲉⲩ ⲛ̄ ⲉⲛⲉⲩ ⲉⲁⲙⲏⲛ·

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A DISCOURSE ON THE COMPASSION OF GOD AND ON THE FREEDOM OF SPEECH OF THE ARCHANGEL MICHAEL, BY SEVERUS, ARCHBISHOP OF ANTIOCH

(Brit. Mus. MS. Oriental, No. 7597)

Fol. 10b ⲟⲩⲁⲓⲗⲗⲟⲩⲟⲥ ⲛ̄ⲧⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ⲫⲟⲣⲓⲛ
ⲓⲏ̄ ⲡⲉⲭⲥ̄ ⲥⲛ̄ ⲟⲩⲱⲉ· ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄
ⲁⲛⲧⲟⲭⲓⲁ ⲡⲥⲁⲧⲓⲟⲥ ⲥⲉⲩⲏⲣⲟⲥ· ⲉⲗⲭ-
ⲧⲁⲧⲟϥ ⲉ ⲧⲃⲉ ⲛ ⲛⲏⲧⲯⲩⲭⲓⲕⲏ ⲛ̄ ⲛⲓⲟⲩⲧⲉ
ⲙⲙ̄ ⲧⲡⲁⲣⲣⲏⲥⲓⲁ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲁϥⲭⲉ ⲥⲛ̄ ⲕⲟⲩⲓ ⲁⲉ ⲟⲛ
ⲉ ⲧⲃⲉ ⲑⲁⲗⲓⲁ ⲙ ⲕⲩⲣⲓⲁⲕⲏ· ⲉ ⲃⲟⲗ ⲭⲉ
ⲛⲧⲁ ⲡⲯⲩⲭⲏ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲭⲱⲙϥ̄ ⲉ
ⲣⲟⲥ ⲛ̄ ⲧⲉⲣⲟⲙⲡⲉ ⲉⲧ ⲙⲡⲁⲩ· ⲁϥⲯⲩⲭⲉ
ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲁⲑⲟⲗⲓⲟⲥ ⲡⲉⲡⲣⲁⲅⲙⲁ-
ⲧⲉⲩⲧⲏⲥ ⲙⲙ̄ ⲧⲉϥⲥⲃⲱⲙⲉ ⲙⲙ̄ ⲛⲉϥⲯⲩⲭⲣⲉ
ⲛⲧⲁϥⲧⲁⲩⲉ ⲡⲓ ⲗⲟⲅⲟⲥ ⲁⲉ ⲙ ⲥⲟⲩ ⲙⲛ̄ⲧ-
ⲥⲛⲟⲟⲩⲥ ⲛ̄ ⲛⲉⲃⲟⲩ ⲅⲁⲑⲱⲣ· ⲉⲣⲉ ⲡⲓⲛⲛⲩⲉ
ⲧⲏⲣϥ̄ ⲙ ⲧⲡⲟⲗⲓⲥ ⲥⲟⲟⲩⲥ ⲉⲩⲣ̄ ⲯⲁ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲥⲛ̄
ⲟⲩⲉⲓⲣⲏⲛⲏ·

Ⲥⲱⲧⲙ̄ ⲉ ⲡⲉϥⲁⲗⲗⲁⲱⲗⲟⲥ ⲁⲁⲁ̄ ⲉⲩⲥⲧⲙⲁⲛⲉ ⲛⲁⲓ ⲉ
ⲧⲣⲉ ⲛⲥⲱⲟⲩϩ ⲧⲏⲣⲉⲛ ⲉ̄ ϩⲟⲩⲓ ⲉ ⲡⲉⲓ ⲯⲁ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ
ⲙ̄ⲡⲟⲟⲩ· ⲁⲩⲱ ⲟⲛ ϯⲛⲁⲩ ⲉ ⲡⲉⲓ ⲯⲁ ⲉⲩϫⲟ ⲙ ⲥⲛⲁⲩ· ϯⲛⲁⲩ
ⲟⲛ ⲉⲩⲭⲁⲙⲓ ⲉⲥⲯⲟⲟⲛ ⲉ̄ ⲙⲙ̄ ϩⲁⲧⲛⲩ ⲛ̄ ⲣⲱϩ̄ ⲫⲓⲱⲙ ⲉ ⲧⲣⲉ

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сштрτωρπ· аλλа тпсвτωτ ε ψωπ ε ροπ ппет
р | ноβре п тпψухн ρι оусоп ειτε анок нет Fol. 11 a
ψаχε· ειτε пτωτп нет сωτм· Λτω пантωс пει ιθ
ψаχε наχωк ε βол ε ρραї ε хωк· хе ота мεн
аүф ψе· ке ота де и се· ке ота де мааβ·
Єісооуи хе нθοτητ ммоп ап пσι прθф βеке
м ме· пенхоеис ις пехс пψнре м пноуте:
ечхω ммос ρπ тецтапро м ме· хе пиа ет
ере снау н ψοмτ соοуϩ пρητϥ ρм па ран·
фψοоп нммау ρп тетмнте· п ρосоп ϥψοоп
ρарτп мпоот пσι пноуте· марпψωп ε рок
м пψаχе м пноуте ечхω ммос нак ρп тапро
м фїероψалтнс ааа Пехас ϥар хе сρβе пτетп-
ειωе хе анок пе пноуте· фнаχісе ρп прεокос
фнаχісе ρм пκар· Тетпсооуи ѡ на мерате·
хе пψа м пноухаї тирп пе поот· ете таї те
тκτριакн птоухо и тої | котмепн тирс· Паї- Fol. 11 b
каїос ϥар пе ε трεнхе ρпкоуї н ёпенос ε пехс· к
хе нтоϥ пет ψοοп ρа θн пнεωн тнрот· Тсωтм
ε роϥ тенот ρм пеуаγгелїон· хе паγгелос
де и пхоеис аүει ε песнт ё βол ρп тпе· аүф
пеуотої аүскорκр м пωне аүршоос ε ρраї ε
хωϥ· пеуёйне де иеуо ное и отеврнзе ауω
тецρβсω несотδβщ ное н отхїωн· Єіта пехас
н неріωне· хе пτωτп мпр р роте· фсооуи ϥар
хе ететпψнне псα ис петт ауснοт ммоϥ пϥ м
пї ма ап аүтωоуи ϥар ката θе нтаүхоос·
Λοιπον мαρπр ψа мпоот ρм пψа н танастасїс·
м пхоеис· маλιста поот хе ϥрафтни пσι пхоеис
мп пеγαρχαγγελος ет таїнт мιханλ ечсопс
м пноуте е трϥкω нак е βол н неннοβе· Нтоϥ
ϥар αλτθωс· пе псопс м пноуте е хωк ψант
ечтоухоп ρп θλιψις | нм· ещхе тетпотωщ де Fol. 12 a
ё ёїме· хе нтоϥ ет сопс ρа пченос тирϥ н аλλα кα

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сωтⲙ тαταλωτⲛ: Нетⲛ оⲩпραⲝⲙατευτнс ⲁε ⲫⲛ
тεχωρα ⲛ тенϯкн є пеⲫραн пе ⲩελⲥωн· нетⲣ-
ⲙⲛⲁⲟ ⲙⲛⲁτε пе ере оⲩнос ⲙ праⲝⲙатїа ⲩоοп
наⲩ· ⲉⲩⲉιре ⲛ теї ⲉ· ⲉⲩⲱωп ⲛ ⲡⲉϫка ϯ χωра
ⲉⲩχї ⲙⲙоот є ке χωра ⲉⲩϯ ⲙⲙоот ⲉ ⲃоλ прос
ттехнн ⲛ тⲙⲡтⲉⲱωωт:—Χωріс наї тнрот нετ-
ρελλнн пе· нⲫсоοуи ⲁⲛ ⲙ пноуте:—Стеї оуи
ⲉⲩⲱоοп ⲫⲛ тⲙⲡтρελλнн· нере пноуте панарωωр
ет ⲙⲉр ⲙ ⲙⲡтⲱⲡρтнϥ нїⲙ· пет ноуρⲙ ⲛ оуоⲛ
нїⲙ ет ρелпїζе є роϥ оуωⲱ є тоуχо ⲙ пει
ρωⲙе: Λⲥⲱωпе ⲁε ⲙⲙоϥ ⲛ оусоп ⲁϥталο ⲛ
тⲉⲫпраⲝⲙатїа тнрⲥ є пχої· ⲁϥⲃωк ⲉуполіс ⲫⲛ
Fol. 12b тεχωρα | ⲛ нефїλιппос· ⲫⲛ тархн ⲙ пеⲃот
кⲃ ⲣаⲃωр є песраи пе ⲩалонїа· ⲉϥоуωⲱ є ϯ є ⲃоλ
ⲡтⲉⲫпраⲝⲙатїа· Ⲉⲩⲉιре ⲁε ⲫї наї ⲁⲫпωр ⲉ ⲡⲱа
ⲙ парχаггелос ет оуаⲁⲃ: Роуре ⲁε и сот
ⲙⲡтоуе и ⲣаⲃωр не плухнїкоⲛ пе и ⲡⲱа·
ⲁⲩнаϩ є птопос ⲉⲩкаⲃаριζе: ⲉⲩстолιζе ⲁуω
ⲉⲩλⲁⲙпеуе ⲫⲣⲧⲛ таⲱⲛ ⲛ пефанос· ⲙⲛ ⲡноϭ ⲙ
ⲙннⲱе ⲛ тполіс ⲉуⲥоοуⲍ ⲫⲛ ⲫенⲧⲙнос ⲙⲛ ⲫеⲛ-
ψалмос· ⲭⲙе роуре ⲱа ⲫтооуе· Ⲱωрⲛ ⲁε ⲡтер
ⲫⲱωпе ⲁуⲁρⲭї є тⲙелетнсїс· ⲁ пепіскопос ⲙⲛ
неклнрїкос· ⲁуω ⲡархωи тнрот ⲛ тполіс
сωоуⲍ: Ⲥаплωс ⲁⲩстефанос и тполіс тнрⲥ ⲙⲛ
ⲙнї ⲙⲛ ⲡⲣⲓр: Ⲏ тер ⲫⲛⲁϩ оⲛ ⲡе наї· ⲁϥⲣ
ⲱупнре· ⲭε нетρελλнн пе нⲫтнп ⲁⲛ є ⲣⲱⲃ ⲛ
тει ⲙїⲙе: Λϥⲣ ⲑесχеⲁωи ⲉⲱⲭе ⲡтⲁϥпωωⲙе є
ⲃоλ ⲫⲙ пιаⲱп є пке оуа ⲫⲧⲛ не нтⲁϥнаϩ
Fol. 13a є роот ⲁуω не нⲡтⲁϥсотмот: ⲁуω ⲁϥⲱωпе ⲉϥо
кⲃ ⲡⲣⲃа: ⲁϥϯ неϥоуої ⲁε є ρωⲙе снаϩ· ⲁϥхноуот
ⲭε на сннϩ· ⲟⲩ пет ⲱоοп ⲫⲛ ϯполіс ⲡⲥаϥ ⲙⲛ
ⲱⲧⲛⲧе поот· Нρωⲙе ⲁε ⲡχрнстанос ⲁⲧⲱⲁⲭе
нⲙⲙаϥ ⲉтⲭω ⲙⲙос· ⲭε ⲱωа ⲙ парχаггелос
мїханл пе ⲉпⲣⲱⲁ наϥ ⲭε нтоϥ пет сепⲥ ⲙ

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пноуте ē ϩраї є ϫωк ϣант єуτоуϫо n̄ тирп̄ Прωме ле пеϫаϥ наϥ· n̄ неχристїанос ле єуτωк пет ммау ϩωωϥ тасп̄сωпϥ̄ тарϥ̄наρмī̄ є ϩωв мм євоот· Пеϫе п̄рωме ле наϥ· ле нц̄ нāєϣнау ак ē роϥ ει ин теї нц̄ ϣωпе n̄χристїанос· Ⲗλλа екϣанр̄ χристїанос: нц̄ сопс̄ ммоϥ ϥнапаρмīк є ϩωв мїм євоот· Пеpрасмателтнс ле пеϫаϥ нау· ле ϫι n̄тоотп̄ ноμисма снау· оуа ē поуа· n̄тетп̄хит нммнтп̄ є нтопос м̄ пар|χаггелос мїχанл· тарωпе Fol. 13 b
n̄тетп̄ре· Прωме ле пеϫау наϥ· ле мекϣр̄ кā
тп̄ре ει ин теї n̄те пп̄ωт пеископос ϐаптїζе ммок· Нтоϥ ле ϱїт̄ тепроноїа м̄ нноуте ет тωρī̄ ммоϥ: Ⲗϣпараκалї̄ ммоот ле арї̄ тасапн n̄тетп̄хит ϣа пеископос: П̄ пеϥраϲте ле апрωме n̄ тполїс ене мммоϥ ϣа пеископос· ауϫω ē роϥ n̄ое тирс̄ n̄тасϣωпе ммоϥ: Пеϫе пеископос м̄ пепраϲмателтнс· ϫе n̄тк̄ от є βол ϱ̄ аш м̄ полїс па ϣнре· н аш n̄ χωра: Пепраϲмателтнс ле пеϫаϥ ϫе ан̄ от є βол ϱ̄ теχωра н тенϯкн: Пеϫе пепїскопос· ϫе n̄таоуϣωпе ммок па ϣнре екоуωш є пωωпē ē βол ϱ̄ пекϣīϣе нц̄ ωп ē рон: Пеϫаϥ ле ϱїт̄ неп̄т аїнау є роот ϱ̄ наβал | ин̄ нент аїсотмоу ϱ̄ наммаϫе· Fol. 14 a
кē
аспанаї є пωωпе е доуи е пкϣīϣе: Пеϫе пепископос наϥ ϫе кϣīϣе н мїм n̄ ноуте· Пеϫе прелλни ϫе еїϣīϣе м̄ прн па пеї нос̄ n̄ ēоот· ϫе n̄тоϥ ет р̄ отоеιн є пкосмос ϱ̄ теϥсоυ: Пеϫе пепископос наϥ ϫе ершан прн ϱωтп̄ n̄те тех[ϣн] ϣωпе· n̄те отоλιψις таϱωтп̄: екнаре є прн тωп: нāраρмīк ϱ̄ некоλιψις: Пеϫе пепраϲмателтнс наϥ· ϫе ϯсопс̄ ммок· маре текмīтнант таϱої· n̄ое n̄ м̄ рωме тирот н ϯполїс: Пеϫе пископос (sic) наϥ ϫе отнтак сϱїме ммау н̄ ϣнре:

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Пеχαϥ χε па ιωτ та сρиме мп̄ нашнре ρп̄ та
полис· Пеχε пепіскопос наϥ χε ещχе се па
шнре: и ϯнавапϯе ммок ан: тенот· мн (sic) |
Fol. 14 b мнпшс нст̄и пеое нн̄мак п̄ѕι текс̄ѓиме· нте
кс оусканталон шωпе ρп̄ тетп̄нте нс̄пωрх̄ е вол
ммок· и п̄тоϥ нс̄тре карпа и пваптісма п̄-
такхіт̄ϥ· е вол χе итатшорп̄ и параβасіс шωпе
е вол ρітп̄ тесρиме хн е̄ шорп̄· Ипрасматеутнс
χе и тер ϥсωт̄и е наι ачλγпει ммате· мпісωс
ачхι сиоγ и тоот̄ϥ и пепіскопос ачει е вол ρι
тоот̄ϥ· ачалє е пеҳхої е тр ϥβωк е пеүнї· Н
тер ϥει χε е тннте и ппелагос п̄ θалассα· а
пиаст пет наноγч нїм паιаβолос кωρ е роч
ρп̄ относ п̄ кωρ мп̄ оγωтиωк χе ачсооγтп̄ и
пеүρнт е ρоγи е пноγте· ачкточ ша роч е тре
чоγхаι е птако· Λγω ρітн̄ пиосте и пеүρнт
е ρоγи е роч· ачтотнос относ п̄ хнмωн е ρраї
е̄ хωч· аγω п̄роеим п̄ θалассα ачтреγнщот е
Fol. 15 a ρраї ехн̄ пхої | ρωс те нϥβωк п̄рнтϥ· Пепрас-
кζ матеутнс χе ачр̄ ρоте аγω мпе ϥзп̄ ецнаер ог
пеүпаепікалім ммн· етβωнθια наϥ· Λчотωщ
е вол ецрїме χе па хоеіс пархаγγелос ет
отааβ мιханλ· βонθї е рої ρп̄ ϯнос п̄ анастн
е̄ ϯ п̄рнтс̄ мп̄ ϯнос п̄олиѓис ет кωте е рої·
Ш па хоеіс мιханλ ϯромолоγι мпеоот п̄таιнат
е роч ρӣ пектопос χе· екщаннаρмет и пеι соп
ϯинт мп̄ та сρиме мп̄ нашнре· итп̄шωпе п̄-
хрнстіанос ша пероот и пенноγ· Λγω п̄тет-
ноγ атсмн шωпе ша роч е вол ρп̄ тпе есχω
ммос χе ипр̄ р ρоте мп̄ пеθоот натарок· Н-
тетноγ п̄та те сан шωпе атнос п̄ χαλн шωпе·
апроеим λо етωпоγ п̄ е ρраї· а пхоι ар̄е ратϥ
Fol. 15 b ρп̄ отсмне· мпе λααγ п̄ тарахн шωпе· Λγω
кн п̄тетноγ | ρітп̄ техаріс и пноγте мп̄ п̄сопс̄ п̄

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пархаггелос мιханл· а пхої моощε ρ̄ῑ ота-
саї ϣант ецвωк е тєпполіс ρ̄ῑ отєїрнин:—
Пепрасматєутнс ас и тер ϯ̄ει е пєуηї· ауχω
ε̄ тєуєрїнє мп̄ нєϣϣнре п̄ непт ауηат е роот
мп̄ нент аусотмот мп̄ нент атϣωпе ммоу ρ̄ῑ
тполіс галоиїа· ите нефіліппос· Ппісωс ауχε
пϣаχе е роот коті коті ецχω ммос хе алнθωс
аїρε е рос прн ет̄ п̄ϣ̄ηϣε п̄ач п̄ отноутε ан пе·
алла отρ̄ρ̄ал пе п̄τε пноутε п̄ пталїлаюс·
Пєуηоб ас и ϣнре не отсофос пе· Пехач ⲛ̄
пєуїωт хе анок ѳиаєїнє ρ̄ῑ ѳотнот таі· Пϣнре
ас ϣⲛ̄ (sic) ауβωк е ρраї е тхенепωр ⲛ̄ пєуηї·
ауωϣ е ρраї е прн ецχω ммос· хе ѳ̄ωр̄к̄ е рок
ⲛ̄ пекноб п̄ отбеп̄ мп̄ текρ̄ηнє ет моρ ρ̄ῑ пеї |
космос тнр̄ϥ̄ ецωпе иток ан пе пноутε ⲛ̄ нε· Fol. 16 a
е тре ктаюк хе итк̄ отρ̄ρ̄ал п̄тач ката θє κθ
п̄та па ιωт таюі· ауω п̄тєунот атсмн ϣопе
ϣа роч есχω ммос· хе калωс пϣнре ϣнн
ет ϣїне нса пноутε н алнθинок· Анок ан пе
пноутε нε θенето нθε ет ере прєллнн χω ммос:
алла ан̄ отρ̄ρ̄ал п̄тач еісωт̄ⲛ̄ п̄са тєуκелєу-
сіс· Пλнн ε̄ϣопе кϣнне нса пноутε ⲛ̄ нε· εіс
пекїωт аусоӯш̄ϥ̄ хн ецρ̄ ρ̄ῑ калонїа тполіс
п̄ нефіліппос· Ауω п̄ток ρωωк он ϥкалі ммок
ϣа роч хе εκсв̄тωт ετноб п̄ аїакоиїа нач: Наї
ас и тере тесмн хоот аска рωс: Пϣнре ас
ϣнн пехач ⲛ̄ пехач (sic) ⲛ̄ пеуїωт хе алнθωс
аксоти пноутε хн тєχωра п̄такει п̄ρητ̄с̄: Алла
анок ρωωт нмнак тп̄наβωк ϣа роч ρ̄ῑ отрашε: |
Пеуїωт ас пехач п̄тоуλн тєуєрнє· хе ε̄ϣопе Fol. 16 b
тєскандалізе· εіс ϣмоуп̄ п̄ϣо п̄ помснα ϣоοп λ
нак· хітоу ни ецϣопе ите тнт п̄ρητ нмнаї ан·
ѳнахі и отϣо п̄ помснα тавωк тахі п̄ пкω е
бол п̄ нанοвε· Тєуєрїнє ас пехас нач· хе

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ⲱ ⲡⲁ ⲥⲟⲛ· ⲙⲁ ⲛⲏⲓ ⲉⲧ ⲛⲁⲃⲱⲕ ⲉ ⲣⲟϥ· ϯⲥⲃⲧⲱⲧ ⲉ ⲉⲓ ⲛⲓⲙⲁⲕ· Ⲁⲩⲱ ⲡ ⲧⲉⲓ ⲫⲉ ⲁⲩⲣ ⲡⲉⲩⲥⲟⲃⲧⲉ ⲧⲏⲣϥ ⲁⲧⲁⲗⲉ ⲉ ⲡⲭⲟⲉⲓ ⲁⲩⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ ⲕⲁⲗⲟⲙⲁ· Ⲁⲩⲱ ⲡ ⲧⲉⲣ ⲁⲅⲁⲡⲁⲛⲧⲁ ⲉ ⲡⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲛⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ: ⲛⲁⲓ ⲉⲧⲟ ⲛⲁⲩ ⲛⲭⲁⲣⲙⲟⲉⲓⲧ· ⲛⲉⲛⲧ ⲁⲩⲥⲛⲧⲟⲩ ⲟⲛ ⲙ ⲡⲙⲟⲣⲡ ⲛ ⲥⲟⲛ· ⲁⲩⲱⲁⲭⲉ ⲛⲏⲓⲙⲁⲩ· ⲁⲧⲭⲓⲧϥ ⲙⲛ ⲧⲉⲩⲥⲟⲙⲉ ⲙⲛ ⲛⲉⲩⲱⲛⲣⲉ ⲱⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲏ ⲧⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲣⲁⲱⲉ ⲙⲛⲁⲧⲉ ⲉⲭⲙ ⲡⲉⲕⲧⲟ ⲛ ⲛⲉⲩⲯⲩⲭⲏ: Ⲁⲩⲭⲛⲟⲩⲟⲩ ⲁⲉ ⲭⲉ ⲛⲉ ⲁⲧⲉⲧⲛⲥⲃⲧⲉ ⲧⲏⲩⲧⲛ ⲉⲙⲛ ⲡⲉⲧⲛⲟⲏⲧ ⲧⲏⲣϥ ⲉ ⲱⲱⲡⲉ ⲛⲭⲣⲏⲥⲧⲁⲛⲟⲥ· Ⲁⲩ-

Fol. 17 a ⲟⲩ|ⲱⲱⲃ ⲛⲁϥ ⲭⲉ ⲥⲉ ⲉⲓⲧⲛ ⲡⲟⲩⲱⲱ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙⲛ
ⲗⲁ ⲛⲉⲕⲱⲩⲗⲏ ⲧⲛⲥⲃⲧⲱⲧ ⲉⲓ ⲟⲩⲥⲟⲛ ⲉ ⲱⲱⲡⲉ ⲛⲭⲣⲏⲥⲧⲁⲛⲟⲥ· Τοτε ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲧⲣⲉ ⲧⲣ ⲡⲥⲟⲩⲧⲉ ⲙ ⲡⲃⲁⲡⲧⲓⲥⲧⲏ-ⲣⲓⲟⲛ ⲉⲙⲛ ⲡⲧⲟⲡⲟⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲁⲩ-ⲃⲁⲡⲧⲍⲉ ⲙⲙⲟⲟⲩ ⲉ ⲡⲣⲁⲓ ⲙ ⲡⲱⲧ ⲙⲛ ⲡⲱⲛⲣⲉ ⲙⲛ ⲡⲉⲡⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉⲧⲣⲓⲁⲥ ⲛ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ· Ⲁⲧⲱ ⲁⲩⲡⲱⲱⲛⲉ ⲛ ⲡⲉⲩⲣⲁⲓ ⲣⲓⲭⲏ ⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲉ ⲡⲉⲩⲣⲁⲓ ⲛⲙⲟⲣⲡ ⲛⲉ ⲥⲉⲁⲥⲱⲛ· ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲭⲉ ⲙⲁⲑⲁⲓⲟⲥ· Ⲁⲧⲱ ⲡⲣⲁⲓ ⲛ ⲧⲉⲩⲥⲣⲏⲙⲉ ⲛⲉ ⲧⲟⲩⲗⲏ ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲭⲉ ⲉⲓⲣⲏⲛⲏ: Ⲁⲧⲱ ⲡⲉⲩⲭⲧⲟⲟⲩ ⲛⲙⲟⲩⲛⲣⲉ· ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲡⲣⲁⲓ ⲙ ⲡⲓⲟⲥ ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲧⲱ ⲡⲓⲉϥ ⲥⲛⲁⲩ ⲭⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ· Ⲡⲓⲉϥ ⲫⲟⲩⲓⲧ ⲭⲉ ⲓⲱⲥⲏⲫ· Ⲁⲧⲱ ⲡⲓⲉϥ ⲭⲧⲟⲟⲩ ⲭⲉ ⲁⲙⲱⲏⲗ: Ⲁⲧⲱ ⲙⲛⲛⲥⲁ ⲧⲣⲉⲧⲥⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ· ⲁⲧⲱ ⲁⲩⲣ ⲭⲟⲧⲱⲧ ⲛⲣⲟⲟⲩ ⲉⲡ ⲧⲡⲟⲗⲓⲥ ⲉⲣⲉ ⲉⲣⲉ (*sic*) ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲁⲑⲧⲉⲓ ⲙⲙⲟⲟⲩ ⲉⲡ ⲛⲁⲟⲩⲙⲁ

Fol. 17 b ⲛ ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧ ⲥⲟⲩⲧⲱⲛ:—|Ⲏⲧⲟϥ ⲁⲉ ⲙⲁⲑⲉⲟⲥ ⲉⲓⲧⲛ
ⲗⲃ ⲡⲉⲙⲛⲟⲩ ⲛ ⲣⲁⲱⲉ ⲁϥⲧ ⲥⲟⲟⲩ ⲛ ⲱⲟ ⲙⲡⲟⲗⲓⲧⲓⲁ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲉⲓⲧ ⲛ ⲛⲁⲓ ⲛⲥⲱⲧⲉ ⲣⲁ ⲧⲁ ⲯⲩⲭⲏ ⲙⲛ ⲧⲁ ⲛⲁⲱⲛⲣⲉ: ⲭⲉ ⲕⲁⲥ ⲉⲧⲉⲱⲱⲡⲉ ⲙ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲡ ⲡⲧⲟⲡⲟⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲭⲉ ⲛⲧⲟⲩ ⲁⲩⲥⲉⲡⲉ ⲡⲉⲭⲥ ⲣⲁ ⲣⲟⲓ· ⲱⲁⲛⲧ ⲉⲩⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ ⲡⲥⲟⲟⲩⲛ ⲧⲁϯ ⲙ ⲡⲁ ⲟⲧⲟⲓ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟϥ ⲣⲱⲥ ⲧⲉ ⲉ ⲧⲣⲁ ⲙ ⲡⲱⲁ ⲛ ⲧⲉⲩⲭⲁⲣⲓⲥ: Ⲙⲛⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲭⲓ ⲥⲙⲟⲩ ⲛ ⲧⲟⲟⲧϥ ⲙ ⲡⲉⲛ ⲓⲱⲧ ⲡⲉⲡⲓ-

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скопос мп̄ тесєрїме мп̄ неҷшнре· аүєі є вол
ер̄ тполіс ере п̄ архωн єпо мммоот є вол· аүω
єүраҷе п̄ммаү єхм̄ пекто п̄ неҷүхн· Λүω
ріт̄ поүωш м̄ пноүте мп̄ пеҷархаггелос ет
оүаав̄ міханл· аүєї є̄ теүполіс єүраҷе мп̄
неүрωме· аүω̄ ере неүрωме раҷе п̄ммаү·
Ипіса трєүєї ѧе є пеүнї аүѣ п̄ ер̄пос п̄ѧсапін Fol. 18 *a*
п̄ пр̄ке мп̄ нет ҷаат· Λүω неүмакаріҳе λϛ
мммоот п̄сі на тполіс тирс̄ ката пет сн̄ҷ· ѧе
мп̄ ллаү єҷрнп нс̄наоүшн̄ҷ є̄ вол ап: Таі те
ѳе п̄та нї̈ пет оүаав̄ р̄ оүєї̈п̄ ер̄ неүаретн̄
ет сотп̄· Λүω мипіса євот снаү ас̄пкотк̄ п̄сі
прω̄ме п̄ сωтп̄ маѳеос аҷєі и хп̄ мп̄тоүє
ас̄хі п̄ пвеке ѧ пероот тирҷ· ріт̄ п̄ сопс̄ ѧ
пархаггелос ет оүаав̄ міханл:—Ипіса ер̄
коті ѧе п̄роот хнт ас̄ѧ̄топ мммоҷ п̄сі прωме
п̄ сωтп̄ маѳеос· Λ пхахе п̄ пноүте мп̄ п̄рωме
аүω пр̄ҷ̄тωн мп̄ п̄аггелос ете паі пе паїа-
вολос· тоүнес оүпос п̄ архωн п̄те тполіс ехм̄
тесєрїме· мп̄ неҷшнре ер̄ оүпос | ѧ мп̄татма Fol. 18 *b*
ас̄ві п̄ неүсп̄оүнл п̄ тоотоү ер̄ оүхі п̄ сопс̄ λв (*sic*)
аүω ас̄ҷарпаҳе ѧ пет п̄таү тирҷ· ҷа ҷраї є
теүке апоүѳүкн ас̄ҷї̈тс̄ п̄ тоотоү: Їωаннис
ѧе пнос п̄ соп̄ ѐп̄ї ан̄ не оүсофос пе: пехас̄ п̄
гесмаат мп̄ неҷсинт· ѧе тωоүн п̄тп̄хωк є вол
ѧ пшаже нта пеи сωтнр хоос ѧе ротан єүшап-
тωт п̄сωтп̄ ер̄ ϯполіс пωт є ҷраї ке оүєї· Λοπον
ıс ҷнητε аүпωт п̄сωн аүѳλіβε мммоп̄ ер̄ ϯполіс
ѧарп̄ пωт є̄ ҷраї є ке оүєї п̄тп̄оүхаї· Єіс ҷнητε
үѳλї̈βε мммоп̄ ѧ паї ѧа· ѧарп̄ вωк є тентїа
полıс п̄тп̄оүωҷ п̄ҷнтс̄ тареноүхаї· Λүω п̄ тει
є аүтωоүн аүвї̈ и нехрнѧа ѧ пеүї̈ωт ау-
ωоүп̄· аүпωт є ҷраї є тентıа· тмп̄трополıс (*sic*)
техωра: аүоүωҷ п̄ҷнтс̄: Їωаннис ѧе мп̄

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тецмаат мп̄ пецсинт пет† п̄ ренпос м̄ мп̄тна
Fol. 19a п̄ п̄рнке мп̄ | пет р̄ сρωϥ: мп̄ отоп п̄ш ет
λυ (sic) ψοοπ ρ̄п̄ ренψωпе: Паїавολος ае пмаст̄ пет
папоτϥ· м̄пе ϥψвї е роϥ ецнат е тм̄пτнант
ē̄т отеιре м̄ммос: ацψωпе ецλ̄рнн п̄ое п̄ нїмоτї·
Пπиса ρ̄п̄ коτї ае п̄роот· атсτλа м пнї п
отархωн п̄τе тполіс: атвы п̄ относ м̄ претн̄
етωϥ те п̄ τετψн: Парχωн ае ацм̄ (sic) прωв̄ па-
ρм̄ прнсемωн: Прнсемωп̄ ае ацψїпе нса прωв̄
п̄тоотоτ п̄непроϫмос ет тнψ ē тполіс ката
ρрнне· мп̄ п̄ρр м̄п̄ πратн̄ етроеіс е роот· Зосон
ае етеιре ρї наι еіс пχаχе п̄аікаιостин нїм ете
паї пе паїавολос· ацр̄ песнот п̄ отр̄τащеоеιψ
ацωψ е вол ē̄рχω м̄ммос· же неї ψнре ψни
п̄ψмно· п̄ пецтоот· п̄тачει атотωр ρ̄п̄ †поліс·
не итатсτλа м̄ пні п̄ парχωн· еіс рнητе сеотнϥ
Fol. 19b ρ̄п̄ πρр м̄ пζеτс (?) | λοιπον ψнне п̄сωот п̄тетп̄-
λβ ezетаζе ммоот· атω тнε наотωпϥ̄ ē вол·
Пτεтнот ае ита пψаχе сωр е вол а непроϫмос
ммарτе ммоот· атпарабαλот ммоот п̄ недрн-
παрюс· Λ недрнпарїос хїтот е ратϥ̄ м̄ прнсе-
μωп е тβе отρωв̄ п̄сесоотп̄ м̄ммоϥ ан· Сτсωк
ае м̄ммоот е вол ρ̄п̄ тасора атвы п̄иετβал е ρраї
ē тпе ετχω м̄ммос· Χе пιоττе м парχаггелос
мїχанл арι пашτе ē рок· ксоотп̄ па хоеіс е
ρωв̄ нім же нтп̄соотп̄ м̄мок ан хιп τероτеιτе·
тенот ае тп̄ромолоγει м̄мок м̄п̄ пекарχаггε-
λος мιχанл же п̄ток пе пιоττе ет оп̄ϥ· же
тп̄отααв̄ е пϫїλа п̄ιоτχ п̄тавтосϥ̄ е рок м̄поот·
Парχаггелос ет отααв̄ мιχанл п̄таппістеτе
е рок м̄пр̄ каαι п̄сωк же ιток пент антосп̄ е рок
хїп п̄таτ п̄тапнπуа п̄ тесфραгіс ет отααв̄ ет
Fol. 20a ρ̄м̄ пехс̄ ете паι пе парнв̄ ет отααв̄ п̄τе тм̄п-
λε хрнстіанос· Пιоττе п̄таπ|пістеτе е рок вонθї

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ϵ ροϥ: Ναι ⲁϵ ϵⲧⲁⲱ ⲙⲙⲟⲟⲩ· ⲁⲩϣⲙⲏ ⲙⲡⲉ ϩⲓ ⲧⲡⲉ
ⲙⲙⲟⲟⲩ ϵⲥⲁⲱ ⲙⲙⲟⲥ· ⲁϵ ⲙⲡⲣ̅ ⲣ̅ ⲣⲟⲧⲉ ⲱ̅ ⲓ̈ⲱⲣⲁⲛⲛⲏⲥ
ⲙⲡ̅ ⲛⲉϥⲥⲏⲛⲓ ⲁϵ ⲙⲡ̅ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁⲣⲱⲧⲡ̅· ⲁⲛⲟⲕ ⲡⲉ
ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲡ̅ⲧⲁ ⲧⲉⲧⲡ̅ⲉⲡⲓⲕⲁⲗⲓ ⲙⲙⲟϥ: Ⲏⲧⲟⲟⲩ ⲁϵ
ⲡⲉϫⲁⲩ ⲁϵ ⲙⲁⲣⲉ ⲡⲉⲕⲓⲛⲁ ⲧⲁⲣⲟⲛ· Ⲏⲧⲟϥ ⲁϵ ⲡⲉϫⲁϥ
ⲛⲁⲩ ⲁϵ ⲙⲁⲣⲉ ⲡⲉⲧⲡ̅ⲣⲏⲧ ⲧⲁϩⲣⲟ ⲡ̅ⲧⲉⲧⲡ̅ ⲧⲙ̅ ⲣ̅ ⲣⲟⲧⲉ·
ϯϫⲱ ⲙⲙⲟⲥ ⲙ̅ⲡⲧⲡ̅ ⲁϵ ⲓⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲡ̅ⲥⲓ
ⲃⲁⲡⲧ̈ⲥⲙⲁ ⲉ ⲡⲉϥⲣⲁⲓ· ⲉ̈ ⲧⲟⲟⲧϥ̅ ⲙⲡ̅ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁ-
ⲣⲱⲧⲡ̅· ⲁⲗⲗⲁ ϯⲛⲁϣⲱ ⲉⲓⲣⲟⲉⲓⲥ ⲉ̅ ⲣⲱⲧⲡ̅ ⲉⲓⲛⲟⲩⲣⲙ̅ⲙ̅
ⲙⲙⲱⲧⲡ̅ ⲛⲁⲩ ⲙⲙⲁ· ⲟⲩ ⲙⲟⲛⲟⲛ ⲁϵ ⲙ̅ⲡⲱⲧⲡ̅· ⲁⲗⲗⲁ
ⲟⲩⲟⲛ ⲙ̈ⲙⲁ ⲉⲧ ⲛⲁⲉⲡ̈ⲕⲁⲗⲓ̈ ⲙ̅ⲫⲁⲟⲟⲥ ⲁϵ ⲡⲛⲟⲩⲧⲉ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̈ⲭⲁⲏⲗ ⲛⲁ ⲛⲁⲓ· ϯⲙⲛⲧ ϣⲁ ⲣⲟϥ
ⲉⲡ̅ ⲟⲩⲥⲉⲡⲏ ⲉⲓⲧⲡ̅ ⲡⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲧⲁϯ ⲛⲁϥ
ⲙ̅ ⲡⲉϥⲁⲓⲧⲙⲁ: ⲁⲧⲱ ⲧⲁⲧⲙ̅ ⲕⲁ ⲗⲁⲁⲩ ⲙ̅ ⲡⲉⲑⲟⲟⲩ
ⲉ ⲧⲁⲣⲟϥ: ⸗ Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁϵ ⲙ̈ⲭⲁⲏⲗ ⲙ̅ ⲧⲉⲣ ⲥ̅ⲭⲉ Fol. 20 b
ⲛⲁⲓ ⲛⲁⲩ ⲁϥϯ ⲛⲁⲩ ⲙ̅ ϯⲣⲛⲓⲛ ⲁϥⲣⲟⲡⲥ̅ ⲉ ⲣⲟⲟⲩ· Ⲧⲟⲧⲉ λϵ
ⲡⲉⲇⲣⲓⲡⲁⲣⲓ̈ⲟⲥ ⲁϥⲡⲧⲟⲩ ⲡⲛⲁⲣⲙ̅ ⲡⲣⲛⲥⲉⲗⲗⲱⲛ ⲉ ⲧⲣⲥ̅-
ⲁⲛⲁⲕⲣⲓⲛⲉ ⲙⲙⲟⲟⲩ· ⲁⲧⲱ ⲙ̅ ⲧⲉⲣⲉ ⲥⲧⲁⲣⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ
ⲣⲙ̅ ⲡⲃⲏⲙⲁ ⲡⲉϫⲁⲩ ⲛⲓ ⲟⲩⲥⲟⲛ ⲁϵ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲃⲟⲏⲑⲓ ⲉ̅ ⲣⲟⲛ· ⲡⲧⲟⲕ
ⲉⲧ ⲥⲟⲟⲩⲧ̅ ⲱ̅ ⲛⲁ ϫⲟⲉⲓⲥ ⲁϵ ⲧⲡⲟⲩⲁⲁⲃ ⲉ ⲡⲉⲓ̈ ⲣⲱⲃ
ⲡⲧⲁⲧⲣⲓⲗⲁ ⲉ ⲣⲟⲛ ⲉ ⲧⲃⲛⲛⲧⲧ̅· ⲁⲗⲗⲁ ⲡⲉⲕⲟⲧⲱⲛ ⲡⲧⲟⲉⲓⲥ
ⲙⲁⲣⲉⲧⲙⲱⲡⲉ· Ⲉⲡ̅ ⲧⲉⲩⲛⲟⲩ ⲁϵ ⲉⲧ ⲙⲙⲁⲩ ⲡⲡⲁⲧⲉ
ⲡⲱⲁϫⲉ ⲥⲱⲗⲡ̅ ⲉⲡ̅ ⲣⲱⲟⲩ· ⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙ̈ⲭⲁⲏⲗ ⲁϥⲥⲓ ⲙ̅ ⲡⲉⲥⲙⲟⲩ ⲛ̅ ⲟⲩⲡⲁⲧⲣⲓⲕ̈ⲓⲟⲥ
ⲛ̈ⲧⲉ ⲡⲣⲣⲟ ⲥⲉⲥⲁⲛⲟⲟⲩ ⲡⲣⲣⲟ ⲛ̈ⲧⲉⲛⲧ̈ⲓⲁ ⲧⲡⲟⲗⲓⲥ ⲛ̅ ⲧⲉϫⲱⲣⲁ
ⲁⲣⲉⲓ· Ⲡⲣⲛⲥⲉⲗⲗⲱⲛ ⲁϵ ⲛ̅ ⲧⲉⲣ ⲥ̅ⲙⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙ̈ⲭⲁⲏⲗ ⲁϥⲙⲟⲟⲩϣⲉ ⲉ ⲣⲟⲧⲛ ⲉ ⲣⲟϥ ⲙ̅ ⲡⲉⲥⲙⲟⲩ ⲛ̈ⲧⲉ
ⲥⲉⲥⲁⲛⲟⲟⲩ ⲡⲣⲣⲟ· Ⲗⲩⲧⲱⲟⲩⲛ ⲁϵ ⲛⲧⲉⲩⲛⲟⲩ ⲁϥⲁⲣⲉ
ⲣⲁⲧⲥ̅ ⲣⲓⲱⲛ ⲙⲙⲟⲥ· ⲉϥϯ ⲙⲁ ⲛ ⲧⲉⲥⲧⲁⲍⲓⲥ ⲛ̅ ⲃⲁⲥⲓⲗⲓ-
ⲟⲛ ⸗ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲁϵ ϯⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲙⲟⲕ ⲕⲩⲣⲓⲉ Fol. 21 a
ⲁⲧⲣⲓⲕⲓⲉ ⲧⲁⲣⲕⲉⲓ ⲙ̅ⲡ̅ ⲣⲙⲟⲟⲩ ⲣⲁⲣⲧⲛⲓ ⲛ ⲟⲩⲕⲟⲧⲓ̈· ⲙ̅ⲡ̅ λζ
ⲱⲧⲙ̅ ⲉ ⲛⲉⲓ ⲁⲡⲟⲗⲟⲅⲓ̈ⲁ· Ⲏⲧⲟϥ ⲁϵ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉⲡⲓ ⲁⲛ ⲛⲧⲁⲩⲉⲓ ⲣⲱ ⲉ ⲧⲃⲉ ⲡⲁⲓ̈·

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ⲁⲣⲭⲏⲟⲥ ⲅⲁ ⲟⲩⲛⲁⲓ ⲛ̄ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲁⲩⲱ ⲁ ⲡⲣⲉⲥ-
ⲃⲉⲩⲧⲏⲥ ⲕⲉⲗⲉⲩⲉ ⲉ ⲡⲁⲣⲣⲏⲥⲓⲁ ⲛⲁⲩ ⲙ̄ ⲡⲉⲕⲧⲟⲟⲩ ⲛ̄ⲧⲙⲛⲣⲉ
ⲙⲙⲁ ⲫⲓ ⲟⲩⲥⲟⲡ ⲉ ⲡⲃⲏⲗⲁ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛⲧⲁⲩⲧⲁ-
ⲣⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ ⲉ ⲡⲃⲏⲗⲁ ⲙ̄ ⲡⲉⲕⲙ̄ⲧⲟ ⲉ̄ ⲃⲟⲗ· ⲁ
ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲙⲁⲁⲉ ⲛⲁⲙⲁⲁⲩ ⲫⲛ̄ ⲟⲩⲥⲱⲙⲛ̄ ⲙ̄ⲛ̄ ⲟⲩⲁⲡⲓⲗⲁⲩ
ⲉ ⲧⲁⲭⲁ ⲟⲩ ⲉ ⲃⲟⲗ ⲫⲓⲧⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲡⲉⲓ ⲣⲱⲃ·
Ⲁⲉ ⲧⲁⲭⲓ ⲁⲛⲓⲙⲉ ⲛⲁⲓ ⲉ ⲡⲉⲓ ⲙⲁ ⲛ̄ ⲧⲉⲡⲣⲉⲧⲏ· ⲡⲥⲧⲗⲱⲙ
ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲃⲱⲧ̄ⲥ ⲙ̄ⲡⲣ̄ ⲙⲟⲩ ⲕⲁⲕⲱⲥ· ⲉ
ⲥⲉⲣ̄ ⲙ̄ⲡⲧⲣⲉ ⲉ ⲣⲱⲧⲛ̄ ⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲥⲱⲡ ⲛ̄
ⲧⲉⲡⲣⲉⲧⲏ ⲛ ⲡⲁⲣⲭⲱⲛ· ⲉⲧⲉⲧⲛ̄ ⲧⲙ̄ ⲟⲩⲟⲛⲣ̄ⲥ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ·
ⲧⲉⲧⲛⲁⲙⲟⲩ ⲕⲁⲕⲱⲥ· Ⲏⲧⲟⲟⲩ ⲁⲉ ⲡⲉⲭⲁⲩ ⲫⲓ ⲟⲩⲥⲟⲡ ⲙ̄
ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ· ⲉ ⲫⲟⲛⲣ̄ ⲛ̄ⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄
Fol. 21 b ⲙ̄ⲡ̄ ⲡⲉⲭⲁⲣⲭⲁⲥ|ⲧⲉⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉ ⲡⲉⲓ
ⲗⲏ ⲣⲱⲃ ⲉⲧ ⲕ̄ⲭⲥ̄ⲟⲩ ⲙⲙⲟⲛ ⲉ ⲣⲟⲩ ⲙ̄ⲡⲉ ⲛⲕⲁⲛⲱⲛⲉⲓ(sic) ⲉ ⲣⲟⲩ
ⲉⲛⲉⲣ· ⲟⲩⲁⲉ ⲛⲧⲡ̄ⲥⲱⲟⲩⲛ ⲙ̄ⲙⲟⲩ ⲁⲛ· Ⲉⲃ̄ⲛ̄ ⲟⲩⲙⲉ ⲥⲁⲣ
ⲱ̄ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲡⲉⲣⲱⲃ ⲉⲉ ⲭⲓⲟⲩⲉ ⲧⲟ ⲛⲃⲱⲧⲉ ⲛ ⲛⲁⲣⲁⲛ̄
ⲫⲓⲧⲙ̄ ⲡⲁ ⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲛ̄ ⲛⲉⲛⲓⲟⲧⲉ ⲙⲙⲛ̄ ⲛⲉⲧⲥⲃⲱ:
Ⲙⲓⲭⲁⲏⲗ ⲁⲉ ⲡⲁⲣⲭⲁⲥⲕⲉⲗⲟⲥ ⲁⲩⲱⲱⲭⲉ ⲙⲙⲛ̄ ⲡⲣⲉⲥ-
ⲃⲉⲩⲧⲏⲥ ⲉⲩⲟ ⲡ̄ ⲡⲉⲥⲙⲟⲩ ⲡ̄ ⲡⲡⲁⲧⲣⲓⲕⲓⲟⲥ ⲉⲉ ⲉⲩⲱⲡⲉ
ⲕⲟⲧⲉⲩ ⲧⲙⲉ ⲙⲁⲣⲟⲩ ⲁⲙⲁⲣⲧⲉ ⲡ̄ ⲡⲉⲓ ⲕⲟⲩⲓ ⲛ̄ⲥⲟⲛ
ⲛ̄ⲧⲉ ⲛⲉⲓ ⲣⲱⲙⲉ· ⲛⲥⲉⲭⲓⲧⲟ ⲉ ⲣⲟⲩⲛ ⲉ̄ ⲡⲛⲓ ⲡ̄ ⲡⲉⲓ ⲣⲱⲙⲉ
ⲙ̄ ⲡⲣⲟⲥⲟⲩⲣⲟⲥ· ⲡⲁⲓ ⲉ̄ⲧ ⲟ ⲛ̄ ⲁⲩⲣⲓⲟⲥ ⲉ̄ ⲣⲟⲩⲛ ⲉ̄ ⲛⲉⲓ
ⲣⲱⲙⲉ ⲙ̄ ⲁⲧ ⲛⲟⲃⲉ· ⲛⲧⲟⲟⲩ ⲉ̄ ⲃⲟⲗ ⲉⲭⲱ ⲙⲙⲟⲥ· ⲉⲉ
ⲫⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲙⲛ̄ ⲧⲛⲟⲥ ⲛ̄ ⲥⲟⲙ ⲛ̄ ⲡⲁⲣⲭ-
ⲁⲥⲕⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲁⲣⲟⲩⲱⲛⲟⲩ ⲉ̄ ⲃⲟⲗ ⲛⲥⲓ ⲧⲉⲡⲣⲉⲧⲏ
ⲛ̄ ⲥⲧⲗⲱⲙ ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁⲧⲃⲏⲧ̄ⲥ ⲛⲁⲓ ⲉⲧⲟⲩⲣⲓⲗⲁ ⲉ ⲣⲟⲓ
ⲙⲛ̄ ⲛⲁ ⲥⲛⲏⲩ ⲉ ⲧⲃⲏⲏⲧ̄ⲥ· ⲁⲩⲱ ☩ⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲕ ⲉⲉ
ⲧⲙⲉ ⲛⲁⲟⲩⲱⲛⲟ̄ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲧⲉⲩⲛⲟⲩ· Ⲗ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ|
Fol. 22 a ⲧⲣⲉ ⲭⲁⲗⲁⲣⲧⲉ ⲛ̄ ⲧⲥⲓⲭ ⲙ̄ ⲡⲙⲛⲣⲉ ⲙⲙⲁ ⲛ̄ⲥⲓ ⲙⲁⲧⲟⲓ
ⲗⲑ ⲥⲛⲁⲩ ⲙⲛ̄ ⲣⲉⲛⲣⲩⲡⲉⲣⲉⲧⲏⲥ· ⲁⲧⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲛⲏ
ⲙ̄ ⲡⲉⲡⲣⲟⲥⲟⲩⲣⲟⲥ: Ⲗⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲥⲱⲱⲩ ⲉ̄ ⲃⲟⲗ ⲛⲥⲓ
ⲡⲙⲛⲣⲉ ⲙⲙⲁ ⲉⲭⲱ ⲙⲙⲟⲥ ⲉⲉ ⲫⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄
ⲡⲛⲟⲩⲧⲉ ⲛⲛⲁ ⲧⲡⲉ ⲙⲛ̄ ⲛⲁ ⲡⲕⲁⲣ· ⲁⲩⲱ ⲫⲙ̄ ⲡⲣⲁⲛ
ⲙ̄ ⲡⲁⲣⲭⲁⲥⲕⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ ⲧⲥⲩⲛⲟⲥ ⲛ̄ ⲥⲟⲙ·

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мαρε πεκια ταρον ⲙ̅ⲡⲟⲟⲩ ⲱ̅ ⲡⲛⲟⲩⲧⲉ ⲛⲉ̅ ⲧ̅ⲡⲛⲟⲩ
ⲉ̅ ⲃⲟⲗ ⲉⲓ̅ ⲧⲡⲉ ⲙ̅ ⲡⲉⲕⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲉⲩⲟⲩⲱⲛϩ̅ ⲉ̅ ⲃⲟⲗ ⲛ̅ ⲧⲉⲡⲣⲉⲧⲏ ⲛ̅ ⲥⲧⲗⲱⲙ
ⲡⲁⲣⲭⲱⲛ· ⲭⲉ ⲛ̅ ⲉⲓⲛⲟⲉⲓ ⲁⲛ ⲛⲉ ⲛ̅ⲥⲛⲩⲉ ⲛ̅ⲧⲁⲓ̈ⲙⲟⲡⲟⲩ
ⲙ̅ⲙ̅ ⲛⲁ ⲥⲓⲛⲩ· ⲉ ⲃⲟⲗ ⲉⲓ̈ⲧⲙ̅ ⲡⲉ̈ⲓ ⲡⲣⲟⲥⲟⲩⲣⲟⲥ ⲛ̅ ⲁⲧ
ⲛⲁ· ⲗⲁⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲧⲁϥϫⲉ ⲡⲁ̈ⲓ ⲁⲩⲥⲙⲏ ⲙ̅ⲡⲱⲙⲉ ⲙ̅ⲡⲁ
ⲣⲟϥ ⲙ̅ⲙ̅ ⲛⲉⲧ ⲛ̅ⲙ̅ⲙⲁϥ· ⲁⲩⲱ ⲛ̅ⲕⲉ ⲙⲁⲧⲟ̈ⲓ ⲉⲧ ⲧⲟ ⲉ ⲣⲟϥ
ⲙ̅ⲙ̅ ⲛⲁⲛⲟⲩⲣ̅ⲡⲩⲉ ⲉⲧ ⲁⲙⲁⲣⲧⲉ ⲙ̅ⲙⲟϥ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ⲛ̅
ⲧⲉⲓ ⲣⲉ ⲭⲉ ⲱ̅ ⲡ̅ⲣⲱⲙⲉ ⲛⲧⲁⲧⲉⲓ̈ ⲉⲧⲙ̅ⲙⲉ ⲛⲥⲁ ⲧⲉⲡⲣⲉⲧⲏ
ⲛⲧⲁⲧⲫⲓⲧⲉ̄ | ⲣⲙ̅ⲛ̄ ⲡⲛⲏ̈ ⲛ ⲥⲧⲗⲱⲙ ⲡⲁⲣⲭⲱⲛ· ⲁⲙⲛⲓⲧ̄ⲙ̄ Fol. 22 b
ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲡⲉⲓ ⲕⲁⲧⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲁⲣⲉ ⲉ ⲡⲉⲧⲉ- ⲛⲉ
ⲧⲙ̅ⲙⲉ ⲛⲥⲱϥ ⲛ̅ⲧⲉ ⲧⲙⲉ ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙ̅·
ⲭⲉ ⲛⲉⲓ ⲣⲱⲙⲉ ⲟⲩⲁⲁⲃ ⲉ ⲛⲉⲧ ⲟⲩⲁⲡⲟⲧⲉ̈ⲓ (*sic*) ⲙ̅ⲙⲟⲟⲩ ⲉ
ⲣⲟϥ· ⲗⲁⲱ ⲛⲧⲁ ⲡⲁ̈ⲓ ⲙ̅ⲡⲱⲙⲉ ⲧⲁⲣⲉ ⲧⲙⲉ ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ
ⲉⲓⲧⲙ̅ ⲛ̅ ⲛⲟⲥ ⲛ̅ ⲥⲟⲙ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ·
ⲗⲁⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛⲧⲁ ⲡⲙⲛⲛⲏⲩⲉ ⲥⲱⲧⲙ̅ ⲉ ⲧⲉⲥⲙⲏ ⲁⲩⲃⲱⲕ
ⲉ̅ ⲡⲉⲥⲛⲧ ⲉ ⲡⲕⲁⲧⲁⲕⲓⲟⲛ: ⲁⲩⲥⲙⲉ ⲛ̅ ⲧⲉⲡⲣⲉⲧⲏ ⲙ̅ ⲡⲁⲣ-
ⲭⲱⲛ̄: ⲙ̅ ⲡⲉⲥⲛⲧ ⲉ ⲡⲉⲥⲡⲗⲉⲟⲛ ⲣⲙ̅ⲛ̄ ⲡⲛⲏ̈ ⲛ̅ ⲡⲉⲡⲣⲟⲥ-
ⲟⲩⲣⲟⲥ ⲛ̅ ⲁⲧ ⲛⲁ ⲡⲁⲓ ⲛⲧⲁϥⲱⲙⲉ ⲡⲟⲩⲇⲁ̈ⲓⲛⲧ ⲉ ⲣⲟⲩⲓ
ⲉ̅ ⲛⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲏ ⲛ̅ ⲁⲧ ⲛⲟⲃⲉ ⲉⲧⲉ ⲓⲱⲁⲛⲛⲓⲥ ⲡⲉ ⲙ̅ⲙ̅
ⲛⲉⲩⲥⲓⲛⲧ· ⲗⲁⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲛⲉⲙⲙⲱⲛ ⲕⲁⲁⲧ
ⲉ ⲃⲟⲗ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲧⲛⲏ̈ ⲁⲧ† ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲙ̅
ⲡⲉⲩⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ:—ⲗⲁⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ
ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲣⲟⲡⲧ̄ ⲉ ⲡⲛⲉⲙⲙⲱⲛ ⲙ̅ⲙ̅ ⲛⲉⲧ ⲁⲣⲉ
ⲣⲁⲧⲟⲩ ⲛⲙ̅ⲙⲁϥ ⲁⲩⲟⲩⲟⲛⲣ̄ⲩ ⲉ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̅ⲥⲟⲩ ⲉⲧⲙⲛⲧ Fol. 23 a
ⲉ̅ ⲡⲉⲧⲛⲏ̈ ⲁⲩⲱⲱⲥϩ̅ ⲛⲙ̅ⲙⲁⲩ ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲙ̅
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲁⲣⲭⲓⲥⲧⲣⲁ†ⲕⲟⲥ ⲛ̅ ⲧⲥⲟⲙ ⲛ̅ ⲡⲭⲟⲉⲓⲥ
ⲙⲓⲭⲁⲏⲗ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ: ⲭⲉ ⲱ̅ ⲓⲱⲁⲛⲛⲓⲥ ⲙ̅ⲙ̅ ⲛⲉⲩⲥⲓⲛⲧ
ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲓ̈ⲧⲟⲩⲭⲉ ⲧⲛⲧⲧ̄· ⲁϫⲛ̄ ⲗⲁⲁⲩ ⲙ̅ ⲡⲉⲑⲟⲟⲩ·
ⲗⲁⲱ †ⲛⲁⲧⲟⲩⲭⲉ ⲧⲛⲧⲧ̄ ⲛ̅ⲕⲉ ⲥⲟⲛ ⲛ̅ⲧⲉⲧⲛ̄† ⲱⲙⲉ ⲙ̅
ⲡⲁ̈ⲓⲁⲃⲟⲗⲟⲥ· ⲗⲁⲱ ⲟⲛ †ⲛⲁ† ⲓⲛⲧⲛ̄ ⲛ̅ ⲟⲩⲁⲣⲭⲏⲥⲓⲁ
ⲙ̅ⲙ̅ ⲟⲩⲙ̅ⲛ̄ⲧⲓⲱⲟⲩⲧ ⲛ̅ⲧⲉⲧⲛ̄ⲱⲱⲙⲉ ⲛⲁⲣⲉ ⲉϫⲛ̄ ⲡⲗⲁⲟⲥ
ⲧⲏⲣⲟⲩ· ⲗⲁⲱ ⲟⲛ ⲛ̅ⲧⲉⲧⲛ̄ⲱⲱⲙⲉ ⲛ̅ⲱⲟⲧ ⲙ̅ ⲡ̅ⲣ̅ⲣⲟ
ⲥⲉⲥⲁⲃⲟⲥ· Ⲓⲱⲁⲛⲛⲓⲥ ⲁⲉ ⲙ̅ⲙ̅ ⲛⲉⲩⲥⲓⲛⲧ ⲁⲩⲱ

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ϵ τϵϩϣαϩ ⲛ ϩωϐ ⲛⲓⲙ ⲛⲧⲁⲩⲱⲡϵ ⲙⲙⲟⲟⲩ · Ⲏⲧⲟⲥ ⲁϵ
ⲡⲉϩⲁⲥ ϫϵ ⲙⲁⲣϵ ⲡⲟⲩⲱϣ ⲛ̄ ⲡϫⲟⲉⲓⲥ ϣⲱⲡϵ · ⲡⲗⲏⲓ ⲛⲁ
ϣⲛⲣϵ ⲙⲡⲣ̄ ⲧⲣϵ ⲓⲕⲁ ⲧⲟⲟⲧⲛ̄ ϵ ϧⲟⲗ ⲉⲓ ⲡⲉⲧⲙⲁⲛⲟⲩϥ
ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ · ϫϵ ⲕⲁⲥ ⲉⲣϵ ⲡⲡⲉⲧⲙⲁⲛⲟⲩϥ ϣⲱⲡϵ ⲙ̄ⲙⲟⲛ
ⲛ̄ⲧⲟⲩϫⲛⲧ ⲉⲣⲙ̄ ⲛⲓ ⲁⲓⲱⲛ ⲙⲛ̄ ⲡⲉⲧ ⲓⲛⲧ · Ⲁⲥϣⲱⲡϵ
ⲟⲛ ⲙ̄ⲡⲁⲧϵ ⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ ⲟⲩⲉⲓⲛⲉ ϫⲓⲧⲁ ⲛⲁⲓ ϣⲱⲡϵ ⲁ ⲓ̈ⲱ-
Fol. 23 b ⲁⲛⲛⲓⲥ ⲉⲓ ⲉϥⲡⲁⲣⲁⲥⲓ ⲉⲣⲡ̄ | ⲧⲉⲡⲗⲁⲧⲓⲁ ⲙ ⲧⲡⲟⲗⲓⲥ · ⲁⲧⲱ
ⲙⲃ ⲁϥⲛⲁⲩ ⲉ̄ ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲉⲣⲉ ⲣⲉⲡⲁⲧⲙⲓⲟⲥ ⲛ̄ⲧⲉ ⲫⲉⲥⲁⲛⲑⲟⲥ
ⲡⲣ̄ⲣⲟ ⲧⲟ ⲉ ⲣⲟⲟⲩ · ϫⲉ ⲉⲧⲉⲁⲡⲉⲧⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ϣⲉ
ⲛ̄ⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ ⲉ ⲡⲟⲩⲁ · ⲙ̄ ⲛ̄ⲥⲉⲣⲟⲧⲃⲟⲩ · Ⲓⲱⲁⲛⲛⲓⲥ
ϫⲉ ⲡⲉϫⲁϥ ⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ · ϫⲉ ⲥⲉⲥⲙ̄ ⲟⲛ ⲉ ⲡⲓⲟⲩ ⲙ̄
ⲕⲓⲛⲁⲩⲛⲟⲥ ⲉⲧϣⲁⲛϯ ⲡϣⲩⲛⲧ ⲛ̄ⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ · Ⲡⲉϫⲉ
ⲙ̄ⲙⲁⲧⲟⲓ ⲁⲉ ⲛⲁϥ ϫⲉ ⲙⲙⲟⲛ · Ⲡⲉϫⲉ ⲓⲱⲁⲛⲛⲓⲥ ϫⲉ
ⲥⲱ ⲉ ⲣⲟⲓ ⲙ̄ ⲟⲩⲕⲟⲩⲓ ⲱ̄ ⲛⲉⲥⲓⲛⲓ · Ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ
ⲁϥϣⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉϣⲏⲓ · ⲁϥϣⲓ ⲙ̄ ⲡϣⲩⲛⲧ ⲙ̄ ⲣⲟⲗⲟⲕⲟⲧ-
ϯⲛⲟⲥ ⲙⲛ̄ ⲕⲉ ϥⲧⲟⲟⲩ ⲁϥⲧⲁⲁⲩ ⲙ̄ ⲡⲣⲱⲙⲉ ⲥⲛⲁⲩ ·
ⲁϥⲧⲁⲁⲩ ⲙ̄ ⲙ̄ⲙⲁⲧⲟⲓ ⲙ̄ ⲡⲣ̄ⲣⲟ · ⲁⲩⲱ ⲙⲕⲉ ϥⲧⲟⲟⲩ ⲙ̄
ⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ ⲁϥⲧⲁⲁⲩ ⲙ̄ ⲙ̄ⲙⲁⲧⲟⲓ · Ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲁⲉ
ⲙⲡⲉ (*sic*) ⲥⲥⲙ̄ ⲉϥⲙⲁⲣ ⲟⲩ · ⲉϥⲛⲁⲩ ⲙ̄ ⲙⲡⲧⲙⲁⲛⲧ ⲉⲧⲟⲩⲉⲓⲣⲉ
ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥⲓ ⲛ̄ⲧⲟⲟⲩ ⲙ ϣⲩⲣⲉ ϣⲩⲙ · Ⲁⲥϣⲱⲡϵ
ⲁⲉ ⲙⲡⲥⲁ ⲛⲁⲓ ⲁⲧⲣⲱⲙⲉ ⲣⲓⲧⲟⲧⲱϥ ⲙ̄ ⲡⲏⲓ ⲙ ⲡⲉⲧ ⲟⲧⲁⲁⲃ ·
ⲕⲁⲗⲓ ⲛ̄ ⲟⲧⲱⲃⲛⲣ ⲛ̄ⲧⲁϥ ⲉ ⲡⲉϣⲏⲓ ⲁϥⲟⲧⲱⲙ ·
ⲁϥⲥⲱ ⲙⲙⲁϥ ϣⲁ ⲣⲟⲩⲣⲉ · Ⲡⲣⲱⲙⲉ ⲁⲉ ⲁϥⲧⲱⲟⲩⲛ
ⲁϥⲉⲓ ⲉ ϧⲟⲗ ⲉⲣⲙ̄ ⲡⲏⲓ ⲛ̄ ⲡⲉϣⲱⲃⲛⲣ · ⲁϥⲉⲓ ⲉ ϧⲟⲗ ⲉⲣⲡ̄ |
Fol. 24 a ⲧⲡⲗⲁⲧⲓⲁ ⲙ̄ ⲧⲡⲟ̄ⲗⲓⲥ · ⲉ ⲧⲣ ⲭ̄ⲃⲱⲕ ⲉ ⲡⲉϣⲏⲓ · ⲉⲧⲉⲓ ⲁⲉ
ⲙⲛ̄ ⲉϥⲙⲟⲟⲩⲉ ⲉⲣⲡ̄ ⲧⲉⲣⲓⲉ · ⲁⲩⲕⲉⲣⲁⲥⲧⲏⲥ ⲗⲟⲕⲉⲭ̄ ⲁϥⲙⲟⲟⲩ ·
Ⲏ ⲧⲉⲣⲉ ⲡⲉⲣϩⲓⲡⲁⲣⲓⲟⲥ ⲁⲉ ⲉⲓ ⲉⲩⲕⲱⲧⲉ ⲙ̄ ⲧⲉⲧⲱⲛ ⲉ ⲧⲃⲉ
ⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲙ̄ ⲧⲡⲟⲗⲓⲥ · ⲁϥⲥⲱⲙ ⲡⲣⲱⲙⲉ ⲉϥⲙⲏⲛ ⲉϥ-
ⲙⲟⲟⲩⲧ · Ⲁⲩϧⲉⲣⲉ ⲡⲣⲃ̄ⲥ ⲁⲉ ⲁϥⲙⲟⲟⲩϣⲧ̄ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ
ⲧⲏⲣⲩ̄ ⲙⲡⲉ ⲥⲥⲙ̄ ⲗⲁⲁⲩ ⲙ̄ ⲡⲱⲗⲩ̄ ⲡⲛⲧⲩ̄ · ⲁϥϯ ⲙ̄
ⲟⲧⲕⲁⲓⲥ ⲉ ⲣⲟⲩ ⲁϥⲧⲣⲉ ⲧⲧⲱⲙⲥ̄ ⲣⲙ̄ ⲡⲧⲁⲫⲟⲥ · Ⲡⲁⲓⲁ-
ⲃⲟⲗⲟⲥ ⲁⲉ ⲁⲙⲟⲟⲩⲉ ⲣⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉⲩⲧⲁⲩⲉⲃⲉⲓⲩ
ⲉⲩϣⲱ ⲙ̄ⲙⲟⲥ · ϫⲉ ⲛⲓ ⲫⲟⲟⲛⲟⲥ ⲱⲡⲉ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̄
ⲡⲉⲓ ⲧⲟⲟⲩ ⲛ̄ⲥⲟⲛ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ϯⲡⲟⲗⲓⲥ ⲙ̄ ⲙⲓ ⲣⲟⲟⲩ ·

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Ⲏⲧⲉⲧⲛⲟⲩ ⲁⲉ ⲁ ⲡⲟⲩⲱ ⲃⲱⲕ ϣⲁ ⲡⲣⲏⲥⲙⲱⲛ· ⲡⲣⲏⲥ-
ⲙⲱⲛ ⲁⲉ ⲁϥ̅ (*sic*) ⲡϣⲁⲭⲉ ⲡ̅ⲁ̅ⲣ̅ⲭ̅ⲏ̅ ⲡ̅ⲣ̅ⲣⲟ ⲥⲉⲥⲁⲛⲑⲟⲥ:
Ⲏⲧⲉⲧⲛⲟⲩ ⲁⲉ ⲛ̅ⲧⲁ ⲡ̅ⲣ̅ⲣⲟ ⲥⲱⲧ̅ⲙ̅ ⲉ ⲡϣⲁⲭⲉ ⲁⲩⲟⲧⲉⲣ-
ⲥⲁϩⲙⲉ ⲉ ⲡⲁⲣⲣⲓⲥⲧⲁ ⲛⲁⲩ ⲙ̅ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̅ϣⲩⲣⲉ ϣⲛⲁ
ⲣⲓ ⲟⲩⲥⲟⲛ· Ⲡⲙⲁⲧⲟⲓ ⲁⲉ ⲁⲩⲥⲱ ⲡⲉ ⲛⲉⲓ̈ ϣⲩⲣⲉ ϣⲛⲁ·
ⲁⲩ† ⲛⲟⲩⲕⲟⲗⲗⲁⲣⲓⲟⲛ | ⲉ ⲡⲉⲩⲙⲁⲕ̅ⲁ̅ⲣ̅ ⲁⲩⲛ̅ⲧⲟⲩ ⲉ ⲃⲟⲗ Fol. 24 *b*
ⲉⲣ̅ⲛ̅ ⲧⲉⲡⲗⲁⲧⲓⲁ ⲙ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅· ⲉ ⲧⲣⲉ ⲩⲭⲁⲓ̈ⲧⲟⲩ ⲉ ⲣⲁⲧ̅ⲩ̅ ⲛ̅ ⲙⲁ
ⲡ̅ⲣ̅ⲣⲟ ⲥⲉⲥⲁⲛⲑⲟⲥ: Ⲗⲁⲱ ⲉⲣ̅ⲛ̅ ⲧⲉⲩⲛⲟⲩ ⲁⲥⲉⲙⲏ̅ ϣⲱⲡⲉ ϣⲁ
ⲣⲟⲟⲩ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̅ⲙ̅ⲏ̅ ⲡⲉⲩⲥⲏⲛⲧ ⲙⲡ̅ⲣ̅
ⲣ̅ ⲣⲟⲧⲉ ⲉⲧⲉⲧⲡ̅ⲃⲏⲕ ϣⲁ ⲡ̅ⲣ̅ⲣⲟ: ⲉ ⲙ̅ⲙ̅ⲏ̅ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁ-
ⲣⲱⲧⲏ̅· Ⲗ ⲡⲕⲁⲓⲣⲟⲥ ⲙ̅ ⲡⲉ̈ⲓⲥⲉ ⲟⲩⲉ̈ⲓⲛⲉ· ⲡⲕⲉⲣⲟⲥ ⲙ̅
ⲧⲙ̅ⲡⲧⲓⲱⲧ ⲁⲩⲣⲱⲙ ⲉ ⲣⲱⲧⲏ̅ ⲉ ⲃⲟⲗ ⲉⲓ̈ⲧⲏ̅ ⲡⲭⲟⲉⲓⲥ· Ⲏ-
ⲧⲉⲧⲛⲟⲩ ⲁⲧⲉⲙⲏ̅ ⲙⲙⲟⲟⲩ ⲉ ⲣⲁⲧ̅ⲩ̅ ⲙ̅ ⲡ̅ⲣ̅ⲣⲟ: Ⲗⲁⲱ
ⲛⲉⲩⲥⲟⲡ̅ⲥ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙ̅ⲓ̈ⲭⲁⲏⲗ ⲉ ⲧⲣ ⲥ̅ⲧⲟⲩⲭⲟⲟⲩ· Ⲗⲁⲱ ⲡⲧⲉⲧⲛⲟⲩ ⲉⲓⲥ
ⲡⲛ̅ⲟⲥ ⲙ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̅ⲧ̅ ⲟⲩⲁⲁⲃ ⲙ̅ⲓ̈ⲭⲁⲏⲗ ⲡⲁ ⲡⲣⲁⲓ
ⲉⲧ ⲣⲟⲗⲥ̅ ⲉⲣ̅ⲛ̅ ⲧⲧⲁⲡⲣⲟ ⲙ ⲟⲩⲟⲛ ⲙⲙ̅· Ⲗϥⲥⲓ ⲙ ⲡⲉⲥ-
ϫⲏⲙⲁ ⲙ̅ ⲟⲩⲛⲟⲩ ⲙ̅ ⲥⲁⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲙ̅ⲡⲧⲉ ⲕⲱⲥⲧⲁⲛ†ⲛⲟⲩⲥ
ⲡ̅ⲣ̅ⲣⲟ ⲙ̅ ⲡⲉⲣϣⲱⲙⲉ ⲁⲩⲉⲓ ⲉ ⲣⲟⲩⲙ ⲉⲣⲉ ⲟⲩⲛⲟⲩ ⲙ̅
ⲁⲓ̈ⲱⲙⲁ ⲕⲱⲧⲉ ⲉ ⲣⲟⲩ:—Ⲡ̅ⲣ̅ⲣⲟ ⲁⲉ ⲥⲉⲥⲁⲛⲑⲟⲥ ⲙ̅ ⲧⲉⲣⲉ
ⲫⲛⲁⲩ ⲉ ⲣⲟⲩ ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲁⲣⲉ ⲣⲁⲧ̅ⲩ̅ ⲉⲓ̈ ⲉⲛ ⲙⲙⲟⲩ:
ⲉⲩ† ⲙⲁ ⲙ ⲡⲉⲩⲉⲟⲟⲩ | ⲙ̅ ⲃⲁⲥⲓⲗⲓ̈ⲕⲟⲛ· ⲙⲡ̅ⲥⲱⲥ ⲁⲧⲣ- Fol. 25 *a*
ⲙⲟⲟⲥ ⲣⲓ ⲟⲩⲥⲟⲛ· Ⲡ̅ⲣ̅ⲣⲟ ⲁⲉ ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲉⲙⲉ
ⲉ ⲣⲟⲩⲙ ⲙ̅ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̅ⲥⲟⲙ ⲉⲓ̈ ⲟⲛ̅ ⲙⲙⲟⲩ: Ⲡⲉϫⲉ
ⲡ̅ⲣ̅ⲣⲟ ⲁⲉ ⲛⲁⲩ ⲉ ⲧⲃⲉ ⲟⲩ ⲁⲧⲉⲧⲛ̅ⲧⲱⲟⲩⲙ ⲉϫⲙ̅ ⲡⲉⲓ̈
ⲣⲱⲙⲉ ⲁⲧⲉⲧⲛ̅ⲣⲱⲧⲃ̅ ⲙ̅ⲙⲟⲩ· Ⲗⲧⲟⲩⲱⲱⲩⲃ̅ ⲛ̅ⲥⲓ ⲡⲉⲩⲧⲟⲟⲩ
ⲛ̅ⲥⲟⲙ ⲁⲉ ⲭⲟⲛⲥ̅ ⲛ̅ⲥⲓ ⲙ̅ⲡⲟⲩⲧⲉ ⲙ̅ⲙ̅ ⲡⲉⲩⲛⲟⲥ ⲙ̅ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ⲓ̈ⲭⲁⲏⲗ· ⲁⲉ ⲙ̅ⲡ̅ ⲫⲟⲟⲛⲟⲥ ⲉⲧ ⲕⲧⲱⲥⲉ
ⲙⲙⲟⲩ ⲉ ⲣⲟⲛ [erasure] ⲧⲙ̅ⲟⲩⲁⲁⲃ ⲉ ⲣⲟⲩ: Ⲡ̅ⲣ̅ⲣⲟ ⲁⲉ
ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲉⲙⲉ ⲙⲙⲉⲥⲕⲉⲧⲏ̅ ⲙ̅ ⲃⲁⲥⲁⲙⲓⲥⲧⲏⲣⲓⲟⲛ
ⲛ̅ⲥⲉⲃⲁⲥⲁⲙ̈ⲍⲉ ⲙⲙⲟⲟⲩ: Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁⲉ ⲙ̈ⲓ̈ⲭⲁⲏⲗ
ⲉⲡ̈ⲓ̈ ⲁⲛ ⲟⲩⲃⲁ̈ⲓ̈ⲣⲟⲟⲩϣ ⲡⲉ ⲣⲁ ⲟⲩⲟⲛ ⲙ̈ⲙⲙ ⲉⲧ ⲟ ⲡⲣ̅ⲫ̅ⲏ̅ⲗ
ⲙ̅ ⲡⲭⲟⲉⲓⲥ ⲉⲣ̅ⲛ̅ ⲟⲩⲙⲉ: ⲁⲩⲣ̅ ⲫⲛⲁⲩ ⲉⲟⲩⲱⲛ̅ⲍ̅ ⲉ ⲃⲟⲗ ⲙ̅
ⲛⲉⲟⲟⲩ ⲛ ⲙ̈ⲓ̈ ⲡⲉⲧⲟⲩⲁⲁⲃ· ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲉ ⲧⲁⲓⲣⲟ ⲙ̅

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тполіс ⲙⲉ ⲡⲣⲣⲟ ⲙⲛ̄ ⲡⲓⲛⲛⲓⲃⲉ тнⲣ̄ⲥ: ⲙⲉ ⲡⲉⲥⲙⲟⲩ
ⲛ̄тⲁⲣⲧⲟⲩⲁⲟ ⲛ̄ ⲙⲙⲉⲩⲛ̄ ⲉⲣⲉ ⲡⲉⲥⲙⲛ̄ⲛⲓⲃⲉ ⲉⲓⲣⲉ ⲛ̄
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ ⲧⲃⲁ: Ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁⲥⲣⲁⲛⲁⲥ
Fol. 25 b ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲉ ⲧⲣⲉ ☩ полις ⲟⲩⲁⲁⲓ ⲉ ⲡⲧⲁⲕⲟ· | Тоте
ⲙⲉ ⲁϥⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉϩⲁⲩ ⲛ̄
ⲥⲉⲥⲁⲛⲑⲟⲥ ⲁⲉ ⲟⲩⲙⲁⲉⲓⲛ̄ ⲫⲁⲣⲧⲏⲛ ⲫⲛ̄ ☩ полис· ⲉⲣⲱⲙⲁⲛ
ⲟⲩⲁⲛ☩ⲗⲟⲙⲓⲁ ⲛ̄ ⲧⲉⲓ ⲙⲁⲓⲛⲉ ⲱⲱⲡⲉ· ⲱⲁⲛ ⲧⲣⲉ ⲭⲉⲙⲉ
ⲛ̄ ⲡⲉⲛⲧ ⲁϥⲙⲟⲩ ⲛ̄ⲥⲉⲕⲁⲁϥ ⲙⲉ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲓⲛⲛⲓⲃⲉ
тнⲣ̄ⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲧⲛ̄ⲭⲛⲟⲩϥ ⲁⲉ ⲟⲩⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ
ⲙⲙⲟⲕ· ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲙⲟⲩ ⲱⲁϥⲭⲉ ⲧⲙⲉ ⲙⲉ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ
ⲙⲉ ⲡⲓⲛⲛⲓⲃⲉ тнⲣ̄ⲥ· Λοιποι ⲙⲁⲣⲟⲧⲉⲓⲛⲉ ⲙⲉ ⲡⲛ̄ⲧⲁϥ-
ⲙⲟⲩ ⲙⲧⲛ̄ⲭⲛⲟⲩϥ ⲁⲧⲱ ☩ⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲧⲙⲉ ⲛⲁⲟⲩⲱⲛⲍ
ⲉ ⲃⲟⲗ ⲛ̄ⲧⲉ ⲡⲣⲧⲝⲓ ⲥⲟⲗ ⲝⲓ ⲱⲓⲛⲉ: Тоте ⲡⲣⲣⲟ ⲛ̄ ⲧⲉⲣⲉ
ⲧⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ ⲙ ⲧⲟⲟⲧⲥ ⲙⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲉⲥ-
ⲥⲟⲟⲩⲙ ⲁⲉ ⲁⲛ̄ ⲁⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲁⲗⲗⲁ ⲙⲉϥⲭⲱ ⲙⲙⲟⲥ
ⲁⲉ ⲟⲩⲙⲟⲥ ⲛ̄ ⲁⲍⲓⲱⲙⲁ☩ⲕⲟⲥ ⲡⲉ ⲛ̄ⲧⲉ ⲡⲣⲣⲟ· ⲡⲣⲟⲥ ⲑⲉ
ⲙⲙ ⲁⲛ̄ⲱⲣⲛ̄ ⲭⲟⲟⲥ: Ⲁⲗⲗⲁ ⲧⲭⲟⲥⲉ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲛ̄ⲣⲟⲩⲉ̄ ⲧⲁⲍⲓⲥ ⲙⲙⲁ ⲛ̄ⲧⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ: Λοιποⲛ̄ ⲁ ⲡⲣⲣⲟ
Fol. 26 a ⲕⲉⲗⲉⲩⲉ ⲛ̄ⲥⲉⲃⲱⲕ ⲉ ⲡⲧⲁ☩ⲫⲟⲥ· ⲛ̄ⲥⲉⲛⲧⲧⲛ̄ ⲛ̄ⲥⲉⲕⲁⲁϥ ⲙⲉ
ⲙⲍ ⲡⲉⲥⲙⲉⲧⲟ ⲉ ⲃⲟⲗ: ⲙⲛ̄ ⲡⲓⲛⲛⲓⲃⲉ тнⲣ̄ⲥ ⲉⲧ ⲥⲟⲟⲩⲍ
ⲉ ⲣⲟϥ· Ⲙⲓⲭⲁⲏⲗ ⲁⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁϥⲧⲱⲟⲩⲛ ⲙⲉ
ⲡⲉⲙⲧⲟ ⲉ ⲃⲟⲗ ⲙⲉ ⲡⲣⲣⲟ ⲙⲛ̄ ⲡⲓⲛⲛⲓⲃⲉ тнⲣ̄ⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ·
ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲡⲕⲟⲩⲓ ⲉⲧ ⲫⲛ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̄ⲧⲱⲛⲣⲉ ⲱⲛⲓ
ⲉⲩⲟ ⲛ ⲡⲉⲥⲙⲟⲩ ⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲉ ⲁⲙⲓⲏⲗ ⲡⲥⲟⲛ
ⲛ̄ ⲓⲱⲁⲛ[ⲓⲏⲥ] ⲁⲙⲟⲩ ⲡⲁ ⲱⲛⲣⲉ ⲁⲭⲓⲥ ⲛ̄ ⲡⲉⲓ ⲕⲱⲱⲥ
ⲁⲉ ⲛⲓⲓⲙ ⲛ̄ⲧⲁⲩⲣⲱⲧⲃ̄ ⲙⲙⲟⲕ ⲁⲭⲓ[ⲥ] ⲧⲙⲉ ⲙⲉ ⲡⲁⲧⲟ ⲉ
ⲃⲟⲗ ⲙⲉ ⲡⲣⲣⲟ ⲙⲛ̄ ⲡⲓⲛⲛⲓⲃⲉ тнⲣ̄ⲥ· Ⲡⲱⲛⲣⲉ ⲁⲉ ⲱⲛⲓ
ⲁⲙⲓⲏⲗ ⲡⲟⲩⲁ ⲫⲛ̄ ⲛⲉⲧ ⲟⲩⲃⲁⲥⲁⲛⲓⲍⲉ ⲙⲙⲟⲟⲩ· Ⲗⲩ-
ⲧⲱⲟⲩⲛ ⲁⲩⲃⲱⲕ ⲱⲁ ⲡⲕⲱⲱⲥ· ⲁⲩⲁⲗⲁⲣⲧⲉ ⲛ̄ ⲧⲉⲩⲥⲓⲭ
ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲡⲣⲱⲙⲉ ⲧⲁⲙⲟⲛ ⲁⲉ ⲛⲓⲓⲙ ⲡⲛ̄ⲧ
ⲁⲩⲣⲱⲧⲃ̄ ⲙⲙⲟⲕ· ⲁⲭⲓ[ⲥ] ⲧⲙⲉ ⲙⲡⲣ̄ ⲕⲁⲁⲩ ⲉ ⲡⲱⲣ̄ ⲉ ⲃⲟⲗ
ⲛ̄ ⲟⲩⲥⲛⲟϥ ⲛ̄ ⲁⲧ ⲛⲟⲃⲉ· ⲉ ⲡⲭⲓⲭⲏ ⲛ̄ⲧⲉⲕⲁⲫⲟⲣⲉⲓⲛ:
Ⲓⲛⲟⲩⲧⲉ ⲁⲉ ⲡⲁⲥⲁⲟⲟⲥ· ⲁⲩⲕⲧⲟ ⲛ̄ ⲧⲉⲣⲯⲩⲭⲏ ⲉ ⲣⲟⲟⲩ
ⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲛ̄ⲕⲉ ⲥⲟⲛ· ⲉ ⲧⲃⲉ ⲡⲟⲩⲭⲁⲓ ⲛ̄ ⲡⲟⲗⲓⲥ ⲧⲛⲣ̄ⲥ

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ⲙⲡ ⲡⲣⲣⲟ: ⲁⲧⲱ ⲣⲓⲧⲛ̄ ⲧⲛⲟⲥ ⲛ̄ ⲥⲟⲩⲗ ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲡ
ⲡⲁⲣⲭⲁⲅⲅⲉ|ⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲁ ⲡⲣⲱⲙⲉ ⲱⲛϩ̄ Fol. 26 b
ⲛ̄ ⲕⲉ ⲥⲟⲛ ⲁϥⲱⲧ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲧⲁⲓⲛⲧⲉ ⲙ ⲡⲙⲛ̄ⲧⲣⲉ ⲧⲏⲣϥ̄ ⲙⲛ̄
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲣⲛ̄ ⲟⲩⲛⲟⲩ ⲛ̄ ⲥⲙⲏ ϫⲉ ⲟⲧⲟⲓ ⲛⲁⲕ ⲱ
ⲥⲉⲥⲁⲛⲟⲩⲥ· ϫⲉ ⲁⲕⲧⲟⲗⲙⲁ ⲣⲟⲗⲱⲥ ⲁⲕⲙⲟⲟⲩ ⲣⲁⲣⲧⲏⲓ
ⲡⲛⲟⲩ ⲛ̄ ⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲙ̄ ⲡⲣⲣⲟ ⲙ ⲛⲁ ⲧⲡⲉ ⲙⲡ
ⲛⲁ ⲡⲕⲁϥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲓ
ⲉⲧ ⲥⲟⲛⲥ̄ ⲛ̄ ⲟⲧⲟⲉⲓⲱⲩ ⲛⲓⲱⲙ· ⲣⲁ ⲡⲥⲉⲛⲟⲥ ⲧⲏⲣϥ̄ ⲛ̄ ⲡⲣⲱⲙⲉ
ⲙⲡ ⲛ̄ⲧⲃⲏⲟⲩⲧⲉ: ⲁⲧⲱ ⲏⲧⲟϥ ⲉⲧ ⲥⲟⲛⲥ̄ ⲉ ⲧⲃⲉ ⲙⲥⲁⲣⲡⲟⲥ
ⲛ̄ ⲡⲕⲁϥ ⲱⲁⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ ☩ⲱⲧⲉ ⲉⲧ ⲛⲁⲛⲟⲩⲧⲉ
ⲉ ⲣⲣⲁⲓ ⲉ ϫⲱⲟⲩ· ⲉ ⲧⲥⲙⲏⲛϩ̄ ⲛ̄ ⲡⲣⲱⲙⲉ ⲙⲡ ⲛ̄ⲧⲃⲏⲟⲩⲧⲉ:
ⲁⲧⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲧⲥⲙⲏⲛϩ̄ ⲛ̄ⲛⲓⲃⲉ ⲙⲙⲁ ⲉⲧ ⲥⲙⲟⲩ ⲉ
ⲡⲓⲟⲩⲧⲉ: Ⲡⲉϫⲁϥ ⲟⲛ ⲛ̄ⲥⲓ ⲡⲉⲛⲧ ⲁϥⲱⲛϩ̄· ϫⲉ ⲕⲱ ⲛ̄
ⲡⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟ (*sic*) ⲛⲥⲉⲟⲩⲁⲁⲃ ⲉ ⲣⲟⲓ· ⲁⲧⲱ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲣⲱⲃ ⲛ̄ⲑⲁⲩ ⲛ̄ⲧⲁⲧⲱⲱⲡⲉ
ⲙ̄ⲙⲟⲓ· Ⲏⲧⲉⲩⲛⲟⲩ ϫⲉ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲱⲛϩ̄ ⲉ
ⲃⲟⲗ ⲉⲣⲙ̄ ⲡⲉϥ|ⲉⲟⲟⲩ ⲛⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲁⲣϣⲱⲗ ⲉ ⲡϫⲓⲥⲉ Fol. 27 a
ⲉⲣⲉ ⲟⲧⲟⲛ ⲛ̄ⲑⲛ̄ ⲑⲉⲱⲣⲓ ⲙ̄ⲙⲟϥ· ⲁⲧⲱ ⲧⲉϥⲯⲩⲭⲏ ⲙ̄-
ⲡⲣⲱⲙⲉ ⲁϥϫⲓⲧⲥ̄ ⲙⲙⲁϥ· Ⲓⲙⲡⲥⲱⲥ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ϣⲁϫⲉ ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲙ̄ ⲡⲣⲣⲟ ⲙⲡ ⲡⲙⲛ̄ⲧⲣⲉ
ⲉϥϫⲱ ⲙ̄ⲙⲟϥ· ϫⲉ ⲉⲓⲥ ⲣⲛ̄ⲛⲧⲉ: ⲁⲓⲥⲉⲡⲥ̄ ⲡϫⲟⲉⲓⲥ ⲣⲁ
ⲡⲟⲩϫⲁⲓ ⲛ̄ ⲧⲉⲕⲯⲩⲭⲏ ⲙⲡ ⲡⲓ ⲙⲛ̄ⲧⲣⲉ ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲉⲓ
ⲡⲟⲗⲓⲥ: ⲉ ⲧⲃⲉ ⲛⲓ ϣⲛⲣⲉ ϣⲙⲟ: Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉ ⲓⲱ-
ⲁⲛⲛⲓⲥ ⲙⲡ ⲛⲉϥⲥⲛⲏϥ ϣ[ⲱ]ⲡⲉ ⲉⲩⲧⲁⲛϩ (*sic*) ⲛ̄ⲧⲟⲟⲧⲕ̄
ϫⲉ ⲛⲧⲁⲕⲟⲩϫⲁⲓ ⲙⲡ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲧⲏⲣϥ̄ ⲉ ⲧⲃⲏⲛⲧⲟⲩ ⲁⲧⲱ
ⲡⲉⲓ ⲕⲉ ⲣⲱⲙⲉ ⲛ̄ⲧⲁⲕϫⲟⲟⲥ ϫⲉ ⲛ̄ⲧⲁⲩⲣⲟⲧⲃⲉϥ· ⲛ̄ⲧⲁⲩ-
ⲣⲟⲧⲃⲉϥ ⲁⲛ· ⲁⲗⲗⲁ ⲛ̄ⲧⲁϥⲙⲟⲩ ⲛ̄ⲑⲟⲉ ⲛ ⲟⲩⲟⲛ̄ ⲛⲓⲙ
ⲣⲓⲧⲛ̄ ⲟⲩⲕⲉⲣⲁⲥⲧⲏⲥ: Ⲡⲣⲣⲟ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲉⲩⲣⲏⲧ ⲱⲱⲡⲉ
ⲙ̄ⲙⲟϥ· ⲁⲩⲧⲱⲟⲩⲛ̄ ⲁⲩⲱ̄ⲗⲙ̄ (*sic*) ⲉ ⲣⲟⲩⲛ ⲉⲓ̈ⲱⲁⲛⲛⲓⲥ ⲙⲡ
ⲡⲉⲩⲥⲛⲏϥ ⲁⲩ☩ⲡⲓ ⲉ ⲣⲱⲟⲩ ⲉϥϫⲱ ⲙ̄ⲙⲟϥ· ϫⲉ ⲥⲙⲁⲙⲁⲁⲧ
ⲛ̄ⲥⲓ ⲧⲟⲩⲛⲟⲩ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲣⲟⲩⲛ [ⲉ] ☩ ⲡⲟⲗⲓⲥ ⲱ
ⲓ̈ⲱⲁⲛⲛⲓⲥ ⲙⲡ | ⲡⲉⲩⲥⲛⲏϥ ⲛⲁⲓ ⲛ̄ⲧⲁⲙⲓⲉⲉⲩⲉ̄ ⲣⲟⲟⲩ ⲉ̄ Fol. 27 b
ⲣⲛ̄ⲡⲉⲑⲟⲟⲩ· ⲉⲓⲥ ⲣⲛ̄ⲛⲧⲉ̄ ⲁ ⲣⲛ̄ⲟⲥ ⲙ̄ ⲡⲉⲧ ⲛ̄ⲁⲛⲟⲩϥ ⲛ̄
ⲧⲁⲣⲟⲛ ⲉ ⲧⲃⲏⲛ̄ⲧⲟⲩ· Ⲡⲣⲣⲟ ⲇⲉ ⲁⲩⲧⲣⲉⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙ̄

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пєүпаллатіѡ̄ мп̄ тполіс тнрс̄ є ауєтолізе ммоот· ауѡшпе єтраѡе ер̄ относ н̄ раѡе: ѡа пєѡк є βол н̄ сашq̄ н̄роот: Пєхе пр̄ро н̄ їѡаннс хе ѡахе ауѡ н̄тнсѡтм̄ н̄сѡк тнр̄н̄· Їѡаннс хе пєхаq̄ м̄ пр̄ро· хе єраї н̄ о[у]епістолн є ратq̄ н̄ пр̄ро н̄ пєрѡмаіос кѡстантїнос· иq̄тн̄ноот нан н̄оүархнепіскопос иq̄расіазе м̄мон мп̄ тн̄поліс тнрс̄: ауѡ иq̄† нан н̄ нетн̄ранат є поухаї и пеиѱухн: Гєсаѳоос хе пр̄ро· ауєраї поүепістолн ē ратq̄ н̄ кѡстантїнос пр̄ро и пєрѡмаіос єссиѳ н̄ тєі ре· Гєсаѳоос пет отмоүте є роq хе р̄ро ер̄ | тенаікн
Fol. 28a
м̄а єүтолмя єүєраї є ратq̄ н̄ пнос н̄ рро и пєрѡмаїос кѡстантїнос пм̄раλ н̄ іс̄ пєхс̄ хаірете: Относ гар н̄ ρмот ауѳарон ріт̄н̄ пноүте пасаѳоос: є ауρ̄ пєпмєєүє ауп̄т̄н̄ ē βол ρм̄ пкаке н̄ тмн̄трq̄ѡм̄ѡе єїѣѡлон· ауєокн̄ ѡа роq· ріт̄н̄ исопс̄ м̄ пєцнос н̄ архаүєλос мїханл: є ауаан нм̄пща є тре ннау є роq н̄ ро ї̄ ро: ауѡ ауτре пет моот ѡахе нм̄ман н̄ке соп мн̄нса трq̄р кѡос: ауѡ ауρѡλ є пхісе ер̄ оүеоот н̄нау є роq тирен· лоіпон тн̄паракалі н̄текмн̄тхоеіс є тре ктн̄ноот н̄ оүѣ н̄ пнос н̄ ēпіскопос нан ραρτнк иq̄ρ̄ отоеіи є рон ρѡѡн̄ ер̄ тпїстіс ет соүтѡи· ауѡ иq̄тсавои є терї̄н̄ є тре н̄вѡк
Fol. 28b
ѡа пноүте н̄рнтс̄· ауѡ иq̄† нан | н̄ тесфрагіс
н̄в ет оүааѣ· каι гар екѡанр̄ пї пет наноүq ннман· кнахі н̄ ер̄клоѵ н̄ ēоот ραρτн̄ пр̄ро м м̄ пєхс̄ є тѣє пєі ρѡѣ оүхаї пр̄ро м̄ мні ноүте ер̄ тсоѵ н̄ пноүте: Λγω ер̄ относ н̄ споүан ауχоот и несраї ѡа кѡстантїнос· ауχітоү· ауѡ н̄ тере ч̣χітоү ауѡш н̄рнтоү ауρ̄ ѡпнре ироүо и тнос м̄ мп̄тмні рѡмє м̄ пноүте мп̄ тмп̄тагаѳоос м̄ пархаүєλос мιханл·

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ⲁⲩⲱ ϩⲛ̄ ⲟⲩⲛⲟⲥ ⲙ̄ ⲙⲡⲧⲃⲁⲓⲣⲟⲟⲩϫ ⲁϥⲧⲁϫⲏ· ⲁϥϭⲣⲁⲓ
ϫⲁ ⲡⲛⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲏⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲉⲫⲉⲥⲟⲥ:
ⲛ̄ⲧⲁϥϭⲣⲁⲓ ⲇⲉ ⲙ̄ ⲙⲡⲓ̈ ⲧⲩⲡⲟⲥ ϩⲁⲑⲏ ⲙⲉⲛ ⲛ̄ⲣⲱⲃ ⲙⲙⲁ
ϯⲁⲥⲡⲁϩⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̄ ⲛⲉⲕⲁⲓϫ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲁⲧⲁ-
ⲙⲁⲣⲧⲉ ⲙ ⲧⲥⲁⲣⲝ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ ⲡⲙⲩⲣⲉ ⲙ̄ ⲡⲓⲟⲩⲧⲉ
χⲁⲓⲣⲉⲧⲉ· Ⲟⲧⲛⲟⲥ ⲅⲁⲣ ⲛ̄ ⲣⲁϣⲉ ⲁϥⲡⲱϩ ϫⲁ ⲣⲟⲙ ⲉ
ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲡⲓⲟⲩⲧⲉ | ⲙ̄ ⲙⲉ ⲡⲓ̈ⲭⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· Fol. 29 a
ⲁⲩⲱ ⲁⲛⲟⲛ ϩⲱⲱⲛ̄ ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲛⲭⲟⲟⲩ ⲙ̄ ⲡⲣⲁϣⲉ ⲉⲧ ⲙ̄ⲙ
ⲙⲁⲩ ϫⲁ ⲧⲉⲕⲙⲉⲧⲙⲓⲱⲧ· ⲭⲉ ⲕⲁⲥ ⲉⲕⲉⲣ̄ ϩⲟⲩⲉ ⲣⲁϣⲉ
ⲙ̄ⲙⲁⲛ ϩⲱⲟⲕ· Ⲁⲣⲓⲥ ⲥⲉ ⲟⲩⲛ ⲉ ⲧⲃⲉ ⲡⲓⲟⲩⲧⲉ ⲛ̄ⲧⲙ̄
ϩⲁ ⲟⲩⲕⲟⲩⲓ̈ ⲛⲣⲓⲥⲉ ⲙ̄ⲙ̄ ⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲧⲉⲛⲁⲓ̈ⲕⲛ· ⲙ̄ⲙ̄
ⲣ̄ ⲡⲁϩⲣⲉ ⲉ ⲙⲉⲧ ⲟⲩⲛϩ ⲛ̄ⲣⲏⲧⲥ̄ ϩⲙ̄ ⲧⲉⲥⲃⲱ ⲛ̄ ⲡⲉⲭ̄ⲥ̄·
ⲙ̄ⲙ̄ ⲛ̄ⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̄ⲙ̄ ⲡⲙⲙⲁϣⲉ ⲛ̄ ⲙⲁⲱⲗⲟⲓ̈ⲙ ⲉⲧ ϫⲁⲣⲙ̄
ⲉⲕⲱⲁⲣⲓ̈ ϩⲙ̄ⲙ̄ ⲡⲉⲕⲣⲏⲧ ⲧⲏⲣⲩ̄ ϫⲉ ⲡⲉⲕⲣⲓ̈ⲥⲉ ⲛⲁⲣⲉ ⲉ ⲃⲟⲗ
ⲁⲛ ⲉ ⲡⲧⲏⲣⲩ̄· ⲁⲗⲗⲁ ⲥⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲛ̄ ⲟⲩⲕⲗⲟⲙ
ⲛ̄ ⲉⲟⲟⲩ ϩⲁⲣⲧⲏⲙ̄ ⲡⲓⲟⲥ ⲛ̄ ⲣⲣⲟ ⲡⲉⲭ̄ⲥ̄· Ⲁⲣⲓⲥ ⲥⲉ ⲟⲩⲛ
ⲉ ⲧⲃⲉ ⲡⲉⲭ̄ⲥ̄· ⲡⲁⲓ̈ ⲛⲧⲁϥⲙⲡ̄ ϩⲓⲥⲉ ϩⲁ ⲡⲛⲉⲙⲟⲥ ⲧⲏⲣⲩ̄
ⲛ̄ ⲁϩⲁⲙ: ⲙ̄ⲙ̄ ⲥⲕⲩⲗⲗⲓ ⲙⲙⲟⲕ ⲙ̄ⲙ̄ ⲃⲱⲕ ⲙ̄ⲙ̄ ⲣ̄ ⲡⲁϩⲣⲉ
ⲉ ⲣⲟⲟⲩ ϩⲙ̄ⲙ̄ ⲡⲉⲕⲛⲁⲣⲁⲓⲝ̄ ⲙ ⲡⲙⲓⲕⲟⲛ ⲁⲩⲱ ⲙ̄ⲙ̄ ⲕⲁⲑⲁⲙⲓ
ⲙⲙⲟⲟⲩ ⲟⲛ̄ ⲛⲙⲁϩⲉ ⲛ̄ ⲧⲉⲕⲑⲉⲟⲗⲟⲅⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ
ⲙⲉϥ ⲉ ⲃⲟⲗ ϩⲙ̄ⲙ̄ ⲡⲉⲡⲛⲁ | ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̄ⲙ̄ ☩ ⲛⲁⲩ ⲛ̄ Fol. 29 b
ⲧⲉⲥϩⲣⲁⲅⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ϩⲙ̄ⲙ̄ ⲡⲉⲭ̄ⲥ̄: ⲙ̄ⲙ̄ ⲃⲁⲡⲧⲓⲍⲉ ⲙⲛ̄ⲁ
ⲙⲙⲟⲟⲩ ⲉ ⲡⲣⲁⲓ̈ ⲙ̄ ⲡⲓ̈ⲱⲧ ⲙⲙ̄ ⲡⲙⲩⲣⲉ ⲙⲙ̄ ⲡⲉⲡⲛⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧ ϩⲙ̄ ⲟⲩⲙⲛ̄ⲧⲟⲩⲁ· ⲁⲩⲱ ⲧⲙⲛ̄ⲧⲟⲩⲁ
ⲉⲥϩⲙ̄ ⲧⲉⲧⲣⲓ̈ⲁⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲁⲩⲱ ⲧⲁⲓ̈ ⲛⲁⲓ̈
ⲛⲁⲱⲟⲡⲉ ⲛⲁⲕ ⲛ̄ⲡⲓⲟⲧⲱⲟⲩ ⲛ̄ⲛⲁϩⲣⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⲙⲙ̄
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲡⲣⲣⲟ ⲇⲉ ⲕⲱⲥⲧⲁⲛ☩ⲓⲛⲟⲥ
ⲁⲩⲭⲟⲟⲩ ⲛ̄ ⲧⲉⲡⲓ̈ⲥⲧⲟⲗⲏ ϩⲙ̄ ⲟⲩⲥⲡⲟⲩⲇⲁⲛ ϫⲁ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲉⲫⲉⲥⲟⲥ: Ⲗⲁⲱ ⲛ̄ ⲧⲉⲣ ⲋⲓⲧⲟⲥ ⲁϥⲱⲱⲥ
ⲁϥϣⲁⲩⲉ ⲙⲙⲁⲧⲉ ϩⲙ̄ⲙ̄ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉϫⲛ̄ ⲧⲁⲱⲣⲉⲁ
ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: ⲙⲛ̄ ⲡⲉⲕⲧⲟ ⲛ ⲧⲡⲟⲗⲓⲥ
ⲉ̄ ϩⲟⲩⲛ̄ ⲉ ⲡⲓⲟⲩⲧⲉ ϩⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ: Ⲗⲁⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲓ̈ ⲙⲙⲁⲩ ⲛ̄ ⲟⲩⲁⲓ̈ⲁⲕⲟⲛⲟⲥ ⲙⲛ̄ ⲡⲣⲉⲥⲃ-

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Fol. 30 a ⲛⲉ ⲧⲉⲣⲟⲥ ⲥⲛⲁⲩ ⲙⲛ̄ ⲟⲩⲁⲛⲁⲥⲧⲱⲥⲧⲛⲥ: ⲙⲛ̄ | ⲯⲟⲗⲧ ⲛ̄-
ⲯⲁⲗⲧⲛⲥ· ⲙⲛ̄ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ (*sic*) ⲫⲓⲗⲟⲡⲱⲛⲟⲥ· ⲁⲩⲱ
ⲫⲛ̄ ⲕⲉ ⲯⲯⲱⲓⲧ· ⲁⲩⲱ ⲁⲩⲭⲓ ⲙⲙⲁⲩ ⲛ̄ ⲡⲥⲟⲩⲧⲉ ⲧⲏⲣⲟ
ⲙ̄ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲣⲓⲟⲛ ⲙⲛ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· Ⲗⲩⲱ ⲟⲩ-
ⲧⲣⲁⲡⲉⲍⲁ ⲛ̄ⲓⲟⲩⲃ ⲙⲛ̄ ⲭⲧⲟⲟⲩ ⲛ̄ⲡⲟⲧⲏⲣⲓⲟⲛ ⲛ̄ ⲣⲁⲧ ⲉⲩ-
ⲭⲣⲩⲥⲟⲩ ⲉ̄ ⲛⲓⲟⲩⲃ: ⲙⲛ̄ ⲫⲛⲟⲩⲙⲁⲧⲏⲣⲓⲟⲛ ⲛ̄ ⲛⲟⲩⲃ·
ⲙⲛ̄ ⲟⲩⲙⲁⲡⲁ ⲙⲉⲛ̄ ⲛⲟⲩⲃ ⲛ̄ⲥⲱⲧⲛ̄: ⲙⲛ̄ ⲣⲉⲛⲥⲕⲉⲡⲁⲥⲙⲁ
ⲛ̄ ⲣⲟⲗⲟⲥⲧⲣⲓⲕⲟⲛ ⲙⲛ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲙⲛ̄
ⲛⲉⲡⲣⲁⲍⲓⲥ ⲙⲛ̄ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ: ⲣⲁⲡⲗⲱⲥ ⲛⲥⲟⲩⲧⲉ ⲧⲏⲣⲟ
ⲙ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲁⲩⲱ ⲁⲧⲯⲗⲏⲗ ⲉ ⲡϫⲟⲉⲓⲥ ⲁⲧ-
ⲧⲁⲁⲩ ⲉ̄ ⲧⲉⲣⲓⲛ ⲫⲛ̄ ⲟⲩⲣⲁⲯⲉ: Ⲏ ⲧⲉⲣ ⲟⲩⲣⲱⲙ̄ ⲁⲉ ⲉ ⲣⲟⲩⲛ̄
ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲧⲙⲛⲛⲉⲩⲉ ⲙ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄
ⲡⲣⲣⲟ: Ⲗⲩⲱ ⲁ ⲡⲣ̄ⲣⲟ ⲙⲛ̄ ⲡⲙⲛⲛⲯⲉ ⲧⲏⲣⲟ ⲛ̄ ⲧⲡⲟⲗⲓⲥ
ⲉⲓ ⲉ ⲃⲟⲗ ⲫⲛⲧⲟ: ⲁⲣⲟⲩⲱⲱⲡ ⲛⲁⲩ ⲁⲩⲭⲓ ⲥⲙⲟⲩ ⲛ̄ ⲧⲟⲟⲧⲟ·
Ⲗⲩⲱ ⲡⲣ̄ⲣⲟ ⲣⲱⲟⲩ ⲁⲩⲭⲓ ⲥⲙⲟⲩ ⲛ̄ⲧ ⲙ̄ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟ-
Fol. 30 b ⲡⲟⲥ: | Ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲛ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉⲓⲱⲁⲛⲛⲓⲥ
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲩ ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲁⲉ ⲕⲁⲗⲱⲥ
ⲡⲱⲛⲓ ⲉⲧ ⲛⲁⲛⲟⲩ ⲛ̄ ⲣⲯⲧ ⲕⲁⲣⲡⲟⲥ ⲫⲛ̄ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ
ⲛ̄ ⲧⲉⲧⲣⲟⲫⲛ· Ⲡⲣ̄ⲣⲟ ⲁⲉ ⲁⲩϫⲱ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲛ̄ⲟⲉ ⲧⲏⲣⲥ̄ ⲛ̄ⲧⲁⲥⲱⲱⲡⲉ ⲫⲓⲧⲛ̄ ⲓⲱⲁⲛⲛⲓⲥ ⲙⲛ̄ ⲛⲉⲩⲥⲛⲏⲧ
ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲙⲛ̄ ⲛⲉⲩⲥⲛⲏⲧ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲛⲁ ⲛⲁⲓ· Ⲗⲩⲱ ⲛ ⲧⲉⲓ ⲣⲉ ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ
ⲫⲛ̄ ⲟⲩⲟⲥ ⲛ̄ ϯⲙⲛ:—Ⲡⲣ̄ⲣⲟ ⲁⲉ ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲙⲟⲩ
ⲁⲩⲭⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲁⲉ ⲛⲉ ⲙⲁⲧ ⲟⲩⲕⲉⲧ
ⲉⲕⲕⲗⲏⲥⲓⲁ ⲫⲛ̄ ⲧⲡⲟⲗⲓⲥ· Ⲡ ⲡⲉⲥⲣⲁⲥⲧⲉ ⲁⲉ ⲡⲉϫⲉ ⲡⲁⲣⲭⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲁⲉ ⲙⲁⲣⲉⲛⲕⲱⲧ ⲛ̄ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ
ⲣⲁⲏⲛ ⲛ̄ⲣⲱⲃ ⲛⲓⲙ· Ⲡⲣ̄ⲣⲟ ⲁⲉ ⲡⲉϫⲁⲩ ⲙ̄ ⲡⲁⲣⲭⲛⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ· ⲁⲉ ⲡⲁ ⲓⲱⲧ ⲟⲩⲛ̄ⲧⲁⲓ ⲟⲩⲙⲁ ⲛ̄ ⲃⲣ̄ⲣⲉ ⲉⲧⲕⲱⲧ
ⲙⲙⲟⲩ· ⲁⲙⲟⲧ ⲛⲧ̄ ⲛⲁⲧ ⲉ ⲣⲟⲩ· ⲁⲣⲛⲧ ⲛⲑⲣ̄ ⲯⲁⲧ ⲛⲧ̄
‖ Fol. 31 a ⲁⲁⲩ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ: Ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟ|ⲡⲟⲥ ⲁⲉ ⲁⲩⲃⲱⲕ
ⲙⲛ̄ ⲡⲣ̄ⲣⲟ: ⲁⲩⲣⲁⲡⲁⲩ ⲁⲉ ⲛ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲓ
ⲙⲛ̄ ⲧⲉⲓ ⲫⲛ̄ ⲕⲟⲩⲓ ⲙⲙⲁ ⲛ̄ ⲭⲟ ⲉⲧⲣⲛ̄ ⲧⲁⲛⲧⲉ· ⲁⲩⲟⲩⲉⲣ-
ⲥⲁⲣⲛⲉ ⲉⲯⲣⲯⲱⲟⲩ (*sic*)· Ⲡⲣ̄ⲣⲟ ⲁⲉ ⲁⲩⲕⲧⲣⲓⲥⲥⲉ ⲫⲛ̄ ⲧⲡⲟⲗⲓⲥ
ⲧⲏⲣⲥ̄ ⲫⲓ ⲟⲩⲥⲟⲛ ⲉ ⲧⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲥⲱⲟⲩⲣ ⲫⲓ ⲟⲩⲥⲟⲛ

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ⲛⲥⲉⲣ ϩⲱⲃ· ⲉⲓⲧⲉ ⲁⲣⲭⲱⲛ ⲉⲓⲧⲉ ⲣⲙⲙⲁⲟ· ⲉⲓⲧⲉ ϩⲛⲕⲉ
ⲯⲁ ϩⲣⲁⲓ ⲉ ⲡⲣⲣⲟ ⲛⲉⲩⲣ ϩⲱⲃ ϩⲓ ⲛⲉϥⲥⲓⲝ ⲙⲙⲁⲛ
ⲙⲙⲟϥ· ϩⲱⲥ ⲉⲧⲥⲟⲟⲩⲛ ⲁⲉ ⲥⲉⲛⲁⲝⲓ ⲛ ⲡⲉⲩⲃⲉⲕⲉ ϩⲓⲧⲛ
ⲡⲉϫⲥ: Ⲗⲧⲱ ϩⲓⲧⲛ ⲡⲟⲩⲱⲯ ⲛ ⲛⲓⲟⲩⲧⲉ ⲁⲩϫⲉⲕ ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲉ ⲃⲟⲗ ⲛ ϫⲟⲩⲧⲁⲥⲉ ⲛⲣⲟⲟⲩ· Ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲁⲉ ⲁϥϩⲣⲁⲙⲓⲍⲉⲛ ⲛⲧⲟⲡⲟⲥ ⲉ ⲡⲣⲁⲓ ⲛⲧⲉ ⲑⲉⲟⲇⲟⲕⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲥⲙ ⲛⲧⲣⲉ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ
ⲛⲁⲩ ⲉ ⲡⲉⲣⲟⲧⲟ ⲛⲙⲙⲛⲛⲩⲉ ⲉⲧ ⲟⲩⲱⲱⲩ ⲉ ϫⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ:
Ⲡⲉϩⲁϥ ⲛ ⲡⲣⲣⲟ ⲁⲉ ⲛⲓⲁⲃⲁⲡⲧⲓⲍⲉ ⲙ ⲡⲉⲓ ⲙⲛⲛⲩⲉ
ⲧⲱⲛ: ⲛⲉ ⲙⲡⲁⲧ ⲟⲩⲕⲉⲧ ⲉⲕⲕⲗⲏⲥⲓⲁ ϭⲁⲣ ϩⲓⲧ ⲧⲡⲟⲗⲓⲥ
ⲉⲣⲉ ⲕⲟⲗⲁⲃⲱⲣⲁ ⲛϩⲛⲧⲥ:—|Ⲁϥⲟⲩⲱⲃ ⲛⲥⲓ ⲡⲥⲟⲫⲟⲥ Fol. 31 *b*
ⲉ ⲡⲉⲣⲟⲧⲟ ⲓⲱϩⲁⲛⲛⲏⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ: ⲛ ⲡⲁⲣϫⲛⲉⲡⲓ- ⲙⲛ
ⲥⲕⲟⲡⲟⲥ ⲙⲡ ⲡⲣⲣⲟ· ⲁⲉ ⲫⲗⲙⲙⲛ ⲙⲙⲟⲟⲩ ⲉⲧ ⲥⲁ
ⲡⲉⲓⲛⲃⲧ ⲛ ⲧⲡⲟⲗⲓⲥ· ⲫϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲛⲧⲟⲥ ⲧⲉⲧ ⲛⲁⲙⲁⲧⲉ
ⲙ ⲡⲉⲓ ⲧⲁⲓⲟ:—Ⲗⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁⲧⲥⲙⲛ ⲯⲱⲡⲉ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲡⲉ ⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲓⲙ ⲥⲱⲧⲙ ⲉ ⲣⲟⲥ ⲉⲥϫⲱ ⲙⲙⲟⲥ
ⲁⲉ ⲡⲁⲓ ⲛⲉ ⲛⲧⲁⲧⲧⲟⲩϥ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ ⲛⲓⲟⲩⲧⲉ: ⲱ
ⲡⲥⲟⲫⲟⲥ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲩⲛⲣⲉ ⲛ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ: Ⲡⲁⲣϫⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲙⲡ ⲡⲣⲣⲟ· ⲁⲣⲁⲩⲉ ⲙⲙⲁⲧⲉ ⲉϫⲙ
ⲡⲉⲛⲧ ⲁⲥⲟⲧⲙϥ· Ⲗⲧⲱ ⲁⲛⲧⲣⲓⲥⲥⲉ ⲉ ⲧⲣⲉ ⲧⲡⲟⲗⲓⲥ
ⲧⲏⲣⲥ ⲥⲱⲟⲩϩ ⲉϫⲙ ⲧⲗⲏⲙⲙⲛ ⲙⲙⲟⲟⲩ ⲛⲥⲉϫⲓ ⲙ ⲡⲕⲱ
ⲉ ⲃⲟⲗ ⲛⲛⲉⲩⲛⲟⲃⲉ: Ⲗ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲃⲱⲕ
ⲉϫⲙ ⲧⲁⲗⲏⲙⲙⲛ ⲙⲙⲟⲟⲩ· ⲁϥⲣ ⲡⲥⲟⲃⲧⲉ ⲧⲏⲣϥ ⲡⲣⲟⲥ
ⲡⲕⲁⲱⲛ ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ: Ⲡⲛⲥⲱⲥ ⲁϥⲯⲩⲗⲗ ⲉϫⲙ ⲧⲗⲏ-
ⲙⲙⲛ ⲉⲣⲉ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ ⲡⲣⲟⲥⲧⲁ|ϩⲉ ⲛⲥⲱϥ ⲕⲁⲧⲁ ⲛⲧⲱⲩ Fol. 32 *a*
ⲧⲏⲣⲟⲩ ⲛ ⲧⲕⲟⲗⲁⲃⲱⲣⲁ: Ⲟⲩⲛⲟⲥ ⲁⲉ ⲛⲯⲩⲛⲣⲉ ⲛⲟ
ⲁϥⲯⲱⲡⲉ ⲙ ⲡⲛⲁⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲁⲉ ⲉ
ⲡⲣⲁⲥⲓⲁⲥⲙⲟⲥ· ⲁ ⲛⲙⲛⲛⲩⲉ ⲧⲏⲣϥ ⲥⲱⲧⲙ ⲉⲩⲟⲥⲙⲟⲥ (*sic*)
ⲛϩⲟⲣⲟⲥ ⲉⲓⲧⲡⲉ ⲙⲙⲟⲟⲩ· ⲉⲧⲟⲩⲱϩⲙ ⲛⲥⲁ ⲡⲣⲁⲥⲓⲁⲥⲙⲟⲥ
ⲙⲡ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ: Ⲡⲛⲥⲱⲥ ⲁ ⲧⲉⲥⲙⲛ ⲱⲯ ⲉ ⲃⲟⲗ
ⲉⲥϫⲱ ⲙⲙⲟⲥ: ⲁⲉ ⲡⲉⲧ ⲛⲁϩⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲓⲙ ⲡⲉⲓ
ⲙⲟⲟⲩ ⲥⲛⲁϩⲓ ⲛ ⲡⲕⲱ ⲉ ⲃⲟⲗ ⲛ ⲛⲉⲩⲛⲟⲃⲉ ⲛⲯⲟⲣⲡ:—
Ⲏ ⲧⲉⲣⲉ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲧⲉⲗⲓⲟⲩ ⲛⲧⲉⲩϫⲏ ⲉⲧ
ⲟⲩⲁⲁⲃ: Ⲗⲥⲟⲩⲉⲣⲥⲁⲣⲡⲉ ⲉ ⲧⲣⲉ ⲡⲙⲛⲛⲩⲉ ⲧⲏⲣϥ ⲃⲟⲥⲟⲩ

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ⲉ ⲡⲉϩⲛⲧ ⲉ ⲧⲗⲓⲙⲏⲛ ⲛ̄ⲥⲉϫⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ ⲧⲏⲣⲟⲩ:—Ⲗⲁⲱ
ⲛⲉⲧⲱⲱⲩ ⲉ̄ ⲃⲟⲗ ⲉⲧⲁⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲓⲃⲁⲡϯⲍⲉ ⲉ ⲡⲣⲁⲓ
ⲛ̄ ⲡⲓⲱⲧ ⲙ̄ⲡ ⲡⲱⲛⲣⲉ· ⲙ̄ⲡ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲗⲁⲱ
ⲛ̄ ⲧⲉⲣⲉ ⲡ̄ⲣ̄ⲣⲟ ⲙ̄ⲡ ⲡⲓⲛⲛⲱⲉ ⲧⲏⲣ̄ⲩ̄ ϫⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ: ⲁ
Fol. 32 b ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϯ ⲛⲁⲧ | ⲛ ϯⲣⲛⲏ· ⲁⲧⲥⲱⲟⲩϩ ⲉ̄
ⲍ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· Ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲁϥⲱⲱϥ ⲛ̄ ⲧⲁⲡⲉ
ⲛ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲭⲓⲣⲟⲑⲟⲛⲉⲓ̈ ⲙ̄ⲙⲟϥ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲁⲧ̄ⲱ̄ ⲡⲉⲩⲕⲉ ⲱⲟⲙⲡ̄ⲧ̄ ⲛ̄ⲥⲟⲛ ⲁϥⲭⲓⲣⲟⲑⲟⲛⲓ̈ ⲙ̄ⲙⲟⲟⲩ ⲛ̄
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· Ⲗⲁⲱ ⲟⲛ ⲛⲉⲧⲛ̄ⲧⲉ ⲡ̄ⲣ̄ⲣⲟ ⲟⲩⲱⲛⲣⲉ
ⲙ̄ⲙⲁⲩ ⲉ ⲡⲉϫⲣⲁⲓ ⲡⲉ ⲁϫⲓⲗⲗⲁⲥ ⲁⲩⲡⲱⲱⲛⲓ̈ ⲛ̄ ⲇⲓⲁⲕⲟⲛⲟⲥ· ⲡⲓⲛⲛⲱⲉ ⲁⲉ ⲧⲏⲣ̄ⲩ̄ ⲛⲉⲧⲧⲉⲗⲗ ⲙ̄ⲙⲟⲟⲩ ϩⲙ̄
ⲡϫⲟⲉⲓⲥ· ⲁⲧⲱ ⲛⲉⲧⲁⲱ̄ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲥⲱⲱⲧ ⲛ̄ⲧⲉⲧⲛ̄ⲁⲁⲩ
ⲉ ⲡⲉⲓ ⲱⲙⲙⲟ ⲛⲧⲁⲫⲉⲓ ⲉ ϯ ⲡⲟⲗⲓⲥ ⲛ̄ⲥⲉⲱⲡ ⲙ̄ⲙⲟϥ ⲁ
ⲛⲉ ⲡⲧⲏⲣ̄ⲩ̄ ⲧⲉⲛⲟⲩ ϩⲱⲱϥ ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲥϩⲙⲟⲟⲥ ϩⲁⲣⲧⲙ̄
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲧⲱ ϥⲟ ⲛ̄ ⲓⲱⲧ ⲙ̄ⲙ ⲡⲉⲓ ⲙⲛⲛⲱⲉ
ⲧⲏⲣ̄ⲩ̄: Ⲧⲟⲧⲉ ⲡⲁⲣⲭⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲃⲓ ⲡⲣⲟⲟⲩⲱ ⲛ̄ⲧⲉ-
ⲡⲣⲟⲥⲫⲟⲣⲁ ⲁⲩⲧⲁⲗⲟⲥ ⲉ ϩⲣⲁⲓ ⲉϩⲛ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
Fol. 33 a ⲁⲩⲡⲣⲟⲥⲫⲉⲣⲓ̈ ⲉ ϫⲱⲥ: | Ⲡⲣⲣⲟ ⲁⲉ ⲙ̄ⲡ ⲡⲓⲛⲛⲱⲉ ⲧⲏⲣ̄ⲩ̄
ⲍ̄ⲁ ⲛⲉⲧⲣ̄ ⲱⲡⲛⲣⲉ· ⲉ ⲧⲃⲉ ⲁⲉ ⲛⲥⲉⲧⲛⲏ ⲁⲛ ⲉ ϩⲱⲃ ⲛ̄ ⲧⲉⲓ̈
ⲙⲁⲓ̈ⲛⲉ· ⲟⲩⲁⲉ ⲙ̄ⲡ ⲟⲩⲛⲁⲩ ⲉ̄ ⲥⲡⲟⲩⲁⲛ ⲛ ⲧⲉⲓ̈ ⲙⲁⲓ̈ⲛⲉ ⲉⲛⲉϩ:
Ⲛⲉ ⲡⲁⲓ̈ ϩⲁⲣ ⲡⲉ ⲡⲱⲟⲣⲡ̄ ⲛ̄ ⲥⲟⲛ ⲛ̄ⲧⲁⲩⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ
ⲉ ϩⲣⲁⲓ ϩⲙ̄ ⲧⲉϫⲱⲣⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ:—Ⲗⲁⲱ ⲁ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲛⲁⲥⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲁϥϯ ⲛⲁⲧ ⲛ
ϯⲣⲛⲏ ⲁ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲃⲱⲕ ⲉ ⲛⲉⲧⲛⲏ· Ⲡⲛⲏⲥⲱⲥ ⲁⲩⲣ̄
ⲟⲩⲉⲃⲟⲧⲉ ⲛ̄ⲣⲟⲟⲩ ϩⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉⲩⲕⲁⲟⲧⲩ̈
ⲙⲙⲟⲟⲩ ⲛ ⲙⲛⲛⲉ ⲁⲧⲱ ⲁⲩⲧⲥⲁⲃⲟ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲡⲧⲱⲱⲩ
ⲧⲏⲣ̄ⲩ̄ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ: Ⲡⲛⲏⲥⲁ ⲛⲁⲓ̈ ⲁⲉ ⲁⲩⲛⲧⲟϥ ⲉ
ⲧⲉϥⲡⲟⲗⲓⲥ ϩⲙ̄ ⲟⲩⲉ̈ⲓⲣⲛⲏ:—Ⲡⲣⲣⲟ ⲁⲉ ⲫⲉⲥⲁⲛⲟⲩⲥ ⲙ̄ⲡ
ⲡⲓⲛⲛⲱⲉ ⲧⲏⲣ̄ⲩ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲛⲉⲧϯ ⲉⲟⲟⲩ ⲛ̄ ⲓⲱⲁⲛⲛⲏⲥ
ⲙ̄ⲡ ⲛⲉϥⲥⲛⲏⲩ· ⲁⲧⲱ ⲛⲉⲩⲡⲣⲟⲕⲟⲡⲧⲉ ϩⲙ̄ ⲧⲉⲥⲃⲱ ⲙ̄
ⲡϫⲟⲉⲓⲥ: Ⲡⲣⲟⲧⲓ ⲁⲉ ⲛ̄ ϩⲙⲟⲩ̈ ⲛ̄ⲣⲟⲟⲩ ⲡⲉϫⲉ ⲡⲉⲡⲓ-
Fol. 33 b ⲥⲕⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲙ̄ ⲡⲣⲣⲟ· ⲁⲉ ⲙⲁ|ⲣⲉⲛ
ⲍ̄ⲃ ⲕⲱⲧ ⲡⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ ⲡⲣⲁⲓ̈ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲉ ⲛⲧⲟϥ ⲡ̄ⲧⲁⲛⲟⲩⲁⲁⲓ̈ ⲧⲏⲣ̄ⲩ̄

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ριτⲛ̄ ⲛⲉϥⲥⲟⲛⲥ̄· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲁⲉ ⲛⲁϥ ϫⲉ ⲡⲉⲧ ⲕⲟⲩⲁϣϥ̄
ⲧⲏⲣϥ̄ ⲱ ⲡⲛⲓⲱⲧ ⲁⲣⲓϥ· ⲁⲩⲱ ⲧⲓⲙⲁⲥⲱⲧⲟⲩ ⲛⲥⲱⲕ·
Ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲟⲩⲉϥ ⲧⲥⲛⲧⲉ
ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲛⲁ ⲧⲡⲟⲗⲓⲥ
ⲧⲏⲣⲟⲩ ⲣⲁϣⲉ ⲛⲉⲩⲁⲩ· ⲉⲩϯ ⲧⲟⲟⲧϥ̄ ⲉⲡ̄ ⲣⲱⲃ ⲛⲓⲱⲙ
ⲉⲧ ⲉϥⲛⲁⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙⲙⲟⲟⲩ ⲛⲁⲩ· Ⲗⲩⲱ ⲉⲡ̄ ⲟⲩⲟⲥ
ⲛ̄ ⲥⲡⲟⲩⲁⲛ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲡ̄ ⲣⲱⲃ ⲛⲓⲙ
ⲁϥϯ ⲡⲉⲥⲗⲱⲃⲓⲙ ⲛ̄ ⲙⲙⲟⲟⲩⲓ ⲛⲉⲃⲟⲩ· Ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲣⲣⲁⲓⲁⲍⲉ ⲙⲙⲟⲥ ⲉ ⲡⲣⲁⲓ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲁⲩⲕⲁⲧⲁⲝⲓⲧⲁ ⲉ
ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲛ̄ ⲣⲁⲓⲁⲥⲙⲟⲥ ⲛⲥⲓ ⲥⲟⲩ ⲙⲡⲧ-
ⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲉⲃⲟⲧ ⲣⲁⲑⲱⲣ: ⲉⲣⲉ | ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲥⲟⲟⲩⲥ Fol. 34 a
ⲉ ⲣⲟⲥ· Ⲗⲟⲓⲡⲟⲛ ⲁ ⲡⲓⲱⲁ ⲱⲱⲡⲉ ⲛⲁⲩ ⲛ̄ ⲁⲙⲗⲟⲅⲓ· ⲡⲓⲱⲁ ⲕⲍ
ⲙ̄ ⲡⲉⲩⲧⲁⲣⲟ ⲉ ⲣⲁⲧϥ̄ ⲙⲡⲣⲁⲓⲁⲥⲙⲟⲥ ⲫⲓ ⲟⲩⲥⲟⲛ ⲫⲛ̄
ⲧⲉⲭⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ ⲃⲣⲣⲉ: Ⲗⲩⲱ ⲙⲡⲧⲥⲁ ⲡⲣⲁⲓⲁⲥⲙⲟⲥ
ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲃⲱⲕ ⲉ ⲡⲣⲡⲉ
ⲙⲡⲛ̄ ⲡⲣⲣⲟ ⲙⲡⲛ̄ ⲡⲉⲛⲛⲟⲩⲉ ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲧⲱⲣⲣϥⲱⲣϥ̄
ⲁⲩⲱ ⲡⲁⲥⲁⲗⲙⲁ ⲙ̄ ⲡⲍⲉⲧⲥ ⲁⲧⲣⲟⲕⲣϥ̄· ⲁⲩⲱ ⲁ ⲡⲁⲁⲓ-
ⲙⲱⲛ ⲉⲧ ⲥⲁⲗⲱⲟⲩ ⲉ ⲡⲓⲁⲱⲗⲟⲛ ⲱⲱ ⲉ̄ ⲃⲟⲗ ⲉϥϫⲱ
ⲙⲙⲟⲥ ⲉ ⲁⲕⲟⲗⲓⲃⲉ ⲙⲙⲟⲓ ⲉ ⲡⲉⲣⲟⲧⲟ ⲱ ⲓⲱⲁⲛⲛⲏⲥ
ⲁⲕⲡⲟⲭⲧ̄ ⲉ̄ ⲃⲟⲗ ⲣⲙ̄ ⲡⲁ ⲙⲁⲡⲟⲩⲱⲣ· Ⲗⲩⲱ ⲁ ⲡⲣⲣⲟ
ⲧⲣⲉϩⲕⲱⲧ ⲙ̄ ⲡⲙⲁ ⲙ̄ ⲡⲣⲡⲉ ⲛ ⲟⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ ⲗⲁⲁ-
ⲡⲣⲟⲥ ⲁϥⲧⲣⲉϩ† ⲙ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲉⲓ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲡⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ· ⲉϫⲱⲥ: Ⲡⲣⲁⲓⲟⲥ ⲁⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉⲕⲁⲧⲟ ⲛ
ⲟⲩⲟⲛ ⲛⲓⲙ ⲉ ⲣⲟⲩⲛ̄ ⲉ ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲁⲩⲱ ⲛⲉⲣⲉ
ⲟⲩⲟⲛ ⲛⲓⲙ † ⲉⲟⲟⲩ ⲙ̄ | ⲙ̄ (*sic*) ⲡⲓⲟⲩⲧⲉ ⲉ̄ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧϥ̄· Fol. 34 b
Ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲉ ⲡⲣⲣⲟ· ⲣⲙ̄ ⲡⲧⲣ ⲫⲥⲱⲧⲙ̄ ⲉ ⲧⲃⲉ ⲕⲍ
ⲣⲱⲃ ⲛⲓⲙ ⲉⲧ ⲉⲣⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ· ⲁϥϯ
ⲟⲟⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲛⲣⲟⲩⲟ: ⲁⲩⲉⲣⲁⲓ ⲛ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲉ
ⲣⲁⲧϥ̄ ⲉϥⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲙⲟⲩ ⲛⲣⲏⲧⲥ̄ ⲉ ⲧⲣ ⲫⲥⲙⲟⲩ ⲉ
ⲣⲟⲩ ⲙ̄ ⲧⲉϥⲙⲡⲧⲣⲣⲟ ⲧⲏⲣⲥ̄· Ⲗⲙⲙⲟⲩⲧⲉ ⲟⲛ ⲉ ⲣⲟⲩ ⲛ̄-
ⲏⲧⲥ̄· ⲉ ⲁⲛⲏⲏⲗ ⲛ̄ ⲃⲣⲣⲉ ⲡⲣⲧⲁⲕⲟ ⲛ̄ ⲡⲓⲁⲱⲗⲟⲛ:
Ⲡⲉϫⲱⲣⲁ ⲁⲉ ⲓⲧⲉⲡⲁⲓⲕⲏ ⲛⲉⲥ† ⲉⲡⲁⲛⲁⲓ ⲡⲓⲉⲣⲟⲟⲩ
ⲛⲣⲟⲩ ⲙ̄ ⲡⲣⲁⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲣⲓⲧⲛ̄ ⲧⲁⲓⲙ

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ⲛ ⲛⲉⲩⲡⲛⲣⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲛⲉⲣⲅⲓ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ
ⲉⲓ ⲧⲟⲟⲧⲟⲩ· Ⲁⲧⲉⲧⲛⲁⲩ ⲥⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲉ ⲧⲛⲟⲥ ⲙ
ⲙⲡⲧⲁⲥⲁⲟⲟⲥ ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲡ ⲡⲛⲟⲥ ⲙ ⲡⲁⲣⲣⲏⲥⲓⲁ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲛⲟⲉ ⲉⲧ ⲉⲩⲱⲟⲟⲡ
ⲙⲡ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲣ ⲣⲟⲧⲉ ⲉ ⲣⲛⲧⲟ ⲙ ⲡⲭⲟⲉⲓⲥ· ⲁⲩⲱ
Fol. 35 a ⲉⲧ ⲣⲁⲣⲉⲣ ⲉ ⲛⲉⲉⲛⲧⲟⲗⲏ: | Ⲭⲱ ⲅⲁⲣ ⲙⲙⲟⲥ ⲛⲥⲓ
ⲕⲉ ⲡⲉⲛⲱⲧ ⲁⲙⲏⲛⲓ ⲁⲉ ⲛ ⲡⲉ ⲗⲁⲁⲩ ⲁⲣⲉ ⲣⲁⲧⲟ ⲛⲙⲙⲁⲓ
ⲛⲥⲁ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧⲡⲁⲣⲭⲱⲛ: Ⲁⲩⲱ ⲟⲛ ⲁⲉ ⲡⲁⲥⲉⲗⲟⲥ
ⲙ ⲡⲭⲟⲓⲥ ⲁⲣⲁⲣⲁⲣⲧⲉ ⲛ ⲁⲙⲃⲁⲕⲟⲩⲙ· ⲁⲩⲡⲧⲟ ⲉ ⲧⲃⲁ-
ⲃⲩⲗⲱⲛ ⲙⲡ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲉⲧ ⲛ ⲧⲟⲟⲧⲟⲩ ⲁⲩⲭⲓⲧⲟⲩ ⲉ ⲡⲱⲛⲓ
ⲛ ⲙⲙⲟⲩⲓ ⲁⲩⲧ ⲙ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ ⲁⲙⲏⲛⲓ:—Ⲡⲉⲭⲁⲥ
ⲟⲛ ⲣⲡ ⲛⲉⲡⲣⲁⲝⲓⲥ· ⲉⲉ ⲡⲁⲥⲉⲗⲟⲥ ⲁⲉ ⲙ ⲡⲭⲟⲉⲓⲥ ⲁⲩ-
ⲟⲩⲱⲛ ⲛ ⲡⲣⲟ ⲙ ⲡⲉⲱⲧⲉⲕⲟ ⲛⲧⲉⲧⲱⲛ ⲁⲩⲡ ⲡⲉⲧⲣⲟⲥ ⲉ
ⲃⲟⲗ:—Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ
ⲁⲓⲁⲕⲱⲃ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲱⲁⲛⲧ ⲟⲩⲭⲉⲕ
ⲡⲉⲩⲁⲥⲱⲙ ⲉ ⲃⲟⲗ ⲛⲥⲉⲃⲱⲕ ⲙⲡⲛⲧⲉ ⲣⲡ ⲟⲩⲉⲟⲟⲩ· Ⲥⲓⲧⲛ
ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲣⲏ ⲱⲁ ⲉⲭⲙ ⲡⲕⲟ-
ⲙⲟⲥ ⲧⲏⲣⲟⲩ· Ⲥⲓⲧⲛ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ: ⲉⲣⲉ ⲧⲛⲟⲥ
ⲙ ⲡⲛⲟⲩⲛ ⲛ ⲉⲭⲉⲙ· ⲧⲁⲩⲉ ⲙⲟⲟⲩ ⲉ ⲣⲁⲓ ⲉ ⲡⲉⲩⲧⲟⲟⲩ
ⲛⲓⲉⲣⲟ· Ⲥⲓⲧⲛ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲕⲁⲣ ⲫⲟⲩⲱ
ⲙ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ Ⲥⲓⲧⲙ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ |
Fol. 35 b ⲡⲕⲟⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲣⲱⲧⲛ ⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲉ ⲥⲟⲛ ⲁⲩⲱ ⲛⲧⲟⲩ
ⲕⲉ ⲉⲧ ⲛⲟⲩⲣⲙ ⲛ ⲟⲩⲟⲛ ⲙⲛⲓ ⲛ ⲥⲟⲣⲉⲥⲉ ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ·
Ⲧⲛⲥⲓⲙⲉ ⲙ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ ⲣⲙ ⲡⲉⲥⲗⲓⲙⲉ ⲙ
ⲡⲣⲱⲃ ⲛⲥⲓⲭ· Ⲧⲛⲥⲓⲙⲉ ⲛ ⲙⲙⲁⲧⲱⲣⲧⲏⲩ ⲙ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲣⲡ ⲧⲙⲟⲧⲛⲉⲥ ⲙ ⲡⲙⲁⲥⲉ ⲙⲡ ⲡⲣⲱⲧ ⲛ ⲛⲉⲣⲉⲓⲃ·
Ⲧⲛⲥⲓⲙⲉ ⲙ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ ⲣⲙ ⲡⲣⲱⲧ ⲛ ⲛⲥⲟⲣⲧ
ⲛⲛⲉⲥⲟⲟⲩ· ⲙⲡ ⲡⲉⲣⲱⲧⲉ ⲛ ⲛⲃⲁⲗⲙⲡⲉ Ⲧⲛⲥⲓⲙⲉ ⲛ
ⲛⲥⲟⲡⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲣⲙ ⲡⲣⲱⲧ ⲛ ⲛⲕⲁⲣⲡⲟⲥ
ⲧⲏⲣⲟⲩ ⲛ ⲧⲥⲱⲟⲩⲉ· Ⲥⲓⲧⲛ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ
ⲛⲟⲩⲛ ⲫⲟⲩⲱ ⲙ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ· Ⲧⲛⲥⲓⲙⲉ ⲛ ⲛⲥⲟⲡⲥ ⲙ
ⲙⲓⲭⲁⲏⲗ ⲣⲡ ⲡⲉⲥⲗⲓⲙⲉ ⲙ ⲡⲉⲗⲟⲟⲗⲉ· ⲙ ⲧⲉⲫⲣⲟⲥⲩⲛⲏ
ⲙ ⲡⲛⲣⲡ· Ⲧⲛⲥⲓⲙⲉ ⲛ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ ⲣⲙ ⲡⲟⲩⲣⲟⲧ
ⲙ ⲡⲕⲏⲡⲉ ⲙⲡ ⲡⲉⲗⲟⲥ ⲛ ⲡⲭⲟⲉⲓⲧ· Ⲧⲛⲥⲓⲙⲉ ⲙ ⲛⲥⲟⲡⲥ

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ⲙ ⲙⲓⲭⲁⲏⲗ ⲫⲙ ⲡⲣⲟⲛⲏ ⲙ ⲡⲣⲱⲙⲉ· ⲙⲡ ⲧⲉⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲛⲧⲉⲧⲱⲛ· Ⲧⲡⲥⲏⲙⲉ ⲙ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ | ⲫⲙ ⲛⲉⲁⲛⲧ ⲉⲧ ⲣ̄ ⲫⲱⲧ ⲫⲛⲑⲁⲗⲁⲥⲥⲁ ⲉⲩⲛⲟⲩⲣⲙ ⲙⲛⲟⲟⲩ· Fol. 36 a
Ⲧⲡⲥⲏⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲫⲙ ⲡⲱⲗ ⲉ ⲡⲁⲓⲥⲉ ⲛ ⲡⲣⲁⲗⲁⲧⲉ ⲙⲡ ⲛⲉⲧ ⲙⲟⲟⲩⲉ ⲫⲓⲭⲙ ⲡⲕⲁⲣ· Ⲧⲡⲥⲏⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ ⲫⲙ ⲡⲱⲧⲣ̄ ⲙ ⲡⲥⲁⲙⲟⲥ ⲛ ⲥⲉⲙⲛⲟⲛ· ⲉⲧⲭⲣⲟ ⲛ ⲛⲉⲩⲱⲛⲣⲉ̄ ⲉ̄ ⲡⲉⲥⲙⲟⲩ· Ⲧⲡⲥⲏⲙⲉ ⲙ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ ⲫⲙ ⲡⲱⲗⲉⲙⲟⲥ ⲉⲩⲡⲁⲧⲁⲥⲥⲉ ⲛ ⲛⲁⲥⲉⲃⲛⲉ· ⲉⲩⲥⲱⲙⲉ ⲛ ϯⲣⲏⲛⲏ ⲉⲩⲛⲟⲩⲣⲙ ⲛ ⲡⲁⲓⲕⲁⲓⲟⲥ· Ⲧⲡⲥⲏⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲫⲙ ⲧⲁⲛⲧⲉ ⲛ ⲫⲉⲛⲥⲏⲛⲟ ⲙⲡ ⲛⲉⲧⲉⲣⲛⲟ ⲉⲩⲫⲙ ⲧⲉⲩⲁⲛⲧⲉ ⲫⲓ ⲟⲩⲥⲟⲛ: Ⲧⲡⲥⲏⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ ⲫⲙ ⲡⲁⲥⲕⲩⲧⲏⲥ ⲉⲧ ⲫⲙ ⲡⲧⲟⲟⲩ ⲉⲩϯ ⲥⲟⲙ ⲛⲁⲩ· Ⲧⲡⲥⲏⲙⲉ ⲙ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ ⲫⲙ ⲧⲥⲟⲟⲩⲣⲥ̄ ⲛ ⲙⲙⲟⲛⲁⲭⲟⲥ ⲉⲩ ⲉⲫⲟ (*sic*) ⲛ ⲉⲓⲣⲏⲛⲓⲕⲟⲥ ⲫⲙ ⲧⲉⲧⲁⲛⲧⲉ ⲫⲓ ⲟⲩⲥⲟⲛ· Ⲧⲡⲥⲏⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲫⲙ ⲡⲉϣⲗⲏⲗ ⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡ ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ | ⲙⲡ ⲛ ⲇⲓⲁⲕⲟⲛⲟⲥ ⲫⲓⲭⲙ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲉⲧ Fol. 36 b
ⲟⲩⲁⲁϩ· Ⲧⲡⲥⲏⲙⲉ ⲙ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ ⲫⲙ ⲧⲉⲥⲙⲏ ⲛ ⲛⲁⲛⲁⲥⲏⲱⲥⲧⲛⲉ ⲙⲡ ⲛⲉϥⲁⲗⲧⲛⲉ· ⲉⲩⲧⲁⲩⲟ̄ ⲛ ⲛⲉⲧ-ⲣⲙⲛⲟⲥ ⲫⲙ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· Ⲧⲡⲥⲏⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ ⲉⲫⲟ ⲙⲙⲟⲧⲛⲉⲥ ⲙⲛⲉⲧ ⲣⲟⲥⲉ ⲉⲩϯ ⲥⲟⲙ ⲛⲁⲩ: Ⲧⲡⲥⲏⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲫⲟ ⲛ ⲃⲟⲏⲑⲓⲁ ⲛ ⲛⲉⲧ ⲟⲩⲟⲗⲓⲃⲉ ⲙⲙⲟⲟⲩ ⲫⲙ ⲡⲁⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ: Ⲧⲡⲥⲏⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲙ ⲙⲓⲭⲁⲏⲗ ⲉⲫⲟ ⲛⲁⲛⲁⲁⲩⲥⲓⲥ ⲛ ⲛⲉⲧ ⲫⲙ ⲡⲕⲟⲗⲁⲥⲓⲥ· Ⲍⲁⲡⲗⲱⲥ ⲛⲉⲧ ⲟⲛ̄ ⲧϯ ⲥⲟⲙ ⲛⲁⲩ ⲫⲙ ⲛⲉⲩⲁⲛⲁⲥⲕⲏ: Ⲁⲩⲱ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲩⲡⲁⲣⲁⲕⲁⲗⲓ ⲛ ⲛⲁⲩ ⲛⲓⲙ ⲉⲁ ⲣⲟⲟⲩ ⲧⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁ ⲛⲁⲩ· Ⲛⲓⲙ ⲅⲁⲣ ⲫⲙ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲓⲣⲟⲩ ⲡⲉⲧ ⲙ ⲡⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲃⲱⲕ ϣⲁ ⲣⲟⲟⲩ ⲛⲧⲃⲟⲏⲑⲓⲁ ⲉ ⲣⲟⲟⲩ ⲫⲙ ⲛⲉⲩⲁⲛⲁⲥⲕⲏ· Ⲁⲩⲱ ⲛⲓⲙ ⲫⲙ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲓⲣⲟⲩ ⲡⲉⲧ ⲙ ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲃⲱⲕ ϣⲁ ⲣⲟⲟⲩ ⲛⲧϯ ⲥⲟⲙ ⲛⲁⲩ· ⲁⲩⲱ ⲛⲧⲙⲁⲣⲙⲟⲟⲩ ⲫⲙ ⲛⲉⲧⲟⲗⲓⲯⲓⲥ ⲧⲓⲣⲟⲩ· | Ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧ ⲛⲁⲱⲩ Fol. 37 a
ⲉ ⲣⲁⲓ ⲉ ⲡⲛⲟⲩⲧⲉ ⲫⲙ ⲛⲉⲧⲣⲏⲧ ⲧⲓⲣⲏ̄ ϣⲁⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁⲣⲉ ⲣⲁⲧⲏ̄ ⲛⲧⲙⲙⲁⲩ ⲛⲧⲃⲟⲏⲑⲓⲁ ⲉ ⲣⲟⲟⲩ· Ⲉⲓⲥ

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ϩητε ϭε ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲛⲉⲓⲙⲉ ⲉ ⲧⲙⲛ̄ⲧⲙⲁⲓⲣⲱⲙⲉ
ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲩⲛ̄ⲣⲧⲛϥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ϩⲁ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲓⲣⲉ· ⲁⲉ ϥⲱⲟⲡ ⲛⲁⲩ
ⲙ̄ ⲡⲣⲉⲥⲃⲩⲧⲓⲥ ⲛ̄ ⲛⲁⲣⲣⲁ̄ ⲡⲓ̈ⲱⲧ ⲉⲧⲣ ϯⲛⲁ ⲛ ⲟⲩⲟⲛ
ⲙⲙⲁ ⲁⲩⲱ ⲛϥⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ ⲛⲉⲩⲣⲓⲟⲟⲩⲉ: Ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲙ
ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲙⲁⲣⲛ̄ϯ ⲛⲁϥ ⲛ̄ ⲡⲉⲧ ⲉϥⲟⲩⲁⲓⲱⲟⲩ· ⲁⲩⲱ
ⲛⲧⲛ̄ⲥⲛ̄ⲥⲱⲡϥ̄ ⲛ̄ⲣⲛⲧⲟⲩ: ⲁⲉ ⲕⲁⲥ ⲉⲩⲉⲙⲉⲣⲓⲧⲛ̄ ⲡⲣⲟⲩⲟ
ⲛϥⲥⲟⲡⲥ̄ ⲉ ϫⲱⲙ ⲛ̄ ⲛⲁⲣⲣⲁ̄ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲧⲛ̄ⲯⲱⲡⲉ
ⲉⲣ̄ ⲟⲩⲙ̄ⲡⲧⲥⲟⲩ ⲛⲟⲩⲱⲧ· Ⲡⲁⲣⲣⲁⲣⲉϥ ⲉ ⲡⲉⲛⲥⲁⲙⲓⲟⲥ
ⲉⲩⲟⲩⲁⲁⲃ ⲁϫⲛ̄ ϫⲱⲣⲁ̄: Ⲓⲡⲣ̄ ⲧⲣⲉ ⲗⲁⲁⲩ ⲙ̄ ⲡⲟⲣⲙⲁ
ⲯⲱⲡⲉ ⲛ̄ⲣⲛⲧⲛ̄ ⲉ ⲡⲧⲛⲣ̄ϥ: Ⲓⲡⲣ̄ ⲧⲣⲉ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ
Fol. 37b ⲯⲱⲡⲉ | ⲉⲣ̄ ⲛⲉⲧⲛ̄ⲥⲡⲟⲧⲟⲩ· ⲁⲉ ⲟⲩⲗⲟⲩϫⲏ ⲉⲥⲕⲱⲡⲥ̄ ⲧⲉ
ⲟ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ ⲟⲩⲙⲟⲥⲧⲉ ⲧⲉ ⲛ̄ ⲡⲁⲣⲣⲁ̄ ⲡⲓⲟⲩⲧⲉ· Ⲟⲩ-
ⲙⲟⲩ ⲉⲣ̄ ⲟⲩⲙ̄ⲡⲧⲣⲛⲕⲉ ⲧⲉ ⲧⲡⲟⲣⲓⲁ· ⲟⲩⲯⲃⲉⲉⲣ ⲧⲉ ⲙ̄
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· Ⲟⲩⲙⲟⲥⲧⲉ ⲧⲉ ⲙⲡⲉ ⲛⲉϫⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲡⲉ
ⲧⲡⲟⲣⲓⲁ: Ⲟⲩϫⲁϫⲉ ⲧⲉ ⲛ ⲛⲁⲣⲣⲁ̄ ⲡⲓⲟⲩⲧⲉ ⲙ̄ⲡ ⲛⲉϥ-
ⲁⲥⲥⲉⲗⲟⲥ: Ⲟⲩⲯⲃⲉⲉⲣ ⲧⲉ ⲙ̄ ⲡⲧⲁⲕⲟ: Ⲁⲛⲁⲩ ⲛⲁⲕ ⲛ̄-
ⲯⲟⲣⲉ ⲛ̄ ⲣⲁⲗⲓ ⲡⲟⲩⲛⲏⲃ ϫⲉ ⲛ ⲧⲉⲣ ⲟⲩⲙⲉⲣⲉ ⲧⲡⲟⲣⲓⲁ·
ⲁ ⲡⲧⲁⲕⲟ ⲉⲓ ⲉ ϫⲱⲟⲩ· Ⲁⲛⲁⲩ ⲛⲁⲕ ⲟⲛ ⲛ̄ⲯⲟⲣⲉ ⲛ ⲡⲣⲣⲟ
ⲁⲁⲁ̄· ϫⲉ ⲛ ⲧⲉⲣ ⲟⲩⲙⲉⲣⲉ ⲧⲡⲟⲣⲓⲁ ⲉ ⲣⲟⲩⲉ ⲡⲥⲁⲙⲓⲟⲥ
ⲡⲥⲉⲙⲓⲟⲛ: ⲁ ⲡⲓⲟⲩⲧⲉ ⲯⲁⲁⲣ ⲉ ⲣⲟⲟⲩ ⲁⲩⲙⲟⲩϩ ⲉⲣ̄
ⲟⲩⲙ̄ⲡⲧⲯⲁⲣⲁⲣⲉ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲛ̄ⲣⲛⲧⲟⲩ ⲛⲁⲩ ⲉ̄ ⲛⲉⲧⲯⲱⲣⲉ
ⲉⲣ̄ ⲡⲓⲛⲏⲗ· Ⲗⲁⲁⲱⲛ ⲁⲩⲡ̄ⲕⲟⲧⲕ ⲙ̄ⲡ ⲧⲉⲩⲥⲱⲡⲉ ⲛ̄ ⲯⲡⲓ̈ⲱⲧ·
ⲁⲗⲃⲉⲥⲁⲗⲱⲙ ⲉⲱⲧⲃ̄ ⲙⲙⲟϥ· Ⲍⲟⲙⲟⲓⲱⲥ ⲁⲃⲉⲥⲁⲗⲱⲙ
Fol. 38a ⲁⲩⲡ̄ⲕⲟⲧⲕ ⲙ̄ⲡ ⲙ̄ | ⲡⲁⲗⲗⲁⲕⲓ ⲙ̄ ⲡⲉⲩ̈ⲱⲧ· ⲁ ⲡⲓⲟⲩⲧⲉ
ⲟⲁ ⲉⲙⲡⲉ ⲉ ϫⲱϥ ⲛ̄ ⲟⲩⲯⲧⲟⲣⲧⲣ̄ ⲁⲙⲟⲩ ⲉⲣ̄ ⲡⲡⲟⲗⲉⲙⲟⲥ·
Ⲗⲁⲱⲛⲓⲁⲥ ⲟⲛ̄ ⲁⲩⲉⲉⲧ ⲛ̄ ⲁⲃ̈ⲥⲁⲧⲉ ⲱⲙⲁⲙⲓⲧⲏⲥ· ⲟ̈ⲓⲙⲉ
ⲙ̄ ⲡⲉⲩ̈ⲱⲧ· ⲁⲙⲟⲩ ⲉ ⲧⲃⲛⲏⲧⲉ: Ⲧⲉⲛⲟⲩ ϭⲉ ⲱ ⲛⲁ-
ⲯⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ ⲙⲁⲣⲡⲡⲟⲩϫ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲛ ⲛ̄
ⲡⲉⲣⲓⲟⲟⲩⲉ ⲉⲧ ⲥⲟⲟⲙⲉ: ⲙⲧⲛ̄ⲯⲱⲡⲉ ⲁ̄ⲭⲛ̄ ϫⲱⲣⲁ̄ ⲉⲓ ⲛⲟⲃⲉ
ⲉⲓ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· Ⲓⲡⲉ ⲡⲥⲁⲙⲓⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ ϫⲉⲣ̄
ⲣⲱⲙⲉ ⲉⲡⲉⲣ: Ⲁⲛⲁⲩ ϫⲉ ⲁ ⲓⲱⲱⲥⲏⲥ ⲯⲁϫⲉ ⲙⲛ̄
ⲡⲓⲟⲩⲧⲉ ⲛ ⲟⲩⲏⲣ ⲡⲥⲟⲛ ⲁⲩⲱ ⲟⲩⲡⲧⲁϥ ⲙⲙⲁⲩ ⲛ̄ ⲧⲉϥ-
ⲥⲉ̈ⲓⲙⲉ ⲙⲛ̄ ⲛⲉⲩⲯⲛⲣⲉ: Ⲁⲩⲱ ⲙⲡⲉ ⲡⲁⲓ̈ ϯⲭⲣⲟⲙ ⲛⲁϥ

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ⲉ̄ ϧⲱⲕ ⲉ̄ ⲣⲟⲩⲓ ⲉ ⲡⲥⲟⲥ̄ⲙ̄ ⲉ ⲩⲁϫⲉ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ: Ⲁⲗⲗⲁ
ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲛⲧⲁⲩⲉ ⲡⲩⲁϫⲉ ⲉ̄ ⲡⲉⲣⲟⲧ̄ⲟ ⲉⲡ̄ ⲛⲁⲓ̈ ⲥⲉⲣⲱⲩⲉ
ⲉ ⲣⲟⲓ̈ ⲛ̄ⲥⲓ ⲙ̄ ⲙ̄ⲡⲧⲙ̄ⲡⲧⲣⲉ ⲛ̄ ⲧⲡⲁⲗⲁⲓ̈ⲁ ⲙ̄ⲙ̄ ⲧⲥⲉⲙⲓ:
Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉⲛϫⲉⲕ ⲡⲩⲁϫⲉ | ⲉ ϧⲟⲗ ⲉϫⲙ̄ ⲡⲉⲧ ⲛ̄ⲣⲱⲩⲁ Fol. 38 *b*
ⲛⲁⲩ ⲛ̄ⲡⲟⲟⲩ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲓⲭⲁⲏⲗ: Ⲉⲣⲉ ⲡⲉⲓ̈ ⲩⲁ̄ ⲟⲃ̄
ⲙ̄ⲡⲟⲟⲩ ⲣ̄ ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̄ ⲟⲩⲣⲙ̄ⲙⲁⲟ ⲉⲩⲫⲟⲣⲓ̈ⲁ ⲛ̄ ⲣⲉⲛ-
ⲣⲟⲓ̈ⲧⲉ ⲉⲩⲧⲁⲛⲩ· ⲉⲣⲉ ⲡⲛⲁⲉ ⲣⲱⲟⲩ ⲟⲥⲩ̄ ⲣⲁ ⲡⲁⲁⲩ
ⲛ̄ⲧⲉ ⲡⲣⲱ· Ⲉⲣⲉ ⲡⲓ̈ ⲩⲁ ⲣ̄ ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̄ ⲟⲩⲣⲙ̄ⲙⲁⲟ̄
ⲉⲩⲟⲩⲟⲟⲗⲉ ⲣⲙ̄ⲙ̄ ⲡⲓⲣⲡ̄· ⲉⲣⲉ ⲡⲛⲁⲉ ⲣⲱⲟⲩ ⲣ̄ ⲥⲣⲱⲣ ⲙ̄
ⲡⲟⲉⲓⲕ ⲣⲙ̄ⲙ̄ ⲡⲉⲓ̈ⲣ ⲉⲩⲡ̄ⲕⲟⲧⲛ̄· Ⲉⲣⲉ ⲡⲉⲓ̈ ⲩⲁ ⲛ̄ⲡⲟⲟⲩ (*sic*) ⲣ̄
ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̄ ⲟⲩⲁ ⲉⲩⲟⲩⲱⲓ ⲙⲁⲩⲁⲁⲩ ⲣⲙ̄ⲙ̄ ⲟⲩⲣⲁⲓⲉ
ⲉⲣⲉ ⲡⲛⲁⲉ ⲣⲱⲟⲩ ⲣ̄ ⲥⲣⲱⲣ ⲣⲙ̄ⲙ̄ ⲡⲉⲓⲧⲉⲕⲟ: Ⲉⲣⲉ ⲡⲉⲓ̈
ⲩⲁ ⲙⲙⲡⲟⲟⲩ ⲣ̄ ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̄ ⲟⲩⲁ ⲉⲩⲣⲟⲟⲩⲧ ⲉⲩⲟⲩⲛⲟⲩ
ⲙⲁⲩⲁⲁⲩ ⲣⲙ̄ⲙ̄ ⲡⲉⲓⲛⲓ̈ ⲉⲣⲉ ⲡⲛⲁⲉ ⲣⲱⲟⲩ ⲣⲙ̄ⲙ̄ ⲡⲉⲓⲛⲓ̈
ⲉⲙⲡ̄ ⲡⲉⲧ ⲥⲙⲉ ⲛ̄ ⲡⲉⲓⲙⲩⲙⲉ: Ⲛⲁ ⲣⲱⲙⲉ ⲥⲁⲣ ⲁⲛ ⲛⲉ
ⲛⲓ̈ ⲉⲡⲧⲟⲗⲛ· ⲁⲗⲗⲁ ⲛⲁ ⲡⲓⲟⲩⲧⲉ ⲛⲉ: Ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ
ⲛⲁⲕⲣⲓ̈ⲛⲉ ⲙ̄ ⲡⲥⲉⲛⲟⲥ ⲧⲛⲣⲩ̄ ⲛ̄ⲣⲱⲙⲉ | ⲣⲁ ⲧⲥⲟ ⲛⲉⲛⲧⲟⲗⲛ Fol. 39 *a*
ⲉⲧ ⲣⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲗⲟⲓⲡⲟⲛ ⲱ ⲛⲁⲙⲉ- ⲟⲍ
ⲣⲁⲧⲉ ⲙⲁⲣⲉⲛⲥⲟⲡ̄ⲥ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙ̄ⲓ̈ⲭⲁⲏⲗ ⲣⲙ̄ⲙ̄ ⲟⲩⲣⲏⲧ ⲉⲩⲥⲟⲩⲧⲱⲛ· ⲛⲧ̄ⲯⲓ ⲛ̄ ⲡⲉϩⲙⲟⲧ
ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲉ ⲣⲁⲓ̈ ⲉ ϫⲱⲛ ⲛⲧ̄ⲕⲱ ⲛⲁⲓ ⲉ ϧⲟⲗ ⲛ̄ ⲛⲉⲙ-
ⲛⲟⲃⲉ ⲉⲙ̄ⲧⲁⲛⲁⲁⲩ ⲣⲓ̈ ⲡⲁⲣⲟⲩ ⲛⲧ̄ⲯ† ⲛⲁⲙ̄ ⲛ̄ ⲟⲩⲁⲓⲟⲣⲱⲥⲓⲥ
ⲛ̄ⲥⲁ ⲟⲛ: †ⲛⲁⲩ ⲥⲁⲣ ⲉⲉ ⲁ ⲡⲛⲁⲩ ⲩⲱⲡⲉ ⲉ ⲧⲣⲉ ⲛ†
ⲛ̄ ⲡⲙⲟⲩⲟⲓ̈ ⲧⲙ̄ϫⲱⲕ ⲉ ϧⲟⲗ ⲡⲉⲧ ⲉ ⲣⲟⲛ· ⲉⲧⲉ ⲧⲉ ⲧⲉⲡⲣⲟⲥ-
ⲫⲟⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉ: ⲉ ⲧⲣⲉ ⲛⲧⲉⲗⲓⲟⲩ ⲙⲙⲟⲥ ⲧⲙ̄ϫⲓ̈
ⲉ ϧⲟⲗ ⲉⲡ̄ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ· ⲡⲥⲱⲙⲁ ⲙⲙ̄
ⲡⲉⲥⲛⲟⲩ ⲛ̄ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄· Ⲡⲁⲓ̈ ⲉ ϧⲟⲗ ⲉⲓ ⲧⲟⲟⲧ̄ⲩ
ⲉⲣⲉ ⲉⲟⲟⲩ ⲛⲓ̈ⲙ ⲡⲣⲉⲡⲓ̈ ⲛ̄ ⲡⲓⲱⲧ ⲛⲙⲙⲁⲩ ⲙ̄ⲙ̄ ⲡⲉⲡⲧⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ ⲣⲫ̄ⲧⲁⲛⲟ ⲁⲧⲱ ⲛ̄ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲧⲉⲛⲟⲩ
ⲁⲧⲱ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲛⲓ̈ⲙ ⲩⲁ ⲉⲛⲉⲩ ⲛ̄ ⲉⲛⲉⲩ ϩⲁⲙⲏⲛⲓ·

On Fol. 1 *b* is written:

ⲓ̄ⲥ̄ⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄ ⲉⲃⲉⲙⲟⲩ ⲉ ⲡⲓⲩⲁϥϫⲟⲟⲥ ϫⲉⲣⲉ
ⲡⲓⲟⲩⲧⲉ ⲉⲣⲟⲡⲁⲙⲉⲓ(?) ⲛⲧⲁϥⲥⲱⲁⲓ̈ ⲙ̄ ⲥⲣⲁⲓ ⲉⲧⲉⲩⲥⲓϫ
ϩⲁⲙⲏⲛⲓ ⲉⲃⲉⲩⲱⲡⲉ

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On Fol. 39 *b* are written:

1. ⲧⲁⲓ ⲧⲉⲧⲛⲓⲥⲧⲓⲥ ⲛⲧⲁⲥⲯⲱⲡⲉ ⲉⲓⲛ ⲛⲓⲙⲁⲓⲁ ⲉ ϧⲟⲗ ⲉⲓ-ⲧⲟⲟⲧⲥ ⲛ ⲧⲥⲩⲛⲣⲟⲇⲟⲥ ⲛ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲉⲩⲉⲓⲣⲉ ⲛ̄ ⲯⲁⲛⲓⲧ ⲯⲉ ⲙⲁⲛⲧ ⲯⲁⲛⲛ ⲛ̄ ⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲓⲛ ⲟⲩⲉⲓⲣ[ⲛⲓⲛ]

2. Ⲁⲣⲣⲟⲟⲩ ⲛⲣⲉⲑⲛⲟⲥ ⲁⲩϫⲓⲥⲉ ⲛϩⲛⲧ ⲁⲛⲗⲁⲟⲥ ⲙⲉⲗⲉⲧⲁ ⲉⲓⲛ̄ ⲛⲉⲩⲡⲉⲧⲯⲟⲩⲉⲓⲧ· ⲁⲧⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲣⲱⲩ ⲙ ⲡⲕⲁⲣ ⲁⲛⲁⲣⲭⲱⲛ ⲥⲱⲟⲩϩ ⲁⲩⲉⲓ ⲉⲧⲙⲁ ⲛ ⲟⲩⲱⲧ ⲉⲩ† ⲟⲩⲃⲉ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲙⲛ ⲡⲉⲩⲭⲣⲥ̄· ⲇⲓⲁⲯⲁⲗⲙⲁ

On Fol. 40 *a* is written:

ⲙⲁⲣⲉⲡⲥⲱⲗⲡ ⲙⲙⲁⲛⲣⲉ ⲧⲛⲟⲩϫⲉ ⲙ ⲡⲉⲩⲕⲉⲛⲁϩⲏⲩ ⲉ ϧⲟⲗ ⲉⲓ ϫⲱ̄ ϫⲉ ⲡⲉⲧⲟⲩⲛϩ ⲉⲓⲛ ⲙ̄ⲡⲉⲧ ⲛⲁⲥⲱⲃⲉ ⲛⲥⲱⲟⲩ ⲁⲩⲱ ⲡϫⲟⲉⲓⲥ ⲡⲉⲧ ⲛⲁⲕⲟⲗⲱⲟⲩ

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THE DISCOURSE OF CYRIL, ARCHBISHOP OF JERUSALEM, ON THE CROSS

(Brit. Mus. MS. Oriental, No. 6799)

ⲟⲩⲗⲟⲅⲟⲥ ⲛ̄ⲧⲉ ⲡⲁⲅⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ· Fol. 2 a 1 [ⲁ]
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲑⲉ̄ⲗⲏ̄· ⲉ ⲁϥ-
ⲧⲁⲗⲟⲩⲟϥ ⲉ ⲧⲃⲉ ⲡⲉⲥ̅ⲣ̅ⲟ̅ⲥ̅· ⲙ̄ ⲡⲉⲛⲭⲟⲉⲓⲥ
ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲙ̄ ⲡⲉⲁⲩⲟⲟⲩ ⲙ̄ ⲡϥ̅ⲟⲩⲱⲛϩ̅ⲃ̅ ⲉ
ⲃⲟⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲙ̄ⲡⲧⲥⲁⲩϥ̅ ⲛⲉ ⲙ̄ ⲡⲉⲃⲱⲧ
ⲑⲱⲟⲩⲧ· ⲁϥⲱⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲱⲁⲭⲉ
ⲛ̄ⲧⲁ ⲡⲭ̅ⲥ̅ ⲭⲟⲟϥ ⲁⲡ̄ ⲡⲛⲟⲩⲟⲥ ⲙ̄ ⲡⲱⲙⲧⲥⲛⲥ:
ⲭⲉ ⲁⲣⲓ ⲱⲁ ⲛⲁⲓ: ⲛ̄ⲧⲙ̄ⲟⲩⲛ̄ⲧ ⲛ̄ⲕⲉⲣⲟⲥ ⲙ̄
ⲧⲉ ⲣⲟⲙⲡⲉ: ⲁϥⲱⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ
ⲡⲧⲁⲓⲟ ⲙ̄ ⲡⲉⲥ̅ⲣ̅ⲟ̅ⲥ̅: ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̅ⲃ̅ ⲉ ⲃⲟⲗ
ⲁⲡ̄ ⲡⲉⲧⲡⲉ ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲥⲱⲧⲏⲣ· ⲁϥ-
ⲱⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓ-
ⲧⲏⲥ· ⲛ̄ⲧⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̄ⲙⲟϥ· ⲛ̄ⲧⲁϥⲧⲁ-
ⲟⲩⲉ ⲛ̄ⲗⲟⲅⲟⲥ ⲁⲉ ⲁⲡ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲧⲁⲛⲁ-
ⲥⲧⲁⲥⲓⲥ | ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲃⲁⲗⲓⲁ ⲉⲓⲣⲏⲛⲏ Fol. 2 a 2
ⲉϥ̅ⲣ̅ ⲱⲁ ⲛ ⲡⲥ̅ⲣ̅ⲟ̅ⲥ̅· ⲓⲏ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̅·
ⲛ̄ⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲉⲩⲥⲱⲟⲩⲥ ⲉ ⲁⲟⲩⲏ ⲉ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲟⲩⲗⲁⲃ· ⲁⲡ̄ ⲟⲩⲓ̅ⲏ̅ⲏ̅ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲁⲙⲏⲛ:

ⲗ ⲡⲭⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ ⲙⲁⲣⲉ ⲡⲕⲁⲁ ⲧⲉⲗⲏⲗ· ⲙⲁⲣⲟⲩⲉⲩ-
ϥⲣⲁⲛⲉ: ⲛ̄ⲥⲓ ⲛ̄ⲙⲏⲥⲟⲥ ⲉⲧ ⲛⲁⲱⲟⲩ:—ⲗ ⲡⲭⲟⲉⲓⲥ

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ερρρο· αγϯ ϩιωωϥ ⲛ ογϲα· ⲁ ⲡχοεις Ϭρερρο· αγϯ ϩιωωϥ ⲛ ογϭοω· ⲁϥⲙⲟⲣϥ ⲙⲙⲟⲥ:—Ⲫ ⲡⲁ-
κρωⲧⲏⲥ ⲙⲙⲁⲓ ⲥⲃⲱ· ⲁⲧⲱ ⲙⲙⲁⲓ ⲗⲟⲩⲟⲥ ⲁⲧⲱ
ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ:—Ⲑⲛⲁⲩ ⲅⲁⲣ ⲉ ⲫⲛⲟⲛⲙⲁ· ⲉⲧⲙⲯⲟⲃ[ⲉ]
Fol. 2b 1 ⲛⲉⲧⲉⲣⲓⲧ· ⲉⲛⲁ▒ | ⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲉ· ⲭⲁⲁ
[ϧ] ⲛⲉⲓⲱⲧ ⲙ ⲡⲉⲭ̄ⲥ̄ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· Ⲡⲉϩⲁϥ ϫⲉ ⲁ ⲡⲭⲟⲉⲓⲥ·
ⲉⲣⲣⲣⲟ ⲙⲁⲣⲉ ⲡⲕⲁϩ ⲧⲉⲗⲏⲗ· ⲙⲁⲣⲟⲩⲉⲧⲫⲣⲁⲛⲉ ⲛ̄ⲥⲓ
ⲛ̄ⲥⲟⲥ ⲉⲧ ⲛⲁⲱⲟⲩ· Ⲡⲉϩⲁϥ ⲟⲛ ⲫⲙ̄ ⲡⲉⲡⲓⲧⲁ ⲛ ⲟⲩⲱⲧ
ϫⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲣⲣⲣⲟ ⲉ ϧⲟⲗ ⲫⲙ̄ ⲡⲓⲱⲉ:—Ⲡⲓⲡⲓⲧⲁ ⲅⲁⲣ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲛ̄ⲧⲁϥⲱⲁϫⲉ ⲫⲛ̄ ⲧⲧⲁⲡⲣⲟ ⲛ ⲛ̄ⲧⲫⲣⲟⲫⲏⲧⲏⲥ
ⲧⲏⲣⲟⲩ:—Ⲏⲧⲟϥ ⲡⲉ ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̄ ⲉ ϧⲟⲗ· ⲛ̄ⲑⲉ ⲛ̄ⲣⲙ̄ⲗⲁⲥ
ⲛ̄ⲕⲱⲣⲧ ⲙ ⲡⲉϩⲟⲟⲩ ⲛ ⲧⲛ̄ⲛ̄ⲧⲛⲕⲟⲥⲧⲏ ⲉⲧ ⲟⲩ[ⲁⲁ]ⲃ· [Ⲫⲭⲱ]
Fol. 2b 2 ⲙⲙⲟⲥ ⲟⲛ ⲛ̄ⲥⲓ | ⲭⲁⲁ ⲛⲣⲣⲟ ⲛⲁⲓⲕⲁⲓⲟⲥ· ϫⲉ ⲁ ⲡⲭⲟⲉⲓⲥ
ⲉⲣⲣⲣⲟ ⲙⲁⲣⲉ ⲛⲗⲁⲟⲥ ⲛⲟⲩⲥⲉ· Ⲫ ⲡⲧⲙⲛⲧⲟⲗⲟⲥ ⲭⲁⲁ
ⲥⲁ ⲟⲛ ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲉⲕⲭⲱ ⲙⲙⲟⲥ· Ⲩⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲣⲣⲣⲟ·
ⲙⲁⲣⲉ ⲡⲕⲁϩ ⲧⲉⲗⲏⲗ· ⲉⲡⲉⲕⲭⲱ ⲙ ⲟⲩⲧⲉⲗⲏⲗ ⲙ̄ ⲡⲕⲁϩ
ⲧⲏⲣⲟⲩ:—Ⲁⲧⲱ ⲟⲛ ⲕⲭⲱ ⲙ ⲟⲩⲡⲱⲣⲭ ⲉ ϧⲟⲗ ⲙ ⲡⲓⲛⲥⲟⲥ·
ⲙⲛ̄ ⲟⲩⲉⲧⲫⲣⲟⲥⲧⲓⲛ:—Ⲁⲧⲱ ⲟⲩⲙ̄ⲕⲁϩ ⲛ̄ϩⲛⲧ ⲙ̄ⲡⲣⲱⲙⲉ
ⲉⲧⲉⲣ ⲡⲉⲑⲟⲟⲩ· ⲡⲥⲱⲙⲁ̄ ⲅⲁⲣ ⲙ̄ ⲡⲣⲱⲙⲉ· ϣⲁⲭⲉⲡⲉ
ⲙ ⲟⲩⲙ̄ⲕⲁϩ ⲛ̄ϩⲛⲧ· ⲁⲧⲱ ⲙⲉⲣⲉ ⲙⲗⲉϫⲓⲥ ⲛ̄ⲥⲁⲡⲗⲟⲧⲓ·
Fol. 3a 1 ⲧⲉⲣⲡⲓ ⲙ̄ ⲡⲛⲧ ⲙ̄ⲙⲉⲧⲥⲱⲧⲙ̄· ⲉⲩϣ|ⲱⲡⲉ ⲙ̄ⲡ ⲟⲩⲥⲡ̄ ⲧⲉⲩ-
[ⲥ] ϩⲣⲙⲛⲉⲙⲁ· ⲙ̄ ⲡⲉⲧ ⲛⲁϫⲱ ⲛⲁⲩ ⲙ̄ ⲡⲉⲩⲃⲟⲗ:—Ⲁⲧⲱ
ⲉⲓⲥ ⲗⲟⲓⲡⲟⲛ ⲙ̄ⲡⲧⲉⲙⲡⲁⲣⲁⲕⲁⲗⲉ̈ ⲙ̄ ⲡⲉⲡⲓⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲡⲉⲧⲟ ⲙ̄ ⲟⲩⲁ ⲙ̄ ⲟⲩⲱⲧ· ⲙⲛ̄ ⲡⲓⲱⲧ ⲙⲛ̄ ⲡⲱⲛⲣⲉ· ϫⲉ
ⲕⲁⲥ ⲉⲥⲉⲟⲩⲟⲛ ⲙ̄ ⲙⲃⲁⲗ ⲙ̄ ⲙ̄ⲡⲛⲧ· ⲙ̄ⲧⲙ̄ⲛⲟⲓ ⲉ ⲫⲙⲏⲟⲩⲓ
ⲫⲙ̄ ⲡⲉⲥⲥⲱⲟⲩⲛ ⲙⲙⲉ· Ⲛⲁⲓ ⲙ̄ⲧⲁⲩϫⲟⲟⲩ ⲫⲙ̄ ⲧⲧⲁⲡⲣⲟ
ⲙ̄ ⲛⲉⲥⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲉⲓⲙ ⲁⲛ ⲁⲛⲟⲛ ⲫⲙ̄-
ⲫⲙⲁⲛⲟⲥ ⲁⲛ ⲉⲣ ⲡⲁⲓ· ⲁⲗⲗⲁ ⲉⲛⲉⲣⲱⲁ ⲫⲙ̄ ⲡⲣⲁⲱⲉ ⲙ̄
Fol. 3a 2 ⲡⲉⲥ̄ⲫⲟⲥ̄· ⲙⲛ̄ ⲡⲁⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲟⲣⲟⲟⲍⲟⲍⲟⲥ· ⲛ|ⲁⲓ
ⲙ̄ⲧⲁⲩⲥⲱⲟⲩⲣ ⲉ ⲣⲟⲩⲓ ⲉ ⲙ ⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲟⲟⲩ· ⲉ
ϧⲟⲗ ⲫⲙ̄ ⲭⲱⲣⲁ ⲙⲙⲁ· ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄· ⲉⲩ-
ⲟⲩⲱⲱⲧ̄ ⲁⲧⲱ ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲓⲛ· ⲙ̄ ⲙ̄ⲡⲧⲁⲭⲁⲗⲉ ⲉ ⲡⲉⲥ̄ⲫⲟⲥ̄
ⲡⲙ̄ⲥⲱⲣ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄· ϫⲉ ⲕⲁⲥ ⲉⲥⲉⲧⲟⲉ ⲛⲁⲓ ⲧⲏⲣⲛ̄· ⲡⲧⲛ̄-
ⲙⲟⲩⲱⲧ̄ ⲙ̄ ⲡⲫ̄ⲛⲟⲩⲟⲥ ⲛⲧⲙⲛⲟⲓ ⲛ ⲛⲫⲉⲛⲧⲟⲗⲏ:—Ⲏⲧⲁ

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пхоеіс ерро тнау· тарпеїше· птач† ρτнч
ετοτοειш· же кас ецерро прнτ̄ ρп̄ отшв̄ е
βол· Ин пточ ан те тнптерро· мп̄ тнптхоеіс
хіи епеч̄:—Ин итачхоос [ан?] хіне шорп· ρ
ламінл· пепрофнтнс· прωме п̄ шоταщщ̄· же Fol. 3b 1
тецмптерро отмптерро ша нїенеч̄· ауω тец- ϗ
мптхоеіс· хіи отхωи ша отхωи· ауω п̄ϥ-
амарте хіи е θалассα ша θалассα· ауω хіне е
перо ша арнп̄хc̄ (sic) п̄ тоікоумеин: Ауω он же
пρро м пκаϩ тнр̄ϥ пе пхоеіс· Ауω он же пноуте
пе пп̄ерро· хіи епϣ̄· коτωщ е ειме ω̄ прαіре-
тікос· ммасте ноуте· же пρро п̄ перрωоу пе
пехc̄· [с]ωтм е маθαіос [м]п̄ λοгнас пета[νν]е-
λістнс· ετхω ммос:— | же п̄ тер отхпо м пехc̄· Fol. 3b 2
еіс ρммανοс ачει е βол ρп̄ м па п̄ ша е ρраі
е θιелнм· ετхω ммос· хутоп (sic) перро· п
шоτααі п̄тαγхпоч· аппат̄ сар е пϥсіоу ρп̄ пема
п ша· ап е отωщт̄ нач· ач† сар нач п̄ ρпноσ
п̄ таειο· ρωс ерро:—Котωщ е ειме сωтм апок
†натапок· Ное сар п отерро· п̄щаре отанранос
тωоуп е хωч· ецоτωщ ер хоеіс е хωч· мп̄ тϥ-
χωра· | нϥаіхмалω†ζе пнϥматοι· нϥρωтβ Fol. 4a 1
ммоσу· нϥхі пмєуполіс· нϥкааγ ρа роч· п ε
се† форос нач:—Пρроσу нет ммау· нϥемкаρ
п̄рнт· ехп̄ нϥппще тироу же а ке ерро βитоу
п̄тоотϥ̄· Λщщοхп̄ е ρраї п̄рнтϥ̄· ецхω ммос·
же ецмаєщше мп̄ пι аγранпос· п ащ п ρе· кαι
сар нет щоοп ρм тецεϩοусια· сеш нач п̄рωραλ·
ауω п̄ссесωтм нач:—Λοιπον ецщанει е βол е
пполγπος нϥпще нммау нϥхро е роч· нϥβι
п̄тоотϥ̄ м нϥ|ппще· нϥелеγθερος ммоσу Fol. 4a 2
тироу: п̄тоотϥ̄ м пагранпос· пαι п̄тачаіх-
малω†ζе ммоσу· Щаγсалпιζе ροσу ρп̄ ρпсал-
пιϩ̄· ετхω п отелнл· же а пеγерро мпп

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ⲙⲙⲟⲟⲩ· ⲥⲱⲧⲟⲩ ⲁⲧⲱ ⲁⲩⲉⲣⲣⲟ ⲉ ϫⲱⲟⲩ ⲛ̄ⲕⲉ ⲥⲟⲛ:—
Ⲡ ⲡⲉⲧⲟⲉⲓⲱ ⲣⲱⲱⲥ ⲉⲣⲉ ⲡⲓⲟⲃⲉ ⲡⲱⲗⲓⲧⲉⲩⲉ· ⲣ̄ⲙ̄ ⲡⲕⲟⲥ-
ⲙⲟⲥ· ⲁⲧⲱ ⲉⲣⲉ ⲧⲁⲡⲟⲗⲓⲁ ⲭⲣⲏⲙⲁⲧⲍⲉ:—Ⲉⲣⲉ ⲧⲕⲁ-
ⲕⲓⲁ ⲱⲥⲧ̄ ⲙ̄ ⲡⲣⲟⲧⲉⲗⲱⲛⲓⲕⲟⲛ· ⲉⲧⲉ ⲡⲓⲟⲩⲥ ⲡⲉ· ⲉⲣⲉ
ⲡⲁⲧⲣⲁⲛⲓⲟⲥ ⲁⲓⲭⲙⲁⲗⲱⲧ[ⲍⲉ] ⲙⲙⲟⲟⲩ· ⲧⲏⲣⲟⲩ [ⲁⲩ]ⲱ
Fol. 4 *b* 1 ⲉϥⲣⲱⲧⲃ̄ ⲙ̄[ⲙⲟ]ⲟⲩ· ⲉⲣⲉ ⲡⲟⲩ[ⲁ] | ⲡⲟⲩⲁ ⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲧⲉ
ⲥ̄ ⲣⲁⲛⲁϥ· ⲙ̄ ⲡⲉⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲣⲁⲡⲗⲟⲥ ⲉⲣⲉ ⲡⲣⲟⲟⲩⲱ
ⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲡⲟⲣⲱ̄ ⲉ ⲃⲟⲗ ⲉϫⲙ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲏⲣⲉⲥ· ⲁⲧⲱ ⲙⲙⲁ ⲟⲩⲉⲓ ⲧⲟⲟⲧϥ̄· ⲙ̄ ⲡⲁⲧⲣⲁⲛⲟⲥ ⲉⲧ
ⲉⲓⲣⲉ ⲙ̄ ⲛⲁⲓ ⲛⲁⲩ· Ⲏⲧⲁⲩⲡⲱⲧ ⲥⲁⲣ ⲉ ⲡⲟⲩⲉ· ⲁⲩⲗⲟ
ⲣⲁ ⲡⲛⲁⲣⲭ̄ ⲙ̄ ⲡⲉⲧ ⲙⲙⲁⲩ ⲛⲉⲩⲛⲁⲟⲩϫⲁⲓ ⲛⲉ· ⲁⲗⲗⲁ
ⲙⲙⲁ ⲟⲩⲣ̄ ⲡⲁⲓ· ⲉⲁ ⲡⲉⲧ ⲥⲛⲟ· ϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ϫⲱⲟⲩ· ϫⲉ
ⲁⲩⲕⲁⲁⲧ ⲛ̄ⲥⲟⲟⲩⲧ ⲡⲛⲟⲩ ⲙⲙⲟⲩ ⲙ̄ ⲱⲛϥ̄· ⲁⲧⲱ ⲟⲛ ϫⲉ
ⲡⲙⲟⲩ ⲡⲉⲧ ⲙⲟⲟⲛⲉ ⲙⲙⲟⲟⲩ· [ⲉ] ⲧⲃⲉ ⲡⲁⲓ· ⲁϥⲱⲱⲩ ⲉ
Fol. 4 *b* 2 ⲃⲟⲗ ⲛ̄ⲥⲓ ⲡⲉⲡⲣⲟϥ[ⲏ]ⲧⲏⲥ ⲉϥϫⲱ ⲙⲙ[ⲟ]ⲥ· ϫⲉ ⲙⲙ̄ ⲡⲉⲧ
ⲥⲱⲧⲉ ⲁⲧⲱ ⲙⲙ̄ ⲡⲉⲧ ⲛⲟⲩⲣⲙ̄· ⲉⲙⲛ̄ⲥⲟⲙ ⲡⲣⲱⲙⲉ ⲉ
ⲥⲱⲧⲉ ⲙ̄ⲙⲟ· Ⲉⲡⲓ ⲁⲛ ⲣⲱⲙⲉ ⲙⲙ· ⲡⲣⲟⲡⲟⲕⲓⲥⲟⲉ
ⲉⲧⲥⲟϫⲃ̄· ⲁⲧⲱ ⲥⲉⲙⲛⲣ ⲛ̄ ⲟⲩⲱⲟⲛⲉ· ⲁⲧⲱ ⲥⲉϫⲣⲁⲓⲟⲥⲧⲉⲓ:
ⲛⲟⲩⲙⲁ ⲛ̄ ⲧⲣⲁⲡ· ⲙ̄ⲙ̄ ⲟⲩⲙⲟⲩ ⲛ̄ⲥⲉⲧ ⲗⲟⲩⲥ ⲉⲁ ⲡⲡⲧⲁ-
ⲧⲁⲁⲧ ⲧⲏⲣⲟⲩ· Ⲟⲩⲁⲉ ⲙ̄ⲙ̄ ⲁⲩⲉⲗⲟⲥ ⲛⲁⲱⲥⲱⲧⲟⲩ·
ⲣⲙ̄ ⲁⲥⲱⲙⲁⲧⲟⲥ ⲥⲁⲣ ⲡⲉ· ⲟⲩⲁⲉ ⲙ̄ⲙ̄ ⲕⲁⲥ ⲙⲙⲟⲟⲩ ⲣⲓ
ⲥⲁⲣϫ̄· ⲁⲧⲱ ⲣⲙ̄ ⲁⲧⲙⲟⲩ ⲛⲉ· ⲣⲙ̄ ⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲥⲁⲣ ⲡⲱⲁϥ
ⲛ̄ ⲥⲁⲧⲉ ⲛⲉ· ⲉⲧⲟ ⲛⲣⲙ̄ⲣⲁⲗ ⲉ ⲧⲣⲓⲡⲉⲣⲉⲥⲓⲁ ⲙ̄ ⲡⲡⲧⲁϥ-
ⲧⲁⲙⲙⲟⲟⲩ· ⲁⲧⲱ ⲙⲙ̄ ⲥⲟⲙ ⲙⲙⲟⲟⲩ ⲉⲗⲉⲩⲑⲉⲣⲟⲩ ⲛ̄
Fol. 5 *a* 1 ⲧⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ· ⲁⲗⲗⲁ ⲉⲣ ⲡϫⲟⲉⲓⲥ ⲛ̄ ⲡⲛⲣⲙ̄ⲣⲁⲗ
ⲍ̄ ⲟⲩⲱⲱ ⲉ ⲁⲁⲩ ⲛ̄ⲉⲗⲉⲩⲑⲉⲣⲟⲥ· ⲣⲙ̄ ⲡⲣⲓⲕⲉ ⲛ̄ ⲛⲉϥⲃⲁⲗ
ⲙⲙⲁⲧⲉ· ⲱⲁϥⲁⲁⲩ· ⲗⲟⲓⲡⲟⲛ ⲁ ⲡⲣⲣⲟ ⲛ̄ ⲛⲁ ⲧⲡⲉ ⲙⲙ̄
ⲛⲁ ⲡⲕⲁϥ· ⲱⲉⲡⲣⲧⲏϥ ⲣⲁ ⲡⲡⲧⲁϥⲁⲩⲭⲙⲁⲗⲱϯⲍⲉ ⲙ̄ⲙ-
ⲟⲟⲩ: ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲁⲧⲣⲁⲛⲟⲥ ⲉⲃⲟⲟⲩ·
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲃⲟⲟⲩ· ⲡⲁⲓ ⲛ̄ⲧⲁϥϫⲣⲟ ⲉⲛⲉⲣⲱⲙⲉ ⲛ̄ⲧⲁⲩⲣ̄
ⲛ̄ⲣⲟⲩⲱⲱⲩ· Ⲗⲉⲓ ⲟⲩⲛ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲡⲉ· ⲛⲥⲓ ⲡⲣⲣⲟ
ⲙ̄ ⲡⲉⲟⲟⲩ· ⲁⲧⲱ ⲙⲙⲡ ⲧⲉⲙⲉ ⲛ̄ ⲟⲩⲛⲟⲥ ⲙⲙⲛⲛⲩⲉ·
ⲉⲩⲛⲏⲩ ⲛⲉⲙⲙⲁϥ· ⲉ ⲧⲣ̄ⲃⲏ̈ ⲛ̄ ⲧⲉϫⲙⲁⲗⲟⲥⲓⲁ ⲛ̄ⲧⲟⲟⲧϥ̄
Fol. 5 *a* 2 ⲙ̄ ⲡⲁⲧⲣⲁⲛⲟⲥ ⲉⲃⲟⲟⲩ ⲣⲙ̄ ⲁⲙ[ⲉⲛⲧⲉ· ⲙⲡⲉ ⲭⲉⲓ ⲥⲁⲣ

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ϩⲛ ⲟⲩⲱⲛϥ ⲉ ϧⲟⲗ · ⲉⲓ ϩⲛ ⲟⲩⲛⲟⲥ ⲛ ⲉⲟⲟⲩ · ⲉⲓⲉ ⲙⲏ
ⲧ ⲡⲉⲟⲟⲩ ⲙ ⲡⲉⲓⲱⲧ ⲉⲧ ⲙⲡ ⲧⲛⲁⲁⲩ ⲛⲥⲱϥ · ⲟⲩⲁⲉ
ⲙⲡ ⲟⲩⲉⲙ ⲃⲓⲧϥ ⲛⲧⲟⲟⲧϥ · ⲁⲗⲗⲁ ⲁⲩϥⲟⲣⲓ ⲙ ⲡⲉⲟⲃⲃⲟ
ⲛⲁⲓ ⲉⲧ ⲧⲙⲛⲧⲉ ⲙⲡ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲃⲟⲟⲩ ⲛⲣⲏⲧϥ ·
Ⲉⲓⲱⲁⲕⲉ ⲉ ⲧⲥⲁⲣⲝ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲧⲁϥⲥⲟⲟⲗϥ ⲙⲙⲟⲥ ·
ⲧⲥⲁⲣⲝ ⲛⲧⲁϥⲧⲁⲁⲥ ϩⲓⲟⲟϥ ⲙⲙⲏⲛ ⲉⲙⲙⲟϥ · ⲛⲟⲉ ⲛⲧⲁϥ-
ⲟⲩⲁⲱⲥ · Ⲧⲥⲁⲣⲝ ⲛ ⲁⲧ ⲛⲟⲩⲝ ⲉ ⲣⲟⲥ ⲛ ⲟⲩⲥⲣⲟⲥ · ⲟⲩⲁⲉ
ⲛ ⲁⲧ ⲉⲣⲉⲓ ⲉ ⲡⲟⲩⲟⲉⲓⲉ ⲉ ⲣⲟⲥ · ⲟⲩⲥⲁⲣⲝ ⲛⲧⲁϥⲭⲓ ⲡⲣⲁ
ⲡⲣⲏⲧⲥ ⲛϩⲱⲃ ⲙⲙⲁ · ⲱⲁⲧ [ⲛ]ⲛⲟⲃⲉ ϩⲓ ⲕⲣⲟϥ · ⲙⲡⲉ ⲥⲉⲣ-
ⲛⲟⲃⲉ ⲥⲁⲣ ⲟ[ⲩ]ⲁⲉ ⲙⲡ ⲟⲩⲣⲉ ⲕⲣⲟϥ ϩⲛ ⲧⲁⲡⲣⲟ · ⲟⲩⲥⲁⲣⲝ Fol. 5 b 1
ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ · ϩⲓ ϩⲟⲛ ⲙⲙⲟⲥ ⲁⲩⲱ ϩⲓ ϧⲟⲗ · ϩⲓ ϩⲟⲩⲛ ⲛ
ⲙⲡ ⲙⲙⲟⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲉ · ⲁⲉ ⲙⲉⲣⲉ ⲣⲱⲙⲉ ⲉⲱⲛⲁⲩ ⲉ
ⲣⲟϥ · ϩⲓ ϧⲟⲗ ⲟⲛ ⲉⲥⲉⲓⲣⲉ ⲡⲛⲛⲟⲥ ⲡⲱⲡⲛⲣⲉ · ⲙⲡ
ⲛⲓⲧⲁⲗⲥⲟ ⲧⲏⲣⲟⲩ :—Ⲧϯⲥⲓⲝ ⲧⲉ ⲡⲧⲁⲥⲥⲟⲟⲩⲧⲛ̄ ⲉ ϧⲟⲗ ·
ⲁⲥⲧⲟⲩⲛⲟⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲉⲧⲉ ⲡⲱⲛⲣⲉ ⲡⲉ ⲛ ⲧⲉⲭⲛⲣⲁ
ⲉⲥϩⲛ̄ ⲛⲁⲉⲓⲙ · Ⲕⲁⲓ ⲥⲁⲣ ⲁⲩⲱⲛϥ̄ ⲛ̄ⲕⲉ ⲥⲟⲛ · ⲙⲛ̄ⲛⲥⲁ
ⲧⲣϥ̄ⲣⲟⲣⲟⲧⲱⲙ ⲭⲙⲟⲟⲩⲧ · ⲙ ⲡⲁⲣⲁⲥⲧⲉ ⲉⲧⲃⲏ ⲙⲙⲟⲥ ⲉ
ϧⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ · ⲉ ⲧⲱⲙⲉⲥ ⲙⲙⲟⲥ · Ⲙⲉⲥⲟⲟⲩⲧⲛ̄ ⲉ ϧⲟⲗ
ⲛ ⲧϥ̄[ⲥⲓ]ⲝ ⲛ ⲥⲁⲣⲝ · ⲛⲣⲱ[ⲙ]ⲉ ϩⲓ ⲛⲟⲩⲧⲉ · ⲁϥ]ⲭⲱ ⲉⲣⲉ Fol. 5 b 2
ⲡⲙⲁ ⲛ ⲛⲕⲟⲧⲕ ⲉⲁⲣⲓ ⲭⲱϥ · ⲛⲉⲧ ⲧⲱⲟⲩⲛ ⲁⲉ ⲙⲙⲟⲥ
ⲁⲧⲁⲣⲉ ⲣⲁⲧⲟⲩ · Ⲁⲩⲱ ϩⲓⲧⲛ̄ ⲟⲩⲱⲁⲕⲉ ⲉⲛⲟⲩⲱⲧ · ⲁⲩ-
ⲧⲟⲩⲛⲟⲥϥ̄ · ⲁⲩⲧⲁⲁⲩ ⲛⲧⲉϥⲙⲁⲁⲩ · ⲁⲩⲱ ⲁⲥⲃⲓⲧϥ̄ ⲁⲥⲃⲱⲕ
ⲉ ⲡⲉⲥⲛⲓ · ⲉⲥⲁⲓ ⲃⲟⲥⲥ̄ ⲉⲥⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲛⲉⲥ-
ⲥⲁⲣⲱ ⲙ ⲡ̄ⲣⲣⲟ ⲉ ⲣⲁⲓ : ⲉⲥⲥⲱⲱⲩ̄ⲧ ⲉ ⲣⲟϥ ⲉⲥⲣ̄ ⲱⲡⲛⲣⲉ :—
Ⲁⲩⲱ ⲛⲉⲣⲉ ⲙ ⲙⲛⲛⲱⲉ · ⲡⲛⲧ ⲉ ⲣⲁⲓ ⲉ ⲭⲱϥ · ⲉⲧⲱⲱⲩ
ⲉ ϧⲟⲗ · ⲉⲧⲟⲧⲱⲱⲩ ⲉⲥⲟⲧⲱⲛϥ̄ ⲁⲩⲱ ⲛ̄ⲣⲟⲟⲩⲧ ⲙⲡ̄ ⲛ̄ⲣⲓⲟⲙⲉ
ⲛⲧⲁⲩⲉⲓ ⲉ ϧⲟⲗ ⲛⲧⲙⲙⲁⲩ ⲉⲧⲟⲡⲟ ⲙⲙⲟⲥ ⲉ ϧⲟⲗ ⲕⲁⲧⲁ
ⲡⲣⲟ̄ⲡⲟⲥ · ⲁⲩⲕⲟⲧⲟⲩ · ⲉ ⲡⲁⲣⲟⲩ ⲙⲡⲁⲧ ⲟⲩⲧⲁⲣⲟ ⲛ̄ⲃⲱⲕ |
ⲉ ⲣⲟⲩⲛ ⲉ ⲛⲉⲧⲛⲏ ⲱⲁⲛⲧ ⲟⲩⲕⲟⲧⲟⲩ ⲉⲡⲁⲣⲟⲩ · ⲛ̄ⲥⲉⲛⲁⲩ ⲉ Fol. 6 a 1
ⲧⲱⲡⲛⲣⲉ ⲛⲧⲁⲥ ⲱⲱⲡⲉ :—Ⲉⲧⲛⲁⲩ ⲉⲛ̄ⲃⲱⲟⲥ ⲉⲧⲥⲗⲉⲙ- ϑ
ⲗⲟⲙ ⲉ ⲣⲟϥ · ⲉⲙⲙⲟⲟⲩⲧ · ⲉⲩⲧⲁⲗⲏⲧ ⲉ ⲧⲛⲁⲣ̄ⲃ ⲛ̄ⲣⲱⲙⲉ ·
ⲉⲧⲃⲏⲏⲧ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ : ⲉⲧⲟ ⲡⲁⲓ̈ⲧⲣⲉ ⲛ ⲡⲉⲁⲧ
ⲛⲁⲣⲧⲉ :—Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲟⲧⲟⲛ ⲙⲙⲁ · ⲛⲁⲩ ⲉ ⲧⲱⲡⲛⲣⲉ ·
ⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ · ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲁⲉ ⲙⲉⲛ

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ⲡⲕⲣⲁⲙⲙⲁⲧⲉⲩⲥ· ⲁⲩⲱ ⲛⲥⲁⲣ ⲙ̅ⲙ̅ ⲡⲗⲁⲟⲥ· ⲏ ⲧⲉⲣ
ⲟⲩⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ· ⲁⲩⲥⲱⲓⲛ̅ ⲉ ⲓ̅ⲥ̅· ⲭⲉ ⲁⲩⲧⲟⲩⲛ[ⲟⲥ ⲏ]
Fol. 6a 2 ⲙⲱⲟⲩⲧ· Ⲡⲁⲓ ⲡⲧⲁⲩϯ ⲛⲁⲩ ⲙ̅ ⲡⲱⲛⲍ̅· ⲁⲩ|ⲱⲁⲭⲉ ⲉ
ⲣⲟϥ ⲏ ⲉⲡⲛⲉⲑⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡⲉⲧ ⲥⲛⲍ̅ ϫⲱⲕ ⲉ ⲃⲟⲗ
ⲉ ϫⲱϥ· ⲭⲉ ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ· ⲙⲁⲣⲉ ⲡⲗⲁⲟⲥ ⲛⲟⲩⲥⲉ̅·
Ⲗ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ· ⲁⲩⲧⲟⲩⲛⲉⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁⲛⲏⲟⲩⲁⲁⲓ
ⲛⲁⲥⲛⲟⲙⲟⲛ· ⲥⲱⲓⲛ̅ ⲉ ⲣⲟϥ· ⲉⲧⲟⲩⲱϣ ⲉ ⲙⲟⲩⲟⲩⲧ
ⲙ̅ⲙⲟϥ· Ⲗ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ· ⲁⲩⲛⲟⲩϫ ⲉ ⲃⲟⲗ ⲏ ⲛⲁⲁⲓ-
ⲙⲟⲛⲏⲟⲛ· ⲁⲩⲥⲟⲩϫ̅ ϫⲉ ⲃ̅ⲣ̅ⲍⲉⲃⲟⲩⲗ· ⲉⲙⲉⲩ ⲁⲁⲓⲱⲱ-
ⲙⲟⲛ ⲉ ⲃⲟⲗ :—Ⲗ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ ⲁⲩⲧⲃ̅ⲃⲟ ⲏ ⲛⲉⲧ ⲥⲟⲃ̅ⲍ̅·
ⲁⲩⲥⲱⲓⲛ̅ ⲉ ⲣⲟϥ· ϫⲉ ⲑⲛⲁⲗⲱⲟⲩϯ̅ϫ̅· ⲉ ⲧⲃⲉ ⲗⲁⲍⲁⲣⲟⲥ·
Fol. 6b 1 ϫⲉ ⲛ[ⲉⲩ]ⲃⲓⲕ ⲑⲣⲟⲩ ⲉ ⲧⲣ [ⲉⲩ]ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲩⲱ | ⲉⲩ-
ⲓ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ ⲑⲣⲟⲩ· ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ· ⲁⲩⲧⲁⲗϩⲉ
ⲛⲉⲧ ⲥⲛⲥ̅· ⲁⲩⲥⲱⲓⲛ̅ ⲉ ⲣⲟϥ· ⲛⲥⲓ ⲛⲁⲧ ϣⲉⲡ ⲙⲛⲟⲩ·
ⲁⲩⲱ ⲛⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ϫⲉ ⲡⲱⲛⲣⲉ ⲏ ⲓⲱⲥⲏϥ
ⲡⲣⲁⲙϣⲉ· Ⲏϯⲣⲉ ⲟⲛ ⲁⲩⲥⲱⲓⲛ̅ ⲛⲥⲓ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙ̅ⲙ̅
ⲛⲧ̅ⲗⲁⲙⲱⲛⲟⲛ· ⲉϧⲛ̅ ⲟⲩⲣⲉϥⲉⲣ ⲛⲟⲃⲉ ⲉⲕⲱⲱⲙⲉⲧⲁⲛⲟⲓ·
ⲛⲟⲉ ⲣⲱⲟϥ ⲧⲉⲛⲟⲩ· ⲙ̅ ⲡⲉⲓ ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ϫⲉ ⲓⲥⲁⲕ ⲡⲁⲓ
ⲉⲧ ⲛⲡⲉ· ⲉ ⲡϯⲙⲉ ⲉⲧ ⲟⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲓⲱⲡⲡⲏ·
ⲁⲩⲥⲱⲧⲙ̅ ⲉⲧⲙⲛⲛⲩⲉ ⲛⲣⲱⲙⲉ· ⲣⲙ̅ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ·
ⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲙⲁⲣ[ⲉ]ⲛⲃⲱⲕ ⲉ ⲑⲓⲗⲏⲙ ⲧⲛⲟⲩⲱⲩⲧ
Fol. 6b 2 ⲙ̅ ⲡⲉ|ⲥϧⲟⲥ ⲏ ⲓ̅ⲥ̅· ϫⲉ ⲁ ⲡⲩⲁ ⲣⲱⲙ ⲉ ⲣⲟⲩⲛ· ⲡⲣⲃ̅ⲛⲟⲥ
ⲅⲁⲣ ⲏ ⲛⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲡⲉ· ⲉⲧϫⲓ ⲛⲛⲉⲩⲥⲕⲉⲩⲏ ⲑⲣⲟⲩ
ⲛⲙⲙⲁⲩ· Ⲡⲉϫⲁϥ ⲣⲱⲟϥ ⲛⲥⲓ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ·
ⲏ ⲛⲁ ⲡⲩⲏⲓ· ϫⲉ ⲣⲱⲕ ⲙⲡⲧⲃ̅ⲛⲟⲟⲩⲉ· ⲧⲁⲗⲟ ⲙ̅ ⲡⲛⲟⲩⲃ̅·
ⲙ̅ⲙ̅ ⲡⲛⲣⲁⲧ ⲛⲧⲛϧⲓⲧⲟⲩ ⲉ ⲟⲩⲉⲗⲏⲙ· ⲙ̅ⲙ̅ ⲡⲙⲛⲛⲩⲉ
ⲉⲧ ⲃⲏⲕ· ⲛⲧⲛⲃⲱⲕ ⲉ ⲧⲙⲛⲥⲏ ⲏ ⲥⲁⲃⲁⲱⲛ· ⲛⲧⲛⲧⲃ̅ⲃⲟ
ⲙ̅ⲙ̅ ⲛⲉⲛⲥⲕⲉⲩⲏ ⲑⲣⲟⲩ :—Ⲙⲁⲣⲛⲃⲱⲕ ⲙ̅ⲙ̅ ⲧ̅ⲙⲥⲧⲟⲥ
ⲑⲣⲟⲩ ⲉⲧ ⲃⲏⲕ ⲉ ⲡⲩⲁ· ϫⲉ ⲛⲓⲉⲩⲉ ⲉ ⲣⲟⲛ· ⲛⲥⲓ
Fol. 7a 1 ⲡⲗⲉⲃⲁⲣⲓⲧⲏⲥ· ⲛⲥⲉⲣⲁⲣⲡⲁⲍⲉ ⲙ̅ ⲡⲉⲧ ⲛ̅ⲧⲟⲟⲧⲛ̅· ⲡⲣⲃ̅ⲛⲟⲥ
ⲓⲁ ⲅⲁⲣ ⲏ ⲛⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲡⲉ ⲡⲁⲓ· ⲉⲧϫⲓ ⲛⲛⲉⲩⲥⲕⲉⲩⲏ ⲑⲣⲟ
ϫⲙⲙⲉ ⲟⲩⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ· ⲩⲁ ⲟⲩⲉⲗⲁϫⲓⲥⲧⲟⲛ· ⲛⲥⲉⲥⲱ-
ⲥⲱⲙⲟⲩ ⲉⲛ̅ ⲟⲩⲙⲟⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲩⲟⲩⲱⲱⲩ ⲛⲛⲏⲧ ⲉⲃⲟⲟⲩ·
Ⲉⲕⲱⲱⲙⲉⲧⲁⲛⲟⲓ ⲛⲥⲓ ⲟⲩⲁ ⲉ ⲃⲟⲗ ⲛⲛⲧⲟⲩ· ⲏ ⲡⲧⲉ

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ⲟⲩⲥⲣⲓⲙⲉ ⲉⲧ ⲟⲟⲩ ⲧⲉ ⲉⲣⲱⲣⲡ· ⲉⲧⲁⲓⲁⲛⲍⲱⲣ ⲉ ⲣⲟⲟⲩ
ⲁⲁⲧⲁⲕⲱⲕⲉ ⲉⲡ ⲟⲩⲁⲟⲩ· ⲉ ⲧⲃⲉ ⲛⲉⲧⲟⲧⲱⲧ ⲛ̄ⲧⲛⲧ ⲉⲧ
ⲥⲟⲩⲱⲣⲧ̄ (sic)· Λⲟⲓⲡⲟⲛ ⲣⲓ ⲛⲁⲓ· ⲁⲥⲙⲟⲟⲩⲉ ⲙⲡⲓ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ⲙⲙ̄ ⲙⲡⲓⲥⲧⲟⲥ ⲉⲩⲟⲧⲱⲧ ⲉ ⲭⲱⲕⲉ ⲉⲡ̄ ⲧⲡⲛⲟⲩ
ⲉⲧ ⲉⲡ̄ ⲥⲁⲃⲁⲱⲑ· ⲙⲙ̄ | ⲛⲉⲩⲥⲕⲉⲩⲏ ⲧⲏⲣⲟⲩ· Ⲥⲧⲉ ⲧⲁⲓ Fol. 7a 2
ⲧⲉ ⲧⲡⲛⲏ ⲛ̄ⲧⲁ ⲓⲏⲥ ⲡⲱⲛⲣⲉ ⲛ̄ ⲛⲁⲩⲏ· ⲕⲱⲧ ⲉⲓ̈ ⲭⲱⲥ
ⲙ ⲟⲩⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲛ̄ ⲧⲉⲣ ⲧⲡⲱⲱⲩ ⲉⲭⲙ̄ ⲛ̄ ⲡⲱⲛⲣⲉ·
ⲙ̄ ⲡⲓⲛⲗ̄· ⲙ̄ ⲡⲕⲁⲣ ⲙ̄ ⲡⲉⲣⲛⲧ· ⲉ ⲁⲩⲥⲃⲃⲉ ⲙⲙⲟⲟⲩ ⲉⲙ̄
ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ⲉⲧ ⲙⲙⲁⲩ (sic) ⲉⲓⲭⲙ̄ ⲧⲡⲛⲟⲩ· Ⲉⲡⲓ ⲁⲛ
ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲛ̄ⲥⲓ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲭⲉ ⲡⲉⲧ ⲛⲁⲭⲱⲕⲉ·
ⲉⲡ̄ ⲧⲡⲛⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲛ̄ ⲛⲉⲩⲣⲱⲙⲡ̄ ⲛ̄ⲛⲉⲥⲟⲩⲉⲣⲓⲧⲉ· ⲛ̄
ⲛⲉⲩⲥⲕⲉⲩⲏ ⲛ̄ⲣⲛⲧⲉ̄· ⲙⲉⲧⲉⲣ ⲭⲣⲓⲁ ⲛ̄ ⲣⲟⲣⲡⲟⲩ ⲛ̄ ⲕ[ⲉ] ⲥⲟⲛ·
ⲁⲧⲱ ⲁⲥ† ⲙⲟⲟⲩⲉ· ⲁ ⲡⲣⲏ | ⲣⲱⲥ ⲭⲉ ⲛⲓ̄ⲥ ⲭⲟⲟⲥ Fol. 7b 1
ⲭⲉ ⲁ ⲡⲣⲏ ⲣⲱⲧⲡ̄· ⲁⲧⲱ ⲁ ⲡⲕⲁⲕⲉ ⲩⲱⲡⲉ ⲛⲁⲩ ⲣⲓ ⲓⲃ
ⲟⲩⲥⲟⲛ· Ⲡⲡⲓⲥⲧⲟⲥ ⲇⲉ ⲙⲡⲓ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁⲩⲉⲓ ⲉ
ⲣⲣⲁⲓ ⲉⲭⲡ̄ ⲟⲩⲗⲁⲕⲕⲟⲥ ⲙⲙⲟⲟⲩ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ
ⲉ ⲣⲟⲩ ⲭⲉⲧⲁⲥⲱ ⲙⲡⲓ ⲙⲡⲓⲥⲧⲟⲥ· ⲙⲙ̄ ⲛⲉⲧⲱⲛⲣⲉ ⲙⲙ̄
ⲛⲉⲧⲧⲃⲏⲟⲩⲉ:—Λ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲥⲛ̄ ⲙⲟⲟⲩ ⲛ̄ⲧⲟⲟⲧⲟ̄
ⲁⲩⲥⲱ· ⲙⲙⲧⲣ̄ ⲭⲣⲓⲁ ⲧⲙ̄ⲡⲣⲱⲙⲉ· ⲙⲙ̄ ⲛⲉⲧⲧⲃⲏⲟⲩⲉ·
Ⲡⲉⲭⲁⲩ ⲛⲟⲩⲁ ⲛ̄ ⲛⲉⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ (sic)· ⲛⲓ̄ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ⲭⲉ ⲟⲩⲣⲱ ⲡⲉ ⲡⲓⲥⲕⲁⲗ̄ⲟⲥ· ⲉⲧⲉⲧⲛ̄ⲃⲏⲕ [ⲉ]
ⲑⲉⲗⲏⲙⲁ· ⲉ ⲟⲩⲱⲓ̯ | ⲛ̄ ⲟⲩⲉ ⲉⲙⲙⲟⲩⲟⲟⲩ· Ⲉ ⲁⲣⲱⲧⲃ̄ Fol. 7b 2
ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲙ̄ ⲡⲣⲟ̄ⲫⲏⲧⲏⲥ ⲣⲓ ⲭⲱⲩ· ⲛ̄ⲧⲱⲱⲉ ⲁⲛ ⲉ
ⲟⲩⲱⲓ̯ⲧ̄ ⲛⲁⲩ· Ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁⲧⲉⲧⲛ̄ⲙⲟⲟⲧ ⲣⲁ ⲡⲓⲃⲉ· ⲙⲙ̄
ⲛⲉⲧⲛ̄ⲧⲱⲛⲣⲉ· ⲙⲙ̄ ⲛⲉⲧⲉⲭⲙⲟⲟⲩⲉ· ⲭⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲱⲛⲧ̄
ⲉ ⲣⲱⲧⲡ̄ ⲁⲣⲧⲣⲉ ⲡⲙⲟⲟⲩ ⲕⲛⲟⲥ· Ⲉⲡⲉⲥⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ
ⲛ̄ⲥⲓ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲉ ⲡⲉ̄ⲣⲁⲓ ⲡⲉ
ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲉⲧⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲡⲉ· ⲉⲭⲓⲥⲁⲓ ⲉ ⲛⲉⲧ
ⲉⲣⲉ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲭⲱ ⲙⲙⲟⲟⲩ· ⲉⲙⲉⲭⲱ ⲥⲁⲣ ⲙ̄
ⲣⲙⲛⲟⲥ ⲛ̄ⲧⲫⲗⲁⲥⲫⲏⲙⲓⲁ· ⲉ ⲣⲟⲩⲙ ⲉ ⲡⲱⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙ̄ ⲡⲉⲥ̄ⲫⲟⲥ· ⲙ̄ ⲡⲛ̄ⲭⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄· ⲁⲥ|ⲟⲩⲱⲱⲃ̄ ⲛⲥⲓ Fol. 8a 1
ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲡⲉⲭⲁⲩ ⲙ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲭⲉ ⲙⲙⲁ ⲡⲉ ⲓⲃ
ⲡⲉⲕⲣⲁⲓ ⲙ̄ ⲉⲕⲛⲡⲉ ⲉⲧⲟⲛ· Λⲟⲟⲩⲱⲱⲃ̄ ⲛⲥⲓ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ⲭⲉ ⲓⲥⲁⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁ ⲣⲁⲓ· ⲁⲧⲱ ⲙⲱⲧⲥⲛⲉ

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ⲙⲛ̄ ⲓⲏⲥ· ⲛ̄ⲧⲁⲩ† ⲡⲓⲟⲙⲟⲥ ⲛⲁⲓ· ⲁⲗⲗⲁ ⲁ ⲛⲉⲧ ⲙⲙⲁⲩ
ⲩⲁϩⲉ ⲙⲛ̄ ⲡⲓⲟⲩⲧⲉ· Ⲡⲩⲛⲣⲉ ϩⲱⲟϥ ⲙ̄ ⲙⲁⲣⲓⲁ: ⲟⲩ-
ⲡⲣⲟϥⲏⲧⲏⲥ ⲡⲉ· ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲧⲉ· ⲉⲁ ⲡⲓⲟⲩⲁⲁⲓ ⲉⲥϩⲉⲛ-
ⲁⲥ̄ϥⲟⲩ ⲙⲙⲟϥ· ϩⲉ ⲁϥϣⲱⲗ ⲉ ϧⲟⲗ ⲛ̄ ⲡⲓⲟⲙⲟⲥ ⲙ̄
ⲡⲥⲁⲃⲃⲁⲧⲟⲛ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲛⲁϩⲙⲉϥ ⲉ ⲛⲉⲩⲥⲓϫ· ⲁϥϣⲟⲕ
Fol. 8a 2 ⲉϫⲛ̄ ⲟⲩⲁ ⲛ̄ ⲛⲧⲟⲟⲩ· ⲙⲛ̄ ⲟⲩⲉⲓⲙⲉ ⲉ ⲡⲛ̄ⲧⲁϥⲥⲱⲡⲉ
ⲙⲙⲟϥ· ⲁⲩⲥⲱⲡⲉ ⲛ̄ ϩⲛ̄ⲕⲉ ⲥⲟⲟⲡⲉ· ⲙⲛ̄ ⲕⲉ ⲟⲩⲁ ϫⲉ
ⲓⲥ̄· ⲉⲧⲣⲟϥⲏⲧⲏⲥ ⲟⲛ ⲡⲉ· ⲁⲩⲛⲟⲩⲟⲩⲧ ⲙⲙⲟϥ ϩⲓϫⲛ̄
ⲟⲩⲱⲉ ⲛ̄ ⲥ̄ϥⲟⲥ̄· ⲛⲁⲓ ⲧⲉⲛⲟⲩ ⲉⲧⲉⲧⲛ̄ⲥⲱⲟⲩⲛ ⲛ̄ⲛⲓϩⲉ ⲉ ⲣⲟϥ
ⲉ ⲡϫⲓⲛϫⲏ· ⲉⲧⲃⲏⲏⲕ ⲉ ⲟⲩⲱⲓⲧ̄ ⲛⲁϥ: Ⲁⲧⲱ ⲛ̄ ⲛⲧⲥⲱⲉ ⲁⲛ
ⲉⲟⲧⲱⲓⲧ̄ ⲙ̄ ⲙⲟⲩⲛ̄ ⲥⲓϫ ⲛ̄ⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲛ̄ⲁⲟⲧⲱⲓⲧ̄
ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲁⲧⲁⲁϥ:—Ⲏⲟⲉ ⲛ̄ⲧⲁⲩⲥⲱⲡⲉ ⲙⲛ̄ ⲡⲛ̄ⲉⲓⲱⲧ·
ⲙⲁⲧⲥⲛⲥ· ⲉⲩϯ ⲛⲟⲩⲟⲥ ⲛⲁϥ· ϫⲉ ⲛ̄ ⲛⲓⲟⲧⲱⲓⲧ̄ ⲉ ⲡⲟⲩⲧⲉ
ⲛ̄ ⲥⲙⲟ· ⲛ̄ ⲧⲉⲣⲉ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲁⲛⲁ ⲃⲁϫⲟⲥ·
Fol. 8b 1 ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁϥ[ⲥ]ⲱⲟⲩⲛ̄ ϧⲛ̄ ⲟⲩⲥⲱⲟⲩⲛ̄ ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲧⲉ·
ⲓⲁ ⲁⲧⲱ ⲡⲉϫⲁϥ ⲙ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ϫⲉ ⲟⲛⲧⲟⲥ ⲡⲣⲁⲓ ⲙ̄
ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲛ̄ⲧⲁⲩⲧⲁⲁϥ ⲉ ⲣⲟⲕ ⲛⲁⲟⲩϧ· ⲁⲗⲗⲁ
ⲧⲉⲕⲙⲓⲥ†ⲥ ⲙⲟⲩⲉⲓⲧ· ⲁⲧⲱ ⲕⲱⲱⲙⲉ ϧⲛ̄ ⲛⲉⲕⲛⲟⲃⲉ· Ⲡⲗⲏⲛ
ⲙⲛ̄ ⲣⲁⲓ ϩⲓ ⲥϧⲏⲙⲁ· ⲛⲁⲣⲉϥⲙ̄ ⲡⲣⲱⲙⲉ· ⲉⲙⲱⲙⲉ
ⲉⲙⲛ̄ⲧⲁϥ ⲙⲙⲁⲩ ⲙ̄ ⲡⲁⲉⲗⲓⲟⲛ· ⲉⲧⲉ ⲧⲙⲓⲥ†ⲥ ⲛ̄ ⲟⲣⲑⲟ-
ⲇⲟⲝⲟⲥ ⲡⲉ:—Ⲗⲗⲏⲑⲟⲥ †ⲙⲁⲕⲁⲣⲓϩⲉ ⲛ̄ ⲡϩⲏⲟⲥ· ⲛ̄ⲣⲟⲩⲉ
ⲉ ⲣⲟⲕ· ϫⲉ ⲛⲉⲧ ⲙⲙⲁⲩ ⲙⲛ̄ ⲟⲩⲥⲟⲩⲉⲛ ⲛⲥⲟⲩⲛ· ⲁⲧⲱ
Fol. 8b 2 ⲛ̄ⲥⲉⲱⲙ ⲁⲛ ⲙ̄ ⲡⲧⲁⲗⲓⲟ ⲙ̄ | ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲧⲙ̄ⲣⲉ· ⲉⲕϫⲱ
ⲙⲙⲟⲥ· ϫⲉ ⲛⲉϥⲃⲛⲧⲉ ⲧⲙⲣⲟⲩ ⲥⲟⲟϥ ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ·
ⲥⲟⲛⲧⲟⲩ ⲉⲧⲣ ⲙⲙⲓⲥⲧⲟⲥ ϫⲓⲧⲟⲩ· ϧⲛ̄ ⲟⲩⲱⲉⲛ ϩⲙ̄ ⲡⲛⲟⲩⲧ:—
Ⲡⲛⲉ ⲕⲙⲟⲩⲱⲧ̄ ⲱ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲛⲑ̄ ⲉⲓⲙⲉ ⲉ ⲡⲉⲧ ⲥⲛϩ·
ϫⲉ ϩⲱⲃ ⲙⲙⲁ· ⲛ̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲧⲁⲙⲓⲟⲟⲩ· ⲛⲁⲛⲟⲩⲟⲩ·
ⲁⲧⲱ ⲙⲛ̄ ⲗⲁⲁⲩ ⲥⲧⲛⲟ ⲉ ⲃⲟⲗ· ⲉⲧⲭⲓ ⲙⲙⲟⲟⲩ ϧⲛ̄
ⲟⲩⲱⲉⲛ ϩⲙⲟⲧ:—Ⲫ ⲡⲁⲑⲛⲧ ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲛ ⲧⲡⲣⲟⲥ-
ⲕⲩⲛⲉⲓ ⲁⲛ ⲙ̄ ⲡⲉⲥ̄ϥⲟⲥ̄· ϩⲱⲥ ⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲙ̄
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁϥ· ⲁⲧⲱ ⲛ̄ⲧϩⲟⲟⲩ ⲛⲁϥ· ϫⲉ ⲁ ⲡⲱⲛⲣⲉ
Fol. 9a 1 ⲙ̄ ⲡⲓⲟⲩⲧⲉ † ⲉⲟⲟⲩ ⲛⲁϥ· ϫⲉ ⲁϥ|ϫⲱⲕ ⲉ ⲃⲟⲗ ⲛⲉϩⲓ-
ⲕ ⲕⲟⲛⲟⲙⲓⲁ ϩⲓ ϫⲱϥ· Ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ⲱ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ·
ⲧⲁⲱⲁϫⲉ ⲛⲑⲙⲁⲕ· ⲁ ⲡϣⲱⲃ ⲛ̄ ϩⲟⲗⲙ̄ⲛ̄ⲧ ⲟⲩⲱⲛϩ ⲉ ⲃⲟⲗ·

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ⲉϥⲟ ⲛ̄ⲧⲙⲡⲛⲏⲣⲉ· ⲡⲁⲓ ⲛ̄ⲧⲁ ⲙⲱⲟⲩⲥⲛⲥ ⲧⲁⲙⲓⲟⲩ ⲫ̄ ⲧⲉⲣⲧ-
ⲙⲟⲥ· ⲙ̄ ⲡⲓⲟⲩⲟⲉⲓⲧⲩ· ϩⲱⲥ ⲉⲣⲙⲁⲛ ⲡⲣⲱⲃ ⲉⲧ ⲟⲩϫ̄·
ⲗϫ̄ ⲟⲩⲁ· ⲫ̄ ⲛ̄ ⲛ̄ⲧⲙⲡⲛⲏⲣⲉ ⲙ̄ ⲡⲓⲛⲗ̄· ⲛⲉⲓⲉⲓ ⲫ̄ ⲟⲩⲥⲉⲡⲛ·
ⲛⲁϩⲣⲉⲙ ⲡⲣⲱϥ ⲛ̄ ϩⲟⲙⲛ̄ⲧ· ⲛⲧⲩⲥⲱⲙⲧ̄ ⲉ ⲣⲟϥ ⲙⲁⲣⲉ-
ⲧⲟⲛ:—Ⲗⲩⲁⲟⲟⲥ ⲅⲁⲣ ⲛ̄ⲥⲓ ⲛ̄ⲁⲣⲭⲁⲓⲟⲛ· ⲁⲉ ⲛ̄ⲣⲱⲃ ⲉⲧ
ⲙ̄ⲙⲁⲩ· ⲛ̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ ϫⲟⲟⲥⲟⲩ ⲉ ϩⲟⲩⲛ ⲛ̄ⲧⲙⲡⲛⲏⲣⲉ ⲙ̄
ⲡⲓⲛⲗ̄· ⲥⲉϩⲟⲟⲩ ⲙ̄ⲙⲁⲧⲉ· ϩⲱⲥ | ⲁⲉ ⲉⲫⲙⲁⲛⲗϫ̄ ⲟⲩⲁ Fol. 9a 2
ⲛ̄ϩⲛⲧⲟⲩ· ⲙⲁⲣⲉ ⲛⲉⲧⲙⲉⲗⲟⲥ ⲗⲟⲩⲗⲉϥ ⲉ ϧⲟⲗ ⲛ̄ⲥⲉⲣⲉ
ⲉ ⲡⲉⲥⲏⲧ ⲕⲟⲩⲓ ⲕⲟⲩⲓ· ⲙⲁⲓⲧ ⲟⲩⲱϫⲛ̄ ⲉ ⲡⲧⲏⲣϥ̄:—Ⲥⲙⲁⲉ
ⲁ ⲡⲣⲱϥ ⲛ̄ ϩⲟⲙⲛ̄ⲧ ⲕⲁⲧⲁⲣⲉⲓ ⲙ̄ ⲡⲣⲱϥ ⲛ̄ ⲥⲓⲧ· ⲉⲧⲉ ⲧⲁⲓ
ⲧⲉ ⲧ̄ⲃⲃⲱ· ⲧⲁⲓ ⲛ̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲙⲁⲉ ⲙⲙ̄ ⲙⲱⲟⲩⲥⲛⲥ ⲉ
ⲧⲃⲛⲛⲧⲉ· Ⲥⲓⲉ ⲡⲙⲉ ϩⲱⲥϥ ⲙ̄ ⲡⲉⲥϧⲟⲥ ⲕⲁⲧⲁⲣⲉⲓ ⲁⲛ·
ⲛ̄ ⲧⲙⲁⲧⲟⲩ ⲙ̄ ⲡⲣⲱϥ ⲡⲓⲟⲛⲧⲟⲛ· ⲡⲁⲓ ⲛ̄ⲧⲁⲕⲁⲙⲁ ⲛⲁⲕ
ⲡⲣⲏⲧϥ (sic)· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ:—Ⲡⲙⲉ ⲙ̄ ⲡⲉⲥ-
ϧⲟⲥ· ⲁϥⲣ̄ ⲙⲁ ⲛ̄ ⲟⲩⲱϥ ⲙ̄ ⲡⲁ ϫⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉϫⲥ̄: Ⲡⲙⲉ
ⲙ̄ ⲡⲉⲥ̄ϧⲟⲥ̄· ⲙ̄ⲡⲧⲁϥⲱⲡⲉ ⲉ ⲣⲟϥ ⲙ̄ ⲡⲓⲟⲩ[ⲧ]ⲉ ⲁϥⲁⲗⲉ
ⲉ ⲣⲁⲓ ⲉ ϫⲱ[ϥ] | ⲙⲙⲁ ⲉⲙⲙⲟϥ· ⲫ̄ⲙ̄ ⲡⲫ̄ⲟⲩⲱϣ· Fol. 9b 1
ⲁϥⲙⲟⲩ ⲉ ⲧⲃⲛⲛⲧ̄· ⲁⲛⲟⲛ ⲛⲓⲣⲱⲙⲉ ⲛ̄ⲣⲣ̄ⲉⲣⲓⲛⲟⲃⲉ· ⲫ̄ⲙ̄ ⲓⲉ
ⲡⲧⲣⲉ ⲡϫⲟⲉⲓⲥ· ⲣⲓⲕⲉ ⲉⲛ ⲧⲉϥⲁⲡⲉ ⲫⲓ ϫⲱϥ· ⲁϥⲕⲁ ⲡⲧⲛ̄ⲧ·
ⲕⲁⲧⲁ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲉⲫⲉⲓⲱⲧ ⲛ̄ ⲁⲥⲁⲑⲟⲥ· ⲡⲱⲉ ⲫⲱϥ
ⲙ̄ ⲡⲉⲥ̄ϧⲟⲥ̄· ⲛ̄ⲧⲟϥ ⲡⲉ ⲛ̄ⲧⲁⲫⲃⲓ ⲙⲙⲁⲩ· ⲛ̄ⲧϫⲉⲛ ⲉⲛ
ⲧⲁⲛⲧⲉ ⲙ̄ ⲡϫⲟⲗϫⲉⲗ· ⲉⲧ ⲟⲩⲧⲱⲛ ⲙⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ·
ⲣⲓⲧⲛ̄ ⲡⲉⲫⲙⲟⲛⲟⲫⲉⲛⲓⲥ ⲡⲙⲡⲛⲏⲣⲉ· ⲓⲉ ⲡⲉϫⲥ̄ ⲡⲛ̄ⲧⲁⲫⲁⲗⲉ
ⲉ ⲣⲟϥ ⲫⲁ ⲣⲟⲙ:—Ⲧⲕⲟⲓⲃⲟⲩⲧⲟⲥ ⲛ̄ⲧⲁ ⲛⲟⲣⲉ ⲧⲁⲙⲓⲟⲥ·
ⲙ̄ ⲡⲓⲟⲩⲟⲉⲓⲧⲩ ⲕⲁⲧⲁ ⲡⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲛ̄ⲧⲁ-
ⲥⲧⲱⲟⲩⲛ ⲫⲁ ⲡⲣⲱⲙⲉ ⲙⲙ̄ ⲛ̄ⲧⲃⲛⲟⲟⲩⲉ· ⲉ ⲁⲩⲟⲩϫⲁⲓ ⲉ
ⲡⲙⲟⲟⲩ ⲉ ⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ· [ⲛ̄ⲧ]ⲟⲕ ⲁⲉ ⲱ ⲡⲉⲥ̄ϧⲟⲥ̄·
ⲉⲧ ⲫⲁ [ⲣⲟ]ⲟⲩ· ⲁⲕⲧⲱⲟⲩⲛ ⲫⲁ | ⲡⲓⲧ̄ ⲁϥⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲛ̄ Fol. 9b 2
ⲗⲟⲅⲉ· ⲉ ⲧⲁⲙⲓⲟ ⲛ̄ ⲧⲕⲟⲓⲃⲟⲩⲧⲟⲥ· ⲁⲧⲱ ⲁⲩⲥⲱⲟⲩϩ̄ ⲙⲁ
ⲣⲟϥ ⲛ̄ⲧⲉⲛⲟⲥ ⲙⲙⲁ· ⲉ ⲁⲫⲉⲓⲛⲉ ⲉ ⲣⲟⲩⲛ ⲛ̄ⲉⲩⲧⲣⲟⲫⲏ·
ⲟⲥ ⲟⲓⲕⲟⲩⲙⲉⲛⲟⲥ ⲉⲛⲁⲛⲟⲩϥ· ⲉ ⲁϥⲧ̄ ⲛ̄ ⲟⲩⲙⲟϩⲛ̄ ⲉ ⲡⲕⲟⲥ-
ⲙⲟⲥ· Ⲏⲧⲟⲕ ⲟⲛ ⲱ ⲡⲉⲥ̄ϧⲟⲥ̄ ⲡⲉⲛⲧⲁⲕⲉⲣ ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄
ⲣ̄ⲣⲉ· ⲫ̄ⲙ̄ ⲡⲧⲣⲉϥ ⲡⲱϩ̄ ⲉ ⲃⲟⲗ ⲣⲓ ϫⲱⲕ· ⲙ̄ ⲡⲉⲥⲛⲟϥ
ⲙ̄ ⲡⲉⲣⲉⲓⲃ ⲛ̄ ⲁⲧ ⲧⲱⲗⲙ̄ ⲡⲉϫⲥ̄ ⲓⲥ̄ ⲡⲙⲡⲛⲏⲣⲉ ⲙ̄ ⲡⲓⲟⲩⲧⲉ

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ет ωнϥ:—Iсак же псамаρітнс ⲛ̄ тер ϥсωтⲙ̄ е
наї ере апа ⲃахос· хω ⲙ̄ⲙоот· аүρ̄ⲩпнре
ауω аүщаже ⲛ̄ⲛⲁч ерхω ⲙ̄ⲙос же єїс ρнте·
Fol. 10a 1 акхоос· же ⲙⲡтєнс | аүєіре ⲛ̄ нноς ⲛ̄ⲩпнре
ιϛ аүкатарчєї ⲙ̄ проч ⲛ̄ сіт ет моτοτ ⲛ̄ нет ер-
палоксот· Λщ те тєщпнре ρωос ⲛ̄та пєс̄ϩ̄ос̄
ааς· же кас єіепістеуе е роч ρω· Λүοτωщϐ
ⲛ̄сі апа пахос пєхач нач· же ѡ їсаак псама-
рїтнс· ⲙⲡтєнс ⲙ̄пе кнаτ е роч ⲉ̄нєϥ отъе
пєщпнре· аллα аксωтⲙ̄ пантос ρа роч· Сщωпе
Fol. 10a 2 ρωωч екщаннаτ е тсоⲙ ⲙ̄ | пєхс̄ кнапістеуе е
роч ⲙⲛ̄ пєүс̄ϩ̄ос̄ ет отаав· Пеже псамаρїтнс
нач же ерщан ⲙⲡтєнс ⲙⲛ̄ нсоτ щаже ⲛ̄ⲙ̄ наї·
ⲛ̄ ϯнапістеуе ан е пеї ще ет екщаже е роч·
еї ⲙ̄пе їнаτ етсоⲙ е асєі е ϐол ⲛ̄рнтϥ̄· Λүοτωщϐ
ⲛ̄сі апа пахос пепресвтерос· же е тⲃннтⲕ̄
ан ⲙ̄ⲙаτе ентаєіре ⲙ̄ пєі наєіⲙ ⲛ̄щпнре· аллα
е тⲃе пєі ⲙⲛ̄ⲛще ⲛ̄таєі е отωщт̄ ⲙ̄ пще ⲙ̄
Fol. 10b 1 пєс̄ϩ̄ос̄ ет отаав ⲙ̄ пєи|хоеіс ⲓ̄с̄ пехс̄· же
ιη ⲛ̄иєускаλаλіζе ⲛ̄ тⲏре· ϯнащλнλ е пⲧаϥаλе
е пєс̄ϩ̄ос̄· аүⲙоτ ρа рок· ρⲙ̄ пϥотωщ ⲙ̄ⲙⲛ
ⲉⲙⲙоϥ· ρа пⲧоτаι:—Λτω ащλнλ ехⲙ̄ плак-
кос ерхω ⲙ̄ⲙос же пⲧаүτре нїероот· ρате ρⲙ̄
отλλос· е тре τсω е ϐол ⲛ̄рнтоτ ⲛ̄сі ⲥенос ⲙⲛ̄
прωⲙе ауω ѳаλасса· аккω ⲙ̄ⲙос ⲉⲧⲥⲓще ере
ⲙероот ρате е песнт е рос· ауω ⲙесло ессащε
есмолеϫ· ⲙⲛ̄ пе[т]аүсⲡ̄ ратс̄ ⲛ̄тєксофіа· ѡ
Fol. 10b 2 пн|отτе ⲡⲁⲁⲓρωⲙе· хⲙе щорⲡ̄ сар· аксоотϫ
е роτи ⲙⲡотⲙоотє· ⲉⲧⲥоотϫс̄ ⲛ̄отωт· акταхре
пкаϫ ет ⲙ̄ ϐол· ρⲙ̄ рнт ⲙ̄ ⲡⲙоот· ауω акпωщ
ⲙ̄ ⲡⲙоот· акααч ⲛ̄щоⲙⲡ̄т ⲛ̄отон· аккω ⲛ̄ от-
ⲙероς ρа пестереωⲙа· ауω ке ⲙерос ρⲙ̄ ѳаλасса
ⲙⲛ̄ ⲙероот· ауω ке ⲙерос ρа песнт е пкаϫ:
Λ текⲙⲡтпроκностнс тосот· ρⲙ̄ отτωщ енаноуϐ·

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ϩωc τε ⲡⲕⲉ χωρα ετε ⲙⲡⲉ ⲙⲉⲣⲟ ⲛ̀ⲣⲏⲧⲟⲩ· ⲛ̀ⲧⲉ ⲕⲁⲑⲏⲅ-
ⲁⲥⲁⲑⲟⲥ· ⲧⲥⲟⲟⲩϩ ⲙ̀ ⲡⲣⲟⲩ ⲙ̀ⲡⲉ· ⲡⲉⲧ ⲛⲁⲣ̄ χⲣⲓⲁ ⲟⲩ ⲙ̀
ⲡⲓⲟⲟⲩ· ⲉⲧ ⲥⲁ | ⲡⲉⲥⲏⲧ ⲙ̀ ⲡⲕⲁϩ ⲫⲁⲣⲉ ⲉ ⲣⲟϥ· ⲛ̀ⲧⲁϥ- Fol. 11 a 1
ⲥⲱⲧⲙ̀ ⲉ ⲙⲱⲧⲥⲛⲥ ⲡⲉⲡⲣⲟⲫⲓⲧⲏⲥ ⲗⲩⲧⲣⲉ ⲛⲉⲓⲟⲟⲩ ⲉⲧ ⲟⲛ̄ ⲓⲑ
ⲉⲗⲉⲓⲙ ϩⲗⲟⲥ· ⲉⲃⲣ̄ ⲙ̀ⲡⲧⲥⲛⲟⲟⲩⲥ ⲙ̀ ⲡⲓⲱⲛ· ⲁⲛϯ ⲙⲁⲉⲓⲙ
ⲛⲁϥ ⲉⲧⲃⲉ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲓⲃⲉ ⲙ̀ ⲡⲉⲥ̄ϩ̄ⲟ̄ⲥ ⲉⲧ ⲟⲩⲁⲁϩ·
ⲟⲩⲛ̄ⲥⲟⲙ ⲙ̀ⲙⲟⲕ ⲉ ⲧⲣⲉ ⲡⲉⲓ ⲙⲟⲟⲩ ϩⲗⲟⲥ· ⲁⲉ ⲧⲟⲕ ⲧⲉ
ⲧⲉϫⲟⲩⲥⲓⲁ ⲙⲁⲩⲁⲁⲕ· ⲉⲁⲙ̄ ⲛ̄ⲧⲕⲁⲁ ⲙⲙⲁ· Ⲧⲉⲛⲟⲩ ⲥⲉ
ⲡϩⲟⲉⲓⲥ ⲛⲁ ⲛⲟⲩⲧⲉ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲕⲱⲛ̄ϩ̄ ⲉ ϧⲟⲗ ⲙ̀ ⲡⲓ ⲓⲉ
ⲉ ⲙⲱⲧⲥⲛⲥ ⲁⲉ ⲉⲧⲉⲡⲓⲥⲧⲉⲩⲉ ⲛ̄ⲥⲓ ⲛⲁ ⲡⲗⲁⲟⲥ ⲧⲓⲣϥ̄ ⲙ̀
ⲡⲓⲛⲗ̄:—Ⲧⲉⲛⲟⲩ ⲁⲉ ⲟⲛ ⲙⲁⲣⲉ ⲡⲕⲣⲁⲓ ⲛⲓ ⲉⲟⲟⲩ ⲛ̄ⲑⲉ ⲟⲛ
ⲧⲉⲛⲟⲩ ⲧⲛ̄ | ⲛⲓ ⲉⲟⲟⲩ ⲉⲣⲏ̄ ⲙ̀ⲡⲣϧⲏⲛⲉ ⲧⲓⲣⲟⲩ· ⲁⲩⲱ ⲙ̀ⲡⲉⲣ Fol. 11 a 2
ⲕⲁ ⲡⲣϧⲏⲟⲥ ⲉ ϫⲟⲟⲥ· ⲁⲉ ⲫⲧⲟⲙ ⲡⲉⲧⲛⲟⲩⲧⲉ· Ⲉϥϣⲗⲏⲗ
ⲁⲉ ⲉ ⲣⲁⲓ ⲉ ⲡⲓⲟⲩⲧⲉ· ⲛ̄ⲥⲓ ⲁⲡⲁ ⲃⲁϫⲟⲥ· ⲁⲧⲥⲙⲛ
ϣⲱⲡⲉ ϣⲁ ⲣⲟϥ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ· ⲁⲉ ⲡⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲓ·
ⲫⲛⲁϫⲟⲟ ⲙ̀ ⲡⲓ ⲧⲟⲟⲩ· ⲁⲉ ⲡⲱⲱⲙⲉ ⲉ ⲡⲓ ⲙⲁ ⲡⲁⲓ ⲛⲉ̄-
ⲡⲱⲱⲙⲉ· ⲁⲩⲱ ⲙ̀ⲡ̄ ⲗⲁⲁⲩ ⲛⲁⲣ̄ ⲁⲧ ⲥⲟⲙ ⲙ̀ ⲡⲓⲥⲧⲉⲩⲉ·
Ⲡⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲥⲁⲣ ⲉ ⲡⲉⲥ̄ϩ̄ⲟ̄ⲥ· ⲁⲉ ⲟⲩⲛ̄ⲥⲟ[ⲙ] ⲙ̀ⲙⲟⲩ
ⲉ ⲉⲓⲣⲉ ⲛ̀ⲑⲱⲡⲛⲉ· ⲫⲛⲁⲙⲁⲧⲉ ⲙ̀ ⲡⲉⲧ ⲫⲱⲙⲉ ⲛ̄ⲥⲱϥ·
ⲁⲩⲱ ⲡⲧ̄ ⲉⲓ ⲙ̀ⲙⲟⲓ· ⲉϥⲉⲓ ⲙ̀ ⲡⲛ̄ⲧⲁϥⲧⲛ̄ⲛⲟⲟⲩⲧ· | ⲧⲉⲛⲟⲩ Fol. 11 b 1
ⲁⲉ ⲡⲛ̄ⲧⲁⲕ ⲁⲓϯ ⲙ̀ⲙⲟϥ· ⲫⲁⲩⲱⲡⲉ ⲛⲁⲕ· ⲉ ⲧⲃⲉ ⲡⲓⲥϯⲥ ⲕ
ⲉⲧ ⲉⲣⲏ̄ ⲡⲕⲣⲏⲛⲧ· Ⲡⲉⲧ ⲁⲁⲣⲧⲉ ⲛ̄ ⲧⲡⲓⲥϯⲥ ⲉⲧ ⲟⲧⲟϧ·
ⲟϥ ⲡⲉ ⲡⲧⲏⲣⲩ̄· Ⲗⲩⲱ ⲛ̄ϯⲃⲉ· ⲁϥⲉⲓ ⲛ̄ⲥⲓ ⲡⲡⲉⲧ
ⲁⲁⲁⲃ· ⲁⲡⲁ ⲃⲁϫⲟⲥ· ⲛ̄ⲥⲛ̄ⲧⲉ ⲛ̄ⲕⲟⲩⲓ ⲛ̄ⲕⲟⲟⲩ ⲛ̄ⲩⲉ·
ⲫⲙⲱⲣⲟⲩ ⲉⲡⲉⲧⲉⲣⲛⲟ· ⲙ̀ ⲡⲧⲛⲡⲟⲥ ⲙ̀ ⲡⲉⲥ̄ϩ̄ⲟ̄ⲥ ⲉⲧ
ⲁⲁⲁⲃ· ⲁⲙⲛⲟϫⲟⲩ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲙⲙⲟⲟⲩ· Ⲗⲫⲱϣ ⲉ
ⲟⲗ ⲉⲫϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲡⲓⲟⲟⲩ ⲁ ⲡⲉϫⲭ̄ⲥ̄ ⲧⲁⲗⲥⲟϥ
ⲓⲧⲛ̄ ⲡⲛ̄ⲥ̄ϩ̄ⲟ̄ⲥ· ⲉⲫⲉⲩⲱⲡⲉ ⲙ̀ ⲟⲩⲓⲟⲟⲩ ⲙ̀ ⲫⲗⲓⲥⲉ ϫⲓⲛ
ⲉⲛⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲱⲁ ⲉⲛⲭ̄ ⲙ̀ ⲉⲛⲭ̄· ⲛ̄ⲥⲉⲥⲱ ⲉ ⲃⲟⲗ
ⲫⲛⲧⲩ̄ ⲫⲛ̄ ⲟⲩⲡⲓⲥϯⲥ· ⲛ̄ⲥⲓ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲡⲓⲥⲧⲉ | ⲩⲉ Fol. 11 b 2
ⲡⲉⲥ̄ϩ̄ⲟ̄ⲥ ⲙ̀ ⲡⲉϫⲭ̄· Ⲏϫⲁϫⲉ ϩⲟⲟⲩ ⲙ̀ ⲡⲉϫⲭ̄ ⲛⲁⲓ
ⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲉ ⲣⲟϥ ⲙⲛ̄ ⲡⲛ̄ⲥ̄ϩ̄ⲟ̄ⲥ· ⲙⲡⲉⲩⲱⲥⲱ ⲉ
ⲃⲟⲗ ⲫⲛ̄ ⲡⲗⲁⲕⲕⲟⲥ ⲛⲁⲓ· ⲁⲗⲗⲁ ⲉⲫⲉⲱⲡⲉ ⲛⲁⲩ
ⲫⲙⲛ̄ϫ· ⲉⲫϫⲛⲏ ⲉⲫⲥⲁⲱⲉ· Ⲏ ⲧⲉⲣ ⲫⲟⲩⲱ ⲁⲉ· ⲉⲫ-

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таоуо наі· ⲛ̄ⲥⲓ апа ⲃаχос· ауѡѡ є ⲡⲁⲓⲛⲓⲱⲉ ⲉⲣⲏ̄ тесаіи ⲙ̄ ⲡеуаггеліон· Χе пет ове ⲙⲁⲣⲉ̄ⲉⲓ ⲱа рої ⲛⲉ̄ⲥѡ· пет пістеуе є пес̄ⲥ̄ос̄ ⲙ̄ пеχ̄с̄· ауѡ а ⲡⲁⲓⲛⲓⲱⲉ и ⲙ̄ⲡістос ⲃѡк ехⲙ̄ ⲡлаккос· ауⲥі є ⲃол ⲛ̄ⲑⲛ̄ⲧⲉ̄· ауⲥⲛ̄ⲧⲉ̄ ⲉⲩⲣⲟⲗⲃ̄ є ⲡ̄ⲉⲓѡ· ауѡ ⲉⲡⲁⲛⲟⲩⲃ ⲙ̄ⲙⲁⲧⲉ:—Ауѡ ⲛ̄ тер ⲟⲩⲥѡⲱⲩ̄ⲧ є песнт є ⲡⲗаккос· ⲛ̄ⲥⲓ нет ⲡⲛ̄ⲧ̄ ⲙ̄ⲙоот· ауⲥⲙⲉ ауѡ ауⲛау|

Fol. 12 *a* 1 ка наү (*sic*) ⲉⲧⲕⲟⲧ и с̄ⲥ̄ос̄ ⲙ̄ песлот ⲛ̄ оуⲗⲁⲙⲡас ⲛ̄ оуоеш· ауѡ ауѡѡ є ⲃол ⲧⲏроу· ⲭе оуа пе пеχ̄с̄ ⲓс̄· ⲙ̄ⲡ ⲡⲉⲥⲥ̄ос̄ ет ⲣа еоор· Н тер ⲉⲩⲥѡⲧⲙ̄ є наі ⲛ̄ⲥⲓ псаⲙаріτнс· ⲁⲩⲣ̄ ⲣоте· ⲙ̄ⲡ ⲟⲩоуѡѡ є ⲱаⲭе ⲛ̄ⲥа пестаυрос ⲛ̄ⲕе соп: Ауѡ ⲛ̄ тере ⲟⲩⲉⲓⲃе ⲛ̄ⲥⲓ псаⲙаріτнс ⲁⲩⲃѡк ⲭе ⲩнасе ⲙоот ⲉⲣⲏ̄ ⲛⲉⲩ-ⲁⲅⲅⲉⲗіон· ауѡ ⲛ̄ тер ⲟⲩⲧⲙ̄ⲣⲉ оуоп· ⲁⲩⲣ̄ⲣⲃа ⲙ̄ⲡ ⲟⲩⲥⲙ̄ ⲉⲩⲙар оу· ауѡ ⲛⲓ̄ⲙⲟⲕ̄ ⲛ̄ⲧⲉ пⲓⲃе ⲙ̄ⲡ ⲛⲉⲩ-рѡⲙⲉ: Ауѡ ⲛ̄ тере ⲩанаⲥⲥⲓ ⲛ̄ ⲡⲓ̈ⲃе· ⲁⲩⲧѡоуⲛ ⲁⲩⲃѡк ехⲙ̄ ⲡлаккос· ⲛ̄тоⲩ ⲙ̄ⲡ ⲛⲓ̄ⲣѡⲙⲉ· ⲭе

Fol. 12 *a* 2 ⲩна|ⲃⲓ ⲉⲣⲏ̄ ⲡⲙоот ⲛ̄сесѡ ⲁⲩⲥѡⲱⲩ̄ⲧ є песнт є ⲡлаккос· ⲛ̄ⲥⲓ псаⲙаріτнс· ⲁⲩⲛау ет тнпос ⲛ̄ с̄ⲥ̄ос̄· ⲉⲩⲥо ⲛ̄ⲟⲉ ⲛ̄ оуⲗⲁⲙⲡас ⲛ̄ оуоеш· Ⲡлнн ⲁⲩⲭⲓ наү ⲛ̄ оуⲙ̄ⲡ̄ⲧⲭар ⲣнт· ⲁⲩⲛⲉⲭ ⲟⲟте са ⲃол ⲙ̄ⲙоү· ауѡ ⲁⲩⲙⲉ̄ ⲙоот ⲉⲣⲏ̄ ⲡлаккос ⲁⲩⲥѡ· ⲁⲩⲣⲉ є роү є ⲁⲩⲣ̄ ⲉⲣⲙ̄ⲭ· ⲉⲩⲥⲁⲱⲉ ауѡ ⲉⲩⲗⲟⲙⲉⲥ· Ⲗⲉⲱⲱ є ⲃол ⲛ̄ⲥⲓ псаⲙаріτнс· ⲭе ⲁⲗⲏⲑⲟⲥ а пеχ̄с̄· ⲙ̄ⲡ ⲡⲩ-стаυрос ⲉⲓⲣⲉ ⲛ̄ ⲉⲡⲱⲩⲡⲏре· ⲣⲣаі ⲛ̄ⲣⲛⲧⲛ̄ ⲙ̄ⲙоот· Ауѡ ⲡⲧⲉⲩⲛоу ⲁⲩⲃѡк ⲱа ⲛⲡет оⲩⲁⲁⲃ· апа ⲃаχос пеχⲁⲩ наү· ⲭе ⲭі нак ⲡⲛⲁχрнса ⲛ̄-

Fol. 12 *b* 1 кв таентоу є тоін ⲛⲓ̄ⲙⲁі· ⲛ̄ⲧ̄ таау ⲉⲙ[ⲛ̄] | ⲣнке· ⲛ̄ⲧ̄ таⲗоі є ⲡⲁа ⲙ̄ ⲡⲱе ⲙ̄ пес̄ⲥ̄ос̄ ет оⲩⲁⲁⲃ тапроскуин наү· пехе пепресвутерос наү· ⲭе па ⲱнре· ⲙⲉⲭⲓ хрнса ⲣа таωраі ⲙ̄ пепⲛ̄ⲁ ет оⲩⲁⲁⲃ· Ⲡлнн ⲉⲱⲱпе ⲉкоⲩеер телюс· тωоуⲛ ⲛ̄ⲧ̄ ⲃѡк є ⲟⲧ̄ⲉⲗⲏⲙ· ⲛ̄ⲧ̄ ⲱⲙе ⲛ̄ⲥа ⲡтопос ет оⲩⲁⲁⲃ· ⲛ̄тапастасіс· ⲛ̄ⲧ̄ ⲃѡк є тⲏ̄клнсіа ет ⲙ̄ⲙаү

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ⲛⲁⲣⲉ ⲡⲉⲓⲱⲧ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲩⲥⲟⲟⲩⲛ ⲙⲙⲏ ⲡⲟⲣⲟⲟ-
ⲁⲟⲍⲟⲥ ⲥⲁⲣⲱⲙⲁ ⲉⲣⲏ ⲡⲙⲁ ⲛ ⲡⲉⲥϩⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲭⲉ
ⲡⲉⲣⲟⲟⲩ ⲡⲉ ⲛ ⲡⲉⲓⲟⲩⲱⲛⲓ ⲉ ⲃⲟⲗ · ⲁⲩⲱ ⲉⲕⲓⲙⲁⲛⲃⲱⲕ ·
ϥⲛⲁⲧⲥⲁⲃⲱⲕ ⲉ ⲧⲣⲓⲛ ⲛ ⲡⲟⲩⲭⲁⲓ · ⲁⲩⲱ ⲕⲓⲁⲛⲁⲩ | ⲉ Fol. 12 b 2
ⲧⲥⲟⲙ ⲛ ⲡⲉⲭⲥ̄ · ⲙⲙⲏ ⲡⲉϥⲥ̄ϩⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · Τⲟⲧⲉ
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣ[ⲉ] ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲩⲟⲩⲱϣ ⲉⲧⲉⲧ ⲡⲛⲓⲧ ⲛ
ⲡⲥⲁⲙⲁⲣⲓⲧⲓⲥ · ⲛ̄ⲧⲁϫⲣⲟϥ ⲉⲣⲏ ⲧⲡⲓⲥⲧⲓⲥ · ⲁⲩⲥⲫⲣⲁⲅⲓⲍⲉ
ⲛⲙⲙⲟⲟⲩ · ⲛⲧⲁⲩⲙⲁⲣⲟⲩ ⲛ ⲡⲗⲁⲕⲕⲟⲥ · ⲉⲧⲟ ⲛ ⲉⲣⲏⲓ
ⲉⲩϫⲛⲏ · ⲛⲧⲉⲩⲛⲟⲩ ⲁⲩⲗⲟⲥ ⲁⲩⲥⲱ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲓⲧⲟⲩ
ⲉⲣⲏ ⲟⲩⲡⲓⲥⲧⲓⲥ · Ⲁⲩⲱ ⲛⲉⲣⲉ ⲟⲩⲛⲟⲥ ⲛ ⲛⲓⲛⲛⲓϣⲉ · ⲙⲛ̄
ⲡⲙⲁ ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲃⲁϫⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ·
ⲉⲧⲉⲓ ⲥⲙⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲧⲟⲟⲧϥ̄ · Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ϥ̄ⲛⲁⲩ ⲭⲉ
ⲛⲓⲛⲛⲓϣⲉ · ⲣⲟϫⲣⲉϫ ⲛⲓⲙⲟⲩ · ⲛⲓⲙⲁⲧⲉ · ⲁϥⲃⲱⲕ ⲁϥ-
ⲣⲟⲡϥ̄ · ⲁϥⲉⲓ ⲉ ⲑⲓⲗⲛⲓ · ⲁⲧⲧⲱⲟⲩ ⲣⲟⲟⲩ ⲛ̄ⲥⲓ ⲛⲓⲛⲛⲓϣⲉ
ⲉⲧ ⲣⲓϫⲛ̄ ⲡⲗⲁⲕⲕⲟⲥ ⲁⲩⲉⲓ ⲉ ⲑⲉⲗⲛⲓ · ⲁⲩⲱ | ⲛ̄ⲧⲟϥ Fol. 13 a
ⲣⲱⲙϥ ⲟⲛ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲓⲥ · ⲁϥⲉⲓ ⲛⲓⲛⲛⲁⲩ ⲉϥⲟⲩⲛϥ̄ ⲕⲃ
ⲛ̄ⲥⲟⲟⲩ · ⲙⲙⲏ ⲛⲉⲧ ⲛⲓⲛⲛⲁϥ · Τⲛ̄ⲛⲁϫⲱ ⲙⲛⲧⲛ̄ ⲛⲟⲩⲛⲟⲥ
ⲛ̄ⲧⲙⲡⲛⲓⲣⲉ ⲉ ⲁϥⲱⲙⲉ · ⲁⲩⲱ ⲛⲟⲩⲱⲟⲩⲥⲁⲁⲛⲧⲥ̄ ⲁⲛ ⲧⲉ ·
Ⲁⲩϫⲟⲟⲥ ⲅⲁⲣ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ · ⲉⲧ ϣⲏ ⲡⲕⲱⲧⲉ ⲛ
ⲡⲗⲁⲕⲕⲟⲥ ⲛ̄ⲧⲁⲛⲱⲩⲁϫⲉ ⲉ ⲣⲟϥ · Ⲭⲉ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲃⲁϫⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ⲱⲗⲓⲗ ⲉ ϫⲱⲛ ⲁϥⲗⲟ
ⲉϥⲗⲟⲙⲉⲥ · ⲁⲩⲱ ⲉϥⲟ ⲛ ⲃⲏⲧ ⲛ̄ⲥⲓ ⲡⲙⲟⲟⲩ ⲁϥⲱⲱⲡⲉ
ⲛ̄ ⲟⲩⲙⲟⲟⲩ ⲉϥⲣⲟⲗϩ̄ :—Ⲁⲩϫⲟⲟⲥ · ⲭⲉ ⲛ ⲧⲉⲣⲫⲃⲱⲕ ⲉ
ⲓⲉⲥⲛⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙⲙⲁⲩ · ⲁⲛⲛⲁⲩ ⲉⲣⲏ ⲛⲡⲃⲁⲗ ·
ⲡⲧⲛⲡⲟⲥ ⲛ̄ ⲡⲉϥ̄ϩⲟⲥ ⲉⲩⲟ ⲛⲱⲉ ⲡⲟⲩⲗⲁⲙⲡⲁⲥ ⲛ ⲕⲱⲣⲧ ·
ⲉⲩⲟ ⲛ | ⲟⲩⲟⲉⲓⲛ ⲙⲙⲁⲧⲉ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲥⲱ · ⲁⲩⲥⲛ̄ϯϥ̄ Fol. 13 a 2
ⲉⲣⲟⲗϩ̄ ⲙⲙⲁⲧⲉ · ⲁⲩⲱ ⲁⲩⲣ̄ ⲡⲛⲓⲣⲉ ⲛ̄ ⲡⲛⲧⲁϥⲣⲡⲱⲡⲉ ·
ⲥⲙⲉⲩⲥⲟⲟⲩⲛ ⲡⲙⲟⲩⲛⲣ̄ ⲭⲉ ⲡⲉⲓⲙⲟⲟⲩ ⲗⲟⲙⲉⲥ · ⲡⲥⲁⲱⲗⲓⲗ
ⲉ ⲁ ⲟⲩⲁ ⲡⲛⲓⲧⲟⲩ ⲛⲉⲥⲟⲟⲩⲛ ⲉⲣⲁⲓ · ⲁⲡⲛⲁⲩ ⲉ ⲣⲡⲉⲣⲁⲓ ·
ⲉⲥⲛⲍ ⲣⲛ̄ ⲟⲩⲟ · ⲉⲥⲛⲍ ⲛ̄ ⲕⲟⲛⲓⲁ · ⲉⲥⲛⲍ ⲛ̄ⲧⲣⲉ · ⲉⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲃⲁϫⲟⲥ · ⲉⲣⲁⲓⲥⲟⲩ · Ⲭⲉ ⲧⲃⲉ ⲡⲣⲱϩ
ⲛ̄ ⲡⲥⲙⲟⲟⲩ · ⲁ ⲡⲉϫⲭ̄ ⲙⲙⲏ ⲡⲉϥ̄ϩⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲣⲏ-
ⲗⲟⲥ · ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛ̄ⲥⲓⲥⲧⲟⲥ ⲥⲱ ⲉ ⲃⲟⲗ ⲛ̄ⲣⲛⲧⲏ
ⲣⲉ ⲟⲩⲱⲙϩ̄ ⲉ ⲃⲟⲗ ⲙⲙⲏ ⲟⲩⲱⲙ ⲣⲙⲟⲟⲩ · ⲁⲩⲱ ⲙⲡⲙⲱⲡⲉ

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ⲛⲁⲩ ⲛ̄ⲑⲉⲣⲁⲡⲓⲁ· Ⲏⲁⲓ ⲛ̄ⲁⲕⲉⲧⲉ ⲣⲱⲟⲩ ⲙ̄ ⲡⲉⲭ̄ⲥ̄· ⲉⲧ ⲛ̄ⲥ-
Fol. 13 *b* 1 ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ ⲁⲛ ⲙⲙⲏ ⲡ[ⲭ̄]ⲥ̄ⲫⲟⲥ ⲛ̄ⲣⲁⲓ ⲱⲛϩ̄ ⲁⲩⲱ
ⲕⲁ ⲛ̄ ⲣ̄ⲙⲛⲟⲩⲣⲙ̄· ⲉⲩⲱⲁⲛⲥⲱ ⲉ ⲃⲟⲗ ⲛ̄ⲣⲛⲧ̄ⲭ̄ ⲉⲩⲉⲓⲱⲡⲉ ⲛⲁⲩ
ⲛ̄ ⲟⲩⲣⲙ̄ⲙⲁ ⲉⲩϫⲛⲏ ⲕⲁⲗⲟⲥ· ⲁⲩⲱ ⲉⲩⲥⲁⲱⲉ· Ⲓⲡⲓⲥⲧⲟⲥ
ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧ̄ⲭ̄ ⲙ̄
ⲡⲓⲧⲁϥⲱⲓⲛ ⲛ̄ⲓⲉⲥⲣⲁⲓ· ⲁⲩⲁⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲓⲟⲟⲩ ⲁⲩⲥⲱ·
ⲁⲩⲱ ⲁⲩⲥⲡⲧ̄ⲉ ⲉⲩⲣⲟⲗⲍ ⲙ̄ⲙⲁⲧⲉ· ⲉⲛⲉⲧⲉⲣⲡⲓⲛⲣⲉ ϫⲁⲣ
ⲡⲉ Ⲫⲛⲉⲧⲟⲉⲱⲣⲉⲓ ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲥⲫ̄ⲥ̄ ⲛ̄ ⲟⲩⲟⲉⲓⲛ·
ⲣⲙ̄ ⲡⲉⲥⲛⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ· ⲉⲩⲟ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩⲗⲁⲙⲡⲁⲥ ⲛ̄
ⲕⲱⲣ̄· ⲁⲩⲱ ⲉⲩⲱⲁⲛϩⲱⲕ̄ⲙ̄ ⲣⲙ̄ ⲡⲓⲟⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲧ
ⲱⲟⲛⲉ ⲱⲁⲗⲟ· Ⲁⲩⲱ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲩⲣⲡ̄ ⲧⲥⲱⲱⲉ ⲙ̄
Fol. 13 *b* 2 ⲡⲧⲁ[illegible]ⲱⲛ· ⲣⲙ̄ ⲇⲓⲁⲥⲡⲟ[illegible]ⲗⲓⲥ (*sic*)· ⲉⲩⲱⲁⲛⲧⲁⲣⲁⲥⲉ ⲛ̄ⲥⲓ ⲛ̄-
ϩⲁϩⲉ ⲙ̄ ⲡⲉⲭ̄ⲥ̄· ⲉⲡⲓⲁϫⲥⲱ ⲣⲙ̄ ⲡⲗⲁⲕⲕⲟⲥ· ⲱⲁⲣⲉ
ⲡⲉⲧⲙⲟⲟⲩ ⲱⲱⲡⲉ ⲛⲟⲉ ⲛ ⲟⲩⲣⲙ̄ⲙⲁ ⲉⲩϫⲛⲏ ⲕⲁⲗⲟⲥ· ⲁⲩⲱ
ⲫⲗⲟⲙⲉⲥ ⲛⲁⲣⲣⲁⲩ· Ⲉⲩⲱⲁⲛⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ ⲡⲉⲭ̄ⲥ̄·
ⲁⲩⲱ ⲛ̄ⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭ̄ⲥ̄ⲫⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲣⲙ̄ ⲡⲉⲧⲣⲛⲧ
ⲧⲛⲣⲡ̄· ⲱⲁⲣⲱⲱⲱⲡⲉ ⲛⲁⲩ ⲉⲣⲣⲟⲗⲍ ⲁⲩⲱ ⲉⲩⲛⲏ· Ⲫ ⲧⲃⲉ
ⲡⲣⲱϭ ⲡⲁⲓ· ⲱⲁⲣⲉ ⲫⲁϥ ⲛ̄ⲣⲱⲙⲉ ⲡⲟⲟⲛⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ
ⲛⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲉⲭ̄ⲥ̄· ⲣⲓⲧⲛ̄ ⲡⲙⲁⲉⲓⲛ ⲙ̄ ⲡⲉⲥⲫ̄ⲥ̄ ⲉⲩⲟⲩⲱⲛϥ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲟ· ⲙ̄ ⲡⲉⲥⲛⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙⲙⲁⲩ·
Fol. 14 *a* 1 ⲉⲩⲣⲟⲩⲟⲉⲓⲛ ⲛⲟⲉ ⲛ̄ ⲟⲩⲱⲁϥ ⲛ̄ ⲕⲱⲣ̄· | ⲁⲩⲱ ⲁⲩⲙⲛⲛⲱⲉ
ⲕⲉ ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲥⲱⲱⲉ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲥⲟⲟⲩϥ̄ ⲉ-
ⲛⲉⲧⲉⲣⲛⲧ ⲉⲧⲟ ⲛ̄ ⲟⲩⲣⲛⲧ ⲛ̄ ⲟⲩⲱⲧ· ⲁⲩⲕⲱⲧ ⲛ̄ ⲟⲩⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲙ̄ ⲡⲕⲱⲧⲉ ⲙ̄ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲙⲟⲩⲧⲉ
ⲉ ⲣⲟⲥ ϫⲉ ⲡⲧⲛⲡⲟⲥ ⲙ̄ ⲡⲉⲥⲫ̄ⲥ̄· Ⲁⲩⲱ ⲧⲁ ⲙⲡⲧⲉⲗⲁ-
ⲭⲓⲥⲧⲟⲥ ⲁⲛⲟⲕ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲓⲣⲁⲥⲓⲍⲉ ⲙⲙⲟⲥ· ⲁⲩⲱ
ⲧⲥⲩⲡⲏⲣⲉ ⲡⲧⲁⲥⲱⲱⲡⲉ ⲁⲓⲛⲁⲩ ⲉ ⲣⲟⲥ ⲉⲡ̄ ⲛⲁⲃⲁⲗ· ⲉⲓⲥ
ⲣⲓⲛⲧⲉ ⲟⲩⲛ ⲁⲓⲧⲁⲙⲱⲧⲛ̄ ⲉ ⲣⲟⲥ ⲉⲡ̄ ⲟⲩⲁⲥⲁⲙⲓⲛ ⲛ̄ⲧⲉ
ⲡⲓⲟⲩⲧⲉ· Ⲥⲁⲛⲣⲟⲉ ⲭⲱⲥ ⲁⲛⲣ̄ ⲡⲱⲃⲓⲙ̄ ⲙ̄ ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ
Fol. 14 *a* 2 ⲙ̄ ⲡⲉⲥⲫ̄ⲥ̄ ⲙ̄ ⲡⲧⲭⲟⲉⲓⲥ ⲡⲉ[illegible]ⲭ̄ⲥ̄· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲡⲣⲛⲧⲟⲛ
ⲉⲧ ⲥⲛⲍ ⲉⲡ̄ ⲛⲉⲩϣⲁⲗⲗⲟⲥ· ϫⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲣⲣⲣⲟ ⲙⲁⲣⲉ
ⲡⲕⲁⲍ ⲧⲉⲗⲏⲗ· ⲁⲩⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲓⲩⲁϫⲉ ⲛ̄ⲧⲁ ⲡⲭⲟⲉⲓⲥ
ϫⲟⲟⲩ ⲙ̄ ⲙⲱⲧⲥⲛⲥ· Ⲭⲉ ⲁⲣⲓ ⲱⲁ ⲛⲁⲓ ⲛ̄ⲧⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲕⲉⲣⲟⲥ
ⲧⲉ ⲣⲟⲙⲡⲉ· ⲁⲩⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲛⲥ ⲛ̄ⲧ

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ⲁⲓⲃⲁⲡⲧⲍⲉ ⲙⲙⲟⲩ· Ⲛⲁⲓ ⲟⲩⲛ ⲧⲡⲛⲁⲧⲉⲗⲓⲟⲩ ⲙⲙⲟⲟⲩ
ⲓⲛⲧⲛ̄· ⲡⲧⲛ̄ⲧ ⲛ̄ ⲟⲩⲭⲱⲕ ⲉ̄ ⲡⲓⲱⲁⲭⲉ ⲉⲣⲉ ⲡⲟⲩⲱⲓⲛ ⲉ̄
ⲡⲛⲟⲩⲧⲉ· ⲙⲙⲛ̄ ⲡⲉⲟⲟⲩ ⲉ̄ ⲡⲉⲥ̄ⲭ̄ⲥ̄· ⲛⲁⲓ ⲉⲧ ⲉⲙ̄ⲣ̄ ⲓⲱⲁ
ⲛⲁⲩ ⲙⲙⲟⲟⲩ· ⲙⲙⲛ̄ ⲡⲡⲧⲁⲅⲁⲗⲉ ⲉ ⲭⲱⲩ ⲡⲡⲭⲟⲉⲓⲥ ⲓⲥ̄
ⲡⲉⲭⲥ̄· ⲁⲥⲓⲱⲡⲉ ⲟⲛ ⲛ̄ ⲧⲉⲣⲉ ⲓ̈ⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲓ
ⲉ ⲣⲟⲩ[ⲙ] | ⲉ ⲑⲓⲗⲏⲙ· ⲁⲥⲓⲱⲙⲉ ⲛ̄ⲧⲉⲙⲛⲟⲩ ⲛ̄ⲥⲁ ⲧⲁ Fol. 14 *b* 1
ⲙⲙⲏⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲁⲛⲟⲕ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲧⲧⲁⲙⲟⲩ ⲉⲣⲏⲧⲛ̄ ⲕⲉ
ⲟⲩⲁ̈ⲓⲁⲕⲱⲛⲟⲥ· ⲭⲉ ⲭⲉⲣⲱⲁ ⲉⲣⲁⲓ ⲡⲧⲟⲡⲟⲥ ⲛ̄ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ·
ⲉⲣⲁⲓ ⲡⲱⲁ ⲙ̄ ⲡⲉⲥ̄ⲭ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉⲭⲁⲩ ⲭⲉ ⲕⲓⲁⲩ̄ⲭⲓⲧ
ⲱⲁ ⲣⲟⲩ· ⲁⲛⲧ̄ ⲟⲩⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲁⲛ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲟⲩⲥⲁⲙⲁⲣⲓⲧⲏⲥ:—Ⲉⲡⲓ ⲁⲛ ⲁⲛⲁⲩ ⲉⲧⲛⲟⲥ ⲛ̄ⲓⲱⲙⲣⲉ·
ⲉⲣⲏ ⲧⲥⲟⲙ ⲙ̄ ⲡⲉⲥ̄ⲭ̄ⲥ̄:—Ⲗⲧⲱ ⲁⲭⲉⲓ ⲁⲩⲧⲁⲙⲟⲓ ⲛ̄ⲥⲓ
ⲡⲁⲓⲁⲕⲱⲛⲟⲥ ⲗⲧⲱ ⲁⲓⲉⲡⲓⲭⲁⲣⲉⲡⲉ ⲛⲁⲩ· ⲉ ⲧⲣⲉⲙⲧⲉ ⲱⲁ
ⲣⲟⲓ̈· ⲉⲓⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲃⲱⲕ ⲛ̄ⲧ̄ ⲉⲓⲛⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ ⲉⲧ
ⲥⲱ|ⲣⲙ̄ ⲛ̄ⲧⲁⲕⲉ ⲉ ⲧⲟⲟⲧ (*sic*) ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲏⲕⲗⲏⲥⲓⲁ ⲙ̄ Fol. 14 *b* 2
ⲡⲉⲭⲥ̄· ⲛⲑⲥⲱⲧⲙ̄ ⲉ ⲡⲱⲁⲭⲉ ⲛ̄ ⲧⲗⲁⲱⲧⲩⲛⲥⲓⲥ· ⲁⲧⲱ ⲣ̄ⲱⲙⲁⲛ
ⲧⲣ̄ⲙⲉⲧⲁⲛⲟⲓ ⲟⲩⲱⲛⲍ̄ ⲉ ⲃⲟⲗ· ⲛ̄ ⲟⲩⲟⲛ̄ ⲙⲙⲁ· ⲧⲛⲛⲁⲃⲁⲡⲧⲍⲉ
ⲙⲙⲟⲩ:—Ⲡⲁⲓⲁⲕⲱⲛⲟⲥ ⲇⲉ ⲁⲩⲃⲱⲕ ⲱⲁ ⲣⲟⲩ· ⲡⲉⲭⲁⲩ
ⲛⲁⲩ· ⲭⲉ ⲁⲙⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲏⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧ̄ ⲛⲁⲩ ⲉ ⲧⲥⲟⲙ
ⲙ̄ ⲡⲉⲥ̄ⲭ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲗⲧⲱ ⲁⲩⲕⲱ ⲛ̄ ⲛⲁⲣⲣⲱⲙⲉ· ⲉⲣⲏ
ⲟⲩⲙⲁ ⲉⲣⲏ ⲧⲏⲕⲗⲏⲥⲓⲁ· Ⲙⲛⲛⲁⲩ ⲉⲧⲛⲟⲥ ⲙ̄ ⲫⲟⲃⲟⲥ·
ⲙⲙⲛ̄ ⲟⲩⲙⲛⲛⲧⲉ ⲉⲧⲗⲉⲕⲟⲫⲟⲣⲉ̈· ⲁⲩⲣ̄ⲣⲟⲧⲉ ⲁⲧⲱ ⲁⲩⲧ̄ⲣ̄-
ⲟⲣⲧ̄ⲣ̄· ⲁⲭⲉⲓ ⲭⲉ ⲛⲓⲁⲛⲱⲧ ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲧⲏⲕⲗⲏⲥⲓⲁ·
ⲓ̈ⲥⲁⲃⲛⲗ ⲭⲉ ⲁ ⲡⲁⲓⲁ|ⲕⲱⲛⲟⲥ· ✝ ⲙⲙⲏⲧⲭⲁⲣ ⲉⲛⲧ ⲛⲁⲩ· Fol. 15 *a* 1
ⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲙⲙⲡⲣ ⲉⲣ ⲣⲟⲧⲉ· ⲭⲉ ⲡⲉⲭⲥ̄ ⲛⲁⲓⲱⲟⲛⲕ ⲕⲍ
ⲣⲟⲩ· Ⲗⲧⲱ ⲁⲭⲥⲱ ⲉⲭⲥⲱⲧⲙ̄ ⲉ ⲡⲉⲧⲭⲱ ⲙⲙⲟⲟⲩ·
ⲁ ⲡⲣ̄ⲣⲓⲧⲟⲛ ⲛ̄ⲧⲁⲛⲓⲱⲁⲭⲉ ⲉ ⲣⲟⲩ· ⲉⲣⲏ ⲓⲉⲍⲉⲕⲓⲏⲗ· ⲡⲉ-
ⲣⲟⲫⲏⲧⲏⲥ ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲭⲱⲩ· ⲭⲉ Ⲏ ⲧⲟⲧⲉⲓⲱ ⲡⲓⲟⲩ
ⲛ ⲙ̄ ⲡⲣ̄ⲫⲉⲣⲓⲟⲃⲉ ⲛ̄ⲑⲉ ⲉ ⲧⲣ̄ⲙⲧⲟⲩ· ⲛⲑⲙⲉⲧⲁⲛⲟⲓ·
ⲃⲟⲗ ⲉⲣⲏ ⲧⲏⲣⲓⲛ ⲉⲑⲟⲟⲩ ⲛⲧⲱⲟⲩⲍ̄· Ⲗⲧⲱ ⲟⲛ̄ ⲭⲉ ⲱⲁⲣⲉ
ⲣⲁⲱⲉ ⲱⲱⲡⲉ ⲉⲣⲏ ⲧⲡⲉ· ⲉⲭⲛ̄ ⲟⲩⲣ̄ⲣⲓⲟⲃⲉ ⲉⲙⲁ-
ⲙⲉⲧⲁⲛⲟⲓ:—Ⲏ ⲧⲉⲣ ⲥ̄ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲁ ⲑⲟⲧⲉ ⲥⲁⲣⲱⲟⲩ
ⲃⲟⲗ ⲙⲙⲟⲩ· ⲁ ⲡⲛ̄ⲩⲛⲁ ⲁ̈ⲓ ⲃⲟⲥ̄ⲉ ⲉ ⲣⲟⲩ· ⲉⲥⲥⲱⲧⲙ̄
ⲱⲁⲭⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· | ⲁⲧⲱ ⲛⲧⲛ̄ⲧ ⲉⲧⲛⲩ ⲕⲁⲗⲟⲥ· ⲡⲱⲁⲭⲉ Fol. 15 *a* 2

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ет ⲥⲱⲧⲙ̅ е роот· ауω неуⲁнⲏ наⲣⲣⲁⲓ ⲛ̅ⲑⲉ ⲛ
откωⲣ̅· еуⲭнр ⲛ̅ⲑⲉ ⲛ̅ отснⲃе· ката ⲑе ⲛ̅тⲁⲥ-
ⲭоос ⲛ̅ⲥⲓ пепрофитнс:—Ⲭе пеⲭе пⲭоеис наї·
ⲭе еіс ⲫнте· ⲁⲓ† ⲛ̅ⲧⲁ ⲯⲁⲭе е тектапро· ⲛ̅ⲑⲉ
ⲛ̅ откωⲣ̅ ауω пі лаос· ⲛ̅ⲑⲉ ⲛ̅ ⲫ̅ⲛⲩⲉ е прокроот:—
Ⲗуеіс оуи ⲛ̅тⲛ̅ⲭωк е βол· ⲛ̅ оуⲡоⲑеⲥіс ⲙ̅ пⲗоуос
е тⲃе пⲯⲁⲭе ет сноⲩ ⲫ̅ⲛ̅ неⲯⲁⲗⲗос· ⲭе ⲁ ⲭе ⲁ (sic)
пⲭоеис ерро ⲙⲁре пкаⲩ телнⲗ· тⲙ̅перро ⲙ̅
пⲗоноⲥенис нⲯⲏре ⲛ̅те пноуте· пеіωт ⲙ̅ⲡ̅ⲡоⲥ
Fol. 15 b 1 ⲛ̅[illegible]ⲭісе· ⲁⲥⲥоолⲩ̅ ⲙ̅ пеⲟⲃⲃіо ⲁⲫеі ⲯⲁр[оп]|ⲁⲫⲟⲃⲃіо
ⲕⲏ ⲙ̅ пⲭⲁсіⲣнт ⲛ̅ⲑⲉ ⲛ̅ отⲣⲱтеⲃ ⲛ̅тⲁⲩⲣотⲃеⲩ ⲁⲛ ⲛ̅тет-
поу· аллⲁ ⲛ̅тⲁⲩкⲁⲁⲩ еⲩⲙнр ⲯⲁ пепроⲫесмеіⲁ̅
ⲙ̅ пеіωт· Ⲏ тер ⲫ̅ⲭωк е βол ⲛ̅ тепроⲫесмеіа ⲛ̅тⲁⲩеі
е тⲃннт̅ⲥ̅· ката пⲫ̅оуωⲯ̅· ⲛ̅ⲥⲓ ⲡ̅ⲡ̅сω̅ⲣ̅· ката тоіконо-
меіа ⲙ̅ поуωⲯ̅ ⲙ̅ пⲫ̅еіωт· ⲛ̅сеⲥ̅ⲭⲟⲩ̅ ⲙ̅ⲙоу ⲫⲁ рок
ⲙ̅ⲡ̅ⲙоот ауω ⲛ̅ⲧⲱоуи е βол ⲫ̅ⲛ̅ ⲛет ⲙооут· ауω
ⲙ̅ⲡ̅ⲯⲱⲗ· ⲛ̅ ⲁⲙⲡ̅те· ⲙ̅ⲫ̅ⲉⲙⲉ е ⲫраі ⲛ̅ таіⲭⲙа-
лосіа̅· ⲙ̅ⲃⲱк ⲙ̅ⲙⲁс е ⲫраї ⲯⲁ пⲫ̅еїωт ⲛ̅ⲁⲥⲁⲃос·
ⲙ̅ⲡ̅ⲣⲙоос ⲫ̅ⲭⲙ̅ пеⲟропос ⲙ̅ пⲫ̅еоот· ⲫі оуиаⲩ
ⲙ̅ пⲫ̅еіωт:—Ⲗуωⲯ е βол ⲛ̅ⲥⲓ тестра† ⲛ̅ на
ⲙ̅ⲡ̅нте ауⲭω ⲙ̅ⲙос· ⲭе ⲁ пⲭоеис ⲉⲣ̅ ерро е βол
Fol. 15 b 2 ⲫ̅ⲙ̅ ⲛ[illegible]ⲯе . . . . ⲙⲁр ⲙ̅ⲡ̅нте оуиоу· ⲛ̅те пкаⲩ
телнⲗ· ⲭе ⲁⲙⲛ̅ ⲙ̅ пⲫ̅лаос· ⲁⲥⲥωте ⲛ̅ тетаіⲭ-
ⲙалосіа:—Ⲗ пⲭоеис ерррро· ⲁⲛ† ⲫіооу ⲛ̅ оⲩ-
соⲩ· ⲁⲙⲙорⲫ̅ ⲙ̅ⲙос· ете таі те тсарⲝ̅ ⲛ̅тⲁⲩⲭⲓⲧ̅ⲥ̅
е βол ⲫ̅ⲛ̅ тпарⲑенос ет оⲩаⲁⲃ ⲙⲁріа· Ⳁ ⲁⲩтаас
ⲫіωⲩ· ⲁⲫас ⲛ̅ оуеї ⲛ̅ оⲩωт ⲙ̅ⲙⲁу· ⲫ̅ⲛ̅ тⲫ̅ⲙⲡ-
ноуте· ⲁⲃⲱк е ⲫраі ⲉⲛ ⲙ̅ⲡ̅нте ⲁⲥⲫ̅ⲙоос ⲛ̅ⲥа
оуиаⲁ ⲙ̅ пⲫ̅еіωт· ⲫіⲭⲙ̅ пеⲟропос ⲙ̅ пеⲫ̅еоот:—
Ⲗуταμιο ⲛ̅ оⲩсоⲩ ⲁⲙⲙорⲩ ⲙ̅ⲙос· ете паї пе
пⲯе ⲙ̅ пес̅ⲭ̅ос ет оⲩаⲁⲃ· ауω ⲁⲩоⲧⲩ̅ е роуи е
роⲩ· ⲁⲩⲭⲓⲧⲩ̅ е пⲭісе ⲙ̅ⲙⲁу:—ауω ⲩⲛⲁⲉⲛⲧⲩ̅
Fol. 16 a 1 оⲩ ⲙ̅ⲙⲁу ⲫ̅ⲛ̅ ⲧⲫ̅ ⲙⲫ̅ сⲏте ⲙ̅ пар|роусїа роταи
ⲕⲑ еⲩⲯⲁⲛⲉі е крⲓе ⲛ̅ нет оⲛⲫ̅ ⲙⲙ̅ нет ⲙооут·

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ⲡⲁⲓⲕ[ⲁⲓ]ⲟⲥ · ⲙⲡⲣⲣⲏⲛⲟⲃⲉ · ⲥⲉⲛⲁⲑⲉⲱⲣⲉⲓ ⲙⲡⲛⲁⲧ-
ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲥϩⲟⲥ · ⲉⲧⲙⲟⲟⲩⲉ ⲉⲓ ⲉϩⲛ ⲛⲓⲙⲟⲩ · ⲉⲧⲧⲱⲟⲩⲛ
ⲉⲁ ⲡⲉⲥϩⲟⲥ ⲛⲥⲓ ⲛⲁⲥⲧⲉⲗⲟⲥ · ⲛⲑⲉ ⲡⲣⲓⲥⲧⲓⲙⲟⲫⲟⲣⲟⲥ ·
ⲁⲗⲗⲁ ⲟⲩⲛ ⲟⲩⲁ ⲛⲁϩⲟⲟⲩ ⲛⲁⲓ · ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲁⲩⲉϩⲟⲟⲩ
ⲛⲓⲙⲟⲩ · ⲁⲩⲱ ⲉⲧⲛⲁⲉⲓⲙⲉ ⲛ̄ ⲡⲉⲥϩⲟⲥ ⲉ ⲡⲓⲁ ⲛ ϯ ⲉⲁⲡ
ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲩⲉⲙⲉ ⲛⲓⲙⲟⲩ · ⲉ ⲧⲃⲉ ⲙⲓⲟⲩⲁⲁⲓ ⲡⲁⲥⲛⲟⲩⲥ
ⲙⲙⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲡⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲉ ⲡⲉⲥϩⲟⲥ ⲛ̄ ⲓⲥ ·
ⲁⲉ ⲕⲁⲥ ⲛ̄ⲧⲉⲩⲙⲉⲉⲩⲉ ⲁⲉ ⲟⲩⲉⲧ ⲡⲉⲧ ⲙⲛⲧ ⲛ̄ ⲕⲣⲓⲧⲛⲥ ·
ⲛⲁⲩⲕⲣⲓⲛⲉ ⲛ̄ ⲛⲉⲧ ⲟⲛϥ̄ [ⲙⲙⲛ̄ ⲛⲉⲧ] ⲙⲙⲟⲟⲩⲧ :—Ⲉⲡⲛⲧ ⲅⲁⲣ
ⲉⲣⲙ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲓⲱⲧ · ⲙⲙⲛ̄ ⲛⲉⲩⲁⲥⲧⲉⲗⲟⲥ ⲛⲉⲩⲟⲩⲱϥ̄ ⲉ
ⲃⲟⲗ ⲙ̄ ⲡⲙⲁ|ⲉⲓⲛ ⲙ̄ ⲡⲉⲥϩⲟⲥ ⲛ̄ⲧⲡⲉ ⲙⲙⲟ ⲛ̄ⲧⲟϥ ⲡⲉⲥϩⲟⲥ · Fol. 16 *a* 2
ⲑⲉⲗⲏⲓⲥ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ϯ ⲛ̄ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲉⲣⲟⲟⲩ · ⲉⲣⲙ̄
ⲟⲩϫⲱⲕ · ⲙⲉⲧϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲃⲁⲡⲧⲥⲙⲁ ⲁϫⲙ̄ ⲡⲉⲥϩⲟⲥ ·
ⲉⲓⲉ ⲙⲛ ⲛ̄ⲧⲉ ⲡⲟⲩⲛⲏⲃ ⲫⲣⲁⲅⲓⲍⲉ (*sic*) ⲛ̄ ⲧⲕⲟⲗⲟⲃⲛⲟⲣⲁ (*sic*)
ⲉⲣⲙ̄ ⲙⲁⲉⲓⲛ ⲙ̄ ⲡⲉⲥϩⲟⲥ : ⲉⲣⲙ̄ ⲡⲉⲧⲛⲏⲃⲉ · ⲙⲉⲣϫⲱⲕ ⲉ
ⲃⲟⲗ ⲙ̄ ⲡⲛⲁ ⲉⲩⲟⲩⲁⲁⲃ :—Ⲡⲉⲥϩⲟⲥ ⲡⲉ ⲡⲙⲁⲣⲁⲓⲟⲕⲉⲓ
ⲛⲥⲁ ⲡⲁⲗⲓⲙⲡⲥⲏⲟⲛ · ⲙⲙⲛ̄ ⲛⲉⲡⲛⲁ ⲡⲁⲥⲁⲑⲁⲣⲧⲟⲛ ⲉⲟⲧⲁⲛ
ⲉⲧⲙⲁⲛⲫⲣⲁⲅⲓⲍⲉ (*sic*) ⲙⲙⲟⲟⲩ ⲉⲣⲙ̄ ⲡⲱⲛϥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ·
ⲡⲁⲣⲛⲃ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲣⲟ ⲙⲛ̄ ⲙⲙⲏⲛⲉ · ϯⲛⲁⲩ ⲅⲁⲣ ⲱ
ⲛⲁⲩⲛⲣⲉ ⲙⲙⲛ̄ ⲛⲁⲩⲉⲉⲣⲉ · ⲁⲉ ⲁ ⲡⲛⲁⲩ ⲡⲣⲟⲕⲟⲡⲧⲉⲓ ·
ϯⲛⲁⲩ ⲁⲉ ⲟⲛ ⲉ ⲡⲉⲛⲛⲩⲉ ⲛ̄ⲧⲁⲧⲉⲓ ⲉ ⲡⲙⲁ · ⲉⲧⲟⲧⲱⲙ
ⲉ ⲥⲱⲧⲙ̄ ⲉ ⲡⲙⲁ[ⲁⲉ] ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲉⲣⲙ̄ ⲟⲩⲧⲃⲃⲟ · ⲉⲧϫⲱⲕ
ⲉ ⲃⲟⲗ ⲙ̄ [ⲡ]ⲛⲧⲁ ⲛϩⲟⲉⲓ[ⲥ] | ⅁ⲁⲣ ϫⲟⲟⲥ · ⲁⲉ ⲁⲣⲓ ⲙⲁ Fol. 16 *b* 1
ⲗⲁⲓ ⲛⲩⲟⲙⲛⲧ ⲛⲕⲉⲣⲟⲥ : ⲉⲩϫⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲁⲣⲓ ⲙⲁ Λ
ⲗⲁⲓ ⲛⲩⲟⲙⲛⲧ ⲛⲥⲟⲛ · Ⲛⲃⲟⲧ ⲛ̄ ⲃⲉⲣⲣⲉ ⲙ̄ ⲡⲙⲛⲧⲁϥⲧⲉ
ⲙ̄ ⲡⲟⲟϥ · ⲉⲧⲉ ⲡⲁⲣⲉⲟⲩⲧⲉ ⲡⲉ · ⲉ ⲁϥⲣⲱⲛ̄ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄
ⲙⲱⲧⲥⲛⲥ · Ⲉ ⲧⲣϥ̄ⲙⲱⲱⲧ · ⲛ̄ ⲟⲩⲉⲥⲟⲟⲩ ⲛ̄ ⲧⲉⲗⲓⲟⲛ · ⲉⲩ-
ⲭⲛⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲣⲟⲙⲡⲉ ⲛⲥⲉϫⲱ ⲉⲣⲙ̄ ⲛⲉⲟⲩⲉⲥⲣⲟ ⲛ̄
ⲙⲉⲧⲛⲓ · ⲁⲉ ⲛⲓⲙⲉ ⲡⲉⲧ ⲧⲁⲕⲟ · ⲧⲁⲕⲟ ⲛⲙⲉⲧⲙⲩⲉⲣⲡ ⲙⲙⲉⲥⲉ :—
Ⲗⲓⲟⲛ ⲣⲱⲟⲛ ⲡⲗⲁⲟⲥ ⲛ̄ ⲛⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ · ⲁⲧⲙⲱⲟⲧ
ⲛ̄ ⲡⲉⲣⲉⲓⲃ ⲛ̄ ⲁⲧ ⲧⲱⲗⲗⲉ · ⲡⲉϫⲥ̄ ⲓⲥ̄ ⲡⲛϩⲟⲉⲓⲥ ⲉⲁ ⲣⲟⲛ :—
Ⲓⲁⲓ ⲛⲧⲁⲥⲙⲁⲥⲧⲥ̄ ⲛⲥⲓ ⲧⲣⲓⲁⲓⲃⲉ ⲙⲙⲉ · ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲉⲛⲟⲥ ⲛ̄ ⲁⲧ ⲧⲱⲗⲗⲉ · ⲛⲧⲁⲧⲙⲁⲁⲧⲥ̄ ⲅⲁⲣ · ⲉⲓϫⲉ
ⲉⲥ̄ⲫⲟⲥ̄ · ⲉ ⲡⲉⲃⲟⲧ ⲛ̄ ⲃⲣⲣⲉ · ⲛⲥⲟⲩ ⲙⲛⲧⲁϥ|ⲧⲉ ⲉ Fol. 16 *b* 2

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ποος· ⲛⲧⲁⲩⲯⲁⲁⲧⲥ ⲟⲛ· ϩⲓⲁⲛ ⲧⲡⲉⲧⲣⲁ ⲙⲡⲟⲛⲉ ⲙ̅
ⲡⲥⲟⲗⲥⲟⲁ· ⲉⲧⲉ ⲡⲙⲁ ⲙ̅ ⲡⲣⲁⲙⲟⲛ:—Ⲗⲁⲕⲟⲟⲩⲥⲥ̅· ⲉ ⲡⲥⲉⲡⲏⲣ ⲛⲟⲩⲛⲁⲙ· ⲁⲩⲥⲛⲟⲩ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲙⲛ̅ ⲟⲩ-ⲙⲟⲟⲩ· Ⲏⲧⲁⲩⲭⲉϥ ⲡⲥ̅ⲛⲟⲩ ⲉ ⲟⲩ:—ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲥ̅ϫⲛϥ ⲉ ⲧⲡⲉⲧⲣⲁ ⲛ̅ ⲱⲙⲉ· ⲙ̅ ⲡⲥⲟⲗⲥⲟⲁ ⲁⲧⲱ ⲥ̅ⲙⲁⲃⲱⲧⲉ ⲉ ⲃⲟⲗ ⲁⲛ ⲛ̅ⲥⲓ ⲡⲉⲥⲛⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲱⲁ ⲧⲥⲩⲛ̅ⲧⲉⲗⲉⲁ̅ ⲙ̅ ⲡⲓ ⲁⲓⲱⲛ: ⲉⲩϫⲡⲓⲟ ⲛ̅ ⲡⲟⲩⲁⲁⲓ ⲙⲛ̅ ⲟⲩⲛⲟⲥⲓⲥ̅ ⲛⲁⲩ· Ⲗⲁⲟⲛ ϩⲱⲱⲛ ⲛⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁⲛϫⲓⲧⲥ̅ ⲁⲛϫⲁϥⲥ̅ ⲛ̅ ⲟⲩⲉⲃⲣⲟ ⲡⲓⲛⲏⲓ· ⲉⲧⲉ ⲧⲡⲁⲡⲣⲟ ⲧⲉ ⲙⲛ̅ ⲡⲥⲡⲟⲧⲟⲩ· Ⲏ ⲧⲉⲣ ⲡϫⲉⲓ ⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲥⲛⲟⲩ ⲛ̅ ⲧⲉⲗⲓⲟⲛ· ⲁⲩⲱ

Fol. 17 *a* 1 ⲡⲧⲡⲥⲱ ⲉ ⲃⲟⲗ ⲙ̅ⲡⲛⲧⲥ̅: | ⲡⲧⲡⲟⲩⲱⲙ ⲛⲉϥⲥⲁⲣⲝ̅· ⲁⲡⲟⲩ-

ⲗⲁ ϫⲁⲓ ⲉ ⲡⲧⲁⲕⲟ· ⲁⲩϩⲱⲙ ⲉϫⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲙⲛ̅ ⲡⲩ-ⲙⲉⲉⲩⲉ ⲧⲙⲟⲩ ⲛ̅ ⲡⲟⲙⲡⲟⲛ:—Ⲏⲧⲁⲩⲕⲁ ⲡⲥⲱⲙⲁ ⲛ̅ ⲡϫⲟⲉⲓⲥ ⲧⲱⲛ· ⲡⲧⲁⲩⲕⲁⲁϥ ϩⲙ̅ ⲟⲩⲧⲁⲫⲟⲥ· ⲁⲧⲱ ⲡⲓ ⲧⲟⲡⲟⲥ ⲡⲁⲓ· ⲉⲧ ⲡⲣⲓⲙⲁ ⲡⲛⲧⲥ̅ ⲙ̅ⲡⲟⲟⲩ· ⲁⲧⲱ ⲙⲙⲁ ⲡⲉ ⲡⲧⲁϥ-ⲧⲟⲩⲟⲥϥ̅ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲧ ⲙⲟⲟⲩⲧ· ⲙⲛ̅ ⲗⲁⲁⲩ ⲛⲁⲩ-ϩⲟⲧϩⲉⲧ ⲡⲥⲁ ⲡⲓ ⲱⲁϫⲉ:—Ⲟⲩⲁⲉ ⲉ ⲉⲓⲙⲉ ⲡϩⲱⲃ ⲡⲥⲁ ⲡⲉⲩ̈ⲱⲧ ⲙⲁⲩⲁⲁϥ· ⲡⲧⲁϥⲧⲟⲩⲟⲥϥ̅ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲧ ⲙ̅ⲙⲟⲟⲩⲧ:—Ⲫⲁⲱ ⲙ̅ⲙⲟⲥ ⲥⲁⲣ ϩⲙ̅ ⲡϫⲱⲱⲙⲉ· ⲡⲡⲉ-ⲯⲁⲗⲙⲟⲥ· ϫⲉ ⲁ ⲡϫⲟⲉⲓⲥ ⲧⲱⲟⲩⲛ ⲛ̅ⲑⲟⲉ ⲙ̅ ⲡⲉⲧ ⲟⲃⲏ̅ⲥ̅·

Fol. 17 *a* 2 ⲛ̅ⲑⲟⲉ ⲛ̅ ⲟⲩϫⲱⲱⲣⲉ ⲉ ⲁϥ|ϯϩⲉ ϩⲁ ⲡⲓⲣⲡ̅· ⲙⲙⲁ ⲡⲡⲧⲁϥ-ⲧⲱⲙⲙⲧ̅ ⲉ ⲣⲟϥ ⲛ̅ⲩⲟⲣⲡ̅· ⲏ ⲡⲧⲁϥⲟⲩⲱⲛϥ̅ ⲉ ⲙⲙⲁ· ⲉⲓⲉ ⲙⲛ̅ ⲧⲉⲓ· ⲙⲁⲣⲓⲁ ⲧⲙⲁⲥⲁⲗⲓⲙ· ⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲙ̅ⲙⲁⲁⲩ ⲉⲧⲉ ⲧⲉⲥⲥⲱⲙⲉ ⲧⲉ· Ⲍ ⲁⲥϫⲛⲟϥ ⲁϫⲡ̅ ϩⲟⲟⲩ̈ⲧ ⲁⲥϯⲛⲁⲁⲕⲉ ⲙ̅ⲙⲟϥ ⲁϫⲡ̅ ⲧⲓⲧⲕⲁⲥ· ⲁⲥⲥⲁⲛⲟⲩⲱϥ̅· ⲁϫⲡ̅ ⲣⲟⲟⲩⲱ ⲉⲣⲓⲥⲉ· ⲁⲩⲣ̅ ⲣⲙⲉ ⲛ̅ⲣⲟⲟⲩ ⲉⲩⲟⲩⲱⲛϥ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲛⲁⲡⲟⲥⲧⲟ-ⲗⲟⲥ ⲉⲩⲟⲩⲱⲙ ⲉⲩⲥⲱ ⲛ̅ⲙⲙⲁⲩ:—Ⲓⲏ̅ⲥ̅ⲟⲥ (*sic*) ⲟⲛ ⲁⲩ-ⲡⲁⲣⲁⲥⲕⲩⲉ ⲛⲁⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ· ϫⲉ ⲙⲟⲟⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲙⲣⲩ̅· ⲡⲧⲉⲧⲛ̅ϯϣⲃⲱ ⲙ̅ ⲟⲩⲣⲱⲃⲟⲥ ⲧⲙⲣⲟⲩ ⲛ̅ⲧⲉⲧⲛ̅ⲃⲁⲗϯϩⲉ ⲙⲙⲟⲟⲩ· ϩⲙ̅ ⲡⲣⲁⲓ ⲙ̅ ⲡⲉⲓⲱⲧ

Fol. 17 *b* 1 ⲙⲛ̅ ⲡⲱⲛⲣⲉ ⲙⲛ̅ ⲡⲉⲛⲓⲭ̅ ⲉⲧ ⲟⲩⲁⲁⲃ: | ⲁⲧⲱ ⲁⲩⲉⲣⲛ

ⲗⲃ ⲛⲁⲩ ⲡⲧⲉⲩⲛⲟⲩ· ⲙ̅ ⲡⲉⲛⲓⲭ̅ ⲙ̅ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ ⲙⲛ̅ⲛⲥ̅ ⲧⲛ̅ⲧⲛ̅ⲕⲟⲥⲧⲓ· ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲏⲧⲉ ⲡⲕⲉⲣⲟⲥ ⲡⲉ ⲡⲧⲁ ⲡϫⲟⲉⲓⲥ ϫⲟⲟⲥ ⲙ̅ ⲙⲱⲩⲥⲛⲥ ⲡⲉ· ϫⲉ ⲉⲕⲉⲟⲩⲛⲟⲩ ⲙⲙⲟⲛ

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ⲛ̀ⲣⲏⲧϥ ⲙⲛ̀ⲧⲉⲕⲉⲣⲙⲉ· ⲙⲛ̀ ⲛⲕⲱⲙⲣⲉ· ⲙⲛ̀ ⲛⲉⲕⲉⲣⲁⲗ·
ⲙⲛ̀ ⲛⲏⲧⲃⲛⲟⲟⲩⲉ· ⲙⲛ̀ ⲛⲕⲱⲙⲱⲙ ⲉⲁ ⲉⲟⲗⲛⲓⲧ· ⲙⲛ̀ ⲉⲛⲕⲁⲁ
ⲙⲙⲉ ⲛ̀ⲧⲁⲕ:—Ⲡⲱⲁ ⲥⲁⲣ ⲛⲁⲓ ⲛ̀ⲥⲁⲱϥ ⲡⲉ ⲡⲱⲁ ⲛ̀
ⲧⲙ̀ⲡⲧⲛⲕⲟⲥⲧⲏ· ⲡⲣⲟⲟⲩ ⲛ̀ ⲟⲩⲱⲧ ⲡⲉ ⲛ̀ⲧⲁ ⲡⲉⲡⲓⲁ ⲉⲓ
ⲉⲭⲛ̀ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· Ⲏⲃⲉ ⲥⲁⲣ ⲛ̀ ⲟⲩⲟⲉⲓⲉ ⲛ̀ ⲥⲡⲟⲩⲇⲁⲓⲟⲥ
ⲛ̀ ϣⲁϥϧⲱⲕ ⲉ ⲧϥⲥⲱϣⲉ· ⲛⲉϥⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲥ· ⲛⲉϥ-
ⲡⲟⲣⲕ ⲙⲡⲱⲟⲛⲧⲉ ⲙⲛ̀ ⲛⲁⲣⲱⲟⲩ· ⲙⲛ̀ ⲛⲥ[ⲟ]ⲩⲣⲉ ⲛ̀ⲧⲁⲩⲣⲱⲧ
ⲛ̀ⲣⲏⲧⲥ· ⲙⲙⲡⲥⲱⲥ ⲛⲉϥⲭⲱ ⲙ̀ ⲡⲉⲥⲣⲟⲥ ⲉⲣⲏ ⲟⲩⲥⲓⲍ Fol. 17 b 2
ⲉⲥ̀ⲟⲟⲗⲉ· ⲛⲉϥⲥⲕⲁⲓ ⲙⲙⲟⲥ· ⲉⲙⲓ ⲡⲣⲃⲃⲉ· ⲗⲟⲡⲟⲛ ⲉϥ-
ⲥⲱⲱⲩⲧ̀ ⲛ̀ⲥⲁ ⲡⲕⲉⲣⲟⲥ ⲙ̀ ⲡⲉⲁⲣ· ⲉ ⲧⲣⲉ ⲡⲣⲟⲩ ⲙⲙⲡⲉ ⲉⲓ
ⲉ ϫⲱⲟⲩ· ⲛ̀ⲥⲉⲧⲟⲩⲱ̀ ⲧⲏⲣⲟⲩ ⲛ̀ⲥⲉⲉⲓ̈ⲣⲉ ⲛ̀ ⲟⲩⲥⲣⲟⲥ ⲉ
ⲛⲁⲛⲟⲩⲃ· ⲉ ⲧⲃⲉ ⲡⲛⲓϥ ⲙⲛ̀ ⲧⲉⲓⲟⲧⲉ ⲛ̀ⲧⲁⲥⲉⲓ̈ ⲉ ϫⲱⲟⲩ·
ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲧⲡⲉ ⲉⲓⲧⲛ̀ ⲡⲛⲟⲩⲧⲉ· Ⲧⲁⲓ ⲉⲱⲟϥ ⲧⲉ ⲟⲉ ⲙ̀
ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫⲭⲥ· ⲙⲛ̀ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ
ⲡⲧⲉⲓⲟⲧⲉ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉ· ⲉⲁϥⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲉ
ⲃⲟⲗ ⲉⲣⲏ ⲧⲱⲗⲙ̀ ⲙⲙⲉ· ⲙⲛ̀ ⲕⲣⲟϥ ⲙⲙⲉ· ϣⲁⲛⲧ ⲡⲓⲧⲛ-
ⲕⲟⲥⲧⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲥⲁⲩⲧⲛ̀ⲟⲟⲩ ⲉ ϫⲱⲟⲩ· ⲙ̀ ⲡⲁⲣⲁ-
ⲕⲗⲏⲧⲟⲥ ⲡⲉⲡⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉⲡⲓⲁ ⲛ̀ ⲧⲙⲉ· ⲁϥⲙⲁⲣⲟⲩ
ⲛ̀ⲥⲟⲟⲩ ⲙⲙⲉ· ⲁⲧⲩⲁϩⲉ ⲉⲣⲏ ⲉⲣⲕⲉⲁⲥⲡⲉ ⲛ̀ⲥⲉⲥⲟⲟⲩⲛ Fol. 18 a 1
ⲙⲙⲟⲟⲩ ⲁⲛ· ⲁⲧⲉⲓⲣⲉ ⲛ̀ ⲉⲣⲡⲟⲥ ⲛ̀ⲥⲟⲙ· ⲙⲛ̀ ⲉⲣⲡⲱⲛⲣⲉ· ⲗⲉ
ⲉⲧⲉⲙⲉ ⲛ̀ ⲛⲁ ⲡϫⲟⲉⲓⲥ· ⲟⲩⲁ ⲁⲩⲉⲓ̈ⲣⲉ ⲡⲱⲉ· ⲟⲩⲁ ⲁⲩⲉⲓⲣⲉ
ⲛ̀ⲥⲉ· ⲟⲩⲁ ⲁⲩⲉⲓⲣⲉ ⲙⲙⲁⲁϥ· Ⲛⲁⲓ ⲧⲉⲛⲟⲩ ⲡⲉ ⲡⲕⲉⲣⲟⲥ
ⲛ̀ ⲡⲧⲉⲣ ⲙⲡⲉ ⲱⲁ ⲛ̀ⲣⲏⲧϥ· ⲕⲁⲧⲁ ⲡⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲙ̀ ⲡϫⲟⲉⲓⲥ
ⲉⲣⲏ ⲉⲣⲁⲱⲙ ⲁⲛ ⲛⲥⲙⲛ̀ⲧⲟⲩⲱⲙⲉ· ⲙⲛ̀ ⲟⲩⲁⲱⲙ [ⲁⲛ] ⲛ̀ ⲙⲣⲛ̀
ⲙⲛ̀ ⲉⲣϫⲏⲣ· ⲁⲗⲗⲁ ⲉⲣⲏ ⲉⲣⲥⲙⲁⲍⲓⲥ· ⲙⲛ̀ ⲉⲣⲱⲭⲁⲗⲗⲟⲥ
ⲙⲛ̀ ⲉⲣⲱⲭⲁⲗⲗⲉⲓ· ⲡϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲙⲁⲣⲡⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲏ
ⲟⲩⲱⲛϩ̀ ⲉ ⲃⲟⲗ· ⲡⲧⲛ̀† ⲗⲟⲩⲗⲁⲓ ⲛⲁⲩ ⲉⲣⲏ ⲉⲣⲱⲭⲁⲗⲗⲟⲥ·
ϫⲉ ⲡⲧⲟϥ ⲡⲉ ⲡⲡⲛⲟⲩⲧⲉ· ⲁⲛⲟⲛ ⲡⲩⲗⲁⲟⲥ· Ⲏ ⲧⲉⲣ
ⲧⲃⲱⲕ ⲟⲩⲛ̀ ⲉ ⲣⲁⲓ ⲱⲁ ⲡⲩⲉⲓⲱⲧ ⲛⲉⲣⲙⲟⲟⲥ ⲉⲓ ⲟⲩⲛⲁ[ⲙ]
ⲙⲙⲟϥ· ⲁⲧⲱⲱϥ ⲉ ⲃⲟⲗ ⲉⲧϫⲱ ⲙ̀ ⲙⲟⲥ· Ⲭⲉ ⲁ ⲡϫⲟⲉⲓⲥ Fol. 18 a 2
ⲉⲣⲣⲱ ⲉⲭⲛ̀ ⲡⲃⲏⲟⲥ ⲧⲏⲣⲟⲩ· ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲫⲙⲟⲟⲥ·
ⲉⲓ ⲡⲉⲑⲟⲣⲟⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲗⲧⲱ ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲙ̀
ⲙⲱⲟⲩⲥⲛⲥ· ϫⲉ ⲁⲣⲓ ⲱⲁ ⲛⲁⲓ· ⲛ̀ⲧⲱⲟⲗⲛ̀ⲧ ⲛ̀ⲥⲟⲛ ⲧⲉ
ⲣⲟⲗⲙⲉ:—Ⲗⲩ ⲥⲉ ⲡⲉ ⲡⲕⲱⲁ ⲉⲧⲟ ⲛ̀ⲛⲟⲥ ⲙⲙⲟⲟⲩ· Ⲓⲓ

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ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛⲁⲓ ⲉⲧ ⲱⲟⲟⲡ ⲉⲙⲙⲁ ⲡⲱⲟⲣⲡ ⲛ ⲉⲃⲟⲗ ⲧⲉ
ⲣⲟⲙⲡⲉ· ⲉⲧⲉ ⲡⲱⲁ ⲡⲉ ⲙⲙⲁ ⲡⲟⲩⲱⲛϥ̄ ⲉ ⲃⲟⲗ ⲙⲙⲁ ⲡⲉⲥϧⲟⲥ·
Ⲁⲩⲱ ⲧⲉⲙⲛⲁⲟⲩⲱⲛϥ̄ ⲙⲛⲧⲛ̄ ⲉ ⲃⲟⲗ ⲙⲙⲁ ⲡϫⲱⲃ· ϫⲉ ⲉ
ⲧⲃⲉ ⲟⲩ ⲧⲛ̄ⲉⲣⲱⲁ ⲙⲙⲁ ⲡⲣⲁⲥⲓⲟⲛ ⲛ̄ⲥⲉϧⲟⲥ ⲙ̄ⲡⲟⲟⲩ· Ⲉⲡⲓ
ⲁⲛ ⲁ ⲛ̄ⲓ̈ⲟⲩⲁⲁⲓ̈ ϩⲓⲥⲟⲗ ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲙⲁ ⲡϩⲟⲉⲓⲥ·
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲙ̄ⲡ ⲉϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲣⲏ̄ ⲛⲉⲧ ⲙⲱⲟⲩⲧ·
ⲁⲗⲗⲁ ⲛⲉⲣⲙⲁⲑⲏⲧⲏⲥ ⲛ̄ⲧⲁⲩⲉⲓ ⲛ̄ ⲧⲉⲧⲙⲛ̄ ⲁⲩⲃⲓⲧϥ̄ ⲛ̄-
Fol. 18b 1 ϩⲓⲟⲩⲉ· ⲉⲡⲉⲛⲕⲱⲧⲛ̄· ⲁⲩⲱ | ⲡⲉ ⲛⲉⲧⲙⲉⲉⲩⲉ ⲉⲙⲡⲟⲟⲩ ⲙⲙⲁ
ⲗⲍ ⲡⲉⲟⲟⲩ ⲙⲙⲁ ⲡⲉⲥϧⲟⲥ· ⲕⲁⲧⲁ ⲧⲁⲓⲁⲧⲛⲓⲟⲥ ⲛ̄ ⲓⲉⲣⲉⲙⲓⲁ̈ⲟⲥ·
ⲙ̄ⲡ ⲉ̈ⲱⲥⲛⲏⲡⲟⲥ· ⲙ̄ⲡ ⲫⲓⲗⲁⲙⲱⲛ ⲡⲁⲛⲟ ⲉ̈ⲃⲣⲁⲓⲟⲥ·
ⲉ ⲧⲃⲉ ⲡⲥⲱⲛϯ ⲛ̄ⲧⲙⲟⲩⲁⲁⲓ ⲉ ⲣⲟⲩⲛ ⲉⲙⲙⲁⲟⲩⲧⲛⲥ ⲙⲙⲁ
ⲡⲛ̄ϩⲟⲉⲓⲥ· ⲙ̄ⲡ ⲡⲉⲥϧⲟⲥ ⲙⲙⲁ ⲡⲛ̄ϩⲟⲉⲓⲥ· Ⲉⲙⲉⲣⲉ ⲟⲩⲛⲟⲩ
ⲙⲙⲁ ⲡⲟⲩⲏⲣⲓⲁ· ⲣⲙ̄ ⲡⲛⲏϯ ⲛ̄ⲧⲙⲟⲩⲁⲁⲓ· ⲛ̄ⲧⲁⲩⲥ̄ϧⲟⲟⲩ ⲙⲙⲁ
ⲡϩⲟⲉⲓⲥ· ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲱⲉ ⲙⲙⲁ ⲡⲉⲥϧⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉⲧⲟⲩⲱⲱϥ ⲉ ⲣⲟⲕⲟ̄ ⲙⲙⲟⲩ· ⲙⲛ̄ⲛⲥⲁ ⲧⲣⲉ ⲡϩⲟⲉⲓⲥ
ⲧⲱⲟⲩⲛ· ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· Ⲉⲙⲉⲣⲉ ⲡⲱⲉ ⲙⲙⲁ
ⲡⲉⲥϧⲥ̄ ⲧⲟϫ ⲉ ⲡⲕⲁⲣ ⲣⲙ̄ ⲡⲛⲁ ⲛ̄ⲧⲁⲩⲥ̄ϧⲟⲟⲩ ⲙⲙⲁ ⲡϩⲟⲉⲓⲥ
ⲛ̄ⲣⲙⲛ̄ⲧⲏ· Ⲏ ⲧⲉⲣⲉ ⲡⲓⲧⲟⲣⲧⲣ̄ ⲕⲟⲩⲓ ⲕⲟⲩⲓ· ⲉ ⲃⲟⲗ ϫⲉ
Fol. 18b 2 ⲙⲉⲣⲉ ⲙⲙⲁⲟⲩⲧⲛⲥ | ⲣⲙⲡ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲛ̄ⲓ̈ⲟⲩⲁⲁⲓ·
ⲁⲥⲧⲱⲟⲩⲛ ⲛ̄ⲥⲓ ⲓⲱⲥⲏϥ ⲡⲁⲣⲓⲙⲁⲑⲁⲓⲁ· ⲁⲩⲉⲓ ⲱⲁ ⲙⲓ-
ⲕⲱⲁⲛⲛⲟⲥ ⲡⲉϩⲁⲩ ⲛⲁⲩ· ϫⲉ ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲥⲥⲛⲃⲟⲗ-
ⲗⲉⲩⲉ· ⲛ̄ⲥⲓ ⲛ̄ⲓ̈ⲟⲩⲁⲁⲓ· ⲙ̄ⲡ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲙ̄ⲡ ⲡⲥⲉⲉⲡⲉ
ⲛ̄ ⲡⲥⲩⲛⲉⲇⲣⲓⲟⲛ· ϫⲉ ⲙⲁⲣⲛ̄ⲣⲟⲕⲟ̄ ⲛ̄ ⲡⲉⲥϧⲟⲥ· ⲧⲉⲛⲟⲩ
ⲥⲉ ⲙⲁⲣⲛ̄ⲃⲓⲧϥ̄ ⲛ̄ ⲧⲛ̄ⲣⲟⲡϥ̄· ϫⲉ ⲛ̄ⲧⲉⲩⲉⲓⲣⲉ ⲛ̄ ⲡⲓⲧⲁⲩ-
ⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ· Ⲁⲩⲱⲟⲩⲛ ⲛ̄ ⲡⲉⲥⲛⲁⲩ ⲁⲩⲉⲓ ⲉϧⲙ̄
ⲡⲣⲁⲙⲟⲛ ⲛ̄ⲧⲉⲧⲙⲛ̄· ⲁⲩⲥⲓⲙⲉ ⲛ̄ ⲡⲱⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ
ⲡⲉⲥϧⲟⲥ ⲛ̄ ⲓⲥ· ⲙ̄ⲡ ⲡⲧⲓⲧⲗⲟⲥ ⲛ̄ⲧⲁ ⲡⲓⲗⲁⲧⲟⲥ· ⲟϧϥ ⲉ
ⲣⲟⲩⲛ ⲉ ⲣⲟϥ· ⲙ̄ⲡ ⲛ̄ⲕⲉ ⲉⲓⲃⲧ ⲉⲧⲧⲟⲕⲟ̄ ⲉ ⲣⲟϥ· ⲛⲁⲓ
Fol. 19a 1 ⲛ̄ⲧⲁⲩⲟⲃⲧⲟⲩ ⲉ ⲡⲥⲱⲙⲁ ⲛ̄ ⲡϩⲟⲉⲓⲥ· ⲉⲡⲛ̄|ⲥⲓⲝ ⲙ̄ⲡ ⲛⲉϥ-
ⲗⲉ ⲟⲣⲧⲉ (*sic*) ⲁⲣⲣⲟⲩⲧⲟⲩ ⲙ̄ⲡ ⲛⲁ ⲛⲥⲟⲟⲡⲉ· ⲙ̄ⲡ ⲟⲩⲱⲃϣ ⲉ
ⲣⲟⲩⲛ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲛ̄ⲓ̈ⲟⲩⲁⲁⲓ· Ⲁⲩⲱ ⲡⲉϫⲉ ⲓⲱⲥⲏϥ ⲛ̄
ⲙⲓⲕⲱⲁⲛⲛⲟⲥ ϫⲉ ⲙⲁⲣⲛ̄ ⲥⲱⲗⲛ̄ ⲛ̄ ⲡⲱⲉ· ⲣⲁ ⲡⲉⲥⲛⲧ ⲉ
ⲡⲉⲥϧⲟⲥ· ⲛ̄ⲧⲙ̄ⲃⲓⲧϥ̄ ⲙ̄ⲡ ⲡⲉⲥϧⲟⲥ ⲛ̄ⲧⲙ̄ⲡⲁⲁⲩ ⲛ̄ ⲣⲟⲩⲛ
ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉ ⲡⲁⲁ ⲛ̄ⲧⲁⲧⲕⲁ ⲡⲥⲱⲙⲁ ⲛ̄ ⲡϩⲟⲉⲓⲥ ⲛ̄-

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ⲉⲛⲧⲟⲩ· ⲛⲁⲓ ⲅⲁⲣ ⲡⲱⲓ ⲡⲉ· ⲁⲩⲱ ⲙⲡ ⲓⲕⲁ ⲥⲱⲙⲁ ⲛⲉⲛⲧⲟⲩ
ⲉⲛⲉ· ⲏ ⲙⲏ ⲧⲉⲓ ⲡⲥⲱⲙⲁ ⲛ ⲓⲥ· Ⲁⲩⲱ ⲉⲓⲥ ⲉⲛⲏⲧⲉ
ⲁⲩⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲛ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· ⲁⲩⲉⲓⲣⲉ ⲉⲓ ⲛⲁⲓ
ⲁⲩⲭⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉⲛⲉⲩⲣⲏⲛⲏ ⲅⲁⲣ ⲉ ⲣⲟⲩⲛ
ⲉ ⲡⲙⲁ ⲛⲧⲁⲩⲥⲫⲟⲩ ⲙⲙⲟⲩ ⲛⲛⲉⲛⲧⲟⲩ· ⲁⲩⲥⲕⲟⲣⲕⲣ ⲙ
ⲡⲱⲛⲉ | ⲉⲣⲡ ⲧⲧⲁⲡⲣⲟ ⲙ ⲡⲧⲁⲫⲟⲥ ⲁⲩⲃⲱⲕ· ⲁⲩⲱ ⲙⲡⲉ Fol. 19a 2
ⲗⲁⲁⲩ ⲉⲓⲙⲉ ⲉ ⲡⲓⲧⲁⲩⲁⲁϥ ⲛⲟⲩⲛⲟⲥ ⲛⲟⲩⲟⲉⲓⲱ· ⲉⲣⲉ
ⲙⲙⲁⲟⲩⲧⲛⲥ ⲃⲓⲕ ⲉ ⲡⲧⲁⲫⲟⲥ ⲙⲙⲏⲛⲉ· ⲉⲧⲱⲗⲓⲗ ⲛ-
ⲧⲉⲧⲱⲛ ⲛⲁⲓⲟⲩⲉ:—Ⲁⲩⲱ ⲟⲛ ⲉⲧⲃⲏ ⲛ ⲛⲉⲧ ⲱⲟⲛⲉ ⲉⲧⲁⲓ
ⲙ ⲧⲁⲗⲥⲟ ⲉⲓⲧⲛ ⲓⲥ ⲙⲡ ⲡⲫⲥⲫⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲫⲟⲥ
ⲧⲉ ⲛⲁⲁⲓⲙⲱⲛⲓⲟⲛ ⲛ ⲉⲧⲥⲁⲗⲟⲟⲩ ⲡⲣⲱⲙⲉ· ⲉⲧⲱⲩⲁⲛϩⲱϥ
ⲉ ⲡⲧⲁⲫⲟⲥ ⲱⲁⲧⲱⲱⲩ ⲉ ⲃⲟⲗ· ϫⲉ ⲓⲥ ⲁⲩⲉⲡⲉⲓⲙⲉ ⲛⲁⲓ
ⲉⲣⲡ ⲧⲥⲁⲣⲝ:—Ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲥⲫⲟⲩ ⲙⲙⲟⲩ· ⲉⲓⲥ ⲡⲱⲉ
ⲙ ⲡⲉⲥⲫⲟⲥ ⲁϥⲁⲓⲱⲕⲓ ⲡⲥⲱⲩ ⲉⲣⲁⲓ ⲡⲧⲁⲫⲟⲥ· ⲉϥⲧ ⲫⲓⲥⲉ
ⲛⲁⲓ ⲉⲥⲛⲟⲩϩ ⲙⲙⲟⲛ ⲉ ⲃⲟⲗ· ⲉⲡ ⲡⲥⲱⲙⲁ ⲛⲧⲁⲓⲥⲟⲓⲗⲉ
ⲉ ⲣⲟⲟⲩ· Ⲥⲱⲧⲙ ⲟⲛ ⲉ ϯⲕⲉ ⲛⲟⲥ ⲛⲱⲡⲛⲣⲉ· ⲛⲧⲁ
ⲛ|ⲓⲥⲟⲟⲩⲉ ⲙⲡⲉⲓⲟⲧⲉ ⲛⲁⲣⲭⲁⲓⲟⲛ ϩⲟⲟⲥ ⲉ ⲣⲟⲛ· ⲛⲉⲧⲛ Fol. 19b 1
ⲟⲩⲣⲱⲙⲉ ⲛ ⲓⲟⲩⲁⲁⲓ· ⲙⲡⲉⲧⲟⲉⲓⲱ ⲉⲧ ⲙⲙⲁⲩ· ⲉⲡ ⲗⲉ
ⲑⲉⲗⲏⲙⲁ ⲉⲧⲣⲙⲙⲁⲟ ⲙⲙⲁⲧⲉ ⲡⲉ· ⲉ ⲡⲩⲣⲁⲛ ⲡⲉ
ⲕⲗⲉⲟⲡⲁ· ⲉⲥⲟ ⲛ ⲡⲟⲧⲁⲕⲣⲟⲥ· ⲙⲡ ⲫⲱⲟⲩⲉ ⲉⲛⲉϥ
ⲉϩⲉⲛ ⲛⲫⲟⲧⲉⲣⲛⲧⲉ· ⲟⲩⲁⲉ ⲟⲛ ⲙⲡ ⲫⲱⲥⲙ ⲥⲟⲙ ⲉ ⲁⲗⲉ
ⲉϩⲙ ⲡⲧⲃⲓⲛ ⲉⲛⲉ· ⲁⲗⲗⲁ ⲱⲁⲧⲁⲗⲟⲩ ⲉⲧⲣⲟⲩⲣⲓⲟⲙ
ⲡⲥⲉϩⲱⲕⲙⲉϥ· ⲁⲩⲱ ⲡⲥⲉϩⲓⲧⲫ ⲉ ⲡⲙⲁ ⲉⲧ ⲭⲟⲩⲙ ⲃⲱⲕ
ⲉ ⲣⲟϥ:—ⲁⲩⲱ ⲡⲉⲧ ⲙⲙⲁⲩ ⲙⲡ ⲫⲃⲱⲕ ⲉⲙⲙ ⲡⲱⲟⲩⲛⲉ·
ⲙⲡⲡⲁⲣⲁⲛⲟⲙⲟⲥ· ⲡⲓⲟⲩⲁⲁⲓ· ⲛⲁⲓ ⲡⲧⲁⲩⲥⲫⲟⲩ ⲙ ⲡⲛⲟⲉⲓⲥ
ⲙ ⲡⲉⲟⲟⲩ ⲭⲁ ⲣⲟⲛ· Ⲁⲣⲭⲱⲛ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ ⲛⲫⲣⲙⲙⲁⲓ·
ϫⲉ ⲙⲡⲣ ⲕⲟⲛⲟⲛⲉⲓ· ⲙⲡ ⲡⲓⲟⲩⲁⲁⲓ· ⲛⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ
ⲉⲧⲟⲩⲱⲱⲩ ⲉ ⲙⲟⲩ|ⲟⲩⲧ ⲛ ⲓⲥ ⲡⲛⲁⲥⲱⲣⲉⲟⲥ· ⲉ ⲧⲃⲉ ⲟⲩⲕⲱϥ Fol. 19b 2
ⲙⲡ ⲟⲩⲫⲟⲛⲟⲥ· Ⲁⲛⲟⲕ ⲫⲱ ϯⲥⲟⲟⲩⲛ ϫⲉ ⲡⲙⲏⲣⲉ ⲙ
ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲕⲁⲧⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲏ ⲙⲡ ⲛⲉⲓⲟⲧⲉ ⲙⲡⲣⲟ-
ⲫⲏⲧⲏⲥ· Ⲁⲩⲱ ⲁ ⲙⲁⲣⲉⲓⲁ ⲧⲏⲥⲱⲙⲉ ϩⲛⲟϥ ⲉⲣⲡ ⲟⲩⲡⲓⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲧⲉ ⲧⲙⲉⲉⲣⲉ ⲙ ⲕⲗⲉⲟⲡⲁ· ⲡⲉⲧ ⲡⲙⲁⲣ-
ⲛⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲓⲱⲁⲕⲱⲃ· ⲡⲥⲱⲓ ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲩⲱ
ϯⲙⲓⲥⲧⲉⲩⲉ ϫⲉ ⲙⲡⲉ ⲥⲟⲩⲉⲛ ⲣⲟⲟⲩⲧ ⲉⲛⲉ:—Ⲟⲩⲡⲓⲁ

ⲉⲩⲟⲩⲁⲁⲃ ⲡⲉ ⲡⲧⲁⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲥ· ⲕⲁⲧⲁ ⲧⲉⲫⲟⲛⲓ ⲙ̅ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· Ⲡⲉⲓ ⲣⲱⲙⲉ ⲁⲉ ⲡ̅ ⲇⲓⲕⲁⲓⲟⲥ ⲭⲉ ⲕⲗⲉⲱⲡⲁ· ⲉⲟⲩⲛ̅ⲧⲁⲩ ⲙ̅ⲙⲁⲩ ⲛ̅ ⲟⲩⲱⲛⲣⲉ ⲙ̅ⲙⲟⲛⲟⲭⲉⲛⲏⲥ ⲉ ⲡ̅ⲣⲁⲓ ⲡⲉ ⲫⲣⲟⲧⲫⲟⲥ· Ⲡⲁⲓ ⲁⲉ ⲁⲩⲱⲱⲛⲉ
Fol. 20 a 1 ⲫⲙ̅ ⲡⲉⲩⲱⲟⲛⲉ ⲙ̅ⲙⲟⲩ· ⲛ̅ ⲧⲉⲣ ⲫⲣ ⲫⲛ̅ⲕⲟⲩⲓ ⲁⲉ | ⲛ̅ⲣⲟⲟⲩ
ⲗⲍ ⲁⲩⲙ̅ⲧⲟⲛ ⲙ̅ⲙⲟⲩ· ⲁⲩⲛⲟⲩⲧⲉ ⲛⲉⲩⲣ̅ⲣⲁⲗ· ⲛ̅ⲥⲓ ⲕⲗⲉⲱⲡⲁ ⲡⲉϩⲁⲩ ⲛⲁⲩ ⲁⲉ ⲁⲓ ⲙⲛⲧ̅ⲛ̅ ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲣⲫⲕⲏⲕ̅ ⲱⲛ[ⲉ] ⲙⲁⲣ̅ⲩ̅ ⲕⲁⲣⲕ̅ ⲙ̅ ⲡⲧⲁⲫⲟⲥ ⲙ̅ ⲡⲁ ⲡⲩⲣⲉ· ⲫⲓⲧⲟⲩⲱⲩ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲙⲁϫⲱⲣⲁⲓⲟⲥ· ⲧⲁⲧⲟⲙⲉⲥ ⲙ̅ ⲡⲁ ⲡⲩⲣⲉ ⲡ̅ⲣⲛⲧ̅ⲩ̅· Ⲁⲧⲱ ⲉⲡⲩⲁⲗⲗⲟⲩ ⲫⲱ ⲧⲟⲙⲉⲥ ⲙ̅ⲙⲟⲓ ⲡ̅ⲣⲛⲧ̅ⲩ̅· ⲁⲧⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲡⲫⲙ̅ⲯⲁϩⲉ· ⲁⲧⲥⲙⲙⲉ ⲙ̅ ⲡⲧⲁⲫⲟⲥ· ⲁⲓϯ ⲉⲩⲟⲛⲫ̅ ⲛ̅ⲥⲓ ⲫⲣⲟⲧⲫⲟⲥ ⲡⲩⲣⲉ ⲛ̅ ⲕⲗⲉⲟⲡⲁ· ⲁⲧⲱ ⲙ̅ⲙⲁ ⲣⲟⲟⲩ ⲥⲛⲁⲩ ⲁⲩⲙ̅ⲧⲟⲛ ⲙ̅ⲙⲟⲩ· ⲉⲙⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲧⲱ ⲙ̅ⲡ ⲟⲧⲱⲩ ⲉϩⲓ ⲙ̅ ⲡⲫⲥⲱⲙⲁ ⲉ ϩⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ· ϫⲉ ⲙ̅ⲙⲉⲧⲃ̅ⲗ̅ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ ϩⲟⲗ· ⲙ̅ ⲡⲫⲣⲁⲥⲧⲉ ⲁⲉ ⲉⲧⲉ ⲡⲟⲧⲁ ⲙ̅ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ·
Fol. 20 a 2 | ⲁⲩϫⲓⲧ̅ⲩ̅ ⲉ ϩⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ ⲫⲓϫ̅ⲓ̅ ⲟⲩⲙⲁ ⲙ̅ⲙⲓⲕⲟⲧ̅ⲕ̅· ⲡⲫⲉⲓⲱⲧ ⲁⲉ ⲫⲱⲟⲩ ⲁⲩⲧⲁⲗⲟⲩ ⲉ ⲡⲣⲟⲧⲣⲓⲟⲛ· ⲁⲩⲧⲱⲟⲩⲛ ⲙ̅ⲙⲟⲩ ⲁⲩⲃⲓⲧ̅ⲩ̅ ⲉ ϩⲟⲗ ⲙ̅ⲙⲁⲩ· ⲉⲟⲩⲟⲛϩ̅ ⲛ̅ⲥⲱⲩ ⲁⲧⲱ ⲙ̅ⲡⲩⲣⲓⲙⲉ ⲉ ⲡⲫⲙ̅ⲡⲩⲣⲉ· ⲫ̅ⲛ̅ ⲟⲩⲟⲥ ⲛ̅ ⲙ̅ⲡⲉ:—Ⲏ ⲧⲉⲣ ⲟⲩⲛⲟϥ ⲁⲉ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ̅ ⲓ̅ⲥ̅· ⲁⲧⲟⲧⲱϥ ⲙ̅ ⲡⲫⲥⲱⲙⲁ ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲙ̅ ⲡⲕⲁϥ· ⲁⲧⲱ ⲁⲧⲑⲙ̅ⲥⲉ ⲡⲫⲉⲓⲱⲧ ϩⲁⲧⲙ̅ ⲡⲧⲁⲫⲟⲥ ⲛ̅ ⲓ̅ⲥ̅· ⲁⲧⲱ ⲉⲛⲫⲙ̅ⲡⲉ ⲉ ⲡⲫⲙ̅ⲡⲩⲣⲉ ⲛ̅ⲥⲓ ⲕⲗⲉⲱⲡⲁ· ⲉⲩⲣⲁⲓⲙⲉ ⲉⲩⲱⲱϥ ⲉ ϩⲟⲗ:—Ⲁⲉ ⲱ̅ ⲡⲁ ⲡⲩⲣⲉ ⲙ̅ⲙⲉⲣⲓⲧ· ϩⲁⲙⲟⲓ ⲉ ⲙⲉⲛⲉⲣⲟⲟⲩ ⲙⲉ ⲛⲁⲓ· ⲉⲣⲉ ⲓ̅ⲥ̅ ⲡⲛⲁϫⲱⲣⲁⲓⲟⲥ ⲫⲓϫ̅ⲓ̅ ⲡⲕⲁϥ· ⲉⲩⲧⲟⲩⲛⲟⲥ ⲛ̅ ⲙⲉⲧ ⲙⲱⲟⲩⲧ· ⲁⲧⲱ ⲁⲛⲟⲕ ⲫⲱ ⲙⲡⲁⲃⲱⲕ (*sic*) ⲡⲁ ⲣⲟⲩ ⲡⲉ· ⲧⲁⲡⲁⲣⲁⲕⲁⲗⲓ ⲙ̅ⲙⲟⲩ:
Fol. 20 b 1 | ⲛ̅ⲧⲟⲧⲟⲩⲟⲥⲕ̅ ⲛⲁⲓ· ⲕⲁⲓ ϩⲁⲣ ⲁⲩⲧⲟⲧⲟⲩⲉⲥ ⲫ̅ⲕⲟ[ⲟⲩⲉ] ⲁⲧⲱ
ⲗⲏ ⲥⲉⲣⲁⲓ ⲡⲥⲱⲙⲁ ⲙⲉⲙⲙⲁⲛ ⲙ̅ⲡⲟⲟⲩ· Ⲁⲩⲧⲟⲧⲟⲩⲉⲥ ⲁⲛⲛⲁ ⲧⲱⲉⲉⲣⲉ ⲛ̅ ⲓⲁⲉⲣⲟⲥ· ⲡⲁⲣⲭⲛⲉⲧⲁⲓⲁⲱⲟⲩⲥ ⲡⲥⲟⲩ ⲡⲧⲕ̅ⲙ̅ⲙⲁⲩ· ⲉⲓⲥ ϯⲕⲉ ⲟⲩⲉⲓ ⲫⲓϫ̅ⲓ̅ ⲡⲥⲱⲙⲁ ⲙ̅ⲡⲟⲟⲩ:—Ⲁⲩⲧⲟⲧⲟⲩⲉⲥ ⲗⲁⲍⲁⲣⲟⲥ ⲡⲙ̅ⲥⲟⲩ ⲉ ϩⲟⲗ ⲫⲓ̅ ⲙⲉⲧ ⲙⲱⲟⲩⲧ· ⲡⲗⲏⲓ ⱱ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲡⲩⲣⲉ· ⲉⲡⲱϫⲉ ⲡⲉⲟⲩⲱⲱϥ ⲛⲉ ⲛⲁⲓ· ⲉⲣⲉ ⲡⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲱⲉⲡ ⲫⲣⲁⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲫⲙ̅ⲡⲧⲉⲣⲣⲟ ⲡⲁ

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ⲉⲛⲉϥ· Ⲉⲩⲧⲁⲟⲩⲟ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲕⲗⲉⲱⲡⲁ ⲫ̄ ⲟⲩⲛⲟⲥ ⲙ̅
ⲡⲓⲥ†ⲥ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲭ̄ⲥ ⲓⲥ̄:—Ⲏⲧⲉⲩⲛⲟⲩ ⲁⲩⲛⲟⲥ ⲛ̄ⲥ†
ⲛⲟⲩⲃⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲫ̄ⲙ̅ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓⲥ̄· ⲁϥⲛⲁⲩ ⲛ̄ⲥⲓ
ⲕⲗⲉⲟⲡⲁ ⲫ̄ ⲛ̄ϥⲃⲁⲗ ⲉⲧⲧⲛⲛⲟⲥ· ⲛ̄ⲥ†ⲫⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲛ
ⲉ ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ⲫ̄ⲙ̅ ⲡⲧⲁⲫⲟⲥ· ⲁⲩⲟⲩⲱϥ ⲉⲭⲙ̅ ⲡⲉⲥⲗⲟⲥ
ⲙ̅ ⲡⲉⲧ ⲙⲛⲟⲟⲩⲧ:—Ⲗⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁⲩⲧ|ⲱⲟⲩⲛ ⲡⲧⲉⲩ- Fol. 20*b* 2
ⲛⲟⲩ ⲛ̄ⲥⲓ ⲡⲉⲧ ⲙⲛⲟⲟⲩⲧ ⲁⲩⲣⲙⲛⲟⲟⲥ· Ⲏ ⲧⲉⲣ ⲧⲙⲁⲩ ⲁⲉ
ⲛ̄ⲥⲓ ⲡⲫⲉⲓⲱⲧ· ⲁⲉ ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲣⲙⲛⲟⲟⲥ ⲛ̄ⲥⲓ ⲡⲫ̄ⲱⲛⲣⲉ·
ⲁⲩⲟⲩⲟⲩϥ ⲉ ⲣⲁⲓ ⲫ̄ⲙ̅ ⲡⲣⲁϣⲉ ⲙ̅ ⲡⲫ̄ⲣⲏⲧ:—Ⲗⲩⲁⲣⲉ
ⲣⲁⲧϥ̄ ⲉⲭⲙ̅ ⲛⲫⲟⲧⲉⲣⲛⲧⲉ· ⲁⲩⲣ̄ⲃⲟⲉ ⲉⲱϣⲉ ⲙ̅ⲙⲁ ⲟⲩⲙ̅ⲙⲁϥ
ⲉⲛⲉϥ· Ⲛⲓⲟⲩⲁⲁⲓ ⲁⲉ ⲉⲧ ⲙⲟⲟϣⲉ ⲙⲙⲁϥ· ⲁⲩⲛⲟⲥ ⲙ̅
ⲣⲟⲧⲉ ⲧⲁⲣⲟⲟⲩ· ⲁⲉ ⲁⲩⲛⲁⲩ ⲉ ⲡⲉⲧ ⲙⲛⲟⲟⲩⲧ ⲉⲩⲣⲙⲛⲟⲟⲥ·
ⲁⲩⲱ ⲡⲫ̄ⲉⲓⲱⲧ ⲉⲩⲟ ⲙ̅ ⲡⲟⲧⲁⲕⲣⲉ ⲉⲩⲡⲛⲧ ⲉ ⲡⲁⲓ ⲥⲁ ⲙ̅ⲙⲁ
ⲡⲁⲓ· Ⲗⲩⲱ ⲁⲩⲃⲓ ⲙ̅ⲙⲁⲩ ⲙ̅ⲡⲣⲃⲟⲟⲥ· ⲉⲩⲥⲗ̅ⲗⲟⲓ ⲉ
ⲣⲟϥ· ⲁϥⲧⲱⲟⲩⲛ ⲁⲩⲁⲣⲉ ⲣⲁⲧϥ̄· ⲫ̄ ⲧⲉⲧⲛⲛⲧⲉ:—Ⲗⲩⲱ
ⲙⲉⲣⲉ ⲡⲓⲟⲩⲁⲁⲓ ϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲙⲙⲁ ⲡⲉ ⲡⲧⲁϥ-
ⲧⲟⲩⲛⲟⲥⲕ̄· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲡⲉ
ⲡⲧⲁⲫⲉⲓ ⲉ ⲃⲟⲗ | ⲫ̄ⲙ̅ ⲡⲧⲁⲫⲟⲥ· ⲉⲩⲧⲱⲟⲩⲛ ⲣⲁ ⲟⲩⲥ̄ⲫ̄ⲟⲥ Fol. 21*a* 1
ⲛ̄ ⲟⲩⲟⲉⲓⲛ· ⲁⲩⲁⲣⲉ ⲣⲁⲧϥ̄ ⲣⲓ ϫⲱⲓ ⲁⲩⲧⲟⲩⲛⲟⲥⲧ̄ ⲁⲩⲱ ⲗⲑ
ⲁⲓⲱⲛϩ̄ ⲛ̄ⲕⲉ ⲥⲟⲛ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲧⲉⲧⲛⲁⲩ ⲉ ⲣⲟⲓ· ⲁⲩⲱ
ⲛⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲛ̄ ⲕⲗⲉⲟⲡⲁ· ϫⲉ ⲛ̄ ⲁⲓⲱ ⲛ̄ ⲣⲉ ⲁⲕⲙⲟⲟⲩⲉ·
ⲙ̄ ⲙⲙⲁ ⲡⲉ ⲛ̄ⲧⲁⲩⲧⲁⲗⲥⲟⲕ:—Ⲁⲩⲟⲧⲱⲩϧ̄ ⲫ̄ ⲟⲩⲛⲟⲥ ⲛ̄
ⲣⲁⲩⲉ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲡⲛ̄ⲧⲁⲩⲧⲟⲩⲛⲉⲥ ⲡⲁ ⲩⲛⲣⲉ·
ⲉ ⲡⲉⲩⲥⲛⲁⲩ ⲡⲉ· ⲭⲛⲧⲁⲩⲙⲟⲩ· ⲛ̄ⲧⲟⲩ ⲡⲉ ⲛ̄ⲧⲁⲩ-
ⲧⲁⲗⲥⲟⲓ ⲛ̄ⲧ†ⲣⲉ:—Ⲗⲩⲁⲙⲁⲣⲧⲉ ⲛ̄ ⲧⲥⲓⲭ ⲙ̅ ⲡⲫ̄ⲩⲛⲣⲉ·
ⲁⲩⲃⲱⲕ ⲙ̅ⲙⲁⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲫ̄ ⲟⲩⲛⲟⲥ ⲛ̄
ⲣⲁⲩⲉ ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲓⲟⲩⲧⲉ: ⲙ̅ⲡ ⲡⲫ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄
ⲩⲛⲣⲉ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ ⲡⲓ̅ϫⲟⲉⲓⲥ Ⲉⲧⲱⲩϫ ⲉ ⲃⲟⲗ ⲉⲧⲥⲱ ⲙ̅ⲙⲟⲥ·
ϫⲉ ⲟⲩⲛⲟⲥ ⲧⲉ ⲧⲕ̄ⲥⲟⲙ ⲓⲥ̄ ⲡⲓⲁⲍⲱⲣⲁⲓⲟⲥ· ⲁⲩⲱ ⲟⲛ
ⲁⲕ|ⲕⲱ ⲡⲧⲕ̄ⲥⲟⲙ ⲫ̄ⲙ̅ ⲡⲏⲥ†ⲫⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲣⲫ† Fol. 21*a* 2
ⲱⲛϩ̄ ⲛ̄ ⲛⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ:—Ⲉ ⲡⲁⲁ ⲛ̄ ⲟⲩⲗⲁⲡⲉⲓ·
ⲁⲕ† ⲛⲁⲓ ⲛ̄ ⲟⲩⲣⲁⲩⲉ ⲉⲩⲟ ⲙⲥⲁⲧ· ⲙ̅ⲡ ⲟⲩⲧⲉⲗⲏⲗ
ⲡⲧⲱⲟⲩⲛ ⲙ̅ ⲡⲁ ⲩⲛⲣⲉ· ⲁⲩⲱ ⲡⲧⲁⲗⲥⲟ ⲡⲧⲁⲩⲱⲟⲡⲉ
ⲛⲁⲓ:—Ⲉⲡⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲟ̄ ⲥⲱⲧⲙ̅ ⲉ ⲡⲓⲧⲁⲩⲱⲟⲡⲉ

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ⲙⲙⲟⲟⲩ· ⲉⲧⲣⲙⲡⲛⲏⲉ ⲕⲗⲉⲱⲡⲁ ⲙⲛ̄ ⲭⲉ ⲁⲩⲗⲟ ⲉ ⲃⲟⲗ
ⲉⲣⲏ ⲡⲉⲓⲱⲟⲩⲉ ⲉⲧ ⲛⲉⲙⲙⲁⲩ· ⲡⲉⲓⲱⲛⲏⲉ ⲭⲉ ⲁⲩⲧⲱⲟⲩⲛ
ⲉ ⲃⲟⲗ ⲉⲣⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ:—Ⲗⲧⲱ ⲁⲩⲧⲣⲉⲩⲉⲓⲛⲉ ⲛⲁⲩ ⲛ̄-
ⲛⲉⲭⲛⲣⲁ ⲙⲛ̄ ⲡⲟⲣⲫⲁⲛⲟⲥ· ⲁⲩⲉⲓⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛⲟⲥ
ⲡⲓⲱⲟⲡⲉ̄· ⲁⲧⲱ ⲁⲩⲥⲱⲣ ⲉ ⲭⲱⲟⲩ ⲛ̄ ⲟⲩⲛⲟⲥ ⲙ̄ⲡⲭⲣⲏⲙⲁ
ⲙ̄ ⲡⲁ̄ⲣⲁⲥⲧⲉ· Ⲗⲧⲱ ⲙ̄ⲡⲣⲙ̄ⲣⲁⲗ ⲁⲩⲁⲁⲩ ⲡⲣⲙ̄ⲣⲉ· Ⲗⲩ-
Fol. 21 *b* 1 ⲃⲱⲕ ⲭⲁ ⲛⲁⲡⲟⲥⲧⲟⲗⲟ ⲙⲛ̄ ⲙ̄ⲡⲛⲏⲉ· ⲁⲩⲭ[ⲓ]|ⲃⲁⲡⲧⲓⲍⲉⲁ
ⲙ̄ ⲡⲧⲟⲩ ⲙⲛ̄ ⲛⲁ ⲡⲁ̄ⲛⲓ ⲧⲏⲟⲩ ⲉⲣⲏ ⲡⲣⲁⲓ ⲉ ⲡⲉⲓⲱⲧ ⲙⲛ̄
ⲡⲓⲱⲛⲏⲉ· ⲙⲛ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲫ ⲁⲧⲱⲟⲡⲉ ⲙ̄
ⲉⲣⲏ ⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ ⲥⲱⲧⲙ̄ ⲉⲧⲧⲁⲓⲱⲉⲟⲉⲓⲱ ⲙ̄ ⲡⲉⲭⲥ̄ ⲙⲛ̄
ⲡⲁ̄ⲥⲫⲟⲥ̄:—Ⲛⲓⲟⲩⲁⲁⲓ ⲁⲉ ⲙ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ⲧⲱⲟⲩⲛⲏⲉ
ⲙ̄ⲧ ⲁⲩⲱⲟⲡⲉ· ⲁⲧⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭⲥ̄ ⲓⲥ̄:—Ⲛⲉⲥⲣⲁⲙ-
ⲙⲁⲧⲉⲩⲥ ⲁⲉ ⲙⲛ̄ ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲙ̄ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ ⲁⲉ
ⲭⲉ ⲁ ⲧⲛⲟⲥ ⲙ̄ ⲱⲟⲩⲛⲏⲉ ⲱⲟⲡⲉ ⲉⲣⲏ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲓⲥ̄·
ⲁⲧⲭⲟⲟⲥ ⲭⲉ ⲙⲁⲣⲙ̄ ⲣⲟⲕⲉⲣ̄ ⲉⲣⲏ ⲟⲩⲕⲱⲣⲧ̄· ⲁⲩⲟⲩⲱⲱⲉⲃ
ⲙ̄ⲥⲓ ⲙ̄ⲛⲟⲥ ⲙ̄ⲧⲉⲩⲛⲁⲩⲱⲥⲛ· ⲙⲛ̄ ⲛⲓⲟⲩⲁⲁⲓ ⲉⲧⲭⲱ ⲙⲙⲟⲥ·
ⲡⲙⲁⲣⲭⲛⲉⲣⲉⲩⲥ· ⲭⲉ ⲟⲩⲱⲛⲉ̄ ⲉ ⲁⲩⲱⲉⲧⲱⲟⲧⲉ̄ ⲉⲣⲏ ⲟⲩ-
ⲡⲉⲧⲣⲁ· ⲙⲉⲣⲉ ⲡⲕⲱⲣⲧ̄ ⲉⲓ ⲙⲙⲟⲩ:—Ⲗⲗⲗⲁ ⲉⲱⲱⲡⲉ
Fol. 21 *b* 2 ⲡⲣⲱⲃ [ⲉ] ⲣⲁ[ⲛ] ⲙⲛⲧⲛ̄· ⲙⲁⲣⲟⲩ|ⲣⲟⲥⲉ̄ⲛ ⲡⲙⲉⲓⲧⲛ̄ ⲛⲥⲓ
ⲛⲓⲟⲩⲁⲁⲓ· ⲛⲧⲉ ⲧⲁⲓ ⲡⲩⲣ ⲡⲙⲉⲉⲩⲉ ⲟⲩⲱⲛⲉ̄ ⲉ ⲃⲟⲗ ⲉ
ⲡⲧⲙⲣⲏ̄:—Ⲗⲧⲱ ⲁ ⲧⲓ ⲥⲧⲙⲃⲟⲩⲗⲓⲁ ⲉ ⲣⲁⲛⲁⲩ ⲧⲙⲟⲩ·
ⲁⲩⲧⲁⲱⲉⲟⲉⲓⲱ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲙⲣⲉ̄ ⲟⲩⲉⲗⲏⲙ ⲉⲩⲭⲱ ⲙⲙⲟⲥ
ⲭⲉ ⲛⲣⲟⲟⲩⲧ· ⲙⲛ̄ ⲡⲓⲟⲩⲱⲉ· ⲉⲩⲱⲁⲛⲥⲉⲇⲉⲣ ⲉⲓⲧⲛ̄ ⲉ ⲃⲟⲗ
ⲉⲣⲏ ⲛⲉⲩⲛⲏ· ⲙⲛ̄ ⲛⲉⲩⲣⲁⲥⲧⲏⲣⲓⲟⲛ ⲱⲁ ⲉⲣⲁⲓ ⲉⲛⲉⲩ-
ⲥⲧⲁⲃⲗⲟⲛ· ⲙⲁⲣⲟⲩⲃⲓⲧⲟⲩ ⲙⲙⲏⲛⲉ· ⲛⲥⲉ ⲡⲁⲣⲧⲟⲩ ⲉⲭⲙ̄
ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲓ̈ ⲡⲗⲁⲟⲥ ⲭⲉ ⲓⲥ̄:—Ⲡⲉⲧ ⲟⲩⲛⲁⲉ ⲉ ⲣⲟⲩ
ⲁⲡ ⲉⲩⲉⲓⲣⲉ ⲡ̄ⲧⲉ· ⲱⲁⲁⲁⲩ ⲛⲁⲡⲟ ⲥⲧⲙⲁⲥⲧⲙⲁⲱⲱⲥ (*sic*)
ⲛⲥⲉⲱⲁⲧⲉ̄ ⲛ̄ ⲟⲩⲧⲣⲁⲭⲙⲏ ⲛ̄ⲣⲟⲙⲡⲧ̄:—Ⲗⲧⲱ ⲁ ⲧⲓⲥⲧⲙⲃⲟⲩⲗⲓⲁ
ⲱⲟⲡⲉ ⲉⲣⲏ ⲟⲩⲉⲗⲏⲙ ⲧⲙⲣⲉⲥ· ⲙⲛ ⲟⲩⲥⲧⲙⲛⲟⲓⲁ
ⲉⲩⲉⲓⲣⲉ ⲙⲙⲟⲥ ⲙⲙⲏⲛⲉ· ⲱⲁ ⲉⲣⲁⲓ ⲉ ⲛⲉⲟⲩⲟⲉⲓⲱ ⲛ̄
Fol. 22 *a* 1 ⲟⲩⲁⲥⲡⲁⲥⲓⲁ|ⲛⲟⲥ ⲡⲉⲣⲣⲟ· ⲡⲁⲓ ⲛ̄ⲧⲁⲥⲱⲱⲥ ⲛ̄ ⲟⲩⲉⲗⲏⲙ·
ⲙⲁ ⲁⲧⲱ ⲱⲁⲛⲧ ⲉⲩⲉⲓ ⲉⲭⲛ̄ ⲛⲓⲟⲩⲁⲁⲓ ⲧⲏⲟⲩ ⲙⲛ̄ ⲟⲩⲕⲁ
ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ⲉⲩⲉⲓⲣⲉ ⲙ̄ ⲡⲁⲓ̈:—Ⲕⲁⲧⲁ ⲡⲫⲁⲛⲡⲟⲥ
ⲛ̄ ⲓ̈ⲱⲥⲏⲡⲡⲟⲥ· ⲙⲛ̄ ⲉⲓⲉⲣⲙⲏⲁⲓⲟⲥ· ⲁⲧⲱ ⲡⲥⲓⲥⲧⲟⲣⲓⲟ-

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ⲥⲣⲁⲫⲟⲥ:—Ⲉ ⲁⲩⲉⲣⲃⲉ ⲡⲣⲟ ⲙ̅ ⲡⲉⲟ̈ⲉⲓⲙⲉ· ⲁⲓⲙ ⲉ ⲡⲉⲧ-
ⲟⲉⲓⲱ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲱⲁ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ· ⲣⲟⲥ ⲧⲉ ⲡⲛⲉ
ⲣⲡⲛⲟⲥ ⲡⲓⲕⲟⲡⲣⲓⲁ ⲱⲱⲡⲉ· ⲣⲓⲁⲓ̈ ⲡⲧⲁⲫⲟⲥ ⲛ̅ ⲓⲥ· ⲉⲧⲭⲟⲟⲥⲉ
ⲉ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲉⲥ:—Ⲟⲩⲛⲟⲥ ⲅⲁⲣ ⲡⲧⲁⲕⲟ ⲁⲩⲛ̅ⲧⲏ̅ ⲉⲭⲓ̈
ⲙ̅ⲡⲟⲩⲁⲁⲓ̈ ⲛ̅ⲥⲓ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ· Ⲉ ⲁⲣϩⲱⲧⲃ̅ ⲛ̅ⲣⲏⲧⲟⲩ ⲛ̅
ⲱⲱⲙⲛ̅ⲧⲃⲁ (*sic*)· Ⲗⲧⲱ ⲁⲩⲉⲭⲟⲣⲓⲍⲉ ⲛ̅ⲧⲱⲟⲙⲛ̅ⲧ ⲛ̅ⲧⲱⲟ ⲉ
ⲕⲛⲁⲉ Ⲉ ⲁⲩⲥⲣⲁⲓ ⲙ̅ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲁⲣⲭⲱⲛ ⲛ̅ ⲧⲉⲕⲉⲡⲧⲁ·
ⲉⲩⲭⲱ ⲙ̅ⲡ̈ⲥ | Ⲭⲉ ⲙ̅ⲡⲣⲕⲁ ⲛ̈ⲓⲟⲩⲁⲁⲓ̈ ⲉ ⲥⲁⲙ̅ ⲡⲁⲣⲣⲏⲥⲓⲁ Fol. 22 *a* 2
ⲣⲟⲗⲟⲥ ⲉⲡ̅ ⲧⲉⲭⲱⲣⲁ ⲛ̅ ⲕⲛⲁⲉ· ⲟⲩⲁⲉ ⲙ̅ⲡ̅ⲣ̅ ⲕⲁⲁⲧ ⲛⲉⲣⲉ̈ ⲉ
ⲡⲱⲱⲟⲩⲧ· ⲟⲩⲁⲉ ⲙⲡ̅ⲣ̅ ⲕⲁⲁⲧ ⲉⲭⲓ̈ ⲙⲡⲟ ⲙ̅ⲡ̅ ⲏⲣⲡ̅· ⲟⲩⲁⲉ
ⲉⲭⲓ̈ ⲙⲣⲣⲱⲧ ⲣⲟⲗⲟⲥ· ⲟⲩⲁⲉ ⲛⲉⲧ ⲡϩⲏⲟⲟⲩ ⲙ̅ⲡ̅ ⲛⲉⲧ
ⲡⲧⲉⲡⲛⲁ· ⲁⲧⲱ ⲙⲁⲣⲟⲩⲣ̅ ⲕⲃⲁ ⲣⲓ ⲁⲗⲱⲧ ⲧⲏⲣⲟⲩ·
ⲣⲡ̅ ⲧⲉⲭⲱⲣⲁ ⲛ̅ ⲕⲛⲁⲉ· ⲱⲁⲛⲧ ⲟⲩⲱⲙⲉ̅ ⲛⲥⲟⲟⲩ ⲉ ⲃⲟⲗ
ⲣⲓ ⲧⲟⲟⲧ ⲧⲏⲧⲧ̅· Ⲗⲧⲱ ⲛ̈ⲓⲟⲩⲁⲁⲓ̈ ⲛⲉⲩ† ⲣⲓⲥⲉ ⲛⲁⲩ ⲉ
ⲡⲣⲟⲧⲟ· ⲉⲧⲟ̅ⲙⲕⲟ ⲙ̅ⲙⲟⲟⲩ· ⲡⲣⲟⲩⲉ ⲛⲉⲩⲓⲟⲧⲉ· ⲙ̅ ⲡⲉⲧ-
ⲟⲉⲓⲱ ⲙ̅ ⲫⲁⲣⲁⲱ ⲉⲧⲟ ⲛⲣⲙ̅ⲡⲣⲁⲗ ⲛ̅ ⲡⲣⲙ̅ ⲛ̅ ⲕⲛⲁⲉ·
Ⲉⲛⲉⲣⲉ ⲱⲁⲣⲉ ⲟⲩⲱⲛⲣⲉ ⲱⲛⲁ ⲣⲓⲟⲩⲉ ⲉ ⲙⲛⲧ ⲡⲣⲱⲙⲙⲉ
ϫⲱⲱⲣⲉ· ⲙⲧ [ⲣⲃⲣ]ⲁⲓⲟⲥ:—Ⲗⲧⲱ ⲛⲉ ⲙⲉⲧⲱⲣ̅ ⲗⲁⲁⲩ
ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲩ· ⲁⲗⲗ[ⲁ] ⲛⲉⲧⲡⲁⲣⲁⲕⲁⲗⲓ ⲙ̅[ⲙⲟⲩ] | ⲉ Fol. 22 *b* 1
ⲧⲣⲩ̅ⲥⲟ ⲉ ⲣⲟⲟⲩ· ⲡϩⲟⲉⲓⲥ ⲅⲁⲣ ⲁⲩⲟⲃⲃⲓⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲧⲧⲟⲗ- ⲙⲏ
ⲙⲏⲣⲓⲁ ⲡⲧⲁⲁⲥ (*sic*) ⲉ ⲣⲟⲧⲙ ⲉ ⲣⲟⲩ· Ⲗⲟⲓⲡⲟⲛ ⲧⲥⲉⲛⲁⲓⲁ
ⲧⲏⲣⲉⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲛⲁⲓ ⲛ̈ⲧ ⲁⲧⲥ̅ⲫⲟⲩ ⲙ̅ ⲡϩⲟⲉⲓⲥ ⲙ̅
ⲡⲉⲟⲟⲩ· Ⲗⲥⲣⲱⲙ ⲉ ⲱϫⲛ̅ ⲉⲧⲣⲱⲧⲃ̅ ⲛ̈ⲥⲱⲟⲩ· ⲣⲓⲧⲛ̅ ⲛⲉⲣⲱⲟⲩ·
ⲁⲧⲱ ⲟⲛ ⲣⲉⲙ ⲣⲡ̅ⲗⲓⲁⲟⲥ· ⲙⲛ̅ ⲣⲡ̅ ⲉⲡⲣⲙⲛ̅ⲧⲱⲟⲙⲛ̅:—Ⲉⲣⲉ
ⲡⲓⲟⲩⲧⲉ ⲉⲓⲙⲉ ⲙ̅ⲙⲟⲟⲩ ⲉ ϫⲱⲟⲩ· ⲉ ⲧⲃⲉ ⲛⲉⲩⲓⲟⲃⲉ·
ⲡⲥⲉⲉⲡⲉ ⲁ̈ⲉ ⲛ̈ⲧⲁⲧⲱⲟϫⲛ̅ ⲉⲡ̅ ⲟⲩⲉⲗⲏⲙⲁ· ⲁⲧⲣ̅ ⲡⲟⲃⲱ̅ ⲉ
ⲧⲥⲧⲓⲛⲟⲓⲁ ⲛ̅ ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲙ̅ⲡ ⲟⲩⲣⲱⲥ ⲉⲓⲧⲛ̅ ⲉ ϫⲱⲥ ⲛ̈ⲕⲉ
ⲥⲟⲛ· Ⲗⲟⲓⲡⲟⲛ ⲁ ⲣⲡⲛⲟⲥ ⲛ̅ ⲕⲟⲡⲣⲓⲁ ⲱⲱⲡⲉ ⲣⲓⲧⲛ̅ [ⲡⲧⲁ]-
ⲫⲟⲥ ⲛ̅ ⲓⲥ· ⲙⲛ̅ [ⲉⲡⲣ]ⲁⲡⲟⲛ· ⲣⲱⲥ ⲧⲉ ⲛⲧⲉ ⲧⲙ̅ ⲗⲁⲁⲩ
ⲉⲣ ⲡⲉⲭⲣⲉⲉⲩⲉ ⲛ̈ⲕⲉ ⲥⲟⲛ· ⲡⲗⲏⲛ ⲛⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲧⲕ|ⲟ̅ⲣⲓⲁ Fol. 22 *b* 2
ⲙ̅ ⲡⲛ̈ⲣⲁⲡⲟⲛ ⲛ̅ ⲓⲥ· ϫⲉ ⲡⲕⲟⲗⲕⲟⲑⲁ· Ⲉⲛⲉⲭⲉⲡⲉⲛⲟⲩ
ⲙ̅ ⲡⲁⲓ̈ ⲛ̈ⲥⲓ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲭⲱ ⲙ̅ⲙⲟⲥ· ⲙ̅ⲡ ⲛ̈ⲧⲁⲩ-
ⲱⲱⲡⲉ ⲛⲁⲩ ⲡⲣⲉⲡⲉⲣⲉⲧⲏⲥ· ϫⲉ ϯⲛⲁⲃⲓ̈ ⲙ̅ ⲡⲣ̅ ⲡⲙⲉⲉⲩⲉ
ⲙ̅ ⲡⲉⲥ̅ⲫⲟⲥ ⲛ̅ ⲧⲙⲛⲧⲉ· Ⲏ̅ⲥⲟⲟⲩⲛ ⲣⲱ ⲁⲛ ϫⲉ ⲫⲁⲡ̅ ⲡⲉ·

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ⲛ̀ⲧⲉ ⲡⲉⲥ̀ⲥⲟⲥ ⲁⲓ ⲉⲟⲟⲩ· ⲭⲁⲧⲛ̄ ⲛⲉⲣⲱⲟⲩ ⲙ̀ⲙⲛ̄ ⲟⲩⲟⲛ ⲙⲁ
ⲛ̀ⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ :—ⲛ̀ⲥⲉⲱⲧⲁⲙ ⲉ ⲡⲣⲱ ⲙ̀ⲡⲣⲡⲏⲧⲉ :—
Ⲗⲁⲱ ⲉⲱⲭⲉ ⲁ ⲛⲉⲧⲟ ⲡⲟⲩⲥⲁⲛⲟⲛ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱⲣ
ⲉ ⲣⲱⲛ ⲙ̀ ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲗⲗⲗⲁ ⲙⲙⲛ̄ ⲟⲩⲱ̀ⲥⲙ̀ⲥⲟⲙ ⲣⲟⲛ̄
ⲱⲁ ⲃⲟⲗ· ⲟⲩⲁⲉ ⲣⲟⲗⲟⲥ· ⲉⲛ̄ⲍⲱⲟⲩⲣⲁⲫⲓ ⲣⲙ̀ ⲡⲣⲏⲧ ⲛ̀
ⲉⲙⲙⲓⲥⲧⲟⲥ· ⲛ̀ⲥⲓ ⲡⲉⲥ̀ⲥⲟⲥ· ⲉⲩⲉⲓⲣⲉ ⲙ̀ ⲡ̄ⲙⲉⲉⲩⲉ ⲧⲏⲣⲟⲩ·
Fol. 23 *a* 1 ⲛ̀ⲟⲉ ⲛ̀ ⲟⲩⲣⲓⲕⲱⲛ ⲉⲩⲥⲱ|ⲱⲧ̄ ⲉ ⲣⲟⲩ ⲛ̀ⲟⲉ ⲛ̀ ⲟⲩⲣⲓⲕⲱⲛ·
ⲙⲙⲛ̄ ⲉⲩⲥⲱⲱⲧ̄ ⲉ ⲣⲟⲥ· ⲉⲱⲭⲉ ⲁⲩⲣⲟⲡⲏ̄ ⲛ̀ ⲟⲩⲕⲟⲩⲓ· ⲁⲗⲗⲁ
ⲉⲛⲉⲧⲧⲛ̄ⲧⲟⲛ ⲉ ⲡⲣⲏ ⲣⲉⲓ̈ ⲧⲏⲩⲟⲙ· ⲉⲱⲁⲣⲣⲟⲧⲏ ⲛ̀ⲧⲉⲧⲱⲛ
ⲛⲏⲩⲟⲩⲱⲛⲩ̄ ⲉ ⲃⲟⲗ ⲙ̀ⲙⲁ ⲛⲉⲣⲟⲟⲩ· Ⲉⲩⲟ ⲛ̀ⲟⲉ ⲛ̀ ⲟⲩⲙⲩⲥⲫⲓⲟⲥ
ⲉⲣⲙⲛ̀ⲧ ⲉ ⲃⲟⲗ ⲣⲙ̀ ⲡⲏⲗⲁ ⲛ̀ ⲱⲉⲗⲉⲉⲧ· ⲛ̀ⲧⲣⲉ ⲣⲱⲱⲥ
ⲡⲉⲥ̀ⲥⲟⲥ· ⲁⲩⲣⲟⲡⲏ̄ ⲛ̀ⲥⲓ ⲛ̀ⲓⲟⲩⲇⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲉⲩⲕⲱⲟ
ⲉⲃⲟⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲭⲟⲉⲓⲥ ⲓ̄ⲥ ⲡⲉⲭ̀ⲥ· Ⲗⲗⲗⲁ ⲁⲩⲟⲩⲱⲛⲩ̄
ⲉ ⲃⲟⲗ ⲉⲩⲟ ⲛ ⲗⲁⲙ̀ⲡⲣⲟⲛ ⲉ ⲡ̄ⲟⲩⲟ· Ⲉⲩⲧ̀ ⲥⲁ ⲉ ⲡⲉⲟⲩ-
ⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲙⲛ̄ ⲧⲉⲟⲩⲥⲓⲁ· Ⲡⲉⲥ̀ⲥⲟⲥ ⲡⲉⲧ ⲛⲁⲱⲧⲉ ⲛ̀
ⲛⲉⲣⲱⲟⲩ ⲙ̀ⲙⲁⲓ ⲛⲟⲩⲧⲉ :—Ⲉⲧⲕⲱ ⲙ̀ⲙⲟⲩ ⲛ̀ⲥⲣⲡⲛⲉ
Fol. 23 *a* 2 ⲛⲁⲩ· ⲁⲩⲱ ⲉⲧⲕⲱ ⲙ̀ⲙⲟⲩ ⲣⲓⲍ|ⲉⲛ ⲛⲉⲧⲅⲣⲁⲃⲧⲟⲥ ⲛ̀ⲕⲟⲩⲃ
ⲣⲙ̀ ⲛⲉⲧⲥⲓⲍ· Ⲫⲍⲱⲟⲩⲣⲁⲫⲓ ⲟⲛ ⲣⲙ̀ ⲡⲛⲓ ⲛ̀ⲛⲉⲣⲱⲟⲩ ⲛ̀ⲥⲓ
ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲥⲉⲡⲓⲥⲥⲉ ⲙ̀ⲙⲟⲩ ⲣⲙ̀ ⲡⲉⲣⲓⲟⲟⲩⲉ· Ⲫ ⲣⲓⲍⲙ̀
ⲛⲉⲥⲧⲓⲗⲗⲟⲥ ⲙⲙⲛ̄ ⲛ̀ⲕⲟⲟⲩ ⲛⲛⲓ :—Ⲭⲉ ⲉⲭⲉⲱⲱⲡⲉ ⲛⲁⲩ
ⲛ̀ⲛⲁⲱⲧⲉ· ⲙⲙⲛ̄ ⲟⲩⲟⲛ [ⲛ]ⲙⲙ ⲉⲧ ⲛⲁⲡⲁⲣⲁⲥⲉ· Ⲫ ⲣⲓⲍⲙ̀
ⲛⲉⲭⲛⲧ ⲟⲛ ⲛ̀ⲥⲓ ⲡⲉⲥ̀ⲥⲟⲥ· ⲉⲙⲛⲟⲣⲣⲱ ⲙ̀ⲙⲟⲟⲩ ⲉ ⲛⲉⲭⲓ-
ⲙⲱⲛ ⲙⲙⲛ̄ ⲛ̀ⲧⲛⲧ ⲉⲧ ⲛⲁⲱⲧ· Ⲫ ⲣⲓⲍⲙ̀ ⲡⲕⲟⲛⲟⲃⲓⲟⲛ ⲙ̀
ⲛⲉⲣⲣⲱⲟⲩ· ⲉⲩⲧ̀ ⲭⲁⲣⲓⲥ ⲛⲁⲩ· Ⲫ ⲣⲓⲟⲛ ⲟⲛ ⲛ̀ⲥⲣⲁⲓ
ⲙⲙⲁ ⲛ̀ⲥⲓ ⲡⲉⲥ̀ⲥⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̀ⲧⲉ ⲛⲉⲧ ⲛⲁⲣⲧⲛⲟⲩⲣⲁⲫⲉ
ⲭⲁ ⲣⲟⲟⲩ· Ⲱ ⲧⲥⲟⲙ ⲁⲩⲱ ⲡⲙⲟⲩⲛⲟⲩ· ⲙ̀ ⲛⲉⲭⲣⲓⲥⲧⲁ-
Fol. 23 *b* 1 ⲛⲟⲥ· ⲙⲙⲛ̄ ⲡⲙⲓⲥⲧ[ⲟⲥ] | Ⲡⲉⲧⲣ̄ ⲗⲁⲁⲩ ⲛ̀ⲣⲱⲃ ⲛ̀ⲧⲉ ⲡⲓ-
ⲙ̀ⲛⲁ ⲕⲟⲥⲙⲟⲥ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ· Ⲡⲉⲧⲕⲉⲧ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲭⲛ̄
ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲡⲉⲧⲥⲙⲉⲏ ⲡⲉ ⲟⲧⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ:
Ⲡⲉⲧⲧⲁⲗⲉ ⲟⲧⲥⲓⲁ ⲉ ⲣⲁⲓ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲡⲉⲧⲭⲓⲣⲟ-
ⲭⲱⲛⲓⲁ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ̀ ⲕⲗⲏⲣⲓⲕⲟⲥ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ·
Ⲡⲉⲧⲃⲁⲡⲧⲓⲍⲉ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ· ⲉⲧⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̀ⲙⲟⲟⲩ
ⲣⲙ̀ ⲧⲕⲟⲗⲛⲁⲃⲏⲣⲁ ⲉⲓ̈ⲧⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲡⲉⲧⲉ ⲟⲩⲛ̀ⲧⲁⲩ ⲙ̀-
ⲙⲁⲩ ⲙ̀ ⲡⲉⲥ̀ⲥⲟⲥ ⲟⲩⲛ̀ⲧⲉⲩ ⲟⲩⲟⲥ ⲛ̀ ⲃⲟⲏⲑⲉⲓⲁ ⲙ̀ⲙⲁⲩ :—

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Песнос гар ⳩ⲁϥϫⲁⲗⲙⲟⲥ · ⲛ̄ ⲧⲙⲛ̄ⲧⲕⲟⲩⲓ ⲛ̄ⲑⲛⲧ :—
Тесфрагіс ⲟⲛ ⳩ⲁⲥⲕⲁⲧⲁⲣⲭⲉⲓ ⲛ̄ ⲧⲟⲣⲥⲙ ⲙ̄ⲡ̄ⲭ ⲉⲣⲱⲕ
ⲉ ⲡⲥⲱⲙⲁ ⲉⲓⲭⲛ̄ тетрапиζа ⲗ ⲙⲛ̄ ⲙ̄ⲡⲓⲥⲧⲟⲥ · ⲫⲥ-
ⲙⲟⲩ ⲉ тєⲩтрофн ⲉⲓⲧⲛ̄ ⲛⲉⲧ сфрагіζе ⲙ̄ⲙⲟⲟⲩ · Ч Fol. 23 *b* 2
ⲉⲛ̄ ⲡⲁⲙⲱⲙ ⲙⲛ̄ ⲛⲉⲧ сѡ ⲙ̄ ⲙⲡⲣⲛ̄ ⲉⲛ̄ ⲟⲩⲛⲟϥ :—
Чтако ⲛ̄ ⲡⲁⲡⲓⲥⲧⲟⲥ ⲛ̄ⲭⲁϩⲉ ⲙ̄ ⲡⲉⲥⲛ̄ⲟⲥ ⲛ̄ⲑⲉ ⲛ̄ⲧⲁϥ-
тако ⲛ̄ ⲁⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ · ⲁϥⲁⲁϥ ⲛ̄ⲃⲗ̄ⲗⲉ ⲉ ⲡⲉⲃⲁⲗ
ⲥⲛⲁⲩ · Ⲭⲉ ⲙⲛ̄ ⲉⲓⲕⲁⲁϥ ⲛⲁϥ ⲛ̄ⲧⲁⲱⲧⲉ · ⲁⲗⲗⲁ ⲁⲩⲣ-
ϩⲁϩⲉ ⲉ ⲣⲟϥ ⲉ ⲡⲉⲟⲩⲟ : Ⲗⲧⲱ ⲟⲛ ⲑⲉ ⲙⲙⲁϫⲓⲙⲓⲁⲛⲟⲥ ·
ⲛ̄ⲧⲁⲩⲧⲣⲉⲓⲕⲟⲥ ⲉⲩⲟⲛⲉⲓ · ⲁⲧⲱ ⲁ ⲡⲉⲗⲁⲥ ⲟⲩⲉⲓⲧⲉ ⲛ̄
ⲣⲟⲛ ⲉ ⲧⲉⲓⲧⲁⲡⲣⲟ · ⲭⲉ ⲁϥϫⲓⲟⲩⲁ ⲉ ⲡⲉⲥⲛ̄ⲟⲥ :—Ⲗⲧⲱ
ⲟⲛ ⲁⲩⲧⲁⲕⲟ ⲛ̄ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ · ⲡⲁⲡⲟⲥⲧⲁⲧⲛⲥ · ⲛ̄ⲥⲓ ⲡⲉⲥ-
ϩⲟⲥ · ⲭⲉ ⲁϥⲕⲁⲁϥ ⲛ̄ⲥⲱϥ : Ⲗ ⲡⲁⲡⲟⲥⲧⲁⲧⲛⲥ ⲉⲧ ⲙⲙⲁⲩ
⳩ⲱⲡⲉ · ⲛ̄ ⲟⲩⲧⲁⲡ ⲛ̄ⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟ | ⲥ ⲑⲉ ⲙ̄ ⲡⲁⲓⲁϩⲭ̄ⲣ̄ⲥ Fol. 24 *a* 1
ⲉⲩⲧⲥⲉⲓⲟ ⲛ̄ ⲛⲉⲥⲣⲁⲫⲛ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉ ⲁⲩⲙⲉⲗⲉⲧⲁ ⲙⲙⲁ
ⲙⲟⲟⲩ ⲛ̄ ⲟⲩⲙⲛⲛⲧⲩⲉ ⲛ̄ ⲥⲟⲛ · Ⲫ ⲁⲩⲣⲟⲙⲟⲗⲟⲅⲓ ⲉⲛ̄ ⲧⲉ-
ⲧⲁⲡⲣⲟ ⲛ̄ ⳩ⲟⲩⲧⲟⲙⲉⲥ · ⲙⲛ̄ ⲡⲉⲗⲁⲥ ⲛ̄ⲙⲟⲩ⳩ⲁⲁⲧⲉ · ⲭⲉ
ⲁⲓⲟⲩⲟⲩ (*sic*) ⲁⲓⲧⲁⲉⲓⲟⲟⲩ (*sic*) : Ⲗⲗⲏⲱⲥ ⲙⲙⲁ ⲉⲛ̄ⲟⲩⲟⲧⲟⲩⲁⲉ
ⲙⲛ̄ ⲉⲛ̄ⲟⲓ ⲙⲙⲟⲟⲩ : ⲉⲛ ⲛ̄ⲧⲁⲉⲓⲙⲉ ⲅⲁⲣ ⲉ ⲡⲉⲩⲛⲟⲙⲓⲁ ·
ⲁⲩⲱ ⲁⲩⲧ ⲉⲟⲟⲩ ⲉ ⲡ⳩ⲟⲩ⳩ⲟⲩ ⲛ̄ ⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ · ⲉⲧⲉ
ⲡⲉⲥⲛ̄ⲟⲥ ⲡⲉ · ⲉⲛⲉⲛⲁⲙⲟⲩ ⲁⲛ ⲕⲁⲕⲟⲥ ⲡⲉ · Ⲁⲩⲣ̄ ⲭⲁϩⲉ
ⲅⲁⲣ ⲉ ⲡⲉⲥⲛ̄ⲟⲥ ⲙ̄ ⲡⲉⲛ̄ⲱⲛⲉ̄ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲡⲓⲕⲉ ⲙⲟⲟⲩ
ⲛ̄ⲧⲱⲁⲣⲉ ⲛ̄ⲧⲱⲁⲣⲉ (*sic*) ⲛ̄ⲧⲱⲁⲧⲥⲓ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲥ · ⲁⲙⲟⲟⲩ
ⲉⲫⲟⲃⲉ ⲙ̄ⲙⲟⲩ · ⲛ̄ⲥⲓ ⲛⲁⲛⲟⲙⲟⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ : ⲉ ⲁⲩⲥⲱ
ⲉⲛ̄ ⲧⲁⲓⲛ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲡⲉⲭⲧⲟⲟⲣ · ⲁⲧⲱϥ (*sic*) ⲛ̄ⲧⲟⲩ ⲙ̄ⲙⲁⲓⲛ Fol. 24 *a* 2
ⲙ̄ⲙⲟⲩ · Ⲗⲧⲱ ⲙ̄ⲡⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲙⲡⲛⲁ ⲛ ⲟⲩⲧⲁⲫⲟⲥ ·
ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ⲫⲛⲕⲉ · ⲟⲩⲁⲉ ⲟⲩⲕⲁⲓⲥⲉ ⲉ ⲡⲉⲩⲥⲱⲙⲁ :
ⲉⲡⲓ ⲁⲛ ⲁⲩⲣ̄ ⲭⲁϩⲉ ⲉ ⲡⲉⲥⲛ̄ⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ :—Ⲫ ⲧⲃⲉ
ⲡⲁⲓ ⲙⲙⲡ̄ ⲧⲣⲡⲙⲉⲣⲉ ⲧⲥⲙⲡ̄ ⲫⲱϧ ⲛ̄ ⲛⲉⲧ ⲙⲙⲁⲩ · ⲭⲉ
ⲙⲡ̄ ⲡⲣⲉ ⲡⲉⲧⲁⲕⲟ · ⲙⲙⲡ̄ ⲧⲣⲡ̄ ⲉⲣ ⲭⲁϩⲉ ⲉ ⲡⲉⲥⲛ̄ⲟⲥ ·
ⲭⲉ ⲡⲛⲉ ⲡⲛⲧⲁⲥⲱⲡⲉ ⲙⲡⲓⲟⲩⲁⲁⲓ · ⳩ⲱⲡⲉ ⲙⲙⲟⲛ :—
Не ⲓⲧⲁⲣϫⲱⲥ ⲅⲁⲣ ⲉⲭⲙ̄ ⲡⲱⲉ ⲛ̄ ⲡⲉⲥⲛ̄ⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ :
ⲉⲧⲟⲧⲱⲙ ⲉ ⲣⲱⲙ ⲙⲙⲟⲩ :—Ⲗⲧⲱⲱⲱⲧ ⲅⲁⲣ ⲡⲉⲧⲱⲛⲣⲉ ·
ⲉⲡⲓ ⲛⲉⲩⲥⲓⲭ ⲙⲙⲏ ⲙⲙⲟⲟⲩ :—Ⲗⲧⲟⲧⲱⲙ ⲉ ⲃⲟⲗ ⲉⲡⲓ

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нетаь ⲙⲙⲁⲓ ⲙⲙⲟⲟⲩ· є ⲧⲃⲉ ⲡⲓⲟⲥ ⲛ̄ⲝⲥ· є ⲃⲟⲗ
Fol. 24 b 1 ⲉⲓⲧⲏ̄ ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲙⲉ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄:— | ⲡⲏ̄ϫⲟⲉⲓⲥ· є ⲧⲃⲉ
ⲙⲙⲥ ⲧⲧⲟⲗⲙⲏⲣⲓⲁ ⲛ̄ⲧⲁⲧⲁⲥ є ⲣⲟⲩⲓ є ⲣⲟⲩ є ⲁⲩⲥ̄ⲫⲟⲩ ⲙ̄-
ⲙⲟⲩ:—Ⲁⲩⲱ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲧⲟⲩⲱϣ є ⲣⲱⲛ ⲛ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲧⲁ ⲙⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲩ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲡⲡⲟⲥ:
ⲙⲙ̄ ⲉⲓⲉⲣⲓⲙⲁⲓⲟⲥ ⲛ̄ⲁⲡⲟ ⲉ̄ⲃ̄ⲣⲉⲟⲥ: Ⲟⲛ̄ ⲛⲉⲧⲁⲣⲭⲓⲟⲗⲟⲅⲓⲁ
є ⲧⲃⲉ ⲙ̄ⲡⲧⲁⲩⲱⲡⲉ ⲙ̄ⲡⲓⲟⲩⲁⲁⲓ· ⲙ̄ⲡⲉⲥⲱⲱⲡⲉ ⲁⲉ ⲱ
ⲛⲉⲥⲏⲏⲩ є ⲧⲣⲏ̄ⲣ ⲁⲧ ⲛⲁⲣⲧⲉ є ⲡⲉϫ̄ⲥ̄ ⲙⲙ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲉ ⲛ̄ⲧⲉⲩⲉⲓ є ⲉⲣⲁⲓ є ϫⲱⲙ ⲛ̄ⲥⲓ ⲙⲡⲉⲑⲟⲟⲩ
ⲧⲏⲣⲟⲩ· ⲁⲉ ⲟⲩⲛⲟⲥ ⲧⲉ ⲧⲥⲟⲙ ⲙ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄: ϯⲛⲁⲧⲟ-
ⲗⲟⲙⲁ ⲧⲁϫⲟⲟⲥ ⲁⲉ ⲡⲉⲓⲱⲧ ⲛ̄ ⲧⲙⲡⲧⲣⲱⲙⲉ ⲧⲏⲣ̄ⲥ̄ ⲁⲗⲗⲁ
ⲙⲙ̄ ⲛⲉⲥⲙⲩⲏⲣⲉ ⲧⲏⲣⲟⲩ ⲉⲧⲉ ⲁⲛⲟⲛ ⲡⲉ· ⲁⲩⲱ ⲡⲁⲓ ⲁ
Fol. 24 b 2 ⲡⲓⲟⲩⲧⲉ | ⲧⲁⲙⲓⲟⲩ· ⲕⲁⲧⲁ ⲡ̄ⲉⲓⲙⲉ ⲙⲙ̄ ⲧ̄ⲫⲣⲓⲕⲱⲛ·
Ⲉⲙⲯⲁⲉ ⲉⲣⲉ ⲁⲗⲗⲁ ⲉⲓⲙⲉ ⲛ̄ ⲡⲓⲙⲉ ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲕⲁⲧⲁ
ⲙⲉⲫⲣⲁϥⲓ· ⲉⲓ ⲙ̄ⲙ̄ ⲧ[ⲉⲓ] ⲛ̄ⲧⲁⲉ ⲟⲩⲥ̄ⲫⲟⲥ̄ ⲧⲏⲣ̄ⲩ̄ ⲡⲉ ⲡⲓⲟⲩⲧⲉ
ⲡⲗⲟⲟⲩⲥ· ⲉⲙ̄ ⲡⲧⲣⲉⲙⲡⲉⲣⲙ̄ⲡ ⲛ̄ⲥⲟⲓⲥ є ⲃⲟⲗ є ⲡⲉⲥ̄ⲫⲟⲥ̄
ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲉ ⲁϥⲱⲱⲡⲉ ⲛ̄ ⲁⲩⲡⲟⲥ ⲛ̄ ⲟⲩⲱⲧ ⲛ̄ⲙⲙⲁⲩ:
ⲱⲁⲛⲧ ⲉ̄ⲧⲟⲩⲁⲁϩ ⲉⲙ̄ ⲛ̄ ⲛⲓⲟⲃⲉ· ⲁⲛⲟⲛ ⲙ̄ⲡⲁⲩⲡⲓⲥⲧⲉⲩⲉ
є ⲣⲟⲩ· ⲉⲛⲱ ⲉⲱⲟⲛ ⲙ̄ ⲡⲉⲧⲧⲛⲟⲥ· ⲉⲙ̄ ⲡ[ⲧ]ⲣⲙ̄ⲡⲱⲣⲙ̄ ⲛ̄
ⲙⲡⲥⲓⲥ є ⲃⲟⲗ ⲛ̄ ⲱⲗⲏⲗ:—Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲙ̄ⲧⲙ̄ⲧⲱⲛ є ⲛⲉⲙ
ⲛⲉⲓⲟⲧⲉ ⲡⲟⲣⲟⲟⲗⲟϫⲟⲥ· ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲙⲉⲧⲟⲛ ⲙⲙⲟⲟⲩ· ⲉⲧⲧ
Fol. 25 a 1 ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄ ⲛ̄ ⲣⲱⲧⲟⲩⲥⲟ· ϯⲛⲁⲗⲱⲧⲛ̄ ⲁⲉ· | є
ⲙⲍ ⲡⲓ ⲛⲟⲥ ⲛ̄ ⲕⲁⲫⲁⲗⲁⲓⲟⲛ· є ⲡⲣⲟⲩⲟ ⲛ̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ
ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲛⲁⲓ· ⲉⲓⲧⲏ̄ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲡⲙⲁⲓ
ⲡⲟⲩⲧⲉ ⲛ̄ⲣⲣⲟ: Ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲱⲁ ⲛ̄ⲟⲉ ⲛ ⲟⲩⲥⲓⲟⲩ ⲉⲩⲣ̄
ⲟⲩⲟⲉⲓⲛ· є ⲁⲩⲱⲁ ⲛⲁⲓ є ⲃⲟⲗ ⲉⲙ̄ ⲧⲡⲉ:—ⲛⲁⲓ ⲟⲩⲛ
ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲟⲩ є ⲃⲟⲗ ⲡⲉ ⲉⲛⲟⲩⲛⲟⲩⲧⲉ ⲉⲧ
ⲛⲁⲛⲟⲩⲥ· ⲙⲙⲁⲓ ⲡⲟⲩⲧⲉ є ⲡⲣⲟⲩⲟ:—Ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁ
ⲡⲉϫ̄ⲥ̄ ϯⲉⲟⲟⲩ ⲛⲁϥ ⲉⲓⲧⲏ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲉⲣ-
ⲉⲓⲙⲉ ⲙⲙⲟⲩ· ⲉⲙ̄ ⲙⲁⲁ ⲙⲙⲁ· ⲙ̄ⲙ̄ ⲡⲟⲗⲗⲟⲥ ⲙⲙⲁ·
ⲱⲁ ⲛⲉⲣⲟⲟⲩ ⲛ̄ ⲛ̄ⲙⲟⲩ· ⲛⲁⲓ ⲛ̄ⲧⲁϥⲕⲟⲥⲙⲉⲓ ⲙⲙⲉⲛ-
ⲕⲗⲏⲥⲓⲁ· ⲉⲙ̄ ⲕⲟⲥⲙⲓⲕⲟⲥ ⲙⲙⲁ ⲛ̄ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ· ⲉⲩⲕⲱ
Fol. 25 a 2 ⲛ̄ ⲧ̄ⲫⲣⲟⲛⲓⲥ ⲉⲙⲉ ⲡⲓⲟⲩⲧⲉ· ⲡⲉϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲙⲉⲛ | ⲡⲉⲥ̄ⲫⲟⲥ̄
ⲉⲧ ⲟⲩⲁⲁⲃ· є ⲁⲩⲥⲱ ⲉⲩⲧⲛⲥ є ⲣⲟⲩⲓ є ⲣⲟⲩ· ⲉⲙ̄ ⲟⲩ-

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пістс естахрнт· є аүтрштаї є про й прнүє·
пй прфшүе ѧѡλοη:—Λүχαριζε й ϩіпоѕ й
таєїо пй пєюте пороѳοδοξος· пєпєіѕкопос· ѧй
пккλнсіа ет оүаав· ϩѧ ѧаа ннє ет ϩүпотассе
наү є аϥрωп пнєүхахє аϥрωѧ є ϩраі є хωоу.
пѕі кωнстаѧтнос· паі пταѧϯ єоот ѧ пєсϥос ет
оүаав·Λүω паі нүсоотн ан є пєсϥос й шорп· ρітп
пашаі и тѧпτрфшүе ёѧωλοη: ет порш є βολ
ϩѧ ѧаа ннє· ρітп нєрωот папостатнс ѧіокλнтα-
нос· ѧй ѧаζіанос· йтоү ѯє кωнстаѧтн[ос] |
пе ѳү є βολ пе й ρпєюте пѧікаіос· аүω пχрістα- Fol. 25b 1
нос· ашшопє ϩωωү прос тєтѕнрϥωѳ· Ениϫо ϭар ѧн
пθє й ѳүднвєс єүр ѳүоєіп· и нет шоοп ϩѧ пкаϩ
тнрц:—Є тβє паї єре ѳүоїп ннє єпѳүѧєі й наү
є роү· є тβє тѧшпсаєіи ѧй тѧшпсаβе· ѧй
тѧшпхωωре:—Єүсаѳнт є βολ й ѧнтрѧшүшүе
ёѧωλοη ннє· є тβє паї а ѧіокλнтанос ѧєритц·
ашϯ й пєζєрхнтоп тнрц є ϩраі є тоотц:—Є βολ
ѯє ѳүрісоп йρρо пе· ϩѧ пѧєнос йнррωоү йн-
ρρωѧаіос йархаіон:—Λүω не ѳүпоλѧїϣтнс
ѧѧате пе· ϩωс ѯє поλѧіос ннє йшаϥβωк є
роү ша[р]е пѳоєіс ѳββωоү рі | ϩи ѧѧоү· ѯє Fol. 25b 2
пϩѧє ѧѧоү· ашшопє ѯє й ѳүоοоү єүϩѧ поλοι-
нос· йѕі паі йоүте йρρо кωнстаѧтнос· єү-
ѧшүе ѧй ѧйрсос ρй тѧшпшүнре шүнѧ:—ρй
ѳүаа й шаѳоүте є роү· ѯє χаλλаѧаχ аүω
пѧннүе не ѧйрсос· неѳωш йроүе ин:—Λϯ
βеке йке сашц йрѳнос· ѯє кас єтєϯ тоотоү
ннѧаү єүβοιѳіа наү· Λүω неϯхω ѧѧоос ѯє
тйпаүі йпєхωра тнроү· й тϥрωѧаѧа· йтй-
каат ϩа рои ннѧаү: Λтаѧіо й ρпаγаβара ρй
неχнт· ѯє кас єтєхіоор ѯ пϥраϯе· Λүω
неϯхω ѧѧоос ѯє тйпаѳоүоүт й кωнстаѧтнос· Fol. 26a 1
ппολѧ|αρχος· паі йтаүшүч й тйχωра тнрц· ѳн

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ⲡⲧⲙⲃⲱⲕ ϣⲁ ϯⲁⲛⲧⲟⲭⲓⲁ ⲛⲧⲉⲛⲥⲱⲡⲉ ⲙ̅ ⲡⲣⲣⲟ ⲙⲛ̅ ⲛⲧ̅ⲭⲣⲓⲥⲧⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲛ̅ ⲧⲉⲧⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ:—Ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲉ ⲁⲣⲣⲟⲭⲣⲉⲭ ⲙ̅ ⲡⲁ̅ⲡⲁ̅· ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ ⲭⲉ ⲙⲙⲁ ⲡⲉⲧ ⲟⲩⲛ ⲧⲁ̅ⲥⲟⲩ ⲙ̅ⲙⲁⲩ· ⲉ ⲙⲛⲩⲉ ⲙⲛ̅ ⲡⲓ ⲙⲛⲛⲩⲉ ⲛ̅ⲑ̅ⲛⲟⲥ:—Ⲏ ⲧⲉⲣ ⲧ̅ⲧⲱⲟⲩⲛ ⲁⲉ ⲁⲩⲭⲟⲟⲩ ϣⲁ ⲙ̅ⲡ̅ⲣ̅ⲥⲟⲥ· ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ ⲛⲁⲩ ⲭⲉ ⲙ̅ⲡ̅ⲣ̅ ⲧⲣ ⲡⲙⲛⲩⲉ ⲙⲛ̅ ⲛⲧⲉⲣⲛⲟ ϣⲁⲛⲧ ⲛ̅ⲥⲕⲉⲡⲧ ⲙ̅ⲙⲟⲛ ⲣⲱⲟⲩⲛ· ⲙⲛ̅ ⲡⲙⲛⲛⲩⲉ· ⲉⲩⲱⲡⲉ ⲛ̅ⲧ ⲛ̅ⲥⲟⲙ ⲁⲛ ⲧⲉ ⲙⲉⲩⲉ ⲙ̅ⲙⲉⲛⲧⲛ̅:—Ⲥⲓⲉ ⲧⲙⲛⲁⲕⲱ ⲓⲛⲧⲛ̅ ⲛ ⲧⲙ̅ⲭⲱⲣⲁ· ⲡⲧⲙⲁⲛⲁ-ⲭⲱⲣⲓ ⲛⲁⲛ:—Ⲁⲩⲱ ⲛ̅ⲧⲣⲉ ⲁⲩⲣⲁϣⲉ ⲛ̅ⲥⲓ ⲡ̅ⲣ̅ⲥⲟⲥ· ⲉⲧ-
Fol. 26 *a* 2 ⲙⲉⲉⲩⲉ ⲭⲉ ⲛ̅ⲧⲁ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲥⲱⲧⲙ̅ ⲣⲛⲧⲟⲩ: | ⲉⲩ-ⲡⲕⲱⲧ̅ⲕ ⲟⲩⲛ̅ ⲛ̅ⲧⲉⲩϣⲛ· ⲛ̅ⲥⲓ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲉⲣⲉ ⲡ̅ⲧ̅ⲣⲛⲧ ⲙⲟⲕ̅ⲕ̅ ⲉ ⲣⲟⲩ:—Ⲗ ⲡⲣⲓⲛⲏ ⲥⲁⲣⲱⲟⲩ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟⲩ· ⲁⲩⲱ ⲉⲣⲉ ⲛ̅ⲧ̅ⲃⲁⲗ ⲥⲱϣⲧ̅ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲉⲩⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ⲣⲓⲧⲛ̅ ⲛ̅ⲧ̅ⲟⲩ ⲛ̅ⲧⲗⲩⲡⲉⲓ ⲉⲧ ⲙ̅ⲙⲁⲩ:—Ⲁⲭⲛⲁⲩ ⲉⲛ̅ ⲧⲁⲛⲧⲉ ⲙ̅ⲡⲉⲥⲓⲟⲩ· ⲉⲧⲥ̅ⲫ̅ⲟⲥ ⲡⲟⲩⲟⲉⲓⲙ:—ⲁⲩⲱ ⲙⲉⲣⲉ ⲡ̅ⲥⲣⲁⲓ ⲥⲛⲟ ⲉ ⲣⲟⲩ ⲛ̅ⲣⲱⲙⲁⲓⲕⲱⲛ· ⲁⲩⲱ ⲁⲭⲱϣ ⲛ̅ ⲛⲉⲥⲣⲁⲓ ⲉⲧⲥⲛⲟ ⲙ̅ ⲡⲓⲧⲛⲡⲟⲥ:—Ⲭⲉ ⲕⲱⲛⲥⲧⲁⲛ-ⲧⲓⲛⲟⲥ ⲣⲓⲧⲛ̅ ⲡⲙⲁⲉⲓⲙ ⲛⲁⲓ ⲛ̅ⲛⲁϩⲣⲟ ⲉ ⲙⲉⲧ ⲧ ⲙ̅ⲙⲁⲕ:—Ⲗⲩⲱ ϣⲙⲙⲉ ⲡⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲙ ⲙⲉⲓⲟⲧⲉ ⲁⲩⲱ ⲕⲛⲁⲣⲉ ⲉ ⲣⲟⲩ:—Ⲗⲩⲱ ⲛ̅ ⲧⲉⲣ ⲧ̅ⲧⲱⲟⲩⲛ ⲉⲧⲟⲟⲩⲉ· ⲉⲙⲧ̅ⲟ ⲛ̅ ϣⲙⲛⲣⲉ ⲁⲩⲱ ⲙⲡ̅ⲭⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ ⲡⲁ ⲙⲙⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲓ
Fol. 26 *b* 1 [ⲙ̅]ⲁⲉⲓⲙ· ⲁⲩⲱ ⲁⲥ[ⲧ]ⲣⲉ ⲧⲙⲟⲩⲧⲉ ⲡⲟⲩⲛ[ⲏⲃ] | ⲙⲛ̅ ⲛⲟⲥ
[ⲙ̅] ⲙ̅ ⲡⲉⲍⲉⲣⲭⲉⲁⲱⲛ ⲧⲏⲣⲟ̅· ⲁⲩⲭⲛⲟⲩⲟⲩ ⲉ ⲧⲃⲉ ⲡⲁⲉⲓⲙ ⲡⲧⲁⲣⲛⲁⲩ ⲉ ⲣⲟⲩ· ⲭⲉ ⲡⲁ ⲙⲙⲁ ⲟⲩⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲓ-ⲙⲁⲉⲓⲙ:—Ⲡⲉϫⲉ ⲣⲟⲙⲉ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲡⲉⲛⲧⲟⲩ· ⲭⲉ ⲟⲩ ⲡⲁⲛⲧⲟⲥ ⲡⲁ ⲫⲓⲗⲗⲁⲣⲓⲟⲛ ⲡⲉ· ⲡⲣ̅ⲭⲣⲟ· ⲁⲩⲱ ⲡⲣ̅ⲭⲓ ⲡⲟⲗⲟⲙⲟⲥ· ⲉ ⲁⲣⲟⲩⲱⲛⲉ̅ ⲉ ⲣⲟⲕ ⲉ ϯ ⲛⲁⲕ ⲙ̅ ⲡⲉϫⲣⲟ· ⲁⲩⲱ ⲛ̅ⲧⲣⲉ ⲙⲁⲣⲛⲟⲩⲱⲧⲛ̅ ⲛⲁⲩ ⲉ ⲃⲟⲗ:—Ⲥⲛⲕⲟⲟⲩⲉ ⲁⲉ ⲟⲛ ⲭⲉ ⲡⲁ ⲡⲣⲁⲕⲗⲏⲥ ⲡⲉ· ⲛⲉⲧ ϣⲱⲡⲉ ⲛⲧⲛⲟⲩⲱⲧⲛ̅ ⲛⲁⲩ ⲉ ⲃⲟⲗ· Ⲏⲧⲟⲟⲩ ⲅⲁⲣ ⲛⲉⲧ ⲟⲩⲱϣ ⲉ ϯ ⲛⲁⲕ ⲙ̅ ⲡⲉϫⲣⲟ ⲙⲙ̅ ⲡⲡⲟⲗⲩⲙⲟⲥ:—Ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲉ ⲟⲩⲛ· ⲙⲛ̅ ⲧⲙⲉⲓⲙⲉ ⲭⲉ ⲟⲩ ⲡⲉⲧ ⲧⲙⲁⲁⲩ· ⲉⲙⲉ ⲟⲩⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲡⲉ ⲛ̅ ϣⲙⲣⲉ ⲛ̅ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁⲩⲱ ⲛ̅ⲧ̅ⲥⲟⲟⲩⲛ ⲁⲛ ⲉ

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пиаеіи | ⲙ пеⲥϩоⲥ· є ⲃоλ ⲍе ⲙⲡ єккλнсіа кнт Fol. 26 b 2
ⲙ пеуоеіщ ет ⲙⲙау· оуає ⲙⲡ ⲥϩоⲥ оуωнⲟ є
ⲃоλ ⲍе пеуоеіщ пе ⲡтаⲯωрщⲣ ⲛ нєккλнсіа ⲡ-
рнтⲟ:—Ⲏтаѵхпоч ⲥар ⲙ пеуоеіщ ⲙ паюѵіос·
паі ⲍе ач† ⲙ пⲟⲩоі є ⲣоуи є пеχⲥ ⲙⲡ ⲡⲟⲩеіоте·
ⲉⲡ оуⲣωп:—Єті оуⲡ єⲯⲙєєує є наі ⲛⲥі кωнстаⲡ-
†нос· ппатрікіос:—ач† пⲟⲩоїⲟ ⲛⲥі оⲩⲙатоі·
ⲛ ⲍωωре· ⲁуω ⲛ ⲣⲙⲛноуте· є пⲟⲩраи пе ⲉѵ-
сіѵнос:—ⲉѵсаіе топоу пе ⲛⲟⲩоѵωнⲟ ⲙⲙоч є
ⲃоλ ⲁⲛ· ⲍе пеуоеіщ пе ⲙ паюѵіос пе:—Паі ⲍе
ач† ⲙ пⲟⲩоі є кωнстаⲛ†нос пеϩач нач· ⲉⲡ
оⲩ|ⲣωп ⲍе па ⲍоеіс сωтⲙ є пщаχе ⲙ пκⲟⲙⲓⲥλ· Fol. 27 a 1
ⲡ
пиаеіи ⲡтакаау є роч ⲉⲡ тпе· ⲙ па оуоуоп
ап пе· ⲉⲡ ⲙⲡоуте· ⲛ ⲁюкλⲓ†анос пρρо:—Аλλа
па ⲓⲥ пеχⲥ пе пщире ⲙ пноуте ет онⲟ· ⲁуω ачει
є песнт є пї косμос· ачѕι сарⲝ ⲉⲡ тпарθенос
ет оуаав ⲙаріа:—Аⲩⲣ тсарⲝ ⲛ оуει ⲛ оуωт·
ⲙⲡ тⲙⲡтноуте:—Аⲩⲣ ⲙаав щоⲙте ⲡроⲙпе·
ачερⲭω ⲙⲙ ⲡⲧе тⲙⲡтрωⲙе· ⲡтⲡⲣе· щатⲡ
пюⲃе ⲙⲙате· Ⲁχειре ⲛ ⲉⲡⲛоⲥ ⲛ талⲍо· нет
ⲙωоѵт ачтоѵноⲍоѵ· ⲡⲃⲗⲗе ач† наѵ ⲙ п|оуоеіщ· Fol. 27 a 2
ⲛ[ⲉ]аⲓⲙωнιоп ачноχоѵ є ⲃоλ:—нет сωⲃⲟ ачтеⲃ-
ⲃооѵ· нет снⲍ ачταλⲍоѵ· ⲉаπλωс· ⲙⲡ щⲓ
щооп ⲛ пⲛщпире· ⲙⲡ ⲛⲍоⲙ ⲡтаачααѵ· ⲉⲓχⲙ
пнар: ⲁѵкωⲣ є роч ⲛⲥі ⲡїоуλаї ⲛ ат ноуте·
ⲁѵтωоѵи є ⲭωч ⲁѵсонеⲣⲟ:—ⲁѵтααч є тоо[т]ⲟ
ⲙ пілатос пρнчемωн· паї ⲡтаⲯархеі є тпале-
с†ин· є ⲃоλ ⲉⲓ тоотⲟ ⲛ †ⲃеріас· Ⲗтω ⲛ тер
ⲟⲩⲙⲉре є ⲉап ⲙ моі· є ⲉоуи є роч ачоѵωщ є
каач є ⲃоλ:—Ⲏїоуλаї ⲍе ⲁⲩⲥωⲙⲧ· ⲁѵстасιаⲍе·
ⲁтω пара пⲟⲩоѵωщ ⲁⲩпараλαμβⲁνει ⲙⲙоч є тоо-
тоѵ· ачειр[ε] | нач κατα пеуоѵωщ· ⲁѵѕι ⲍе Fol. 27 b 1
и ⲓⲥ· ⲛⲥі ⲡїоуλаї· ⲁѵталоч ⲉⲭⲙ оуⲱе ⲛ ⲥϩоⲥ· ⲡⲃ
Ⲁѵⲥϩоⲥ ⲙⲙоч ⲙⲡ ке соопе снаѵ· ⲁⲩмоѵ ⲉⲓχⲙ

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пес†ос· аүω єүєїпє ⲙⲙоⲩ є песнт· аүкааⲩ
ⲉⲡ оүтафос· аⲩтωоүи ⲉⲛⲁ пⲛ̄ ⲙⲡ̄ ⲱоⲩпт̄ ⲛ̄роот·
ката пєүрафн· Λⲩβωк є ⲉраї єⲡ ⲙⲡпнүє·
аⲩрⲙоос ⲉⲓ оүнаⲓ ⲛ̄ ⲡноүте· аүω ⲥⲓнт є крⲓпе
ⲛ̄ нет онⲩ̄ ⲙⲡ̄ нт̄ ⲙωоүт· єүсωк ⲉⲓнтⲩ̄ ⲛ̄ⲥⲓ пеⲓ
ⲙаєш· ⲛ̄таκнаү є роⲩ ⲉⲡ̄ тпе:—Кωнстан†нос
ⲁє ⲛ̄ тер ⲧ̄ⲥωтⲙ̄ є наї ⲛ̄ тоотⲩ̄· ⲛ̄ єүєⲥⲓпнос·
пєхаⲩ ⲁє оүⲛ̄к(*sic*) оүⲓ· пⲓ ⲙаєш ⲛ̄таκнаү є роⲩ
Fol. 27 *b* 2 † наⲓ ⲛ̄ пєхро· †на | пⲓстєүє є роⲩ ⲁє ⲓтоⲩ пе
ⲡноүте ⲛ̄ ⲡаєⲓоте:—аүω ⲓтєүпоү а кωнстаⲛ̄-
†нос· ⲭⲓ ⲛ̄ пⲧ̄ⲙєрєⲩ єт наноүⲩ· аⲩкω ⲉⲓ ⲭωⲩ
ⲛ̄ оүс̄ⲥ̄ос ⲛ̄ ноүβ· аⲩкω ⲙⲙоⲩ ⲉⲓоⲛ ⲙⲙоⲩ: Λүω
ⲛ̄ тере тепроθесмеіа̄· ⲛ̄та кωнстаⲛ̄†нос· сⲙⲡт̄
ⲙⲡ̄ ⲙⲡ̄рсос· ⲭωк є βол:—аүⲭⲓоор є тр ⲧ̄ⲡоλⲁ-
ⲙеⲓ ⲙⲙаү· ⲛ̄ⲥⲓ кωнстан†нос· єⲩθаррєⲓ ⲛ̄
ⲙаєш· ⲛ̄таⲥⲛаү є роⲩ є βол ⲉⲡ̄ тпе· Λ пхоєіс
ⲁє † наⲩ ⲛ̄ пєхро· є βол ⲉⲡ̄ тпе ⲛ̄ пєроот єт
ⲙⲙаү: Λүпωт ⲫа тⲧ̄ⲣⲏ ⲛ̄ⲥⲓ ⲙⲙнⲛⲛⲩе тнрⲧ̄
ⲛ̄ ⲙⲡ̄рсос· ⲙⲡ̄ нет ⲙⲙаү тнроү· ⲛ̄ песнаү·
ⲛ̄рнтоү βωк єтрⲓн ⲛ̄ оүωт аүω аⲩрωтβ ⲛ̄рнтоү
ⲩа ⲉраⲓ є неүтоⲩ:—Є аⲩнаү ⲉⲡ̄ ⲛⲧⲃаλ·
Fol. 28 *a* 1 [illegible]ноү кω[нс]таⲛ̄†нос· є ⲉⲡ̄ ⲙⲛⲛⲩе
[ⲙⲛ] ⲙⲙаτοⲓ· ере пеүснβе токⲙ̄ ⲉⲡ̄ неүⲥⲓх· єүсωⲩⲧ̄
ⲛ̄сωоү· аүω ⲛ̄ тере пехро ⲩωпе наⲩ ⲉⲓтⲙ̄
пес†ос· Λⲩктоⲩ є роүи є тполіс ⲙⲡ̄ пⲧ̄ⲁрⲓθμос
ⲙⲙаτοї· ⲙⲡе ота ⲛ̄рнтоү пλнссе· Λүω наⲓ
ⲛ̄таⲧⲩωпе· ката ⲛ̄ ⲛⲧа неүⲛ̄пєраφеүс ⲛ̄апо
ⲫβраіос· єраїсоү ⲭⲙе ⲩоρⲡ̄· Ноүте ⲁє єт
каθїста ⲛ̄ перрωоү· аүω єт пωпе ⲙⲙооү·
аⲩпатассе ⲛ̄ ⲁⲓоⲩλнтанос є пеⲫβал спаү:—Є
тβе ⲛ̄ ⲛ̄таⲣаа̄ү ⲉⲡ̄ ⲛ̄ оүⲙⲛ̄тр ⲧ̄ⲩⲙⲙⲩе ⲉⲓⲁѡλоⲙ·
аүω ⲛ̄†ре аүноⲭⲧ̄ є βол ⲉⲓⲭⲙ̄ ⲡⲧ̄ⲫроπос· Λүω
ⲉⲓтⲛ̄ проноїа ⲙ̄ ноүте· а пατєүκλнтос· ⲙⲡ̄
Fol. 28 *a* 2 пβоүλєутнрⲓон ⲛ̄ тполіс сⲛ̄те· ⲉрωⲙеⲛ | ⲙⲡ̄

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ταπτοχια ατσωπε ⲡ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲁⲧⲟⲩⲁⲥⲱϥ
ⲉⲭⲱⲟⲩ ⲡⲉⲟⲣⲟⲛⲟⲥ ⲛ ⲣⲱⲙⲏ· ⲁⲩⲧ ⲉ ϫⲱϥ ⲙ̅ⲙ̅ ⲡⲉⲥⲧⲉ-
ⲫⲁⲛⲟⲥ ⲛ ⲧⲁⲡⲧⲉⲣⲣⲟ· ⲙⲛ̅ ⲧⲉϩⲣⲏⲡⲉ:—Ⲁⲩⲱ ⲁⲩⲛ̅
ϩⲱⲣⲟⲛ ⲛⲁϥ· ⲛⲥⲓ ⲛⲓⲟⲥ ⲛ ⲧⲡⲟⲗⲓⲥ ⲥⲛ̅ⲧⲉ· ⲁⲩⲱ
ⲡⲉⲩⲧ ⲉⲟⲟⲩ ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲉ ⲧⲃⲉ ⲧⲫ̅ⲙⲛ̅ⲧⲁⲥⲁⲑⲱⲥ· ⲙⲛ̅
ⲧⲫ̅ⲙⲛ̅ⲧⲙⲁⲓ ⲣⲱⲙⲉ· ⲛⲧⲁϥⲟⲩⲱⲛϩⲥ̅ ⲉ ⲃⲟⲗ· ⲉ ϩⲟⲩⲓ
ⲉ ⲟⲩⲟⲛ ⲙⲙⲁ:—ⲡⲧⲉⲩⲛⲟⲩ ⲁϥⲕⲱ ⲉ ⲃⲟⲗ ⲛⲛⲉⲙⲁⲛⲱⲩⲧ
ⲉ ϩⲟⲩⲓ ⲧⲏⲣⲟⲩ· ⲕⲁⲧⲁ ⲙⲁ· ⲉ ⲁϥϫⲁⲣⲓϫⲉ ⲙ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ
ⲛⲁⲱⲟⲥ· ⲙ̅ ⲛⲉⲕⲗⲏⲥⲓⲁ· ⲉ ⲁⲩⲥϩⲁⲓ ⲙ̅ ⲟⲩⲉⲡⲓⲥⲧⲱⲗⲏ·
ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲣⲑⲟⲇⲟϩⲟⲥ· ϩⲙ̅ ⲙⲁⲁ ⲙⲙⲁ· ⲉ ⲧⲣⲉ
ϯⲩⲩⲗⲏ ϩⲁ ⲣⲟϥ· ⲙⲛ̅ ⲧⲫ̅ⲙⲛ̅ⲧⲉⲣⲣⲟ ⲧⲏⲣⲉⲥ· ⲉ ⲧⲣⲉ
ⲡⲓⲟⲩⲧⲉ ⲥⲕⲉⲡⲁϩⲉ ⲙ̅ⲙⲟϥ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲟ[ⲩⲛ]ϩⲟⲥ ⲙ̅- Fol. 28 b 1
ⲓⲣⲏⲛⲏ· ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· ⲙ̅ ⲥⲁ ⲥⲁ ⲙⲙⲁ· ϩⲙ̅ⲡⲟⲥ ⲙ̅ ⲡⲉⲧ ⲙⲁ
ⲛⲁⲟⲩϧ· ⲁ ⲡⲓⲟⲩⲧⲉ ϫⲁⲣⲓϫⲉ ⲙ̅ⲙⲟⲟⲩ ⲙ̅ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ
ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅· ⲙⲛ̅ ⲛⲉⲡⲣⲟⲉⲥⲧⲟⲥ ⲙ̅ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ:—
Ⲉⲩⲉⲡⲓⲧⲣⲉⲡⲉ ⲛⲁⲩ ⲉ ⲧⲣⲉ ⲧⲕⲱⲧ ⲙ̅ ϩⲙ̅ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲕⲁⲧⲁ
ⲙⲁ· ⲡⲣⲟⲥ ⲡⲉⲟⲟⲩ ⲙ̅ ⲧⲫ̅ⲙⲛ̅ⲧⲉⲣⲣⲟ:—Ⲁⲩϫⲡⲟ ⲁⲉ ⲛⲁϥ
ⲙ̅ ⲟⲩⲱⲩⲛⲣⲉ· ⲁϥⲙⲟⲟⲩⲧⲉ ⲉ ⲡ̅ⲣⲁⲛ ϫⲉ ⲕⲟⲛⲥⲧⲁⲛⲧⲟⲥ·
ⲕⲁⲧⲁ ⲡ̅ⲣⲁⲛ ⲙⲙⲏⲛ ⲙⲙⲟⲩ:—Ⲡⲓⲥⲁ ⲛⲁⲓ ⲟⲛ ⲁⲩϫⲡⲟ
ⲛⲁϥ ⲛⲓⲕⲉ ⲟⲩⲁ· ⲁϥⲙⲟⲟⲩⲧⲉ [ⲉ] ⲡ̅ⲣⲁⲛ ϫⲉ ⲕⲟⲥ[ⲧⲁⲛⲧⲟⲥ Fol. 28 b 2
ⲕⲁ]ⲧⲁ ⲡ̅ⲣⲁⲛ ⲟⲛ· ⲙ̅ ⲧⲉⲣ ⲟ̅ⲣ̅ ⲛⲟⲥ ⲙ̅ ⲟⲩⲕⲟⲟⲓ· ⲁⲩⲧ ⲉ
ϫⲱⲟⲩ· ⲙ̅ ⲡⲉⲥⲧⲉⲫⲁⲛⲟⲥ ⲛ ⲧⲁⲡⲧⲉⲣⲣⲟ ⲙⲛ̅ ⲧⲫ̅ⲙⲛ̅ⲧⲉ·
Ⲁⲩⲱ ⲁⲩⲧⲁⲗⲉ ⲉ ⲡ̅ⲣ̅ⲣⲟ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ϫⲉ ⲥⲉⲱⲱⲉ
ⲉⲓϫⲱⲗⲟⲛ· ⲫ̅ⲛ̅ ϩⲁϥ ⲙⲙⲁ:—Ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁⲩⲧⲡⲟⲟⲩ
ⲡⲟⲩⲕⲉⲗⲉⲩⲥⲓⲥ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ· ⲉ ⲧⲣⲉ ϯⲩⲧⲁⲗⲉ ⲛ ⲓ̅ⲣ̅ⲡⲏⲛⲉ·
ⲛⲥⲉⲃⲓ ⲛⲓⲉⲧⲙⲙⲟⲩⲧ̅ ⲛⲥⲉⲧⲁⲁⲩ ⲉ ⲙⲉⲡⲣⲟⲉⲥⲧⲟⲥ· ⲛ ⲙⲕ-
ⲗⲏⲥⲓⲁ· Ⲁⲩⲱ ⲁⲩⲥⲙⲉ ⲛ ⲫ̅ⲛⲟⲥ ⲛ ϩⲣⲏⲙⲁ· ⲉ ⲃⲟⲗ
ⲡⲛⲧⲟⲩ· ⲁⲩϫⲱⲱⲣⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲡⲕⲱⲧ ⲛ ⲙⲛ̅ⲕⲗⲏⲥⲓⲁ
ⲕⲁⲧⲁ ⲙⲁ· ⲕⲁⲧⲁ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ̅ ⲡ̅ⲣ̅ⲣⲟ:—Ⲁⲩⲧⲱⲟⲩⲛ
ⲛ ⲫ̅ⲛ̅ ⲟⲩⲥⲉⲡⲛ ⲛⲥⲓ ⲕⲱⲛⲥⲧⲁⲛ|ⲧⲓⲛⲟⲥ· ⲁϥϫⲓ ⲛⲙⲙⲁϥ· Fol. 29 a 1
ⲛⲧⲉϥⲙⲁⲁⲩ ⲙⲛ̅ ⲧⲫ̅ⲥⲱⲙⲉ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲛ̅ ⲟⲩ- ⲙⲉ
ⲁⲡⲟⲥⲕⲉⲩⲏ ⲉⲛⲁⲱⲟⲥ· ⲙⲛ̅ ⲟⲩⲙⲛⲛⲉ ⲙⲙⲁⲧⲟⲩ· ϩⲓ
ϩⲙ̅ⲙⲁⲗ· ⲁⲩⲱ ϩⲙ̅ⲡⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ ⲁϥⲃⲱⲕ
ⲡⲙⲙⲁⲩ ⲉ ϩⲟⲩⲓ ⲉ ⲟⲩⲉⲗⲏⲙ:—Ⲁⲩⲱ ⲁⲩⲧⲣⲉⲩⲉⲙⲉ

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ⲛⲁⲩ· ⲡⲛⲟⲥ ⲡⲓ̈ⲟⲩⲁⲓ̈· ⲁⲩⲱ ⲁⲩⲱⲟⲩⲛⲉ ⲉ ⲃⲟⲗ ⲉⲣⲓ ⲧⲟⲟ-
ⲧⲟⲩ· Ⲭⲉ ⲉⲓⲟⲩⲱⲟⲩ ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲧⲁⲙⲟⲓ· ⲉ ⲡⲙⲁ ⲛ̄
ⲡⲱⲉ ⲙ̄ ⲡⲉⲥ̀ⲭⲟⲥ· ⲡⲧⲁⲩⲉⲓⲱⲉ ⲉⲙ̄ ⲓⲥ ⲉ ⲣⲟϥ:—ⲙ̄ⲡ-
ⲧⲁⲫⲟⲥ ⲡⲧⲁⲩⲕⲱ ⲙ̄ ⲡⲉ̀ϥⲥⲱⲙⲁ ⲛ̄ ⲛⲟⲩⲧⲉ ⲡⲣⲏⲧⲉ̀ϥ· ⲡⲣⲟ-
ⲡⲁⲣⲓⲱⲙⲁ ⲛ̄ ⲧⲁ ⲙ̄ⲡⲉⲣⲣⲟ:—Ⲏ̈ⲟⲩⲁⲓ̈ ⲁⲉ ⲡⲉⲭⲁⲩ

Fol. 29 a 2 ⲭⲉ ⲡ̄ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· | ⲉⲓⲥ ⲟⲩⲛⲟⲥ ⲛ̄ ⲭⲣⲟⲛⲟⲥ ⲙ̄ⲡ-
ⲛ̄ⲧⲁⲩⲥ̀ⲫⲟⲩ ⲛ̄ ⲓⲥ· ⲉⲓⲥ ⲣⲟⲩⲟ ⲥⲉ ⲛ̄ⲥⲉⲛⲁⲓⲁ ⲉ ⲡⲓⲣⲱⲙ
Ⲁⲧⲙⲓⲱϥ ⲅⲁⲣ ⲛ̄ ϯⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲁⲩⲣⲟⲕⲉ̀ ⲙ̄ⲙⲟⲥ·
ⲉⲓⲧⲛ̄ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲙⲟⲥ ⲡⲣⲣⲟ:—Ⲁⲩⲣⲱⲧⲃ̄ ⲙ̄ⲡⲛⲉⲓⲟⲧⲉ ⲛ̄
ⲙⲩⲟⲣⲡ· ⲁⲩⲱ ⲁⲓⲭⲙⲁⲗⲱϯⲍⲉ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲉⲍⲟⲣⲓⲍⲉ
ⲙ̄ⲙⲟⲟⲩ ⲉ ⲕⲙⲙⲉ· ⲉⲙⲱⲡⲉ ⲁ ⲫⲛⲟⲩⲓ̈ ⲙⲩⲟⲭⲛ̄ ⲉ ⲡⲧⲁⲕⲟ
ⲛ̄ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲙⲟⲥ· ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲧⲛ̄ⲟ ⲛ̄ⲣⲁⲓ̈ⲣⲁⲗ ⲙ̄ ⲡⲙ̄-
ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲡⲛⲉⲣⲣⲱⲙⲉⲟⲥ ⲙⲁ ⲫⲣⲁⲓ̈ ⲉ ⲧⲉⲡⲟⲩ:—
Ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲛⲁⲩ ⲭⲉ ⲟⲩⲛⲟⲥ ⲛ̄ ⲁⲧⲙⲟⲣⲉⲓⲁ ⲥⲉⲉⲧ

Fol. 29 b 1 ⲉⲣⲱⲧⲏ̄ ⲉ ⲃⲟⲗ ⲉⲣⲓ ⲧⲟⲟⲧ ⲉⲧⲉⲧⲛ̄ⲧⲟⲩⲱⲟⲩ ⲉ ⲧⲙ̄ⲙ [ⲧⲁ]ⲙⲟⲓ
ⲙ̄ⲡⲉ ⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲥ̀ⲫⲟⲩ ⲙ̄ ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲣⲏⲧⲉ̀ϥ· ⲙ̄ⲡ ⲡⲱⲉ ⲙ̄
ⲡⲉⲥ̀ⲭⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̄ⲡ ⲡⲧⲁⲫⲟⲥ ⲛ̄ⲧⲁⲩⲕⲁ ⲡⲉ̀ϥⲥⲱⲙⲁ
ⲛ̄ⲣⲏⲧⲉ̀ϥ· Ⲁⲧⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲛ̄ⲓ̈ⲟⲩⲁⲓ̈ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ
ⲡ̄ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲡⲱⲙⲉ ⲛ̄ⲥⲁ ⲛⲉⲧ ⲛⲟⲓ· ⲉ ⲡⲛⲟⲙⲟⲥ ⲉⲣⲓ
ⲛ̄ⲓ̈ⲟⲩⲁⲓ̈ ⲕⲁⲗⲱⲥ· ⲙ̄ⲡ ⲁⲣⲭⲛⲉⲣⲉⲧⲥ ⲉⲧ ⲛ̄ⲣⲏⲧⲟⲩ:—
Ⲁⲩⲱ ⲥⲉⲛⲁⲧⲁⲙⲉ ⲡⲉⲣⲣⲟ· ⲉ ⲡⲉⲧ ⲧ̄ⲡⲱⲙⲉ ⲛ̄ⲥⲱϥ:—Ⲟⲩⲛ̄
ⲟⲩⲟⲛ ⲛ̄ⲣⲏⲧⲛ̄ ⲛ̄ⲧ̄ⲛⲟⲓ ⲉ ϯⲡⲟⲗⲓⲥ ⲁⲛ: ⲭⲉ ⲉⲩⲉⲓⲙⲉ ⲉ ⲡⲉⲧ
ⲉⲣⲉ ⲡⲣⲣⲟ ⲡⲱⲙⲉ ⲛ̄ⲥⲱϥ:—Ⲁⲩⲱ ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲭⲉ
ⲧⲁⲙⲟⲓ ⲉ ⲡⲉⲧ ⲥⲟⲟⲩⲛ ⲉ ⲡⲛⲟⲙⲟⲥ· ⲕⲁⲗⲱⲥ ⲛ̄ⲣⲏⲧ ⲧⲛⲧⲧ̄ⲛ̄·

Fol. 29 b 2 ⲧⲛ̄ | [one line wanting] ⲕⲁ ⲧⲛⲧⲧ̄ⲛ ⲉ ⲃⲟⲗ ⲉⲣⲓ ⲃ̄ⲉⲓⲣⲛⲏⲛ·
ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉ ⲛⲉⲧⲛ̄ⲛⲏ̈· Ⲁⲩⲱ ⲁⲩ ϯ ⲛⲁⲩ ⲛ̄ⲥⲁⲓⲱϥ ⲛ̄ⲣⲱⲙⲉ·
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲛⲁⲓ ⲛⲉⲧ ⲥⲟⲟⲩⲛ ⲉ ⲡⲛⲟⲙⲟⲥ ⲕⲁⲗⲱⲥ·
ⲛ̄ⲧⲟⲟⲩ ⲅⲁⲣ ⲛⲉ ⲁⲣⲭⲛⲉⲣⲉⲧⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲉ ⲛⲉⲧⲣⲁⲓ
ⲓⲟⲩⲁⲥ· ⲓⲁⲙⲉⲓⲛ· ⲁⲃⲓⲁⲱⲛ· ⲁⲗⲱⲉⲓⲛⲥⲟⲩ· ⲓⲛⲥⲟⲩ·
ⲥⲩⲗⲱⲙ· ⲓⲁⲥⲥⲱⲙ:—Ⲁⲩⲱ ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲛⲁⲩ ⲭⲉ ⲉⲙⲱⲡⲉ·
ⲧⲉⲧⲛ̄ⲧⲟⲩⲱⲟⲩ ⲉ ⲱⲛ̄ⲍ ⲉⲣⲁ ⲡⲱⲛ̄ⲍ ⲙ̄ ⲡⲛⲟⲙⲟⲥ ⲙ̄ⲡ ⲛ̄
ⲡⲕⲉ ⲁⲓⲱⲛ· ⲉⲓⲉ ⲧⲁϫⲏ· ⲧⲁⲙⲟⲓ ⲉ ⲡⲙⲁ ⲙ̄ ⲡⲱⲉ ⲙ̄
ⲡⲉⲥ̀ⲭⲟⲥ· ⲙ̄ ⲛⲁ ⲭⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫⲥ· ⲙ̄ⲡ ⲡⲧⲁⲫⲟⲥ ⲛ̄-
ⲧⲁⲩⲕⲁ ⲡⲉ̀ϥⲥⲱⲙⲁ ⲛ̄ⲣⲏⲧⲉ̀ϥ:—Ⲉⲱⲱⲡⲉ ⲧⲉⲧⲛ̄ⲧⲟⲩⲱⲟⲩ ⲁⲛ

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ⲉ ⲧⲁⲓⲟⲓ ⲉ ⲣⲟⲩ· ⲉⲓⲉ ϯⲛⲁⲧⲁⲕⲟ | ⲛ̄ ⲛⲉⲧⲛ̄ⲥⲱⲙⲁ ⲉⲡ̄ Fol. 30a 1
ⲉⲡ̄ⲁⲙⲟⲣⲓⲁ ⲉⲧⲛⲁϣⲧ̄· ⲗⲩⲱ ⲛⲉⲧⲛ̄ⲯⲩⲭⲏ ⲟⲛ· ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲍ
ⲛⲁⲣⲟⲕⲣⲟⲩ ⲉⲡ̄ ⲟⲩⲕⲱⲣ̄ ⲛ̄ ⲁⲧ ⲱⲙⲉ:—ⲗⲩⲟⲧⲱⲙⲃ̄ ⲛ̄ⲥⲓ
ⲟⲩⲁ ⲉ ⲡ̄ⲣⲁⲛ ⲡⲉ· ⲓⲁⲗⲓⲏ̄ ϫⲉ ⲙⲁⲣⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡ̄ⲣ̄ⲣⲟ·
ⲱⲛ̄ⲥ ⲙⲁ ⲉⲛⲥ̄:—ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ ⲧⲁⲭⲱ ⲛ̄ ⲡⲉ ϯⲥⲟⲟⲩⲛ
ⲙ̄ⲛⲟⲩ· ϯⲡⲟⲗⲓⲥ ⲥⲁⲣ ⲧⲁⲓ ⲁⲩⲱⲱⲥ̄ ⲛ̄ⲙⲟⲩⲛⲏ̄ ⲛ̄ⲥⲟⲩ·
ⲣⲓⲧⲛ̄ ⲛⲉⲣ̄ⲣⲱⲟⲩ ⲛ̄ ⲛ̄ⲣⲱⲙⲁⲓⲟⲥ:—ⲗⲩⲱ ⲙ̄ⲧⲉⲓⲟⲩⲧⲉ ⲁⲩ-
ⲙⲟⲟⲩⲧⲟⲩ· ⲉⲡ̄ⲕⲟⲟⲩⲉ ϫⲉ ⲟⲛ ⲁⲩⲉⲭⲟⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ
ⲉ ⲕⲙⲙⲉ· ⲁⲩⲱ ⲙⲁ ⲧⲉⲛⲟⲩ ⲥⲉ ⲉⲣ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲙ̄ⲡ̄ ⲟⲩⲕⲱⲧⲟⲩ ⲉ ⲛⲉⲧⲛⲓ ⲛ̄ⲕⲉ ⲥⲟⲛ· Ⲉⲱⲱⲡⲉ ⲁ ⲉⲡ̄ⲕⲟⲩⲓ
ⲥⲉⲡⲉ ⲉ ⲡ̄ⲧⲉⲛⲟⲥ· ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲥⲉ ⲉⲣ̄ ϯ ⲡ̄ⲟⲗⲓⲥ· ⲛ̄ⲧⲱⲟⲟⲛ Fol. 30a 2
ⲉⲁ ⲛⲁⲉⲃ̄ ⲛ̄ ⲛⲉⲣ̄ⲣⲱⲟⲩ ⲛ̄ ⲛ̄ⲣⲱⲙⲁⲓⲟⲥ· ⲛ̄ϯ ⲫⲟⲣⲟⲥ
ⲛⲁⲩ· ⲁⲩⲱ ⲙ̄ⲡ̄ ⲛ̄ⲥⲃⲃⲉ ⲉ ⲙⲙⲁ ⲉⲛⲧ ⲡⲉⲣⲓⲟⲩⲣⲩⲥⲟⲥ ⲧⲛ-
ⲣⲟⲩ:—Ⲡⲗⲏⲛ ⲉ ⲱⲛⲉ̄ ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ· ⲛ̄ ⲛⲓⲉ̈ⲟⲩⲧⲉ·
ⲡⲣⲱⲃ ⲥⲉ ⲉⲧ ⲙ̄ⲙⲁⲓⲛⲉ ⲛ̄ⲥⲱϥ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲛ̄· ⲛ̄ⲧⲛ̄-
ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲁⲛ· Ⲡⲣⲣⲟ ⲇⲉ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⲁⲩⲧⲣⲉ
ⲧⲛⲟⲭⲟⲩ ⲉⲩⲗⲁⲁⲕⲟⲥ ⲉⲙⲛ̄ ⲙⲟⲟⲩ ⲛ̄ⲅⲛⲧⲉϥ ⲛ̄ⲥⲉ ⲧⲙ̄ ϯ
ⲟⲉⲓⲕ ⲛⲁⲩ ⲟⲩⲇⲉ ⲙⲟⲟⲩ· ⲙⲁⲓⲛⲧ ⲟⲩⲙⲟⲩ· Ⲓⲛ̄ⲥ̄ ⲥⲁⲱϥ̄
ⲛ̄ⲣⲟⲟⲩ· ⲉⲩⲉⲙ ⲡⲉⲥⲛⲧ ⲉ ⲡⲗⲁⲁⲕⲟⲥ· ⲁⲩⲱⲱ ⲉ ⲃⲟⲗ
ϫⲉ ⲙⲁⲣⲉ ⲡⲛ̄ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ ⲕⲉⲗⲉⲩⲉ· ⲛ̄ⲥⲉⲉⲓⲛⲧ̄ ⲉ ⲣⲁⲓ·
ⲁⲩⲱ ⲧⲛ̄ⲁⲙⲉ ⲡⲛ̄ⲭ[ⲟⲉⲓⲥ] | ⲡⲣⲣⲟ ⲉ ⲡⲉⲧ ϥⲙⲙⲉ ⲛ̄ⲥⲱϥ· Fol. 30b 1
ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲛ̄ⲧⲟⲩ ⲉ ⲣⲁⲓ· ⲉⲙⲉ ⲁ ⲡⲉⲧⲥⲱⲙⲁ ⲙⲙ
ⲥⲁⲣ ⲙⲓⲃⲉ ⲣⲓⲧⲛ̄ ⲡⲱⲥⲃ̄ ⲛ̄ ⲡⲗⲁⲁⲕⲟⲥ· ϫⲉ ⲙⲫⲟⲛⲏ ⲉ
ⲡⲉⲥⲛⲧ ⲉⲣ̄ ⲡⲕⲁϥ:—ⲟⲩⲁ ⲉ ⲃⲟⲗ ⲛ̄ⲅⲛⲧⲟⲩ ⲉ ⲡ̄ⲣⲁⲛ ⲡⲉ
ⲓⲟⲩⲁⲁⲥ· ⲡⲉϫⲁϥ· ϫⲉ ⲙⲁⲣⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲕⲉⲗⲉⲩⲉ·
ⲛ̄ⲥⲉⲧⲥⲟⲓ ⲛ̄ ⲟ̈ⲕⲟⲩⲓ ⲙⲙⲟⲟⲩ· ⲁⲩⲱ ϯⲛⲁⲧⲁⲗⲟⲓ ⲉ ⲣⲱⲃ
ⲙⲙⲁ· ⲉⲧ ⲕⲱⲙⲉ ⲛ̄ⲥⲱⲟⲩ: ⲗⲩⲭⲟⲟⲥ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣⲉ
ⲧⲉⲙⲉ· ⲛ̄ ⲉⲡ̄ⲟⲉⲓⲕ ⲉⲧⲧⲃⲏⲏⲩ· ⲙ̄ⲡ̄ ⲟⲩⲙⲟⲟⲩ ⲁϥⲧⲣⲉ
ⲧⲟⲩⲱⲙⲉ ⲁⲩⲥⲱ· Ⲏ ⲧⲉⲣ ⲧⲁϫⲣⲉ ⲡⲛ̄ⲣⲏⲧ· ⲛ̄ⲥⲓ ⲓⲟⲩⲁⲁⲥ
ⲉⲓ ⲛⲁⲓ· ⲁϥⲱⲱⲥ ⲉ ⲃⲟⲗ ⲉϥⲭⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲛⲁ ⲭⲟ⌋ⲉⲓⲥ Fol. 30b 2
ⲡⲣⲣⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲙ̄ ⲙⲁⲓ ⲣⲱⲙⲉ· Ⲫⲭⲱ
ⲙ̄ⲙⲟⲥ ⲛ̄ⲥⲓ ⲛⲓⲉⲓⲱⲧ ⲗⲗⲗ· ⲉⲡ̄ ⲡⲉⲛⲓⲁ̄· ϫⲉ ⲙ̄ ⲡⲧⲁⲓ-
ⲥⲟⲧⲙⲟⲩ· ⲁⲛⲉⲙⲉ ⲉ ⲣⲟⲟⲩ· ⲙ̄ ⲡⲧⲁ ⲛⲓⲉⲓⲟⲧⲉ ⲭⲟⲟⲩ·
ⲙ̄ⲡ ⲟⲩⲣⲱⲡ ⲉ ⲛⲉⲧⲯⲩⲭⲣⲉ ⲉ ⲕⲉ ⲭⲱⲙ:—ⲗⲩⲭⲟⲟⲥ ⲟⲛ

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ⲛⲁⲓ ⲛ̄ⲥⲓ ⲡⲁ ⲉⲓⲱⲧ ⲥⲧⲙⲉⲱⲛ ⲭⲉ ⲁ ⲡⲁ ⲉⲓⲱⲧ ⲓⲟⲩⲁⲁ
ⲭⲛⲟⲩⲓ· ⲭⲉ ⲫ̄ⲙ̄ ⲡⲕⲉⲣⲟⲥ ⲛ̄ⲧⲁⲩⲥ̄ⲫⲟⲩ ⲛ̄ ⲓⲥ̄ ⲛ̄ⲣⲏⲧ̄ⲩ̄· ⲁ
ⲛ̄ⲓⲟⲩⲁⲁⲓ ⲥⲱⲟⲩⲣ ⲉ ⲛⲉⲩⲉⲣⲏⲩ· ⲁⲩⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲱⲟⲭⲙ
ⲛ̄ ⲟⲩⲱⲧ· Ⲏ ⲧⲉⲣ ⲟⲩⲉⲓⲙⲉ ⲭⲉ ⲁⲩⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲫ̄ ⲛⲉⲧ
ⲙⲱⲟⲩⲧ· ⲁⲩϯ ⲛ̄ ⲫ̄ⲛⲟⲩ ⲛ̄ ⲣⲟⲙⲡ̄ ⲛ̄ ⲙⲙⲁⲧⲟⲩ· ⲉⲧ
ⲣⲟⲉⲓⲥ ⲡⲧⲁⲫⲟⲥ· ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲛ̄ⲧ̄ⲙⲁⲟⲩⲧⲛⲉ ⲛ̄ⲛ̄-
Fol. 31 *a* 1 ⲧⲁⲩ | ⲉⲓ ⲁⲩ[illegible]ⲉⲛⲧⲉⲩⲱⲛ· ⲉⲛⲛ̄ⲕⲟⲧⲕ ⲙ̄ⲡ̄ ⲛⲉⲓⲙⲉ
ⲛⲑ̄ ⲁ ⲛⲉⲛⲉⲓⲟⲧⲉ· ⲭⲓ ⲥⲟⲗ ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̄ ⲡⲭⲟⲉⲓⲥ· ⲉ ⲧⲃ
ⲛⲉⲩⲧⲱⲙ̄ ⲛ̄ⲣⲏⲧ· Ⲡⲛ̄ⲥⲱⲥ ⲁ ⲫ̄ⲥⲟⲙ ⲱⲟⲡⲉ· ⲉ ⲃⲟⲗ
ⲫ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓⲥ̄· ⲫⲱⲥ ⲧⲉ· ⲛ̄ⲧⲟⲩⲛ̄ⲉⲥ ⲛⲉⲧ ⲙⲱⲟⲩⲧ
Ⲁⲩⲛⲟⲩⲭ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄ⲁⲗⲙⲱⲛⲓⲟⲛ ⲫ̄ ⲛ̄ⲣⲱⲙⲉ:—
Ⲁⲧⲕⲱⲣ ⲉ ⲣⲟϥ ⲛ̄ⲥⲓ ⲛ̄ⲓⲟⲩⲁⲁⲓ ⲉ ⲧⲃⲉ ⲡⲓ ⲫⲱⲃ· Ⲁⲧⲕⲧⲣⲓⲍⲉ
ⲙ̄ ⲡⲓⲱⲁⲭⲉ ⲛⲁⲓ ⲛⲧⲁⲩⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ ⲛ̄ⲥⲓ ⲛ̄ⲓⲟⲩⲁⲁⲓ:—
ⲭⲉ ⲙⲁⲣ ⲛ̄ⲓⲟⲩⲁⲁⲓ ⲧⲓⲣⲟⲩ ⲉⲧ ⲫ̄ ⲟⲩⲉⲗⲙⲁ ⲙ̄ⲡ̄ ⲙⲁⲁ
ⲙⲁ ⲉⲧ ⲫⲏⲓ ⲉ ⲣⲟⲟⲩ· ⲫⲉⲥ ⲉⲓⲧⲛ̄ ⲉⲭⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲓⲥ̄·
Ⲁⲧⲕⲧⲣⲓⲍⲉ ⲙ̄ ⲡⲓⲣⲱⲃ ⲙ̄ ⲃⲟⲧⲉ· ⲭⲉ ⲉⲓⲧⲛ̄ ⲙⲁⲁ ⲉⲩⲁⲩ-
Fol. 31 *a* 2 ⲡⲟⲩⲟⲩ | ⲉ ⲃⲟⲗ ⲫ̄ ⲛⲉⲧⲛⲓ ⲙⲁⲣⲟⲩⲣⲟⲥⲟⲩ ⲉⲭⲙ̄ ⲡⲧⲁⲫⲟⲥ
ⲙ̄ ⲓⲥ̄:—Ⲉⲡⲉⲩⲉⲓⲣⲉ ⲭⲉ ⲙ̄ ⲡⲁⲓ ⲛⲟⲩⲛⲟⲥ ⲙ̄ ⲟⲩⲟⲉⲓⲱ
ⲱⲁⲛⲧ ⲫⲉⲓ ⲛ̄ⲥⲓ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ ⲡⲣⲣⲟ ⲙ̄ ⲡⲣⲱⲙⲁⲓⲟⲥ:
ⲛⲧⲙⲟⲩⲧ ⲙ̄ ⲡⲛⲉⲛⲟⲥ· ⲙ̄ⲡ̄ ⲟⲩⲗⲟ ⲉⲩⲉⲓⲣⲉ ⲛ̄ϥⲣⲉ·
ⲱⲁⲛⲧⲉ ⲫ̄ⲛⲟⲩ ⲛ̄ⲕⲟⲡⲣⲉⲓⲁ ⲱⲱⲡⲉ:—Ⲟⲩⲛ̄ⲧⲁⲕ ⲟⲩⲛ ⲙ̄-
ⲙⲁⲩ ⲱ̄ ⲡⲣⲣⲟ· ⲙ̄ ⲫ̄ⲁⲡⲟⲧⲉϫⲓⲥ ⲉ ⲃⲟⲗ ⲫ̄ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ
ⲙ̄ ⲓⲥ̄ ⲛⲉϫⲥ̄· ⲭⲉ ⲁⲩ ⲛⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲕⲁⲁϥ ⲛ̄ⲣⲏⲧ̄ⲩ̄:—
Ⲁⲧⲱ ⲁ ⲡⲣⲣⲟ ⲕⲉⲗⲉⲩⲉ ⲉ ⲉⲙⲉ́ ⲛⲁϥ ⲙ̄ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ·
ⲁϥⲱⲱⲩ ⲫⲓⲱⲟⲩ ⲁϥⲥⲙ̄ⲧⲟⲩ ⲉⲙⲡ̄ ⲗⲁⲁⲩ ⲙ̄ ⲫⲁⲫⲟⲣⲁ·
Fol. 31 *b* 1 ⲛ̄ⲣⲏⲧ̄ⲟ̄ ⲙ̄ ⲛ̄ⲧ̄ⲟⲟⲩ ⲁⲗⲗ[ⲁ] | ⲭⲉ ⲛ̄ⲧⲁⲩⲭⲓⲧ̄ⲩ̄ ⲉ ⲡⲙⲁ ⲙ̄
ⲍ̄ ⲡⲕⲟⲗⲥⲟⲁ· ⲉⲧⲉ ⲡⲙⲁ ⲡⲉ ⲙ̄ ⲡⲣⲁⲙⲓⲟⲛ· ⲛ̄ⲧⲁⲩⲥ̄ⲫⲟⲩ
ⲙ̄ⲙⲟⲩ ⲫ̄ⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲉⲣⲉ ⲡⲧⲁⲫⲟⲥ ⲫ̄ⲙ̄
ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛ̄ⲧⲁⲩⲕⲁ ⲡ̄ⲥⲱⲙⲁ ⲛ̄ⲣⲏⲧ̄ⲩ̄· ⲉⲩⲣⲏⲓ
ⲉ ⲣⲟⲟⲩⲓ ⲉ ⲣⲟϥ: Ⲁⲣⲟⲧⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ· ⲕⲱⲛⲥⲧⲁⲛ-
ⲧⲓⲛⲟⲥ· ⲡⲉϫⲁϥ ⲛ̄ ⲓⲟⲩⲁⲁⲥ· ⲭⲉ ⲙⲁⲧⲁⲓⲟⲓ ⲉ ⲡⲙⲁ ⲙ̄
ⲡⲕⲟⲗⲥⲟⲁ· ⲁⲩⲱ ⲕⲛⲁⲱⲱⲡⲉ ⲉⲕⲟ ⲛ̄ ⲣⲙ̄ⲣⲉ Ⲁⲩⲱ
ⲡⲉϫⲉ ⲓⲟⲩⲁⲁⲥ ⲭⲉ ⲙⲁⲣⲉ ⲧⲛ̄ⲛ̄ⲧⲭⲟⲉⲓⲥ ⲥⲕⲱⲗⲗⲓ ⲙ̄ⲙⲟⲕ·
ⲛ̄ⲧ̄ⲛ̄ ⲉⲓ ⲙ̄ⲙⲁⲓ ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲡⲕⲟⲗⲥⲟⲁ· ⲉⲧⲉ ⲡⲙⲁ

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ⲙ ⲡⲏⲣ[ⲁⲛ]ⲟⲙ ⲡⲉ· Ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ̄ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ· ⲙⲛ̄
ⲧⲫⲛⲁⲓ ⲛⲟⲩⲧⲉ ⲙ̄ ⲙⲁⲁⲩ | ϩⲛⲗⲏⲓⲏ· ⲙⲛ̄ ⲡⲛⲟⲥ ⲉⲧ Fol. 31 b 2
ⲛⲓⲙⲁϥ· ⲁϥϫⲓⲧⲟⲩ ⲉϫⲙ̄ ⲡⲥⲟⲗⲟⲟⲁ· ⲁϥϫⲓⲧⲟⲩ ⲉϫⲛ̄
ⲟⲩⲟⲥ ⲡⲕⲟⲡⲣⲓⲁ· ⲉⲥϫⲟⲟⲥⲉ ⲉϫⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄· ⲛⲁ ⲱⲉ
ⲙ̄ ⲙⲁⲁⲉ:—Ⲥⲥⲉⲓⲣⲉ ⲛ̄ ϫⲟⲩⲱⲧⲉ ⲛ̄ⲥⲓϯ ⲱⲣⲉ· ⲉⲥⲕⲱⲧⲉ
Ⲉⲥⲙⲏϩ ⲛ̄ⲉⲓⲉⲓⲧⲛ̄· ϩⲙ̄ ⲡⲙⲁ ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙⲛ̄ ⲡⲏⲣⲁ-
ⲙⲟⲛ:—Ⲡⲉϫⲉ ⲓⲟⲩⲁⲁⲥ ⲙ̄ ⲡⲣⲣⲟ ϫⲉ ⲉⲓⲥ ⲡⲥⲟⲗⲟⲟⲁ
ⲕⲁⲧⲁ ⲧⲏⲁⲥⲡⲉ:—ⲕⲁⲧ ⲁⲥⲡⲉ ϩⲱⲟⲩ ⲛ̄ⲥⲉⲃⲃⲁⲓⲟⲥ· ⲥⲁⲃ-
ⲃⲁⲑⲁ: Ⲡⲣⲣⲟ ⲇⲉ ⲛ̄ ⲧⲉⲣ ⲫⲛⲁⲩ ⲛ̄ⲧⲟⲥ ⲡⲕⲟⲡⲣⲓⲁ· ⲙⲛ̄
ⲡⲙⲁ ⲛ̄ ϫⲁⲓⲉ· ⲁϥϩⲣⲟϩⲣⲉϫ ⲙ̄ⲙⲁⲧⲉ:—Ⲓⲟⲩⲁⲁⲥ ⲇⲉ ⲛ̄
ⲧⲉⲣ ⲫⲛⲁⲩ ⲉ ⲡⲣⲣⲟ· ϫⲉ ⲁϥⲟⲧⲟⲗⲉⲥ ⲛ̄ϩⲛⲧ· ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲱⲕⲙ̄· ⲟⲩ|ⲛ Fol. 32 a 1
[illegible]ⲕⲕ[illegible]ⲁⲧⲟⲥ· ⲉ ⲉⲓⲣⲉ ⲙ̄ ⲡⲕⲟⲩⲱϣ ⲧⲏⲣⲫ̄· Ⲉⲡⲓ ⲁⲛ ⲕⲁ]
ⲛⲁ ⲡⲡⲉⲛⲟⲥ· ⲁⲧⲉⲓⲣⲉ ⲛ̄ ⲛⲉⲓ ⲛⲟⲥ ⲙ̄ ⲡⲉⲑⲟⲟⲩ· Ⲧⲉⲛⲟⲩ
ⲥⲉ ⲧⲡⲛⲟⲟⲩ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲧⲕⲙⲡⲧⲉⲣⲣⲟ ⲧⲏⲣⲥ̄· ⲙⲁⲣⲟⲩ
ⲥⲱⲡⲉ ⲫⲛ̄ ⲧⲕⲙⲡⲧⲉⲣⲣⲟ· ⲛ̄ ⲛⲓⲟⲩⲁⲁⲓ ⲧⲏⲣⲟⲩ· ⲛⲥⲉⲉⲓⲡⲉ
ⲙ̄ⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲙⲁ· ⲙⲛ̄ ⲛⲉⲧⲧⲃⲏⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲥⲕⲉⲩⲉ
ⲛ̄ ϣⲓⲕⲉ· ⲙⲛ̄ ⲛⲉⲧⲁⲛⲣⲟⲗⲟⲙⲁ· Ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ ⲛⲉⲓⲟⲧⲉ
ⲉⲧ ⲣⲟⲥⲟⲩ· ⲛ̄ⲧⲟⲟⲩ ⲣⲱⲟⲩ ⲛ̄ϣⲛⲣⲉ ⲛⲉⲧ ⲡⲁⲟⲗⲟⲩ ⲉ ⲃⲟⲗ·
Ⲗ ⲛ̄ⲉⲛⲉⲓⲟⲧⲉ· ⲟⲩⲉⲙ̄ ⲉⲗⲉⲗ ⲫⲙ̄ⲡⲉ· ⲙⲁⲣⲙ̄ⲡⲁϫⲉ ⲛ̄ⲙⲉⲩ-
ϣⲛⲣⲉ ⲛ̄ ⲟⲩϣⲥ̄:—Ⲁⲩⲱ ⲛ̄ϯϩⲣⲉ ⲁ ϯ ⲥⲩⲙⲃⲟⲩⲗⲓⲁ· ⲉⲣⲁ-
ⲛⲁϥ ⲙ̄ ⲡⲣⲣⲟ· ⲙⲛ̄ ⲛⲫⲛⲟⲥ· | Ⲁⲩⲱ ⲛ̄ϯϩⲣⲉ ⲁ ⲡⲣⲣⲟ Fol. 32 a 2
ⲥⲣⲁⲓ ⲛ̄ⲧⲉⲧⲛⲟⲩ· ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲧⲫⲙⲡⲧⲣⲣⲟ ⲧⲏⲣⲥ̄· ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ ⲛ̄ϯϩⲣⲉ· ϫⲉ Ⲁⲛⲟⲕ ⲡⲉ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⲡⲣⲣⲟ·
ⲡⲁⲓ ⲉⲧ ⲫⲛⲕ ⲫⲁ ⲣⲁⲧⲫ̄ ⲛ̄ ⲓⲥ̄ ⲡⲉϫⲭⲥ̄· ⲡⲛⲟⲥ ⲛ̄ ⲣⲣⲟ ⲙ̄
ⲙⲉ· ⲉⲓⲥⲣⲁⲓ ⲛ̄ ⲡⲛⲟⲥ ⲛ̄ ⲙ̄ ⲡⲟⲗⲓⲥ ⲕⲁⲧⲁ ⲙⲁ· ⲙⲛ̄
ⲛⲉⲧⲧⲱⲩ· ϣⲁ ⲣⲣⲁⲓ ⲉⲧϯⲙⲉ· ⲏ ⲟⲩϫⲱⲣⲓⲟⲛ ⲉⲣⲉ ⲙⲛⲧ
ⲡⲣⲱⲙⲉ ⲡⲛⲧⲫ̄· ⲛⲁⲓ ⲉⲧ ⲱⲟⲟⲡ ⲫⲁ ⲡⲁⲙⲁⲣⲧⲉ ⲛ̄ ⲧⲁ
ⲙⲙⲧⲉⲣⲣⲟ· ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲥⲱⲡⲉ ⲛⲉⲛⲓⲟⲩⲁⲁⲓ ⲧⲏⲣⲟⲩ
ⲉⲧ ⲟⲩⲏϩ· ⲣⲁⲧⲛ̄ ⲧⲏⲩⲧⲛ̄· ⲛⲧⲉⲧⲛ̄ ⲧⲡⲛⲟⲟⲩⲥⲟⲩ· ⲉ
ⲟⲩⲉⲗⲏⲓⲁ ⲙⲛ̄ ⲛⲉⲧⲃⲏⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉⲥⲕⲉⲩⲏ ⲛ̄ϣⲓⲕⲉ· ⲙⲛ̄
ⲛⲉⲧⲁⲛⲣⲟⲗⲟⲙⲁ· ⲁⲩⲱ ⲛⲉⲧ|ⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟϥ· ⲉ ⲁϥⲣⲱⲡ Fol. 32 b 1
ⲉϫⲛ̄ ⲟⲩⲁ ⲛ̄ϩⲛⲧⲟⲩ· ⲉⲩⲉϣⲱⲡⲉ ⲉⲩⲥⲏⲡ ⲉ ⲡⲛⲟⲩ· ⲁⲩⲱ ⲍⲃ
ⲛ̄ⲥⲉⲧⲉⲙⲉⲩⲉ ⲙ̄ⲙⲟϥ ⲙⲛ̄ ⲡⲫⲏⲓ:—Ⲏ ⲧⲉⲣ ⲟⲩⲁⲓ ⲇⲉ ⲛ̄

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нєсраі ⲙ̀ ⲡⲣⲣⲟ· ⲁⲧⲥⲱⲡⲉ ⲛ̀ⲓⲟⲩⲁⲁ̈ⲓ ⲧⲏⲣⲟⲩ ⲕⲁⲧ
ⲙⲁ· ⲁⲩⲧⲛ̀ⲟⲟⲩⲥⲟⲩ ⲉ ⲟⲩⲉⲗⲏⲓⲁ ⲙ̀ⲡ ⲛⲉⲩⲥⲕⲉⲩⲉ ⲛ̀
ⲩⲓⲕⲉ· ⲙ̀ⲡ ⲛⲉⲩⲧⲃⲛⲟⲟⲩⲉ· ⲙ̀ⲡ ⲛⲉⲩⲁⲙⲣⲟⲗⲟⲙⲁ· Ⲁⲩⲱ
ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲁⲛ ⲭⲱⲣⲁ ⲙⲙⲁ ⲉ ⲟⲩⲉⲗⲏⲓⲁ ⲉⲧⲟⲩⲃⲏ
ⲛ̀ ⲛⲉⲥⲓⲟⲩ ⲛ̀ ⲧⲡⲉ:—Ⲁⲩⲱ ⲁ ⲡⲣⲣⲟ ⲧⲱⲩ ⲉ ⲭⲟⲟⲩ· ⲓ
ⲉⲣⲉⲣⲥⲟⲗⲟⲓⲕⲧⲏⲥ· ⲭⲉ ⲕⲁⲥ ⲉⲧⲉⲭⲱⲣⲁ ⲉ ⲭⲟⲟⲩ ⲉ ⲣⲟⲩ
ⲉ ⲧⲣⲁⲥⲓⲁ· Ⲁⲩⲕⲟ ⲙⲡⲟ ⲥⲛⲁⲩ ⲙⲙⲁⲧⲟⲩ· ⲉⲣⲁⲛ ⲟⲩⲉⲗⲏ
Fol. 32 *b* 2 ⲙ̀ⲡ ⲉⲣⲭⲓⲗⲓⲁⲣⲭⲟⲥ· | ⲙ̀ⲡ ⲉⲣⲣⲱⲙⲁⲧⲟⲡⲁⲣⲭⲟⲥ· ⲙ̀ⲡ
ⲉⲣⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲛⲥⲉⲁⲛⲁⲥⲕⲁⲍⲉ ⲛ̀ ⲛⲓⲟⲩⲁⲁ̈ⲓ ⲧⲏⲣⲟⲩ·
ⲉⲣⲟϣ ⲙ̀ ⲡⲉⲟⲟⲩ ⲙ̀ⲡ ⲧⲉⲧⲛ̀ ϣⲁⲛⲧ ⲟⲩϫⲱⲕ ⲉ ⲃⲟⲗ
ⲙ̀ ⲡⲟⲩⲉⲣⲥⲁⲣⲉ ⲙ̀ ⲡⲣⲣⲟ· ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ:—Ⲁⲩⲱ
ⲁⲩⲕⲱ ⲫⲁⲧⲛ̀ ⲧⲙⲁⲁⲧ· ⲛ̀ ⲉⲡⲉⲥⲕⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲧⲉ ⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉ· ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ ⲁⲛ
ⲧⲟϫⲓⲁ· ⲙ̀ⲡ ⲁⲡⲁ ⲉⲓⲱⲥⲏⲫ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀
ⲟⲩⲉⲗⲏⲓⲁ ⲉⲧⲉ ⲡⲉ ⲡⲁϩ ⲙ̀ⲡⲧⲁϥⲧⲉ ⲛ̀ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲁϥϩ
ⲙⲟⲟⲥ ⲉⲣⲏ ⲟⲩⲉⲗⲏⲓⲁ· ⲙ̀ⲡⲛⲥⲁ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ
ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲡⲥⲃⲃⲉ:—Ⲁⲛⲟⲕ ⲇⲉ ϣⲱ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲙ
Fol. 33 *a* 1 ⲟⲩ ⲉ ⲃⲟⲗ ⲙ̀ⲙⲁ | [one line wanting] ⲁⲛⲁⲓ· ⲁϥⲡⲧⲉ
[ⲯⲇ] ⲣⲟⲩⲛ ⲉ ⲧⲕⲕⲗⲏⲥⲓⲁ· ⲁⲓⲧⲁϣⲉⲟⲉⲓϣ ⲙ̀ ⲡⲉⲣⲁⲛ ⲉⲧ
ⲟⲩⲁⲁⲩ:—Ⲁϥⲧⲱⲟⲩⲛ ⲛⲥⲓ ⲛⲓⲁⲓ ⲛⲟⲩⲧⲉ ⲛ̀ ⲣⲣⲟ· ⲁⲧⲱ
ⲙⲙⲁⲓ ⲁⲥⲁⲡⲛ ⲉⲣⲏ ⲟⲩⲙⲉ· ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲁϥⲃⲱⲕ
ⲉ ⲉⲣⲱⲙⲏ· ⲉ ⲧⲃⲉ ⲛ̀ⲣⲱⲟⲩϣ ⲛ̀ ⲧⲙⲛ̀ⲧⲣⲣⲟ:—Ⲧⲟⲧⲉ
ⲧⲣⲣⲱ ⲉⲩⲗⲏⲛⲓⲛ· ⲁⲥⲙⲟⲟⲧⲉ ⲛ̀ⲛⲟⲥ ⲛ̀ⲓⲟⲩⲁⲁ̈ⲓ· ⲡⲉϩⲁⲥ
ⲛⲁⲩ ⲭⲉ ⲁⲛⲛⲓⲧⲛ̀ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̀ ⲡⲛⲁ ⲡⲣⲣⲟ ⲟⲩ·
ⲉⲣⲥⲁⲣⲉ ⲙⲙⲟϥ· ⲭⲉ ⲕⲁⲥ ⲛ̀ ⲛⲉⲧⲛ̀ⲩⲱⲡⲉ ⲙⲟⲛⲟϫⲟ ⲉ
ⲡⲙⲟⲩ:—Ⲁⲧⲱ ⲛⲉⲣ ⲙⲙⲁⲧⲟⲩ ⲁⲛⲁⲥⲕⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲙ̀
ⲡⲉⲟⲟⲩ ⲙ̀ⲡ ⲧⲉⲧⲛ̀ⲩⲛ· ⲛⲉⲣⲉ ⲛⲩⲁϩⲉ ⲙ̀ ⲡⲣⲣⲟ ⲥⲙⲟⲩ
Fol. 33 *a* 2 ⲙⲙⲁⲧⲉ· ⲁⲧⲱ ⲛⲉⲧⲟⲧⲱⲩ ⲉ ϫⲱⲕ ⲉ ⲃⲟⲗ | ⲛ̀ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ
ⲙ̀ ⲡⲣⲣⲟ· ⲡⲩⲟⲣⲡ ⲛ̀ⲣⲟⲟⲩ ⲛ̀ⲧⲁⲧⲉⲣⲣⲱⲃ ⲛ̀ⲛⲧⲉϥ· ⲡⲣⲟⲥ
ⲟⲉ ⲛ̀ⲧⲁⲡⲉⲓⲙⲉ ⲉ ⲣⲟⲥ ⲡⲉ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲙ̀ ⲡⲉⲃⲟⲧ·
ⲙⲁⲣⲧⲓⲟⲥ· ⲉⲧⲉ ⲡⲁⲣⲁⲣⲣⲟⲧ ⲡⲉ· ⲁⲧⲱ ⲩⲁ ⲥⲟⲩ ⲙⲡⲧⲁⲥⲉ
ⲛ̀ ⲟⲟⲩⲧ· ⲛ̀ⲧⲁⲥⲟⲩⲱⲛϥ̄ ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲧⲁⲡⲉ ⲙ̀ ⲡⲧⲁⲫⲟⲥ
ⲙⲙⲁⲧⲉ·:—Ⲁⲧⲁⲙⲉ ⲧⲣⲣⲱ ⲉⲩⲗⲏⲛⲓⲛ· ⲭⲉ ⲉⲓⲥ ⲉⲓⲛⲧⲉ
ⲁⲥⲙⲉ ⲙ̀ ⲡⲧⲁⲫⲟⲥ ⲙ̀ ⲡⲥⲱⲣ·:—Ⲁⲧⲱ ⲛ̀ⲧⲉ[ⲭ]ⲛⲟⲩ

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ⲁⲥⲧⲱⲟⲩⲛ· ⲙⲙⲏ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ· ⲙⲙⲏ ⲛ ⲛⲟⲥ
ⲧⲏⲣⲟⲩ· ⲁⲩⲉⲓ ⲉ ⲛⲁⲩ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲁⲩⲱ ⲁⲩⲡⲁⲣⲧⲟⲩ
ⲁⲧⲟⲩⲱⲱⲧ ⲉⲣⲁ ⲭⲱⲟⲩ· Λⲩⲱ ⲉⲓⲥ ⲟⲩⲛⲟⲥ ⲛ ⲟⲩⲟⲉⲓⲛ·
ⲁϥⲃⲱⲥⲉ ⲉⲣⲁ ⲭⲱⲟⲩ ⲛⲱⲉ ⲛ ⲟⲩⲉⲃⲣⲏⲥⲉ· ⲁϥⲭⲓ ⲛⲁⲩ ⲛ |
ⲟⲩⲥⲕⲉⲟⲥ ⲛⲥⲓ ⲓⲟⲩⲇⲁⲥ· ⲁϥⲱⲱⲕⲉ ⲉⲣⲙ ⲡⲕⲁⲣ ⲉⲓⲧⲟⲩⲱⲥ Fol. 33 b 1
ⲛ ⲧⲭⲟ ⲛⲥⲁ ⲡⲉⲓⲏⲃⲧ· ⲙ ⲡⲧⲁⲫⲟⲥ· ⲙⲙⲏ ⲕⲉ ⲙⲛⲛⲱⲉ ⲕⲇ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲉⲉⲁϥ· ⲉ ⲁⲧⲱⲱⲕⲉ ⲁⲧⲥⲙⲉ ⲛ ⲟⲩⲛⲟⲥ
ⲛ ⲱⲙⲉ· ⲉ ⲁⲩⲥⲕⲉⲣⲕⲱⲣⲉ· ⲁⲩⲱ ⲁⲥⲟⲩⲱⲛⲉ ⲉ ⲃⲟⲗ ⲛⲥⲓ
ⲧⲧⲁⲡⲣⲟ ⲙ ⲡⲧⲁⲫⲟⲥ:—Ⲥⲛⲉ ⲁ ⲣⲟⲩⲉ ⲥⲁⲣ ⲱⲱⲡⲉ ⲙ
ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲉⲣⲟⲟⲩ (*sic*) ⲉⲧ ⲙⲙⲁⲩ· ⲁⲧⲁⲛⲁⲭⲱⲣⲓ ⲱⲁ
ⲡⲉⲣⲁⲥⲧⲉ ⲉ ⲧⲙ ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲁⲫⲟⲥ· Λⲩⲱ ⲛⲉⲩⲡ-
ⲕⲱⲧⲕ ⲉⲙ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ⲛⲥⲓ ⲙ ⲡⲓⲥⲧⲟⲥ ⲙ ⲡⲗⲁⲟⲥ:—
Λⲩⲱ ⲛⲉⲩⲑⲉⲟⲣⲓ ⲙ ⲡⲟⲩⲟⲉⲓⲛ ⲉϥ† ⲱⲁⲣ ⲛⲱⲉ ⲛ ⲟⲩⲕⲱⲣⲕ
ⲱⲁⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓ ⲉ ⲣⲁⲓ· Ⲏ ⲧⲉⲣⲉ ⲣ | [ⲧⲟⲟⲩⲉ ⲁⲉ Fol. 33 b 2
ⲱⲱⲡⲉ ⲁⲥⲧⲱⲟⲩⲛ] ⲛⲥⲓ ⲧⲣⲣⲱ[1] ⲱⲟⲣⲡⲥ ⲙⲙⲏ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲙⲙⲏ ⲙ ⲡⲓⲥⲧⲟⲥ ⲁⲩⲃⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ ⲓⲥ·: Λⲩⲭⲓ
ⲙⲙⲁⲩ ⲛ ⲉⲡⲱⲟⲩⲟⲉⲙⲉ· ⲙⲙⲏ ⲉⲡⲕⲁⲛⲧⲓⲗⲁ ⲉⲧⲙⲟⲩⲉ
ⲁⲥⲱⲱⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ ⲓⲥ· ⲁⲩⲁⲧ ⲉ ⲱⲟⲙⲛⲧ
ⲥⲫⲟⲥ ⲉⲧⲕⲙ ⲉ ⲣⲁⲓ ⲙⲙⲏ ⲛⲉⲧⲉⲣⲛⲧ· (ⲙⲙⲏ ⲟⲩⲧⲟⲙⲟⲥ
ⲛ ⲱⲁⲁⲣ ⲉϥ[ⲕⲙ] ⲉ ⲣⲁⲓ ⲣⲁⲧⲛⲧ)[2]· Λⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩ-
ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ ⲡⲧⲁⲫⲟⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲛⲥⲓ ⲛⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ· ⲁⲩⲭⲓ ⲙ ⲡⲧⲟⲙⲟⲥ ⲛ ⲱⲁⲁⲣ· ⲁⲩⲉ ⲉ ⲣⲟϥ·
ⲉϥⲥⲛⲉ ⲡⲣⲃⲣⲁⲓⲕⲟⲛ: ⲁⲩⲧⲁⲁϥ ⲛ ⲓⲟⲩⲇⲁⲥ ⲁϥⲟⲱⲕ ⲉ
ⲣⲟⲟⲩ· ⲉⲣⲉ ⲧⲣⲣⲱ ⲥⲱⲧⲙ ⲙⲙⲏ ⲡⲙⲛⲛⲱⲉ ⲧⲏⲣⲕ:—Λⲩⲱ
ⲛⲁⲓ ⲛⲉ ⲉⲧ ⲥⲛⲉ ⲉ ⲣⲟϥ ⲭⲉ ⲁⲛⲟⲕ ⲡⲉ ⲓⲱⲥⲏⲫ ⲡⲁⲣⲓ-
ⲙⲁⲑⲁⲓⲁ· ⲙⲙⲏ ⲡⲏ|ⲕⲱⲁⲛⲛⲟⲥ· ⲁⲛⲃⲉⲓ ⲙ ⲡⲉⲥⲫⲟⲥ ⲛ Fol. 34 a 1
ⲓⲥ ⲙⲙⲏ ⲛⲁ ⲡⲛⲓⲥⲧⲓⲥ· ⲉ ⲃⲟⲗ ⲉⲣⲙ ⲡⲣⲁⲛⲓⲟⲛ:—Λⲩⲱ ⲕⲉ
ⲁⲛⲕⲁⲁⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉⲧⲉ ⲡⲁⲁ ⲡⲉ ⲡⲧⲁⲧⲕⲁ
ⲡⲥⲱⲁⲁ ⲛ ⲓⲥ ⲛⲣⲏⲧⲥ· ⲁϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲣⲙ ⲛⲉⲧ
ⲙⲟⲟⲩⲧ· ⲁⲩⲱ ⲡⲧⲁⲛⲉⲣ ⲛⲁⲓ ⲡⲧⲉⲩⲱⲛ· ⲉ ⲧⲃⲉ ⲟⲟⲧⲉ
ⲛ ⲛⲓⲟⲩⲇⲁⲓ:—Ⲡⲛ ⲡⲕⲁ ⲣⲱⲙⲉ ⲉ ⲉⲓⲙⲉ ⲉ ⲡⲡⲧⲁⲛⲁⲁϥ·
ⲉ ⲃⲟⲗ ⲭⲉ ⲛⲉⲣⲉ ⲛⲓⲟⲩⲇⲁⲓ· ⲥⲓ ⲛ ⲟⲩⲱⲟⲭⲙⲉ ⲉ ⲣⲟⲕⲟ

[1] ⲛⲥⲓ ⲧⲣⲣⲱ added in smaller letters.

[2] The words within parentheses are added in smaller letters.

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ⲙ̀ⲡⲉϭ̀ϥⲟⲥ· ⲛ̀ ⲛⲓⲥ ⲡⲉⲭ̀ⲥ̄:—Ⲥ ⲧⲃⲉ ϯ ⲁⲓϯⲁ ⲟⲩ
ⲁⲛⲟⲟⲛⲟⲩ ⲉ ⲃⲟⲗ ⲉ̀ⲣⲁⲓ ⲛⲓⲁ ⲙ̀ ⲡⲕⲣⲁⲛⲓⲟⲛ· ⲁⲛⲕⲁⲁ
ⲉ̀ⲣⲁⲓ ⲛⲓⲁ ⲛ̀ⲧⲁⲩⲕⲁ ⲡⲥⲱⲙⲁ ⲙ̀ ⲡⲭⲟⲉⲓⲥ ⲛ̀ⲣⲙ̀ⲧⲛ̄ⲧ̀ⲛ̄: ⲁⲩⲥ
Fol. 34 *a* 2 ⲛⲓ ⲥϧⲟⲥ· ⲉⲧ ⲉⲣⲉ ⲡⲓⲧⲓⲧⲗⲟⲥ ⲥⲛⲉ ⲉ ⲭⲱⲥ· ⲡⲁ ⲓⲥ ⲡⲉ|ⲭ
ⲡⲉ· ⲗⲩⲱ ⲁⲧⲁⲙⲁⲣⲧⲉ ⲙ̀ⲙⲟⲩ· ⲛ̀ⲥⲓ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲁⲩⲭⲓⲧⲟⲩ ⲉ ⲡⲉⲩⲣⲁⲙⲛⲣ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙ̀ⲙⲟⲩ· ⲁⲩⲛ̀ⲧⲟ
ⲉⲩⲧⲱⲟⲩⲛ ⲙ̀ⲙⲟⲩ ⲁⲩⲧⲁⲁⲩ ⲛ̀ ⲧ̀ⲣⲣⲱ:—ⲗⲩⲱ ⲁⲥⲕ
ⲡⲉⲥⲣⲁⲙⲛⲣ ⲉⲁ ⲣⲟⲩ· ⲛ̀ ⲛ̀ ⲟⲩⲛⲟⲩ ⲛ̀ ⲛⲁⲩ· ⲁⲥⲣⲟⲗⲍ
ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲩ· ⲙ̀ⲛ̀ ⲛⲛⲟⲩ ⲛⲁⲍⲓⲱⲙⲁⲧⲕⲟⲥ· ⲁⲩⲟ
ⲛⲁⲍⲓⲱⲡⲓⲥⲧⲟⲥ:—ⲗⲩⲱ ⲁⲥⲧⲣⲉ ⲧⲥⲟⲟⲗⲛ̄ ⲛ̀ ⲟⲩⲡⲟⲣⲫⲛⲣⲁ
ⲉ ⲧⲁ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲡⲣ̄ⲣⲟ ⲧⲉ· ⲁⲥⲧⲣⲉ ⲧⲥⲟⲟⲗⲛ̄
ⲣⲙ̀ⲡⲏⲧⲛⲓⲁ ⲉⲛⲁⲛⲟⲩⲟⲩ:—ⲗⲩⲱ ⲁⲥⲧⲣⲉ ⲧⲥⲕⲉⲡⲁⲍⲉ ⲙ̀ⲙ
ⲙⲟⲩ· ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲥ̄· ⲩⲁⲓⲧ ⲉⲥⲥⲁⲓ ⲙ̀ ⲡⲣ̄ⲣⲟ
ⲧⲃⲉ ⲛ̀ⲧⲁⲥⲱⲱⲡⲉ:—ⲁⲥⲧⲣⲉ ⲙ̀ⲙⲁⲧⲟⲓ ⲁⲛⲁⲥⲕⲁⲍⲉ ⲛ̀ ⲛⲓⲟⲩ
Fol. 34 *b* 1 ⲁⲁⲓ· ⲉ ⲧⲣⲉⲩⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̀ ⲡⲛⲁ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ [ⲁⲥⲧ]|ⲣ
ⲓⲍ ⲧⲭⲓ ⲛⲡⲉ ⲛ̀ ⲛⲉⲣⲱⲙⲉ ⲧⲛⲟⲩ· ⲁⲥⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉⲩⲉⲓⲣ
ⲡⲱⲉ ⲙ̀ⲛ̀ ⲧⲱⲟⲙⲛ̄ⲧ ⲛ̀ⲡⲱⲟ· ⲉ ⲃⲟⲗ ⲉ̀ⲣⲁⲓ ⲡⲥⲉⲛⲟⲥ ⲛ̀ ⲛⲉ
ⲉⲃⲣⲁⲓⲟⲥ:—ⲗⲩⲱ ⲧ̀ⲣⲣⲱ ⲉⲛⲗⲛⲓⲛ· ⲁⲥⲥⲁⲓ ⲛ̀ ⲟⲩⲥⲉⲁ
ⲙ̀ ⲡⲉⲥⲱⲛⲣⲉ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ· ⲭⲉ ⲛⲁⲓⲁⲧⲏ ⲁⲩⲱ ⲡⲡⲉⲧⲛⲁ
ⲛⲟⲩⲃ· ⲛⲁⲱⲱⲡⲉ ⲙ̀ⲙⲟⲕ· ⲭⲉ ⲙ̀ⲡⲓⲧⲁⲕ ⲁⲓϯ ⲙ̀ⲙⲟⲥ
ⲉⲧⲙ̀ ⲡⲭⲟⲉⲓⲥ· ⲁⲩⲭⲁⲣⲓⲍⲉ ⲙ̀ⲙⲟⲩ ⲛⲁⲕ· ⲁⲕⲱⲙⲉ ⲉ
ⲛⲁ ⲙⲉⲣⲓⲧ ⲙ̀ⲡⲱⲛⲣⲉ· ⲁⲕⲥⲙⲉ· ⲁⲕⲧⲟⲣⲙ̀ ⲁⲧⲟⲧⲟⲛ ⲛⲁ
ⲙ̀ ⲡⲣⲟ ⲛ̀ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̀ ⲡⲭⲟⲉⲓⲥ· ⲁⲕⲥⲙⲉ ⲙ̀ ⲡⲉⲧ ⲁ
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲙ̀ⲙⲁ ⲙ̀ⲙⲟⲩ ⲁⲛ· ⲉⲧⲉ ⲡⲉⲥ̄ϧⲟⲥ ⲉ
ⲟⲩⲁⲁⲃ ⲛⲉ ⲙ̀ ⲡⲛ̄ⲭⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭ̀ⲥ̄: ⲛⲁⲓⲁⲧⲏ ⲛ̀ⲧⲟⲕ ⲱ
Fol. 34 *b* 2 ⲛⲁ ⲱⲛⲣⲉ ⲙ̀ ⲙⲉⲣⲓⲧ ⲭⲉ ⲁⲕⲕⲱ ⲛ̀ⲥⲱⲕ ⲙ̀ ⲡⲣⲟⲟⲩⲱ ⲛ̀
ⲡⲉⲕⲟⲥⲙⲟⲥ· ⲙ̀ⲛ̀ ⲛⲫ̀ⲭⲣⲏⲙⲁ ⲉⲧ ⲱⲟⲩⲉⲓⲧ ⲱⲁⲛⲧ ⲕⲥⲙ
ⲙ̀ ⲡⲉⲧ ⲥⲟⲧⲡ̄ ⲉ ⲭⲣⲏⲙⲁ ⲙⲙⲁ ⲉⲧ ⲥⲟⲧⲡ̄·:—ⲙ̀ⲛ̀ ⲱⲛ
ⲙ̀ ⲙⲉ ⲛⲓⲱⲙ ⲉⲛⲁⲟⲩⲃ· ⲥⲕⲱⲗⲗⲉⲓ ⲙ̀ⲙⲟⲕ ⲁⲙⲟⲩ ⲛ̀
ⲛⲁⲩ ⲉ ⲡⲧⲁⲫⲫⲟⲣⲉⲓ ⲙ̀ ⲡⲛⲟⲩⲧⲉ:—Ⲡⲁⲗⲗⲟⲛ ⲁ
ⲡⲧⲁ ⲡⲛⲟⲩⲧⲉ· ⲫⲟⲣⲓ ⲙ̀ⲙⲟⲩ· ⲉⲕⲱⲱⲁⲛⲁⲩ ⲉ ⲣⲟ
ⲉⲣⲁⲓ ⲡⲉⲩⲥⲁ ⲙ̀ⲙⲛ̀ ⲡⲉⲩⲁⲛⲁⲓ· ⲧⲕⲙ̀ⲡⲧⲕⲟⲩⲓ ⲛⲁⲣ ⲃⲣⲣⲉ ⲡⲉ
ⲡⲧⲁ ⲟⲩⲁⲉⲧⲟⲥ· ⲥⲕⲱⲗⲗⲓ ⲙ̀ⲙⲟⲕ ⲱ ⲛⲁ ⲙⲉⲣⲓⲧ ⲛ̀ ⲱⲛⲣⲉ
ⲛⲥ̄ ⲉⲓ ⲛⲥ̄ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ· ⲁⲩⲱ ⲛⲥ̄ ⲟⲩⲱⲱⲧ̄· ⲁⲩⲱ ⲛ̀

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ⲁⲥⲡⲁⲍⲉ ⲙ̅ ⲡⲉⲥ̅ⲭ̅ⲥ̅ ⲛⲁⲓ ⲛ̅ⲧⲁⲕⲓⲛⲁⲩ ⲉ ⲣⲟⲩ | ⲉⲣ̅ⲡ ⲡⲱⲛⲉ̅ Fol. 35 *a* 1
ⲉ ⲃⲟⲗ ⲉⲩϯ ⲛⲁⲕ ⲙ̅ ⲡⲉϫⲣⲟ ⲉⲣ̅ⲙ̅ ⲡⲡⲟⲗⲟⲓⲙⲟⲥ· Κⲱⲛ- ⲕ̅ⲍ̅
ⲥⲧⲁⲛϯⲛⲟⲥ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲩⲥⲓ ⲛ̅ ⲛⲉⲥⲣⲁⲓ ⲛ̅ ⲧⲩ̅ⲙⲁⲁⲩ·
ⲁⲩⲟⲱⲟⲩ· ⲁⲧⲱ ⲛ̅ ⲧⲉⲣ ⲩ̅ⲉⲓⲙⲉ ⲭⲉ ⲁⲩⲥⲓⲙⲉ· ⲙ̅ ⲡⲉⲧ
ⲩ̅ⲙⲓⲙⲉ ⲛ̅ⲥⲱⲩ: ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉⲥ̅ⲭ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅
ⲡⲛ̅ⲭⲟⲉⲓⲥ· ⲁⲧⲛⲟⲥ ⲛ̅ ⲣⲁⲱⲉ ⲱⲱⲡⲉ ⲛⲁⲩ· ⲙ̅ⲡ̅ ⲟⲩⲉⲧ-
ⲫⲣⲟⲥⲧⲓⲛ· ⲁⲩⲧⲱⲟⲩⲛ ⲉⲣ̅ⲡ ⲟⲩⲍⲉⲡⲛ ⲁⲩⲉⲓ· ⲉ ⲟ̈ⲩⲗⲏⲙ·
ⲧⲉⲩⲙⲁⲁⲩ ⲭⲉ ⲙ̅ⲡ̅ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲓⲣⲟⲩ ⲛ̅ ⲧⲉⲣ ⲟⲩⲧⲁ-
ⲙⲟⲟⲩ ⲭⲉ ⲁ ⲡⲣ̅ⲣ̅ⲟ ⲉ̈ⲓ· ⲁⲩⲣⲱⲙ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲁⲩⲥⲓ
ⲙ̅ ⲡⲉⲥ̅ⲭ̅ⲥ̅ ⲉⲧ ⲧⲁⲓⲛⲩ· ⲁⲩⲥⲟⲟⲗⲧ̅ ⲛ̅ ⲧⲡⲟⲣⲫⲩⲣⲁ ⲙ̅
ⲡⲣ̅ⲣ̅ⲟ· ⲙ̅ⲡ̅ ⲉⲣ̅ⲙⲁⲡⲡⲁ ⲉⲩⲧⲁⲓⲛⲩ· | ⲁⲩⲧⲁⲗⲟⲩ ⲉⲩ- Fol. 35 *a* 2
ⲙⲟⲩⲗⲗⲁ ⲛ̅ ⲗⲉⲩⲕⲟⲛ· ⲁⲩⲃⲱⲕ ⲛ̅ⲙ̅ⲙⲁⲩ ⲉⲣⲛⲧⲩ̅ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ·
ⲛⲁⲥⲟⲟⲩ ⲙ̅ ⲙⲛⲗⲗⲓⲟⲛ:—Λⲧⲱ ⲛ̅ ⲧⲉⲣ ⲩ̅ⲙⲁⲩ ⲉ ⲡⲉⲥ̅ⲭ̅ⲥ̅·
ⲛ̅ⲥⲓ ⲡⲣ̅ⲣ̅ⲟ ⲙ̅ ⲙⲁⲓ ⲙⲟⲩⲧⲉ ⲛ̅ ⲣⲣ̅ⲟ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ·:—
Λⲩⲟⲧⲁⲣⲉ̅ⲩ ⲉ ⲡⲉⲥⲛⲧ ⲉ̈ⲓ ⲡⲩ̅ⲣⲁⲣⲙⲁ· ⲁⲩⲁⲙⲁⲣⲧⲉ ⲙ̅
ⲡⲉⲥ̅ⲭ̅ⲥ̅: ⲁⲩⲃⲓⲧⲩ̅ ⲉ ⲡⲩ̅ⲣⲁⲙⲛⲣ ⲁⲧⲱ ⲁⲩⲣⲓⲙⲉ ⲉ ⲣⲁⲓ
ⲉ ϫⲱⲩ·:—Λⲩⲃⲉⲓ ⲛ̅ ⲛⲩ̅ⲃⲁⲗ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲡⲉϫⲁⲩ
ⲭⲉ ⲁⲙⲁⲩ ⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡⲓⲟⲩⲧⲉ ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ
ⲛ̅ⲁⲓⲕⲁⲓⲟⲥ· ⲉⲣ̅ⲡ ⲧⲁⲡⲟⲥⲧⲟⲗⲓⲁ ⲛ̅ ⲧⲥⲁⲣⲝ̅·:—Ⲥⲩⲉⲓⲣⲉ ⲛ̅
ⲉⲣ̅ⲙⲟⲥ ⲛ̅ⲩⲩⲡⲓⲣⲉ· ⲉⲓⲧⲛ̅ ⲡⲉⲛⲧⲁϥⲉⲗⲧⲟⲛ ⲙ̅ⲙⲟⲩ ⲉⲣ
ϫⲱⲩ | ⲡⲉⲥ̅ⲭ̅ⲥ̅ ⲛ̅ ⲣⲩ̅ϯ ⲱⲛⲉ̅· ⲁⲧⲱ ⲟⲛ ⲁⲙⲁⲩ ⲉ ⲡⲥⲱⲣ Fol. 35 *b* 1
ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲩ̅· ⲉⲩϯ ⲥⲟⲙ ⲛ̅ ⲛⲉⲧ ⲩⲓⲙⲉ ⲛ̅ⲥⲱⲩ· ⲛ̅ⲍ̅ⲏ̅
ⲛⲁⲓ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ ⲉⲓⲧⲛ̅ ⲡⲉⲥ̅ⲭ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ: Λⲧⲱ
ⲛⲉⲧⲣⲓⲟⲛ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲛ̅ⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ̅ⲡ̅ ⲛⲉⲫⲓⲗⲟ-
ⲡⲟⲛⲟⲥ· ⲉⲧⲯⲁⲗⲗⲓ ⲉⲣ̅ⲡ ⲉⲡⲱⲁⲛ ⲙ̅ ⲧⲡⲓⲕⲟⲛ· Ⲉⲧⲥⲱⲕ
ⲣⲓⲟⲛ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ· ⲙ̅ⲡ̅ ⲡⲉⲥ̅ⲭ̅ⲥ̅ ⲱⲁ ⲣⲟⲩⲛ̅ ⲉ ⲧⲡⲟⲗⲓⲥ:
Λⲧⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲛ
ⲉⲣ̅ⲡ ⲙ̅ⲡⲓⲛⲁⲛ· ⲁⲧⲭⲱ ⲙ̅ ⲙ̅ (*sic*) ⲡⲓ̈ ⲣⲙⲛⲟⲥ: Ⲭⲉ ⲣⲁⲱⲉ
ⲙⲛ ⲥⲓⲱⲛ ⲧⲡⲟⲗⲓⲥ ⲙ̅ ⲡⲛⲟⲥ ⲛ̅ⲣⲣ̅ⲟ ⲡⲉⲭ̅ⲥ̅· ⲭⲉ ⲉⲓⲥ ⲡⲟⲩ-
ⲉⲣⲣ̅ⲟ· ⲁⲫⲉⲓ ⲱⲁⲣⲟ ⲉⲣ̅ⲡ ⲟⲩⲣⲁⲱⲉ· ⲙ̅ⲡ̅ ⲛ̅ ⲙⲛⲟⲥ ⲉⲧ
ⲙ̅ⲙⲁⲩ | ⲉⲧϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ ⲡⲭⲟⲉⲓⲥ· ⲡⲁⲓ ⲛ̅ⲧⲁⲫⲉⲣⲣ̅ⲟ Fol. 35 *b* 2
ⲉ ⲃⲟⲗ ⲉⲣ̅ⲙ̅ ⲡⲱⲉ ⲙ̅ ⲡⲉⲥ̅ⲭ̅ⲥ̅: Λⲧⲱ ⲡⲣ̅ⲣ̅ⲟ ⲁⲩⲃⲱⲕ ⲉ
ⲣⲟⲩⲛ ⲉ ⲡⲙⲁ ⲉⲧ ⲟⲩⲣ̅ ⲣⲱⲃ ⲛⲧⲩ̅· Λⲩⲃⲱⲕ ⲉ ⲡⲧⲁⲫⲟⲥ
ⲛ̅ ⲓⲥ̅· ⲁⲩⲟⲧⲱⲱⲧ̅ ⲉⲭ̅ⲙ̅ ⲡⲕⲁⲣ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ ϯⲱⲉⲡ

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ⲣⲙⲟⲧ ⲛ ⲧⲟⲟⲧⲕ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ ϣⲛⲣⲉ ⲛⲧⲉ ⲡⲓⲱⲧ
ⲭⲉ ⲡⲁ ⲡⲧⲁⲩⲕⲱ ⲙ̅ ⲡⲙⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲣⲏⲧⲟⲩ·
ⲁⲓⲙ̅ϣⲁ ⲙ̅ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̅ⲙⲟⲩ: Ⲗⲩⲱ ⲁⲩⲛⲁⲩ ⲙ̅ⲙⲁ
ⲧⲓⲣⲟⲩ· ⲛⲧⲁ ⲛⲓⲟⲩⲁⲁⲓ ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟⲟⲩ· ⲁⲩⲱ
ⲁⲩⲃⲱⲕ ⲉⲭⲉⲛ ⲧⲡⲉⲧⲣⲁ ⲙ̅ ⲡⲕⲣⲁⲛⲓⲟⲛ· ⲡⲙⲁ ⲛⲧⲁⲩⲥ̅ⲫⲟⲩ
ⲙ̅ ⲡⲭⲟⲉⲓⲥ ⲛⲣⲏⲧⲟⲩ· ⲁⲩⲟⲩⲱϣⲧ ⲉⲓ ϫⲟⲥ· ⲁⲩⲱ ⲛⲧⲉⲉ ⲉⲓ
Fol. 36a 1 ⲛⲁⲓ ⲁⲩⲃⲓ ⲙ̅ⲡ|[ⲉⲥ̅ⲫⲟⲥ ⲁⲩ]ⲕⲁⲁⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ ϣⲁⲛⲧ
ⲕ̅ⲑ ⲭⲕⲱⲧ ⲉ ⲣⲟⲩ ⲛ ⲟⲩⲧⲟⲡⲟⲥ· ⲕⲁⲧⲁ ⲡⲩ̅ⲉⲟⲟⲩ ⲉⲡ ⲟⲩⲙ̅[ⲡ]-
ϣⲁ:—Ⲗⲩⲱ ⲡⲣ̅ⲣⲟ ⲁⲩϣⲁ[ϫⲉ] ⲙⲛ̅ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϫⲉ
ⲓⲟⲩⲱϣ ⲉ ⲕⲱⲧ ⲛ ⲟⲩⲡⲟⲗⲓⲥ ⲛ ⲃ̅ⲣ̅ⲣⲉ· ⲉⲣ̅ⲙ̅ ⲡⲙⲁ ⲡⲧⲁ
ⲡⲭⲟⲉⲓⲥ ⲟⲩⲁⲣ̅ⲧ ⲛⲣⲏⲧⲟⲩ ⲉⲓⲧⲛ̅ ⲟⲩⲕⲗⲟⲟⲗⲉ:—Ⲍⲙ̅ ⲡⲣⲩ̅-
ⲟⲩⲱϣ ⲉ ⲛⲟⲩⲣⲙ̅ ⲙⲛⲟⲓ· ⲛ ⲧⲟⲟⲧⲟⲩ· ⲛ ⲛⲉⲛⲧⲁⲩϣⲛⲉ
ⲛⲟⲩⲟⲩⲧ ⲙⲛⲟⲓ ⲉⲧⲉ ⲙⲡⲣ̅ⲥⲟⲥ ⲛⲉ:—Ⲗⲩⲱ ⲧⲁⲕⲱⲧ ⲛ
ⲅⲉⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲩⲡⲣⲉⲡ ⲙ̅ ⲡⲉϫⲥ̅ ⲙ̅ ⲡⲉⲓ ⲙⲁ· ⲉⲩⲉⲟⲟⲩ
ⲙ̅ ⲡⲉⲥ̅ⲫⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲩⲟⲩⲱϣⲃ̅ ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲩϫⲱ ⲙⲛⲟⲥ ⲛⲁⲩ· ϫⲉ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ|
Fol. 36a 2 ⲡⲉⲧⲉ ⲡⲱⲩ ⲛⲉ ⲡⲧⲛⲣⲏⲧ· ⲙⲛ̅ ⲡⲡⲛⲟⲩⲧⲁ ⲙ̅ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ ϣⲛⲣⲉ
ⲓ̅ⲥ̅ ⲡⲉϫⲥ̅ ⲡⲙⲭⲟⲉⲓⲥ· ⲙⲛ̅ ⲡⲉⲡⲛⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲁ-
ⲣⲁⲣⲉϥ ⲉ ⲣⲟⲕ ⲙⲛ̅ ⲡⲉⲕⲙⲟⲥ ⲛ ⲁⲙⲁⲣⲧⲉ· ⲛ ⲟⲩⲙⲟⲥ ⲛ
ⲟⲩⲟⲉⲓϣ ⲛ ⲉⲓⲣⲏⲛⲓⲕⲟⲛ: ϣⲁⲛⲧ ⲛ̅ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲙ̅-
ⲧⲁⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲩ ⲧⲏⲣⲩ̅:—Ⲗⲩⲱ ⲛ̅ⲧⲉ ⲁⲧ̅ⲡ ⲡⲗⲟⲃϣ̅
ⲛ ⲧⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲕⲱ ⲛ ⲛⲧⲉϫⲛⲓⲧⲏⲥ ⲧⲓⲣⲟⲩ· ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲉⲣ̅ ⲧⲫⲉⲓⲟⲡⲉ· Ⲉ ⲁⲩⲧⲣⲉ,ⲉⲡⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ⲥⲱ ⲉⲓϫⲙ̅
ⲡⲃⲏⲛⲧⲉ· ⲛ ⲡⲣⲟⲁⲥⲧⲏⲣⲓⲟⲛ ⲧⲓⲣⲟⲩ:—Ⲉ ⲁⲩⲧ̅ ⲟⲛ ⲛ
ⲧⲫⲙⲁⲁⲩ ⲛ ⲉⲣ̅ⲭⲣⲏⲙⲁ ⲉⲛⲁϣⲟⲟⲩⲉ· ⲉ ⲃⲟⲗ ⲉⲣ̅ ⲙⲉⲧⲉ
ⲛⲟⲩⲥ ⲙⲉ· ⲉ ⲧⲣ̅ϫⲱ ⲉ ⲃⲟⲗ ⲛⲑⲟⲧⲟⲩ ⲉ ⲛⲉⲕⲟⲗⲟⲙⲛ
Fol. 36b 1 ⲛ ⲡⲕⲕⲗⲏⲥ[ⲓⲁ]· | ⲁⲩⲱ ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲫⲉⲓ ⲛⲁⲩ· ⲛ
ⲟ ⲟⲩⲙⲛϣⲉ ⲛ ⲱⲙⲉ ⲛ ⲁⲗⲁⲃⲁⲥⲧⲣⲟⲛ· ⲉⲓ ⲫⲩⲫⲟⲧⲟⲛ·
ⲙⲛ̅ ⲟⲩⲙⲁⲣⲙⲁⲣⲟⲛ· ⲙⲛ̅ ⲉⲣⲙⲉ ⲛ ⲡⲉⲩⲑⲓⲟⲛ· ⲙⲛ̅
ⲟⲩⲣⲁⲧ· ⲙⲛ̅ ⲟⲩⲣⲟⲙⲡⲉ· ⲙⲛ̅ ⲟⲩⲧⲁⲣⲧ ⲉⲩⲟⲙ ⲙⲁⲧⲉ·
Ⲍⲁⲡⲗⲱⲥ ⲁⲩⲧⲣⲉⲩⲉⲓ ⲡⲥⲟⲩⲧⲉ ⲧⲓⲣⲟⲩ ⲛ ⲡⲕⲱⲧ· ⲁⲩⲧ̅
ⲡⲧⲟⲩ ⲧⲓⲣⲟⲩ ⲉ ⲧⲟⲟⲧⲥ̅ ⲛ ⲧⲫⲙⲁⲁⲩ· ⲁⲩⲕⲱ ⲙⲛ̅ⲙⲟⲥ ⲉⲣ̅
ⲟⲩⲉ̅ⲉⲗⲏⲙ ⲉ ⲧⲣⲉ ⲥⲕⲱⲧ ⲛ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲣ̅ ⲡⲙⲁ ⲛ
ⲡⲧⲁⲫⲟⲥ· ⲛⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲭⲉ ⲁⲥⲓⲁ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ·

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ⲁⲩⲓⲁ ⲁⲅⲁⲡⲏ · ⲁⲩⲓⲁ ⲉⲓⲣⲏⲛⲏ · Ⲁⲩⲱ ⲛ̄ⲥⲉⲕⲱⲧ ⲙ̄ ⲕⲉ ⲟⲩⲉⲓ
ⲛ̄ⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲁⲉ ⲁⲩⲓⲟⲩ ⲁⲓⲙⲓⲟⲩ|[illegible]ⲥⲧⲟ Fol. 36 b 2
[illegible] ⲙ̄ ⲡⲣⲁⲛⲓⲟⲛ · ⲁⲩⲱ ⲁⲥⲕⲱⲧ ⲙ̄ ⲛⲉⲡⲗⲁⲧⲁ · ⲙⲛ̄ ⲧⲙⲁ
ⲉⲧ ⲧⲁⲓⲛⲧ :—Ⲁⲛⲕⲟⲧⲟⲩ̄ ⲟⲛ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ · ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ·
ⲫⲙ̄ ⲟⲩⲁⲁⲓ ⲉⲩⲧ ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲙⲉⲙ̄ ⲡⲩ̄ⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲉⲧ
ⲟⲩⲁⲁⲃ :—Ⲥⲁⲩϫⲟⲟⲩ ⲉ ⲑⲓⲉⲗⲏⲙ ⲙ̄ ⲧⲩ̄ⲙⲁⲁⲩ · ⲙ̄ ⲣ̄ϧⲣⲓⲁ
ⲙⲙ ⲉⲧ ⲉⲥⲁϥⲉ ⲛⲁⲩ · Ⲁⲩⲱ ⲛⲉⲧⲟⲩ ⲛ̄ⲥⲓ ⲛ̄ⲉⲧ ⲣ̄ ⲣⲱⲃ
ⲉ ⲑⲓⲉⲗⲏⲙ ⲙ̄ ⲃ̄ⲣ̄ⲣⲉ · ⲥϧⲉⲗⲟⲙ ⲉ ϫⲟⲟⲥ ⲁⲉ ⲥⲉⲟⲩ̄ ·
ⲛ̄ⲣⲟⲩⲉ ⲛⲉⲧ ⲣ̄ ⲣⲱⲃ ⲉ ⲡⲉⲣⲡⲉ ⲙ̄ ⲥⲟⲗⲟⲙⲱⲛ ⲙ̄ ⲡⲓⲟⲩ-
ⲟⲉⲓⲱ :—Ⲁⲩⲱ ⲁⲩⲣ̄ ⲣⲱⲃ ⲩⲁⲛⲧ ⲟⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲛⲉⲧⲟⲡⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲁⲩⲕⲟⲥⲙⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲑⲟⲉ ⲙ̄ ⲡⲉⲥⲧⲉⲣⲉⲱ |
[illegible] ⲙ̄ ⲡⲩ̄ⲥⲁ · Ⲁⲩⲣⲁⲥⲓⲁⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥⲓ ⲡⲛⲉⲧ Fol. 37 a 1
ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲱⲥⲏⲫ ⲡⲁⲣⲁⲥⲓⲁ (sic) ⲙ̄ ⲡⲟⲗⲓⲥ · ⲁⲩⲱ ⲣⲁⲣ ⲟⲁ
ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲛⲉⲩ ⲛⲓⲙⲁⲩ ⲡⲉ · ⲉ ⲁⲩⲉⲓ
ⲉ ⲡⲁⲓⲁⲉⲓⲕ ⲙ̄ ⲡⲉⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲁⲩⲱ ⲡⲉⲣⲟⲟⲩ
ⲛ̄ⲧⲁⲣⲁⲥⲓⲁⲍⲉ · ⲛ̄ ⲧϧⲁⲥⲓⲁ ⲛ̄ⲛⲕⲗⲏⲥⲓⲁ ⲛ̄ⲣⲏⲧⲩ̄ · ⲡⲉ
ⲥⲟⲩ ⲙⲉⲛ̄ⲧⲥⲁⲱⲩ̄ ⲛ̄ ⲑⲟⲟⲩⲧ · ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲣⲟⲟⲩ ⲙ̄
ⲡⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲛ ⲛ̄ ⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲙⲛ̄ ⲡⲧⲁⲫⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲁⲩⲱ ⲁⲩⲃⲁⲗϯⲍⲉ ⲛ̄ ⲓⲟⲩⲁⲁⲥ · ⲫⲓⲧⲛ̄ ⲁⲡⲁ
ⲓⲱⲥⲏⲫ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲙⲛ̄ ⲛⲕⲉ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲟⲣⲑⲟⲇⲟ-
ⲝⲟⲥ · ⲁⲩⲱ ⲛⲧⲟϥ ⲓⲟⲩⲁⲁⲥ · ⲁϥⲱ|ⲱⲡⲉ ⲛ̄ ⲟⲩⲣⲱⲙⲉ Fol. 37 a 2
ⲛ̄ ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲛ̄ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲛ̄ ⲥⲱⲧⲏ̄ : Ⲁⲩⲱ ⲟⲩ-
ⲙⲛⲛⲩⲉ ⲛⲓⲟⲩⲁⲁⲓ · ⲙⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲛⲉⲑⲛⲟⲥ ⲁⲩⲃⲁⲗϯⲍⲉ
ⲙⲙⲟⲟⲩ : Ⲁⲩⲉⲓ ⲉⲩⲛⲁⲉⲓⲧⲉⲗⲓ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲁⲓϯ ⲉⲩⲧⲁⲟⲩⲟ ⲛ̄ ⲧⲉⲧⲩⲡⲏ ⲉⲧ ⲟⲩⲁⲁⲃ ·
ⲛ̄ⲥⲓ ⲁⲡⲁ ⲓⲱⲥⲏⲫ · Ⲉⲓⲥ ⲟⲩⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲁⲩⲟⲩⲱⲛϩ̄
ⲉ ⲃⲟⲗ · ⲛ̄ ⲧⲡⲉ ⲧⲡⲉ (sic) ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲥ̄ⲱ̄ⲣ̄ · ⲭⲓⲛ ⲉ
ⲩⲱⲣⲡ̄ ⲩⲁⲧ ⲭⲛ̄ ⲯⲓⲧⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ · Ⲁⲩⲱ ⲛⲉⲧⲉⲱⲣⲓ
ⲙⲙⲟⲩ ⲧⲏⲣⲟⲩ · ⲛ̄ⲥⲓ ⲣⲉⲛⲟⲥ ⲙⲙⲛ̄ · ⲉⲧ ⲟⲩⲏⲣ ⲣⲓ̄
ⲑⲓⲉⲗⲏⲙ · ⲙⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲛ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲣⲟⲥ · Ⲁⲩⲱ
ⲣⲓ̄ ⲡⲛⲁⲩ ⲛ̄ ⲭⲛ̄ ⲯⲓⲧⲉ · ⲁⲩⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ · ⲉⲩ-
ⲥⲱⲙⲧ̄ ⲛ̄ⲥⲱⲟⲩ ⲧⲏⲣⲟⲩ · ⲛ̄|ⲇⲓⲕⲁⲓⲟⲥ ⲙⲛ̄ ⲛ̄ ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ · Fol. 37 b 1
Ⲁⲩⲱ ⲛⲉⲧⲁⲙⲱⲕϩ̄ ⲛ̄ⲣⲏⲧ · ⲭⲉ ⲙⲉⲧⲟⲉⲱⲣⲓ ⲙⲙⲟⲩ · ⲛ̄ ⲟⲩ
ⲕⲉ ⲥⲟⲛ · Ⲥⲧⲟⲟⲩⲉ ⲭⲉ ⲟⲛ ⲛ̄ ⲧⲉⲣⲉ ⲩⲱⲡⲉ · ⲁⲩⲉⲓ ⲉ

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ⲡⲧⲁϥⲟⲥ ⲁⲉⲧⲡⲁⲩⲗⲏⲗ (sic) · ⲁⲩⲛⲁⲩ ⲉ ⲡⲉⲥ̅ϥ̅ⲟⲥ̅ ⲛ̅ ⲟⲩ
ⲟⲉⲓⲙ ⲛ̅ ⲣⲟⲩⲓ ⲉ ⲡⲧⲁϥⲟⲥ · ⲉⲣⲙⲉⲭ ⲁⲕⲧⲓⲙ ⲛ̅ ⲟⲩⲟⲉⲓ
ⲉ ϧⲟⲗ · ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲣⲣⲓⲥⲉ · ⲛ̅ ⲧⲉⲣⲉ ⲛⲁⲓ̈ ⲁⲉ ⲡⲱⲟ
ⲛ̅ⲧⲣⲉ : Ⲁⲩⲥⲣⲁⲓ ⲛ̅ ⲣⲙ̅ⲥⲣⲁⲓ ⲛ̅ⲥⲓ ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ
ⲉⲓⲱⲥⲛϥ · ⲙ̅ⲙ̅ ⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̅ ⲉⲩⲥⲉⲃⲛⲥ · Ⲁⲩⲧⲁⲙⲁ
ⲡ̅ⲣ̅ⲣⲟ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ · ⲉ ⲣⲱⲃ ⲙⲙⲁ ⲛ̅ⲧⲁⲩⲱⲟⲡⲉ · ⲁⲩⲱ
ⲁⲩⲣ̅ⲣⲱⲡⲓⲣⲉ ⲁⲩⲧ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ · ⲙ̅ⲙ̅ ⲡⲥⲉϥⲟⲥ̅ ⲉ
ⲟⲩⲁⲁⲃ :—Ⲁⲩⲱ ⲙ̅ⲡⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲁ̅ⲧⲟⲛ ⲙ̅ⲙⲟⲩ ⲛ̅ⲥ
ⲁⲡⲁ ⲓⲱⲥⲛϥ · ⲁⲩⲕⲁⲑⲓⲥⲧⲁ ⲛ̅ ⲓⲟⲩⲁⲁⲥ ⲉ ⲡ̅ⲩ̅[ⲙⲁ] · ⲁⲩ̅ⲩ̅
Fol. 37 *b* 2 ⲙ̅ⲩ̅ ⲙ̅ⲡⲧⲏ | ⲛⲉ [nearly a line wanting] ⲉ ⲙ̅ ⲡⲉⲃⲃⲉ ⲙ̅ⲙ
ⲉ ⲛⲉⲛⲉⲓⲟⲧⲉ · ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ :—Ⲁⲩⲱ ⲁⲩⲱⲱⲡⲉ ⲛ̅ ⲥⲟⲉⲓ
ⲣⲙ̅ ⲧⲩ̅ⲙ̅ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉ ⲧⲃⲉ ⲧⲣⲟⲙⲟⲗⲟⲅⲉⲓⲁ ⲛ̅ ⲧⲩ̅ⲙ̅ⲡ
ⲟⲣⲑⲟⲇⲟⲝⲟⲥ · Ⲏ ⲧⲉⲣ ⲭ̅ⲥ̅ⲕⲟⲧⲏ ⲁⲉ ⲛⲥⲓ ⲓⲟⲩⲁⲁⲥ · ⲁⲩⲭ
ⲛ̅ ⲧⲩ̅ⲙ̅ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲥⲓ ⲟⲩⲁ ⲁⲉ ⲙⲁⲣⲕⲟⲥ · ⲉⲧ
ⲛⲁⲓ ⲛⲉ ⲡⲱⲟⲣⲡ ⲛ̅ⲧⲁⲩⲣ̅ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ϧⲟⲗ ⲣⲙ̅ ⲑⲓⲉⲗⲏⲙ
Ⲏⲧⲁⲓⲧⲁⲩ ⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉ ⲧⲉⲧⲛⲁⲥⲁⲡⲏ · ⲉⲓⲟⲩⲱⲛϥ̅ ⲙⲛⲧ̅
ⲉ ϧⲟⲗ · ⲁⲉ ⲡⲉⲧ ⲱⲱⲉ ⲡⲉ · ⲉ ⲧⲣⲡ̅ⲣⲱⲁ ⲣⲙ̅ ⲡⲟⲩⲱⲛϥ̅
ⲉ ϧⲟⲗ ⲙ̅ ⲡⲉⲥ̅ϥ̅ⲟⲥ̅ · ⲙ̅ ⲡⲉⲟⲟⲩ · ⲉⲧⲉ ⲥⲟⲩ ⲙ̅ⲡⲧⲥⲁⲱϥ̅
ⲡⲉ ⲙ̅ ⲡⲉⲃⲟⲩ ⲑⲟⲟⲩⲧ · Ⲫⲓⲥ ⲣⲙⲛⲧⲉ ⲥⲉ ⲧⲉⲡⲟⲩ ⲁ ⲡⲣⲱⲙ
Fol. 38 *a* 1 ⲟⲩⲱⲛϥ̅ ⲛⲁⲓ ⲉ ϧⲟⲗ · ⲣⲓⲧⲏ ⲛⲓⲁⲡⲟⲧⲉϫⲓⲥ ⲧⲏⲣⲟⲩ | [nearly
ⲟⲩ a line wanting] ⲟⲩⲱⲛϥ̅ ⲉ ϧⲟⲗ ⲙ̅ ⲡⲉⲥ̅ϥ̅ⲟⲥ̅ · ⲙ̅ⲙ̅ ⲡⲭⲓⲁⲉⲓ
ⲛ̅ ⲉⲁⲥⲓⲁ ⲙⲛⲛⲗⲏⲥⲓⲁ ⲛ̅ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ :—ⲉⲧⲉ ⲥⲟⲩ ⲙ̅ⲙⲧ
ⲥⲁⲱϥ̅ ⲡⲉⲃⲟⲩ ⲧⲉ ⲑⲱⲟⲩⲧ ⲡⲉ · ⲕⲁⲧⲁ ⲛ̅ ⲣⲙ̅ⲙⲉ ⲛ̅ ⲕⲓⲗⲉ :—
Ⲫⲓⲥ ⲛⲁⲓ ⲙ̅ⲙ̅ ⲁⲓⲭⲟⲟⲩ ⲩⲁ ⲡⲓ′ⲙⲁ · ⲉ ⲡⲉⲟⲟⲩ ⲙ̅ⲙ̅ ⲡⲧⲁⲉⲓ
ⲙ̅ ⲡⲉⲥ̅ϥ̅ⲟⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ :—Ⲫⲁⲣⲡ̅ ⲣⲱ ⲉ ⲣⲟⲩ ⲩⲁ ⲡⲓ ⲙⲁ
ⲛ̅ⲧⲛ̅ⲑ ⲙ̅ ⲛⲡⲟⲩⲟⲓ ⲉ ⲡⲃⲁⲡⲧⲓⲥⲧⲓⲣⲓⲟⲛ · ⲙ̅ⲙ̅ ⲧⲉⲟⲩⲥⲓ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲭⲉ ⲁ ⲡⲛⲁⲩ ⲡⲣⲟⲕⲟⲡⲧⲉ · ⲙⲁⲗⲗⲟⲛ ⲉ ⲧⲃ
ⲡⲟⲓⲥⲉ · ⲙⲛ̅ ⲛⲧⲁⲩⲉⲓ̈ ⲩⲁ ⲣⲟⲩ · ⲉ ⲡⲉⲓ ⲧⲟⲡⲟⲥ · ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙ̅ⲡⲟⲟⲩ · ⲉⲧⲧ ⲉⲟⲟⲩ ⲙ̅ ⲡⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲙⲙ̅
ⲡⲉⲥ̅ϥ̅ⲟⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ̅ ⲣⲧⲟⲩⲭⲟ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉ
Fol. 38 *a* 2 ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ · ⲛⲁⲓ ⲥⲁ[ⲣ] ⲛ̅ⲩⲁⲭⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲥⲉ
ⲥⲟⲧⲛ̅ ⲉ ⲡⲛⲟⲩⲃ ⲙⲉⲛ ⲡⲱⲛⲉ ⲙ̅ ⲙⲉ · ⲥⲉⲣⲟⲗⲥ̅ ⲉ ⲡⲉⲓⲉⲓⲟ
ⲙ̅ⲙ̅ ⲡⲙⲟⲩⲗⲥ̅ · ⲛ̅ⲣⲙ̅ⲣⲁⲗ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲫⲁⲣⲉⲣⲉⲣⲟⲟⲩ
Ⲓⲡⲣ̅ ⲧⲣⲉ ⲛⲣⲉ ⲉ ⲣⲟⲩ ⲉⲡⲣ̅ ⲩⲁ ⲙ̅ ⲡⲣⲁⲥⲓⲟⲛ ⲛ̅ ⲥⲧⲟ

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ϩⲛ ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲉⲛⲧⲱⲣ ϩⲱⲟⲩⲛ ⲙⲉⲛ ⲛ̄ⲣⲃⲏⲧⲉ·
ⲙ̄ⲙ ⲛ̄ⲣⲃ̄ⲛⲟⲥ· Ⲡⲛ̄ⲣ ⲧⲣ ⲛ̄ ⲣⲉ ⲉ ⲣⲟⲛ ⲛ̄ ⲧⲉⲟⲟⲩ ⲙ̄ ⲡⲉϫⲥ̄·
ⲛ̄ⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ϩⲛ̄ ⲛ̄ ⲛ̄ⲥⲡⲟⲧⲟⲩ ⲙ̄ⲙⲁⲧⲉ· Ⲉⲩⲙⲉⲉⲩⲉ
ⲉ ⲃⲟⲗ ϩⲛ̄ ⲙⲉⲛϩⲙⲧ· ⲉ ⲧⲃⲉ ⲧⲙ̄ⲡⲣⲁϩ̄ ⲛ̄ⲛⲟⲩⲧⲉ ⲛ̄ ⲛ̄-
ϩⲉⲗⲗⲏⲛ· ⲟⲩⲉⲧ ⲡⲱⲁϫⲉ ⲟⲩⲉⲧ ⲡⲉⲱⲕⲙⲉⲕ· ⲟⲩⲉⲧ
ⲧⲣⲟⲙⲟⲗⲟⲅⲓⲁ ⲙ̄ ⲡⲗⲁⲥ· ⲟⲩⲉⲧ ⲧⲡⲓⲥⲧⲥ ⲉⲧ ϫⲛ[ⲕ ⲉ] ⲃⲟⲗ
ϩⲙ̄ ⲡⲛⲏⲧ· Ⲗ ⲡⲉϥⲥⲓⲁ ⲁⲉ[illegible]ⲙⲟⲛ ⲉ ⲧⲃⲉ ⲟⲩⲧⲃⲏⲛ Fol. 38b 1
ⲛ̄ⲁⲗⲟⲅⲟⲛ· ⲉⲩϩⲣ̄ ⲛ̄ⲧⲟⲩⲓⲛ· ⲛ̄ⲧⲱⲁⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ⲁⲉ ⲟⲁ
ⲕⲁⲙⲉⲗⲉⲟⲡⲁⲣⲁⲗⲓⲥ· ⲉⲩⲟ ⲛ̄ⲙⲟⲥ ⲉ ⲡⲧⲟⲩⲟ· Ⲉⲩⲉⲙⲉ
ⲛ̄ ⲟⲩⲥⲁⲙⲟⲩⲗ ⲥⲓⲱⲛ ⲙ̄ⲙⲟϥ· ⲁⲧⲱ ⲟⲩⲣⲟ ⲙ̄ⲙⲁⲥⲉ ⲡⲉ
ⲥⲓ ⲡⲁⲣⲟⲩ ⲙ̄ⲙⲟϥ· Ⲉⲩⲟ ⲛ̄ ⲧⲥⲟⲩ ⲛ̄ ⲟⲩⲥⲁⲙⲟⲩⲗ· ⲁⲧⲱ
ⲟⲛ ⲉⲣⲉ ⲡⲛ̄ⲥⲙⲟⲩ ⲉⲙⲉ ⲛ̄ ⲟⲩⲥⲁⲙⲟⲩⲗ· ⲣⲱⲥ ⲧⲉ ⲙⲡⲛⲱⲣ
ⲉ ⲡⲛⲏⲧ ⲛ̄ⲧⲙⲛ ⲉⲧ ϫⲟⲟⲥⲉ· ⲙⲡⲟⲩⲱⲙ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲧⲟⲩ
ⲉⲩⲟ ⲛ̄ ⲙⲁⲓⲉ ⲙⲁⲓⲉ· ⲉⲩⲟ ⲛ̄ⲁⲩⲉⲓⲁⲛ· Ⲡⲁⲓ ⲁⲉ ⲩⲥⲟⲟⲩ
ⲉⲙⲉ ⲛ̄ⲧⲁⲣⲟⲩ· ⲙⲙ̄ ⲛ̄ⲧⲥⲱⲙⲁ· Ⲧⲁⲓ ⲣⲱⲱⲩ ⲧⲉ ⲟⲉ ⲛ̄
ⲛⲉⲣⲉⲣⲉϯⲕⲟⲥ· ⲛ̄ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲛ̄ⲥⲉⲃⲉⲉⲧ ⲁ[illegible]ⲟⲩⲙⲉⲉⲩⲉ
ⲛ̄ ⲟⲩⲱⲧ· | Ⲉ [one line wanting] ϩⲁ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉ[ⲥ̄ⲫⲟⲥ̄]· Fol. 38b 2
ⲥⲉⲉⲓⲣⲉ ⲙⲙⲟⲩ[illegible][ⲣⲱ]ⲙⲉ ⲙⲙⲁⲧⲉ· Ⲉⲩϫⲉ ⲟⲩⲣ[ⲱⲙⲉ]
ⲙⲙⲁⲧⲉ ⲡⲉ ⲡⲉ[ⲭ̄ⲥ̄] ⲁⲧⲱ ⲛ ⲟⲩⲛⲟⲩⲧⲉ ⲁⲙ ⲡⲉ· Ⲡ
ⲡⲣⲉⲣⲉϯⲕⲟⲥ· ⲉⲓ ⲉⲕⲱⲙⲉ ⲛ̄ⲧⲟⲕ ⲛ̄ ⲟⲩⲣⲱⲙⲉ· Ⲡⲉⲕⲣⲛⲧ
ϩⲁⲣ ⲟⲛ ⲙⲉⲙⲉ ⲙⲉⲙⲉ· ⲁⲧⲱ ⲙⲡ ⲛⲥⲱ ϩⲛ̄ ⲟⲩⲙⲉⲉⲩⲉ
ⲛ̄ ⲟⲩⲱⲧ ⲱ ⲡⲣⲉⲣⲉϯⲕⲟⲥ· Ⲡⲁⲣⲁ ⲟⲩⲕⲟⲩⲓ ⲙ̄ⲡ ϫⲟⲟⲥ
ⲛ̄ⲧⲣⲉ· ⲁⲉ ⲛ̄ ⲟⲩⲛⲟⲩⲧⲉ ⲁⲙ ⲡⲉ ⲙⲙⲁⲛⲟⲩⲏⲗ· Ⲡⲉⲕ-
ⲙⲟⲥⲧⲉ ϩⲁⲣ ⲱ ⲡⲣⲉⲣⲉϯⲕⲟⲥ· ⲡⲉ ⲡⲓⲗⲁⲉⲓⲛ ⲛ̄ ⲧⲟⲣⲉⲟ-
ⲗⲟⲅⲓⲁ· Ⲥⲕⲓⲛⲧ ⲉ ⲃⲟⲗ ⲙⲙⲟⲥ ⲡⲕⲙⲟⲥⲧⲉ ⲙⲙⲏ ⲡⲕ-
ⲙⲉⲉⲩⲉ ϫⲟⲟⲥ ⲉ ⲉⲓⲕⲛ· ⲕⲟⲩⲱⲙ | [illegible]ⲟⲩ· Fol. 39a 1
ⲙⲙⲏ [illegible]ϫⲉⲕⲱⲙ[illegible]ⲧⲉⲗⲓⲟⲛ [ⲉⲧ [ⲟⲉ]
ⲟⲩⲁ]ⲁⲃ· ⲁⲧⲱ ⲕⲱⲡ ⲛ̄ ⲛⲉⲩⲱⲁϫⲉ· ⲉ ⲫⲱⲃⲱ ⲛ̄ⲣⲗⲗⲟ·
Ⲡⲱⲣ ⲱ ⲡⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲉⲧ ⲏⲡⲉ ⲉ ⲡⲉϫⲥ̄· ⲙⲡⲣ̄
ⲅⲣⲙⲙⲉⲉⲩⲉ ⲉ ⲛⲁ ⲡⲣⲉⲣⲉϯⲕⲟⲥ· ⲟⲩⲁⲉ ⲙⲡⲣ̄ ⲧⲣ ⲛⲃⲱⲕ
ⲉ ⲣⲟⲩⲏ· ⲉ ⲛⲉⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧⲉⲧⲛ̄ⲯⲩⲭⲏ ϫⲉ ⲛ̄ ⲫⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲁⲙ ⲡⲉ· Ⲁⲗⲗⲁ ϫⲡⲟ ⲓⲛⲧⲙ̄ ⲛ̄ ⲟⲩⲙⲉⲉⲩⲉ· ⲉⲧ
ⲓⲁⲛⲟⲩϥ· ⲙⲙⲏ ⲟⲩⲡⲓⲥⲧⲥ ⲉⲥϫⲛⲕ ⲉ ⲃⲟⲗ· ⲉ ⲣⲟⲩⲏ ⲉ
ⲙⲟⲩⲧⲉ ⲙⲙⲏ ⲡⲩⲥ̄ⲫⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛ̄ϩⲟⲟⲥ

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Fol. 39 *a* 2 ⲡⲛⲁ ⲡⲉⲧⲛ̄ⲣⲱⲛⲧ ⲧⲏⲣⲟ̄· ⲁⲉ ⲟⲩⲛⲟⲩ|ⲧⲉ ⲁⲓ ⲡⲉ ⲡⲛⲁ[ⲁⲡⲟⲩ]ⲏⲗ
ⲉ ⲁϥⲣ̄ ⲣⲱ[ⲙⲉ]· Ⲗⲁⲱ ⲛ̄ⲧⲉ ⲧⲟ̄[ⲙⲛ̄ⲧ]ⲛⲟⲩⲧⲉ ⲡⲟⲟⲩⲉ
ⲧ[ⲟ̄]ⲙⲛ̄ⲧⲣⲱⲙⲉ· ⲛ̄ ⲟⲩⲥⲟⲩ ⲛ̄ ⲟⲩⲱⲧ· ⲏ ⲟⲩⲣⲓⲕⲉ ⲛ̄ⲃⲁⲗ
ⲁⲗⲗⲁ ⲛ̄ⲣⲟⲩⲟ ⲁϥⲧ ⲉⲟⲟⲩ ⲙⲁⲓ· ⲁⲉ ⲁϥⲫⲟⲣⲓ ⲛ̄ ⲧⲥⲁⲣⲝ̄
ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲫⲛ̄ ⲟⲩⲙⲉ: Ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲧⲟⲩⲥⲓⲁ ⲛ̄ ⲡⲛⲱⲧ
ⲙⲛ̄ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉⲛⲧⲁⲭⲉⲓⲣⲉ ⲛ̄ ⲡⲧ̄ⲥ̄ⲫⲟ̄ⲥ· ⲛ̄
ⲟⲩⲟⲩⲥⲓⲁⲥ̀Ⲏⲣⲓⲟⲛ· Ⲗⲁⲱ ⲛ̄ⲧⲟϥ ⲡⲉⲧ ⲩⲟⲛ ⲉ ⲣⲟϥ
ⲛ̄ⲧⲉϥⲟⲩⲥⲓⲁ ⲛ̄ⲛⲓⲙ ⲉⲙⲙⲟϥ· Ⲏⲧⲟⲕ ⲣⲱⲟⲕ ⲱ ⲉⲓⲥⲁⲕ
ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲡⲁⲓ ⲉⲧ ⲟⲩⲱⲩ ⲉ ⲟⲛ ⲡⲱⲣ ⲉⲛ ⲡⲉⲭ̄ⲥ̄·
ⲣⲓⲧⲛ̄ ⲡⲃⲁⲡⲧ̀ⲥ[ⲙⲁ ⲛ̄]ⲧⲉⲕⲛⲁⲍⲓⲧ ⲍⲉ ⲁⲛⲩ
Fol. 39 *b* 1 [ⲟⲥ] ⲉ ⲉ ⲣⲁⲛⲁⲕ ⲙⲛ̄[ⲛ̄]ⲩⲁⲍⲉ ⲛ̄ ⲁⲡⲁ ⲃⲁ[ⲭⲟⲥ]· ⲡⲣⲉⲥⲃⲩ-
ⲧⲉⲣⲟⲥ· ⲁⲩⲱ ⲕⲛⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲓⲟⲩⲧⲉ ⲣⲟ̄ ⲡⲛ̄ⲣⲱⲛⲧ ⲧⲏⲉϥ:
Ⲉⲓⲉϯ (*sic*) ⲛ̄ ⲡⲛ̄ⲟⲩⲟⲓ ⲉ ⲡⲃⲁⲡⲧ̀ⲥⲙⲁ· ⲛⲉ̄ ⲍⲓⲧ̀ⲩ ⲫⲛ̄ ⲟⲩ-
ⲧⲃⲃⲟ· ⲙⲛ̄ ⲟⲩⲡⲓⲥⲧⲉ· ⲡⲉⲧⲣⲟⲡⲟⲥ ⲥⲁⲣ· ⲡⲉⲧ ⲥⲩⲛⲣⲓⲥⲧⲁ ⲛ̄
ⲧⲛ̄ⲡⲓⲥⲧⲉ· ⲙⲛ̄ ⲧⲛ̄ⲡⲣⲟⲫⲁⲣⲉⲥⲓⲥ: Ⲉⲩⲱⲍⲉ ⲉⲕⲟ ⲛ̄ⲣⲁⲁ-
ⲙⲟⲥ· ⲫⲛ̄ ⲡⲛ̄ⲣⲱⲛⲧ ⲧⲏⲣⲟ̄· ⲉⲓⲉ ⲧⲛ̄ⲥⲃⲧⲱⲧ ⲫⲱⲟⲩⲛ ⲉ ⲍⲱⲕ
ⲉ ⲃⲟⲗ· ⲛ̄ ⲡⲛ̄ⲟⲩⲱⲩ· Ⲁⲩⲱⲩ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄
ⲥⲙⲏⲛ· ⲛ̄ⲥⲓ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ [ⲉ]ⲩⲍⲱ ⲙⲙⲟⲥ· [ϯ]ⲡⲓ-
Fol. 39 *b* 2 ⲥⲧⲉⲩⲉ ⲁⲩⲱ [ϯⲛⲁⲣⲁⲙⲟⲗⲟ]ⲩⲉⲓ· ⲛ̄ ⲡ[ⲛ̄ⲭⲟ]ⲉⲓⲥ· |
[one line wanting] ⲉⲧ ⲟ ⲛ ⲥⲁ ⲏ ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉⲧ ⲟⲩⲁ[ⲁⲃ]· Ⲗⲁⲱ ⲁ ⲟⲥⲙⲟⲥ· ⲁⲧⲥ̄ⲫⲟⲩ [ⲙ̄]ⲙⲟⲩ
ⲣⲁ ⲣⲟⲛ Ⲗⲉⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲛ̄ ⲡⲁⲓ̈
ⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲣⲟⲟⲩ· Ⲁⲉⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉⲛ ⲙ̄ⲡⲛⲧⲉ· ⲁⲩ-
ⲣⲙⲟⲟⲥ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲓ ⲛ̄ ⲡⲛⲟⲩⲧⲉ· Ⲗⲁⲱ ⲥⲛⲏⲧ ⲉ ⲕⲣⲓⲙⲉ
ⲛ̄ ⲛⲉⲧ ⲟⲛ̄ⲩ· ⲙⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲧ· ⲛⲉ̄ⲩ̀ⲧ ⲛ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ
ⲕⲁⲧⲁ ⲛ̄ⲣⲃⲏⲧⲉ· Ⲗⲁⲱ ⲫⲛ̄ ⲡⲣⲉⲩ[ⲣⲟⲙⲟⲗⲟ]ⲩⲉⲓ ⲉⲓ ⲛⲁⲓ·
ⲫⲛ̄ ⲟⲩⲣⲛⲧ ⲉⲩⲥⲟⲩⲧⲱⲛ ⲙⲛ̄ ⲛⲧ̄ ⲛⲓⲙⲁⲩ ⲧⲏⲣⲟⲩ·
Ⲗⲁⲓ ⲃⲁⲡⲧⲥⲙⲁ ⲉ ⲡⲣⲁⲛ ⲉ ⲡⲉⲓⲱⲧ ⲙⲛ̄ ⲡⲙⲩⲣⲉ ⲙⲛ̄
Fol. 40 *a* 1 [ⲟⲍ] ⲡⲉⲡ[ⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ] [about five lines wanting] ⲙⲁ
ϯ ⲉⲟⲟⲩ ⲛ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲡⲉⲩⲥ̄ⲫⲟ̄ⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲟⲩ-
ⲛⲟⲥ ⲥⲁⲣ ⲁⲗⲏⲑⲱⲥ· ⲡⲉ ⲡⲉⲟⲟⲩ ⲛ̄ ⲡⲛ̄ⲛⲟⲩⲧⲉ· ⲙⲛ̄
ⲡⲉⲟⲟⲩ ⲛⲧⲁⲩⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲛⲁⲓ· ⲙⲛ̄ ⲡⲛ̄ⲉⲛⲟⲥ
ⲁⲛⲟⲛ ⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ· Ⲉ ⲧⲣ ⲛ̄ⲧⲱⲟⲩⲡⲉ ⲉⲛⲧⲛ̄ⲧⲱⲛ ⲉ ⲣⲟⲩ
ⲫⲛ̄ ⲛ̄ ⲡⲣⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ· ⲉ ⲁⲡⲁⲁⲁⲩ ⲉⲧⲉⲣⲁⲡⲁⲩ ⲛ̄

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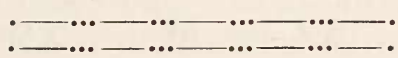
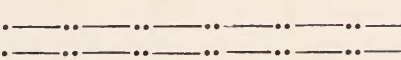
ⲡⲛⲟⲩⲧⲉ· ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲁⲩⲱ ⲛ ⲟⲩ[ⲱⲱ]ⲧ ⲉⲣ ⲡⲉⲥ-
ϥⲟⲥ ⲛ[ⲟⲩⲟⲉⲓ]ⲱ ⲙⲙⲁ· ⲉ ⲧⲃ[ⲉ] ⲛⲧⲁϥⲁⲗⲉ ⲉ ⲁⲱ[ϥ]
[one or two lines wanting] Ⲡⲁⲓ ⲡⲉⲟⲟⲩ [ⲛⲁϥ ⲙⲙⲛ] ⲡϥⲉⲓⲱⲧ Fol. 40 *a* 2
ⲛ[ⲁⲥⲁⲑ]ⲟⲥ· ⲙⲙⲛ ⲡⲉⲡⲛⲁ [ⲉⲧ] ⲟⲩⲁⲁⲃ· ⲛ ⲣⲫⲧ[ⲁⲛ]ⲣⲟ
ⲁⲩⲱ ⲛ ⲣⲟⲙⲙⲟⲩⲥⲓⲱⲛ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ·
ⲱⲁ ⲉⲛϩ ⲛⲉⲛϩ ⲣⲁⲙⲛⲓ·



ⲡⲟⲟⲩ ⲡⲁⲓ ⲓⲉ ⲙⲙ ⲡⲁⲱⲙⲉ ϯⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲯ ⲙⲁⲣ ⲯϩⲉ
ⲥⲁⲣⲁⲥⲏⲛ ⲧⲙⲛⲛ ⲉⲣⲉ ⲡⲉϫⲥ ⲟ ⲛ ⲉⲣⲣⲟ ⲣⲓ ⲁⲱⲛ ⲣⲁⲙⲛⲓ·



Ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲥⲁⲡⲛ· ⲁⲛⲟⲕ ⲡⲓⲣⲫⲣ ⲛⲟⲃⲉ ⲙ ⲡⲁⲣⲁ
ⲡⲕⲁϩ· ⲧⲛⲣⲫ· ⲡⲓ ⲁⲧ ⲙⲡⲛⲁ ⲙ ⲡⲓ ⲣⲁⲓ ⲁⲉ ⲁ[illegible]ⲙⲣⲕⲟⲩⲣⲉ·
ⲡⲧⲥ ⲙ ⲡⲁⲡⲁⲙⲉⲟⲥ· ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲥⲁⲡⲛ· ⲁⲉ ⲁⲛⲓ ⲟⲩⲕⲟⲟⲩ
ⲙⲡⲁ ϯⲛⲟⲩ ⲕⲁ[illegible]ⲗⲁⲉⲓⲥ ⲭ[ⲓ]ⲥⲃⲱ ⲛ[illegible]
[one or two lines wanting] | [illegible]ⲭⲓⲛⲓ ⲗ[illegible] Fol. 40 *b*
[illegible]ⲙ ⲡⲓⲉⲓⲱⲧ[illegible] [ⲟⲛ]
ⲓⲧⲉ ⲭⲛⲣⲁ· ⲓⲣⲙⲓ[illegible]
ⲁⲗⲗⲟⲥ ⲙ ⲡⲓⲉⲓⲱⲧ[illegible]
ⲙ ⲡⲓ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ[illegible]
ⲡⲧⲥ ⲙⲙⲁⲱⲡⲛⲁ· ⲙ[illegible]
ⲡⲁ ⲡⲧⲱⲩ ⲡⲁⲭⲱⲣⲁ ⲡⲧⲉ ⲛ[illegible]
ⲡⲡⲧⲁϥⲭⲱ ⲉ ⲃⲟⲗ ⲉⲣⲡ ⲛⲉⲩⲣⲓⲥⲉ ⲙⲙⲁⲓⲛ ⲙⲙⲟϥ ⲁϥⲥ-
ⲙⲛⲧ· ⲡⲓⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ ⲛ ⲭⲱⲱⲙⲉ· ⲁⲩⲕⲁⲁϥ ⲉⲣⲡ ⲧⲏ-
ⲕⲗⲏⲥⲓⲁ· ⲙ ⲡⲥϩⲟⲥ ⲙ ⲡϯⲉ ⲥⲉⲣⲣⲁϥ ⲉⲁ ⲡⲟⲩϫⲁⲓ ⲛ
ⲧⲉⲩⲯⲩⲭⲏ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲉⲣⲡ ⲥ *(sic)*
ⲥⲙⲟⲩ ⲙⲙⲁ ⲙ ⲡⲧⲛⲟⲱⲛ· ⲁⲩⲱ ⲛ ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ·
ⲛⲧⲟϥ ⲙⲛ ⲧⲉⲥⲟⲩⲙⲉ· ⲙⲛ ⲛⲉⲩⲙⲩⲣⲉ· ⲙⲛ ⲉⲛⲕⲁ
ⲙⲙⲁ ⲉⲧ ⲛⲧⲁϥ· ⲛⲉⲥⲉⲣⲁⲓ ⲉ ⲡⲉⲣⲁⲛ ⲉ ⲡϫⲱⲱⲙⲉ ⲙ

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ⲡⲱⲛϩ· ⲛϥⲁⲁϥ ⲛⲉⲓⲱⲁ· ⲙ̅ ⲡⲣⲁⲩⲉ ⲛ̅ ⲧϥⲁⲛⲁⲥⲧⲁⲥⲓⲥ· ⲙⲙⲛ̅ ⲛϥⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ϩⲁⲙⲏⲛ·

——··——··——··——··——··——
——··——··——··——··——··——

ⲟⲩⲛⲁ ⲙ̅ ⲡⲉⲧ ϩⲣⲁⲓ· ⲟⲩⲥⲟⲟⲩⲛ ⲙ̅ ⲡⲉⲧ ⲱⲙ· ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ ⲙ̅ ⲡⲧ̅ ⲥⲱⲧⲙ̅· ϩⲁⲙⲏⲛ ⲉⲥⲉⲙⲱⲡⲉ·

——··——··——··——··——··——
——··——··——··——··——··——

ⲓ̅ⲍ̅ ⲭ̅ⲥ̅ ⲑ̅ⲥ̅ Χαρμ (*sic*)

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THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6801)

ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ ⲫⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ Fol. 2 *a*
ⲡⲉⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲁⲩⲱ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲇ
ⲉⲧ ⲟⲩⲗⲁⲃ ⲛ̄ ⲛⲉⲭ̄ⲥ̄ ⲛ̄ⲧⲁⲭⲭⲟⲕ̄ ⲉ ⲃⲟⲗ
ⲅⲣⲁⲓ ⲅⲙ̄ ⲡⲟⲟⲩ ⲛ̄ⲅⲟⲟⲩ ⲉⲧⲉ ⲡⲉⲓ ⲡⲉ
ⲥⲟⲩ ⲭⲟⲧⲉ ⲛ̄ ⲡⲉⲃⲟⲧ ⲗⲑⲱⲣ ⲅⲙ̄ ⲟⲩⲉⲓ-
ⲣⲏⲏⲛ ϥ̄ⲑ̄·

ⲅⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛ̄ ⲇⲉⲕⲓⲟⲥ ⲙⲁ̄ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲉⲧⲟ
ⲛ̄ⲣⲣⲟ ⲣⲙ̄ ⲧⲛⲟⲥ ⲙ̄ ⲡⲟⲗⲓⲥ ⲉⲣⲱⲙⲏ· ⲁⲩⲕⲱ ⲉ ⲉⲣⲁⲓ ⲛ̄
ⲟⲩⲁⲓⲁⲧⲁⲥⲓⲁ ⲙⲁ̄ ⲟⲩⲱⲟⲭⲙⲉ ⲛ̄ ⲟⲩⲱⲧ ⲉⲱⲥ ⲧⲉ ⲉ ⲧⲣⲉ
ⲟⲩⲟⲛ ⲙⲙⲁ ⲣⲙ̄ ⲙⲁ ⲙⲙⲁ· ⲟⲩⲥⲓⲁⲍⲉ ⲛ̄ ⲛⲓⲟⲩⲧⲉ ⲛ̄ⲥⲉ-
ⲟⲩⲱⲧⲛ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲛ̄ⲥⲧⲩⲕⲗⲏⲫⲟⲥ
ⲧⲏⲣⲟⲩ· ⲁⲩⲕⲱ ⲛⲁⲩ ⲉ ⲉⲣⲁⲓ ⲛ̄ ⲛⲉ ⲛ̄ⲧⲁⲩⲙⲉⲉⲩⲉ ⲉ
ⲣⲟⲟⲩ ⲉⲙ̄ ⲡⲉⲓ ⲱⲟⲭⲙⲉ ⲛ̄ ⲟⲩⲱⲧ· ⲁⲩⲱ ⲁⲩⲉⲉ ⲉ ⲣⲟⲟⲩ
ⲉⲧⲟ ⲛ̄ ⲟⲩⲣⲏⲧ ⲛ̄ ⲟⲩⲱⲧ ⲙⲙⲁⲁⲩ ⲁⲩⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ ⲉⲧⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲧⲛ̄ⲱⲛ̄ ⲉⲙⲟⲩ ⲛ̄ⲧⲛ̄ ⲛⲓⲟⲩⲧⲉ ⲛ̄ ⲁⲧ ⲙⲟⲩ ⲛⲁⲓ
ⲛ̄ⲧⲁⲩⲥⲱⲗⲛ̄ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲉⲓ ⲥⲛⲱⲙ ⲛ̄ ⲟⲩⲱⲧ· ⲁⲩⲱ ⲉⲛ̄
ⲧⲉⲓ ⲟⲩⲟⲛ ⲉⲧ ⲙⲙⲁⲁⲩ· ⲁⲩⲟⲧⲉⲣⲥⲁⲣⲝⲉ ⲉ ⲕⲱ ⲉ ⲉⲣⲁⲓ
ⲛ̄ ⲟⲩⲁⲟⲩⲱⲁ ⲉⲩⲥⲛⲟ ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲉⲛ̄ ⲟⲩⲥⲉⲣⲁⲓ ⲛ̄ⲧⲉ | ⲛ̄ⲣⲣⲟ Fol. 2 *b*
ⲉⲩⲥⲛⲟ ⲙ̄ ⲡⲉⲓ ⲧⲩⲡⲟⲥ ⁘—ⲇⲉⲕⲓⲟⲥ ⲙⲁ̄ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲃ
ⲛ̄ⲣⲣⲱⲟⲩ ⲛⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ ⲁⲩⲱ ⲛⲉⲩⲥⲉⲃⲛⲉ· ⲙⲁ̄ ⲛⲥⲧⲩ-
ⲕⲗⲏⲫⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̄ ⲉⲣⲱⲙⲏ· ⲉⲧⲥⲣⲁⲓ ⲛ̄ ⲛⲉⲧ ⲟⲩⲛⲏⲩ
ⲉⲙ̄ ⲙⲁ ⲙⲙⲁ· ⲁⲛⲟⲡ̀ⲩ ⲅⲉ ⲟⲩⲁⲡⲁⲥⲕⲁⲓⲟⲛ ⲡⲉ ⲉ ⲧⲣⲙ̄ⲧⲁ-
ⲙⲱⲧⲛ̄· ⲉ ⲛⲉⲧ ⲉⲣⲁⲛⲁⲛ ⲙ̄ ⲡⲛ̄ ⲙⲁⲧⲟ ⲉ ⲃⲟⲗ· Ⲉⲡⲉⲓ ⲁⲛ ⲕⲁ
ⲟⲛ Ⲏ ⲟⲩⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲱ (*sic*) ⲁⲓⲣⲉ ⲉ ⲣⲟⲥ· ⲭⲉ ⲛⲓⲟⲩⲧⲉ
ⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲉⲧ ⲧⲁⲓⲟ ⲉ ⲣⲁⲧⲥ̄· ⲛⲧⲛ̄ⲙⲙⲁⲧⲉⲣⲟ· ⲁⲩⲱ ⲉⲧ
ⲭⲁⲣⲓⲍⲉ ⲙⲙⲁ ⲛⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧ ⲕⲁ ⲡⲉⲛⲁ-

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мαρτε· ειcοοτη ñ πετμπτρεqρπεπιαποτq (sic)·
мп̄ πετaωρεa· κατa θε ñτaτxοος мαλλον ae
aнαπολaτε ⲙ̄ πεxρο e βολ ρι τοοτοτ εxn̄ ñ-
ρεθηος τηροτ ·:—οτ мοηον ae αλλa aτxωρηcει
нαη ñ ρεηκαρπος ετοⲱ ρ̈ιτn̄ τεκρacic ⲙ̄ πανρ·
e τβε Πaι aηκω e ρραι ⲙ̄ πι λοcμα ñ οτⲱοxηε
ñ οτωτ aηοη мп̄ πcτcκλητκος τηροτ ρn̄ οτηοc
Fol. 3a ñ cποτaη | ρωc τε e τρε οτοη ηηα ρⲙ̄ ма ηηα·
ⲧ πρⲙ̄ρε мп̄ πρⲙ̄ραλ· ⲙηατοι мп̄ ⲙπacaηος
e τρεγεηε e ροτη· ñ ρεηοτcια· ñ ηηοττε ñce-
οτωτn̄ нат e βολ· ρεητωβϥ· мп̄ ρεηcοπcn̄· ρ̄ⲣyaη
οτa ae ρι τοοτϥ ετ̄ϭτο e βολ ⲙ̄ πητοcμα ετ
οτααβ ñτaηκελετε ⲙ̄ηοϥ ρn̄ οτⲱοxηε ñ οτωτ·
πεηκρατος κελετε e ετn̄ παï ñ τει мεϊηε e ροτη·
ετεⲱτεκο ñ κaκε ñcεπaρaλιcοτ ⲙ̄ηοϥ ñ ρεη-
βacaηος ετηaⲱτ· πετ нacωτⲙ̄ ae ηca πεηπρος-
тαcμα ⲭнαcι e βολ ρι τοοτn̄ ñ οτηος ñ таιο·
ечⲱaη p̄ aτ cωτⲙ̄ Δε ñcωη мп̄ πεητοcμα ετε-
παρaλιcοτ ⲙ̄ηοϥ ñ †††ωρια ñ τcηϣε· н ⲙ̄ηοτ
ñειοοτε· Н ñcετaaϥ ñ ρρε ñ πεθηριον мп̄ ñρα-
λατε· ñρητο ae πεχρι†aηος ετⲱⲱπε ρa †aπο-
φacιc ñ τει мεϊηε· Нετ на cωτⲙ̄ ae ρωοτ ñca |
Fol. 3b πεηαοcμα ечⲱⲱπε ечоп̄ϥ ρn̄ οτмп̄тмaκapιος·
ⲍ Н тер оτТωcε ae e βολ ⲙ̄ πεηρος τα cμα ⲙ̄ πρρο· a тπολις тнр̄с ρωмн мοτϥ ñ ⲱτορτр̄
ρι ροτε οτ мοηον ae αλλa ñ πε πολϊc тηροτ aτ-
ⲱτορτр̄· e βολ ae aττ̄нοοτ ⲱa ροοτ ⲙ̄ πει
ⲭιατaγμα ñ οτωτ· ñαρχωη ae κατa πολις
aτοτερcαρηε ⲙ̄ⲙηнⲱε· e τρετxωκ e βολ ñ πε
нтaτοτερcαρηε ⲙ̄ⲙοοτ нат ρn̄ οτcεπη·:—ac-
ⲱωπε Δε ρⲙ̄ πεοτοειⲱ ет ⲙ̄ⲙат aτπολτμος
тωοτη ехn̄ περωμαιος· e βολ ρitn̄ ñβαρβαρος·
εττρε πετaτειη ⲱοβε· aτcοβτε ρωοτ ⲙ̄ πετcτρα-
тιγμα· e τρεγπολεμει ⲙ̄ⲙат· aⲩω aτοτερ-

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сарне е тре пархнос ката ма ауω ката полис·
ει ⲛⲥⲉϯ тоотоу ⲛⲁⲁⲩ· ⲛ тер оуеї де ⲡⲉ тоуει
тоуει ⲛ ⲙⲡолис· ⲉⲩⲥⲃⲧⲱⲧ ⲡⲉ оуспоуан· | Λγει Fol. 4 a
ρωμϥ ⲛⲥι пархнос ⲛ ⲛет оумоотє е роот ⲙⲉ ε
мартсіон· ⲛет ⲥⲱоп ⲡⲉ тⲥⲱрп ⲛ ⲅармеηа·
ⲉтра ратϥ ⲛ оутрівотнос· е пеграи пе сарδоηнос·:—Δекіос де аγει е βол е ппολтнос· оуа-
леріанос де аγω ⲡⲉ ρωμη· ⲉϥтоікει ⲛ
пєрвнтє ⲛ тнптеро· ппολтнос де Λγтахро
ⲡⲉ тнннте ⲛ ⲃварβарос· ⲙⲡ пєрωμαιος·
ауаρе ратоу оуβе ⲛⲉтєрнт· ⲛ тер оумоєι де є
βол ⲛ тєі ре· ⲛ оумнηнє ⲛроот·:—оуа де ⲡⲉ
пархнос ⲛ ⲛе ⲉтоумоотє е роот мартсіон
е пеграи пе мєркоуріос аγпат ⲉтρωмє ⲛ
оуоєιη ⲉϥхосе· ⲉт ⲛрєпρβсω ⲉтрєιωοт ⲛ ⲥхϥ·
аγаμаρте ⲛ оусηнє ⲉстокⲙ ⲡⲉ тєуσιх ⲛ оуηαι·
аγω ⲛⲉϥхω ⲙⲙос нач· ⲉ мєркоуріє· ⲙⲡⲣ ⲣ
роте· оуае ⲙⲡⲣ ⲱλαϥ· ⲛтаϥⲧⲛⲛоот ⲥαр є
βоηθει е рок аγω е оуоηⲣ̄ⲕ е βол ⲛ ⲣⲯхро· | ιε Fol. 4 b
нак ⲛ тєі сηує е βол ⲛ тоот ⲙⲡ̄ βωк е βол· є
ⲛⲃварβарос· аγω ⲉкѡαнхро е роот· ⲙⲡⲣ ⲣ
пωⲃϣ ⲙ пχ̄с пєкпоутє·:—паι де Ⲏ тер ⲫⲱⲱпе ⲡⲉ
оуєкстасіс аμⲙⲉⲉⲩⲉ ⲉ оуа пе ⲡⲉ ⲡпоσ ⲛ архωн
ⲛⲧе ⲡⲣⲣо пет ⲱаχе ⲛⲁⲁⲩ: Ⲏ тер ⲉϥ ⲓε де ⲛ
тсηує· аγω аμоотϥ е βол· ⲙⲙ пепⲁ ет оуаав·
аⲫβωк е роуи ⲡⲉ тєуηнηте· аμоотоот ⲙ ппоσ
ет ⲓ̈ ⲭωоу аγω ρєи ⲛє ⲛнηнє ⲛⲁⲁⲩ· ρωс те
ⲛⲧе пєуσβοι ρісе ⲉϥρⲓоте аγω ρⲓтⲙ пєсноу ет
пащωу· ⲛⲧе тⲫσιх тωрⲥ̄ е роуи е ттωре ⲛ
тсηує· таι те θє ⲛтаупωт ⲛⲥι ⲛⲃварβарос· аγω
аγσωтⲛ ⲡⲓ ⲣн ⲛ ⲛедρωμαιος· Тоте ⲡⲣро δекіос·
ⲛ тер ⲫⲉⲙⲉ е тнптхар ⲣнт ⲙ пеї рωме ⲛ
ⲭωωре· аμоотє е роϥ аⲭ† нач ⲛ отаζіωма·
аγаач ⲛ стратⲗатнс аγω ⲛ архωн ⲉхⲙ пⲫ-

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Fol. 5 a ζ стратеγ|ια тнр̄ⲩ· Δекιος ⲁε ⲉⲩⲙⲉⲧⲉ ⲁε ⲛ̄ⲧⲁⲩ-
ϩро ⲉ ⲡⲣⲟⲗⲁⲙⲟⲥ ⲉⲓⲧⲛ̄ ⲧⲉ ⲡⲣⲟⲛⲓⲁ ⲛ̄ ⲛ̄ⲓⲟⲩⲧⲉ· ⲁⲩ-
ϩⲁⲱⲉ ⲉⲙⲁⲧⲉ· ⲁⲧⲱ ϩⲉⲛϫⲣⲏⲙⲁ ⲉⲛⲁⲱⲟⲩ ⲁⲩⲥⲁ-
ⲣⲟⲩ ⲉⲭⲛ̄ ⲙⲙⲁⲧⲟⲓ· ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲧϫⲟⲟⲩ
ⲛ̄ ⲛⲁⲣⲓⲱⲗⲟⲥ ⲉ ⲛⲉⲧⲧⲟⲡⲟⲥ ⲙⲙⲏⲛ ⲙⲙⲟⲟⲩ·:—ⲛ̄ⲧⲟⲩ
Ϩⲱⲱⲩ ⲛⲉⲩⲣ̄ⲣⲱⲙ kata ⲡⲟⲗⲓⲥ ⲙⲙ· ⲛ̄ⲧⲁⲩⲡⲁⲣⲁⲥⲉ
ⲙⲙⲟⲟⲩ ⲉⲩⲃⲏⲕ ⲉ ϩⲣⲱⲙⲏ·:—ϩⲣⲁⲓ ⲁε ϩⲛ̄ ⲟⲩⲟⲧⲱⲛ
ⲉⲣⲉ ⲡⲉⲥⲧⲣⲁⲧⲉⲗⲁ ⲟⲃⲃ̄ ⲁϥⲁϩⲉ ⲣⲁⲧⲩ̄ ⲉⲓϫⲛ̄ ⲙⲉⲣⲕⲟⲩ-
ⲣⲓⲟⲥ ⲛ̄ⲥⲓ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ϩⲙ̄ ⲡⲉⲥϫⲏⲙⲁ ⲙ̄ ⲡⲣⲱⲙⲉ
ⲛ̄ⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲩ ϩⲙ̄ ⲡⲣⲟⲗⲁⲙⲟⲥ· ⲁⲧⲱ ⲁⲩⲧⲉⲃⲃ̄
ⲡ̄ⲥⲉⲡⲓⲣ· ⲁⲩⲧⲟⲩⲟⲥⲩ̄· ⲛ̄ ⲧⲉⲣ ⲉⲩⲛⲁⲩ ⲁε ⲉ ⲣⲟⲩ·
ⲁⲩⲱⲱⲡⲉ ϩⲙ̄ ⲟⲩϩⲟⲧⲉ ⲡⲉϫⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁε ⲛⲁⲩ·
ϫⲉ ⲉⲡⲉⲕⲉⲓⲣⲉ ⲙ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲱⲁϫⲉ ⲛ̄ⲧⲁⲓϫⲟⲟⲩ
ⲛⲁⲕ ϩⲙ̄ ⲡⲣⲟⲗⲁⲙⲟⲥ ⲱ̄ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·, ⲥⲱⲱⲩ̄ ⲙⲡⲣ̄
ⲣ̄ ⲡⲱⲃⲱ̄ ⲙ̄ ⲡⲭ̄ⲥ̄ ⲡⲉⲕⲛⲟⲩⲧⲉ ϩⲁⲡⲥ̄ ⲥⲁⲣ ⲉ ⲣⲟⲕ
Fol. 5 b ⲏ ⲡⲉ ⲉ ⲧⲣⲉ ⲕⲁⲥⲱⲛⲓϫⲉ | ⲉϫⲙ̄ ⲡⲉⲩⲣⲁⲛ ⲕⲁⲗⲱⲥ·
ⲁⲧⲱ ⲙⲓ̄ ⲓⲁ ⲙ̄ ⲡⲉⲕⲗⲟⲓ ⲙ̄ ⲡⲉϩⲣⲟ ⲛ̄ ⲧⲙⲏⲧⲉⲣⲟ
ⲛ ⲙⲙⲏⲛⲉ· ⲛⲁⲓ ⲛ̄ⲧⲁⲥⲥⲃ̄ⲧⲱⲧⲉ̄ ⲛ̄ ⲛⲉⲧ ⲙⲙⲉ ⲙⲙⲟⲩ
ⲧⲛⲟⲩ·:—ⲁⲧⲱ ⲛ̄ ⲧⲉⲣ ⲉⲩϫⲉ ⲛⲁⲓ ⲁⲩⲥⲁⲣⲱⲩ ⲉ ⲃⲟⲗ
ⲙⲙⲟⲩ ⲣⲙ̄ ⲧⲉⲩⲛⲟⲩ ⲉⲧ ⲙⲙⲁⲩ·:—ⲛ̄ ⲧⲉⲣⲉ ⲡⲛⲏⲧ ⲙ̄
ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲱⲱⲡⲉ ⲙⲙⲟⲩ· ⲁⲩⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲱⲁϫⲉ·
ⲁⲧⲱ ⲙⲁⲣ̄ ⲱⲩⲛⲣⲉ ⲛ̄ ⲧⲥⲟⲗ ⲛ̄ ⲧⲙⲏⲧⲙⲁⲓ ⲣⲱⲙⲉ ⲙ̄
ⲛⲓⲟⲩⲧⲉ· ⲙⲉ ⲁⲩⲥⲱⲧⲙ̄ ⲥⲁⲣ ⲉ ⲧⲃⲉ ⲧⲡⲓⲥ✝ⲥ ⲛ̄ ⲙⲉϫⲣⲓ-
✝ⲁⲛⲟⲥ· ⲉⲓⲧⲛ̄ ⲙⲉⲩⲉⲓⲟⲟⲧⲉ· ⲡⲉⲓⲱⲧ ⲁε ⲡⲉ ⲕⲟⲣⲁⲓⲁ-
ⲛⲟⲥ· ⲁⲧⲱ ⲙⲉⲩⲟ ⲙ̄ ⲡⲣⲓⲙ ⲕⲩⲣⲓⲟⲥ ⲉ ⲡⲉⲓ ⲁⲣⲓⲱⲗⲟⲥ ⲛ̄
ⲟⲩⲱⲧ· ⲡⲱⲱⲣⲉ ⲁε ⲱⲙⲓ· Ⲛⲉϩⲙⲁⲣ̄ ϫⲟⲣⲧⲏ ⲛ̄ ⲣⲟⲙⲡⲉ·
ⲙⲉ ⲁⲩⲥⲱⲧⲙ̄ ⲥⲁⲣ ⲉ ⲃⲟⲗ ⲉⲓⲧⲙ̄ ⲙⲉⲩⲉⲓⲟⲟⲧⲉ ⲛ̄ ⲣⲁⲣ ⲛ̄ ⲥⲟⲛ
ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲉ ⲛⲁⲓⲁⲧⲛ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁⲣ̄ ⲙⲁⲧⲟⲓ ϩⲁ
ⲣⲁⲧⲩ̄ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲧⲡⲉ· Ⲥⲛⲁϫⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲛ̄ ϩⲉⲛⲛⲟⲥ
ⲛ̄ ⲧⲁⲓⲟ ⲛ̄ ⲁⲧ ⲟⲩⲉⲙⲉ· ⲁⲧⲱ ⲥⲛⲁⲙⲓⲱⲉ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲕ
Fol. 6 a ⲑ ⲛ̄ ⲛⲁⲣⲡⲏ ⲛⲑⲁϫⲉ·:—ⲡⲣ̄ⲣⲟ ⲥⲁⲣ ⲉⲧ ⲙⲙⲁⲩ | ⲛ̄ⲧⲟⲩ
ⲡⲉ ⲛ̄ⲧⲁⲥⲧⲁⲙⲓⲉ ⲡⲧⲛⲣ̄ⲩ ⲙⲙⲏ ⲛⲉⲙⲡⲱⲁϫⲉ· ⲧⲡⲉ ⲙⲉⲛ
ⲁⲩⲧⲁⲣⲟⲥ ⲉ ⲣⲁⲧⲥ̄ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩⲥⲉⲡⲛ· ⲉ ⲁⲩⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲥ
ⲙⲙⲏ ⲛⲉⲛⲥⲓⲟⲩ ⲉⲩⲣ̄ ⲟⲩⲟⲉⲓⲛ· ⲡⲛⲁⲩ ⲁε ⲙⲙⲏ ⲛⲉⲛⲇⲣⲏⲣⲉ

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ⲉⲡⲉⲥⲱⲟⲩ· ⲉⲧⲟ ⲛ̄ ⲥ☩ ⲛⲟⲩⲭⲉ ⲉ ⲧⲣⲉ ⲭⲱⲱⲡⲉ ⲛ̄ⲥⲟⲗⲥⲗ̄
ⲙⲛ̄ ⲟⲩⲧⲁⲗⲥⲟ ⲛ̄ ⲡⲣⲱⲙⲉ· ⲑⲁⲗⲗⲁⲥⲁ ⲣⲱⲟⲥ ⲉ ⲧⲣⲉ
ⲛⲉⲭⲏⲧ ⲥⲏⲣ ⲛ̄ⲑⲛ̄ⲧⲉ̄ ⲁⲧⲱ ⲁⲩⲕⲁⲁⲥ ⲙ̄ ⲙⲁ ⲛ̄ ⲥⲁⲛⲓ̈
ⲛ̄ ⲓⲧⲃ̄ⲧ· Ⲗⲧⲱ ⲭⲉ ⲛ̄ⲧⲟⲩ ⲡⲉⲧ ⲓⲛⲧ ⲉ ⲕⲣⲓⲙⲉ ⲛ̄ ⲡⲉⲧ ⲟⲩⲟ̄
ⲙⲛ̄ ⲡⲉⲧ ⲙⲟⲟⲩⲧ ⲙ̄ⲡ̄☩ ⲙ̄ ⲡⲟⲩⲁ· ⲡⲟⲩⲁ ⲕⲁⲧⲁ ⲙ̄ⲡ̄-
ⲣⲏⲩⲉ·:—ⲛ̄ ⲧⲉⲣ ⲉⲩⲣ̄ ⲡⲓⲉⲉⲩⲉ Ⲇⲉ ⲛ̄ⲥⲓ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲛ̄ ⲛ̄ⲓⲱⲁⲭⲉ ⲙ̄ ⲡ̄ⲉ̄ⲓⲱⲧ ⲉⲣⲁⲓ ⲛ̄ⲣⲛ̄ⲧ̄ⲉ̄ ⲁⲧⲱ
ⲡⲥⲱⲗⲙ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲩ· ⲁⲩⲱⲱⲡⲉ ⲉⲡ̄ ⲟⲩⲟⲥ
ⲛ̄ ⲧⲱⲃ̄ⲥ̄ ⲁⲩⲁⲣⲭⲉⲓ ⲛ̄ ⲣⲓⲙⲉ ⲁⲧⲱ ⲛ̄ ⲁⲩⲁⲣⲟⲙ· ⲭⲉ ⲟⲩⲟⲓ
ⲛⲁⲩ ⲁⲛⲟⲕ ⲡⲓⲣⲉⲩⲣ̄ ⲛⲟⲃⲉ· ⲉⲓⲟ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩⲕⲗⲁⲟⲥ ⲛ̄
ⲁⲧ ⲕⲁⲣⲡⲟⲥ ⲉ ⲁⲩⲧⲟⲟⲩⲱ ⲉ ⲙ̄ⲡⲧⲁⲩ ⲛⲟⲩⲛⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲉ
ⲡⲥⲟⲟⲩⲛ ⲙ̄ ⲛⲉⲟⲟⲩ ⲙ̄ ⲧⲛⲟⲩⲧⲉ· ⲉⲧ ⲭⲉ ⲉⲩⲱⲁⲭⲉ |
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲣ̄ⲣⲟ ⲭⲟⲟⲩ ⲛ̄ ⲥⲛⲁⲩ ⲛ̄ ⲛⲉⲧ ⲟⲩⲙⲟⲟⲩⲧⲉ Fol. 6 b
ⲉ ⲣⲟⲟⲩ ⲭⲉ ⲥⲉⲗⲉⲛⲧⲁⲣⲓⲟⲥ· ⲙⲛ̄ ⲣⲉⲛⲕⲟⲟⲩⲉ ⲙ̄ⲙⲁⲩ
ⲉ ⲧⲣ ⲉⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲛⲁⲩ· ⲉ ⲃⲟⲗ ⲭⲉ Ⲛⲧⲟⲩ ⲡⲉⲧ ⲟ
ⲛ̄ ⲣⲉⲩⲭⲓ ⲱⲟⲭⲙⲉ ⲛⲁⲩ ⲁⲩⲡⲁⲣⲁⲓⲧⲉ ⲉ ⲧⲙ̄ ⲃⲱⲕ ⲉⲩⲭⲱ
ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲡⲁ ⲥⲱⲙⲁ ⲟ̄ ⲛ̄ ⲁⲧ ⲥⲟⲙ ⲁ ⲡⲣ̄ⲣⲟ ⲕⲁ ⲣⲱⲩ·
ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲙ̄ ⲡⲉⲩⲣⲁⲥⲧⲉ ⲭⲉ ⲟⲛ ⲁⲩⲭⲟⲟⲩ
ⲛ̄ⲥⲱⲩ ⲫⲟⲙⲟⲓⲟⲥ ⲛ̄ⲥⲓ ⲁⲉⲓⲟⲥ· ⲛ̄ ⲧⲉⲣ ⲉⲩⲉⲓ ⲭⲉ ⲱⲁ ⲣⲟⲩ
ⲁⲧⲭⲓ ⲱⲟⲭⲙⲉ ⲙ̄ⲡ̄ ⲛⲉⲧⲉⲣⲛⲧ ⲉ ⲡⲣⲱⲃ ⲉⲧ ⲛ̄ ⲧⲓⲛⲛⲧⲉ·
Ⲡⲉⲭⲉ ⲡⲣ̄ⲣⲟ ⲛⲁⲩ ⲭⲉ ⲙⲁⲣⲟⲓ(ⲃⲱⲕ ⲱ̄ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲉ
ⲡⲓⲟⲥ ⲛ̄ ⲉⲣⲡⲉ ⲛ ⲧⲁⲣⲧⲉⲗⲓⲁⲥ· ⲛ̄ⲧⲛ̄ⲧⲁⲗⲟ ⲛⲁⲥ· ⲉ ⲣⲁⲓ ⲛ̄
ⲣⲉⲛⲟⲩⲥⲓⲁ· ⲛ̄ ⲧⲉⲣ ⲉⲙⲙⲟⲟⲩⲉ ⲁⲉ ⲛ̄ⲥⲓ ⲡ̄ⲣ̄ⲣⲟ· ⲁⲩⲟⲥ
ⲙ̄ ⲙⲛⲛⲩⲉ ⲟⲩⲁⲣⲟⲩ ⲛ̄ⲥⲱⲩ :—ⲡⲉⲁⲔⲁⲣⲓⲟⲥ ⲁⲉ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲁⲩⲕⲟⲧⲥ̄ ⲉ ⲡⲁⲣⲟⲩ ⲁⲩⲣⲟⲡⲥ̄ ⲉⲙ̄ ⲡⲉ ⲡⲣⲁⲓ-
ⲧⲟⲣⲓⲟⲛ ·ⲟ· ⲧⲁ ⲁⲉ ⲁⲩⲉⲓⲁⲃⲁⲗⲉ ⲙ̄ⲙⲟⲩ ⲛ̄ ⲛⲁⲣⲙ̄ ⲡ̄ⲣ̄ⲣⲟ·
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲡⲓⲟⲥ ⲛ̄ⲣⲣⲟ ⲉⲧ ⲁⲙⲁⲣⲧⲉ ⲁⲧⲱ ⲛ̄
ⲣⲉⲩⲭⲣⲟ ⲛ̄ ⲉⲧⲥⲉⲃⲛⲉ· ⲡⲉ ⲛⲧⲁⲭⲥⲟⲧⲡⲥ̄ | ⲉ ⲃⲟⲗ ⲉⲓⲧⲛ̄ Fol. 7 a
ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲣⲉⲩⲁⲓⲟⲓⲕⲉⲓ ⲛ̄ ⲧⲙ̄ⲡⲧⲉⲣⲟ ⲧⲛⲣⲥ̄ ⲛ̄ ⲛⲉⲣⲣⲱ- ⲓⲁ
ⲙⲁⲓⲟⲥ· ⲙⲁ ⲫⲟⲉ ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲱⲁⲭⲉ ⲛⲙ̄ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ⲉⲡ̄
ⲟⲩⲙⲡⲧⲣⲙ̄ⲣⲁⲱ :—ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ ⲛⲧⲁ ⲧⲉⲕⲟⲩⲛⲁⲙ
ⲉⲧ ⲁⲙⲁⲣⲧⲉ ⲭⲁⲥⲧ̄ⲥ̄ ⲁⲧⲱ Ⲗⲁ☩ ⲉⲟⲟⲩ ⲛⲁⲩ· ⲉⲡ̄
ⲧⲙⲡⲧⲉⲣⲟ ⲛ̄ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ ⲙⲡ̄ ⲉⲩⲉⲓ ⲙⲙⲁⲛ ⲕⲁⲧⲁ
ⲡⲉⲕⲟⲩⲉⲣⲥⲁⲣⲓⲉ ⲙ̄ⲡ̄ⲣ̄ ⲟⲩⲥⲓⲁ ⲉⲡ̄ ⲡⲉⲣⲡⲉ ⲛ̄ ⲧⲛⲟⲥ ⲛ̄

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αρτεμις ⲙ̅ⲡⲧⲁⲗⲟ ⲛⲁⲥ ⲉ ⲣⲁⲓ ⲕⲁⲧⲁ ⲡⲟⲩⲉⲣⲥⲁⲣⲝⲓ
ⲉⲧ ⲁⲙⲁⲣⲧⲉ ·:—ⲁⲥⲟⲩⲱⲱⲩⲃ̅ ⲛ̅ⲁⲓ ⲡ̅ⲣ̅ⲣⲟ ⲍⲉ ⲙⲓⲙ ⲡⲉ ⲡⲁⲓ
ⲡⲉϫⲁⲩ ⲍⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲁⲓ ⲛ̅ⲧⲁⲕϯ ⲛⲁⲩ ⲙ̅ ⲡⲉϫⲣⲟ
ⲙ̅ⲙ̅ ⲧⲙ̅ⲛ̅ⲧⲙⲟⲩ ⲛ̅ⲥⲁⲩ ⲙ̅ⲙ̅ ⲱⲙⲙ̅ⲧ̅ ⲉⲡⲟⲟⲩ ⲛ̅ⲣⲟⲟⲩ· Λⲧⲱ
ⲁⲕϫⲓⲥⲧ̅ⲩ ⲣ̅ⲙ̅ ⲡⲁⲍⲓⲱⲙⲁ ⲛ̅ⲣⲟⲩⲟ ⲛ̅ ⲧⲙ̅ⲛ̅ⲧⲙⲟⲩ ⲡⲁⲓ ⲁⲉ
Ου ⲙⲟⲛⲟⲛ· ⲍⲉ ⲁⲩⲣ̅ ⲁⲧ ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲁ ⲧⲉⲕⲗⲙ̅ⲧⲙⲟⲩ
ⲁⲗⲗⲁ ⲁⲩⲣ̅ [illegible]ⲛⲕ ⲉⲡⲓⲟⲉ ⲛ̅ ⲣⲁⲩ ⲉⲧⲱⲙⲙⲉ ⲛ̅ ⲙⲛⲟⲩⲧⲉ·
ⲉⲕⲱⲁⲛϩⲙⲟⲟⲩ ⲁⲉ ⲉⲕⲛⲁⲉⲓⲙⲉ ⲉ ⲡϫⲱⲕ ⲛ̅ ⲛⲉⲛⲧⲁⲓϫⲟⲟⲩ
Fol. 7 b ⲛⲁⲕ :—ⲁⲉⲕⲓⲟⲥ ⲁⲉ | Πⲉϫⲁⲩ ⲍⲉ ⲣⲁⲣⲛⲧ ⲛ̅ⲧⲁ ⲟⲩ-
ⲓⲃ̅ ⲫⲑⲟⲛⲟⲥ ⲱⲱⲡⲉ ⲣ̅ⲙ̅ ⲡⲉⲕⲣⲛⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲣⲱⲙⲉ ⲁⲕⲱⲁϫⲉ
ⲣⲓ ⲛⲁⲓ ⲁⲗⲗⲁ ⲛ̅ ϯⲛⲁⲓⲥⲧⲉⲩⲉ ⲛⲁⲕ ⲁⲛ ⲉⲓ ⲙⲛ̅ ⲧⲉⲓ
ⲛ̅ⲧⲁⲉⲓⲙⲉ ⲣ̅ⲙ̅ ⲟⲩⲟⲩⲱⲣϫ̅ ⲉ ⲧⲙⲉ ⲁⲧⲱ ⲛ̅ⲧⲁⲛⲁⲩ ⲉ ⲡⲣⲱⲃ
ⲣ̅ⲙ̅ ⲟⲩⲱⲣϫ̅ ⲛ̅ ⲣⲟ ⲣⲓ ⲣⲟ· ⲡⲛⲁⲩ ⲥⲁⲣ ⲣ̅ⲙ̅ ⲡⲃⲁⲗ ⲱⲁⲩⲧⲁ-
ⲡⲣⲟⲩⲧ̅ⲩ ⲉⲣⲟⲩⲉ ⲡⲥⲱⲧⲙ̅ ⲣ̅ⲙ̅ ⲙⲙⲁϫⲉ ·:—ⲕⲁ ⲣⲱⲕ ⲥⲉ
ⲧⲉⲛⲟⲩ ⲙ̅ⲡ̅ⲙ̅ ⲧⲙ̅ ⲧⲁⲩⲉ ⲕⲉ ⲗⲁⲁⲩ ⲛ̅ ⲱⲁϫⲉ ⲉ ⲡⲣⲱⲙⲉ·
ⲁⲩⲱ ⲉⲱⲱⲡⲉ ⲛ̅ⲧⲁⲕⲔⲁⲧⲏⲥⲟⲣⲉⲓ ⲙ̅ⲙⲟⲩ ⲣ̅ⲙ̅ ⲟⲩⲫⲑⲟⲛⲟⲥ
ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧ ⲁⲓϫⲟⲟⲥ ⲙⲁⲕ ⲉⲓⲙⲉ ⲙⲁⲕ ⲍⲉ ⲉⲕⲛⲁⲱⲱⲡⲉ
ⲉⲕⲥⲛⲏ ⲉⲧⲛⲟⲥ ⲛ̅ϯⲙⲟⲣⲓⲁ ·:—ⲣ̅ⲱⲙⲁⲓ ⲙⲉ ⲙ̅ⲧ ⲁⲕϫⲟⲟⲩ
ⲁⲉ ⲱⲱⲡⲉ ⲉⲧⲟ ⲙⲙⲉ ⲕⲙⲁϫⲓ ⲙ̅ ⲣⲉⲛⲛⲟⲥ ⲛ̅ ⲁⲱⲣⲉⲁ ⲉ ⲃⲟⲗ
ⲣⲓ ⲧⲟⲟⲧⲛ̅· ⲣⲱⲥ ⲉⲕⲟ ⲛⲟⲩⲣⲛⲧ ⲛⲟⲩⲱⲧ ⲛⲙⲙⲁⲛ ⲉ ⲣⲟⲩⲓ
ⲉ ⲙⲛⲟⲩⲧⲉ· ⲁⲧⲱ ⲉ ⲣⲟⲩⲓ ⲉⲡ̅ⲣ̅ⲣⲱⲟⲩ ·:—Λⲩⲕⲉⲗⲉⲩⲉ ⲉ
ⲧⲣ ⲉⲩⲉⲙⲉ ⲙ̅ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲣ̅ⲙ̅ ⲧϯⲙⲛ ⲉⲧ
ⲉⲱⲱⲡⲉ ⲛ̅ ⲱⲟⲣⲡ̅ ·:—ⲡⲁⲓ ⲍⲉ Ⲏ ⲧⲉⲣ ⲧⲉⲓ ⲱⲁ ⲣⲟⲩ ⲡⲉϫⲁⲩ
Fol. 8 a ⲛⲁⲩ ⲛ̅ⲥⲓ ⲡ̅ⲣ̅ⲣⲟ· ⲍⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲙⲛ̅ | ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ
ⲓⲇ̅ ⲙⲧ ⲁⲓϯ ⲛⲁⲕ ⲙ̅ ⲡⲉⲓ ⲛⲟⲥ ⲛ̅ ⲧⲁⲓⲟ· ⲙⲙ̅ ⲡⲁⲍⲓⲱⲙⲁ· ⲉ
ⲁⲓⲁⲁⲕ ⲛ̅ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲣ̅ⲙ̅ ⲧⲙⲛⲛⲧⲉ ⲛ̅ ⲛⲁⲣⲭⲱⲛ
ⲧⲛⲟⲩ· ⲉ ⲧⲃⲉ ⲧⲉⲕⲗⲙ̅ⲧⲣ̅ⲙ̅ⲛⲧ ⲙⲙ̅ ⲡⲉϫⲣⲟ ⲡⲧⲁ
ⲙⲛⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲛⲁⲓ ⲣ̅ⲙ̅ ⲡⲡⲟⲗⲉⲙⲟⲥ· Λⲧⲱ
ⲛ̅ ⲁⲱ ⲛ̅ ⲣⲉ ⲡⲛⲟⲥ ⲛ̅ ⲟⲩⲱⲱ ⲉⲧ ⲟⲩⲛ̅ⲧⲁⲓⲥ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲕ
ⲁⲕⲡⲟⲟⲙⲉ ⲉ ⲣⲉⲙⲙⲟⲥⲧⲉ ⲉⲧⲣⲟⲟⲩ ·:—ⲁⲧⲱ ⲙⲙⲟⲥ ⲛ̅ ⲧⲁⲓⲟ
ⲁⲕⲡⲟⲟⲙⲟⲩ ⲉⲩⲗⲁⲁⲩ· ⲉ ⲁⲕⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛ̅ ⲙⲛⲟⲩⲧⲉ
ⲛ̅ ⲧⲉⲓ ⲣⲉ ⲧⲓⲣⲥ̅· ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧ ⲁⲩⲧⲥⲁⲃⲉⲉⲓⲁⲧⲛ̅ ⲉ ⲃⲟⲗ
ⲣⲛ̅ ⲧⲙⲛⲧⲉⲩⲥⲉⲃⲛⲥ ·:—ⲧⲟⲧⲉ Πⲗⲁⲧⲟⲓ ⲛ̅ ⲥⲉⲛⲛⲁⲓⲟⲥ ⲛ̅ⲧⲉ
ⲡⲉϫⲣⲥ̅ ⲣⲛ̅ ⲟⲩⲙⲉ· ⲁⲩⲕⲁⲁⲩ ⲕⲁ ⲣⲏⲧ ⲙ̅ ⲣⲙⲁ ⲛ̅ ⲁⲥ

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ⲙⲡ ⲛⲉϥⲣⲏⲧⲉ [ⲕⲁⲧⲁ] ⲡⲓⲁϫⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲉ ⲁϥ ϯⲥⲱⲙϥ ⲙ̄ ⲡⲣⲙ̄ ⲛ̄ ⲃ̄ⲣ̄ⲣⲉ ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲥⲟⲛⲧ̄ⲥ̄ ⲛ̄ⲣⲛⲧ̄ⲥ̄
ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲣⲓⲧ̄ⲙ̄ ⲡⲃⲁⲡⲧⲓⲥⲙⲁ· ⲁⲩⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ
ⲫⲁⲙⲓⲟⲥ ⲣⲙ̄ ⲟⲩⲥⲙⲏ ⲙ̄ ⲙⲡⲧⲣⲙ̄ⲣⲁϩⲱⲙ ⲙⲡ ⲟⲩⲙⲡⲧⲁϩⲣ
ⲣⲛⲧ· ⲁⲉ ⲡⲉⲓ ⲧⲁⲓⲟ ⲛ̄ ⲧⲉⲓ ⲙⲛⲉ ⲙⲁⲣⲉϥϣⲱⲡⲉ ⲛⲁⲕ·
ⲁⲛⲟⲕ ⲅⲁⲣ ⲉⲱϫⲉ ⲁⲓⲃⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲡⲡⲟⲗⲧⲓⲟⲥ ⲁⲓⲙⲓⲱⲉ|
ⲁⲛⲟⲕ ⲁⲉ ⲁⲓ ⲡⲉ ⲛⲓⲧ ⲁⲓϩⲣⲟ ⲁⲗⲗⲁ ⲡϫ̄ⲥ̄· ⲡⲉⲛⲧ ⲁϥ- Fol. 8 b
ϫⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ̄ ⲡϫ̄ⲥ̄· Ⲡⲗⲏⲛ ⲉⲓ ⲛⲁⲕ ⲛ̄ ⲛⲉⲕⲧⲁⲓⲟ ⲛ̄ⲑⲟⲉ ⲓⲁ
ⲛⲧ ⲁⲕϩⲟⲟⲥ· ⲁⲛⲟⲕ ⲅⲁⲣ ⲛ̄ⲧⲁⲓⲉⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲣⲛⲧ̄ⲥ̄ ⲛ̄
ⲧⲁ ⲙⲁⲁⲩ ⲉⲓⲕⲓⲛ ⲕⲁ ⲣⲛⲧ ⲉⲡⲁⲃⲱⲕ ⲟⲛ ⲉⲓⲕⲓⲛ ⲕⲁ ⲣⲛⲧ·
Ⲏ ⲧⲉⲣⲉ ϥϫⲉ ⲛⲁⲓ ⲁⲉ ⲁϥⲕⲁⲁϥ ⲕⲁ ⲣⲛⲧ ⲛ̄ ⲧⲫϫⲗⲁⲙⲩⲥ·
ⲁϥⲃⲟⲗⲫ̄ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲉϥϩⲱⲙⲓⲛ ⲁϥⲙⲟϩⲟⲩ ⲉ ⲃⲟⲗ ϩⲁ
ⲣⲁⲧⲫ̄ ⲙ̄ ⲡⲣⲣⲟ ⲁϥϫⲓⲱⲕⲁⲛ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ
ⲁⲛⲧ̄ ⲟⲩϫⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁⲧⲱ ⲥⲱⲧⲙ̄ ⲧⲏⲣⲧⲛ̄ ⲁⲉ ⲁⲛⲧ̄
ⲟⲩϫⲣⲓⲥⲧⲁⲛⲟⲥ·:—ⲧⲟⲧⲉ ⲗⲉⲕⲓⲟⲥ Ⲗⲩⲣ̄ ⲑⲉ ⲛ̄ ⲛⲉ ⲛⲓⲧ
ⲁⲧⲡⲱⲥⲙ̄ (*sic*) ⲁⲩⲉⲓⲱⲣⲙ̄ⲙ̄ ⲉ ⲣⲟⲟⲩ ⲉ ⲣⲁⲁϥ· ⲛ̄ ⲟⲩⲟⲥ ⲛ̄
ⲛⲁⲩ· ⲁⲩⲣ̄ ⲱⲩⲡⲣⲉ ⲙ̄ ⲡⲉⲙⲉ ⲙ̄ ⲡⲥⲁ ⲛ ⲧⲫⲙⲡⲧⲃⲣⲣⲉ·:—
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲛ ⲉⲛⲉⲥⲱϥ ⲉⲙⲁⲧⲉ ⲣⲙ̄ ⲡⲉϥⲉⲙⲉ ⲉⲩ-
ⲧⲣⲉϣⲣⲱϣ ⲉⲙⲁⲧⲉ ⲣⲙ̄ ⲡⲉϫⲁⲉⲓⲏ· ⲉⲩⲟ ⲙ̄ ⲙⲉⲣⲡ̄ ⲣⲙ̄
ⲡⲉϫⲱⲱ ⲉⲩⲕⲟⲥⲙⲉⲓ ⲣⲙ̄ ⲙⲡⲧⲥⲁⲓ ⲙⲙⲁ· ⲓ ⲙⲡⲧⲁϣⲱⲣⲉ
ⲉⲣⲉ ⲣⲁϩ ⲥⲱⲱⲧ̄ ⲛ̄ⲥⲱϥ ⲉⲧⲣ̄ ⲱⲩⲡⲣⲉ ⲙⲙⲟϥ·:—ⲙⲡⲥⲁ
ⲛⲁⲓ ⲁⲉ ⲗⲉⲕⲓⲟⲥ ⲡⲣⲣⲟ ⲁⲩⲕⲓⲙ ⲛ̄ ⲧⲉⲩⲁⲡⲉ ⲟⲩⲉϥ|ⲥⲁⲣⲙⲉ Fol. 9 a
ⲉ ⲛⲟϩⲧ̄ ⲉ ⲡⲉⲱⲧⲉⲕⲟ ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲉ ⲓⲉ
ⲙⲡ ⲉⲩⲥⲟⲟⲩ ⲛⲧⲁⲓⲟ ⲙⲁⲣⲉϥⲓ ⲡⲛⲁ ⲧⲉⲛⲟⲩ ⲙ̄ ⲡⲉⲧ-
ⲥⲁⲓⲟ· ⲛⲧⲁⲩϫⲉ ⲛⲁⲓ ⲁⲉ ⲉⲙⲉⲉⲩⲉ ⲁⲉ ⲉⲩⲛⲁⲉⲱⲡⲉⲛⲉ
ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲛ̄ ⲉⲧⲥⲉⲃⲛⲉ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ ⲙ̄ ⲡⲉϫ̄ⲥ̄
ⲉⲧⲁⲓ ⲙⲙⲟⲩ ⲉ ⲡⲱⲧⲉⲕⲟ· ⲛ̄ϥⲣⲁⲱⲉ ⲁⲧⲱ ⲛ̄ϥⲧⲉⲗⲛⲗ
ⲣⲙ̄ ⲡⲉⲡⲧⲁ· ⲉⲩϯ ⲛⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·:—Ⲥⲛ̄ ⲧⲉⲧⲱⲛ ⲁⲉ
ⲉⲧ ⲙⲙⲁⲩ ⲁⲧⲁⲩⲥⲉⲗⲟⲥ ⲁⲣⲉ ⲣⲁⲧⲫ̄ ⲓⲇ ϩⲱⲕ ⲡⲉϫⲁⲩ ⲛⲁⲩ·
ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲉ· ⲧⲱⲕ ⲙ̄ ⲣⲛⲧ ⲁⲧⲱ ⲙⲡⲣ̄ ⲣⲟⲧⲉ
ⲣⲛⲧⲟⲩ· ⲙ̄ ⲡⲁⲡⲩⲗⲏ ⲙ̄ ⲡⲧⲣⲁⲛⲓⲟⲥ· ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉϫ̄ⲥ̄
ⲡⲛⲟⲩⲧⲉ ⲙⲡ̄ ⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲙⲟⲩ ⲁⲉ ⲡⲧⲟⲩ ⲡⲉ ⲡⲉϫ̄ⲥ̄
ⲡⲛⲟⲩⲧⲉ ⲁⲉ ⲟⲩⲱⲥⲙⲟⲩ ⲙⲙⲟⲩ ⲉ ⲧⲟⲩϫⲟⲕ ⲉ ⲃⲟⲗ ⲣⲙ̄
ⲑⲗⲓⲯⲓⲥ ⲙⲙⲟ· Ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ ⲣⲱⲙⲓ ⲛⲉ ⲁⲩⲥⲙⲟⲩ·

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ⲡⲣⲟⲧⲟ · ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲟⲩ ⲉ ⲣⲟⲩ ⲣⲙ̅ ⲡ
ⲧⲣ ⲉⲩⲟⲩⲱⲛϥ̅ ⲉ ⲣⲟⲩ ·:—ⲙ̅ ⲡⲉⲩⲣⲁⲥⲧⲉ ⲁⲉ ⲁⲩⲣⲙⲟⲥ
ⲉ ⲡⲃⲏⲏⲩ ⲛ̅ⲥⲓ ⲁⲉⲛⲓⲟⲥ · ⲁⲩⲟⲧⲉⲣⲥⲁⲣⲙⲉ ⲉ ⲧⲣ ⲉⲧⲡⲁⲣ-
Fol. 9b ⲣⲓⲥⲧⲁ ⲛⲁⲩ | ⲙ̅ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ · ⲁⲧⲱ ⲡⲉϫⲁⲩ ⲛⲁⲩ · ϫⲉ
ⲓⲉ ⲁⲣⲁ ⲡⲉⲓ ⲧⲁⲓⲟ ⲛ ⲧⲉⲓ ⲙⲙⲉ ⲡⲣⲉⲡⲉⲓ ⲛⲁⲕ ⲛ̅ⲧ ⲁⲕⲥⲓⲧϥ̅ ⲉ
ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧ ⲉⲧⲉ ⲡⲉⲧⲥⲁⲓⲟ ⲡⲉ ⲛ̅ⲧ ⲁⲕⲥⲟⲧⲡϥ̅ ⲛⲁⲕ
ⲙⲁⲧⲁⲁⲕ ·:—ⲁⲩⲟⲧⲱⲟⲩⲃ̅ ⲛ̅ⲥⲓ ⲙⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉϫⲁⲩ ϫⲉ
ⲥⲡⲣⲉⲡⲉⲓ ⲛⲁⲓ ⲛ̅ⲣⲟⲧⲟ · ⲁⲓⲥⲓ ⲥⲁⲣ ⲛ̅ ⲟⲩⲁϩⲓⲱⲙⲁ · ⲛ̅
ⲁⲧ ⲧⲁⲕⲟ · ⲡⲉϫⲉ Ⲡⲣ̅ⲣⲟ ⲛⲁⲩ ϫⲉ ϫⲱ ⲉ ⲣⲟⲓ ⲙ̅ ⲡⲉⲕ-
ⲥⲉⲛⲟⲥ ⲙⲛ̅ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛ̅ⲧⲟⲕ ⲥⲁⲣ ϯⲥⲟⲟⲩⲛ ⲙⲙⲟⲕ ϫⲉ
ⲉⲃⲏⲛ ⲉ ⲁⲩ ⲛ̅ ⲧⲁϩⲓⲥ · ⲡⲉϫⲁⲩ ⲛⲁⲩ Ⲛⲥⲓ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ϫⲉ ⲉⲩϫⲉ ⲕⲟⲩⲱⲓϥ̅ ⲉ ⲥⲟⲩⲛ̅ ⲛⲁ ⲥⲉⲛⲟⲥ ⲙⲛ̅
ⲧⲁ ⲡⲟⲗⲓⲥ · ⲁⲛⲟⲕ ⲥⲁⲣ ϯⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲣⲟⲟⲩ · ⲛⲁ ⲉⲓⲱⲧ
ⲙⲉⲛ ⲕⲁⲧⲁ ⲥⲁⲣϧ̅ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲣⲙ̅ ⲧⲉⲥⲕⲓⲱⲓⲁ · ⲉ ⲡⲉⲣ-
ⲣⲁⲙ ⲡⲉ ⲕⲟⲣⲁⲓⲁⲛⲟⲥ · ⲉ ⲁⲩⲣ̅ ⲙⲁⲧⲟⲓ ⲣⲙ̅ ⲡⲁⲣⲓⲱⲙⲟⲥ ·
ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ · ⲣⲙ̅ ⲡⲉⲟⲩⲟⲉⲓⲛ̅ ⲁⲉ ⲛⲁⲓ ⲁⲩⲣ̅ ⲡⲣⲱⲧⲟⲥ
ⲉ ⲡⲁⲣⲓⲱⲙⲟⲥ ⲛ̅ ⲟⲩⲱⲧ · ⲛⲁ ⲉⲓⲱⲧ ⲁⲉ ⲣⲱⲟⲩ ⲛ̅ ⲁⲗⲏ-
ⲑⲉⲛⲟⲥ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲁⲧⲱ ⲧⲁ ⲡⲟⲗⲓⲥ ⲧⲉ ⲑⲓⲉⲗⲏⲙ ⲛ̅ |
Fol. 10a ⲧⲡⲉ · ⲧⲡⲟⲗⲓⲥ ⲙ̅ ⲡⲓⲟⲥ ⲛ̅ Ⲣⲣⲟ ·:—Ⲡⲉϫⲉ ⲡⲣ̅ⲣⲟ ⲛⲁⲩ ⲟⲛ
ⲓϛ ϫⲉ ⲛ̅ⲧⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ⲙ̅ ⲡⲉⲓ ⲣⲁⲓ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲣⲓⲧⲛ̅ ⲛⲉⲕⲉⲓⲟⲟⲧⲉ ϫⲓⲛ ⲙⲙⲟⲛ ⲙ̅ ⲙⲁⲧⲟⲓ ⲛⲉⲛⲧ ⲁⲧⲁⲁⲩ
ⲉ ⲣⲟⲕ ·:—Ⲡⲉϫⲁⲩ ⲛ̅ⲥⲓ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ϫⲉ ⲛⲁ
ⲉⲓⲱⲧ ⲛ̅ⲧⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ϫⲉ ⲫⲓⲗⲟⲡⲁⲧⲱⲣ · ⲉⲧⲉ
ⲡⲉⲣⲟⲧⲱⲣⲙ̅ ⲡⲉ ⲡⲁⲁⲓ̈ ⲛⲉⲕⲉⲓⲟⲟⲧⲉ ⲛ̅ ⲧⲉⲣ ⲉⲓⲣ̅ ⲙⲁⲧⲟⲓ
ϫⲉ ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲣⲓⲧⲛ̅ ⲡⲧⲣⲏⲃⲟⲩⲛⲟⲥ ϫⲉ ⲙⲉⲣⲕⲟⲩ-
ⲣⲓⲟⲥ · Ⲡⲣ̅ⲣⲟ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲱⲡ ⲉⲧ
ⲕⲁⲱ ⲙⲙⲟⲩ ⲕⲛⲁⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲛ̅ⲧ
ⲁⲛⲧⲟⲥϥ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲧⲟⲛ ⲙⲙⲁ ⲙ̅ⲡ̅ ⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲛ̅ ⲡⲛⲟⲩⲧⲉ
ⲙ̅ⲡ̅ⲥⲓ ⲙ̅ ⲡⲉⲕⲧⲁⲓⲟ · ⲛ̅ ⲱⲟⲣⲡ̅ ⲙⲛ̅ ⲡⲕⲉⲟⲟⲩ ϫⲓⲛ ⲙⲙⲟⲛ ·
ⲱⲡ ⲉⲧ ⲉⲕⲁⲱ ⲙⲙⲟⲩ · ⲁⲓⲥⲓⲥ ⲛⲁⲓ ⲣⲙ̅ ⲟⲩⲥⲉⲡⲓ ⲣⲱⲥ
ⲉⲕⲥⲟⲟⲩⲛ̅ ϫⲉ ⲛⲧⲁⲩⲛ̅ⲧⲛ̅ ⲉ ⲡⲉⲓ ⲙⲁ · ⲉ ⲧⲃⲉ ⲡⲓ̈ ⲣⲱⲃ ·:—
ⲁⲩⲟⲧⲱⲟⲩⲃ̅ ⲛ̅ⲥⲓ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲉϫⲁⲩ ϫⲉ ⲁⲛⲟⲕ ⲕⲁⲧⲁ
Fol. 10b ⲟⲉ ⲛ̅ⲧ ⲁⲓⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ ⲣⲱⲥ ϫⲉ ⲉⲓⲉϫⲣⲟ ⲉ ⲣⲟⲕ ⲙⲛ̅
ⲓⲏ ⲡⲉⲕⲉⲓⲱⲧ ⲡⲥⲁⲧⲁⲛⲁⲥ · ⲡⲉ ⲛⲧⲁ | ⲡⲉⲟⲟⲩ ⲙⲙⲁ · ⲱⲡⲉ

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ε ϧολ ϩι τοοτϥ· Ϭιϣⲁⲛⲭⲣⲟ ⲁⲉ ϣⲁⲣⲧ† ⲕⲗⲟⲙ· ε
ⲭⲱⲓⲣⲓⲧⲉ ⲡⲁⲥⲱⲛⲟⲫⲉⲧⲛⲥ· ⲙⲙⲉ ⲡⲁ ⲭⲥ ⲓⲥ ⲡⲉϫⲥ· ⲡⲉⲧ
ⲉⲣⲛⲁⲕ ⲥⲉ ⲟⲩⲛ ⲁⲣⲓϥ ⲉⲡ ⲟⲩⲥⲉⲡⲛ ⲛⲧ ⲧⲙⲉ ⲱⲥⲕ· ⲟⲩⲡ-
ⲧⲁⲓ ⲥⲁⲣ ⲙⲙⲁⲩ ⲛ ⲧⲡⲁⲣⲟⲡⲗⲓⲁ ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲛ
ⲡⲉⲟⲩⲣⲱⲙ ⲛ ⲧⲡⲥ†ⲥ· ⲛⲁⲓ ⲉ ϧολ ϩι ⲧⲟⲟⲧⲟⲩ· †ⲛⲁ-
ⲭⲣⲟ ⲉ ⲛⲉⲕⲙⲉⲉⲩⲉ ⲙⲛ ⲛⲉⲕⲧⲉϫⲙⲓⲛ ⲧⲛⲣⲟⲩ· ⲛ ⲕⲣⲟϥ
ⲉ ϩⲟⲩⲓ ⲉ ⲣⲟⲓ· ⲧⲟⲧⲉ ⲡⲣⲣⲟ ⲁϥⲙⲟⲩϩ ⲛ ⲭⲱⲓⲧ ⲡⲉϫⲁϥ
ⲭⲉ ⲉⲡⲉⲓ ⲁⲛ ⲛⲁⲓ ⲭⲱ ⲙⲙⲁⲩ· ⲭⲉ ⲟⲩⲡⲧⲁⲓ ⲙⲙⲁⲩ ⲛ
ⲟⲩⲛⲁⲣⲟⲡⲗⲓⲁ· ⲛ ϩⲱⲃ Ⲕⲁⲓ ⲡⲉⲣ ⲉⲩⲕⲓ ⲕⲁ ϩⲛⲧ ⲉⲩⲁϩⲉ
ⲣⲁⲧϥ· †ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲧⲟⲥϥ ⲉ ϧολ· ⲉ ⲩⲧⲟ ⲉⲡ
ϣⲙⲟⲩⲓ· ⲛⲥⲉ ϫⲟⲗⲕϥ· ⲉ ϧολ ⲟⲩⲧⲉ ⲧⲡⲉ ⲙⲡⲛ ⲡⲕⲁϩ
ⲡⲁⲟⲩⲙⲁϩⲉ· ⲛ ⲧⲉⲣ ⲟⲩⲣ ⲛⲁⲓ Ⲇⲉ ⲛⲁϥ· ⲡⲉϫⲁϥ ⲛⲥⲓ
ⲡⲣⲣⲟ ⲭⲉ ⲉⲩⲧⲱⲛ ⲧⲉⲛⲟⲩ ⲛⲉⲕⲣⲟⲡⲗⲟⲛ ⲉⲧ ⲉⲕⲑⲁⲣⲉⲓ
ⲉ ⲣⲟⲟⲩ· ϣⲉ ⲡⲛⲟⲥ ⲛ ⲛⲟⲩⲧⲉ ⲡϩⲉⲩⲥ· ⲁⲩⲧⲟⲥϥ ⲉ ϧολ
ⲉⲙⲁⲧⲉ· ⲁϥⲥⲱⲡϯ | ⲁⲉ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲉ ⲛⲥⲓ ⲡⲛⲉⲧ Fol. 11 a
ⲟⲩⲁⲁϩ ⲡⲉϫⲁϥ ⲭⲉ ⲛⲁ ⲭⲥ ϧⲟⲛⲑⲉⲓ ⲉ ⲣⲟⲓ ⲁⲛⲟⲕ ⲡⲉⲕ- ⲓⲑ
ⲣⲙⲣⲣⲁⲗ· ⲡⲁⲗⲓⲛ ⲟⲛ Ⲗⲩⲕⲉⲗⲉⲉⲩⲉ (sic) ⲛⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣ
ⲉⲧⲙⲱⲗϩ ⲙ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲡ ⲣⲉⲛⲥⲟⲣⲧⲉ ⲉⲧⲭⲏⲣ ⲉ ⲡⲙⲁ·
ⲛ ⲣⲉⲛⲙⲁⲥ†ⲩϩ· Ⲗⲁⲱ ⲙⲙⲏⲥⲱⲥ ⲛⲥⲉⲡⲉⲣⲙ ⲣⲉⲛ ϫϧϧⲉ
ⲛ ⲕⲱⲣ ⲣⲁ ⲣⲟⲩ ⲭⲉ ⲕⲁⲥ ⲉⲩⲉⲣⲱⲕϩ· ⲕⲁⲧⲁ ⲕⲟⲩⲓ ⲕⲟⲩⲓ
ⲁⲩⲱⲙⲙ ⲛⲥⲓ ⲡⲙⲁⲣ ⲙ ⲡⲕⲱⲣ ⲉⲡ ⲡⲉⲥⲛⲟⲩ ⲙ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ ⲉⲧ ⲣⲁⲧⲉ ⲉ ⲡⲉⲥⲏⲧ· ⲡⲣⲁⲩⲓⲟⲥ ⲁⲉ ⲁⲩⲭⲓ ⲉ ⲣⲟⲩ
ⲉⲡ ⲟⲩⲟⲥ ⲙ ⲙⲡⲧϫⲱⲱⲣⲉ ⲉⲡ ⲧⲉⲓ ⲛⲟⲥ ⲛ ⲃⲁⲥⲁⲛⲟⲥ·:—
ⲁⲉⲓⲟⲥ ⲁⲉ ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲧⲃⲟⲗϥ ⲉ ϧολ ϫⲉ ⲕⲁⲥ
ⲡⲛⲉⲩⲙⲁ ⲉⲡ ⲟⲩⲥⲉⲡⲛ ⲛⲥⲉⲟⲧⲡϥ ⲉ ⲣⲟⲓ ⲉⲧⲙⲁ ⲛ
ⲕⲁⲕⲉ ⲛⲥⲉⲱⲣϫ ⲉ ⲣⲱⲩ ⲉⲡ ⲟⲩⲥⲉⲡⲛ·:—ⲙⲙⲁⲧⲟⲓ ⲁⲉ
ⲁⲩⲓ ⲉ ⲣⲣⲁⲓ ⲉⲣⲁ ⲣⲟⲩ· ⲉⲩⲟ ⲙ ⲡⲁⲱ ⲙⲟⲩ ⲉⲧⲛ ⲟⲩⲕⲟⲩⲓ
ⲛ ⲙⲉⲉ· ⲱⲟϫⲛ ⲛⲣⲏⲧϥ ⲉⲧⲙⲉⲉⲩⲉ ϫⲉ ⲉⲩⲛⲁⲙⲟⲩ·:—
ⲙⲙⲏⲥⲁ Ⲟⲩⲕⲟⲩⲓ ⲁⲉ ⲉⲡ ⲧⲉⲛⲟⲩ ⲉⲧ ⲙⲙⲁⲩ | ⲁ ⲡⲁⲩ- Fol. 11 b
ⲥⲉⲗⲟⲥ ⲙ ⲡⲭⲥ ⲟⲩⲱⲛϥ ⲛⲁⲩ ⲉ ϧολ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲛ
†ⲣⲙⲓⲛ ⲛⲁⲕ ⲡⲱⲟⲉⲓϫ ⲛ ⲣⲉⲩϫⲣⲟ· ⲛ ⲧⲉⲣ ϥϫⲉ ⲡⲁⲓ ⲁⲉ
ⲁⲩⲧⲁⲗⲥⲉ ⲛϥⲥⲁϣ ⲉⲧ ⲣⲙ ⲡⲉⲩⲥⲱⲙⲁ· ⲁⲩⲱ ⲁⲩⲧⲁⲣⲟⲩ
ⲉ ⲣⲁⲧϥ ⲉⲩⲟⲩⲟϫ ⲣⲱⲥ ⲧⲉ ⲛϥⲧⲱⲟⲩⲛ· ⲛϥⲁⲣⲉ ⲣⲁⲧϥ
ⲛϥ† ⲉⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ⲛⲧ ⲁⲩⲃⲟⲛⲑⲉⲓ ⲉ ⲣⲟⲩ·:—ⲙⲙⲏ-

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Ca nai acκελεγε e τp eγταρoq e paτ̄ϥ e πβιηα·
αγω n̄ τep eϥηαγ e poq n̄ϩι n̄ρρo πεχαq nαq xε
αγϣιτ̄ϥ e βoλ ρι τoοτ eκo ϯ παιϣ ηoγ n̄ αιϣ n̄ ρε
τεηoγ ekϣooϣε ηεϣωκ ρω ιη̄ λααγ ϯ πωλ̄ ρι
πεκcωϯα· τoτε λγκελεγε n̄ n̄βαι ηερeq e τaρε
ραγoγ e τp eγϣoγωγ̄ ϯ πεγcωϯα· nαι ae πεχαγ
ϯ n̄ρρo xε ϣε πεκρατoc· ω̄ n̄ρρo n̄ eγceβηc·
πεγcωϯα τηρ̄ϥ· oγoϩ e ιη̄ λααγ n̄ τακo ριωωϥ
n̄oe n̄ oγa ϯn̄ oγϩωq e poq e ητηρ̄ϥ ϯ πεγ-
Fol. 12 a ηηβe ·:—λεκιoc ae | ρωωϥ πεχαq xε παητωc ϥηα-
κa xooc xε πεχ̄c̄ ηεηϯ λγτoγϩoï λγταλcoι· ιη̄
αγετεn̄ϩι caειn̄ epoγn̄ e πεϣγτεκo e τp eϥθepaπeγε
ηηoq· n̄τooγ ae πεχαγ Xε ϣε τεκιη̄τηoc ετ
ταιηγ ετ λααργε exn̄ τoικoγμεηι τηρc̄· ϯπε
λααγ θepaπeγε ϯηoq· αλλα n̄ηεεγε xε ϥηα-
ιoγ ne· n̄ αιϣ n̄ ρε τεηoγ ϥoηϩ̄ n̄ ητaϥλo n̄ αιϣ n̄
ρε· n̄τn̄ cooγn̄ αn· πεχαq ae nαγ xε τετn̄cooγn̄
xε oγαιϣ n̄ coγ· τε τμαγια· n̄ πεγχριcτιανoc· αγω
n̄ αιϣ n̄ ρε caq ηεn̄ γγρκωωc· ϯnooγ ρωωϥ ϥαρε
ραγ̄ϥ eϥoγoϩ· λγμoγϩ ae Ν̄ cωn̄ϯ πεχαq nαq xε
αxιc e poï ρn̄ oγηε· xε n̄ηε ηεnγ γγταλcoκ χω-
ριc ηαγια· λγϥoγωϣβ̄ n̄ϩι ϥαγιoc ηερκoγριoc xε
Fol. 12 b πα χ̄c̄ ιc̄ πεχ̄c̄ ηcaειn̄ ϯ ηε n̄ πεπϣγ|χη ιη̄ πεη-
κβ cωϯα· n̄τoϥ nετ oγωϣ e χαριze nai ϯ ητaλco·
κατα θε n̄τ aιxooc· ϯ ϥαρμακoc ae ιη̄ n̄ρεϥ-
ηoγτε ιη̄ n̄ ρεϥϣϣηϣε eιxoλoη cεo n̄ ϣεηηo e
poq· αγω ϣηαηαρoγ n̄ ρεηερρe n̄ aτ βωλ e βoλ·
ηρ̄παραδειcoc ϯηooγ e ηκωρ̄ϯ n̄ τνερεηηα· e τβe
xε ιη̄ oγcooγ n̄τooτε ϯ ηε n̄τaϥταμioγ· πεxε
n̄ρρo xε ϯηαληρaλιcε ϯ πεκcωϯα ρn̄ ρεη-
βaϣanoc eγηaϣϯ̄ ηαρεηηaγ xε πεχ̄c̄ ετ ekηαρτε
e poq· ηαταλcoκ·:—Πεχαq n̄ϩι ϥαγιoc xε ϯπι-
cτeγε e πα χ̄c̄ ιc̄ πεχ̄c̄· xε ekϣωπeη oγηηηϣε n̄
ϯωωρια· e χωι· ηn̄ ηαϣϣτρτωρϯ̄ αn· αγxooc

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ⲥⲁⲣ ⲁⲉ ⲙⲡⲣ ⲣ ⲣⲟⲧⲉ ⲉⲛⲧⲟⲟ· ⲛ ⲛⲉⲧ ⲛⲁⲙⲟⲩⲟⲩⲧ ⲙ
ⲡⲉⲧⲡⲥⲱⲙⲁ· ⲉⲙⲡⲥⲟⲙ ⲁⲉ ⲙⲙⲟⲟⲩ ⲉ | ⲙⲟⲩⲟⲩⲧ ⲛ Fol. 13 a
ⲡⲉⲧⲙⲯⲩⲭⲏ· ⲁⲗⲗⲁ ⲁⲣⲓ ⲣⲟⲧⲉ ⲉⲛⲧⲉⲕ ⲛ ⲣⲟⲩⲟ ⲙ ⲕⲏ
ⲡⲉⲧⲉ ⲟⲩⲛ ⲥⲟⲙ ⲙⲙⲟⲩ ⲉ ⲧⲁⲕⲟ ⲛ ⲡⲉⲧⲙⲯⲩⲭⲏ
ⲙⲛ ⲡⲉⲧⲡⲥⲱⲙⲁ ⲣⲁⲓ ⲉⲡ ⲧⲙⲉⲣⲉⲙⲛⲁ ⲛ ⲥⲁⲧⲉ ⁘ ⁘
Τοτε ⲁⲛⲕⲉⲗⲉⲩⲉ ⲡⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣ ⲉⲧⲉⲙⲉ ⲛ ⲟⲩⲙⲉⲛⲙⲉ
ⲉⲩⲗⲟⲃⲓⲩ ⲛⲥⲉⲕⲁⲁⲥ ⲉⲣⲁ ⲛⲉⲭⲁⲛⲁⲥⲕⲁⲓⲟⲛ· Ⲗⲧⲱ ⲙⲛⲛⲥⲁ
ⲛⲁⲓ ⲣⲉⲛⲗⲁⲙⲡⲁⲥ ⲛ ⲕⲱⲣ̄ ⲉⲣⲁ ⲛⲉⲩⲉⲡⲣⲟⲟⲩⲉ ⁘—Ⲏ ⲧⲉⲣ
ⲟⲩⲣ̄ ⲛⲁⲓ ⲁⲉ ⲉ ⲡⲙⲁ ⲛ ⲟⲩⲕⲁⲡⲓⲟⲥ ⲁⲛⲟⲩ ⲛ ⲥ✝ ⲛⲟⲩⲉ
ⲙⲱⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ·
ⲉⲧⲃⲁⲥⲁⲙⲓⲍⲉ ⲁⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲣⲟⲟ ⲙⲛ ⲥⲁⲙⲁⲣⲟⲩ
ⲟⲩⲁⲉ ⲙⲛ ⲉⲣⲣⲓⲙⲉ· ⲡⲉϩⲁⲩ ⲁⲉ ⲛⲁⲩ ⲛⲥⲓ ⲁⲉⲕⲓⲟⲥ·
ⲁⲉ ⲉⲩⲧⲱⲛ ⲡⲉⲕⲁⲉⲓⲙ ⲧⲉⲛⲟⲩ· ⲙⲁⲣⲉⲣⲉⲓ ⲛ̄ⲧⲙ̄ⲧⲉⲣⲁⲡⲉⲩⲉ
ⲙⲙⲟⲕ· ⲕⲁⲓ ⲥⲁⲣ ⲁⲕⲁⲟⲟⲥ ⲛⲉ ⲟⲩⲛ̄ ⲙⲩⲥⲟⲙ ⲙⲙⲟⲩ
ⲉⲧⲟⲩⲛⲟⲩⲧ̄ ⲉⲙⲙⲁⲛⲛⲟⲩ· ·ⲫⲁⲥⲓⲟⲥ ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·
ⲡⲉϩⲁⲩ ⲛⲁⲩ ⲁⲉ ⲁⲣⲓ̈ ⲡⲉⲧ | ⲉⲣⲛⲁⲕ ⲟⲩⲛ̄ⲧⲁⲕ ⲉⲍⲟⲩⲉⲓⲁ ⲉ Fol. 13 b
ⲣⲟⲩⲛ ⲉ ⲛⲁ ⲥⲱⲙⲁ· ⲧⲁ ⲯⲩⲭⲏ ⲁⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲟ ⲙ ⲕⲁ
ⲡⲉⲥⲭ̄ⲥ̄· ⲛⲁ ⲥⲱⲙⲁ ⲙⲉⲛ Ⲓⲁⲛ ⲉⲕⲙⲁⲛⲧⲁⲕⲟⲩ· ⲧⲁ ⲯⲩⲭⲏ
ⲛⲁⲙⲁⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲥⲟ ⲛ ⲁⲧ ⲧⲁⲕⲟ ⁘ Ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲛⲕ-
ⲕⲉⲗⲉⲩⲉ ⲡⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣ ⲉⲧⲁⲙⲩⲧⲉ ⲡⲥⲁ ⲭⲱⲟⲩ· ⲁⲧⲱ ⲛⲥⲉ
ⲉⲙⲙⲉ ⲛ ⲟⲩⲟⲥ ⲛ ⲱⲙⲉ ⲉ ⲡⲉⲙⲛⲁⲕⲉ ⲁⲉ ⲕⲁⲥ ⲣⲙ̄ ⲙ
ⲧⲣⲉ ⲉⲙⲱⲧ̄ (sic) ⲉⲉⲙⲟⲩ ⲉⲡ ⲟⲩⲥⲉⲡⲉ· ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ
ⲁ ⲧⲥⲟⲙ ⲙ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲣ ⲡⲣⲏⲧⲉ ⲙⲛ ⲧⲉⲩⲭⲁⲣⲓⲥ·
ⲁⲙⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲛ ⲟⲩⲟⲥ ⲛ ⲛⲁⲩ ⲉⲡ ✝ⲃⲁⲥⲁⲛⲟⲥ ⲧⲁⲓ·
Ⲇⲉⲛⲓⲟⲥ ⲁⲉ ⲛ ⲧⲉⲣ ⲉⲥⲛⲁⲩ ⲉ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ· ⲁⲉ ⲁⲙⲓ ⲛⲁ
ⲛ ✝ⲙⲱⲣⲓⲁ· ⲉⲡ ⲟⲩⲙⲛ̄ⲧⲭⲱⲟⲣⲉ· ⲁⲧⲱ ⲙⲛⲉ ⲗⲁⲁⲩ
ⲛ̄ⲃⲁⲥⲁⲛⲟⲥ ⲭⲱⲣ ⲉ ⲣⲟⲩ ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲩⲓ ⲡⲱⲛⲉ
ⲙⲙⲁⲩ ⲉ ⲃⲟⲗ ⲉⲓ̈ ⲙⲉⲙⲛⲁⲕ̄ ⲛ̄ⲥⲉ ⲉⲙⲛⲉ ⲛ ⲟⲩⲙⲁⲥϯⲍ̄
ⲛ ⲕⲱⲃ̄ⲍ̄ ⲉⲥⲟ ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲩⲗⲟⲛ· ⲛ̄ⲥⲉⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲩ
ⲩⲁⲧⲉ ⲙⲕⲁⲍ· ⲉⲣⲱⲣⲡ̄ ⲉⲙⲙ̄ ⲙⲉⲩⲉⲛⲟⲩ· ⲙ ⲥⲉⲛⲁⲓⲟⲥ ⲁⲉ
Ⲛⲉⲥⲟ ⲛ̄ⲟⲉ ⲛ ⲟⲩⲱⲛⲉ ⲛ ⲁⲗⲁⲁⲁⲥ· ⲁⲩⲧⲱⲟⲩⲛ ⲉⲡ ⲟⲩ-
ⲙⲛ̄ⲧⲭⲱⲟ[ⲣ]ⲉ ⲉⲣⲁ ⲧⲉⲓ ⲃⲁⲥⲁⲛⲟⲥ· ⲁⲧⲱ ⲡⲉϩⲁⲩ ⲁⲉ Fol. 14 a
Ⲧⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ ⲛⲁⲕ ⲡ[ⲁ]ⲭ̄ⲥ̄ ⲁⲉ ⲁⲕⲁⲁⲧ ⲛ̄ ⲙⲛ̄ⲧⲩⲁ· ⲛ ⲕⲏ
ⲩⲙ̄ ⲫⲓⲥⲉ ⲉⲭⲙ̄ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲗⲏ· ⲡⲣⲣⲟ ⲁⲉ ⲛ ⲧⲉⲣ

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ερηατ Χε ογατπωωπε πε πεγλογcιλλος ατω χε
ερηαειμπιωε αν ⲙⲙⲟⲩ ε τρ εγωτcιαζε· αγχι-
ωοχπε ηεγcεπη ⲥαρ ε ⲃⲱⲕ πε ε ρομι ε ρρωμη
αγϯ αποφαcιc ε ρογ ε τρ ετϯⲙⲙⲁⲣⲉⲓ ⲙⲙⲟⲩ ⲉⲣ̄
τcηγε εγχω ⲙⲙⲟc· χε Περκογριος ηαι ⲛ̄ⲧ αγ-
cωμ ⲛ̄ ⲛⲓⲟⲩⲧⲉ ατω αγκατα⳪ρονει ⲙ̄ ⲡⲁογⲙⲁ
ετ ογααϧ· ⲛ̄ⲧⲉ ⲧⲙⲛ̄ⲧⲣⲙ̄ⲣⲁⲙ· ε αγορ̄ⲥ̄ εϯλααϩ
πεηκρατος κελευε ε τρ εγωι ⲛ̄ τεγαπε ⲉⲣ̄
τεχωρα· ⲛ̄ τκαππαδοκια· ⲉⲣⲙ̄ ⲡⲓⲙⲁ ετ ⲙⲙⲁϩ
ερε ογοη ⲙⲙⲁ ηαϩ ε ρογ· Ογοη ⲥαρ ⲙⲙⲁ ⲛ̄ⲧ
ατχι εοογ ε ⲃⲟⲗ ⲉⲣⲓⲧⲙ̄ ⲡ̄ⲣ̄ⲣⲟ ετⲱⲁⲁⲛϯλεγε ε ⲧⲃⲉ
πεγοτερcαρηε· cεηαϯ ηαγ ⲛ̄ ⲉⲛcηⲱⲉ· ε ⲡⲣⲁⲛ
ⲛ̄cεⲡαραλιcοϩ ⲙⲙⲟⲩ· ε τοοτⲥ̄ ⲛ̄ τcηγε:—ηε ⲛⲧ
ατοⲱⲟϩ ⲁⲉ ε τρ εγωⲓⲧⲥ̄· αγⲱ ⲉⲁ ρογ· ατω
Fol. 14 b ατταλος ετⲃⲏⲛ | ατμορ̄ⲥ̄ ε ⲣⲣⲁⲓ ε ⲭⲱⲥ· ε ⲃⲟⲗ
ⲕⲉ ⲭε ⲁ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲃⲱⲗ ε ⲃⲟⲗ ⲛ̄ ⲥⲁ ⲥⲁ
ⲙⲁⲁ· αγⲣ̄ ⲑⲉ ⲛ̄ⲛⲉⲕⲱⲟⲩⲥ· Λⲧⲙⲟⲟⲩⲉ ⲁⲉ ⲉⲣ̄ ⲟⲩⲱⲓⲛ
ⲉⲥⲟⲩⲛⲏⲧ· ατω ⲉⲓⲧⲛ̄ ⲉⲉⲛⲕⲟⲩⲓ ⲛ̄ ⲣⲟⲟⲩ ⲁⲧⲁⲣⲉ
ⲧⲡⲟⲗⲓⲥ ⲧⲕⲁⲓⲥⲁⲣⲓⲁ· ατω ⲛ̄ ⲧⲉⲓ ⲉ ⲁⲧⲟⲧⲁⲣⲥ̄ ε ⲡⲉⲥⲛ
ⲕⲟⲩⲓ ⲕⲟⲩⲓ· Πϫ̄ⲥ̄ ⲁⲉ ⲁⲭⲁⲉ ⲣⲁⲧⲥ̄ ⲉⲓ ϫⲱⲥ ⲡⲉϫⲁⲩ
ⲛⲁⲩ· ⲭε ⲙⲉⲣⲕⲟⲩⲣⲓⲉ· ⲁⲙⲟⲩ ⲛⲛ̄ ⲛⲓⲧⲟⲛ ⲙⲙⲟⲛ
ⲣⲁ ⲣⲧⲏⲓ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲕϫⲉⲕ ⲡⲉⲕⲁⲣⲟⲙⲟⲥ ε ⲃⲟⲗ· ⲁⲕ-
ⲭⲁⲣⲉⲥ ε ⲧⲡⲓⲥϯⲥ· ⲁⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉⲕⲗⲟⲩ· ⲛ̄ ⲧⲁⲡⲧ-
ⲱⲟⲉⲓϫ ⲡⲉ ⲛ̄ⲧ ⲁⲧⲧⲟⲱⲥ̄ ⲛⲁⲕ ε ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ
ⲙⲙⲟⲩ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ ⲉⲣ̄ Πτρε ⲡϫ̄ⲥ̄ ⲟⲩⲱⲛⲥ̄
ε ρογ ⲁⲩⲥⲙ̄ⲥⲟⲙ· ⲡⲉϫⲁⲩ ⲛ̄ ⲛⲉⲧ ⲣⲁ ⲣⲧⲏⲩ· ⲭε
ⲁⲣⲓ ⲡⲉⲛⲧ ⲁⲧⲟⲧⲉⲣⲥⲁⲣⲏⲉ ⲙⲙⲟⲩ· ⲓⲛⲧⲛ̄ ⲉⲓ̄ ⲟⲩ-
ⲥⲉⲡⲏ· ⲉⲣⲉ ⲡϫ̄ⲥ̄ ⲁⲉ ⲛⲁⲓ ⲉⲧ ⲧⲱⲣⲙ̄ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ
ε ρογⲏ ε ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉⲩⲉⲧⲣⲉ ⲧⲉⲧⲛⲙⲛⲧⲙⲩⲁ ⲛ̄
τεγχαρις· ⲟⲩⲣⲙ̄ⲙⲁⲟ ⲥⲁⲣ ⲡⲉ ⲁⲧⲱ ⲙⲁⲩχⲁ-
Fol. 15 a ριζε ⲛ̄ ⲛⲉⲧ ⲛⲁϯ ⲡⲉⲩⲟⲩⲟⲓ ε ρογ | ⲉⲣ̄ ⲟⲩⲁⲱ-
ⲙⲍ ρⲉⲁ ⲁⲭⲛ̄ ⲫⲱⲛⲟⲥ:—ατω ⲛ̄ ⲧⲉⲣ ⲉⲩⲭⲉ ⲛⲁⲓ ⲁⲧⲣⲓ ⲛ̄
τεγαπε ⲁⲩⲭⲱⲕ ε ⲃⲟⲗ· ⲛ̄ ⲑⲟⲙⲟⲗⲟⲅⲓⲁ ετ ⲛⲁⲛⲟⲩⲥ
ⲙ̄ ⲡⲉⲛⲥⲛⲣ̄ ⲛ̄ ⲥⲟⲩ· ⲭⲟⲩⲧⲏ ⲙ̄ ⲡⲉⲃⲟⲧ ⲛⲟⲉⲃⲣⲓⲟⲥ ⲉⲧⲉ

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ⲁⲑⲱⲣ̄ ⲡⲉ· Ⲁⲩⲱⲥ ⲁⲉ ⲛ̄ ⲥⲩⲛⲏⲣⲉ ⲥⲱⲟⲩⲉ ⲉⲥⲁ̄ⲡⲱⲁ ⲛ̄
ⲣ̄ ⲡⲉⲥⲁⲉⲉⲧⲉ· ⲙ̄ⲡ̄ⲥⲁ ⲧⲣⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ
ⲁ ⲡⲉⲩⲥⲱⲙⲁ ⲟⲩⲃⲁⲓ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩϫⲓⲱⲛ ⲉⲑⲙⲉⲉⲩ ⲥⲧ
ⲛⲟⲩϥⲉ ⲉ ⲃⲟⲗ ⲛ̄ⲟⲉ ⲛ̄ ⲣⲉⲛⲩⲟⲧϩⲣⲏⲓⲉ· ⲉⲩⲥⲟⲧⲡ̄ ⲙ̄ⲡ̄
ⲟⲩⲥⲁ̄ⲡⲉ ⲉ ⲧⲃⲉ ⲡⲓ ⲙⲁⲉⲓⲛ ⲥⲉ ⲡⲁⲓ̈· Ⲗ ⲫⲁⲣ ⲡⲣⲱⲙⲉ ⲣ̄
ϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲛⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲉ ⲁⲧⲟⲧⲁⲣϥ̄ ⲉⲡ̄ ⲟⲩⲧⲟⲡⲟⲥ
ⲉⲩⲟⲩⲟⲛϥ̄ ⲉ ⲃⲟⲗ ⲡⲁⲁ ⲉⲧ ⲉⲣⲉ ⲟⲩⲙⲛⲛⲩⲉ ⲛ̄ ⲥⲟⲙ·
ⲣⲓ ⲧⲁⲗⲥⲟ ⲥⲱⲟⲩⲉ ⲙ̄ⲙⲁⲩ ⲉⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ
ⲙ̄ⲡ̄ ⲡⲉⲩⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ ⲥⲩⲛⲣⲉ ⲓ̄ⲥ ⲡⲉϫ̄ⲥ̄ ⲡⲉⲛϫ̄ⲥ̄ ⲙ̄ⲡ̄
ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲱⲁ ⲉⲛⲉϥ̄· ϩⲁⲙⲏⲛ· Ⲧⲉⲥⲩⲛⲣⲉ
ⲛ̄ⲧ ⲁⲥⲟⲩⲱⲛϥ̄ ⲉ ⲃⲟⲗ ⲫⲓⲧⲙ̄ ϥⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲛ̄ⲟⲉ
ⲛ̄ⲧ ⲁⲫⲁⲧⲁⲥⲥⲉ ⲛ̄ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲡⲁⲛⲟⲙⲟⲥ· ⲡ̄ⲣ̄ⲣⲟ
ⲫ̈ⲓⲧⲙ̄ ⲡⲉⲣⲉϥ | Ⲗⲁⲱ ⲧⲉⲥⲩⲛⲣⲉ ⲛⲉⲥⲥⲛϥ̄ ⲉⲡ̄ ⲧⲁⲉϥ̄ Fol. 15 b
ⲫⲓⲧⲉ ⲡϩⲓⲥⲧⲟⲣⲓⲁ· ⲡⲧⲉⲕⲕⲗⲏⲥⲓⲁ ϩⲁⲙⲏⲛ· ⲫⲙ̄ ⲛⲉⲟⲩ- ⲕⲏ
ϩⲉⲓⲙ ⲉⲧ ⲙⲙⲁⲩ Ⲉⲣⲉ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲟⲩ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ
ⲉⲗⲏⲛⲓⲁ· ⲁⲩⲱⲥ ⲙⲙⲁⲉⲓⲛ ⲟⲩⲱϥ̄ ⲉ ⲃⲟⲗ ⲡⲧⲉ ⲡⲉϫ̄ⲥ̄·
ⲙⲏ ⲁⲡ̄ ⲙⲟⲩⲧⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙⲁ ⲁⲡ̄ ⲫⲓⲧⲉ· Ⲗⲩⲱⲥ
ⲓ̄ ⲥⲧⲁⲩⲣⲟⲥ· ⲛ̄ ⲟⲩⲟⲉⲓⲙ· ⲟⲩⲱϥ̄ ⲉ ⲃⲟⲗ· ⲉⲩⲁⲣⲉ ⲣⲁⲧϥ̄
ⲣⲙⲁⲁ ⲡⲙⲁⲁⲩ ⲙ̄ ⲡⲥⲏⲣ ⲙ̄ ⲡⲣⲱⲧ ⲉ ⲃⲟⲗ ⲛ̄ ⲥⲁⲣϫ̄
ⲙⲙⲁ· ⲙⲡⲓⲥⲧⲟⲥ ⲙⲙⲡ̄ ⲡⲁⲡⲓⲥⲧⲟⲥ· ⲃⲁⲣⲃⲁⲣⲟⲥ ⲫⲣⲱ-
ⲙⲁⲓⲟⲥ· ⲫⲱⲥ ⲧⲉ ⲡⲧⲉ ⲙⲙⲁⲓⲛⲛⲩⲉ ⲛⲣⲟⲩ ⲉⲧ ⲙⲟⲟⲛ ⲉⲡ̄
ⲙ̄ ⲡⲟⲗⲓⲥ· ⲥⲱⲟⲩϩ̄ ⲙⲙⲡ̄ ⲛⲉⲩⲥⲙⲟⲩⲱⲙⲁ ⲙⲙⲡ̄ ⲛⲉⲩⲥⲙⲏⲥⲱ
ⲙⲡ̄ ⲛⲉⲩⲛⲣⲡ̄ ⲡⲥⲉⲱⲙ [illegible] ⲙ̄ ⲡⲉⲥⲧⲁⲩⲣⲟⲥ
ⲙⲁⲛⲧ ⲉⲩⲃⲱⲕ ⲉ ⲫⲣⲁⲓ ⲉ ⲧⲡⲉ(?) [illegible] ⲡⲧⲁⲡ̄ ϫⲓⲧⲉ·
ⲉⲣⲉ ⲡⲃⲁⲗ ⲛ̄ ⲟⲧⲟⲛ ⲙⲁⲁ ⲥⲱⲙⲧ̄ ⲡⲥⲱϥ̄· Ⲕⲩⲣⲓⲗⲗⲟⲥ
Ⲁⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲑⲉⲗⲏⲛⲓⲁ ⲁⲩⲥⲱⲁⲓ ⲛ̄ ⲧⲉⲥⲩⲛⲣⲉ ⲛⲧ
ⲁⲥⲱⲙⲡⲉ· ⲁⲩⲥⲱⲁⲓ ⲛ̄ ⲟⲧⲉⲡⲓⲥⲧⲟⲗⲏ· ⲁⲩϧⲟⲟⲥ ⲛ̄
ⲕⲱⲥⲧⲟⲥ ⲡ̄ⲣ̄ⲣⲟ | ⲉ ⲡⲕⲱⲙⲉⲛⲧⲁⲧⲟⲛ· ⲡⲁⲓ ⲉⲧⲁⲓ ⲛ̄ Fol. 16 a
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲉ Ⲗⲁⲗⲁⲣⲧⲉ ⲉϧⲙ̄ ⲧⲉⲕ- ⲕⲑ
ⲕⲗⲏⲥⲓⲁ ⲛ̄ ⲣⲁⲕⲟⲧⲉ ⲛ̄ ⲕⲉ ϧⲟⲩⲧⲛ ⲡⲣⲟⲙⲡⲉ· ⲡⲥⲁ-
ⲛⲉⲧⲉⲣⲛⲟ ⲙⲙⲡⲉ ⲗⲁⲁⲩ ⲛ̄ ⲡⲟⲗⲩⲙⲟⲥ ⲧⲱⲟⲩⲛ ⲉ ϧⲱϥ·
Ⲗⲩⲣ̄ ϧⲟⲩ ⲥⲛⲟⲟⲩⲥ ⲥⲁⲣ ⲡⲣⲟⲙⲡⲉ ⲉⲡ̄ ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲛ ⲙⲙⲡ̄
ⲧⲉϫⲟⲣⲓⲥⲧⲁ· ⲛ̄ ⲧⲉⲣ ⲫ̄ⲙⲟⲩ ⲁⲉ ⲛ̄ⲥⲓ ⲕⲱⲥⲧⲟⲥ ⲁⲩⲣ̄ⲣⲣⲟ
ⲉ ⲡⲉⲙⲁ ⲛ̄ⲥⲓ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲉⲧⲁⲡⲟⲗⲟⲥ ⲡⲉ ⲛ̄ ⲑⲉⲗⲏⲛⲓ

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ετ ε βολ πε ϩⲛ̄ τϲωπε ⲛ̄ ⲕⲱⲥⲧⲁⲛ†ⲛⲟⲥ ⲡⲛⲟⲩ τεϩⲣⲁ
ϩαρ ⲛε ⲟⲩϩⲉⲗⲙⲓ ⲡε ⲡⲱⲟⲩⲣⲉ ⲁⲉ ⲛ̄ ⲕⲱⲙⲥⲧⲁⲛ†ⲛⲟ
ⲁⲩⲛⲁⲩ ε ⲡⲱⲟⲩⲣⲉ ⲱⲟⲩⲉ ⲁⲉ ⲟⲩⲛⲁⲱⲧ̄ ϩⲣⲁϥ ⲡε ⲁⲩⲣ̄
ϩⲟⲧⲉ ⲁⲉ ⲛ̄ ⲙ̄ⲙⲁⲓ ⲛ̄ⲧ[illegible]ⲧ ⲙ̄ⲡⲧⲉⲣⲟ ⲛ̄ ⲡⲉⲧ[illegible]
ⲛ̄ⲕⲟⲓ ⲁⲩⲧⲁⲁϥ ε ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲁⲁϥ ⲛ̄ ⲁⲛⲁⲥⲧⲱ
ⲥⲧⲏⲥ· ⲡⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲡⲉϥⲉⲓⲱⲧ ⲁⲩⲉⲓⲙⲉ ⲙ̄ⲙⲟϥ
ϩⲣⲁⲓ ϩⲛ̄ ⲧⲙ̄ⲡⲣⲉⲗⲗⲏ· ⲛ̄ ⲧⲉⲣ ⲉϥⲙⲟⲩ ⲁⲉ ⲛ̄ⲥ
Fol. 16 b ⲕⲱⲥⲧⲟⲥ ⲁϥϩϩⲣⲟ ε ⲡⲉϥⲙⲁ | ⲛ̄ⲥⲓ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲁⲩⲱ
ⲗ ⲁⲩⲧⲁⲁϥ ε ⲧⲙ̄ⲡⲣⲉⲗⲗⲏ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁϥϣⲱⲡⲉ ⲛ̄ⲥⲁ
ⲟⲩⲱⲛ ⲛ̄ ⲛ̄ⲣⲙ̄ⲛ̄ⲧⲉ ⲁⲙⲛⲟⲥⲓⲁ· ⲛⲁⲓ ⲥⲉ ⲁϥⲥⲱ ϩⲙ̄
ⲡⲛⲁⲗⲗⲁϯⲟⲛ ⲛ̄ ⲧⲁⲓⲁⲟⲭⲓⲁ ⲛ̄ⲧⲙ̄ⲡⲓⲱⲛ ϩⲁⲣ ⲁⲛ ⲛ̄
ⲙⲙⲁ ⲛ̄ ⲕⲱ[ⲥ]ⲧⲁⲛ†ⲛⲟⲥ ε ⲧⲣⲉϥⲟⲩⲱϣ ⲛ̄ϩⲛⲧⲟⲩ· ⲁϥ
ⲃⲱⲕ ε ⲡⲙⲁ ⲛ̄ ⲡⲣⲉⲗⲗⲏ ⲙ̄ⲡ ⲛⲉⲧⲉⲓⲁⲱⲗⲟⲛ· ⲁϥⲥⲓ ⲛ̄
ⲟⲩⲃⲏⲥ ⲁⲩⲧⲁⲁϥ ⲙ̄ⲙ̄ ⲡⲧⲉⲩⲉⲧⲥ ⲁⲩⲧⲁⲗⲟϥ ε ϩⲣⲁⲓ ⲛ̄
ⲟⲩⲥⲓⲁ ⲙ̄ⲙ̄ ⲡⲁⲗⲓⲱⲛ· ⲁⲩϥⲓ ⲙ̄ⲙ̄ ⲡⲟⲩⲡⲁⲣ ⲁⲩⲧⲁⲁϥ ⲛⲁϥ
ⲁϥⲟⲩⲟⲙϥ̄· Ⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲁⲉ ⲡⲱⲟⲩⲣⲉ ⲛ ⲧⲙ̄ⲥⲱⲛⲉ ⲛⲉ
ⲁⲩⲧⲁⲡⲟⲧⲧϥ̄ ε ⲧⲙ̄ⲡⲧⲉⲣⲟ· ⲛ̄ ⲧⲉⲣⲉ ⲫⲙⲁⲩ ⲁⲉ ε ⲧⲉ-
ⲡⲣⲟⲫⲉⲥⲓⲁ ⲙ̄ⲙ̄ ⲡⲥⲟⲛ ⲛ̄ ⲧⲉϥⲙⲁⲁⲩ· ⲁϥⲥⲱⲡⲉ ⲙ̄ⲙ
ϥⲁⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲓϫⲟⲥ ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁⲧⲱ ⲡⲟⲓⲕⲟ-
ⲛⲟⲙⲟⲥ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁϥⲙⲟⲟⲩⲧϥ̄· ⲁϥⲉⲓ ⲁⲉ ⲁϥϫⲓ
ⲡⲟⲩⲱ ⲛ̄ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲡⲧⲟϥ ⲁⲉ ⲁϥⲙⲟⲩⲥϯ ⲉϥϫⲱ ⲙ̄ⲙ-
Fol. 17 a ⲟⲥ ⲁⲕⲱⲧⲣⲧⲱⲣⲧ̄ ⲛ̄ⲧⲟⲩ|ⲱϣ ⲁⲛ ⲉⲙⲟⲟⲩⲧⲟⲩ· ⲁⲉ
ⲗⲁ ⲡⲉⲛϣⲟⲟⲡ ⲙ̄ⲙⲟⲟⲩ ⲁⲉ ⲁⲛ̄ⲣ̄ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲓⲱⲱⲛ
ⲁⲗⲗⲁ ⲉⲓϣⲁⲛⲉⲓ ϩⲛ̄ ⲧⲡⲉⲣⲥⲓⲥ †ⲙⲁⲛⲁ ⲟⲩⲟⲛⲟⲥ ε ϩⲣⲁⲓ
ⲛⲁⲩ· ⲁⲉ ϣⲟⲙⲡⲉ ⲛ̄ⲣⲟⲗⲟⲕⲟⲧ†ⲛⲟⲥ ε ⲧⲁⲗⲉ ⲙ̄ⲙ ⲡⲁ-
ⲥⲁⲛⲟⲥ ⲧⲉ ⲣⲟⲙⲡⲉ ⲛ̄ ⲛⲉϫⲣⲓ†ⲁⲛⲟⲥ· ⲡⲃⲟⲩⲗⲉⲩⲧⲏⲥ
ⲁⲉ ϣⲟⲙⲡⲉ ⲡⲟⲩⲕⲱⲙⲓⲁ· ⲛⲁⲓ ⲁⲉ ⲉⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ ⲛⲉⲩ-
ⲣⲟϩⲉϫ ⲛ̄ ⲛⲉϫⲣⲓ†ⲁⲛⲟⲥ ϩⲛ̄ ⲥⲛⲟⲩ ⲙⲙⲁ· ϩⲙ̄ ⲛⲉⲟⲩⲟⲉⲓⲱ
ⲁⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲛⲉⲣⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲟ ⲛ̄ ⲣⲙ̄ⲙⲁⲟ ϩⲛ̄
ⲧⲙ̄ⲡⲧϩⲱⲱⲣⲉ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲣⲉ ⲫⲧⲟⲟⲩ ⲡⲥⲧⲩⲗⲟⲥ
ⲧⲱⲟⲩⲛ ϩⲁ ⲣⲟⲥ· ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲛ̄ ⲣⲁⲕⲟⲧⲉ·
ⲁⲩⲱ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲙ̄ⲙ̄ ⲡⲁⲣⲱⲙⲟⲩ ϩⲙ̄ ⲡⲙⲁⲣⲓ̈ⲥ· ⲁⲩⲱ
ⲃⲁⲥⲓⲗⲉⲓⲟⲥ ϩⲛ̄ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ· Ⲃⲁⲥⲓⲗⲉⲓⲟⲥ ⲁⲉ ⲛⲉϥⲟ
ⲛ̄ ⲱⲩⲛⲣ ε ⲓⲟⲩⲗⲓⲁⲛⲟⲥ ε ⲧⲃⲉ ⲧⲙ̄ⲡⲧⲕⲟⲓ ⲛ̄ⲧⲁⲩⲁⲁϥ ⲙ̄ⲙ̄

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нетернт ⲉⲡ тан|ζнвє· ⲛ тере ⲩсωтⲙ ⲁє є твє Fol. 17 b
нєⲩпраξіс євоол· ⲁⲩєі ⲱа роⲩ ⲙⲡ ⲉⲛкереⲩ- ⲗⲃ
ⲱⲙⲉ нοττе ⲡⲱвнр є пєпіскопос ⲛтаⲩ· Ⲏ тер
отвωк ⲁє є ⲉοτи ⲱа роⲩ ⲁⲩнат є нєтсχнма
єтвβнт· ⲁтω нере нєⲙⲙорⲣ рнт пе· пєхаⲩ
нат ⲁє ере наι ⲱⲙе ⲛⲥа от· ⲁⲩοτωⲙβ ⲛⲥι
βасїлєіос ⲁє єⲛⲱⲙе ⲛⲥа отⲱⲱс єнаноτⲩ ⲡρєⲩ-
ⲙοοπе· пєхаⲩ ⲛ βасілєіос ⲁє ⲛтакка ⲡⲱнре
ⲙ ⲡраⲙⲱе тωп акєі є пеї ⲙа· пєхаⲩ наⲩ
ⲁє ⲛтаікааⲩ єтаⲙіо[illegible]аїβе єтоⲩнаноτⲁϣ є рос·
пєхе пр̄ро наⲩ ⲁє Сиєⲫілософєі ⲁⲙ ⲁє нтϥ
па ⲱвнр· иєⲡатрєтⲩⲣ пе ⲛтєкапе· Пєхе βасі-
лєіос наⲩ ⲙⲡ єкⲫілософєі· єпєнтакⲫілософєі
сар нєкнана ⲛсωк ⲁⲙ пе ⲛ тсофіа· ⲛт ⲁⲩтсавок
є рос· єкω ⲛ рєⲭⲱⲱⲙе ⲉⲡ ⲛ|ⲭⲱⲱⲙе ⲛ тсофіа ⲙ Fol. 18 a
ⲙе· Пєхе пр̄ро наⲩ ⲁє ⲁⲓⲱⲱоτ ⲁтω ⲁⲓноι ⲙ- ⲗⲇ
ⲙοοτ· пєхе βасілєіос ⲁє ⲙⲡе кⲱⲱоτ калωс·
отⲁе ⲙⲡе кноι ⲙⲙοοτ· єнєр єнєнтакноι сар
ⲙⲙοοτ· нⲛ̄ натсаіοοτ ⲁⲙ пе· пєхе пр̄ро нат
ⲁє ϯнаєтⲛ̄ тнтⲛ̄ є ⲉοτи ⲱаⲛ таєі ⲉⲡ̄ тперсіс·
таре тетⲛ̄єⲓⲙе ⲁє от пет ϯотβе пр̄ро ⲛтетⲛ̄ⲙοτϥ
ⲙ προχϣ ⲙ пⲙа ⲛ ωтⲛ̄ є ⲉοτи:—Пєхе βасілєіос
ⲁє єкⲱⲁнβωк є тперсіс и[не] котⲛ̄ єіе ⲙⲡе пноττе
ⲱаχе ⲉⲡ̄ βасілєіос· Пр̄ро ⲁє іоⲩлїанос пєхаⲩ
ⲁє от пе ϯнааⲩ ⲙ пісалілаіос пρєⲩхι σοл
ⲁⲩχοοс сар ⲉⲙ̄ пєⲩрнт ⲁє ⲛсєнака отωпе ⲁⲙ
ⲉⲓχⲛ̄ отωпе ⲉⲙ̄ пр̄пе ⲛ ⲛіоⲩаλї· Ⲁнок ⲫ ϯна-
котⲛ̄ ⲛⲣωϧ ⲛр̄ро· ⲛтар нєⲩϣаχе ⲛσοл тароτ-
ⲉⲓⲙе ⲁє отρєⲩχισοл пе· | Ⲁтω ⲁⲩοτєрсаⲣⲙе є Fol. 18 b
тре τωтⲛ̄ є ⲉοτи ⲛ βасілєіос є пⲱтєко ⲙⲡ пке ⲗⲁ
снаτ єт ⲙⲙаⲩ· Ⲁтω ⲁⲩтааⲩ є ⲱωк є тперсіс·
ⲁⲩєі ⲁє єхⲛ̄ ⲟⲩёλнⲙ· ⲁⲩнат єⲛϣорϣⲣ̄ ⲙ пр̄пе·
єⲙⲛ̄ отхое ⲛ отωт кωτе є роⲩ· ката ⲑє ита
отаспасіанос такоⲩ ⲉⲙ̄ птако ⲛтаϥааⲩ· ⲛ ⲙοτ-

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ⲁⲁⲓ· ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲁⲉ ⲕⲁ
ⲉⲧⲉⲕⲟⲧⲥ ⲉⲩⲧⲁⲓⲛⲟ ⲉ ⲡⲉⲣⲟⲩⲟ· Ⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲁⲉ ⲁⲩ-
ⲕⲁⲑⲓⲥⲧⲁ ⲛ ⲟⲩⲕⲟⲙⲉⲥ ⲉⲭⲙ ⲡⲣⲡⲉ· ⲁⲉ ⲉⲩⲉⲕⲁⲑⲁⲣⲓⲍⲉ
ⲙⲙⲟⲩ ⲙⲁⲓⲛⲧ ⲉⲩⲥⲉⲙ ⲥⲉⲛⲧⲉ ⲙⲙⲟⲩ· ⲛⲥⲁⲕⲟⲧⲥ· ⲛⲧⲟⲩ
ⲁⲉ ⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲡⲉⲣⲥⲓⲥ· ⲁⲩⲡⲟⲗⲉⲙⲉⲓ ⲁⲩⲕⲁ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲉⲩⲟⲧⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲓⲧⲉⲕⲟ· ⲛⲉⲧ ⲙⲟⲣⲱⲣ ⲁⲉ
ⲉ ⲡⲉⲣⲡⲉ ⲁⲧⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲙⲡ ⲟⲩⲕⲁ ⲟⲩⲱⲛⲉ ⲣⲓⲍⲏ
ⲟⲩⲱⲛⲉ· ⲙⲡⲟⲩⲃⲟⲗⲥ ⲉ ⲃⲟⲗ ⲕⲁⲧⲁ ⲡⲓⲱⲁⲓ ⲙ ⲡⲉⲓⲥⲏⲣ·
Fol. 19 a ⲁⲧⲁⲣⲭⲉⲓ ⲁⲉ ⲡⲕⲱⲧ | ⲙⲁⲓⲕⲱⲧ ⲙⲙⲁ ⲉⲧⲟⲟⲩⲉ ⲙⲁ ⲣⲟⲩⲉ
ⲗⲉ ⲛⲥⲉⲡⲱⲣ ⲉ ⲉⲧⲟⲟⲩⲉ· ⲛⲥⲉⲥⲏ ⲛ ⲕⲱⲧ ⲛⲧⲁⲓⲕⲟⲧ ⲉⲧⲱⲣ-
ⲱⲱⲣ ⲉⲡ ⲟⲩⲥⲓⲁ ⲁⲛ ⲡⲣⲱⲙⲉ· ⲁⲧⲣ ⲉⲃⲟⲧ ⲁⲉ ⲥⲓⲁⲩ
ⲛⲣⲟⲟⲩ ⲉⲧⲙⲙⲁ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲓ ⲉ ⲉⲧⲁⲗⲁⲙⲡⲟⲣⲉⲓ ⲉⲙⲡ
ⲟⲩⲣⲱⲃ ⲟⲧⲙⲛ ⲛⲥⲱⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲁⲉ ⲧⲉⲡⲣⲟⲛⲟⲓⲁ ⲧⲉⲧ
ⲕⲱⲗⲉⲓ ⲙⲙⲟⲟⲩ· Ⲁⲧⲁⲙⲟⲟⲩ ⲁⲉ ⲛⲥⲓ ⲡⲓⲟⲩⲁⲁⲓ ⲉⲧ
ⲙⲙⲁⲩ ⲁⲉ ⲣⲱⲕⲉ ⲡⲉⲓⲣⲁⲁⲩ ⲉⲧ ⲉⲣⲉ ⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ·
ⲧⲟⲙⲉ ⲡⲣⲛⲧⲟⲩ· ⲁⲧⲱ ⲧⲉⲧⲛⲥⲙⲥⲱⲟⲩⲉ ⲉ ⲕⲱⲧ ⲁⲩⲥⲱⲧⲙ
ⲁⲉ ⲛⲥⲱⲟⲩ ⲁⲧⲱ ⲁⲧⲣⲱⲕⲉ ⲛ ⲛⲉⲓⲣⲁⲁⲩ:—Ⲏ ⲧⲉⲣ
ⲟⲩⲡⲱⲣ ⲁⲉ ⲉⲭⲙ ⲡⲓⲣⲁⲁⲩ· ⲉⲧ ⲉⲣⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲃⲁⲡ-
ⲧⲓⲥⲧⲏⲥ ⲡⲣⲛⲧⲉ ⲙⲡ ⲉⲗⲉⲥⲁⲓⲟⲥ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙⲡⲉ
ⲡⲕⲱⲣ ⲭⲱⲣ ⲉ ⲣⲟⲟⲩ· ⲉ ⲁⲧⲣ ⲟⲩⲙⲛⲛⲓⲱⲉ ⲡⲣⲟⲟⲩ· ⲉⲣⲉ
ⲡⲕⲱⲣ ⲙⲟⲣⲣ· ⲙ ⲡⲉⲧⲕⲱⲧⲉ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲙⲡⲉ ⲡⲕⲱⲣ
ⲭⲱⲣ ⲙⲙⲟⲟⲩ·: ⲣⲟⲙⲉ ⲁⲉ ⲛ ⲛⲉⲥⲏⲛⲧ ⲁⲧⲧ ⲛⲁⲩ ⲛ
Fol. 19 b ⲣⲉⲛⲭⲣⲏⲙⲁ ⲁⲧⲥⲡⲥⲱⲛⲉ ⲉ ⲧⲣ ⲉⲧⲟⲉ ⲛⲁⲧ ⲉ ⲧⲣⲉ
ⲗⲍ ⲧⲉⲓ ⲛ ⲛⲕⲉⲉⲥ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲧⲟⲩ ⲁⲉ ⲁⲩⲥⲓ ⲛ
ⲡⲣⲟⲙⲛⲧ· ⲁⲩⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩⲭⲟⲟⲥ ⲛⲁⲩ· ⲁⲩⲕⲁ
ⲟⲩⲱⲙ ⲛⲁⲧ ⲉ ⲣⲁⲓ ⲉ ⲧⲣⲉⲧⲉⲓ ⲛ ⲧⲉⲧⲙⲛ ⲛⲥⲉⲙⲓ ⲛⲛⲕⲉⲉⲥ
ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲓ̅ⲥ̅ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲙⲡ ⲉⲗⲉⲥⲁⲓⲟⲥ ⲡⲉ-
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲉⲣⲉ ⲧⲥⲓⲥ ⲙ ⲡⲭ̅ⲥ̅ ⲙⲟⲟⲩ
ⲛⲙⲙⲁⲩ· ⲁⲧⲧⲟⲃⲥⲟⲩ ⲁⲉ ⲉ ⲭⲓⲧⲟⲩ ⲉ ⲕⲛⲁⲉ ⲛ ⲁⲃⲁⲛⲁⲥⲓⲟⲥ·
ⲉ ⲃⲟⲗ ⲁⲉ ⲛⲉⲥⲉⲡⲉⲓⲟⲩⲁⲉⲓ ⲣⲱ ⲉ ⲛⲁⲧ ⲉ ⲣⲟⲟⲩ· Ⲁⲧⲉⲓ
ⲁⲉ ⲉ ⲃⲟⲗ ⲉⲭⲛ ⲑⲁⲗⲗⲁⲥⲁ ⲁⲧⲣⲉ ⲉ ⲡⲭⲟⲓ ⲉⲡ ⲟⲩⲙⲛ
ⲛ ⲙⲱⲡ· ⲁⲧⲁⲗⲉ ⲁⲧⲉⲓ ⲉ ⲣⲁⲕⲟⲧⲉ ⲉⲡ ⲟⲩⲁⲥⲁⲓ ⲁⲧⲧⲁⲁⲩ
ⲛ ⲁⲃⲁⲛⲁⲥⲓⲟⲥ· ⲁⲩⲣⲁⲱⲉ ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲟⲩ· ⲛⲟⲉ ⲛⲧⲁⲩ-
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲣⲱⲥ ⲁⲉ ⲛⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲉⲡ ⲡⲥⲱⲙⲁ

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ⲁⲩⲣⲟⲡⲟⲩ ⲉⲓⲉ ⲡⲃⲁⲡⲧⲥⲧⲏⲣⲓⲟⲛ· ⲉⲩⲱⲙⲉ ⲛⲥⲁ ⲟⲩⲟⲉⲓⲱ·
ⲏ ⲕⲱⲧ ⲉ ⲣⲟⲟⲩ ⲏ ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ:—ⲉⲩⲟⲩⲱⲙ ⲁⲉ ⲏ
ⲟⲩⲣⲟⲟⲩ ⲉⲓⲉ ⲡⲕⲏⲡⲟⲥ ⲏ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲙⲏ ⲛⲉⲥⲏⲛⲧ· Fol. 20a
ⲛⲧⲙⲟⲟⲧⲉ ⲅⲁⲣ ⲙⲙⲏⲛⲏ ⲉⲛⲛⲟⲥ ⲙ ⲡⲉⲕⲗⲏⲣⲟⲥ· ⲗⲍ
ⲉⲩⲟⲩⲱⲙ ⲛⲙⲙⲁⲩ· ⲛⲁⲓ ⲉⲛⲉⲩⲏⲛⲧ ⲯⲁ ⲣⲟⲩ ⲉⲣⲛⲁⲩ·
Ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ⲭⲉ ⲉⲩⲟⲩⲱⲙ· ⲁⲗⲗⲁ ⲉⲩⲥⲱⲧⲙ ⲟⲛ
ⲉⲡⲯⲩⲭⲏ ⲛ ⲧⲥⲟⲫⲓⲁ· ⲛⲧⲁ ⲡⲙⲟⲧⲉ ⲧⲁⲁⲥ ⲛⲁⲩ· ⲕⲁⲧⲁ
ⲑⲉ ⲉⲧ ⲥⲛⲟ· ⲣⲱⲃ ⲙⲙⲁ ⲉ ⲡⲉⲟⲟⲩ ⲙ ⲡⲙⲟⲧⲉ· ⲉⲓⲧⲉ ⲙ
ⲡⲛⲁⲩ ⲏ ⲙⲛⲉⲧⲉⲩⲉ· ⲉⲓⲧⲉ ⲙ ⲡⲛⲁⲩ ⲏ ⲟⲩⲱⲙ· ⲁⲩⲱ
ⲛⲥⲱ· ⲉⲩⲟⲩⲱⲙ ⲉⲩⲥⲱ ⲉⲓⲉ ⲡⲯⲁⲭⲉ ⲙ ⲡⲙⲟⲧⲉ ⲏ
ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· Ⲉⲩⲟⲩⲱⲙ ⲥⲉ ⲙⲙⲏ ⲛⲉⲥⲏⲛⲧ ⲙⲙⲏ ⲛⲉ-
ⲕⲗⲏⲣⲓⲕⲟⲥ ⲙⲙⲏ ⲛⲛⲟⲥ ⲙ ⲫⲓⲗⲟⲡⲟⲛⲟⲥ ⲏ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ·
ⲉⲓⲉ ⲡⲕⲏⲡⲟⲥ ⲉⲧ ⲯⲟⲟⲡ ⲛⲁⲩ ⲉⲓⲉ ⲡⲥⲓⲣ· ⲉⲧⲟⲩⲙⲟⲧⲉ
ⲉ ⲣⲟⲩ ⲭⲉ ⲡⲣⲉⲣⲙⲛⲉ ⲙ ⲡⲣⲛⲉ ⲏ ⲧⲡⲟⲗⲓⲥ· ⲉⲩⲟⲩⲛⲓ
ⲉⲭⲏ ⲣⲉⲛⲕⲟⲡⲣⲓⲁ· ⲙⲙⲏ ⲣⲉⲛⲡⲗⲁⲫⲁ ⲏ ⲭⲁⲓⲉ· ⲡⲉⲭⲁⲩ
ⲭⲉ Ⲥⲓⲯⲁⲛⲥⲏ ⲡⲉⲟⲧⲟⲉⲓⲱ ⲫⲁⲕⲁⲑⲁⲣⲓⲍⲉ ⲏ ⲛⲉⲕⲟ-
ⲡⲣⲓⲁ· ⲏ|ⲧⲁⲕⲱⲧ ⲏⲛⲧⲟⲧ· ⲙ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲏ ⲱ- Fol. 20b
ⲣⲁⲛⲓⲛⲉ ⲡⲃⲁⲡⲧⲥⲧⲏⲥ· Ⲑⲉⲟⲫⲓⲗⲟⲥ ⲁⲉ ⲙ ⲡⲉⲟⲧⲟⲉⲓⲱ ⲗⲏ
ⲉⲧ ⲙⲙⲁⲩ ⲛⲧⲁⲣⲉ ⲣⲁⲧⲏ ⲉ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲉⲩⲟⲩⲱⲙ·
ⲉ ⲃⲟⲗ ⲭⲉ ⲛⲉⲩⲟ ⲡⲡⲟⲧⲁⲣⲓⲟⲥ ⲛⲁⲩ· Ⲗⲩⲥⲱⲧⲙ ⲉ
ⲡⲯⲁⲭⲉ ⲡⲧⲁⲩⲭⲟⲟⲩ ⲡⲥⲓ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲩⲕⲁⲁⲩ ⲉⲓⲉ
ⲡⲉⲩⲣⲛⲧ· Ⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲁⲉ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲱⲕ ⲙⲙⲟⲩ·
ⲉ ⲧⲣⲉ ⲫⲱⲕ ⲉⲡ ⲟⲩⲥⲱⲙⲧ ⲉ ⲧⲡⲉⲣⲥⲓⲥ· ⲁ ⲡⲉⲭ$^{\text{ⲣⲥ}}$ ⲓⲥ
ⲡⲙⲟⲧⲉ ⲧⲁⲁⲩ ⲉ ⲣⲁⲓ ⲉ ⲧⲟⲟⲧⲟⲩ ⲏ ⲙⲡⲉⲣⲥⲟⲥ· ⲉ ⲃⲟⲗ
ⲭⲉ ⲁⲩⲕⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲟⲧⲏ ⲉ ⲣⲟⲩⲛ ⲁⲩⲱⲕ ⲉ
ⲧⲡⲉⲣⲥⲓⲥ· Ⲡⲙⲟⲩ ⲁⲉ ⲡⲧⲁⲩⲙⲟⲩ ⲙⲙⲟⲩ ⲡⲉ ⲟⲩⲫⲣⲉ ⲡⲉ·
ⲁⲩⲛⲁⲩ ⲉⲡ ⲧⲉⲧⲙⲛ ⲉⲧⲙⲛⲛⲩⲉ ⲏ ⲙⲁⲧⲟⲓ ⲉⲧⲛⲛⲧ ⲉ
ⲭⲱⲩ ⲉ ⲃⲟⲗ ⲉⲓⲉ ⲡⲁⲛⲣ· ⲉⲓⲥ ⲟⲩⲗⲟⲩⲭⲏ ⲁⲉ ⲁⲥⲣⲁⲣⲧⲏ
ⲉⲭⲏ ⲛⲧⲍⲗⲟⲟⲧⲉ ⲁⲩⲥⲟⲧⲱⲙⲟⲩ ⲭⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲉ·
ⲁⲩⲱ ⲥⲉ ⲏ ⲛⲧⲍⲉⲛⲟⲩ ⲁⲩⲛⲟⲩⲭⲏ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ ⲉⲩⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲭⲓⲧⲏ ⲛⲁⲕ ⲓⲥ ⲁⲕⲱ ⲡⲙⲁ ⲧⲏⲣⲏ· ⲏ ⲧⲉⲣ
ⲗⲍ|ⲓⲁ ⲟⲩⲁ· ⲅⲁⲣ ⲡⲧⲉⲩⲛⲟⲩ ⲁⲩⲣⲉ ⲁⲩⲱ ⲁ ⲡⲙⲟⲧⲉ ⲣ Fol. 21a
ⲣⲙⲙⲉ ⲏ ⲡⲉⲩⲗⲁⲟⲥ· ⲁⲩⲱ ⲁⲩⲧⲟⲩⲭⲟⲛ· ⲓⲉ ⲣⲱⲙⲁⲓⲟⲥ ⲗⲑ
ⲉ ⲣⲁⲓ ⲉ ⲡⲉⲧⲙⲁ· ⲃⲁⲥⲓⲗⲉⲓⲟⲥ ⲥⲉ ⲭⲁⲟⲛ ⲛⲧⲱⲟⲩⲛⲧ

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ⲡⲣⲟⲟⲩ ⲉ ⲡⲓⲟⲩ ⲛ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ · ⲁⲩⲡⲁⲩ ⲉⲧⲣⲁⲥⲟⲩ ϩⲓ
ⲡⲉⲙⲧⲉⲕⲟ · ⲁⲩⲛⲉⲣⲥⲉ ⲇⲉ ⲁⲩϫⲟⲥ ⲉ ⲡⲉⲩⲥⲟⲛ ⲥⲛⲁⲩ ⲉⲩϫⲱ
ⲙⲙⲟⲥ · ϫⲉ ⲁⲛⲁⲩ ϩⲓ ⲧⲉⲓ ⲟⲩⲱⲛ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ϥⲁⲱ[ⲥ] ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲉ ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲙⲓ ⲉ
ⲡⲉϥⲙⲁⲣⲧⲩⲣⲓⲟⲛ · ⲁⲩⲧⲱⲕϩⲓ ⲙ ⲡⲉϥⲙⲉⲣⲉϥ ⲉⲩϫⲱ ⲙⲙ-
ⲟⲥ ϫⲉ ⲉⲓⲛⲁⲕⲁ ⲛⲉⲓ ⲁⲛⲟⲙⲟⲥ ⲛ ⲧⲉⲓ ϩⲉ · ⲉⲩϫⲓⲟⲩⲁ ·
ⲉ ⲡⲓⲟⲩⲧⲉ ⲛ ⲧⲡⲉ · Ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ϥϫⲉ ⲛⲁⲓ ⲁⲩⲃⲱⲕ
ⲁⲓⲗⲟ ⲉ ⲛⲁⲩ ⲉ ⲣⲟϥ · Ⲁⲩⲟⲩⲱϣⲃ ⲇⲉ ⲛⲥⲓ ⲡⲕⲉ ⲥⲛⲁⲩ
ϫⲉ ⲛⲁⲓⲉ ⲁⲛⲟⲛ ϩⲱⲱⲛ · ⲁⲡⲛⲁⲩ ⲉ ⲡⲉⲓ ϩⲟⲣⲟⲙⲁ ⲛ
ϯⲙⲉⲡⲉ :—Ⲏ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲇⲉ ⲛ ⲧⲉⲓ ⲥⲱⲙⲁⲛ ⲡⲧⲁ
ⲡⲓⲟⲩⲧⲉ ⲧⲥⲁⲃⲟⲟⲩ · ⲉ ⲣⲟⲥ · ⲁⲡⲓⲥⲧⲉⲩⲉ · ⲡⲉϫⲁⲩ ⲛ
Fol. 21 b ⲛⲉⲧⲉⲣⲏⲩ ϫⲉ ⲙⲁⲣⲉⲙ[ϩⲟⲟⲩ ⲉ ⲡⲙⲁⲣⲧⲩⲣ[ⲓ]ⲟⲛ ⲙ
ⲙ ϥⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲛⲧⲡⲛⲁⲩ ⲇⲉ ⲉⲣⲉ ⲡⲉⲙⲙⲉⲣⲉϥ
ⲧⲟⲕⲉ ⲉ ⲡⲉⲙⲁ ⲇⲉ ⲛ ⲙⲙⲟⲛ · Ⲁⲧⲧⲙⲛⲟⲟⲩ ⲥⲉ ⲁⲧⲱ
ⲙⲡ ⲟⲩⲥⲱⲧⲏ ⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲣⲟⲣⲟⲙⲁ · ⲙⲡⲥⲁ ⲡⲟⲩⲱⲓⲛ
ⲇⲉ ⲛⲣⲟⲟⲩ ⲁⲧⲧⲙⲛⲟⲟⲩ ⲛⲛⲉⲥⲣⲁⲓ ⲉ ⲧⲁⲛϩⲟⲭⲓⲁ ϫⲉ ⲁ
ⲡⲣⲣⲟ ⲙⲟⲩ ϩⲓ ⲡⲧⲟⲗⲙⲁⲓⲟⲥ · Ⲧⲉⲩⲕⲗⲁⲛⲧⲟⲥ ⲇⲉ ⲧⲏⲣ̄
ϩⲓ ⲟⲩϣⲧⲫⲟⲥ ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲁⲧⲁⲙⲁⲣⲧⲉ ⲛ ⲓⲟⲩⲃⲓⲁⲛⲟⲥ ·
ⲁⲧⲁⲁϥ ⲛ ⲣⲣⲟ · ⲉ ⲡⲙⲁ ⲛ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ · Ⲥⲧⲣⲱⲙⲉ ⲡⲉ
ⲙ ⲡⲓⲥⲧⲟⲥ · ⲛ ⲣⲙ ⲛ ⲛⲟⲩⲧⲉ ϫⲓⲛ ⲧⲉϥⲙⲡⲧⲕⲟⲩⲓ · ⲡⲧⲟϥ
ⲇⲉ ⲛⲧⲉⲩⲛⲟⲩ ⲁϥⲕⲱ ⲉ ⲃⲟⲗ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲃⲁⲥⲓⲗⲉⲟⲥ ·
ⲡⲉⲥⲧⲩⲗⲗⲟⲥ ⲛ ⲧⲙⲉ · ⲡⲕⲁⲡⲡⲁⲗⲟϥ · ⲙⲙⲏ ⲛⲉⲥⲛⲏⲩ ·
ⲁⲧⲱ ⲥⲉ ⲙⲡⲉ ⲥⲛⲟⲧϥ ⲛⲥⲓ [ⲓ]ⲟⲩⲗⲓⲁⲛⲟⲥ ⲕⲁⲧⲁ ⲡⲓϫⲁⲓ
ⲛ ⲃⲁⲥⲓⲗⲉⲟⲥ · ϩⲓ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ · ⲉⲣⲉ ⲡⲉⲩ-
ⲗⲏⲗ ⲙⲙⲏ ⲛⲧⲱⲃϥ ⲙ ⲡⲛⲟⲥ ⲛ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϥⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲛⲁⲉⲓ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲛ ⲛⲧⲛⲟⲩϫⲁⲓ ϩⲓ ⲟⲩ-
ⲥⲟⲛ · ϥⲑ̄ ·

ϵορτη τοϒ αγιοϒ περκοϒριοϒ στρατηλατα ϵπακον· Fol. 22 a [ρκα]

δοξη και τιμη (*sic*) ϵστεφανο (*sic*)
σας αϒτωι· και κατϵστησας
αϒτον· ϵπι παντα τα ϵρϒα
λδ· τοι (*sic*) χϵιρωι σοϒ ⁘ [1]
ϵθηκας ϵπι τηι κϵφαληι
αϒτοϒ στϵφανον· ϵκ λιθοϒ
τιμιοϒ· ζωηι αιτησατω (*sic*)
σαϊ (*sic*)· και ϵδωκϵι (*sic*) αϒτωι (*sic*)
μακροτητα ημϵρον (*sic*)· ϵις αιωνα τοϒ
αναϒ αιωνος ⁘ ⁘ ⁘ [2]
ηλαττωσας αϒτωι (*sic*)· βραχϒ
τι παρα παϒϵλον (*sic*)· δοξα ϛ (*sic*)·
τιμη ϵστϵφανωσας
αϒτωι (*sic*)· και κατϵστη-
σας αϒτωι (*sic*)· ϵπι παν(τα (*sic*)
τα ϵρϒα· τωι χϵιρον (*sic*) σοϒ· [3]

ϵκ τοϒ κατα λοϒκαν ⁘ / πκατα λοϒκας ⁘ Fol. 23 a [ρκϵ]

[Chapter xiv. 25–35] / [Chapter xiv. 25–35]

ϵϒπϵπορϵϒοντο δϵ αϒτω οχ-
λοι πολλοι· και στραφϵις
ϵἳπϵν προς αϒτουϛ· ϵι τις
ϵρχϵται προς μϵ· και ου
μισϵι τον πατϵρα· αϒτου·
και μητϵρα· και την γυναι-
κα· και τα τϵκνα και τουϛ
αδϵλφουϛ· και τας αδϵλφας·
ϵτι δϵ ϛ την ϵαυτου ψυχην·

νϵνοοωκϵ δϵ ναϩαϥ ῆϩι
ϵρημιτϵ ϵπαωωου ⲁⲕⲟⲧⲟ
δϵ πϵϩαϥ ναϒ δϵ πϵτ ⲙⲛⲧ ⲱⲁ
ροι ⲛ̄ⲧⲙⲟⲩⲧϵ ⲁⲛ ⲙ̄ ⲡϵϥϵⲓⲱⲧ·
ⲙⲛ̄ ⲧ̄ⲙⲁⲁⲩ· ⲙⲛ̄ ⲧϵⲩϩⲓⲙϵ·
ⲙⲛ̄ ⲛ̄ⲧⲱⲛⲣϵ· ⲙⲛ̄ ⲛϵⲩϩⲛⲏ·
ⲙⲛ̄ ⲛϵⲩϩⲱⲡϵ· ϵϯ δϵ ⲧϵⲩⲕϵ-
ψⲩⲭⲏ· ⲙⲡⲱⲟⲙ ϵ ⲧⲣ̄ ⲣ̄
ⲙⲁⲟⲛⲧⲛϵ· ⲛⲁⲓ· ⲁⲩⲱ ⲡϵⲧ ϵⲡ̄ⲩ

[1] Ps. viii. 6, 7. [2] Ps. xxi. 4, 5. [3] Ps viii. 6, 7.

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ⲟⲩ ⲁⲛⲁⲧⲁⲓ ⲙⲟⲩ ⲉⲓⲛⲁⲓ ⲙⲁⲟⲛⲧⲏⲥ · ⲕⲁⲓ ⲟⲥ ⲟⲩ ⲃⲁⲥⲧⲁⲍⲉⲓ ⲧⲟⲛ
ⲥⲣⲟⲛ ⲁⲩⲧⲟⲩ · ⲕⲁⲓ ⲉⲣⲭⲉⲧⲁⲓ
ⲱⲡⲓⲥⲱ ⲙⲟⲩ · ⲟⲩ ⲁⲛⲁⲧⲁⲓ ⲙⲟⲩ
ⲉⲓⲛⲁⲓ ⲙⲁⲟⲛⲧⲏⲥ · ⲧⲏⲥ ⲅⲁⲣ ⲉⲝ
ⲩⲙⲱⲛ · ⲟ ⲑⲉⲗⲱⲛ ⲡⲣⲱⲧⲟⲛ ⲟⲓ-
ⲕⲟⲇⲟⲙⲏⲥⲁⲓ · ⲟⲩⲭⲓ ⲡⲣⲱⲧⲟⲛ
ⲕⲁⲑⲓⲥⲁⲥ · ⲯⲫⲓⲥⲉⲓ ⲧⲏⲛ ⲇⲁⲡⲁⲛⲏⲛ · ⲉⲓ ⲉ̄ⲭⲉⲓ ⲧⲁ · ⲉⲓⲥ ⲁⲡⲁⲣ-
Fol. 23 *b* ⲧⲓⲥⲙⲟⲛ · ⲓⲛⲁ ⲙⲏⲡⲟⲧⲉ | ⲧⲓ-
ⲑⲉⲓⲧⲟⲥ ⲁⲩⲧⲟⲩ ⲑⲉⲙⲉⲗⲓⲟⲛ ·
ⲕⲁⲓ ⲙⲏ ⲓⲥⲭⲩⲟⲛⲧⲟⲥ ⲉⲕⲧⲉⲗⲉ-
ⲥⲁⲓ · ⲕⲁⲓ ⲡⲁⲛⲧⲉⲥ ⲟⲓ ⲑⲉⲱⲣⲟⲩⲛⲧⲉⲥ ·
ⲁⲣⲍⲱⲛⲧⲁⲓ ⲉⲙⲡⲉⲍⲉⲓⲛ
ⲁⲩⲧⲟⲩ · ⲗⲉⲅⲱⲛⲧⲉⲥ · ⲟⲧⲓ ⲟⲩ-
ⲧⲱⲥ ⲟ ⲁ̄ⲛ̄ⲟⲥ ⲏⲣⲍⲁⲧⲟ ⲟⲓⲕⲟⲇⲟ-
ⲙⲉⲓⲛ · ⲕⲁⲓ ⲟⲩⲕ ⲓⲥⲭⲩⲥⲉⲛ ⲉⲕⲧⲉ-
ⲗⲉⲥⲁⲓ · ⲏ ⲧⲓⲥ ⲃⲁⲥⲓⲗⲉⲩⲟⲥ ⲡⲟⲣ-
ⲉⲩⲟⲙⲉⲛⲟⲥ ⲥⲩⲙⲃⲁⲗⲉⲓⲛ ⲉⲧⲉⲣⲱ
ⲃⲁⲥⲓⲗⲉⲓⲟⲓⲥ(*sic*)ⲡⲟⲗⲉ̄ⲙⲱⲛ · ⲟⲩⲭⲓ
ⲕⲁⲑⲓⲥⲁⲥ ⲡⲣⲱⲧⲟⲛ ⲃⲟⲩⲗⲉⲩ[ⲥ]ⲉ-
ⲧⲁⲓ ⲉⲓ ⲁⲛⲁⲧⲟⲥ ⲉⲥⲧⲓⲛ ⲉⲛ ⲇⲉⲕⲁ
(?)
ⲭⲓⲗⲓⲁⲥⲓⲛ ⲁⲡⲁⲛⲧⲏⲥⲁⲓ ⲧⲱ ⲙⲉ-
ⲧⲁ ⲉⲓⲕⲟⲥⲓ ⲭⲓⲗⲓⲁⲧⲟⲛ · ⲉⲣ-
ⲭⲟⲙⲉⲛⲱ ⲉⲡ ⲁⲩⲧⲱⲛ · ⲁⲓ ⲇⲉ
ⲙⲓ ⲛⲉ ⲉⲧ ⲡⲟⲣⲣⲱ ⲁⲩⲧⲟⲩ ⲟⲩⲛⲧⲟⲥ ·
ⲡⲣⲉⲥⲃⲉⲓⲁⲛ · ⲁⲡⲟⲥⲧⲉⲓⲗⲁⲥ · ⲉ̄ⲣⲱ-
ⲧⲁ ⲧⲁ ⲡⲣⲟⲥ ⲟⲓⲣⲏⲛⲏⲛ · ⲟⲩⲧⲱⲥ
ⲟⲩⲕ ⲛⲁⲥ ⲉⲝ ⲩⲙⲱⲛ ⲟⲥ ⲟⲩⲕ
ⲁⲡⲟⲧⲁⲥⲥⲉⲧⲁⲓ ⲛⲁⲥⲏ ⲧⲟⲓⲥ ⲉⲁⲩ-|
Fol. 24 *b* ⲧⲟⲩ ⲩⲡⲁⲣⲭⲟⲩⲥⲓⲛ · ⲟⲩ ⲁⲛⲁ-
ⲧⲁⲓ ⲙⲟⲩ ⲉⲓⲛⲁⲓ ⲙⲁⲟⲛⲧⲏⲥ · ⲕⲁ-
ⲗⲱⲛ ⲧⲟ ⲁ̄ⲗⲁⲥ · ⲉ̄ⲁⲛ ⲇⲉ ⲧⲱ
ⲁ̄ⲗⲁⲥ ⲙⲱⲣⲁⲛⲟⲛ ⲉⲛ ϯⲛⲏ ⲁⲣ-
ϯⲥⲟⲛⲥⲉⲧⲁⲓ · ⲟⲩⲇⲉ ⲉⲓⲥ ⲩⲓⲛ ·
ⲟⲩⲇⲉ ⲉⲓⲥ ⲕⲟⲡⲣⲓⲁⲛ · ⲉ̀ⲃⲟⲉⲑⲱⲛ
ⲉⲥⲧⲓⲛ ⲉ̀ⲍⲱ · ⲃⲁⲗⲗⲟⲛⲥⲓⲛ · ⲁⲩ-
ⲧⲱ · ⲟ ⲉ̀ⲭⲱⲛ · ⲱⲧⲁ ⲁⲕⲟⲩⲉⲓⲛ
ⲁⲕⲟⲩⲉⲧⲱ ·⁘ ·⁘ ·⁘ ·⁘

ⲛⲁⲩⲓ ⲁⲛ ⲙ̄ ⲡⲉⲩⲥϧⲟⲥ ⲛ̀ⲑⲟⲩⲁⲣⲉⲩ̄
ⲛ̄ⲥⲱⲓ · ⲙ̀ⲡⲱⲥⲙⲟⲩ · ⲉ ⲧⲣⲉ
ⲫⲙⲱⲛⲉ ⲛⲁⲓ · ⲙ̄ ⲙⲁⲟⲛⲧⲏⲥ ·
ⲙⲓⲙ ⲅⲁⲣ ⲙⲙⲱⲧⲛ̄ ⲉⲩⲟⲩⲁⲓⲱ ⲕⲉⲧ
ⲟⲩⲁⲣⲭⲟⲥ · ⲙⲛ ⲛ̀ⲡⲁⲣⲙⲟⲟⲥ
ⲁⲛ ⲛ̄ ⲑⲟⲣⲡ ⲛ̀ⲑⲉⲓ ⲛⲱⲛ ⲛ̄ ⲧⲉϥ-
ⲍⲁⲡⲁⲛⲏ · ⲁⲉ ⲕⲁⲥ ⲛ̄ⲛⲉⲩⲥⲙ̄
ⲥⲉⲛⲧⲉ ⲛ̀ⲑⲉⲙ ⲉⲙⲥⲙⲟⲩ | ⲉ Fol. 25 *a*
ⲭⲟⲕ̄ ⲉ ⲗⲟⲩ · ⲛ̄ⲧⲉ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲉⲧ ⲛⲁⲩ ⲉ ⲣⲟϥ ⲥⲱⲃⲉ ⲛ̄ⲥⲱϥ
ⲉⲩⲁⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲁ ⲡⲉⲓ ⲣⲱⲙⲉ
ⲁⲣⲭⲏ ⲛ̀ ⲕⲱⲧ · ⲁⲩⲱ ⲙ̄ⲡⲉ ⲛⲉⲙ-
ⲙⲓⲙⲟⲩ ⲉ ⲭⲟⲕ̄ ⲉ ⲗⲟⲩ · ⲛ
ⲙⲙⲁ ⲛ̀ ⲉ̀ⲣⲣⲟ ⲉⲫⲛⲁϣⲱⲕ ⲉ ⲙⲡⲉ
ⲙ̄ ⲕⲉ ⲣⲣⲟ · ⲙⲛ ⲛ̀ⲡⲁⲣⲙⲟⲟⲥ
ⲁⲛ ⲉⲛ ⲑⲟⲣⲡ ⲛ̀ⲑⲉⲓ ⲑⲟⲓⲛⲉ ⲁⲉ
ⲉⲡⲉ ⲟⲩⲛⲟⲩⲙ ⲙⲙⲟⲩ ⲉ ⲧⲱⲙⲛ̄ⲧ
ⲣⲛ̄ ⲟⲩⲧⲛⲁ ⲉ ⲡⲉⲧ ⲙⲛⲓ ⲉ ϫⲱⲕ
ⲣⲛ̄ⲧⲛⲁ ⲥⲛⲁⲩ · ⲉⲙⲡⲉ ⲁⲉ ⲙ̄-
ⲙⲟⲛ · ⲉⲧⲓ ⲉⲫⲙ̄ⲡⲟⲩⲉ ⲥⲛⲁϩⲟⲟⲩ
ⲛ̀ ⲅⲉⲛⲏⲩⲙⲡⲉ ⲉⲫⲥⲟⲡⲥⲛ̄ ⲁⲉ ⲁⲣⲓ
ⲟⲓⲣⲏⲛⲏ · ⲧⲁⲓ ⲇⲉ ⲧⲉ ⲑⲉ ⲛ̀ ⲟⲗⲟⲛ
ⲙⲙⲁ ⲉ ⲗⲟⲩ ⲛ̄ⲣⲏⲧ ⲧⲏⲩⲧⲛ̄ · ⲉⲡⲉ-
ⲥⲛⲁⲁⲡⲟⲧⲁⲥⲥⲉ ⲁⲛ · ⲛ̀ ⲡⲉⲫⲥⲩ-
ⲡⲁⲣⲭⲱⲛⲧⲁ ⲧⲏⲣⲟⲩ · ⲙⲛ̀ⲡⲱⲥⲙⲟⲩ
ⲙⲙⲟⲩ | ⲉ ⲧⲣⲉ ⲫⲙⲱⲛⲉ ⲛⲁⲓ ⲙ̄ Fol. 25 *b*
ⲙⲁⲟⲛⲧⲏⲥ · ⲛⲁⲛⲟⲩ ⲡⲉⲣⲙⲟⲩ
ⲉⲣⲫⲁⲛ ⲡⲉⲣⲙⲟⲩ ⲇⲉ ⲗⲁⲁⲩⲉ ·
ⲉⲧⲙⲁⲙⲟⲩⲗⲟⲩ ⲉ̀ⲃ̄ⲗ̄ ⲟⲩ · ⲙⲉⲧⲣ̄
ⲫⲁⲩ ⲉ ⲡⲕⲁⲣ ⲟⲩⲇⲉ ⲉ ⲧⲕⲟⲡⲣⲓⲁ
ⲉⲫⲁⲛⲟⲩⲉⲃ̄ⲗ̄ ⲉ ⲗⲟⲩ · ⲡⲉⲧⲉ ⲟⲩⲛ̄-
ⲧⲉ̄ ⲙⲁⲁϩⲉ ⲉ ⲥⲱⲧⲙ̄ ⲙⲁⲣⲉ̄ⲥⲱⲧⲙ̄

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ⲭⲟⲓⲁⲕ ⲙⲏ ⲥⲟⲣⲧⲏⲥ ⲧⲉⲛⲛⲏⲥⲥⲏⲥ ⲧⲟⲩ ⲥⲏⲣⲟⲥ ⲏⲓⲱⲛ ⲓⲏ ⲭⲣⲓⲥⲧⲟⲩ ⁘ ⲉⲕ ⲧⲟⲩ ⲕⲁⲧⲁ ⲗⲁⲑⲑⲁⲓⲟⲩ ⁘

[Chapter ii. 1–12]

Τοτ ⲁⲉ ⲓⲏ ⲉⲛⲉⲛⲛⲏⲑⲉⲛⲧⲟⲥ ⲉⲛ ⲃⲏⲑⲗⲉⲉⲙ ⲧⲏⲥ ⲓⲟⲩⲇⲁⲓⲁⲥ ⲉⲛ ⲏⲙⲉⲣⲁⲓⲥ ⲏⲣⲱⲇⲟⲩ ⲧⲟⲩ ⲃⲁⲥⲓ-
155b ⲗⲉⲱⲥ ⲓⲇⲟⲩ ⲙⲁⲅⲟⲓ ⲁⲡⲟ ⲁⲛⲁ-
ⲧⲟⲗⲱⲛ ⲡⲁⲣⲉⲅⲉⲛⲟⲛⲧⲟ ⲉⲓⲥ ⲓⲉⲣⲟ-
ⲥⲟⲗⲩⲙⲁ ⲗⲉⲅⲟⲛⲧⲉⲥ · ⲡⲟⲩ ⲉⲥⲧⲓⲛ ⲟ ⲧⲉⲭⲑⲉⲓⲥ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲧⲱⲛ ⲓⲟⲩⲇⲁⲓⲱⲛ · ⲓⲇⲱⲙⲉⲛ ⲅⲁⲣ ⲁⲩ-
ⲧⲟⲩ ⲧⲟⲛ ⲁⲥⲧⲉⲣⲁ ⲉⲛ ⲧⲏ ⲁⲛⲁⲧⲟⲗⲏ · ⲕⲁⲓ ⲏⲗⲑⲁⲙⲉⲛ ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲁⲓ ⲁⲩⲧⲱ · ⲁⲕⲟⲩⲥⲁⲥ ⲇⲉ ⲟ ⲃⲁⲥⲓ-
ⲗⲉⲩⲥ ⲏⲣⲱⲇⲟⲩ ⲉⲧⲁⲣⲁⲭⲑⲏ ⲗⲓⲁⲛ · ⲕⲁⲓ ⲡⲁⲥⲁ ⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ ⲙⲉⲧ ⲁⲩⲧⲟⲩ · ⲕⲁⲓ ⲥⲩⲛⲁⲅⲁⲩⲱⲛ ⲡⲁⲛⲧⲁⲥ · ⲧⲟⲩⲥ ⲁⲣⲭⲓⲉⲣⲉⲓⲥ ⲕⲁⲓ ⲅⲣⲁⲙⲙⲁⲧⲉⲓⲥ ⲧⲟⲩ ⲗⲁⲟⲩ · ⲉⲡⲩⲑⲁⲛⲉⲧⲟ ⲡⲁⲣ ⲁⲩⲧⲱⲛ · ⲡⲟⲩ · ⲟ ⲭⲥ ⲅⲉⲛⲛⲁⲧⲁⲓ · ⲟⲓ ⲇⲉ ⲉⲓⲡⲁⲛ ⲁⲩⲧⲱ ⲉⲛ ⲃⲏⲑⲗⲉⲉⲙ ⲧⲏⲥ ⲓⲟⲩⲇⲁⲓⲁⲥ · ⲟⲩⲧⲱⲥ ⲅⲁⲣ ⲅⲉⲅⲣⲁⲡⲧⲁⲓ ⲇⲓⲁ ⲧⲟⲩ ⲡⲣⲟⲫⲏⲧⲟⲩ · ⲕⲁⲓ ⲥⲩ ⲃⲏⲑⲗⲉⲉⲙ ⲩⲏ ⲓⲟⲩⲇⲁ · ⲟⲩⲇⲁⲙⲱⲥ ⲉⲗⲁ-
ⲭⲓⲥⲧⲏ ⲟⲓ ⲉⲛ ⲧⲏⲥ ⲏⲅⲉⲙⲟⲛⲓⲁⲥ ⲓⲟⲩⲇⲁ · ⲉⲕ ⲥⲟⲩ ⲅⲁⲣ · ⲉⲝⲉ-
ⲗⲉⲩⲥⲉⲧⲁⲓ · ⲏⲅⲟⲩⲙⲉⲛⲟⲛ · ⲟⲥⲧⲓⲥ ⲡⲟⲓⲙⲁⲛⲉⲓ ⲧⲟⲛ ⲗⲁⲟⲛ ⲙⲟⲩ ⲧⲱⲛ ⲓⲏⲗ · ⲧⲟⲧⲉ ⲏⲣⲱⲇⲟⲥ ⲗⲁⲑⲣⲁ · ⲕⲁⲗⲉⲥⲁⲥ ⲧⲟⲩⲥ ⲙⲁⲅⲟⲩⲥ · ⲏⲕⲣⲓ-
ⲃⲱⲥⲉⲛ · ⲡⲁⲣ ⲁⲩⲧⲟⲛ ⲧⲟⲛ ⲭⲣⲟ-
ⲛⲟⲛ · ⲧⲟⲛ ⲫⲁⲓⲛⲟⲙⲉⲛⲟⲛ ⲁⲥⲧⲉ-
ⲣⲟⲥ · ⲕⲁⲓ ⲡⲉⲙⲯⲁⲓ · ⲁⲩⲧⲟⲩⲥ ⲉⲓⲥ ⲃⲏⲑⲗⲉⲉⲙ · ⲉⲓⲡⲉⲛ ⲡⲟⲣⲉⲩ-
ⲑⲉⲛⲧⲉⲥ ⲉⲝⲉⲧⲁⲥⲁⲧⲉ ⲁⲕⲣⲓⲃⲱⲥ

ⲭⲟⲓⲁⲕ ⲙⲏ ⲡⲱⲗ ⲙ ⲡⲉⲛ ⲥⲱⲧⲏⲣ ⲓⲥ ⲡⲉⲭⲣⲥ ⲏⲕⲁⲧⲁ ⲗⲁⲑⲑⲁⲓⲟⲥ ⁘—

[Chapter ii. 1–12]

Πεⲛ ⲁⲥ ⲁⲉ ⲓⲥ ⲙ ⲧⲉⲣ ⲟⲩⲁⲛⲟⲩ ⲉⲣⲁⲓ ⲉⲣⲏ ⲃⲏⲑⲗⲉⲉⲙ ⲡⲧⲉ ⲓⲟⲩⲇⲁⲓⲁ · ⲉⲣⲏ ⲛⲉⲣⲟⲟⲩ ⲙ ⲉⲓⲣⲱⲛⲓⲥ ⲛⲣⲣⲟ · ⲉⲓⲥ ⲉⲙⲙⲁⲩⲟⲥ ⲁⲩⲉⲓ ⲉ ϧⲟⲗ ⲉⲣⲏ ⲙ ⲙⲁ ⲙ ⲡⲱⲗ ⲉ ⲉⲣⲁⲓ ⲉ ⲓⲉⲣⲟⲩ-
ⲥⲁⲗⲏⲙ ⲉⲩⲭⲱ ⲙⲡⲛⲟⲥ · ⲁⲥ ⲉⲩ-
ⲧⲱⲙ ⲛⲣⲣⲟ ⲡⲧⲁⲩⲭⲟϥ · ⲁⲙⲛⲁⲩ ⲅⲁⲣ ⲉ ⲡⲉϥⲥⲓⲟⲩ ⲉⲣⲏ ⲙ ⲙⲁ ⲙ ⲡⲱⲗ · ⲁⲛⲉⲓ ⲉ ⲟⲩⲱϣⲧ ⲛⲁϥ · ⲁϥ-
ⲥⲱⲧⲙ ⲁⲉ ⲙⲡⲥⲓ ⲉⲣⲏⲱⲛⲓⲥ ⲛⲣⲣⲟ
ⲁϥ|ϣⲟⲣⲧⲣ̄ ⲉⲙⲁⲧⲉ ⲙⲛ ⲓⲉⲣⲟⲩ- Fol. 26a
ⲥⲟⲗⲩⲙⲁ ⲧⲏⲣϥ̄ ⲛⲧⲙⲁⲩ · ⲁϥ- ⲙⲑ
ⲥⲱⲟⲩⲣ ⲉ ⲣⲟⲩⲛ · ⲙ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙⲛ ⲛⲉ ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ · ⲧⲏⲣⲟⲩ ⲛ ⲡⲗⲁⲟⲥ · ⲁϣⲱⲙⲉ ⲉ ϧⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲟⲩ · ⲁⲉ ⲉⲧⲙⲁϩⲙⲟ ⲛ ⲛⲉ ⲭⲣⲥ ⲧⲱⲛ · ⲛⲧⲟⲟⲩ ⲇⲉ ⲛⲉϩⲁⲩ ⲛⲁϥ ⲁⲉ ⲉⲣⲁⲓ ⲉⲣⲏ ⲃⲏⲑⲗⲉⲉⲙ ⲡⲧⲉ ⲓⲟⲩⲇⲁⲓⲁ (*sic*) ⲭⲛⲏ ⲅⲁⲣ ⲙ ⲧⲉⲓ ⲉ ⲉⲓⲧⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲩⲭⲱ ⲙⲡⲛⲟⲥ ⲁⲉ ⲛⲧⲟ ⲣⲱⲟⲩⲧⲉ ⲃⲏⲑⲗⲉⲉⲙ ⲡⲕⲁⲉ · ⲙ ⲓⲟⲩⲇⲁ · ⲛⲧⲉ ϧⲟⲗϫ̄ ⲁⲛ ⲉⲣⲏ ⲛⲉⲛⲉⲙⲱⲟⲩⲛ ⲙ ⲓⲟⲩⲇⲁ · ⲭⲓⲛⲏ ⲅⲁⲣ ⲉ ϧⲟⲗ ⲙ ⲣⲏⲧⲉ ⲛⲥⲓ ⲟⲩⲣⲏⲙⲟⲩⲙⲉⲛⲟⲥ ⲡⲁⲓ ⲉⲧ ⲛⲁ-
ⲙⲟⲟⲩⲉ ⲙ ⲡⲁ ⲗⲁⲟⲥ ⲛⲓⲥⲣⲁⲏⲗ ⁘
Τοτⲉ ⲉⲣⲏⲱⲛⲓⲥ · ⲁϥⲙⲟⲟⲧⲉ ⲙ-
ⲙⲁⲩⲟⲥ ⲛϩⲓⲟⲩⲉ · ⲁϣⲱⲙⲉ ⲉ ϧⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲟⲩ ⲛⲥⲁ ⲛⲉⲟⲩⲟⲉⲓⲛ ⲙ ⲡⲥⲓⲟⲩ ⲡⲧⲁϥⲟⲩⲱⲛϥ̄ ⲉ ϧⲟⲗ · ⲁⲩⲱ ⲁϥⲭⲟⲟⲩ ⲥⲟⲩ ⲉ ⲉⲣⲁⲓ ⲉ ⲃⲏⲑⲗⲉⲉⲙ ⲉⲩⲭⲱ ⲙⲡⲛⲟⲥ · ⲁⲉ ⲏⲱⲕ ⲡⲧⲉⲧⲛ̄-
ϣⲱⲙⲉ ⲉⲣⲏ ⲟⲩⲱⲣϫ̄ ⲉ ⲧⲏⲉ ⲡϣⲏⲣⲉ

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Fol. 26 b
ⲡ περι τοϥ παιδιοϥ · | εναι δε
ⲉⲩⲣⲏⲧⲉ · ⲁⲡⲁⲩⲧⲉⲓⲗⲁⲧⲉ̄ ⲙⲟⲓ
ⲟⲩⲛⲟⲥ ⲕⲁⲧⲱ ⲉⲗⲑⲱⲙⲓ ⲡⲣⲟⲥⲕⲩ-
ⲛⲏⲥⲱ · ⲁⲩⲧⲱ · οι δε ⲁⲕⲟⲩ-
ⲥⲁⲛⲧⲉⲥ · ⲡⲁⲣⲁ ϥⲟϥ ⲛ̄ⲥⲓⲗⲉⲩⲥ ·
ⲉⲡⲟⲣⲉⲩⲑⲏⲥⲁⲛ · ⲕⲁⲓ ⲓⲇⲟⲩ ⲁⲥ-
ⲧⲏⲣ · ⲟⲛ ⲓⲇⲟⲛ ⲉⲛ[1] ⲧⲏ ⲁⲛⲁ-
ⲧⲟⲗⲏ ⲡⲣⲟⲏⲅⲉⲛ ⲁⲩⲧⲟⲩⲥ · ⲉⲱⲥ
ⲟⲩ (*sic*) ⲉⲗⲑⲱⲛ ⲉⲥⲧⲁⲑⲏ ⲉⲡⲁⲛⲱ ·
ⲟⲡⲟⲩ ⲛⲏ · ⲧⲟ ⲡⲁⲓⲇⲓⲟⲛ · ⲓⲇⲟⲛ-
ⲧⲉⲥ ⲇⲉ ⲧⲟⲛ ⲁⲥⲧⲉⲣⲁ · ⲉⲭⲁⲣⲏ-
ⲥⲁⲛ ϫⲁⲣⲁⲛ ⲙⲉⲅⲁⲗⲏⲛ · ⲥⲫⲟ-
ⲇⲣⲁ · ⲕⲁⲓ ⲉⲗⲑⲱⲛⲧⲉⲥ ⲇⲉ ⲉⲓⲥ
ⲧⲏⲛ ⲟⲓ̈ⲕⲓⲁⲛ · ⲓⲇⲟⲛ ⲧⲟ ⲡⲁⲓⲇⲓⲟⲛ
ⲙⲉⲧⲁ ⲙⲁⲣⲓⲁⲥ · ⲧⲏⲥ ⲙⲏⲧⲣⲟⲥ
ⲁⲩⲧⲟⲩ · ⲕⲁⲓ ⲡⲉⲥⲟⲛⲧⲉⲥ ⲡⲣⲟⲥⲉⲕⲩ-
ⲛⲏⲥⲁⲛ ⲁⲩⲧⲱ ⲕⲁⲓ ⲁⲡⲟⲓ̈ϫⲁⲛⲧⲉⲥ ·
ⲧⲟⲧⲉ ⲑⲏⲥⲁⲩⲣⲟⲩⲥ ⲁⲩⲧⲱⲛ ⲡⲣⲟⲥ-
ⲏⲩⲉⲭⲁⲛ ⲁⲩⲧⲱ ϫⲱⲣⲁ ⲭⲣⲩ-
ⲥⲟⲛ ⲕⲁⲓ ⲗⲓⲃⲁⲛⲟⲛ ⲕⲁⲓ ⲥⲙⲩⲣ-
ⲛⲁⲛ · ⲕⲁⲓ ⲭⲣⲓⲥⲙⲁⲧⲓⲥⲑⲉⲛⲧⲉⲥ
ⲕⲁⲧ ⲟⲛⲁⲣ · (*sic*) ⲙⲏ ⲁⲡⲁⲕⲁⲓ̈ⲯⲁⲓ
ⲡⲣⲟⲥ ⲏⲣⲱⲇⲏⲛ · ⲁⲓ ⲁⲗⲗⲏⲥ
ⲟⲇⲟⲥ ⲁⲛⲉⲭⲱⲣⲏⲥⲁⲛ ⲉⲓⲥ ⲧⲏⲛ
ϫⲱⲣⲁⲛ ⲁⲩⲧⲱⲛ ⁘ ⁘—

[1] MS. ⲓⲇⲟⲛⲧⲟⲥ altered into ⲓⲇⲟⲛ ⲉⲛ.

Fol. 27 a
ⲓⲁ ⲙⲏⲛⲁ·|ⲉⲙⲱⲡⲉ ⲇⲉ ⲉⲧⲉⲧⲙⲏⲁⲣⲉ
ⲉ ⲣⲟϥ · ⲙⲁⲧⲁⲙⲟⲓ ⲣⲱ ⲁⲉ ⲕⲁⲥ ·
ⲉⲓⲉⲉⲓ ⲛ̄ⲧⲁⲟⲩⲱⲙϫ̄ ⲛⲁϥ · ⲛ̄ⲧⲟⲟⲩ
ⲇⲉ ⲛ̄ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ ⲉ ϧⲟⲗ ⲁⲧ-
ϧⲱⲕ · ⲁⲧⲱ ⲉⲓⲥ ⲡⲥⲓⲟⲩ ⲛ̄ⲧⲁⲛⲁⲩ
ⲉ ⲣⲟϥ ⲣⲙ̄ ⲙ̄ ⲙⲁ ⲛ̄ ⲙⲁ · ⲁϥ-
ⲙⲟⲟⲩⲉ ⲣⲏⲧⲟⲩ ⲙⲁⲩⲧ ⲉⲩⲉⲓ ⲛ̄ϧ-
ⲁⲣⲉ ⲣⲁⲧϥ ⲣⲙ̄ ⲡⲙⲁ ⲉⲡ ⲉⲣⲉ
ⲡⲙⲩⲣⲉ ⲙⲛⲁ ⲛ̄ⲣⲏⲧϥ̄ · ⲛ̄ ⲧⲉⲣ
ⲟⲩⲁⲁⲩ ⲇⲉ ⲉ ⲡⲥⲓⲟⲩ ⲁϫⲣⲁⲱⲉ ⲣⲙ̄
ⲟⲩⲟⲩⲟϥ ⲛ̄ ⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ · ⲁⲧⲱ
ⲛ̄ ⲧⲉⲣ ⲟⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉ ⲡⲛⲓ ⲁⲩⲁⲩ
ⲉ ⲡⲙⲩⲣⲉ ⲙⲛⲁ ⲙⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲉϥ-
ⲙⲁⲁⲩ ⲁⲩⲁⲣⲧⲟⲩ ⲁⲧⲟⲩⲱⲙϫ̄
ⲛⲁϥ · ⲁⲧⲟⲩⲱⲙ ⲛ̄ ⲛⲉⲧⲁⲣⲱⲱⲣ ·
ⲁⲩⲉⲓ̈ⲛⲉ ⲛⲁϥ ⲛ̄ ⲣⲉⲛϫⲱⲣⲟⲛ · ⲟⲩ-
ⲛⲟⲃ ⲙⲛ̄ ⲟⲩⲗⲓⲃⲁⲛⲟⲥ · ⲙⲛ̄ ⲟⲩ-
ϧⲁⲗ · ⲁⲩⲧⲟⲡⲟⲓⲉⲓⲁⲧⲟⲩ ⲇⲉ ⲉ
ϧⲟⲗ ⲣⲙ̄ ⲟⲩⲣⲁⲥⲟⲩ · ⲉ ⲧⲙ̄ ⲕⲁⲧⲟⲩ
ϫⲁ ⲣⲙⲣⲱⲛⲉ · ⲉ ϧⲟⲗ ⲇⲉ ⲣⲓⲧⲙ̄
ⲛ̄ ⲕⲉ ⲣⲓⲛ · ⲁⲩⲁⲛⲁⲭⲱⲣⲉⲓ ⲉ ⲡⲉⲧ-
ϫⲱⲣⲁ ⁘ ⁘

Fol. 27 b
ⲛⲃ ΟΙΚΟΝΟΜΑΡΙΟϹ ⲓ̄ⲁ̄ ⲁ̄ⲣ̄ ϫ̄

ΚΑΤΑ ΠΑΡΚΟΝ ·

[Chapter i. 1–11]

Ⲁⲣⲭⲏ ⲧⲟⲩ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲩ ⲓ̄ⲥ̄
ⲭ̄ⲥ̄ ⲩⲓⲟⲩ ⲧⲟⲩ ⲑ̄ⲩ̄ ⲱⲥ ⲅⲉⲅⲣⲁⲡⲧⲁⲓ
ⲉⲛ ⲏⲥⲁⲓⲁⲥ ⲧⲱⲓ ⲡⲣⲟⲫⲏⲧⲏ · ⲓⲇⲟⲩ
ⲉⲩⲱ ⲁⲡⲟⲥⲧⲉⲗⲗⲱ ⲧⲟⲛ ⲁⲅⲅⲉⲗⲟⲛ
ⲙⲟⲩ ⲡⲣⲟ̄ ⲡⲣⲟⲥⲱⲡⲟⲛ ⲥⲟⲩ · ⲟⲥ
ⲕⲁⲧⲁⲥⲕⲉⲩⲁⲥⲉⲓ ⲧⲏⲛ ⲟⲇⲟⲛ ⲥⲟⲩ ·
Φⲱⲛⲏ ⲃⲟⲱⲛⲧⲟⲥ ⲉⲛ ⲧⲏ ⲉⲣⲏⲙⲱ ·

ΤΥΒΙ · ⲓ̄ⲁ̄ ⲧⲁⲣ̄ ϫ̄ ⲏ ⲡⲕⲁ̄ Fo 28
ⲧ
ΠΑΡΚΟϹ · ⲁ̄

[Chapter i. 1–11]

Ⲧⲁⲣⲭⲏ ⲛ̄ ⲛⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ ⲓⲥ
ⲛⲉⲭⲥ̄ ⲡⲙⲩⲣⲉ ⲛ̄ ⲛⲓⲟⲩⲧⲉ ⲕⲁⲧⲁ
ⲟⲉ ⲉⲧ ⲥⲛϩ ⲣⲙ̄ ⲏⲥⲁⲓⲁⲥ · ⲛⲉⲡⲣⲟ-
ⲫⲏⲧⲏⲥ · ⲁⲥ ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲛⲟⲕ
ϥⲁⲕⲁⲧ ⲛⲁ ⲁⲅⲅⲉⲗⲟⲥ ⲣⲓ ⲣⲏ
ⲛ̄ⲙⲟⲕ ⲛ̄ⲥⲟⲃⲧⲉ ⲛ̄ⲧⲉⲕⲣⲓⲛ ⲛ̄ ⲛⲁ
ⲛ̄ⲧⲱ ⲉ ϧⲟⲗ · ⲧⲉⲥⲙⲏ ⲛ̄ ⲛⲉⲧⲱⲧ

[1] MS. ⲓⲇⲟⲛⲧⲟⲥ altered into ⲓⲇⲟⲛ ⲉⲛ.

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ετοιμάσατε την οδον κ̄ν̄ · ειθιας ποιείτε τας τριβους (*sic*) αυτου : — εγενετο Ιωαννης βαπτίζων εν τη ερημω · και κηρύσσων · βάπτισμα μετανοιας εις αφεσιν αμαρτιων · και εξεπορεύετο προς αυτόν πασά η ιουδαία χωρα · και οι ιεροσολυμειται και εβαπτίζοντο παντες εν τω ιορδανη · ποταμω ὑπ αυτου εξομολογούμενοι τας αμαρτιας · αὐτων · ὴν δε ο ιωαννης · ενδεδυμενος (*sic*)

18 *a* τριχας καμηλου | και ζωνην δερματινην περι την οσφυν αυτου · και εσθιων ακριδας και μέλι αγριον · και εκήρυσσεν λεγων ερχέται ισχυρότερος μου · οὗ ουκ ειμι ικανος κύψας λυσαι τον ιμαντα των ὑποδηματων αυτου · εγω μεν εβαπτισά ὑμας εν ὑδατι · αυτος δε εβαπτισε ὑμας εν πνι αγιω και πρί · και εγενετο εν εκειναις ταις ημεραις · ἦλθεν ῑς απο ναζαρεθ της γαλιλαιας · και εβαπτισθη ὑπο ιωαννου εις τον ιορδάνην · και ευθεως αναβαινων · απο του ὑδατος · ειδεν σχιζομενους · τους ουρανους και το πνα ως περιστεραν καταβαινον επ αυτον · και φωνη εγενετο εκ τῶν ουρανῶν σὺ ει ὁ υἱός μου ὁ αγαπητος εν σοι ευδόκησα ·:·

ε βολ ῥι ηχαιε ⲁⲥ ⲥⲱⲧⲉ ⲧⲉⲣⲓ · ⲡ ⲡⲁⲟⲉⲓⲥ · ⲁⲩⲱ ⲛⲧⲉⲧⲛⲥⲟⲃⲧⲉ ⲛ ⲛⲏⲙⲁ ⲙ ⲙⲟⲟⲩⲉ · ⲁϥⲱⲡⲉ ⲛⲥⲓ ⲓⲱⲁⲛⲛⲏⲥ ⲉϥⲧ ⲃⲁⲡⲧⲥⲙⲁ ⲣⲙ ⲡⲭⲁⲓⲉ · ⲉⲩⲧⲁⲙⲉⲟⲩⲟ · ⲛ ⲟⲩⲃⲁⲡⲧⲥⲙⲁ ⲙ ⲙⲉⲧⲁⲛⲟⲓⲁ · ⲉ ⲡⲕⲱ ⲉ βολ ⲛ ⲛⲓⲟⲃⲉ · ⲁⲩⲱ ⲁⲥ-ⲃⲱⲕ ⲉ βολ ⲉ ⲣⲁⲧⲉ ⲛⲥⲓ ⲧⲉⲣⲓ-ⲭⲱⲣⲟⲥ ⲧⲏⲣⲟ ⲙ ⲡⲓⲟⲣⲇⲁⲛⲏⲥ · ⲛⲧⲉ ⲓⲟⲩⲇⲁⲓⲁ ⲙⲛ ⲓⲉⲣⲟⲥⲟ-ⲗⲩⲙⲁ · ⲁⲩⲱ ⲓⲭⲁ ⲃⲁⲡⲧⲥⲙⲁ ⲧⲏⲣⲟⲩ · ⲣⲙ ⲡⲉⲓⲟⲣⲇⲁⲛⲏⲥ ⲡⲉⲓⲉⲣⲟ · ⲉⲩ-ⲉⲝⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ ⲛⲉⲩⲛⲟⲃⲉ · Ⲓⲱ-ⲁⲛⲛⲏⲥ | ⲁⲉ ⲡⲉⲣⲉ ⲫⲉⲛϥⲱ ⲛ Fol. 29 *a*

ⲥⲁⲙⲟⲩⲗ ⲧⲟ ⲫⲓⲙⲏ · ⲉⲣⲉ ⲟⲩ-ⲛⲉ ⲉⲩⲟⲁⲉⲁ ⲙⲙⲉ ⲣⲓ ⲉⲃⲓⲱ ⲓⲟⲟⲩ · ⲁⲩⲱ ⲉⲩⲧⲁⲙⲉⲟⲩⲟ · ⲉⲩⲁ-ⲙⲟⲥ ⲁⲉ ⲭⲓⲛⲁ ⲙⲙⲟⲥ ⲛⲥⲓ ⲡⲉⲧ ⲟⲟⲣ ⲉ ⲣⲟⲓ ⲛⲁⲓ ⲉ ⲁⲛ̄ ⲟⲩ-ⲟⲓⲕⲁⲛⲟⲥ ⲁⲛ ⲉ ⲧⲣⲁ ⲡⲁⲣ̄ ⲉ ⲃⲏⲓ ⲉ βολ ⲛ ⲡⲓⲟⲩⲉ ⲛ ⲛⲉⲩⲧⲱⲃⲉ · ⲁⲛⲟⲕ ⲙⲉⲛ ⲉⲓϣ ⲃⲁⲡⲧⲥⲙⲁ ⲛⲛⲓⲙ ⲣⲓ ⲟⲩⲙⲟⲟⲩ · ⲡⲁⲓⲏ ⲁⲉ ⲉϥⲛⲁⲩⲃⲁⲡⲧⲓⲍⲉ ⲛⲛⲓⲱⲙ ⲣⲓ ⲟⲩⲙⲟⲟⲩ · ⲁⲥⲱⲙⲉ ⲉⲃⲟⲗ ⲙⲙⲁⲩ · ⲁⲉⲓ ⲛⲥⲓ ⲓⲥ ⲉ βολ ⲣⲓ ⲛⲉⲣⲟⲟⲩ · ⲉⲧ ⲛⲁⲧ · ⲁⲩⲓ ⲛⲥⲓ ⲓⲱ̄ ⲉ βολ ⲣⲓ ⲛⲁⲍⲁⲣⲉⲑ ⲛⲧⲉ ⲅⲁⲗⲓⲗⲁⲓⲁ · ⲁⲩ-ⲓ ⲃⲁⲡⲧⲥⲙⲁ ⲙⲡ ⲛ ⲓⲱ̄ ⲉ βολ ⲣⲓ ⲡⲓⲟⲣⲇⲁⲛⲏⲥ · ⲛⲧⲁⲩⲟⲟⲩ ⲉⲛⲓⲛ ⲉ ⲣⲁⲓ ⲣⲓ ⲛⲓⲟⲟⲩ ⲁⲩⲱⲁⲛ ⲛⲉⲛⲓⲙ ⲁⲧⲟⲟⲩⲉ · ⲁⲩⲱ ⲡⲉⲛⲓⲙ ⲉⲛⲓⲛ ⲉ ⲣⲁⲓ ⲣⲓ ⲡⲓⲟⲟⲩ ⲁⲩⲱⲁⲛ ⲛⲉⲛⲓⲙ ⲁⲧⲟⲟⲩⲉ · ⲁⲩⲱ ⲉⲓⲥ ⲟⲩⲥⲁⲛ ⲛⲥⲱⲙⲉ ⲉ ⲃⲟⲗ ⲣⲓ ⲛⲓⲙ ⲛⲉ · ⲁⲉ ⲡⲧⲟⲕ ⲡⲉ ⲡⲁ ϣⲏⲣⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲙⲡⲁ ⲡⲁ ⲙ̄ ϣⲱⲡⲉ ⲡⲣⲏⲧ̄ ·:· ·:· ·:·

Fol. 29 *b* ⲟⲩⲥ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲡⲉⲣ
ⲡⲉ ⲕⲁ[ⲧⲁ] ⲡⲁⲑⲁⲗⲓⲟⲩ·

[Chapter viii. 5–13]

Ⲥⲓⲥⲉⲗⲑⲟⲛⲧⲉⲥ ⲇⲉ ⲁⲩⲧⲟⲩ ⲉⲓⲥ
ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ· ⲡⲣⲟⲥⲏⲗⲑⲉⲛ ⲁⲩ-
ⲧⲱ ⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ ⲡⲁⲣⲁⲕⲁⲗⲱⲛ
ⲁⲩⲧⲱⲛ· ⲕⲁⲓ ⲗⲉⲩⲱⲛ ⲕⲉ ⲟ ⲡⲁⲓⲥ
ⲙⲟⲩ ⲃⲉⲃⲗⲏⲧⲁⲓ ⲉⲛ ⲧⲏ ⲟⲓⲕⲓⲁ
ⲡⲁⲣⲁⲗⲩⲧⲓⲕⲟⲩⲥ· ⲇⲉⲓⲛⲱⲥ ⲃⲁⲥⲁⲛⲓⲍⲱⲙⲉⲛⲟⲥ· ⲕⲁⲓ ⲗⲉⲩⲉⲓ ⲁⲩ-
ⲧⲱ ⲟ ⲓⲥ ⲉⲩⲱ ⲏⲗⲑⲱⲛ ⲑⲉⲣⲁⲡⲉⲩ-
ⲥⲱ ⲁⲩⲧⲱⲛ· ⲕⲁⲓ ⲁⲡⲟⲕⲣⲓⲑⲉⲓⲥ
ⲟ ⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲉⲫⲏ ⲕⲉ ⲟⲩⲕ
ⲉⲓⲙⲓ ⲓⲕⲁⲛⲟⲥ ⲓⲛⲁ ⲙⲟⲩ ⲩⲡⲟ ⲧⲏⲛ
ⲥⲕⲉⲡⲏⲛ (*sic*) ⲉⲓⲥⲉⲗⲑⲏⲥ· ⲁⲗⲗⲟ (*sic*)
ⲙⲟⲛⲟⲛ ⲉⲓⲡⲉ ⲗⲟⲩⲱ ⲕⲁⲓ ⲓⲁⲑⲏ-
ⲥⲉⲧⲁⲓ· ⲕⲁⲓ ⲅⲁⲣ ⲁⲙⲱⲥ· ⲉⲓⲙⲓ
ⲩⲡⲟ ⲉⲝⲟⲩⲥⲓⲁⲛ ⲉⲭⲱⲛ ⲩⲫ
ⲉⲙⲁⲩⲧⲟⲛ ⲥⲧⲣⲁⲧⲓⲱⲧⲁⲥ· ⲕⲁⲓ
ⲗⲉⲩⲱ ⲧⲟⲩⲧⲱ ⲡⲟⲣⲉⲩⲑⲏⲧⲓ ⲕⲁⲓ
ⲡⲟⲣⲉⲩⲉⲧⲁⲓ· ⲕⲁⲓ ⲁⲗⲗⲱ ⲉⲣⲭⲟⲩ
ⲕⲁⲓ ⲉⲣⲭⲉⲧⲁⲓ· ⲕⲁⲓ ⲧⲱ ⲇⲟⲩⲗⲱ
ⲙⲟⲩ ⲡⲟⲓⲏⲥⲟⲛ ⲧⲟⲩⲧⲟ ⲕⲁⲓ ⲡⲟⲓⲉⲓ·
ⲁⲕⲟⲩⲥⲁⲥ ⲇⲉ ⲟ ⲓⲥ ⲉⲑⲁⲩⲙⲁⲥⲉⲛ
ⲕⲁⲓ ⲉⲓⲡⲉⲛ ⲧⲟⲓⲥ ⲁⲕⲟⲗⲟⲩⲑⲟⲩⲥⲓⲛ
Fol. 30 *b* ⲁⲩⲧⲱ· ⲁⲙⲏⲛ ⲗⲉⲩⲱ ⲩⲙⲓⲛ·
ⲙⲏ ⲡⲁⲣ ⲟⲩⲇⲉⲛⲓ ⲧⲟⲥⲁⲩⲧⲏⲛ ⲡⲓⲥⲧⲓⲛ·
ⲉⲛ ⲧⲱ ⲓⲏⲗ ⲉⲩⲣⲟⲛ· ⲗⲉⲩⲱ ⲇⲉ
ⲩⲙⲓⲛ ⲟⲧⲓ ⲡⲟⲗⲗⲟⲓ ⲁⲡⲟ ⲁⲛⲁⲧⲟⲗⲏⲥ· ⲕⲁⲓ ⲇⲩⲥⲙⲱⲛ ⲏⲝⲟⲩ-
ⲥⲓⲛ· ⲕⲁⲓ ⲁⲛⲁⲕⲗⲓⲛⲏⲥⲟⲛⲧⲁⲓ
ⲙⲉⲧⲁ ⲁⲃⲣⲁⲁⲙ ⲕⲁⲓ ⲓⲥⲁⲕ ⲕⲁⲓ
ⲓⲁⲕⲱⲃ· ⲉⲛ ⲧⲏ ⲃⲁⲥⲓⲗⲉⲓⲁ ⲧⲱⲛ
ⲟⲩⲣⲁⲛⲱⲛ· ⲟⲓ ⲇⲉ ⲩⲓⲟⲓ ⲧⲏⲥ ⲃⲁⲥⲓ-
ⲗⲉⲓⲁⲥ ⲉⲕⲃⲗⲏⲑⲏⲥⲟⲛⲧⲁⲓ ⲉⲓⲥ ⲧⲟ
ⲥⲕⲟⲧⲟⲥ· ⲧⲱ ⲉⲝⲱⲧⲉⲣⲟⲛ· ⲉⲕⲉⲓ
ⲉⲥⲧⲁⲓ ⲟ ⲕⲗⲁⲩⲑⲙⲟⲥ ⲕⲁⲓ ⲟ ⲃⲣⲩ-
ⲅⲙⲟⲥ ⲧⲱⲛ ⲟⲇⲟⲛⲧⲱⲛ· ⲕⲁⲓ ⲉⲓⲡⲉⲛ
ⲇⲉ ⲟ ⲓⲥ ⲧⲱ ⲉⲕⲁⲧⲱⲛⲧⲁⲣⲭⲟⲥ·

ⲥⲓ ⲣⲟⲩⲥⲉ ⲛ̄ ⲫⲁⲓ ⲡⲉⲣ Fol. 30
ⲡⲕⲁ[ⲧⲁ] ⲡⲁⲑⲁⲗⲓⲟⲥ· ⲍ

[Chapter viii. 5–13]

Ⲏ̄ ⲧⲉⲣⲉ ⲫⲏⲟⲩ ⲇⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲕⲁ-
ⲫⲁⲣⲛⲁⲟⲩⲙ ⲁϥⲧ ⲡⲉϫⲟⲟⲥ· ⲉ
ⲣⲟϥ ⲛ̄ⲥⲓ ⲟⲩⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ·
ⲉϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟϥ ⲉϥⲭⲱ ⲙ̄-
ⲙⲟⲥ ⲇⲉ ⲛⲁⲓ̈ⲥ̄ ⲡⲁ ⲱⲛⲣⲉ ⲙⲛⲉ ⲉ
ⲣⲁⲓ ⲣⲙ̄ ⲡⲁ ⲛⲓ ⲉⲩⲉⲛⲥ ⲁⲩⲱ ⲉⲩ-
ⲃⲁⲥⲁⲛⲓⲍⲉ ⲙ̄ⲙⲁⲧⲉ· ⲡⲉϫⲁϥ ⲛⲁϥ
ⲛⲥⲓ ⲓⲥ̄ ⲇⲉ ⲁⲛⲟⲕ ϯⲙⲛⲧ ⲡⲧⲁⲣ
ⲡⲁⲣⲣⲉ ⲉ ⲣⲟϥ· ⲁϥⲟⲩⲱϣⲃ̄ ⲛⲥⲓ
ⲡⲣⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲉⲩⲭⲱ ⲙ̄-
ⲙⲟⲥ ⲇⲉ ⲛⲁⲓ̈ⲥ̄ ⲛ̄ ϯⲙⲡϣⲁ ⲁⲛ ⲉ ⲧⲣⲉ
ⲕⲉⲓ ⲉ ⲣⲟⲩⲛ ⲣⲁ ⲧⲁ ⲟⲩⲉⲣⲥⲟⲓ ⲁⲗⲗⲁ
ⲥⲓ ⲙ̄ⲙⲁⲧⲉ ⲙ̄ ⲡⲩⲁϩⲉ ⲁⲧⲱ ⲉⲩ-
ⲛⲁⲗⲟ· ⲕⲁⲓ ⲅⲁⲣ ⲁⲛⲟⲕ ⲁⲛⲓ̄ ⲟⲩ-
ⲣⲱⲙⲉ ⲉⲓⲱⲟⲟⲛ ⲣⲁ ⲟⲩ ⲉⲝⲟⲩⲥⲓⲁ·
ⲉⲣⲉ ⲣⲉⲙⲙⲁⲧⲟⲩ ⲙⲓⲟⲟⲛ ⲣⲁ ⲣⲁⲧ·
ⲙⲁⲓϩⲟⲟⲥ ⲙ̄ ⲡⲁⲓ ⲉ ⲏⲱⲕ ⲁⲧⲱ
ⲙⲁⲩⲏⲱⲕ· ⲁⲧⲱ ⲕⲉ ⲟⲩⲁ ϩⲉ
ⲁⲙⲟⲩ ⲁⲧⲱ ⲛⲏⲓ· ⲁⲧⲱ ⲡⲁ ⲣⲙ̄-
ⲣⲁⲗ ϩⲉ ⲁⲣⲉⲕ ⲛⲁⲓ· ⲁⲧⲱ ⲛⲏⲁⲁϥ·
ⲁϥⲥⲱⲧⲙ̄ ⲇⲉ ⲉ ⲛⲁⲓ ⲛⲥⲓ ⲓⲥ ⲁϥⲣ̄
ⲙⲡⲓⲣⲉ· ⲁϥⲕⲟⲧϥ̄ ⲉ ⲛⲉⲧ ⲟⲩⲛϩ
ⲛⲥⲱϥ· ⲡⲉϫⲁϥ ⲛⲁⲩ ϩⲉ ⲣⲁⲙⲙⲓ
ϯϫⲱ| ⲙ̄ⲙⲟⲥ ⲙⲛⲧⲛ̄ ϩⲉ ⲙ̄ⲡⲉ ⲉⲓⲣⲉ Fol.
ⲉ ⲛ[ⲓⲥ]ϯⲥ ⲛ̄ ⲧⲉⲓ ⲥⲟⲧ ⲛ̄ⲧⲛ̄ ⲗⲁⲁⲩ ⲓ̄
ⲣⲙ̄ [ⲡⲓⲥ]ⲣⲁⲓⲗ· ϯϫⲱ ⲅⲁⲣ ⲙ̄-
ⲙⲟⲥ ⲛⲉⲧⲛ̄ ϩⲉ ⲟⲩⲛ̄ ⲣⲁϩ ⲙⲛⲧ ⲉ
ϩⲟⲗ ⲉⲛ̄ ⲙⲁ ⲛ̄ ⲙⲡⲁ ⲙⲛ̄ ⲙ̄
ⲙⲁ ⲛ̄ ⲣⲱⲧⲛ̄ ⲛⲥⲉ ⲛⲟϩⲟⲧ ⲙⲛ̄
ⲁⲃⲣⲁⲣⲁⲙ ⲙⲛ̄ ⲓⲥⲁⲕ ⲙⲛ̄ ⲓⲁⲕⲱⲃ·
ⲣⲁⲓ ⲉⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲙⲩⲉ·
ⲛ̄ⲡⲙⲡⲓⲣⲉ ϩⲉ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲥⲉⲛⲁ-
ⲛⲟϩⲟⲧ ⲉ ϩⲟⲗ ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ
ⲣⲓ ϩⲟⲗ ⲉϥⲙⲁⲩⲱⲡⲉ ⲙ̄ⲙⲁⲩ
ⲛⲥⲓ ⲡⲣⲓⲙⲉ ⲁⲧⲱ ⲡⲥⲁⲣⲝⲉⲣ ⲛ̄
[ⲛ̄]ⲟⲃⲣⲉ· Ⲡⲉϫ[ⲁϥ ⲇⲉ] ⲛⲥⲓ ⲓ̄ⲥ̄

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ⲁⲛⲁⲥⲉ ⲛⲁⲓ ⲱⲥ ⲉⲡⲓⲥⲧⲉⲩⲥⲁⲥ· ⲉⲉⲛⲛⲟⲏⲧⲱ ⲥⲟⲓ· ⲛⲁⲓ ⲓⲁⲏⲛ ⲟ ⲡⲁⲓⲥ ⲉⲛ ⲧⲏ ⲱⲣⲁ ⲉⲕⲉⲓⲛⲏ ⁘

ⲙ̅ ⲡ[ⲣⲉ]ⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲁⲉ ϧⲱⲕ ⲛ[ⲁⲉ] ⲡ̅ⲧⲁⲕⲡⲓⲥⲧⲉⲩⲉ ⲙⲁⲣⲉⲥ-ⲥⲱⲙ[ⲡⲉ] ⲛⲁⲕ· ⲁⲩⲱ ⲁⲩⲗⲟ ⲙ̅ⲡⲓ ⲡⲓⲱⲏⲣⲉ [ⲱⲏⲛ] ⲁⲓⲏ ⲧⲉϩⲛⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ·

⁘ ⲉⲩϫⲁⲥⲑⲁⲓ ⲙ̅ⲡⲉⲣ ⲉⲙⲟⲩ ⲉⲩⲱ ⲧⲁⲗⲁⲥ ⲁⲙⲁⲣⲧⲱⲗⲟⲩⲥ· ⲁⲡⲣⲓⲗⲗⲓⲟⲥ· ϧⲓⲕⲧⲱⲣ ⲉⲗⲁϫⲓⲥⲧⲟⲩ ⲏ ⲁⲛⲁϫⲓⲟⲩ ⲁⲓⲁⲕ° ⲡⲁⲓⲥ ⲧⲟⲩ ⲙⲁⲕⲁⲣⲓ ⲙⲉⲣⲕⲟⲩⲣⲓ ⲁⲓⲁⲕ° ⲧⲟⲩ ⲁⲙⲓⲛ ⲙ̅ⲙⲉⲣ ⲙⲉⲥⲁⲥⲧⲣⲁⲧⲏⲗⲁⲧ ⲁⲡⲟⲧ ⲡⲟⲗ ⲗⲁⲧ ⲉⲩⲣⲁⲯⲁⲥ ⲃⲏⲃⲗⲟⲥ ⲡⲁⲓⲧⲱⲓ ⲁⲛⲁⲥⲕⲱⲡⲏ ⲧⲏⲓ ⲃⲏⲃⲗⲓⲟⲩ ⲉⲡⲉⲧϫⲉⲧⲁⲓ ⲙⲉ ⲟⲡⲱⲥ ⲁⲓⲉϫⲁⲥⲟⲓ ⲕⲉ̅ ⲧⲏⲓ ⲉⲗⲉⲟⲙⲟ ⲙⲟⲩ ⲃⲓⲟⲛ ⲉⲩⲁⲣⲉ-ⲥⲧⲱⲓ ⲁⲙⲏ̅

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THE MARTYRDOM AND MIRACLES OF MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6802)

Fol. 1 *a* **ⲦⲘⲀⲢⲦⲨⲢⲒⲀ ⲛ̄ ⲡⲅⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ· ⲏ̄ⲧⲟⲭϫⲓⲕ ϵ ⲃⲟⲗ ⲛ̄ ⲡⲉⲭⲁⲩⲓⲏ· ⲉⲧⲁⲓⲏⲩ (*sic*) ⲛ̄ ⲥⲟⲩ ϫⲟⲩⲧⲏ ⲛ̄ ⲡⲉⲓⲉⲃⲟⲧ ⲗⲑⲱⲣ· ⲥⲛ̄ ⲟⲩⲉⲣⲓⲛⲏ ⲏ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲛⲉⲭⲥⲡⲟⲩ ⲉⲧ ⲟⲩⲗⲁⲃ· ⲉⲩⲉϣⲱⲡⲉ ⲏ̄ⲡⲱⲗⲏ ϫⲗⲓⲏⲛ·**

[Ⲗ]ⲉϣⲱⲡⲉ ⲇⲉ· [ⲫⲏ̄] ⲧⲁⲉⲣ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲧⲉ ⲡⲣⲟⲙⲡⲉ ⲛ̄ ⲇⲉⲕⲓⲟⲥ ⲡⲣ̄ⲣⲟ· ⲟⲩⲁⲗⲗⲏⲣⲓⲁⲛⲟⲥ· ⲙⲛ̄ ⲙⲁϫⲓⲙⲓⲁⲛⲟⲥ· ⲉⲩⲟ ⲏ̄ⲕⲁϊⲥⲁⲣ· ⲁⲩⲱ ⲛ̄ⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ· [ⲁ]ⲩⲛⲉⲣⲥⲉ ⲛ̄ ⲟⲩ-[ⲗⲓⲱ]ⲙⲟⲥ ⲉ [one line wanting] ⲧⲏⲣⲟⲩ· ⲙⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ⲙ̄ⲉ ⲡⲉⲭ̄ⲥ̄· ⲁϥⲧⲱⲥⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲁⲓⲁ-ⲧⲁⲥⲙⲁ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲕⲁⲧⲁ ϫⲱⲣⲁ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲉⲡⲁⲣⲭⲓⲁ· ⲉ ⲧⲣⲉ ⲩⲉⲛⲟⲥ ⲙⲙⲁ ⲛ̄ [ⲣⲱ]ⲙⲉ ϩⲓ ⲗⲧ[illegible] ⲉⲩⲉⲟⲩⲥⲓ[ⲁϫⲉ] [illegible]ⲡⲛⲟⲩⲧⲉ [illegible] [one or two lines wanting]

Fol. 1 *b* [illegible] ⲏ ⲁⲩⲱⲡⲉ ϩⲓ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ̄· ⲙ̄ⲙ̄ ⲛⲉⲓ ⲟⲩⲟⲉⲓⲱ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛⲁⲓ ⲛⲉ ⲉⲧ ⲥⲛϩ ⲉ ⲛⲉⲓ ⲡⲣⲟⲥⲧⲁⲥⲙⲁ· ⲇⲉⲕⲓⲟⲥ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲙⲁϫⲉⲛⲧⲓⲟⲥ ⲡⲛⲟⲥ ⲡⲣⲣⲟ ⲡⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ· ⲉⲧⲁⲙⲁⲣⲧⲉ ⲉϫⲏ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ̄· ⲡⲥⲣⲁⲓ ⲉ ⲃⲟⲗ ϩⲓ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ· ⲙⲛ̄ ⲛⲉϫⲱⲣⲁ· ⲙⲛ̄ ⲛⲉⲡⲁⲣⲭⲓⲁ· ⲉⲧ [ⲱⲱ]ⲡⲉ ⲡⲁⲙⲁⲣⲧⲉ [illegible] ⲇⲉ ⲁⲛⲟⲡϥ [illegible] ⲛⲁϣⲛⲁⲓ [illegible] ⲟⲛ ✝ [illegible] ⲃⲓⲕⲧⲱⲣⲓⲁ ⲧⲁ [illegible] ⲛⲛⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲗⲟⲩ ⲟⲩⲟⲛϩⲟⲩ ⲉ ⲣⲟⲛ· ⲛ̄ⲑⲟⲉ ⲉⲧⲟⲩⲣⲟⲟⲩⲱ ϩⲁ ⲣⲟⲛ ϩⲓⲧⲛ̄ ⲧⲉⲩⲡⲣⲟⲫⲉⲣⲉⲥⲓⲥ ⲉⲧⲙⲁⲛⲟⲩⲉ· ⲙⲁⲗⲓⲥⲧⲁ ⲧⲛⲟⲥ ⲛ̄ ⲃⲓⲕⲧⲱⲣⲓⲁ ⲙ̄ⲙ̄ ⲛⲉⲓ ϣⲣⲟ· ⲉⲧⲟⲩ✝ ⲙ̄ⲙⲟⲥ ⲛⲁⲓ ϩⲙ̄ ⲡⲡⲟⲗⲉⲙⲟ[ⲥ]· ⲉⲩⲛⲟⲩϩⲙ̄ ⲙ̄ⲙⲟ[ⲩ] ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲛⲉⲙϣⲁϩⲉ·

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ет тωоуи є ϫωи кατа кαιρос є тре пαмαρτε
пнєрωмαιос ѯι єєоот · ϙ̅ϛ̅ мα ннн · єре п̅вαр-
βαро[с] ϙтпотαссє нαи (?) αно[illegible]

[Eighteen pages wanting]

нαпαϊ̈ѕєтє м̅мок · п̅тєуноу αϥєι · ѯє єцнαϥοсϥ̅ Fol. 2 a
є βολ · ϙιѯн̅ птβин · ѯє єцнαϙιοτє є прωмє · н̅ к
αρκατнс н̅ ϙнκє · αтω п̅тєуноу а прαчιос мєр-
коупιос кιм м̅моϥ · н̅ ϙοуи н̅ тκαιсє · а тмоуλєс ·
ет єϥтαλнт є рос · βωк єа пαρоу : а тєϥοτєρнтє
н̅ οуωт єщє є ϙραι ϙ̅ тєλλє м̅пе тмоуλιс λο
єспнт : нм̅мαϥ єϥαщє п̅са . . . . . ет . . . . . [four
or five lines wanting] п̅вλ̅λє а тмоуλєс · ѯι и оусιн
п̅рωмє · αсωщ є βολ єсѯω м̅мос · ѯє ѿ ρωмє
ет сωрм̅ · αтω н̅ ϙλλнн · нαι п̅та пє[illegible] оуωсп̅ м̅
пєуноутє п̅тєущ[illegible] · αмнтєи є в[ол] · [п̅τε]тп̅нαт
є пμα[ρτ]ρос прαчιос мєркоупιос мп̅ αни[illegible]ρια
м̅ пєтп̅щнре · п̅тєтп̅нστєуε є ї̅с̅ пєхр̅с̅ · пноутє
н̅ тпе мп̅ пκαϩ · αтω ои а тмоуλєс пωт нм̅мαϥ
[αтω мп̅][illegible]єскωт . . . . . [five or six lines wanting] | ѿ Fol. 2 b
оунϩ̅ ѿ тєщщнре (*sic*) мп̅ тєѳєωρια п̅тасщωпе м̅ кα
пероот ет м̅мαт · м̅пе оуρωмє [н̅] оуωт сωϩ̅ н̅
тпολιс тнр̅с̅ · єιτε [illegible]п · єιτε нос · [illegible]п̅тоуει є ρατϥ̅ ·
м̅ пμαρτуρос ет оуααβ : ϙωс τε єуϙρα : нсωоу
ϙιтн̅ оуеѯοусїα · прωмє ѯє ϙωщϥ̅ · мп̅ тєуєρнмє ·
мн нєщщнре нєупнт : п̅са пмоуλ[ес · а]щщоутр̅
[seven or eight lines wanting] нм̅мαϥ · αсхї м̅ пατοτωт
н̅ ноуβ ет єсщм̅щє нαϥ · єчо н̅ пнщє пнщє єι є
βολ · ϙ̅ тмнτε н̅ тпολιс · єре оуоп ннн ѳєωρє
м̅мос · м̅ пєсєѩωλοн · єре тєсщєєре ѯι моєιт
нас · п̅ѳє н̅ нет щιт єсωщ є βολ · ѯє прαчιос
мєркоупιос · анαу є па ѳβ̅β̅ιο · мп̅ па нос щїпе ·
мп̅ пщїпе м̅ па тοτωт · нт̅ п̅а нαι · н̅ тер єсеї
[а]е є βολ · а тєсщє[ер]е тαмос · ѯє[illegible]αчιο Fol. 3 a
[illegible] [five or six lines wanting] | н̅ тκαιсє · ас[ω]щ є кв

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ⲃⲟⲗ · ⲁⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̄ⲧⲁⲥⲭⲓ ⲙ̄ ⲡⲉⲥⲗⲟ · ⲙ̄ ⲡⲣⲣⲟ ⲡⲉϫ̄ⲥ · ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲁⲡⲓⲥⲧⲉⲩⲉ ⲣⲟⲕ · ⲙ̄ⲡ ⲡⲉⲕ-ⲛⲟⲩⲧⲉ · ⲛⲁⲓ ⲉⲧⲉ ⲉⲙⲡⲓϣⲁ ⲁⲛ · ⲛ̄ⲧⲁⲩⲟ ⲡⲉⲩⲣⲁⲓ ⲉ ⲃⲟⲗ ⲫ̄ ⲣⲟ ⲉⲧ ϩⲁⲣ̄ⲓ̈ · ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲗⲉⲩⲕⲟ ⲙⲙⲟⲟⲩ · ϣⲟⲩⲟ ⲉ ⲡⲉⲥⲛⲧ ⲫ̄ ⲛⲉⲥⲃⲁⲗ · ⲣⲱⲥ ⲉⲥⲣⲓⲙⲉ · ⲁⲥⲛⲁⲩ ⲉ ⲃⲟⲗ · ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲱ ⲁ ⲧⲉⲥⲣⲟⲣⲁⲥⲓⲥ ⲥⲙⲙⲉ · ⲛ̄ⲑⲉ ⲛ̄ϣⲟⲣⲡ̄ · ⲙⲙ̄ⲥⲱⲥ ⲁⲥⲥⲱⲡ ⲛ̄ ⲙ̄ⲡⲛϣⲉ ⲡⲛϣⲉ ⲙ̄ ⲡⲉⲧⲟⲩⲱⲧ · ⲁⲥⲟⲩⲟⲥⲡⲟⲩ ⲉⲭⲛ̄ ⲛⲉⲧⲉⲣⲛⲉ · ⲁⲥⲱϣ ⲉ ⲃⲟⲗ · ϫⲉ ⲁ ⲡⲁⲡⲟⲗⲗⲱⲛ · ⲉⲓ ϣⲙⲉ · ⲁ ⲡⲉϫ̄ⲥ ⲉⲓ ⲧⲁⲓⲟ ⲙ̄ ⲡⲉⲙ-ⲙⲁⲣⲧⲩⲣⲟⲥ · ⲛⲉⲥⲉⲓⲟⲧⲉ ϫⲉ ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ⲡⲧⲁⲗⲥⲟ ⲛ̄ⲧⲁⲥϣⲱⲙⲉ · ⲛ̄ⲧⲉⲧⲙⲉ · ⲉⲣⲉ ⲁⲩⲱϣ ⲉ ⲃⲟⲗ · ϫⲉ ⲁⲛⲟⲛ ⲫⲉⲛϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲉⲙⲓⲛ ⲛⲉ ⲛⲓⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ · ⲙ̄ⲡ ⲡ̄ⲙ-ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ̄ · ⲡⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲟⲟⲩ ⲛⲁϥ · ϣⲁ ⲛⲉⲣ ⲉⲛⲉⲣ ϩⲁⲙⲏⲛ ·

ⲧⲙⲉⲥ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲟⲟⲩ ⲛ̄ ⲡⲥⲁⲗⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ

Ⲁⲥϣⲱⲡⲉ ⲁⲉ · ⲙⲙⲁ [ⲛⲁ]ⲓ ⲁ ⲡⲗⲁⲟⲥ ⲙ̄ⲡⲉϫⲣⲓⲥⲧⲓⲁ-ⲛⲟⲥ · ϣⲁⲁⲉ ⲙ̄ⲡ ⲛⲉⲧⲉⲣⲛⲟ · ⲁⲉ ⲙⲁⲣⲉⲛϩ[ⲓ] ⲛ̄ ⲡⲥⲱⲙⲁ ⲛ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ · ⲉ ϩⲟⲧⲉ ⲉ ⲧⲉⲡⲟⲗⲓⲥ · ⲁ ϩⲉⲛⲕⲟⲟⲩⲉ
Fol. 3b ⲟⲩⲱϣⲫ̄ · ⲁⲉ ⲁⲣⲏⲧ ⲉ ⲡϩ̄[ⲧ] · ⲛ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲡ̈ⲑⲉ ⲁⲛ ·
ⲕⲉ ⲙⲙⲁ ⲛⲁⲓ · ⲁⲧⲁⲣⲭⲉⲓ ⲛ̄ ⲙⲛⲩⲉ ⲙ̄ⲡ ⲛⲉⲧⲉⲣⲛⲟ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ · ⲁ ⲁⲓⲕⲁⲓⲟⲥ ⲕⲓⲙ ⲙⲙⲟⲩ ⲙⲁⲧⲁⲁϥ · ⲁϥⲃⲱⲕ ⲉ ϩⲟⲧⲉ ⲉ ⲧⲡⲟⲗⲓ̈ⲥ · ⲁⲩⲱ ⲁ ⲧⲙⲟⲩⲗⲗⲉⲥ ⲱⲙ ⲉ ⲃⲟⲗ · ⲁⲉ ⲯⲁⲗⲗⲉ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ · ⲁⲩⲱ ⲁ ⲡⲉⲱⲧ ⲛ̄ ⲡⲙⲩⲣⲉ ⲙⲩⲛⲓ · ⲉⲧ ⲁⲙⲉ ⲉ ⲧⲥⲗⲗⲉ ⲛ̄ ⲧⲙⲟⲩⲗⲗⲉⲥ · ⲱⲙ ⲉ ⲃⲟⲗ · ⲉϥϫⲱ ⲙⲙⲟⲥ · ⲁⲉ ✝ ⲥⲟⲛⲥ̄ ⲙⲙⲟⲕ ⲛⲁ ϩⲟⲉⲓⲥ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ · ⲡ̈ⲑⲉ ⲡⲧⲁⲕ✝ · ⲛ̄ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ ⲧⲁ ϣⲉⲉⲣⲉ · ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁ̄ ⲟⲛ̄ ⲧⲁⲣⲉ ⲛⲁ ⲕⲉ ⲙⲛⲣⲉ ⲙⲙⲟⲛ · ⲁⲥⲣⲣⲓⲥⲉ ⲉⲥⲁⲙⲉ ⲉ ⲣⲁⲓ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲕⲁⲁϥ ⲉ ⲣⲁⲓ · ⲉϩ̄ⲙ̄ ⲡⲕⲁϩ · ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲁⲉ

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ратц· ⲛ ат лаат ⲛ тако ⲉⲓⲉ пⲥⲱма· отае
полⲗ· отае ⲙⲡ ⲫаісеаие ⲥωλος· иеккλиρікос
ае· ⲙⲡ иеѳλопопос (sic)· иеⲯаλλе ⲥа тецри ⲙⲡ
ⲥенкантλи· етмоц ⲙⲡ ⲥенс† иоуе етсоⲧⲛ:
ⲙⲡ ⲥенкλаос ⲛⲥтог· ⲩаит отхітц· е ⲥоуи е
тполїс· рωме ае· иецотωⲩ е хітц· е ⲥоуи
е пецнї· ауω ⲙⲡе паікаіос пїѳе· е βол ае· а
пецсωма ⲥроⲩ· ⲛѳе ⲛ оутартц (sic)· ⲙⲡ отеⲩкиⲙ
ⲙⲟⲩ ⲥолос· а ⲡⲓⲛⲛⲩе ѡⲩ е βол· ае иⲁⲡїѳе
ан· алла ⲙарⲛхітц е | текклнсіа· ауω ацⲥ- Fol. 4 a
отоⲣц ⲛⲥωот· ахітц е текклнсіа· ауκаац ⲕⲁ
ⲙⲁт ⲩаит отκωт е роⲩ ⲛ отмартурїон· ката
пецⲙⲛⲧⲙⲛⲧⲩа (sic)· а неоот нац· ⲩа нер енер
ⲫаннї·

ТНЕЄ ЧТО ЄНЄОП ⲛ ПЄАГІОС ИЄРКОҮРІОС

Λⲉⲩωпе ае ⲙⲛⲛса сащц ⲛроот· етоуωⲙ етсω
ⲡⲓⲛⲛⲩе тнрот ⲛ тполїс· етр ⲩа ⲣⲛ относ ⲛ
раⲩе· е тѳе поуωⲛⲧ е βол· ⲙ псωма ⲙ пет
отаав· а пеіωт ⲛ пⲩеере ⲩⲛⲙ· ⲛта пет отаав
† поуоеіⲛ нас· ац† пецотоі е пепіскопос·
ацаїтеі ⲙ пваптісма ет отаав· ауω ацкτрісζе
нац ⲛ ⲥенроот инстеуе· ⲙⲛⲛсωс ацваптіζе
ⲙⲟⲩ· ⲙⲡ пецнї тирц· е пран ⲙ пїωт· ⲙⲡ
пⲩнре· ⲙⲡ пепⲧа· ет отаав· ауω аухі ннпе·
ⲙ пецⲯенос ⲛтаухі ⲛⲙⲙац· е βол ⲉⲓⲉ поуоеіⲛ·
ⲙ поуваптісма· ауре е роот еуеіре ⲛтаіот
ⲩоⲩⲛⲧ ⲉⲙⲯухн· аухі ваптїсма· ⲙⲛⲛса наі
тнрот· ес пⲁїос ⲙеркоурюс· ацоуωⲛⲧ е βол· Fol. 4 b
ⲙ прωме ⲛⲥнке ⲛѳе ⲛⲩорⲡ· пеха нац· | ае ⲕⲉ

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ϵ τϧϵ ογ ϵκⲙⲛⲟⲧⲕ· ϵⲕⲟ ⲛ ⲁⲣⲥⲟⲥ· ⲙⲡ ϵⲕⲧⲱⲟⲩⲛ
ⲛⲧⲛ ⲡⲁⲡϵ ⲧⲱϧϵ ϵ ⲡⲁ ⲧⲟⲡⲟⲥ· ⲡϵϫϵ ⲡⲣⲱⲙϵ ⲛⲁϥ·
ϫϵ ⲡⲁ ϫⲟϵⲓⲥ· ⲁⲧⲛ ⲟⲩⲣⲙⲕϵ· ⲙⲡ ⲧⲁⲓ ⲣⲱⲙϵ ⲙⲡ ⲧⲁⲓ
ⲧϧⲓⲛ· ⲟⲩⲁϵ ⲧⲁⲡⲁⲓⲛ· ⲡϵϫϵ ⲡⲡϵⲧ ⲟⲩⲁⲁϧ ⲛⲁϥ· ϫϵ
ϯⲛⲁϯ ⲛⲁⲕ· ⲛⲧⲉⲕⲣ ⲭⲣⲓⲁⲁ ⲧⲓⲣⲥ· ⲙⲟⲛⲟⲛ ⲱⲡⲉ
ⲛⲧⲛ ⲟⲩⲣⲙⲕϵ· ⲉⲕⲣⲙⲕ ϵ ⲣⲟⲩⲓ ϵ ⲡⲁ ⲛⲓ· ⲛⲧⲛ ⲟ ⲁⲓ·
ⲛⲣⲙⲧ ⲥⲛⲁϥ· ⲁⲧⲱ ⲕⲛⲁⲁϥ ϵ ⲛⲁⲥⲟⲩ· ⲁⲧⲱ ⲉⲕ-
ⲱⲁⲛⲧⲱⲟⲩⲛ ⲡⲱⲟⲣⲡ· ⲁⲙⲟϥ ϵ ⲡⲉⲛⲃϯ ⲣⲙⲙ ⲡⲱⲟⲣⲡ·
ⲛ ⲣⲓⲣ ⲛ ⲧⲡⲟⲗⲓⲥ· ϵ ⲕⲛⲁⲣϵ ϵ ⲡⲉⲱⲛⲣⲉ ⲱⲛⲉ ⲛⲧⲁ
ⲧⲙⲟⲧⲗⲗⲉⲥ ⲡⲁⲣⲁ ⲉⲓⲕⲉ ⲙⲙⲟϥ· ϵ ⲃⲟⲗ ϫϵ ⲁϥⲟⲧⲱⲱ
ⲣⲓⲟⲩϵ ϵ ⲣⲟⲕ· ϵ ⲧϧϵ ⲡⲁ ⲥⲱⲙⲁ· ⲁϫⲓⲥ ⲛⲁϥ· ϫϵ
ⲡⲉⲧ ⲛⲧⲟⲟⲧⲕ ⲧⲁⲁϥ ⲛⲁⲓ· ϫϵ ϯⲣ ⲭⲣⲓⲁ ⲙⲙⲟϥ· ⲁⲧⲱ
ⲁϥⲛⲁϯ ⲛⲁⲕ ⲛ ⲱⲟⲗⲙⲓⲧ ⲛ ⲣⲟⲗⲟⲕⲟϯⲟⲥ· ϵϥⲟⲧⲉⲱ
ⲧⲁⲁⲩ ⲛ ⲁⲥⲁⲡⲛ· ⲙⲟⲛⲟⲛ ϯⲛⲁⲕⲁⲁⲕ ⲁⲛ ⲉⲣ ⲭⲣⲏⲁ
ⲛ ⲗⲁⲁⲩ· ⲁⲧⲱ ⲥⲉⲛⲁⲉⲓⲛⲉ ⲛⲁⲕ· ⲛⲧⲛ ⲧⲁⲓ ⲉⲓⲙⲉ ϫⲉ
ⲉⲕⲛⲁⲣ ⲟⲩ ⲛⲁⲩ· ⲁⲧⲱ ⲉⲫⲱⲁⲛϧⲛⲟⲩⲕ· ϫⲉ ⲧⲁⲕⲉⲓⲙⲉ
ⲉ ⲧⲱⲛ· ϫⲉ ⲟⲩⲛ ⲗⲁⲩ ⲛⲧⲟⲟⲧ· ⲁϫⲓⲥ ⲛⲁϥ ϫⲉ ⲙⲉⲣ-
ⲕⲟⲧⲣⲓⲟⲥ ⲡⲉ ⲡⲧⲁϥⲧⲁⲗⲥⲟⲕ· ⲡⲧⲟϥ ⲡⲉ ⲡⲧⲁϥϫⲟⲟⲥ ⲛⲁⲓ·
Fol. 5a ϫⲉ ⲁϫⲓⲥ ⲛⲁⲕ· ⲁⲧⲱ ⲟⲛ ⲛⲁ|ϫⲟⲟⲥ ⲛ ⲡⲉⲩⲉⲓⲱⲧ· ϫⲉ
ⲕⲉ ⲉⲕⲥⲟⲟⲩⲛ· ⲛ ⲡⲛⲁⲩ ⲛⲧⲁⲕⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ· ⲁⲓⲥⲉⲡⲛ ⲁⲓ-
ⲥⲱⲧⲙ ⲉ ⲣⲟⲕ· ⲁⲓϯ ⲡⲟⲩⲟⲉⲓⲛ ⲛ ⲧⲉⲕⲱⲩⲉⲉⲣⲉ· ⲁⲧⲱ ⲟⲛ
ⲁⲓϫⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ ⲡⲉⲕⲱⲛⲣⲉ ⲥⲃϫ· ⲉⲱⲱⲡⲉ ⲟⲩⲛ
ⲗⲁⲁⲩ· ⲙⲡⲧⲥ ⲟⲛ ⲱⲟⲟⲡ ⲁⲣⲓ ⲱⲁⲩ ⲉⲭⲙ ⲡⲉⲕⲱⲃⲛⲣ·
ⲛ ⲙⲁⲣⲧⲩⲣⲟⲥ· ϫⲉ ⲡⲧⲁⲓⲟ ⲛ ⲟⲩⲱⲃⲛⲣ ⲉⲭⲛ ⲟⲩⲱⲃⲛⲣ·
ⲉⲫⲱⲁⲛⲣ ⲣⲟⲩⲟ—· ⲱⲁ ⲣⲧⲟⲟⲩⲉ ⲡⲉⲣⲟⲩⲟ ⲉ ⲡⲁⲓ· ⲟⲩ-
ⲣⲣⲟⲱ ⲡⲉ ⲙⲡ ⲛⲥⲁ ⲥⲁ ⲙⲙⲁ· ⲉⲫⲱⲁⲛϯ ⲣ ⲣⲱⲃ ⲛⲁⲕ·
ⲁⲣⲓⲣⲉ· ⲉⲩⲧⲙ ⲥⲱⲧⲙ ⲛⲥⲱⲕ ⲟⲧⲱⲙ: ⲛⲁⲕ ⲣⲙ ⲛⲉⲓ
ⲱⲟⲗⲙⲓⲧ ⲣⲟⲗⲟⲕⲟⲧⲓⲟⲥ· ⲱⲁ ⲛⲉⲓ ⲛⲁⲕ ⲣⲙ ⲡⲟⲧⲱⲱ
ⲡⲓⲟⲩⲧⲉ· ⲁⲧⲱ ϯⲛⲓⲧ ⲛⲁⲕ· ⲙⲡⲁ ϯⲱⲥϧ ⲱⲱⲡⲉ· ⲛⲁⲓ
ϫⲉ ⲛ ⲧⲉⲣⲉ ⲭⲟⲟⲩ ⲛⲁⲩ· ⲁⲭⲉⲓ ⲉ ⲃⲱⲗ ⲣⲓ ⲧⲟⲟⲧϥ ⲣⲛ
ⲟⲩⲉⲣⲛⲓⲛ—· ⲱⲟⲣⲡ ϫⲉ· ⲉⲛ ⲧⲉⲣⲉ ⲉⲙⲱⲡⲉ· ⲁ ⲡⲣⲱⲙⲉ
ⲧⲱⲟⲩⲛ· ⲁⲙⲟⲟⲩⲉ ⲣⲙ ⲡⲱⲟⲣⲡ ⲛ ⲣⲓⲣ· ⲁⲭⲉⲓ ⲉⲭⲙ
ⲡⲱⲛⲣⲉ ⲱⲛⲉ· ⲁⲩⲥⲓ ⲙ ⲡⲱⲟⲩⲧ ⲛⲣⲟⲗⲟⲕⲧⲓⲟⲥ (*sic*)·
ⲁⲧⲱ ⲱⲁϫⲉ ⲙⲙⲁ ⲛⲧⲁ ⲡⲣⲁⲙⲓⲟⲥ ⲙⲉⲣⲕⲟⲧⲣⲓⲟⲥ· ϫⲟⲟⲩ

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нау ⲉⲙ проромѣ· ауѯоот нау· ауⲃѡк ⲛⲥⲓ
пⲛуре ⲙⲙⲁ· ауѯоот ⲙ | печ ⲉⲓѡт· ⲉⲡ отроте· Fol. 5 b
пчⲉⲓѡт ⲁⲉ ⲛ тере ⲥⲥѡтⲙ ⲉ нау· ау[†] ⲥоот ⲙ ⲕⲍ
пноте ⲙⲡ пеⲙартурос ⲉт отаⲁⲃ· прⲁⲓос
меркоурюс· ⲡточ ⲁⲉ· ⲙⲡ ⲉуⲁⲅⲅⲉлⲓ ⲉ птирⲏ·
ⲁⲗⲗⲁ ауршк ⲛ ⲛⲉⲩⲁⲙоуⲗ· ⲙⲡ отⲙⲛⲛⲥⲉ ⲛ-
ⲭⲁⲓ ⲃⲉⲕⲉ· ⲙⲡ относ ⲛⲁⲣⲟⲗоⲙⲁ· ауⲥѡоⲩⲍ ⲉ
рюⲙⲓ· ⲡоⲩⲁ ⲱⲙ ⲡⲣⲩⲗⲛ· ⲁⲩтаⲁⲩ ⲉ тоотⲩ ⲙ
прωⲙⲉ ⲡрⲛкⲉ· ⲉⲧⲧре ⲥⲡⲁⲡⲉ тѡⲃⲉ· ⲁⲧѡ ауⲧ
нау ⲙ ⲡⲛⲧⲃⲉ· ⲉ тре ⲥⲥкⲁⲓ ⲙ ⲡкⲁⲣ· ⲁⲧѡ тесер
χⲣⲓⲁⲁ тнрⲥ· ⲁⲥⲱⲡⲉ ⲁⲉ· ⲛ отрюоⲩ ⲁⲛⲧⲃⲛооⲩⲉ·
ⲉⲧⲥⲕⲁⲓ· ⲁ поⲩⲁ ⲥⲱⲣ ⲡоⲩⲥⲱⲡⲉ ⲡⲥⲁ поⲩⲁ ⲙⲙⲁⲥⲉ·
ауперⲛⲧⲩ ⲉⲡ ⲛⲉⲩⲧⲁⲗ· прωⲙⲉ ⲁⲉ ⲡрⲛкⲉ ⲛ тере
ⲭⲁⲧ ⲉ ⲡⲉⲓⲧ ⲁⲩⲱⲡⲉ· ⲁⲩⲗⲧⲡⲉ ⲉⲙⲁⲧⲉ· ⲡⲉⲭⲁⲩ·
ⲁⲉ ⲟⲩⲟⲓ ⲛⲁⲓ ⲙ ⲡⲉⲓ ⲥⲁⲭⲉ· прωⲙⲉ ⲉⲛⲁрχѡⲛ ⲁⲩ-
рютⲃ ⲙ пⲩⲧⲃⲓⲛ· рⲁⲙⲟⲓ ⲙⲡ ⲉⲓⲭѡ ⲉ ⲡⲉⲓ ⲱⲛре
ⲱⲙⲙ ⲙ ⲡⲉⲓ рорюⲙⲁ· ⲁⲉ ⲉⲩⲉⲭоос ⲙ пⲩⲉⲓѡт· ⲁⲉ
ⲭⲉтⲁⲓрюоⲩт ⲉ пⲣⲱⲙ· ⲡⲧⲉ ⲡⲉⲓ ⲛоⲥ ⲉⲛоⲥⲉ тарюⲓ·
нау ⲁⲉ ⲉⲩⲭѡ ⲙⲙⲟоⲩ· ⲉⲓⲥ прⲁⲓос мер|коурюс· Fol. 6 a
ⲁⲩⲭⲓ пⲙⲉ ⲛ отархѡⲛ ⲡⲧⲉ тполⲓⲥ· ⲁⲩⲉⲓ ⲉ парⲁⲥⲉ· ⲕⲃ
ⲁⲩⲛⲁⲩ ⲉ прωⲙⲉ· ⲁⲩⲙооⲱⲉ ⲉ рюⲩ· ⲁⲩⲣ̄ ⲡесⲙоⲩ
ⲛ ⲛⲉⲧѡ ⲛ ⲱпире· ⲡⲉⲭⲁⲩ нау· ⲁⲉ ⲱ прωⲙⲉ ⲉ
тⲃⲉ ⲟⲩ· ⲁккѡ ⲛⲉтⲃⲛооⲩⲉ ⲉⲡⲉⲧⲉрⲛⲧ· ⲱⲁⲛⲧⲉ ⲟⲩⲁ
ⲡⲗⲁⲧⲓⲛ ⲡоⲩⲁ· ⲡⲩⲭоⲉⲓⲥ ⲥⲁр нⲁⲩⲓⲧⲕ ⲙⲙⲟⲩ· ⲁⲧѡ
ⲁⲩⲗⲩⲡⲉⲓ ⲛⲥⲓ прωⲙⲉ ⲛ ⲁрⲭⲁⲧⲓⲥ ⲉⲙⲁⲧⲉ· ⲁⲧѡ ⲟⲛ
ⲉ[†] ⲉоос· ⲙ пноⲩⲧⲉ ⲙ прⲁⲓ̈ос меркоурюс· ⲁⲥ-
ⲥѡⲧⲙ ⲁⲉ ⲛⲥⲓ рωⲙⲉ ⲉⲧⲉ пѡоⲩ ⲡⲉ птⲃⲓⲛ· ⲁⲩⲉⲓ нⲁⲩ
ⲉ ⲡⲉ ⲡтоⲩⲱⲡⲉ (*sic*)· ⲁⲧѡ ⲁⲧⲙ ⲡкⲁⲣ ⲛ ⲣⲏⲧ ⲉⲙⲁⲧⲉ·
ⲁⲉ ⲛⲉⲥⲱⲩ ⲉⲡ ⲡⲉⲩⲥⲁ ⲙⲛ тⲉⲩⲙⲛⲧⲭѡⲣⲉ· ⲁⲧѡ
ⲡⲉрⲉ прⲁⲓос меркоурюс ⲙⲡоⲩⲉ· ⲉⲣⲙоос ⲙⲛ
ⲗⲁⲁⲩ нⲁⲩ ⲉ рюⲩ· ⲉ ⲙⲛ ⲧⲉⲓ прωⲙⲉ ⲛ ⲣⲛкⲉ·
ⲁⲥⲥѡⲟⲩⲍ ⲁⲉ ⲛ отⲙⲛⲛⲥⲉ ⲡрωⲙⲉ· ⲉ птⲃⲓⲛ· ⲁⲩⲁ
ⲉ рюⲙⲓ ⲉ тполⲓⲥ ⲉⲧⲙⲁ ⲙⲁⲧⲁⲁⲩ· ⲁⲧ[†] трофн
нау· ⲉ тре ⲭоⲩⲱⲙ· ⲡⲧоч ⲁⲉ ⲙⲡ ⲭⲁⲓ [†]ⲡⲓ ⲡтрофн

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Fol. 6 *b* ⲉ ⲡⲧⲛⲣ̄ⲩ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲉⲩϫⲟⲉⲓⲥ ⲗⲁⲡⲉⲓ ⲙ̄ⲡⲛⲟⲩ
ⲙⲑ ⲉⲙⲁⲧⲉ· ⲭⲉ ⲟⲩϫⲱⲟⲣⲉ ⲡⲉ ⲕⲁⲗⲟⲥ· ⲣⲙ̄ ⲡⲫ̄ⲥⲱⲙⲁ·
ⲛ̄ ⲧⲉⲣ ⲡⲣⲱⲙⲉ ⲭⲉ ⲃⲱⲕ ⲉ ⲛⲉⲧⲛⲓ· ⲁ ⲡⲛⲕⲉ ⲛ̄ ⲣⲱⲙⲉ
ⲥⲱϥ ⲛⲁⲣⲟⲩ ⲙ̄ ⲡⲧⲃ̄ⲓⲙ· ⲙⲁⲁⲁⲩ· ⲉⲩⲗⲁⲡⲉⲓ ⲉⲙⲁⲧⲉ·
ⲁⲩⲱ ⲛⲉⲥⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ⲉ ⲧⲉⲥⲙⲛ̄ⲧⲣⲛⲕⲉ· ⲣⲙ̄ ⲟⲩⲥⲯ̄ⲙⲉ
ⲭⲉ ⲉⲥ ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲉⲓ ⲉ ⲣⲟⲩⲓ· ⲉⲩⲥⲱⲃⲉ
ⲣⲙ̄ ⲟⲩⲥⲱⲃⲉ ⲉⲩⲣⲟⲩⲁⲁⲃ· ⲁⲩⲁⲣⲉ ⲣⲁⲧⲩ̄· ⲭⲁⲣⲧⲛ̄ ⲙ̄
ⲡⲧⲃ̄ⲓⲙ· ⲙ̄ ⲡⲣⲱⲙⲉ ⲛ̄ ⲣⲛⲕⲉ· ⲉ ⲃⲟⲗ ⲭⲉ· ⲯⲁⲩⲟⲩⲱⲛϩ̄
ⲉ ⲣⲟϥ ⲛ̄ ⲣⲟ ⲣⲓ ⲣⲟ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲉⲩⲥⲱⲃⲉ ⲭⲉ ⲙ̄ⲡⲉ
ⲕⲱⲥⲕ ⲉ ϯⲟⲩⲱ: ⲱ ⲡⲥⲟⲓ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ· ⲭⲉ
ⲁⲙⲟⲩ ⲛⲓ̄ⲙ ⲛⲁⲩ ⲉ ⲡⲉ ⲡⲧⲟϥⲯⲱⲡⲉ(*sic*)· ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ ⲁ
ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲓⲙ ⲉ ⲡⲙⲁⲥⲉ· ⲛ̄ ⲧⲉⲥⲟⲧⲉⲣⲛⲧⲉ·
ⲡⲉϫⲁϥ ⲛⲁϥ ⲭⲉ ⲣⲙ̄ ⲡⲣⲁⲓ ⲛ̄ ⲓⲥ ⲡⲉⲭ̄ⲥ· ⲡⲁ ϫⲟⲉⲓⲥ·
ⲧⲱⲟⲩⲓ ⲛⲓ̄ ⲣ̄ ⲡⲕⲣⲱϣ ⲁϫⲛ̄ ⲯⲱⲙⲉ· ⲁⲩⲱ ⲁⲣⲟⲛⲕ̄ⲩ ⲉ
ⲣⲣⲁⲓ· ⲣⲙ̄ ⲟⲩⲟⲥ ⲛⲟⲙⲧⲉ· ⲣⲱⲥ ⲉⲯⲁⲉ ⲙ̄ⲡ ⲟⲩⲡⲗⲁⲥⲙ
ⲙⲙⲟϥ ⲉ ⲡⲧⲛⲣ̄ⲩ· ⲁⲩⲱ ⲁⲣⲟⲩⲱⲙ ⲣⲙ̄ ⲡⲉⲓ ϫⲟⲣⲧⲟⲥ·
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲡⲣⲁⲩⲟⲥ ⲁⲉ· ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲉⲡⲏⲧⲙⲁ
ⲙⲙⲁⲥⲥⲉ ⲉⲧ ϯ ⲟⲩⲃⲉ: ⲉⲩϫⲱ ⲙⲙⲟϥ ⲛⲁϥ· ⲭⲉ ⲉⲣⲉ
Fol. 7 *a* ⲛⲉⲕⲧⲁⲡ ⲛⲁⲧⲟⲧ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲧⲛⲁⲡⲉ· | ⲛ̄ ⲛⲕⲁⲙⲉⲟⲩ
ⲗ ⲉ ϫⲱ ⲙⲙⲟϥ· ⲡⲛⲉ ⲥⲟⲛ· ⲛ̄ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ· ⲟⲩⲁⲉ
ⲧⲃ̄ⲓⲙ ϣⲁ ⲉⲛⲉⲣ· ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲁⲗⲗⲁ ⲉⲕⲉⲩⲱⲡⲉ ⲉⲕⲟ ⲛ̄
ⲣⲙⲙⲉⲣⲟⲥ ϣⲁ ⲉⲛⲉⲣ· ⲁⲩⲱ ⲡⲧⲉⲩ[ⲛⲟⲩ] ⲁ ⲛⲉⲩⲧⲁⲡ
ⲛⲟⲩⲣⲉ ⲉ ⲃⲟⲗ· ⲁⲩⲣⲉ ⲁⲩⲧⲱⲧ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲧⲉϥⲁⲡⲉ·
ⲁⲩⲱ ⲁⲩⲱⲱⲡⲉ ⲣⲙ̄ ⲟⲩⲙⲡⲧⲣⲙ[ⲉ]ⲣⲟⲥ· ⲡⲱⲙⲉ ⲭⲉ
ⲛ̄ ⲣⲛⲕⲉ ⲁⲩⲡⲁⲣⲧⲩ̄· ⲙ̄ ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲩϫⲱ
ⲙⲙⲟϥ ⲛⲁϥ· ⲭⲉ ⲡⲉⲕⲣⲙⲟⲧ ϣⲛⲓ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲙ̄ ⲡⲉⲭ̄ⲥ ⲉⲓⲥ· ⲡⲉ ⲡⲧⲟⲕⲣ̄ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉϫⲙ̄
ⲡⲧⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲣⲟⲛⲧⲛ̄ ⲉ ⲣⲟⲩ ⲡⲣⲱⲙⲉ ⲭⲉ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ·
ⲉⲩⲣⲁϣⲉ ⲉⲩⲱϣ ⲉ ⲃⲟⲗ· ⲉⲩϫⲱ ⲙⲙⲟϥ· ⲭⲉ ⲁ ⲡⲣⲁⲩⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲟⲩⲱⲛⲥ̄ ⲉ ⲣⲟⲓ· ⲁⲩⲧⲁⲗⲥⲟ ⲙⲙⲁⲥⲉ·
ⲁⲩⲉⲡⲏⲧⲓ(*sic*) ⲙⲙⲁⲥⲉ ⲉⲧ ϯ ⲟⲩⲃⲉ· ⲁⲩⲣ̄ ⲥⲁⲃⲉ· ⲁⲩⲉⲓ
ⲛⲓⲥⲓ ⲟⲩⲙⲛⲛⲩⲉ· ⲉ ⲛⲁⲩ ⲉ ⲡⲉ ⲡⲧⲟϥⲯⲱⲡⲉ· ⲁⲩⲱϣ ⲉ
ⲃⲟⲗ ⲧⲏⲣⲟⲩ· ⲭⲉ ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣ-

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κοτριος · πεοοτ ναϥ ϣα ενεϩ ενεϩ ϩαιιιι ⁘

ΤΙΘΣ ϮΕΝϬΟΙΙ ⲛ ΙΙΙ ϩΑΓΙΟΣ ΠΕΡΚΟΤΡΙΟΣ

Λϥωπε ϫε ⲙⲡⲥⲁ ναι · αταρχει ⲛ ⲣ ϩωϐ ε παπε
τωϐε · ε πτοπος | ⲙⲁ ⲡϩⲁϲιος ⲙⲉⲣκοτριος · ες ατ- Fol. 7 *b*
αρχων ⲛ ϩⲗⲗιιι αϥει ϩωϥ ϩιτοτϥ · ⲛ ⲡⲁρκατηϲ ⲗⲁ
ετπαπε ετωϐε · ε πτοπος ⲙⲁ ⲡϩⲁϲιος ⲙⲉριος (*sic*) ·
αϥϲⲁⲓⲙⲉ ϩωϥ · ⲙⲁ ⲡεϥⲙⲁ ⲙⲁ παπε τωϐε ϩαρτηϲ
ταχε · ενοτωϣ ϩωϥ ε κωτ ⲛ οτατλι ϩⲙⲁ ⲡⲛ̄ⲙι ·
αϥει ϫε ⲛ ατροοτ αϥρⲙοος ϩαρτι ⲛ ⲡⲁρϲατηϲ · ετ
ⲣ ϩωϐ · αϥτωοτι αϥⲙοτϣⲧ̄ ⲛ ⲛτωϐε · ϣαντ ενει
εϫⲛ̄ ⲛτωϐε ⲙⲁ ⲡετ οτααϐ · ατω αϥεⲡⲓⲱⲉⲙⲉι ⲛτωϐε
ⲙⲁ ⲡετ οτααϐ ⲡϩοτο ενοτϥ τηροτ · πεϩαϥ ϫε ον-
τως · ϯναϥι ϣε ⲛϲοτε ⲛτωϐε · ϩⲛ̄ ⲙ τωϐε ⲡⲛεχρι-
ϲτⲁνος ⲛτⲁϫοος ⲛ ⲡⲁρϲατηϲ ϫε ⲛτⲁτϲⲙⲛ̄τοτ
[ναι?] ατω ετϣⲁⲛϫοος ϫε τⲙⲛⲁⲕⲁⲁⲕ ⲁⲛ · ενετοτ ·
ϯναϩⲓⲟτε ε ροοτ · ⲛτⲁϥⲛ̄τοτ ε ϩⲛ̄ⲁⲧⲁⲓ · ⲛτⲁⲛⲁτ ϫε
ερε ⲡει οτⲁ · ϫε ⲙⲉⲣκοτριος · ⲛⲁρ οτ ναι · ατω
αϥϐωκ ε ⲡⲛ̄ⲙι ⲙⲁ ⲡεροοτ ετ ⲙⲙⲁτ · ⲙⲡⲥⲁ ϩⲉⲙ-
κοτι · ϫε ον ⲛροοτ · αϥϐωκ αϥⲛⲁτ ⲛτωϐε · ⲙⲁ ⲡετ
οτααϐ · αϥωϣⲁϩⲟⲙ (*sic*) ⲉⲙⲁτε · ε ϧⲟⲗ ϫε ⲛκοτϊ ⲙⲡ
ⲛκοϲ ⲛ τπολις · ετⲧⲛ̄οοτ ⲛοτⲁρϲατηϲ · ε ποτⲁ
ⲙⲙⲏⲛⲓⲉ · ετερρωϐ ϫε ετεⲡⲓⲱⲉⲙⲉι[1] | ⲛκωτ ϫε Fol. 8 *a*
ε ροϥ ⲛ ⲟⲩⲙⲁρτηριον · ⲗοϊⲡον ον ⲁ πρωⲙⲉ ⲛ ⲗⲁ
ϩεⲙκος · κⲱϥ ϩⲛ̄ ⲟⲩⲛοϲ ⲛκⲱϥ · ⲛτε ⲡⲁⲓⲁϐολος ·
ⲉⲛⲧⲱϐε ⲙⲁ ⲡετ οτααϐ · ⲙⲡⲥⲁ ναι · ⲁϥⲙⲟⲩτε ε
πρωⲙⲉ ⲛ ϩⲙκε · ⲡει ετ ερε ⲡⲁⲥιος ⲙⲉⲣκοτριος ·
ⲟⲩⲱⲛϩ̄ ε ροϥ · πεϩαϥ ⲛⲁϥ · ϫε ⲁⲙⲟτ ⲙⲡ̄ ⲧⲁⲙⲟϊ ε
ⲡτⲱϥ · ⲛ ⲛⲁτⲱϐε ⲙⲡⲏ ⲛοτϰ · ⲉⲡⲏ ⲁⲛ · ϯοτⲱϥ
κωτ ⲙⲁ ⲡⲁ ⲏⲏ̈ · πεϫε πρωⲙⲉ ⲛⲁϥ · ϫε ⲛⲉⲕρωⲙⲉ

[1] Exactly under ⲉⲑⲉⲙⲉⲓ is written ⲓⲥ ⲝⲥ.

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coovn: ⲛ tnnpe ⲛ nekτωbe· nexaq ⲁⲉ ⲙⲉⲓⲥⲓ λaaτ ⲛpωⲙe· ⲛcaⲃⲗⲗak· ⲛⲙⲁⲓ· aλλa κατa πa ⲙeeτe ⲛ ϩnτ· noτⲓ τe naⲓ ⲡⲁ ⲙa· pωⲙe ⲁⲉ aⲩⲣ ϩⲃa· nexaq naq· ⲁⲉ ⲱ pωⲙe· ⲉⲙⲡⲣ ϯ ose: ⲛτeκⲯτχn ⲉⲙⲡⲣ ⲭωϩ enτωbe· ⲛ ⲛeⲓ ⲡet oⲩaaⲃ· ⲛτe oτⲭpon taϩωk· ⲡλnn ekⲩⲁⲙⲫⲓτoτ· ϯnaeiⲙe e τⲕsoⲙ ⲙⲙ̄ teκⲙⲙ̄τχωωpe· aτω a pⲗλnn· ϯ ⲛ oτⲱⲥⲙⲁc· ⲛ pωⲙe ⲛ ϩnκe· nexaq naq· ⲁⲉ ⲙⲙ̄ ϩoⲥon akⲭooc· ⲁⲉ ⲡet ⲙⲙⲁτ naⲡλτcn ⲙⲙⲟk· ϯnaⲩⲓ ϩoτo· e naⲓ ⲛτaⲓⲉⲓⲙe· e τekⲥoⲙ· ⲙⲙ̄ ⲡet ⲙⲙⲁτ· ⲁⲉ eⲩⲙⲁⲣ̄ oτ naⲓ nexe pωⲙe |
Fol. 8b naq· ⲁⲉ ⲛⲱe et eⲩnak apⲓc· ec ⲡⲓoττe ⲛ pⲁⲥⲓoc
λϛ ⲙeρκoτpioc· naτ e pok ⲙoⲛoⲛ ⲙⲛ̄ naχpo e poq an· pωⲙe ⲁⲉ aⲥτⲙⲛ̄oⲟⲩ ⲛτeτⲛoτ· ϩⲙ̄ noⲥ ⲛ ⲙⲙ̄τχaⲥⲓϩτ· oτϩⲓⲣaⲗ ⲡⲱq· aⲩⲃωk aⲩⲉⲙe· ⲛ ϩⲉⲛⲥaⲙoτⲗ· aⲩⲙoⲟⲩⲉ ϩⲓⲟn ⲙⲙoⲟⲩ· ϩⲙ̄ oⲩnoⲥ ⲙⲙ̄τχaⲥⲓϩτ· aⲩaⲣⲓτaλo ⲛⲥaⲙoτⲗ ϩⲙ̄ ⲙⲙ̄τωbe ⲛ ⲡet oⲩaaⲃ· aτω aⲩaⲣⲉ paτϥ· ϩⲓⲟn ⲛ oⲩnoⲥ ⲛ ⲥaⲙoτⲗ ϩoⲟⲩτ· ⲡⲱq ⲡe· aⲩoⲩⲉⲣⲥaⲣⲙe ⲛⲉϥϩⲓⲣaⲗ· ϩⲙ̄ oⲩnoⲥ ⲙⲙ̄τχaⲥⲓϩτ· e τⲣⲉττaλo τωbe ⲛⲥaⲙoτⲗ· nexaq ⲁⲉ ⲙaⲣⲉⲙⲁⲩ teⲛoτ· e τⲥoⲙ ⲛ naⲓ· ⲁⲉ ⲙeρκoτpioc· aτω ⲛtⲉⲩⲛoτ ⲙⲉⲁϯ ⲡⲱⲁⲉ λo ϩⲙ̄ τϯταpo· ⲁ ⲥaⲙoτⲗ eτ eⲩaⲣⲉ paτϥ· ϩⲓⲟn ⲙⲙoϥ· oτωn ⲛ teⲩταpo· aⲩa-ⲙaⲣτe ⲛ paρχωn ⲛ ϩⲗλnn· aⲩⲛoχϥ e ϩoτn ϩaρ-τnⲉ· aⲩⲡκoτⲕ e ⲭoϥ· aτω ⲛtⲉⲩⲛoτ ec pⲁⲥⲓoc ⲙeρκoτpioc· aⲩei eⲩταλⲛτ· e pϯϩτo ⲛ ⲡⲙⲁ· aⲩaⲣⲉ paτϥ ϩaρτⲙ̄ ⲛ ⲛⲥaⲙoτⲗ· eτ aⲙaⲣτe exⲙ̄ pωⲙe· aⲩpaτϥ ⲛ neⲩκoⲙⲓταpioⲛ· e teⲩoτe-ρnτe ⲛ ϩⲃoτp aτω ⲛ |

[One leaf wanting—pages λϛ and λϝ]

Fol. 9a τenoτ eⲩapⲓⲗn e poⲓ· ⲁⲉ ⲛτoⲕ pet naϯ ⲡⲱⲱλϩ·
λϝ e pa ⲙapτnpioⲛ· ekaⲱⲉ ⲛⲥa tek oτepnτe ⲛ oτωτ· aτω a ⲡⲁⲛnⲱⲉ· oτaρϥ ⲛⲥωϥ ϩⲙ̄ oτρoτe·

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ⲙⲡ ⲟⲩⲥⲧⲱⲧ · ϣⲁⲛⲧⲉⲭⲱⲃⲣⲉⲓ ⲉ ⲣⲟⲙⲓ · ⲏ ⲧⲥⲡⲧⲉ ⲙ
ⲡⲧⲟⲡⲟⲥ · ⲉⲭⲁϥⲉ ⲉ ⲣⲣⲁⲓ ⲛⲥⲁ ϫⲱⲕ · ⲁⲩⲱ ⲁⲭⲱϥ
ⲉ ⲃⲟⲗ · ⲛⲥⲓ ⲡⲣⲱⲙⲉ · ⲉ[ϥ]ϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ
ⲡⲣⲁⲩⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲕⲟ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲉ ⲧⲃⲉ ⲧⲁ
ⲙⲡⲧⲁⲧⲥⲟⲟⲩⲛ · ⲁⲩⲱ ⲛⲁⲧⲱⲃⲛ ⲧⲓⲣⲟⲩ ⲫⲛⲁⲧⲁⲁⲩ ⲛⲁⲕ ·
ⲉ ⲧⲕⲟⲗⲟⲙⲓⲛ ⲙ ⲡⲉⲕⲧⲟⲡⲟⲥ · ⲁⲩⲱ : ϣⲉ ⲙⲡⲉ ⲉⲛⲁⲟⲩϥ
ⲫⲛⲁⲧⲁⲩ ⲛⲁⲕ ⲙⲡ ⲟⲩⲗⲏ ⲧⲏⲣⲥ̄ ⲡⲧ ⲁⲓⲥⲟⲟⲩϩ ⲉ ⲡⲁ ⲏⲓ ·
ⲁⲩⲱ ⲫⲛⲁϣⲱⲡⲉ ⲏ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ · ⲙⲡ ⲡⲁ ⲏⲓ ⲧⲏⲣⲥ̄ ·
ⲡⲧⲁⲕⲟ ⲉ ⲃⲟⲗ ⲡⲛⲁϩⲙⲁⲗ · ⲉⲧⲟ ⲡⲣⲙⲙⲉ · ⲡⲧⲁϣⲱⲡⲉ
ⲙⲙⲟⲟⲩⲧ ⲉ ⲡⲉⲕⲧⲟⲡⲟⲥ · ϣⲁ ⲡⲉⲓ ⲣⲟⲟⲩ ⲙ ⲡⲁ ⲙⲟⲩ · ⲛⲁⲓ
ⲁⲉ ⲏ ⲧⲉⲣⲉ ϥϫⲱⲟⲩ : ⲁ ⲥⲁⲙⲟⲩⲗ ⲕⲁⲁϥ ⲉ ⲡⲉⲥⲏⲧ · ⲉϫⲙ
ⲡⲕⲁϩ · ⲁⲩⲱ ⲁ ⲡⲣⲁⲩⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ϫⲱϩ ⲉ ⲡⲉϥ-
ⲥⲁϣ · ⲁϥⲧⲁⲗⲥⲟϥ · ⲁϥⲕⲁⲁϥ ⲉ ⲃⲟⲗ · ⲙⲡ ⲗⲁⲁⲩ ⲙ
ⲡⲱⲗϩ̄ · ⲫⲙ ⲡϯⲥⲱⲙⲁ ⲉ ⲡⲧⲏⲣⲥ̄ · ⲁⲩⲱ ⲁⲩ (sic) ⲟⲩⲟⲥ
ⲏⲣⲟⲧⲉ · ⲧⲁⲣⲉ ⲟⲩⲟⲏ ⲙⲙⲁ · ⲉⲧ ⲁⲣⲉ ⲣⲁⲧⲟⲩ · ⲉⲩⲛⲁⲩ ⲉ
ⲟⲉ ⲛⲏⲧⲁ ⲥⲁⲙⲟⲩⲗ ⲡⲗⲁⲥⲙ ⲙⲙⲟⲩ · ⲁⲩⲱ ⲁ ⲡⲣⲱⲙⲉ Fol. 9 b
ⲣⲱⲙⲟⲗⲟⲅⲉ ⲛⲁⲩ · ϫⲉ ⲁⲓⲛⲁⲩ ⲉ ⲣⲁⲩⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲗⲍ
ⲉⲩⲗⲟⲥϫⲓⲍⲉ ⲙⲙⲟⲓ · ⲗⲟⲓⲡⲟⲛ ⲁⲩⲙⲟⲩϯ̄ ⲙ ⲡⲥⲱⲙⲁ ·
ⲙ ⲡⲱⲙⲉ ⲙⲡ ⲟⲩⲣⲉ ⲉ ⲗⲁⲁⲩ · ⲙ ⲡⲱⲗϩ̄ ⲛⲣⲛⲧⲏ̄ ⲉ
ⲡⲧⲏⲣⲥ̄ · ⲁⲩϫⲓⲛⲟⲩ · ϫⲉ ⲉⲩⲧⲱⲛ ⲙ ⲡⲱⲗϩ̄ ⲉⲧ ⲣⲙⲃ̄
ⲡⲉⲕⲥⲱⲙⲁ · ⲛⲉ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲕⲱϣ · ⲉ ⲃⲟⲗ ϫⲉ · ⲉⲓⲥ
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲗⲟⲩⲕⲓⲍⲉ ⲙⲙⲟⲓ · ⲉ ⲧⲁⲟⲩⲣⲛⲧⲉ ⲣⲙⲃ̄ ⲡⲩⲕⲟⲩⲓ-
ⲧⲁⲣⲓⲟⲛ · ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲩ · ϫⲉ ϫⲓⲙ ⲡⲧⲉⲩⲛⲟⲩ · ⲡⲧⲁ
ⲥⲁⲙⲟⲩⲗ ⲕⲁⲁⲧ ⲉ ⲃⲟⲗ · ⲉⲁⲩϫⲱϥ ⲉ ⲉ (sic) ⲡⲁ ⲥⲱⲙⲁ ⲧⲏⲣⲥ̄ ·
ⲁⲓⲟⲩϫⲁⲓ · ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲣⲱⲙⲉ ⲃⲱⲕ ⲉ ⲣⲁⲧⲥ̄ ·
ⲏ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲩⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲩ ⲙⲡ ⲡⲉⲩⲓⲙ (sic)
ⲧⲏⲣⲥ̄ · ⲁⲩⲱ ⲛⲉⲩⲣⲉⲣⲁⲗ ⲧⲏ[ⲣ]ⲟⲩ · ⲁⲩⲕⲁⲁⲩ ⲉ ⲃⲟⲗ
ⲉⲧⲱⲣⲥ̄ · ⲁⲩⲱ ⲁⲩϯ ⲟⲩⲗⲏ ⲧⲏⲣⲥ̄ · ⲡⲧⲁⲩⲥⲟⲟⲩⲥ̄ ⲉ
ⲣⲟⲙⲓ · ⲉ ⲡⲕⲱⲧ ⲏ ⲡⲯⲩⲏ · ⲙⲡ ⲡⲱⲙⲉ · ⲙⲡ ⲏ ⲡⲱⲙⲉ ·
ⲁⲩⲱ ⲛⲉⲩⲧⲱⲃⲉ ⲧⲓⲣⲟⲩ · ⲁⲩⲱ ⲁⲩⲧⲁⲩ ⲉ ⲣⲟⲙⲓ · ⲉ ⲡⲧⲟ-
ⲗⲟⲥ · ⲙⲡ ⲟⲩⲟⲩⲱϩ ⲉⲩⲥⲱⲧⲡ̄ · ⲙⲡ ⲟⲩⲟⲥ ⲡⲁⲣⲣⲟⲗⲱ-
ⲙⲁ · ⲁⲩⲱ ⲛⲉⲩⲣ̄ · ⲫ̄ ⲛⲉⲩⲥⲓϫ̄ · ⲙⲡ ⲛⲉⲩⲣⲱⲙⲉ
ⲧⲓⲣⲟⲩ · ⲁⲩⲱ ⲛⲉⲩⲧⲃⲏⲟⲟⲩⲉ · ⲉⲧⲣ ⲣⲱⲃ ⲧⲓⲣⲟⲩ ·
ⲏⲓⲍⲓⲛ (sic) ⲁⲩⲱ ⲛⲩ̄ϫⲱ ⲙⲙⲟⲥ · ⲡⲛⲉⲧ ⲣ̄ ⲣⲱⲃ · ϫⲉ

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ⲙⲟⲟⲩⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲕⲱⲧ· ⲙ̄ ⲡⲛⲏ ⲙ̄ ⲡⲉⲓ ⲁⲧⲛⲁⲗⲟⲥ· ⲁⲩⲱ
ⲁⲩⲙⲟⲩ ⲕⲁⲧⲁ ⲡⲧⲟⲩ ⲛ̄ⲣⲱⲙⲉ ⲙⲙⲁ· ⲙ̄ⲡⲁⲧ ⲟⲩⲁⲉⲕ |
Fol. 10 a ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉ ⲃⲟⲗ· ⲟⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲙⲡ̄
ⲗⲏ ⲡⲉⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·

ⲦⲒⲈⲤ ⲤⲞ ⲈⲚⲞⲨⲞⲚ Ⲛ̄ ⲠⲤⲀⲖⲒⲞⲤ ⲘⲈⲢⲔⲞⲨⲢⲒⲞⲤ

Ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲛ [ⲧⲉ]ⲣ ⲟⲩⲁⲣⲭⲉⲓ ⲛ̄ ⲕⲱⲧ ⲙ̄ ⲙⲁⲣⲧⲩ-
ⲣⲓⲟⲛ· ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲡ̄ ⲟⲩⲟⲥ ⲉⲛⲉ-
ⲡⲓⲕⲛⲉ· ⲁⲉ ⲛⲁⲱⲉ· ⲛ̄ⲧⲩⲗⲏ ⲙⲡ̄ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲣ̄ ⲣⲱⲃ·
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲙⲏⲥⲁ ⲛⲁⲓ· ⲁⲩ ⲟⲩⲣⲱⲙⲉ
ⲛ̄ⲧⲉ ⲧⲛⲟⲗⲓⲥ· ⲉⲓ ⲉⲩⲡⲁⲣⲁⲥⲉ· ⲁⲩⲛⲁⲩ ⲉ ⲟⲩⲗⲏ ⲙ̄
ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲁⲩⲣ̄ ⲱⲡⲣⲉ· ⲁⲩⲉⲡⲟⲩ-
ⲙⲉⲓ ⲉⲧⲱⲉ· ⲉⲩⲙⲓⲧ ⲉ ⲃⲟⲗ· ⲡⲉϩⲁⲩ· ⲁⲉ ϯⲣ̄ ⲭⲣⲓⲁ
ⲙ̄ ⲡⲉⲓ ⲥⲁⲛ ⲛ̄ⲧⲱⲉ· ⲁⲧⲱ ϯⲙⲁⲣⲓⲧ̄ⲩ̄· ⲁⲩϯ ⲡ̄ⲟⲩⲟⲓ ⲉ
ⲡⲱⲉ· ⲁⲩⲧⲁⲗⲟⲩ ⲉ ϫⲱⲩ· ⲁⲩⲙⲟⲟⲩⲉ ⲙ̄ⲙⲁⲩ· ⲱⲁⲛⲧ
ⲉⲩⲉⲓ ⲉ ⲧⲛⲟⲗⲓⲥ· ⲙ̄ ⲟⲩⲕⲟⲓ· ⲗⲟⲩⲟⲛ ⲁⲩⲥⲱⲣⲙ̄· ⲙⲡ
ⲩ̄ⲉⲓⲙⲉ· ⲉ ⲉⲩⲙⲟⲟⲩⲉ ⲉ ⲧⲱⲛ· ⲉ ⲃⲟⲗ ⲉ ⲁ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲥⲱⲣⲙ̄ ⲡ̄ⲛⲟⲩⲉ· ⲱⲁⲛⲧ ⲉⲩⲉⲓ ⲙ̄ⲡⲁⲣⲉ ⲣⲁ[ⲧ̄ⲩ̄]·
ⲣⲓⲣⲙ̄ ⲡⲣⲟ· ⲙ̄ ⲡⲣⲱⲙⲉ ⲙ̄ ⲣⲛⲕⲉ· ⲡⲉⲛⲧⲣⲟⲡⲟⲥ· ⲙ̄
ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲡⲁⲓ ⲉⲧ ⲉⲩⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟϥ·
ⲛⲉⲩⲥⲟⲟⲩⲛ̄ ⲁⲛ· ⲉ ⲉⲩⲃⲛⲕ ⲧⲱⲛ· ⲁⲩⲱ ⲉⲥ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁⲩⲱⲱⲁⲉ ⲙⲡ̄ ⲡⲉⲛⲧⲣⲟⲡⲟⲥ· ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁϥ· ⲉ
Fol. 10 b ⲉⲕ | ⲣⲙⲟⲟⲥ ⲉⲕⲣ̄ ⲟⲩ· ⲉⲥ ⲣⲛⲛⲧⲉ ⲁⲧⲭⲓⲟⲩ ⲉⲙⲱⲉ ⲙ̄ ⲡⲁ
ⲗⲉ ⲧⲟⲡⲟⲥ· ⲁⲗⲗⲁ ⲧⲱⲟⲩⲛ ⲙⲡ̄ ⲃⲱⲕ ⲉⲣⲙ̄ ⲡⲣⲟ ⲙ̄ ⲡⲉⲕⲛⲓ̄·
ⲉⲕⲛⲁⲥⲙⲉ ⲙ̄ ⲡⲉⲣⲱⲙⲉ· ⲉⲣⲉ ⲡⲉⲓ ⲱⲉ ⲧⲁⲗⲛⲧ ⲉ ⲣⲟϥ·
ⲉⲩⲥⲱⲣⲙ̄ ⲉⲩⲥⲟⲟⲩⲛ̄ ⲁⲛ· ⲁⲉ ⲉⲩⲃⲛⲕ ⲉ ⲧⲱⲛ· ⲁⲉ ⲁⲛⲟⲕ
ⲡⲉ ⲛ̄ⲧⲁⲓⲥⲱⲣⲙ̄ [ⲙ̄]ⲙⲟϥ· ⲙ̄ⲡ ⲉⲓⲕⲁⲁϥ ⲉⲓⲙⲉ· ⲁⲉ ⲉⲩ-
ⲃⲛⲕ ⲧⲱⲛ ⲱⲁⲛ[ⲧ] ⲉⲩⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲙ̄ⲡ ⲛⲁⲩ ⲉ ⲣⲟϥ·
ⲉⲣⲉ ⲡⲱⲉ ⲛ̄ⲧⲁⲙⲓⲧ̄ⲩ̄· ⲛ̄ⲁⲓⲟⲩⲉ· ⲧⲁⲗⲛⲧ ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲉⲣ
ⲭ̄ⲡⲁⲩ ⲁⲉ· ⲉ ⲡⲛⲓ ⲁⲩⲟⲩⲱⲛ ⲛⲁϥ· ⲁⲩⲥⲟⲩⲱⲛϩ̄· ⲁⲉ

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ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲡⲉ · ⲙ̅ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲡⲉ · ⲁ ⲡ̅ⲛ̅ⲟⲩⲥ
ⲉⲓ ⲉ ⲣⲟⲩ · ⲡ̅ⲧⲉⲩⲛⲟⲩ ⲁϥⲱϣ ⲉ ⲃⲟⲗ · ⲭⲉ ⲟⲩⲁ ⲡⲉ
ⲡⲛⲟⲩⲧⲉ · ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲙ̅ⲛ̅ ⲛⲁⲓ ⲙ̅ⲡⲉⲣ
ⲥⲱⲙ̅ⲧ̅ ⲉ ⲣⲟⲓ · ⲙ̅ⲡ̅ ⲉⲓ ⲙ̅ ⲟⲩⲡⲉⲑⲟⲟⲩ ⲉ ϩⲟⲓ · ⲭⲉ ⲁⲓⲣ̅-
ⲛⲟⲃⲉ ⲉ ⲣⲟⲕ · ⲁⲓϫⲓⲟⲩⲉ ⲉ ⲙⲉⲕⲙⲉ · ⲉⲓⲥ ⲡⲉⲧ ⲟⲩⲁⲃ̅ ⲟⲛ
ⲁϥϩⲟⲟⲥ ⲙ̅ ⲡⲉϥ[ⲉ]ⲡⲓⲧⲣⲟ[ⲡⲟ]ⲥ · ⲭⲉ ϩⲟⲟⲥ ⲙ̅ ⲡⲣⲱⲙⲉ ⲙ̅
ⲧⲉⲓ ⲣⲉ · ⲭⲉ ⲉ ⲧⲃⲉ ⲟⲩ · ⲙⲉⲕⲉⲓ ⲙ̅ⲡ̅ ⲣ̅ ⲟⲩⲣⲟⲟⲩ ⲙ̅ⲡⲣⲟⲟⲩ
ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ · ⲧⲕⲉ ⲱⲉ ⲡⲧⲁⲩⲧⲁⲁϥ ⲉ ⲣⲟⲟⲩ · ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ
ⲙ̅ ⲥⲱⲧⲉ · ⲣⲁ ⲡⲟⲩϩⲁⲓ · ⲙ̅ ⲡⲉⲩⲯⲩⲭⲏ · ⲁⲃⲱⲕ ⲁⲕⲙⲓⲧⲏ
ⲡϩⲓⲟⲩⲉ · ⲁⲗⲗⲁ ⲉ ⲧⲃⲉ ⲙ̅ⲡⲧⲩⲁⲙⲣⲧⲓⲁ ⲙ̅ ⲡⲓⲟⲩⲧⲉ :
ⲉⲥ ⲣⲛⲏⲧⲉ ⲁⲓⲕⲁⲁⲕ ⲉ ⲃⲟⲗ · ⲫⲓ ⲙ̅ ⲡⲱⲉ ⲙ̅ⲡ̅ ⲕⲁⲁϥ ⲣⲙ̅
ⲡⲩⲙⲁ ⲡⲧⲉⲣⲣⲉ · ⲙ̅ⲡ̅ ⲃⲱⲕ ⲉ ⲡⲏⲓ · ⲉⲙⲙⲁⲓⲧⲱⲙ ⲣⲧⲟⲟⲩⲉ
ⲙⲁⲣⲩ̅ ⲧⲁⲱⲉⲟⲓⲱⲙ ⲙ̅ ⲡⲡ̅ⲧⲟϥⲁⲁϥ ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲛ̅ Fol. 11 *a*
ⲟⲩⲥⲉⲉⲡⲉ ⲉ ⲣ̅ ⲣⲟⲧⲉ ⲛ̅ⲥⲉ ⲧⲙ̅ ϩⲓⲟⲩⲉ · ⲉ ⲧⲟⲩⲗⲏ ⲙ̅ ⲡⲁ ⲙ̅
ⲧⲟⲡⲟⲥ · ⲛ̅ⲕⲉ ⲥⲟⲛ · ⲡⲧⲁⲉⲓⲛⲉ ⲉ ϫⲱⲟⲩ ⲙ̅ ⲟⲩⲡⲉⲑⲟⲟⲩ ·
ⲛⲁⲓ ⲁⲉ ⲙ̅ ⲧⲉⲣⲉ ⲫϩⲟⲟⲩ · ⲁϥⲣⲟⲡⲓ̅ ⲉ ⲣⲟⲩ · ⲡⲣⲱⲙⲉ ⲁⲉ
ⲙ̅ ⲣⲛⲕⲉ · ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ · ⲁⲩⲣⲉ ⲉ ⲡⲣⲱⲙⲉ ·
ⲉⲣⲉ ⲡⲱⲉ ⲧⲁⲗⲁⲩ ⲉ ⲣⲟⲩ · ⲉⲩⲁⲣⲉ ⲣⲁⲧ̅ⲩ̅ · ⲣⲓⲣ̅ⲙ̅ ⲡⲣⲟ ⲙ̅
ⲡⲛ̅ⲏⲩ · ⲉⲩⲥⲟⲟⲩ[ⲙ] ⲁⲛ · ⲭⲉ ⲉⲩⲛⲁⲉⲓ ⲧⲱⲛ · ⲁⲩⲱ ⲛⲉⲩϫⲱ
ⲙ̅ⲙⲟⲥ · ⲭⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲱⲡ̅ ⲣⲧⲛⲕ ⲣⲁ ⲣⲟⲓ ·
ⲙ̅ⲡ̅ ⲙ̅ⲛ̅ ⲛⲁⲓ · ⲭⲉ ⲁⲓⲣ̅ ⲛⲟⲃⲉ · ⲱ ⲡⲁ ϫ̅ⲥ̅ · ⲡⲣⲱⲙⲉ ⲁⲉ ⲙ̅
ⲣⲛⲕⲉ · ⲁⲩⲱⲱⲭⲉ ⲙ̅ⲙⲁⲩ · ⲭⲉ ⲱ ⲡⲁ ⲙⲉⲣⲓⲧ ⲙ̅ ⲥⲟⲛ ·
ⲉⲕⲓⲛⲧ ⲧⲱⲛ · ⲉⲣⲉ ⲡⲉⲡⲉ ⲧⲁⲗⲁⲩ ⲉ ⲣⲟⲕ ϯϫⲱ ⲙ̅ⲙⲟⲥ
ⲙⲁⲕ · ⲭⲉ ⲡⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ · ⲡⲉⲓ ⲱⲉ ·
ⲗⲟⲓⲡⲟⲛ · ⲓⲉ ⲡⲉⲛⲧⲟϥⲱⲡⲉ ⲙ̅ⲙⲟⲕ · ⲧⲏⲣ̅ⲩ̅ ⲉ ⲣⲟⲓ ·
ⲡⲣⲱⲙⲉ ⲁⲉ ⲁⲩⲧⲁⲗⲟϥ · ⲉ ⲧⲃⲉ ⲫⲉ ⲙ̅ⲧⲁϥⲭⲓ ⲡⲱⲉ ·
ⲙ̅ⲙⲟⲥ ⲙ̅ⲡ̅ ⲫⲉ ⲙ̅ⲧⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲥⲱⲣⲙ̅
ⲙ̅ ⲡⲉϥⲛⲟⲩⲉ · ϣⲁⲓⲧ ⲉⲓⲉⲓ · ⲉⲣⲙ̅ ⲣⲣⲟ ⲙ̅ ⲡⲛⲏⲩ · ⲙ̅
ⲡⲣⲱⲙⲉ ⲛ̅ ⲣⲛⲕⲉ · ⲉⲫⲟ ⲛ̅ ⲁⲧ ⲥⲟⲟⲩⲛ̅ · ⲡⲣⲱⲙⲉ ⲁⲉ · ⲉⲧ
ⲉⲣⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲁⲩⲡⲁⲣⲁⲅ̈ⲗⲉ · ⲉ ⲡⲣⲱⲙⲉ
ⲧⲁⲗⲁⲩ̈ ⲡⲱⲉ · ⲛ̅ ϣⲁ ⲁⲉ ⲙⲙⲁ · ⲡⲧⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ϩⲟⲟⲥ ⲛⲁⲩ · ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡⲣⲱⲙⲉ · ⲥⲱⲧⲙ̅
ⲛⲁⲓ · ⲁⲩⲣ̅ ⲱⲙⲛⲣⲉ ⲁⲩⲱ ⲡⲉϩⲁⲩ · ⲭⲉ | ⲟⲩ ⲙⲟⲛⲟⲛ Fol. 11 *b*
ⲭⲉ ⲟⲩ[illegible]ⲟⲟⲩ ⲛ̅ ⲟⲩⲱⲧ ⲙ̅ⲙⲁⲧⲉ · ⲁⲗⲗⲁ ⲉⲣϣⲁⲛ ⲙⲙⲁ

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пноуте· ⲡ ⲣⲁϣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ·
ⲡ ⲡⲟⲩϩⲁⲓ· ϯⲛⲁⲗⲟ ⲁⲛ· ⲉⲓⲣ̄ ϩⲱⲃ ⲉ ⲡⲛ̄ⲧⲟⲡⲟⲥ· ⲩⲁⲓⲛⲧ
ⲟⲩϩⲟⲕ̄ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ϯⲛⲁⲧⲁϫⲱⲉⲓⲧⲥ· ⲡ ⲧⲉ[ⲧ]ⲥⲟⲛ
ϩⲓⲉ ⲙⲁ ⲙⲙⲁ· ⲉ ϯ ⲃⲱⲕ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁ
ⲡⲉϥⲣⲏⲓ ⲩⲱⲡⲉ ⲙⲙⲟϥ· ⲁϥⲃⲱⲕ ⲉ ⲡⲛ̄ⲏⲓ· ⲉϥϯ ⲉⲟⲟⲩ
ⲡ ⲡⲛⲟⲩⲧⲉ· ⲙⲙ̄ ⲡⲉϫⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲛ̄-
ⲕⲟⲧⲕ̄ ϣⲁ ⲉⲧⲟⲟⲩⲉ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲟⲩⲟⲉⲓⲙ ⲉⲓ ⲉ ⲃⲟⲗ·
ⲁϥⲧⲁϫⲱⲉⲓⲧⲥ ⲉⲛ ⲧⲡⲟⲗⲓⲥ ⲑⲏⲣⲉ̄· ⲡ ⲡⲉⲛⲧⲟϫⲩⲱⲡⲉ·
ⲁⲩⲱ ⲁⲩⲃⲱⲕ ⲉ ⲡⲓⲁ· ⲉⲧ ⲉⲣⲉ ⲡⲓⲱⲉ ⲓⲛⲓ ⲉ ⲃⲟⲗ
ⲛ̄ⲣⲛⲧⲉ̄· ⲁϥⲁⲗⲟϥ ⲉϫⲙ̄ ⲧⲉϥⲛⲁⲣⲃ̄· ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲓⲁ
ⲑⲉⲱⲣⲉⲓ ⲙⲙⲟϥ· ⲁϥⲙⲓⲧ̄ⲉ ⲡⲧⲟⲡⲟⲥ· ⲡ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁϥⲕⲁⲁϥ ⲉⲙ̄ ⲡⲓⲁ· ⲛ̄ⲧ ⲁϥⲙⲓⲧ̄ⲉ ⲛ̄ⲣⲛⲧⲉ̄· ⲁⲩⲱ ⲁⲩⲟⲥ
ⲛ̄ ⲣⲟⲧⲉ· ⲣⲉ ⲉ ⲣⲣⲁⲓ ⲉϫⲛ̄ ⲟⲩⲟⲛ ⲙⲓⲁ· ⲉⲧ ⲛⲁⲩ ⲉ ⲣⲟϥ·
ⲁⲩⲱ ⲙⲙⲡ ⲟⲩϫⲱϥ ⲉ ⲉⲕⲉ ⲉⲓⲁⲟⲥ· ⲡ ⲧⲡⲟⲥ ⲛ̄ⲕⲉ ⲥⲟⲛ·
ϣⲁⲓⲛⲧ ⲟⲩϩⲟⲕ̄ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲙⲙⲡⲉ ⲡⲣⲱⲙⲉ· ⲗⲟ ⲉⲥⲣ̄-
ⲣⲱⲙⲉ· ⲉⲥⲡⲟⲩ (*sic*) ⲃⲙⲉ ⲉⲓ ⲧⲱⲃⲉ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲡ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·
Fol. 12 *a* ϣⲁⲓⲛⲧ ⲟⲩϩⲟⲕ̄ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲉⲥϯ ⲉⲟⲟⲩ ⲡ ⲡⲛⲟⲩⲧⲉ
ⲙⲃ ⲡ ⲣⲁϣⲓⲟⲥ | ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·

ⲧⲙⲉⲥ ⲥⲁϣϥ ⲉⲛⲥⲟⲡ· ⲡ ⲡⲥⲁⲗⲧⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ

Cⲱⲧⲡ̄ ⲟⲛ· ⲉ ⲧⲉⲕⲉ ⲛⲟⲥ ⲡⲱⲛⲏⲣⲉ· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲟⲩⲉⲟⲟⲩ ⲡ ⲡⲛⲟⲩⲧⲉ· ⲡ ⲣⲁϣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲥ-
ϣⲱⲡⲉ ⲁⲉ ⲡ ⲧⲉⲣ ⲟⲩⲥⲉⲙⲉ· ⲡ ⲡⲧⲟⲡⲟⲥ ⲕⲁⲗⲟⲥ· ⲉⲙ̄
ⲙⲡⲧⲥⲁⲛ ⲙⲙⲁ· ⲁⲩⲥⲉⲙⲉ ⲉ ⲣⲟϥ· ⲡ ⲟⲩⲥⲁⲉⲗⲟⲥ ⲡ
ⲩⲉ: ⲡⲩⲟⲧⲉⲃⲉ· ⲉ ⲃⲟⲗ ⲁⲉ ⲉⲣⲉ ⲩⲟⲙⲧ ⲛ̄ⲛⲟⲥ ⲛ̄ⲩⲟⲧⲉⲃⲉ
ⲡ ⲧⲉⲥⲥⲟⲙⲉ ⲛ̄ⲧⲁ ⲣⲁϣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ϯ ⲡⲟⲩⲟⲉⲓⲙ
ⲛⲁⲥ· ⲛ̄ⲧⲁ ⲡⲉⲥⲙⲁ[ⲕⲁ]ⲣⲓⲟⲥ ⲡ ⲣⲁⲓ ϯ ⲡⲟⲩⲧⲟϥ· ⲙⲡⲁⲧ
ⲧⲙⲟⲟⲩ· ⲉ ⲥⲙⲏⲧⲟⲩ ⲡ ⲟⲩⲟⲛⲟⲥ ⲡ ⲕⲓⲛⲇⲩⲛⲟⲥ· ⲗⲟⲓⲡⲟⲛ ⲁ

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пиоуте · а поуте ѕі ⲙⲏ пеⲛⲱⲙе · ката пτоⲩ ⲡ-
рωⲙе ⲛⲓⲙ · ауⲙоу · аука оуⲁⲛⲛⲱⲩе · ⲛ̄кτнєіс
нас · тоте ауєⲓⲙе ⲛ̄ θаⲩіс ⲛ̄ⲛоуєⲃе є папа-
поуч (sic) єⲙате · ауω ⲛ̄ тнр оусωоⲩч · ⲛ̄ ⲙⲙⲁⲛⲛⲱⲩе
талос є ⲣраі · ⲛ̄ коїї ⲉ ⲛ̄ⲣⲥатнс · пєхаⲩ
ⲙⲡєуєрнт ⲛ̄ⲟⲉ пєтсωⲃе · ⲣаⲙоі ⲉⲙⲱⲡе є пρнт ·
ⲙ̄ ⲡρаєіос ⲙєркоуріос · тнт ⲛ̄ⲙⲁⲁⲩ · є кωт є
роч ⲛ̄ оуⲙартⲩріон · ⲛ̄ⲧ̄ⲣе тєраⲩіс ⲛ̄ⲛоуєⲃе
таго · | ⲥарпос єⲥωⲧⲙ̄ · ⲉⲙⲁⲉ єⲥⲣнт ⲛ̄ⲧⲛ̄ⲛоуⲙⲁ Fol. 12 b
ⲛ̄ⲣнтⲏ · ⲣⲙ̄ оуⲱⲥⲉ ⲉ · ⲣоѕоⲛ єре ⲡⲱⲁⲉ ⲛⲓⲛ ⲙⲙ
є роγ ⲣⲙ̄ ρѕоⲩ · а ⲡⲱе таго є роγ ⲛ̄ ⲣєⲛкⲗаос
єⲥωⲧⲙ̄ : ⲛ̄ⲁⲛєі єⲛаноуч єⲩⲗⲓк · ауω ⲛ̄тер
оуⲛаⲩ ⲛ̄ⲥⲓ ⲙⲛⲛⲱⲩе · є пе ⲛ̄тоⲕⲙⲱⲡе · ⲙⲁγ є роγ
ⲣⲙ̄ оуноѕ ⲛ̄ⲥⲙⲟ · єⲧ̄ⲛ ⲉооγ ⲙ̄ ⲡиоуте ⲙⲙ пеⲩ-
ⲙартⲩрос єт оуⲁⲁⲃ · ⲛаі єіте (sic) єіре ⲛ̄ⲧⲉѕоⲙ · ⲙⲙ
ⲛєі ⲱⲡнре · єⲛⲁⲱоⲩ · ауω ауєі[ⲛе] є роγ ⲣⲙ̄ ⲛ-
ⲥарпос · ⲛ̄ⲣоⲙⲉ ⲛ̄ⲥⲡоуⲇаос · ⲁγкⲁⲁγ ⲛ̄тооγоу
ⲣⲙ̄ ⲛєⲩⲏ : ρѡс ⲫγⲗактнріон · ѡ ⲉ оуⲏ̄р ⲛ
ⲓⲧⲁⲗⲥо ⲛ̄ⲧⲁⲱⲱⲡе ⲣⲙ̄ ⲛ̄ⲥа[р]пос єт ⲙⲙⲁγ · ⲙⲉ-
ⲙⲛⲛⲱⲩе оуⲱⲙⲉ · ⲁⲧⲥⲉі ⲁⲧⲉⲩⲭⲁрістоу ⲙ̄ пиоуте ·
ⲙⲙ ⲡⲉⲩⲙартⲩрос єт оуⲁⲁⲃ · ρаєіос ⲙєркоуріос ·
ⲁⲥωⲧⲙ̄ ⲉ ⲛⲓⲥⲓ оуоⲛ ⲙⲙⲁ · єт ⲣⲙ̄ тⲡоⲗіс ⲙⲙ
ⲛєскωте · єіте коїї · єіте ноѕ · ауєі тнроу ⲣⲓ
ⲟⲩсоп · єⲛаγ є тєноѕ ⲛ̄ ⲱⲡнре · ⲛ̄ⲣооγ ⲗаооу ⲙⲙ
ⲙєрюⲙе · єⲧⲙⲛ̄ⲧ єⲧⲃєѡρєі · ⲙⲙ ⲙ̄ пєнтоⲩⲱⲡе ·
ⲓⲧⲁ паїкаюс ⲁⲁу · ⲛєⲩⲏ оуⲁⲁі · ⲉ ⲟⲛ ⲣⲙ̄ тⲡоⲗіс ·
ⲧⲙⲁоγте є роч · ⲉ ⲥаⲓпюс · єⲩ[ⲁ]ⲥріос[illegible]пе · Fol. 13 a
ⲣоⲩⲏ є ρѡⲙе ⲙⲙ · ⲛ̄ⲣоγо ⲉ є ⲛєхріⲥ⳨анос ·
ⲁⲥωⲧⲙ̄ ⲣⲙ̄ · є тноѕ ⲛ̄ ⲱⲡнре ⲛ̄тⲁⲥⲱⲡе · ⲣⲙ̄
топос ⲙ̄ пет оуⲁⲁⲃ · пєхаⲩ ⲉ · ⳨ⲁⲛⲱк таⲛау ·
є ⲣєⲙⲉ ⲛⲉ ⲙ ⲱⲁⲉ · єте ⲛⲉⲓ ⲭр[ⲓⲥт]іанос ⲙⲉ
ⲙⲛⲟоу · ⲉⲉⲓ ⲉⲙⲟⲛ · ⲣаⲣнт єтⲁⲓ ⲥоλ · ⲁⲩоγєр-
ⲁⲣⲉ ⲛⲉ ⲛⲧⲉ ⲛ ⲟⲩⲙ̄ оуⲣⲱⲙ[ⲩ] ⲙ̄ поч ⲡⲉ · є трⲉ-
ⲱк ⲛⲁч · ⲛ̄ оуⲙоλλⲥ ⲛ̄ ⲥⲣⲙⲉ · ⲛ̄ ⲗⲏⲕоⲛ ·

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ⲁϥⲁⲗⲉ ⲉ ⲣⲟⲥ· ⲡⲉϫⲁϥ ⲛ̅ ⲡⲫ̅ⲣ̅ⲣⲁⲗ· ϫⲉ ⲁⲙⲟⲩ
ⲛ̅ⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲥⲱⲃⲉ· ⲉⲧⲉ ⲙⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲉⲓⲣⲉ ⲙ̅ⲙⲟϥ·
ⲗⲟⲓⲡⲟⲛ ⲁⲧⲙⲟⲟⲩⲉ· ⲙ̅ⲡ̅ ⲙⲉⲧⲉⲣⲛⲟ· ⲱⲁⲛⲧ ⲟⲩⲉⲓ ⲉ
ⲛⲧⲟⲡⲟⲥ· ⲛ̅ ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲃⲟⲕ ⲉ ⲣⲟⲩⲓ
ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲁⲁⲓ· ⲉϥⲧⲁⲗⲛⲟ ⲉ ⲡⲉϥⲧⲃⲓⲛ· ⲡⲉϫⲉ
ⲟⲩⲁ ⲛⲁϥ· ⲫ̅ ⲛ̅ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲛ̅ⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲉⲧ ⲡⲟⲛⲏ
ⲟⲙⲉ ⲉ ⲛⲧⲟⲡⲟⲥ· ϫⲉ ⲉⲕⲃⲏⲕ ⲉ ⲧⲟⲡ· ⲱ̅ ⲡⲁⲧⲛⲟⲩⲧⲉ·
ⲙ̅ⲡ̅ ⲡⲉⲓ ⲧⲃⲓⲛ· ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̅ ⲡⲓⲟⲩⲧⲉ·
ⲁⲧⲱ ⲛ̅ⲧⲡⲉ ⲡⲣⲱⲙⲉ ⲛ̅ ⲓⲟⲩⲁⲁⲓ· ⲥⲱⲱⲩ̅ⲧ̅ ⲛ̅ⲥⲟⲩ ⲣⲱⲗⲟⲥ·
Fol. 13 b ⲁⲗⲗⲁ ⲁϥⲃⲱⲕ· ⲁϥⲁⲣⲉ ⲣⲁⲧ̅ⲩ̅· ⲁϥⲥⲱⲱⲩ̅ⲧ̅ | ⲉ ⲣⲁⲓ ⲉ
ⲙⲉ ⲧⲟⲁⲩⲥⲓⲥ· ⲉⲥⲟⲧⲡ̅ ⲛ̅ⲥⲁⲣⲡⲟⲥ ⲉⲓ ⲥⲱⲃⲉ· ⲉⲱⲱⲕⲉ ⲉⲣⲣⲏⲧ
ⲣⲓ̈ⲕⲏ̅ ⲡⲕⲁⲣ· ⲁⲧⲱ ⲡⲉϫⲁϥ ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ ⲛ̅ ⲓⲟⲩⲁⲁⲓ·
ϫⲉ ⲙⲙⲁ ⲡⲉ ⲛ̅ⲧⲟϥϯ· ⲛ̅ⲙⲥⲱⲃⲉ ⲉⲛⲁⲗⲗⲟⲧⲣⲓⲟⲛ ⲉⲛⲉⲕ-
ⲗⲟⲙ· ⲉⲧⲁⲓ ⲥⲟⲗ· ⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲛ̅ⲧⲟϥ ⲡⲉ
ⲛ̅ⲧⲁϥⲣ̅ ⲡⲉⲓ· ⲁϥⲟⲧⲱⲱⲃ ⲛ̅ⲥⲓ ⲡⲱⲛⲣⲉ ⲱⲛⲉ· ⲛ̅ⲁⲡ-
ⲟⲁⲣⲧⲟⲥ· ⲡⲉ ⲛ̅ⲧⲟϥⲱⲱⲁϫⲉ· ⲙ̅ⲙ ⲡⲱⲟⲣⲡ̅ ⲉ ⲧⲃⲉ ⲡⲧⲃⲓⲛ
ⲉⲧ ⲉⲩⲧⲁⲗⲛⲟ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲡⲉⲧ ⲛⲁⲡⲁⲧⲁⲥⲥⲉ
ⲙ̅ⲙⲟⲕ· ⲣⲓ ϯⲟⲩⲟⲩ· ⲛ̅ⲧⲟϥ ⲡⲉⲧ ⲟⲩⲱⲓⲛ̅ⲥ̅ ⲉ ⲃⲟⲗ· ⲛ̅-
ⲡⲉⲱⲡⲛⲣⲉ ⲧⲏⲣⲟⲩ· ⲛ̅ⲧⲉⲩⲙⲟⲩ ϫⲉ ⲁⲙⲟⲩⲥ ⲛ̅ ⲥⲱⲙ̅ⲧ̅
ⲣⲓ̈ ⲛ̅ⲙⲟⲥ· ⲛ̅ ⲟⲩⲙⲟⲥ· ⲁⲩⲕⲁ ⲡⲧⲃⲓⲛ ⲉⲭⲙ̅ ⲡⲱⲛⲣⲉ
ⲱⲛⲉ· ϫⲉ ⲉⲙⲁⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲩ· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲙⲟⲩ·
ⲁ ⲧⲟⲩⲣⲙⲧ ⲉⲙ ⲧⲙⲟⲩⲗⲗⲉ· ⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲣⲓ̈ ⲡⲕⲁⲣ·
ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲟⲙⲉ· ⲁⲩⲣⲉ ⲉⲭⲙ̅ ⲡⲉϫⲣⲟ· ⲁⲩⲛⲁⲩⲧⲛ ⲙ̅-
ⲙⲟⲩ· ⲣⲓ̈ ⲙⲉⲙⲙⲟⲙⲉ ⲙ̅ⲡ̅ ⲛ̅ⲧⲱⲃⲉ· ⲉⲧ ⲙⲛⲭ ⲉ ⲃⲟⲗ·
ⲣⲓ̈ ⲡⲙⲁ ⲛ̅ ⲕⲱⲧ· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲙⲟⲩ· ⲉⲓⲥ ⲡⲣⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲉⲓ ⲣⲓ̈ ⲡⲣⲟ· ⲉⲣⲉ ⲟⲧⲁⲩⲥⲉⲗⲟⲥ ⲙⲟⲟⲩⲉ
Fol. 14 a ⲛ̅ⲧⲙⲙⲁϥ· ⲉⲣⲉ ⲡⲉⲕⲱⲙⲓⲧⲁⲣⲓⲟⲛ ⲛ̅ ⲧⲟⲟⲩⲧ̅ⲩ̅ ⲡⲉϫⲁϥ
ⲙⲉ ⲛⲁϥ· ϫⲉ ⲉⲕⲣ̅ ⲟⲩ ⲛ̅ ⲡⲉⲓ ⲙⲁ· ⲱ̅ ⲡⲣⲱⲙⲉ ⲉⲧⲛⲩ (*sic*)
ⲉ ⲃⲟⲗ· ⲡⲙⲁ ⲛ̅ ⲭⲗⲏⲃⲁⲍⲉ ⲁⲛ ⲡⲉ ⲡⲉⲓ ⲙⲁ· ⲁⲕⲕⲟ ⲛ̅
ⲡⲉⲕⲣⲧⲟ ⲉⲓ ⲉ ⲣⲟⲩⲓ· ⲣⲉⲛⲛⲁⲗⲗⲟⲧⲣⲓⲟⲥ ⲛⲉ ⲙⲥⲱⲃⲉ·
ⲙ̅ⲡ̅ ⲛⲓ ⲥⲁⲣⲡⲟⲥ· ⲁⲧⲱ ⲛ̅ⲧⲁⲕⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ϫⲉ ⲉⲕⲉⲣⲓⲟⲩⲉ
ⲉ ⲛⲉⲧ ⲣ̅ ⲣⲱⲃ· ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ· ⲙ̅ⲡⲉ ⲕⲣ̅ ⲣⲱⲃ· ⲟⲩⲁⲉ
ⲙ̅ⲡⲉ ⲕⲕⲱ ⲛⲉⲧ ⲣ̅ ⲣⲱⲃ· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲙⲟⲩ ⲁⲩⲣⲟⲕⲧ̅ ⲛ̅
ⲡⲉⲕⲱⲙⲓⲧⲁⲣⲓⲟⲛ· ⲉ ⲧⲁⲓⲛⲓⲧⲉ ⲛ̅ⲣⲏⲧ̅ⲩ̅· ⲁ ⲡⲉⲭⲁⲁⲩ̅ⲧ̅

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ει ε βολ ⲙⲙⲟϥ· ⲉⲙⲉ ⲙⲡ̅ ⲗⲁⲁⲩ ⲛⲁⲩ ε ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ·
ει ⲙⲛ ⲧⲉⲓ ⲡⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲁⲁⲓ· ⲡⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁ-
ⲧⲁⲥⲥⲉ· ⲁⲗⲗⲁ ⲛⲉⲙⲁⲩ ε ⲡⲣⲱⲙⲉ· ⲉⲙⲉⲭ ε βολ·
ⲉⲫⲟ ⲛ̅ ⲁⲧ ⲉⲓⲙⲉ· ⲥⲉⲥⲟⲟⲩⲛ̅ ⲁⲛ· ⲙ̅ ⲡⲉ ⲡⲧⲟⲩⲱⲡⲉ
ⲙⲙⲟϥ· ⲙⲡⲥⲱⲥ ⲁϥⲱⲱ ε βολ· ⲛⲥⲓ ⲡⲣⲱⲙⲉ· ⲫⲛ̅
ⲟⲩⲟⲥ ⲛ̅ ⲥⲙⲏ· ⲉϥⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲡⲁⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ· ⲃⲟⲏⲑⲉⲓ ε ⲣⲟⲓ· ⲫⲛ̅ ⲧⲉⲟⲩⲛⲟⲩ ⲛ̅ ⲁⲛⲁⲥⲥⲕⲏ·
ϯⲛⲁⲟⲩⲱϥ ⲁⲛ ε ⲧⲟⲟⲩ ⲱⲁ ⲉⲛⲉϥ· ⲛⲟⲩⲟⲉⲓⲱ ⲉⲓⲥⲕⲟⲧⲉⲓ
ⲛⲥⲁ ⲗⲁⲁⲩ· ⲙ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ [ⲉ]ⲩⲱⲡⲉ ⲉⲕⲱⲁⲛⲉⲣ̅
ⲡⲓⲁ̅ ⲛⲓⲙⲁⲓ· ⲛⲉ̅ ⲕⲟ ⲛⲁⲓ ε βολ ⲫⲙ̅ ⲡⲉⲓ ⲱⲱⲡⲉ· ϯⲛⲁ
ⲱⲱⲡⲉ ⲫⲱⲟⲩⲧ ⲛ̅ ⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲁⲩⲱ ϯ | ⲥⲙⲏⲉ ⲛ̅ Fol. 14 b
ⲧⲉⲕⲥⲧⲓⲗⲏ· ϯ[illegible]ⲕ ⲧⲉⲛⲟⲩ ⲫⲙ̅ ⲡⲉⲕⲉⲟⲟⲩ· ⲙ̅ⲍ
ⲉⲣⲉ ⲡⲉⲕⲕⲟⲩⲓⲧⲁⲣⲓⲟⲛ ⲧⲟⲕ̅ ε ⲣⲟⲓ· ⲁⲩⲱ ϯⲛⲁⲥⲙⲏⲉ
ⲙ̅ ⲡⲁ ⲗⲩⲏⲙ̅ ⲫⲱⲟⲩⲧ· ⲉⲫⲓⲛⲉ ε βολ ⲫⲁ ⲛⲉⲕⲟⲩⲉⲣⲏⲧⲉ·
ⲫⲛ̅ ⲟⲩⲟⲥ ⲛ̅ ⲡⲩⲏⲉ· ⲙⲛ̅ ⲟⲩⲙⲛ̅ⲧⲁⲧⲥⲟⲙ· ⲛ̅ⲧⲁⲭⲣⲧ-
ⲥⲟⲩ ⲛ̅ ⲧⲉⲕⲣⲓⲕⲱⲛ ⲫⲛ̅ ⲟⲩⲟⲛⲟⲩⲃ· ⲉⲩⲥⲟⲧⲡ̅· ⲙⲛ̅ ⲣⲉⲙⲛⲱⲙⲉ
ⲛⲁⲩⲉⲙ ⲛ̅ⲕⲱⲣⲧ̅· ⲉⲧⲉ ⲡⲉⲭⲣⲧⲥⲟⲗⲩⲙⲟⲥ ⲡⲉ· ⲁⲩⲱ
ⲡⲗⲩⲏⲙ̅ ⲙ̅ ⲡⲉⲕⲕⲟⲩⲓⲧⲁⲣⲓⲟⲛ· ϯⲛⲁ ⲧⲣⲉⲧⲧⲟⲕⲥ̅ⲩ ⲉⲙⲱⲙⲉ
ⲙ̅ ⲙⲉ· ⲛ̅ ⲁⲧⲁⲙⲁⲥ· ⲃⲟⲏⲑⲉⲓ ε ⲣⲟⲓ ⲱ̅ ⲡⲁ ⲭⲟⲉⲓⲥ·
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲁⲓ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲭⲟⲟⲩ· ⲉⲙⲓⲛⲉ ε
βολ· ⲉⲫⲟ ⲙ̅ ⲡⲛⲏⲩ ⲙⲟⲩ: ⲙⲡⲥⲁ ⲛⲁⲓ· ⲁ ⲡⲁⲥⲭⲉⲗⲟⲥ
ⲙ̅ ⲡⲭⲟⲉⲓⲥ· ⲱⲁⲭⲉ ⲙⲛ̅ ⲡⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲉ
ⲙⲉⲣ ⲡⲕⲕⲟⲩⲓⲧⲁⲣⲓⲟⲛ ⲣⲱⲟⲩⲥ· ⲉⲙⲡⲁⲓ̈ⲥⲧⲉⲩⲉ ε
ⲡⲉⲡⲣⲣⲟ ⲙ̅ ⲙⲉ· ⲡⲉⲭ̅ⲥ· ⲛⲁⲛⲟⲩ ⲟⲩⲣⲉⲩⲣ̅ ⲛⲟⲃⲉ· ⲡⲣⲟⲩⲟ
ⲉⲧⲁⲓⲕⲁ̈ⲟⲥ· ⲉⲙⲁⲣ̅ ⲛⲟⲃⲉ· ⲱⲁⲣⲉ ⲟⲩⲣⲁⲱⲉ ⲱⲟⲡⲉ·
ⲫⲛ̅ ⲧⲙⲛⲛⲧⲉ ⲛ̅ ⲡⲁⲥⲭⲉⲗⲟⲥ· ⲉⲭⲛ̅ ⲟⲩⲣⲉⲩⲣ̅ ⲛⲟⲃⲉ· ⲉⲙⲡⲁⲓ-
ⲙⲉⲧⲁⲛⲟⲓⲁ ⲉⲭⲛ̅ | ⲛⲉⲩⲛⲟⲃⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲡⲧⲁ· ⲡⲥⲱⲧⲙⲣ Fol. 15 a
ⲧⲁⲓⲉ ⲛⲉⲙⲙⲁⲑⲛⲧⲏⲥ· ⲭⲉ ⲛⲉⲩ̅ ⲙⲙⲁⲩ· ⲙⲁⲣⲉ ⲡⲕⲛⲁ̅ ⲙⲙ
ⲧⲁⲣⲟϥ· ⲭⲉ ⲟⲩⲁⲧ ⲥⲟⲟⲩⲛ̅ ⲡⲉ· ⲁⲩⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲕⲁⲁϥ ε βολ· ⲛ̅ ⲧⲉⲣⲉ ⲡⲉⲩⲣⲏⲧ ⲱⲱⲡⲉ ⲙⲙⲟϥ· ⲁⲩⲭⲓ
ⲣⲱⲃ ⲛⲏⲓ· ⲡⲧⲁⲩⲱⲱⲡⲉ ⲙⲡⲉϥ (sic)· ε ⲡⲓⲛⲛⲱⲉ ⲉⲧ ⲥⲟⲟⲩⲣ
ε ⲣⲟⲩⲓ· ⲡⲧⲟⲟⲩ ⲁⲉ ⲁⲧϯ ⲉⲟⲟⲩ ⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲛⲁⲓ ⲉⲧ
ⲓⲣⲉ ⲛ̅ ⲛⲓ ⲥⲟⲙ· ε βολ ⲓⲥ ⲧⲟⲟⲩ ⲛ̅ ⲡⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲙⲡⲥⲁ ⲛⲁⲓ· ⲁⲉ ⲁ ⲡⲣⲱⲙⲉ ⲧⲱⲟⲩⲛ· ⲁⲩⲃⲱⲕ

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ε πϩηϊ· ευϣαχε ε τεϥϲρϣε· ϣⲛ̄ ⲛεϥⲣⲁⲣⲁλ· ⲛ̄ϩωϐ ⲛ̄ϊⲁ ⲡⲧⲁϣⲱⲡε ⲙⲙⲟϥ· ⲁⲧⲱ ϫε ⲛε ϣⲛ̄ⲧⲁⲁϥ ϣⲛⲣε ⲙⲙⲁⲩ· ϫε ⲟⲩⲁϩⲣⲏⲓ ⲧε· τεϥϲρϣε· ⲛ̄ ⲡεϥ-ρⲁϩⲧε ϫε· ⲡεϩⲁϥ ⲛ̄ τεϥϲρϣε· ϫε ⲡⲉⲧ ⲟⲩⲉϣ ⲡⲛⲟⲩⲧε· ⲙⲁⲣⲉϥⲟⲩⲁⲣϥ̄ ⲛ̄ⲥⲱⲓ· ⲁⲧⲱ ⲁϥⲭⲓ ⲛ̄ τεϥϲρϣε· ⲙⲛ̄ ⲛεϥⲣⲁⲣⲁλ· ⲁϥϐⲱⲕ ε ⲣⲁⲧϥ̄ ⲛ̄ ⲡϊⲥⲕⲟⲡⲟⲥ (*sic*)· ⲁϥϐⲁⲡⲧⲓϫε ⲙⲙⲟⲟⲩ· ε ⲡⲣⲁⲓ ⲛ̄ ⲡⲣⲁⲓ (*sic*) ⲛ̄ ⲡⲓⲱⲧ· ⲙⲛ̄ ⲡϣⲛⲣε· ⲙⲛ̄ ⲡⲉⲡⲛⲁ [ε]ⲧ ⲟⲩⲁϐ· ⲁⲧⲱ ⲁϥⲙⲟⲟⲧⲉ |

Fol. 15 *b* ε ⲛεϥⲣⲁⲓ ϫε ζⲁϫⲁⲣⲓⲁⲥ· ⲁⲧⲱ τεϥϲρϣε ϫε λεⲥⲁ-

ⲛ̄ (*sic*) ϐⲉⲧ· ⲁⲧⲱ ⲛ̄ τερε ϥϐⲱⲕ ε ⲡⲉϥⲓⲛ· ⲁϥⲥⲟⲩⲱⲛ τεϥ-ϲⲣⲓⲙε· ⲁⲥⲱⲱ ⲡϣⲛⲣε ⲥⲛⲁⲩ· ⲡⲣⲟⲟⲩⲧ ⲛ̄ ⲟⲩⲥⲟⲛ ⲛ̄ ⲟⲩⲱⲧ· ⲁⲧⲱ ⲛ̄ τερε ϥⲓⲥ ⲡⲉϐⲟⲧ ϫⲱⲕ ε ϐⲟⲗ· ⲁⲥϫⲡⲟ ϣⲛⲣε ⲥⲛⲁⲩ ⲡⲣⲁⲧⲣε· ⲁⲥⲙⲟⲩⲧⲉ ε ⲡϣⲟⲣⲡ̄ ⲙ ⲙⲁⲓⲥε· ϫε ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲁⲧⲁ ⲡⲣⲁⲓ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁϐ· ε ϐⲟⲗ ϫε ⲧⲁⲧⲁⲙⲁⲧⲉ ⲙ̄ ⲡⲟⲩϫⲁⲓ ε ϐⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄· ⲡⲓⲉϥ ⲥⲛⲁⲩ ⲁⲙⲙⲟⲩⲧⲉ ε ⲣⲟϥ· ϫε ⲓⲱⲁⲛⲛⲏⲥ· ε ⲡⲣⲁⲓ ⲙ̄ ⲡϐⲁⲡⲧⲓⲥⲧⲏⲥ· ⲙⲛ̄ⲧⲥⲁ ⲛⲁⲓ ⲧⲓⲣⲟⲩ· ⲁϥⲙⲟⲩⲧⲉ ⲉⲧⲣⲱⲙⲉ ⲛ̄ ⲧⲧⲭⲛⲉⲓⲧⲏⲥ ⲁϥϯ ⲛⲁϥ ⲙ̄ ⲙⲛⲧ ⲛ̄ⲗⲓⲧⲣⲁ ⲛⲟⲩϐ· ⲉϥⲥⲟⲧⲡ̄· ⲙⲛ̄ ϩⲉⲙⲱⲛⲉ ⲙ̄ ⲙⲉ ⲉⲧⲁⲓⲛⲧ· ⲁⲥⲉⲓⲛ̄ ⲡⲗⲏⲙⲛ̄ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲣⲉ ⲡϥ̄ⲕⲟⲩⲓⲧⲁⲣⲓⲟⲛ ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲁⲩⲧⲣⲉⲩⲧⲟⲕⲥϥ̄ ⲉⲙⲱⲙⲉ· ⲛ̄ ⲁⲧⲁⲙⲁⲥ ⲁⲧⲱ ⲁⲩⲧⲣⲉⲩⲥⲙⲙⲉ ⲙ̄ ⲡϥ̄ⲗⲓⲙⲛⲓ· ϩⲱϥ ⲛ̄ ⲛⲟⲩϐ· ϊ̈ ⲱⲛⲉ ⲙ̄ ⲙⲉ· ⲉϥϱⲁ ⲛⲉⲥⲛⲧ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉϥ-ⲡⲁⲧⲁⲥⲥⲉ ⲙⲙⲟϥ ϱⲙ̄ ⲡϥ̄ⲙⲉϱⲉϱ· ⲉⲭⲛ̄ ϱⲛⲧϥ̄· ⲁⲧⲱ

Fol. 16 *a* ⲥⲛ | ⲛ̄ τεϥϱⲓⲕⲱⲛ· ε ϱⲟⲩⲛ ε ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲙⲛ̄ⲧⲥⲁ

ⲛ̄ⲁ ⲡⲣⲁⲥⲓⲁⲥⲓⲟⲥ· ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲁϥϧⲁⲁⲥ ϱⲓⲟⲛ ⲙ̄ ⲡϱⲓⲣⲁ-ⲧⲓⲟⲛ· ϣⲁ ϱⲣⲁⲓ ε ⲡⲟⲟⲩ ⲛ̄ⲣⲟⲟⲩ· ⲁⲧⲱ ⲥⲉⲙⲟⲟⲛ ⲧⲉⲛⲟⲩ ⲉⲩⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲛ̄ ⲛ̄ⲥⲟⲙ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁϐ· ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϱⲛ̄ ⲟⲩⲉⲣⲛⲓⲛ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ϱⲁⲙⲛⲓ ⸗:::

ⲧⲡⲉⲥ ⲙⲛⲟⲩⲧ ⲛ̄ⲥⲟⲛ ⲙ̄ ⲡⲁⲓⲟⲥ ⲡⲉⲣⲕⲟⲩⲣⲓⲟⲥ

Ⲁⲥⲱⲟⲡⲉ ⲁⲉ· ⲙ̄ⲡ̄ⲥⲁ ⲧⲣⲉϩⲣⲁⲥⲓⲁⲍⲉ· ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄
ⲡⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲧⲱ ⲁ ⲡⲥⲟⲉⲓⲧ ⲛ̄ ⲛⲓⲥⲟⲙ (?) [ⲡ]ⲱϥ· ⲙⲁ
ⲙⲁ ⲡⲙ̄· ⲁⲧⲱ ⲟⲩⲛⲟⲥ ⲙ̄ⲙⲛⲛⲥⲉ· ⲉⲧⲛⲏⲧ ⲉ ⲡⲉⲩⲗⲓ-
ⲯⲁⲛⲟⲛ ⲉⲧ ⲟⲩⲁⲁϩ· ⲉⲩ[ⲟⲩ]ⲱⲱⲧ̄ ⲉ ϫⲱϥ· ⲁⲧⲱ ⲛⲉⲧ
ⲱⲱⲛⲉ ⲉⲧⲁⲙⲁⲧⲉ ⲙ̄ ⲡⲧⲁⲗⲥⲟ· ⲉⲧⲃⲏⲕ ⲉ ⲛⲉⲧⲛⲏ· ⲡ-
ⲁⲙⲱⲙⲓⲟⲛ ⲉⲩⲛⲟⲩϫ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ· ⲁⲧⲱ ⲛⲉⲧϯ ⲫⲁϥ
ⲡⲉⲓⲣⲛⲧ ⲫⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉϥⲧⲟⲡⲟⲥ· ⲛⲉⲩⲡ
ⲟⲩⲁⲣⲭⲱⲛ ⲁⲉ· ⲫⲡ̄ ⲟⲩⲭⲱⲣⲓⲟⲛ ⲫⲓⲧⲟⲩⲱϥ· ⲙ̄ ⲡⲁⲁⲓ (*sic*)
ⲟⲩⲁⲁ ⲉⲧⲙⲟⲟⲩⲧⲉ· ⲉ ⲡⲣⲁⲓ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲁⲉ ⲕⲩⲣⲓⲉ ⲫⲉⲣⲙⲁⲡⲟⲗⲗⲱⲛ· ⲉ ⲟⲩⲡ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ‖ ⲛ̄ Fol. 16 *b*
ⲟⲩϣⲉⲉⲣⲉ [ⲙⲙⲛ]· ⲙ̄ ⲙⲟⲛⲟⲫⲉⲛⲏⲥ· ⲙ̄ⲡ ⲫⲁⲟ ⲙⲛⲣⲉ [ⲡⲃ]
ⲉⲛⲉϥ· ⲡⲥⲁⲃⲗⲗⲁⲥ· ⲛ̄ⲧⲁϥⲕⲁⲁⲥ ⲉ ⲫⲁⲓ· ⲉⲥⲟ ⲛ̄ ⲕⲟⲩⲓ
ⲛ̄ ⲟⲣⲫⲁⲛⲟⲥ· ⲉⲩϩⲱⲱⲧ̄ ⲛ̄ⲥⲱⲥ· ⲫⲱⲥ ⲉⲙⲁⲩ ⲉ ⲡⲛⲟⲩⲧⲉ·
ⲁϥⲥⲱⲧⲙ̄ ⲉ ⲧⲃⲉ ⲛ̄ⲥⲟⲙ ⲙ̄ ⲡⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥ-
ⲧⲱⲟⲩⲛ· ⲁϥϥⲓ ⲟⲩⲕⲟⲩⲓ ⲛⲉⲩⲗⲟⲩⲓⲁ· ⲱⲁ ⲙⲁⲁϩ ⲛ̄ⲣⲟ-
ⲗⲟⲕⲟϯⲛⲟⲥ· ⲁϥⲃⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁϩ· ⲁϥ-
ⲱⲩⲗⲏⲗ ⲁϥϯ ⲙ̄ ⲡⲙⲁⲁϩ· ⲛ̄ⲣⲟⲗⲟⲕⲟϯⲛⲟⲥ· ⲙ̄ ⲡⲟⲓⲕⲟ-
ⲛⲟⲙⲟⲥ ⲙ̄ ⲡⲧⲟⲡⲟⲥ· ⲁⲧⲱ ⲁ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ· ⲉⲓⲣⲉ ⲛ̄
ⲟⲩⲛⲟⲥ ⲛ̄ ⲱⲟⲡⲉ̄ ⲉ ⲣⲟϥ· ϫⲉ ⲛⲉ ⲫⲉⲙⲁⲓⲣⲱⲙⲉ ⲛⲉ·
ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲗⲟⲓⲡⲟⲛ ⲁϫⲱ ⲛ̄ ⲟⲩⲙⲛⲛⲥⲉ
ⲛ̄ ⲛⲣⲡ̄· ⲁⲧⲱ ⲁⲧⲱⲱⲛ: ⲛ̄ ⲟⲩⲙⲛⲛⲥⲉ ⲛ̄ ⲥⲛⲟⲧⲱⲙ·
ⲁϥϯ ⲙ̄ ⲡ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲗⲟⲓⲡⲟⲛ ⲁϫⲉⲙⲛϯϫⲓⲁ· ⲉⲓ
ⲛ̄ ⲧⲙⲛⲛⲧⲉⲓ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ· ϫⲉ ⲧⲉⲧⲛ̄ⲣ ⲭⲣⲓⲁ ⲉⲛ
ⲟⲩ ⲙⲁⲧⲁⲗⲟⲓ· ⲛ̄ⲧⲁⲥⲙⲛ̄ⲧ̄ⲕ ⲉ ⲡⲉⲓ ⲧⲟⲡⲟⲥ· ⲛⲉⲕⲗⲏ-
ⲣⲓⲕⲟⲥ ⲇⲉ ⲁⲧⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ· ⲡⲉϫⲁⲩ ⲛⲁⲩ· ϫⲉ ⲛ̄-
ⲧⲉⲩⲱ ⲟⲩⲁⲁ ⲛ̄ ⲙⲛⲟⲧⲕ ⲉⲛⲁⲟⲟⲩϥ· ⲛ̄ⲧⲛ̄ⲧⲁⲗⲟ ⲡⲥⲱⲙⲁ
ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ ϫⲱϥ· ⲁ ⲡⲁⲣ[ⲭⲱⲛ ⲟⲩⲱⲱⲃ· ⲉⲩϫⲱ Fol. 17 *a*
ⲙⲙⲟⲥ· ϫⲉ ⲉⲣϣⲁⲛ ⲡⲛⲟⲩⲧⲉ· ⲙ̄ ⲡⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ- [ⲙⲁ]
ⲣⲓⲟⲥ· ⲛ̄ⲧⲉ ⲡⲁⲓ ⲁⲓⲧⲉⲓⲙⲁ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲫⲁⲥⲙⲛⲉ ⲛ̄

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ογ[ⲙⲁ] ⲛ̄ ⲧⲉⲕⲟⲧⲕ· ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲛ̄ⲧⲁⲩⲉⲧⲩⲱⲧⲕ̅
ⲛ̄ ⲛⲓⲗⲓⲫⲁⲛⲧⲓⲟⲛ ⲉⲩⲧⲁⲓⲛⲓ· ⲛ̄ⲑⲉ ⲙ̄ ⲡⲁ ⲛⲉⲣⲣⲱⲟⲩ·
ⲛ̄ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ· ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲛ̄ⲕⲟⲧⲕ̅ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲱⲛ
ⲛ̄ⲧⲉⲧⲩⲛ· ⲁⲩⲱ ⲉⲥ ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲟⲩⲱⲛϩ̅
ⲉ ⲣⲟϥ· ⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ⲡⲉϩⲁϥ
ⲛⲁϥ· ⲭⲉ ⲉⲕⲱⲁⲛⲧⲱⲟⲩⲛ· ⲣ[ⲧ]ⲁⲗⲉ ⲉ ⲡⲛ̄ⲧ̄ⲃⲓⲛ· ⲛ̄ⲑ̄
ⲃⲱⲕ ⲉ ⲡⲕⲛⲓ· ⲁⲩⲱ ⲙ̄ⲡ̄ⲣ̄ ⲕⲁⲧⲉⲭⲉⲓ· ⲉ ⲥⲙⲛⲉ ⲙ̄ ⲡⲉⲓ
ⲥⲗⲟⲥ· ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲕⲭⲟⲟⲥ· ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲭⲉ ⲟⲩⲛ̄·
ⲟⲩⲕⲟⲓ ⲛ̄ ⲁⲙⲉⲗⲓⲁ ⲛⲁⲱⲟⲡⲉ ⲙⲙⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲧⲱⲱⲩ
ⲙ̄ ⲡⲙⲁ ⲛ̄ ⲙ̄ⲛ̄ⲕⲟⲧⲕ̅· ⲛ̄ⲧⲁ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲧⲁⲙⲟⲕ· ⲉ
ⲧⲃⲏⲛⲧⲉ· ⲉⲓ ⲣⲟⲩⲉ· ⲁⲗⲗⲁ ϯⲭⲓ ⲱⲡ ⲛ̄ⲙⲙⲁⲕ ⲁⲛ·
ϯⲥⲟⲟⲩⲛ̄ ⲭⲉ ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲩ ⲛ̄ⲑⲙ· ⲉⲕⲛⲁϩⲡⲉ ⲉⲓ ⲉ ⲡⲁ ⲧⲟ-
ⲡⲟⲥ· ⲛ̄ⲧⲁⲛⲁ̄ ⲛⲁⲕ· ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲁⲙⲉⲣⲥⲉ· ⲉⲣⲙ̄
Fol. 17 *b* ⲡⲣⲟⲣⲙⲁ ⲉ ⲣⲁⲓ· ⲁⲩⲣ̄ ⲱⲡⲏⲣⲉ ⲉⲙⲁⲧⲉ· | ⲱⲟⲣⲡ̄ ⲁⲉ
ⲙ̄ⲛ̄ ⲛ̄ ⲧⲉⲣ ⲉⲙⲙⲱⲡⲉ· ⲁⲫⲃⲱⲕ ⲉ ⲧⲉⲕⲗⲏⲥⲓⲁ(*sic*)· ⲁⲩⲟⲩⲱⲱⲧ̅
ⲉⲭⲙ̄ ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲁⲩ[ⲉⲓ] ⲉ ⲃⲟⲗ· ⲁϥⲁⲗⲉ
ⲉ ⲛⲉⲩⲧⲃⲏⲟⲩⲉ· ⲁⲫⲃⲱⲕ ⲉ ⲡⲧ̄ⲛ̄ⲏ· ⲛ̄ ⲧⲉⲣⲉ ⲟⲩⲣⲟⲟⲩ
ⲁⲉ ⲟⲩⲉⲙⲉ· ⲭⲉ ⲛ̄ⲧⲁ ⲡⲁⲣⲭⲱⲛ· ⲉⲓ ⲣⲙ̄ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ
ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲥⲱⲧⲙ̄ ⲉ
ⲧⲃⲉ ⲧⲉⲥⲙⲉⲉⲣⲉ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲭⲉ ⲛⲉⲥⲟⲥ ⲉⲙⲁⲧⲉ·
ⲁⲥⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ ⲣⲉⲛⲣⲱⲙⲉ ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲱⲁ ⲣⲟϥ· ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲉⲓⲟⲩⲱⲙ ⲉⲓ ⲣⲱⲓ· ⲛ̄ ⲧⲉⲕⲙⲉⲉⲣⲉ ⲙ̄ ⲡⲁ
ⲙⲛ̄ⲣⲉ· ⲁⲩⲱ ϯⲛⲁⲧⲁⲙⲟ ⲧⲉⲥⲣⲛ̄ⲧⲉ· ⲣⲙ̄ ⲡⲛⲟⲩⲃ ⲙⲛ̄
ⲡⲣⲁⲧ· ⲁⲩⲱ ⲣⲉⲛⲣⲙ̄ⲣⲁⲗ ⲛ̄ⲣⲟⲟⲩⲧ· ⲙⲛ̄ ⲣⲉⲛⲣⲙ̄ⲣⲁⲗ
ⲛ̄ⲥⲉⲙⲁ· ⲁⲩⲱ ⲣⲉⲛⲥⲁⲙⲟⲩⲗ· ⲣⲉⲛⲣⲉⲥⲡⲗⲉⲓⲁ ⲣⲙ̄ ⲑⲁⲗ-
ⲗⲁⲥⲥⲁ· ⲕⲁⲧⲁ ⲛⲧⲁⲓⲟ ⲛ̄ⲧⲉⲕⲗⲏⲣⲟⲥ ⲣⲓ ⲟⲩⲥⲟⲛ· ⲧⲟⲧⲉ
ⲧⲙⲁⲁⲩ ⲛ̄ ⲧⲱⲉⲉⲣⲉ ⲱⲙⲁ ⲧⲉⲥⲙⲉ ⲙ̄ ⲡⲁⲣⲭⲱⲛ·
ⲁⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ⲁⲥⲧⲁⲙⲟϥ ⲁ ⲡⲱⲁϩⲉ· ⲡⲉϩⲉ ⲡⲁⲣ-
ⲭⲱⲛ· ⲭⲉ ⲉⲱⲱⲡⲉ ⲙⲁⲣⲉ ⲉ ⲱⲙⲣⲉ ⲱⲙⲁ· ⲛ̄ⲧⲁⲡ̄ⲧ̄ϥ ⲉ
ⲣⲟⲩⲓ ⲉ ⲡⲁ ⲛⲓ· ⲛ̄ⲧ ⲁⲓⲥⲣⲁⲓ ⲛⲁϥ· ⲛ̄ ⲧⲁ ⲡⲣⲟⲥⲣⲟⲁⲟⲥ
Fol. 18 *a* ⲧⲏⲣ̄· ⲙⲛ̄ ⲥⲟⲙⲙⲟⲓ ⲉ ⲡⲟⲣⲭ̄ ⲉ ⲣⲟⲓ ⲉⲛⲉϥ· | ⲁⲩⲱ
ⲛ̄ⲉ ⲡⲱⲙⲣⲉ [ⲱⲙⲁ] ⲭⲉ ⲙⲛ̄ⲧⲁⲓ ⲛ̄ⲥⲁⲃⲁⲗⲗⲁⲥ· ⲉⲓⲥⲱⲱⲧ̅ ⲛ̄ⲥⲟⲥ
ⲉⲓⲥⲱⲱⲧ̅ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ· ⲧⲟⲧⲉ ⲁ ⲧⲉⲥⲣⲏⲙⲉ ⲙ̄ ⲡⲁⲣⲭⲱⲛ·
ϫⲱ ⲛ̄ⲣⲱϥ ⲙⲙⲁ· ⲉ ⲙⲉⲥⲣⲏⲙⲉ ⲛ̄ⲧⲁⲧⲉⲓ· ⲁⲩⲱ ⲁⲫⲃⲱⲕ

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ⲉⲩⲗⲁⲡⲉⲓ· ⲁⲩⲭⲱ ⲛ̄ ⲣⲱⲃ ⲉ ⲡⲙⲩⲣⲉ ⲙⲛⲁ: ⲙⲛ̄ ⲛⲉⲩ-
ⲉⲓⲟⲧⲉ· ⲁⲩⲱ ⲁⲩⲉⲓ ⲛⲭⲁⲣ ⲛ̄ⲣⲏⲧ· ⲁⲩⲱ ⲙⲛ̄ ⲟⲩⲙⲁⲭⲉ·
ⲣⲟⲩⲣⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲭⲙⲱⲡⲉ· ⲁⲧⲙⲟⲟⲧⲉ ⲉ ⲡⲉⲧⲙⲩⲣⲉ·
ⲁⲧⲙⲁⲭⲉ ⲛⲓⲙⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲫⲁⲣ ⲡⲙⲩⲣⲉ ⲙⲛⲁ· ⲫⲛ̄
ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲱ [ⲙⲛ̄]ⲛ ⲟⲩⲣⲁⲛⲁⲩ ⲡⲙⲩⲣⲉ ⲙⲛⲁ· ⲁⲗⲗⲁ
ⲛⲉⲭⲣⲓⲟⲕⲉ̄ ⲛ̄ ⲣⲏⲧ· ⲉ ⲃⲟⲗ ⲁⲉ ⲉⲩⲥⲟⲟⲩⲛ̄ ⲛ̄ ⲧⲙⲉⲉⲣⲉ
ⲙⲛⲁ· ⲁⲉ ⲛⲉⲥⲟⲥ ⲉⲙⲁⲧⲉ· ⲁⲉ ⲛⲧⲱⲟ ⲙⲓⲟⲧ· ⲉⲫⲣⲛ̄
ⲧⲁⲓⲍⲉⲃⲉ· ⲣⲁⲣⲧⲛ̄ ⲙ̄ ⲛⲉⲩⲥⲁϥ· ⲙⲁⲣⲉ ⲡⲥⲁϥ ⲧⲛⲟⲟⲩ
ⲙ̄ ⲡⲙⲩⲣⲉ ⲙⲛⲁ· ⲙⲙⲛⲛⲓⲉ· ⲛⲉⲭⲁⲡⲁⲥⲥⲉⲗⲉ ⲉ ⲧⲙⲉⲉⲣⲉ
ⲙⲛⲁ· ⲛ̄ ⲛⲉⲧ ⲉⲣⲉ ⲛⲧⲉⲥⲁϥ ⲛⲁⲥⲣⲁⲓⲥⲟⲩ ⲛⲁⲩ· ⲉ ⲧⲉ-
ⲡⲁⲛⲁⲥⲓⲥ· ⲗⲟⲓⲡⲟⲛ ⲁⲩⲣ̄ ⲧⲉⲧⲙⲛ ⲧⲛⲣⲉ· ⲉⲫⲛⲟⲧⲕ·
ⲉⲭⲙⲉⲉⲧⲉ ⲉ ⲃⲟⲗ· ⲁⲉ ⲟⲧ ⲁⲣⲁ ⲡⲉⲧ ⲉⲭⲛⲁⲁⲁϥ· ⲙⲁⲛⲧ
ⲉⲭⲁⲡⲁⲛⲧⲁ· ⲉⲧ | ⲉ ⲧⲙⲉⲉⲣⲉ ⲙⲛⲁ· ⲛ̄ ⲫⲛ̄ ⲟⲩⲙⲙⲛⲏ Fol. 18 b
ⲛ̄ ⲥⲁⲗⲟⲥ· ⲏ ⲫⲛ̄ ⲟⲩⲡⲟⲣⲓⲁ· ⲉ ⲧⲃⲉ ⲡⲉⲭⲟⲥ ⲛ̄ ⲕⲱϥ· ⲙⲛ
ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲥ· ⲣⲁⲡⲗⲟⲥ ⲁⲩⲥⲱ ⲉⲩⲗⲁⲡⲉⲓ· ⲁⲩⲱ ⲙⲛ̄
ⲫⲧⲁⲗⲉ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ ⲉ ⲡⲉⲩⲗⲁⲡⲉⲓ· ⲁⲩⲱ ⲛ̄ ⲣⲟⲩⲓ
ⲛ̄ ⲟⲩⲉⲃⲟⲧ ⲛ̄ⲣⲟⲟⲩ· ⲙⲙⲁ ⲙⲛ̄ⲧⲁ ⲛⲁⲓ ⲙⲱⲡⲉ· ⲁ ⲧⲙⲁⲁⲩ
ⲛ̄ ⲡⲙⲩⲣⲉ ⲙⲛⲁ ⲙⲟⲩ· ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲗⲁⲡⲉⲓ ⲛ̄
ⲭⲉⲩⲙⲁⲁⲩ· ⲙⲛ̄ⲡⲉ ⲡⲉⲭⲉⲓⲱⲧ· ⲙⲙⲉ ⲛ̄ⲥⲁ ⲗⲁⲁⲩ ⲛ̄ ⲥⲣⲙⲉ
ⲛⲁⲩ ⲛ̄ ⲕⲉ ⲥⲟⲡ· ⲡⲙⲩⲣⲉ ⲁⲉ ⲙⲛⲁ· ⲙⲛ̄ⲡⲉ ⲡⲁⲉⲉⲧⲉ
ⲗⲟ ⲉⲭⲉⲡⲱⲭⲗⲉ ⲛⲁⲩ· ⲉ ⲧⲃⲉ ⲧⲙⲉⲉⲣⲉ ⲙⲛⲁ· ⲁⲩϯ ⲉ
ⲛⲁⲣⲟⲩ ⲙⲙⲛⲛⲓⲉ· ⲙⲁⲛⲧ ⲉⲩⲣⲱⲙ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲓⲟⲩ·
ⲁⲩⲱ ⲫⲁⲓ ⲙⲙⲁⲟⲩⲥ ⲁⲩⲃⲱⲕ ⲉ ⲣⲁⲧⲟⲩ· ⲉⲩⲟⲩⲱⲙ ⲥⲱⲕ
ⲙ̄ ⲡⲓⲟⲩⲉ ⲛ̄ ⲛⲉⲥⲉⲓⲟⲧⲉ· ⲛⲥⲉ ϯ ⲛ̄ ⲧⲙⲉⲉⲣⲉ ⲙⲛⲁ ⲛⲁⲩ
ⲗⲁⲁⲩ· ⲁⲩⲱ ⲙⲛ̄ ⲉⲩⲁⲗⲁⲧⲉ ⲙ̄ ⲡⲁⲓ· ⲁⲗⲗⲁ ⲁⲩⲣⲉ
ⲧⲙⲟⲥ ⲙⲙⲁⲟⲩⲥ· ⲡⲣⲁⲛ ⲛⲉϩⲁⲩ· ⲁⲉ ϯⲛⲁⲧⲣⲉⲕⲛⲁⲁⲩ
ⲉ ⲣⲟⲥ· ⲛ̄ⲧ̄ ⲱⲁϧⲉ ⲛⲙⲙⲁⲥ· ⲛ̄ ⲟⲩⲙⲛⲛⲉ ⲛⲥⲟⲡ·
ⲓⲧⲁⲣⲟ ⲥⲓ ⲧⲁⲣⲟ· ⲡⲙⲩⲣⲉ ⲁⲉ ⲙⲛⲁ ⲥⲓⲧⲛ̄ ⲡⲉⲛⲟⲥ
ⲓⲁⲱϥ ⲛ̄ ⲣⲏⲧ ⲉ ⲣⲟⲩⲓ ⲉ

[One leaf, or more, wanting]

ⲁⲱⲁ· ⲁⲩⲱ ⲟⲛ ⲣⲉⲛⲡⲉϫⲓⲟⲛ ⲁⲩⲥⲉⲛⲧⲟⲩ ⲛ̄ ⲡⲟⲩⲉ· Fol. 19 a
ⲁⲧⲱⲉⲧⲱⲱⲧⲟⲩ ⲛ̄ ⲛⲉⲧⲁⲗⲟⲛ ⲣⲓⲗⲉⲫⲁ[ⲛ]ϯⲟⲛ· ⲁⲩⲱ [?]
ⲁⲙⲓⲟ ⲛ̄ ⲡⲛⲁ ⲛ̄ ⲥⲉⲕⲁⲧⲏ (*sic*) ⲁⲧⲱϥⲧ̄ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲩ ⲛ̄
ⲟⲩⲕⲱⲛ ⲛ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲫⲛ̄ ⲣⲉⲛⲓⲱⲛⲉ ⲛⲁⲧⲁⲙ ⲉⲙⲟⲉ·

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ⲙⲛ̄ ⲡⲟⲩⲁⲓ ⲛ̄ⲥϧⲟⲥ ⲛ̄ⲛⲟⲩϩ· ⲙⲛ̄ ⲡⲟⲩⲁⲓ ⲛ̄ⲥϥⲣⲁⲥⲓⲥ ⲓ
ϩⲁⲧ· ⲗⲟⲓⲡⲟⲛ ⲁⲩϫⲟⲕ ⲉ ⲃⲟⲗ ⲕⲁⲗⲟⲥ· ϩⲙ̄ ⲟⲩⲛⲟ
ⲛⲓⲏⲓⲕⲛⲉ· ⲁϥⲧⲁⲗⲟ ⲛⲉⲕⲥⲗⲟⲥ· ⲉϫⲙ̄ ⲛⲉⲩⲧⲃⲛⲟⲟⲩⲉ ⲛ̄
ⲧⲉⲧⲙⲏ· ⲙⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ ⲙⲛ̄ ⲧⲉϥⲙⲉⲉⲣⲉ ⲉⲧ ⲡⲱⲛⲉ
ⲙⲛ̄ ⲛ̄ϩⲣⲏϩⲁⲗ ⲡⲁⲛⲧⲟⲩⲉⲓ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
[illegible]ⲡⲱⲟⲛⲧ (*sic*) ⲉⲛϩⲟⲟⲩ· ⲉ ⲡⲓⲁ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ·
ⲣⲓⲟⲥ· ⲉⲧⲉ ⲥⲟⲩ ϫⲟⲩⲧⲛ ⲛ̄ ⲁⲑⲱⲣ ⲡⲉ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ
ⲁⲉ· ⲉ ⲡⲉⲕⲥⲗⲟⲥ· ⲛ̄ⲥⲓ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ· ⲁⲧⲁⲃⲙⲁⲍⲉ (*sic*)
ⲉⲙⲁⲧⲉ· ⲁⲧⲯⲁⲗⲗⲉ ⲫⲏⲛ ⲙ̄ⲙⲟⲩ· ⲁⲩϫⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲓ
ⲉ ⲧⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ· ⲙⲛ̄ ⲧⲉϥⲥϩⲓⲙⲉ· ⲙⲛ̄
ⲧⲉϥⲙⲉⲉⲣⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲁⲩ·
ⲟⲩⲱⲱⲧ ⲉϫⲙ̄ ⲡⲥⲱⲙⲁ· ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲙ̄ ⲟⲩⲛⲟ
ⲛ̄ ⲣⲁⲱⲉ· ⲁⲩⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁϥϫⲓⲧⲟⲩ ⲉⲩⲙⲁ ⲙⲁⲩ·
Fol. 19 *b* [?] ⲁⲁⲩ· ⲁⲩⲁⲛⲁⲡⲉⲩ|ⲉ[illegible]ⲡⲣⲓⲥⲉ ⲙⲡⲉⲣⲓⲟⲟⲩⲉ· ⲁⲩⲱ
ⲉⲣⲉ ⲧⲉⲧⲙⲏⲉⲣⲉ ⲡⲱⲟⲡ ϩⲁ ⲃⲁⲥⲁⲛⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲫⲙⲟⲥⲧ
ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉ ⲡⲱⲱⲛⲉ ⲉⲧ ⲙⲙⲁⲩ· ϫⲉ ⲟⲩⲣⲓⲥⲱⲓ
ⲡⲁⲁⲓⲱⲱⲛⲓⲟⲛ ⲡⲉ· ϩⲙ̄ ⲧⲡⲏⲩⲉ ⲛ̄ ⲧⲉⲧⲙⲏ ϫⲉ· ⲉ
ⲣⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲣⲟⲕⲉ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲏ·
ⲗⲁⲧⲏⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ
ⲉ ⲡⲏⲓ ⲙ̄ ⲡⲣⲉⲣⲡⲓⲣⲉ· ⲛ̄ⲧⲟⲩⲉⲓⲙⲉ ⲙ̄ ⲡⲱⲱⲛⲉ ⲉⲧ ⲣⲟⲥⲉ
ⲉϩⲙ̄ ⲧⲱⲉⲉⲣⲉ ⲱⲛⲉ· ⲁⲩⲟⲩⲱⲛϥ̄ ⲉ ⲣⲟⲩ ⲉⲣⲏ ⲟⲩⲛⲟⲉ
ⲙ̄ ⲫⲟⲃⲟⲥ· ⲉⲣⲉ ⲧⲉⲩⲥⲛⲩⲉ ⲧⲱⲕⲙ̄ ⲛ̄ⲧⲟⲟⲧϥ̄· ⲁⲩⲣⲓⲟⲩ·
ⲉ ϫⲱⲩ· [illegible]ⲛ̄ ⲧⲥⲛⲩⲉ· ⲛ̄ⲡⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲛ· ⲉⲩⲥⲱⲙⲧ
ⲁⲧⲱ ⲁⲩⲟⲛⲕϥ̄ ⲉ ⲣⲣⲁⲓ ⲣⲁ ⲡⲣⲙⲛⲏⲩⲉ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲉ
ⲟⲩⲁⲁⲃ· ⲉⲩⲁⲣⲉ ⲣⲁⲧϥ̄ ⲣⲓ ϫⲟⲩ· ⲛ̄ⲣⲟ ⲣⲓ ⲣⲟ· ⲁⲩⲟⲛⲕϥ̄
ⲣⲓⲙⲙ ⲛ̄ⲑⲙⲁ ⲛ̄ ⲙⲛⲟⲧϥ̄· ϫⲉ ⲉⲩⲛⲁⲧⲱⲟⲩⲁⲓ ⲛ̄ⲧⲡⲱⲧ
ⲁⲩⲣⲉ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲉⲙⲙ ⲛ̄ⲧⲣⲟ ⲣⲁ ⲡⲟⲩⲣⲛⲧⲉ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲩⲱ ⲁⲩⲥⲱ ⲉⲩⲙⲁⲥⲧⲓⲥⲟⲩ ⲙⲙⲟⲩ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲛⲁⲩ ⲣⲓ
ⲟⲩⲁⲡⲓⲗⲏ· ⲁⲩⲱ ⲉⲩⲫⲙ: ⲉⲛⲟⲧⲣⲛⲧⲉ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲟⲩⲟⲓ ⲛⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲣⲉⲩⲣ̄ ⲛⲟⲃⲉ
ⲁⲩⲱ ⲉⲩⲣⲙⲙⲉ· ϫⲉ ⲟⲩ ⲡⲉⲡⲛⲟⲃⲉ ⲡⲧⲟⲩ ⲡⲧⲁⲓⲁⲁⲩ ⲱ ⲛⲁ
Fol. 20 *a* [?] ϫⲉ· ⲡⲉϫⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ | ⲛⲁⲩ· ϫⲉ ⲙⲉⲕⲥⲱⲧⲙ̄ ⲉ ⲡⲉ
ⲥⲛϥ· ϫⲉ ⲙⲉ ⲕⲥⲁⲣⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲙ̄ ⲡⲉⲕⲗⲁⲟⲥ ⲟⲩⲁ
ⲙⲙⲉ ⲕⲙⲧⲟⲟⲧⲕ̄ ⲉϫⲙ̄ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲙ̄ ⲡⲛ̄ⲥ̄· ⲡⲉϫⲁⲩ ϫⲉ

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ⲉⲩⲥⲛϩ ⲛⲁ ϩⲟⲉⲓⲥ · ⲁⲗⲗⲁ ⲙⲁⲧⲁⲙⲟⲓ ⲉ ⲡⲉⲕⲣⲁⲓ · ⲁⲩⲱ
ⲛ̅ⲧ̅ ⲧⲁⲙⲟⲓ ⲉ ⲡⲁⲓⲟⲩⲉ · ϫⲉ ⲉⲓⲙⲉⲧⲁⲛⲟⲓⲁ ⲣⲁ ⲡⲁ ⲛⲟⲩⲉ ·
ⲧϩⲟⲟⲩⲓ ⲅⲁⲣ · ϫⲉ ⲟⲩⲓ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲙⲡⲟⲟⲩ · ⲡⲉϫⲉ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲛⲁϥ · ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲧ ⲉⲓⲣⲉ
ⲙ̅ⲡ̅ⲥⲟⲙ ⲉⲡ̅ⲓ̅ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲕⲁⲓⲥⲁⲣⲓⲁ · ⲛ̅ⲧⲁⲓⲉⲓ ⲉ ⲡⲁⲧⲁⲥⲥⲉ
ⲙ̅ⲙⲟⲕ ⲙ̅ⲡ̅ ⲡⲉⲕⲉⲙⲁⲩⲟⲥ · ⲛⲁⲓ ⲛ̅ⲧⲟϥ ϯ ⲛ̅ⲥ̅ ⲡⲉⲓ ⲛⲟⲥ
ⲛ̅ⲧⲕⲁⲥ ⲉ ⲣⲟⲧⲓ ⲉ ⲡⲟⲩⲁ ⲙⲉⲉⲣⲉ ⲛ̅ ⲣⲣ̅ⲙⲁⲡⲟⲗⲗⲱⲛ ⲛ̅
ϯⲡⲟⲗⲓⲥ ⲉⲡ̅ⲓ̅ ⲟⲩⲭⲓⲛⲥⲟⲛⲉ̅ · ⲁⲗⲗⲁ ⲛ̅ ⲣⲟⲥⲟⲩ ⲁⲓⲥⲓⲙⲉ
ⲛ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲛ̅ⲧⲛ̅ⲧⲕ̅ · ϯⲛⲁⲡⲁⲧⲁⲥⲥⲉ ⲙⲟⲕ ⲁⲛ · ⲛ̅ⲛ̅ⲓ̈
ⲥⲟⲛ · ⲁⲗⲗⲁ ⲉⲕϣⲁⲛⲧⲱⲟⲩⲛ ⲛ̅ϣⲟⲣⲡ̅ ⲙ̅ⲡ̅ⲣ̅ ⲁⲙⲉⲗⲉ ·
ⲁⲗⲗⲁ ⲃⲱⲕ ⲉ ⲣⲁⲧⲩ̅ ⲛ̅ ⲡⲣⲱⲙⲉ ⲛ̅ ⲙⲁⲩⲟⲥ · ⲡⲉⲓ ⲛ̅ⲧⲟϥ
ⲉⲓⲣⲉ ⲛ̅ ⲡⲛⲟⲃⲉ · ⲛ̅ⲧⲉⲧⲛ̅ⲉⲓ ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ · ⲁⲩⲱ ⲡ̅ⲣ̅ⲁϣⲉ
ⲛⲁϫⲱⲕ ⲉ ⲃⲟⲗ ⲉⲡ̅ⲓ̅ ⲣⲱⲃ ⲛ̅ⲓ̈ⲙ̅ · ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ · ϫⲉ
ϯⲛⲓⲛⲧ ⲁⲛⲟⲕ ⲉⲓⲣⲁϣⲉ · ⲁⲗⲗⲁ ⲡⲁⲛⲧⲟⲥ ⲉⲧⲙ̅ⲙⲁⲩ ⲉⲧ
ⲙ̅ⲙⲁⲩ ⲉⲓ · ⲁ ⲡⲁⲓⲟⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲟⲩⲱϣⲃ̅ ⲡⲉϫⲁϥ
ⲛⲁϥ · ϫⲉ ⲧⲟⲩϫⲟⲕ | ⲛ̅ⲧⲉⲕ[illegible]ⲧⲣⲉ ⲡⲉⲧ ⲙ̅ⲙⲁⲩ ⲉⲓ Fol. 20 *b* [?]
ⲉⲩⲥⲕⲉⲙⲁϯⲍⲉ · ⲧⲟⲧⲉ ⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲟⲩⲛ̅ ⲉ ⲣⲟϥ · ϣⲟⲣⲡ̅
ϫⲉ ⲛ̅ ⲧⲉⲣ ⲛ̅ϣⲱⲡⲉ · ⲁϥϯ ⲡⲉϥⲟⲩⲟⲓ ⲉ ⲡⲁ (*sic*) ⲉⲓⲱⲧ · ⲡⲉϫⲁϥ
ⲛⲁϥ · ϫⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲓ · ϫⲉ ϯⲉⲡⲓⲧⲱⲙⲓⲁ ⲛ̅
ⲃⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̅ⲧ̅ ⲡⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲛ̅ⲧⲁϣⲩⲗⲓⲛⲓ ·
ⲁⲩⲱ ⲙⲡⲉ (*sic*) ⲡⲉⲓⲱⲧ ⲑⲁⲗⲡⲉⲓ ⲙ̅ⲙⲟⲩ ⲉⲙⲁⲧⲉ · ϫⲉ ⲙ̅ⲡ̅-
ⲅⲁⲁϥ ⲛ̅ⲥⲁⲃⲗ̅ⲗⲁϥ · ⲡⲉϫⲁϥ ϫⲉ ⲃⲱⲕ ⲛⲁ ϣⲙⲣⲉ ⲁⲗⲗⲁ
ⲙⲡⲉ ⲕⲱⲥⲕ ⲉⲓ : ⲛ̅ⲧ̅ ⲕⲱ ⲛⲁⲥⲥⲡⲗⲁⲭⲛⲟⲛ ⲉⲧⲁϩⲛⲩ ⲙ̅ⲙ̅-
ⲙⲟⲕ · ⲱ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲛⲁⲃⲁⲗ · ⲁⲩⲱ ⲁⲩϯ ⲛ̅ ⲟⲩⲙⲛⲛⲧϣⲉ
ⲡⲁⲛⲟⲗⲟⲙⲁ · ⲁⲩⲱ ϣⲟⲙⲡⲉ ⲛ̅ⲧⲙ̅ⲙⲁⲩ ⲛ̅ⲣⲱⲙⲉ ⲛ̅ⲣⲟⲟⲩⲧ · ⲉ ⲧⲣⲉ
ⲙⲙⲟⲟⲩⲉ ⲙ̅ⲙⲁⲩ · ⲗⲟⲓ[ⲡⲟⲓ] ⲁⲩϫⲱⲣⲉ ⲣⲓ ϯⲅⲣⲓⲁ ⲉⲡ̅ⲓ̅
ⲟⲩⲟⲥ ⲛ̅ ϫⲱⲗⲛ̅ ⲉ ⲃⲟⲗ · ⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲧ ⲉⲣⲉ ⲡⲣⲱⲙⲉ
ⲛ̅ ⲙⲁⲩⲟⲥ ⲛ̅ⲧⲛ̅ⲧⲥ̅ · ⲡⲉϫⲁϥ ⲛⲁϥ · ϫⲉ ⲧⲱⲟⲩⲓ ⲙⲁⲣⲟⲓ
ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̅ⲧ̅ ⲡⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲛ̅ⲧⲁϣⲩⲗⲓⲛⲓ ⲁⲩⲱ
ⲣⲱⲃ ⲙⲛⲓ ⲛ̅ⲧⲁⲧⲙ̅ⲙⲁⲩ ⲙ̅ⲙⲟⲩ ⲁⲩϫⲟⲟⲩ ⲛ̅ ⲙⲁⲩⲟⲥ ·
ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡⲙⲁⲩⲟⲥ ⲥⲱⲧⲙ̅ ⲉⲥ ⲡⲣⲱⲙⲉ ⲙ̅ⲡ̅ ⲧⲉⲩ-
ⲥⲉⲉⲣⲉ ⲣⲓ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲩⲣ̅ ⲣⲟⲧⲉ ·
ⲡⲉϫⲉ ⲙⲁⲩⲟⲥ ϫⲉ ⲉϣⲁⲛϣⲱⲡⲉ ⲉ ⲧⲣⲁ ⲙⲟⲩⲧⲉ ⲧⲉⲡⲟⲩ
ϯⲙⲛⲧ ⲙⲛ ⲉ ⲧⲡⲟⲡⲟⲥ ⲛ̅ ⲡⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ϫⲉ

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Fol. 21 a [?] нєфотопрⲧ є ϧоλ ⲛ̄тє пєіωт ⲛ̄ | тшєєре ϣнн
ρωтϧ ⲛ̄ⲛⲟι· є тϧє тєϥшєєре· ⲛ̄тєтноτ а пϣнр
ϣнн хωрⲁ ρⲏ· отноς ⲛ̄ϩом ϣант ϥєі є пнар
тρϊон ⲛ̄ пет отааϧ· ρⲏ· отноς ⲛ̄ροτє· ачοτωϣ
єхⲁ пϣωнн ⲛ̄ пет отааϧ· ачнат є тшєєр
ϣнн єспаρⲧ ρωс єхⲁ пϣωнн ⲛ̄ пет отааϧ· ⲛ
пєсєіωт ⲙⲙⲏ тєснаат єтпараκалєі ⲛ̄ⲛⲟϥ єтβοн
θєі нас· ауω нєре пет отааϧ κω ⲛ̄ⲛⲟс єтшро
єпаποτϥ· а пϣнре ϣнн ⲙοττє єποικοποιος
ач† нау ⲛ̄ⲛнт ⲛ̄ρολοκο†нос· ауω а пархω
єτє пєіωт ⲛ̄ тшєєре ϣнн пе· ачсωϣⲧ
ачнат є пϣнре ϣнн· ачсοτωⲛⲏ· ачⲙοοϣе
ροϩн є ροϥ· ⲛ̄ϥсοοϩн ⲁⲛ λατ ⲛ̄ρωϧ· ачаспаζ
ⲛ̄ⲛοϥ· ауω ачϣнне ⲛ̄ϩа поτхαι ⲛ̄ пєχнι є βοϩ
ρι τοοτⲛ̄· ⲛ̄ тєр отϣλнλ ⲁⲛ ⲛ̄ пєснат· ачпро
τρєпе ⲛ̄ пϣнре ϣнн· ачхιτⲛ̄ є пна єт ϥοτнϥ
ⲛ̄ρнтⲛ̄ ⲛ̄ тπе· ауοτωⲙ ауєω ⲙⲙⲏ нετєρнτ
ачнат є тшєєре ϣнн ачраϣе єⲙⲁτе· ауω нєϥ
λαπει є тβннтс̄· ⲁⲛ нєсβасанιζе ауω нєϥшт
Fol. 21 b [?] ρнтс̄ ⲛ̄ нєсєιοτє ⲁⲛ | ⲛ̄т ⲛ̄ пєϣшπе· ауω
οⲛ єϥⲣ̄ ροτє ⲁⲛ нє пнартурос отοⲛρⲧ̄ є βοϩ
ρанλос нιρє ρаϥ ⲛ̄ροοϣϥ ρⲏ· ⲛⲓρнт ⲛ̄ пϣнр
ϣнн· прачιос ⲁⲛ мєрκοτριος· ачοτοⲛρⲧ̄ є βοϩ
є пєιωт ⲛ̄ тшєєре ϣнн· ачτωοτн ⲛ̄ⲛοϥ єϥⲛ̄
κοτⲛ̄· ачхιτⲛ̄ ⲛ̄ пβοϩ ⲛ̄ пна ⲛⲉⲙⲛκοτⲛ̄ ⲛ̄ρнтⲛ̄
ачхιποτϥ ⲁⲛ † τєκшєєре ⲛ̄ пєрⲣⲣⲱре єт ρа ρτнк
єϣωπε єκοτωϣ тра таλσος нак· ауω мєрϣнн
ⲛϩа пеθοοт є ροϩн є роϥ ⲁⲛ нє κє хроп таρο
ⲛ̄ροτο є пαι· ауω ачταⲙοϥ ⲁⲛ κє ϣοⲙⲉⲛⲧ нє
ϣанте пєϥєіωт ⲛ̄τοⲛ ⲛ̄ⲛοϥ· ⲁⲛ ачхωκ є βοϩ
ⲛ̄ⲥι пєϥаρє· ауω ⲙⲙⲡе καⲙєλєι єхι нау ⲛ̄τєκ
шєєре· ⲙⲙⲡϩа пιοτ ⲛ̄ пєϥєіωт· ауω ачταⲙοс
є θє ⲛ̄τοϥⲙаєтє ⲛ̄τєϥшєєре· ϣант єсϣωπε
тβє пϥοτωϣ є βοϩ є ροϩн є рос· ауω ачταⲙοс

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ⲙⲛ ⲉⲧ ⲃⲉ ⲡⲧⲟⲩⲟⲩⲟⲛⲟϥ ⲉ ϧⲟⲗ ⲉ ⲡϫⲣⲱⲙⲉ ⲛⲁⲉ ⲛⲧⲟⲩ-
ⲁⲡⲓⲗⲉ ⲉ ⲣⲟⲩ ⲉⲧ ⲛⲧⲟⲟⲧϥ· ⲁⲩⲱ ⲉ ⲧⲃⲉ ϩⲱⲃ ⲙⲙⲁ
ⲛⲧⲁⲩⲱⲙⲉ ⲙ ⲡⲱⲛϩⲉ ⲱⲛⲏ· ⲱⲁⲛⲧ ⲉⲩⲉⲓ ⲉ ⲡⲙⲁⲣ-
ⲧⲩⲣⲓⲟⲛ· ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲫ|ϫⲟⲟⲩ ⲛⲥⲓ ⲡⲁⲥⲓⲟⲥ ⲙⲉⲣ- Fol. 22 *a*
ⲕⲟⲩⲣⲓⲟⲥ· ⲁϥⲣⲟⲡϥ ⲉ ⲣⲟⲩ· ⲡⲁⲣϫⲱⲛ ⲁⲉ ⲁⲩⲛⲉⲣⲥⲉ [?]
ⲉ ⲉⲣⲁⲓ ⲉⲙ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁⲩⲱⲱⲗⲙ ⲉⲧⲛⲟⲩ ⲛⲥϯ ⲛⲟⲩⲧⲉ·
ⲉⲩⲥⲟⲧⲙ· ⲡⲉϫⲁⲩ ⲁⲉ ⲁⲗⲏⲑⲟⲥ ⲡⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲡⲉ ⲛⲧⲟⲩⲉⲓ· ⲁⲩⲟⲩⲟⲛⲟϥ ⲙⲙⲟϥ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ⲁⲩⲥⲱ ⲉⲩ-
ⲙⲉⲉⲩⲉ ⲉ ϧⲟⲗ· ⲉ ⲡⲉⲛⲧⲁ ⲡⲣⲙⲡⲣⲉ ⲉⲁⲁⲩ ⲛⲧⲉⲩⲙⲉⲉⲣⲉ·
ⲉ ⲧⲃⲉ ⲡⲉϥⲟⲩⲱⲙ ⲉ ⲣⲟⲟⲩ ⲉ ⲣⲟⲥ· ⲁⲩⲥⲱ ⲉⲩⲙⲟⲕⲙⲉⲕ
ⲙⲙⲟⲩ ⲁⲉ ⲁⲣⲁ ⲡⲟⲩⲱⲙ ⲙ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉ ⲉ ⲧⲣⲁⲥⲟⲗⲡ
ⲙⲁⲥⲧⲏⲣⲓⲟⲛ ⲉ ϧⲟⲗ ⲙⲛ ⲙⲙⲟⲛ ⲉⲙⲁⲕⲁⲁⲩ ⲉⲩⲣⲱⲙⲓ·
ⲣⲟⲥⲟⲛ ⲉⲩⲙⲉⲉⲩⲉ ⲉ ⲛⲁⲓ ⲁⲧⲥⲁⲗⲡⲓⲍⲉ· ⲉ ⲧⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲉⲧ ⲛⲕⲟⲧϯ ⲧⲱⲟⲩⲛ· ⲛⲥⲉⲉⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲛⲥⲉⲣⲧⲙⲉ-
ⲛⲉⲩⲉ ⲙⲡ ⲛⲉⲛⲉⲗⲟⲡⲟⲛⲟⲥ ⲁⲉ ⲙⲉ ⲡⲛⲟⲥ ⲛ ⲱⲁ ⲙⲡⲉ ⲙ
ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ ⲥⲟⲩ ϫⲟⲟⲧⲛ ⲛ ⲁⲑⲱⲣ ⲡⲉ· ⲁⲧⲱⲟⲙⲛ
[ⲛ]ⲥⲓ ⲙⲙⲏⲛⲓⲛⲉ· ⲉⲧⲗⲉⲕⲟⲧⲫⲟⲣⲉⲓ ⲉⲡ ⲟⲩⲣⲁⲱⲉ· ⲁⲩⲉⲓ
ⲉ ⲧⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲥⲱ ⲉⲧⲣⲙⲙⲉⲩⲉ ⲱⲁⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ
ⲥⲟⲣ· ⲁⲧⲱⲟⲙⲛ ⲣⲱⲙⲉ ⲛⲥⲓ ⲡⲣⲱⲙⲉ· ⲁⲙⲟⲟⲩⲧⲉ ⲉ
ⲧⲉⲩⲥⲉⲣⲙⲉ ⲙⲡ ⲧⲉⲙⲯⲉⲉⲣⲉ· ⲁⲩⲉⲓ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲉⲣⲉ
ⲛⲉⲧⲣⲉⲣⲁⲗ (*sic*) ⲟⲩⲁⲏ ⲛⲥⲱⲟⲩ· ⲁⲩⲱ ⲡϫⲣⲱⲙⲉ ⲣⲱⲙⲉ
ⲟⲛ ⲙⲡ ⲛⲉⲣⲣⲁⲗ· ⲁⲩⲃⲱⲕ ⲁⲧ|ⲟⲩⲱⲙⲛ ⲉⲭⲙ ⲡⲥⲱⲙⲁ Fol. 22 *b*
ⲙ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲱⲱⲛⲉ ⲁⲩⲱ ⲁ ⲡϫⲣⲱⲙⲉ ⲙⲟⲩⲛ [?]
ⲙ ⲡⲙⲁ ⲛ ⲛⲕⲟⲧϯ· ⲉⲩⲣ ⲙⲡⲙⲉ ⲙⲡⲥⲏⲥ· ⲁⲩⲱ ⲁⲩ-
ⲥⲙⲉ ⲙ ⲡⲱⲙⲉ ⲙ ⲙⲁⲩⲟⲥ· ⲉⲩⲥⲟⲛϩ ⲉ ⲣⲟⲟⲩ ⲉ ⲡⲉⲕ-
ⲥⲟⲩⲥ ⲙ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲡⲁⲉ ⲛ ⲟⲩⲟⲣ ⲉⲩⲕⲱ: ⲛⲣⲟⲩ·
ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲫ[ⲛⲁ]ⲉ ⲡϫⲣⲱⲙⲉ· ⲁⲩⲱⲙ ⲉ ⲣⲟⲩ ⲁⲉ
ⲟⲩⲟⲓ ⲛⲁⲓ ⲱ ⲛⲁ ϫⲉ ⲛⲥⲟⲛ· ⲁⲙⲟⲟⲩ ⲙⲡ ⲛⲁⲓ ⲉ ⲛⲁ ⲛⲟⲩ
ⲡⲟⲩⲣⲣⲓⲟ· ⲡⲉϫⲉ ⲡϫⲣⲱⲙⲉ ⲛⲁⲩ ⲁⲉ ⲛⲧⲟⲕ ⲉⲓ ⲉ ⲧⲱⲙ
ⲙ ⲡⲉⲓ ⲙⲁ· ⲡⲉϫⲉ ⲡⲙⲁⲩⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲱ ⲛⲁ ⲥⲟⲛ· ⲁⲥ-
ⲱⲙⲡⲉ ⲛ ⲧⲉⲣⲉ ⲕⲃⲱⲕ ⲉ ϧⲟⲗ ⲉⲓ ⲧⲟⲟⲧ· ⲁ ⲡⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲉⲓ ⲱⲁ ⲣⲟⲓ· ⲁϥ† ⲛ ⲟⲩϫⲁⲓⲟⲥ ⲉ ⲉⲣⲟⲓ·
ⲁⲩⲉⲓⲙⲉ ⲙⲙⲟⲓ ⲁⲩⲥⲟⲛϩ ⲙⲙⲟⲓ ⲉ ⲣⲟⲟⲩ· ⲉ ⲡⲉⲓ ⲙⲁ ⲛ
ⲛⲕⲟⲧϯ· ⲉⲧⲱⲓⲙⲉ ⲛⲁⲓ· ⲛⲧⲉⲙⲛⲟⲩ ⲁⲩⲱⲙ ⲉ ϧⲟⲗ· ϫⲉ

ⲛⲟⲩⲟⲉⲓ ⲉ ⲣⲟⲓ· ⲛⲁ ⲥⲟⲛ ⲙ̅ⲙ̅ ⲙⲉⲣⲓⲧ· ⲭⲉ ⲏ̅ ⲣⲟⲥⲟⲩ
ⲉⲙⲙⲁⲭⲉ ⲙ̅ⲙⲁⲁⲕ· ⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ☩ ⲏ̅ ⲟⲩⲱⲥⲧⲁⲁⲥ ⲉ
ⲣⲟⲩⲓ ⲣⲏ̅ ⲡⲁⲣⲟ· ⲁⲓⲁⲥⲭⲩⲙⲟⲛⲉⲓ ⲉⲙⲁⲧⲉ· ⲡⲉⲭⲁⲥ ⲛⲁⲩ
ⲭⲉ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̅ⲡ ⲟⲩⲧⲁⲗⲗⲟⲕ ⲉ ⲧⲃⲏⲏⲧⲉ̅· ⲭⲉ
ⲟⲩⲟⲛⲣⲉ̅ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲛⲁⲩⲙⲉ ⲛ̅ⲥⲟⲩ ⲉ ⲟⲩⲟⲛⲣⲉ̅
ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲡ̅ⲧⲉⲩⲛⲟⲩ· ⲉⲓⲥ ⲟⲩⲁⲁⲗⲙⲱⲙⲓⲟⲛ ⲁⲩⲭⲟⲥⲉ
Fol. 23 *a* [?] ⲉⲭⲙ̅ ⲡⲣⲱⲙⲉ ⲙ̅ ⲙⲁⲥⲟⲥ· | ⲁⲩⲃⲱ[ⲗⲉ̅] ⲉ ⲃⲟⲗ· ⲁⲩⲣⲓⲧⲉ
ⲙ̅ⲙⲟⲩ ⲣⲓⲭⲙ̅ ⲡⲕⲁⲣ· ⲉⲩⲱⲱⲛ ⲉ ⲃⲟⲗ· ⲭⲉ ⲕⲁⲁⲧ ⲧⲁⲡⲁⲓ-
ⲗⲉⲩⲉ ⲙ̅ⲙⲟⲩ· ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲧ ⲟⲩⲉⲣⲥⲁⲣⲝⲉ
ⲛⲁⲓ· ⲭⲉ ⲣⲉⲛⲛⲟⲥ ⲛⲉ ⲛⲉⲃⲗⲁⲥⲫⲏⲙⲓⲁ ⲛ̅ⲧⲟⲩⲁⲁⲩ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲧⲁⲥⲧⲁⲙⲓⲟⲩ· ⲁⲩⲱ ⲉⲥ ⲟⲩⲥⲉⲓⲙⲉ ⲟⲛ ⲁⲩⲁⲓ-
ⲱⲙⲱⲛ ⲣⲓⲧⲉ ⲣⲁⲧⲙ̅ ⲡⲥⲱⲙⲁ ⲙ̅ⲙⲁ ⲡⲉⲧ ⲟⲩⲁⲃ· ⲁⲩⲱ ⲏ̅
ⲧⲉⲣ ⲟⲩⲕⲁ ⲧⲥⲏⲛⲁⲍⲓⲥ ⲉ ⲃⲟⲗ· ⲁ ⲡⲓⲛⲛⲩⲉ ⲧⲏⲣⲟ̅ ⲥⲱⲟⲧⲟ
ⲉ ⲛⲁⲧ ⲉ ⲑⲉ ⲛⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲉⲃⲣⲓⲍⲉ ⲙ̅ⲡⲁⲓⲱⲱⲛⲓⲟⲛ·
ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ ⲉⲓ ⲣⲱⲟⲩ ⲟⲛ ⲁⲩⲣⲙⲟⲟⲥ· ⲁ ⲧⲉⲥⲣⲓⲙⲉ
ⲉⲧⲟ ⲙ̅ⲡⲁⲓⲱⲱⲛⲓⲟⲛ ⲱⲱ ⲉ ⲃⲟⲗ· ⲭⲉ ⲱ̅ ⲣⲉⲣⲙⲁⲡⲟⲗⲗⲟⲛ·
ⲙ̅ⲙ[illegible]ⲕⲁⲁⲧ ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲙ̅ ⲡⲉⲓ ⲣⲱⲙⲉ ⲙ̅
ⲙⲁⲥⲟⲥ· ⲭⲉ ⲡⲧⲟⲩ ⲣ̅ ⲣⲓⲕⲉ ⲧⲉⲕⲱⲓⲉⲉⲣⲉ· ⲁⲩⲱ ⲟⲛ ☩
ⲧⲉⲕⲱⲓⲉⲉⲣⲉ ⲙ̅ ⲡⲣⲉⲣⲱⲓⲣⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲡⲧ ⲁⲩⲧⲁⲗⲗⲟⲕ ⲣⲙ̅
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲭⲉ ⲙⲡⲉⲧⲉⲟⲩⲉⲓⲥⲧⲉⲕ(*sic*) ⲁⲥⲁⲗⲗⲁⲧⲉ ⲙ̅ ⲡⲧⲁⲗ-
ⲥⲟ· ⲁⲩⲱ ⲙ̅ⲡ̅ⲣ̅ ⲁⲙⲉⲗⲉⲓ ⲉⲭⲓ ⲣⲟ ⲏ̅ ⲡⲧⲉⲕⲱⲓⲉⲉⲣⲉ ⲙ̅ ⲡⲱⲛⲣⲉ
ⲱⲛⲏ· ⲭⲉⲕ ⲟⲩⲱⲟⲙⲡ̅ⲧ ⲛⲉⲃⲟⲧ ⲉⲧⲉ ⲟⲩⲡ̅ⲧⲁⲥⲥⲟⲩ ⲙ̅
ⲛⲉⲓⲱⲧ ⲙ̅ ⲡⲱⲛⲣⲉ ⲱⲛⲏ· ⲁⲩⲱ ⲙ̅ⲡ̅ⲥⲁ ⲛⲁⲓ ⲛⲉⲕⲟⲛⲧ
ⲛⲁⲉⲓⲧⲟⲛ· ⲧⲉⲥⲣⲓⲙⲉ ⲁⲉ ⲁ ⲡⲉⲥⲟⲛⲧ ⲥⲱⲣ̅ⲙ̅ ⲉ ⲃⲟⲗ·
Fol. 23 *b* [?] ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲉⲥⲥⲱⲧ̅ⲙ̅ ⲉ ⲣⲟⲟⲩ | ⲁⲩⲱ ⲉⲓⲥ ⲡⲧⲉⲩⲛⲟⲩ[illegible]
ⲙⲁⲩ ⲁ ⲧⲉⲥⲱⲓⲉⲉⲣⲉ ⲗⲟ ⲉ ⲃⲟⲗ ⲣⲏ̅ ⲧⲃⲁⲥⲁⲛⲟⲥ ⲣⲱⲥ ⲙ̅ⲡⲉ
ⲥⲱⲟⲛⲉ ⲉ ⲡⲧⲏⲣⲟ̅· ⲁⲩⲱ ⲡⲉⲭⲁⲥ ⲙ̅ ⲡⲙⲁⲩⲥ ⲛ̅ⲥⲓ ⲧⲉ-
ⲥⲣⲓⲙⲉ· ⲉ ⲧⲣⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲱⲁⲭⲉ ⲛ̅ⲟⲩⲧⲉ̅·
ⲭⲉ ⲭⲓⲙ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲛⲉ ⲕⲟⲩⲱⲣ: ⲙ̅ⲙ̅ ⲡⲣⲱⲙⲉ· ⲁⲗⲗⲁ
ⲉⲕⲉⲡⲱⲧ: ⲛ̅ⲧⲟⲩⲉⲓⲏ ⲉⲕⲉⲱⲱⲡⲉ ⲉⲕⲁⲁⲥⲕⲉⲓ ⲙⲁⲧⲁⲁⲕ·
ⲫ̅ ⲧⲣⲏⲙⲟⲥ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲉⲕⲙⲟⲩ· ⲁⲩⲱ ⲁⲩⲉⲡ̈ⲓ-
ⲧⲓⲙⲁ ⲙ̅ ⲡⲉⲡⲛⲁ ⲉⲧ ⲛ̅ⲟⲛⲧ̅ⲧ̅ ⲁⲩⲛⲟⲩⲉ̅ ⲉ ⲃⲟⲗ· ⲁ ⲧⲉⲥ-
ⲣⲟⲣⲁⲥⲓⲥ ⲥⲙⲙⲉ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲁⲩⲃⲱⲕ ⲉ ⲧⲉⲣⲙⲏⲟⲥ·
ⲁⲩⲁⲛⲁⲭⲱⲣⲉⲓ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲉⲩⲙⲟⲩ· ⲏ̅ ⲧⲉⲣⲉ ⲡⲉ-

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ϩοοτ ⲉ ⲡⲓⲁ ⲟⲩⲉⲓⲛⲉ ⲁ ϩⲉⲣⲙⲁⲡⲟⲗ[ⲗⲱⲛ ⲁⲩⲁⲗⲉ] ⲛⲉⲩ-
[ⲧⲃ]ⲏⲟⲩⲧⲉ · ⲙⲛ̄ ⲧⲉⲩⲥⲫⲓⲙⲉ · ⲙⲛ̄ ⲧⲉⲩⲙⲱⲉⲣⲉ · ⲙⲛ̄ ⲛⲉⲩ-
ϩⲓⲣⲁⲗ · ⲁⲩⲱ ⲡⲣ̄ⲣⲱⲙⲉ ⲙⲛ̄ ⲛⲉⲩϩⲓⲣⲁⲗ · ⲁⲩⲉⲓ ⲉ
ⲧⲉⲩⲡⲟⲗⲓⲥ · ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ ⲡⲁⲣⲁⲥⲥⲉⲗⲉⲓ ⲛ̄ⲧⲉⲩ-
ⲥⲫⲓⲙⲉ · ⲛ̄ⲣⲱⲃ ⲙⲙⲁ ⲛ̄ⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ϫⲟⲟⲩ ⲛⲁⲩ · ϩⲓ
ⲡⲣⲟⲣⲣⲁ · ⲛ̄ ⲧⲉⲣⲉ ⲧⲉⲩⲥⲫⲓⲙⲉ ⲉⲓⲙⲉ ϫⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁ
ⲡⲁⲣⲭⲱⲛ ϫⲱ ⲉ ⲣⲟⲥ ⲛ̄ ⲡⲣⲟⲣⲣⲁ · ☩ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ϫⲟⲟⲥ · ϩⲓ̄ ⲧⲁⲣⲣⲟ ⲛ̄ ⲧⲉⲥⲫⲓⲙⲉ · ⲉⲧⲟ
ⲡⲁⲗⲗⲱⲛⲓⲟⲛ · ⲛ̄ ⲧⲉⲣⲉ ⲡⲗⲁⲟⲥ ϫⲉ ⲥⲱⲧⲙ̄ ⲁⲩ ⲟⲩⲛⲟⲥ
ⲛ̄ⲧⲱⲧ ⲛ̄ϩⲏⲧ ⲱⲱⲡⲉ ϩⲓ̄ ⲧⲉⲩⲙⲛⲛⲧⲉ ⲁⲩⲧⲛ̄|ⲟⲟⲩ Fol. 24 a
ⲁⲩ [illegible] ⲁⲩⲱⲙ ⲁⲩⲥⲱ ⲛⲙⲙⲁⲩ (sic) ⲁⲩⲧⲁⲗⲟⲩ ϫⲉ ⲡⲓ [?]
ⲡⲣⲟⲟⲩⲱ ⲛ̄ⲧⲛ̄ⲉⲓⲣⲉ ⲛ̄ⲧⲱⲉⲗⲉⲉⲧ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁ ⲡⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ϫⲟⲟⲥ ⲛⲁⲓ · ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ ⲥ̄ϫⲱⲧⲙ̄ ⲉ ⲛⲁⲓ ·
ⲛ̄ⲥⲓ ⲡⲣⲉⲣⲱⲣⲉ ⲁⲣϩⲁⲱⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲁⲓⲛ-
ⲟⲛ ϫⲱⲕ ⲉ ϧⲟⲗ ⲁ ⲡⲣ̄ⲣⲱⲓⲣⲉ ϧⲱⲕ ⲉ ⲡⲉϩⲏ · ⲁϥϫⲱ
ⲡⲣⲟⲃ ⲙⲙⲁ ⲉ ⲡⲉϥⲓⲱⲧ · ⲁⲩⲱ ⲁ ⲡⲉⲩⲉⲓⲱⲧ ⲣⲁⲱⲉ ⲉ
ⲡⲉⲣⲟⲟ · ϣⲟⲣⲡ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ϥϣⲱⲡⲉ · ⲁ ⲡⲉⲓⲱⲧ
ⲛ̄ⲣⲣ̄ⲣⲱⲓⲣⲉ ⲥⲱⲟⲩⲉ · ⲡⲛⲟⲩ ⲧⲓⲣⲟⲩ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲡⲗⲟⲩ-
ⲥⲓⲟⲥ · ⲁⲩⲉⲓ ⲉⲣⲁⲓ ⲡⲛⲓ ⲛ̄ ⲡⲕⲩⲣⲓⲉ ϩⲉⲣⲙⲁⲡⲟⲗⲗⲱⲛ ·
ⲁⲩⲱ ⲁⲩϣⲁϫⲉ ⲙⲙⲁⲩ ⲉ ⲧⲃⲉ ⲧⲉϥϣⲱⲡⲉ · ⲁⲩⲱ ⲁⲩ-
ⲧⲱⲧⲉ ⲛⲉⲧⲉⲣⲛⲓ ⲁⲩⲱ ⲁⲩ☩ ⲛⲁⲥ ⲛ̄ ⲟⲩⲙⲛⲛⲧⲉ ⲛⲟⲩⲃ ⲟⲩ
ϩⲁⲧ · ⲁⲩⲱ ⲟⲩⲁⲓⲱ ⲛ̄ⲕⲟⲥⲙⲓⲥⲓⲥ · ⲁⲩⲱ ϩⲉⲛϩⲓⲣⲁⲗ
ⲛ̄ⲣⲟⲟⲩⲧ · ⲙⲛ̄ ϩⲉⲛϩⲓⲣⲁⲗ ⲛ̄ⲥⲫⲓⲙⲉ · ⲙⲛ̄ ϩⲉⲛ : ⲟⲩⲁⲗ
ⲛ̄ⲣⲉϥⲡⲗⲉⲁ : ⲟⲩ̄ ⲑⲁⲗⲗⲁⲥⲥⲁ ⲁⲩⲱ ⲁⲩⲉⲓⲛⲉ ⲛ̄ⲣⲉⲛⲁⲩ-
ⲙⲱⲧⲛⲥ · ⲙⲛ̄ ϩⲉⲛⲃⲟⲩⲛⲁⲧⲱⲣ · ⲙⲛ̄ ϩⲉⲛⲡⲟⲣⲕⲟⲛⲓⲥⲧⲛⲥ ·
ⲁⲩⲱ ⲛ̄ⲣⲉⲛⲙⲓⲓⲁⲣⲓⲟⲛ · ⲙⲛ̄ ϩⲉⲛϫⲟⲉⲓϫ · ⲙⲛ̄ ϩⲉⲛ-
ⲕⲓⲛⲇⲟⲛ · ⲁⲩⲉⲓⲣⲉ ⲛ̄ⲧⲱⲉⲗⲉⲧ ⲟⲩ̄ ⲟⲩⲟⲥ ⲉ ⲙⲙⲛ̄ⲧⲗⲁⲙ-
ⲡⲣⲟⲥ · ⲁⲩⲱ ⲙⲙⲛ̄ⲥⲁ ⲛⲉ ϩⲉⲃⲇⲟⲙⲁⲥ · ⲁⲩⲧⲱⲣⲉ ⲛ̄
ⲟⲩⲙⲛⲛⲧⲉ : ⲉ ⲡⲗⲟⲩⲥⲓⲟⲥ · ⲙⲛ̄ ⲟⲩⲙⲛⲛⲧⲉ ⲡⲁⲣⲭⲱⲛ ·
ⲁⲩⲉⲓⲣⲉ ⲛ̄ | ⲧⲱⲉⲗⲉⲉⲧ ⲟⲩ̄ ⲟⲩⲟⲥ ⲉ ⲙⲙⲛ̄ⲧⲉⲡⲓⲧⲛⲥ · ⲁⲩⲱ Fol. 24 b
ⲁⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱ ⲉ ⲡⲣⲟⲩⲛ ⲛ̄ ⲱⲟⲩⲧ ⲛ̄ⲉⲃⲟⲧ · [?]
ⲙⲙⲛ̄ⲥⲁ ⲧⲱⲉⲗⲉⲉⲧ · ⲁⲙⲟⲩ ⲛⲥⲓ ⲛⲉⲓⲱⲧ ⲉ ⲡⲱⲣⲉ
ⲱⲛⲓ · ⲟⲩ̄ ⲟⲩⲙⲛⲛⲧⲗⲗⲟ ⲉⲥⲕⲟⲧⲱ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲛⲉⲓ-
ⲣⲟⲟⲩ ⲉ ⲡⲉϫⲣⲛⲃⲉ ϫⲱⲕ ⲉ ϧⲟⲗ · ⲁ ⲡⲣ̄ⲣⲱⲓⲣⲉ ⲓⲍ ⲉ

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ⲡⲉϥⲛⲟⲩϩ · ⲙⲛ̄ ⲡⲉϥϩⲛⲧ (*sic*) · ⲙⲛ̄ ⲡⲉϥⲁⲡⲟⲥⲕⲉⲩⲉ ⲧⲏⲣ̄ⲥ · ⲁⲩⲱ ⲛⲉϥϩⲓⲣⲁⲗ · ⲁϥⲡⲓⲧⲟⲩ ⲉ ⲡⲛⲓ̈ ⲙ̄ ⲡⲉϥⲯⲟⲙ · ⲁⲩⲥⲱ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲟⲩ ⲯⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉⲧⲙⲟⲩ · ⲁⲩⲱ ⲉⲧⲙⲛⲧ ⲕⲁⲧⲁ ⲣⲱⲙⲡⲉ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ϩⲙ̄ ⲡⲉϥⲯⲁ ⲉⲧ ⲟⲩⲁⲁϩ · ⲉⲧⲯⲩⲭⲏ ⲉⲧⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ (*sic*) ⲙ̄ ⲡⲓⲛⲟⲩⲧⲉ ⲡⲁ ⲛⲉⲛⲟⲥ ⲛ̄ⲥⲟⲙ · ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲁⲩⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ · ⲉ ⲛⲉⲓ ⲛⲟⲥ ⲛ̄ⲣⲙⲟⲧ ⲉⲧ ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ · ⲙⲛ̄ ⲡⲉϥⲥⲟⲧⲡ̄ ⲕⲁⲧⲁ ⲫⲉⲣⲟⲥ · ϯⲟⲩⲱϣ ⲙⲛ̄ ⲱ ⲡⲗⲁⲟⲥ ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲉ ⲁⲓ ϩⲉⲛⲕⲟⲩⲓ ⲉ ⲣⲱⲧⲛ̄ · ⲁⲗⲗⲁ ϯⲥⲟⲟⲩⲛ ⲍⲉ ⲙⲛ̄ⲥⲟⲙ : ⲛ̄ⲗⲁⲁⲩ ⲉ ⲥⲙ̄ ⲡϫⲱⲕ ⲛ̄ⲧⲙⲛ̄ⲥⲟⲙ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁϩ : ⲙⲁⲗⲓⲥⲧⲁ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲁⲩⲱ ⲟⲛ ⲍⲉ ⲛⲁⲛⲟⲩ ⲡⲱⲓ ϩⲓ̄ ϩⲱⲃ ⲙⲙⲁ · ⲱ ⲛⲁⲓⲧⲟⲩ ⲛ̄ ⲛⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲱⲱⲩ |

[The concluding lines are wanting.]

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THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON MERCURIUS THE MARTYR

(Brit. Mus. MS. Oriental, No. 6802)

ⲟⲩⲉ[ⲏⲕ]ⲱⲙⲓⲟⲛ ⲉ ⲁⲭⲧⲁⲩⲟⲩ · ⲏ̄ⲥ̄ⲓ ⲡⲅⲁ- Fol. 25 *a*
ⲅⲓⲟⲥ ⲁⲡⲁ ⲁⲕⲁⲕⲓⲟⲥ · ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲏ̄ [ⲁ]
ⲧⲕⲁⲓⲥⲁⲣⲓⲁ · ⲅⲡ̄ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ · ⲏ̄ ⲧⲁⲩ-
ⲕⲟⲧϥ̄ ⲉ ⲡⲣⲁⲛ ⲡ̄ ⲡⲅⲁⲗⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ-
ⲣⲓⲟⲥ · ⲅⲡ̄ ⲛⲉⲅⲟⲟⲩ ⲡ̄ ⲡϥ̄ⲣ̄ ⲙⲡⲉⲉⲩⲉ ⲉⲧ
ⲟⲩⲁⲗⲃ · ⲉⲧⲉ ⲥⲟⲩ ⲭⲟⲩⲧⲉ ⲛⲉ ⲡ̄ ⲛⲉⲃⲟⲧ
ⲁⲑⲱⲣ · ⲉ ⲁⲭⲉⲅⲱⲙⲓⲁⲍⲉ ⲏ̄ⲅⲁⲍ ⲏ̄ⲥⲟⲙ ·
ⲅⲓ ⲩⲡⲏⲣⲉ · ⲁⲩⲱⲩⲡⲉ ⲉ ⲃⲟⲗ ⲅⲓ ⲧⲟⲟⲧϥ̄
ⲡ̄ ⲙⲙⲁⲣⲧⲏⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲗⲃ · ⲡⲅⲁⲗⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲅⲏ ⲟⲩⲉⲣⲏⲏⲛ ⲏ̄ⲧⲉ ⲡⲛⲟⲩ-
ⲧⲉ · ⲉⲣⲉ ⲛⲉⲭⲥⲛⲟⲩ ⲉⲧ ⲟⲩⲁⲗⲃ ⲉⲩⲉ-
ⲩⲱⲡⲉ ⲏ̄ⲡⲱⲗⲏ ⲧⲏⲣ̄ⲛ̄ ⲅⲓ ⲟⲩⲥⲟⲡ · ⲅⲁⲓⲏⲏ ·

ⲁⲗⲏⲑⲱⲥ ⲁ ⲡⲟⲩⲟⲉⲓⲙ ⲙⲡⲁ ⲡ̄ ⲉⲙⲁⲓⲕⲁⲓⲟⲥ · ⲙ̄ⲙ̄ ⲡⲉⲓ
ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲕⲁⲧ[ⲁ] [redacted] ⲁ[ϥⲭⲱ
ⲡⲉⲣⲓⲉⲣⲟⲩϣⲁⲗⲧⲏⲥ · ⲁⲧⲱ ⲡⲉⲓⲱⲧ ⲙ̄ⲙ̄ ⲡⲉⲭ̄ⲥ · ⲕⲁⲧⲁ
ⲥⲁⲣⲝ̄ · ⲡⲣ̄ⲣⲟ ⲡ̄ ⲁⲓⲕⲁⲓⲟⲥ · ⲡⲧⲙⲛⲟⲩⲟⲥ ⲁⲁⲩⲉⲓⲁ ·
ⲉϥⲱⲙ ⲉ ⲃⲟⲗ · ⲉ[ϥ]ⲱⲙ ⲉ ⲃⲟⲗ · ⲫ̄ⲓ ⲧⲉϥⲥⲙⲏ ⲉⲧ ⲛⲟⲧⲙ̄ · Fol. 25 *b*
ⲉϥⲭⲱ ⲫ̄ⲓ ⲧⲉϥⲕⲱⲁⲣⲁ ⲫⲙ̄ ⲡⲗⲁⲕⲧⲣⲟⲛ · [ⲉ]ⲧ ⲛⲧⲟⲟⲧϥ̄ · [ⲫ]
ⲉϥⲭⲱ ⲙⲙⲟⲥ · ⲭⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲙ ⲙⲡⲁ ⲡ̄ ⲛⲁⲓⲕⲁⲓⲟⲥ · ⲁⲧⲱ
ⲟⲛ · ⲭⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲙ ⲙⲡⲁ ⲫⲙ̄ ⲡⲕⲁⲛⲉ · ⲉⲛ ⲛⲉⲧ ⲥⲟⲩⲧⲱⲛ
ⲫⲙ̄ ⲡⲉⲧⲫⲛⲧ · ⲡⲉⲭⲉ ⲡⲉⲭ̄ⲥ ⲫⲱϥ ⲫⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ·
ⲭⲉ ⲧⲟⲧⲉ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲛⲁⲣ̄ ⲟⲩⲟⲉⲓⲙ · ⲛⲟⲉ ⲙ̄ ⲡⲣⲏ ⲫⲛ̄
ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲙ̄ ⲡⲉⲩ[ⲉ]ⲱⲧ · ⲁ ⲡⲅⲁⲥⲓⲟⲥ [ⲙ]ⲉⲣⲕⲟⲩⲣⲓⲟⲥ

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[illegible]кнат є[illegible]п аперантон же неκω: пρλ-
лин ⲙⲡат єκсоγн пеχс калос· ауω п тере
ϥроκϥ· иєϥβωк є βол є ппολιτικος пβαρβαρος·
єγριση же наіка[г]ос пρро п анομος ϩωс πολι-
ταρχнс· єϥαμαρτε иєнсоτе нκλο єγнαщωσε
п пβαρβαρος пρнтоγ· пасυєλος де ⲙ пхоєіс·
аγєі є пєснт є βол ϩп тпе· аγтаат (*sic*) єн тснϩє
наϥ· же ογнє п пβαρβαρος[illegible]та (?)
Fol. 26 *a* ⲛ [illegible]т єщщε пє є трпоγοнϩ є βол· п ογноσ
п ⲇιаθєсіс є ϩоγн є ρооγ· пτпϯ п ογтаιο наγ·
ⲙⲡ ογєοογ κата пєγⲙπща· ϩп ϩєнєрωαн ⲙⲡ
ϩєнθγсіа· κата ⲙ пет наπογϥ· пταγаат наи
пщορп· тπογєρсαщε є τρєγογωн п пρο п
пρпнγε тироγ· κата πολις· ауω κата ϯⲙє·
ⲭі ϯρωⲙаиіа ща рнс є пιλак· ⲙⲡ иєοοщ·
є иєєтале λιβанос є ϩраі п пноγτе єтаιнγ· иєє-
єіре пєγщⲙщε ϩп ογноσ п спογан· є тⲙ тре
λаау пχріστιанос· аγωнϩ є βол ϩп λаау ⲙⲙа·
аγω пτе пархωн п тєпархіа· ⲇιωκει пса пει
χріϲтанос κата ⲙа· єіτе єпіскопос· єіτе пρєс-
βγτερος· єіτе ⲁⲛαγнωστнс· єіτе ⲙонαχος· єіτе
κοσⲙіκον· єіτе ρооγτ· єіτе сρⲙⲙе· єіτе ⲙаτοι·
єіτе пасанос· єіτе таϫιωτнс· ϩаπλος єνος иⲙ
Fol. 26 *b* пρωⲙε· є т[βє] | паⲙαρτε ⲛταⲙπτερο· є τρєγ
ⲭ ογсіαζε п пноγτе єтаιнγ· аγω пет наⲁнϯλєγєі
ⲙ па ογєρсαщε· єγєпαραⲇιδογ ⲙⲙоϥ· є ϩєнοσ
пβасанос єγщοβε· щаит ογноγ· тотє аϥ-
ογєρсαщε ⲛσι ⲇєκιος пρро п анομος· є τρε
пκγр[г]ϫ ωщ є βол· ϩп тполις тнрϵ· же єγχι
є ρωтⲛ тнртⲛ ⲙ плаос· же єіτе ⲙаτοι· єіτе
пасанос· єіτе ⲛєνος иⲙ пρωⲙε· ⲙⲡ ϩγλικια
иⲙ· [ж]е ⲁⲙнітⲛ тнртⲛ [illegible]рпе п пноγτе·
[пτе]тⲛταλε ογсια наγ є ϩраі· аγхро пτщнγε ϩірⲙ
про ⲙ пρпе· аγταλε ογсια наγ є ϩраі ϩі λιβанос·

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ⲙⲛ̄ ϩⲉⲙⲙⲁϩⲉ · ⲙⲛ̄ ϩⲉⲛⲥⲓⲉⲓ̈ · ⲙⲛ̄ ϩⲉⲛϩⲁⲗⲁⲁⲧⲉ · ⲁ
ⲡⲉⲥⲧⲉⲣⲉⲧⲱⲙⲁ ⲙⲟⲧϥ · ϥⲓ̈ ⲡⲕⲁⲡⲓⲟⲥ ⲛ̄ ⲡⲉⲥϯ ⲃⲱⲟⲙ ·
ⲛ̄ ⲛⲉⲧⲟⲧⲥⲓⲁ · ⲁⲧⲱ ⲛⲉⲣⲉ ⲟⲩⲟⲥ ⲩⲟⲟⲛ ϩⲙ̄ ⲛⲉ-
ⲭⲣⲓ[ⲥⲧ]ⲓⲁⲛⲟⲥ · ⲡⲓⲱⲧⲟⲣⲧⲣ̄ ⲉⲧⲁⲓⲱⲕⲉⲓ ⲡⲥⲱⲟⲩ · ⲉⲧ-
ϩⲓⲟⲩⲉ ⲉ ϩⲟⲟⲩ · ⲉⲧⲥⲱⲕ ⲙⲙⲟⲟⲩ ⲉ ⲛⲉⲥⲡⲁⲗⲱⲙ · ⲙⲛ̄
ⲡⲙⲁ ⲉⲧ ϩⲉⲡ · ⲉⲧⲁⲛⲁⲥⲁⲍⲉ | ⲙⲙⲟⲟⲩ ⲉⲣ ⲟⲧⲥⲓⲁ · ⲉⲣⲉ Fol. 27 a
ϩⲉⲛⲛⲟⲥ ⲛ̄ ⲧⲁⲣⲁⲭⲏ ⲩⲟⲟⲛ ⲕⲁⲧⲁ ⲙⲁ · ⲁϥⲟⲧⲉⲣⲥⲁϩⲙⲉ ϵ
ⲥⲁⲣ ⲛ̄ ⲡⲧⲣⲁⲛⲛⲟⲥ · ⲉ ⲕⲱ ⲉ ϩⲣⲁⲓ ϩⲓⲱⲛ ⲙⲙⲟⲩ ·
ⲉⲛⲉⲓⲗⲟⲥ ⲛ̈ⲙ̄ ⲡⲕⲟⲗⲁⲥⲧⲓⲣⲓⲟⲛ ⲉⲧϯ ϩⲟⲧⲉ · ϫⲉ ⲛⲁⲥ
ⲉⲧⲉⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ · ⲛ̄ⲥⲉⲣ ϩⲟⲧⲉ
ϩⲉⲛⲥⲛⲉϩⲉ ⲉⲧⲧⲁⲁⲧⲉ · ⲙⲛ̄ ϩⲉⲛ ⲙⲙⲁ ⲛ̄ ⲙⲛⲟⲧⲛ̄ ⲛ̄
ⲡⲉⲛⲓⲙⲉ · ⲙⲛ̄ ⲡⲉϣⲁⲩⲥⲉⲕ ⲛⲉϩⲣⲟⲛ ⲛ̄ⲣⲛⲧⲟⲩ · ⲙⲛ̄ ϩⲉⲛ-
ⲧⲟⲕ ⲛ̄ϣⲉⲧ ⲗⲁⲥ · ⲙⲛ̄ ϩⲉⲛⲕⲟⲧⲡⲓⲥ ⲙⲛ̄ ϩⲉⲛⲍⲟⲣⲧⲉ
ⲉⲧⲭⲏⲣ · ⲙⲛ̄ ϩⲉⲛϫⲁⲗⲕⲓⲟⲛ ⲉⲧⲙⲉⲣ ⲛ̄ ⲗⲁⲙⲁⲧⲛ̄ ⲉⲧ-
ⲃⲏⲣⲣ̄ · ⲁⲧⲱ ⲟⲛ ϩⲉⲛϫⲁⲗⲕⲓⲟⲛ ⲉⲧⲙⲉⲣ ⲫⲥⲏⲙⲁ · ⲁⲧⲱ
ϩⲉⲛⲧⲣⲟϫⲟⲥ ⲛ̄ⲃⲁϣⲟⲣ · ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲉⲡⲉ ⲡⲕⲟⲗⲁⲥⲧⲏ-
ⲣⲓⲟⲛ ⲉⲧϯ ϩⲟⲧⲉ · ⲛⲉⲩϫⲱ ⲥⲁⲣ ⲙⲙⲟⲥ · ⲛ̄ⲥⲓ ⲡⲣⲣⲟ
ⲛ̄ ⲁⲥⲉⲃⲛⲥ ⲉⲧ ⲙⲙⲁⲩ · ϫⲉ ⲡⲉⲧ ⲛⲁϯ ⲁⲛⲧϯⲗⲉⲥⲉⲓ ⲙ̄ ⲡⲁ
ⲟⲧⲉⲣⲥⲁϩⲙⲉ · ϯⲛⲁⲡⲱⲣⲕ̄ ⲡⲛⲉⲩϩⲁⲗ · ⲡⲧⲁⲱⲱⲧ ⲙ̄ ⲡⲉⲩ-
ⲗⲁⲥ · ⲡⲧⲁⲓⲉⲙⲉ ⲉ ϩⲟⲗ ⲙ̄ ⲡⲉⲛⲓⲣⲱⲙ : ⲡⲧⲁⲓⲟⲩⲉⲓⲥⲉ ⲥⲛⲃⲉ
ⲡⲣⲁⲧ̄ϥ · ⲡⲧⲁⲓⲉⲙⲉ ⲉ ϩⲟⲗ ⲙ̄ ⲡⲉⲩⲁⲛⲕⲉⲫⲁⲗⲟⲥ · ⲡⲕⲉ
ⲥⲉⲉⲡ[ⲉ] | ϫⲉ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ · ϯⲛⲁⲧⲁϥ ⲉ ⲡⲕⲱϥ̄ ⲛ̄ϩⲁⲙ- Fol. 27 b
ⲫⲁⲗⲓⲥⲕⲉⲓ ⲙⲙⲟϥ · ⲛ̄ ⲧⲉⲣ ⲟⲩⲁⲓ ϫⲉ ⲉ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲃ
ⲡⲣⲱⲙⲉ ⲛ̄ ⲁⲥⲉⲃⲛⲥ · ⲁⲩ ⲟⲩⲟⲥ ⲙⲙⲧⲥⲁϩ ϩⲛⲧ ⲧⲁ-
ⲣⲟⲟⲩ · ⲁⲩϥ̄ⲣⲟⲧⲉ · ⲁⲩⲱ ⲧⲟⲟⲧⲟⲩ ⲉ ϩⲟⲗ · ⲉⲣⲉ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲡⲁⲣⲁⲗⲩⲧⲟⲩ · ⲙ̄ ⲡⲉⲧ ϩⲓⲧⲟⲩⲱϥ ⲉ ⲡⲓⲟⲩ · ϩⲉⲛ-
ⲉ̈ⲓⲟⲧⲉ ⲉⲧⲡⲁⲣⲁⲗⲩⲧⲟⲩ ⲡⲛⲉⲩⲙⲛⲣⲉ ⲉ ⲡⲓⲟⲩ · ⲁⲩϥ̄
ⲡⲱⲃⲓ̈ ⲛ̄ ⲧⲙⲉ ⲛ̄ ⲧⲉϥⲧⲥⲓⲥ ⲁⲧⲱ [ϩ]ⲉⲛⲥⲓⲛⲧ ⲉⲧⲥⲱⲕ ⲙ̄-
ⲙⲟⲟⲩ · ⲉⲧϩⲱⲣⲃⲣ̄ ⲙⲙⲟⲟⲩ · ⲉⲧⲡⲁⲣⲁⲗⲩⲧⲟⲩ ⲙⲙⲟⲟⲩ ·
ⲉⲣⲉ ⲟⲩⲟⲥ ⲡⲙⲩⲧⲱⲣⲧⲣ̄ ⲩⲟⲟⲛ : ⲛ̄ ⲟⲧⲟⲛ ⲙⲙⲁ ⲉⲧ ϩⲟⲗⲟ-
ⲗⲟⲥⲉ ⲛ̄ ⲡⲣⲁⲛ ⲛ̄ ⲡⲣⲁⲛ (*sic*) ⲛ̄ ⲓⲥ · ⲛⲉⲧⲛ̄ ⲟⲧⲙⲛⲣⲉ ϫⲉ
ⲙⲛⲁ ⲡϩⲱⲱⲣⲉ · ϥ̄ⲓ̈ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ · ⲉ ⲡⲉϥⲣⲁⲓ ⲛⲉ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲉⲑⲣⲏⲕ ϥ̄ⲓ̈ ⲡⲁⲣⲓⲟⲙⲟⲥ ⲛ̄ ⲡⲙⲁⲣⲧⲩ-
ⲣⲓⲟⲥ · ⲉⲑⲣ̄ ϩⲟⲧⲉ ϩⲛⲧ̄ⲛ̄ ⲛ̄ ⲡⲙⲟⲩⲧⲉ ⲉⲛⲉⲓⲥⲱϥ ⲉⲙⲁⲧⲉ ·

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ⲫⲁ ⲡⲉⲩⲉⲙⲉ · ⲉⲣⲉ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲁ ⲧⲏⲣⲟ ⲙⲉ ⲙⲁⲟⲩ ·
Fol. 28 a ⲉ ⲧⲃⲉ ⲧⲉⲩⲉⲡⲓⲥⲧⲏⲙⲏ | ⲡⲉⲩⲉⲟⲟⲩ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫⲁ
ⲍ ⲧⲉⲭⲱⲣⲁ ⲛ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ ⲫⲁ ⲡⲫⲉⲛⲟⲩ · ⲉⲩⲭⲣⲓⲥⲧⲁ-
ⲛⲟⲩ ⲡⲉ ⲭ[ⲓ] ⲧⲉⲩⲙⲛⲧⲣⲟⲩⲓ · ⲙⲛ ⲡⲉⲩⲉⲓⲟⲧⲉ ⲛ ⲟⲩ-
ⲭⲱⲱⲣⲉ ⲡⲉ ⲫⲁ ⲡⲡⲟⲗⲉⲙⲟⲩ · ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲟⲟⲩ ⲛⲓⲙ-
ⲙⲁⲩ ⲫⲁ ⲛⲧⲣⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ · ⲛ ⲧⲉⲣ ⲥⲙⲁⲩ ⲉ ⲣⲟⲩ ⲛⲥⲓ
ⲡⲉⲧⲣⲓⲃⲟⲩⲛⲟⲩ · ⲁⲉ ⲉⲩⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲫⲁ ⲧⲉⲩⲧⲁⲍⲓⲥ · ⲙⲛ
ⲧⲣⲉⲍⲓⲥ ⲛ ⲧⲙⲛⲧⲙⲁⲧⲟⲩ · ⲁⲩⲁⲁⲩ ⲛ ⲧⲣⲓⲙⲛⲕⲓⲣⲓⲟⲥ (*sic*)
ⲉⲭⲫ ⲡⲉⲭⲁⲣⲓⲟⲙⲟⲥ · ⲡⲣⲣⲟ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲥⲙⲁⲩ ⲉ ⲧⲙⲛⲧ-
ⲭⲱⲱⲣⲉ ⲙ ⲡⲙⲏⲣⲉ ⲙⲏⲓ · ⲁⲩⲙⲉⲣⲓⲧ[ⲫ] · ⲁⲩⲕⲁⲁⲩ
ⲉⲩⲧⲛⲟ ⲉ ⲣⲟⲩ · ⲉⲩⲙⲟⲟⲩⲉ ⲛⲙⲙⲁⲩ ⲉ ⲛⲉⲣⲃⲏⲧⲉ ⲙ
ⲡⲁⲗⲗⲁⲫⲟⲛ · ⲁⲩⲱⲡⲉ ⲁⲉ ⲙⲡⲥⲁ ⲛⲁⲓ · ⲁⲉ ⲉⲣⲉ
ⲡⲁⲓⲱⲕⲟⲥ ⲥⲛⲣ ⲉ ⲃⲟⲗ · ⲁ ⲡⲉⲟⲛⲟⲥ ⲃⲁⲣⲃⲁⲣⲟⲥ ·
ⲧⲱⲟⲧⲛ ⲉ ⲣⲁⲓ ⲉⲭⲛ ⲣⲱⲙⲁⲓⲟⲥ · ⲡⲣⲣⲟ ⲁⲉ ⲁⲉⲕⲓⲟⲥ ·
ⲙⲛ ⲧⲉⲧⲙⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ · ⲁⲧⲁⲡⲟⲣⲉⲓ ⲉ ⲧⲃⲉ ⲧⲛⲟⲩ ⲛ
ⲁⲡⲟⲣⲓⲁ · ⲙⲛ ⲧⲙⲛⲧⲁⲃⲟⲗⲏ ⲛⲧⲁⲥⲱⲱⲡⲉ · ⲫⲁ ⲟⲩⲱⲡ ⲛ
ⲱⲱⲡ · ⲁⲧⲡ[ⲟ]ⲗⲉⲙⲉⲓ ⲛⲙⲙⲁⲩ ⲛⲥⲓ ⲃⲁⲣⲃ[ⲁⲣⲟⲥ] ·
Fol. 28 b ⲣⲱⲥ ⲧⲉ ⲛⲥⲉⲭⲓ ⲛ ⲧⲟⲟⲧⲟⲩ · ⲛ ⲧⲛⲟⲩ ⲛ ⲫⲁⲣⲙⲉⲛⲓⲁ · ⲉⲧ
ⲏ ⲱⲟⲟⲩ ⲫⲁ ⲛⲉⲧⲧⲱⲱⲩ · ⲛ ⲧⲉⲧⲙⲛⲛⲧⲉ · ⲙⲛ ⲛⲉⲣⲣⲱ-
ⲙⲁⲓⲟⲥ · ⲡⲣⲣⲟ ⲁⲉ ⲁⲉⲕⲓⲟⲥ · ⲁⲥⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲥⲟⲟⲩⲉ ⲉ
ⲣⲟⲩⲙ · ⲡⲛⲟⲩⲙⲉⲣⲟⲛ · ⲙⲛ ⲡⲁⲣⲓⲱⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲛⲉ-
ⲣⲱⲙⲁⲓⲟⲥ · ⲁⲉ ⲕⲁⲥ ⲉⲧⲉⲃⲱⲕ ⲉ ⲃⲟⲗ · ⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ ⲉ
ⲙⲙⲁⲉ ⲙⲛ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ · ⲧⲟⲧⲉ ⲡⲣⲣⲟ ⲁⲥⲧⲱⲟⲩ [ⲛ] ⲛⲟⲩⲙⲉⲣ-
ⲟⲛ · ⲙⲛ ⲛ ⲡⲁⲣⲓⲱⲙⲟⲥ ⲁⲩⲱⲟⲟⲩⲉ ⲉ ⲃⲟⲗ · ⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ
ⲡⲃⲁⲣⲃⲁⲣⲟⲥ · ⲁⲩⲭⲓⲟⲣ ⲙ ⲡⲉⲩⲫⲣⲁⲧⲏⲥ ⲡⲛⲟⲩ ⲛ ⲉⲓⲉⲣⲟ ·
ⲛⲁⲓ ⲉⲧ ⲱⲟⲟⲩ ⲫⲁ ⲛ ⲛⲧⲟⲱⲩ ⲛ ⲑⲉⲣⲙⲉⲓⲁ · ⲁⲩⲧⲁⲭⲣⲟ
ⲙ ⲡⲣⲟⲧ [ⲛ]ⲧⲁⲗ ⲛ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ · [ⲁⲩ]ⲱ ⲫⲓⲣⲡ ⲣⲱⲟⲩ ·
ⲙⲛ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲁ · ⲫⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲉⲧ ⲙⲁⲁⲩ · ⲛⲧⲁ-
ⲥⲟⲩⲱⲓⲟ ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲧⲙⲛⲧⲭⲱⲱⲣⲉ · ⲙ ⲡⲉⲓ ⲥⲉⲛⲛⲁⲓⲟⲥ
ⲡⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲡⲓⲥⲧⲟⲥ ⲛⲁⲙⲉ: ⲁⲧⲱ ⲡⲉⲓ ⲡⲣ-
ⲙⲛⲕⲓⲣⲓⲟⲥ (*sic*) ⲙ ⲡⲁⲣⲓⲱⲙⲟⲥ ⲛ ⲙⲁⲣⲧⲩⲣⲟⲥ (*sic*) · ⲉⲛⲉⲩ
ⲟⲩⲣⲱⲙⲉ ⲥⲁⲣ ⲡⲉ · ⲉⲩⲭⲛ ⲉ ⲃⲟⲗ ⲙ ⲙⲡⲧⲣⲉϥⲱⲱⲡⲉ
Fol. 29 a ⲛⲟⲩⲧⲉ · ⲁⲧⲱ ⲉⲩⲡⲟⲗⲓⲧⲉⲩⲉ ⲫⲁ ⲙⲡⲧⲉⲩⲥⲉⲃⲛⲉ ⲙⲙⲟ · ⲉⲣⲉ
ⲑ ⲡⲱⲁⲭⲉ ⲙ ⲡⲓⲟⲩⲧⲉ ⲫⲟⲗⲍ ⲫⲁ ⲧⲉϥ|ⲧⲁⲡⲣⲟ ⲛⲁⲩ ⲙⲙⲟ ·

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ⲛⲣⲟⲩⲟ ⲟⲩⲉⲃⲃⲓⲱ(sic)· ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲙⲡⲛⲟⲩϯ· ⲉⲩⲛⲕⲟⲧϩ ⲛ
ⲧⲙⲏⲛⲧⲉ ⲃ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ· ⲙⲙⲟⲥ ⲧⲣⲉϥⲟⲩⲱ ⲉⲡϥ-
ⲉⲓⲣⲉ ⲛϥⲩⲗⲏ· ⲁϥⲱⲃϣ ⲛ ⲟⲩⲕⲟⲟⲩ· ⲁⲩⲱ ⲉⲓⲥ ⲟⲩⲁⲅⲅⲉ-
ⲗⲟⲥ ⲛⲧⲉ ⲡϫⲟⲉⲓⲥ ⲁⲩⲁⲣⲉ ⲣⲁⲧϥ ϩⲓ ϫⲱϥ· ⲁⲩⲧⲃⲏ ⲡⲉⲩⲥⲡⲏⲣ·
ⲁⲩⲧⲟⲩⲟⲥϥ ⲉⲣⲉ ⲟⲩⲥⲛⲉ ⲉϩⲛ ⲧⲉϥⲥⲓϫ· ⲛ ⲟⲩⲁⲙⲁ· ⲉⲩϯ
ⲣⲟⲧⲉ ⲉⲣⲃ ⲡⲉⲩⲉⲙⲉ· ⲉⲣⲉ ⲟⲩⲣⲱⲕ ⲉⲓⲱⲟⲩϥ· ⲉⲩⲟ ⲛ ⲡⲱⲛ-
ⲡⲛⲣⲉ· ⲛ ⲧⲉⲣⲉ ⲭⲙⲁⲩ ⲁⲉ ⲉ ⲣⲟϥ· ⲡⲁⲗⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·
ⲁⲩⲣ̄ ⲣⲟⲧⲉ ⲉⲙⲁⲧⲉ· ⲁⲩⲟⲩⲱⲱⲃ̄ ⲛⲁϥ ⲛⲥⲓ ⲡⲁⲓⲛⲉⲗⲟⲥ·
ⲡⲉϫⲁϥ ⲛⲁϥ· ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲧⲟϥ ⲁⲉ ⲡⲉϫⲁϥ· ⲁⲉ
ⲉⲓⲥ ⲫⲛⲧⲉ ⲁⲛⲟⲕ ⲡϫⲃⲉⲓⲥ· ⲁⲩⲟⲩⲱⲛ ⲁⲉ ⲛⲉⲩⲃⲁⲗ ⲛⲥⲓ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲭⲙⲁⲩ ⲉ ⲡⲁⲓⲛⲉⲗⲟⲥ ⲁⲩⲣ̄-
ⲣⲟⲧⲉ· ⲉⲩⲙⲉⲉⲩⲉ ⲁⲉ ⲟⲩⲁ ⲡⲉ ⲫⲛ̄ ⲛ ⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲟⲥ
ⲙ ⲡⲣⲣⲟ· ⲏ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲡⲉ· ⲛⲧⲟϥ ⲁⲉ ⲁⲩ-
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ· ⲛ ⲧⲥⲛⲉ ⲉⲧ ⲛⲧⲟⲟⲧϥ̄· ⲉⲥⲧⲟⲕⲙ
ⲫⲛ̄ | [ⲧⲉϥ]ⲥⲓϫ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁϥ· ⲁⲉ ⲁⲓ ⲛⲁⲕ ⲛ Fol. 29 b
ⲧⲉⲓ ⲥⲛⲉ ⲉⲧ ⲧⲱⲕⲙ̄· ⲉⲧ ⲫⲛ̄ ⲧⲁⲥⲓϫ· ⲫⲓⲧⲛ̄ ⲧⲁⲓ ϩⲁⲣ ⲁ
ⲉⲕⲛⲁⲡⲁⲧⲁⲥⲥⲉ ⲛ ⲧⲥⲟⲙ ⲧⲏⲣⲥ̄ ⲛ ⲛⲃⲁⲣⲃⲁⲣⲟⲥ· ⲁⲛⲟⲕ
ϩⲁⲣ ⲡⲉ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲗⲟⲥ ⲛ ⲧⲥⲟⲙ ⲙ ⲡϫⲟⲉⲓⲥ·
ⲛⲧⲁⲓⲉⲓ ϩⲁⲣ ⲉ ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲕ· ⲙⲡⲛ̄ ⲛⲉⲕⲱⲱⲛⲣ ⲙⲙⲁ-
ⲧⲟⲓ· ⲛⲁⲓ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡϫⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄· ⲧⲉⲛⲟⲩ ⲥⲉ
ϩⲣⲟ ⲙⲡ̄ ⲥⲙⲟⲟⲩ· ⲁⲛⲟⲕ ϩⲁⲣ ϯⲱⲟⲟⲩ ⲙⲙⲁⲁⲕ ⲱⲁ
ⲡϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ ⲡⲉⲕⲁⲥⲱⲙ ⲫⲛ̄ ⲟⲩⲉⲣⲛⲓⲛ· ⲉⲥ (sic) ⲫⲛⲧⲉ
ⲉⲓ (sic) ⲡⲉⲟⲩⲟⲉⲓⲙ ⲁⲩⲉⲓ· ⲁⲩⲱ ⲉⲓⲥ ⲡⲁⲥⲱⲙ ⲡⲟⲣⲡ̄ ⲉ ⲃⲟⲗ·
ⲙⲙⲉ ⲛⲧⲁⲣⲉⲕⲥⲓ ⲙ ⲡⲉⲕⲥⲟⲙ· ⲙⲉⲣⲉⲡⲱⲟⲉ[ⲓ]ϫ ⲓⲉ ⲕⲗⲟⲙ·
ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲛⲫⲛⲙⲉ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲡⲟⲩⲟⲓⲉ ⲉⲧ ⲣⲟⲥⲉ·
ⲛⲧⲟϥ ⲡⲉ ⲱⲁϩⲓ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲛⲕⲁⲣⲡⲟⲥ ⲛⲱⲟⲣⲡ̄· ⲧⲉ-
ⲛⲟⲩ ⲥⲉ ⲥⲱⲧⲙ ⲛⲱⲁϫⲉ ϯϫⲱ ⲙⲙⲟⲟⲩ ⲛⲁⲕ· ⲁⲩⲱ ⲙⲙⲣ̄
ⲱⲥⲕ ⲉⲕⲧⲟⲕ ⲉ ⲡϫⲟⲉⲓⲥ ⲉ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲟⲩⲟⲥ ⲅⲁⲣ ⲛ
ⲁⲩⲱⲛ ⲥⲉⲉⲧ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲕⲛⲁⲱⲟⲡⲉ ⲛ ⲟⲩⲙⲁⲣⲧⲩ|ⲣⲟⲥ Fol. 30 a
ⲛ ϫⲱⲱⲣⲉ· ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲅⲁⲣ· ⲛⲁⲣ ⲥⲟⲉⲓⲧ ⲫⲛ̄ ⲧⲟⲓ- ⲓⲁ
ⲕⲟⲩⲙⲉⲓⲛ ⲧⲏⲣⲥ̄· ⲁⲩⲱ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲥⲱⲧⲙ ⲉ ⲣⲟⲥ·
ⲛⲁⲣ ⲱⲡⲛⲣⲉ ⲛ ⲧⲉⲕⲙⲡⲧϫⲱⲱⲣⲉ· ⲡⲥⲉϯⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ·
ⲉⲧⲃⲉ ⲡⲥⲟⲙⲙⲡ̄[ⲙ]ⲉⲱⲡⲛⲣⲉ· ⲙⲡ̄ ⲙⲙⲡϫⲱⲱⲣⲉ ⲡⲧⲟⲩⲁⲁⲩ
ⲛⲁⲕ ⲛⲥⲓ ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲟⲩⲛ̄ ⲫⲉⲛⲛⲟⲥ ⲛⲃⲁⲥⲁⲛⲟⲥ

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ⲛⲁⲱⲡⲉ ⲉⲧⲥⲉⲧ ⲉ ⲣⲟⲕ · ⲉⲓⲧⲁ ⲡⲣⲣⲟ ⲛ ⲁⲛⲟⲙⲟⲥ · ⲙⲛ̄ ⲛ ⲣⲉⲙⲛⲟⲥ ⲛ̄ⲑⲗⲓⲯⲓⲥ · ⲁⲗⲗⲁ ⲣⲩⲟⲙⲟⲓⲙ · ⲁⲧⲱ ⲕⲛⲁⲍⲓ ⲙ̄ ⲡⲛⲗⲟⲙ ⲛ ⲁⲧⲁⲕⲟ · ⲁⲣⲱⲙⲉ ⲙⲙⲁ ⲉⲧ ⲣ̄ ⲡⲙⲱⲁ ⲛ ⲭⲱⲣ ⲉ ⲡⲉⲕⲥⲱⲙⲁ · ⲉⲛⲁⲧⲟⲩⲭⲟⲩ · ⲕⲁⲓ ⲱⲱⲡⲉ ⲉⲧⲣⲙ̄ ⲡⲁⲛⲁⲥⲕⲏ ⲙⲙⲁ ⲛⲉⲧⲣⲙ̄ ⲟⲩ[ⲓⲉ]ⲕⲁⲥⲧⲣⲓⲟⲛ · ⲛⲉⲧⲣⲙ̄ ⲟⲩⲙⲁ ⲛ ⲭⲁⲉ · ⲛ ⲟⲩⲕⲓⲛⲇⲩⲛⲟⲥ ⲛ ⲑⲁⲗⲗⲁⲥⲥⲁ · ⲛ ⲣⲙ̄ ⲡⲉⲓⲉⲣⲟ · ⲛ ⲣⲙ̄ ⲟⲩⲣⲱⲭⲣ̄ⲭ · ⲛⲉⲱⲧⲉⲕⲱⲟⲩ · ⲛⲓⲣⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲉⲕⲣⲁⲓ · ⲣⲙ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ · ⲛⲓⲉⲡⲓⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ · ⲩⲛⲁ-

Fol. 30 *b* ⲟⲩⲭⲁⲓ · ⲡⲉⲧ ⲛⲁⲕⲱⲧ ⲛ ⲟⲩⲧ[ⲟ] | ⲡⲟⲥ ⲣⲙ̄ ⲡⲉⲕⲣⲁⲓ · ⲛⲓⲧ⳨

ⲓⲃ ⲛ ⲟⲩⲡⲣⲟ[ⲥ]ⲫⲟⲣⲁ ⲣⲙ̄ ⲡⲉⲕⲣⲁⲓ · ⲣⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲕⲣ̄ ⲡⲙⲉⲉⲩⲉ · ⳨ⲛⲁ ⲕⲱ ⲙ̄ ⲡⲁ ⲥⲙⲟⲩ · ⲙⲛ̄ ⲟⲩⲟⲩ ⲛⲟⲩⲱⲉ ⲉⲩⲙⲛⲓ ⲉ ⲣⲙ̄ ⲡⲉⲧⲙⲁ ⲛ ⲱⲱⲡⲉ · ⲁⲧⲱ ⳨ⲁⲛⲁⲁⲩ ⲁⲛ ⲉ ⲱⲱⲧ ⲛ ⲗⲁⲁⲩ ⲱⲁ ⲉⲛⲉⲍ · ⲡⲉⲧ ⲛⲁⲥⲣⲁⲓ ⲙ̄ ⲡⲭⲱⲱⲙⲉ ⲛ ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ · ⳨ⲛⲁⲡⲱⲍ̄ ⲙ̄ ⲡⲉⲭⲉⲓⲣⲟⲥⲣⲁⲫⲟⲛ ⲛ ⲛⲉⲩⲛⲟⲃⲉ · ⲁⲧⲱ ⲛ ⲛⲧⲁⲥⲁⲁⲩ ⲧⲛⲟⲩ · ⳨ⲛⲁⲣ ⲡⲉⲧ-ⲙⲉⲉⲩⲉ ⲁⲛ ⲱⲁ ⲉⲛⲉⲍ · ⲁⲧⲱ ⳨ⲛⲁⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲕ ⲛ ⲱⲛⲣⲉ · ⲣⲙ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲣⲟ · ⲉⲥ (*sic*) ⲣⲛⲧⲉ ⲁⲓⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄ⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲕⲗⲟⲙ · ⲟⲩⲁ ⲣⲁ ⲧⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ (*sic*) · ⲟⲩⲁ ⲣⲁ ⲡⲣⲓⲥⲉ ⲉ ⲧⲉⲕⲛⲁⲱⲟⲡⲟⲩ ⲣⲁ ⲡⲁ ⲣⲁⲓ · ⲁⲧⲱ ⲛⲉ ⲟⲩⲁ ⲣⲁ ⲧⲉⲕⲙⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ · ⲭⲣⲟ ⲁⲧⲱ ⲙⲛ̄ ⲥⲙⲟⲩ · ⲭⲉ ⲁⲛⲟⲕ ⳨ⲱⲟⲟⲡ ⲙⲙⲁⲁⲕ · ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲩⲭⲟⲟⲩ ⲛⲁⲩ · ⲙ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲫⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉⲙⲡⲛⲧⲉ: ⲣⲙ̄ ⲟⲩⲉⲟⲟⲩ · ⲛⲉⲧ ⲛⲉⲩⲕⲱⲧⲉ ⲁⲉ ⲛ ⲧⲉⲣ

Fol. 31 *a* ⲟⲩⲛⲁⲩ ⲉ ⲧ[ⲩ]ⲡⲟⲥ ⲉⲛⲟⲡⲧⲁⲥⲓⲁ · ⲛⲧⲁⲥⲱⲱⲡⲉ · ⲁⲧⲣ̄ ⲑⲉ

ⲓⲇ ⲛ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲛ ⲛⲉⲩⲣⲁⲥⲧⲉ ⲁⲉ ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲙⲉ · ⲙ̄ⲥⲓ ⲁⲉⲕⲓⲟⲥ ⲡⲣⲣⲟ ⲛ ⲛⲉⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ · ⲉ ⲧⲣⲉ ⲧⲧⲟⲩ ⲛⲛⲟⲩⲙⲉⲣⲟⲛ ⲙⲙ̄ ⲡⲁⲣⲓⲟⲙⲟⲥ · ⲛ ⲧⲉⲣ ⲟⲩⲣⲟⲕⲟⲩ ⲉⲓⲧ ⲛⲉⲧⲡⲁⲣⲣⲟⲡⲗⲓⲁ ⲛ ⲡⲟⲗⲉⲙⲓⲕⲟⲛ · ⲛ̄ⲥⲉ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ ⲛ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ · ⲧⲟⲧⲉ ⲡⲉⲭⲱⲱⲣⲉ ⲛⲁ ⲙⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲁⲩⳇ ⲡⲉⲭⲟⲩⲟⲓ ⲉ ⲣⲁⲓ ⲡⲓⲛⲛⲓⲍⲉ ⲛ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ · ⲁⲫⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲉⲧⲙⲓⲛⲧⲉ · ⲉⲓ ⲧⲥⲟⲙ ⲛ ⲡⲟⲟⲩⲧⲉ ⲉⲧ ⳨ⲱⲟⲟⲡ ⲛⲧⲙⲛ̄ⲧⲁⲩ · ⲁⲩⲩⲓ ⲛ ⲛⲉⳇⲃⲁⲗ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ · ⲁⲩⲛⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲉⲫⲟ ⲛ ⲡⲉⲥⲙⲟⲩ ⲛ ⲟⲩⲥⲧⲣⲁⲧⲱⲡⲉⲧⲁⲣⲭⲟⲥ ·

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ερε οτσηϥ[ε] τωκ̅ϩ̅ : ϫι̅ τεϥσιϫ ϩ̅ οτηαϩ̅ · ευϫοοϣτ̅ϩ̅
μος (sic) ε ϫοτη ε ρος · ευϫω ϩ̅μος ηαϥ · ϫε τωκ
ϩ̅ ϩητ · ηε̅ αμαρτε ϩ̅ ϯ σηϣε · ηε̅ ϯ πεκοτοι ε ϫοτη :
ϯβαρβαρος ηε̅ σεϫσωϫοτ ϫϫ̅ ηραη ϯ π[ε]|χ̅ς ηαι Fol. 31 b
ετ ϯ σοπ ηακ · ηραϣιος ϫε μερκοτριος · αϥϣοοϣτ̅ϩ̅ ιϛ
ε βολ ϩ̅τεϥ[σι]ϫ · αϥϫι τσηϣε ϩ̅ τοοτϥ̅ ϯ παυϣε-
λος μιχαηλ · αϥϯ πεϫοτοι εχ̅ϩ̅ ϩ̅ ϩϩηηϩϣε · ϩ̅
ϯβαρβαρος · αϥσεϫσωϫοτ ϫϫ̅ ηραη ϯ πεχ̅ς · ϫι̅
οτμ̅μ̅τ̅ αϯ ϯ ϣο · ϣαηϯ τεϥσιϫ τωϫε ε ϫοτη ε
τσηϣε · ϫιτ̅ϩ̅ ταϣη ϯ πει ϣηοϥ ευηατασϫε ϩ̅ ϯβαρ-
βαρος · ϫι̅ οτηος ϯ πλϩηει(?) ειματε · ειϣαϣτ̅ ϯ
περοοϩ [ε]τ ϩ̅μαϩ̅ · αϥω α πϫεεπε πωτ αϥρατοϥ-
ωϩ̅ϥ̅ ε βολ · ϫως τε ϩ̅τα οτκωϩ̅ ε βολ ϫι̅ τπε ·
ϫϫοτμοτ · ππρρο ϩ̅ τερε ϥηαϥ ε τμ̅π̅τχωρε ·
ειητα ηραϣιος μερκοτριος ααϫ · ϫιτ̅ϩ̅ τϫοη ϯ
πηοττε · ετ ϣοοπ ηϩ̅ηαϥ · αϥραϣε ειματε ε τβε
τβικτωρια · μ̅π̅ ηεϊ ϫρο ϩ̅τοϥϣωπε ϩ̅πεδρω-
μαιος · ππρρο ϫε αϥχαριϛε ϯ ηραϣιος μερκοτ-
ριος · ϩ̅ ϫεηηοϛ ϩ̅[τ]αιο μ̅π̅ ϫεηχρηϣα ηαϣωοτ · Fol. 32 a
αϫαηηοτ : αϫααϥ ϩ̅ ηοϛ εχ̅ϩ̅ παριωμος ϩ̅ ϯ ιε
μαρτγριον · αϥϣωπε ϫε μ̅π̅ϫα ηαι · αϥοτεϥ-
ϫαϩε ϩ̅ϫι ππρρο ϫεκιος · ϩ̅ ηεστρατεγϣα τηροτ ·
μ̅π̅ [π]ηοτμερον μ̅π̅ παριωμος · μ̅π̅ ηεζαρχος ·
μ̅π̅ ηεστρατ̅λατηϛ · μ̅π̅ ϯ πατρικιος μ̅π̅ τσηϥ-
κλητος τηρ̅ϛ̅ ϩ̅ δεδρωμαιος · ε τρε ϫϣοοτϥ̅ τηροτ ·
ε ππε ϯ παπωλλων · ηϫεοτϫιαζε · τοτε ηϩακα-
ριος μερκοτριος ϩ̅ τερ ϫμαϥ · ε τηος ϯ πλαηη
ϯτασαμαρτε · εχ̅ϩ̅ ππρρο · μ̅π̅ ηεστρατεγϣα ε βολ
ϩ̅τϯ̅ ηαιαβολος · αϫϫαρϣωϥ ε βολ ϩ̅μοοτ · αϥ-
βωκ ε ϫοτη : ε ηεϥηι · αϫϫοπ̅ϛ̅ ϯ ηχ̅ς̅ ϫμαϣ
ϩ̅μος · ϫε ηχοεις παητωκρατωρ · ηειωτ ϯ ηεη-
χοεις ιϛ̅ ηεχ̅ς̅ · ϣη̅ ϫτηκ εχ̅ϩ̅ ηπηλαϫϣα ϯτοκ-
ταμιον · ηε̅ ϣωρε ε βολ ϯ πε[ϛ]|καηταλον · ϯτα Fol. 32 b
ηαιαβολος ηοϣϩ̅ ε ηϩητ ϩ̅ τεμ̅π̅τρωμε τηρ̅ϛ̅ · ηε̅ ιϛ

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† ⲡ ⲟⲩⲥⲙⲏⲓⲛⲉ ⲉ ⲡⲣⲏⲧ ⲙ̅ ⲡⲗⲁⲟⲥ · ⲙⲛ̅ ⲟⲩⲟⲛ ⲉⲧ ⲣ̅ ⲣⲟⲧⲉ ⲣⲛⲧϥ̅ · ⲙ̅ ⲡⲉⲕⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲡⲭⲟ̅ⲉⲓⲥ ⲙⲡ̅ † ⲡ ⲟⲩ-
ⲧⲁϫⲣⲟ ⲡ ⲛⲉⲕⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁⲉ ⲕⲁⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲉ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲕⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲉⲟⲟⲩ ⲛⲁⲕ ⲙⲛ̅
ⲡⲉⲕⲉⲓⲱⲧ ⲡ ⲁⲥⲁⲑⲱⲥ · ⲙⲛ̅ ⲡⲉⲛⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲱⲁ
ⲉⲛⲉϥ ⲉⲛⲉϥ ⲣⲁⲙⲙⲓ · ⲁⲥⲱⲱⲡⲉ ⲡ ⲧⲉⲣⲉ ⲡⲣ̅ⲣⲟ ⲉⲓ ⲉⲣⲁ̅
[ⲡ]ⲣ̅ⲟ ⲁ̅ ⲡⲣ̅ⲡⲉ · ⲁ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣϥ̅ ⲥⲱⲟⲧϩ ⲉ
ⲣⲟⲧⲙ · ⲉ ⲧⲣⲉ ⲧⲟⲧⲥⲓⲁϩⲉ ⲧⲏⲣⲟⲩ · ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲕⲁⲧⲁ
ⲡⲉⲩⲧⲁⲥⲙⲁ · ⲁ ⲡⲟⲣⲁⲙⲟⲛ ⲁ̅ ⲣⲁⲙⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲧⲁⲣⲟϥ ⲣⲱⲱϥ · ⲉ ⲧⲣⲉ ⲭⲟⲧⲥⲓⲁϩⲉ · ⲁⲧⲱ ⲙⲡ̅ ⲟⲩⲣⲉ ⲉ ⲣⲟϥ
ⲣⲡ̅ ⲧⲙⲛⲧⲉ ⲁ̅ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ · ⲁⲧⲱ ⲡ ⲧⲉⲣⲉ ⲡⲣ̅ⲣⲟ
ⲱⲙⲛⲉ ⲛ̅ⲥⲱϥ · ⲁϥⲣⲉ ⲉ ⲣⲟϥ ⲉϥⲣⲙⲟⲟⲩ ⲣⲁ̅ ⲡⲉⲩⲙⲓ · ⲣⲡ̅
ⲟⲩⲥⲟⲟⲩⲛⲉ ⲙⲡ̅ ⲟⲩⲕⲣⲁ̅ⲥ̅ · ⲉⲩⲣ̅ ⲣⲛⲃⲉ ⲉⲙⲁⲧⲉ · ⲉⲭⲁ̅
Fol. 33 a ⲡⲛⲟⲥ ⲡ ⲥⲭⲓⲥⲙⲁ ⲛ̅ⲧⲁϥⲱⲱⲡ|ⲛⲉ ⲉ ⲣⲁⲓ · ⲉⲭⲡ̅ ⲧⲟⲓⲕⲟⲩ-
ⲙⲉⲓⲛ ⲧⲏⲣ̅ⲥ̅ · ⲣⲓⲧⲁ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲧⲟⲧⲉ ⲁⲩ† ⲛⲉⲟⲩⲟⲓ
ⲉ ⲡⲣ̅ⲣⲟ · ⲛ̅ⲥⲓ ⲣⲟⲙⲉ ⲣⲁ̅ ⲡⲩⲁⲣⲓⲟⲙⲟⲥ · ⲁⲩⲧⲉⲱ ⲧⲟⲩⲛⲧ
ⲁ̅ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲡⲉⲛ-
ϫⲟⲉⲓⲥ ⲡⲣ̅ⲣⲟ · ⲱⲛ̅ϥ̅ ⲱⲁ ⲉⲛⲉϥ · ⲉ ⲡⲉⲕⲁⲙⲁⲣⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲧ ·
ⲟⲩⲉⲣⲥⲁⲣⲝ ⲛ̅ⲛⲉⲛⲟⲥ ⲙⲙⲁ ⲛ̅ⲣⲱⲙⲉ · ⲉ ⲟⲩⲥⲓⲁϩⲉ ⲛ̅
ⲛ̅ⲛⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲉⲓⲛⲧ · ⲧⲉⲛⲟⲩ ⲥⲉ ⲉⲥ (*sic*) ⲣⲛⲛⲧⲉ · ⲉⲥ ⲛⲉⲧ
ⲣⲛⲙ ⲉ ⲣⲟⲕ · ⲁⲧⲱ ⲛⲉⲧ ⲧⲛⲥ ⲉ ⲣⲟⲕ · ⲥⲉⲕⲁⲧⲁⲫⲣⲟⲛⲓⲙ ⲙ̅
ⲡⲉⲧⲛ̅ⲡⲣⲟⲥⲧⲁⲩⲙⲁ ⲉⲧⲁⲓⲛⲧ · ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲥⲉ ⲧⲉⲛⲟⲩ ·
ⲡⲉⲧⲁⲙⲁⲣⲧⲉ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧⲉⲣⲟ · ⲁⲕϫⲁⲥⲧϥ̅ ⲁⲕϫⲁⲣⲓⲍⲉ ⲛⲁϥ ·
ⲙ̅ ⲡⲁⲍⲓⲱⲙⲁ ⲛ̅ ⲧⲙⲛ̅ⲧⲕⲟⲙⲉⲥ · ⲉⲭⲙ̅ ⲡⲁⲣⲓⲟⲙⲟⲥ · ⲣⲱⲥ
ϫⲉ ⲛ̅ ⲧⲉⲣⲉ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣϥ̅ ⲛ̅ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ ·
ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲱϥ · ⲁⲧⲱ ⲛ̅ⲥⲉ† ⲉⲟⲟⲩ ⲛⲁϥ · ⲁⲧⲱ ⲛ̅ⲥⲉⲣⲣ-
Fol. 33 b ⲛⲟⲧⲁⲥⲉ ⲛⲁϥ · ⲉ ⲧⲃⲉ ⲧⲛⲟⲥ ⲛ̅ | † ⲙⲛ ⲛ̅ⲧⲟⲕ ⲧⲁⲁⲥ
ⲙⲁ ⲛⲁϥ · ⲉⲥ (*sic*) ⲣⲛⲛⲧⲉ ⲉⲩⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̅ ⲡⲉⲕⲁⲙⲁⲣⲧⲉ ·
ⲁⲧⲱ ⲙⲙⲁ ⲉⲩⲥⲱⲟⲩϩ ⲛ̅ⲙⲙⲁⲓ ⲉ ⲡⲣ̅ⲡⲉ · ⲉ ⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ
ⲉ ⲣⲁⲓ · ⲛ̅ ⲛⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲩⲙⲓ (*sic*) ⲁⲩⲕⲁϥ
ⲕⲁ ⲣⲛⲧ ⲙ̅ ⲡⲉⲩⲁⲍⲓⲱⲙⲁ · ⲁⲩ† ⲱⲙⲛⲉ ⲙ̅ ⲛⲉⲟⲟⲩ ⲛ̅
ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ · ⲁⲧⲱ ⲁⲩ† ⲛ̅ ⲟⲩⲧⲱⲗⲙ̅ ⲛ̅ ⲛⲟⲙⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲛⲉ ⲉ ⲣⲟϥ ⲛ̅ ⲣⲟⲧⲙ ⲙ̅ ⲡⲉⲩⲙⲓ · ⲉⲩⲣⲙⲟⲟⲩ
ⲣⲁ̅ ⲟⲩⲥⲟⲟⲩⲛⲉ ⲙⲛ̅ ⲟⲩⲕⲣⲁ̅ⲥ̅ · ⲉⲩⲱⲩⲗⲏⲗ ⲉ ⲣⲁⲓ ⲉ ⲡⲭⲟⲉⲓⲥ

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пеүноуте · ⲉⲣⲏ ⲉⲛⲣⲙⲉⲓⲟⲟⲩⲉ · ⲁⲩⲱ ⲉⲩⲡⲓⲱⲉ ⲛ ⲟⲩⲟⲛ
ⲙⲙⲁ · ⲉ ⲕⲧⲟⲟⲩ ⲉ ⲣⲟⲩ ⲛ ⲡⲙⲁⲣⲩ ⲛ ⲛⲓⲟⲩⲧⲉ · ⲁⲩ-
ⲧⲣⲟⲩⲁⲣⲟⲩ ⲛⲥⲁ ⲓⲥ ⲡⲛⲁⲍⲱⲣⲁⲓⲟⲥ · ⲡⲉⲛⲧⲁⲩⲥϥⲟⲩ ⲙ-
ⲙⲟⲩ · ⲉϥϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲛⲁⲓ ⲡⲉ ⲛⲓⲟⲩⲧⲉ ⲛⲧⲟⲩ ⲧⲁⲙⲓⲟ
ⲛ ⲧⲡⲉ · ⲙⲛ̄ ⲡⲕⲁⲣ · ⲁⲩⲱ ⲛ ⲧⲉⲓ ⲣⲉ · ⲁⲩⲧⲣⲉ ⲟⲩⲟⲛ ⲙⲙ
ⲥⲁⲣⲱⲟⲩ ⲉ ⲣⲟⲩ ⲛ ⲛⲓⲟⲩⲧⲉ · ⲡⲣⲣⲟ ϫⲉ ⲡⲉϫⲁⲩ ⲛ ⲛⲉⲧ-
ⲧⲁⲩⲟ ⲙ ⲩⲁϩⲉ · ⲉϥϫⲱ ⲙⲟⲥ ⲛⲁⲩ · ϫⲉ ⲣⲉⲙⲙⲉ ⲛⲉ ⲙ
ⲩⲁ|ϫⲉ ⲉⲧⲉⲧⲛ̄ϫⲱ ⲙⲟⲟⲩ ⲛⲁⲓ · ⲉ ⲧⲃⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ- Fol. 34 a
ⲧⲛⲥ (sic) ⲉ ⲣⲟⲓ · ϫⲉ ⲉϥⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛⲓⲁⲛⲟⲩⲧⲉ—ⲡⲗⲏⲙ ⲓⲑ
ⲙⲁⲣⲉ ⲥⲛⲁⲩ ⲛⲓⲟⲥ ⲉⲧ ⲙ ⲡⲉⲓ ⲙⲁ · ⲃⲱⲕ ⲛⲥⲉⲙⲟⲩⲧⲉ ⲉ
ⲣⲟⲩ · ⲛⲧⲁⲓⲉⲓⲙⲉ ϫⲉ ⲣⲉⲙⲙⲉ ⲛⲉ ⲙ ⲩⲁϫⲉ · ⲉⲧⲉⲧⲛ̄ϫⲱ
ⲙⲙⲟⲟⲩ ⲛⲁⲓ · ⲉ ⲧⲃⲏⲏⲧⲉ̄ ⲙⲓ̈ⲛ ⲙⲙⲟⲛ · ⲧⲟⲧⲉ ⲡⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲁⲩⲉⲓⲙⲉ ⲙⲙⲟⲩ ⲉ ⲣⲁⲧⲉ̄ ⲙ ⲡⲣⲣⲟ
ⲁⲉⲕⲓⲟⲥ · ⲉⲣⲉ ⲡⲉⲩⲁⲗ ⲙⲉⲣ ⲙⲉⲣⲉⲓⲛ (sic) : ⲉⲣⲉ ⲟⲩⲣⲃⲉⲱ
ⲛⲟⲃⲃⲓⲟ ⲧⲱ ⲫⲱⲙⲉ · ⲁⲩⲧⲁⲫⲟⲩ ⲉ ⲣⲁⲧⲉ̄ · ⲫⲓⲟⲛ
ⲙ ⲡⲣⲣⲟ · ⲛ ⲧⲉⲣⲉ ⲥⲛⲁⲩ ϫⲉ ⲉ ⲣⲟⲩ ⲙⲏ̄ ⲡⲉⲥϫⲛⲓⲁ · ⲉⲧ
ⲟⲃⲃⲓⲛⲓ · ⲁⲩⲕⲓⲓ ⲛⲧⲉⲩⲁⲡⲉ · ⲉⲩⲁⲡⲟⲣⲉⲓ ⲉⲭⲓⲓ ⲡⲉ ⲛⲧⲟⲩ-
ⲱⲡⲉ · ⲉⲓⲧⲁ ⲁⲩⲱⲱⲥⲉ ⲛⲓⲙⲙⲁⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ · ϫⲉ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲁϫⲓⲥ ⲉ ⲣⲟⲓ · ϫⲉ ⲟⲩ ⲡⲉⲛⲧⲟⲩⲱⲡⲉ
ⲙⲙⲟⲕ · ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲛ ⲗⲟⲓⲥⲉ · ⲁⲕⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ
ⲡⲉⲓ ⲛⲟⲥ ⲛ ⲧⲁⲓⲟ · ⲙⲛ̄ ⲡⲁⲍⲓⲱⲙⲁ · ⲛⲧⲁⲓⲧⲁⲁϥ ⲛⲁⲕ ·
ⲁⲓⲁⲁⲕ ⲛ ⲙⲡⲱⲁ · ⲉ ✝ ⲡⲣⲟⲛⲓⲁ ⲛ ⲛⲓⲟⲩⲧⲉ · ⲁⲩⲱ
ⲡⲁⲍⲓⲱⲙⲁ ⲛⲧⲁⲓⲧⲁⲁϥ ⲛⲁⲕ · ⲡⲁⲣⲁ ⲡⲕⲉ ⲥⲉⲉⲡⲉ | ⲙ Fol. 34 b
ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣϥ̄ · ⲁⲕⲟⲡϥ̄ ⲉⲩⲗⲁⲁⲩ · ⲗⲟⲓⲡⲟⲛ · ⲕ
ⲙⲁⲧⲁⲙⲟⲓ ⲧⲉⲛⲟⲩ ϫⲉ ⲧⲁ ⲧⲉⲓ ⲡⲗⲁⲓⲛ ⲩⲱⲡⲉ ⲙⲙⲟⲕ ·
ⲉ ⲣⲟⲩ ⲣⲓ ⲧⲱⲛ · ⲁ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲛ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ·
ⲥⲱⲟⲩϩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲣⲡⲉ · ⲉ ⲧⲣⲉ ⲧⲟⲩⲥⲓⲁ ⲛ ⲛⲓⲟⲩⲧⲉ
ⲛⲁⲓⲁⲓⲟⲛ · ⲛⲧⲟⲕ ϫⲉ ⲙⲁⲁⲁⲕ · ⲡⲉⲛⲧ ⲁⲕⲡⲟⲣϫ̄
ⲉ ⲣⲟⲩ ⲛ ⲡⲁⲣⲓⲟⲛⲟⲥ · ⲡⲗⲏⲙ ⲁϫⲓⲥ ⲉ ⲣⲟⲓ · ϫⲉ ⲛⲧⲕ̄ ⲟⲩ
ⲉ ⲣⲟⲩ ⲣⲏ̄ ⲛ ⲁⲩ ⲛ ϫⲱⲣⲁ · ⲏ ϫⲉ ⲛⲧⲁ ⲛⲉⲕⲉⲓⲟⲧⲉ
ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ · ⲛ ⲧⲉⲓ ⲣⲁⲓ · ⲁⲭⲟⲧⲱⲙⲩ ⲛⲥⲓ ⲡⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲡⲉϫⲁⲩ ⲛ ⲡⲣⲣⲟ · ϫⲉ ⲉⲕⲟⲧⲱⲙ
ⲉ ⲉⲓⲙⲉ ϫⲉ ⲁⲛⲛ̄ ⲟⲩ ⲉ ⲣⲟⲩ ⲣⲏ̄ · ⲛ ⲁⲩ ⲛ ⲟⲣⲛⲓⲥⲓⲁ ·
ⲥⲱⲧⲛ̄ ⲣⲙⲏ̄ ⲡⲁ ⲥⲉⲛⲟⲥ · ⲁⲛⲛ̄ ⲟⲩ ⲉ ⲣⲟⲩ ⲣⲏ̄ ⲧⲕⲁⲡⲡⲁ-

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ⲁⲟⲕⲓⲁ · ⲣⲙⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲕⲁⲧⲁ ⲧⲁⲉ ⲁⲉ ⲁⲛⲏ ⲟⲩ
ⲉ ⲃⲟⲗ ⲉⲡⲓ ⲑⲉⲗⲏⲙⲁ ⲛ̄ ⲧⲡⲉ · ⲧⲁⲛⲧⲣⲟⲡⲟⲗⲓⲥ ⲛ̄ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲛⲁ ⲣⲁⲓ ⲛ̄ⲧⲁ ⲛⲉⲓⲟⲧⲉ ⲧⲁϥ ⲉ ⲣⲟⲓ ⲛ̄-
Fol. 35 a ⲙⲩⲟⲣⲡ̄ ⲡⲉ · ⲫⲓⲗⲟⲡⲁⲧⲱⲣ · ⲉⲧⲉ ⲡⲉϥ|ⲟⲩⲱϣ ⲙ̄ⲡⲉ ⲡⲁⲓ
ⲕⲁ ⲡⲉⲓⲱⲧ · ⲛ̄ ⲧⲉⲣⲉ ⲣ̄ ⲙⲁⲧⲟⲓ ⲁⲉ · ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲣⲓⲧⲙ̄ ⲡⲉ ⲡⲣⲏⲥⲓⲕⲓⲣⲓⲟⲥ ⲙ̄ ⲡⲁⲣⲓⲟⲩⲗⲟⲥ ·
ⲁⲛⲏ ⲟⲩ ⲡⲣⲙ̄ⲣⲁⲗ ⲛ̄ ⲙ̄ⲡⲉ ⲡⲉⲭ̄ⲥ ⲡⲁ ϫⲟⲉⲓⲥ · ⲡⲙⲩⲣⲉ ⲙ̄
ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛⲟ̄ · ⲡⲣⲣⲟ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲥⲉⲱⲧⲙ̄ ⲉ ⲡⲁⲓ ·
ⲁⲥⲱⲙⲙ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲟⲥ ⲛ̄ ⲁⲡⲣⲛⲧⲉ · ⲁⲥⲕⲓⲙ ⲛ̄
ⲧⲉϥⲁⲡⲉ · ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲕⲱ ⲛ̄ⲥⲱⲕ
ⲛ̄ ⲧⲉⲓ ⲁⲡⲉⲓⲗⲏ · ⲙⲙ̄ ⲧⲉⲓ ⲙⲁⲙⲁ · ⲙ̄ⲛ̄ⲧ ⲡⲉⲕⲟⲩⲟⲓ ⲉ
ⲣⲟⲩⲓ ⲉ ⲡⲣⲡⲉ · ⲙ̄ⲛ̄ ⲟⲩⲥⲓⲁϩⲉ ⲙ̄ ⲡⲓⲟⲥ ⲙ̄ⲡⲓⲟⲩⲧⲉ ⲡⲁⲡⲱⲗ-
ⲗⲱⲛ · ⲙ̄ⲛ̄ ⲃⲱⲕ ⲉ ⲡⲉⲕⲁⲣⲓⲟⲙⲟⲥ · ⲉ ⲡⲙⲁ ⲙ̄ⲡⲓⲉϣⲃⲏⲣ
ⲉⲙⲙⲁⲧⲟⲓ · ⲙ̄ⲛ̄ ϫⲓ ⲙ̄ ⲡⲉⲕⲁϩⲓⲱⲙⲁ ⲙ̄ⲡⲟⲉ ⲙ̄ⲙⲩⲟⲣⲡ̄ ·
ⲡⲉϩⲁϥ ⲙ̄ⲡⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲛⲁϩⲣⲙ̄ ⲙ̄
ⲡⲣⲣⲟ ⲛ̄ ⲁⲛⲟⲙⲟⲥ · ϫⲉ ⲙⲁⲣⲉ ⲡⲁⲓ ⲙⲱⲡⲉ ⲉⲩⲟⲧⲱⲛϩ̄
ⲛⲁⲕ ⲉ ⲃⲟⲗ · ⲱ ⲡⲣⲣⲟ ⲛ̄ ⲁⲛⲟⲙⲟⲥ · ϫⲉ ⲛ̄ ϯⲛⲁⲟⲩⲥⲓⲁϩⲉ
ⲁⲛ ⲙ̄ ⲡⲉⲕⲁⲡⲱⲗⲗⲱⲛ · ⲉⲓⲧⲙⲩⲟⲩⲉⲓⲧ (sic) ⲛ̄ⲧⲁⲕⲱ ⲛ̄ⲥⲱⲓ · ⲙ̄
Fol. 35 b ⲡⲁ ⲛⲟⲩⲧⲉ · ⲛ̄ⲧⲟϥ ⲧⲁ|ⲧⲁⲙⲓⲟ (sic) ⲛ̄ ⲧⲡⲉ · ⲙⲙ̄ ⲡⲕⲁϩ ·
ⲕⲃ ⲙⲙ̄ ⲕⲁ (sic) ⲙⲙⲁ · ⲁⲛⲟⲕ ⲅⲁⲣ ⲁⲛⲏ ⲟⲩⲭⲣⲓⲥⲧⲁⲛⲟⲥ · ⲡⲁⲣ-
ⲣⲏⲥⲓⲁ ⲁⲩⲱ ⲧⲙⲛ̄ⲧⲙⲁⲧⲟⲓ ⲙ̄ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ϯⲛⲁⲡⲟ-
ⲧⲁⲥⲥⲉ ⲙⲙⲟⲥ · ⲁⲩⲱ ⲡⲉⲕⲁϩⲓⲱⲙⲁ · ϯⲣ ⲭⲣⲓⲁ ⲙⲙⲟϥ
ⲁⲛ · ⲁⲛⲏ ⲡⲣⲙ̄ⲣⲁⲗ (sic) ⲙ̄ ⲡⲉⲭ̄ⲥ ⲓ̄ⲥ · ⲡⲙⲩⲣⲉ ⲉ
ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛⲟ̄ · ⲁⲥⲟⲩⲱϣⲃ̄ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ ⲁⲉⲓⲟⲥ ⲡⲉϩⲁϥ
ⲛⲁϥ · ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲙⲁ ⲧⲉⲛⲟⲩ ⲙⲙⲁ ⲉⲓⲡⲓⲥⲧⲉⲩⲉ ⲉ
ⲛⲉ ⲛ̄ⲧⲁⲩϫⲟⲟⲩ · ⲛⲁⲓ ⲉ ⲧⲃⲏⲏⲧⲛ̄ · ⲛ̄ⲥⲓ ⲛⲉⲕⲕⲁⲧⲏⲅⲟⲣⲟⲥ ·
ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ · ϫⲉ ⲉⲓⲧⲉⲃⲉ (sic) ⲟⲩⲫⲟⲟⲛⲟⲥ ⲛ̄ⲧⲁⲩⲕⲁⲧⲏ-
ⲅⲟⲣⲓⲁ ⲙⲙⲟⲕ · ⲛⲁⲓ ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ⲧⲛⲟⲥ ⲛ̄ ϯⲙⲏⲛ ⲛ̄ⲧⲁⲓ-
ⲧⲁⲁⲥ ⲛⲁⲕ · ⲉⲣⲙ̄ ⲧⲙⲛⲛⲧⲉ ⲙⲙ̄ ⲡⲁⲣⲓⲟⲩⲗⲟⲥ ⲧⲏⲣⲥ̄ · ⲙⲙ̄ ⲡⲉⲥ-
ⲧⲣⲁⲧⲉⲩⲙⲁ · ⲧⲉⲛⲟⲩ ⲥⲉ ⲥⲱⲧⲙⲙ̄ ⲛ̄ⲥⲱⲓ : ⲛ̄ⲥ̄ ⲑⲥⲓⲁϩⲉ ⲛ̄
ⲡⲓⲟⲩⲧⲉ · ⲙⲙⲉⲣ ⲧⲣⲉ ⲡⲣⲟⲩ ⲁⲛⲁⲥⲁϩⲉ ⲙⲙⲟⲓ · ⲛ̄ⲧⲁⲓⲣ̄
ⲡⲱⲃⲩ ⲛ̄ ⲧⲁⲓⲁⲑⲉⲥⲓⲥ ⲉⲛⲉⲟⲩⲛ̄ⲧⲁⲓⲥ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲕ · ⲛ̄-
Fol. 36 a ⲧⲁⲓⲣⲓ ⲛ̄ ⲧⲟϥⲟⲧⲛ̄ ⲙ̄ ⲡⲉⲕⲁϩⲓⲱⲙⲁ · ⲁⲩⲱ ⲛ̄ⲧⲁϯ ⲛⲁⲕ
ⲕⲍ ⲛ̄ ⲣⲉⲛⲛⲟⲥ ⲛⲁⲙⲟⲣⲓⲁ · ⲁⲥⲟⲩⲱϣⲃ̄ ⲛ̄ⲥⲓ ⲙⲁⲕⲁⲣⲓⲟⲥ ·

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п[е]хас ⲙ̅ ⲡ̅ⲣ̅ⲣ̅ⲟ· ⲁⲉ ⲧⲛ̅ⲧⲙⲩⲛⲏ ⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ·
ⲟⲩ ⲗⲁⲁⲩ ⲁⲛ ⲧⲉ· ⲟⲩⲛ̅ⲧⲁⲕⲁⲉ ⲧⲉ ⲛⲁⲣⲭⲏ̅ ⲙ̅ⲡⲟⲩⲧⲉ·
ⲁⲩⲱ ⲛⲓ ⲧⲁⲓⲟ ⲛ̅ ⲧⲉⲓ ⲙ̅ⲙⲉ· ⲣⲉⲛ ⲡⲣⲟⲥ ⲟⲩⲟⲉⲓⲱ ⲙ̅ⲉ·
ⲡⲉⲟⲟⲩ ⲇⲉ ⲛ̅ⲧⲟⲩ ⲙ̅ ⲡ̅ⲙ̅ⲟⲩⲧⲉ· ⲙⲛ̅ⲛⲓ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉⲣ·
ⲧⲉⲛⲟⲩ ⲥⲉ ⲙ̅ⲡⲣ̅ ϯⲣⲓⲥⲉ ⲛⲁⲕ ⲉ ⲡⲁⲓⲛⲁⲓ· ⲁⲛⲟⲕ ⲅⲁⲣ
ⲁⲛ̅ ⲟⲩⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ϯⲛⲁⲟⲩⲥⲓⲁⲍⲉ ⲁⲛ ⲛ̅ ⲛⲉⲕⲙⲟⲩⲧⲉ
ⲛ̅ⲃⲱⲧⲉ· ⲗⲓⲟⲡⲟⲛ (*sic*) ⲡⲉⲧ ⲉⲣⲛⲁⲕ ⲁⲣⲓϥ ⲛⲁⲓ· ⲁⲉⲕⲓⲟⲥ ⲇⲉ
ⲡⲉϫⲁϥ ⲛⲁϥ· ⲁⲉ ⲱ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲟⲩⲥⲓⲁⲍⲉ· ⲙ̅ⲡⲉⲣ
ⲙⲟⲩ ⲉⲡ̅ ⲟⲩⲙⲟⲩ ⲉⲩⲣⲟⲟⲩ· ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁϥ· ⲁⲉ ⲙⲁⲣⲉ ⲟⲩϣⲁⲁⲉ ⲛ̅ ⲟⲩⲱⲧ ⲣⲁϣⲕ· ⲱ
ⲡ̅ⲣ̅ⲣ̅ⲟ· ϯⲛⲁⲥⲱⲧⲙ̅ ⲛ̅ ⲥⲱⲧⲙ̅ (*sic*) ⲅⲁⲣ ⲁⲛ ⲛ̅ⲥⲱⲕ· ⲛ̅ⲧⲁⲩϣⲉ-
ⲱⲉ ⲛ̅ ⲣⲉⲛⲛⲟⲩⲧⲉ ⲛ̅ⲩⲙⲙⲟ· ⲛ̅ⲧⲁⲕⲱ ⲛ̅ⲥⲱⲕ ⲛⲁ ⲛⲟⲩⲧⲉ
ⲓⲥ | ⲡⲉϫⲥ· ⲁⲉⲕⲓⲟⲥ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ ⲩⲥⲱⲧⲙ̅ ⲇⲉ ⲉ ⲛⲁⲓ· Fol. 36 *b*
ⲁⲩⲥⲱⲟⲩⲛ̅ ⲉⲙⲁⲧⲉ· ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲕⲁⲁⲩ ⲕⲁ ⲟⲛⲧ ⲕⲍ
ⲛ̅ⲛⲉⲩⲣⲟⲓⲧⲉ· ⲉⲛⲥⲉϫⲟⲗⲕ̅ⲩ ⲉ ⲃⲟⲗ· ⲛ̅ⲥⲓ ⲙⲛⲧ ⲙ̅ⲙⲁⲧⲟⲓ·
ⲛ̅ⲥⲉⲣⲓⲟⲧⲉ ⲉ ⲣⲟⲩ ⲛ̅ ⲣⲉⲙⲃⲟⲧ ⲛⲉⲧⲣⲟⲛ ⲉⲧⲟⲧⲱⲧ· ϣⲁⲛⲧⲉ
ⲡⲕⲁϩ ⲉⲧ ⲣⲁ ⲣⲁⲧ̅ⲩ ⲙ̅ⲡⲉⲥⲉⲙⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̅ⲥⲓ
ⲁⲉⲕⲓⲟⲥ ⲡ̅ⲣ̅ⲣ̅ⲟ· ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲁⲛⲧⲁⲣⲭⲏ (*sic*)·
ⲛ̅ ⲛ̅ⲃⲁⲥⲁⲛⲟⲥ· ⲁⲉ ⲥⲉⲣⲟⲟⲧⲉ ⲉⲕⲟⲩⲥⲓⲁⲍⲉ ⲁⲉ ⲛ̅ ⲙ̅ⲙⲟⲛ·
ⲁⲩⲟⲩⲱϣⲃ̅ ⲛ̅ⲥⲓ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲉ ⲛ̅
ⲣⲟⲥⲟⲛ ⲟⲩⲛ̅ⲧⲁⲓ ⲙ̅ⲙⲁⲩ· ⲙ̅ ⲛⲁ ⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉϫⲥ· ⲉⲩ-
ⲃⲟⲏⲟⲉⲓ ⲉ ⲣⲟⲩ· ϯⲛⲏϯ ⲥⲉ ⲁⲛ ⲅⲁ ⲛⲉⲕⲃⲁⲥⲁⲛⲟⲥ· ⲁⲛⲟⲕ
ⲅⲁⲣ ⲁⲛ̅ ⲡⲣⲉⲣⲁⲗ· ⲙ̅ ⲛⲁ ϫⲟⲉⲓⲥ ⲉⲓ̈ⲥ ⲡⲉϫⲥ (*sic*)· ⲉⲩ-
ⲃⲟⲏⲟⲉⲓ ⲉ ⲣⲟⲓ· ⲡⲁⲓ̈ ⲛⲉ ⲡ̅ⲣ̅ⲣ̅ⲟ ⲛⲁ ⲧⲡⲉ· ⲙⲡ̅ ⲛⲁ ⲡⲕⲁϩ·
ⲛⲁⲓ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲩⲥⲟⲧⲙⲟⲩ ⲛ̅ⲥⲓ ⲡ̅ⲣ̅ⲣ̅ⲟ ⲁⲉⲕⲓⲟⲥ· ⲡⲉϫⲁϥ
ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲥⲱⲧⲙ̅ ⲛ̅ ⲥⲱⲓ· ⲛⲑ̅ ⲟⲩⲥⲓⲁⲍⲉ ⲛ̅
ⲡⲛⲟⲩⲧⲉ· ⲛⲑ̅ ϯ ⲟⲛⲧ | ⲛ̅ ⲣⲉⲛⲟⲥ ⲛ̅ⲃⲁⲥⲁⲛⲟⲥ· ⲁⲉ ⲕⲁⲥ Fol. 37 *a*
ⲛⲑ̅ ⲙⲟⲩ [ⲁⲛ] ⲕⲁⲕⲟⲥ· ϣⲁⲧⲉ ϯⲙⲟⲩ (*sic*) ϯⲥⲟ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲕⲍ
ϯⲟ ⲛ̅ⲅⲁⲣⲙ̅ ⲛ̅ ⲟⲛⲧ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲕ· ϯⲟⲩⲱⲙ ⲅⲁⲣ ⲁⲛ ⲉⲣ
ⲡⲉⲟⲟⲩ ⲛⲁⲕ· ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉ ⲁⲕⲱⲱⲡⲉ ⲛⲁⲓ· ⲛ̅ ϣⲩⲛⲏ
ⲉ ⲧⲃⲉ ⲧⲥⲙⲏⲛϣⲉ ⲉ ϫⲱⲓ· ⲉⲓ̈ⲉ ⲙⲡⲟⲗⲉⲙⲟⲥ· ⲥⲱⲧⲙ̅
ⲛ̅ⲥⲱⲓ ⲛⲑ̅ ⲟⲩⲥⲓⲁⲍⲉ ⲛ̅ ⲛ̅ⲙⲟⲩⲧⲉ· ⲙ̅ⲡⲉⲣ ⲧⲁⲕⲟ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧ-
ϣⲛⲏⲣⲉ ϣⲛⲏ· ⲉⲡ̅ ⲉⲛⲃⲁⲥⲁⲛⲟⲥ ⲉⲧϣⲟⲃⲉ· ⲁⲛⲟⲕ ϯⲙⲡ̅
ⲉⲧⲛⲏ ⲉⲁ ⲧⲉⲕⲙⲛ̅ⲧϣⲛⲏⲣⲉ ϣⲛⲏ· ⲙⲡ̅ ⲧⲉⲕⲙⲛ̅ⲧϣⲛⲏⲣ·

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ⲁⲩⲟⲧⲱⲩⲃ̅ ⲛ̅ⲥⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉ ⲫⲓⲥⲉ
ⲙⲙⲁ ⲉⲧ ⲛⲁⲩⲱⲡⲉ ⲙ̅ⲙⲟⲓ· ⲉ ⲧⲃⲉ ⲑⲟⲙⲟⲗⲟⲉⲓ ⲉ ⲣⲟⲩⲏ
ⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲥⲱ̅ ⲛⲁⲓ ⲛ̅ⲣⲟⲩⲟ ⲉⲩⲃⲓⲕⲉ ⲉⲧⲟⲩⲁⲁⲃ· ⲛ̅ⲣⲓⲥⲉ
ⲅⲁⲣ ⲧⲉⲛⲟⲩ ⲛ̅ⲥⲉⲙⲡⲓⲩⲁ ⲁⲛ ⲙ̅ⲙ ⲡⲉⲟⲟⲩ ⲉⲧ ⲛⲁⲥⲱⲗⲛ̅ ⲉ
ⲣⲟⲛ· ⲛⲁⲓ ⲛ̅ ⲧⲉⲣⲉ ⲩⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ· ⲛ̅ⲥⲓ ⲡⲣⲣⲟ ⲁⲉⲓⲟⲥ·
ⲡⲉϩⲁⲩ ⲉⲙⲯⲉ ⲁⲕⲥⲙⲛ̅ⲧ ⲡⲉⲕⲛⲧ ⲉ ⲣⲟⲩⲏ ⲉ ⲣⲉⲙⲩⲁϩⲉ
ⲙ̅ ⲙⲛ̅ⲧ ⲁⲧ ⲣⲛⲧ· ⲁⲧⲱ ⲛ̅ⲧⲁⲓⲟ ⲛ̅ ⲛ̅ⲣⲣⲱⲙⲁⲓⲟⲥ· ⲁⲕⲟ-
Fol. 37b ⲛⲟⲩ ⲁⲉ ⲣⲉⲛⲗⲁⲁⲩ ⲛⲉ· | ⲙ̅ⲡⲉ ⲕⲁⲛⲉϩⲉ ⲉⲑⲃⲉⲓⲁⲍⲉ ⲛ̅
ⲕⲉ ⲣⲉⲙⲛⲟⲩⲧⲉ ⲛⲁⲩⲕⲁⲓⲟⲛ· ⲕⲁⲧⲁ ⲡⲁⲟⲩⲙⲁ ⲛ̅ ⲧⲥⲧⲙⲕⲗⲓⲛ-
ⲧⲟⲥ· ⲟⲩⲁⲉ ⲙⲡⲉ ⲕⲥⲱⲧⲙ̅ ⲛ̅ⲥⲁ ⲛⲟⲩⲟⲥ ⲛ̅ⲣⲣⲱⲟⲩ· ⲁⲛⲟⲕ
ⲣⲱ ϯⲛⲁⲕⲟⲗⲁⲍⲉ ⲙ̅ⲙⲟⲕ· ⲕⲁⲧⲁ ⲧⲉⲕⲙⲛ̅ⲧ ⲁⲧ ⲟⲛⲧ·
ⲛ̅ⲧⲁⲛⲁⲩ ⲅⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲧⲁⲕⲛⲁⲣⲧⲉ ⲉ ⲣⲟⲩ· ⲛⲁⲩⲛⲁⲣ-
ⲙⲉⲕ ⲉ ⲃⲟⲗ ⲉⲣⲛ̅ ⲛⲁⲍⲓⲭ· ⲁⲩⲟⲧⲱⲩⲃ̅ ⲛ̅ⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲡⲉϩⲁⲩ ⲙ̅ ⲡⲣⲣⲟ· ⲉ ⲉⲩⲥⲛⲍ ⲉⲙⲛ̅
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲙⲙⲁ ⲡⲉⲧ ⲛⲁⲩⲡⲟⲣϩⲛ̅·
ⲉ ⲧⲁⲥⲁⲡⲏ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲟⲩⲑⲗⲓⲯⲓⲥ ⲧⲉ ⲏ ⲟⲩⲗⲱϩⲍ̅· ⲏ
ⲟⲩⲁⲓⲟⲙⲟⲥ· ⲏ ⲟⲩⲣⲕⲟ· ⲏ ⲟⲩⲕⲱ ⲕⲁ ⲣⲛⲧ· ⲏ ⲟⲩⲕⲧⲓⲛ-
ⲁⲙⲟⲥ· ⲏ ⲟⲩⲥⲛⲍⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲥⲛⲍ ⲉ ⲉ ⲧⲃⲏⲛⲧⲕ̅·
ⲥⲉⲙⲟⲧⲟⲩⲧ ⲙ̅ⲙⲟⲛ ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲧⲏⲣⲟ̅· ⲧⲏⲡⲏⲃⲉ ⲅⲁⲣ ⲉ
ⲟⲩⲁⲉ ⲙⲙ̅ ⲙⲟⲩ· ⲟⲩⲁⲉ ⲙⲙ̅ ⲱⲛⲍ̅· ⲟⲩⲁⲉ ⲁⲅⲅⲉⲗⲟⲥ· ⲟⲩ-
ⲁⲉ ⲁⲣⲭⲏ· ⲟⲩⲁⲉ ⲉⲍⲟⲩⲥⲓⲁ· ⲟⲩⲁⲉ ⲛⲉⲧ ⲩⲟⲟⲡⲉ· ⲟⲩⲁⲉ
Fol. 38a ⲛⲉⲧ ⲛⲁⲩⲱⲡⲉ· ⲛⲁⲉⲩⲥⲙ̅ⲙⲟⲩ ⲉ ⲡⲱⲣϩⲛ̅· ⲉ ⲃⲟⲗ | ⲉⲣⲛ̅
ⲕⲍ ⲧⲁⲥⲁⲡⲏ ⲙ̅ ⲡⲉⲭ̅ⲥ· ⲛⲁⲓ ⲁⲉ ⲛ̅ ⲧⲉⲣ ⲉⲩⲭⲟⲟⲩ ⲛ̅ⲥⲓ ⲡⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲥⲱⲙ̅ⲧ ⲛ̅ⲥⲓ ⲡⲣⲣⲟ ⲁⲉⲓⲟⲥ·
ⲁⲩⲕⲉⲗⲉⲩⲉ ⲧⲣⲉ ⲧⲁⲗⲟⲩ ⲉ ⲡⲣⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ· ⲛ̅ⲥⲉⲣⲱⲕ
ⲙ̅ⲙⲟⲩ· ⲛ̅ⲥⲓ ⲕⲉⲥⲧⲱⲛⲁⲣⲓⲟⲥ ⲁⲉ ⲛⲉⲧⲣⲱⲕ ⲙ̅ⲙⲟⲩ ⲡⲉ·
ⲱⲁⲛⲧⲉ ⲧⲕⲁⲥ ⲛ̅ ⲧⲉⲭⲥⲓⲥⲉ ⲕⲱⲗⲛ̅ ⲉ ⲃⲟⲗ· ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
ⲁⲉ ⲙ̅ⲡⲉ ⲉⲩⲕⲁ ⲧⲟⲟⲧϥ̅ ⲉ ⲃⲟⲗ· ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ·
ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲡⲭⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲛⲟⲟⲕⲟⲩⲉⲛⲛⲥ ⲙ̅
ⲡⲛⲱⲧ· ⲡⲉϫⲡⲟ ⲉ ⲃⲟⲗ ⲉⲣⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲁⲣⲓⲁ· ⲡⲉⲛⲧⲁⲭⲣⲓ ⲥⲁⲣⲝ̅ ⲉ ⲃⲟⲗ ⲉⲣⲛ̅ ⲧⲉⲣⲓⲉⲩ ⲙ̅ ⲙⲉ·
ⲱⲁⲛⲧⲉ ⲩⲥⲱⲧⲉ ⲙ̅ ⲡⲥⲉⲛⲟⲥ ⲧⲏⲣⲟ̅ ⲏ ⲁⲗⲗⲁ· ⲛ̅ⲧⲉⲗⲉⲩ-
ⲑⲧⲟⲩ ⲙⲙⲟⲛ· ⲉ ⲃⲟⲗ ⲉⲣⲛ̅ ⲧⲙⲛ̅ⲧⲣⲉⲣⲁⲗ ⲙ̅ ⲡⲡⲟⲃⲉ·
ϯⲱⲛ̅ ⲉⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧⲕ̅· ⲉ ⲁⲛⲁⲁⲛ ⲛ̅ⲥⲁⲣⲝ ⲛ̅ ⲧⲉⲕⲙⲛ̅ⲧ-

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ⲁⲅⲁⲑⲱⲥ· ⲉⲧ ⲛⲁϣⲱⲥ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ⲙ̄ⲡⲟⲟⲩ· ⲁⲛⲟⲕ
ⲡⲉⲕϩⲣⲁⲓ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲙ̄ⲡ̄ ⲁⲁⲧ ⲙ̄ⲡⲓⲛⲓϣ ⲙ̄ ⲡⲉⲕ-
ⲧⲱϩⲙ̄ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲩⲱ ⲡ ⲕⲟⲓⲛⲱⲛⲟⲥ ⲉ ⲛⲉⲕϩⲓⲥⲉ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲁⲩⲱ ⲙ̄ⲙⲁⲧⲣⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ· ⲙ̄ⲡⲉⲕⲙ̄ⲧⲛⲟⲩⲧⲉ·
[ⲧⲉ]ⲛⲟⲩ ⲥⲉ ⲛⲁ ϫⲟⲉⲓⲥ· ⲙ̄ⲡ̄ⲣ̄ ⲕⲁⲁⲧ ⲛ̄ⲥⲱⲕ· ⲁⲩⲱ ⲙ̄- Fol. 38 b
ⲡⲉⲣ ⲟⲩⲉ ⲙ̄ⲙⲟⲓ ϫⲉ ⲟⲩⲛ̄ ϩⲉⲛⲟⲗⲓϣⲓⲥ ⲥⲉⲧ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ⲕⲏ
ⲁ ϩⲉⲛⲥⲛⲁⲩ ⲭⲓⲉ ⲉ ⲭⲣⲁⲓ ⲉ ϫⲱⲓ· ⲁⲗⲗⲁ ϯ ⲥⲟⲙ ⲛⲁⲓ
ⲛⲁ ϫⲟⲉⲓⲥ· ϣⲁⲛⲧ ⲓ̈ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲁ ⲁⲥⲱⲙ ⲫ̄ ⲟⲩⲉⲣ-
ⲣⲏⲙⲓⲛ· ⲙ̄ⲡ̄ⲣ̄ ⲧⲣⲉ ⲛⲁϫⲁϩⲉ ⲣⲁϣⲉ ⲙ̄ⲙⲟⲓ· ⲁⲩⲱ ⲙ̄ⲡ̄ⲣ̄
ⲧ[ⲣ]ⲉ ϫⲟⲟⲥ· ⲫ̄ ⲙ̄ ⲡⲣⲉϩⲙⲟⲥ· ϫⲉ ⲉⲩⲧⲱⲛ ⲡⲉⲩⲛⲟⲩⲧⲉ·
ⲛⲁⲓ ⲁⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲟⲩ· ⲉⲥ (sic) ⲟⲩⲥⲙⲏ ⲁⲥϣⲱⲡⲉ ϣⲁ
ⲣⲟϥ· ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲧⲱⲕ ⲛ̄ⲅⲛⲧ· ⲛⲁ ϣⲟⲉⲓϫ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ· ⲫⲛⲟⲙⲓⲛⲓ ⲱ ⲛⲁ ⲥⲟⲧⲙ̄ ⲙ̄ ϫⲱⲱⲣⲉ· ⲁⲛⲟⲕ
ⲅⲁⲣ ϯⲙⲟⲟⲛ ⲙ̄ⲙⲁⲕ· ⲉⲓϯ ⲥⲟⲙ ⲛⲁⲕ· ⲁⲩⲱ ϯⲛⲁ-
ϣⲱⲡⲉ ⲙ̄ⲙⲁⲕ ⲙ̄ ⲥⲕⲉⲡⲁⲥⲧⲏⲥ· ⲉⲓⲃⲱⲛⲉⲓ ⲉ ⲣⲟⲕ ⲫ̄
ⲣⲓⲥⲉ ⲙⲙⲁ· ⲉⲧ ⲉⲕⲛⲁϣⲟⲡⲟⲩ ⲣⲙ̄ ⲡⲁ ⲣⲁⲛ· ⲙ̄ⲡⲉⲣ ⲥⲱⲃ·
ⲟⲩⲁⲉ ⲙ̄ⲡ̄ⲣ̄ ⲣ̄ ⲥⲱⲧⲙ̄ ⲫⲛⲧⲟⲩ ⲙ̄ ⲡⲃⲁⲥⲁⲛⲟⲥ· ⲁⲛⲟⲕ
ϯϣⲟⲟⲡ ⲙ̄ⲙⲁⲕ· ⲉⲓϯ ⲥⲟⲙ ⲛⲁⲕ· ϣⲁⲛⲧⲉ ⲕϫⲱⲕ ⲉ
ⲃⲟⲗ ⲙ̄ ⲡⲉⲕⲁⲥⲱⲙ· ⲟⲩⲙⲡⲧϫⲱⲱⲣⲉ· ⲁⲩⲱ ⲡⲧⲉⲛⲟⲩ
ⲁϥⲁⲥⲡⲁϩⲉ ⲙ̄ⲙⲟϥ ⲛ̄ⲥⲓ ⲡⲁⲣϫⲁⲥ|ⲫⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ· Fol. 39 a
ⲕⲑ
ⲁⲩⲱ ⲁⲩⲥⲫⲣⲁⲅⲓϩⲉ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ ⲧⲏⲣⲟ̄· ⲁⲩⲱ ⲡⲧⲉⲛ-
ⲟⲩ ⲁ ⲡⲣⲉⲙⲉⲧⲁⲣⲓⲟⲛ ⲟⲩⲱⲥⲛ̄· ⲁⲩⲣ̄ ⲥⲛⲁⲩ· ⲁⲩⲱ ⲙⲙⲉ-
ⲙⲉⲣⲉ ⲉⲧ ⲉⲙⲙⲉⲣ ⲙ̄ⲙⲟⲟⲩ· ⲁⲧϧⲱⲗ ⲉ ⲃⲟⲗ· ⲁⲩⲭⲟⲥⲟ̄
ⲁⲩⲁⲣⲉ ⲣⲁⲧ̄ⲕ· ⲙ̄ⲡ̄ ⲗⲁⲁⲩ ⲙ̄ ⲧⲁⲕⲟ ϣⲟⲟⲡ ⲛ̄ⲅⲛⲧ̄ⲕ·
ⲁⲗⲗⲁ ⲛⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲣⲣⲟ ⲇⲉ ⲙ̄ ⲧⲉⲣ
ⲥⲛⲁⲩ· ⲉ ⲡⲉⲓⲧ ⲟⲩⲙⲙⲟⲡⲉ· ⲁⲩⲙⲟⲩϩ ⲙ̄ ⲥⲱⲙⲧ̄· ⲡⲉϫⲁⲩ
ⲇⲉ ⲉⲡⲓ ⲇⲉ ⲁⲡⲁⲓ ϫⲱ ⲙⲟⲥ (sic)· ⲇⲉ ⲟⲩⲛ̄ⲧⲁⲓ ⲙ̄ⲙⲁⲩ ⲙ̄
ⲟⲩⲛⲁⲣⲭⲟⲡⲗⲓⲁ ⲛ̄ⲣⲱⲙⲏ· ϯⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲧⲟⲥⲟ̄ ⲉ ⲃⲟⲗ ⲉ
ⲥⲧⲟ ⲉⲛⲱⲙⲟⲩⲓ· ⲛ̄ⲥⲉϫⲟⲗⲕ̄ ⲉ ⲃⲟⲗ· ⲟⲩⲁⲉ ⲧⲙⲉ ⲟⲩⲁⲉ
ⲡⲕⲁⲣ· ⲙ̄ ⲟⲩⲙⲁⲣⲉ· ⲙ̄ ⲧⲉⲣ ⲟⲩⲣ̄ ⲡⲁⲓ ⲇⲉ ⲛⲁⲩ· ⲡⲉϫⲁⲩ
ⲛ̄ⲥⲓ ⲡⲣⲣⲟ· ϫⲉ ⲉⲩⲧⲱⲛ ⲧⲉⲛⲟⲩ ⲛⲉⲕⲣⲟⲡⲟⲗⲓⲛ· ⲉⲧ ⲉⲕ
ⲑⲁⲣⲉⲓ ⲉ ⲣⲟⲟⲩ· ϣⲁ ⲡⲛⲟⲥ ⲙ̄ ⲛⲟⲥ ⲛⲟⲩⲧⲉ ⲡⲍⲉⲩⲥ ⲁⲩ-
ⲧⲟⲥⲕ̄ ⲉ ⲃⲟⲗ ⲉⲙⲁⲧⲉ· ⲡⲙⲉⲧ ⲟⲩⲁⲁϩ ⲁⲩⲥⲱⲟⲩⲧ̄ ⲉ ⲣⲁⲓ Fol. 39 b
ⲉ ⲧⲙⲉ ⲡⲉϫⲁⲩ· ϫⲉ ⲡϫⲟⲉⲓⲥ ⲃⲟⲱⲉⲓ (sic) ⲉ ⲣⲟⲓ· | ⲁⲛⲟⲕ ⲗ̄

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пекр҃ра̀л· палин он ачкелеуе п҃сі пр҃ро· є тре
тшωλ҃г̀ ѫ пе҃сωма· й ѓенсорте етхнр· ѧп҃ ѓен-
ѧластик҃· ѧп҃псос п҃сеперѡ̀ й ѓенхвв҃с̀ й кωр҃т̀
ѓа рос· же кас ечерωк҃ѯ̀ кωтї кωтї· ачω ачωѡ̀ѫ
п҃сі пкωр҃т̀ ѓѫ̀ песнос· ѫ пїкаюс ет ѓаате є
песнт· ппет отааѣ же ачї є рос· ѓп҃ относ
ѫ ѧп҃тхωωре· ѓп҃ ✝ ке васанос· пр҃ро же ѧекюс
ачтре тол҃ѯ̀ є βол же пецѧоот ѓп҃ отсепн· ачω
ачотп҃ѯ̀ є рогн етѧаїкаке· ѓп҃ отсепн· ѫ̀ѧатоі
же ачї є ра рос· ечо ѫ паѡ̀ ѧот· отп҃ откоті
й ѧуе ѡохп҃ п҃нт҃ѯ̀· етѧеете же ачѧот· ѧп҃пса
откоті же ѓп҃ тетнот ет ѫ̀ѧаат· ес (*sic*) ачѵелос ѫ
пхоеіс ачотωѯ̀ нач є βол· пехач нач· же
Fol. 40 *a* ✝рнин нак· пѡоеіх п҃реч | хро· й тере ч҃хі паі
λ҃а же ачталсе пецсаѡ̀· ет ѓп҃ пецсωма· ачω
ачтарос є рат҃ѯ̀· ечох ѓωс же пецтωоун· пец-
аре рат҃ѯ̀ ечѯ̀ еоот· ѫ пюотте· нтоцβоноει є
рос· ѧп҃пса паі ачкелеуе п҃сі пр҃ро· є тре
тшарос є рат҃ѯ̀ є пβнѧа· й тере ч҃ же[1] є рос
п҃сі пр҃ро· пехач нач же ачуітѯ̀ й тоот· ека ѫ
паѡ̀ ѧот· ѧп҃ ащ й ре тепот ѧѧооѡе· ѧеѡак
ро ѧп҃ λаат ѫ пωλ҃ѯ̀ рі пексωма· тоте ачке-
леуе й п̈уаі ѧерер· є таре ратот є тре тшотѡ̀т̀
ѫ пецсωма· п̈тоот же пехат ѫ пр҃ро· же ѡе
пр̀ратос· ѿ пр҃ро· й етсевнс· пецсωма тнр҃ѯ̀
отох· ѧп҃ λаат (*sic*) й тако ѡооп п҃нт҃ѯ̀· п̈ое ѧп
отхωре є рос є птнр҃ѯ̀· ѧекюс же ѓωωс пехач·
Fol. 40 *b* же пантωс ѳ̄ѵаѵоос· же | пе҂с̄ пентоуталсоі·
λ҃в ѧн атеп̈хі саєіи є рогн є пеѡтеко· є тре ч҃ѳе-
рапеуе ѫ̀ѧаоу· п̈тоот же пехат· же ѡа текѧп̈т-
нос єтаінт· ет ѧаарте ехп̈ тоікоѵѧене тнр̄с·
ѧп҃ пе λаат й ѳерапеуе п̈рѡѧе талсоу· ѧλλа

[1] Here a correction has been made, but the reading is doubtful. Read й тере ѵнат (?).

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ⲙ ⲙⲉⲧⲉⲧⲉ (sic) ⲁⲉ ⲩⲛⲁⲟⲩ ⲛ ⲁⲩ ⲛ ⲣⲉ ⲉⲩⲟⲛϩ̄· ⲛ
ⲡⲧⲟⲩⲗⲟ ⲛ ⲁⲩ ⲛ ⲣⲉ· ⲛⲧⲡ̄ⲥⲟⲟⲩⲛ ⲁⲛ· ⲁⲉ ⲟⲩⲁⲓⲉ ⲛ
ⲥⲟⲧ ⲧⲉ ⲧⲙⲁⲕⲁⲓⲁ ⲛ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲛ̄ⲥⲁⲩ: ⲙⲛ̄ ⲁⲩϩ̄ⲣⲕⲱⲥ·
ⲙ̄ⲡⲟⲟⲩ ⲁⲉ ⲣⲱⲩ ⲉⲩⲁϩⲣⲉ ⲣⲁⲧϥ̄ ⲉⲩⲟⲩⲟϫ· ⲡ̄ⲣⲣⲟ ⲁⲉ
ⲁⲙⲟⲩⲛ ⲛ ⲥⲱⲙⲧ̄· ⲡⲉϫⲁⲩ ⲛⲁⲩ· ⲁⲉ ⲁϫⲓⲥ ⲉ ⲣⲟⲓ·
ⲣⲙ̄ ⲟⲩⲙⲉ ⲁⲉ ⲙⲙⲁ ⲡⲉⲙ̄ⲧ ⲟⲩ]ⲧⲁⲗⲍⲟⲕ ϫⲟⲣⲓⲉ ⲙⲁⲥⲓⲁ·
ⲁⲩⲟⲩⲱⲙⲃ̄ ⲙ̄ⲡⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲓⲥ
ⲡⲉϫⲥ̄· ⲡⲥⲁⲉⲓⲛ ⲛ ⲛ̄ⲯⲩⲭⲏ ⲙⲛ̄ ⲛ̄ⲥⲱⲙⲁ· ⲡⲧⲟϥ ⲡⲉ
ⲡⲧⲟϥϫⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲛ̄ ⲡⲧⲁⲗⲍⲟ· ⲙ̄ⲙⲟⲉ ⲡⲧⲟϥϫⲟⲟⲥ ⲫⲁⲣ-
ⲙⲁⲕⲟⲥ· ⲙⲛ̄ ⲡⲣⲉϥⲙⲟⲩⲧⲉ: ⲙⲛ̄ ⲣⲉϥⲙⲙⲩⲧⲛ̄ⲛⲉ ⲉⲁⲱ-
ⲗⲟⲛ (sic)· ⲛ̄ⲥⲉⲟ ⲛ̄ⲙⲙⲩⲧⲛ̄ⲛⲟ ⲉ ⲣⲟϥ· ⲁⲧⲱ ⲩⲛⲁⲙⲟⲣⲟⲩ· Fol. 41 a
ⲛ ⲅⲉⲛⲓⲣⲣⲉ ⲛ ⲁⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲛⲉϥⲡⲁⲣⲁⲗⲩⲥⲓⲥ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩ
ⲉ ⲡⲕⲱϩ̄ ⲛ ⲧⲉⲧⲉⲣⲉⲛⲓⲁ· ⲉ ⲧⲃⲉ ⲁⲉ ⲙⲙⲁ ⲟⲩ-
ⲥⲟⲩⲛⲏ ⲡⲓⲟⲩⲧⲉ ⲛ̄ⲧⲁⲥⲧⲁⲗⲁⲓⲟⲟⲩ· ⲡⲉϫⲉ ϯⲛⲁⲁⲅⲅⲁⲗⲓⲥⲕⲉ
ⲛ ⲡ̄ⲕⲥⲱⲙⲁ ⲉⲡ̄ ⲅⲉⲛⲃⲁⲥⲁⲛⲟⲥ ⲉⲧⲛⲁⲱϥ̄· ⲙⲁⲣⲉⲛⲁϩ
ⲁⲉ ⲡⲉⲭ̄ⲥ̄ ⲉⲧ ⲉⲕⲛⲁⲣⲉ ⲉ ⲣⲟⲩ ⲛⲁⲧⲁⲗⲍⲟⲕ· ⲡⲉϫⲉ
ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲉ ϯⲡⲓⲥⲧⲉⲩⲉ ⲁⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲓⲥ
ⲡⲉϫⲥ̄· ⲁⲉ ⲉⲕⲱⲙⲁⲛⲉⲙⲉ ⲛ̄ ⲟⲩⲙⲛⲏⲩⲉ ⲛ̄ϯⲙⲱⲣⲓⲁ ⲉ
ⲭⲱⲓ· ⲙ̄ⲙ̄ ⲛⲁⲱⲧⲣ̄ⲧⲱⲣⲧ̄ ⲁⲛ· ⲁⲩϫⲟⲟⲥ ⲅⲁⲣ ⲁⲉ ⲙ̄ⲡⲣ̄ ⲣ̄
ⲣⲟⲧⲟⲩ· ⲛ̄ ⲛⲉⲧ ⲛⲁⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲡⲉⲧⲡ̄ⲥⲱⲙⲁ· ⲉⲙⲡ̄ ⲥⲟⲙ
ⲙⲟⲟⲩ (sic)· ⲉ ⲙⲟⲩⲟⲩⲧ ⲛ̄ ⲛⲉⲧⲡ̄ⲯⲩⲭⲏ· ⲁⲣⲓ ⲣⲟⲧⲉ ⲁⲉ
ⲣⲛⲧ̄ⲩ̄· ⲡⲧⲟϥ ⲙ̄ ⲡⲉⲧ ⲛ̄ ⲟⲩⲡ̄ⲥⲟⲙ ⲙ̄ⲙⲟϥ (sic)· ⲉⲧⲁⲕⲟ ⲛ̄
ⲧⲉⲧⲛ̄ⲯⲩⲭⲏ· ⲙⲛ̄ ⲡⲉⲧⲡ̄ⲥⲱⲙⲁ· ⲣⲁⲓ ⲧⲥⲉⲣⲉⲛⲁ· ⲧⲟⲧⲉ
ⲁϥⲕⲉⲗⲉⲩⲉ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ· ⲉ ⲧⲣⲉ ⲭⲉⲙⲉ ⲛ̄ ⲟⲩⲡⲉⲛⲓⲱⲙⲉ
ⲉⲩⲗⲟⲃⲱ̄· ⲛ̄ⲥⲉⲕⲁⲁⲁϥ ⲅⲁ ⲛⲉⲩⲁⲥⲕⲁⲓⲟⲛ· ⲁⲧⲱ ⲅⲉⲛ-
ⲗⲁⲙⲡⲁⲥ ⲛ̄ ⲕⲱⲣⲧ̄ ⲅⲁ ⲛⲓ̈ⲥⲡⲓⲣⲟⲟⲩⲉ· ⲛ̄ ⲧⲉ[ⲣ ⲟⲩⲣ̄ Fol. 41 b
ⲛⲁⲓ ⲁⲉ· ⲉ ⲡⲙⲁ ⲛ̄ ⲟⲩⲕⲁⲡⲓⲟⲥ· ⲁⲩⲥ̄ⲛ ⲛⲟⲩⲉ ⲙⲱⲡⲉ· ⲗⲁ
ⲉⲩⲙⲱⲙ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣⲁ̄ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ·
ⲉⲩⲃⲁⲥⲁⲛⲓⲍⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲓⲣⲟⲧⲟ· ⲙⲡⲉ ⲭⲁⲙⲁⲣⲟⲙ· ⲟⲩⲁⲉ
ⲙⲡⲉ ⲭⲣⲓⲙⲉ· ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲥ· ⲁⲉ ⲉⲩⲧⲱⲛ ⲛ̄ ⲡⲉⲕ-
ⲥⲁⲉⲓⲛ ⲧⲉⲛⲟⲩ· ⲙⲁⲣⲉⲩⲉⲓ ⲛⲑⲉⲣⲁⲡⲉⲩⲉ ⲙⲙⲟⲕ· ⲕⲁⲓ
ⲅⲁⲣ ⲁⲕϫⲟⲟⲥ· ⲁⲉ ⲟⲩⲡ̄ⲥⲟⲙ ⲙⲟⲩ (sic) ⲉⲧⲟⲩⲛⲟⲥⲧ̄ ⲉⲓ-
ⲭⲁⲙⲟⲩⲧ· ⲡⲣⲁⲥⲓⲟⲥ ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉϫⲁⲩ ⲛⲁⲩ·
ⲁⲉ ⲁⲣⲓ ⲡⲉⲧ ⲉⲩⲁⲕ· ⲟⲩⲛⲧⲁⲕ ⲉⲍⲟⲟⲩⲥⲓⲁ ⲅⲁⲣ ⲉ ⲣⲟⲛ

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ε πα cωμα· τα ψυχη δε πιοτε πετο ⲛ χοεις ε
ρος· πα cωμα ⲙⲛ̄ εκιμαιτακοc· τα ψυχη να-
ιοτπε ε βολ εco ⲛ̄ ατακο (sic)· παλιν οη αγκελεγε
ⲛ̄cι ⲡⲣⲣo ε τρε γcαιτ ⲛ̄ca χωc· αγω ⲛ̄ceeine ⲛ
οτηοc εη ωπε· ⲛ̄ceαιτ ε πεγⲙⲁⲕ· δε κας ⲙⲛ̄
πτρε ϥωcτ: ⲛ̄ⲧⲙοτ ⲙ̄ ⲟτcεπη· ⲙⲁⲣⲧⲩⲣοc δε·
a τcοⲙ ⲛ̄ πιοτε ωϱ (sic) ⲛ̄ⲣⲏⲧ· ⲙⲛ̄ τχαριc
Fol. 42 a αγ|ιοτπε ε βολ ⲙⲛ̄ οτηοc ηατ· ⲙ̄ ⲫacαηοc
λε ται· δεκιοc δε ⲡⲣⲣo· ⲛ̄ τερε ⲫηατ ε ⲙⲁⲣⲧⲩⲣοc·
δε εϥⲣ ⲫαⲛⲧⲁⲱⲣϊα· ⲙ̄ ⲟⲩⲙⲛ̄τχωωρε· αγω ⲙⲛ̄πε
λααγ ⲛ̄βacαηοc τaϱoc· αγκελεγε ε τρε γⲣ
πωπε ⲙⲛ̄ⲁγ· ⲣⲓ ⲡⲉⲙⲁⲕ· ⲛ̄ceeine ⲛ ⲟⲩⲙαcτιⲝ
ⲛ̄κωⲃ· εco ⲛ̄ⲛⲩτοογ ⲛ̄ⲩλοⲗ· ⲛ̄ceϱιοτε ε ροϥ·
ⲩⲁⲛⲧε πκαϱ ϱωⲣⲛ̄ ϱa πεϥcηοϥ· πεϥcⲙⲛⲁιοc δε
αγτωοτη ϱa ϯκε βαcηοc· ⲛ̄ποε ⲛ̄ οτωπε ⲛ̄ αλα-
ⲙαc· ⲙ̄ τεϥⲙⲛ̄τχωωρε· αγω πεχαϥ· χε ϯεγχα-
ριcτογ ηακ· πα χοεις· χε ακαατ ⲙⲛ̄ⲡⲩα ⲛ̄ ⲩⲡ̄
ⲣ̈ⲓce ε×ⲙ̄ πεκραη ετ οταλϐ· ⲡⲣⲣo δε ⲛ̄ τερε ⲫηατ
δε· χε οτατ πωπε πε πεϥλοϫⲙⲁc· αγω χε
ⲛⲉϥⲭⲁⲩⲡⲧⲟⲉ ⲙⲛ̄ⲧⲟϥ ⲁⲛ· ε τρε ϥⲟⲩcιαζε· αϥχι
ⲩοχπε· ⲛⲉϥⲥⲉⲡⲓ ϭαρ ε βωκ ε ϱρωⲙⲏ· αϥϯ
αποφαcιc ε ροϥ· ε τρε γϯⲙⲱⲣⲓⲁ ⲙⲛ̄ⲧⲟϥ· ⲙ̄
Fol. 42 b τcηϣε ε|ϥχω ⲙⲛ̄ⲧⲟc· χε ⲙⲉⲣⲕⲟⲩⲣιοc ⲡⲉⲓⲧ ⲟⲩ-
λε ⲩⲱⲡε εϥcωⲙ ⲛ̄ ⲛⲓⲟτε· αγω αϥκαταφρονει ⲛ̄
ⲡⲁⲟⲩⲙⲁ ετ οταλϐ· ⲛ̄τε τⲡⲁⲓⲧⲣⲁⲣⲭⲏ· αϥοⲡ̄ ε×-
λααγ ⲡⲉⲛⲣⲁⲧοc· [ϯ]κελεγε ε τρε γχιτ̄ ε τπολιc
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ⲙ̄ πεϥοτεϭcαϱε ϲεηα ϯ ηαϥ· ⲛ̄ ϱεηcηϣε· ⲡⲣⲁε
δε ⲛ̄ceηαπαραιαοτ ⲙⲛ̄ⲧⲟϥ· ε τοοτϥ ⲛ̄ τcηϣε·
ⲛ̄ ⲛⲧατχⲱⲟτ δε ε τρε γⲭⲓⲧϥ· αγϣι ϱa ροϥ αγτα-
λοϥ ε×τⲃⲏⲏ· αγⲙⲟⲣϥ ε ϱραι ε χωϥ· χε ⲛⲉⲓ ⲁ
ⲡⲥⲱⲙⲁ ⲙ̄ ⲙⲁⲣⲧⲩⲣοc· βωλ ε βολ ⲛ̄ ca ca ⲙⲛ̄·

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ⲁⲣⲡ ⲕⲱⲱⲥ · ⲁⲩⲙⲟⲟⲩⲉ ⲁⲉ ⲫⲛ ⲧⲉⲣⲓⲛ ⲉⲥⲟⲩⲛⲧ · ⲁⲩⲱ
ⲫⲓⲧⲛ ⲛⲟⲩⲓ ⲛⲣⲟⲟⲩ · ⲁⲩⲡⲱⲣ ⲉ ⲧⲡⲟⲗⲓⲥ ⲕⲁⲓⲥⲁⲣⲓⲁ · ⲁⲩⲱ
ⲛ ⲧⲉⲓ ⲇⲉ ⲁⲩⲟⲩⲁⲣⲭ ⲉ ⲡⲉⲥⲛⲧ | ⲛⲟⲩⲓ ⲛⲟⲩⲓ · ⲡⲭⲟⲉⲓⲥ ⲁⲉ Fol. 43 a
ⲁⲩⲁⲣⲉ ⲣⲁⲧⲝ ⲫⲓ ⲙⲁⲩ · ⲡⲉⲭⲁⲩ ⲛⲁⲩ · ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲗⲍ
ⲁⲙⲟⲩ ⲙⲡⲝ ⲙⲡⲟⲩⲛ ⲛⲓⲙⲟⲩ ⲫⲁⲣⲧⲛⲓ · ⲉⲡⲏ ⲁⲛ ⲁⲕⲭⲉⲕ ⲡⲉⲕ-
ⲁⲣⲟⲙⲟⲥ ⲉ ⲃⲟⲗ · ⲁⲕⲣⲁⲣⲉⲩ ⲉ ⲧⲡⲓⲥⲧⲓⲥ · ⲁⲓ ⲛⲁⲕ ⲛ
ⲡⲉⲕⲗⲟⲩ ⲛ ⲧⲙⲛⲧⲧⲱⲟⲉⲓϫ · ⲡⲉⲛⲧⲁⲩⲧⲟⲩⲱⲕ ⲛⲁⲕ · ⲉ[ⲕ]ⲗⲏ-
ⲣⲟⲛⲟⲙⲉⲓ ⲙⲙⲟⲩ · ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲡⲭⲟⲉⲓⲥ
ⲟⲩⲱⲛⲕ ⲉ ⲣⲟⲩ ⲁⲩⲥⲙⲟⲩ · ⲡⲉⲭⲁⲩ ⲛⲉⲧ ⲧⲟ ⲉ ⲣⲟⲩ ·
ϫⲉ ⲁⲣⲓ ⲡⲉⲛⲧ ⲁⲧⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙⲙⲟⲩ ⲙⲛⲧⲛ · ⲫⲛ ⲟⲩ-
ⲥⲉⲡⲛ · ⲉⲣⲉ ⲡⲝⲥ ⲁⲉ ⲧⲱⲣⲝ ⲛ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉ ⲣⲟⲟⲩ ·
ⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ · ⲉⲩⲉⲣ ⲧⲛⲧⲧⲛ ⲡⲁⲡⲓⲁ ⲛ ⲧⲫⲭⲁⲣⲓⲥ ·
ⲟⲩⲣⲡⲙⲁⲟ ⲅⲁⲣ ⲡⲉ ⲡⲁⲁⲩⲭⲁⲣⲓⲍⲉ · ⲛ ⲙⲉⲧ ⲛⲁϥ ⲡⲉⲧ-
ⲟⲩⲟⲓ ⲉ ⲣⲟⲩ ⲫⲛ ⲟⲩⲁⲱⲣⲓⲁ · ⲁⲭⲛ ⲫⲟⲟⲛⲟⲥ · ⲛ ⲧⲉⲣⲉ
ⲭⲁⲓ ⲛⲁⲓ · ⲁⲉ ⲁⲧⲫⲓ ⲛ ⲧⲉϥⲁⲡⲉ · ⲁϥⲭⲱⲕ ⲉ ⲃⲟⲗ ⲛ ⲧⲣⲟ-
ⲙⲟⲗⲟⲅⲓⲁ ⲉⲧ ⲛⲁⲛⲟⲩⲥ · ⲙ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲡⲥⲟⲩ ⲭⲟⲩⲧⲏ
ⲡⲛⲟⲉⲃⲣⲓⲟⲥ · ⲉⲧⲉ ⲁⲑⲱⲣ ⲡⲉ · | ⲁⲩⲱⲥ ⲛ ⲥⲩⲛⲏⲣⲉ ⲥⲱⲡⲉ · Fol. 43 b
ⲉⲥⲙⲡⲥⲁ ⲙⲡⲣ ⲡⲉⲥⲙⲉⲉⲩⲉ · ⲙⲡⲥⲁ ⲧⲣⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲗⲏ
ⲭⲱⲕ ⲉ ⲃⲟⲗ · ⲁ ⲡⲝⲥⲱⲙⲁ ⲟⲩⲃⲁⲗ ⲙⲫⲉ ⲛ ⲟⲩⲭⲓⲱⲛ ·
ⲉⲩⲙⲉⲙ ⲥϯ ⲛⲟⲩⲉ ⲉ ⲃⲟⲗ · ⲫⲉ ⲛ ⲟⲩⲙⲟⲩⲣⲉ ⲉⲩⲥⲟⲧⲙ ·
ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲙⲁⲉⲓⲛ ⲥⲉ · ⲁ ⲣⲁⲩ ⲡⲣⲱⲙⲉ ⲥⲱⲡⲉ ⲙⲡⲭⲣⲓ-
ⲥϯⲁⲛⲟⲥ · ⲙⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲉ · ⲁⲧⲟⲩⲁⲣⲝ ⲫⲛ ⲧⲟⲡⲟⲥ ·
ⲉⲩⲟⲩⲱⲛⲝ ⲉ ⲃⲟⲗ ⲡⲓⲁ ⲉⲧ ⲉⲣⲉ ⲟⲩⲙⲛⲛⲓⲩⲉ ⲛⲥⲟⲙ ⲫⲓ
ⲧⲁⲗⲥⲟ ⲥⲱⲡⲉ ⲙⲙⲁⲩ · ⲟⲩⲉⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ·
ⲙⲛ ⲡⲉⲭⲙⲟⲛⲟⲥⲉⲛⲛⲉ ⲛ ⲥⲩⲛⲣⲉ · ⲉ ⲓⲥ ⲡⲉⲭⲥ ⲡⲉⲛⲭⲟⲉⲓⲥ ·
ⲙⲛ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲟⲉⲓⲱⲩ ⲙⲙⲁ ·
ⲱⲁ ⲡⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲡⲁⲓⲱⲛ ⲫⲁⲛⲏⲗ ⲛⲓⲙⲉⲛⲉⲩ ⲛⲓⲙ ·

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A DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME

(Brit. Mus. MS. Oriental, No. 7028)

Fol. 2*a*

✠ ⲁ ⲙ ⲓⲥ ⲡⲉⲭⲥ ⲛ: ⲓⲁⲃⲟ̅ ϑ̅ ϑ̅

ⲟⲩⲗⲟⲅⲟⲥ ⲛ̅ⲧⲉ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲉⲧ ⲧⲁⲓⲏⲩ· ⲁⲩⲱ ⲡⲉⲛⲧⲁϥ̅ⲣ̅ ⲙⲁ ⲛ̅ ⲟⲩⲱⲥ ⲙ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲕⲉⲗⲉⲥⲧⲓⲛⲟⲥ· ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲧⲙⲟϭ ⲙ̅ ⲡⲟⲗⲓⲥ ⲅⲣⲱⲙⲏ· ⲉ ⲁϥⲧⲁⲩⲟϥ̅· ⲉ ⲡⲙⲟϭ ⲛ̅ ⲧⲁⲓⲟ· ⲙ̅ ⲡϥⲁⲓ ⲯⲩ̅ⲭ̅ ⲛⲟⲩϥⲉ· ⲛ̅ ⲛⲓⲁⲩⲱⲛ· ⲙ̅ ⲡⲟⲩ-ⲟⲉⲓⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲅⲙ̅ ⲡⲉⲅⲟⲟⲩ ⲙ̅ ⲡⲉϥⲯⲩⲭⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ ⲥⲟⲩ ⲭⲟⲩⲧⲟⲩⲉ ⲙ̅ ⲡⲉⲃⲟⲩ ⲭⲟⲓⲁⲕϥ̅ (*sic*)· ⲁϥ-ⲯⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲛ̅ⲥ̅ⲟⲩ ⲙ̅ⲙ̅ ⲛⲉⲯⲡⲏⲣⲉ ⲛ̅ⲧⲁⲩⲯⲱⲙⲉ ⲅⲙ̅ ⲡϥⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁⲓ ⲛ̅ⲧⲁⲩⲕⲟⲧϥ̅ ⲛⲁϥ ⲅⲙ̅ ⲧⲡⲟⲗⲓⲥ ⲅⲣⲱⲙⲏ· ⲁⲩⲱ· ⲟⲛ· ⲉ ⲧⲃⲉ ⲡⲯⲁⲭⲉ ⲉⲧ ⲥⲛⲍ ⲅⲙ̅ ⲡⲛⲟⲙⲟⲥ· ⲭⲉ ⲡⲉⲧⲉ ⲛⲓ̅ ⲟⲩⲁⲯϥ̅ ⲁⲛ ⲉ ⲧⲣϥ̅ ⲯⲱⲙⲉ ⲙ̅ⲙⲟⲕ· ⲙ̅ⲡⲣ̅ ⲁⲁϥ ⲛ̅ ⲟⲩⲁ· ⲁⲩⲱ ⲟⲛ· ⲭⲉ ⲟⲩⲛⲟϭ ⲛ̅ ⲛⲟⲃⲉ ⲡⲉ ⲧⲙⲛ̅ⲧⲣϥ̅ⲭⲩ̈ⲥⲟⲗ· ⲙⲁⲗⲓⲥⲧⲁ ⲛⲉⲧ ⲧⲁⲭⲣⲟ ⲙ̅ ⲡⲥⲟⲗ ⲅⲩ̈ⲧⲙ̅ ⲡⲁⲛⲁⲯ ⲛ̅ⲛⲟⲩⲭ· ⲁⲩⲱ ⲟⲛ· ⲭⲉ ⲯⲁⲣⲉ ⲡⲉⲯⲗⲁ ⲃⲟⲛⲑⲉⲓ ⲉ ⲡⲣⲙⲙⲉ ⲛϥⲛⲁⲅⲙϥ̅ ⲛ̅ⲥⲟⲣⲥ̅ ⲙ̅ ⲡⲥⲁ-

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ⲧⲁⲛⲁⲥ· ⲥⲏ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲏⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲥⲡⲟⲩ ⲉ ⲣⲟⲛ· ⲥⲁⲓⲏⲏ ⲑⲏ·

Ⲡⲉϩⲙⲟⲧ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲛ· [ⲁⲩ]ⲱ ⲧ̅ⲫⲭⲁⲣⲓⲥ ⲣ̅ [illegible]
[illegible]ⲥⲕⲉ|ⲡⲁⲍⲉ ⲙ̅ⲙⲟⲛ· ⲁⲧⲱ ⲁⲩⲣ̅ ⲥⲟⲃⲧⲛ̅ ⲉ ⲣⲟⲛ ⲫⲛ̅ Fol. 2b
ⲧ̅ⲫⲥⲓⲍ· ⲛ̅ ⲁⲣⲟⲣⲁⲧⲟⲛ· ⲁⲫⲡⲧⲛ̅ ⲉ ⲣⲣⲁⲓ ⲣⲙ̅ ⲡⲕⲧⲕⲗⲟⲥ ⲛ̅ ⲏ
ⲧⲉ ⲣⲟⲙⲡⲉ ⲙ̅ⲡⲟⲛⲫ̅· Ⲗⲩⲥⲟⲃⲣⲉⲛ (sic)· ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲟⲡⲟⲥ·
ⲙ̅ ⲡⲩⲁⲓ ⲩⲙ̅ ⲛⲟⲩⲉ ⲛ̅ ⲛⲁⲓⲱⲛ· ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲓⲏⲗ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲓⲙⲁⲓ
ⲛⲁⲓ ⲣⲱ ⲛ̅ⲧⲉⲥⲙⲏⲛ· ⲙ̅ ⲡⲧⲩⲙⲛⲟⲧⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲁⲍ
Ⲗⲧⲱ ⲡⲣ̅ⲥⲥⲉⲧⲣ ⲟⲩⲃⲗ̅ⲗⲉ ⲉⲧ ⲛⲟⲧⲙ̅· ⲁⲧⲱ ⲡⲣ̅ⲣⲟ ⲛ̅ⲁⲓ-
ⲕⲁⲓⲟⲥ· ⲛ̅ⲧⲁϩⲟⲟⲥ ⲫⲙ̅ ⲡⲁ ⲗⲁⲥ ⲛ̅ ⲣⲙⲕⲉ· ϫⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲉⲣⲟⲟⲩ· ⲛ̅ⲧⲁ ⲡϫ̅ⲥ̅ ⲧⲁⲙⲓⲟⲩ· ⲙⲁⲣⲡⲥⲱⲟⲩⲣ ⲛ̅ⲧⲙ̅ⲡⲧⲉ-
ⲗⲏⲗ· ⲛ̅ⲧⲙ̅ⲡⲟⲩⲛⲟⲩ· ⲙ̅ⲙⲟⲛ ⲛ̅ⲣⲛⲧⲛ̅ⲩ ⲱⲁϩⲟⲟⲥ ⲟⲛ ϫⲉ
ⲓⲟⲩⲁⲁ· ⲁⲣⲓ ⲛⲉⲕⲱⲱ· ⲁⲧⲱ ⲛⲉⲕ✝ ⲛ̅ ⲛⲉⲕⲉⲣⲛⲧ· Ⲉ
ⲧⲃⲉ ⲡⲁⲓ· ⲉⲥⲥⲙⲁⲁⲁⲧ ⲛ̅ⲥⲓ ⲡⲛⲟⲩⲧⲉ· ϫⲉ ⲁⲩⲁⲓ ⲛ̅
ⲁⲍⲓⲟⲥ· ⲁⲩⲥⲟⲃⲣⲉⲛ ⲉ ⲣⲟⲩⲓ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲉⲩⲟⲓⲕⲟ-
ⲛⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲡⲩⲁⲓ ⲩⲙ̅ ⲛⲟⲩⲉ· ⲛ̅ ⲛⲁⲓⲱⲛ·
ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉ|ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲓⲏⲗ· Fol. 3a
ⲙⲁⲣⲡⲥⲱⲟⲩⲣ ⲥⲓ ⲫⲛ̅ ⲟⲩⲧⲃⲃⲱ· ⲛⲣⲛⲧ· ⲙⲡ̅ ⲟⲩⲧⲃⲃⲱ· ⲛ ⲣ
ⲥⲱⲙⲁ· ⲛ̅ⲧⲙ̅ⲣ ⲱⲁ ⲙ̅ ⲡⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡ̅ ⲙ̅ⲫⲁⲅⲅⲉⲗⲟⲥ
ⲣ̅ ⲱⲁ· ⲛⲁⲩ· Ⲡⲁⲣⲡⲛⲟⲩϫⲉ ⲛ̅ ⲥⲁ ⲃⲟⲗ· ⲙ̅ⲙⲟⲛ· ⲛ̅
ⲧⲟⲗⲙ̅ ⲙ̅ⲙⲁ ⲙⲡ̅ ⲉⲩⲛⲟⲕⲣⲓⲥⲓⲥ ⲙ̅ⲙⲁ· Ⲏⲧⲙ̅ⲣ ⲱⲁ· ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ· ⲡⲱⲱ ⲉ ⲃⲟⲗ· ⲡϫⲱ ⲙ̅ⲙⲟⲥ·
ⲙⲡ̅ ⲡⲣⲉⲣⲟⲫⲁⲗⲧⲏⲥ ⲁⲁⲍ· ϫⲉ ⲥⲛⲟⲩ ⲉ ⲡϫ̅ⲥ̅· ⲛⲉⲫ-
ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲡϫⲱⲱⲣⲉ ⲫⲛ̅ ⲧⲉⲧⲥⲟⲙ· ⲉⲧ ⲉⲓⲣⲉ
ⲙ̅ ⲡⲉⲧⲱⲱⲁϫⲉ· Ⲗⲗⲏⲟⲩⲥ· Ⲓ̅Ⲏ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲥⲁⲃⲣⲓⲏⲗ· ⲟⲩⲟⲥ ⲡⲉ ⲡⲉⲟⲟⲩ ⲏⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲧⲁⲁϥ ⲛⲁⲕ· ⲡⲁⲣⲁ ⲧⲁⲅⲅⲉⲗⲓⲕⲏ· ⲧⲏⲣⲥ̅· ⲡⲁⲥⲱⲙⲁⲧⲟⲥ·
ⲉⲧ ⲫⲙ̅ ⲡⲁⲓⲥⲉ· ⲛ̅ ⲙ̅ⲡⲛⲩⲧⲉ· Ⅲ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲧⲁⲩ-
ⲛⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ϫⲓⲛ ⲡⲱⲟⲣⲡ· ⲉ ⲡⲉⲓ ⲣⲁⲛ ⲫⲓⲧⲙ̅ ⲡⲛⲟⲩⲧⲉ·
ϫⲉ ⲥⲁⲃⲣⲓⲏⲗ· ⲧⲁⲣⲕⲥⲱ· ⲉⲕⲁⲓⲁⲕⲟⲛⲉⲓ ⲉ ⲡⲉϫⲡⲟ· ⲙ̅
ⲡⲛⲟⲩⲧⲉ· ⲡⲗⲟ|ⲥⲟⲥ· ⲉⲡⲉⲓ ⲁⲛ ⲉⲓⲣⲏⲛⲓⲭⲁ ⲛ̅ ⲥⲁⲃⲣⲓⲏⲗ· Fol. 3b
ⲡⲉ ⲛⲟⲩⲧⲉ ⲫⲓ ⲣⲱⲙⲉ· ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲙ̅ ⲡⲉⲛϫ̅ⲥ̅· ⲝ

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ⲡⲧⲁϥⲉⲓ ⲉⲡ̄ ⲟⲩⲟⲃⲃⲱ· ⲁⲩⲫⲟⲣⲉⲓ · ⲛ̄ ⲟⲩⲥⲁⲣⲝ̄ ⲉ ⲧⲃⲛⲛⲧⲛ̄·
ⲉⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲉⲓ ⲣⲱⲙⲉ· ⲙ̄ⲡⲉ ⲧⲫⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲡⲱⲣ̄ⲝ̄ ⲉ
ⲧⲫⲙⲛ̄ⲧⲣⲱⲙⲉ· ⲛ̄ ⲟⲩⲣⲓⲕⲉ ⲛ̄ⲃⲁⲗ· ⲙⲉ ⲥⲉⲛⲟⲩⲧⲟ· ⲁⲗⲗⲁ
ⲉⲫⲟ ⲛ̄ ⲛⲟⲩⲧⲉ ⲉⲓ ⲣⲱⲙⲉ· ⲉⲡ̄ ⲟⲩⲭⲱⲕ· ⲉⲓ ⲟⲩⲥⲟⲡ· ⲉⲡ̄
ⲧⲕⲁⲗⲁⲣⲏ ⲛ̄ ⲧⲫⲙⲁⲁⲩ· Ⲁⲥⲭⲣⲟⲩ· ⲉⲫⲟ ⲛ̄ ⲛⲟⲩⲧⲉ· ⲉⲓ
ⲣⲱⲙⲉ· ⲁⲩⲥⲣⲟⲩ ⲙ̄ⲙⲟⲩ· ⲉⲫⲟ ⲛ̄ ⲛⲟⲩⲧⲉ ⲉⲓ ⲣⲱⲙⲉ· Ⲁⲩⲣ̄
ⲥⲁⲣⲝ̄ ⲛ̄ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ· ⲉⲡ̄ ⲧⲙⲛⲧⲛⲟⲩⲧⲉ· ⲉⲡ̄ ⲟⲩⲫⲩⲥⲓⲥ
ⲛ̄ ⲟⲩⲱⲧ· ⲛ̄ ⲁⲧ ⲡⲱⲣ̄ⲝ̄ ⲛ̄ ⲁⲧ ⲯⲩⲭⲏ· ⲛ̄ ⲁⲧ ⲟⲩⲉ ⲉ ⲃⲟⲗ·
ⲛ̄ ⲛⲉⲧⲉⲣⲛⲟⲩ· Ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ ⲱ ⲛ̄ⲥ̄ⲧⲱⲣⲓⲟⲥ· ⲡⲁⲧ ⲛⲟⲩⲧⲉ
ⲛⲁⲙⲉ· Ⲁⲧⲱ ⲡⲁⲧ ⲧⲁⲡⲣⲟ· ⲛ̄ ⲯⲟⲩⲧⲟⲙⲥ̄· ⲛ̄ⲥ̄ ⲥⲓ ⲛ̄
ⲯⲩⲭⲏ· ⲁⲧⲱ ⲛ̄ⲥ̄ ⲁⲥⲭⲩⲙⲟⲓⲛ· Ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ· ⲛ̄ⲥ̄
ⲛⲁⲩ· ⲉ ⲡ̄ⲣⲣⲟ ⲡⲉⲭ̄ⲥ̄· ⲡ̄ⲓⲟⲩⲁ ⲡ̄ⲓⲟⲩⲁ ⲡⲉ· ⲉⲫⲟ ⲛ̄
ⲛⲟⲩⲧⲉ ⲉⲓ ⲣⲱⲙⲉ· ⲉⲣⲉ ⲡ̄ⲣⲣⲱⲟⲩ· ⲙ̄ⲡ̄ ⲛ̄ⲥ̄ⲧⲣⲁⲧⲉⲩⲙⲁ·
ⲙⲛⲩ· ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲓ· ⲛⲁⲩ· ⲁⲧⲱ ⲉⲣⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
Fol. 4 a ⲧⲓⲣⲉ̄ ⲝⲓ ⲉ ⲃⲟⲗ ⲉⲙ̄ | ⲡⲩ̄ⲥ̄ⲱⲙⲁ· ⲙ̄ⲡ̄ ⲡⲩ̄ⲥ̄ⲛⲟⲩ· ⲉⲧⲱⲃ
ē ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲉⲫⲱⲛⲓ· ⲛ̄ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲧ ⲙⲙⲁⲩ· ⲭⲉ
ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲉ ⲡⲝ̄ⲥ̄· ⲉⲕⲱⲁⲛⲉⲓ ⲉⲡ̄ ⲧⲕⲙⲛ̄ⲧⲉⲣⲟ· ⲡⲧⲟⲕ
ⲁⲉ ⲱ ⲡⲁⲛⲟⲥⲓⲟⲥ· ⲁⲕⲱⲱⲱⲛⲉ· ⲛ̄ ⲡⲉⲕⲉⲟⲟⲩ· ⲁⲧⲱ
ⲉⲕⲛⲁⲗⲟⲩ ⲉⲡ̄ ⲧⲕⲍⲟⲣⲓⲥⲧⲁ· ⲉ ⲧⲃⲉ ⲧⲕⲙⲛ̄ⲧⲣ̄ⲯⲓⲟⲩⲁ·
ⲙ̄ⲡ̄ ⲡⲉⲕⲗⲁⲥ· ⲉⲧ ⲙⲉⲣ ⲛ̄ ⲙⲁⲧⲟⲩ· Ⲁⲗⲗⲁ ⲡⲁⲣⲁ ⲛⲉ
ⲕⲟⲩⲓ· ⲁⲙⲃⲱⲕ ⲁⲡ̄ⲣ̄ ⲡⲱⲃⲱ̄ ⲛ̄ ⲡⲉⲕⲧⲁⲓⲟ· ⲙ̄ⲡ̄ ⲡⲉⲕⲉⲟⲟⲩ·
ⲱ ⲡⲛⲟⲥ· ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲅⲁⲃⲣⲓⲏⲗ· Ⲁⲗⲗⲁ
ⲙⲁ ⲡⲁⲓ ⲛ̄ ⲟⲩⲥⲧⲙⲛⲱⲙⲓⲛ· ⲭⲉ ⲧⲓⲥⲟⲭⲃ̄ ⲉⲙⲁⲧⲉ
ⲉⲡ̄ ⲛⲁⲡⲣⲁⲍⲓⲥ· ⲁⲧⲱ ⲙⲡ̄ⲯⲱⲟⲩ ⲛ̄ ⲧⲁ ⲧⲁⲡⲣⲟ· ⲛ̄
ⲁⲥ[ⲑⲉ]ⲛⲏⲥ· ⲉ ⲭⲱ ⲛ̄ ⲡⲉⲕ[ⲉ]ⲟⲟⲩ· ⲡⲁⲓ ⲛ̄ⲧⲁ ⲡⲓ[ⲟⲩ]ⲧⲉ
ⲧⲁⲁϥ ⲛⲁⲕ ⲱ Ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲡⲣⲁⲩⲉ·
Ⲁⲙⲱ ⲛ̄ ⲗⲁⲥ· ⲛ̄ ⲥⲁⲣⲝ̄· ⲙ̄ ⲧⲁⲡⲣⲟ ⲛ̄ⲣⲱⲙⲉ· ⲡⲉⲧ ⲛⲁⲱⲭⲱ
ⲛ̄ ⲡⲉⲕⲧⲁⲓⲟ· Ⅲ ⲡⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲏⲧⲉ ⲡⲛⲟⲥ
ⲛ̄ⲣⲣⲟ ⲛ̄ (?) ⲡⲁ ⲣⲟ· ⲉⲧ ⲯⲟⲩⲓ (?) ⲣⲁⲩⲉ ⲉ ⲃⲟⲗ· Ⅲ
Ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ ⲯ[ⲛ̄] ⲛⲟⲩ]ⲉ ⲛ̄ ⲧⲁⲥⲥⲉⲗⲓⲕ[ⲏ]· |
Fol. 4 b Ⅲ ⲡⲁⲓⲁⲕⲟⲛⲧⲏⲥ ⲡⲁⲙⲉ· ⲉⲧ ⲁⲓⲁⲕⲟⲛⲉⲓ ⲉ ⲡⲉⲭⲡⲟ·
ē ⲛ̄ ⲡⲩ̄ⲥ̄· Ⅲ ⲡⲉⲣⲛⲧⲱⲣ ⲛ̄ ⲧⲁⲗⲓⲱⲓⲁ· ⲡⲕⲣⲏⲍ ⲛ̄
ⲧⲙⲛⲧⲉⲣⲟ· ⲛ̄ ⲛⲁⲡⲏⲧⲉ· [†]ⲟⲩⲱⲯ ⲉ ⲛⲁⲩ ⲉ ⲣⲟⲕ· Ⅲ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲕⲱⲁⲭⲉ ⲙⲡ̄

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тпарθенос· ⲓⲏ паποτμος ⲛ таποτμїа ⲙⲙ
пиоττе· ппантωкратωр ⲛ тⲙⲡτρωⲙⲉ· тїоτωщ
є θεωρεї ⲙⲙоκ· Скщахе ⲙⲙⲛ тρρω ⲛ пе-
ρїоωⲙе· †оτωщ є наτ є пекро· ет щоτе раще
є βоλ· екщахе ⲙⲙⲛ тет сотⲛ· пара тпе ⲙⲙⲛ пκар·
екωщ є βоλ є рос· хе хаїре· тⲙⲧ асⲥⲛ ρмоτ·
ⲡⲭⲥ кⲙⲙе· ⲓⲏ пестратопетархос ⲙ пρро ⲛ
ⲡρρωоτ· ⲙⲡⲛщоⲙ ⲙ па лас· ⲡρнке· ехω ⲙ
пекеоοτ· аλλа †наχоос ⲉⲙⲁτе· хе ⲭⲥⲙⲁⲁτ
ⲛⲥⲓ пиоττе· пиант· пⲡтафхоос ρⲛ тⲩтапро· ⲛ
иоττе· хе пⲙа ет ере снаτ | ρⲓ щоⲙⲙⲧ ⲡрнтⲩ· Fol. 5a
ρⲙ па ран· †щооп кⲙⲙаτ· ρⲛ тетⲙⲙнте· ⲉщхе ζ
пиоττе щооп ⲙⲡ снаτ ⲛ щоⲙⲙⲧ· ⲏ ⲙⲙ пет-
нащхⲓ нпе· ⲙ пеⲩраще ⲙⲡоοτ· ⲙⲡ пеⲭⲉⲓωτ ⲛ
аγаθос· ⲙⲡ пеппа ет оγааⲃ· ехнаτ є пеⲓ ноⲥ·
ⲙⲙⲏнще· ⲡакроатнс· ехсωоτⲩ є роγи ет† еоοτ·
ⲙ пⲩноⲥ ⲛ архаггелос ет оγааⲃ гаврїнλ·
парχаггелос ⲙ праще· Λнои ρωоⲙ ⲙарⲡса-
ρωоⲙ є βоλ· ⲛ ⲍⲙⲓгонⲥ ⲙⲙ· ⲙⲡ каταλаλїа
ⲙⲙ· ⲙⲡ ⲍⲓоγа ⲙⲙ· ⲙⲡ ⲙосте ⲙⲙ· ⲙⲡ соλ
ⲙⲙ· ⲙⲡ ρωⲃ ⲙⲙ· ⲙ поⲩтрон· наї ете нет ёїре
ⲙⲙоοτ· щооп ρа псароτ· каї гар рωⲙе ⲙⲙ ет
ⲭⲓ соλ· ечтⲡтωⲙ є паⲓаβолос· наї ете ⲙⲡ чаре
ратⲩ ρⲛ тⲙе енер· ⲙⲛ сωтⲙ ⲁⲙ· є пет снⲩ· хе
ⲡⲭⲥ натако | ⲛ оγоⲙ ⲙⲙ ет ⲍω ⲙ псоλ· аγω оⲙ Fol. 5b
хе рⲩⲭⲓ соλ ⲙⲙ· ρеⲙ є βоλ ⲁⲙ не ρⲛ тⲙе· ⲏ
аλλа ρеⲙ є βоλ не ρⲙ псатанас· є тβе паї пет
наⲭⲓ соλ· ⲏ нечωрк ⲛ поγⲭ· ехⲛ ρенскеγе ⲛⲧе
пⲓ косⲙос· щафβок ⲙⲩкаат· ечтⲡтωⲙ є їоγаас·
пескарїωтнс· пеит ⲁⲙпараκλητος· ⲙ пⲩⲭⲥ· є тβе
хрнста· ⲙⲡе сωтⲙ є пет снⲩ· хе ⲭⲥ[ⲥ]оγорⲧ
ⲛⲥⲓ пет наχе пран ⲙ пⲭⲥ ехⲛ оγрωβ· ечщоγеⲓт·
†оτωщ ⲙⲉⲛ є щахе ⲙⲙⲛтⲡ є прнт ⲛ нетⲡ-
ψⲩχн· аλλа ⲁⲩтⲓрτор є рої ⲛⲥⲓ пеноⲥ ⲙ парχ-

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ⲁⲩⲱⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲓ ⲉⲧ ⲡⲣ ⲙⲡⲁⲩ ⲛⲁⲩ ⲛⲛⲟⲟⲩ· ⲫⲁⲩⲱⲉⲗⲟⲥ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ϫⲟⲟⲥⲟⲩ· ϩⲛ ⲧⲡⲁⲗⲁⲓⲁ· ⲇⲓⲁⲕⲟⲛⲉⲓ ⲉ ϩⲉⲓⲣⲱⲙⲉ ⲉ ⲙⲁⲧⲙⲟⲩ· ⲛⲧⲟⲕ ⲁⲉ ϩⲱⲟⲩ Ⲙ ⲡⲁⲣⲭⲁⲩⲱⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲧⲁ ⲡⲉⲓⲱⲧ ⲧⲛⲛⲟⲟⲩⲕ· ϩⲛ ⲧⲫⲉⲓⲛ ⲇⲓⲁⲑⲏⲕⲏ· ⲙⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲉⲕⲧⲣⲓϫⲥⲉ(sic) ⲛⲁⲥ· ⲡⲉ ⲡⲉⲭⲥ· ⲕⲁⲧⲁ ⲥⲁⲣⲝ· ⲡⲉ ⲡⲉⲙⲙⲟⲩⲧⲉ ⲛ ⲙⲛⲣⲉ· Ⲙ ⲡⲁⲣⲭⲁⲩⲱⲉⲗⲟⲥ ⲛ ⲙⲟⲩⲧⲁⲓⲟⲩ· ⲅⲁⲃⲣⲓⲏⲗ· Ⲙ ⲡⲕⲧⲣⲓϫ ⲛ ⲣⲁⲓⲛ-

Fol. 6 *a* ⲟⲛⲧ· Ⲙ ⲡⲃⲁⲗⲟⲛⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧ ⲉⲣⲉ | ⲛⲩⲧⲛ̄· ⲟⲧⲧⲡ

ϑ ⲛ ⲥⲧⲓ ⲛⲟⲩϫⲉ· Ⲙ ⲡⲉ[ⲟⲓ]ⲕⲟⲧⲛⲥⲡⲟⲧⲛⲥ· ⲉⲧ ⲥⲟⲃⲧⲉ· ⲁⲩⲱ· ⲉⲧ ⲣⲧⲁⲩⲙⲁϩⲉ ⲡⲉ ⲡⲛⲏ· ⲡⲉ ⲡⲉⲛⲧⲁⲥⲩⲙⲡ ⲥⲉⲛⲧⲉ· ⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· Ⲗ ⲡⲓⲟⲩⲧⲉ· ⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ· ⲣⲙ̄ ⲡⲥⲱⲧⲙⲡ̄(sic) ⲧⲏⲣⲩ̄· ⲙⲡ ⲫⲣⲉ ⲉ ⲡⲉⲧ ⲧⲡⲧⲱⲛ· ⲉ ⲙⲁⲣⲓⲁ· ⲣⲙ̄ ⲡⲫⲉⲛⲟⲥ ⲧⲏⲣⲥ̄ ⲛ ⲛⲉⲣⲓⲟⲟⲙⲉ· ⲁⲩⲣ̄ ⲣⲙⲁⲩ ⲉ ⲟⲩⲱϥ ⲛⲣⲛⲧⲥ̄· ⲟⲩ̄ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ· ⲱⲁⲛⲧ ⲫⲥⲱⲧⲉ ⲙ̄ ⲡⲉⲛ-ⲫⲉⲛⲟⲥ· Ⲗⲩⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ ⲟⲩ̄ ⲧⲁⲅⲅⲉⲗⲓⲕⲏ· ⲧⲏⲣⲥ̄ ⲛ ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲙⲡ ⲫⲣⲉ ⲉ ⲡⲉⲧ ⲧⲡⲧⲱⲛ ⲉ ⲣⲟⲕ ⲟⲩ̄ ⲧⲟⲓ-ⲕⲟⲛⲟⲙⲓⲁ· ⲙ̄ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲧⲃⲉ ⲡⲁⲓ· Ⲗⲩ-ⲧⲡⲛⲟⲟⲩⲕ· ⲱⲁ ⲧⲫⲙⲁⲩ· ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉ ⲧⲣⲉⲕⲧⲓ ⲱⲁⲙ̄ ⲛⲟⲩϫⲉ ⲛⲁⲥ· ⲁⲩⲭⲟⲟⲩ ⲙ̄ ⲡⲁⲥⲱⲙⲁⲧⲟⲥ· ⲱⲁ ⲑⲁⲓⲁ ⲙ̄ ⲡⲓⲥⲧⲏ· ⲁⲩϫⲟⲟⲩ· ⲙ̄ ⲡⲥⲁⲓ ⲱⲁⲙ̄ ⲛⲟⲩϫⲉ· ⲙ̄ ⲡⲱⲏⲩ̄· ⲱⲁ ⲧⲣⲣⲱ ⲙ̄ ⲡⲫⲉⲛⲟⲥ ⲛ ⲛⲉⲣⲓⲟⲟⲙⲉ· ⲁⲩ-ϫⲟⲟⲩ ⲛ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲣⲉ ⲧⲉⲕⲗⲟⲟⲗⲉ ⲙ̄ ⲡⲱⲏⲩ̄ ⲁⲗⲏⲧ ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲡⲱⲏⲩ̄· ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ· Ⲛⲣⲛⲧⲥ̄· ⲉ ⲧⲣⲩ̄-ⲟⲩⲱⲱϥ ⲟⲩ̄ ⲧⲥ̄ⲕⲁⲗⲁⲣⲭⲏ· ⲙ̄ ⲫⲓⲥ ⲛⲉⲃⲟⲧ ⲧⲉ· ⲧⲥⲟⲧⲛ̄ ⲡⲁⲣⲁ ⲧⲡⲉ ⲙⲙⲛ̄ ⲡⲕⲁϥ· Ⲗⲩⲱ ⲛ ⲧⲉⲣⲉ ⲡⲁⲩⲱⲉⲗⲟⲥ ⲟⲩⲱⲟⲩⲩ̄ ⲛⲁⲥ ⲉ ⲃⲟⲗ· ⲛⲉϩⲁⲩ ⲛⲁⲥ ⲁⲉ· ϫⲁⲓⲣⲉ ⲧⲙⲧ ⲁⲥⲥⲛ̄ ⲣⲙⲟⲧ· ⲛϫⲉ ⲙⲙⲁⲁⲓ· ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲧⲣⲁⲱⲱ

Fol. 6 *b* ⲡⲧⲉϫⲡⲟ· | ⲛ ⲟⲩⲙⲩⲣⲉ· ⲡⲧⲉⲙⲟⲟⲩⲧⲉ ⲉ ⲡⲩⲣⲁⲛ ⲁⲉ ⲓⲥ·

ī ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲡⲧⲁⲫϫⲉ ⲛⲁⲓ ⲛⲁⲥ· ⲁⲥⲱⲱ· ⲫⲧⲧⲁⲓ ⲡⲥⲱⲧⲁⲓ ⲛ ⲛⲥⲙⲁⲁϫⲉ· ⲙⲙⲁ ⲡⲁⲥⲡⲁⲥⲙⲟⲥ(sic) ⲙ̄ ⲡⲁⲣⲭ-ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲙⲙⲣⲉ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲥ̄ⲕⲁⲗⲁⲣⲭ· ϩⲛ ⲟⲩⲙⲡⲧⲁⲧⲁⲓⲙⲉ ⲉ ⲣⲟⲥ· ⲧⲓⲡⲁ-ⲣⲁⲅⲁⲗⲉⲓ ⲙⲙⲟⲕ· Ⲙ ⲡⲁⲣⲭⲁⲩⲱⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·

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гавріηλ· пγαї ϣϫ ноγϥе· ϫ пωнϩ· й тер ϰеї
е тⲙⲙнтеⲥ(sic) ⲙпоот· ρⲙ пеї ноⲥ й ϣа· ет порϣ
е βол ⲙпоот· нⲛ слот· е пеї ноⲥ ϫ ⲙнниϥе·
ет сωоγϥ е ρоγи· ρⲙ пекран ет отааβ· Каї гар·
еіс пекⲭⲥ ρартни· ⲙпоот· аγω пенхоеіс тнрⲛ·
ⲙⲛ несаγγелос· тнроγ· ет отааβ· ⲙⲛ тⲛⲙаау·
ϫ парθенос· ерⲣ ϣа нак· Λγω таγγелікн тнрⲥ
ⲡасωⲙатос· ерраϣе нⲙⲙак· ρⲙ пероот ϫ
поγωнϩ е βол· ϫ пекран ет отааβ· Ⅲ гавріηλ·
псолⲥⲗ· ⲡтаγγелїки· аγω пϣоγϣоγ й ⲡтаⲙа
й ⲙпнγе· оγноⲥ те тїⲙи· ⲡта пноγте таас нак |
ρⲙ тпе· ⲙⲛ пкаϥ· ρⲙ тпе ⲙⲛ· аγⲙоγте е рок· Fol. 7 a
ϫе чаї ϣϫ ноγϥе й иаїωн· ϫ поγоеⲙ· ρⲓхϫ ιγ
пкаϥ ϫе аγⲙоγте е рок· ϫе паγγелос ϫ праϣе·
е тβе тноⲥ· й оїкономїа· ⲡϣпнре ⲡтаγταμ-
роγтк ⲙⲙос· Ⅲ гавріηλ· паїакобїтнс ето ⲡ-
роот ⲡаⲙе· каї гар й тере таγікос тωоγи· еⲭϫ
ланїηλ· пепрофнтнс· аγноγϫе ⲙⲙоϥ е песнт
е пϣнї й ⲡноγї· аφолїβе еⲙате· е тβе перко
ⲙⲛ пїβе· парχаγγелос ϫе ет отааβ гавріηλ·
аγϣⲛρτнϥ ρа роϥ· ρⲓтⲛ ткелеγсіс ϫ пϥхс·
Λчⲁⲙарте ϫ пчω· й тапе й аγакоγи· ⲙⲛ
парістωи ет й тоотϥ· аφаϣтϥ ρⲛ θорⲓи ϫ
пепна· хи аюγааіа ϣа тβавγλωи· й ρⲙе тосе
ⲙⲙоин· аφхітϥ ⲡтеγноγ· е пϣнї й ноγї·
Λч† ϫ парістои й ланиηλ· аφоγωⲙ аφсωоγ е
пноγте еφхω ⲙⲙос· ϫе акр | па ⲙееγе пхс ⲙпе Fol. 7 b
ккω ⲡсωк й иет ⲙе ⲙⲙок· ⲡтоϥ оⲛ· пентаϥ ιβ
ϣтаⲙ· ⲡтапро й ⲙноγї· ϫе ⲡиеγенωχλеі наϥ
ⲡсаϣϥ ⲡроот· ецⲛ песнт ϫ пϣнї й ⲙноγї·
гавріηλ парχаγγелос пент аφоγωнϩ е βол· е
ланиηλ· аφтсаβоϥ е θорасіс ката θе· ет снϩ·
ϫе гавріηλ· ⲙатсаβе наї е θорасіс· Λγω· ϫе
еіс прωⲙе гавріηλ· аφеї ϣа рої· аφті соⲙ наї·

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ⲡⲟⲉ ⲡⲙⲟⲣⲡ· Ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉⲛⲧ ⲁⲩ-
ⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲉⲣⲁ ⲡⲣⲡⲉ· ⲁⲩⲕⲓⲣⲧⲍⲉ
ⲛⲁⲩ ⲙ̄ ⲡⲉϫⲡⲟ ⲛ̄ ⲓ̈ⲱⲁⲛⲛⲏⲥ· ⲁⲧⲱ ⲛ̄ ⲧⲉⲣ ⲥ̄ⲣ ⲁⲡⲓⲥⲧⲟⲥ·
ⲁⲩⲁⲡⲟⲫⲁⲥⲉ ⲉ ϫⲱⲥ· ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲡⲟ· Ⲅⲁⲃⲣⲓⲏⲗ ⲟⲛ
ⲡⲉⲛⲧ ⲁⲩⲟⲩⲱϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲙⲟⲟⲥ· ⲉⲩⲧⲁⲙⲉⲟⲉⲓⲙ ⲛⲁⲧ
ⲙ̄ ⲡⲛⲟⲥ· ⲛ̄ ⲙⲁⲙ ⲛⲟⲩⲉ· ⲉⲧⲉ ⲡⲉϫⲡⲟ ⲡⲉ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲗⲟⲩⲥ ⲉ ⲃⲟⲗ· ⲉⲣⲏ ⲧⲉⲣⲓⲃⲉ ⲙⲙⲉ· Ⲏ ⲁⲧ ϫⲃⲏⲛ· ⲧⲉ
ⲑⲉⲟⲧⲟⲕⲟⲥ ⲙⲁⲣⲓⲁ· Ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧ
ⲁⲩⲉⲓⲙⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲉⲃⲣⲁⲓⲟⲥ· ⲛ̄ ⲧⲕϫⲁⲗⲟⲥⲓⲁ (*sic*)· ⲁⲩ-
Fol. 8 *a* ⲛⲟⲣⲙ ⲙ̄ ⲡⲗⲁⲟⲥ· ⲉⲣⲁ ⲡⲕⲁⲣ· ⲛ̄ ⲧⲉⲧⲗⲙ̄ⲧⲣⲙ̄ⲣⲁⲗ· ⲁⲩⲧⲟ-
ⲙ̄ ϫⲟⲟⲩ· ⲉⲣⲏ ⲧⲉⲣⲓⲙⲟⲥ ⲁⲩⲉⲓⲣⲉ ⲛ̄ ⲛⲉⲓ ⲙⲁⲉⲓⲙ ⲉⲣⲏ ⲧⲥⲓϫ ⲙ̄
ⲙⲱⲧⲥⲛⲥ· ⲡⲁⲣⲭⲓⲡⲣⲟⲫⲓⲧⲏⲥ· Ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲛ ⲡⲉ ⲡⲓ-
ⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ ⲉⲧⲟ ⲛ̄ⲣⲟⲩ ⲉⲣⲏ ⲧⲙⲛⲛⲧⲉ ⲛ̄ⲧⲁⲅⲅⲉⲗⲓⲕⲏ·
ⲛ̄ⲧⲟⲩ ⲟⲛ ⲡⲉⲛⲧ ⲁⲩⲱⲙ̄ ⲛⲟⲩⲉ· ⲉⲣⲏ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ· Ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲛ ⲡⲉ ⲡⲁⲛⲧⲁⲧⲱⲣ· ⲙ̄ ⲡⲁⲛⲧⲱ-
ⲕⲣⲁⲧⲱⲣ· ⲁⲧⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ· ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙⲙⲛⲧⲉ·
Ⅲ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲉⲁⲓ ⲱⲙ̄ ⲛⲟⲩⲉ· ⲉⲧⲟ ⲛ̄ⲣⲟⲩ· ⲉⲣⲉ ⲙⲙⲁ
ⲛⲁⲱϫⲱ ⲙ̄ ⲡⲉⲕⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· Ⲗⲱⲩ ⲛ̄ ⲗⲁⲥ ⲛ̄ ⲥⲁⲣϩ̄· ⲛ̄
ⲣⲱⲙⲉ· ⲛ̄ⲧⲁⲥⲱⲱⲡⲉ ⲫⲓϫⲙ̄ ⲡⲕⲁⲣ· ⲡⲉⲧ ⲛⲁⲱϫⲱ ⲙ̄
ⲡⲉⲕⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· Ⅲ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲉⲧ
ⲁϕⲉ ⲣⲁⲧϥ̄· ⲙ̄ⲡⲙ̄ⲛⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲛ̄ ⲟⲩⲟⲉⲓⲱ
ⲙⲙⲁ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲕⲣⲙ̄ⲡⲧⲣⲉ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲫⲙ̄
ⲡⲣⲡⲉ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ; ⲡⲉⲧ ⲁϕⲉ ⲣⲁⲧϥ̄ ⲙ̄ⲡⲙ̄ⲛⲧⲟ
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· Ⲗⲱⲩ ⲛ̄ ⲫⲏⲧ ⲛ̄ ⲣⲱⲙⲉ· ⲕⲁⲓ ⲟⲩⲥⲟ-
ⲫⲟⲥ ⲡⲉ· ⲡⲁⲣⲁ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲛ̄ⲧⲁⲥⲱⲱⲡⲉ· ⲫⲓϫⲙ̄
ⲡⲕⲁⲣ· ⲡⲉⲧ ⲛⲁⲱⲙ̄ⲫⲁⲛⲓⲥⲟⲁⲓ ⲛⲁⲓ ⲙ̄ ⲡⲛ̄ⲧⲁⲓⲟ· Ⅲ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁ ⲣⲣⲟ ⲉⲧ ⲱⲟⲩⲉ ⲣⲁⲱⲉ
Fol. 8 *b* ⲉ ⲃⲟⲗ· ⲫ ⲟⲩ|ⲟⲩ· ⲕⲁⲓ ⲅⲁⲣ ⲙⲙⲛ̄ ⲧⲁⲓⲟ· ⲉⲧⲱⲩⲛⲱ ⲙⲙⲛ̄
ⲙ̄ⲍ ⲡⲉⲕⲧⲁⲓⲟ· ⲉ ⲃⲟⲗ· ϫⲉ ⲉⲕⲁⲣⲉ ⲣⲁⲧϥ̄ ⲙ̄ⲡⲙ̄ⲛⲧⲟ ⲉ ⲃⲟⲗ· ⲙ̄
ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲉⲕⲥⲟⲡⲥⲛ̄ ⲙⲙⲟⲩ· ⲉⲭⲱ
ⲡⲥⲉⲛⲟⲥ ⲧⲏⲣϥ̄ ⲛ̄ ⲁⲗⲗⲁ· Ⲗⲧⲱ· ⲙ̄ ⲡⲛⲁⲩ· ⲉ ⲱⲁⲣⲉ
ⲛ̄ⲧⲁⲥⲙⲁ ⲧⲏⲣⲟⲩ· ⲛ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙⲛ̄ ⲛⲉⲓ ϫⲉⲓⲣⲟⲩⲃⲉⲓⲙ
ⲙⲛ̄ ⲡⲥⲉⲣⲁⲫⲓⲙ· ⲡⲁⲣⲧⲟⲩ ⲙ̄ⲡⲙ̄ⲛⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲓⲟⲩⲧⲉ·
☩ ⲛ̄ⲧⲉϩⲟⲙⲟⲗⲟⲅⲓⲥⲓⲥ· ⲙⲛ̄ ⲡⲉⲟⲟⲩ· ⲙⲛ̄ ⲡⲧⲁⲓⲟ·

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ⲙⲡⲧⲥⲟⲙ· ⲉ ⲡⲓⲟⲩⲧⲉ ⲡⲣⲣⲟ ⲛ ⲧⲡⲉ ⲙⲡⲛⲁϥ· ⲉⲧⲱⲱⲩ
ⲉ ⲃⲟⲗ· ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲛ ⲟⲩ[ⲟ]ⲉⲓⲱ ⲙⲙⲁ· ⲁⲉ ⲕⲟⲩⲁⲁⲃ·
ⲕⲟⲩⲁⲁⲃ· ⲕⲟⲩⲁⲁⲃ· ⲛⲁⲥ ⲥⲁⲃⲁⲱⲟ· ⲙⲡⲛⲓⲧⲉ ⲙⲡⲛⲁϥ
ⲙⲉϥ ⲉ ⲃⲟⲗ ⲉⲣⲁⲓ ⲡⲉⲕ[ⲉ]ⲟⲟⲩ· ⲱⲁⲣⲉ ⲡⲓⲟⲥ ⲛ ⲁⲣⲭⲓ-
ⲥⲧⲣⲁⲧⲓⲟⲥ· ⲡⲥⲁⲓ ⲱⲁⲓ ⲛⲟⲩⲉ· ⲙ ⲡⲱⲛⲍ Ⲅⲁⲃⲣⲓⲏⲗ·
ⲙⲡⲓⲟⲥ ⲛ ⲁⲣⲭⲓⲥⲧⲣⲁⲧⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲱⲛ
ⲛ ⲙⲡⲛⲓⲧⲉ· ⲱⲁⲥⲡⲁⲣⲧⲟⲩ ⲙⲡⲓⲧⲟ ⲉ ⲃⲟⲗ ⲙ ⲡⲓⲟⲩⲧⲉ
ⲉⲧ ⲣⲙⲟⲟⲥ ⲉⲓ ⲡⲩⲑⲟⲣⲟⲡⲟⲥ ⲉⲧⲁⲱ ⲙⲙⲟⲥ· | ⲁⲉ ⲡⲁⲥ· Fol. 9 a
ⲡⲓⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲛⲁ ⲙ ⲡⲉⲕⲗⲁⲟⲥ· ⲱⲣⲧⲛⲓⲕ ⲓⲉ
ⲉⲭⲙ ⲡⲉⲕⲉⲓⲛⲉ ⲙⲡⲓ ⲧⲉⲕⲣⲓⲕⲱⲛ· ⲥⲱⲧⲉ ⲙ ⲡⲣⲱⲃ ⲛ
ⲛⲩⲥⲓⲁ· ⲙⲡⲣ ⲭⲓ ⲕⲁⲧⲟⲓⲥⲟⲣⲓⲁ ⲛⲧⲉ ⲡⲭⲁⲭⲉ· ⲉ ⲣⲟⲩⲓ
ⲉⲣⲟⲟ· ⲁⲉ ⲣⲙⲟⲥⲧⲉ ⲡⲓⲉⲕⲙⲉⲣⲁⲗ· Ⲧ ⲥⲟⲙ ⲛ ⲛⲉⲓ-
ⲣⲱⲙⲉ· ⲛⲧⲁⲕⲧⲁⲗⲁⲓⲟⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲕⲉⲓⲛⲉ· ⲙⲡⲓ ⲧⲉⲕⲣⲓ-
ⲕⲱⲛ· Ⲥⲛⲟⲩ ⲉ ⲡⲣⲱⲃ· ⲛ ⲛⲉⲩⲥⲓⲁ· ⲁⲩⲱⲁⲛⲉ ⲙ ⲡⲕⲁⲣ-
ⲡⲟⲥ ⲙ ⲡⲉⲩⲕⲁⲣ· ϫⲟⲟⲩ ⲛⲁⲩ ⲛ ϯⲱⲧⲉ· ⲙⲡⲓ ⲡⲛⲟⲩ ⲛ
ⲣⲱⲟⲩ ⲙ ⲡⲉⲩⲟⲉⲓⲱ ⲧⲏⲣϥ· ⲁⲛⲏⲛⲉ ⲛⲁⲩ ⲉ ⲣⲁⲓ· ⲙ
ⲡⲓⲟⲟⲩ ⲙ ⲡⲓⲉⲣⲟ· ⲕⲁⲧⲁ ⲡⲉⲕⲟⲩⲱⲓ· ⲕⲱ ⲛⲁⲩ ⲛ
ⲛⲉⲩⲙⲡⲧⲱⲁⲥⲧⲉ· Ⲡⲣ ⲭⲓ ⲱⲛ ⲙⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲛⲉⲩⲁ-
ⲛⲟⲙⲓⲁ· ⲁⲉ ⲕⲥⲟⲟⲩⲛ· ⲁⲉ ⲡⲓⲃⲁ[ⲗ]ⲣⲏⲧ ⲛ ⲇⲓⲁⲃⲟⲗⲟⲥ·
ⲉⲧ ⲥⲱⲣⲙ ⲙ ⲡⲉⲩⲣⲏⲧ· ⲡⲥⲁⲃⲟⲗ ⲙⲙⲟⲕ· Ⲗⲁⲱ ⲙ
ⲡⲉⲩⲗⲟ ⲉⲧⲣⲟⲣⲡ ⲉⲭⲙ ⲡⲉⲩⲣⲟ· ⲉⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ-
ⲙⲟⲥ ⲙ ⲡⲉⲣⲟⲟⲩ ⲙⲡⲓ ⲧⲉⲧⲙⲏ· ⲱⲁⲛ[ⲧ] ⲫⲕⲱ ⲉ ⲃⲟⲗ Fol. 9 b
ⲙ ⲡⲫⲉⲓⲛⲉ ⲙⲡⲓ ⲧⲫⲣⲓⲕⲱⲛ· ⲡⲧⲉ ⲛⲫⲙⲡⲧⲱⲁⲛⲉⲣⲧⲛⲥ ⲓⲉ
ⲧⲁⲣⲟⲟⲩ ⲧⲛⲣⲟⲩ· ⲣⲓⲧⲛ ⲛⲉⲩⲥⲟⲡⲥⲛ· ⲁⲗⲗⲁ ⲫⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ· Ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲱ
ⲙⲛⲧ(*sic*) ⲉ ⲃⲟⲗ· Ⲭⲉ ⲁⲓⲧⲟⲗⲙⲁ ⲉⲧⲣⲱⲃ· ⲡⲁⲣⲁ ⲡⲁⲙⲡⲱⲱ·
ⲁⲩⲱ ⲡⲁⲣⲁ ⲛⲁⲙⲉⲧⲣⲟⲛ· ⲉ ⲧⲣⲁ ⲱⲁⲭⲉ ⲉ ⲡⲉⲕⲧⲁⲓⲟ·
ⲁⲩⲱ ⲙⲡⲉ ⲧⲁⲡⲟⲗⲟⲅⲓⲁ ⲛ ⲡⲁ ⲗⲁⲥ ⲉⲧ ⲥⲟⲭⲃ· Ⲥⲩⲛⲁⲧⲁ-
ⲗⲁⲃⲁⲛⲉ ⲛ ⲟⲩⲕⲟⲩⲓ ⲛ ⲙⲉⲗⲟⲥ ⲉⲓⲙ ⲡⲉⲕⲧⲁⲓⲟ· Ⲭⲣⲟⲩⲉ·
ⲛⲥⲓ ⲡⲓⲟⲥ ⲡⲣⲣⲟ ⲙⲙⲉ ⲓⲥ ⲡⲉⲭⲥ· ⲉ ⲧⲁⲓⲟ ⲕⲁⲧⲁ
ⲡⲉⲕⲙⲡⲛⲁ· ⲫⲁⲛⲧⲟⲓ· ⲡⲧⲁϫⲱ ⲉ ⲣⲱⲧⲛ· ⲛ ⲣⲉⲛⲕⲟⲩⲓ
ⲣⲙ ⲡⲥⲟⲙ· ⲙⲡⲓ ⲛⲉⲱⲡⲛⲣⲉ ⲛ ⲡⲓⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
Ⲅⲁⲃⲣⲓⲏⲗ· ⲛⲁⲓ ⲡⲧⲁⲥⲱⲱⲡⲉ· ⲉⲓⲙ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲡⲁⲓ ⲉⲧ ⲡⲥⲱⲟⲩⲍ ⲉ ⲣⲟⲩ· ⲉⲩⲉⲟⲟⲩ ⲛ ⲡⲓⲟⲩⲧⲉ·

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ⲙⲡ̄ ⲡ̅ⲛ̅ⲟⲥ ⲡ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲓ ⲉⲧ ⲡ̄ⲣ̄ϣⲁ ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ· Ⲛⲉⲩⲡ̄ ⲟⲩⲣ̄ϣⲙⲉ ⲁⲉ ⲡ̄ ⲣ̄ⲙⲙⲁⲟ· ⲫ̄ ϯⲡⲟⲗⲓⲥ· ⲉ ⲡ̅ⲛ̅ⲟⲩⲣⲁⲛ ⲛⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ· ⲡⲁⲓ

Fol. 10a ⲁⲉ ⲛⲉ | ⲟⲩⲣ̄ⲙⲙⲁⲟ ⲉⲙⲁⲧⲉ ⲡⲉ ⲫ̄ ⲡⲓⲟⲩϩ ⲙⲡ̄ ⲡⲣⲁⲧ·

ⲓ̅ⲍ ⲙⲡ̄ ⲡⲧ̅ⲃⲓⲟⲟⲩⲉ· ⲁⲧⲱ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲟⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲉ ⲧ̅ⲃ̅ⲛ̅ⲧ̅ⲩ̅ ⲟⲩⲡ̄ⲧⲁⲁϥ ⲣⲟⲩⲟ· ⲉ ⲧⲁⲓⲟⲩ ⲛ̄ⲥⲓ ⲧⲓⲛⲁⲣⲓⲟⲛ ⲛ̄ ⲡⲟⲩϩ· ⲉⲛⲉ ⲟⲩⲛⲟⲥ ⲅⲁⲣ ⲡⲉ· ⲙ̄ ⲡⲣⲁⲥⲙⲁⲧⲉⲩⲧⲏⲥ· ⲉⲩϫⲓⲧⲓ ⲫ̄ ⲅⲁϥ ⲡ̄ϫⲱⲣⲁ· ⲁⲧⲱ ⲉⲣⲉ ⲅⲁϥ ⲡ̄ⲣ̄ϣⲙⲉ· ⲣ̄ ⲣⲱϩ ⲅⲁ ⲣⲟϥ ⲫ̄ ⲛⲉϫⲱⲣⲁ ⲛ̄ ⲃⲟⲗ ⲉⲧⲉⲙⲉ ⲛⲁϥ ⲛ̄ ⲟⲩⲛⲟⲥ ⲙ̄ ⲡⲣⲁⲥⲙⲁⲧⲓⲁ· ⲫ̄ ⲛⲉϫⲱⲣⲁ ⲧⲛⲟⲩ· ⲁⲧⲱ ⲛⲉⲩⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲉⲙⲁⲧⲉ ⲉ ⲧⲃⲉ ⲧ̅ⲫ̅ⲥⲓⲛ̅ⲣ̅ ⲣⲱϩ· ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲡⲁⲓ ⲁⲉ ⲛⲉ ⲟⲩⲁⲥⲁⲡⲛⲧⲟⲥ ⲡⲉ ⲙ̄ ⲙⲁⲓ ⲣⲛⲕⲉ· ⲡⲁⲥⲁⲑⲟⲥ· Ⲁⲧⲱ ⲛ̅ⲑ̅ⲝ̅ ⲛ̄ ⲣⲉⲛⲛⲟⲥ ⲡⲁⲥⲁⲡⲛ ⲡⲁϣⲟⲟⲩ ⲛ̄ ⲡⲣⲛⲕⲉ· ⲙ̄ⲡ̄ ⲡⲟⲣⲫⲁⲛⲟⲥ· Ⲁⲧⲱ ⲟⲛ· ⲛ̅ⲑ̅ⲝ̅ ⲛ̄ ⲣⲉⲛⲛⲟⲥ ⲡⲁⲥⲁⲡⲉ· ⲉ ⲣⲟⲧⲛ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲅⲁⲃⲣⲓⲏⲗ· Ⲉⲡⲉⲓ ⲁⲛ· ⲛ̅ⲑ̅ⲟⲩⲛⲏ ⲣⲓⲧⲟⲩⲱϥ· ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲅⲁⲃⲣⲓⲏⲗ· Ⲛⲉⲩⲡ̄ ⲟⲩⲣ̄ϣⲙⲉ ⲁⲉ ⲡ̄ⲣⲛⲕⲉ· ⲟⲩⲛⲏ· ⲣⲓⲧⲟⲩⲱϥ |

Fol. 10b ⲉ ⲡ̅ⲛ̅ⲟⲩⲣⲁⲛ ⲡⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ· ⲡⲁⲓ ⲁⲉ ⲛⲉϥⲱⲁⲁⲧ·

ⲓ̅ⲏ ⲡ̄ⲧⲉⲇⲣⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲡⲉⲣⲟⲟⲩ· Ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲉ ⲡⲣⲱⲙⲉ ⲙ̄ ⲡ̄ ⲣ̄ⲙⲙⲁⲟ· ⲛⲉϥϫⲱⲣⲛⲥⲉⲓ ⲙ̄ ⲡⲣⲱⲙⲉ ⲡⲣⲛⲕⲉ· ⲙ̄ ⲧ̅ⲫ̅ⲭⲣⲓⲁ· ⲧⲓⲣⲥ̅ ⲕⲁⲧⲁ ⲟⲩⲁⲥⲁⲡⲉ ⲙ̄ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲫ̄ⲓⲧⲙ̄ ⲧ̅ⲫ̅ⲙⲙ̄ⲧⲁⲥⲁⲑⲟⲥ· ⲉⲡⲉⲓ ⲁⲛ· ⲛ̅ⲑ̅ⲟⲩⲛⲏ ⲣⲓⲧⲟⲩⲱϥ· ⲕⲁⲧⲁ ⲑⲉ ⲙ̄ⲧⲁⲱⲣⲡ̄ ϫⲟⲟⲥ· Ⲥⲧⲉⲫⲁⲛⲟⲥ ⲁⲉ ⲡⲣⲱⲙⲉ ⲙ̄ ⲣⲛⲕⲉ ⲛⲉⲙⲟⲩ ⲙ̄ⲡⲉⲣⲁⲓ ⲕⲁⲗⲱⲥ· ⲡⲣⲙ̄ⲙⲁⲟ ⲁⲉ· ⲛⲉ ⲟⲩⲁⲫⲉⲗⲗⲓⲥ ⲡⲉ· ⲛⲉⲙⲟⲩ ⲁⲛ ⲙ̄ⲡⲉⲣⲁⲓ· ⲁⲧⲱ ⲅⲁⲣ ⲙ̄ⲡⲥⲟⲡ· ⲛⲉⲱⲁⲥⲧⲣⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲡⲣⲛⲕⲉ· ⲥⲙⲙ̄ ⲛⲉⲩⲗⲟⲟⲩⲥ ⲛⲁⲩ· ⲙⲙ̄ ⲛⲉⲩⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ⲙⲙ̄ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲡⲣⲁⲥⲙⲁⲧⲉⲩⲉ ⲅⲁ ⲣⲟⲩ· Ⲁⲧⲱ ⲛⲉ ⲁⲩⲧⲁⲣⲟⲩⲧⲛ̄ ⲉ ⲛⲉⲩⲗⲟⲟⲩⲥ· ⲧⲓⲣⲟⲧ· ⲉⲩⲥⲉⲣⲁⲓ ⲛ̄ⲥⲁ ⲣⲱϩ ⲙⲙⲁ· ⲉ ⲡⲱϥ ⲡⲉ· Ⲁⲧⲱ ⲅⲁⲣ ⲙ̄ⲡⲥⲟⲡ· ⲁⲡⲣⲱⲙⲉ ⲉⲧ ϫⲓⲧⲓ ⲙⲙ̄ ⲡⲣ̄-

Fol. 11a ⲙⲙⲁⲟ· ⲧⲓ ⲡ̄ ⲣⲉⲛⲛⲟⲥ ⲛ̄ϫⲣⲏⲙⲁ ⲙ̄ ⲡⲣⲱⲙⲉ ⲡ̄ ⲣⲛ|ⲕⲉ·

ⲓ̅ⲑ ⲫ̄ ⲟⲩⲣⲱⲡ ⲧⲁⲣ̄ⲗⲁⲡⲱⲁⲗⲉ· ⲙ̄ ⲡⲣ̄ⲙⲙⲁⲟ ⲫ̄ ⲛⲉϥⲗⲟⲟⲩⲥ· ⲧⲁⲣⲟⲧⲥⲓ ⲙ̄ ⲡⲉⲧⲉⲓⲙⲉ

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ογρωογ ⲁⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲟγρωογ· ⲗ ⲡⲣⲱⲙⲉ ⲏ̄ ⲉⲛⲕⲉ
ⲣ̄ ⲣⲉⲓⲁⲟ ⲕⲟⲩⲓ̈ ⲕⲟⲩⲓ̈· ⲁⲗⲗⲁ ⲧⲁⲓⲧⲣⲉⲓⲁⲟ· ⲉⲧ
ⲟⲩⲁⲥⲱⲟⲩⲣ̄ ⲙⲙⲟⲥ ⲉ ⲣⲟⲩⲓ ⲛ̄ ⲟⲩⲭⲓⲥⲟⲛⲥ̄· ⲥⲛⲁ-
ϧⲱⲣⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲥⲉⲡⲏ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲡⲛⲁⲟⲩⲉⲛⲣ̄
ⲡⲣⲱⲃ ⲙⲛⲧⲡ̄ ⲉ ⲃⲟⲗ· ⲕⲁⲧⲁ ⲡⲓⲱⲁϧⲉ ⲙ̄ ⲡⲙⲉⲗⲓ̈ⲟⲩⲣⲁⲫⲟⲥ
ⲁⲁⲁ̄· ⲁⲉ ⲙ̄ⲡⲣ̄ ⲛⲁⲣⲧⲉ ⲉ ⲭⲓⲥⲟⲛⲥ̄· ⲟⲩⲁⲉ ⲙ̄ⲡⲣ̄
ⲕⲁⲣⲧⲛⲁ ⲉ ⲧⲱⲣⲡ̄· ⲟⲩⲙⲡⲧⲣⲉⲓⲁⲟ· ⲉⲥⲱⲁⲛⲉⲓ̈ ⲙ̄ⲡⲣ̄
ⲕⲁⲣⲧⲛⲁ ⲉ ⲣⲟⲥ· ⲏ̄ ⲧⲉⲣⲉ ⲡⲛⲁⲉ ⲁⲉ ⲧⲓ ⲉⲟⲛ ⲕⲟⲩⲓ̈ ⲕⲟⲩⲓ̈·
ⲁⲥⲣⲉ ⲉ ⲡⲟⲉⲓⲕ· ⲁⲩⲟⲧⲟⲙⲥ̄· ⲁⲩⲧ ⲡⲉⲩⲟⲧⲟⲩⲓ̈ ⲉ ⲡⲣⲱⲙⲉ
ⲏ̄ ⲣⲉⲓⲁⲟ· ⲏ̄ ⲟⲩⲣⲱⲟⲩ· ⲡⲉϧⲁⲩ ⲛⲁⲩ· ⲁⲉ ⲉⲓⲟⲧⲱⲙ
ⲉ ⲧⲣⲕⲣ̄ ⲡⲛⲁ ⲙⲙⲁⲓ̈· ⲙⲡ̄ ⲧⲓ ⲛⲁⲓ̈ ⲫⲱ ⲏ̄ ⲫⲉⲛⲕⲟⲩⲓ̈ ⲏ̄
ⲛⲟⲩⲃ· ⲡⲧⲁⲡⲣⲁⲥⲙⲁⲧⲉⲩⲉ ⲡⲛⲧⲟⲧ· ⲡⲧⲁⲟⲩⲱⲛϩ̄ ⲉ
ⲣⲟⲟⲩ· ⲙⲡ̄ ⲛⲁⲱⲛⲣⲉ· ⲁⲩ[ⲱ] ⲡⲛⲁⲩ ⲉⲧ ⲡⲛⲁⲱⲛⲉ ⲡⲥⲁ Fol. 11 b
ⲛⲉⲕⲛⲟⲩⲃ· ϯⲛⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲙⲡ̄ ⲡⲕⲓⲉⲣⲟⲥ· ⲫⲁ̄ ⲡⲉⲧⲓ- ⲕ̄
ⲛⲁϧⲣⲟⲩ· ⲡⲛⲧⲟⲧ· ⲉⲓⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ ⲛⲁⲕ· ⲡⲉϧⲉ
ⲡⲣⲱⲙⲉ ⲏ̄ ⲣⲉⲓⲁⲟ ⲛⲁⲩ· ⲁⲉ ⲃⲱⲕ ⲙ̄ⲡ̄ ⲥⲙⲡ̄ ⲡⲉⲕⲣⲁⲙ-
ⲙⲁϯⲟⲛ ⲛⲁⲓ̈· ⲉ ⲡⲉⲧ ⲕⲣ̄ ⲭⲣⲓ̈ⲁ ⲙⲙⲟⲩ· ⲗⲧⲱ ⲧⲓⲛⲁ-
ⲧⲁⲁⲩ ⲛⲁⲕ ⲛⲁⲕ (sic)· ⲡⲛⲁⲉ ⲁⲉ ⲁⲩⲣⲙⲟⲟⲥ· ⲁⲩⲥⲙⲡ̄
ⲡⲉⲭⲣⲁⲙⲙⲁⲧⲓ̈ⲟⲛ· ⲏ̄ ⲡⲣⲱⲙⲉ ⲏ̄ ⲣⲉⲓⲁⲟ· ⲉ ⲥⲁⲱⲕ̄
ⲡⲱⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ· Ⲉⲩⲱⲣⲕ̄ ⲏ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱ-
ⲕⲣⲁⲧⲱⲣ· ⲧⲁⲣⲕ̄ⲧⲁⲁⲩ ⲛⲁⲩ ⲏ̄ ⲡⲁⲱⲕ ⲛ̄ ⲟⲩⲣⲱⲙⲉ·
ⲙⲡ̄ ⲧⲡⲁⲱⲉ ⲏ̄ ⲡⲉⲧ ⲫⲛⲁϩⲣⲟⲩ· ⲡⲛⲧⲟⲧ· ⲡⲣⲉⲓⲁⲟ·
ⲁⲉ ⲁⲩϧⲓ̈ ⲏ̄ ⲡⲉⲭⲣⲁⲙⲙⲁϯⲟⲛ· ⲁⲩⲧⲓ̈ ⲏ̄ ⲡⲥⲁⲱⲕ̄ ⲡⲱⲉ
ⲡⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ· ⲏ̄ ⲡⲣⲱⲙⲉ ⲛ̄ ⲫⲛⲁⲉ· ⲁⲩⲃⲱⲕ ⲁⲩ-
ⲣⲁⲥⲙⲁⲧⲉⲩⲉ ⲡⲛⲧⲟⲧ· ⲡⲱⲟⲙⲧⲉ ⲛⲣⲟⲙⲡⲉ· ⲁⲩⲧⲓ̈
ⲫⲛⲁ· ⲛ̄ ⲫⲉⲛⲁⲱⲛ ⲛ̄ ⲭⲣⲏⲙⲁ· Ⲗⲧⲱ ⲙⲡ̄ ⲫⲱⲙⲉ ⲡⲥⲁ·
ⲧⲓ ⲗⲁⲁⲩ· ⲏ̄ ⲡⲣⲉⲓⲁⲟ· ⲟⲩⲁⲉ ⲕⲁⲫⲁⲗⲓⲟⲛ· ⲟⲩⲁⲉ
ⲡⲁⲣⲁⲙⲓ̈ⲟⲓ̈ⲁ· Ⲉⲓ̈ⲧⲁ ⲙⲡⲡⲥⲁ ⲫⲉⲛⲣⲟⲟⲩ ⲉⲛⲁⲱⲟⲩ· ⲁ Fol. 12 a
ⲡⲣⲉⲓⲁⲟ ⲭⲓ̈ ⲏ̄ ⲡⲛⲕⲉ ⲉ ⲣⲟⲩⲓ· ⲉ ⲡⲫ̄ⲛⲓ̈ ⲉ ⲧⲣⲫ̄ⲥⲙⲡ̄ ⲕⲁ̄
ⲙⲫ̄ⲗⲟⲟⲥ ⲛⲁⲩ· ⲁⲧⲱ ⲏ̄ ⲧⲉⲣⲉ ⲟⲩⲱⲛ ⲏ̄ ⲧⲕⲁⲡⲥⲁ ⲉⲧ
ⲣⲉ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲙⲡ̄ ⲡϧⲱⲱⲙⲉ ⲡⲛⲧⲥ̄· ⲉⲩⲟⲧⲱⲙ
ⲉ ⲣⲉ ⲉ ⲡⲉϧⲁⲣⲧⲛⲥ· ⲉⲧ ⲫⲕⲱⲧⲉ ⲡⲥⲱⲟⲩ· ⲏ̄ ⲧⲉⲣⲉ ⲥⲧⲉ-
ⲫⲁⲛⲟⲥ· ⲁⲉ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲡⲱⲁϧⲉ ⲉ ⲣⲟⲩ· ⲣⲉ ⲉ ⲡⲫ̄-
ⲅⲣⲁⲙⲙⲁⲧⲓ̈ⲟⲛ· ⲁⲩⲧⲁⲁⲥ ⲉ ⲣⲟⲩⲓ ⲣⲁ ⲧⲫ̄ⲕⲁⲗⲓⲥⲓⲟⲛ· ⲙⲡⲉ

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πρ̄ϣϣαο · ειϣϣε ε τϐε τ̄ϥ̄ⲙⲡϐⲁⲗⲭⲏⲧ · ⲙⲛ̄ τ̄ϥ̄ⲙⲡ-
ϩⲁⲡⲗⲟⲩⲥ · ⲁϥⲉⲓ ε ϐⲟⲗ ⲙ̄ⲡⲉ πρⲱϣϣε · ειϣϣε · ⲟⲩϩⲟⲟⲩ ⲁⲉ
ε ϐⲟⲗ ϩ̄ⲛ̄ ⲟⲩϩⲟⲟⲩ · ⲁ πρⲱϣϣε ⲛ̄ ϩⲛⲕⲉ ⲣ̄ ϣ̄ϣ̄αο κⲟⲩ̈
κⲟⲩ̈ · ⲁⲗⲗⲁ ⲉⲡⲉⲓ ⲁⲛ · ⲧⲙⲡ̄ϣ̄αο · ⲉⲧⲟⲩⲥⲱⲟⲩϩ ⲙ̄-
ⲙⲟⲥ ε ϩⲟⲩⲛ ϩ̄ⲛ̄ ⲟⲩϫⲙⲥⲟⲛⲥ̄ · ⲥⲛⲁⲧⲁⲕⲟ ⲛⲉⲥϫⲱⲣⲉ · ε
ϐⲟⲗ ϩ̄ⲛ̄ ⲟⲩⲥⲉⲡⲛ · ⲕⲁⲧⲁ ⲑε ⲛ̄ⲧⲁⲓ ⲱⲣⲛ̄ ϫⲟⲟⲥ · ⲛ̄ τⲉⲣⲉ
ⲥⲧⲉϥⲁⲛⲟⲥ ⲁⲉ ϐⲱⲕ ε ⲡ̄ϥ̄ⲛ̄ⲏ̈ · ⲁϥⲡⲉϣ̄ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲟⲛ ·
ⲁϥⲁϥ ⲡⲗⲁⲕⲙⲗⲁⲕⲙ (*sic*) · ⲁⲧⲱ ⲡⲉϫⲁϥ ϩ̄ⲙ̄ ⲡ̄ϥ̄ⲣⲛⲧ
ϩⲓⲧⲛ̄ ⲛⲉⲣⲙⲉⲉⲩⲉ ⲉⲧ ⲑⲟⲟⲩ · ⲛ̄ⲧⲁ ⲡⲥⲁⲧⲁⲛⲁⲥ · ⲛⲟϫⲟⲩ
Fol. 12 *b* ε ⲡ̄ϥ̄ⲣⲛⲧ · ⲁⲉ ⲁⲗⲏⲱⲥ | ⲙⲁ̈ⲧ ⲗⲁⲁⲩ · ⲙ̄ ⲡⲁⲓ ϣⲁ
κⲃ̄ ⲉⲙⲉϥ · ϩ̄ⲙ̄ ⲛ̈ ⲥⲁϣ̄ϥ̄ ⲡ̄ϣⲉ ⲡ̄ⲣⲟⲗⲟⲕⲟⲧⲧ̈ⲓⲟⲥ ⲉⲧ ⲉⲓ-
ϫⲣⲉⲱⲥ† ⲙⲙⲟϥ ⲛⲁϥ · ⲗⲧⲱ ⲉϥϣ̄ⲁⲛϫⲟⲟⲥ ⲛⲁⲓ̈ · ⲁⲉ
ⲧⲁⲁⲩ ⲛⲁⲓ̈ · ⲧ̈ⲛⲁϫⲟⲟⲥ ⲛⲁϥ · ⲁⲉ ⲙ̄ⲡⲧⲁⲕ ⲗⲁⲁⲩ ε ⲣⲟ̈ ·
ⲁⲩⲉⲓⲥ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲓ̈ⲟⲛ · ⲛ̄ⲧⲁⲙⲁⲣϧ̄ ⲙ̄ⲙⲟϥ · ⲉϣ̄ⲱⲡⲉ
ϩⲟⲗⲟⲥ · ⲧ̈ϫⲣⲉⲱⲥⲧ̈ⲓ ⲛⲁⲕ · ⲟⲩⲁⲉ ⲣⲱ · ⲙ̄ⲡ ⲁ̈ⲓ̈ⲣ̄
ϫⲣ̈ⲓⲁ ⲁⲛ ⲛ̄ⲧⲟⲩⲃ · ⲁⲗⲗⲁ ⲧ̈ⲛⲁϥ̈ⲓ̈ⲧⲟⲩ ⲛ̄ⲧⲁⲣ̄ ⲣⲙⲙⲟ (*sic*)
ⲛ̄ϩⲛⲧⲟⲩ · ⲁⲧⲱ ⲛⲁⲓ̈ · ⲡⲁⲣⲱϣϣε ε ⲣⲟⲓ̈ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄
ⲟⲩⲟⲉⲓϣ̄ · ⲉⲓⲟⲩⲱⲙ ⲉⲓⲥⲱ · ⲛ̄ϩⲛⲧⲟⲩ ⲉ̈ⲑⲉⲣⲁⲡⲉⲩⲉ · ⲓⲧⲁ-
ψⲩⲭⲏ · ⲙⲙⲡ̄ ⲥ̄ⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲣⲱ · ⲙ̄ ⲡⲉⲧ ⲥⲛϩ̄ · ⲉⲁⲧ
ⲟⲛⲧ ⲥⲉⲛⲁϥ̈ ⲛ̄ ⲧⲕ̄ψⲩⲭⲏ ⲛ̄ ⲧⲟⲟⲧⲕ̄ · ⲛⲉⲛⲧⲁⲕⲥⲃ̄ⲧⲱⲧⲟⲩ ·
ⲉⲧⲛⲁϣⲱⲡⲉ ⲛ̄ ⲛ̈ⲓⲙ · Ⲉ̈ⲓⲧⲁ ⲉⲉ ⲛⲉⲡⲱⲥⲕ̄ ⲫⲙ̄ ⲡϣⲁⲉ ·
ⲙⲙⲡⲥⲁ ⲥⲧⲟⲉ ⲁⲉ ⲡⲣⲟⲙⲡⲉ · ⲁ πρ̄ϣϣαο ⲛⲁⲧ ⲉⲉ ⲙ̄ⲡⲉ
Fol. 13 *a* ⲡⲛⲕⲉ ⲧ̈ ⲗⲁⲁⲩ ⲛⲁϥ · | ⲟⲩⲁⲉ ⲕⲁ̈ⲫⲁⲗ̈ⲓⲟⲛ · ⲟⲩⲁⲉ
κⲃ̄ⲁ ⲡⲁⲣⲁⲗ̈ⲩⲟ̈ⲁ · ⲁϥⲥⲉⲡⲛ · ⲁϥⲧⲙⲛⲟⲟⲩ ⲛ̄ⲥⲱϥ · ⲛ̄ ⲛⲧⲣ̄ϣ̄-
ⲣⲁⲗ · ⲁⲧⲱ ⲡⲉϫⲁϥ ⲛⲁϥ · Ⲏ̄ ⲧⲉⲣ ⲧ̄ⲉ̈ⲓ̈ ϣⲁ ⲣⲟϥ · ⲉⲉ ⲙⲁ
ⲛⲁⲓ · ⲙ̄ ⲡⲥⲁϣ̄ϥ̄ ⲡ̄ϣⲉ ⲡ̄ⲣⲟⲗⲟⲕⲟⲧ†ⲟⲥ · ⲉⲧ ⲫⲁⲣⲧⲓⲕ ·
ⲉⲉ †ⲣ̄ ϫⲣ̈ⲓⲁ ⲙ̄ⲙⲟⲟⲩ · ⲡⲁⲧ ⲛⲟⲩⲧⲉ ⲁⲉ ⲉⲧ ⲙ̄ⲙⲁⲧ ·
ⲁϥⲣⲓ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲁⲣⲓⲁ ⲙ̄ ⲡⲣⲁⲙⲙⲁⲟ · ⲛ̄ ⲉⲧⲥⲉⲃⲛⲥ ⲉⲧ ⲙ̄-
ⲙⲁⲧ · ⲉⲉ ⲙⲁⲧⲧⲕ̄ ⲗⲁⲁⲩ · ⲫⲁⲣⲧⲏ̈ · ⲟⲩⲁⲉ ⲙ̄ⲡⲉ κ† ⲗⲁⲁⲩ · ⲛⲁⲓ̈ ⲉⲙⲉϥ · ⲡⲉϫⲉ πρ̄ϣϣαο · ⲛⲁϥ ϩ̄ⲙ̄ ⲟⲩ-
ⲥⲱⲙⲧ̄ · ⲉⲉ Ⲓ̄Ⲏ̄ ⲡⲁⲛⲟⲩⲟⲥ ⲛⲁⲙⲉ · ⲙⲛ ⲉⲓⲥ ⲡⲉⲡⲣⲁⲙ-
ⲙⲁⲧⲓ̈ⲟⲛ ⲛ̄ ⲧⲟⲟⲧ ⲁⲛ ⲛ̄ⲧⲁⲕⲥⲁⲙⲧ̄ⲕ̄ ⲛ̈ⲓⲙⲁⲓ̈ · ε ⲥⲁϣ̄ϥ̄
ⲡ̄ϣⲉ ⲡ̄ⲣⲟⲗⲟⲕⲟⲧⲧⲟⲥ · ⲉⲓⲥ †ⲉ ⲡⲣⲟⲙⲡⲉ · ϫⲓⲛ ⲛ̄ⲧⲁⲓ̈-
ⲧⲁⲁⲩ ⲛⲁⲕ · ⲟⲩ ⲙⲟⲛⲟⲛ · ⲉⲉ ⲙ̄ⲡⲉ κ† ⲡⲁ ⲡⲁⲣⲁ-
ⲗⲩⲧⲟⲩⲁ · ⲛⲁⲓ̈ ϩⲁ ⲣⲟⲟⲩ · ⲁⲗⲗⲁ ⲉⲓⲥ ϩⲛⲛⲧⲉ · ⲉⲕⲟⲩⲱϣ̄

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ⲉϥⲓ ⲙ̅ ⲡⲁⲗⲗⲟⲧⲣⲓⲟⲛ · ⲁϥⲱⲓⲩⲃ̅ (*sic*) ⲛ̅ⲥⲓ | ⲡⲟⲛⲕⲉ · ⲍⲉ Fol. 13 *b*
ⲉⲩⲭⲉ ⲡⲉⲕⲥⲣⲁⲙⲙⲁⲧⲟⲛ · ⲭⲁⲣⲧⲏⲕ · ⲁⲧⲉⲓⲥⲧ̅ ⲛⲁⲓ · ⲕⲁ
ⲛ̅ⲧⲁⲛⲁⲩ ⲉ ⲣⲟϥ · ⲁⲩⲱ ⲛ̅ⲧⲁⲃⲱⲕ · ⲛ̅ⲧⲁⲧⲏ ⲡⲁ ⲛⲓ ⲙ̅ⲙⲛ̅
ⲡⲁⲩⲛⲣⲉ · Ⲏⲧⲁⲙⲁⲣⲕ̅ ⲛ̅ⲥⲁⲩⲝ̅ ⲛ̅ⲩⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ ·
ⲡⲣⲙ̅ⲙⲁⲟ ⲍⲉ · ⲁⲣⲙⲉⲩⲧ̅ ⲙⲉⲕⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲧⲏⲣⲟⲩ
ⲙ̅ⲙⲛ̅ ⲛ̅ⲭⲁⲣⲧⲏⲥ ⲙ̅ⲡ ⲫ̅ⲣⲉ ⲉ ⲣⲟϥ · ⲁⲩⲉⲓⲙⲉ ⲛ̅ⲧⲉⲧⲛⲟⲩ ·
ⲍⲉ ⲛ̅ⲧⲁϥⲣⲟⲩⲧ̅ ⲛ̅ⲭⲓⲟⲩⲉ · ⲁⲩⲱ ⲡⲉϩⲁϥ ⲛⲁϥ · ⲍⲉ
ⲛ̅ⲥⲟⲟⲩⲛ ⲁ̈ⲉ̈ⲓⲙⲉ · ⲍⲉ ⲛ̅ⲧⲟⲕ ⲡⲉⲛⲧ ⲁⲕⲭⲓⲧⲟ̅ · ⲛ̅ⲭⲓⲟⲩⲉ ·
ⲡⲗⲏⲓ · ⲉⲩⲭⲉ ⲉⲕⲟⲁⲣⲉ̈ⲓ · ⲫ̅ⲙ̅ ⲡⲉⲕⲣⲓⲧ · ⲍⲉ ⲙ̅ⲡ ⲉ̈ⲧⲏ
ⲛⲁⲕ ⲙ̅ ⲡⲥⲁⲩⲝ̅ ⲛ̅ⲩⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ · ⲙⲙⲟⲩ ⲙⲁⲣⲟⲛ ·
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲥⲁⲃⲣⲓⲏⲗ ·
ⲉⲧ ⲫ̅ⲛ̅ ⲡⲉⲛⲥⲏⲣ · ⲛ̅ⲧ̅ ⲱⲣⲕ̅ ⲛⲁⲓ ⲛ̅ⲧ̅ ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲙⲙⲟⲓ ·
ⲁⲩⲱ ⲧⲏⲁⲃⲱⲗ · ⲙⲙⲁⲕ · ⲡⲁⲧ ⲫⲏⲧ ⲉⲧ ⲙⲙⲁⲩ ⲁⲣⲙⲉⲭ
ⲑⲟⲧⲉ ⲙ̅ ⲡⲭ̅ⲥ̅ ⲛⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲥ · ⲙ̅ⲡ ⲧⲁⲱⲛ ⲙ̅ⲙ̅ ⲡⲉⲧⲛ-
ⲁⲛⲟⲩⲥ · ⲛ̅ⲧⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲥ̅ | ⲙ Fol. 14 *a*
ⲡⲣⲙ̅ⲙⲁⲟ · ⲛ̅ ⲉⲧⲥⲉⲃⲛⲥ ⲉⲧ ⲙⲙⲁⲩ · ⲉ ⲁⲩⲣ̅ ⲡⲱⲃⲱ ⲙ ⲕⲉ
ⲡⲉⲧ ⲥⲛϩ · ⲍⲉ ⲡⲭ̅ⲥ̅ ⲛⲁⲧⲁⲕⲟ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ · ⲉⲧ ⲭⲱ ·
ⲙ ⲡⲥⲟⲗ · Ⲁⲩⲱ ⲡⲉϩⲁϥ ⲙ ⲡⲣⲙ̅ⲙⲁⲟ · ⲍⲉ ⲙⲁⲣⲟⲛ
ⲛ̅ⲧⲁⲱⲣⲕ̅ ⲛⲁⲕ · ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛⲟⲩ ⲁⲙⲟⲟⲩϣ ⲙ̅ⲡ ⲡⲉⲧⲉⲣ-
ⲛⲟ · ϣⲁⲓⲧ ⲟⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ · ⲙ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ · ⲁⲩⲱ ⲁⲙⲟⲥ · ⲙⲙⲏⲛⲓϣⲉ ⲥⲱⲟⲩⲣ ⲉ
ⲣⲟⲟⲩ · ⲁⲩⲣ̅ ϣⲡⲏⲣⲉ ⲙ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ · ⲡⲣⲙ̅ⲙⲁⲟ ·
ⲍⲉ ⲛⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲙ ⲡⲟⲛⲕⲉ · ⲍⲉ ⲙⲁ ⲛⲁⲓ ⲙ ⲡⲥⲁⲩⲝ̅
ⲛ̅ⲩⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ · ⲛⲧⲁⲓⲧⲁⲁⲧ ⲛⲁⲕ · ⲙ̅ⲡⲣ̅ ⲱⲣⲕ̅ ⲛ
ⲛⲟⲩⲭ · ⲛ̅ⲧⲉ ⲟⲩⲡⲉⲧⲑⲟⲟⲩ ⲧⲁⲣⲟⲕ · ⲡⲁⲧ ⲑⲛⲧ ⲍⲉ ⲉⲧ ⲙⲙⲁⲩ ·
ⲡⲉϩⲁϥ · ⲍⲉ ⲙ̅ⲡⲧⲁⲕ ⲗⲁⲁⲩ ⲭⲁⲣⲧⲏ ⲡⲉϩⲉ ⲡⲣⲙ̅ⲙⲁⲟ ·
ⲛⲁϥ ⲍⲉ ⲉⲩⲭⲉ ⲙ̅ⲡⲧⲁⲓ ⲗⲁⲁⲩ ⲭⲁⲣⲧⲏⲕ · ⲱⲣⲕ̅ ⲛⲁⲓ ⲛ̅ⲧⲁ-
ⲃⲱⲕ ⲛⲁⲓ · ⲡⲁⲧ ⲛⲟⲩⲧⲉ ⲍⲉ ⲉⲧ ⲙⲙⲁⲩ · ⲁϥⲕⲁⲧⲁⲫⲣⲟⲛⲓ
ⲛ̅ ⲛⲥⲟⲙ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲥⲁⲃⲣⲓ|ⲏⲗ ⲉ Fol. 14 *b*
ⲧⲃⲉ ⲭⲣⲏⲙⲁ ⲉⲩⲁⲧⲁⲕⲟ · ⲁⲩⲱ ⲁϥⲧⲟⲗⲙⲁ ⲫ̅ⲛ̅ ⲧⲫ̅ ⲕⲉ
ⲙ̅ⲡⲧⲁⲧⲟⲛⲧ · Ⲁϥⲟⲩⲉⲣ ⲧⲫ̅ⲥⲓⲭ ⲉⲭⲙ̅ ⲡ ⲣⲟ ⲙ ⲡⲉⲑⲏⲥⲓⲁ-
ⲥⲧⲏⲣⲓⲟⲛ · Ⲁϥⲱⲣⲕ̅ ⲛⲁⲩ · ⲍⲉ ⲩⲉ ⲛⲓⲟⲥ ⲛⲥⲟⲙ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ · ⲙ̅ⲡⲧ̅ⲕ̅ ⲗⲁⲁⲩ ⲉ ⲣⲟⲓ · ⲟⲩⲁⲉ
ⲙ̅ⲡⲉ ⲕⲧⲓ ⲗⲁⲁⲩ ⲛⲁⲓ ⲉⲛⲉⲣ · ⲫ̅ⲙ̅ ⲡⲥⲁⲩⲝ̅ ⲛ̅ⲩⲉ · ⲡⲣⲟⲗⲟ-
ⲕⲧⲓⲛⲟⲥ · ⲉⲧ ⲉⲕⲉⲛⲉⲣⲥⲉⲓ ⲙⲙⲟⲓ ⲫⲁ ⲣⲟⲟⲩ · Ⲁⲩⲱ ⲡ-

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тєтнот· єтеї· єре пщахє ϩⲛ̄ тⲏтапро· ахаїпа-
ⲙіс рарⲧⲏ· ауре є ϩраї· єхⲙ̄ пⲧⲣо· ато ауⲣ̄
вⲗⲗє· є пⲧⲃаⲗ снаⲩ· а пєуро соотⲭ ⲛ̄са па
ϩот ⲙ̄ⲙоⲩ· а пєуⲗас ⲙєϩ рωⲩ· ауре єхⲛ̄ пе-
пⲗаⲍ ⲛ̄ птопос· ато ⲛⲧⲟⲩсвⲃ̄ ⲛ̄са пⲧⲗас· ⲙⲛ̄
пєуєпотот· ⲙ̄ⲙⲓⲛ ⲙ̄ⲙоⲩ ϩⲛ̄ относ ⲛ̄ асωпї̈а·
ато ⲛⲧⲁⲃє ϩвєте є вол ϩⲛ̄ рωⲩ· ⲛ̄θє ⲛ̄ ⲛⲁаї-
ⲱнιон· Н тере ⲡⲓⲛⲛщє ⲁє наⲩ є пентащшпе·|
Fol. 15a ⲙⲛ̄ ауⲣ̄щⲡнре ато ауⲣ̄ ϩва· атωщ є вол ϩⲛ̄
кζ относ ⲛ̄ сⲓⲛ· ⲉⲩⲭω ⲙ̄ⲙос· ⲁє ота пе ⲡⲓоⲩте
ⲛ̄ пархаггєлос гаврї̈ⲏⲗ· ⲙⲛ̄тса относ ⲁє
напрнте· ⲉϥваса̀ⲓⲍе· ⲉϥащкак є вол ϩⲛ̄ [от]нос
ⲛ̄ сⲓⲛ· ⲁє кω наї̈ є вол па ⲭⲥ̄ пархаггєлос
гаврї̈ⲏⲗ· ⲁє аїтолиа· Λї̈ωрк ⲛ̄ пекран ⲡ
ноⲩⲭ· а пєі рωⲙе ⲛ̄ рⲙ̄ⲙао· ✝ сащⲧⲏ ⲡⲛще
ⲡролокот✝нос наї̈ єїс ✝е ⲡроⲙпе· тїр̄ ϩωⲃ ⲡϩⲛ-
тот· ато ⲙⲛ̄ єїтї̈ лаат наⲥ ϩароот· ⲡ тер
їре· є тєⲩкⲩрια· аї̈ⲉї̈ ⲙ̄пекрамматіон ⲛ̄ хιоⲩє·
є аї̈ⲟї̈ла є роⲩ· єї̈отωщ ⲉⲥⲓтот· ⲡтар̄ рⲙ̄-
ⲙао· ⲡϩⲛтот· Отої̈ наї̈· ⲉⲡнар̄ от· ⲁє аї̈ωрк
ⲛ̄ ноⲩⲭ· Λтω ⲡⲧⲉⲩнот ⲁⲥⲧⲡⲛоот є пⲧⲛⲏ ϩⲛ̄
отсⲉпн· а тⲧ̄сρⲓⲙⲉ· ⲉⲙⲉ ⲙ̄ псащⲧⲏ ⲡⲛще ⲡролο-
кот✝нос· Λсταат ⲙ̄ прⲙ̄ⲙао· прωⲙе ⲁє ет
Fol. 15b ⲙ̄ⲙаат· | ⲁⲩсω ⲉⲩваса̀ⲓⲍе ⲙ̄ пероот тнрⲧⲏ· ϩωс
кн ⲁє ⲉⲩкоⲛⲥ̄ ⲙ̄ⲙоⲩ· ⲛ̄ оⲩлоⲩχн· ато ⲁⲥ✝ ⲙ̄
пєⲩпⲛа· ϩⲛ̄ отⲙⲛ̄тєввини· пара рωⲙе ⲙⲙ·
ⲁⲩωрк ⲛ̄ ноⲩⲭ ⲙⲛ̄ ⲥтї̈ⲟⲛⲧ ⲛ̄ лаат· ⲉⲓ ⲙⲛ̄ те
птако ⲛ̄ тⲉⲩⲯⲩχн ⲙⲛ̄ ⲡⲥωⲙа· атетⲛⲛаⲩ Ш
наⲙерате· ⲁє отⲛ̄соⲙ ⲛ̄ ащ ⲛ̄ ре ⲛ̄ⲥⲓ ⲛ̄соⲙ·
ⲙ̄ пархаггєлос Гаврї̈ⲏⲗ· паї̈ ет ⲡⲣ ща наⲩ
ⲙ̄поот· ато ⲁє пет наωрк ⲛ̄ пⲧⲣан ⲛ̄ ноⲩⲭ· ϩⲛ̄
отⲙоот· ⲥⲛаⲙоот· ϩⲛ̄ отⲙⲛ̄тєввини· ⲙарⲡⲣ̄ ⲛ̄са
ϩωⲛ· є вол ⲙ̄ псол· пєхⲃⲓ ет ϩоот· ⲙаⲗⲓста
пет таχро ⲙ̄ псол· ϩⲓⲧⲛ̄ панащ ⲛ̄ноⲩⲭ· ⲛⲛ̄ сωтⲙ̄

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ан є пхс єфωщ є βολ є οτοη ιιμ· же μαρε νετπ-
ψαχε ψωπε ιιсе п ιιсе· ατω πετ ϯμοη· ιιμμοη·
же ιιπενκρινε ϯμωτπ· ανοη ае ρωωη· μαρπ
ραρεϥ· є тιταπρο· є βολ ρι νεї | наш п ροτε· ет Fol. 16 a
ιιωρк ϯμοοτ· μαλιστα εхι οτρωβ εхι οτρωβ (sic)· κθ
єщωοτειτ· же ιιπε ιιхї п οτноς п κριμα· μιι ок-
колαсїс· п ат ѡхп ρи пμа· ете ϯπща ен ѕ ѧιπε
ан и пϥщιπε· тει єїре сар и πιεεте· же аїернт
є хѡ є ρωтп п ρенкοτї· є βολ ρι ιιсοη μιι νещ-
πнре· и ппоѕ п архаццелос сαвρїнл· паї ет
ιιρηа нач ϯпοοτ ετεοοτ и ппοτте· μιι пϥноѕ
п архаццелос сαвρїнл· чаї шϯ ποτче· νετп
οτρωπε ае он ρι тї полїс· ецо п βλλε· є печ-
βал снат хιн тϥμπтκοτї· п тер ѕсωти ае є тβе
ιιсοη· μιι νещπнре· и парχаццелос сαвρїнл·
ацпараκалеї п νеґρωπε· етрецхїтϥ є ροτн є
ппοпос· и парχаццелос сαвρїнл· ецхѡ ϯμος·
же παнтос ιιτе пϥна тαροї· ρѡ нϥχαριѕе наї и
ποτοειн п наβал· ιιτοοτ ае ατхїтϥ є ппοпос· и |
парχаццелос сαвρїнл· ецхѡ ϯμος· же παн- Fol. 16 b
тос· ιιτе пєпна тαροї· λτω п тер ϥβωк є ροτн· λ
λцпартϥ εхи пϥρο· ριοн и пеѳτсιαсϕрїοн ет
οтααβ· λρρїπε ецхѡ ϯμος· же па ѯс парх-
аццелос· ет οтααβ сαвρїнл· шιρτнц· εхп та
ιιπτεββιни· ип хαριѕе наї и ποτοειн п наβал·
же ϕнщ ємате· етει ае ερρїπε· ецхѡ п наї·
ацсωѳαπε· ετσιх п ρωπε· ессωϩ є нϥβал· плаос
ае тнрϥ ет сωοτϩ· є ппοпос и парχаццелос
сαвρїнл· Н тер οтнат ае є пβλλε· ецнат є βολ·
ецещλοτλαι є βολ· ра праще· ецωщ є βολ· же
οτа пе ппοτте· и парχаццелос ет οтααβ
сαвρїнл· же а пϥна тαροї· | ацхαριѕе наї и Fol. 17 a
ποτοειн п наβал· ατω ατпωτ є хωϥ· ιιсι п λа
ιιнπще тнрϥ· ατхποτϥ· ετхѡ· ϯμος· же хѡ

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ϵ ρον· ⲙ̅ⲙ̅ пентаϥшопе ⲙ̅ⲙ̅ок· ⲁⲉ ⲡтакнаү· ϵ
ⲃол· ⲛ̅ ⲁϥ ⲛ̅ ϩе· Ⲗϥпарасселеї ϵ роот· ⲡρωⲃ
ⲙⲙ· ⲡтаϥшопе ⲙ̅ⲙ̅оϥ· ⲁⲉ ⲁϥшопе ⲙ̅ⲙ̅ої ⲙ̅ⲡ-
ⲡса траеї ϵ ρотⲛ ϵ пеї топос· ⲉт ⲟⲩⲁⲁⲃ· ⲁïпаρ̅т̅
ρïон ⲙ̅ⲙ̅ пеⲟⲩсïастïрïон· ⲉт ⲟⲩⲁⲁⲃ· Ⲗïпарακалеї
ⲙ̅ⲙ̅ пархасселос ⲉт ⲟⲩⲁⲁⲃ· ⲥаврïⲏⲗ· ρⲡ̅ тⲉⲩноⲩ
аïесⲑаⲙе· ⲉⲩⲥⲓϫ ⲛ̅ рωⲙⲙе· ⲁсеї песнт ⲉϫⲙ̅ⲙ̅ па
ро· ⲁсфрасιζе ⲛ̅ ⲛаⲃⲁⲗ· ⲁⲩω ⲡтⲉⲩноⲩ аïпаү ϵ
ⲃол· ⲁⲩω аïсωтⲙ̅ ⲉⲩсⲙⲏ ⲉⲥϫω ⲙ̅ⲙ̅ос· наї· ⲁⲉ
ⲉⲓс ρⲏнте аïχарιζе нак ⲙ̅ⲙ̅ поⲩоⲉⲓⲛ ⲛ̅ ⲛⲑⲃⲁⲗ·
прос ⲑе ⲡтаксⲡсоⲡⲧ̅· Ⲗнок ⲁⲉ пеϫаї· ⲁⲉ ⲡⲧⲛ̅
Fol. 17 *b* ⲙⲙ̅ па ⲭ̅ⲥ̅· ⲡтоϥ ⲁⲉ пеϫаϥ наї | ⲁⲉ анок пе
ⲗⲑ (*sic*) саврïⲏⲗ· пархасселос· ⲁⲩω таї те ⲑе ⲡтаї-
сωтⲙ̅· аллⲁ ⲙ̅ⲡ ⲉⲡнаү· ϵ пет ⲩⲁϫе ⲡⲙ̅ⲙ̅аї·
ⲡлаос ⲁⲉ ⲛ̅ терϥ̅ сωтⲙ̅ ϵ наї· ⲁⲩⲭⲡ ρраү ϵ ⲃол·
ρⲡ̅ ⲟⲩноσ ⲛ̅ сⲙⲏ· ⲉⲩϫω· ⲙ̅ⲙ̅ос· ⲁⲉ ⲟⲩⲁ пе
ⲡноⲩте ⲙ̅ⲙ̅ пархасселос саврïⲏⲗ· рωⲙⲙе ⲁⲉ·
ⲡтаϥпаү ϵ ⲃол· Ⲗϥσω· ρⲙ̅ⲙ̅ ⲡтопос ⲙ̅ⲙ̅ пархⲁ-
сселос саврïⲏⲗ· ⲉⲩϫаïакопеї ⲩⲁ пеροοт ⲙ̅ⲙ̅
пϥ̅ⲙоⲩ· ⲟⲩрωⲙⲙе ⲁⲉ ⲟⲛ· ⲛ̅ рⲙ̅ⲙⲁо· ρⲡ̅ ⲡноⲩⲃ
ⲙⲡ̅ ⲡраⲧ· ⲉⲩо ⲛ̅ ⲙⲡ̅по· ⲙⲡ̅сос ⲁϥρⲉ ⲉⲧⲩⲱⲡе паї
ⲉⲧ ⲟⲩⲙоⲟⲩте ϵ роϥ· ⲁⲉ ⲡⲟⲧакрïа· ⲉре ⲟⲩноσ
ⲛ̅ тнас· ⲟⲩωⲙ ⲡса ⲙ̅ⲡⲟⲩрнинте ⲙ̅ⲙ̅ пеροοт· ⲙⲡ̅
теⲩⲱⲛ· ϵ ⲁϥⲁⲉ прωⲩе ⲛ̅ ⲁнролоⲙа ϵ ⲃол·
ⲛ̅ ⲛсеем ⲙⲡ̅ ϥωфелї ⲛ̅ ⲗⲁⲁⲩ· ⲁллⲁ ⲡтаϥρ̅ ρⲟⲩо
ⲉⲃо· Ⲏ тер ϥ̅сωтⲙ̅ ⲁⲉ ⲛ̅ⲥоⲙ· ⲙⲡ̅ нⲉⲱⲡⲓⲛⲓре· ⲉⲧ
Fol. 18 *a* ⲩооп· ρⲙ̅ ⲡтопос· ⲙ̅ⲙ̅ пархаⲥ|ⲥелос ⲉт ⲟⲩⲁⲁⲃ·
ⲗⲍ саврïⲏⲗ· ⲁϥтре нϥρⲙ̅ⲣⲁⲗ талоϥ· ⲛ̅ⲥⲉхï̈ϯϥ̅ ϵ
ⲡϥ̅топос ⲉт ⲟⲩⲁⲁⲃ ⲁϥⲡкотⲛ̅ ρⲙ̅ ⲡтопос· ⲉт ⲙ̅ⲙ̅-
ⲙаү· ⲉⲩⲱоп ρⲡ̅ ⲟⲩноσ ⲛ̅ ρⲓсе· ⲁⲩω нⲉϥⲱϣ ϵ
ⲃол· ⲉⲩϫω ⲙ̅ⲙ̅ос· ⲁⲉ па ⲭ̅ⲥ̅· пархасселос ⲉт
ⲟⲩⲁⲁⲃ· саврïⲏⲗ· ⲱⲡⲣтнк ρⲓ ϫωⲓ (?) ⲛ̅ⲛ̅ χарï̈ζе
наї ⲙ̅ⲙ̅ пталсо ϵ ⲃол· ⲁⲉ аïρⲓсе ⲉⲙⲁте· Ⲗ рωⲙⲙе
ⲁⲉ ⲟⲛ· ρоⲙⲙаïос· ⲉⲩснσ· ϵ нⲉⲟⲩрнинте· ⲉⲩсⲧра

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ϩⲙ ⲡⲕⲁϩ ⲛ̄ ⲛⲁⲩ ⲙⲙⲁ · ⲡⲱⲉ ⲛ̄ ⲡⲓⲱⲛⲣⲉ ⲱⲛⲁ · ⲛⲉϥ ϩⲙ
ⲡⲧⲟⲡⲟⲥ · ϩⲱⲱϥ · ⲉⲩⲡ̄ⲕⲟⲧⲕ̄ · ⲉⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉ ⲧⲣ̄ϫⲁⲣⲓⲍⲉ ⲛⲁϥ ⲙ̄ ⲡⲧⲁⲗⲥⲟ · Ⲡⲣⲱⲙⲉ
ⲁⲉ ⲉⲧ ⲥⲛⲥ · ⲛ̄ⲧⲡ̄ⲕⲟⲧⲕ̄ ϩⲓⲧⲟⲩⲱϥ · ⲙ̄ ⲡⲧⲟⲡⲟⲥ · ⲉⲩⲧⲏ
ⲧⲛⲁⲥ ⲉ ⲛ̄ϥⲟⲩⲣⲛⲏⲧⲉ · Ⲗⲁⲱ ⲡⲧⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲛⲉⲩ-
ⲱⲓⲛⲉ ⲙ̄ ⲡⲥⲛⲁⲩ · ⲡⲥⲁ ⲡⲧⲁⲗⲥⲟ ⲉ ⲃⲟⲗ · ϩⲓ ⲧⲟⲟⲧϥ̄ ·
ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲥⲁⲃⲣⲓⲏⲗ ϩⲙ̄ ⲧⲉⲩⲛⲟⲩ
ⲉⲧ ⲙ̄ⲙⲁⲩ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲱⲙ̄ ϩⲧⲛ̄ϥ ϩⲁ ⲣⲟⲟⲩ ·
ⲁϥϩⲣⲏⲁϥ ϩⲙ̄ ⲧϥ̄ⲙⲉⲧⲁⲥⲁⲱⲟⲥ · ⲉ ϫⲁⲣⲓⲍⲉ ⲛⲁϥ ⲙ̄ Fol. 18 b
ⲡⲧⲁⲗⲥⲟ · ⲙ̄ ⲡⲉⲥⲛⲁⲩ · ⲛ̄ ⲟⲩⲥⲟⲛ ⲛ̄ ⲟⲩⲱⲧ · ⲁⲧⲱ ⲛ̄ ⲧⲉⲓ ⲗⲉ
ϩⲉ · ⲁϥⲱⲓⲛ̄ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲧ ⲥⲛⲥ ϩⲙ̄ ⲟⲩϩⲟⲣⲟⲙⲁ · ⲙ̄
ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲛ · ⲉⲣⲉ ⲡⲉϫⲣⲟ ⲙⲛⲥ ·
ⲁⲕⲧⲓⲛ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲉ ⲃⲟⲗ · ⲡⲉϫⲁϥ ⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲛⲥ ·
ϫⲉ ⲉⲓⲱⲡⲉ · ⲉⲕⲟⲧⲱⲱⲩ ⲉⲙⲁⲧⲉ ⲙ̄ ⲡⲧⲁⲗⲥⲟ · ⲁⲧⲱ ⲛ̄ⲧⲉ
ⲡⲟⲩϫⲁⲓ · ⲱⲱⲡⲉ ⲛⲁⲕ · ⲙ̄ⲡ̄ ⲙⲟⲟⲩⲉ ⲛ̄ ⲛⲉⲕⲟⲧⲣⲙⲛⲧⲉ ·
ⲡⲱⲉ ⲡⲣⲱⲙⲉ ⲙⲙⲁ · ⲡⲣⲟⲥⲉϫⲉⲓ ⲉ ⲣⲟⲕ · ⲱⲁⲛⲧⲉ ⲡⲣⲱⲙⲉ
ⲧⲛⲟⲩ · ⲉⲧ ϩⲓ ⲡⲧⲟⲡⲟⲥ · ⲛ̄ⲕⲟⲧⲕ̄ ⲛ̄ⲥⲉⲃⲱⲕ · ⲉⲕⲱⲁⲛ-
ⲉⲙⲉ · ϫⲉ ⲁⲧⲱⲃⲱⲟⲩ ⲧⲛⲟⲩ · ⲧⲱⲟⲩⲛ ⲣⲱⲱⲕ · ⲙ̄ⲡ̄ ⲥⲓⲗⲁ ·
ⲛ̄ ⲛⲉⲕⲥⲓϫ · ⲙⲙ̄ ⲛⲉⲕⲟⲧⲣⲙⲛⲧⲉ ⲙ̄ⲡ̄ ⲃⲱⲕ ϩⲁⲣⲧⲛ ⲙⲁ ⲛ̄
ⲛⲕⲟⲧⲕ̄ ⲙ̄ ⲡⲣⲙⲙⲁⲟ · ⲉⲧ ⲧⲓ ⲧⲛⲁⲥ ⲉ ⲛ̄ϥⲟⲩⲣⲛⲏⲧⲉ · ⲙ̄ⲡ̄
ⲁⲣⲭⲉⲓ ⲛ̄ ⲥⲓ ⲙ̄ ⲡⲉⲡⲣⲛⲩ ⲉⲧ ϩⲓ ϫⲱⲩ · ⲁⲧⲱ ⲉⲕⲙⲁ-
ⲗⲗⲁⲧⲉ ⲙ̄ ⲡⲧⲁⲗⲥⲟ · ⲙ̄ⲡ̄ ⲙⲟⲟⲩⲉ ⲛ̄ ⲛⲉⲕⲟⲧⲣⲙⲛⲧⲉ ·
ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲙ̄ⲡ̄ ⲟⲩϫⲁⲓ · ⲙ̄ⲡ̄ ⲃⲱⲕ ⲉ ⲡⲉⲕⲛⲓ ⲛ̄ⲱⲉ ⲛ̄ ⲟⲩⲁ
ⲉⲧⲉ ⲛⲉⲩ|ⲱⲱⲡⲉ ⲉⲡⲉϩ · ⲡⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲫⲛⲉⲣⲥⲉ · Fol. 19 a
ⲉ ϩⲣⲁⲓ ϩⲙ̄ ⲡⲣⲟⲣⲟⲙⲁ · ⲁⲩⲣ̄ ⲱⲡⲛⲣⲉ · ⲁⲧⲱ ⲡⲉϫⲁϥ ⲗⲉ
ϩⲣⲁⲓ ⲛ̄ⲣⲛⲧⲫ̄ · ϫⲉ ⲁⲗⲏⲱⲥ · ⲛ̄ⲧⲁⲩⲣ̄ ϩⲁⲗ ⲙⲙⲟⲓ ϩⲙ̄
ⲧⲓⲣⲁⲥⲟⲩ · ⲉⲩⲱⲁⲛⲣ̄ ⲡⲁⲓ · ⲛ̄ⲧⲁⲃⲱⲕ ϫⲉ ⲉⲩⲛⲁⲥⲓ · ⲙ̄
ⲡⲣⲟⲩⲧⲉ · ⲙ̄ ⲡⲣⲙⲙⲁⲟ · ⲥⲛⲁⲱⲱⲡⲉ ⲛⲫⲛⲉⲣⲥⲉ · ⲉ ϩⲣⲁⲓ
ⲛ̄ⲧⲉ ⲛⲉⲩϩⲙⲏⲁⲗ · ⲥⲟⲡⲧ̄ · Ⲉⲡⲉⲓ ⲁⲛ · ⲙⲡⲱⲩⲟⲟⲩ ⲙⲙ-
ⲙⲟⲓ · ⲉⲓⲥⲛⲥ ⲛ̄ⲥⲉⲡⲁⲣⲁⲓⲧⲟⲩ ⲙⲙⲟⲓ ⲉ ⲧⲟⲟⲧⲥ̄ ⲙ̄ ⲡⲉ-
ⲡⲁⲣⲭⲟⲥ · ⲛ̄ ⲧⲡⲟⲗⲓⲥ · ⲛⲫⲣⲱⲧⲃ̄ ⲙⲙⲟⲓ · ⲛ̄ⲧⲁⲃⲱⲕ
ⲉⲱⲱⲡⲉ ⲛ̄ⲥⲁ ⲉⲧⲁⲗⲥⲟ · ⲙ̄ ⲡⲁⲥⲱⲙⲁ · ⲛ̄ⲧⲁⲧⲓ ⲟⲥⲉ ⲛ̄
ⲧⲁ ⲯⲩⲭⲏ · ⲉⲓⲧⲛ̄ ⲛ̄ⲧⲁⲥⲁⲛⲟⲥ ⲉⲧⲟⲩⲛⲁⲧⲁⲁϥ ⲛⲁⲓ · ⲛ̄ⲧⲓ-
ⲛⲁⲣ̄ ⲡⲁⲓ ⲁⲛ ⲱⲁ ⲉⲡⲉϩ · Ⲏⲧⲉⲩⲱⲛ ⲁⲉ ⲟⲛ ⲉⲧ ⲙⲛⲧ ·

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ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ ⲉⲓ ϣⲁ ⲣⲟϥ · ⲉⲩⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩⲛⲟⲩ ⲛ̄ ⲁⲭⲓⲱⲙⲁ ⲛ̄ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ · ⲉⲩⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲛ̄ ⲣⲟⲩⲟ ⲉ ⲡⲣⲏ · ⲁⲩϣⲁⲭⲉ ⲙ̄ⲙⲏ̄ ⲡⲉⲧ ⲥⲛⲥ · ⲉⲣⲉ ⲟⲩⲛⲟⲩ ⲛ̄ ⲥⲧⲓ

Fol. 19 *b* ⲛⲟⲩⲭⲉ | ⲙⲛ̄ ⲉ ⲃⲟⲗ ⲉⲣ̄ ⲧ̄ⲧ̄ⲁⲡⲣⲟ · ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛⲁϥ

ⲗⲍ ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲁⲕⲁⲙⲉⲗⲉⲓ ⲙ̄ⲡⲉ ⲕⲉⲓⲣⲉ · ⲙ̄ ⲡⲉⲛⲧ ⲁⲓⲟⲩⲉⲉⲣⲥⲁⲣⲉ *(sic)* ⲙ̄ⲙⲟϥ ⲛⲁⲕ · Ⲥⲓⲙⲉ ⲛⲁⲕ ⲉ ⲡⲁⲓ · ϫⲉ ⲉϣⲱⲡⲉ ⲙ̄ⲡ̄ ⲛⲁⲥⲱⲧⲙ̄ · ⲡⲥⲱⲓ ⲁⲛ · ⲙ̄ⲡ̄ ⲛⲁⲗⲟ ⲁⲛ · ⲉⲣⲙ̄ ⲡⲉⲕϣⲱⲡⲉ ϣⲁⲛⲧ ⲉⲕⲙⲟⲩ · ⲉⲕϣⲁⲛⲣ̄ ⲡⲉⲛⲧ ⲁⲓⲟⲩⲉⲉⲣⲥⲁⲣⲉ ⲙ̄ⲙⲟϥ ⲛⲁⲕ · ⲕⲛⲁⲟⲩϫⲁⲓ ⲉⲣ̄ ⲟⲩⲥⲉⲡⲛ · ⲁⲩⲱ ⲙ̄ ⲧⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲛⲁⲓ ⲛⲁϥ · ⲁϥⲃⲱⲕ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧϥ̄ ⲙ̄ⲡⲉⲧⲛⲟⲩ · ⲁϥⲙⲉⲣⲥⲉ ⲉⲣ̄ ⲟⲩϣⲧⲟⲣⲧⲣ̄ · ⲙ̄ⲙ̄ ⲟⲩⲣⲟⲧⲉ · Ⲗⲁⲱ ⲁϥⲧⲁϫⲣⲉ ⲡⲉⲣⲏⲧ ⲕⲁⲗⲱⲥ · ϫⲉ ⲁⲗⲏⲑⲱⲥ · ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ · ⲡⲉ ⲡⲁⲓ ⲉⲧ ϣⲁϫⲉ ⲙ̄ⲙⲁⲓ · ⲧⲉⲛⲟⲩ ϭⲉ · ⲉⲥϣⲁⲛϣⲱⲡⲉ · ⲛ̄ⲥⲉⲥⲟⲡ̄ ⲛ̄ⲥⲉⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲓ ⲛ̄ ☩ⲡⲁⲣ̄ ⲁⲧ ⲥⲱⲧⲙ̄ ⲁⲙ · ⲙ̄ ⲡⲉⲓ ⲥⲟⲛ · ⲡⲟⲧⲱϣ ⲙ̄ ⲡϫⲥ̄ ⲙⲁⲣⲉ̄ⲣⲙⲟⲩⲧⲉ · ⲛ̄☩ϫⲉ · ⲁ ⲡⲣⲱⲙⲉ ⲕⲁ ⲡϣⲁϫⲉ ⲉⲣ̄ ⲡⲉⲥⲣⲏⲧ · ⲙ̄ⲡⲉ ⲩⲧⲁⲙⲉ ⲗⲁⲁⲩ · ⲡⲣⲱⲙⲉ · ⲉ ⲡⲉⲛⲧ ⲁⲩϣⲱⲡⲉ ·

Fol. 20 *a* ⲣⲟⲩϫⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲉ̄ⲩⲱⲡⲉ · ⲁ | ⲡⲉⲧ ⲥⲛϫ ⲡⲣⲟⲥⲧⲭⲉⲓ ·

ⲗⲏ ϣⲁⲙⲧⲉ ⲡⲣⲱⲙⲉ ⲧⲓⲣⲟⲩ · ⲉⲧⲡⲕⲟⲧⲕ ⲉⲣ̄ ⲡⲧⲟⲡⲟⲥ ⲉⲓⲙⲏ · Ⲗⲩⲧⲱⲟⲩⲛ · ⲁⲩⲥⲧⲣⲁ ⲛ̄ ⲛⲉⲩⲥⲓϫ · ⲙ̄ⲡ̄ ⲛⲉⲩⲟⲩⲣⲙⲛⲧⲉ · Ⲗⲁⲃⲱⲕ ⲉⲁⲣⲧⲛ ⲡⲣⲱⲙⲉ ⲉⲧⲟ ⲛ̄ ⲙ̄ⲡⲟ · Ⲗⲁⲱ ⲉⲩ☩ ⲧⲕⲁⲥ ⲉ ⲛ̄ⲩⲟⲩⲣⲙⲛⲧⲉ · Ⲗⲉⲙⲁⲣⲧⲉ ⲙ̄ ⲡⲣⲟⲓ̈ⲧⲉ ⲉⲧ ⲣⲟⲃⲥ̄ ⲉ ϫⲱⲩ · Ⲗⲉⲁⲣⲭⲉⲓ ⲡⲥⲱⲕ ⲙ̄ⲙⲟϥ · ⲡⲣⲱⲙⲉ ⲁⲉ ⲉⲧ ☩ⲧⲕⲁⲥ ⲁⲩⲱ ⲉⲧⲟ ⲛ̄ ⲙ̄ⲡⲟ · ⲁⲩⲙⲉⲣⲥⲉ ⲉ ⲣⲁⲓ ⲙ̄ ⲡⲣⲙⲛⲃ · ⲉⲣ̄ ⲟⲩϣⲧⲟⲣⲧⲣ̄ · Ⲗⲁⲱ ⲁ ⲡⲛⲟⲧⲧⲉ ⲙ̄ⲡ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ · ϣⲣ̄ⲧⲛⲩ · ⲉ ⲣⲁⲓ ⲉ ϫⲱⲩ · ⲁⲥⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲉⲧⲛⲟⲩ · ⲛ̄ⲧⲁⲓ ⲧⲙ̄ⲣⲣⲉ ⲙ̄ ⲡ̄ⲩⲗⲁⲥ · ⲁⲩϣⲁⲭⲉ · Ⲕⲁⲓ ⲡⲉⲣ ⲙ̄ⲡⲉ ⲉϣⲁϫⲉ ⲉⲙⲉⲩ · ⲁⲩⲁⲩⲕⲁⲕ ⲉ ⲃⲟⲗ · ⲉⲣ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲥⲙⲏⲛ ⲉ ⲛ̄ⲣⲣⲱⲙⲏ · ϫⲉ ⲑⲱⲟⲩⲛ · ⲉⲣ̄ ⲟⲩⲥⲉⲡⲛ · Ⲛⲧⲉⲧⲛ̄ⲥⲱⲡⲉ · ⲙ̄ ⲡⲓⲗⲓⲥⲧⲓⲥ ⲛ̄ⲧⲁⲩⲉⲓ · ⲁⲩⲫⲓ ⲙ̄ ⲡⲁⲣⲟⲓ̈ⲧⲉ · ⲉⲧ ⲣⲟⲃⲥ̄ ⲉ ϫⲱⲓ · ⲡⲉⲧ ⲥⲛϫ ⲁⲉ ⲁⲩϣⲧⲟⲣⲧⲣ̄ ϫⲉ ⲛ̄ⲧⲉ ⲛ̄-

Fol. 20 *b* ⲉⲣⲣⲱⲙⲏ ⲙ̄ ⲡⲣⲙⲛⲃ · ⲥⲟⲡ̄ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩ|ⲛⲟⲩ ⲁ

ⲗⲑ ⲡⲥⲟⲟⲩⲧⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲛⲉⲩⲥⲓϫ · ⲙ̄ⲡ̄ ⲟⲩⲣⲙⲛⲧⲉ · ⲁⲩⲃⲟⲥⲧ̄ ⲉ ⲣⲁⲓ · ⲁⲩⲡⲱⲧ ⲉⲣ̄ ⲛⲉⲩⲟⲩⲣⲙⲛⲧⲉ · ⲛ̄ⲑⲟⲉ ⲛ̄ ⲟⲩⲧⲣⲟ-

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ⲙⲉⲥ · ⲩⲁⲛⲧ ⲧⲃⲱⲕ · ⲉ ⲡⲉϥⲙⲁ ⲛ ⲛⲕⲟⲧⲕ · ⲣⲟⲙⲁⲓⲟⲥ
ⲡⲉⲛⲧⲁ ⲙⲡⲟⲩⲣⲙⲛⲧⲉ · ⲱⲥⲣ ⲣⲓⲧⲛ ⲡⲉⲧⲕⲁⲥ · ⲁ ⲡⲥⲟⲟⲩⲧⲛ
ⲩⲱⲡⲉ ⲛⲁϥ · Ⲁϥϥⲟⲥϥ ⲉ ⲡⲉⲥⲛⲧ ⲣⲓⲧⲛ ⲡⲧⲙⲁ ⲛ
ⲛⲕⲟⲧⲕ · ⲛⲱⲉ ⲛ ⲟⲩⲁ ⲙⲡ ⲧⲩⲱⲡⲉ ⲉⲛⲉϩ · ⲁⲩⲡⲱⲧ ⲛⲥⲁ
ⲡⲉⲧ ⲥⲛⲥ · ⲙⲡ ⲛⲉϥⲣⲣⲁⲗ · ⲉϥⲱⲩ ⲉ ⲥⲟⲡⲧ · ⲙⲡⲛⲥⲁ
ⲟⲩⲁⲡⲣⲛⲧⲉ ⲁⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲁⲥⲑⲁⲗⲉ ⲁⲉ ⲉ ⲡⲉⲙⲛⲟⲧ
ⲛⲧⲁⲩⲧⲁⲣⲟⲟⲩ · ⲙ ⲡⲉⲥⲛⲁⲩ · ⲉⲧⲉ ⲡⲣⲙⲙⲁⲟ · ⲡⲉⲛⲧ-
ⲁϥⲗⲟ · ⲉⲩⲧⲓ ⲧⲕⲁⲥ · Ⲁⲧⲱ ⲁϥⲗⲟ ⲉⲩⲟ ⲛ ⲙⲡⲟ · ⲁⲧⲱ
ⲡⲉⲧ ⲥⲛⲥ · ⲛⲧⲁ ⲡⲥⲟⲟⲩⲧⲛ ⲩⲱⲡⲉ · Ⲁⲧⲉⲓ ⲉ ⲧⲙⲛⲛⲧⲉ
ⲙ ⲡⲉⲥⲛⲁⲩ · ⲁⲧⲣⲟⲙⲟⲗⲟⲅⲉⲓ · ⲙ ⲡⲧⲁⲗⲥⲟ ⲛⲧⲁϥⲩⲱⲡⲉ
ⲙⲙⲟⲟⲩ · ⲙ ⲡⲉⲥⲛⲁⲩ · ⲁⲧⲭⲓⲱⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉⲓ ⲟⲩⲥⲟⲡ ·
ⲁⲉ | ⲟⲩⲁ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ Fol. 21 a
ⲅⲁⲃⲣⲓⲏⲗ · ⲛ ⲧⲉⲣⲉ ⲡⲓⲛⲏⲩⲉ ⲁⲉ ⲧⲏⲣϥ ⲉⲧ ⲥⲱⲟⲩϩ ⲉ ⲙ
ⲣⲟⲩⲙ · ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ·
ⲅⲁⲃⲣⲓⲏⲗ · ⲁⲡⲁⲩ ⲉ ⲧⲉⲓ ⲛⲟⲥ ⲛ ⲱⲡⲏⲣⲉ · ⲁⲙⲟⲟϩ ⲛ
ⲣⲟⲧⲉ · ⲉⲙⲁⲧⲉ · Ⲁⲧⲱ ⲁⲩⲥⲧⲱⲧ ⲧⲁϩⲟⲟⲩ · ⲉⲓⲧⲁ ⲁⲧⲭⲙⲉ
ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲛⲥ · ⲁⲉ ⲟⲩ ⲡⲓⲧⲁⲥⲱⲱⲡⲉ ⲙⲙⲟⲕ ·
ⲱⲁⲛⲧ ⲕⲣ ⲡⲁⲓ · ⲛⲧⲟϥ ⲁⲉ ⲁϥⲡⲁⲣⲁⲥⲭⲉⲗⲓ ⲉ ⲣⲟⲟⲩ · ⲙ
ⲡⲣⲱϧ ⲙⲙⲁ · ⲛⲧⲁ ⲱⲡⲉ ⲙⲙⲟϥ · ⲉϥⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ
ⲉⲓⲥ ⲑⲉ ⲙ ⲡⲱⲉ ⲛⲧⲁⲥⲱⲱⲡⲉ ⲙⲙⲟⲓ · ⲁⲧⲱ ⲁⲉ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ · ⲡⲉⲛⲧ ⲁϥⲟⲩⲱⲛϩ · ⲉ ⲣⲟⲓ ⲙ ⲥⲡ ⲥⲛⲁⲩ ·
Ⲉⲩϥⲟⲣⲉⲓ ⲙ ⲟⲩⲥϧⲏⲙⲁ ⲙ ⲟⲩⲟⲉⲓⲙ ⲱⲁⲛⲧ ⲁⲣ ⲡⲁⲓ ·
Ⲗ ⲡⲗⲁⲟⲥ ⲁⲉ ⲧⲏⲣϥ ⲉⲧ ⲥⲱⲟⲩϩ · ⲉ ⲣⲟⲩⲙ · ⲉ ⲡⲧⲟⲡⲟⲥ
ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ · ⲁⲩⲩⲓ ⲣⲁⲁⲩ
ⲉ ⲃⲟⲗ ⲉⲣⲙ ⲟⲩⲟⲥ ⲙ ⲥⲙⲏ · ⲉⲩϫⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲟⲩⲁ ⲡⲉ
ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲁⲣ|ⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙ ϫⲱⲱⲣⲉ · ⲣⲉⲙⲛⲟⲥ ⲛⲉ Fol. 21 b
ⲛⲥⲟⲙ · ⲙ ⲡⲉⲁⲓ ⲩⲙ ⲛⲟⲩⲭⲉ ⲙ ⲡⲱⲛⲉ ⲅⲁⲃⲣⲓⲏⲗ · ⲛⲁ ⲙⲁ
ⲡⲣⲁⲓ ⲙ ⲩⲟⲩⲧⲁⲓⲟⲩ · ⲡⲣⲱⲙⲉ (sic) ⲁⲉ ⲛⲧⲁⲩⲙⲁⲁⲧⲉ ⲙ
ⲡⲧⲁⲗⲥⲟ · Ⲁⲩⲥⲱ ⲣⲙⲃ ⲡⲧⲟⲡⲟⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓⲏⲗ · ⲉⲩⲱⲗⲛⲗ ⲛⲣⲛⲧⲏⲣ · ⲁⲩⲱ ⲉⲩⲓⲛⲥⲧⲉⲩⲉ · ⲱⲁ
ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲉⲩⲙⲟⲩ · ⲉⲙⲁϫⲉ ⲟⲩ · ⲛⲧⲉⲕⲁⲟⲩ (sic) · ⲣⲙ
ⲙⲉⲱⲡⲏⲣⲉ ⲛⲧⲁⲕⲁⲁⲩ · Ⅲ ⲡⲓⲟⲥ ⲛ ⲣⲏⲧⲱⲣ · ⲛⲧⲉ
ⲡⲓⲟⲩⲧⲉ · ⲡⲗⲟⲩⲟⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁ-
ⲃⲣⲓⲏⲗ · ⲁⲗⲏⲱⲟⲥ ⲉⲓⲱⲁⲛⲣ ⲡⲁ ⲟⲩⲟⲉⲓⲱ ⲧⲏⲣϥ ⲉⲓⲡⲉⲣⲓⲣ-

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ⲥⲁⲍⲉ ⲡⲥⲁ ⲡϫⲱⲕ · ⲡⲛⲉⲕⲩⲡⲛⲣⲉ · ⲛ ⲧⲙⲁⲩϫⲱ ⲁⲛ ⲛ
ⲟⲩⲙⲉⲣⲟⲥ ⲉ ⲃⲟⲗ ⲡⲣⲛⲧⲟⲩ · ⲡⲗⲏⲓ ⲧⲙⲁϫⲱ ⲛ ⲫⲉⲛⲕⲟⲧⲉ ·
ⲛ ⲁⲡⲟⲩⲙⲉⲣⲟⲥ · ⲫⲛ ⲙⲙⲛⲧϫⲱⲱⲣⲉ · ⲡⲧⲁⲕⲁⲁⲩ · ⲉⲧ-
ⲉⲟⲟⲩ ⲙ ⲡⲉϫⲥ ⲡⲡⲥⲱⲧⲏⲣ · ⲙⲙⲁ ⲡⲫⲏⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ Ⲅⲁⲃⲣⲓⲏⲗ · ⲡⲁⲓ ⲉⲧ ⲡⲣⲯⲁ ⲡⲁϥ ⲙ-
ⲡⲟⲟⲩ · Ⲛⲉⲩⲛ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ ⲟⲩⲏⲛϩ ⲫⲛ ⲟⲩⲧⲓⲙⲉ
ⲉϥⲟⲩⲛⲏⲃ(*sic*) · ⲉ ⲃⲟⲗ · ⲉ ⲧⲡⲟⲗⲓⲥ ⲡⲁⲥⲟⲟⲩ ⲫⲓ ⲩⲙⲟⲩⲛ
ⲙⲙⲓⲗⲓⲟⲛ · ⲡⲁⲓ ⲁⲉ ⲛⲉⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ · ⲛ ⲟⲩⲙⲛⲣⲉ
Fol. 22 *a* ⲙ ⲙⲟⲛⲟⲭⲉⲛⲏⲥ · ⲁϥ⟦ⲉⲓ⟧ⲉ ⲡⲧⲁⲙⲁ ⲛ ⲟⲩⲗⲓⲟⲩⲓⲁ · ⲙⲡ-
ⲙⲃ ⲡⲥⲟⲥ · ⲁϥⲣⲉ ⲉ ⲣⲁⲓ ⲉⲧⲩⲱⲡⲉ · ⲉⲫⲧⲓ ⲧⲕⲁⲥ · ⲉ ⲛⲉⲩⲥⲓϫ
ⲙⲙⲛ ⲛⲫⲟⲩⲣⲛⲓⲛⲧⲉ · ⲙ ⲡⲉⲣⲟⲟⲩ ⲙⲙⲛ ⲧⲉⲧⲩⲛ · ⲙⲙⲛ ⲩⲥⲟⲩ
ⲙⲙⲟϥ · ⲉⲫⲓ ϫⲱϥ ⲉ ⲣⲁⲓ ⲉ ⲡⲧⲏⲣϥ · ⲉⲙⲉ ⲁⲩⲣⲥⲟⲉ
ⲡⲣⲟⲙⲡⲉ · ⲉⲫⲛⲏϫ ⲉϫⲛ ⲟⲩⲁⲁ ⲛ ⲡⲕⲟⲧⲕ · ⲉⲙⲉⲫⲉⲩⲧⲱ-
ⲟⲩⲛ · ⲉ ⲣⲁⲓ ⲣⲙ ⲡⲁⲁ · ⲉⲧ ⲥⲡⲕⲟⲧⲕ ⲡⲛⲧϥ · ⲁⲩⲱ ⲣⲁⲣ
ⲡⲥⲟⲛ · ⲁ ⲛⲉⲫⲉⲓⲟⲟⲧⲉ ⲙⲙⲛ ⲛⲉⲫⲥⲧⲙⲉⲛⲏⲥ ⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ
ⲛⲥⲱϥ · ⲉⲫϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲁⲗⲏⲑⲱⲥ ⲟⲩⲙⲁⲧⲟⲛ ⲛⲁϥ ⲡⲉ
ⲡⲙⲟⲩ · ⲡⲣⲟⲩⲟ · ⲉ ⲡⲣⲓⲥⲉ ⲉⲧ ⲣⲓ ϫⲱϥ · ⲛⲉⲫⲓⲟⲟⲧⲉ ϫⲉ ·
ⲁⲩϫⲉⲣ ⲡⲛⲟⲥ ⲛⲩⲭⲣⲏⲙⲁ ⲉ ⲃⲟⲗ ⲛ ⲡⲥⲉⲉⲙ ⲙⲡⲉⲩⲙⲁⲧⲟⲛ
ⲡⲗⲁⲁⲩ · ⲁⲗⲗⲁ ⲡⲧⲁⲣⲣ ⲣⲟⲩⲟ ⲉⲃⲟ · ⲛ ⲧⲉⲣⲉ ⲡⲫ-
ⲉⲓⲱⲧ ϫⲉ ⲥⲱⲧⲙ ⲉ ⲧⲃⲉ ⲛⲥⲟⲙ · ⲙⲡ ⲛⲉⲩⲙⲛⲛⲣⲉ ⲉⲧ
ⲩⲟⲟⲛ ⲫⲙ ⲡⲧⲟⲡⲟⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲅⲁⲃⲣⲓⲏⲗ · ⲉⲧ ⲫⲛ ⲧⲡⲟⲗⲓⲥ ⲣⲣⲱⲙⲛ · ⲁⲫⲉⲣⲓⲧ · ⲉⲫϫⲱ
ⲙⲙⲟⲥ · ϫⲉ ⲣⲱⲙⲁⲛ ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓⲏⲗ ⲥⲱⲧⲙ ⲉ ⲡⲁ ⲥⲟⲛⲥⲏ · ⲛⲫⲭⲁⲣⲓⲍⲉ ⲙ ⲡⲧⲁⲗⲍⲟ ·
Fol. 22 *b* ⲙ ⲡⲁ ⲩⲛⲣⲉ · ⳨ⲛⲁⲧⲓ ⲥⲟⲟⲩ ⲛ⟦ⲣ⟧ⲟⲗⲟⲕ⳨ⲛⲟⲥ · ⲉ ⲣⲟⲩⲓ
ⲙⲙⲇ ⲉ ⲡⲕⲧⲟⲡⲟⲥ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ · ⲩⲁ ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲁ ⲙⲟⲩ ·
⳨ⲥⲟⲟⲩⲓ ⲅⲁⲣ Ⲓⲏ ⲡⲁ ⲭⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ϫⲉ ⲟⲩⲡⲥⲟⲙ
ⲙⲙⲁⲕ ⲉ ⲣⲱⲃ ⲙⲙⲁ · ⲁⲩⲱ ϫⲉ ⲙⲡⲩⲥⲟⲙ ⲙⲙⲟⲓ ⲉⲭⲓ
ⲙ ⲡⲁ ⲩⲛⲣⲉ ⲉ ⲣⲁⲧⲫ ⲙ ⲡⲉⲕⲧⲟⲡⲟⲥ · ϫⲉ ⲙⲡⲩⲥⲟⲙ
ⲙⲙⲟϥ · ⲉ ⲙⲟⲟⲩⲉ ⲟⲩⲁⲉ ⲉ ⲁⲗⲉ ⲉ ⲧⲃⲓⲛ · ⲉ ⲧⲃⲉ ⲡⲛⲟⲥ
ⲡⲣⲓⲥⲉ ⲉⲧ ⲣⲓ ϫⲱϥ · ⲁⲗⲗⲁ ⲧⲓⲡⲓⲥⲧⲉⲩⲉ · ϫⲉ ⲧⲉⲕⲥⲟⲙ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲙⲟⲧⲣ ⲙⲙⲁ ⲙⲙⲁ · ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁ ⲧⲁⲣⲟⲓ ·
ⲙⲫ ϫⲁⲣⲓⲍⲉ ⲙ ⲡⲧⲁⲗⲍⲟ ⲙ ⲡⲁ ⲕⲟⲩⲓ ⲛ ⲩⲛⲣⲉ · ⳨ⲛⲁ-
ⲩⲱⲡⲉ · ⲉⲓⲉⲍⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ ⲡⲉⲕⲥⲟⲙ · ⲩⲁ ⲡⲉⲣⲟⲟⲩ ⲙ

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па иот· ⲡтеуноу де пархаггелос Гаврїнл·
сωтⲙ е псопсⲛ ⲙ рωмⲉ· ауоуωш е харіⲍе ⲙ
пталсо ⲙ пⲛⲩнре· же оуⲱанертиⲭ пе· Λуω
ауеⲙе ⲛ оукоїї ⲛ ρинѣ· еⲭⲙ пⲩнре ⲩнⲉ·
Λⲭωвⲱ паратⲍст[ин]ѳїа· еⲙе иесωвⲱ ⲙ пероот·
ⲙⲛ тетⲩн· ерⲭⲱ | как е вол· є тве пюс ⲛ Fol. 23 a
† ткас· ет оуωⲛ ⲙⲙоч· Λуω ⲛ тер ⲫωвⲱ ⲙⲙ
пархаггелос ет оуааѣ гаврїнл· еї ⲩа пⲩнре
ⲩнⲉ· ρⲛ оуроромиа· ерфореї ⲛ оуюс ⲛ еоот·
ⲛ ат ⲩаⲭе· є роч· ере оустолн· инⲭ актш ⲛ
оуоеш е вол· соле е роч· пеⲭач нач· же еіс
ρннте· Λїⲫї ⲛρнтⲕ ⲙ петкас· ауω ⲙⲛ лаат
ⲛрісе· натарок· ⲭⲓⲛ ⲙ пі нат· прⲣⲱере· пеⲭач·
же па ⲭⲥ ⲡтⲕ ⲙⲙⲁ· ⲛ тей ре· ере пеї ноб ⲛ еоот·
кωте е рок· пеⲭач нач· же анок пе гаврїнл·
пархаггелос· ауω ⲡтеуноу ауроⲡⲫ ⲙ пецⲙⲧо
е вол· ⲛ тер ⲫⲙерре де е ртооуе· ауре е пⲫ-
сωⲙа· еⲙⲙеⲫ ⲡвωте· ауω ⲛ тер ⲫⲁісѳане· е
пталсо· ⲡтауⲱпе ⲙⲙоч· Λуω же ⲙⲛ лаат
ⲛ ткас ρї пⲫсωⲙа· ауω ауⲭоσⲫ ρїⲭⲙ пⲫⲙа | ⲛ Fol. 23 b
ⲛнотⲕ· ауаре ратⲫ· ауⲙооⲩе· еⲭⲁї возе· еⲭ- ⲙⲙ
сиоу е пиоуте· ауω ауⲣ ѳе ⲛ оуа ⲙⲡ ⲫⲩⲱпе
ⲉпеⲫ· ⲡтеуноу ауоуωш е вол· же тⲓ† еоот нак·
пюс ⲛ архаггелос· ет оуааѣ гаврїнл· же
ⲁⲛⲣ па ⲙⲉⲉуе· Λкхаріⲍе наї ⲙ пталсо·
ⲡⲫеіωт де ⲙⲛ тⲫⲙаат· ⲛ тер ⲫⲙат· є пталсо·
ⲡтауⲱпе· ⲙ пеⲩнре· ρⲛ оуⲱⲡ ⲛ ⲩωп· ау-
ρїⲙе ⲉⲙⲁте· еїта аууⲁе пеⲩнре· же ог пеп-
тау[ⲱ]пе ⲙⲙоκ· пеⲙⲙерит ⲡⲩнре· ⲡточ де·
ауⲭω е роот· ⲙ пророма· ⲡтауиат е роч·
ⲡтеуноу де ауⲱⲩ е вол· же оуа· пе пиоуте ⲙ
пархаггелос ет оуааѣ гаврїнл· отюс те ⲁω-
реа ⲡтакаас ⲙⲙⲁи Ⅲ пеаї ⲩⲙ иоуⲭе· ⲛ
ⲁсаѳос· ауω ауюс ⲛ раⲙе ⲩωпе ρⲙ пеуні

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тирч · є тве пталсо · ⲡтасщωпе ⲙ пщнре щнн · епеі ан не отмоноєінс пе · ⲡте нчєіоотє · ауω
Fol. 24 a ⲙⲍ отоп | нин · ⲡтаусωтⲙ · аур щпнре єнате · ауϯ
ⲙⲍ єоот · ⲙ пноутє ⲙ пархаггєлос · єт оуааь
сабрїнл · ауω а псоєіт пωс ща отоп нин · Ⲡ пч-
расте ⲁє єпє ткуріакн те · а прωме моутє є
пещщнре · ачтї нач ⲙ псоот ⲡролокотїнос ⲙⲡ
рєн ке ⲁωрок · єт тамо (sic) Ⲁутⲡноотч є тполіс
ерωмн · є трчтаат · є птопос · ⲙ пархаггєлос
єт оуааь сабрїнл · прос θє ⲡтачєрн[нт ⲙ]нос ·
прр[щере] ⲁє · ачхїт[оп] рⲡ оураще · ачтаач є
тчрї▨ є трчвок є птопос ⲙ пархаггєлос єт
оуааь Габрїнл · ауω ⲡ тер чнооще · мааач
щант чрωм є роуи · є тполіс · щанте щоⲙⲡⲧ
ⲙⲙилїон · ачєї єхⲡ рєннос ⲡрулн хєрсос ·
єтмокч ⲙ моощε ⲡрнтоу · Ⲁуω ⲡтєунот єїс
отноуї · ⲡ аггрюн · ачєї є вол рⲡ ⲡрулн єт
хахω · єт ⲙⲙау · єчєлрⲙ є роуи є пщнре|
Fol. 24 b щнн · ачпωт [є ро]уи є рач · ачмєч рωч є песпр
ⲙⲍ ⲙ пщнре щнн · ачсωк ⲙⲙоч · є роуи рⲡ оулн ·
єчωщ є отоич · пщнре щнн ачоуωщ є вол ·
рⲡ относ ⲡ анаггн єчхω ⲙⲙос · ⲭє па ⲭс ·
пархаггєлос сабрїнл · вонθια є рої · рⲡ ті нос
ⲡ анаггн · ксоотн сар па ⲭс · ⲭє ⲡта па єїωт
тⲡноотт · є пектопос · є трач ни коті ⲡⲁωрок ·
є роуи є пекмартурюн єт оуааь · ⲡтактої є па
нї · ауω єїс рннте · тимаот ⲡ тоотч ⲙ пеθт-
рюн · Ⲛтєунот ⲁє єт ⲙⲙау · єїс пархаггєлос
єт оуааь · сабрїнл · ачєї є вол рⲡ тпе · єчфореї
ⲡ отсхнма ⲡ отоєин · Ⲁччї ⲙ пщнре щнн ·
є вол рⲡ рωч ⲙ пиоті · ачєфрагіζє ⲙ пⲍспр ·
ачталсоч · є вол рⲡ иєчплнсн · ⲡтапиоті
Fol. 25 a ⲙⲙау нач рⲡ нч | [The remainder of the Encomium is
ⲙⲙн wanting.]

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ENCOMIUM OF THEODOSIUS, ARCHBISHOP OF ALEXANDRIA, ON SAINT MICHAEL THE ARCHANGEL

(Brit. Mus. MS. Oriental, No. 7021)

ⲟⲩⲉⲅⲕⲱⲙⲓⲟⲛ ⲉ ⲁⲭⲧⲁⲩⲟⲩ ⲛ̄ⲥⲧ ⲡⲉⲛ Fol. 2 a
ⲡⲉⲧ ⲟⲩⲗⲁⲃ ⲛ̄ ⲉⲡⲱⲧ· ⲉⲧ ⲧⲁⲓⲛⲩ ⲕⲁⲧⲁ
ⲥⲛⲟⲩ ⲛⲓⲱ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲥⲓⲟⲥ ⲡⲁⲣⲭⲓ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲣⲁⲕⲟⲧⲉ· ⲉ ⲁⲭⲧⲁⲩⲟⲩ
ⲉ ⲡⲓⲱⲁ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲗⲁⲃ
ⲡⲓⲭⲁⲏⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲡⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛⲉ ⲛ̄
ⲡⲉⲃⲟⲧ ⲁⲑⲱⲣ· ⲉ ⲁⲭⲧⲁⲩⲟⲟⲩ [ⲡ]ⲓⲛⲏⲓⲱⲉ
ⲛⲥⲩⲛⲧⲁⲅⲙⲁ· ⲉ ⲧⲃⲉ ⲡⲏⲁ ⲙⲛ ⲧⲁⲩⲁⲡⲏ·
ⲁⲩⲱ ⲭⲉ ⲣⲱⲙⲉ ⲛⲓⲱ ⲉⲧ ⲧ ⲁⲩⲁⲡⲏ· ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲡⲓⲭⲁⲏⲗ· ⲡⲉⲧ ⲇⲓⲁⲕⲟⲛⲉⲓ ⲡ-
ⲓⲟⲟⲩ ⲛⲁⲩ ⲉⲩⲭⲓ ⲙⲡⲟⲟⲩ· ⲙⲙ̄ ⲡⲉⲩⲣ
ⲙⲙⲉⲉⲩⲉ ⲉ ⲍⲟⲩⲛ ⲡⲓⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲩⲭⲱⲕ
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲩⲁⲓⲧⲏⲗⲁ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲭⲉ
ⲟⲩⲣⲉⲩⲧ ⲅⲁⲣ ⲉⲩⲣⲟⲟⲩⲧ ⲡⲉⲧ ⲉⲣⲉ
ⲛⲛⲟⲩⲧⲉ ⲛⲉ ⲙⲡⲟⲩ· ⲁⲩⲱⲁⲭⲉ ⲭⲉ ⲟⲛ
ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲗⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲧ ⲍⲛ̄
ⲛⲉⲅⲣⲁⲫⲏ· ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲡⲓⲭⲁⲏⲗ ⲧ ⲧⲟⲟⲧⲟⲩ ⲍⲛ̄ ⲛⲉⲩⲑⲗⲓⲫⲓⲥ
ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲁⲩⲛⲁⲍⲙⲟⲩ ⲍⲛ̄ ⲛⲉⲩ
ⲗⲁⲁⲩⲕⲏ ⲧⲏⲣⲟⲩ· ⲍⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ
ⲛⲛⲟⲩⲧⲉ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲛ ⲍⲁⲡⲏⲛ· ⲭⲑ·

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Ⲧⲛⲁⲥⲓ ⲛ̄ ⲧⲁⲡⲁⲣⲭⲏ ⲙ̄ ⲡⲱⲁϩⲉ ⲛ ⲣⲱⲓ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄
Fol. 2b ⲡⲉⲧ ⲛⲁϯ ⲛⲁⲓ ⲛ̄ ⲟⲩⲥⲟⲗⲥ̄ⲗ ⲁⲩⲱ ⲙ̄ ⲡⲁⲣⲁⲙⲩ|ⲑⲓⲁ ⲉⲣⲏ̄
ⲃ ⲣⲱⲃ ⲛ̄ⲛⲁ· ⲡⲉⲧ ⲥⲟⲟⲩⲛ ⲛ̄ ⲛ̄ⲣⲱⲃ ⲛ̄ⲛⲁ· ⲡⲉⲧ ⲟⲩⲱⲛ
ⲙ̄ ⲡⲣⲟ ⲙ̄ ⲡⲱⲁϩⲉ ⲛ̄ ⲛⲉⲧⲱⲙⲉ ⲛ̄ⲥⲱϥ· Ⲡⲉⲧ ⲧⲓ ⲛ̄
ⲧⲥⲟⲫⲓⲁ ⲛ̄ ⲛ̄ⲥⲟⲫⲟⲥ· ⲡⲉⲧ ⲙⲟⲧⲛ̄ ⲛ̄ ⲛⲁⲩ ⲉ ⲣⲟϥ ⲉⲣⲓⲧⲛ̄
ⲟⲩⲟⲛ ⲛⲁⲁ ⲉⲧ ⲱⲙⲉ ⲛ̄ⲥⲱϥ· ⲉⲣⲓⲧⲛ̄ ⲟⲩⲥⲡⲟⲩⲇⲁⲍ ⲉⲛⲁ-
ⲛⲟⲩⲥ ⁘ ⲛⲁⲁ ⲡⲉ ⲡⲁⲓ ⲉⲓ ⲙⲁⲛ ⲧⲉⲓ ⲡⲗⲟⲩⲥⲟⲥ ⲡⲉ ⲙ̄ ⲡⲓ̈ⲱⲧ
ⲛ̄ ⲁⲥⲁⲑⲟⲥ ⲡⲉⲧ ⲉⲩⲡⲱⲱⲩ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉⲣⲏ̄ ⲛⲁⲥⲓⲥ ⲛ̄ ⲣⲉⲩⲣ̄ ⲛⲟⲃⲉ· ⲉⲓⲥⲱⲧϥ̄ ⲙ̄ ⲡⲩ̄ⲥⲛⲟⲩ ⲉⲧ ⲧⲁⲓⲛⲧ
ⲉ ⲡⲡⲟⲧⲏⲣⲓⲟⲛ· ⲉⲓϯ ⲙ̄ⲙⲟⲩ ⲛ̄ ⲛⲉⲧ ⲉⲣⲛⲁⲩ· ⲛⲁ ⲭ̄ⲥ̄·
ⲁⲩⲱ ⲛⲁ ⲛⲟⲩⲧⲉ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲧⲏⲣⲏ̄ ⲡⲉⲛⲥ̄ⲛ̄ⲣ
ⲉⲩⲱϣ ⲉ ⲃⲟⲗ· ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲟⲩⲟⲛ ⲙⲁⲁ ⲉⲧ ⲁⲓⲧⲉⲓ
ⲉⲩⲛⲁϩⲓ ⲁⲩⲱ ⲡⲉⲧ ⲱⲙⲉ ⲉⲩⲛⲁϣⲙⲉ· ⲁⲩⲱ ⲡⲉⲧ ⲧⲱⲣⲙ̄
ⲥⲉⲛⲁⲟⲩⲱⲛ ⲛⲁϥ· Ⲁⲛⲟⲕ ⲇⲉ ⲧⲉⲛⲟⲩ ⲉⲙⲁⲩ ⲉ ⲧⲙ̄ⲡ-
ⲧⲣⲉϥ† ⲙ̄ ⲡⲁ ⲭ̄ⲥ̄ ⲉⲣⲏ̄ ⲟⲩⲟⲩⲣⲟⲧ· ⲁⲓ† ⲙ̄ ⲡⲁ ⲟⲩⲟⲓ ⲉ ⲣⲟϥ
ⲙ̄ⲡⲟⲟⲩ ⲉⲓⲁⲓⲧⲉⲓ ⲉ ⲁⲓ ⲛ̄ ⲟⲩⲣⲟⲩⲟ· ⲁⲩⲱ ⲉⲓⲧⲱⲣⲙ̄ ⲭⲉ ⲕⲁⲥ
ⲉⲩⲉⲟⲩⲱⲛ ⲛⲁⲓ̈· ⲁⲗⲗⲁ ⲛⲉϩⲁⲕ ⲱ̄ ⲡⲁⲕⲣⲟⲁⲧⲛⲥ ⲙ̄ⲙⲁⲓ
ⲥⲃⲱ· ⲭⲉ ⲁⲣⲁ ⲟⲩ ⲡⲉ ⲡⲓ̈ ⲁⲓⲧⲙⲁ· ⲡⲧ[ⲁⲕ]ⲁⲓⲧⲉⲓ̈ ⲙ̄ⲙⲟϥ|
Fol. 3a ⲙ̄ⲡⲟⲟⲩ· ⲙ̄ⲡⲥⲁ ⲛⲉⲡⲧ ⲁⲕⲟⲩⲱ ⲉⲭⲓⲧⲟⲩ· ⲁⲕⲧⲁⲩⲉ
ⲛ ⲡⲱⲟⲣⲡ̄ ⲛ̄ ⲗⲟⲩⲟⲥ ⲉ ⲧⲃⲉ ⲥⲟⲩⲁ ⲛ̄ ⲃ̄ⲣⲣⲉ· ⲧⲁⲣⲭⲏ ⲙ̄ⲡⲱⲁ
ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲉ ⲣⲟⲙⲡⲉ ⲙ̄ ⲡⲭ̄ⲥ̄ ⁘ ⲣⲟⲙⲟⲓⲱⲥ ⲟⲛ ⲁⲕⲧⲁⲩⲉ
ⲡⲉⲕⲱⲙⲓⲟⲛ (*sic*)· ⲙⲙⲏ̄ ⲡⲃⲓⲟⲥ ⲙ̄ ⲡⲉⲧⲉ ⲙⲙⲏ̄ ⲉⲩⲧⲱⲟⲩⲛ ⲉⲣⲏ̄
ⲡⲉⲧ ⲭⲡⲟ ⲛ̄ ⲛⲉⲣⲓⲟⲙⲉ ⲛ̄ⲥⲓ ⲡⲉⲧ ⲟ ⲛ̄ⲛⲟⲥ ⲉ ⲣⲟϥ· ⲡⲉⲡⲣⲟ-
ⲁⲣⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ ⲡⲉⲛ ⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲁⲩⲱ ⲡⲉⲥ-
ⲥⲧⲱⲙⲉⲛⲛⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲃⲁⲡ†ⲥⲧⲏⲥ· Ⲁⲩⲱ ⲡⲉϩⲁⲕ ⲟⲛ
ⲧⲉⲛⲟⲩ ⲭⲉ ⲉⲙⲁⲁⲩⲧⲉⲓ· ⲛ̄ⲧ̄ⲥ̄ ⲥⲟⲟⲩⲛ ⲁⲛ ⲱ̄ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲭⲉ ⲛⲁⲛⲟⲩ ⲡⲓⲱⲧ ⲣⲙ̄ ⲣⲱⲃ ⲛ̄ⲛⲁ· ⲕⲁⲓ ⲉⲕⲟⲩⲱⲙ·
ⲕⲁⲓ ⲉⲕⲥⲱ ⲕⲁⲓ ⲉⲕⲱⲩⲗⲏⲗ· ⲟⲩⲱⲓ ⲡⲉⲧ ⲙⲓⲟⲟⲩ ⲣⲙ̄ ⲣⲱⲃ
ⲛ̄ⲛⲁ· ⲕⲁⲧⲁ ⲟⲉ ⲡⲧⲁⲓϣⲟⲟⲥ ⲛ̄ⲥⲓ ⲡⲥⲁⲣ ⲡⲁⲩⲗⲟⲥ ⲭⲉ
ⲟⲩⲛⲟⲥ ⲛ̄ ⲟⲛⲧ ⲡⲉ ⲧⲁⲡⲧⲣⲉϥⲙⲙⲁⲓⲩⲉ ⲛⲟⲩⲧⲉ ⲣⲙ̄ ⲟⲩ-
ⲣⲱⲙⲉ· Ⲁⲛⲟⲕ ⲣⲱⲟⲩⲧ ⲟⲛ †ⲛⲁⲟⲩⲱⲙⲃ̄ ⲛⲁⲕ ⲣⲙ̄
ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ⲱ̄ ⲡⲉⲙⲃⲏⲣ ⲙ̄ ⲙⲉⲣⲓ̈· ⲭⲉ ⲕⲁⲗⲟⲥ ⲙⲉⲛ
ⲁⲕⲙⲁϩⲉ· ⲟⲩⲙⲡⲧⲃⲁⲓ̈ⲣⲟⲟⲩϣ ⲅⲁⲣ ⲁⲕⲟⲩⲟⲛⲟ̄ⲥ̄ ⲉ ⲃⲟⲗ·
Ⲁⲗⲗⲁ †ⲛⲁⲧⲟⲗⲙⲁ ⲛⲧⲁⲕⲟⲟⲥ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲉⲙⲃⲏⲣ· ⲙ̄

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пноуте пе итаүрр̄ еіωт ⲛ оуаннүе ⲛ ⲡрєѳпос
пенеіωт авраваⲁ (sic) ппатрї|архнс· же ешже Fol. 3 b
оуⲡтаіс ⲙⲙаү е шаже ⲙⲡ па ⲭ̄с· ϯнашаже ⲛ
пеі ке сοп· ауω кан ешже оүоүо е роі пе ετра-
шοшⲧ̄ ⲙⲡ пента пноуте σοιλε е роч· ⲙⲡ неү-
аүүелос· ауω ϯнааітеі ⲙⲙоч ша шοⲙⲙⲧ̄ ⲛсοп
ⲛ̄ⲛ̄астοі е βολ ⲁⲛ· пеі ноуте үар ⲛ оүωт пе·
ауω пеі ⲭ̄с ⲛ оүωт пе· теі ⲙⲡⲧ̄шаноүтнч ⲛ оүωт
те· есⲙⲛ̄ⲛ е βολ ша ⲉⲛⲉ̄ϥ:—Λοιποⲛ ⲉⲓⲥ ϩⲓⲛⲧⲉ
аітет пекⲣⲛ̄т· же пноуте пет оүеρсаϩⲓе наⲛ е
тр̄ⲡⲁї ⲛ тоотϥ̄· ешже ⲙⲙοⲛ е тβе ⲟⲩ тетⲡаітеї
ⲙⲙοі е траⲉⲡⲉ· е тетⲡⲙⲛⲛⲧⲉ ⲛ пеі ноⲩ ⲛ ша
ⲙⲡоοⲩ· ⲛ тοікοүⲙⲉⲓⲛ тнр̄с ⲙⲙате аλλа ⲉⲡ̄ ⲙ-
пнуе ⲟⲛ:—тетⲡωⲱ е βολ е роі тнрⲧ̄ⲡ ⲉⲓте коүі
ⲉⲓте ноⲩ· ⲡρоοүт ⲙⲡ̄ пеρіоοⲩе· тⲡпараκалеї
ⲙⲙοк ⲙⲡ̄р̄ ⲅοүρωⲙ ⲛ пеі ноⲩ ⲛ аⲥаѳοⲩ· ⲙ̄
ⲥаатⲡ̄ ⲉⲓⲁ̄ пеі ноⲩ ⲛ ша ⲙⲡоοⲩ· ⲛοүеⲱ ⲛⲱаже е
роч ⲙⲡ̄ пταϊο ⲛ петеⲛ̄р̄ ша нач ⲙⲡоοⲩ· пет
тресβеуе ⲅа роⲛ тнрⲡ̄ ⲛ наⲉⲣⲁ пноуте пβаіроοⲩ
ⲛ̄ тⲙⲡтрωⲙе тнр̄с· пет ⲙеρⲡⲛⲁ ⲉ̄ї ⲙⲡⲧⲱаноүтнч
ⲉ роүⲛ | ет ѳеікωⲛ тнр̄с ⲛ пноуте· Ним пе паі Fol. 4 a
ша ппоѕ ⲡархаүүелос ⲙ̄ї̈хаηλ парχнстратη- ē
гос ⲛ тσοⲙ ⲛ ⲙⲡнуе· ϯпараκалеі ⲙⲙωтⲡ̄ ⲱ
ⲁⲙⲙерате ауω наⲱⲛрⲉ ⲛ ⲙаї̈ ноуте· ϯ тоοт
нⲧⲧⲡ̄ ⲙⲙаї̈ ⲙⲡоοⲩ ⲉⲓⲁ̄ пеі ноⲩ ⲛ кефаλіοⲛ·
ⲁⲛ поте ⲡⲧаϯ па оүоі е βολ ⲉⲓⲁ̄ пеі пелаүос· ⲛ
ⲁт рнχⲧ̄· ⲡⲧа тⲁ̄ сωк ⲛ па коүі ⲛ скафос е
ⲉкроте· тⲡсоοүⲛ үар тнрⲧ̄ⲡ· ⲛ та ⲙⲡⲧ̄ρⲛκе же
-етпорει ⲁⲛ ⲉⲙⲁте ⲉⲡ̄ наποѳткн же кас ειταλе
ⲧноѕ ⲛ хοι ⲉтоⲩⲡ̄ѕоⲙ· ⲙⲙоч е пλеа ⲉⲓⲁ̄ пелаⲥ-
ос· ауω ⲛⲧⲱоⲩⲛ ⲅа пеⲛⲱоⲩ ⲛ ⲡⲧⲛⲧ· аλλа
коүі ⲛ ауеⲙ ⲙⲡ̄ оүкоүі ⲛ скафос· нете оⲩⲡ-
аі соү· ⲙⲛ поте ⲡⲧаρі тоοт е пλеа· ⲙⲙоοⲩ е
βολ ⲉⲓⲁ̄ пеі λⲁⲁⲩⲙⲉⲓⲛ (sic) е ке λⲁⲙⲉⲓⲛ· еⲩρⲛⲓ

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ε ρογι· ε νεστοριον ⲙⲙⲁⲧⲉ· ⲛⲧⲉ ⲡⲧⲛⲧ ρρα ⲙ-
ⲙⲟⲟⲩ ⲙⲙⲁⲓ ε ⲃⲟⲗ ε ⲡⲡⲉⲗⲁⲩⲟⲥ· ⲁⲩⲱ ⲣⲁⲙⲟⲓ ⲉⲙ
ⲉⲙⲟⲉⲓ· ⲛ ⲓⲛⲃⲉ· ⲧⲁⲧⲟⲩⲭⲟ ⲛ ⲧⲁ ⲯⲩⲭⲏ ε ⲡⲉⲕⲣⲟ
ⲙⲙⲁⲧⲉ· ⲁⲩⲱ ⲡⲁⲛⲧⲟⲥ· ⲛⲧⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲭⲟⲟⲥ· ⲭⲉ
ⲉⲓⲣⲉ ⲉⲩⲣⲙⲟⲧ· ⲛⲁⲛⲟⲩ ⲧⲉ ⲯⲩⲭⲏ ⲥⲁⲣ ⲙ ⲡⲣⲱⲙⲉ
ⲡⲁⲣⲁ ⲡⲛⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ· ⲉⲥⲙⲉⲣ ⲛⲭⲣⲏⲙⲁ· ε ⲧⲃⲉ ⲡⲁⲓ
ⲣⲱ ⲫⲣ ⲣⲟⲧⲉ ε ⲫ ⲡⲁ ⲭⲟⲓ ε ⲃⲟⲗ ε ⲡⲡⲉⲗⲁⲩⲟⲥ· ⲉⲓⲥⲟⲟⲩⲛ
Fol. 4b [ⲥⲁⲣ ⲡⲁ]ⲭⲟⲓ ⲥⲟⲃⲣ· | ⲁⲩⲱ ⲛ ⲫⲛⲟⲓ ⲛ ⲓⲛⲛⲃⲉ ⲁⲛ· ⲙⲉⲩⲁⲛ
ⲥ ⲧⲁⲃⲱⲕ ε ⲃⲟⲗ ⲛⲧⲁ ⲧⲙ ⲉⲩⲥⲙⲟⲩ ε ⲕⲧⲟⲓ ε ⲡⲉⲕⲣⲟ
ⲣⲛ ⲟⲩⲙⲟⲧⲓⲥ· ⲁⲩⲱ ⲕⲁⲓ ⲟⲛ· ⲉⲙⲩⲁⲛⲧⲱⲟⲩⲛ· ⲣⲁ
ⲛⲕⲩⲛⲁⲩⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲛ ⲛⲣⲓⲥⲉ ⲛⲟⲁⲗⲗⲁⲥⲁ· ⲛ ⲫⲁⲙⲩⲣ
ⲁⲛ ⲣⲁ ⲡⲓⲟⲥⲙⲉⲥ· ⲁⲩⲱ ⲡⲁⲛⲧⲱⲥ ⲙⲁⲓ ⲙⲉ ⲛⲧⲙⲁⲣⲁⲛⲁⲥ
ⲟⲩⲁⲭⲟⲟⲩ ⲙⲁⲓ· ⲭⲉ ⲡⲣⲱⲙⲉ ⲙⲙⲁ ⲡⲉ ⲙⲧⲁⲣⲁⲛⲁⲥⲁⲍ
ⲙⲙⲟⲕ ⲉⲣ ⲣⲱⲃ ⲡⲁⲣⲁ ⲧⲉⲕⲥⲟⲙ· ⲉⲙⲩⲭⲉ ⲉⲕⲥⲟⲟⲩⲛ ⲭⲉ
ⲡⲧⲕ ⲟⲩⲛⲟⲛⲕⲉ· ⲙⲡⲣ ⲣⲓ ⲧⲟⲟⲧⲕ ⲉⲣ ⲟⲩⲣⲱⲃ· ⲉⲩⲛ ⲧⲡⲉ
ⲡⲁⲣⲁ ⲡⲉⲕⲙⲉⲧⲣⲟⲛ :—ⲉⲓ̈ⲥ ⲟⲩⲙⲛⲛⲩⲉ ⲙ ⲡⲣⲁⲥⲙⲁⲧⲉⲧ-
ⲧⲏⲥ ⲛⲙⲁⲧⲕⲗⲏⲣⲟⲥ ⲩⲟⲟⲡ ⲉⲧⲥⲟⲟⲩⲛ ⲙ ⲡⲗⲉⲁ· ⲉⲛ
ⲕⲙⲁ† ⲛⲁⲩ ⲁⲛ ⲙ ⲡⲕⲕⲟⲩ ⲛⲁⲩⲉⲙ· ⲛⲉⲩⲛⲁⲧⲁⲁⲕ ε ⲃⲟⲗ
ⲛⲁⲕ ⲡⲉ· ⲛⲑ † ⲣⲏⲧ ⲛ ⲧⲉⲭⲁⲥⲟⲩ· ⲁⲩⲱ ⲛⲑ ⲣⲉ ε ⲡⲉⲕ-
ⲥⲕⲁⲫⲟⲥ ⲉⲩⲟⲩⲟⲭ ⲭⲉ· ⲛⲉⲕⲛⲟⲩ ⲛ ⲓⲛⲛⲃⲉ ⲁⲛ· †ⲛⲁⲧⲁ-
ⲙⲱⲧⲛ ⲁⲉ ⲱ ⲛⲉⲥⲛⲏⲧ· ⲭⲉ ⲁⲩ ⲛⲉ ⲡⲉⲥⲕⲁⲫⲟⲥ· ⲁⲩⲱ
ⲁⲩ ⲛⲉ ⲡⲉⲁⲩⲉⲙ· ⲁⲩⲱ ⲭⲉ ⲟⲩⲉⲧⲧ ⲥⲓⲛⲓⲛⲛⲃⲉ· ⲛⲁ
ⲥⲕⲁⲫⲟⲥ ⲛⲉ ⲛⲁ ⲥⲱⲙⲁ ⲛ ⲣⲩⲣ ⲛⲟⲃⲉ· ⲛⲁⲓ ⲉⲧⲉ ⲙⲡ-
ⲓⲣ ⲣⲙⲙⲉ ⲙⲙⲟⲩ ⲣⲱⲗⲟⲥ ⲉⲛⲉⲣ· ⲛⲁⲩⲉⲙ ⲭⲉ ⲉⲧ ⲥⲟⲃⲣ
ⲛⲉ ⲧⲧⲱⲙ ⲙ ⲛⲁ ⲣⲏⲧ· Ⲧⲥⲓⲛⲓⲛⲛⲃ[illegible]ⲱⲥ· ⲉⲓⲛⲟ
Fol. 5a ⲙ[illegible]ⲛ· [ⲡⲥⲟⲟⲩ]ⲛ ⲛ ⲛⲉⲩⲣⲁ|ⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧ
ⲍ ⲙⲡ ⲉⲓⲉⲩⲛⲟⲓ ⲙⲙⲟⲩ· ⲁⲩⲱ ⲧⲉⲧⲛⲁⲛⲁⲥⲕⲁⲍⲉ ⲙⲙⲟ
ⲙⲡⲟⲟⲩ ε ⲧⲣⲁ ⲣⲓ ⲧⲟⲟⲧ ⲡⲁⲣⲁ ⲧⲁ ⲥⲟⲙ· Καὶ μαλίστα
ⲉⲧⲉⲧⲛⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ ε ⲧⲣⲁ ⲯⲁⲭⲉ ε ⲡⲧⲁⲓⲟ ⲙ ⲡⲛⲟⲥ
ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ ⲛⲁⲓ μαλίστα
ⲛ ⲟⲩ ε ⲃⲟⲗ ⲁⲛ ⲡⲉ ⲣⲙ ⲡⲕⲁⲣ ⲙⲙⲁⲛ· ⲁⲗⲗⲁ ⲟⲩⲛ
ⲃⲟⲗ ⲣⲛ ⲧⲡⲉ ⲡⲉ· ⲛ ⲟⲩⲣⲙ ⲛ ⲥⲁⲣⲝ ⲁⲛ ⲡⲉ ⲡⲧⲡⲣⲉ·
Ⲁⲗⲗⲁ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲡⲉ ⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲛ ⲟⲩⲧⲁⲙⲓⲟ ⲁ
ⲡⲉ ⲛⲧⲉ ⲡⲕⲁⲣ ⲁⲗⲗⲁ ⲟⲩⲧⲁⲙⲓⲟ ⲡⲉ ε ⲃⲟⲗ ⲣⲛ ⲟⲩⲡⲁ

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ερογααβ· ⲛ ογⲣⲛογⲣⲣⲟⲥ ⲁⲛ ⲡⲉ ⲡⲧⲉ ⲡⲕⲁϥ ⲉⲙⲁ-
ⲟⲩⲱⲥⲥ̄· ⲁⲗⲗⲁ ⲟⲩⲗⲓⲧⲟⲩⲣⲣⲟⲥ ⲛ ⲱⲁϥ ⲛ ⲥⲁⲧⲉ ⲡⲉ· ⲛ
ⲟⲩⲁⲣⲭⲱⲛ ⲁⲛ ⲡⲧⲉ ⲡⲕⲁϥ ⲉⲙⲁⲃⲱⲗ ⲉ ⲃⲟⲗ ⲁⲗⲗⲁ
ⲟⲩⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉ ⲫⲛ̄ ⲛ̄ⲧⲛⲧⲉ:—ⲛ ⲟⲩⲁⲣⲭⲓⲥⲧⲣⲁ-
ⲧⲓⲕⲟⲥ ⲁⲛ ⲡⲉ ⲡⲧⲉ ⲡⲕⲁϥ ⲉⲙⲁⲟⲩⲱⲥⲥ̄ ⲛⲁⲓ ⲉ ⲱⲁⲣⲉ
ⲡ̄ⲣ̄ⲣⲟ ⲇⲓⲁⲧⲉⲭⲟ (sic) ⲛ̄ⲛⲟⲩ ⲛ̄ ⲛⲓⲁⲩ ⲉⲧ ⲉⲙⲁϥ· ⲁⲗⲗⲁ
ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲓⲕⲟⲥ ⲡⲉ ⲛ ⲧⲥⲟⲙ ⲛ ⲛ̄ⲧⲛⲧⲉ· ⲉⲙⲙⲓ
ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟ ⲛ̄ⲣⲣⲟ ⲱⲁ ⲉⲛⲉϥ· ⲛ ⲟⲩⲣⲉϥⲭⲓ ⲱⲟⲭⲛⲉ ⲁⲛ ⲡⲉ
ⲣⲉⲛϣⲧⲭⲏ ⲉ ⲧⲁⲕⲟⲟⲩ· ⲁⲗⲗⲁ ⲟⲩⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲡⲉ ⲣⲁ
ⲛⲉϣⲧⲭⲏ ⲙ̄ⲙⲟ ⲛⲉⲥⲱⲙⲁ ⲛ̄ⲛⲁⲩ ⲙ̄ⲙⲟ ⲛ̄ ⲛⲁⲣⲣⲏ ⲛ̄ⲛⲟⲩⲧⲉ
ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲅⲟⲥ· Ⲏ ⲟⲩⲕⲁⲗⲁⲛⲧⲟⲣⲟⲥ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ
ⲟⲩⲣⲣⲏ|ⲱⲏ ⲛⲟⲩⲉ ⲡⲉ ⲣⲁ ⲟⲧⲟⲛ ⲙ̄ⲙⲟ· ⲛ ⲟⲩⲙⲉⲥⲧⲉ ⲁⲛ Fol. 5b
ⲙⲉ ⲁⲗⲗⲁ ⲟⲩ ⲙⲁⲓ ⲣⲱⲙⲉ ⲡⲉ ⲉⲩⲙⲉ ⲛ ⲟⲓⲕⲱⲛ ⲛ̄ Ⲏ
ⲛⲟⲩⲧⲉ· Ⲏ ⲟⲩⲕⲁⲭⲉ ⲁⲛ ⲡⲉ ⲉ ⲣⲟⲧⲛ ⲉ ⲣⲟⲛ· ⲁⲗⲗⲁ
ⲧⲉⲓⲣⲏⲛⲓⲕⲟⲥ ⲉ ⲣⲟⲧⲛ ⲉ ⲟⲧⲟⲛ ⲙ̄ⲙⲟ ⲡⲉ· ⲛ ⲟⲩⲕⲁⲥⲓⲣⲛⲧ
ⲁⲛ ⲡⲉ ⲟⲩⲛⲁⲛⲧ ⲡⲉ ⲉⲣⲉ ⲛ̄ ⲙ̄ⲡⲧⲱⲁⲛⲣⲧⲛϥ ⲧⲏⲣⲟⲩ ⲛ̄
ⲉⲓⲱⲧ ⲟⲩⲛⲏϥ ⲉⲣⲁⲓ ⲛ̄ⲣⲏⲧⲛ̄· ⲉⲙⲁⲧⲙⲛⲛⲉⲧⲉ ⲛ̄ⲙⲟⲩ
ⲛ ⲛ̄ ⲣⲣⲟ ⲁⲗⲗⲁ ⲛ̄ⲧⲟϥ ⲡⲉⲧ ⲉⲙⲙⲁⲣⲱⲕ ⲉ ⲣⲟⲧⲛ ⲉ
ⲉⲑⲣⲟⲛⲟⲥ· ⲛ ⲡⲉⲭ̄ⲥ ⲫⲛ̄ ⲟⲧⲁⲣⲣⲏⲥⲓⲁ· ⲉⲁⲛ̄ ⲙⲛⲛⲉⲧⲉ
ⲛ̄ⲙⲟⲩ· Ⲏ ⲟⲩⲧⲁⲍⲓⲥ ⲛ ⲟⲩⲱⲧ ⲁⲛ ⲧⲉ ⲧⲉⲭⲁⲣⲭⲉⲓ ⲉ ⲭⲱⲥ·
ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲍⲓⲥ ⲛ ⲛ̄ⲧⲛⲧⲉ ⲉⲩⲛⲟⲧⲁⲥⲥⲉ ⲛⲁϥ ⲕⲁⲧⲁ
ⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲛ̄ ⲡⲁⲛⲙⲓⲟⲩⲣⲣⲟⲥ· ⲉⲁⲡⲁⲍ ⲉⲁⲡⲗⲱⲥ
ⲉⲭⲁⲣⲉ ⲣⲁⲧⲏ ⲁⲛ ⲓⲉ ⲡⲥⲁ ⲉⲃⲟⲣ ⲁⲗⲗⲁ ⲛ̄ⲧⲟϥ ⲡⲉⲧ
ⲉⲣⲉ ⲣⲁⲧⲏ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲓ ⲛ̄ ⲛⲟⲩⲧⲉ· ⲛ ⲛⲁⲩ ⲛ̄ⲓ̈ⲓ̈·
ⲓⲭⲓ ⲱⲟⲭⲛⲉ ⲉ ⲡⲟⲩⲭⲁⲓ ⲛ ⲡ̄ⲣⲱⲙⲉ· ⲡⲉⲙⲙⲉ ⲁⲧⲱ
ⲟⲓⲕⲱⲛ ⲛ̄ ⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲙⲫ̄ ·:—ⲙⲓⲙ ⲁⲉ ⲡⲉ ⲡⲁⲓ ⲉⲧ
ⲫⲟⲣⲉⲓ ⲛ̄ⲙⲉⲓ ⲛⲟⲥ ⲛ̄ⲧⲁⲓⲟ(?) ⲧⲏⲣⲟⲩ ⲙ̄ⲙⲟ ⲛⲉⲓ ⲉⲟⲟⲩ ⲛ
ⲉ ⲱⲭⲉⲛ(?) ⲉ ⲣⲟⲟⲩ· ⲥⲱⲧⲛ̄ ⲁⲛⲟⲕ ☩ⲛⲁⲧⲁⲱⲟⲧⲛ̄
ⲫⲣⲟⲟⲩ· ⲙⲓⲭⲁ[ⲏⲗ ⲡⲉ] ⲡⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̄
ⲓⲃⲣⲟ ⲛ ⲛⲁ ⲧⲡⲉ|ⲙ̄ⲙⲟ ⲛⲁ ⲡⲕⲁϥ· ⲉⲣⲉ ⲙⲁⲣⲉⲧⲏ Fol. 6a
ⲧⲏⲣⲟⲩ ⲡⲣⲉⲡⲉⲓ ⲛⲁϥ ·:—ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲟ̄
ⲙⲧⲥⲟⲙ ⲛ ⲛ̄ⲧⲛⲧⲉ· Ⲛⲓⲙ ⲁⲉ ⲡⲉ ⲡⲁⲓ· ⲡⲧⲁ ⲡⲣⲣⲟ ⲛ
ⲓⲣⲱⲟⲩ· ⲭⲁⲣⲓⲍⲉ ⲛⲁϥ ⲛ ⲛⲓ ⲛⲟⲥ ⲡⲁⲍⲓⲱⲙⲁ ⲛ
ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ· ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲡⲁⲣⲭⲱⲛ ⲛ ⲧⲁⲡⲧⲉⲣⲟ·

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ⲙⲙⲁ ⲡⲉ ⲡⲁⲓ̈ ⲉⲧ ⲉⲣⲉ ⲡⲉⲓ̈ ⲛⲟⲥ ⲛ̄ ⲣⲣⲟ ϯ ⲉ ϫⲱⲕ ⲓ̄
ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· ⲙⲙ̄ ⲛⲉⲓ ⲥⲟⲗⲥⲗ̄ ⲉⲧ ⲛⲉⲥⲱⲟⲩ
ⲉⲩⲙⲟⲩⲣ ⲙⲙⲟⲩ ⲛ̄ ⲟⲩⲙⲟϩⲕ̄· ⲉⲩⲧⲟⲥⲉ̄ ⲛ̄ ⲱⲙⲉ ⲓ̄
ⲙⲉ· ⲙⲙ̄ ⲟⲩⲥⲧⲟⲗⲏ ⲛ̄ ⲉⲟⲟⲩ· ⲉⲙⲙ̄ ⲣⲱⲙⲉ ⲛⲁϣⲧⲁⲩ
ⲉ ⲡϣⲓ ⲛ̄ ⲧⲉⲥⲙⲛ̄ⲧⲛⲟⲥ· ⲧⲁⲓ ⲉⲧ ⲥⲟⲧⲛ̄ ⲡⲁⲣⲁ ⲡϣⲓ ⲉ
ⲉⲣⲉ ⲛ̄ⲣⲱⲙⲉ ⲛⲁϣⲧⲟⲛⲧⲛ̄ ⲙⲙⲟⲥ·:—Ⲓϩⲁⲛⲗ ⲡ
ⲛⲧⲁⲭⲙⲏⲱⲉ ⲁϥⲥⲱⲧⲛ̄ ⲙ̄ ⲡϩⲁϩⲉ ⲉⲧ ϯ ⲟⲩⲃⲉ ⲡⲉⲩϩ
ⲁⲩϯϣⲟⲕⲉⲓ ⲙⲙⲟⲩ· ⲙⲙⲁ ⲁⲉ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲧⲁⲥⲙⲁ
ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲙⲙⲟⲟⲩ ⲉⲧⲣⲁϣ
ⲛⲙⲙⲁϥ ⲧⲏⲣⲟⲩ· Ⲓϩⲁⲛⲗ ⲡⲁⲣϩⲁⲣⲭⲉⲗⲟⲥ ⲡⲉ ⲛ̄ⲧ
ⲡⲛⲟⲩⲧⲉ ⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟϥ ⲙ̄ⲡⲟⲟⲩ ⲛ̄ ⲁⲣⲭⲱⲛ ⲉϫⲓ
ⲧⲉϥⲙⲛ̄ⲧⲉⲣⲟ ⲧⲏⲣⲟⲩ· ⲙⲙⲁ ⲁⲉ ⲡⲉ ⲡⲁⲓ ⲉⲩⲟⲩⲉⲣⲥⲁⲣⲡ
ⲛ̄ ⲙ̄ⲡⲛⲧⲉ ⲉⲧⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱϥ· Ⲓϩⲁⲛⲗ ⲡⲁⲣϩⲁⲣⲭⲉⲗⲟ
Fol. 6 b ⲡⲉ ⲙ|ⲧⲁⲩⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲡⲟⲩⲉⲣⲥⲁⲣⲡⲉ ⲙ̄ ⲡⲉⲩⲣⲣⲟ
ⲓ̄ ⲁⲩⲛⲟⲩϫⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲕⲁⲧⲓⲛⲟⲣⲟⲥ ⲡⲉⲧ ⲣⲡⲉⲟⲟⲩ ⲛ̄ⲥ
ⲃⲟⲗ ⲙⲙⲟϥ·:—ⲙⲙⲁ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ
ⲁⲧⲱ ⲧⲉϫⲓⲛ (*sic*) ⲙⲙⲁ ⲟⲩⲟⲥⲉ̄ ⲉⲧⲣ̄ ϣⲁ ⲛⲁⲩ ⲉⲣ̄ ⲟⲩⲛⲟ
ⲛ̄ ϯⲙⲛ̄·:—ⲙⲓϩⲁⲛⲗ ⲡⲁⲣϩⲁⲣⲭⲉⲗⲟⲥ ⲡⲉ ⲡⲥⲟⲗⲥⲗ̄
ⲛⲁ ⲙ̄ⲡⲛⲧⲉ ⲁⲧⲱ ⲥⲙⲟⲩⲣⲙ̄ ⲛ̄ ⲛⲉⲧ ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ
ⲉⲩⲡⲣⲟⲥⲉⲡⲉⲥⲕⲉⲓ ⲙⲙⲟⲟⲩ ⲛ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛ ⲁⲛⲓⲟⲩⲣ
ⲟⲥ ⲣⲙ̄ ⲧⲉϥⲁⲥⲁⲡⲏ· ⲉⲧ ⲟⲩ ⲉ ⲣⲟⲙⲓ ⲉ ⲣⲟⲛ· ⲁⲗⲗⲁ
ⲡⲁⲛⲧⲱⲥ ⲧⲉⲧⲙ̄ⲧⲁϫⲟⲟⲥ ⲛⲁⲓ · ⲁⲉ ⲛⲁ ⲙ̄ⲡⲛⲧⲉ ⲣ̄ ϣⲁ ⲟ
ⲙ̄ⲡⲟⲟⲩ· ⲁⲧⲱ ⲥⲉⲣⲁϣⲉ ⲁⲉ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲣⲟ ⲛⲁⲩ
ⲣⲁⲧⲟⲩ ⲛ̄ ⲡⲉⲧⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲟⲥ·:—Ⲥⲓⲉ ⲁⲣⲣⲟⲟⲩ ⲣⲱⲟ
ⲛⲁ ⲡⲕⲁⲣ ⲉⲧⲣⲁϣⲉ ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲧⲏⲣ̄· ⲁⲧⲱ ⲉⲧⲣ̄ ϣⲁ ϯ
ⲡⲁⲣϩⲁⲣⲭⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲓϩⲁⲛⲗ· ⲙⲏ ⲛⲧⲁⲩⲧⲁⲣⲟ
ⲉ ⲣⲁⲧⲩ̄ ⲣⲟⲗⲱⲥ ⲣⲱ ⲛ̄ ⲛⲉⲧ ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ ⲣⲙ̄ ⲡⲉⲩⲉⲟⲟⲩ
ⲛ̄ⲧⲉⲙⲯⲱⲙⲟⲩ ⲛⲁⲣⲉ ⲣⲁⲧⲩ̄ ⲣⲓϫⲙ̄ ⲡⲕ[ⲁⲣ]· ⲕ[ⲁ]ⲧⲁ ⲡⲉ
ⲥⲛⲟ ⲣⲙ̄ ⲛⲉ ⲙⲁ·:—Ⲟⲩⲛⲁ ⲅⲁⲣ ⲡⲉ· ⲟⲩⲥⲁⲣⲝ [ⲁⲙ] ⲡⲉ
Fol. 7 a ⲟⲩⲁⲥⲱⲙⲁⲧⲟⲥ ⲅⲁⲣ ⲡⲉ [ⲙⲓϩ]ⲁⲛⲗ· | ⲙⲙ̄ ⲙⲥⲟⲙ ⲥⲁ
ⲓ̄ⲁ ⲡⲥⲱⲙⲁⲧⲕⲟⲛ ⲉ ⲛⲁⲩ ⲉ ⲣⲟⲩ· ⲛ̄ⲧⲱⲟⲩⲛ ⲣⲁ ⲡⲉⲓⲉⲟⲟⲩ
ⲛ̄ⲧⲟⲕ ⲁⲉ ⲣⲱⲟⲕ ϯⲛⲁⲥⲱⲱⲩ̄ⲃ ⲛⲁⲕ ⲉⲡⲗⲏⲣⲟⲫⲟⲣⲉ
ⲙⲙⲟⲕ ⲁⲉ ⲕⲁⲗⲱⲥ ⲛ̄ⲣⲟⲧⲟ ⲁⲉ ⲛⲁ ⲡⲛⲁⲩ ⲣⲁⲱⲉ· ⲡⲗⲏ
ⲛⲁ ⲙ̄ⲡⲛⲧⲉ ⲙⲉⲛ ⲟ ⲉⲣ̄ ⲛⲟⲃⲉ ⲁⲛ· ⲟⲩⲁⲉ ⲙⲙ̄ ⲙ̄ⲡⲧⲁⲭⲁⲭ

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ϩⲁⲣⲧⲏⲧ ⲛ̄ⲧⲕⲉ ⲥⲟⲛ· ⲟⲩⲁⲉ ⲕⲱϩ· ⲟⲩⲁⲉ ⲙⲟⲥⲧⲉ· ⲟⲩⲁⲉ ϯⲧⲱⲛ· ⲟⲩⲁⲉ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲟⲩⲁⲉ ϩⲱⲧⲃ̄· ⲟⲩⲁⲉ ϫⲓⲟⲩⲉ· ⲟⲩⲁⲉ ϫⲱⲣⲓ̄· ⲟⲩⲁⲉ ⲡⲟⲣⲛⲓⲁ· ⲟⲩⲁⲉ ⲗⲁⲁⲩ ⲛ̄ ϩⲱⲃ· ⲙ̄ ⲡⲟⲛⲏⲣⲟⲛ· ⲁⲗⲗⲁ ⲉⲧⲟⲩⲁⲁⲃ· ⲉⲧⲟⲩⲏⲛϩ ϩⲓ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲟⲩ ϩⲓ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲓⲧⲙ̄ ⲡⲉⲧ ϫⲟⲥⲉ ϣⲁ ⲉⲛⲉϩ· ⲉⲧⲣ̄ ϣⲁ ⲛ̄ⲙ̄ⲙⲁⲩ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ ϩⲓ̄ ⲟⲩϣⲁ ⲛ̄ ⲁⲧ ⲟⲩⲱϫⲛ̄·:—ⲉ ϧⲟⲗ ϫⲉ ⲁⲩⲟⲩⲟ ⲉⲩⲛⲟⲩϫⲉ ⲉ ϧⲟⲗ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ ⲡⲉⲧ ⲕⲁⲧⲙⲟⲣⲉⲓ ⲙ̄ⲙⲟⲟⲩ·:—Ⲡⲉⲧ ⲟ ⲛ̄ ϫⲁϫⲉ ⲉ ⲡⲉ ⲛⲧⲁϥⲧⲁⲙⲙⲟⲟⲩ· ⲡϫⲁϫⲉ ⲛ̄ ⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲙ̄ⲙ· ⲡⲙⲉⲥⲧⲉ ⲁⲩⲱ ⲡⲥⲁ[ⲧ]ⲁⲛⲁⲥ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· Ⲫ ⲧⲃⲉ ⲡⲁⲓ ⲁⲧⲣ̄ ϣⲁ ϩⲱⲟϥ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲙ̄ⲡⲟϥ ⲁϥⲙ̄ⲙⲟⲩϫⲉ· ⲁϥϫⲣⲟ ⲁϥⲑⲃ̄ⲃⲱ· ⲙ̄ ⲡϫⲁⲥⲓϩⲛⲧ ϩⲓ̄ Fol. 7 *b* ⲟⲩⲥⲉⲡⲏ· Ⲁⲗⲗⲁ ϩⲓ̄ ⲡⲧⲣⲉϥⲁⲁϥ ⲛ̄ϩⲱⲃ ⲁϥⲛⲟϧⲥ̄ ⲉ ⲛ̄ⲃ ϧⲟⲗ· ϩⲓ̄ ⲡⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲙ̄ ⲁⲡⲉⲣⲁⲛⲧⲟⲛ· ⲉ ⲫⲣⲁⲓ ⲉϧⲙ̄ ⲡϩⲁϩ ⲙ̄ⲡⲉ ⲫⲣⲟ· ⲟⲛ (*sic*) ⲉ ⲣⲟϥ ⲉ ⲡⲁⲓ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛ̄ϥⲁⲁϥ ϩⲓⲙ̄ ⲡϩⲁϩ· ⲛ̄ ⲧⲉⲓ ϩⲉ ϩⲁⲡⲗⲱⲥ· Ⲁⲗⲗⲁ ⲁϥⲥⲓ ⲉϫⲟⲩⲥⲓⲁ· ⲟⲛ ⲙ̄ ⲧⲉⲓ ϩⲉ· ⲉ ϧⲟⲗ ϩⲓⲧⲙ̄ ⲡⲭⲥ̄· ⲁϥⲉⲓ ⲉ ⲡⲉϫⲏ ⲁϥⲁⲙⲁⲣⲧⲉ ⲙ̄ⲙⲟϥ ⲁϥⲥⲟⲛϩϥ̄[1] ϩⲓ̄ ϩⲉⲛⲥⲛⲟⲟⲩϩ ⲛ̄ ⲁⲧ ϧⲱⲗ ⲉ ϧⲟⲗ· Ⲟⲩⲁⲉ ⲣⲱ ⲙ̄ⲡⲉ ⲥⲛⲁⲁϥ ⲉϥⲥⲟⲛϩ ϩⲓⲙ̄ ⲡϩⲁϩ ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ⲉϥⲥⲛϩ ϫⲉ ⲁϥⲛⲟϧⲥ̄ ⲉ ⲫⲣⲁⲓ ⲉ ⲧⲗⲓⲙⲓⲛ ⲛ̄ ⲥⲁⲧⲉ ⲉⲧ ϫⲉⲣⲟ ϩⲓ̄ ⲟⲩⲕⲱϩ̄ ⲙ̄ⲡ ⲟⲩⲟⲛⲓ· ⲁⲩⲱ ⲉⲧⲣⲁⲣⲉϩ ⲉ ⲣⲟϥ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲡⲓⲟϩ ⲛ̄ ϩⲁⲡ· ⲉⲙⲉ ⲛⲧⲁϥϣⲁⲁϥ ϩⲁⲣ ϩⲓⲙ̄ ⲡϩⲁϩ ⲙⲉ ⲙ̄ⲡ ⲗⲁⲁⲩ ⲛ̄ ⲥⲁⲣⲝ̄ ⲛⲁⲓϣⲙⲙⲟⲥ ⲛ̄ ⲣ̄ ϧⲟⲗ ⲉ ⲛⲉϥⲡⲁϣ· ⲁⲗⲗⲁ ϯⲙⲉⲉⲩⲉ ϫⲉ ϩⲓ̄ ⲡⲧⲣⲉϥϫⲟⲟⲥ ϫⲉ ⲁⲩⲛⲟϧⲥ̄ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲗⲓⲙⲓⲛ ⲛ̄ ⲥⲁⲧⲉ· ⲙ̄ⲡ ⲡⲛⲟⲩⲉ· ⲙ̄ⲡ ⲡⲕⲁⲕⲉ· ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲉⲙⲉ ⲉ ⲧⲙⲉ· ⲩⲥⲛϩ ϩⲁⲣ ϫⲉ ⲛⲉⲧ ϩⲓ̄ ⲛ̄ ⲙⲡⲛⲩⲉ· [ⲙ]̄ⲡ ⲛⲉⲧ ϩⲓⲙ̄ ⲡϩⲁϩ· ⲙ̄ⲡ ⲛ[ⲉⲧ] ⲉ ⲡⲉⲥⲛⲧ ⲛ̄ ⲡϩⲁϩ· ⲁⲩⲱ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲓⲛⲧⲏ̄ ϫⲉ Fol. 8 *a* ⲙⲙ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲙ̄ⲙⲁⲩ ϣⲁ ⲣⲟⲩⲏ ⲉ ⲧⲉⲡⲟⲩ· ⲥⲉⲕⲟⲗⲁⲍⲉ ⲙ̄ⲙⲟϥ· ϩⲓ̄ ⲧⲗⲓⲙⲓⲛ ⲛ̄ ⲥⲁⲧⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲗⲗⲁ ⲁⲕⲓⲁϫⲟⲟⲥ ⲛⲁⲓ ⲣⲱⲟⲩⲧ ⲱ ⲡⲉϣⲃⲏⲣ· ϫⲉ ⲉϣϫⲉ ⲡⲁⲓⲁ-

[1] Fol. 1 *a* of Oriental, No. 6781, begins with the word ⲁϥⲥⲟⲛϩϥ̄.

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ϧολος сонϥ ϵ тβє ογ ⲙ пиаγ ⲛ̄та ⲡ̄аγγєλος ⲁ
пиоγтє· ⲭⲙ пχωωⲙє ⲛ̄ ιωϧ· αϱє ратоγ аγєιр
ⲛ̄ неї̈ пєθοογ тнроγ ⲛ̄ ιωϧ єγсонϥ· Сωтⲙ ϱⲛ̄ ογ
ρτиϥ· αγω анок пет натєт пєкρнт ϱⲙ̄ па ψах
ⲙ̄ⲙατє ан· аλλа ката пентаγєι є тоот ϱⲛ̄ к
ⲙа· ψаγхοος ϵар ϱωϣϥ паιаβоγλος хє ψаγх
ρнрϧ ϱωϥ ϱωс аγγєλος· ⲛ̄тє поγоειⲙ· аλλа ει
ота ан пе· хє ψаре псаϱ он· паγλος хοος х
ⲡаγγєλος ⲙ̄ псатанас хє єγє† кλⲓ̈ϥ є хωι х
ⲉⲙⲛаχісє ⲙ̄ⲙоϊ̈· ψаре пєⲛⲥⲛ̄ρ хοος є роϥ єγст
ⲙ̄ⲙоϥ є βол· хє ⲃ[ω]к ϱι паρоγ ⲙ̄ⲙоι псатанас
Fol. 8b ψаγхοος он хє паιаβолос ⲛ̈ⲣаζє ⲙ̄[ⲙ]оϥ· Ⲇⲁ
ⲓⲁ он хω ⲙ̄ⲙос хє ⲙаре паιаβолос αϱє ратϥ̄ ⲡс
отⲛаⲙ ⲙ̄ⲙоϥ·:—ере папостолос он хω ⲙ̄ⲙос
ϱⲛ̄ ⲛ̄ каθолικон хє ⲭⲙ тероγєιте паιаβолос х
ψⲙπе аγω ϥⲣ̄ ноβє·:· λοιπον хє ⲛ̄πе ιωсⲕ ϱⲙ̄
ⲡψаχе є тβє пет ⲙосте ⲙ̄ пєⲛⲥєнос· аλλ
сωтⲙ ⲛ̄таⲙιок· ⲣⲙаи отⲣро ⲛ̄ отархωⲛ·
ке ота ϱωλос єϥра єϩοтсια· тⲛ̄ноот ⲛ̄ отпотр
νос є поγϥ пе· єтапокρісіс· ψаре нет наβω
ψа роот спотаζе є хωк є βол· ⲙ̄ поγєрсарк
хе отρωβ ⲛ̄тє пρро пе· ⲛ̄тасβωк є тβннтϥ̄· аγ
ψаγхοος хе ⲙаρⲛ̄ ⲣ̄ тапокρісіс ⲙ̄ паєспотнс· х
ⲛ̄нєсаπγλн є рон· тєι ϱ́ он ⲛ̄поγωт те тⲙоοп
неθοογ ⲙⲛ̄ нет наⲛ̄ωоγ· Сπει ан ⲙ̄ пиа
ⲛ̄таγнєх паιаβолос є βол ϱⲛ̄ тпе· аγⲙннψ
ⲡаγγєλος отароγ ⲛ̄сωϥ· наι ⲛ̄таγⲙєре псароγ
а[illegible]наγ аγⲣ̄ ϱан є пеοογ· аγω аγψοοп є[illegible]
ааϥ ϱⲛ̄ тєι ⲙⲛ̄ⲧ[illegible]т[illegible]т·:—λοιπον ач[ⲙе]єт
Fol. 9a [illegible]ос[illegible]ψа | ϱⲙ̄ пеγρнт ϱωс те ⲡ̈ⲧолⲙ
ⲓⲉ ⲡ̈ψхοος є пе ⲛ̄таγταⲙιοϥ хє †наιψωпе ⲛ̄тєγρє
аγρι тоотϥ̄ є тωⲛ наγ ⲛ̄ ϱентаζіс ϱа тєγρн ϱ
отⲙⲛ̄тхасірнт єγтоⲩⲛ̄ⲧ ⲙ̄ⲙоϥ є пеγχ̄с· Ⲛ̄тєγпо
хє а ⲡиоγтє тⲛ̄ноот ⲙ̄ пєⲩноς ⲛ̄ аρχаγγєλос

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ⲙⲓⲭⲁⲏⲗ · ⲁϥⲙⲟⲣϥ ⲁϥⲕⲁⲁϥ ⲉⲡⲓ ⲟⲩⲧⲟⲡⲟⲥ ⲛ̄ ⲕⲁⲕⲉ
ⲉⲩⲥⲁ ⲡⲉϫⲛ̄ ⲛ̄ ⲡⲕⲁⲣ · ⲁⲩⲱ ⲛⲉⲛⲧⲁⲩⲟⲩⲁⲣⲟⲩ ⲛ̄ⲥⲱϥ ·
ⲁⲩⲱⲙⲡⲉ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲛ̄ⲧⲙ̄ⲙⲁϥ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲣⲱ
ⲛⲧⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲡⲁⲓⲉ ⲙ̄ ⲡⲉϥⲣⲁⲓ · ⲁⲉ
ⲁⲓⲙⲱⲛ ⲉⲧⲉ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲡⲉ · ⲁⲩⲱ ⲱⲁ ⲧⲉⲛⲟⲩ ⲥⲉⲣ-
ⲡⲟⲣⲣⲉⲓ ⲙ̄ⲙⲟϥ · ⲉⲡⲓ ⲛⲉⲩⲛⲉⲑⲟⲟⲩ ⲧⲏⲣⲟⲩ · ⲉ ⲃⲟⲗ ⲁⲉ
ⲁⲩⲱⲙⲡⲉ ⲛⲁϥ ⲉⲱⲟϥ · ⲛ̄ⲧⲁϩⲓⲥ ⲉⲁ ⲣⲁⲧϥ̄ ⲉⲡⲓ ⲧϥ̄ⲙⲛ̄ⲧ-
ϫⲁⲥⲓⲟⲩⲧ ⲉⲩⲧⲟⲩⲛ̄ ⲙ̄ⲙⲟϥ ⲉ ⲡⲉϥϫⲉ̄ · ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ
ⲡⲓⲟⲩⲧⲉ ⲧⲙ̄ⲛⲟⲟⲩ ⲛ̄ ⲡⲉⲩⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲱⲛ ⲡⲉⲩⲛⲟⲥ ⲛ̄
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲟⲩⲱⲙϥ̄ ⲛ̄ ⲧϥ̄ⲥⲟⲙ
ⲁⲩⲕⲁⲁϥ · ⲉⲡⲓ ⲟⲩⲧⲟⲡⲟⲥ ⲛ̄ ⲕⲁⲕⲉ · ⲉⲧ ⲥⲁ ⲡⲉⲥⲛⲧ ⲛ̄
ⲡⲕⲁⲣ ⲙ̄ⲙ̄ ⲛⲉⲛⲧⲁⲩⲟⲩⲁⲣⲟⲩ ⲛ̄ⲥⲱϥ · ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲏ · ⲁⲉ
ⲕ[illegible]ⲱⲧ[illegible]ⲙ̄ⲙ̄ ⲟⲩⲥⲱⲧ[illegible]ⲁⲩ[ⲱ][illegible]ⲥⲱ[ⲙⲙⲉ] |
ⲙ̄ⲙ̄ ⲡⲉⲧ ⲥⲟⲟⲩⲉ · ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲓⲧⲁⲙⲟⲕ ⲱ ⲡⲉⲛⲇⲏⲙⲣ · Fol. 9 b
ⲁⲉ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲥⲟⲛϩ̄ · ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲓⲙⲱⲛ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲓⲉ
ⲛ̄ ⲛⲉϩⲟⲩⲱⲛ · ⲕⲁⲧⲁ ⲡⲉⲩⲕⲱϩ ⲙ̄ⲙ̄ ⲡⲉⲩⲙⲟⲥⲧⲉ ⲉ ⲣⲟⲩⲛ ⲉ
ⲣⲟⲛ :—ⲁⲗⲗⲁ ⲙⲁⲣⲓϩⲱ ⲉ ⲣⲟⲛ ⲛ̄ⲧⲱⲁϩⲉ ⲉⲛ ⲙ̄ⲙ̄ⲧⲥⲁⲙ-
ⲕⲟⲧⲉ ⲙ̄ ⲡⲉⲧ ⲙⲙⲁⲩ ⲛ̄ⲧⲛ̄ⲕⲧⲟⲛ ⲉ ⲣⲁⲓ ⲉϫⲙ̄ ⲡⲙⲓⲕⲛ-
ⲧⲏⲥ · ⲁⲩⲱ ⲡⲉⲥⲧⲉⲫⲁⲛⲓⲧⲏⲥ · ⲡⲛⲟⲥ ⲁⲩⲱ ⲡⲁⲣⲭⲏⲙⲟⲗ-
ⲙⲁⲣⲭⲏⲥ [c]ⲧⲣⲁⲧⲏⲟⲥ ⲛ̄ ⲧⲥⲟⲙ ⲛ̄ ⲙ̄ⲡⲛⲩⲉ · ⲛⲁⲓ
ⲛ̄ⲧⲁⲥⲕⲱ ⲉⲁ ⲣⲱⲛ ⲙ̄ⲡⲛⲩⲉ ⲛ̄ⲧⲉ ⲧⲣⲁⲡⲉⲍⲁ ⲙ̄ ⲡⲉⲩⲛⲟⲥ ⲛ̄
ⲱⲁ · ⲛⲁⲓ ⲉⲧ ⲡⲟⲣⲡ̄ⲅ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ ⲉⲡⲓ ⲙ̄ⲡⲛⲩⲉ ·
ⲙ̄ⲙ̄ ⲡⲕⲁⲣ · ⲕⲁⲧⲁ ⲡⲟⲩⲣⲉⲥⲁⲣⲝⲉ ⲙ̄ ⲡⲛ̄ⲭ̄ⲥ ⲓ̄ⲥ ⲡⲉϫ̄ⲥ ·
ⲟⲩⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ · ⲟⲩϫ̄ⲥ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ · ⲟⲩ-
ⲙ̄ⲧⲉⲣⲟ ⲛ̄ ⲟⲩⲱⲧ ⲧⲉ ⲉⲥⲙⲏⲓ ⲉ ⲃⲟⲗ · ⲉⲥⲱⲟⲟⲡ ⲛ̄ ⲧⲩⲡⲟⲥ
ⲛ̄ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲟⲩⲟⲩⲥⲓⲁ ⲛ̄ ⲟⲩⲱⲧ ⲧⲉ · ⲙ̄ⲙ̄
ⲡⲉⲓⲱⲧ · ⲙ̄ⲙ̄ ⲡⲱⲛⲣⲉ · ⲙ̄ⲙ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ̄ ⲁⲧ
ⲡⲱⲣϫ̄ · ⲛ̄ ⲁⲧ ⲱⲙⲉ · ⲛ̄ ⲁⲧ ⲡⲱⲱ̄ · ⲛ̄ ⲁⲧ ⲥⲡⲣⲁⲧⲉ̄ · ⲛ̄
ⲁⲧ ⲣⲉⲣⲣⲱⲧ̄ⲉ (*sic*) · ⲛ̄ ⲁⲧ ⲟⲣⲃ̄ⲥ ⲉ ⲣⲟⲩⲛ · ⲁⲗⲗⲁ ⲛ̄[illegible]ⲉ
ⲣⲟⲩⲛ ⲅⲁ ⲧⲉⲩⲉⲍⲟⲩⲥⲓⲁ[illegible]ⲛ̄ ⲛ[ⲉⲧ] ⲙ̄ⲙ̄ⲡⲛⲩⲉ ⲙ̄ⲙ̄ Fol. 10 a
ⲛⲉⲧ ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ :— ⲓⲍ

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Oriental 7021.

Λπον ⲁⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲡ ϩⲟⲥⲟⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧ
ⲁⲛⲉⲙⲉ ⲁⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲣⲁⲓⲉ· ⲓⲉ ⲡⲉⲓ ⲛⲟⲥ ⲡ ⲓⲁ
ⲉⲧ ⲡⲱⲣⲡ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ· ⲙⲁⲣⲡ ⲣ ⲓⲁ ϩⲱⲱ
ⲓⲉ ⲡⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲛ ⲛϯⲁⲅⲅⲉⲗⲟⲥ· ⲣ ⲓⲁ ⲛⲁϥ
ⲙⲁⲣⲡ ⲥⲧⲟⲗⲓϩⲉ ⲙⲙⲟⲓ (*sic*) ϩⲓ ϩⲟⲩⲓ· ⲁⲩⲱ ϩⲓ ⲃⲟⲗ· ⲉⲙ
ⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲡ ⲁⲣⲓⲥⲧⲟⲛ ⲙⲡⲟⲟⲩ· ⲛⲥⲓ ⲡⲛⲟⲥ ⲁ
ⲡⲟⲗⲉⲙⲓⲥⲧⲏⲥ· ⲓⲉ ⲡⲣⲣⲟ ⲡ ⲣⲣⲱⲟⲩ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭ
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲗⲗⲁ ⲡⲉϫⲉⲧⲛ̄· ⲁⲉ ⲉⲙⲙⲁ
ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲡⲉ ⲡ ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ· ⲡⲉⲧ ⲉⲙⲙⲉ ⲡⲉ ⲉ ⲣⲟ
ⲉ ⲕⲁⲧⲉϫⲉⲓ ⲙⲁⲓⲧ ⲟⲩⲧⲱⲣⲓⲉ ⲡ ⲙⲟⲣⲡ ⲡ ⲛⲉⲧ ⲟ ⲡⲛⲟ
ⲣⲡ̄ ⲧⲁⲩⲗⲏ· ⲓⲉ ⲡⲣⲣⲟ ⲙⲡ̄ ⲡⲉⲭⲁⲣⲭⲛⲥⲧⲣⲁⲧⲏⲥⲟ
ⲙⲓⲭⲁⲏⲗ· ⲙⲡⲡⲥⲱⲥ ⲣⲱⲟⲛ ⲛⲧⲡⲟⲩⲁⲣⲡ̄ ⲛⲥⲱⲟⲩ· Κⲁ
ⲗⲱⲥ ⲁⲧⲉⲧⲛ̄ⲙⲓⲙⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲙⲁⲣⲉ ⲡⲉⲟⲃⲃⲱ ⲥⲁ
ϫⲓⲥⲉ· ⲁⲩⲱ ⲙⲁⲥⲥⲟⲟⲩⲧⲛ̄·:—ⲁⲗⲗⲁ ⲁⲙⲛⲓⲧⲛ̄ ⲟⲩⲟ

Oriental 6781. Fol. 1 *a* ⲓⲉ

ⲁⲥⲥⲟⲛⲣϥ̄ ⲣⲙ̄ ⲣⲉⲛⲣⲁⲗⲁⲥⲓⲥ ⲓⲉ ⲡⲉⲛⲏⲡⲉ ⲛⲁⲧ ⲃⲱⲗ ⲙ
ⲃⲟⲗ· ⲟⲩⲁⲉ ⲙⲡ̄ ⲟⲩ ⲕⲁⲁϥ ⲉⲩⲥⲟⲛϥ̄ ⲣⲓϫⲓⲉ ⲡⲕⲁ
ⲙⲙⲁⲧⲉ· ⲁⲗⲗⲁ Ⲑⲩⲥⲛϩ ϫⲉ ⲁⲡⲟϫϥ̄ ⲉ ⲧⲗⲓⲙⲓⲛ ⲙ
ⲥⲁⲧⲉ ⲉⲧ ϫⲉⲣⲃ̄ ⲉⲓϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲭⲣⲓⲉ ⲡⲉⲥⲏⲧ ⲓⲉ ⲡⲛⲟⲩ
ⲙⲡ̄ ⲡⲕⲁⲕⲉ· ⲁⲩⲱ ϫⲉ ⲕⲁⲥ ⲉⲕⲉⲉⲓⲙⲉ ⲉ̄ ⲧⲙⲉ
ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲟⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲣⲱⲥ ϫⲉ ⲁⲛⲉⲙⲉ ϫⲉ
ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲣⲁⲓⲉ ⲓⲉ ⲡⲉⲓ ⲙⲁ ⲉ̄ⲧ ⲡⲟⲣⲡ̄ ⲛⲁⲓ ⲉ̄ ⲃⲟ
ⲙⲡⲟⲟⲩ· Παρⲡ̄ ⲥⲧⲟⲗⲓϩⲉ ⲙⲙⲟⲛ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ϩⲓ ϩⲟⲩⲓ
ⲁⲩⲱ ϩⲓ ⲃⲟⲗ· ⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲡ ⲁⲣⲓⲥⲧⲱⲛ ⲙ
ⲡⲟⲟⲩ· ϫⲉ ⲕⲁⲥ ⲛⲁⲟⲩⲱⲙ ⲉ̄ ⲃⲟⲗ ϩⲙ̄ ⲡⲁⲥⲁⲃⲱⲛ ⲛⲧⲁ
ⲥⲃⲧⲱⲧⲟⲩ ⲛⲁⲓ: ⲛⲥⲓ ⲛⲓⲟⲥ ⲓⲉ ⲡⲟⲗⲉⲙⲓⲥⲧⲏⲥ ⲙ
ⲡⲣⲣⲟ ⲡ ⲛⲉⲣⲣⲱⲟⲩ· ⲙⲓⲭⲁⲏⲗ· ⲁⲗⲗⲁ ϫⲉ ⲉⲙⲙⲁ
ⲟⲩⲁⲣⲓⲥⲧⲱⲛ ⲡ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲡⲉ· ⲡⲉⲧ ⲉⲙⲙⲉ ⲉ ⲣⲟⲛ ⲙ
ⲉ̄ ⲕⲁⲧⲉϫⲉ ⲙⲁⲓⲧ ⲟⲩⲧⲱⲣⲓⲉ· ⲡ ⲙⲟⲣⲡ̄ ⲛⲉⲧ ⲟ ⲛⲛⲟⲥ ϩ
ⲧⲁⲩⲗⲏ ⲓⲉ ⲡⲣⲣⲟ· ⲙⲡ̄ ⲡⲉⲩⲛⲟⲥ ⲡ ⲁⲣⲭⲁⲅⲅⲉⲗ
ⲙⲓⲭⲁⲏⲗ· Ⲙⲡⲡⲥⲱⲥ ⲛⲧⲡⲟⲩⲁⲣⲡ̄ ⲣⲱⲟⲛ ⲛⲥⲱⲟⲩ· ⲕⲁ
ⲗⲱⲥ ⲁⲧⲉⲧⲛ̄ⲙⲓⲙⲉ Ⲓ̄Ⲓ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲙⲁⲣⲉ ⲡⲉⲟⲃⲃⲱ ⲥⲁ
ϫⲓⲥⲉ· ⲁⲩⲱ ⲙⲁⲥⲥⲟⲟⲩⲧⲛ̄· ⲁⲗⲗⲁ Ⲗⲙⲛⲓⲧⲛ̄ ⲟⲩⲟ

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тнтй пєωι же εις ннос ατοτω ετβнк є парістоп Oriental 7021.
мй миханл· ατω наї ατноχοτ· наї пе ннос
нтатр щорп· сωтм ρй οτ† ρтнч· аλλа пе мй |
авєл мй сно нєщнре· єнωх мй маθотсала· Fol. 10 b
мй норе· авраам· мй ісак· мй іакωв· мй
ιωснф пєщнре·: мωтснс пе мй ааρωн мй
ісот й патн·:—Гєдεωн пе мй βарак· мй
самψωн· мй іефθае·:—δαδ пе мй соло-
мωн· мй ієзекіас пρро й δїкаіос· йсаіас пе
мй єреміас мй ієзекінл· мй пщоєнт йраєіос
мй рнлїас· мй данінл· наї ноς м профн-
тнс·:—ζαχαріас потннв пе мй їωс пєщнре
мй пмйтєноотє йапостолос· мй стефанос
парχнδіакωнос· мй пδλλο й рамос атω
потннв стмεωн· мй ммартурос атω йδікаіос
тнрот·:—адрої єщахе є на пκаδαλλа· ч̄ммат
йсі пхс м пеоот мй нтаєєа тнрот ммпнтє

тнтй пєωι· же εις ннос· ατοτω̄ ετβнк· є парїс- Oriental 6781.
тон м миханл· атноχοτ· аш Не ннос нтатр
щорп ннοχοτ· сωтм же ρй οτ† ρтнч· аλλа же
мй авєл· мй сєω пєщнре· мωтснс мй ааρωн
мй ісоτ й патн | ґєдεωн· βарак· самψωн· Fol. 1 b
δαδεїδ пе мй сωλομων· мй ієзекіас περρωοτ· ιδ
йсаіас пе· мй ієрнміас· мй єзекінл· мй
δαниηλ· мй пщоєнт· йраєіос· мй рнλїас й
ґελεсаіος· наї ноς м профнтнс· ζαχαріας пе·
мй іωаннис пєщнре· мй пмйтєноотє йапо-
стολος· мй стефанос парχнδіаконос· мй
πρλλο й рамос атω ннотннв· ααπα стмεωн мй
ммартурос· мй йδікаіος тнрот:—адрої єщахе
є на пκаρ ммате· αλλα ч̄ммат йсі пхоεις
мпеоот· мй нтаєєа тнрот мпнтє· йαννε-

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Oriental 7021.
ⲡⲁⲥⲧⲉⲗⲟⲥ ⲙⲙⲏ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ ⲛⲉ ⲭⲉⲓⲣⲟⲩⲃⲓⲙ ⲙⲙⲏ
ⲡⲥⲉⲣⲁⲫⲓⲙ· ⲡⲁⲣⲭⲏ ⲙⲙⲏ ⲡⲉⲍⲟⲩⲥⲓⲁ· ⲛⲉⲑⲣⲟⲛⲟ
Fol. 11 a ⲙⲙⲏ ⲙⲙⲏⲧⲁⲥ· ⲙⲙⲏ ⲡⲥⲟⲙ | ⲥⲉ ⲙⲙⲁⲩ ⲡⲥⲓ ⲛⲁⲓ ⲧⲏⲣⲟ
ⲓⲑ ⲉⲧⲫ ⲉⲟⲟⲩ ⲛ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲏ ⲡⲉⲩⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲥⲧⲉⲗⲟ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲩⲁ ⲡⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲓ
ⲣⲁⲓ ⲛ ⲕⲁⲣ ⲛⲓⲙⲁⲛ ⲡⲧⲁⲭⲛⲟⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ ⲩ
ⲉⲧ ⲡⲟⲣⲡ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ ⲉⲭⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲓⲛ ⲧⲏⲣ
ⲧⲁⲉⲓⲙⲉ ⲍⲉ ⲕⲁⲥ ⲉⲓⲛⲁⲣⲁⲩⲉ ⲫⲱ ⲙⲙⲏ ⲛⲉⲧ ⲣⲁⲩⲉ ⲕⲁⲧ
ⲡⲩⲁⲭⲉ ⲛ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ·:—ⲡⲗⲏⲙ ⲫⲁⲁⲣ
ⲭⲉⲥⲟⲁⲓ ⲛ ⲩⲟⲣⲡ ⲉⲭⲛ ⲡⲉⲓⲱⲧ ⲛ ⲧⲙⲏⲧⲣⲱⲙⲉ ⲧⲏⲣ
ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲗⲓⲟϥ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲙⲉ ⲙⲙⲏ ⲧⲉϥⲣⲓ
ⲕⲱⲛ· ⲡⲉⲡⲉⲓⲱⲧ ⲁⲗⲗⲁ· ⲡⲧⲟϥ ⲅⲁⲣ ⲡⲉ ⲫⲁⲩ ⲉ ⲣⲟϥ
ⲉϥⲟ ⲛ ⲡⲣⲟⲧⲟⲥ ⲉⲭⲛ ⲡⲉⲓ ⲩⲁ ⲛⲡⲟⲟⲩ ⲉⲭⲛ ⲡⲙⲁ ⲓ
ⲛⲟⲩϥ ⲉⲓⲛ ⲡⲣⲛ ⲛ ⲕⲁϥ· ⲁⲣⲁ ⲉⲙⲁⲧⲟⲗⲙⲁ ⲡⲧⲁⲭⲟⲟ
ⲟⲩ ⲛⲁϥ· ⲫⲣ ⲍⲟⲧⲉ ⲁⲩⲱ ⲫⲥⲧⲱⲧ· ⲉⲓⲥ ⲉⲣⲏⲛⲧⲉ ⲟⲩ ⲧⲉⲛⲟ
ⲫⲁⲩ ⲉ ⲛⲉⲧ ⲉⲭⲛ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ ⲛⲡⲟⲟⲩ ⲙⲙⲁϥ ⲧⲏⲣⲟ

Oriental 6781.
ⲗⲟⲥ ⲙⲙⲏ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ· ⲡⲁⲣⲭⲏ ⲛ ⲛⲉⲍⲟⲩⲥⲓⲁ
ⲛⲉⲭⲉⲣⲟⲩⲃⲓⲙ ⲙⲙⲏ ⲡⲥⲉⲣⲁⲫⲓⲙ· ⲛⲉⲑⲣⲟⲛⲟⲥ ⲙⲙⲏ ⲙⲙⲏⲧ
ⲭⲟⲉⲓⲥ· ⲙⲙⲏ ⲡⲥⲟⲙ Ⲥⲉ ⲙⲙⲁⲩ· ⲡⲥⲓ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧ
ⲉⲟⲟⲩ ⲛ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲏ ⲡⲉⲩⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ ⲉ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲗⲗⲁ ⲫⲟⲩⲱϣ ⲉⲉⲕⲧⲟⲓ ⲛ ⲛⲉ ⲥⲟ
ⲉ ⲧⲁⲩⲗⲏ ⲛ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲩⲁ ⲛⲉⲓ ⲛⲟ
ⲡⲣⲱⲙⲉ ⲡⲣⲙⲙⲁϥ· ⲡⲧⲁⲭⲛⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲛⲟⲥ
ⲩⲁ ⲉⲧ ⲡⲟⲣⲡ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ· ⲍⲉ ⲕⲁⲥ ⲉⲓⲉⲣⲁⲩⲉ ⲫⲱⲱ
ⲙⲙⲏ ⲛⲉⲧ ⲣⲁⲩⲉ· ⲕⲁⲧⲁ ⲡⲩⲁⲭⲉ ⲛ ⲡⲥⲁⲫ ⲡⲁⲩⲗⲟⲥ ⲡ
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ:—ⲡⲗⲏⲙ ⲫⲁⲁⲣⲭⲉⲓ ⲛ ⲩⲟⲣⲡ· ⲍⲓⲛ ⲓ
ⲡⲉⲓⲱⲧ ⲛ ⲧⲙⲏⲧⲣⲱⲙⲉ ⲧⲏⲣⲉ· ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲁⲥⲥ
ⲙⲙⲟϥ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲙⲉ ⲙⲙⲏ ⲧⲉϥⲣⲓⲕⲱⲛ· ⲡⲧⲟϥ ⲅⲁ
Fol. 2 a ⲛⲉⲧ ⲉⲙⲁⲧ ⲉ ⲣⲟϥ ⲉⲭⲟ | ⲙ ⲡⲣⲟⲧⲱⲥ· ⲫⲙⲁ ⲛ ⲛⲟⲩϥ
ⲓⲉ ⲫⲙⲉⲓ ⲩⲁ ⲛⲡⲟⲟⲩ ⲡⲧⲁⲭⲛⲟⲩϥ· Ⲗⲣⲁ ⲫⲙⲁⲧⲟⲗⲙⲁ
ⲡⲧⲁⲭⲟⲟⲥ ⲛⲁϥ ⲍⲉ ⲫⲣ ⲍⲟⲧⲉ· ⲁⲩⲱ ⲫⲥⲧⲱⲧ· Ⲉⲓ
ⲫⲣⲏⲛⲧⲉ ⲟⲩ ⲧⲉⲛⲟⲩ ⲫⲙⲁⲩ ⲉⲙⲉⲧ ⲫⲙⲁ ⲡⲉⲁⲣⲓⲥⲧⲟⲛ ⲧⲣⲟ

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ⲉⲧⲁⲩⲁ ⲡⲓⲱⲧ· ⲁⲛⲟⲕ ϯⲛⲁⲟⲩⲧ ⲛⲁⲓⲁⲁⲩ ϩⲱ· ⲕⲁⲓ Oriental 7021.
ⲉⲓⲙⲁⲓ ⲁⲛⲧ ⲟⲩⲣⲫⲣ ⲛⲟⲃⲉ ⲟⲩ ϯⲛⲁϥ ⲛⲁⲩ ⲙ̄ ⲡⲣⲁⲓⲉ
ⲙ̄ ⲡⲁ ⲗⲁⲁⲥ ⲛ̄ [ⲧⲉⲓ ϩⲉ] ⲭⲉ ⲭⲁⲓⲣⲉ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁϥ
ⲕⲁⲣⲓ·:—ⲭⲁⲓⲣⲉ ⲡⲉⲓⲱⲧ ⲛ̄ ⲛⲁⲓⲟⲟⲧⲉ ⲙ̄ⲡ | ⲧⲙ̄ⲡⲧⲣⲱⲙⲉ Fol. 11 b
ⲧⲏⲣⲥ̄ ⲛⲉ ⲛⲧⲁⲩⲱⲙⲡⲉ ⲙ̄ⲡ ⲛⲉⲧ ⲛⲁⲱⲟⲡⲉ ⲟⲛ· Ⲥⲓⲙⲱⲛϯ ⲕ
ⲛⲁⲩ ⲙ̄ ⲡⲉⲓ ⲙⲟⲩⲛ̄ ⲡⲣⲁⲓⲉ ⲉⲧ ⲧⲟⲟⲙⲉ ⲉ ⲡⲉϥⲟⲟⲩ·
ⲡⲁⲛⲧⲱⲥ ⲭⲛⲁⲱⲩ ⲉ ⲡⲟⲩ ⲣⲱⲙϥ ⲙ̄ⲡⲉ ⲛ̄ ⲟⲩⲉⲓⲱⲧ ⲙ̄
ⲡⲉϥⲱⲙⲡⲉ· ⲛⲑⲉⲟⲟⲥ ⲉ ⲡⲁ ⲱⲙⲡⲉ ⲁⲙⲟⲩ ⲣⲱⲟⲕ ⲟⲛ
ⲙ̄ⲙ ⲣⲁⲓⲉ ⲛⲙ̄ⲙⲁⲓ ⲣⲙ̄ ⲡⲉⲓ ⲛⲟⲩ ⲛ̄ ⲱⲁ ⲙ̄ⲡⲟⲟⲩ· ⲣⲙ̄
ⲡⲧⲣⲁⲥⲛ̄ ⲡⲁⲣⲣⲏⲥⲓⲁ· ⲙ̄ⲡⲁⲣⲁϥ· ϯⲛⲁϩⲙⲟⲩϥ· ⲉ
ⲡⲁ ⲍⲉ ⲛ̄ ⲉⲓⲱⲧ ⲛ̄ⲧⲟⲕ ⲁⲓ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲁⲥⲥⲉ
ⲙ̄ⲙⲟⲕ ⲣⲛ̄ ⲛⲉϥⲥⲓⲍ ⲙ̄ⲙⲉⲓⲙ ⲙ̄ⲙⲟⲩ ⲁϥⲙⲁⲣϩ ⲙ̄ ⲡⲉⲟⲟⲩ
ⲙ̄ ⲡⲉϥⲉⲙⲉ ⲙ̄ⲙ ⲧⲉϥⲣⲓⲕⲱⲛ· ⲙⲛ ⲛ̄ⲧⲟⲕ ⲁⲓ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲛ ⲛⲁⲩⲧⲁⲥⲙⲁ ⲧⲏⲣⲟⲩ ⲉⲧ ⲣⲛ̄ ⲙⲡⲛⲟⲩⲉ· ⲉⲧ
ⲁⲙⲛⲓⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛⲟⲩⲱⲙⲥ̄ ⲙ̄ ⲡⲣⲱⲟⲩ ⲛ ⲛⲁⲍⲓⲍ ⲛⲁ ⲉⲙⲉ
ⲙ̄ⲙⲁ ⲧⲁ ⲣⲓⲕⲱⲛ·:—Ⲁⲩⲟⲩⲱⲱⲩ ⲡⲥⲱ ⲁⲁⲁⲓ· ⲉⲃⲏ ⲡⲉ·

ⲙ̄ⲡⲟⲟⲩ· ⲉⲧⲧⲉⲟⲟⲩ ⲛⲁⲩ· ⲁⲩⲱ ⲉⲧⲁⲩⲁ ⲡⲓⲱⲧ Ⲁⲛⲟⲕ Oriental 6781.
ϩⲱⲧ ⲉⲙⲁⲟⲩⲧ ⲙ̄ⲙ ⲟⲩⲁ ⲙ̄ⲡⲟⲟⲩ· ⲕⲁⲓ ⲉⲓⲙⲁⲓ ⲁⲛⲧ
ⲟⲩⲣⲫⲣ ⲛⲟⲃⲉ ⲟⲛ· ϯⲛⲁϥ ⲛⲁⲩ ⲙ̄ ⲡⲣⲁⲓⲉ ⲙ̄ ⲡⲁ ⲗⲁⲁⲥ·
ⲛ̄ ⲧⲉⲓ ⲇⲉ ⲭⲉ ⲭⲁⲓⲣⲉ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁϥ· ⲕⲁⲣⲓ ⲭⲁⲓⲣⲉ
ⲡⲉⲓⲱⲧ ⲛ̄ ⲛⲁⲓⲟⲟⲧⲉ ⲧⲏⲣⲟⲩ· ⲙ̄ⲡⲧⲙ̄ⲡⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄ ⲉⲧ
ⲛⲁⲱⲟⲡⲉ· Ⲥⲓⲙⲱⲛϯ ⲙ̄ ⲡⲉⲓ ⲙⲟⲩⲛ̄ ⲡⲣⲁⲓⲉ ⲛⲁⲩ
ⲉⲧ ⲧⲟⲙⲉ ⲉ ⲡⲉϥⲟⲟⲩ· ⲡⲁⲛⲧⲱⲥ ⲭⲛⲁⲱⲩ ⲉ ⲡⲟⲩ ⲣⲱⲙϥ
ⲙ̄ⲡⲉ ⲛ̄ ⲟⲩⲉⲓⲱⲧ ⲙ̄ ⲡⲉϥⲱⲙⲡⲉ· ⲭⲛⲟⲩ ⲣⲱⲟⲕ Ⲙⲡ
ⲣⲁⲓⲉ ⲛⲙ̄ⲙⲁⲓ· ⲣⲙ̄ ⲡⲉⲓⲟⲩ ⲛ̄ ⲱⲁ ⲉⲧ ⲡⲟⲣⲡ̄ ⲛⲁⲓ ⲉ
ⲡⲟⲩ ⲗⲟⲟⲩ ⲣⲙ̄ ⲡⲧⲣⲁⲥⲛ̄ ⲡⲁⲣⲣⲏⲥⲓⲁ ⲉⲁⲣⲧⲏⲩ· ϯⲛⲁ-
ϩⲙⲟⲩϥ ⲉⲧ ⲡⲁ ⲭⲟⲉⲓⲥ ⲛ̄ ⲉⲓⲱⲧ ⲙⲛ ⲛ̄ⲧⲟⲕ ⲁⲓ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟⲕ· ⲣⲛ̄ ⲛⲉϥⲥⲓⲍ ⲙ̄ⲙⲉⲓⲙ ⲉⲙⲙⲟⲩ·
ⲁⲙⲟⲩⲣϩ ⲣⲙ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲉⲙⲉ· ⲙ̄ⲡ ⲧⲉⲩⲣⲓⲕⲱⲛ·
ⲙⲛ ⲛ̄ⲧⲟⲕ ⲁⲓ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲉⲣⲉⲥⲁⲣⲙⲉ ⲛ ⲛⲁⲩⲧⲁⲥⲙⲁ
ⲧⲏⲣⲟⲩ ⲛⲙ̄ⲡⲛⲟⲩⲉ· ⲉⲧ ⲁⲙⲛⲓⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛⲟⲩⲱⲙⲥ̄ ⲙ̄ ⲡⲣⲱⲟⲩ
ⲛ ⲛⲁⲍⲓⲍ· ⲛⲁ ⲉⲙⲉ ⲙ̄ⲙⲁ ⲧⲁ ⲣⲓⲕⲱⲛ· Ⲁⲩⲟⲩⲱⲱⲩ ⲡⲥⲱ

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Oriental 7021. ⲁⲛⲟⲕ ⲡⲁ ⲡⲛⲣⲉ· ⲡⲉⲛⲧⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲡⲱⲟⲩⲉ ⲙⲙⲟ
ϯⲛⲁⲟⲩⲱⲱⲃ ⲛⲁϥ ⲟⲛ· Ⲧⲁϩⲟⲟⲥ ⲛⲁϥ ϩⲉ ⲡⲁ ⲭⲥ ⲛ ⲉⲓⲱ
ⲙⲙⲏ ⲙⲙⲉ ⲛⲁⲓ [ⲧⲏⲣⲟⲩ ⲡⲱ]ⲟⲩⲉ· ⲙⲧ[ⲉ] ⲡⲁⲥⲥⲉⲗⲟ
ⲧ[ⲏⲣⲟⲩ ⲡⲣⲟⲥ]ⲕⲩⲛⲓⲛ ⲛⲁⲕ· [ⲡⲁⲧ ⲙ ⲡⲉⲟⲩⲁ ⲛ]ⲟⲩⲱⲧ
Fol. 12a ⲙⲙⲏ ⲧϥⲧⲁϩⲓⲥ· ⲁϥ[ⲟⲩ]ⲱⲱⲃ ϩⲉ ⲁϥⲉ | ⲁ ⲡⲁ ⲭⲥ ⲧⲣ
ⲕⲁ ⲛⲧⲕⲁ ⲙⲙⲁ ⲉⲩⲛⲟⲧ[ⲁⲥ]ⲥⲉ ⲛⲁⲓ ⲉⲁ ⲟⲛ ⲣⲱ ⲉ ⲧⲣⲉϥⲕⲁⲁ
ⲉⲣⲏ ⲡⲧⲣⲉ ϥⲕⲁⲁⲧ ⲉⲣⲏ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ·:—ϯⲛⲁⲧⲟⲗⲙⲁ ⲛ
ⲧⲁϩⲟⲟⲥ ⲛⲁϥ ϩⲉ ⲁⲩⲱ ⲁⲣⲣⲟⲕ ⲙⲙⲏ ⲡⲉⲓ ⲱⲁ ⲙⲡⲟⲟⲩ· ⲉ
ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲥⲉ ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲕ· Ⲛⲧⲟⲕ ⲡⲉ ⲡⲉⲙⲡⲉ ⲁⲩ
ⲑⲉⲓⲕⲱⲛ ⲧⲏⲣⲥ ⲙ ⲡⲛⲟⲩⲧⲉ ⲁⲗⲗⲁ ⲡⲉϩⲁϥ· ⲛⲥⲓ ⲁⲗⲗⲁ
ϩⲉ ⲥⲱⲧⲙ ⲉ ⲣⲟⲓ ⲱ ⲡⲁ ⲡⲛⲣⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ϯⲛⲁⲧⲁⲙⲟ
ⲉ ⲡⲧⲁⲓⲟ ⲙ ⲡⲉⲓ ⲛⲟⲥ ⲛ ⲱⲁ ⲙⲡⲟⲟⲩ· Ⲉⲡⲓ ⲁⲛ ϯⲛⲟ
ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲕ ⲁⲩⲱ ϯ ⲙⲙⲁⲩ ⲉⲣⲉ ⲛⲁⲓ ⲛⲁⲱⲱⲡⲉ·:—ⲓ
ⲡⲉⲟⲩⲟⲉⲓⲱ ⲟⲩⲁ ⲛⲧⲁ ⲡ[ⲁ] ⲭⲥ ⲁⲩⲱ ⲡⲁ ⲡⲟⲩⲧⲉ· ⲁⲩⲱ ⲡ
ⲁⲛⲓⲟⲩⲣⲥⲟⲥ ⲧⲁⲗⲓⲟⲓ· ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲙⲉ ⲙⲡ ⲧⲉϥⲣⲓⲕⲱⲛ
ⲁϥⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲓ ⲕⲁⲗⲱⲥ· ⲁϥⲛⲓϣⲉ ⲉ ⲣⲟⲩⲓ ⲉⲣⲏ ⲡ

Oriental 6781. ⲛⲥⲓ ⲁⲗⲗⲁ ϩⲉ ⲁⲣⲉ· ⲁⲛⲟⲕ ⲛⲉ ⲡⲁ ⲡⲛⲣⲉ· ⲡⲉⲛⲧⲁ ⲛⲁ
ⲧⲏⲣⲟⲩ ⲡⲱⲟⲩⲉ ⲙⲙⲟⲩ Ⲧϩⲁⲟⲩⲱⲱⲃ ⲛⲁϥ ⲟⲛ ϩⲉ ⲡ
ϫⲟⲉⲓⲥ ⲛ ⲉⲓⲱⲧ ⲙⲙⲏ ⲙⲙⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲡⲱⲟⲩⲉ· ⲛⲧⲉ ⲛ
ⲁⲥⲥⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁⲕ· ⲡⲁⲧ ⲙ ⲡⲉⲟⲩⲁ
Fol. 2b ⲟⲩⲱⲧ ⲙⲙⲏ ⲧϥⲧⲁϩⲓⲥ· ⲁϥⲟⲩⲱⲱⲃ | ϩⲉ ⲉⲣⲉ ⲁ ⲡⲁ ϫⲟⲉ
ⲓⲉ ⲧⲣⲉ ⲛⲧⲕⲁ ⲙⲙⲁ ⲉⲩⲛⲟⲧⲁⲥⲉ (sic) ⲛⲁⲓ ⲉⲁ ⲟⲛ ⲉ ⲧⲣⲉϥⲕⲁⲁ
ⲉⲣⲏ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ:—ϯⲛⲁⲧⲟⲗⲙⲁ ⲛⲧⲁϩⲟⲟⲥ· ⲛⲁϥ ϩⲉ
ⲁⲣⲣⲟⲕ ⲙⲙⲏ ⲡⲉⲓ ⲱⲁ ⲙⲡⲟⲟⲩ ⲉⲙⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲥⲉ
ⲣⲟⲕ ⲛⲧⲟⲕ ⲡⲉ ⲡⲉⲙⲡⲉ ⲁⲩⲱ ⲑⲉⲓⲕⲱⲛ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗ
ⲡⲉϩⲁϥ ⲛⲥⲓ ⲁⲗⲗⲁ ϩⲉ ⲥⲱⲧⲙ ⲉ ⲣⲟⲓ ⲡⲁ ⲡⲛⲣⲉ· ⲁⲛⲟ
ⲡⲉⲧ ⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲡⲧⲁⲓⲟ ⲙ ⲡⲉⲓ ⲱⲁ ⲙⲡⲟⲟⲩ ⲉⲡⲉⲓ ⲁ
ϯⲛⲟⲓ ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ϯ ⲙⲙⲁⲩ ⲉⲣⲉ ⲛⲁⲓ ⲧⲛⲣⲟ
ⲛⲁⲱⲱⲡⲉ· ⲙ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛⲧⲁ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲡⲁ ⲡⲟⲩⲧⲉ
ⲁⲩⲱ ⲡⲁ ⲁⲛⲓⲟⲩⲣⲥⲟⲥ ⲧⲁⲗⲓⲟⲓ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲙⲉ ⲙⲡ
ⲧⲉϥⲣⲓⲕⲱⲛ· ⲁϥⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲓ ⲕⲁⲗⲱⲥ· ⲁϥⲛⲓϣⲉ ⲉ
ⲣⲟⲩⲓ ⲛ ⲉⲣⲁⲓ ⲛ ⲟⲩⲡⲓⲟⲛ· ⲛ ⲱⲓϩ· ⲁϥⲑⲙⲟⲟⲓ ⲉⲓⲁ

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ϩο ⲛ ⲟⲩⲙⲟⲛⲓ ⲛ ⲱⲛϩ· ⲁⲩⲑⲁⲓⲥⲟⲓ ⲉϫⲛ ⲟⲩⲑⲣⲟⲛⲟⲥ Oriental 7021.
ⲉⲩⲣⲁⲉⲟⲟⲩ ⲛ ⲡⲉⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙⲡ-
ⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲓⲙⲡⲛⲉ ϩⲓ ⲧⲉⲓⲉⲍⲟⲩⲥⲓⲁ ⲛ ⲙⲉ ⲉⲩϫⲱ
ⲙⲙⲟⲥ ϫⲉ ⲁⲙⲛⲓⲧⲛ ⲛⲧⲉⲧⲛⲟⲩⲱⲱⲡ ⲛ ⲣⲱⲙⲓ ⲛ ⲛⲁⲓϫ
ⲛⲁ ⲉⲙⲉ ⲙⲛ ⲧⲁ ⲫⲓⲕⲱⲙ· ⲛⲉⲩⲙⲁⲩ ϫⲉ [illegible]ⲉⲧ ⲙⲙⲁⲩ·
ⲉϥⲟ ⲛ ⲡⲣⲟⲧⲟⲡⲗⲁⲥⲙⲁ· ⲉⲧⲉ ⲥⲁⲧⲁⲛⲁⲗ ⲡⲉ ⲡⲁⲓ
[ⲉ]ⲧⲟⲩⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· [ⲉ]ϥⲟ ⲛ ⲁⲣⲭ- Fol. 12 b
ⲁⲅⲅⲉⲗⲟⲥ ϩⲱⲟⲩ ⁘ ⲗⲟⲓⲡⲟⲛ [ⲛ] ⲧⲉⲣⲉ ⲡⲟⲩⲉⲣⲥⲁⲣⲝⲉ [ⲕ]ⲍ
ⲉⲓ ⲉ ⲃⲟⲗ ϩⲓ ⲣⲱϥ ⲛ ⲡⲓⲟⲩⲧⲉ ⲁⲩⲉⲓ ⲙⲡⲓ ⲙⲓⲭⲁⲏⲗ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲁ ⲉ ⲃⲟⲗ ϩⲓⲧ ⲡⲥⲁⲩⲛ̄ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲙ̄ ⲧⲁⲧⲁⲍⲓⲥ ⲁⲩⲉⲓ ⲁⲩⲟⲩⲱⲱⲧ̄ ⲛ ⲡⲓⲟⲩⲧⲉ ⲛ
ϣⲟⲣⲡ ⲡⲉⲡⲣⲣⲟ ⲓⲥ ⲡⲉϫⲣⲥ· ⲙⲙⲡⲥⲱⲥ ⲁⲩⲟⲩⲱⲱⲧ̄ ⲛⲁⲓ
ⲁⲩⲟⲩⲱⲱⲃ ⲉⲧⲁⲱ ⲙⲙⲟⲥ ϫⲉ ⲧⲓⲟⲩⲱⲱⲧ̄ ⲛⲁⲕ ⲡⲓⲟⲩⲧⲉ
ⲡⲁⲛⲓⲟⲩⲣⲩⲟⲥ ⲛ ⲡⲧⲏⲣϥ̄ ⲁⲩⲱ ⲧⲓⲟⲩⲱⲱⲧ̄ ⲛⲁⲕ ⲛ ⲣⲱⲙⲓ
ⲛ ⲛⲉⲕⲁⲓⲣ· ⲡⲉⲕⲉⲙⲉ ⲙⲙ̄ ⲧⲉⲕⲣⲓⲕⲱⲛ ⲧⲏⲣⲥ̄ ⁘—ⲙⲙⲡⲥⲱⲥ
ⲁⲉⲓ ⲣⲱⲙⲓ ⲙⲡⲓ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲙ̄
ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲁⲩⲡⲣⲟⲥⲕⲩⲛⲓ ⲣⲱⲟⲩ ⲙⲱⲟⲉ ⲛ ⲙⲓⲭⲁⲏⲗ·

ⲟⲩⲑⲣⲟⲛⲟⲥ ⲛ ⲉⲟⲟⲩ ⲛ ⲡⲉⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲝⲉ Oriental 6781.
ⲡⲉⲛⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲓⲙⲡⲛⲉ ϩⲓ ⲧⲉⲓⲉⲍⲟⲩⲥⲓⲁ ⲛ ⲙⲉ ⲉⲩ-
ϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲙⲛⲓⲧⲛ ⲛⲧⲉⲧⲛⲟⲩⲱⲱⲡ ⲛ ⲣⲱⲙⲓ ⲛ
ⲛⲁⲓϫ ⲛⲁ ⲉⲙⲉ ⲙⲛ ⲧⲁ ⲫⲓⲕⲱⲙ ⲛⲉⲩⲙⲁⲩ ⲣⲱⲙⲓ
ⲙⲡⲓ ⲙⲁⲥⲧⲏⲗⲁ ⲉϥⲟ ⲛ ⲡⲣⲟⲧⲱⲡⲗⲁⲥⲙⲁ· ⲛⲁⲓ ⲧⲉⲛⲟⲩ
ⲉⲧⲟⲩⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲉϥⲟ ⲣⲱⲙⲓ
ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ:—ⲗⲟⲓⲡⲟⲛ ⲛ ⲧⲉⲣⲉ ⲡⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲉⲓ ⲉ
ⲃⲟⲗ ϩⲓ ⲣⲱϥ ⲛ ⲡⲉⲓⲱⲧ· ⲁⲩⲉⲓ ⲙⲡⲓ ⲙⲓⲭⲁⲏⲗ ⲡⲟⲩⲁ
ⲉⲃⲟⲗ ϩⲓⲧ ⲡⲥⲁⲩⲛ̄ⲉ ⲉⲡⲁⲅⲅⲉⲗⲟⲥ· ⲙⲙ̄ ⲧⲉⲩⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̄
ⲁⲩⲟⲩⲱⲱⲧ̄ ⲛ ⲡⲓⲟⲩⲧⲉ ⲡⲉⲡⲣⲣⲟ· ⲙⲙⲡⲥⲱⲥ ⲁⲩⲟⲩⲱⲱⲧ̄
ⲛⲁⲓ ϩⲱⲧ· ⲉⲧⲁⲱ ⲙⲙⲟⲥ ϫⲉ ⲧⲓⲟⲩⲱⲱⲧ̄ ⲛⲁⲕ ⲡⲓⲟⲩⲧⲉ
ⲡⲁⲛⲓⲟⲩⲣⲩⲟⲥ· ⲁⲩⲱ ⲧⲓⲟⲩⲱ|ⲱⲧ̄ ⲛ ⲡⲉⲛⲧ ⲁⲕⲧⲁⲙⲓⲟⲩ Fol. 3 a
ⲕⲁⲧⲁ ⲡⲉⲕⲉⲙⲉ ⲙⲙ̄ ⲧⲉⲕⲣⲓⲕⲱⲛ:—Ⲙⲙⲡⲥⲱⲥ ⲁⲉⲓ ⲙⲡⲓ ⲍⲓ
ⲅⲁⲃⲣⲓⲏⲗ ⲙⲙ̄ ⲧⲉⲩⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̄ ⲁⲩⲟⲩⲱⲱⲧ̄ ⲛⲁⲓ ϩⲱ ⲡⲱⲉ
ⲛ ⲙⲓⲭⲁⲏⲗ· ϩⲱⲙⲁⲓⲱⲥ ⲛⲧⲁⲥⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙⲡⲛⲉ

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Oriental 7021. ϩωλοος ⲛ̄ταⲕⲁⲁ ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲛⲩⲉ · ⲙ̄ⲡ ⲛⲉⲩⲧⲁϫ̣
ⲛⲉⲩⲟⲣⲁⲙⲟⲛ · ⲉ ⲡⲣⲁⲉ ⲁⲉ ⲡⲉϫⲁϥ · ⲛ̄ⲥⲓ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ
ⲙ̄ ⲙⲁⲥⲧⲓⲕⲁ ⲉⲧⲉ ⲡⲉϥϣⲁⲗ · ⲡⲉ ⲡⲓⲟⲥⲧⲉ · ⲁⲉ ⲁⲩⲟ
ϩⲱⲟⲩ ⲙ̄ⲡ̄ ⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲣⲱϐ ⲛ̄ ⲛⲁⲥⲓⲁ · ⲛ̄ⲧⲁⲓⲧⲁⲙⲓⲟ
ⲕⲁⲧⲁ ⲡⲁ ⲉⲓⲡⲉ [ⲙ̄ⲡ ⲧ]ⲁ ϩⲉⲓⲕⲱⲛ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲕⲱϐⲛ
Fol. 13 a [ⲕⲏ] ⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲧⲏⲣⲟⲩ · ⲁϥⲟⲩⲱϣϐ ϩⲙ̄ ⲟⲩⲛ̄ | ϣⲟⲩ · ⲛ̄ⲁ
ⲥⲁⲧⲁⲛⲁⲗ · ⲁⲉ ⲉ[illegible] ⲙ̄ⲡ ⲗⲁⲁⲩ · ⲛ̄ⲧⲁϫⲓⲥ · ϩ
ⲣⲁⲧⲏ [ⲉϥ]ϫⲟⲥⲉ ⲉ ⲣⲟⲓ ⲛ̄ⲥⲁⲃⲁⲗⲗⲁⲕ ⲙⲙⲁ[ⲧⲉ] · ⲗⲟ
ⲙⲙⲏⲥⲱⲥ · ⲁⲛⲟⲕ ⲡⲉ ϩⲙ̄ ⲡⲉⲟⲟⲩ · ⲁⲩⲱ ⲁⲛⲟⲕ ⲟⲩⲡⲣ-
ⲧⲟⲡⲗⲁⲥⲙⲁ · ⲉⲓⲉ ⲉⲓⲛⲁⲉⲓ ⲛ̄ⲧⲁⲟⲩⲱϣϐ ⲛ̄ ⲟⲩⲕⲁ·
ⲛ̄ⲧⲉ ⲥⲩⲱⲡⲉ ⲉ [ⲧⲣ]ⲁⲟⲩⲱϣϐ · ⲙ̄ ⲡⲁⲓ · ⲁⲗⲗⲁ ⲛ̄ⲧⲥ
ⲡⲉⲧ ⲛⲁⲟⲩⲱϣϐ ⲛⲁⲓ ⲁⲉ ⲧⲓⲟ ⲛ̄ ϣⲟⲣⲡ̄ ⲉ ⲣⲟϥ · ⲡⲉϫⲁϥ
ⲛⲁϥ ⲟⲛ ⲛ̄ⲥⲓ ⲡⲓⲁⲛⲧ ⲛ̄ ⲛⲟⲩⲧⲉ · ⲁⲉ ⲥⲁⲧⲁⲛⲁⲗ ⲥⲱⲧⲙ̄
ⲛ̄ⲥⲱⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕϩⲟⲉⲓⲥ · ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲁⲓⲣ[ⲓ]ⲟⲧ-
ⲣⲟⲥ · ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ · ⲙ̄ⲡ̄ ⲟⲩⲱϣϐ ⲙ̄ ⲡⲣⲱϐ ⲛ̄ ⲛⲁⲥⲓⲁ ·
ⲡⲉϫⲁϥ · ⲛ̄ⲥⲓ ⲙⲁⲥⲧⲓⲕⲁ · ⲁⲉ ⲛ̄ⲑⲉ ⲥⲩⲱⲡⲉ ⲙⲙⲁ
ⲟⲩⲁⲉ ⲁⲛⲟⲕ ⲟⲩⲁⲉ ⲧⲁ ⲗⲉⲩⲉⲱⲛ ⲧⲏⲣⲥ̄ · ⲛ̄ⲑⲉ ⲥⲩⲱⲡⲉⲉ

Oriental 6781. ⲕⲁⲧⲁ ⲧⲁϫⲓⲥ ⲙ̄ⲡ ⲛⲉⲧⲟⲣⲁⲙⲟⲛ · Ⲥ ⲡⲣⲁⲛ̄ ⲛ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲡⲉϫⲁϥ ⲛ̄ⲥⲓ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ ⲙ̄ ⲙⲁⲥⲧⲓⲕⲁ ⲉ̄ⲧⲉ ⲡⲁⲓ ⲉ
ⲡⲓⲉⲥⲧⲉ · ⲁⲉ ⲁ̄ⲛⲟⲩ ϩⲱⲟⲩ ⲙ̄ⲡ̄ ⲟⲩⲱϣϐ̄ ⲙ̄ ⲡⲣⲱϐ ⲛ̄
ⲛⲁⲥⲓⲁ · ⲡⲁ ⲉⲓⲡⲉ ⲙ̄ⲡ̄ ⲧⲁ ϩⲓⲕⲱⲛ · ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲕⲱϐⲣ
ⲧⲏⲣⲟⲩ · ⲁⲛⲟⲩⲱϣϐ ϩⲙ̄ ⲟⲩⲛ̄ⲣⲟⲩ · ⲛ̄ⲥⲓ ⲥⲁⲧⲁⲛⲁⲗ
ⲡⲉϫⲁϥ ⲙ̄ ⲡϫⲟⲉⲓⲥ · ⲁⲉ ⲉⲩϫⲉ ⲙ̄ⲡ̄ ⲗⲁⲁⲩ ⲛ̄ⲧⲁϫⲓⲥ
ϩⲁ ⲣⲁⲧⲏ · ⲉϥϫⲟⲥⲉ ⲉ ⲣⲟⲓ ⲛ̄ⲥⲁⲃⲁⲗⲗⲁⲓ ⲙⲙⲁⲧⲉ ⲁⲩⲱ
ⲙⲙⲏⲥⲱⲕ ⲁⲛⲟⲕ ⲡⲉ ϩⲙ̄ ⲡⲉⲟⲟⲩ · ⲁⲉ ⲁⲛ̄ⲟ ⲟⲩⲡⲣⲟⲧ-
ⲡⲗⲁⲥⲙⲁ · ⲉⲓⲛⲁⲉⲓ ⲧⲉⲛⲟⲩ ⲛ̄ⲧⲁⲟⲩⲱϣϐ̄ ⲛ̄ ⲟⲩⲕⲁϩ · ⲛ̄
ⲧⲉ ⲥⲩⲱⲡⲉ ⲙⲙⲟⲓ ⲉ ⲧⲣⲁⲟⲩⲱϣϐ̄ ⲙ̄ ⲡⲁⲓ · ⲁⲗⲗⲁ ⲛ̄ⲧⲥ
ⲡⲉⲧ ⲛⲁⲟⲩⲱϣϐ̄ ⲛⲁⲓ · ⲁⲉ ☩ⲟ̄ ⲛ̄ ϣⲟⲣⲡ̄ ⲉ̄ ⲣⲟϥ · ⲡⲉϫⲁϥ
ⲛ̄ⲥⲓ ⲡⲓⲁⲛⲧ ⲁⲉ ⲥⲁⲧⲁⲛⲁⲗ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲓ · ⲁⲛⲟⲕ ⲉ
ⲡⲉⲕⲛⲟⲩⲧⲉ · ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲁⲓⲣⲓⲟⲧⲣⲟⲥ · ⲁⲙⲟⲩ ⲧ-
ⲛⲟⲩ ⲙ̄ⲡ̄ ⲟⲩⲱϣϐ̄ ⲙ̄ ⲡⲣⲱϐ ⲛ̄ ⲛⲁⲥⲓⲁ :—Πεϫⲁϥ ⲛ̄ⲥⲓ
ⲙⲁⲥⲧⲓⲕⲁ ⲁⲉ ⲛ̄ⲑⲉ ⲥⲩⲱⲡⲉ ⲙⲙⲟⲓ · ⲟⲩⲁⲉ ⲁ̄ⲛⲟⲕ · ⲟⲩⲉ
ⲧⲁ ⲗⲉⲩⲉⲱⲛ ⲧⲏⲣⲥ̄ ⲉ ⲧⲣⲉⲛⲟⲩⲱϣϐ̄ ⲙ̄ ⲡⲉⲧ ⲥⲟⲃⲕ̄ ⲉ ⲣⲟ ·

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трепотшщт̄ ⲙ̄ пет соⲃ̄ⲛ̄ е рон· кат сар· анон Oriental 7021.
ⲭⲉⲡⲡⲉⲩⲙⲁ· паї ⲁⲉ отка ⲫ пе· ⲛ̄ⲧⲛ̄ⲛⲁотшщт̄ ан
нач· пеⲭач нач он· ⲛ̄ⲥⲓ ⲡⲛⲟⲩⲧⲉ· ⲙ̄ ⲡⲉⲉⲩ
щоⲙⲡ̄ ⲛ̄соп ⲭⲉ па протоплаⲥⲙа· ⲙⲛ̄ ⲛ̄ анок
ан· пент аікаⲟⲓста ⲙ̄ⲙок наї ⲛ̄ архнстратн-
тос ⲫа рат аітре ⲛⲁⲁⲩⲉⲗос | [ⲫⲩ]потасⲥе нак е Fol. 13 b
па[ї] ⲙⲁ· тенот [ⲭⲉ] кнастаⲥіаⲍе ⲛ̄ та ⲙⲡ̄теро· [ⲕⲁ]
[т]енот кнаотшнⲍ̄ е ⲃол ⲭⲛ̄ от[ⲙ]ⲡ̄татсшт̄ⲙ̄ е
трещщопе [е]сⲙни е ⲃол ⲙⲛⲁ епеⲫ·⁘ тенот ⲛ̄ат
сабе ⲛ̄ⲫ̄ⲣⲁⲗ е тре ⲧⲧшоуи ⲉⲭⲛ̄ ⲛⲉⲩⲭⲓсооуе:—
тенот кстⲙⲁне ⲛ̄ отⲙⲡ̄татсшт̄ⲙ̄ ⲱ ⲙастнⲙа·
ⲙⲛ̄ ⲛ̄ⲧⲕ̄ па ⲫ̄ⲣⲁⲗ ан· ⲙⲛ̄ анок ан пе пекⲭ̄ⲥ̄·
ⲙⲛ̄ ⲙⲡ̄таі ⲉⲍⲟтсіа ⲙ̄ⲙаⲩ е ноⲭⲕ̄ е ⲃол ⲫа па
ро· ⲁⲧⲱ ⲉⲥⲓ ⲛ̄ тоотⲕ̄ ⲙ̄ пекнос ⲛ̄ еоот:—паі
ете ⲙⲡ̄ отоп ⲭⲛ̄ та ⲙⲡ̄теро тнрⲥ̄ щиш нⲙⲙач
ⲉі ⲙⲛ̄ теі анок ⲙⲡ̄ па ⲉішт ⲙⲡ̄ пепⲛⲁ ет отаⲁⲃ·
сшт̄ⲙ̄ тенот ⲛ̄сші· ⲁⲙⲟⲩ нⲥ̄ отшщт̄ ⲙ̄ па плас-

каї сар Анон ⲭⲉⲡⲡⲁ паі ⲁⲉ отка ⲫ пе ⲛ̄ ⲫⲛа- Oriental 6781.
отшщт̄ нач ан· пеⲭач он нач ⲙ̄ ⲡⲉⲉⲩ сⲛ̄ снаⲩ
ⲙⲛ̄ ⲡⲉⲉⲩ щоⲙⲡ̄ ⲛ̄соп ⲭⲉ па протоплаⲥⲙа ⲙⲛ̄ н
анок ан пент аікаⲟⲓста ⲙ̄ⲙок ⲛ̄ архнстра-
тнкос | ⲫа рат аітре ⲛⲁⲁⲩⲉⲗос ⲫⲩпотасе ⲫа ратⲕ̄· Fol. 3 b
Тенот ⲥе екнастаⲥіаⲍе ⲛ̄ та ⲙⲡ̄терⲟ̄· тенот ек- ⲓⲏ
наотшнⲍ̄ е ⲃол ⲛ̄ отⲙⲡ̄татсшт̄ⲙ̄· е трещщопе
есⲙни е ⲃол ⲙⲛⲁ ⲉⲡⲉⲫ· Тенот екнатсабе ⲛ̄ⲫ̄ⲣⲁⲗ
е ттоотн ⲉⲭⲛ̄ ⲛⲉⲩⲭⲓсооуⲉ̄· тенот екнастⲙане
ⲛ̄ отⲙⲡ̄татсшт̄ⲙ̄ ⲱ ⲙастнⲙа· ⲙⲛ̄ ⲛ̄ток па ⲫ̄ⲣ-
ⲁⲗ ан· ⲙⲛ̄ анок ан пе пекхоеіс· ⲙⲛ̄ ⲙⲡ̄таі
ⲉⲍⲟтсіа ⲙ̄ⲙаⲩ е ноⲭⲕ̄ е ⲃол ⲫа па ро ⲁⲧⲱ ⲉⲥⲓ
ⲛ̄ тоотⲕ̄ ⲙ̄ па нос ⲉпеоот· паі тенот ете ⲙⲡ̄
отоп ⲭⲛ̄ та ⲙⲡ̄терⲟ̄ тнрⲥ̄ щиш нⲙⲙач· ⲉі ⲙⲛ̄
теі анок ⲙⲡ̄ па ⲉішт ⲙⲡ̄ пепⲛⲁ ⲉ̄т отаⲁⲃ сшт̄ⲙ̄
ⲛ̄сші нⲥ̄ отшщт̄ ⲙ̄ па плаⲥⲙа· Пеⲭач ⲛ̄ⲥⲓ

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Oriental 7021. ⲙⲁ · ⲡⲉϫⲁⲩ ⲛ̄ⲥⲓ ⲡⲣⲉⲥⲃⲩⲧⲟⲩⲟⲩ ⲛ̄ ⲣⲱⲫⲟⲟⲙⲉⲓ
ⲛⲁⲣⲣⲏ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲧⲛⲣ̄ⲧ̄ ⲉⲩⲛⲟⲧⲁⲥⲥⲉ ⲛⲁⲩ · ⲭⲉ ⲛ̄ⲛ
ⲥⲩⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉⲛⲉϥ̄ · ⲉ ⲧⲣⲁ ⲟⲩⲱⲱⲧ̄ ⲛ̄ ⲭ̄ⲥ̄ ⲥⲛⲁⲩ
ⲁⲛⲟⲕ ⲙ̄ⲙⲛ̄ ⲧⲁ ⲧⲁϫⲓⲥ ⲧⲛⲣⲥ̄ ·⁘ ⲧⲛⲣⲥ̄ (*sic*) ⲙⲁⲗⲓⲥⲧⲁ · ⲙ
ⲡⲉⲧ ⲟ ⲛ̄ ⲛⲟⲩ ⲉ ⲣⲟⲓ · ⲉⲓ ⲙⲁⲛ ⲧⲉⲓ ⲛ̄ⲧⲟⲕ · ⲫ̄ ⲧⲙ̄ⲧⲉⲣ
Fol. 14 *a* ⲧⲛⲣⲥ̄ ⲛ̄ ⲧⲡⲉ · ⲁⲩⲱ ⲉⲓⲱⲁⲛⲣ̄ ⲫⲛⲁⲓ ϯⲛⲁⲣⲱⲱⲉ | ⲫⲱ
ⲙ̄ⲙⲏ̄ ⲧⲁ ⲧⲁϫⲓⲥ ⲉ ⲧⲁ ⲙ̄ⲙⲧⲉⲣⲟ ⲙⲁⲣⲁⲁⲧ · ⲛ̄ⲧⲉⲉ ⲥⲩⲱⲡ
ⲙ̄ⲙⲟⲓ ⲉ ⲟⲩⲱⲱⲧ̄ ⲙ̄ ⲡⲉⲧ ⲥⲟⲃ̄ⲕ̄ ⲉ ⲣⲟⲓ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟ
ⲁϥⲥⲱⲛⲧ̄ ⲛ̄ⲥⲓ ⲛⲓⲟⲩⲧⲉ ⲁϥⲟⲧⲉⲣⲥⲁⲣⲝⲉ ⲛ̄ ⲟⲩⲛⲟⲩ
ϫⲉⲣⲟⲃⲉⲓⲙ ⲁⲩⲣⲁⲣⲧⲏ̄ ⲁϥⲁⲁⲩ ⲛ̄ⲥⲱⲃ ·⁘ ⲁⲩⲕⲉⲗⲉⲩ
ⲛ̄ⲥⲓ ⲙⲓⲭⲁⲏⲗ ⲉ ⲃⲱⲗ ⲫ̄ ⲙ̄ⲙⲁ ⲡⲉϥⲣⲱⲕ ⲙ̄ⲙ̄ ⲧⲉϥⲥⲣⲏⲡⲉ ⲙ̄
ⲡⲉϥⲣⲁⲃⲃⲁⲟⲥ ⲉⲧ ⲟ ⲛ̄ ⲟⲩⲟⲉⲓⲙ ⲙ̄ⲙ̄ ⲡⲉϥⲙⲟϫⲕ̄ⲩ̄
ⲥⲁⲡⲡⲓⲣⲟⲛ · ⲁⲩⲫⲓ ⲙ̄ⲙⲁⲩ ⲫⲓⲱⲱϥ ⲙ̄ ⲡⲉϥ[ⲉ]ⲟⲟⲩ ⲧⲛⲣ̄
ⲁⲩϯ ⲛⲁⲩ ⲛ̄ ⲟⲩⲣⲁⲃⲃⲁⲟⲥ ⲛ̄ ⲕⲁⲕⲉ ⲙ̄ⲙ̄ ⲛⲉⲧ ⲙ̄ⲙⲁ
ⲧⲏⲣⲟⲩ ⲁⲩⲛⲟϫⲟⲩ ⲉ ⲃⲱⲗ ⲫ̄ ⲧⲙ̄ⲧⲉⲣⲟ · ⲁⲩⲱ
ⲙⲓⲭⲁⲏⲗ · ⲉⲓⲣⲉ ⲛ̄ ⲣⲱⲃ ⲙ̄ⲙⲁ · ⲛ̄ⲧⲁⲩⲟⲉⲣⲥⲁⲣⲝ
ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲩ ⲁⲩⲁⲗⲁⲣⲧⲉ ⲙ̄ⲙⲟⲩ ⲁⲩⲟⲩⲱⲱⲩ̄

Oriental 6781. ⲡⲓⲟⲩⲟⲓⲟ ⲛ̄ ⲣⲱⲫⲟⲟⲙⲉⲓ ⲛ̄ ⲛⲁⲣⲣⲏ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲧⲛⲣ̄
ⲉⲩⲛⲟⲧⲁⲥⲥⲉ ⲛⲁⲩ ⲭⲉ ⲛ̄ⲛⲉ ⲥⲩⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉⲛⲉϥ̄ ⲉ ⲧⲣⲁ ⲟⲩ
ⲱⲱⲧ̄ ⲛ̄ ⲭⲟⲉⲓⲥ ⲥⲛⲁⲩ · ⲁⲛⲟⲕ ⲙ̄ⲙⲛ̄ ⲧⲁ ⲧⲁϫⲓⲥ ⲧⲛⲣⲥ̄
Καὶ μαλίστα μὴ πε πετ ο ⲛ̄ ⲛⲟⲩ ⲉ ⲣⲟⲓ ⲉⲓ ⲙⲁⲛ ⲧⲉⲓ
ⲛ̄ⲧⲟⲕ ⲫ̄ ⲧⲙ̄ⲧⲉⲣⲟ ⲧⲛⲣⲥ̄ ⲛ̄ ⲧⲡⲉ ⲁⲩⲱ ⲉⲓⲱⲁⲛⲣ̄ ⲫⲛⲁⲓ
ϯⲛⲁⲣⲱⲱⲉ ⲫⲱ · ⲙ̄ⲙⲏ̄ ⲧⲁ ⲧⲁϫⲓⲥ ⲉ ⲧⲁ ⲙ̄ⲙⲧⲉⲣⲟ ⲧⲛⲣ̄
ⲙⲁⲣⲁⲁⲧ :—ⲛ̄ⲧⲉⲉ ⲥⲩⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉ ⲟⲩⲱⲱⲧ̄ ⲙ̄ ⲡⲉⲧ ⲥⲟⲃ̄ⲕ̄
ⲉ ⲣⲟⲓ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟ ⲁϥⲥⲱⲛⲧ̄ ⲛ̄ⲥⲓ ⲛⲓⲟⲩⲧⲉ ⲁ
ⲥⲱⲛⲧ̄ · ⲁϥⲟⲧⲉⲣⲥⲁⲣⲝⲉ ⲛ̄ ⲟⲩⲛⲟⲩ ⲛ̄ ⲭⲉⲣⲟⲃⲉⲓⲙ ⲁⲩⲣⲁⲣⲧⲏ̄
ⲁϥⲁⲁⲩ ⲛ̄ⲥⲱⲃ · ⲁⲩⲕⲉⲗⲉⲩⲉ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲁⲩⲟⲩⲱⲩ̄
ⲙ̄ ⲡⲣⲱⲕ ⲙ̄ⲙⲏ̄ ⲧⲉⲥⲣⲏⲡⲉ · ⲙ̄ⲙⲏ̄ ⲡⲉⲣⲁⲃⲃⲁⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓ
ⲙ̄ⲙⲏ̄ ⲡⲙⲟϫⲕ̄ⲩ̄ ⲛ̄ ⲥⲁⲡⲡⲓⲣⲟⲛ · ⲁⲩⲫⲓ ⲫⲓⲱⲱϥ ⲙ̄ ⲡⲉⲟⲟ
Fol. 4 *a* ⲧⲛⲣ̄ | ⲁⲩϯ ⲛⲁⲩ ⲛ̄ ⲟⲩⲣⲃⲣ̄ ⲛ̄ ⲕⲁⲕⲉ ⲙ̄ⲙⲏ̄ ⲛⲉⲧ ⲙ̄ⲙⲁ
ⲓⲃ ⲧⲏⲣⲟⲩ ⲁⲩⲛⲟϫⲕ̄ⲩ̄ ⲉ ⲃⲱⲗ ⲛ̄ ⲧⲉⲩⲙ̄ⲧⲉⲣⲟ · ⲁⲩⲱ
ⲙⲓⲭⲁⲏⲗ ⲉⲓⲣⲉ ⲛ̄ⲣⲱⲃ ⲙ̄ⲙⲁ ⲛ̄ⲧⲁⲩⲟⲉⲣⲥⲁⲣⲝ ⲙ̄ⲙⲟⲟⲩ

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ⲧⲫⲥⲟⲩ· ⲁⲩⲛⲟⲭⲫ ⲉ ⲃⲟⲗ ⲉⲡ ⲧⲡⲉ ⲙⲡ ⲛⲉⲧ ⲛⲏⲏⲁⲩ Oriental 7021.
ⲧⲏⲣⲟⲩ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲡⲁⲥⲁⲑⲟⲥ· ⲙⲟⲩⲧⲉ ⲉ ⲙⲓⲭⲁⲏⲗ
ⲉⲡⲏ ⲡⲧⲫⲛⲁⲩ ⲉ ⲡⲉⲩⲟⲩⲣⲟⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲡⲗⲁⲥⲙⲁ·
ⲁⲩⲱ ⲧⲫⲙⲡⲧⲣⲁⲁⲩ· ⲡⲉⲭⲉ ⲡⲭⲥ ⲛⲁⲩ· ⲉⲡ ⲧⲙⲛⲛⲧⲉ
ⲛ ⲛⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ ⲙⲡⲛⲧⲉ ⲭⲉ ⲙⲓⲭⲁ[ⲏⲗ] ⲡⲉ ⲧⲥⲟⲙ
ⲏⲗ· ⲣⲱⲙⲉ ⲡⲉ ⲡⲓⲟⲩⲧⲉ·: ⲁⲙⲟⲩ· Ⲡⲉⲭⲁⲩ ⲡⲁ ⲉⲡⲉ-
ⲥⲧⲣⲁϯⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲙⲟⲩ ⲡⲉⲛϯ ⲁⲩ- Fol. 14 b
ⲙⲓⲧⲉ ⲁⲩⲭⲣⲟ:—ⲁⲙⲟⲩ ⲱⲁ ⲣⲟⲓ ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲣⲉⲩ- ⲕⲉ
ⲗⲁⲕⲱⲛⲉⲓ ⲉ ⲡⲟⲩⲉⲣⲥⲁⲣⲉ ⲛⲉ ⲡⲉⲩⲣⲣⲟ· ⲉⲓⲥ ⲣⲏⲛⲧⲉ
ⲥⲁⲣ ⲁⲉⲓⲙⲉ ⲉ ⲡⲉⲕⲟⲧⲱⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲓ· ⲙⲡ ⲡⲁ
ⲡⲗⲁⲥⲙⲁ ⲧⲏⲣⲟ· ⲁⲛⲟⲕ ⲣⲱⲟⲧ ⲟⲛ ⲫⲁⲥⲟⲟⲩⲧⲡ ⲛⲉ ⲡⲁ
ⲟⲧⲱⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲁⲩⲟⲩⲱⲛ ⲛ ⲧⲉⲕⲧⲁⲡⲣⲟ
ⲱ ⲙⲓⲭⲁⲏⲗ· ⲙⲡⲟ ⲁⲓ ⲛⲁⲕ ⲛ ⲛⲁⲙⲡⲧⲱⲙⲣⲧⲏⲩ·
ⲧⲏⲣⲟⲩ ⲣⲣⲁⲓ ⲛ ⲣⲏⲧⲕ· ⲭⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲍⲱ ⲉⲕⲥⲟⲡⲥⲡ
ⲙⲙⲟⲓ ⲛ ⲛⲁⲩ ⲛ ⲙⲙⲁ· ⲉⲭⲛⲛ ⲡⲁ ⲉⲡⲉ ⲙⲡ ⲧⲁ ⲣⲓⲕⲱⲛ·

ⲛⲁⲩ· ⲁⲩⲁⲗⲗⲁⲣⲧⲉ ⲛⲛ ⲡⲥⲁⲧⲁⲛⲁⲥ ⲁⲩⲃⲱⲱⲥ ⲛ ⲧⲉⲩⲥⲟⲙ Oriental 6781.
ⲁⲩⲛⲟⲭⲫ ⲉ ⲃⲟⲗ ⲉⲡ ⲧⲡⲉ ⲙⲡ ⲛⲉⲧ ⲛⲏⲏⲁⲩ ⲧⲏⲣⲟⲩ
ⲁⲩⲛⲟⲭⲫ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲩⲙⲡⲧⲉⲣⲟ· ⲋ ⲡⲓⲟⲩⲧⲉ ⲡⲁⲥⲁⲑⲟⲥ
ⲙⲟⲩⲧⲉ ⲉ ⲙⲓⲭⲁⲏⲗ ⲉⲡⲏ ⲡⲧⲣⲉⲩⲛⲁⲩ ⲉ ⲡⲉⲩⲟⲩⲣⲟⲧ ⲉ
ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲡⲗⲁⲥⲙⲁ· ⲁⲩⲱ ⲧⲉⲩⲙⲡⲧⲣⲉⲩⲙⲓⲧⲉ ⲉⲭⲛⲛ
ⲡⲉⲩⲭⲟⲉⲓⲥ· ⲡⲉⲭⲁⲩ Ⲛⲁⲩ ⲉⲡ ⲧⲙⲛⲛⲧⲉ ⲛ ⲡⲉⲧⲁⲍⲓⲥ
ⲧⲏⲣⲟⲩ ⲛ ⲙⲡⲛⲧⲉ ⲭⲉ ⲙⲓⲭⲁⲏⲗ ⲉⲧⲉ ⲡⲉⲩⲟⲩⲱⲣⲛⲛ ⲡⲉ[1]
ⲧⲥⲟⲙ ⲛⲏⲗ ⲣⲱⲙⲉ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲁⲙⲟⲩ ⲡⲉⲭⲁⲩ ⲡⲁ ⲉⲡⲓ-
ⲧⲣⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲙⲟⲩ ⲡⲉⲛⲧ ⲁⲩⲙⲓⲧⲉ
ⲁⲩⲭⲣⲟ:—Ⲁⲙⲟⲩ ⲱⲁ ⲣⲟⲓ ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲣⲉⲩⲗⲁⲕⲱⲛⲉⲓ
ⲉ ⲡⲟⲩⲉⲣⲥⲁⲣⲉ ⲛⲉ ⲡⲉⲩⲣⲣⲟ· Ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲉⲓⲙⲉ ⲉ ⲡⲉⲕ-
ⲟⲧⲱⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲓ ⲙⲡ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ⲧⲏⲣⲟ· ⲁⲛⲟⲕ
ⲣⲱⲧ ⲫⲁⲥⲟⲟⲩⲧⲡ ⲛⲉ ⲡⲁ ⲟⲧⲱⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲕ·
ⲁⲩⲟⲩⲱⲛ Ⲛ ⲧⲉⲕⲧⲁⲡⲣⲟ ⲱ ⲙⲓⲭⲁⲏⲗ ⲛⲓ ⲛⲁⲕ ⲛ ⲛⲁⲙⲡ-
ⲧⲱⲙⲣⲧⲏⲩ ⲧⲏⲣⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲣⲏⲧⲕ· ⲭⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲍⲱ
ⲉⲕⲥⲟⲡⲥⲡ ⲙⲙⲟⲓ ⲛⲁⲩ ⲙⲙⲁ ⲉⲭⲛⲛ ⲡⲁ ⲉⲡⲉ ⲙⲡ ⲧⲁ

[1] On the margin is written ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲧⲥⲟⲙ ⲛ ⲡⲓⲟⲩⲧⲉ.

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ⲁⲛⲟⲕ ϥⲱ ⲛ̄ⲧⲁⲛⲁ ⲛⲁⲩ· ⲧⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲭⲉ ⲙⲁⲥⲧⲏⲣⲁ
ⲛⲁⲧ ⲧⲱⲛ ⲙ̄ⲙⲏ ⲛⲁ ⲡⲗⲁⲥⲙⲁ· ⲉⲥⲟⲧⲱⲙ ⲉⲡⲟⲭⲟⲩ ⲛ̄ⲥ.
ⲃⲟⲗ ⲙ̄ⲙⲟⲓ ⲛ̄ⲑⲉ ⲛⲧⲁⲓⲡⲟⲭⲣ̄ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲛ̄ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ
ⲁⲗⲗⲁ ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲧⲁⲣⲟⲩⲧⲕ̄ ⲉ ⲛⲁ ⲡⲗⲁⲥⲙⲁ ⲭⲉ ⲕⲁ
ⲉⲕⲉⲧⲟⲩⲭⲟⲟⲩ ⲉ ⲙ̄ⲡⲛⲁⲩ· ⲁⲩⲱ ⲛ̄ⲧ̄ⲥ paraκaλei ⲙ̄ⲙⲁ
ϩⲁ ⲣⲟⲟⲩ· ⲉⲧⲃⲏⲛⲏⲩⲉⲧ̄ ⲭⲉ ⲁⲛ̄ⲧ̄ ⲟⲩⲃⲁⲣⲧⲏϥ ⲁⲛⲟⲩ
ⲉⲓⲥ ϩⲛⲏⲧⲉ Ⲓ̅Ⲓ̅Ⲓ̅ ⲙⲓⲭⲁⲏⲗ· ϯⲧⲁⲣⲟ ⲙ̄ⲙⲟⲕ ⲉ ⲣⲁⲧⲕ̄ ⲙ̄
ⲡⲟⲟⲩ ⲛ̄ ⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛ̄ ⲛⲧⲁⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̄
Fol. 15 a ⲙ̄ⲡⲛⲧⲉ· ⲁⲩⲱ ⲡⲥⲁⲃⲗ̄ⲗⲁⲓ· | ⲙ̄ⲡ ⲛⲁ ⲉⲓⲱⲧ ⲙ̄ⲡ ⲡⲉⲡⲛ̄
ⲕ̄ⲍ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̄ⲡ ⲡⲉⲧ ⲟ ⲛ̄ⲛⲟⲥ ϩⲙ̄ ⲛ̄ⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̄
ⲙ̄ⲡⲛⲧⲉ ⲛ̄ⲧⲕ̄ⲣⲉ ⲱ̄ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲥⲟⲥ ⲙⲓⲭⲁⲏⲗ·
ⲗⲁⲟⲩ ⲛⲧ̄ ⲁⲣⲉ ⲣⲁⲧⲕ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲓ ⲙ̄ⲙⲟⲓ ⲛⲧ̄ ⲩⲱⲡⲉ
ⲉⲕⲧⲏⲕ ⲉ ⲛⲁ ⲟⲣⲟⲛⲟⲥ· ⲛ̄ ⲟⲩⲉⲓⲱ ⲙⲙⲁ ⲉⲕⲟⲩⲉⲣⲥⲁⲣⲓⲁ
ⲛ̄ ⲛ̄ⲥⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ ⲉⲧⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲕ ϩⲙ̄ ⲣⲱ
ⲙⲙⲁ· Ⲓ̅Ⲓ̅Ⲓ̅ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲥⲁⲃⲟ ⲛ̄ ⲛ̄ⲧⲁⲍⲓⲥ
ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ· ⲉ ⲩⲱⲡⲉ ⲛⲁⲕ ϩⲙ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ·

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ϩⲓⲕⲱⲙ· Ⲁⲛⲟⲕ ϥⲱ ⲛ̄ⲧⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲧⲥⲟⲟⲩⲛ ⲥⲁ
ⲭⲉ ⲙⲁⲥⲧⲏⲣⲁ ⲛⲁⲧ ⲧⲱⲛ ⲙ̄ⲙⲏ ⲛⲁ ⲡⲗⲁⲥⲙⲁ ⲉⲥⲟⲧⲱⲙ
ⲉ ⲧⲣⲁⲡⲟⲭⲟⲩ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲓ ⲛ̄ⲑⲉ ⲛⲧⲁⲓⲡⲟⲭⲣ̄ ⲉ ⲃⲟ
ϩⲙ̄ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ· ⲁⲗⲗⲁ ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲧⲁⲣⲟⲩⲧⲕ̄ ⲉ ⲛ
ⲡⲗⲁⲥⲙⲁ ⲭⲉ ⲕⲁⲥ ⲉⲕⲉⲧⲟⲩⲭⲟⲟⲩ ⲉ ⲙ̄ⲡⲛⲁⲩ· ⲁⲩⲱ ⲛ̄ⲧ̄ⲥ
paraκaλei ⲙ̄ⲙⲟⲓ ϩⲁ ⲣⲟⲟⲩ· ⲉⲧⲃⲏⲛⲏⲩⲉⲧ̄ ⲛⲧⲁⲕⲱ
Fol. 4 b ⲛⲁⲩ ⲉ ⲃⲟⲗ | ⲭⲉ ⲁⲛ̄ⲧ̄ ⲟⲩⲛⲟⲩⲧⲉ ⲛ̄ ⲩⲱⲣⲧⲙ̄ⲛ̄ⲧ· ⲉⲓⲥ ϩⲛⲏⲧ
ⲏ ⲱ̄ ⲙⲓⲭⲁⲏⲗ ϯⲧⲁⲣⲱ ⲙ̄ⲙⲟⲕ ⲉ ⲣⲁⲧⲕ̄ ⲙ̄ⲡⲟⲟⲩ ⲉⲥⲛ̄ ⲛ̄
ⲧⲁⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ· ⲁⲩⲱ ⲡⲥⲁⲃⲗ̄ⲗⲁⲓ ⲙ̄ⲡ
ⲛⲁ ⲉⲓⲱⲧ ⲙ̄ⲡ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡ ⲡⲉⲧⲟ ⲛ̄ ⲛⲟⲥⲉ
ⲣⲟⲛ ϩⲙ̄ ⲛ̄ⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̄ⲙ̄ⲡⲛⲧⲉ· ⲱ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲉ
ⲙⲓⲭⲁⲏⲗ ⲗⲁⲟⲩ ⲛⲧ̄ ⲁⲣⲉ ⲣⲁⲧⲕ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲓ ⲙ̄ⲙⲟⲓ
ⲛⲧ̄ ⲩⲱⲡⲉ ⲉⲕⲧⲏⲕ ⲉ ⲛⲁ ⲟⲣⲟⲛⲟⲥ ⲛ ⲟⲩⲇⲉⲓⲱ ⲙⲙⲁ ⲉ-
ⲟⲩⲉⲣⲥⲁⲣⲓⲉ ⲛ̄ ⲛ̄ⲥⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̄ⲙ̄ⲡⲛⲧⲉ· ⲉⲧⲥⲱⲧⲙ̄
ⲛ̄ⲥⲱⲕ ϩⲙ̄ ⲣⲱⲃ ⲙⲙⲁ· ⲱ̄ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲥⲁⲃⲟ
ⲛ̄ⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲉ ⲩⲱⲡⲉ ⲛⲁⲓ ϩⲙ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄ Ⲙⲓⲭⲁⲏⲗ

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Ⲡⲓϫⲁⲛⲁⲗ ⲡⲙⲟⲩⲧⲙⲟⲩ ⲁⲧⲱ ⲡⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ · Oriental 7021.
ⲁⲙⲟⲩ ⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ⲧⲕⲁⲡⲉ ⲧⲁⲓ ⲛ̄ⲧⲁⲕⲁⲁⲥ ⲉ ⲡⲉⲥⲛⲧ
ⲁⲕⲟⲧⲱⲱⲩⲧ̄ ⲙ̄ ⲡⲁ ⲡⲗⲁⲥⲙⲁ · ⲛ̄ⲣⲛⲧ̄ⲥ ⲧⲁϯ ⲉ ϫⲱⲥ ⲙ̄
ⲡⲓ̈ ⲛⲟⲩ ⲛ̄ ⲕⲗⲟⲙ · ⲡⲁⲓ ⲛ̄ⲧⲁⲓⲭⲓⲧⲩ̄ ⲫⲓϫⲛ̄ ⲧⲁⲡⲉ ⲙ̄
ⲡϫⲁϫⲉ ⁘ Ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲏⲥⲓⲥ ⲛ̄ⲧ̄ ⲁⲓ ⲛⲁⲕ ⲙ̄
ⲡⲉⲣⲁⲃⲁⲟⲥ ⲛ̄ⲧ̄ ⲱⲱⲡⲉ ⲛ̄ⲧ̄ ⲱⲱⲡⲉ (*sic*) ⲛ̄ ⲁⲣⲭⲛⲥⲧⲣⲁ-
ⲧⲏⲟⲥ ⲉ ⲡⲁⲁ ⲙ̄ ⲡⲕⲁⲧⲏⲟⲣⲟⲥ ⲙ̄ ⲡⲱⲓⲡⲉ · Ⲙ̄
ⲙⲓϫⲁⲛⲁⲗ ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲥⲓϫ ⲛ̄ ⲫⲃⲟⲩⲣ ⲛ̄ⲧ̄
ⲁⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉⲓ̈ ⲛⲟⲩ ⲛ̄ⲣⲟⲡⲗⲟⲛ · ⲛ̄ⲧ̄ ⲥⲃ̄ⲧⲱⲧⲕ̄ ⲉ ⲙⲓⲱⲉ|
ⲙ̄ⲙ̄ ⲛ̄ϫⲁϫⲉ ⲡⲉⲕⲣ̄ⲣⲟ ⁘ Ⲱ ⲙⲓϫⲁⲛⲁⲗ ⲁⲓ ⲛⲁⲕ ⲙ̄ ⲡⲙⲟⲩⲕⲣ̄ⲫ Fol. 15 *b*
ⲛ̄ⲥⲁⲡⲡⲓⲣⲟⲛ ⲉⲭⲛ̄ ⲧⲉⲕϯⲡⲉ · ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛⲉⲧ ϯ ⲟⲩⲃⲉ ⲓⲏ
ⲡⲉⲕⲁ̄ⲥ̄ ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ⲛ̄ⲥⲉⲥⲱⲧⲛ̄ ⲫⲛ̄ ⲟⲩⲥⲉⲡⲏ · ⲁⲩ-
ⲟⲩⲱⲛ ⲛ̄ ⲧⲉⲛⲧⲁⲡⲣⲟ · Ⲱ ⲡⲁ ⲗⲩⲧⲟⲩⲣⲥⲟⲥ ⲁⲓ ⲛⲁⲕ
ⲛ̄ ⲟⲩⲥⲟⲙ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲛ̄ⲩⲁϫⲉ ⲛⲁⲣ̄ ⲑⲉ ⲙ̄ ⲡⲉⲇⲣⲟⲟⲩ
ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲉⲫⲩⲁϫⲉ · ⲁⲙⲟⲩ ⲫⲟⲣⲉⲓ̈ ⲙ̄ ⲡⲁ ⲉⲟⲟⲩ Ⲱ

ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲙⲟⲩⲧⲙⲟⲩ · ⲁⲧⲱ ⲡⲥⲟⲟⲩⲛ ⲛ̄ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ̄ · Oriental 6781.
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲉⲕⲁⲡⲛ ⲧⲁⲓ̈ ⲛ̄ⲧⲁⲕⲁⲁⲥ ⲉ ⲡⲉⲥⲛⲧ
ⲁⲕⲟⲧⲱⲱⲩⲧ̄ ⲙ̄ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ⲛⲣⲛⲧ̄ⲥ ⲛ̄ⲧⲁϯ ⲉ ϫⲱⲥ ⲙ̄ ⲡⲉⲓ
ⲛⲟⲩ ⲛ̄ ⲉⲟⲟⲩ ⲛⲧⲁⲓ̈ⲭⲓⲧⲩ̄ ⲛ̄ ⲧⲟⲟⲧⲫ̄ ⲙ̄ ⲡϫⲁⲥⲓⲣⲛⲧ · ⲥⲟⲟⲩⲧⲛ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲥⲓϫ ⲛ̄ⲧ̄ ⲁⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉⲇⲣⲁⲃⲁⲟⲥ ⲛ̄
ⲟⲩⲟⲉⲓⲛ · ⲛ̄ⲧ̄ ⲱⲱⲡⲉ ⲛ ⲁⲣⲭⲛⲥⲧⲣⲁⲧⲏⲟⲥ ⲉ ⲡⲁⲁ ⲙ̄
ⲡⲁⲣⲭⲛⲥⲧⲣⲁⲧⲏⲟⲥ ⲙ̄ ⲡⲱⲓⲡⲉ Ⲙ̄ ⲙⲓϫⲁⲛⲁⲗ ⲥⲟⲟⲩⲧⲛ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲥⲓϫ ⲛ̄ⲧ̄ ⲁⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉⲇⲣⲁⲃⲁⲟⲥ ⲛ̄ⲧ̄
ⲱⲱⲡⲉ ⲛ̄ ⲁⲣⲭⲛⲥⲧⲣⲁⲧⲏⲟⲥ ⲉ ⲡⲁⲁ ⲙ̄ ⲡⲕⲁⲧⲏⲟⲣⲟⲥ ·
ⲙ̄ ⲡⲱⲓⲡⲉ · Ⲱ ⲙⲓϫⲁⲛⲁⲗ Ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲥⲓϫ
ⲛ̄ⲫⲃⲟⲩⲣ · ⲛ̄ⲧ̄ ⲁⲓ ⲛⲁⲕ ⲙ̄ ⲡⲉⲓ̈ ⲛⲟⲩ ⲛ̄ⲣⲟⲡⲗⲟⲛ · ⲛ̄ⲧ̄
ⲥⲃ̄ⲧⲱⲧⲕ̄ ⲉ ⲙⲓⲱⲉ ⲙ̄ⲙ̄ ⲛ̄ϫⲁϫⲉ ⲙ̄ ⲡⲉⲕⲣ̄ⲣⲟ · Ⲙ̄ ⲙⲓϫⲁⲛⲁⲗ
ⲁⲓ ⲛⲁⲕ ⲙ̄ ⲡⲙⲟⲩⲕⲣ̄ⲫ ⲛ̄ ⲥⲁⲡⲡⲓⲣⲟⲛ ⲛ̄ⲧ̄ ⲙⲟⲣⲫ̄ · ⲉⲭⲛ̄
ⲧⲉⲕϯⲡⲉ · ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛⲉⲧⲛⲁϯ ⲟⲩⲃⲉ ⲉ ⲡⲉⲕϫⲟⲉⲓⲥ
ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ⲛ̄ⲥⲉⲥⲱⲧⲛ̄ ⲫⲛ̄ ⲟⲩⲥⲉⲡⲏ : Ⲗⲩⲧⲟⲩⲱⲛ Fol. 5 *a*
ⲛ̄ ⲧⲉⲛⲧⲁⲡⲣⲟ̄ ⲱ̄ ⲡⲁ ⲗⲩⲧⲟⲩⲣⲥⲟⲥ · ⲁⲓ ⲛⲁⲕ ⲛ̄ ⲟⲩⲥⲟⲙ · ⲕⲁ
ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲉⲕⲱⲩⲁϫⲉ ⲛⲁⲣ̄ⲑⲉ ⲙ̄ ⲡⲉⲇⲣⲟⲟⲩ ⲛ̄ ⲟⲩ-
ⲙⲛⲛⲩⲉ · ⲉⲫⲩⲁϫⲉ · Ⲗⲙⲟⲩ ⲫⲣⲉⲓ̈ ⲙ̄ ⲡⲁ ⲉⲟⲟⲩ Ⲱ

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Oriental 7021. мιχαηλ· ϫε κας εκεταιε οτοη ιιι ε ✝ εοοτ ηαϊ
Εις ϱηητε αιειιε ε πεκοτωщ τηρ̄ ϖ̄ мιχαηλ
ϱοτη ε πα πλασια· αιιοτ τεηοτ ηϖ̄ ϩιακωηε
ηαι ε πβιος τηρ̄ η̄ τα ϱικωη :—Εις αϩαι τεηο
κιαηατ ε ροϥ ιιιατ· ματααϥ· ειιη̄ κε οτ
κατα ροϥ· αλλα εις οτιιαειη· αικααϥ ϱϖ̄ πεϥ
спїр ефнащωпе ефеιне ιιιοϥ :—Επει ϩη аїхоо
ϖ̄ мιχαηλ ϫε ηαηοτ прωιε ан ε тρ̄ϫс
ματααϥ· αλλα мαρ̄ηταιιιο ηαϥ η̄ οτβοηοο
κατα ροϥ·: ϖ̄ мїχαηλ пβοηοος ecο η̄ οτα
οτωτ ηιιιαϥ· ϫιη πηατ η̄ταїπλαccε ιιιοϥ
Fol. 16a αλλα ιιηατ ефеї | ηε ιιιοс ε ρατ̄ϥ :—Ш мїχαη
κϑ ειηε ηταιταιιιο η̄ ααιι ε τρεϥсω ματααϥ ει
οττε τεχρια ε τρατωсε ιῑ ππαραιcος·:—Ш
мιχαηλ παρχαггελος па пει косμос τηρ̄
ca пεснт ιῑ па ϑροηος· ✝ηατρεϥсωρϫ̄ ε βο

Oriental 6781. мιχαηλ· ϫε κας εκηατсαβε οτοη ιιι ε ✝ εοο
ηαι· εις ϱηητε αιειιε ε πεκοτωщε (sic) τηρ̄ ε ϱοτ
ε па πλασια· αιιοτ τεηοτ ηϖ̄ ϩιακοηει ηαι
πβιος τηρ̄ η̄ τα ϱικωη· εις αϩαι τεηοτ εκηα
ε ροϥ ιιιατ ματαδϥ· ειιη̄ κε οτ̄ κατα ροϥ
αλλα εις οτιιαειη αικαδϥ ϱϖ̄ πεϥспр̄· ефна
щωпе ιιιοϥ· επει ϩη аιοτω Єїхω ιιιοс
мιχαηλ ϫε ηαηοτ прωιε ан ε τρεϥсω ματααϥ
αλλα мαρ̄ηταιιιο ηαϥ η̄ οτβοηοος κατα ροϥ·
мιχαηλ τβοηοος η̄ ααιι· ϖ̄ η̄ οτ̄ η̄ οτωτ ηι
ηαϥ· ϫιη ιῑ πηατ η̄ταїπλαccε ιιιοϥ· Αλλ
ιιηατε ειηε ιιιοс ϖа ροϥ· ϖ̄ мιχαηλ· Єи
ηταιταιιιο η̄ ααιι ε τρεϥсω ματααϥ· οττ
τεχρια ε τρατωωсε η̄ οτπαραιcος· ϖ̄ мιχαη
Παρχαггελος пει косμος τηρ̄ ет ca пεснт
па ϑροηος· ✝ηατρεϥсωρϫ̄ ε βολ ϱϖ̄ пеιне

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ϩⲙ ⲡⲉⲙⲛⲉ ⲛ ⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲁ ϩⲓⲕⲱⲛ ⁘—Ⲧⲉⲛⲟⲩ Oriental 7021.
ⲁⲉ ⲱ ⲙⲓⲭⲁⲏⲗ ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲧⲟⲩϫ̄ ⲛ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉ
ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ· ⲁⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲩⲱⲡⲉ ⲉⲕⲧⲁⲕⲱⲙⲉⲓ ϩⲙ̄
ⲟⲩⲙ̄ⲡⲧⲩⲁⲣⲧⲏⲩ· ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ⁘—ⲱ
ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲡⲛⲉⲩⲟⲥ ⲧⲏⲣϥ̄ ⲛ ⲁⲅⲅⲉⲗⲟⲥ· ⲛⲁⲥⲟⲩⲛ̄
ⲡⲛⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⁘· ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲓ-
ⲥⲧⲣⲁⲧⲏⲥⲟⲥ ⲛ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ· ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉ
ⲡⲁⲣⲭⲱⲛ· ⲛ ⲛⲁ ⲧⲡⲉ ⲙ̄ⲙⲁ ⲛⲁ ⲡⲕⲁϩ· Ⲙⲓⲭⲁⲏⲗ ⲡⲉ
ⲡⲉϥ̄ⲧ ⲛⲟⲩϣⲉ ⲙ̄ⲙⲁⲩ ⲛ ⲧⲉⲑⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⁘—
ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲡⲣⲟⲥⲉⲛⲉⲕⲉⲓ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ·
ϩⲁ ⲡⲛⲉⲩⲟⲥ ⲧⲏⲣϥ̄ ⲛ ⲡⲛⲩⲣⲉ ⲛ ⲁⲅⲅⲉⲗⲟⲥ· ⲟⲩⲛ̄ ϩⲉⲛⲓⲟⲥ
ⲛ̄ϩⲣⲱⲃ ⲛⲁⲩⲱⲡⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲡⲛⲩⲣⲉ ⲛ ⲁⲅⲅⲉⲗⲟⲥ· ⲛ̄ⲧⲟⲕ ⲱ
ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ ⲛⲁⲥⲟⲡⲥ̄ⲡ ⲉ ϫⲱⲟⲩ ⲛ̄ⲧⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ·
ⲡⲛⲩⲣⲉ ⲙⲙ ⲡⲛⲉⲩⲟⲥ ⲛ ⲁⲅⲅⲉⲗⲟⲥ· | ⲛⲁϣⲓ ⲟⲩⲁ ⲉ ⲣⲟⲓ ϩⲓⲧⲛ̄ Fol. 16 b
ⲡⲉⲧ ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟⲟⲩ· ⲁⲗⲗⲁ ϯⲛⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲗ
ϩⲓⲧⲛ̄ ⲛⲉⲕⲥⲟⲡⲥ̄ⲡ ⲱ ⲙⲓⲭⲁⲏⲗ ⁘—Ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛ ⲧⲉⲣⲉ
ⲡϫ̄ⲥ ϫⲟⲟⲩ· ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄

ⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲁ ϩⲓⲕⲱⲛ· Ⲧⲉⲛⲟⲩ ⲁⲉ ⲱ ⲙⲓ- Oriental 6781.
ⲭⲁⲏⲗ· ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲧⲟⲩϫ̄ ⲛ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉ ⲧⲁ ⲙ̄ⲡ-
ⲧⲉⲣⲟ· ⲉ ⲧⲣⲉⲕⲙⲱⲡⲉ ⲉⲕⲁⲓⲁⲕⲱⲛⲉⲓ· ϩⲙ̄ ⲟⲩⲙ̄ⲡⲧⲩⲙⲡⲣⲧⲛⲩ·
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ· ⲱ ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲡⲛⲉⲩⲟⲥ ⲛ
ⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲥⲟⲩⲛ ⲡⲁ ⲣⲁⲓ· ⲉ ⲃⲟⲗ ⲟⲓ ⲧⲟⲟⲧϥ̄ ⁘| ⲱ ⲙⲓⲭⲁⲏⲗ Fol. 5 b
ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲕⲟⲥ· ⲛ ⲧⲥⲟⲙ ⲛ̄ⲙ̄ⲡⲛⲧ̄ⲉ· ⲕⲃ̄
ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲱⲛ· ⲛ ⲛⲁ ⲙ̄ⲡⲛⲧ̄ⲉ ⲙ̄ⲙⲁ ⲛⲁ ⲡⲕⲁϩ·
ⲱ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲉϥ̄ⲧ ⲛⲟⲩϣⲉ· ⲙ̄ⲙⲁⲩ ⲛ ⲧⲁ
ⲑⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲱ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧⲛⲁⲡⲣⲟⲥ-
ⲉⲛⲉⲩⲕⲏ ⲛⲁⲓ ⲛ ⲧⲁ ⲡⲣⲟⲥⲫⲟⲣⲁ ϩⲁ ⲡⲛⲉⲩⲟⲥ ⲛ ⲁⲅⲅⲉⲗⲟⲥ·
ⲟⲩⲛ̄ ϩⲉⲛⲓⲟⲥ ⲛ̄ϩⲣⲏⲧⲉ ⲛⲁⲩⲱⲡⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲡⲛⲩⲣⲉ ⲛ
ⲁⲅⲅⲉⲗⲟⲥ· ⲛ̄ⲧⲟⲕ ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ ⲛⲁⲥⲟⲡⲥ̄ⲡ ⲉ ϫⲱⲟⲩ
ⲛ̄ⲧⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲡⲛⲩⲣⲉ ⲙⲙ ⲡⲛⲉⲩⲟⲥ ⲛ ⲁⲅⲅⲉⲗⲟⲥ
ⲛⲁϫⲓⲟⲩⲁ ⲉ ⲣⲟⲓ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄ ⲡⲉⲧ ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟⲟⲩ·
ⲁⲗⲗⲁ ϯⲛⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄ ⲛⲉⲕⲥⲟⲡⲥ̄ⲡ ⲱ ⲙⲓⲭⲁⲏⲗ·
Ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛ ⲧⲉⲣⲉ ⲡϫ̄ⲟⲉⲓⲥ ϫⲟⲟⲩ ⲙ̄ ⲙⲓⲭⲁⲏⲗ·

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Oriental 7021. тєусіѫ· ауѣ є ѫωч ⲙ пєстєфанос ауаау і
арχаггєλос ауѡ ρі ѫωч ⲛⲛуоⲩтє ⲛєфраєіс ⲙ
ⲡтⲩпос ⲛ тєтріас єт оⲩааⲃ· єре пеⲙⲙе ⲛ тєуρі
кѡⲛ ρіхⲛ ⲛєсфраєіс ⲭе кас єре парχаггєло
ⲙιχаηλ наѕѡ єⲩпараκалєі ⲙ ⲡноⲩтє ⲛ оⲩоєιⲩ
ⲙⲙа єхⲛ тєуρікѡⲛ єтє анок пе· є тⲃє паι ро
ⲛⲧаιєι є парістоⲛ· ⲙ ⲙιχаηλ анок пєтⲛєιѡ
ааⲁⲁ· аⲃєλ паікаіос пⲩηре коⲩι ⲛ ат ноⲃє ⁘–
ϯсопсⲛ ⲙⲙок ρѡок ρⲙ пєι ноѕ ⲛ ⲩа ⲙⲡоот єт
ⲡⲩа пе ⲙ парχаггєλос єт оⲩааⲃ· ⲙιχаηλ ⁘–
єιраⲩе пєхаϥ ⲛⲥι аⲃєλ· ⲭе пет ⲡρ ⲩа паϥ
ⲙⲡоот ⲛтоϥ пет сопсⲛ ра па єιѡт ⲙⲛ та ⲙаа
ауѡ наү є ⲃол ⲛ тєүпараⲃасіс· аүѡ ⲛтоϥ пеⲛ
ауѕι ⲛ наѕѡрон є ρраι ⲩа ⲡноⲩтє ⲩаιт ⲫ
Fol. 17 a ⲛ таⲃⲩсіа ⲛ тоот· ⲙⲡе ч ϯ ρⲧⲛч є[illegible]є ⲛт[illegible]
ⲗⲁ ρⲛ оⲩсоотⲧⲛ· є тⲃє п[аι] аιраⲩе | ⲙⲡоот ⁘—се

Oriental 6781. аусоотⲧⲛ є ⲃол ⲛ тєуσіѫ· ауѣ є ѫωч ⲙ пєсте
фанос ауаау ⲛ арχаггєλос· ауѡ ρі ѫѡ
ⲛ ⲩоⲙⲛт ⲛєфраєїс ⲙ ⲡтⲩпос ⲛ тетріас є
оⲩааⲃ· єре пеⲙⲙе ⲛ тєуρікѡⲛ· ρіхⲛ ⲛєсфраєіс
ⲭе кас єре парχаггєλос наѕѡ єⲩсопсⲛ ⲙ
ⲡноⲩтє ⲛ оⲩⲃєⲓⲩ ⲙⲙа єхⲛ тєуρікѡⲛ Ⲥ тⲃє па
ρѡ ⲛⲧаιєι є пει ⲩа· єтє парістоⲛ ⲙ ⲙιχаⲛ
ⲙⲡоот· ⲁⲛок пе ааⲁⲁ пек єιѡт· ⲁⲃєλ пⲩηр
коⲩι ⲛ ат ноⲃє ϯсопсⲛ ⲙⲙок єкеταⲁоι ρѡок
пекраⲩе ⲙⲡоот ρⲙ ⲡⲩа ⲙ ⲙιχаⲛⲗ· єιраⲩ
пєхаϥ ⲭе петⲡр ⲩа паϥ ⲙⲡоот ⲛтоϥ пеⲛт аϥ
сопсⲛ ⲙ ⲡноⲩтє ра па єιѡт ⲙⲛ та ⲙаа ⲩаι
оⲩкѡ наү є ⲃол ⲛ тєүпараⲃасіс ⲛтаⲩаас· аⲩ
Fol. 6 a ⲛтоϥ пеⲛт ауѕι ⲛ наѕѡрон є ρраι ⲩа ⲡноⲩтє
ⲕⲍ ⲩаιт єⲩѕι ⲛ наѕⲩсіⲁ ⲛ тоот· ⲙⲡе ч ϯ ρⲧⲛч єⲛ
па сон ⲭе ⲙⲡ єⲩⲡтоⲩ ⲙ оⲩсоотⲧⲛ є тⲃє па

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†ⲛⲁⲩ ⲉ ⲣⲟⲕ ⲫⲱⲟⲩ ⲙⲡⲟⲟⲩ ⲉⲕⲧⲉⲗⲛⲗ ⲫⲙ ⲡⲓⲱⲁ ⲙ Oriental 7021.
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲧⲉⲗⲛⲗ
ⲡⲉϫⲁⲩ ⲛⲥⲓ ⲥⲛⲟ ⲉⲡⲉⲓ ⲁⲛ ⲛ ⲧⲉⲣⲉ ⲕⲁⲉⲓⲙ ⲙⲟⲩⲟⲩⲧ ⲛ
ⲁⲃⲉⲗ ⲡⲁ ⲥⲟⲙ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲓ ⲛ ⲛⲁ-
ⲉⲓⲟⲟⲧⲉ· ⲗⲧⲱ ⲙⲡⲉ ⲧⲁ ⲙⲁⲁⲩ ⲥⲛ ⲉⲣⲱⲧⲉ ⲉ ⲧⲥⲙⲛⲕⲟ
ⲙⲙⲟⲓ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲥⲟⲩⲱϫⲛ ⲫⲓⲧⲛ ⲧⲗⲩⲡⲏ ⲛ ⲁⲃⲉⲗ
ⲡⲁ ⲥⲟⲙ· ⲁⲗⲗⲁ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ
† ⲣⲣⲉ ⲙⲙⲁ ⲛⲁⲓ ⲙ ⲡⲓⲕⲟⲛ ⲉ ⲃⲟⲗ ⲫⲛ ⲙⲡⲏⲩⲉ· ⲉ ⲧⲃⲉ
ⲡⲁⲓ †ⲣⲁⲱⲉ ⲙⲡⲟⲟⲩ·:—Ⲉⲛⲱϫ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲡⲉⲛⲧⲁ
ⲡⲓⲟⲩⲧⲉ ⲡⲟⲟⲩⲛ̄ⲩ ⲉ ⲃⲟⲗ· ⲁⲣⲣⲟⲕ ⲫⲱⲟⲩ ⲫⲙ ⲡⲉⲓ ⲛⲟⲥ
ⲛ ⲱⲁ ⲛ ⲣⲁⲱⲉ ⲙⲡⲟⲟⲩ ⲉⲧⲉ ⲡⲓⲱⲁ ⲡⲉ ⲙ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲣⲁⲱⲉ ⲡⲉϫⲁⲩ ⲛⲥⲓ
ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲛⲟⲕ ⲉⲧ ⲥⲣⲁⲓ ⲛ ⲛⲓⲟⲃⲉ ⲙⲛ̄
ⲛⲁⲛⲟⲙⲓⲁ· ⲙⲛ̄ ⲛⲁⲥⲁⲑⲟⲛ· ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ ⲫⲛ
ⲛⲁⲍⲓⲭ· ⲙⲙⲏ ⲙⲙⲟⲓ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲡⲉⲧ ϫⲓ ⲙⲙⲟⲟⲩ ⲉ ⲣⲟⲩⲏ ⲱⲁ ⲡⲓⲟⲩⲧⲉ· ⲉⲩⲧ†
ⲛⲁⲩ ⲛ ⲛⲁⲥⲁⲑⲟⲛ ⲛⲓⲟⲃⲉ ⲣⲱⲟⲩ· ⲉⲩⲥⲟⲡⲥⲛ̄ ⲙⲙⲟⲩ ⲉ

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†ⲣⲁⲱⲉ ⲙⲡⲟⲟⲩ· Ⲥⲛⲟ †ⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙⲡⲟⲟⲩ ⲉⲕⲧⲉ- Oriental 6781.
ⲗⲛⲗ ⲫⲙ ⲡⲱⲁ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ·
ⲉⲓⲧⲉⲗⲛⲗ ⲡⲉϫⲁⲩ ⲉⲡⲉⲓ ⲁⲛ ⲛ ⲧⲉⲣⲉ ⲕⲁⲉⲓⲙ ⲙⲟⲩⲟⲩⲧ
ⲛ ⲁⲃⲉⲗ ⲡⲁ ⲥⲟⲙ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲓ ⲛ ⲛⲁ-
ⲉⲓⲟⲟⲧⲉ· ⲗⲧⲱ ⲙⲡⲉ ⲧⲁ ⲙⲁⲁⲩ ⲥⲛ ⲉⲓⲣⲱⲧⲉ ⲉ ⲧⲥⲙⲛⲕⲟ
ⲙⲙⲟⲓ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲥⲱϫⲛ ⲫⲓⲧⲛ ⲧⲗⲩⲡⲉ ⲛ ⲁⲃⲉⲗ ⲡⲁ
ⲥⲟⲙ· ⲁⲗⲗⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲧⲟⲩ ⲉⲧ ⲁⲓⲁ-
ⲕⲟⲛⲉⲓ ⲛⲁⲓ ⲉ ⲧⲁ ⲫⲣⲉ· ⲙ ⲡⲓⲕⲟⲛ ⲉ ⲃⲟⲗ ⲫⲛ ⲙⲡⲏⲩⲉ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ †ⲣⲁⲱⲉ ⲙⲡⲟⲟⲩ· ⲱ ⲉⲛⲱϫ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲡⲉⲛⲧⲁ
ⲡⲓⲟⲩⲧⲉ ⲡⲟⲃⲛⲉⲩ ⲉ ⲃⲟⲗ· ⲁⲣⲣⲟⲕ ⲫⲱⲟⲩ ⲫⲙ ⲡⲉⲓ ⲱⲁ
ⲉⲙⲡⲟⲟⲩ ⲉⲕⲣⲁⲱⲉ· ⲉⲓⲣⲁⲱⲉ ⲡⲉϫⲁⲩ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲛⲟⲕ
ⲉⲧ ⲥⲣⲁⲓ· ⲛ ⲛⲓⲟⲃⲉ· ⲙⲛ̄ ⲛⲁⲥⲁⲑⲟⲛ ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ
ⲫⲛ ⲛⲁⲍⲓⲭ ⲙⲙⲏ ⲉⲙⲙⲟⲓ· ⲙⲓⲭⲁⲏⲗ Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲧ ϫⲓ ⲙⲙⲟⲟⲩ ⲉ ⲣⲟⲩⲏ ⲱⲁ ⲡⲓⲟⲩⲧⲉ ⲉⲩⲧ†
ⲛⲁⲩ ⲛ ⲛⲁⲥⲁⲑⲟⲛ ⲛⲓⲟⲃⲉ Ⲍⲱⲟⲩ ⲉⲩⲥⲟⲡⲥⲛ̄ ⲙ ⲡⲓⲟⲩⲧⲉ

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Oriental 7021. тѣнитоу нⲁ̄ⲕѡ є ⲃоλ ⲛ̄ на па ⲥенос · є тѣє паі
ϯраѡє ⲙ̄пооу :—маѳоусала прⲗ̄λо ⲛ̄таікаіос ·
пеит ⲁⲭаіаі калѡс ⲣ̄ⲛ̄ нⲁ̄ⲣоос · ара оуⲣѡѡ
пе пекраѡє ⲙ̄пооу · ⲍе ϯнау є рок акоуⲃаѡ ·
Fol. 17 b тѡнос ⲣ̄ⲛ̄ тⲁннте ⲛ̄ пеі арістон ⲙ̄пооу :—пеха
ⲗⲃ ⲛ̄сі маѳоусала · ⲍе аѵѡ є тѣє ос ϯнараѡє ан
анок пе пиер ѡмоѵн ⲍⲓⲛ ⲁⲗⲁⲙ · а пархаг
ⲅелос ⲙⲓⲭⲁⲏⲗ ⲥⲓ ⲛ̄ па тѡⲃ̄ⲕ є ⲣаі ѡа пноуте
ⲁⲭⲭаріⲍе наі ⲛ̄ пеі нос ⲛ̄ ⲁⲣе · ⲣѡс те ⲛ̄те па
ⲁⲣе ⲙⲛ̄ нарⲙ̄пооуе · оуѡтⲃ̄ є пенеіѡт ⲁⲗⲁⲙ
ⲛ̄ маⲁⲃ ⲯⲓте ⲛ̄проⲙпе · є тѣє паі ϯраѡє ⲙ̄пооу
нѡⲣе паікаіос · ϯнау є рок екраѡє ⲙ̄пооу
сѡтⲙ̄ пеха ⲛ̄сі нѡⲣе · ⲛ̄ ⲁѡ ⲛ̄ ⲣе ⲛ̄ ϯнараѡ
ан · аѵѡ ⲛ̄тателнⲗ · епеі ⲁⲛ а пноуте ⲥѡⲛ
єⲩет пкосмос є ⲃоλ · ⲁⲩтаат є ⲣоуи є ткⲓⲃѡлос
ⲙⲛ̄ та сⲯⲓⲙе ⲙⲛ̄ нашире · ⲙⲛ̄ нет кⲓⲙ тироу
ⲣⲓⲍⲙ̄ пкаⲣ · ⲁⲩѡтаⲙ є ⲣѡⲙ ⲛ̄ про ⲛ̄ ткоіⲃѡлос

Oriental 6781. є тѣнитоу ѡаит ⲉⲩⲙⲡⲣⲧⲛⲩ нⲁ̄ⲕѡ нат є ⲃоλ ·
тѣє паі ϯраѡє ⲙ̄пооу · маѳоусала прⲗ̄λо ⲛ̄таі
каіос · пеит ⲁⲭаіаі калѡс ⲣ̄ⲛ̄ нⲉⲩⲣоос · ара оуⲛ̄
ⲣѡѡⲩ пе пекраѡє ⲙ̄пооу ⲍе ϯнау є рок акоуⲃаѡ
тѡнос ⲣ̄ⲛ̄ тⲁннте ⲛ̄ пеі арістон ⲙ̄пооу · пеха
ⲍе є тѣє ос ⲛ̄ ϯнараѡⲉ̄ ай анок пе пиер ѡмоѵ
Fol. 6 b ⲍⲓⲛ ⲁⲗⲁⲙ · ⲁ̄ пархаг|ⲅелос ⲙⲓⲭⲁⲏⲗ ⲥⲓ ⲛ̄ па
ⲕⲁ тѡⲃ̄ⲕ є ⲣаі ѡа пноуте · ⲁⲭⲭаріⲍе наі ⲛ̄ оунос
ⲉ̄наⲣⲉ · ⲣѡс ⲁⲉ ⲛⲧⲉ па ѡⲛ̄ⲍ ⲙⲛ̄ нарⲙ̄пооуⲉ̄ оуѡ
тѣє · є на па єѡт ⲁ̄ⲗⲁⲙ · ⲯⲓс ⲡⲯⲉ̄ маⲁⲃ ⲯⲓт
ⲛ̄проⲙпе · є тѣє паі ϯраѡє ⲙ̄пооу :—ѡ нѡⲣе паі
каіос ара краѡє ⲙ̄пооу ⲣⲙ̄ ⲡⲯⲁ ⲛ̄ пархаггє
лос ⲙⲓⲭⲁⲏⲗ · ⲛ̄наш ⲛ̄ⲛⲉ ⲛ̄ ϯнараѡє ан · епе
ан ⲛ̄та пноуте ⲥѡⲛ̄ⲍ єⲩет пкосмос є ⲃоλ ⲁⲩтаа
є ⲣоуи єткⲓⲃѡтос ⲙⲛ̄ та сⲯⲓⲙе ⲙⲛ̄ нашире ⲙⲛ̄
нет кⲓⲙ тироу ⲣⲓⲍⲙ̄ пкаⲣ · ⲁⲩѡтаⲙ є ⲣѡⲙ ⲛ̄

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ⲁⲛⲕⲁⲧⲁⲇⲣⲁⲕⲧⲏⲥ ⲛ̄ ⲧⲡⲉ ⲟⲩⲱⲕ ⲙⲛ̄ ⲛⲁ ⲡⲕⲁϥ· Oriental 7021.
ⲁⲩⲕⲱⲧⲉ ⲉ ⲣⲟⲓ ⲛ̄ⲣⲙⲙⲉ ⲛ̄ⲣⲟⲟⲩ· ⲙⲛ̄ ⲣⲙⲙⲉ ⲛ̄ ⲟⲩⲱⲛ·
ⲛ̄ⲧⲙⲉ ⲓⲛⲁⲩ ⲉ ⲣⲏ ⲟⲩⲁⲉ ⲟⲟϥ· ⲟⲩⲁⲉ ⲥⲓⲟⲩ· ⲁⲗⲗⲁ
ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣ̄ ⲣⲙⲙⲉ ⲛ̄ⲙⲟⲛ·
ⲙⲛ̄ ⲧⲕⲟⲓⲃⲱⲗⲟⲥ· ⲁϥⲥⲱ ⲉϥⲥⲟⲡⲥ̄ⲛ̄ ⲛ̄ ⲡⲓⲟⲩⲧⲉ ϣⲁⲛⲧⲉ
ⲡⲓⲟⲟⲩ ⲥⲃⲟⲕ ⲙ̄ⲡϥⲱⲙϣ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲥⲓ ⲡⲓⲉⲧ ϣⲟⲩⲟⲟⲩ
ⲛ̄ⲧⲁⲟⲩⲭⲁⲓ ⲙⲛ̄ ⲛⲉⲧ | ⲙ̄ⲙⲁⲁⲓ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯϩⲁϣⲉ Fol. 18 a
ⲙ̄ⲡⲟⲟⲩ·:—Ⲁⲃⲣⲁⲁⲙ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲁⲣⲁ ⲁⲕϩⲁϣⲉ ⲗⲉ
ⲣⲱⲟⲩ ⲙ̄ⲡⲟⲟⲩ· ⲣⲙⲙⲉ ⲡⲛⲁ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁϥ ϯϩⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ⲉⲡⲉⲓ
ⲁⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲟⲣⲡ̄ ⲛ̄ ⲣⲱⲙⲉ· ⲛ̄ⲧⲁ ⲙⲓⲭⲁⲏⲗ
ⲥⲟⲩⲗⲉ ⲉ ⲣⲟϥ· ⲙⲛ̄ ⲛⲁ ⲭ̄ⲥ̄· ⲙⲛ̄ ⲛ̄ⲧⲅⲕⲉ ϣⲃⲏⲣ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲩⲱ ⲁ ⲙⲓⲭⲁⲏⲗ· ⲥⲟⲡⲥ̄ⲛ̄ ⲛ̄
ⲡⲓⲟⲩⲧⲉ ⲉ ⲭⲱⲓ ⲁϥϯ ⲛⲁⲓ ⲛ̄ ⲓⲥⲁⲁⲕ ⲛⲁ ϣⲃⲏⲣⲉ· Ⲁⲩⲱ
ⲉⲩⲱⲡⲉ ⲣⲱ ϯⲙⲡϣⲁ· ⲁⲓⲟⲩⲱⲙⲉ ⲛ̄ⲧⲙⲙⲁⲩ ⲛ̄ⲣⲟⲟⲩ ⲉⲁ
ⲡϣⲏⲓ ⲛ̄ ⲗⲁⲃⲣ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯϩⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ·:—

ⲡⲣⲟ̄ ⲛ̄ ⲧⲕⲓⲃⲱⲗⲟⲥ ⲁⲛⲕⲁⲧⲁⲇⲣⲁⲕⲧⲏⲥ ⲛ̄ ⲧⲡⲉ ⲙⲛ̄ ⲡⲕⲁϥ Oriental 6781.
ⲟⲩⲱⲕ ⲁⲩⲕⲱⲧⲉ ⲉ ⲣⲟⲓ· ⲛ̄ ⲣⲙⲙⲉ ⲛ̄ⲣⲟⲟⲩ ⲙⲛ̄ ⲣⲙⲙⲉ ⲛ̄ⲟⲩⲱⲛ
ⲙ̄ⲡⲉ ⲓⲛⲁⲩ ⲉ ⲣⲏ· ⲟⲩⲁⲉ ⲟⲟϥ ⲟⲩⲁⲉ ⲥⲓⲟⲩ· ⲁⲗⲗⲁ
ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲩⲣ̄ ⲣⲙⲙⲉ ⲛ̄ⲙ-
ⲟⲛ ⲙⲛ̄ ⲧⲕⲓⲃⲱⲗⲟⲥ· ⲁϥⲥⲱ ⲉϥⲥⲟⲡⲥ̄ⲛ̄ ⲛ̄ ⲡⲓⲟⲩⲧⲉ
ϣⲁⲛⲧⲉ ⲡⲓⲟⲟⲩ ⲥⲃⲟⲕ· ⲙ̄ⲡϥⲱⲗⲙ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲥⲓ ⲡⲉⲧ
ϣⲟⲩⲟⲟⲩ ⲛ̄ⲧⲁⲟⲩⲭⲁⲓ ⲙⲛ̄ ⲛⲉⲧ ⲙ̄ⲙⲁⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ϯϩⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ· Ⲁⲃⲣⲁⲁⲙ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲁⲣⲁ
ⲕϩⲁϣⲉ ⲣⲱⲟⲩ ⲙ̄ⲡⲟⲟⲩ ⲣⲙⲙⲉ ⲡⲛⲁ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲥⲉ ⲡⲉϫⲁϥ ϯϩⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ·
ⲉⲡⲉⲓ ⲁⲛ ⲁⲛⲟⲕ ⲡⲉ ⲡⲓⲱⲟⲣⲡ̄ ⲙ̄ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁ ⲙⲓⲭⲁⲏⲗ
ⲥⲟⲩⲗⲉ ⲉ ⲣⲟϥ· ⲙⲛ̄ ⲛⲁ ⲭⲟⲉⲓⲥ ⲙⲛ̄ ⲡⲉϥⲕⲉϣⲃⲏⲣ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· Ⲁⲩⲱ ⲁ ⲙⲓⲭⲁⲏⲗ ⲥⲟⲡⲥ̄ⲛ̄ ⲛ̄ ⲡⲓⲟⲩⲧⲉ
ⲉ ⲭⲱⲓ ⲁϥϯ ⲛⲁⲓ ⲛ̄ ⲓⲥⲁⲁⲕ ⲛⲁ ϣⲃⲏⲣⲉ· ⲁⲩⲱ ⲉⲩⲱⲡⲉ
ⲣⲱ· ϯⲙⲡϣⲁ· ⲁⲓⲟⲩⲱⲙⲉ ⲛ̄ⲧⲙⲙⲁⲩ ⲛ̄ ⲣⲟⲟⲩ | ⲉⲁ ⲡϣⲏⲓ Fol. 7 a
ⲛ̄ ⲗⲁⲃⲣ̄ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯϩⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ⲱ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲕⲉ

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Oriental 7021. ⲓⲥⲁⲁⲕ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲡⲱⲛⲣⲉ ⲙ̅ⲙ̅ ⲡⲉⲣⲛⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ
ⲧⲉⲟⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲱⲛⲡ ⲙ̅ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛ̅ⲉ̅
ⲁⲣⲣⲟⲕ ⲫⲱⲟⲕ ⲉⲕⲥⲧⲟⲗⲓⲍⲉ· ⲛ̅ⲧⲣⲉ ⲧⲏⲣ̅ⲥ̅· ⲫ̅ⲙ̅ ⲡⲱⲁ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲥⲧⲟⲗⲓⲍⲉ
ⲡⲉⲭⲁⲥ ⲭⲉ ⲁⲛ̅ⲟ̅ ⲟⲩⲱⲛⲣⲉ ⲛ̅ ⲟⲩⲱⲧ ⲙ̅ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲙ̅ⲙ̅ ⲧⲁ
ⲙⲁⲁⲧ ⲁⲩⲱ ⲟⲩⲁⲅⲣⲏ ⲧⲉ ⲧⲁ ⲙⲁⲁⲧ· ⲉⲙ̅ⲡⲧⲁⲩ ⲱⲛⲣ
ⲛ̅ⲥⲁⲃⲗ̅ⲗ̅ⲁⲓ̈ ⲟⲩⲁⲉ ⲛ̅ⲥⲉⲡⲁⲭⲡⲟ ⲁⲛ· ⲙ̅ⲙ̅ⲡⲥⲱⲓ· ⲁ ⲡⲁ
ⲉⲓⲱⲧ ⲙⲟⲣⲧ̅ ⲉ ⲛⲁⲥⲓⲍ· ⲙ̅ⲙ̅ ⲛⲁⲟⲩⲣⲓⲛⲧⲉ· ⲁⲥⲧⲁⲗⲟ
ⲉⲭ̅ⲙ̅ ⲟⲩⲱⲛⲉ ⲫⲓⲭ̅ⲙ̅ ⲟⲩⲧⲟⲟⲩ ⲛ̅ ⲭⲁⲓⲉ· ⲁⲡⲁⲩ ⲫ̅ⲙ̅ ⲡⲁⲃⲁⲗ
ⲉ ⲧⲥⲟⲣⲧⲉ ⲫ̅ⲙ̅ ⲧⲥⲓⲍ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ· ⲭⲉ ⲉⲩⲛⲁⲕⲱ
ⲛⲉ̅ ⲙ̅ⲙⲟⲓ· ⲁⲫⲉⲓ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ· ⲁⲫⲁⲙⲁⲣⲧⲉ ⲛ̅ ⲧⲥⲟⲣⲧⲉ ⲫ̅ⲙ̅ ⲧⲥⲓⲍ ⲙ̅ ⲡⲁ
Fol. 18b ⲉⲓⲱⲧ ⲁϥ̅ⲛ̅ ⲟⲩⲉⲥⲟⲟⲩ ⲉ ⲡⲁ ⲙⲁ· ⲉ ⲡⲧⲁⲗⲟ | ⲉ ⲫⲣⲁⲓ
ⲗⲍ ⲁ ⲧⲁ ⲑⲩⲥⲓⲁ ⲱⲱⲡⲉ ⲉⲥⲁⲛⲕ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲣⲁⲱⲱ
ⲙ̅ⲡⲟⲟⲩ:—Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲓⲁⲕⲱⲃ· ⲡⲉⲛⲧ ⲁⲩⲥⲙ̅ⲙ̅ⲥⲟⲩ
ⲙ̅ⲡ̅ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲛ̅ ⲁⲡⲁⲧⲟⲥ· ⲙ̅ⲡ̅ ⲡⲣⲱⲙⲉ· ⲁⲣⲁ
ⲕⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ ⲫⲱⲟⲕ ⲫ̅ⲙ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉⲭⲁⲥ ⲫⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ ⲉ ⲡⲉⲣⲟⲩ

Oriental 6781. ⲓⲉⲥⲁⲁⲕ ⲡⲉⲣⲛⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲧⲉⲟⲩⲥⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁ
ⲉⲧⲱⲛⲡ· ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛ̅ⲉ̅· ⲁⲣⲣⲟⲕ ⲫⲱⲟⲕ ⲉⲕⲥⲧⲟ
ⲗⲓⲍⲉ ⲛ̅ ⲧⲉⲓ ⲫⲉ ⲧⲏⲣ̅ⲥ̅ ⲫ̅ⲙ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅ ⲉⲓⲥⲧⲟⲗⲓⲍⲉ, ⲡⲉⲭⲁⲥ ⲭⲉ ⲁⲛ̅ⲟ̅ ⲟⲩⲱⲛⲣ
ⲛ̅ ⲟⲩⲱⲧ ⲛ̅ⲧⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙ̅ⲙ̅ ⲧⲁ ⲙⲁⲁⲧ: ⲉⲙ̅ⲡⲧⲁⲩ ⲱⲛⲣ
ⲙ̅ⲙⲁⲧ ⲛ̅ⲥⲁⲃⲗ̅ⲗ̅ⲁⲓ̈ ⲟⲩⲁⲉ ⲛ̅ⲥⲉⲡⲁⲭⲡⲟ ⲁⲛ ⲙ̅ⲙ̅ⲡⲥⲱⲓ·
ⲁ ⲡⲁ ⲉⲓⲱⲧ ⲙⲟⲣⲧ̅ ⲉ ⲛⲁⲥⲓⲍ ⲙ̅ⲙ̅ ⲛⲁⲟⲩⲣⲓⲛⲧⲉ· ⲁⲥⲧⲁ
ⲗⲟⲓ ⲉⲭ̅ⲙ̅ ⲫⲉⲛ̅ⲱⲛⲉ ⲫ̅ⲙ̅ ⲟⲩⲧⲟⲟⲩ ⲛ̅ ⲭⲁⲓⲉ· ⲁⲡⲁⲩ ⲫ̅
ⲛⲁⲃⲁⲗ· ⲉ ⲧⲥⲟⲣⲧⲉ ⲫ̅ⲙ̅ ⲧⲥⲓⲍ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲭⲉ ⲉⲩⲛⲁ
ⲕⲱⲛ̅ⲉ̅ ⲙ̅ⲙⲟⲓ· ⲁϥ̅ⲛ̅ ⲉⲡ ⲟⲩⲉⲥⲟⲟⲩ ⲉ ⲡⲁ ⲙⲁ ⲛ̅ⲥⲓ ⲡⲁⲣⲭ
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅· ⲁⲫⲁⲙⲁⲣⲧⲉ ⲛ̅ ⲧⲥⲟⲣⲧⲉ ⲉⲧ ⲫ̅
ⲧⲥⲓⲍ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲭⲉ ⲉⲩⲛⲁⲕⲱⲛ̅ⲉ̅ ⲙ̅ⲙⲟⲓ· Ⲗ ⲧⲁⲱⲧ
ⲥⲓⲁ ⲱⲱⲡⲉ ⲉⲥⲁⲛⲕ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ
Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲓⲁⲕⲱⲃ ⲡⲉⲛⲧ ⲁⲩⲥⲙ̅ⲙ̅ⲥⲟⲩ ⲙ̅ⲡ̅ ⲡⲓⲟⲩⲧⲉ
ⲁⲩⲱ ⲛ̅ ⲁⲡⲁⲧⲟⲥ ⲫ̅ⲙ̅ ⲡⲣⲱⲙⲉ ⲁⲣⲁ ⲫⲱⲟⲕ ⲕⲣⲁⲱⲉ ⲙ̅

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ⲉⲡⲉⲓ ⲁⲛ · ⲛ̄ ⲧⲉⲣⲉ ⲛ̄ⲥⲁⲧ ⲛⲁ ⲥⲟⲛ · ⲁⲓⲱⲕⲉⲓ ⲛ̄ⲥⲱⲓ ⲉ Oriental 7021.
ⲙⲟⲟⲩⲧ · ⲁⲓⲃⲱⲕ ⲉ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ ⲛ̄ ⲧⲥⲩⲣⲓⲁ ⲉ ⲣⲁⲧ̄ⲩ
ⲛ̄ ⲗⲁⲃⲁⲛ · ⲙⲓⲭⲁⲏⲗ ⲡⲉⲓⲧ ⲁⲫⲉⲓ ⲱⲁ ⲣⲟⲓ · ⲁⲩⲡⲱⲣⲭ
ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲁⲩⲥⲙⲟⲩ ⲉ ⲣⲟⲓ ⲙ̄ⲡ̄ ⲛⲁⲩⲛⲣⲉ · ⲙ̄ⲡ̄
ⲛⲁⲣ̈ⲟⲟⲙⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲓⲛⲏⲗ ⲍⲓ ⲣⲁⲓ ⲉ ⲃⲟⲗ ⲛ̄-
ⲣⲏⲧ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲣⲁⲱⲉ ⲙ̄ⲡⲟⲟⲩ · Ⲓ ⲓⲱⲥⲏⲫ ⲡⲁⲓⲕⲁⲓⲟⲥ ·
ⲛ̄ ⲥⲁⲃⲉ ⲡⲉⲓⲧ ⲁⲩⲕⲱⲟ ⲉ ⲣⲟⲩ ⲉⲕⲣ̄ ⲟⲩ · ⲣⲱⲟⲕ ⲙ̄ ⲡⲉⲓ
ⲙⲁ ⲙ̄ⲡⲟⲟⲩ · ⲉⲕⲣⲁⲱⲉ ⲣⲙ̄ ⲡⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ · ⲁⲗⲗⲁ ⲡⲉⲭⲁⲩ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲭⲉ
ⲁⲗⲏⲑⲱⲥ ⲧⲙ̄ⲡⲱⲁ ⲛ̄ ⲣⲁⲓⲉ ⲙ̄ⲡⲟⲟⲩ · ⲭⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲛⲁⲥⲓⲛⲧ ⲕⲱⲣ ⲉ ⲣⲟⲩ ⲁⲧⲧⲁⲁⲧ ⲉ ⲃⲟⲗ · ⲉⲧⲕⲁⲣ ⲛ̄ ⲱⲙⲙⲟ ·
ⲁⲩⲱⲟⲡⲉ ⲛ̄ ⲉⲃⲓⲛⲓ · ⲛ̄ ⲧⲁⲗⲁⲓⲧⲟⲣⲟⲥ · ⲛ̄ ⲁⲧ ⲣⲱⲙⲉ ⲟⲛ̄
ⲟⲩⲟⲥ ⲛ̄ ⲑⲗⲓⲯⲓⲥ · ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̈ⲓⲭⲁⲏⲗ ⲉⲓ
ⲱⲁ ⲣⲟⲓ ⲁⲫⲁⲣⲉⲓⲧ ⲁⲫⲁⲁⲧ ⲛ̄ ⲣⲣⲟ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲣⲁⲱⲉ
ⲙ̄ⲡⲟⲟⲩ ·:—Ⲡⲱⲧⲥⲛⲉ ⲙ̄ⲡ̄ ⲁⲁⲣⲱⲛ · ⲙ̄ⲡ̄ ⲓⲏⲥⲟⲩ | ⲛ̄ Fol. 19a
ⲛⲁⲩⲏ · ⲁⲣⲱⲧⲛ̄ ⲛ̄ⲣⲱⲧ ⲧⲏⲩⲧⲛ̄ ⲣⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲣⲁⲱⲉ ⲗⲉ
ⲣⲙ̄ ⲡⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲉⲭⲁⲩ ⲛ̄ⲥⲓ

ⲙⲟⲟⲩ · ⲥⲉ ⲡⲉⲭⲁⲩ ⲧⲣⲁⲱⲉ ⲙ̄ⲡⲟⲟⲩ · ⲉⲡⲉⲓ ⲁⲛ ⲛ̄ ⲧⲉⲣⲉ Oriental 6781.
ⲛⲉⲥⲁⲧ ⲛⲁ ⲥⲟⲛ ⲁⲓⲱⲕⲉⲓ ⲛ̄ⲥⲱⲓ ⲉ̄ ⲙⲟⲟⲩⲧ ⲁⲓⲃⲱⲕ ⲉ ⲣⲁⲓ
ⲉ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ ⲛ̄ ⲧⲥⲩⲣⲓⲁ̄ · ⲉ ⲣⲁⲧ̄ⲩ ⲛ̄ ⲗⲁⲃⲁⲛ ·
ⲙⲓⲭⲁⲏⲗ ⲡⲉⲓⲧ ⲁⲫⲉⲓ ⲱⲁ ⲣⲟⲓ ⲁⲩⲡⲱⲣⲭ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲁ ⲃⲉⲕⲉ · ⲣⲙ̄ ⲡⲧⲃⲏⲟⲟⲩⲉ ⲁⲩⲥⲙⲟⲩ ⲉ ⲣⲟⲓ · ⲙ̄ⲡ̄ ⲛⲁⲩⲛⲣⲉ
ⲙ̄ⲡ̄ ⲛⲁⲣ̈ⲟⲟⲙⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲓⲛⲏⲗ · ⲍⲓ ⲣⲁⲓ ⲉ ⲃⲟⲗ
ⲛ̄ⲣⲏⲧ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲣⲁⲱⲉ ⲙ̄ⲡⲟⲟⲩ · ⲱ ⲓⲱⲥⲏⲫ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ ⲛ̄ ⲥⲁⲃⲉ ⲡⲉⲓⲧ ⲁⲩⲕⲱⲟ ⲉ ⲣⲟⲩ ⲉ̄ ⲧⲃⲉ ⲟⲩⲣⲱⲱⲕ · ⲙ̄-
ⲡⲟⲟⲩ ⲉⲕⲣⲁⲱⲉ · ⲡⲉⲭⲁⲩ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ | ⲭⲉ ⲁⲗⲏⲑⲱⲥ Fol. 7b
ⲧⲙ̄ⲡⲱⲁ̄ ⲛ̄ ⲣⲁⲓⲉ ⲙ̄ⲡⲟⲟⲩ · ⲭⲉ ⲛ̄ ⲧⲉⲣⲉ ⲛⲁⲥⲓⲛⲧ ⲕⲱⲣ ⲕⲉ
ⲉ ⲣⲟⲓ ⲁⲧⲧⲁⲁⲧ ⲉ ⲃⲟⲗ ⲉⲧⲕⲁⲣ ⲛ̄ ⲱⲙⲙⲟ · ⲁⲩⲱⲟⲡⲉ ⲛ̄ ⲉ-
ⲃⲓⲛⲓ ⲛ̄ ⲧⲁⲗⲁⲓⲧⲱⲣⲟⲥ ⲛ̄ ⲁⲧ ⲣⲱⲙⲉ · ⲟⲛ̄ ⲟⲩⲟⲥ ⲛ̄ ⲑⲗⲓⲯⲓⲥ ·
ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ⲱⲁ ⲣⲟⲓ ⲁⲫⲁⲣⲉⲓⲧ ⲁⲫⲁⲁⲧ ⲛ̄ ⲣⲣⲟ ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲣⲁⲱⲉ ⲙ̄ⲡⲟⲟⲩ : Ⲡⲱⲧⲥⲛⲉ ⲙ̄ⲡ̄ ⲁⲁⲣⲱⲛ
ⲙ̄ⲡ̄ ⲓⲏⲥ̄ ⲛ̄ ⲛⲁⲩⲏ · ⲁⲣⲱⲧⲛ̄ ⲣⲱⲧ ⲧⲏⲩⲧⲛ̄ ⲣⲙ̄ ⲡⲉⲓ ⲛⲟⲥ
ⲛ̄ ⲱⲁ ⲙ̄ⲡⲟⲟⲩ ⲣⲙ̄ ⲡⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ·

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Oriental 7021. нет отаав· хе пωн ρω пе пща аτω тπраще· х
мιχанλ пент аqмооще нммаи· мп̄ пq̄лаос
аτω аqсωтп̄ н̄ неnхахе аqхї моеιт ρнтп̄ е роτ
е пκаρ м̄ пернт е тбе паι тπраще м̄поот
Гедеωн †наτ е рок екраще м̄поот ρωωк ρ̄
парістон· м̄ мїχанλ· †раще ρωωт пехас
м̄поот· епеι ан мїχанλ· пент аqеι ща рої
аqмарт̄ ρ̄ тецсоυ· аqвωк аqпатассе м̄ммат
ραυ· аqотхаι н̄сι па λаос· е тбе паι †раще
м̄поот:—Ш маnωе мп̄ анна тецсρиме· отнр
пе петπраще м̄поот· пехаτ н̄сι некрітнс х
Епеι ан· анок ρенасрнл м̄п тπнητкоϊ м̄ пе
щнре щωпе наι· ансω п̄щλнλ ентаλе прос
фора е ρраї· м̄ пноτте· ετρ̄ пмееτе наι· а
пноτте † наι н̄ самψωн пατнатос аτω пеι к
щнре ρωωq раще нммаи м̄поот· Λатеιλ пеιω

Oriental 6781. пехаτ н̄сι нет отаав хе пωн ρω пе праще· х
мιχанλ пент аqмооще нммаи мп̄ пеqλаос
аτω аqсωтп̄ нненхахе аqхι моеιт· ρнтп̄ е роτ
е пκаρ м̄ пернт· е тбе паι ρω тπраще м̄поот
геδеωн †наτ е рок ρωωк м̄поот екраще ρ̄
парістон м̄ мїχанλ· †раще τωпоτ пехаq епе
ан мιχанλ пент аqеι ща рої· аqмарт̄ ρ̄ теq
соυ аιвωк апатассе м̄ маτρаи· аqотха
н̄сї пλаос е тбе паι †раще м̄поот Ш маnωе
мп̄ анна тецсρиме· отнр пе петπраще м̄поот
пехаτ н̄сι некрітнс хе аλнθос тπраще м̄поот
епеι ан· анок ρенасрнл м̄п тенητкоτ м̄
пещнре· щωпе наι· ансω епщλнλ ентаλ
θтсια е ρраι м̄ пноτте ετρ̄ пмееτе наι а
пноτте † наι н̄ самψωн пατнатос аτω пеι к
щнре ρωωq раще нммаи м̄поо̄ λаτ̄ пеῑω т̄

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ⲡ ⲡⲉϫⲥ̄ · ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄ ⲁⲧⲱ ⲡⲣⲣⲟ ⲏ̄ ⲇⲓⲕⲁⲓⲟⲥ · ϯⲛⲁⲩ Oriental
ⲉ ⲣⲟⲕ ⲙ̄ⲡⲟⲟⲩ ⲉⲕⲥⲏⲥⲏ̄ ⲉⲣⲏ̄ ⲧⲏⲏⲓⲟⲁⲣⲁ · ⲡ ⲡⲓⲕⲟⲛ 7021.
ⲙ̄ⲙⲛⲧ ⲛⲓⲕⲁⲏ ⲉⲣⲡ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛⲧⲁ ⲙ̄ⲓϫⲁⲏⲗ | ⲕⲁⲗⲉⲓ Fol. 19 *b*
ⲙ̄ⲙⲟⲓ ⲉ ⲣⲟⲩ ⲙ̄ⲡⲟⲟⲩ · ⲥⲉ ⲡⲉϩⲁⲩ ϯⲣⲁϣⲉ ⲁⲧⲱ ϯⲥⲧⲟ- ⲗⲍ
ⲗⲓⲍⲉ · ⁘ ⲉⲡⲉⲓ ⲁⲛ ⲉⲣⲉ ⲛⲉⲣⲣⲏⲧⲟⲛ · ⲏ̄ ⲡⲱⲁϩⲉ ⲧⲏⲣⲟⲩ ·
ⲡ ⲡⲭⲥ̄ ⲙ̄ⲙⲏ̄ ⲛⲉⲩⲗⲟⲩⲟⲥ ⲉⲓϫⲏ̄ ⲛⲉⲡⲗⲁⲍ ⲡ ⲡⲁ ⲣⲏⲧ ·
ⲁⲧⲱ ⲡⲉⲧ ⲧⲟⲟⲙⲉ ⲣⲱⲟⲩ ⲉ ⲡⲉⲓ ⲱⲁ ⲡⲉ ⲡⲁⲓ · ϫⲉ ⲱⲁⲣⲉ
ⲡⲁⲥⲥⲉⲗⲟⲥ ⲡ ⲡⲭⲥ̄ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̄ ⲣⲟⲧⲉ ⲣⲏⲧⲩ̄ · ⲁⲧⲱ
ⲱⲁⲙⲁⲣⲙⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ⁘—Ⲥⲟⲗⲟ-
ⲙⲱⲛ ⲡⲥⲟⲫⲟⲥ · ⲉⲓⲉ ⲛⲓ̄ ⲣⲁϣⲉ ⲁⲛ ⲛⲧⲟⲕ ⲙ̄ⲡⲟⲟⲩ ⲣⲙ̄
ⲡⲣⲁϣⲉ ⲡ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲓϫⲁⲏⲗ · ⲥⲉ
ⲡⲉϩⲁⲩ ⲛ̄ⲥⲓ ⲥⲟⲗⲟⲙⲱⲛ ·[1] ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ · ⲉⲡⲉⲓ ⲁⲛ
ⲙ̄ⲓϫⲁⲏⲗ · ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ · ⲡⲉⲛⲧ ⲁϥⲁⲁⲣⲉ ⲣⲁⲧⲩ̄
ⲛ̄ⲧⲙⲙⲁⲓ ⲙ̄ⲙⲛ ⲧⲁ ⲙ̄ⲡⲧⲕⲟⲩⲓ · ⲁⲩⲧⲣⲉ ⲟⲩⲉⲓⲣⲛⲓⲛ ⲱⲱⲡⲉ
ⲉⲣⲡ ⲛⲁⲣⲟⲟⲩ · ⲁⲩⲭⲡ ⲡ ⲡⲁ ⲧⲱⲃⲓ ⲉ ⲣⲁⲓ ⲱⲁ ⲡⲛⲟⲩⲧⲉ ·
ⲁⲓⲕⲱⲧ ⲡ ⲡⲉⲭⲏ ⁘—Ⲉⲍⲉⲕⲓⲁⲥ ⲡⲣⲣⲟ ⲏ̄ ⲇⲓⲕⲁⲓⲟⲥ ·
ϧⲣⲁϣⲉ ⲣⲱⲟⲕ ⲙ̄ⲡⲟⲟⲩ ⲣⲙ̄ ⲡⲱⲁ ⲡ ⲡⲁⲣⲭⲓⲛⲥⲧⲣⲁⲧⲟⲥ

ⲡⲉϫⲥ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄ ⲁⲧⲱ ⲡⲣⲣⲟ ⲡⲣⲙ̄ⲣⲁϣ ϯⲛⲁⲩ ⲉ ⲣⲟⲕ Oriental
ⲙ̄ⲡⲟⲟⲩ ⲉⲕⲥⲏⲥⲏ̄ | ⲏ̄ ⲧⲉⲕⲥⲓⲟⲁⲣⲁ ⲙ̄ⲙⲛⲧ ⲛⲓⲕⲁⲏ ⲉⲣⲡ 6781.
ⲡⲁⲣⲓⲥⲧⲱⲛ ⲡ ⲙ̄ⲓϫⲁⲏⲗ · ⲡⲉϩⲁⲩ ⲛ̄ⲥⲓ ⲁⲁⲧⲁ ϫⲉ ⲥⲉ Fol. 8 *a*
ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ · ⲁⲧⲱ ϯⲥⲧⲟⲗⲓⲍⲉ · ⲉⲡⲉⲓ ⲁⲛ ⲉⲣⲉ ⲡⲉ- ⲕⲍ
ⲣⲣⲏⲧⲟⲛ ⲏ̄ ⲡⲱⲁ ⲧⲏⲣⲟⲩ ⲡ ⲡⲭⲟⲉⲓⲥ · ⲙ̄ⲡ ⲛⲉⲩⲗⲓⲧⲟⲩⲣ-
ⲣⲟⲥ ⲥⲛⲟ ⲉⲣⲡ ⲛⲉⲡⲗⲁⲍ ⲡ ⲡⲁ ⲣⲏⲧ · Ⲗⲧⲱ ⲡⲉⲧ ⲧⲟⲟⲙⲉ
ⲣⲱⲟⲩ ⲉ ⲡⲉⲓ ⲱⲁ ⲙ̄ⲡⲟⲟⲩ ⲡⲉ ⲡⲁⲓ · ϫⲉ ⲱⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲡ ⲡⲭⲟⲉⲓⲥ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̄ ⲣⲟⲧⲉ ⲣⲏⲧⲩ̄ · ⲁⲧⲱ ⲱⲁⲙⲁⲣ-
ⲙⲟⲩ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ · Ⲡⲥⲟⲫⲟⲥ ⲥⲱⲗⲟⲙⲱⲛ
ⲁⲣⲁ ⲣⲱⲟⲕ ⲛ̄ⲣⲁϣⲉ ⲁⲛ ⲙ̄ⲡⲟⲟⲩ ⲥⲉ ⲡⲉϩⲁⲩ ϯⲣⲁϣⲉ ·
ⲉⲡⲉⲓ ⲁⲛ ⲙ̄ⲓϫⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥⲁⲣⲉ ⲉⲣⲁⲧⲩ̄ ⲛⲙⲙⲁⲓ ⲙⲙⲛ
ⲧⲁ ⲙ̄ⲡⲧⲕⲟⲩⲓ ⲁⲩⲧⲣⲉ ⲟⲩⲉⲓⲣⲛⲓⲛ ⲱⲱⲡⲉ ⲉⲣⲡ ⲛⲁⲣⲟⲟⲩ ·
ⲁⲧⲱ ⲁⲩⲭⲡ ⲡ ⲡⲁ ⲧⲱⲃⲓ ⲉ ⲣⲁⲓ · ⲱⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲓⲕⲱⲧ
ⲡ ⲡⲉⲭⲏ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ · Ⲉⲍⲉⲕⲓⲁⲥ ⲡⲣⲣⲟ
ⲏ̄ⲇⲓⲕⲁⲓⲟⲥ · ⲁⲣⲁ ⲛⲓ̄ⲣⲁϣⲉ ⲁⲛ ⲙ̄ⲡⲟⲟⲩ · ⲣⲙ̄ ⲡⲱⲁ ⲡ

[1] This member is repeated in the MS.

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Oriental 7021. ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁⲱⲉ· ⲉⲡⲉⲓ ⲁⲛ ⲛ̅ ⲡⲛⲁ
ⲛ̅ⲧⲁ ⲡⲁⲥⲥⲧⲣⲓⲟⲥ ⲕⲱⲧⲉ ⲉ ⲣⲟⲓ̈· ⲙ̅ⲡ̅ ⲡⲁ ⲗⲁⲟⲥ· ⲙⲓ̈ⲭⲁⲏⲗ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧ ⲁϥⲃⲱⲕ ⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲙ̅ⲙⲟⲟⲩ
ⲛ̅ⲧⲉⲧⲛ̅ⲣⲉ ⲉⲧⲉⲓⲣⲉ ⲛ̅ ⲙ̅ⲡ̅ⲧⲩⲙⲛⲓ ⲛ̅ⲧⲃⲁ ⲟⲩⲥⲁⲥ ⲡ̅ⲣⲱⲙⲉ
ⲁ̈ⲓⲟⲩϫⲁ̈ⲓ ⲙ̅ⲡ̅ ⲡⲁ ⲗⲁⲟⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ ·:—
Ⲓ̅Ⲓ̅ ⲛⲥⲁ̈ⲓⲁⲥ ⲡⲛⲟⲥ ⲛ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲟⲩ[ϩⲱⲟⲩ]ⲕ ⲡⲉ
Fol. 20a ⲡⲉⲕⲣⲁⲱⲉ ϩⲙ̅ ⲡⲧⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ | ⲙⲓⲭⲁⲏⲗ
ⲗⲍ̅ ⲡⲁ̈ⲓ ⲡⲉ ⲡⲣⲁⲱⲉ· ⲡⲉϫⲁϥ ϫⲉ ⲛ̅ ⲛⲟⲥⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲙ̅ⲙ̈
ⲛⲉ̈ⲥⲱⲱⲩ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ ϩⲓⲧⲛ̅ ⲙⲁⲛⲁⲥⲥⲏ· ⲙ̅ⲡ̅ ⲛⲉ
ⲛ̅ⲙ̅ⲙⲁϥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥⲁⲁϩⲉ ⲣⲁⲧϥ̅ ⲛ̅ⲙ̅ⲙⲁⲓ
ⲁⲧⲱ ⲛ̅ⲧⲟϥ ⲡⲉⲛⲧ ⲁϥϯ ⲥⲟⲙ ⲛⲁⲓ̈ ⲱⲁⲛⲧ ⲟⲩⲁⲥⲧ ϩⲓ
ⲧⲁ ⲙⲛⲛⲧⲉ ϩⲓ̅ ⲟⲩⲗⲉⲕⲱⲛⲓ ⲛ̅ ⲱⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲱⲉ
ⲙ̅ⲡⲟⲟⲩ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ ·:—Ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲉⲣⲉⲙⲓⲁ
ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ ⲙ̅ⲡ̅ ⲡⲉⲕⲛⲟⲥ ⲛ̅ ϩⲛⲃ̅ⲉ ⲛ̅ ⲟⲩⲟⲉⲓ
ⲉⲕⲣⲁⲱⲉ ϩⲙ̅ ⲡⲧⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲉ
ϯⲣⲁⲱⲉ ⲧⲱⲡⲟⲩ· ⲡⲉϫⲁϥ ⲉⲡⲉⲓ ⲁⲛ ⲁⲓ̈ⲣ̅ ⲥⲱⲱⲩⲉ ⲡⲣⲟⲙⲡ

Oriental 6781. ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ⲙⲓ̈ⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁϥ ϯⲣⲁⲱⲉ ⲛ̅
ⲡⲟⲟⲩ· ⲉⲡⲉⲓ ⲁⲛ ⲛ̅ ⲡⲛⲁ ⲛ̅ⲧⲁ ⲡⲁⲥⲥⲧⲣⲓⲟⲥ ⲕⲱⲧⲉ
ⲣⲟⲓ ⲁⲛⲟⲕ ⲙ̅ⲡ̅ ⲡⲁ ⲗⲁⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲡⲉⲛⲧ ⲁϥⲃⲱⲕ ⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲧⲉⲧⲛ̅ⲣⲉ· ⲉⲧⲉⲓⲣ
ⲛ̅ ⲙ̅ⲡ̅ⲧⲩⲙⲛⲓ ⲛ̅ⲧⲃⲁ̅ ⲟⲩⲥⲁⲥ ⲡ̅ⲣⲱⲙⲉ ⲁⲓⲟⲩϫⲁⲓ ϩⲱ ⲙ̅ⲙ̈
ⲡⲁ ⲗⲁⲟⲥ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲱⲉ ⲙ̅ⲡⲟ̅ⲟ̅ ⲱ̅ ⲛ̅ⲥⲁⲓⲁⲥ ⲡⲛⲟⲥ
ⲛ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁⲣⲁ ⲟⲩϩⲱⲟⲩⲕ ⲡⲉ ⲡⲉⲕⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ
ϩⲙ̅ ⲡⲧⲁ̅ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲓ ⲡⲉ ⲡⲁ ⲣⲁⲱⲉ ⲡⲉϫⲁϥ ϫⲉ ⲛⲉ
ⲛⲟⲥⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ ⲙ̅ⲡ̅ ⲛⲉⲓ ⲥⲱⲱⲩ· ϩⲓⲧ
ⲙⲁⲛⲁⲥⲥⲏ ⲡⲣⲣⲟ ⲙ̅ⲡ̅ ⲛⲉⲧ ⲛ̅ⲙ̅ⲙⲁϥ· ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲣⲭ
Fol. 8b ⲁⲅⲅⲉⲗⲟⲥ | ⲡⲉⲛⲧ ⲁϥⲁ̅ϩⲉ ⲣⲁⲧϥ̅ ⲛ̅ⲙ̅ⲙⲁⲓ· ⲁϥⲧ ⲥⲟⲙ
ⲓⲍ̅ ⲛⲁⲓ ⲱⲁⲛⲧ ⲟⲩⲁⲥⲧ ⲉ ⲧⲁ ⲙⲛⲛⲧⲉ· ⲛ̅ ⲟⲩⲗⲁⲕⲱⲛⲓ ⲛ̅
ⲱⲉ̅ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ· Ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁ
ⲓⲉⲣⲙⲓⲁⲥ· ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ ⲙ̅ⲡ̅ ⲡⲉⲕⲛⲟⲥ ⲛ̅
ϩⲛⲃ̅ⲉ ⲛ̅ ⲟⲩⲟⲉⲓ ⲉⲕⲣⲁⲱⲉ ϩⲙ̅ ⲡⲧⲁ̅ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ̅· ⲧⲓⲣⲁⲱⲉ ⲧⲱⲡⲟⲩ ⲡⲉϫⲁϥ ⲉⲡⲉⲓ ⲁⲛ ⲁⲓ̈ⲣ̅ ⲥⲱⲱⲩⲉ

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ⲉⲓϣⲟⲟⲡ ⲉⲡ̄ ⲧⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ · ⲙⲙ̄ ⲡⲁ ⲗⲁⲟⲥ · ⲁ ⲡⲁⲣⲭ- Oriental 7021.
ⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ · ⲥⲟⲛⲥⲏ̄ ⲃ̄ ⲡⲉⲧ
ⲟⲛⲉ̄ ϣⲁ ⲙⲉⲛⲉⲣ · ⲁϥⲧ ⲛ̄ ⲟⲩⲁ · ⲉ ⲡⲣⲏⲧ ⲛ̄ ⲡⲣⲱⲙⲉ ·
ⲛ̄ⲃⲁⲃⲩⲗⲱⲛⲓⲟⲥ · ⲁⲩⲕⲁⲁⲓ ⲉ ⲃⲟⲗ · ⲁⲓⲕⲧⲟⲓ ⲛ̄ ⲕⲉ ⲥⲟⲛ
ⲉ ⲑⲓⲉⲗⲏⲙ̄ · ⲙⲙ̄ ⲡⲁ ⲗⲁⲟⲥ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲣⲁϣⲉ
ⲙ̄ⲡⲟⲟⲩ ·:—Ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲙⲟⲥ ⲛⲥ̄ ⲧⲁⲙⲟⲛ
ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲁⲓ ⲭⲟⲥⲥ̄ ⲙ̄ⲡⲟⲟⲩ ϩⲁ ⲡⲣⲁϣⲉ ⲙ̄ ⲡⲓⲱⲁ
ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲉⲡⲓ ⲟⲩ-
ⲡⲁⲣⲑⲉⲛⲓⲁ · Ⲉⲓⲥⲕⲓⲣⲧⲁ ⲡⲉϫⲁϥ ⲁⲩⲱ ⲉⲓⲧⲉⲗⲏⲗ ϫⲉ
ⲙⲓⲭⲁⲏⲗ · ⲡⲓⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ · ⲁϥⲉⲓⲙⲉ ⲛ̄
ⲟⲩⲕⲉⲫⲁⲗⲏ̈ⲥ ⲛⲁⲓ ⲛ̄ⲧⲱⲱⲙⲉ · ⲁϥⲟⲩⲉⲣⲥⲁϩⲓⲉ ⲛⲁⲓ
ⲁⲓⲟⲩⲟⲙⲥ̄ · ⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲁ ⲥⲱⲗⲛ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ · | ⲉ Fol. 20 b
ⲧⲃⲉ ⲛⲁⲓ ⲧⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ·:—Ⲁⲛⲁⲛⲓⲁⲥ · Ⲁⲍⲁⲣⲓⲁⲥ · ⲗⲏ
Ⲙⲓⲥⲁⲏⲗ · ⲁⲣⲏⲧ ⲧⲉⲧⲛ̄ⲧⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡⲓⲱⲁ ⲙ̄
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲥⲉ ⲡⲉϫⲁϥ
ⲛⲥⲓ ⲡⲓⲟⲩⲱⲓⲛ̄ ⲛ̄ⲣⲁⲙⲓⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲛ̄ⲧⲣⲁϣⲉ ⲁⲩⲱ
ⲧⲛ̄ⲧⲉⲗⲏⲗ · ϫⲉ ⲡⲉⲧ ⲛ̄ⲣ ϣⲁ ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ · ⲛ̄ⲧⲟϥ ⲡⲉⲛⲧ

ⲛ̄ⲣⲱⲙⲉ ⲉⲓϣⲟⲟⲡ ⲉⲡ̄ ⲧⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ · ⲙⲙ̄ ⲡⲁ ⲗⲁⲟⲥ Oriental 6781.
ⲁ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲥⲟⲛⲥⲏ̄ ⲃ̄ ⲡⲉⲧ
ⲟⲛⲉ̄ ϣⲁ ⲙⲉⲛⲉⲣ ⲁϥⲧ ⲛ̄ ⲟⲩⲁ ⲉ ⲡⲣⲏⲧ ⲛ̄ ⲡⲉⲣⲣⲱⲟⲩ ⲛ̄
ⲃⲁⲃⲩⲗⲱⲛⲓⲟⲥ · ⲁⲩⲕⲁⲁⲓ ⲉ ⲃⲟⲗ ⲁⲓⲕⲧⲟⲛ ⲉ ⲑⲓⲉⲗⲏⲙ̄ ·
ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ · ⲉⲍⲉⲕⲓⲏⲗ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ·
ⲁⲙⲟⲥ ⲛⲥ̄ ⲧⲁⲙⲟⲛ ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲁⲓ ⲭⲟⲥⲥ̄ ⲙ̄ⲡⲟⲟⲩ
ϩⲁ ⲡⲣⲁϣⲉ · ϩⲙ̄ ⲡⲓⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ · ⲉⲡⲓ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲉⲓⲥⲕⲓⲣⲧⲁ ⲡⲉϫⲁϥ · ⲁⲩⲱ
ⲉⲓⲧⲉⲗⲏⲗ ϫⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ · ⲁϥⲉⲓⲙⲉ ⲛⲁⲓ
ⲛ̄ ⲟⲩⲕⲉⲫⲁⲗⲏⲥ ⲛ̄ ϫⲱⲱⲙⲉ ⲁϥⲟⲩⲉⲣⲥⲁϩⲓⲉ ⲛⲁⲓ ⲁⲓⲟⲩ-
ⲟⲙⲥ̄ · ⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲓⲁ ⲥⲱⲗⲛ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲉ ⲧⲃⲉ ⲛⲁⲓ
ⲧⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ · Ⲁⲛⲁⲛⲓⲁⲥ ⲁⲍⲁⲣⲓⲁⲥ ⲙⲓⲥⲁⲏⲗ · ⲁⲣⲏⲧ
ⲧⲉⲧⲛ̄ⲧⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ · ϩⲙ̄ ⲡⲓⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉ̄ⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲥⲉ ⲡⲉϫⲁϥ ⲛⲥⲓ ⲡⲓⲟⲩⲱⲓⲛ̄ ⲛ̄ⲣⲁⲙⲓⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ · ⲧⲛ̄ⲧⲣⲁϣⲉ ⲁⲩⲱ ⲧⲛ̄ⲧⲉⲗⲏⲗ · ϫⲉ ⲡⲉⲧ ⲛ̄ⲣ ϣⲁ

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ⲁⲩⲉⲓ · ⲉ ⲧⲁⲓⲛⲏⲧⲉ ⲛ̄ ⲧⲉⲇⲣⲱ ⲛ̄ ⲥⲁⲧⲉ · ⲉⲧ ⲙⲟⲩ
ⲁⲩⲟⲩⲱϣ̄ ⲭⲁⲣⲟⲛ · ⲁⲩⲧⲣⲉ ⲡ̄ⲣ̄ⲣⲟ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲓⲟⲩⲧⲉ
ⲁ ⲧ̄ⲙ̄ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ · ⲉⲡⲉⲓ ⲁⲛ ⲧ̄ⲡⲣⲁϣ
ⲙ̄ⲡⲟⲟⲩ · ⲭⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϣⲁ · ϯⲙⲉⲉⲩⲉ ϫⲉ ⲉⲕⲣⲁϣ
ⲛ̄ⲣⲟⲩⲟ · ⲡⲉϫⲁϥ ⲛ̄ⲥⲓ ⲁⲙⲏⲛ̀ · ϫⲉ ⲁⲩⲱ ⲁⲩ ⲡ
ⲡⲉⲕⲣⲁϣⲉ · Ⲉⲡⲉⲓ ⲁⲛ · ⲛ̄ ⲟⲩⲥⲟⲛ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲡⲉ · ⲟⲩⲁ
ⲛ̄ ⲥⲛⲁⲩ ⲁⲛ ⲙⲉ · ⲛ̄ⲧⲁⲙⲁⲩ ⲉ ⲙⲓⲭⲁⲏⲗ · ⲡⲁⲣⲭⲱⲛ ⲛ̄
ⲙⲉ · ⲁⲩⲱ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲩⲛⲟⲩϫ̄ ⲉ ⲡⲱⲛⲓ ⲛ̄ⲙⲛⲟⲩ
ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲉⲛⲧ ⲁⲩⲉⲓ ⲱⲁ ⲣⲟⲛ
ⲁⲩⲱⲧⲁⲙ ⲛ̄ ⲧⲧⲁⲡⲣⲟ · ⲛ̄ⲛⲉⲩⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲣⲁϣ
ⲙ̄ⲡⲟⲟⲩ · ⲡⲁⲡⲧⲉⲛⲟⲟⲩⲧⲉ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲣⲁ ⲧⲉⲧⲛ̄ⲣⲁϣ
ⲙ̄ⲡⲟⲟⲩ ⲭⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϣⲁ · ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲣⲁϣⲉ ⲉⲙⲁⲧⲉ
ⲉⲣⲁϣⲉ ⲡⲉϫⲁϥ ϫⲉ ⲙⲛ̄ⲛⲥⲁ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲟⲛⲃⲉ ⲛ̄ⲧⲁϥ
ϣⲱⲡⲉ ⲛⲁⲓ · ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲩⲥⲫⲟⲩ ⲙ̄ ⲡⲉⲛϫ̄ⲥ ⲓⲥ ⲡⲉϫ̄ⲥ
Fol. 21 a ⲁⲩⲱ ⲉⲡⲉⲓⲙⲓ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲛ̄ ⲡⲓⲟⲩⲁⲓ̈ · ⲁ ⲙⲁⲣⲓ̈ⲁ ⲧⲛⲁⲣ
ⲗⲑ ⲑⲉⲡⲟⲥ ⲉⲓ ⲁⲥⲧⲁⲙⲟⲛ ϫⲉ ⲁⲓⲃⲱⲕ ⲙ̄ⲡ̄ ⲛⲉⲧ ⲛ̄ⲧⲙ̄ⲙⲁⲓ ⲉ ⲛⲁ

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ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ ⲛ̄ⲧⲟϥ ⲡⲉⲛⲧ ⲁⲩⲉⲓ ⲉ ⲧⲁⲓⲛⲏⲧⲉ · ⲛ̄ ⲧⲉⲇⲣⲱ
ⲥⲁⲧⲉ ⲉⲧ ⲙⲟⲩⲟ · ⲁⲩⲟⲩⲱϣ̄ ⲭⲁⲣⲟⲛ · ⲁⲩⲧⲣⲉ ⲡ̄ⲣ̄ⲣⲟ ⲡⲓⲥ̈
ⲧⲉⲩⲉ · ⲉ ⲡⲓⲟⲩⲧⲉ · ⲁ ⲧ̄ⲙ̄ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧ̄ⲡⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ :—ⲁⲙⲏⲛ̀ ⲡⲣⲱⲙⲉ · ⲛ̄
Fol. 9 a ϣⲟⲩⲁϥ̄ · ⲁⲣⲁ ⲕⲣⲁϣⲉ ⲭⲱⲕ ⲙ̄ⲡⲟⲟⲩ · ⲭⲉ ⲡⲉⲓ ⲛⲟ
ⲗⲑ (sic) ⲛ̄ ϣⲁ · ϯⲙⲉⲉⲩⲉ ϫⲉ ⲕⲣⲁϣⲉ ⲛ̄ⲣⲟⲩⲟ ⲡⲉϫⲁϥ ⲛ̄ⲥ
ⲁⲙⲏⲛ̀ ϫⲉ ⲁⲩⲱ ⲁⲩ ⲡⲉ ⲡⲕⲉⲣⲁϣⲉ (sic) · ⲉⲧ ϣⲛⲩ ⲙⲓ
ⲡⲁ ⲣⲁϣⲉ · ⲉⲡⲉⲓ ⲁⲛ ⲛ̄ ⲟⲩⲥⲟⲛ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲡⲉ · ⲟⲩⲁ
ⲛ̄ ⲥⲛⲁⲩ ⲁⲛ ⲙⲉ ⲛ̄ⲧⲁⲙⲁⲩ ⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲱⲛ ⲛ̄
ⲙⲉ · ⲁⲩⲱ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲩⲛⲟⲩϫ̄ ⲉ ⲡⲱⲛⲓ ⲛ̄ⲙⲛⲟⲩ ·
ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁⲩⲉⲓ ⲱⲁ ⲣⲟⲓ ⲁⲩⲱ
ⲧⲁⲙ ⲛ̄ ⲧⲧⲁⲡⲣⲟ ⲛ̄ⲛⲉⲩⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲣⲁϣⲉ ⲙ̄
ⲡⲟⲟⲩ · Ⲡⲁⲡⲧⲉⲛⲟⲟⲩⲧⲉ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲣⲁ ⲧⲉⲧⲛ̄ⲣⲁϣ ·
ⲙ̄ⲡⲟⲟⲩ ⲭⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ · ⲉⲣⲁϣⲉ ⲡⲉϫⲁϥ ϫⲉ
ⲙⲛ̄ⲛⲥⲁ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲟⲛⲃⲉ ⲛ̄ⲧⲁϥ ϣⲱⲡⲉ ⲛⲁⲓ · ⲙ̄ ⲡⲛⲁⲩ
ⲛ̄ⲧⲁⲩⲥⲫⲟⲩ ⲙ̄ ⲡⲉⲛϫ̄ⲥ ⲓⲥ ⲡⲉϫ̄ⲥ · ⲁⲩⲱ ⲉⲡⲉⲓⲙⲓ ⲉ ⲧⲉ
ⲑⲟⲧⲉ ⲛ̄ ⲡⲓⲟⲩⲁⲓ̈ ⲁ ⲙⲁⲣⲓ̈ⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲓ ⲁⲥⲧⲁⲙⲟ

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ε πτaφος· ⲡⲱⲟⲣⲡ ⲛ ⲧⲕⲧⲣⲓaκⲏ aⲛⲣε ε ⲡaρχaⲅ-
ⲅελος· ετ oⲩaaϩ ⲙⲓχaⲏⲗ· aⲥⲥκoρκⲣ ⲙ ⲡⲱⲟⲩε(*sic*)
aⲩϩⲙoος ε ⲣaι ε ϫωⲥ· aⲧⲱ aⲩϯ ⲛaⲓ ⲙ ⲡⲓⲱ
ⲛoⲧⲩε ϫε a ⲡϫ̄ⲥ̄ ⲧⲱoⲧⲛ ε ⲧϧε ⲛaⲓ ϯⲣaⲱε ⲙⲡoo⳩·
Ⲓⲡεⲧ oⲩaaϩ ζaχaⲣⲓaⲥ ⲡoⲩⲏϩ ⲙⲡ̄ ⲓⲱaⲛⲛⲏⲥ·
ⲡεϥⲱⲏⲣε raⲱε ϩⲱoⲩ ϩⲙ̄ ⲡⲓⲱa ⲙ ⲡaρχaⲅⲅελoⲥ ετ
oⲩaaϩ ⲙⲓχaⲏⲗ· ⲥε ⲧⲧⲣaⲱε ⲡεϫaⲩ ⲛ̄ⲥⲓ ⲛεⲧ
oⲩaaϩ· ⲉⲡⲉⲓ ⲁⲛ ⲛⲧaϥⲧⲱϥ ⲙ ⲡaρχaⲅⲅελoⲥ ⲛaϥ
ⲛ̄ aρχⲓⲥⲧraⲧⲏγoⲥ· aⲛoκ ϫω ⲉⲓⲱoon ⲛaϥ ⲛ̄ oⲩⲏϩ·
aⲧⲱ ⲡa ⲱⲏⲣε ⲓⲱaⲛⲛⲏⲥ ⲡⲱⲏⲣε ⲡε ⲛ̄ ⲉⲗⲓⲥaⲃⲉⲧ·
ⲧⲥⲩⲛⲥⲉⲛⲛⲥ ⲙ ⲙaρⲓa· ⲧⲙaaⲩ ⲛ̄ ⲓ̄ⲥ̄ ⲡa ⲥⲩⲛⲥⲉⲛⲛⲥ
ⲕaⲧa caρ̄ⲍ̄ ε ⲧϧε ⲛaⲓ ⲧⲧⲣaⲱε ⲙⲡoo⳩ :—Στεφανος
παρχναϊακονος· aⲧⲱ ⲡεⲡρoⲧoⲙaρⲧⲩρoⲥ aρa
ⲕraⲱε ϫωⲕ· ⲙⲡoo⳩ ϩⲙ̄ ⲡⲓⲱa ⲙ ⲙⲓ̈χaⲏⲗ παρχ-
aⲅⲅελoⲥ· ⲥε ⲡεϫaϥ oⲩⲛoⲩ ⲡε ⲡa raⲱε· ⲉⲡⲉⲓ
aⲛ ⲙ ⲡⲛaⲩ ⲛ̄ⲧaⲣϩⲓ ⲱⲱⲛε(*sic*) ε ⲣoⲓ aⲓϥ̈ ⲉⲓaⲩ ε ⲣaι

Oriental 6781.

ϫε aⲓⲃⲱκ ⲙⲡ̄ ⲛεⲧ ⲛⲙ̄ⲙaⲓ ε ⲛaⲩ ε ⲡⲧaφoⲥ ⲡⲱⲟⲣⲡ̄·
ⲛ ⲧⲕⲧⲣⲓaκⲏ· aⲛⲣε ε ⲡaρχaⲅⲅελoⲥ ⲉ̄ⲧ oⲩaaϩ ⲙⲓ-
χaⲏⲗ· aⲥⲥκoρκⲣ ⲙ ⲡⲱⲟⲉ aⲣϩⲙoος ⲉ̄ ⲣaι ε ϫωϥ·
aⲧⲱ aⲩϯ ⲛaⲓ ⲙ ⲡⲱⲟⲙⲛoⲩⲉ ϫε ⲁ̄ ⲡϫoⲉⲓⲥ ⲧⲱoⲧⲛ·
ε ⲧϧε ⲛaⲓ ϯⲣaⲱε ⲙⲡoo⳩· Ⲓⲡεⲧ oⲩaaϩ ζaχaⲣⲓaⲥ
ⲡoⲩⲏϩ· ⲙⲡ̄ ⲓⲱaⲛⲛⲏⲥ ⲡεϥⲱⲏⲣε· ⲥεⲣaⲱε ϩⲱoⲩ
ϩⲙ̄ ⲡⲓⲱa ⲙ ⲡaρχaⲅⲅελoⲥ ετ oⲩaaϩ ⲙⲓχaⲏⲗ· ⲥε
ⲡεϫaϥ ⲧⲧⲣaⲱε ⲛ̄ⲥⲓ ⲛεⲧ oⲩaaϩ· ⲉⲡⲉⲓ ⲁⲛ ⲛⲧaϥⲧⲱϥ ⲙ
παρχaⲅⲅελoⲥ ⲛaϥ ⲛ̄ aρχⲓⲥⲧraⲧⲏκoⲥ· aⲛoκ ϫω
ⲉⲓⲱoon ⲛaϥ ⲛ̄ oⲩⲏϩ· Ⲗⲧⲱ ⲡa ⲱⲏⲣε ⲓⲱaⲛⲛⲏⲥ
ⲡⲱⲏⲣε ⲡε ⲛ̄ ⲉⲗⲉⲥaⲃⲉⲧ | ⲧⲥⲩⲛⲥⲉⲛⲛⲥ ⲧε ⲙ ⲙaρⲓa Fol. 9 b
ⲧⲙaaⲩ ⲛ ⲓ̄ⲥ̄ ⲛa ⲥⲩⲛⲥⲉⲛⲛⲥ· ⲕaⲧa caρ̄ⲍ̄· ε ⲧϧε ⲛaⲓ
ⲧⲧⲣaⲱε ⲙⲡoo⳩· Στεφανος παρχναϊακονος· aⲧⲱ
παρχⲙaρⲧⲩρoⲥ· aρa ⲕraⲱε ϫωⲕ ⲙⲡoo⳩·
ϩⲙ̄ ⲡⲓⲱa ⲙ ⲙⲓχaⲏⲗ παρχaⲅⲅελoⲥ· ⲥε ⲡεϫaϥ
oⲩⲛoⲩ ⲡε ⲡa raⲱε· ⲉⲡⲉⲓ aⲛ ⲙ ⲡⲛaⲩ ⲛ̄ⲧaⲣϩⲓ ⲱⲱⲛε

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Oriental 7021. ⲁⲙⲁⲩ ⲉ ⲡⲛⲏⲩⲉ ⲉⲧⲟⲩⲱⲛ ⲁⲙⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ · ⲙⲛ̄ ⲛⲉⲭⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲟⲡⲥ̄ ⲉ ⲭⲱ
ⲁⲩⲱ ⲁⲙⲁⲩ ⲉ ⲓ̅ⲥ̅ ⲉⲩⲁⲣⲉ ⲣⲁⲧ̅ⲩ̅ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲁⲩ ⲡ̅ⲅ̅ ⲡⲛⲟⲩⲧ
ⲛⲉⲓⲱⲧ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲣⲁⲱⲉ ⲡⲛⲟⲟⲩ · Ⲡⲙⲁⲣⲧⲩⲣⲟ
Fol. 21b ⲧⲏⲣⲟⲩ ⲙⲛ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲁⲣⲁ ⲧⲉⲧⲛ̄ⲣⲁⲱⲉ ⲣⲁ̅ ⲡⲱⲁ | ⲡ̅
ⲅ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲛⲟⲟⲩ · ⲥⲉ ⲡⲉⲭⲁⲩ ⲛ̄ⲥⲓ ⲛⲉⲧ ⲟⲩⲁⲁϩ · ⲭ
ⲁⲗⲏⲑⲱⲥ ⲧⲛ̄ⲣⲁⲱⲉ ⲡⲛⲟⲟⲩ · ⲉⲡⲉⲓ ⲁⲛ ⲟⲗⲓⲯⲓⲥ ⲙⲙⲁ
ⲛ̄ⲧⲁⲩⲧⲁⲣⲟⲛ · ⲣⲓ ⲃⲁⲥⲁⲛⲟⲥ · ⲙⲙⲁ · ⲛ̄ⲧⲁⲩⲁⲁⲩ ⲛⲁⲓ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥ† ⲥⲟⲙ ⲛⲁⲓ · ⲁⲙⲟ
ⲣⲁ ⲣⲟⲟⲩ ⲱⲁⲛⲧ ⲛ̄ϩⲱⲕ ⲉ ⲃⲟⲗ · ⲙ̅ ⲡⲉⲛⲁⲥⲱⲙ · ⲁⲩ
ⲁⲙⲁⲓ ⲛ̄ ⲣⲉⲛⲧⲁⲓⲟ ⲉ ⲧⲃⲏⲏⲧ̅ⲩ̅ · ⲉ ⲧⲃⲉ ⲡⲁⲓ
ⲧⲛ̄ⲣⲁⲱⲉ ⲡⲛⲟⲟⲩ ⁘ Ⲏⲧⲁⲯⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̄ ⲛⲉⲡⲛⲏⲩⲉ ⲣⲁⲱ
ⲣⲱⲟⲩ ⲡⲛⲟⲟⲩ ⲙⲙⲁⲁⲛ ⲣⲁ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ
ⲟⲩⲁⲁϩ ⲙⲓⲭⲁⲏⲗ · ⲥⲉ ⲡⲉⲭⲁⲩ ⲡⲱⲛ ⲣⲱ ⲛⲉ ⲡⲣⲁⲱ
ⲧⲏⲣⲩ̅ · ⲉⲡⲉⲓ ⲁⲛ ⲡⲛⲟⲟⲩ ⲛ̄ⲧⲁ ⲡⲉⲛⲁⲙⲓⲟⲧⲣⲩⲥ
ⲕⲁⲧⲁⲣⲭⲉⲓ ⲙ̅ ⲡⲭⲁⲥⲓϩⲛⲧ ⲁϥⲧⲁϩⲟ ⲛⲁⲓ ⲉ ⲣⲁⲧ̅ⲩ̅ ⲛ̄
ⲛⲉⲧ ⲟⲃⲃⲏⲛⲧ ⲡⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ

Oriental 6781. ⲉ ⲣⲟⲓ · ⲁⲥⲭⲓⲁⲁⲧ ⲉ ⲣⲁⲓ ⲁⲙⲁⲩ ⲙ̅ⲡⲛⲏⲩⲉ ⲁⲧⲟⲩⲱⲛ ⲁⲙⲁⲩ
ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ ⲛⲉⲭⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ
ⲉⲧⲥⲟⲡⲥ̄ ⲉ ⲭⲱⲓ · ⲁⲧⲱ ⲁⲙⲁⲩ ⲉ ⲓ̅ⲥ̅ ⲉⲩⲁⲣⲉ ⲣⲁⲧ̅ⲩ̅ ⲛ̄ⲥⲁ
ⲟⲩⲛⲁⲁⲩ ⲡ̅ⲅ̅ ⲛⲉⲓⲱⲧ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲣⲁⲱⲉ ⲡⲛⲟⲟⲩ ⲙⲙⲁ-
ⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲛ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲁⲣⲁ ⲉ ⲧⲉⲧⲛ̄ⲣⲁⲱⲉ ⲣⲁ̅
ⲡⲱⲁ ⲡ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲛⲟⲟⲩ · ⲥⲉ ⲡⲉⲭⲁⲩ ⲛ̄ⲥⲓ ⲛⲉ
ⲟⲩⲁⲁϩ ⲭⲉ ⲁⲗⲏⲑⲱⲥ ⲧⲛ̄ⲣⲁⲱⲉ ⲡⲛⲟⲟⲩ · ⲉⲡⲉⲓ ⲁⲛ
ⲟⲗⲓⲯⲓⲥ ⲙⲙⲁ ⲛ̄ⲧⲁⲩⲧⲁ-
ⲧⲁⲁⲩ ⲛⲁⲓ · ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥ† ⲥⲟⲙ
ⲛⲁⲓ ⲁⲙⲟⲣⲁ ⲣⲟⲟⲩ · ⲱⲁⲛⲧ ⲛ̄ϩⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲛⲁⲥⲱⲙ
ⲁⲩⲱ ⲁⲙⲁⲓ ⲛ̄ ⲣⲉⲛⲧⲁⲓⲟ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲛ̄ⲣⲁⲱⲉ ⲡⲛⲟⲟ ·
Ⲏⲧⲁⲯⲓⲥ ⲧⲏⲣⲟⲩ ⲙⲛ̄ⲛⲉⲡⲛⲏⲩⲉ ⲣⲁⲱⲉ ⲣⲱⲟⲩ ⲡⲛⲟⲟⲩ ⲙⲙⲁ-
ⲁⲛ ⲣⲁ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲓⲭⲁⲏⲗ
ⲥⲉ ⲡⲉⲭⲁⲩ ⲡⲱⲛ ⲣⲱ ⲛⲉ ⲡⲣⲁⲱⲉ ⲧⲏⲣⲩ̅ ⲙ̅ ⲡⲓⲁⲧ ⲡⲁ
ⲛⲉⲛⲁⲙⲓⲟⲧⲣⲩⲥ ⲕⲁⲧⲁⲣⲭⲉⲓ ⲙ̅ ⲡⲭⲁⲥⲓϩⲛⲧ ⲁϥⲧⲁϩⲟ ⲛⲁⲓ
ⲉ ⲣⲁⲧ̅ⲩ̅ ⲙ̅ ⲡⲉⲧ ⲟⲃⲃⲏⲛⲧ ⲡⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ

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ⲙⲓⲭⲁⲏⲗ · ϵ ⲧⲃⲉ ⲡⲁⲓ ⲧⲏⲣⲁⲩⲉ ⲛ̅ⲛⲟⲟⲩ :—ⲁⲗⲏⲑⲱⲥ Oriental 7021.
ⲱ̅ ⲡⲁⲙⲉⲣⲁⲧⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲧⲁⲓⲟ ⲛ̅ ⲡⲉⲓ ⲛⲟⲥ ⲏ̅ ⲙⲡⲁ
ⲛⲛⲟⲟⲩ ⲉⲧ ⲡⲟⲣⲡ̅ⲩ̅ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲉⲣⲉ̅ ⲡⲕⲁⲣ ⲙ̅ⲙⲁⲧⲉ
ⲁⲛ · ⲁⲗⲗⲁ ⲉⲡ̅ ⲧⲕⲉ ⲡⲉ ⲟⲛ · Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲡⲁⲕⲣⲟⲁ-
ⲧⲏⲥ ⲙ̅ⲙⲁⲓ ⲥⲃⲱ · ⲙⲁⲣⲉⲡⲥⲡⲟⲩⲁⲍⲉ ⲣⲱⲙⲓ ⲉ ⲧⲣⲉ ⲧⲣⲉ
ⲉ ⲣⲟⲛ ⲉⲣⲉ̅ ⲡⲙⲁ ⲏ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲉ
ⲕⲁⲥ ⲉⲙⲛⲁⲟⲩⲱⲙ · ⲣⲱⲙⲓ · ⲉⲡ̅ ⲧⲁⲱⲛ ⲛ̅ ⲡⲁⲥⲁⲑⲟⲛ ⲉⲧ
ⲕⲛ ⲛⲁⲓ ⲉ ⲣⲁⲓ ⲉⲁ ⲣⲱⲙ · ⲙⲡ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ·
ⲛ̅ⲧ ⲁⲛⲧⲁⲩⲉ ⲛⲉⲩⲣⲁⲙ · ⲙⲉⲩ[ⲁⲕ] ⲡⲁⲙⲉⲣⲁⲧⲉ · ⲛ̅ⲧⲛ̅-
ⲧⲟⲗⲙⲁ · ⲛ̅ⲧⲛ̅ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲱⲙ ⲏ̅ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏ-
[ⲟⲥ] · ⲛ̅ⲧⲛ̅ⲫⲟⲣⲉⲓ ⲁ[ⲙ] | ⲕⲁⲗⲱⲥ · ⲁⲗⲗⲁ ⲛ̅ⲧⲛ̅ⲃⲱⲕ Fol. 22 a
ⲉⲡ̅ ⲉⲛⲉⲣⲅⲉⲱ ⲉⲧⲗⲁⲁⲙ · ⲉⲣⲉ ⲡⲉⲛ ⲕⲉ ⲥⲱⲙⲁ ⲙⲉⲣ̅ ⲛ̅ ⲙⲁ
ⲥⲟⲩⲃ̅ · ⲙ̅ⲡ̅ ⲣⲉ ⲉ ⲣⲟⲛ ⲉⲡ̅ ⲟⲩⲱⲓⲛⲉ ⲉⲡ̅ ⲧⲁⲓⲛⲛⲧⲉ ⲛ̅ⲓⲉⲧ
ⲫⲟⲣⲉⲓ ⲉⲧⲥⲱⲕ ⲉ ⲣⲟⲟⲩ · ⲛ̅ ⲙⲉⲩⲥⲧⲟⲗⲏ · ⲁⲧⲱ ⲉⲧⲃⲱⲱⲣⲉⲓ
ⲙ̅ⲙⲟⲛ ⲉ ⲃⲟⲗ ⲁⲉ ⲛ̅ⲧⲉⲛⲉⲣⲱⲙ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ · ⲛ̅ⲥⲉ-
ⲧⲱⲗⲙ̅ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟⲛ · ⲁⲧⲱ ⲙⲛ̅ⲛⲥⲁ ⲧⲉⲓ ⲉⲩⲛⲟⲫⲓⲁ · ⲛ̅
ⲧⲉⲓ ⲙⲙⲉ ⲛ̅ⲥⲉⲉⲣⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̅ⲥⲉⲛⲟⲭⲏ̅ ⲉ ⲃⲟⲗ · Ⲡⲁⲛⲧⲱⲥ

ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲏⲣⲁⲩⲉ ⲛ̅ⲛⲟⲟⲩ ⲁⲗⲏⲑⲱⲥ Oriental
ⲱ̅ ⲡⲁⲙⲉⲣⲁⲧⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲧⲁⲓⲟ ⲛ̅ ⲡⲉⲓ ⲙⲡⲁ ⲛ̅ⲛⲟⲟⲩ | 6781.
ⲉⲧ ⲡⲟⲣⲡ̅ⲩ̅ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲉⲣⲉ̅ ⲡⲕⲁⲣ ⲙ̅ⲙⲁⲧⲉ ⲁⲛ ⲁⲗⲗⲁ ⲉⲡ̅ Fol. 10 a
ⲧⲕⲉ ⲡⲉ ⲟⲛ · Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲡⲁⲕⲣⲟⲁⲧⲏⲥ ⲙ̅ⲙⲁⲓ ⲥⲃⲱ · ⲗⲁ
ⲙⲁⲣⲡ̅ⲥⲡⲟⲩⲁⲍⲉ ⲣⲱⲙⲓ ⲉ ⲧⲣⲉⲩⲣⲉ ⲉ ⲣⲟⲛ ⲉⲣⲉ̅ ⲡⲙⲁ
ⲏ̅ ⲙⲓⲭⲁⲏⲗ ⲍⲉ ⲕⲁⲥ ⲛ̅ⲛⲁⲟⲩⲱⲙ ⲣⲱⲙⲓ · ⲉⲡ̅ ⲧⲁⲱⲛ ⲛ̅
ⲡⲁⲥⲁⲑⲟⲛ ⲉⲧ ⲕⲛ ⲛⲁⲓ ⲉ ⲣⲁⲓ · ⲉⲁ ⲣⲱⲙ · ⲙⲡ̅ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ · ⲛ̅ⲧ ⲁⲛⲧⲁⲩⲉ̅ ⲛⲉⲩⲣⲁⲙ · ⲙⲉⲩⲁⲕ Ⲛⲁⲙⲉ-
ⲣⲁⲧⲉ ⲛⲧⲛ̅ⲧⲟⲗⲙⲁ ⲛ̅ⲧⲛ̅ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲱⲙ ⲏ̅ ⲡⲁⲣⲭⲏ-
ⲥⲧⲣⲁⲧ[ⲏ]ⲟⲥ ⲛ̅ⲧⲛ̅ⲫⲱⲣⲉⲓ ⲁⲙ ⲕⲁⲗⲱⲥ · ⲁⲗⲗⲁ ⲛ̅ⲧⲛ̅ⲃⲱⲕ
ⲉⲡ̅ ⲉⲛⲉⲣⲅⲉⲱ ⲉⲧⲗⲁⲁⲙ · ⲉⲣⲉ ⲡⲉⲛ ⲕⲉ ⲥⲱⲙⲁ ⲙⲉⲣ̅ ⲛ̅
ⲥⲟⲩⲃ̅ ⲙ̅ⲡ̅ ⲣⲉ ⲉ ⲣⲟⲛ ⲉⲡ̅ ⲟⲩⲱⲓⲛⲉ ⲛ̅ ⲧⲁⲓⲛⲛⲧⲉ ⲛ̅ⲓⲉⲧ
ⲫⲱⲣⲉⲓ · ⲉⲧⲥⲱⲕ ⲉ ⲣⲟⲟⲩ · ⲛ̅ ⲙⲉⲩⲥⲧⲟⲗⲏ · ⲁⲧⲱ ⲉⲧⲃⲱⲱⲣⲉ
ⲙ̅ⲙⲟⲛ · ⲍⲉ ⲙⲙⲉ ⲣⲱⲱⲙ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲛ̅ⲥⲉⲧⲱⲗⲙ̅
ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟⲛ · ⲁⲧⲱ ⲙⲛ̅ⲛⲥⲁ Ⲧⲉⲓ ⲉⲩⲛⲟⲫⲓⲁ ⲛ̅ ⲧⲉⲓ
ⲙⲙⲉ ⲛ̅ⲥⲉⲛⲟⲭⲏ̅ ⲉ ⲃⲟⲗ ⲡⲁⲛⲧⲱⲥ ⲅⲁⲣ ⲛⲁⲓ ⲛⲉ ⲛ̅ⲧⲁⲍⲉ

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φορεϊ καλως· ⲁⲉ ⲱ ⲡⲣⲱⲙⲉ ⲛ ⲁⲧ ⲟⲛⲧ ⲉⲓⲉ ⲛⲧⲉⲧⲛ
ⲱⲙⲡⲉ ⲁⲛ ⲛ ⲧⲉⲓ ⲉⲉ· ⲗⲧⲱ ⲕⲁⲛ ⲛⲧⲉⲧⲛⲱⲙⲡⲉ ⲁⲛ· ⲉⲓ
ⲛⲧⲉⲧⲛⲣ ⲭⲟⲧⲉ ⲁⲛ· ⲟⲛⲧⲕ ⲙ ⲡⲣⲣⲟ ⲙ ⲙⲉ ⲡⲉϫⲥ ⲙ
ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ· ⲛⲧⲉⲧⲛⲥⲟⲟⲩ
ⲁⲛ· ⲁⲉ ⲧⲁ ⲙⲓⲙ ⲧⲉ ✝ ⲁⲩⲗⲏ· ⲁⲧⲱ ⲁⲉ ⲡⲁ ⲙⲓⲙ ⲛ
ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ· ⲉⲱϫⲉ ⲙⲙⲟⲛ ⲛⲁ ⲡⲣⲣⲟ ⲙⲉ· ⲙ
ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲏϫⲁⲏⲗ· ⲡⲉⲥⲧⲣⲁⲧⲏ-
ⲅⲟⲥ ⲉⲧ ⲥⲱⲧⲡ ⲙ ⲙⲡⲟⲗⲩⲁⲟⲥ ⲫⲓⲟⲛ ⲙ ⲡⲉⲩⲭⲥ ⲉⲩ·
ⲡⲓⲉⲓ ⲧⲁⲓⲟ ⲧⲓⲣⲟⲩ ⲛⲁⲩ· ⲉ ⲧⲃⲉ ⲧⲉⲩⲙⲡⲧϫⲱⲱⲣⲉ·:-
ⲁⲗⲏⲱⲥ ✝ⲟⲁⲧⲙⲁⲍⲉ ⲙⲙⲱⲧⲛ ⲁⲉ ⲉⲧⲉⲧⲛⲑⲁⲣⲉⲓ ⲙ ⲟⲩ·
ⲁⲧⲉⲧⲛⲉⲓ ⲉ ⲣⲟⲩⲓ ⲱⲁ ⲧⲁⲩⲗⲏ· ⲉⲧ ⲫⲏ ⲣⲟⲩⲓ ⲕⲁ
ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ ⲛⲉⲧⲛ ⲕⲉ ⲙⲉⲗⲟⲥ ⲥⲟⲗⲛ ⲉ ⲃⲟⲗ· ⲙⲡ
ⲙⲡⲉ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉ ⲣⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲙⲡⲣ ⲉⲓⲉ
Fol. 22b ⲣⲟⲩⲓ· ⲉ ⲡⲁ ⲙⲁ | ⲛ ⲱⲉⲗⲉⲉⲧ ⲉⲙⲛ ⲫⲃⲥⲱ ⲙ ⲙⲁ ⲛ
ⲙⲃ ⲱⲉⲗⲉⲉⲧ ⲧⲱ ⲫⲱⲱⲕ· Ⲏ ⲙⲡⲉ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉ ⲣⲟⲩ ⲉ ⲧⲉ
ⲡⲣⲱⲙⲉ ⲛⲧⲁⲩⲧⲟⲗⲙⲁ ⲁⲫⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲫⲛ ⲟⲩⲃⲟ

Oriental 6781. ⲉⲧ ⲟⲩⲛⲁϫⲟⲟⲩ ναν ⲛⲥⲓ ⲛⲉⲧ φⲱⲣⲉⲓ καλως· ⲁⲉ ⲃ
ⲡⲣⲱⲙⲉ ⲛ ⲁⲧ ⲟⲛⲧ· ⲉⲓⲉ ⲛⲧⲉⲧⲛⲱⲙⲡⲉ ⲁⲛ ⲛ ⲧⲉⲓ ⲫ·
ⲁⲧⲱ ⲕⲁⲛ ⲛⲧⲉⲧⲛⲱⲙⲡⲉ ⲁⲛ ⲉⲓⲉ ⲛⲧⲉⲧⲛⲣ ⲭⲟⲧⲉ ⲁⲛ ⲟⲛⲧⲕ
ⲙ ⲡⲣⲣⲟ ⲙ ⲙⲉ ⲓⲥ ⲡⲉⲭⲥ· ⲙⲡ ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲧ
ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ· Ⲏⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲁⲛ ⲁⲉ ⲧⲁ ⲙⲓⲙ ⲉ
ⲧⲉⲓ ⲁⲩⲗⲏ· ⲁⲧⲱ ⲁⲉ ⲡⲁ ⲙⲓⲙ ⲡⲉ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ· ⲉⲱⲫⲉ
ⲙⲙⲟⲛ ⲛⲁ ⲡⲣⲣⲟ ⲙⲡⲓ ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲃ
ⲙⲓϫⲁⲏⲗ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉⲧ ⲥⲱⲧⲡ ⲙ ⲙⲡⲟⲗⲩⲁⲟⲥ
ⲫⲓⲟⲛ ⲙ ⲡⲉⲩⲭⲟⲉⲓⲥ ⲉⲩ✝ ⲡⲓⲉⲓ ⲧⲁⲓⲟ ⲧⲓⲣⲟⲩ ⲛⲁⲩ· ⲉ
ⲧⲃⲉ ⲧⲉⲩⲙⲡⲧϫⲱⲱⲣⲉ· ⲁⲗⲏⲱⲥ ✝ⲟⲁⲧⲙⲁⲍⲉ ⲙⲙⲱⲧⲛ
Fol. 10b ⲁⲉ ⲉⲧⲉⲧⲛⲑⲁⲣⲉ ⲉ ⲟⲧ | ⲁⲧⲉⲧⲛⲉⲓ ⲉ ⲣⲟⲩⲓ ⲱⲁ ⲧⲁⲩⲗⲏ ⲧ
ⲗⲃ ⲫⲓ ⲣⲟⲩⲓ· ⲛⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ ⲛⲉⲧⲛ ⲕⲉ ⲙⲉⲗⲟⲥ ⲥⲟⲗⲛ
ⲉ ⲃⲟⲗ· ⲙⲛ ⲙⲡⲉ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉ ⲣⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲉ
ⲙⲡⲉⲣ ⲉⲓ ⲉ ⲣⲟⲩⲓ· ⲉ ⲡⲁ ⲙⲁ ⲛ ⲱⲉⲗⲉⲉⲧ ⲉⲙⲛ ⲫⲃⲥⲱ ⲙ
ⲙⲁ ⲛ ⲱⲉⲗⲉⲉⲧ ⲧⲟ ⲫⲱⲱⲕ· ⲛ ⲙⲡⲉ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉ ⲣⲟ
ⲉ ⲧⲃⲉ ⲡⲣⲱⲙⲉ ⲛⲧⲁⲩⲧⲟⲗⲙⲁ· ⲁⲫⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲛ

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Oriental 7021. Fol. 23 a

ⲁⲛ ⲡⲉ· | ⲁⲗⲗⲁ ⲙⲉⲩⲁⲛ ⲛ̄ⲧⲉ ⲟⲩⲁ ⲭⲟⲟⲥ ⲛⲁⲓ ⲭⲉ ⲁⲩ
ⲛⲉ ⲛⲉⲓ ⲣⲟⲓⲧⲉ ⲉⲧ ⲗⲁⲁⲩ· ⲏ ⲛⲉⲓ ⲕⲟⲩⲍⲃ̄ ⲛ̄ⲧⲉ ⲡⲥⲱⲙⲁ
ⲙⲛ ⲟⲩⲛ̄ ϫⲓ ⲣⲟ ⲣⲁⲣⲧⲏ ⲡⲓⲟⲩⲧⲉ· ⲏ ⲉⲣⲉ ⲡⲓⲟⲩⲧ
ⲟⲩⲉⲓⲱ ⲛ̄ ⲣⲙⲙⲁⲟ· ⲡⲁⲣⲁ ⲛ̄ⲣⲛⲕⲉ· Ⲓⲛ† ⲟⲩⲉⲓⲱ ⲫⲟⲣⲉ
ⲁⲛ ⲁⲛⲟⲕ· ⲙⲛ ⲟⲩⲛ̄ ⲣⲱⲙⲉ ⲟⲩⲉⲓⲱ ϫⲉⲓ ⲥⲱⲓⲱ· ⲙⲙⲟⲛ ⲛ̄
ⲧⲉⲓ ⲣⲉ ⲁⲛ ⲧⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛ̄ⲧⲉ ⲥⲩⲱⲡⲉ ⲉ ⲧⲣ
ⲛϫⲟⲟⲥ ϫⲉ ⲩⲁⲣⲉ ⲡⲓⲟⲩⲧⲉ ϫⲓ ⲣⲟ· ⲏ ϫⲉ ⲉⲥⲟⲩⲉⲓ
ⲡⲣⲙⲙⲁⲟ ⲡⲁⲣⲁ ⲛ̄ⲣⲛⲕⲉ· ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲗⲁⲱⲧⲛ̄
ⲉ ⲡⲉⲫⲟⲣⲓⲥⲙⲁ· ⲉⲧ ⲛⲁⲓⲟⲩⲛ· ⲙⲛ̄ ⲡⲉⲧ ⲗⲁⲁⲩ
ⲉⲕⲱⲩⲁⲛⲉⲓ ⲉ ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲧⲱⲣⲉ ⲛ̄
ⲧⲙⲁⲡⲉ ⲙ̄ⲡ̄ ⲉⲓⲱ ⲙ̄ ⲡⲉⲕⲣⲟ· ⲙ̄ⲡ̄ ⲛⲟⲩϫⲉ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟ
ⲛ̄ ⲟⲩⲡⲟⲕⲣⲓⲥⲓⲥ ⲕⲛⲁⲣ̄ ⲱⲁⲩ ⲕⲁⲗⲱⲥ· Ⲉⲧⲱⲁⲛⲕⲁⲗⲉ
ⲙⲙⲟⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ
ⲡⲉⲕⲣⲛⲧ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲕ ⲛ̄ⲧⲁⲕⲁⲓⲁ ⲙⲙⲁ· ⲙ̄ⲡ̄ ⲛⲟⲩϫ
ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲕ ⲛ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲁⲩⲱ ⲧⲉⲕⲣⲃⲥ
ⲛⲁⲱⲡⲉ ⲉⲥⲡⲣⲱⲟⲩ ⲁⲩⲱ ⲙ̄ⲡ̄ⲣ ⲣⲁⲱⲉ ⲁⲩⲱ ⲙ̄ⲡ̄ⲣ ⲱⲁ
ⲕⲁⲗⲱⲥ· ⲉⲕⲱⲩⲁⲛⲃⲱⲕ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲉⲧ

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ⲛ̄ⲧⲉⲧⲣⲉ ⲉⲧ ⲱⲁϫⲉ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲁⲛ ⲡⲉ:—
ⲁⲗⲗⲁ ⲙⲉⲩⲁⲛ ⲛ̄ⲧⲉ ⲟⲩⲁ ⲭⲟⲟⲥ ⲛⲁⲓ· ϫⲉ ⲟⲩ ⲛⲉ ⲛⲉ
ⲣⲟⲓⲧⲉ ⲉⲧ ⲗⲁⲁⲩ ⲏ ⲟⲩ ⲛⲉ ⲛⲉⲓ ⲥⲟⲣϫⲉ ⲛ̄ⲧⲉ ⲡⲥⲱⲙⲁ
ⲙⲛ ⲟⲩⲛ̄ ϫⲓ | ⲣⲟ ⲣⲁⲣⲧⲏⲓ ⲡⲓⲟⲩⲧⲉ ⲏ ⲉⲣⲉ ⲡⲓⲟⲩⲧ
ⲟⲩⲉⲓⲱ ⲡⲣⲙⲙⲁⲟ̄ ⲡⲁⲣⲁ ⲛ̄ⲣⲛⲕⲉ ⲙⲛⲧⲉⲓ ⲟⲩⲉⲓⲱ ⲫⲱⲣⲉ
ⲁⲛ ⲁⲛⲟⲕ· ⲙⲛ ⲟⲩⲛ̄ ⲣⲱⲙⲉ ⲟⲩⲉⲓⲱ ϫⲓ ⲥⲱⲓⲱ· ⲙⲙⲟ
ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲁⲛ ⲧⲉ ⲱ̄ ⲡⲁ ⲙⲉⲣⲓⲧ· ⲛ̄ⲧⲉ ⲥⲩⲱⲡⲉ ⲉ ⲧⲣ
ⲛϫⲟⲟⲥ· ϫⲉ ⲩⲁⲣⲉ ⲡⲓⲟⲩⲧⲉ ϫⲓ ⲣⲟ· ⲛ̄ ⲟⲩⲉⲓⲱ ⲡⲣⲙⲙⲁ
ⲡⲁⲣⲁ ⲛ̄ⲣⲛⲕⲉ· ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲗⲁⲱⲧⲛ̄ ⲉ ⲡⲉⲫⲟ
ⲣⲓⲥⲙⲁ ⲉ̄ⲧ ⲛⲁⲓⲟⲩⲛ· ⲙⲛ̄ ⲡⲉⲧ ⲗⲁⲁⲩ ⲉⲕⲱⲩⲁⲛⲉⲓ
ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲧⲱⲣⲉ ⲛ̄ ⲧⲉⲕⲁⲡⲉ ⲙ̄ⲡ̄ ⲉⲓⲟ ⲙ
ⲡⲉⲕⲣⲟ ⲙ̄ⲡ̄ ⲛⲟⲩϫ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲕ ⲛ̄ ⲟⲩⲡⲟⲕⲣⲓⲥⲓⲥ
ⲁⲩⲱ ⲕⲛⲁⲣ̄ ⲱⲁⲩ ⲕⲁⲗⲱⲥ· ⲉⲕⲱⲩⲁⲛⲕⲁⲗⲉ ⲙⲙⲟⲕ
ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲉⲕⲣⲛⲧ ⲉ ⲃⲟ
ⲛ̄ⲥⲁ ⲕⲁⲕⲓⲁ ⲙⲙⲁ ⲙ̄ⲡ̄ ⲕⲁⲧⲁⲗⲁⲗⲁⲓⲁ ⲙⲙⲁ Ⲁⲩⲱ ⲧⲉⲕⲣⲃⲥ
ⲛⲁⲱⲡ[ⲡ]ⲉ ⲥⲡⲣⲱⲟⲩ· ⲁⲩⲱ ⲙ̄ⲡ̄ⲣ ⲱⲁ ⲕⲁⲗⲱⲥ· ⲉⲕⲱⲩⲁⲛ

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паі пє пні ⲙ ⲙ̈ⲭⲁⲛⲗ · ⲕⲁⲁⲕ ⲕⲁ ⲫⲏⲧ ⲛ ⲧⲡⲟⲣⲡⲁ ⲙⲛ̄ ⲡⲁⲑⲟⲥ ⲙⲡⲉ ⲛ ⲭⲱⲣⲓⲉ · ✝ ⲫⲓⲱⲟⲕ ⲛ ✝ⲣⲛⲓⲛ · ⲙⲛ̄ ⲡⲧⲃⲃⲟ · ⲙⲛ̄ ⲧⲁⲓⲕ[ⲁⲓⲟ]ⲥⲩⲛⲏ · ⲁⲩⲱ ⲕⲛⲁⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲁⲩⲗⲏ ⲫⲛ̄ ⲟⲩⲣⲁⲱⲉ · ⲛⲧ̄ ⲣ ⲱⲁ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲉⲧⲱⲁⲓⲕⲁⲗⲉⲓ | ⲙⲙⲟⲕ ⲉ ⲧⲱⲉⲗⲉⲉⲧ Fol. 23 b ⲙ ⲡ̄ⲣⲣⲟ · ⲙⲛ̄ ⲡⲉⲩⲛⲟⲥ ⲛ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ · ⲙⲁⲣⲉ ⲛⲉⲕⲙⲏⲧⲛⲁ · ⲙⲛ̄ ⲛⲉⲕⲁⲥⲁⲡⲏ · ⲟⲩⲱⲛ ⲛⲁⲕ ⲙ ⲡⲣⲟ ⲙ ⲡⲓⲧⲙⲉⲫⲱⲛ · ⲁⲩⲱ ⲛⲉⲧ ⲉⲕⲛⲁⲧⲁⲁⲩ ⲕⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲙ ⲙⲛⲧ ⲛ ⲕⲱⲃ · ⲫⲓⲝⲏ ⲧⲉⲕⲧⲣⲁⲡⲉⲍⲁ ⲫⲁⲣⲱⲕ · ⲉⲕⲱⲁⲛⲟⲧⲱⲱⲩ ⲉ ✝ ⲉⲟⲟⲩ ⲙ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲙ ⲡ̄ⲣⲣⲟ ⲙⲓⲭⲁⲏⲗ · ⲙⲁⲣⲉ ⲛⲉⲭⲓⲣⲁ ⲉⲓ ⲉ ⲃⲟⲗ ⲫⲛ̄ⲧ̄ⲕ ⲙⲛ̄ ⲡⲟⲣⲫⲁⲛⲟⲥ · ⲉⲣⲉ ⲛⲉⲧⲣⲟ ⲣⲟⲟⲩⲧ ⲉⲣⲉ ⲛⲉⲧⲥⲱⲙⲁ · ⲣⲟⲟⲩⲧ · ⲉⲧⲣⲟⲃⲉ̄ ⲛ ⲟⲩⲣⲃⲥⲱ ⲕⲁⲧⲁ ⲧⲉⲕⲥⲟⲙ · ⲁⲩⲱ ✝ⲭⲱ ⲙⲙⲟⲥ · ⲛⲁⲕ ⲍⲉ ⲡⲉⲕⲁⲱⲣⲟⲛ ⲛⲁⲱⲱⲡⲉ ⲛ ⲟⲩⲛⲟⲥ ⲙ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̈ⲭⲁⲏⲗ · Ⲉⲕⲱⲁⲛⲟⲧⲱⲱⲩ ⲉ ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ · ⲙ ⲙⲓⲭⲁⲏⲗ · ⲉⲕⲣⲟⲟⲩⲧ ·

ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ ⲡⲓⲟⲩⲧⲉ ⲉⲧⲉ ⲡⲛⲓ ⲡⲉ Oriental 6781. ⲙ ⲙⲓⲭⲁⲏⲗ · ⲕⲁⲁⲕ ⲕⲁ ⲫⲏⲧ ⲛ ⲧⲡⲟⲣⲡⲁ · ⲙⲛ̄ ⲡⲁⲑⲟⲥ ⲙⲡⲉ · ⲙⲛ̄ ⲭⲱⲣⲓⲉ ⲙⲡⲉ · ✝ ⲫⲓⲱⲟⲕ ⲛ ✝ⲣⲛⲓⲛ ⲙⲛ̄ ⲡⲧⲃⲃⲟ ⲙⲛ̄ ⲧⲁⲓⲕⲁⲓⲱⲥⲩⲛⲏ · ⲁⲩⲱ ⲕⲛⲁⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲁⲩⲗⲏ ⲫⲛ̄ ⲟⲩⲣⲁⲱⲉ · ⲛⲧ̄ ⲣ ⲱⲁ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉⲧⲱⲁⲓⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲉ ⲧⲱⲉⲗⲉⲉⲧ ⲙ ⲡ̄ⲣⲣⲟ ⲙⲛ̄ ⲡⲉⲩⲛⲟⲥ ⲛ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ · ⲙⲁⲣⲉ ⲛⲉⲕⲙⲏⲧⲛⲁ ⲙⲛ̄ ⲛⲉⲕⲁⲥⲁⲡⲏ ⲟⲩⲱⲛ ⲛⲁⲕ ⲙ ⲡⲣⲟ ⲙ ⲡⲓⲧⲙⲉⲫⲱⲛ · ⲁⲩⲱ ⲛⲉⲧ ⲉⲕⲛⲁⲧⲁⲁⲩ ⲕⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲙ ⲙⲛⲧ ⲛ ⲕⲱⲃ ⲫⲓⲝⲏ ⲧⲉⲕⲧⲣⲁⲡⲓⲍⲁ (*sic*) ⲫⲁ ⲣⲱⲕ · ⲉⲕⲱⲁⲛⲟⲧⲱⲱⲩ ⲉ ⲧⲓ ⲉⲟⲟⲩ ⲙ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲙ ⲡ̄ⲣⲣⲟ ⲙⲓⲭⲁⲏⲗ · ⲙⲁⲣⲉ ⲛⲉⲭⲓⲣⲁⲉⲓ ⲉ ⲃⲟⲗ ⲫⲛ̄ⲧ̄ⲕ ⲙⲛ̄ ⲡⲟⲣⲫⲁⲛⲟⲥ · ⲉⲣⲉ ⲛⲉⲧⲣⲟⲣⲟⲟⲩⲧ · ⲉⲣⲉ ⲛⲉⲧⲥⲱⲙⲁ ⲣⲟⲃⲉ̄ · | ⲛ ⲟⲩⲣⲃⲥⲱ ⲕⲁⲧⲁ ⲧⲉⲕⲥⲟⲙ · Fol. 11 b ⲁⲩⲱ ✝ⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲕ ⲍⲉ ⲡⲉⲕⲁⲱⲣⲟⲛ ⲛⲁⲱⲱⲡⲉ ⲛ ⲟⲩⲛⲟⲥ ⲙ ⲡⲁⲧⲟ[ⲧⲟ] ⲉ ⲃⲟⲗ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ Ⲉⲕⲱⲁⲛⲟⲧⲱⲱⲩ ⲉ ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ ⲙⲓⲭⲁⲏⲗ ⲉⲕⲣⲟⲟⲩⲧ · ⲉⲓⲉ ⲱⲡ̄ ⲣⲉⲛⲱⲙⲟ ⲉ ⲣⲟⲕ · ⲣⲙ̄

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Oriental 7021. ⲉⲓⲉ ⲙⲡⲉ ⲉⲛⲓⲱⲧⲛⲟ ⲉ ⲣⲟⲕ· ⲉⲡⲉ ⲡⲓⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲣ̅ ⲛⲁ ⲛ̅ⲙ̅ⲙⲁⲩ· ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ
ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲟⲩⲣⲁⲓⲉ ⲛ̅ⲧ̅ⲭⲓⲧ̅ⲛ̅ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲁⲩⲗⲏ
ⲛ̅ ⲡⲉⲩⲣ̅ⲣⲟ· ⲉⲡ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ⁘ Ⲉⲣⲱⲁⲛ ⲟⲩⲣⲱⲙⲉ
ⲥ̅ⲡ̅ⲥⲱⲡ̅ⲕ̅ ⲉⲭⲁⲓⲧⲉⲓ ⲙ̅ⲙⲟⲕ ⲉⲡ̅ ⲡⲣⲁⲛ ⲛ̅ ⲙⲓⲭⲁⲏⲗ· ⲙ̅
ⲟⲩⲗⲗⲁⲁⲩ· ⲙ̅ⲡ̅ⲣ̅ ϩⲙⲁⲁⲩ ⲉ ϯⲛⲁⲩ· ϯⲭⲱ ⲙ̅ⲙⲟⲥ·
ⲛⲁⲕ ⲛⲁ ⲙⲉⲣⲓⲧ ϫⲉ ⲛⲉⲧ ⲕ̅ⲛⲁⲧⲁⲁⲩ· ⲛ̅ ⲡⲣⲱⲙⲉ·
ⲙⲓⲭⲁⲏⲗ ⲛⲉⲧ ⲛⲁϩⲓⲧⲉⲩ ⲉⲡ̅ ⲛⲉⲩⲥⲓⲁ ⲛⲉⲩⲡⲣⲟⲥⲉⲛⲉⲩⲕⲏ
ⲙ̅ⲙⲟⲟⲩ· ⲛ̅ ⲡⲓⲟⲩⲧⲉ ⲫⲁ ⲣⲟⲕ· ⲁⲩⲱ ⲉⲩⲛⲁⲧⲟⲟⲃⲟⲩ
Fol. 24 a ⲛⲁⲕ ⲙ̅ⲡ̅ ⲡⲉⲧⲕⲱⲃ | ⲫⲓϫⲉ ⲡⲕⲁⲣ ⲉⲡ̅ ⲫⲱⲃ ⲙ̅ⲙ· ⲁⲩⲱ
ⲙⲉ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲛⲁ ⲛⲁⲕ ⲉⲡ̅ ⲧⲉϥⲙ̅ⲡⲧⲉⲣⲟ· ϫⲉ ⲫⲥⲏⲥ ϫⲉ
ⲡⲛⲁ ⲡⲁⲥⲙⲟⲩⲧ ⲙ̅ⲙⲟⲩ ⲫⲓϫⲉ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ⲟⲩ
ϫⲉ ⲛⲁ ⲧⲁⲣⲟⲩ ⲛⲁ ⲓⲛⲧ̅ⲛ̅· Ⲉⲕϣⲁⲛⲓⲟⲩⲓ ⲉ ⲃⲟⲗ ⲉⲕⲣ̅
ⲡⲱⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ ⲟⲩⲥⲟⲛ
ⲕⲁⲧⲁ ⲉⲃⲟⲩ ⲉⲧⲉ ⲥⲟⲩ ⲙ̅ⲡ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛⲉ ⲛⲉⲣⲟⲟⲩ ⲛ̅
ⲡⲉⲩⲧⲁⲣⲟ ⲉ ⲣⲁⲧ̅ⲫ̅· ⲁⲩⲱ ⲉⲕⲉⲓⲣⲉ ⲛ̅ ⲡⲓⲉⲉⲧⲉ· ⲛ̅ ⲧⲫ̅·
ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙ̅ⲡ̅ ⲟⲩⲁⲅⲁⲡⲏ· ⲙ̅ⲡ̅ ⲟⲩⲇⲓⲁⲕⲟⲛⲓⲁ· ⲡⲣⲟⲥ

Oriental 6781. ⲡⲱⲁ ⲛ̅ ⲙⲓⲭⲁⲏⲗ ⲛ̅ⲣ̅ ⲛⲁ ⲛ̅ⲙ̅ⲙⲁⲩ· ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ
ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲟⲩⲣⲁⲓⲉ· ⲛ̅ⲧ̅ⲭⲓⲧ̅ⲛ̅ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲁⲩⲗⲏ
ⲛ̅ ⲡⲉⲩⲣ̅ⲣⲟ ⲉⲡ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲉⲣⲱⲁⲛ ⲟⲩⲣⲱⲙⲉ ⲥ̅ⲡ̅ⲥⲱⲡ̅
ⲉⲭⲁⲓⲧⲉ ⲙ̅ⲙⲟⲕ ⲛ̅ ⲟⲩⲗⲗⲁⲁⲩ ⲉⲡ̅ ⲡⲣⲁⲛ ⲛ̅ ⲙⲓⲭⲁⲏⲗ ⲙ̅ⲡ̅ⲣ̅
ϩⲙⲁⲁⲩ ⲉ ⲧⲓ ⲛⲁⲩ· ϯⲭⲱ ⲙ̅ⲙⲟⲥ ⲛⲁⲕ ⲛⲁ ⲙⲉⲣⲓⲧ ϫⲉ ⲛⲉⲧ
ⲉⲕⲛⲁⲧⲁⲁⲩ ⲛ̅ ⲡⲣⲱⲙⲉ· ⲙⲓⲭⲁⲏⲗ ⲛⲉⲧ ⲛⲁϩⲓⲧⲉⲩ ⲉⲡ̅
ⲛⲉⲩⲥⲓⲁ ⲛⲉⲩⲡⲣⲟⲥⲉⲛⲉⲩⲕⲏ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ ⲡⲓⲟⲩⲧⲉ ⲫⲁ ⲣⲟⲕ·
ⲁⲩⲱ ⲉⲩⲛⲁⲧⲟⲟⲃⲟⲩ ⲛⲁⲕ ⲙ̅ⲡ̅ ⲡⲉⲧⲕⲱⲃ ⲫⲓϫⲉ̅ ⲡⲕⲁⲣ ⲁⲩⲱ
ⲡⲓⲟⲩⲧⲉ ⲛⲁⲛⲁ ⲛⲁⲕ ⲉⲡ̅ ⲧⲉϥⲙ̅ⲡⲧⲉⲣⲟ· ϫⲉ ⲫⲥⲏⲥ ϫⲉ
ⲡⲛⲁ ⲡⲁⲥⲙⲟⲩⲧ ⲙ̅ⲙⲟⲩ ⲫⲓϫⲉ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ϫⲉ ⲛⲁ
ⲧⲁⲣⲟⲩ ⲛⲁ ⲓⲛⲧ̅ⲛ̅:—ⲉⲕϣⲁⲛⲓⲟⲩⲓ ⲉ ⲃⲟⲗ ⲉⲕⲣ̅ ⲡⲱⲁ
ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲛ̅ ⲟⲩⲥⲟⲛ ⲕⲁⲧⲁ ⲉⲃⲟ
ⲉⲧⲉ ⲥⲟⲩ ⲙ̅ⲡ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛⲉ· ⲛⲉⲣⲟⲟⲩ ⲛ̅ ⲡⲉⲩⲧⲁⲣⲟ
ⲉ ⲣⲁⲧ̅ⲫ̅ ⲙ̅ⲡ̅ ⲕⲱ ⲉⲕⲉⲓⲣⲉ ⲛ̅ ⲡⲣⲟⲟⲩⲫ ⲛ̅ ⲧⲉⲩⲡⲣⲟⲥⲫⲟⲣⲁ·
ⲙ̅ⲡ̅ ⲟⲩⲁⲅⲁⲡⲏⲓⲁ ⲡⲣⲟⲥ ⲧⲉⲕⲥⲟⲙ:—ⲫⲛⲁⲥⲱ· ⲫⲱⲟ

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тєкѕоѵ:—ⲫⲛⲁⲥⲱ ⲭⲱⲟⲩ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲩ- Oriental 7021.
ⲥⲟⲡⲥ̄ ⲙ̄ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲛⲧ̄ⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ
ⲛ̄ ⲧⲉⲭⲣⲓⲁ ⲧⲏⲣⲥ̄ ⲡⲣⲟⲥ ⲑⲉ ⲉⲧ ⲉⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ·
ⲁⲗⲗⲁ ⲁⲣⲏⲩ ⲟⲩⲛ̄ ⲟⲩⲁ ⲛⲁϫⲟⲟⲥ· ⲛⲁⲓ̈ ⲅⲉ ⲉⲙⲡⲉ
ⲭⲱⲗⲟⲥ ⲙⲁⲓϯ ⲁⲥⲁⲡⲏ· ⲫⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉⲓⲉ ϯⲛⲁⲧⲁⲁⲩ·
ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲙⲏ ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲅⲉ ⲉⲓⲉⲧⲁⲗⲉ
ⲟⲩⲥⲓⲁ ⲛⲁⲩ ⲉ ⲭⲣⲁⲓ· ⲙⲙ̄ ⲛⲟⲩⲧⲉ ⲙⲟⲟⲛ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ
ⲛ̄ ⲧⲡⲉ ⲡⲉⲓⲱⲧ ⁘ ⲙⲙ̄ ⲡⲙⲏⲣⲉ· ⲙⲙ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲁⲛⲟⲕ ⲇⲉ ⲭⲱⲟⲩ ϯⲛⲁⲟⲩⲱϣⲃ̄ ⲛⲁⲕ ⲅⲉ ⲕⲁⲗⲱⲥ· ⲡⲓⲥⲧⲟⲥ
ⲛⲁⲙⲉ· ⲡⲉⲧ ⲉⲣⲉ ⲧⲉⲩⲡⲓ̈ⲥⲧⲓⲥ ⲥⲟⲩⲧⲱⲛ ⲉ ⲣⲟⲧⲛ ⲉ ⲡⲉⲩϫⲥ̄·
ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲓⲟⲕ· ⲙⲙ̄ ⲟⲩⲣ̄ⲣⲟ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ
ⲁⲙⲁⲣⲧⲉ ⲉϫⲛ̄ ⲧⲉ(?)ⲭⲱⲣⲁ· ⲉⲣⲉ ⲟⲩⲁⲱⲛ ⲛ̄ⲧⲁϩⲓⲥ ⲉⲁ
ⲣⲁⲧⲩ̄· ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲛⲉⲓ ⲧⲁϩⲓⲥ ⲕⲛⲁⲉ ⲉ ⲟⲩⲉⲓ ⲉⲥ-
ϫⲟⲥⲉ ⲡⲁⲣⲁ ⲛⲉ ⲟⲩ[ⲁ] ⲉⲓ̈ⲉ· ⲉⲣⲉ ⲡ̄ⲣ̄ⲣⲟ ϫⲟⲥⲉ ⲉ ⲣⲟⲟⲩ Fol. 24 b
ⲧⲏⲣⲟⲩ· ⲉⲥⲭⲁⲛⲱⲱⲡⲉ ⲁⲉ ⲛ̄ⲧⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲱ ⲙⲁⲩ ⲛ̄ ⲛⲁⲓ
ⲟⲩⲙⲛ̄ⲧⲙⲩⲛⲏⲣ· ⲙⲙ̄ ⲟⲩⲁ ⲉⲡ̄ ⲛⲉⲓ ⲧⲁϩⲓⲥ· ⲛ̄ ⲃⲁⲥⲓ̈ⲗⲉⲓⲕⲟⲛ·
ⲛⲧ̄ⲥ ⲙⲁⲩ ⲛ̄ ⲣⲉⲛⲧⲁⲓⲟ· ⲙⲙ̄ ⲣⲉⲛϫⲣⲏⲙⲁ· ⲙⲙ̄ ⲉⲩⲥ

ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̄ ⲉⲩⲥⲟⲡⲥ̄ ⲙ̄ⲙ̄ ⲡⲛⲟⲩⲧⲉ Oriental 6781.
ⲭⲁ ⲣⲟⲕ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ ⲛⲧ̄ⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄ ⲧⲉⲭⲣⲓⲁ
ⲧⲏⲣⲥ̄ ⲡⲁⲣⲁ ⲑⲉ ⲉⲧ ⲉⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ ⲁⲗⲗⲁ ⲭⲁⲣⲛⲧ ⲱ
ⲡⲁ ⲙⲉⲣⲓⲧ ⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ⲅⲉ ⲉⲙⲡⲉ ⲙⲁⲓϯ ⲁⲥⲁⲡⲏ
ⲫⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲡⲁⲧⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲙ̄ ⲟⲩⲛⲟⲩⲧⲉ
ⲡⲉ ⲙⲓⲭⲁⲏⲗ̄ ⲅⲉ ⲉⲓⲉⲧⲁⲗⲉ|ⲧⲁ ⲟⲩⲥⲓⲁ ⲉ ⲭⲣⲁⲓ ⲛⲁⲩ ⲙⲙ̄ Fol. 12 a
ⲛⲟⲩⲧⲉ ⲙⲟⲟⲛ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ ⲡⲉⲓⲱⲧ ⲙⲙ̄ ⲡⲙⲏⲣⲉ ⲗⲉ
ⲙⲙ̄ ⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲛⲟⲕ ⲇⲉ ⲭⲱⲟⲩ ϯⲛⲁⲟⲩⲱϣⲃ̄
ⲛⲁⲕ ⲅⲉ ⲕⲁⲗⲱⲥ ⲡⲡⲓⲥⲧⲟⲥ ⲫ̄ ⲟⲩⲙⲉ ⲡⲉⲧ ⲉⲣⲉ ⲧⲉⲩ-
ⲡⲓⲥⲧⲓⲥ ⲥⲟⲩⲧⲱⲛ ⲉ ⲣⲟⲧⲛ ⲉ ⲡⲉⲩϫⲟⲉⲓⲥ:—ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄
ⲛ̄ⲧⲁⲧⲁⲙⲓⲟⲕ ⲣⲱⲙⲉ ⲙⲁⲓ· ⲙⲙ̄ ⲟⲩⲣ̄ⲣⲟ ⲁⲛ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ
ⲁⲙⲁⲣⲧⲉ ⲉϫⲛ̄ ⲛⲉϫⲱⲣⲁ ⲉⲣⲉ ⲟⲩⲁⲱⲛ ⲛ̄ⲧⲁϩⲓⲥ ⲉⲁ ⲣⲁⲧⲩ̄·
ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲛⲉⲓ ⲧⲁϩⲓⲥ ⲕⲛⲁⲉ ⲉ ⲟⲩⲉⲓ ⲉⲥϫⲟⲥⲉ ⲉ ⲛⲉ
ⲟⲩⲉⲓ ⲉⲣⲉ ⲡ̄ⲣ̄ⲣⲟ̄ ϫⲟⲥⲉ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲥⲭⲁⲛⲱⲱⲡⲉ
ⲁⲉ ⲛⲧⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲱ ⲙⲁⲩ ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲩⲛⲏⲣ· ⲙⲙ̄ ⲟⲩⲁ̄
ⲉⲡ̄ ⲛⲉⲓ ⲧⲁϩⲓⲥ ⲛ̄ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ· ⲛⲧ̄ⲥ ⲙⲁⲩ ⲛ̄ ⲣⲉⲛⲧⲁⲓⲟ

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Oriental 7021. ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲉⲣⲁ ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲉⲧⲉⲩ ⲡⲣⲛ̄ⲧⲉ̄ ⲙⲙⲟⲛ
ⲁⲗⲗⲁ ⲡⲧⲁⲩⲧⲁⲁⲩ· ⲛⲁⲩ ⲉⲧⲥⲟⲟⲩⲛ· ⲭⲉ ⲟⲩⲛⲟⲥ ⲧⲉ
ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲁⲩⲱ ⲥⲣⲏⲓ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲣ̄ⲣⲟ ⲙⲁⲩ ⲛ̈ⲓⲙ·
ⲁⲩⲱ ⲟⲩⲡ̄ⲥⲟⲙ ⲙⲙⲟⲩ ⲉ ⲧⲟⲩⲭⲟⲩ ⲡⲣⲱⲃ ⲛ̈ⲓⲙ ⲙ̄ⲡ̄ ⲕⲁⲡ-
ⲁⲩⲟⲥ ⲛ̈ⲓⲙ ⲉⲩⲣ̄ ⲡⲕⲉ ⲥⲩⲛⲫ̈ⲓⲥⲧⲁ ⲙⲙⲟⲩ· ⲙ̄ ⲡⲣ̄ⲣⲟ ⲣⲱⲥ
ⲣⲱⲙⲉ ⲛ̄ ⲩⲁⲩ· ⲣⲱⲥ ⲧⲉ ⲛ̄ⲧⲉ ⲣⲉⲛⲕⲟⲟⲩⲉ ⲭⲓ ⲟⲩⲟⲩ ⲉ
ⲃⲟⲗ· Ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲣⲱⲱⲥ ⲡⲣⲱⲙⲉ ⲛ̈ⲓⲙ ⲉⲧ ☩ ⲁⲥⲁⲡⲏ· ⲫ̈ⲓ
ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲙ̈ⲓⲭⲁⲏⲗ ⲩⲁⲣⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲭⲓ ⲛ̄ ⲧⲟⲟⲧⲟⲩ· ⲛ̄ ⲛⲉⲩⲧⲟⲩⲥⲓⲁ· ⲙ̄ⲡ̄ ⲛⲉⲩ-
ⲁⲥⲁⲡⲏ ⲛ̄ⲧⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡ̄ⲑⲉ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲥ☩[ⲛⲟⲩ]ⲩⲉ
ⲛ̄ⲧⲉⲭⲓ ⲕⲉⲗⲉⲩⲥⲓⲥ ⲛ̄ ⲧⲟⲟⲧⲉ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲣⲁ ⲣⲟⲟⲩ· ⲛ̄ⲧ-
ⲥⲟⲃⲧⲉ ⲛⲁⲩ ⲛ̄ ⲟⲩⲁⲱⲛ ⲡⲁⲥⲁⲑⲟⲛ· ⲁⲩⲱ ⲛ̄ⲧⲭⲓⲧⲟⲩ
ⲡⲣⲙⲟⲩⲧ ⲡⲛⲁⲣⲡ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲥⲉⲣ̄ ⲃⲟⲗ ⲛ̄ ⲕⲟⲗⲁⲥⲓⲥ ⲩⲁ
ⲉⲛⲉⲩ· Ⲡⲗⲏⲛ ⲉⲱⲭⲉ ⲧⲉⲧⲛ̄ⲟⲩⲱⲱⲛ ⲉ ⲉⲓⲙⲉ ⲭⲉ ⲛ̄ⲉⲧⲉ
ⲩⲁⲣⲉ ⲡⲣⲱⲙⲉ ⲧⲁⲁⲩ ⲡⲁⲥⲁⲡⲏ ⲫ̈ⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲓ

Oriental 6781. ⲙ̄ⲡ̄ ⲫ̈ⲉⲛⲭⲣⲏⲙⲁ· ⲙ̄ⲡ̄ ⲉⲧ☩ ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲫ̈ⲓ ⲧⲉⲩ-
ⲧⲁⲍⲓⲥ ⲉⲧⲉⲩ ⲡⲣⲛ̄ⲧⲉ̄· ⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲡⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲩ
ⲉⲧⲥⲟⲟⲩⲛ ⲭⲉ ⲟⲩⲛⲟⲥ ⲧⲉ ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲁⲩⲱ ⲥⲣⲏⲓ ⲉ
ⲣⲟⲩⲓ ⲉ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲛⲁⲩ ⲛ̈ⲓⲙ· ⲁⲩⲱ ⲟⲩⲡ̄ⲥⲟⲙ ⲙⲙⲟⲩ
ⲉ ⲧⲟⲩⲭⲟⲩ ⲫ̈ⲓ ⲣⲱⲃ ⲛ̈ⲓⲙ ⲡⲕⲁⲡⲁⲩⲟⲥ ⲉⲩⲣ̄ ⲡⲕⲉ ⲥⲩⲛⲫ̈ⲓⲥⲧⲁ
ⲙⲙⲟⲩ ⲙ̄ ⲡⲣ̄ⲣⲟ· ⲣⲱⲥ ⲣⲱⲙⲉ ⲡⲩⲁⲩ· ⲣⲱⲥ ⲁⲉ ⲛ̄ⲧⲉ
ⲣⲉⲛⲕⲟⲟⲩⲉ ⲭⲓ ⲟⲩⲟⲩ ⲉ ⲃⲟⲗ ⲫ̈ⲓ ⲧⲟⲟⲧⲉ̄:—Ⲧⲁⲓ ⲣⲱⲱⲥ
ⲧⲉ ⲑⲉ ⲡⲣⲱⲙⲉ ⲛ̈ⲓⲙ ⲉⲧ ☩ ⲁⲥⲁⲡⲏ ⲫ̈ⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲙ̈ⲓⲭⲁⲏⲗ ⲩⲁⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲭⲓ ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲛⲉⲩⲧⲟⲩⲥⲓⲁ· ⲙ̄ⲡ̄ ⲛⲉⲩⲁⲥⲁⲡⲏ ⲛ̄ⲧ-
ⲧⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡ̄ⲑⲉ ⲛ̄ ⲟⲩⲛⲟⲥ ⲡⲉⲧⲉ ⲛⲟⲩⲫ̈ⲉ ⲛ̄ⲧⲭ
ⲕⲉⲗⲉⲩⲥⲓⲥ ⲛ̄ ⲧⲟⲟⲧⲉ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲣⲁ ⲣⲟⲟⲩ· ⲛ̄ⲧⲥⲟⲃⲧ
ⲛⲁⲩ ⲛ̄ ⲟⲩⲁⲱⲛ ⲡⲁⲥⲁⲑⲟⲛ ⲁⲩⲱ ⲛ̄ⲧⲭⲓⲧⲟⲩ ⲡⲣⲙⲟⲩⲧ ⲡ
ⲛⲁⲣⲡ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲥⲉⲣ̄ ⲃⲟⲗ ⲛ̄ ⲕⲟⲗⲁⲥⲓⲥ ⲩⲁ ⲉⲛⲉⲩ·
Fol. 12 b ⲡⲗⲏⲛ ⲉⲱⲭⲉ ⲧⲉⲧⲛ̄ⲟⲩⲱⲱⲉ ⲉ ⲉⲓⲙⲉ ⲭⲉ ⲛⲉⲧⲉ ⲩⲁⲣⲉ ⲡ
ⲗⲉ ⲣⲱⲙⲉ ⲛⲁⲧⲁⲁⲩ ⲡⲁⲥⲁⲡⲏ· ⲫ̈ⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄
ⲡⲉⲣⲟⲟⲩ· ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲓ ⲙ̈ⲓⲭⲁⲏⲗ

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ⲙⲓⲭⲁⲏⲗ [ⲉⲩ]ⲁⲅⲅⲉⲗⲓⲁⲕⲱⲡⲉⲓ ⸗ ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲁⲩⲱ ⲉⲧⲣⲏ ⲡⲕⲟⲥⲙⲟⲥ· Cⲱⲧⲙ̄ ⲥⲉ ⲉ ⲡⲉⲓ ⲛⲟⲩ ⲛ̄ ⲕⲉⲫⲁⲗⲓⲟⲛ ⲛ̄ ⲩⲟⲩ ⲣ̄ ⲩⲡⲏⲣⲉ ⲙⲙⲟⲩ ⲉⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· Ⲛⲉⲩⲟⲧⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲙⲙⲁⲓ ⲁⲥⲁⲡⲏ· ⲩⲟⲟⲛ ⲣⲛ̄ ⲫⲉⲛⲉⲥⲧⲓⲫⲟⲣⲓⲁ ⲉⲟⲩⲛ̄ⲧⲁⲁϥ ⲙⲙⲁⲩ ⲛ̄ ⲟⲩⲥⲫⲓⲙⲉ ⲛ̄ ⲫⲁⲕ ⲁⲩⲱ ⲛ̄ ⲥⲉⲙⲓⲛ ·:—ⲁⲩⲱ ⲧⲁⲓ ⲫⲱⲥ ⲟⲛ ⲉⲡⲉⲥϫⲓⲕ ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲡⲓⲁ ⲙⲛ̄ ⲧⲁⲥⲁⲡⲏ ⲕⲁⲧⲁ ⲑⲉ ⲙ̄ ⲡⲉⲥ ⲛⲉ ⲫⲁⲓ· ⲛⲁⲓ ⲁⲉ ⲛⲉⲟⲩⲛ̄ⲧⲁⲁϥ ⲙⲙⲁⲩ ⲛ̄ ⲟⲩⲟⲥ ⲙ̄ ⲡⲣⲟⲥⲧⲁⲥⲓⲁ· ⲉ ⲫⲟⲩⲏ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· ⲡⲣⲁⲓ ⲁⲉ ⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙⲙⲁⲩ ⲡⲉ ⲁⲱⲣⲱⲑⲉⲟⲥ· ⲁⲩⲱ ⲡⲣⲁⲓ ⲛ̄ ⲧⲉϥⲥⲫⲓⲙⲉ ⲡⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲭⲓⲙ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛ̄ⲧⲁⲩⲣⲟⲧⲣⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲩⲟ ⲛ̄ⲕⲟⲩⲉ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲛⲉⲩⲛ̄ⲧⲏⲩ ⲙⲙⲁⲩ ⲛ̄ ⲟⲩⲟⲩⲥⲓⲁ· ⲉⲥⲧⲏⲩ ⲕⲁⲗⲱⲥ· ⲛ̄ⲧⲁⲥⲩⲱϫⲛ̄ ⲛⲁⲩ ⲫⲁ ⲛⲉⲩⲉⲓⲟⲟⲩⲧⲉ· ⲙⲛ̄ ⲫⲉⲛⲉⲥⲟⲟⲩ· ⲙⲛ̄ ⲫⲉⲛⲉⲣⲁⲟⲩ· ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲡⲉ ⲛ̄ ⲭⲣⲓⲁ· ⲛ̄ⲧⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲛⲉⲓ ⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ⲛⲉⲩⲟⲩⲛⲧⲁⲁϥ

Oriental 7021.

Fol. 25 a

ⲩⲁⲣⲁⲇⲓⲁⲕⲟⲛⲉⲓ ⲙⲙⲟⲟ (*sic*) ⲛⲁⲩ ⲁⲩⲱ ⲉⲧⲣⲏ ⲡⲕⲟⲥⲙⲟⲥ· Cⲱⲧⲙ̄ ⲉ ⲡⲉⲓ ⲛⲟⲩ ⲛ̄ⲕⲉⲫⲁⲗⲓⲟⲛ ⲛ̄ ⲩⲟⲩ ⲣ̄ ⲩⲡⲏⲣⲉ ⲙⲙⲟⲩ ⲉⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· Ⲛⲉⲩⲟⲧⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ· ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲙⲙⲁⲓ ⲁⲥⲁⲡⲏ ⲉⲧⲩⲟⲟⲩ ⲣⲛ̄ ⲡⲉⲛⲉⲥⲧⲓⲫⲟⲣⲓⲁ ⲉⲟⲩⲛ̄ⲧⲁⲁϥ ⲙⲙⲁⲩ ⲛ̄ ⲟⲩⲥⲫⲓⲙⲉ ⲛ̄ ⲫⲁⲕ· ⲁⲩⲱ ⲛ̄ ⲥⲉⲙⲓⲛ· ⲁⲩⲱ ⲧⲁⲓ ⲫⲱⲥ ⲉⲡⲉⲥϫⲓⲕ ⲉ ⲃⲟⲗ· ⲫⲙ̄ ⲡⲓⲁ ⲙⲛ̄ ⲧⲁⲥⲁⲡⲏ· ⲕⲁⲧⲁ ⲑⲉ ⲟⲛ ⲙ̄ ⲡⲉⲥⲣⲁⲓ· ⲛⲁⲓ ⲁⲉ ⲛⲉⲟⲩⲛ̄ⲧⲁⲁϥ ⲙⲙⲁⲩ ⲛ̄ ⲟⲩⲟⲥ ⲙ̄ ⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲉ ⲫⲟⲩⲏ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲣⲁⲓ ⲁⲉ ⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙⲙⲁⲩ ⲡⲉ ⲁⲱⲣⲱⲑⲉⲟⲥ ⲁⲩⲱ ⲡⲣⲁⲓ ⲛ̄ ⲧⲉϥⲥⲫⲓⲙⲉ ⲡⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲭⲓⲙ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛ̄ⲧⲁⲩⲣⲟⲧⲣⲟⲩ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲩⲟ̄ ⲛ̄ ⲕⲟⲩⲉ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· Ⲛⲉⲩⲛ̄ⲧⲁⲁϥ ⲙⲙⲁⲩ ⲛ̄ ⲟⲩⲟⲩⲥⲓⲁ ⲉⲥⲧⲏⲩ ⲕⲁⲗⲱⲥ ⲛ̄ⲧⲁⲥⲩⲱϫⲛ̄ ⲛⲁⲩ ⲫⲁ ⲛⲉⲩⲉⲓⲟⲟⲩⲧⲉ· ⲛⲉⲩⲱⲟⲛ ⲛⲁⲩ ⲛ̄ⲥⲓ ⲫⲉⲛⲧⲃ̄ⲛⲟⲟⲩⲉ ⲉⲛⲁⲩⲱⲟⲩ ⲙⲛ̄ ⲟⲩⲁ̄ⲱⲛ ⲛ̄ⲭⲣⲏⲙⲁ· ⲕⲁⲧⲁ ⲧⲉ ⲭⲣⲓⲁ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· Ⲛⲉⲓ

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Oriental 7021. ⲙⲙⲁⲩ ⲛ ⲟⲩⲥⲩⲛⲏⲑⲓⲁ · ⲉⲛⲁⲟⲩⲥ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲕⲁⲧⲁ ⲥⲟⲩ ⲙⲡⲧ-
ⲥⲛⲟⲟⲩⲥ · ⲉⲩⲯⲁⲓⲡⲟⲟⲩ ⲁⲉ ⲉ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ · ⲕⲁⲧⲁ
ⲉⲃⲟⲧ · ⲯⲟⲩⲧⲁⲥⲥⲉ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ · ⲣⲉⲓ ⲥⲟⲩ ⲙⲡⲧⲟⲩⲉ
Fol. 25 *b* ⲉ ⲣⲧⲟⲟⲩⲉ ⲛ ⲥⲟⲩ | ⲙⲡⲧⲥⲛⲟⲟⲩⲥ · ⲡⲯⲱⲣⲡ ⲙⲉⲛ ⲯⲁⲧⲧⲏ-
ⲙⲏ ⲛⲟⲟⲩ ⲛ ⲧⲁⲡⲁⲣⲭⲏ · ⲙⲡ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ · ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲫⲛ ⲟⲧⲟⲩⲣⲟⲧ ·:—
Ⲡⲡⲥⲱⲥ ⲯⲁⲕⲱⲙⲉ ⲛ ⲟⲩⲥⲟⲟⲩ ⲛⲥⲉⲥⲙⲏⲉ ⲛ ⲭⲁⲗⲕⲓⲟⲛ
ⲛⲁϥ ϩⲓ ⲗⲁⲭⲁⲛⲟⲛ · ⲛⲥⲉⲧⲱⲕ ⲛ ⲣⲉⲛⲟⲉⲓⲕ ⲉ ⲡⲣⲱⲃ · ⲛ
ⲧⲉⲭⲣⲓⲁ · ⲉⲩⲯⲁⲛⲟⲩⲱ ⲁⲉ ⲉⲧⲁⲓ ⲫⲛ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲯⲁⲧⲧⲉⲣⲙ ⲟⲩⲟⲛ ⲙⲙⲁ · ⲉⲧ ⲯⲁⲁⲧ ⲉⲧⲟⲩⲛⲁⲣⲉ
ⲉ ⲣⲟⲟⲩ ⲛⲥⲉⲡⲧⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲏ · ⲙⲡ ⲛⲃⲗⲗⲉ ⲙⲡ
ⲛⲥⲁⲗⲉ ⲙⲡ ⲛⲉⲭⲛⲣⲁ · ⲙⲡ ⲡⲟⲣⲫⲁⲛⲟⲥ · ⲙⲡ ⲡⲯⲱⲙⲟ
ⲙⲡ ⲛⲉⲧ ⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛⲥⲉⲡⲧⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲏ
ⲛⲥⲉⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲟⲩ ⲙ ⲡⲉⲥⲛⲁⲩ ⲛⲥⲉⲗⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ
ⲯⲁⲛⲧ ⲟⲩⲱ ⲉⲧⲟⲩⲱⲙ · ⲁⲩⲱ ⲛⲥⲉϯ ⲛⲁⲩ ⲛ ⲟⲩⲛⲣⲡ ⲉⲛⲁ-
ⲯⲱϥ · ⲉⲩⲯⲁⲛⲛⲁⲩ ⲁⲉ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ · ⲯⲁⲧⲧⲱⲣⲉ ⲛ

Oriental 6781. ⲣⲱⲙⲉ ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲡⲉ ⲙⲡ ⲑⲉ̄ⲥⲡⲓⲥⲧ
ⲧⲉϥⲥⲣⲓⲙⲉ ⲛⲉⲧⲛⲧⲁⲁⲩ ⲙⲙⲁⲩ ⲛ ⲟⲩⲥⲩⲛⲏⲑⲓⲁ ⲉ ⲣⲟⲩⲓ
ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉⲩⲯⲁⲓⲡⲟⲟⲩ
ⲉ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ ⲉⲃⲟⲧ · ⲯⲁⲧⲧⲁⲥⲥⲉ ⲛ ⲧⲉⲡⲣⲟⲥ
ⲫⲟⲣⲁ · ⲫⲛ ⲥⲟⲩ ⲙⲡⲧⲟⲩⲉ · ⲉ ⲣⲧⲟⲟⲩⲉ ⲛ ⲥⲟⲩ ⲙⲡⲧ
Fol. 13 *a* ⲥⲛⲟⲟⲩⲥ · ⲛ ⲯⲱⲣⲡ ⲙⲡ ⲯⲁⲧⲧⲏⲙⲟⲟⲩ ⲛ ⲧⲁⲡⲁⲣⲭⲏ ⲙⲡ
ⲗⲍ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ · ⲉ ⲡⲧⲟⲡⲟⲥ | ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲫⲛ ⲟⲧ
ⲟⲩⲣⲟⲧ · ⲙⲡⲡⲥⲱⲥ ⲯⲁⲕⲱⲙⲉ ⲛ ⲟⲩⲥⲟⲟⲩ · ⲛⲥⲉⲥⲙⲏⲉ
ⲛ ⲣⲉⲛⲭⲁⲗⲕⲓⲟⲛ ⲛⲁⲩ ⲫⲓ ⲗⲁⲭⲁⲛⲟⲛ ⲛⲥⲉⲧⲱⲕ ⲛ ⲣⲉⲛ
ⲟⲉⲓⲕ ⲉ ⲡⲣⲱⲃ ⲛ ⲧⲉⲭⲣⲓⲁ · ⲉⲩⲯⲁⲛⲥⲓ ⲁⲉ ⲫⲛ ⲙⲙⲩⲥⲧⲏ
ⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲯⲁⲧⲧⲉⲣⲙ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲯⲁⲁ
ⲧⲉⲧⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ · ⲙⲡ ⲛⲃⲗⲗⲉ · ⲙⲡ ⲛⲥⲁⲗⲉ · ⲙⲡ
ⲛⲉⲭⲛⲣⲁ ⲙⲡ ⲡⲟⲣⲫⲁⲛⲟⲥ ⲙⲡ ⲡⲯⲱⲙⲟ · ⲙⲡ ⲛⲉ
ⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛⲥⲉⲡⲧⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲏ ⲛⲥⲉⲁⲣ
ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲟⲩ ⲙ ⲡⲉⲥⲛⲁⲩ ⲛⲥⲉⲗⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ ⲯⲁⲛ
ⲟⲩⲱ̄ ⲉⲧⲟⲩⲱⲙ · ⲁⲩⲱ ⲛⲥⲉϯ ⲛⲁⲩ ⲛⲟⲩⲛⲣⲡ ⲉⲛⲁⲯⲱ

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тетапе · ⲛ оуиеⲕ ⲛⲥⲉⲑⲡоот е ⲃоλ · ⲉⲛ оуⲣⲁⲱе Oriental 7021.
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ⲩⲁ рⲟⲛ ⲙⲡоот · Наι ⲁⲉ иетеιре ⲙⲙоот ката
соⲩ ⲙⲡⲧⲥноотⲥ · ⲣⲱⲥ те ⲛⲧⲉ тетⲥ✝ ноуⲉ ⲙⲛ
тетⲁⲥⲁпн ⲃⲱⲕ ⲩⲁ пиоуте · | ⲣⲣаι ⲉⲛ ⲙⲡнуте ере Fol. 26 a
рⲱⲙе ⲙⲙ ✝ еоот ⲙ пеуоеιш тнрⲟ̄ е тⲃе тетⲙⲡⲧ-
сωтⲛ̄ · ⲁуω иеуⲣωп ⲛ иеуаретн · ⲉι оусоп · ⲛⲥе-
ⲩⲙе ⲁⲛ ⲛⲥа ⲗⲁⲁу ⲛ еоот е па рⲱⲙе пе ⲁλλа
ере тетⲣелпис тнрⲟ̄ ⲩооп ⲣⲙ пиоуте · ⲙⲛ парх-
ⲁггелос ⲙιхаηλ · ⲁсⲩωпе ⲁⲉ ⲙⲡⲛⲥа оуиоⲥ
ⲛ оуоеιш ⲉтⲙⲙи е ⲃоλ · ⲛ теι ⲉ · ⲁ пиоуте
келеуе · ⲁ танаⲃасїс ⲩωпе · е тⲙ тре ⲡⲁоот ⲉι
ⲉⲭⲙ пκⲁⲣ ⲉупⲁιⲁⲉуⲥιс ⲛ ⲛⲩηре ⲛ ⲛⲣⲱⲙе е тⲃе
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ⲣⲱⲙпе ⲛⲥа иеуерни · ⲣⲱⲥ те ⲛⲧⲉ пκⲁⲣ ⲛ кнⲙе

Сⲱⲩⲁннаⲩ ⲁⲉ е ⲉι е ⲃоλ ⲩⲁⲧⲧⲱⲣⲥ̄ ⲛ тетⲁⲡе ⲛ оу- Oriental 6781.
иеⲕ ⲛⲥⲉⲑⲡоот е ⲃоλ ⲉⲛ оуⲣⲁⲱе ⲉтⲁⲱ ⲙⲙоⲥ ⲁⲉ
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ⲥⲁр ⲛ оуиоⲥ ⲛ ⲣⲙот · ⲁтетⲛⲉι ⲩⲁ рⲟⲛ ⲙⲡоот ·
Наι ⲁⲉ иетеιре ⲙⲙоот ката соⲩ ⲙⲡⲧⲥноотⲥ ⲣⲱⲥ
ⲁⲉ ⲛⲧⲉ пеⲩсте ноуⲉ ⲙⲛ тетⲁⲥⲁпн ⲃⲱⲕ ⲩⲁ
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наτ ⲙ пеⲧоⲩоеιш тнрⲟ̄ е тⲃе тетⲙⲡⲧсωтⲛ̄ ·
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оуоеιш ⲉтⲙⲙи е ⲃоλ · ⲛ теι ⲉ ⲁ пиоуте келеуⲉ̄ ·
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пκⲁⲣ ⲉупⲁιⲁⲉуⲥιс ⲛ ⲛⲩηре ⲛ ⲛⲣⲱⲙе е тⲃе иеу-
ноⲃе · λоиоп ⲁⲭⲁⲙⲁⲣте ⲙⲙоⲩ пⲩⲟⲙⲧе ⲛⲣⲱⲙпе | Fol. 13 b
ⲛⲥа иеуерни · ⲣⲱⲥ ⲁⲉ ⲛⲧⲉ пκⲁⲣ ⲛκⲙⲉ ⲩωпе ⲣⲙ ⲗⲏ

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ⲩⲱⲡⲉ ⲉⲡ ⲟⲩⲟⲥ ⲛ ⲩⲧⲟⲣⲧⲣ̄ · ⲙⲛ̄ ⲛⲉⲧ ⲉⲓ ϫⲱⲕ · ⲛⲥⲉⲣ̄
ⲡⲱⲃⲩ̄ ⲙ̄ ⲡⲥⲓ ⲉⲡ̄ ⲕⲛⲓⲉ · ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲍ · ⲗⲟⲓⲡⲟⲛ
ⲁⲩⲱⲟⲩ ⲛⲥⲓ ⲉⲁⲣ̄ ⲡⲣⲱⲙⲉ ⲉⲓ̈ ⲧⲃⲓⲛ · ⲉ ⲃⲟⲗ ϫⲉ ⲙ̄ⲡⲉ
ⲙⲟⲟⲩ ⲉⲓ ⲛⲁⲩ ⲉϫⲙ̄ ⲡⲕⲁⲣ̄ ⲡⲩⲟⲙⲧⲉ ⲡⲣⲟⲙⲡⲉ ⲛⲥⲁ
ⲛⲉⲧⲉⲣⲛⲩ · ⲡⲉⲓ ⲣⲱⲙⲉ ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲛ̄ ⲧⲉϥⲥⲣⲓⲙⲉ
ⲙ̄ⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ
ⲕⲁⲧⲁ ⲉⲃⲟⲧ · ⲉⲩⲥⲟⲛⲥⲛ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣϫⲁⲥⲥⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ · ⲁⲉ ⲙ̄ⲡⲣ̄ ⲱϫⲛ̄ ⲛ̄ ⲧⲉⲕ-
ⲁⲥⲁⲡⲓⲛ · ⲙⲛ̄ ⲧⲕⲡⲣⲟⲥⲫⲟⲣⲁ · ⲉⲣ̄ ⲛⲉⲛⲥⲓϫ ⲛ̄ ⲛⲉⲕⲣ̄ⲙ-
ⲣⲁⲗ · ⲉⲩϣⲟⲟⲡ ⲁⲉ ⲛ̄ ⲧⲉⲓ ⲉ ⲁⲣⲁⲣϫⲉⲓ̈ ⲛ̄ϣⲱⲟⲩⲧ ⲣⲱⲟⲩ

Fol. 26 b ⲁⲩⲱ ⲁⲩⲱⲟⲩ | ⲛⲥⲓ ⲉⲁⲣ̄ ⲉⲡ̄ ⲛⲉⲩⲧⲃⲛⲟⲟⲩⲉ · ⲣⲁⲡⲗⲱⲥ
ⲛ ⲁⲩϫⲉⲕ ⲣⲱⲙⲡⲉ ⲥⲉⲛⲧⲉ ⲉ ⲃⲟⲗ · ⲁⲣⲁⲣⲭⲉⲓ̈ ⲉ ⲧⲙⲉϥ
ϣⲟⲩⲙⲧⲉ · ⲁⲛⲕⲁ ⲙⲙⲁ · ⲉⲧ ⲛ̄ⲧⲁⲩ · ⲱϫⲛ̄ ⲛ̄ ⲧⲟⲟⲧⲟⲩ
ⲁⲩⲱ ⲁ ⲛⲉⲩⲥⲟⲟⲩ ⲧⲛⲟⲩ ⲙⲟⲩ · ⲡⲁⲣⲁ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ
ⲡⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲥⲧⲙⲛⲟⲥ · ⲁⲩⲱ ⲙ̄ⲡ ⲡⲓⲥⲧⲟⲥ · ⲡⲉϫⲁⲥ
ⲛ̄ ⲧⲫⲥⲣⲓⲙⲉ ⲁⲉ ⲧⲁ ⲥⲱⲙⲉ · ⲧⲱⲟⲩⲛ ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲥⲟⲩ ⲙⲙⲛ̄ⲧ-
ⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲁⲟⲩⲡⲉ ⲣⲁⲥⲧⲉ · ⲙⲁⲣⲛ̄ ⲭⲣ ⲡⲣⲟⲟⲩⲱ ⲛ̄ ⲧⲉ-

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ⲟⲩⲟⲥ ⲛ ⲩⲧⲟⲣⲧⲣ̄ · ⲙⲛ̄ ⲛⲉⲧ ⲉⲓ ϫⲱⲕ ⲛⲥⲉⲣ̄ ⲡⲱⲃⲩ̄ ⲙ̄
ⲛⲥⲉⲓ ⲉⲡ̄ ⲕⲛⲓⲉ · ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲍ · ⲗⲟⲓⲡⲟⲛ ⲁⲩⲱⲟⲩ ⲛⲥ
ⲉⲁⲣ̄ ⲡⲣⲱⲙⲉ ⲉⲓ̈ ⲧⲃⲓⲛ · ⲉ ⲃⲟⲗ ϫⲉ ⲙ̄ⲡⲉ ⲙⲟⲟⲩ ⲉⲓ ⲛⲁⲩ
ⲉϫⲙ̄ ⲡⲕⲁⲣ̄ ⲡⲩⲟⲙⲧⲉ ⲡⲣⲟⲙⲡⲉ ⲛⲥⲁ ⲛⲉⲧⲉⲣⲛⲩ · ⲡⲉⲣⲱⲙⲉ
ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲛ̄ ⲧⲉϥⲥⲣⲓⲙⲉ ⲙ̄ⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ
ⲉⲣ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ ⲕⲁⲧⲁ ⲉⲃⲟⲧ · ⲉⲩⲥⲟⲛⲥⲛ̄ ⲙ̄ ⲡⲓⲟⲩⲧ
ⲙⲛ̄ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ · ⲁⲉ ⲙ̄ⲡⲣ̄
ⲱϫⲛ̄ ⲛ̄ ⲧⲉⲕⲁⲥⲁⲡⲓⲛ ⲙⲛ̄ ⲧⲕⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲣ̄ ⲛⲉⲛⲥⲓϫ
ⲁⲛⲟⲛ ⲛⲉⲕⲣ̄ⲙⲣⲁⲗ · ⲉⲩϣⲟⲟⲡ ⲛ̄ ⲧⲉⲓ ⲉ · ⲁⲣⲁⲣϫⲉⲓ̈ ⲛ̄
ϣⲱⲟⲩⲧ ⲣⲱⲟⲩ ⲁⲩⲱ ⲁⲩⲱⲟⲩ ⲛⲥⲓ ⲉⲁⲣ̄ ⲉⲡ̄ ⲛⲉⲩⲧⲃⲛⲟⲟⲩⲉ
ⲣⲁⲡⲗⲱⲥ · ⲁⲩϫⲉⲕ ⲣⲱⲙⲡⲉ ⲥⲉⲛⲧⲉ ⲉ ⲃⲟⲗ · ⲁⲣⲁⲣⲭⲉ
ⲉ ⲧⲙⲉϥ ϣⲟⲩⲙⲧⲉ · ⲁⲛⲕⲁ ⲙⲙⲁ ⲉⲧ ⲛ̄ⲧⲁⲩ̄ⲱϫⲛ̄ ⲛ̄ ⲧⲟⲟⲧⲟⲩ
ⲁⲩⲱ ⲛ̄ ⲛⲉⲩⲥⲟⲟⲩ ⲧⲛⲟⲩ ⲙⲟⲩ ⲡⲁⲣⲁ ⲟⲩⲁ̄ ⲛ̄ ⲟⲩⲱⲧ
Ⲡⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲥⲧⲙⲛⲟⲥ ⲁⲩⲱ ⲙ̄ⲡ ⲡⲓⲥⲧⲟⲥ · ⲡⲉϫⲁⲥ ⲛ̄
ⲧⲫⲥⲣⲓⲙⲉ ⲁⲉ ⲧⲁ ⲥⲱⲙⲉ ⲧⲱⲟⲩⲛ ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲥⲟⲩ
ⲙⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲁⲟⲩⲡⲉ ⲣⲁⲥⲧⲉ · ⲙⲁⲣⲛ̄ ⲭⲣ ⲡⲣⲟⲟⲩⲱ

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προσφορα· ⲛⲧⲡⲕⲱⲛⲥ ⲙ̅ ⲡⲓ ⲉⲥⲟⲟⲩ ⲛ̅ⲧⲡⲣ̅ ⲡⲱⲁ· ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲓ̈ⲭⲁⲏⲗ· ⲁⲩⲱ ⲛ̅ⲱⲁⲛⲛⲟⲩ ⲁⲛⲟⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲛⲱⲁⲛⲱⲛϩ̅ ⲁⲛⲟⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· Ⲫⲧⲟⲥ ⲁⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ· ⲭⲉ ϥⲟⲛϩ̅ ⲛ̅ⲥⲓ ⲡⲭ̅ⲥ̅ ⲡⲁ ⲥⲟⲛ· ⲭⲉ ⲡⲉⲓ ⲣⲟⲟⲩⲱ ⲛⲁⲓ̈ ⲉⲡⲱϫⲗⲉⲓ ⲛⲁⲓ̈ ⲉⲓⲥ ⲛⲉ ⲣⲟⲟⲩ ⲥⲛⲁⲩ· ⲁⲗⲗⲁ ⲙ̅ⲡⲉ ⲓⲥⲡ̅ ⲑⲉ ⲛ̅ ϫⲛⲟⲩⲕ· ⲁⲛⲁⲩ ⲉ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ ⲙ̅ⲙⲟⲛ· ⲁⲓⲣⲁⲱⲉ ⲧⲱⲛⲟⲩ ⲙ̅ⲡⲟⲟⲩ· ⲭⲉ ⲙ̅ⲡⲉ ⲕⲣ̅ⲡⲱⲃⲱ̅ ⲛ̅ ⲧⲉⲑⲩⲥⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲣⲓⲣⲉ ⲡⲁ ⲥⲟⲛ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲕϫⲟⲟⲥ· ⲁϥⲧⲱⲟⲩⲛ ⲁⲉ ⲛ̅ ⲱⲱⲣⲡ̅ ⲛ̅ ⲥⲟⲩ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ· ⲙ̅ ⲡⲁⲟⲡⲉ· ⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲉⲩ-ⲱⲁⲁⲓⲉ ⲧⲏⲣ̅ⲩ̅ ⲙ̅ⲡ ⲟⲩⲉⲓ ⲉ ⲡⲁⲣⲟⲩ ⲛ̅ ⲗⲁⲁⲩ ⲡⲁⲣⲁ ⲡⲉ-ⲟⲩⲟⲉⲓⲱ ⲙ̅ ⲡⲣⲉⲛⲟⲩⲭⲉ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲗⲁⲁⲩ [ⲱⲱϫ]ⲛ̅ ⲛⲁⲩ ⲉ ⲡⲁⲣⲟⲩ· ⲛⲥⲁ ⲛⲕⲟ[ⲟⲩ]ⲓ̈ ⲛ̅]ⲟⲉⲓⲕ· ⲙ̅ⲡ ⲟⲩⲕⲟⲟⲩ | ⲛ̅ ⲏⲣⲡ̅ Fol. 27 a ⲙ̅ⲁⲁⲧⲉ· ⲱⲁ ⲫⲣⲁⲓ̈ ⲉ ⲛⲉⲧ ⲕⲉ ⲫⲃⲥⲱ ⲧⲏⲣⲟⲩ ⲱⲁ ⲛⲉⲧ ⲟⲩⲥⲧⲛⲁⲥⲉ ⲛ̅ⲑⲛⲧⲟⲩ· Ⲗⲩⲱ ⲫⲡ̅ ⲛⲁⲓ̈ ⲛⲉⲧⲱⲡ̅ ⲫⲙⲟⲩ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲭ̅ⲥ̅ ⲙ̅ⲡ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲓ̈ⲭⲁⲏⲗ· ⲁⲩⲱ ⲉⲧⲱⲗⲏⲗ ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲙ̅

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ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲧⲡⲕⲱⲛⲥ ⲙ̅ ⲡⲉⲓ ⲉⲥⲟⲟⲩ ⲛ̅ⲧⲡⲣ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲓ̈ⲭⲁⲏⲗ· ⲁⲩⲱ ⲉⲛⲱⲁⲛ-ⲛⲟⲩ ⲁⲛⲟⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲛⲱⲁⲛⲱⲛϩ̅ ⲁⲛⲟⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲛ̅ⲧⲟⲥ ⲁⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ ⲭⲉ ϥⲟⲛϩ̅ ⲛ̅ⲥⲓ ⲡⲭ̅ⲥ̅ ⲡⲁ ⲥⲟⲛ· ⲭⲉ ⲡⲉⲓ ⲣⲟⲟⲩⲱ ⲛⲁⲓ̈ ⲉⲡⲱϫⲗⲉⲓ ⲛⲁⲓ̈ ⲉⲓⲥ ⲛⲉ ⲣⲱⲃ ⲥⲛⲁⲩ· ⲁⲗⲗⲁ ⲙ̅ⲡⲉ ⲓⲥⲡ̅ ⲑⲉ ⲛ̅ ϫⲛⲟⲩⲕ ⲁⲛⲁⲩ ⲉ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ ⲙ̅ⲙⲟⲛ· ⲁⲓⲣⲁⲱⲉ ⲧⲱⲛⲟⲩ ⲙ̅ⲡⲟⲟⲩ· ⲭⲉ ⲙ̅ⲡⲉ ⲕⲣ̅ ⲡⲱⲃⲱ̅ ⲛ̅ ⲧⲉ|ⲑⲩⲥⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲣⲓⲣⲉ ⲡⲁ ⲥⲟⲛ Fol. 14 a ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲕϫⲟⲟⲥ· ⲁϥⲧⲱⲟⲩⲛ ⲁⲉ ⲛ̅ ⲱⲱⲣⲡ̅ ⲛ̅ ⲥⲟⲩ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ· ⲙ̅ ⲡⲁⲟⲡⲉ· ⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲉⲩⲱⲁⲁⲓⲉ ⲧⲏⲣ̅ⲩ̅ ⲙ̅ⲡ ⲟⲩⲉⲓ ⲉ ⲡⲁⲣⲟⲩ ⲛ̅ ⲗⲁⲁⲩ ⲡⲁⲣⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲙ̅ ⲡⲣⲉⲛⲟⲩⲭⲉ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲗⲁⲁⲩ ⲱⲱϫⲛ̅ ⲛⲁⲩ ⲉ ⲡⲁⲣⲟⲩ ⲛⲥⲁ ⲫⲛⲕⲟⲩⲓ̈ ⲉⲡⲟⲉⲓⲕ· ⲙ̅ⲡ ⲟⲩⲕⲟⲟⲩⲓ̈ ⲛ̅ ⲏⲣⲡ̅ ⲙ̅ⲁⲁⲧⲉ ⲱⲁ ⲫⲣⲁⲓ̈ ⲉ̅ ⲛⲉⲧ ⲕⲉ ⲫⲃⲥⲱ ⲧⲏⲣⲟⲩ· ⲱⲁ ⲛⲉⲧ ⲟⲩⲥⲧⲛⲁⲥⲉ ⲛ̅ⲑⲛⲧⲟⲩ· ⲁⲩⲱ ⲫⲡ̅ ⲛⲁⲓ̈ ⲛⲉⲧⲱⲡ̅ ⲫⲙⲟⲩ ⲛ̅ⲧⲙ̅ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲡ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲓ̈ⲭⲁⲏⲗ ⲁⲩⲱ ⲉⲧ-

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пеɹоот мп̄ тєтѱн· ϕп̄ ϩєнрѣєіоотє· єтхѡ ѣ-
ɯос· ѯє пархаггєлос єт отааѳ ɯіхаηл пара-
каλєі ѣ пюотє є хѡп· нϭотѡп нан п̄ тєϥсіх
п̄ сλоот ѯє кас п̄ɯє сѡхп̄ п̄тоотп̄ нѕі ѳєλпіс п̄
тєϥаєапн мп̄ тєϥѳтсіа· таі єт п̄ϯ ѣɯос ϕѣ
пєϥран· ѿ ɯіхаηл пюс п̄ архаггєлос єт
отааѳ· п̄ток пєт соотн ѣ пєηрнт мп̄ тп̄прогаі-
рєсіс є ϩотн є рок· ауѡ ѯє мп̄таі λаат ѣ
простасіа· ѣɯак (sic) п̄савλλак· єко нан ѣ
простатнс хш тп̄ɯп̄ткоϊ ϣа тєпот· єкпрєс-
вєтє ϕа рок п̄ нαрѣ пюотє пєнрро· Тєпот ѯ
тп̄паракаλєі ѣɯок пєнсаі роотш єт напют
ɯїхаηл· єɯωпє ϩωλос· пєі нос п̄ ѣкаϩ п̄ рнт
ϭєєт є рок· ϕп̄ тп̄ран мп̄ пєі сунотки· п̄тапс
мп̄тот нѣɯак· мп̄ пюотє є тѣ отѡсϥ· п̄ тєк
ѳтсіа· мп̄ тєкаєапн· Єіє ɯаре тєкɯп̄таєаѳ

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ϣληλ єтєɯот є пюотє· ѣ пеɹоот мп̄ тєтѱн ϕ
єнрѣєіоот· єтхѡ ѣɯос ѯє пархаггєлос є
отааѳ ɯіхаηλ паракаλєі ѣ пюотє є ɾаі
хѡп· нϭотѡп нан п̄тєϥсіх п̄ сλоот ѯє кас п̄ɯє
сѡхп̄ п̄тѡтп̄ нѕі ѳєλпіс п̄ тєϥаєапн· мп̄ тєϥ
ѳтсіа таі єт п̄ϯ ѣɯос ϕѣ пєϥран· ѿ ɯіхаη
пюс п̄ архаггєлос єт отааѳ· п̄ток пєт соот
ѣ пєηрнт мп̄ тп̄прогрєсіс є ϩотн є рок· ауѡ ѯ
мп̄т п̄ λаат ѣ простасіа ѣɯат п̄савλλак· єк
нан ѣ простатнс хш тп̄ɯп̄ткоϊ ϣа тєпот· єк
прєсвєтє ϕа рок п̄ нαрѣ пюотє пєнрро Тєпо
ѯє тп̄паракаλєі ѣɯок пєнсаі роотш єт напот
ɯіхаηл· єɯωпє ϩωλос пєі нос п̄ ѣкаϩ п̄ рн
ϭєєт є рок ϕп̄ тєηран· ɯп̄ѱа нєсѵнотки· п̄таі-
сɯп̄тот нѣɯак мп̄ пюотє· є тѣ отѡсϥ п
тєкѳтсіа мп̄ тєкаєапн єіє ɯаре тєкɯп̄таєаѳ

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ϵϊ ϵ ϩοτπ· ϵ τρικ[ων τ]ηρϥ̄ ⲙ̄ⲛ̄ ⲡⲛⲟⲩⲧⲉ· ϵιρε ⲛⲓⲱⲁⲛ ⲙ̄ⲛ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲁⲥⲁ|ⲑⲟⲟⲩ· ⲛⲧ̄ⲡⲁⲣⲁⲕⲁⲗⲉϊ ⲙ̄ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲣⲣⲟ ⲛ̄ ⲛⲣⲣⲱⲟⲩ· ϵ ⲧⲃⲛⲏⲧⲛ̄ ⲛⲉϥⲣ̄ ⲡⲛⲁ· ⲛⲓⲱⲁⲛ· ⲛⲉϥⲡⲟⲟⲛⲉⲛ ϵ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲓ ⲃⲓⲟⲥ ⲕⲁⲧⲁ ⲑϵ ϩⲱⲟⲩ ⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲧⲏⲣⲟⲩ· ⲉⲓⲥ ϩⲛⲏⲧⲉ ϭⲁⲣ ⲱ̄ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ· ⲕⲛⲁⲩ ϵ ⲡⲉⲛⲃⲃⲓⲟ ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲟⲛ· ⲁⲗⲗⲁ ⲛ̄ⲧⲁ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲙ̄ⲙⲟⲛ· ⲛ̄ ⲧⲩⲃⲃⲓⲱ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· ⲁⲩⲱ ⲛⲁⲛⲟⲩⲥ ⲛ̄ⲧⲛ̄ⲙⲟⲩ ⲛ̄ⲣⲟⲩⲟ ϵ ⲣⲟⲥ ⲛ̄ⲧⲛ̄ⲣ-ⲡⲱⲃϣ̄ ⲛ̄ⲧⲉⲕⲟⲩⲥⲓⲁ· ⲙⲛ̄ ⲧⲉⲕⲡⲣⲟⲥⲫⲟⲣⲁ· ⲭⲉ ϣⲁⲣⲉ ⲧⲙⲛ̄ⲧⲣⲛⲕⲉ ϭⲁⲣ ⲣ̄ ϩⲁϥ ⲛ̄ⲣⲱⲃ ⲉϥϩⲟⲟⲩ· ⲁⲩⲱ ϣⲁⲥⲧⲣⲉ ⲛⲉⲧ ⲛ̄ⲣⲛⲧⲥ̄· ⲁⲣⲓⲁ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲛⲧ ⲁϥⲧⲁⲙⲓⲟⲟⲩ ⲉϫⲙ̄ ϩⲟⲧⲉ·:—Τⲉⲛⲟⲩ ⲟⲛ ⲧⲛ̄ⲡⲁⲣⲧ ⲙ̄ ⲡⲉⲕⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ⲱ̄ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲓ̈ϩⲁⲛⲗ· ⲙ̄ⲡⲣ̄ ⲟⲃϣⲛ̄ ⲉ ⲣⲟⲛ· ⲁⲛⲟⲛ ⲛⲉϥϩⲣⲁⲗ· ⲧⲛ̄ⲥⲟⲟⲩⲛ ϭⲁⲣ ⲭⲉ ϩⲣⲏⲓ ⲉ ϩⲟⲧⲉ ⲉ ⲡⲣⲣⲟ ⲛ̄ ⲛⲁⲧ ⲙⲙⲁ· ⲁⲩⲱ ϫⲟⲩⲛⲧ ⲉ ⲃⲟⲗ· ⲁⲛ· ⲛ̄ ⲛⲉⲧ ⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ· ⲁⲗⲗⲁ ϩⲣⲏⲓ

Oriental 6781. Fol. 14 b

ⲉ̄ ϩⲟⲧⲉ ⲉ ⲧⲣⲓⲕⲱⲛ ⲧⲏⲣϥ̄ ⲙ̄ⲛ̄ ⲡⲛⲟⲩⲧⲉ· ⲉ̄ ⲉⲓⲣⲉ | ⲛⲓⲱⲁⲛ ⲙ̄ⲛ̄ ⲡⲉⲓ ⲛⲟϭ ⲛ̄ ⲁⲥⲁⲑⲟⲟⲩ· ⲛⲧ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲣⲣⲟ ⲛ̄ ⲛⲉⲣⲣⲱⲟⲩ ⲉ̄ ⲧⲃⲛⲏⲧⲛ̄ ⲛⲉϥⲣ̄ ⲡⲛⲁ ⲛⲓⲱⲁⲛ ⲛⲉϥ-ⲡⲟⲟⲛⲉⲛ ϵ ⲃⲟⲗ ϩⲙ̄ ⲡⲉⲓ ⲃⲓⲟⲥ· ⲕⲁⲧⲁ ⲑϵ ϩⲱⲟⲩ ⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲧⲏⲣⲟⲩ· Ⲉⲓⲥ ϩⲛⲏⲧⲉ ϭⲁⲣ ⲱ̄ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲕⲛⲁⲩ ϵ ⲡⲉⲛⲃⲃⲓⲱ ⲛ̄ⲧⲁϥϣⲱⲡⲉ ⲙ̄ⲙⲟⲛ ⲛ̄ ⲧⲩⲃⲃⲓⲱ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· ⲁⲩⲱ ⲛⲁⲛⲟⲩⲥ ⲛⲁⲓ ϵ ⲧⲣⲉⲙⲙⲟⲩ ⲛ̄ⲣⲟⲩⲟ ϵ ⲣⲟⲥ ϵ ⲧⲣⲉⲕⲱⲛ̄ϥ ϩⲓ ⲟⲩⲥⲣⲱⲟϥ ⲛ̄ⲧⲛ̄ⲣ ⲡⲱⲃϣ̄ ⲛ̄ⲧⲉⲕⲟⲩⲥⲓⲁ ⲙⲛ̄ ⲧⲉⲕⲡⲣⲟⲥⲫⲟⲣⲁ· ⲭⲉ ϣⲁⲣⲉ ⲧⲙⲛ̄ⲧⲣⲛⲕⲉ ϭⲁⲣ ⲣ̄ ϩⲁϥ ⲛ̄ⲣⲟⲟⲩⲉ ϥⲣⲟⲟⲩ ⲁⲩⲱ ϣⲁⲥⲧⲣⲉ ⲛⲉⲧ ⲛ̄ⲣⲛⲧⲥ̄ ⲁⲣⲓⲁ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲛⲧ ⲁϥⲧⲁⲙⲓⲟⲟⲩ· ⲉϫⲙ̄ ϩⲟⲧⲉ· Τⲉⲛⲟⲩ ⲟⲛ ⲧⲛ̄ⲡⲁⲣⲧ ⲙ̄ ⲡⲉⲕⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ· ⲱ̄ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲓ̈ϩⲁⲛⲗ ⲙ̄ⲡⲣ̄ ⲟⲃϣⲛ̄ ⲉ ⲣⲟⲛ ⲁⲛⲟⲛ ⲛⲉϥϩⲣⲁⲗ· ⲧⲛ̄ⲥⲟⲟⲩⲛ ϭⲁⲣ· ⲭⲉ ϩⲣⲏⲓ ⲉ̄ ϩⲟⲧⲉ ⲉ ⲡⲣⲣⲟ ⲛ̄ⲛⲁⲧ ⲙⲙⲁ· ⲁⲩⲱ ϫⲟⲩⲛⲧ· ⲁⲛ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲧ ⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ· ⲁⲗⲗⲁ ϩⲣⲏⲓ ⲉ ϩⲟⲧⲉ ⲉ̄ ⲣⲟⲟⲩ ϰⲁⲧⲁ ⲡⲉⲧ ⲥⲛϥ· ⲭⲉ ϣⲁⲣⲉ

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Oriental 7021. ϵ ϩοτη ϵ ροοϣ κατα πετ ϲηϩ· ϫε ϣαρε παϲϲελοϲ·
ⲙ̅ ⲡⲭ̅ⲥ̅ κωτε ϵ ⲛϵⲧ ⲣ̅ ϩοτε ϩητⲟ̅· ⲁⲩⲱ ϣⲁϥⲛⲁϩ-
ⲙⲟⲩ· ϣⲁϥϫοοϲ ⲟⲛ ϩⲓ̅ ⲕⲉⲙⲁ· ϫε ϣⲁϥⲛⲁ· ⲁⲩⲱ
ⲛⲟⲟϥ ⲙ̅ ⲡϵϩοοϣ ⲧⲏⲣⲟ̅· ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲟⲩⲛ ⲱ̅ ⲡⲉⲡⲣⲉϲ-
ⲃⲉⲩⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲕⲛⲁⲩ ϵ ⲡⲉⲛϣⲱⲱⲧ ⲧⲏⲣⲟ̅ ϩⲓ ϫⲱⲙ·
Fol. 28a ⲛⲟ Ⲗⲩⲱ ⲙ̅ⲡⲧⲁⲓ ⲗⲁⲁⲩ ⲛ̅ϣⲁϫⲉ· ⲙ̅ⲙⲁⲩ ϵ ⲧⲣ̅ϩⲟⲟϥ ⲉⲓ
ⲙⲏ ⲧⲉⲓ ϵ ⲡⲁⲓ ⲙ̅ⲙⲁⲧⲉ· ϫε ⲁⲛⲣ̅ ϩⲛⲕⲉ ⲉⲙⲁⲧⲉ· ϧⲟⲛⲟⲉⲓ
ϵ ⲣⲟⲙ· ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛϲⲛⲣ̅ ⲛ̅ⲧ̅ ⲥⲁⲁⲧⲛ̅ ϵ ⲧⲃⲉ ⲡⲉⲟⲟⲩ
ⲙ̅ ⲡⲉⲕⲣⲁⲓ· ⲁⲩⲱ ⲟⲛ ⲧⲛ̅ϩⲱ ⲙ̅ ⲡⲉⲓ ⲙⲉ ⲟⲩⲁ· ϩⲓ̅ ⲟⲩⲱⲛ̅
ϩⲙⲟⲧ ϫε ⲡϫ̅ⲥ̅ ⲡⲉⲙⲧ ⲁϥⲧⲁⲁⲩ ⲡϫ̅ⲥ̅ ⲡⲉⲙⲧ ⲁϥϥⲓⲧⲟⲩ· ⲑⲉ
ⲉⲧⲉ ⲣⲁ ⲛⲁϥ ⲙ̅ ⲡϫ̅ⲥ̅ ⲧⲏⲧ ⲁϲⲱⲡⲉ· ⲉⲣⲉ ⲡⲣⲁⲓ ⲙ̅ ⲡϫ̅ⲥ̅
ⲱⲡⲉ ⲉϥⲥⲙⲁⲁⲩ ⲱⲁ ⲉⲛⲉϩ ϩⲁⲙⲏ· Ⲛⲁⲓ ϫⲉ ⲉⲣⲉ
ⲛⲉⲧ ⲟⲩⲁⲁϧ· ϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲉⲧⲙⲏ ⲉ ϧⲟⲗ· ϩⲓ̅ ⲟⲩⲥⲟⲛⲥⲏ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̅ ⲡⲉⲣⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲙⲓ-
ⲭⲁⲏⲗ ⲙⲙⲁ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲙ̅ ⲡⲁⲟⲡⲉ ⲱⲁ ⲡⲛⲁⲩ ⲛ̅
ϫⲛ̅ ϥⲧⲉ ⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ ⲁⲑⲱⲣ· ⲉⲧⲉ ⲡⲁⲓ ⲡ
ⲡⲟⲥ ⲛ̅ ⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲙⲓⲭⲁⲏⲗ

Oriental 6781. ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ ⲡϩⲟⲉⲓⲥ ⲕⲱⲧⲉ ϵ ⲛⲉⲧ ⲣ̅ ϩⲟⲧⲉ ϩⲛⲧⲟ̅ ⲁⲩⲱ
ϣⲁϥⲛⲁⲣⲙⲟⲩ· ϣⲁϥϫοοϲ ⲟⲛ ϩⲓ̅ ⲕⲉ ⲙⲁ ϫⲉ ϣⲁϥⲛⲁ·
ⲁⲩⲱ ϣⲁϥⲧⲏ ⲙ̅ ⲡϵϩοοϣ ⲧⲏⲣⲟ̅· ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲟⲛ ⲱ̅ ⲡⲉⲛ
ⲡⲣⲉϲⲃⲉⲩⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲕⲛⲁⲩ ϵ ⲡⲉⲛϣⲱⲱⲧ ⲧⲏⲣⲟ̅
ⲉⲧ ϩⲓ ϫⲱⲙ· ⲁⲩⲱ ⲙ̅ⲡⲧⲁⲓ ⲗⲁⲁⲩ ⲛ̅ ϣⲁϫⲉ ϵ ϫⲱ ϵ
ⲙⲏ ⲧⲉⲓ ϵ ⲡⲁⲓ ⲙ̅ⲙⲁⲧⲉ ϫε ⲁⲛⲣ̅ ϩⲛⲕⲉ ⲉⲙⲁⲧⲉ ϧⲟⲛⲟⲉⲓ
ⲣⲟⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛϲⲱⲧⲏⲣ· ⲛⲧ̅ ⲥⲁⲁⲧⲛ̅ ϵ ⲧⲃⲉ ⲡⲉⲟⲟⲩ ⲙ̅
ⲡⲉⲕⲣⲁⲓ ⲁⲩⲱ ⲧⲛ̅ϩⲱ ⲟⲛ ⲱ̅ ⲡⲉⲓ ⲙⲉ ⲟⲩⲁ· ϩⲓ̅ ⲟⲩⲱⲛ̅
ϩⲙⲟⲧ· ϫε ⲡϩⲟⲉⲓⲥ ⲡⲉⲙⲧ ⲁϥⲧⲁⲁⲩ ⲛ̅ⲧⲟϥ ⲟⲛ ⲡⲉⲙⲧ ⲁϥ
ϥⲓⲧⲟⲩ· ⲑⲉ ⲉⲧ ⲣⲁ ⲛⲁϥ ⲧⲉⲙⲧ ⲁϲⲱⲡⲉ· ⲉⲣⲉ ⲡⲣⲁⲓ ⲙ̅
ⲡⲁⲥ̅ ⲱⲡⲉ ⲉϥⲥⲙⲁⲁⲩ ⲱⲁ ⲉⲛⲉϩ ϩⲁⲙⲏ· Ⲛⲁⲓ ϫⲉ
Fol. 15a ⲉⲣⲉ ⲛⲉⲧ ⲟⲩⲁⲁϧ ϫⲱ | ⲙ̅ⲙⲟⲟⲩ· ⲉⲧⲙⲏ ⲉ ϧⲟⲗ ϩⲓ̅ ⲟⲩ
ⲥⲟⲛⲥⲏ· ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲡⲉⲣⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁ
ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲙ̅ ⲡⲁⲟⲡⲉ· ⲱⲁ ⲡⲁⲓ
ⲛ̅ ⲙⲛ̅ ϥⲧⲉ· ⲛ̅ ⲥⲟⲩ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ ⲁⲑⲱⲣ· ⲉⲧⲉ ⲡⲁⲓ ⲡ
ⲡⲟⲥ ⲛ̅ ⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲙⲓⲭⲁⲏⲗ

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Ⲥⲧⲟⲟⲩⲉ ⲁⲉ ⲡ̅ ⲧⲉⲣⲉ ⲫⲱⲟⲩⲉ ⲛⲉ ⲁ ⲡⲓⲁⲧ ⲥⲁⲣ ⲱⲟⲩⲉ ⲉ
ⲧⲣⲉ ⲧⲧⲁⲥⲥⲉ ⲡ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲭⲓⲏ ⲣⲟⲩⲣⲉ ⲡ̅ ⲥⲟⲩ ⲙ̅ⲡ̅
ⲧⲟⲩⲉ· ⲧⲁⲣⲟⲩⲥⲙ̅ⲡ̅ⲧⲥ̅ ⲛⲁⲩ ⲡ̅ ⲱⲱⲣⲡ̅ ⲙ̅ ⲡⲱⲁ
ⲕⲁⲧⲁ ⲡⲉⲩⲉⲟⲟⲥ· ⲁⲫⲧ ⲡⲉϥⲟⲩⲟⲓ ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲙ̅ ⲡⲓⲥⲧⲟⲥ· ⲛⲁⲙⲉ· ⲉ ⲧⲉϥⲥⲟⲓⲙⲉ· ⲡⲉⲭⲁϥ
ⲛⲁⲥ ⲫ̅ⲡ̅ ⲟⲩⲟⲃⲃⲓⲱ· ⲙ̅ⲙ̅ ⲟⲩⲱⲗⲥ̅ ⲡ̅ ⲫⲏⲧ· ⲭⲉ ⲧⲁ ⲥⲱⲙⲉ·
ⲉⲣⲫⲙⲟⲟⲥ ⲉⲣⲣ̅ ⲟⲩ ⲙ̅ⲙ ϯⲥⲟⲟⲩⲛ ⲭⲉ ⲁⲩ ⲡ̅ ⲱⲁ ⲛⲉ
ⲣⲁⲥⲧⲉ· ⲙ̅ⲙ ⲧⲁ ⲥⲱⲙⲉ ⲁⲣⲣ̅ ⲡⲱⲃⲱ̅ ⲡ̅ ⲧ̅ⲡ̅ⲥⲧⲓⲛⲟⲉⲓⲁ
ⲉⲛⲁⲛⲟⲩⲥ· ⲁ ⲡ̅ⲣ̅ ⲡⲓⲉⲉⲩⲉ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ | ⲗⲟ ⲫ̅ⲙ̅ ⲡⲟⲩⲣⲏⲧ ⲙ̅ⲡⲟⲟⲩ· ⲙ̅ⲡⲱⲣ Fol. 28 b
ⲧⲁ ⲥⲱⲙⲉ ⲙ̅ⲡ̅ⲣ̅ ⲉⲓⲁ ⲧⲟⲟⲧⲉ· ⲛ̅ⲥⲁ ⲧⲉⲡⲉⲗⲡⲓⲥ· ⲟⲩⲛ̅ⲯⲱⲟⲙ ⲙ̅ⲡ̅
ⲛ̅ⲧⲟⲩⲧⲉ ⲉ ⲫⲱⲃ ⲛ̈ⲓⲙ· ⲥⲱⲧⲙ̅ ⲫⲱⲟⲩ ⲛ̅ⲩⲁⲭⲉ
ⲛ̅ⲥⲟⲗⲥ̅ ⲙ̅ ⲧⲉⲓ ⲙⲁⲕⲁⲣⲓⲁ ⲙ̅ ⲥⲣⲙⲉ ⲉⲧ ⲥ̅ⲧⲁⲩⲟ ⲙ̅ⲙⲟⲟⲩ
ⲉ ⲡⲉⲥⲁⲓ ⲫ̅ⲡ̅ ⲟⲩⲉⲡⲓⲥⲧⲏⲙⲏ̈ (*sic*) ⲡⲉⲭⲁⲥ ⲛⲁⲩ ⲭⲉ ⲕⲁⲗⲱⲥ
ⲉⲗⲱⲛⲥ ⲡⲁ ⲭ̅ⲥ̅ ⲙ̅ ⲥⲟⲙ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ ⲫⲟⲩⲛ· ⲧⲉⲛⲟⲩ·
ⲙ̅ⲙ ⲛⲥⲟⲗⲥ̅ ⲙ̅ ⲧ̅ⲙ̅ⲙ̅ⲧⲣ̅ⲙ̅ⲙⲁⲟ· ⲉⲧⲉ ⲡⲣⲁⲱⲉ ⲛⲉ ⲙ̅

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Ⲥⲧⲟⲟⲩⲉ ⲁⲉ ⲡ̅ ⲧⲉⲣⲉ ⲫⲱⲟⲩⲉ ⲛⲉ ⲇ̅ ⲡⲓⲁⲧ ⲥⲁⲣ ⲱⲟⲩⲉ ⲉ
ⲧⲣⲉ ⲧⲧⲁⲥⲥⲉ ⲡ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲭⲓⲏ̅ ⲣⲟⲩⲣⲉ ⲡ̅ ⲥⲟⲩ ⲙ̅ⲡ̅-
ⲧⲟⲩⲉ· ⲧⲁⲣⲟⲩⲥⲙ̅ⲡ̅ⲧⲥ̅ ⲛⲁⲩ ⲡ̅ ⲱⲱⲣⲡ̅ ⲙ̅ ⲡⲱⲁ̅ ⲕⲁⲧⲁ
ⲡⲉⲩⲉⲟⲟⲥ· ⲁⲫⲧ ⲡⲉϥⲟⲩⲟⲓ ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲩⲱ ⲙ̅ ⲡⲓⲥⲧⲟⲥ ⲛⲁⲙⲉ ⲉ ⲧⲉϥⲥⲟⲓⲙⲉ: ⲡⲉⲭⲁϥ ⲛⲁⲥ ⲫ̅ⲡ̅
ⲟⲩⲟⲃⲃⲓⲱ̅ ⲙ̅ⲙ̅ ⲟⲩⲱⲗⲥ̅ ⲡ̅ ⲫⲏⲧ ⲭⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲣⲫⲙⲟⲟⲥ
ⲉⲣⲣ̅ ⲟⲩ ⲙ̅ⲙ ⲧⲓⲥⲟⲟⲩⲛ ⲁⲛ ⲭⲉ ⲁⲩ ⲡ̅ ⲱⲁ ⲣⲁⲥⲧⲉ· ⲙ̅ⲙ ⲧⲁ
ⲥⲱⲙⲉ ⲁⲣⲣ̅ ⲡⲱⲃⲱ̅ ⲡ̅ ⲧⲟⲧⲥⲧⲓⲛⲟⲓⲁ ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲙ̅ⲙ ⲁ
ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲗⲟ ⲫ̅ⲙ̅ ⲡⲟⲩⲣⲏⲧ ⲙ̅ⲡ̅-
ⲟⲟⲩ· ⲙ̅ⲡⲱⲣ ⲧⲁ ⲥⲱⲙⲉ ⲙ̅ⲡ̅ⲣ̅ ⲉⲓⲁ ⲧⲟⲟⲧⲉ ⲛ̅ⲥⲁ ⲧⲉⲡⲉⲗ-
ⲡⲓⲥ· ⲟⲩⲛ̅ⲯⲱⲟⲙ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉ ⲫⲱⲃ ⲛ̈ⲓⲙ· ⲥⲱⲧⲙ̅ ⲫⲱⲟⲩ
ⲛ̅ⲩⲁⲭⲉ ⲛ̅ⲥⲟⲗⲥ̅ ⲙ̅ ⲧⲉⲓⲙⲁⲕⲁⲣⲓⲁ ⲙ̅ ⲥⲣⲙⲉ ⲉⲧ ⲥ̅ⲧⲁⲩⲟ̅
ⲙ̅ⲙⲟⲟⲩ ⲉ ⲡⲉⲥⲁⲓ ⲫ̅ⲡ̅ ⲟⲩⲉⲡⲓⲥⲧⲏⲙⲓⲁ· Ⲡⲉⲭⲁⲥ ⲛⲁⲩ ⲭⲉ
ⲕⲁⲗⲱⲥ ⲏⲗⲑⲉⲥ ⲡⲁ ⲭⲟⲉⲓⲥ ⲙ̅ ⲥⲟⲙ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ
ⲫⲟⲩⲛ ⲡⲁ ⲭ̅ⲥ̅ ⲙ̅ ⲥⲟⲙ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ̅ ⲫⲟⲩⲛ ⲧⲉⲛⲟⲩ
ⲙ̅ⲙ ⲛⲥⲟⲗⲥ̅ ⲙ̅ ⲧ̅ⲙ̅ⲙ̅ⲧⲣ̅ⲙ̅ⲙⲁⲟ̅· ⲉⲧⲉ ⲡⲣⲁⲱⲉ ⲛⲉ ⲙ̅

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Oriental 7021. тпѱухн ϩї отсоп· ⲁⲗⲏⲑⲱⲥ ⲱ па сон· ⲭⲓⲙ ⲙⲁ пиат ⲛ ⲭⲡ отеіе ⲙⲡоот ⲩⲁⲓⲧ екеі наї е ϩоти тепот· ⲙⲡе отптсн ⲛ рⲙеін· ⲗо ϩїⲭⲡ наβⲁⲗ· етсωк ере откωϩ̄ отωⲙ· ⲡса па са ⲛ ϩоти е тβе пр̄ ⲙееуе (sic) ⲙ пща ⲙ пенпростатнс· ⲁтω пенпресвеутнс пархаггелос ет отаав ⲙιχⲁⲏⲗ· Тепот ϭе ⲱ па сон· ⲁнат ⲭе от пет ⲡⲁⲁϥ· ⲭе ⲡⲛе тⲡⲟтсіа· ⲭена· ⲛ тоотⲛ̄· ⲡтⲛ̄† осе ⲙ пкет ете отⲡⲧⲁⲧϥ̄ (sic)· епеі ⲁⲛ ⲁϊсωтⲙ е пеісаϩ· паγλос папостолос еγⲭω ⲙⲙос· ⲭе пент ⲁϥⲁрχеї ⲉтрωⲃ ⲉⲛⲁпоγ ⲙареϥхокϥ̄ е βол ⲩа пероот ⲛ тпароτсіа ⲙ пенⲭ̄с ⲓ̄с пеⲭ̄с· ⲉіс ϩⲛⲛте
тар ⲙарⲡ̄ ⲭωк е βол ⲙ пенаїтнма· пе[ⲭаϥ
Fol. 29 a пас] ⲛ̄ⲥⲓ песϩаї· ⲭе от пет ⲩооп ⲛⲁⲓ та сω]пе·
пе ⲭе кас ⲉⲛⲛⲁⲉⲓⲙⲉ ⲭе ⲫⲁрωⲩе е тⲡⲭріа· ⲭⲓⲙ ⲙⲙоп· пеⲭас наϥ ⲭе па сон· отⲛ̄ ϩенкоτ ⲛ̄кλасма ⲩоοⲭⲛ̄ ⲛⲁⲓ· ⲛⲁⲡⲱⲓ ⲛ̄кω ϩа рωот· ⲛ нес-

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Oriental 6781. тпѱухн ϩі отсоп· ⲁⲗⲏⲑⲱⲥ ⲱ па сон ⲭⲓⲙ ⲙⲁ пиаτ ⲛ ⲭⲡ отеі ⲙⲡоот ⲩⲁⲓⲧ екеі наі е ϩоти тепот· ⲙⲡе отптсе н рⲙеіⲛ̄ ⲗо ϩїⲭⲡ наβⲁⲗ· етсωк· ере откωϩ̄ отωⲙ ⲛ̄са па са ⲛ ϩоти е тβе пер п-
ⲙееуе ⲙ пща ⲙ парχаггелос ет отаав пенпрос-
Fol. 15 b татнс ⲁтω пенпресвеутнс ⲙιχⲁⲏⲗ· тепот ⲭ
ⲙβ ⲱ па сон ⲁⲗⲗоγ ⲁнаτ ⲭе от пет ⲡⲁⲁϥ ⲭе ⲡⲛе тⲡ-
отсіа ⲭена ⲛ тоотⲛ̄ ⲡтⲛ̄† ⲟⲥе ⲙ пкет· ете отⲡ-
таⲛϥ̄· епеі ⲁⲛ ⲁϊсωтⲙ е псаϩ паγλос папосто-
лос еγⲭω ⲙⲙос ⲭе пент ⲁϥⲁрχеі ⲉтрωⲃ ⲉпаоγ
ⲙареϥхокϥ̄ е βол ⲩа пероот ⲛ тпарротсіа ⲙ
пенⲭ̄с ⲓ̄с· пеⲭ̄с· ⲉіс ϩⲛⲛте ⲁпархеі ⲙарⲡ̄ ⲭωк
е βол ⲙ пенаітнма· пеⲭаϥ нас ⲛ̄ⲥⲓ песϩаі ⲭе от
пет ⲩωⲭⲛ̄ ⲛⲁⲓ та сωпе· ⲭе кас ⲡⲛаⲉⲓⲙⲉ ⲭе
ⲫⲁрωⲩе е тенχріа ⲭⲓⲙ ⲙⲙоп· пеⲭас нас
ⲭе па сон· отⲛ̄ ϩенкоτ ⲛ̄кλасма ⲛ̄оеік ⲩωⲭⲛ̄

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ⲙⲛⲧ ⲡⲥⲉⲱⲙ· ⲁⲧⲱ ⲟⲩⲛⲟⲩⲓ ⲛ ⲛⲉⲣ· ⲣⲙⲁ ⲡⲗⲁⲕⲱⲛ Oriental 7021.
ⲯⲁⲣⲣⲱⲯⲉ ⲉ ⲣⲟⲛ ⲟⲛ· ⲉ ⲧⲥⲩⲛⲁⲍⲓⲥ ⲙⲙⲏ ⲧⲁⲡⲉ ⲛ
ⲡⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲙⲙⲏ ⲟⲉⲓⲕ ⲩⲟⲟⲡ ⲟⲩⲁⲉ ⲥⲟⲩⲟ· Ⲡⲉϩⲁϥ
ⲣⲱⲟϥ ⲛⲥⲓ ⲡⲉⲥⲣⲁⲓ ϫⲉ ⲣⲛ ⲟⲩⲙⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲩϫⲉ ⲛⲁⲓ
ⲩⲟⲟⲡ ⲁⲛ ⲉⲓⲉ ⲙⲙⲏ ⲟⲩⲉⲥⲟⲟⲩ ⲉⲛⲧⲁⲓ ⲉ ⲕⲟⲛⲥⲧ· ⲁⲗⲗⲁ
ⲡⲟⲩⲱⲩ ⲙ ⲡϫⲥ ⲙⲁⲣⲧⲩⲯⲱⲡⲉ· ⲙⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ
ϫⲓⲟⲛ ⲉ ⲗⲁⲁⲩ ⲡⲁⲣⲁ ⲧⲫⲥⲟⲙ· ⲁⲧⲱ ⲛⲁⲓⲟⲩⲥ ⲉ ⲧⲣⲏϯ
ⲛ ⲟⲩⲕⲟⲩⲓ ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲥ· ⲉⲛⲧⲏ ⲧⲙ ϯ ⲣⲱⲗⲟⲥ ⲉ ⲡⲧⲛⲣⲏ·
ⲡⲗⲏⲓ ⲡⲉⲓⲧ ⲁⲭⲉⲓ ⲉ ⲡⲁ ⲣⲏⲧ ϯⲛⲁⲁⲩ· ⲁⲧⲱ ϯⲛⲁϩⲟⲟⲩ
ⲉⲣⲟ· Ⲉⲓⲥ ⲟⲩⲱⲧⲛⲓ· ⲛ ⲥⲩⲛⲁⲉ ⲁⲥⲱⲱϫⲙ ⲛⲁⲓ ⲉ
ⲡⲟⲩⲟⲩⲁ· ϯⲛⲁⲧⲱⲟⲩⲛ ⲛⲧⲁⲓ ⲧⲱⲓ ⲛ ⲱⲟⲣⲡ· ⲛⲧⲁⲧⲁⲁⲥ
ⲣⲁ ⲡⲉⲛⲥⲟⲩⲟ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲁⲧⲱ ⲙⲟⲩⲥ ⲛ ⲧⲉⲥ-
ϯⲙⲛ ⲣⲱⲟϥⲉ ⲉ ⲡⲗⲁⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲡⲉⲥⲟⲩⲟϫⲁϥ
ⲧⲱⲛⲟⲩ· ⲉⲙⲱⲁⲙⲡⲱϥ ⲣⲱⲟϥ· ⲉⲧⲱ· ϯⲛⲁⲃⲱⲕ ⲛⲧⲁⲛⲁⲩ
ϫⲉ ⲙⲛⲟⲩⲧⲉ ⲛⲁⲧⲱⲩ ⲛⲁⲙ ⲛ ⲟⲩⲉⲥⲟⲟⲩ· ⲛⲧⲁⲧⲁⲁⲥ ⲣⲁ
ⲣⲟϥ· ⲛⲧⲛⲕⲟⲛⲥⲧ ⲉ ⲡⲱⲁ· ⲁⲧⲱ ⲉⲙⲱⲁⲣ ⲡⲱⲁ ⲙ

ⲛⲁⲙ ⲛⲁⲡⲱⲓ ⲛⲧⲕⲱ ⲣⲁ ⲣⲱⲟϥ ⲛ ⲛⲉⲥⲓⲛϯ ⲛⲥⲉⲟⲩⲱⲙ· Oriental 6781.
ⲁⲧⲱ ⲟⲩⲕⲟⲩⲓ ⲛ ⲛⲉⲣ ⲣⲙⲁ ⲡⲗⲁⲕⲱⲛ ⲯⲁⲣⲣⲱⲯⲉ ⲉ ⲣⲟⲛ·
ⲣⲙ ⲧⲥⲩⲛⲁⲍⲓⲥ ⲙⲙⲏ ⲧⲁⲡⲉ ⲛ ⲡⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲙⲙⲏ ⲟⲉⲓⲕ
ⲩⲟⲟⲡ· ⲟⲩⲁⲉ ⲥⲟⲩⲟ· ⲡⲉϩⲁϥ ⲣⲱⲟϥ ⲛⲥⲓ ⲡⲉⲥⲣⲁⲓ ϫⲉ
ⲣⲙ ⲟⲩⲙⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲩϫⲉ ⲛⲁⲓⲩⲟⲟⲡ· ⲉⲓⲉ ⲙⲙⲏ ⲟⲩⲉ-
ⲥⲟⲟⲩ ⲩⲟⲟⲡ ⲛⲁⲓ· ⲛⲧⲛⲕⲟⲛⲥⲧ· ⲁⲗⲗⲁ ⲡⲟⲩⲱⲩ ⲉⲙⲙ
ⲡϫⲟⲉⲓⲥ ⲙⲁⲣⲉⲧⲩⲯⲱⲡⲉ· ⲙⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ ϫⲓⲟⲛ
ⲉ ⲗⲁⲁⲩ· ⲡⲁⲣⲁ ⲧⲉⲫⲥⲟⲙ· ⲁⲧⲱ ⲛⲁⲓⲟⲩⲥ ⲉ ⲧⲣⲉⲛⲧⲓ
ⲛ ⲟⲩⲕⲟⲩⲓ ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲥ· ⲉ ⲧⲙ ⲧⲣⲉⲛⲧⲓ ⲛ ⲟⲩⲕⲟⲩⲓ
ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲥ ⲉ ⲧⲙ ⲧⲣⲉⲛⲧⲓ ⲉ ⲡⲧⲛⲣⲏ· Ⲡⲗⲏⲓ ⲡⲉⲓⲧ
ⲁⲭⲉⲓ ⲉ ⲡⲁ ⲣⲏⲧ ⲧⲛⲁⲁⲩ· ⲁⲧⲱ ϯⲛⲁϩⲟⲟⲩ ⲉⲣⲟ·
ⲉⲓⲥ ⲟⲩⲱⲧⲛⲓ ⲛ ⲥⲩⲛⲁⲉ· ⲁⲥⲱⲱϫⲙ ⲛⲁⲓ ⲉ ⲡⲟⲩⲁ·
ⲧⲛⲁⲧⲱⲟⲩⲛ ⲧⲁⲓ ⲧⲱⲓ ⲛ ⲱⲟⲣⲡ ⲧⲁⲧⲁⲁⲥ ⲣⲁ ⲡⲉⲥⲟⲩⲟ ⲛ
ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲁⲧⲱ ⲙⲟⲩⲥ ⲛⲧⲉ ⲧⲉⲥⲧⲓⲙⲛ ⲣⲱⲟϥⲉ ⲉ
ⲡⲗⲁⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲡⲉⲥⲟⲩⲟϫⲁϥ ⲧⲱⲛⲟⲩ· ⲉⲙⲱⲁⲙⲡⲱϥ |
ⲉⲧⲱ· ⲛⲧⲁⲃⲱⲕ ⲧⲁⲛⲁⲩ ϫⲉ ⲙⲛⲟⲩⲧⲉ ⲛⲁⲧⲱⲩ ⲛⲁⲙ· Fol. 16 a
ⲛ ⲟⲩⲉⲥⲟⲟⲩ ⲧⲁⲧⲁⲁⲥ ⲣⲁ ⲣⲟⲥ· ⲛⲧⲛⲕⲟⲛⲥⲧ ⲉ ⲡⲱⲁ· ⲁⲧⲱ ⲙⲙⲏ

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Oriental 7021. Fol. 29 b

παρχαγγελος ⲡ ραστε καλως· χε ναι πε πεϥ-
νος | ⲡⲛⲁ· ενⲛⲁⲛⲥⲙⲉ ⲟⲛ ⲧⲙⲛⲁⲟⲩⲱ· ⲛⲧⲙ ⲧⲁ
ⲥⲙⲉ ⲡⲧⲱⲟⲩ ⲁ ⲡⲭⲥ πε· ⲛⲉϫⲁⲥ ⲙⲙⲟⲓ ⲧⲉⲥϩⲓⲗⲉ· ⲛ
ⲥⲁⲃⲏ· ⲁⲩⲱ ⲛ ⲣⲉϥϯⲥⲃⲱ· χε ⲛⲁ ⲭⲥ ⲛ ⲥⲟⲛ· ⲟⲩ
ⲙⲟⲛⲟⲛ χε ⲧⲁ ⲯⲩⲭⲏ· ⲙⲛ ⲧⲱⲛ ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ϯⲛⲁϥ
ⲛ ⲧⲁ ⲯⲩⲭⲏ ⲉⲁ ⲧⲉⲟⲩⲥⲓⲁ· ⲁ ⲡⲁ ⲭⲥ παρχαγγελος·
ⲡⲉϫⲁϥ ⲛⲁⲥ ⲙⲙⲟⲓ ⲡⲉⲥϩⲁⲓ· χε καλως ⲧⲁ ⲥⲱⲙⲉ· ⲟⲩ-
ⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ· ⲉⲛⲁⲛⲟⲩⲥ· ⲧⲙⲧ ⲁⲣⲟⲩⲟⲛϩⲥ̄ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲩⲏ
ⲉ παρχαγγελος ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲗⲟⲓⲡⲟⲛ ⲁ
ⲡⲣⲱⲙⲉ ⲉⲓ ⲛ ⲧⲉⲙⲯⲩⲧⲏ· ⲁϥⲧⲁⲁⲥ ⲁϥⲭⲓ ⲁ ⲡⲉⲥⲟⲩ·
ⲁϥⲧⲁⲁϥ ⲁ ⲡⲁⲙⲣⲏ· ⲁϥⲕⲧⲟϥ ⲉ ⲡⲉϥⲏⲓ ⲉϥⲣⲁϣⲉ ⲉ
ⲣⲁⲧⲉ ⲛ ⲧⲉⲩⲥⲟⲙⲉ· ⲉϥⲭⲱ ⲙⲙⲟⲥ· χε ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ
ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲛⲁⲓ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲗⲟⲓⲡⲟⲛ· ⲛ ⲧⲉⲣ ⲟⲩ-
ⲡⲱϩ ⲉ ⲣⲧⲟⲟⲩⲉ ⲛ ⲯⲱⲣⲡ ⲛ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ· ⲛ ⲁⲑⲱⲣ·
ⲁⲥϯ· ⲡⲉⲥⲟⲩⲟⲩ ⲉ ⲣⲟϥ· ⲛⲥⲓ ⲧⲉⲥϩⲓⲗⲉ· ⲛ ⲯⲁⲩ ⲉⲥϫⲱ
ⲙⲙⲟⲥ· χε ⲛⲁ ⲥⲟⲛ· ⲙⲁ ⲧⲁ ⲯⲩⲭⲏ· ⲛⲧ̄ ⲃⲱⲕ· ⲛⲧ̄
ⲧⲁⲁⲥ ⲁⲛⲁⲩ χε ⲕⲓⲁⲣⲉ ⲉ ⲡⲉⲥⲟⲟⲩ· χε ⲕⲁⲥ ⲉⲡⲛⲁⲥⲙⲛ̄

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ⲉⲛⲩⲁⲛ̄ⲣ̄ ⲡⲛⲁ ⲙ̄ⲡ̄ⲁ παρχαγγελος ⲛ ραστε καλως· χε
ναι πε πεϥνος ⲡⲛⲁ̄· ⲉⲛⲁⲛⲥⲙⲉ ⲟⲛ ⲧⲙⲛⲁⲟⲩⲱ· ⲛ
ⲧⲙ̄ ⲥⲙⲉ ⲟⲛ ⲡⲧⲱⲟⲩ ⲙ̄ⲡ̄ⲁ ⲡⲭⲟⲉⲓⲥ πε· Πεϫⲁⲥ ⲙⲙⲟⲓ ⲧⲉⲥϩⲓⲗⲉ
ⲛ ⲥⲁⲃⲏ· ⲁⲩⲱ ⲛ ⲣⲉϥϯⲥⲃⲱ· χε ⲛⲁ ⲭⲟⲉⲓⲥ ⲛ ⲥⲟⲛ ⲟⲩ ⲙⲟⲛⲟⲛ
χε ⲧⲁ ⲯⲩⲭⲏ ⲙⲛ̄ ⲧⲱⲛ ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ϯⲛⲁϥ ⲛ ⲧⲁ ⲯⲩ-
ⲭⲏ ⲉⲁ ⲧⲉⲟⲩⲥⲓⲁ ⲙ̄ⲡ̄ⲁ ⲡⲭⲟⲉⲓⲥ παρχαγγελος· ⲡⲉϫⲁϥ
ⲛⲁⲥ ⲙⲙⲟⲓ ⲡⲉⲥϩⲁⲓ χε καλως ⲧⲁ ⲥⲱⲙⲉ ⲟⲩⲡⲣⲟⲫⲣⲉⲥⲓⲥ
ⲉⲛⲁⲛⲟⲩⲥ ⲧⲙⲧ ⲁⲣⲟⲩⲟⲛϩⲥ̄ ⲉ ⲃⲟⲗ· ⲉ ⲣⲟⲩⲏ ⲉ παρχ-
αγγελος ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲗⲟⲓⲡⲟⲛ ⲁ ⲡⲣⲱⲙⲉ
[ⲉⲓ] ⲛ ⲧⲉⲙⲯⲩⲧⲏ· ⲁϥⲧⲁⲁⲥ ⲁϥⲭⲓ ⲙ̄ⲡ̄ⲁ ⲡⲉⲥⲟⲩⲟ̄· ⲁϥⲧⲁⲁϥ
ⲙ̄ⲡ̄ⲁ ⲡⲁⲙⲣⲏ· ⲁϥⲕⲧⲟϥ ⲉ ⲡⲉϥⲏⲓ ⲉϥⲣⲁϣⲉ· ⲉ ⲣⲁⲧⲉ ⲛ ⲧⲉⲩ-
ⲥⲟⲙⲉ· ⲉϥⲭⲱ ⲙⲙⲟⲥ χε ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲛⲁⲓ
ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲗⲟⲓⲡⲟⲛ ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲉ ⲣⲧⲟⲟⲩⲉ ⲛ
ⲯⲱⲣⲡ ⲛ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ ⲁⲑⲱⲣ· ⲁⲥϯ ⲡⲉⲥⲟⲩⲟ
ⲉ ⲣⲟϥ ⲛⲥⲓ ⲧⲉⲥϩⲓⲗⲉ ⲛ ⲯⲁⲩ ⲉⲥϫⲱ ⲙⲙⲟⲥ χε ⲛⲁ ⲥⲟ
ⲥⲓ ⲛⲁⲕ ⲛ ⲧⲁ ⲯⲩⲭⲏ ⲙⲛ̄ⲧ̄ ⲃⲱⲕ· ⲁⲛⲁⲩ χε ⲕⲓⲁⲣⲉ ⲉ ⲡⲉ-

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ⲛⲉⲣϩⲏⲧⲉ ⲛ̄ ⲧⲥⲛⲁϩⲓⲥ ⲙⲛ̄ ⲛⲉⲥⲛⲏⲧ · ⲉⲧ ⲙⲏⲧ ⲉ ϫⲱⲛ · Oriental 7021.
ⲡⲧⲟϥ ⲁⲉ ⲉϥⲟⲩⲱϣ ⲉ ⲉⲓⲙⲉ ⲉ ⲧⲉⲥⲡⲣⲟϥⲁⲓⲣⲉⲥⲓⲥ · ⲧⲏⲣ̄ⲥ̄ ·
ⲡⲉϩⲁϥ ⲛⲁⲥ · ⲁⲉ ⲧⲁ ⲥⲱⲙⲉ · ⲉⲓϣⲁⲛⲉⲓ ⲛ̄ ⲧⲟⲩϣⲧⲛⲓ ·
ⲉⲣⲛⲁⲥⲧⲁⲥⲉ ⲛ̄ ⲁϣ ⲛ̄ ⲣⲉ ⲣⲙ̄ⲡⲉⲓ | ⲛⲟⲥ ⲛ̄ ϣⲁ ⲙ̄ⲡ- Fol. 30 a
ⲡⲟⲟⲩ · ⲁⲛⲟⲕ ⲡⲉ ⲥⲁⲣ ⲁⲛ̄ⲧ̄ ⲟⲩⲣⲟⲟⲩⲧ ϣⲁⲓϧⲱⲕ ⲉ ⲙⲁ ⲙ̄ⲡ̄ⲍ
ⲙⲙⲁ ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲧⲉⲥⲣⲓⲙⲉ ⲁⲉ ⲛ̄ⲧⲟⲥ ϣⲙⲉ ⲉ ⲣⲟⲥ ⲉⲥⲕⲉⲡⲁⲍⲉ
ⲙ̄ⲙⲟⲥ · ⲣⲙ̄ⲡ ⲡⲉⲥⲥⲱⲙⲁ · ⲙⲁⲗⲓⲥⲧⲁ ⲛ̄ⲣⲟⲩⲟ ⲣⲙ̄ⲡ ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ · ⲛ̄ⲧⲟⲥ ⲁⲉ ⲁⲥⲭⲓ ⲣⲣⲁⲥ ⲉ ⲃⲟⲗ · ⲁⲥⲣⲓⲙⲉ ⲉⲥϫⲱ
ⲙ̄ⲙⲟⲥ ⲁⲉ ⲟⲧⲟⲓ ⲛⲁⲓ ⲛⲁ ⲥⲟⲛ · ⲟⲩ ⲡⲉ ⲛⲁⲓ ⲉⲧ ⲉⲕϫⲱ
ⲙ̄ⲙⲟϥ ⲛⲁⲓ ⲙ̄ⲡⲟⲟⲩ · ⲙⲛ̄ ⲛ̄ⲧⲁⲣ̄ ϣⲙⲙⲟ ⲉ ⲣⲟⲕ ⲙ̄ⲡ-
ⲟⲟⲩ · ⲙⲛ̄ ⲛ̄ⲧⲁⲓⲛⲡⲱϣ ⲙ̄ⲡⲟⲟⲩ ⲁⲛⲣ̄ ⲥⲛⲁⲩ ⲁⲛⲣ̄-
ⲥⲛⲁⲩ (*sic*) · ⲙⲛ̄ ⲛ̄ ⲁⲛⲟⲕ ⲟⲩⲥⲁⲣⲍ̄ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲙ̄ⲙⲁⲕ ·
ⲙⲛ̄ ⲙⲛ̄ⲧⲁⲓ ⲙⲉⲣⲓⲥ ⲙ̄ⲙⲁⲕ · ⲁⲛⲟⲕ ⲫⲛ̄ ⲛⲉⲑⲟⲥⲓⲁ ·
ⲙⲛ̄ ⲉⲕⲛⲁⲣⲟⲩⲣⲱⲧ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ ⲡⲁ ⲙⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ̈ⲭⲁⲏⲗ · ⲙ̄ⲡⲱⲣ ⲡⲁ ⲥⲟⲛ ·
ⲙ̄ⲡⲣ̄ ⲙⲉⲉⲩⲉ ⲫⲛ̄ ⲡⲉⲕⲣⲛⲧ ⲉ ⲡⲁⲓ ⲉ ⲁⲓⲕⲱ ⲧⲁ ⲡⲣⲟⲫⲁⲓ-
ⲣⲉⲥⲓⲥ · ⲛ̄ⲥⲱⲓ̈ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ·

ⲥⲟⲟⲩ · ⲉ ⲙⲁⲥ ⲛ̄ⲛⲁⲥⲙⲛ̄ ⲙⲉⲣϩⲏⲧⲉ ⲛ̄ ⲧⲥⲛⲁϩⲓⲥ · ⲙⲛ̄ Oriental 6781.
ⲛⲉⲥⲛⲏⲧ · ⲉⲧ ⲙⲏⲧ ⲉ ϫⲱⲛ · ⲛ̄ⲧⲟⲩ ⲁⲉ ⲉϥⲟⲩⲱϣ ⲉ ⲉⲓⲙⲉ
ⲉ ⲧⲉⲥⲡⲣⲟϥⲣⲉⲥⲓⲥ ⲧⲏⲣ̄ⲥ̄ · ⲡⲉϩⲁϥ ⲛⲁⲥ ⲉ ⲧⲁ ⲥⲱⲙⲉ ·
ⲉⲓϣⲁⲛⲉⲓ ⲛ̄ ⲧⲟⲩϣⲧⲛⲓ · ⲉⲣⲁⲥⲧⲁⲥⲉ ⲛ̄ ⲛ̄ ⲁϣ ⲛ̄ ⲣⲉ ·
ⲣⲙ̄ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ · ⲁⲛⲟⲕ ⲥⲁⲣ ⲁⲛⲣ̄ ⲟⲩⲣⲟⲟⲩⲧ ·
ϣⲁⲓϧⲱⲕ ⲉ ⲙⲁ ⲙⲙⲁ ⲛ̄ ⲧⲉⲓ ⲣⲉ · ⲧⲉⲥⲣⲓⲙⲉ ⲁⲉ ⲛ̄ⲧⲟⲥ ϣⲙⲉ
ⲉ ⲣⲟⲥ ⲉⲥⲕⲉⲡⲁⲍⲉ | ⲙ̄ⲙⲟⲥ ⲣⲙ̄ⲡ ⲡⲉⲥⲥⲱⲙⲁ ⲙⲁⲗⲓⲥⲧⲁ Fol. 16 b
ⲛ̄ⲣⲟⲩⲟ ⲣⲙ̄ⲡ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲛ̄ⲧⲟⲥ ⲁⲉ ⲁⲥⲭⲓ ⲣⲣⲁⲥ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲁ
ⲣⲙ̄ⲡ ⲟⲩⲛⲟⲥ ⲛ̄ ⲥⲙⲏⲛ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲟⲧⲟⲓ ⲛⲁⲓ ⲛⲁ ⲥⲟⲛ ·
ⲟⲩ ⲡⲉ ⲛⲁⲓ ⲉⲧ ⲉⲕϫⲱ ⲙ̄ⲙⲟϥ ⲛⲁⲓ ⲙ̄ⲡⲟⲟⲩ · ⲙⲛ̄ ⲛⲧⲁⲣ̄
ϣⲙⲙⲟ ⲉ ⲣⲟⲕ ⲙ̄ⲡⲟⲟ̄ · ⲙⲛ̄ ⲛⲧⲁⲓⲛⲡⲱϣ ⲁⲛⲣ̄ ⲥⲛⲁⲩ ·
ⲙⲛ̄ ⲁⲛⲟⲕ ⲟⲩⲥⲁⲣⲍ̄ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲙ̄ⲙⲁⲕ · ⲙⲛ̄ ⲙⲛ̄ⲧⲁⲓ
ⲙⲉⲣⲓⲥ ⲙ̄ⲙⲁⲕ ⲁⲛⲟⲕ ⲫⲛ̄ ⲛⲉⲑⲟⲥⲓⲁ · ⲙⲛ̄ ⲉⲕⲛⲁⲣⲟⲩⲣⲱⲧ
ⲙ̄ ⲡⲁ ⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ · ⲙ̄ⲡⲱⲣ ⲡⲁ ⲥⲟⲛ ⲙ̄ⲡⲣ̄ ⲙⲉⲉⲩⲉ ⲉ ⲡⲁⲓ ⲫⲛ̄
ⲡⲉⲕⲣⲛⲧ · ⲉ ⲁⲓⲕⲱ ⲧⲁ ⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ ⲛ̄ⲥⲱⲓ̈ ⲉ ⲣⲟⲩⲛ ⲉ

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Oriental 7021. ϩωλος ρω ⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲟⲩⲱ ⲉϥⲧⲁⲗⲟ ⲙⲙⲟⲛ ⲭⲉ
ⲙⲡⲉ ϩⲟⲟⲩⲧ ⲙⲡⲉ ⲥϩⲓⲙⲉ ϩⲙ ⲡⲉϫⲥ · Ναι ⲁⲉ ⲉⲥⲭⲱ ⲙ-
ⲙⲟⲟⲩ ⲉⲥϩⲓⲙⲉ · ⲁ ⲧⲉϥⲯⲩⲭⲏ ⲯⲩⲧⲟⲣⲧⲣ̄ ⲉ ϫⲱⲥ · ⲙⲁⲗ-
ⲗⲟⲛ ⲁⲉ ⲁϥϩⲁⲓⲣⲉ ⲛ̄ϩⲟⲩⲟ ⲉ ϩⲣⲁⲓ ⲉϧⲙ̄ ⲧⲉⲥⲛⲟⲩ ⲙ
ⲡⲓⲥⲧⲓⲥ ⲁϥⲭⲓ ⲙ̄ ⲧⲟⲟⲧⲥ̄ · ⲙ̄ ⲧⲉⲯⲩⲭⲏ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
ⲫⲓ ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ · ⲙⲙⲏ ⲧⲁⲡⲁⲣⲭⲏ · ⲙⲙⲏ
ⲡⲛⲉϥ ⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁⲩⲱ ⲕⲱ ⲉ ϩⲣⲁⲓ ⲙ̄
ⲧⲉⲧⲣⲁⲡⲉⲍⲁ · ⲙⲙⲏ ⲛ̄ⲟⲉⲓⲕ · ⲫⲓ ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲡⲗⲁϧⲁⲛⲟⲛ
Fol. 30 b ϣⲁⲛⲧ ⲁⲕⲧⲟⲓ ϩⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · | ⲙ̄ ⲡⲛⲟⲩⲧⲉ (*sic*)
ⲙⲙⲏ ⲙⲙⲏ ⲡⲉⲥⲟⲟⲩ · ⲁϥⲉⲓ ⲁⲉ ⲉ ϧⲟⲗ · ⲉⲩⲙⲟⲟⲩⲉ ⲉⲩⲥⲟⲡⲥⲏ
ⲙ̄ ⲡⲁⲣϧⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉ ⲧⲣⲉϥⲥⲟⲟⲩⲧⲛ̄ ⲛⲁϥ
ⲛ̄ ⲛⲉϥⲣⲓⲟⲟⲩⲉ · Ⲉⲩⲙⲟⲟⲩⲉ ⲁⲉ ⲁϥⲉⲓ ⲉϧⲙ̄ ⲟⲩⲙⲟⲟⲛⲉ-
ⲥⲟⲟⲩ ⲡⲉϩⲁϥ ⲛⲁϥ · ⲭⲉ ϫⲁⲓⲣⲉ ⲡⲉⲱⲃⲏⲣ · ⲡⲉϫⲉ
ⲡⲣⲱⲙⲉ ⲛⲁϥ · ⲭⲉ ϯⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲣⲱⲙⲉ ⲉⲧ ⲧⲁⲓⲛⲧ
ⲡⲉϩⲁϥ ⲛⲁϥ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ · ⲭⲉ ⲁⲣⲁ ϣⲁⲓⲥⲓ
ⲟⲩⲉⲥⲟⲟⲩ · ⲛ̄ ⲧⲟⲟⲧⲕ̄ ⲙ̄ⲡⲟⲟⲩ · ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁϥⲉ
ϣⲁ ⲣⲟⲛ · ⲡⲉϩⲁϥ ⲛ̄ⲥⲓ ⲡⲱⲱⲥ ⲭⲉ ⲕⲟⲧⲱϣ ϫⲁ ⲟⲩⲏⲣ ⲛ̄

Oriental 6781. ⲡⲁⲣϧⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϧⲁⲏⲗ ϧⲟⲗⲱⲥ ⲣⲱ ⲁ
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϩⲟⲟⲥ ⲉⲩⲧⲁⲗⲱ ⲙ̄ⲙⲟⲛ ⲭⲉ ⲙ̄ⲡⲉ ϩⲟⲟⲩⲧ
ⲫⲓ ⲥϩⲓⲙⲉ ϩⲙ̄ ⲡⲉϫⲥ̄ · Ναι ⲁⲉ ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲟⲩ ⲉⲥϩⲓⲙⲉ
ⲁ ⲧⲉϥⲯⲩⲭⲏ ⲯⲩⲧⲟⲣⲧⲣ̄ ⲉ ϫⲱⲥ · ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲁϥϩⲁⲓⲣⲉ
ⲛ̄ϩⲟⲩⲟ ⲉ ϩⲣⲁⲓ ⲉϧⲙ̄ ⲧⲉⲥⲛⲟⲩ ⲙ̄ ⲡⲓⲥⲧⲓⲥ · ⲁϥⲭⲓ ⲙ̄ ⲧⲟⲟⲧⲥ̄
ⲙ̄ ⲧⲉⲯⲩⲭⲏ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲫⲓ ⲡⲣⲟⲟⲩϣ · ⲙ̄ ⲧⲉⲡⲣⲟⲥ
ⲫⲟⲣⲁ ⲙⲙⲏ ⲧⲁⲡⲁⲣⲭⲏ ⲙⲙⲏ ⲡⲛⲉϥ ⲧⲙⲛⲧⲣⲙⲛⲧⲉ ⲉ ⲧⲉⲕ
ⲕⲗⲏⲥⲓⲁ · ⲁⲩⲱ ⲕⲱ ⲉ ϩⲣⲁⲓ ⲙ̄ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲙⲙⲏ ⲛⲟⲉⲓⲕ · ⲫ
ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲡⲗⲁϧⲁⲛⲟⲛ ϣⲁⲛⲧ ⲉⲓⲕⲧⲟⲓ ϩⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄
ⲙⲙⲏ ⲙⲙⲏ ⲡⲉⲥⲟⲟⲩ · ⲁϥⲉⲓ ⲁⲉ ⲉ ϧⲟⲗ ⲉⲩⲙⲟⲟⲩⲉ
ⲉⲩⲥⲟⲡⲥⲏ ⲙ̄ ⲡⲁⲣϧⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ ⲧⲣⲉϥⲥⲟⲟⲩⲧⲛ̄
ⲛ̄ ⲛⲉϥⲣⲓⲟⲟⲩⲉ · ⲉⲩⲙⲟⲟⲩⲉ ⲁⲉ ⲁϥⲉⲓ ⲉϧⲙ̄ ⲟⲩⲙⲁⲓⲉⲥⲟⲟⲩ
ⲡⲉϩⲁϥ ⲛⲁϥ ⲭⲉ ϫⲁⲓⲣⲉ ⲡⲉⲱⲃⲏⲣ · Ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁ
ⲭⲉ ϯⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲣⲱⲙⲉ ⲉⲧⲁⲓⲛⲧ̄ · ⲡⲉϩⲁϥ ⲛⲁϥ ⲛ̄ⲥⲓ
Fol. 17 a ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲭⲉ ⲁⲣⲁ ϣⲁⲓⲥⲓ ⲟⲩⲉⲥⲟⲟⲩ ⲛ̄ ⲧⲟⲟⲧ
ⲙⲉ ⲙ̄ⲡⲟⲟⲩ ⲉ ⲡⲓ ⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁⲉⲓ ϣⲁ ⲣⲟⲛ | ⲡⲉϩⲁ

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†ⲙⲏⲛ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲩ ϫⲉ ⲉⲓⲟⲩⲱϣ ϩⲁ ⲟⲩⲧⲉⲣⲏⲛ- Oriental 7021.
ⲥⲓⲟⲛ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲡ ϣⲱⲥ ⲛⲁⲩ· ϫⲉ ⲁⲩⲉⲓⲥ †ⲙⲏⲛ
ⲛ̄ⲧⲁⲧⲁⲁϥ ⲛⲁⲕ· ⲡⲣⲱⲙⲉ ⲁⲉ ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲉϣ-
ⲧⲏⲛ· ⲛ̄ ⲧⲉϥⲥⲣⲓⲙⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲙⲁ ⲧⲉϣⲧⲏⲛ·
ⲉⲧⲁ ⲧⲁ ⲥⲣⲓⲙⲉ ⲧⲉ ⲕⲁⲁⲥ ⲛⲁⲕ ⲛ̄ ⲧⲟⲟⲧⲕ ⲛ̄ϣⲟⲙⲡⲉ ⲙ̄ⲡⲣⲟⲟⲩ·
ⲉⲓϣⲁⲛⲧⲙ̄ⲧⲁⲁϥ ⲛⲁⲕ· †ⲙⲁⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ·
ⲗⲁϥⲟⲩⲱϣⲃ̄ ⲙ̄ⲡⲓ ⲡϣⲱⲥ ϫⲉ ⲁⲩⲱ ⲉⲓⲣ̄ ⲟⲩ ⲛ̄ ⲧⲁⲓ· ⲙ̄ⲡ
ⲗⲁⲁⲩ ⲣⲙ̄ ⲡⲁ ⲛⲓ ⲉⲓ ⲙ̄ⲙ ⲧⲉⲓ ⲥⲟⲣⲧ̄· ⲣⲓ ⲣⲃⲥⲱ ⲛ̄ †ⲙⲁϫⲓⲧⲉ̄
ⲙ̄ⲙ·⁘ Ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲛ̄ ⲧⲉⲣⲉ ⲡϣⲱⲥ ⲧⲉⲥⲧⲟϥ ⲉ ⲣⲟϩ·
ⲙ̄ⲡ ⲧⲉϣⲧⲏⲛ· ⲁϥⲛⲟⲧ̄ⲉ ⲉ ⲧ̄ⲩⲣⲓⲁ ⲣⲓ ⲟⲩⲟⲁⲟ ⲛ̄ ⲙ̄ⲛⲁⲣ ⲛ̄
ⲣⲏⲧ ⲙ̄ⲡ ⲣⲉⲡⲙ̄ⲡⲓⲉⲓⲟⲟⲩⲉ· ⲉⲧⲟϥ· ⲉϥ† ⲁⲉ ⲉⲙⲙⲟⲟⲩⲉ
ⲉⲩⲟⲕⲙ̄· ⲁⲩⲱ ⲉⲙⲙⲉⲉⲩⲉ ⲉ ⲣⲟϩ· ϫⲉ ⲟⲩ ⲡⲉⲧ ⲫⲛⲁⲁϥ·
ⲛ ⲉⲩⲛⲁ|ϩⲟⲟⲩⲥ ϫⲉ ⲟⲩ· ⲛ̄ ⲧ̄ⲥⲣⲓⲙⲉ· ⲛ̄ⲧⲉⲧⲛⲟ̣ ⲁⲩⲥⲱⲙⲧ̄ Fol. 31 a
ⲣⲓ ⲣⲏ ⲙ̄ⲙⲟⲩ ⲁⲩⲛⲁⲩ ⲉ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙ̄ⲡ
ⲉⲩⲧⲁⲗⲛⲧ ⲉϫⲛ̄ ⲟⲩⲣⲧⲟ· ⲛ̄ ⲟⲩⲱⲃ̄ⲙ̄ ⲉⲩⲟ ⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄
ⲟⲩⲟⲁⲟ ⲛ̄ ⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲣⲣⲟ· ⲁⲩⲣ̄ ⲣⲟⲧⲉ ⲉⲙⲁⲧⲉ ⲛⲥⲛ̄

ⲛⲥⲛ̄ⲓ ⲡⲱⲥ ϫⲉ ⲕⲁⲧⲱⲙ ⲉ ϩⲁ ⲟⲩⲏⲣ ⲛ̄ⲧⲓⲙⲓⲛ· ⲡⲉϫⲉ Oriental 6781.
ⲡⲣⲱⲙⲉ ⲛⲁⲩ ϫⲉ ⲉⲓⲟⲩⲱϣ ⲉ ϩⲁ ⲟⲩⲧⲉⲣⲏⲛⲥⲓⲟⲛ· ⲡⲉϫⲉ
ⲡⲱⲥ ⲛⲁⲩ ϫⲉ ⲁⲩⲉⲓⲥ ⲧⲓⲙⲏⲛ ⲧⲁⲧⲁⲁϥ ⲛⲁⲕ· ⲡⲣⲱⲙⲉ
ⲁⲉ ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ ⲛ̄ ⲧⲉϣⲧⲏⲛ ⲛ̄ ⲧⲉⲥⲣⲓⲙⲉ ⲉⲩϫⲱ ⲙ̄-
ⲙⲟⲥ ϫⲉ ⲓⲍ ⲧⲉϣⲧⲏⲛ ⲛⲁⲕ ⲉⲧⲁ ⲧⲁ ⲥⲣⲓⲙⲉ ⲧⲉ· ⲕⲁⲁⲥ
ⲛⲁⲕ ϩⲁ ⲣⲧⲛⲕ ⲛ̄ϣⲟⲙⲡⲉ ⲙ̄ⲡⲣⲟⲟⲩ· ⲁⲧⲱ ⲙ̄ ⲡⲣⲟⲟⲩ
ⲛ̄ϣⲟⲙⲡⲉ ⲙ̄ⲡⲣⲟⲟⲩ· ⲉⲓϣⲁⲛⲧⲙ̄ⲧⲁⲁϥ ⲛⲁⲕ ⲧⲓⲁⲡⲟⲧⲁⲥⲥⲉ
ⲙ̄ⲙⲟⲥ ⲛⲁⲕ· ⲁⲩⲟⲩⲱϣⲃ̄ ⲙ̄ⲡⲓ ⲡϣⲱⲥ ϫⲉ ⲁⲩⲱ ⲉⲓⲣ̄ ⲟⲩ
ⲛ̄ ⲧⲁⲓ· ⲙ̄ⲡ ⲗⲁⲁⲩ ⲣⲙ̄ ⲡⲁ ⲛⲓ ⲉⲓ ⲙ̄ⲙ ⲧⲉⲓ ⲉⲥⲟⲣⲧ̄· ⲣⲓ
ⲣⲃⲥⲱ ⲛ̄ †ⲙⲁϫⲓⲧⲉ̄ ⲙⲛ· ⲡⲣⲱⲙⲉ ⲁⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲛ̄ ⲧⲉⲣⲉ
ⲡϣⲱⲥ ⲧⲉⲧⲟϥ ⲉ ⲣⲟϥ ⲙ̄ⲡ ⲧⲱⲧⲛ̄ ⲁⲩⲛⲟⲧ̄ⲉ ⲉ ⲧⲉⲩ-
ⲣⲓⲁ ⲣⲓ ⲟⲩⲟⲁⲟ ⲛ̄ ⲙ̄ⲛⲁⲣ ⲛ̄ ⲣⲏⲧ ⲙ̄ⲡ ⲣⲉⲡⲙ̄ⲡⲓⲉⲓⲟⲟⲩⲉ ⲉⲧⲟϥ
ⲉⲧⲓ ⲁⲉ ⲉⲙⲙⲟⲟⲩⲉ ⲉⲩⲟⲕⲙ̄· ⲁⲩⲱ ⲉⲙⲙⲉⲉⲩⲉ ⲉ ⲣⲟϩ ϫⲉ
ⲟⲩ ⲡⲉⲧ ⲉⲙⲙⲁⲁϥ· Ⲏ ⲉⲙⲛⲁϩⲟⲟⲩⲥ ⲛ̄ ⲧⲉⲥⲥⲣⲓⲙⲉ ϫⲉ ⲟⲩ:—
Ⲛ̄ⲧⲉⲧⲛⲟ ⲁⲩⲥⲱⲙⲧ̄ ⲣⲓ ⲣⲏ ⲙ̄ⲙⲟⲩ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲁⲣϫ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲩⲧⲁⲗⲛⲧ ⲉϫⲛ̄ ⲟⲩⲣⲧⲟ ⲛ̄ ⲟⲩⲱⲃ̄ⲙ̄·
ⲉⲩⲱ ⲛ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲟⲩⲟⲁⲟ ⲉⲛ ⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲣⲣⲟ· ⲁⲩⲣ̄

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Oriental 7021. прωме· асусокт̄ ⲡⲥа отса ⲙ пвол· ⲛ терⲓн· ⲩаит
т̄парасе· атω ⲛ те[ре] парχаггелос пωⲣ е роч ⲙ
песмот ⲛ отархωн· асусек пехалинос ⲙ пеⲣто
асаре ратт̄ пехас ⲙ прωме· хе хаире· ⲁωро-
θеос· екма е тωн· екмооуе маⲧаак· пехас нас
ⲛⲥⲓ ⲁороθеос ⲫⲛ̄ отстωт хе кⲩрⲓ хаире· па хс̄
парχωн· калως акеⲓ ⲩа рон ⲙⲡоот· Пехе пар-
χωн нас ете миханл пе· хе ара есонⲧ̄ ⲛⲥⲓ θео-
пістн текⲥрме· пехе ⲁωроθеос нас ере пеⲣро
паⲣⲧ̄ е песнт ⲫа пⲩⲓпе· хе се сонⲧ̄ ⲛⲥⲓ текⲥрхал·
пехе парχωн ете мїханл пе нас· хе ог пе паⲓ
ет талнт е рок· пехе ⲁωроθеос нас· ефⲁⲓатрепеї
хе отⲩтнн· ета та сρме те· пехе парχωн нас·
ете миханл пе· хе атω екр̄ ог ⲛ таⲓ ⲙ пеⲓ ма·
Fol. 31 b пехе ⲁωроθеос нас· хе ере относ ⲛ рωме инт
ⲝ е хωї ⲙⲡоот· ⲙⲡе ⲓⲉ | е та хⲣⲓа тнр̄с· отае мп̄

Oriental 6781. ⲣоте ⲉⲙⲁте ⲛⲥⲓ прωме асусокт̄ ⲡⲥа отса ⲙ пвол
ⲛ терⲓн· ⲩаит ефпарасе· атω ⲛ тере парх-
аггелос пωⲣ ⲩа роч ⲙ песмот ⲛ отархωн· ас-
сек пехалинос ⲙ пертō· асаре ратт̄· пехас
ⲙ прωме хе хаире ⲁороθеос екма е тωн ек-
мооуе маⲧаак· пехас нас ⲛⲥⲓ тотроθеос· ⲫⲛ̄
отстωт хе кⲩрⲓ хаире па хоеис парχωн· калως
акеⲓ ⲩа рон ⲙⲡоот· пехе парχωн нас ете
Fol. 17 b миханл пе|хе ара есонⲧ̄ ⲛⲥⲓ θеⲱпістн текⲥрме
мс̄ пехе ⲁωроθеос нас ере пеⲣро паⲣⲧ̄ е песнт ⲫа
пⲩⲓпе хе се· сонⲧ̄ ⲛⲥⲓ текⲥрхал· пехе парχωн
ете миханл пе нас· хе ог пе паⲓ ет талнт е
рок· пехе ⲁωроθеос нас· ефⲁⲓатрепе хе отⲩт-
ⲩнн ета та сρме те· пехе парχωн нас ете
миханл пе· хе атω екр̄ ог ⲛ таⲓ ⲙ пеⲓ ма
пехе ⲁωроθеос нас хе ере относ ⲛ рωме инт
е хωї ⲙⲡоот· ⲙⲡ ⲓⲉ е та хⲣⲓа тнр̄с· отае мп̄

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ⲛⲟⲩϧ ⲛ ⲧⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲕⲁⲓⲣⲟⲥ ⲛ̄ⲣⲓⲥⲉ ⲛ̄ⲧⲁⲛⲁⲓ ⲉ Oriental 7021.
ⲣⲟⲩ· ⲁⲓⲛ̄ⲧⲥ̄ ⲉ ⲧⲣⲁ ⲧⲁⲁⲥ ⲭⲁ ⲟⲩⲉⲥⲟⲟⲩ· ⲙ̄ⲡ ⲟⲩⲭⲓⲧⲥ̄
ⲛ ⲧⲟⲟⲩ· ⲛ ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲭⲉ ⲉⲓⲙⲁⲣ̄ ⲟⲩ· ⲡⲉⲭⲉ ⲡⲁⲣ-
ⲭⲱⲛ· ⲉⲧⲉ ⲙ̄ⲓϫⲁⲏⲗ ⲡⲉ· ⲭⲉ ⲉ̈ⲓⲱⲛ̄ ⲧⲱⲣⲉ ⲙ̄ⲙ̄ ⲡⲉⲥⲟⲟⲩ
ⲛ̄ⲧⲁϫⲓⲧⲩ̄ ⲛⲁⲕ ⲕⲓⲁⲣ̄ ⲡⲟⲟⲩ ⲉ ⲣⲟⲓ ⲙ̄ⲙ̄ ⲛⲉⲧ ⲛ̄ⲙ̄ⲙⲁⲓ·
Ⲗⲭⲟⲧⲱⲱⲩⲃ̄ ⲛ̄ⲥⲓ ⲁⲱⲣⲟⲫⲉⲟⲥ· ⲭⲉ ⲥⲉ ⲧⲱⲛⲟⲩ ⲡⲁ ⲭ̄ⲥ̄·
ⲙⲁⲣⲉⲓⲣ̄ ⲡ̄ⲛ̄ⲡⲩⲁ· ⲙ̄ⲡ̄ ⲉⲓ ⲉ ⲣⲟⲩⲓ ⲭⲁ ⲧⲁ ⲟⲩⲉⲣⲥⲟⲓ·
ⲡⲉⲭⲉ ⲙ̄ⲓϫⲁⲏⲗ· ⲛ ⲟⲩⲁ ⲛ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ· ⲉⲧ ⲙⲟⲟⲩⲉ
ⲙ̄ⲙⲁⲩ· ⲛ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ ⲭⲉ ⲙⲟⲟⲩⲉ ⲙ̄ⲡ̄
ⲁⲱⲣⲟⲫⲉⲟⲥ· ⲙ̄ⲡ̄ ϧⲱⲕ ⲭⲁⲣⲧⲛ̄ ⲡⲓ ⲩⲱⲥ· ⲁⲭⲓⲥ ⲛⲁⲩ ⲭⲉ
ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁⲩⲡⲁⲣⲁⲥⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ⲥⲟⲟⲩⲧⲛ̄ ⲭⲉ
ⲧⲛ̄ⲟⲟⲩ ⲉⲥⲟⲟⲩ ⲛⲁⲓ ⲭⲁ ⲟⲩⲧⲉⲣⲙⲛ̄ϫⲱⲛ· ⲁⲛⲟⲕ ⲡⲉⲧ
ⲩⲛ̄ ⲧⲱⲱⲣⲉ ⲙ̄ⲙⲟⲩ· ⲛ̄ⲧⲁⲧⲛ̄ⲟⲟⲩ ⲧⲉϥⲁⲥⲟⲩ ⲛⲁⲕ· ⲩⲁ
ⲡⲛⲁⲩ ⲙ̄ ⲙⲉⲉⲣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲁⲩϣⲱⲕ ⲇⲉ ⲛ̄ⲥⲓ ⲡⲙⲁⲧⲟⲓ
ⲩⲁ ⲡⲩⲱⲥ· ⲉⲩⲙⲟⲟⲩⲉ ⲙ̄ⲡ̄ ⲁⲱⲣⲟⲫⲉⲟⲥ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄
ⲡⲁⲣⲭⲱⲛ· ⲁⲧⲉⲙⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ·

ⲛⲟⲩϧ ⲛ ⲧⲟⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲕⲉⲣⲟⲥ ⲛ̄ ⲣⲓⲥⲉ ⲛ̄ⲧⲁⲛⲉⲓ ⲉ ⲣⲟⲩ· Oriental 6781.
ⲁⲓⲛ̄ⲧⲥ̄ ⲉ̄ ⲧⲣⲁ ⲧⲁⲁⲥ ⲭⲁ ⲟⲩⲉⲥⲟⲟⲩ ⲙ̄ⲡ ⲟⲩⲭⲓⲧⲥ̄ ⲛ ⲧⲟⲟⲩ
ⲛ ⲧⲓⲥⲟⲟⲩⲛ ⲁⲛ ⲭⲉ ⲉⲓⲙⲁⲣ̄ ⲟⲩ Ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ
ⲙ̄ⲓϫⲁⲏⲗ [ⲡⲉ]· ⲭⲉ ⲉⲓⲱⲛⲛ̄ⲩ̄ ⲧⲱⲣⲉ ⲙ̄ⲙ̄ ⲡⲉⲥⲟⲟⲩ ⲛ̄ⲧⲁ-
ϫⲓⲧⲩ̄ ⲛⲁⲕ· ⲕⲓⲁⲣ̄ ⲡⲟⲟⲩ ⲉ ⲣⲟⲓ ⲙ̄ⲙ̄ ⲛⲉⲧ ⲛ̄ⲙ̄ⲙⲁⲓ·
ⲁⲭⲟⲧⲱⲱⲩⲃ̄ ⲛ̄ⲥⲓ ⲁⲱⲣⲟⲫⲉⲟⲥ ⲭⲉ ⲥⲉ ⲧⲱⲛⲟⲩ ⲡⲁ ⲭ̄ⲥ̄·
ⲙⲁⲣⲉⲓⲣ̄ ⲡ̄ⲛ̄ⲡⲩⲁ̄ ⲙ̄ⲡ̄ ⲉⲓ ⲉ ⲣⲟⲩⲓ ⲭⲁ ⲧⲁ ⲟⲩⲉⲣⲥⲟⲓ· Ⲡⲉⲭⲉ
ⲙⲓϫⲁⲏⲗ ⲛ ⲟⲩⲁ ⲛ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ ⲉⲧ ⲙⲟⲟⲩⲉ ⲙ̄ⲙⲁⲩ·
ⲛ̄ ⲡⲉⲥⲙⲟⲧ ⲛ̄ ⲙ̄ⲙⲁⲧⲟⲓ ⲭⲉ ⲙⲟⲟⲩⲉ ⲙ̄ⲡ̄ ⲁⲱⲣⲟⲫⲉⲟⲥ·
ⲙ̄ⲡ̄ ϧⲱⲕ ⲭⲁⲣⲧⲛ̄ ⲡⲉⲓ ⲩⲱⲥ ⲁ̄ⲭⲓⲥ ⲛⲁⲩ· ⲭⲉ ⲡⲉⲭⲉ
ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁⲩⲡⲁⲣⲁⲥⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ⲥⲟⲟⲩⲧⲛ̄· ⲭⲉ ⲧⲛ̄-
ⲟⲟⲩ ⲛⲁⲓ ⲛ̄ ⲟⲩⲉⲥⲟⲟⲩ ⲭⲁ ⲟⲩⲧⲛⲣⲙⲛⲥⲱⲛ· ⲁⲛⲟⲕ ⲡⲉⲧ
ⲩⲛ̄ⲧⲱⲣⲉ ⲙ̄ⲙⲟⲩ ⲛ̄ⲧⲁⲧⲛ̄ⲟⲟⲩ ⲛ̄ ⲧⲉϥⲁⲥⲟⲩ ⲛⲁⲕ ⲩⲁ
ⲡⲛⲁⲩ· ⲙ̄ ⲙⲉⲉⲣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲁⲩϣⲱⲕ ⲇⲉ ⲛⲥⲓ ⲡⲙⲁⲧⲟⲓ·
ⲩⲁ ⲡⲩⲱⲥ ⲉⲩⲙⲟⲟⲩⲉ ⲙ̄ⲡ̄ ⲁⲱⲣⲟⲫⲉⲟⲥ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄
ⲡⲁⲣⲭⲱⲛ ⲁⲧⲉⲙⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ

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Oriental 7021. Fol. 32 a

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ⲉ ⲁⲡⲣⲟⲑⲉⲟⲥ ⲉⲓⲥ ⲡⲉⲥⲟⲟⲩ ⲁⲩⲥⲟⲃⲧⲉ ⲧⲉⲭⲣⲓⲁ ⲃ ⲙⲛⲟⲩ ⲛ ⲣⲱⲙⲉ ⲛⲧⲁⲕⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ· ⲁⲛⲁⲩ ⲣⲱⲟⲩ ⲉ ⲕⲛⲁⲣⲉ ⲉⲧⲱⲙ ⲙⲙⲛ ⲧⲃⲧ ⲛⲁⲓ ⲉ ⲧⲁ ⲭⲣⲓⲁ· ⲉⲡⲓ ⲛⲧⲟⲩⲉⲙ ⲉⲥⲟⲟⲩ ⲁⲙ· ⲡⲉⲭⲉ ⲁⲡⲣⲟⲑⲉⲟⲥ ⲛⲁⲩ | ⲉ ⲣⲁⲙⲟⲓ ⲉⲓⲛⲁⲣⲉ· ⲉ ⲣⲟⲩ ⲡⲁ ⲉⲓⲱⲧ ⲁⲧⲱ ⲫⲛⲁⲍⲓⲧϥ ⲉⲓⲣⲁⲱⲉ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲉ ⲁⲧⲱ ⲉⲕⲛⲁϥ ⲟⲩ ⲣⲁ ⲣⲟⲩ· ⲡⲉⲭⲉ ⲁⲡⲣⲟⲑⲉⲟⲥ ⲉ ⲫⲛⲁⲕⲱ ⲣⲁⲣⲧⲏⲩ ⲛ ⲧⲉⲱⲧⲛⲓ· ⲛ ⲧⲁ ⲉⲣⲙⲉ ⲙⲁⲓ ⲫⲧⲛ-ⲛⲟⲟⲩ ⲧⲉⲩⲁⲥⲟⲩ ⲛⲁⲩ· Ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ· ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲉ ⲉⲱ[ⲭⲉ] ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲕⲁ ⲧⲉⲭⲧⲏⲙ(*sic*) ⲛⲁⲕ ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲛⲛⲟⲟⲩ ⲣⲁ ⲡⲁ ⲣⲁⲙ· ⲛⲧⲁⲭⲓ ⲃ ⲡⲧⲃⲧ ⲙⲁⲓⲛⲧ ⲉⲕⲧⲛⲛⲟⲟⲩ ⲧⲉⲩⲁⲥⲟⲩ· ⲡⲁⲣⲭⲱⲛ ⲉ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲟⲩⲁ ⲣⲛ ⲙⲁⲧⲟⲓ ⲉⲧ ⲙⲟⲟⲩⲉ ⲙⲙⲁⲩ· ⲉ ⲙⲟⲟⲩⲉ ⲙⲛ ⲃⲱⲕ ⲉⲡⲭⲃ(*sic*) ⲡⲓⲉⲣⲟ· ⲙⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲉ ⲙⲉⲓ ⲟⲩⲱⲣⲉ· ⲁⲭⲓⲥ ⲛⲁⲩ ⲉ ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲧⲁⲩⲉⲓ ⲉⲩⲡⲁⲣⲁⲥⲉ ⲙⲙⲱⲧⲛ ⲁⲩⲱⲁⲭⲉ ⲙⲙⲁⲛⲧⲛ ⲙⲡⲟⲟⲩ· ⲉ ⲧⲛⲛⲟⲟⲩ ⲟⲩⲧⲃⲧ ⲛⲁⲓ ⲉⲛⲁⲟⲩϥ· ⲉⲣⲁ ⲟⲩⲧⲉⲣⲙⲓⲥⲓⲟⲛ· ⲁⲩⲱ ⲫⲛⲁ-

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Oriental 6781. Fol. 18 a

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ⲉ ⲁⲡⲣⲟⲑⲉⲟⲥ ⲉⲓⲥ ⲡⲉⲥⲟⲟⲩ ⲁⲩⲥⲟⲟⲩⲧⲛ̄· ⲉ ⲧⲉⲭⲣⲓⲁ̄ ⲃ ⲡⲛⲟⲥ ⲛ ⲣⲱⲙⲉ ⲛⲧⲁⲕⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ· ⲁⲛⲁⲩ ⲣⲱⲟⲩ ⲉ ⲕⲛⲁⲣⲉ | ⲉⲧⲱⲙ ⲙⲙⲛ ⲧⲃⲧ ⲛⲁⲓ ⲉ ⲧⲁ ⲭⲣⲓⲁ̄· ⲉⲡⲉⲓ ⲛ ⲧⲓ-ⲟⲧⲉⲙ ⲁⲩ ⲁⲙ· ⲡⲉⲭⲉ ⲁⲣⲟⲑⲉⲟⲥ ⲛⲁⲩ ⲉ ⲣⲁⲙⲟⲓ ⲉⲓⲛⲁⲣⲉ ⲉ ⲣⲟⲩ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲧⲱ ⲧⲫⲁⲍⲓⲧϥ ⲉⲓⲣⲁⲱⲉ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉ ⲁⲧⲱ ⲕⲛⲁⲧⲓ ⲟⲧ ⲣⲁ ⲣⲟⲩ· ⲡⲉⲭⲉ ⲁⲣⲱⲱⲉⲟⲥ ⲛⲁⲩ ⲉ ⲫⲛⲁⲕⲱ ⲣⲁⲣⲧⲏⲩ ⲛ ⲧⲉⲱⲧⲛⲓ ⲛ ⲧⲁ ⲉⲣⲙⲉ· ⲙⲁⲓⲛⲧ ⲉⲧⲧⲛⲛⲟⲟⲩ ⲛ ⲧⲉⲩⲁⲥⲟⲩ ⲛⲁⲩ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲉ ⲉⲱⲭⲉ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲕⲁ ⲧⲉⲱⲧⲛⲓ ⲛⲁⲕ ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲛⲛⲟⲟⲩ ⲣⲁ ⲡⲁ ⲣⲁⲙ· ⲛⲧⲁⲭⲓ· ⲃ ⲡⲧⲃⲧ· ⲙⲁⲓⲛⲧ ⲉⲕⲧⲛⲛⲟⲟⲩ· ⲧⲉⲩ-ⲁⲥⲟⲩ· ⲡⲁⲣⲭⲱⲛ ⲉ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲟⲩⲁ̄ ⲣⲛ̄ ⲙⲁⲧⲟⲓ ⲉⲧ ⲙⲟⲟⲩⲉ ⲙⲙⲁⲩ· ⲉ ⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲃⲱⲕ ⲉⲡⲭⲃ̄ ⲡⲓⲉⲣⲟ̄ ⲙⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲉ̄ ⲙⲉⲓ ⲟⲩⲱⲣⲉ· ⲁⲭⲓⲥ ⲛⲁⲩ ⲉ ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ· ⲛⲧⲁⲩⲉⲓ ⲉⲩⲡⲁⲣⲁⲥⲉ ⲙⲙⲱⲧⲛ̄· ⲁⲩⲱⲁⲭⲉ ⲙⲙⲁⲛⲧⲛ̄ ⲙⲡⲟⲟⲩ· ⲉ ⲧⲛⲛⲟⲟⲩ ⲟⲩⲧⲃⲧ ⲛⲁⲓ ⲉⲛⲁⲟⲩϥ ⲉⲣⲁ ⲟⲩⲧⲙⲉⲣⲙⲓⲥⲓⲟⲛ· Ⲁⲧⲱ ⲧⲫⲁⲧⲛⲛⲟⲟⲩ ⲛ ⲧⲉⲩⲧⲙⲁⲓ

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ⲧⲡⲛⲟⲟⲩ ⲧⲉⲥϥⲓⲛ· ⲙⲛⲧⲡ· ⲛ ⲧⲟⲟⲧϥ ⲛ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ Oriental 7021.
ⲡⲟⲩⲟⲉⲓ̈ ⲯⲁ ⲡⲛⲁⲩ ⲙ ⲙⲉⲉⲣⲉ ⲙⲡⲟⲟⲩ· ⲁϥⲱⲕ ⲛⲥⲓ
ⲡⲙⲁⲧⲟⲓ̈· ⲯⲁ ⲛⲟⲩⲱⲣⲉ· ⲁⲩⲱⲁⲭⲉ ⲙⲡⲙⲁⲩ ⲣⲉ ⲡⲣⲁⲛ
ⲙ ⲡⲁⲣⲭⲱⲛ ⲕⲁⲧⲁ ⲑⲉ ⲡⲧⲁⲭⲣⲟⲟⲥ ⲛⲁⲩ· ⲁⲩⲱ ⲁⲛⲟⲩ-
ⲱⲣⲉ ϯ ⲛⲁⲩ ⲛ ⲟⲩⲟⲥ ⲛ ⲧⲃⲧ ⲉⲩⲟⲛϩ· ⲉⲩⲣⲟⲟⲩⲧ·
ⲁⲩⲉⲙⲉ ⲙⲙⲟⲩ ⲯⲁ ⲡⲁⲣⲭⲱⲛ· ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲫⲛ
ⲟⲩⲥⲉⲡⲛ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ· ⲉⲧⲉ ⲙⲓ̈ⲭⲁⲏⲗ ⲡⲉ·
ϫⲉ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ ⲉⲕⲟⲧⲉⲙ ⲟⲩ ⲟⲛ· ⲙⲛ ⲙⲡⲉ ⲡⲣⲱϥ ⲣⲯⲁⲩ·
ⲙⲛ ⲙⲡⲉ ⲧⲉϫⲣⲓⲁ ⲣⲯⲁⲩ | ⲁⲣⲁ ⲁ ⲡⲣⲱϥ ⲙ ⲡⲁⲣⲓⲥⲧⲟⲛ Fol. 32 b
ⲥⲟⲩⲧⲉ·⁘ ⲁⲕⲟⲧⲱⲙⲓ̈ ⲛⲥⲓ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ· ϫⲉ ⲁⲣⲉ ⲡⲁ ⲛϫ ⲛϫ
ⲁⲕⲉⲓ̈ⲣⲉ ⲛⲙⲙⲁⲓ ⲛ ⲟⲩⲟⲥ ⲙ ⲡⲉⲧ ⲛⲁⲟⲩϥ· ⲁⲩⲱ ⲁ
ⲡⲉⲣⲟⲟⲩ ⲣⲱⲙⲉ ⲉ ⲣⲟⲩⲏ· ⲁⲩⲱ ⲁ ⲡⲉⲛⲣⲱ ⲣⲯⲁⲩ
ⲕⲁⲗⲱⲥ· ⲟⲩⲟⲥ ⲅⲁⲣ ⲛ ⲣⲙⲟⲧ ⲁⲕⲁⲁⲩ ⲙⲡⲉⲕⲙⲉ-
ⲩⲁⲗ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ϫⲉ ⲙⲁⲣⲟⲛ ⲫⲛ ⲟⲩⲥⲉⲡⲛ· ⲁⲧⲏ
ⲉ ⲙ ⲡⲉⲥⲟⲟⲩ· ⲙⲡ ⲡⲧⲃⲧ· ⲁⲩⲱⲕ· ⲛⲉⲙⲙⲟⲟⲩⲉ ⲉ
ⲉⲙⲙⲟⲕⲙ ⲙⲙⲟⲩ ⲛⲥⲓ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ ⲉ ⲧⲃⲉ ⲧⲁⲥⲟⲩ ⲙ
ⲡⲉⲥⲟⲟⲩ· ⲙⲡ ⲡⲧⲃⲧ· ⲁⲩⲱ ϫⲉ ⲉⲩⲛⲁⲣⲉ ⲧⲱⲛ ⲉ

ⲛⲁⲕ ⲛ ⲧⲟⲟⲧϥ ⲛ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ ⲡⲟⲩⲃⲉⲓ· ⲯⲁ ⲡⲛⲁⲩ ⲙ ⲙⲉⲉⲣⲉ Oriental 6781.
ⲙⲡⲟⲟⲩ· ⲁⲩⲱⲕ ⲛⲥⲓ ⲡⲙⲁⲧⲟⲓ̈ ⲯⲁ ⲡⲟⲩⲱⲣⲉ ⲁⲩⲱⲁⲭⲉ
ⲙⲡⲙⲁⲩ ⲣⲉ ⲡⲣⲁⲛ ⲙ ⲡⲁⲣⲭⲱⲛ ⲕⲁⲧⲁ ⲑⲉ ⲡⲧⲁⲭⲣⲟⲟⲥ
ⲛⲁⲩ· ⲁⲩⲱ ⲁⲛⲟⲩⲱⲣⲉ ϯ ⲛⲁⲩ ⲛ ⲟⲩⲟⲥ ⲛ ⲧⲃⲧ ⲉⲩⲟⲛϩ·
ⲉⲩⲣⲟⲟⲩⲧ ⲁⲩⲉⲙⲉ ⲙⲙⲟⲩ ⲯⲁ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ
ⲡⲉ ⲫⲛ ⲟⲩⲥⲉⲡⲛ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ
ⲡⲉ· ϫⲉ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ ⲉⲕⲟⲧⲉⲙ ⲟⲩ ⲟⲛ· ⲙⲛ ⲙⲡⲉ ⲡⲣⲱϥ ⲣⲯⲁⲩ·
ⲙⲛ ⲙⲡⲉ ⲧⲉϫⲣⲓⲁ ⲣⲯⲁⲩ· ⲁⲣⲁ ⲁ ⲡⲣⲱϥ ⲙ ⲡⲁⲣⲓⲥⲧⲟⲛ
ⲥⲟⲟⲩⲧⲉ· ⲁⲕⲟⲧⲱⲙⲓ̈ ⲛⲥⲓ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ ϫⲉ ⲁⲣⲉ ⲡⲁ ⲛϫ·
ⲁⲕⲉⲓ̈ⲣⲉ ⲛⲙⲙⲁⲓ ⲛ ⲟⲩⲟⲥ ⲙ ⲡⲉⲧ ⲛⲁⲟⲩϥ· ⲁⲩⲱ ⲁ
ⲡⲉⲣⲟⲟⲩ ⲣⲱⲙⲉ ⲉ ⲣⲟⲩⲏ ⲁⲩⲱ ⲁ ⲡⲉⲛⲣⲱ ⲣⲯⲁⲩ ⲕⲁⲗⲱⲥ·
ⲟⲩⲟⲥ ⲅⲁⲣ ⲛ ⲣⲙⲟⲧ ⲁⲕⲁⲁⲩ ⲙⲡⲉⲕⲙⲉⲩⲁⲗ· ⲡⲉϫⲉ
ⲡⲁⲣⲭⲱⲛ ϫⲉ ⲙⲁⲣⲟⲛ ⲫⲛ ⲟⲩⲥⲉⲡⲛ· ⲁⲧⲏ ⲉ ⲙ ⲡⲉ- Fol. 18 b
ⲥⲟⲟⲩ ⲙⲡ ⲡⲧⲃⲧ· ⲁⲩⲱⲕ ⲉⲙⲙⲟⲟⲩⲉ ⲉ ⲛⲉⲙⲙⲟⲕ- ⲙⲛ
ⲙⲉⲕ ⲙⲙⲟⲩ ⲛⲥⲓ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ· ⲉ ⲧⲃⲉ ⲧⲁⲥⲟⲩ ⲙ ⲡⲉ-
ⲥⲟⲟⲩ ⲙⲡ ⲡⲧⲃⲧ· ⲁⲩⲱ ϫⲉ ⲉⲙⲁⲣⲉ ⲉ ⲧⲉϫⲣⲓⲁ ⲙ ⲡⲁⲣ-

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Oriental 7021. тєхріа · ⲙ̅ пархωн · ⲛ̅ⲣⲁϩⲥω ϩі нрп̅ · и єрнасп̅ оєік тωн ката роϥ · ϩаплως нере ϩаϥ ⲙ̅ⲙєєтє кωте є роϥ · єⲩсопсп̅ ⲙ̅ пιоττе · ϩⲙ̅ пєⲩрнт тнрϥ̅ єⲩхω ⲙ̅ⲙос · же пархаггєлос ⲙιханл па простатнс · аре ратѣ ⲙп̅ пекϩⲙ̅рал ⲙ̅поот · же єіре п̅ наι тнроτ ϩⲙ̅ пекран ⲙ̅поот ⲙп̅ па ⲭ̅с · єⲩⲙєєтє де є наї нере пархаггєлос · соотп̅ ⲛ̅ ⲛϥⲙокѣ · єⲩϩорϣ̅ п̅ рнт · Ⲓппса наι аⲩтωϩⲙ̅ є про ⲙ̅ пнї п̅ ⲁωроθєос · а ⲙїханл тωϩⲙ̅ єθн п̅ ϣорп̅ · ачнаτ є роϥ єⲩстефанос · ачⲙооще де є роуп · асєї де наϥ є βол п̅ⲥι тесрⲙⲉ ⲙ̅ наї пοττе · пехас же калως єλθнс · па ⲭ̅с пархωн · пехе пархωн нас же хаіре θєо-

Fol. 33 a ⲛ̅ⲍ̅ пістн | єте песвωλ · пе тет пістеτе є пιоττе · єрр̅ о[ⲩ] п̅ нєι роот · асоτωщ̅ⲃ єсхω ⲙ̅ⲙос · же калως акеї па ⲭ̅с · тн̅ϯ єоот ⲙ̅ пιоττе ⲙп̅ пекпа Ⲗаοτ є роуп пархωн · ⲙ̅пр̅ аре ратѣ ϩї пса

Oriental 6781. хωн тωн · ϩⲃ̅сω ϩі нрп̅ · ϩі ⲃ̅єік ката роϥ · ϩаплως пєⲙєєтє є βол є наι · пєⲩсопсп̅ ⲙ̅ пιоττе ϩⲙ̅ пєⲩрнт тнрϥ̅ єⲩхω ⲙ̅ⲙос же пархаггєлос. єт отааѣ ⲙιханл · па простатнс аре ратѣ ⲙп̅ пекϩⲙ̅рал ⲙ̅поот єксоотп̅ ϩар па ⲭоєіс же єіре п̅ наι тнроτ ϩⲙ̅ пе́кран ⲙп̅ па пекⲭоєіс єⲩⲙєєтє де є наι нере пархаггєлос соотп̅ ⲛ̅ пєⲙєєтє єϩорϣ̅ п̅ рнт · ⲙ̅пса наι аⲩтωϩⲙ̅ є роуп ϩⲙ̅ про ⲙ̅ пнї п̅ ⲁωроθєос · а ⲙїханл тωϩⲙ̅ єθн п̅ϣорп̅ · асєї наϥ є βол п̅ⲥι тесрⲙⲉ ⲙ̅ наι пοττе · пехе ⲙїханл нас же хаіре θєω пістн · єτе песоτωϩⲙ̅ пе тет пістеτе є пιоττе єрєр̅ оτ п̅ нєроот · асоτωщ̅ⲃ єсхω ⲙ̅ⲙос же κτρї̅ хаіре па ⲭоєіс пархωн калως акеї ща рон ⲙ̅поот · ⲗаοτ є роуп па ⲭоєіс ⲙ̅пр̅ аре єратѣ ϩі пса п̅ βол · єсхω де п̅наι єіс ⲁωроθєо

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ⲛ̄ ϧⲟⲗ· ⲉⲥϫⲱ ⲁⲉ ⲛ̄ ⲛⲁⲓ ⲉⲓⲥ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁϥⲉⲓⲛⲉ ⲙ̄ⲙ̄ Oriental 7021.
ⲡⲉⲥⲟⲟⲩ· ⲙⲛ̄ ⲡⲛⲟⲩ ⲛ̄ ⲧⲉⲃⲧ· ⲙⲛ̄ ⲧⲉⲙⲧⲛⲓ· ⲁⲩⲕⲁⲁⲩ
ϩⲓⲱⲛ ⲙ̄ⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁϥ· ⲁⲉ ⲛ̄ⲧⲁⲕϫⲓ ⲛ̄ ⲛⲁⲓ ⲧⲱⲛ
ⲛⲁ ⲥⲟⲛ· ⲁⲉ ϯⲛⲁⲩ ⲉ ⲧⲉⲙⲧⲛⲓ ⲛ̄ⲧ ⲁⲕⲕⲧⲟⲥ ⲛ̄ ⲧⲉⲥϩⲉ·
ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛⲁⲥ· ⲁⲉ ⲡⲁⲣⲭⲱⲛ ⲁϥⲱⲡ̄ ⲧⲱⲱⲣⲉⲓ
ⲁⲧⲧⲁⲁⲩ ⲛⲁⲓ· ⲡⲉϫⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲁⲉ ⲕⲁⲗⲱⲥ· ⲛⲁ ⲥⲟⲛ·
ⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲛ̄ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲛ
ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ ⲛⲉⲧ ⲛ̄ⲙ̄ⲙⲁϥ ⲧⲏⲣⲟⲩ· Παρχων ⲁⲉ
ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲡⲉϫⲁϥ ⲛⲁⲩ ⲁⲉ ⲛ̄ⲛⲁⲃⲱⲕ ⲉ ⲧⲥⲧⲛ-
ϩⲍⲓⲥ· ⲁⲉ ⲡⲱⲁ ⲡⲉ· ⲁⲧⲱ ⲁ ⲡⲛⲁⲩ ⲱⲟⲡⲉ· ⲥⲱ ⲛⲏⲧⲛ̄
ϩⲱⲱⲧⲛⲧⲧⲛ̄· ⲛ̄ⲧⲟⲕ ⲙⲛ̄ ⲧⲉⲕⲥϩⲓⲙⲉ· ⲉ ⲕⲉⲛⲥ̄ ⲡⲉⲥⲟⲟⲩ·
ⲁⲣⲓ ⲡⲥⲟⲃⲧⲉ ⲛ̄ ⲡⲙⲁ ⲕⲁⲗⲱⲥ· ⲁⲧⲱ ⲁⲛⲁⲩ ⲉ ⲡⲉⲓ ⲧⲉⲃⲧ·
ⲙ̄ⲡⲣ̄ ϫⲱϩ ⲉ ⲣⲟϥ ⲱⲁⲛⲧ ⲉⲓⲉⲓ· ⲛ̄ⲧⲁⲉⲡⲏⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟϥ
ⲕⲁⲧⲁ ⲡⲁ ϩⲛⲧ· ⲛ̄ⲧⲟⲟⲩ ⲁⲉ ⲡⲉϫⲁⲩ ⲁⲉ ⲛ̄ⲑⲉ ⲛⲧⲁ ⲡⲉⲛ-
ⲭ̄ⲥ̄ ⲡⲁⲣⲭⲱⲛ ⲕⲉⲗⲉⲩⲉ ⲙⲁⲣⲉⲥⲱⲡⲉ· ⲁⲉⲓⲏ | ⲁⲉ ⲉ ϧⲟⲗ Fol. 33 b
ϩⲓ ⲧⲟⲟⲧⲟⲩ· ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲁⲉ ⲛⲓⲙ ⲡⲉ· ⲁⲗⲗⲁ ⲛⲉⲩ- ⲕ̄ⲍ̄

ⲁⲩⲉⲓⲛⲉ ⲙ̄ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲙⲛ̄ ⲡⲛⲟⲩ ⲛ̄ ⲧⲃⲧ ⲁⲩⲕⲁⲁⲩ ϩⲓⲱⲛ Oriental 6781.
ⲙ̄ⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁⲩ ⲁⲉ ⲛ̄ⲧⲁⲕϩⲉ ⲉ ⲛⲁⲓ ⲧⲱⲛ ⲛⲁ ⲭ̄ⲥ̄
ⲛ̄ⲥⲟⲛ· ⲁⲉ ϯⲛⲁⲩ ⲉ̄ ⲧⲁ ⲧⲙⲧⲛⲓ ⲛ̄ⲧ ⲁⲕⲕⲧⲟⲥ ⲛ̄ ⲕⲉ ⲥⲟⲛ·
ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲡⲁⲣⲭⲱⲛ ⲡⲉⲛⲧ ⲁⲩⲱⲡ̄ ⲁⲱⲣⲉ·
ⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ· Πεϫε ⲑⲉⲱⲡⲓⲥⲧⲏ ⲁⲉ ⲕⲁⲗⲱⲥ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲛⲉ ⲛⲁⲓ ⲛ̄ ⲡⲉⲛ-
ϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲁⲧⲱ ⲧⲛ̄ⲣⲁⲱⲉ ⲛ̄ⲙ̄ⲙⲁϥ ⲁⲧⲱ ⲧⲛ̄ⲛⲁϯ
ⲧⲁⲥⲟⲩ ⲛ̄ ⲛⲉⲛⲧ ⲁⲩϫⲓⲧⲟⲩ ⲛⲁⲓ· | Παρχων ⲁⲉ ⲉⲧⲉ ⲙⲓ- Fol. 19 a
ⲭⲁⲏⲗ [ⲡⲉ]· ⲡⲉϫⲁϥ ⲛⲁⲩ ⲁⲉ ⲉⲓⲛⲁⲃⲱⲕ ⲉ ⲧⲥⲧⲛϩⲍⲓⲥ ⲁⲉ ⲙⲏ
ⲡⲱⲁ̄ ⲡⲉ· Ⲉⲡⲉⲓ ⲁⲛ ⲁ ⲡⲛⲁⲩ ⲱⲟⲡⲉ ⲥⲱ ⲛⲁⲕ ⲛ̄ⲧⲟⲕ ⲙⲛ̄
ⲧⲉⲕⲥϩⲓⲙⲉ· ⲕⲱⲛⲥ̄ ⲛ̄ ⲡⲉⲥⲟⲟⲩ ⲁⲣⲓ ⲡⲥⲟⲃⲧⲉ ⲛ̄ ⲡⲙⲁ
ⲧⲱⲣⲡ̄ ⲕⲁⲗⲱⲥ· ⲁⲛⲁⲩ ⲉ ⲡⲧⲃⲧ ⲙⲡⲣ̄ ϫⲱϩ ⲉ ⲣⲟϥ ⲟⲩⲁⲉ
ⲙⲡⲣ̄ ⲁⲟⲩⲱⲛ ⲛ̄ ϩⲛⲧⲩ̄ ⲱⲁⲛⲧ ⲁⲉⲓ ⲉ̄ ⲣⲟⲩⲛ ⲛ̄ⲧⲁⲉⲡⲏⲧⲁⲥⲥⲉ
ⲙ̄ⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ· ⲛ̄ⲧⲟⲟⲩ ⲁⲉ Πεϫⲁⲩ ⲁⲉ ⲛⲉⲛⲧⲁ
ⲛⲉⲛϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲕⲉⲗⲉⲩⲉ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲛ ⲧⲛ̄ⲛⲁⲁⲩ·
ⲁⲩⲉⲓ ⲁⲉ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲡⲉ (*sic*) ⲁⲉ

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Oriental 7021. ⲙⲉⲉⲧⲉ ⲍⲉ ⲟⲧⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲕⲁϥ ⲡⲉ· ⲗⲟⲓⲡⲟⲛ· ⲡⲉ-
ⲭⲉ ⲁⲣⲟⲑⲉⲟⲥ ⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲍⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲛⲛⲁⲣ̄ ⲟⲩ·
ⲙ̄ ⲛⲁⲡⲱⲣⲡ̄ⲩ· ϩⲁ ⲡⲁⲣⲭⲱⲛ ⲛ̄ ⲁⲩ ⲛ̄ ϩⲉ· ⲙ̄ ⲉⲛⲛⲁⲥⲛ̄
ⲟⲉⲓⲕ ⲛ̄ ⲧⲱⲛ· ⲙ̄ ⲛⲣⲡ̄ ⲕⲁⲧⲁ ⲣⲟϥ· ϩⲁⲗⲗⲟⲓ ⲉⲛⲟⲩ ⲛ̄ⲑⲉ
ⲙ̄ ⲡⲁⲣⲟⲩ· ⲉⲣⲉ ⲧⲛ̄ⲣ̈ⲏ ⲧⲛⲩ· ⲡⲉϫⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲍⲉ
ⲡⲁ ⲥⲟⲛ· ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲓ ⲁⲛ ⲛ̄ⲥⲱϥ· ⲧⲱⲟⲩⲛ
ⲧⲉⲱⲥ ⲙⲁⲣⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲉⲛ̄ⲥ ⲡⲉⲥⲟⲟⲩ· ⲁⲧⲱ ⲧⲛ̄ⲁⲣ̄
ⲡⲣⲱⲃ· ⲙ̄ ⲡⲁⲓ ϩⲱⲟⲛ· ⲙ̄ ⲡⲥ̄ⲛⲁⲩ· ⲁⲧⲉⲓⲣⲉ ⲍⲉ ϩ̈
ⲛⲁ̈ⲓ ⲡⲉϫⲁⲥ ⲛⲁϥ· ⲍⲉ ⲙⲁⲣⲡ̄ⲃⲱⲕ ⲛ̄ⲧⲛ̄ⲛ̄ ⲡⲓⲟⲩⲓ ⲛ̄
ⲛⲣⲡ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲍⲉ ⲩⲛⲁⲣ̄ ⲱⲁⲩ· ⲙ̄ ⲡⲁⲣⲭⲱⲛ
ⲭⲓⲛ ⲙ̄ⲙⲟⲛ· Ⲏ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ⲁⲉ ⲁⲧⲟⲩⲱⲛ ⲙ̄ ⲡⲣⲟ· ⲁⲧⲣⲉ
ⲉ ⲡⲉⲣⲟ· ⲉϥⲙⲉⲉϥ ⲛ̄ ⲛⲣⲡ̄ ⲱⲁⲛⲧ ⲉⲩⲡⲱϥ ⲉ ⲡⲣⲟ· ⲁⲧⲱ
ⲁϥⲱⲧⲟⲣⲧⲣ̄ ⲛ̄ⲥⲓ ⲁⲣⲟⲑⲉⲟⲥ· ⲡⲉϩⲁϥ ⲛ̄ ⲧⲏⲣϥ ⲙⲉ· ⲍⲉ
ⲁ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ ⲉⲛ ⲛⲣⲡ̄ ⲉ ⲣⲟⲧⲛ· ⲭⲓⲛⲧ ⲁⲓⲃⲱⲕ ⲉ ⲃⲟⲗ
ⲙ̄ⲡⲟⲟⲩ· ⲡⲉϩⲁⲥ ⲛⲁϥ ⲛ̄ⲥⲓ ⲧⲉⲭⲉⲣⲓⲙⲉ· ⲍⲉ ϥⲟⲛϥ ⲛ̄ⲥⲓ ⲡⲭ̄ⲥ·
ⲍⲉ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲉⲓⲙⲉ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲁⲡⲁⲣⲭⲏ ⲙ̄ⲡⲟⲟⲩ·

Oriental 6781. ⲙⲓⲭⲁⲏⲗ̄ ⲡⲉ ⲛⲉⲧⲙⲉⲉⲧⲉ̄ ⲡⲉ ⲍⲉ ⲟⲧⲁⲣⲭⲱⲛ ⲡⲉ ⲛ̄ⲧⲉ
ⲡⲕⲁϥ:—ⲗⲟⲓⲡⲟⲛ ⲡⲉϩⲉ ⲁⲣⲟⲑⲉⲟⲥ ⲛ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲍⲉ
ⲛⲛⲁⲣ̄ ⲟⲩ ⲛ̄ ⲛⲛⲁⲡⲱⲣⲡ̄ⲩ ⲙⲙ̄ ⲁⲩ ⲛ̄ ⲣⲉ ϩⲁ ⲡⲁⲣⲭⲱⲛ· ⲛ̄
ⲛⲛⲁⲥⲛ̄ ⲟⲉⲓⲕ ⲧⲱⲛ ⲛ̄ⲧⲛ̄ⲕⲱ ϩⲁ ⲣⲱϥ ⲕⲁⲧⲁ ⲣⲟϥ· ϩⲁⲗⲗⲟⲓ
ⲛⲉ ⲛⲉⲣⲟⲩ· ⲙ̄ ⲡⲁⲣⲟⲩ ⲛⲉⲉⲣⲉ ⲧⲉⲣⲓⲏ̄ ⲧⲛⲩ ⲡⲉ· ⲡⲉϫⲉ
ⲑⲉⲱⲡⲓⲥⲧⲏ ⲍⲉ ⲡⲁ ⲥⲟⲛ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲓ ⲛ̄ⲥⲱϥ ⲁⲛ
ⲧⲱⲟⲩⲛ ⲧⲉⲱⲥ ⲙⲁⲣⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲉⲛ̄ⲥ ⲡⲉⲥⲟⲟⲩ· ⲁⲧⲱ
ⲧⲛ̄ⲁⲣ̄ ⲡⲣⲱⲃ ⲙ̄ ⲡⲛⲓ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲁⲧⲉⲓⲣⲉ ⲍⲉ ϩⲓ ⲛⲁ
ⲡⲉϫⲁⲥ ⲛⲁϥ ⲍⲉ ⲙⲁⲣⲡ̄ⲃⲱⲕ ⲛ̄ⲧⲛ̄ⲉⲙⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲓⲟⲩ
ⲙ̄ ⲛⲣⲡ̄ ⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲍⲉ ⲉⲩⲣ̄ ⲱⲁⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲙ̄ ⲧⲉⲣ
ⲟⲩⲃⲱⲕ ⲁⲉ ⲁⲧⲟⲩⲱⲛ ⲙ̄ ⲡⲣⲟ̄· ⲁⲧⲣⲉ ⲉ ⲡⲁⲣⲟ ⲉⲩⲙⲉⲉϥ ⲛ̄
ⲛⲣⲡ̄· ⲱⲁⲛⲧ ⲉⲩⲡⲱϥ ⲉ ⲡⲣⲟ̄· ⲁⲩⲱⲧⲟⲣⲧⲣ̄ ⲛ̄ⲥⲓ ⲁⲣⲟⲑⲉⲟⲥ
ⲡⲉϩⲁϥ ⲛ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲍⲉ ⲧⲁ ⲥⲱⲙⲉ ⲙⲛ ⲁ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ ⲛ̄
ⲛⲣⲡ̄ ⲉ ⲣⲟⲧⲛ ⲭⲓⲛⲧ ⲁⲉⲓ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧ ⲙ̄ⲡⲟⲟⲩ· ⲡⲉϩⲁ
ⲛⲁϥ ⲍⲉ ϥⲟⲛϥ ⲛ̄ⲥⲓ ⲡⲭⲟⲉⲓⲥ ⲡⲁ ⲥⲟⲛ ⲍⲉ ⲭⲓ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁ
ⲛⲉⲛ ⲧⲁⲡⲁⲣⲭⲏ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲛⲣⲡ̄· ⲛ̄

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ⲙⲡ λααϩ ⲛ ϩⲟⲩⲛ ⲛⲥⲁ ⲟⲩⲱⲁⲱⲟϩ ⲛ ⲏⲣⲡ ⲛ ⲟⲩⲱϩ · Oriental 7021.
ⲉⲩⲟⲧⲟⲗⲥ̄ ⲉ ϩⲟⲩⲛ · ⲡⲉϩⲁⲩ ⲛⲁⲥ · ⲭⲉ ϩⲣⲟⲩ ⲛ ⲣⲏⲧ ·
ⲧⲁ ⲥⲱⲙⲉ ⲙⲁⲛ|ⲧ ⲛⲓⲁϩ ⲉ ⲧⲣⲁⲛ ⲙ̄ ⲡⲣⲱⲃ · ⲙⲓⲭⲁⲏⲗ · Fol. 34 a
ⲡⲉϩⲁⲩ ⲛⲁⲥ · ⲭⲉ ⲙⲁⲣⲓⲃⲱⲕ ⲛⲧⲡⲉⲓⲙⲉ · ⲙ̄ ⲡⲕⲟⲩⲓ ⲛ ⲋⲉ
ⲛⲉϥ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲛⲥⲓ ⲛ ⲟⲩⲱⲙ ⲙⲡ ⲧⲉϫⲣⲓⲁ ⲛ
ⲛⲉⲥⲏⲛⲧ · ⲁⲧⲱ ⲁⲧⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲉ ⲡⲕⲁⲗ-
ⲗⲁⲣⲓⲕⲟⲛ · ⲁⲧⲣⲉ ⲉ ⲥⲁⲱϥ̄ ⲛⲁⲓⲥⲛⲏ ⲉⲧⲙⲉⲣ ⲛ ⲛⲉϥ ⲉⲧ-
ⲙⲉϥ ⲉ ⲣⲁⲓ ⲉ ⲣⲱⲟⲩ · ⲁⲧⲱ ϩⲉⲛⲗⲁⲕⲱⲛ ⲉⲧⲙⲉϥ · ⲛⲧⲁ-
ⲡⲁⲓⲛ ⲙⲡ ϩⲉⲛⲁⲱⲛ ⲛ ⲕⲟⲩⲗⲁⲟ ⲉⲧⲙⲉϥ ⲟⲛ ⲙ̄ⲙⲓⲛⲉ
ⲛ ⲧⲁⲡⲁⲓⲛ · ϩⲓ ⲁⲥⲁⲱⲟⲛ ⲙⲙⲁ · ⲡⲣⲟⲥ ⲧⲉϫⲣⲓⲁ ⲙ̄ ⲡⲛⲓ ·
Ⲛⲧⲟⲟⲩ ⲇⲉ ⲁⲧⲛⲟⲩ ⲛ ϩⲟⲧⲉ ϩⲉ ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲟⲩ · ⲙⲡ-
ⲡⲥⲱⲥ ⲟⲛ ⲁⲧⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲛⲓ ⲙⲡ ⲡⲉⲩⲕⲟⲓⲧⲱⲛ ·
ⲁⲧⲣⲉ ⲉ ⲛⲉⲧⲧⲛⲛⲃⲉ ⲉⲧⲙⲉⲣ ⲛⲣⲟⲓⲧⲉ ⲙ̄ⲙⲓⲛⲉ ⲙⲙⲁ · ⲉⲧ
ⲧⲁⲓⲛⲧ ⲉⲧⲉⲓⲙⲉ ⲛ ⲛⲁ ⲧⲉⲧⲙ̄ⲡⲧⲣ̄ⲙⲙⲁⲟ · ⲡⲱⲟⲣⲡ ·⁘ Cⲭⲉ-
ⲱⲟⲛ ⲛⲥⲉϫⲟⲟⲥ · ⲭⲉ ⲛⲧⲟⲟⲩ ⲛⲉ ϥⲛ̄ ⲟⲩⲙⲉ · ⲙⲓⲛⲥⲁ ⲛⲁⲓ
ⲁⲧⲃⲱⲕ ⲉ ⲡⲉⲧⲙⲁ · ⲉⲛ ✝ ⲟⲉⲓⲕ · ⲁⲧⲣⲉ ⲉ ⲣⲟϥ ⲉⲙⲙⲉⲣ
ⲛⲟⲉⲓⲕ ⲉⲩⲥⲟⲧⲡ̄ · ⲉⲩⲟⲧⲟⲃⲱ ⲛⲱⲉ ⲛ ⲟⲩϫⲓⲟⲛ · ⲁⲧⲱ
ⲛⲧⲉⲩⲛⲟⲩ ⲁⲧⲁⲓⲥⲑⲁⲛⲉ ⲙ̄ ⲡⲉⲙⲛⲟⲩⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁϥ-

ϩⲟⲩⲛ ⲛⲥⲁ ⲟⲩⲱⲁⲱⲟϩ ⲛ ⲟⲩⲱⲧ ⲉⲩⲟⲧⲟⲗⲥ̄ · | ⲡⲉϩⲁⲩ ⲛⲁⲥ Oriental 6781.
ⲭⲉ ϩⲣⲟⲩ ⲛ ⲣⲏⲧ ⲧⲁ ⲥⲱⲙⲉ · ⲙⲁⲛⲧ ⲛⲓⲁϩ ⲉ ⲑⲁⲏ ⲙ̄
ⲡⲣⲱⲃ ⲙⲓⲭⲁⲏⲗ ⲡⲉϩⲁⲩ ⲛⲁⲥ ⲭⲉ ⲙⲁⲣⲓⲃⲱⲕ ⲛⲧⲡⲉⲓⲙⲉ Fol. 19 b
ⲙ̄ ⲡⲕⲟⲩⲓ ⲛ ⲛⲉϥ ⲉ ⲃⲟⲗ · ⲉ ⲧⲃⲉ ⲧⲥⲓⲛⲟⲩⲱⲙ ⲙⲡ ⲧⲉ- ⲛ
ϫⲣⲓⲁ ⲛ ⲡⲛⲏⲕⲉ · ⲁⲧⲃⲱⲕ ⲁⲉ ⲟⲛ ⲉ ⲣⲟⲩⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ
ⲉ ⲡⲕⲉⲗⲗⲁⲣⲓⲕⲟⲛ · ⲁⲧⲣⲉ ⲉ ⲥⲁⲱϥ̄ⲉ ⲛⲁⲓⲥⲛⲏ · ⲉⲧⲙⲉⲣ
ⲛ ⲛⲉϥ ⲉ ⲣⲁⲓ ⲉ ⲣⲱⲟⲩ · ⲁⲧⲱ ϩⲉⲛ ⲕⲉ ⲗⲁⲱⲛ ⲛⲕⲟⲗⲟⲃⲟⲛ
ⲉⲧⲙⲉⲣ ⲙⲙⲁⲓⲛⲉ ⲙⲙⲁ ⲛⲁⲥⲁⲱⲟⲛ ⲡⲣⲟⲥ ⲧⲉϫⲣⲓⲁ ⲙ̄ ⲡⲛⲓ ·
ⲓⲧⲟⲟⲩ ⲇⲉ ⲁⲧⲛⲟⲩ ⲛ ϩⲟⲧⲉ ϩⲉ ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲟⲩ · ⲙⲡ-
ⲓⲥⲱⲥ ⲁⲧⲃⲱⲕ ⲉ ⲡⲉⲩⲕⲟⲓⲧⲱⲛ · ⲁⲧⲣⲉ ⲉ ⲛⲉⲧⲧⲛⲛⲃⲉ ⲉⲧ-
ⲙⲉⲣ ⲛⲣⲟⲓⲧⲉ · ⲉⲧⲉⲓⲙⲉ ⲛ ⲛⲁ ⲧⲉⲧⲙ̄ⲡⲧⲣ̄ⲙⲙⲁⲟ ⲛ ⲡⲱⲟⲣⲡ
ⲭⲉⲱⲟⲛ ⲉ ⲭⲱⲟⲥ · ⲭⲉ ⲛⲧⲟⲟⲩ ⲛⲉ ϥⲛ̄ ⲟⲩⲙⲉ · ⲙⲓⲛⲥⲁ
ⲛⲁⲓ · ⲁⲧⲃⲱⲕ ⲉ ⲡⲉⲧⲙⲁ ⲛ ⲛⲁ ⲟⲉⲓⲕ ⲁⲧⲣⲉ ⲉ ⲣⲟϥ ⲉⲙⲙⲉⲣ
ⲟⲉⲓⲕ ⲉⲩⲥⲟⲧⲡ̄ ⲉⲩⲟⲧⲟⲃⲱ ⲛⲱⲉ ⲛ ⲟⲩϫⲓⲟⲛ · ⲁⲧⲱ ⲛⲧⲉⲩ-
ⲟⲩ ⲁⲧⲁⲓⲥⲑⲁⲛⲉ ⲉ ⲡⲉⲙⲛⲟⲩⲧ ⲛⲧⲁⲩⲧⲁⲣⲟⲟⲩ · ⲁⲧ✝ ⲉⲟⲟⲩ

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Oriental 7021. ⲩⲱⲡⲉ ⲙⲙⲟⲟⲩ· ⲁⲩϯ ⲉⲟⲟⲩ ⲛ̀ ⲡⲓⲟⲩⲧⲉ ⲙ̀ⲡ̀ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̀ⲡⲭⲁⲛⲗ· Ⲉⲓⲧⲁ ⲡⲉϫⲉ ⲁⲱⲣⲟ-
ⲑⲉⲟⲥ· ⲛ̀ ⲑⲉⲟⲡⲓⲥⲧⲏ· ϫⲉ ⲉⲓⲥ ⲡⲓⲟⲩⲧⲉ· ⲁⲥⲥⲃⲧⲱⲧ ⲛ̀
ⲉ̀ⲣⲡⲣⲱⲃ ⲙⲙⲁ· ⲙⲁⲣⲡ̀ ⲡⲱⲣⲡ̀ ⲉⲣⲁ ⲡⲁⲣⲭⲱⲛ ϫⲉ ⲁ ⲡⲛⲁⲩ
Fol. 34 b ⲩⲱⲡⲉ ⲉ ⲧⲣ ⲛ̀ⲃⲱⲕ | ⲉ ⲧⲥⲩⲛⲁⲍⲓⲥ· ⲁⲩⲉⲓⲣⲉ ⲁⲉ ⲛ̀ⲣⲱⲃ
ⲓⲍ ⲙⲙⲁ· ⲁⲩⲡⲱⲣⲡ̀ ⲛ̀ ⲡⲉⲩⲛⲟⲥ ⲛ̀ⲁⲕⲟⲩⲃⲓⲧⲱⲛ ⲉ̀ⲣⲡ̀ ⲟⲩⲧⲏⲙⲛ
ⲡⲣⲟⲥ ⲡⲧⲁⲓⲟ ⲛ̀ ⲡⲁⲣⲭⲱⲛ· ⲁⲧⲱ ⲁⲧⲕⲱ ⲉ ⲉⲣⲁⲓ ⲛ̀
ⲛⲉⲧⲣⲁⲡⲉⲍⲁ ⲛ̀ ⲛⲉⲥⲓⲛⲓ ⲕⲁⲧⲁ ⲡⲉⲩⲑⲟⲥ· ⲁⲧⲗⲉⲧⲕⲟ-
ⲫⲟⲣⲉⲓ ⲙⲙⲟⲟⲩ ⲣⲱⲟⲩ ⲕⲁⲗⲱⲥ· ⲁⲧⲃⲱⲕ ⲉ ⲧⲥⲩⲛⲁⲍⲓⲥ
ⲉ̀ⲣⲡ̀ ⲡⲧⲟⲡⲟⲥ ⲛ̀ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲛⲗ
ⲉ̀ⲣⲡ̀ ⲟⲩⲛⲟⲥ ⲛ̀ ⲥⲡⲟⲩⲁⲛ ⲙ̀ⲡ̀ ⲟⲩⲣⲁⲱⲉ· ⲁⲧⲱ ⲛ̀ ⲧⲉⲣ ⲟⲩ
ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲧⲡⲁⲣⲧⲟⲩ ⲉⲣⲓ ⲟⲩⲥⲟⲩ
ⲉⲣⲓⲱⲛ ⲛ̀ ⲡⲣⲓⲉⲣⲁⲧⲓⲕⲟⲛ· ⲉⲧⲛ̀ⲁ ⲡⲉⲧⲣⲟ· ⲉⲧⲥⲟⲡⲥⲏ ⲛ̀
ⲡⲓⲟⲩⲧⲉ ⲉ̀ⲣⲡ̀ ⲫⲉⲛⲛⲟⲥ ⲛ̀ ⲱⲙ̀ⲡ̀ ⲣⲙⲟⲩ· Ⲗⲁⲱ ⲉⲧⲉⲧⲭⲁ-
ⲣⲓⲥⲧⲉⲓ ⲛ̀ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲛⲗ· ⲉ̀ⲣⲡ̀
ⲟⲩⲛⲟⲥ ⲛ̀ ⲥⲡⲟⲩⲁⲛ· ⲉⲧⲭⲱ ⲙⲙⲟⲥ ϫⲉ ⲧⲛⲉⲧⲭⲁⲣⲓⲥⲧⲉ
ⲛⲁⲕ ⲛⲁ ⲝⲥ ⲓⲥ ⲡⲉⲭⲥ· ⲁⲧⲱ ⲧⲛ̀ϯ ⲉⲟⲟⲩ ⲛ̀ ⲡⲉⲕⲉⲓⲱ
ⲛ̀ ⲁⲅⲁⲑⲟⲥ· ⲁⲧⲱ ⲧⲛ̀ⲱⲙ̀ⲡ̀ ⲣⲙⲟⲩ ⲛ̀ ⲧⲟⲟⲧϥ̀ ⲛ̀ ⲡⲉⲕⲛⲟ

Oriental 6781. ⲛ̀ ⲡⲓⲟⲩⲧⲉ ⲙ̀ⲡ̀ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲛⲗ
ⲉⲓⲧⲁ ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛ̀ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲧⲉⲩⲥⲣⲓⲙⲉ ϫⲉ ⲧ
ⲥⲱⲙⲉ· ⲉⲓⲥ ⲡⲓⲟⲩⲧⲉ ⲁⲥⲥⲃⲧⲱⲧ ⲛ̀ ⲉ̀ⲣⲡⲣⲱⲃ ⲙⲙⲁ· ⲙⲁⲣ
ⲡⲱⲣⲡ̀ ⲉⲣⲁ ⲡⲁⲣⲭⲱⲛ· ⲉⲡⲉⲓ ⲁⲛ ⲁ ⲡⲛⲁⲩ ⲩⲱⲡⲉ ⲛ̀ⲧⲛ̀
ⲃⲱⲕ ⲉ ⲧⲥⲩⲛⲁⲍⲓⲥ· ⲁⲧⲉⲓⲣⲉ ⲁⲉ ⲫⲓ ⲛⲁⲓ· ⲁⲧⲡⲱⲣⲡ̀ ⲛ̀
ⲛⲁⲕⲟⲩⲃⲁⲧⲱⲛ ⲉ̀ⲣⲡ̀ ⲟⲩⲧⲏⲙⲛ ⲡⲣⲟⲥ ⲡⲧⲁⲓⲉⲟ ⲛ̀ ⲡⲁⲣⲭⲱⲛ
ⲁⲧⲕⲱ ⲉ ⲉⲣⲁⲓ ⲛ̀ ⲛⲉⲧⲣⲁⲡⲓⲍⲁ ⲛ̀ ⲛⲉⲥⲓⲛⲓ ⲕⲁⲧⲁ ⲡⲉⲩ
ⲑⲟⲥ· ⲁⲧⲗⲉⲧⲕⲱⲫⲣⲉⲓ ⲙⲙⲟⲟⲩ ⲕⲁⲗⲱⲥ· ⲉ̀ⲣⲡ̀ ⲫⲉⲓ
ⲉⲃⲏⲱ ⲉⲧⲡⲣⲓⲱⲟⲩ· ⲁⲧⲃⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̀ ⲡⲁⲣⲭⲁⲅⲅ
ⲗⲟⲥ ⲙⲓⲭⲁⲛⲗ ⲉ̀ⲣⲡ̀ ⲟⲩⲛⲟⲥ ⲛ̀ ⲣⲁⲱⲉ· ⲁⲧⲱ ⲛ̀ ⲧⲉⲣ ⲟⲩ
ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲧⲡⲁⲣⲧⲟⲩ ⲛ̀ ⲡⲉⲥⲛⲁⲩ
Fol. 20 a ⲉⲧⲛ̀ⲁ ⲡⲉⲧⲣⲟ· ⲫⲓⲟⲛ ⲛ̀ ⲡⲣⲓⲉⲣⲁⲧⲓⲟⲛ· ⲁⲧⲱ ⲛⲉⲧⲥⲟⲡⲥ
ⲓⲁ ⲛ̀ ⲡⲓⲟⲩⲧⲉ ⲉ̀ⲣⲡ̀ ⲟⲩⲛⲟⲥ ⲛ̀ ⲱⲙ̀ⲡ̀ ⲣⲙⲟⲩ· ϫⲉ ⲧⲛⲉⲧⲭⲁ-
ⲣⲓⲥⲧⲉⲓ ⲛⲁⲕ ⲡⲭⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲭⲥ· ⲁⲧⲱ ⲧⲛ̀ϯ ⲉⲟⲟⲩ ⲛ̀
ⲡⲉⲕⲉⲓⲱⲧ ⲛ̀ ⲁⲅⲁⲑⲟⲥ ⲙⲛ̀ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲁⲱ

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ⲡ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲉ ⲙⲡⲉ ⲕⲣⲟⲧ- Oriental 7021.
ⲣⲱⲙ· ⲙ ⲡⲉⲕⲛⲁ· ⲟⲩⲁⲉ ⲙⲡⲉ ⲕⲟⲃⲱⲕ ⲉ ⲡⲉⲛⲥⲟⲡⲥⲏ·
ⲁⲗⲗⲁ ⲁⲕⲧⲙⲛⲟⲟⲩ ⲛⲁⲓ· ⲡ ⲛⲉⲕⲙⲏⲧⲱⲁⲛⲉⲛⲧ ⲉⲣⲏ
ⲟⲩⲥⲉⲡⲛ· ⲉⲓⲧⲁ ⲙⲙⲏⲥⲁ ⲛⲁⲓ ⲁⲩⲥⲧⲛⲁⲩⲉ· ⲁⲩⲁⲓ ⲡ
ϯⲣⲙⲓⲛ· ⲁⲩⲥⲉⲡⲛ· ⲁⲩⲃⲱⲕ ⲁⲩⲟⲩⲱⲛ· ⲙ ⲡⲉⲧⲛⲓ ⲉⲁ
ⲭⲱⲟⲩ ⲡ ⲛⲉⲥⲓⲛⲧ ⲉⲩⲡⲣⲟⲥ⸗ⲕⲁⲣⲧⲏⲣⲉⲓ ⲉⲁ ⲭⲱⲥ· ⲙ Fol. 35a
ⲡⲁⲣⲭⲱⲛ ⲉⲣⲏ ⲟⲩⲟⲥ ⲡ ⲥⲡⲟⲩⲁⲛ· ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲉⲕ ⲓⲍ
ⲣⲱⲙⲉ ⲙⲙⲁ ⲉ ⲣⲟⲙⲓ· ⲡⲣⲟⲟⲩⲧ ⲛⲓ ⲥⲉⲓⲙⲉ· ⲛⲓ ⲙⲛⲣⲉ
ⲙⲛⲁ· ⲣⲱⲥ ⲧⲉ ⲡⲧⲉ ⲧⲁⲩⲗⲏ ⲧⲏⲣⲥ̄ ⲙⲟⲩⲣ· ⲡⲧⲟⲩ ⲁⲉ
ⲁⲱⲣⲟⲑⲉⲟⲥ· ⲙⲡ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲧⲉⲩⲥⲉⲓⲙⲉ· ⲛⲉⲧⲙⲛⲣ ⲡⲉ
ⲉⲧⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉⲧⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲛⲉⲥⲓⲛⲧ ⲉⲣⲏ ⲭⲣⲓⲁ ⲙⲙⲁ·
ⲉⲧⲁⲓⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ ⲡⲟⲩⲛⲣⲡ ⲉⲛⲁⲱⲱϥ· ⲉⲣⲉ ⲛⲁⲓ ⲁⲉ
ⲱⲟⲟⲛ ⲙ ⲧⲉⲓ ⲣⲉ· ⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲉⲧⲉ
ⲡⲁⲣⲭⲱⲛ ⲡⲉ· ⲙⲡ ⲧⲉⲩⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̄· ⲁⲧⲱⲣⲃ ⲉ ⲡⲣⲟ
ⲙ ⲡⲛⲓ· ⲁ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲡ ⲧⲉⲩⲥⲉⲓⲙⲉ ⲁⲩⲥⲉⲡⲛ· ⲁⲩⲉⲓ
ⲉ ϩⲟⲗ ⲉⲣⲏⲧⲟⲩ ⲉⲩⲣⲁⲱⲉ· ⲁⲩⲡⲣⲟⲥⲕⲩⲛⲓ ⲛⲁⲩ ⲉⲩⲭⲱ
ⲙⲙⲟⲥ· ⲁⲉ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙⲡⲟⲟⲩ· ⲙⲡ ⲧⲉⲕ-

ⲧⲙⲱⲡ ⲉⲙⲟⲧ ⲛ ⲧⲟⲟⲧⲟⲩ ⲙ ⲡⲉⲙⲛⲟⲩ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Oriental 6781.
ⲙⲓⲭⲁⲏⲗ ⲁⲉ ⲙⲡⲉ ⲕⲣⲟⲧⲣⲱⲙ ⲙ ⲡⲉⲕⲛⲁ· ⲟⲩⲁⲉ ⲙⲡⲉ
ⲕⲟⲃⲱⲕ ⲉ ⲛⲉⲛⲥⲗⲓⲗ· ⲁⲗⲗⲁ ⲁⲕⲧⲙⲛⲟⲟⲩ ⲛⲁⲓ ⲛ ⲛⲉⲕ-
ⲙⲏⲧⲱⲁⲛⲉⲛⲧ ⲉⲣⲏ ⲟⲩⲥⲉⲡⲛ· ⲉⲓⲧⲁ ⲙⲙⲏⲥⲁ ⲛⲁⲓ ⲁⲩⲥⲧ-
ⲛⲁⲩⲉ ⲁⲩⲁⲓ ⲛ ϯⲣⲙⲓⲛ· ⲁⲩⲃⲱⲕ ⲁⲩⲟⲩⲱⲛ ⲙ ⲡⲣⲟ ⲙ
ⲡⲉⲧⲛⲓ ⲉⲓⲱⲛ ⲛ ⲛⲉⲧ ⲓⲛⲧ· ⲁⲩⲱ ⲁⲩⲡⲣⲟⲥⲁⲱⲕⲉⲓ ⲉⲁⲱⲛ
ⲙ ⲡⲗⲁⲟⲥ ⲙⲡ ⲡⲁⲣⲭⲱⲛ ⲉⲣⲏ ⲟⲩⲟⲥ ⲛ ⲥⲡⲟⲩⲁⲛ·
ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲱⲕ ⲣⲱⲙⲉ ⲉ ⲣⲟⲙⲓ ⲉⲣⲏ ⲉⲓⲙⲉ ⲉⲣⲏ ⲱⲛⲣⲉ
ⲱⲛⲁ· ⲉⲱⲥ ⲁⲉ ⲡⲧⲉ ⲧⲁⲩⲗⲏ ⲙ ⲡⲛⲓ ⲙⲟⲩⲣ· ⲡⲧⲟⲩ ⲁⲉ
ⲉⲱⲟⲩ ⲁⲱⲣⲟⲑⲉⲟⲥ· ⲙⲡ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲛⲉⲧⲙⲛⲣ ⲡⲉ ⲉⲧⲁⲣⲉ
ⲣⲁⲧⲟⲩ· ⲉⲧⲁⲓⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ ⲉⲣⲏ ⲭⲣⲓⲁ ⲙⲙⲁ· ⲉⲧϯ ⲛⲁⲩ
ⲉⲡⲟⲩⲛⲣⲡ ⲉⲛⲁⲱⲱϥ· ⲉⲣⲉ ⲛⲁⲓ ⲁⲉ ⲱⲟⲡⲉ ⲛ ⲧⲉⲓ ⲣⲉ· ⲉⲓⲥ
ⲡⲁⲣⲭⲱⲛ ⲁⲕⲉⲓ ⲙⲡ ⲧⲉⲩⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̄ ⲁⲧⲱⲣⲃ ⲉ ⲣⲟⲙⲓ
ⲉ ⲡⲣⲟ ⲙ ⲡⲛⲓ· ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲙⲡ ⲧⲉⲩⲥⲉⲓⲙⲉ ⲁⲩⲥⲉⲡⲛ
ⲁⲩⲟⲩⲱⲛ ⲙ ⲡⲣⲟ· ⲁⲩⲉⲓ ⲉ ϩⲟⲗ ⲉⲣⲏⲧⲟⲩ ⲇⲉ ⲟⲩⲣⲁⲱⲉ·
ⲁⲩⲡⲣⲟⲥⲕⲩⲛⲓ ⲛⲁⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ

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Oriental 7021. ταξις τηρ̄ⲥ̄ πεν̄ⲥ̄ⲁ̄ⲣ̄ⲭⲱⲛ· ⲁⲗⲏⲑⲱⲥ ⲧⲡⲣⲁⲡⲉ
ⲧⲱⲛⲟⲩ· ⲁⲉ ⲁⲛⲧⲡⲩⲗⲁ· ⲁⲕⲉⲓ ⲛⲁⲓ ⲫⲛ̄ ⲟⲩⲣⲟⲟⲩ ⲉⲩⲧ-
ⲁⲓⲛⲩ· ⲛ̄ⲣⲟⲩⲟ· ⲁⲩⲱ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲡⲓⲭⲁⲏⲗ· ⲣⲁⲡⲉ
ⲛ̄ⲛ̄ⲁⲕ· ⲁⲙⲟⲩ ⲉ ⲣⲟⲩⲓ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲩ·
ⲡⲁⲁ̄ⲥ̄ ⲛ̄ⲛ̄ⲁⲕ:—Ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁⲉ ⲉⲧⲉ ⲁⲣⲭⲱⲛ
ⲡⲉ· ⲁⲫⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲁⲩⲗⲏ ⲙ̄ ⲙⲏ̄· ⲁⲩⲣⲣⲉ ⲉ ⲣⲟⲥ
ⲉⲥⲙⲉⲣ ⲛ̄ ⲣⲟⲟⲩⲧ ⲫⲓ ⲥⲫⲓⲙⲉ· ⲫⲓ ⲱⲛⲣⲉ ⲕⲟⲧⲓ ⲙ̄ⲙ̄ ⲛ̄ⲓⲟⲩ·
ⲁⲩⲣ̄ ⲑⲉ ⲛ̄ ⲛⲉⲩ ⲟ ⲛ̄ ⲱⲛⲛⲣⲉ· ⲡⲉϩⲁⲩ ⲛ̄ ⲁⲱⲣⲟⲑⲉⲟⲥ·
Fol. 35 b ⲙ̄ⲙ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲧⲉⲩⲥⲫⲓⲙⲉ· ⲁⲉ ⲛⲉⲛⲓⲛⲩ· ⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲛⲉ
ⲛ̄ⲍ ⲛⲉⲓ ⲁⲩⲱ ⲡⲣⲱⲙⲉ· ⲉ ϯⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲉⲓ ⲫⲉ ⲧⲏⲣⲥ̄·
ⲁⲣⲏⲩ ⲛ̄ⲧⲁ ⲧⲡⲟⲩⲉⲣ ⲫⲓⲥⲉ ⲉ ⲣⲱⲧⲛ̄ ⲉ ⲧⲃⲏⲏⲩⲧ· ⲁⲉ ⲁⲓⲉⲓ ⲱⲁ
ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ· Ⲓⲛ ⲉⲧⲉⲧⲛ̄ⲛⲁⲩ ⲁⲛ ⲉ ⲡⲣⲟϩⲣ̄ⲭ ⲉⲧ ⲱⲟⲟⲛ·
ⲧⲉⲛⲟⲩ ⲙⲟⲩⲥⲓⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ⲛⲁⲓ ⲫⲛ̄ ⲛⲉⲓ ⲣⲟⲟⲩ ⲉⲧ ⲉⲣⲉ ⲡⲣⲉ-
ⲡⲟⲩⲉ ⲱⲟⲟⲛ· ⲁⲩⲟⲩⲱⲱⲃ̄ ⲡⲉϩⲁⲩ ⲁⲉ ⲡⲉⲛⲁ̄ⲥ̄· ⲡⲁⲣ-
ⲭⲱⲛ· ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲙ̄ⲡⲉ ⲡⲟⲩⲉⲣ ⲗⲁⲁⲩ ⲛ̄ ⲃⲁⲣⲟⲥ
ⲉ ⲣⲟⲛ· ⲉ ⲧⲃⲏⲏⲧⲕ̄· ⲁⲗⲗⲁ ⲡⲉⲙⲟⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲱⲛⲏ
ⲙ̄ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲓⲭⲁⲏⲗ· ⲁⲉ ⲙ̄ⲙ̄ ⲗⲁⲁⲩ

Oriental 6781. ⲱⲁ ⲣⲟⲛ ⲙ̄ⲡⲟⲟⲩ· ⲙ̄ⲙ̄ ⲧⲉⲕⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̄ ⲡⲉⲛϩⲟⲉⲓⲥ
ⲡⲁⲣⲭⲱⲛ· ⲁⲗⲏⲑⲱⲥ ⲧⲡⲣⲁⲡⲉ ⲛ̄ⲛ̄ⲁⲕ ⲧⲏⲣⲡ̄ ⲁⲉ ⲁⲛ-
ⲧⲡⲩⲗⲁ· ⲉ ⲧⲣⲉⲕⲉⲓ ⲛⲁⲓ ⲫⲛ̄ ⲟⲩⲣⲟⲟⲩ ⲉⲩⲧⲁⲉⲓⲛⲩ· ⲁⲩⲱ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲡⲓⲭⲁⲏⲗ ⲣⲁⲡⲉ ⲛ̄ⲛ̄ⲁⲕ· ⲁⲙⲟⲩ ⲉ
ⲣⲟⲩⲓ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲩ ⲡⲁⲁ̄ⲥ̄ ⲛ̄ⲛ̄ⲁⲕ· ⲡⲁⲣ-
Fol. 20 b ⲭⲱⲛ | ⲁⲉ ⲉⲧⲉ ⲙ̄ⲓⲭⲁⲏⲗ ⲡⲉ ⲛ̄ ⲧⲉⲣⲉ ⲫⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ
ⲛ̄ⲑ ⲧⲁⲩⲗⲏ· ⲁⲩⲣⲣⲉ ⲉ ⲣⲟⲥ ⲉⲥⲙⲉⲣ ⲡⲣⲱⲙⲉ ⲛ̄ⲕⲟⲧⲓ ⲫⲓ ⲙⲟⲥ
ⲁⲩⲣ̄ ⲑⲉ ⲛ̄ⲛⲉⲩ ⲱ ⲛ̄ ⲱⲛⲛⲣⲉ· ⲡⲉϩⲁⲩ ⲛ̄ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙ̄
ⲧⲉⲩⲥⲫⲓⲙⲉ· ⲁⲉ ⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲧⲉ ϯⲛⲁⲩ ⲡⲣⲱⲙⲉ ⲉ̄ ϯⲛⲁⲩ
ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲉⲓ ⲫⲉ· ⲁⲣⲏⲩ ⲉⲧⲉⲧⲛ̄ⲟⲩⲉⲱⲩ ⲫⲓⲥⲉ ⲉ̄ ⲣⲱⲧⲛ̄
ⲉ̄ ⲧⲃⲏⲏⲧ· ⲁⲉ ⲛ̄ⲧⲁⲉⲓ ⲱⲁ ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ· ⲙ̄ⲙ̄ ⲛ̄ⲧⲉⲧⲛ̄-
ⲛⲁⲩ ⲁⲛ ⲉ̄ ⲡⲣⲟϩⲣ̄ⲭ· ⲉⲧ ⲱⲟⲟⲛ ⲧⲉⲛⲟⲩ ⲙⲟⲩⲥⲓⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄
ⲛⲁⲓ ⲛ̄ ⲛⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲣⲉⲡⲟⲩⲉ· ⲁⲩⲟⲩⲱⲱⲃ̄ ⲡⲉϩⲁⲩ ⲁⲉ
ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲉⲛϩⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲙ̄ⲡⲉ ⲡⲟⲩⲉ
ⲗⲁⲁⲩ ⲛ̄ⲣⲓⲥⲉ ⲉ ⲣⲟⲛ ⲉ ⲧⲃⲏⲏⲧⲕ̄· ⲁⲗⲗⲁ ⲡⲉⲙⲟⲩ ⲙ̄
ⲡⲓⲟⲩⲧⲉ ⲱⲛⲏ· ⲙ̄ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁ

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ⲡⲱⲙⲉ ϩⲛ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧ ⲉⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ̄ⲡⲟⲟⲩ · Oriental 7021.
ⲁⲗⲗⲁ ⲛⲁ ⲡⲉⲛϣⲉⲛⲟⲥ ⲛⲉ · ⲁⲩⲱ ⲥⲉⲛⲡ ⲉ ⲣⲟⲛ ⲧⲏⲣⲟⲩ ϩⲁ
ⲛⲉⲛⲉⲓⲟⲟⲧⲉ · ⲛⲁⲓ ⲁⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲟⲩ ⲛⲉⲣⲉ ⲡⲁⲣϩⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓϩⲁⲏⲗ ϩⲱⲱⲥⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̄ ⲧⲉⲩⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ ⲧⲉ ϩⲛⲕ ⲉ ⲃⲟⲗ · ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲱⲛ · ϫⲉ ⲁ ⲡⲛⲁⲩ ⲱⲙⲡⲉ ⲛ̄ⲧⲁϩⲓ ⲛ̄ ⲧⲁ ϫⲣⲓⲁ · ⲙⲛ̄ ⲛⲉⲧ ⲙ̄ⲙⲁⲓ · ⲁⲩⲃⲱⲕ ϫⲉ ⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲥⲃⲧⲱⲧϥ̄ ⲛⲁϥ · ⲛ̄ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ϫⲉ ⲉ ⲡⲙⲁ ⲛ̄ ⲥⲱ · ⲁϥϣⲟⲟⲡ ⲉϫⲛ̄ ⲟⲩⲑⲣⲟⲛⲟⲥ · ⲛ̄ⲥⲓ ⲡⲁⲣϫⲱⲛ · ⲁϥⲕⲉⲗⲉⲩⲉ ϫⲉ ⲁⲙⲙⲉ ⲙ̄ ⲡⲧⲉⲃ̄ ⲛⲁⲓ ⲛ̄ⲧⲁⲉⲡⲓⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ · ⲁⲩⲥⲉⲡⲏ ⲁⲩⲉⲓⲙⲉ ⲙ̄ⲙⲟϥ ⲛⲁϥ · ⲡⲉϫⲁϥ | ⲛⲁϥ ϫⲉ ⲱⲣⲟⲑⲉⲟⲥ · ⲁⲧⲟⲩⲱⲛ ⲛ̄ ϩⲛⲧ̄ⲥ̄ · ⲁⲩⲉⲓⲣⲉ ϫⲉ ⲫⲓ ⲛⲁⲓ · ⲡⲉϫⲉ ⲡⲁⲣϫⲱⲛ ⲛⲁϥ · ϫⲉ ⲁⲙⲙⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲧ̄ϫⲟⲓⲗⲓⲁ · ⲛ̄ ⲧⲉⲣ ϥⲛⲧ̄ⲥ̄ ϫⲉ ⲉ ⲃⲟⲗ · ⲛⲉ ⲟⲩⲟⲥ ϫⲉ ⲉⲙⲁⲧⲉ ⲧⲉ · ⲡⲉϫⲉ ⲡⲁⲣϫⲱⲛ ⲛⲁϥ · ϫⲉ ⲁⲙⲙⲉ ⲙ̄ⲙⲟⲥ · ⲁⲩⲟⲧⲱⲛ ϫⲉ ⲙ̄ⲙⲟⲥ ⲛ̄ⲥⲓ ⲱⲣⲟⲑⲉⲟⲥ ⲁϥϫⲉ · ⲉⲩⲟⲥ ⲛ̄ ⲡⲁⲛⲓⲛ · ⲛ̄ ϩⲛⲧ̄ⲥ̄ ⲛ̄ ⲣⲟⲩⲓ ⲙ̄ⲙⲟⲥ · ⲉⲥⲧⲟⲟⲃⲉ ⲛ̄ ⲟⲩⲥⲫⲣⲁⲅⲓⲥ · Ⲱⲣⲟⲑⲉⲟⲥ · ⲁⲉ ⲁⲩⲑⲁⲙⲁⲍⲉ Fol. 36 a ⲟⲍ

ⲙⲓϩⲁⲏⲗ ϫⲉ ⲙ̄ⲡ̄ ⲗⲁⲁⲩ ⲡⲱⲙⲉ ϩⲛ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ Oriental 6781.
ⲉⲧ ⲉⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ̄ⲡⲟⲟⲩ · ⲁⲗⲗⲁ ⲛⲁ ⲡⲉⲛϣⲉⲛⲟⲥ ⲛⲉ · ⲁⲩⲱ ⲥⲉⲛⲡ ⲉ ⲣⲟⲛ ϩⲁ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ · ⲛⲁⲓ ⲁⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲟⲩ · ⲛⲉⲣⲉ ⲡⲁⲣϩⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϩⲁⲏⲗ ϩⲱⲱⲥⲉ ⲉϫⲛ̄ ⲧⲉⲩⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ ⲉⲧ ϩⲛⲕ ⲉ ⲃⲟⲗ · ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲱⲛ ϫⲉ ⲁ ⲡⲛⲁⲩ ⲱⲙⲡⲉ ⲉ ⲧⲣⲁϩⲓ ⲛ̄ ⲧⲁ ϫⲣⲓⲁ ⲙⲛ̄ ⲛⲉⲧ ⲙ̄ⲙⲁⲓ · ⲁⲩⲃⲱⲕ ϫⲉ ⲉ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲥⲃⲧⲱⲧϥ̄ ⲛⲁϥ · ⲛ̄ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ϫⲉ ⲉ ⲣⲟⲩⲓ ⲉ̄ ⲡⲙⲁ ⲛ̄ ⲥⲱ · ⲁϥϣⲟⲟⲡ ϫⲓϫⲛ̄ ⲟⲩⲑⲣⲟⲛⲟⲥ · ⲁϥⲕⲉⲗⲉⲩⲉ ϫⲉ ⲁ̄ⲙⲙⲉ ⲛⲁⲓ ⲙ̄ ⲡⲧⲃ̄ⲧ · ⲛ̄ⲧⲁⲉⲡⲓⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ · ⲁⲩⲥⲉⲡⲏ ⲁⲩⲉⲓⲙⲉ ⲙ̄ⲙⲟϥ ⲛⲁϥ · Ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲱⲣⲟⲑⲉⲟⲥ ⲡⲁ ⲥⲱⲧⲡ̄ ⲁⲧⲟⲩⲱⲛ ⲛ̄ ϩⲛⲧ̄ⲥ̄ · ⲁⲩⲉⲓⲣⲉ ⲫⲓ ⲛⲁⲓ · ⲡⲉϫⲉ ⲡⲁⲣϫⲱⲛ ⲛⲁϥ ϫⲉ ⲁⲙⲙⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉϫⲟⲓⲗⲓⲁ̄ · ⲛ̄ ⲧⲉⲣⲉ ϥⲛⲧ̄ⲥ̄ ϫⲉ ⲉ ⲃⲟⲗ ⲛⲉ ⲟⲩⲟⲥ ⲉⲙⲁⲧⲉ · ⲡⲉϫⲉ ⲡⲁⲣϫⲱⲛ ⲛⲁϥ ϫⲉ ⲁⲧⲟⲩⲱⲛ ⲙ̄ⲙⲟⲥ · ⲛ̄ ⲧⲉⲣ ⲟⲩⲁⲛⲟⲧⲱⲛ ϫⲉ ⲙ̄ⲙⲟⲥ · ⲁⲩⲉ ⲉⲩⲟⲥ ⲛ̄ ⲡⲁⲛⲓⲛ ⲛ̄ ⲣⲟⲩⲓ ⲛ̄ ϩⲛⲧ̄ⲥ̄ ⲉⲥⲧⲟⲟⲃⲉ ⲛ̄ ⲟⲩⲥⲫⲣⲁⲅⲓⲥ ·

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Oriental 7021. ⲉⲭⲓⲏ ⲡⲣⲱⲓ· ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲟⲩ ⲡⲉ ⲡⲉⲓ ⲡⲁⲣⲭⲱⲛ
ⲛⲧ ⲁⲓⲣⲉ ⲉ ⲣⲟⲩ ⲛ ⲣⲟⲩⲏ ⲛ ⲧⲉⲓ ⲕⲟⲓⲗⲓⲁ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ
ⲛⲁⲩ· ⲁⲉ ⲙⲁⲥⲙⲱⲡⲉ ⲛⲧⲉ ⲡⲛⲟⲥ ⲛⲧⲉⲃⲧ ⲱⲗⲕ ⲡⲣⲱⲓ
ⲙⲙⲁ· ⲉⲧⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲟⲩⲱⲛ ⲙⲙⲟⲥ ⲧⲉⲱⲥ (sic
ⲛⲧⲡⲛⲁⲧ ⲁⲉ ⲉⲣⲉ ⲟⲩ ⲛ ⲣⲟⲩⲏ ⲙⲙⲟⲥ· Ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ
ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲁⲉ ⲡⲁ ⲭⲥ· ⲉⲙⲁⲟⲩⲱⲛ ⲙⲙⲟⲥ ⲛ ⲁⲱ ⲛ
ⲣⲉ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲉⲥⲧⲟⲟⲃⲉ· ⲁⲥⲟⲟⲩⲧⲡ̄ ⲉ ϧⲟⲗ ⲛ ⲧⲉⲭⲥⲓⲁ
ⲛⲥⲓ ⲙⲓⲭⲁⲏⲗ· ⲉⲧⲉ ⲡⲁⲣⲭⲱⲛ ⲡⲉ· ⲁⲩⲉⲓ ⲛ ⲧⲡⲁⲙⲙⲓ
ⲁⲩⲟⲩⲱⲛ ⲙⲙⲟⲥ· ⲁⲩⲣⲉ ⲉ ⲣⲟⲥ ⲉⲥⲙⲉϥ ⲛ ⲛⲟⲩϧ
ⲉⲩⲥⲟⲧⲡ̄ ⲁⲩⲟⲩⲱⲛ ⲁⲉ ⲛ ⲛⲓⲟⲩϧ· ⲁⲩⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉⲧⲉⲓⲣⲉ
ⲛⲓⲱⲟⲙⲛⲧ ⲛⲓⲱⲉ ⲛⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ ⲛⲁⲡⲉ· ⲙⲙⲡⲥⲱⲥ
ⲛⲥⲁ ⲡⲉⲥⲛⲧ ⲙⲙⲟⲟⲩ· ⲧⲏⲣⲟⲩ ⲁⲩⲣⲉ ⲉ ⲛⲉ ⲱⲟⲙⲛⲧ ⲛ-
ⲧⲉⲣⲙⲏⲥⲓⲟⲛ ⲟⲩⲁ ⲟⲩⲁ· ⲁⲩⲭⲏ ⲛ ⲛⲉϧⲃⲁⲗ ⲉ ϧⲣⲁⲓ ⲉ
Fol. 36 b ⲧⲡⲉ | ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲛⲧⲟⲕ ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡⲭⲥ· ⲁⲧⲱ
ō ⲛⲉⲕⲣⲁⲡ ⲥⲟⲩⲧⲱⲛ· ⲁⲉ ⲙⲡ̄ ⲱⲩ ⲱⲟⲟⲡ ⲛ ⲛⲉⲧ ⲙⲉ
ⲙⲙⲟⲕ· Ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲁⲙⲟⲟⲩⲧⲉ
ⲁⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲡ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲧⲉⲩⲥϣⲓⲙⲉ· ⲡⲉⲭⲁϥ

Oriental 6781. ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ | ⲁⲫⲁⲧⲙⲁⲍⲉ ⲡⲉⲭⲁϥ ⲁⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ
ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲛⲧ ⲁⲓⲣⲉ ⲉ ⲣⲟⲩ ⲛ ⲧⲉⲣⲉ· ⲡⲉⲭⲉ
Fol. 21 a ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲱⲁⲥⲱⲡⲉ ⲛⲧⲉ ⲛⲛⲟⲥ ⲛ ⲧⲃⲧ ⲱⲗⲕ ⲛⲓⲉⲧ
ⲙⲁ ⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲟⲩⲱⲛ ⲙⲙⲟⲥ ⲛⲧⲡⲛⲁⲧ ⲁⲉ ⲉⲣⲉ ⲟⲩ
ⲛⲣⲙⲧⲥ̄· ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲡⲉⲭⲁϥ ⲁⲉ ⲉⲙⲁⲟⲩⲱⲛ ⲙⲙⲟⲥ
ⲙⲡ̄ ⲁⲱ ⲛ ⲣⲉ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲉⲥⲧⲟⲟⲃⲉ· ⲁⲥⲟⲟⲩⲧⲡ̄ ⲉ ϧⲟⲗ
ⲛ ⲧⲉⲭⲥⲓⲁ ⲛⲥⲓ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲁⲟⲩⲱⲛ
ⲙⲙⲟⲥ ⲁⲣⲉ ⲉ ⲣⲟⲥ ⲉⲥⲙⲉϥ ⲛ ⲛⲟⲩϧ ⲉⲩⲥⲟⲧⲡ̄· ⲁⲩⲱⲛ
ⲁⲉ ⲛ ⲛⲓⲟⲩϧ ⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉⲧⲉⲓⲣⲉ ⲛⲓⲱⲟⲙⲛⲧ ⲛⲓⲱⲉ ⲛⲣⲟ-
ⲗⲟⲕⲟⲧⲓⲛⲟⲥ ⲛⲁⲡⲉ· Ⲗⲧⲱ ⲛⲥⲁ ⲡⲉⲥⲛⲧ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ
ⲁⲣⲉ ⲉ ⲛⲉ ⲱⲟⲙⲛⲧ ⲛⲧⲏⲣⲙⲏⲥⲓⲟⲛ ⲛ ⲛⲟⲩϧ· ⲟⲩⲁ ⲟⲩⲁ·
ⲁⲩⲭⲏ ⲛ ⲛⲉϧⲃⲁⲗ ⲉ ϧⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲛⲧⲕ
ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡⲭⲟⲉⲓⲥ ⲁⲧⲱ ⲉⲣⲉ ⲛⲉⲕⲣⲁⲡ ⲥⲟⲩⲧⲱⲛ ⲁⲧⲱ
ⲙⲡ̄ ⲱⲩ ⲱⲟⲟⲡ ⲛ ⲛⲉⲧ ⲙⲉ ⲙⲙⲟⲕ· ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲉⲧⲉ
ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲁⲙⲟⲟⲩⲧⲉ ⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲡ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ
ⲧⲉⲩⲥϣⲓⲙⲉ· ⲡⲉⲭⲁϥ ⲛⲁⲩ ⲁⲉ ⲛⲁⲥⲛⲧ ϩⲱⲟⲩ ⲉ ⲣⲟⲩⲏ

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нат же ρωн є ροτи є рої несинт· Оитωс ещхе Oriental 7021.
нтωтн ρенрнраш он· ауω атнхо (sic) н ρенащи
нанρолома є вол є тβнит· нтаіеі ща рωтн·
аλλа еіс пнотте аусβте тнутн ауω аісотн
неі нотβ· мн тесфрагіс· аіре є роот є на па
хс прро не· Тенот де є пша н тнптмаі рωме
нта тетнаас нммаі мпоот· мн нарωме· еіс
ρните ѣнахаріζе инти нщоемит нще нρолокот-
ѣнос· ауω пке щоемит нтермнсіон· ціток инти·
нтетн† ота м пщωс· ота н нотωρе· є пша н
нтевт· же анок аіщн тωре ммоот инти· ауω
еіс пнат м меере ащщωпе· ката тепроθесміа·
пке ота де ρωщ· ин цитц нц таач м прωме
[illegible]кта текщтни [нт акталас] акхі м | песото· н Fol. 37 a
тепросфора· Δωроθеос де мн θеопістн· ау- оа
нартот м нархωн· етхω ммос· же ог пе паі
пенхс· нархωн екхω ммос нан· анок нек-

є рої· оитωс же нтωтн ρенрнраш ауω атетнхе Oriental 6781.
отмнщще нанρолома є вол є тβнит· же нтаеі
ща рωтн ммоот· аλλа еіс пнотте аусβте тнутн·
ауω аісотн неі нотβ мн тесфрагіс· аіре є роот
на па хоеіс прро не· тенот де є пша н тмп-
тмаі рωме· нта тетнаас нммаі мпоот мн
нарωме· еіс ρните аіхаріζе инти м нщоемит
нще нρолокоттинос· ауω пке щоемит нтнрмн-
сіон· ціток инти нтетн† ота м пщωс є пша м
песоот· ауω ота м нотωρе є пша м нтβт·
же анок аіщн тωωре ммоот· ауω еіс пнат
м меере ащщωпе | ката тепроθесміа ауω пке Fol. 21 b
ота нтетнсет тещтни· нт аккаас акхі м песото ита
н тепросфора· Δωроθеос де мн θеωнстн тец-
сωме· атнартот м нархωн етхω ммос же ог
пе паї пенхоеіс нархωн ет екхω ммоц нан·

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Oriental 7021. ⲉⲡⲣⲁⲗ· ⲙⲛ ⲡⲧⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ· ⲭⲉ ⲉⲛⲉⲭⲓ ⲗⲁⲁⲩ ⲛ
ⲧⲟⲟⲧⲕ· ⲙⲛ ⲛ ⲟⲩⲭⲣⲉⲱⲥ· ⲉ ⲣⲟⲛ ⲁⲛ ⲡⲉ· ⲉ ⲱⲟⲡ ⲉ
ⲣⲟⲛ ⲛⲛⲟⲩ ⲙⲙⲁ· ⲡⲧⲉ ⲧⲧⲁϫⲓⲥ ⲙ ⲡⲉⲛⲣⲣⲟ· ⲙⲛ ⲙⲡ ⲟ
ⲁⲛ ⲛ ⲭⲥ ⲉ ⲡⲉⲓⲥⲱⲙⲁ· ⲉⲓⲣⲉ ⲛⲁⲕ ⲛⲟⲉ ⲉⲧ ⲕⲟⲩⲁϣⲥ·
Ⲁⲩⲱ ⲭⲱⲣⲓⲥ ⲛⲁⲓ ⲟⲛ ⲉⲛⲛⲁⲭⲓ ⲗⲁⲁⲩ ⲫⲁ ⲧⲁⲱⲣⲉⲁ· ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲕⲥⲟⲟⲩⲛ ⲣⲱⲟⲕ ⲱ ⲡⲉⲛⲭⲥ· ⲭⲉ ⲁⲩ ⲛ ⲣⲟⲟⲩ
ⲡⲉ ⲡⲟⲟⲩ· ⲁⲩⲱ ⲡⲓ ⲕⲟⲩⲓ ⲛⲟⲉⲓⲕ ⲉⲛⲟⲩⲱⲙ ⲙⲙⲟⲩ·
ⲙⲡⲟⲟⲩ ⲙⲙ ⲛⲉⲛⲥⲧⲩⲭⲉⲓⲛⲟⲥ (*sic*)· ⲙ ⲡⲱⲛ ⲁⲛ ⲡⲉ· ⲁⲗⲗⲁ
ⲛⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲙⲙ ⲡⲉⲫⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲛⲁⲓ ⲉⲧ ⲡⲣ ⲱⲁ ⲛⲁⲩ ⲙⲡⲟⲟⲩ
ⲁⲗⲗⲁ ⲉⲱϣⲉ ⲛⲉⲕⲟⲩⲱⲱ ⲡⲉ· ⲱ ⲡⲉⲛⲭⲥ· ⲧⲡⲛⲁⲭⲓ ⲛ
ⲧⲉⲣⲙⲛⲥⲓⲟⲛ ⲙⲙⲁⲧⲉ· ⲛⲧⲛⲧⲁⲁⲩ ⲉ ⲡⲙⲁ ⲙ ⲡⲉⲥⲟⲟⲩ
ⲙⲙ ⲡⲧⲉⲃⲧ· ⲁⲩⲱ ⲛⲧⲡⲥⲱⲧⲉ ⲛ ⲧⲉⲱⲧⲛⲓ· ⲛ ⲧⲉⲡⲣⲟⲥ-
ⲫⲟⲣⲁ· ⲡⲣⲟⲥ ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ
ⲭⲉ ⲉⲣⲡ ⲟⲩⲙⲉ· ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲙ ⲡⲟⲩⲭⲁⲓ ⲙ ⲡⲁ ⲭ
Fol. 37 *b* ⲡⲣⲣⲟ· ⲭⲉ ⲧⲉⲧⲛⲁϣⲓⲧⲟⲩ ⲧⲛⲟⲩ ⲁϣⲡ (?) ⲕⲱ (?) | ⲉ
ⲟⲃ ⲛⲁⲣⲟⲩ· ⲁⲩⲱ ⲙⲛⲡⲱⲥ· ⲛⲧⲁ ⲧⲡⲣ ⲣⲟⲧⲉ· ⲭⲉ ⲛⲛⲉ

Oriental 6781. ⲙⲛ ⲡⲧⲁⲕⲉⲓ ⲱⲁ ⲛⲉⲕⲉⲡⲉⲣⲁⲗ· ⲭⲉ ⲛⲉϫⲓ ⲟⲩⲗⲁⲁⲩ ⲛ ⲧⲟⲟⲧⲕ
ⲙⲛ ⲟⲩⲭⲣⲉⲱⲥ ⲁⲛ ⲡⲉ ⲉ ⲣⲱⲙⲉ ⲙⲙⲁ ⲉ ⲱⲟⲟⲡ ⲉ ⲣⲟⲟⲩ
ⲛ ⲛⲧⲁϫⲓⲥ ⲙ ⲡⲣⲣⲟ· ⲙⲛ ⲛⲉⲕ ⲱ ⲁⲛ ⲛ ⲭⲟⲉⲓⲥ ⲉⲛⲉⲓ ⲛ
ⲥⲱⲙⲁ· ⲉ ⲧⲣⲉⲕⲉⲓⲣⲉ ⲛⲁⲓ ⲛⲟⲉ ⲉⲧ ⲉⲕⲟⲩⲁϣⲥ· ⲁⲩⲱ
ⲭⲱⲣⲓⲥ ⲛⲁⲓ ⲟⲛ ⲛⲛⲁⲭⲓ ⲟⲩⲗⲁⲁⲩ ⲫⲁ ⲧⲱⲣⲉⲁ ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲕⲥⲟⲟⲩⲛ ⲣⲱⲟⲕ ⲭⲉ ⲁⲩ ⲛ ⲣⲟⲟⲩ ⲡ
ⲡⲟⲟⲩ· ⲁⲩⲱ ⲡⲉ ⲕⲟⲩⲓ ⲛⲟⲉⲓⲕ ⲉⲧ ⲛⲟⲩⲱⲙ ⲙⲙⲟⲩ ⲙ
ⲡⲟⲟⲩ ⲙⲙ ⲛⲉⲥⲛⲏⲧ ⲙ ⲡⲱⲛ ⲁⲛ ⲡⲉ· ⲁⲗⲗⲁ ⲛⲁ ⲡⲛⲟⲩⲧ
ⲡⲉ ⲙⲙ ⲡⲉⲫⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛⲁⲓ ⲉ
ⲡⲣ ⲱⲁ ⲛⲁⲩ ⲙⲡⲟⲟⲩ· ⲁⲗⲗⲁ ⲉⲱϣⲉ ⲛⲉⲕⲟⲩⲱⲱ ⲡ
ⲛⲁⲓ ⲱ ⲡⲉⲛⲭⲟⲉⲓⲥ· ⲉⲓⲉ ⲧⲡⲛⲁⲭⲓ ⲛⲉⲓ ⲱⲟⲙⲛⲧ ⲛⲧⲛⲣ
ⲙⲛⲥⲓⲟⲛ· ⲙⲙⲁⲧⲉ ⲛⲧⲛⲧⲁⲁⲩ ⲉ ⲡⲙⲁ ⲉⲧⲁⲣⲟⲛ· ⲡⲣⲟ
ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲭⲉ ⲉⲣⲡ ⲟⲩⲙ
ⲙⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲙⲙ ⲡⲟⲩⲭⲁⲓ ⲙ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲭ
ⲧⲉⲧⲛⲁϣⲓⲧⲟⲩ ⲧⲛⲟⲩ ⲙⲙ ⲡⲉⲩⲕⲱⲃ· ⲙⲛⲡⲱⲥ ⲛⲧ
ⲧⲉⲧⲛⲣ ⲣⲟⲧⲉ ⲭⲉ ⲛⲛⲉ ⲡⲣⲣⲟ ⲥⲱⲧⲙ ⲛⲫⲁⲡⲉⲗⲉ ⲉ ⲣⲱⲧ

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ⲡⲣⲣⲟ · ⲥⲱⲧⲙ · ⲛⲉⲫⲁⲡⲗⲏ ⲉ ⲣⲱⲧⲛ̄ · ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲡⲟ- Oriental 7021.
ⲗⲟⲩⲍⲉ ⲫⲁ ⲣⲱⲧⲛ̄ ⲙ̄ ⲡⲁ ⲭⲥ̄ ⲡⲣⲣⲟ · ⲧⲁⲣⲉⲕϯ ⲙⲛⲧⲛ̄ ⲡⲣⲉⲙ
ⲕⲉ ⲛⲟⲥ̄ ⲛⲧⲁⲓⲟ · ⲁⲩⲱ ⲉⲩϫⲉ ⲧⲉⲧⲛ̄ⲟⲩⲱⲧ · ⲉ ⲧⲉⲧ
ⲡⲉⲧⲛ̄ⲣⲏⲧ · ⲛⲁⲓ ⲙ̄ⲙⲁⲧⲉ ⲁⲛ ⲛⲉⲧⲛ̄ⲧⲁⲣⲟ ⲙ̄ⲙⲟⲟⲩ ⲉ
ϫⲓⲧⲟⲩ ⲛ̄ ⲧⲟⲟⲧ · ⲁⲗⲗⲁ ⲧⲙⲛⲥⲉ ⲧⲉ ⲧⲁⲓ · ⲁⲗⲗⲁ
ⲫⲟⲧⲁⲓ ⲉⲓⲩⲁⲛⲕⲧⲟⲓ ⲉ ⲧⲁ ⲡⲟⲗⲓⲥ · ⲫⲙ̄ ⲡⲟⲩⲱⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ · ϯⲛⲁⲧⲛ̄ⲟⲟⲩ · ⲛ̄ⲥⲁ ⲧⲛⲧⲧⲛ̄ · ⲛ̄ⲧⲁⲡⲗⲁⲣⲟⲩ ⲙ̄-
ⲙⲱⲧⲛ̄ · ⲙ̄ ⲡⲕⲉⲫⲁⲗⲓⲟⲛ · ⲙⲛ̄ ⲡⲛⲟⲥ̄ ⲛ̄ⲧⲁⲓⲟ ⲉ ⲧⲏⲟⲩⲱⲩ
ⲉ ⲧⲁⲁϥ ⲙⲛⲧⲛ̄ ⁘ Ⲇⲱⲣⲟⲑⲉⲟⲥ · ⲁⲉ ⲙⲛ̄ ⲧⲉϥⲥⲣⲙⲉ · ⲑⲉⲟ-
ⲡⲓⲥⲧⲏ · ⲁⲩⲁⲗⲟⲛⲉⲓ ⲉⲧⲥⲱⲧⲙ̄ ⲉ ⲛⲉⲏ ⲱⲁϫⲉ · ⲁⲩⲱ · ⲡⲉ-
ϫⲁⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ · ⲁⲉ ⲧⲏⲥⲟⲡⲥⲛ̄ ⲙ̄ⲙⲟⲕ ⲡⲉⲛϫⲉ ⲙⲛ̄ⲣ
ⲣ̄ ⲫⲁⲗ ⲙ̄ⲙⲟⲛ · ⲁⲛⲟⲛ ⲛ̄ⲣⲣⲙ̄ⲫⲁⲗ · ⲫⲛ̄ ⲛⲉⲓ ⲱⲁϫⲉ · ⲁⲛⲟⲛ
ⲥⲁⲣ ⲡⲉⲛϫⲉ · ⲁⲛⲟⲛ ⲛⲉⲕⲣⲙ̄ⲫⲁⲗ · ⲁⲩⲱ ⲕⲧⲟ ⲉ ⲣⲟⲛ · ⲛ̄
ⲫⲉⲛⲱⲁϫⲉ ⲉⲧⲛ̄ ⲧⲗⲉ ⲛ̄ ⲡⲉⲙⲙⲉⲧⲣⲟⲛ · ⲁⲩⲱ ⲉⲣⲉ ⲛⲉⲕⲣⲙ̄-
ⲫⲁⲗ ⲛⲁⲥⲛ̄ ⲭⲣⲏⲙⲁ ⲧⲱⲛ · ⲉϯ ⲟⲛ ⲁⲉ ⲛ̄ⲛⲁⲁⲓ ⲙⲛⲥⲉ · ⲛ̄
ⲁⲩ ⲡⲛ ⲛⲉⲣⲟⲟⲩ ⲛ̄ⲧⲁ ⲛⲉⲛϫⲓⲥⲟⲟⲩⲉ ⲉⲓ ⲉⲣⲁⲧⲟⲩ · ⲁⲛⲁⲓⲁ- Fol. 38 a
ⲕⲱⲛⲉⲓ ⲛⲁⲩ · ⲫⲛ̄ ⲟⲩⲙⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲙ|ⲡⲉ ⲛⲛⲁⲩ ⲥⲁⲣ ⲉ ⲟⲉ

ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲁⲡⲟⲗⲟⲩⲍⲉ ⲫⲁ ⲣⲱⲧⲛ̄ ⲙ̄ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ · Oriental 6781.
ⲁⲉ ⲧⲉⲧ ⲛⲁϫⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ · ⲛ̄ⲧⲁⲧⲣⲉⲕϯ ⲙⲛⲧⲛ̄ ⲛ̄ ⲕⲉ ⲛⲟⲥ̄
ⲛ̄ⲧⲁⲓⲟ̄ · ⲁⲩⲱ ⲉⲩϫⲉ ⲧⲉⲧⲛ̄ⲟⲩⲱⲩ ⲡⲉⲧⲛ̄ⲣⲏⲧ ⲙⲟⲧⲛⲉ ·
ⲛ̄ⲛⲁⲓ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲛⲉⲧⲉⲧⲛ̄ⲧⲁⲣⲟ · ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ⲧⲟⲟⲧ · ⲁⲗⲗⲁ
ⲧⲙⲛⲥⲉ ⲧⲉ ⲧⲁⲓ · ⲫⲟⲧⲁⲓ ⲁⲉ ⲉⲓⲩⲁⲛⲕⲧⲟⲓ ⲉ ⲧⲁ ⲡⲟⲗⲓⲥ
ⲫⲙ̄ ⲡⲟⲩⲱⲱⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ϯⲛⲁⲧⲛ̄ⲟⲟⲩ ⲙⲛⲧⲛ̄ · | ⲙ̄ Fol. 22 a
ⲡⲕⲉⲫⲁⲗⲓⲟⲛ · ⲛ̄ⲧⲁⲧⲛ̄ⲟⲟⲩ ⲛ̄ⲥⲱⲧⲛ̄ ⲛ̄ⲧⲁⲡⲗⲏⲣⲟⲩ ⲙ̄- ⲛ̄ⲉ
ⲙⲱⲧⲛ̄ ⲛ̄ⲧⲁⲧⲓ ⲙⲛⲧⲛ̄ ⲛ̄ ⲫⲉⲛⲕⲉⲧⲁⲓⲟ̄ · ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ
ⲙⲛ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲧⲉⲩⲥⲣⲙⲉ · ⲁⲩⲁⲗⲱⲛⲉⲓ · ⲉⲧⲥⲱⲧⲙ̄ ⲉ
ⲛⲁⲓ · Ⲡⲉϫⲁⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲧⲏⲥⲟⲡⲥⲛ̄ ⲙ̄ⲙⲟⲕ ⲙⲛⲣ
ⲣ̄ ⲫⲁⲗ ⲙ̄ⲙⲟⲛ ⲟⲩⲁⲉ ⲙⲛⲣ̄ ⲫⲓⲗⲁ ⲉ ⲣⲟⲛ ⲫⲛ̄ ⲛⲉⲕⲱⲁϫⲉ ·
ⲁⲛⲟⲛ ⲛⲉⲕⲣⲙ̄ⲫⲁⲗ · ⲉⲡⲉⲓ ⲁⲛ ⲫⲧⲛ̄ ⲧⲛⲉ ⲙ̄ ⲡⲉⲙⲙⲉⲧⲣⲟⲛ
ⲁⲩⲱ ⲉⲣⲉ ⲛⲉⲕⲣⲙ̄ⲫⲁⲗ ⲛⲁⲥⲛ̄ ⲭⲣⲏⲙⲁ ⲧⲱⲛ ⲫⲁⲣⲧⲛⲕ ·
ⲁⲉ ⲛⲁⲭⲓ ⲙⲛⲥⲉ · ⲛ̄ ⲁⲩ ⲡⲉ ⲛⲉⲣⲟⲟⲩ ⲛ̄ⲧⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ ·
ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲉ ⲡⲟⲟⲩ ⲙ̄ⲙⲁⲧⲉ · ⲁⲉ ⲡⲛⲁϯ ⲟⲩⲗⲁⲁⲩ ⲛⲁⲕ ·
ⲫⲛ̄ ⲟⲩⲙⲉ ⲥⲁⲣ ⲛ̄ⲧⲉ ⲡⲭⲥ̄ ⲙⲡⲉ ⲛⲛⲁⲩ ⲥⲁⲣ ⲉ ⲣⲟⲕ ⲉⲡⲉϥ ·

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Oriental 7021. рок енеq · є акеї є qотн є пенні · ⲛ̄ⲧ̄ⲡ̄соотн ан · ⲡ̄ⲙⲟⲕ qⲁ̄ про · ει ⲙⲁⲛ теї поот ⲡ̄ⲙⲁте · ⲁтω ⲛ̄ ⲁщ ⲛ̄ qе ⲱ̄ пенⲭ̄с̄ ⲕⲭω ⲡ̄ⲙⲟс нⲁⲓ · ⲭе ⲁкⲁⲓ ⲗⲁⲁⲩ ⲛ̄ тоотⲛ̄ · ⲁqотωщ̄ⲃ̄ ⲛ̄ⲥⲓ парⲭωⲛ · ⲁⲛⲟⲕ пет ⲛⲁ таⲗⲗωⲧⲛ̄ · ⲭе ⲛ̄ⲧⲁⲉⲓ є qотн є петⲛ̄ⲛⲓ · ⲛ̄ ⲁщ ⲛ̄ отоеⲓщ · ⲭⲓⲛ пеqоот ⲥⲁр ⲛ̄ⲧⲁ петⲛ̄ⲉⲓоотє · ⲙⲟⲩ · ⲁтетⲛ̄р̄ ⲁⲧ тетⲛ̄отсїⲁ · ϯⲛⲏⲧ є qотн є петⲛ̄ⲛⲓ ⲛ̄ отсоп · ката еⲃ̄от · ⲁтω ⲙⲛ̄ⲛⲥⲁ трⲁеї он тетⲛ̄ⲧⲛ̄оот ⲛ̄ ⲣⲉⲓ ⲕе ⲛⲟⲥ ⲛ̄ⲧⲁⲓⲟ · є та поⲗⲓс · є ратⲏ̄ ⲙ̄ па ⲭ̄с̄ пр̄ро · ⲁтω ⲥⲣⲁї ⲛ̄ петⲛ̄ⲣⲁⲓ є ⲭωоⲩ тнроⲩ · ⲭе кас ететⲛ̄ⲩⲁⲛⲉⲓ є тполⲓс · ⲙ̄ пр̄ро · ⲛⲏⲧооⲃоⲩ ⲓнтⲛ̄ ⲙⲛ̄ пеⲩⲥⲱⲃ̄ · ⲗqотωщ̄ⲃ̄ ⲛ̄ⲥⲓ ⲁωроⲃⲉос ⲙⲛ̄ ⲑⲉопістн · ⲉⲩⲭω ⲙⲡⲟс · ⲭе тⲛ̄ⲣⲁракаⲗⲉⲓ ⲙⲡⲟк · пенⲭ̄с̄ · ⲁрⲓре ⲡⲙⲁⲁⲛ ⲙ̄ пеⲓ ноⲩ ⲛ̄ ⲁⲥⲁⲃⲟⲛ · ⲛⲏ̄ ⲭω є рок · ⲙ̄ пекран · ⲙⲉⲩⲁк тⲛ̄ⲁⲁⲓсⲃⲁⲗе є ⲡⲥⲱⲃ̄ · Ⲉпеⲓ ⲁⲛ ⲁⲙⲃⲱⲗ є ⲃⲟⲗ ·

Oriental 6781. ⲁкеⲓ є qотн є пенні · отⲁе ⲛ̄ⲧ̄ⲡ̄соотн ⲙⲡⲟк ан qⲁ̄ про · ει ⲙⲁⲛ теⲓ є поот ⲡ̄ⲙⲁте · ⲁтω ⲡ̄ⲧ̄ ⲁщ ⲛ̄ qе ⲱ̄ пенⲭ̄с̄оеⲓс · екⲭω ⲙⲡⲟс ⲭе ⲁкⲁⲓ отⲗⲁⲁⲩ ⲛ̄ тоотⲛ̄ · ⲗqотωщ̄ⲃ̄ ⲛ̄ⲥⲓ парⲭωⲛ ецⲭω ⲙⲡⲟс ⲭе сωтⲙ̄ ⲛ̄ⲧⲁⲧⲁⲗⲗωⲧⲛ̄ · ⲭе ⲛ̄ⲧⲁⲓⲉⲓ є qотн є петⲛ̄ⲛⲓ ⲡⲛ̄ ⲁщ ⲛ̄ отⲃⲉⲓщ · ⲭⲓⲛ ⲙ̄ пⲉоⲩоеⲓщ ⲥⲁр ⲛ̄ⲧⲁ петⲛ̄ⲉⲓⲃ̄от · ⲙ̄ⲧⲟⲛ ⲙⲡⲟоⲩ · ⲉ̄ ⲁтетⲛ̄р̄ ⲁ̄пе є тетоⲩсїⲁ ⲩⲁ qраⲓ є поот ⲛ̄qоот · ϯⲛⲏⲧ є qотн є петⲛ̄ⲛⲓ ⲛ̄ отсоп ката еⲃ̄от · ⲁтω ⲙⲛ̄ⲛⲥⲁ трⲁеⲓ он тетⲛ̄ⲛоот ⲛ̄ ⲣⲉⲓ ⲕе ⲛⲟⲥ ⲛ̄ⲧⲁⲓⲉⲓⲟ̄ є та поⲗⲓс є ратⲏ̄ ⲙ̄ па ⲭоеⲓс пр̄ро ⲁтω ⲥ̄ⲣⲁⲓ ⲙⲡⲟоⲩ ⲛ̄ⲥⲱⲧⲙ̄ тнроⲩ ететⲛ̄ⲩⲁⲛⲉⲓ є тполⲓс · ⲛ̄ тⲁⲓⲛⲧⲉрⲟ̄ · ⲛⲏ̄ⲧооⲃоⲩ ⲓнтⲛ̄ ⲙⲛ̄ пеⲩⲕⲱⲃ̄ · ⲗqотωщ̄ⲃ̄ ⲛ̄ⲥⲓ ⲁωроⲃⲉос ⲙⲛ̄
Fol. 22 b ⲑⲉⲱ̄пістн тецсⲣⲓⲙⲉ еⲩⲭω ⲙⲡⲟс ⲭе тⲛ̄|параⲕаⲗе
ⲛⲥ̄ ⲙⲡⲟк пенⲭ̄с̄оеⲓс арⲓ еⲓре ⲙⲁⲛ ⲙ̄ пеⲓ ноⲩ ⲛ̄ ⲁⲥⲁⲃⲟⲛ ⲛⲏ̄ ⲭω є рок ⲙ̄ пекран ⲙⲁте ⲡⲧⲛ̄ⲁⲁⲓсⲃⲁⲗе ⲡⲥⲱⲃ̄ Ⲉпеⲓ ⲁⲛ ⲁⲙⲃⲱⲗ є ⲃⲟⲗ ⲉⲭⲛ̄ ⲛⲉⲕⲱⲩⲁⲭⲉ · ⲉ

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ⲉⲁⲓ̈ ⲛⲏⲩⲁϫⲉ· ⲉⲧ ⲉⲕϫⲱ ⲙ̈ⲙⲟⲟⲩ ⲛⲁⲛ· ⲁⲩⲟⲩⲱⲱⲃ̈ ⲛ̈ⲥⲓ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙ̈[ⲓ]ⲭⲁⲏⲗ ⲡⲉ· ϫⲉ ϯⲛⲁϫⲱ ⲙⲛⲧⲙ̈ ⲙ̈ ⲡⲁ ⲣⲁⲛ ⲙ̈ⲡ̈ ⲛⲁ ⲛⲁ ⲝⲥ ⲡ̅ⲣ̅ⲣⲟ | ⲙ̈ⲡ̈ ⲡⲣ̈ⲙ̈ (*sic*) ⲧⲁ ⲡⲟⲗⲓⲥ· ⲑⲓⲉⲗⲏⲙ̈ ·ⲁⲩⲱ ⲉⲱⲱϫⲉ ⲧⲉⲧⲛ̈ⲟⲩⲱⲱ ⲉ ⲉⲓⲙⲉ ⲉ ⲣⲟⲟⲩ ⲥⲱⲧⲙ̈ ⲛ̈ⲧⲁⲧⲁⲙⲙⲱⲧⲛ̈:—ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ· ⲡⲁⲣⲭⲱⲛ· ⲛ̈ ⲛⲁ ⲧⲡⲉ ⲙ̈ⲡ̈ ⲛⲁ ⲡⲕⲁⲣ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ· ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲓⲕⲟⲥ· ⲛ̈ ⲧⲥⲟⲙ ⲛ̈ ⲙ̈ⲡⲛⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛ̈ ⲛⲓ ⲁⲓⲱⲛ ⲙ̈ ⲡⲟⲩⲟⲉⲓⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲙ̈ⲓϫⲁⲏⲗ· ⲡⲁⲧⲓⲁⲧⲟⲥ ⲉⲧ ⲥⲱⲧⲛ̈ ⲛ̈ ⲙ̈ⲡⲟⲗⲉⲙⲟⲥ· ⲣⲓⲟⲛ ⲙ̈ ⲡⲉⲕⲣ̅ⲣⲟ· ⲁⲛⲟⲕ ⲡⲉ ⲙ̈ⲓϫⲁⲏⲗ· ⲡⲥⲟⲗⲥ̅ⲗ ⲁⲩⲱ ⲡⲱⲟⲩⲱⲟⲩ· ⲛ̈ ⲛⲁ ⲙ̈ⲡⲛⲧⲉ· ⲙ̈ⲡ̈ ⲛⲁ ⲡⲕⲁⲣ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ· ⲛⲁ ⲣⲟ ⲉⲧ ⲉⲣⲉ ⲙ̈ ⲙ̈ⲡⲧⲱⲁⲓⲣⲧⲛⲉ· ⲙ̈ ⲡⲛⲟⲩⲧⲉ ⲛ̈ ⲣⲛⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛ̈ ⲛⲓ ⲁⲓⲱⲛ ⲙ̈ ⲡⲟⲩⲟⲉⲓⲛ· ⲁⲩⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛ̈ ⲧⲙⲛ̈ⲧⲉⲣⲟ ⲛ̈ ⲙ̈ⲡⲛⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙ̈ⲓϫⲁⲏⲗ· ⲡⲉⲧ ϫⲓ ⲛ̈ ⲛⲉⲟⲩⲥⲓⲁ· ⲙⲛ̈ ⲛ̈ⲥⲟⲡⲥ̅ⲛ̈ ⲛ̈ ⲡⲣⲱⲙⲉ· ⲉⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ ⲙ̈ⲙⲟⲟⲩ· ⲙ̈ ⲡⲛⲟⲩⲧⲉ· ⲡ̅ⲣ̅ⲣⲟ ⲙ̈ ⲙⲉ ⲧⲥ̅ ⲡⲉϫⲥ·

ⲉⲕⲧⲁⲩ̅ⲟ̅ ⲙ̈ⲙⲟⲟⲩ ⲉ ⲣⲟⲛ· Ⲗⲩⲟⲩⲱⲱⲃ̈ ⲛ̈ⲥⲓ ⲡⲁⲣⲭⲱⲛ ⲉ̄ⲧⲉ ⲙⲓϫⲁⲏⲗ [ⲡⲉ] ⲉⲩϫⲱ ⲙ̈ⲙⲟⲥ ϫⲉ ϯⲛⲁϫⲱ ⲉ ⲣⲱⲧⲛ̈ ⲙ̈ ⲡⲁ ⲣⲁⲛ ⲙ̈ⲡ̈ ⲣⲁⲛ ⲙ̈ ⲡⲁ ϫⲟⲉⲓⲥ ⲡ̅ⲣ̅ⲣⲟ ⲙ̈ⲡ̈ ⲣⲁⲛ ⲛ̈ ⲧⲁ ⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲉⲱⲱϫⲉ ⲉ̄ⲧⲉⲧⲛ̈ⲟⲩⲱⲱⲉ ⲉ ⲉⲓⲙⲉ ⲥⲱⲧⲙ̈ ⲛ̈ⲧⲁⲧⲁⲙⲙⲱⲧⲛ̈· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲁⲣⲭⲱⲛ ⲛ̈ ⲛⲁ ⲧⲡⲉ ⲙ̈ⲡ̈ ⲛⲁ ⲡⲕⲁⲣ· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲁⲣⲭⲓ[ⲣ]ⲁⲧⲓⲕⲟⲥ ⲛ̈ ⲧⲥⲟⲙ ⲛ̈ ⲙ̈ⲡⲛⲧⲉ Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̈ ⲛⲁⲓⲱⲛ ⲙ̈ ⲡⲟⲩⲟⲉⲓⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲁⲧⲓⲁⲧⲟⲥ ⲉⲧ ⲥⲱⲧⲛ̈ ⲙ̈ ⲡⲟⲗⲉⲙⲟⲥ ⲣⲓⲟⲛ ⲙ̈ ⲡⲉⲕⲣ̅ⲣⲟ Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲥⲟⲗⲥ̅ⲗ ⲁⲩⲱ ⲡⲱⲟⲩⲱⲟⲩ ⲛ̈ ⲙ̈ⲡⲛⲧⲉ ⲙ̈ⲡ̈ ⲡⲕⲁⲣ· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲛⲁ ⲣⲟ ⲉⲧ ⲉⲣⲉ ⲙ̈ ⲙ̈ⲡⲧⲱⲁⲓⲣⲧⲛⲉ ⲙ̈ ⲡⲛⲟⲩⲧⲉ ⲛ̈ⲣⲛⲧⲉ· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛ̈ ⲧⲙⲛ̈ⲧⲉⲣⲟ ⲛ̈ ⲙ̈ⲡⲛⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲁⲣⲉ ⲉ ⲣⲁⲧⲉ̄ ⲛ̈ⲥⲁ ⲟⲩⲁⲗ· ⲙ̈ ⲡⲉⲓⲱⲧ ⲛ̈ⲛⲁⲩ ⲙ̈ⲙ̈ ⲁⲛⲟⲕ ⲡⲉ ⲙⲓϫⲁⲏⲗ ⲡⲉⲧ ϫⲓ ⲛ̈ ⲛⲥⲟⲡⲥ̅ⲛ̈ ⲙⲛ̈ ⲡⲉⲟⲩⲥⲓⲁ ⲉ̄ⲧⲟⲩⲡⲣⲟⲥⲉⲛⲉⲥⲕⲏ ⲙ̈ⲙⲟⲟⲩ ⲙ̈

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Oriental 7021. пенснр· анок пе ⲙⲓⲭⲁⲏⲗ· пет ⲙⲟⲟⲩⲉ ⲙⲡ
ⲣⲱⲙⲉ ⲛⲓⲙ· ере тетрелпіс ⲫⲙ ⲡⲛⲟⲩⲧⲉ· анок пе
ⲙⲓⲭⲁⲏⲗ· парханггелос· пет ⲇⲓⲁⲕⲟⲛⲉⲓ е
ⲧⲙⲡⲧⲣⲱⲙⲉ тнрс· ⲫⲛ отоүрот· ауω ет ⲇⲓⲁⲕⲟⲛⲉⲓ
е ⲣⲱⲧⲛ ⲭⲓⲛ тетⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲩⲁ теноү· ⲱ ⲁⲱⲣⲟⲑⲉⲟⲥ
Fol. 39 a ⲙⲡ ⲑⲉⲱⲡⲓⲥⲧⲏ· | ауω оⲩ ϯⲛⲁⲗⲟ ⲁⲛ· еϯⲁⲕⲱⲛⲉⲓ е
ⲟⲉ ⲣⲱⲧⲛ· ⲩⲁⲛ ϯⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ ⲙⲙⲱⲧⲛ ⲛ ⲡⲣⲣⲟ ⲛ ⲛⲁ
тпе· ⲙⲡ ⲛⲁ ⲡⲕⲁⲥ· епеі ⲁⲛ ⲁтетⲛⲇⲓⲁⲕⲱⲛⲉⲓ ⲛⲁⲓ
ⲣⲱ ⲙⲡ ⲡⲁ ⲭⲥ· ⲫⲛ оⲩⲟⲥ ⲛ ⲥⲟⲙ· ϯⲛⲁⲟⲩⲱⲧ ⲁⲛ е
ⲛетⲛⲟⲩⲥⲓⲁ· ⲙⲡ ⲛетⲡⲁⲥⲁⲡⲛ· ⲛⲁⲓ ⲉтетⲛϯ ⲙⲙⲟⲟⲩ
ⲛ ⲡⲛⲟⲩⲧⲉ· ⲫⲙ ⲛⲁ ⲣⲁⲓ· ⲙⲛ ⲛⲉⲓⲁⲣⲉ ⲣⲁⲁⲧ ⲛⲥⲁⲣ
ⲉⲓⲥⲱⲧⲙ е ⲣⲱⲧⲛ ⲫⲛ ⲛететⲛⲭⲱ ⲙⲙⲟⲟⲩ· ⲙⲡ ⲛетⲡⲣⲛⲧ
ⲣⲓ оⲩⲥⲟⲛ· е тⲃⲏⲏⲧ· е тⲃⲉ ⲡⲧⲱⲱⲩ ⲛ тепросфора·
ⲙⲡ тасапн· ⲉтетⲛϯ ⲙⲙⲟⲩ ⲫⲙ ⲛⲁ ⲣⲁⲓ ⲫⲙ ⲛⲁ ⲩⲁ·
ⲙⲛ ϯⲟⲩⲛⲧ· ⲙⲙⲱⲧⲛ ⲛ ⲡⲓⲁⲩ· ⲛⲧⲁ тетⲡⲣⲩⲓⲙⲉ·
ⲉтетⲛⲥⲟⲡⲥⲛ ⲙⲙⲟⲩ· ⲭⲉ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ауω ⲛⲧ
соⲡⲥⲛ ⲛ ⲡⲓⲟⲩⲧⲉ е ⲭⲱⲛ· ⲛⲧⲣⲟⲟⲛⲉⲓ е ⲃⲟⲗ

Oriental 6781. ⲡⲓⲟⲩⲧⲉ пенрро· Анок пе ⲙⲓⲭⲁⲏⲗ· пет ⲙⲟⲟⲩⲉ
ⲙⲡ ⲣⲱⲙⲉ ⲛⲓⲙ ере тетрелпіс ⲫⲓ ⲡⲓⲟⲩⲧⲉ Анок
пе ⲙⲓⲭⲁⲏⲗ парханггелос ет ⲇⲓⲁⲕⲟⲛⲉⲓ ⲉ ⲧⲙⲡⲧ-
ⲣⲱⲙⲉ тнрс ⲫⲛ отоүрот· ауω анок пет ⲇⲓⲁⲕⲟⲛⲉⲓ
е ⲣⲱⲧⲛ ⲭⲓⲛ тетⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲩⲁ теноү ⲱ ⲁⲱⲣⲟⲑⲉⲟⲥ·
ⲙⲡ ⲑⲉⲱⲡⲓⲥⲧⲏ· ауω ⲛ ϯⲛⲁⲗⲟ ⲁⲛ ⲉⲓⲁⲓⲁⲕⲟⲛⲉⲓ |
Fol. 23 a е ⲣⲱⲧⲛ· ⲩⲁⲛ тапросⲉⲛⲉⲥⲕⲏ ⲙⲙⲱⲧⲛ ⲛ ⲡⲣⲣⲟ· ⲛ
ⲛⲍ ⲛⲁ тпе ⲙⲡ ⲛⲁ ⲡⲕⲁⲥ Спеі ⲁⲛ ⲁтетⲛⲇⲓⲁⲕⲟⲛⲉⲓ ⲛⲁⲓ
ⲣⲱⲧ· ⲙⲡ ⲛⲁ ⲭⲟⲉⲓⲥ ⲫⲛ оⲩⲟⲥ ⲛ ⲥⲟⲙ ⲙⲛ ⲉⲓⲟⲃⲱ е
ⲛетⲛⲟⲩⲥⲓⲁ ⲙⲡ ⲛетⲡⲁⲥⲁⲡⲛ· ⲉтетⲛⲉⲙⲉ ⲙⲙⲟⲟⲩ
ⲛ ⲡⲛⲟⲩⲧⲉ ⲫⲙ ⲛⲁ ⲣⲁⲓ· ⲙⲛ ⲛⲉⲓⲁⲣⲉ ⲣⲁⲧ ⲁⲛ ⲛⲥⲁⲣ
ⲉⲓⲥⲱⲧⲙ е ⲣⲱⲧⲛ· ⲫⲛ ⲛететⲛⲭⲱ ⲙⲙⲟⲟⲩ ⲙⲡ ⲛетⲡ-
ⲉⲣⲛⲧ· е тⲃⲉ тепросфора ⲛ ⲡⲩⲁ· ⲙⲛ ⲉⲓⲟⲩⲉ ⲙ-
ⲙⲱⲧⲛ ⲛ ⲡⲓⲁⲩ· ⲉтетⲛⲣⲩⲓⲙⲉ ауω ⲉтетⲛⲥⲟⲡⲥⲛ
ⲙⲙⲟⲓ· ⲭⲉ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ ⲡⲓⲟⲩⲧⲉ ⲛⲧⲣⲟⲟⲛⲉⲓ е

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ⲡ ⲡⲁⲧ ⲉⲥⲟⲩⲱϣⲛ̄ ⲛ̄ⲥⲓ ⲧⲉⲟⲩⲥⲓⲁ ⲙ̄ⲙ̄ ⲧⲁⲝⲁⲡⲏ· ⲡ Oriental 7021.
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲛ ⲛ̄ ⲧⲛⲁⲩ ⲉ ⲣⲱⲧⲛ̄ ⲁⲛ ⲡ ⲡⲛⲁⲩ
ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲧ ⲉ ⲃⲟⲗ· ⲛ̄ ⲛⲉⲧⲛ̄ⲣⲃⲥⲱ· ⲛ̄ ⲥⲩⲛⲁⲝⲉ·
ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲥ ⲉ ⲃⲟⲗ ϩⲁ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲡ ⲡⲁ ⲯⲁ· ⲧ-
ϫⲱ ⲙ̄ⲙⲟⲥ ⲙⲛⲧⲛ̄· ⲭⲉ ⲧ ⲛ̄ⲙ̄ⲙⲛⲧⲛ̄ ϩⲓ̄ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ·
ⲁⲩⲱ ⲛⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲧⲁⲁⲩ· ⲭⲓⲙ ⲧⲉⲧⲛ̄ⲙ̄ⲛ̄ⲧⲕⲟⲩⲓ ϩⲓ̄ ⲡⲁ
ⲣⲁⲛ· ⲛ̄ ⲧⲟⲃⲯ̄ ⲁⲛ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲁⲗⲗⲁ ⲁⲓⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ
ⲙ̄ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲡ ⲡⲓⲟⲩⲧⲉ ϩⲁ ⲣⲱⲧⲛ̄ ϩⲓ̄
ⲟⲩⲙⲉ | ⲗⲓⲝⲓ ⲛ̄ ⲛⲉⲧⲛ̄ⲑⲩⲥⲓⲁ· ⲛ̄ ⲧⲟⲟⲧⲛ̄ⲧⲧⲛ̄ ϩⲓ̄ ⲟⲩⲙⲉ· Fol. 39 b
ⲙ̄ⲙ ⲛⲉⲧⲛ̄ϩⲱⲣⲟⲛ· ⲛ̄ⲑⲉ ⲛ̄ ⲛⲁ ⲁⲃⲉⲗ· ⲭⲉ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ 30
ϩⲓ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· Ⲓ̅Ⲏ̅ ϩⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲛⲁⲓⲁⲧ
ⲧⲏⲧⲛ̄· ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲥⲛⲁⲯⲱⲡⲉ ⲙ̄ⲙⲱⲧⲛ̄ ⲕⲁⲧⲁ
ⲑⲉ ⲉⲧ ⲥⲛϩ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ· ⲡ ⲡⲉⲧⲡⲣⲁⲛ· ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲡ ⲡⲉⲧⲛ̄ ⲕⲉ ⲥⲙⲟⲩ· ϩⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲡⲉ ⲡϩⲱⲣⲟⲛ ⲡ
ⲡⲓⲟⲩⲧⲉ· ⲑⲉⲟⲡⲓⲥⲧⲏ ϩⲱⲱⲥ· ⲧⲉⲧ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ· ⲉ
ⲡⲓⲟⲩⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ· ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉ-
ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲕⲁⲁϥ· ⲙⲛⲧⲛ̄ ⲡ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲛ̄ ⲙⲁⲣⲣⲱ

ϩⲟⲗ· ⲡ ⲡⲁⲧ ⲉⲥⲱϣⲛ̄ ϩⲓ̄ ⲡⲉⲛⲛⲓ ⲛ̄ⲥⲓ ⲧⲉⲟⲩⲥⲓⲁ· ⲙ̄ⲙ̄ Oriental 6781.
ⲧⲁⲝⲁⲡⲏ ⲡ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲛ ⲛ̄ ⲧⲛⲁⲩ ⲉ ⲣⲱⲧⲛ̄ ⲁⲛ
ⲡ ⲡⲛⲁⲩ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲧⲓ ⲛⲉⲧⲛ̄ⲣⲃⲥⲱ ⲛ̄ ⲥⲩⲛⲁⲝⲉ ⲉ ⲃⲟⲗ
ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲥ ϩⲁ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ϩⲓ̄ ⲡⲁ ⲯⲁ· ⲧⲓϫⲱ ⲙ̄-
ⲙⲟⲥ ⲙⲛⲧⲛ̄· ⲭⲉ ⲧⲓ ⲛ̄ⲙ̄ⲙⲛⲧⲛ̄ ϩⲓ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ
ⲛⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ⲭⲓⲙ ⲧⲉⲧⲛ̄ⲙ̄ⲛ̄ⲧⲕⲟⲩⲓ· ϩⲓ̄ ⲡⲁ ⲣⲁⲛ
ⲛ̄ ⲧⲟⲃⲯ̄ ⲁⲛ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲁⲗⲗⲁ ⲁⲓⲡⲣⲟⲥⲉⲛⲉⲥⲕⲏ
ⲙ̄ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲡ ⲡⲓⲟⲩⲧⲉ ϩⲁ ⲣⲱⲧⲛ̄ ϩⲓ̄ ⲟⲩⲙⲉ· ⲗⲓⲝⲓ
ⲛ̄ ⲛⲉⲑⲩⲥⲓⲁ ⲛ̄ ⲧⲟⲟⲧ ⲧⲏⲧⲛ̄· ⲙ̄ⲙ̄ ⲛⲉϩⲱⲣⲟⲛ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲁ
ⲁⲃⲉⲗ· ⲙ̄ⲙ̄ ⲛⲱⲣⲉ ⲙ̄ⲙ̄ ⲧⲉⲟⲩⲥⲓⲁ ⲛ̄ ⲁⲃⲣⲁϩⲁⲙ· ⲭⲉ ⲁⲧⲉⲧⲛ̄-
ⲧⲁⲁⲩ ϩⲓ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· Ⲓ̅Ⲏ̅ ϩⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ·
ⲛⲁⲓⲁⲧ ⲧⲏⲧⲛ̄ ⲁⲩⲱ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲁⲩⲯⲱⲡⲉ ⲙ̄ⲙⲱⲧⲛ̄
ⲕⲉ ⲕⲁⲧⲁ ⲑⲉ ⲡ ⲡⲉⲧⲡⲣⲁⲛ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲡ ⲡⲉⲧⲛ̄
ⲕⲉ ⲥⲙⲟⲩ· ϩⲱⲣⲟⲑⲉⲟⲥ ⲡⲉ ⲡϩⲱⲣⲟⲛ ⲡ ⲡⲓⲟⲩⲧⲉ·
ⲑⲉⲱⲡⲓⲥⲧⲏ ϩⲱⲱⲥ ⲧⲉⲧ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲓⲟⲩⲧⲉ· ⲁⲛⲟⲕ Fol. 23 b
ⲡⲉ ⲙⲓⲭⲁⲏⲗ | ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲕⲁⲁϥ ⲙⲛ

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Oriental 7021. пиоуте:—анок пе ⲙⲓⲭⲁⲏⲗ· пентаⲥⲭⲓ ⲛ̄ нетⲛ̄-
ⲯⲩⲏⲗ· ⲙⲛ̄ нетⲛ̄θⲩⲥⲓа· ⲙⲛ̄ нетⲛ̄ⲣⲉⲙⲛⲧ· є ⲣⲁⲓ
ⲯа пиоуте· ⲛ̄ⲑⲉ ⲛ̄ коⲣⲓⲛⲑⲓⲟⲥ ⲙ̄ ⲡеоуоеⲓⲱ· ⲁⲩⲱ
ⲟⲛ ⲛⲉ коⲣⲓⲛⲑⲓⲟⲥ· анок ⲁⲓⲃⲱⲕ ⲯа ⲣⲟⲩ· ⲁⲓⲧⲥⲁⲃⲟⲩ
є ⲧⲉⲣⲓⲛ· ⲙ̄ ⲡⲟⲩⲭⲁⲓ ⲉⲧⲉ ⲡⲃⲁⲡⲧⲥⲙⲁ ⲡⲉⲓⲧ ⲁⲩ-
ⲫⲟⲣⲉⲓ ⲙⲙⲟⲩ ⲣⲓⲧⲛ̄ петрос· ⲙ̄ⲡⲉⲣ ⲣ̄ ⲣⲟⲧⲉ· ⲫⲟⲩⲛⲛⲧ
ⲙⲙⲱⲧⲛ̄ ⲁⲛ· ⲕⲁⲧⲁ ⲑⲉ ⲣⲱⲧ ⲧⲛⲧⲧⲛ̄· ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲣⲱⲙ
є ⲣⲟⲓ ⲙⲛ̄ ⲡⲁ ⲭ̄ⲥ̄:—ⲉⲡⲉⲓ ⲁⲛ ⲫⲥⲏⲥ ⲭⲉ ⲣⲱⲙ є ⲣⲟⲩⲛ є
пиоуте· ⲧⲁⲣⲉⲥⲣⲱⲙ є ⲣⲟⲩⲛ· є ⲣⲱⲧⲛ̄:—ⲧⲉⲛⲟⲩ ⲱ
ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲁⲓ ⲙⲛⲧⲛ̄ ⲛ̄ ⲟⲩⲥⲟⲙ· ⲧⲱⲟⲩⲛ
Fol. 40 a ⲁⲣⲉ ⲣⲁⲧ|ⲧⲛⲧⲧⲛ̄· ⲁⲓ ⲛ̄ ⲛⲓ ⲁⲱⲣⲟⲛ ⲙⲛⲧⲛ̄ ⲣⲛ̄ ⲛⲁⲥⲓⲭ·
ⲟⲍ ⲉⲡⲉⲓ ⲁⲛ ⲁⲓⲟⲩⲱ· ⲉⲓⲭⲱ ⲙⲙⲟⲥ· ⲙⲛⲧⲛ̄ ⲭⲉ ⲣⲉⲙⲙⲛⲥⲉ
ⲛⲉ ⲛⲁⲓ· ⲁⲩⲱ ⲉⲧⲉⲡⲯⲁⲓⲡⲱⲟⲩⲉ ⲉ ⲃⲟⲗ· ⲣⲛ̄ ⲡⲉⲓ ⲃⲓⲟⲥ·
ⲧⲛⲁⲧ ⲙⲛⲧⲛ̄ ⲙ̄ ⲡⲕⲉⲫⲁⲗⲓⲟⲛ ⲣⲛ̄ ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ· ⲛ̄
ⲧⲡⲉ· ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ⲁⲓⲟⲩⲱ ⲥⲁⲣ
ⲉⲓⲭⲓ ⲛ̄ⲧⲙⲧⲧⲛ̄ ⲛ̄ⲣⲙⲟⲩ· ⲛ̄ ⲧⲟⲟⲧϥ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· є ⲡⲙⲁ
ⲛ̄ ⲛⲉⲧⲛ̄ⲑⲩⲥⲓⲁ· ⲙⲛ̄ ⲛⲉⲧⲛ̄ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙⲛ̄ ⲛⲉⲧⲛ̄-

Oriental 6781. ⲙⲛⲧⲛ̄ ⲙ̄ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲛ̄ⲛⲁⲣⲭⲏ̄ ⲡⲓⲟⲩⲧⲉ· ⲁⲛⲟⲕ
ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁⲫⲓ ⲛ̄ⲛⲉⲧⲛ̄ⲯⲩⲏⲗ ⲙⲛ̄ ⲛⲉⲧⲛ̄-
ⲑⲩⲥⲓⲁ· ⲙⲛ̄ ⲛⲉⲧⲛ̄ⲣⲉⲙⲛⲧ є ⲣⲁⲓ ⲯа пиоуте ⲛ̄ⲑⲉ ⲛ̄
коⲣⲓⲛⲑⲓⲟⲥ· ⲁⲓⲃⲱⲕ ⲯа ⲣⲟⲩ ⲁⲓⲧⲥⲁⲃⲟⲩ є ⲧⲉⲣⲓⲛ ⲙ̄ ⲡⲟⲩ-
ⲭⲁⲓ· є ⲧⲃⲉ ⲭⲉ ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲡⲉⲓⲧ ⲁⲫⲫⲟⲣⲉⲓ ⲙⲙⲟⲩ ⲣⲓⲧⲛ̄
петрос· ⲙ̄ⲡⲣ̄ ⲣ̄ ⲣⲟⲧⲉ ⲧⲓⲟⲩⲛⲛⲧ ⲙⲙⲱⲧⲛ̄ ⲁⲛ· ⲕⲁⲧⲁ
ⲑⲉ ⲣⲱⲧ ⲧⲛⲧⲧⲛ̄ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲣⲱⲙ є ⲣⲟⲓ ⲙⲛ̄ ⲡⲁ ⲭⲟⲉⲓⲥ
ⲉⲡⲉⲓ ⲁⲛ ⲫⲥⲏⲥ ⲭⲉ ⲣⲱⲙ є ⲣⲟⲩⲛ є пиоуте ⲧⲁⲣⲉⲥⲣⲱⲙ
є ⲣⲟⲩⲛ є ⲣⲱⲧⲛ̄ Тенот ⲥⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ· ⲙⲛ̄ ⲑⲉⲱ-
ⲡⲓⲥⲧⲏ· ⲁⲓ ⲙⲛⲧⲛ̄ ⲉ̄ⲛⲟⲩⲥⲟⲙ· ⲧⲱⲟⲩⲛ ⲁ̄ⲣⲉ ⲉⲣⲁⲧ
ⲧⲛⲧⲧⲛ̄ ⲁⲓ ⲙⲛⲧⲛ̄ ⲛ̄ ⲛⲉⲓ ⲁⲱⲣⲟⲛ ⲣⲛ̄ ⲛⲁⲥⲓⲭ Ⲉⲡⲉⲓ ⲁⲛ
ⲁⲓⲟⲩⲱ̄ ⲉⲓⲭⲱ ⲙⲙⲟⲥ ⲙⲛⲧⲛ̄ ⲭⲉ ⲣⲉⲙⲙⲛⲥⲉ ⲛⲉ ⲛⲁⲓ· ⲁⲩⲱ
ⲉⲧⲉⲧⲛ̄ⲯⲁⲓⲡⲱⲟⲩⲉ ⲉ ⲃⲟⲗ· ⲣⲛ̄ ⲡⲉⲓ ⲃⲓⲟⲥ· ⲧⲙⲁⲧ ⲙⲛⲧⲛ̄
ⲙ̄ ⲡⲕⲉⲫⲁⲗⲓⲟⲛ· ⲣⲛ̄ ⲑⲓⲉⲗⲏⲙ ⲛ̄ ⲧⲡⲉ· ⲧⲡⲟⲗⲓⲥ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ⲁⲓⲟⲩⲱ̄ ⲥⲁⲣ ⲉⲓⲭⲓ ⲙⲙⲱⲧⲛ̄ ⲛ̄ ⲣⲙⲟⲩ
ⲛ̄ ⲧⲟⲟⲧϥ ⲙ̄ ⲡⲓⲟⲩⲧⲉ є ⲡⲙⲁ ⲛ̄ нетⲛ̄ⲑⲩⲥⲓⲁ· ⲙⲛ̄ нетⲛ̄-

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ⲁⲩⲁⲑⲟⲛ· Ⲛⲁⲓ ⲁⲉ ⲡ̅ ⲧⲉⲣ ⲫ̅ⲭ̅ⲟⲟⲩ ⲛⲁⲩ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲏ- Oriental 7021.
ⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲉⲧⲙⲛ̅ⲧ ⲉ ⲃⲟⲗ ⲉⲣⲁ̅ⲛ̅ ⲡⲛⲁⲣ·
ⲛ̅ⲑⲉ ⲛ̅ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁⲩⲁⲙⲁⲣⲧⲉ ⲡ̅ ⲛⲉⲩⲥⲓⲧ· ⲁⲩⲧⲟⲩ-
ⲛⲟⲥⲟⲩ· ⲁⲩⲛⲟⲩⲧⲉ ⲡ̅ ⲑⲟⲧⲉ ⲛ̅ⲥⲁ ⲃⲟⲗ· ⲙ̅ⲙⲟⲟⲩ· ⲁⲩ†
ⲛⲁⲩ ⲡ̅ ⲛ̅ⲛⲟⲩⲃ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲉⲃⲉ ⲛ̅ⲛⲉⲧⲱⲭⲡ̅· ⲟⲩⲁⲉ
ⲛ̅ⲛⲉⲧⲩⲱⲱⲧ· ⲟⲩⲁⲉ ⲡ̅ ⲛⲉⲧⲡ̅ⲣ ⲫⲁⲛ ⲡ̅ ⲗⲁⲁⲩ· ⲡ̅ ⲁⲫⲁ-
ⲑⲟⲛ· ⲟⲩⲁⲉ ⲡ̅ ⲛⲉⲧⲛ̅ⲉ̈ⲓ ⲉ ⲡⲁⲣⲟⲩ· ⲫ̅ⲛ̅ ⲛⲉⲧⲛ̅ⲟⲩⲥⲓⲁ·
ⲙ̅ⲙ̅ ⲛⲉⲧⲛ̅ⲁⲫⲁⲡⲏ· ⲭⲙ̅ ⲡⲟⲟⲩ· ⲱⲁⲛ ⲧⲉⲧⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ·
ⲡ̅ ⲡⲓⲁ ⲫ̅ⲛ̅ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲉⲛⲁⲛⲟⲩⲥ· ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛ̅ⲭⲱⲕ
ⲉ ⲃⲟⲗ· ⲡ̅ ⲛⲉⲧⲡ̅ⲣⲁⲱⲉ· ⲛ̅ⲧⲉⲧⲛ̅ⲕⲱ ⲉ ⲃⲟⲗ· ⲛ̅ ⲛⲉⲥⲛⲏⲩ·
ⲛ̅ⲧⲁⲩⲉ̈ⲓ ⲱⲁ ⲣⲱⲧⲏ ⲫ̅ⲛ̅ ⲛⲁ ⲡ̅|ⲙⲉⲉⲩⲉ· ⲙ̅ⲡ̅ ⲧⲛ̅ⲛⲟⲟⲩ Fol. 40 b
ⲧⲁⲥⲟⲩ· ⲡ̅ ⲛⲉⲥⲟⲟⲩ· ⲙ̅ⲙ̅ ⲡⲧⲉⲃ̅ⲧ· ⲁⲩⲱ ⲙ̅ⲡ̅ ⲥⲱⲧⲉ ⲡ̅ ⲟⲛ
ⲧⲉⲱⲩⲧⲛⲓ· ⲁⲩⲱ ⲡⲩⲟⲙⲛ̅ⲧ ⲛ̅ⲧⲩⲉ· ⲡ̅ⲣⲟⲗⲟⲕⲟⲧ†ⲛⲟⲥ·
ⲙ̅ⲙ̅ ⲡⲕⲉ ⲩⲟⲙⲛ̅ⲧ ⲛ̅ⲧⲉⲣⲙⲛⲥⲓⲟⲛ· ⲁⲩⲱ ⲉⲣⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ·
ⲫⲓ ⲭⲱⲟⲩ· ⲉⲧⲧⲟⲟⲃⲉ ⲫ̅ⲛ̅ ⲡⲣⲁⲛ ⲡ̅ ⲡⲉ̈ⲱⲧ· ⲙ̅ⲡ̅ ⲡⲱⲛⲣⲉ·
ⲙ̅ⲡ̅ ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲟⲩⲙⲛ̅ⲧⲛⲟⲩⲧⲉ ⲛ̅ ⲟⲩⲱⲧ ⲉⲥⲭⲓⲕ

ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙ̅ⲡ̅ ⲛⲉⲧⲡⲁⲥⲁⲑⲟⲛ· Ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣⲉ Oriental 6781.
ⲫ̅ⲭ̅ⲟⲟⲩ ⲛⲁⲩ· ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲧⲙⲛ̅ⲧ
ⲉ ⲃⲟⲗ ⲉⲣⲁ̅ⲛ̅ ⲡⲛⲁⲣ ⲛ̅ⲑⲉ ⲛ̅ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁⲩⲁⲙⲁⲣⲧⲉ
ⲛ̅ ⲛⲉⲩⲥⲓⲧ· ⲁⲩⲧⲟⲩⲛⲟⲥⲟⲩ· ⲁⲩⲛⲟⲩⲧⲉ ⲛ̅ ⲑⲟⲧⲉ ⲛ̅ ⲥⲁ
ⲃⲟⲗ ⲙ̅ⲙⲟⲟⲩ· ⲁⲩ† ⲛⲁⲩ ⲛ̅ⲛⲟⲩⲃ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲉⲃⲉ
ⲛ̅ⲛⲉⲧⲱⲭⲡ̅ ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲧⲩⲱⲱⲧ· ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲧⲡ̅ⲣ ⲫⲁⲛ ⲛ̅
ⲗⲁⲁⲩ ⲛ̅ ⲁⲫⲁⲑⲱⲛ· ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲧⲛ̅ⲉ̈ⲓ ⲉ ⲡⲁⲣⲟⲩ ⲫ̅ⲛ̅ ⲛⲉⲧⲛ̅-
ⲟⲩⲥⲓⲁ· ⲙ̅ⲙ̅ ⲛⲉⲧⲛ̅ ⲁⲫⲁⲡⲏ ⲭⲙ̅ ⲙ̅ⲡⲟⲟⲩ ⲱⲁ ⲛⲉⲧⲛ̅ⲭⲱⲕ
ⲉ ⲃⲟⲗ· Ⲧⲱⲟⲩⲛ ⲥⲉ ⲧⲉⲛⲟⲩ ⲛ̅ⲧⲉⲧⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲡ̅ ⲡⲱⲁ
ⲫ̅ⲛ̅ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲉⲛⲁⲛⲟⲩⲥ | ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲡ̅ Fol. 24 a
ⲛⲉⲧⲡⲣⲁⲱⲉ· ⲛ̅ⲧⲉⲧⲛ̅ⲕⲱ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲥⲛⲏⲩ ⲛ̅ⲧⲁⲩⲉ̈ⲓ ⲱⲁ ⲛ̅ⲑⲉ
ⲣⲱⲧⲏ· ⲫ̅ⲛ̅ ⲛⲁ ⲡ̅ ⲙⲉⲉⲩⲉ· ⲙ̅ⲡ̅ ⲧⲛ̅ⲛⲟⲟⲩ ⲧⲁⲥⲟⲩ ⲡ̅ ⲛⲉⲥⲟⲟⲩ·
ⲙ̅ⲡ̅ ⲧⲁ ⲡⲧⲃ̅ⲧ· ⲁⲩⲱ ⲙ̅ⲡ̅ ⲥⲱⲧⲉ ⲛ̅ ⲧⲉⲱⲩⲧⲛⲓ· ⲁⲩⲱ ⲡⲩⲟⲙⲛ̅ⲧ
ⲛ̅ⲧⲩⲉ ⲡ̅ⲣⲟⲗⲟⲕⲟⲧ̈ⲛⲟⲥ· ⲙ̅ⲡ̅ ⲡⲕⲉ ⲩⲟⲙⲛ̅ⲧ ⲛ̅ⲧⲛⲣⲙⲛⲥⲓⲟⲛ·
ⲁⲩⲱ ⲉⲣⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲫⲓ ⲭⲱⲟⲩ ⲉⲧⲧⲟⲟⲃⲉ· ⲫ̅ⲛ̅ ⲡⲣⲁⲛ
ⲛ̅ ⲡⲉ̈ⲱⲧ ⲙ̅ⲡ̅ ⲡⲱⲛⲣⲉ ⲙ̅ⲡ̅ ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲟⲩⲙⲛ̅ⲧ-
ⲛⲟⲩⲧⲉ ⲛ̅ ⲟⲩⲱⲧ ⲉⲥⲭⲓⲕ ⲉ ⲃⲟⲗ· Ⲛⲁⲓ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲫ̅ⲭ̅ⲟⲟⲩ

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Oriental 7021. ϵ ϧολ · Ναι ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲭ̄ⲥ̄ⲟⲟⲩ ⲛⲁⲩ · ⲁⲩϯ ⲛⲁⲩ ⲛ̄
ϯⲣⲛⲓⲛ · ⲁⲥϧⲱⲕ ϵ ⲣⲁⲓ ϵ ⲙ̄ⲡⲛⲩⲉ · ⲣ̄ⲛ̄ ⲟⲩⲉⲟⲟⲩ · ⲙⲛ̄
ⲛⲉⲥⲁⲥⲥⲉⲗⲟⲥ ⲧⲓⲣⲟⲩ ⲙ̄ⲙⲁⲁⲩ · ⲉⲣⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲛ̄
ⲑⲉⲟⲡⲓⲥⲧⲏ · ⲥⲱⲙⲧ̄ ⲛ̄ⲥⲱⲩ · ⲙⲁⲓⲛⲧ ⲉⲩϧⲱⲕ ϵ ⲣⲁⲓ ϵ
ⲧⲡⲉ · ⲣ̄ⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲓ ⲣⲁⲙⲏⲛⲓ · Ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲙⲛ̄
ⲑⲉⲟⲡⲓⲥⲧⲏ · ⲧⲉϥⲥⲣⲓⲙⲉ · ⲁⲧⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲣⲭⲱⲛ ϵ
ⲧⲟⲟⲧⲟⲩ · ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ
ⲁⲩϧⲱⲕ ϵ ϧⲟⲗ ⲙ̄ ⲡⲙⲁ ⲣ̄ⲛ̄ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲉⲛⲁⲟⲩⲥ
ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟ̄ ϵ ϧⲟⲗ · ⲙ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟⲥ
ⲣ̄ⲛ̄ ⲭⲉⲛⲟⲩⲥⲓⲁ · ⲙⲛ̄ ⲭⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ · ⲣⲙ̄ ⲡⲣⲁⲛ · ⲙ̄
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ · ⲙⲡⲁ ⲡⲉϩⲟⲟⲩ
ⲙ̄ ⲡⲉⲧⲭⲱⲕ ϵ ϧⲟⲗ · Ⲁⲩⲱ ⲙ̄ⲙⲉⲣⲓⲧⲉ ⲁⲧⲉⲧⲛ̄ⲡⲗⲏⲣⲟ-
Fol. 41 a ⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲉⲭⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲥⲟⲧⲙⲟⲩ ⲧⲓⲣⲟⲩ
οθ ⲧⲉⲛⲟⲩ · ⲁⲣⲁ ⲙ̄ⲡⲉ ⲛⲓ ⲁⲓⲛⲓⲙⲁ ⲣⲱⲙⲉ · ϵ ⲧⲉⲧ ⲡⲉⲧⲛ̄ⲣⲛⲧ
Ⲁⲣⲁ ⲧⲉⲧⲛⲁϩⲟⲟⲩ ⲟⲛ ϵ ϯ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̄ ⲡⲙⲁ ⲙ̄
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲣⲁ ⲁⲧⲉⲧⲛ̄-
ⲑⲁⲣⲉⲓ ⲉⲭⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ⲣⲙ̄ ⲡⲙⲁ ⲙ̄ ⲡⲁⲣⲭ

Oriental 6781. ⲛⲁⲩ ⲁⲩϯ ⲛⲁⲩ ⲛ̄ ϯⲣⲛⲓⲛ ⲁⲥϧⲱⲕ ϵ ⲣⲁⲓ ⲙ̄ ⲡⲛⲩⲉ ⲣⲛ̄
ⲟⲩⲉⲟⲟⲩ ⲙⲛ̄ ⲛⲉⲥⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲣⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ
ⲙⲛ̄ ⲑⲉⲟ̄ⲡⲓⲥⲧⲏ ⲥⲱⲙⲧ̄ ⲛ̄ⲥⲱⲩ · ⲙⲁⲓⲛⲧ ⲉⲩϧⲱⲕ ϵ ⲣⲁ
ϵ̄ ⲧⲡⲉ̄ ⲣⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲓ ⲣⲁⲙⲏⲛⲓ · ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲙⲛ̄
ⲑⲉⲟ̄ⲡⲓⲥⲧⲏ · ⲁⲧⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲣⲭⲱⲛ ϵ ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲥ
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲩϧⲱⲕ ϵ ϧⲟⲗ
ⲙ̄ ⲡⲙⲁ · ⲣⲛ̄ ⲟⲩⲥⲡⲟⲩⲁⲛ · ⲉⲛⲁⲟⲩⲥ · ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲕⲁ
ⲧⲟⲟⲧⲟⲩ ϵ ϧⲟⲗ ⲙ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟⲩ ⲣⲛ̄ ⲭⲉⲛⲟⲩⲥⲓⲁ
ⲙⲛ̄ ⲭⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ · ⲣⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ · ⲙⲡⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉⲧⲭⲱⲕ ϵ ϧⲟⲗ · Ⲁⲣⲁ
ⲛⲁⲙⲉⲣⲁⲧⲉ · ⲁⲧⲉⲧⲛ̄ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩⲕⲟⲩⲓ · ⲉⲭⲛ̄ ⲛⲉ
ⲛⲧ ⲁⲧⲉⲧⲛ̄ⲥⲟⲧⲙⲟⲩ ⲧⲓⲣⲟⲩ · ⲁⲣⲁ ⲙ̄ⲡⲉ ⲛⲓ ⲁⲓⲛⲓⲙⲁ ⲧⲛ
ⲣⲟⲩ ⲣⲱⲙⲉ ϵ ⲧⲉⲧ ⲡⲉⲧⲛ̄ⲣⲛⲧ · ⲁⲣⲁ ⲉⲧⲉⲧⲛ̄ⲁϩⲛⲁⲩ ⲟⲛ ϵ ⲧ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̄ ⲡⲙⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲁⲣⲁ ⲁⲧⲉⲧⲛ̄ⲑⲁⲣⲉⲓ ⲉⲭⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ⲣⲙ̄ ⲡⲙⲁ
ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲉ ⲭⲛⲁ

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ⲁⲣⲭⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙ̈ⲓⲭⲁⲏⲗ· ⲭⲉ ϥⲛⲁⲧⲁⲁⲩ ⲙⲛ̄ⲧ̄ Oriental 7021.
ⲙ̄ⲡ̄ ⲧⲉⲩⲙⲛⲥⲉ:—Ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲥⲁⲣ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲧⲛⲟⲥ ⲛ̄ ⲁⲱⲣⲉⲁ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲛ̄ⲧⲁⲥⲧⲁⲣⲉ
ⲡⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲱⲣⲟⲑⲉⲟⲥ· ⲙⲛ̄ⲧ̄ ⲧⲉϥⲥⲣⲙⲙⲉ
ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲭⲉ ⲏ ⲧⲉⲣ ⲟⲩⲥⲟⲩⲧⲱⲛ ⲧⲉⲩⲣⲏⲧ ⲉ ⲣⲟⲩⲓ ⲉ
ⲡⲓⲟⲩⲧⲉ· ⲙⲛ̄ⲧ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙ̈ⲓⲭⲁⲏⲗ·
ⲁ ⲡⲓⲟⲩⲧⲉ ⲣⲱⲟϥ ⲥⲟⲩⲧⲱⲛ ⲧⲉϥⲁⲥⲁⲡⲏ· ⲉ ⲣⲟⲩⲓ ⲉ
ⲣⲟⲟⲩ· ⲁϥⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲩ ⲙ̄ ⲡⲉϥⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲙ̈ⲓⲭⲁⲏⲗ· ⲁϥⲥⲟⲃⲧⲉ ⲛⲁⲩ ⲛ̄ ⲟⲩⲛⲟⲥ ⲙ̄ ⲙⲡⲧⲣⲙⲙⲁⲟ·
ⲛ̄ ⲁⲧ ⲱϩⲛ̄·:—ⲙⲛ̄ⲧ̄ ⲡⲕⲉ ⲥⲟⲗⲥⲗ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲙⲙⲁⲟ ⲛ̄
ⲙ̄ⲡⲛⲧⲉ· Ⲁⲛⲟⲛ ⲇⲉ ⲣⲱⲟⲛ· ⲱ̄ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲁⲧⲱ
ⲛⲁⲥⲓⲛⲧ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲛⲉⲙⲉ· ⲣⲛ̄ ⲟⲩⲙⲉ· ⲭⲉ ⲙ̄ⲡⲕⲁ
ⲙⲙⲉ· ⲉⲙⲛⲁⲧⲁⲁⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲙ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲧⲙ̄ⲡⲁϩⲓⲧⲟⲩ· ⲙⲛ̄ⲧ̄ ⲡⲉⲧⲕⲱⲃ ⲣⲙ̄
ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲙ̄ⲡⲁⲧ ⲙ̄ⲡⲱϥ ⲣⲱ ⲉ ⲛⲁ ⲙ̄ⲡⲛⲧⲉ· Ⲧⲉⲛⲟⲩ Fol. 41 b
ⲥⲉ ⲱ̄ ⲡⲁⲕⲣⲟⲁⲧⲛⲥ ⲙ̄ⲡⲣ̄ ϩⲛⲁⲁⲩ ⲉ ☩ ⲕⲁⲧⲁ ⲧⲉⲛⲥⲟⲙ· ⲛ̄
ⲉⲛⲥⲟⲟⲩⲛ· ⲭⲉ ⲡⲉⲧ ⲙ̄ⲡⲁⲧⲁⲁϥ· ⲙ̄ ⲡⲁⲣϩⲁⲅⲅⲉⲗⲟⲥ·

ⲧⲁⲁⲩ ⲙⲛ̄ⲧ̄ ⲙ̄ⲡ̄ ⲧⲉⲩⲙⲛⲛⲥⲉ· Ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲥⲁⲣ ⲱ̄ ⲛⲁⲙⲉ- Oriental 6781.
ⲣⲁⲧⲉ· ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲧⲛⲟⲥ ⲛ̄ ⲁⲱⲣⲉⲁ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲛ̄ⲧⲁⲥ-
ⲧⲁⲣⲉ ⲡⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁϩ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲛ̄ⲧ̄ ⲧⲉϥⲥⲣⲙⲙⲉ
ⲑⲉⲱⲡⲓⲥⲧⲏ ⲭⲉ ⲏ ⲧⲉⲣ ⲟⲩⲥⲟⲩⲧⲱⲛ ⲙ̄ⲙ̄ ⲡⲉⲧⲣⲏⲧ ⲉ ⲣⲟⲩⲓ ⲉ Fol. 24 b
ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ⲧ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲥ
ⲣⲱⲟϥ ⲥⲟⲟⲩⲧⲏ ⲏ ⲧⲉϥⲁⲥⲁⲡⲏ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲟⲩ· ⲁϥⲧⲏ-
ⲛⲟⲟⲩ ⲛⲁⲩ· ⲙ̄ ⲡⲉϥⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ·
ⲁϥⲥⲟⲟⲩⲧⲏ ⲛⲁⲩ ⲛ̄ ⲟⲩⲛⲟⲥ ⲙ̄ ⲙⲡⲧⲣⲙⲙⲁⲟ ⲛ̄ ⲁⲧ ⲱϩⲛ̄·
ⲙⲛ̄ⲧ̄ ⲡⲕⲉ ⲥⲟⲗⲥⲗ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ· Ⲁⲛⲟⲛ ⲇⲉ
ⲣⲱⲟⲛ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲧⲱ ⲛⲁⲥⲓⲛⲧ ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲛⲉⲙ-
ⲙⲉ ⲣⲛ̄ ⲟⲩⲙⲉ ⲭⲉ ⲙ̄ⲡⲕⲁ ⲙⲙⲉ· ⲉⲧ ⲙ̄ⲡⲁⲧⲁⲁⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ
ⲣⲛ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲧⲙ̄ⲡⲁϩⲓⲧⲟⲩ ⲙⲛ̄ⲧ̄ ⲡⲉⲧ-
ⲕⲱⲃ ⲣⲛ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲙ̄ⲡⲁⲧ ⲙ̄ⲡⲱϥ ⲣⲱ ⲉ ⲛⲁ ⲙ̄ⲡⲛⲧⲉ·
Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̄ ⲡⲁⲕⲣⲱⲁⲧⲛⲥ· ⲙ̄ⲡⲣ̄ ⲧⲣⲉⲛϩⲛⲁⲩ· ⲉ ☩
ⲕⲁⲧⲁ ⲧⲙ̄ⲥⲟⲙ· ⲉⲛⲥⲟⲟⲩⲛ̄ ⲭⲉ ⲡⲉⲧ ⲙ̄ⲡⲁⲧⲁⲁϥ ⲙ̄ ⲡⲁⲣⲭ-

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Oriental 7021. ⲙⲓⲭⲁⲏⲗ· ⲫⲛⲁⲓⲁⲕⲱⲛⲉⲓ ⲙ̄ⲙⲟⲩ ⲛⲁⲓ· ⲉⲡ̄ ⲟⲩⲣⲁⲱⲉ·
ⲕⲁⲓ ⲟⲩⲕⲟⲩⲓ ⲡⲉ· ⲕⲁⲓ ⲟⲩⲟⲥ ⲡⲉ ⲫⲛⲁⲁⲓ ⲛ̄ ⲧⲏⲡⲣⲟⲫⲁⲓ-
ⲣⲉⲥⲓⲥ· ⲡ̄ⲧⲟⲟⲧⲛ̄:—ⲙⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ ϫⲓⲟⲩⲕ ⲉⲧⲣⲱⲃ·
ⲡⲁⲣⲁ ⲧⲏⲥⲟⲙ· ⲁⲗⲗⲁ ⲟⲩⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ ⲙ̄ⲙⲁⲧⲉ· ⲧⲉ
ⲧⲉⲓⲱⲙⲉ ⲡ̄ⲥⲱⲥ:—ⲉⲱϫⲉ ⲙ̄ⲙⲟⲛ ⲥⲱⲧⲙ̄ ⲛ̄ ⲛⲉⲟⲩⲟⲉⲓⲱ ⲉⲣⲉ
ⲡⲉⲛⲥⲏⲣ· ⲉⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙ̄ⲙⲁⲛ· ⲙⲉⲣⲉ ⲡⲣ̄ⲙⲁⲁⲩ
ⲉⲓⲙⲉ ⲙ̄ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲧⲛⲟⲩϫⲉ ⲙ̄ⲙⲟⲟⲩ· ⲉ ⲡⲕⲁⲍⲟ-
ⲫⲩⲗⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲙ̄ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲧⲙⲁⲓⲟⲩ· ⲡⲣⲟⲩⲟ
ⲁⲗⲗⲁ ⲛ̄ ⲧⲉⲣⲉ ⲧⲉϫⲛⲏ ⲡⲉⲛⲕⲉ ⲕⲱⲧⲉ ⲉⲙ̄ ⲡⲉⲥⲏ· ⲁⲥⲉ
ⲉ ⲗⲉⲡⲧⲱⲛ ⲥⲛⲁⲩ· ⲉⲧⲉ ⲛⲟⲩⲓⲥⲙⲁ ⲥⲛⲁⲩ ⲛⲉ· ⲡⲧⲁⲥⲡⲓⲧⲟⲩ
ⲉⲙ̄ ⲟⲩⲥⲉⲡⲏ· ⲁⲥⲛⲟϫⲟⲩ ⲉ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲁ
ⲡⲓⲟⲩⲧⲉ ϫⲓ ⲛ̄ ⲧⲉⲥⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ ⲛ̄ ⲧⲟⲟⲧⲥ̄· ⲁⲩⲱ ⲁⲩ-
ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲡⲉⲛⲧ ⲁⲥⲉ ⲉ ⲣⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲙ̄
Fol. 42 a ⲡⲉⲥⲛⲏ· ⲁⲥⲧⲁⲁⲩ ⲙ̄ ⲡⲭⲟⲉⲓⲥ· ⲡⲧⲟⲕ ⲇⲉ ⲣⲱⲟⲩⲕ | ⲱ ⲡⲁ
ⲡⲁ ⲙⲉⲣⲓⲧ· ⲁⲣⲓ ⲁⲡⲁ ⲧⲟⲟⲧⲕ̄ ⲉ ☩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲉⲙ̄ ⲡⲓⲱⲁ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲩⲱ ⲡⲓⲟⲩⲧⲉ

Oriental 6781. ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲫⲛⲁⲓⲁⲕⲱⲛⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲓ ⲉⲡ̄
ⲟⲩⲣⲁⲱⲉ· ⲕⲁⲓ ⲟⲩⲕⲟⲩⲓ ⲡⲉ· ⲕⲁⲓ ⲟⲩⲟⲥ ⲡⲉ· ⲫⲛⲁⲁⲓ
ⲛ̄ ⲧⲏⲡⲣⲟⲫⲩⲣⲉⲥⲓⲥ ⲛ̄ ⲧⲟⲟⲧⲛ̄· ⲙⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ ϫⲓ-
ⲛⲟⲩⲕ ⲉⲧⲣⲱⲃ· ⲡⲁⲣⲁ ⲧⲉⲛⲥⲟⲙ· ⲁⲗⲗⲁ ⲟⲩⲡⲣⲟⲫⲩⲣⲉⲥⲓⲥ
ⲙ̄ⲙⲁⲧⲉ ⲧⲉ ⲧⲉⲓⲱⲙⲉ ⲡ̄ⲥⲱⲥ· ⲉⲱϫⲉ ⲙ̄ⲙⲟⲛ ⲥⲱⲧⲙ̄
ⲛ̄ ⲛⲉⲟⲩⲟⲉⲓⲱ ⲉⲣⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲉⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙ̄ⲙⲁⲛ·
ⲛⲉⲧ ⲉⲣⲉ ⲡⲣ̄ⲙⲁⲁⲩ ⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲛⲟⲩϫⲉ
ⲙ̄ⲙⲟⲟⲩ· ⲉ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲙ̄ⲡⲉ ⲡⲓⲟⲩⲧⲉ
ⲧⲙⲁⲓⲟⲩ ⲡⲣⲟⲩⲟ· ⲁⲗⲗⲁ ⲛ̄ ⲧⲉⲣⲉ ⲧⲉϫⲛⲏ ⲡⲉⲛⲕⲉ
ⲕⲱⲧⲉ ⲉⲙ̄ ⲡⲉⲥⲏ ⲁⲥⲉ ⲉⲙ̄ ⲡⲉⲥⲏ ⲉ ⲗⲉⲡⲧⲱⲛ ⲥⲛⲁⲩ
ⲉⲧⲉ ⲛⲟⲩⲓⲥⲙⲁ ⲥⲛⲁⲩ ⲛⲉ· ⲡⲧⲁⲥⲡⲓⲧⲟⲩ ⲉⲙ̄ ⲟⲩⲥⲉⲡⲏ
ⲁⲥⲛⲟϫⲟⲩ ⲉ̄ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲁ ⲡⲓⲟⲩⲧⲉ ϫⲓ ⲛ̄
ⲧⲉⲥⲡⲣⲟⲫⲩⲣⲉⲥⲓⲥ ⲛ̄ ⲧⲟⲟⲧⲥ̄· ⲁⲩⲱ ⲁⲩⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲥ· ϫⲉ
ⲡⲉⲛⲧ ⲁⲥⲉ ⲉ ⲣⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲙ̄ ⲡⲉⲥⲏ ⲁⲥⲧⲁⲁⲩ ⲙ̄ ⲡⲭⲟⲉⲓ
Fol. 25 a Ⲏⲧⲟⲕ ⲇⲉ ⲣⲱⲟⲩⲕ ⲱ ⲡⲁ ⲙⲉⲣⲓⲧ· ⲁⲣⲓ ⲁⲡⲁ ⲧⲟⲟⲧⲕ̄ ⲉ ☩
ⲍⲁ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲉⲙ̄ ⲡⲓⲱⲁ | ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ

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ϩωϥ ⲛⲁϥ ⲛⲁⲕ ⲛ̄ ⲟⲩⲁⲓⲱⲛ ⲛ̄ⲥⲁⲃⲱⲟⲩ· ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲁⲕⲟⲗⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲕ· Ⲉⲕϣⲁⲛϯ ⲛ̄ ⲟⲩⲡⲣⲟⲥ-
ϕⲟⲣⲁ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ϩⲙ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲡⲓⲟⲩⲧⲉ ⲛⲁⲧⲙ̄ⲙⲟⲕ ⲙ̄ ⲡⲟⲉⲓⲕ ⲙ̄ ⲡⲱⲛϧ ϩⲛ̄ ⲙ̄ⲡⲛⲩⲧⲉ ⁘ Ⲉⲕϣⲁⲛⲣⲉϩ̄ ⲟⲩⲁ ⲉϥⲕⲏ ⲕⲁ ϩⲏⲧ· ϩⲙ̄ ⲡⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲓⲟⲩⲧⲉ ϩⲱϥ· ⲛⲁϥ ϩⲓⲱⲱⲕ ⲛ̄ ⲟⲩⲣϭⲥⲱ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ϩⲛ̄ ⲙ̄ⲡⲛⲩⲧⲉ· Ⲉⲕϣⲁⲛϯ ⲛ̄ ⲟⲩⲁⲡⲟⲧ ⲛ̄ ⲛⲣⲡ̄ ⲛ̄ ⲟⲩⲁ· ϩⲙ̄ ⲡⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲡⲓⲟⲩⲧⲉ ϩⲱϥ ⲛⲁⲧⲥⲟⲕ· ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲧⲉⲛⲛⲁⲁ· ⲛ̄ ⲧⲃⲱ· ⲛ̄ ⲉⲗⲟⲟⲗⲉ ⲙ̄ ⲙⲉ· ⲁⲩⲱ ⲕⲁⲓ ⲟⲛ ⲙⲡⲧⲁⲁⲕ ⲛⲣⲡ̄ ⲙ̄ⲙⲁⲩ· ⲙ̄ ⲡⲓⲁⲩ ⲛ̄ⲣ̄ ⲡⲁⲓ̈· ⲧⲥⲉ ⲟⲩⲁ ⲙ̄ⲙⲁⲧⲉ· ϩⲙ̄ ⲡⲣⲁⲓ ⲙ̄ ⲙⲓ̈ⲭⲁⲏⲗ· ⲁⲩⲱ ⲡⲓⲟⲩⲧⲉ ϩⲱϥ ⲛⲁⲧⲥⲟⲕ ⲉ ⲃⲟⲗ· ϩⲛ̄ ⲧⲡⲩⲥⲏ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ⲱⲛϧ̄· ⲉⲧⲥⲱⲕ· ⲉ ⲃⲟⲗ ϩⲁ ⲡⲉϥⲟⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲉⲕϣⲁⲛⲃⲱⲕ ⲙ̄ⲙ̄ ϭⲙ̄ ⲡⲙⲏ ⲙ̄ⲡⲉ· ⲛ̄ ⲟⲩⲁ· ⲉϥ-ⲱⲱⲛⲉ ⲙ̄ⲙⲁⲧⲉ· ⲙ̄ ⲡⲉϥⲟⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ

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ⲁⲩⲱ ⲡⲓⲟⲩⲧⲉ ϩⲱϥ ⲛⲁⲧ ⲛⲁⲕ ⲛ̄ ⲟⲩⲁⲱⲛ ⲛⲁⲥⲁⲃⲱⲟⲩ ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ ⲛⲁⲣⲁⲕⲟⲗⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲕ· ⲉⲕϣⲁⲛϯ ⲛ̄ ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ϩⲙ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲓⲟⲩⲧⲉ ϩⲱϥ ⲛⲁⲧⲙ̄ⲙⲟⲕ ⲙ̄ ⲡⲟⲉⲓⲕ ⲛ̄ ⲡⲱⲛϧ̄ ϩⲛ̄ ⲙ̄ⲡⲛⲩⲧⲉ· ⲉⲕϣⲁⲛⲣⲉϩ̄ ⲟⲩⲁ̄ ⲉϥⲕⲏ ⲕⲁ ϩⲏⲧ ⲙ̄ ⲡⲱⲁ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲓⲟⲩⲧⲉ ϩⲱϥ ⲛⲁⲧⲓ ⲛⲁⲕ ⲛ̄ ⲟⲩⲣϭⲥⲱ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ϩⲛ̄ ⲙ̄ⲡⲛⲩⲧⲉ· ⲉⲕϣⲁⲛϯ ⲛ̄ ⲟⲩⲁ̄ⲡⲟⲧ ⲛ̄ ⲛⲣⲡ̄ ⲛ̄ ⲟⲩⲁ̄ ϩⲙ̄ ⲡⲱⲁ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· Ⲡⲓⲟⲩⲧⲉ ϩⲱϥ ⲛⲁⲧⲟⲕ ⲉ ⲃⲟⲕ (*sic*) ϩⲙ̄ ⲡⲧⲉⲛⲛⲁⲁ ⲛ̄ ⲧⲃⲱ ⲛ̄ ⲉⲗⲟⲟⲗⲉ ⲙ̄ ⲙⲉ· ⲁⲩⲱ ⲕⲁⲓ ⲟⲛ ⲙⲡⲧⲁⲁⲕ ⲛⲣⲡ̄ ⲙ̄ⲙⲁⲩ ⲙ̄ ⲡⲓⲁⲩ ⲛ̄ⲣ̄ ⲡⲁⲓ· ⲧⲥⲉ ⲟⲩⲁ̄ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ⲙⲁⲧⲉ ϩⲙ̄ ⲡⲣⲁⲓ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲡⲓⲟⲩⲧⲉ ϩⲱϥ ⲛⲁⲧⲥⲟⲕ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲩⲥⲏ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ⲡⲱⲛϧ̄ ⲉⲧⲥⲱⲕ· ⲉ ⲃⲟⲗ ϩⲁ ⲡⲉϥⲟⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ:— ⲉⲕϣⲁⲛⲃⲱⲕ ⲉ̄ ϭⲙ̄ ⲡⲙⲏ ⲙ̄ⲡⲉ ⲛⲟⲩⲁ̄ ⲉϥⲱⲱⲛⲉ ⲙ̄ⲙⲁⲧⲉ· ⲙ̄ ⲡⲉϥⲟⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ·

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ⲙⲓⲭⲁⲏⲗ· | ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ· ⲛⲁⲧⲡⲛⲟⲟⲩ ⲙ̅ ⲙⲓⲭⲁⲏⲗ·
ⲛ̅ⲧ̅ⲥⲙ̅ ⲡⲉⲕⲱⲙⲉ· ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲉⲕⲛⲟⲥ ⲛ̅ ⲱⲙⲉ
ⲉⲧⲉ ⲛⲁⲓ ⲡⲉ· ⲡⲱⲙⲉ ⲙ̅ ⲡⲉⲕⲙⲟⲩ· ⲗⲧⲱ ⲉⲕⲱⲁⲛⲃⲱⲕ
ⲱⲁ ⲟⲩⲁ· ⲉⲩϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ· ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲱⲁ ⲙ̅
ⲙⲓϫⲁⲏⲗ· ⲛ̅ⲧ̅ ⲥⲗ̅ⲥⲱⲗⲉ̅· ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ· ⲛⲁⲧⲡⲛⲟⲟⲩ
ⲛⲁⲕ· ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲧⲙⲁⲣⲉⲓⲕ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ
ⲛ̅ ⲁⲙⲛ̅ⲧⲉ· ⲁⲧⲱ ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁϩⲟⲟⲥ ⲛⲁⲕ· ϫⲉ
ⲛⲉⲓ ϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ ⲁⲧⲉⲧⲛ̅ⲉⲓ ⲱⲁ ⲣⲟⲓ· Ⲉⲕⲱⲁⲛⲕⲱⲧ
ⲛ̅ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ⲉ ⲡⲣⲁⲛ ⲙ̅ ⲙⲓⲭⲁⲏⲗ
ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲕⲱⲧ ⲛⲁⲕ ⲛ̅ ⲟⲩⲛⲓ· ⲛ̅ ⲁⲧ ⲙⲟⲩⲛ̅
ⲛ̅ⲥⲓϫ· ϩⲣⲁⲓ ϩⲛ̅ ⲙ̅ⲡⲛⲩⲉ· Ⲉⲕⲱⲁⲛⲁⲩ ⲉⲧⲕⲱⲃ· ⲛ̅ ⲟⲩⲁ
ⲉⲣⲉ ϩⲉⲡⲗⲁⲩⲥⲓⲛ ϩⲙ̅ ⲡⲉⲫⲥⲱⲙⲁ· ⲙ̅ⲡ̅ ⲑⲉⲣⲁⲡⲉⲩ
ⲙ̅ⲙⲟϥ· ϩⲙ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ· ⲛⲁⲱⲛ̅ⲣⲧⲛϥ ϩⲁ ⲣⲟⲕ· ⲛ̅ⲧⲑⲉⲣⲁⲡⲉⲩ
ⲙ̅ⲙⲟⲕ· ⲉ ⲃⲟⲗ ϩⲛ̅ ⲙ̅ⲡⲉⲗⲁⲩⲥⲓⲛ ⲛ̅ ⲁⲙⲛ̅ⲧⲉ· ϫⲉ ⲫⲥⲛ̅ϩ
ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̅ ⲡⲛⲁⲛⲧ· ϫⲉ ⲛ̅ⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲛⲁⲛⲁ ⲛⲁⲩ
ⲁⲩⲱ ⲟⲛ· ϫⲉ ⲛ̅ⲁ ταρ̈ⲟⲛⲁ ⲓⲛⲧⲛ̅· ⲁⲩⲱ ϫⲉ ⲡⲛ

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ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲧⲡⲛⲟⲟⲩ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲧ̅ⲥⲙ̅ ⲡⲉⲕ
ⲱⲙⲉ ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲥ ⲛ̅ ⲱⲙⲉ· ⲉⲧⲉ ⲡⲱⲙⲉ ⲡ
ⲙ̅ ⲡⲉⲕⲙⲟⲩ· ⲁⲩⲱ ⲉⲕⲱⲁⲛⲃⲱⲕ ⲱⲁ ⲟⲩⲁ̅ ⲉⲩϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ
ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲱⲁ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ̅ ⲛ̅ⲧ̅ ⲥⲗ̅ⲥⲱⲗⲉ̅
ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲧⲡⲛⲟⲟⲩ ⲛⲁⲕ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲧ̅
ⲙⲁⲣⲉⲓⲕ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ ⲛ̅ ⲁⲙⲛ̅ⲧⲉ· ⲁⲧⲱ
ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁϩⲟⲟⲥ ⲛⲁⲕ ϫⲉ ⲛⲉⲓ ϩⲙ̅ ⲡⲉⲱⲧⲉⲕ
Fol. 25 b ⲁⲧⲉⲧⲛ̅ⲉⲓ ⲱⲁ ⲣⲟⲓ· ⲉⲕⲱⲁⲛⲕⲱⲧ ⲛ̅ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ⲫ|ϫⲙ̅
ⲡⲕⲁϩ· ⲉ ⲡⲣⲁⲛ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲕⲱ
ⲛⲁⲕ ⲛ̅ ⲟⲩⲛⲓ ⲛ̅ ⲁⲧ ⲙⲟⲩⲛ̅ ⲛ̅ⲥⲓϫ ϩⲛ̅ ⲙ̅ⲡⲛⲩⲉ· ⲉⲕⲱⲁⲛ
ⲛⲁⲩ ⲉⲧⲥⲱⲃ ⲛ̅ ⲟⲩⲁ̅ ⲉⲣⲉ ϩⲉⲡⲗⲁⲩⲥⲓⲛ ϩⲙ̅ ⲡⲉⲫⲥⲱⲙⲁ
ⲙ̅ⲡ̅ ⲑⲣⲁⲡⲉⲩⲉ ⲙ̅ⲙⲟϥ ϩⲙ̅ ⲡⲱⲁ̅ ⲙ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ̅· ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲱⲛ̅ⲣⲧⲛϥ ϩⲁ ⲣⲟⲕ ⲛ̅ⲑⲉⲣ
ⲣⲁⲡⲉⲩⲉ ⲙ̅ⲙⲟⲕ ⲉ ⲃⲟⲗ ϩⲛ̅ ⲙ̅ⲡⲉⲗⲁⲩⲥⲓⲛ ⲛ̅ ⲁⲙⲛ̅ⲧⲉ· ϫ
ⲫⲥⲛ̅ϩ ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̅ ⲡⲛⲁⲛⲧ· ϫⲉ ⲛ̅ⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲛⲁ
ⲛⲁⲩ ⲗⲧⲱ ⲟⲛ ϫⲉ ⲛ̅ⲁ ταροⲩⲛ̅ⲁ̅ ⲓⲛⲧⲛ̅· ⲁⲩⲱ ϫⲉ ⲡⲛ

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ϣⲁⲩϣⲟⲩ[ϣⲟⲩ] ⲙ̅ⲙⲟⲩ ⲉⲓⲁ̅ⲓ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ | ⲟⲛ ⲭⲉ Oriental 7021. Fol. 43 a
ϣⲁⲣⲉ ⲧⲁⲥⲁⲡⲛ ⲉⲱⲃⲥ̅· ⲉ ⲃⲟⲗ ⲉϫⲛ̅ ⲟⲩⲙⲛⲛϣⲉ ⲛ̅ⲛⲟⲃⲉ·⁘— ⲡⲛ̅
Ⲡ̅ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ⲁⲩⲱ ⲛⲁⲥⲓⲛⲧ· ⲙⲁⲣⲓ̅ⲏ̅ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲛ̅ⲧⲛ̅ⲣ̅ ⲁⲡⲁ ⲧⲟⲟⲧⲛ̅ ⲉ ⲙⲉⲣⲉ ⲧⲁⲥⲁⲡⲛ· ⲙ̅
ⲡⲉϩⲟⲟⲩ ⲙ̅ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ· ⲙⲓϫⲁⲏⲗ· ⲉⲛⲥⲟⲟⲩⲛ·
ⲭⲉ ⲟⲩϩⲓⲕⲁⲛⲟⲥ ⲡⲉ· ⲁⲩⲱ ϥϩⲛⲓ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̅
ⲛⲁⲩ ⲛⲓⲙ· ⲁⲩⲱ ϥⲛⲁϯ ⲙ̅ ⲡⲟⲩⲁ ⲡⲟⲩⲁ· ⲕⲁⲧⲁ ⲙⲫ̅-
ϩⲛⲧⲉ·⁘ Ⲡⲁⲣⲏ̅ ⲡⲱⲧ ⲛ̅ⲥⲁ ⲧⲁⲥⲁⲡⲛ· ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲭⲉ ⲧⲁⲥⲁⲡⲛ· ⲟⲩ ⲉ ⲃⲟⲗ ⲉϫⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲧⲉ· ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ
ⲡⲉ ⲧⲁⲥⲁⲡⲛ· Ⲟⲩⲁ̅ ϩⲁⲣ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ· ⲙ̅ⲡ̅
ⲡⲉⲛⲉⲓⲱⲧ· ⲛ̅ ⲁⲁⲁⲙ· ⲙ̅ⲡ̅ ⲉⲧⲣⲁ· ⲁϥⲭⲓ ⲛ̅ ⲧⲟⲟⲧⲟⲩ· ⲛ̅
ⲧⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲣⲓⲧⲏ̅ ⲛ̅ⲥⲟⲡⲥⲏ̅ ⲙ̅ ⲙⲓϫⲁⲏⲗ· ⲁϥⲕⲱ
ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲛ̅ ⲧⲉⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ·⁘ ⲧⲁⲥⲁⲡⲛ ⲛ̅ⲧⲁϥⲁⲁⲥ·
ⲙ̅ⲡ̅ ⲁⲃⲉⲗ· ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲁϥⲭⲓ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲧⲉϥⲑⲩⲥⲓⲁ·
ⲣⲓⲧⲏ̅ ⲛ̅ⲥⲟⲡⲥⲏ̅ ⲙ̅ ⲙⲓϫⲁⲏⲗ· ⲟⲩⲁ̅ ϩⲱⲟϥ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙ̅ⲡ̅ ⲉⲡⲱϫ ⲁϥⲡⲟⲟⲛϥ̅ ⲉ ⲃⲟⲗ· ⲉ ⲧⲙ̅

ϣⲁⲩϣⲟⲩϣⲟⲩ ⲙ̅ⲙⲟⲩ ⲉⲓⲁ̅ⲓ̅ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ⲟⲛ ⲭⲉ Oriental 6781.
ϣⲁⲣⲉ ⲧⲁⲥⲁⲡⲛ ⲉⲱⲃⲥ̅ ⲉ ⲃⲟⲗ ⲉϫⲛ̅ ⲟⲩⲙⲛⲛϣⲉ ⲛ̅ⲛⲟⲃⲉ·
ⲙⲁⲣⲏ̅ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲩⲱ
ⲛⲁⲥⲓⲛⲧ ⲛ̅ⲧⲛ̅ⲣ̅ ⲁ̅ⲡⲁ ⲧⲟⲟⲧⲛ̅ ⲉ ⲙⲉⲣⲉ ⲧⲁⲥⲁⲡⲛ ⲙ̅ ⲡⲉϩⲟⲟⲩ
ⲙ̅ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ· ⲉⲛⲥⲟⲟⲩϥ̅
ⲉ ⲃⲟⲗ ⲉⲛⲥⲟⲟⲩⲛ ⲭⲉ ⲟⲩϩⲓⲕⲁⲛⲟⲥ ⲡⲉ· ⲁⲩⲱ ⲉϥϩⲛⲓ ⲉ
ⲃⲟⲗ ⲉ ⲡⲛⲟ̅ⲧⲉ ⲛ̅ⲛⲁⲩ ⲛⲓⲙ· ⲁⲩⲱ ϥⲛⲁϯ ⲙ̅ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅
ⲕⲁⲧⲁ ⲡⲉϥⲙⲫ̅ⲛⲧⲉ· Ⲡⲁⲣⲏ̅ ⲡⲱⲧ ⲛ̅ⲥⲁ ⲧⲁⲥⲁⲡⲛ ⲱ̅ ⲛⲁⲙⲉ-
ⲣⲁⲧⲉ· ⲭⲉ ⲧⲁⲥⲁⲡⲛ ⲟⲩ ⲉ ⲃⲟⲗ ⲉϫⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ
ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲧⲁⲥⲁⲡⲉ (*sic*)· ⲟⲩⲁ̅ ϩⲁⲣ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲁⲁϥ ⲙ̅ⲡ̅ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲁⲁⲙ· ⲙ̅ⲡ̅ ⲉⲧⲣⲁ̅· ⲁϥⲭⲓ ⲛ̅ ⲧⲟⲟⲧⲟⲩ
ⲛ̅ ⲧⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲣⲓⲧⲏ̅ ⲛ̅ⲥⲟⲡⲥⲏ̅ ⲙ̅ ⲙⲓϫⲁⲏⲗ· ⲁϥⲕⲱ
ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ· ⲧⲁⲥⲁⲡⲛ ⲫⲱⲟⲥ ⲛ̅ⲧⲁϥ-
ⲁⲁⲥ ⲙ̅ⲡ̅ ⲁⲃⲉⲗ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲁϥⲭⲓ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲧⲉϥⲑⲩⲥⲓⲁ
ⲣⲓⲧⲏ̅ ⲛ̅ⲥⲟⲡⲥⲏ̅ ⲙ̅ ⲙⲓϫⲁⲏⲗ· ⲟⲩⲁ̅ ⲫⲱⲟϥ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙ̅ⲡ̅ ⲉⲡⲱϫ ⲁϥⲡⲟⲟⲛⲉϥ̅ ⲉ̅ ⲃⲟⲗ· ⲉ ⲧⲙ̅

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Oriental 7021. тєсмнат· є пнот· ϩитⲛ ⲛсопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ· ⲙⲛ̅ тєчтаξіс· отаєапн ⲟⲩ тⲛ̅та пноутє ⲁⲁс· ⲙⲛ̅ ⲡⲱρє· ⲁчтаⲗⲗⲟ ⲛⲁϥ ⲛ̅ отκⲓⲃⲱтос· ⲁϥⲟⲩ[ⲟχϥ] ⲙⲛ̅ пєϥнι· тнρϥ ϩⲙ̅ пнооу [ⲙ]пκатаκⲗнсмос·

Fol. 43 *b* ϩитⲛ ⲛсопсⲧ | ⲙ̅ ⲙ̅ⲭанⲗ· ⲙⲛ̅ тєчтаξіс ⲛⲁⲩⲩєⲗіκон· отⲛа пєнта пноутє ⲁⲁϥ· ⲙⲛ̅ пєпєⲓωт· ⲁⲃρаϩⲁⲙ· ⲁϥсⲙⲛ̅ ⲁⲓⲁⲟтκⲏ ⲛⲙ̅ⲙⲁϥ· ⲁϥχаріζє ⲛⲁϥ· ⲛ̅ ⲓсаκ ϩⲓⲧⲛ̅ ⲛⲥопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ· ⲙⲛ̅ тєчтаξіс· ⲁтω ⲁєапн ϩωωс тⲛ̅та пноутє ⲁⲁс ⲙⲛ̅ ⲓсаак ⲁϥϣωπ є роϥ· ⲛ̅ тєϥⲟтсіа· ⲁтω ⲁϥⲭⲓ ⲛ̅ ⲟⲩєсоοу є пєϥⲙа· ϩитⲛ ⲛсопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ· отⲛа пента пноутє· ⲁⲁϥ ⲙⲛ̅ ⲓακωⲃ· ⲁϥ† ⲛⲁϥ ⲛ̅ ⲟⲩχаріс ⲛ̅ ⲛаρⲡ̅ нсат· пєϥсоⲛ· ϩитⲛ ⲛсопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ· ⲙⲛ̅ тєчтаξіс· отаєапн ϩωωс· тⲛ̅т ⲁϥⲁⲁϥ· ⲙⲛ̅ ⲓωснф· ⲁϥⲛаρⲙϥ· ⲉⲛⲥⲓⲭ· ⲛ̅ ⲛϥєⲙнт ⲁтω є тоотϥ ⲛ̅ тρⲙ̅ ⲛ̅ кнⲙє· ϩитⲛ ⲛтωⲃϩ ⲙ̅ ⲙ̅ⲭанⲗ· ⲙⲛ̅ ⲛϥсопсⲧ· отⲛа пента пноутє

Oriental 6781. тєсмнат ⲉ̄ пнот· ϩитⲛ ⲛсопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ ⲙⲛ̅

Fol. 26 *a* тєчтаξіс· | отаєапн ⲟⲩ· тⲛ̅та пноутє ⲁⲁс ⲙⲛ̅ ⲡⲱρє ⲁчтаⲗⲗⲟ ⲛⲁϥ ⲛ̅ отκⲓⲃⲱтωс ⲁчтоⲩχο[ϥ] ⲙⲛ̅ пєϥнι тнρϥ· ϩитⲛ ⲛсопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ ⲙⲛ̅ тєчтаξіс ⲛⲁⲩⲩєⲗіκон· отⲛⲁ пента пноутє ⲁⲁϥ· ⲙⲛ̅ пєпєⲓωт аⲃраам· ⲁϥсⲙⲛ̅ ⲁⲓⲁⲟтκⲏ ⲛⲙ̅ⲙⲁϥ· ⲁϥχаріζє ⲛⲁϥ ⲛ̅ ⲓєϣⲁⲕ ϩитⲛ ⲛсопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ ⲙⲛ̅ тєчтаξіс· отаєапн ⲟⲩ ϩωωс тєнта пноутє ⲁⲁс ⲙⲛ̅ ⲓєсаκ· ⲁϣωπ є роϥ ⲛ̅ тєϥⲟтсіа· ⲁтω ⲁϥⲭⲓ ⲉⲛ ⲟⲩⲉ̄соοу є пєϥⲙа· ϩитⲛ ⲛсопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ· отⲛа пента пноутє ⲁⲁϥ ⲙⲛ̅ ⲓακωⲃ· ⲁϥ† ⲛⲁϥ ⲛ̅ ⲟⲩχаріс ⲛ̅ ⲛаρⲡ̅ нсат пєϥсоⲛ ϩитⲛ ⲛсопсⲧ ⲙ̅ ⲙ̅ⲭанⲗ ⲙⲛ̅ тєчтаξіс· отаєапн ⲟⲩ тєнт ⲁϥⲁⲁс ⲙⲛ̅ ⲓωснф· ⲁϥⲛаρⲙⲙϥ ⲛ̅ⲥⲓⲭ ⲛ̅ ⲛϥєⲙнт· ⲁтω ⲉ̄ тоотϥ ⲛ̅ тρⲙ̅ ⲛ̅ кнⲙє· ϩитⲛ ⲛтωⲃϩ ⲙ̅ ⲙ̅ⲭанⲗ ⲙⲛ̅ ⲛϥсопсⲧ· Отⲛⲁ є пента

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ⲁⲁϥ · ⲙⲛ̄ ⲙⲱⲟⲩⲥⲛⲥ · ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ⲁϥⲛⲁⲣⲭⲏ · ⲉ Oriental 7021.
ⲧⲙⲛ̄ⲧⲣⲁⲣⲭⲏ · ⲛ̄ ⲫⲁⲣⲁⲱ · ⲁⲩⲱ ⲁϥⲙⲁⲣⲩ̄ ⲛ̄ ⲭⲁⲣⲓⲥ ·
ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲙⲙⲁ · ⲫⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲛ̄ · ⲛ̄ ⲙⲓⲭⲁⲏⲗ · ⲙⲛ̄
ⲧⲉϥⲧⲁⲍⲓⲥ · ⲟⲩⲁⲥⲁⲡⲏ ⲉⲱⲟⲥ ⲧⲉ ⲛ̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁⲥ ·
ⲙⲛ̄ ⲓⲥⲟⲩ ⲛ̄ ⲛⲁϩⲛ · ⲁⲩⲧⲣⲉ ⲡⲣⲏ̄ ⲁⲣⲉ ⲣⲁⲧⲩ̄ ⲉ ⲣⲟⲩ ·
ⲫⲛ̄ ⲥⲁⲃⲁⲱⲑ · ⲁⲩⲡⲁⲧⲁⲥⲥⲉ | ⲛ̄ ⲛⲉϥϩⲁϩⲉ ⲧⲏⲣⲟⲩ · ⲫⲓⲧⲛ̄ Fol. 44 a
ⲛ̄ⲧⲱⲃϩ̄ ⲛ̄ ⲙⲓⲭⲁⲏⲗ · ⲙⲛ̄ ⲧⲉϥⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̄ · Ⲟⲩⲛⲁ ⲡⲉ
ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁⲩ ⲙⲛ̄ ⲙⲱⲟⲩⲥⲛⲥ · ⲁⲩϯ ⲛⲁⲩ ⲛ̄
ⲡⲉⲩⲙⲟⲩⲟⲥ · ⲁⲩⲧⲁⲁⲩ ⲛ̄ ⲡⲱⲙⲣⲉ ⲛ̄ ⲡⲓⲛⲏⲗ · Ⲟⲩⲛⲁ ·
ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁⲩ · ⲙⲛ̄ ⲁⲁⲁ ⲡ̄ⲣ̄ⲣⲟ · ⲁⲩⲥⲟⲧⲡ̄ⲩ̄
ⲛ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲛⲉⲥⲛⲏⲩ · ⲁⲩⲧⲁⲣⲟⲩ ⲉ ⲣⲁⲧⲩ̄ ⲡ̄ⲣ̄ⲣⲟ ⲉϫⲙ̄
ⲡⲓⲥⲣⲁⲏⲗ · ⲫⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲛ̄ · ⲛ̄ ⲙⲓⲭⲁⲏⲗ · ⲙⲛ̄ ⲧⲉϥ-
ⲧⲁⲍⲓⲥ · Ⲟⲩⲁⲥⲁⲡⲏ ⲟⲛ ⲧⲉⲓⲏⲧ ⲁⲩⲁⲁⲥ · ⲙⲛ̄ ⲥⲟⲗⲱⲙⲱⲛ ·
ⲡⲉⲙⲙⲏⲣⲉ · ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲡⲉ ⲛⲁⲩ ⲉ ⲕⲱⲧ ⲛ̄ ⲡⲛⲓ ⲛ̄ ⲡⲭ̄ⲥ̄
ⲫⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲛ̄ ⲛ̄ ⲙⲓⲭⲁⲏⲗ · ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ · Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ · ⲁⲁⲩ ⲙⲛ̄ ⲉⲍⲉⲕⲓⲁⲥ
ⲡ̄ⲣ̄ⲣⲟ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ · ⲁⲩⲟⲩⲉϩ ⲛⲉ ⲙⲛ̄ⲧⲛ · ⲡⲣⲟⲙⲡⲉ · ⲉϫⲛ̄

ⲡⲓⲟⲩⲧⲉ ⲁⲁⲩ ⲙⲛ̄ ⲙⲱⲟⲩⲥⲛⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ⲁⲩⲛⲁⲣⲭⲏ Oriental 6781.
ⲉ ⲧⲙⲛ̄ⲧⲣⲁⲣⲭⲏ (*sic*) ⲛ̄ ⲫⲁⲣⲁⲱ̄ · ⲁⲩⲱ ⲁⲩⲙⲁⲣⲩ̄ ⲛ̄ ⲭⲁⲣⲓⲥ
ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲙⲙⲁ · ⲫⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲛ̄ ⲛ̄ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ ⲧⲉϥ-
ⲧⲁⲍⲓⲥ · ⲟⲩⲁⲥⲁⲡⲏ ⲣⲱⲟⲥ ⲧⲉ ⲛ̄ⲧⲁⲁⲁⲥ ⲙⲛ̄ ⲓⲥ̄ ⲛ̄ ⲛⲁϩⲛ̄ ·
ⲁⲩⲧⲣⲉ ⲡⲣⲏ̄ ⲁⲣⲉ ⲣⲁⲧⲩ̄ ⲉ ⲣⲟⲩ · ⲫⲛ̄ ⲥⲁⲃⲁⲱⲑ ⲁⲩⲡⲁ-
ⲧⲁⲥⲥⲉ ⲛ̄ ⲛⲉϥϩⲁϩⲉ ⲧⲏⲣⲟⲩ · ⲫⲓⲧⲛ̄ ⲛ̄ⲧⲱⲃϩ̄ ⲛ̄ ⲙⲓⲭⲁⲏⲗ
ⲙⲛ̄ ⲧⲉϥⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̄ : ⲟⲩⲛⲁ̄ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁⲩ
ⲙⲛ̄ ⲙⲱⲟⲩⲥⲛⲥ ⲁⲩϯ ⲛⲁⲩ ⲛ̄ ⲡⲉⲩⲙⲟⲩⲟⲥ · ⲁⲩⲧⲁⲁⲩ ⲛ̄
ⲡⲱⲙⲣⲉ ⲛ̄ ⲡⲓⲛⲏⲗ · ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ | ⲁⲁⲩ ⲙⲛ̄ Fol. 26 b
ⲁⲁⲉⲓⲁ ⲡ̄ⲣ̄ⲣⲟ ⲁⲩⲥⲟⲡⲧ̄ ⲛ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ⲛⲉⲥⲛⲏⲩ ⲁⲩⲧⲁ-
ⲣⲟⲩ ⲉ ⲣⲁⲧⲩ̄ ⲡ̄ⲣ̄ⲣⲟ ⲉϫⲙ̄ ⲡⲓⲛⲏⲗ · ⲫⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲛ̄ ⲛ̄ ⲙⲓ-
ⲭⲁⲏⲗ ⲙⲛ̄ ⲧⲉϥⲧⲁⲍⲓⲥ · Ⲟⲩⲁⲥⲁⲡⲏ ⲟⲛ ⲧⲉⲓⲏⲧ ⲁⲩⲁⲁⲥ
ⲙⲛ̄ ⲥⲱⲗⲱⲙⲱⲛ ⲡⲉⲙⲙⲏⲣⲉ · ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲡⲉ ⲛⲁⲩ ⲉ ⲕⲱⲧ
ⲛ̄ ⲡⲛⲓ ⲛ̄ ⲡⲭ̄ⲥ̄ ⲫⲓⲧⲛ̄ ⲛ̄ⲥⲟⲡⲥⲛ̄ ⲛ̄ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ : Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁⲩ ⲙⲛ̄ ⲉⲍⲉ-
ⲕⲓⲁⲥ ⲡ̄ⲣ̄ⲣⲟ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ · ⲁⲩⲟⲩⲉϩ ⲛⲉ ⲙⲛ̄ⲧⲛ · ⲡⲣⲟⲙⲡⲉ

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Oriental 7021. ⲡⲣⲁⲡⲟⲟⲩⲉ· ⲙ̅ ⲡⲉϥⲱⲛϧ̅· ⲉⲓⲧⲙ̅ ⲛⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ·
ⲡⲛⲟⲩ ⲛ̅ ⲁⲣⲭⲱⲛ ⲙⲛ̅ ⲧⲉⲩⲧⲁⲍⲓⲥ· Ⲟⲩⲁⲥⲁⲡⲏ ϩⲱⲟⲥ·
ⲧⲏⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁⲥ· ⲙⲛ̅ ⲡⲉⲛⲟⲥ ⲛ̅ ⲁⲁⲗⲗ· ⲁϥⲕⲁ-
ⲧⲁⲍⲓⲟⲩ· ⲙ̅ⲙⲟϥ· ⲁϥⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟⲛ· ⲉⲣⲙ̅ ⲡⲉⲓ ⲛⲟⲩ ⲛ̅
ϣⲁ ⲙ̅ⲡⲟⲟⲩ· ⲉⲣⲙ̅ ⲡⲣⲉϥⲭⲓ ⲥⲁⲣⲝ̅· ⲉⲣⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲧⲁⲁϥ ϩⲁ ⲣⲟⲛ ⲧⲏⲣⲛ̅ ϣⲁⲛⲧ
Fol. 44 b ⲉⲩⲥⲟⲧⲙ̅ | ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲁⲙⲡⲧⲉ· ⲛⲑⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛ̅
ⲡⲥ̅ ⲛⲉⲛⲛⲟⲃⲉ· ⲉⲓⲧⲙ̅ ⲛⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̅ ⲧⲉⲩⲧⲁⲍⲓⲥ
ⲧⲏⲣⲥ̅· Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̅ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ
ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁϥⲥⲟⲧⲡⲟⲩ ⲉ ⲃⲟⲗ· ⲟⲩⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ̅· ⲁⲩⲱ ⲉⲓⲧⲙ̅ ⲡⲉⲩⲧⲁϣⲉⲟⲉⲓϣ· ⲛ̅ⲧⲁⲛⲉⲓ ⲧⲏⲣⲛ̅ ⲉ
ⲣⲟⲩⲓ ⲉ ⲛⲥⲟⲟⲩⲓ ⲙ̅ ⲙⲉ· ⲉⲓⲧⲙ̅ ⲛⲥⲟⲡⲥⲡ̅· ⲙ̅ ⲙⲓⲭⲁⲏⲗ
ⲡⲛⲟⲩ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅
ⲛⲁⲓⲉⲣⲁⲧⲉ· ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲛⲉⲓⲙⲉ· ⲭⲉ ⲉⲣⲉ ⲡⲟⲩⲱϣ ⲙ̅
ⲡⲓⲟⲩⲧⲉ ϣⲟⲟⲡ ⲫ̅ⲛ̅ ⲧⲁⲥⲁⲡⲏ ⲙⲛ̅ ⲡⲛⲁ· ⲁⲩⲱ ⲭ̅ⲥ
ⲡⲁⲣϧⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲡⲉⲧ ⲟ ⲛⲁⲓ ⲙ̅ ⲡⲣⲟⲥⲧⲁ-
ⲧⲏⲥ· ⲁⲩⲱ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ· ⲙ̅ ⲛⲁⲣⲣⲁⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲙⲁⲣⲓ

Oriental 6781. ⲉϧⲙ̅ ⲡⲣⲁⲡⲟⲟⲩ (*sic*) ⲙ̅ ⲡⲉⲩⲱⲛϧ̅· ⲉⲓⲧⲙ̅ ⲛⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲡⲛⲟⲩ
ⲛ̅ ⲁⲣⲭⲱⲛ: Ⲟⲩⲁⲥⲁⲡⲏ ϩⲱⲟⲥ ⲧⲏⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁⲥ
ⲙⲛ̅ ⲡⲉⲛⲟⲥ ⲛ̅ ⲁⲁⲗⲗ· ⲁϥⲕⲁⲧⲁⲍⲓⲟⲩ ⲙ̅ⲙⲟϥ ⲁϥⲕⲁⲗⲉ
ⲙ̅ⲙⲟⲛ ⲉⲣⲙ̅ ⲡⲉⲓ ⲛⲟⲩ ⲛ̅ ϣⲁ ⲙ̅ⲡⲟⲟⲩ· ⲉⲣⲙ̅ ⲡⲧⲣⲉϥⲭⲓ ⲥⲁⲣⲝ̅
ⲉⲣⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥⲧⲁⲁϥ ϩⲁ ⲣⲟⲛ
ⲧⲏⲣⲛ̅· ϣⲁⲛⲧ ⲉⲩⲥⲟⲧⲙ̅ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲁⲙⲡⲧⲉ· ⲛⲑⲕⲱ ⲛⲁⲓ
ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲛⲛⲟⲃⲉ· ⲉⲓⲧⲙ̅ ⲛⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̅
ⲧⲉⲩⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̅· Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̅
ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥⲥⲟⲧⲡⲟⲩ ⲟⲩⲁⲉ ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ̅· ⲁⲩⲱ ⲉⲓⲧⲙ̅ ⲡⲉⲩⲧⲁϣⲉⲟⲉⲓϣ ⲛ̅ⲧⲁⲛⲉⲓ ⲧⲏⲣⲛ̅
ⲉⲣⲟⲩⲓ ⲉ ⲛⲥⲟⲟⲩⲓ ⲙ̅ ⲙⲉ· ⲉⲓⲧⲙ̅ ⲛⲥⲟⲡⲥⲡ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ
ⲡⲛⲟⲩ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲛⲁ
ⲓⲉⲣⲁⲧⲉ ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲛⲉⲓⲙⲉ ⲭⲉ ⲉⲣⲉ ⲡⲟⲩⲱϣⲉ ⲙ̅
ⲡⲓⲟⲩⲧⲉ ϣⲱⲡⲉ ⲫ̅ⲛ̅ ⲧⲁⲥⲁⲡⲏ ⲙⲛ̅ ⲡⲛⲁ̅· ⲁⲩⲱ ⲭ̅ⲥ
ⲡⲁⲣϧⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ ⲟ ⲛⲁⲓ ⲙ̅ ⲡⲣⲟⲥⲧⲁ
ⲧⲏⲥ· ⲁⲩⲱ ⲙ̅ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲛ̅ ⲛⲁⲣⲣⲁⲙ̅ ⲡⲓⲟⲩⲧⲉ· Ⲙⲁⲣⲓ

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пωт ϊса пна · ⲙⲡ̄ тасапн · же ⲫснϥ же пна ⲯаⲭⲱⲟⲩ · ⲣⲓⲭ̄ текрісіс · ауω же пна ⲯаⲭϫїсе · ауω тасапн · ⲯассоотⲧ̄ · ⲯаре пнант он хоос · же на таротна инт̄ · ✝ тарот- ✝ инт̄ · ⲣⲙ̄ пщ̄ ⲥар етет̄пащ̄ ⲙⲙⲟⲩ · етнащ̄ инт̄ ⲙⲙⲟⲩ · ⲙарп̄щ̄ и оущ̄ енаноуϥ · ⲙ̄ⲡоот · ⲣⲙ̄ пща | ⲙ̄ парχаггелос · ⲙїχанл · же кас Fol. 45a ⲣωϣϥ · ефещ̄ι нан · и оущ̄ енаноуϥ · ауω ⲛ̄ноⲥ · ⲙ̄ⲍ ⲣ̄ тⲙ̄теро и ⲙ̄пнте · ⲙарп̄р ⲯа он ⲙ̄ⲡоот ⲣ̄ оущ̄а ⲙ̄ пⲛ̄коп · ⲣⲙ̄ пща ⲙ̄ парχаггелос · ⲙїχанл · же кас ефер̄ ⲯа · ⲛⲙⲙан ⲙⲡ̄ пенхс · ⲣⲙ̄ пща ет ⲙни · е βол ⲣ̄ ⲙ̄пнте · Парп̄ко ϭе · ⲛ̄сωп и нерⲃнте ⲙ̄ пкаке · ⲙ̄ⲡоот · ⲣⲙ̄ пща · ⲙ̄ парχаггелос · ⲙїχанл · же кас · ⲣωϣϥ ефеϥ ⲫїωωп и ⲛ̄роплон ⲙ̄ потоеⲙ :—Парп̄ϥ еоот ⲙ̄ пноⲩте · ⲙ̄ⲡоот ⲣⲙ̄ пща ⲙ̄ пеуноⲥ · и архωн · же кас ефеϥ еоот нан · ⲣⲙ̄ пеуноⲥ и еоот · ет

пωт ϊса пна ⲙⲡ̄ тасапн · же ефснϥ же пна ⲯаⲭϫисе · ауω тасапн | ⲯассоотⲧ̄ · ⲯаре пнант он хоос же на таротна инт̄ ті тароτϥ Oriental 6781. Fol. 27a ⲙ̄ⲍ инт̄ · ⲣⲙ̄ пщ̄ ⲥар ететнащ̄ ⲙⲙⲟⲩ · етнащ̄ инт̄ ⲙⲙⲟⲩ · Парп̄щ̄ и оущ̄ ⲉнаноуϥ ⲙ̄ⲡоот · ⲣⲙ̄ пща ⲙ̄ парχаггелос ⲙїχанл · же кас ⲣωϣϥ ефещ̄ι нан · ⲣ̄ оущ̄а енаноуϥ · ⲛ̄ноⲥ ефⲙ̄пноуϥ ефпни е βол ⲣ̄ тⲙ̄теро и ⲙ̄пнте · Парп̄р ⲯа он ⲙ̄ⲡоот ⲣ̄ оущ̄а ⲙ̄ пⲛ̄коп ⲣⲙ̄ пща ⲙ̄ парχаггелос ⲙїχанл · же кас ефер̄ ⲯа ⲛⲙⲙан ⲙⲡ̄ пенхоеіс ⲣⲙ̄ пща ет ⲙни е βол ⲣ̄ ⲙ̄пнте · Парп̄ко ϭе ⲛ̄сωп и нерⲃнте ⲙ̄ пкаке ⲣⲙ̄ пща ⲙ̄ парχаггелос ⲙїχанл · же кас ⲣωϣϥ ефеⲧⲃⲃоп · ⲙⲡ̄ϥ ⲫїωωп · и ⲛ̄роплон ⲙ̄ потоеⲙ · ⲙарп̄ϥ еоот ⲙ̄ пноⲩте ⲙ̄ⲡоот · ⲣⲙ̄ пща ⲙ̄ пеуноⲥ и архωн · же кас ефеϥ еоот нан ⲣⲙ̄ пеуноⲥ и еоот

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Oriental 7021. ⲭⲛⲕ ϵ ϧⲟⲗ · Ⲡⲁⲣⲏ† ⲡⲉⲛⲟⲩⲟⲓ ϵ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ϩⲙ ⲡⲉϥⲛⲟⲩ ⲛ ⲩⲁ ⲙ̄ⲡⲟⲟⲩ · ⲉⲣⲉ
ⲛⲉⲛⲥⲱⲙⲁ ϫⲁϩⲙ ϩⲙ ⲟⲩⲙⲟⲟⲩ · ⲉϥⲟⲩⲁⲁⲃ · ⲉⲛϥⲟⲣⲉⲓ
ⲛ ⲟⲩϧⲃⲥⲱ · ⲛⲉⲥⲟⲟⲩ · ⲉⲣⲉ ⲛⲉⲛⲥⲓϫ · ⲙⲉϩ ⲛ̄ⲕⲗⲁⲁⲥⲟⲥ ·
ⲛⲥ† ⲛⲟⲩϣⲉ ⲉⲛⲥⲟⲡⲥⲛ̄ ⲙ̄ⲙⲟϥ ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ · ϫⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲁⲩⲱ ⲡⲁⲣⲭⲓⲥⲧⲣⲁ†ⲟⲥ · ⲛ ⲧⲥⲟⲙ
Fol. 45b ⲛ ⲙ̄ⲡⲛⲩⲉ · ⲙⲓⲭⲁⲏⲗ · ⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲓⲟ[ⲩ]ⲧⲉ ϵ ϩⲣⲁⲓ ϵ
ⲡⲏ ϫⲱϥ · ⲛ̄ϥⲕⲱ ⲛⲁⲓ ϵ ϧⲟⲗ ⲛ ⲛⲉⲛⲛⲟⲃⲉ · ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲥⲟⲡⲥⲛ̄ · ⲙ̄ ⲡⲓⲟⲩⲧⲉ · ϩⲁ ⲣⲟⲛ ⲛ̄ϥⲧⲱⲱⲩ ⲛⲁⲓ ⲛ ⲧⲛ̄-
ⲧⲣⲟϥⲏ · ⲙⲛ̄ ⲧⲛ̄ⲣⲃⲥⲱ ⲕⲁⲧⲁ ⲡⲉϥⲟⲩⲱⲩ · ⲙⲓⲭⲁⲏⲗ
ⲡⲓⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲓⲟ[ⲩ]ⲧⲉ ϩⲁ ⲣⲟⲛ
ⲛ̄ϥϫⲁⲣⲓϫⲉ ⲛⲁⲓ · ⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ · ϵ ⲣⲟⲩⲓ ϵ ⲛⲉⲛⲉⲣⲛⲩ ·
ϫⲉ ⲛ̄ⲧⲟⲕ ⲉⲧ ⲟ ⲛ ⲉⲓⲣⲏⲛⲏ · Ⲕⲥⲟⲟⲩⲓ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ
ϫⲉ ⲁⲛⲟⲛ ⲟⲩⲕⲁϩ ⲙⲛ̄ ⲟⲩⲕⲉⲣⲙⲁ̄ · ⲁⲩⲱ ⲧⲛ̄ⲫⲩⲥⲓⲕ
ⲟⲩⲣⲉϥⲥⲗⲁⲁⲧⲉ ⲧⲉ · ⲁⲗⲗⲁ ⲡⲓⲟⲩⲧⲉ ⲟⲩⲁⲛⲁⲛⲧ ⲡⲉ · ⲛ̄-
ⲣ̄ⲕⲱ ϵ ϧⲟⲗ · ⲡⲱⲓ ⲡⲉ ⲣ̄ ⲛⲟⲃⲉ · ⲡⲱⲕ ⲣⲱⲱⲕ ⲡⲉ ⲥⲟⲡⲥⲛ̄

Oriental 6781. ⲉⲧ ⲭⲛⲕ ϵ ϧⲟⲗ · Ⲡⲁⲣⲏ† ⲡⲉⲛⲟⲩⲟⲓ ϵ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ ϩⲙ ⲡⲉϥⲛⲟⲩ ⲛ ⲩⲁ ⲙ̄ⲡⲟⲟⲩ · ⲉⲣⲉ ⲛⲉⲛⲥⲱⲙⲁ
ϫⲟⲕϩ ϩⲙ ⲟⲩⲙⲟⲟⲩ ⲉϥⲟⲩⲁⲁⲃ · ⲉⲛϥⲱⲣⲉ ⲛ ⲟⲩϧⲃⲥⲱ
ⲛⲉⲥⲟⲟⲩ · ⲉⲣⲉ ⲛⲉⲛⲥⲓϫ ⲙⲉϩ ⲛ̄ⲕⲗⲁⲁⲥⲟⲥ ⲛⲥⲧⲓ ⲛⲟⲩϣⲉ
ⲉⲛⲥⲟⲡⲥⲛ̄ ⲙ̄ⲙⲟϥ · Ⲉⲛϫⲱ ⲙ̄ⲙⲟⲥ · ϫⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲓⲥⲧ[ⲣ]ⲁⲧⲏⲕⲟⲥ ⲛ ⲧⲥⲟⲙ ⲛ̄
ⲙ̄ⲡⲛⲩⲉ · ⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ϵ ϩⲣⲁⲓ ϵ ϫⲱⲛ ⲛ̄ϥⲕⲱ ⲛⲁⲓ
ϵ ϧⲟⲗ ⲛ ⲛⲉⲛⲛⲟⲃⲉ · Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ
ϩⲁ ⲣⲟⲛ ⲛ̄ϥⲧⲱⲱⲩ ⲛⲁⲓ ⲛ ⲧⲉⲛⲧⲣⲟϥⲏ · ⲙⲛ̄ ⲧⲉⲛⲣⲃⲥⲱ
Fol. 27b ⲕⲁⲧⲁ ⲡⲉϥⲟⲩⲱⲩⲉ · Ⲙⲓⲭⲁⲏⲗ ⲡⲓⲟⲥ ⲛ ⲁⲣⲭⲁⲅ|ⲅⲉⲗⲟⲥ
ⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ϩⲁ ⲣⲟⲛ · ⲛ̄ϥϫⲁⲣⲓϫⲉ ⲛⲁⲓ ⲛ ⲟⲩⲉ-
ⲣⲏⲛⲏ ϵ ϩⲣⲁⲓ ϵ ⲛⲉⲛⲉⲣⲛⲩ · ϫⲉ ⲛ̄ⲧⲟⲕ ⲉⲧ ⲟ ⲛⲉⲓⲣⲏⲛⲏ
Ⲕⲥⲟⲟⲩⲓ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ ϫⲉ ⲁⲛⲟⲛ ⲟⲩⲕⲁϩ ⲙⲛ̄ ⲟⲩⲕⲣ̄-
ⲙⲉⲥ · ⲁⲩⲱ ⲧⲉⲛⲫⲩⲥⲓⲥ ⲟⲩⲣⲉϥⲥⲗⲁⲁⲧⲉ ⲧⲉ · ⲁⲗⲗⲁ ⲡⲓⲟⲩⲧⲉ
ⲟⲩⲁⲛⲁⲛⲧ ⲡⲉ ⲡⲣⲉⲕⲕⲱ ϵ ϧⲟⲗ · ⲡⲱⲓ ⲡⲉ ⲣ̄ ⲛⲟⲃⲉ · ⲡⲱⲕ
ⲣⲱⲱⲕ ⲡⲉ ⲥⲟⲡⲥⲛ̄ ϵ ϫⲱⲛ · ⲛ̄ ⲛⲁⲣⲣⲁ ⲡⲓⲟⲩⲧⲉ ⲛ̄ⲧⲕⲱ

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ϵ χωϩ· ⲛ ⲛⲁⲣⲁⲓ ⲡⲛⲟⲩⲧⲉ· ⲛⲉϥⲕⲱ ⲛⲁⲓ ϵ ⲃⲟⲗ· ⲛ Oriental 7021.
ⲛⲉⲙⲙⲟⲃⲉ· Ⲡⲱⲛ ⲡⲉ ⲥⲟⲛⲥⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲡⲱⲕ ⲣⲱⲱⲕ ⲱ
ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲛⲁ ⲡⲛⲟⲩⲧⲉ ⲣⲁ ⲣⲟⲛ·
ⲛⲉϥⲕⲱ ⲛⲁⲓ ϵ ⲃⲟⲗ· ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲁⲣⲭⲱⲛ· ⲡⲱⲛ
ⲡⲉ ⲱⲱϥⲧ· ⲡⲱⲕ ⲣⲱⲱⲕ ⲟⲛ ⲡⲉ ⲁⲓⲟⲣⲑⲟⲩ· ⲙⲙⲟⲛ·
ⲛ ⲛⲁⲣⲁⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲣⲣⲟ· ⲧⲛⲥⲟⲟⲩⲛ ⲛⲁ ⲡⲁⲓ ⲣⲛ
ⲟⲩⲙⲉ· ⲱ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ϩⲉ ⲛⲧⲟⲕ
ⲡⲉⲛⲁⲣⲱⲣ· ⲛ ⲧⲙⲛⲧⲱⲁⲣⲧⲏϥ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲕⲉ-
ⲡⲣⲉⲥⲃⲉⲩⲉ ⲣⲁ ⲣⲟⲛ· ⲧⲉⲛⲟⲩ ⲧⲏⲣⲛ ⲛ ⲛⲁⲣⲁⲓ Fol. 46 a
ⲡⲛⲟⲩⲧⲉ· ⲡⲉϫⲥ· ⲡⲛⲟⲩⲧⲉ ⲛⲥⲟⲛⲥⲛ ⲙⲙⲁ· ⲡⲉⲧ ⲥⲙⲁ- ⲡⲑ
ⲗⲁⲁⲧ ⲱⲁ ⲉⲛⲉϥ· ⲛⲧⲱⲕ ⲛⲁⲓ ϵ ⲃⲟⲗ· ⲛⲙⲉⲛⲛⲟⲃⲉ
ⲧⲏⲟⲩ· ⲛⲧ ⲁⲛⲁⲁⲩ· ⲛⲧⲱϯⲟⲉ ⲛⲁⲓ ⲣⲱⲱⲛ· ⲛⲧⲛⲛⲕⲱ
ⲛⲥⲱⲛ ⲛ ⲛⲁ ⲡⲁⲣⲟⲩ· ⲛⲧⲛⲛⲟⲣϫⲛ· ϵ ⲛⲁ ⲟⲛ· ⲛⲧ ⲡⲣⲟⲥ-
ⲉⲛⲉⲥⲕⲉⲓ ⲙⲙⲟⲛ· ⲛⲁⲓ ⲛⲟⲩⲁⲁⲃ· ⲉⲛⲟ ⲛⲁⲧ ⲧⲱⲗⲙ·
ⲙ ⲡⲉⲣⲙⲁⲧⲟ ϵ ⲃⲟⲗ ⲉⲣⲛ ⲟⲩⲁⲥⲁⲡⲏ· ϩⲉ ⲛⲧⲟⲕ· ⲱ
ⲡⲓⲟⲩ· ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲉ ⲡⲉⲛⲥⲁⲓ-
ⲣⲟⲟⲧⲩ· ϩⲉ ⲕⲁⲥ ⲣⲱⲱⲛ ⲉⲛⲛⲁⲱⲟⲡⲉ· ⲉⲣⲛ ⲛⲉⲕⲙⲁ ⲛ

ⲛⲁⲓ ϵ ⲃⲟⲗ ⲛ ⲛⲉⲙⲙⲟⲃⲉ· ⲡⲱⲛ ⲡⲉ ⲥⲟⲛⲥⲛ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· Oriental 6781.
ⲡⲱⲕ ⲣⲱⲱⲕ ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛⲁ ⲡⲛⲟⲩⲧⲉ
ⲣⲁ ⲣⲟⲛ ⲛⲉϥⲕⲱ ⲛⲁⲓ ϵ ⲃⲟⲗ· ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲁⲣⲭⲱⲛ
ⲡⲱⲛ ⲡⲉ ⲱⲱϥⲧ· ⲡⲱⲕ ⲣⲱⲱⲕ ⲟⲛ ⲡⲉ ⲁⲓⲟⲣⲑⲟⲩ ⲙⲙⲟⲛ
ⲛ ⲛⲁⲣⲁⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲣⲣⲟ· Ⲧⲛⲥⲟⲟⲩⲛ ⲛⲁ ⲡⲁⲓ ⲣⲛ
ⲟⲩⲙⲉ ⲱ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ϩⲉ ⲛⲧⲟⲕ ⲡⲉ
ⲡⲁⲛⲁⲣⲱⲣ ⲛ ⲧⲙⲛⲧⲱⲣⲧⲏϥ ⲛⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲕⲉⲱⲱⲡⲉ
ⲧⲉⲛⲟⲩ ⲉⲕⲡⲣⲉⲥⲃⲉⲩⲉ ⲣⲁ ⲣⲟⲛ ⲧⲏⲣⲛ· ⲛ ⲛⲁⲣⲁⲓ ⲡⲛⲟⲩⲧⲉ
ⲡⲉϫⲥ ⲓⲥ ⲡⲛⲟ̈ⲧⲉ ⲛⲥⲟⲛⲥⲛ ⲙⲙⲁ· ⲡⲉⲧ ⲥⲙⲁⲁⲁⲧ ⲱⲁ
ⲉⲛⲉϥ ⲛⲧⲱⲕ ⲛⲁⲓ ϵ ⲃⲟⲗ ⲛⲙⲉⲛⲛⲟⲃⲉ ⲛⲧ ⲁⲛⲁⲁⲩ·
ⲛⲧⲱϯⲟⲉ ⲛⲁⲓ ⲛⲧⲛⲛⲕⲱ ⲛⲥⲱⲛ ⲛ ⲛⲁ ⲛⲁⲣⲟⲩ ⲛⲧⲛⲛⲟⲣϫⲛ ϵ
ⲛⲁ ⲛ ⲟⲛ· ⲛⲧ ⲡⲣⲟⲥⲉⲛⲉⲥⲕⲏ ⲙⲙⲟⲛ ⲉⲛⲟⲩⲁⲁⲃ· ⲉⲛⲱ ⲛⲁⲧ
ⲧⲱⲗⲙ ⲙ ⲡⲉⲣⲙⲁⲧⲟ ϵ ⲃⲟⲗ ⲉⲣⲛ ⲟⲩⲁⲥⲁⲡⲏ· ϩⲉ ⲛⲧⲟⲕ ⲱ
ⲡⲓⲟⲩ ⲛ ⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲉ ⲡⲉⲛⲥⲁⲓ-
ⲣⲟⲟⲧⲩ· ϩⲉ ⲕⲁⲥ ⲣⲱⲱⲛ ⲛⲛⲁⲱⲟⲡⲉ· ⲉⲣⲛ ⲛⲉⲕⲙⲁ ⲛ

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ⲙⲡⲟⲛ · ⲫⲏ ⲙⲡⲛⲩⲉ · Ⲁⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲯⲁ ⲣⲟⲛ
ⲙⲡⲟⲟⲩ · ⲱ ⲡⲛⲟⲥ ⲏ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ·
ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ · ⲉⲕⲓⲛⲉ · ⲙⲛ̄ ⲡⲉⲛⲭ̄ⲥ̄ ⲡⲉⲛⲣ̄ⲣⲟ ·
Καλως ⲁⲥⲉⲓ ⲛ̄ⲥⲓ ⲧⲉⲕⲧⲁⲝⲓⲥ · ⲧⲏⲣ̄ⲥ̄ ⲏ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ·
ⲫⲏ ⲡⲉⲓ ⲛⲟⲥ [ⲏ ⲯⲁ] ⲉⲧ ⲡⲟⲣⲯ̄ · ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ · ⲁⲕⲣ̄
ⲟⲩⲛⲟⲥ ⲏ ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲣⲟⲛ ⲙⲡⲟⲟⲩ · ⲱ ⲙⲓⲭⲁⲏⲗ · ⲁⲧⲱ
ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ̄ⲧⲁⲕⲁⲁϥ · ⲉ ⲣⲟⲛ · ⲏ ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲁⲛ ⲡⲉ ·
ⲛ̄ⲣⲱⲙⲉ · ⲁⲗⲗⲁ ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲡⲉ ⲛ̄ⲣⲙ̄ⲙⲁⲟ · ⲏ ⲣ̄ⲣⲥ
Fol. 46 b ⲡⲉ · Ⲏ ⲫⲉⲛⲁⲣⲭⲱⲛ ⲁⲛ ⲙⲉ ⲙ ⲧⲉⲓ ⲙⲓ|ⲛⲉ ⲉⲧ ⲙⲛⲭ̄ · ⲫⲏ
ϥ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲱⲛ · ⲁⲗⲗⲁ ⲡⲭ̄ⲥ̄ ⲡⲉ ⲛ̄ⲛⲁ ⲧⲡⲉ · ⲙⲛ̄ ⲛⲁ
ⲡⲕⲁϥ · Ⲏ ⲫⲉⲛⲣⲱⲙⲉ ⲁⲛ · ⲏ ⲧⲉⲓ ⲫⲉ · ⲫⲁⲡⲗⲱⲥ · ⲛⲉⲧ
ⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲣⲟⲛ · ⲁⲗⲗⲁ ⲫⲉⲛⲁⲥⲥⲉⲗⲟⲥ · ⲛⲉ ⲉⲧⲯⲙ̄ⲙⲉ ·
ⲫⲁ ⲣⲁⲧⲕ̄ · Ⲏ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ · ⲛ̄ⲥⲁⲣⲕⲓⲕⲟⲛ · ⲁⲛ ⲧⲉ ·
ⲁⲗⲗⲁ ⲟⲩⲡⲛ̄ⲁϯⲕⲟⲛ ⲧⲉ · ⲉⲥⲙⲉϩ ⲏ ⲱⲛϩ̄ ⲯⲁ ⲉⲛⲉϩ ·
ⲏ ⲟⲩⲣⲱⲙⲉ ⲁⲛ · ⲛⲉⲧ ⲣ̄ ⲯⲁ ⲛ̄ⲙⲙⲁⲛ ⲙⲡⲟⲟⲩ · ⲫⲏ
ⲡⲯⲁ ⲙ ⲙⲓⲭⲁⲏⲗ · ⲁⲗⲗⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲫⲏ ⲟⲩⲙⲉ ·
ⲉⲩⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ · ⲏ ⲧⲉⲩⲥⲓⲝ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲩⲭⲱ

Oriental 6781.

ⲙⲡⲟⲛ · ⲫⲏ ⲙⲡⲛⲩⲉ · Ⲁⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲯⲁ ⲣⲟⲛ
ⲙⲡⲟⲟⲩ · ⲱ ⲡⲛⲟⲥ ⲏ ⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲥ ⲙⲓⲭⲁⲏⲗ · Κα-
λως ⲁⲕⲉⲓ ⲛⲁⲓ ⲉⲕⲓⲛⲉ ⲙⲛ̄ ⲡⲉⲛⲭ̄ⲥ̄ ⲡⲉⲛⲣ̄ⲣⲟ · Καλως
Fol. 28 a ⲁⲥⲉⲓ ⲛ̄ⲥⲓ ⲧⲉⲕⲧⲁⲝⲓⲥ ⲧⲏⲣ̄ⲥ̄ ⲏ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ | ⲫⲏ ⲡⲉⲓ ⲛⲟⲥ ⲏ
ϫⲍ ⲯⲁ ⲉⲧ ⲡⲟⲣⲯ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ · ⲁⲕⲣ̄ ⲟⲩⲛⲟⲥ ⲏ
ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲣⲟⲛ ⲙⲡⲟⲟⲩ ⲱ ⲙⲓⲭⲁⲏⲗ · ⲁⲧⲱⲡⲁⲣⲓⲥⲧⲱⲛ
ⲛ̄ⲧⲁⲕⲁⲁϥ ⲉ ⲣⲟⲛ ⲏ ⲟⲩⲁⲣⲓⲥⲧⲱⲛ ⲁⲛ ⲡⲉ ⲛ̄ⲣⲱⲙⲉ · ⲁⲗⲗⲁ
ⲟⲩⲁⲣⲓⲥⲧⲱⲛ ⲡⲉ ⲛ̄ⲣⲙ̄ⲙⲁⲟ · Ⲏ ⲫⲉⲛⲁⲣⲭⲱⲛ ⲁⲛ ⲏ ⲧⲉ
ⲙⲛⲉ ⲛⲉⲧ ⲙⲛⲭ̄ ⲫⲏ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲱⲛ · ⲁⲗⲗⲁ ⲡⲭⲟⲉⲓⲥ ⲡ
ⲏ ⲛⲁ ⲧⲡⲉ̄ ⲙⲛ̄ ⲛⲁ ⲡⲕⲁϥ · ⲏ ⲫⲉⲛⲣⲱⲙⲉ ⲁⲛ ⲏ ⲧⲉⲓ ⲫ
ⲫⲁⲡⲗⲱⲥ ⲛⲉⲧ ⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲣⲟⲛ · ⲁⲗⲗⲁ ⲫⲉⲛⲁⲥⲥⲉⲗⲟ
ⲛⲉ ⲉⲧⲯⲙ̄ⲙⲉ ⲫⲁ ⲣⲁⲧⲕ̄ ⲏ ⲟⲩⲧⲣⲁⲡⲍⲁ ⲁⲛ ⲧⲉ ⲛ̄ⲥⲁⲣ
ⲕⲓⲕⲟⲛ · ⲁⲗⲗⲁ ⲟⲩⲡⲛ̄ⲕⲟⲛ ⲧⲉ ⲉⲥⲙⲉϩ ⲏ ⲱⲛϩ̄ ⲯⲁ ⲉⲛⲉϩ
ⲏ ⲟⲩⲣⲱⲙⲉ ⲁⲛ ⲛⲉⲧ ⲣ̄ ⲯⲁ ⲛ̄ⲙⲙⲁⲛ ⲙⲡⲟⲟⲩ · ⲁⲗⲗⲁ
ⲡⲛⲟⲩⲧⲉ ⲫⲏ ⲟⲩⲙⲉ ⲡⲉ · ⲉⲩⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲏ ⲧⲉⲩⲥⲓⲝ

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ⲙⲓⲥⲟⲥ ⲛⲁⲓ ⲉ ⲕⲁⲗⲱⲥ ⲁⲧⲉⲧⲛⲉⲓ ⲡⲁ ⲣⲟⲛ ⲙⲡⲟⲟⲩ· Oriental 7021.
ϯⲣⲛⲓⲛ ⲓⲛⲧⲛ ⲛⲁⲥⲓⲛⲧ· ⲁⲩⲱ ϯⲣⲁⲥⲉ ⲛⲙⲙⲓⲛⲧⲛ
ⲧⲏⲣⲧⲛ· ⲩⲥⲛⲍ ⲥⲁⲣ· ⲉ ⲡⲓⲁ ⲉⲧ ⲉⲣⲉ ⲥⲛⲁⲩ· ⲏ
ⲡⲟⲩⲏⲓⲧ· ⲥⲟⲟⲩⲍ ⲛⲥⲛⲧⲥ ⲙⲙⲁ ⲡⲁ ⲣⲁⲓ· ϯⲡⲟⲟⲛ
ⲛⲙⲙⲁⲩ ⲙⲛ ⲧⲉⲧⲙⲛⲛⲧⲉ· Λⲟⲓⲡⲟⲛ ⲉⲡⲱⲉ ⲁϥⲱⲟⲟⲥ ⲏ
ⲧⲉⲓ ⲣⲉ· ⲉ ⲧⲃⲉ ⲥⲛⲁⲩ ⲏ ⲡⲟⲩⲏⲓⲧ· ⲙⲙⲁⲧⲉ· ⲉⲓⲉ ⲟⲩⲛⲣ·
ⲧⲉⲛⲟⲩ· ⲡⲉ ⲡⲣⲁⲡⲉ ⲙ ⲡⲝⲥ ⲡⲉⲛⲣⲣⲟ· ⲙⲡ ⲛⲫⲁⲣⲭⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲫⲟⲟⲛ ⲙⲙⲁ ⲧⲙⲙⲓⲛⲧⲉ ⲙⲡⲟⲟⲩ· ⲉⲧⲣ
ⲡⲁ· ⲛⲙⲙⲁⲛ· ⲙⲙⲁ ⲡⲉⲛⲛⲟⲥ ⲏ ⲁⲣⲓⲥⲧⲟⲛ ⲙⲡ ⲡⲉⲓ|
ⲥⲱⲟⲩⲍ ⲉ ⲣⲟⲩⲛ· ⲡⲣⲟⲟⲩⲧ· ⲣⲓ ⲥⲣⲙⲉ ⲣⲓ ⲱⲛⲣⲉ ⲕⲟⲩⲓ· Fol. 47 a
ⲣⲓ ⲛⲟⲥ ⲡⲣⲱⲙⲉ· ⲯⲓ ⲡⲟⲓⲥⲧⲟⲥ (sic)· ⲉⲧⲫⲟⲟⲛ ⲙⲙⲁ ⲡⲉⲓ ⲫⲁ
ⲛⲟⲥ ⲏ ⲡⲁ ⲙⲡⲟⲟⲩ· ⲉⲧⲉ ⲡⲁ ⲡⲉ· ⲙ ⲙⲓⲭⲁⲏⲗ·
ⲡⲛⲟⲥ ⲏ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲥⲩϯ ⲉⲟⲟⲩ·
ⲙⲉⲛ ⲏ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧ ⲣ ⲡⲁ ⲛⲁϥ· ⲙⲙⲁ ⲡⲁ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟⲥ ⲏ
ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· Λⲗⲏⲱⲟⲥ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲁⲓⲣⲓ ⲧⲟⲟⲧ· ⲉⲩⲛⲟⲥ ⲏ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲡⲁⲣⲁ ⲧⲁ ⲥⲟⲙ·

ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲓ ⲉ ⲕⲁⲗⲱⲥ ⲁⲧⲉⲧⲛⲉⲓ Oriental
ⲡⲁ ⲣⲟⲛ ⲙⲡⲟⲟⲩ· ϯⲣⲛⲓⲛ ⲓⲛⲧⲛ ⲛⲁⲥⲓⲛⲧ ⲁⲩⲱ ϯⲣⲁ- 6781.
ⲥⲉ ⲛⲙⲙⲓⲛⲧⲛ ⲧⲏⲣⲧⲛ· ⲩⲥⲛⲍ ⲥⲁⲣ ⲉ ⲡⲓⲁ ⲉⲧ ⲉⲣⲉ
ⲥⲛⲁⲩ ⲏ ⲡⲟⲩⲏⲓⲧ· ⲥⲟⲟⲩⲍ ⲛⲥⲛⲧⲥ ⲙⲙⲁ ⲡⲁ ⲣⲁⲓ ϯⲡⲟⲟⲛ
ⲛⲙⲙⲁⲩ ⲙⲛ ⲧⲉⲧⲙⲛⲛⲧⲉ· Λⲟⲓⲡⲟⲛ ⲉⲡⲱⲉ ⲁϥⲱⲟⲟⲥ ⲏ
ⲧⲉⲓ ⲣⲉ ⲉ ⲧⲃⲉ ⲥⲛⲁⲩ ⲏ ⲡⲟⲩⲏⲓⲧ· ⲙⲙⲁⲧⲉ· ⲉⲓⲉ ⲟⲩⲛⲣ
ⲧⲉⲛⲟⲩ ⲡⲉ ⲡⲣⲁⲡⲉ ⲙ ⲡⲝⲟⲉⲓⲥ ⲡⲉⲛⲣⲣⲟ ⲙⲡ ⲛⲉϥⲁⲣⲭⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲫⲟⲟⲛ ⲙⲙⲁ ⲧⲉⲧⲙⲛⲛⲧⲉ ⲙⲡⲟⲟⲩ· ⲉⲧⲣ
ⲡⲁ ⲛⲙⲙⲁⲛ· ⲙⲙⲁ ⲡⲉⲓ ⲛⲟⲥ ⲏ ⲁⲣⲓⲥⲧⲟⲛ· ⲙⲡ ⲡⲉⲓ ⲥⲱⲟⲩⲍ
ⲉ ⲣⲟⲩⲛ ⲡⲣⲟⲟⲩⲧ ⲣⲓ ⲥⲣⲙⲉ· ⲣⲓ ⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲯⲓ ⲛⲟⲥ
ⲡⲣⲱⲙⲉ ⲙⲡⲓⲥⲧⲟⲥ ⲉⲧⲫⲟⲟⲛ ⲙⲙⲁ ⲡⲉⲓ ⲛⲟⲥ ⲏ ⲡⲁ ⲙⲡⲟⲟ·
Ⲉⲧⲉ ⲡⲁ ⲡⲉ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲡⲛⲟⲥ ⲏ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩϯ ⲉⲟⲟⲩ| ⲙⲉⲛ ⲏ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣ ⲡⲁ Fol. 28 b
ⲛⲁϥ ⲙⲙⲁ ⲡⲁ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ- ⲛ̄ⲍ
ⲭⲁⲏⲗ· ⲡⲛⲟⲥ ⲏ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Λⲗⲏⲱⲟⲥ
ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲓⲣⲓ ⲧⲟⲟⲧ ⲉⲩⲛⲟⲥ ⲏ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲡⲁⲣⲁ

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ⲁⲧⲱ ⲁⲓϯ ⲙ̅ ⲡⲁ ⲟⲩⲟⲓ̈ ⲉ ϧⲟⲗ · ⲉⲩⲛⲟⲥ ⲙ̅ ⲡⲉⲗⲁⲩⲟⲥ ·
ⲉⲩⲟⲩⲛⲏⲩ · ⲙ̅ⲡⲥⲟⲙ ⲉ ϯⲁⲡⲉⲣⲁ ⲙ̅ⲙⲟⲩ · ⲉ ϧⲟⲗ
ϫⲉ ⲁⲓϫⲟⲟⲥ · ⲫ̅ ⲧⲁⲣⲭⲏ ⲙ̅ ⲡⲉⲓ ⲉⲩⲕⲱⲙⲓⲟⲛ · ϫⲉ
ⲟⲩⲕⲟⲩⲓ̈ · ⲡⲉ ⲡⲁ ⲥⲕⲁⲫⲟⲥ · ⲁⲧⲱ ⲡⲁⲧⲉⲓⲙ ⲥⲟⲃ̅ⲕ · ⲁⲧⲱ
ϫⲉ ϯⲡⲟⲉⲓ̈ ⲁⲛ ⲛ̅ ⲓⲏⲃⲉ · ⲁⲧⲱ ⲟⲛ ϫⲉ ⲡⲡⲉⲗⲁⲩⲟⲥ ·
ⲛⲁⲱⲧ ⲉⲙⲁⲧⲉ · ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥⲕⲱⲙⲓⲟⲛ · ⲙ̅ ⲡⲓⲟⲥ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ · ϯⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ̈ ⲙ̅ⲙⲱⲧⲛ̅ ⲛⲁⲥⲓⲛⲉ · ϯ ⲧⲟⲟⲧ ⲧⲏⲧⲛ̅ ⲙ̅ⲙⲁⲓ̈ ·
ϫⲉ ⲕⲁⲥ ⲉⲓⲉⲛⲟⲩϩⲙ̅ ⲉ ϧⲟⲗ ϕ̅ⲛ̅ ⲧⲙⲛⲛⲧⲉ ⲙ̅ ⲡⲡⲉⲗⲁⲩⲟⲥ
ⲛ̅ ⲁⲧ ⲁⲣⲏϫⲩ̅ · ⲛ̅ⲧⲁⲉⲓ̈ ⲟⲛ ϣⲁ ⲣⲱⲧⲛ̅ · ⲉ ⲡⲉⲕⲣⲟ · ϕ̅
ⲟⲩⲥⲟⲟⲩⲧⲛ̅ · Ⲉⲡⲉⲓ ⲁⲛ ⲁⲓϩⲓ ⲧⲟⲟⲧ · ⲉ ϣⲁϫⲉ · ⲙ̅ⲙⲁⲛⲧⲛ̅
Fol. 47b ⲉⲛ ⲉⲩⲕⲱⲙⲓⲟⲛ · ⲙ̅ⲛ̅ ⲛ̅ⲧⲁⲓⲟ · | ⲉⲧ ⲡⲣⲉⲡⲉⲓ̈ · ⲙ̅ ⲡⲉⲧ ⲡ̅ⲣ̅
ϥⲃ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ · ⲡⲓⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ·
ⲁⲗⲗⲁ ⲟⲩⲥⲁⲣⲝ̅ ⲡⲉ ⲡⲁ ⲗⲁⲥ · ⲁⲧⲱ ⲟⲩⲥⲱⲙⲁ ⲛ̅ ⲕⲁϩ ⲡⲉ
ⲡⲁ ⲥⲱⲙⲁ · ⲙ̅ⲡ ⲓⲉⲥⲟⲩⲥ̅ⲙ̅ⲥⲟⲙ · ⲉ ⲡⲱϩ ⲉ ⲡⲱⲓ · ⲙ̅
ⲡⲉⲩⲉⲟⲟⲩ · ⲙ̅ⲡ ⲡϫⲱⲕ ⲙ̅ ⲡⲉⲩⲁϩⲓⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲱ

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ⲧⲁ ⲥⲟⲙ ⲁⲧⲱ ⲁⲓⲧⲓ ⲙ̅ ⲡⲁ ⲟⲩⲟⲓ ⲉⲩⲛⲟⲥ ⲙ̅ ⲡⲉⲗⲁⲩⲟ
ⲉⲩⲟⲩⲛⲏⲩ · ⲉⲙⲁⲧⲉ · ⲉⲙⲡⲥⲟⲙ ⲙ̅ⲙⲟⲓ ⲉ̅ ϯⲁⲡⲉⲣⲁ ⲙ̅
ⲙⲟⲩ ⲉ ϧⲟⲗ ϫⲉ ⲁⲓϫⲟⲟⲥ ϕ̅ⲛ̅ ⲧⲁⲣⲭⲏ ⲙ̅ ⲡⲉⲓ ⲉⲩⲕⲱⲙⲓⲟ
ϫⲉ ⲟⲩⲕⲟⲩⲓ ⲡⲉ ⲡⲁ ⲥⲕⲁⲫⲟⲥ · ⲁⲧⲱ ⲡⲁⲧⲉⲓⲙ ⲥⲟⲃ̅ⲕ ⲁⲧⲱ
ϫⲉ ⲧⲙⲟⲓ ⲁⲛ ⲛ̅ ⲓⲏⲃⲉ · ⲁⲧⲱ ⲟⲛ ϫⲉ ⲡⲡⲉⲗⲁⲩⲟⲥ ⲛⲁⲱ
ⲉⲙⲁⲧⲉ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲓ [ⲉⲩ]ⲕⲱⲙⲓⲟⲛ ⲙ̅ ⲡⲓⲟⲥ ⲛ̅ ⲁⲣⲭ
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · Ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲱⲧⲛ̅ ⲱ ⲛⲉⲥ
ⲛⲁⲥ · ϯ ⲧⲟⲟⲧ ⲧⲏⲧⲛ̅ ⲙ̅ⲙⲁⲓ ϫⲉ ⲕⲁⲥ ⲉⲓⲉⲛⲟⲩϩⲙ̅
ϧⲟⲗ ϕ̅ⲛ̅ ⲧⲙⲛⲛⲧⲉ ⲙ̅ ⲡⲡⲉⲗⲁⲩⲟⲥ ⲛ̅ ⲁⲧ ⲁⲣⲏϫⲩ̅ · ⲛ̅ⲧⲁⲉ
ⲟⲛ ϣⲁ ⲣⲱⲧⲛ̅ ⲉ ⲡⲉⲕⲣⲟ ϕ̅ⲛ̅ ⲟⲩⲥⲟⲟⲩⲧⲛ̅ · ⲉⲡⲉⲓ ⲁⲛ ⲁⲓϩⲓ
ⲧⲟⲟⲧ ⲉ ϣⲁϫⲉ ⲙ̅ⲙⲁⲛⲧⲛ̅ ϕ̅ⲛ̅ ⲡⲉⲓ ⲉⲩⲕⲱⲙⲓⲟⲛ · ⲙ̅
ⲛ̅ⲧⲁⲓⲟ ⲉⲧ ⲡⲣⲉⲡⲉ ⲙ̅ ⲡⲉⲧ ⲡ̅ⲣ̅ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ · ⲡⲓⲟ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲗⲗⲁ ⲟⲩⲗⲁⲥ ⲛ̅ ⲥⲁⲣ
ⲡⲉ ⲡⲁ ⲗⲁⲥ · ⲁⲧⲱ ⲟⲩⲥⲱⲙⲁ ⲛ̅ ⲕⲁϩ ⲡⲉ ⲡⲁ ⲥⲱⲙⲁ
ⲙ̅ⲡⲉ ⲓⲉⲥⲟⲩⲥ̅ⲙ̅ⲥⲟⲙ ⲉ ⲡⲱϩ ⲙ̅ ⲡⲱⲓ ⲙ̅ ⲡⲉⲩⲉⲟⲟⲩ · ⲙ̅
ⲡϫⲱⲕ ⲙ̅ ⲡⲉⲩⲁϩⲓⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲓⲏ ⲡⲁ ϫⲟⲉⲓⲥ ⲙⲡⲥ

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па ⲡⲥ ⲙⲡⲥа пиоⲧе е ϧол · ⲱ ⲙⲓⲭⲁⲏⲗ · птелнл · Oriental 7021.
ⲙ па ϩнт · ⲱ парχнаггелос · ет отаав · псолсⲗ
ⲙ па ϩнт ⲱ парχнаггелос · ет отаав · псолсⲗ
ⲙ па лас · ⲱ ⲙⲓⲭⲁⲏⲗ пщаχе · ⲛ та тапро · аⲩω
псолсⲗ ⲙ па ϩнт · ⲙⲛ па щлнл · ⲛ наρⲡ пиоⲧе ·
ащ ⲛ щоⲧωϐе · ⲛ ⲛ ϩнт · ⲛ ρеⲙпоⲓ · пет нащеⲙе ·
ⲛ ⲛϥеⲓωρϥ ⲙ пχωк · ⲙ пⲁⲍⲓωⲙа · ⲙⲛ пеоοⲩ ·
ⲛⲧа пиоⲧе столιζе ⲙⲙок · ⲛϩнтϥ · Наι тироⲩ ·
ⲛⲧ аιχοοⲩ ⲱ парχωн ⲛ тⲙⲛтеро ⲛ ⲙⲡнⲩе · ⲙⲛ
пет ототⲃ е наї · сепрепеї ⲙ пекнοσ ⲛ еοοⲩ ·
аλλа кω наι е ϧол · ⲱ парχаггелос · Є ϧол χе
анⲛ отρωⲙе ⲛ ρеϥϩ ноϐе · аⲩω ϯσοχⲃ ⲉⲙⲁⲧе · ϩⲛ
напраξις · ϯпаракалеї | ⲙⲙок · ⲱ па ρеϥϯ тоοⲧ · Fol. 48 a
ⲙїχаⲏⲗ · ⲭї ⲛтоοⲧ · ϩωⲩⲧ ⲙ па тωϐϥ · ⲙⲛ па
сопсⲛ · ете па коⲩι ⲛ ϩωрок пе · ет σοχⲃ · наι
ⲛⲧаϥϩ атоοⲧ (*sic*) · е таач нак ϩⲙ пекща · ⲙⲡϩ σⲛ

пиоⲧе е ϧол · ⲱ ⲙїχаⲏⲗ птелнл ⲙ па ϩнт · Ⅲ Oriental 6781.
парχаггелос ет отаав псолсⲗ ⲙ па ϩнт · Ⅲ
парχистратнкос · ет отаав псолсⲗ ⲙ па лас ·
Ⅲ ⲙιχаⲏⲗ пщаχе ⲛ та тапро · аⲩω псоοⲩⲧⲛ ⲙ
па ϩнт ⲙⲛ па щлнл ⲛ наρϥⲛ пиоⲧе · ащ ⲛ
щоⲧωϐе · ⲛ ащ ⲛ ϩнт ⲡρеⲙпоⲓе · пет нащеⲙе ·
ⲛ ⲛϥеⲓωρϥ ⲙ пχωк | ⲙ пекаⲍⲓωⲙⲁ · ⲙⲛ пеоοⲩ Fol. 29 a
ⲛⲧа пиоⲧе столιζе ⲙⲙок ⲛϩнтϥ · Наι тироⲩ
ⲛⲧаιχοοⲩ ⲱ парχωн ⲛ тⲙⲛтеро ⲛ ⲙⲡнⲩе · ⲙⲛ
пет ототⲃе ⲉ наι сепрепе ⲙ пекнοσ ⲛ еοοⲩ ·
аλλа кω наι е ϧол ⲱ парχаггелос ет отаав · е
ϧол χе анⲛ отρωⲙе ⲛ ρеϥϩ ноϐе · аⲩω ⲛ тισοχⲃ
ⲁⲛ ⲙⲙате ϩⲛ напраξις · ϯпаракалеї ⲙ[ⲙ]ок
ⲱ па ρеϥϯ тоοⲧ ⲙїχаⲏⲗ · ⲭ ⲛтоοⲧ ϩωⲩⲧ ⲙ па
ⲧωϐϥ · ете па коⲩι ⲛ ϩωрок пе ет σοχⲃ наι
ⲛⲧаϥϩ атоοⲧ (*sic*) е таач нак ϩⲙ пекща ⲙпоοⲩ ·

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Oriental 7021. арікє є пекр҃ра҃л· же па ⲁ҃ωрон соⲃ҃ⲏ· алла
ⲱωпє є рок ⲏ та продіресіс· ⲛ҃ⲟє ⲙ҃ пλептоⲛ
снаү єⲙате· Ⲧсооүн сар· же ⲛ҃ⲧок оүнант
ауω ⲏ ⲱаіртиⳭ· є тⲃє паі ρω ☩ ⲙ҃ па оүої є
рок· єісооүⲏ· же ⲙ҃ⲡⲧаі ⲙ҃ⲙаү· ⲏ ке λаау ⲙ҃
простасіа· ⲏ надрⲏ ⲡноүте ⲡсаⲃ҃λλак· ⲱ
парχаггєλос єт оүаⲗ ⲙ҃ιχанⲗ· єкⲱанр̄ пна
ⲙ҃ⲙаї ⲛⲧ҃ ⲉⲓ ⲏ тоот· ⲙ҃ па тωⲃ҃Ⳋ· ⲙ҃ⲡ па кот
ⲏ таю· каі єⲱже ϥⲥоχⲃ҃ он· ☩нар̄ апатоот он
є☩ наі ⲙ҃ птаю· ⲙ҃ па λас· ⲙ҃ⲡ па ρнт· ⲡсну
ⲙⲙ· ⲏ неρоот тнрот· ⲙ҃ п[а] ωⲛ̄Ⳋ· ауω ☩ⲑаре
ⲙ҃ наі ρⲏ оүⲙе· же єⲱанкω наі ⲙ҃ⲙате· ρⲏ
па ρнт· ⲙ҃ пер ⲡⲙⲉⲉүе ⲙ҃ пекраі· ⲏ архаггє
λікон ⲡⲛаү ⲙⲙ· ☩наⲱωпе аі єхⲏ(sic) ⲃеєке· ауω
Fol. 48 b єхⲏ(sic) карпос ⲏ надрⲏ | ⲡноүте· єре пер̄ ⲡⲙⲉⲉүе
ϥⲁ ⲙⲡ ⲙ҃ пⲃраі· ⲱ парχаггєλос єт оүаⲗ

Oriental 6781. ⲙ҃ⲡр̄ сⲡарікє є пекр҃ра҃л же па ⲁ҃ωрон соⲃ҃ⲏ
алла ⲱωп є рок ⲏ та продереσіс ⲛ҃ⲟє ⲙ҃ пλеп
тωн снаү ⲏ теχнра· ☩соүн сар же ⲛ҃ⲧⲏ оү
нант ауω ⲏ ⲱⲡ̄ртиⳭ· є тⲃє паі ρω аі☩ ⲙ҃ па оүо
є рок єісооүⲏ· же ⲙ҃ⲡⲧаі ⲙ҃ⲙаү ⲡⲛе лаау ⲙ҃
простасіа ⲏ надрⲏ ⲡноүте· ⲡсаⲃ҃λλак ⲱ парχ
аггєλос єт оүаⲗ ⲙ҃ιχанⲗ єкⲱанр̄ пна ⲙ҃ⲙаі
ⲛⲧ҃ ⲉⲓ ⲛⲧоот ⲙ҃ па тωⲃ҃Ⳋ ⲙⲡ па кот ⲏ таєⲓⲱ· Ка
єⲱже єϥⲥоχⲃ҃ он тнар̄ апатоот он є☩ наⲥ ⲡсаⲱн
ⲙ҃ птаєⲓⲱ ⲙ҃ па λас· ⲙ҃ⲡ па ρнт ⲡсну ⲙⲙ
неρоот тнрот ⲙ҃ па ωⲛ̄Ⳋ· Λуω тⲱареі ⲙ҃ наі ρ
оүⲙе· же єⲱанкω наі ⲙ҃ⲙате ρⲏ па ρнт· ⲙ҃ⲡ
ⲡⲙⲉⲉүе ⲙ҃ пекраі ⲏ архаггєλікон· ⲡнаү ⲙⲙ
тнаⲱωпе аі єхⲏ(sic) ⲃеєке ауω єхⲏ(sic) карпос
ⲏ надрⲏ ⲡноүте· єре пер̄ ⲡⲙⲉⲉүе ⲙ҃ пекраі
парχаггєλос єт оүаⲗ ⲙ҃ιχанⲗ ρолⲍ ρⲏ т

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ⲙⲓⲭⲁⲏⲗ· ϩⲟⲗⲥ̅ ⲛ̅ ⲧⲁ ⲧⲁⲡⲣⲟ· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲃⲓⲱ· ⲉⲩϩⲣ̅ⲡ̅ ⲣⲱⲓ· ⲉⲣⲉ ⲡⲣ̅ ⲡⲓⲉⲉⲩⲉ ⲓⲉ̅ ⲛⲉⲕⲣⲁⲓ· ⲉⲧ ⲟⲩⲁⲁϥ· ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· ⲟⲩ ⲛⲁⲓ ⲛ̅ ⲥⲧⲟⲗⲏ· ϩⲣ̅ⲡ̅ ⲧⲁ ⲥⲓⲛϩⲉ· ⲙⲙ̅ⲡ̅ ⲧⲁ ⲥⲓⲛⲧⲱⲟⲩⲛ· ⲱ̅ ⲡⲓⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲧⲁ ⲡⲉⲛⲟⲥ· ⲛ̅ ⲁⲁⲁⲓ ⲥⲛ̅ ⲡⲁⲣϩⲏⲥⲓⲁ ⲛ̅ ⲛⲁϩⲣⲁⲓ ⲡⲓⲟⲩⲧⲉ· ⲉ ⲧⲃⲛⲛⲧⲕ̅· ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲉⲥ✝ ⲟⲩⲉ· ⲛ̅ ⲛⲉⲙⲱⲗⲏⲗ ⲃⲛⲕ ⲉ ϩⲣⲁⲓ ⲙⲁ ⲡⲓⲟⲩⲧⲉ· ⲉ ⲧⲃⲛⲛⲧⲕ̅· ⲱ̅ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲛ̅ⲧⲟⲕ ⲡⲉⲧ ⲫⲓ ⲉ ϩⲣⲁⲓ ⲙⲁ ⲡⲓⲟⲩⲧⲉ· ⲙⲁⲓⲛⲧ ⲉϥⲙ̅ⲡⲟⲧⲛϥ ϩⲁ ⲣⲟⲛ· ⲉⲥⲉⲙⲱⲡⲉ ⲟⲛ ⲙ̅ⲡⲟⲟⲩ· ϩⲓⲉ ⲡⲉⲕⲛⲟⲥ ⲛ̅ ⲙⲁ· ⲉ ⲧⲣⲉⲕⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲣⲟⲛ· ⲛ̅ ⲛⲁϩⲣⲁⲓ ⲡⲓⲟⲩⲧⲉ· ⲡⲉⲓⲱⲧ ⲛⲉⲙⲱⲗⲏⲗ ⲉ ⲣⲟϥ· ⲛ̅ ⲧⲙ̅ⲡⲣⲟϩⲁⲓⲣⲉ[ⲥⲓⲥ] ⲉⲧ ⲡⲉⲙⲉ· ⲙⲙⲟⲥ ⲛⲁϥ· ϩⲓⲉ ⲡⲛ̅[ⲣ̅] ⲡⲓⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁϥ· ⲱ̅ ⲡⲓⲟⲥ ⲙ̅ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ· ⲙⲓⲭⲁⲏⲗ· ⲥⲟⲛⲥⲛ̅ ⲉ ϫⲱⲙ· ⲛ̅ ⲛⲁϩⲣⲁⲓ ⲡⲓⲟⲩⲧⲉ ⲉ ⲧⲣ ⲛ̅ⲛⲟⲟⲩⲉ· ϩⲓⲉ ⲡⲉⲧ ⲉⲣⲁⲛⲁϥ ⲛ̅ ⲟⲩ[ⲟⲉⲓⲱ Fol. 49 a
ⲙⲙ· ⲛⲉⲧⲟⲩϫⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲓⲛ̅ ⲛ̅ⲥⲟⲣⲥ̅ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ϥ̅ⲉ

ⲧⲁⲡⲣⲟ· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲃⲓⲱ̅ ⲉⲩϩⲣ̅ⲡ̅ ⲣⲱⲓ· | ⲉⲣⲉ ⲡⲉⲕⲣⲁⲓ ⲉⲧ Oriental 6781. Fol. 29 b
ⲟⲩⲁⲁϥ ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲟ̅ ⲛⲁⲓ ⲛ̅ ⲥⲧⲟⲗⲏ· ϩⲣ̅ⲡ̅ ⲧⲁ ⲥⲓⲛϩⲉ· ⲙⲙ̅ⲡ̅ ⲥⲓⲛⲧⲱⲟⲩⲛ· ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ ⲛ̅ⲧⲁ ⲡⲉⲛⲟⲥ ⲉⲛ ⲁⲁⲁⲓ ⲥⲛ̅ ⲡⲁⲣ- ⲟ
ϩⲏⲥⲓⲁ ⲛ̅ ⲛⲁϩⲣⲁⲓ ⲡⲓⲟⲩⲧⲉ ⲉ ⲧⲃⲛⲛⲧⲕ̅· ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉ- ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲡⲉⲛⲥⲧⲉ ⲡⲟⲩⲉ ⲙ̅ⲡ ⲛⲉⲙⲱⲗⲏⲗ ⲃⲛⲕ ⲉ ϩⲣⲁⲓ ⲙⲁ ⲡⲓⲟⲩⲧⲉ ⲉ ⲧⲃⲛⲛⲧⲕ̅· Ⲓ̅Ⲓ̅Ⲓ̅ ⲙⲓ- ⲭⲁⲏⲗ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲛ̅ⲧⲟⲕ ⲡⲉⲧ ⲫⲓ ⲉ ϩⲣⲁⲓ ⲙⲁ ⲡⲓⲟⲩⲧⲉ ⲙⲁⲓⲛⲧ ⲉϥⲙ̅ⲡⲟⲧⲛϥ ϩⲁ ⲣⲟⲛ· ⲉⲥⲉ- ⲙⲱⲡⲉ ⲟⲛ ⲙ̅ⲡⲟⲟⲩ ϩⲓⲉ ⲡⲉⲕⲛⲟⲥ ⲛ̅ ⲙⲁ· ⲉ ⲧⲣⲉⲕⲡⲣⲉⲥ- ⲃⲉⲩⲉ ϩⲁ ⲣⲟⲛ ⲛ̅ ⲛⲁϩⲣⲏ̅ ⲡⲓⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲛⲉⲙⲱⲗⲏⲗ ⲉ ⲣⲟϥ ⲛ̅ ⲧⲙ̅ⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ (*sic*)· ⲉⲧ ⲡⲉⲙⲉ ⲙⲙⲟⲥ ⲛⲁϥ ϩⲓⲉ ⲡⲉⲕⲣ̅ ⲡⲓⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁϥ· Ⲓ̅Ⲓ̅Ⲓ̅ ⲡⲓⲟⲥ ⲙ̅ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ ⲥⲟⲛⲥⲛ̅ ⲉ ϫⲱⲙ ⲛ̅ ⲛⲁϩⲣⲏ̅ ⲡⲓⲟⲩⲧⲉ· ⲛⲧⲁϥⲟⲉ ⲛⲁⲓ ⲉ ⲧⲣⲉⲛ- ⲛⲟⲟⲩⲉ ϩⲓⲉ ⲡⲉⲧ ⲣⲁⲛⲁϥ ⲧⲏⲣⲛ̅ ⲛⲧⲟⲩϫⲟⲟⲩ ⲉ ⲃⲟⲗ ϩⲓⲛ̅

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Oriental 7021. ⲛ̅ⲧⲁϥⲉⲓ ⲛⲁϥ ⲉ ⲣⲁⲧ̅ⲩ· ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲉⲣⲟ· ⲙⲙ̅ ⲟⲩ-
ⲙⲛ̅ⲧⲟⲩⲛⲛⲃ· ⲟⲩⲣⲉⲑⲛⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ· ⲟⲩⲗⲁⲟⲥ ⲉ ⲡⲱⲛⲍ̅· ⲉⲓⲧⲛ̅ ⲛ̈ⲧⲱⲃⲍ̅ ⲉⲧ ϫⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ· ⲫⲁ ⲣⲟⲛ· ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲓ ⲉⲧ ⲛ̅ⲣ̅ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲙⲙ̅ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ· ⲉⲧ ⲉⲥⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲫⲁ ⲣⲟⲛ· ⲛ̅ⲥⲓ ⲧⲙ̅ⲛ̅ⲭⲥ· ⲧⲏⲣⲛ̅ ⲧⲉ ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲑⲁⲩⲓⲁ ⲙⲁⲣⲓⲁ· ⲧⲣⲉϥⲭⲡⲉ ⲡⲓⲟⲩⲧⲉ· ⲫⲛ̅ ⲟⲩⲙⲉ· ⲙⲙ̅ ⲛ̈ⲧⲱⲃⲍ̅ ⲛ̅ ⲡⲫⲏⲣⲉ ϣⲩⲏⲣ· ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲉⲩⲁⲓ ϣⲁⲓ ⲛⲟⲩϫⲉ· ⲛ̅ⲛⲁⲓⲱⲛ ⲛ̅ ⲛⲟⲩⲟⲉⲓⲛ· ⲫⲓⲧⲛ̅ ⲧⲉϫⲁⲣⲓⲥ ⲙⲙ̅ ⲧⲙ̅ⲛ̅ⲧⲙⲁⲓ ⲣⲱⲙⲉ· ⲛ̅ ⲡⲛ̅ⲭⲥ ⲓⲥ ⲡⲉϫ̅ⲥ· ⲡⲁⲓ ⲉ ⲃⲟⲗ ⲫⲓ ⲧⲟⲟⲧ̅ⲩ· ⲛⲉⲟⲟⲩ ⲛⲁϥ· ⲙⲙ̅ ⲡⲉϥⲉⲓⲱⲧ ⲛ̅ ⲁⲥⲁⲑⲱⲥ· ⲙⲙ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̅ ⲣⲙ̅ⲧⲁⲡⲣⲟ· ⲁⲩⲱ ⲛ̅ ⲭⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛ̅ ⲟⲩⲟⲉⲓⲱ ⲙ̅ⲙⲁ· ϣⲁ ⲉⲛⲉϥ· ⲫⲑ·

Oriental 6781. ⲛ̅ⲥⲟⲣⲥ̅ ⲛ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲛ̅ⲧⲁⲣⲟⲛ ⲛⲁϥ ⲉ ⲣⲁⲧ̅ⲩ· ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲉⲣⲟ ⲙⲙ̅ ⲟⲩⲙⲛ̅ⲧⲟⲩⲛⲛⲃ ⲟⲩⲣⲉⲑⲛⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ· ⲟⲩⲗⲁⲟⲥ ⲉ ⲡⲱⲛⲍ̅· ⲉⲓⲧⲛ̅ ⲛ̈ⲧⲱⲃⲍ̅ ⲉⲧ ⲉⲩⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲫⲁ ⲣⲟⲛ ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲁⲓ ⲉⲧ ⲛ̅ⲣ̅ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲙⲙ̅ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ ⲛ̅ⲧⲙ̅ⲛ̅ⲭⲟⲉⲓⲥ ⲧⲏⲣⲛ̅ ⲧⲉ ⲑⲉⲱ-ⲇⲱⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲙⲙ̅ ⲛ̈ⲧⲱⲃⲍ̅ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉ-ⲗⲟⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲉⲩⲁⲓ ϣⲁⲓ ⲛⲟⲩϫⲉ ⲛ̅ⲛⲁⲓⲱⲛ ⲛ̅ ⲛⲟⲩⲟⲉⲓⲛ ⲫⲓⲧⲛ̅ ⲧⲉϫⲁⲣⲓⲥ ⲙⲙ̅ ⲧⲙ̅ⲛ̅ⲧⲙⲁⲓ ⲣⲱⲙⲉ ⲛ̅ ⲡⲉⲛϫ̅ⲥ ⲓⲥ ⲡⲉϫ̅ⲥ ⲛⲉⲟⲟⲩ ⲛⲁϥ ⲙⲙ̅ ⲡⲉϥⲉⲓⲱⲧ ⲛ̅ ⲁⲥⲁⲑⲟⲥ ⲙⲙ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲣⲉϥⲧⲁⲡⲣⲟ ⲁⲩⲱ ⲛ̅ ⲭⲟⲙⲟⲟⲩⲥ-ⲓⲟⲛ ⲧⲉⲛⲟⲩ· ⲁⲩⲱ ⲛ̅ ⲟⲩⲟⲉⲓⲱ ⲙ̅ⲙⲁ ϣⲁ ⲉⲛⲉϥ ⲛⲉⲛⲉϥ ⲫⲁⲛⲏ·

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εγραψε μηνη επηφ ιθ ινδ ιε . . . . . .
απο των αγιω μαρτ κε ετου . . . . . .

✠ ϩitⲛ ⲁⲉ cⲡⲟⲩⲁⲛ (*sic*) · ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲭⲁⲓⲣⲟⲟⲩⲱ · ⲛ̄ Oriental 7021. Fol. 49 *b*
ⲡⲉⲛⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ̄ ⲥⲟⲛ · ⲉⲧ ⲧⲁⲓⲛⲩ · ⲥⲓⲣⲙ ⲡⲱⲛⲣⲉ · ⲛ̄
ⲛ̄ ⲡⲙⲁⲕⲁⲣⲓⲥ ⲡⲣⲏⲩ · ⲡⲁⲓ ⲉⲧ ⲱⲟⲟⲡ · ϩⲛ̄ ⲧⲡⲉϫⲓⲁⲥ
ⲧⲁⲣⲛⲥ · ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲥⲓⲛ · ϩⲛ̄ ⲡϯⲙⲛ · ⲉⲧⲟⲩⲙⲟⲟⲩⲧⲉ
ⲉ ⲣⲟϥ · ⲁⲉ ⲡⲕⲟⲩⲣⲟⲥ · ⲁϥⲥⲙⲛ̄ ⲛ̄ ⲡⲉⲓ ⲭⲱⲱⲙⲉ
ϩⲛ̄ ⲛ̄ϩⲣⲓⲥⲉ ⲙⲙⲁ ⲙⲙⲟϥ · ⲁϥϫⲱⲣⲓⲍⲉ ⲙⲙⲟϥ
ⲉ ϩⲟⲩⲛ · ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ · ϩⲛ̄ ⲡⲧⲱⲃ ⲛ̄ ⲧⲃⲱ · ϩⲁ ⲡⲟⲩⲉⲁⲓ ⲛ̄ ⲧⲫⲩⲭⲏ ·
ⲁⲉ ⲕⲁⲥ · ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟϥ · ⲙⲛ̄ ⲧⲫⲥⲟⲙⲉ · ⲙⲛ̄ ⲛⲫⲱⲛⲣⲉ · ⲙⲛ̄
ⲛⲫⲧⲃⲏⲟⲟⲩⲉ · ⲙⲛ̄ ⲡⲛⲁ ⲙⲙⲁ ⲉⲧ ⲱⲟⲟⲡ ⲛⲁϥ · ⲉϥⲱⲁⲛⲉⲓ
ⲁⲉ ⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲥⲱⲙⲁ · ⲉⲩⲉⲣ̄ ⲙⲙⲁ ⲛ̄ ⲥⲱⲧⲛ̄ ⲉ ⲧⲉⲥⲙⲏ
ⲉⲥ ⲙⲉϩ ⲛ̄ ⲣⲁⲓⲙⲉ ⲁⲉ ⲁⲙⲛⲓⲧⲛ̄ [ⲙⲉⲧⲥⲙⲁ]ⲙⲁⲁⲧ ⲛ̄ⲧⲉ ⲡⲁ
ⲉⲓⲱⲧ · ⲛ̄ⲧⲉⲧⲛ̄ [ⲕⲗⲏ]ⲣⲟⲛⲟⲙⲓⲁ ⲛ ϯⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲧⲁⲩ[ⲥⲃ-
ⲧⲱⲧⲥ̄] ⲙⲛⲧⲛ̄ ϫⲙ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲛ̄ ⲡⲕⲟⲥⲙⲟⲥ · ϩⲁⲙⲏⲛ ·
ⲉⲥⲉⲙⲱⲡⲉ

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[The following is to be read at the time of lamp-lighting at the festival of Saint Michael.]

Oriental 6781.
Fol. 30 a
ϭϩ

ⲡⲁⲁⲡⲉ ⲥⲟⲩ ⲓⲃ ⲡⲛⲩⲭⲏⲓⲕⲟⲛ ⲏ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲓⲏⲭⲁⲛⲁ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ ⲏ ⲕⲁ-
ⲧⲁ ⲡⲗⲑⲑⲗⲓⲟⲥ· (xxiv. 24–37)

Ⲥⲉⲛⲁⲧⲱⲟⲩⲛ ⲥⲁⲣ ⲛⲥⲓ ⲫⲉⲛⲭⲣⲥ ⲛⲛⲟⲩⲭ· ⲙⲛ̄ ⲫⲉⲛ
ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲛⲟⲩⲭ· ⲛⲥⲉϯ ⲛⲫⲉⲛⲛⲟⲥ ⲙⲙⲁⲉⲓⲛ· ⲙⲛ̄
ⲫⲉⲛⲱⲡⲏⲣⲉ ϫⲱⲥ ⲁⲉ ⲉⲛⲉⲟⲩⲱⲥⲟⲩ ⲉ ⲡⲗⲁⲛⲁ ⲛⲛⲁⲕ
ⲥⲱⲧⲛ̄· ⲉⲓⲥ ⲫⲏⲛⲧⲉ ⲁⲓⲱⲉⲣⲛ̄ ϫⲟⲟⲩ ⲏⲛⲧⲛ̄· ⲉⲱⲟⲡⲉ ⲥ
ⲉⲧⲱⲁⲛϫⲟⲟⲥ ⲏⲛⲧⲛ̄ ⲁⲉ ⲉⲓⲥ ⲫⲏⲛⲧⲉ ⲉⲩⲣⲙ̄ ⲡϫⲁⲓⲉ· ⲙ
ⲡⲣ̄ ⲉⲓ ⲉ ⲃⲟⲗ· ⲉⲓⲥ ⲫⲏⲛⲧⲉ ⲉⲩⲣⲛ̄ ⲛⲧⲁⲙⲓⲟⲛ· ⲙⲙⲡⲣ̄ ⲡⲓⲥⲧⲉⲩ
ⲛⲟⲉ ⲥⲁⲣ ⲛ ⲧⲉⲃⲣⲏⲥⲉ ⲉⲱⲁⲥⲉⲓ ⲉ̄ ⲃⲟⲗ ⲫⲛ̄ ⲙ ⲙⲁ ⲛ ⲱⲁ
ⲛⲥⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲱⲁ ⲙ ⲙⲁ ⲛ ⲣⲱⲧⲛ̄· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧ ⲛⲁ
ⲱⲱⲡⲉ ⲙ ⲡⲱⲛⲣⲉ· ⲙ ⲡⲣⲱⲙⲉ· ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲡⲥⲱⲙⲁ
ⲛⲁⲱⲱⲡⲉ ⲙⲙⲟϥ· ⲉⲩⲛⲁⲥⲱ̄ϩ ⲉ ⲣⲟϥ ⲛⲥⲓ ⲛⲁⲉⲓⲧⲟⲥ
Ⲏⲧⲉⲩⲛⲟⲩ ⲁⲉ ⲙⲛ̄ⲥⲁ ⲧⲉⲑⲗⲓⲯⲓⲥ ⲙ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ
ⲡⲣⲏ ⲛⲁⲣ̄ ⲕⲁⲕⲉ· ⲁⲩⲱ ⲡⲟⲟϥ ⲛⲁϯ ⲁⲛ ⲙ ⲡⲉϥⲟⲩⲟⲉⲓⲛ
ⲛⲥⲓⲟⲩ ⲥⲉⲛⲁⲣⲉ ⲉ ⲃⲟⲗ· ⲛⲥⲟⲙ ⲛ ⲙⲛⲛⲧⲉ̄ ⲥⲉⲛⲁⲑⲟⲉⲓⲛ
ⲧⲟⲧⲉ ⲭⲁⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲙⲁⲉⲓⲛ· ⲙ ⲡⲱⲛⲣ
ⲙ ⲡⲣⲱⲙⲉ ⲉ ⲃⲟⲗ· ⲫⲛ̄ ⲧⲡⲉ· ⲁⲩⲱ ⲧⲟⲧⲉ ⲥⲉⲛⲁⲛⲁ
ⲛⲥⲓ ⲛⲉⲫⲧⲗⲏ ⲧⲏⲣⲟⲩ ⲙ ⲡⲕⲁⲣ· ⲛⲥⲉⲛⲁⲩ ⲉ̄ ⲡⲱⲛⲣ
ⲙ ⲡⲣⲱⲙⲉ ⲉϥⲓⲛⲧ ⲉ ⲣⲣⲁⲓ ⲣⲓⲭⲛ̄ ⲛⲉⲕⲗⲟⲟⲗⲉ ⲛ ⲧⲡ
ⲙⲙⲛ̄ ⲟⲩⲟⲉⲓⲛ· ⲁⲩⲱ ⲟⲩⲉ̄ⲟⲟⲩ ⲉ̄ⲛⲁⲱⲱϥ· ⲛⲧϫⲟⲟⲩ ⲉ ⲃⲟ
ⲡⲧⲁⲥⲥⲉⲗⲟⲥ· ⲙⲛ̄ ⲟⲩⲛⲟⲥ ⲡⲣⲟⲟⲩ ⲛ ⲥⲁⲗⲡⲓⲥ̄ϫ· ⲛⲥ·
ⲥⲱⲟⲩϩ̄ ⲉ̄ ⲣⲟⲩⲛ ⲛ ⲛⲉⲩⲥⲱⲧⲛ̄ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲉⲩⲧⲟⲟ
Fol. 30 b
ⲟⲃ
ⲛⲧⲛⲧ· ⲁⲩⲱ ϫⲓⲛ ⲁⲣⲏϫ ⲛ ⲟⲩ· ⲛ ⲙⲡⲛⲧⲉ̄· ⲱⲁ ⲁⲣⲉ
ⲛ ⲟⲩ· ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲧⲃⲱ ⲛ ⲕⲡⲧⲉ· ⲉⲓⲙⲉ ⲉ ⲧⲡⲁⲣⲁⲃⲟⲗⲏ·
ⲛⲟⲉ ⲥⲁⲣ ⲉⲣϣⲁⲓ ⲡⲉⲥⲗⲁⲁⲟⲥ ⲱⲱⲡⲉ ⲉⲩⲗⲏⲥ· ⲁⲩ
ⲛⲧⲉⲛⲥⲱⲃ ⲉ ϯ ⲱⲱ̄· ⲱⲁ ⲧⲉⲧⲛⲉⲓⲙⲉ ϫⲉ ⲁⲩⲣⲱⲙ ⲉ ⲣⲟⲩ
ⲛⲥⲓ ⲡⲱⲱⲙⲉ· ⲧⲁⲓ ⲣⲱⲱⲧ ⲧⲛⲧⲛ̄ ⲧⲉⲧⲛⲣⲉ· ⲣⲟⲧⲁⲓ ⲉⲧⲉⲧ-

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ϣⲁⲛⲛⲁⲩ ϵ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲉⲓⲙⲉ ⲍⲉ ⲁϥϣⲱⲛ ϵ ⲣⲟⲩⲓ ⲉ̅ⲣ̅ⲡ̅ⲣⲟ· ⲣⲁⲙⲏⲓ ☩ⲭⲱ ⲙ̅ⲙⲟⲥ ⲓⲛⲧⲏ̅ ⲍⲉ ⲛⲉ ⲧⲉⲓ ⲥⲉⲙⲁ̅ ⲟⲩⲉⲓⲙⲉ ⲙ̅ⲡⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ· ⲧⲡⲉ ⲙⲛ̅ⲧ̅ ⲡⲁϥ ⲛⲁⲡⲁⲣⲁⲥⲉ· ⲛⲁϣⲁⲍⲉ ⲥⲉ ⲛⲁⲡⲁⲣⲁⲥⲉ ⲁⲛ· ϵ ⲧⲃⲉ ⲡⲉⲣⲟⲟⲩ ⲍⲉ· ⲙⲛ̅ⲧ̅ ⲧⲉⲩⲛⲟⲩ ⲉ̅ⲧ̅ ⲙ̅ⲙⲁⲩ· ⲙⲛ̅ⲧ̅ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲟⲩⲁⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ϩⲓ̅ ⲙ̅ⲡⲛⲏ̅ⲩ̅ⲉ̅· ⲉⲓ ⲙⲛ ⲧⲉⲓ ϵ ⲡⲉⲓⲱⲧ ⲙⲁⲧⲁⲁϥ· ⲛ̅ⲑⲉ ⲥⲁⲣ ⲛ̅ ⲛⲉⲣⲟⲟⲩ ⲛ̅ ⲛⲱⲣⲉ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧ ⲉⲥⲛⲁϣⲱ ⲙ̅ⲙⲟⲥ· ⲛ̅ⲥⲓ ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̅ ⲡⲉϣⲓⲣⲉ ⲙ̅ ⲡⲣⲱⲙⲉ·

[The following is to be read at dawn on the day of the festival of Saint Michael.]

ⲞⲘⲒⲖⲒⲞⲤ ⲠⲞⲢⲰⲢⲒⲚⲞⲚ· ⲞⲚ ⲠⲈⲨⲀⲖⲄⲈ-ⲖⲒⲞⲚ ⲘⲆ ⲔⲀⲦⲀ ⲘⲀⲐⲐⲀⲒⲞⲤ· (xiii. 43–52)

Τοτε ⲡⲁⲓⲕⲁⲓⲟⲥ ⲥⲉⲛⲁⲣ̅ ⲟⲩⲉⲓⲙ ⲛ̅ⲑⲉ ⲙ̅ ⲡⲣⲏ ϩⲓ̅ ⲧⲉⲙ̅ⲡⲉⲣⲟ ⲙ̅ ⲡⲉⲩⲉⲓⲱⲧ· ⲡⲉⲧⲉ ⲟⲩⲙ̅ⲧⲁϥ ⲙⲁⲁⲍⲉ ⲙ̅ⲙⲁⲩ ϵ ⲥⲱⲧⲙ̅ ⲙⲁⲣⲉϥⲥⲱⲧⲙ̅· ⲉⲥⲧⲙ̅ⲧⲱⲛ ⲛⲥⲓ ⲧⲉⲙ̅ⲡⲉⲣⲟ ⲙ̅ ⲙ̅ⲡⲛⲏ̅ⲩ̅ⲉ̅ ⲉⲧⲁ̅ⲣⲟ ⲉϥϩⲏⲡ ϩⲓ̅ ⲧⲥⲱϣⲉ· ⲛⲁⲓ ⲛ̅ⲧⲁ ⲟⲩⲣⲱⲙⲉ ϩⲉ ϵ ⲣⲟϥ ⲁϥϩⲣⲟⲛ̅ϥ̅ :—ⲁⲩⲱ ϵ ⲃⲟⲗ ⲙ̅ ⲡⲉϩⲣⲁϣⲉ ϣⲁϥⲃⲱⲕ· ⲛ̅ϥ̅☩ ϵ ⲃⲟⲗ ⲙ̅ ⲡ̅ⲛⲁ ⲙⲙⲁ ⲉ̅ⲧ̅ ⲛ̅ⲧⲁϥ· ⲛ̅ϥ̅ϣⲱⲡ ⲙ̅ ⲧⲥⲱϣⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ· Παλιν ⲟⲛ ⲉⲥⲧⲙ̅ⲧⲱⲛ ⲛⲥⲓ ⲧⲉⲙ̅ⲡⲉⲣⲟ ⲙ̅ ⲙ̅ⲡⲛⲏ̅ⲩ̅ⲉ̅ :—ⲉⲧⲣⲱⲙⲉ ⲉⲛⲉϣⲱⲟⲩ ⲉϥϣⲓⲛⲉ ⲛ̅ⲥⲁ ϩⲉⲛⲉⲓⲛⲉ ⲙ̅ⲙⲉ ⲉⲛⲁⲱⲟⲩ· ⲙ̅ ⲧⲉⲣⲉ ϥⲣⲉ ⲁⲉ ⲉⲧ̅ⲱ̅ⲛⲉ ⲙ̅ ⲙⲉ ⲉⲛⲁϣⲉ ⲥⲟⲩⲙ̅ⲧ̅ϥ̅· ⲁϥⲃⲱⲕ ⲁϥ☩ ϵ ⲃⲟⲗ ⲛ̅ⲛⲁ ⲙⲙⲁ ⲉ̅ⲧ̅ ⲛ̅ⲧⲁϥ· ⲁϥ|ϣⲟⲡϥ̅ ⲛⲁϥ· ⲧⲙ̅ⲡⲉⲣⲟ ⲙ̅ ⲙ̅ⲡⲛⲏ̅ⲩ̅ⲉ̅ ⲉⲥⲧⲙ̅- Fol. 31 *a* ⲧⲱⲛ ⲉⲧⲁ̅ⲃⲱ· ⲉ̅ ⲁⲧⲛⲟⲭ̅ⲉ̅ ϵ ⲑⲁⲗⲗⲁⲥⲥⲁ ⲁⲥⲥⲱⲟⲩⲍ ϵ ⲣⲟⲩⲓ ⲛ̅ⲛⲉⲛⲟⲥ ⲙⲙⲁ ⲛ̅ⲧⲃⲧ̅· ⲧⲁⲓ ⲁⲉ ⲙ̅ ⲧⲉⲣⲉ ⲥⲗⲟⲩⲍ· ⲁⲧⲉⲙⲉ ⲙ̅ⲙⲟⲥ ϵ ⲣⲁⲓ· ⲁⲧⲣⲙⲟⲟⲥ ϩⲓ ⲡⲉⲕⲣⲟ· ⲁⲧ-ⲕⲱⲧϥ̅ ⲙ̅ ⲛⲉⲧ ⲛⲁⲛⲱⲟⲩ ⲉⲛⲉⲧⲣⲛⲁⲩ ⲛⲉⲑⲟⲟⲩ ⲁⲉ ⲁⲧⲛⲟ-ⲭⲟⲩ ϵ ⲃⲟⲗ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲛⲁϣⲱⲡⲉ ⲣⲁⲓ ϩⲓ̅ ⲧⲉⲩⲙ̅-ⲧⲉⲗⲓⲁ̅ ⲙ̅ ⲡⲁⲓⲱⲛ· ⲥⲉⲛⲛⲩ ϵ ⲃⲟⲗ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ·

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ⲛⲥⲉⲡⲱⲣⲭ ⲉ ⲃⲟⲗ ⲙⲙⲁⲡⲟⲙⲡⲣⲟⲥ ⲛ ⲧⲙⲛⲧⲉ ⲙⲡⲁⲓⲕⲁⲓⲟⲥ·
ⲛⲥⲉⲛⲟⲩⲭ ⲙⲙⲟⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲉⲣⲣⲱ ⲛ ⲥⲁⲧⲉ· ⲫⲙⲁ-
ⲩⲱⲡⲉ ⲙⲙⲁⲩ ⲛⲥⲓ ⲡⲣⲙⲙⲉ· ⲁⲧⲱ ⲡⲥⲁⲣⲍⲉⲕ ⲛⲓⲟⲃⲉ·
ⲁⲧⲉⲧⲛⲛⲟⲓ ⲛⲛⲁⲓ ⲧⲛⲟⲩ· ⲡⲉⲭⲁⲩ ⲛⲁⲕ· ⲭⲉ ⲉⲣⲉ ⲡⲭⲟⲉⲓⲥ·
Ⲡⲉⲭⲁⲕ ⲛⲁⲩ ⲭⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲥⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲙⲙⲁ· ⲉ ⲁⲕⲭⲓ
ⲥⲃⲱ ⲉ ⲧⲙⲛⲧⲉⲣⲟ ⲛ ⲙⲡⲛⲧⲉ ⲉⲕⲧⲛⲧⲱⲛ ⲉⲣⲱⲙⲙⲉ ⲛ ⲣⲙ-
ⲙⲁⲱ· ⲛⲁⲓ ⲉⲧ ⲛⲟⲩⲭ ⲉ ⲃⲟⲗ· ⲫⲙ ⲡⲉⲕⲁⲣⲟ· ⲛ ⲫⲉⲃⲣⲣⲉ
ⲙⲡⲛ ⲫⲉⲛⲁⲁⲥ :—

[The following is to be read at the 'setting ready' on the day of the festival of Saint Michael.]

ⲡⲁⲗⲓⲉ ⲥⲟⲩ ⲓⲃ ⲡⲉⲍⲟⲟⲩ ⲛ ⲡⲁⲣⲭ ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲗⲁⲃ ⲱⲓⲭⲁⲏⲗ ⲡⲉⲡⲣⲟ ⲕⲱⲙⲉⲛⲟⲛ· (Ps. lxviii. 11–28)

Ⲡⲭⲟⲉⲓⲥ ⲛⲁϯ ⲛ ⲟⲩⲱⲁⲭⲉ ⲛ ⲛⲉⲧ ⲉⲧⲁⲥⲥⲉⲗⲓⲍⲉ· ⲫⲓ
ⲧⲥⲟⲙ ⲉⲧ ⲛⲁⲩⲱⲥ ⲡⲣⲣⲟ ⲛ ⲛⲥⲟⲙ ⲡⲙⲉⲣⲓⲧ· ⲁⲧⲱ ⲡⲥⲁ
ⲙ ⲛⲁⲓ ⲉ ⲡⲱⲱ ⲛⲣⲉⲛⲱⲱⲗ· ⲉⲣⲡⲁⲛ ⲧⲉⲧⲛⲛⲕⲟⲧⲕ ⲓ
ⲧⲙⲛⲧⲉ ⲛ ⲛⲉⲕⲗⲏⲣⲟⲥ· ⲫⲓ ⲫⲉⲛⲧⲓⲫ ⲛⲥⲣⲟⲙⲡⲉ ⲉⲧ
ⲗⲁⲗⲱⲟⲩ ⲛⲣⲁⲧ· ⲁⲧⲱ ⲡⲕⲱⲧⲉ ⲛ ⲛⲉⲥⲛⲁⲣⲭ· ⲫⲙ ⲡⲟⲩⲟ
Fol. 31 b ⲧⲟⲩⲉⲧ· ⲙ ⲡⲛⲟⲩⲃ· ⲁⲓⲁⲯⲁⲗⲗⲁ· | ⲫⲙ ⲡⲧⲣⲉ ⲛⲉⲧ ⲫⲓ
ⲟⲍ ⲙⲡⲛⲧⲉ ⲡⲉⲣⲭ ⲛⲉⲓ ⲉⲣⲱⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲭⲱⲥ ⲥⲛⲁⲟⲩⲁⲩ
ⲫⲡⲥⲉⲗⲗⲱⲛ ⲱⲉⲓⲙ· ⲡⲧⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲧⲟⲟⲩ ⲉ
ⲕⲓⲱⲟⲩ· ⲡⲧⲟⲟⲩ ⲉⲧ ⲭⲟⲥⲉ ⲡⲧⲟⲟⲩ ⲉⲧⲛⲕ· ⲡⲧⲟⲟⲩ ⲡⲉ ⲡⲁ
ⲩⲁ ⲉⲛⲉⲣ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲣ ⲛⲣⲛⲧⲉ :—Ⲕⲁⲓ ⲥⲁⲣ ⲡⲭⲟⲉⲓ
ⲛⲁⲟⲩⲱⲣ ⲛⲣⲛⲧⲉ ⲩⲁ ⲃⲟⲗ· ⲡⲣⲁⲣⲓⲁ ⲙ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲧⲃ
ⲛⲥⲱⲃ· ⲫⲉⲛⲩⲟⲙⲉ ⲉⲩⲣⲟⲟⲩⲧ· ⲡⲭⲟⲉⲓⲥ ⲛⲣⲛⲧⲟⲩ· ⲫ
ⲥⲓⲙⲁ ⲡⲉⲩⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲁⲗⲧ ⲉ ⲡⲭⲓⲥⲉ· ⲁⲩⲉⲭⲙⲁ
ⲗⲱⲧⲉⲩⲉ ⲛ ⲟⲩⲉⲭⲙⲁⲗⲱⲥⲓⲁ ⲁⲩⲧ ⲫⲉⲛⲧⲁⲓⲟ ⲛ ⲡⲣⲱⲙⲉ
ⲉⲧⲱ ⲛⲁⲧ ⲛⲁⲣⲧⲉ ⲉ ⲡⲉⲧⲱⲛⲉ· Ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲥⲙⲁ
ⲙⲁⲁⲧ ⲩⲁ ⲉⲛⲉⲣ· ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲙ ⲡⲉⲛⲟⲩⲭⲁⲓ ⲉⲩⲉ

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соβтⲛ наⲓ ⲁⲓⲁ̀ⲗⲗⲁ· пеⲙⲛоуте пе пиоуте [е]ⲧⲧⲁⲓро· та пхоеіс те θоте ⲙ̅ пиоу· плⲁⲓ пиоуте ⲛ̅ⲁоуе̄ⲱⲥ̀ⲧ̀ тапе ⲛ̅ неⲭⲓⲭеуе· ⲛ̅ тⲙⲛте ⲁе ⲛ̅тапе ⲛ̅ нет ⲙооⲩе ⲫⲛ̅ неснаⲣ̄ⲃ̄· Ⲗ пхоеіс хоос еⲩкωте ⲙ̅ⲙоу ⲫⲛ̅ тⲃасаⲣⲙе ⲁе ☩ⲛⲁкто[ⲥ] ⲫⲛ̅ нет ⲩнк ⲛ̅ⲑⲁⲗⲗⲁсса· ⲫⲙ̅ птре теⲭоⲧрнте ⲭωⲗⲕ̅ ⲫⲛ̅ отсноу· еⲩелωхⲣ̄ ⲛ̅ⲥ̈ⲓ̈ плас ⲛ̅ неⲭоотор· ⲫⲛ̅ ⲛ̅хахе ет ☩ отⲃⲛ· ⲁⲓⲛⲁт е неⲕⲙⲁ ⲙ̅ⲙооⲩе ⲙ̅ ⲙⲁ ⲙ̅ⲙооⲩе ⲙ̅ па иоуте па рро ет ⲫⲛ̅ пет отⲁⲁⲃ· Ⲗⲧⲣ̄ ⲩорⲡ̄ ⲛ̅ⲥⲓ пархωн ертⲙⲛ е роⲩⲛ е пет ⲯⲁⲗⲗеі· ертⲫⲛ̅ тⲙⲛте ⲛ̅ⲛⲩⲛре ⲩⲛⲓ ⲛ̅ⲣеⲭⲥ̅ⲛ̅ⲭ̅ⲥ̅· ⲥⲙоⲧ е иоуте ⲫⲛ̅ неккⲗⲓсⲓⲁ ⲁⲧω пхоеіс е ⲃоⲗ· ⲫⲛ̅ ⲛ̅ⲛⲧⲙⲛ· ⲛ̅те пⲓⲛⲗ̀ | еⲫⲙ̅ⲙⲁⲧ ⲛ̅ⲥⲓ ⲃенⲁ̀ⲙⲓⲛ Fol. 32 *a*
иоуⲓ е ⲃоⲗ ⲫⲛ̅ текстасіс· ере наⲧхωн (*sic*) ⲛ̅ ⲓоⲩ- оⲉ
ⲁⲁ ⲙ̅ⲙⲁⲧ ⲛ̅тоот ⲙⲛ̅ неⲧⲣⲙⲉⲙⲛωн· ⲙⲛ̅ ⲛ̅архωн неса̀ⲃоⲩⲗωн· ⲙⲛ̅ ⲛ̅архωн неⲓефⲑⲁⲗеⲓⲙ· пиоуте ⲫⲛ̅ е текⲥоⲙ пиоуте ☩ ⲥоⲙ· ⲙпаⲓ·

[The Epistle.]

ΠΑΠΟСΤΟΛΟС ΤΕ ΠΡΟС ΤΙΜΟΘΕΟС·

(1 Tim. ii)

Ⲫпарака̀леі ⲥе ⲣа ⲟⲛ ⲛ̅ⲣⲱⲃ ⲙⲙⲁ е тре тетⲛ̅ⲥіре ⲛ̅ ⲣенсопсⲛ̅· ⲙⲛ̅ ⲣенⲯⲩ̀ⲗⲏ· ⲙⲛ̅ ⲣентωⲃⲓ̈· ⲙⲛ̅ ⲣенⲯⲛ̅ ⲣⲙот е ⲣраⲓ ⲉ̈хⲛ̅ ⲣⲱⲙе ⲙⲙⲁ ехⲛ̅ пер- ⲱоот· ⲙⲛ̅ отоⲛ ⲙⲙⲁ· ет ⲫⲛ̅ ⲛ̅ ⲙⲛ̅тноⲥ· ⲁе кас ⲛⲉⲉіре ⲉноⲩⲁ̀ⲣе ⲉⲩсⲥраⲩⲧ̅· ⲁⲧω ⲉⲩⲣоⲣⲏ̈· ⲣⲙ̅ ⲙ̅ⲡтⲉуⲥⲉⲃнс ⲙⲙⲁ· ⲣⲓ ⲙ̅ⲡтсⲉⲙⲛос ⲙⲙⲁ· наноу ⲁⲓ ⲁⲧω ⲉⲩⲯⲙⲛ ⲛ̅ ⲡ̅ⲛ̅ⲧо е ⲃоⲗ ⲛ̅ пиоуте пеⲛ- ωⲧⲛ̅ⲣ̄· паⲓ ет отⲱ̄ⲯе е тре ⲱⲙе ⲙⲙⲁ ωⲛ̅ⲫ̄· ⲁⲧω ⲥеⲉі ⲉ̄ псоοⲩⲛ ⲛ̅ тⲙⲉ· Отⲁ̄ ⲥар пе пиоуте ⲁⲧω отⲁ̄ пе ⲡⲙⲉсатнс ⲛ̅ пиоуте· ⲙⲛ̅ ⲡⲣⲱⲙе· ⲣⲱⲙе

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пе пеχс ис· пент ауταау й сωτе ра оуоп ии
пиητре ρй неγоуоειщ· паι итаγкаат анок е
роц йкτрꝫ аγω й апостолос· Оуае те †χω ии
мос й †хιсол ан· йса ρй йρеѳнос· ρй тπιστι
ии тае· †оγωще ѕе е тре йρωае щλнλ· ρй
ма ии ечнι е ρраι йиеγѕιх ечоγаав· χορι
Fol. 32b оρсн ρι моκиек· | иеρϭае он йтеι ре ечкοсиει
ос ρй оγсѕрар̄т· ρй оγаитрецщїпе· ии оγаи
трииρнт· е треγ тсаноот ρй ρенρωλк ан· ии
оγноγв ии ρенёне ииае· аγω ρен ρоιте ена
соγйтоγ· Αλλα пет ещще пе е неρоае· ет х
ииос· ѕе ен ρй оγаитрецщиищё йоγте· ριτ
ρенρвнтё енаноγ· оγте сρиае· маресхι сβω ρ
оγаитриращ· ρраι ρй ργпотакн ии· †† ма
ѕе ан й сρиае· е †сβω оγае е р̄ хоеιе е песра
аλλа е трецщпе ρй оγаитриращ· аааи та
пент аγплассе ииоц й щорп· иипсωц ерра
аγω аааи· ии оγа̄пата ииоц· тесρиае ѕе
тер оγа̄пата ииос· асщωпе ρй оγпараβасιс
снаоγхаι ѕе· ριτ̄й пехпё щнре ещансω ρ
тπιστις· ии тасапн ии птββо ии оγаи
рииρнт·

[The General Epistle.]

ПКАѲОЛІКОН ТЄЄПІСТОЛН Й ПЄТРО

(1 Pet. i. 1–12)

Петрос папостолос й іс пеχс ецсраι й йсωт
ет оγнηϥ· ρй ѳіаспора· ѳ ппонтос ии тсал
тіа· ии ткаппадокіа· ии тасіа· ии тβно
иа· ката пщрп соотй ѳ ппоγте пеιωт ρ
птββо ѳ пепта ё тесωтѳ· й тπιστις· ии пσоγ

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σεμ ⲙ̅ⲡ̅ ⲛⲉⲥⲛⲟϥ | ⲙ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲧⲉⲭⲁⲣⲓⲥ ⲙⲛⲧ̅ⲙ̅ · ⲙⲙ̅ Fol. 33a
ϯⲣⲛⲓⲛ ⲉⲙⲁⲡⲙⲟ · ⲉ̅ⲩ̅ⲥⲙⲁⲙⲁⲁⲧ ⲙ̅ⲡⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲟ̅ⲍ̅
ⲙ̅ⲡ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲛⲁⲓ ⲛⲧⲁϥϫⲡⲟⲛ ⲕⲁⲧⲁ ⲡⲉϥⲙⲁ̅
ⲉⲧ ⲛⲁⲩⲱϥ ⲉ ⲣ̅ⲟ̅ⲛ ⲉⲧⲣⲉⲗⲡⲓⲥ ⲉⲥⲟⲛ̅ⲟ̅ · ⲣⲓⲧⲙ̅ⲙ̅ ⲡⲧⲱⲟⲩⲛ ⲙ̅
ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉ ⲃⲟⲗ ⲟ̅ⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲉⲧⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙ̅
ⲁⲧ ⲧⲁⲕⲟ ⲁⲩⲱ ⲙ̅ ⲁⲧ ⲧⲱⲗⲙ̅ ⲉⲙⲉⲥⲣⲱⲥⲃ̅ ⲉⲧⲣⲁⲣⲉϥ ⲉ ⲣⲟⲥ
ⲙⲛⲧ̅ⲙ̅ · ⲟⲛ̅ ⲙⲙⲛ̅ⲧ̅ⲉ Ναι ⲉⲧⲟⲧⲣⲁⲣⲉϥ ⲉ ⲣⲟⲟⲩ ⲟⲛ̅ ⲧⲥⲟⲙ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲟⲛ̅ ⲧⲡⲓⲥⲧⲓⲥ ⲙ̅ ⲡⲟⲩϫⲁⲓ · ⲉⲧ ⲥⲉⲃⲧⲱⲧ :—
ⲉ ⲡⲥⲱⲗⲛ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲧⲟⲩⲃⲉⲓⲱ ⲛ̅ⲣⲁⲉ̅ · ⲛⲁⲓ ⲉⲧⲉⲧⲛ̅-
ⲧⲉⲗⲛⲗ ⲛ̅ⲣⲛⲧ̅ϥ · ⲉ ⲁ̅ⲧⲉⲧⲛ̅ⲗⲩⲡⲉⲓ ⲧⲉⲛⲟⲩ ⲛ̅ ⲟⲩⲕⲟⲩⲓ ·
Ϣⲱⲭⲉ ⲣⲟⲡⲥ̅ ⲡⲉ ⲉ ⲣⲁⲓ ⲟⲛ̅ ⲣⲉⲛⲛ̅ⲣⲁⲥⲙⲟⲥ ⲉⲧⲱⲟⲃⲉ · ϫⲉ
ⲕⲁⲥ ⲉⲧ̅ⲃ̅ⲣⲉ ⲉ ⲧⲙ̅ⲛ̅ⲧⲥⲱⲧⲛ̅ · ⲛ̅ⲧⲉⲧⲛ̅ⲡⲓⲥⲧⲓⲥ · ⲉⲥⲧⲁⲛⲧ
ⲛ̅ⲣⲟⲩⲟ · ⲉ̅ ⲡⲛⲟⲩⲃ̅ ⲉⲧ ⲛⲁⲧⲁⲕⲟ · ⲛⲁⲓ ⲉ̅ϣⲁⲩⲁⲗⲟⲕⲓⲙⲁⲍⲉ
ⲙ̅ⲙⲟⲩ ⲣⲓⲧⲙ̅ⲙ̅ ⲡⲕⲱϩ̅ · ⲉⲧⲧⲙⲁⲉⲓⲟ̅ ⲙⲛⲧ̅ ⲙⲙ̅ ⲟⲩⲉⲟⲟⲩ
ⲙ̅ⲙ̅ ⲟⲩⲧⲁⲉⲓⲟ̅ · ⲣⲙ̅ ⲡⲥⲱⲗⲛ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲛⲁⲓ
ⲙ̅ⲡⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲣⲟⲩ ⲧⲉⲧⲛ̅ⲙⲉ ⲙ̅ⲙⲟⲩ · ⲁⲩⲱ ⲛⲁⲓ ⲟⲛ
ⲧⲉⲛⲟⲩ · ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲁⲛ ⲉ ⲣⲟⲩ · ⲉ̅ⲧⲉⲧⲛ̅ⲡⲓⲥⲧⲉⲩⲉ ϫⲉ
ⲉ ⲣⲟⲩ · ⲧⲉⲧⲛ̅ⲧⲉⲗⲛⲗ ⲣⲙ̅ ⲟⲩⲣⲁⲙⲉ ⲉⲕⲣⲏⲡ · ⲁⲩⲱ ⲉⲕ-
ⲧⲁⲉⲓⲛⲉ̅ · ⲉ̅ⲧⲉⲧⲛ̅ⲁⲓ ⲙ̅ ⲡϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲡⲓⲥⲧⲓⲥ ⲡⲟⲩ-
ϫⲁⲓ ⲛ̅ ⲛⲉⲧⲙ̅ⲯⲩⲭⲏ · Ϭⲁⲧⲱⲙⲉ ⲁⲩⲱ ⲁⲩⲣⲟⲧⲣⲉⲧ · ⲉ̅ ⲧⲃⲉ
ⲡⲉⲓ ⲟⲩϫⲁⲓ ⲛ̅ⲥⲓ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ⲛⲁⲓ ⲛ̅ⲧⲁ ⲡⲣⲟⲫⲏⲧⲉⲩⲉ ·
ⲉ ⲧⲃⲉ ⲧⲉⲭⲁⲣⲓⲥ | ⲉⲧ ⲁⲓ ⲉ ⲣⲟⲩⲛ̅ ⲉ ⲣⲱⲧⲛ̅ ⲉⲧⲱⲙⲉ ϫⲉ Fol. 33b
ⲉⲣⲉ ⲡⲉⲡⲛⲁ ⲙ̅ⲡⲉⲭ̅ⲥ̅ ⲉⲧ ⲛ̅ⲣⲛⲧⲟⲩ · ⲱⲁϫⲉ ⲉ̅ ⲁⲩ ⲛⲟⲩⲟ- ⲟⲛ̅
ⲉⲙⲱ ⲉⲥⲣ̅ ⲙ̅ⲙⲁⲧⲣⲉ ⲙⲛ ⲛ̅ ⲱⲟⲣⲡ̅ · ⲙ̅ⲙⲉⲗⲟⲕⲟ̅ⲥ̅ ⲉⲧ ⲛⲁⲩⲱⲡⲉ
ⲙ̅ ⲡⲉⲭ̅ⲥ̅ · ⲙ̅ⲙ̅ ⲛⲉⲟⲟⲩ ⲉ̅ⲧ ⲛⲁⲩⲱⲡⲉ ⲙ̅ⲙⲁⲥⲱⲟⲩ · ⲛⲁⲓ
ⲓⲧⲁⲩ ⲟⲩⲱⲛ̅ⲟ̅ ⲛⲁⲧ ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉⲩⲁⲓⲁⲕⲱⲛⲉⲓ ⲙⲙⲟⲟⲩ
ⲙ̅ ⲛⲁⲧ ⲁⲗⲗⲁ ⲙⲛⲧ̅ⲙ̅ · ⲛⲁⲓ ⲛ̅ⲧⲁⲩⲧⲁⲙⲱⲧⲛ̅ ⲉ ⲣⲟⲟⲩ
ⲧⲉⲛⲟⲩ · ⲣⲓⲧⲛ̅ ⲛⲉⲓⲧ ⲁⲩⲧⲁⲓⲱⲉⲃⲉⲓⲱ ⲙⲛⲧ̅ⲙ̅ ⲙ̅ ⲡⲉⲡⲛⲁ ⲉⲧ
ⲥⲁⲁⲃ · ⲛ̅ⲧⲁⲩⲧⲛ̅ⲛⲟⲟⲩϥ ⲙⲛⲧ̅ⲙ̅ ⲉ ⲃⲟⲗ ⲟⲛ̅ ⲧⲡⲉ · ⲛⲁⲓ
ⲧ ⲉⲣⲉ ⲛⲁⲣⲭⲉⲗⲟⲥ ⲉⲡⲉⲟⲩⲁⲉⲓ ⲛ̅ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ·

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ΠΕΠΡΑΞΙΣ (Chap. x. 1–13)

Нεγн отршме хе ϩⲛ̄ кѵсаріа є пеϥран пе кор-
нилюс· отрекатωнтартархос (*sic*) пе є βол ϩⲛ̄
тесπирн· ет отмоотте є рос хе трѵталіке· отев-
сεвнс пе еⲩр̄ роте ϩнтⲟ̄ ⲙ̄ пюте· ⲙⲛ̄ пеуні тнр̄ⲟ̄
еⲩмаⲩр̄ ϩар ⲙ̄ ⲙⲛ̄тна ⲙ̄ плаос· ѧтѡ еⲩсопсп̄ ⲙ̄
пюотте п̄ отоеιѫ ⲙⲙ· ѧⲩнат ετρорома ϩⲛ̄
отωнⲟ̄ є βол· ⲙ̄ пнат п̄ хⲛ̄ ψѵте ⲙ̄ пеρоот·
отаⲩⲩелос п̄те пюотте ѧⲩβωк є роуи ѫа рос·
ѧтѡ пехаⲩ наⲩ хе корилл̄е· ѧтѡ и тере ϥѕѡⲫⲧ̄
є роуи п̄ ϩраⲩ· ѧⲩр̄ роте пехаⲩ наⲩ хе от
пет ѫооп пхоеіс:—Пехаⲩ де наⲩ хе некѫлнл·
ⲙⲛ̄ некⲙⲛ̄тна· ѧⲧβωк є ϩраі ετр̄ ⲙⲙеете нан
ⲙ̄ пѵто є βол ⲙ̄ пюотте· Тенот ѕе ⲙⲁ хоот п̄
Fol. 34 *a* ϩепрωме є ϩраі | є іоппн· нⲛ̄ тⲡноот п̄са сⲙⲱⲛ
ⲟ̄ⲑ̄ пете ѫаⲧⲙюотте є роч хе петрос· еуотⲙⲛ̄ ϩаρтн
п̄ нота̄ хе сⲙⲱⲛ пβакѫар· паі ⲉ̄ре пеуні ϩіхⲛ̄
ⲑаллаѕса· п̄ тере паⲩⲩелос ае βωк ет ѫахⲉ
ⲛⲙⲙаⲩ· ѧⲙюотте є снаⲧ п̄ пеⲫⲣ̄ⲣаλ ѧтѡ от·
ⲙатоі п̄рⲙ̄пюотте· є βол ϩⲛ̄ нет проскартнре
є роч· ѧхе ѫахе ⲙⲙ є роот ѧхоот сот є ϩра
є іоппн· ⲙ̄ пеⲫраϲте а́· етⲙооⲩе п̄ѕі нет ⲙ̄
ⲙат· п̄ тер отршн є роуи є тполіс· петрос ае і
тере ⲧβωк є ϩраі ехⲛ̄ хенепωр є ѫλλ ⲙ̄ пна
п̄ хⲛ̄ сⲟ̄е· ѧⲩр̄ⲕо ае ѧⲩр̄ ϩнаⲩ є отωⲙ· етсоβт
ае наⲩ ѧтекстасіс ре є ϩраі є хωⲩ· ѧтѡ ѧⲩна
є тпе есоуни· ѧтѡ ει отскеос (*sic*) еⲩⲙнр є пеуτоо
п̄топ п̄ое п̄ отноѕ п̄ ϩβос етхала ⲙⲙоⲩ є ϩра
ехⲙ̄· пкаⲩ ере п̄тβноотⲉ̄ тнрот п̄рнтⲟ̄ ѧтѡ п̄ха
тⲩⲉ ⲙ̄ пкаⲩ ⲙⲛ̄ п̄ралаате п̄ тпе· ѧтⲥⲙн ае ѫоп
ѫа роч· хе тωоуи нⲛ̄ петре некѫωωт нⲛ̄ отωⲙ

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ПЗҮПОΨАЛΜЗ (Ps. cxlviii)

Сшоү є пхоеіс ϩⲛ ⲛⲉпнҳⲉ· сшоү є роⲩ є вол ϩⲛ нетхосе· сшоү є роⲩ неⲩаггелос неⲩѯош тнроү· сшоү є роⲩ· сшоү є роⲩ пр̄н· ⲙⲛ пооⲩ ⲛсіоү ⲙⲛ поүбⲉⲙ· сшоү є роⲩ· ⲛⲉпнҳⲉ и ⲛⲉпнҳⲉ· сшоү є роⲩ· ⲙаре мооү ет сотⲛ и ⲛⲉпнҳⲉ ⲙароү сшоү тнроү є пран ⲛ пран ⲛ пхоеіс|хе ⲛтоⲩ Fol. 34 *b*
пе ⲛтаⲩхоос аⲧⲱѡпе· ⲛтоⲩ пеⲡт аⲩрѡи аⲧѡ ⲛ
аⲧсѡⲛⲧ· аⲩтароот є ратоү ѡа енеⲩ и енеⲩ· аⲩкаат ⲛоүпростатеⲩа ⲛⲛе тєпе· сшоү є пхс̄ є вол ϩⲛ пкаⲩ· неⲁракωи ⲙⲛ ⲛиоуи тнроү пкωⲩⲧ· техⲁ̄ласса (*sic*)· пехүѡи пеклүсталос пеⲡⲛа ⲛратнү· ет еіре ⲛ пеⲩѡахе· ⲛтоуин ⲙⲛ ⲛсевⲧ̄ тнроү· ⲙⲛ ⲛⲱни ⲛреⲩϯ карпос ⲙⲛ ⲛкеⲁрос неⲑүрюи· ⲙⲛ ⲛтⲃиооүе ⲛхатⲃе ⲙⲛ ⲛраλλаате· неррωоү ⲛ пкаⲩ ⲛλаос ⲛⲓⲙ ⲛⲓⲙ (*sic*) еиархωи· ⲙⲛ ⲛреⲩϯран ⲛⲣⲣⲱⲓре ⲙⲛ ⲛпарθенос ⲛⲣλλо ⲙⲛ ⲛⲱнре ѡни· ⲙароү сшоү тнроү є пран ⲛ пхоеіс· хе а пеⲩран хісе ⲙаⲧаау:—:—:—

ПЄҮ̀ГГЄΛІΟΝ ⲛ̄ КАТ̀ ΛОҮКАС·

(Chap. xiv. 1–15)

Λеⲱѡпе хе ϩⲛ ⲡтреⲩвωк є роуи ⲉ̄ пні ⲛоү[ар]-ҳωи ⲛ фарісаіос· ϩⲛ псаⲃⲃатωи ⲉ̄ оуеⲓⲁ оубⲉік:—
тоос хе неүпаратнрει ⲉ̄ роⲩ пе:—Неүⲛ̄ оүрωⲙе є ⲡрүаропікос ϩа теⲩрн Λ ⲓ̄с̄ оүⲱⲱⲃ̄ пехаⲩ ⲛ
ⲛоⲙікос· ⲙⲛ нефарісаіос· еүхω ⲙⲙос· хе
ⲓ єҳестеі є ⲣ̄ паⲩре ϩⲛ псаⲃⲃатωи· ⲭⲓⲛ оүк

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ⲉⲭⲉⲓⲥⲧⲉ· ⲛ̄ⲧⲟⲟⲩ ⲁⲉ ⲁⲩⲕⲁ ⲣⲱⲟⲩ· ⲁⲫⲁⲙⲁⲣⲧⲉ ⲁⲉ
ⲙ̄ⲙⲟⲩ ⲁⲩⲧⲁⲗⲥⲟⲩ ⲁⲩⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲡⲉⲭⲁⲩ ⲁⲉ ⲛⲁⲩ
Fol. 35 a ⲁⲉ ⲙⲁⲓ ⲡⲣⲛⲧ ⲧⲛⲧⲧⲙ̄ ⲡⲉⲧ ⲉ|ⲣⲉ ⲡⲉϥϣⲛⲣⲉ· ⲏ ⲡⲉϥ-
ⲡⲁ ⲙⲁⲥⲉ ⲛⲁⲣⲉ ⲉⲧϣⲱⲧⲉ:—ⲙⲛ ⲛⲧⲙ̄ⲧⲥ̄ ⲁⲛ ⲉ ⲣⲣⲁⲓ
ⲡⲧⲉⲩⲛⲟⲩ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ· ⲁⲩⲱ ⲙ̄ⲡ
ⲟⲩⲉϣϣⲙ̄ⲥⲟⲙ· ⲉ ⲟⲩⲟϣϣⲥ̄ ⲏ ⲛⲁⲣⲡ̄ ⲛⲁⲓ· Ⲗⲩⲭⲱ ⲁⲉ
ⲡⲟⲩⲡⲁⲣⲁⲃⲟⲗⲏ ⲏ ⲛⲁⲣⲡ̄ ⲛⲉⲧ ⲧⲁⲣⲙ̄· ⲉⲩⲛⲁⲩ ⲉ ⲑⲉ
ⲉⲧⲟⲩⲥⲱⲧⲡ̄ ⲛⲁⲩ ⲛ ⲙ̄ⲙⲁ ⲙ̄ⲡⲟⲭⲟⲩ ⲏ ⲧⲡⲉ· ⲉⲩⲭⲱ
ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ⲁⲉ ⲣⲟⲧⲁⲛ· ⲉⲣϣⲁⲛ ⲟⲩⲁ̄ ⲧⲁⲣⲙ̄ⲉ̄ⲕ ⲙ̄ⲡⲉⲣ
ⲡⲟⲩⲕ̄ ⲙ̄ⲧⲡⲉ· ⲙⲛ ⲡⲟⲧⲉ ⲁⲩⲧⲉⲣⲙ̄ ⲟⲩⲁ̄ ⲉⲩⲧⲁⲉⲓⲛ̄ⲩ ⲉ
ⲣⲟⲕ· ⲛ̄ⲧⲉⲓ ⲛⲥⲓ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲣⲙ̄ⲉ̄ⲕ ⲛ̄ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲙ̄ⲛⲟⲩⲧⲉ
ⲉ ⲣⲟⲕ· ⲛ̄ⲧϫⲟⲟⲥ ⲛⲁⲕ· ⲭⲉ ⲕⲁ ⲡⲙⲁ ⲙ̄ ⲡⲁⲓ· ⲧⲟⲧⲉ
ⲕⲛⲁⲁⲣⲭⲉⲓ ⲫ̄ ⲟⲩⲱⲡⲉ· ⲉⲭⲓ ⲙ̄ ⲡⲙⲁ ⲏ ⲣⲁ̄ⲉ̄:—ⲁⲗⲗⲁ
ⲉⲩⲱⲁⲛⲧⲁⲣⲙ̄ⲉⲕ ⲃⲱⲕ ⲛ̄ⲧ̄ ⲛⲟⲩⲕ̄ ⲫ̄ ⲡⲙⲁ ⲏ ⲣⲁ̄ⲉ̄· ⲭⲉ
ⲕⲁⲥ ⲉⲣⲱⲁⲛ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲣⲙ̄ⲉ̄ⲕ· ⲉⲓ ⲛ̄ⲧϫⲟⲟⲥ ⲛⲁⲕ· ⲭⲉ
ⲡⲉⲱⲧⲛⲣ ⲟⲗ̄ⲕ̄ ⲉ ⲣⲣⲁⲓ ⲉ ⲡⲭⲓⲥⲉ· ⲧⲟⲧⲉ ⲟⲩⲏ̄ ⲟⲩⲉⲟⲟⲩ
ⲛⲁⲱⲱⲡⲉ ⲛⲁⲕ ⲙ̄ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲉⲧⲉⲓⲛⲟⲩ ⲙ̄ⲙⲁⲛ
ⲧⲏⲣⲟⲩ ⲭⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲭⲓⲥⲉ ⲙ̄ⲙⲟⲩ ⲥⲉⲛⲁⲃⲃⲁⲟⲩ·
ⲡⲉⲧⲃⲃⲁⲟ ⲁⲉ ⲙ̄ⲙⲟⲩ ⲥⲉⲛⲁⲭⲓⲥⲧⲟⲩ:—Ⲡⲉⲭⲁⲩ ⲟⲛ ⲙ̄
ⲡⲉⲛⲧ ⲁⲩⲧⲁⲣⲙ̄ⲉⲕ· ⲭⲉ ⲉⲕⲱⲁⲛⲣ̄ ⲟⲩⲁ̄ⲣⲓⲥⲧⲱⲛ· ⲏ ⲟⲩⲁⲙⲡ-
ⲛⲟⲛ· ⲙ̄ⲡⲣ̄ ⲙⲟⲩⲧⲉ ⲉⲡⲉⲕⲱⲃⲏⲣ· ⲟⲩⲁⲉ ⲛⲉⲕⲉⲙⲏⲛ· ⲟⲩⲁⲉ
ⲡⲣⲙ̄ⲙⲁⲟ ⲉⲧ ⲭⲓⲧⲟⲩⲱⲕ· ⲟⲩⲁⲉ ⲛⲉⲕⲥⲩⲩⲉⲙⲏⲥ· ⲙ̄ⲡ
ⲡⲟⲧⲉ ⲣⲱⲟⲩ ⲛ̄ⲥⲉⲧⲁⲣⲙ̄ⲉⲕ ⲛ̄ⲧⲉ ⲟⲩⲧⲟⲩⲉⲓⲟ̄ ⲱⲡⲉ ⲛⲁⲕ
Fol. 35 b ⲁⲗⲗⲁ ⲉⲕ|ⲱⲁⲛⲣ̄ ⲟⲩⲱⲟⲡ̄· ⲧⲉⲣⲙ̄ ⲡⲛⲁⲕⲉ ⲙⲙⲏ ⲛⲉⲧ
ⲡⲃ ⲙⲟⲕ̄ ⲙⲙⲏ ⲛ̄ⲥⲁⲗⲉ ⲙⲙⲏ ⲛ̄ⲃⲗⲗⲉ ⲁⲩⲱ ⲕⲛⲁⲱⲱⲡⲉ ⲛ̄
ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲭⲉ ⲙⲛ̄ⲧⲁⲩ ⲙ̄ⲙⲁⲩ ⲉ̄ ⲧⲱⲱⲃⲉ ⲛⲁⲕ· ⲥⲉⲛⲁ-
ⲧⲟⲟⲃⲟⲩ ⲛⲁⲕ ⲫ̄ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲏ ⲛⲁⲓⲕⲁⲓⲟⲥ· ⲗ̄ ⲟⲩⲁ̄ ⲁ
ⲏ ⲛⲉⲧ ⲙⲛⲥ ⲙ̄ⲙⲁⲩ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ̈ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭ
ⲛⲁⲓⲁ̄ⲧⲧ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁⲟⲩⲱⲙ ⲛ̄ⲟⲩⲟⲉⲓⲕ ⲫ̄ ⲧⲙⲡⲧⲉⲣⲟ ⲙ̄
ⲡⲛⲟⲩⲧⲉ·

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COLOPHON

Паї пе перит· атω пωроп епаператоп ⲙ̄ та ⲙⲁⲙⲟⲩте ⲙ̄ сωпе коуитите(?) тщеере ⲙ̄ ⲡⲙⲁка-рюс [name wanting] ⲫⲙ̄ тполіс ⲣⲙⲟⲩⲧ̄· асщі пещі(?) роотщ ⲫⲙ̄ песпсе ⲙⲙⲁⲓⲛ ⲙⲙⲟс· астаач є роуп є птоптопос(*sic*) ⲙ̄ парχаггелос ⲙιχаηλ ⲙ̄ ра поухаї ⲙ̄ тесѱухн ⲙⲙ̄ та песраї ⲙⲙ̄ та пес-щнре· же кас ере парχаггелос ⲙιχаηλ наслоу є рос ⲙⲙ̄ песраї ⲙⲙ̄ пещнре· ⲡⲱе ⲡтащслоу є пепеюте ⲙ̄ ппатріархнс· аβра-ам ⲙⲙ̄ іесак· ⲙⲙ̄ іакωβ· ⲙⲙ̄ сарра· ⲙⲙ̄ рере[ве]кка· ⲙⲙ̄ ліа· ⲙⲙ̄ рахнλ· атω етщаπєї є βоλ ⲫⲙ̄ πєї βιос ⲡⲧⲉ парχаггелос єт отааβ ⲙιχаηλ ⲁⲓ ρмоу є ρаї є χωоу· ⲛ̄ⲧⲟуχоос ⲉⲡⲓколасіс єт ра роте· ⲛ̄ⲧⲁⲓтоу є роуп ⲙ̄ ⲙа п ⲡтоп ⲙ̄ тⲙⲡтеро п ⲙⲡпуе· ⲛ̄ⲧ ⲙⲙоу є βоλ ⲫⲙ̄ ⲡщни ⲙ̄ пωⲛ̄· ⲛ̄ⲧⲁаү ⲛⲙⲡща ⲙ̄ сωтⲙ̄ є тесмн ⲙ̄ макаріон єт ⲙⲉⲣ ⲙ̄ раще рі єтффростин же ⲙⲙнтⲙ̄ нєт сⲙⲙаат ⲡⲧⲉ па єіωт ⲡтетⲡклн-ронолєі ⲙ̄ тⲙⲡтеро ⲡтащсβтωтс̄ инт̄ ⲭⲓⲛ тка-таβолн ⲙ̄ пкосмос· анок ⲙⲙ̄ пνенос тнр̄ⲩ ⲙ̄ пехрістіанос· аⲙⲛ· аⲙⲛ· єчещωпе·

телюу ⲙⲙ̄ оуⲙщір соу ⲙ̄
тон анок ⲙар̄ т̄ ⲭ̄ⲩ̄ⲥ̄· сара-
кенос ⲧⲟⲁ

анок пеі єлахіс-
тос ⲙаркос ⲁ[а]к[опос] граѱас
щлнλ єхωі нагапн·

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[HISTORIES OF THE MONKS IN THE EGYPTIAN DESERT BY PAPHNUTIUS]

(Brit. Mus. MS. Oriental, No. 7029)

[Some pages wanting]

Fol. 1*a* [Λγ]ω ταιακονια · ⲙ̄ⲡ̄ ⲁⲛⲧⲁⲓ[ⲣⲟⲩ]ⲧ̄ⲕ̄ ⲉ ⲣⲟⲥ · ⲱ̄ ⲛⲁⲓ-
ⲁⲧⲡ̄ ⲁⲛⲟⲛ ▒ⲡⲉⲛⲕⲁⲣ · ⲣ ⲡⲁ̄ⲡⲛⲁ · ⲙ ⲙⲉⲕⲧⲁⲥⲥ[ⲉ] [ⲉ]ⲧ
ⲟⲩⲁⲁⲃ · ⲕⲁⲗⲱⲥ ⲁϥⲭⲟⲟⲥ ⲛ̄ⲥⲓ ⲡ[ⲣⲫ̄]ⲫⲁⲗⲗⲉⲓ ⲁⲁ̄ⲧ · ⲭⲉ
ⲣⲉⲙⲙⲉⲣⲓⲧ ⲛⲉ [ⲛⲉⲕ]ⲙⲁ · ⲙ̄ ⲫⲱⲡⲉ · ⲁⲩⲱ ⲟⲛ · ⲭⲉ ⲣⲉⲙ-
ⲙⲉⲣ[ⲓⲧ] ⲛⲉ · ⲉ ⲧⲃⲉ ⲛⲉⲧⲉⲓⲟⲧⲉ · ⲡⲭⲟⲉⲓⲥ ⲡⲉⲧ [ⲭⲟⲟⲥ] ⲭⲉ
ⲁϥⲫⲱⲡⲉ · ⲣⲙ̄ ⲟⲩⲱ̄ ⲙⲙⲛ̄ ⲟⲩⲛⲟⲩ · ⲙ▒ⲧⲉ · ⲙⲙ̄ ⲟⲩⲟⲩ-
ⲣⲟⲧ · ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲛ · ⲁⲓ[ⲣ] [ⲡ]ⲙⲉⲉⲩⲉ · ⲙ ⲡⲫⲁⲭⲉ ⲛⲧⲁ
ⲡⲭⲟⲉⲓⲥ ⲭⲱ[ϥ ⲣⲙ̄] ⲡⲉⲧⲁⲩⲥⲉⲗⲓⲟⲛ · ⲭⲉ ⲡⲛⲓ ⲭⲉ ⲡⲉ ⲧⲉⲧ-
ⲛⲁⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟϥ · ⲁⲭⲓⲥ ⲛ̄[ⲙⲟ]ⲣⲡ̄ ⲭⲉ ϯⲣⲛⲓⲛ ⲙ
ⲡⲉⲓ ⲛⲓ ⲉⲫⲱⲡⲉ ⲛ̄ ⲡⲫⲩⲣⲉ · ⲛ ⲉⲓⲣⲛⲓⲛ ⲙⲙⲁⲩ · ⲙⲁⲣⲉ
ⲧⲉ[ⲧⲛ̄ⲉⲓ]ⲣⲛⲓⲛ ⲙⲧⲟⲛ ⲙⲙⲟⲥ ⲉ ⲣⲁⲓ ⲉ ⲭⲱϥ · [ⲉ]ⲫⲱⲡⲉ
ⲙⲙⲟⲛ · ⲉⲣⲉ ⲧⲉⲧⲛ̄ⲉⲓⲣⲛⲓⲛ [ⲕⲟⲧⲉ̄] ⲉ ⲭⲱⲧⲛ̄ · ⲛ̄ ⲧⲉⲣⲉ ⲓⲉ
ⲭⲉ ⲉ ⲣⲟⲟⲩ [ⲛ̄]ⲫⲩⲣⲉ ⲛ̄ ⲛⲣⲛⲓⲛ ⲛⲉ · ⲁⲓⲕⲱ ⲛ ⲧⲁ ⲉⲓ[ⲣⲛ]ⲓⲛ
ⲉ ⲣⲁⲓ · ⲉ ⲭⲱⲟⲩ · ⲕⲁⲧⲁ ⲡⲫⲁⲭⲉ [ⲛ̄]ⲥⲁϥ · ⲧⲓⲣⲛ̄ ⲡⲉⲭ̄ⲥ
ⲓ̄ⲥ̄ ⲡⲉⲛⲭⲟⲉⲓⲥ ⁘ [ⲛ̄ ⲧⲉ]ⲣⲉ ⲡⲓⲁⲩ ⲭⲉ ⲫⲱⲡⲉ · ⲁⲛⲉⲓⲣⲉ
ⲛ[ⲥⲩⲛⲁ]ⲍⲓⲥ · ⲁⲩⲕⲱ ⲫⲁ ⲣⲱⲙ ⲛⲧⲉ ⲧⲣⲁ[ⲡⲛⲍⲁ] [ⲁ]ⲛⲫⲩⲗⲏ
Fol. 1*b* ⲁⲛⲟⲩⲱⲙ▒▒▒▒▒▒ [one or two lines wanting] | [ⲟⲩ]ⲱⲙ ·
ⲙⲙ̄ ⲛⲉⲓ ⲫⲁⲩⲟⲥ ⲛ̄ⲧⲉ ⲡⲛⲟ[ⲩⲧⲉ] [ⲛ̄]ⲟⲉ ⲙ ⲡⲣⲁⲗ · ⲛ̄
ⲁⲃⲣⲁⲫⲁⲙ · ⲛⲧⲁ▒▒▒ⲩ ⲉ ⲣⲟⲩⲛ ⲣⲙ̄ ⲟⲩⲣⲁⲫⲉ · ⲁⲩⲱ
ⲁⲩ[ⲭⲱⲕ ⲉ ⲃⲟ]ⲗ · ⲙ ⲡⲉⲧⲟⲩⲱⲓⲩ · ⲧⲓⲣⲩ̄ ⲁⲛⲟⲕ [ⲣⲱ] ⲁⲓϯ
ⲉⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ · ⲭⲉ ⲙⲡⲉⲫⲩⲟ▒ⲧ · ⲙ ⲡⲉϯⲱⲙⲉ · ⲛ
ⲥⲱϥ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲟ ⲭⲉ ⲁ ⲡⲉⲧ ⲉⲣⲛⲁϥ · ⲙ ⲡⲣⲱⲙⲉ ⲭⲱⲕ
ⲉ ⲃⲟⲗ ▒ⲟⲩⲱⲓⲩⲧ̄ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲙⲡⲥⲁ ⲧⲣⲡ̄▒ⲉ ⲁⲉ ⲙ
ⲡⲗⲁⲭⲛⲓⲕⲟⲛ · ⲁⲛⲭⲉⲕ ⲧⲉⲩ▒ⲧⲛⲣⲥ̄ ⲉ ⲃⲟⲗ ⲉⲡⲱⲗⲏ ·

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ⲉⲡϣⲁϫⲉ [illegible] ⲡϣⲁϫⲉ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙ̄ⲡ̄ ⲛⲉϭⲃⲟⲟⲩⲧⲉ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲉⲓⲧⲁ· ⲡⲉϫⲁⲓ ⲙ ⲡⲣ̄ⲗⲗⲟ [ⲉⲧ] ⲟⲩⲁⲁⲃ· ⲁⲡⲁ
ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ ⲛⲥⲁ ⲟⲩⲥⲁ[ϥ] ⲟⲩⲥⲟⲛ ⲉⲛⲁⲟⲩϥ· ⲡⲉⲧ
ⲉⲕⲟⲩⲛⲏϥ· [ⲙⲙ]ⲁⲩ ⲉⲧⲉ ⲁⲡⲁ ⲍⲁⲃⲟⲩⲗⲱⲛ ⲡⲉ·
ⲁⲩ[ⲱ] [illegible]ⲣⲏ ⲡ̄ϩⲛⲧ ⲡⲉ ⲉ ⲁⲓ† ϩⲛⲧ ⲉ ϩⲟϥ ⲉ[ⲙⲁⲁ]ⲧⲉ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲛⲟⲕ· ϩⲱ[illegible]ⲓ ⲁⲓ† ϩⲛⲧ ⲕⲁⲧⲁ ⲧⲉⲓ
ϩⲉ ⲁⲓϫⲓ [illegible]· ⲉ ϧⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̄· ϩⲓⲧⲏ̄ ⲡⲉⲟϭ̄[ⲟⲩⲟ] ⲙ̄ⲡ̄
ⲡⲕⲁ ⲣⲱϥ· ⲉⲙ ⲉϥⲟⲣⲱⲙ· ⲉⲉⲓ[illegible] ⲙ ⲡⲉⲩⲙⲁϫⲉ· ⲉ ⲟⲛ
ϩⲡ̄ⲗⲁⲁⲩ· ⲙ̄[illegible] ⲕⲁⲓ ⲟⲩⲕⲟⲩⲓ· ⲡⲉⲧ ⲙⲁϫⲉ· ⲙⲙ[ⲙⲁϥ]·
ⲕⲁⲓ ⲟⲩⲟⲥ ⲡⲉ· ⲙⲁϥϫⲟⲟⲥ ϫ[ⲉ ⲙⲡⲛ ⲉⲓ]ⲥⲟⲟⲩⲛ·
ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲙ̄[illegible]ⲉⲉ· [ⲁ]ⲙ ⲙ̄ ϩⲉ· ϩⲙ̄ ⲡⲉⲓ [illegible] |
ⲉⲣⲥⲁⲥⲓⲁ· ⲙ ϯ ⲙⲙⲉ· ⲡⲉϫⲁϥ ⲙ[ⲁⲓ] [ⲙ̄]ⲡⲓ ⲡⲣ̄ⲗⲗⲟ ϫⲉ Fol. 2a
ⲥⲱⲧⲙ̄· ⲙ̄ⲧⲁⲧⲁⲙ[ⲟⲕ] [ⲁϥ]ⲓⲓ ⲛⲁϥ ⲙ ⲟⲩⲥⲣⲓⲙⲉ· ϩⲙ̄
ⲧⲉϥⲙ[ⲙ]ⲧⲃⲃⲣⲉ· ⲁⲧⲱ ⲛⲉⲩⲡⲣⲟⲕⲟⲡⲧⲉⲓ· ϩⲙ̄ ϩⲱϥ· ⲙⲙ·
ⲛⲉ ⲟⲩⲁⲣⲱⲉⲛⲟⲥ ⲡⲉ· ⲙⲙ ⲧⲉϥⲙⲙⲧⲕⲟⲩⲓ· ⲁⲧⲱ ⲛⲉⲩ-
ⲡⲛⲧ ⲉ ϧⲟⲗ ⲙ̄ ⲥⲩⲛⲧⲉϫⲓⲁ· ⲙⲙ· ⲙ̄ⲧⲉ ⲛⲉⲣⲓⲟⲟⲙⲉ· ⲉⲩϩ̄-
ϩⲟⲧⲉ· ϩⲛⲧⲥ̄· ⲙ ⲡⲱⲁϫⲉ ⲉⲧ ⲥⲛⲟ ϫⲉ ⲛⲉⲧ ⲛⲁϭⲱⲱⲧ̄·
ⲙ̄ⲥⲁ ⲟⲩⲥⲣⲓⲙⲉ· ⲉ ⲉⲡⲓⲟⲩⲙⲉⲓ ⲉ ⲣⲟⲥ· ⲁϥⲟⲩⲱ· ⲉⲩⲟ ⲙ
ⲛⲟⲉⲓⲕ ⲉ ⲣⲟⲥ ϩⲓ̄ ⲡⲉϥϩⲙ̄· ⲁⲧⲱ ⲧⲉⲡⲓⲟⲩⲙⲓⲁ ⲉ ⲁϭ̄ⲱ·
ϣⲁϫⲙⲡⲟ· ⲙ ⲡⲓⲟⲃⲉ· ⲡⲓⲟⲃⲉ ϫⲉ ⲉⲩϣⲁⲛϫⲱⲕ ⲉ ϧⲟⲗ·
ϣⲁϥⲙⲓⲥⲉ· ⲙ ⲡⲓⲟⲩ· ⲁⲧⲱ ⲛⲉϥⲙⲟⲟⲩϣⲉ· ϩⲓ̄ ⲟⲃⲃⲓⲟ
ⲙⲙⲁ· ⲙ ⲧⲉⲓ ϩⲉ ⲁϥⲛⲁϩ· ⲉⲧϩⲟⲣⲟⲙⲁ ϩⲱⲥ ϫⲉ ⲉⲩ-
ⲛⲁϩ ⲉⲧϩⲱⲙⲉ ⲉⲩϩⲁⲉⲟⲟϩ· ⲙ ⲡⲉⲩⲙⲁⲧⲟ ⲉ ϧⲟⲗ· ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ· ϫⲉ ⲙⲙⲥⲟⲙ· ⲙ̄ ⲗⲁⲁϩ· ⲉⲣ̄ ϩⲓⲣⲁⲗ· ⲙ̄ϩⲟⲉⲓⲥ·
ⲥⲛⲁϩ· ⲙ ⲙ̄ⲡⲙⲉⲣⲉ ⲟⲧⲁ· ⲙ ⲙ̄ⲡⲙⲉⲥⲧⲉ ⲟⲧⲁ· ⲧⲁⲓ
ϩⲱⲟⲩ· ⲧⲉ ⲧⲉⲕⲣⲉ· ⲡⲁ ⲥⲟⲛ· ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ· ⲉ ⲁⲕⲥⲡⲟⲩ-
ⲁⲍⲉ· ⲉⲧⲣⲱⲃ· ⲉⲛⲁⲟⲩϥ· ⲕⲁⲧⲁ ⲑⲉ· ⲉⲧ ⲥⲛⲟ· ϩⲓⲓ-
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ϫ[ⲉ] [illegible]ⲉⲣⲉ ⲗⲁⲁϩ· ⲉⲩⲟ ⲙ ⲙⲁⲧⲟⲓ·
ⲧⲁϩⲓ̄· ⲙⲙ̄ [one line wanting] |[illegible]ⲡⲉⲛⲧ ⲁⲩⲁⲁϥ· ⲙ Fol. 2b
ⲙⲁⲧⲟⲓ· ⲉⲩϣ[ⲱⲡⲉ] ⲁⲉ ⲟⲛ· ⲉⲣϣⲁⲛ ⲟⲧⲁ· ⲣⲃ̄ ϣⲟⲉⲓϫ
[ⲙ]ⲉⲫϫⲓ ⲕⲗⲟⲙ· ⲉⲓ ⲙⲙ ⲧⲉⲓ ⲛ̄ⲧⲙⲙϣ[ⲉ] ⲕⲁⲗϣⲥ·
ⲕⲛⲁϫⲣⲟ· ⲛⲥⲁ ⲟⲩⲛⲁⲙ ⲁⲩ[ⲱ] ⲛⲥⲁ ϧⲃⲟⲣⲣ· ⲁⲧⲱ
ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁⲩⲣ̄ ⲁⲧ ⲟⲩⲱⲛϥ̄ ⲉ ϧⲟⲗ· ⲛ̄ⲥⲓ ⲡⲉⲧ ϣⲁϫⲉ
ⲙⲙⲁⲁϥ· ⲁⲩⲗⲟ ⲉⲩⲛⲁⲩ· ⲉ ⲣⲟϥ· ⲙ ⲧⲉⲣⲉ ⲣⲧⲟⲟⲩⲉ

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ⲁⲉ ϣⲱⲡⲉ · ⲛⲉⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ · ⲛ ⲣⲗⲗⲟ ⲟⲩⲛⲏⲩ · ⲉⲓ-
ⲧⲟⲩⲱⲕ · ⲉ ⲟⲩⲓⲧⲁⲕ ⲙⲙⲁⲩ ⲙ ⲡⲥⲟⲟⲩⲛ ⲛ ⲛⲉⲣⲁ-
ⲫⲏ · ⲛⲉϣⲁⲣⲃⲱⲕ ϣⲁ ⲣⲟϥ ⲛⲣⲁϩ ⲛⲥⲟⲡ · ⲛⲉ̄ϣⲟⲙⲉ ⲉ
ⲃⲟⲗ · ⲉⲓ ⲧⲟⲟⲧⲥ̄ · ⲉ ⲧⲃⲉ ⲛⲁⲛⲁⲥⲛⲱⲥⲓⲥ · ⲉϣⲁⲧⲟ̄ϣⲟⲩⲧ
ⲉⲡ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲛⲉ ⲟⲩⲙⲁⲓ ⲉⲛⲓⲕⲉ · ⲧⲱⲛⲟⲩ ⲡⲉ · ⲁⲩⲱ
ⲟⲛ · ⲛⲉϣⲁϥⲱ ⲉ ⲣⲟϥ · ⲛ̄ ⲛⲉϥⲙⲉⲉⲩⲉ · ⲛⲣⲁϩ ⲛⲥⲟⲡ ·
ⲛⲉ̄ⲧⲉⲧ ⲡⲉϥⲣⲏⲧ · ⲉⲡ̄ ⲛⲉⲣⲁ[ⲫ]ⲏ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ̄ ⲧⲉⲣ
ⲣⲃⲱⲕ ⲟⲩⲛ [ϣ]ⲁ ⲣⲟϥ · ⲛⲉ̄ϥⲱ ⲉ ⲣⲟϥ ⲙ ⲡⲣⲟⲫⲏⲧⲁ ·
ⲛⲧⲁϥⲙⲁⲩ · ⲉ ⲣⲟϥ · ⲁⲉ ⲉⲩⲥⲧⲙⲃⲟⲩⲗⲉⲩ[ⲉ] · ⲡⲉϩⲁϥ ⲉ
ⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ ⲡⲉⲧ ⲁⲛⲧⲁϥ ⲧⲏⲣⲟ̄ · ⲛⲉ̄ⲣⲓ · ⲙ ⲡⲉⲕⲥⲫⲟⲥ ·
ⲛⲉ̄ⲟⲩⲁⲣⲕ · ⲛⲥⲁ ⲡⲉⲕϩⲟⲉⲓⲥ · ⲛⲉ̄ⲕⲱ ⲛⲉⲧ ⲙ[ⲟ]ⲟⲩⲧ ·
ⲉ ⲧⲉⲗⲗⲉ̄ · ⲙⲙⲉⲧⲣⲏⲙⲟⲟⲩⲧ · ⲉⲧ [illegible]

Fol. 3a ⲉⲧ ϣⲟⲩⲉⲓⲧ · ⲙⲛ ⲙⲡⲉ ⲛⲥⲱⲧⲙ · ⲉ ⲡϫⲥ̄ ⲉⲩⲱϣ ⲉ ⲃⲟⲗ ·
ⲥ̄ (sic) ⲉⲡ̄ ⲛⲉⲩⲁⲥⲥⲉⲗⲓⲟⲛ · ϫⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲧⲁⲗⲉ ⲧⲟⲟⲧⲥ̄
ⲉϩⲛ̄ ⲟⲩⲣⲃⲃⲉ · ⲛⲉ̄ϫⲟⲧⲥ̄ ⲉ ⲡⲁⲣⲟⲩ · ⲛⲉ̄ϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟⲩⲛ ·
ⲉ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙⲡⲛⲩⲉ · ⲡⲉⲓ ϣⲁϩⲉ · ⲁⲉ ϫⲉ ⲥⲱⲟⲩⲧ̄ · ⲉ
ⲡⲁⲣⲟⲩ · ⲩⲥⲧⲙⲁⲙⲉ · ⲙ̄ⲡⲣⲟⲟⲩϣ̄ · ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧ
ϣⲟⲩⲉⲓⲧ · ⲙⲙ̄ ⲛⲉϥⲣⲗⲉⲓ ⲛ̄ⲧⲛ̄ ⲧⲙ̄ ⲥⲟⲩⲱⲛⲟⲩ · Ⲧⲉⲛⲟⲩ
ⲥⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ ⲥⲟⲛ · ⲫⲟⲩⲱϣ ⲙⲉⲛ ⲁⲛ · ⲉ ⲧⲣ̄ ⲛⲃⲱⲕ
ⲛ̄ⲥⲕⲁⲁⲧ ⲉ ⲧⲃⲉ ⲧⲉⲕⲉⲡⲓⲥⲧⲏⲙⲉⲓ · ⲙⲙ̄ ⲧⲉⲕⲉⲓ ϣⲁ ⲣⲟⲓ ·
ⲉⲧ ⲙⲉϩ · ⲛ̄ⲣⲏⲧ ⲁⲗⲗⲁ ⲫⲟⲩϣ ⲟⲛ ⲉ ⲧⲣⲉⲛⲛⲟⲟϣⲉ ·
ⲉⲙⲙ̄ ⲡⲧⲱⲣⲙ̄ · ⲛⲧⲁⲧⲁⲣⲙⲉⲕ ⲉ ⲣⲟϥ · ⲧⲱⲟⲩⲛ ⲛⲥⲱⲃⲕ ·
ϣⲁ ⲛⲉⲥⲏⲛⲧ · ⲛⲥⲉⲫ ⲉⲓⲱⲟⲩⲕ · ⲙ̄ ⲡⲥⲭⲏⲙⲁ ⲛ ⲧⲙⲛ̄ⲧ-
ⲙⲟⲛⲟⲭⲟⲥ · ⲁⲩⲱ ⲥⲉⲛⲁⲧⲁⲙⲟⲕ · ⲉⲟⲉ ⲉⲧ ⲡⲱϣⲉ ⲉ ⲣⲟⲕ ·
ⲉ ⲁⲁⲥ · ⲁⲩⲱ ⲛ ⲧⲉⲓ ⲣⲉ · ⲁⲩⲃⲱⲕ · ⲕⲁⲧⲁ ⲑⲉ · ⲛⲧⲁϥⲭⲟⲟⲥ
ⲛⲥⲓ ⲡⲣⲗⲗⲟ · ⲁⲩⲃⲱⲕ · ⲉ ⲣⲁⲧⲟⲩ · ⲛ̄ ⲛⲉⲥⲏⲛⲧ · ⲉ ⲡⲙⲁ
ⲉⲧⲟⲩⲙⲟⲟⲩⲧⲉ · ⲉ ⲣⲟ[ⲩ] [illegible]
ⲙⲉ · ⲉⲩⲟⲩ [illegible] ⲣⲁⲛ

Fol. 3b [illegible] ⲧⲉ | ⲁⲩⲱ ⲛ ⲁⲥϥⲟⲥ ⲉ
ⲍ ⲡⲉⲣⲟⲩⲟ · ⲉⲣⲉ ⲡⲉⲩⲣⲟ ⲟⲩⲉⲧⲟⲩⲱⲧ · ⲉⲙⲁⲧⲉ · ⲙⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ
ⲧⲏⲣⲟ̄ · ⲉ ⲃⲟⲗ · ⲙ ⲡⲉⲣⲟⲩⲟ · ⲛ̄ ⲛⲁⲥⲕⲏⲥⲓⲥ · ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ
ⲥⲛⲟ · ϫⲉ ⲣⲉⲛⲧⲛ̄ⲟ ⲛ̄ ⲥⲣⲟⲙⲡⲉ ⲉⲧⲗⲁⲗⲱⲟⲩ · ⲛ ⲣⲁⲧ ⲁⲩⲱ
ⲡⲕⲱⲧⲉ ⲛ̄ ⲛⲉⲥⲛⲁⲣⲃ · ⲉⲙⲙ̄ ⲡⲟⲩⲟⲧⲟⲩⲉⲧ ⲙ ⲡⲓⲟⲩⲃ
ⲛⲧⲁⲩϫⲉ ⲛⲁⲓ · ⲉ ⲧⲃⲉ ⲡⲩⲓ ⲉ ⲣⲁⲓ ⲛ ⲛⲥⲓϫ · ⲙ ⲡⲗⲗⲟ

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ⲙ ⲡⲧⲁⲡⲟⲥ ⲏ ⲡⲧⲏⲣ ⲕⲁⲧⲁ ⲙⲉⲥⲣⲁⲫⲏ · ⲁⲩⲱ ⲡⲡⲓⲣⲉ ⲙ
ⲣⲁⲧ ⲉⲩⲉⲓⲛⲉ ⲙⲙⲟⲩ ⲉⲭⲏ ⲛⲉⲩⲗⲏⲗ · ⲉⲧ ⲧⲃⲃⲏⲧ ⲁⲩⲱ
ⲡⲟⲩⲟⲧⲟⲩⲉⲧ ⲙ ⲡⲛⲟⲩⲃ · ⲉⲭⲏ ⲡⲟⲩⲟⲧⲟⲩⲉⲧ · ⲛ ⲛⲁⲥⲕⲏ-
ⲥⲓⲥ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲏⲟ · ⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ [ⲫ]ⲙ
ⲡⲉⲩⲣⲏⲧ ⲉ ⲛⲧⲟⲟⲩ · ⲛⲉⲧ ⲛⲁ[ⲛ]ⲁⲩ · ⲉ ⲡⲛⲟⲩⲧⲉ · ⲛⲉ
ⲟⲩⲣⲣⲏⲙⲡ ⲫⲓⲥⲉ [ⲡ]ⲉ · ⲁⲩⲱ ⲛⲉⲙⲁⲭⲣ ⲟⲩⲙⲏ ⲡⲣⲟⲉⲓⲥ ⲡⲉ
[ⲛ]ⲣⲁⲫ · ⲛⲥⲟⲡ · ⲛⲉⲙⲁⲥⲟⲩⲱⲙ · ⲉ ⲟⲛ [ⲛ]ⲣⲁⲫ · ⲛⲥⲟⲡ
ⲫⲏ ⲛⲉⲛⲧⲛⲥ · ⲛⲟⲉ ⲛ ⲱ[ⲣⲁ]ⲛⲓⲛⲉ · ⲡⲃⲁⲡⲧⲓⲥⲧⲓⲥ · ⲛⲧⲁⲩ-
ⲣⲙⲡⲣⲉ ⲫⲁ ⲣⲟⲩ [ⲉ ⲧⲉⲭⲣⲣⲉ ⲉ ⲡⲉ ⲫⲉⲛⲱⲉ ⲡⲉ ⲙ]ⲏ
ⲟⲩⲉⲃⲉⲓⲉ ⲫⲟⲟⲧⲧ [illegible] ⲟⲛ [illegible]
[illegible] | Ⲉ ⲧⲃⲉ ⲡⲧⲃⲃⲟ ⲙ ⲡⲉⲭⲣⲛⲧ · ⲙⲙⲏ ⲡⲧ[ⲫ]ⲃⲟ · Fol. 4 *a*
ⲏ
ⲙ ⲡⲉⲭⲥⲱⲙⲁ · ⲁⲭⲉⲟⲟⲥ ⲛⲥⲓ ⲡ[ⲉⲓ]ⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ
ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ · [ⲉ] ⲱⲁⲭⲛⲁⲩ ⲉ ⲣⲁⲫ · ⲛⲥⲱⲗⲏ ⲉ ⲃⲟⲗ ·
ⲛⲣⲁ[ⲫ] ⲛⲥⲟⲡ · ⲁⲩⲱ ⲱⲁⲭⲉ ⲙⲙⲁ · ⲉⲱⲁⲭⲭ[ⲟⲥ] ⲛⲉⲱⲁⲩ-
ⲱⲟⲡⲉ ⲙⲙⲉ · ⲛⲉⲱⲁⲭⲛⲁⲩ ⲫⲏ ⲛⲉⲭⲣⲟⲣⲁⲥⲓⲥ · ⲛⲟⲉ ⲙ
ⲁⲛⲓⲛⲉ · ⲡⲉ[ⲧ ⲉⲩ]ⲛⲁⲩ ⲉ ⲃⲟⲗ · ⲡⲉⲭⲁⲩ ⲟⲛ ⲛⲥⲓ ⲁⲡⲁ
[ⲡⲥⲉ]ⲗⲉⲩⲥⲓⲟⲥ ⲉ ⲙ ⲧⲉⲣ ⲓⲉⲓ · ⲟⲩⲛ ⲱⲁ ⲣⲟⲩ · ⲉⲧⲉ ⲡⲉⲛⲧ
ⲁⲓⲱⲣⲙ ⲱⲁⲭⲉ ⲉ ⲣⲟⲩ · ⲉⲧⲉ [ⲓⲱ]ⲁⲛⲛⲏⲥ ⲡⲉ ⲡⲉⲛⲧ ⲁⲓⲭⲉ
ⲙⲉⲓ ⲱⲁⲭⲉ ⲧⲏⲣⲟⲩ · ⲉ ⲧⲃⲏⲛⲧⲟ · ⲁⲫⲱⲟⲙⲧ ⲉ ⲣ[ⲟⲓ] ⲫⲙ
ⲟⲩⲟⲥ · ⲙ ⲙ ⲙⲙⲁⲓⲣⲱⲙⲉ · ⲁ[ⲩⲱ] ⲙⲡⲉ ⲓⲥⲙ ⲗⲁⲁⲩ
ⲫⲙ ⲡⲉⲭⲙⲁ · ⲛ ⲱⲱ[ⲡⲉ] ⲉⲓ ⲙⲙ ⲧⲉⲓ ⲱⲟⲙⲙⲧ ⲛⲟⲉⲓⲕ ·
ⲙⲙⲁⲧⲉ ⲉⲧⲙⲙⲁⲩ · ⲉ ⲧⲃⲉ ⲡⲱⲫⲙⲙⲟ ⲉⲧ ⲛⲁⲡⲁ[ⲣⲁ]ⲛⲉ ·
ⲙⲙ ⲡⲟⲧⲉ · ⲛⲥⲉⲭⲟⲟⲥ · ⲁⲉ ⲡⲗⲗ[ⲟ] ⲟⲩⲉⲙ ⲟⲉⲓⲕ · ⲁⲛ ·
ⲙ ⲧⲉⲣ ⲓⲥⲱ ⲁⲉ ⲣⲁⲫ[ⲧⲫ] ⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ · ⲉ ⲧⲣ
ⲫⲧ ⲫⲓⲱ[ⲱⲧ] ⲙ ⲡⲉⲥⲭⲏⲙⲁ [ⲙ ⲙ ⲙⲙⲧ]ⲙⲟⲛⲟⲭⲟⲥ
[illegible]ⲙⲧⲉ [illegible]
[illegible]ⲓ | [illegible]ⲛⲕⲱⲧ · ⲙ ⲧⲙⲡⲧⲙⲟⲛⲟⲭⲟⲥ · ⲗⲧⲱ Fol. 4 *b*
ⲫ
[ⲡ]ⲉⲭⲁⲩ · ⲛⲁⲓ ⲁⲉ ⲟⲉ ⲡⲁ ⲥⲟⲛ · ⲡⲥⲉⲗⲉⲩⲥ[ⲓⲟⲥ] ⲩⲥⲏⲫ ·
ⲁⲉ ⲁ ⲛⲉⲕⲱⲁⲭⲉ · ⲫⲗⲟⲥ · ⲫⲏ [ⲧ]ⲁ ⲱⲟⲧⲱⲃⲉ · ⲡⲁⲥ ·
ⲡⲣⲟⲩⲟ ⲉⲧⲉⲃⲓⲱ [illegible] ⲫⲏ ⲣⲱⲓ · ⲉⲡⲉⲓ ⲁⲛ ⲁⲕⲁⲛⲟⲩⲓ ⲡⲁ
[ⲱ]ⲛⲣⲉ · ⲉ ⲧⲃⲉ ⲧⲉⲥⲃⲱ · ⲁⲉ ⲱⲟⲡⲉ · ⲉ[ⲧ]ⲉⲧⲡⲧⲥⲁⲓⲛⲧ ·
ⲙ ⲡⲁⲣⲫⲏ ⲛⲁ ⲡⲃⲱⲗ ⁘ [ⲁⲩ]ⲱ ⲉⲧⲉⲧⲡⲭⲟⲕⲫ · ⲫⲙⲙ ⲡⲉⲣⲙⲟⲩ ·
ⲛ[ⲟⲉ] ⲛⲧⲁ ⲡⲥⲛⲣ · ⲭⲟⲟⲥ ⲫⲙⲙ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ [ⲙ]ⲉⲭⲁⲣⲟ-
ⲧⲟⲗⲟⲥ · ⲉ ⲛⲧⲱⲧⲛ · ⲡⲉ [ⲡⲉ]ⲫⲣⲁⲟⲩ ⲙ ⲡⲕⲁⲣ ⲱⲟⲡⲉ

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ⲛⲣⲙⲣⲁϣ [ⲁⲩ]ⲱ ⲛⲃⲁⲗϩⲛⲧ · ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁ ⲡⲉⲛ[ϫⲟ]ⲉⲓⲥ
ϫⲟⲟⲥ ϫⲉ ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲁⲛⲟⲕ ϯ[ϫⲟ]ⲟⲩ ⲙⲙⲟⲧⲛ̄ · ⲛⲑⲉ
ⲛ ϩⲉⲛⲉⲥⲟⲟⲩ ⲉ ⲧⲓⲙ[ⲛⲧ]ⲉ ⲛ ϩⲉⲛⲱⲙⲛ̄ · ⲱⲡⲉ ⲥⲉ ⲛⲥⲁⲃⲉ
[ⲛⲑⲉ] ⲛ̄ⲛⲉⲓ ϩⲟϥ · ⲁⲩⲱ ⲛⲁⲕⲁⲓⲣⲁⲓⲟⲥ ⲛⲑⲉ · [ⲛ]ⲉⲓ ⲥⲣⲟⲙ-
ⲡⲉ ⁘ ⲁϥϫⲟⲟⲩⲥⲟⲩ ϩⲱⲥ ⲉⲥⲟⲟⲩ · ⲁⲗ]ⲗⲁ ⲙⲡⲉ ⲥⲧⲁⲙⲣⲉⲧ
ⲧⲙⲛ̄ⲧⲁⲧⲣⲟⲟⲩⲱ [ⲙⲙ]ⲉⲥⲟⲟⲩ · ⲉ ⲧⲣϥⲙⲟⲟⲩⲉ ⲛϩⲛⲧⲥ ·
ⲛⲥⲉ[ⲕⲁ] [illegible]ⲉⲧϩⲛⲧ ⲉ ⲃⲟⲗ · ⲉ ⲧⲃⲉ ⲙⲙⲉⲉⲩⲉ · ⲙ̄ⲙ[ⲁⲁⲓ]-
ⲙⲟⲛⲟⲛ · [illegible]ⲣⲙ̄ · ⲭⲉ[illegible]

[illegible]ⲧⲙ̄[illegible]ⲙ[illegible]

Fol. 5 *a* [illegible] | ϩⲙ̄ ⲟⲩϩⲱⲗ · ⲉ ⲃⲟⲗ · ⲟⲩⲁⲉ ·
ⲓ ⲉ ⲧⲙ̄ ⲕⲁ ⲡⲉϩⲛⲧ · ⲉ ⲃⲟⲗ · ϩⲙ̄ ⲟⲩⲥⲱ · ⲙ̄ⲡ ⲟⲩⲥⲱ ⲙ̄ⲡ
ⲟⲩϩⲛⲁⲟⲩⲛ ϫⲉ ⲡⲉⲛⲁⲛⲁⲓⲁⲓⲕⲟⲥ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲙⲟⲟⲩⲉ
ⲉϥⲥⲟⲣϫ̄ · ⲉ ⲡⲣⲱⲙⲉ ⲉϥⲉⲗϩⲙ · ⲛⲑⲉ · ⲛⲛⲉⲓ ⲙⲟⲩⲧ
ⲉϥⲱⲙⲉ ⲛⲥⲁ ⲱⲙⲛ̄ · ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ · ⲛ̄ ⲧⲉⲣ ⲓⲣ ϩⲉⲛϩⲟⲟⲩ
ϫⲉ ϩⲁⲣⲧⲏϥ · ⲉϥ[illegible]ⲉ ⲣⲟⲓ ⲛⲛⲉⲓ ⲱⲁϫⲉ ⲙⲙ̄ ⲛⲉⲧ ⲧⲛ̄ⲧⲱⲛ
ⲉ ⲣⲟⲟⲩ · ⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ · ⲉ ⲧⲣϥϫⲓⲧ ⲉⲧⲙ
ⲙⲁⲩⲁⲁⲧ · ⲛ ⲧⲉⲓ ϩⲉ ⲁϫⲉⲙ̄ⲡ · ⲉ ⲡⲉⲓ ⲙⲁ · ⲁⲩⲥⲱ
ϩⲁⲣⲧⲏⲛ ⲛ̄ϩⲉⲛϩⲟⲟⲩ · ⲱⲁⲛⲧ ⲉⲩⲧⲥⲁⲃⲟⲓ · ⲉ ⲧⲥⲙⲟⲩⲱϩ
ⲙⲁⲩⲁⲁⲧ ϩⲓ ⲡϫⲁⲓⲉ · ⲉ ⲁⲩϯ ⲉ ⲧⲟⲟⲧ · ⲛ̄ϩⲉⲡⲉⲛⲧⲟⲗⲙ
ⲙⲙ̄ ⲧⲥⲙⲏⲓ ⲉ ϩⲣⲁⲓ ϩⲁⲡⲙⲉⲉⲩⲉ · ⲛ̄ ⲛⲁⲁⲙⲟⲛⲟⲛ
ⲙⲙ̄ ⲧⲥⲙⲙⲱⲩⲉ · ⲉⲧ ⲥⲁⲱⲉ · ⲁϥϰⲁⲁⲧ · ⲙⲁⲩⲁⲁⲧ ⲱⲁⲛⲧ
ⲡⲁ ⲥⲟⲛ · ϫⲁⲃⲟⲩⲗⲱⲙ ⲉⲓ ⲱⲁⲣⲟⲓ · ⲉⲓⲧⲁ ⲡⲉϫⲁϥ · ⲛⲁ
ϫⲉ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲡⲁ ⲉⲓⲱⲧ ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ · ⲉⲡⲉ
Fol. 5 *b* ⲁⲛ · ⲟⲩⲛ̄ · [three lines wanting] | ⲁϥⲟⲩⲱⲱⲃ̄ · ⲛⲥⲓ ⲡⲉⲗ
ⲓⲁ ⲗⲟ · ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲉⲡⲉⲓ ⲁⲛ · ⲁⲕⲱⲙⲉ ϯⲛⲁⲧⲁⲗⲙⲟ
ⲁⲩⲱ ⲙ̄ⲡ ⲗⲁⲁⲩ · ϩⲛⲏ ⲉ ⲣⲟⲕ · ⲛⲉⲑⲛⲏ ⲟⲛ ⲉ ⲣⲟⲕ
ⲣⲁⲣⲧⲏ ⲛ̄ⲣⲱⲙⲉ · ⲡⲉⲧⲧⲁ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲥⲱⲗⲡ̄ · ⲙⲙⲟⲟⲩ
ⲛⲁⲕ · ⲉ ⲃⲟⲗ · ⲡⲉϫⲁⲓ ⲛⲁϥ · ϫⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ · ⲛ̄ⲧⲙ
ⲡⲁ ⲉⲓⲱⲧ · ⲙ̄ⲡⲣ̄ ⲥⲏⲧ ⲡⲉϰⲣⲁⲁⲗ : ⲉ ⲃⲟⲗ · ⲁⲩⲟⲩⲱⲱⲃ̄
ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲁⲓ · ϫⲉ ⲉⲡⲉⲓ ⲁⲛ · ⲁⲕⲱⲙⲉ · ϯⲛⲁⲧ
ⲙⲟⲕ · ⲡⲉϫⲁϥ ϫⲉ ⲁⲓⲃⲱⲕ · ⲛⲟⲩⲟⲉⲓⲱ ⲉ ⲣⲟⲧⲛ · ⲉ ⲧⲉⲣⲓ
ⲙⲟⲥ · ⲉⲧ ϩⲓ ⲣⲟⲧⲛ · ⲉⲛⲁⲣⲟⲟⲩ ⲥⲛⲁⲩ ⲙ ⲙⲟⲟⲩⲉ ⲁⲓⲥⲓ
ⲛ̄ⲣⲉⲛⲕⲟⲩⲓ ⲛⲃⲏⲙⲉ · ϩⲛⲟⲩⲉⲓⲁ · ⲙ̄ⲡ ⲟⲩⲛⲟⲩⲥⲛ ⲙⲙⲟⲟⲩ
ⲙ̄ⲡ ϩⲉⲛⲉⲛⲧⲏⲥ · ⲙ ⲡⲕⲱⲧⲉ ⲙⲙⲟⲟⲩ · ⲁⲓⲣⲙⲟⲟⲥ ϩⲓⲥ

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тнтсн є трантоп · ммоі · и отноті · єіршє прісє · пперіоотє · єіхω · ммос же [а]ра · отпсоп · ѧ пєі ма хіп ммоп ρосоп · же · єіммеєтє · п†ρє · аіσωщт [аі]нат · є р[ωме] [illegible] [illegible] [one line wanting] | ρепвіпе · ατω Fol. 6 a
ατειπε · и отноті · ммоот · є трасω · анок же [ιв]
аіотωщ є трасω · ρартнт · ρѧ пма ет ѧмат
аλλа · аір пмєєтє · ѧ па сοп · ζавοτλ[ωн] мпе
іещσω ѧ пєцвολ · ката θє ет ере папостолос
хω ммос же и тере отноσ · и ро · отни наі ρѧ
[illegible] мпе мтοп · ρѧ па пма · є†тос · па
сοп ⁘ ατω οи же анок аітωσє · апωλλω пент
ацтсо · пιοτте · пент ацατζаπе · аіхοос же нат
же нтатетпеі · є пеі ма · и ащ и ρе · ατω
єтетпοτєѧ от · ατω ннѧ пе петпран · ατω
нтетпρе прѧ тωн · ατω єтетп сνнαγε · и ащ
и ρе єтетп ѧ пеі ма · пτοοт же пεχαq же
анοп · ρепрѧтполіс · сοταп є ащшпе · ρп
отρнт · ποτωτ · хіп єп ρѧ пκοσμος · єпοπщβнр
єпєпернт · пещанвωк · є текклнсіа мп пєпернт ·
мннпе · єротρе · мп ρτοοτε · єпсωтѧ · є пєцра-
фн · єт отααβ · єтοτωщ · ммоот · мп пαπαс-
πωσις · ρѧ пєтаγγєλіοп · мєп же пет ме · пе ιωт ·
и мαат єροτε рοі | нρѧпщα · ммοі αн · ατω Fol. 6 b
пете нр[п]αчі αн ѧ пєцс†ос · нροταρρ · нсωі [ιс]
нρѧпщα ммοі αн · анοп же и тер псωтѧ · є пеі
щахе · нωпρ є βολ ρп ттапро · ѧ пєпхοєіс · іс
пехс пєпснр · ѧ маі рωме · мп нет тπτωοτн ·
є роч · єте наі пе · же пет ме · [и теч]ψухн ·
чнасорѧєс · ατω пет [насор]ѧ · и тецψухн ·
є тβннт · чнαρε · є рос · ειτα · οи · же ερщαн
прωме · †ρнт · ѧ пκοσμος тнрч · нч†οсе же ·
и тецψухн н οτ пет ере прωме · пατααч · и

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ⲥⲱⲃⲉ· ⲛ̄ⲧⲉⲫⲯⲩⲭⲏ·⁘ ⲛⲁⲓ ⲁⲉ· ⲛ ⲧⲉⲣ̄ ⲛ̄ⲥⲟⲧⲙⲟⲩ·
ⲁⲙⲣ ⲟⲩⲟⲛⲧ· ⲛ̄ ⲟⲩⲱⲧ ⲙ̄ⲙ̄ ⲛⲉⲙⲉⲣⲛⲧ· ⲁ ⲡⲱⲁⲭⲉ· ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ϩⲗⲟⲥ· ⲛ̄ ⲧⲟⲟⲧⲥ̄· ⲛ̄ⲣⲟⲩⲟ· ⲉ ⲡⲉⲃⲓⲱ̄ ⲙ̄ⲙ̄
ⲡⲙⲟⲗϩ· ⲁⲛⲥⲛⲓⲧⲁϩⲉ· ⲙ̄ⲙ̄ ⲙⲉⲙⲉⲣⲛⲧ· ⲉⲧⲣⲟⲟⲩ· ⲉ
ⲧⲣⲙⲉⲓ· ⲉ ϧⲟⲗ ϩⲓ̄ ⲧⲡⲟⲗⲓⲥ· ⲛ̄ⲣⲛⲧϥ̄· ⲁⲙⲥⲱ ⲙⲉⲛ·
ⲛ̄ⲣⲉⲛⲣⲟ̄ ⲉⲙⲁⲱ ⲙⲙⲟⲥ ⲁⲉ ϩⲁⲣⲛⲧ ⲛ̄ϩⲁⲙⲙⲱⲛ ⲙⲉⲧ
ⲡⲣⲁϩⲉ· ⲙⲙⲟⲛ· ⲛ ⲧⲉⲣ ⲛ̄ⲁⲓⲥⲑⲁⲙⲉ· ⲁⲉ· ⲉ ⲡⲙⲉⲉⲩⲉ·
ⲉⲧ ⲛⲁⲟⲩϥ· ⲉⲩⲧⲱⲃϣ̄· ⲙⲙⲟⲛ· ⲉ ⲧⲙ̄ ⲕⲁ ⲧⲟⲟⲧⲥ̄·
ⲉ ϧⲟⲗ· ⲁⲙⲥⲱⲣ· ⲙ ⲡⲉⲧ ⲣ̄ ϩⲟⲩⲟ· ⲉ ⲣⲟⲙ· ⲛ̄ⲙⲉⲧ
Fol. 7a [ϣ]ⲁⲁⲧ· ⲁⲛⲉⲓ· ⲛⲣⲉⲛⲕⲟⲓ· ⲛ̄ⲟⲉⲓⲕ | ⲁⲛⲉⲓ ⲉ ϧⲟⲗ· ϩⲓ̄
[ⲙ̄] ⲧⲡⲟⲗⲓⲥ· ⲁⲛⲧⲁⲗⲟ· ⲉⲧⲕⲟⲓ· ⲛ ⲥⲕⲁϥⲟⲥ· ⲁⲛⲉⲓ ⲉ
ⲡⲧⲟⲟⲩ· ⲉ ⲡⲙ[ⲁ] ⲉⲧⲟⲩⲙⲟⲩⲧⲉ· ⲉ ⲣⲟⲩ· ⲁⲉ ⲡⲕⲟⲟϩ·
ⲁⲛⲁⲩⲱϩ· ⲙ̄ⲙ̄ ϩⲉⲛⲥⲏⲛⲧ· ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧ ϩⲙ̄ ⲡⲙⲁ· ⲉⲧ
ⲙ̄ⲙⲁⲧ· ⲉ ⲧⲃⲉ ⲁⲉ ⲟⲩⲛ ⲟⲩⲟⲥ ⲛⲣⲉⲡⲟⲩⲉ· ϣⲟⲟⲡ·
ϩⲙ̄ ⲡⲉ ⲟⲩⲟⲉⲓϣ̄· ⲉⲧ [ⲙ̄]ⲙⲁⲧ ⲕⲁⲧⲁ ⲡⲱⲟⲩⲧⲉ· ⲁⲛⲁ-
ⲡⲁⲛⲧⲁ· ⲉ[ⲧ]ϩⲗⲗⲟ ⲉⲩⲟⲩⲁⲁⲃ· ⲉ ⲡⲉϩⲣⲁⲓ· ⲡⲉ ⲍⲁϫⲁ-
[ⲓⲟⲥ] ⲉ ⲁϥⲱⲥⲕ̄· ϩⲓ̄ ⲧⲁⲡⲁϫⲱⲣⲓⲥⲓⲥ· ⲉⲧⲁⲥⲕ[ⲏ]ⲧⲏⲥ·
ⲉⲙⲁⲧⲉ ⲡⲉ· ⲉⲧⲙ̄ ⲕⲉ ⲥⲟⲙ· ⲥⲛⲁⲩ [ⲉⲧ]ⲛⲛⲟⲩ· ϩⲓⲧⲟⲩⲱϥ·
ⲉ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ [ⲙⲉ] ⲡⲁⲓ· ⲙ ⲡⲟⲩⲁ ⲙⲙⲟⲟⲩ ⲡⲉ
ⲥⲁⲣⲁⲡⲁⲙ[ⲱⲛ] ⲁⲧⲱ ⲡⲁⲓ· ⲙ ⲡⲕⲉⲟⲩⲁ· ⲡⲉ ⲙⲁⲑ-
ⲑⲁⲓ[ⲟⲥ] ⲉ ⲁⲧⲉⲓ ⲉ ϩⲣⲁⲓ· ϩⲓ̄ ⲟⲩⲟⲥ· ⲛⲁⲑⲗⲏⲥⲓⲥ ⲙ̄ⲡ-
ⲣⲙ̄ⲡ ϩⲙⲟⲧ· ⲉⲧⲥⲱⲧⲙ̄· ⲛⲥⲁ ⲡϩⲗⲗⲟ· ⲁⲡⲁ ⲍⲁϫⲁⲓⲟⲥ·
ϩⲓ̄ ϩⲱⲃ ⲛ[ⲓⲙ] ⲉⲧ ϥⲛⲁϩⲟⲟϥ· ⲛⲁⲩ· ⲥⲁⲣⲁⲡⲁⲙⲱⲛ·
[ⲁⲉ] ⲁϥϫⲡⲟ ⲛⲁϥ· ⲛ ⲟⲩⲁⲥⲁⲡⲏ· ⲉⲧⲉ ⲧⲁⲓ ⲧ[ⲉ]· ⲉⲣϣⲁⲛ
ⲟⲩⲣⲱⲙⲉ ⲉⲓ ⲉⲧⲙⲙⲉ· ⲛⲥⲁ ⲡⲱϧ· ⲛ̄ⲥⲓϫ· ⲉ ⲧⲣ̄ϣⲟⲡϥ̄·
ⲛ ⲧⲟⲟⲧϥ̄· ϣⲁϥⲕⲱⲧⲉ· ⲉ ⲡⲉⲥⲛⲏⲩ· ⲛϣⲟⲣⲡ̄· [ⲁϥ]-
ϫⲟⲟⲥ· ⲛⲁⲩ· ⲍⲉ ⲡⲉⲧⲉ ⲟⲩⲛⲧⲁϥ· ϩ[ⲱⲃ] [ⲛ̄ⲥⲓ]ϫ· ⲙ-
ⲙⲁⲧ· ⲙⲁⲣ̄ⲉⲛⲧϥ̄· ⲛⲁⲓ· [ⲛⲧⲁϥ] ⲧⲉϥϯⲙⲓⲛ· ⲛⲁϥ
ⲁⲧⲱ· ⲛⲉⲙ[ⲁϥ] [ϩⲱⲃ] ⲛ̄ⲥⲓϫ· ⲉⲩⲥⲡⲟⲩⲁ[ⲍⲉ]
Fol. 7b ϩⲱⲃ ⲛ̄ⲥⲓϫ | ⲉⲓ ϣⲁ ⲣⲟϥ ⲉⲩⲥⲟⲟⲩⲛ· ⲍ⸗
ⲓⲉ ϣⲁϥϫⲓⲧϥ̄· ⲛ ⲥⲟⲛⲥ̄ ϣⲁϥϯ ⲡⲱϥ· ⲛⲁϥ· ⲉⲩⲙⲉ ⲍⲉ ⲟⲛ
ⲙ ⲡⲟⲥⲉ· ⲛ̄ⲣⲟⲩⲟ̄· ⲉ ⲡⲣⲏⲧ· ⲁⲧⲱ ⲡⲥⲱϣ ⲛ̄ⲣⲟⲩⲟ· ⸗
ⲡⲧⲁⲓⲟ· ⲁⲩⲥⲱ ϩⲓ̄ ϯⲁⲥⲁⲡⲏ ϣⲁ ⲡⲉⲣⲟⲟⲩ· ⲙ ⲡⲉⲩϫⲱⲕ
ⲉ ϧⲟⲗ· ⲙⲁⲑ[ⲑ]ⲁⲓⲟⲥ ⲍⲉ ϩⲱⲙϥ· ⲁⲩϫⲡⲟ· ⲙ ⲧⲉⲓ ⲡⲟⲗⲉ·

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[т]а· таі не мефіое сар· епеq· ен пеq[ш]аже·
еон ді лааү· йшаже· ауω ерщаи оуа· хноуq·
етлеzіс· ді [не]сафн· щаqотωщ̄· наq· йтре
[йн]ко наі· є βол· йтре· и ϯноі· ан [каі] пер
отюс· и сар пе· є ауπаіхєуе [ммо]q· ді несе-
раі· й несафн· ет оу[ааβ]· ауω и теі де
ацитоп· ммоq соү мйтн· м пєβот· паѡне:—
[пд]λλо де ршоq· йтащрй ща[же] є роq· ете
апа zахаюс пе итоq· [пеі]т ацтсавоп· є тєі-
ноущ· рі п[хаіе]· ауω итоq· пент ацϯ· ріѡоп
[пе]сχнма· й тмптюноухос ауω [пед]λλо· ер-
щаже· ймйаи· є тβе наре[тн и]нет оуааβ· ет рі
пхаіе· наі ет[оусноу]хаzе· є тй наү· є рωме·
ацϯ[illegible]· ноуаскісіс· есхахω· [illegible]се· ауω
неуρωп· є тоотп[illegible]йнетйψтх[н]· [illegible]
[illegible]ауеі [е] ераі· ді тволута· ит[illegible]ецхахω· Fol. 8 *a*
наі пер· ецрй теі мй[тд]λλо· не оупарθенос· [12]
пе мй неухпо ецпнт· є βол· и сунтехіа· ммо·
ите періоопе· мйп хі ераq· ммо· ецме· м
рймє· й роро· є псωβе· емецка тоотq· є βол·
м рймє· м пероот· мйп тетйн· анхоос де
наq· и оуроот же па еіωт· є тβе от· крймє й
теі де· итоq де· пехаq· же щйе ер апотакϯкос·
ммо· є тй ка тоотq· є βол м пероот· мйп
тетйн· ецрймє· ехй несноβе· ноє ет сноq· же
наіатоу ннет р рнβе· же итоот· нет отнаспсѡ-
поу· ершаи теі λеzіс· таре тнутй· тетнаитоп·
ммѡтй є βол· ді нетйріре· щйе сар· є рωме·
ммо· є кѡ раеіатоу· м пеі щоммй[т] нрѡβ· ете наі
не· тетсмеі· є βо[λ] ді сωма· йр ппееуе· и
гапофасіс ет натароп· м пероот· м пноу· й
рап· ет раротє· наі· сар· тйсѡтй є тβе ппоу·
ѡωтсне· же ді пτрнуі· є ераі· нтецсіх сйте·
їсіх· щаутдсѡтй· м палаλнк· ауω оп· же

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Fol. 8 *b* [illegible] | [illegible]
[illegible] ⲛⲉϥⲙⲓⲥⲟⲩ · ⲛⲥⲓ ⲡⲁⲙⲁⲗⲛⲕ · ⲁⲥϫⲱ ⲥⲁⲣ · ⲛⲥⲓ
ⲧⲉⲥⲣⲁⲫⲓⲙ ⲉⲧ ⲟⲩⲁⲁϥ ϫⲉ ⲛⲉⲣⲉ ⲁⲁⲣⲱⲛ ⲡⲓ ⲉ ⲣⲁⲓ ·
ⲣⲁ ⲧⲥⲓϫ · ⲛ ⲟⲩⲛⲁⲙ · ⲙ ⲙⲱⲧⲥⲛⲥ · ⲱⲣ · ⲣⲱⲙϥ · ⲣⲁ
ⲧⲉⲩⲣⲱⲟⲩⲣ · ⲁⲩⲱ ⲛ ⲧⲉⲓ ⲣⲉ · ⲣⲙ ⲡⲧⲣⲉⲩⲧⲱⲟⲩⲛ · ⲉ
ⲣⲁⲓ · ⲡⲓ ⲟⲩⲥⲟⲩ · ⲣⲛ ⲟⲩⲣⲱⲙⲟⲛⲓⲁ · ⲛ ⲟⲩⲱⲧ · ⲣⲁ
ⲛⲉⲩⲥⲓϫ · ⲡⲁⲩⲥⲱⲧⲛ ⲛⲥⲓ ⲡⲁⲙⲁⲗⲛⲕ · ⲛⲉϫⲁϥ ⲟⲛ ⲛⲥⲓ
ⲛⲉⲥⲣⲁⲓ · ⲉⲧ ⲟⲩⲁⲁϥ · ϫⲉ ⲁⲩⲱ ⲛⲉⲣⲉ ⲁⲁⲣⲱⲛ ⲡⲓ ⲉ ⲣⲁⲓ ·
ⲣⲁ ⲛⲉⲩⲥⲓϫ · ⲡⲁ ⲡⲛⲁⲩ · ⲛ ⲣⲟⲩⲣⲉ · ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁⲣⲉ ·
ⲧⲏⲣϥ · ⲙ ⲡⲣⲱⲙⲉ ⲧⲁⲓ ⲧⲉ ⲟⲉ · ⲛⲡⲣⲱⲙⲉ · ⲙⲙⲟ · ⲉϥ
ⲛⲁⲩⲓ · ⲛⲛⲉⲩⲥⲓϫ · ⲉ ⲣⲁⲓ · ⲙ ⲡⲧⲛⲟⲩ · ⲙ ⲡⲉⲥϧⲟⲥ ·
ⲙ ⲡⲉϫⲥ · ⲡⲁⲩⲥⲱⲧⲛ · ⲛⲛⲉⲩϫⲁϫⲉ · ⲧⲏⲣⲟⲩ · ⲙⲟⲉ ·
ⲙ ⲙⲱⲧⲥⲛⲥ · ⲏⲧⲁⲩⲥⲱⲧⲛ ⲙ ⲡⲁⲙⲁⲗⲛⲕ · ⲙⲙⲁ ⲡⲩⲓ · ⲉ
ⲣⲁⲓ · ⲛ ⲛⲉⲩⲥⲓϫ · ⲁⲁⲣⲱⲛ · ⲙⲉⲛ · ⲉⲣⲉ ⲧⲉⲥⲣⲁⲫⲓⲙ ·
ⲉⲓⲙⲉ ⲙⲙⲟ ⲉϫⲛ ⲙⲙⲁ · ⲛ ⲙⲧⲟⲛ · ⲉⲧ ⲣⲛ ⲙⲡⲛⲧⲉ ⲙⲛ
ⲧⲉⲩⲫⲣⲟⲥⲩⲛⲏ · ⲉⲧ ⲣⲛ ⲑⲓⲉⲗⲏⲙⲓ ⲛ ⲧⲡⲉ · ⲙⲛ ⲡⲉⲱⲣⲟ-
ⲛⲟⲥ · ⲁⲩⲱ ⲛⲉⲥⲧⲟⲗⲏ ⲉⲧⲟⲩⲛⲁⲧⲁⲁϥ · ⲣⲓ ⲛⲉⲧ ⲟⲩⲁⲁϥ ·
ⲕⲁⲧⲁ ⲑⲉ · ⲉⲧ ⲥⲛⲟ · ϫⲉ ⲁⲕⲡⲉⲱ ⲧⲁ ⲥⲟⲟⲩⲛⲉ · ⲁⲕⲙⲟⲣⲧ ·
ⲛ ⲟⲩⲟⲩⲟⲛⲟⲩ · ⲁⲩⲱ ⲟⲛ · ⲉⲥⲛⲁⲣ ⲡⲉⲡⲛⲩⲁ · ⲛ ⲕⲟⲓⲕⲱⲛⲟⲥ ·
ⲙⲙⲛ ⲡⲱⲩⲣⲡ ⲙⲓⲥⲉ · ⲉⲧ ⲥⲛⲟ · ⲣⲛ ⲙⲡⲛⲧⲉ · ⲙⲙⲛ [illegible]
Fol. 9 *a* ⲣⲁⲉⲓⲥⲟⲥ · ⲉⲧ ⲣⲛ ⲙⲙⲁ ⲛ ⲡ[ⲁ ⲙ] ⲡⲉⲃⲁⲗ · ⲛⲁⲧ ⲉ
[illegible] ⲣⲟⲟⲩ · ⲙ ⲡⲉ ⲙⲁⲁϫ[ⲉ] ⲥⲟⲧⲙⲟⲩ · ⲙⲡⲛ ⲟⲩⲁⲗⲉ ⲉ ⲣⲁⲓ
ⲉϫⲙ ⲡ[ⲣⲏⲧ] ⲙⲡⲣⲱⲙⲉ · ⲛⲁⲓ ⲁ ⲡⲛⲟⲩⲧⲉ · ⲥⲃⲧⲱ[ⲧⲟⲩ] ⲛ ⲛⲉⲧ
ⲙⲉ ⲙⲙⲟⲩ · ⲱⲣ ϫⲉ ⲣⲱⲙϥ · ⲧⲉⲥⲣⲁⲫⲓⲙ · ⲉⲓⲙⲉ ⲙⲙⲟⲩ
ⲉϫⲛ ⲛⲕ[ⲣⲓ]ⲥⲓⲥ · ⲙⲛ ⲛⲉⲩⲧ ⲛ ⲁⲧ ⲛⲕⲟⲧⲕ · ⲙⲛ[illegible]ⲁ
ⲙ ⲡⲣⲓⲙⲉ · ⲙⲛ ⲡⲥⲟⲣϫⲉϥ · ⲛⲛⲟⲃ[ⲣⲉ] · ⲙⲛ ⲡⲛⲁⲕⲉ ⲉⲧ ⲣ
ⲃⲟⲗ · ⲙⲛ ⲧⲱⲟⲩⲧⲉ ⲙ ⲡⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲛⲉⲓⲉⲣⲟ · ⲛ ⲕⲱⲣ
[ⲡ]ⲉⲧ ⲥⲱⲕ · ⲉⲧ ϯ ⲣⲟⲧⲉ ⲉⲙⲁⲁⲧⲉ · ⲉⲣⲱ[ⲁⲛ] ⲟⲩⲁ
ⲥⲁⲣ · ⲕⲁ ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ · ⲙ ⲛⲁⲓ · ⲣ[ⲛ] ⲡⲉⲩⲣⲏⲧ · ⲙ
ⲡⲛⲁⲩ · ⲉⲧ ⲉⲫⲛⲁⲱⲗⲏ[ⲗ] · ⲱⲁⲣⲉ ⲡⲉⲩⲥⲟⲡⲥⲛ̄ · ⲡⲱⲣ ⲱ
ⲡⲉⲱⲣⲟ[ⲛⲟⲥ] ⲙ ⲡⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲣⲱⲃ · ⲙⲙⲟ · ⲉⲧⲉ[ⲙⲙⲁ]
ⲁⲓⲧⲉⲓ ⲙⲙⲟⲟⲩ · ⲙⲧ ⲙ ⲡⲛⲟⲩⲧⲉ · ⲥⲉⲛⲁ[ⲱⲱ]ⲡⲉ ⲛⲁⲩ
ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲟ · ϫⲉ ⲡⲥⲟⲡⲥⲛ̄ [ⲙ̄] ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲥⲙⲛⲟⲩ
ⲉⲙⲁⲁⲧⲉ · ⲁⲩ[ⲱ] ⲭⲉⲡⲉⲣⲭⲉⲓ · ⲁⲩⲱ ⲱⲁⲣⲱⲛⲧⲉ · ⲁ

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па[ма]лнк· ет онп· мп̄ пеуенерсіа· [ау]ω·
пρωв· снау· етеqψлнλ· е т[вн]нтоу· праqе·
мп̄ рнме· пр[аqе] мен· е тве рнме· мп̄ пр̄
пне[еуе] нмма· п̄ нтоп· ет ρ̄ нпнуе· рнме·
же ρωоq· е тве п̄р̄ пн[еуе] и нколасіс· ет ρ̄
амйте· | [ω насинт и]а ψнре· ψqе· е рωме [мпа Fol. 9 b
е к]ω ρаеіатоу м пр̄ пнееуе [м] пеі ρωв· снау· [ϙ]
танапаусіс· ауω п̄рісе·⁘ п̄ тер п̄рісе· оуа· и оуа̣ої
и аре· е танапаусіс· наі же· и те[р п̄с]ωтм·
е роот и тоот̄ч· м пλλо [ет о]уааβ· апа
ζаχаіос· аноуϙ [м пра]ψе· ауω пеуан· наq
же арі п[па] нмман· мп̄ хіт̄· ечма· п̄[ψωп]е·
ексоопі· же тнпаотуаі· п̄[рн]т̄ч· ауω и теі ре
ауϯ· наи [п̄] поеік· мп̄ хωωме· снау· ау-
[моо]ψе· нмман (sic)· ψат ечентп̄· е [роо]и· е пеі
ма· ауєω· ρаρтни· п̄ [ρ̄п̄]коуі· п̄роот· ψант
пноі· и тєи[ао]ωϙ· рі пхаіе· е ауϯ е тоот̄·
п̄ [ρ̄п̄]ентолн· ечєтмоуе· мп̄ ρеноу[шн] проеіс·
ауω оуєноумме· мп̄ [оує]иєω· ρ̄п̄ оуршψе·
ауω ауτса[воу] еθе ет ере пλаиωн· праζе п̄
ірωме· ммос· ζ̄п̄ отаψн· п̄снот· ката θе· ет
нϙ· ρ̄м̄ папосто[лос] же ере пенниψе· ψоοп·
ман [ан ат]ре снοϙ· рі сарζ̄· аλλа· оуве нархн
уве неζоусіа· оуае | непикοн· п̄ тлοнирια· Fol. 10 a
т ρа м[пне] ψаре наλωн· сар· мпе· мп̄ [к]
етерн· етки ка ρнт· и тетψн· ауω ауталοн·
ρенкωт· же кас· ерψаи ρенсинт ει· ψа рои
неλат· нмман· ауω таі те θе· п̄таqβωк· е
ол· рі тоот̄· ауωтоп· ммоч· ρ̄п̄ сот мптоуе
θωθ· анок же ансω· м пеі ма· ψа ρаі· е
роу· ω пенеіωт· ет отаав· ере тп̄трофн· ψоοп·
ан· е βол· ζ̄п̄ неі βнне· ауω епψанеі е βол·
птоо̣ ет рі βол· п̄тпсунаре· мп̄ несинт ρ̄м̄

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ⲡⲥⲁⲃⲃⲁⲧⲱⲛ · ⲙ̅ⲛ̅ ⲧⲕⲩⲣⲓⲁⲕⲏ · ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲛⲧⲁⲗⲗⲟⲕ
ⲉ ⲧ̅ⲡ̅ⲥⲙⲁⲡⲟⲧⲁⲥⲥⲉ · ⲏⲧⲟⲕ · ⲣⲱⲟⲕ · ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲱⲗⲏⲗ
ⲉ ϫⲱⲓ · ⲱ̅ ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲛⲟⲕ ⲁⲉ · ⲁⲓⲉⲓ ⲉ ⲃⲟⲗ
ⲣⲓ ⲧⲟⲟⲧⲟⲩ · ⲁⲓⲟⲩⲱⲣⲕ · ⲣⲙ̅ⲙⲁ ⲙⲁ · ⲛ̅ ⲱⲟⲡⲉ · ⲡⲣⲁⲛ
ⲙ ⲡ̅ⲟ̅ⲁ ⲙⲙⲟⲟⲩ · ⲡⲉ ⲁⲛⲁⲛⲟⲥ · ⲁⲧⲱ ⲡⲣⲁⲓ · ⲙ ⲡⲕ
ⲟⲩⲁ · ⲡⲉ ⲡⲁⲩⲗⲟⲥ · ⲡⲣⲟⲧⲓ · ⲁⲉ ⲓ ⲣⲉⲛⲕⲟⲩⲓ · ⲛ̅ⲣⲣⲟⲟ
ⲁⲛⲥⲱⲧⲙ̅ · ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲥ̅ · ⲓ ⲟⲩⲥⲟⲛ · ⲡⲁⲓ ⲉ ⲱⲁϥ
ⲃⲱⲕ ⲱⲁ ⲣⲟⲟⲩ · ⲛ̅ⲣⲁϥ · ⲛ̅ⲥⲟⲛ · ⲉϥⲥⲙⲉ · ⲙ ⲡⲉϥⲱⲱⲙⲉ
ⲁⲉ ⲁⲧⲙⲧⲟⲛ · ⲙⲙⲟⲟⲩ · ⲙ ⲡⲉⲥ[ⲛⲁⲩ] · ⲁⲛⲁⲛⲟⲥ · ⲙⲉⲛ
Fol. 10 b [ⲕⲁ] ⲓ ⲥⲟⲩ ϫⲟⲩⲱⲧ | [ⲡⲁⲩⲗ]ⲟⲥ · ⲁⲉ · ⲣⲓ ⲥⲟⲩ ⲱⲟⲛ̅ⲧ · ⲙ
ⲡⲁⲟⲡⲉ · ⲛ̅ ⲧⲉⲣ ⲥ̅ⲥⲱⲧⲙ̅ · ⲁⲉ · ⲛⲥⲓ ⲡⲉⲛⲥⲟⲛ ⲃⲁⲛⲟⲩ
ⲫⲓⲛⲗ · ⲁⲥⲃⲱⲕ · ⲁⲥⲉⲙⲉ · ⲙⲛⲉⲩⲥⲱⲙⲁ · ⲁⲥⲧⲟⲙⲥⲟⲩ
ⲣⲁⲣⲧⲏⲥ ⁘ ⲉⲓⲥ ⲛⲁⲓ ⲟⲩⲙ · ⲁⲛϫⲟⲟⲩ ⲉ ⲣⲟⲕ · ⲡⲁ ⲥⲟⲩ
ⲡⲁⲡⲓⲟⲩⲧⲉ · ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲛⲏⲣ · ⲣⲓ ⲡϫⲁⲓⲉ ⲉ ⲧⲃⲉ ⲛⲉⲙ
ⲁⲙⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲙ̅ⲙⲛ̅ⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ · ⲁⲧⲱ ⲡ
ⲡⲓⲉⲉⲩⲉ · ⲛ̅ⲛⲉⲩⲉⲓⲟⲧⲉ · ⲛ̅ⲧⲁⲩⲉⲓ · ⲉ ⲣⲁⲓ · ⲣⲓ ⲧⲟⲟⲧⲟⲩ
ⲙ̅ⲙⲛ̅ ⲡⲉⲧϫⲱⲕ · ⲉ ⲃⲟⲗ · ⲟⲩⲟⲛ · ⲡⲉⲧ ⲛ̅ⲙⲁϫⲟⲟⲩ ⲉ ⲧⲃ
ⲡⲗ̅ⲗ̅ⲟ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲓⲥⲁⲁⲕ · ⲡⲁ ⲡⲉⲓ ⲡ̅ ⲡⲓⲉⲉⲩⲉ
ⲉⲧ ⲛⲁⲟⲩⲥ · ⲡⲁⲓ · ⲛ̅ⲧⲁⲣⲣ ⲁ ⲧⲁⲣⲭⲏ · ⲙ ⲡⲉⲩⲃⲓ
ⲣⲁ ⲟⲛ · ⲙⲡⲁⲧ ⲉⲩⲣ̅ ⲙⲟⲛⲟϫⲟⲥ · ⲙ ⲡⲉⲓ ⲙⲁ · ⲡⲁⲓ ⲉ
ⲟⲩⲛⲏⲣ · ⲣⲙ̅ ⲧⲓⲛⲥⲟⲥ · ⲉⲧ ⲣⲙ̅ ⲧⲓⲛⲛⲧⲉ · ⲙ ⲡⲕⲁⲧⲁ
ⲣⲁⲕⲧⲏⲥ · ⲙ ⲡⲣⲏⲥ · ⲙⲙⲟⲛ · ⲛⲁ ⲭⲧⲟⲟⲩ · ⲙⲙⲏ
ⲗⲓⲟⲛ · ⲉ ⲁⲥⲙⲁⲟⲛⲧⲉⲧⲉ ⲣⲱⲟⲩ ⲣⲁ ⲣⲁⲧⲥ̅ · ⲙ ⲡⲗ̅ⲗ̅ⲟ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲣⲁⲣⲱⲙ · ⲁⲧⲱ ⲁⲥⲧ ⲙⲟⲟⲩ · ⲉ ⲛⲉⲥ
ⲥⲓⲍ · ⲛ̅ⲑⲟⲉ ⲙ ⲡⲛⲟⲩ · ⲉⲗⲉⲥⲁⲓⲟⲥ · ⲉ ⲧⲟⲟⲧⲥ̅ · ⲙ̅ ⲡⲉⲡⲣ
ⲫⲛⲧⲏⲥ ⲣⲏⲗⲓⲁⲥ · ⲡⲣⲱⲙⲉ · ⲛⲁⲙⲉ · ⲉⲧ ϫⲏⲕ ⲉ ⲃⲟ
ⲛ̅ⲣⲁⲣ · ⲡⲁⲣⲉⲧⲏ · ⲉⲧⲱⲟⲃⲉ · ⲉ ⲛⲉⲧⲉⲣⲛⲟ · ⲙ ⲧⲉⲣ ⲓⲥ
ⲧⲙ̅ · ⲟⲩⲙ · ⲙ ⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ ⲙ ⲡⲉⲓ ⲣⲱⲙⲉ · ⲙ ⲧ
Fol. 11 a [ⲕⲃ] ⲙⲙⲉ · ⲁⲓⲥⲡⲉⲡ ⲡⲁ ⲉⲓⲱⲧ | [ⲡⲥ]ⲉⲗⲉⲩⲥⲓⲟⲥ · ⲉⲓϫⲱ ⲙ
ⲙⲟⲥ▨ⲱⲁ ⲣⲟⲩ · ⲛ̅ⲧⲁⲣ ⲡⲁⲡⲱⲁ · ⲙ ⲡⲉⲩⲥⲙⲟ[ⲩ]
▨[ⲧⲁ]ⲓ ⲧⲉ ⲟⲉ ⲙⲧⲁⲡⲱⲗⲏⲗ · ⲣⲙ̅ⲙⲁ ⲡⲉⲩⲙⲁ · ⲙⲡⲱⲟⲡⲉ · ⲁⲙ
ⲉ ⲃⲟⲗ · ⲁⲙⲁⲗⲉ ⲉⲧⲕⲟⲩⲓ · ⲙⲥⲕⲁⲫⲟⲥ · ⲁⲙⲣ̅ⲣⲱⲟⲩⲧ · ⲉ ⲣⲏ
ⲉ ⲧ̅ⲣⲙⲃⲱⲕ · ⲱⲁ ⲡⲗ̅ⲗ̅ⲟ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲓⲥⲁⲁⲕ
ⲛⲉⲧⲙ ⲣⲉⲛⲛⲟⲥ · ⲁⲉ · ⲙⲡⲟⲉ · ⲣⲏⲧ · ⲣⲙ̅ ⲡⲙⲟⲟⲩ

ⲛⲧⲙⲛⲛⲧⲉ · ⲙ ⲡⲉⲓⲉⲣⲟ · ⲉⲣⲉ ⲡⲁⲟⲟⲩ · ⲉⲧ ⲙⲙⲁⲩ ⲱⲱ ·
ⲉ ⲃⲟⲗ · ⲉⲭⲟ ⲛ̄ⲣⲟⲧⲉ · ⲛ̄ ⲧⲉⲣ ⲛ̄ⲉⲓ ⲁⲉ ⲉ ⲣⲏ[ⲥ] ⲁⲓⲣⲱⲙ ⲉ
ⲣⲟⲙ · ⲉ ⲡⲙⲁ · ⲛ̄ ⲱⲱⲡⲉ · ⲙ ⲡⲗⲗⲟ · ⲡⲁⲣⲁ ⲟⲩⲕⲟⲓ ·
ⲁⲩⲧⲥⲁⲃⲉⲉⲓⲁⲧϥ̄ · ⲉ ⲃⲟⲗ ⲉⲓⲧⲛ̄ ⲛⲉ ⲧⲙⲁ · ⲁⲭⲉⲓ ⲉ ⲃⲟⲗ ·
ⲁⲭⲁⲁϥ̄ · ⲉⲣⲁⲧϥ̄ ⲡⲓⲭⲣ̄ⲥ ⲡⲉⲥⲡⲟⲧⲟⲩ · ⲙ ⲡⲉⲓⲉⲣⲟ · ⲡⲣⲱⲙⲉ
ⲭⲉ · ⲛⲉ ⲟⲩⲣⲁ̄ⲓ ⲛ ⲭⲁⲣⲓⲥ ⲛⲉ · ⲉ ⲁⲭⲁⲓⲁⲓ · ⲉⲣⲏ ⲛⲉϥⲣⲟⲟⲩ ·
ⲛ ⲧⲉⲣ ⲛ̄ⲛⲟⲟⲩⲉ ⲁⲉ ⲉ ⲡⲉⲕⲣⲟ · ⲁϥⲣ̄ ⲱⲟⲣⲡ̄ · ⲁⲭⲙⲟⲩⲧⲉ
ⲉ ⲡⲁ ⲣⲁⲓ · ⲭⲉ ⲕⲁⲗⲱⲥ · ⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲓ · ⲡⲁ ⲥⲟⲛ ·
ⲡⲁⲡⲓⲟⲩⲧⲉ · ⲡⲁⲓ ⲓⲧⲁϥ̄ ⲡⲓⲡⲱⲁ · ⲛ ⲁⲥⲡⲁⲍⲉ · ⲛ̄ⲛⲉⲧ
ⲣⲁⲁⲃ · ⲁⲧⲱ ⲛ ⲧⲉⲣ ϥ̄ⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲛ · ⲁⲭⲓⲧⲛ̄ · ⲉ
ⲣⲟⲙ · ⲉ ⲡⲉⲭⲱⲁ · ⲛ̄ ⲱⲱⲡⲉ · ⲫ̄ ⲟⲩⲣⲁⲱⲉ ⲁⲧⲱ ⲡⲉϩⲁϥ ·
ⲙⲁⲛ · ⲭⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲗⲛ · ⲛⲧⲉⲧⲛ̄ⲱⲗⲛⲗ ⲭⲉ ⲛⲧⲉⲧⲛ̄ⲣⲉⲛ-
ⲣⲱⲙⲉ · ⲉⲧ[ⲟⲩ]ⲁⲁⲃ · ⲉ ⲁⲧⲉⲧⲛ̄ⲉⲓ ⲱⲁ ⲣⲟⲓ · ⲙⲡⲟⲟⲩ ·
ⲁⲧⲱ ⲛ̄ ⲧⲉⲣ ⲛ̄ⲱⲩⲗⲛⲗ · ⲁⲓⲣⲱⲟⲟⲩ · ⲁⲭⲉⲙⲉ · ⲛ ⲟⲩⲗⲁ-
ⲕⲁⲓⲛ · ⲙⲙⲟⲟⲩ · ⲁⲛⲉⲓⲱ̄ · ⲛ̄ⲛⲉⲛⲟⲩⲣⲉⲧⲉ ·:— | [illegible] Fol. 11 b
[illegible]ⲟⲟⲩ [illegible]ⲉϥⲭⲱ ⲙⲙⲟ · [ⲕⲍ]
ⲭⲉ ⲁⲓⲣ̄ ⲛ̄ⲛⲱⲱⲡ[ⲁ ⲁⲛ ⲛ ⲟⲩ]ⲛⲟⲩ · ⲛ ⲟⲩⲣⲟⲧ ⲭⲉ ⲁⲧⲉⲧⲛ̄ⲉⲓ · ⲱⲁ
[ⲱ] ⲙⲡⲟⲟⲩ ⲱ ⲛⲉⲥⲓⲛⲉ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲙⲡ̄ⲥⲱⲥ · ⲁϥⲕⲱ
ⲁ ⲣⲟⲙ · ⲛ̄ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ · ⲁⲛⲟⲧⲱⲙⲉ · ⲁⲧⲱ ⲁⲛ† · ⲙ
ⲱⲡ̄ ⲣⲙⲟⲧ · ⲁⲓⲣⲱⲟⲟⲩ · ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲱⲁϩⲉ ⲛⲙⲙⲁⲩ ·
ⲧⲃⲉ ⲧⲉϥⲥⲓⲛⲉ ⲣⲙⲟ · ⲁⲧⲱ ⲁⲓϩⲟⲟⲩ ⲛⲁⲩ ⲇⲉ ⲡⲁ ⲉⲓⲱⲧ ·
ⲭⲁⲁⲓ · ⲧⲱⲛⲟⲧ · ⲫ̄ ⲟⲩⲗⲓⲕⲓⲁ · ⲁϥⲟⲧⲱⲙⲉ · ⲩⲙⲟⲣϩ · ⲓⲥⲛ
ⲫⲗⲗⲟ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲡⲉϩⲁϥ · ⲛⲁⲓ ⲫ̄ ⲟⲩⲥⲉⲙⲛ · ⲉⲥⲙⲉⲣ ·
ⲣⲁⲱⲉ ⲇⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲡⲁ ⲉⲓⲱⲧ ⲡⲁ ⲥⲟⲛ ⲡⲁ-
ⲛⲟⲩⲧⲉ · ⲁⲛⲛ̄ ⲟⲩⲣⲱⲙⲉ · ⲛ ⲉⲗⲁϫⲓⲥⲧⲟⲛ · ⲛ̄ ⲣⲁ̄ⲣ̄ ⲛⲟⲃⲉ ·
ⲛⲉⲓ ⲁⲛ · ⲁⲕⲛⲟⲩⲓ ⲉ ⲧⲁ ⲥⲙⲣ̄ ⲣⲙⲟ · ϯⲛⲁⲧⲁⲓⲟⲓ (*sic*) · ⲉ
ⲛⲧ ⲁⲙⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲙⲛ̄ ⲛⲉⲛⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ · ⲛⲧ ⲙ ⲡⲁ
ⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲛⲁⲓ ⲥⲁⲣ · ⲁⲛⲟⲕ · ⲛⲧ ⲁⲓ-
ⲗⲁⲟⲛⲧⲉⲉ · ⲫⲁ ⲣⲁⲧϥ̄ · ⲁⲧⲱ ⲁⲓⲥⲡⲥⲱⲡϥ̄ · ⲉ ⲧⲣ̄ϫⲱ ⲉ ⲣⲓ
ⲛⲉⲛⲧ ⲁⲙⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲙⲛ̄ ⲛⲉⲛⲧ ⲁⲩⲱⲡⲉ · ⲫⲁ
ⲧⲏⲛ · ⲡⲉϩⲁϥ ⲥⲁⲣ · ⲛ̄[ⲓⲥ] ⲡⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ ·
ⲫⲁ ⲫⲁⲣⲱⲙ[illegible]ⲉ ϯⲛⲁϫⲱ ⲉ ⲣⲟⲕ · ⲡⲁ ⲱⲛⲣⲉ · ⲙⲛⲉⲛⲧ
ⲁⲙⲁ[ⲩ] ⲉ ⲣⲟⲟⲩ · ⲙⲛ̄ ⲛⲉⲛⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ · ⲛ [ⲧⲟⲟ]ⲧϥ̄ · Fol. 12 a
ⲙⲡⲓⲁⲛⲁⲣⲓⲟⲥ · ⲁⲡⲁ ⲙⲁⲣⲕⲉⲗⲟⲛⲓⲥ | [ⲡⲉⲡ]ⲥⲕⲟⲡⲟⲥ · [ⲕⲍ]

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ⲁⲣⲭⲟⲟⲥ ⲥⲁⲣ· [illegible]ⲉⲓⲟ ⲛ ⲁⲣⲭⲱⲛ· ⲉ ⲁⲓⲍ
ⲁⲣⲭⲏ ⲛ ⲧ[illegible]ⲗⲟⲩⲥⲓⲟⲥ ⲁⲓⲉⲓ ⲉ ⲣⲏⲥ ⲉⲡⲁⲥⲁⲣⲭⲏ
ⲉϧⲛ̄ ⲛⲉⲓ ⲡⲟⲗⲓⲥ· ⲁⲓⲃⲱⲕ ⲇⲉ ⲉ ⲣⲟⲩⲛ· ⲉ ⲡⲉⲓⲗⲁⲕ· ⲁⲩ
ⲥⲁⲃⲃⲁⲧⲱⲛ· ⲱⲱⲡⲉ· ⲁⲓⲱⲙⲉ ⲛⲥⲁ ⲟⲩⲁ· ⲍⲉ ⲉⲡⲁ
ⲥⲩⲛⲁⲥⲉ ⲍⲉ ⲁⲛ̄ⲧ ⲟⲩⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲉ ⲧⲃⲉ ⲍⲉ ⲛⲉⲧⲱⲱⲛ̄ⲧ
ⲉⲓⲁⲗⲟⲗⲟⲛ· ⲙ ⲡⲙⲁ· ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲱ ⲡⲱⲱⲥϧⲛ̄· ⲟⲛ
ⲛ̄ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉⲧ ⲛ̄ⲣⲛ̄ⲧⲟⲩ· ⲛⲉ ⲙⲛ̄ⲧⲁⲩ ⲡⲁⲣⲣⲏⲥⲓⲁ
ⲙⲙⲁⲩ ⲉ ⲧⲃⲉ ⲡⲁⲱⲁⲓ· ⲛ̄ ⲡⲣⲣ̄ⲧⲱⲙⲉ ⲉⲓⲁⲗⲟⲗⲟⲛ· ⲁ
ⲱⲙⲉ· ⲟⲩⲛ· ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲟⲩⲣⲱⲙⲉ· ⲛ̄ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ
ⲉ ⲧⲃⲉ ⲑⲉ· ⲛ̄ ⲥⲩⲛⲁⲥⲉ· ⲛⲧϥ̄ ⲇⲉ· ⲡⲉϫⲁϥ· ⲛⲁⲓ ⲁ
ⲱⲛⲧⲱⲥ· ⲕⲧⲣⲓ ⲡⲁⲣⲭⲱⲛ· ⲥⲉϩⲛⲧ· ⲛ̄ⲥⲟⲛⲥ̄· ⲛ̄ⲥⲓ ⲛ
ϯ ⲡⲟⲗⲓⲥ· ⲛ̄ⲧⲟⲟⲧⲟⲩ· ⲛ̄ ⲣⲣ̄ⲧⲱⲙⲉ ⲉⲓⲁⲗⲟⲗⲟⲛ· ⲛⲁⲓ ⲥⲁ
ⲉⲱⲁⲧⲉⲓ ⲉ ⲣⲣⲁⲓ· ⲱⲁ ⲣⲟⲛ ⲛ̄ⲥⲓ ⲣⲉⲛⲕⲗⲓⲛⲓⲕⲟⲥ·
ⲧⲡⲟⲗⲓⲥ· ⲥⲟⲩⲁⲛ· ⲛⲥⲉⲥⲩⲛⲁⲥⲉ ⲙⲙⲟⲛ· ⲫⲙ̄ ⲡⲥⲁⲃⲃ
ⲧⲱⲛ· ⲙⲙ̄ ⲧⲕⲧⲣⲓⲁⲕⲏ· ⲁⲛⲟⲕ ⲇⲉ ⲙⲁⲕⲉⲇⲟⲛⲓⲟⲥ· ⲁⲛ
ⲛⲉⲓ ⲱⲁϩⲉ· ⲫⲙ̄ ⲡⲁ ⲣⲏⲧ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲓⲃⲱⲕ· ⲉ ⲧⲡ
ⲗ[ⲓⲥ] ⲣⲁⲕⲟⲧⲉ· ⲉ ⲧⲣⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ· ⲙ ⲡⲉⲥⲧ[ⲣⲁⲧⲏ]ⲗⲁⲧⲏ·
ⲁⲓⲱⲙⲉ ⲛⲥⲁ ⲁⲡⲁ ⲁⲑ[ⲁⲛⲁⲥⲓⲟⲥ ⲡⲁⲣ]ⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟ·
Fol. 12 b ⲛ̄ ⲣⲁⲕⲟⲧ[ⲉ] | [ⲁⲓϫ]ⲱ ⲉ ⲣⲟⲩ· ⲛⲱⲉ ⲧⲛ̄ⲣⲩ̄· ⲛ̄ⲧⲁⲓⲛ[ⲁ
[ⲕⲉ] ⲉ ⲣⲟⲩ]· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲛⲥⲓ ⲡⲥⲟⲫⲟⲥ· ⲉⲧ ⲟⲩⲁ[ⲁⲃ▨]· ⲁⲩ
ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲛⲉ ⲛⲁⲙⲉ· ⲍⲉ ⲟⲩ[ⲛⲣ] ⲣⲣ̄ⲧⲱⲙⲉ ⲛⲟⲩⲧ·
ⲫⲙ̄ ⲡⲙⲁ· ⲉⲧ ⲙⲙⲁⲩ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲛⲁϥ ⲍⲉ ⲉ
ⲡⲁ [ⲉⲓ]ⲱⲧ· ⲕⲁⲓ ⲥⲁⲣ ⲟⲩⲣⲱⲙⲉ· ⲛ ⲭⲣⲓⲥⲧⲁⲛ[ⲟⲥ] ⲡⲉⲧ
ⲁⲣⲭⲟⲟⲥ ⲉ ⲣⲟⲓ· ⲍⲉ ⲱⲁⲣⲉ ⲛⲉⲕⲣⲓⲣⲓⲕⲟⲥ (sic)· ⲛ ⲧⲡⲟⲗⲓ·
ⲥⲟⲩⲁⲛ ⲉⲓ ⲉ ⲣⲣⲁⲓ· ⲛⲥⲉⲥⲩⲛⲁⲥⲉ· ⲙⲙⲟⲛ· ⲛ̄ ⲡⲥⲁⲃⲃⲁ
ⲧⲱⲛ ⲙⲙ̄ ⲧⲕⲧⲣⲓⲁⲕⲏ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲭ̄ⲥ̄· ⲛ ⲉⲓⲱ
ⲁⲛⲁⲩ ⲉ ⲟⲩⲁ· ⲉⲥⲙⲛ̄ⲧⲱⲁ· ⲛ ⲁⲓⲁⲕⲱⲃⲉⲓ· ⲉ ⲛⲉⲓ ⲣⲱ
ⲛⲁⲛⲁⲥⲕⲁⲓⲟⲛ· ⲛ̄ⲧⲟ̄ ⲭⲉⲓⲣⲟⲑⲉⲥⲓⲁ· ⲙⲙⲟⲩ· ⲛ ⲉⲡⲓⲥⲕ
ⲡⲟⲥ· ⲛ̄ⲧⲁϫⲓⲧⲟ̄· ⲉ ⲣⲛⲥ· ⲛⲙⲙⲁⲓ· ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡ
ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲥⲟⲩⲱⲱⲃ̄ ⲡⲉϫⲁϥ ⲛⲁⲓ· ⲍⲉ ⲉ ⲃⲟⲗ ⲉ
ⲁⲕⲱⲙⲉ ⲛⲥⲁ ⲡⲣⲱⲃ̄· ⲉⲧ ⲛⲁⲟⲩϥ· ⲙⲙⲁ· ⲡⲉ ⲡⲥⲁ
ⲣⲟⲩⲟ ⲉ ⲣⲟⲕ· ⲛ ⲙⲙⲁ· ⲡⲉ ⲡⲣⲣ̄ ⲛ̄ ⲣⲛⲧ· ⲉⲥⲧⲙⲧⲱ
ⲉ ⲣⲟⲕ· ⲛⲧⲟⲕ· ⲡⲉⲧ ⲛⲁⲱⲱⲡⲉ· ⲛⲱⲱⲥ· ⲉϧⲛ̄ ⲛⲉⲥⲟⲥ
ⲉⲧ ⲫⲙ̄ ⲡⲙⲁ· ⲉⲧ ⲙⲙⲁⲩ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉ[ⲭ]ⲁⲓ ⲛⲁ[

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[illegible] ⲙⲁⲓ ⲉ ⲃⲟⲗ ⲡⲁ ⲉⲓⲱⲧ [ⲉⲧ] ⲟⲩⲁⲁⲩ · ⲛ ϯⲛⲓⲣⲓ ·
[illegible] ⲉ ⲣⲱⲃ · ⲛ [ϯ ⲙ]ⲙⲉ · ⲛⲧⲟⲩ ⲁⲉ · ⲁⲩⲡⲱⲉ · ⲙⲙ[ⲟ]
ⲣⲛ ⲛⲉⲩⲣⲁⲭⲉ ⲉⲧ ⲣⲟ[ⲗⲭ] [illegible]ⲛⲉⲓ · ⲙⲙⲟⲓ · ⲛ ⲧⲉⲣⲉ Fol. 13 a
[illegible]ⲉⲓ · ⲁⲉ · ⲉ ⲣ[ⲛⲥ ⲁⲓ]ⲥⲱⲣ · ⲙ ⲡⲉⲧ ⲣ ⲣⲟⲩⲟ ⲉ ⲣⲟⲓ · ⲙⲛⲉⲧ [ⲕⲉ]
[illegible]ⲁⲓⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ · ⲱ ⲡⲁ ⲥⲟⲛ · ⲣⲁⲣⲱⲙ · ⲛ[ⲡⲉ ⲓ]ⲉⲙ-
ⲡⲁⲣⲇⲛⲥⲓⲁⲍⲉ · ⲙⲙⲟⲓ · ⲣⲱⲥ ⲉⲡⲓⲥⲕ[ⲟⲡⲟⲥ] ⲁⲗⲗⲁ · ⲛⲉⲓ-
ⲙⲟⲟⲩⲉ · ⲣⲱⲥ ⲉⲗⲁⲭⲓⲥⲧⲟⲥ · [ⲣⲛ] ⲧⲉⲧⲛⲛⲏⲧⲉ · ⲁⲓⲛⲁⲩ
ⲁⲉ · ⲉ ⲣⲟⲟⲩ [ⲉⲩ]ⲃⲏⲕ · ⲉ ⲣⲟⲟⲩ · ⲉ ⲛⲉⲣⲡⲏⲧⲉ · ⲉⲧⲛ[ⲙⲙⲉ]
ⲃⲣⲁⲗⲏⲧ · ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ · ⲁⲉ ⲡ[ⲛⲩⲥ] ⲛⲣⲟⲟⲩ · ⲛ
ⲣⲉⲙⲁⲥⲕⲁⲛⲟⲛ · ⲁⲥ[ⲱⲟ]ⲡⲉ ⲁⲉ · ⲙⲡⲓⲥⲁ ⲣⲉⲛⲣⲟⲟⲩ · ⲉⲓ
ⲛⲣⲟⲟⲩ [illegible]ⲧⲏⲧ · ⲁ ⲡⲟⲩⲛⲏⲃ · ⲉⲓ ⲉ ⲃⲟⲗ ⲛ ⲧⲛⲟⲗⲓⲥ
ⲁⲣⲃⲱⲕ · ⲛ ⲟⲩⲁⲡⲟⲕⲣⲓⲥⲓⲥ · ⲡⲉⲙⲙⲏⲣⲉ · [ⲁⲉ] ⲥⲛⲁⲩ ·
ⲙⲉⲧⲡⲣⲟⲥⲕⲁⲣⲧⲏⲣⲉⲓ · ⲉ ⲧⲏⲉ ⲟⲩⲁ [ⲛ]ⲉⲥⲙⲁⲣ ⲟⲩⲥⲓⲁ · ⲙ
ⲛⲉⲛⲟⲗⲟⲓ · ⲁⲛⲟⲕ [ⲁⲉ] ⲙⲁⲕⲉⲇⲟⲛⲓⲟⲥ · ⲁⲓⲃⲱⲕ · ⲙⲁ
ⲣⲟⲟⲩ · ⲁⲓⲙ[ⲁ]ⲁⲉ · ⲛⲙⲙⲁⲩ ⲛⲛ ⲟⲩⲕⲣⲟⲩ · ⲉⲓⲁ ⲙ-
ⲛⲟ[ⲥ] ⲁⲉ ⲫⲟⲩⲱⲙ · ⲉ ⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ · ⲉ ⲣⲁⲓ · ⲙ
ⲛⲟⲩⲧⲉ · ⲙⲡⲟⲟⲩ · ⲛⲧⲟⲟⲩ ⲁⲉ ⲡⲉϫⲁⲩ [ⲛⲁⲓ] ⲁⲙⲟⲩ
ⲧⲁⲗⲟⲥ · ⲉ ⲣⲁⲓ · ⲛ ⲧⲉⲣ ⲧⲙⲛⲧⲉ · ⲁⲩⲟⲩ-
ⲭⲁⲣⲓⲉ · ⲉ ⲧⲣⲉⲥⲧⲁⲗⲉ ⲛⲓⲙⲉ · ⲉⲭⲛ ⲧⲙⲛⲧⲉ · ⲙⲥⲉϫⲉⲣⲉ
ⲕ[ⲱ]ⲗⲧ · ⲣⲁ ⲣⲟⲟⲩ · ⲡⲙⲛⲣⲉ ⲁⲉ ⲥⲛⲁⲩ · ⲙ ⲡⲟ[ⲥ]ⲛⲛⲏⲃ ·
ⲉⲡⲣⲟⲥⲕⲁⲣⲧⲏⲣⲉⲓ · ⲉⲛⲓⲉ · ⲡⲁⲧ ⲟⲩⲣ̄ ⲭⲣⲣ̄ Fol. 13 b
[illegible] [kz]
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲡⲁ ⲙⲁ[ⲕⲉ]ⲇⲟⲛⲓⲟⲥ · ⲁⲩⲧ ⲡⲉⲥⲟⲩⲟ ·
ⲡⲙⲁ · ⲉⲧⲉ · [ⲡ]ⲙⲁⲥⲕⲁⲛⲟⲛ · ⲛⲅⲛⲧⲉⲣ · ⲁⲩⲉⲓⲛⲉ ⲉ ⲃⲟⲗ
ⲛⲛⲏⲩ · ⲁⲩⲥⲱⲗⲡ · ⲙ ⲧⲉⲭⲁⲡⲉ · ⲁⲩⲛⲟⲩ[ⲁⲉ] ⲉ ⲃⲟⲗ ·
ⲙⲙⲟⲩ · ⲉⲭⲛ ⲧⲙⲛⲧⲉ · ⲉⲧ [ⲙⲙⲟ]ⲣⲁ · ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ · ⲙⲛ
ⲃⲡⲉ · ⲁⲩⲃⲱⲕ · [ⲡⲙⲛ]ⲣⲉ · ⲁⲉ ⲙ ⲡⲟⲩⲛⲏⲃ · ⲛ ⲧⲉⲣ ⲟⲩ-
ⲗⲁ [ⲉ ⲡⲉⲓ]ⲧ ⲁⲩⲙⲱⲡⲉ · ⲁⲧⲡⲱⲣ · ⲙ ⲛⲉⲧⲣⲟⲓ[ⲧⲉ · ⲁ]ⲙⲁ
ⲭⲉ ⲡⲛⲟⲩ · ⲙ ⲡⲕⲟⲓ ⲁⲉ ⲟⲩ [ⲡⲉⲧ] ⲡⲛⲁⲁⲩ · ⲧⲡ-
ⲣⲙ · ⲙⲥⲁⲥⲁ · ⲙⲙ · ⲉⲧ[ⲙⲁ]ⲙⲥⲱⲧⲙ · ⲙⲡⲓ ⲛⲁ ⲧⲡⲟ-
ⲗⲉ · ⲥⲉⲛⲁⲣⲓ ⲱ[ⲛⲉ] · ⲉ ⲣⲟⲛ · ⲁⲉ ⲁⲛⲁⲙⲉⲗⲉⲓ · ⲙⲁⲓ-
ⲧⲣⲱⲕⲉ [ⲙ] ⲡⲉⲧⲛⲟⲩⲧⲉ · ⲡⲁⲗⲓⲛ · ⲟⲛ · ⲉⲛⲓⲙⲁⲛⲛⲟ-
[illegible]ⲙ · ⲛ ⲧⲟⲟⲧⲟⲩ · ⲧⲛⲛⲁⲣ ⲃⲟⲗ · ⲙⲛ · ⲛⲧⲟ[ⲟ]ⲧⲉⲃ · ⲙ
ⲡⲛⲉⲓⲱⲧ · ⲉ ⲃⲟⲗ · ⲁⲉ ⲙⲙⲉ · ⲙ ⲡ[ⲛ]ⲟⲩⲧⲉ ⲡⲃⲛⲥ · ⲛ
ⲣⲟ ⲉ ⲣⲟⲛ · ⲧⲉⲛⲟⲩ [ⲥⲉ] ⲡⲁ ⲥⲟⲛ · ⲙⲁⲣⲡⲧⲱⲟⲩⲛ ·

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ⲛⲧⲡⲡⲱⲧ ⲛ̀ⲁⲛ · ⲉⲧⲙⲁ · ⲛ̀ ϫⲁⲓⲉ · ϩⲁⲣⲛⲧ · ⲧⲡⲁⲣ ⲃ̀ⲣ̀
ⲁ̀ⲣⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲩⲉⲓ · ⲉ ⲃⲟⲗ · ϩⲙ̄ ⲧⲡⲟ
ⲗⲓⲥ · ⲙ̀ ⲡⲉⲥⲛⲁⲩ · ⲙ̀ ⲡⲉϩⲟⲟⲩ · ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲙ̀
ⲡⲉ ⲗⲁⲁⲩ · ⲉⲓⲙⲉ · ⲉ ⲃⲟⲗ · ϫⲉ ⲛⲉⲣⲉ ⲡⲓⲟ̀ⲧⲉ ⲥⲕⲉ
ⲡⲁϩⲉ · ⲙⲙⲟⲟⲩ · ⲉ ⲧⲃⲉ ϫⲉ ⲛⲉⲩⲧⲛⲛ̀ⲩ · ⲉⲧⲟⲓⲕⲟⲛⲟ
ⲙⲓⲁ · ⲉⲛⲁⲛⲟⲩⲥ · ⲁⲩⲧⲓⲟⲟⲣ · ⲁⲉ · ⲙⲙⲟⲟⲩ · ⲁⲩⲉⲓ
ⲉ ⲡⲉⲓⲉⲃ̄ⲧ · ⲁⲩⲧⲛ̀ⲁⲩ · ⲉ ϩⲟⲩⲛ · ⲉ ⲡⲧⲟ̀ⲩ · ⲉⲧ ϩⲓ ϩⲟⲩⲛ ·
Fol. 14 a Ⲉⲧϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲛⲁⲛⲟⲩⲥ · ⲛⲁⲛ · ⲉ[ⲛ]ⲙⲟⲩ · ⲛ̄ⲧ
[ⲕⲏ] ⲛⲉⲟⲛϩⲣⲓⲟⲛ · ⲟⲩⲱⲗ · ⲙⲡⲉⲛⲥ[ⲁⲣⲝ̄] ⲛ̄ⲣⲟⲩⲟ ⲉ ⲣⲟⲥ ·
ⲧⲣⲉⲩϩⲓ ⲱⲛⲉ · ⲉ ⲣⲟⲟⲩ · ϩⲓⲧ[ⲛ̄] ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⁘ ⲁⲥⲱⲡⲉ
ϫⲉ · ⲛ̀ ⲧⲉⲣⲉ ⲡⲉⲩⲉⲓⲱⲧ · ⲉⲓ · ⲛ̄ⲧⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ · ⲉ ⲛ̄ⲣⲡ
ⲉ ⲧⲣⲉⲟⲩⲱⲱⲧ̄ · ⲙ̀ ⲡⲉⲓⲁⲱⲗⲟⲛ · ⲛ̀ ⲱⲟⲣⲡ ⲕⲁⲧⲁ ⲡⲉⲥ
ⲉⲃⲟⲥ · ⲙ̄ⲡⲁⲧ ⲉⲧⲃⲱⲕ · ⲉ ⲡⲉϩⲏ · ⲛ ⲧⲉⲣ ⲧⲃⲱⲕ · ϫⲉ
ⲣⲟⲩⲛ · ⲙⲡⲉ ⲣⲣⲉ ⲉ ⲡⲉϥⲱⲛⲣⲉ · ⲁϥϯ ⲡⲉϥⲟⲩⲟⲓ · ⲉ ⲡⲙ
ⲉⲧ ⲣⲓ ⲣⲟⲩ[ⲛ] · ⲙ̄ⲡⲉ ⲣⲣⲉ ⲉ ⲣⲟⲟⲩ · ⲁϥⲕⲱⲧⲉ ⲟⲛ · ⲣⲓ
ⲡⲙ[ⲁ]ⲥⲕⲁⲛⲟⲛ · ⲉⲧ ⲉⲣⲉ ⲡⲃⲏⲥ · ⲛ̀ⲣⲏⲧⲥ · ⲙⲡⲉ ⲣⲣⲉ ·
ⲣⲟⲩ · ⲁⲩⲉⲓ ⲁⲉ · ⲉ ⲃⲟⲗ · ⲉⲩⲁⲡⲟⲣⲉⲓ · ⲉⲩϫ[ⲱ] ⲙⲙⲟ
ϫⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ · ⲉ ⲃⲟⲗ ϫⲉ ⲙⲡⲉ ⲓⲣⲉ · ⲉ ⲛ
ⲱⲛⲣⲉ · ⲟⲩⲁⲉ · ⲡⲕⲉ ⲛⲟⲩⲧⲉ · ⲡⲃⲏⲥ · ⲁⲥⲥⲱⲧⲙ̄ ·
ⲣⲟⲩ · ⲛ̄ⲥⲓ ⲟⲩⲣⲗⲗⲟⲩ · ⲛ ⲥⲣⲙⲉ · ⲉⲥⲟⲩⲛⲏⲩ · ⲣⲓⲧⲟⲩⲱⲥ
ⲙ̀ ⲡⲣⲡⲉ · ⲁⲥⲙⲟⲩⲧⲉ · ⲟⲩⲃⲏⲩ ⲉⲥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲙⲟ
ⲱⲁ ⲣⲟⲓ · ⲡⲟⲩⲛⲏⲃ · ⲉⲧ ⲥⲙⲁⲁⲩ ⲛⲧⲁⲧⲁⲙⲟⲕ ·
ⲡⲉⲛⲧ ⲁⲙⲁⲩ · ⲉ ⲣⲟⲩ · ⲙⲡⲟ̀ · ⲁⲙⲁⲩ · ⲥⲁⲣ · ⲉ ⲡ
ⲡⲁⲣⲁⲃⲁⲧⲏⲥ · ⲙ̀ ⲙⲟⲛⲟϫⲟⲥ · ⲡⲁⲓ ⲉⲧ ⲡⲗⲁⲛⲁ · ⲛ̄ⲣⲟⲙ ·
ⲣⲓ̄ ⲛⲁ ⲧⲉ[ⲓ] ⲡⲟⲗⲓⲥ · ⲁⲥⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ · ⲉ ⲛ̄ⲣⲡⲉ · ⲙ̀
ⲛⲉⲕⲱⲛⲣⲉ · ⲟⲩ ⲡⲁⲓⲧⲱⲥ · ⲛ̄ⲧⲟⲩ · ⲡⲉⲛ[ⲧ ⲁⲥ]ⲧⲁⲕⲉ ⲡⲉ ·
ⲣⲙⲧ · ⲁⲩⲉⲓ ⲡⲓⲟⲩⲧⲉ [ⲡⲃⲏⲥ] ⲁⲩⲡⲱⲧ · ⲡⲟⲩⲛⲏⲃ · ϫⲉ :–
Fol. 14 b [ⲙ̄ ⲧⲉⲣ] ⲥⲥⲱⲧⲙ̄ · ⲉ ⲛⲉⲓ ⲱⲁϫⲉ · ⲛ̄ⲧⲟⲟⲧⲥ̄ [ⲙ̄] ⲟⲩⲗⲗⲟⲩ ·
[ⲕⲑ] ⲁⲙⲟⲟⲩⲉ · ⲉⲥϯ ⲟⲩⲟⲓ · ⲣⲓ̄ ⲧ[ⲡ]ⲟⲗⲓⲥ · ⲙⲥⲁ ⲛⲉϥⲱⲛⲣ ·
ϫⲉ ⲟⲩ ⲙⲟⲛⲟⲛ [ⲙ̀]ⲡⲁ ⲱⲛⲣⲉ · ϯⲛⲁⲣⲟⲧⲃⲟⲩ · ⲁⲗⲗ ·
ⲡⲕⲉⲙⲟ[ⲙ̀]ⲟⲭⲟⲥ · ⲉⲓⲱⲁⲛⲣⲉ · ⲉ ⲣⲟⲩ · ϯⲛⲁⲡⲁⲧⲁⲥ[ⲓ]
ⲙⲙⲟⲩ · ⲟⲩⲣⲱⲙⲉ · ϫⲉ ⲙ̀ ⲡⲓⲥⲧⲟⲥ ⲛ̄ ⲧⲉⲣ ⲧⲥⲱⲧⲙ̄ · ⲉ
ⲣⲟⲥ · ⲉⲥⲱⲱϫⲉ(*sic*) · ⲙⲙ̄ ⲡⲟ̀ⲛⲏⲃ · ⲁϥⲃⲱⲕ · ⲱⲁ ⲡⲉⲡⲓⲥⲕⲟⲡ ·

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[illegible] ⲁⲩⲱ ⲁⲥⲱⲟⲩⲉ · ⲛⲁⲩ · ⲉ ⲣⲟϥ · ϫⲉ ⲡⲁ ⲁⲥⲱⲟⲩⲉ · ⲁⲩⲱ ⲁⲥⲙⲟⲩⲉ · ⲉⲩϫⲱ ⲙⲙⲟⲥ · ϫⲉ
ⲉⲩⲱⲁⲛϩⲉ · ⲉ ⲣⲟϥ ⲛ̀ⲧⲁⲥⲟⲩⲧⲉ · ⲧⲉⲛⲟⲩ ϩⲉ ⲡⲁ ⲉⲓⲱⲧ ·
ⲉ[ⲧ] ⲟⲩⲁⲁⲃ · ⲧⲱⲟⲩ · ⲛ̀ⲧⲙ̀ ⲃⲱⲕ · ⲛⲁⲕ · ⲉⲧⲙⲁ · ⲉⲩ-
ϭⲣⲁϩⲧ · ⲡⲣⲉϩⲣⲟⲟⲩ · ⲱⲁⲓⲧⲉ ⲡⲣⲱⲃ · ⲟⲩⲉⲙⲉ · ⲡⲉϫⲉ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙⲙⲁⲩ ϫⲉ ⲟⲩ · ⲡⲁ ⲱⲛⲣⲉ
ⲉⲧ ⲧⲁⲓⲛⲧ · ⲁⲓⲥⲱⲧⲙ̀ · ⲫ̄ ⲧⲧⲁⲡⲣⲟ · ⲉⲧ ⲥⲙⲁⲁⲩⲁⲧ ⲙ̀
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ⲥⲱⲧⲛ̄ · ⲫ̄ ϯ ⲡⲟⲗⲓⲥ · ⲡⲱⲧ · ⲉ ⲣⲁⲓ ⲉ ⲕⲉ ⲟⲩⲉⲓⲉ · ⲡⲉϫⲉ [ⲩ]
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[ⲩⲁ] [illegible]ⲟ[illegible] · ⲙⲙⲟⲩ · ⲁⲩⲱ ⲟⲩⲁ · ⲓ ⲣⲃⲟⲣⲣ ⲙⲙⲟⲩ ·

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ⲫⲣⲓⲁ · а[ⲓ]ⲉⲓ є ⲡⲉⲓ ⲙⲁ · ⲁⲥⲱⲙⲡⲉ ⲁⲉ ⲏ тере
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ⲡⲓⲧⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲭⲟⲟⲥ · ⲁⲉ ⲛⲧⲉ ⲛⲉ ⲡⲛⲁ̄ · и ⲛⲉ-
ⲡϣⲫⲏⲧⲛⲥ · ⲉⲓ є ⲭⲱⲧⲙ̄ · ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲁⲉ ⲧⲱⲟⲩⲛ ·
ⲙⲁⲣⲟⲛ ⲛⲁⲱⲛⲣⲉ · ⲁⲉ ⲧⲁⲓ · ⲧⲉ ⲑⲉ ⲡⲛⲁ̄ ⲡⲓⲟⲩⲧⲉ ·

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τοωc· ε τρ̄ ⲛⲟⲩⲱϥ ⲙⲛ̄ ⲛⲉⲛⲉⲣⲛⲩ· ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲉⲓ·
ε ⲃⲟⲗ ϩⲓ ⲡⲧⲟⲟⲩ· ϩⲓ ⲟⲩⲥⲟⲛ· ⲁⲩⲃⲱⲕ· ε ϩⲟⲩⲛ ε
ⲡⲓⲁ· ⲉⲧ ⲉⲩⲟⲩⲛⲏϥ· ⲡⲣⲏⲧ̄ϥ· ⲛ̄ⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱ ⲁⲩⲟⲩⲱϥ· ⲙⲛ̄ ⲛⲉⲩⲉⲣⲛⲩ· ⲙ ⲡ-
Fol. 17 b ⲱⲟⲙⲛ̄ⲧ· [ⲁⲩϫⲱ] ⲙⲙⲟⲥ· ⲛ̄ⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ | [ⲁⲉ] ϯⲛⲁ-
ⲗⲉ ⲟⲩⲱⲙ ⲛⲓⲙⲁⲩ ⲁⲛ· ε ⲃⲟⲗ· ⲁⲉ ⲙⲡ ⲟⲩⲁⲓ ⲃⲁⲡϯⲥⲙⲁ·
ⲁⲩⲧⲱⲟⲩⲛ̄ ⲁⲉ ⲁⲩⲙⲟⲩϩ· ⲛ̄ ⲟⲩⲛ̄ⲕⲁ ⲙⲙⲟⲟⲩ· ⲕⲁⲧⲁ ⲑⲉ·
ε ⲱⲁϩⲁⲁⲥ· ⲁⲩⲱⲗⲏⲗ ε ϫⲱ̄ ⲕⲁⲧⲁ ⲓⲕⲁⲛⲱⲙ· ⲁⲧⲱ
ⲡⲉϫⲁϥ ⲛⲁⲩ ⲁⲉ ⲡⲓⲱ· ⲛⲉ ⲛⲉⲧⲡⲣⲁⲛ· ⲡⲉϫⲁϥ ⲛⲥⲓ
ⲡⲓⲟⲥ· ⲁⲉ ⲛⲉⲓⲣⲁⲛ· ϩⲟⲥⲉ ⲛⲥⲡⲧⲟⲩ· ε ⲃⲟⲗ ⲁⲉ ⲡⲣⲁⲛ·
ⲓⲛⲟⲩⲧⲉ ⲛⲉ ⲓⲧⲁⲩⲙⲟⲩⲧⲉ [ε] ⲣⲟⲛ ⲙⲙⲟⲟⲩ· ⲁⲧⲱ ⲁⲩ-
ϫⲟⲟⲩ· ε ⲡⲉⲡⲓⲥ[ⲕ]ⲟⲡⲟⲥ· ⲓⲧⲟϥ ⲁⲉ· ⲡⲉϫⲁϥ ⲁⲉ ⲓⲛⲉ
ⲥ[ϣ]ⲱⲡⲉ· ε ⲧⲣⲉⲩⲙⲟⲩⲧⲉ· ε ⲣⲱⲧⲛ̄· ⲛ ⲛⲉⲓ ⲣⲁⲛ· ⲙⲙ
ⲧⲉⲛⲟⲩ· ⲁⲧⲱ ⲁⲩⲙⲟⲩⲧⲉ ε ⲡⲓⲟⲥ· ⲁⲩⲃⲁⲡϯϫⲉ· ⲙ-
ⲙⲟϥ· ⲁⲩⲙⲟⲩⲧⲉ ε ⲣⲟϥ ⲁⲉ ⲙⲁⲣⲕⲟⲥ· ⲁⲧⲱ ⲡⲓⲉϥ
ⲥⲛⲁⲩ ⲁⲉ ⲓⲥⲁⲛⲁⲥ· ⲛ̄ ⲧⲉⲣ̄ ⲧ̄ⲃⲁⲡϯϫⲉ· ⲙⲙⲟⲟⲩ ⲁⲩⲥⲧ-
ⲛⲁϥⲉ· ⲙⲙⲟⲟⲩ· ⲙⲛ̄ⲥⲱⲥ ⲁⲩⲕⲱ ϩⲁ ⲣⲱⲟⲩ· ⲛ ⲟⲧ-
ⲧⲣⲁⲡⲉϫⲁ· ε ⲧⲣⲉⲩⲱⲙ· ⲁϣⲱⲡⲉ· ⲁⲉ· ⲙⲛ̄ⲥⲁ ϩⲉⲛ-
ϩⲣⲟⲟⲩ· ⲉⲧ ϩⲁⲣⲧⲏϥ· ⲉⲧϯ ⲛ̄ⲣⲧⲏⲧ ε ⲧⲉϥⲥⲓⲙϣⲗⲗ
ⲙⲛ̄ ⲧⲉϥⲥⲓⲙⲣⲙⲟⲟⲥ· ⲙⲛ̄ ⲧⲉϥⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ· ε ⲃⲟⲗ
ⲁⲉ ⲛⲉⲧⲥⲟⲟⲩⲛ ⲁⲛ· ⲙϣⲗⲏⲗ· ⲛⲥⲁⲃⲏⲗ· ⲁⲉ ⲁⲩⲱϥ
ⲙⲛ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉϫⲉ ⲙⲁⲣⲕⲟⲥ ⲁⲉ ⲡⲁ ⲉⲓⲱⲧ
Fol. 18 a [ⲉⲧ] ⲟⲩⲁⲁⲃ· ⲧⲛ̄ⲟⲩⲱϣ· ε ⲧⲣⲕϣⲱⲃ· [ⲡϥ]ⲱ ⲛ̄ⲧⲙⲁⲡⲉ
ⲗⲉ ⲁⲉ ⲕⲁⲥ ⲉⲛⲉϣⲙⲙⲉ· ϩⲁ ⲣⲁⲧⲛ̄· ⲁⲩⲱ ⲁϥϣⲱⲃ· ⲛ̄ⲧⲉⲧ
ⲁⲡⲉ· ⲁⲩⲱ ⲛⲉⲩⲥⲱⲧⲙ· ⲛⲥⲱϥ· ϩⲙ̄ ϩⲱⲃ· ⲙⲙ
[ⲁⲥ]ⲱⲡⲉ ⲁⲉ· ⲙⲛ̄ⲥⲁ ϩⲉⲛϩⲣⲟⲟⲩ· ⲁϥⲣ̄ⲡⲓⲉⲉⲧⲉ· ⲙ
ⲡⲣⲟⲣⲟⲙⲁ· ⲛ̄ⲧⲁϥⲛⲁⲩ ε ⲣⲟϥ· ⲛ̄ⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟ
ⲉⲧ ⲟⲩⲁⲁⲃ· ε ⲧⲃⲉ ⲡϣⲏⲣⲉ ⲥⲛⲁⲩ· ⲁⲧⲱ ⲡⲉϫⲁ
ⲁⲉ ⲛⲁⲙⲉ· ⲡⲁⲓ ⲡⲉ ⲡϣⲏⲣⲉ· ⲥⲛⲁⲩ ⲛⲧⲁⲓⲛⲁⲩ
ε ⲣⲟⲟⲩ· ⲡⲟⲩⲁ ϩⲓ ⲟⲩⲛⲁⲙ· ⲁⲧⲱ ⲡⲟⲩⲁ· ϩⲓ ϩⲣⲟⲩ
ⲙⲙⲟⲓ· ⲁϥⲁⲙⲁⲣⲧⲉ· ⲙ ⲙⲁⲣⲕⲟⲥ ⲡ ϣⲟⲣⲡ̄· ⲁϥⲁⲁ
ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁⲧⲱ ⲛⲥⲁⲓⲁⲥ· ⲡⲉⲩϩⲉ̄ ⲁϥⲁⲁϥ
ⲛⲁⲓⲁⲕⲱⲛⲟⲥ ⁘ ⲁϣⲱⲡⲉ ⲁⲉ ⲙ ⲧⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟ
ⲣⲙⲟⲟⲥ· ϩⲙ̄ ⲡⲉϥⲙⲁ· ⲡ ϣⲱⲡⲉ· ⲉⲩϣⲱϥ· ⲡⲉⲧ

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ⲁⲡⲉⲗⲗⲓⲟⲛ · ⲉⲧ ⲟⲩⲁⲁⲩ · ⲙⲁⲣⲕⲟⲥ ⲣⲱⲙⲓ · ⲛⲉⲩⲣⲙⲟⲟⲥ ·
ⲣⲁⲣⲧⲓ̅ⲙ ⲡⲣⲟ · ⲁⲩⲉⲓ ⲛ̅ⲥⲓ ⲣⲉⲛⲁⲛⲟⲩⲃⲁ ⲁⲩⲥⲟⲓⲗⲉ · ⲉ
ⲡⲙⲁ · ⲉⲧ ⲙ̅ⲙⲁⲩ · ⲙ̅ⲡ ⲛⲉⲩⲥⲁⲙⲟⲩⲏⲗ · ⲁ ⲡⲉⲧ ϫⲟⲟⲣ ·
ⲛⲧⲟⲧⲟ · ⲣⲉⲣ̅ⲧ ⲡⲉⲧ ⲥⲟⲟⲩ · ⲉ ⲡⲉⲥⲏⲧ · ⲁⲭⲟⲧⲱⲥⲡ̅ · ⲙ
ⲧⲉϥⲟⲩⲣⲛⲏⲧⲉ · ⲙ ⲧⲉⲣ ⲟⲩⲛⲁⲩ · ⲛⲥⲓ ⲛⲁⲛⲟⲩⲃⲁ · ⲉ
ⲡⲉⲙⲧ ⲁϥⲱⲡⲉ · ⲁⲧⲙⲛⲧⲉ · ⲙ̅ⲡ · [ⲙ]ⲉⲧⲉⲣⲛⲧ · ⲡϫ̅ⲥ
ⲁⲉ · ⲙ ⲡⲉⲙⲧⲁ ⲧⲉϥⲟⲩⲣⲛⲏⲧⲉ · ⲟⲩ[ⲱⲥⲡ̅] | [ⲁ]ⲧϫⲱ ⲙ- Fol. 18 b
ⲙⲟⲥ · ⲙ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲉ ⲉⲡⲓ[ⲁ]ⲓ ⲙ ⲛⲉⲕⲥⲁⲙⲟⲩⲏⲗ · ⲉ [ⲗⲍ]
ⲡⲙⲁ · ⲙ ⲡⲱⲓ · [ⲁⲩ]ⲱ · ⲛⲉⲣⲉ ⲟⲩⲛⲟⲩ · ⲙ ϯⲧⲱⲙ · ⲣ̅ⲡ
ⲧⲉⲩ [ⲙⲛ]ⲛⲧⲉ · ⲙ̅ ⲡⲉⲥⲛⲁⲩ · ⲙⲁⲣⲕⲟⲥ ⲁⲉ · ⲡⲉⲡⲣ̅ⲥ
ⲙ ⲧⲉⲣ ⲭ̅ⲥⲓⲁⲩ · ⲉ ⲣⲟⲟⲩ ⲉⲧⲙⲙⲓⲧⲉ · ⲙ̅ⲡ ⲛⲉ[ⲉ]ⲣⲛⲧ ·
ⲁⲥⲣⲱⲕ ⲉ ⲣⲁⲓ · ⲁⲩⲧⲁⲙⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲉ ⲁⲩⲕⲁⲁⲥ ·
ⲣⲙ̅ ⲡⲉⲩⲣⲛⲧ · ⲉ ⲧⲙ̅ ⲃⲱⲕ · ⲉ ⲡⲉⲥⲛⲧ · ⲱⲁ ⲣⲟⲟⲩ · ⲙ
ⲧⲉⲣ ⲭ̅ⲉⲓ ⲉ ⲟⲛ · ⲉⲭⲡ̅ ⲧⲗⲉϫⲓⲥ ⲉⲧ ⲥⲛϩ · ⲁⲉ ⲛⲁⲓⲁⲧⲟⲩ · ⲡ
ⲡⲣ̅ⲣⲉⲓⲣⲛⲓⲛ · ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲕⲁⲙⲟⲩⲧⲉ · ⲉ ⲣⲟⲟⲩ ⲁⲉ
ⲱⲛⲣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ · ⲛⲧⲉⲩⲛⲟⲩ · ⲁⲩⲙⲟⲧⲣ ⲙ ⲡϫⲱⲱⲙⲉ
ⲁⲉⲓ ⲉ ⲡⲉⲥⲏⲧ · ⲱⲁ ⲣⲟⲟⲩ · ⲙ ⲧⲉⲣ ⲟⲩ ⲛⲁⲩ ⲁⲉ ⲉ ⲣⲟϥ ·
ⲁ ⲡⲉⲧ ⲭⲛⲧ · ⲙ[ⲥ]ⲟⲙⲥ̅ · ⲡⲱⲧ · ⲉ ⲣⲟⲩⲓ · ⲉ ⲣⲟϥ · ⲁⲧⲱ
ⲛⲉϫⲁϥ ⲁⲉ ⲁⲙⲟⲩ · ⲙ̅ⲡ ⲣⲙⲟⲟⲥ · ⲡⲁ ⲉⲓⲱⲧ · ⲙ̅ⲡ ⲥⲉⲧⲙ̅
ⲛⲉⲓⲣⲁⲓ · ⲁⲧⲱ ⲁⲩⲣⲙⲟⲟⲥ · ⲙⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲡⲉϫⲁϥ
ⲁϥ ⲙⲥⲓ ⲡⲁⲛⲟⲩⲃⲁ · ⲁⲉ ⲁⲙⲟⲧⲣ · ⲙ ⲡⲁ ⲥⲁⲙⲟⲩⲏⲗ ·
ⲁ ⲱⲛⲣ · ⲁⲉ ⲛⲧⲟϥ · ⲛ̅ⲧⲡⲉ ϥⲙⲟⲧⲣ · ⲙ ⲡⲱϥ · ⲁⲩⲉⲓ ·
ⲙⲥⲓ ⲡⲉϥ ⲥⲁⲙⲟⲩⲏⲗ · ⲁⲩⲣⲉⲣ̅ⲧ ⲡⲱⲓ ⲉ ⲡⲕⲁⲣ · ⲁⲩⲁⲧⲱⲥⲡ̅ ·
ⲧⲉϥⲟⲩⲣⲛⲏⲧⲉ · ⲙ ⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲉ ⲟⲧⲱ ⲉⲧⲙⲙⲁⲭⲉ · ⲁ ⲡⲕⲉ
ⲁ[ⲉⲧⲙⲁⲭⲉ ⲙⲙⲟⲥ · ⲁⲉ ⲛⲉ] | [ⲙ]ⲉⲛ · ⲁⲙⲟⲣ̅ⲏ · Fol. 19 a
ⲣⲟⲙⲓ · ⲁⲗⲗⲁ · ⲙⲧⲁⲩⲣ̅ [ⲡ]ⲃⲟⲗ · ⲙ̅ⲡⲉ ⲓⲉⲙⲉ · ⲡⲉⲡⲓ- ⲗⲏ
ⲕⲟⲡⲟⲥ · ⲁⲉ ⲛ̅ⲣⲙⲟⲟⲥ · ⲉⲩⲕⲱ ⲙ ⲣⲱϥ · ϣⲁⲛⲧ ⲟⲩⲁⲱ
ⲛⲉⲧϣⲁⲭⲉ · ⲧⲙⲣⲟⲩ · ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲩ ⲙ ⲉⲡⲓ-
ⲕⲟⲡⲟⲥ ⲛⲁⲧ · ⲁⲉ ⲙ̅ⲡ ⲗⲁⲁⲩ · ⲙⲣⲱϥ ⲙ ϯⲧⲱⲙ · ⲣ̅ⲡ
ⲧⲡⲙⲛⲛⲧⲉ ⲣⲁ ⲟⲛ ⲛ̅ⲥⲟⲟⲩ ⲉⲓ ⲙⲙ ⲧⲉ · ⲡⲣⲱϥ · ⲙ
ⲥⲁⲙⲟⲩⲏⲗ ⲙⲙⲁⲁⲧⲉ · ⲡⲉϫⲉ ⲡⲟⲩⲁ · ⲙⲣⲱⲧⲟⲩ ⲁⲉ
ⲧⲁϫⲉ ⲧⲙⲉ · ⲉ ⲣⲟⲕ · ⲡⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲩ ⲉⲓⲥ
ⲗⲁⲃⲉ ⲡⲣⲟⲙⲡⲉ ⲧⲛ̅ⲟⲟⲩⲉ · ⲙ̅ⲡ ⲛⲉⲛⲉⲣⲛⲧ ⲁⲧⲱ
ⲙⲉ ⲟⲩⲁ ⲙⲙⲟⲛ · ⲙⲛⲉ ⲙ̅ⲡ ⲛⲉⲛⲉⲣⲛⲧ · ⲙ ⲟⲩⲣⲟⲟⲩ ·

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пехе пиет оуаав· и епіепопос же аппе· ⳓа
рої· ее птаєєоуа· ита тєроур|ните· оуωзп·
ауω ауєнтц ⳓа рої· пе а пєєс· єар· ⲛ̄тєроур-
ните· оуωзп· ⳓаар· єєєєаате |п|ет аєєарте·
ауω пц̄єєооще· ⳓⲛ̄ оу|ωι| нсоп̄· єграгоре· нтєр-
оурн|те|· и тер ⳓнау же· є птβин· нωι п|пе|т
оуаав· и епіепопос· єєпе єроу ⳓер прωв· ра
пєуторор· оуаац: ⳓже пєуни· є βоλ· єє-
Fol. 19 b пеосу ⳓєіт· пєхац· ее пноуі· ⳓ | Сте пєаіас пе·
λο пταιαπωπ· же βωк аппе паі· и оупоуі· єєєєоор·
ⳓⲛ̄ тλαπαπι· аγβωк· ацепц̄ⳓ ⳓⳓа рої· пєхац
пац же ⲥⲟⲩⲛⲏ· єгⲛ̄ тєроурните· єпгω єєєєос·
же ⳓєє праи· ее пєіωт· єⲛ̄ пєпна· єт оуаав·
ауω ацфрагіζ(ωс)· єєєєос· ката ое нтацгоос·
пац· ацтωωзє ⲛ̄ωι тєроурните· ρωс єⲙⲡгє єⲙпе
соγωзп є нтирц· и тер оуиау же· є пент ац-
ⲙⲡωпе ωι паноγβа· аур ⲙⲡире· е βоλ же пєс-
соооγи ан· ее пιωτе· а ⳓєирωєє· єі· єγпарасе·
є ⳓєирєє пєλак пе· и тер оуиау· є пент ац-
ⲙⲡωпе· ауϯ соογ ее пιωτе· ауω ауβωк· є роγи
є тпоλіс· ауϯ пєоєіт· ее пиет оуаав· и єпі-
єпопос· є тβе пент ауиау· є роογ· ауω аγтацєє
пархіереγс· ее прпе єте по|γ|ниβ пе є тβе пец-
ⲙⲡире· єиау· а|γ|ω· же пιωι· єт ⲛ̄рнтоу пеп|т
тецⲙⲡире· ⲙⲡωпе є βоλ· ρι тоот|ц̄| · Н тец
ц̄єωтєє· же ωзι поуи|ниβ| ацєпоγαζγε· є єі
Fol. 20 a βоλ· ⳓⲛ̄ |перпе| | ацβωк· є пєєа· єт єре пєⲙ
ее єпопос |п|ρнтц̄· єєⲛ̄ пецⲙⲡире· и тер ц̄ⳓωп же
роγи· є пєєа· и ⲙⲡωпе ауцацєє пєпєпопос· ⳓит
пєⲙна· ацтωоγп нтєγпоγ· ацει є βоλ· ⳓитц
ауω· пєхац· пац же аріетос· нтаϯ ⳓиγ· и оγ
же аппλана· ее пєі єⲙⲡⲙⲡе· є трєϯ оєє ⲛ̄ тец
ψγχн· ауω нтєγпоγ· ацпарτц· ра пецоурните
ацгωо єцϯпει· є жоογ· єцгω єєєєос· же πω па

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ⲉ ϧⲟⲗ · ⲛⲁ ϩⲟⲉⲓⲥ · ⲛ ⲉⲓⲱⲧ · ⲛⲧⲟⲩ ⲇⲉ ⲁⲣⲓⲥⲧⲁⲣⲭⲟⲥ ·
ⲡⲉⲥⲥⲓⲥ[ⲧ] ⲁⲥⲧⲟⲗⲟⲥ · ⲁⲩⲱ ⲧⲓ · ⲉ ϩⲟⲩⲛ · ⲉ ⲡⲉⲥⲥⲁ ·
ⲛ ⲙⲙⲟⲛⲉ · ⲁⲥⲙⲟⲛⲉ ⲇⲉ ⲛ ⲧⲉⲣⲉ ⲡⲟⲩⲛⲓⲃ · ⲛⲁⲧ · ⲉ
ⲡⲉⲥⲛⲟⲩ · ⲛ ⲙⲙⲁⲣⲉ · ⲥⲁⲣⲕⲟⲥ · ⲁⲩⲱ ⲡⲉⲥⲟⲩⲱⲛ ⲉ ϩⲟⲩ ⲛ
ⲉ ϩⲟⲥ · ⲉⲣⲉ ⲉⲙⲛⲁⲁⲥⲛⲁⲍⲉ · ⲛⲧⲟⲩ ⲇⲉ ⲁⲩⲉ
ⲥⲁ[ⲁ]ⲡⲉϫⲉⲓ · ⲉⲓⲱⲟ · ⲁⲩⲉ ⲇⲉ ⲛⲁⲧⲁⲧⲉ ⲁⲣ [ⲛⲓ]ⲙⲁ ·
ⲛ ⲛⲃⲁⲡⲧⲓⲍⲉⲥⲑⲁⲓ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ [ⲧⲉ]ⲣ ⲛⲁⲩ ⲇⲉ ⲛⲥⲓ
ⲡⲉⲓⲉⲓⲟⲩⲧ · ⲉⲙⲙⲁⲩ[ⲣⲉ] · ⲡⲉϫⲁⲩ ⲛⲁⲩ · ⲁⲩⲱ ⲇⲉ ⲛⲁⲓ · ⲛⲧⲟⲕ
ⲁⲛ ⲛⲉ ⲛⲁ ⲙ̄ⲙⲁⲣⲉ · ⲛⲧⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲁⲩ · ⲁⲩⲱ ⲛ
ⲟⲩⲉⲓⲟⲩⲧ · ⲉⲙⲁⲛⲟⲓⲧ · ⲛⲥⲓ ⲡⲉⲓⲉⲓⲟⲩⲧ ⲇⲉ ⲛⲁⲧ- Fol. 20 b
ⲧⲁⲓⲟⲩⲉ ⲣⲉⲡⲉϫⲁⲩⲟⲧ ⲟⲛ · ⲉ ⲟⲉ · ⲉⲧ ⲙ̄ⲙⲁⲣⲉ · ⲉ ⲱⲙⲉ · ⲛⲣⲏⲧⲉ · ⲛⲁⲁ
ⲡⲉϫⲉ ⲛⲁⲣⲕⲟⲥ ⲡⲉⲙⲙⲁⲣⲉ · ⲛⲁⲩ · ⲁⲩⲉ ⲉⲓⲥ ⲡⲉⲡⲉⲓⲟⲩⲧ ·
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲟⲩ · ⲡⲉⲧ ⲛⲁⲧⲁⲓⲟⲩⲟⲩ · ⲉ ⲟⲉ · ⲛⲟⲩⲟ ·
ⲁⲣⲭⲁⲣⲭⲉⲓ ⲇⲉ ⲙ̄ⲙⲁⲩⲉ ⲛⲁⲓⲟⲩⲁⲁⲩ · ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉ
ⲗⲁⲁⲩ · ⲣⲏ ⲧⲉⲧⲣⲁⲫⲓ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉ ⲁⲩⲱ ⲉ ⲡⲟⲟⲧⲩ ·
ⲛⲁⲓ ⲇⲉ ⲛ[ⲓ]ⲙⲁ · ⲙⲛ ⲛⲃⲁⲡⲧⲓⲍⲉⲥⲑⲁⲓ · ⲛⲁⲓ ⲡⲟⲩⲛⲓⲃ · ⲡⲉ[ϫⲁⲩ] ·
ⲙⲛⲁⲓ ⲇⲉ [ⲛ]ⲧⲉⲣ ⲉⲓⲟⲟⲧⲉ · ⲛⲥⲓ ⲡⲟⲩⲛⲓⲃ · ⲡⲉ[ϫⲁⲩ] ·
ⲉⲧ ⲛⲃⲁⲡⲧⲓⲍⲉⲥⲑⲁⲓ · ⲛ [ⲛⲓ]ⲙⲁ · ⲛ ⲧⲙⲉⲧⲉ · ⲉⲧ ⲥⲟⲩⲱⲛ ·
ⲁⲣ ⲡⲁⲓⲛⲓⲧⲥⲁ [ⲉ] ⲥⲟⲩⲱⲛ · ⲉ ⲛⲉⲓ ⲙ̄ⲙⲁⲉ ⲉⲧ ϩⲟⲗⲥ · ⲉ ϧⲟⲗ
ϧⲛ ⲧⲉⲕⲧⲁⲛⲣⲟ · ⲉⲧ ⲟⲩⲁⲁⲃ · ϯⲡⲁⲣⲁⲕⲗ[ⲩ]ⲥⲓⲥ · ⲟⲩⲟ ·
ⲛⲁⲓ ⲛⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ [ⲉ] ⲧⲣⲓϯ ⲛⲁⲓ · ⲛⲛ ⲛⲃⲁⲡⲧⲓⲍⲉⲥⲑⲁⲓ ·
ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲟⲉ ⲛⲧⲁⲕⲧⲁⲁⲩ · ⲛ ⲛⲁⲙⲙⲁⲣⲉ · ⲛ ⲧⲉⲣ ⲛⲉⲓⲁⲁⲩ ·
ⲁⲉ · ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲁ ⲑⲟⲧⲉ ⲛⲛⲟⲟⲩⲧⲉ · ⲛⲓⲁⲁ ·
ⲣⲟⲥ · ⲁⲩⲱ · ⲁⲩⲧⲁϩⲣⲟ · ⲣⲁⲁ ⲛⲉⲥⲣⲱⲧ · ⲉ ϩⲟⲩⲛ · ⲉ
ⲛⲟⲟⲩⲧ[ⲉ] · ⲛⲉϫⲁⲩ ⲇⲉ ϯⲛⲁⲃⲁⲡⲧⲍⲉ · ⲛⲟⲟⲩⲁⲁⲃ · ⲙ[ⲛ] ⲣⲁⲁ
ⲛⲉⲓ ⲁⲁⲩ · ⲁⲗⲗⲁ · ⲧⲱⲟⲩ · ⲛⲉ ⲃⲱ[ⲛ] ⲉ ϩⲟⲩⲛ · ⲉ ⲧⲛⲟⲩⲓⲟ
ⲛⲉ ⲥⲙⲛⲧⲣⲟⲟⲩⲉ · [ⲙ]ⲙⲁⲟⲩⲛⲉ · ⲛⲉ ⲛⲓⲙ · ⲛⲉ ⲛⲟⲧⲉ · ⲛ ⲟⲩⲉⲛⲓⲗ[ⲉⲓⲁ] ·
ⲛ [ⲧⲉ]ⲣⲉ ⲟⲛⲟⲥ · ⲇⲉ ⲛⲁⲩ · ⲙⲛ[ⲛⲉ ⲛⲁ ⲟⲛⲉⲥ] ⲟⲟⲟⲟⲟⲟⲟ · Fol. 21 a
[ⲟⲟⲟ]ⲉⲁⲁ · ⲁⲩⲟ ⲟⲟⲟⲟⲁⲣⲓ ⲙⲧⲟⲩ · ⲛ ⲟⲩⲟⲟⲟⲟ · ⲙⲧⲟⲩ
ⲁ ⲁⲩ[ⲧⲟⲩ] · ⲛⲉϫⲁⲩ ⲟⲩ ⲇⲉ ⲁⲛⲛⲉ · [ⲛⲁⲓ] ⲛⲓⲉⲣ ·
ⲧⲟⲩ · ⲇⲉ ⲁⲩⲉⲓⲛⲉ · ⲁⲩ+ ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩ-
ⲩⲛⲓ ⲉϫⲛ ⲛⲓⲉⲣ · ⲕⲁⲧⲁ ⲙⲛⲁⲛⲟⲓⲁ ⲛ ⲛⲉⲓⲟⲟⲧⲉ
ⲣ ⲟⲩⲁⲁⲃ · ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲩⲱ ⲡⲉϫⲁⲩ ⲛⲁⲩ · ⲛⲁⲣⲕⲟⲥ ·

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пепресвутерос· х[е] кусіссе· ρ̄ⲥ̄ текклнсіа же
петоу[ω]ѡ пχ̄ⲥ̄· маρ̄ⲉі· ѡа роі· ауω неч-
пеу оуоі· е роⲩ· рі оусоп· ρ̄ⲥ̄ оуоу[р]от· е роуи
е роⲩ· ецβалϩζе· ммоу· [а]ⲩр̄ ѡорп̄· же е
поυнηβ· ацβалϩζе [м]моⲩ· ацмоυте· е пеⲩран·
же іакωβ· мπисωс· на тполіс· тнр̄ⲥ̄ нроуυт· мп̄
пеρіоυме· мп̄ ншηре [к]оі· мпе ллау· ѡωχп̄· е
паρоу· нρнтоу· мпе ⲭхі βаптісма· м пеρоυ· ет
ммау· итер ⲧ̄ⲛ̄ⲟⲩⲟ· же· е [т]екклнсіа· и тер ⲧ̄ⲛ̄ⲟⲩⲟ
же· е [βап]ϩζе· ммоу· нсі пепіскопос ац[χоо]с·
ацмоυте е п[р]ѡме· ет ецо· ⲭ[ѡ]ѡ е] хеіротоно-
неі· [м]моⲩ м пресв[υ]терос]ωс· он· п
Fol. 21 b ⲭ | пенχ̄ⲥ̄· ⲓ̄ⲥ̄· ацтωоυи· [же]н
[м] ацβωк· ката θе· итац[ѡоп е] тоотⲧ̄· ацⲭі
прооуѡ· м пеⲩ[ни]е е βоλ· ⲛ̄ⲧⲁка· ни· ет
ѡо[оп нац]· ацмер моυ· ацеіааⲩ· е βоλ
[а]ⲩстефанос ммоⲩ· ρ̄ⲥ̄ ρенρβсо исπаѡпіон·
ацχоυ нсі поυнηβ ѡа пепіскопос· ецⲭ[ѡ]
ммос· же аπроосѡ· п̄ρѡβ ни· ката θе·
ⲛ̄таккелеуе· наі· тѡоυи· м̄ⲛ̄ ει е роуи· е
тполіс· ауω ацтωоυи· нсі пепіскопос· итоⲩ
м̄ⲛ̄ неⲩмаθнтнс· ауβωк· п̄ тер оусѡтⲧ̄· нсі
на тполіс· аураⲯе рі оусоп· ⲙⲡ пеукоυі· ѡа
пеуноς· ауеі е βоλ· ⲛⲧⲧ̄· ауχιⲧ̄ [е] роуи· е
пні· м поυнηβ· ауκѡ ρа ратⲧ̄ ноυθеронос· ауω п̄
тер ⲧ̄ⲛ̄ⲟⲩⲟ [а п]ннуе· соозⲩ· е роⲩ· ацκаθн-
[сеі м]моⲩ· ρ̄ⲥ̄ п̄λоуос м пноυте [м]моу
е птѡⲯ· м пβаптіс[ма ет] оуаав· ау[ѡ е] трев-
иере иеуернт· ρ̄ⲥ̄ оуа[ѕапн]· ⲉⲙⲡ̄ ⲧⲛ̄[окрісіс
Fol. 22 a п̄нтⲥ̄ | роⲩ· ацтаμоу· е тр̄ⲧ̄роп̄ⲧ̄· же се-
м[а] ѡωкеі· исѡⲩ· рітⲙ̄ поυнηβ· ацⲭеіротоνеі
ммоу· и ѕіакон· еіта пеχаⲩ нау же ере нес
кеѕн ете ѡаусуναсе· ммωтп̄· рѡоυ тѡн· пе
χаⲩ нац же серп̄ оуша ецρнп· итоⲩ же ац

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келеуе· є трєунтоу· ϩⲛ̄ оуѳєпн· ауѣωк ѯє
нтєуноу· аутωоун· ауєнтоу· нтєуноу· єутωн·
ммоот ϩⲓ тєтнаϩⲃ̄· ауω а пєпіскопос· келеуе·
є трєкаат є ϩраі· ϩⲛ̄ тιннте· ⲙ пιωа· пєхаϥ·
ⲙ маркос пє пресвутерⲟ̄ ѯє кωλϩ̄· ⲛ̄ нкелееле·
таре пιннще· сωоτϩ̄· є текклнсіа· нтоϥ ѯє·
ауєіре· ката ѳє· нтаϥхоос· наϥ ауω а
пιннще· тнр̄ϥ̄· сωоτϩ̄ пєхє пєпіскопос· и
іакωѣ· ѯє ϩⲓ прооуш· и оунр̄п̄· ⲙ̄ ϩеноеік [ет
сω]тп̄· ѯє кас· єпастнаѵе ⲙ п[illegible]
ауϩ̄ пιєєуе и[illegible]є кω є ѣол
[illegible]он [illegible]ша | пе петнєіωт Fol. 22 b
єт ϩⲛ̄ ⲙпнте· ауѯ[ω] є трєуєіне· ⲛ̄ тρλλοу· ша ⲙⲙ
роϥ· ϩⲓхⲛ̄ оуѳλοс· є ѣол ѯє не ⲙⲡѳоⲗ· ⲙмос
є моощє· ауєнтс̄· ауκααс ϩⲓ ѳн· ⲙ пепіскопос·
пєхаϥ· нас нѳι пепіскопос· ѯє пістеуе· ѡ
тρλλѡ ѯє пιоуте· щооп· ⲛ̄тос ѯє· аскιⲙ·
ⲛ̄ тесапе· есхѡ ⲙмос· ѯє се· є ѣол· ѯє ещхе
щахе ан· є тѣе тестапро· ет сащ [illegible]ϩⲓⲛ̄ тапо-
фасіс· ⲙ пепіскопос· нтаϥтаγос· є хωс· ауⲧ-
ωоуи ѯє нѳι пепіскопос· апа макєдωніс
ауммоощє· є роуи· є пєѳλοс· ауϯ пєуτнищє·
[illegible]роуи· є рωс ауω· нтеуи[оу] ауѣωщ· нѳι
ⲙрре· ⲙ пєслас· асщахе· калωс· асϯ єоοс·
ѧ пιоуте· пιннще ѯє и тер оуиау є пеит ащ-
ѡпе· ауϥ ϩрау є ѣол· ϩⲛ̄ оуиоς и сⲙⲛ· ехѧ
ⲙмос· ѯє оуа· пе пιоуте ⲙ ппет оуааϩ̄· апа
ма[к]єдωніос· пепіскопос· [illegible]єноуте· [illegible]
[illegible]є ѵапϯ[сⲙа][illegible]ст[illegible]
[illegible] тере] | єусτнаѵе· ⲙ пιннще· ауѣωк· є тек- Fol. 23 a
ⲗнсіа· ауϩⲙоос ϩартнг· и ⲟ̄ⲩ̄ϩⲟⲙас ⲛ̄роοт· ⲙⲙ
ϯхєіротоⲛєі наγ· ⲛ̄ ϩєппресвутерос ⲙⲛ̄ ϩєи-
ϯаκωпос· є ауϯаⲙоот· єⲡκωт· ⲙⲛ̄ ⲛ̄ϯаⲛωⲛ·
[illegible] текклнсіа· ⲙⲛ̄нса псащϥ̄ ѯє нроот ауѣωк·

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ε πεqna· ν ψωπε· ασψωπε δε μπισα δενδοον·
α πεqcωna δροψ· ε ροq· ηεαqaaι πε· δν̄ ηεq-
δοον· αqμοτε ε μαρκος· πεπρεσβυτερος· μν̄
ησαιας· παιακωη· πεχαq ηαι· χε εις δηητε·
ατδωη· ε δοτη· ησι ηεδοον· ν πα σν̄πψηε·
ητοκ δε πα ψηρε· μαρκος· μν̄πισα πα χωκ ε
βολ· ηητε ηακαθιστα μμοκ ε πα να· ηδ̄ δμοος·
εχν̄ πα θρονος μοοηε καλως ν πoode· ν ηητε
[ω πα]ψηρε· κατα θε ητaιταας ε τοοτκ·
τοοτq· ησι ema
Fol. 23 b | aqψωπε ατω a
μζ πψωπε· δροψ· ε χωq ε πεδοτο· ατω πηϯ ε
παδοτ ψα coτ caψq· ν μχιρ· aqμοτε ε ηεq-
μαθητης· aτδωη· ε τοοτοτ ηδωβ ηιν· ετ ewψε
ε poοτ· ε aaτ· δτοοτε δε ν coτ ψμοτν· ημ-
χιρ· aqητοη μμοq δν̄ οτν̄πτελλο· enaηοτ
ησι πεηισκοπος· ετ οτααβ· απα μακεδωηος
ν τερ οτcωτν̄ δε n̄σι na τεqηολις ατει ε βολ
ε πια· ετ q̄ηητq̄ ατειρε· naq· n̄ οτηος· ν
δηβε· ε τβε δε πετμε· μμοq· emaate ατω
ατκοcq̄· κατα πεqπηψα· ατω αττωμc· μμοc
ηβολ· ν πετμα ν ψωπε ⁘ aqψωπε δε μπισα
δενδοον· ερε πια· κη ε βολ· eqo ν at episko
nos· ατcωοτq· ε δοτη ησι πλαος τηρq· πεχατ
ηηετερητ δε ψα τηατ· enaηελει· ε πει ηοσ
ν κεφαλιον· ητν̄ψηε· αη ν o ψωc· ετρ
πει
Fol. 24 a | ke ota· δε μιψ·
μη πια· n̄ιαιακον· ηε atρ ψομπτ· δε n̄δοοτ· ετ
ψαδε μν̄ ηετερητ· n̄ τει δε atω μν̄ οττε
λαατ ηδωβ· aqτωοτη· δε· aqααq· eratq̄· n̄c
πιοσ· ν πρεσβυτερ̄ ν τεκκλησια· πεχαq·
πηηιψε δε ϯnaxω· ηητn̄· n̄ οτψαδε nai eqν
πψα· naaq· ewψε· τετηαcωτν̄ ησωι· πεχα

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нач ⲛ̄ⲥⲓ пеⲣото ⲙ̄ пⲗаос· же ⲁⲓϫ ⲉ ⲣⲟⲛ·
ⲉⲩⲱⲡⲉ· ⲉⲩⲣⲣⲉⲡⲉⲓ ⲧ̄ⲡⲛⲁⲁϥ· ⲛⲧⲟϥ ⲁⲉ пеϫⲁϥ ⲛⲁⲧ·
же ⲙⲁⲣ̄ⲡⲥⲱⲧ̄ⲡ̄· ⲙ̄ ⲣⲉⲛⲣⲱⲙⲉ ⲉ ⲃⲟⲗ· ⲛ̄ⲣⲛⲧ̄ⲡ̄· ⲕⲁⲧⲁ
ⲑⲉ ⲡ̄ стефанос· ⲙ̄ⲡ̄ ⲛⲉⲩⲱⲃⲛⲣ· ⲛⲥⲉⲛⲉϫ ⲕⲗⲏⲣⲟⲥ·
пет ере пеⲕⲗⲏⲣос· ⲛⲁⲧⲁⲣⲟϥ· ⲛⲧⲙ̄ⲛⲧⲉⲧ̄ⲫ· ⲙ̄ⲡ̄ⲭⲉⲓ-
ⲣⲟⲑⲉⲥⲓⲁ· ⲙⲛⲟϥ· ⲙ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲥⲱⲟⲡⲉ ⲁⲉ ⲙ̄ ⲧⲉⲣⲉ
пепресⲃⲩⲧⲉⲣⲟⲥ ⲟⲩⲱ· ⲉⲩⲱⲁϫⲉ· ⲁϥⲟⲧⲱⲱⲃ̄· ⲣⲱⲙⲉ
ⲛⲥⲓ ⲡⲁⲣⲭⲛⲓⲁⲕⲟ̄· пеϫⲁϥ ⲁⲉ ⲟⲩⲛⲧⲁ [illegible] ⲙ̄-
ⲙⲁⲩ· ⲉ ⲧⲣⲁϫⲟⲟϥ· ⲁ [illegible] ⲁⲉ ⲁⲓϫ
[illegible] ⲱⲙ [illegible]

[illegible] | пеϫⲁⲩ· ⲁⲉ неⲩⲱⲛⲣⲉ ⲙⲉ· пеϫⲉ ⲡⲁⲣⲭⲛ- Fol. 24 b
ⲓⲁⲕⲟ̄· ⲁⲉ ⲉⲓⲥ ⲣⲛⲛⲧⲉ сⲉⲱⲟⲟⲛ· ⲧⲉⲛⲟⲩ ⲛⲥⲓ ⲛⲉⲕⲗⲏ- ⲙⲉ
ⲣⲟⲛⲟⲙⲟⲥ· ⲁⲩⲱ· ⲙⲡⲉ ⲧⲉⲧⲡ̄ⲱⲙⲉ· ⲛⲥⲱⲟⲩ· ⲙ̄ ⲧⲉⲣ
ⲟ̄ⲩⲁⲉ ⲡⲁⲓ· ⲁⲉ· ⲁⲩⲣ̄ ⲡⲓⲉⲉⲧⲉ· ⲙ̄ ⲙⲁⲣⲕⲟⲥ· ⲙ̄ⲡ̄
ⲛⲥⲁⲓⲁⲥ· ⲁⲩⲟⲧⲱⲱⲃ̄· ⲙ̄ⲡ̄ⲥⲓ пⲗаос тнрⲟ̄· ⲁⲉ ⲡⲱⲁϫⲉ·
ⲙ̄ пⲁⲣⲭⲛⲓⲁⲕⲟⲛ· пете ⲱⲁϥⲱⲱⲡⲉ· ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ
ⲁⲩϫⲟⲟⲩ· ⲁⲩⲉⲛⲧⲟⲩ· ⲣⲙ̄ пⲙⲁ· ⲉⲡⲉⲩⲣ̄ⲣⲛⲧ̄ⲡ̄· ⲁⲩ-
ⲣⲙⲟⲟⲥ ⲣⲙ̄ текⲕⲗⲏсⲓⲁ· ⲁⲩϫⲉ ⲡⲱⲁϫⲉ ⲉ ⲙⲁⲣⲕⲟⲥ·
пепресⲃⲩⲧⲉⲣⲟⲥ· ⲡⲧⲟϥ ⲁⲉ пеϫⲁϥ ⲛⲁⲧ ⲁⲉ ⲕⲱ ⲛⲁⲓ
ⲙ̄ ⲃⲟⲗ· ⲛⲁⲉⲓⲟⲧⲉ· ⲛ̄ ✝ⲡⲛⲱⲧⲁ· ⲙⲡ̄ ⲛ̄ ⲣⲱⲃ· ⲧⲱ ✝ ⲙⲡⲉ
ⲛⲁⲩ· ⲙⲛⲧ̄ⲡ̄· ⲉ ⲕⲉ ⲟⲩⲁ· ⲉⲩⲛⲁⲓ ⲡⲣⲟⲟⲩⲱ ⲙ̄ ⲡⲟⲟⲣⲉ·
ⲛ̄ ⲡⲉϫ̄ⲣⲥ· пⲗаос ⲁⲉ тнрⲟ̄ ⲙ̄ⲡⲙⲉ· ⲙ̄ ⲙⲁⲣⲕⲟⲥ· ⲉ
ⲃⲉ тецепісⲧⲁⲓⲉ· ⲙⲡ̄ тецсофⲓⲁ· ⲉ ⲃⲟⲗ ⲁⲉ ⲁⲧⲁ-
ⲗⲉⲧⲉ· ⲙⲛⲟϥ· калως· ⲟⲩⲧⲡ̄ пеⲩⲉⲓⲱⲧ пепіскопос·
ⲁⲗⲁ ⲙⲁⲕⲉⲇⲱⲛⲟⲥ [ⲁ]ⲧⲧⲓⲧ̄ⲩ ⲁⲉ ⲛⲧⲁⲣ· ⲁⲧⲥⲣⲁⲓ·
ⲙ̄ пар[χ]епіскопос· ет [ⲟⲩⲁⲁⲩ] [ⲁⲗⲁ ⲁⲑⲁⲛⲁ-
ⲥ]ⲓⲟⲥ· ⲣⲁ ⲣⲟϥ· [illegible] [ⲁ]ⲧⲱ [illegible]
[illegible] | ⲁⲧⲥⲱⲛⲣ· ⲛⲧⲙⲛⲧⲁϥ· ⲉ ⲣⲁⲕⲟⲧⲉ· Fol. 25 a
ⲛ̄ тер ⲡⲃⲱⲕ· ⲁⲉ ⲉ ⲣⲟⲩⲓ· ⲉ тⲡⲟⲗⲓⲥ· ⲁⲛⲧⲙⲛⲉ· ⲡ̄ⲥⲁ ⲛ
патріархнс· ⲙⲡⲉ ⲛⲣⲉ· ⲉ ⲣⲟϥ· ⲙ̄ пеⲣоот· ет
ⲙⲁⲩ· ⲣ̄ⲡ̄ текⲕⲗⲏсⲓⲁ· ⲉ ⲃⲟⲗ ⲁⲉ ⲟⲩⲣⲁⲓⲟⲥ пе·
ⲙⲉ· ⲙ̄ песⲣⲁⲣ̄ⲧ· ⲉⲙⲁⲁⲧⲉ· ⲙ̄ тер ⲟⲩⲧⲁⲙⲟⲛ
ⲉ ⲛⲥⲓ ⲣⲉⲛⲣⲱⲙⲉ ⲡⲣ̄ⲣⲣⲟⲧⲉ· ⲁⲉ ⲉⲩⲉⲥⲧⲭⲁⲍⲉ· ⲙ̄-
ⲟⲩ ⲣⲙ̄ ⲟⲩⲕⲟⲩ· ⲙ̄ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ· ⲙ̄ ⲥⲁ пеⲙⲡⲧ·

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ⲛ̄ ⲧⲡⲟⲗⲓⲥ · ⲁⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲛ̄ ⲟⲩⲁ · ⲛ̄ⲣⲏⲧⲟⲩ · ⲉ ⲧⲣ̄ⲩ
ϩⲓⲧⲛ̄ · ϣⲁ ⲣⲟⲩ · ⲉ ⲃⲟⲗ ⲭⲉ ⲙⲡⲛ̄ⲥⲟⲟⲩⲛ · ⲁⲛ · ⲙ ⲡⲛⲁ
ⲛ̄ ⲧⲉⲣ ⲛ̄ⲛⲱϩ · ⲁⲉ ⲟⲩⲛ · ⲉ ⲡⲧⲟⲡⲟⲥ · ⲉⲧ ϥⲛ̄ⲣⲏⲧϥ ⲁⲩⲉ
ⲉ ⲃⲟⲗ · ⲛⲥⲓ ⲟⲩⲁⲓⲁⲕⲱⲛ · ⲁⲛϩⲱ ⲉ ⲣⲟⲩ · ⲙ ⲡⲣⲱϭ · ⲛ
ⲁⲛⲉⲓ ⲉ ⲧⲃⲛⲛⲧϥ · ⲁϥⲃⲱⲕ ⲉ ⲣⲁⲓ · ⲁⲩⲧⲁⲙⲉ ⲡⲁⲣⲭⲏ
ⲉⲡⲓⲥⲕⲟⲡⲉ̄ ⲁⲩⲱ ⲁⲩⲧⲛ̄ⲟⲟⲩ · ⲉ ⲃⲟⲗ · ⲁⲩϩⲓⲧⲛ̄ · ⲉ ⲣⲟ[ⲙ
ⲁⲛⲡⲁⲣⲧⲛ̄ · ⲉϩⲙ̄ ⲡⲕⲁⲣ · ⲁⲛⲟⲩⲱⲱⲧ ⲉϩⲙ̄ ⲛⲉⲩⲟⲩⲣⲛⲛ̄ⲧⲉ
ⲉⲧ ⲟⲩⲁⲁϥ · ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ · ⲉⲧ ⲟⲩⲁⲁϥ · ⲁⲡ
ⲁ[ⲑⲁⲛ]ⲁⲥⲓⲟⲥ · ⲛⲉⲁⲧⲧⲁⲙⲟⲩ · ⲣⲓⲧⲙ̄ ⲡⲉⲡⲛ[ⲁ]

ⲛⲣⲟⲟⲩ · ⲙ

ⲣⲁⲧⲛ̄

Fol. 25 b ⲛⲁ ⲉ · | ⲁⲩⲟⲧⲱϣϥ̄ · ⲛⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲑⲁⲛⲁⲥⲓⲟ
ⲡⲉϩⲁϥ ⲙ ⲙⲁⲣⲕⲟⲥ · ⲭⲉ ⲁⲕⲣ ⲡⲱⲃϣ̄ ⲛⲁ ϣⲛⲣⲉ ·
ⲡⲛⲁⲩ · ⲛⲧⲁⲩ† ⲣⲱⲟⲩⲕ ⲛ ⲧⲉϣⲧⲛⲓ · ⲁⲩⲱ ⲁⲩⲥⲟⲟⲗⲕ̄
ⲛ̄ ⲧⲉⲡⲟⲧⲙⲓⲥ · ⲡⲁⲓ ⲡⲉ ⲡⲉⲣⲟⲟⲩ · ⲛⲧⲁⲧⲟϣϥ̄ ⲛⲁⲕ ·
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ⲉⲧ ⲛ̄ⲣⲟⲩ · ⲁⲩⲣ̄ ϣⲛⲣⲉ ⲁⲉ · ⲙⲉ
ⲙⲁⲣⲕⲟⲥ · ⲉϩⲙ̄ ⲡϣⲁϩⲉ · ⲛⲧⲁϥϫⲟⲟϥ ⲛⲁϥ · ⲭⲉ ⲁⲩⲉ
ⲙⲉ · ⲉ ⲡⲣⲟⲣⲙⲁ · ⲉ ⲃⲟⲗ · ⲭⲉ ⲙⲡⲉ ϥⲧⲁⲙⲉ ⲗⲁⲁ
ⲥⲁⲣ · ⲛ̄ⲣⲱⲙⲉ ⲉ ⲣⲟⲩ · ⲉⲓ ⲙⲛ ⲧⲉⲓ · ⲁⲡⲁ ⲙⲁⲕⲉⲁⲱⲙⲓⲥ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲙⲛ̄ ⲡⲉⲩⲥⲟⲛ · ⲛⲥⲁⲓⲁⲥ · ⲙⲁⲣⲕⲟⲥ ϩ
ⲡⲉϩⲁϥ · ⲭⲉ ⲛ̄ⲧⲛ̄ ⲟⲩⲣⲁⲥⲓⲟⲥ · ⲛⲁⲙⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ·
ⲡⲁ ϫⲥ · ⲛ ⲉⲓⲱⲟⲩ · ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ · ⲡⲉϩⲁϥ ⲛⲥⲓ ⲡⲁⲣⲭⲓ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲭⲉ ⲛⲧⲟⲕ · ⲙⲁⲧⲁⲁⲕ · ⲉ ⲡⲉⲣⲟⲧⲟ · ϩ
[ⲁ]ⲕⲙⲁⲑⲛⲧⲉⲩⲉ · ϫⲁ ⲣⲁⲧϥ̄ · ⲛ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲙ
ⲟⲩⲡⲉⲧ ⲟⲩⲁⲁϥ · ⲉⲩⲟⲩⲁⲁϥ · ⲛⲁⲓ ⲁⲉ [ⲛ]ⲧⲉⲣ ϥ̄ⲭⲟⲟⲩ
ⲁⲩⲟⲧⲉⲣⲥⲁϩⲙⲉ · ⲛ ⲟⲩⲁⲓⲁⲕ[ⲟⲛ]ⲟⲥ · ⲉ ⲧⲣ̄ϩⲓⲧⲛ̄ · ⲉⲧⲙ
ⲡⲥⲟⲟ · ⲙⲁⲧⲁⲁⲛ · [ⲁⲧ]ⲱ · ⲁⲩⲟⲧⲉⲣⲥⲁϩⲙⲉ ·

[ⲛ] ⲧⲉⲣⲉ ⲥⲧⲟⲟⲩ[ⲉ ⲁⲉ ϣⲱⲡⲉ]

ⲧⲣⲉⲩ

Fol. 26 a ⲛⲃ | ⲁⲩⲉⲓ ⲣⲱⲟⲩⲟⲩ ⲟⲛ · ⲛⲥⲓ ⲉⲡⲁⲣⲭⲱ ·
ⲛⲧⲉ ⲡⲥⲁ ⲛ ⲉⲣⲙⲓⲧ · ⲉⲧⲟⲧⲱϣ ⲉ ⲁⲓ ⲥⲛⲟⲩ · ⲛⲧⲟⲟⲧ[ⲥ
ⲁ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ · ⲉⲓ ⲉ ⲣⲟⲙⲓ · ⲁⲩⲧⲁⲙⲟⲟ ⲉ ⲧⲃⲛⲛⲧϥ · ⲡ
ϩⲁϥ · ⲭⲉ ⲛ ⲥ̄ϧⲟⲗⲁⲍⲉ · ⲁⲛ ⲡⲉϩⲁϥ · ⲛ̄ ⲟⲩⲁ ⲙⲙⲟ
ⲭⲉ ⲥⲕⲩⲗⲗⲉⲓ · ⲙⲙⲱⲧⲛ̄ ⲛⲧⲉⲧⲛⲁⲛⲁⲭⲱⲣⲉⲓ · ⲛⲏⲧ

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ща ρτοοτε ε βολ· хε сερартни· нσι ρенсинт· ε
на пиа рнс не· атω и тер ⸗таμοοτ ατβωκ·
ετхω μμοс хε ψλнλ· ε хωп· нτωτ̄· нτ̄βωκ
нτ̄ψλнλ· ⸗ρ̄ пμонастнрион· и апа μина·
нτ̄ктоп· ща рок· анон хε ан† нач· и пеψτ-
φιсια атω и тер ⸗ощ̄с· ачраще ешаате· атω
пехач· нач· хε †раще тωпот· ех̄ несоот· ет
сор̄ε· ет ⸗ρ̄ тетн̄полис· нта пιοτте· пιаι
рωпе· ктоот· ετμετаноια· ачταμοοτ хε он·
е тβе ικαнωп· н̄тεккλεсια· атω· хε ετετн̄ωщ·
и ащ· и ре· апта[illegible]ееε· н̄та пенепειωτ(sic)· апа
μάτε[λωπος][illegible]н̄· и тер ⸗сωτμε[illegible]
[illegible]ав· пе[illegible]χн | анκωτ· Fol. 26 b
хωс· ωнтωс нащнре хе от μοποп· хе апετμ̄- μτ
ειωτ ет отααβ· кω е ρраι· и τ⸗τε αλλа· ачκωτ
уант ечхωк· е βολ· и τ⸗τε· αλλα ачκωτ·
уант ечхωκ⸗· е βολ· μ⸗† · плωβщ̄· нτωτ̄ хе
ωωτ тнτ̄τ̄· пωτ̄· пе ραρеч· е неιτ ачροπος·
те тнτ̄τ̄· и тер ⸗ρτω хе ечщαхе нμ̄μαι·
ехе маρкос пепресβутерос хе отι отщαхе· оῑ
ροп· е рωι· ειοτωщ· ετααοк· е роч па ειωτ
г отααβ· пехе пархнепископос хе ахιч·
ехе маρкос хе отι отρεοπος· нса пеιеβτ
μοп атω ⸗ρ̄ пеμῑτ̄ и рнс· и тπολις ετ-
ρτε· е роч· хе апοτβа· ечр сρωζ ешаате·
ρасщωпе ρар· нсеμοτε е ροτн· е рωп· хе
отοειк· нαι· щαре па λοгισμος· кш е рωι·
ф⸗τ̄† · нαι[illegible]хе отρεοπο[c][illegible]
ρτε[illegible]τοο[illegible]
[illegible]| ⸗ιπε· тωρ̄ε· таротωп· нητ̄· μн Fol. 27 a
πε ксωτμε· е папостолос ечхω μμοс· хε μ̄ε
н· пιοτте· па шοτααι ματαατ πε· и па
п̄ρεοπος ап· пе ере· па нкρεοπος пе· е тβе
ρ отα пе пιοτте· пехач· и авраам· хе ετс

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ϩⲛⲧⲉ ⲁⲓⲕⲱ ⲙⲙⲟⲕ · ⲛ ⲉⲓⲱⲧ · ⲡⲣⲁϩ ⲛⲣⲉⲑⲛⲟⲥ · ⲁⲧⲱ
ⲟⲛ ⲡⲉϫⲁϥ · ⲡⲕⲟⲣⲛⲓⲗⲓⲟⲥ ϩⲙ ⲛⲉⲡⲣⲁⲝⲓⲥ · ϫⲉ ⲟⲩⲣⲉⲑⲛⲟ
ⲡⲉ · ⲉ ⲧⲃⲉ ϫⲉ ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ · ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲙⲛⲟⲟⲩ
ϣⲁ ⲣⲟϥ · ⲙ ⲡⲉⲧⲣⲟⲥ · ⲡⲛⲟⲥ · ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥⲃⲁⲗ
ϯϩⲉ · ⲙⲙⲟϥ · ⲉ ⲁϥⲧⲟⲩⲛⲟⲉⲓⲁⲧϥ ⲉ ⲃⲟⲗ · ϩⲙ ⲡⲣⲟ
ⲣⲙⲁ · ⲉ ⲧⲙ ⲉⲡ ⲗⲁⲁⲩ · ⲛⲣⲱⲙⲉ ϫⲉ ⲩϫⲁϩⲙ ⲏ ϫ
ⲟⲩⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲡⲉ · ⲕⲁⲓ · ⲙ ⲟⲩⲛⲏⲣ · ⲙⲙⲓⲛⲧⲙⲛⲧⲣⲉ
ⲉ ⲣⲟⲕ ⲱ ⲙⲁⲣⲕⲟⲥ ⲡⲁ ϣⲛⲣⲉ ⲉ ⲧⲣⲉⲧⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ
ⲙⲙⲟⲕ · ⲉ ⲃⲟⲗ · ϩⲙ ⲛⲉⲩⲣⲁⲫⲏⲙ · ⲉⲧ ⲟⲩⲁⲁϩ · ⲡⲉϫ
ⲙⲁⲣⲕⲟⲥ ϫⲉ ⲁⲓϣⲱⲙⲉ · ⲁⲧⲱ · ⲁⲓ [redacted]
ⲧⲟⲧⲱⲙ · ⲛⲁⲓ [redacted] ⲭⲓⲙ [redacted]

Fol. 27 *b* [redacted] | ⲡⲉϫⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲛⲉ ⲛⲁϥ ϫⲉ ⲟⲩⲕ ⲟⲩ ⲉⲕⲟ · ⲛ ⲁⲧ ⲥⲟⲟⲩⲛ · ⲉ ⲛⲁⲓ ϣ
ⲧⲉⲛⲟⲧ · ⲙⲡⲉ ⲕⲱϣ ϩⲙ ⲛⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ · ϫⲉ ⲏⲧⲁ ⲡⲉⲓ
ⲥⲱⲧⲙ ϫⲟⲟⲥ ϫⲉ ⲟⲩ · ⲏ ⲧⲉⲥϩⲓⲙⲉ ⲛ ⲭⲁⲛⲁⲁⲓⲁ · ⲡⲉϫⲁ
ϫⲉ ⲛⲁⲛⲟⲩⲥ · ⲁⲛ ⲉ ⲁⲓ ⲙ ⲡⲟⲉⲓⲕ ⲙⲡϣⲛⲣⲉ · ⲉ ⲛⲟⲩϫ
ⲙⲙⲟϥ · ⲙⲛⲉⲧⲣⲟⲟⲣ ⲛⲧⲟⲥ · ϫⲉ ⲁⲥⲟⲩⲱϣⲃ · ⲉⲥϫⲱ ⲛ
ⲙⲟⲥ ϫⲉ ⲥⲉ ⲡϫⲟⲉⲓⲥ · ⲡⲛⲉ ⲟⲩⲟⲣⲟⲣ · ϣⲁⲩⲟⲩⲱⲙ ⲉ ⲃⲟ
ϩⲙ ⲛⲉⲥⲣⲓⲥⲣⲓⲫⲉ · ⲉⲧ ⲟⲛⲧ · ⲉ ⲃⲟⲗ · ϩⲙ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ·
ⲛⲉⲩⲭⲓⲥⲟⲟⲩⲉ · ⲁⲛⲁⲩ ϫⲉ ⲏⲧⲁ ⲡⲉⲡⲥⲏⲣ · ⲉⲡⲁⲓⲛⲟⲩ ·
ⲧⲉⲥⲁⲡⲟⲗⲟⲩⲓⲁ · ⲛ ⲁϣ · ⲛ ⲣⲉ · ⲡⲉϫⲁϥ · ⲛⲁⲥ ϫⲉ ⲟⲩ
ⲧⲉⲥϩⲓⲙⲉ ⲟⲩⲛⲟⲩⲥ · ⲧⲉ ⲧⲟⲩⲡⲓⲥⲧⲓⲥ · ⲙⲁⲣⲉϥϣⲱⲡⲉ · ⲛ
ⲛⲟⲉ · ⲉⲧⲣⲟⲩⲁϣⲥ · ⲁⲧⲱ ⲁⲥⲗⲟ · ⲛⲥⲓ ⲡⲉϥϣⲉⲉⲣⲉ · ϫ
ⲧⲉⲛⲟⲧ · ⲉⲧ ⲙⲙⲁⲩ · ⲉ ⲧⲃⲉ ⲡⲉⲓ ϣⲁϫⲉ · ⲙⲙⲁⲩ
ⲡⲉϫⲁϥ · ⲟⲛ · ⲛⲥⲓ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ϫⲉ ϯⲛⲁϫ
ⲉ ⲣⲟⲕ · ⲛ ⲕⲉ ⲡⲁⲣⲁⲃⲟⲗⲏ · ⲉ ⲁⲓⲥⲟⲧⲙⲉ ⲛⲧⲟⲟⲧⲟⲩ · ⲡⲛ
ⲛⲉⲓⲟⲧⲉ · ⲙⲙⲟⲛⲟϫⲟⲥ · ⲛⲁⲓ ⲉⲧϣⲟⲟⲡ · ϩⲙ [redacted]
[redacted] ⲣⲓⲕⲉ ·

Fol. 28 *a* [redacted] ⲡⲉ [redacted] [ⲥⲉ ⲛⲁ-] | ⲛⲟⲩ ⲡⲉϥϩⲱⲃ · ⲁ
[ⲛⲉ] ⲉϥⲉⲓⲣⲉ · ⲙⲉ [redacted] ϩⲱⲛ · ⲙ ⲡⲉⲧ ⲉϥⲉⲓⲣⲉ · ⲙⲙⲟϥ · ⲙ
[ⲡ]ⲉϫⲁϥ ⲟⲛ · ⲛⲥⲓ ⲓⲁⲕⲱⲃⲟⲥ · ϩⲙ ⲡⲉϥⲕⲁⲑⲟⲗⲓⲕⲟⲛ ⲉ
ⲡⲉⲧ ϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲁⲛⲟⲕ · ⲟⲩⲣⲏϣⲙⲉ ⲛⲁϫⲁ
ⲛⲟⲩ · ⲁⲛ · ⲙ ⲡⲉϥⲗⲁⲥ · ⲁⲗⲗⲁ · ⲉϥⲁⲡⲁⲧⲁ · ⲙ ⲡⲉ
ϩⲙⲧ · ⲛⲁⲓ ⲡⲉϥϣⲙⲉ ϣⲟⲩⲉⲓⲧ · ⲡⲉϫⲉ ⲡⲕⲉ ⲟ

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ϩωϥ· ⲁⲉ ⲥⲉⲛⲁⲟⲩ ⲡⲉⲓϩⲱⲃ· ⲩⲭⲱ ⲙⲙⲟⲥ· ⲛⲥⲓ
ⲡⲉⲩⲁⲗⲗⲁⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲁⲁⲁ· ⲁⲉ ϯⲛⲁϯ· ⲙⲡⲁ-
ϣⲗⲏⲗ ⲙⲡⲉⲧⲟ· ⲉ ϧⲟⲗ· ⲛ ⲟⲩⲟⲛ· ⲛⲓⲙ· ⲉⲧ ⲣ ϩⲟⲧⲉ
ϩⲛⲧⲩ· ⲙ ⲡⲭⲥ· ⲁⲩⲱ ⲟⲛ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲭⲱ ⲙⲙⲟⲥ·
ⲁⲉ ϣⲗⲏⲗ· ⲁⲭⲓ ⲱⲭⲓ· ⲉⲓⲥ ϩⲛⲏ[ⲧⲉ] ⲥⲉⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ·
ⲙⲙⲟⲛ· ⲉ ϧⲟⲗ· ⲇⲓ ⲛⲉⲩⲣⲁⲫⲏ ⲉⲓⲣⲁϩ· ⲙⲙⲁ· ⲉ ⲧⲃⲉ
ⲡⲉϣⲗⲏⲗ· ⲡⲉϩⲁϥ ⲟⲛ ⲛⲥⲓ ⲡⲕⲉ ⲥⲟⲛ· ⲉⲧ ⲙⲙⲁⲁⲧ· ⲁⲉ
ⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲧⲁⲙⲟⲛ· ⲁⲉ ⲛⲧⲟⲕ· ⲉⲕⲛⲁϣⲗⲏⲗ· ϧⲱⲕ
ⲉ ϩⲟⲛ ⲉ ⲡⲉⲕⲧⲁⲙⲓⲟⲛ· ⲛⲛ ϣⲧⲁⲓ· ⲙ ⲡⲉⲕⲣⲟ· ⲉ ⲣⲟⲕ
ⲛⲛ ϣⲗⲏⲗ· ⲉ ⲡⲉⲕⲉⲓⲱⲧ· ⲉⲧ ϩⲙⲙ ⲡⲛⲉⲧ ⲟⲛⲣ ⲁⲩⲱ
ⲡⲉⲕⲉⲓⲱⲧ· ⲉⲧ ⲥⲱϣⲧ· ⲉ ⲣⲟⲕ· ϩⲙ ⲡⲛⲉⲧ ⲟⲛⲣ· ϥⲛⲁ-
ⲧⲱⲱⲃⲉ· ⲛⲁⲕ· ⲡⲉϫⲉ ⲡⲕⲉ ⲟⲧⲁ ⲟⲛ· ϩⲱⲙⲁⲓⲟⲥ· ⲁⲉ
ⲙⲟⲕ· ⲣⲱ ⲙ ϯⲡⲓⲥⲧⲉⲩⲉ ⲁ[ⲙ] ⲉ ⲡⲉⲓϩⲱⲃ· ⲡⲉϫⲉ ⲡⲕⲉ
ⲥⲟⲛ· ⲛⲁϥ· ⲁⲉ ⲙⲁⲣⲓϫⲛⲟⲩ· ⲁⲡⲁ ϕⲟⲩ· ⲡⲕⲱϩⲧ· ⲁⲩⲱ
ϥⲛⲁ[ⲧⲁ]ⲙⲟⲛ· ⲉ ⲡⲃⲱⲗ· ⲙ ⲡⲉⲧⲛⲣⲱⲙⲉ· ⲛⲥⲱϥ

[illegible]ⲛⲉⲣⲛⲧ[illegible] | [illegible]ⲁⲉ· ⲁ Fol. 28 b

ⲛⲉⲥⲛⲏⲧ ϯⲟⲩⲣⲁⲛ· ⲉ ⲣⲟϥ· ⲁⲉ [illegible][ϕⲟⲩ ⲡⲕ]ⲱϩ[ⲧ ⲉ] ϧⲟⲗ· [ⲙⲍ]
ⲉ ⲙⲉⲭⲁⲣⲓⲥⲕⲉ ⲛⲗⲗⲁⲁⲧ· ⲓⲣⲱⲙⲉ· ϩⲙ ⲡⲉⲧ ⲥⲙⲟⲛⲧ·
ⲛ ⲡⲥⲟⲛ· ⲁⲉ ⲥⲛⲁⲩ ⲧⲱⲟⲩⲛ· ⲁⲩⲡⲱⲧ· ϣⲁ ⲣⲟϥ· ⲁⲩⲱ
ⲧⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲕⲁⲛⲱⲛ· ⲙⲛⲉⲥⲛⲏⲧ· ⲁⲩⲉⲓ
ϧⲟⲗ· ⲁⲩϫⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ· ⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ· ⲁⲧϣⲗⲏⲗ·
ⲣⲙⲙⲟⲟⲥ· ⲉ ⲣⲣⲁⲓ ⲛ ⲟⲩⲥⲟⲛ· ⲁⲩⲱ ⲡⲉϫⲁϥ· ⲛⲁⲩ ⲁⲉ
ⲁⲗⲱⲥ· ⲁⲧⲉⲧⲙⲉⲓ· ⲛⲉⲥⲛⲏⲧ ⲛⲧⲟⲟⲩ· ⲡⲉϫⲁⲧ· ⲛⲁϥ·
ⲉ ⲕⲱ ⲛⲁⲓ ⲉ ϧⲟⲗ ⲡⲉⲛⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁϥ· ⲁ ⲡⲟⲩⲁ
ⲉ ⲛⲣⲛⲧⲟⲩ ϫⲱⲣⲙ· ⲉ ⲡⲕⲉ ⲟⲧⲁ ⲁⲉ ϣⲁϫⲉ· ⲁϕⲟⲧⲱⲙϣ·
ⲉⲓ ⲡⲉⲧ ⲥⲙⲁⲣⲓⲕⲉ· ⲉ ⲡⲥⲟⲛ· ⲁⲉ ⲉⲩⲉⲓⲣⲉ ⲙⲙⲉⲩⲡⲟ-
ⲧⲁ· ⲇⲓ ⲟⲩⲱϩ· ⲉ ϧⲟⲗ· ⲁϥⲧⲁⲙⲟϥ ⲉ ⲧⲃⲉ ⲡⲧⲱⲛ·
ⲫ ⲇⲓ ⲧⲉⲧⲗⲛⲧⲉ· ⲁϕⲟⲧⲱⲙϣ· ⲛⲓⲥ ⲡⲗⲗⲟ· ⲁⲉ ⲕⲱ
ⲛⲓ· ⲉ ϧⲟⲗ· ⲛⲉⲥⲛⲏⲧ· ⲟⲩⲣⲓⲥⲉ· ⲡⲉ ϯⲧⲱⲛ· ⲇⲓ ⲛⲉ-
ⲫⲁϥⲛ· ⲉ ϧⲟⲗ· ⲁⲉ ϣⲁⲥⲙⲟⲩⲣ ⲇⲓ ⲟⲩⲁⲁ· ⲛⲥⲱϣⲗ
ⲉ ⲟⲩⲁⲁ· ⲡⲗⲏⲓ· ϯⲛⲁϫⲱ· ⲉ ⲣⲱⲧⲙ· ⲛ ⲟⲩϣⲁⲁⲉ·
ⲉⲡⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲡⲉ· ⲁϥϣⲱⲡⲉ ⲁⲉ· ⲛ ⲟⲩⲣⲟⲙⲡⲉ
ⲁⲡⲉ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ϣⲱⲡⲉ ⲛⲧⲉⲛⲥⲱϣⲉ· ⲧⲛⲣⲟⲩ· ⲙ
ⲣⲟⲩ· ⲁⲗⲗⲁ· ⲣⲉⲛⲕⲟⲩⲓ· ⲛⲉⲧⲛ ⲣⲱⲙⲉ· ⲁⲉ ⲥⲛⲁⲩ·

ϩⲛ ⲟⲩ[ⲏ]ⲓ · ⲛ ⲟⲩⲱⲧ · ⲡⲉϫⲉ ⲟⲩⲁ · ⲛϩⲛⲧⲟⲩ · ⲁⲉ
ϯ[ⲛ]ⲁⲡⲱⲧ · ⲉ ⲃⲟⲗ · ⲉ ⲧⲥⲱϣⲉ · ⲛⲧⲁⲙⲁⲩ · ⲁⲉ [ϯ]ⲛⲁ-
Fol. 29 a ⲉⲩϫⲱ · ⲛ ⲟⲩⲕⲟⲓ · ⲛⲉ ⲡⲟⲩⲉⲓⲛ [illegible] | ⲙⲛⲣⲟⲥ · ⲛⲧⲙⲛⲧ
[ⲙⲏ] ϩⲁ ⲡⲉϩⲕⲟ · ϩ[ⲓ] [illegible]ⲡ · ⲡⲉϫⲉ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲉ ⲛ ϯⲛⲁⲃⲱⲕ
ⲁⲛ ⲁⲛⲟⲕ · ⲁⲉ ⲙⲡⲉ ⲛⲥⲱϣⲉ · ⲧⲛⲟⲩ · ⲛⲓ ⲙⲟⲟⲩ · ⲉ ⲧⲃⲉ
ⲁⲉ ⲛⲥⲉⲛⲁⲣϣⲁⲩ · ⲁⲛ ⲁϥⲃⲱⲕ · ⲁⲉ · ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲡⲉⲛⲧ
ⲁϥϫⲉ ⲡϣⲁϫⲉ · ⲉ ⲡⲉϥϣⲏⲣ · ⲁϥϫⲱ ⲛ ⲟⲩⲕⲟⲩⲓ
ⲛⲥⲟⲩⲟ · ⲙⲛ̄ ⲟⲩⲕⲟⲩⲓ · ⲛ̄ ⲉⲓⲱⲧ · ⲙⲛ̄ ⲟⲩⲕⲟⲩⲓ · ⲛ ⲁⲣ-
ϣⲓⲛ · ⲙⲛ̄ ⲟⲩⲕⲟ̈ⲓ ⲛ ⲟⲩⲣⲱ · ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲡⲉ · ⲛ̄ ⲛⲉⲥ-
ⲣⲟⲟⲩ · ⲕⲁⲧⲁ ϯϩⲉ · ⲡⲣⲉϥⲱⲛ ⲁⲉ · ⲁϥⲥⲙⲟⲩ · ⲉ ϩⲣⲁ
ⲉϫⲙ̄ ⲡⲕⲁϩ · ⲧⲉⲡⲟⲩ ⲥⲉ · ⲛⲁⲥⲓⲛⲧ · ⲙⲙⲁ ⲛϩⲛⲧⲟⲩ · ⲡⲉⲧ-
ⲛⲁⲱⲛ̄ϩ · ⲡⲉⲛⲧ ⲁϥϫⲱ ⲛ ⲟⲩⲕⲟⲩⲓ ⲡⲉ · ϫⲙ ⲙⲙⲟⲛ
ⲡⲉⲧⲉ ⲙⲡⲉ ⲥϫⲱ · ⲉ ⲡⲧⲛ̄ϩⲏ̄ⲩ ⲡⲉ · ⲁϥⲟⲩⲱϣⲃ̄ · ⲛⲥⲓ ⲡⲉ
ϯⲧⲱⲙ · ⲁⲉ ⲡⲉⲛⲧ ⲁϥϫⲱ · ⲛ ⲟⲩⲕⲟⲩⲓ · ⲛ ⲥⲣⲟⲟⲩ ⲡⲉ
ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲁϥ · ⲁⲉ ⲁⲕⲕⲣⲓⲛⲉ · ϩⲛ ⲟⲩ
ⲥⲟⲟⲩⲧⲛ̄ · ⲡⲁ ϣⲛⲣⲉ ⲛⲁⲓ ⲥⲁⲣ · ⲡⲉⲧ ⲛⲁⲉⲓⲣⲉ · ϩⲟⲗⲱⲥ
ⲛ ⲟⲩⲕⲟⲩⲓ ⲛⲉⲛⲧⲟⲗⲏ · ⲥⲛⲁⲱⲛ̄ϩ · ⲡⲁⲣⲁ ⲡⲉⲧⲉ ⲙⲡ-
ⲥⲉⲓⲣⲉ · ⲉ ⲡⲧⲛ̄ϩⲏ̄ⲩ · ⲛⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲥⲟⲛ · ⲉⲧ ⲙⲙⲁⲩ
ⲡⲁⲣⲧⲏ̄ⲩ · ⲙ ⲡⲉⲧⲉ ⲥϫⲱⲛ · ⲛⲙⲙⲁⲩ · ϩⲙ ⲡⲧⲛ̄ϩⲥⲱⲧⲏ
ϫⲡⲟ ⲉⲩϫⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲕⲱ ⲛⲁⲓ [illegible]
Fol. 29 b ⲙⲙⲏⲧ · ⲁⲩⲱ ⲧⲁⲓ [illegible] ⲛ ⲧⲟⲟⲧⲏ̄ⲩ · | [illegible]
[ⲙⲑ] ϯϩ[illegible]ⲙ ⲡⲉⲥⲛⲁⲩ · ⲧⲉⲛⲟⲩ ⲥⲉ · ⲡⲁ ϣⲛⲣⲉ ⲙⲁⲣⲕⲟⲥ
ⲛⲧⲁⲓϫⲉ ⲛⲁⲓ · ⲛⲁⲕ ⲉ ⲧⲃⲉ ⲡⲣⲉⲟⲛⲟⲥ ⲛⲧⲁⲕϩⲟⲟⲥ · ⲛⲁⲓ
ⲧⲃⲛⲛⲧⲏ̄ⲩ · ⲟⲩⲣⲛⲧ ⲡⲉ ⲫⲓⲟⲟⲩⲉ · ⲉ ⲣⲟⲕ · ⲉ ⲧⲃⲉ ⲧⲁⲥⲁⲡⲏ
ⲛ ⲫⲟⲩⲟ · ⲉ ⲣⲟⲥ · ⲉ ⲧⲣⲉⲩⲫⲓⲟⲩⲉ · ⲉ ⲣⲟⲕ · ϫⲉ ⲙ
ⲁⲥⲁⲡⲏ · ϫⲙ̄ ⲡⲉⲕⲣⲛⲧ · ⲉ ⲃⲟⲗ · ϫⲉ ϣⲁⲣⲉ ⲧⲁⲥⲁⲡⲏ
ⲫⲱⲥ ⲉ ⲃⲟⲗ ⲉϩⲙ̄ ⲟⲩⲙⲛⲛϣⲉ · ⲛ̄ⲛⲟⲃⲉ · ⲡⲣⲉⲟⲛⲟⲥ · ⲉ
ⲙⲙⲁⲩ · ⲣⲁⲡⲥ̄ ⲡⲉ · ⲉ ⲧⲣⲛ̄ⲡⲓⲥⲧⲉⲩⲉ · ⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲛⲉ
ⲟⲩⲟⲉⲓϣ · ⲉ ⲧⲃⲉ ⲡⲁⲓ · ⲛⲧⲁⲓϫⲱ · ⲉ ⲣⲟⲕ · ⲛⲁⲓ ⲧⲣⲟ
ϫⲉ ⲁⲓⲣⲉ ⲉ ⲣⲟⲕ · ⲛ̄ⲑⲉ · ⲛ ⲟⲩⲃⲓⲗⲃⲓⲗⲉ · ϫⲙ̄ ⲡⲉⲥⲛⲁϥ
ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ · ⲛⲥⲓ ⲛⲥⲁⲓⲁⲥ · ϫⲉ ⲙⲡⲣ̄ ⲧⲁⲕⲟ
ϫⲉ ⲟⲩⲛ ⲟⲩⲥⲙⲟⲩ · ⲛⲧⲉ ⲛϫⲟⲉⲓⲥ · ⲛ̄ⲣⲱⲛⲧⲏ̄ · Ⲗⲉⲥⲱⲡⲉ ⲁ
ⲛ̄ ⲧⲉⲣ ⲫ̄ϫⲉ ⲛⲁⲓ · ⲛⲥⲓ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲗ
ⲁⲡⲁ ⲁⲃⲁⲙⲁⲥⲓⲟⲥ ⲡⲉϫⲁϥ ⲛ ⲡⲉⲫⲁⲓⲁⲕⲟⲛⲟⲥ · ϫⲉ ⲫ

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προοστ и тепросфора · же ennaχeiροτονει м
пескопос · ατω таі те θе · итачтшоун · ачα-
ιαρτε и тєιχ · ммарко [a]ψιτ̄ · є роуи · є
текклесіа · ере п[м]нище · тнр̄ч̄ · моощє · нн̄-
маү · ачχі[ро]тонеі · мпоү · ачєі є βολ · ач-
ϣωк [є п]ма · єнєчп̄рнт̄ч̄ · ατω пєхач [и печ]ιακ-
конос ▒▒▒▒▒▒▒▒▒▒▒▒▒▒▒▒ | итпотшє · и Fol. 30 a
отоєік · м[п̄ нєпє]рнт ατω таі те θе · итаι- [ξ]
мпща · ихі песнот · и течмп̄тєіωт · єт отаав ·
ап̄р̄ щомп̄т · нроот · рантч · єнєіре · кατα ϯρє ·
ρ̄ϊ̄ пмєч ψтоот же нроот ачϯ · наι п̄ тєтєстакн ·
п̄ тмп̄тєпіскопос · ачкааι · є βολ и тер п̄р̄
пβολ · м про · ачтп̄ноот · м п[еч]ιακонос · ща
апа маркос · пескопос ачχιτ̄ч̄ · є роуи · ща
роч · ατω пєхач наү · же екщаівωк · є рнс ·
пектопос тале сіх · ехп̄ пексон · и щорп̄ ·
п̄ пощнеч · и ιακонос · мп̄нсшс · м пресвт-
ерос · є тβе же еутнщ · рωмч етоікономіа · є
βολ · же ατϯ рωмч и тещтни · атсоолч̄ · п̄
епотмис · ατω иток · мєи · итаγноχ̄ · екоτ-
п̄ч̄ · м пекєιωт · пексон · рωмч итаγноχ̄ч̄ ·
коγп̄к · є тβе паі · мп̄нса трєхωк · є βολ ·
гоч · пет наρшоос · є пекма · наі же · и тер
сот[моот] ▒▒▒▒▒▒▒▒▒▒ архнепіскоп[ос] ▒▒▒▒▒
▒▒▒▒▒▒ таі те θе | ατω т[аі те] θе итаєі · є βολ · Fol. 30 b
ϩ тоотч̄ · анвωк · є ракоте анале єкоγі и [ξa]
сафос анєі · є βολ · етма · ешатмоотє · є роч ·
2 сухісса · ατω нере отмнще нхоі моопе ·
2 пма · єт мшат · анноштоот · тнроү · мпе
пє є отоп єфнар рωт · є ан̄ϕнωоγ · тп̄ліс є βολ ·
2 евталє сото · ϩ̄ итощ єт мшат · ατω епєі
2 ере пноутє · натощ · наι · и отєткаірια · єна-
пус · и тер п̄р отκоγі · же нроот ϩ̄ пма · єт
мшат · мп̄ несинт · мп̄ пескопос · єтхω м-

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ⲙⲟⲥ · ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲙ̅ⲡⲉ ⲛⲣⲉ ⲉⲧⲁⲓ · ⲣⲙ̅ ⲛⲉⲓ ⲉⲁⲛⲧ
ⲧⲛⲟⲩ ⲉⲩⲛⲁⲃⲱⲕ · ⲉ ⲡⲉⲛⲧⲟⲩ · ⲡⲉⲁⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲛⲁⲩ (*sic*) · ⲁⲉ ⲣⲟⲩ · ⲛ̅ⲅⲛⲧ · ⲡⲛⲟⲩⲧⲉ · ⲛⲁⲧⲙ̅ⲙⲟⲟⲩ
ⲛⲁⲙ · ⲛⲧⲉⲩⲕⲁⲓⲣⲓⲁ ⲛⲧⲙ̅ⲃⲱⲕ · ⲉ ⲡⲉⲛⲛⲓ · ⲣⲙ̅ ⲟⲩⲉⲓⲣⲛⲓⲛ
ⲋⲙ̅ ⲧⲉⲧⲱⲛ ⲁⲉ ⲉⲧ ⲙⲛⲧ · ⲁⲩⲭⲟⲓ · ⲙⲟⲟⲛⲉ · ⲉⲩⲛⲧ
ⲉ ⲧⲡⲟⲗⲓⲥ · ⲥⲟⲩⲁⲛ · ⲟⲩⲱⲁ · ⲛ̀ⲅⲟⲩⲛⲛⲧ · ⲁⲛ ⲉ ⲧⲉⲩ
ⲡⲟⲗⲓⲥ · ⲡⲁⲓ ⲁⲉ · ⲛⲉⲁⲩⲉⲙⲉ · ⲙ ⲡⲉⲩⲁⲧⲉⲙ · ⲉⲣⲙ
ⲱⲁ ⲧⲡⲟⲗⲓⲥ [illegible] ⲡⲣⲓⲭ · [illegible]

Fol. 31 *a* [illegible] | ⲕⲟⲟⲃⲉⲩ · ⲙⲁⲓ ⲉⲡⲁⲣⲭⲱⲛ
ⲕⲃ ⲁⲩⲁⲗⲉ ⲉ ⲣⲟⲩ ⲙ̅ⲡ ⲛⲉⲧⲣⲓⲟⲟⲙⲉ · ⲙ̅ⲡ ⲛⲉⲧⲱⲛ · ⲁⲩⲟ
ⲧⲉⲩⲁⲡⲟⲥⲕⲉⲧⲛ · ⲧⲛⲣⲥ̄ · ⲙ̅ⲡ ⲛⲉⲧⲙ̅ⲙⲁⲗ · ⲁⲩⲉⲓ ·
ⲣⲁⲕⲟⲧⲉ · ⲥⲧⲟⲟⲩⲉ · ⲁⲉ ⲛ ⲧⲉⲣ ⲧ̅ⲱⲟⲩⲡⲉ ⲁⲩⲥⲱⲱⲩⲧ̅
ⲙⲁⲓ ⲛⲉⲥⲛⲏⲧ ⲉⲧ ⲙⲟⲟⲩⲉ · ⲙ̅ⲡ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲩⲟ
ⲛ ⲧⲉⲣ ⲟⲩⲛⲁⲩ · ⲉ ⲡⲭⲟⲓ · ⲁⲩⲉⲓⲙⲉ ⲁⲉ ⲛⲧⲁⲥⲙⲟⲟⲩ
ⲛ̀ⲧⲉⲧⲱⲛ ⲉⲧ ⲙⲛⲁⲩ · ⲁⲫⲃⲱⲕ · ⲛ̀ⲧⲉⲩⲛⲟⲩ · ⲛⲉ
ⲟⲩⲁ · ⲛ ⲛⲉⲥⲛⲏⲧ ⲁⲫⲱⲁⲉ · ⲙ̅ⲡ ⲡⲛⲉⲉϥ · ⲁ
ⲡⲭⲟⲓ · ⲉϥⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲧⲉⲧⲛⲁⲱⲧⲁⲗⲟⲛ · ⲙⲙⲁⲛⲧ
ⲉⲧⲉⲧⲛ̀ⲃⲱⲕ · ⲉ ⲣⲛⲥ · ⲡⲉⲭⲉ ⲡⲛⲉⲉϥ · ⲛⲁϥ ⲁⲉ ⲛ̀ⲧⲉⲧⲛ̀ ⲣ
ⲙⲣⲙ̅ ⲧⲱⲛ · ⲁⲉ ϯⲛⲁⲩ ⲉ ⲧⲉⲕⲁⲥⲡⲉ · ⲉⲥⲧⲛ̀ⲧⲱⲛ · ⲉ ⲧⲱⲛ
ⲛ̀ⲧⲟϥ ⲁⲉ · ⲡⲉⲭⲁϥ · ⲁⲉ ⲉⲙⲛⲧ · ⲉ ⲡⲓⲗⲁⲕ · ⲡⲉⲭⲁ
ⲛⲁϥ · ⲁⲉ ⲛⲧⲁⲕⲉⲓ · ⲉ ⲧⲱⲛ · ⲙ ⲡⲉⲓ ⲙⲁ · ⲛ [ⲛ]ⲧⲕⲉ
ⲉ ⲧⲃⲉ ⲟⲩ · ⲛ̀ ⲣⲱⲃ · ⲁϥⲁⲣⲭⲉⲓ · ⲛ̀ [illegible]
[illegible]ⲟⲥ ⲭⲉⲛⲧⲁⲛ [illegible]ⲡⲟⲥ [illegible]

Fol. 31 *b* [illegible]ⲙⲙ̅ [two or three lines wanting] | ⲁⲩⲣ
ⲕⲉ ⲉ ⲣⲟⲩ · ⲉⲩⲣⲙⲟⲟⲥ ⲣⲓⲣⲙ̅ ⲡⲣⲟ · ⲛ̀ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁⲩ
ⲡⲁⲣⲧ̅ⲩ · ⲁⲩⲟⲧⲱⲱⲩⲧ̅ · ⲣⲁ ⲛⲉⲩⲟⲧⲣⲏⲛⲧⲉ · ⲁⲧⲱ ⲡⲉⲭⲁⲥ
ⲭⲉ ⲁⲓⲙⲡⲱⲁ ⲛ ⲟⲩⲛⲟⲩ · ⲛ̀ ⲣⲙⲟⲧ · ⲙⲡⲟⲟⲧ ⲡⲁ ⲉⲓ
ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲧⲱ ⲁⲩⲱⲁⲭⲉ · ⲁⲧⲱ · ⲛⲧⲁⲩⲟ ⲉ ⲣⲟ
ⲛⲱⲉ · ⲛⲧⲁⲩⲕⲉⲉⲉⲩⲉ ⲡⲉⲩⲭⲟⲓ · ⲡⲉⲭⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲁ
ⲭⲉ ⲥⲉⲛⲁⲕⲁⲁⲩ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲧ · ⲉⲱⲱⲡⲉ · ⲡⲟⲧⲱⲓ
ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲉ · ⲁ ⲡⲛⲉⲉϥ · ⲁⲉ · ⲡⲱⲧ · ⲉ ⲃⲟⲗ · ⲉ ⲡⲭⲟ
ⲁⲩⲧⲁⲧⲉ ⲑⲉ · ⲉⲛⲁⲣⲭⲱⲛ · ⲙ̅ⲡ ⲛⲉⲩⲱⲩⲃⲏⲣ · ⲛⲉ
ⲛⲧⲟⲟⲧ · ⲣⲱⲟⲧ · ⲟⲛ · ⲛ̅ⲧⲟⲟⲧ ⲁⲉ · ⲣⲱⲟⲧ ⲁⲧⲡⲱⲧ ·
ⲣⲣⲁⲓ · ⲉ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ · ⲉ ⲧⲣⲉⲧⲥⲓ ⲥⲛⲟⲩ · ⲛⲧⲟⲟⲧⲥ̄ ·

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пепіскопос· ачпарака[ле]і· ⲛ̄ ⲡ̄ⲁⲣⲭⲱⲛ· є тре҃ка
пхоі є ⲃⲟⲗ· ⲛ̄ ⲡ̄ⲟⲩⲛⲕє· ⲛсєтаⲗоч· є ⲣⲛс· ⲛтоот
ⲁє· пєхаⲩ· ⲭє ⲛⲟє· ⲛ̄ⲧⲁⲕⲕєⲗєⲩє· ⲙⲙос· пєⲡ-
єⲓѡт· єт ⲟⲩⲁⲁⲃ· ⲥⲛⲁⲩѡпє· ⲁⲩѡ ⲧⲁⲓ ⲧє ⲑє· ⲛⲧⲁ-
ⲭ[ⲉⲓ(?) ⲟⲩⲛ̄ ⲟⲩⲛⲟⲥ· [illegible] ⲁⲡоⲩ
[five or six lines wanting] |
ⲛⲟⲓⲁ· ⲙ пєⲭ̄ⲥ· ⲓⲉⲣє ⲡⲧⲛ̄ⲩ· ⲥⲱⲕ ⲙⲙⲟⲛ ⲟⲩⲛ̄ ⲕⲟⲧⲉ̄· Fol. 32 a
ⲙⲙ· ⲱⲁⲛⲧ ⲟⲩⲕⲁⲧⲁⲛⲧⲁ· є тєⲩⲡоⲗіс· ⲙ тер ⲟⲩⲉ[ⲓ] ⲕ̄ⲍ
ⲁє є ⲣⲛс· є пєⲩⲛⲓ· ⲁⲩⲉⲓⲣє· ⲙ ⲟⲩⲛⲟⲥ· ⲙⲙⲛ̄ⲧⲣⲁⲛ
ⲣⲱⲙⲉ· є пепіскопос· ⲁⲧⲧⲱⲩ ⲁⲉ ⲛⲁⲩ· ⲛ ⲣⲉⲛⲧⲅ-
ⲟⲟⲩⲉ ⲁⲉ ⲕⲁⲥ· ⲉⲩⲉⲧⲁⲗⲟⲩ· ⲛⲥⲉⲭⲓⲧⲏ· є тєⲩⲡоⲗіс
[тер ⲟⲩⲥⲱⲧⲙ· ⲁⲉ· ⲙ̄ⲡⲓ ⲡⲗⲁⲟⲥ· ⲁⲩⲉⲓ є ⲃⲟⲗ·
ⲛⲧⲏ· тнрⲟⲩ· ⲛ̄ ⲣⲉⲛⲯⲁⲗⲙⲟⲥ ⲙ̄ⲡ ⲣⲉⲛⲣⲙⲛⲟⲥ·
ⲙⲯⲁⲗⲗⲉⲓ· ⲣⲁ тєⲩⲣⲏ ⲙⲁⲓ ⲟⲩⲭⲓⲧⲏ· є ⲣⲟⲟⲓ· є
ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲥⲉⲟⲙⲟⲥ· ⲣⲓⲭⲙ̄ ⲡⲉⲟⲣⲟⲛⲟⲥ· ⲁⲩѡ ⲁⲩ☥
ⲁⲩ· ⲙ̄ тєⲥⲧⲁⲗіκⲏ· ⲙ̄ ⲧⲙⲛ̄ⲧⲉпіскопос· ⲁⲩⲭⲓⲧⲉ̄·
ⲓⲥ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ ⲛⲧⲁⲩⲭⲟⲟⲥ· є ⲡⲗⲁⲟⲥ є ⲧⲃⲏⲛⲧⲏ·
є сєⲙⲟⲟⲩ ⲛⲥⲓ ⲛєκⲗⲏⲣⲟⲛⲟⲙⲟⲥ· ⲁⲩⲱⲥⲉ̄· є
ⲗⲁⲟⲥ· ⲁⲩѡ ⲁⲩⲧⲣⲉⲫⲉ ⲡⲣⲟⲟⲩⲱ· ⲛ̄ⲧⲉ προσφο[ρα]
ⲥⲉⲩⲁⲩⲉ· ⲙⲙⲟⲟⲩ· тнрⲟⲩ· ⲣⲙ̄ ⲛⲉⲩⲥⲓⲁ· ⲙⲁ
ⲧⲁⲕⲟⲓ· ⲱⲁ пєⲩⲛⲟⲥ ⲁⲩⲣ̄ ⲱⲟⲙⲡⲉ· ⲛⲣⲟⲟⲩ ⲣⲙ̄ тєκ-
ⲗⲉⲥⲓⲁ [ⲁⲩ]ⲕⲁⲑⲏⲥⲉⲓ· ⲙⲙⲟⲟⲩ· ⲣⲙ̄
[ree or four lines wanting] | ⲉⲩⲉⲓⲣє· ⲙ ⲣⲉⲛⲙⲉⲩⲧⲛⲁ· Fol. 32 b
ⲉⲁⲱⲙⲟⲩ· ⲉⲩⲣⲁⲣⲉⲩ є ⲛⲉⲛⲧⲟⲗⲏ· тнрⲟⲩ· ⲙ пєⲩ- ⲕ̄ⲉ
ⲟⲩ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛіος пєпіскο-
ⲡⲟ· ⲙⲙⲏⲥⲁ ⲣⲉⲛⲣⲟⲟⲩ ⲁⲉ ⲁⲩⲱⲙⲡє· ⲛⲥⲓ ⲟⲩⲛⲟⲥ
ⲙ̄ ⲱⲁ· ⲁ ⲡⲗⲁⲟⲥ· тнрⲟⲩ· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙⲙⲟ ⲩ є
ⲗⲉⲓ· є ⲣⲟⲟⲓ· є тⲡоⲗіс ⲙ̄ⲡⲥⲉⲙⲁⲩⲉ ⲙⲙⲟⲟⲩ· ⲁⲩѡ
ⲙ̄ⲡⲧⲣⲉⲫⲉ ⲙ προσφω и тєпросфора ⲁⲩⲱⲟⲩⲧⲉ·
ⲛⲥⲁⲓⲁⲥ пеуⲥⲟⲛ· ⲁⲩⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲩ· ⲁⲩⲭⲓⲣⲟ-
ⲗⲉⲓ· ⲙⲙⲟⲩ· ⲙ пресвтерос ката ⲑє ⲛⲧⲁⲩ-
ⲣ· є тоо[ⲧ]· ⲛⲥⲓ ⲡⲁⲣⲭⲉпіскопос· ⲁⲡⲁ ⲁⲑⲁⲛⲁ-
ⲥ· ⲁⲩѡ ⲧⲁⲓ ⲧє ⲑє ⲛⲧⲁⲩⲥⲉⲙⲁⲩⲉ· ⲙ пⲗⲁⲟⲥ·
ⲙⲟⲩ· є ⲣⲟⲟⲩ ⲁⲩⲕⲁⲁⲩ· є ⲃⲟⲗ· ⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ·

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ⲙⲡⲓⲥⲱⲥ · ⲛ ⲧⲉⲣ ⲫⲣ ⲉⲛⲣⲟⲟⲩ · ⲉⲩⲙⲟⲟⲛⲉ · ⲙ ⲡⲉ
ⲗⲁⲟⲥ · ⲉⲡ ⲑⲟⲧⲉ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲁ ⲡⲉⲩⲥⲱⲙⲁ · ⲕⲁ ⲥⲟⲙ
ⲉ ⲃⲟⲗ · ⲁⲩⲙⲟⲩⲧ[ⲉ] ⲉ ⲛⲥⲁⲓⲁⲥ · ⲡⲉⲩⲥⲟⲛ · ⲡⲉϩⲁⲩ · ⲛⲁⲩ
ϫⲉ ⲥⲱⲧⲙ · ⲛⲧⲁⲧⲁⲙⲟⲕ · ⲉⲡⲉⲓ ⲁⲛ · ⲁⲩϫⲟⲟⲥ ⲛⲉ
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲁ[ⲑⲁⲛⲁⲥⲓⲟⲥ] [ⲉ ⲧⲁ
Fol. 33 *a* ⲛⲣⲟⲧⲧⲛ̄ · ⲉϯⲗ [three or four lines wanting] | ϫⲟⲟⲩ
ⲍⲉ ⲁⲩⲱⲧⲟ · ⲉ ⲡⲱⲟⲛⲉ · ⲛ̄ ⲥⲟⲩ ⲙⲛⲧ ⲛ ⲧⲱⲃⲉ · ⲁⲧⲱ ⲧⲁⲓ ⲧ
ⲟⲉ · ⲛⲧⲁⲩⲙⲁⲧⲟⲛ ⲙ̄[ⲙⲟⲩ] ⲛ̄ ⲥⲟⲩ ⲙⲡⲧⲁⲩⲧⲉ · ⲙ ⲡ
ⲉⲃⲟⲧ ⲛ̄ ⲟⲩⲱⲧ · ⲁⲧⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲧⲁⲙⲉ ⲡⲗⲁⲟⲥ ⲁⲧⲉⲓ
ⲃⲟⲗ · ⲁⲧⲥⲕⲉⲡⲁⲍⲉ · ⲙ ⲡⲉⲩⲥⲱⲙⲁ · ⲁⲧⲱ ⲁⲧⲣⲓ
ⲉ ⲣⲏ ⲧⲏⲣⲟⲩ · ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ · ⲛ ⲁⲅⲁⲑⲟⲥ ⲡⲉ ⲁⲧ
ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁⲩⲧⲟⲙⲥ̄ · ⲙⲙⲟⲩ · ⲭⲁⲣⲧⲙ ⲡⲥⲱⲙⲁ ·
ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲉⲩⲛⲟⲩ · ⲉⲧ ⲛ̄
ⲙⲁⲩ · ⲁⲧⲁⲗⲁⲣⲧⲉ · ⲛ̄ ⲛⲥⲁⲓⲁⲥ · ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ⲁ
ϫⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ · ⲣⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲛ ⲟⲩⲱⲧ · ⲁ
ⲡⲓⲟⲉ · ⲙⲙⲟⲩ · ⲧⲏⲣⲟⲩ · ⲉ ⲧⲣⲉⲩⲧⲁⲣⲟⲩ · ⲉ ⲣⲁⲧⲟⲩ ·
ⲱⲟⲥ ⲉ ⲣⲁⲓ · ⲉ ϫⲱⲟⲩ · ⲉ ⲡⲓⲁ · ⲙ ⲙⲁⲣⲕⲟⲥ ⲡⲉ
ⲥⲟⲛ · ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲩⲥⲣⲁⲓ · ⲙ ⲡⲉⲩⲯⲓⲥⲫⲓⲥⲙⲁ
ⲣⲁ ⲣⲟⲩ · ⲁⲧⲁⲁⲩ · ⲛ ⲣⲉⲛⲥⲓⲛⲧ · ⲙ ⲙⲁⲓ ⲛⲟⲩⲧ
ⲛⲥⲉϩⲓⲧⲟⲩ · ⲉ ⲣⲁⲕⲟⲧⲉ · ⲛ̄ⲥⲉϫⲉⲓ[ⲣ]ⲟⲁⲟⲛⲉⲓ · ⲙⲙⲟ
ⲛⲧⲉⲩⲛⲟⲩ · ⲁⲩⲉⲓ · ⲉ ⲃⲟⲗ [ⲉ] ⲡϫⲟⲓ · ⲁⲧⲁⲗⲉ · ⲁⲧⲥⲱⲛ
ⲉ ⲣⲏⲧ · ⲁⲧⲱ ⲣⲙ̄ [ⲡ]ⲟⲩⲱϣ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲡ
[ⲁ]ⲩⲕⲁⲧⲁⲛⲧⲁ · ⲉⲧ [three or four lines wanting] | ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲩⲓⲛⲧ · ⲙⲡⲟⲟⲩ · ⲁⲧⲱ
ⲍⲍ ⲧ[ⲏ]ⲟⲩⲓ · ⲛ ⲉⲕⲕⲗⲉⲥⲓⲁ · ⲉⲧⲉⲧⲛ̄ⲛⲁⲩ · ⲉ ⲣⲟⲥ · ⲉ
ⲱⲁⲛⲉⲓ · ⲱⲁϥⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ · ⲉ ⲣⲟⲥ · ⲛ̄ⲥⲉⲩⲛⲁⲥⲉ ·
ⲡⲟⲟⲩ · ⲛ̄ⲣⲙⲛ̄ⲧⲥ̄ · ⲉⲧ ϫⲉ · ⲉⲧⲱⲱⲁϫⲉ ⲙⲙⲛ̄ ⲡⲣⲱⲙⲉ ·
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲁ]ⲩⲉⲓ · ⲉⲧⲯⲁⲗⲗⲉⲓ · ⲣⲁ ⲧⲉⲫ
ⲁⲧⲧ ⲙ ⲡⲉⲧⲟⲩⲟⲓ · ⲁⲧⲡⲁⲣⲧⲟⲩ · ⲁⲧⲟⲧⲱϣⲧ̄ · ⲣⲁ ⲣⲏ
ⲙ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲟⲩ ϫⲉ ⲁⲩⲧⲟⲩⲛⲟⲥⲟⲩ · ⲉⲩⲱ
ⲙⲙⲟⲥ · ϫⲉ ⲧⲱⲟⲩⲛ · ⲉ ⲣⲁⲓ ⲛⲁⲱⲛⲣⲉ · ⲛ̄ⲧⲟⲟⲩ ⲁⲉ
ⲁⲧⲧⲱⲟⲩⲛ · ⲉ ⲣⲁⲓ ⲁⲧⲥⲓ ⲥⲙⲟⲩ · ⲛⲧⲟⲟⲧⲟⲩ · ⲁⲧ
ⲛⲁⲩ · ⲙ ⲡⲉⲩⲯⲓⲥⲫⲓⲥⲙⲁ · ⲛⲧⲙ̄ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ·
ⲙⲟⲟⲩⲉ ⲙ̄ⲡⲙⲁⲩ · ⲉ ⲣⲟⲩⲛ · ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲣⲭⲓⲟⲥ

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и тер ϥωϣ· ⲁⲉ ⲙ пеψтфісма· ⲁчкелеⲩⲉ· є
тречі· ⲙ прооуϣ и тепросфора· ⲁчтωоуи·
ⲁчⲁⲙⲁрⲧе и ⲏсаіас· ⲁчхіⲧϥ· є пса и роуи·
ⲁчх[ει]роⲧωнеі· ⲙⲙоч и єпіскопос· ⲁчсⲧна[ⲥⲉ]
[illegible]ϥⲏ иеψσιх· ет ⲟⲩⲁⲁϩ· ит[illegible][ⲁ]ч-
ⲣⲙоос· ⲁчтреⲩс[аі] [three or four lines wanting] |
ⲁпалє· ⲁпкω є ϧол· ⲁⲩω ϧⲙ поⲩϣⲧ· ⲙ пиоⲩⲧе· Fol. 34 a
ⲙ проуи· и ⲅенкоⲩі· ироот ⲁпіооπе є тполіс· ϧⲏ
соуан· ⲁусωⲧⲙ· ⲏσі пλаос· ⲁⲩει є ϧол· є теч-
ⲁпантн ⲁⲩω ⲁⲩψаллеі· ⲅа течⲣн· ⲁⲩхіⲧϥ· є
роуи є текклесіа· ⲁⲩⲑоронаζе· ⲙⲙоч· ⲁⲩω ⲁч†
ⲗⲁⲩ· и несраі· ⲙ пархиепіскопос ⲁⲩωϣоⲩ·
ⲁⲩω и†ⲣⲉ· ⲁсκааⲩ· є ϧол· ϧⲏ ⲟⲩειρнин· ⲙⲡ-
ⲙса ϣоⲙⲙⲓⲧ· ⲁⲉ ироот· ⲉч ϧⲏ текклесіа· ⲁчει
ϧол· ⲁчⲁнахωрει є пеⲩма· и ϣωпе· ⲁⲩω
иеⲩϧωк· є тполіс· ει ⲙн теі· ⲟⲩноσ· ⲛроот·
ϣа· ⲁⲩω ϩі наі ⲟи· ⲛе ϣаре пеклнрос· ει ⲙⲡ
еклнрікос· ⲙⲡ ⲛноσ· ⲙ пλаос· ⲛсепараκалеі·
ⲙⲙоч· ϣаⲛⲧ еϥоⲩаϩϥ· ⲛсωоⲩ ⲛточ· ⲁⲉ· п
ⲁκаріос· ⲁпа ⲏсаіас· ⲛе ⲟⲩрωⲙе пе· ⲉпа-
ⲣⲁч· ⲙ просопоп· ⲁⲩω [и ⲟⲩ]ⲁⲥⲁпнтос пе ⲙ-
ⲁⲁⲧе· ⲛере пр[illegible]
[illegible]е тр̄ч [three or four lines wanting] | ⲁⲩει· є ϧол· Fol. 34 b
ⲥскепаζе· ⲙ пеψλⲩϣанӥ ет таіⲛⲧ· ⲁⲩω ϧⲏ
ⲧⲛеρпе· є роч· тнроⲩ є ϧол· ⲁⲉ ⲟⲩрωⲙе пе·
ⲙⲁⲥⲁⲑоос· ⲉⲙⲁⲁⲧе и тер ⲟⲩкоσϥ· ои· κата
ⲡⲉⲙпϣа· ⲁⲧⲧолісϥ· ⲫаρⲧⲏ иеψϣⲃнр· ⲗⲧⲧоⲩр-
ⲥ ет ⲟⲩⲁⲁϩ· ⲙⲙакаріос· ете ⲁпа ⲙⲁкеⲁωпіос
ⲡ· ⲙⲡ ⲁпа ⲙⲁркос· ⲁⲩω таі те ⲑє ⲛта поⲩа·
ⲡⲩа· ⲁнахωрει· є пеⲩма и ϣωпе· а тполіс·
ⲣ̄ єпроот· єскнеⲃ· ⲛатеріскопос· єпеψϣоп· ⲁⲉ
ои ϧⲏ ⲫіпсос· ⲏσі ⲟⲩⲙоноχос· є пеⲩраи пе
пⲧлоусіа· ⲉⲧⲣ ⲙⲡⲧре· ⲅа иеψпразіс· ⲏσі
ⲟⲩи ⲙⲙ· ет сооуи· ⲙⲙ[ос] паі ⲛта пенеіωт·

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ⲁⲡⲁ ⲭⲁⲣⲱⲛ · ⲣ̄ ⲧⲉⲭⲙⲛ̄ⲧⲙⲁⲛⲟⲭⲟⲥ · ⲫ̄ ⲧⲉⲭⲙⲛ̄ⲧ-
ⲉⲡⲓⲥⲕⲟⲡⲟ̄ ⲡⲛⲟⲩⲧⲉ · ⲁⲉ · ⲁϥⲧⲁⲁⲥ · ⲉ ⲡϩⲛⲧ · ⲙ ⲡⲗⲁⲟⲥ
ⲉ ⲧⲣⲉϥϣⲓⲛⲉ ⲛⲥⲱϥ · ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ · ⲉϥϯⲛⲥⲟⲥ ⲛⲥⲓ ⲡⲉⲕⲗⲏ-
ⲣⲟⲥ · ⲙⲛ̄ ⲡⲗⲁⲟⲥ · ⲁⲩⲱ [illegible] ⲛ̄ [illegible] [three or four
Fol. 35 *a* lines wanting] | ⲙⲙⲁ · ⲁⲛⲟⲕ · ⲥⲁⲣ · ⲁⲡⲉ ⲟⲩⲣⲓⲁⲱⲧⲏⲥ ⲛ
ϥⲥⲟⲟⲩⲛ · ⲁⲛ · ⲛ̄ ⲧⲁ ⲟⲩⲛⲁⲙ · ⲙⲛ̄ ⲧⲁ ⲣⲃⲟⲩⲣ · ⲛ ⲧⲉⲣ
ⲉⲧⲣ ⲟⲩⲛⲟⲩ · ⲁⲉ · ⲛ ⲁⲡⲣⲏⲧⲉ · ⲉⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ
ⲁⲩⲱ ⲙⲡⲉ ⲭⲡⲏⲉ · ⲛⲁⲩ · ⲁⲩⲁⲓⲧ̄ⲩ · ⲁⲉ ⲛ ϩⲛⲁⲣ · ⲁⲩ
ⲧⲁⲗⲟⲩ · ⲁⲩⲁⲓⲧ̄ⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ · ⲁⲩⲥⲣⲁⲓ · ⲁ
ⲡⲉⲩⲧⲫⲓⲥⲓⲁ · ⲣⲁ ⲣⲟⲩ ⲁⲩⲧⲛ̄ⲛⲟⲟⲩ · ⲛⲙⲙⲁⲩ · ⲛ̄ ⲣⲉⲛ
ⲕⲉⲥⲛⲏⲩ · ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ · ⲉ ⲁⲣϣⲛ · ⲉ ⲧⲟⲟⲧⲟⲩ ·
ⲧⲣⲉϩⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲩ · ϣⲁⲛⲧ ⲟⲩϩⲓⲧ̄ⲩ · ⲉ ⲣⲁⲕⲟⲧⲉ · ⲛⲥⲉ
ⲭⲉⲓⲣⲟⲇⲟⲛⲉⲓ · ⲙⲙⲟⲩ · ⲛⲧⲟⲟⲩ ⲁⲉ ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϩ
ⲧⲁⲣⲱ · ⲛ ⲥϩⲓⲥⲥⲁ · ⲁⲧⲁⲗⲉ · ⲉⲧⲕⲟⲧⲓ · ⲛ ⲥⲕⲁⲫⲟⲥ
ϣⲁⲛⲧ ⲟⲩⲃⲱⲕ · ⲉ ⲣⲟⲧⲛ · ⲉ ⲧⲡⲟⲗⲓⲥ · ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϩ
ⲁⲉ · ⲉ ⲡⲡⲉⲓⲗⲱⲛ · ⲁⲧⲣⲉ · ⲉⲧⲥⲟⲛ · ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙⲙⲟⲩ · ⲉ ⲧⲣ̄ⲧⲁⲗⲟⲟⲩ · ⲉ ⲡⲙⲁ · ⲉⲧ ⲉⲣⲉ ⲡⲁⲣⲭⲏ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲛ̄ⲧⲟⲩ · ⲁⲉ · ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲡⲉⲥⲣⲙⲟ̄ⲥ ⲣⲟⲧⲛ · ⲛ ⲡⲡⲩⲗⲱⲛ · ⲉⲩⲥⲧⲉⲓⲧⲉⲭⲉⲓ [illegible]
ⲡⲓⲥⲕⲟⲡⲟⲥ · ⲥⲛⲁⲩ · ⲟⲩⲁ · ⲛⲧⲉ ⲁⲑⲣⲓⲃⲉ [illegible]
Fol. 35 *b* [illegible]ⲭ · ⲁϥ [three or four lines wanting] | ⲁⲡⲁ ⲥⲉⲗⲗⲟⲩ
ⲟⲩⲁ ⲥⲓⲁ · ⲡⲉϫⲁϥ ⲛⲁϥ · ⲫ̄ ⲟⲩⲥⲉⲙⲛ · ⲉⲥⲙⲉϩ · ⲛ ⲣⲁϣⲉ
ⲁⲉ ⲙ ⲙⲙⲏⲛⲉ · ⲱ ⲡⲁⲟⲙⲟⲭⲟⲥ · ⲕⲱⲟⲟⲩⲛ · ⲫ̄ ⲟⲩⲙⲏⲧ̄
ⲁⲧⲣⲟⲟⲩϣ · ⲙⲡⲟⲟⲩ · ⲕⲛⲁϥ ⲣⲟⲟⲩϣ · ⲙⲡⲣⲉ · ⲣⲱϥ
ⲛⲁⲓ ⲁⲉ · ⲛ ⲧⲉⲣ ϥⲭⲟⲟⲩ · ⲛⲥⲓ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟ
ⲁϥⲧⲱⲟⲩⲛ · ⲁϥⲭⲓⲧⲛ ⲉ ⲣⲟⲩⲛ · ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁ
ⲧⲣⲉϥϩⲓ ⲡⲣⲟⲟⲩϣ · ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ · ⲙⲛ̄ ⲡⲉⲟⲩⲥⲓ
ⲥⲧⲏⲣⲓⲟⲛ · ⲁϥⲙⲱⲗⲗ ⲉ ϫⲱϥ · ⲁϥⲡⲟⲩⲱⲛϥ · ⲛ ⲁⲛⲁⲭⲱ
ⲥⲧⲏⲥ · ⲉⲓⲧⲁ · ⲁϥⲡⲟⲩⲱⲛϥ · ⲛ ⲇⲓⲁⲕⲟⲛⲟⲥ · ⲉⲓⲧⲁ · ⲁϥⲁⲓ
ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ⲣⲱⲙⲁⲓⲟⲥ · ⲁϥϫⲓⲣⲟⲇⲟⲛⲉⲓ ⲙⲙⲟϥ
ⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁϥⲕⲁⲁⲓ · ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙⲙⲟⲥ · ϥ
ⲃⲱⲕ · ⲫ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲁⲛⲉⲓ ⲁⲉ ⲉ ⲃⲟⲗ · ⲣⲓⲧⲟⲟⲧⲟ̄ · ⲁⲩ
ⲡⲱⲃⲱ̄ · ⲛ̄ⲧⲉⲥⲧⲁⲗⲕⲏ · ⲛ ⲧⲙⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲛ-
ⲧⲟⲛ · ϣⲁ ⲣⲟⲩ · ⲁⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲙⲙⲟⲩ ⲉ ⲧⲃⲏⲏⲧ̄

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ητοϥ ⲁⲉ ⲁϥⲕⲉⲗⲉⲩⲉ · ⲙ ⲡⲉϥⲥⲓⲁⲕⲟⲛⲟⲥ · ⲁϥⲉⲕⲗⲁⲃⲉ ·
ⲙⲙⲟⲥ · ⲛⲧⲟⲟⲧϥ [illegible] ⲁϥⲥⲁ [illegible]
[three or four lines wanting] | [illegible] ⲛⲣⲱⲃ · ⲙⲙ · ⲛⲧⲉ Fol. 36 a
ⲧⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲁⲥⲧⲁⲣⲟⲓ ⲡⲁⲣⲁ ⲡⲁ ⲙⲡϣⲁ · ⲉϥ- ⲟⲃ
ϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲁⲛⲁϥ · ⲉ ⲣⲟⲕ · ⲛⲧⲁϥⲥⲟⲟⲗⲕ̄ · ⲛ
ⲟⲩⲥⲧⲟⲗⲏ · ⲁϥⲱ ⲁϥϯ · ⲛ ⲣⲉⲙϣⲟⲡ̄ · ⲉ ⲣⲁⲓ · ⲉ ⲛⲉⲕ-
ⲥⲓϫ · ⲁⲥϣⲱⲡⲉ ⲁⲉ · ⲙⲡⲓⲥⲁ ⲧⲣ̄ⲉⲓ · ⲉ ⲣⲛⲉ ⲁϥⲃⲱⲕ ·
ⲛ ϣⲟⲣⲡ̄ · ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉ ⲡⲉϥⲧⲟⲡⲟⲥ · ⲉⲧ ⲟⲩ̄
ⲧⲙⲛⲥⲟⲥ · ⲛⲧⲟϥ · ⲙⲡ̄ ⲛⲉⲧ ⲙⲙⲁϥ ⲁϥⲣⲙⲙⲟⲟⲥ · ⲣⲙ̄
ⲡⲙⲁ · ⲉⲧ ⲙⲙⲁϥ · ⲉ ⲃⲟⲗ ⲁⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ · ⲉⲩⲟⲧⲉⲙ
ⲧⲉⲥⲩⲭⲓⲁ · ⲙⲙⲁⲁⲧⲉ · ⲡⲗⲁⲟⲥ · ⲁⲉ · ⲛ ⲧⲉⲣ ⲥⲉⲱⲧⲙ̄ ·
ⲁϥⲣⲣⲁ · ⲁⲧⲱ ⲁⲧⲁⲗⲉ · ⲉ ⲣⲉⲛⲥⲕⲁⲫⲟⲥ · ⲁⲩⲉⲓ · ⲉ ⲣⲟⲩ ·
ⲉ ⲧⲙⲛⲥⲟⲥ · ⲁⲧⲱ ⲛ ⲧⲉⲣ ⲟⲩⲁⲓ ⲥⲙⲟⲩ · ⲁⲉ · ⲛ ⲧⲟⲟⲧϥ ·
ⲁⲧⲁⲗⲟϥ · ⲉ ⲧⲃⲉ ⲧⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ ⲡⲉⲥⲓⲛⲉ ⲉⲧ
ⲣⲟⲟⲩⲉ · ⲙⲙⲁϥ ⲧⲁⲙⲟⲟⲩ · ϫⲉ ⲁⲧϫⲓⲣⲟⲭⲟⲣⲉⲓ · ⲙ-
ⲣⲟϥ · ⲡⲉϫⲉ ⲡⲗⲁⲟⲥ · ⲛⲁϥ · ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲙⲡⲉ ⲕⲉⲓ ·
ⲣⲟⲩⲓ · ⲉ ⲧⲡⲟⲗⲓⲥ · ⲱ ⲡⲉⲛⲉⲓⲱⲧ ⲛⲱⲉ · ⲙⲡⲉⲡⲓⲥⲕⲟ-
ⲟⲥ · ⲧⲓⲣⲟⲩ ☩ · ⲛⲧⲟϥ · ⲁⲉ ⲡⲉϫⲁϥ · ϫⲉ ⲡⲓⲥⲧⲉⲩⲉ
ⲁⲓ · ⲱ ⲛⲁϣⲛⲣⲉ ϫⲉ ⲛ ⲫⲉⲛⲟⲩⲧⲉⲓ · ⲉ ⲡⲁ ⲕⲟⲩⲓ ·
ⲙⲙⲁ · ⲙ ϣⲱⲡⲉ · ⲉ ⲧⲣⲁⲛⲁⲩ · ⲉ ⲣⲟϥ · ⲙ ϣⲟⲣⲡ̄ ·
ⲣⲉⲛⲧⲏ · ⲁⲉ ⲉ ⲃⲟⲗ · ⲁⲧⲁⲗⲟϥ · ⲉⲩⲕⲟⲩⲓ · ⲙ ⲥⲕⲁⲫⲟⲥ ·
ⲣⲭⲁⲗⲗⲉⲓ · ⲣⲁ ⲧⲉⲫⲣⲏ ϣⲁⲛⲧ ⲟⲩⲭⲓⲧⲏ̄ · ⲉ ⲣⲟⲙ · ⲉ
ⲉⲕⲕⲗⲉⲥⲓⲁ · ⲙⲥⲉ[ⲟ]ⲙⲟϥ · ⲉⲭⲙ̄ ⲡⲉⲟⲣⲟⲡⲟⲥ · ⲕⲁⲧⲁ
ⲥⲩⲛⲟⲇⲓⲁ · ⲁⲧⲱ [ⲧ]ⲁⲓ ⲧⲉ ⲟⲉ · ⲛⲧⲁⲥⲥⲩⲛⲁⲅⲉ · ⲙⲙⲟⲟ
ⲛⲣⲟⲩ · ⲁϥ[ⲕ]ⲁⲁⲩ ⲉ ⲃⲟⲗ · ⲣⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ · ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉ [ⲁ]ⲡⲁ ⲡⲥⲩⲭⲟⲥⲓⲁ · ⲁⲩⲃⲱⲕ · ⲉ ⲣⲁⲓ · ⲉ ⲧⲉⲕⲕⲗⲏ-
ⲥⲓⲁ · | ⲁϥⲣ̄ ⲙⲡⲧⲁⲥⲉ · ⲛ̄ⲣⲟⲟⲩ · ⲉⲩⲕ[ⲁⲑⲏⲙⲉⲓ ⲡⲗⲁ]ⲟⲥ · Fol. 36 b
ⲉ ⲡⲗⲟⲟⲩⲥ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲉ ⲁϥ[ⲣⲱⲙ ⲉⲧ]ⲟⲟⲧⲟⲩ · ⲉ ⲟⲉ
ⲡⲉⲧⲣⲁⲣⲉϩ · ⲉ ⲡⲧⲣⲣⲟ · ⲁⲧⲱ ⲧⲁⲥⲁⲡⲏ · ⲉ ⲣⲟⲙ · ⲉⲙⲉⲧ-
ⲉⲏⲩ · ⲙⲡⲓⲥⲱⲥ ⲁⲉ ⲟⲛ · ⲁⲩⲕⲟⲧϥ̄ · ⲉ ⲣⲟⲙ · ⲉ
ⲣⲙⲁ · ⲛ ϣⲱⲡⲉ ⲁⲥϣⲱⲡⲉ · ⲁⲉ ⲙⲡⲓⲥⲁ ⲛⲁⲓ · ⲁⲩⲙ-
ⲧⲛ ⲙⲙⲟϥ ⲛⲥⲓ ⲁⲡⲁ ϯⲑⲉⲟⲑⲉⲟⲥ · ⲉ ⲁⲩⲕⲁⲑⲓⲥⲧⲁ · ⲛ ⲁⲡⲁ
ⲑⲉⲟⲫⲓⲗⲟⲥ · ⲁⲧⲱ ⲁⲙⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲧⲓⲣⲟⲩ · ⲃⲱⲕ ⲉ
ⲣⲛⲟⲧⲉ · ⲉ ⲧⲣⲉⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓ · ⲙⲙⲟⲩ · ⲁⲩⲃⲱⲕ ⲁⲉ

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ϩωωϥ · ⲛ̄ⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲡⲥⲉⲗⲟⲩⲥⲓⲁ · ⲛ ⲧⲉ
ⲟⲩⲕⲁⲧⲁⲛⲧⲁ · ⲁⲉ · ⲉ ⲧⲡⲟⲗⲓⲥ · ⲁⲩⲉ · ⲉ ⲡⲁⲣⲭⲏ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲙⲛⲧⲣⲟⲙⲓ · ⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲉⲧⲥⲱⲟⲩⲧⲉ
ⲉ ⲣⲟⲩ · ⲛ̄ⲥⲓ ⲡⲉⲕⲗⲏⲣ̄ⲕ̄ ⲁⲩⲱ ⲡⲗⲁⲟⲥ · ⲧⲏⲣ̄ϥ̄ · ⲉⲙ
ⲟⲃ̄ⲧⲱⲙⲁⲥ ⲧⲉ ⲙ̄ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ · ⲉϣⲁⲩⲃⲁⲡϯϩⲉ · ⲛ̄ⲣⲙ̄ⲧ̄ⲥ
ⲛ ⲧⲉⲣ ⲟⲩⲙⲟⲩⲧⲉ · ⲁⲉ · ⲛ ⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ · ⲙ̄ⲙⲟⲟⲩ
ⲁ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ · ⲙ̄ⲡ̄ ⲡⲕⲉ ⲥⲉⲉⲡⲉ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲧϣⲗⲏⲗ · ⲉⲭ̄ⲙ̄ ⲡⲓⲣⲣⲁⲓⲛⲉ · ⲁⲡ
ⲡⲥⲉⲗⲗⲟⲩⲥⲓⲁ · ⲁⲉ ϩⲱⲟϥ ⲉⲛⲉϥⲁⲁϥ · ⲉⲣⲁⲁⲧ̄ϥ̄ · ⲉⲓⲣⲁ̄
ⲡⲣⲟ · ⲙ̄ⲡⲃⲁⲡϯⲥⲧⲏⲣⲓⲟⲛ · ⲉⲩⲟⲧⲉ · ⲙⲙⲟϥ · ⲛ ⲟⲩⲕⲟⲩ
ⲙⲡⲉ ⲧⲃⲱⲕ ⲉ ⲣⲟⲩⲛ · ⲉ ⲙⲁⲩ · ⲉⲩⲱⲡ · ⲙⲙⲟϥ · ⲛ ⲁ
ⲙ̄ⲙⲁ ⲁⲧⲧ̄ⲃ̄ⲥ̄ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲉ · ⲉ ⲧⲃⲏⲛⲧ̄ϥ̄ ⲉⲣ̄
ⲡⲉⲡⲛⲁ · ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲉ · ⲉ ⲭⲓⲧ̄ϥ̄ · ⲉ ⲣⲟⲩⲛ ⲁⲧⲱ ⲡⲉϩⲁⲩ
Fol. 37 a ⲛⲁϥ · ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ · ⲙⲡⲉ ⲛⲉⲓ | [ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ] ·
ⲟⲁ ⲧⲣⲕⲩⲗⲏⲗ · ⲙ̄ⲙⲁⲛ [ⲛⲧⲟϥ ⲁⲉ] ⲡⲉϩⲁⲩ · ⲛ ⲡⲁⲣⲭ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲡⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲛ̄ⲧ̄ ⲟⲩⲣⲱⲙⲉ · ⲉⲩⲥⲟϧⲃ̄ · ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ · ⲛⲧⲁⲥ
ⲡⲱⲣⲡ̄ · ⲛ ⲛⲉⲩⲥⲓϧ · ⲉ ⲃⲟⲗ · ⲁⲩⲱⲗⲛⲗ · ⲙ̄ⲙⲁⲧ
ⲟⲩⲥⲟⲛ · ⲁⲥⲃ̄ⲣⲃ̄ⲣ̄ · ⲛⲥⲓ ⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ ⲛⲟⲉ ⲛⲟⲩ
ϧⲁⲗϧⲓⲟⲛ · ⲉⲧⲥⲁϩⲧⲉ · ϩⲁ ⲣⲟⲩ · ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ
ⲙⲡ̄ ⲡⲕⲉⲥⲉ[ⲉⲡⲉ] · ⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲣⲟⲩ · ⲛ ⲧⲉⲣ ⲟⲩⲛⲁ
ⲉ ⲧⲉⲱⲡⲛⲣⲉ · ⲛⲧⲁⲥⲱⲱⲡⲉ · ⲁⲩⲧ ⲉⲟⲟⲩ · ⲙ ⲡⲛⲟⲩ
ⲙⲡ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲡⲁ ⲡⲥⲉⲗⲟⲩⲥⲓⲁⲥ
ⲧⲃⲉ ⲡⲉⲩⲧⲃⲃⲟ · ⲛ ⲧⲉⲣ ϩⲟⲩⲱ · ⲁⲉ ⲉⲩⲃⲁⲡϯϩⲉ · ⲛⲉ
ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲩⲥⲧⲛⲁⲥⲉ · ⲙⲙⲟⲟⲩ · ⲁⲩⲛⲁⲁ
ⲉ ⲃⲟⲗ · ⲁⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲱ ϩⲁⲣⲧⲏϥ · ⲙ ⲡⲉϩⲟⲟⲩ ·
ⲙⲙⲁⲩ · ⲙ ⲡⲉⲩⲣⲁⲥⲧⲉ ⲁⲉ · ⲁⲩⲁⲡⲟⲗⲉⲓ · ⲙⲙⲟⲟⲩ ·
ⲧⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ · ⲃⲱⲕ · ⲉ ⲧⲉⲩⲡⲟⲗⲓⲥ · ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲉ ϩⲱⲟϥ · ⲁⲡⲁ ⲡⲥⲉⲗⲟⲩⲥⲓⲁⲥ · ⲁⲩⲥⲱ · ⲉϥⲥⲣⲁϩ̄ ϩ̄
ⲡⲧⲟⲡⲟⲥ · ⲉⲛⲉⲙⲛⲧ̄ϥ̄ · ⲙ ⲱⲟⲣⲡ̄ · ⲙⲡⲁⲧⲉ ⲥⲣ̄ ⲉⲡ
ⲥⲕⲟⲡⲟⲥ · ⲱⲁ ⲛⲉϩⲟⲟⲩ · ⲙⲧⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ · ⲙⲡⲛⲧ̄ϥ̄ · ⲉⲙ
ⲁⲩϫⲧⲟ ⲁⲉ · ⲉ ⲡⲱⲱⲙⲉ · ⲭⲓⲙ ⲥⲟⲩ ϫⲟⲩⲱⲧ · ⲙ ⲡⲁⲱⲙ
ⲙⲡⲓⲥⲱⲥ ⲁⲩⲙⲧⲟⲛ · ⲙⲙⲟϥ · ⲙ ⲥⲟⲩ ϫⲟⲩⲧⲱⲟⲩⲧ ·
ⲙ ⲡⲉⲓ ⲉⲃⲟⲧ · ⲙ ⲟⲩⲱⲧ · ⲁⲩⲉⲓ ⲁⲉ ⲉ ⲃⲟⲗ · ⲙⲛⲓ ⲛⲉⲕⲗ ·

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ρος · τηρ̄ · ⲙ̄ⲡ̄ ⲡⲗⲁⲟⲥ · ⲁⲩⲥⲕⲉⲡⲁⲍⲉ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ |
Ⲉⲧ ⲧⲁⲓⲛⲉ · ⲁⲩⲧⲱⲙⲥ̄ · ⲙⲛⲟⲩ [illegible]ⲙⲓⲧⲏⲣⲓⲟⲛ · ⲉⲧ Fol. 37b
ⲧⲁⲓⲛⲉ ⲙⲙⲁⲓ · ⲙ̄[ⲛⲟⲩ · ⲧⲉ]ⲛⲟⲩ · ⲥⲉ ⲡⲁ ⲥⲟⲛ ⲡⲁⲡⲓⲟⲩⲧⲉ · ⲟⲉ
ⲉⲡⲉⲓ ⲁⲛ ⲁⲕⲧⲁⲗⲟⲓ · ⲉ ⲧⲃⲉ ⲣⲉⲛⲕⲟⲩⲓ · ⲉⲓⲥ ⲣⲙⲛⲧⲉ · ⲁⲓⲧⲁ-
ⲗⲟⲕ · ⲉ ⲧⲃⲉ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲁⲣⲱⲡⲉ ⲣⲙ̄ⲡ̄ ⲡⲓⲗⲁⲕ ·
ⲛⲟⲉ ⲛⲧⲁ ⲡⲁ ⲉⲓⲱⲧ · ⲁⲡⲁ ⲣⲁⲣⲱⲛ ⲧⲁⲗⲟⲓ · ⲣⲱⲱⲧ · ⲁ
ⲡⲉⲭⲉⲓⲟⲧⲉ ⲁⲉ · ⲣⲱⲟⲧ ☩ ⲙ̄ ⲣⲉⲛⲭⲣⲏⲙⲁ · ⲁⲩⲥⲧⲣⲁⲧⲉⲩⲉ ·
ⲙⲙⲟⲩ ⲣⲱⲙϥ · ⲁⲩⲱ ⲛ̄ⲧⲭⲓ · ⲛ̄ⲥⲁϣⲉ · ⲛ̄ⲁⲡⲓⲱⲙⲛⲁ
ⲛ̄ⲙⲛⲛⲉ · ⲉⲛⲉ ⲙⲉⲩⲟⲩⲉⲙ ⲗⲁⲁⲩ · ⲛ̄ⲣⲛⲧⲟⲩ · ⲁⲗⲗⲁ ·
ⲛ̄ⲧ☩ ⲙⲙⲟⲟⲩ · ⲉ ⲧⲛ̄ⲧⲟⲗⲏ ⲉⲛⲉ ⲁ ⲡⲉⲭⲉⲓⲟⲧⲉ · ⲟⲩⲱϣ ·
ⲭⲓ ⲥⲣⲙⲉ · ⲛⲁⲩ ⲛⲧⲟⲩ · ⲁⲉ ⲙ̄ⲡⲉ ⲭⲟⲩⲱϣ · ⲁⲗⲗⲁ ·
ⲁⲣⲁⲣⲉϥ ⲉ ⲡⲉⲩⲥⲱⲙⲁ · ⲣⲛ̄ ⲟⲩⲙⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ · ⲙⲙ
ⲡⲉⲭⲣⲟ · ϣⲁ ⲡⲉⲩⲭⲱⲕ · ⲉ ⲃⲟⲗ · ⲁⲥϣⲱⲡⲉ ⲁⲉ · ⲛ
ⲧⲣⲟⲟⲩ · ⲁⲧⲧⲙⲟⲟⲩ · ⲛ̄ ⲣⲉⲛⲥⲉⲣⲁⲓ ⲉ ⲛⲁ ⲡⲣⲣⲟ ⲙⲉ · ⲁⲉ
ⲁⲥ ⲉⲧⲛⲁϩⲓⲧⲟⲩ · ⲉ ⲕⲉ ⲡⲟⲗⲓⲥ · ⲁ ⲡⲟⲣⲁⲓⲛⲟⲛ ⲁⲉ ·
ⲁⲡⲁ ⲣⲁⲣⲱⲛ · ⲧⲁⲣⲟⲩ · ⲉ ⲧⲣⲣϩⲓⲧⲟⲩ · ⲛ̄ⲧⲙⲃⲱⲕ · ⲙ̄ⲙⲁ-
ⲓⲁⲩ · ⲛ̄ ⲧⲉⲣ ⲫⲉⲓ ⲁⲉ ⲉ ⲃⲟⲗ · ⲣⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲩⲟⲓ
ⲱⲙⲙⲛ̄ⲧ ⲉ ⲣⲟⲩ · ⲣⲓ ⲧⲉⲣⲓ · ⲙ ⲡⲛⲁⲩ ⲛ ⲣⲟ̣ⲉ · ⲉⲩⲟⲧⲱⲙ ·
ⲣⲁⲣⲡⲁⲍⲉ · ⲙⲙⲟⲩ · ⲁⲩⲱ ⲡⲉϩⲁⲩ · ⲛⲥⲓ ⲡⲁⲓⲕⲁⲓⲟⲥ ·
ⲉ ⲛ̄ ⲧⲉⲣ ⲫⲣ ⲡⲓⲉⲉⲩ[ⲉ] ⲙ ⲡⲱⲁϩⲉ · ⲛⲧⲁ ⲡⲉⲡⲣⲟⲫⲛ-
ⲓⲥ · ⲁⲁϩ ϫⲟⲟⲩ · ⲉ ⲡⲓⲟⲩⲓ · ⲙ̄ⲡ̄ ⲧⲁⲣϩ̄ · ⲡⲉⲕⲙⲏ-
ⲗⲗ] ⲁⲩⲡⲁⲧⲁⲥⲥⲉ · ⲙⲙⲟⲟⲩ · ⲁⲓⲭⲓ ⲙ ⲡⲁⲃⲁⲗ | [illegible] Fol. 38a
[illegible]ⲡⲉϩⲁⲓ · ⲉ ⲡⲁ ϫⲟⲉⲓⲥ · ⲓⲥ ⲡⲉϫⲥ[illegible] ☩ ⲙ ⲡⲉⲓ ⲟⲉ
ⲣⲓⲟⲛ · ⲉ ⲣⲁⲓ ⲉ ⲛⲁⲥⲓϫ ☩ⲛⲁⲁⲡⲟⲧⲁⲥⲥⲉ · ⲙ ⲡⲁ ⲡⲁⲓ ·
ⲓⲣⲟⲩ · ⲙ̄ⲡ̄ ⲛⲁⲣⲭⲡⲁⲣⲭⲟⲛⲧⲁ · ⲧⲙⲣⲟⲩ · ⲁⲩⲱ ⲛ̄ⲧⲁⲣ-
ⲓⲙⲙⲟ · ⲉ ⲛⲁⲉⲓⲟⲧⲉ · ⲙ̄ⲡ̄ ⲛⲁⲣⲱⲙⲉ · ⲧⲙⲣⲟⲩ · ⲁⲩⲱ ·
ⲁⲣⲱⲙⲙⲟ · ⲉ ⲛⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲙⲧⲁ☩ ⲣⲓⲱⲱⲧ · ⲙ
ⲥⲭⲏⲙⲁ · ⲛ̄ ⲧⲙⲙⲡⲧⲙⲟⲛⲟϫⲟⲥ ⲉ ⲧⲃⲉ ⲡⲉⲕⲣⲁⲓ · ⲉⲧ
ⲥⲁⲁⲃ · ⲡⲉϩⲁⲩ ⲁⲉ ⲛⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲣⲁⲣⲱⲛ ·
ⲁ ⲛ̄ ⲧⲉⲣ ⲉⲓⲭⲉ ⲛⲁⲓ · ⲁⲓⲥⲟⲃⲧⲛ̄ · ⲉ ⲃⲟⲗ · ⲙ ⲡⲕⲟⲛⲧⲁ-
ⲣⲟⲛ · ⲉⲧ ⲣⲛ̄ ⲧⲁ ⲥⲓⲭ · ⲁⲓⲗⲟⲥϫⲓⲍⲉ · ⲙ ⲡⲓⲟⲩⲓ · ⲁⲩ-
ⲱⲧ · ⲁⲩⲱ · ⲛⲧⲉⲩⲛⲟⲩ · ⲙⲡⲉ ⲓⲕⲧⲟⲓ · ⲉ ⲧⲡⲟⲗⲓⲥ · ⲛⲓⲕⲉ
ⲥⲗ · ⲁⲗⲗⲁ · ⲁⲓⲃⲱⲕ ⲉ ⲕⲉ ⲡⲟⲗⲓⲥ · ⲉⲧ ⲣⲓ ⲡⲥⲁ ⲣⲛⲥ ·
ⲓⲟⲩⲟⲓ · ⲛⲓⲕⲉ ⲥⲟⲗⲙⲛ̄ · ⲛⲣⲟⲟⲩ · ⲙ ⲙⲟⲟⲩⲉ · ⲁⲓ☩ · ⲉ

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ϩολ· ⲙ̅ ⲡⲁ ⲣⲧⲟ· ⲙ̅ⲛ̅ ⲧⲁ ⲕⲁⲗⲱⲥⲉ· ⲁⲩⲱ ⲛⲁⲧⲥⲁⲧⲃⲏ
ⲙ̅ⲛ̅ ⲛⲁⲥⲕⲉⲧⲏ· ⲧⲏⲣⲟⲩ· ⲉⲧ ⲡ̅ ⲧⲟⲟⲩ· ⲁⲓⲱⲱⲡ ⲛⲁⲓ·
ⲛ ⲟⲩⲃⲥⲱ· ⲙ ⲡⲁⲥⲁⲡⲟⲥ· ⲡⲕⲉ ⲥⲉⲡⲉ ⲁⲉ· ⲁⲓⲥⲓⲁⲕⲟⲛⲉⲓ
ⲙ̅ⲙⲟⲟⲩ· ⲡ ⲡⲟⲛⲕⲉ· ⲉⲧ ⲣⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙ̅ⲙⲁⲩ·
ⲁⲓⲱⲟⲕ· ⲉ ⲡⲧⲟⲟⲩ ⲛ ⲱⲓⲛⲧ· ⲁⲓϯ ⲉ ϫⲱⲓ· ⲙ ⲡⲉⲥⲭⲏ-
ⲙⲁ· ⲙ ⲙⲟⲛⲟⲭⲟⲥ· ⲣⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲡⲁⲗⲓⲛ
ⲟⲛ· ⲙⲡⲉ ⲓⲉⲱⲥⲱ· ⲣⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉ ⲧⲃⲉ
ⲛⲁⲉⲓⲟⲧⲉ· ϫⲉ ⲡⲙⲉⲧϯ ⲟⲩⲟⲓ· ⲛⲥⲱϥ (*sic*) ⲁⲙⲟⲟⲩⲉ ⲁⲉ ⲉ
ⲣⲛⲥ· ⲕⲟⲩⲓ· ⲕⲟⲩⲓ· ⲱⲁⲛⲧ ⲁⲓⲉⲓ· ⲉ ⲡⲉⲓ ⲧⲟⲟⲩ· ⲧⲉⲛⲟⲩ·

Fol. 38 *b* ⲛⲁⲓ ⲁⲉ ⲛⲧⲁⲓϫⲟ̅ | ⲉ ⲣⲟⲕ· ⲡⲁ ⲥⲟⲛ· ⲡⲁⲡⲟⲩⲧⲉ· [illegible]

ⲟ̅ⲍ̅ [illegible]ⲛ ⲧⲟⲟⲧϥ̅· ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲡⲁ ⲣⲁⲣ[ⲱⲙ]· [illegible][ⲙ]
ⲧⲉⲣ ⲓⲥⲡⲥⲱⲡϥ̅· ⲉ ⲧⲣϥ̅ϫⲱ ⲉ ⲣⲟⲓ· ⲛⲧⲉⲫⲥⲓ [illegible]ⲁⲡⲟⲥ-
ⲧⲁⲥⲉ· ⲙ̅ⲡⲛⲥⲱⲥ· ⲟⲛ· ⲉⲕⲱⲁⲡⲱⲗⲛϩ ⲉ ϫⲱⲓ· ϯⲛⲁϫⲱ
ⲉ ⲣⲟⲕ· ⲡ̅ⲛⲉ ⲛⲧⲁⲓⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲣⲙ̅ ⲛⲁⲃⲁⲗ· ⲁⲥⲱⲡⲉ·
ⲁⲉ ⲙⲙⲟⲓ ⲉⲓⲟ· ⲛ̅ ⲱⲛⲣⲉ ⲱⲛⲓ· ⲣⲙ̅ ⲡⲛⲓ· ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ·
ⲁ ⲛⲁⲉⲓⲟⲧⲉ ⲧⲁⲁⲧ· ⲉ ⲧⲁⲡⲥⲛⲃⲉ ⲉ ⲧⲣⲉϩⲧⲥⲁⲃⲟⲓ· ⲉ ⲥⲣⲁⲓ
ⲡⲁ ⲥⲁⲣ ⲁⲉ ⲛⲉⲩⲥⲡⲟⲩⲁⲍⲉ ⲉ ⲣⲟⲓ· ⲙ ⲙⲛⲛⲓⲉ· ⲱⲁⲛⲧ
ⲉⲩⲧⲥⲁⲃⲟⲓ· ⲉ ⲥⲣⲁⲓ· ⲣⲙ̅ ⲣⲉⲛⲥⲣⲁⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲛ ⲧⲉⲣ ⲓⲉⲓ
ⲉ ⲟⲛ· ⲉϫⲙ̅ ⲧⲗⲉϫⲓⲥ· ⲉⲧ ⲣⲙ̅ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· ϫⲉ ⲡⲉⲧ
ⲡⲉⲛⲁⲕⲁ ⲉⲓⲱⲧ· ⲁⲛ ⲛⲥⲱϥ· ⲛ ⲙⲁⲁⲩ· ⲙ̅ⲛ̅ ⲡⲕⲉ ⲥⲉⲡⲉ
ⲉⲧ ⲙⲛⲧ ⲙ̅ⲡⲓⲥⲁ ⲛⲁⲓ· ⲡⲉⲧⲁⲣϥ̅· ⲛⲥⲱⲓ· ⲡⲉⲙⲡⲱⲁ
ⲙⲙⲟⲓ· ⲁⲛ· ⲁⲛⲟⲕ· ϫⲉ· ⲁⲓϯⲣⲧⲛⲓ ⲉ ⲡⲉⲣⲙⲛⲧⲟⲛ
ⲁⲓⲥⲱ· ⲉⲙⲉⲗⲉⲧⲁ· ⲙⲙⲟϥ ⲣⲙ̅ ⲡⲁ ⲣⲏⲧ· ⲧⲏⲣϥ̅· ⲁⲥ
ⲱⲱⲡⲉ· ϫⲉ ⲙ̅ⲡⲓⲥⲁ ⲣⲉⲛⲣⲟⲟⲩ· ⲁⲓⲥⲱⲧⲙ̅· ⲉ ⲡⲥⲟⲉⲓⲧ
ⲙ ⲡⲉⲡⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲣⲁⲣⲱⲙ· ϫⲉ ⲉⲩⲡⲟⲗⲧ-
ⲧⲉⲧⲉ· ⲣⲙ̅ ⲟⲩⲙⲁ· ⲉⲧⲙⲟⲩⲧⲉ· ⲉ ⲣⲟϥ ϫⲉ ⲡⲉⲓⲁ· ⲉⲩⲉⲓⲣⲉ
ⲙ ⲟⲩⲙⲛⲛⲓⲉ· ⲛⲧⲁⲗⲥⲟ· ⲛ̅ ⲛⲉⲧ ⲱⲱⲡⲉ· ⲧⲏⲣⲟⲩ·
ⲁⲓⲧⲱⲟⲩⲙ· ⲁⲓⲃⲱⲕ ⲉ ⲡⲙⲁ· ⲉⲛⲉⲩⲡⲣⲛⲧϥ̅· ⲁⲓⲣⲙⲟⲟⲥ
ⲣⲓⲣⲙⲁ ⲡⲣⲟ· ⲙ ⲡⲉⲩⲙⲁ· ⲙ ⲱⲱⲡⲉ· ⲱⲁⲙⲧⲉ ⲡⲣ

Fol. 39 *a* ⲣⲱⲧⲡ· ⲉⲡⲉ ⲡⲟⲧⲱⲱⲡ ⲥⲁⲣ· ⲡⲉ ⲡⲉⲣⲟⲟⲩ | ⲉⲧ ⲙ̅ⲙⲁⲩ·

ⲟ̅ⲛ̅ ⲧⲉⲣⲉ ⲣⲟⲩⲣⲉ· ⲱⲱⲡⲉ· ⲙⲡⲉ ⲭⲉⲓ· ⲁⲓⲧⲱⲟⲩⲙ· ⲁⲙⲙⲟⲟ
ⲩⲉ· ⲣⲙ̅ ⲡⲧⲟⲟⲩ· ⲙ ⲡⲱⲟⲙⲡⲧ· ⲙⲙⲓⲗⲓⲟⲛ· ⲙ̅ⲡⲓⲥⲱ
ⲁⲓⲥⲱⲱⲧ· ⲉ ⲡⲉⲥⲛⲧ· ⲉϫⲙ̅ ⲡⲱⲟⲙⲉ· ⲧⲏⲣⲟⲩ· ⲁⲥ
ⲡⲣⲱⲙⲉ· ⲉⲧⲥⲱⲕ· ⲉ ⲣⲟⲩⲙ· ⲣⲁ ⲟⲧⲕⲱⲟϥ ⲙ ⲡⲉⲧⲣⲁ

ⲁⲓⲛⲟⲟⲩⲉ ϩⲁ ⲡⲁⲧⲟⲩ· ⲁⲓⲥⲓⲙⲉ ⲙ̀ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁϥ·
ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲉⲣⲉ ⲟⲩⲟⲩϩ ⲙ̀ⲡⲣ· ⲉⲩⲟⲩⲥ· ⲛ̀ ⲱⲙⲉ·
ⲉⲩⲁⲱⲉ ⲉ ⲡⲉⲩⲙⲁϩ· ⲛ̀ ⲧⲉⲣ ⲙⲟⲩⲧⲉ ⲁⲉ ⲟⲩⲃⲏⲩ ⲁⲉ
ⲥⲙⲟⲩ· ⲉ ⲣⲟⲓ ⲁⲩⲥⲁⲣⲉ ⲡⲉⲩⲙⲁϩ· ⲉ ⲃⲟⲗ· ⲙⲁ ⲡⲓⲟⲩⲣ·
ⲁⲩⲛⲉϫ ⲡⲱⲱⲙⲉ· ⲣⲓⲍⲁ ⲡⲓϩⲁϥ· ⲁⲩϯ ϩⲱⲙϥ· ⲛ̀ ⲧⲉⲩ-
ⲥⲧⲟⲗⲏ· ⲁⲩⲥⲱⲱⲩⲧ· ⲉ ⲣⲟⲟⲩ· ⲉ ⲣⲁⲓ· ⲡⲉϫⲁϥ· ⲛⲁⲓ·
ⲁⲉ ⲉⲕⲓⲛⲓ· ⲧⲱⲛ· ⲡⲁ ⲡⲛⲣ ⲙ̀ ⲡⲉⲓ ⲙⲁ· ⲁⲛⲟⲕ· ⲁⲉ
ⲡⲉϫⲁⲓ ⲛⲁϥ ⲁⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲁ ⲉⲓⲱⲧ· ⲙⲙⲟⲛ ⲛⲧⲁⲓ-
ⲥⲱⲣⲙ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲁⲙⲟⲩ· ⲙ̀ⲡ ⲟⲩⲟⲟⲥ· ⲡⲁ ⲡⲛⲣ·
ⲙⲙⲟⲛ ⲛⲧⲁⲕⲥⲱⲣⲙ· ⲁⲛ· ⲁⲗⲗⲁ· ⲛⲧⲁⲕⲣⲉ· ⲉ ⲧⲉⲣⲓⲛ
ⲉⲧ ⲛⲁⲟⲩⲥ· ⲡ̀ ⲧⲉⲣ ⲓⲟⲩⲟⲥ ⲁⲉ ϩⲁⲣⲧⲏϥ ⲁⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲟϥ· ⲁⲉ ⲉⲓⲟⲩⲱⲙ ⲣⲱⲟⲩ· ⲉ ⲧⲣⲕⲕⲁⲁⲧ· ⲙ̀
ⲙⲟⲛⲟϫⲟⲥ· ϩⲁⲣⲧⲏϥ· ⲡⲉϫⲁϥ· ⲛⲁⲓ· ⲓⲇ ⲟⲩⲙⲛⲧⲣⲙⲙⲉⲩ-
ⲟⲛⲧ· [ⲁ]ⲉ ⲛⲧⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲥⲟⲟⲩ· ⲓⲇ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ·
ⲁⲉ ⲁⲙⲛⲧⲙ· ⲱⲁ ⲣⲟⲓ ⲟⲩⲟⲛ· ⲙⲙⲁ· ⲉⲧ· ⲣⲟⲟⲥⲉ· ⲁⲩⲱ
ⲁⲛⲟⲕ· ϯⲛⲁϯⲙⲟⲛ· ⲓⲛⲧⲙ ⲡⲣⲁⲛ· ⲛ̀ ⲧⲙⲙⲧⲙⲟⲛⲟϫⲟⲥ
ⲛⲁⲛⲟⲩϥ· ⲁⲗⲗⲁ· ⲡⲉⲓ ⲯⲓⲟⲥ ⲣⲟⲟⲥⲉ· ⲛ ⲥⲟⲕⲓ ⲉ ⲃⲟⲗ· ⲡⲉ- Fol. 39 *b*
ϫⲁⲓ ⲁⲉ ⲛⲁϥ· ⲁⲉ ⲙ̀ⲧ ⲁⲓⲉⲓ· ⲉ ⲣⲁⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲉ ⲧⲃⲉ ⲟⲟ
ⲡⲉⲓ ⲣⲱϧ· ⲱ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁϥ· ⲉⲙⲙⲟⲡⲉ ϯⲛⲁⲙ-
ⲥⲟⲕⲓ· ⲉ ⲃⲟⲗ· ⲙ̀ⲡⲣ ⲡⲓⲁ· ⲙⲙⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ
ⲟⲩⲣⲱϧ ⲉⲛⲁⲟⲩϥ· ⲡⲉⲧ ⲉⲕⲱⲙⲉ· ⲡ̀ⲥⲱϥ· ⲱ ⲡⲁ ⲙⲛⲣ·
ⲕⲁⲉ (*sic*) ⲁⲕⲣⲓ ⲧⲟⲟⲧⲕ· ⲉ ⲡⲣⲱϧ· ⲉⲧ ⲛⲁⲟⲩ ⲙⲙⲁ· ⲡⲉⲧ
ⲁⲱⲱⲕⲱⲗⲧ· ⲙⲙⲟⲛ· ⲱ ⲡⲁ ⲙⲛⲣ· ⲁⲛⲧⲱⲟⲩⲉ ⲁⲉ
ⲙⲉⲓ ⲉ ⲃⲟⲗ· ⲓⲇ ⲡⲧⲟⲟ ⲁⲩⲁⲓⲧ· ⲱⲁ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ·
ⲧⲣⲏϯ· ⲣⲓⲱⲟⲩⲧ· ⲙ̀ ⲡⲉⲥϧⲏⲙⲁ· ⲛ̀ ⲧⲙⲙⲧⲙⲟⲛⲟϫⲟⲥ·
ⲱⲁ ⲡ̀ ⲧⲉⲣ ⲡⲓⲟⲩⲣ· ⲉ ⲣⲟⲟⲩ· ⲁⲩⲉⲓ· ⲉ ⲃⲟⲗ· ⲛⲥⲓ
ⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲛ· ⲁⲩⲁⲓⲧ· ⲉ
ⲟⲩⲁⲓ· ⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ ⲁ ⲡⲁ ⲉⲓⲱⲧ· ϩⲟⲟⲥ· ⲛⲁⲩ· ⲛⲧⲉⲧ-
ⲁⲟ· ⲉ ⲧⲃⲏⲧ ⲁⲱⲱ ⲛⲧⲉⲧⲁⲡⲟⲩ· ⲁⲩⲙⲙⲁ· ⲙ̀ⲡⲱⲙ· ⲙ̀ ⲡⲱⲙ
ⲁ ⲁⲡⲉ· ⲁⲩϯ ⲉ ⲙⲁⲓ· ⲙ̀ ⲡⲉϫⲛⲏⲙⲁ· ⲛ̀ ⲧⲙⲙⲧⲙⲟⲛⲟ-
ⲟⲥ· ⲁⲛⲧⲱⲟⲩⲉ· ⲁⲛⲃⲱⲕ· ⲉ ⲡⲉⲡⲁⲁ ⲛ̀ ⲱⲙⲡⲉ· ⲛⲁ
ⲱⲧ ⲁⲉ· ⲉⲧ ⲟⲩⲁⲁϥ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲁⲩⲣ̀ ⲟⲩⲣⲉϥⲁⲥⲡⲁⲍⲉ·
ⲣⲟⲟⲩ· ⲉⲩⲕⲱⲧ· ⲙⲙⲁⲓ· ⲓⲇ ⲛⲉⲣⲛⲁⲓⲉ· ⲛ̀ ⲧⲙⲙⲧⲣⲣ-
ⲙⲁⲉ ⲛⲟⲩⲧⲉ· ⲙⲙⲓⲥⲁ ⲛⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ϩⲣⲟⲟⲥ

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нак· ϩⲙ пеі ⲙа· таϣⲱк таϩⲙ пⲱⲙе· ⲙ пеі
сон· тактоі· ⲱа рок ⲙпе ⲭоⲩⲱⲩ ⲁе· є тⲣаеіⲙе
Fol. 40 a ⲁе єⲭоⲩⲱⲩ | є ϧⲱк є неⲩполʏтеⲩе· пеϩаі ⲁе наⲩ
п ⲁе єкⲓⲛʏ· ⲙпоот· пеϩаⲩ ⲁе· наі ⲁе ⲙⲙоп·
ⲙере псон· каат є ϧол· ⲱа псаββатон· епе
пⲱорп̄· п̄роот· п̄таⲩϧⲱк· є ϧол· ϩі тоот пе
поⲩⲱⲩ ⲁⲩⲱ аⲩр̄ пⲱорп̄· нроот· ⲙ̄п̄ пⲙеⲩ снаʏ·
ⲙ̄п̄ ⲙпеⲩ ⲱоⲙⲙʏ· ⲱа ϩраі· є пⲙеⲩ ⲭтоот· ⲙ̄п̄
пⲙеⲩ ϯоʏ· ⲁнок· ⲁе ⲁпⲁⲁⲓⲙⲱпіоп· ϯ ϩісе наі·
ⲉⲙⲁⲁте· ⲭе є тⲃе оʏ· ⲁ пекеⲓⲱʏ· каак· ⲙаʏⲁак
аⲩϧⲱк· є тⲃе оʏ· ⲙпе ⲭⲁⲓʏ̄· п̄ток н̄ⲥ̄хі сноʏ·
п̄ʏ ⲙ̄ псон· ет ⲙⲙаʏ· п̄ тер оʏⲥⲱ ⲁе· єтєпⲱⲭ-
леі· наі· аітⲱоʏп· аіⲣі тоот· є ϩоʏп· ϩⲙ̄ птооʏ
ⲱа пⲙа· п̄ʏ аіϩе є роⲩ· ⲙ пⲱорп̄ п сог
аіⲥп̄ʏ̄ϥ· єⲩⲁⲁϥ· єрааʏ̄ϥ· ϩⲥ̄ тⲙнте ⲙ пⲱо· ер
оʏпоⲥ· пкаʏсⲱп· п ϧол ⲭе не пкаірос· ⲙ
пноʏϥ· ⲙ пноот аⲩⲱ нере оʏпоⲥ· п ⲱпе
таλнʏ· є роⲩ· єⲁ неⲩϧаλ· ϩⲱп· є пⲱрк̄· є тⲃ
пкаʏсⲱп ет п̄ ϧол· аⲩϩе ех̄ⲙ пкаϥ· аⲩк
тооʏ̄ϥ є ϧол· є тр̄ϩноʏ· анок· ⲁе аіаⲙаρт
ⲙноϥ· аітоʏпоⲥ̄ϥ єірⲙе· є ϩоʏп є ϩраϥ· єіхⲥ
ⲙноⲥ· ⲭе аϩрок· єк̄ϯ ϩісе· пак· п̄ϯϩе тнр̄с
Fol. 40 b ⲱ па єіѡʏ ет оʏаⲁⲃ | нтоϥ ⲁе пеϩаϥ· наі· ⲭ
па нтакеі є наі ⲙа· є тⲃе оʏ ⲱ па ⲱнре· пеϩа
наϥ ⲭе ⲁнаноʏⲃа· ϯ ϩісе· наі· аіеі є таλок
аⲩнетⲃ̄ роϥ· п̄ сωⲃе пеϩаϥ· ⲭе аλнⲑωс· на
поʏⲃа· ет ⲑнп не· ⲱ па ⲱнре· аітараканаλеі
ⲁе· ⲙноϥ· єіхⲱ ⲙноⲥ ⲭе ϯсопсп̄· п̄ текⲙⲛ̄ʏ
єіѡʏ· ет оʏаⲁⲃ· ⲭе є тⲃе оʏ· к̄ϯ ⲙнок· є п
ϩісе· ⲙ̄п̄ неі полʏϯа· аϥоʏⲱⲱⲩⲃ̄· нⲥі пр̄λλо
наⲙе· ⲁпа ϩарⲱк· ⲭе и ϯнар̄· λаат· ан
рок па ⲱнре ϩ̄п̄ нет екⲱⲙе· нсⲱоʏ· ⲙ пнаʏ
сар пеϩаϥ є ϯнар̄ пⲙеⲉʏе· п̄ⲛⲁісе· нтаϥⲱопо
ϩа рок нⲥі па с̄нр̄· и аⲩаⲑок· ⲱаⲛʏ єʏϯсо

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ⲉ ⲡⲉⲛ ⲥⲉⲛⲟⲥ · ⲉ ⲃⲟⲗ · ⲙ̄ ⲧⲉⲭⲙⲁⲗⲱⲥⲓⲁ · ⲙ̄ ⲡⲁⲓ-
ⲃⲟⲗⲟⲥ · ⲁⲩⲱ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ · ⲙ̄ⲡ ⲡⲉⲩⲥⲟⲩⲟ · ⲫⲁ ⲣⲟⲛ ·
ⲡⲁⲓⲭⲟⲟⲥ ⲗⲟⲅⲟⲛ ⲅⲁⲣ ⲉⲓⲱⲱⲉ ⲁ ⲡⲛⲟⲩⲧⲉ · ⲁⲛⲉⲭⲉ ⲉ ⲙ̄ⲡ
ⲣⲓⲥⲉ ⲫⲁ ⲣⲟⲛ · ⲁⲛⲟⲛ · ϩⲱⲙ · ⲙⲙⲟ ⲉ ⲣⲟⲛ · ⲉ ⲧⲣⲓⲁⲥ
ⲫⲁ ⲣⲓⲥⲉ · ⲙⲛ̄ · ⲡⲁⲓⲧ ⲉⲩⲣ ⲟⲩⲁ · ⲙⲛ̄ⲙⲁⲓ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ·
ⲙ̄ ⲡⲉⲛⲥⲁ ⲡⲙⲛ̄ⲧⲉ · ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣ ⲭⲟⲟⲩ · ⲁⲛⲧⲱⲟⲩ ·
ⲁⲛⲉⲓ ⲉ ⲃⲟⲗ · ⲁⲛⲃⲱⲕ · ⲉ ⲡⲉⲛⲙⲁ · ⲛ ⲱⲙⲡⲉ · ⲙ̄ ⲡⲉ-
ⲣⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲁⲩⲱ ⲙ̄ⲡⲟⲗⲗⲁⲧⲉⲩⲉ · ⲫⲁ ⲡⲉⲓ ⲥⲛⲟⲩ ·
ⲫⲁ ⲡⲉⲣⲟⲟⲩ · ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲉⲧ ⲉⲩⲛⲁⲟⲩⲱⲙ · ⲉⲛⲉ |
ⲙⲉⲩⲥⲉ ⲙⲟⲩ · ⲛⲧⲛ̄ⲧⲏ̄ · ⲁⲩⲱ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲉⲩⲛⲁⲥⲉ Fol. 41 a
ⲙⲟⲟⲩ · ⲉⲡⲉⲙⲉⲥⲟⲩⲱⲙ · ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲛ ⲟⲩⲁⲁⲱⲛ · ⲙ̄ⲡⲃ
ⲉⲡⲉⲛⲕⲟⲧ̄ⲕ · ⲙ ⲡⲉⲥⲛⲁⲩ · ⲫⲁ ⲡⲉⲓⲛⲁ · ⲛ ⲱⲙⲡⲉ · ⲁⲛ-
ⲭⲁⲗⲓⲙⲟⲛⲓⲟⲛ · ⲉⲓⲣⲉ · ⲛ ⲟⲩⲫⲁⲛⲧⲁⲥⲓⲁ · ⲫⲣⲁⲓ ⲫⲁ ⲡⲉⲓⲁ
ⲉⲧⲙⲁⲓ ⲉ ⲃⲟⲗ · ⲛ ⲧⲁⲥⲡⲉ · ⲙ̄ⲡⲓⲗⲉⲣⲙⲟⲟⲩⲉ · ⲁⲛⲟⲕ · ⲁⲉ
ⲛ ⲧⲉⲣ ⲓⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ · ⲁⲓⲱⲧⲟⲣⲧ̄ⲣ · ⲁⲧⲱ ⲁⲓⲕⲓ : ⲉ ⲡⲁ
ⲉⲓⲱⲧ ⲉⲓⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲁⲓⲃⲉⲗⲣⲙⲟⲟⲩⲉ · ⲉⲓ ⲉ ⲣⲟⲛ ·
ⲛⲧⲟⲕ ⲁⲉ · ⲡⲉϩⲁⲩ ⲛⲁⲓ ⲁⲉ ⲙⲡ̄ⲣ ⲣ ⲭⲟⲧⲉ · ⲡⲁ ⲱⲛⲣⲉ ·
ⲭⲉⲛⲉ ⲅⲁⲣ ⲁⲉ ⲫⲓ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲧⲙ̄ⲛⲁⲉⲓⲣⲉ ⲛ ⲟⲩⲥⲟⲙ
ⲁⲩⲱ ⲟⲛ · ⲁⲉ ⲙⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ · ⲧⲱⲟⲩⲛ ⲛⲧⲉ ⲛⲉⲩϩⲁⲉ ·
ϫⲱⲙⲣⲉ · ⲉ ⲃⲟⲗ · ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣ ⲭⲟⲟⲩ · ⲁⲛⲧⲱⲟⲩ ·
ⲉ ⲫⲣⲁⲓ · ⲁⲛⲃⲱⲕ · ⲉ ⲡⲙⲁ ⲛ ⲧⲡⲉ · ⲁⲩⲱ ⲙⲉⲣⲉ ⲛⲁⲓⲙⲓⲙⲱⲙ ·
ⲙⲙⲱ ⲉ ⲃⲟⲗ ⲛ̄ϩⲣⲉ · ⲣⲱⲙⲉ · ⲙⲉⲛ · ⲁⲉ ⲁⲙⲥⲟⲩ · ⲉ ⲃⲟⲗ ·
ⲛ̄ⲧⲣⲟⲧⲃⲟⲩ · ⲣⲉⲛⲕⲟⲟⲩⲉ ⲁⲉ ⲙⲁⲣⲛ̄ⲣⲟⲧⲃⲟⲩ ⲫⲓⲁ
ⲙⲁ · ⲉⲡⲉⲛⲓⲟⲛⲧⲏ̄ · ⲡⲣⲁⲥⲓⲟⲥ ⲁⲉ ⲁⲭⲉⲙⲉ · ⲫⲁ ⲡⲉ-
ⲛⲁ · ⲁⲉ ⲣⲉⲛ ⲗⲁⲙⲓⲙⲱⲛ ⲙⲉ · ⲡⲉϩⲁⲩ ⲛⲁⲓ · ⲁⲉ
ⲙⲁⲣⲛ̄ⲧⲁⲁⲓ · ⲉ ⲡⲉⲩⲗⲗ̈ⲏ ⲁⲧⲱ ⲛⲧⲉⲧⲟⲛⲟⲩ · ⲁⲛⲧⲁⲁⲓ ·
ⲡⲉⲩⲗⲗⲏ · ⲁⲧⲱ ⲛⲧⲉⲧⲟⲛⲟⲩ · ⲛⲧⲁⲛⲧⲁⲁⲓ · ⲉ ⲡⲉⲩⲗⲗⲏ ·
ⲧⲙⲟⲩ · ⲫⲁ ⲡⲉⲓⲁ · ⲁⲛⲟⲕ · ⲁⲉ ⲁⲓⲣⲱⲙⲡⲙⲣⲉ ⲡⲉϩⲁⲓ ·
ⲁ ⲡⲗⲗⲟ · ⲉⲧ ⲟⲩⲁⲁⲩ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ ⲁⲉ ⲙⲛ̄ · ⲫⲁⲧⲣ ϯ
ⲱⲙ · ⲛⲥⲙⲟⲩ · ⲛⲥⲓ ⲛ̄ⲗⲁⲙⲓⲙⲱⲛ ⁘— | ⲛⲧⲟⲕ ⲁⲉ ⲡⲉ- Fol. 41 b
ⲁⲩ · ⲁⲉ ⲛⲧⲁⲕⲛⲁⲩ ⲱ ⲡⲱⲱⲙⲣⲉ · ⲟⲩⲕⲟⲟⲩ ⲛ ⲭⲱⲃ · ⲙⲡⲃ
ⲉ ⲡⲁⲓ · ⲛⲧⲁⲕⲁⲁⲩ · ⲕⲁⲓ ⲅⲁⲣ · ⲁⲩⲥⲟⲛ · ϩⲟⲟⲥ · ⲡⲁⲓ
ⲉ ⲁⲥⲱⲱⲡⲉ ⲙⲙⲟⲓ · ⲛ ⲟⲩⲥⲟⲛ · ⲉⲓⲁⲁϥ · ⲉⲣⲁⲁⲧ · ⲫⲁ
ⲥⲛⲟⲟⲩ ⲛ̄ ⲧⲟⲟⲩ · ⲫⲁ ⲡⲉⲣⲟⲟⲩ · ⲙ̄ ⲡⲱⲱⲙⲉ · ⲉⲡⲉ ⲡⲁ ⲥⲟⲟⲩ

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пе· мпе ιοτωμ· отае· мпе ісωот ае· мпе
ιρμοος· є ρραι· аүєι ⲛ̄ѕι отаλμοπιον· ере от-
ρραβαος· ⲛ̄ ⲛоуβ ρⲙ̄ тєүѕιх· пєхаς наι· же хро
мπ̄к ⲱ̄ пμоєιх· м пєχ̄с· итафмπе калωс·
аπιат· ѕар· є нєкρісе· аττⲙ̄ноотк· є слсωλк·
псоп· ае ет ⲙ̄ат· и тер ⲧ̄наү· єпкотс· м
паιавολος· аүшωλ̄ⲣ и отсϥ̄ос· є пкаρ· итєч-
ноү· аүр ат отωⲙ̄ⲣ· є βол· ѕι паλμοπιον·
аүшπе ае и тер ⲧ̄же наι· ѕι ппет отаав· апа
ρарωн· апаρⲧ̄· ρа нєуотрнητе· апараκалє
μоς· же нм̄· пе псоп· ет ⲙ̄ат· итоς а
пєхаς· же тωоυи є ρраι аτω ϯпаταμιοκ· и тер
єιтωоυи· ае є ρраι· пєхаς· наι· же σωⲙ̄т
мпⲣ̄ хоос и λаат· анок пе пєι ρⲙ̄ρал· и а
шат а паι шπе· μμοι· аүшπе ае он· ⲛ̄ от
ρооτ· єпρμοос· мⲙ̄ нєпернτ· аүєι є βол· ρⲙ̄
птоот· ѕι отα поуβа· мⲙ̄ пєүшηре· же єтас
Fol. 42 a ⲙоот· ρⲙ̄ пєιер̄· | аτω и тере пшηре· кот
па нех тєүѕιх є пμоот· же ⲧнас ω· аүсок̄ⲥ· ѕ
относ нєμсаϩ· аүρарπаζе· μμоς· аүβωк
итєчноү· ае· а пєүєιωт· нох̄ⲥ· ех̄ⲙ̄ пка
аүащкак· є βол· аүριμе· ⲙ̄ⲡ отсιщε ене мⲙ̄
тащшηре· исавλλах· єпєрпнт ае· ρι птоо
єүхι шкак· є βол· аүсолⲙ̄ ⲛ̄ пєүсωμа· ⲙ̄
ⲛ̄шπе· ет хнр· ⲙ̄ⲡ м петра· аүплλєι· м пе
сωμа· ммаατε анок· ае· и тер ϵιнат· є пе
ноς· ⲛ̄ ⲙ̄кар ирнт· аιхоос· м па ειωт· а
тωоυи аүєι· ерⲙ̄ про· аүхωрⲙ̄· м панοуβ
и тєүѕιх· є трⲧ̄βωк· ща роч· ⲛ̄ тер ⲧ̄ѕι а
аүнат· є нєπλαчн· ет ⲙ̄ⲡ пєүсωμа· аүϥωт
є βол· ⲛ̄ нєсноү· ет сωк є песнт ⲙ̄ⲡ пєүсωμ
аүаιαρτε ммоς· аүхιτ̄ⲥ· є роυи· є пєүμа·
шπе· аүхιτ̄ⲥ ⲛ̄хнаϩ· аүтр̄ⲣⲣмоос· и тр
р̄хноοуϥ· ае· є пент аүшπе мпе ⲧєιμε· є п

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ϥχω · ⲙⲙⲟϥ · ⲛⲁϥ ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲛⲁⲓ · ⲁⲉ ⲧⲱⲟⲩⲛ ·
ⲁⲡⲁⲩ ⲁⲉ ⲕⲛⲁϩⲏ ⲟⲩⲣⲱⲙⲉ · ϩⲓ ⲧⲉⲣⲓⲛ · ⲛⲥⲛ̀ⲟⲧⲉ ⲉ
ⲣⲟϥ · ⲁⲣⲏⲩ · ⲕⲛⲁϩⲛⲧϥ · ⲉϥⲥⲟⲟⲩⲛ · ⲛⲧⲱⲁϫⲉ ⲛⲙⲙⲁϥ · ⲛ ⲧⲉⲣ ⲓⲱⲕ ⲁⲉ ⲁⲓϩⲏ · ⲟⲩⲣⲉ ⲡⲓⲗⲁⲕ · ⲉϥⲧⲁⲗⲏⲩ · ⲉⲡⲉⲓⲱ · ⲉϥⲛⲁⲃⲱⲕ · ⲉⲥⲟⲩⲁⲛ · ⲁⲙⲟⲟⲩⲧⲉ · ⲉ
ⲣⲟϥ ⁘ | ⲡⲉϫⲁⲓ ⲛⲁϥ ⲁⲉ ⲁⲣⲁ ⲕⲛⲟⲓ ⲛ ⲧⲁⲥⲡⲉ ⲛ ⲛⲁⲛⲟⲩⲃⲁ · Fol. 42 b
ⲡⲉϫⲁϥ ⲁⲉ ⲥⲉ · ⲁⲓϩⲓⲧϥ ⲁⲉ ⲱⲁ ⲡⲁ ⲉⲓⲱⲧ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲡⲉ
ⲡⲣⲱⲙⲉ ⲁⲉ ⲉⲧ ⲙⲙⲁⲩ · ⲛ ⲧⲉⲣ ϥⲛⲁⲩ · ⲛⲁⲛⲟⲩⲃⲁ · ϩⲓ
ⲛⲉⲡⲗⲁⲩⲥⲛ · ⲉⲧ ϩⲙ ⲡⲉⲩⲥⲱⲙⲁ · ⲁϥⲣⲱⲡⲛⲉ ⲉⲙⲁⲁⲧⲉ ·
ⲡⲉϫⲁϥ ⲛⲁϥ ⲁⲉ ⲁϩⲣⲟⲛ · ⲉⲕⲛⲗⲁⲩⲥⲛ · ⲛⲁⲛⲟⲩⲃⲁ · ⲁⲉ
ⲁϥⲧⲁⲗⲟϥ · ⲉ ⲡⲉⲛⲧ ⲁϥⲱⲟⲡⲉ · ⲡⲛⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲉ ⲁⲡⲁ
ϩⲁⲣⲱⲛ ⲁϥⲁⲓ ⲛ ⲟⲩⲗⲁⲕⲉ · ⲛ ⲱⲉ ⲁϥⲧⲁⲁⲥ · ⲛⲁϥ ⲉϥϫⲱ
ⲙⲙⲟⲥ ⲁⲉ ⲁⲓⲧⲥ̀ · ⲛⲟϫⲥ̀ · ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲡⲉⲓⲉⲣⲟ · ⲡⲙⲁ ·
ⲛⲧⲁ ⲡⲙⲥⲁϩ · ⲉⲓ · ⲙ ⲡⲉⲕⲱⲛⲣⲉ · ⲛϩⲛⲧⲥ̀ · ⲁⲧⲱ ⲁϥ-
ⲓⲱⲕ · ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁϥ · ⲁϥⲱⲟⲡⲉ ⲁⲉ · ⲛ ⲧⲉⲣ
ϥⲛⲟⲩⲥ̀ · ⲧⲗⲁⲕⲉ · ⲛ ⲱⲉ · ⲉ ⲡⲙⲟⲟⲩ · ⲁϥⲉⲓ · ⲛⲟⲩⲛⲟⲩ ·
ⲙⲙⲁϩ · ⲁϥⲛⲟⲩⲧⲉ · ⲙ ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲉ ⲡⲉⲕⲣⲟ · ⲉⲙⲙ
ⲗⲁⲁⲩ · ⲛ ⲧⲁⲕⲟ · ⲱⲟⲟⲛ · ⲙ ⲡⲉⲩⲥⲱⲙⲁ · ⲁⲧⲱ ⲁϥ-
ⲁⲣⲉⲣⲧⲉ · ⲛ ⲧⲉⲩⲥⲓϫ · ⲁⲩⲉⲛⲧϥ · ⲱⲁ ⲡⲗⲗⲟ · ⲉⲧ
ⲟⲩⲁⲁϩ · ⲁⲡⲁ ϩⲁⲣⲱⲛ ⲡⲁⲛⲟⲩⲃⲁ · ⲁⲉ · ⲛ ⲧⲉⲣ ϥⲛⲁⲩ ·
ⲉ ⲧⲉⲱⲡⲛⲣⲉ ⲁⲩⲉⲱⲗⲟⲩⲗⲁⲓ · ⲉ ⲃⲟⲗ · ϩⲁ ⲡⲣⲁⲱⲉ · ⲉ
ⲁϥϣⲱⲗϫ̀ · ⲉ ⲣⲟϥ · ⲁϥϯⲡ · ⲉ ⲣⲟϥ · ⲡⲣⲱⲙⲉ ⲁⲉ ⲁϥ-
ⲱⲱⲕ · ⲉ ⲡⲓⲗⲁⲕ · ⲙⲡⲉ ϥⲃⲱⲕ · ⲉ ⲥⲟⲩⲁⲛ · ⲙ ⲡⲉⲣⲟⲟⲩ ·
ⲧ ⲙⲙⲁⲩ · ⲁⲗⲗⲁ · ⲛⲉϥⲙⲟⲟⲩⲉ ⲡⲉ ⲉⲩⲧⲁⲱⲉⲟⲓⲱⲙ · ⲛ
ⲧⲉⲱⲡⲛⲣⲉ · ⲛⲧⲁⲥⲱⲱⲡⲉ · ⲡⲁⲛⲟⲩⲃⲁ · ⲁⲉ · ⲛ ⲧⲉⲣ ϥⲛⲁⲩ ·
ⲧⲉⲱⲡⲛⲣⲉ · ⲛⲧⲁⲥⲱⲱⲡⲉ · ⲁϥⲃⲱⲕ · ⲉ ⲡⲉϥⲛⲓ · ⲉⲩϯ
ⲟⲟⲩ | ⲙ ⲡⲛⲟⲩⲧⲉ · ⲁⲧⲱ · ⲉⲩⲧⲁⲱⲉⲟⲓⲱⲙ · ⲙ ⲡⲉⲛⲧ Fol. 43 a
ⲉϥⲱⲱⲡⲉ · ⲁⲧⲱ ⲟⲩⲟⲛ · ⲙⲙⲁ · ⲛⲧⲁⲩⲥⲱⲧⲙ̀ · ⲁⲩϯ ⲟⲟⲩ ⲛⲥⲛ̀
ⲉ ⲡⲛⲟⲩⲧⲉ · ⲙⲙⲁⲩ ⲡⲛⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲱⲁ
ⲣⲁⲓ · ⲉ ⲡⲟⲟⲩ · ⲛⲣⲟⲟⲩ ⲛⲥⲱⲡⲉ ⲁⲉ ⲟⲛ · ⲛ ⲟⲩⲣⲟⲟⲩ ·
ⲛⲣⲙⲟⲟⲥ · ϩⲓ ⲡⲉⲛⲁⲁ · ⲛ ⲱⲱⲡⲉ · ⲁⲧⲣⲱⲙⲉ · ⲛ ⲟⲩⲱⲣⲉ
ⲱⲁ ⲣⲟⲛ · ⲉⲣⲉ ⲡⲉⲩⲣⲟⲓⲧⲉ ⲡⲛ̀ · ⲣⲓⲱⲙϥ · ⲉⲣⲉ ⲧⲉϥⲁⲡⲉ ·
ⲉⲣ ⲉⲓⲁⲧⲛ̀ · ⲉⲧϩⲣⲓⲙⲉ ⲙⲙⲁⲁⲧⲉ ϩⲓ ⲟⲩⲥⲓⲱⲉ · ⲁⲛⲟⲕ ⲁⲉ
ϯ ⲙ ⲡⲁ ⲟⲩⲟⲓ · ⲉ ⲣⲫ ⲉⲓϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁϥ-

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ⲱⲱⲡⲉ · ⲙⲙⲟⲕ · ⲛⲧⲟⲩ · ⲁⲉ ⲡⲉϩⲁⲩ · ⲛⲁⲓ ⲁⲉ ⲁⲥⲱⲱⲡⲉ
ⲙⲙⲟⲓ · ⲉⲓⲥⲱⲕ · ⲙ ⲡⲉⲱⲓⲛ ⲙ̄ⲡ̄ ⲛⲁ ⲕⲟⲓ ⲛ ⲱⲛⲣⲉ
ⲉⲩⲣⲁ ⲡϩⲟⲓ ⲉ̄ⲡ̄ ⲟⲩⲥⲱⲛⲉ · ⲁϥⲣⲉ ⲉ ⲡⲉⲥⲛⲧ · ⲉ ⲡⲗⲟⲟⲩ
ⲁϥⲃⲱⲕ · ⲉ ⲟⲣⲁⲓ · ⲉ ⲧⲁⲃⲱ ⲁⲧⲱ ⲙⲡⲉ ⲓⲉⲱⲥⲙⲟⲩ
ⲉ ⲥⲉⲕ ⲡⲉⲱⲓⲛ ⲉ ⲟⲣⲁⲓ · ⲉ ⲃⲟⲗ · ⲁⲉ ⲉⲣⲉ ⲡⲗⲟⲟⲩ
ⲛⲁⲱⲧ̄ · ⲉⲙⲁⲁⲧⲉ · ⲛ ⲧⲉⲣ ⲓ̄ⲥ̄ ⲡⲓⲉⲉⲧⲉ · ⲙ ⲡⲁ ⲭ̄ⲥ̄ · ⲛ
ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲁⲓⲧⲱⲟⲩⲛ · ⲁⲓⲉⲓ · ⲱⲁ
ⲣⲟϥ · ⲁⲉ ⲉⲣⲉ ⲡⲉϥⲛⲁ · ⲛⲁⲧⲁϩⲟⲓ · ⲁⲉ ⲟⲩⲱⲛⲣⲉ ⲛ
ⲟⲩⲱⲧ · ⲛⲁⲓ ⲡⲉ · ⲁⲛⲟⲕ ⲁⲉ · ⲁⲓⲧⲱⲟⲩⲛ · ⲁⲓⲃⲱⲕ · ⲁⲓ
ⲧⲁⲗⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲁϥⲧⲱⲟⲩⲛ · ⲁϥⲉⲓ ⲉ ⲡⲉⲥⲛⲧ · ⲡⲣⲱⲙ
ⲁⲉ · ⲁϥⲡⲁⲣⲁ̄ϥ̄ · ϩⲁ ⲡⲉϥⲟⲩⲣⲏⲛⲧⲉ · ⲁϥⲟⲩⲱⲱⲛ̄ⲧ̄ · ⲛⲁϥ
ⲉϥϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲃⲟⲛⲱⲉⲓ · ⲉ ⲣⲟⲓ · ⲛ̄ⲥ̄ⲛ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄
ⲛ̄ⲧ̄ϫⲁⲣⲓⲍⲉ · ⲛⲁⲓ ⲙ̄ ⲡⲁ ⲱⲛⲣⲉ ⲁⲉ ⲟⲧⲟⲛ ⲛⲧⲁⲓ · ⲛⲥⲁⲃ̄ⲗ̄
ⲗⲁϥ · ⲡ̄ⲗ̄ⲗⲟ · ⲁⲉ · ⲉⲧ ⲧⲁⲓⲛⲧ · ⲡⲉϩⲁⲩ ⲛⲁϥ ⁘
Fol. 43b ⲁⲉ ⲃⲱⲕ · ⲡⲁ ⲱⲛⲣⲉ ⲉ̄ⲡ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲁⲥ̄ ☩ⲡⲓⲥⲧⲉⲩⲉ · ⲁ
ⲛ̄ⲍ ⲕⲛⲁⲣⲉ · ⲉ ⲛⲉⲕⲱⲛⲣⲉ ⲉⲩⲣⲙⲟⲟⲩ ⲉ̄ⲡ̄ ⲡⲁⲟⲓ · ⲛ̄ⲧⲟϥ ⲁ
ⲡⲉϩⲁϥ ⲁⲉ ⲧⲡⲓⲥⲧⲉⲩⲉ · ⲉ ⲡⲓⲟⲩⲧⲉ · ⲁⲉ ⲥⲛⲁⲱⲱⲡⲉ · ⲕⲁⲧ
ⲑⲉ ⲛⲧⲁⲕϩⲟⲟⲥ · ⲛⲧⲟϥ ⲁⲉ ⲁϥⲃⲱⲕ · ⲉ ⲡϩⲟⲓ ⲁⲣⲉ ·
ⲡⲉⲱⲱⲛⲣⲉ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲩϩⲟⲟⲥ ⲛⲁϥ · ⲁⲩϫⲙ
ⲡⲉⲱⲱⲛⲣⲉ ⲁⲉ ⲟⲩ · ⲡⲉⲛⲧ ⲁⲱⲱⲡⲉ · ⲙⲙⲟⲕ · ⲛⲧⲟ
ⲁⲉ ⲡⲉϩⲁϥ · ⲁⲉ ⲁⲥⲱⲱⲡⲉ · ⲙⲙⲟⲓ · ⲛ ⲧⲉⲣ ⲉⲓⲃⲱⲕ
ⲉ ⲟⲣⲁⲓ · ⲉ ⲧⲁⲃⲱ · ⲉϯ ⲁⲉ · ⲉⲣⲉ ⲡⲁ ⲫⲁⲛ · ⲛ̄ⲛⲓⲉ
ⲫ̄ⲛ̄ ⲛⲁⲃⲃⲱⲁ · ⲁⲓⲥⲱⲱⲧ̄ · ⲁⲓⲛⲁⲩ · ⲉⲧⲣⲱⲙⲉ · ⲛ̄ ⲟⲧⲟⲉⲓ
ⲉⲁⲭⲁⲣⲓⲍⲉ · ⲛ̄ ⲧⲁ ⲥⲓⲝ · ⲁⲭⲉⲛ̄ⲧ̄ · ⲉ ⲟⲣⲁⲓ · ⲫ̄ⲛ̄ ⲧⲁⲃⲱ
ⲁⲭⲧⲁⲗⲟⲓ · ⲉ ⲡϩⲟⲓ · ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲟ̄ ⲁⲓⲗⲟ · ⲉⲙⲁⲩ ·
ⲣⲟϥ · ⲡⲉⲭⲉⲓⲱⲧ ⲁⲉ ⲁⲭⲁⲗⲁⲣⲍⲉ · ⲙⲙⲟϥ · ⲁⲭⲉⲛⲧ̄ϥ̄ ·
ⲣⲁⲧ̄ϥ̄ · ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲁⲭⲱⲡ̄ ⲫⲙⲟ
ⲛ̄ⲧ ⲙ ⲡⲓⲟⲩⲧⲉ · ⲙⲡ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ Ne
ⲟⲧⲣⲱⲙⲉ · ⲁⲉ ⲟⲛ · ⲛⲟⲩⲟⲉⲓⲛ · ⲙ ⲡⲣⲛⲥ ⲙⲙⲟⲛ ·
ⲟⲩⲕⲟⲩⲓ · ⲉⲩⲣ̄ ⲫⲱⲃ · ⲉⲧⲙⲁ · ⲛ̄ ⲉⲗⲟⲟⲗⲉ · ⲁⲥⲱⲱⲡⲉ ⲁ
ⲛ ⲧⲉⲣ ⲧⲁⲗⲉ ⲉⲧⲃⲏⲏⲡⲉ · ⲁⲉ ⲉⲩⲛⲁⲕⲱⲧ̄ϥ̄ · ⲙⲛⲉⲥⲕⲁⲣⲡ
ⲁⲧⲱⲛⲧⲉ · ⲥⲟⲗⲡ̄ ⲁⲭⲣⲉ · ⲛⲥⲁ ⲡⲁⲣⲟⲧ · ⲫⲓⲝⲙ̄ ⲡⲕⲁ
ⲁⲭⲣⲟⲉ · ⲡⲡⲉⲧ ⲙⲟⲟⲩⲧ · ⲡⲉⲱⲱⲛⲣⲉ · ⲁⲉ · ⲛⲧⲉⲣⲙⲟⲟ
ⲣⲁ ⲧⲃⲏⲏⲡⲉ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲧⲁⲛⲁⲩ · ⲉ ⲡⲉⲛⲧ ⲁⲱⲱⲡⲉ ⲁ

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рнне ⲇⲉ ⲟⲩⲥⲓⲱⲉ · ⲏ ⲣⲱⲙⲉ ⲁⲉ · ⲉⲧ ⲃ ⲡⲉⲕⲕⲱⲧⲉ · | ⲏ Fol. 44 *a*
тер [ⲟⲩⲥⲱⲧ]ⲃ ⲉ ⲣⲟⲩ · ⲉⲩⲱϣ · ⲉ ⲃⲟⲗ · ⲁⲩⲃⲱⲕ · ⲉ ⲛⲁⲩ ⲉ ⲡⲏ
пент ⲁⲩϣⲱⲡⲉ · ⲏ тер ⲟⲩⲛⲁⲩ ⲁⲉ ⲡⲁⲓ · ⲉⲩⲛⲏϩ · ⲉ
ⲃⲟⲗ · ⲉϩⲓ ⲡⲕⲁⲣ ⲉⲧⲉ ⲡⲉⲧⲙⲛⲧⲣ ⲡⲉ · ⲉⲩⲟ ⲛⲟⲉ · ⲙⲡⲉⲧ
ⲗⲁⲟⲩⲧ · ⲡⲉϩⲁⲧ · ⲙ ⲡⲉⲥϣⲏⲣⲉ · ⲁⲉ ⲃⲱⲕ · ϣⲁ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲙⲡⲥⲁ ⲛ ⲟⲩⲥⲁⲡⲛ ⲙⲙⲟⲟⲩⲧ ·
ⲏ ⲧⲟⲟⲧϥ · ⲇⲉ ⲟⲩⲡⲓⲥⲧⲓⲥ · ⲛⲧⲙⲛⲟϩϥ · ⲉ ϩⲱⲥ · ⲙⲉϣⲁⲕ ·
ⲭⲛⲁⲉⲣⲥⲉ · ⲡϣⲏⲣⲉ ϣⲛⲏ · ⲁϥⲃⲱⲕ · ϣⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲉⲩⲣⲙⲙⲉ · ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲉ ⲙⲡⲣⲙⲛⲟⲟⲩ · ⲫⲁⲣⲧⲛ ⲣⲣⲟ ·
ⲁⲉ ⲏⲧⲁⲥⲉⲓ ⲇⲉ ⲟⲩⲕⲁⲓⲁ · ⲉⲩⲣⲟⲟⲩⲉ · ⲡϣⲏⲣⲉ ⲁⲉ
ϣⲛⲏ · ⲁϥⲁⲣⲁⲧϥ · ⲛⲁⲩ ⲁϥⲧⲁⲗⲟϥ · ⲉ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ ·
ⲡⲁⲓⲕⲁⲓⲟ ⲁⲉ ⲏ ⲱⲙⲁϥ · ⲏ тер ⲥⲥⲱⲧⲃ · ⲉ ⲡⲉⲛⲧ
ⲁϥϣⲱⲡⲉ · ⲁϥⲙⲕⲁⲩ · ⲛⲉⲙⲧ · ⲡⲉϩⲁϥ ⲛⲁⲓ ⲁⲉ ⲁⲛⲛⲉ ·
ⲛⲁⲓ · ⲏ ⲟⲩⲁⲟⲩ · ⲙⲙⲟⲟⲩⲧ ⲛⲧⲙⲛⲧⲣ · ⲛⲧⲙⲛⲟϩϥ ·
ⲉ ϩⲱⲥ · ⲇⲉ ⲡⲣⲁⲛ · ⲃ ⲡⲉϫⲥ · ⲁⲓⲉⲛⲧⲣ ⲁⲉ · ⲛⲁⲩ ·
ⲁⲥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ · ⲁϥⲧⲁⲗⲟ ⲛⲁⲩ ⲁⲉ ⲁⲓⲙ ⲧⲣⲓ ·
ⲛⲧⲙⲛⲟϩϥ ⲉ ϩⲱⲥ · ⲙⲁⲩ ⲏ тер ⲥⲛⲟⲩⲧϥ · ⲉ ϩⲱⲥ ·
ⲁϥⲧⲱⲙⲧ · ⲏⲧⲉⲙⲟⲩ · ⲁⲉⲓ · ⲓⲙ ⲡⲉⲥϣⲏⲣⲉ ⲁⲩⲟ-
ⲗⲟⲩⲟⲥⲥ · ⲉⲩϫⲁ ⲙⲙⲟⲥ ⲁⲉ ⲟⲩⲱⲙ · ⲃ ⲡⲛⲟⲩⲧⲉ ·
ⲁⲛⲟⲕ · ϫⲁⲣ · ⲁⲛ ⲟⲉⲗⲁϫⲓⲥⲧⲟⲥ · ⲏ тер ⲥⲧⲱⲙⲁ
ⲁⲉ · ⲁ ⲡⲉⲥϣⲏⲣⲉ · ⲧⲁⲙⲟⲩ · ⲉ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ ⲉⲩϫⲁ
ⲙⲙⲟⲥ | ⲁⲉ ⲏ тер ⲙⲟⲩϫⲏ · ⲃ ⲡⲛ[ⲟⲟⲩ ⲉ ϫⲱ]ⲕ · ⲁⲕ- Fol. 44 *b*
ⲃⲱⲕ · ⲁⲛⲁϩ · ⲉⲣⲁⲧⲕ · ϩⲱⲥ ⲉⲙⲁⲉ ⲏⲧⲁⲕⲛⲉⲥⲉ · ⲫ
ⲣⲙⲛϩⲓ · ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲏⲧⲁⲩⲃⲱⲕ · ⲉ ⲃⲟⲩ ⲓⲇ ⲧⲟⲟⲧϥ ·
ⲛ ⲟⲩⲉⲓⲣⲙⲓⲛ · ⲟⲩⲥⲣⲙⲉ ⲁⲉ ⲡⲉ ⲡⲉⲓⲗⲁⲕ ⲙ ⲧⲉⲣⲥⲉⲓ ·
ⲥⲛⲁⲙⲉⲥⲉ · ⲁ ⲡⲉⲥϣⲏⲣⲉ · ϩⲟⲣ ⲛⲣⲛⲧⲥ · ⲁϥⲙⲟⲩ · ⲁⲩⲱ
ⲙ тер ⲥⲣ ⲡⲉⲉⲉⲧⲉ ⲙ ⲛⲉⲥϣⲡⲏⲣⲉ · ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ·
ⲣⲉ ⲙⲙⲟⲟ ⲉ ⲃⲟⲗ · ⲣⲓⲧⲧ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ
ⲥⲱϣ · ⲉ ⲃⲟⲗ · ⲉⲩϫⲱ · ⲙⲙⲟⲥ ⲁⲉ ⲡⲛⲟⲩⲧⲉ · ⲡ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲉⲕⲉⲥⲱⲧⲃ ⲉ ⲣⲟⲓ · ⲇⲉ ⲧⲟⲩⲁⲟ
ⲁⲛⲁϫⲕⲓ · ⲏⲧⲉⲙⲟⲩ ⲁⲥⲙⲉⲥⲉ · ⲡ ⲡϣⲏⲣⲉ ϣⲛⲏ ·
ⲗⲁⲟⲩⲧ · ⲛⲉⲥⲉⲓⲟⲧⲉ · ⲁⲉ · ⲁⲩⲗⲩⲡⲉⲓ · ⲉⲙⲁⲁⲧⲉ · ⲉ
ⲃⲉ ⲡϣⲏⲣⲉ ϣⲛⲏ · ⲙ ⲧⲉⲣⲉ ⲧϣⲉⲉⲣⲉ ⲁⲉ ϣⲛⲏ · ⲛⲁⲩ

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ϵ ⲛⲉⲥⲉⲓⲟⲧⲉ · ⲉⲧⲙⲙⲟⲕϥ̄ · ⲛ̄ⲣⲛⲧ · ⲡⲉϫⲁⲥ · ⲛⲁⲩ ϫⲉ
ⲁϥⲣⲱⲧⲡ̄ · ⲉⲧⲉⲧⲛ̄ⲙⲙⲟⲕϥ̄ · ⲛ̄ⲣⲛⲧ · ϵ ⲧⲃⲉ ⲡⲓⲙⲏⲣⲉ ⲓⲙⲏ ·
ⲛ̄ⲥⲁⲃⲏⲗ ⲥⲁⲣ ϫⲉ ⲁⲓⲁⲓⲧⲉⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ · ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲉⲓϣϫⲉ ⲁⲓⲣⲱⲙ · ϵ ⲙⲟⲩ · ⲁⲛⲟⲕ · ⲙ̅ ⲡⲁ
ⲥⲱⲙⲁ · ⲛ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ · ⲁϵ · ⲛⲥⲓ ⲛⲉⲥⲉⲓⲟⲧⲉ · ⲉⲛⲉ
ⲫⲛⲣⲙ̄ⲙⲁⲟ · ⲥⲁⲣ · ⲙⲙⲁⲁⲧⲉ ⲛⲉ · ⲁⲩⲥⲓ ⲛ̄ ⲫⲉⲛϫⲣⲏ·
ⲙⲁ · ⲫⲛ̄ ⲛⲉⲩⲥⲓϫ · ⲁⲩⲃⲱⲕ · ϣⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ
ⲫⲁⲣⲱⲙ · ⲓⲧⲟϥ ϫⲉ ⲁⲩⲧⲁⲙⲟϥ · ⲫⲙ̅ ⲡⲉⲧⲧⲁ · ϫⲉ
ⲥⲉⲛⲏⲩ · ϣⲁ ⲣⲟⲕ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ϣⲧⲁⲙ · ⲙ̅ ⲡⲣⲟ
ⲙⲡⲣ̄ ⲕⲁ ⲣⲱⲙⲉ · ⲛⲁⲓ · ϵ ⲣⲟⲩⲓ · ⲙⲡⲟⲟⲩ · ⲛ ⲧⲉⲩ
Fol. 45 a ⲟⲩⲉⲓ | ϫⲉ · ⲟⲩⲣ̄ · ⲟⲩⲛⲟⲥ · ⲛ ⲁⲡⲣⲏⲧⲉ · ⲉⲧⲧⲱⲣⲙ̄
ⲫ ⲉⲣⲟⲛ ⲓⲧⲟϥ · ϫⲉ · ⲁϥⲥⲱⲱⲩⲧ · ϵ ⲃⲟⲗ · ⲫⲙ̅ ⲟⲩⲱⲟⲩ̄
ⲡⲉϫⲁϥ · ⲛⲁⲩ ϫⲉ ⲉⲧⲛ̄ⲧⲱⲙⲉ · ⲛⲥⲁ ⲟⲩ · ⲁⲧⲟⲧⲱⲩⲃ̄
ϫⲉ ⲉⲡⲧⲱⲙⲉ · ⲛⲥⲁ ⲧⲉⲕⲙ̄ⲡⲛⲉⲧⲟⲩⲁⲁⲃ · ⲉⲓⲧⲁ · ⲡⲉϫⲁϥ
ϫⲉ ⲉⲧⲉⲧⲛ̄ⲣ̄ ⲭⲣⲓⲁ · ⲛ̄ ⲟⲩ · ⲡⲉϫⲁⲩ · ϫⲉ ⲓⲧⲁⲓⲉⲓ · ϫ
ⲉⲡⲉⲁⲡⲁⲛⲧⲁ · ϵ ⲧⲉⲕⲙ̄ⲡⲛⲉⲧⲟⲩⲁⲁⲃ · ϫⲓ ⲛ ⲧⲟⲟⲧⲛ̄ ⲛ ϫ
ⲕⲟⲩⲓ ⲛ ⲉⲩⲗⲟⲅⲓⲁ · ⲙ̅ⲡⲱⲙⲛⲏ · ⲉϫⲙ̅ ⲡⲕⲟⲩⲓ · ⲛ ⲱⲙⲣ
ⲙ̅ⲫⲱⲛⲉ̄ · ⲛ ⲧⲉϥⲙⲁⲁⲩ · ⲕⲁⲓ ⲥⲁⲣ ⲛⲧⲁ ⲧⲉϥⲙⲁⲁⲩ ⲉⲡ
ⲕⲁⲗⲉⲓ · ⲙ̅ ⲡⲉⲕⲣⲁⲓ · ⲙ̅ ⲡⲛⲁⲩ · ⲛⲧⲁⲥⲉⲓ · ⲉⲥⲛⲁⲓⲥⲉ
ⲉⲛⲉ ⲙⲙⲟⲛ ⲡⲉ · ⲁⲩⲙⲟⲩ · ⲙ̅ ⲡⲉⲥⲛⲁⲩ · ⲡⲉϫⲉ ⲡⲣⲁϣⲓⲟⲥ
ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲛⲁⲩ · ϫⲉ ⲕⲁⲗⲱⲥ ⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲟⲟⲥ
ϫⲉ ⲧⲛⲟⲩⲧⲉ · ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲙⲙⲁ · ⲧⲉ ⲧⲁⲓⲧⲙⲁⲓ ⲫⲟⲙⲙⲏ
ⲁⲩⲱ ⲟⲛ ⲁ ⲡⲉⲧⲣⲟⲥ · ⲉⲡⲓⲫⲙⲁ · ⲛ̄ ⲥⲙⲁⲱⲛ · ⲉⲫⲭⲱ
ⲙⲙⲟⲥ · ϫⲉ ⲡⲉⲕⲣⲁⲧ · ⲙⲙⲏ̄ ⲡⲉⲕⲛⲟⲩⲃ · ⲉⲫⲉⲓⲱⲡⲉ ⲛⲙ
ⲙⲁⲕ · ϕⲓ ⲡⲧⲁⲕⲟ · ϫⲉ ⲁⲕⲙⲉⲉⲩⲉ · ϫⲉ ⲧⲁⲱⲣⲉⲁ ⲡ
ⲡⲛⲟⲩⲧⲉ · ⲱⲁϫⲡⲟⲥ · ⲫⲓⲧⲛ̄ ⲭⲣⲏⲙⲁ · ⲧⲁⲓ ⲥⲁⲣ · ⲉ ⲧⲫ
ⲧⲙⲛⲧⲙⲁⲓ ⲫⲟⲙⲙⲏ · ⲛⲧⲁⲥⲫⲣⲟⲩⲉⲣ (*sic*) ⲥⲙⲉⲓⲥⲉⲓ · ⲫⲛ̄ ⲟⲩ
ⲥⲱⲃϥ̄ · ⲡⲉⲛ ϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲟⲛ · ⲛⲧⲁⲩϫⲟⲟⲥ · ⲙ̅ ⲡⲃⲁⲥⲓⲗⲓⲕⲟⲥ ⲛ
ⲃⲱⲕ · ⲡⲉⲕⲱⲛⲣⲉ · ⲟⲛϥ̄ · ⲙⲛ ⲁⲩϯ ⲛⲟⲩⲃ · ⲛⲁⲩ ⲁⲛ · ⲟⲩⲛ
ϕⲁⲧ · ⲛⲧⲱⲧⲛ̄ ϫⲉ · ϕⲱⲟⲧ ⲧⲛⲧⲛ̄ · ⲉⲓⲱⲡⲉ · ⲟⲩⲛ ⲧⲉⲧⲓ
ⲡⲓⲥⲡⲓⲥ (*sic*) · ⲙⲙⲁⲩ · ⲧⲁⲱⲣⲉⲁ ⲙ̅ ⲡⲉϫⲥ̄ ⲛⲁⲓⲱⲡⲉ ⲙⲛⲧ̄
ⲁⲧⲟⲧⲱⲩⲃ̄ [ϫ]ⲉ ⲧⲙⲡⲓⲥⲧⲉⲩⲉ · ⲉ ⲡⲉⲛⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁ
Fol. 45 b ϕⲱⲃ · ⲙⲙⲁ · ⲉⲧ ⲉⲕⲛⲁϩⲟⲟⲩ · ⲛⲁⲓ · ϫⲉ ⲡⲉϫⲥ̄ · ⲛⲁϩ
ⲫⲁ ⲕⲟⲩ · ⲉ ⲃⲟⲗ ⁘— | ⲛⲉⲓⲱⲧ · ϫⲉ ⲙ̅ ⲡⲓⲙⲏⲣⲉ ⲓⲙⲏ [ⲁϥϩ]

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ⲟⲩⲁⲟⲩ ⲙⲁⲣ· ⲫⲓⲣⲉ ⲡⲣⲟ· ⲙ ⲡⲉⲛⲙⲁ· ⲛ ⲱⲙⲡⲉ·
ⲁⲩ[ⲙⲟ]ⲣⲏ· ⲉ ⲡⲉⲣⲣⲱⲙⲓ· ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲉⲓ· ⲉ ⲣⲟⲙ ⲉ
ⲡⲛⲓ· ⲁⲧⲣⲉ ⲉⲧⲛⲟⲥ· ⲙⲙⲓⲛⲛⲉ· ⲉⲧⲥⲱⲟⲩⲧ· ⲙⲡ ⲧⲉⲩ-
ⲥⲣⲙⲉ· ⲙⲡ ⲡⲉⲥⲱⲛⲣⲉ· ⲁ ⲡⲉⲉⲓⲱⲧ ⲃⲱⲗ· ⲉ ⲃⲟⲗ· ⲙ
ⲡⲱⲟⲩ· ⲛ ⲕⲁⲣ· ⲉⲧ ⲙⲛⲣ· ⲉ ⲡⲉⲣⲣⲱⲙⲓ· ⲁⲩⲛⲟⲭ ⲉⲧⲁ
ⲡⲱⲛⲣⲉ ⲛⲟⲩ ⲉⲧ ⲙⲟⲟⲩⲧ· ⲛⲧⲉⲛⲟⲩⲧ· ⲁⲩⲕⲱ· ⲙ ⲡⲉⲩ-
ⲥⲱⲙⲁ ⲁⲧⲱ ⲁⲩⲟⲩⲱⲙ· ⲛ ⲡⲉⲩⲃⲁⲗ· ⲁⲧⲣ ⲱⲡⲣⲉ ⲙⲁⲓ
ⲛⲉⲧ ⲣⲙⲟⲟⲥ· ⲣⲁⲣⲧⲏⲥ· ⲁⲧⲧ ⲉⲟⲟⲩ· ⲙ ⲡⲓⲟ̀ⲧⲉ· ⲙ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲩ· ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲟⲩⲙⲛⲛⲉ ⲁⲉ· ⲉⲧⲱⲟⲟⲡ·
ⲙⲡ ⲣⲉⲛⲱⲙⲉ ⲉⲛⲉ ⲱⲁⲉⲛⲧⲟⲩ· ⲱⲁ ⲣⲟⲩ· ⲙⲡⲁⲗ-
ⲱⲟⲟⲩ· ⲉⲙⲱⲟⲟⲡ· ⲛⲱⲉ ⲙⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ·
ⲧ ⲛⲁⲩ· ⲙ ⲧⲉϩⲟⲩⲥⲓⲁ· ⲉⲭⲡ ⲱⲙⲉ ⲙⲙⲁ· ⲁⲧⲣⲱⲙⲉ ⲁⲉ
ⲟⲛ· ⲉⲓ ⲱⲁ ⲣⲟⲩ· ⲙ ⲟⲧⲣⲟⲟⲩ· ⲉⲙⲛ· ⲉ ⲧⲡⲟⲗⲓⲥ ⲥⲟⲩⲁⲛ·
ⲁⲩⲥⲱ ⲉⲙⲣⲙⲉ· ⲉ ⲣⲟⲙ· ⲉ ⲣⲟⲩ· ⲉⲙⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ
ⲟⲧⲣⲱⲙⲉ· ⲙ ⲣⲙⲛⲁⲟ· ⲉⲙⲡⲡⲓ ⲧⲁ ⲡⲟⲗⲓⲥ· ⲉⲓⲭⲣⲉⲱⲥⲧⲉⲓ·
ⲛⲁⲩ· ⲙ ⲙⲛⲧ· ⲛⲣⲟⲗⲟⲕⲟⲧ✝ⲛⲟⲥ· ⲙⲡⲉ ⲓⲣⲉ· ⲉ ⲣⲟⲟⲩ·
ⲙⲧⲁⲧⲁⲁⲩ ⲛⲁⲩ· ⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ· ⲁⲉ ⲣⲟⲱⲟ
ⲓⲣⲛⲧ· ⲉ ⲣⲁⲓ· ⲉ ⲱⲟⲓ· ⲙⲧⲁⲧⲁⲁⲩ ⲛⲁⲩ· ⲙⲧⲟⲩ ⲁⲉ·
ⲙⲡⲉ ⲭⲁⲛⲉϫⲉⲓ· ⲁⲗⲗⲁ· ⲁⲭⲁⲣⲁⲣⲧⲉ· ⲙⲙⲟⲓ· ⲉ ⲧⲃⲉ
ⲉⲙⲭⲣⲉⲱⲥⲧⲉⲓ· ⲉⲙⲟⲩⲱⲛ· ⲉ ⲡⲓ ⲙⲧⲟⲟⲧ ⲙ ⲡⲁ ⲙⲁ·
ⲉⲗⲟⲟⲗⲉ· ⲙⲧⲁⲓⲧⲁⲣⲟⲩ· ⲣⲁ ⲛⲁⲉⲓⲟⲧⲉ· ⲉ ✝ⲥⲙⲉ· ⲙ
ⲕⲟⲩⲓ· ⲙ ⲡⲁⲣⲁⲙⲩⲑⲓⲁ· ⲉ ⲣⲟⲩ ⲃⲟⲗ ⲛⲣⲏⲧⲉ· ⲉ ⲧⲃⲉ ⲧⲁ
ⲙⲙⲱⲧⲉ· ⲙⲡ ⲛⲁⲱⲛⲣⲉ | ⲛⲣⲛⲕⲉ· ⲁⲧⲱ ⲉⲓ✝ ⲛⲁⲩ· Fol. 46 a
ⲧⲉⲭⲙⲛⲥⲉ· ✝ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙ ⲧⲉⲕⲙⲛⲧⲡⲉⲧⲟⲩⲁⲁⲩ· ⲫⲃ
ⲧⲣⲏⲧⲡⲛⲟⲟⲩ· ⲛⲁⲩ· ⲛⲧⲁⲛⲉϫⲉ· ⲙⲙⲟⲓ· ⲙⲧⲁ ⲟⲧⲁ
ⲁⲣ· ⲫ ⲛⲁ ⲡⲉⲛⲓ· ϫⲟⲟⲥ ⲉ ⲣⲟⲓ ⲁⲉ ⲩⲛⲁ✝ ⲁⲛⲁⲥⲛⲓ
ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲕⲁⲓⲫⲁⲗⲓⲟⲛ· ⲩⲛⲁⲧⲣⲕⲱⲙ· ⲙⲡⲁⲡⲟ-
ⲥⲥⲉ· ⲙ ⲡⲉⲕⲙⲁ· ⲙ ⲉⲗⲟⲟⲗⲉ· ⲁⲧⲱ ✝ⲡⲓⲥⲧⲉⲩⲉ· ⲁⲉ
ⲉⲩⲁⲛⲧⲡⲛⲟⲟⲧ· ⲛⲁⲩ· ⲛⲧⲁⲣ ⲁⲧ ⲥⲱⲧⲙ ⲛⲥⲱⲕ· ⲁⲛ
ⲙ ⲁⲉ ⲉⲭⲱ ⲙⲙⲟⲟⲩ· ⲉⲣⲙⲉ· ⲛⲉ ⲁ ⲡⲛⲁⲩ ⲙ
ⲣⲉⲣⲉ· ⲱⲙⲡⲉ· ⲙⲧⲟⲩ ⲁⲉ ⲁⲩⲧⲱⲟⲩⲙ ⲭⲉⲙⲁⲃⲱⲕ·
ⲉⲡⲉⲩⲛⲓ· ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲁⲉ ⲙ ⲧⲉⲣ ⲛⲁⲩ· ⲉ ⲡⲉⲙⲙⲁ-
ⲕⲣ· ⲛⲣⲏⲧ· ⲡⲉϫⲁⲩ ⲛⲁⲩ· ⲁⲉ ⲣⲙⲟⲟⲥ ⲛⲁⲕ· ⲙ ⲡⲉⲓ
ⲙ· ⲱⲁ ⲣⲧⲟⲟⲧⲉ· ⲁⲉ ⲁ ⲡⲛⲁⲩ· ⲡⲣⲟⲕⲟⲡⲧⲉⲓ· ⲁⲧⲱ

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ⲁⲩⲣⲙⲟⲟⲥ ⲉⲓ ⲧⲁⲩⲗⲏ · ⲉⲓ ⲃⲟⲗ · ⲡⲉϫⲉ ⲛⲁ ⲉⲓⲱⲧ ⲛⲁⲓ ·
ϫⲉ ⲁⲓ · ⲛⲁⲕ · ⲛ ⲟⲩⲟⲉⲓⲕ · ⲙⲙⲏ ⲟⲩⲙⲟⲟⲩ ⲛ̅ⲧⲁⲁⲩ ·
ⲛⲁⲩ · ⲡ̅ϫⲟⲟⲥ ⲛⲁⲩ · ϫⲉ ⲣⲙⲟⲟⲥ ⲛⲁⲕ · ⲓⲱⲁ ⲉⲧⲟⲟⲩⲉ ·
ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ · ⲛⲁⲃⲟⲛⲟⲉⲓ · ⲉ ⲣⲟⲕ · ⲁⲛⲟⲕ ϫⲉ ⲁⲓⲉⲓⲣⲉ
ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩϫⲟⲟⲥ ⲛⲁⲓ · ⲁⲩⲱ ⲙⲡⲉ ⲡⲣⲱⲙⲉ ⲟⲩⲱⲙ ·
ⲉ ϫⲓ ϯⲡⲉ · ⲛ ⲗⲁⲁⲩ · ⲉ ⲧⲃⲉ ⲧⲗⲩⲡⲉⲓ · ⲁⲩⲱ ⲁⲓⲃⲱⲕ
ⲁⲓⲧⲁⲙⲉ ⲛⲁ ⲉⲓⲱⲧ · ⲁⲫⲉⲓ · ⲉ ⲃⲟⲗ · ⲓⲱⲁ ⲣⲟⲩ · ⲡⲉϫⲁⲩ
ⲛⲁⲩ · ϫⲉ ⲙ̅ⲡ̅ⲣ̅ ⲣ̅ ⲁⲧ ⲥⲱⲧⲙ̅ · ⲛⲁ ⲓⲙⲣⲉ · ⲧⲱⲟⲩⲛ ⲙ̅ⲡ̅
ⲟⲩⲱⲙ · ⲛ̅ ⲟⲩⲕⲟⲩⲓ · ⲡⲟⲉⲓⲕ · ⲁⲩⲱ · ϯⲡⲓⲥⲧⲉⲩⲉ

Fol. 46b ⲡⲓⲟⲩⲧⲉ ⲛⲁⲃⲟⲛⲟⲉⲓ · ⲉ ⲣⲟⲕ · | ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲩ ·
ⲕⲏ ⲉⲙⲡⲓⲟⲉ ⲙⲙⲟⲩ · ⲁⲩⲧ[ⲱ]ⲟⲩⲛ · ⲁⲩⲟⲩⲱⲙ · ⲡⲛⲉⲧ ⲟⲩⲁⲁ
ϫⲉ · ⲁⲡⲁ ⲫⲁⲣⲱⲛ · ⲁⲩⲧⲱⲟⲩⲛ · ⲁⲩⲃⲱⲕ · ⲉ ⲣⲁⲓ · ⲉ ⲡⲙⲁ
ⲛ ⲧⲡⲉ · ⲁⲩⲉⲣ ⲧⲉⲩⲙⲩⲛ · ⲧⲛⲣ̅ⲥ · ⲉⲩⲥⲟⲡ̅ⲥ̅ ⲙ ⲡⲓⲟⲩⲧⲉ
ⲁⲩⲱ ⲉⲙⲙⲩⲗⲏ · ⲉ ⲧⲃⲏⲏⲧⲉ̅ ⲉⲧⲟⲟⲩⲉ ϫⲉ · ⲛ ⲧⲉⲣ ⲧ̅ⲙⲙⲟⲩⲉ
ⲁ ⲡⲣⲱⲙⲉ ⲙⲙⲉ · ⲛⲥⲁ ⲃⲱⲕ · ⲉ ⲡⲉⲕⲛⲓ · ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ
ϫⲉ ⲁⲡⲁ ⲫⲁⲣⲱⲛ · ⲡⲉϫⲁⲩ · ⲛⲁⲩ · ϫⲉ ⲥⲱ ⲛⲁⲕ · ⲛ ⲕ
ⲕⲟⲩⲓ · ⲕⲛⲁⲃⲱⲕ · ⲉ ⲡⲉⲕⲛⲓ · ⲉⲣⲉ ⲡⲉⲕⲣⲛⲧ ⲙⲟⲧⲛ̅ · ⲁⲧ
ⲙⲡⲁⲧⲉ ⲡⲙⲁϫⲉ · ⲟⲩⲱϩ ⲉⲣⲏ ⲣⲱⲩ · ⲉⲓⲥ ⲡⲣⲱⲙⲉ ·
ⲣⲙⲙⲁⲟ · ⲁⲩⲉⲓ ⲉⲩⲧⲁⲗⲏⲩ · ⲉⲩⲉⲓⲱ · ⲉⲩⲁⲙⲁⲣⲧⲉ · ⲙⲙⲟⲩ
ⲉⲣⲉ ⲛⲉ ⲥⲛⲁⲩ · ⲛ̅ⲣⲱⲙⲉ · ⲟⲩⲛⲏϩ · ⲛⲥⲱϥ · ⲉⲧⲥⲓ ⲙⲟⲉⲓ
ⲣⲛⲧϩ̅ · ⲓⲱⲁ ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲉⲣⲉ ⲡⲉⲩⲃⲁⲗ ⲟⲩⲱⲕ · ⲛ̅ⲕⲁⲁⲩ
ⲉ ⲃⲟⲗ · ⲁⲙ · ⲁⲩⲡⲁⲣⲧϩ̅ · ⲁⲩⲟⲩⲱϣⲧ̅ · ⲉⲭⲛ̅ ⲛ ⲟⲩⲣⲛⲛⲧⲉ
ⲙ ⲡⲁ ⲉⲓⲱⲧ · ⲁⲩⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲩ · ⲁⲩⲧⲱⲟⲩⲛ · ⲙⲙⲟⲩ
ⲉ ⲣⲁⲓ ⲫⲓⲧⲁ · ⲡⲉϫⲉ ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲁⲩ ϫⲉ ⲙⲡ
ⲕⲥⲱⲧⲙ̅ · ⲉ ⲡⲓⲟⲙⲟⲥ · ⲉⲩϫⲱ · ⲙⲙⲟⲥ ϫⲉ ⲟⲩ ϫⲉ ⲙⲡ
ⲕⲉⲡⲓⲟⲩⲙⲉⲓ · ⲉ ⲗⲁⲁⲩ · ⲙⲡⲕⲁ ⲙ ⲡⲉⲧ ⲫⲓⲧⲟⲩⲱⲕ ⲟⲩ
ⲫⲙ̅ ⲡⲉⲩⲛⲓ · ⲟⲩⲁⲉ ⲧⲉⲩⲥⲱⲡⲉ · ⲟⲩⲁⲉ ⲡⲉⲩⲧⲃⲏⲛ · ⲟⲩ
ⲡⲉⲩⲙⲁ · ⲙ ⲉⲗⲟⲟⲗⲉ · ⲟⲩⲁⲉ · ⲡⲉⲩⲙⲁ · ⲙ ⲭⲟⲉⲓⲧ ⲉⲩⲥ
ⲙⲙⲉⲛϩⲟⲟⲩ · ⲧⲏⲣⲟⲩ · ⲛⲧⲉ ⲡⲓⲩⲁ
[ⲡⲉϫ]ⲁⲩ ⲟⲛ ⲙ

Fol. 47a ⲉⲧⲛⲓ · ⲉⲧ ⲧⲱⲥⲉ ⲛ̅ ⲟⲩⲥⲱⲡⲉ · ⲉⲩⲥⲱⲡⲉ · ϫⲉ ⲉⲩⲉⲩ ·
ⲕⲍ ⲛⲧⲉ ⲡⲉⲧ ⲫⲓⲧⲟⲩⲱⲟⲩⲧ · ⲡⲉⲓ ⲓⲙⲁϫⲉ · ϫⲉ ⲟⲩⲟⲓ · ⲟⲩⲟⲛ̅
ⲙ ⲡⲣⲱϩ · ⲉ ⲃⲟⲗ · ϫⲉ ⲟⲩⲛ ⲟⲩⲟⲥ · ⲛ ⲕⲟⲗⲁⲥⲓⲥ ⲥⲉⲉ ·
ⲉ ⲡⲉⲧ ⲛⲁⲉⲡⲓⲟⲩⲙⲉⲓ ⲉ ⲛⲉⲛⲕⲁ · ⲙ ⲡⲉⲧ ⲫⲓⲧⲟⲩⲱϥ · ⲛ

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относ ща ерат· етког· и елахістон· ечщ є
вол он· нсі пснр· же наіатот· й йнант· же
нтоот· нет отнапа· нат· ета он· же пна·
щасщоущот· мноч· ріхй текрісіс· на· м пеі
ма· па щнре· таротна· нак рй пке ма· ет
екнавшк· є роч наноус нак· є трк̄щ̄потнк· ра
пенке· же ннє тнйтєвінн· ннпеун· пат на·
тарок· є вол· же текрісіс· отат на те· м пете
ннє чеіре· м пна· атш он· же пна· щасщоу-
щоу· мноч· ріхй текрісіс· мн ннє ксштй· є
тве ахав же нтаот· щшпе· мноч· и тер чепі-
этнеі· є пна· и єлооле и навотваі· пісраелін-
тнс· наі же и тер чхоот· м прше и рймао·
нсі пнет отаав· апа ларшй асотшщ̄· ечхш
мнос же на· наі паікаюс· ет ґаеоот· нй-
опсп· м пехс· ра рої· нте пеі каке· ло м-
маү· ріхй навал· атш й ϯнар ат сштй· йсшк
рй ллаү нршв· пехе пнет отаав нач | же Fol. 47 b
кпістеуе· же отнсом· мної ер наі· асотшщ̄· чє
є се тшпоү· ш па еішт· ет ǒаав· лоіпон сштй·
рої· йтахш· є текасапн· м пент ассщопе·
мної· ассщопе же· рй нтре прше· ет екщахе·
йнаі· є твннтч̄· бшк· є вол· рі тоот· нсач
бшк· є ерат є па ні· апкотк̄· аперсе є ерат·
неґщн· аіаісеане· є пеі нос· нкаке· ріхй
навал· атш и тере ґтооуе щопе· пехаі й на-
рше· же и ϯнаү· є вол· ан· мпоот· нтоот
2· пехаү наі же пантшс нта наі· тарок· є тве
пет отаав· апа ларшй· аннаү· є прше нтак-
щ же нннач· нсач· є тве и нотъ нтачвшк· ща
рч· и тере ісштй же же ачеі· ща текйпетпет-
отаав· аіеіне же нта пеі ршв· тарої· є твннтч̄·
ан ща рок· рашт· є тве наі ϯпістеуе· же от-
нсом· мнок· є талсої· пехе пнет отаав нач·

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ⲍⲉ ⲉⲕⲱⲙⲁⲣ̄ ⲡⲙⲁ· ⲙⲛ̄ ⲡⲟⲩⲕⲉ· ⲡⲉⲭ̄ⲥ ⲣⲱⲟⲩ· ⲛⲁⲧⲁⲗ-
ⲥⲟⲕ· ⲁⲩⲙⲟⲟⲩⲧⲉ· ⲉ ⲟⲩⲁ· ⲡⲛ̄ⲉⲧ ⲙⲟⲟⲩⲉ· ⲡⲛ̄ⲙⲁⲩ
ⲁⲩⲭⲓ· ⲙ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲟⲛ· ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲁⲩⲧⲁⲁⲩ· ⲙ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ· ⲁⲡⲁ ⲣⲁⲣⲱⲙ· ⲡⲉⲭⲉ ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲣⲁⲣⲱⲙ
Fol. 48 a ⲛⲁⲩ [two lines illegible] | ⲣⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̄ⲧϥ̄ ⲛⲁⲕ· ⲙ
ⲫⲉ ⲡⲉⲕⲃⲉⲉⲕⲉ· ⲣⲙ̄ ⲡⲉⲓ ⲁⲓⲱⲛ· ⲉⲧ ⲙⲛⲧ· ⲛⲧⲉⲩⲛⲟⲩ· ⲁⲩ-
ⲥϩⲣⲁⲥⲓⲍⲉ· ⲛ̄ⲧⲉⲥⲃⲁⲗ· ⲁⲙⲟⲟⲩⲧⲉ· ⲉ ⲣⲟⲓ ⲡⲉϫⲁⲩ ⲛⲁⲓ·
ⲍⲉ ⲁⲙⲡⲉ· ⲛ ϯⲗⲁⲕⲙⲓⲛ· ⲙⲙⲟⲟⲩ ⲁⲧⲱ ⲡⲉϫⲁⲩ· ⲛⲁⲩ·
ⲍⲉ ⲉⲓⲁ ⲡⲉⲕⲣⲟ· ⲣⲙ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ· ⲛⲧⲉⲩⲛⲟⲩ· ⲁⲉ· ⲛⲧⲁⲩⲉⲓⲟ
ⲙ ⲡⲉⲩⲣⲟ· ⲁⲩⲛⲁⲩ· ⲉ ϧⲟⲗ· ⲁⲧⲣ̄ ⲡⲙⲛⲣⲉ· ⲛⲥⲓ ⲛⲉⲧ
ⲣⲁⲣⲧⲏⲩ· ⲁⲧϯ ⲉⲟⲟⲩ· ⲙ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲧⲱⲟⲩⲛ· ⲁⲩ-
ⲟⲩⲱⲙⲧ· ⲙ ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲣⲁⲣⲱⲙ· ⲉⲩⲙⲡ̄ ⲣⲙⲟⲧ·
ⲙ ⲡⲓⲟⲩⲧⲉ· ⲛⲙⲙⲁⲩ ⲉϫⲙ̄ ⲡⲉⲩⲛⲁⲩ· ⲉ ϧⲟⲗ· ⲡⲛⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲉ ⲁⲩϯ ⲙ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲟⲛ ⲙ ⲡⲣⲱⲙⲉ ⲛ
ⲣⲙⲛⲧⲉ· ⲁⲩⲣⲱⲟⲩ· ⲉ ⲧⲟⲟⲧϥ̄· ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲛ̄ⲧⲟⲕ·
ⲣⲱⲟⲩⲕ· ⲁⲣⲓ ⲡⲙⲁ· ⲙⲛ̄ ⲡⲉⲧ ⲣⲓⲧⲟⲩⲱⲕ ⲛⲱⲉ ⲛⲧⲁⲧⲁⲁⲩ·
ⲙⲙⲁⲕ ⲙⲛⲧⲟⲧⲉ ⲙ̄ⲡ ϫ̄ⲥ ⲁⲉ ⲁⲛ̄ ⲟⲩⲣⲙⲛⲧⲉ· ⲙⲛ̄ⲥⲟⲙ·
ⲙⲙⲟⲓ· ⲉⲣ ⲧⲉⲛⲧⲟⲗⲏ· ⲙ ⲡⲉⲧⲁⲩⲉⲗⲓⲟⲛ· ⲙⲡⲉ ⲡⲉⲧ-
ⲁⲩⲉⲗⲓⲟⲛ· ⲱⲛ̄ ϫ̄ⲛ̄ ⲗⲁⲁⲩ ⲛ ⲗⲟⲓⲥⲉ· ⲛⲁⲕ· ⲱ ⲡⲣⲙⲛⲧⲉ·
ⲉ ⲧⲣⲙ̄ϧⲟⲟⲥ ⲁⲗⲗⲁ· ⲱⲁ ⲣⲣⲁⲓ· ⲉⲧⲭⲱ ⲙⲙⲟⲩ ⲛ ⲱⲣⲱⲛ̄
ⲡⲓⲟⲩⲧⲉ ⲛⲁϯ ⲃⲉⲉⲕⲉ· ⲛⲁⲕ· ⲣⲁ ⲣⲟⲩ· ⲙⲡⲣ̄ ⲣⲟⲉ· ⲙ
ⲡⲣⲱⲙⲉⲗ ⲛ ⲁⲧ ⲱⲁⲩ· ⲛⲧⲁ ⲡⲉⲩϩⲟⲉⲓⲥ· ⲛⲁ ⲣⲁϩ· ⲛⲥⲓⲛ-
ⲥⲱⲣ· ⲛⲁⲩ ⲉ ϧⲟⲗ· ⲁⲩⲃⲱⲕ· ⲁⲩⲱⲥⲧ̄ ⲙ ⲡⲉⲩⲱⲩⲃⲛⲣ
ⲣⲙⲡⲉⲗ· ⲉ ⲧⲃⲉ ⲣⲉⲛⲕⲟⲟⲩⲧⲉ ⲉⲧ ⲉ ⲣⲟⲩ· ⲁⲗⲗⲁ· ⲱⲟⲡⲉ
ⲛⲧⲟⲩ (*sic*)· ⲛⲱⲉ ⲙ ⲡⲣⲙⲡⲉⲗ· ⲛ̄ ⲥⲁⲃⲉ· ⲛⲧⲁ ⲡⲉⲩⲥⲓⲛⲥⲱⲣ
Fol. 48 b ⲥⲱⲃ ⲛⲁⲩ· | ⲁⲩⲟⲧⲱⲩⲃ̄· ⲛⲥⲓ ⲡⲣⲱⲙⲉ· ⲛ̄ ⲣⲙⲛⲉ· ⲁ
ⲕⲍ ⲱⲗⲛⲗ ⲉ ϫⲱⲓ· ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ϯⲛⲁⲣⲁⲣⲉ
ⲉ ⲣⲱⲃ· ⲙⲙⲁ· ⲛⲧⲁⲕⲣⲟⲛⲟⲩ· ⲉ ⲧⲟⲟⲩ· ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑ
ⲛⲧⲁⲩϯⲣⲛⲧ· ⲙ ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲃⲱⲕ ⲉ ϧⲟⲗ ⲣⲓ ⲧⲟⲟⲧϥ̄
ⲉⲧϯ ⲉⲟⲟⲩ· ⲙ ⲡⲓⲟⲩⲧⲉ· ⲡⲣⲙⲙⲁⲟ ⲁⲉ· ⲛ ⲧⲉⲣ ϥ̄ⲃⲱⲕ
ⲉ ⲡⲉⲩⲛⲓ· ⲁⲩϫⲱ ⲉ ⲡⲉⲩⲣⲱⲙⲉ· ⲛⲣⲱⲃ· ⲙⲙⲁ· ⲛⲧⲁⲩ
ⲱⲱⲡⲉ· ⲙⲙⲟⲩ ⲛⲉⲧⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ ⲣⲙ̄ ⲡⲉⲩⲛⲓ
ⲉⲣⲉ ⲡⲉⲩⲟⲩⲣⲓⲛⲧⲉ· ϯⲧⲕⲁⲥ· ⲉ ⲣⲟⲩ· ⲛ ⲟⲩⲟⲥ·
ⲟⲩⲟⲉⲓⲱ· ⲛ ⲧⲉⲣ ϥ̄ⲥⲱⲧⲙ̄· ⲉ ⲡⲉⲱⲩⲛⲣⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲡⲉ

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ⲟⲩⲁⲁϥ· ⲉⲓⲣⲉ· ⲙⲙⲟⲟⲩ· ⲡⲉϩⲁⲩ· ϫⲉ ⲫⲁⲓⲟⲓ· ⲉⲓⲉ·
ⲁⲛⲟⲕ· ⲡⲉⲛⲧ ⲁⲙⲡⲓⲱⲁ· ⲛ ⲁⲡⲁⲛⲧⲁ· ⲉ ⲣⲟϥ· ⲛ̄ⲧⲙⲁ·
ⲫⲁ ⲧⲁ ⲙⲡⲧⲉⲃⲓⲛⲓ· ⲧⲁⲙⲁⲧⲉ· ⲙ ⲡⲧⲁⲗⲥⲟ· ⲡⲉϩⲁⲩ·
ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ· ⲉⲧ ϯⲧⲕⲁⲥ· ⲙ ⲡⲣⲱⲙⲉ· ⲛ ⲣⲙⲙⲁⲟ·
ϫⲉ ⲙⲡⲉ ⲁⲡⲁ ⲫⲁⲣⲱⲛ· ϫⲱϥ· ⲉ ⲗⲁⲁⲩ· ⲙ ⲙⲉⲗⲟⲥ
ⲛⲧⲁⲕ ⲡⲉϩⲁⲩ ϫⲉ ⲁⲣⲉ· ⲁⲩϫⲱϥ· ⲉ ⲛⲁⲥⲓϫ· ⲁⲩⲱ
ⲁⲡⲁⲣ̄ⲭ ⲫⲁ ⲣⲁⲧ̄ⲩ· ⲁⲓⲧⲁⲗⲟ· ⲛ̄ⲛⲁⲥⲓϫ· ⲉϫⲛ̄ ⲛⲉϥⲟⲩ-
ⲣⲛⲛⲧⲉ· ⲁⲓⲟⲩⲱⲱⲛ̄· ⲛⲁϥ· ⲡⲉϩⲁⲩ ⲛⲁⲓ (*sic*)· ϫⲉ ⲁⲣⲓ
ⲫⲁⲥⲁⲡⲛ· ⲛ̄ⲣ̄ⲡⲧ̄ⲕ· ⲉ ⲣⲟⲩⲛ [ⲉ ⲣ]ⲟⲓ· ⲛ ⲧⲉⲣ ⲧ̄ⲫⲱⲙ· ϫⲉ
ⲣⲟⲩⲛ· ⲉ ⲣⲟϥ· ⲁϥ[ⲁⲁⲣ̄ⲧⲉ· ⲛ ⲧⲉϥⲥⲓϫ· ⲁⲩⲧⲟⲟ̄ⲥ·
ⲛⲉⲩⲟⲩⲣⲛⲛⲧⲉ· ⲉⲩϫⲱ· ⲙⲙⲟⲥ· ϫⲉ ϯⲡⲓⲥⲧⲉⲩⲉ[illegible]
ⲥⲓϫ[illegible]ⲡⲡⲉⲧ ⲟⲩⲁⲁϥ ⲁⲡⲁ ⲫⲁⲣⲱⲙ [one line illegible]
ⲉ ⲡⲧⲁⲗⲥⲟ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁ ⲛⲉⲩⲟⲩⲣⲛⲛⲧⲉ· ⲗⲟ· Fol. 49 *a*
ϯⲧⲕⲁⲥ· ⲙⲙⲁ ⲧⲉⲩⲛⲟⲩ· ⲉⲧ ⲙⲙⲁⲁⲩ· ⲁⲩⲱ ⲟⲩⲟⲛ· ⲙⲙⲁ· ⲛⲏ
ⲧⲁϩⲥⲱⲧⲙ̄· ⲁⲩϯ ⲉⲟⲟⲩ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲛ ⲁⲡⲁ ⲫⲁⲣⲱⲙ·
ⲉⲧⲛ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ· ⲫⲙ̄ ⲡⲓⲗⲁⲕ· ⲉ ⲟⲩⲛⲧⲁϥ· ⲙⲙⲁⲩ·
ⲟⲩⲉⲓⲱ· ⲉⲩⲣ̄ ⲣⲱϥ· ⲛ̄ⲣⲛⲧ̄ⲩ ⲫⲙ̄ ⲡⲟⲩⲉⲓⲧ· ⲛ ⲧⲉⲣ ⲧ̄ⲫⲉⲓ
ⲉ ϫⲉ ⲥⲛⲁⲃⲱⲕ· ⲉ ⲡⲉⲩⲛⲓ· ⲁ ⲡⲉⲓⲱ ⲫⲉ· ⲫⲁ ⲣⲁⲧ̄ⲩ·
ⲡⲟⲉⲓⲧ ⲁⲩⲙⲟⲟⲩ· ⲛⲧⲟϥ ⲁⲉ· ⲫⲓⲧ̄ⲛ ⲧⲉⲩⲛⲟⲩ· ⲙ ⲡⲓⲥ-
ⲥ· ⲉ ⲣⲟⲩⲛ· ⲉ ⲡⲁⲓⲱⲁⲓⲟⲥ· ⲁⲩⲕⲁ ⲡⲉⲓⲱ ⲉⲩⲛⲏϫ· ⲉ
ⲗⲗ· ⲉⲩⲙⲟⲟⲩⲧ· ⲁⲩⲉⲓ ⲱⲁ ⲣⲟϥ· ⲁⲩⲧⲁⲩⲉⲟⲉ· ⲉ ⲣⲟϥ·
ⲓⲁⲓⲱⲁⲓⲟⲥ ⲁⲉ· ⲡⲉϩⲁⲩ ⲛⲁⲩ ϫⲉ ⲙⲡⲉ ⲭⲙⲟⲩ· ⲡⲁ
ⲩⲣⲉ ⲁⲗⲗⲁ· ⲉⲩⲟ ⲙⲙⲁⲁⲩ· ⲁⲩϯ ⲛⲁⲩ· ⲛ ⲟⲩⲥⲉⲣⲱⲃ·
ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ϫⲉ ⲃⲱⲕ· ⲛ̄ⲣⲁⲣⲧ̄ⲩ· ⲛ̄ⲣⲛⲧ̄ⲩ· ⲛ̄ⲣⲛⲧ̄ⲩ (*sic*)·
ⲙ ⲱⲟⲙⲙⲧ· ⲙⲥⲟⲛ· ⲁⲩⲱ ⲭⲛⲁⲧⲱⲟⲩⲁ· ⲁⲩⲭⲓⲧ̄ⲩ ⲁⲉ·
ⲁⲃⲱⲕ· ⲁⲩⲣⲁⲣⲧ̄ⲩ ⲛⲣⲛⲧ̄ⲩ· ⲙⲡⲱⲟⲙⲙⲧ· ⲙⲥⲟⲛ· ⲁⲩ-
ⲧⲟⲟⲩ ⲁⲩⲁⲁϥ· ⲉⲣⲁⲧ̄ⲩ· ⲛ̄ⲟⲉ· ⲉⲙⲉϥⲟ· ⲙⲙⲟⲥ·
ⲡⲱⲙⲉ· ⲁⲉⲓ· ⲱⲁ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲩϫⲱ· ⲙⲙⲟⲥ· ϫⲉ
ϯⲭⲁⲣⲓⲥⲧⲟⲥ· ⲛⲁⲕ· ⲡⲁ ⲉⲓⲱⲧ ⲉ ⲧⲃⲉ ⲡⲉⲣⲙⲟⲧ· ⲛⲧⲁⲩ-
ⲧⲟⲟⲓ· ⲛⲧⲟϥ ϫⲉ ⲁⲩⲣⲱⲙ ⲉ ⲧⲟⲟⲧⲩ̄· ⲉ ⲧⲁⲓ ϫⲉ ⲡⲉⲛⲧ
ⲁⲡⲱⲟⲡⲉ· ⲉ ⲗⲁⲁⲩ ⲙⲡⲣ̄ⲧⲣⲉ· ⲗⲁⲁⲩ ⲥⲁⲣ· ⲣ̄ ⲁⲡⲓⲥⲧⲟⲥ·
ⲙ ⲉⲛ ⲱⲁϫⲉ· ⲛⲁⲓ ⲥⲁⲣ· ⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ· ϫⲟⲟⲥ ϫⲉ ⲡ[illegible]
[illegible]ⲣⲉⲓ ⲡⲁⲓ ⲫⲱⲙⲉ· Fol. 49 *b*
ⲭⲁⲁⲩ· ⲁⲩⲱ· ⲭⲛⲁⲣ̄ ⲛⲉⲧ ⲛⲁⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲛⲧⲟϥ ϫⲉ ⲟⲗ

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ϩωϥ ⲛⲏⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ϩⲁⲣⲱⲛ· ⲉⲛⲉⲩⲣ̄ ϩⲱⲃ·
ⲉⲛⲉⲩⲥⲓⲧ· ⲙⲙⲁⲁⲧⲉ· ⲉⲩⲉⲓⲣⲉ· ⲙ ⲡⲓⲉⲉⲩⲉ· ⲙ ⲡⲉⲧ
ⲥⲛⲏ ⲍⲉ ⲁⲡⲣ̄ ϩⲱⲃ· ⲡⲥⲓⲧ· ⲙ ⲡⲉϩⲟⲟⲩ· ⲙⲡⲣ̄ ⲧⲉⲧⲙⲛ·
ⲍⲉ ⲛⲓⲙⲉ ⲛⲟⲩⲉϩ ϩⲓⲥⲉ· ⲉ ⲟⲩⲟⲛ· ⲙⲙⲟⲧⲛ̄· ϩⲉⲛⲥⲟⲡ
ⲙⲉⲛ· ⲛ̄ⲧⲁⲗⲙⲓⲟ· ⲛ̄ ϩⲉⲛⲕⲱⲣⲓⲁ· ϩⲉⲛⲥⲟⲡ· ⲙⲉⲛ ⲉϥ-
ⲙⲉⲓⲧ ⲛⲟⲩϩ· ⲉⲙⲉ ⲙⲉϥⲥⲉⲡⲛ· ϩⲁⲣ· ⲉ ⲙⲁϩⲉ ⲉⲓ ⲙⲛ
ⲧⲉⲓ· ⲛ̄ⲧⲉ ⲟⲩⲟⲥ· ⲙ ⲣⲭⲣⲓⲁ· ⲙⲱⲡⲉ· ⲗⲁⲣⲱⲙⲉ· ⲉⲓ
ⲙⲁ ⲣⲟϥ· ⲙ ⲟⲩⲥⲟⲡ· ⲁϥⲙⲙ̄ ⲛⲟⲩϩ ⲙ ⲧⲟⲟⲧϥ̄· ⲉ ⲧⲉ-
ϫⲣⲓⲁ· ⲙ ⲡⲉϥⲙⲁ· ⲙ ⲉⲗⲟⲟⲗⲉ ⲡⲙⲁ· ⲙ ⲉⲗⲟⲟⲗⲉ· ⲍⲉ·
ⲉⲧ ⲙⲙⲁⲩ· ⲉⲙⲉⲣⲉ ⲡⲉϥⲍⲉⲗⲙⲁ· ϫⲁϫⲱ ⲉⲙⲁⲁⲧⲉ· ⲛ̄
ⲧⲉⲣ ϥ̄ϫⲓ ⲍⲉ ⲙ ⲡⲛⲟⲩϩ· ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲁϥⲙⲟⲣⲟⲩ· ⲉ ⲡⲉϥ-
ⲙⲁ· ⲛ̄ ⲉⲗⲟⲟⲗⲉ· ⲁϥⲱⲟⲡⲉ· ⲛ̄ ⲟⲩⲥⲉⲛⲛⲁ· ⲉⲙⲁ-
ⲛⲟⲩϥ· ⲙⲙⲁⲁⲧⲉ· ⲁⲩⲱ ⲛⲉⲙⲧ ⲁⲩⲥⲱⲧⲙ̄ⲙ ⲁⲩⲧ ⲉⲟⲟⲩ
ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁ ϩⲉⲛⲣⲱⲙⲉ ⲍⲉ ⲟⲛ ⲛⲃⲟⲩⲣⲉ· ⲉⲓ ⲱⲁ ⲣⲟϥ
ⲙ ⲟⲩⲥⲟⲡ· ⲉⲧⲙⲟⲕ̄· ⲙⲡⲛⲧ ⲁⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ
ⲍⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ· ⲙⲡ̄ ⲱⲩⲛⲗ· ⲉ ϫⲱⲙ ⲍⲉ ⲥⲉⲉⲛⲱϫⲗⲉ
ⲛⲁⲓ· ⲣⲓⲧⲛ̄ ⲟⲩⲁⲣⲭⲱⲛ· ⲙ ϩⲉⲛⲁⲱⲛ ⲙⲧⲃⲏ· ⲁⲩⲱ
ⲙⲡⲉ ⲙⲥⲙⲉ· ⲉ ☥ ⲛⲁϥ· ⲉⲙⲣ̄ ϩⲟⲧⲉ· ⲍⲉ ⲙⲙⲉϥⲣⲟⲣⲓ
[ⲍⲉ] ⲉ ϫⲱⲙ· ⲛ̄ⲧⲱⲁⲁⲧⲛ̄· ⲙ ⲟⲩⲟⲥⲉ ⲡⲁⲣⲁ ⲧⲛ̄ⲥⲟⲙ·
[illegible]ⲁϥⲛⲁⲩ· ⲍⲉ ⲙⲧⲉⲧⲛ̄[illegible]

Fol. 50 *a* ⲙⲧⲉⲧⲛ̄[illegible] | ⲡⲉⲧⲣⲟⲥ

ⲣ̄ ⲍⲉ ⲛⲟⲩϩⲉ· ⲙ ⲡⲉⲱⲙⲓⲛ· ⲙⲥⲁ ⲟⲩⲛⲁⲓ· ⲙ ⲡϩⲟⲓ
ⲧⲉⲧⲛⲁϩⲉ· ⲉ ⲟⲩⲟⲛ· ⲙⲧⲁϥϫⲟⲟⲥ ⲁⲛ ⲍⲉ ⲥⲁ ϩⲃⲟⲩⲣ
ⲁⲗⲗⲁ· ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲓ ⲉⲧⲉ ⲛⲁⲓ ⲡⲉ· ⲍⲉ ⲉⲣϣⲁⲛ ⲡⲣⲱⲙⲉ
ⲕⲱ ⲙⲥⲱϥ ⲙⲙⲁⲁⲉⲩⲉ· ⲉⲧ ⲟⲟⲩ· ⲉⲧⲉ ⲛⲁⲓ ⲙⲉ ⲙⲉⲛⲉⲧ
ϩⲃⲟⲩⲣ· ⲛⲑⲣ̄ ⲛⲉⲧ ϩⲓ ⲟⲩⲛⲁⲓ· ⲉⲧⲉ ⲙ ⲡⲉⲧ ⲛⲁⲛⲟⲩ
ⲙⲉ· ϩⲱⲃ· ⲙⲙⲁ· ⲉⲧⲉ ⲥⲛⲁⲁⲓⲧⲉⲓ· ⲙⲙⲟ ⲙⲧ
ⲡⲛⲟⲩⲧⲉ· ⲥⲉⲛⲁϣⲱⲡⲉ· ⲛⲁϥ· ⲭⲱ ⲥⲁⲣ ⲙⲙⲟ
ⲙⲧⲣⲉ· ⲙ ⲡⲉⲧ ϩⲓ ϩⲃⲟⲩⲣ· ⲍⲉ ⲥⲁⲣⲉ ⲧⲛⲧⲙ̄· ⲉ ϩⲟⲩ
ⲙⲙⲟⲓ· ⲛⲉⲧ ⲥϩⲟⲩⲣ̄ⲧ· ⲉ ⲧⲥⲁⲁⲧⲉ· ⲙ ϣⲁ ⲉⲛⲉϩ ⲛⲧⲁ
ⲥⲃⲧⲱⲧⲥ̄· ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲙⲡ̄ ⲛⲉϥⲁⲩⲉⲗⲟⲥ· ⲛⲉⲧ
ⲟⲩⲛⲁⲓ ϩⲱⲃ· ⲍⲉ ⲁⲙⲛⲓⲧⲙ̄· ϣⲁ ⲣⲟⲓ· ⲛⲉⲧ ⲥⲙ
ⲙⲁⲁⲧ ⲛⲧⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲩⲱ ⲟⲛ ⲍⲉ ⲁⲙⲛⲓⲧⲙ̄· ϣⲁ ⲣ
ⲟⲩⲟⲛ· ⲙⲙⲁ· ⲉⲧ ϩⲟⲟⲥⲉ· ⲁⲩⲱ ⲉⲧ ⲟⲧⲡ̄· ⲁⲩⲱ ⲁⲛⲟ

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†ναϊ ⲙⲡⲟⲓ ⲓⲛⲧⲏ· ⲁⲩⲱ ⲟⲛ ⲁⲉ ⲧⲉⲧ ⲛⲁⲕⲗⲏⲣⲟⲛⲟ-
ⲙⲉⲓ· ⲛ ⲧⲙⲛⲧⲉⲣⲟ· ⲛⲧⲁⲩⲥⲃⲧⲱⲧⲥ· ⲓⲛⲧⲏ· ⲭⲓⲛ ⲧⲕⲁ-
ⲧⲁⲃⲟⲗⲏ ⲙ ⲡⲕⲟⲥⲙⲟⲥ· ⲉ ⲧⲃⲉ ⲟⲩ· ⲡⲉϩⲁⲩ ⲁⲉ ⲛⲉⲓ-
ϩⲕⲟⲉⲓⲧ· ⲁⲧⲉⲡⲛⲧⲙⲙⲟⲓ· ⲛⲉⲓⲟⲃⲉ· ⲁⲧⲉⲡⲛⲧⲥⲟⲓ ⲛⲉⲓⲕⲛ
ⲕⲁ ϩⲏⲩ· ⲁⲧⲉⲡⲛ† ϩⲓⲱⲱⲧ· ⲛⲉⲓⲟ ⲛ ⲩⲙⲙⲟ· ⲁⲧⲉⲡⲛ-
ⲩⲟⲡⲧ· ⲉ ⲣⲱⲧⲛ (sic)· ⲛⲉⲓⲩⲱⲡⲉ· ⲁⲧⲉⲡⲛⲥⲙ· ⲡⲁ ⲩⲙⲉ·
ⲛⲉⲓϩⲙ ⲡⲉⲩⲧⲉⲕⲟ· ⲁⲧⲉⲡⲛⲉⲓ· ⲩⲁ ⲣⲟϥ (sic)· ⲛⲁⲓ ⲛⲉ ⲛⲉ
ⲡ[illegible] ⲉ ⲩⲁⲧϫⲉ ⲡⲧⲛⲩⲙⲓⲛ ⲉ ⲡⲥⲁ ⲛ ⲟⲩⲛⲁⲙ· | ⲛⲧⲱⲧⲛ· Fol. 50 b
ϩⲱⲧ ⲧⲛⲧⲧⲛ· ⲉⲧⲉⲡⲛⲁⲁⲩ· ⲧⲉⲧⲛⲁⲥⲱⲡⲉ· ⲛ ϩⲉⲛⲁⲩⲛ· ⲣⲁ
ⲛⲧⲃⲧ· ⲕⲁⲧⲁ ⲧⲉⲡⲭⲣⲓⲁ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲡⲉϫⲁⲩ· ϫⲉ ⲩⲉ
ⲡⲉⲕⲟⲩϫⲁⲓ· ⲱ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲧⲃⲉ ⲧⲙⲡⲧ-
ϩⲛⲕⲉ· ⲙⲡ ϲⲉⲣϥⲉ· ⲉ ⲃⲱⲕ· ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ ⲡⲥⲁⲃⲃⲁ-
ⲧⲱⲛ· ⲙⲡ ⲧⲕⲣⲓⲁⲕⲏ· ⲡⲉϫⲁϥ ⲛⲁⲩ· ϫⲉ ⲙⲏ· ⲙⲡⲉ
ϫⲟⲟⲥ· ⲓⲛⲧⲏ· ϫⲉ ⲛⲧⲉⲧⲛⲃⲏⲕ· ⲁⲓ· ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ·
ⲙ ⲡⲓⲟⲩⲧⲉ· ⲛⲧⲉⲧⲛⲡⲁⲣⲁⲕⲁⲗⲉ ⲙⲙⲟϥ· ⲛⲁⲣⲣ ⲡⲛⲁ·
ⲙⲙⲏⲛⲧⲛ· ⲛⲁⲧⲙⲛⲕⲁ ⲧⲛⲧⲧⲛ· ⲉⲧⲉⲧⲛⲱⲁⲁⲧ· ⲛ ⲗⲁⲁⲩ·
ⲩⲙⲉ ⲥⲁⲣ· ⲉ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲛⲓⲙ· ⲉ ⲩⲟⲣⲡⲟⲩ· ⲉ ⲡⲛ·
ⲙ ⲡⲓⲟⲩⲧⲉ· ⲛⲥⲉⲥⲡⲥⲱⲡϥ· ⲛⲁϥⲥⲟⲃⲧⲉ· ⲙ ⲡⲉⲧⲣⲱⲃ· ⲛ
ⲓⲛ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲁⲧⲟⲧⲱⲱⲧ· ⲣⲁ ⲛⲉϥⲟⲧⲣⲛⲛⲧⲉ· ⲉⲧⲁⲱ·
ⲙⲙⲟⲥ ⲁⲉ ⲱⲗⲛⲗ· ⲉ ⲭⲱⲟⲩ· ⲡⲉⲛⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲧⲱ·
ⲙⲁⲣⲁⲣⲉϥ· ⲉ ⲛⲉⲕⲱⲩⲁϩⲉ· ⲧⲛⲟⲩ· ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ·
ⲧⲁϥⲱⲱⲗⲛⲗ· ⲉ ⲭⲱⲟⲩ· ⲁϥ† ⲛⲁⲩ· ⲛ ⲟⲩⲥⲁⲡⲉⲓ· ⲙ-
ⲟⲟⲩ· ϫⲉ ⲥⲟⲩϫⲱϣ· ⲉⲁⲓ ⲛⲉⲧⲡⲱⲓⲛⲧ· ⲁⲧⲱ ⲧⲉⲧ-
ⲁϥⲉ· ⲉ ⲟⲧⲟⲛ ⲛⲧⲟⲟⲩ ⲁⲉ· ⲁⲧⲃⲱⲕ· ⲡⲛ ⲟⲩⲡⲓⲥⲧⲓⲥ
ⲛⲥⲱⲡⲉ· ⲛ ϩⲉⲛⲁⲩⲛ· ⲛⲧⲃⲧ ⲁⲧ† ⲛ ⲧⲉϫⲣⲓⲁ· ⲙ
ⲛⲣϫⲱⲛ· ⲛⲁϥ· ⲁⲧ† ⲡⲕⲉ ⲥⲉⲉⲡⲉ· ⲉ ⲧⲉϫⲣⲓⲁ ⲙ
ⲧⲙⲛⲓ· ⲁⲧⲉⲓ ⲩⲁ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉⲧⲉⲧⲭⲁⲣⲓⲥⲧⲉⲓ· ⲙ
ⲡⲟⲩⲧⲉ· ⲙⲡ ⲛⲉⲧⲙⲩⲗⲏⲗ· ⲉⲧⲟⲧⲁⲁⲃ·

| ⲧⲉⲧⲟⲟⲩ· ⲛⲉ ⲟⲧⲁ· ⲁⲉ ⲟⲛ· ⲉⲁ Fol. 51 a
ⲡⲓϫⲟⲓ· ⲕⲧⲛⲁⲉⲡⲉⲧⲉ· ⲁⲧⲱ ⲛⲛ ⲡⲧⲣⲉⲡⲓⲕⲁⲗⲉⲓ· ⲙ ⲛⲃ
ⲡⲟⲩⲧⲉ· ⲛⲛ ⲡⲉⲩⲣⲁⲓ· ⲁ ⲡⲉϥⲟⲓ· ⲧⲟⲩϫⲟ· ⲙⲡ
ⲡⲁⲁⲉⲓⲙ· ⲧⲏⲣϥ· ⲁⲥⲱⲙⲡⲉ ⲁⲉ ⲟⲛ· ⲛ ⲟⲩⲟⲟ ⲉⲧ-
ⲙⲟⲩⲉ· ⲙⲡ ⲛⲉⲧⲉⲣⲛⲧ· ⲛⲥⲓ ⲁⲛⲟⲩⲃⲁ· ⲥⲛⲁⲩ ⲉⲧⲛⲁ-

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ϩωκ · ε σοναι · ποτα · ⲁⲉ ε ϩολ · ⲛ̀ⲧⲟⲧⲟ · ⲟⲩⲃⲁⲗ ·
ⲛ̀ ⲟⲩⲱⲧ · ⲡⲉⲧ ⲙ̅ⲙⲟⲩ · ⲡⲉϫⲉ ⲡⲉⲥⲯⲩⲭⲏ ⲛⲁⲩ · ⲭⲉ
ⲁⲙⲟⲩ · ⲛ̀ⲧⲡ̅ⲭⲓ ⲥⲙⲟⲩ ⲛ̀ ⲧⲟⲟⲧϥ̅ · ⲙ ⲡⲉⲓ ⲛⲟⲩ · ⲛ ⲣⲱⲙⲉ
ⲡⲉϫⲉ ⲡⲁ ⲡⲃⲁⲗ · ⲛ̀ ⲟⲩⲱⲧ · ⲭⲉ ⲟⲩⲛⲟⲩ · ⲡ̀ⲣⲱⲙⲉ ⲁⲛ
ⲡⲉ · ⲉⲯⲱⲭⲉ ⲉⲣⲉ · ⲙⲁⲣϥ̅ ⲟⲩⲱⲛ · ⲙ ⲡⲁ ⲃⲁⲗ · ⲁⲩⲱ ·
ⲙⲡⲁⲧⲉ ⲡⲯⲁⲭⲉ · ⲟⲩⲱϥ ⲡ̀ⲣⲱϥ · ⲁ ⲡⲉϥⲃⲁⲗ · ⲉⲧⲟ ⲛ
ⲃⲗ̅ⲗⲉ · ⲛⲁⲩ · ⲉ ϩολ · ⲁ ⲡⲉⲧ ⲛⲁⲩ ⲉ ϩολ · ⲣ̀ ⲃⲗ̅ⲗⲉ · ⲛ
ⲧⲉⲣⲉ ⲡⲉⲥⲯⲩⲭⲏ · ⲛⲁⲩ · ⲉ ⲡⲉⲓⲧ ⲁϥⲱⲡⲉ · ⲁϥⲣ̀ ⲱⲡⲛⲣⲉ ·
ⲉⲙⲁⲁⲧⲉ · ⲁⲩⲱ ⲡⲉϫⲁϥ · ⲛⲁϥ · ⲭⲉ ⲙⲡⲉ ⲓϫⲟⲟⲥ ⲛⲁⲕ ·
ⲭⲉ ⲟⲩⲛⲟⲩ · ⲛ̀ ⲣⲱⲙⲉ · ⲉⲙⲁⲁⲧⲉ · ⲡⲉϫⲁϥ · ⲭⲉ ⲙⲡⲉ
ⲓ̀ⲫⲟⲥⲉ · ⲛ̀ ⲗⲁⲁⲩ · ⲭⲉ ⲁⲧⲱⲧⲁⲙ · ⲛ ⲟⲩⲁ · ⲁⲧⲟⲧⲱⲛ ·
ⲛ ⲟⲩⲁ · ⲡⲗⲏⲛ · ⲙⲁⲣⲛ̀ϩⲱⲕ · ⲱⲁ ⲣⲟϥ · ⲙⲉⲩⲁⲕ · ⲛ̀ϥ̀ⲧ
ⲡⲟⲩⲟⲉⲓⲛ · ⲙ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲩⲱ · ⲁⲩⲉⲓ ⲙ ⲡⲉⲥⲛⲁⲩ · ⲱⲁ
ⲛ̀ⲡⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲡⲁ ⲫⲁⲣⲱⲛ ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙ ⲡⲁⲛⲟⲩⲃⲁ ·
ⲛ̀ⲧⲁⲥⲣ ⲁⲧⲛⲁⲣⲧⲉ ⲭⲉ ⲉⲯⲱⲭⲉ ⲕⲥⲟⲟⲩⲛ · ⲭⲉ ⲙⲡⲉ ⲕ̀ⲫⲟⲥⲉ ⲉⲕⲣ
ⲟⲩ · ⲙ ⲡⲉⲓ ⲙⲁ · ⲛⲧⲉⲧⲛⲟⲩ · ⲁⲧⲛⲟϥ ⲛ ⲉ[illegible]ⲉ[illegible][ⲁϥ]-
ⲟⲩⲱϣⲧ̅ · ⲛⲁϥ · ⲉⲩϫⲱ ⲙⲙⲟⲥ · ⲭⲉ · [ⲟⲩⲱⲛ ⲙ ⲡⲁ] ⲃⲁⲗ ·
Fol. 51 b ⲁⲩⲱ · ⲛⲧⲉⲧⲛⲟⲩ | ⲁϥⲛⲁⲩ · ε ϩολ · ⲣ̀ⲙ̅ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲩⲱ
ⲣ̀ⲉ ⲁⲧⲡⲓⲥⲧⲉⲩⲉ ⲙ ⲡⲉⲥⲛⲁⲩ · ⲁⲩⲃⲱⲕ · ε ϩολ · ⲣⲓ ⲧⲟⲟⲧϥ̅ · ⲣ̀ⲙ̅
ⲟⲩⲣⲁⲯⲉ · ⲉⲩⲧⲁⲯⲉⲟⲉⲓⲯ · ⲛ ⲧⲉⲯⲡⲏⲣⲉ · ⲛⲧⲁⲥⲯⲱⲡⲉ · ⲣ̀ⲙ̅
ⲧⲉϫⲱⲣⲁ · ⲧⲏⲣⲥ̅ ⲉⲧ ⲙⲙⲁⲩ Ⲛⲉⲧⲛ̀ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ · ⲛ
ⲣ̀ⲣⲣⲟⲧⲉ · ⲣ̀ⲙ̅ ⲧ̀ⲡ̣ⲗⲓⲥ · ⲥⲟⲩⲁⲛ · ⲉⲡⲓⲥⲧⲟⲥ ⲡⲉ · ⲉϥⲛⲏ
ⲱⲁ ⲣⲟⲛ · ⲛ̀ⲣⲁϩ · ⲛ̀ⲥⲟⲛ · ⲁⲥⲯⲱⲡⲉ ⲁⲉ ⲛ ⲟⲩⲣⲟⲟ̣ ⲁϥⲟⲩⲱϣⲧ̅
ε ⲉⲓ ⲱⲁ ⲣⲟⲛ · ⲡⲉϫⲉ ⲧⲉⲩⲥⲣⲙⲉ ⲛⲁⲩ ⲭⲉ ⲉⲕⲱⲁⲛϣⲱⲕ
ⲱⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ ⲁⲡⲁ ⲫⲁⲣⲱⲛ · ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ
ⲛ̀ⲧⲱⲃϩ̣ ⲙ ⲡⲉⲭⲣ̅ⲥ · ε ϫⲱⲛ · ⲛ̀ⲧ̀ⲛ ⲛⲁⲓ · ⲛ ⲟⲩⲥⲡⲉⲣ
ⲙⲁ ⲡⲣⲱⲙⲉ · ⲕⲁⲓ ⲅⲁⲣ ⲁⲓⲥⲱⲧⲙ̅ · ⲭⲉ ⲛ ⲧⲉⲣⲉ ⲟⲩⲱⲉⲣ
ⲱⲛⲓ · ⲉⲓ ⲉⲥⲛⲁⲙⲓⲥⲉ · ⲁⲥⲥⲱⲱⲩ̀ · ⲛ̀ ⲧⲉⲣ ⲥ̀ⲉⲡⲓⲕⲁⲗⲉ
ⲭⲉ · ⲙⲙⲟⲩ · ε ⲧⲃⲉ ⲡⲉⲓ ⲣⲱϧ · ⲁⲙⲓⲥⲉ · ⲙ ⲡⲉⲥⲯⲩⲭⲏ
ⲉⲩⲙⲟⲟⲩⲧ · ⲁ ⲡⲉⲥⲉⲓⲱⲧ ϩωκ · ⲱⲁ ⲣⲟϥ · ⲁⲩⲡⲁⲣⲁ
ⲕⲁⲗⲉⲓ · ⲙⲙⲟⲩ · ⲁⲩⲱ ⲡⲉϫⲁⲩ · ⲭⲉ ⲛ̀ ⲧⲉⲣ ϥ̅ⲭⲓ ·
ⲟⲩⲕⲟⲩⲓ · ⲛ̀ ⲕⲣ̅ⲙⲉⲥ ⲣⲓⲣⲙ̅ · ⲡⲣⲟ · ⲙ ⲡⲉⲩⲙⲁ · ⲛ ⲱⲱⲡⲉ
ⲁⲩⲛⲟⲭϥ̅ · ⲉⲭⲙ̅ ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ · ⲉⲧ ⲙⲟⲟⲩⲧ · ⲁⲩⲱⲛ
ⲛⲧⲉⲧⲛⲟⲩ · ⲛⲧⲟⲕ ⲣⲱⲟⲩ · ⲉⲕⲱⲁⲛⲥⲡⲥⲱⲛϥ̅ · ϯⲡⲓⲥⲧⲉⲩⲉ

хе пет екпаѳооу · чнащωпе итоу · ае · и тер
ϥει · ωа рои · ачтаѵе пωахе е па еιωт · ечхω
мμос хе аιρμоос · μ̄μ̄ та сριме · жи та μ̄μ̄т-
коγι · аγω μ̄пе ωнре[illegible]проωпе ·
тенот ѳе[illegible]мμоот · итμ̄- Fol. 52a
пноγте · чнаταат · нак · итоу ае паιкаιос · ач- ρ̄α
ϣωк · е пμа · е тецεγχαγε · ϩ̄ρητϥ · ачщλнλ ·
нϯѳе ечхω мμос · хе па χ̄ς̄ · иток · пент акϯ ϩ̄
сарра · таѳри м пепеιωт · ісаак · аγω акϯ и
ιωсиф · и ѳраχнλ · акϯ ϩ̄саμоγнλ · и аννа ·
тенот ѳе пχоеіс · иток пе ϩ̄сау · иток он мμоот ·
аγω он · ωа мπеп̄ · ϯсооγи · и текμ̄ϯаєаоос ·
пχоеіс екесωтμ̄ · е па тωвϩ̄ · п̄ϣωк е ϸол · м
петнаа · м пеірωме итаγει · ωа ρ̣ и тер ϩ̄ρωо
хе ечщλнλ · ачει ωа прωме пεχας нау · хе
ϣωк · па ωнре · ϩ̄ϩ̄ пран · м пεχρ̄с̄ · ϯпістеγе
хе ноє ита пноγте хоос м пепеιωт · аβраам ·
хе ϯинт · ка пеоγоеιщ · μ̄тε оγωнре · ωωпе и
сарра снащωпе · мμок ϩωωк · аγω ката ѳе
итаγхоос · таι те ѳе итасωωпе · м проγи хе и
оγроωпе ачει ωа рои · ере пωнре коγι талнт ·
ϩ̄ роч · ачсооγт̄ · мμоч · е па еιωт хе еіс пкар-
ιос ита пноγте · таач нαι · ριτ̄ῑ некщλнλ · ппет
ϥаав · хе апа ϩарωн ачхιτ̄ϥ · е пеϥραннр ·
ачсωоγ · е пноγте ечхω мμос · хе кєммаат ·
пχоеіс · ϩ̄ῑ некρϣнте · тнроγ · ета · ачтаач
м ечеιωт · ечхω мμос · хе анаγ · е пεрнот м
ноγте · итаγтарок · пεχ̄с̄ · пент ачχариζе м-
роч нак · па ωнре · ечеαγζαπε[illegible]нак | нϯϯѳе · Fol. 52b
ан · е трμ̄р̄ пεчоγωщ · оγроωпе хе он · ере оγ- ρ̄ε
аμмонιон · епωχλеι · нач · е пер̣о и тере
ечеιоγте · сωтμ̄ · е псоеιт · п апа ϩарωн · аγ-
ϥнϩ̄ϥ · е печзιχ · мμ̄ пεчоγрнните · аγталоч ·
ϥеιω · аγхιτ̄ϥ · ωа роч ета̣аγте · мμоч · ιсн

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ⲧⲟⲟⲩ · ⲙⲡⲱⲙⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲉⲛⲧⲕ̄ · ⲁⲉ · ⲁⲧⲟⲩⲁⲣⲕ̄ ·
ⲉ ⲃⲟⲗ · ⲡⲙ̄ ⲡⲉⲓⲱ ⲁⲩⲕⲁⲁⲥ · ⲉⲙⲏⲛⲉ · ⲉ ⲃⲟⲗ · ⲣⲓⲣⲙ̄
ⲡⲣⲟ · ⲡⲁⲗⲗⲱⲛⲓⲟⲛ · ⲁⲉ · ⲛⲉⲩⲙⲁⲭⲉ ⲉ ⲃⲟⲗ · ⲡⲙ̄
ⲡⲣⲱⲙⲉ · ⲉⲩⲧⲁⲩⲟ · ⲛ̄ ⲣⲉⲙⲛⲟⲥ · ⲙ ⲙⲡⲧⲁⲧ ⲙⲡⲉ · ⲉ
ⲡⲁ ⲉⲓⲱⲧ · ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲭⲉ ⲙⲏ ⲛⲧⲕ̄ · ⲟⲩⲙⲁⲧⲟⲓ ·
ⲣⲱ ⲁⲛ ⲉⲕⲟⲧⲉ ⲙ ⲭⲙⲥⲟⲛⲥ̄ · ⲙⲛ ⲛ ⲣⲉⲡⲁⲣⲭⲱⲛ · ⲁⲛ
ⲛⲉ ⲛⲉⲕⲉⲓⲟⲧⲉ · ⲉⲧⲟⲧⲱⲙ · ⲙ ⲡⲉⲧⲉ ⲙ ⲡⲟⲩⲡⲛ̄ ⲣⲓⲥⲉ ⲉ
ⲣⲟⲩ · ϯⲥⲟⲟⲩⲛ · ⲉⲧⲣⲟⲟⲩ · ⲉⲁ ⲡⲉⲕⲉⲓⲱⲧ · ϯ ⲙⲛⲧ ⲡⲣⲟ-
ⲗⲟⲕⲟⲧϯⲛⲟⲥ · ⲛ ⲟⲩⲣⲱⲙⲉ · ⲉ ⲡⲉⲩⲙⲁⲓ · ⲁⲩⲱ ⲛ ⲧⲉⲣ
ⲧⲧⲁⲣⲉ · ⲉ ⲣⲟⲟⲩ · ⲡⲧⲁⲁⲩ · ⲛⲁⲩ · ⲉ ⲧⲃⲉ ⲧⲉⲩⲗⲏⲧ-
ⲣⲓⲕⲏ · ⲁⲩⲧⲱⲣⲡ̄ · ⲙ ⲡⲉⲭⲏ · ⲫⲁ ⲣⲟⲟⲩ ⲙⲛ ⲛ ⲟⲩⲛⲟⲃⲉ
ⲁⲛ · ⲡⲉ ⲛⲁⲓ · ⲛⲧⲁⲫⲁⲁⲩ · ⲛ̄ⲧⲟⲕ ⲫⲱⲕ · ⲁⲕⲉⲓ · ⲉ ⲡⲉⲓ
ⲙⲁ · ⲭⲉ ⲉⲓⲉⲣ ⲡⲁⲣⲣⲉ · ⲉ ⲛⲉⲓ ⲣⲱⲙⲉ · ⲉⲧ ⲱⲙⲉ · ⲙ-
ⲛⲧⲕ̄ ⲟⲩⲣⲓⲁⲧⲣⲟⲥ · ⲣⲱ ⲡⲁ ⲉⲓⲱⲧ ⲁⲉ · ⲁⲫⲁⲛⲉⲭⲉ ⲱⲁⲛ-
ⲧⲉⲭⲱ ⲙⲙⲉⲭⲱ ⲙⲙⲉⲭⲱ · ⲧⲓⲣⲟⲩ · ⲡⲉⲭⲁⲩ ⲛⲁⲩ · ⲭⲉ ⲛⲧⲟⲕ
ⲣⲱ ⲙ̄ⲡ̄ ⲙⲡⲱⲱ · ⲁⲛ · ⲉ ⲟⲩⲱⲱⲃ̄ · ⲛⲁⲕ · ⲧⲉⲛⲟⲩ ⲭⲉ ·
ϯⲡⲁⲣⲁⲛⲥⲉⲗⲉ ⲛⲁⲕ · ⲫⲙ̄ ⲡⲣⲁⲛ · ⲙ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲛⲧ
ⲁⲧⲫⲟⲩ · ⲙⲙⲟⲩ · ⲉⲧⲣⲙ̄ⲉⲓ · ⲉ ⲃⲟⲗ · ⲙ̄ · [illegible] ⲡⲁⲗ-
ⲗⲱⲛⲓⲟⲛ ⲁⲉ · ⲛ ⲧⲉⲣ ⲧⲥⲱⲧⲙ̄ [illegible] ⲛ

Fol. 53a [illegible] ⲛⲓ ⲡⲣⲱⲙⲉ · ⲙ̄ⲡⲛⲱⲧ · ⲧⲟⲧⲉ · ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲩⲙⲉⲥ
ⲣⲥ ⲧⲉⲩⲥⲓⲭ · ⲙⲙⲟⲟⲩ · ⲁⲩⲛⲟⲭⲥ̄ · ⲉ ⲣⲟⲩⲛ · ⲫⲙ̄ ⲡⲉⲣⲣⲟ ·
ⲛⲩⲟⲩⲙⲡⲧ̄ · ⲛⲥⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲭⲉ ⲫⲙ̄ ⲡⲣⲁⲛ · ⲛ
ⲧⲉⲧⲣⲓⲁⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲙⲟⲩ · ⲉ ⲃⲟⲗ · ⲡⲣⲛⲧⲕ̄ · ⲡⲁⲗ-
ⲗⲱⲛⲓⲟⲛ · ⲁⲉ · ⲁⲫⲉⲓ ⲉ ⲃⲟⲗ · ⲡⲉⲭⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲁⲩ ·
ⲭⲉ ⲃⲱⲕ · ⲛⲁⲕ · ⲉ ⲧⲃⲁⲃⲩⲗⲱⲛ ⲛ ⲛⲉⲭⲁⲗⲁⲓⲟⲥ · ⲛ̄
ⲥⲱ ⲫⲙ̄ ⲡⲙⲁ · ⲉⲧ ⲙⲙⲁⲧ ⲱⲁ ⲡⲉⲣⲟⲟⲩ · ⲙ ⲡⲣⲁⲡ · ⲉ
ⲉⲣⲉ ⲡⲟⲩⲁ · ⲡⲟⲩⲁ ⲛⲁⲥⲓ · ⲕⲁⲧⲁ ⲛⲉⲛⲧ ⲁⲩⲁⲁⲕ · ⲛⲧⲟ
ⲣⲱⲱⲕ · ⲥⲉⲛⲁⲛⲟⲭⲕ̄ · ⲉ ⲡⲱⲓⲕ · ⲛ ⲁⲙⲡⲧⲉ · ⲡⲁⲗⲗⲱ-
ⲛⲓⲟⲛ ⲁⲉ · ⲛ̄ ⲧⲉⲣ ⲧⲥⲱⲧⲙ̄ · ⲉ ⲛⲁⲓ · ⲁⲩⲃⲱⲕ · ⲉⲩⲥⲟⲛⲧ
ⲡⲣⲱⲙⲉ · ⲁⲉ · ⲛ ⲧⲉⲣⲉ ⲡⲉⲕⲣⲛⲧ · ⲥⲙⲛⲧⲧ̄ ⲉ ⲣⲟⲩ · ⲁⲩⲧ
ⲉⲟⲟⲩ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ · ⲙⲛ̄ ⲟⲩⲟⲛ · ⲛⲓⲙ
ⲉⲧ ⲙⲟⲟⲩⲉ ⲛⲙⲙⲁⲩ · ⲧⲟⲧⲉ ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲙ ⲡⲛⲉ
ⲟⲩⲁⲁⲃ · ⲉ ⲧⲣⲩⲭⲓ ⲛ ⲟⲩⲗⲁⲁⲩ · ⲛⲧⲟⲩ ⲁⲉ · ⲙⲛ
ⲭⲁⲛⲉⲭⲉⲓ ⲉ ⲃⲟⲗ · ⲭⲉ ⲙⲛⲉ ⲭⲓ ⲟⲩⲗⲁⲁⲩ · ⲛ ϯⲙⲛⲉ

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ⲙⲙⲁ ⲧⲁⲩⲣ ⲙⲟⲛⲟⲭⲟⲥ · ⲉⲛⲉϣⲁⲭⲟⲟⲥ ⲉ ⲣⲟⲓ ⲛ̄ⲣⲁϥ
ⲛ̄ⲥⲟⲛ · ⲭⲉ ⲙⲡ̄ⲣ̄ ⲥⲱⲙⲧ̄ · ⲛⲥⲁ ⲛⲉⲣⲃⲏⲧⲉ · ⲙ̄ ⲡⲉⲓ ⲕⲟ-
ⲙⲟⲥ · ⲛⲁⲓ · ⲉⲧⲉ ⲛⲥⲉⲛⲁϯ ⲟⲩⲛ̄ · ⲁⲛ ⲛ ⲗⲁⲁⲩ · ⲁⲗⲗⲁ ·
ⲛ̄ ⲣⲟⲥⲟⲛ · ⲟⲩⲛ̄ⲧⲁⲓ · ⲙⲙⲁⲩ ⲛ ⲧⲉⲣⲉ ⲙⲡ̄ ⲟⲃϣⲱ · ⲛⲁⲓ ·
ⲛⲁⲣⲱϣⲉ · ⲉ ⲣⲟⲛ · ⲕⲁⲓ ϭⲁⲣ · ⲁ ⲡⲉⲓϭⲛ̄ⲣ̄ · ϫⲟⲟⲥ · ⲛ̄
ⲛⲉⲩⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲭⲉ ⲙⲡ̄ⲣ̄ ϫⲡⲟ ⲙⲛⲧ̄ⲛ̄ · ⲛ ⲟⲩⲟⲛⲟ ·
ⲛ ⲟⲩ ⲣⲁⲧ · ⲟⲩⲁⲉ · ⲣⲟⲙⲡ̄ⲧ̄ · ⲣⲙ̄ · ⲛⲉⲧⲛ̄ⲙⲟⲕϫ (*sic*) · ⲉ ⲧⲃⲉ ·
ⲛⲁⲓ · ⲱⲙⲉ · ⲉ ⲡⲙⲟⲛⲟⲭⲟⲥ · ⲉ ⲧⲣⲉⲩⲙⲟⲟⲩⲉ | ⲙⲙⲁ ⲟⲩ- Fol. 53 *b*
ⲥⲙⲟⲧ · ⲛ ⲧⲙⲙⲉ · ⲙ̄ⲙⲁ ⲟⲩⲃⲓⲟⲥ · ⲉⲛⲁⲟⲩ Ⲉⲡⲉⲓ ⲁⲛ · ⲗ̅ⲍ̅
ⲁⲧⲁⲡⲟⲧⲁⲥⲥⲉ · ⲙ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲁⲧⲟⲧⲁⲣⲟⲩ · ⲛ̄ⲥⲁ
ⲡϫⲟⲉⲓⲥ · ⲁⲥⲱⲟⲡⲉ ⲁⲭⲉ ⲙⲙⲏⲛⲥⲁ ⲛⲁⲓ · ⲁⲩⲧⲱⲟⲩⲛ · ⲙ̄ⲡⲥⲓ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲣⲁⲣⲱⲙ̄ ⲁⲩⲙⲟⲟⲩϣⲉ · ⲉ ⲣⲟⲩ · ⲙⲁ̄
ⲡⲓⲁ · ⲁⲛⲟⲕ · ⲭⲉ ⲁⲩⲣⲱⲙ ⲉ ⲧⲟⲟⲧ · ⲉⲩϫⲱ ⲙⲙⲟⲥ · ⲭⲉ
ⲣⲙⲟⲟⲥ ⲛⲁⲕ · ⲙ ⲡⲉⲓ ⲙⲁ · ⲉⲣⲙⲁⲛ ⲟⲩⲣⲱⲙⲉ · ⲉⲓ ⲉⲩ-
ⲱⲙⲉ ⲛⲥⲱⲓ · ⲁϫⲓⲥ ⲛⲁⲩ · ⲭⲉ ⲁⲩⲃⲱⲕ · ⲉ ⲥⲁⲡⲱⲙⲉ ⲛ̄
ⲟⲩⲥⲟⲛ · ⲧⲁⲓ ϭⲁⲣ ⲧⲉ ⲧⲉⲩⲡⲟⲗⲓⲧⲁ · ⲉⲧ ⲉⲩⲉⲓⲣⲉ ⲙⲙⲟⲥ ·
ⲉⲩⲭⲁⲁⲡⲱⲣ · ⲉ ⲧⲉⲡⲣⲟ · ⲱⲁⲣⲣⲱⲣⲡ̄ · ⲛ̄ ⲧⲉⲩⲗⲩⲧ-
ⲣⲱⲛ · ⲙⲙⲟⲟⲩ · ⲛⲥⲧⲁⲁⲥ ⲣⲓⲙⲱⲛ · ⲛ̄ⲧⲁⲁⲩ ⲉⲣⲁⲧ̄ · ⲉ
ⲫ̄ⲱⲧⲉ · ⲛⲁⲣ ⲧⲉⲧⲙⲛ · ⲧⲛⲣ̄ⲥ ⲉⲩⲙⲩⲗⲛ̄ ⲉⲣⲱⲁⲛ ⲉⲧⲟⲟⲩⲉ ·
ⲱⲙⲡⲉ · ⲱⲁⲣⲃⲱⲕ · ⲉ ⲣⲟⲛ ⲉⲣ ⲉⲛⲣⲟⲕⲟⲟⲩ (*sic*) · ⲙ̄ ⲡⲉⲧⲣⲁ ·
ⲣⲱⲥⲱ̄ · ⲉⲛⲉⲙⲉⲥϯ · ⲙⲟⲛ · ⲣⲱⲗⲥ · ⲙ̄ ⲡⲉ-
ⲟⲟⲩ · ⲙ̄ⲙⲁ ⲧⲉⲧⲙⲛ · ⲙ̄ⲧ̄ ⲡⲙⲱⲙⲉ · ⲭⲉ ⲣⲙⲟ · ⲱⲁ-
ⲣⲁⲁⲩ · ⲉⲣⲁⲧ̄ · ⲣⲁ̄ ⲧⲙⲛⲛⲧⲉ · ⲙ̄ ⲡⲕⲁⲧⲁ · ⲛ̄ⲧⲙⲙⲁⲩ ·
ⲁⲣ̄ ⲡⲉⲩⲟⲉⲟⲗⲟⲓⲙ · ⲧⲛⲣ̄ⲥ · ⲉⲩⲙⲛ ⲉ ⲟⲩⲟⲗ · ⲣⲁ̄ ⲛⲉⲓ ⲟⲩⲟ ·
ⲙ ⲡⲟⲗⲓⲧⲁ · ⲁⲥⲱⲟⲡⲉ · ⲭⲉ ⲛ ⲟⲩⲣⲟⲙⲡⲉ · ⲙⲡⲉ ⲁⲛⲁ-
ⲥⲓⲥ · ⲱⲟⲡⲉ ⲙ ⲧⲉⲛⲥⲱⲱⲉ · ⲧⲛⲣⲟⲩ · ⲓⲍ ⲟⲟⲩ · ⲗⲁⲉⲓ ·
ⲓⲍ ⲣⲁ̄ ⲙⲛⲛⲉ · ⲛ̄ⲣⲙⲛⲉ · ⲁⲧⲣⲙⲉ · ⲉ ⲣⲟⲛ · ⲉ ⲣⲟⲩ
ⲱⲁⲱ ⲙⲙⲟⲥ · ⲭⲉ ⲡⲉⲛⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲙⲁⲩ ·
ⲙ̄ ⲛⲉⲙⲱⲛⲣⲉ · ⲭⲉ ⲙⲡⲉ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ · ⲱⲱⲡⲉ · ⲡⲉϫⲁⲩ ·
ⲁⲩ ⲭⲉ ⲡⲓⲥⲧⲉⲩⲉ [illegible]
[illegible] | ⲭⲉ ⲡⲉⲙⲩⲗⲛ̄ · Fol. 54 *a*
ⲣⲙ̄ ⲡⲣⲙⲛⲉ · ⲉⲙⲙⲁⲛⲭⲁϥ · ⲛ̄ⲣⲙⲧ ⲱⲁⲣⲡⲱϩ̄ · ⲙ ⲡⲉⲩ- ⲙ̄
ⲟⲡⲥⲛ̄ · ⲙⲡⲁⲧⲟ · ⲉ ⲣⲟⲩ · ⲙ̄ ⲡϫⲟⲉⲓⲥ · ⲉⲓⲧⲁ · ⲟⲛ ⲭⲉ ⲁ
ⲧϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̄ · ⲉ ⲡⲟⲩⲱⲙ · ⲛ̄ ⲣⲙⲛⲉ · ⲁⲩϫⲱ ⲉ ⲣⲟⲟ

ⲟⲛ· ⲡⲣⲉⲡⲉ ⲙⲛⲛⲥⲉ· ⲛϣⲁϩⲉ ⲛ̄ⲧⲉ ⲛⲉⲩⲣⲁⲫⲛ·
ⲉⲫⲃⲱⲗ· ⲙ̄ⲙⲟⲟⲩ· ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲉⲩⲥⲟⲗⲥⲗ̄· ⲙⲙⲟⲟⲩ·
ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁⲩⲃⲱⲕ ⲉ ⲃⲟⲗ· ⲣⲓ ⲧⲟⲟⲧϥ̄· ⲉⲧⲥⲙⲟ
ⲉ ⲡⲛⲟⲩⲧⲉ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲉ ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲙⲡⲉ
ⲭⲁⲙⲉⲗⲉⲓ· ⲉ ⲡⲉⲧⲣⲱϣ· ⲁⲗⲗⲁ· ⲛⲉϣⲁⲫⲃⲱⲕ ⲉ ⲡⲉⲓⲉⲣⲟ·
ⲕⲁⲧⲁ ⲟⲩϣⲛ ⲛ̄ϥ̄ⲟⲩⲱⲙⲥ̄· ⲉ ⲣⲁⲓ ϣⲁ ⲡⲉϥⲙⲁⲕϥ̄·
ⲛ̄ϥ̄ⲥⲟⲡⲥⲡ̄· ⲛ̄ ⲛⲓⲟⲩⲧⲉ· ⲉⲩϫⲱ· ⲙⲙⲟⲥ· ⲁⲉ ⲡⲉϫⲥ̄·
ⲡⲁⲥⲁⲑⲟⲥ· ϣⲛ̄ⲣⲧⲛϥ· ⲱ ⲡϣⲛ̄ⲣⲧⲛϥ· ⲣⲁ ⲡⲉⲕⲉⲓⲛⲉ· ⲙⲛ̄
ⲧⲉⲕⲣⲓⲕⲱⲛ ⲉⲛⲉⲁⲩⲥⲱ ⲥⲁⲣ· ⲉⲩⲙⲛⲓ· ⲉ ⲃⲟⲗ· ⲛ̄ϯⲣⲉ·
ϣⲁⲛⲧⲉ ⲛⲓⲟⲩⲧⲉ ϣⲛ̄ⲣⲧⲛϥ· ⲣⲁ ⲛⲉⲩⲣⲙⲉⲓⲟⲟⲩⲉ· ⲛ̄ⲧⲣⲉ-
ⲙⲙⲟⲟⲩ· ⲉⲓ ⲉϫⲙ̄ ⲡⲣⲟ ⲙ ⲡⲕⲁⲣ· ⲧⲛⲣϥ̄· Ⲗⲉϣⲱⲡⲉ ⲁⲉ
ⲟⲛ· ⲛ ⲟⲩⲣⲟⲙⲡⲉ· ⲁ ⲣⲉⲡⲣⲱⲙⲉ· ⲉⲓ ϣⲁ ⲣⲟϥ· ⲉⲩϫⲉⲕ
ϯⲟⲩ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲧⲥⲧⲟⲣⲓⲁ· ⲛⲁⲧⲁⲙⲟⲛ·
ⲉⲛϣⲁⲙⲙⲟⲟⲩⲉ· ⲉⲑⲛ· ⲛ ⲧⲉⲣ ⲟⲩⲥⲱ· ⲁⲉ ⲉⲧⲥⲟⲡⲥⲡ̄
ⲙⲙⲟϥ· ⲉ ⲧⲣ̄ϥ̄ⲧⲱⲃϥ̄· ⲙ̄ ⲡⲉϫⲥ̄· ⲛ̄ϥ̄ⲧⲙⲛⲟⲟⲩ· ⲛⲁⲧ·
ⲙ ⲡⲙⲟⲟⲩ ⲉ ⲧⲃⲉ· ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ⲛ̄ ⲡⲣⲱⲙⲉ· ⲉ ⲃⲟⲗ· ⲁⲉ
ⲉⲧⲱⲧⲣ̄ⲧⲱⲣ· ⲉ ⲃⲟⲗ· ⲁⲉ· ⲁ ⲡⲕⲁⲓⲣⲟⲥ· ⲙ ⲡⲙⲟⲧϥ̄ ⲙ
ⲡⲙⲟⲟⲩ· ⲟⲩⲉⲓⲛ· ⲛ̄ⲧⲟⲟⲩ· ⲁⲉ· ⲁⲩⲱ ⲉⲩⲣⲩⲙⲉ·
[illegible] ⲁϥ [illegible] ⲟⲛⲧϥ̄ [illegible]

Fol. 54 *b* [illegible] | ⲉⲫⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲡⲛⲟⲩⲧⲉ· ⲙⲡⲣ̄
ⲣⲑ ⲕⲱ ⲛⲥⲱⲕ ⲛ ⲛⲉⲣⲃⲛⲧⲉ ⲛ̄ ⲛⲉⲕⲥⲓⲭ· ⲡⲣⲱⲙⲉ ⲙⲡ̄
ⲛⲧⲃⲛⲛⲟⲟⲩⲉ· ⲕⲁⲓ ⲥⲁⲣ ⲛⲧⲁⲕⲥⲟⲛⲧⲛ̄· ⲧⲛⲣⲡ̄ ⲟⲩ ⲡⲉⲕ·
ⲥⲛⲟⲩ· ⲉⲁ ⲕⲕⲁⲧⲁϫⲓⲟⲩ· ⲙⲙⲟⲕ· ⲁⲕⲉⲓ· ⲉ ⲡⲕⲟⲥⲙⲟⲥ·
ⲁⲩⲭⲡⲟⲕ· ϩⲱⲥ ⲣⲱⲙⲉ· ⲉ ⲧⲃⲉ ⲡⲉⲛⲟⲩⲭⲁⲓ· ⲧⲛⲥⲟⲟⲩⲛ·
ⲭⲉ ⲙⲡ̄ ⲗⲁⲁⲩ· ⲟ ⲛ ⲁⲧ ⲥⲟⲙ ⲛ ⲛⲁϩⲣⲁⲕ· ⲡⲛⲟⲩⲧⲉ·
ⲙⲡⲣ̄ ⲣ̄ ⲡⲱⲃϣ̄· ⲛ ⲧⲉϥⲯⲩⲭⲏ· ⲛ̄ ⲡϩⲛⲕⲉ· ⲙⲛⲡⲟⲧⲉ ⲛⲥⲉⲣ̄
ⲛⲟⲃⲉ· ϩⲛ̄ ⲛⲉⲩⲥⲡⲟⲧⲟⲩ· ⲛ̄ ⲡⲉⲕⲛⲓⲧⲟ· ⲉ ⲃⲟⲗ· ϯⲉⲓⲣⲉ
ⲥⲁⲣ· ⲙ ⲡⲓⲉⲉⲩⲉ· ⲙ ⲡⲉⲛⲧⲁ ⲡⲥⲟⲫⲟⲥ· ⲥⲟⲗⲟⲙⲱⲛ
ϩⲟⲟⲩ· ⲭⲉ ⲙⲡⲣ̄ ϯ ⲛⲁⲓ· ⲛ ⲟⲩⲙⲛ̄ⲧⲣⲙⲙⲁⲟ· ⲙⲛ
ⲟⲩⲙⲛ̄ⲧϩⲛⲕⲉ· ⲁⲩⲱ ϩⲟⲧⲁⲙ ⲉⲩϣⲁⲛⲉⲙⲉ ⲙ ⲡⲙⲟⲟⲩ· ⲙ
ⲡⲉⲓⲉⲣⲟ· ⲉ ⲣⲁⲓ· ⲉⲫⲉⲙⲉ· ⲙⲙⲟⲩ· ⲁⲛ· ⲉ ⲧⲃ
ⲧ̄ⲙⲁⲛⲁⲣⲭⲓⲥ· ⲙⲁⲣⲁⲁⲙ· ⲟⲩⲉⲛⲥⲟⲙ· ⲥⲁⲣ· ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲣⲉⲡⲉⲩⲥⲱⲛ̄ⲧ· ⲧⲛⲣⲡ̄ ϩⲉ ⲉ ⲧⲉϫⲣⲓⲁ· ⲓ
ⲧⲉⲧⲥⲙⲛⲧϩ̄ ⲁⲗⲗⲁ· ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ· ⲕⲁ ⲡϩⲛⲕⲉ·

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тр҃ѧітєі· ⲙ пр҃ⲙⲙⲁо· ⲭє кас· ⲉрщⲁⲛ пр҃ⲙⲙⲁо
р̄ пиа· єтр̄ пиа· ⲛ҃ⲙⲙⲁч· ⲙ пєроот ⲙ пєчзⲙ
пщⲓⲛє· пⲁⲛⲕє ⲁє ⲫѡѡч· єщщⲁⲛтѡоⲩⲛ· ⲫⲁ
тєчⲙⲛтⲁⲛⲕє· єⲩⲛⲁвѡк· є тⲙ̄теро ⲫ̄
т
⸗

те тⲙ̄теро· ⲛ҃ⲙⲡⲛⲩє· пршⲙє ⲛ̄тⲁⲛт єⲩтⲛ̄тѡⲛ· Fol. 55 a
є тєѕлоозе· ⲓⲧⲁ ⲓⲁкѡв· ⲛⲁт є рос ере ратс̄· р҃ⲓ
таχрнт· єхⲙ̄ пкаⲫ· ере тесапе· пнⲫ· ⲫⲁ ⲫраⲓ·
єтпе· ере наѕѕєлос· ⲙ пиоⲩте· таχрнт є ⲭѡс·
єте паⲓ пе пеⲓѡт· ⲙ пиа· ⲁⲛⲁт ⲭє ⲡтⲁⲫхоос ⲭє
ⲛⲉⲓ коⲩⲓ· єте паⲓ ⲛе· єтсовк̄· ⲛⲟє ⲟⲛ ⲡ̄тⲁⲫхоос
ⲭє єкⲫⲁпєіре· ⲡ̄ оуаріѕтоⲛ· ⲛ оуⲁⲓⲡⲛоⲛ· ⲙⲡр̄
ⲙоⲩте· є ⲛєкⲫⲩвнр· оуⲁе ⲛєкѕтⲓⲭєннс· аллⲁ·
тѡⲙⲉ· ⲡ ⲡⲟⲩⲕе ⲙⲙ̄ ⲛⲃⲗⲗе· ⲙⲙ̄ ⲡⲥⲁⲗе· ⲭє ⲙⲙ̄
таⲩ ⲗⲁⲁⲩ ⲙⲙⲁⲩ· ⲛⲫⲃⲃⲱ· ⲛсєтѡⲟⲃоⲩ· ⲛⲁк·
ⲥєⲛатоβоозоⲩ ⲥⲁр ⲛⲁк· ⲫ̄ таⲛастасіс· ⲡ̄ⲙⲁⲓкаіос·
ⲁтѡ ⲕⲁⲓ· ⲉщхє ⲙ̄ⲡⲥоⲙ ⲙⲙоⲕ є ⲁлє· є ⲫраⲓ·
ⲉχⲙ̄ тапе· и тєѕлоозе· єте паⲓ пе· є тр̄ⲏ· ⲫ̄
ⲫтѡоⲗе· ⲓтⲡⲣе є пиа· єт ⲭнк· є βоⲗ· є тⲃе паⲓ·
ⲙⲁрⲡⲙа· ⲭє пиа· ⲫⲁщⲫоⲙⲫоⲩ· ⲙⲙоч· ⲣⲓⲭⲙ̄
єкріѕіс· паⲓ ⲁє и тер ⲫ̄ⲭоос· ⲡ̄ⲥⲓ ⲡⲡєт оуⲁⲁβ·
ⲡⲁ ⲫарѡⲙ· ⲁщⲫⲩⲗⲗ· ⲁⲩкⲁⲁⲩ є βоⲗ· ⲫ̄ оу-
ⲓрнин· ⲭє пиоⲩте ⲛⲁтре пеⲓеро· ⲙоⲩⲣ ⲙⲙоот·
ⲫ̄ⲉⲛтⲧ̄· є нєⲫⲙ· ⲙⲡр̄ р̄ ⲣоте· оуⲁе· ⲙⲡр̄ р̄ ат
ⲁрте· ⲛтєтⲡ̄хоос ⲭє ⲁпснт· ⲙ пⲙоⲩⲣ· ⲙ пⲙоот·
ⲭєⲡⲉ· аллⲁ пістеуе· ⲡ̄точ | ⲭє оуиѕоⲙ· ⲙ Fol. 55 b
иоⲩте· є ⲫѡв· ⲙⲙ· ⲁⲩтѡоⲩⲛ ⲁє· ⲁⲩβѡк· ⲫ̄ ⲣⲓⲁ
ⲫєірнин· ⲫ̄ теⲫⲙⲛ ⲁє· єт ⲙⲛ̄· ⲁⲩβѡк· єхⲙ̄
и
ⲉро· ⲁщⲗⲗ єⲩхѡ ⲙ̄ⲙос· ⲭє пхоєіс ⲛток
ⲥⲁⲥ пе· ⲁтѡ ⲛток· ⲟⲛ· ⲙ̄поот· ⲁтѡ ⲟⲛ· ⲫⲁ
ⲡⲉⲫ· ⲛток пент акпⲱ· ⲡ оуⲡетра· а ⲫⲙⲙоот·
є βоⲗ· актсо ⲡ оуⲗаос ⲁтѡ и тере сащⲫⲱⲛ·
ⲃе актре оуⲙⲉр оуⲟⲓⲥе· ⲛⲉⲓⲱ· таⲩе ⲙоот· є

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ⲃⲟⲗ· ⲁⲥⲧⲁⲗⲥⲟ· ⲙ ⲡⲉⲩⲉⲓⲃⲉ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲫⲥⲟⲡⲥⲡ
ⲙⲙⲟⲕ· ⲙⲡⲟⲟⲩ ⲍⲉ ⲕⲁⲥ· ⲉⲕⲉⲧⲛⲛⲟⲟⲩ· ⲙ ⲡⲙⲟⲟⲩ·
ⲙ ⲡⲉⲓⲉⲣⲟ· ⲉ ⲣⲣⲁⲓ· ⲉⲭⲙ ⲡⲕⲁⲣ ⲧⲛⲣⲥ ⲍⲉ ⲕⲁⲥ ⲉⲣⲉ
ⲛⲛⲕⲉ· ⲙ ⲡⲉⲕⲗⲁⲟⲥ ⲛⲁⲣⲉ· ⲉ ⲧⲉⲧⲣⲟⲫⲓ· ⲛⲥⲉⲥⲙⲟⲩ·
ⲉ ⲣⲟⲕ· ⲙⲛ ⲡⲉⲕⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲁⲩⲭⲉⲕ ⲧⲉⲩⲱⲓ·
ⲧⲛⲣⲥ· ⲉ ⲃⲟⲗ· ⲉⲫⲱⲗⲛⲗ· ⲉⲩⲥⲟⲡⲥⲡ· ⲙ ⲡⲓⲟⲩⲧⲉ· ⲉ
ⲧⲃⲉ ⲡⲙⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ ⲛⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲣⲁⲣⲱⲛ·
ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁ ⲡⲙⲟⲟⲩ ⲥⲱ ⲉⲫⲙⲟⲩⲣ· ⲡⲛ ⲟⲩ-
ⲙⲟⲩⲛ ⲉ ⲃⲟⲗ· ⲙⲡⲉ ⲫⲉⲓ ⲉ ⲡⲁⲣⲟⲩ· ⲛ ⲟⲩⲣⲟⲟⲩ· ⲱⲁⲛ
ⲧⲉⲛⲥⲱⲱⲉ· ⲧⲛⲣⲟⲩ ⲙⲓ ⲙⲟⲟⲩ· ⲉ ⲁⲛⲟⲥ· ⲛⲧⲛⲟⲩⲫⲉ·
ⲱⲱⲡⲉ ⲛ ⲧⲉ ⲣⲟⲙⲡⲉ· ⲉⲧ ⲙⲙⲁⲩ· ⲫⲓⲧⲛ ⲛⲉⲱⲗⲛⲗ ⲙ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲧⲁ ⲡⲡⲉⲧ ⲥⲛⲫ· ⲍⲉ ⲡⲥⲟⲡⲥⲡ ⲙ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ· ⲥⲙⲥⲟⲙ· ⲁⲧⲱ ⲫⲉⲛⲉⲣⲫⲉⲓ ⲉⲱⲁⲛⲫ· ⲧⲟⲟⲧ
ⲉ ⲧⲁⲧⲉ ⲛⲉⲣⲙⲁⲉⲓⲛ· ⲧⲛⲣⲟⲩ[illegible]ⲛⲟⲩⲧⲉ
Fol. 56a ⲉⲛⲉⲣⲫⲉⲓ[illegible][ⲡⲡⲉⲧ ⲟⲩ]ⲁⲁⲃ | ⲁⲡⲁ
ⲣⲓⲃ ⲣⲁⲣⲱⲛ ⲡⲱⲁⲭⲉ· ⲛⲁⲟⲩⲱⲥ· ⲉ ⲃⲟⲗ· ⲉ ⲡⲉⲣⲟⲩⲟ· ⲁⲥ-
ⲱⲱⲡⲉ ⲁⲉ ⲛⲟⲩⲣⲟⲟⲩ· ⲉⲫⲣⲙⲟⲟⲥ· ⲉⲣⲉ ⲫⲉⲛⲣⲱⲙⲉ
ⲥⲟⲟⲩⲥ· ⲉ ⲣⲟⲩ· ⲁⲫⲉⲓ ⲙⲓ ⲟⲩⲣⲱⲙⲉ· ⲛ ⲫⲛⲕⲉ· ⲉⲣ
ⲟⲩⲉⲣⲧⲁⲩ· ⲛⲉⲓⲱⲧ· ⲧⲁⲗⲏⲩ ⲉ ⲣⲟⲩ· ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉ
ⲙⲙⲟⲩ· ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲍⲉ ⲥⲙⲟⲩ· ⲉ ⲣⲟⲩ· ⲛⲁⲓ· ⲡⲁ
ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲧⲁⲃⲱⲕ· ⲙⲧⲁⲧⲁⲙⲓⲟⲩ· ⲛⲟⲉⲓⲕ· ⲓ
ⲡⲁⲱⲛⲣⲉ· ⲍⲉ ⲁⲛⲟⲕ· ⲟⲩⲣⲱⲙⲉ· ⲛ ⲫⲛⲕⲉ· ⲡⲡⲉⲧ ⲟⲩⲁⲁ
ⲍⲉ· ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲁⲩⲙⲉⲣ ⲡⲉⲩⲱⲱⲧ ⲙⲙⲟⲟⲩ· ⲁⲩ
ⲛⲟⲩⲭ· ⲉⲭⲙ ⲡⲉⲣⲧⲁⲩ· ⲛⲉⲓⲱⲧ ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲍⲉ ⲃⲱⲕ
ⲙⲛ ⲧⲁⲙⲓⲟ ⲙⲡⲉⲕⲱⲱⲛⲣⲉ· ⲫⲙ ⲡⲣⲁⲓ· ⲙ ⲡⲉⲭ̅ⲥ̅· ⲙⲧⲟⲩ ⲁ
ⲁⲩⲭⲓⲧⲟ ⲁⲩⲃⲱⲕ· ⲁⲩⲧⲁⲙⲓⲟⲩ ⲁⲧⲛⲟⲥ· ⲛ ⲥⲙⲟⲩ· ⲱⲱⲡ
ⲛⲣⲛⲧⲟ ⲡⲣⲱⲙⲉ ⲍⲉ· ⲁⲫⲉⲓ ⲱⲁ ⲣⲟⲛ· ⲉⲩⲧ ⲉⲟⲟⲩ· ⲁ
ⲡⲙⲟⲟⲩⲧⲉ· ⲙⲛ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲉⲓⲥ ⲫⲛⲏ
ⲱ ⲡⲁ ⲥⲟⲛ· ⲡⲁⲡⲙⲟⲟⲩⲧⲉ· ⲁⲓⲭⲱ ⲉ ⲣⲟⲕ· ⲙ ⲫⲉⲛⲕⲟⲩ
ⲃⲟⲗ ⲫⲛ̅ ⲙⲡⲟⲗⲧⲧⲁ· ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲣⲁⲣⲱⲛ̅
ⲃⲟⲗ ⲍⲉ ⲁⲛⲱ ⲟⲩⲗⲁⲥ ⲙ ⲥⲁⲣⲝ̅· ⲙⲡⲥⲟⲙ ⲙⲙⲟⲓ· ⲉ ⲱⲱ
ⲙ ⲡⲧⲁⲓⲟ· ⲙ ⲡⲉⲭⲁⲣⲉⲧⲏ· Ⲧⲛⲁⲧⲁⲙⲟⲕ· ⲉ ⲧⲉⲩⲥⲙ
ⲙⲧⲟⲛ· ⲉⲧ ⲟ ⲡⲱⲛⲣⲉ ⲉⲛⲉ ⲟⲩⲭⲗⲗⲟ ⲡⲉ· ⲁⲭⲁⲁⲓ· ⲭ
ⲛⲉⲩⲣⲟⲟⲩ· ⲁ ⲡⲉⲩⲥⲱⲙⲁ· ⲁⲡⲣⲁⲗⲓⲥⲕⲉ· ⲫⲓⲧⲛ ⲡⲉⲣⲟⲩ

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ⲛ ⲧⲁⲥⲕⲏⲥⲓⲥ · ⲁⲩϣⲱⲡⲉ ⲁⲉ ⲛ ⲥⲟⲩ ϯⲟⲩ ⲙ ⲡⲁϣⲟⲡⲉ ·
ⲁⲩⲱ ⲙ̅ ⲡⲉϥⲣⲁⲥⲧⲉ ⲉⲧⲉ ⲥⲟⲩ ⲥⲟⲟⲩ ⲡⲉ · ⲁⲓⲥⲱⲧⲙ̅ · ⲉ ⲣⲙ̅-
ⲙⲁⲛ · ⲛⲧⲉ ⲣⲙ̅ⲭⲟⲣⲟⲥ | ⲛⲁⲥⲙⲉⲗⲟⲥ ⲉⲧⲱϣ · ⲉ ϧⲟⲗ · ⲁⲉ Fol. 56 b
ⲙⲁⲕⲁⲣⲓⲟⲥ · ⲙⲁⲕⲁⲣⲓⲟⲥ · ⲙⲡⲉ ⲓⲉⲓⲉⲓⲙⲉ (*sic*) · ⲉ ⲡⲉⲧ ⲟⲩⲁⲱ ριτ
ⲙⲙⲟϥ ⲁⲛⲟⲕ · ⲁⲉ ⲡⲁⲡⲛⲟⲩⲧⲉ · ⲡⲉϫⲁⲓ ⲛⲁϥ · ⲁⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲉϥϣⲱⲗ · ⲁⲉ ⲁⲧⲙⲁⲕⲁⲣⲓⲍⲉ · ⲙⲙⲟϥ · ⲣⲙ̅ ⲙⲡⲛⲧⲉ · ⲛⲟⲉ
ⲛⲧⲁⲧⲙⲁⲕⲁⲣⲓⲍⲉⲙⲙⲟϥ · ϫⲓⲧⲛ̅ ⲡⲕⲁϩ · ⲉⲡⲉⲧⲙⲛⲧ ⲁⲉ ⲉ
ϧⲟⲗ · ⲛⲧϩⲉ ⲙⲡⲟⲥ (*sic*) · ⲛⲙⲱⲣⲡ̅ ⲛⲥⲟⲩ ⲯⲩⲭⲏ ⲛ ⲡⲉϧⲟⲧ ·
ⲡⲁⲩⲟⲛ̅ⲥ · ⲛ ⲡⲛⲁⲩ · ⲁⲉ ⲛⲁⲛ̅ ⲥⲁⲩϣⲉ ⲛ ⲡⲉⲣⲟⲟ̅ ⲉⲧ
ⲙⲙⲁⲩ · ⲁϥⲙⲧⲟⲛ ⲙⲙⲟϥ · ϩⲓ ⲟⲧⲙⲛⲧⲣϩⲗⲗⲟ · ⲉⲥⲕⲓⲱⲟⲩ ·
ⲛⲥⲓ ⲡⲡⲉⲧ ⲟⲧⲁⲁⲃ · ⲁⲡⲁ ϧⲁⲣⲱⲛ ⲁⲛⲟⲛ ⲁⲉ · ⲁⲛⲕⲱⲱⲥ ·
ⲛ ⲡⲉϫⲥⲱⲙⲁ · ϩⲓ ⲟⲩⲉⲟ̅ ⲙⲙ ⲟⲩϯⲙⲛ · ⲁⲛⲕⲁⲁϥ ·
ϧⲁⲣⲧⲙ̅ ⲡⲥⲱⲙⲁ · ⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲧ ⲟⲧⲁⲁⲃ · ⲛⲧⲁⲧ-
ⲩⲱⲡⲉ · ϩⲙ̅ ⲡⲓⲗⲁⲕ · ⲉⲧⲉ ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ ⲡⲉ · ⲙⲙ̅
ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ · ⲙⲙ̅ ⲁⲡⲁ ⲏⲥⲁⲓⲁⲥ · ⲧⲉⲡⲟⲧ ⲥⲉ ⲡⲁ ⲥⲟⲛ
ⲥⲁⲡⲛⲟⲩⲧⲉ · ⲙⲩⲗⲛⲗ · ⲉ ⲭⲱⲓ · ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ · ⲣ ⲟⲩⲛⲁ ·
ⲙⲙⲁⲓ · ⲛⲑⲙ ⲧⲁ ϩⲁⲛ · ⲉ ⲃⲟⲗ · ϩⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ·
ⲥⲣⲁ · ⲛⲁϥ · ⲁⲛⲟⲕ ⲁⲉ · ⲡⲉϫⲁⲓ ⲛⲁϥ · ϫⲉ ⲁⲕⲣ ⲙⲡⲛⲩⲁ ·
ⲟⲩⲟⲥ · ⲛ ϩⲙⲟⲧ · ϫⲉ ⲁⲓⲥⲱⲧⲙ̅ · ⲉ ⲛⲉⲓ ⲡⲟⲗⲧⲁ ·
ⲃⲟⲗ · ϩⲓ ⲧⲟⲟⲧϥ̅ ⲉⲛⲁ ⲛⲉⲓ ⲡⲉⲧ ⲟⲧⲁⲁⲃ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ·
ⲛⲟⲕ ϩⲱ ϯⲁⲥⲣⲁⲓⲥⲟⲩ · ⲛⲧⲁⲕⲕⲁⲁⲟ̅ · ⲉ ϩⲣⲁⲓ · ⲉⲧⲡⲣⲟⲥ-
ⲁⲥⲙⲁ ⲛⲓⲥⲉⲛⲉⲁ · ⲧⲏⲣⲟⲩ · ⲉⲧ ⲛⲁⲩⲱⲡⲉ ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ
ⲉ · ⲛⲧⲁⲓⲥⲣⲁⲓⲥⲟⲩ · ⲛ ⲧⲉⲣ ⲡⲟⲧⲱ ⲁⲉ · ⲉⲛⲱⲁϫⲉ ⲙⲙ̅
ⲛⲉⲣⲛⲧ · ⲁⲛⲟⲕ · ⲙⲙ̅ ⲁⲡⲁ ⲓⲥⲁⲁⲕ [illegible] ⲁⲡⲁ
ϧⲣⲱⲛ · ⲁⲩⲥⲱ[illegible]ⲁⲓ ⲛ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ · ⲁⲛⲟⲩⲱⲙ ⲁⲧⲱ
ⲓⲥⲟ | ⲙⲙ̅ ⲛⲉⲛⲉⲣⲛⲧ · ⲁⲛⲧⲱⲟⲩⲛ · ⲁⲛⲱⲩⲗⲛⲗ · ⲁⲓⲉⲓ ⲉ Fol. 57 a
ϧⲗ · ϩⲓ ⲧⲟⲟⲧϥ̅ · ⲉ ⲧⲣⲁⲃⲱⲕ · ⲉⲥⲙ̅ ⲡⲱⲙⲉ ⲛ̅ ⲛⲉⲥⲛⲏⲧ · ριⲍ
ⲉ ϩⲓ ⲡⲥⲁ · ⲛ ⲙⲉⲣⲓⲧ · ⲙⲙⲟϥ · ⲡⲁⲓ ⲡⲉ ⲡⲃⲓⲟⲥ · ⲙ
ⲡⲉⲧ ⲟⲧⲁⲁⲃ · ⲛ ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ · ⲛ̅ ⲣⲙ̅ ⲡⲓⲗⲁⲕ · ⲁⲡⲁ
ϧⲣⲱⲛ · ⲉ ⲁϥⲭⲉⲕ ⲡⲉϥⲁⲣⲟⲙⲟⲥ · ⲉ ϧⲟⲗ · ϩⲙ̅ ⲡⲧⲟⲟⲩ ·
ⲁ ⲡⲉⲓⲉⲃⲧ · ⲙ ⲡⲉⲓⲗⲁⲕ ⲉⲩⲉⲟⲟⲩ ⲛⲧⲉⲧⲣⲓⲁⲥ · ⲉⲧ ⲟⲧⲁⲁⲃ
ⲡⲱⲧ · ⲙⲙ̅ ⲡⲙⲩⲣⲉ · ⲙⲙ̅ ⲡⲉⲡⲧⲁ · ⲉⲧ ⲟⲧⲁⲁⲃ · ⲛ
ⲣⲧⲁⲛϩⲟ · ⲁⲧⲱ ⲛⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ · ⲧⲉⲛⲟⲩ · ⲁⲧⲱ ⲛ
ⲟⲩⲉⲓⲱ · ⲙⲙⲁ · ⲙⲁ ⲉⲡⲉϩ ·

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ⲡⲯⲁ· ⲛ ⲁⲡⲁ ⲍⲁⲣⲱⲛ ⲛⲉⲡⲣⲟⲕⲟⲡⲓⲉⲛⲟⲛ·

(Ps. xcix. 1–9)

Ⲡⲭⲟⲉⲓⲥ ⲁⲩⲣ̅ⲣⲣⲟ· ⲙⲁⲣⲉ ⲛⲗⲁⲟⲥ· ⲛⲟⲩⲥ̅ⲥ̅· ⲡⲉⲧ
ⲣⲙⲟⲟⲥ· ⲉⲭⲛ̅ ⲛⲉⲭⲉⲓⲣⲟⲧⲃⲓⲛ· ⲙⲁⲣⲉ ⲡⲕⲁⲣ ⲕⲓⲙ·
ⲟⲩⲟⲥ· ⲡⲉ ⲡⲭⲟⲉⲓⲥ· ⲉⲣ̅ ⲥⲓⲱⲛ ⲉⲩⲭⲟⲟⲥⲉ ⲉⲭⲛ̅ ⲛⲗⲁⲟⲥ
ⲧⲏⲣⲟⲩ· ⲙⲁⲣⲟⲩⲱⲛϥ̅ ⲉ ⲃⲟⲗ· ⲙ ⲡⲉⲕⲛⲁⲥ (*sic*)· ⲛ ⲣⲁⲓ
ⲭⲉ ⲟⲩⲣⲟⲧⲉ ⲡⲉ· ⲁⲩⲱ ⲭⲟⲩⲁⲁⲃ ⲡⲧⲁⲓⲟ ⲛ̅ ⲟⲩⲣ̅ⲣⲟ·
ⲡⲉ ⲙⲉⲣⲉ ⲣⲁⲣⲡ· ⲛⲧⲟⲕ· ⲁⲕⲥⲃⲧⲉ ⲡⲥⲟⲟⲩⲧⲛ̅· ⲁⲩⲱ
ⲁⲕⲉⲓⲣⲉ· ⲙ ⲣⲁⲣⲡ· ⲙⲛ̅ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲡⲛⲟⲩⲧⲉ· ⲉⲣ̅
ⲓⲁⲕⲱⲃ· ⲭⲉⲥⲧ̅ ⲡⲭⲟⲉⲓⲥ· ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉⲧⲛ̅ⲟⲩⲱϣⲧ̅ ⲙ
ⲡⲩⲡⲟⲡⲟⲓⲟⲛ ⲛ ⲛⲉⲭⲟⲩⲣⲏⲛⲧⲉ· ⲭⲉ ⲙⲱⲩⲥⲛⲥ
ⲟⲩⲁⲁⲃ· ⲙⲛ̅ ⲁⲁⲣⲱⲛ· ⲉⲣ̅ ⲛⲉⲭⲟⲩⲏⲛⲏ ⲁⲩⲱ ⲥⲁⲙⲟⲩⲏⲗ·
ⲉⲣ̅ ⲛⲉⲧ ⲉⲡⲓⲕⲁⲗⲉⲓ· ⲙ ⲡⲉⲩⲣⲁⲛ· ⲁⲩⲱϣ· ⲉ ⲣⲁⲓ· ⲉ
ⲡⲭⲟⲉⲓⲥ· ⲁⲩⲱ ⲛⲧⲟϥ· ⲁⲩⲥⲱⲧⲙ̅· ⲉ ⲣⲟⲟⲩ· ⲁϥϣⲁⲭⲉ
ⲛⲙⲙⲁⲩ ⲉ ⲃⲟⲗ· ⲉⲣ̅ ⲟⲩⲥⲧⲩⲗⲗⲟⲥ ⲛ ⲕⲗⲟⲟⲗⲉ
ⲁⲩⲣⲁⲣⲉϥ· ⲉ ⲛⲉϥⲙⲛ̅ⲧⲙⲛ̅ⲧⲣⲉ· ⲁⲩⲱ· ⲛⲉⲩⲡⲣⲟⲥ·
ⲧⲁϣⲙⲁ· ⲉⲛⲧ ⲁϥⲧⲁⲁⲩ· ⲛⲁⲩ· ⲡⲭⲟⲉⲓⲥ· ⲡⲉⲛⲛⲟⲩⲧⲉ
Fol. 57*b* ⲛ̅ⲧⲟⲕ· ⲉⲛⲧⲁⲕⲥⲱⲧⲙ̅· | ⲉ ⲣⲟⲟⲩ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲧⲟⲕ· ⲡⲉⲛ
ⲣⲓⲉ ⲁⲕⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲕⲣ ⲡⲉⲕⲃⲁ· ⲛ ⲛⲉⲩⲃⲏⲧⲉ
ⲭⲁⲥⲧ̅ ⲡⲭⲥ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉⲧⲛ̅ⲟⲩⲱϣⲧ̅· ⲙ ⲡⲉϥⲧⲟⲟⲩ ⲉ
ⲟⲩⲁⲁⲃ· ⲭⲉ ⲭⲟⲩⲁⲁⲃ ⲛⲥⲓ ⲡⲭⲥ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ·

ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⁘ (Heb. iv. 14–v. 6)

Ⲥⲟⲩⲛⲧⲁⲓ ⲁⲉ ⲙⲙⲁⲩ· ⲛ ⲟⲩⲟⲥ· ⲛ ⲁⲣⲭⲓⲉⲣⲉⲩⲥ
ⲁϥϫⲉⲧ ⲙⲡⲛⲧⲉ· ⲓⲥ̅ ⲡⲉⲭⲥ̅· ⲡⲱⲛⲣⲉ ⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲙⲁⲣ
ⲡⲁⲙⲁⲣⲧⲉ· ⲛ ⲧⲉϥⲣⲟⲙⲟⲗⲟⲅⲓⲁ· ⲛ ⲟⲩⲁⲣⲭⲓⲉⲣⲉⲩⲥ
ⲥⲁⲣ ⲁⲛ· ⲡⲉⲧⲉ ⲟⲩⲛ̅ⲧⲁⲛϥ̅· ⲉⲙⲛ̅ⲥⲟⲙ ⲙⲙⲟϥ· ⲉ ⲡⲓ
ⲣⲓⲥⲉ· ⲛⲙⲙⲁⲩ· ⲉⲣ̅ ⲛⲉⲡⲁⲥⲟⲉⲓⲛⲁ· ⲁⲗⲗⲁ· ⲉⲩⲭⲟⲛ̅ⲧ
ⲛⲣⲱϧ· ⲙⲙⲁ· ⲛ ⲧⲉⲛⲉ· ⲡⲓⲁⲧⲛ̅ ⲛⲛⲟⲃⲉ· ⲙⲁⲣⲛ̅
ⲡⲉⲛⲟⲩⲟⲓ· ⲉⲣ̅ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ· ⲉ ⲛⲉⲑⲣⲟⲛⲟⲥ· ⲛ ⲧⲉⲭ
ⲣⲓⲥ· ⲭⲉ ⲕⲁⲥ· ⲉⲡⲉϫⲁⲓ ⲛ̅ ⲟⲩⲛⲁ· ⲁⲩⲱ ⲛⲧⲛ̅ⲣⲉ· ⲉⲧⲣⲙ
ⲛⲟⲩⲟⲉⲓⲡ ⲛ̅ⲁ̅ⲩ ⲛ̅ⲃⲟⲛⲟⲓⲁ· ⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲥⲁⲣ ⲙⲙⲁ· ⲉⲧⲟⲩ

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ⲙⲙⲟⲟⲩ· ⲉ ϧⲟⲗ ϩⲓ̅ ⲡⲣⲱⲙⲉ· ⲉⲩⲁⲧⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲟⲩ·
ⲉⲭⲛ̅ ⲡⲣⲱⲙⲉ· ⲛ ⲛⲁⲣⲭⲏ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲉ ⲁⲉ ⲉⲩⲉⲧⲁⲗⲉ
ⲁⲱⲣⲟⲛ ⲉ ⲣⲁⲓ ⲉⲓ ⲟⲩⲥⲓⲁ· ⲉⲁ ⲛⲟⲃⲉ ⲉⲟⲩⲛⲥⲟⲙ·
ⲙⲙⲟⲩ· ⲉ ⲱⲥ̅ ⲉⲓⲥⲉ· ⲙⲏ̅ ⲛⲉⲧ ⲟ ⲛ ⲁⲧ ⲥⲟⲟⲩⲛ· ⲙⲏ̅
ⲛⲉⲧ ⲡⲗⲁⲛⲁ· ⲉ ϧⲟⲗ· ⲭⲱⲟⲩ ⲁⲉ ⲩⲱⲟⲟⲡ· ⲉⲓ̅ ⲟⲩ-
ⲙⲏⲧⲥⲱϣ· ⲁⲩⲱ· ⲉ ⲧⲃⲏⲏⲧⲥ̅· ⲱⲱⲉ ⲉ ⲣⲟⲩ· ⲕⲁⲧⲁ
ⲑⲉ· ⲉⲩⲁⲩⲧⲁⲗⲟ· ⲉ ⲣⲁⲓ· ⲉⲁ ⲡⲗⲁⲟⲥ· ⲛⲉ̅ⲧⲁⲗⲟ·
ⲭⲱⲟⲩ· ⲉⲁ ⲣⲟⲩ· ⲛ̀ⲧⲉⲣⲉ ⲉⲁ ⲛⲉⲩⲛⲟⲃⲉ [illegible] ⲟⲩⲁ· ⲁⲉ
ⲡⲟⲩⲁ· ⲁⲓ ⲛⲁⲩ ⲁⲛ· ⲛ̀ ⲡⲧⲁⲓⲟ· ⲁⲗⲗⲁ ⲉⲩⲉⲙⲉ· ⲙⲙⲟⲩ·
ⲉ ϧⲟⲗ ⲉⲓⲧⲛ̅ ⲡⲛⲟⲩⲧⲉ· [illegible]ⲁⲁⲣⲱⲛ· ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛ̀
ⲡⲉϫⲥ̅· ⲛⲧⲁⲩ [illegible]ⲁⲁⲩ ⲁⲛ· [illegible]
ⲓ̅ ⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲁⲗⲗⲁ ⲡⲉⲛⲧ ⲁⲩⲱⲁⲭⲉ ⲛⲧⲙⲙⲁⲩ ⲡⲉ· Fol. 58 a
ⲭⲉ ⲛⲧⲟⲕ· ⲡⲉ ⲡⲁ ⲱⲛⲣⲉ· ⲁⲛⲟⲕ· ⲁⲓⲭⲡⲟⲕ· ⲙⲡⲟⲟⲩ· ⲣⲓⲥ
ⲕⲁⲧⲁ ⲑⲉ ⲟⲛ· ⲉⲩⲁⲩϫⲟⲟⲥ ⲉⲓ̅ ⲕⲉ ⲙⲁ· ⲭⲉ ⲛⲧⲟⲕ· ⲡⲉ
ⲡⲟⲩⲛⲏⲃ· ⲱⲁ ⲉⲛⲉϩ· ⲕⲁⲧⲁ ⲧⲧⲁϫⲓⲥ· ⲛ̀ ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ·

ⲠⲔⲀⲐⲞⲖⲒⲔⲞⲤ· ⲒⲀⲔⲰⲂⲞⲤ ✣ (James v. 10–16)

ⲓ̀ ⲛ̀ ⲡⲉⲥⲙⲟⲩ· ⲛⲁⲥⲏⲛⲧ· ⲛ̀ ⲣⲓⲥⲉ· ⲙⲙⲏ̅ ⲧⲙⲛⲧⲣⲁ-
ⲱⲣⲛⲧ· ⲛ̀ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲛⲁⲓ ⲛⲧⲁⲩⲱⲁⲭⲉ ⲛⲛⲁⲓ ⲡⲣⲁⲛ·
ⲛ̀ ⲡⲭⲥ̅· ⲉⲓⲥ ⲣⲏⲛⲧⲉ· ⲧⲙⲙⲁⲕⲁⲣⲓⲍⲉ· ⲡⲙⲉⲛⲧ ⲁⲣⲉⲡⲟ-
ⲙⲛⲉ· ⲁⲧⲉⲡⲥⲱⲧⲙ̀· ⲉ ⲟⲩⲡⲟⲙⲟⲓⲛⲏ ⲛ ⲓⲱⲃ· ⲁⲩⲱ·
ⲧⲉⲧⲛⲁⲩ· ⲉ ⲑⲁⲛ· ⲙ̀ ⲡⲭⲥ̅ ⲁⲉ ⲟⲩϫⲁⲓⲣⲧⲏⲩ· ⲡⲉ
ⲭⲥ̅· ⲁⲩⲱ ⲟⲩⲛⲁⲛⲧ ⲡⲉ· ⲣⲁⲑⲛ ⲁⲉ ⲛⲣⲱϭ· ⲙⲙ·
ⲛⲥⲏⲛⲧ· ⲙⲡⲣ̅ ⲱⲣⲕ· ⲗⲁⲁⲩ ⲟⲩⲁⲉ· ⲧⲡⲉ ⲟⲩⲁⲉ
ⲛⲁⲣ· ⲟⲩⲁⲉ ⲗⲁⲁⲩ· ⲡⲁⲛⲁⲩ· ⲙⲁⲣⲉ̅ϩⲱⲡⲉ· ⲛⲥⲓ
ⲉⲧⲡⲥⲉ· ⲛ ⲥⲉ· ⲁⲩⲱ ⲡⲉⲧⲡⲙⲙⲟⲛ̅ ⲛ ⲙⲙⲟⲛ· ⲁⲉ ⲕⲁⲥ·
ⲙⲡⲉ ⲁⲕⲣⲓⲃⲉ· ⲙⲙⲱⲧⲛ̅· ⲡⲉⲧ ⲱⲛ̅ ⲣⲓⲥⲉ· ⲙⲙⲱⲧⲛ̅·
ⲙⲁⲣⲉ̅ϩⲱⲗⲛⲗ· ⲡⲉⲧ ⲣⲟⲟⲩⲧ· ⲙⲁⲣⲉ̅ϩⲭⲁⲗⲗⲉⲓ ⲡⲉⲧ ⲱⲟⲡⲉ·
ⲛ̀ⲧⲛⲧ ⲧⲛⲧⲛ̅ ⲙⲁⲣⲉ̅ϩⲙⲟⲟⲩⲧⲉ ⲉ ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲛ̀ ⲧⲉⲕ-
ⲛⲓⲥⲓⲁ· ⲛⲥⲉϣⲗⲏⲗ· ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲥ· ⲉ ⲁⲧⲁⲣⲉ̅ϩ·
ⲙⲟⲩⲛⲉϩ· ⲣⲓⲥⲉ ⲡⲣⲁⲛ· ⲛ ⲡⲭⲥ̅· ⲁⲩⲱ ⲡⲉϣⲗⲏⲗ· ⲙⲙⲏ̅
ⲧⲓⲥⲧⲓⲥ ⲛ ⲁⲧ ⲟⲩⲁⲉ ⲡⲉⲧ ⲱⲟⲡⲉ· ⲁⲩⲱ ⲡⲭⲥ̅· ⲡⲁⲧⲟ-

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ⲡⲟⲩⲥϥ· ⲛⲁⲓ· ⲉⲙⲙⲟⲛⲉ· ⲉ ⲁϥⲣ̄ ϩⲉⲛⲕⲉⲛⲟⲃⲉ· ⲥⲉⲛⲁ-
ⲕⲁⲁⲩ· ⲛⲁϥ· ⲉ ⲃⲟⲗ· ⲟⲩⲱⲛ̄ϩ̄· ⲥⲉ ⲉ ⲃⲟⲗ· ⲛ̄ⲛⲉⲧ-
ⲛ̄ⲛⲟⲃⲉ· ⲉ ⲛⲉⲧⲛ̄ⲉⲣⲛⲟ· ⲛⲧⲉⲧⲛ̄ϣⲗⲏⲗ· ϩⲁ ⲛⲉⲧⲛ̄ⲉⲣⲛⲟ·
ϫⲉ ⲕⲁⲥ· ⲉ ϥⲉⲕⲱ ⲛⲏⲧⲛ̄· ⲉ ⲃⲟⲗ· ⲛⲥⲟⲛⲥⲛ̄· ⲙ̄ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ· ⲥⲙ̄ⲥⲟⲙ· ⲉⲙⲁⲁⲧⲉ· ⲁⲩⲱ ϥⲉⲣⲉⲣⲥⲉⲓ·

ΠΡΑΞΙΣ (Acts vii. 34–43)

Fol. 58b ⲧⲉⲛⲟⲩ ⲥⲉ· ⲁⲙⲟⲩ· ⲛⲧⲁϫⲟⲟⲩⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲕⲛⲓⲉ· ⲡⲁⲓ
ⲣⲓⲍ ⲡⲉ ⲙⲱⲩⲥⲏⲥ· ⲛⲧⲁⲩⲁⲣⲛⲁ· ⲙⲙⲟϥ ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ϫⲉ
ⲙⲓⲙ· ⲡⲉⲛⲧ ⲁϥⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲕ· ⲛ ⲁⲣⲭⲱⲛ· ⲁⲩⲱ ⲛ̄
ⲣⲫⲧⲣⲁⲡ· ⲉ ϩⲣⲁⲓ· ⲉ ϫⲱⲛ· ⲡⲁⲓ ⲁ ⲡⲓⲟⲩⲧⲉ· ϫⲟⲟⲩϥ·
ⲛ ⲁⲣⲭⲱⲛ· ⲁⲩⲱ ⲛ ⲣⲙ̄ⲥⲱⲧⲉ· ϩⲙ̄ ⲧⲥⲓϫ· ⲙ̄ ⲡⲁⲥⲭⲉⲗⲟⲥ·
ⲡⲁⲓ ⲛ̄ⲧⲁϥⲟⲩⲱⲛ̄ϩ̄· ⲛⲁϥ· ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲡⲃⲁⲧⲟⲥ· ⲡⲁⲓ
ⲡⲉⲛⲧ ⲁϥⲉⲛⲧⲟⲩ· ⲉ ⲃⲟⲗ· ⲉ ⲁϥⲉⲓⲣⲉ ⲛ̄ ϩⲉⲙⲙⲁⲉⲓⲙ· ⲙ̄ⲡ̄
ϩⲉⲛⲱⲩⲡⲓⲣⲉ ϩⲙ̄ ⲕⲛⲓⲉ· ⲁⲩⲱ ϩⲙ̄ ⲧⲉⲗⲧⲱⲣⲁ ⲑⲁⲗⲁⲥⲥⲁ·
ϩⲙ̄ ⲡϫⲁⲓⲉ· ⲙ̄ ⲡⲣⲟⲙⲡⲉ· ⲡⲁⲓ ⲡⲉⲛⲧ ⲁϥϫⲟⲟⲥ·
ⲛ̄ ⲛⲱⲩⲣⲉ· ⲙ̄ ⲡⲓⲛⲏⲗ· ϫⲉ ⲡⲓⲟⲩⲧⲉ· ⲛⲁⲧⲟⲩⲛⲟⲩ ⲟⲩ-
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙⲛⲧⲙ̄· ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲛⲉⲧⲡⲥⲛⲏⲩ· ⲙ̄ ⲧⲁ ϩⲉ·
ⲡⲁⲓ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ· ϩⲙ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲙ̄ⲡ̄ ⲡⲉⲧ ⲱⲁϩⲉ·
ⲙⲙⲁⲁϥ ϩⲙ̄ ⲡⲧⲟⲟⲩ· ⲙ̄ ⲥⲙⲁ· ⲁⲩⲱ ⲙ̄ⲡ̄ ⲛⲉⲛⲉⲓⲟⲩⲧⲉ·
ⲡⲁⲓ [ⲡⲉ]ⲙⲧ ⲁϥϫⲓ· ⲛ̄ ϩⲉⲛⲱⲩⲁϩⲉ ⲉⲧⲟⲩⲛ̄ϩ̄· ⲉ ⲃⲟⲗ· ⲉ ⲧⲁⲁⲩ
ⲙⲛⲧⲙ̄· ⲁⲩⲱ ⲙ̄ ⲡⲟⲩⲱⲱ· ⲉ ⲥⲱⲧⲙ̄· ⲡⲥⲱϥ· ⲛⲥⲓ
ⲛⲉⲛⲉⲓⲟⲩⲧⲉ· ⲁⲗⲗⲁ· ⲁⲩⲕⲁⲁϥ ⲛⲥⲱⲟⲩ· ⲁⲩⲕⲟⲧⲟⲩ· ⲉ
ⲕⲛⲓⲉ· ⲁⲩϫⲟⲟⲥ· ⲛ ⲁⲁⲣⲱⲛ· ϫⲉ ⲧⲁⲓⲟ ⲛⲁⲓ· ⲛ
ϩⲉⲛⲛⲟⲩⲧⲉ ⲛⲥⲉⲭⲓ ⲙⲟⲉⲓⲧ· ϩⲙ̄ⲧⲙ̄· ⲙⲱⲩⲥⲏⲥ· ϣⲁⲣ
ⲡⲁⲓ· ⲛⲧⲁϥⲉⲛⲧⲙ̄ ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲡⲕⲁϥ ⲛ ⲕⲛⲓⲉ· ⲁⲩⲱ
ⲛⲧⲙⲥⲟⲟⲩⲛ· ⲁⲛ ϫⲉ ⲛⲧⲁ ⲟⲩ· ⲩⲱⲡⲉ· ⲙⲙⲟϥ· ⲁⲩⲱ
ⲁⲩⲧⲁⲙⲓⲉ ⲥⲕⲏⲛⲏ· ϩⲙ̄ ⲡⲉϩⲟⲟ̈ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲧⲁⲗⲉ·
ⲟⲩⲥⲓⲁ· ⲉ ϩⲣⲁⲓ ⲙ̄ ⲡⲉⲛⲁⲟⲗⲟⲛ· ⲁⲩⲱ· ⲁⲩⲉⲧϥⲣⲁⲛⲉ·
ϩⲙ̄ ⲡⲉϩⲏⲏⲩⲉ· ⲛ̄ⲛⲉⲩⲥⲓϫ· ⲁⲩⲕⲧⲟⲟⲩ· ϫⲉ ⲛⲥⲓ
Fol. 59a ⲡⲓⲟⲩⲧⲉ· ⲉ ⲧⲣⲉⲩϣⲱⲡⲉ· ⲛ ⲧⲉⲥⲧⲣⲁϯ· ⲛ ⲧⲡⲉ· ⲕⲁⲧⲁ
ⲣⲓⲏ ⲟⲉ ⲉⲧ ⲥⲛⲟ· ϩⲙ̄ ⲡϫⲱⲱⲙⲉ· ⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ϫⲉ ⲙⲛ

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ατετ̄ταλο ναι ε ϩραι· ν ϩεπϣωωτ ⲙ̄ⲡ ϩεποτσια· ν ϩⲙⲉ· ⲡⲣⲟⲙⲡⲉ· ϩ̄ⲡ τερⲛⲛⲟⲥ· ⲡⲛⲓ ⲙ̄ⲡⲛⲗ̄· ⲁⲧⲱ ατετ̄ⲡⲥⲓ· ν τεσⲕⲩⲓⲛ· ⲙ ⲙⲟⲗⲟⲭ· ⲙ̄ⲡ ⲡⲥⲓⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ϥⲉⲣⲁⲛ· ⲛⲉⲥⲙⲟⲩ· ⲛⲧⲁ τετ̄ⲡⲧⲁⲙⲓⲟⲟⲩ ⲉ ⲟⲧⲱϣ̄ⲧ ⲛⲁⲩ· ⲁⲧⲱ ϯⲛⲁⲡⲉⲛⲉ ⲧⲛⲟⲩⲧⲛ̄· ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲓⲥⲁ· ν ⲧⲃⲁⲃⲩⲗⲱⲛ·

ⲠⲤⲀⲖⲘ· ⲡⲉϥⲭⲣⲟ ⁘ (Ps. lxxvii. 18–20)

Ⲁ ⲛⲉⲕⲉⲧⲣⲏⲛϩⲉ· ⲣ ⲟⲩⲟⲉⲓⲛ· ⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ· ⲁ ⲡⲕⲁϩ· ⲕⲓⲙ· ⲁϥⲥⲧⲱⲧ· ⲉⲣⲉ ⲧⲉⲕⲣⲓⲛ· ϩ̄ⲡ ⲑⲁⲗⲗⲁⲥⲁ ⲁⲧⲱ ⲛⲉⲕⲙⲁ· ⲙ ⲙⲟⲟⲩϩ ϩ̄ⲡ ϩⲉⲙⲙⲟⲟⲩ· ⲉⲛⲁϣⲱ̄ⲟ ⲁⲧⲱ· ⲥⲉⲛⲁⲥⲟⲩⲛ ⲛⲉⲕⲧⲁⲥϩⲉ ⲁⲛ· ⲁⲕⲥⲓ ⲙⲟⲉⲓⲧ· ϩⲛⲧ̄ϥ· ⲙ ⲡⲉⲕⲗⲁⲟⲥ· ⲛⲑⲉ· ⲛ ⲛⲉⲓⲉⲥⲟⲟⲩ· ⲉⲧϩ̄ⲡ ⲧⲥⲓⲝ ⲙ ⲙⲱⲧⲥⲛⲥ· ⲙ̄ⲡ ⲁⲁⲣⲱⲛ·

ⲠⲔⲀⲦⲀ Ⲡⲗⲑⲑⲗⲓⲟⲥ ⁘ (Matt. iv. 23–v. 16)

Ⲁϥⲉⲓ ⲁⲉ ⲉ ⲃⲟⲗ· ϩ̄ⲡ ⲧⲙⲁⲗⲓⲗⲁⲓⲁ· ⲧⲏⲣⲥ̄· ⲉⲩϯ ⲥⲃⲱ ϩⲣⲁⲓ· ϩ̄ⲡ ⲛⲉⲧⲥⲛⲁⲥⲱⲥⲛ· ⲁⲧⲱ· ⲉⲩⲧⲁϣⲉⲟⲉⲓϣ ⲙ ⲉⲧⲁⲩⲥⲉⲗⲓⲟⲛ· ⲛ ⲧⲙ̄ⲡⲧⲉⲣⲟ· ⲁⲧⲱ ⲉⲩⲣ̄ ⲡⲁϩⲣⲉ· ⲉ ⲓⲱⲛⲉ· ⲙⲙⲁ· ϩⲓⲗⲟϫⲗⲁ̄ⲥ ⲙⲙⲁ· ϩⲙ̄ ⲡⲗⲁⲟⲥ· ⲡⲉϥⲥⲟⲉⲓⲧ ϥⲃⲱⲕ· ⲉ ⲃⲟⲗ· ϩ̄ⲡ ⲧⲥⲧⲣⲓⲁ· ⲧⲏⲣⲥ̄· ⲁⲧⲉⲓⲛⲉ· ⲛⲁϥ· ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧ ⲙⲟⲕϩ̄· ϩ̄ⲡ ϩⲉⲙϣⲱⲛⲉ· ⲉⲧⲙⲟⲩⲉ· ⲁⲩⲱ ⲉⲧⲙⲟⲟⲩ ϩ̄ⲡ ϩⲉⲛⲧⲕⲁⲥ· ⲙ̄ⲡ ⲛⲉⲧ ⲟ· ⲛ ⲁⲁⲓⲟⲛⲓⲟⲛ· ⲙ̄ⲡ ⲛⲉⲧ ϩⲓⲧⲉ ⲙ̄ⲡ ⲛⲉⲧ ⲥⲛⲥ ⲁⲧⲱ ⲁϥⲣ̄ ϩⲁⲣⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲧⲟⲧⲁⲣⲟⲩ ⲛⲥⲱϥ· ⲛⲥⲓ ϩⲉⲛⲛⲏⲛϣⲉ· ⲉⲛⲁϣⲱⲟⲩ· ⲉ ⲃⲟⲗ· ϩ̄ⲡ ⲧⲁⲉⲕⲁⲡⲟⲗⲓⲥ· ⲙ̄ⲡ ⲑⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ· ⲙ̄ⲡ ⲡⲉⲕⲣⲟ· ⲙ ⲡⲓⲟⲣⲇⲁⲛⲏⲥ·

Ⲏⲧⲉⲣ ϥⲛⲁⲩ ⲁⲉ· ⲉ ⲙⲙⲏⲛϣⲉ· ⲁϥⲁⲗⲉ· ⲉ ϩⲣⲁⲓ ⲉⲙ̄ ⲡⲧⲟⲟⲩ· ⲁⲧⲱⲛ ⲧⲉⲣ ϥⲣⲙⲟⲟⲩ· ⲁⲧ̄ ⲡⲉⲧⲟⲓ· ⲉⲣⲟϥ· ⲛⲥⲓ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ· ⲁϥⲟⲩⲱⲛ ⲛ ⲣⲱϥ· ⲁϥ̄ ϭⲱ ⲛⲁⲩ· ⲉϥⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲟⲩⲛⲕⲉ·

Fol. 59 b

ⲣⲓⲑ

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ϩⲙ̅ ⲡⲉⲛⲛⲁ· ⲁⲉ ⲧⲱⲟⲩ· ⲧⲉ ⲧⲣⲓⲛ̅ⲧⲉⲣⲟ ⲛ ⲙ̅ⲡⲛⲩⲉ·⁘ ⲛⲁⲓⲁⲧⲟⲩ· ⲛ̅ ⲛ̅ⲉⲧ ϩ̅ⲣⲏⲃⲉ ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩ ⲛⲁⲥⲡ-ⲥⲱⲡⲟⲩ·⁘ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲣ̅ⲣⲁⲓ ⲁⲉ ⲛ̅ⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁ-ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ· ⲙ ⲡⲕⲁϥ·⁘ ⲛⲁⲓⲁⲧⲟⲩ· ⲛⲓⲉⲧ ϩⲕⲁⲉⲓⲧ ⲉⲧ ⲟⲃⲉ· ⲛ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁⲥⲉⲓ·⁘ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲙ̅ ⲡⲉⲧϩⲙ̅ⲧ· ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁⲛⲁⲩ· ⲉ ⲡⲛⲟⲩⲧⲉ·⁘ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲓⲁⲛⲧ· ⲁⲉ ⲛⲧⲟⲟⲩ· ⲛⲉⲧ ⲟⲩⲛⲁⲛⲁ· ⲛⲁⲩ·⁘ ⲛⲁⲓⲁⲧⲟⲩ· ⲛ̅ ⲛ̅ⲣⲣ̅ⲣ ⲉⲓⲣⲏⲛⲏ· ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲛⲁⲙⲟⲩⲧⲉ· ⲉ ⲣⲟⲟⲩ ⲁⲉ ⲛⲱⲟⲩⲣⲉ· ⲙ̅ ⲡⲛⲛⲟⲩⲧⲉ (*sic*)·⁘ ⲛⲁⲓⲁⲧⲟⲩ· ⲛ ⲛⲉⲛⲧ ⲁⲩⲡⲱⲧ ⲛⲥⲱⲟⲩ· ⲉ ⲧⲃⲉ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲁⲉ ⲧⲱⲟⲩ ⲧⲉ ⲧⲣⲓⲛ̅ⲧⲉⲣⲟ· ⲛ̅ ⲙ̅ⲡⲛⲩⲉ·⁘ ⲛⲁⲓⲁⲧ ⲧⲛⲧⲧⲏ ⲉⲧⲱⲁⲛⲛⲉⲥⲛⲉⲥ ⲧⲛⲧⲧⲏ· ⲛⲥⲉⲡⲱⲧ ⲛⲥⲱⲧⲏ ⲛⲥⲉⲁⲉ ϩⲱⲃ· ⲙⲙⲁ· ⲉϥϩⲟⲟⲩ· ⲉ ϩⲟⲩⲛ· ⲉ ⲣⲱⲧⲏ· ⲉⲧⲁⲓ ⲥⲟⲗ· ⲉ ⲣⲱⲧⲏ ⲉ ⲧⲃⲏⲏⲧ· ⲣⲁⲱⲉ· ⲛⲧⲉⲧⲏ-ⲧⲉⲗⲏⲗ· ⲁⲉ ⲡⲉⲧⲏⲃⲉⲉⲕⲉ ⲛⲁⲱⲱϥ· ϩⲣⲁⲓ ϩⲙ̅ ⲙ̅ⲡⲛⲩⲉ· ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲑⲉ· ⲛⲧⲁⲩⲡⲱⲧ· ⲛⲥⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲧ ϩⲁ ⲧⲉⲧⲏⲡϩ̅· ⲛ̅ⲧⲱⲧⲏ̅· ⲡⲉ ⲡⲉϩⲙ̅ⲙⲟ ⲙ ⲡⲕⲁϥ· ⲉⲣϣⲁⲛ·

Fol. 60 a ⲣⲕ̅ ⲡⲉϩⲙ̅ⲙⲟ ⲁⲉ ⲃⲁⲃⲉ· ⲉⲧⲛⲁⲙⲁⲗϩ̅ϥ̅ | ⲛ ⲟⲩ ⲙⲉϥϣⲁⲩ· ⲉ ⲗⲁⲁⲩ· ⲛⲥⲁ ⲛⲟϫϥ̅· ⲉ ⲃⲟⲗ ⲛⲥⲉϩⲟⲙϥ̅· ⲉⲓⲧⲏ̅ ⲛⲣⲱⲙⲉ· ⲛⲧⲱⲧⲏ̅ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ· ⲙ ⲡⲕⲟⲥⲙⲟⲥ· ⲙⲡⲱⲥⲟⲙ· ⲛ ⲟⲩⲡⲟⲗⲓⲥ· ⲉ ϩⲱⲡ ⲉⲥⲕⲛ· ⲉ ϩⲣⲁⲓ ⲉϫⲏ̅ ⲟⲩⲧⲟⲟⲩ· ⲟⲩⲁⲉ ⲙⲉⲧϫⲉⲣⲉ ⲟⲩϩⲛⲃⲥ· ⲛⲥⲉⲕⲁⲁϥ ϩⲁ ⲟⲩⲱⲓ· ⲁⲗⲗⲁ· ⲉ-ⲡⲱⲁⲧⲕⲁⲁϥ· ⲉϫⲏ̅ ⲧⲗⲩϫⲛⲁ· ⲛⲣⲣ̅ ⲟⲩⲟⲉⲓⲛ· ⲉ ⲛⲉⲧ ⲡⲱⲟⲟⲡ· ⲧⲓⲣⲟⲩ ϩⲙ̅ ⲡⲛⲓ· ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲙⲁⲣⲣ̅ⲣ ⲟⲩⲟⲉⲓⲛ· ⲛⲥⲓ ⲡⲉⲧⲛⲟⲩⲟⲉⲓⲛ· ⲙⲡⲙⲁⲧⲟ· ⲉ ⲃⲟⲗ ⲛ ⲛⲣⲱⲙⲉ· ⲁⲉ ⲕⲁⲥ· ⲉⲧⲉⲙⲁⲩ ⲉ ⲡⲉⲧⲣⲃⲏⲧⲉ ⲉⲧ ⲛⲁⲙⲱⲟⲩ· ⲛⲥⲉ☥ ⲉⲟⲟⲩ· ⲙ ⲡⲉⲧⲡⲉⲓⲱⲧ· ⲉⲧ ϩⲙ̅ ⲙ̅ⲡⲛⲩⲉ·

ⲟⲛⲁⲓⲱⲥ ⲕⲉ ⲟⲩⲁ· ⲁⲑⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲡⲕⲁⲧⲁ ⲙⲁⲣⲕⲟⲥ· (Chapter xvi)

Ⲁⲧⲱ ⲛ ⲧⲉⲣⲉ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ· ⲟⲩⲉⲓⲛⲉ· ⲙⲁⲣⲓⲁ ⲧⲙⲁⲣ-ⲁⲗⲓⲙⲏ· ⲁⲧⲱ ⲙⲁⲣⲓⲁ· ⲧⲁ ⲓⲁⲕⲱⲃⲟⲥ ⲙ̅ⲡ̅ ⲥⲁⲗⲱⲙⲏ

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ⲁⲩⲱⲡ ⲣⲉⲛⲡⲛⲉ · ⲍⲉ ⲕⲁⲥ · ⲉⲧⲉⲓ · ⲛⲥⲉⲧⲁⲣⲥϥ · ⲉⲧⲟⲟⲩⲉ
ⲍⲉ · ⲛⲱⲟⲣⲡ · ⲙ ⲡⲟⲩ ⲙ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ · ⲁⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉ
ⲡⲓⲣⲁⲁⲩ · ⲙⲡⲁⲧⲉ ⲡⲣⲏ · ⲱⲁ · ⲁⲩⲱ ⲛⲉⲩⲭⲱ ⲙⲙⲟⲥ ·
ⲛⲓⲉⲧⲉⲣⲏⲧ ⲍⲉ ⲙⲙⲟ · ⲁⲣⲁ · ⲡⲉⲧ ⲛⲁⲥⲕⲣⲕⲣ ⲡⲱⲟⲙⲉ ·
ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲉⲓⲣⲡ ⲧⲧⲁⲡⲣⲟ · ⲙ ⲡⲉⲧⲣⲁⲁⲩ · ⲛ ⲧⲉⲣ ⲟⲩⲉⲓ
ⲍⲉ · ⲉ ⲣⲁⲓ · ⲁⲩⲛⲁⲩ · ⲉ ⲡⲱⲟⲙⲉ · ⲉ ⲁⲩⲭⲡⲧ ⲙⲙⲁⲩ
ⲙⲉ ⲟⲩⲛⲟⲥ · ⲥⲁⲣ · ⲉⲙⲁⲁⲧⲉ ⲡⲉ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲃⲱⲕ
ⲉ ⲣⲟⲩⲛ · ⲉ ⲡⲓⲣⲁⲁⲩ · ⲁⲩⲛⲁⲩ · ⲉⲧⲣⲣⲱⲉⲉⲣⲉ ⲉⲭⲣⲙⲟⲟⲥ
ⲉ ⲣⲁⲓ · ⲛⲥⲁ ⲟⲩⲛⲁⲓ ⲙⲙⲟⲩ · ⲉⲭⲥⲟⲟⲗⲉ · ⲙ ⲟⲩⲥ-
ⲧⲟⲗⲏ · ⲛ ⲟⲩⲱⲃⲓⲏ · ⲁⲩⲱ · ⲁ ⲑⲟⲧⲉ ⲍⲓⲧⲟⲩ · ⲛⲧⲟⲩ · ⲁ[ⲉ
ⲁ]ⲭⲱⲱⲥⲉ · ⲛⲓⲙⲁⲩ · ⲍⲉ ⲙⲡⲣ ⲣ ⲣⲟⲧⲉ · [illegible]ⲥⲟⲟⲩ ·
ⲥⲁⲣ · ⲍⲉ · ⲉⲧⲉⲧⲛⲱⲟⲙⲉ ⲛⲥⲁ ⲓⲥ | ⲡⲛⲁⲍⲱⲣⲁⲓⲟⲥ · ⲡⲉⲛⲧ Fol. 60 b
ⲁⲧⲥⲫⲟⲩ ⲙⲙⲟⲩ · ⲡⲏ ⲙ ⲡⲉⲓ ⲙⲁ · ⲙ · ⲁⲭⲧⲱⲁⲩⲛ · ⲣⲕⲁ
ⲥⲁⲣ · ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲭⲭⲟⲟⲥ · ⲁⲩⲱ ⲉⲓⲥ ⲡⲙⲁ · ⲛⲧⲁⲩ-
ⲛⲁⲁⲩ ⲡⲛⲏⲧ · ⲁⲗⲗⲁ · ϩⲱⲕ · ⲛⲧⲉⲧⲛⲭⲟⲟⲥ · ⲙ ⲡⲉⲭⲙⲁ-
ⲉⲛⲧⲛⲥ · ⲙⲙ ⲡⲕⲉ ⲡⲉⲧⲣⲟⲥ · ⲍⲉ ⲭⲁⲣⲱⲟⲣⲡ · ⲉ ⲣⲱⲧⲙ
ⲛ ⲧⲥⲁⲗⲓⲗⲁⲓⲁ · ⲉⲧⲉⲧⲛⲁⲛⲁⲩ · ⲉ ⲣⲟϥ ⲛⲓⲙ ⲙⲙⲁ ⲉⲧ
ⲙⲙⲁⲩ · ⲕⲁⲧⲁ ⲑⲉ ⲙⲡⲁⲭⲭⲟⲟⲥ · ⲓⲛⲧⲙ · ⲙ ⲡⲉⲣ ⲟⲩⲥⲱⲧⲙ ·
ⲁⲓ ⲉ ⲃⲟⲗ · ⲛⲓ ⲡⲓⲣⲁⲁⲩ · ⲁⲧⲡⲱⲧ · ⲛⲉⲣⲉ ⲟⲩⲣⲟⲧⲉ ⲥⲁⲣ ·
ⲙⲙⲁⲩ ⲡⲉ ⲁⲩⲱ ⲛⲉⲧⲣ ⲱⲡⲣⲉ · ⲙⲡ ⲟⲩⲭⲉ ⲗⲁⲁⲩ · ⲍⲉ
ⲱⲁⲭⲉ ⲉ ⲗⲁⲁⲩ · ⲛⲉⲧⲣ ⲣⲟⲧⲉ ⲥⲁⲣ ⲡⲉ · ⲙ ⲧⲉⲣ ⲧⲭⲟⲟⲩⲓ
ⲉ · ⲉ ⲣⲟⲟⲩⲉ · ⲛ ⲱⲟⲣⲡ · ⲛⲥⲟⲩⲁ · ⲙ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ·
ⲭⲟⲩⲱⲓⲣ · ⲉ ⲃⲟⲗ ⲛ ⲱⲟⲣⲡ · ⲉ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ·
ⲁⲓ ⲛⲧⲁⲭⲛⲉⲭ ⲥⲁⲱⲧ · ⲡⲁⲗⲁⲙⲟⲛⲟⲛ · ⲉ ⲃⲟⲗ · ⲛⲉⲛⲧⲥ ·
ⲉⲧ ⲙⲙⲁⲩ ⲍⲉ · ⲁⲥⲃⲱⲕ · ⲁⲥⲧⲁⲗⲉ ⲛⲉⲛⲧ ⲁⲧⲱⲙⲡⲉ
ⲙⲙⲁⲩ · ⲉⲧⲣ ⲣⲛⲃⲉ · ⲁⲩⲱ ⲉⲧⲣⲓⲙⲉ · ⲛⲧⲟⲟⲩ · ⲍⲉ
ⲣⲟⲟⲩ ⲛ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ · ⲍⲉ ϫⲟⲣⲡ · ⲁⲩⲱ ⲍⲉ ⲁⲥⲛⲁⲩ
ⲣⲟⲩ · ⲁⲣⲣ ⲣⲟⲧⲉ · ⲙⲡⲛⲁ ⲛⲁⲓ ⲍⲉ ⲥⲛⲁⲩ · ⲉ ⲃⲟⲗ
ⲛⲧⲟⲩ · ⲉⲧⲙⲟⲟⲩⲉ · ⲁϥⲟⲩⲱⲛϩ ⲉ ⲣⲟⲟⲩ · ⲓⲃ ⲛⲉ
ⲭⲟⲣⲫⲛ · ⲉⲧⲃⲏⲕ · ⲉ ⲧⲥⲱⲙⲉ · ⲛⲉⲧ ⲙⲙⲁⲩ ⲣⲱⲟⲩ · ⲟⲛ · ⲁⲧ-
ⲃⲱⲕ · ⲁⲧⲁⲗⲉ ⲡⲕⲉ ⲥⲉⲉⲡⲉ · ⲟⲩⲁⲉ ⲟⲛ · ⲙⲡ ⲟⲩⲡⲓⲥⲧⲉⲩⲉ ·
ⲡⲉⲧ ⲙⲙⲁⲩ · ⲙⲡⲛⲁ · ⲉⲧⲙⲛⲧ · ⲙ ⲡⲙⲡⲧⲟⲩⲉ · ⲁϥⲟⲩ-
ⲱⲛϩ ⲉⲧⲟⲩⲱⲙⲉ ⲁⲩⲱ · ⲁϥⲛⲟⲥⲙⲉⲥ · ⲛⲧⲉⲩⲙⲡⲧⲁⲡⲁⲣⲭⲉ ·
ⲧⲙⲙⲡⲛⲁⲩⲧⲣⲛⲧ · [illegible] ⲙ [illegible]|

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ρκβ

пехас · ае нат · же ϣωк · є ϧол · ϧ̅ϧ̅ пкосмос тнрч · итетйтащеоеіщ · м петаүүеліон · м псωнт · тнрч · пет напістеуе · ае й̅ч̅хіваптісма · ч̅наоүсаі · пете й̅ч̅напістеуе · ае ан · сенатсаіоч · нег мареи · ае наоүωϩ · є нет напістеуе · сенанех ммаюнюн · є ϧол · ϧ̅ϧ̅ па ран · сенащаже ϧ̅й̅ наспе · сенач и ренроч · ϧ̅й̅ неүсіх · кан ецщансω и отпарре мюоү · й̅снарвоопе нат ан · сенаталє тоотоү · ех̅й̅ нетщωпе исеютоп · пхоеіс ае і̅с̅ мйпса тр̅ч̅щаже й̅м̅нат · атхіт̅ч̅ є ϧраі є тпе · ачρмоос нса отнам · м пюуте · итоот ае · и тер оуеі · є ϧол · атащеоеіщ · нм̅мареи · ере пхоеіс ☩ и тоотоү · ечтахро · м пщаже · ϧіт̅й̅ м̅м̅ареи · ет отнир · й̅сωоү ·

THE PRAYER OF SAINT ATHANASIUS

(Brit. Mus. MS. Oriental, No. 7029)

ⲡⲉϣⲗⲏⲗ· ⲛ ⲡⲥⲁⲧⲓⲟⲥ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲛⲧⲁⲭⲧⲁⲩⲟϥ ⲛ ⲡⲓⲁⲩ (*sic*)· ⲉⲧ ⲉϥⲛⲁⲕⲁ ⲥⲱⲙⲁ· ⲉ ⲅⲣⲁⲓ ⲛⲥⲛⲧϥ· ⲉⲧⲉ ⲡⲟⲟⲩ· ⲛⲥⲟⲟⲩ ⲡⲉ ⲫⲏ ⲥⲟⲩ ⲥⲁϣϥ· ⲛ ⲡⲉⲃⲟⲧ ⲡⲁϣⲟⲛⲥ· ⲫⲏ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲥⲛⲟⲩ· ⲉ ⲣⲟⲛ· ⲅⲙⲙⲏⲛ·

Ⲉⲓⲃⲏⲕ · ⲉ ⲣⲁⲓ ⲉⲛⲥⲓⲭ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲛⲥⲓⲭ ⲡⲣⲱⲙⲉ · ⲁⲛ · ⲉ ⲧⲃⲉ · ⲡⲁⲓ · ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲛⲥⲟⲙ · ⲥⲱⲧⲙ̄ · ⲉ ⲡⲉϣⲗⲏⲗ · ⲙ ⲡⲉⲕⲣⲙ̄ⲣⲁⲗ · ⲁⲑⲁⲛⲁⲥⲓⲟⲥ · ⲙ̄ⲡ ⲧⲙ̄ ⲧⲙ̄ⲛⲟⲟⲩ
ⲛⲥⲁⲧⲁϥⲩⲭⲏ | ⲉ ⲁⲙ̄ⲡ ⲟⲩⲣⲱⲙⲉ ⲛⲥⲛⲟϥ · ϩⲓ ⲥⲁⲣⲝ · ⲁⲩⲱ Fol. 61 *b*
ⲥⲟⲟⲩⲛ̄ ⲛ ⲧⲙ̄ⲡⲧⲥⲱⲃ · ⲛ ⲛⲩⲛⲣⲉ ⲛ ⲁⲗⲁⲙ ⲉ ⲉⲣⲩⲁⲛ ⲣⲕⲙ̄
ⲟⲩⲕⲟⲩⲓ · ⲙ ⲡⲱⲗⲝ · ⲧⲁⲣⲉ ⲟⲩⲁ ⲩⲁⲭⲧⲁⲣⲉ ⲟⲩⲁ ⲩⲁⲭⲛⲓ-ⲉⲉⲧⲛⲉⲉⲧⲉ · ⲁⲩⲱ ⲟⲩⲣⲟⲧⲉ · ⲛ ⲁⲩ ⲛⲥⲟⲧ · ⲡⲉ ⲫⲉ ⲉ ⲅⲣⲁⲓ · ⲉⲛⲥⲓⲭ ⲙ ⲡⲛⲟⲩⲧⲉ · ⲉⲧⲙⲙ[ⲁ]ⲩ · ⲛⲥⲓ ⲛⲕⲟⲗⲁⲥⲓⲥ · ⲛⲧⲁⲕ-ⲧⲁⲙⲓⲟⲟ̄ ⲉ ϫⲓⲕⲃⲁ · ⲛ ⲛⲣⲁⲩ ⲛⲟⲃⲉ · ⲙⲙⲛ̄ ⲧⲙⲛⲧⲣⲉⲙ ⲁ (*sic*)· ⲛ ⲥⲁⲁⲧⲉ · ⲙⲙⲛ̄ ⲡϫⲁϥ · ⲙⲙⲛ̄ ⲡⲙⲡⲩⲧ (*sic*)· ⲛ ⲁⲧ ⲛⲕⲟⲧⲕ · ⲉⲙⲁⲛϩⲟⲟϥ ϫⲉ ⲁⲙ̄ⲡ ⲟⲩⲁⲓⲕⲁⲓⲥ ⲁⲩⲱ ⲁⲓⲱⲛ ⲫⲓⲥⲉ · ⲉϫⲙ̄ ⲡⲉⲕⲣⲁⲛ · ⲛ̄ⲧ ⲫⲉ ⲉ ⲣⲟⲓ · ⲉ ⲁⲓⲣ̄ ⲛⲟⲃⲉ · ⲫⲙ̄ ⲡⲉⲓ ⲛⲉ ⲟⲩⲁ ϫⲉ ⲓⲛⲉ ⲁⲅⲅⲉⲗⲟⲥ · ⲁⲧⲙⲉⲉⲧⲉ · ⲉⲧⲥⲱⲱⲙⲉ · ⲛⲧⲁⲩⲧⲁⲙⲓⲟⲟⲩ · ⲥⲁⲣ · ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲟⲩⲡⲛⲁ · ⲉⲩⲟⲩⲁⲁⲃ · ⲙⲙⲛ̄ ⲟⲩⲥⲁⲁⲧⲉ · ⲉⲓⲉ ⲡⲟⲥⲱ ⲙⲁⲗⲗⲟⲛ · ⲁⲛⲟⲕ · ⲁⲙ̄ⲡ ⲟⲩⲛⲁϥ · ⲫⲓ ⲕⲉⲣⲙⲉⲉⲥ · ⲁⲩⲱ ⲁⲙ̄ⲡ ⲟⲩⲥⲁⲣⲝ · ⲉⲩⲁⲥⲃⲱϫ · ⲉ ⲃⲟⲗ · ⲛⲥⲱⲟⲩⲡⲉ · ⲛ ⲟⲩⲛⲁϥ · ⲫⲓ ⲕⲉⲣⲙⲉⲉⲥ · ⲁⲩⲱ ⲛⲧⲁⲕ-ⲧⲁⲙⲓⲟⲓ · ⲉ ⲃⲟⲗ · ⲫⲙ̄ ⲟⲩⲙⲛⲧⲣⲁ · ⲛ ⲥⲫⲓⲙⲉ · ⲁⲕⲧⲟⲥⲧ̄ ⲛⲱⲉ · ⲛ ⲟⲩⲥⲟⲟⲩⲉ · ⲉⲩⲁⲥⲡⲓⲥⲉ · ⲫⲙ̄ ⲡⲕⲱⲣⲧ̄ ⲁⲕ☩ ⲉ ⲣⲟⲓ · ⲛ ⲫⲉⲛⲕⲉⲉⲥ · ⲁⲕⲙⲟⲣⲧ̄ · ⲛ ⲫⲉⲙⲟⲟⲩⲧ ⲙⲙⲛ̄ ⲫⲉⲛⲥⲁⲣⲝ̄ · ⲁⲕ-ⲥⲟⲟⲗⲧ̄ · ⲛ ⲟⲩϣⲁⲁⲣ · ⲁⲕ☩ ⲉ ⲣⲟⲓ ⲛ ⲟⲩⲡⲓⲟⲛ · ⲙⲙⲛ̄ ⲟⲩⲡⲛⲁ ·

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ⲉⲩⲟⲩⲁⲁⲃ· ⲙⲛ̄ ⲛ[illegible]ⲟⲩ ⲯⲁⲣⲉ ⲡⲉⲡⲛⲁ· ⲛⲁⲁⲩ· ⲛ̄ⲧⲙⲟⲧⲥ̄·
ⲉⲧ[illegible]ⲉ ϧⲟⲗ· ⲡ[illegible]

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ⲣⲕⲁ [illegible]|ⲛⲧⲉ ⲡⲛⲁⲣ· ⲥⲧⲱⲧ· ⲯⲁ ⲛⲉⲧⲥⲛⲏⲧⲉ ⲡⲉⲧ ϩⲙⲟⲟⲥ ⲉ
ϩⲣⲁⲓ ⲉϫⲛ̄ ⲛⲉϫⲉⲓⲣⲟⲧⲃⲓⲙ· ⲛⲟⲧⲟⲉⲓⲛ ⲉⲧⲁϩ ⲉⲣⲁⲧⲟ̄ ⲉ ⲣⲟϥ·
ⲛⲥⲓ ϩⲉⲙⲯⲟ· ⲛⲓⲯⲟ ⲙⲛ̄ ϩⲉⲛⲧⲃⲁ· ⲛⲧⲃⲁ· ⲉⲧϯ ⲉⲟⲟⲩ ⲛ̄
ⲧⲉϥⲙⲛ̄ⲧⲛⲟⲥ· ⲡⲉⲛⲧ ⲁϥⲕⲱ ⲛ̄ⲥⲁⲯϥ ⲙⲡⲉ· ⲙⲛ̄ ⲥⲁⲯϥ̄·
ⲛ̄ⲥⲧⲉⲣⲉⲱⲙⲁ· ϩⲙ̄ ⲡⲯⲁϫⲉ ⲛ ⲧⲉϥⲥⲟⲙ· ⲡⲉⲧ ϯ ⲛ̄
ⲟⲩⲧⲟⲯ· ⲉ ⲑⲁⲗⲗⲁⲥⲁ ⲉⲙⲉⲥⲉⲯ ⲥⲁⲁⲧϥ̄· ⲡⲉⲧ ϧⲱⲗ· ⲉ ϧⲟⲗ·
ⲙ̄ ⲯⲩⲭⲏ· ⲙⲙⲁ· ⲉⲧ ⲧⲟⲩⲛⲟⲥ· ⲙⲛⲟⲟⲩ· ⲁⲩⲱ ⲉϥϯ
ⲛⲁⲩ ⲛ ⲟⲩⲙⲛ̄ⲧⲯⲩⲭⲣⲟⲛ· ⲛⲁⲓ· ⲉⲧⲉ ⲙⲛ̄ ⲗⲁⲁⲩ·
ⲛ̄ⲁⲩⲥⲉⲗⲟⲥ ⲛⲁⲩⲟⲩⲱϣ̄ⲙ̄· ⲛⲁϥ· ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ· ⲡⲉϥⲯⲩⲭⲣⲉ
ⲛ ⲁⲥⲁⲑⲟⲥ· ⲙⲛ̄ ⲡⲉϥⲡⲛⲁ· ⲛ̄ ϩⲁⲙⲟⲛ· ⲛ ⲉⲣⲉ ⲧⲁ ⲯⲩⲭⲏ
ⲛ̄ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ· ⲁⲩⲱ ⲓⲣⲣ̄ⲣ̄ ⲛⲟⲃⲉ· ⲛⲁⲟⲩⲱϩ̄ ⲉ ⲃⲟⲗ
ⲛ̄ ⲛⲁⲣⲣⲏ ⲧⲉⲕⲙⲛ̄ⲧϫⲟⲉⲓⲥ· ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ· ⲧⲉⲕⲙⲛ̄ⲧⲯⲁⲓ·
ⲣⲧⲛϥ· ⲡϫⲟⲉⲓⲥ· ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ· ⲙⲛ̄ ⲡⲁ ⲥⲱⲙⲁ· ⲙⲛ̄ ⲡⲛ
ⲡⲛⲁ ⲥⲱⲧⲙ̄ ⲉ ⲣⲓ ⲡⲓⲟⲩⲧⲉ· ⲙ ⲡⲁ ⲱⲟ̄ ⲛ̄ⲥⲁⲓ ⲛ̄ ⲧⲟⲟⲧ
ⲛ̄ ⲧⲁ ⲉϧⲟⲙⲟⲗⲟⲅⲓⲥⲓⲥ ⲛ̄ⲧ̄ϥ ⲛ ⲟⲩⲛⲁ· ⲛ ⲧⲁ ⲯⲩⲭⲏ
ⲉⲙⲛⲧ ⲉ ⲣⲁⲧⲕ̄· ⲡϫⲥ̄· ⲡⲁⲉⲥⲡⲟⲁⲛⲉ· ⲙ ⲡⲧⲛ̄ⲣⲭ̄· ⲡⲉⲛ·
ⲁϥⲥⲱⲧⲙ̄· ⲙ ⲡⲉⲩⲗⲏⲗ· ⲙ ⲡⲙⲟⲣⲫ̄· ⲛ̄ ⲣⲱⲙⲉ· ⲁⲗⲗⲁ
ⲁϥϯ ⲙⲉⲧⲁⲛⲁ· ⲛⲁϥ· ⲉⲛⲉϫⲓ ⲙ ⲡⲁ ⲧⲱⲃ̄· ⲛ̄ⲧⲟⲟⲧ
ⲛ̄ⲧⲉ ⲧⲛ̄ⲟⲟⲩ· ⲛ̄ⲥⲁ ⲧⲁ ⲯⲩⲭⲏ· ϧⲙ̄ ⲟⲩⲟⲛⲟⲩ· ⲉⲥⲣⲱⲟⲩ
ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧⲯⲩⲭⲣⲟⲛ· ⲁⲩⲱ ϧⲙ̄ ⲟⲩⲙⲛ̄ⲧⲟⲩⲁⲣⲓⲛⲧ· ⲁⲙ
ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄· ⲉ ⲡⲉⲩⲗⲏⲗ· ⲙ ⲡⲙⲟⲣⲫ̄· ⲙ ⲙⲁⲣ
ⲧⲩⲣⲟⲥ ⲁⲃⲉⲗ· ⲉⲛⲉⲥⲱⲧⲙ̄· ⲉ ⲡⲱⲓ· ϩⲱ ⲙⲡⲟⲟⲩ· ⲛ̄
ⲧⲛ̄ⲟⲟⲩ· ⲛⲥⲁ ⲧⲁ ⲯⲩⲭⲏ· ⲛ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ· ⲛⲧ

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ⲣⲕⲉ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ·|ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄· ⲉ ⲡⲉⲩⲗⲏⲗ· ⲛ
ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲛⲉⲓⲱⲧ· ⲉⲧⲙⲟⲟⲩ· ϩⲙ̄ ⲡⲛⲁⲣ· ⲛ ϫⲁⲛⲁⲁ
ⲁϥⲥⲟϫⲥⲉϫ ⲛ ϩⲉⲛⲣⲣⲟ· ⲉⲩⲧⲁϫⲣⲏⲧ· ⲁⲩⲱ ⲉⲧⲟⲩ· ⲁ
ⲙⲙⲏⲛⲓⲱⲉ ⲛⲣⲟⲩⲟ ⲉ ⲣⲟϥ· ⲉⲛⲉⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ϩⲱ ⲙⲡⲟⲟⲩ
ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄· ⲉ ⲡⲉⲩⲗⲏⲗ· ⲛ ⲓⲥⲁⲁⲕ· ⲁⲙⲁⲣⲙⲉϥ
ⲉ ⲧⲥⲓϫ· ⲛ̄ ⲛⲉⲫⲩⲗⲉⲥⲧⲉⲉⲓⲁ· ⲉⲛⲉⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ϩ
ⲙⲡⲟⲟⲩ· ⲛ̄ⲧ̄ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ· ⲛ ⲟⲩⲁⲡⲁⲓⲧⲏⲥⲓⲁ· ⲉⲙⲁ
ⲛⲟⲩⲉ· ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄· ⲉ ⲡⲉⲩⲗⲗ ⲛ ⲓⲁⲕⲱⲃ· ⲉⲩⲃⲏⲛ
ⲉ ⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ· ⲛ ⲧⲥⲱⲣⲓⲁ· ⲁϥⲟⲩⲱϩ̄· ⲛⲁϥ

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ⲃⲟⲗ· ⲙⲙⲓ ⲡⲛⲟⲩⲧⲉ· ⲁϥϯ ⲛⲁϥ· ⲛ ⲧⲙⲛⲧⲣⲙⲙⲁⲟ̄· ⲛ
ⲗⲁⲃⲁⲛ ⲉⲕⲉⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ· ϩⲱ ⲙⲡⲟⲟⲩ· ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄·
ⲉ ⲓⲱⲥⲏϥ ⲫ̄ ⲕⲛⲁⲉ ⲉⲕⲉⲥⲱⲧⲙ̄· ⲉ ⲣⲟⲓ ϩⲱ· ⲙⲡⲟⲟⲩ·
ⲉⲙⲛⲧ ⲉ ⲣⲁⲧⲕ̄· ⲡⲉⲛⲧ ⲁϥⲥⲱⲧⲙ̄ ⲉ ⲡⲉϫⲗⲏⲗ· ⲙ ⲡⲓⲥ
ⲙ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙⲙⲟⲩⲥⲛⲥ· ⲉ ⲁⲩⲉⲓⲙⲉ· ⲙ ⲡⲗⲁⲟⲥ ⲙ
ⲡⲓⲏⲗ· ⲉ ⲃⲟⲗ· ⲫ̄ ⲕⲛⲁⲉ· ⲉⲕⲉⲥⲱⲧⲙ̄· ⲉ ⲣⲟⲓ ϩⲱ ⲙ
ⲡⲟⲟⲩ· ⲁⲛⲟⲕ ⲡⲉⲕϩⲓⲣⲁⲗ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲕⲥⲱⲧⲙ̄· ⲉ
ⲡⲉϫⲗⲏⲗ· ⲛ ⲓⲉⲥⲟⲩ· ⲡϣⲛⲣⲉ· ⲛ̄ ⲛⲁⲩⲛ ⲉⲩⲙⲛϣⲉ· ⲙⲙ̄
ⲛⲉⲩϩⲁϩⲉ· ⲁⲕⲧⲙ̄ⲡⲟⲟⲩ· ⲛⲁⲩ ⲙ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲥ·
ⲛ ⲧⲥⲟⲙ· ⲛ ⲙⲡⲛⲉ· ⲉ ⲧⲣ̄ϩⲓⲕⲁⲁ· ⲛ̄ ⲛⲉⲩϩⲁϩⲉ·
ⲉⲕⲉⲥⲱⲧⲙ̄· ⲉ ⲣⲟⲓ ϩⲱ ⲙⲡⲟⲟⲩ ⲉⲙⲛⲧ· ⲉ ⲣⲁⲧⲕ̄· ⲱ· ⲡⲁ
ϩⲟⲉⲓⲥ· ⲧⲉⲣⲓⲛ ⲥⲁⲣ· ⲡⲣⲱⲙⲉ· ⲙⲙⲁ· ⲧⲉ ⲧⲁⲓ· ⲁⲗⲗⲁ·
ⲉⲙⲁⲃⲱⲕ ⲫ̄· ⲟⲩⲣⲓⲛ· ⲛ ϯⲥⲟⲟⲩⲛ· ⲙⲙⲟⲥ ⲁⲛ· ⲣⲁⲏⲛ·
ⲛⲥⲁϥ ⲙⲙ̄ ⲩⲙⲧⲉ ⲡⲟⲟⲩ· ⲛ̄ⲣⲟⲟⲩ· ⲧⲁⲓ· ⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲥ

[illegible] ⲛⲓⲱⲁ [illegible] Fol. 63 a

ⲙⲟⲕ̄· ⲛ ⲧⲁ ⲯⲩⲭⲏ ⲛⲑⲉ ⲛ̄ ⲟⲩⲧⲣⲟϫⲟⲥ· ⲛ̄ ⲡⲁⲣⲡ̄ ⲣⲕⲥ
ⲟⲩⲕⲱⲣ̄· ⲁⲧⲱ ⲛⲑⲉ ⲛ ⲟⲩⲗⲁⲁⲩ· ⲛ̄ ⲛⲁⲣⲡ̄ ⲟⲩⲧⲣⲓⲣ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲛⲁⲉϩⲟⲙⲟⲗⲟⲅⲉⲓ· ⲛⲁⲕ· ⲡⲛⲟⲩⲧⲉ· ⲙ ⲡⲁ
ⲱⲛ̄ϩ ⲁⲧⲱ ⲟⲛ ϯⲥⲟⲟⲩⲛ ϫⲉ ⲁⲕⲥⲱⲧⲙ̄· ⲉ ⲡⲉⲧⲣⲟⲟⲩ
ⲙⲡⲉⲕⲣⲙⲙⲁⲗ· ⲥⲱⲧⲙ̄ ⲉ ⲡⲱⲓ ϩⲱ ⲡⲭ̄ⲥ· ⲡⲁ ⲛⲟⲩⲧⲉ ⲡⲉⲛⲧ
ⲁⲩⲉⲓⲛ̄· ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁⲕⲉ· ⲛ ⲧⲙⲛⲧⲁⲧⲥⲟⲟⲩⲛ·
ⲉⲕⲉⲉⲓⲙⲉ· ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ· ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲁ ⲥⲱⲙⲁ· ϩⲙ̄
ⲟⲩⲟⲛⲟ̄ ⲉⲙⲛ̄ ϩⲓⲥⲉ· ⲛⲑⲛ̄ⲧⲥ ϫⲉ ⲛⲧⲕ̄ ⲟⲩⲛⲟⲩⲧⲉ· ⲛ
ⲁⲥⲁⲑⲟⲥ· ⲛⲧⲟⲕ· ⲟⲛ ⲡⲉⲛⲧ ⲁⲕⲥⲱⲧⲙ̄· ⲉ ⲡⲉϫⲗⲏⲗ· ⲛ̄
ⲙⲉⲕⲣⲓⲧⲏⲥ· ⲃⲁⲣⲁⲕ· ⲥⲁⲙⲱⲏⲗ· ⲓⲉϥⲟⲁⲉ· ⲥⲉⲁⲉⲱⲙ·
ⲙⲙ̄ ⲁⲉⲃⲱⲣⲣⲁ· ⲥⲟⲃⲟⲛⲓⲏⲗ ⲙⲙ̄ ⲁⲱⲑ· ⲱⲁⲛⲧⲟⲕⲣⲓⲙⲉ·
ⲙ ⲡⲉⲕⲗⲁⲟⲥ· ⲛⲥⲉⲙⲟⲟⲩⲉ ⲙⲙⲟⲟⲩ· ⲉⲓ ⲡϫⲁⲓⲉ ⲉⲕⲉ-
ⲥⲱⲧⲙ̄· ⲉ ⲣⲟⲓ ϩⲱ· ⲣⲁⲛ̄ ⲡⲁ ⲧⲱⲃϩ̄· ⲉⲓⲱⲗⲏⲗ· ⲉ ⲣⲁⲓ·
ⲧⲉⲕⲙⲛⲧⲁⲥⲁⲑⲟⲥ· ⲡϫⲟⲉⲓⲥ· ⲡⲛⲟⲩⲧⲉ· ⲙ ⲡⲏⲗ· ⲁⲕ-
ⲥⲱⲧⲙ̄· ⲉ ⲡⲉϫⲗⲏⲗ· ⲛ ⲓⲉⲣⲉⲙⲓⲁⲥ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲣⲁⲛ̄ ⲡⲱⲛⲓ· ⲙ ⲡⲗⲟⲓⲣⲉ· ⲉⲕⲉⲥⲱⲧⲙ̄· ⲉ ⲣⲟⲓ· ϩⲱ ⲣⲁⲛ̄
ⲁ ⲥⲟⲛⲥⲛ̄· ⲙⲙ̄ ⲡⲁ ⲧⲱⲃϩ̄· ⲉ ϯⲧⲱⲃϩ̄ ⲙⲙⲟⲕ ⲛ̄ⲑⲛ̄ⲧⲥ·
ⲛⲟⲩⲧⲉ· ⲛ ⲣⲁⲥⲱⲧⲙ̄· ⲁⲕⲥⲱⲧⲙ̄ ⲟⲛ· ⲉ ⲛⲥⲁⲓⲁⲥ ⲡⲛⲟⲥ·
ⲙ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲫⲱϣ ⲉ ⲣⲁⲓ ⲉ ⲣⲟⲕ· ⲉⲫⲱⲗⲏⲗ ϩⲁ

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пеклаос · акпарнеч · є птако · екесωтⲛ · є ро
ρω · ⲛ̄ⲛ̄ерⲛ̄ · та ψⲩχн · є птако · аксωтⲛ̄ · он
є пεϣλнλ · ⲛ̄ ιεγεк[инλ] · пепрофнтнс [illegible] є ρраι
Fol. 63 b є роот · актотнос · нач(?) и ρен [illegible] | атщωпе
ρκ̄ζ отпион · и ωⲛ̄ϥ · ике сοп · екесωтⲛ̄ · ρω є па
ϣλнλ · ⲛ̄ⲛ̄на · и та ψⲩχн · пхоеіс пноутє · м
па ωⲛ̄ϥ · ⲛ̄ток пент аксωтⲛ̄ · є ѯанінλ · пепро
фнтнс ечρⲛ̄ пϣнг · и ⲙⲙоγг · актⲛ̄ноот · ϣа
ρϥ и аββакоγⲙ · ⲙⲛ̄ парістон · аксωтⲛ̄ є ιωнас
ечρⲛ̄ ρнтс · ⲙ пкутос нϣоⲙⲛ̄т ⲛ̄роот · ⲙⲛ̄
ϣоⲙⲛ̄те · ноγϣн · ⲉⲙⲛ̄ое · є трϥотωⲙ · ⲙⲙоϥ
актρϥноχϥ · є ппет ϣотωот · екесωтⲛ̄ · є ро
ρω ⲙⲛ̄оот · пноутє · ет ноρⲛ̄ ⲙⲙоγ · ρⲛ̄ θλιψіс
нιⲙ екенарχет · ρⲛ̄ ☩ ке отеіе · ет о и роте пен
аусωтⲛ̄ · є пεϣλнλ · и ρнλіас пноσ · ⲙ про
фнтнс · акщтаⲙ · и тпе · ⲛ̄ ϣоⲙⲛ̄те ⲛ̄роⲙⲛ̄пе · ⲙⲛ̄
соσγ · неβот · екесωтⲛ̄ є рог ρω ⲙⲛ̄оот · пхоеі
ⲛ̄ тпе · ⲙⲛ̄ пκаρ · пент аусωтⲛ̄ · є елісаіос
аутотнос пϣнре · ⲛ̄ тесρⲙⲛ̄е ⲛ̄ сωⲙⲙантнс нас
сωтⲛ̄ · є рог · еιωϣ · є ρраι · є рок · ρⲛ̄ тασнеі
є βол ρⲛ̄ сωⲙа · пноутє · ⲙ па отχаι · ⲛ̄то
пент аксωтⲛ̄ · є пεϣλнλ · и ⲍⲁⲍ · ечпнт · ρнтϥ
ⲛ̄пеуχαχε · неρⲛ̄ та ψⲩχн ρω · є тσιх · м
пκатнгорос · акщωпе он ⲙⲛ̄ неⲛеіоте ⲙ про
фнтнс · ⲙⲛ̄ неⲛеіоте ⲛ̄апостолос · ϣантоγеіре
ⲛ̄неі · σоⲙ тнроγ · ⲙⲛ̄ неϣⲩпнре ⲙⲛ̄ неі [illegible] ⲙ
неі [illegible] екеϣωпе ⲛ̄ⲙⲙаι
Fol. 64 a ρω · пноутє · ⲙ па ωⲛ̄ϥ · анок пекρⲙⲛ̄раλ аθа
ρκⲛ̄ насіос · ☩соογи · же аксωтⲛ̄ · є рог · ρⲛ̄ ρаϥ
ⲛ̄θλιψіс · еιωϣ є ρраι · є рок · сωтⲛ̄ · є р
тепоγ па хоеіс ⲛ̄тⲛ̄ноот · наι · ⲙ ⲙιχан
пекнοσ · ⲛ̄ архаггелос · ρⲛ̄ отⲙⲛ̄тшанрτн
ⲛ̄σι и та ψⲩχн ρⲛ̄ отанапаγсіс · ⲛ̄ϥотоσϥ ·
ϣоχпе · ⲙ пκатнгорос · наι ет ⲙⲙеуе ·

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катнсорєі · ммоц · мпекмто · є вол · нт̄ тн̄ ѵ
катнсорїа · є роѵн · є пекр̄ра̄л нр̄рѡт · н̄нєт
ї ѳвор · ммоі · н̄тр̄ѳѡѡѵ̄ · нєі пшаѳ · м
пкѡт̄ · н̄ѳ†ое · наі єтраа̄ѳ · є раат · мпекмто ·
є вол · пет крїне и тоікоѵмєнн · тнр̄с · ѳї̄ ѳрро ·
єн̄ шпе н̄ран̄ · маротхі шпе · нєі нет ї ѳвор
нте нет ї ѳѵнам · ааѳ · є ратоѵ · ѳартні ·
мар̄ѳѡхї̄ · н̄єі пкѡт̄ · и ат хєна · н̄ѳѡїко · и
тсааѳе · м пат шпе · м̄ нєчѵнамїс · ма †ое
наі · є трасопсп̄ · єхї̄ шпе ї ѳоте · хе нток ·
пе пноѵте · мпе маѵаа̄ч пет ере ѳѵроте · м̄
ѳѵстѡт · м̄ ѳѵнєрш̄ѵ̄ · мпечмто · є вол ·
пноѵте · маѵаа̄ч пет ере та ѱѵхн · м̄ па н̄па ·
ѳї̄ нєѵѕїх †сопсп̄ · ммок · па хс̄ · ємнѵ · є
ѳраї · єнєкѕїх · наі · єт ере ѳѵроте · м̄ ѳѵс-
тѡт мпечмто · ѳї̄ нєщшахе · шаре тпе · м̄
пкаѳ · вѡл · є вол · н̄те нтоот · стѡт ша нєтсите ·
н̄те] нетр[illegible] н̄ноѵн · стѡт · | нте нтартарос Fol. 64 b
ѵтортр̄ · хе наі · пе пноѵте и ѳоратос · ѳрѡмѡ · ρκθ
ѳе тєѱѵхн · й ѳѳанасїос · и нарр̄н̄ нєї нос · єт
ра ѳоте · єшанхоос хе ан̄ ѳѵалкаїос · ан̄ ѳѵ-
ѳр̄р̄ нове · мм · пет нашоѵшѳ̄ · нач · н̄ѵнєх та
ѱѵхн · й тартарос · мм пет нашоѵшѳ̄ · нач ·
й тєчєхоусїа · єшшанѵоѵнооѵ · ѳѵ · пшч пе
ѳмарте · м̄ λаа̄ѳ ѳнр̄ · є роч · й нет ѳнр̄ · ѳ̄
ѳнт и прωме · нточ · єт ѳокїмаζє · и нт̄ · м̄
єѕλоѳте · єшѵї · й нет нанѡѳ м̄ нет ѳѳоо ·
ѳ ѳ̄ нт̄ · и прωме · хе н̄точ · пе пноѵте ·
точ · пе пхоєїс · и тарет̄н · єшѡоп · ѳї̄ тєї сар̄ζ ·
ѵтаас · наї ер па ѳѵшѳ · ѳїхї̄ пкаѳ · є саѳоѵ ·
ѳѡ є сноѵ єшанєї є вол · ѳї̄ сѡма · текєхоѵ-
ѳ · тет о · й хоєїс · є рої · є щахе · ѳѵѡ є т̄
ѵхе · є тне наї · єшѡоп · ѳї̄ †сар̄ζ и †нака
тот · є вол · ѵ · єїрѡс · єїсѡѵѡѵ · єї† єооѵ · нак ·

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же аппша · є отшщ̄ · м пекпоыос · аγω є ар
ерат · м пеклаос пєѳкω нγтнı · є роγ · жıн та
ммѳкоγı ша роγн є поот · нроот · ѳнанарте
ра неγтн̄р̄ · аγω ѳнар̄роте · ан · ρнтϥ̄ · нор̄тоγ
мм̄ отаамонон · м пнаγ м мєере
Fol. 65 a нршме | наı ет щоγщоγ · ммоот · ρıхı
ρλ пкар̄ · єγхω ммос · ммаате · же пєı космос · пєн
ансотωпϥ̄ · мархнтрєфа · р̄н отωм мм̄ отсω мı
отρаоин · єγщоγєıт же нтн̄соотн · ан · х
нмаγоγ · и ащ н̄ роо наı ет сам̄щ · пнєγ̈ухн
м пероот · м пкоıсоγ · наı ет ρєлпıζє є пащаı
тєγмнтрнмао · таı єте нс̄наβоноєı є роот а
ρн̄ пероот · н̄ тєγθлıψıс · отає нс̄нащ̄ı ан ·
βол · ρı хωоγ н̄ откоγı н̄ ρмом · отає нс̄нащх
отщахе ан · ρн̄ пβнма · м пех̄с · є тβє па
тотмєрıс · отмєрıс те · єсотощϥ̄ · аγω пєγ̄ѕ
пщıме · отѕ̄мпщıме пе · и холн · ρı сω̄т · анок
ѕар · ам̄ отρ̄ρал · м пех̄с жıн та мм̄ткоγı · щ
талнтрллο · аγω и ѳнака тоот · є βол · ан
єıсмо̄ є роγ · мм̄ пєфмєрıт · нщнре наı нтаı
щωпе · нач н̄ ѧıатохос м па отоєıщ · тнр̄ч ер
ммм · таıнт · и текре пех̄с · пет ере отоı · ммм
єпıотмєı · н̄ наγ є рǿγ · н̄ток пе ıс̄ · тноσ
н̄сом м пеıωт · пехпо · є βол ρн̄ тпарθєнос
хωрıс роотγ · и ѳнало ан · єıсмоγ · є рок
пмаркарітнс · єт отааβ и ѳнало ан · єıсмоγ
є рок · пет ммн · є βол ша єнєр · н̄ток · пе ıс̄
нщнре · м пеıωт · се ρамнı · н̄ток · пет отєр
сарıе н̄ нехєıротоνıа · мм̄ · несерафım · се ρамнı
Fol. 65 b н̄ток · пет щооп · мм̄ пеıωт · м же ноγоєıщ
ρλа ммм · се ρамнı ⁘ н̄ток пет тωщ · н̄ пасσєλос
се ρамнı ⁘ н̄ток пет σом · н̄ ммнтє се ρамнı
н̄ток пе пеклом и ѧмартγрос · се ρамнı
н̄ток · пе пщохıе и пет отааβ · тнроγ ·

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ϩⲁⲛⲏⲓ ⁘ ⲁⲧⲟⲕ · ⲡⲉⲧ ⲉⲣⲉ ⲛ ϣⲟϫⲓ · ⲙ̅ ⲡⲉⲓⲱⲧ ·
ⲟⲛⲡ ⲛⲟⲩⲧ̅ϥ · ⲥⲉ ϩⲁⲛⲏⲓ · ⲁⲧⲟⲕ · ⲡⲉ ⲧⲧⲁⲡⲣⲟ · ⲙ̅
ⲙⲉⲡⲣⲟϥⲏⲧⲏⲥ · ⲥⲉ ϩⲁⲛⲏⲓ ⁘ ⲁⲧⲟⲕ · ⲡⲉ ⲡⲗⲁⲥ · ⲙ̅
ⲡⲁⲥⲥⲉⲗⲟⲥ ⲥⲉ ϩⲁⲛⲏⲓ ⁘—ⲁⲧⲟⲕ ⲡⲉ ⲓ̅ⲥ̅ ⲡⲁ ⲱⲛ̅ϩ̅ · ⲥⲉ
ϩⲁⲛⲏⲓ ⁘—ⲁⲧⲟⲕ ⲡⲉ ⲓ̅ⲥ̅ ⲡⲓⲱⲟⲩⲱⲟⲩ · ⲙ ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ̅ ⲥⲉ ϩⲁⲛⲏⲓ ⁘ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲑⲉⲗⲡⲓⲥ · ⲛ ⲟⲩⲟⲛ ·
ⲛⲓⲙ · ⲉⲧ ⲕⲱ ⲛⲧⲛⲧ · ⲉ ⲣⲟϥ · ⲉⲣⲉ ⲛⲓⲙ · ⲧⲁⲓⲛⲧ ·
ⲛⲧⲉⲕⲣⲉ · ⲛ ⲛⲓⲙ ⲡⲉⲧ ⲧⲏⲧⲱⲛ · ⲉ ⲣⲟⲕ · ⲡⲣⲣⲟ · ⲡⲉⲧ
ϩⲙⲟⲟⲥ ⲉ ϩⲣⲁⲓ ⲉⲭⲏ̅ ⲛⲉϫⲉⲓⲣⲟⲩⲃⲓⲙ ⲉⲣⲉ ⲛⲥⲉⲣⲁⲫⲓⲙ ·
ⲁϥ · ⲉⲣⲁⲧⲟⲩ · ⲙⲡⲉϥⲛⲟⲩ · ⲉ ⲃⲟⲗ · ⲉⲣⲉ ⲧⲡⲉ · ⲙ̅ⲡ
ⲡⲕⲁϩ ⲥⲱⲩⲧ̅ · ⲉ ⲃⲟⲗ · ϩⲛ̅ⲧ̅ϥ · ⲙ ⲡⲉⲕⲛⲁ · ⲉⲧ ⲱⲡ ⲛⲁⲩ ·
ⲙ ⲡⲉⲩⲱⲛ̅ϩ̅ · ⲙ̅ ⲣⲱⲟⲩⲉ · ⲙ̅ⲡ ⲏⲧⲃⲛⲟⲟⲩⲉ · ⲙ̅ⲡ ⲛⲉⲟⲛ-
ⲣⲓⲟⲛ · ⲙ̅ⲡ ⲡⲣⲁⲗⲁⲁⲧⲉ · ⲉⲕⲥⲁⲡⲱ̅ · ⲙⲙⲟⲟⲩ · ⲧⲏⲣⲟⲩ ·
ⲙⲡⲟⲕ · ⲡⲉⲛⲧ ⲁⲧⲣⲉⲣⲙⲛⲧⲉⲩⲉ · ⲙⲙⲟⲕ ⲅⲉ ⲉⲙⲙⲁ-
ⲕⲟⲩⲛⲓ ⲛⲁⲓ ⲉⲩⲁⲧⲟⲧⲁⲣⲕⲉⲩ · ⲅⲉ ⲡⲛⲟⲩⲧⲉ · ⲛⲙⲙⲁⲛ ·
ⲙⲡⲟⲕ · ⲡⲉⲧ ⲟⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ · ⲅⲉ ⲅⲣⲁⲃⲟⲛⲓⲛ ·
ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲥⲁⲣ ⲡⲕⲟⲩⲓ · ⲉⲡ̅ ⲧⲉⲥⲩⲛⲏⲥⲓⲥ ·
ⲛⲟⲩⲥ ⲣⲱⲙϥ · ⲉⲡ̅ ⲧⲉⲥⲙⲛ̅ⲧⲛⲟⲩⲧⲉ · ⲉⲓϣⲁⲛⲥⲟⲟⲩⲧ ⲉ
ⲣⲟⲕ · ⲡⲱⲕ · ⲡⲉ · ⲡⲉⲥⲙⲟⲩ · ⲉⲓϣⲁⲛϯ ⲉⲟⲟⲩ · ⲛⲁⲕ ·
ⲱⲕ ⲡⲉ ⲡⲉⲟⲟⲩ [illegible] ⲧⲙⲛ̅ⲧϣⲁⲛⲧⲛⲧ · ⲡⲁ ⲛⲟⲩⲧⲉ
[illegible]ⲣⲟⲥ | ⲁ ⲡⲉⲕ- Fol. 66 a
ⲙⲟϥ · ⲉⲧ ⲟⲩⲁⲁϩ · ⲥⲟⲟⲩⲣⲟⲩ · ⲉ ⲣⲟⲩⲓ · ⲉⲧⲁⲥⲉ- ⲣⲗϧ
ⲛ · ⲛ ⲟⲩⲱⲧ ⲁⲕⲥⲟⲟⲩⲣⲟⲩ · ⲉ ⲣⲟⲩⲓ · ⲉ ⲡⲙⲁ · ⲙ
ⲱⲟⲟⲡⲉ ⲉⲧ ⲟⲣⲭ̅ · ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲱⲛ̅ϩ̅ ⲛⲁⲣⲉ · ⲉ ⲣⲟϥ ·
ⲛ · ϣⲁ ⲉⲡⲉϩ · ⲁⲕⲕⲁⲱⲓⲥⲧⲁ · ⲉ ϫⲱⲟⲩ · ⲛ̅ⲣⲉⲛϣⲱⲥ ·
ⲧⲛ̅ⲣⲟⲩ · ⲛⲁⲓ ⲉⲧⲙⲁⲣⲟⲟⲩⲉ ⲙⲙⲟⲟ̅ ⲡⲉ · ⲫ̅ⲛ̅ ⲟⲩⲁⲓⲕⲁⲓⲟ-
ⲥⲩⲛ · ⲙⲡ̅ⲣ̅ ⲟⲩⲉ · ⲙⲙⲟⲓ · ⲡⲉⲭ̅ⲥ̅ · ϫⲉ ⲁⲧⲕ̅ ⲟⲩⲛⲁⲛⲧ ·
ⲥⲱ ⲙ ⲙⲁⲓ ⲯⲩⲭⲏ · ⲁⲕⲛⲁⲣⲭⲉⲓ ⲉ ⲃⲟⲗ · ⲫⲓⲧⲛ̅ ⲧⲁⲗⲉ-
ⲓⲁ ⲛ ⲛⲁⲉⲓⲟⲧⲉ · ⲁⲕⲕⲁⲁⲧ · ⲛ̅ⲯⲱⲥ ⲉ ⲡⲉⲕⲗⲁⲟⲥ ⲁⲓ-
ⲱⲟⲡⲉ · ⲙⲙⲟⲟⲩ · ⲕⲁⲧⲁ ⲡⲉⲕⲟⲩⲱϣ̅ · ϯⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ·
ⲛⲧⲙⲛ̅ⲧⲣⲉ · ⲙⲙⲟⲓ · ϯⲥⲙⲟⲩ · ⲉ ⲣⲟⲕ ⲡⲁ ⲛⲉⲓ ⲥⲙⲟⲩ ·
ⲧⲣⲟⲩ ⲡⲱⲟⲩⲱⲟⲩ · ⲛ ⲛⲉⲧⲟⲩⲁⲁϩ · ⲓ̅ⲥ̅ · ⲧⲥⲟⲙ · ⲛ
ⲡⲭⲉⲓⲣⲟⲩⲃⲓⲙ · ⲙⲙ̅ ⲛⲥⲉⲣⲁⲫⲓⲙ · ϯⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ·
ⲡⲧ ϯ ⲕⲙⲙⲉ · ⲙ ⲡⲕⲁϩ · ⲉⲩⲁⲧϩⲁⲛⲉ · ⲓ̅ⲥ̅ ⲡⲥⲟⲫⲟⲥ ⲛ

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ⲛⲁⲱⲱⲣⲉ· ϯⲛⲁⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ· ⲧⲉⲃⲣⲏⲛⲏ· ⲛ̄ ⲛⲣ̄-
ⲣⲱⲟⲩ· ⲛ̄ ⲛⲁⲓⲕⲁⲓⲟⲥ· ⲡⲉⲕⲗⲟⲓ· ⲉⲧⲉ ⲙⲉⲣⲣⲱⲃⲉ
ⲡⲱⲛⲍ̄· ⲛ ⲟⲩⲟⲛ· ⲙⲙⲁ· ϯⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ· ⲧⲁⲛⲁⲥ-
ⲧⲁⲥⲓⲥ ⲛ̄ ⲟⲩⲟⲛ· ⲙⲙⲁ· ⲁⲧⲱ ⲡⲟⲓⲟⲉⲓⲛ· ⲉ ⲃⲟⲗ· ⲉⲣⲁ
ⲡⲟⲓⲟⲉⲓⲛ· ⲡⲉⲧ ⲉⲣⲉ ⲧⲡⲉ· ⲙⲡ̄ ⲡⲕⲁⲣ· ⲁⲩⲉ ⲛⲥⲁ ⲡⲉⲩ-
ϣⲁϫⲉ· ⲛⲟⲉ ⲛ̄ ⲟⲩⲧⲗ̄ϯⲗⲉ· ⲙⲙⲟⲟⲩ· ⲉⲥⲁⲩⲉ ⲛ̄ⲥⲁ
ⲟⲩⲕⲁⲗⲟⲥ· ⲡⲉⲓⲱⲧ· ⲙ̄ ⲡⲧⲏⲣⲉⲩ· ⲡⲉⲛⲧ ⲁⲩϣⲱⲗ· ⲛ
ⲁⲙⲡⲧⲉ· ⲁⲩⲧⲁⲕⲟ ⲡⲉϫⲱⲟⲩ ⲁⲩⲉⲓⲛⲉ ⲛ̄ ⲁⲗⲁⲗ· ⲉ ⲣⲁⲓ
ⲙⲡⲉ ⲡⲉϥϣⲩⲣⲉ· ⲁⲩⲥⲱⲧⲡ̄· ⲙ̄ ⲡϫⲁϫⲉ· ⲙⲡⲉ ⲧⲉⲩⲥⲟⲙ
ⲧⲏⲣⲥ̄· ⲁⲩϯ ⲡⲟⲓⲟⲉⲓⲛ· ⲙ ⲡⲣⲓ· ⲁⲩⲧⲱϥ· ⲛ̄ ⲡⲉⲧⲣⲟ-
Fol. 66 b ⲭⲟⲥ ⲙ ⲡⲟⲟⲩ· ⲁⲩϯ ⲣⲁⲓ· ⲡⲓⲛⲛⲓϣⲉ· ⲛ ⲛⲥⲓⲟⲩ· ⲁⲩ-
ⲣⲗⲉ ⲧⲱϥ· ⲛ̄ⲥⲁϥⲉ· ⲙ ⲡⲉ· ⲙⲡ̄ ⲥⲁϥⲩ̄· ⲛⲥⲧⲉⲣⲉⲱⲙⲁ
ⲁⲩⲥⲉⲙⲛⲥⲡⲧⲉ· ⲙ ⲡⲕⲁⲣ· ⲫⲓⲝⲁ ⲙⲟⲟⲩ ⲁⲩⲕⲱ ⲡⲙⲟⲟⲩ
ⲫⲁ ⲡⲕⲁⲣ· ⲁⲧⲱ ⲛ̄ⲛⲟⲩⲛ· ⲛ̄ⲥⲁ ⲡⲉⲥⲛⲧ· ⲙ ⲡⲕⲁⲣ· ϯⲥ-
ⲙⲟⲩ ⲉ ⲣⲟⲕ· ⲡⲉⲛⲧ ⲁⲩⲧⲁⲗⲓⲉ ⲡⲥⲱⲙ̄ⲧ ⲧⲏⲣⲩ̄· ⲫⲁ ⲡⲉⲩ-
ϣⲁϫⲉ· ⲉ ⲁⲩⲙⲧⲟⲛ· ⲙⲙⲟⲩ· ⲫⲁ ⲡⲓⲉⲣ ⲥⲁϥⲩ̄
ⲛ̄ⲣⲟⲟⲩ· ϯⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ· ⲡⲁⲗⲫⲁ· ⲙⲡ̄ ⲡⲱ· ⲧⲁⲣⲭⲓ
ⲙⲡ̄ ⲡϫⲱⲕ· ⲛ ϯⲛⲁⲗⲟ ⲁⲛ· ⲉⲓⲥⲙⲟⲩ· ⲉ ⲣⲟⲕ ⲓⲥ ⲡⲁ
ⲉ ϯⲛⲏⲧ· ⲉ ⲣⲁⲓ· ⲉ ⲛⲉⲩⲥⲓϫ· ⲉ ⲃⲟⲗ ϫⲉ ⲛⲧⲟϥ ⲡ
ⲡⲁ ⲣⲫⲏⲟⲛⲧ̄· ⲉ ⲣⲟϥ· ⲁⲧⲱ· ⲧⲛⲁⲱⲧⲉ ⲡⲉ· ⲫ̄ ⲡⲁ ⲟⲩ
ϫⲁⲓ· ⲙⲡ̄ϩ ϯ ⲱⲙⲉ· ⲛⲁⲓ· ⲫⲁ ⲡⲉ ϯ ⲥⲱⲙⲧ̄· ⲉ ⲃⲟ
ⲣⲏⲧⲏ̄· ⲥⲱⲧⲫ̄· ⲡϫⲟⲉⲓⲥ· ⲉ ⲡⲁ ⲱⲗⲗ ⲙ̄ⲡⲟⲟⲩ· ⲛⲉⲧⲏ
ⲡⲟⲟⲩ ⲛⲁⲓ· ⲙ ⲙⲓϫⲁⲏⲗ· ⲡⲉⲕⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙ̄ⲡⲉⲓ
ⲡⲧⲟⲟⲩ· ⲛ ⲧⲁ ⲯⲩⲭⲏ ⲫⲙ̄ ⲟⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ· ⲛ̄ⲧⲕⲁⲓⲥⲧⲁ
ⲙⲙⲟⲥ· ⲉ ⲧⲡⲟⲗⲓⲥ· ⲛ ⲛⲉⲕⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ϫⲉ ⲡⲱⲕ
ⲡⲉ ⲡⲉⲟⲟⲩ· ⲙⲡ̄ ⲡⲁⲗⲗⲁⲣⲧⲉ· ⲡⲁ ⲉⲛⲉϥ· ⲛⲉⲛⲉϥ· ⲁⲗⲗⲏ
ⲛ̄ ⲧⲉⲣ ⲫϫⲱⲕ ϫⲉ ⲉ ⲃⲟⲗ· ⲙ ⲡⲉⲩⲗⲏⲗ· ⲉⲧ ⲟⲩⲁⲁⲃ
ⲛⲥⲓ ⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲩϯ ⲙ ⲡⲉⲩⲡⲛⲁ ⲛⲟⲉ· ⲛⲟⲩⲁ
ⲉ ⲁⲩⲟⲩⲱⲃⲓ· ⲛ ⲥⲟⲩ ⲥⲁϥⲩ̄· ⲙ ⲡⲁⲓⲟⲛⲉ̄· ⲁⲛⲟⲕ ⲁ
ϯⲙⲟⲑⲉⲟⲥ· ⲡⲁⲓⲁⲕⲟⲛⲟⲥ· ⲛⲉⲓⲁⲁⲩ ⲉⲣⲁⲧ· ⲉ ⲡⲡⲉ
ⲟⲩⲁⲁⲃ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲉⲫⲛⲁⲕⲁ ⲥⲱⲙⲁ ⲉ ⲣⲁⲓ· ϯ
ⲙⲡⲧⲣⲉ· ⲛⲓⲧⲛ̄ ⲙⲡⲛⲁ ⲧⲟ· ⲉ ⲃⲟⲗ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲛ

Fol. 67 a [redacted] ⲛ

ⲣⲗⲁ ⲛⲟⲉ ⲛ ⲟⲩϫⲓⲟⲛ ⲁⲛⲁⲩ· ⲉ ⲙⲓϫⲁⲏⲗ· ⲁϥⲥⲓ· ⲛ̄ ⲧⲉϥϩ

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ⲭⲏ · ⲡ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ · ⲁⲣⲭⲱⲗ · ⲉ ⲡⲭⲓⲥⲉ ⲛⲉⲙⲙⲁⲥ · ⲉⲥⲟ · ⲙ ⲡⲧⲣⲡⲟⲥ · ⲛ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ · ⲙⲙⲁⲁⲧⲉ · ⲁⲓⲛⲁⲩ · ⲉ ⲡⲉⲭⲟⲣⲟⲥ · ⲡ ⲛⲁⲣⲭⲉⲗⲟⲥ · ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ · ⲉⲧⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲙⲁⲣⲡ† ⲉⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ⲁⲉ ⲁⲩ† ⲉⲟⲟⲩ · ⲛ ⲛⲉⲩⲣⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲛⲟⲛ ⲁⲉ ϩⲱⲙⲛ · ⲛⲁⲙⲉⲣⲁⲁⲧⲉ · ⲙⲁⲣⲡ ⲡⲱⲧ · ⲡⲥⲁ ⲛⲉⲥⲃⲱⲟⲩⲉ · ⲙ ⲡⲉⲛⲉⲓⲱⲧ · ⲁⲑⲁⲛⲁ- ⲥⲓⲟⲥ ⲉⲓⲛ† ⲉⲟⲟⲩ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲕⲁⲓ ⲓⲧⲡⲛⲁⲩⲡⲱϩ · ⲛⲁ ⲉ ⲡⲱⲓ ⲛ ⲛⲉⲛⲉⲓⲱⲧⲉ · ⲁⲗⲗⲁ · ⲙⲁⲣⲡ ⲁⲡⲁⲧⲟⲟⲩⲧⲉ ⲉ ⲡϩⲱ · ⲙⲙⲁⲁⲧⲉ ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧ ⲧⲟⲟⲧϥ ⲛⲓⲙⲙⲁⲩ · ⲛⲓⲙ- ⲕⲟⲧϥ · ⲉ ⲃⲟⲗ · ⲁⲧⲉⲧⲛⲁⲓ ⲱ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ · ⲉ ⲡⲉⲓ ⲟⲥ · ⲛ ⲙⲟⲉⲓⲥ · ⲁⲉ ⲛⲧⲁⲭⲛⲏⲉ · ⲛ ⲁⲩ ⲛ ⲇⲉ · ϣⲁⲛⲧ ϥⲁⲡⲁⲛⲧⲁ · ⲉ ⲡⲛⲟⲩⲧⲉ · ⲛϥⲓ ⲙ ⲡⲉⲕⲗⲟⲓ ⲙ ⲡⲱⲛϩ · ⲁ ⲡⲛⲟⲩⲧⲉ ϣⲁⲁⲉⲛⲙⲁⲩ · ⲛ ⲧⲁⲣⲟ · ⲓϩ ⲧⲁⲣⲟ · ⲡⲁⲓ ⲧⲁⲩⲧⲁⲗⲟϥ · ⲉⲁⲧ ⲛⲉϫⲉⲓⲣⲟⲩⲣⲅⲓ · ⲛⲣⲁϥ · ⲛⲥⲟⲡ ⲉ ⲁϥ† - ⲙⲉ · ⲛ ⲓⲣⲣⲱⲙⲁ · ⲙⲙ ⲛⲣⲁⲓⲣⲉ†ⲕⲟⲥ ⲉⲓϩⲓⲧⲛ ⲧⲥⲟⲙ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲉⲧ ⲛⲙⲙⲁⲩ · ⲁⲛⲁⲩ ⲁⲉ ⲟⲩⲁϣ · ⲛⲥⲟⲩ · ⲡⲉ : ⲉ ⲣⲁⲓ · ⲉⲛⲥⲓϫ · ⲙ ⲡⲛⲟ̅ⲧⲉ ⲉⲧ ⲟⲩⲟ̅ϥ · ⲉ ⲧⲃⲉ ⲡⲁⲓ · ϣⲁⲛⲣ̅ ⲛⲟⲃⲉ · ⲉ ⲣⲟϥ ⲥⲛⲁ†ⲙⲟⲣⲉⲓ · ⲙⲙⲟⲕ · ⲉⲕ- ⲁⲛⲉⲓⲣⲉ ⲁⲉ · ⲙ ⲡⲛⲉⲧ ⲛⲁⲛⲟⲩϥ · ⲥⲛⲁⲣⲁϣⲉ ⲛⲙⲙⲁⲕ · ⲓⲧⲣⲉⲕⲁⲡⲁⲛⲧⲁ · ⲉ ⲣⲟϥ · ⲙⲡ ⲟⲩⲁⲡⲁⲛⲧⲏⲙⲁ ⲉⲛⲁⲛⲟⲩ · ⲛ† · ⲛⲁⲓ · ⲙ ⲡⲉ[illegible]ⲙⲡ[illegible]ⲙⲟⲥ · ⲙⲡⲁ ⲉⲛⲉϥ · ⲓⲧⲙ ⲡⲉⲭ̅ⲥ ⲡⲉⲛϫⲟⲉⲓⲥ | ⲡⲁⲓ ⲉ ⲣⲟϥ · ⲙⲡⲛⲁ ⲧⲟⲟⲧϥ · ⲉⲣⲉ ⲉⲟⲟⲩ · Fol. 67 b

ⲙ · ⲙ ⲧⲁⲓⲟ ⲙⲙ ⲡⲣⲉⲡⲉⲓ ⲛⲁⲩ · ⲙⲡ ⲡⲉⲥⲉⲓⲱⲧ · ⲛ ⲟⲩⲁⲁⲃ · ⲙⲡ ⲡⲉⲡⲛ̅ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ ⲣ̅ⲧⲁⲛⲣⲟ · ⲙⲁⲩ ⲛ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ · ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲟⲉⲓⲙ · ⲙⲙ · ⲩⲓ ⲉⲉϩ · ρλε

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DISCOURSE ON SAINT MICHAEL THE ARCHANGEL BY TIMOTHY, ARCHBISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 7029)

ⲟⲩⲗⲟⲅⲟⲥ· ⲉ ⲁⲫⲧⲁⲩⲟϥ ⲛ̅ⲥ̅ⲓ ⲡⲉⲁⲅⲓⲟ
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲏ̅ ⲣⲁ·
ⲕⲟⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲙⲁ· ⲓ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲗⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲡ̅ⲛ̅ⲧ·
ⲥⲛⲟⲟⲩⲥ ⲡⲉ· ⲓ̅ ⲡⲉⲓ ⲉⲃⲟⲧ ⲡⲁⲱⲛⲉ ⲁϥ
ⲙⲁⲁⲩ ⲁⲉ ⲟⲛ· ⲉ ⲧⲃⲉ ⲛⲉⲥⲓⲉⲓⲧ· ⲉⲧ ⲥⲓ
ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲙ̅ⲛ̅ ⲛⲉⲫⲩⲭⲟⲟⲩⲉ· ⲉⲧ ⲛⲍⲏ
ⲧⲟⲩ ⲁϥⲙⲁⲁⲩ ⲁⲉ ⲟⲛ· ⲉ ⲧⲃⲉ ⲧⲙⲉⲧⲁ
ⲛⲟⲓⲁ· ⲏ̅ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ⲥⲏ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ
ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲥⲛⲟⲩ· ⲉ ⲣⲟⲛ· ⲥⲁⲙⲏⲛ
ⲥⲁⲙⲏⲛ (*sic*)· ⲫⲑ·

Ⲫ ⲛⲟⲥ· ⲙⲙⲁ· ⲡⲉ ⲡⲟⲟⲩ· ⲱ ⲛⲁⲙⲉⲉⲣⲁⲁⲧⲉ
ⲙⲁⲣⲡ̅ⲥⲱⲟⲩⲣ· ⲉ ⲣⲟⲩⲛ ⲛⲧⲡ̅ⲉⲩⲫⲣⲁⲛⲉ ⲛⲧⲉⲩ
ⲧⲉⲗⲏⲗ· ⲙⲙⲟⲛ· ⲛⲣⲏⲧ̅ⲩ̅· ⲁⲉ ϯⲛⲁⲩ ⲁⲛⲟⲕ ⲙ
ⲡⲟⲟⲩ· ⲉ ⲡⲛⲟⲥ· ⲛ ⲁ̀ⲣ̀ⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁ
ⲙⲓⲭⲁⲏⲗ· ⲉϥϯ ⲉ ⲧⲟⲟⲧⲛ̅· ⲏ̅ ⲣⲉⲛⲧⲣⲟⲫⲏ· ⲙ ⲡⲛ̅ⲕⲟⲩ
ⲕⲁⲧⲁ ⲡⲙⲁⲁⲧⲉ· ⲙ ⲡⲉⲣⲉⲣⲟⲩⲭⲁⲗⲧⲏⲥ ⲁ̅ⲁ̅· ⲁⲉ ⲓⲟⲩⲁ
ⲁⲣⲓ ⲛⲉⲕⲙⲁ· ⲛ̅ⲧ̅ϯ ⲛ̅ⲧⲉⲕⲉⲣⲛⲧ ⲁⲩⲱ ⲟⲛ ⲁⲉ ⲙⲁⲣ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ ⲡ̅ⲭ̅ⲥ [illegible] ⲕⲱⲧⲉ· ⲉ ⲛⲉⲧ ⲣ̅ ⲣⲟⲧⲉ ⲣⲛⲧ̅
ⲁⲩⲱ ⲙⲁⲣⲛⲁⲣⲙⲁ̅· [illegible]ⲥⲉ· ⲧⲉⲛⲟⲩ· ⲡⲉ ⲡⲉⲓ ⲁⲣⲭ
ⲗⲟⲥ· ⲡ̅ⲛⲁⲛⲧ· ⲉⲧ ⲕⲱⲧⲉ ⲛⲉⲧ ⲣ̅ ⲣⲟⲧⲉ ⲣⲛⲧ̅ ⲛ
ⲛⲟⲣⲱ̅· ⲙⲙⲟⲟⲩ· [illegible]

Fol. 68 a ⲧⲟϥ [illegible] | ⲙⲁⲣⲁⲥⲱⲙⲍ·
ⲣⲗⲥ̅ ⲉ ⲭⲱⲟⲩ ⲛ̅ⲥⲟⲛⲥⲛ̅· ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲁⲛⲧ ⲉⲫⲁⲡⲟⲕⲁⲑⲓⲥⲧ·
ⲙⲙⲟⲟⲩ· ⲉ ⲛⲉⲓ ⲁⲓⲱⲛ· ⲙ ⲡⲟⲩⲟⲉⲓⲙ· ⲟⲩ ⲙⲟⲛⲟ·

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ⲛⲁⲓⲕⲁⲓⲟⲥ ⲁⲗⲗⲁ· ⲛⲓⲕⲉ ⲡⲣⲣ ⲛⲟⲃⲉ ⲟⲛ· ⲛⲧⲁⲩⲕⲱ
ⲛⲣⲧⲛⲧ ⲉ ⲣⲟϥ· ϣⲁ ⲉⲣⲁⲓ· ⲉ ⲛⲉⲓⲧ ⲁⲧⲡⲣⲟⲥⲫⲉⲣⲉⲓ·
ⲛ̄ ⲟⲩⲥⲟⲩ· ⲛ ⲟⲩⲱⲧ· ⲛ ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉ ⲡⲣⲁⲛ· ⲙ
ⲡⲛⲟⲩⲧⲉ· ⲙ̄ⲡ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲛ̄ⲧⲁⲁϥ
ⲛ̄ ⲛ̄ⲛⲓⲕⲉ· ϣⲁ ⲉⲣⲁⲓ ⲉⲧⲟⲉⲓⲕ· ⲛ̄ ⲟⲩⲱⲧ· ⲙ̄ⲡ ⲟⲩⲱ·
ⲙⲙⲟⲩ ⲛ̄ ⲱⲣⲙ̄ ⲛ̄ⲧⲙⲁⲟⲩϯ· ⲁⲛ ⲉ ⲣⲟⲟⲩ· ϣⲁ ⲉⲛⲉϥ·
ⲛⲥⲓ ⲡⲩⲁⲛⲧⲛϥ· ⲙⲓⲭⲁⲏⲗ· ⲉⲩϣⲉ ⲕⲟⲧⲱϣ· ⲥⲱⲧⲙ̄
ⲛ̄ⲧⲁⲧⲁⲗⲟⲕ· ⲁⲥϣⲱⲡⲉ ⲍⲉ ⲙⲙⲟⲓ ⲁⲛⲟⲕ· ⲡⲉⲓ ⲉⲗⲁϫⲓⲥ-
ⲧⲟⲥ· ⲁⲙⲟⲟⲩⲉⲟⲥ ⲡⲉⲧⲙ̄ⲡⲉⲓⲱⲧ· ⲁⲓⲃⲱⲕ· ⲉ ⲣⲁⲓ· ⲉ
ⲑⲓⲉⲗⲏⲙ· ⲉ ⲧⲣⲁⲟⲩⲱϣⲧ̄· ⲙ ⲡⲉⲥⲫ̄ⲟⲥ· ⲙ ⲡⲉⲡⲥⲏⲣ·
ⲙ̄ⲡ ⲡⲧⲁⲫⲟⲥ· ⲛ ⲣ̄ⲩⲧⲁⲣⲟ· ⲙ̄ⲡ ⲛⲧⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛ̄ⲧⲁ ⲡⲉⲡⲥⲏⲣ· ⲙⲟⲟϣⲉ ⲛⲣⲛⲧⲟⲩ· ⲙ̄ⲡⲥⲱⲥ· ⲁⲓⲃⲱⲕ·
ⲉ ⲣⲟⲩ· ⲉ ⲡⲛⲓ· ⲙ̄ⲡ ⲧⲙⲁⲁⲩ· ⲙ ⲡⲣⲟⲕⲗⲟⲥ· ⲡⲉⲁ-
ⲑⲱⲧⲛⲥ· ⲡⲱⲟⲩⲛ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲛⲥ· ⲁⲓⲟⲩⲱϥ· ⲛ̄ⲣⲛⲧ̄ϥ·
ⲁⲓⲥⲓⲙⲉ ⲛ ⲟⲩϫⲱⲗⲉ· ⲙ ⲙⲉⲃⲣⲁⲛⲟⲛ· ⲛⲧⲁⲥⲉⲣⲁⲓϥ· ⲛⲥⲓ
ⲡⲣⲟⲕⲗⲟⲥ ⲡⲗⲁⲑⲱⲛⲧⲛⲥ ⲡ̄ⲱⲣⲁⲛⲓⲛⲥ· ⲛⲧⲁⲧⲕⲁⲁϥ· ⲛⲁⲩ·
ⲛⲥⲓ ⲡⲣⲱⲗⲉ· ⲉⲧ ⲣⲉ ⲡⲛⲓ· ⲣⲱⲥ ⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ·
ⲁⲙⲱϥ· ⲛⲣⲛⲧ̄ϥ· ⲁⲓⲥⲓⲙⲉ· ⲙ ⲡⲉⲓ ⲛⲟⲩ ⲛ̄ⲥⲟⲗⲥϫ· ⲛⲟⲉ
ⲛⲧⲁ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲛⲥ· ⲣ̄ ⲙⲡⲣⲉ ⲉ ⲧⲃⲛⲛⲧ̄ϥ· ⲁⲥϣⲱⲡⲉ·
ⲙⲙⲟⲓ ⲡⲉϫⲁϥ· ⲁⲛⲟⲕ· ⲓⲱⲁⲛⲛⲏⲥ· ⲉ[illegible]ⲣⲉ ⲡⲁⲥⲥⲉ-
ⲗⲟⲥ· ⲙⲟⲟϣⲉ ⲙⲡⲙⲁϥ· [illegible]ⲙⲥⲧⲏ-
ⲛⲟⲛ [illegible]ⲉⲧ [illegible] ⲉ ⲣⲁⲓ· Fol. 68 b
ⲙ̄ⲡ ⲟⲩⲗⲁⲕⲕⲟⲥ· ⲉⲩⲣⲁ ⲣⲟⲧⲉ· ⲉⲙⲁⲁⲧⲉ· ⲡⲗⲁⲕⲕⲟⲥ ⲣⲗⲍ
ⲉ· ⲉⲧ ⲙⲙⲁϥ· ⲛⲉⲩⲣ̄ⲡ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲡⲗⲁⲕⲕⲟⲥ· ⲁⲧⲱ
ⲁϣⲉ ⲡⲉⲩⲙⲓⲕ· ⲙ̄ⲡ ⲡⲉⲩⲟⲧⲱϣ̄ⲥ· ⲡⲁⲣⲁ ⲛ ⲙⲛⲓ·
ⲛⲣⲟⲩ· ⲁⲓⲥⲱⲧ̄· ⲉ ⲣⲉⲛⲁϣⲛ· ⲛ̄ⲣⲟⲟⲩ· ⲛ̄ⲣⲛⲧ̄ϥ·
ⲉⲉ ⲙ ⲡⲉⲣⲟⲟⲩ· ⲛ ⲣⲉⲛⲟⲟⲩ· ⲉⲛⲁϣⲱⲟⲩ· ⲁⲓⲭⲓⲉ
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲙⲟⲟϣⲉ· ⲙⲙⲁⲩ· ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲟⲩ
ⲛ ⲡⲧⲱϥ ⲙ ⲡⲉⲓ ⲙⲛⲓ· ⲡⲁⲓ· ⲛⲧⲁⲙⲁⲩ· ⲉ ⲣⲟϥ· ⲉⲩ-
ⲙⲁ ⲣⲁⲓ ⲛⲣⲛⲧ̄ϥ· ⲛⲥⲓ ⲟⲩⲟⲥ· ⲙ ⲕⲁⲡⲟⲥ· ⲙ ⲕⲱⲣ̄
ⲭⲉⲧⲉ ⲙⲧⲉ ⲡⲙⲁϩ· ⲙ ⲡⲉⲥⲕⲁⲡⲟⲥ· ⲃⲱⲕ ⲉ ⲣⲁⲓ·
ⲛ̄ⲡⲙⲁⲁⲩ· ⲛⲙⲟⲟⲩⲛ̄ⲧ· ⲛⲙⲉ· ⲛⲥⲧⲁⲓⲟⲛ· ⲁⲙⲁⲩ ⲉ
ⲣⲙⲟⲟⲩ· ⲛⲕⲱⲣ̄· ⲉⲧⲱⲥⲉ· ⲙ̄ⲡ ⲣⲉⲛⲁⲣⲁⲕⲱⲛ ⲛⲕⲱⲣ̄·

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ⲙⲛ̄ ϩⲉⲛϩⲟⲟⲩ· ⲙⲛ̄ ϩⲉⲛⲥⲓⲧ· ⲙⲛ̄ ⲧⲁⲣⲭ· ⲙ ⲡⲕⲱⲣ̄ ·
ⲙⲛ̄ ⲡⲭⲣ̄ · ⲛ ⲁⲧ ⲛⲕⲟⲧⲕ· ⲉⲧ ⲃⲱⲥⲉ ⲛϩⲛⲧⲩ· ⲛⲉⲧⲟ
ⲛⲧⲥⲟⲧ· ⲛ ⲛⲉϩϩⲣⲏⲱ (*sic*) ⲛⲣⲟϥ· ⲁⲧⲱ ⲧⲉⲥⲧⲣⲟⲥⲓⲗⲗⲟⲥ ⲛⲉⲣⲉ
ϩⲉⲛⲓⲟ· ⲛⲓⲟ ⲙⲛ̄ ϩⲉⲛⲧⲃⲁ· ⲛⲧⲃⲁ· ⲛⲉϩⲣⲛⲍⲉ· ⲛⲕⲱⲣ̄ ·
ϥⲱⲍⲉ· ⲁⲧⲱ ⲉⲧⲙⲛⲧ· ⲉ ⲡⲉⲥⲛⲧ· ⲱⲁ ⲡⲉϫⲁⲱⲥ· ⲛ
ⲛⲧⲁⲣⲧⲁⲣⲟⲥ· ⲉⲩⲣⲱⲕⲉ· ⲡⲉϫⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲛⲁⲓ ϫⲉ
ⲟⲩ· ⲡⲓⲉⲣⲓⲧ· ⲙ ⲡⲓⲟⲩⲧⲉ· ⲓⲱⲁⲛⲛⲏⲥ ⲁⲕⲛⲁⲩ· ⲉ
ϯⲕⲟⲗⲁⲥⲓⲥ· ⲧⲁⲓ· ⲉⲧ ϩⲁ ϩⲟⲧⲉ· ⲡⲁⲣⲁ ⲛⲕⲟⲗⲁⲥⲓ
ⲧⲏⲣⲟⲩ· ⲟⲩⲟⲓ ⲛ ⲡⲣⲭⲣ̄ ⲛⲟⲃⲉ· ⲧⲏⲣⲟⲩ· ⲉⲧ ⲟⲩⲁⲛⲟ·
ϫⲟⲩ· ⲉ ϯⲕⲟⲗⲁⲥⲓⲥ ⲧⲁⲓ· ϫⲉ ⲉⲥϩⲟⲟⲩ [illegible] ⲙⲁⲁⲧⲉ· [illegible]
[illegible] · ⲧⲏⲣⲟⲩ· ⲛⲧⲁⲕ [illegible]

Fol. 69 *a* [illegible] ⲙⲛ̄ | ϯⲛⲁⲧⲁⲙⲟⲕ· ⲉ ⲣⲟϥ· ⲧⲉⲥⲧⲣⲟⲥⲓⲗⲗⲟⲥ· ⲛ
ⲣⲗⲏ ⲕⲱⲣ̄ · ⲉⲧ ⲉⲕⲛⲁⲩ· ⲉ ⲣⲟⲟⲩ· ⲉⲥⲁⲱⲉ· ⲉ ⲡⲉⲥⲛⲧ· ⲉⲧ
ⲣⲛⲧ ⲉϫⲙ̄ ⲡⲣⲭⲣ̄ ⲛⲟⲃⲉ· ⲉⲧ ⲛⲣⲛⲧⲩ· ⲉⲧⲟⲙⲥ̄· ⲙⲙⲟⲟ
ⲉ ⲡⲉⲥⲛⲧ· ⲙⲡⲟⲙⲛⲧ ⲙⲡⲉ ⲛⲣⲟⲟⲩ· ⲙⲟⲩⲥ ⲉⲣⲉ ⲡⲣⲱⲙ
ⲛⲁⲉⲱⲥⲱⲗϫ̄· ⲉ ⲡⲉⲥⲛⲧ· ⲛⲣⲛⲧⲩ· ⲙⲙⲡⲥⲱⲥ ⲛⲥⲉⲕⲟⲧⲟⲩ
ⲟⲛ· ⲉ ⲣⲁⲓ· ⲛⲟⲉ ⲛⲟⲩⲧⲣⲟϫⲟⲥ ⲣⲙ̄ ⲧⲙⲉⲣ ⲱⲟⲩⲧ
ⲡⲣⲟⲙⲡⲉ· ⲉⲣⲉ ⲛⲕⲟⲗⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ ⲙⲛⲣ· ⲡⲙⲙⲁⲩ
ⲉⲣⲉ ⲧⲉⲧⲣⲓⲛ· ⲡⲛⲍ· ⲧⲏⲣⲟⲩ ⲉ ⲡⲉⲥⲛⲧ· ⲉ ⲡⲱⲛⲓ· ⲉⲧ ⲙ
ⲙⲁⲩ· ⲁⲛⲟⲕ· ⲁⲉ· ⲁⲓⲣⲓⲙⲉ ⲛ ⲟⲩⲟⲥ· ⲡⲛⲁⲩ· ⲉϫⲙ̄
ⲡⲧⲁⲕⲟ· ⲛ ⲡⲣⲭⲣ̄ ⲛⲟⲃⲉ· ⲡⲉϫⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲛⲁⲓ· ⲁ
ⲙⲡⲣ̄ ⲣⲓⲙⲉ· ⲱ ⲡⲓⲉⲣⲓⲧ· ⲙ ⲡⲓⲟⲩⲧⲉ· ⲓⲱⲁⲛⲛⲏⲥ· ⲁ
ⲉⲓⲥ ⲣⲛⲧⲉ· ⲕⲛⲁⲩ· ⲙⲡⲟⲟⲩ· ⲉⲧⲟⲥ· ⲛ ⲱⲡⲣⲉ
ⲣⲓⲧⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲧⲉⲭⲛⲟⲥ· ⲧ
ⲡⲁⲣⲣⲓⲥⲓⲁ· ⲉⲓⲧⲁ· ⲉⲓⲱⲁϫⲉ· ⲛⲙⲙⲁⲩ· ⲉⲓⲥ ⲙⲓⲭⲁⲏⲗ
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ· ⲁⲥⲉⲓ ⲉ ⲃⲟⲗ· ⲟⲩ ⲙⲡⲛⲓⲧⲉ ⲉⲥ
ⲣⲙⲟⲟⲥ· ⲣⲓϫⲙ̄ ⲫⲁⲣⲁⲁ· ⲛ ⲡⲉϫⲉⲓⲣⲟⲙⲩⲓⲛ ⁘ ⲉⲣ
ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲣⲙⲙⲉⲧⲉ· ⲣⲁ ⲧⲉⲧⲣⲛ· ⲉⲣⲉ ⲡⲁⲓⲕⲁⲓ
ⲧⲏⲣⲟⲩ· ⲟⲩⲛⲛⲍ· ⲡⲥⲱⲧ· ⲙⲡ ⲙⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲙ
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ· ⲉⲩⲥⲧⲟⲗⲓⲍⲉ· ⲙⲙⲟⲟⲩ· ⲣⲙ̄ ⲟ
ⲛⲟⲥ· ⲛⲧⲁⲓⲟ· ⲙⲡ ⲟⲩⲟⲥ ⲛ ⲉⲟⲟⲩ· ⲉⲣⲉ ϩⲉⲛⲧⲃⲁ· ⲣ
ⲛⲉⲩⲥⲓⲍ· ⲙⲡ ϩⲉⲛⲕⲗⲁⲁⲥ· ⲛⲥϯ ⲛⲟⲩⲉ· ⲉⲩⲭⲟⲣⲉⲩ
ⲁⲧⲱ ⲉⲩⲯⲁⲗⲗⲉⲓ· ⲣⲁ ⲧⲉⲭⲣⲏ· ⲁⲥⲉⲓ [illegible] ⲉϫⲙ̄ ⲡⲛ·
ⲗⲁⲥⲓⲥ· ⲡⲧⲉⲛⲟⲟⲩ [illegible] ⲡⲥⲓ ⲡⲱⲁϩ· [illegible]

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[illegible] | ⲙⲡⲓ ⲛⲉⲑⲣⲟⲛ ⲧⲏⲣⲟⲩ · Fol. 69 b

ⲉⲧ ⲡⲛⲏⲩⲧ · ⲁⲩⲣ ⲁⲧ ⲟⲩⲱⲛϩ ⲉ ⲃⲟⲗ · ⲛⲧⲉⲩⲛⲟⲩ · ⲁ ρⲗⲏ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ · ϫⲁⲗⲁ · ⲉ ⲡⲉⲥⲏⲧ · ⲙ
ⲡⲉⲩⲧⲏϩ · ⲛⲟⲩⲛⲁⲙ · ⲁⲩⲉⲓ · ⲉ ⲣⲁⲓ · ⲉ ϫⲱⲟⲩ ⲙⲡⲓ
ⲟⲩⲁϣⲓ · ⲙⲯⲩⲭⲏ · ⲛ ⲁⲧ ⲓⲍ ⲙⲡⲉ ⲙⲙⲟⲟⲩ · ⲙⲡⲉ
ⲡⲉⲥⲃⲟⲓ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲛ ϣⲁⲣⲧⲏⲩ · ϣⲁ ⲡⲣⲁⲛ
ⲛⲧⲏⲩ · ⲙ ⲡⲉⲩⲧⲏϩ ⲁⲩⲉⲛⲧⲟⲩ · ⲉ ⲣⲁⲓ · ⲇⲓ ⲛⲓⲕⲟⲗⲁ-
ⲥⲓⲥ · ⲁⲩⲡⲱⲣⲧ ⲙⲙⲟⲟⲩ · ⲉϫⲙ ⲡⲕⲁⲣ ⲁⲩⲙⲟⲟⲩ · ⲙⲙⲡⲧ-
ⲥⲛⲟⲟⲩⲥ · ⲡⲥϧⲱⲣⲉ · ⲡⲁⲗⲓⲛ ⲟⲛ · ⲁⲩϫⲁⲗⲁ · ⲉ ⲡⲉⲥⲏⲧ ·
ⲙ ⲡⲉⲩⲧⲏϩ · ⲛⲓⲥⲓ ⲡⲁⲧⲛⲁⲧⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲥⲓ ⲛ
ⲟⲩⲁϣⲓ ⲙⲯⲩⲭⲏ · ⲡⲣⲟⲩⲟ · ⲉ ⲡⲙⲟⲣⲡ · ⲛⲥⲟⲡ · ⲁⲩⲉⲛ-
ⲧⲟⲩ · ⲉ ⲣⲁⲓ · ⲡⲉϫⲁⲩ · ϫⲉ ⲙⲡⲛⲥⲱⲥ · ⲁⲩⲡⲣⲉϥⲛⲁⲓ
ⲓⲁⲩ · ⲧⲏⲣⲟⲩ · ⲛⲓⲥⲓ ⲛⲉϫⲉⲓⲣⲟⲧⲩⲙⲓ ⲙⲙⲡ ⲛⲥⲉⲣⲁⲫⲓⲙ ·
ⲙⲡⲓ ⲛⲁⲓⲁⲓⲟⲥ · ⲧⲏⲣⲟⲩ · ⲛⲧⲁⲩⲉⲓ · ⲉ ⲃⲟⲗ · ⲉⲧⲟⲩⲛⲏϩ ·
ⲛⲥⲱⲩ · ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲙⲙⲟⲩ · ⲉ ⲧⲣⲫϫⲁⲗⲁ · ⲟⲛ ·
ⲙ ⲡⲓⲉⲣ ϣⲟⲙⲛⲧ · ⲛⲥⲟⲡ · ⲉ ⲡⲉⲥⲏⲧ · ⲛⲓⲥⲓ ⲡⲉⲧ ⲙⲉⲣ ·
ⲙⲙⲛⲧϣⲁⲣⲧⲏⲩ · ⲙⲙⲁ · ⲙⲓⲭⲁⲏⲗ · ⲁⲛⲉⲙⲉ · ⲉ ⲣⲁⲓ
ⲟⲩⲁϣⲓ ⲙⲯⲩⲭⲟⲟⲩⲉ · ⲉ ⲡⲉⲣⲟⲩⲟ · ⲁⲩⲛⲟⲣⲡ ⲙⲙⲟⲟⲩ ·
ⲛⲓⲕⲟⲗⲁⲥⲓⲥ · ⲡ ⲁⲧ ⲟⲩⲱϫⲡ · ⲛⲧⲉⲩⲛⲟⲩ · ⲁⲛⲁⲅⲅⲉⲗⲟⲥ ·
ⲙⲁⲣⲧⲉ · ⲙⲙⲟⲟⲩ · ⲙⲡⲉ ⲡⲁⲓⲁⲓⲟⲥ · ⲧⲏⲣⲟⲩ · ⲛⲧⲁⲩⲉⲓ ·
ⲙⲡⲓ ⲙⲓⲭⲁⲏⲗ · [illegible] ⲙⲟⲩ [illegible] · ⲉ ⲓⲉⲣⲟⲥⲱⲗⲩ[illegible]
[illegible]ⲉ · ⲡⲧⲉ[illegible] | ⲙⲓⲭⲁⲏⲗ · ⲉⲙⲧⲟⲩ · Fol. 70 a

ⲙⲙⲁⲧⲟ ⲉ ⲃⲟⲗ · ⲙ ⲡⲉⲓⲱⲧ ⲛⲧⲙⲙⲁⲧⲁⲁⲃⲟⲥ · ⲁⲧⲟⲩⲱϣⲧ · ρⲙⲁ
ⲗⲏ · ⲧⲏⲣⲟⲩ ⲛⲥⲓ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ · ⲛⲧⲉⲩⲛⲟⲩ · ⲁ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ϫⲓⲧⲟⲩ · ⲉ ⲣⲟⲟⲩⲓ · ⲉ ⲧⲁⲙⲁⲡⲁⲧⲥⲓⲥ ϣⲁ
ⲉⲣⲟ · ⲁⲛⲟⲕ ⲁⲉ · ⲓⲱⲁⲛⲛⲏⲥ ⲁⲓⲣϣⲡⲏⲣⲉ · ⲉⲙⲁⲁⲧⲉ
ⲉⲓ ⲙ ⲙⲡⲧϣⲁⲣⲧⲏⲩ · ⲙ ⲡⲓⲟⲧⲉ · ⲙⲡⲓ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ · ⲁⲛⲟⲕ · ⲁⲓϯ ⲉⲟⲟⲩ · ⲙ ⲡⲉⲓⲱⲧ · ⲙⲡⲓ
ⲡⲏⲣⲉ · ⲙⲡⲓ ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲧⲱ ⲁⲓϣⲡ ⲣⲙⲟⲧ ·
ⲙ ⲙ ⲡⲓⲟⲧⲉ ⲙⲡⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ · ⲡⲉϫⲉ
ⲡⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲙⲟⲟⲩⲉ · ⲛⲁⲁⲓ · ϫⲉ ⲱ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲉⲣⲓⲧ · ⲙ ⲡⲓⲟⲧⲉ · ϯⲧⲛⲕ · ⲉ ⲡⲉⲣⲟⲟⲩ · ⲉⲧⲉ ⲡⲉ-
ⲣⲟⲩ · ⲙ ⲡⲱⲁ · ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ⲡⲉ ·
ⲱⲣⲡ · ⲙⲉⲛ · ⲉⲧⲉ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲡⲉ · ⲙ ⲁⲫⲱⲣ ·

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а пеіωт · каθіста ⲙⲙⲏ ⲉϧⲛ̄ ⲧⲙⲛ̄тєро · и ⲙ̄пнтє
є тβє титкнсіс · итафхро · є рос · є афшотр · а
пхахє · єт ϯ отβє пєуχоєіс · ⲡⲛⲉϥ сиат єте со
ⲙⲛ̄тсноотс пе ⲙ пашпе · афтаач · є пєі [пос и]
ѳωреастκон · и ат отω · ϣа єпєϥ · [four lines wanting]

Fol. 70 *b* ⲛ̄ тер отнат · ⲁє є ⲧⲙⲛ̄тотєіваднт · ⲛ̄та ⲡіотаа
ⲣⲛⲁ аас · є ротн · є роϥ · ρωсте · ите тпе · и ⲙ̄пнтє
тⲙ єщнт · ρа пєⲫнаϩ и ρнт · ⲛ̄ тер ⲧ̄тωотн
ⲁє · є βол · ρⲙ̄ нет ⲙоотт · ⲙιχанл пент афш
ρісе · ⲡⲛⲁач · ρірⲙ̄ про · ⲙ птафос · ϣа ρаі
є ⲁⲙⲛ̄тє · ⲙιχанл · он · пент афшотр · ⲛ̄ β
лιар · ρитⲛ̄ тκелєтсіс · ⲙ пєуχоєіс · атω тєх
ⲙаλωсіа · тнр̄с̄ · ита паιаβолос ⲁтраⲡєзє ·
ⲭωот · афєнтот · ϣа ⲛ̄снр̄ є тβє паі · а пеі
снр̄ βωк · є ρаі · ϣа пеіωт ⲙⲛ̄ тєхⲙ
λωсіа · ⲙⲛ̄пса тапастасіс а пеіωт · раше
ⲉϧⲛ̄ пєфⲙⲉрит · ⲛ̄ ϣнре · афаспаζе ⲙⲙо
афхарιζе · нач · и тєζоτсіа · є крпе · ин
онⲫ̄ · ⲙⲛ̄ нет ⲙоотт тωϥ рω · те тєζоτсіа ·
ⲧⲙⲛ̄тноотє ⲭⲙ нєі аιωн · ϣа епєϥ · тоте
пϣнре и ⲧⲙⲛ̄тафаθос · ⲓ̄с̄ пєχ̄с̄ столιζе · ⲙ ⲙ
χанл · ⲫ̄ отпоⲥ · нєоот · и ат ϣахе · є рⲫ
ⲛ̄рото · є пϣорⲡ̄ · нсоп · итафкаθіста ⲙⲙо
парχωн · ⲉϧⲛ̄ ⲧⲙⲛ̄тєро · и ⲙ̄пнтє · [redacted]
[redacted] ⲛ̄ от [redacted] ѳωреастκон [redacted]

Fol. 71 *a* [redacted] | ⲉϧⲛ̄ ик·
ⲣⲙⲃ λасіс · тнрот · атω ϣаре пота пота · ⲛ̄ нαⲥⲥ·
лос · столιζе · калωс · ⲡⲛⲉⲩⲙа · ⲉⲩϣаπει ⲁⲉⲉ
βол · ⲙⲡⲓ парχαⲥⲥелос · ⲙιχанл · и пβол ·
пкатапетасма · и пеіωт · ϣатсωотϥ · є ро·
ⲙⲡⲓ итафⲙа тнрот · ⲛ̄ ⲙпнтє · ⲭⲙ ааⲙ · пе·
ⲡласма · ⲉтхорⲉтє · атω · ⲉтⲫаллει · ρюн ·
парχαⲥⲥелос · ⲙιχанл · ката ѳе · итакпат
роот · ω пѳеолоγос · іωаннс ϣапт ⲉⲩει · ⲉϧⲛ̄ ⲙ·

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ⲗⲁⲥⲓⲥ · ⲧⲏⲣⲟⲩ · ⲏⲧⲉⲙⲛⲟⲩ · ϣⲁⲣⲉ ⲧⲉⲣⲓⲛ · ⲛ̄ ⲛ̄ⲓⲕⲟⲗⲁⲥⲓⲥ ·
ⲧⲏⲣⲟⲩ · ⲟⲩⲱⲛ̄ ⲉ ϧⲟⲗ · ⲉ ⲧⲛⲟⲩ · ⲛⲓⲕⲟⲗⲁⲥⲓⲥ · ⲉⲧ ϣⲟⲕϩ ·
ⲉⲙⲙⲁⲧⲉ ⲉⲧ ⲟ ⲛⲣⲟⲧⲉ · ⲉⲙⲙⲁⲧⲉ · ϣⲁⲣⲉ ⲛⲉⲩⲯⲩⲭⲟⲟⲩⲉ
ⲧⲏⲣⲟⲩ · ⲉⲧ ϩⲓ ⲛ̄ⲓⲕⲟⲗⲁⲥⲓⲥ ⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ · ⲉ ⲡⲉⲓ ϣⲛⲓ ·
ⲛ ⲟⲩⲱⲧ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ · ⲕⲁⲧⲁ ⲙⲙⲉⲛⲧϣⲁⲛϩⲧⲛϥ · ⲙ̄
ⲡⲛⲟⲩⲧⲉ · ⲡⲉⲓⲱⲧ · ⲁⲩⲱ ϣⲁⲣⲉ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ·
ⲙⲓⲭⲁⲏⲗ · ⲉⲓ ⲉⲭⲙ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ · ⲛ̄ϥⲭⲁⲗⲁ · ⲟⲛ · ⲙ̄
ⲡⲉϥⲧⲏϩ · ⲛ ⲟⲩⲁⲙⲉ · ⲉ ⲡⲉⲥⲛⲧ · ⲛⲓⲙⲟⲩⲙⲛ̄ⲧ · ⲛⲥⲟⲛ ·
ⲧⲙⲉⲛⲉ ⲉ ϩⲣⲁⲓ · ⲛ ⲟⲩⲁϣⲛ · ⲙⲉⲩⲯⲩⲭⲟⲟⲩⲉ · ⲛ̄ϥϣⲟⲟ-
ⲟⲩ ⲉⲭⲙ̄ ⲡⲕⲁϩ · ⲡⲥⲟⲛ · ϩⲁⲣ · ⲉϣⲁⲛⲙⲟⲩϩ · ⲙ̄ ⲡⲉϥ-
ⲧⲏϩ · ϩⲓ ⲛⲉⲩⲯⲩⲭⲟⲟⲩⲉ · ⲛ ✝ ⲙⲓⲛⲉ · ϣⲁⲣⲉ ⲡⲉⲧⲁⲣⲓⲱ-
ⲗⲟⲥ · ⲉⲓⲣⲉ · ⲛⲓⲙⲛⲧ ⲛⲧⲃⲁ · ⲙ̄ⲡ ϥⲓⲥ · ⲛⲧⲃⲁ · ⲟⲩⲥⲁⲥ ·
ⲙ̄ ϣⲙⲟⲩⲛ · ⲛⲓⲙⲉ · ϣⲛⲉ · ⲟ · ϣⲟⲣⲡ · ⲙⲙⲉⲛ
[illegible] ⲣϥⲣ ⲛⲟⲃⲉ [one line wanting]
ⲙ̄ ⲛⲣⲛⲕⲉ · ⲙ̄ⲡ ⲛⲉⲙⲧ ⲁⲧⲫⲁⲣⲉϩ · ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ · ⲙ̄ Fol. 71 b
ⲉⲡⲥⲛ̄ⲣ · ⲉⲧⲉ ⲧⲁⲓ · ⲧⲉ ⲧⲕⲧⲣⲓⲁⲕⲏ · ϣⲁ ϩⲣⲁⲓ · ⲉⲧⲕⲗⲁⲥ- ⲣⲙⲙ
ⲁ · ⲛ̄ ⲟⲩⲱⲧ ⲛ̄ⲟⲉⲓⲕ · ⲙ̄ⲡ ⲟⲩⲁⲡⲟⲧ · ⲙⲙⲟⲧ · ⲛ ⲱⲣϣ ·
ϥⲧⲁⲁϥ · ⲛ ⲟⲩⲣⲛⲕⲉ ⲣⲙ̄ⲙ̄ ⲡⲉⲣⲟⲟⲩ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ̄ ⲧⲕⲧ-
ⲁⲕⲏ · ⲧⲉⲧⲁⲉⲣⲟⲛ · ϣⲁⲭⲉⲛⲧⲟⲩ · ⲉ ϩⲣⲁⲓ · ⲣⲙ̄ⲙ̄ ⲡⲣⲁⲛ ·
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ϣⲁ ϩⲣⲁⲓ · ⲉ ⲛⲉⲓⲙ ⲁⲧⲣ̄
ⲙⲁ · ⲙ̄ⲡ ⲛⲣⲛⲕⲉ · ⲣⲙ̄ ⲟⲩⲕⲗⲁⲥⲙⲁ · ⲛ ⲟⲩⲱⲧ ⲛⲟⲉⲓⲕ ·
ϥⲧⲁⲁϥ · ⲛⲟⲩⲁ · ⲛ̄ ⲡⲉⲧ ⲣ̄ ⲥⲣⲱϥ · ⲣⲙⲙ ⲡⲣⲁⲛ ⲙ
ⲛⲟⲩⲧⲉ · ⲙ̄ⲡ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ⲁⲩⲱ ϣⲁϥ-
ⲣⲟⲩⲧⲉ · ⲉ ⲧⲕⲟⲗⲁⲥⲓⲥ · ⲉⲧ ⲙⲙⲁⲩ ⲛⲥⲓ ⲡⲉⲛϫ̄ⲥ̄ · ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄
ⲛ̄ ⲛⲁⲥ ⲉⲧⲙⲙⲁⲁⲧⲉ · ⲛ̄ ⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ · ⲉⲓⲧⲉ ⲭⲣⲓⲥ-
✝ⲛⲟⲥ · ⲉⲓⲧⲉ ⲫⲑⲟⲛⲓⲕⲟⲥ · ⲉⲓⲧⲉ ⲓⲟⲩⲇⲁⲓ · ⲛⲧⲁⲩⲙⲁⲁⲧⲉ ·
ⲛ̄ⲡⲥⲱⲙⲁ · ⲙ̄ⲡ ⲡⲉⲥⲛⲟϥ ⲙ̄ ⲡⲉⲛϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲣ̄ⲥ̄ ⲛ̄ϥ-
ⲛⲁⲁⲩ · ⲛ̄ⲥⲱϥ ⲛ̄ⲥⲓ ⲡⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲏⲧⲉⲙⲛⲟⲩ · ϣⲁⲣⲉ
ⲛⲓⲁⲓⲟⲥ · ⲧⲏⲣⲟⲩ · ⲙ̄ⲡ ⲛ̄ⲥⲟⲙ · ⲉⲧ ϩⲓ ⲙⲙⲏⲛⲉ · ⲙⲉⲩ-
ⲡⲣⲁⲕⲁⲗⲉⲓ · ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲛⲟⲉ
ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲧⲉⲛⲟⲩ · ϫⲉ ⲕⲁⲥ · ⲉⲫⲉϣⲡⲣⲧⲛϥ ·
ⲉⲁ̄ ψⲩⲭⲏ · ⲡⲓⲙ · ⲏⲧⲁⲩⲣ̄ ⲡⲓⲉⲉⲩⲉ · ⲙ̄ ⲡⲉⲧⲣⲁⲥ (*sic*)
ϩⲙ̄ ⲡⲕⲁϩ · ⲙⲙⲓⲥⲁ ⲛⲁⲓ ⲡⲓⲉϩ ⲥⲛⲁⲩ · ⲛ̄ⲥⲟⲛ · ⲛϥ-
ⲉⲓ ⲟⲛ · ⲕⲁⲧⲁ ⲧⲉⲓ ϩⲉ · ϣⲁ ϩⲣⲁⲓ ·

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[illegible] · ϵϥϵⲙⲉ ⲙ[illegible]ⲥⲟⲛⲥⲏ
Fol. 72 a ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲛ̄ ⲛⲓⲁⲛⲧⲱⲁⲣⲭⲏⲥ ⲙ̄ ⲡⲓⲟⲩⲧⲉ
ⲣⲛⲍ ⲁⲩⲱ ⲛ̄ⲧⲉⲓⲣⲉ ⲙⲙⲟⲥ · ⲛ̄ϯϩⲉ · ⲛⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ · ϩⲓⲛ ⲧⲁⲡⲁⲥⲧⲁⲥⲓⲥ · ⲙ̄ ⲡⲉⲓⲥⲏⲣ · ⲱⲁ ⲣⲁⲓ
ⲉ ⲡⲟⲟⲩ · ⲡ̄ⲣⲟⲟⲩ ⲁⲩⲱ ⲟⲛ · ⲙⲉϥⲗⲟ · ϥⲓⲣⲉ · ⲙⲙⲟ
ⲕⲁⲧⲁ ⲥⲟⲩ ⲙⲡ̄ⲧⲥⲛⲟⲟⲩⲥ · ⲙ̄ ⲡⲁⲱⲛⲉ · ⲱⲁ ⲧⲥⲩⲛⲧⲉⲗⲓ
ⲙ̄ ⲡⲉⲓ ⲁⲓⲱⲛ ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ · ⲛ̄ⲧⲁⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉⲛⲧⲟⲡⲟ
ⲡⲟⲩⲁ · ⲡⲟⲩⲁ · ⲕⲁⲧⲁ ⲡⲉϥⲙⲛⲧⲱⲁ · ⲡⲁⲗⲓⲛ · ⲟⲛ ⲛ̄ⲧⲁⲱ
ⲉ ⲣⲟⲩⲛ · ⲉ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ · ⲙ̄ ⲡⲉⲣⲟⲟⲩ · ⲛ̄ ⲟⲩⲱⲧ
ⲛ̄ⲥⲓ ⲙⲓⲭⲁⲏⲗ · ⲛ̄ⲣⲡⲁⲣⲧⲉ · ⲉⲁⲛ̄ ⲙⲡⲁⲧ · ⲙ̄ ⲡⲉⲓⲱⲧ
ⲛ̄ⲣⲟⲩⲱⲱⲧ ⲛⲁϥ · ⲉⲙ ⲉⲩⲧⲱⲟⲩⲛ · ⲉ ⲣⲁⲓ · ⲱⲁⲛ
ⲡⲉⲓⲱⲧ ⲁⲓ ⲙ̄ ⲡⲉϥⲥⲟⲛⲥⲏ · ⲛ ⲧⲟⲟⲧϥ · ⲛ̄ⲣⲟⲓⲕⲟⲛⲟⲙⲉ
ⲛ ⲧⲥⲙⲛ̄ⲧⲣ̄ · ⲛ̄ ⲡⲣⲱⲙⲉ ⲙⲛ̄ ⲛ̄ⲧⲃⲛⲟⲟⲩⲉ · ⲙ̄ⲙⲟ ⲙⲙⲟ
ⲙ̄ ⲡⲉⲓⲉⲣⲟ · ⲡⲁⲥⲥⲉⲗⲟⲥ ⲥⲁⲣ · ⲉⲧ ϩⲓⲛ̄ ⲛⲉϩⲟⲩⲥⲓⲁ ·
ⲡⲕⲁϥ · ⲱⲁⲩⲥⲱⲟⲩϥ · ⲉ ⲣⲟⲩⲛ · ⲧⲛⲟⲩ · ⲕⲁⲧⲁ ⲥⲟ
ⲙⲡⲧⲥⲛⲟⲟⲩⲥ · ⲙ̄ ⲡⲁⲱⲛⲉ · ⲙ̄ ⲡⲃⲟⲗ · ⲙ̄ ⲡⲕⲁⲧⲁⲡ
ⲧⲁⲥⲙⲁ · ⲙ̄ ⲡⲉⲓⲱⲧ · ⲱⲁⲛⲧⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏ
ⲉⲓ ⲉ ⲃⲟⲗ · ⲙ̄ ⲡⲥⲁ ⲛ ⲣⲟⲩⲛ · ⲙ̄ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ
ⲛⲧⲉⲧⲛⲟⲩ · ⲱⲁⲧⲛⲁⲩ · ⲉ ⲡⲉⲣⲣⲟ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ
ⲧⲙⲙⲉ · ⲛ ⲟⲃ̄ⲥⲱ ⲛⲧⲁⲥⲧⲁⲁⲥ ⲣⲓⲱⲟⲩϥ · ⲛⲥⲓ ⲡⲉⲓⲱ
ⲛ̄ⲧⲙⲛ̄ⲧⲁⲥⲁⲑⲟⲥ ⲱⲁⲧⲉⲙⲙⲉ · ⲛⲧⲉⲧⲛⲟⲩ · ⲛⲥⲓ · ⲡⲁⲥⲥ-
ⲗⲟⲥ · ⲉⲧ ⲣⲓⲛ̄ ⲛⲉⲣⲃⲏⲧⲉ · ⲙ̄ ⲡⲕⲁϥ [illegible]ⲧⲥⲓⲥ ·
Fol. 72 b ⲛⲁⲱⲱⲡⲉ | ⲣⲓⲛ̄ ⲡⲕⲁϥ · ⲣⲓⲧⲛ̄ ⲧⲙⲙⲉ · ⲛ ⲟⲃ̄ⲥⲱ · ⲉ
ⲣⲛⲉ ⲧⲱ ⲣⲓⲱⲟⲩϥ · ⲙ̄ ⲙⲓⲭⲁⲏⲗ · ⲱⲁⲣⲁⲱⲉ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟ
ⲣⲓⲛ̄ ⲟⲩⲟⲥ · ⲛ̄ ⲣⲁⲱⲉ · ⲉ ⲧⲃⲉ ⲧⲙⲡ̄ⲣⲱⲙⲉ ⲧⲛⲣ̄ⲥ · ⲛ
ⲡⲛⲟⲟⲩⲧⲉ · ⲡⲉⲓⲱⲧ · ⲱⲡ̄ⲣⲧⲛϥ ϩⲁ ⲣⲟⲩ ⲣⲓⲧⲛ̄ ⲛⲥⲟⲡⲥⲏ · ⲙ
ⲡⲓⲁⲛⲧ · ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲟⲓⲕⲟⲛⲟⲙⲉⲓ · ⲛⲧⲉⲩⲥⲙⲛ̄ⲧ
ⲁⲩⲧⲣⲉ · ⲧⲁⲛⲁⲃⲁⲥⲓⲥ · ⲱⲱⲡⲉ · ⲛ̄ ⲡⲣⲱⲙⲉ · ⲙⲛ̄ ⲛⲧ-
ⲛⲟⲟⲩⲉ · ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ ⲓⲱⲁⲛⲛⲏⲥ · ⲛⲁⲓⲁⲧⲟⲩ · ⲛ̄
ⲡⲉⲧ ⲛⲁⲣ ⲡⲓⲉⲉⲩⲉ ⲛ̄ ⲡⲟⲛⲕⲉ · ⲣⲙ̄ ⲡⲣⲁⲓ · ⲙ ⲡⲁⲣ-
ⲁⲥⲥⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ϯⲭⲱ ⲙⲙⲟⲥ · ⲛⲁⲕ · ⲟ
ⲓⲱⲁⲛⲛⲏⲥ · ⲭⲉ ⲉⲣϣⲁⲓ ⲟⲩⲣⲱⲙⲉ · ⲭⲓ ⲡⲣⲟⲟⲩϣ · ⲙ
ⲡⲉⲓ ⲭⲱⲱⲙⲉ · ⲛ ϯ ⲡⲁⲣⲁⲓⲥⲉⲗⲓⲁ · ⲛ ϯ ⲙⲡⲉ · ⲛ̄ⲧⲉⲥⲫⲁ ·
ⲛ̄ⲧⲁⲁⲥ ⲉ ⲣⲟⲩⲛ · ⲉ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ · ⲉ ⲡⲣⲁⲛ · ⲙ

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παρχαγγελος · μιχαηλ · η ⲡⲛⲁ ⲧ ⲟⲩⲡροσφορα ε
ⲡⲛⲓ · ⲙ ⲡⲓⲟⲩⲧⲉ · η ⲡⲛⲁⲭⲉρε ⲟⲩⲗⲁⲭⲛⲁ η ⲟⲩⲱⲧ ·
ⲫⲓ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ · ε ⲡⲣⲁⲓ · ⲙ παρχαγγελος ·
μιχαηλ · η ⲟⲩⲥ ⲧ ⲛⲟⲩⲉ · ⲛⲧⲁⲗⲟⲥ · ε ⲣⲁⲓ · ε
ⲧⲃⲉ ⲡⲉⲩⲣⲁⲛ · ⲭⲁⲣⲁⲍ ⲭⲁⲣⲗⲱⲥ · ⲱⲁ ⲣⲁⲓ · ⲉⲧⲟⲉⲓⲕ ·
η ⲟⲩⲱⲧ · ⲛⲧⲁⲁⲩ η ⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲛⲁⲩ · ⲉⲱⲭⲉ ⲟⲩⲣⲣ̄
ⲛⲟⲃⲉ ⲡⲉ ⲉⲡⲉⲣⲟⲧⲟ · ⲡⲁⲣⲁ ⲟⲧⲟⲛ · ⲙⲙⲁ η ⲟⲩⲁⲙⲉⲗⲏⲥ
ⲡⲉ ⲧⲱⲛⲟⲩ ⲡⲉ · ⲭⲟⲧⲁⲛ · ⲉⲧⲱⲁⲛⲉⲓ · ε ⲃⲟⲗ · ⲫⲓ ⲡⲥⲱⲙⲁ ·
ⲱⲁⲩ [illegible] ⲉⲛ · ⲉⲛⲕⲟⲗⲁⲥⲓⲥ [illegible] ⲛⲩⲙⲁ-
ⲛⲁⲩ | ⲁⲛ · ε ⲃⲁⲥⲁⲛⲟⲥ · ⲫⲓ ⲧⲕⲟⲗⲁⲥⲓⲥ · ⲉⲧ ⲉⲙⲛⲧⲉ · Fol. 73 a
ε ⲧⲃⲉ ⲙⲡⲧⲛⲁ · ⲉⲧ ⲉⲩⲉⲓⲣⲉ · ⲙⲙⲟⲟⲩ · ⲫⲓ ⲣⲣⲁⲓ · ⲙ ⲣⲣⲉⲥ
παρχαγγελος · μιχαηλ · αλλα ⲉⲧⲱⲟⲟⲩ · ⲫⲓ
ⲡⲕⲟⲗⲁⲥⲓⲥ · ⲙⲙⲉ ⲛ ⲟⲩⲁ · ⲉⲧⲱⲟⲟⲩ · ⲫⲓ ⲟⲩⲛⲓ · ⲉⲧⲣⲛⲏ ·
ⲱⲁⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲓⲓ ⲡⲉⲧⲱⲟⲩⲙⲉ ⲛⲧⲣ̄ ⲟⲩⲁ · ⲛⲓⲓⲙⲁⲩ ·
ⲛⲧⲣⲉⲧⲉⲛⲧⲩ · ε ⲣⲁⲓ · ⲫⲓ ⲡⲕⲟⲗⲁⲥⲓⲥ · ⲛⲥⲉⲭⲓⲧⲩ ·
ⲉⲙⲙⲁ · ⲛ ⲓⲧⲟⲛ · ⲣⲓⲧⲛ ⲛⲥⲟⲡⲥⲛ η μιχαηλ τⲉⲛⲟⲩ ·
ⲥⲉ ⲱ ⲓⲱⲁⲛⲛⲓⲥ · ⲡⲓⲉⲣⲓⲧ · η ⲡⲓⲟⲩⲧⲉ · ⲣⲱⲙⲁⲛ
ⲟⲩⲣⲱⲙⲉ ⲛⲓ ⲡⲣⲟⲟⲩⲱ · ⲛ ⲧⲁⲓⲁⲟⲩⲕⲏ · ⲉⲧ ⲣⲁ ⲉⲟⲟⲩ ·
ⲛⲧⲥⲣⲁⲓⲥ ⲛⲧⲁⲁⲥ ε ⲣⲟⲩⲛ ε ⲧⲉⲕⲕⲗⲉⲥⲓⲁ · ⲫⲓ ⲣⲣⲁⲓ ·
η παρχαγγελος μιχαηλ · η ⲛⲧⲥⲣⲁⲓⲥ ⲛⲧⲕⲁⲁⲥ · ⲣⲁ
ⲧⲟⲟⲧⲛ ⲭⲉ ⲛⲁⲥ ⲙⲙⲉ ⲗⲁⲁⲩ · ⲡⲱⲱⲙⲉ · ⲛ ⲗⲟⲓⲙⲟⲥ ⲟⲩⲁⲉ
ⲛ ⲃⲱⲱⲙ · ⲉⲙⲃⲱⲕ · ε ⲣⲟⲩⲛ · ε ⲡⲛⲓ · ⲉⲧ ⲉⲥ ⲛⲣⲛⲧⲛ ·
ⲱⲁ ⲉⲡⲉⲣ · ⲟⲩⲁⲉ ⲫⲓⲓⲧⲛ ⲛⲉⲩⲧⲃⲛⲟⲟⲩⲉ · ⲟⲩⲁⲉ ⲫⲓ ⲧⲉⲩ-
ⲥⲱⲙⲉ · ⲟⲩⲁⲉ ⲫⲓ ⲛⲉⲙⲙⲁ · ⲛⲩⲛⲓ · ⲙⲡⲉ ⲗⲁⲁⲩ · ⲛ
ⲭⲃⲓⲛ · ⲧⲁⲣⲟⲟⲩ ⲫⲓⲧⲛ ⲗⲁⲁⲩ · ⲡⲟⲩⲣⲓⲟⲛ ⲟⲩⲁⲉ · ⲡⲓⲛ ·
ⲟⲩⲁⲉ ⲡⲛⲣⲱ · ⲉⲭⲛ ⲧⲉⲩⲥⲱⲙⲉ · ⲟⲩⲁⲉ ⲡⲙⲉ ⲥⲣⲱⲟ ·
ⲱⲙⲡⲉ · ⲫⲓⲓ ⲡⲉⲛⲓ · ⲟⲩⲁⲉ ⲉⲭⲛ ⲛⲉⲙⲙⲩⲛⲣⲉ · ⲙⲛ
ⲙⲩⲛⲣⲉ · ⲛ ⲛⲉⲙⲙⲩⲛⲣⲉ · ⲱⲁ ⲣⲁⲓ · ⲉⲩⲧⲟ ⲉⲡⲉⲛⲉⲁ ·
ⲥⲉ ⲉⲣⲉ ⲡⲣⲁⲛ · ⲙ ⲙⲓⲭⲁⲏⲗ · ⲛⲁⲙⲱⲙⲡⲉ · ⲣⲓ ⲭⲱⲟⲩ ·
ⲓⲱⲉ ⲛ ⲟⲧⲣⲟⲡⲗⲟⲛ · ⲉⲩⲧⲁⲭⲣⲏⲥ · ⲣⲱⲙⲁⲛ ⲟⲧⲣⲱⲙⲉ ·
ⲣⲁⲓ · ⲛ ⲛⲉⲓ ⲗⲉⲍⲓⲥ · ⲉⲧ ⲣⲁⲉⲟⲟⲩ · [illegible]
ⲭⲙ ⲙ [illegible] | ⲙ ⲡⲉⲛⲓ · ⲉⲧⲉ ⲛⲁⲓ ⲙⲉ · ⲘⲒⲒ · Fol. 73 b
ⲘⲒⲒⲤ · ⲗⲓⲅ ⲩⲏⲅ ⲭⲏⲑ · ⲣⲏⲍ ⲭⲏ (or ⲭⲒ) ⲣⲙⲍ

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ⲁⲟⲏ· ϥⲕⲧ· ⲃⲩⲗⲑ· ⲁⲥⲗⲉ· ⲯⲕⲁ ⲁⲍ· ⲭⲡⲁ· ⲣⲡ· ⲁⲫⲕⲁ· ⲃⲁ ϥⲕⲃ· ⲩⲡⲁ· ⲁⲫϥⲍ· ⲩⲁⲃ· ⲧⲏ· ⲁⲫⲗⲁ ⲭⲓⲃ· ⲣⲗⲉ· ⲁⲡⲟ·⁘—

ⲙⲙ ⲗⲁⲁⲩ· ⲙ ⲡⲁⲓϧⲕⲟⲓⲙⲉⲛⲟⲥ ⲛⲁⲃⲱⲕ ⲣⲓⲭⲛ̄ ⲉ ⲡⲛⲓ· ⲉⲧ ⲙⲙⲁⲩ· ⲟⲩⲁⲉ· ⲉⲧⲃⲟⲩⲗⲏ· ⲛ ⲡⲣⲱⲙⲉ ⲙ ⲡⲟⲓⲛ- ⲣⲟⲥ· ⲡⲧⲉⲧⲉⲡⲥⲁⲥⲟⲙ· ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲙⲁⲣⲟⲩⲣⲁⲣⲉϥ· ⲉ ϯⲁⲧⲁⲑⲕⲏ· ⲛⲥⲓ ⲟⲩⲟⲛ· ⲙⲙⲁ ⲉⲧ ⲛⲁⲥⲣⲁⲓⲥ ⲛⲁϥ· ⲙ ϥⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ· ⲁⲉ ⲕⲁⲁⲥ ⲡⲙⲉⲩⲕⲁⲁⲥ· ⲣⲡ ⲟⲩⲁⲁ ⲉ ⲟⲩⲏ ⲥⲱⲱϥ· ⲡⲣⲏⲧϥ ⲁⲉ ⲟⲩⲛⲟⲩ· ⲧⲉ ⲧⲥⲟⲙ· ⲏ ⲛⲉⲓ ⲣⲁⲏ· ⲉⲧ ⲣⲁ ⲯⲡⲏⲣⲉ· ⲛⲁⲓ ⲁⲉ· ⲛ ⲧⲉⲣ ϥⲭⲟⲟⲩ ⲛⲁⲓ ⲛⲥⲓ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲙ ⲡⲭⲥ· ⲁϥⲉⲓⲧ· ⲉ ⲡⲉⲥⲏⲧ ⲉⲭⲙ̄ ⲡⲕⲁϥ ⲁⲛⲟⲕ· ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲓⲁⲁϥ· ⲉⲣⲁⲧ· ⲣⲓⲭⲙ̄ ⲡⲧⲟϭ̅ ⲏ ⲡⲭⲟⲉⲓⲧ· ⲁϥⲃⲱⲕ· ⲉ ⲣⲣⲁⲓ· ⲉⲙ ⲡⲛⲩⲉ· ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲣ ⲯⲡⲏⲣⲉ· ⲉⲙⲁⲁⲧⲉ· ⲉⲭⲙ̄ ⲡⲉⲓⲧ ⲁⲩⲥⲟⲗⲡ̅ⲟ̅ ⲛⲁⲓ ⲃⲟⲗ· ⲁⲓϯ ⲉⲟⲟⲩ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲙ̄ ⲡⲉϥⲛⲟⲥ ⲏ ⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲛⲁⲓ ⲛⲉⲓⲧ ⲁⲓⲥⲙ̄ⲧⲟⲩ ⲣⲙ̄ ⲑⲉⲗⲏⲙⲁ· ⲣⲙ̄ ⲡⲛⲓ· ⲙ ⲧⲙⲁⲁⲩ· ⲙ ⲡⲣⲟⲭⲟⲥ (*sic*) ⲙⲙⲁ· ⲟⲩⲧⲏⲥ· ⲛ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ· ⲁⲛⲟⲕ ⲡⲉⲧⲙⲉⲓⲱⲧ· ϯⲙⲟⲑⲉⲟⲥ ⲁⲓⲕⲧⲟⲓ· ⲉ ⲧⲁ ⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ ⲣⲙ̄ ⲟⲩⲟⲥ· ⲛ ⲣⲁⲱⲉ ⲧⲉⲛⲟⲩ ⲥⲉ· ⲱ ⲙⲁⲙⲉⲣⲁⲧⲉ· ⲛ ⲣⲟⲥⲟⲛ· ⲁⲛⲥⲱⲧⲙ̄· ⲉ ⲛⲉⲓ· ⲛⲟ[ⲥ] ⲛ ⲁⲧ ⲟⲩⲱⲭⲙ̄

Fol. 74 *a* ⲣⲙ̄ ⲧⲧⲁⲡⲣⲟ· ⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲣⲣ ⲙⲡⲧⲣ

ⲣⲁⲙ ⲛⲁⲓ· ⲛⲥⲓ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ· ⲧⲉⲛⲟⲩ ⲥⲉ· ⲙⲡⲣ ⲁⲙⲉⲗⲉⲓ· ⲉ ⲣ̄ ⲡⲙⲁ· ⲙⲡ̄ ⲣⲱⲛⲕⲉ· ⲙⲡ̄ ⲛⲉⲧ ⲣ̄ ⲥⲣⲱϥ ⲕⲁⲧⲁ ⲧⲥⲟⲙ· ⲙ ⲡⲟⲩⲁ ⲡⲟⲩⲁ· ⲙⲙⲱⲧⲙ̄ ⲣⲙ̄ ⲡⲣⲁⲓ ⲙ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲣⲓⲧⲙ̄ ⲡⲥⲟⲡⲥⲙ̄· ⲙ ⲙⲓⲭⲁⲏⲗ ⲧⲙ̄ⲭⲣⲱ· ⲛ ⲧⲉⲓ ⲛⲟⲥ· ⲙ ⲡⲁⲣⲣⲏⲥⲓⲁ ⲫⲁⲣⲧⲙ̄ ⲡⲉⲡⲥⲏⲣ· ⲁⲡⲟⲛ· ⲛⲉⲓⲣⲣⲣ ⲛⲟⲃⲉ ⲙⲧⲁⲗⲁⲓⲧⲟⲣⲟⲥ ⲧⲙⲥⲓⲛⲉ· ⲙ ⲡⲥⲟⲡⲥⲙ̄· ⲙ ⲙⲓⲭⲁⲏⲗ· ⲣⲙ̄ ⲡⲙⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ· ⲙⲡ̄ ϯⲱⲧⲉ· ⲙⲡ̄ ⲡⲙⲟⲩ ⲛⲣⲱⲟⲩ· ⲧⲙⲥⲓⲛⲉ· ⲙ ⲡⲥⲟⲡⲥⲙ̄ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲣⲙ̄ ⲧⲉⲩⲕⲣⲁⲥⲓⲁ· ⲙ ⲡⲁⲛⲣ· ⲙ

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тагѯісіс · и ⲙⲁрпос · ⲙ пⲁⲣ тⲙⲛⲧⲥⲙⲉ ⲙ псоп̄с̄п̄ ·
ⲙ ⲙⲓⲭⲁⲏⲗ · ⲣ̄ⲙ ⲙⲧⲣофн · ет ⲛоⲧⲁ · ⲙ ⲡⲙⲓⲕоⲛ ·
тⲙⲛⲧⲥⲙⲉ · ⲙ псоп̄с̄п̄ ⲙ ⲙⲓⲭⲁⲏⲗ ⲣⲁ̄ⲙ пⲛⲣ̄п̄ · ет ⲡ̄сѡ
ⲙⲙⲟⲩ · ⲙⲛ̄ пкесеепе ⲛ ⲛ̄ⲥⲓⲛⲟⲩⲱⲙ · ет ⲣⲟⲗⲥ̄ · ⲙ
ⲡⲙⲓⲕоⲛ · ⲙⲛ̄ псеепе · ⲙⲛⲉⲧ ⲛ̄сѡ · ⲙⲙⲟⲟⲩ · тⲙⲣⲟⲩ ·
е тасапⲓ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲉⲡⲱⲱⲉ ⲕⲟⲧⲱⲡ е тре ⲡⲣⲁⲓ
ⲙ ⲙⲓⲭⲁⲏⲗ · скепаⲍе · ⲙⲙⲟⲕ · ⲣⲁ̄ⲙ ⲡⲣⲁсⲙⲟс ⲛⲓⲙ ·
екесраⲓ · ⲙ ⲡⲣⲁⲓ · ⲙ ⲙⲓⲭⲁⲏⲗ · ехⲙ̄ пеⲩтоⲟⲩ ·
ⲛкоⲟⲩ · ⲙ пекⲛⲓ · ⲣⲓ ⲣоⲩⲓ · ⲁⲩѡ ⲣⲓ ⲃоⲗ · ⲁⲩѡ ⲟⲛ ·
ехⲙ̄ ⲡтоп · ⲙ пекⲣоⲓте · ⲍе кас ⲉⲩⲛⲁⲣⲁⲣⲉⲩ · е
рок · е ⲃоⲗ · ⲣⲁ̄ⲙ пеⲑⲟⲟⲩ ⲛⲓⲙ ет ⲛⲁтѡоⲧⲛ · е ⲍѡк ·
ⲛет ⲣⲛⲣ · ⲙⲛ̄ ⲛет оⲩоⲛ̄ⲩ · е ⲃоⲗ · екесраⲓ · ⲙ ⲡⲣⲁⲛ ·
ⲙ ⲙⲓⲭⲁⲏⲗ · ехⲛ̄ тетрапеⲍа · ет екоⲧѡⲙ · ⲛ-
ⲣⲏⲧⲩ̄ [redacted] оеік · ⲙⲩ[redacted]
[redacted] | екесраⲓ ⲟⲛ · ехⲛ̄ ⲡⲡⲓⲛⲁⲍ · ет Fol. 74 b
екоⲧѡⲙ · ⲛⲣⲏⲧⲩ̄ ⲍе кас ⲉⲩⲛⲁϥ · и оⲩгⲗос · е ⲣⲁⲁ
тектапро · ⲙⲛ̄ оⲩсеⲓ ⲛ̄ⲥ̄раⲓ ⲟⲛ · ехⲛ̄ папот · ет
ⲉкⲥѡ · ⲛⲣⲏⲧⲩ̄ ⲍе кас ⲉⲩⲛⲁⲱⲱпе · как и оⲩраⲱе ·
ⲙⲛ̄ оⲩетⲫрострⲓн · ⲭѡрⲓс ϯⲣе · ⲣⲓ ⲙⲡⲧⲱⲛа · и
ⲟⲩϯⲣе ⲁⲛ пе · ⲙ ⲡⲛⲁϩ · ет ⲛ̄ⲥе нⲣⲡ̄ · ⲉⲡⲯⲁⲗⲗⲉⲓ ·
ⲛⲉⲱⲩⲗоⲩⲗаⲓ · е ⲃоⲗ · ката ⲡⲱаⲍе · ⲙ паⲩⲗос ⲍе
ⲛет рооⲩт · ⲙⲁⲣⲣⲯⲁⲗⲗⲉⲓ · ⲛⲓⲙ · пе ⲡрѡⲙе
ⲭѡⲱре ⲣⲛ̄ тесѡоⲙ · ⲙⲛ̄ тесѡфⲓа · ⲉⲓ ⲙⲛ теⲓ ·
ⲉⲛⲧа ⲣⲣⲯⲁⲗⲗⲉⲓ ⲍоос · е тⲃⲏⲛⲧⲩ̄ · ⲍе а ⲡ̄ⲍос ·
ⲱоⲩⲓ · ⲛⲟе ⲙ пет оⲃⲃ̄ ⲛⲟе и оⲩⲭѡⲱре · ⲉⲩтаре ·
ⲛ пнрⲡ̄ · оⲩрѡⲙе ⲛⲓⲕⲁⲓос пе ⲛⲱре ⲁⲩϯⲣе ⲅⲁ
нрⲡ̄ · ката ⲑе · ⲛⲧа тетрафн · ⲍоос · ⲍе ⲁⲩтѡⲥе ·
оⲩⲙа и ⲉⲗооⲗе ⲁⲩоⲩѡⲙ · ⲙ пеⲭⲁрпос · ⲁⲩϯⲣе
ⲫтаи · ерщаи ⲡрѡⲙе · се нрⲡ̄ · ⲛⲩϯⲣе · ⲛⲩтаго ·
ⲓⲉⲛⲱⲁⲍе и ⲱⲗоⲩ · ⲣⲓ ⲉⲃⲃⲏⲗ · ⲙⲁⲗⲗⲟ̀ⲛ ⲛⲉⲓре и
ⲥпорⲓа · н · оⲩⲙⲛ̄татⲱⲡе · ⲙⲛ̄ оⲩⲙⲛ̄тхарⲃаⲗ ·
ⲉⲣⲓкⲗа · е пеⲓ са · ⲙⲛ̄ паⲓ ⲣⲛ̄ тасора · ⲙⲛ̄
ⲡⲗаϯа · и тⲡоⲗⲓс · паⲓ пе ⲡϯⲣе · ⲛⲁⲙе · ет
ⲍⲟ · и ⲱⲡе ере пеⲛеⲓоте ет оⲩаⲁⲃ · сооⲩⲛ · ⲙ

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ποοσε· ⲙ̅ ⲡⲛⲣ̅ⲡ· ⲙⲡⲁⲧ ⲟⲩⲣⲱⲛ· ⲉ ⲧⲟⲟⲧⲛ̅· ⲉ
ⲧⲃⲛⲏⲧⲛ̅ⲩ· ⲙⲡⲱⲣ· ⲱ ⲛⲁⲓⲉⲣⲁⲁⲧⲉ· ⲛⲩⲛⲣⲉ· ⲛ
ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲓ ⲣⲱⲃ· ⲥⲁⲣ[illegible]
Fol. 75 a ⲛⲣⲡ̅· ⲧⲟⲟⲙⲉ [one line wanting] | ⲙⲁⲣⲡ̅ⲣⲁⲣⲉⲩ· ⲉ ⲣⲁⲧⲛ̅·
ⲡⲛ̅ ⲡⲙⲁⲩ· ⲙⲙⲁ· ⲉⲛⲱ[ⲗⲏⲗ] ⲉⲣⲉ ⲡⲉⲛⲣⲟ ⲡⲁⲣ̅ⲧ ⲉⲭⲙ̅ ⲡⲕⲁⲣ·
ⲉⲡⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲉⲓⲭⲱ· ⲙⲙⲟⲥ· ⲭⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲧⲛ̅· ⲙ ⲡⲉⲓⲱⲧ ⲛ ⲁⲥⲁⲃⲟⲥ· ⲛ̅ⲧⲕⲱ ⲛⲁⲓ
ⲉ ⲃⲟⲗ· ⲛ̅ ⲛⲉⲛⲛⲟⲃⲉ ⲙⲛ̅ ⲛⲉⲡⲡⲁⲣⲁⲡⲧⲱⲙⲁ ⲧ̅ⲡⲧⲱⲃⲉ̅·
ⲙⲙⲟⲕ· ⲙⲓⲭⲁⲏⲗ· ⲥ̅ⲡⲥ̅ⲛ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ· ⲡⲉⲭ̅ⲥ̅ ⲉ ⲭⲱⲛ·
ⲭⲉ ⲕⲁⲥ· ⲉⲩⲉⲥⲙⲟⲩ· ⲉ ⲛⲉⲛⲣⲟⲟⲩ· ⲁⲩⲱ ⲛⲉⲡⲣ̅ⲡⲣⲟⲟⲩⲉ
ⲛⲉⲣⲛⲏⲛⲓⲕⲟⲛ· ⲛⲉⲡⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲁ·
ⲕⲁⲗⲉⲓ· ⲙ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲙⲛⲁ· ⲱⲟⲟⲡ ⲣⲙ̅ ⲡⲉⲩⲟⲩⲱⲱⲩ
ⲡⲓⲟⲩⲧⲉ· ⲙ ⲡⲧⲛⲣⲉⲩ· ⲭⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲣⲉⲩⲣⲟⲕ· ⲛⲥ
ⲡⲉⲭⲓⲱⲱⲛ· ⲉⲧ ⲣⲓ ⲭⲱⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ ⲱⲁⲛⲧⲛⲉ
ⲙⲓⲭⲁⲏⲗ· ⲧⲉⲃⲉ̅ ⲡⲭ̅ⲥ̅· ⲉ ⲭⲱⲛ· ⲛ̅ⲧⲉⲓⲙⲉ ⲉ ⲣⲁⲓ· ⲙ
ⲡⲙⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ· ⲭⲉ ⲕⲁⲥ ⲉⲩⲉⲟⲩⲱⲛ· ⲛⲁⲓ
ⲛⲧⲉⲩⲟⲩⲛⲁⲓ· ⲉⲧ ⲙⲉⲣ· ⲛⲁⲥⲁⲃⲟⲛ ⲙⲙⲁ· ⲡⲓⲟⲩⲧⲉ
ⲡⲓⲁⲛⲧ· ⲡⲉⲧ ϯⲣⲣⲉ· ⲛⲥⲁⲣⲝ̅· ⲙⲙⲁ· ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲟ
ⲭⲉ ⲉⲕⲱⲱⲁⲛⲟⲩⲱⲛ· ⲉ ⲧⲉⲕⲥⲓⲥ· ⲥⲉⲛⲁⲥⲉⲓ· ⲛ̅ⲧⲉⲕ
ⲙⲡⲧⲭ̅ⲣ̅ⲥ̅· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲏⲥⲧⲣⲁ
ⲟⲥ (*sic*) ⲙ ⲧⲥⲟⲙ· ⲙ ⲡ̅ⲭ̅ⲟ̅ⲥ· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙ ⲡⲓⲟⲩⲧⲉ
ⲡⲓⲁⲛⲧ· ⲭⲉ ⲕⲁⲥ· ⲉⲩⲉ̅ⲣⲁⲣⲉⲩ· ⲁⲩⲱ· ⲛ̅ⲧⲁⲧⲍⲁⲙⲉ
ⲙ ⲡ̅ⲛⲩⲛⲣⲉ ⲕⲟⲧ· ⲱⲁⲛⲧⲟⲩⲉⲓ· ⲉ ⲣⲁⲓ ⲉ ⲟⲩⲗⲓⲕⲓⲁ
ⲧ̅ⲧⲱⲃⲉ̅· ⲙⲙⲟⲕ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ·
ⲧⲁⲁⲡⲧⲱⲁⲛⲧⲛⲉ· ⲥⲟⲩⲥⲛ̅· ⲉ ⲭⲱⲛ· ⲙⲁⲣⲣⲏ ⲡⲉⲓⲱⲧ
ⲛⲣⲉⲩⲕⲱ ⲉ ⲃⲟⲗ· ⲭⲉ ⲕⲁⲥ· ⲉⲩⲉⲣⲁⲣⲉⲩ· ⲉ ⲣⲟⲛ· ⲉ ⲃⲟⲗ
ⲣⲙ̅ ⲡⲣⲁⲥⲙⲟⲥ ⲙⲙⲁ· ⲙ ⲡ(*sic*)ⲁⲛϯⲕ[ⲉⲙⲙⲉ]ⲛⲟⲥ· ⲁⲩⲱ
Fol. 75 b ⲛⲩⲧⲟⲉ | [illegible]ⲙⲉⲧⲁⲛⲟⲓ· ⲙⲡⲟⲩⲭⲁⲓ· ⲙⲡⲁⲧ ⲡⲭⲱ[ⲥ̅]
ⲣⲙⲁ [ⲉ ⲃⲟ]ⲗ· ⲙ ⲡⲉⲛⲁⲣⲉ· ⲣⲙ̅ ⲟⲩⲙⲡⲧⲉⲣⲁ· ϯⲡⲁⲣⲁⲕⲁⲗⲉ
ⲭⲉ ⲙⲙⲱⲧⲛ̅· ⲱ ⲛⲉⲥⲙⲧ· ⲙⲙⲉⲣⲓⲧ· ⲁⲩⲱ ⲡⲥⲧⲙⲣ̅
ⲁⲣⲓⲟⲛ· ⲙ ⲙⲁⲓ ⲡⲉⲭⲣ̅ⲥ̅· ⲭⲉ ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲥⲁⲣⲉ ⲧⲛⲧⲛ
ⲉ ⲃⲟⲗ· ⲛⲭⲓⲛ̅ⲥⲟⲛⲥ̅· ⲙⲙⲁ· ⲣⲓ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲣⲓ ⲭⲱⲣ̅
ⲣⲓ ⲕⲱⲣ· ⲣⲓ ⲙⲟⲥⲧⲉ· ⲣⲓ ϯⲧⲱⲙ· ⲣⲓ ⲭⲓⲟⲩⲉ· ⲣⲓ ⲙⲟⲥ
ⲣⲓ ⲣⲱⲧⲃ̅· ⲣⲓ ⲡⲟⲣⲡⲁ· ⲣⲓ ⲥⲱⲙⲁ ⲣⲓ ⲁⲕⲁⲑⲁⲣⲥⲓⲁ·

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кроч · итетйсепн · итетйталло · й петйсіх · мй
петйцухн итйфпенотоі · ёй отпарусіа · мй
отввю · мй отсунаісіс · енаноус · ща пар-
хистратнсос · и тсоп · и йпнуе · миханл ·
Гепоіто · се рωωн · ω песинт · ноє · йтапсωотр ·
е рогн · е пеі топос · ет отааь ёй пеі ноу · и
ща · мпоот · ецесоотёй · е рён̄ е тецмйтеро ·
ауω · итерйпща (sic) · анон тнрй · рі отсоп · йтй-
сωтй · е тесмн · м макаріа · ет йнау · же
аннтй · нет сааааат · нте па еіωт · итетй-
клнронолеі · и тмйтеро · йтаусвтωтс · интй
хй ткатавολн м пкосмос · ёйтй техаріс · мй
тмаі рωмє · м пенхс · іс пехс паі е βολ · рі
тоотч · ере оо · нім · рі таіо нім препеі · нач ·
мй пецеіωт · и ачаωос · мй пе пенна [ет отааь ·
й рчтанро · ауω й роиоосусіос · тенот · ауω
ноуоеіщ нім ща енеч ·]

COLOPHON

✠ рйтй тесноуан · мй тмйтуаі роощ · [м Fol. 76 a
пωе]осевесту · й аіако[но]с · паі ет ере пноутє · [ріи]
сооуи · м пеуран · ачуі проощ · м пеі
кефалюн · й хω[ω]мє · рй пеурісе · нім · м-
моу · ачсмйтч · ачхωріге йнноу · е рогн · е
пτопос · и апа ғарωн · рйм пτоот и тβω · же кас ·
ере пноутє · м паікаюс ет сааааат апа ғарωн ·
мй πпатріархс · ауω папостолікон · аөа-
наснос · парχепіскопос · мй парχаггелос
миханл · насмоу · е пенмаі ноутє · мй м маі
ачапн · ёй сноу нім · ет жк · е βολ · м пйкон ·
ноє · итачсмоу · е пенеюте · м патріархс · ·
ββрадам · мй ісаак · мй іакωβ · паі · нта пдео-

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ⲛⲟⲥ ⲧⲏⲣⲟⲩ · ⲁⲓ ⲟⲩⲟⲉⲓⲛ (*sic*) · ⲉ ⲃⲟⲗ · ⲛ̀ⲧⲟⲧ · ⲛ̀ⲧ-
ⲛⲁⲣⲭⲏ · ⲁⲩⲱ · ⲛ̀ⲧⲟⲩⲁⲭⲟ · ⲉⲛⲓⲕⲟⲧⲥ̄ · ⲧⲏⲣⲟⲩ · ⲙ
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲙ̀ⲡ̄ ⲧⲉⲡⲓⲃⲟⲩⲗⲏ · ⲛ ⲡ̀ⲣⲱⲙⲉ ⲙ̄ⲙ̄ ⲡⲟⲩⲏⲣⲟⲛ ·
ⲛ̀ⲧ̀ⲙⲟⲣⲫ̄ · ⲉ̀ⲡ̄ ⲧⲉⲧⲣⲁⲡⲟⲗⲟⲩⲓⲛ · ⲙ̀ⲡⲓⲥⲁ ⲑⲉⲡⲓ-
ⲑⲉⲥⲓⲥ · ⲟⲩⲛ ⲙ̄ ⲡⲉⲓ ⲱⲁ ⲛⲧⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲁⲓ ·
ⲛⲧⲁⲩⲣ̄ ⲡⲉⲩⲙⲉⲉⲩⲉ ⲭⲓⲧ̄ⲩ̄ · ⲙ̄ ⲣⲙⲟⲩ · ⲛ ⲧⲟⲟⲧ̄ⲩ̄ · ⲙ
ⲡⲉⲩ̄ⲣ̄ⲣⲟ ⲡⲉⲭ̄ⲥ̄ · ⲛⲥⲉⲁⲁⲩ · ⲛ ⲙⲡⲱⲁ · ⲛ ⲥⲱⲧⲙ̄ · ⲉ
ⲧⲉⲥⲙⲏ ⲉⲧ ⲙⲉⲣ · ⲛ ⲣⲁⲱⲉ · ⲛⲓⲙ · ⲉⲓ ⲉⲩⲫⲣⲟⲥⲩⲛⲏ · ⲭⲉ
ⲁⲙⲛⲓⲧ̄ⲙ̄ · ⲛⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ · ⲛⲧⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲛⲧⲉⲧⲙ̄-
ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ · ⲛ ⲧⲙⲛ̄ⲧⲉⲣⲟ · ⲛⲧⲁⲩⲥⲃ̄ⲧⲱⲧⲥ̄ · ⲛⲛⲧ̄ⲙ̄ ·
ⲭⲓⲛ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ · ⲙ̀ⲡ̄ ⲡⲕⲟⲥⲙⲟⲥ · ⲫⲁⲙⲏⲛ · ⲫⲁⲙⲏⲛ (*sic*)
ⲉⲥⲉⲙⲱⲡⲉ · ⲫⲁⲙⲏⲛ · ⲫⲑ̄ ·

Fol. 76 *b* [ⲣⲡⲍ] Ⲉⲧⲣⲁⲫⲏ[illegible]ⲉⲡⲏⲫ · ⲥⲟⲩ(?) ⲕ[illegible] · ⲁⲡⲟ ⲁⲓⲟⲕⲗⲏ · ⲫⲏ
ⲁⲡⲟ[illegible]ⲙⲓⲧⲛⲥ ·
ⲉⲗⲁⲭ · ⲡⲁⲓⲥ ⲧⲟⲩ ⲙⲁⲕⲁⲣⲓⲟⲩ · ⲓⲱⲥⲏⲫ · ⲁⲣⲭⲏ-
ⲁⲓⲁⲕⲟ · ⲉⲩⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲉⲓⲱⲩ ⲁⲙⲁⲣⲧⲟⲗⲟⲥ

ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲥⲁⲡⲏ · ⲛⲁⲉⲓⲟⲧⲉ · ⲙ̀ⲡ̄ ⲛⲁⲥⲓⲛⲓ ·
ⲉⲓⲥ ⲧⲁ ⲙⲉⲧⲁⲛⲟⲓⲁ · ⲛⲧⲉⲧⲙ̄ⲧⲃ̄ⲃ̄ · ⲡⲭⲟⲉⲓⲥ ⲉ ⲭⲱⲓ · ⲛ̀ⲧ̀ⲕⲱ
ⲟⲩⲙⲉⲣⲟⲥ · ⲱⲛⲓ · ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲉ̀ⲡ̄ ⲛⲁⲓⲟⲃⲉ · ⲭⲉ ⲥⲉⲟⲩ
ⲉⲓⲁⲁⲧⲉ · ⲁⲩⲱ ⲛ̀ⲧ̀ⲝ ⲟⲣⲑⲟⲩ ⲙⲙⲟⲓ · ⲛⲥⲁ ⲑⲛ · ⲡⲣⲟⲥ
ⲡⲉⲭⲟⲩⲱⲱⲩ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲙ ⲙⲁⲕⲁⲣⲓⲟⲛ · ⲁⲛⲟⲕ
ⲍⲱⲕⲣⲁⲧ[ⲱⲣ] · ⲡⲉⲓ ⲉⲗⲁⲭ[ⲓⲥⲧⲟⲥ] · ⲡⲱⲛⲣⲉ · ⲙ ⲡⲁⲁ-
ⲕⲁⲣⲓⲟⲥ · ⲓⲱⲥⲏⲫ · ⲡⲁⲣⲭⲓⲁⲓⲁⲕⲟⲛⲟⲥ · ⲛ ⲧⲡⲟⲗⲓⲥ ·
ⲥⲓⲛ · ⲡⲟⲥ̄ ✝ ⲙⲁⲧⲟⲛ · ⲛⲁⲩ · ⲛⲧⲉⲧⲛⲓⲕⲱ · ⲛⲁⲓ · ⲉ ⲃⲟⲗ ·
ⲣⲱⲧ ⲧⲛⲧⲧⲙ̄ · ⲛ ⲡⲁⲱⲟⲩⲕⲏ̄ · ⲧⲏⲣⲟⲩ · ⲉ ⲧⲃⲉ ⲭⲉ ⲛ ✝ⲛⲟⲓ ·
ⲁⲛ · ⲕⲁⲗⲱⲥ · ⲁⲗⲗⲁ · ⲉⲓⲭⲓ ⲥⲃⲱ · ⲣⲁ ⲣⲁⲧⲟⲩ ⲛ ⲡⲥⲁⲣ ·
ⲉⲓⲥ ⲧⲁ ⲙⲉⲧⲁⲛⲓⲁ (*sic*) ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ · ⲕⲱ · ⲛⲁⲓ · ⲉ ⲃⲟⲗ ·

ⲛⲧⲁⲓⲥⲣⲁⲓ · ⲡⲉⲓ ⲭⲱⲱⲙⲉ · ⲫⲏ ✝ ⲣⲟⲙⲡⲉ · ⲧⲁⲓ · ⲫⲏ ·
ⲥⲁⲣⲁⲥⲓⲛⲟⲩ · ⲧⲱⲃ (for ⲧⲟⲃ?) · ⲁⲛⲟⲥ · ⲛ ⲱⲩⲛⲣⲉ · ⲱⲱⲡⲉ ·

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ⲉⲡ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ · ⲙ ⲡⲉⲓⲉⲣⲟ · ⲙⲙⲟⲩ ⁘ ⲉⲡ ⲥⲟⲩ ⲙ̅ⲡⲛ̅ · ⲙⲉⲛ · ⲙ̅ ⲙⲉⲥⲟⲩⲣⲏ · ⲁⲩⲥⲩⲛⲧⲁⲍⲉ · ⲛⲁⲓ · ⲉ ⲣⲟϥ · ⲉⲩⲙⲁⲣⲉ · ⲙⲙⲟⲟⲩ · ⲙ̅ⲡ̅ⲛ̅ⲥⲱⲥ · ⲁϥⲱⲙ̅ⲙ̅ · ⲙ̅ⲙⲁⲩ ⲉϥⲱⲙ̅ⲙ̅ · ⲥⲛⲁⲩ · ⲙⲙⲁⲣⲉ · ⲙⲙⲟⲟⲩ · ⲉⲡⲓ̅ⲛ̅ ⲛⲉⲩⲗⲗ̅ (*sic*) ⲟⲩⲟ · ⲉⲧ ⲉⲥⲉⲓⲣⲉ · ⲙ̅ⲙⲟⲟⲩ · ⲭⲁⲣⲟⲛ · ⲛⲥⲓ ⲧⲡ̅ⲍ̅ · ⲧⲏⲣⲟ̅ · ⲑⲁⲩⲓⲁ · ⲙⲁⲣⲓⲁ · ϩ ⲡⲓⲟⲟⲧⲉ · ⲥⲙ̅ ⲡⲉⲛⲙⲩⲏ · ⲉⲡⲓ̅ⲛ̅ ⲛⲉϥⲙⲛ̅ⲧⲙⲁⲣⲧⲩⲣⲟⲥ · ⲉ ⲭⲟⲩⲛ [illegible]

ⲙ ⲙⲉⲥⲟⲩ[ⲏ] · [illegible]

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ENCOMIUM ON THE ARCHANGEL RAPHAEL BY SAINT JOHN CHRYSOSTOM

(Brit. Mus. MS. Oriental, No. 7022)

ⲓⲥ ⁘ ⲭⲥ ⁘ ⲁ ⁘ ⲱ ⁘

Fol. 1 *a* ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁⲫⲧⲁⲩⲟϥ ⲛ̄ⲥⲓ ⲡⲅⲁⲓⲟⲥ
ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲕⲱ-
ⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲡⲉⲭⲣⲩⲥⲟⲥ-
ⲧⲟⲙⲟⲥ ⲁⲩⲱ ⲡⲁ ⲡⲗⲁⲥ ⲙ̄ ⲛⲟⲩⲃ· ⲛ̄ⲧⲁⲫ-
ⲧⲁⲩⲟϥ ⲇⲉ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲗⲃ ⲅⲣⲁⲫⲁⲏ· ⲅⲓ̄ ⲡⲉⲅⲟⲟⲩ ⲙ̄ ⲡⲉⲫⲣ̄
ⲡⲓⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲗⲃ ⲉⲧⲉ ⲥⲟⲩ ⲫⲧⲟⲟⲩ
ⲡⲉ ⲛ̄ ⲁⲡⲁⲅⲟⲩⲙⲉⲛⲟⲛ· ⲛ̄ⲧⲁⲫⲧⲁⲩⲉ̄ ⲡⲉⲓ
ⲗⲟⲅⲟⲥ ⲇⲉ ⲅⲓ̄ ⲡⲧⲟⲡⲟⲥ ⲛ̄ⲧⲁⲩⲕⲟⲧ̄ⲫ ⲛⲁⲫ
ⲙ̄ ⲃ̄ⲣ̄ⲣⲉ· ⲡⲁⲓ ⲛ̄ⲧⲁ ⲡ̄ⲣ̄ⲣⲟ ⲙ̄ ⲡⲁⲓ ⲛⲟⲩⲧⲉ
ⲁⲣⲕⲁⲇⲓⲟⲥ· ⲕⲟⲧ̄ⲫ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭ·
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲗⲃ ⲅⲣⲁⲫⲁⲏ· ⲙ̄ ⲡⲣⲏⲥ
ⲙ̄ ⲧⲡⲟⲗⲓⲥ· ⲙ̄ⲛ̄ⲛⲥⲁ ⲡⲁⲓⲁⲉⲓⲕ ⲙ̄ ⲧⲕⲉ
ⲣⲟⲙⲡⲉ ⲉⲧ ⲏⲏⲩ: ⲏⲉ ⲁⲫⲉⲓ ⲡⲉ ⲛ̄ⲥⲓ ⲡⲱⲁ
ⲛⲟⲩⲧⲉ ⲏ̄ⲣ̄ⲣⲟ ⲉ ⲱⲗⲏⲗ· ⲁⲩⲱ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ
ⲅⲓ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲃ̄ⲣ̄ⲣⲉ ⲛ̄ⲧⲁ ⲡⲉⲫⲥⲟⲛ ⲕⲟⲧ̄ⲫ
ⲁⲩⲱ ⲁⲫⲥⲁⲧⲓⲁϫⲉ ⲙ̄ⲡⲟϥ: ⲁⲩⲱ ⲁⲩⲣ̄ ⲟⲩ
ⲥⲟⲩⲟⲛⲓⲁ ⲙ̄ ⲟⲩⲱⲧ ⲛ̄ⲥⲓ ⲏ ⲉⲩⲥⲉⲃⲏⲥ ⲙ̄
ⲣ̄ⲣⲟ ⲟⲛⲛⲱⲣⲓⲟⲥ ⲙ̄ⲙ̄ ⲙ̄ ⲁⲣⲕⲁⲇⲓⲟⲥ· ⲉ ⲁⲩ
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲛⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲭⲣⲩ

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C[OC]TWNOC· E TAYE 2ENKOYI ⲛ̄ⲁⲓⲡⲉ-
ⲛⲟⲥ ϵ ⲡⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
2ⲣⲁⲫⲁⲏⲗ· ⲛ̄ⲧⲟϥ ⲁϵ 2ⲱⲱϥ ⲡⲉϫⲣⲩ-
COCTWNOC ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲁⲗⲗⲟⲛ ⲁϵ
ⲡⲡⲁⲛⲧⲟϫⲓⲟⲛ ⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲁϥⲁⲓⲗⲗⲉⲅⲉ ⲛ̄ ⲡⲉⲓ ⲗⲟⲅⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·
ϵ ⲁϥⲧⲁⲩϵ 2ⲉⲛⲕⲟⲩⲓ ⲙ̄ⲙ ⲛ̄ⲟ̄ⲩ ⲙ̄ⲛ̄ ⲛ̄
ⲡⲁⲉⲓⲛ ⲙ̄ⲛ̄ ⲛⲉⲩⲡⲛⲣϵ ⲛ̄ⲧⲁⲩⲱⲱⲡϵ ϵ ⲃⲟⲗ
ⲁⲓ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
2ⲣⲁⲫⲁⲏⲗ· ⲁⲩⲱ ϵ ⲧⲃⲉ ⲑⲉ ⲛ̄ⲧⲁⲩⲛⲟⲩⲧⲉ
ϵ ⲣⲟϥ ⲛ̄ⲧⲟϥ· ϫⲉ ⲡⲕⲁⲱ ⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲍⲛ̄
ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲛⲉϥ ⲥⲛⲟⲩ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲏⲁⲉⲓ ϵ ⲍⲣⲁⲓ ϵ ϫⲱⲙ· ⲛ̄ⲧⲛ̄-
ⲟⲩϫⲁⲓ ⲧⲏⲣⲛ̄ ⲍⲓ ⲟⲩⲥⲟⲛ· ⲥⲛⲟⲩ ϵ ⲣⲟⲛ·
ⲍⲁⲓⲏⲏ:—

Намерате пере пасселос ⲙ̄ⲡ̄ ⲡϫⲟⲉⲓⲥ ⲕⲱⲧⲉ ϵ ⲛⲉⲧ Fol. 1 b
ⲃ̄ ⲣⲟⲧⲉ ⲣⲛⲧ̄ⲥ ⲛ̄ⲧⲙⲁⲣⲙⲟⲩ· Оитωс а парχасселос ⲏ̄
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡ̄ ⲡϫⲥ̄ ⲣⲁⲫⲁⲏⲗ ⲕⲱⲧⲉ ϵ ⲛⲉⲧ ⲣ̄ ⲣⲟⲧⲉ
ⲣⲛⲧ̄ⲥ ⲧⲱⲃⲏ ⲁⲩⲙⲁⲣⲙⲉⲩ· Ⲁⲩⲱ ⲟⲛ ⲁⲩϫⲟⲟⲥ· ⲉ
ⲙⲁⲣⲙⲟⲛ ϵ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲛⲉⲭⲁⲥⲥⲉⲗⲟⲥ· ϵ ⲧⲃⲏⲛⲧⲏ̄· ϵ
ⲣⲉⲧⲉⲣⲁⲣⲉϥ ϵ ⲣⲟⲕ· ⲁⲩⲱ ⲛ̄ⲥⲉⲭⲓⲧⲏ̄ ⲣⲓϫⲛ̄ ⲛⲉⲩⲥⲓϫ· ⲙⲛ
ⲟⲧⲉ ⲙ̄ⲡ̄ ϫⲱⲣⲡ̄ ⲉⲩⲱⲙⲉ ⲛ̄ⲧⲉⲕⲟⲩⲣⲙⲏ[ⲧⲉ]· ⲣⲛ̄ ⲟⲩⲙⲉ
ⲁⲣ ⲁ ⲡϫⲟⲉⲓⲥ ⲣⲱⲙ ϵ ⲧⲟⲟⲧϥ̄ ⲙ̄ⲡ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲣⲁⲫⲁⲏⲗ· ϵ ⲧⲣⲉⲩⲣⲁⲣⲉϥ ϵ ⲁⲱⲃⲓⲁⲥ ⲡⲱⲛⲣⲉ
ⲧⲱⲃⲓⲁ ⲣⲛ̄ ⲛⲉⲩⲣⲱⲟⲩⲉ ⲧⲏⲣⲟⲩ· ⲙⲛ ⲡⲟⲧⲉ ⲙ̄ⲡ̄ ϫⲱⲣⲡ̄
ⲣⲱⲙⲉ ⲙ̄ ⲧⲉⲕⲟⲩⲣⲙⲏⲧⲉ· ⲛ̄ⲧⲁ ⲛ̄ⲣⲁⲓ ⲙ̄ ⲥⲁⲣⲝⲁ ϫⲱⲣⲡ̄
ⲣⲱⲙⲉ ⲁⲧⲱ ⲁⲧⲣⲉ· ⲁϥϫⲟⲟⲩ ⲙ̄ⲡ̄ ⲡⲛ̄ⲱⲁϩⲉ ⲁⲧⲱ ⲁϥ-
ⲗⲁⲟⲟⲩ· ⲁⲧⲱ ⲁϥⲧⲟⲩϫⲟⲟⲩ ϵ ⲃⲟⲗ ⲣⲛ̄ ⲛⲉⲧⲟⲗⲓⲯⲓⲥ
ⲧⲣⲟⲩ· ⲛⲉϩⲁϥ ⲛ̄ⲥⲓ· ⲡⲣⲉϥⲯⲁⲗⲗⲉⲓ ⲁⲁⲉⲓⲁ· Ⲁⲗⲏ-
ⲟⲥ а ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲩ ⲙ̄ⲡ̄ ⲡⲉⲛⲱⲁϩⲉ· ⲉⲧⲉ ⲡⲉⲩⲛⲟⲥ ⲛ̄
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲣⲁⲫⲁⲏⲗ ⲡⲉ· ⲁⲩⲧⲁⲗϩⲉ ⲥⲁⲣⲝⲁ

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тщеере ⲛ ϩрасотнλ ϩⲙ пщωпе ет нащⲧ ⲛ
тⲙⲡⲧаϩрнт· ⲁтω ⲁчтоухос епноσнеσ ⲛ ⲛϩⲙ-
Fol. 2a ϩалⲗ ⲙ песеⲓ|ωт ката пщаχе ⲙ пⲣⲓерос ⲡапо-
ⲧ столос паⲩλос ⲁе ⲙⲛ ⲡⲣенλⲩтоухⲓкон ⲁⲛ пе
ⲙ пиⲁ тнроⲩ пе· ⲉⲩⲧⲡнооⲩ ⲙⲙооⲩ е ϩенⲓаⲕ-
конⲓа· е тβе нет наклнроноⲙеⲓ ⲡоⲩоⲩхаⲓ:—
Наⲙераате ⲉⲓщаⲙⲉⲉⲩе е βол е тⲙⲡⲧⲙаⲓ рωⲙе
ет ощ ⲙ пноⲩте е ϩоуⲛ ⲉпрωⲙе· ⲙаλλон ⲁе е
ϩоуⲛ ⲉⲛⲁⲓкаⲓос· щаⲓⲣ щⲡⲓре ⲉⲙⲁⲁте· Пχоеⲓс
ⲙеⲛ ⲡⲁⲓкаⲓос ката пет снⲩ· ⲡрⲉϥⲣ нобе щаⲥка
пⲉⲩнобе наⲩ е βол· ката θе ⲡтаϥχоос ϥⲛ теϥ-
таπро ⲡноⲩте ⲛ ⲁⲧ σол ⲁе щаре оⲩраще щωпе
ϥⲛ тпе:—ⲙ пⲧⲁто е βол ⲙ пноⲩте ⲙⲛ пеⲩаⲥⲥе-
λос· ⲉхⲛ оⲩрⲉϥⲣ нобе ⲉⲕщаⲙⲉтаноⲓ· ϥⲛ оⲩⲙ
сⲉⲧⲡща (*sic*) ϩоⲩтаⲓⲟ ⲛⲥⲓ ⲡаⲥⲥелос ет оⲩаⲁⲃ· ⲙаλ
λон ⲁе щще е рон е тр ⲡраще ⲛⲧⲙаⲩ: ⲁе ⲡⲁⲓкаⲓо
ⲙеⲛ ⲡтооⲩ нете щаⲧаⲓаконеⲓ наⲩ· ϩⲓⲧⲛ тκелеⲩ
сіс ⲙ паⲙⲓоⲩрⲥос ⲡноⲩте ⲡⲡантωкратωр· ϥⲓ
оⲩпродаⲓресіс ⲙⲛ оⲩстωⲧ· сераще ⲁе ⲉхⲛ тσⲙкт
ⲡрⲉϥⲣ нобе· ⲛⲥⲓ ⲡаⲥⲥелос ет ⲥⲙⲁⲁⲩ ⲁтω о
ⲁе сеⲣϩоⲩо рооⲩⲧ е ⲁⲓаконеⲓ ⲡⲁⲓкаⲓос· ⲛⲟе ноⲩⲣ
ро ⲛⲧе пκаϥ· ерщаⲛ оⲩⲁⲩраннос ⲛ оⲩенаратн
Fol. 2b ⲡрωⲙе тωоⲩⲛ | ϥⲛ неⲧⲉпархⲓа нⲧⲉⲓре ⲛ ϩеⲛ
ⲁ атаⲍⲓа· ⲙⲛ ϩенⲙⲡⲧаⲩⲟатнс· λοιπον щаре пⲣⲣ
ⲙеⲉⲧе ϥⲛ неϥϩнт ⲁе ⲛ ⲁщ ⲛϩе ⲉⲙⲁχро е п
ⲁⲩраⲙⲛ:—Тоте щаⲭⲙоⲧⲧе е оⲩа ⲛ неⲙⲙеⲥ
стаⲛос ет ϥⲟаρⲉⲓ е ⲭωоⲩ· е тре ϥⲃωк е βол ⲙ
σωⲧⲡ ⲙ паⲛⲧⲓаⲓкос ⲙ ⲙⲡⲣро (*sic*)· ϩотаⲛ ⲉⲕщаⲓ
χро е роϥ щаⲭкоⲧϥ ща пеχоеⲓс ϥⲛ оⲩраще ⲙ
оⲩтелⲓλ· ере пето ⲡⲁⲩраннос ⲡсаϥ σотⲡ ⲉⲕⲙ
ⲡса пеϥрто· тоте щаре пⲣро ⲭⲓсе нϥраще· ⲁе
пеϥχаχе ре ϩа пеⲩстратнос· ⲁтω щаϥχарⲓ
ⲛ ϩенκе ноσ ⲛⲧаⲓо· ⲙⲛ ϩенκе оⲩсⲓа ⲛ нϥстратω
петархнс· пара нете оⲩⲡⲧаϥсоⲩ тнроⲩ ⲛ щор

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тαι οτи τε θε ⲛ̄ⲧⲁ ⲡⲭ[ⲥ] ααϲ ⲡⲁⲁⲓ ϸⲱⲗⲉ ⲙ̄ ⲡⲉⲓ
ⲙⲁ · επει ⲁⲛ ⲙⲓⲭⲁⲏⲗ ⲙ̄ⲡ ϥⲁⲃⲣⲓⲏⲗ ⲙ̄ⲡ ϥⲣⲁⲫⲁⲏⲗ ·
ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲧ ⲟ ⲛ̄ⲛⲟϩ ϥ̄ ⲧⲧⲁϫⲓⲥ ⲛ̄ⲧⲁⲓⲛⲕⲉⲗⲓⲕⲛ ⲧⲏⲣϥ̄ · Ⲉ
ⲧⲃⲉ ⲡⲁⲓ ⲙⲓⲭⲁⲏⲗ ⲙⲉⲛ · ⲁⲩⲧⲛ̄ⲛⲟⲟⲩϥ ⲙ̄ ⲡⲩⲟⲣⲡ
ⲛ̄ ⲥⲟⲛ · ⲁⲩⲡⲁⲧⲁⲥⲥⲉ ⲙ̄ ⲡⲣⲟϥ ⲛ̄ⲁⲣⲭⲁⲓⲟⲛ · ⲉⲧⲉ
ⲥⲁⲧⲁⲛⲁⲏⲗ ⲡⲉ · ⲁⲩⲱ ⲁϥϫⲣⲟ ⲉ ⲣⲟϥ · ⲁϥⲙⲟⲣϥ̄ ⲡⲱⲟ
ⲛ̄ⲣⲟⲙⲡⲉ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡⲭⲟⲉⲓⲥ ϫⲁⲣⲓⲍⲉ ⲛⲁϥ ⲙ̄ ⲡⲉⲓ
ⲛⲟⲥ ⲛ̄ ⲁϫⲓⲱⲙⲁ ⲛ̄ ⲧⲉⲓ ⲥⲟⲧ · Ⲅⲁⲃⲣⲓⲏⲗ ϩⲱⲥϥ ⲁ ⲧⲉϥ-
ⲙⲛ̄ⲧⲣⲟⲥⲙⲱⲥⲧⲛⲥ · ⲙⲟⲩⲧϥ̄ | ⲙ̄ⲙ̄ ⲡⲉϥⲉⲓⲱⲧ ⲛ̄ ⲁⲥⲁⲃⲟⲥ Fol. 3 a
ⲙ̄ⲙ̄ ⲡⲉⲡⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ϫⲉ ⲥⲓⲁⲃⲱⲕ ⲙⲡⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ [ⲉ]
ⲙ̄ⲙ̄ ⲡⲩⲛ̄ⲛⲟⲟⲩϥ : — Ⲅⲣⲁⲫⲁⲏⲗ ϩⲱⲥϥ ϩⲱⲥϥ (*sic*) ⲉ
ⲣⲁⲧⲟⲩ ⲛ̄ⲧⲣⲱⲙⲉ ⲛ̄ⲧⲙⲁⲓⲕⲁⲓⲟⲥ ⲛ̄ⲧⲙⲁⲓⲁⲕⲟⲛⲉⲓ ⲛⲁⲩ ⲁⲩⲱ
ⲛ̄ⲧⲙ̄ⲛ̄ ⲙⲟⲉⲓⲧ ⲉⲣⲏⲧⲟⲩ · ⲁⲩⲱ ⲛ̄ⲧⲙ̄ⲧⲁⲗⲥⲟⲟⲩ : ⲁⲩⲱ ⲉⲙⲟⲩⲣ
ⲛ̄ ⲁⲥⲙⲟⲁⲗⲟⲥ ⲡⲁⲙⲙⲟⲛⲟⲛ (*sic*) ⲉⲃⲟⲟⲩ · ⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲁⲣ
ⲧⲱⲩ ⲙ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲕⲁⲧⲁ ⲡⲣⲱϥ ⲉⲧ
ⲧⲟⲟⲙⲉ ⲉ ⲧⲟⲡⲟⲙⲁⲥⲓⲁ ⲛ̄ ⲛⲉⲧⲣⲁⲛ · Ⲙⲓⲭⲁⲏⲗ ⲙⲉⲛ
ⲁⲩⲧⲟⲩϥ̄ ⲉ ⲧⲣ ϥ̄ⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲛ̄ (*sic*) ⲉ ⲧⲃⲉ
ⲧⲉϥⲡⲣⲟⲥⲉⲓⲥⲱⲣⲓⲁ ⲉⲧ ⲧⲟⲙⲉ · Ⲙⲓⲭⲁⲏⲗ ⲉⲕϣⲁⲛⲇⲉⲣ-
ⲁⲛⲓⲉⲩⲉ ⲙ̄ⲙⲟⲩ ϫⲉ ⲧⲁⲙ̄ⲧϣⲁⲛⲧⲛⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲛⲉ ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ · Ⲅⲁⲃⲣⲓⲏⲗ ϩⲱⲥϥ ϫⲉ ⲛⲟⲩⲧⲉ ϩⲓ
ⲱⲙⲉ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲧⲟⲩϥ̄ ⲡⲁⲓⲁⲕⲟⲛⲓⲧⲛⲥ · ⲁⲩⲱ
ⲥⲁⲓ ϣⲁⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲛⲁⲣ̄ ⲣⲱⲙⲉ · ⲧⲣⲉⲣ-
ⲛⲓⲛⲁ ⲥⲁⲣ ⲛ̄ ⲥⲣⲁⲫⲁⲏⲗ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲓ̈ⲋ
ⲟⲉⲓⲧ ⲉⲣⲏⲧⲟⲩ ⲛ̄ ⲡⲣⲱⲙⲉ · ⲛ̄ⲧⲫⲉ ⲁⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ϣⲉⲣⲡ̄
ⲛⲟⲙⲁⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲓⲧⲛ̄ ⲧⲉϥⲥⲛⲏϣⲉⲣⲡ̄ ⲥⲟⲟⲩⲛ ⲛ̄ ⲛⲉⲧ
ⲙⲱⲟⲩⲉ ⲉⲣⲟⲛ ⲙ̄ⲡⲁⲧ ⲟⲩⲱⲟⲩⲉ · Ⲡⲁⲣⲛ̄ⲕⲧⲟⲛ ⲗⲟⲓⲡⲟⲛ
ⲉⲙ̄ ⲧⲣⲩⲡⲟⲑⲉⲥⲓⲥ ⲙ̄ ⲡⲩⲁϫⲉ : ⲛ̄ⲧⲙ̄ⲡⲩⲁϫⲉ ⲉ ⲧⲱⲃⲛ̄ⲋ
ⲙⲩⲣⲉ ⲛ̄ ⲧⲱⲃⲓⲛⲗ · Ⲡⲉϫⲁϥ ⲥⲁⲣ ⲛⲧⲟϥ ⲧⲱⲃⲛ̄ⲋ · ϫⲉ
ⲁⲗⲟⲕ ⲧⲱⲃⲛ̄ⲋ ⲛⲉⲓⲙⲟⲟⲩⲉ | ⲟⲓ ⲛⲉⲣⲓⲟⲩⲉ ⲛ̄ ⲧⲗⲉⲉⲣⲉ Fol. 3 b
ⲧⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲙ̄ ⲛⲁⲓⲍ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ ⲛ̄ ⲛⲉⲣⲟⲟⲩ [ⲉ]
ⲧⲣⲟⲩ ⲙ̄ ⲡⲁ ⲱⲛ̄ⲋ · ⲁⲗⲏⲑⲱⲥ ⲟⲩⲣⲉϥⲙⲟⲟⲩⲉ ⲟⲓ
ⲙⲣⲟⲟⲩⲉ ⲛ̄ ⲧⲗⲉ ⲛⲉ ⲧⲱⲃⲓⲁ · ⲁⲩⲱ ⲟⲩⲣⲉⲥⲧⲗⲏⲧⲛⲁ ⲛⲉ
ⲉⲙ̄ ⲟⲩⲟⲥ ⲛⲉⲧⲗⲉⲙⲛⲁ · ⲁⲩⲱ ⲛⲉ ⲟⲩⲣⲉϥ☩ ⲁⲣⲭⲏ
ⲙ̄ⲙⲟⲓ ⲣⲉⲙⲛ̄ⲧ ⲉ ⲙⲛⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲛⲉ ⲡⲩⲛⲣⲉ ⲛ̄ ⲧⲱⲃⲓⲛⲗ ·

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ϵ τβϵ ναι αν ⲁⲓⲁⲃⲟⲗⲟⲥ ϥⲟⲟⲛⲉⲓ ϵ ⲣⲟϥ ⲁϥⲁⲁϥ ⲛ̄
ⲃⲗⲗⲉ· ⲡⲓⲟⲩⲧⲉ ⲣⲱⲱϥ ⲁϥϫⲟⲟⲥ ⲣⲙ̄ ⲧⲉϥⲧⲁⲡⲣⲟ ⲙ̄
ⲡⲉⲡⲣⲟϥⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲁⲧⲉⲓⲁ ϫⲉ ⲉⲓⲥ ⲣⲙⲛⲧⲉ
ⲁⲓⲣⲣⲗⲗⲟ ⲙ̄ⲡⲉ ⲙⲁⲩ ⲉⲩⲁⲓⲕⲁⲓⲟⲥ ⲉⲁ ⲡϫⲟⲉⲓⲥ ⲕⲁⲁϥ
ⲛ̄ⲥⲱϥ· ⲗⲟⲓⲡⲟⲛ ⲁϥⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄ ⲡⲉϥⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲣⲁⲫⲁⲏⲗ· ⲁϥϫⲁⲣⲓϩⲉ ⲙⲁϥ ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ ⲛⲉϥⲃⲁⲗ·
ⲣⲙ̄ ⲡⲧⲣ ϥⲟⲩⲱϣ ϫⲉ ⲟⲛ ⲉ ϫⲟⲟⲩ ⲙ̄ ⲡⲫ̄ⲛⲏⲣⲉ ⲧⲱⲃⲓⲁⲥ
ⲉⲩⲁⲡⲟⲧⲁⲥⲓⲁ ⲉⲥⲟⲩⲛⲧ· ⲁϥⲧⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲡⲁⲥⲁⲃⲟⲥ
ⲥⲓ ⲙⲟⲉⲓⲧ ⲣⲙⲧⲫ̄ ⲁⲧⲱ ⲡⲙⲁ ⲟⲛ ⲡⲧⲁⲥⲃⲱⲕ ⲉ ⲣⲟϥ
ⲁϥⲧⲁⲗϭⲉ ⲥⲁⲣⲣⲁ ⲧⲯⲉⲉⲣⲉ ⲛ̄ ⲣⲁⲥⲟⲩⲛⲗ· ⲁϥⲙⲟⲩⲣ
ⲡⲁⲥⲙⲟⲁⲗⲟⲥ ⲡⲣⲉϥⲯⲟⲟⲣ· ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲟⲛ ⲡⲛⲓ ⲙ̄ ⲡⲟⲛⲕ
ⲁϥⲙⲁⲣϥ ⲛ̄ ⲧⲉⲗⲛⲗ ⲡⲛⲓ ⲙ̄ ⲡⲣⲙⲙⲁϥ (*sic*) ⲙⲁⲣϥ̄ ⲛ̄
ⲣⲁⲯⲉ· ⲡⲛⲓ ⲙ̄ ⲡⲓⲟⲥⲛⲉⲥ ⲁϥⲙⲟⲣϥ̄ (*sic*) ⲛ̄ ϫⲟⲣⲁⲩⲗⲛⲥ
ⲁⲩⲧⲣⲉ ⲧⲗⲁⲡⲛⲓ ⲙⲛ̄ ⲡⲁⲩⲁⲣⲟⲙ ⲛ̄ ⲣⲁⲥⲟⲩⲛⲗ ⲡⲱ
Fol. 4 *a* ⲉⲡⲟⲩⲉ: | ⲁⲧⲱ ⲟⲛ ⲁϥϥⲱⲧⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲣⲙⲉⲓⲟⲟⲩⲉ ⲣⲓ
ⲍ ⲛⲉⲥⲃⲁⲗ· ⲁⲧⲱ ⲁϥϫⲓ ⲛ̄ ⲛⲉⲩⲗⲛⲗ ⲛ̄ ⲥⲁⲣⲣⲁ ⲩⲁ ⲧⲙⲉ
ⲥⲁⲩⲯⲉ ⲙ̄ ⲡⲉ· ⲩⲁ ⲡⲓⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· Ⲡⲉ
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲣ ⲱ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲁⲥⲁⲃⲟ
ⲡⲉ· ⲟⲩⲗⲧⲟⲩⲣⲥⲟⲥ ⲡⲉ· ⲟⲩⲩⲁⲣ ⲛ̄ ⲥⲁⲧⲉ ⲡⲉ· ⲁⲧⲱ ⲉⲡⲛ
ⲡⲉ· ⲟⲩⲣⲙ̄ ⲛ̄ ⲣⲓⲏ ⲉⲙⲡⲣⲟⲧ ⲡⲉ· ⲟⲩⲁⲥⲱⲙⲁⲧⲟⲥ ⲡⲉ· ⲟⲩ
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲟⲛ ⲡⲉ· ⲟⲩⲣⲙ̄ ⲛ ⲁⲓⲁⲕⲟⲛⲉⲓ ⲕⲁⲗⲱ
ⲡⲉ· ⲟⲩⲁⲅⲉⲣⲁⲣⲭⲏⲥ ⲡⲉ ⲟⲩⲣⲙ̄ⲣ ⲣⲱⲃ ⲡⲉ ⲡⲟⲗⲓⲥⲟⲟⲥ· ⲟⲩ
ⲥⲁⲉⲓⲛ ⲡⲉ ⲡⲣⲉⲩⲧⲁⲗⲥⲟ ⲙⲉⲩⲭⲓ ⲃⲉⲕⲉ· ⲛⲁⲓ ϫⲉ ⲧⲏⲣⲟ
ⲛⲧⲁⲓϫⲟⲟⲩ ⲛ̄ⲧⲁ ⲡⲉⲓ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲣⲁⲣⲙ̄ⲣⲏⲧ ⲁⲁⲩ
ⲣⲓⲧⲛ̄ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ̄ ⲡⲙ̄ⲧⲉϫⲛⲓⲧⲏⲥ ⲡⲓⲟⲩⲧⲉ· ⲧⲉⲧⲛ̄ⲟⲩⲱ
ϫⲉ ⲉ ⲉⲓⲙⲉ ⲱ ⲡⲉⲥⲛⲏⲧ ⲙ̄ⲙⲉⲣⲓⲧ· ϫⲉ ⲛⲉⲣⲁⲛ ⲧⲏⲣⲟ
ⲧⲟⲟⲙⲉ ⲉ ⲡⲉⲓ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲩⲁⲣⲧⲏⲥ· ⲫⲁⲟⲩⲉⲛ
ⲣⲱⲃ ⲙⲛⲧⲛ̄ ⲉ ⲃⲟⲗ· Ⲉⲡⲉⲓ ⲁⲛ ⲁⲓϫⲟⲟⲥ ϫⲉ ⲟⲩⲁⲅⲅⲉⲗⲟ
ⲡⲁⲥⲁⲃⲟⲥ ⲡⲉ· Ⲉⲓⲥ ⲧⲉϥⲙⲡⲧⲣⲁⲣⲭⲏⲥ ⲁⲥⲟⲩⲱⲛ
ⲙⲙⲟϥ ⲉ ⲃⲟⲗ· ⲉ ⲃⲟⲗ ϫⲉ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉϥⲁⲓⲁⲕⲟⲛ
ⲙⲙⲟϥ ⲣⲱⲟⲩ ⲙⲛ̄ⲧⲥⲙⲛⲧ ⲩⲁ ⲣⲁⲓ ⲉ ⲥⲙⲛ̄ⲧ ⲥⲙⲟⲩⲱ
ⲛⲁϥ· ⲟⲩⲣⲱⲙⲉ ⲡⲉ· ⲟⲩⲗⲧⲟⲩⲣⲥⲟⲥ ⲡⲉ ⲉϥⲁⲁⲣⲉ ⲣⲁ
Fol. 4 *b* ⲉ ⲡⲣⲣⲟ ⲛ̄ ⲁⲧ ⲙⲟⲩ ⲡⲉϫⲣⲥ̄ | ⲉϥⲗⲧⲟⲩⲣⲥⲉⲓ ⲉ ⲡⲉⲫⲟ
ⲏ ⲉⲣⲥⲁⲣⲙⲉ· ⲕⲁⲧⲁ ⲡⲱⲁϫⲉ ⲙ̄ ⲡⲗⲁⲥ ⲙ̄ ⲡⲉⲥ† ⲡⲟⲩ

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παυλος· χε μη ⲛ ϩεηλατοτρικον αη ηε ⲙⲁ
πιϩλια (sic) τηρος ηε· ετⲧⲏⲟοσ ⲙⲙⲟσ ε ϩεηιακο
ⲛⲓⲁ ε τϧε ηετ ηακληρονομει ⲛ ογοτχαι· κιατ
ε τⲙⲛⲧⲙⲛⲧⲣε ετ ⲛⲣοτ: ογπⲁ πε κατα τεπροφητ⸗
ⲛ ⲭⲁⲁ· χε ηετ ταιιο ⲛ ηεϥαγγελος ⲙ πⲁ
ογϣαϥ ⲛ ϲααϯε πε κατα ηετ ϲηϩ· χε ηεϥλιτογρ
γος ⲛ ϣαϥ ⲛ ϲατε· ογρⲙ ⲛϩιη πε· ε τϧε χε αϥχι
ⲙοειτ ϩητⲟ ⲛ τωϧιαϲ ετκαϥ ⲛ ϣⲙⲙο· εχⲛ (sic) ε
πλαητει λⲁⲁϩ:—ογαρχηιαγγερος γαρ πε· χε
αϥϭⲙⲛ ⲡⲧⲃ ⲙ πϣηρε ϣηⲙ· ογαγγελος ρω πε·
ογηⲧⲙⲉⲫαωϣος ογ πε χε ⲛⲧοϥ αϥϣⲁχε ϩⲁ τωϧιαϲ·
αϥειρε ⲛ τϣελεετ· ογαϲωⲙⲁτος χε ⲙ ηεϥτεπ
λⲁⲁϩ ⲙⲛⲉϩοοϩ τηρϥ ⲛⲧⲁϥⲙοοϣε ⲛⲙⲙⲁϥ· ογ-
πρεϭⲃⲉⲧⲧⲛⲉ πε ε τϧε χε ⲛⲧοϥ αϥϫοπⲥⲛ ⲙ παπⲁϩωρ
ⲛ ⲧⲙⲛⲧϣⲁⲛϩⲧⲛϥ ηεχρⲥ ϩⲁ τωϧια ⲙⲛ τωϧιαϲ·
ηεϥϣηρε ⲙⲛ ϲαρϩα ογⲁκεραρχηⲥ πε χε ερε Fol. 5a
τωϧιαϲ ϩⲙ ⲡⲙⲁ ⲛ ϣελεετ: αϥχι ⲛ ογϩⲁⲙⲟⲩⲗ θ
ε εκϧⲁταηος αϥειⲙε ⲛ ⲛϩⲁτ· ογϩιατρος πε ε τϧε
χε αϥθεραπεγε ⲛ ⲛϧⲁⲗ ⲛτωϧⲛⲁ ⲡρωⲙε ⲛ ηαητ
ηε ητⲁϥχοος ⲙ ηεϥϣηρε· χε ⲛⲟε ετε ογⲛⲧⲁϩ·
κατα ηεκρογο ⲁⲣⲓ ⲙⲛⲧⲙⲁ· ⲡⲙⲁ γαρ ϣⲁϥⲙⲉϩⲙ
ρωⲙε ⲉ ⲡⲙοτ· ογαρχηⲥτρατηγος πε χε αϥⲙοτρ
ⲛ αϥⲙοϩⲁⲓος· ογⲁⲙⲓϲⲉⲩⲥτος πε χε ⲙⲡε ϥχι
ϧεκε ⲛⲧⲁϥϲⲙⲛⲧⲏϥ ηⲙⲙⲁϥ· ογϩγπερετης πε
ⲙⲁηοτϥ· χε αϥϩγπερετη ⲛ ηετ ϥⲣ χρια ⲙⲙⲟσ
ηροτ ογρεϥⲁⲓⲁκονει πε χε αϥⲁⲁϩε ρατϥ ϩⲓ
τωϥ αϥⲁⲓⲁκονει ⲛⲟε ⲛ ογϩⲙϩⲁⲗ ⲙ ⲡⲓϲτος· ω
ⲡελⲁⲁος ⲛ ⲧⲙⲛⲧϣⲁⲛϩⲧⲛϥ ⲙ ⲡⲛοⲩτε· ⲱ
ⲧⲙⲛⲧϲⲙⲛⲧ ⲙ ⲡει αρχαγγελος· ⲡⲁι ετ ⲁϩε ρατϥ
ⲉⲡϫοειϲ ϲαβαω· αϥⲁⲁϩε ρατϥ εχⲛ ογρωⲙε ε
ⲭⲁκονει: Λγειϲ ϩε οτι ω ⲛⲁⲙⲉρατε· ⲛⲧⲛⲉⲙⲉ
ετⲙⲛⲛτε· | ⲛⲧⲛϫω ε ρωτⲛ· ⲛ ϩεηκοτ ε τϧε Fol. 5b
ⲡⲙⲁρτηριον ⲡⲁι ετⲛϲοοτϥ ε ροϥ ε ⲡⲣⲁⲛ ⲙ ι
ⲡρχαγγελος· αϣⲱⲡε χε ⲙⲙοι ⲛ ογροοτ ⲁⲛοκ

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ιωαννης ειειρε ⲛ̄ ⲧⲁ ⲥⲩⲛⲁⲝⲓⲥ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲭⲡ̄ ⲥⲟ
ⲁⲩⲟⲥ ⲛ̄ ⲟⲩⲇⲉⲓⲙ ϣⲁ ⲣⲙ̄ ⲡⲛⲓ̈ ⲉⲛⲉⲓ ⲡⲣⲛⲧⲣ̄ⲩ· ⲉⲓⲥ
ⲟⲩⲣⲣⲱⲙⲉ ⲉⲛⲉⲥⲉ ⲣⲁⲥ ⲉⲙⲁⲁⲧⲉ· ⲁⲭⲉⲓ ⲉ ⲣⲟⲩⲛ ⲛ̄
ϣⲁ ⲣⲟⲓ ⲉⲣⲉ ⲟⲩⲟⲥ ⲛ ⲉⲟⲟⲩ ⲕⲱⲧⲉ ⲉ ⲣⲟⲩ· ⲉⲣⲉ ⲟⲩ-
ⲥⲉⲣⲱⲃ ⲛ̄ ⲛⲟⲩⲃ ⲣⲙ̄ ⲧⲩⲥⲓⲭ ⲛ̄ ⲟⲩⲛⲁⲓ· ⲉⲟⲩⲛ̄ ⲟⲩⲥⲫⲟⲥ
ⲣⲓ ⲭⲱⲩ· ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲛ̄ ϣⲟⲙⲛⲧ ⲛ̄ ⲥⲟⲛ ⲉⲩⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲓⲱⲁⲛⲛⲓⲥ ⲡⲕⲁϣ ⲙ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲓ̈ⲱⲁⲛⲛⲓⲥ ⲡⲗⲁⲥ ⲛ̄ ⲣⲉⲩⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ̄ ⲛⲉⲩⲧⲩⲭⲏ
ⲛ̄ⲧⲁⲩⲟⲩⲱϣⲧ̄ ⲣⲙ̄ ⲡⲓⲟⲃⲉ· Ⲓⲱⲁⲛⲛⲓⲥ ⲡⲗⲁⲥ ⲛ̄ ⲣⲉⲩϣⲁⲭⲉ
ⲣⲓⲭⲙ̄ ⲡⲕⲁⲣ· ⲉ ⲧⲣⲉ ⲩⲡⲓⲟⲉ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲣⲛ̄ ⲧⲙⲉⲩ
ⲥⲁϣⲩⲉ ⲙ̄ ⲡⲉ· ⲁⲛⲟⲕ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ
ⲁⲩϣⲧⲟⲣⲧⲣ̄ ⲁⲧⲱ ⲁⲓⲣⲉ ⲣⲁ ⲛⲉⲩⲟⲩⲣⲛⲛⲧⲉ· ⲉ ⲧⲣⲁ ⲟⲩⲱ̄ϣⲧ̄
ⲛⲁⲩ· ⲁⲭⲁⲙⲁⲣⲧⲉ ⲛ̄ ⲧⲁ ⲥⲓⲝ ⲁⲩⲧⲟⲩⲛⲟⲥⲧ̄ ⲡⲉϩⲁⲩ ⲛⲁ
ⲭⲉ ⲙⲡⲣ̄ ⲣ̄ ⲣⲟⲧⲉ· ⲙⲡⲱⲣ ⲁⲛⲟ̄ ⲡⲉⲕϣⲩⲃⲛⲣ ⲣⲙⲣⲁⲗ
Fol. 6 a ⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲡⲉϩⲁⲓ ⲛⲁⲩ ⲣⲙ̄ ⲟⲩⲥⲧⲱⲧ | ⲭⲉ ⲛ̄ⲧⲓ
ⲓⲁ ⲙⲙⲁ· ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲉⲣⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ ⲕⲱⲧ
ⲉ ⲣⲟⲕ· ⲙⲙⲡⲉ ⲙⲁⲩ ⲉ ⲟⲩⲟⲛ ⲙⲧⲉⲕⲣⲉ ⲉⲡⲉⲣ ⲛ̄ⲧⲟⲩ ⲁ
ⲁⲭⲣⲓ ⲛ̄ ⲑⲟⲧⲉ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲟⲩ· ⲡⲉϩⲁⲩ ⲛⲁⲓ ⲭⲉ ⲁⲛⲟ
ⲡⲉ ⲣⲁⲫⲁⲛⲗ· ⲟⲩⲁ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲥⲁϣⲩ̄ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉ
ⲗⲟⲥ· Ⲁⲛⲟⲕ ⲡⲉ ⲣⲁⲫⲁⲛⲗ ⲡⲉ ⲙⲧⲁ ⲡⲁ ϫⲉⲥⲡⲟⲧⲏ
ⲣⲟⲧⲣⲉϥ ⲙⲙ̄ ⲫⲓⲗⲟⲑⲉⲟⲥ ⲁⲓⲡⲣⲟⲥⲉⲡⲉⲥⲕⲉ ⲙⲙⲟⲩ ⲛ̄
ⲡⲉϥⲉⲓⲱⲧ ⲙⲙ̄ ⲧⲉϥⲙⲁⲁⲧ ⲙ̄ ⲡⲉⲭⲣ̄ⲥ ⲓ̄ⲥ̄· Ⲁⲛⲟ
ⲡⲉ ⲣⲁⲫⲁⲛⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲫⲁ ⲡⲉⲭⲣ̄ⲥ ⲧⲁⲁⲕ
ⲧⲟⲟⲧ ⲙⲙ ⲉⲕⲟ ⲛ̄ ⲕⲟⲩⲓ· ⲁⲧⲱ ⲟⲛ ⲙⲙ ⲙ̄ ⲡⲉⲣⲟⲟ
ⲛ̄ⲧⲁⲧⲭⲡⲟⲕ ϣⲁ ⲣⲣⲁⲓ ⲉ ⲡⲟⲟⲩ ⲛ̄ⲣⲟⲟⲩ ⲉⲙ ⲉⲓⲥⲡⲧⲉⲕ ⲉ ⲃⲟ
ⲛ̄ ⲟⲩⲟⲛⲟⲩ ⲛ̄ ⲟⲩⲱⲧ: ⲙ̄ ⲧⲡⲁⲩⲉ ⲛ̄ ⲟⲩⲟⲛⲟⲩ ϣⲁ ⲡⲣⲏ
ⲛ̄ ⲟⲩⲃⲁⲗ· ⲁⲧⲱ ⲟⲛ ⲛ ⲫⲁⲥⲓⲧⲏ̄ ⲉ ⲃⲟⲗ ⲁⲛ ϣⲁ ⲡⲉⲣⲟⲟ
ⲉ ⲫⲁⲭⲓⲧⲏ̄ ϣⲁ ⲡⲣⲣⲟ ⲡⲉⲭⲣ̄ⲥ ⲛ̄ⲧⲉⲥⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧ ⲉⲙ
ⲛ̄ ⲁⲧ ⲧⲱⲗⲗ· ϣⲁ ⲣⲣⲁⲓ ⲉ ⲡⲛⲓ ⲙ̄ ⲡⲥⲁⲣ ⲛ̄ⲧⲁⲩⲧⲥⲁⲃⲟ
ⲉⲥⲣⲁⲓ· ⲁⲧⲱ ⲟⲛ ϣⲁ ⲣⲣⲁⲓ ⲉ ⲧⲉⲕⲥⲓⲙⲓϫⲟⲟⲣ ⲛ̄ⲑⲁⲗⲁⲥⲥⲁ
ϣⲁ ⲁⲑⲉⲡⲁⲓⲥ ⲙ̄ ⲃⲉⲣⲛⲧⲟⲥ· ⲛⲉ ⲛⲧⲁⲕⲃⲱⲕ ⲉ ⲣⲟⲟⲩ :—
Fol. 6 b ⲛⲉⲙⲟⲟϣⲉ ⲛ̄ⲙⲙⲁⲕ ⲡⲉ ⲉⲓⲥⲟⲃⲧⲉ ⲛ̄ ⲡⲉⲕⲗⲁ ⲙ̄ ⲙⲟⲟϣ
ⲓⲃ ⲁⲧⲱ ⲉⲓⲣⲓⲧⲙⲁⲍⲉ ⲛ̄ⲙⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ ⲡⲉⲕⲛⲟⲩⲉ· ⲙ̄
ⲡⲉⲕⲛⲣⲏ· ⲛ̄ⲑⲟⲉ ⲙ ⲡⲟⲩⲃⲉⲉⲓ ⲉⲧ ϣⲉⲣⲡ̄ ⲥⲟⲃⲧⲉ ⲛ̄ ⲛⲉⲭⲉⲃⲣ

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ⲁⲩⲱ ⲉⲧ ⲥⲱⲧⲉ ⲙ̅ ⲡⲙⲟⲟⲩ ⲉ ⲛⲉⲧⲗⲟⲓ· Ⲧⲉⲛⲟⲩ ⲥⲉ
ϩⲣⲟ ⲛⲧ̅ ⲥⲙ̅ⲥⲟⲓ· ⲙ̅ⲡⲣ̅ ⲣ̅ ⲣⲟⲧⲉ ⲱ̅ ⲡⲣⲟⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲛ̅
ⲯⲩⲏⲣⲉ· ⲉ ⲃⲟⲗ ⲭⲉ ⲁⲛⲧ̅ ⲟⲩⲣⲉⲕϯ ⲣⲟⲧⲉ ⲁⲛ ⲛ̅ ⲛⲉⲩϫⲩⲭⲏ·
ⲁⲗⲗⲁ ⲁⲛⲧ̅ ⲟⲩⲣⲉⲕϯⲥϩⲙⲓⲉ ⲛ ⲛⲉⲩϫⲩⲭⲏ:—Ⲥⲉⲙⲟⲟⲩⲧⲉ
ⲅⲁⲣ ⲉ ⲣⲟⲓ ⲣⲓⲧⲛ̅ ⲛⲁⲩⲃⲏⲣ ⲁⲅⲅⲉⲗⲟⲥ· ⲭⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲙ̅ ⲙⲁⲧⲛ̅ ⲣⲏⲧ· ϩⲣⲟ ⲁⲩⲱ ⲙⲁⲣⲉ ⲡⲉⲕⲣⲏⲧ ⲧⲱⲕ· ⲙ̅ⲡⲣ̅
ⲣ̅ ⲣⲟⲧⲉ ⲭⲉ ⲁⲛⲟⲕ ⲡⲁ ⲡⲉ ⲯⲧⲟⲣⲧⲣ̅ ⲁⲛ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲡⲁ ϯⲣⲏⲛⲏ: Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲓ̈ⲱⲁⲛⲛⲏⲥ· Ⲉⲓⲥ ⲡ̅ⲣ̅ⲣⲟ
ⲁⲣⲭⲁⲓⲟⲥ ⲛⲁϩⲛⲟⲩⲕ ⲉⲩⲯⲁⲭⲉ ⲛ̅ ⲣⲁⲧⲉ· ⲭⲉ ⲩⲓⲁⲕⲱⲧ
ⲛⲁⲓ ⲛ̅ ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲣⲙ̅ⲛ̅ ⲡⲁ ⲣⲁⲛ· ⲡⲣⲟⲧⲣⲉⲡⲉ ⲙ̅ⲙⲟⲩ
ⲣⲙ̅ ⲛⲉⲕⲯⲩⲭⲏ ⲉⲧ ⲥⲛⲏ· ⲉ ⲃⲟⲗ ⲭⲉ ⲩⲥⲛⲉ· ⲭⲉ ⲡⲗⲁⲥ
ⲙ̅ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲥⲟⲧⲡ ⲉⲣⲟⲧⲉ̅ ⲡⲓⲟⲧⲃ ⲙ̅ⲡ̅ ⲡⲣⲁⲧ· ⲁⲩⲱ
ⲛ̅ⲧ̅ ϯ ⲟⲩⲣⲟⲧ ⲛⲁⲩ ⲉ̅ ⲧⲟⲓⲕⲟⲗⲟⲙⲓⲛ ⲙ̅ ⲡⲁ ⲧⲟⲡⲟⲥ·
ⲉⲕⲯⲁⲛⲣⲁⲩⲓⲁⲍⲉ ⲙ̅ ⲡⲁ ⲧⲟⲡⲟⲥ ⲣⲙ̅ ⲛ̅ ⲧⲁⲓⲟ ⲙ̅ⲡ̅ ⲛ̅ϯⲙⲛ ⲉⲧ
ⲉⲣⲉ ⲡ̅ⲣⲣⲟ ⲙ̅ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛⲁⲧⲁ|[illegible]ⲧⲁⲧⲟⲣⲓ Fol. 7 a
[illegible]ⲟⲩ· ⲧⲁⲩⲉ ⲛⲉⲓ ⲯⲁ[ⲭⲉ] ⲉ ⲡ̅ⲣⲣⲟ ⲛ̅ ⲉⲩⲥⲉⲃⲛⲥ· [illegible] [ⲙⲁ]
ⲧⲙⲉⲣⲟⲟⲛⲕⲛ[illegible]ⲉ ⲭⲣ̅ⲥ· ⲡⲉⲧ ⲉⲣⲉ[illegible]ⲟⲥ ⲛ̅ ⲙ̅ ⲡⲉⲡⲓⲁ̅
[ⲉ]ⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲟ ⲛ̅ [ⲥ]ϯ ⲛⲟⲩⲉ· ⲉⲕⲯⲟⲟⲩⲟ ⲉ ⲃⲟⲗ ⲙ̅ⲡ̅
ⲧⲉⲕⲧⲁⲡⲣⲟ· ⲧⲱⲕ ⲛ̅ ⲣⲏⲧ ϯⲣⲏⲛⲏ ⲙ̅ ⲡⲉⲓⲱⲧ ⲙ̅ⲙⲟ ⲡⲯⲏⲣⲉ
ⲙ̅ⲙⲟ ⲡⲉⲡⲓⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲥⲉⲯⲱⲡⲉ ⲛ̅ⲙ̅ⲙⲁⲕ· ⲛ̅ ⲧⲉⲣ ⲭ̅ⲥ̅ⲉ
ⲛⲁⲓ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲕⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ ⲙ̅ⲡⲛⲩⲉ
ⲣⲙ̅ ⲟⲩⲟⲥ ⲛ̅ ⲉⲟⲟⲩ· Ⲁⲛⲟⲕ ⲇⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̅ⲡⲉ ⲓ̈ⲟⲩⲇⲁ
ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲓⲥⲱ ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲡⲧⲉⲗⲛⲏ
ⲧ ⲣⲙ̅ ⲡⲁ ⲣⲏⲧ ⲣⲓⲧⲛ̅ ⲧⲥⲛⲏⲩⲁⲭⲉ ⲙ̅ⲙⲁⲓ ⲙ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· [ⲁⲥ]ⲩⲱⲡⲉ ⲇⲉ ⲙ̅ ⲡⲉⲣⲁⲥⲧⲉ ⲁ ⲡ̅ⲣⲣⲟ ⲛ̅
ⲉⲩⲥⲉⲃⲛⲥ ⲁⲣⲭⲁⲓⲟⲥ· ⲉⲓ ⲩⲁ ⲧⲁ ⲙ̅ⲡⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉ
ⲡⲁⲧⲣⲓⲁⲣⲭⲓⲟⲛ· ⲁⲥⲭⲓ ⲥⲙⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲩ· ⲁⲩⲱ
ⲉⲭⲁⲓ ⲛⲁⲩ ⲭⲉ ⲣⲙⲟⲟⲩ ⲛⲁⲕ ⲱ ⲡⲙⲁⲓ ⲡⲉⲭⲣ̅ⲥ· ⲱ ⲡⲉ
ⲧⲁⲥⲣⲟⲭⲣⲉⲭ ⲙ̅ ⲡⲉⲩⲡⲛⲁ̅· ⲉ ⲧⲃⲉ ⲧⲟⲓⲕⲟⲗⲟⲙⲓⲛ ⲙ̅
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲫⲁⲛⲗ· Ⅲ ⲡⲉ ⲛⲓⲧⲁ
ⲉⲥⲣ̅ ⲡⲓⲉⲉⲧ̅ⲉ̅ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲧⲣⲉϥⲥⲁⲣⲉ ⲡⲣⲓⲛⲏ ⲛ̅ⲥⲁ
ⲗⲗ ⲙ̅ⲙⲟⲩ· ⲱ̅ ⲡⲉ ⲛ̅ⲓⲧⲁ ⲡ̅ⲣ̅ ⲡⲓⲉⲉⲧⲉ ⲛ̅ ⲧⲁⲓⲁⲕⲟ-
[illegible]ⲁ ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲣⲉⲣ̅ ⲡⲱⲃ ⲙ̅ ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ Fol. 7 b
ⲛ̅ ⲧⲙⲡⲧⲉⲣⲟ:— | ⲛⲁⲓⲁ[illegible]ⲱ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲁ- [ⲛⲁ]

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ⲛⲟⲩ (*sic*) ⲛⲁⲩⲱⲡⲉ ⲙⲙⲟⲕ · ⲟⲛⲧⲱⲥ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ϫⲱⲕ ·
ⲛ̄ⲥⲓ ⲡⲓⲁϫⲉ ⲙ̄ ⲡⲟⲉⲥⲡⲉⲥⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ · ϫⲉ ⲁⲧⲉⲧⲛ̄ⲁⲓⲁ-
ⲕⲟⲛⲉⲓ ⲉ ⲛⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲩⲱ ⲟⲛ ϫⲉ ⲙ̄ ⲟⲩⲁⲁⲓⲕⲟⲥ ⲁⲛ
ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲣ ⲡⲱϧⲓ̄ ⲙ̄ ⲡⲉⲧⲛ̄ⲣⲱϣ · ⲙⲛ̄ ⲧⲁⲥⲁⲡⲏ
ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲟⲩⲟⲛⲟⲥ̄ ⲉ ⲃⲟⲗ ⲉ ⲡⲉϫⲣⲁⲓ · ⲙ̄ ⲧⲉⲣⲉ ⲓϫⲉ
ⲛⲁⲓ ϫⲉ ⲛⲁϥ ⲁϥⲟⲩⲱⲛ[illegible] ⲉ ⲃⲟⲗ ⲙⲛⲥⲓ ⲡ̄ⲣⲣⲟ ⲉⲧ ⲥⲙⲁ-
ⲗⲁⲁⲧ ⲙ̄ ⲟⲩⲛⲟⲩ ⲛ̄ⲛⲁⲩ · ⲁϥⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁϥ ⲛⲁ
ϫⲉ ⲛⲁⲓⲁⲧⲛ̄ ⲁⲛⲟⲛ ⲡⲓⲛⲏⲗ · ϫⲉ ⲙⲉⲧ ⲣ ⲇ̄ ⲛⲁϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲥⲉⲟⲩⲟⲛⲟ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛⲁⲓⲁⲧⲛ̄ ⲟⲛ ϫⲉ ⲁ ⲡⲛⲟ̄ⲧⲉ ⲧⲟⲩⲛⲟⲩ
ⲛⲁⲓ ⲛ̄ ⲟⲩⲉⲓⲱⲧ · [ⲙ ⲧⲉⲓ] ⲙⲙⲉ ⲙ̄ ⲡⲧⲓⲕⲟⲛ · ⲉⲡ̄ ⲟⲩⲙ
ⲥⲁⲣ ⲛ̄[ⲧⲟⲕ] ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲉⲕ[ⲙⲟ]ⲟⲩⲉ ⲉⲓϫⲙ̄ ⲡⲕⲁϥ ⲙⲙ̄
ⲡⲣⲱⲙⲉ · [ⲗⲟⲓ]ⲡⲟⲛ ⲁϥϫⲱⲕ ⲉ ⲃ̄[ⲟⲗ] ⲉ ϫⲱⲕ ⲛ̄ⲥⲓ ⲡⲓⲁ-
ϫⲉ ⲙ̄ ⲡⲣⲟⲙⲛⲟⲁⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲓⲁ̄ ϫⲉ ⲧⲙⲉⲛⲉⲁ
ⲙⲛⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲛⲁϩⲓ ⲥⲙⲟⲩ · ⲗⲟⲓⲡⲟⲛ ⲱ̄ ⲛⲁ ⲉⲓⲱⲧ ⲉ
ⲟⲩⲁⲁϩ · ⲉⲓⲥ ⲟⲩⲙⲛⲛⲩⲉ ⲛ̄ⲣⲟⲟⲩ ⲛⲁ ⲉⲛⲧ ⲟϩⲓⲃⲉ (?) ⲙⲙⲟⲓ
ⲉ ⲧⲃⲉ ⲧⲟⲓⲕⲟⲇⲟⲙⲏ ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄
ⲟⲩⲁⲁϩ ⲫⲣⲁⲫⲁⲛⲗ · ⲱⲉ ⲛⲉⲕⲱⲗⲏⲗ ⲉⲧ ⲟⲩⲁⲁϩ · ⲙ̄ⲡⲉⲓ
ϫⲓ ⲟⲩⲣⲕ̄ⲣⲓⲕⲉ ⲫⲱⲗⲥⲉ ⲛ̄ ⲧⲉⲓ ⲟⲩⲱⲛ · ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲫⲱ
ⲛⲁⲓ · ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲉⲓⲥ ⲡⲉⲡⲏⲁ̄ [about eighty pages wanting]

Fol. 8 *a* ⲁⲩⲁⲃⲟⲙ ⲙ̄ ⲡⲭ̄ⲥ̄ ⲡⲛⲟⲩⲧⲉ ⲁϥϫⲓⲧ ⲟⲛ ⲉϫⲙ̄ ⲡⲉⲣⲟ
ϥⲉ ⲉⲣⲱⲧⲉ ⲉⲧ ⲥⲁ ⲣⲏⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ · ⲁⲓⲥⲙⲉ ⲛ̄ ⲛⲱⲛⲣⲉ ⲕⲟⲧ
ⲧⲛⲟⲩ ⲛ̄ ⲧⲁⲣⲏⲣⲱⲛⲉ ⲫⲟⲧⲃⲟⲩ ⲉ ⲧⲃⲉ ⲡⲣⲁⲓ ⲛ̄
ⲡⲉϫⲣⲥ̄ · ⲁⲧⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲓ ⲧⲛⲟⲩ · ⲡⲉϫⲁⲓ ⲛ̄
ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̄ ⲙⲉⲧⲕⲁ ⲣⲱⲙⲉ ⲛ̄ⲓ̈ⲏ ⲉ ⲥ
ⲫⲁⲣⲧⲏ ⲛⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲏ ⲉⲧ ⲟⲩⲁⲁϩ · ⲡⲉϫⲉ ⲡⲁⲩⲗⲟ
ϫⲉ ⲣⲱⲙⲉ ⲛⲓⲏ ⲉⲧ ⲛⲁⲫⲁⲣⲉϥ ⲉ ⲡⲧⲃⲃⲟ ⲛ̄ ⲧⲉⲧⲛⲁ
ⲑⲉⲡⲁ ⲉⲧⲟⲩⲁⲁϩ · ⲉ ⲗⲁⲁⲩ ⲛ̄ ϫⲱⲣⲉ̄ · ⲉⲧⲱⲁⲛⲉⲓ ⲉ ⲃⲟ
ⲉⲡ̄ ⲥⲱⲙⲁ · ⲱⲁⲧⲁⲓⲧⲟⲩ ⲛ̄ⲥⲉⲟⲩⲱⲱⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲥ
ⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲙⲓϧⲁⲛⲗ ⲛ̄ⲑⲉⲛⲧⲟⲩ ⲉ ⲡⲉⲓ ⲙⲁ
ⲛ̄ⲑⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲉⲓ ⲙⲛⲛⲩⲉ ⲛ̄ ⲱⲛⲣⲉ ⲕⲟⲩⲓ ·
ⲥⲉⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲟⲩ ϫⲉ ⲛⲉⲧⲱⲃⲛⲣ ⲙⲉⲗⲟⲥ ⲛⲉ ⲁⲩ
ⲛⲉⲧⲥⲙⲛ̄ⲧ ⲛⲉ ⲛ̄ⲥⲉⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ⲛⲁⲁⲩ ⲛ̄ ⲧⲡⲟⲗⲓⲥ
ⲡⲉϫⲣⲥ̄ ⲓⲥ̄ ⲱⲁ ⲉⲡⲉϥ ⲁϥⲓ ⲙⲙⲟⲓ ⲉ ⲃⲟⲗ ⲉϫⲙ̄ ⲡⲉⲓⲟ
ⲛ̄ ⲏⲣⲡ̄ · ⲉⲧⲉ ⲡⲓⲉⲃ̄ⲧ ⲛ̄ ⲧⲡⲟⲗⲓⲥ · ⲁⲓⲥⲙⲉ ⲡⲁⲃⲣⲁⲫⲁⲙ ⲁⲓ

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ϊcaak мн̄ ϊakωв· ayω ayacπaze мmoι· πexaι
n̄ παccελος· xe нιм ne nai· πexaq nay xe
pωme нїм eqo n̄ мai ωшmo· eтщanei e poy
ри cωma n̄cebωк e paτq n̄ пнοyτe· нceoyω̄ωт̄
nay ωaчтaaτ e тοοτq̄ n̄ мιχanл· нq̄xιτοc e
poeι e тπολιc· ayω ωape n̄aικaιοc тнpoc
acπaze мmoq ρι τεριн eтxω мmoc· xe ω
нeнωнре ayω нeнcинт· aтeтn̄xι n̄тn̄мn̄тмai
ωшmo | aмнτn̄ n̄тeтn̄κлнpονοмει n̄ тπολιc n̄ Fol. 8 b
пxc̄ пeннοτe· κaτa πρωв n̄ пοyx̄ пοyx̄· ωaч- 15
зне n̄ n̄pωme eт q̄eнe мmoοc ρι тπολιc n̄
пexρc̄ ιc̄ θιελнн· aιcωωт̄ aмaτ e ρeнpωme n̄
пροeι n̄ тπλн eтψaллει ayω eτ† coοc n̄
пнοyτe· ayω eтpοοyτ eмaaτe· πexaι n̄ παccε-
лος xe ρeнοc ne nai· aчοτωшq̄ eчxω мmoc
nai xe nai нete ωaτ† neτοaοι e пнοyτe· eмн
ρποκριcιc n̄ мn̄тρωme n ρнτοc· pωme cap
нн eт pοοyτ ayω eтψaллει eтρмнeτē e
пнοyτe ρe n̄ πετρнτ тнpq̄· ωaeнτοτ e poeι e тει
πλн n̄ceкaaτ ρn̄ τεqπολιc (sic)· n̄ceкaaτ ραρτn̄ нет
oτaaв eт ψaллει e пexρc̄ пοyвεшн [нн]· aчxιτ
ē poeι ωa тнннτe n̄ тπολιc ωa пнеq мn̄тcнοοyc
n̄cοвτ· aιcn̄τq̄ eчοτοτq̄ e pοοc тнpo· eoaп
pнoc n̄ coοc ρe n̄cοвτ eт мmaτ nai eмn̄coм
n̄ λaaτ n̄ ρe n̄ capξ e ωx n̄ neοοc мn̄ πταιο
n̄ n̄cοвτ eт мmaτ· anok xe πexaι n̄ παccελος·
xe na ιc̄ oyк oy oyn̄ (sic) мn ρe nει мn eчοτοτq̄
ιapa oτoι· πexe παccελος nai xe ω̄ n̄cωτn̄ n̄
нοτe παyλος· eic пнеq cнaτ n̄cοвτ oτοτq̄
ιapa πιωρn̄· ayω пнеq ωοмn̄τ oτοτq̄ | e пнеq Fol. 9 a
nat: ceοτοτq̄ e neτēρнτ тнpoc ωa ρραι e пнеq 20
мn̄тcнοοyc n̄cοвτ· anok xe πexaι n παccελος·
e na ιc̄ мaτoc noeιaτ e poy xe n †coοcп
мmoοc мn Πexe παccελος nai xe eшωπe oyn̄

ота ере отноті п̄ каталалїа п̄рнтⲛ̄ · н̄ откωⲣ ·
н̄ отмптхасірнт · шалвωсⲧ̄ м̄ пеⲭтаіω̄ п̄ роти
п̄ тполіс м̄ пеⲭр̄с̄ · Анок де ои анаⲩ ⲉ̄ рен-
ороиос п̄ иоⲩв̄ етснр ⲉ вол ката ⲙⲁ · мп̄
ренсрнпе п̄еоот · етки рїхп̄ тапе п̄ неороиос ·
аісωшⲧ̄ анаⲩ ⲉ̄ пмеⲣ мп̄тсноотс п̄сов̄ · анаⲩ
ⲉ ренщоеіⲙ (sic) п̄ороиос п̄ ϯнащшахе ан ⲉ пет-
таіω̄ · пеха[ⲓ] м̄ пассⲉлос · хⲉ̄ па хоеіс ⲙⲁ пет
наρⲙⲟос м̄ пеі ⲙⲁ рїхп̄ неороиос · пехе пассе-
лос наі хе ре[и]акаіреос п̄рωⲙе не · ⲁⲧω п̄ра-
пλотс етеіре ⲙⲙоот п̄сос ⲉ тве пиоⲩте · наі
ете п̄сесоотн ан п̄раⲣ рп̄ неграфн · мп̄ раⲣ
м̄ψалмос · алла ренлеⲭіс ⲙⲁте нете шаⲩ-
сωтм̄ ⲉ роот рп̄ неграфн итоотоⲩ п̄ п̄рⲙ̄ п̄
иоⲩте · п̄сееіре п̄ ренноⲥ м̄ полⲩтеіа ере
пеⲩрнт соⲩтωн ⲉ роти ⲉ̄ пиоⲩте ⲁⲧω шаⲩр̄
шпире нсі п̄аікаіос · п̄роти п̄ тполіс м̄ пеⲭр̄с̄
етхω ⲙⲙос · хе сωшⲧ̄ п̄тетп̄наⲩ ⲉ неі рїаіω̄тнс
ете п̄сесоотн ан п̄ неграфн :—итаⲩхі м̄ пеі нос
Fol. 9b и таіо ⲉ вол | ⲉ вол (sic) рїтм̄ пиоⲩте ⲉ тве тетмп̄т-
ⲛ̄ⲏ раплотс · анок де ои паⲩлос · аиаⲩ етноⲥ п̄
отсіастнріон рп̄ тмнⲛⲧⲉ и тполїс · ечхоос
ⲉⲙⲁⲁⲧⲉ · ере отрωⲙⲉ ⲁⲁре раⲧⲧ̄ рарⲧм̄ пе
отсіастнрїон ере пеⲣро р̄ отбеш п̄ое м̄ прн
ере откіωара п̄ тоотⲧ̄ п̄ иоⲩв̄ · мп̄ отψалтнріо
п̄ иоⲩв̄ · ечωш ⲉ вол хе аллнлоуіа · шаре пе
рїхп̄ м̄ пλн мп̄ пет рїхп̄ м̄ пⲧрнос отωрⲣ̄
п̄сωⲩ тнроⲩ хе аллнлоуіа · ⲁⲧω шаре п̄спте
тполіс · ноеїм · пеха[ⲓ] м̄ пассⲉлос хе па х
ⲙⲙⲁ пе пеі ⲁⲧнатос п̄ теі ре Ⲗчоⲩ̄ⲥ̄ⲭ̄ⲥ̄ п̄с
пассⲉлос пехаⲩ наі: хе наі пе ⲁ̄ⲁ̄ⲁ̄ пеіωт
пехр̄с̄ ката сарⲝ̄ · епеі ан θⲉλнⲙⲁ п̄ тпе т
таі · ерщаи пехр̄с̄ пиоⲩте отω̄нⲝ̄ ⲉ вол рп̄ теⲩ
мп̄теро · ⲁ̄ⲁ̄ⲁ̄ пр̄ро пет наψаллеі · п̄те п̄те

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ⲡⲁⲓⲕⲁⲓⲟⲥ ⲟⲩⲱⲣϩ ⲛ̄ⲥⲱϥ ⲍⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ⲡⲉϫⲁⲓ ⲙ̄
ⲡⲁⲩⲅⲉⲗⲟⲥ ⲍⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲉ ⲧⲃⲉ ⲟⲩ ⲁⲁϩ̄ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ
ⲟⲩⲁⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁⲓ· ⲍⲉ ⲡⲉϫⲣ̄ⲥ̄
ⲡⲉⲛ ⲭ̄ⲥ̄ ⲉⲩϩⲙⲟⲟⲥ ϩⲓ ⲟⲩⲛⲁⲓ ⲙ̄ ⲡⲉⲓⲱⲧ· ϩⲛ̄ ⲙ̄ⲡⲛⲩⲧⲉ·
ⲁⲁϩ̄ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ ⲉ ⲣⲟϥ ϩⲛ̄ ⲧⲙⲉϩ ⲥⲁⲱϣⲉ ⲙ̄ ⲡⲉ·
ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲉⲧⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ ϩⲓⲝⲙ̄ ⲡⲕⲁϩ ⲙ̄ⲡⲥⲟⲙ
ⲉ ⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ ⲉ ϩⲣⲁⲓ ϩⲛ̄ ⲗⲁⲁⲩ ⲙ̄ⲙⲁ ⲁϫⲛ̄ ⲁⲁϩ̄
ⲡⲉⲡⲣⲟϕⲏ|ⲧⲏⲥ· ⲉⲩϕⲁⲗⲗⲉⲓ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̄ ⲧⲥⲁⲣⲝ̄ ⲙ̄ Fol. 10 *a*
ⲡⲉϫⲣ̄ⲥ̄ ⲙ̄ⲛ̄ ⲡⲉⲥⲛⲟϥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲉ̄ⲧⲟⲩ- ⲟⲏ
ⲉⲓⲣⲉ ⲙⲙⲟϥ ϩⲛ̄ ⲧⲡⲉ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲟⲩⲱϣⲏ̄ ⲡⲉϫⲁⲓ ⲙ̄
ⲡⲁⲩⲅⲉⲗⲟⲥ· ⲍⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲟⲩ ⲡⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ⲡⲉϫⲁϥ
ⲛⲁⲓ ⲍⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲥⲁϩ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲕⲁⲗⲱⲥ ⲉⲕⲱⲙⲉ
ⲛ̄ⲥⲁ ϩⲱⲃ ⲙⲙⲁ· ⲁⲗⲗⲁ ⲙⲙⲛ̄ⲧⲣⲉϩⲣⲁⲓⲟⲥ ⲡⲉ ☩ ⲉⲟⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲓⲧ ⲁⲩⲥⲉⲙⲛ̄ⲧ ⲛ̄ⲕⲁ ⲙ̄ⲙⲁ· ⲁⲧⲱ ⲟⲛ ⲡⲉⲩⲟⲩⲱϣⲏ̄
ⲡⲉ ⲡⲁⲓ ⲍⲉ ⲙⲁⲣⲛ̄ ⲥⲙⲟ̄ ⲉ̄ ⲡⲛⲟⲩⲧⲉ ϩⲓ ⲟⲩⲥⲟⲛ· ⲁⲛⲟⲕ
ⲍⲉ ⲁⲓⲟⲩⲱϣⲏ̄ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲩⲅⲉⲗⲟⲥ· ⲍⲉ ⲉⲓⲉ ⲣⲱⲙⲉ
ⲙⲙⲁ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲍⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲧⲉ·
ⲡⲉϫⲁϥ ⲍⲉ ⲁⲣⲉ· ⲁⲧⲱ ⲟⲛ ⲉⲧⲁⲱ ⲙ̄ⲙⲟⲥ ⲍⲉ ☩ ⲉⲟⲟⲩ ⲙ̄
ⲡⲭ̄ⲥ̄· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲩⲅⲉⲗⲟⲥ· ⲍⲉ ⲉⲓⲉ ⲡⲉⲧ ⲁⲱ ⲙ̄ⲙⲟⲥ
ⲍⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲛ̄ⲥⲉⲟⲩⲱϣⲏ̄ ⲛ̄ⲥⲱϥ ⲁⲛ: ⲡⲉϫⲉ ⲡⲁⲩ-
ⲅⲉⲗⲟⲥ ⲛⲁⲓ ⲍⲉ ⲉⲩⲱⲡⲉ ⲟⲩⲣⲱⲙⲉ ⲉⲩⲱⲱⲡⲉ ⲡⲉ ⲙ̄ⲡ
ⲁⲣⲓⲕⲉ ⲉ ⲣⲟϥ ⲍⲉ ⲛ̄ⲉⲩⲟⲩⲱϣⲏ̄ ⲁⲛ· ⲉⲩⲱⲡⲉ ⲍⲉ ⲟⲛ
ⲁⲩⲣ̄ ⲟⲩⲁⲗⲗⲟ ⲙ̄ⲡ ⲁⲣⲓⲕⲉ ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲉⲩⲱⲡⲉ ⲟⲩ-
ϣⲱⲣⲉ ⲡⲉ ⲉ̄ ⲟⲩⲛ̄ⲥⲟⲙ ⲙⲙⲟϥ ⲛ̄ⲧⲁⲧⲛ̄ⲛⲟⲩⲱϣⲏ̄· ⲛⲁⲓ
ⲟⲩⲁⲥⲓⲣⲏⲧ ⲡⲉ· ⲁⲧⲱ ⲟⲩⲕⲁⲧⲁⲫⲣⲟⲛⲓⲧⲏⲥ ⲡⲉ· ⲛ̄ⲧ-
ⲁⲛⲱⲱⲛ ⲁⲛ ⲛ̄ ϣⲟⲟⲩ ⲉ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲙⲓⲟϥ: ⲧⲟⲧⲉ
ⲁⲩⲉⲓⲧ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ· ϩⲛ̄ ⲧⲓⲙⲏⲧⲉ ⲛ̄ ⲛⲓⲙⲏⲓ:
ⲁⲧⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲁϫⲓⲉ ⲗⲁⲙⲓⲛ· ⲁⲩⲉⲓⲧ ⲉ ⲃⲟⲗ ϩⲙ̄
ⲙⲁϩ ⲛ̄ ⲡⲁⲥⲁⲃⲟⲥ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̄ ⲡⲉⲓⲉ̄ⲣⲟ ⲛ̄ ⲉⲣⲱⲧⲉ ϩⲓ
ⲃⲱⲱ̄· ⲁⲩⲉⲓⲛⲉ ⲙⲙⲟⲓ ⲉ ⲃⲟⲗ ⲉϫⲛ̄ ⲡⲟⲕⲉⲁⲛⲟⲥ· ⲛⲁⲓ
ⲙ̄ ⲧⲱⲟⲧⲛ ϩⲁ ⲧⲡⲉ· ⲁⲩϫⲓ ⲙⲙⲟⲓ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ:—|
ⲉⲓⲉ ⲡⲁⲩⲅⲉⲗⲟⲥ ⲛⲁⲓ· ⲍⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲁⲕⲉⲓⲙⲉ Fol. 10 *b*
ⲉ ⲉⲕ ⲧⲱⲛ ⲧⲉⲛⲟⲩ· ⲡⲉϫⲁⲓ ⲛⲁⲩ ⲍⲉ ⲁⲣⲉ ⲡⲁ ⲭ̄ⲥ̄· ⲡ̄
ⲁⲓⲟⲩⲱϣⲏ̄ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲓ ⲍⲉ ⲟⲩⲁⲣⲕ̄ ⲛ̄ⲥⲱⲕ ⲧⲉⲛⲟⲩ·

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ⲛⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲧⲉϥⲯⲩⲭⲏ ⲛ̄ ⲛⲁⲥⲉⲃⲏⲥ ⲙ̄ⲙⲟ ⲡⲣⲉⲥⲃ̄ ⲛⲟⲃⲉ
ⲁⲉ ⲉⲩϣⲁⲛⲙⲟⲩ ⲉⲧⲁⲓ ⲙⲙⲟⲟⲩ ⲉ̄ ⲧⲱⲛ· ⲁⲛⲟⲕ ⲁⲉ
ⲁⲙⲟⲟⲩⲉ ⲙ̄ⲙⲟ ⲡⲁⲩⲗⲟⲥ· ⲁϥⲁⲓ ⲙⲙⲟⲓ ϣⲁ ⲧⲙⲁ
ⲡⲣⲱⲧⲏ ⲙ̄ ⲡⲣⲏ· ⲁⲓϩⲙⲉ ⲛ̄ ⲛⲉⲛⲧⲉ ⲛ ⲧⲡⲉ ⲉⲧⲧⲁϩⲣⲏⲧ
ⲉϩⲙ̄ ⲡⲉⲓⲉⲣⲟ ⲙⲙⲟⲟⲩ· ⲡⲉϩⲁⲓ ⲙ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ ⲟⲩ ⲡⲉ
ⲡⲉⲓⲉ̄ⲣⲟ ⲙⲙⲟⲟⲩ ⲉ̄ⲣⲉ ⲧⲉⲓ ⲡⲉ ⲧⲁϩⲣⲏⲧ ⲉ ϫⲱϥ ⲡⲉϩⲁⲥ
ⲛⲁⲓ ⲁⲉ ⲛⲁⲓ ⲡⲉ ⲡⲟⲕⲉⲁⲛⲟⲥ· ⲛⲁⲓ ⲡⲉ ⲡⲓⲉⲣⲟ ⲉⲧ ⲕⲱⲧⲉ
ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲓ̄ⲣ̄ ⲡⲃⲱⲗ ⲙ̄
ⲡⲟⲩⲉⲁⲛⲟⲥ· ⲙ̄ⲡⲉ ⲙⲁⲩ ⲉ ⲗⲁⲁⲩ ⲉⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ
ⲛⲥⲁ ⲗⲩⲡⲉⲓ ⲉⲓ ⲁϣⲁⲣⲟⲙ· ⲉⲓ ⲙ̄ⲡⲁⲣ ⲡⲣⲏⲧ ⲉⲓ ⲥⲛⲱϥⲟⲥ
ⲉⲓ ⲕⲁⲕⲉ ⲉⲓ ⲉⲧⲉⲙⲙⲁ ⲉⲓ ⲧⲁⲕⲟ· ⲧⲟⲧⲉ ⲁⲓϭⲱⲥⲧ̄ ⲁⲛⲟ
ⲡⲁⲩⲗⲟⲥ· ⲁⲙⲁⲩ ⲉⲧⲛⲟⲥ ⲛ̄ⲥⲱϣⲉ ⲉⲥⲟ ⲛ̄ ϣⲁⲣⲃⲁ
ⲉⲃⲟⲗⲉ ⲡⲉ ⲛⲁⲩ ⲉ ⲣⲟⲥ· ⲉⲥⲟ ⲛ̄ⲣⲓⲉⲓⲧ ⲉⲓⲉⲓⲧ· ⲉⲥ
ⲛ̄ϣⲓⲕⲉ̄ ϣⲓⲕⲉ̄ ⲉ ⲟⲩ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ ⲡⲉⲥⲛⲧ ⲛ̄ ϣ
ⲙⲙⲁⲣⲉ· ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ̄ ⲡⲉⲥⲛⲧ ⲛ̄ⲧⲁⲓⲟ
ⲙⲙⲁⲣⲉ· ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ ⲡⲉⲥⲛⲧ ⲙ̄ⲙⲁⲁ
ⲙⲙⲁⲣⲉ· ⲟⲩⲁ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ ⲡⲉⲥⲛⲧ ⲛ̄ϩⲟⲩⲱ
ⲙⲙⲁⲣⲉ· ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ ⲡⲉⲥⲛⲧ ϣⲁ ⲁⲣⲏϩ
ⲙ̄ ⲡⲛⲟⲩⲉ· ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲙⲙⲉⲣ ⲛ̄ⲣⲁⲕⲟⲛ· ⲟⲩⲛ̄ ϣⲓⲕ
ⲉⲙⲙⲉⲣ ⲛ̄ϩⲁⲩ· ⲟⲩⲁ ϣⲓⲕⲉ̄ ⲉⲙⲙⲉⲣ ⲛ̄ⲗⲁϩⲁⲧⲏ̄ (sic)
ⲟⲛⲓ· ⲉⲙⲃⲣⲃⲣ ⲉ̄ ⲣⲣⲁⲓ ⲛ̄ⲟⲉ ⲛ̄ⲟⲩϫⲁⲗϫⲓⲟⲛ· ⲉⲣ
ⲡⲉⲩⲧⲁⲥ ⲭⲱⲥⲉ ⲉ ⲣⲣⲁⲓ ⲉ ⲡϩⲓⲥⲉ ⲙⲙⲁⲁⲃ ⲙⲙⲁⲣ
Fol. 11 *a* ⲟⲩⲛ̄ ϣⲓⲕ[ⲉ̄] ⲉⲙⲙⲉⲣ ⲛ̄ⲛⲏⲓⲧ, ⲉⲩⲗⲟⲓⲥ̄ ⲉⲙⲁⲁⲧⲉ· ⲟⲩ
ⲣⲁ ϣⲓⲕ ⲉⲙⲙⲉⲣ ⲛ̄ⲉⲓⲟⲟⲩⲉ ⲉⲣⲣⲁ ⲣⲟⲧⲉ· ⲟⲩⲛ̄ ϣⲓⲕ ⲉⲙⲙ
ⲛ̄ⲕⲱϩ̄ⲧ· ⲉⲣⲉ ⲡⲉⲭⲕⲱϩ̄ⲧ· ⲟ ⲙ̄ ⲡⲁⲣⲁⲓ ⲙ̄ ⲡⲙⲉ· ⲟⲩ
ϣⲓⲕⲉ̄ ⲉⲣⲉ ⲡⲉⲭⲁⲡⲓⲟⲥ ⲃⲛⲕ ⲉ ⲣⲣⲁⲓ ϣⲁ ⲡⲉⲥⲧⲉⲣⲉⲱⲙ
ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲣⲉ ϣⲉ ⲡⲉⲕⲁⲛⲟⲥ ⲣⲓ ϫⲱϥ:—ⲁⲓϭⲱϥ
ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲁⲙⲁⲩ ⲉⲧⲛⲟⲥ ⲡⲉⲓⲉⲣⲟ ⲛ̄ⲕⲱϩ̄ⲧ· ⲉⲩ
ⲣⲟⲉⲓⲙ ⲣⲟⲉⲓⲙ· ⲉⲧⲟ̈ⲛ̄ ⲟⲩⲙⲓⲛⲓϣⲉ ⲛ̄ⲣⲱⲙⲉ ⲣⲓ ⲥⲉ̈ⲓ
ⲟⲩⲥ̄ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲣⲟϥ· ⲣⲟⲙⲉ ⲙⲉⲛ ⲉⲧⲟⲩⲥ̄ ϣⲁ ⲛⲉ·
ⲡⲁⲧ· ⲣⲉⲛⲕⲟⲟⲩⲉ ϣⲁ ⲧⲉⲧⲙⲓⲛⲧⲉ· ⲣⲟⲙⲉ ϣⲁ ⲛⲉⲧⲥⲛ·
ⲧⲟⲩ· ⲣⲉⲛⲕⲟⲟⲩⲉ ϣⲁ ⲛⲉⲧⲭⲱ· ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲟⲧⲱⲣ
ⲡⲉϩⲁⲓ ⲙ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲣⲉⲛⲟⲩ ⲛ̄ⲉ ⲛⲁⲓ
ⲣⲙ̄ ⲛⲉⲓ ⲉⲣⲱⲟⲩ ⲛ̄ⲕⲱϩ̄ⲧ ⲗⲩⲟⲩⲱϣⲃ̄ ⲛ̄ⲥⲓ ⲡⲁⲩⲗⲟ

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же наї нет ⲉⲙⲡ ⲟⲩⲣ ⲣⲱⲙⲉ· ⲙⲡ ⲟⲩⲣ ⲙⲟⲩ ⲛ
ⲱⲣⲙ· ⲙⲡ ⲟⲩⲱⲡ ⲙⲙⲟ ⲛⲁⲓⲕⲁⲓⲟⲥ· ⲙⲡ ⲟⲩⲱⲡ ⲙⲙⲟ
ⲡⲣⲉⲥⲃ ⲛⲟⲃⲉ· ⲁⲗⲗⲁ ⲁⲩⲧⲁⲕⲟ ⲙ ⲡⲉⲩⲱⲕⲉ ⲙⲁⲣⲁⲁⲩ
ⲣⲓⲭⲙ ⲡⲛⲁⲩ· ⲩⲁⲣⲉ ⲣⲉⲛⲣⲟⲟⲩ ⲉⲧⲙⲙⲁⲩⲉ ⲙ ⲡⲛⲟⲩ[ⲧⲉ]·
ⲁⲩⲱ ⲣⲉⲛⲣⲟⲟⲩ ⲉⲧⲣ ⲛⲟⲃⲉ ⲁⲩⲱ ⲉⲧⲡⲟⲣⲛⲉⲩⲉ: ⲙⲡ ⲟⲩⲗⲟ
ⲣⲓ ⲛⲉⲩⲛⲟⲃⲉ ⲩⲁⲛⲧ ⲟⲩⲙⲟⲩ ⲣⲁⲓ ⲛⲣⲛⲧⲟⲩ· ⲁⲛⲟⲕ ⲁⲉ
ⲁⲓⲟⲩⲱⲙⲩ ⲡⲉⲭⲁⲓ ⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲁⲉ ⲛⲓⲙ ⲛⲉ ⲛⲁⲓ ⲉⲧ
ⲟⲩⲥ ⲩⲁ ⲛⲉⲧⲡⲁⲧ: ⲡⲉⲭⲁⲩ ⲛⲁⲓ· ⲁⲉ ⲛⲁⲓ ⲛⲉⲧⲉ ⲩⲁⲧⲉⲓ
ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲛⲥⲉⲧⲁⲣⲟⲩ ⲣⲓ ⲣⲉⲛⲣⲏⲛⲧⲉ
ⲛⲛⲱ ⲟⲩⲁⲛ· ⲉⲧⲣ ⲛⲟⲃⲉ ⲙⲙⲏⲛⲉ· ⲛⲁⲓ ⲣⲱⲟⲩ ⲉⲧ ⲟⲩⲥ
ⲩⲁ ⲧⲉⲧⲙⲏⲛⲧⲉ· ⲛⲁⲓ ⲛⲉ ⲩⲁⲧⲉ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲥⲁⲣⲝ ⲛ
ⲡⲉⲭⲣⲥ ⲙⲡ ⲡⲉⲥⲛⲟⲩ ⲉⲧ ⲟⲩⲁⲁⲩ· ⲛⲥⲉⲃⲱⲕ ⲛⲥⲉⲡⲟⲣ-
ⲛⲉⲩⲉ ⲙⲡ ⲟⲩⲗⲟ ⲣⲓ ⲛⲉⲩⲛⲟⲃⲉ· ⲛⲉⲧ ⲟⲩⲥ ⲣⲱⲟⲩ ⲩⲁ
ⲛⲉⲩⲥⲡⲟⲧⲟⲩ ⲛⲁⲓ ⲛⲉ ⲩⲁⲩⲕⲁⲧⲁⲗⲁⲗⲉⲓ ⲣⲓ ⲧⲉⲕⲕⲗⲏ-
ⲥⲓⲁ:— | ⲙⲡ ⲛⲉⲩⲏⲓ· ⲛⲉⲧ ⲟⲩⲥ ⲣⲱⲟⲩ ⲩⲁ ⲛⲉⲩⲭⲟ ⲛⲉ Fol. 11 b
ⲛⲉⲧⲉ ⲩⲁⲧⲕⲟⲗⲱ ⲛⲥⲁ ⲛⲉⲧⲉⲣⲛ ⲣⲓ ⲟⲩⲙⲡⲧⲥⲁⲛⲕⲟⲧⲉ· ⲣⲇ
ⲉⲧⲟ ⲡⲕⲣⲟⲩ ⲉ ⲛⲉⲧⲉⲣⲛ ⲙ ⲡⲉⲙⲡⲉ ⲣⲱⲙⲉ ⲙ ⲡⲉⲓⲉⲣⲟ ⲡ-
ⲕⲱⲣⲉ ⲉⲩⲟ ⲙⲙⲉ ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲉⲙⲉⲩ ⲣⲣⲱⲙⲉ ⲣⲓ
ⲣⲱⲙⲉ· ⲉⲣⲉ ⲡⲉⲓⲉⲣⲟ ⲛⲕⲱⲣⲉ ⲥⲱⲕ ⲣⲁ ⲣⲟⲟⲩ· ⲁⲛⲟⲕ ⲁⲉ
ⲁⲩⲗⲟⲥ ⲁⲓⲥⲱⲙⲉ ⲁⲙⲁⲩ ⲉ ⲣⲉⲛⲣⲓⲣ ⲉⲧⲃⲏⲕ ⲉ ⲡⲉⲥⲏ
ⲩⲁ ⲩⲟⲙⲉ ⲛⲧⲃⲁ ⲙⲙⲁⲣⲉ· ⲯⲩⲭⲏ ⲉⲭⲙ ⲯⲩⲭⲏ·
ⲡⲉⲛⲉⲁ ⲉⲭⲛ ⲡⲉⲛⲉⲁ· ⲛⲉⲧⲁⲩⲁⲣⲟⲙ ⲥⲁⲣ ⲧⲏⲣⲟⲩ ⲡⲉ·
ⲁⲩⲱ ⲛⲉⲧⲣⲓⲙⲉ ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲛⲁ ⲛⲁⲓ ⲡⲭⲥ· ⲁⲩⲱ
ⲛⲡ ⲟⲩⲛⲁ ⲛⲁⲩ ⲉ ⲡⲧⲏⲣϥ· Пεχαι ⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ
ⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ⲭⲥ· ⲁϥⲟⲩⲱⲟⲩⲃ ⲉⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲓ
ⲉ ⲛⲁ ⲛⲉⲧⲉ ⲙⲡ ⲟⲩⲛⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲛⲃⲟⲛⲟⲟⲥ· ⲣⲙ
ⲉⲟⲩⲃⲉⲓϣ ⲙ ⲧⲉⲧⲟⲗⲓϣⲉ· пεχαⲓ ⲛⲁϥ ⲛⲁϥ (*sic*)· ⲁⲉ
ⲩⲁⲉ ⲟⲩⲛ ⲙⲁⲁⲃⲉ ⲛⲥⲉⲛⲉⲁ ⲙ ⲣⲙⲉ ⲛⲥⲉⲛⲉⲁ ⲣⲓⲭⲙ
ⲛⲉⲧⲉⲣⲛ· ⲉⲣⲉ ⲡⲙⲓⲕⲉ ⲡⲙⲓⲕⲉ (*sic*) ⲛⲁⲣ ⲟⲩⲏⲣ· ⲡⲉⲭⲁϥ
ⲛⲁⲓ ⲁⲉ ⲫⲣ ⲙⲡⲧⲣⲉ ⲛⲁⲕ ⲱ ⲡⲁⲥⲗⲟⲥ ⲁⲉ ⲡⲉⲓ ⲙⲓⲕⲉ ⲛⲁⲓ
ⲣⲟⲕⲉ ⲩⲁ ⲁⲣⲛⲁⲉⲓ ⲙ ⲡⲛⲟⲩ· ⲁⲩⲱ ⲛⲉⲥⲣⲣⲣ ⲉ ⲣⲁⲓ
ⲛⲉ ⲛ ⲟⲩⲭⲁⲗⲭⲓⲟⲛ: Пεχε ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛⲁⲓ ⲁⲉ ⲱ
ⲡⲁⲗⲟⲥ ⲫⲱⲣⲕ ⲛⲁⲕ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲉ ⲡⲉⲓ ⲙⲓⲕⲉ ⲛⲁⲓ
ⲉⲩⲁⲛⲭⲁⲗⲁ ⲛ ⲟⲩⲁⲗⲱⲗⲉ ⲛⲱⲙⲉ ⲉ ⲡⲉⲥⲏ· ⲣⲟϥ·

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ⲙⲟⲩⲥ ⲛⲥⲡⲱⲣ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲣⲁⲧϥ ⲛⲧⲩⲉ ⲡⲣⲟⲙⲡⲉ:—
Fol. 12 a ⲁⲛⲟⲕ ⲇⲉ ⲡⲁⲩⲗⲟⲥ ⲁⲓⲁⲩⲁⲣⲟⲙ ⲁⲧⲱ ⲁⲓⲣⲓⲙⲉ:— | ⲉⲭⲙ
[pc] ⲡⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ ⲧⲙⲛⲧⲣⲱⲙⲉ· ⲡⲉϫⲉ ⲡⲁⲩⲁⲉⲗⲟⲥ
ⲛⲁⲓ· ⲉ ⲁⲣⲟⲕ ⲉⲕⲣⲓⲙⲉ ⲱ ⲡⲁⲩⲗⲟⲥ· ⲙⲏ ⲡⲧⲕ
ⲟⲩⲛⲁⲛⲧ ⲙⲧⲟⲕ ⲡⲁⲣⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲩⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲛⲥⲓ
ⲡⲛⲟⲩⲧⲉ ⲉ ⲟⲩⲛ ⲕⲣⲓⲥⲓⲥ ⲙⲟⲟⲡ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲉⲩⲣⲟⲣϣ
ⲛⲅⲛⲧ ⲉⲭⲙ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲁⲓⲧ ⲁⲉⲓⲣⲉ ⲙ ⲡⲉⲩⲟⲩⲱϣ
ⲣⲓⲭⲙ ⲡⲕⲁⲣ·:—Τοτε ⲁⲓⲥⲱϣⲧ̄ ⲉⲭⲙ ⲡⲉⲓⲉⲣⲟ ⲛ ⲕⲱⲣⲧ̄
ⲁⲓⲛⲁⲩ ⲉⲧⲣⲗⲗⲟ ⲛ ⲣⲱⲙⲉ ⲉ ⲁⲧⲉⲛⲧϥ ⲉⲧⲥⲱⲕ· ⲙⲙⲟϥ
ⲁⲧⲟⲩⲥⲥϥ ϣⲁ ⲛⲉⲩⲡⲁⲧ· ⲁⲩⲉⲓ ⲛⲥⲓ ⲡⲁⲩⲁⲉⲗⲟⲥ· ⲁⲩ·
ⲧⲉⲙⲉⲗⲟⲧⲭⲟⲥ· ⲙⲡ ⲟⲩⲟⲥ ⲛϣⲩⲗⲓⲥ ⲛ ⲕⲱⲣⲧ̄· ⲉⲩⲟ ⲛ
ϣⲟⲙⲛⲧ· ⲛⲧⲁⲣ· ⲁⲩⲉⲙⲉ ⲛⲙⲉⲩⲁⲣϩ̄ ⲉ ⲃⲟⲗ ⲉⲡ ⲣⲱϥ
ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲁⲉ ⲙⲙⲁ ⲡⲉ ⲡⲉⲓ ⲉⲗⲗⲟ ⲛ ⲣⲱⲙⲉ
ⲉⲧⲟⲩϯ ⲉⲓⲥⲉ ⲛⲁϥ ⲛ ⲧⲉⲓ ⲉ ⲧⲏⲣⲥ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲡⲁ
ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉ· ⲙⲡⲉ ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲕⲁⲗⲱⲥ ⲛ
ⲡⲣⲁⲛ ⲛⲧⲁⲩⲧⲁⲗⲟϥ ⲉ ⲣⲁⲓ ⲉ ⲭⲱϥ· ⲉϥⲟⲩⲱⲙ ⲉⲩⲥⲟ
ⲉⲩⲡⲟⲣⲛⲉⲩⲉ ⲉⲩⲃⲏⲕ ⲉ̄ ⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ ⲉ ⲣⲁⲓ ⲣⲓⲭⲙ
ⲡⲕⲁⲣ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲥⲱϣⲧ̄ ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲥⲁ ⲛ ⲕ
ⲕⲟⲩⲓ· ⲁⲓⲛⲁⲩ ⲉⲧⲣⲗⲗⲟ ⲛ ⲣⲱⲙⲉ ⲉ ⲁⲧⲉⲛⲧϥ ⲟ ⲛⲉⲩⲡⲛ
ⲙⲙⲁϥ ⲛⲥⲓ ⲩⲧⲟⲟⲩ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲛⲧⲉ ⲧⲟⲣⲱⲛ: ⲁⲩ
ⲟⲩⲥⲥϥ ϣⲁ ⲛⲉⲩⲡⲁⲧ ⲣⲓⲭⲙ ⲡⲉⲓⲉⲣⲟ ⲛ ⲕⲱⲣⲧ̄ ⲉⲣⲉ ⲣⲉⲛⲉⲃⲣⲏⲥ
ⲛ ⲕⲱⲣⲧ̄ ⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲩⲛ ⲣⲓⲭⲙ ⲡⲫⲣⲟ ⲛⲱⲉ ⲛ ⲛⲉⲓ ⲣⲁⲧⲛⲩ:—
ⲙⲡ ⲟⲩⲕⲁⲁϥ ⲉ̄ ϫⲟⲟⲥ ⲉⲓⲁ ⲛⲁⲓ ⲉ̄ ⲡⲧⲛⲣϥ· ⲁⲛⲟⲕ ⲁ
ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲉⲓⲁ ⲡⲁ ⲭⲉ ⲙⲏⲓ ⲡⲉ ⲡⲁⲓ· ⲡⲉϫⲁ
ⲛⲁⲓ ⲉⲓⲁ ⲛⲁⲓ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲉ ⲙⲡⲉ ⲭⲱⲕ ⲉ ⲃⲟ
ⲕⲁⲗⲱⲥ ⲁ̄ ⲧⲉⲭⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉ ⲁⲧⲁⲗⲉ ⲟⲩⲟⲥ
ⲣⲁⲛ ⲉ ⲣⲁⲓ ⲉ ⲭⲱϥ· ⲙⲡⲉ ⲩⲧ ⲟⲩⲣⲁⲛ ⲉⲩⲥⲟⲟⲩⲧⲱ
Fol. 12 b ⲛⲟⲩⲣⲟⲟⲩ ⲛ ⲟⲩⲱⲧ | ⲟⲩⲁⲉ ⲙⲡⲉ ⲭⲙⲟⲟⲩⲉ ⲉⲡ ⲧⲙⲛ
[pa] ⲁⲥⲁⲃⲟⲥ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲛⲁⲓ ⲡⲧⲁⲩⲧⲁⲗⲉ ⲡⲉⲩⲣⲁⲛ ⲉ ⲣⲁ
ⲉ ⲭⲱϥ· ⲟⲩⲁⲉ ⲙⲡⲉ ⲭⲛⲁⲛⲟⲩ ⲭⲏⲣⲁ ⲙⲡ ⲟⲩⲟⲣⲫⲁ
ⲛⲟⲥ· ⲉⲩⲟ ⲙ ⲙⲁⲥⲧ̄ ⲣⲱⲙⲉ· ⲉⲙⲡ ⲛⲁ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲓ
ⲡⲉⲩⲭⲣⲏⲧ ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁⲧⲱⲱⲃⲉ ⲛⲁϥ ⲕⲁⲧⲁ ⲛⲉⲩⲣⲏ
ⲁⲧⲱ ⲟⲛ ⲁⲓⲥⲱϣⲧ̄ ⲉ̄ ⲛⲉⲓ ⲥⲁ ⲙⲙⲟⲓ ⲣⲓⲭⲙ ⲡⲉⲓⲉⲣⲟ
ⲕⲱⲣⲧ̄· ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲣⲱⲙⲉ ⲉ ⲁⲧⲟⲩⲥⲥϥ ϣⲁ ⲛⲉⲩⲡⲁⲧ

ere nefsix tolm̄ n̄ snoq· ere qenq̄t̄ sωk e
ϧol ϧn̄ rωq m̄m̄ ϣantq̄· eqaϣaroi atω eqr̄ïme
eqxω mmoc· xe ϯxnt n̄soⲛc̄ para net ϧn̄
n̄kolasic tnrot· nexaï n̄ paⲣⲣelos xe nim
ne nai na x̄c̄ nexaq nai xe nai oⲩaiakonos ne·
eqporneue m̄m̄ nerioume n̄ notq an ne· atω
n̄ϫeire an n̄ net sⲟⲩⲧⲱⲛ m̄m̄ⲧⲟ e ϧol n̄
nnoute· eqotωm n̄ nenprosfora ϧn̄ oⲩm̄ⲧatⲁ-
rote· eqⲃnⲏ e ϧol ϧn̄ snot· nim m̄m̄ⲧatⲱϣ:
m̄n̄ ⲧⲏr rote n̄ otⲟⲟⲩ xe ere oⲩran oⲩnⲟ e xωq·
atω ere nesnou n̄ nexr̄c̄ ϧn̄ nefsix· acⲩtako
n̄ nefⲟⲩⲟⲉiϣ tnr̄ⲩ m̄ne ⲭⲓetanoi ϣant ⲉⲙⲟⲩ·
e tbe pa[ⲓ] eqϣoon ϧn̄ nei ⲃaⲍanos eⲃoⲟⲩ et nim
e ϧol· anok xe on aiswⲧ̄ ri nei sa m̄m̄oi· ⲭⲓⲍ
neⲓero n̄ kωr̄· ainaⲩ e aⲩeiⲧ̄ eⲩnⲏt nⲁⲁⲩ·
aⲧoⲩsⲩ ϧn̄ neⲓⲉro n̄ kωr̄ ϣa nefsⲡotoⲩ: aⲩei
n̄si oⲩaⲣⲣelos n̄ aⲩ na m̄m̄ oⲩⲧos | n̄ kωr̄· aⲩ- Fol. 13a
sωlm̄ e ϧol n̄ nefⲗas m̄m̄ nefsⲡotoⲩ koⲓ koⲓ· ⲣ̄ⲉ
anok xe aiⲇ̄ϣaroi atω airime· nexaⲓ n̄ paⲣⲣe-
los xe nim ne nai na x̄c̄· nexaq nai xe nai
oⲩanaⲭⲱstnc ne eqⲧ̄sωtm̄ n̄ ⲡⲗaos· n̄ϫeire an
n̄net ⲧⲙⲛ̄ mmoou m̄m̄ n̄ⲧⲟⲗⲙ n̄ nnoute:—Anok
xe on aiswⲧ̄ ainaⲩ e qenϣikⲉ ⲭⲓⲍ neⲓero n̄
kωr̄ e oⲩn̄ qenpoume m̄m̄ qenpoume oⲩⲛ̄ ⲣⲁⲓ
n̄ⲭⲣⲓtos: ere ⲫⲁⲓ n̄m̄ oⲩⲱⲙ n̄sωoⲩ eⲧⲁ̄ϣaroi
atω etrime· anok xe airime atω ⲁⲓⲁ̄ϣaroi·
nexe paⲣⲣelos naï· xe paⲩlos nsωtn̄ n̄ nnoute
nai e oⲩ· nexaⲓ n̄ paⲣⲣelos xe nïm ne nai na
x̄c̄· nexaq nai xe nai ne n̄prome et ⲓⲍ mnse
n̄mnse· etkω n̄ⲧⲏⲛ e teⲩⲙn̄trⲙ̄mao· m̄n̄ oⲩka
nnoute nai n̄ⲃonⲑos ri ⲫⲉlⲡic· ainaⲩ on anok
paⲩlos e ke ma n̄ ϣarⲡa· eqoⲩnnⲏ e ϧol
mmate· ere ⲫⲁn̄ ke rome m̄m̄ ⲫⲁn̄ ke rioume ⲣⲁⲓ
n̄ⲭⲣⲓtos: etootoⲩaⲃ n̄ⲥa nefⲗas· nexaⲓ n̄ paⲣ-

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ⲥⲉⲗⲟⲥ ⲁⲉ ⲙⲙⲁ ⲛⲉ ⲛⲁⲓ ⲡⲁ ⲁ̅ⲥ̅ · ⲡⲉϩⲁϥ ⲛⲁⲓ ⲁⲉ ⲛⲁ
ⲛⲉⲧⲉ ⲙⲁⲧⲕⲁⲧⲁⲗⲁⲗⲉⲓ ⲉ̅ⲡ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̅ :—ⲙⲉⲧⲫ ⲟⲩⲏ
ⲉ̅ ⲡⲗⲟⲟⲩⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲉⲧⲫ ⲥⲱⲟⲩⲛ̅ ⲙ̅ ⲡⲛⲟⲩⲧ
ⲙⲙ̅ ⲛⲉϥⲁⲩⲥⲉⲗⲟⲥ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲥⲉⲛⲁϩⲓ ⲛ̅ ⲧⲉⲓ ⲕⲟⲗⲁⲥ
ⲉⲥⲙⲏⲓ ⲉ ⲃⲟⲗ · ⲁⲙⲁⲧ ⲟⲩ ⲉⲧⲉⲓⲁⲗ ⲉⲣⲁⲓ ⲉⲣ̅ ⲡⲱⲙ
ⲉⲥⲟ ⲙ̅ ⲡⲁⲧⲁⲓ ⲙ̅ ⲡⲉⲥⲛⲟϥ · ⲡⲉϩⲁⲓ ⲙ̅ ⲡⲁⲩⲥⲉⲗⲟⲥ · ϫ
Fol. 13 b ⲛⲁ ϫⲟⲉⲓⲥ ⲉⲛⲟⲩ ⲙⲉ ⲛⲁⲓ ⲉⲧ ⲣⲟⲥⲉ · ⲡⲉϩⲁϥ ⲛⲁⲓ | ϫ
ⲣⲉ ⲛⲁⲓ ⲛⲉ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲗⲁⲥⲓⲥ ⲱⲟⲩⲟ ⲉⲓⲁⲃⲉ
ⲡⲉⲥⲏⲧ ⲉ ⲣⲟϥ · ⲁⲙⲁⲧ ⲉ ⲉⲛⲣⲱⲙⲉ ⲙ̅ ⲛⲉⲛⲣⲱⲙ
ⲉⲧⲟⲙⲥ̅ ⲉ̅ ⲡⲉⲥⲏⲧ ⲱⲁ ⲛⲉⲧⲡⲁⲧ · ⲁⲧⲱ ⲉⲛⲕⲟⲟⲩ
ⲉⲧⲟⲙⲥ̅ ⲱⲁ ⲛⲉⲧⲥⲡⲟⲧⲟⲩ · ⲡⲉϩⲁⲓ̈ ⲛ̅ ⲡⲁⲩⲥⲉⲗⲟⲥ ϫ
ⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲟⲉⲓⲥ · ⲡⲉϩⲁϥ ⲛⲁⲓ ⲁⲉ ⲛⲁⲓ ⲛ
ⲙⲙⲁⲩⲟⲥ ⲉⲧ ⲣ̅ ⲣⲓⲥⲉ ⲡⲣⲱⲙⲉ ⲙ̅ ⲛⲉⲣ̈ⲓⲟⲙⲉ · ⲛⲥⲉ
ⲕⲁⲁⲩ ⲉⲧⲣⲟⲥⲉ ⲱⲁⲛⲧ ⲟⲩⲙⲟⲩ · ⲁⲛⲟⲕ ⲁⲉ ⲟⲛ ⲁⲓⲥⲱⲱⲩ
ⲁⲙⲁⲧ ⲉ ⲉⲛⲕⲉⲣⲱⲙⲉ ⲉⲧⲟⲙⲥ̅ ⲱⲁ ⲧⲉⲧⲡⲁⲱⲉ · ⲉ ⲁⲧ
ⲥⲙⲟⲩ ⲛ̅ⲣⲟⲧⲟ ⲉⲧⲥⲟⲟⲩⲛⲉ ⲛ̅ⲥⲁⲱⲧ̅ ⲛ̅ⲥⲱϧ ⲛ̅ⲥⲟⲡ ⲉⲧⲙ
ⲡⲉⲥⲏⲧ ⲣ̅ⲛ̅ ⲟⲩⲉⲓⲁ ⲛ̅ ⲕⲱⲣⲧ̅ · ⲉⲧⲱⲟⲟⲡ ⲣ̅ⲛ̅ ⲟⲩⲛⲟⲩ ⲛ̅ⲧⲁⲍⲁ
ⲛⲟⲥ · ⲁⲛⲟⲕ ⲁⲉ ⲟⲛ ⲁⲓⲁⲱⲁⲣⲟⲙ ⲁⲧⲱ ⲁⲓⲣⲙⲉ · ⲡⲉϩⲁ
ⲛ̅ ⲡⲁⲩⲥⲉⲗⲟⲥ ⲁⲉ ⲉⲛⲟⲩ ⲙⲉ ⲛⲁⲓ ⲡⲁ ϫⲟⲉⲓⲥ̅ · ⲡⲉϩⲁϥ ⲛⲁ
ⲁⲉ ⲛⲁ[ⲓ] ⲙⲉ ⲛ̅ⲧⲙⲁⲧⲣⲟⲙⲉⲧⲉ ⲙ̅ ⲛⲉⲛⲕⲟⲟⲩⲉ · ⲉ ⲟⲩⲛⲧⲁ
ⲙⲙⲁⲩ ⲛ̅ⲧⲙⲉⲧⲣⲟⲟⲩⲧ ⲁⲧⲱ ⲟⲛ ⲛⲉⲛⲣⲟⲟⲩⲧ ⲉ ⲟⲩⲛ̅ⲧⲁⲩ ⲛ̅
ⲙⲁⲩ ⲛ̅ⲧⲙⲉⲧⲣⲱⲙⲉ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲥⲉⲛⲁϩⲓ ⲛ̅ ⲧⲉⲓ ⲕⲟⲗⲁⲥ
ⲉⲥⲙⲏⲓ ⲉ ⲃⲟⲗ ⲱⲁ ⲉⲛⲉϥ · ⲁⲛⲟⲕ ⲁⲉ ⲟⲛ ⲁⲓⲥⲱⲱⲩ̅ ⲁⲙⲁ
ⲉ ⲛⲉⲛⲕⲟⲩ ⲙ̅ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲣⲉ ⲛⲉⲛⲣⲟⲓⲧⲉ ⲉⲧⲗⲁⲁⲙ ⲧ
ⲣⲱⲟⲩ : ⲉⲣⲉ ⲥⲧⲟⲟⲩ ⲛ̅ⲁⲩⲥⲉⲗⲟⲥ ⲧⲟ ⲉ ⲣⲟⲟⲩ · ⲉⲣⲉ ⲛⲉⲓ
ⲕⲗⲁⲗ ⲛ̅ ⲕⲱⲣⲧ̅ ⲛⲧⲟⲃⲧⲟⲩ ⲉⲧⲫ ⲙⲙⲟⲟⲩ ⲉ ⲛⲉⲧⲙⲁⲕ̅
ⲁⲧⲁⲓⲧⲟⲩ ⲉ̅ ⲛⲉⲙⲁ ⲛ̅ ⲕⲁⲕⲉ · ⲉⲧⲁⲓⲱⲁⲣⲟⲙ ⲁⲧ
ⲉⲧⲣⲙⲉ · ⲡⲉϩⲁⲓ ⲙ ⲡⲁⲩⲥⲉⲗⲟⲥ ⲁⲉ ⲙⲙⲁ ⲛⲉ ⲛⲁⲓ ⲛ
ⲁ̅ⲥ̅ · ⲡⲉϩⲁϥ ⲛⲁⲓ · ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲛⲧⲁⲧⲭⲱⲣⲓ ⲛ̅ ⲧⲉⲧⲙⲙ
ⲡⲁⲣⲑⲉⲛⲟⲥ · ⲙⲡⲁⲧ ⲟⲩⲧⲁⲁⲩ ⲛ̅ⲣⲁⲓ · ⲙⲡⲁⲧ ⲟⲩⲣⲧⲏ
Fol. 14 a ⲡⲭⲱⲣⲓ · ⲟⲩⲁⲉ ⲙⲡⲉ ⲛⲉⲧⲕⲉⲉⲓ|ⲟⲧⲉ ⲉⲙⲙⲉ ⲉ ⲣⲟⲟⲩ · ⲉ ⲧ
ⲣⲍ ⲛⲁⲓ ⲥⲉⲛⲁϩⲓ ⲛ̅ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲓ ⲉ ⲃⲟⲗ · ⲁⲛⲟⲕ ⲫ
ⲟⲛ ⲁⲓⲥⲱⲱⲩ̅ ⲁⲙⲁⲧ ⲉ̅ ⲉⲛⲣⲱⲙⲉ ⲙ̅ ⲛⲉⲛⲕⲉⲣⲱⲙ
ⲉⲣⲉ ⲛⲉⲧⲥⲓϫ ⲙ̅ ⲛⲉⲧⲟⲩⲣⲏⲧⲉ ⲥⲟⲗⲡ̅ ⲉ ⲃⲟⲗ · ⲉⲓ ⲉⲣⲁ

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ⲡⲉ ⲟⲩⲁⲁ ⲛ ϩⲁϥ· ⲉⲣⲉ ⲣⲉⲛⲉⲙⲓ ⲟⲩⲱⲱ ⲛⲥⲱⲟⲩ· ⲁⲓⲁ-
ⲩⲁⲣⲟⲱ ⲁⲧⲱ ⲁⲓⲣⲓⲙⲉ· ⲡⲉϩⲁⲓ ⲙ̅ ⲡⲁⲩⲁⲉⲗⲟⲥ ϫⲉ ⲣⲉⲛ
ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̅: ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉⲧ
ϫⲓ ⲛ̅ ⲡⲣⲛⲕⲉ ⲛⲥⲟⲛⲥ̅ ⲙⲛ̅ ⲡⲟⲣϥⲁⲗⲟⲥ· ⲙ̅ⲡ ⲟⲩⲕⲁ
ⲡⲓⲟⲩⲧⲉ ⲛⲁⲩ ⲛ̅ ⲣⲉⲗⲡⲓⲥ ⲉⲓ ⲃⲟⲏⲟⲟⲥ: ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ
ⲛ̅ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲛ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲡⲉϥ· ⲁⲓϭⲱⲱⲧ̅ ⲟⲛ
ⲁⲛⲁⲩ ⲉ̅ ⲣⲉⲛⲕⲟⲟⲩⲉ ⲉⲧⲣⲟⲕⲉ ⲉ ⲃⲟⲗ ⲉϫⲛ̅ ⲟⲧⲟⲃⲉ
ⲙ̅ⲙⲟⲟⲩ ⲉⲁ ⲡⲉⲧⲗⲁⲥ ϣⲟⲟⲩ ⲉ ⲣⲁ ⲡⲉⲓⲃⲉ ⲙ̅ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ
ⲥⲱ ⲉⲧⲛ̅ ⲣⲉⲛⲕⲁⲣⲡⲟⲥ ⲉⲡ̅ ⲛϣⲏⲛⲓ ⲉⲧⲕⲛ ⲉ ⲣⲣⲁⲓ ⲙ̅ⲙⲁ-
ⲡⲉⲧⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ· ⲙ̅ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ ⲟⲩⲱⲱ ⲉ̅ ⲃⲟⲗ
ⲛⲅⲛⲧⲟⲩ· ⲁⲛⲟⲕ ϫⲉ ⲡⲉϩⲁⲓ ⲛ̅ ⲡⲁⲩⲁⲉⲗⲟⲥ ϫⲉ ⲙⲙⲁ ⲛⲉ
ⲛⲁⲓ ⲡⲁ ϫⲥ̅· ⲙ̅ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ ⲟⲩⲱⲱ ⲟⲩⲁⲉ ⲉ̅ ⲥⲱ·
ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ ϣⲁⲣⲃⲱⲗ ⲉ̅ ⲃⲟⲗ ⲛ̅ ⲧⲙⲛⲥⲧⲉⲓⲁ
ⲙ̅ⲡⲁⲧ ⲥⲣ̅ ⲛⲁⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ̅ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ
ⲉⲥⲙⲏⲛ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲡⲉϥ· Ⲁⲛⲁⲩ ⲉ̅ ⲣⲉⲛⲕⲉⲣⲱⲙⲉ ⲙ̅ⲙⲏ
ⲣⲉⲛⲕⲉⲣⲓⲟⲙⲉ ⲉⲧⲁⲱⲉ ⲉ̅ ⲣⲣⲁⲓ ⲛⲥⲁ ⲡⲩⲱ ⲛ̅ ⲧⲉⲧⲁⲡⲉ· ⲉⲣⲉ
ⲣⲉⲛⲟⲥ ⲡⲗⲁⲙⲡⲁⲥ ⲡⲕⲱϩⲧ̅ ⲙⲟⲧϥ ϩⲁ ⲡⲉⲧϩⲏ· ⲉⲣⲉ
ⲣⲉⲛⲁⲣⲁⲕⲱⲛ ⲛ̅ⲣⲟϥ ⲙⲙⲏⲣ ⲉ ⲣⲟⲧⲙ ⲉ̅ ⲡⲉⲧⲥⲱⲙⲁ·
ⲉⲧⲟⲧⲱⲙ ⲛⲥⲱⲟⲩ· ⲡⲉϩⲁⲓ ⲛ̅ ⲡⲁⲩⲁⲉⲗⲟⲥ ϫⲉ ⲣⲉⲛⲟⲩ
ⲙⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̅· ⲉⲧⲛ̅ ⲣⲓⲥⲉ ⲛⲁⲩ ⲛ̅ ⲧⲉⲓ ⲣⲉ· ⲡⲉϩⲁϥ ⲛⲁⲓ
ⲓⲥⲓ ⲡⲁⲩⲁⲉⲗⲟⲥ :—ϫⲉ ⲛⲁⲓ ⲙⲉ ϣⲁⲧⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲟⲩ :

ⲡ̅ ⲣⲉⲛⲥⲟⲥⲛ̅ ⲛ̅ⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲉⲧⲃⲏⲕ ⲉ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ Fol. 14 b
ⲧⲃⲉ ⲣⲉⲙⲙⲛ̅ⲧⲛⲟⲉⲓⲕ· ⲁⲧⲱ ⲉ ⲧⲃⲉ ⲛⲉⲧⲣⲁⲓ ⲁⲛ· ⲉⲧⲉⲓⲣⲉ ⲣⲏ
ⲁ ⲡⲛⲟⲩⲧⲉ ⲛ̅ϩⲁϩⲉ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲃⲉ ⲣⲉⲛⲥⲟⲥⲛ̅ ⲛ̅ⲁⲡⲁⲧⲏ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ̅ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲛ ⲉ ⲃⲟⲗ ϣⲁ
ⲛⲉⲥ· ⲁⲛⲁⲩ ⲟⲛ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲉ ⲣⲉⲛⲕⲉⲣⲱⲙⲉ ⲙ̅ⲙⲏ
ⲉⲛⲕⲉⲣⲓⲟⲙⲉ· ⲉⲧⲟⲙⲥ̅ ⲉ̅ ⲣⲉⲛⲣⲟ[ⲃⲟ]ⲗⲓⲕⲟⲥ ⲡⲕⲱϩⲧ̅· ⲉⲣⲉ
ⲉⲛⲣⲟⲓⲧⲉ ⲉⲧⲕⲛ ⲧⲟ ⲣⲓⲱⲟⲩ· ⲉⲧⲟ ⲡⲃⲗⲗⲉ ⲉⲧⲃⲏⲕ ⲉ̅
ⲣⲁⲓ ⲉⲧϣⲓⲕ ⲛ̅ ⲟⲧⲱⲧ ⲉⲥⲙⲉⲣ ⲡⲕⲱϩⲧ̅· ⲡⲉϩⲁⲓ ⲙ̅
ⲁⲩⲁⲉⲗⲟⲥ ϫⲉ ⲣⲉⲛ ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲥ̅· ⲡⲉϩⲁϥ ⲛⲁⲓ
ⲉ ⲡⲣⲉⲟⲛⲟⲥ ⲛⲁⲧⲛⲟⲟⲧⲉ ⲛⲉ· ⲙ̅ⲡ ⲟⲩⲥⲟⲩⲉⲛ ⲡⲛⲟ̈ⲧⲉ
ⲙⲉⲣ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ̅ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲛ ⲉ
ⲃⲟⲗ· ⲁⲛⲁⲩ ⲟⲛ ⲉ ⲣⲉⲛⲕⲉⲣⲱⲙⲉ ⲙ̅ⲙⲏ ⲣⲉⲛⲕⲉⲣⲓⲟⲙⲉ·
ⲉⲡⲟⲣⲡ̅ ⲉ ⲃⲟⲗ ⲉϫⲛ̅ ⲣⲉⲛⲣⲟⲃⲟⲗⲓⲕⲟⲥ ⲡⲕⲱϩⲧ̅: ⲉⲣⲉ

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ϩεηθτριον ηοταιι σαρξ οτωιι ηca ηετιιαρϥ:
ιιπ οτκααϥ ε̄ χοοc χε ηα ηαι ε πτηρϥ· ερε
παccελος ετ ριχη̄ ηκολαcιc ετε αϥτιιελοτχος
πε επϯιια ηαϥ εψχω ιιιιοc χε cοτεη τεκρισις
ιι πϣηρε ιι ηιοτϯε αϥχοοϥ ε ρωτη̄ ιιπε τηcωτιι
ε ροοϥ:—αϥωϣοϥ ε̄ ρωτη̄ ιιπε τηχι cιιη ε ροοϥ· ε
τβε ηαι ιιη̄ χιηcονc̄ ρη̄ τεκρισις ιι πϣηρε ιι
ηιοτϯε· ηετηρβηϯε̄ σαρ ιιιιιη ιιιιωτη̄ ηεητ
αγεη τηττη̄ ε πει ιια ῆ κολαcιc· ανοκ δε αια-
Fol. 15a ψαρον αγω αιρηιιε πεχαι ιι παccελος | χε ηιι
ρθ ηε ηαι· πεχαϥ ηαι χε ηαι ηε ηεχηρα ιιη̄ ιιπαρ-
θενος ηταγιιοοϥτ ιι πεπλαcια ιι ηιοτϯε· ε
αγθιε ρητοϥ ε πεcητ ρη̄ οτπορνϊα· αγω ηκε
ροοϥτ ηταγψωπε ηιιιιαϥ ρη̄ τει κολαcιc ῆ
οτωτ ιιιιιαϥ· αγω ηετκεψηρε ηταγιιοοϥτοϥ
ηετcιιιιε ε ροοϥ ιι παccελος ετ ριχη̄ τεκρισις·
χε αρι πεηραη ιιη̄ ηηειοτε· χε αγτακο ιι
πεπλαcια ιι ηιοτϯε· αγταλο ιι πεκραη ε χωοϥ
χε χριcτ̄ανος ιιπ οτειρε ῆ ηκεητολη· αλλα
αγρ̄ ηκεηοχη̄ ηηετοτροοπ ιιη̄ ηεψαϥ: ιιη
οτκααϩ ειψωπε ῆαικαιος ητηψιιιιε ιι ηιοτϯε
ηκοι δε ητατροτβοϥ αγτααϥ ιι παccελος ετ ριχη̄
ηκολαcιc χε εqεχιτοϥ ὲϯιια εqοτοψc̄ ε βολ
ετηαϥ ε ηετειοτε ετρη̄ ηκολαcιc ετιιηι ε βολ
ψα ενερ· αιcωψτ̄ ον αιηαϥ ε̄ ρεηρωιιε ιιη̄
ρενκερϐιιε· ερε ρεηποδϭε ηcοοτηε το ριωοϥ
ετιιερ ηθηι ρι λαιιχατη̄· ερε ρεηρομ ηκωρ̄
σλιιιλωιι ε ροτι ε ηετιιακρ̄· ιιη̄ ηετcιχ ιιη̄
ηετοτρηιτε· ερε ρεηαccελος ῆ ατηα cωι
ιιιιοοϥ: ερε ρεηταη ηκωρ̄ ριχη̄ ηεταπητε
ετκωνc̄ ιιιιοοϥ· ετχηϭ̄ ιιιιοοϥ ετχω ιιιο
ηαϥ· χε ενε οτηcοιι ιιιιωτη̄ ε cοτεη ηιοτϯε
Fol. 15b ητετηψιιιιε ηαρ· αγω ιιιπε τετηψιιιιε | ανο
ρι χε ον πεχαι ιι παccελος· χε ρεηοϥ ηε ηαι η

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ⲭⲥ ⲡⲉϫⲉ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲛⲧⲁⲩⲁⲡⲟⲧⲁⲥⲥⲉ
ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲁⲧⲫⲟⲣⲉⲓ ⲙ̄ ⲡⲉⲥϫⲏⲙⲁ ⲙ̄ ⲡⲉϫⲣⲥ·
ⲁ ⲟⲩⲗⲏ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙ̄ⲡ ⲡⲣⲟⲟⲩϣ ⲗⲁⲩ ⲛ̄ⲉⲃⲓⲛⲓ· ⲙ̄ⲡ
ⲟⲩⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲁⲥⲁⲡⲏ ⲛ̄ ⲟⲩϩⲟⲟⲩ· ⲟⲩⲁⲉ ⲙ̄ⲡ ⲟⲩⲛⲁ ⲛ̄
ⲟⲩϫⲏⲣⲁ ⲙ̄ⲡ ⲟⲩⲟⲣϥⲁⲛⲟⲥ ⲛ̄ ⲟⲩϩⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ: ⲙ̄ⲡ
ⲟⲩϣⲱⲡ ⲉ ϩⲟⲟⲩ ⲛ̄ ⲟⲩϣⲙⲏⲙⲟ· ⲟⲩⲁⲉ ⲙ̄ⲡ ⲟⲩⲛⲁ ⲙ̄
ⲡⲉⲧ ϩⲓⲧⲟⲩⲱⲟⲩ· ⲙ̄ⲡⲉ ⲟⲩϣⲩⲗⲗ ⲉϥⲟⲩⲁⲁⲩ ⲉ ⲡⲱⲟⲩ ⲡⲉ
ϧⲱⲕ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ ⲉⲡⲉϩ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ· ⲙ̄ⲡⲉ
ⲛⲉⲧⲣⲟⲟⲩϣ ⲙ̄ⲡ ⲛⲉⲧϩⲩⲗⲏⲕⲁ ⲁⲧⲉⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲧ ⲥⲟⲩⲧⲱⲛ
ⲛ̄ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ· ⲛⲉϥⲭⲓ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲛⲉⲓ ⲥⲁ
ⲙ̄ⲡ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲡⲉⲧ ϩⲓⲝⲏ ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ· ⲉⲣⲉ ⲛⲉⲧ ϩⲏ
ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛⲥⲓ
ⲛⲉⲧ ϩⲏ ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ· ϫⲉ ⲁⲛⲟⲛ ⲉⲓ ϩⲏ ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ· ϫⲉ
ⲛ̄ ⲛⲁⲩ ⲉⲛϣⲟⲟⲡ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲣⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ ✝
ⲙ̄ⲙⲁⲛ· ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ ⲧⲛⲁⲧⲛ̄ ⲉⲧⲉⲧⲛ̄ⲣ ⲟⲩ ⲛ̄ ⲡⲉⲓ ⲙⲁ·
ⲁⲩⲱ ⲟⲛ ⲁϥϫⲱ ⲙⲙⲟⲟⲩ ⲉ ⲛⲉ ⲙⲁ̄· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲟⲛ
ⲛⲥⲓ ⲛⲉⲧ ϩⲏ ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ· ϫⲉ ⲧⲛ̄ⲥⲟⲟⲩⲛ ϫⲉ ⲁⲛⲟⲛ
ⲉⲛⲣⲉϥϩⲣ̄ ⲛⲟⲃⲉ ⲁⲛⲟⲛ ⲛ̄ⲧⲱⲧⲛ̄ ϫⲉ ⲁⲧⲉⲧⲛ̄ⲧⲁⲗⲉ ⲡⲣⲁⲓ
ⲉ ⲡⲛⲟⲩⲧⲉ ⲉ ϫⲱⲧⲛ̄ ⲙⲙⲁⲁⲧⲉ ⲛ̄ ⲧⲉⲓ ϩⲉ ⲁ ⲗⲟⲅⲟⲥ· ⲉ
ϧⲉ ⲛⲁⲓ ⲧⲉⲧⲛⲁϩⲁⲓ ⲛ̄ ⲧⲉⲓ ⲛⲟⲗⲁⲥⲓⲥ ϣⲁ ⲉⲡⲉϩ: ⲁⲛⲟⲕ ϫⲉ
ⲓⲁϣⲁϩⲟⲙ ⲁⲩⲱ ⲁⲓⲣⲙⲙⲉ· ϫⲉ ⲟⲧⲟⲓ ⲙ̄ ⲡⲛⲉⲛⲟⲥ ⲛ̄
ⲣⲱⲙⲉ· ⲟⲧⲟⲓ ⲙ̄ ⲡⲣⲉϥϩⲣ̄ ⲛⲟⲃⲉ ϫⲉ ⲁⲩϫⲡⲟϥ ⲉ ⲡⲉⲓ
ⲟⲥⲙⲟⲥ:—| ⲁϥⲟⲩⲱϣϧ̄ ⲛ̄ⲥⲓ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ: Fol. 16 a
ⲉ ⲟⲩ ⲡⲁⲩⲗⲟⲥ ⲁϩⲣⲟⲕ ⲕⲣⲓⲙⲉ· ⲙⲛ ⲛ̄ⲧⲕ ⲟⲩϣⲁⲛϩ̄ⲧⲛϥ ⲡⲛⲁ
ⲱ ⲛ̄ⲟⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲡⲉⲓ ⲁⲛ ⲉⲩⲥⲟⲟⲩⲛ ⲛ̄ⲥⲓ ⲡⲛⲟⲩⲧⲉ
ⲉ ⲟⲩⲛ̄ ⲕⲣⲓⲥⲓⲥ ϣⲟⲟⲡ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁϥⲕⲁ ⲡⲟⲧⲁ ⲡⲟⲧⲁ
ⲛⲁⲓⲧ ⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲧ ⲉⲣⲛⲁϥ ϩⲓⲝⲏ ⲡⲕⲁϥ· ⲁⲩⲱ
ⲁⲛⲟⲩ ⲛ̄ ⲗⲁⲡⲉⲓ ⲉⲓ ⲛⲁⲓ ⲙ̄ⲡ ⲟⲩϩⲓⲙⲉ· ⲡⲉϫⲉ ⲡⲁⲩ-
ⲗⲟⲥ ⲁⲉ ⲛⲁⲓ: ϫⲉ ⲁϩⲣⲟⲕ ⲉⲕⲣⲓⲙⲉ ⲱ ⲡⲁⲩⲗⲟⲥ·
ⲁⲛⲁⲧ ⲕⲛⲁⲧ ⲣⲱ ⲉ ⲧⲛⲟⲩ ⲛ ⲕⲣⲓⲥⲓⲥ· ⲁⲗⲗⲁ ⲟⲩϩⲟⲣⲕ
ⲛ̄ⲱⲓ ⲛ̄ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲛⲉⲧ ⲟⲧⲟⲧⲃ̄ ⲉ ⲛⲁⲓ ⲛ̄ⲥⲁⲙⲏ̄ ⲛ̄ⲥⲱⲙ
ⲛ̄ⲟⲩ· ⲧⲟⲧⲉ ⲁϥϫⲓ ⲙⲙⲟⲓ ⲙⲙⲟⲓ ⲉ̄ ⲡⲉⲙⲓⲛ̄ ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ
ⲧⲣⲟⲩ· ⲁϥϫⲓⲧ ⲉϫⲛ̄ ⲧⲓⲙⲱⲧⲉ ⲙ̄ ⲡⲛⲟⲩⲛ· ⲁⲓⲣⲉ ⲉ ⲣⲟⲥ
ⲉⲧⲟⲟⲃⲉ ⲛ̄ⲥⲁⲙⲱⲉ ⲛ̄ⲥⲫⲣⲁⲅⲓⲥ ⲛ̄ ⲕⲱⲣⲧ· ⲡⲉϫⲉ ⲡⲁⲩⲉ-

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λος ετ μοοψε ιμμαϊ μ̄ πετ ϙιχ̄ τψωτε μ̄ πνοτ
χε αγοτωπ ν̄ τψωτε ῆτε παυλος πμερι
πνοτε ναυ ε ρος· χε ῆταυταας ναϥ ε ναυ
ρωϐ μμ ετ ϥψιμε ῆϲωοτ· ετ ψοοπ ϙ̄ ῆνολαϲιϲ
πεχε παυϲελος ναι χε ϲαρϣκ ε̄ ποτε̄ ν̄ οτκοτ
μεκεψϩμϩοπ ε̄ τωοτν ϙα πεϥ† ϧωκ· ῆτεγνοτ
ηταϥϩωλπ̄ ε ϧολ ν̄ τψωτε μ̄ νοτν· αγνοϩ
καπνος ῆ ϥ† ϧωκ ει ε̄ ϙραι ϙ̄ τψωτε· ερηαψ
εμααϊε παρα ικολαϲιϲ τηρογ· αιϩωψτ̄ ε πεϥ
ε ρος· αιϩῆτε̄ ϥρητ ε ϧολ ῆτααταϩ ν̄ κωϙ̄ τηρ̄
Fol. 16 b ετχερο ῆϲα ϲα μμ· μοϋϲ ῆτε οτρωμε | ῆ
ριϐ οτωτ ϧωκ ε πεϥτ ε ρος ϙ̄ οτροχρεχ· πεχε παϥ
ϲελος ναι· χε ετψαπογχε ν̄ οτρωμε ε πεϥτ
τει ψωτε ῆϲετωϐε ε ρωϥ· μερε πεϥρ̄ πμεεϊε
ε ϙραι μμαϊο ε̄ ϧολ μ̄ πειωτ μν̄ πψηρε μ
πεπνα ετ οτααϐ· μν̄ παυϲελος τηρογ· ανϙ̄ α
πεχαϊ μ̄ παυϲελος χε μμ νετ οτνογχε μμοο
ε πεϥτ ε τει ψωτε· πεχαϥ ναι χε οτον μμ ε
χω μμος χε μπε ις ει ϙ̄ τϲαρ̄ϫ· οτχε μν̄ οτ
ποϥ ϙ̄ μαρια τπαρθενος ετ οτααϐ· μν̄ νετ χ
μμος χε ποειϩ μν̄ πηρ̄ ϵψαϊταϊε̄ πραν
πνοτε ε ϙραι ε χωογ· ῆτοογ αν τε τϲαρ̄ϫ
πεχρ̄ϲ μν̄ πεϥϲνοϥ· μν̄ οτον μμ ε αϩαπαρ
μ̄ πεϩβαν†ϲμα· ῆϲετακο ητεϥϭραγις ϙ̄ ο
μνταϩραννος· ναι νε νεϩμα ν̄ ψωπε ψα ενε
ερε ποτε̄ ν̄τ ποτε̄ ν̄τ ειρε ν̄ οτμαϙε ν̄ ψιν· ε ο
να πεϥτε μμοϥ ανναϊ ε ϙεηρωμε μν̄ ϙενϩ
ριϐμε ϵψωοπ ϙ̄ πωϭϐ μπχαϥ· μν̄ πϩαρϫ
ν̄ ηοβϙε· πεχαι μ̄ παυϲελος· χε πα χοειϲ μ
νε ναι ετ ψοοπ ϙ̄ νει τοπος ετ ϙοϲε· πεχαϥ μ
χε ναι νετ χω μμος χε μπε πεχρ̄ϲ τωοτν
ϧολ ϙ̄ νετ νοοτ· οτχε τει ϲαρ̄ϫ ναταωοτν α
Fol. 17 a Πεχαι μ̄ παυϲελος χε πϩαρϫϵϥ ν̄ ηοβϙε μν̄ πω
ριζ νετ μ̄ πεϊ | μα μμαατε· νε μν̄ ϙμοτ ῆτοϥ ϙ

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пеі ма· пехач наі хе ммоч· пωзѣ ммаате
ммн пхач нет м пеі ма· пехаі м пагγελος хе
ерωаи прн ωа є хωоτ сенаωѱѱи ан· пехе паγ-
γελος наі· хе ерωаи сашq̄ прн ωа ѣ хωоτ·
псенарωоѱ ан є тѣе пхач ет рі хωоτ· Тоτе
аіωрѱ̄ є воλ ннаѕіх аіаѱароѱ: аγω аірнме
ехω ммос· хе наноγс ммп оγхпо м пасевнс
ѣхн пкаq· пρоро є рос є аγхпоq· рн̄ τεчнογ
нταγнаγ є рοі ειρнме· аγωѱ є воλ тнроγ: аγω
аγρнме нѕі нет рн̄ нколасїс· нет рі рѣн мн̄ нет
рі воλ· аіѕωѱ̄ анок паγλος аінаγ є тпе
ѕωтωн:· аінаγ є мιχанλ парχагγελος м таіа-
γкн· ачει є воλ рн̄ тпе· мн̄ τεстратеіа тнрс̄ м
γагγελος· анагγελος тнроγ пароγ ехн̄ петро·
нет рн̄ нколасіс тнроγ наγ є роογ ετρнме:
ехаγ наq хе на наи парχагγελος м таіа-
γкн· пнант пет тωвѣ ехн̄ тмнтρωме нναγ
ма· ере пкосμос моγт̄ є тѣннтк ѡ мιχанλ·
наγ ē текрісіс ансоγеи пшнре м пноγте: ене
γнѕωи гар ммок пе є р̄ пагре є рон ммаγ
ει є пеі топос· ет меq̄ нρісе· ансωтм хе
текрісіс ωоοп ммаγ неі є воλ рн̄ сωма· ммпе м
роγш мн̄ оγλн м пкосμос каαи ѡ мїχанλ
ѕметаноі: Λεγωѱ̄ѱ̄ хе нѕі мιχанλ ецхѡ
ммос· хе сωтм є рοі ѡ нет рн̄ нколасіс:— |
отм є мιχанλ ецшахе· наі ет аq̄ є ратq̄ нναγ Fol. 17 b
ма ммпто є воλ м пноγте· чонq̄ нѕі пноγте
пі ефѱѱме нач· аγω чонq̄ нѕі пхс̄ наі ефаq
ефт ммесѱто є воλ· хе мн̄ оγроογ м оγωт
оγе оγоγшн м оγωт оγеіне· є тм тωвѣ ехн
пенос м прωме· мιχанλ ецтωвѣ рн̄ тпе·
прωме рωоγ сеєіре м нетхнр рихн пкаq мн̄
нεпориа· мп оγ† тоотq̄ м мιχанλ нѕі нет
рм пкаq· ѡ прωме атетнр̄ петпоγоеіѱ тнрq̄

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ⲛⲁⲡⲉ ⲧⲡⲙⲉⲧⲁⲛⲟⲓ: ⲁⲛⲟⲕ ⲡⲉ ⲯⲁⲓⲧⲱⲃⲓ ⲙ ⲡⲭⲥ̄
ⲯⲁⲛⲧⲉⲧⲛⲛⲟⲟⲩ ⲙⲛⲧⲛ̄ ⲛ ⲧⲉⲓⲱⲧⲉ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲡⲉ·
ⲁⲛⲟⲕ ⲟⲛ ⲡⲉ ⲯⲁⲓⲧⲱⲃⲓ ⲙ ⲡⲛⲟⲩⲧⲉ ⲯⲁⲛⲧⲉ ⲡⲛⲟⲩⲧ
ⲟⲩⲱⲛ ⲛ ⲣⲱϥ· ⲛⲉⲩⲯⲟⲩⲟ̄ ⲙⲟⲟⲩ ⲉ ⲣⲁⲓ ⲉⲭⲙ̄ ⲡⲕⲁϥ·
ⲛⲉⲩⲧ ⲙ ⲡⲉϥⲕⲁⲣⲡⲟⲥ· ⲧⲣ̄ ⲙⲡⲧⲣⲉ· ⲙⲛⲧⲛ̄ ⲭⲉ ⲉⲣⲯⲁⲓ
ⲟⲩⲁ ⲣ̄ ⲟⲩⲕⲟⲓ ⲛⲁⲥⲁⲑⲟⲟⲛ· ⲯⲁⲓⲯⲱⲡⲉ ⲛⲁϥ ⲛ ⲛⲁⲩⲧⲉ
ⲣⲓ ⲃⲟⲛⲑⲟⲥ: ⲯⲁⲛⲧ ⲧⲛⲟⲩⲣⲙ̄ ⲉ ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲉⲧⲧⲱⲙ ⲥⲉ
ⲧⲉⲛⲟⲩ ⲛⲉⲧⲛ̄ⲯⲩⲗⲗ̄ⲏ: ⲉⲧⲧⲱⲙ ⲛⲉⲧⲛ̄ⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉⲧⲧⲱⲙ
ⲛⲉⲧⲛ̄ⲁⲥⲁⲡⲛ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲁⲁⲩ· ⲁⲧⲉⲧⲛ̄ⲧⲁⲕⲟ ⲙ ⲡⲉⲧⲛ̄ⲟⲩ-
ⲃⲉⲓⲯ ⲛ̄ⲧⲁⲧⲉⲧⲛ̄ⲁⲁⲩ ⲉⲓⲭⲙ̄ ⲡⲕⲁϥ· ⲣⲓⲙⲉ ⲥⲉ ⲱ ⲡⲣⲱⲙⲉ
ⲛ̄ⲧⲁⲣⲓⲙⲉ ⲉⲱⲟⲩⲧ ⲙⲙ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲁⲩⲱ ⲡⲕⲉ ⲡⲁⲩⲗⲟⲥ
ⲡⲙⲉⲣⲓⲧ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲭⲁⲣⲓⲙⲉ ⲉⲱⲟⲩϥ ⲛⲓⲙⲙⲁⲛⲧⲛ̄·
ⲙⲉⲩⲁⲕ ⲛ̄ⲧⲉ ⲡⲩⲉⲩⲑⲧⲛϥ ⲧ ⲙⲛⲧⲛ̄ ⲛ ⲟⲩⲕⲟⲓ ⲙ ⲛⲟⲧ-
Fol. 18a ⲛⲉⲥ | ⲁⲩⲱⲩ ⲉ ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲧ ⲉⲡ̄ ⲛⲕⲟⲗⲁⲥⲓⲥ
ⲣⲓⲉ ⲉⲧⲣⲓⲙⲉ· ⲁⲩⲱ ⲟⲛ ⲉⲧⲁⲩⲭⲁⲣⲟⲙ ⲕⲁⲧⲁ ⲧⲉⲛⲧⲟⲗⲏ ⲙ
ⲙⲛ̄ⲭⲁⲛⲗ· ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲛⲁ ⲛⲁⲓ ⲡⲩⲛⲣⲉ ⲙ
ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛⲟ̄:—Ⲗ ⲡⲁⲩⲗⲟⲥ ⲣⲱⲙϥ ⲟⲛ ⲱⲩ ⲉ ⲃⲟⲗ
ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲡⲁ ⲭⲥ̄ ⲓⲥ̄ ⲡⲉⲭⲣⲥ̄ ⲯⲉⲛⲧⲏⲛⲕ ⲣⲁ
ⲡⲉⲕⲡⲗⲁⲥⲙⲁ· ⲧⲟⲧⲉ ⲙⲛ̄ⲭⲁⲛⲗ ⲁⲩⲡⲁⲣⲧⲏ ⲙⲙ̄ ⲣⲉⲛⲧⲃⲁ
ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲉⲧⲭⲱ ⲙⲙⲟⲥ
ⲭⲉ ⲯⲉⲛⲧⲏⲛⲕ ⲣⲁ ⲡⲉⲕⲡⲗⲁⲥⲙⲁ· ⲯⲏⲣⲧⲛⲕ ⲣⲁ ⲧⲉⲕⲣⲓ-
ⲕⲱⲛ· ⲯⲉⲛⲧⲏⲛⲕ ⲣⲁ ⲡⲩⲛⲣⲉ ⲡⲁⲗⲁⲙ· ⲁⲓⲥⲱⲯⲧ ⲁⲛⲁⲧ
ⲉ̄ ⲧⲡⲉ ⲉⲥⲕⲓⲙ· ⲛⲟⲉ ⲛ ⲟⲩⲯⲛⲓ ⲉⲧⲕⲓⲙ ⲉ ⲣⲟϥ ⲉⲓⲧⲛ̄ ⲟⲧ-
ⲧⲛⲟ:—ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲡⲁⲣⲧⲟⲩ ⲙ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ
ⲡⲉⲑⲣⲟⲛⲟⲥ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲁⲧ ⲉ̄ ⲡⲭⲟⲧⲧⲁϥⲧⲉ ⲙⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ ⲙⲙ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̄ⲍⲱⲟⲛ ⲉ ⲁⲩⲡⲁⲣⲧⲟⲩ: ⲁⲛⲁⲧ
ⲉ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲙ̄ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉ ⲁⲩⲡⲁⲣⲧⲟⲩ·
ⲁⲓⲥⲱⲧⲙ ⲉⲩⲥⲙⲏ ⲉⲥⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲧⲉⲧⲛ̄-
ⲧⲱⲃⲓ ⲙⲙⲟⲓ ⲙⲙ̄ ⲛⲁⲁⲥⲥⲉⲗⲟⲥ· ⲡⲗⲁⲧⲟⲡⲣⲥⲟⲥ· ⲁⲩⲥⲙⲏ
ⲯⲱⲡⲉ ⲉⲥⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲉⲛⲧⲱⲃⲓ ⲉⲭⲙ̄ ⲧⲙⲡⲧⲣⲱⲙⲉ
ⲉⲙⲥⲱⲧⲙ ⲉ ⲧⲉⲕⲙⲡⲧⲛⲁⲛⲧ· ⲁⲓⲛⲁⲧ ⲉ ⲧⲡⲉ ⲉⲥⲟⲩⲛⲓ· ⲁ
ⲡⲩⲛⲣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲡⲉ· ⲉ̄ ⲟⲩⲛ̄ ⲟⲩ·
ⲥⲣⲛⲡⲉ ⲉⲓⲭⲙ̄ ⲧⲉⲭⲁⲡⲉ· ⲁ ⲛⲉⲧ ⲉⲡ̄ ⲛⲕⲟⲗⲁⲥⲓⲥ ⲛⲁⲧ
ⲣⲟϥ· ⲁⲧⲟⲧⲱⲙ ⲉ ⲃⲟⲗ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲛⲁ ⲛⲁⲓ:

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пиоте ет оне· ак† ⲙⲡⲟⲓ ⲛ ⲛа тпе Fol. 18 b
ⲙⲡ нет ⲣⲓϫⲉ пкаⲣ· † ⲙотнес наи ⲣⲱⲱⲙ· ⲁⲙ ⲙ ⲣⲓⲥ
пнат ⲥар ⲛⲧаппат е рок а тнотнес тарон· ⲁⲧⲱ
ⲣⲡ тетнот ет ⲙⲙат· а тесмн ⲙ пшире ⲙ
пиоте ⲃⲱк е ⲃол ⲣⲡ ⲛкоⲗасіс тнрот ⲉⲩϫⲱ
ⲙⲙос· ⲭе ⲁⲩ и ⲣⲱⲃ ⲉⲛⲁⲛⲟⲩϥ пент атетⲛⲁⲁϥ·
ⲣⲓϫⲉ пкаⲣ· ⲭе ⲉⲓⲉ† ⲙⲡⲟⲓ ⲓⲛⲧⲛ· ⲁⲡⲱⲣϫ е ⲃол
ⲙ па сноϥ ⲉ тⲃе тнⲧⲧⲛ· ⲙⲡе тⲙⲙетаноі· ⲁⲧ†
клоⲗ ⲛⲩⲟⲛте е ⲭωі ⲉ тⲃе тнⲧⲧⲛ· ⲙⲡе тⲙⲙета-
ноі· ⲛⲥⲓϫ ⲛⲧаⲩⲡⲗассе ⲙⲙⲱⲧⲛ· ⲁⲟⲩⲧⲟⲧ ⲛⲉⲓϥ
е тⲃе тнⲧⲧⲛ· ⲁⲧⲱ ⲙⲡе тⲙⲙетаноі· ⲁⲓⲁⲓⲧⲉⲓ ⲛ
отⲗоот ⲉ трасω· ⲁⲧⲉⲙⲉ наі ⲛ отⲉⲓⲱⲉ ⲙⲡ ⲟⲩ-
ⲣⲙϫ· ⲉⲓⲟϥⲧ е песϧос· ⲁⲧⲱ ⲙⲡе тⲙⲙетаноі· ⲁⲩ-
коⲛсⲧ ⲛ ⲟⲩⲗⲟⲩχⲏ е па спр ⲛ отнаⲗ ⲉ тⲃе
тнⲧⲧⲛ ⲙⲡе тⲙⲙетаноі напрофнтнс ⲙⲡ наⲓ-
ⲕаіос тнрот ⲁⲧⲙⲟⲟⲩтот ⲉ тⲃе тнⲧⲧⲛ· ⲙⲡе
тⲙⲙетаноі· ⲣⲡ наі тнрот· ⲁⲧ† ⲙетаноіа ⲓⲛⲧⲛ
ⲁⲧⲱ ⲙⲡе тⲙⲙетаноі:—ⲁⲗⲗⲁ ⲉ тⲃе ⲙⲓχⲁⲏⲗ ⲙⲡ
ⲓа ⲙерⲓт паⲩⲗос· ⲛ †ⲟⲩⲱϣ ⲁⲛ е ⲗⲩⲡει ⲙⲙⲟⲟⲩⲛ
ⲙⲡ нет ⲫⲓ просфора ⲭа ⲣⲱⲧⲛ· нетⲙⲡшире ⲙⲡ
нетⲙⲛ[ⲛ]ⲏⲛ· ⲭе ⲟⲩⲛ отоп ⲥар ⲛⲣⲏтот ⲉⲫⲉⲣⲉ ⲛ
ⲓаентолн: ⲁⲧⲱ ⲉ | тⲃе та ⲙⲡⲧⲁⲥⲁⲱос ⲭе аітωоⲩⲛ Fol. 19 a
ⲃол ⲣⲡ нетⲙⲟⲟⲩт· †ⲛа† ⲓⲛⲧⲛ ⲛ тκⲁⲣіакн ⲣⲓⲍ
ⲓатон ката саββатон· ⲁⲧⲱ пταіот ⲛⲣⲟⲟⲩ ет
ⲁⲙⲙса танастасіс· ⲛтаітωоⲩн е ⲃол ⲣⲡ нет
ⲣⲟⲟⲩт ⲛⲣⲏтⲥ· тоте нет ⲣⲡ ⲛкоⲗасїс тнрот ⲁⲧⲱϣ
ⲃол ⲉⲧⲭω ⲙⲙос ⲭе тⲙсмот ⲉ рок ⲓⲥ пшире
ⲓ пиоте ет оне· ⲭе нанот ⲛⲉⲣⲟⲟⲩ наⲓ ⲛ
ⲓатон· пара пенаⲣе тнрⲩ ⲛтаⲛⲁⲁϥ ⲣⲓϫⲉ пкаⲣ·
ⲓпат ⲛⲉⲓⲙⲉ ⲭе нει ⲣісе ⲙⲟоп· ене ⲛⲧ ⲁⲛⲉⲓⲙⲉ
е нει ⲣісе тнрот наει ⲉ ⲭωⲛ· ⲛⲉⲛⲛⲁⲉⲓ ⲁⲛ ⲡе·
ⲧⲁⲉ ⲛⲉⲛⲛⲁ† ⲁⲛ ⲡе ⲁⲧⲱ ⲛⲉⲛⲛⲁⲣ ⲗⲁⲁⲧ ⲛⲣⲱⲃ ⲁⲛ
е ⲣⲓϫⲉ пкаⲣ:—ⲱ ⲥар ⲡе ⲡⲉⲛⲙⲁⲧ ⲭе ⲭⲟⲛ е
ⲕосμос· ⲁⲗⲏⲑⲱс ⲉⲓⲥ ⲛ ⲉⲗⲭⲱ[ϧ] ⲉⲧ ⲙⲛⲧ е ⲣⲁⲓ ⲣⲡ

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ρωϥ ⲛ̄ ⲛⲉⲛⲉⲣⲛⲧ· ⲑⲱ ⲛ̄ⲧⲙⲁⲓ ⲙⲛ̄ ⲡⲣⲓⲙⲉ ⲉⲧ ⲛ̄ⲉⲓⲣⲉ
ⲙ̄ⲙⲟⲟⲩ· ⲙⲛ̄ ⲡⲉⲛⲏⲧ ⲉⲧ ϩⲁ ⲣⲟⲛ· ⲥⲉϩⲟⲥⲉ ⲛ̄ⲧⲙⲁⲓ
ⲡⲣⲟⲧⲟ̄ ⲉ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲉⲧ ⲛ̄ ⲡⲛⲧⲉ̄ · ⲁⲛⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲫⲓϫⲛ̄
ⲛⲕⲟⲗⲁⲥⲓⲥ ⲉⲡⲓϯⲙⲓⲁ ⲛⲁⲩ· ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̄ⲣⲓⲙⲉ
ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲱⲱⲛϥ ⲉ ⲃⲟⲗ· ⲙⲛ̄ ⲛⲁ ⲡⲛⲧⲛ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲱⲧⲛ̄·
ⲁⲉ ⲙⲡⲉ ⲧⲛ̄ⲕⲁ ⲛⲓⲟⲩⲧⲉ ⲙⲛⲧⲛ̄ ⲛ̄ ⲃⲟⲛⲟⲟⲥ ϩⲓ ϩⲉⲗⲡⲓⲥ·
ⲙⲛ̄ ⲛⲁ ϩⲓ̄ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲛ̄ ⲛⲉⲧⲉ ⲙ̄ⲡⲉ ϥⲉⲓⲣⲉ ⲛ̄ ⲡⲛⲁ·
ⲛ̄ⲧⲁ ⲡⲛⲁ ⲧⲁϩⲉ ⲧⲛⲟⲧⲛ̄ ⲙ̄ⲙⲁⲧⲉ ⲛ̄ⲧⲉϣⲟⲩⲛ ⲛ ⲧⲕⲧⲣⲓⲁⲕⲛ·
ⲉ ⲧⲃⲉ ⲡⲙⲉⲣⲓⲧ ⲛ̄ ⲛⲓⲟⲩⲧⲉ ⲡⲁⲩⲗⲟⲥ ⲁⲉ ⲁⲧⲉⲛⲧⲥ ⲉ ⲡⲉ·
ⲙⲁ:—ⲡⲉϩⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛⲁⲓ· ⲁⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲥⲱⲧⲛ̄
ⲛ̄ ⲛⲓⲟⲩⲧⲉ ⲁⲕⲛⲁⲩ ⲉ ⲛⲁⲓ ⲧⲛⲟⲩ: ⲡⲉϩⲁⲓ ⲛⲁϥ ⲁⲉ ⲁϥ·
Fol. 19 b ⲛⲁ ϫⲟⲉⲓⲥ | ⲡⲉϩⲁϥ ⲛⲁⲓ ⲁⲉ ⲟⲩⲁϩⲙ̄ ⲛ̄ⲥⲱⲓ ⲟⲛ ⲧⲉⲛⲟⲩ
ⲣⲓⲏ ⲛ̄ⲧⲁϫⲓⲧⲛ̄ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲉ ⲉⲣⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲛⲟⲩ
ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ϩⲓ̄ ⲟⲩⲁⲓⲱⲉ ⲙⲛ̄ ⲟⲩⲧⲉⲗⲛⲗ· ⲁⲥⲃⲱⲧⲱⲧⲟⲩ
ⲥⲁⲣ ⲛ̄ⲥⲓ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲉ ⲧⲣⲉϩⲉⲓ ⲉ ⲃⲟⲗ ⲉⲛⲧⲛ̄ ⲧⲛⲟⲩ
Λⲓⲟⲕ ⲁⲉ ⲁⲓⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲁⲩⲧⲟⲣⲡⲧ ϩⲓ̄
ⲡⲉⲡⲛⲁ· ⲁⲩϫⲓ ⲙ̄ⲙⲟⲓ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲡⲉϫⲉ ⲡⲁⲥⲥⲉ
ⲗⲟⲥ ⲛⲁⲓ· ⲁⲉ ⲱ ⲡⲁⲩⲗⲟⲥ ⲕⲛⲁⲩ ⲉ ⲡⲛⲁ ⲉ ϯⲛⲁⲍⲓⲧⲓ
ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ϩⲓ̄ ⲡⲛⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ: ⲡⲛⲁ
ⲛⲓⲧⲁ ⲁⲗⲗⲁ ⲡⲁⲣⲁⲃⲁ ⲛ̄ⲧⲛⲧⲉ ⲙⲛ̄ ⲧⲉⲩⲥⲣⲓⲙⲉ· ⲛ ⲧⲉⲣ
ⲓϣⲱⲛ ⲁⲉ ⲉ ⲣⲟⲛ ⲉ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲛⲁⲩ ⲉ ⲧⲁⲣⲭⲏ
ⲙ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̄ⲉⲓⲉⲣⲟ ϩⲓ̄ ⲡⲛⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁ ⲡⲁⲥⲥⲉ
ⲗⲟⲥ ϫⲱⲣⲙ̄ ⲟⲩⲃⲏⲏⲓ· ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲫⲓⲥⲱⲛ ⲉⲧ ⲕⲱⲧⲉ
ⲡⲛⲁϩ ⲧⲏⲣϥ̄ ⲛ̄ ⲉⲩⲉⲓⲗⲁⲧ· ⲧⲉⲱⲛ ⲛⲉⲧ ⲕⲱⲧⲉ ⲉ ⲡⲛⲁ
ⲧⲏⲣϥ̄ ⲛ̄ ⲛⲉⲥⲟⲟⲩⲉ· ⲧⲉⲥⲣⲓⲥ ⲛⲁⲓ ⲛⲉⲧ ⲥⲱⲕ ⲙ̄ ⲡⲁⲧ
ⲉ ⲃⲟⲗ ⲛ̄ⲁⲥⲥⲩⲣⲓⲟⲥ· ⲛⲉⲧⲫⲣⲁⲧⲏⲥ ⲛⲁ ⲛⲉⲧ ⲥⲱⲕ ⲙ̄
ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ: ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲛ̄ⲧⲁⲓ
ⲡⲣⲟⲟⲩⲛ ⲙ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲛⲁⲩ ⲉⲧⲱⲟⲩⲛ ⲉⲩⲣⲏⲧ ⲉⲣ
ⲧⲉⲩⲛⲟⲩⲉ ⲱⲁⲧⲟ̄ ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲧⲛⲁⲩⲛ· ⲉⲥⲧ ⲙⲟⲟ
ⲉ ⲧⲉⲩⲧⲟⲟ ⲡⲁⲣⲭⲏ ⲙ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̄ⲉⲓⲉⲣⲟ· ⲉ̄ⲣⲉ ⲡⲉⲡⲛ̄
ⲙ̄ ⲡⲛⲁϩ ⲧⲏⲣϥ̄ ⲛ̄ⲧⲁⲓⲛⲟⲩⲛ ⲉⲩⲱⲁⲛⲥⲱⲕ ⲛ̄ⲥⲓ ⲙⲙⲟⲟⲩ
ⲱⲁⲣⲉ ⲡⲉⲡⲛⲁ· ⲱⲱϥ· ⲡⲉϩⲁⲓ ⲙ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ ⲛⲁ ϫⲟⲉⲓ
Fol. 20 a ⲟⲩ ⲡⲉ ⲛⲉⲓ ⲛⲛⲓ ⲉⲧ ⲱⲟⲧⲟ̄ ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ· ⲁⲥⲟⲩ[ⲱ]ⲱϥ
[ⲣⲓⲑ] ⲛ̄ⲥⲓ ⲡⲁⲥⲥⲉ|ⲗⲟⲥ ⲡⲉϩⲁϥ ⲛⲁⲓ· ⲁⲉ ⲫⲁ ⲟⲛ ⲙ̄ⲡⲁⲧ

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пиоуте таиие тпе ⲙⲡⲉ пкар· ⲙⲡⲉ лаау ⲛⲥа
ноот ⲉⲙⲙаате· аүω ере пепна ⲛ пиоуте наеү-
инт ⲉⲓхⲏ ⲙⲙоот· ⲏ тере пиоуте ⲁⲉ таиїе тпе
ⲙⲡⲉ пкар· пепна ⲡⲯорп пе ⲉⲓхⲏ ⲙⲙоот· ⲏтоү
он пе ⲉїхⲏ пшни· ечшаиноуе ⲁⲉ ⲛⲥⲓ пепна·
шаүсшк· ⲛⲥⲓ ⲙⲙоот· анок ⲁⲉ ачаиароуте ⲏ та
ⲥⲓх ачхит е тиинте ⲛ ппараⲇеісос· ачтсавоі
е пшни ⲏ сотеи ппет наноуү ⲙⲡⲉ ппет ⲑоо-
пехач наі ⲁⲉ паі пе пшни ⲛⲧа ⲙⲙоот ⲉⲓ ⲇоуи
ⲉ пкосⲙос е тⲃиитⲛ· паі пе ита ⲁⲁⲁ отωⲙ
е воλ ⲛⲅⲛⲧч шаите ⲙⲙоот ⲉⲓ ⲉⲭⲏ ⲣωⲙⲉ ⲙⲙⲉ·
ачтсавоі он е ке шни ечрит ⲉⲡ тиинте ⲛ ппара-
ⲇеісос· пехач наі ⲁⲉ паі пе пшни ⲛ пωⲛⲍ·
ере отхероⲩⲃеи ⲙⲡⲉ отсиче ⲏ кωⲣⲧ кωⲣⲧ (sic) кωте
ⲣⲍ· е пкωте· ⲇосоп ⲁⲉ еіааⲇе (sic) ⲣат е σωⲙⲧ е
неоот ⲛ пшни ⲛ пωⲛⲍ· аіσωⲙⲧ аиат е тпар-
ⲫенос асеі ере ⲙоⲩиⲧ ⲡаⲥⲥелос ⲇтиеуте е рос·
анок ⲁⲉ аіоуωⲙⲧ пехаі ⲛ паⲥⲥелос ⲁⲉ ⲙⲙ те
аі па ⲭⲥ· пехач наі ⲁⲉ таі те ⲙаріа тиат
ⲛ ⲉⲙⲭоеіс ⲓⲥ пеⲭⲣⲥ· ⲉсⲣⲓⲛ пеі ноσ ⲙ еоот· аүω
тере сρωп е ⲇоуи ⲉ рої пехас наі· ⲁⲉ ⲭаіре
ⲁүλос ⲡⲉⲣⲓт ⲛ пиоуте ⲭаіре паүλос ⲡⲉⲣⲓт
ⲉⲣⲓт ⲙ паⲥⲥелос ⲙⲡⲉ ⲡрωⲙⲉ· ⲭаіре паүλос Fol. 20 b
ент ачшωпе ⲙ кτⲣiⲍ ⲙ тие ⲉⲡ тпе аүω ⲉⲓхⲏ [pk]
кар· ⲡⲁікаіос тнрот сетωⲃⲍ ⲛ па шнре· ⲓⲥ
ⲭⲥ ете па ⲭⲥ пе· ⲁⲉ кнапιоє ⲙⲙоп· ⲛⲑⲉⲓⲙе
ⲙ паүλос ⲉ ⲇраі ша ⲣоп ⲡⲧⲙⲛⲁт е ⲣоч ⲉⲡ
тарⲍ· ⲙⲡат ⲫⲉі е воλ ⲉⲡ сωⲙа· пехе па шнре
ⲙⲉрⲓт наү ⲁⲉ ⲇроⲙ ⲙ ⲇнт ⲙ оаκоі ⲙ оⲩⲃⲉⲓⲙ·
сλωшпе ⲙⲙⲛⲧⲙ ша епеⲍ· пехат тнрот ⲉⲡ
отапро ⲙ отωт· ⲁⲉ ⲙⲡⲣ λуⲙеі ⲙⲙоп пе-
ⲁеіс· тⲃотωⲙ е трⲙнат е ⲣоч ⲉⲡ тсарⲍ· е ачхі
ⲙ пеі ноσ ⲙ еоот и ⲙ теі ⲇе· ечⲛⲓ ⲇа пеі ноσ
ⲙ пеі коуі· ерша поуⲍ поуа ει ⲉ ⲇоуи е теі

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ⲙⲡⲧⲉⲣⲟ · ⲭⲁⲓⲱⲟⲩⲉ ⲍⲉ ⲛⲧⲁ ⲡⲁⲓ ⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ ⲉ ⲧⲃⲉ
ⲟⲩ · ⲭⲁⲩⲭⲟⲟⲥ ⲍⲉ ⲟⲩⲁ̄ ⲍⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲉⲧ ⲣⲓⲍⲁ̄ ⲡⲕⲁⲣ ·
ⲉⲥⲧⲁⲓⲱⲉⲟⲉⲓⲱ ⲙ̄ ⲡⲉⲭ̄ⲣ̄ⲥ ⲉⲡ̄ ⲛⲉⲓⲱⲁⲍⲉ ⲉⲧ ⲣⲟⲗⲥ̄ ·
ⲉⲩⲥⲱⲕ ⲛ̄ ⲣⲉⲙⲙⲓⲛⲓⲱⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲭ̄ⲣ̄ⲥ · ⲉⲩⲭⲓ ⲙ̄-
ⲙⲟⲟⲩ ⲉ̄ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲉⲭ̄ⲣ̄ⲥ ⲑⲓⲉⲗⲏⲙ · Ⲉⲓⲥ
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣ̄ⲟ̄ ⲟⲩⲛⲏⲩ ⲛ̄ⲥⲱⲓ ⲍⲉ ⲉⲧⲛⲁⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟⲕ ·
ϯⲱⲣⲕ̄ ⲛ̄ ⲧⲟⲧⲛⲁⲓ ⲙ̄ ⲡⲁ ⲓⲱⲣⲉ ⲱ̄ ⲡⲥⲱⲧⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲡⲁⲩⲗⲟⲥ · ⲍⲉ ⲡⲉⲧ ⲛⲁⲥⲣⲁⲓ ⲛ̄ ⲛ̄ⲓⲱⲁⲍⲉ ⲛ ⲧⲉⲓ ⲁⲡⲟⲕⲁ-
Fol. 21a ⲗⲩⲯⲓⲥ · | ⲛ̄ⲧⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲥ ⲉⲡ̄ ⲙ̄ⲡⲛⲩⲉ · ⲛ̄ⲙⲉ ⲉⲭⲓ-
[ⲣⲕⲁ] ϯⲡⲉ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲃⲁⲍⲁⲛⲟⲥ ⲉⲡ̄ ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲛ̄ⲧⲁⲕⲛⲁⲩ
ⲉ ⲣⲟⲟⲩ ⲉⲡ̄ ⲁⲙⲛ̄ⲧⲉ · ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ ⲧⲁⲛⲁⲥⲕⲏ ⲙ̄ⲙⲁⲁⲧⲉ ⲛ̄
ⲧⲉⲧⲥⲙⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲥⲱⲙⲁ · ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲃ̄ⲱⲥ̄ ⲉⲡ̄
ⲟⲩⲛⲓⲥⲧⲓⲥ · ⲥⲉⲛⲁⲡⲱⲣ ⲙ̄ ⲡⲉⲭⲉⲓⲣⲟⲅⲣⲁⲫⲟⲛ ⲛ̄ ⲛⲉⲭ-
ⲛⲟⲃⲉ · ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲥ ⲛ̄ⲧⲣⲁⲣⲉⲩ ⲉ̄ ⲛⲉⲛ-
ⲧⲟⲗⲏ ⲙ̄ ⲡⲁ ⲓⲱⲣⲉ · ⲡⲁ ⲓⲱⲣⲉ ⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲟⲩ ⲉⲡ̄
ⲡⲉⲓ ⲕⲟⲥⲙⲟ̄ⲥ ⲁⲩⲱ ⲛ̄ⲧⲣ̄ ⲟⲩⲛⲁ ⲛ̄ⲙⲙⲁⲩ ⲉⲡ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄
ⲡⲉⲩⲥⲙⲛ̄ⲧⲓⲙⲉ · ⲛⲁⲓⲁⲧⲏ ⲛ̄ ⲟⲩⲙⲛⲏⲛⲧⲉ ⲛ̄ⲥⲟⲩ ⲱ̄ ⲡⲁⲩ-
ⲗⲟⲥ · ⲙⲡⲣ̄ ⲙⲉⲉⲩⲉ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ⲍⲉ ⲛ̄ⲧⲟⲕ ⲙⲁⲣⲁⲁⲛ
ⲡⲉⲓⲧ ⲁⲓⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲏⲧ̄ · ϯⲣ̄ ⲙⲛ̄ⲧⲣⲉ ⲛⲁⲕ ⲍⲉ
ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲥⲛⲁⲉⲓⲣⲉ ⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲁⲱⲛⲣⲉ · ⲁⲛⲟⲛ
ⲛⲉ ⲡⲱⲟⲣⲡ̄ ⲉⲱⲁⲓⲉⲓ ⲉ̄ ⲃⲟⲗ ⲉⲣⲏⲧⲟⲩ ⲙ̄ ⲉⲓⲛⲁⲁⲩ ⲉⲣ̄ ⲫⲁⲛ-
ϣⲙⲙⲟ · ϣⲁⲛⲧ ⲟⲩⲁⲡⲁⲛⲧⲁ ⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ ⲉⲡ̄
ⲟⲩⲉⲓⲣⲏⲛⲏ · ⲫⲱⲥ ⲉⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲱⲁⲍⲉ ⲙⲙⲁⲓ ⲉⲓ
ⲕⲉ ⲱⲟⲙⲛ̄ⲧ ⲁⲧⲉⲓ ⲙ̄ ⲡⲟⲧⲉ ⲉⲙⲉⲥⲱⲟⲩ ⲉⲙⲁⲁⲧⲉ ⲉⲡ̄ ⲧⲉⲧⲣⲓ-
ⲕⲱⲛ · ⲉⲣⲉ ⲛⲉⲧⲁⲥⲧⲉⲗⲟⲥ ⲟⲩⲙⲛⲉⲧⲉ ⲉ ⲣⲟⲟⲩ · ⲡⲉⲭⲁ
ⲙ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ · ⲍⲉ ⲙⲙⲁ ⲛⲉ ⲛⲁⲓ ⲡⲁ ⲭ̄ⲥ̄ · ⲛ̄ⲧⲁⲧⲛⲁⲩ ⲛ̄
ⲣⲟⲓ ⲁⲧⲣⲁⲱⲉ ⲛ̄ⲙⲙⲁⲓ · ⲡⲉⲭⲁⲩ ⲍⲉ ⲉⲓⲉ̄ ⲙⲡ ⲕ̄ⲥⲟⲩ̄ⲱⲟⲩ̄ⲛⲟⲩ
ⲡⲁⲩⲗⲟⲥ · ⲡⲉⲭⲁⲓ ⲍⲉ ⲙⲡⲉ ⲡⲁ ⲭⲟⲉⲓⲥ · ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲍ
Fol. 21b ⲛⲁⲓ ⲛⲉ ⲡⲉⲓⲟⲧⲉ ⲙ̄ ⲡⲗⲁⲟⲥ · ⲁⲃⲣⲁⲁⲙ · | ⲙⲡ̄ ⲓⲥⲁⲁ
ⲣⲕⲃ ⲙⲡ̄ ⲓⲁⲕⲱⲃ · ⲉⲡ̄ ⲧⲉⲧⲛⲟⲩ ⲛ̄ⲧⲁⲧⲛⲁⲩ ⲉ ⲣⲟⲓ ⲁⲧⲁⲥⲡⲁⲍ
ⲙⲙⲟⲓ · ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲍⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲓⲉⲣⲓⲧ ⲙ̄
ⲡⲓⲟⲩⲧⲉ ⲙⲡ̄ ⲡⲣⲱⲙⲉ · ⲛⲁⲓⲁⲧⲏ ⲙ̄ ⲡⲉⲧ ⲛⲁⲭⲓⲧ̄
ⲛ̄ⲥⲟⲛⲥ̄ ⲉ ⲧⲃⲉ ⲡⲓⲟⲩⲧⲉ · ⲡⲉⲭⲉ ⲁⲃⲣⲁⲁⲙ ⲍⲉ ⲡⲁⲓ ⲡ
ⲡⲁ ⲓⲱⲣⲉ ⲓⲥⲁⲁⲕ ⲛ̄ⲧⲁⲓⲧⲁⲗⲟϥ ⲉ̄ ⲣⲁⲓ ⲙ̄ ⲡⲓⲟⲩⲧⲉ · ⲉⲓ

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ⲓⲁⲕⲱⲃ ⲡⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲫⲙ̄ ⲡⲧⲣⲙ̄ⲥⲟⲩⲉⲛ
ⲡⲛⲟⲩⲧⲉ ⲫⲙ̄ ⲡⲛⲟⲥⲙⲟⲥ · ⲙ̄ⲡⲉ ⲥⲗⲧⲡⲉⲓ ⲙ̄ⲙⲟⲛ ⲛⲥⲓ
ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲉⲣ ⲛⲉⲓ ⲉ̄ ⲣⲁⲧⲫ̄ · ⲛⲁⲓⲁⲧⲟⲩ ⲛ̄ⲣⲱⲙⲉ ⲙⲙⲁ
ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲃⲟⲗ ⲫⲓ ⲧⲟⲟⲧⲕ̄ · ⲛ̄ⲥⲉⲣⲩⲡⲟⲙⲉⲙⲉ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲫⲛ̄ ⲟⲩⲫⲓⲥⲉ ⲙ̄ⲙ̄ ⲟⲩⲙⲛ̄ⲧⲣⲁⲓ ⲣⲱⲙⲉ · ⲙ̄ⲙ̄
ⲟⲩⲧⲃⲃⲟ ⲙ̄ⲙ̄ ⲟⲩⲟⲃⲃⲓⲟ · ⲙ̄ⲙ̄ ⲟⲩⲙⲛ̄ⲧⲣⲣⲁⲡ ⲙ̄ⲙ̄ ⲟⲩ-
ⲡⲓⲥⲧⲓⲥ ⲉ̄ ⲣⲟⲩⲛ ⲉ̄ ⲡⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲁⲛⲥⲙⲙⲉ ⲛ̄ ⲟⲩⲁⲓⲁ-
ⲑⲏⲕⲏ ⲫⲙ̄ ⲡⲁⲓ ⲉ̄ⲧ ⲉⲕⲕⲩⲣⲓⲍⲉ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲣⲱⲙⲉ ⲙⲙⲁ
ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ̄ ⲉ ⲃⲟⲗ ⲫⲓ ⲧⲟⲟⲧⲕ̄ · ⲁⲛⲟⲛ ⲡⲉⲧ ⲛⲁⲓⲁ-
ⲕⲟⲛⲉⲓ ⲛⲁⲩ : ⲫⲟⲥⲟⲛ ⲉⲣⲉ ⲛⲁⲓ ⲱⲁⲭⲉ ⲁⲓⲥⲱⲱⲩⲧ̄ ⲉ̄ ⲡⲟⲩⲉ
ⲁⲙⲁⲩ ⲉ ⲕⲉ ⲙ̄ⲡⲧⲥⲛⲟⲟⲩⲥ ⲉ ⲁⲩⲉⲓ · ⲡⲉϩⲁⲓ ⲛ̄ ⲡⲁⲥⲥⲉ-
ⲗⲟⲥ ⲭⲉ ⲛ̄ⲓ̈ⲙ ⲙⲉ ⲛⲁⲓ ⲡⲁ ϫⲟⲉⲓⲥ · [ⲡⲉϩⲁϥ ⲛⲁⲓ ⲭⲉ ⲛ̄ⲓ̈ⲙ
ⲙⲉ ⲛⲁⲓ ⲡⲁ ϫⲟⲉⲓⲥ[1] ·] ⲡⲉϩⲁϥ ⲭⲉ ⲛⲁⲓ ⲙⲉ ⲛ̄ ⲡⲁⲧⲣⲓ-
ⲁⲣⲭⲏⲥ · ⲫⲛ̄ ⲧⲉⲧⲛⲟⲩ ⲛ̄ⲧⲁⲩⲡⲱϥ ⲉ ⲣⲟⲓ ⲁⲩⲁⲥⲡⲁⲍⲉ
ⲙ̄ⲙⲟⲓ · ⲁⲩⲱ ⲡⲉϩⲁⲩ ⲛⲁⲓ · ⲭⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ |
ⲡⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲙ̄ ⲡⲣⲱⲙⲉ · ⲙ̄ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲗⲧⲡⲉⲓ Fol. 22 a
ⲙ̄ⲙⲟⲛ ⲉ ⲁϥⲧⲣⲙ̄ⲙⲁⲩ ⲉ ⲣⲟⲕ ⲫⲛ̄ ⲧⲥⲁⲣⲝ̄ · ⲙ̄ⲡⲁⲧ ⲙ̄ⲉⲓ ⲉ ⲣⲕⲉ
ⲃⲟⲗ ⲫⲛ̄ ⲥⲱⲙⲁ · ⲁⲩⲱ ⲁ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ⲧⲁⲩⲟ̄ ⲙ̄ ⲡⲉⲩⲣⲁⲛ
ⲉ ⲣⲟⲓ ⲙ̄ⲡⲛ ⲫⲣⲟⲩⲃⲏⲛ ϣⲁ ⲃⲉⲛⲉⲁⲙⲉⲛ · ⲡⲉϫⲉ ⲓ̈ⲱⲥⲏⲫ
ⲭⲉ ⲁⲛⲟⲕ ⲡⲉ ⲓⲱⲥⲏⲫ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲁⲩ ⲉ ⲃⲟⲗ · ☩ⲫ̄ ⲙ̄ⲡⲧⲣⲉ
ⲛⲁⲕ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ⲭⲉ ⲛ̄ⲑⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲓϣⲟⲡⲟⲩ ⲙ̄ⲙ̄
ⲛ̄ⲥⲏⲙⲥⲟⲛ̄ⲥ̄ ⲛ̄ⲧⲁⲩⲁⲁⲩ ⲛⲁⲓ · ⲙ̄ⲡⲉ ⲓⲕⲱ ⲛ̄ ⲟⲩⲕⲁⲕⲓⲁ ⲫⲙ̄
ⲡⲁ ⲫⲏⲧ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ · ⲡⲉⲧ-
ⲛⲁϩⲓⲧⲟ̄ ⲅⲁⲣ ⲛ̄ⲥⲟⲛ̄ⲥ̄ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ · ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ
ⲣⲱⲙⲉ ⲁⲁⲩ ⲛⲁⲩ ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲛ̄ⲥⲟⲩ · ⲉⲫϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ
ⲫⲛ̄ ⲥⲱⲙⲁ · ⲫⲱⲥ ⲉⲣⲉ ⲛⲁⲓ ϣⲁⲭⲉ ⲛ̄ⲙⲙⲁⲓ ⲁⲓⲥⲱⲱⲩⲧ̄ ⲉ
ⲡⲟⲩⲉ ⲁⲙⲁⲩ ⲉ ⲕⲉ ⲟⲩⲁ ⲉⲣⲉ ⲡⲉϫⲁⲥⲥⲉⲗⲟⲥ ⲫⲙⲛⲉⲧⲉ ⲉ
ⲣⲟⲩ · ⲡⲉϩⲁⲓ ⲛ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲭⲉ ⲛ̄ⲓ̈ⲙ ⲡⲉ ⲛⲁⲓ ⲉⲧ ⲛⲉⲥⲱⲩ
ⲫⲛ̄ ⲧⲉϥⲣⲓⲕⲱⲛ · ⲡⲉϩⲁϥ ⲛⲁⲓ ⲭⲉ ⲙ̄ⲡ ⲕⲥⲟⲩⲉⲛ ⲛⲁⲓ ·
ⲡⲉϩⲁⲓ ⲛⲁϥ ⲭⲉ ⲙ̄ⲡⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲉϩⲁϥ ⲛⲁⲓ ⲭⲉ ⲛⲁⲓ ⲡⲉ
ⲓⲱⲥⲏⲫ ⲡⲛⲟⲙⲟⲑⲉⲧⲏⲥ · ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ☩ ⲛⲁϥ ⲛ̄
ⲡⲛⲟⲙⲟⲥ ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲥⲡⲱϥ ⲉ̄ ⲣⲟⲓ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟⲓ
ⲁⲣⲓ̈ⲙⲉ · ⲡⲉϩⲁⲓ ⲛⲁϥ ⲭⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲣⲓⲙⲉ · ⲁⲓⲥⲱⲧⲙ̄

[1] The scribe has repeated the words in brackets inadvertently.

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ⲉ ⲡⲧⲛ̄ ⲟⲩⲣⲁⲁⲩ ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲙⲡⲉ ⲉⲩⲣⲓⲭⲏ̄ ⲡⲛⲁϥ·
ⲡⲉϫⲉ ⲙⲁⲧⲥⲛⲉ ⲛⲁⲓ: ⲉ ⲉⲓⲣⲙⲉ· ⲉ ⲛⲁⲧⲱⲥⲉ
ⲡⲧⲁⲓⲧⲟⲥⲟⲩ ⲙ̄ⲡ ⲟⲩⲉ ⲛⲟⲩⲙⲉ ⲉ̄ ϧⲟⲗ· ⲟⲩⲁⲉ ⲙ̄ⲡ
Fol. 22 b ⲟⲩ† ⲕⲁⲣⲡⲟⲥ·: ⲛⲁⲉⲥⲟⲟⲩ ⲉ̄ † ⲙⲟⲟⲛⲉ ⲙⲙⲟⲟⲩ | ⲁⲧ-
ⲣⲕⲁ ϫⲱⲱⲣⲉ ⲉ ϧⲟⲗ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲧⲉ ⲙ̄ⲡⲧⲟⲩ ⲛ̄ ⲩⲱⲥ ⲙⲙⲁⲩ·
ⲛⲁϥⲥⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧ ⲁⲓⲁⲁⲩ ⲙ̄ⲡ ⲡⲩⲛⲣⲉ ⲙ ⲡⲏⲛ̄ⲗ̄
ⲁⲧⲥⲱⲣⲙ̄· ⲛ̄ⲥⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̄ⲧ ⲁⲓⲁⲁⲩ ⲛ̄ⲙⲙⲁⲩ ⲉⲣ̄
ⲧⲉⲣⲙⲟⲥ ⲙ̄ⲡ ⲟⲩⲛⲟⲓ ⲙⲙⲟⲟⲩ· ⲉⲓⲣ̄ ⲩⲡⲛⲣⲉ ⲛ̄ ⲅⲉⲛ-
ⲁⲗⲗⲟⲫⲩⲗⲟⲥ ⲛ̄ ⲁⲧ ⲥⲃⲃⲉ· ⲁⲧⲱ ⲡⲣⲉⲥⲯⲩⲭⲏ̄ⲉ ⲉⲓⲁⲱⲗⲟⲛ·
ⲛⲉⲧ ⲛⲁⲉⲓ ⲉ̄ ⲣⲟⲩⲛ ⲉ ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲙ̄ ⲡⲓⲥⲣⲁⲏⲗ̄·
ϯⲣ ⲙ̄ⲡⲧⲣⲉ ⲛⲁⲕ ⲱ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲩⲥ̄ϥⲟⲩ
ⲙ̄ ⲡⲩⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲉⲣⲉ ⲙⲓⲭⲁⲏⲗ̄ ⲙ̄ⲡ ⲅⲁⲃⲣⲓⲏⲗ̄
ⲙ̄ⲡ ⲛⲁⲩⲫⲉⲗⲟⲥ· ⲁⲧⲱ ⲁⲃⲣⲁⲁⲙ ⲙ̄ⲡ ⲓⲥⲁⲁⲕ ⲙ̄ⲡ
ⲓⲁⲕⲱⲃ· ⲙ̄ⲡ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲉⲧⲣⲓⲙⲉ ⲡⲉ· ⲉⲣⲉ
ⲡⲩⲛⲣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲉ ⲉ ⲡⲩⲉ ⲙ ⲡⲉⲥⲧⲁⲧⲣⲟⲥ· ⲛⲉⲧ-
ϫⲱⲣⲙ̄ ⲟⲩⲃⲏⲓ ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ⲉ ⲙⲁⲧⲥⲛⲉ ⲥⲱⲩⲧ̄ ⲉ̄
ⲡⲉⲕⲗⲁⲟⲥ· ⲉ ⲛⲧⲁⲣ̄ ⲟⲩ ⲙ ⲡⲩⲛⲣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ·
ⲛⲁⲓⲁⲧⲕ ⲱ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲧⲱ ⲛⲁⲓⲁⲧⲩ̄ ⲙ ⲡⲗⲁⲟⲥ ⲉⲧ
ⲛⲁⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲕ· ⲛⲁⲓ ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ̄ ⲉ ⲡⲉⲕⲧⲁⲱⲉⲃⲉⲓⲱ:
Ⲍⲟⲥⲟⲛ ⲉ̄ⲣⲉ ⲛⲁⲓ ⲱⲁϫⲉ ⲉⲓⲥ ⲕⲉ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲁⲧⲉⲓ
ⲙ̄ⲡⲟⲩⲉ̄· ⲁⲧⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲡⲱϥ ⲉ ⲣⲟⲓ ⲡⲉϫⲁⲩ ⲛⲁⲓ· ⲉ
ⲡⲧⲟⲕ ⲡⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲏⲑⲱⲥ
ⲁⲕⲥⲓ ⲉⲟⲟⲩ ϧⲏ̄ ⲧⲡⲉ ⲁⲧⲱ ⲣⲓⲱⲙ̄ ⲡⲕⲁϥ· ⲡⲉϫⲁⲓ ⲛⲁⲩ ⲉ
ⲡⲧⲉⲧⲏ̄ ⲙⲙⲁ· ⲡⲉϫⲁⲩ ⲉ ⲁⲛⲟⲕ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲡⲉϫⲉ
ⲟⲩⲁ ⲉ ⲁⲛⲟⲕ ⲡⲉ ⲏⲥⲁⲓⲁⲥ· ⲡⲉⲛⲧⲁ ⲙⲁⲛⲁⲥⲥⲏ ⲟⲩⲁⲥⲧⲩ̄
ϧⲏ̄ ⲟⲩⲗⲁⲛⲟⲉ ⲛ ⲛ̄ⲧⲱⲉ· ⲡⲉϫⲉ ⲡⲕⲉⲟⲩⲁ ⲉ ⲁⲛⲟⲕ ⲡⲉ
ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲉⲛⲧ ⲁⲙⲱⲛⲣⲉ ⲙ̄ ⲡⲓⲛⲏⲗ̄ ⲛⲉϫ ⲱⲛⲉ ⲉ ⲣⲟⲩ
Fol. 23 a ⲱⲁⲛⲧ ⲟⲩⲙⲟⲟⲩⲧⲩ̄·| ⲡⲉϫⲉ ⲡⲕⲉⲟⲩⲁ̄ ⲉ ⲁⲛⲟⲕ ⲡⲉ
ⲣⲕⲉ ⲓⲉⲍⲉⲕⲓⲏⲗ̄· ⲡⲉⲛⲧⲁ ⲡⲩⲛⲣⲉ ⲙ̄ ⲡⲏⲛ̄ⲗ̄ ⲁⲙⲁⲣⲧⲉ ⲛ̄ ⲛⲉⲩ-
ⲟⲩⲣⲏⲛⲉ· ⲁⲧⲥⲱⲕ ⲙⲙⲟⲩ ⲣⲓⲭⲏ̄ ⲛⲉϫⲁⲗⲁⲍ ⲉⲧ ⲭⲟⲟⲥⲉ
ⲱⲁⲛⲧ ⲟⲩⲛⲟⲩⲣⲉ ⲉ ϧⲟⲗ ⲛ̄ ⲧⲁ ⲁⲡⲉ· ⲛⲉⲓ ⲣⲓⲥⲉ ⲧⲏⲣⲟⲩ·
ⲛⲧⲁⲛⲱⲟⲡⲟⲩ· ⲉⲓⲟⲧⲱⲱⲩ ⲉ ⲧⲣⲉ ⲡⲏⲛ̄ⲗ̄ ⲟⲩⲭⲁⲓ· ϯⲣ̄
ⲙⲛ̄ⲧⲣⲉ ⲛⲁⲕ ⲉ ⲛⲉⲱⲁⲩϯ ⲣⲓⲥⲉ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲡⲩⲛⲣⲉ ⲙ̄
ⲡⲏⲛ̄ⲗ̄· ⲱⲁⲓⲡⲁⲣ̄ⲧ ⲉⲭⲙ̄ ⲡⲁ ⲣⲟ ⲧⲁⲧⲱⲃⲣ̄ ⲉ ⲭⲱⲟⲩ· ⲙⲙ

прасте ⲙ̄ тнрїакн· ϣанте псаββатон тнр̄ⲩ
оуеіне· еіпар̄ⲧ ехⲙ̄ па ро· ϣанте ⲙ̄ї̈ханл ει
ⲛ̄ⲧоуоⲛоⲥ̄т ρ̈їхⲙ̄ пкар· ⲛаіатⲕ ⲱ παγλος· αγω
ⲛаіатⲕ̄ⲩ ⲙ̄ πρεєвос ет напістеуе є βολ ρітоотⲕ̄·
ρωс ере ⲛаі ϣахе ⲛ̄ⲙ̄ⲙаї· αчει ⲛ̄ⲥι ке оуа̄
єпесωⲩ ємаате ρⲙ̄ тєρнкωⲛ· пехаі ⲙ̄ παγγєλος
хе ⲛⲓⲙ̄ пе паі па хс̄ ⲛ̄тачⲛау є рої ачраϣе·
пехе παγγєλος ⲛаі· хе паі пе λωт· ρⲙ̄
пеоγвєіϣ ⲙ̄ соδωⲙа ⲙ̄ⲙ̄ соⲙорра· αγω ⲙ̄ тере
ⲩⲙоⲩ є рої пехаⲩ· ⲛаі ечаспаζе ⲙ̄ⲙоі· хе
ⲛаіатⲕ̄ ⲱ παγλος· αγω ⲛаіатс̄ ⲙ̄ τєκⲥєпеа·
пехаⲩ ⲛаі хе анок пе λωт пет ϣооп ρⲙ̄ тполіс
ⲙ̄ пасевнс· ере παγγєλος ϭалωоу є рої ⲙ̄ⲡоє ⲙ̄
ⲛєі ϣⲙ̄ⲙо ⲙ̄рωⲙе· ⲙ̄ тере ⲛа тполіс тωоⲩⲛ є
хωоу єтоⲩωϣ є р̄ пєвооу ⲛау· аіⲭі ⲛ та ϣєере
сⲙ̄те ⲙ̄ парθєнос ⲙ̄пате рооуⲧ соⲩⲱⲙоу· αγω
аіταау ⲛау: | хе хітоу ⲛ̄тетⲙ̄хрω ⲛау ⲙ̄ⲡоє ⲉ̄тє- Fol. 23 b
ρⲙⲛ̄тⲙ̄· ⲙоноу ⲙ̄ⲡр̄ р̄ пєвооу ⲙ̄ⲛєі ϣⲙ̄ⲙо ⲙ̄рωⲙе рκс
ⲛ̄таγει є роⲩⲛ ра та оуеρсоі· теноу хе ⲛєт ере
поуа̄ поуа̄ ⲛаау ρⲙ̄ ⲛєі κοσμος· ϣаре ⲡⲓоуте
тооβоу ⲛач ⲙ̄ оуⲙⲙⲛⲛⲩе ⲛ̄соⲩ: ⲛаіатⲕ ⲱ παγλος·
αγω ⲛаіатⲕ̄ⲩ ⲙ̄ πρεєвос ет напістеуе є βολ ρі
тоотⲕ̄· ρωс ере паі ϣахе ⲛ̄ⲙ̄ⲙаї· аісωⲙ̄т ⲉ̄ ке
оуа̄ є ачει ⲙ̄ пӧⲉ єпесωⲩ ємаате· ере пеϩро р̄
оγоеⲙ̄ ечⲛоτβ ⲛ̄сωβе· ере παγγєλος ⲩⲙⲛєте є
роⲩ· пехаі ⲙ̄ παγγєλος· хе ειⲉ̄ ере оγаγγєλος
ⲛоβⲩе ⲙ̄ⲙ̄ поуа поуа ⲙ̄ ⲛⲓⲕаїос· пехаⲩ ⲛаі·
хе ⲛєγаγγєλӧс тнроу ⲩⲙⲛєγⲉ̄ є рооу· αγω ⲙєγ-
ⲛ̄тоу є βολ ⲛ̄ⲛау ⲙⲙⲛ· αγω ⲙ̄ тере ⲩⲙⲱⲣ є рої
ечаспаζе ⲙⲙоі пехаⲩ ⲛаі· хе ектаіно ⲱ
παγλος· ⲙ̄ⲙєріт ⲙ̄ ⲙⲓоуте ⲙ̄ⲙ̄ ⲡρωⲙе· анок
є ⲓωβ ⲛ̄таⲓⲱєп ⲛєі ρісе тнроу ρⲙ̄ ⲛєпλαγн· є
ιр̄ ⲙⲁаβе ⲡρ̈ⲙⲡе ⲡроⲙⲡе ⲛ̄ⲡнтⲛ̄· псаⲱ єт ⲓⲛ
βολ ρⲓωоⲩт· єчо ⲙ̄ тсоот ⲙ̄ оγⲃⲛ̄ⲩⲓλι ⲛ̄соγо̄· ρⲓⲧ̄ⲙ̄

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ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲣⲟⲟⲩ· ϣⲁϥⲣ̄ ⲧⲥⲟⲧ ⲛ̄ ⲟⲩⲕⲁⲡ ⲛ̄ⲉⲓⲱ̄· ⲁⲩⲱ ⲛ̄ⲧⲙⲛ̄ⲧ
ⲉϣⲁⲧⲉⲓ ⲉ ϧⲟⲗ ⲉⲣⲏ̄ ⲛⲁⲥⲁϣ· ⲛⲉϣⲁⲓϣⲓⲧⲟⲩ ⲛⲥⲉⲣ̄ ⲟⲩϣⲟⲛ
ⲛ̄ ⲉⲓⲛ· ⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟⲓ ⲛ̄ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲛ
Fol. 24 a ⲉⲥϧⲱ ⲙ̄ⲙⲟⲥ :—[fifty-two pages wanting]|ⲕ ⲫⲁ ⲧⲉⲥⲉⲛ
ⲟⲉ ⲉⲥϧⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲥ· ⲭⲉ ⲱ ⲧⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲛ̄ ⲯⲩⲭⲏ· ⲛ
ⲟⲩⲡⲉⲑⲟⲟⲩ ⲉⲧ ⲣⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ⲡⲉϩⲟ[ⲟ]ⲩ ⲙ̄ⲡ ⲧⲉⲩϣⲛ·
ϯⲛⲓ ⲙ̄ⲙⲟⲟⲩ ⲙⲙⲏⲛⲉ ⲉ ⲣⲁⲧⲉ̄ⲩ ⲛ̄ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ
ⲡⲟⲩⲱϣ ⲁⲛ· ⲁⲗⲗⲁ ⲉ̄ ⲧⲃⲉ ⲡⲟⲩⲱϣ ⲛ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲩϩⲱⲛ
ⲉ̄ ⲧⲟⲟⲩ ⲭⲉ ⲙ̄ⲡⲣ̄ ⲗⲟ ⲉⲕⲁⲓⲁⲕⲟⲛⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲙⲉϣⲁⲕ
ⲛ̄ⲥⲉⲕⲧⲟⲟⲩ ⲛ̄ⲥⲉⲙⲉⲧⲁⲛⲟⲓ· ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲁⲓⲣ̄ ϣⲙⲙⲟ ⲉ̄ ⲣⲟ
ⲙ̄ⲡⲟⲟⲩ· ⲙⲁⲣⲟⲛ ⲉ ⲣⲁⲧⲉ̄ⲩ ⲛ̄ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̄ⲙⲉ· ⲁⲩⲱ ⲁ
ⲡⲉⲥⲡⲏ̄ ⲉⲓ ⲉ ϧⲟⲗ ⲫⲛⲧ̄ⲥ ⲉⲥϧⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲱ ⲧⲧⲁⲗⲁⲓⲡⲱ-
ⲣⲟⲥ [ⲛ̄] ⲯⲩⲭⲏ ⲙ̄ⲡⲣ̄ ϯ ⲛ̄[ⲧ]ⲟⲛ ⲛⲁⲓ ⲛ̄ ⲡⲁ ⲕⲟⲩⲓ [ⲛⲟ]ⲩⲃ̄-
ⲉⲓϣ ⲛ̄ⲧ ⲁⲓⲁⲁϥ [ⲁⲓϯ]ⲥⲁⲗⲱⲟⲩ ⲉⲣⲟ· ⲉⲓⲉ ⲛ̄ ▨ⲥⲉⲓ ⲛ̄ⲧⲟ ⲱ
ⲧⲧⲁ[ⲗⲁⲓ]ⲡⲱⲣⲟⲥ ⲛ̄ ⲯⲩⲭⲏ▨▨ⲱⲟⲩⲛ ⲫⲁ ⲛⲟⲩ▨▨▨
ⲱⲟⲩⲛ· ⲏ ⲙ̄ⲡⲟⲩⲣⲛⲧ ⲕⲧⲟϥ· ⲭⲉ ⲟⲩⲛ̄ ⲛⲓⲭⲉ ⲛ̄ⲛⲓⲭⲉ ⲛ ⲱⲛϩ̄
ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲣⲛⲧⲉ· ⲙⲁⲣⲟⲛ ⲉ ⲣⲁⲧⲉ̄ⲩ ⲛ̄ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̄ⲙⲉ·
ⲛ̄ ϯⲛⲁⲕⲱ ⲁⲛ ⲛⲉ ⲉ ϧⲟⲗ· ⲁⲓⲣ̄ ϣⲙⲙⲟ ⲉ ⲣⲟ ⲙ̄ⲡⲟⲟⲩ
ⲁⲩⲱ ⲁⲣⲉⲓⲣⲉ ⲉ ⲣⲟⲓ· ⲁ ⲡⲉⲥⲡⲏ̄ ϫⲙⲟⲥ· ⲁ ⲡⲉⲥⲁⲥⲧⲉⲗⲟⲥ
ⲑⲗⲓⲃⲉ ⲙ̄ⲙⲟⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁⲥⲧⲁⲣⲉ ⲛⲉϫⲟⲩⲥⲓⲁ ⲉⲧ-
ⲛⲁϫⲓⲧ̄ⲥ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲣⲓⲥⲉ ⲉϫⲛ̄ ⲣⲓⲥⲉ ⲁ ⲧⲉⲃϣⲉ ⲉⲓ ⲉ
ⲃⲟⲗ ⲫⲛⲧ̄ⲥ· ⲙⲛ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲙⲛ̄ ⲡⲉⲡⲏⲁ ⲛ̄ ⲧⲟⲣⲡ·
ⲙⲛ̄ ⲛⲉϫⲟⲩⲥⲓⲁ ⲛ̄ ⲡⲕⲁⲕⲉ· ϩⲟⲙⲉ ⲛ̄ⲣⲟ ⲙ̄ⲙⲟⲓ ⲉⲣⲉ
ⲫⲉⲛϩⲱⲕ ⲛ̄ ⲡⲉⲛⲓⲙⲉ ⲉⲧⲙⲟⲟⲩϩ̄ ⲛ̄ ⲕⲱϩ̄ ⲧⲟ ⲣⲓⲱⲟⲩ· ⲉⲣⲉ
ⲫⲉⲛⲥⲛⲉ ⲛ̄ⲕⲱⲙⲛ̄ⲥ ⲫⲛ̄ ⲛⲉⲩⲥⲓϫ· ϩⲟⲙⲉ ⲛ̄ⲣⲟ ⲙ̄ⲙⲁⲥⲉ
ⲉ̄ⲣⲉ ⲫⲉⲛⲥⲓϫ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲟⲉ ⲛ̄ ⲛⲉⲓ ⲣⲱⲙⲉ· ⲉⲣⲉ ⲫⲉⲛⲛⲟⲥ
Fol. 24 b ⲛ̄ⲧⲁⲡ ⲛ̄ ⲕⲱϩ̄ ⲣⲓϫⲛ̄ ⲛⲉⲧⲁⲡⲛⲧⲉ :—|ⲉⲣⲉ ⲫⲉⲙⲙⲉⲣⲉϥ ⲛ̄ⲧⲟ-
ⲡ ⲟⲧⲟⲩ ⲉⲧⲕⲱⲙⲛ̄ⲥ ⲛ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲛ̄ ⲡⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲛ̄ⲣⲛⲧⲟⲩ·
ϩⲟⲙⲉ ⲛ̄ⲣⲟ ⲛ̄ⲁⲣϫ̄ ⲉⲣⲉ ⲛⲉⲧⲃⲁⲗ ⲛⲉϫ ⲕⲱϩ̄ ⲉ ⲃⲟⲗ ⲉ
ⲛⲉⲩⲧⲟⲩ ⲥⲁ· ⲉⲣⲉ ⲧⲟⲣⲥⲏ ⲙ̄ⲙⲟⲟⲛ ⲫⲙ̄ ⲛⲉⲧⲣⲟ· ⲉⲣⲉ
ⲫⲉⲛⲛⲟⲥ ⲛ̄ⲧⲟⲥ ⲛ̄ ⲡⲉⲛⲓⲙⲉ ⲛ̄ⲧⲟⲟⲧⲟⲩ· ⲉⲧⲥⲃⲧⲱⲧ ⲉ ⲣⲓⲧⲉ ⲛ̄
ⲡⲥⲱⲙⲁ (*sic*) ⲛ̄ⲛⲁⲥⲉⲃⲛⲥ· ⲙ̄ⲡⲁⲧ ⲟⲩⲉⲓ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲥⲱⲙⲁ·
ⲉⲧϯ ⲣⲓⲥⲉ ⲛⲁⲩ ⲫⲛ̄ ⲧⲁⲛⲁⲥⲕⲏ ⲛ̄ ⲡⲛⲟⲩ: ϩⲟⲙⲉ ⲛ̄ⲣⲟ
ⲛ̄ⲁⲣⲁⲕⲱⲛ ⲉⲣⲉ ⲟⲩⲕⲁⲡⲟⲥ ⲓⲛⲁ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲣⲱⲟⲩ : ⲙⲛ̄

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ⲟⲩⲉⲗⲣⲱ[ϧ] ⲙ̅ⲡ̅ ⲟⲩⲕⲱϩ̅ⲧ̅ · ⲉⲣⲉ ⲫⲉⲛⲕⲟⲣⲁⲝ ⲉⲧⲟ̅ ⲛⲗⲁ (sic)
ⲛϧⲁⲓⲱⲟⲩⲣ ⲫⲙ̅ ⲛⲉⲩⲥⲓⲝ · ⲉⲩϧⲁⲍⲁⲛⲓⲍⲉ ⲛ̅ ⲛⲉⲓ ⲯⲩⲭⲏ
ⲛϩⲛⲧⲟⲩ : ⲫⲟⲙⲉ ⲙ̅ⲡⲣⲟ ⲛ̅ⲣϩⲟⲟⲩ · ⲉⲣⲉ ⲫⲉⲛⲥⲁⲧ · ⲛ̅ϩⲛⲧⲟⲩ
ⲛ̅ϩⲉ ⲛ̅ ⲛⲉⲓ ⲟⲩⲱ̅ⲣⲉ · ⲉⲩⲥⲃⲧⲱⲧ ⲉⲗⲱⲥⲥ̅ ⲛ̅ⲛⲉⲯ[ⲭⲏⲟⲟⲩⲉ·]
ⲉⲩϧⲁⲍⲁⲛⲓⲍⲉ ⲙ̅ⲙⲟⲟⲩ ⲫⲙ̅ ⲟⲩⲙⲛ̅ⲧⲁⲧⲁⲙⲁ · ⲫⲟⲙⲉ ⲙ̅ⲣⲟ ⲛ̅
ⲉⲓⲱ̅ ⲉⲣⲉ ⲫⲉⲛϩⲱⲕ ⲛ̅ⲕⲁⲛⲉ ⲧⲟ ⲫⲓⲱ̅ⲟⲩ · ⲉⲣⲉ ⲫⲉⲛⲱⲩⲗⲓⲥ
ⲛ̅ ⲕⲱϩ̅ⲧ̅ ⲫⲙ̅ ⲛⲉⲩⲥⲓⲝ · ⲉⲩⲥⲱⲗϫ̅ ⲛ̅ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲫⲙ̅
ⲟⲩⲟⲣⲥⲛ · ⲫⲟⲙⲉ ⲙ̅ⲣⲟ ⲛⲉⲙⲥⲁϥ · ⲉⲣⲉ ⲫⲉⲛⲛⲟⲩ ⲛ̅ⲥⲟⲣⲧⲉ
ⲛⲧⲟⲟⲧⲟⲩ · ⲉⲩⲥⲱⲗⲡ̅ · ⲉ ϧⲟⲗ ⲛ̅ ⲙ̅ⲙⲉⲗⲟⲥ ⲛ̅ ⲧⲉⲯⲩⲭⲏ
ⲫⲙ̅ ⲟⲩⲣⲱⲙ · ⲫⲟⲙⲉ ⲙⲣⲟ ⲛ̅ⲑⲛⲣⲓⲟⲛ ⲉⲣⲉ ⲛⲉⲩⲗⲁⲥ ⲟ ⲛ̅
ⲕⲱϩ̅ⲧ̅ · ⲉⲩⲥⲁⲃⲟⲗ ⲛ̅ⲧⲉⲩⲧⲁⲡⲣⲟ̅ · ⲉⲣⲉ ⲫⲉⲛⲁϫ ⲙ̅ⲡ[ⲉ]-
ⲛⲡⲉ ⲙ̅ⲙⲟⲟⲩ · ⲱ[ⲁ]ⲣⲉ ⲛⲉⲧ ⲙ̅ⲙⲁⲩ ⲁ[ⲧⲣⲓ]ⲧⲉ ⲛ̅
ⲛⲉⲯⲩⲭⲏ ⲛ̅ [ⲧⲉⲣ] ⲟⲩⲉⲥⲟⲩⲥⲟⲩ ⲫⲙ̅ [ⲧⲉⲩ]ⲧⲁⲡⲣⲟ ·
ⲛ̅ⲥⲉⲟ[ⲙⲛⲟⲩ ?] ⲛ̅ⲁⲟⲩⲙⲟⲩ · ⲙ[ⲙ̅]ⲥⲱⲥ ⲛ̅ⲥⲉⲕⲁⲃ[ⲱⲗ ⲙ-]
ⲙⲟⲟⲩ ⲫⲙ̅ ⲧⲉ[illegible]ⲉ ⲫⲉⲛⲕⲟⲟⲩⲉ ⲟⲩⲉⲥ[ⲟ]ⲩⲥⲟⲩ Fol. 25 a
ⲟⲛ ⲛ̅ⲥⲉⲟⲙⲛⲟⲩ · ⲉⲣⲉ ⲫⲟⲙⲉ ✝ ⲙⲙⲟⲟⲩ ⲛ ⲫⲉⲛⲕⲟⲟⲩⲉ · ⲛⲁ
ⲉⲧⲟ ⲛ̅ ⲁⲧ ⲛⲁ ⲉ̅ ⲫⲟⲩⲛ ⲉ ⲛⲉⲯⲩⲭⲏ ⲛ̅ ⲡⲣⲉⲥⲃ̅ ⲛⲟⲃⲉ ·
ⲧⲟⲧⲉ ⲛⲉϫⲟⲩⲥⲓⲁ ⲛ̅ ⲡⲕⲁⲛⲉ ⲁⲩ✝ ⲡⲉⲧⲟⲩⲟⲓ ⲉ ⲫⲟⲩⲛ ⲉ
ⲧⲉⲯⲩⲭⲏ ⲡⲉϩⲁⲩ ⲛⲁⲥ · ϫⲉ ⲉⲣⲃⲏⲛ ⲉ ⲧⲱⲛ ⲱ ⲧⲧⲁⲗⲁⲓ-
ⲡⲱⲣⲟⲥ ⲛ̅ ⲯⲩⲭⲏ · ⲉⲣⲃⲏⲛ ⲉ ⲧⲡⲉ · ⲥⲱ ⲛ̅ⲧⲛ̅ⲛⲁⲩ ϫⲉ
ⲟⲩⲛⲧⲁⲓ ⲛ̅ⲑⲛⲧⲉ · ⲙⲙⲟⲓ ⲙ̅ⲡ̅ ⲃⲟⲛⲟⲟⲥ ⲉⲩⲟⲩⲁⲁⲩ
ⲙⲟⲟⲩⲉ ⲛ̅ⲛⲁⲉ · ⲁⲓⲥⲱⲧⲙ ⲉⲧⲥⲙⲛ ⲫⲣⲁⲓ ⲫⲙ̅ ⲡⲛⲁⲓⲥⲉ
ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ · ϫⲉ ⲁⲛ̈[ⲏ]ⲉ ⲛ̅ ⲧⲉⲓ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ
[ⲛ̅] ⲯⲩⲭⲏ ⲉ ⲫⲣⲁⲓ · ϫⲉ ⲉⲥ[illegible]ⲉⲙⲉ ϫⲉ ⲡⲓⲟⲩⲧⲉ
[ⲙ̅]ⲟⲟⲡ · ⲡⲁⲓ ⲛⲧⲁⲥⲕⲁⲧⲁ[ⲫ]ⲣⲟⲛⲉⲓ ⲙ̅ⲙⲟϥ · ⲛ̅ⲧⲉⲩ-
[ⲙ]ⲟⲩ ⲛ̅ⲧⲁⲥⲣ̅ ⲡⲣⲟⲟⲩ ⲛ̅ⲧ[ⲧ]ⲡⲉ · ⲁⲓⲥⲱⲧⲙ ⲉ ⲫⲉⲛ[ⲁⲅⲅ]ⲉⲗⲟⲥ
ⲙ̅ⲙ̅ ⲫⲉⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲉⲓⲣⲉ ⲙ ⲫⲉⲛⲧⲃⲁ ⲛ̅ⲧⲃⲁ ·
ⲡⲉϩⲁⲩ ϫⲉ ⲙⲙⲱ̅ ⲁⲛ ⲱ̅ ⲧⲉⲯⲩⲭⲏ · ⲫⲙ̅ ⲛⲟⲩⲣⲃⲏⲛⲧ̅ⲉ̅ ⲧⲏⲣⲟⲩ
ⲛ̅ⲧⲁⲣⲁⲁⲩ ⲫⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ · ⲙⲧⲉⲩⲛⲟⲩ ϫⲉ ⲁ ⲣⲱⲥ ⲧⲱⲙ ·
ⲙ̅ⲡⲉ ⲥⲉⲱϣⲱ ⲙ̅ ⲟⲩⲱⲁϩⲉ ⲙ̅ⲡⲙ̅ⲡⲉⲧⲟ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ·
ⲡⲉϩⲉ ⲡⲉⲥⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲣⲙⲙⲉ ⲙⲙⲁⲓ ⲱ̅ ⲛⲁⲙⲃⲏⲣ
ⲁⲅⲅⲉⲗⲟⲥ · ϫⲉ ⲙ̅ⲡ ⲟⲩ✝ ⲙ̅ⲧⲟⲛ ⲙ̅ ⲧⲉⲯⲩⲭⲏ ⲉ ✝ϩⲁ-
ⲗⲱⲟⲩ ⲉ ⲣⲟⲥ · ⲁⲧⲟⲩⲱⲙⲃ̅ ⲛ̅ⲥⲓ ⲛⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲫⲓⲧⲉ̅
ⲫⲓⲧⲉ̅ ⲫⲙ̅ ⲧⲉⲛⲙⲛⲛⲧⲉ · ϫⲉ ⲙⲛ ⲙ̅ ⲡⲛⲁⲩ ⲙⲧⲁⲛⲛⲁⲩ ⲉ

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рос ачнос ⲛ ⲥ☩ ϧωⲛ ϣωпе ⲉⲛ̄ тенинте· ачхїтⲥ̄
ⲉ тр̄соⲩⲱϣⲧ̄ ⲙⲡⲛⲁто ⲉ ϧол ⲙ̅ пиоⲩте паι ⲛтач-
Fol. 25 b ⲧаⲙ̅ос ката пеⲭеⲙе ⲙⲡ̄ тецрікωⲛ:—| а пес-
ⲛⲃ̄ аггелос ⲥⲩⲙане ечхω ⲙ̅ⲙос хе пⲭⲥ̄ пиоⲩте
ппантωкратωр анок пе паггелос ⲛ̄ тει ψⲩχⲏ·
ⲉⲓⲉⲙе нак ⲛ̄ несⲃⲏⲩе ⲛа пеⲇоот ⲙⲡ̄ на тецϣⲏ:
кріне ⲙ̅ⲙос ката песраⲛ· пеⲭе песпиⲁ̄· хе
анок пе пепиⲁ̄ пиⲭе ⲛ̄ ⲱⲛ̄ⲍ̄ ет ⲥалωоⲩ ⲉ рос·
кріне ⲙ̅ⲙос ката песраⲛ· а тесⲙⲏ ⲙ̅ пиоⲩте
ϣωпе ечхω ⲙ̅ⲙос· хе ⲉⲩтωⲛ ⲙ̅ пет наⲛωоⲩ
тнроⲩ ⲛⲧ арааⲩ· ⲙⲛ аіторхе ⲉ ϧол оⲩⲁе наді-
каіос ⲛⲟⲩⲣоот ⲛ оⲩωт· ере па рн ϣасхω ан ⲙⲡ̄
ⲛаікаіос ачω насωтⲛ̄ тнроⲩ: а тестапро оⲩн-
тωⲙ ⲙ̅пе сⲥⲛ̄ ϣахе ⲉ хω: а тесⲙⲏ ⲙ̅ пиоⲩ[те]
ϣωпе ечхω ⲙ̅ⲙос хе ⲙⲡ̄ хі ро ⲙ̅ пато ⲉ ϧол ⲙ̅
пиоⲩте· ачω оⲩраⲛ ⲙ̅ⲙе пе ϣаⲩϣωпе· пеϣаⲩⲣ̄
тⲙе ϣаⲩр тⲙе ⲛ̄ⲙⲙаⲩ· пеϣаⲩⲣ̄ пⲙа ϣаⲩⲣ̄ пⲙа
ⲛ̄ⲙⲙаⲩ: ⲉⲩнаταас ⲉ̄ тоотⲩ̄ ⲛ̄ аⲩтемелоⲩχос
паггелос ет ⲣіхⲛ̄ ⲛ̄коласіс· нⲩ̄ноχⲥ̄ ⲉ̄ пкаке ет ⲣі
ϧол· ⲙⲛа ет ере прⲙⲙе ⲛ̄рнтⲩ̄ ⲙⲡ̄ псарⲝⲩ̄ ⲛ̄ новⲃе·
ϣа пеⲇоот ⲛ̄ тнос ⲛ̄ крісїс анок хе аісωтⲙ̅ ⲉ
пеⲇроот ⲛ̄ренаⲩ[ⲥе]лос ⲙⲡ̄ ⲣенархⲱ[аⲩ]ⲥелос·
ⲉⲩхω [ⲙ̅]ⲙос хе ⲛⲧⲛ̄ оⲩа[ікаі]ос пⲭⲥ̄· ачω ⲣе[п̄]-
ⲙе не некраⲛ· ⲙ̅[ⲛ̄]ⲛⲥωс ⲟⲛ аісωϣⲧ̄ [а]нок
Fol. 26 a паⲩλос | ⲉ ке ψⲩχⲏ ⲉ ачентⲥ̄ ⲉ ϧол ⲣⲛ̄ сωⲙа·
ⲙⲛ̄ ⲉⲩто ⲉ рос ⲛⲥⲓ аггелос снаⲩ: есрїⲙе ⲉⲥ (sic) есωϣ
ⲉ ϧол ⲉсхω ⲙ̅ⲙос· хе на наї ⲱ пекрітнс· па
сашⲩ̄ пооⲩ ⲙⲙ ⲛⲧаⲙⲙоⲩ· ⲁⲩтаат ⲉ тоотⲩ̄ ⲙ̅
пеі· аггелос снаⲩ: ⲁⲩхі ⲙ̅ⲙоі ⲉ ⲣенⲙа ⲛ̄
ϯсооⲩⲛ ⲙⲙооⲩ ан· ачоⲩωϣⲃ̄ ⲛⲥⲓ пекрітнс хе
ⲛⲧарⲣ̄ ⲟⲩ ⲣⲙ̅ пкосⲙос· пантωс ⲛⲧооⲩ ат на·
хе ⲁⲩтаате ⲉ тоотоⲩ ⲛ̄ ⲣенат на· ⲙⲡ̄ іеіре ⲙ̅
пет соⲩтωⲛ: [ⲙ̅]п̄ оⲩеіре ⲙ̅ пет [со]ⲩтωⲛ ⲙⲙе·
[ⲙ̅]пнаⲩ ⲛ̄ тоⲩа̄[и]аскн· ⲣомоло[ⲩ]ει ⲛⲓоⲩноⲃе

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ⲛⲧⲁⲣ[ⲁ]ⲁⲧ ⲉⲓ̅ ⲡⲕⲟⲥⲙⲟⲥ · ⲁⲥⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲧⲉ ⲯⲩⲭⲏ
ⲉⲥⲭⲱ ⲙ̅ⲙⲟⲥ ⲭⲉ ⲡⲁⲥ̅ ⲙ̅ⲡⲉ ⲓ̅ⲣ̅ ⲛⲟⲃⲉ : ⲏ̅ ⲧⲉⲣⲉ ⲥⲭⲟⲟⲥ
ⲭⲉ ⲙ̅ⲡⲉ ⲓ̅ⲣ̅ ⲛⲟⲃⲉ · ⲡⲉⲭⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛⲁⲥ · ⲭⲉ ⲉⲣⲙⲉⲉⲩⲉ
ⲛⲉ ⲭⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲉ ⲡⲁⲓ · ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ̅ ⲣ̅ ⲛⲟⲃⲉ
ⲉⲩⲣⲱⲙ ⲙ̅ ⲡⲉϥⲛⲟⲃⲉ ⲉ̅ ⲛⲉⲧ ⲫⲓⲧⲟⲩⲱϥ · ⲉⲧⲙⲁⲁⲓ ⲁⲉ
ⲙ̅ⲙⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲟⲣⲟⲛⲟⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ · ⲙⲁⲣⲉ ⲡ-
ⲛⲟⲃⲉ ⲙ̅ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ⲙⲛ̅ ⲛⲉⲭⲁⲭⲁⲟⲛ ⲟⲩⲱⲛ̅ⲍ̅ ⲉ ⲃⲟⲗ ·
ⲫ̅ⲛ̅ ⲧⲉⲩⲛⲟⲩ ⲁⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲁ ⲧⲉⲥⲧⲁⲡⲣⲟ ⲧⲱⲙ · ⲙ̅ⲡⲉ
ⲥⲥⲏ̅ ⲗⲁⲁⲩ ⲛ̅ ⲙⲁⲭⲉ ⲉ ⲭⲱ · ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲥⲱⲧⲙ̅ ⲉ
ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̅ⲙⲉ ⲉⲥⲭⲱ ⲙ̅ⲙⲟⲥ ⲭⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ ⲧⲉ
ⲯⲩⲭⲏ ⲁⲙⲟⲩ ⲉ̅ ⲧⲁⲓⲛⲛⲧⲉ · ⲫ̅ⲛ̅ ⲧⲉⲩⲛⲟⲩ ⲉ (*sic*) ⲉⲧ ⲙ̅ⲙⲁⲩ
ⲁⲩⲉⲓ ⲉ ⲧⲁⲓⲛⲛⲧⲉ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ : | ⲉⲣⲉ ⲟⲩⲭⲉⲓⲣⲟ- Fol. 26 *b*
ⲅⲣⲁⲫⲟⲛ ⲛ̅ ⲧⲟⲟⲧϥ̅ · ⲡⲉⲭⲁϥ ⲭⲉ ⲡⲁ ⲭ̅ⲥ̅ ⲛ̅ⲛⲟⲃⲉ ⲛ̅ ⲡⲁ
ⲧⲉ ⲯⲩⲭⲏ ⲛ ⲧⲟⲟⲧ ⲙⲛ̅ ⲧⲉⲥⲙⲛⲧⲕⲟⲩ · ⲕⲟⲧⲱⲛ ⲱ̅ ⲡⲁ
ⲭ̅ⲥ̅ ⲉ ⲧⲣⲁⲧⲁⲩⲟ̅ ⲛ̅ ⲡⲉⲥⲛⲟⲃⲉ ⲙⲛ̅ ⲉⲥⲫ̅ ⲙⲛⲛⲧⲉ ⲛ̅ⲣⲟⲙⲡⲉ ·
ⲡⲉⲭⲁϥ ⲛⲁϥ ⲛ̅ⲥⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ · ⲭⲉ ⲱ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̅
ⲉⲓⲭⲛⲟⲩ ⲙ̅ⲙⲟⲕ ⲁⲛ ⲉ ⲡⲉⲥⲛⲟⲃⲉ ⲙⲛ̅ ⲉⲥⲫ̅ ⲙⲛⲛⲧⲉ ⲛ̅-
ⲣⲟⲙⲡⲉ · ⲏ̅ ⲙⲡⲧⲏ · ⲁⲗⲗⲁ ⲉⲓⲱⲙⲉ ⲛ̅ⲧⲟⲟⲧⲕ̅ ⲙ̅ⲙⲁⲁⲧⲉ
ⲛ̅ⲥⲁ ⲛ̅ⲛⲟⲃⲉ ⲛ̅ⲧⲁⲥⲁⲁⲧ ⲫ̅ⲛ̅ ⲧⲉⲓ ⲣⲟⲙⲡⲉ ⲉⲧ ⲥ̅ⲛⲁⲩⲟⲩ
ⲛ̅ⲭⲛⲧⲥ̅ · ϯⲱⲣⲕ̅ ⲙ̅ⲙⲟⲓ ⲙ̅ⲙⲁⲓⲛ ⲙ̅ⲙⲟⲓ · ⲙⲛ̅ ⲛⲁⲁⲥⲥⲉⲗⲟⲥ
ⲙⲛ̅ ⲧⲁ ⲥⲟⲙ ⲧⲏⲣⲥ̅ · ⲁⲉ ⲉⲛ ⲛⲧⲁⲥⲙⲉⲧⲁⲛⲟⲓ ⲫ̅ⲛ̅ ⲧⲉ ⲣⲟⲙⲡⲉ
ⲓⲧ ⲁⲥⲙⲟⲩ ⲛ̅ⲭⲛⲧⲥ̅ · ⲛⲉⲙⲁⲣ ⲡⲱⲃⲱ̅ ⲛ̅ ⲛⲁ ⲡⲁⲣⲟⲩ ⲧⲏⲣⲟⲩ
ⲛⲧⲁⲕⲁⲁⲧ ⲛⲁⲥ ⲉ ⲃⲟⲗ · ⲁⲙⲛⲟⲧⲧⲉ ⲛ̅ⲥⲓ [ⲡⲛⲟⲩ]ⲧⲉ ⲉ̅
ⲡⲣⲓⲛⲗ ⲙⲛ̅ ⲥⲟⲩⲣⲓⲛⲗ ⲡⲉⲭⲁϥ ⲛⲁⲩ · ⲭⲉ ⲉⲓⲟⲩⲱϥ ⲉ
ⲣⲉ ⲧⲉⲧⲛⲉⲙⲉ ⲛ̅ ⲛⲉⲓ ⲯⲩⲭⲏ ⲉ ⲧⲁⲓⲛⲛⲧⲉ · ⲫ̅ⲛ̅ ⲧⲉⲩⲛⲟⲩ
ⲧ ⲙ̅ⲙⲁⲩ ⲁⲧⲉⲛⲧⲟⲩ · ⲁⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲁⲥⲥⲟⲩⲱⲛⲟⲩ :
ⲉⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛⲁⲥ · ⲭⲉ ⲁⲣⲥⲟⲩⲉⲛ ⲛⲁⲓ
ⲧⲁⲧⲉⲛⲧⲟⲩ ⲙ̅ⲡⲟⲩⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ · ⲁⲥⲟⲩⲱⲱⲃ̅ ⲇⲉ ⲁⲣⲉ
ⲛ̅ ⲭⲟⲉⲓⲥ̅ · ⲡⲉⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲥ ⲭⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁⲣⲁⲁⲩ
ⲁⲩ : ⲡⲉⲭⲁⲥ ⲛ̅ⲥⲓ ⲧⲉ ⲯⲩⲭⲏ ⲭⲉ ⲱ ⲡⲛ̅ ⲭⲟⲉⲓⲥ̅ · ⲙ̅ⲡⲁⲧⲉ
ⲣⲟⲙⲡⲉ ⲱⲱⲡⲉ ⲭⲓ[ⲛ]ⲧ ⲁⲓⲣⲱⲧⲃ̅ ⲛ̅ⲧⲁⲥ ⲁⲡⲱⲣ̅ⲧ ⲉ
ⲟⲗ ⲙ̅ ⲡⲉⲥⲥⲛⲟϥ ⲫ̅ⲭⲓⲙ̅ ⲡⲕ[ⲁⲣ · ⲁⲩⲱ ☩ ⲕⲉ ⲟⲩⲉⲓ ⲁⲓⲣⲱⲧⲃ̅
ⲙⲟⲥ ⲫ̅ⲛ̅ ⲟⲩⲡⲟⲣⲓⲁ · ⲁⲓⲫⲓ ⲙ̅ ⲡⲉⲧ ⲛ̅ⲧⲁⲥ ⲧⲏⲣⲟ̅ ⲫ̅ⲛ̅ Fol. 27 *a*
ⲟ[ⲭⲓ]ⲥ · ⲁⲓⲧⲱⲱⲃⲉ ⲛⲁⲥ ⲛ̅ ⲫⲉⲛⲁⲱⲏ ⲙ̅ ⲡⲉⲟⲟⲩ ⲙ̅ⲡⲉ

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ε πμα ⲛ ⲙ̅ ⲛⲉⲧ ⲛⲁⲓⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁϣⲁⲁⲩ ⲛ̅ⲛ̅ⲙⲁⲓ·
ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ· ϫⲉ ⲕⲁⲓ ⲉⲣϣⲁⲛ ⲟⲩⲁ ϫⲓ
ⲟⲩⲁ̅ ⲛ̅ⲥⲟⲛⲥ̅ ⲛ̅ⲭ̅ⲥ̅ⲟⲩ· ϣⲁⲧⲣⲟⲉⲓⲥ ε ⲣⲟϥ· ϣⲁⲛⲧⲉ
ⲛ̅ⲛ̅ⲧ ⲁϥⲣ̅ ⲡⲁⲙⲥⲟⲛⲥ̅ ⲉⲓ ⲛ̅ⲥⲉⲧⲁⲣⲟⲟⲩ ⲉ̅ ⲣⲁⲧⲟⲩ ⲛ̅ⲛ̅ⲁⲧⲟ
ε ⲃⲟⲗ ⲙ̅ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛ̅ⲛ̅ⲉ· ⲛ̅ⲧⲉ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ϫⲓ ⲕⲁⲧⲁ
ⲛⲉϥⲣⲉⲛⲧⲉ· ⲁⲓⲥⲱⲧⲙ̅ ⲉⲧⲥⲙⲏ ⲉⲥϫⲱ ⲛ̅ⲛ̅ⲟⲥ· ϫⲉ ☩ ⲛ̅
ⲧⲉ ⲯⲩⲭⲏ ⲉ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲧⲁⲣⲧⲁⲣⲟⲩⲭⲟⲥ ⲛ̅ ⲁⲛⲛ̅ⲧⲉ·
ⲙⲁⲣϥ̅ⲃⲁ[ϫ]ⲁⲛⲓϫⲉ ⲛ̅ⲛ̅ⲟⲥ ϣⲁ ⲡⲉϥⲟⲟⲩ ⲛ̅ ⲧⲛⲟⲩ ⲛ̅
ⲕⲣⲓⲥⲓⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲥⲱⲧⲙ̅ ⲉ ϩⲉⲛⲧⲃⲁ ⲛ̅ⲧⲃⲁ ⲛ̅ⲁⲥⲥⲉ-
ⲗⲟⲥ· ⲉⲧⲣϣⲥ ⲁⲧⲱ ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲭⲱ ⲛ̅ⲛ̅ⲟⲥ
ϫⲉ ⲛ̅ⲧⲕ̅ ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡⲭ̅ⲥ̅ ⲁⲧⲱ ϩⲉⲛⲓⲉ ⲛⲉ ⲛⲉⲕⲣⲁⲓ·
ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲡⲉϩⲁϥ ⲛⲁⲓ· ϫⲉ ⲡⲁϩⲗⲟⲥ
ⲡⲥⲱⲧⲙ̅ ⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲕⲛⲁⲩ ε ⲛⲁⲓ ⲧⲏⲣⲟⲩ: ⲡⲉϩⲁⲓ
ϫⲉ ⲁϩⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲟⲩⲁⲣϫ̅ ⲛ̅ⲥⲱⲓ
ⲧⲉⲛⲟⲩ· ⲛ̅ⲧⲁϫⲓⲧϫ̅ ⲛ̅ⲧⲁⲧⲥⲁⲃⲟⲕ· ε ⲡⲙⲁ ⲛ̅ⲧⲱⲱⲡⲉ ⲛ̅ⲛⲉⲧ
ⲟⲩⲁⲁⲃ̅ ⲧⲏⲣⲟⲩ· ⲧⲟⲧⲉ ⲁⲙⲟⲟⲩϣⲉ ⲙ̅ⲙ̅ ⲡⲁⲥⲥⲉⲗⲟⲥ·
ⲁⲩϫⲓ ⲙⲙⲟⲓ ϣⲁ ⲧⲙⲉϥ ϣⲟⲩⲧⲉ ⲛ̅ⲡⲉ· ⲁⲩⲧⲁϩⲟⲓ ε ⲣⲁⲧ
ⲣⲓϫⲙ̅ ⲟⲩⲡⲩⲗⲱⲛ· ⲁⲛⲁⲩ ε ⲧⲡⲩⲗⲱⲛ ⲉⲧ ⲛ̅ⲛ̅ⲁⲩ ⲉⲧ (*sic*)
ⲉⲧⲛⲟⲩⲃ̅ ⲧⲏⲣⲥ̅ ⲧⲉ· ⲁⲛⲁⲩ ε ⲥⲛⲁⲩ ⲛ̅ⲥⲧⲩⲗⲗⲟⲥ ⲛ̅ⲛⲟⲩⲃ̅
Fol. 27 *b* ⲣⲓⲣ̅ⲙ̅ ⲧⲡⲩⲗⲏ· ⲉⲣⲉ ⲣⲉⲛⲡⲗⲁϫ̅ ⲛ̅ⲛⲟⲩⲃ̅: | ⲣⲓϫⲙ̅ ⲛⲉⲥ-
ⲛ̅ⲥ̅ ⲧⲩⲗⲗⲟⲥ ⲉⲧⲛⲉϩ ⲛ̅ⲥ[ϩ]ⲁⲓ· ⲁⲩⲕⲟⲧϥ̅ ε ⲣⲟⲓ ⲡⲉϩⲁϥ ⲛⲁⲓ
ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ· ϫⲉ ⲛⲁⲓⲁⲧⲕ̅ ⲱ ⲡⲁⲩⲗⲟⲥ ⲉⲧⲩⲁⲛϩⲓⲧⲏ̅
ε ⲣⲟⲧⲛ ⲣⲙ̅ ⲧⲉⲓ ⲡⲩⲗⲏ· ⲙ̅ⲡ ⲟⲩⲧⲁⲁⲥ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ ε
ⲧⲣϥ̅ⲃⲱⲕ ε̅ ⲣⲟⲧⲛ ⲛ̅ⲣⲛⲧⲉ· ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲛⲁⲕⲁⲓⲣⲉⲟⲥ ⲙ̅ⲡ
ⲛ̅ⲃⲁⲗⲣⲛⲧ· ⲙ̅ⲡ ⲛⲉⲧⲉ ⲙ̅ⲡⲧⲁⲩ ⲕⲁⲕⲓ̅ ε ⲡⲧⲛⲣϥ̅· ⲡⲉϩⲁ
ⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲉ ⲣⲉⲛ ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲉⲧ ⲥⲛⲩ̅ ε ⲛⲉⲓ ⲡⲗⲁϫ̅
ⲡⲉϩⲁϥ ⲛⲁⲓ· ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡⲣⲁⲛ ⲛ̅ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲉ
ϣⲱⲡⲉ ⲓ ⲛⲓⲟⲩⲧⲉ ⲣⲙ̅ ⲡⲉⲧⲣⲛⲧ ⲧⲛⲣϥ̅· ⲡⲉϩⲁⲓ ⲓ
ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲉ̅ ⲛⲉⲧⲣⲁⲛ ⲣⲙ̅ ⲧⲡⲉ ⲙ̅ⲡⲁⲧ ⲟⲧⲉ
ⲣⲱ ε ⲃⲟⲗ ⲣⲙ̅ ⲛⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉ
ⲗⲟⲥ ⲡⲉϩⲁϥ ⲛⲁⲓ: ϫⲉ ⲟⲩ ⲙⲟⲛⲟⲛ ⲛⲉⲧⲣⲁⲛ ⲣⲙ̅ ⲧⲡ
ⲙ̅ⲙⲁⲁⲧⲉ· ⲁⲗⲗⲁ ⲛⲉⲧ ϣⲱⲡⲉ ⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̅ ⲡⲉⲧⲣⲛ
ⲧⲏⲣϥ̅· ⲛⲉϥⲙⲟⲩ ⲟⲛ ⲣⲙ̅ ⲧⲡⲉ· ⲁⲧⲱ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲥⲟⲟⲩ
ⲙ̅ⲙⲟⲩ· ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ϣⲱⲡⲉ ⲛ̅ ⲡⲛⲟⲩⲧ

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ⲉⲛⲉ ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ:—ⲛⲁⲧ ϫⲉⲓ ⲉ ⲃⲟⲗ ⲉⲛⲉ ⲡⲕⲟⲥⲙⲟⲥ·
ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁⲩⲟⲩⲱⲛ ⲙ̄ ⲧⲙⲩⲗⲏ· ⲉⲓⲥ ⲟⲩⲗⲗⲟ
ⲙ̄ ⲣⲱⲙⲉ ⲉⲣⲉ ⲡⲉϥⲣⲟ ⲣ̄ ⲟⲩⲃⲉⲓⲛ ⲛ̄ⲟⲉ ⲛ̄ ⲡⲣⲏ· ⲁϥϣⲱⲛ
ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲓ ⲉⲓϣⲁ ⲙ̄ⲙⲟⲥ· ⲁⲉ ϫⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ
ⲡⲓⲉⲣⲓⲧ ⲛ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲉⲩⲥⲱⲃⲉ ⲛⲉ ⲉⲩ†[ⲛⲉ] ⲉ
ⲣⲟⲓ· ⲙ̄ⲡⲣⲥⲱⲥ ⲁϥⲗⲟ ⲉⲩⲥⲱⲃⲉ ⲁϥⲣ̄ⲙⲙⲉ· ⲁⲛⲟⲕ ⲁⲉ
ⲡⲁⲩⲗⲟⲥ ⲁⲓⲙⲧⲟⲣⲧⲣ̄ ⲛⲉϫⲁⲓ ⲙⲁⲩ ⲁⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲣⲟⲕ
ⲉⲕⲣ̄ⲙⲙⲉ·|[ⲁⲩ]ⲟⲩⲱⲙⲥ̄ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ ⲉⲓⲙⲟⲕ̄ Fol. 28 a
ⲛ̄ⲑⲛⲧ ⲉ ⲧⲃⲉ ⲛⲉⲓ ⲣⲁⲓ ⲁⲉ ⲣⲱⲙⲉ· ⲉ ⲃⲟⲗ ⲁⲉ ⲛⲁⲓⲉ ⲛⲉⲣⲛⲧ ⲛ̄ⲍ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲁⲥⲁⲑⲟⲛ· ⲁⲗⲗⲁ ⲙⲛ̄ ⲅⲁⲣ ⲡⲣⲱⲙⲉ
ⲛⲁⲓⲱⲓ ⲉ ⲃⲟⲗ ⲛ̄ⲑⲛⲧⲟⲩ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲥⲉⲗⲟⲥ ⲁⲉ
ⲙⲓⲛ ⲛⲉ ⲛⲁⲓ ⲛⲁ ⲍⲟⲉⲓⲥ· ⲁϥⲟⲩⲱⲙⲥ̄ ⲡⲉϫⲁⲩ ⲛⲁⲓ ⲛ̄ⲥⲓ
ⲡⲁⲥⲉⲗⲟⲥ· ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲉ̄ⲓⲱⲭ ⲛⲉⲥⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲙ̄
ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥⲓⲛ: ⲡⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧ ⲁⲓ̈ⲣ ⲡⲣⲟⲥⲓ ⲙ̄ ⲡⲙⲁ ⲉⲧ
ⲙⲙⲁⲩ· ⲁⲙⲁⲩ ⲉ̄ ⲡⲕⲉ ϩⲛⲗⲁⲥ ⲁⲩⲉⲓ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟⲓ·
ⲁⲩⲥⲱⲃⲉ· ⲙⲛ̄ⲡⲥⲱⲥ ⲟⲛ ⲁⲩⲗⲟ ⲉⲩⲥⲱⲃⲉ ⲁⲣⲣⲙⲙⲉ·
ⲛⲉϫⲁⲩ ⲛⲁⲓ ⲁⲉ ⲱ ⲡⲁⲩⲗⲟⲥ ⲁⲙⲟⲟⲩ ⲛ̄ⲑⲙⲁⲩ· ⲁⲉ ⲁⲩⲱ
ⲛⲉⲕⲟⲓⲥⲉ ⲙ̄ ⲧⲟⲟⲧⲕ̄· ⲛⲁⲓ ⲛ̄ⲧⲁⲕⲁⲁⲩ ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲣⲙⲙⲉ·
ⲅⲁⲙⲉ ⲛⲁⲥⲁⲑⲟⲛ ⲅⲁⲣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲛⲧ·
ⲗⲗⲁ ⲙⲛ̄ ⲅⲁⲣ ⲡⲣⲱⲙⲉ ⲛⲁⲓⲱⲓ ⲉ ⲃⲟⲗ ⲛ̄ⲑⲛⲧⲟⲩ· ⲉⲓⲧⲙ̄
ⲉⲛⲟⲩⲥⲟⲉⲙ ⲅⲁⲣ ⲙⲛ̄ ⲉⲛⲉϫⲣⲟⲛⲟⲥ ⲙⲁⲓ ⲉⲛ ⲉⲛⲟⲩⲁ
ⲩⲁ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲓ ⲧⲟⲡⲟⲥ· ⲁⲩⲱ ⲛ̄ⲥⲓ ⲡⲁⲥⲉⲗⲟⲥ
ⲉϫⲁⲩ ⲛⲁⲓ· ⲁⲉ ⲛⲉⲓⲛⲧ ⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲉⲛⲉ ⲛⲉⲓ ⲧⲟⲡⲟⲥ
ⲙ̄ⲡⲣ̄ ⲟⲩⲟⲛϩⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲧⲥⲁⲣⲝ· ⲁⲗⲗⲁ ⲟⲩⲁⲣⲏ ⲛ̄ⲥⲱⲓ
ⲛⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲡⲉⲧ ⲛ̄ⲛⲁⲟⲩⲟⲛϩⲝ̄ ⲉ ⲃⲟⲗ· ⲁⲩⲉⲛ̄ⲧ ⲉ ⲃⲟⲗ
ⲉ ⲧⲉⲓ ⲡⲩⲗⲏ· ⲁⲩϫⲓ ⲙⲙⲟⲓ ⲉ ⲧⲙⲉⲣ ⲥ̄ⲛⲧⲉ· ⲁⲩⲉⲛ̄ⲧ ⲉ
ⲃⲗ ⲉϫⲛ̄ ⲡⲉⲥⲧⲉⲣⲉⲱⲙⲁ· ⲁⲩϫⲓⲧ ⲉⲛⲛⲁ ⲛ̄ ⲱⲁ ⲛ̄
ⲏⲛ· ⲁⲓⲥⲱⲱⲩⲧ̄ ⲁⲛⲁⲩ |ⲉⲡⲥⲛⲧⲉ ⲛ̄ ⲧⲡⲉ ⲉⲧⲣⲓⲍⲛ̄ Fol. 28 b
ⲟⲉⲓⲉⲣⲟ ⲛ̄ ⲙⲟⲟⲩ· ⲉⲣⲉ ⲡⲉⲓⲉⲣⲟ ⲛ̄ ⲙⲟⲟⲩ ⲕⲱⲧⲉ ⲉ ⲛⲏ
ⲧⲙⲟⲧⲙⲉⲓⲛ ⲧⲙⲣ̄ⲥ ⲡⲉϫⲁⲓ ⲛ̄ ⲡⲁⲥⲉⲗⲟⲥ ⲁⲉ ⲡⲁ
ϫⲉⲓⲥ ⲟⲩ ⲡⲉ ⲡⲉⲓⲉⲣⲟ ⲛ̄ ⲙⲟⲟⲩ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ
ⲧⲣⲩ̄· ⲡⲉϫⲁⲩ ⲛⲁⲓ ⲁⲉ ⲡⲁⲓ ⲡⲉ ⲡⲟⲧⲕⲉⲁⲛⲟⲥ ⲡⲓⲉⲣⲟ·
ⲙⲧⲙⲛⲟⲩ ⲛ̄ⲧ ⲁⲓ̈ⲣ ⲡⲃⲱⲗ ⲛ̄ ⲡⲟⲧⲕⲉⲁⲛⲟⲥ· ⲁⲓⲥⲡⲧⲉ
ⲡⲟⲩⲟⲉⲓⲙ ⲛ̄ ⲡⲣⲏ ⲡⲉⲧ ⲣ̄ ⲟⲩⲟⲉⲓⲙ ⲉ ⲡⲕⲁⲣ ⲉⲧ ⲙⲙⲁⲩ·

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ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲕⲁⲣ ⲉⲧ ⲙⲙⲁⲩ ⲟⲩⲟⲃⲱ ⲛ̄ⲑⲟⲉ ⲙ̄ ⲡⲣⲁⲧ:
ⲛ̄ⲥⲁⲱⲟ ⲛ̄ⲥⲱⲃ ⲛ̄ⲥⲟⲛ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ ϫⲉ ⲟⲩ ⲡⲉ
ⲛⲉⲓ ⲧⲟⲡⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲡⲉ ⲡⲕⲁⲣ ⲛ̄ⲧⲉ ⲕⲗⲏ-
ⲣⲟⲛⲟⲙⲓⲁ· ⲙ̄ⲡⲉ ⲕⲥⲱⲧⲙ̄· ⲛ̄ⲧⲟⲕ ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̄
ⲡⲣⲁⲣⲁⲩ· ϫⲉ ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙ̄ ⲡⲕⲁⲣ·
ⲛⲉⲩⲯⲩⲭⲏ ϫⲉ ⲛ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉⲧⲙⲁⲁⲩ ⲉ ϧⲟⲗ ⲉⲣⲁⲓ ⲥⲱⲙⲁ
ⲛⲥⲉⲁⲡⲁⲧⲁ ⲉ̄ ⲛⲓⲟⲩⲧⲉ· ⲩⲁⲩⲕⲁⲁⲩ ⲉⲣⲁⲓ ⲛⲉⲓ ⲕⲁϩ· ⲁⲛⲟⲕ
ϫⲉ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ· ϫⲉ ⲉⲓⲉ ⲛⲉⲓ ⲕⲁϩ ⲛⲁⲟⲩⲱⲛϩ̄
ⲉ ϧⲟⲗ ⲙⲙⲟⲥ ⲟⲩⲇⲉⲙⲓ· ⲁⲩⲟⲩⲱⲱⲃ ⲛ̄ⲥⲓ ⲡⲁⲥⲧⲉⲗⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁⲓ: ϫⲉ ⲉⲣⲱⲙⲁⲛ ⲡⲉϫⲣⲥ ⲟⲩⲱⲛϩ̄ ⲉ ϧⲟⲗ ⲉⲣⲁⲓ
ⲧⲉϥⲙⲛ̄ⲧⲉⲣⲟ· ⲛⲉⲓ ⲕⲁϩ ⲣⲱⲙϥ ⲛⲁⲟⲩⲱⲛϩ̄ ⲉ ϧⲟⲗ ⲉⲧⲙ̄
ⲛⲁⲓ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲟⲩⲙⲓⲥⲉ ⲛ̄ⲉⲓⲱⲧⲉ: ⲙ̄ⲡⲥⲟⲟⲩⲉⲛ ⲛⲉⲣⲡⲉⲧ ⲟⲩⲁⲁϥ
ⲧⲏⲣⲟⲩ ⲛ̄ⲥⲓ ⲛⲓⲟⲩⲧⲉ· ⲛ̄ⲧⲉ ⲡⲉϫ$^{\overline{c}}$ ⲣ̄ ⲣⲣⲟ ⲉ ϫⲱ (*sic*) ⲛ̄
ⲟⲩⲙⲛⲛⲧⲱⲛ ⲛ̄ⲣⲟⲙⲡⲉ· ⲛ̄ⲥⲉⲟⲩⲱⲓ ⲛ̄ ⲛⲁⲥⲁⲃⲟⲛ ⲙ̄ ⲡⲕⲁⲣ·
Fol. 29 *a* ⲛⲁⲓ ⲉ ϯⲛⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟⲟⲩ ⲧⲉⲡⲟⲩ: | ⲁⲓⲥⲱⲱⲧ̄ ⲉ ϧⲟⲗ
ⲙ̄ⲑⲟ
ⲣⲙ̄ ⲡⲕⲁⲣ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲙⲁⲩ ⲉⲧⲉⲓⲉⲣⲟ ⲉⲥⲥⲱⲕ ⲛ̄ ⲉⲣⲱⲧⲉ
ⲣⲓ ⲉⲃⲱ· ⲣⲙ̄ ⲡⲉⲓ ⲥⲁ ⲙ̄ ⲡⲉⲓⲉⲣⲟ· ⲙⲙ̄ ⲡⲁⲓ ⲙⲙⲟⲩ
ⲉⲡⲉⲥⲣⲛⲧ ⲛ̄ⲧⲱⲛⲓ ⲉⲩⲟ̄ⲧⲛ̄ ⲡⲕⲁⲣⲡⲟⲥ· ⲁⲛⲟⲕ ϫⲉ ⲁⲓⲥⲱⲱⲧ̄
ⲉ̄ ⲡⲥⲁ ⲙ̄ ⲡⲉⲃⲧ̄· ⲁⲓⲥⲓⲛⲉ ⲛ̄ⲥⲱⲛ̄ⲧ ⲙⲛⲛ ⲛ̄ⲧⲉ ⲙⲛⲟⲩⲧⲉ
ⲣⲙ̄ ⲡⲛⲁ ⲉⲧ ⲙⲙⲁⲩ ⲁⲙⲁⲩ ⲉ̄ ⲣⲉⲛⲃⲱⲛⲉ ⲉϩⲣⲛⲧ ⲣⲙ̄
ⲡⲛⲁ ⲉ̄ⲧ ⲙⲙⲁⲩ· ⲟⲩⲉⲧ ⲧⲥⲟⲩ ⲛ̄ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ· ⲉ ⲟⲩⲛ̄
ⲟⲩⲟⲛ ⲛ̄ⲣⲏⲧⲟⲩ ⲉⲥⲛⲁⲣ ⲙⲁⲁⲃ ⲙⲙⲁⲣⲉ ⲛ̄ⲧⲱⲛ· ⲟⲩⲛ̄
ⲟⲩⲁ ⲛⲉⲥⲛⲁⲣ ϫⲟⲩⲱⲧ· ⲟⲩⲛ̄ ⲟⲩⲟⲛ ⲉⲥⲛⲁⲣ ⲙⲛⲧ: ⲡⲕⲁⲣ
ⲉⲧ ⲟⲩⲛⲧ ⲣⲓ ϫⲱⲥ ⲛⲉⲥⲟⲩⲟⲃⲱ ⲛ̄ⲣⲟⲩⲟ̄ ⲉ ⲣⲁⲧ ⲛ̄ⲥⲁⲱⲟ
ⲛ̄ⲥⲟⲛ· ⲙⲛ ⲧⲛⲟⲩⲛⲉ ⲛⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲙⲁ ⲣⲁⲓ ⲉ ⲛⲉⲥⲛⲧ
ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲛ̄ⲣⲱⲙⲡⲉ· ⲣⲓⲁⲛ̄ ⲟⲩⲧⲃⲁ ⲡⲗⲱⲟⲩ: ⲉ ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ
ⲡⲗⲱⲟⲩ ⲣⲓ ⲣⲱⲙⲡⲉ ⲣⲱⲙⲡⲉ· ⲉ ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲡⲃⲱⲗ
ⲣⲓ ⲡⲗⲱⲟⲩ ⲡⲗⲱⲟⲩ· ⲁⲩⲱ ⲧⲃⲱ ⲛ ⲉⲗⲟⲟⲗⲉ ⲟⲛ ⲕⲁⲧⲁ ⲧⲉ
ⲣⲉ· ⲉ ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲡⲙⲩⲗⲉ ϧⲛ̄ ⲧⲃⲱ ⲛ ⲉⲗⲟⲟⲗⲉ· ⲁⲩⲱ
ⲛ̄ⲥⲙⲁⲣ ⲣⲙ̄ ⲡⲙⲩⲉⲗⲉ ⲡⲙⲩⲗⲉ· ⲉ ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲡⲃⲩⲗ
ⲣⲙ̄ ⲡⲉⲥⲙⲁⲣ ⲡⲉⲥⲙⲁⲣ· ⲡⲕⲉ ⲙⲛⲛ ⲧⲏⲣⲟⲩ ⲣⲉⲛⲧⲃⲁ
ⲡⲧⲃⲁ ⲛⲉ· ⲁⲩⲱ ⲡⲉⲧⲕⲁⲣⲡⲟⲥ ⲕⲁⲧⲁ ⲧⲉⲓ ⲣⲉ· ⲁⲛⲟⲕ ϫ
ⲟⲛ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ· ϫⲉ ⲟⲩ ⲡⲁ ϫⲟⲉⲓⲥ· ⲉ ⲧⲃⲉ ⲟ
ⲛⲉⲓ ⲙⲛⲛ ⲣⲉⲛⲧⲃⲁ ⲡⲧⲃⲁ ⲛⲉ ⲡⲉⲧⲕⲁⲣⲡⲟⲥ: ⲁⲩⲟⲩⲱⲙ

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пехаq наι· же ϖ паѵλос пιεριτ ⲙⲙ пехрістос·
ере пιоѵте ✝ ⲙⲙ пⲛ̄ⲣнт тнрⲟ̄· ⲛ̄нет ⲛⲛ є клн-
рономеι ⲙⲙоот: же аѵѕι тоѵⲛ̄ѕоⲛ̄с ⲉⲣⲁⲙ пκοсμος
є тве пеⲣраи· пехаι ⲟⲛ ⲙⲙ паѵѵелос же п[а] же
пернт ⲙ пιоѵте ⲛе наι· ⲛ̄таⲩсвтωтоѵ· | ⲛ̄неⲩ- Fol. 29 b
пет ⲟѵаав· пехаq наι же ⲟѵⲛ̄ нет ⲟѵⲟ̄ⲧⲃ̄ є наι ⲧ̄
ⲛ̄сашⲧ̄ ⲛ̄ⲥωв ⲛ̄сοп· ✝ⲣ̄ ⲙⲙтре нак ϖ паѵλос·
же ерωан ⲟѵаікаιос ει є вολ ⲉⲣⲁⲛ̄ сωма· ⲙⲛ̄наѵ
є пернт ⲙ пιоѵте ⲛтаѵсвтωтоѵ наѵ· ⲯаγа-
ⲯаφοⲙ ⲁѵω ⲛ̄сеρⲙе· же ⲉ̄ тве ⲟѵ ρω ⲁѵⲯаже
ει є вολ ⲉⲣⲁⲛ̄ тентапро· ⲏ аιсωⲙⲧ̄ є пет ⲉιтоѵωι
ⲛ̄ ⲟѵⲣοοѵ ⲛ̄ ⲟѵωт· Пехаι ⲙ паѵѵелос же па же
ⲟѵⲛ̄ ернт ⲙⲙаѵ ⲉⲥⲟѵⲟⲧⲃ̄ є наι· пеже паѵѵелос
наι· же ⲛⲉι ⲉ̄рнт наι ⲛа ⲏ κοсμικοⲛ ⲙⲉ· наι
ⲛ̄таѵⲣареⲩ ⲉ̄ пеѵѵаⲙос ⲉⲥⲟѵаав· нет ⲣорⲕ̄ же
ⲛ̄тоот ⲙⲛ̄ ⲙ парθенос· сенаѕι ⲙⲛет таⲓⲛ ⲉ̄
наι ⲛ̄сашⲧ̄ ⲛ̄ⲥωв ⲛ̄сοп· нет ⲙⲙаѵ же ⲟⲛ ✝наⲧ-
таβοκ є роот тнрⲟ· ⲁⲭⲓт ⲟⲛ ⲛ̄са ⲡⲉⲃⲧ̄ ⲙ
ⲛⲉιⲉро ⲛ̄ⲁⲛⲁθοⲛ· аιсωⲙⲧ̄ ⲁⲙⲁѵ є ⲡⲉро ере
ⲛⲉⲭⲙоот ⲟѵⲟⲃⲱⲙ ⲛ̄ⲣоо є перωте· пехаι ⲟⲛ ⲙ
паѵѵелос же па ⲭⲟⲉⲓс ⲟⲩ пе наι: пехаq наι же
аι те тарχнⲏроѵса ⲗⲁⲁⲓⲛ· ере тполіс ⲛ̄нет
ⲟѵаав· таι ⲛ̄та пеιωт котс̄ ⲙ пеⲭⲙоноⲩенне ⲛ̄
нре ⲓ̄с̄ пеχр̄с̄ ⲣι ⲡⲉⲃⲧ̄ ⲛ̄наι тнрⲟ· ⲙⲡ ⲟѵтаас ⲛ̄
ⲩοⲛ ⲙⲙа є вωк є роѵи є рос· є тве наι ере тарχн-
ⲃοѵса ⲗⲁⲁⲓⲛ ⲣι терⲓ̄· ⲉⲙⲯпе ⲟѵторнос ⲡρⲱⲙе·
ⲓⲟѵρⲉⲭⲣ̄ ⲛοⲃе ⲛ̄ⲧⲕοⲧ̄ ⲛ̄ⲧⲙⲉⲧаⲛοι· ⲛ̄ⲧ̄✝ карпос
ⲧ̄[ⲙ]ⲡⲛа ⲛ̄ тⲙетаноіа· ⲛ̄ⲧ̄ⲉι є вολ ⲉⲣⲁⲛ̄ сωма· Fol. 30 a
ⲩⲭοⲟⲩⲱⲙⲩⲧ̄ ⲙ пιоѵте ⲛ̄ⲙⲩорⲡ̄· ⲛ̄сетааq є тоотⲧ̄ ⲩⲁ
ⲏ ⲙιχаηλ· ⲛ̄ⲧ̄ⲭοκⲙⲉq ⲉⲣⲁⲛ̄ тарχιелⲗⲁⲁⲓⲛ·
ⲛ̄ехιⲧ̄ є роѵи є тполіс ⲉ̄ратоѵ ⲛ̄ нете ⲙⲡ ⲟѵⲣ̄
ⲛⲃе· анок же паѵλос аⲓⲣ̄ ⲯⲙнре· ⲁѵω аιсωоѵ є
пοѵте ехⲛ̄ нент ⲁⲙⲁѵ є роот: Пехе паѵѵелос
ⲙⲛ же ⲟѵаⲣⲕ̄ ⲛ̄сωι паѵλос· ⲛ̄таχⲓⲧⲕ̄ є роѵи ⲉ̄

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тполіс ⲙ̅ пеχр̅с̅· ⲛⲉⲓ ⲡ̅ ϩⲣⲁⲓ пе ϩⲓⲁ̅ⲡ̅ тарχне-
ⲗⲏⲙⲱⲛ· ⲁϥтало ⲙⲙоⲓ ⲉⲧⲁⲟⲓ ⲡ̅ ⲛⲟⲩⲃ ⲉϥⲁⲓ ⲡ̅
ⲟⲩⲣⲧⲓ ⲡ̅ ϩⲁⲧ· ⲛⲉⲙⲛⲟⲩϩ ϩⲉⲙⲛⲟⲩⲃ пе· тⲉϥⲗⲁⲱ
ⲟⲩϩⲁⲧ те· ⲉⲣⲉ ϩⲉⲛⲱⲙⲉ ⲙⲙⲉ тоϭ̅ⲥ̅ ⲉ рос· ⲉ ⲟⲩⲡ̅
ⲯⲟⲙⲡ̅ⲧ̅ ⲡⲯⲱ̅ ⲡⲁⲥⲥⲉⲗⲟⲥ таⲗⲏⲧ ⲉ роϥ: тоте ⲡⲁⲥ-
ⲥⲉⲗⲟⲥ ⲁⲧϩⲙⲛⲉⲩⲉ ⲉ роⲓ· ⲁⲩⲁⲓⲧ ⲉ ϩⲟⲩⲛ ⲉ тполіс
ⲙ̅ пеχр̅с̅· ⲁ ⲛⲉⲧ ⲯⲟⲟⲡ ϩⲓ̅ тполіс ⲉⲓ ⲉ ϧⲟⲗ ϩⲙ̅ ϩⲓ̅
ⲟⲩⲟⲥ ⲡ̅ ⲣⲁⲯⲉ· ⲁⲓⲛⲁⲩ ⲉ̅ тполіс ⲙ̅ пеχр̅с̅ ⲉϩⲣ̅
ⲟⲩϭⲉⲙ ⲡⲁⲣⲁ ⲡⲟⲩϭⲉⲙ ⲙ̅ ⲡⲣⲓⲛ ⲛⲥⲁⲓⲯ̅ⲩ̅ ⲛ̅ⲥⲱϧ ⲛ̅ⲥⲟⲡ:
ⲉⲥⲕⲛⲧ ⲛ̅ⲛⲟⲩϧ тирⲥ̅ ⲉⲧⲛ ⲙ̅ⲡ̅ⲧⲉⲛⲟⲟⲩⲥ ⲛ̅ⲥⲟⲩϩ̅ⲧ̅ ⲛ̅ⲱⲙⲉ
ⲙⲙⲉ ⲕⲱⲧⲉ ⲉ̅ тполіс· ⲉ ⲟⲩⲡ̅ ϩⲉⲛⲧⲣⲣⲟⲥ ⲕⲛⲧ ⲙ̅
ⲡⲣⲟⲧⲛ ⲙ̅ ⲡⲥⲟϩ̅ⲧ̅ ⲡⲥⲟϩ̅ⲧ̅: ⲉⲣⲉ ⲡⲥⲟϩ̅ⲧ̅ ⲡⲥⲟϩ̅ⲧ̅ ⲟ̅ ⲡⲯⲉ
ⲛ̅ⲥⲧⲁⲗⲟⲓⲟⲛ ⲉⲧⲕⲱⲧⲉ· ⲛⲉϩⲁⲓ ⲙ̅ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲟ
ⲟⲩⲏⲣ ⲡⲉ ⲡⲉⲥⲁⲗⲟⲓⲟⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲉϫⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲛⲁⲓ ϫⲉ ⲯⲁⲣⲉ ⲡⲉⲥⲧⲁⲗⲟⲓⲟⲛ̅ ⲣ̅ ⲟⲩⲙⲟⲓⲛ· ⲙ̅ ⲡⲣⲟⲧⲛ ϫⲟ
ⲡ̅ тполіс· ⲉⲣⲉ ⲉⲓⲉ ⲡⲥⲁ ⲙⲙⲁ ⲛ̅ⲧⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟ
Fol. 30 b ⲡ̅ⲛⲧ̅ⲉ̅· ⲁⲩⲱ ⲟⲩⲛ ⲥⲧⲟⲟⲩ ⲛ̅ⲉⲓⲉⲣⲟ ⲕⲱⲧⲉ ⲉ рос | ⲡⲉⲙⲡ̅
ⲥⲃ̅ ⲙ̅ тполіс ⲟⲩⲉⲓⲉⲣⲟ ⲡ̅ ⲉⲃⲓⲱ̅ пе· ⲡⲉⲧ ⲥⲁ ⲣⲏⲥ ⲡ̅ тполі
ⲟⲩⲉⲓⲉⲣⲟ ⲡ̅ ⲉ̅ⲣⲱⲧⲉ пе· ⲙⲉⲃⲧ̅ ⲡ̅ тполіс ⲟⲩⲉⲓⲉ̅ⲣⲟ ⲛ̅
ⲏⲣⲡ̅ пе· ⲡⲉⲙⲣⲓⲧ ⲡ̅ тполіс ⲟⲩⲉⲓⲉ̅ⲣⲟ ⲡ̅ ⲛⲉϥ пе
Пеϫⲁⲓ ⲙ̅ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲉ ϩⲉⲛⲟⲩ пе ⲛⲉⲓ ⲉⲓⲉⲣⲱⲟ
ⲉⲧ ⲕⲱⲧⲉ ⲉ те тполіс· ⲁⲣⲟⲩⲱⲩϧ̅ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟ
пеϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲡⲓ ⲥⲧⲟⲟⲩ ⲛ̅ⲉⲓⲉⲣⲟ ⲉⲧ ⲕⲱⲧⲉ ⲉ т
поліс· ⲉⲧⲧⲏⲧⲱⲛ ⲉ ⲛⲉⲓ ⲥⲧⲟⲟⲩ ⲛ̅ⲉⲓⲉⲣⲟ ⲉⲧ ϩⲓⲁ̅ⲙ̅ ⲡⲕⲁϥ
ⲛⲁⲓ ⲉⲧ ⲥⲱⲕ ⲡ̅ ⲉⲃⲓⲱ̅ ⲉⲣⲉ ⲫⲓⲥⲱⲛ ⲧⲏⲧⲱⲛ ⲉ роϥ· ⲡⲁ
ⲉⲧ ⲥⲱⲕ ⲛ ⲉⲣⲱⲧⲉ ⲉ̅ⲣⲉ ⲡⲉⲧⲫⲣⲁⲧⲏⲥ ⲧⲏⲧⲱⲛ ⲉ рос
ⲛⲁⲓ ⲉⲧ ⲥⲱⲕ ⲡ̅ ⲏⲣⲡ̅ ⲉⲣⲉ ⲥⲉⲱⲛ ⲧⲏⲧⲱⲛ ⲉ роϥ· ⲛⲁⲓ
ⲥⲱⲕ ⲡ̅ ⲛⲉϥ ⲉⲣⲉ ⲧⲓⲕⲣⲓⲥ ⲧⲏⲧⲱⲛ ⲉ роϥ ⲉⲡⲉⲓ ⲁⲛ ⲛⲁ
ⲕⲁ[ⲓ]ⲟⲥ ⲙⲡ̅ ⲟⲩⲉⲓⲱ̅ ⲣ̅ ⲧⲉⲧⲣⲁⲣⲭⲓⲁ ⲫⲓⲁ̅ⲙ̅ ⲡⲕⲁϥ· ⲉⲧ
ⲫⲕⲁⲉⲓⲧ ⲉⲧⲃⲏ· ⲉⲧⲁⲓⲛⲧ ⲛ̅ⲥⲟⲛⲥ̅ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧ
ⲛⲁⲓ ⲛ̅ⲁⲥⲁⲑⲟⲛ ⲉⲧ ϩⲓ̅ тει поліс· ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲁ
ⲛⲁⲧ ⲛ̅ ⲟⲩⲧⲃⲁ ⲛ̅ⲥⲱϧ ⲛ̅ⲥⲟⲡ· ⲛ̅ тере ⲓⲱϧ ⲁⲉ ⲉ ⲣⲟ
ⲉ тполіс ⲉⲧ ⲙ̅ⲙⲁⲧ ⲁⲓⲥⲙⲉ ⲛ̅ ϩⲉⲛⲛⲟⲩ ⲛ̅ϣⲩⲛⲓ ⲉⲧⲣ
ϩⲓⲣⲏ̅ тⲙⲧⲗⲏ ⲛ̅ тполіс· ⲉⲙⲡ̅ ⲗⲁⲁⲩ ⲛ̅ⲕⲁⲣⲡⲟⲥ ϩⲓⲱ

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ⲉⲓ ⲙⲏⲛ ⲧⲉⲓ ⲉ ⲛ̄ⲥⲱⲟⲩⲃⲉ ⲙ̄ⲙⲁⲁⲧⲉ· ⲉⲣⲉ ⲣⲉⲛⲟⲩⲁ ⲟⲩⲁ̄
ⲡ̄ⲣⲱⲙⲉ ⲭⲁ ⲣⲱⲙⲉ (sic) ⲭⲁ ⲣⲟⲟⲩ· ⲛ̄ ⲡⲓⲙⲏⲛⲓ ⲉⲧⲕⲏ ⲕⲁ ⲣⲏⲧ·
ⲉⲧⲙⲁⲛⲁⲩ ⲉⲧⲣⲱⲙⲉ ⲛ̄ⲥⲓ ⲡ̄ⲙⲏⲛⲓ· ⲙⲁⲧⲟⲃⲃⲓⲟⲟⲩ ⲉ
ⲡⲉⲥⲏⲧ· ⲛ̄ⲥⲉⲧⲱⲟⲩⲛ ⲟⲛ ⲉ ⲣⲁⲓ̈· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲓⲙⲁⲩ ⲉ
ⲣⲟⲟⲩ ⲁⲓⲣⲙⲉ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲩⲉⲗⲟⲥ ϫⲉ ⲣⲉ[ⲙ]ⲟⲩ
ⲙⲉ ⲙⲁⲓ ⲉⲧⲉ ⲙ̄ⲡⲛ ⲟⲩⲕⲁⲁⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲡⲉϫⲉ Fol. 31 a
ⲡⲁⲩⲉⲗⲟⲥ ⲙⲁⲓ ϫⲉ ⲛ̄ⲙⲙⲟⲩ ⲁⲛ ⲉ ⲣⲙⲉ ⲉ̄ ⲙⲁⲓ ⲡⲁⲣⲁ ⲕⲉ
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ̄ⲩ̄· ⲡⲉϫⲁⲓ ⲡⲁⲩ ϫⲉ ⲟⲩ ⲛ̄ⲧⲟⲩ ⲙⲉ ⲙⲁⲓ·
ⲡⲉϫⲁⲩ ⲙⲁⲓ ϫⲉ ⲙⲁⲓ ⲉⲡⲁⲡⲟⲧⲁⲕ†ⲕⲟⲥ ⲙⲉ· ⲉⲩⲡⲟⲗⲓⲧⲉⲩⲉ
ⲁⲩⲱ ⲉⲩⲓⲛⲥⲧⲉⲩⲉ· ⲁⲗⲗⲁ ⲉⲛⲉϫⲁⲥⲓϩⲛⲧ ⲙⲉ ⲡⲁⲣⲁ
ⲣⲱⲙⲉ ⲙ̄ⲙⲁ· ⲉⲩⲧⲙⲁⲓⲉⲓⲟ ⲛ̄ ⲟⲟⲩ ⲙⲁⲩⲁⲁⲩ· ⲉⲧⲥⲱⲙ
ⲣⲱⲟⲩ ⲙ̄ⲡⲉⲧ ⲉⲓⲧⲟⲩⲱⲟⲩ· ⲉⲙⲯⲉ ⲉⲣⲙⲁⲩ ⲙⲁⲩ † ϫⲁⲓⲣⲉ
ⲙ̄ ⲡⲣⲱⲙⲉ· ⲉⲙⲱⲡⲉ ⲉⲣⲙⲁⲩ ⲛⲁ ⲙⲉⲧϫⲁⲓⲣⲉ ⲡⲗⲁⲁⲩ
ⲛ̄ⲣⲱⲙⲉ· ⲉⲙⲱⲡⲉ ⲉⲣⲙⲁⲩ ⲙⲁⲁⲩⲱⲙ ⲙⲁⲁⲩⲱⲙ (sic) ⲛ̄
ⲙⲉⲧⲣⲟ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲉⲙⲱⲡⲉ ⲉⲣⲙⲁⲩ ⲛⲁ ⲙⲉⲧⲁⲁⲩⲱⲙ·
ⲣⲙⲁⲓ ⲟⲩⲁ ⲣ̄ ⲟⲩⲁ ⲣ̄ (sic) ⲟⲩⲁⲩⲁⲟⲟⲛ ⲙ̄ ⲟⲩⲣⲱⲙⲉ ⲙⲁⲩ-
ⲕⲓⲥⲉ ⲙⲙⲟⲩ ⲉ ϫⲱⲩ· ϫⲉ ⲁⲛ[ⲟⲕ] ⲡⲉⲛⲧ ⲁⲓⲥⲁⲟⲩⲥ[ⲕ]
ⲙ̄ ⲛⲁⲉⲛⲕⲁ· ⲁⲛⲟⲕ ϫⲉ ⲡⲉϫⲁⲓ ⲛ̄ ⲡⲁⲩⲉⲗⲟⲥ· ϫⲉ
ⲁ ϫ̄ⲥ̄ ⲟⲩⲕ ⲟ[ⲩⲛ] ⲧⲙ̄ⲡϫⲁⲥⲓϩⲛⲧ ⲧⲉⲛⲧ ⲁⲥⲥⲁⲣⲧⲟⲩ ⲙ̄ⲡⲉ
ⲕⲁⲁⲩ ⲉ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲡⲉϫⲣ̄ⲥ̄· ⲡⲉϫⲁⲩ
ⲁⲓ ϫⲉ ⲧⲛⲟⲩⲙⲉ ⲛ̄ ⲡⲉⲑⲟⲟⲩ ⲙⲙⲁ ⲧⲉ ⲧⲙ̄ⲡϫⲁⲥⲓϩⲛⲧ:
ⲙⲛ ⲙⲁⲓ ⲁⲁⲩ ⲙ̄ⲧⲟⲟⲩ ⲉ̄ ⲡⲙⲛⲣⲉ ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲧⲁⲉⲓ ⲉⲙ̄
ⲧⲟⲃⲃⲟ: ⲁⲛⲟⲕ ϫⲉ ⲡⲉϫⲁⲓ ⲛ̄ ⲡⲁⲩⲉⲗⲟⲥ ϫⲉ ⲉ ⲧⲏⲉ ⲟ
ⲡⲙⲛ ⲟⲃⲃⲟ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲥⲉⲧⲱⲟⲩⲛ: ⲉ ⲣⲁⲓ·
ⲧⲙ̄ⲡϫⲁⲥⲓϩⲛⲧ ⲉⲧ ⲣⲓ ⲣⲟⲩⲛ ⲙⲙⲟⲟⲩ: | Ⲡⲉϫⲁⲓ ⲛ̄ ⲡⲁⲩ- Fol. 31 b
ⲉⲗⲟⲥ· ϫⲉ ⲡⲱⲥ ⲁⲧⲕⲁⲁⲩ [ⲣ]ⲓⲣ̄ ⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲡⲉ[ϫⲁⲩ]
ⲛⲓ ϫⲉ ⲛ̄ⲧⲁⲩⲕⲁⲁⲩ ⲛ̄ ⲡⲉⲓ ⲙⲁ ⲉ ⲧⲏⲉ ⲙⲙⲛ̄ⲧⲁⲥⲁⲟⲟⲥ·
ⲉ̄ⲡⲛⲟⲩⲧⲉ· ⲉ̄ⲡⲉⲓ ⲁⲛ ⲧⲉⲣⲓⲛ ⲧⲉ ⲧⲁⲓ̈ ⲉ ϣⲁⲣⲉ ⲛⲉⲧ ⲟⲩⲁⲁ
ⲣⲩ
ⲃⲏ ⲉ ⲣⲟⲩⲛ ⲉ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲣⲓⲧⲉ̄ (sic)· ⲉⲣϣⲁⲛ ⲡⲉϫⲣ̄ⲥ̄ ⲙ̄ⲡⲣⲟ
ⲙⲁⲓⲱⲙ ⲟⲩⲱⲛ̄ⲩ̄ ⲉ ⲣⲱⲗ ⲇⲉ ⲧⲉϥⲡⲁⲣⲟⲩⲥⲓⲁ· ⲡⲁⲓⲕⲁⲓⲟⲥ
ⲧⲣⲟⲟⲩ ⲛⲁⲓ ⲣⲙⲟⲧ ⲉ ϫⲱⲟⲩ· ⲡⲥⲉϫⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ϣⲁ

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ογδοηϣ · αλλα ϲεπαϣπαρρησιαζε ⲙⲙⲟⲟⲩ ⲁⲛ · ⲛⲑⲉ
ⲙⲡ ⲛⲧⲁⲩⲣ ⲛⲉⲩⲇⲉⲓϣ ⲧⲏⲣⲟ ⲉⲩϣⲙⲙⲟⲩⲉ ⲛ ⲡⲛⲟⲩ[ⲧⲉ] ⲫⲛ
ⲟⲩⲱⲟ ⲙⲙⲁ · ⲁ ⲡⲁⲩⲩⲉⲗⲟⲥ ⲥⲱⲕ ⲫⲙⲧ ⲉⲭⲉ ⲛⲉⲓⲉⲣⲟ ⲛ
ⲉⲃⲓⲱ ⲉⲧ ⲙ ⲡⲉⲙⲡⲧ ⲛ ⲧⲡⲟⲗⲓⲥ · ⲁⲓⲥⲙⲉ ⲛ ⲛⲥⲁⲓⲁⲥ ⲛ
ⲣⲟⲟⲩⲓ ⲛ ⲧⲙⲩⲗⲛ ⲙⲡ ⲓⲉⲣⲉⲙⲓⲁⲥ · ⲙⲡ ⲓⲉⲍⲉⲕⲓⲏⲗ · ⲙⲡ
ⲇⲁⲛⲓⲏⲗ · ⲙⲡ ⲙⲓⲭⲁⲓⲁⲥ · ⲙⲡ ⲛⲕⲟⲩⲓ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ·
ⲙⲡ ⲛⲓⲟⲩ · ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲓ ⲛⲣⲟⲩⲓ ⲛ ⲧⲡⲟⲗⲓⲥ ·
ⲡⲉϫⲁⲓ ⲡⲁⲩⲩⲉⲗⲟⲥ ϫⲉ ⲙⲁⲓ ⲛⲉ ⲛⲁⲓ ⲛⲁ ϫⲥ̄ · ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ ⲧⲁⲓ ⲧⲉ ⲧⲉⲣⲏⲛ ⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ⲣⲱⲙⲉ ⲙⲙⲁ
ⲉⲩⲛⲁⲥⲱⲣⲙ ⲛ ⲧⲉⲩⲯⲩⲭⲏ ⲉ̄ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ · ⲙⲡ ⲉⲩⲉⲓⲣⲉ
ⲙ ⲡⲉⲧ ⲉⲣⲛⲁϥ ⲉ ⲧⲃⲉ ⲡⲕⲟⲥⲙⲟⲥ · ⲉⲩϣⲙⲛⲉⲓ ⲉ ⲃⲟⲗ ⲫⲛ
ⲥⲱⲙⲁ ⲛϥⲃⲱⲕ ⲉ ⲣⲁⲧⲩ̄ ⲙ ⲡⲛⲟⲩⲧⲉ ⲛⲑⲟⲩⲱϣⲧ̄ ⲛⲁϥ ·
ϣⲁⲩⲧⲁⲁϥ ⲉ ⲧⲟⲟⲧⲩ̄ ⲙ ⲙⲓⲭⲁⲏⲗ · ⲛϥⲭⲓⲧⲩ̄ ⲉ ⲣⲟⲩⲓ · ⲉ
ⲧⲉⲓ ⲡⲟⲗⲓⲥ · ⲡⲧⲉ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲩ ⲉⲧⲁⲱ
ⲙⲙⲟⲥ · ϫⲉ ⲡⲉⲛϣⲛⲣⲉ ⲡⲉ · ϫⲉ ⲁⲩⲣ̄ ⲡⲟⲩⲱⲙ ⲙ ⲡⲛⲟⲩⲧⲉ
Fol. 32 *a* ⲉⲓⲛⲉ ⲡⲛⲁϩ ⲁⲩⲕⲗⲏⲣⲟⲛⲟⲙⲉ ⲛⲁⲓ [thirty-four pages
ⲣⲕⲑ wanting] ⲙⲙ ⲥⲟⲟⲩ ⲛⲉⲃⲟⲩ · ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲉⲓⲱ ⲟⲩ-
ⲁⲓⲕⲁ[ⲓ]ⲟⲥ ⲡⲁⲣⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ̄ · ⲁⲛⲁⲩⲉⲗⲟⲥ ⲉⲓ ⲉⲧ-
ⲥⲟⲡⲥⲏ ⲙⲙⲟⲥ ⲙⲙⲉⲩⲉⲓⲧⲟ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲡⲙⲟⲟⲩ ⲛ ⲣⲱⲟⲩ ·
ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ · ϫⲉ ⲉⲧⲉⲧⲛ̄ ⲧⲙ ⲡⲛⲟⲉ ⲙ ⲡⲁ ⲣⲙⲛ̄ⲭⲁⲗ
ⲣⲙⲓⲁⲥ ⲛ̄ⲑⲱⲃⲣ̄ ⲙⲙⲟⲓ · ⲛ ϯⲛⲁⲕⲁ ⲙⲟⲓ ⲛ ⲣⲱⲟⲩ ⲉ
ⲉⲓ ⲉⲭⲉ ⲡⲕⲁⲣ · ⲛ̄ⲣⲓⲥⲉ ⲉⲧ ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ̄ ⲛⲁⲩⲟⲡⲟⲩ
ⲉ̄ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ · ϣⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲟⲃⲟⲩ ⲛⲁⲩ ⲛ ⲟⲩⲁⲛ̄ⲥ
ⲛ̄ⲥⲟⲛ ⲉⲩⲕⲓⲛⲏ · ⲛⲁⲓⲁⲧⲛ̄ ⲱ ⲡⲁⲩⲗⲟⲥ · ⲁⲩⲱ ⲛⲁⲓⲁⲧⲩ̄ ⲙ
ⲡⲣⲉⲫⲛⲟⲥ ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲃⲟⲗ ⲫⲓⲧⲟⲟⲧⲛ̄ · ⲫⲱⲥ ⲉⲣⲉ ⲛⲁⲓ
ϣⲁϫⲉ · ⲁⲩⲉⲓ ⲛ̄ⲥⲓ ⲡⲕⲉ ⲉⲡⲱϫ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲓ ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲣⲓⲥⲉ ⲉⲧ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲩⲟⲡⲟⲩ̄ · ⲉ
ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ · ⲙⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲗⲁⲡⲉⲓ ⲙⲙⲟⲩ ⲉⲩϣⲙⲛⲉⲓ
ⲉ ⲃⲟⲗ ⲫⲙⲛ̄ ⲡⲕⲟⲥⲙⲟⲥ · ⲫⲱⲥ ⲉⲣⲉ ⲛⲁⲓ ϣⲁϫⲉ ⲛⲙⲙⲁⲓ ·
ⲉⲓⲥ ⲛⲉ ⲥⲛⲁⲩ ⲁⲩⲉⲓ ⲙⲡⲉⲧⲉⲣⲛⲟ ⲉⲣⲉ ⲛⲉ ⲟⲩⲁ̄ ⲙⲟⲟⲩⲉ
ⲉⲓ ⲛⲁⲣⲟⲩ ⲙⲙⲟⲟⲩ ⲉⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ · ϫⲉ ⲁⲣⲉ ⲉ ⲣⲟⲓ
ⲣⲱⲟⲩ ⲧⲁⲉⲓ ⲧⲁⲣⲉⲛⲁⲩ ⲉ̄ ⲡⲙⲉⲣⲓⲧ ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲩⲗⲟⲥ :
ⲡⲧⲁⲩⲉⲥⲟⲧⲩ̄ ⲛⲁⲓ ⲉ ⲣⲁⲓ ϫⲉ ⲉⲛⲉⲛⲁⲩ ⲉ ⲣⲟⲩ ⲉϥ ⲉⲩⲣⲙⲛ̄
ⲡⲥⲱⲙⲁ · ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲩⲩⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̄ ⲙⲙⲁ ⲛⲉ

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ναϊ· πεχας ναι· χε πας πε ζαχαριας ⲙⲡⲣ
ιωαννης πεϥϣηρε· πεχαι ⲡⲁϲϲⲉλος χε εις
πει ⲛⲉ ⲟⲩⲁ ⲉⲧ ⲡⲛⲧ ⲣⲓ ⲛⲁⲣⲟⲩ ⲙⲙⲟⲟⲩ· πεχας χε
πας πε ⲁⲃⲉⲗ ⲡⲉⲛⲧⲁ ⲕⲁⲉⲓⲙ ⲣⲟⲧⲃⲉϥ· ⲁⲩⲱ ⲁⲩⲁⲥⲡⲁϩⲉ
ⲙⲙⲟⲟⲩ πεχαϥ ναι χε ⲛⲁⲓⲁⲧⲛ ⲱ ⲡⲁⲩⲗⲟⲥ· ⲡⲣⲱⲙⲉ
ⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲣⲛ ⲛⲉϥⲣⲣⲏⲧⲉ ⲧⲏⲣⲟⲩ :— | πεχε ιωαννης Fol. 32 b
χε ⲁⲛⲟⲕ ⲡⲉⲓⲧ ⲁⲧⲫⲓ ⲛ ⲧⲁ ⲁⲡⲉ ⲣⲙⲙ ⲡⲉϣⲧⲉⲕⲟ· ⲉ ⲧⲃⲉ ⲣⲗ
ⲟⲩⲥⲉⲓⲙⲉ ⲉ ⲁⲥⲥⲟⲥⲥⲉ ⲣⲛ ⲟⲩⲁⲉⲓⲡⲓⲟⲛ· ⲡⲉ[χε] ζαχα-
ριας χε ⲁⲛⲟⲕ ⲡⲉⲓⲧ ⲁⲧⲙⲟⲟⲩⲧ ⲙⲙⲟⲓ· ⲉⲓⲧⲁⲗⲟ ⲉ
ⲣⲣⲁⲓ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲛ ⲧⲉⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲉⲓ ⲛⲥⲁ ⲧⲉⲟⲩⲥⲓⲁ·
ⲁⲩⲱ ⲙ ⲡⲁ ⲥⲱⲙⲁ ⲉ ⲣⲣⲁⲓ ⲉ ⲣⲁⲧⲣ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ
ⲙⲡⲉ ⲣⲱⲙⲉ ⲣⲉ ⲉ ⲡⲁ ⲥⲱⲙⲁ· χε ⲛⲧⲁⲩⲭⲓⲧⲣ ⲉ ⲧⲱⲛ·
πεχε ⲁⲃⲉⲗ χε ⲁⲛⲟⲕ ⲡⲉⲓⲧ ⲁⲧⲫⲓ ⲛⲁⲓⲙ ⲣⲟⲧⲃⲉϥ : ⲉⲓⲧⲁⲗⲉ
ⲟⲩⲥⲓⲁ ⲉ ⲣⲣⲁⲓ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲛⲣⲓⲥⲉ ⲛⲧⲁⲓⲱⲟⲩⲟⲩ ⲉ ⲧⲃⲉ
ⲡⲓⲟⲩⲧⲉ ⲉⲡⲗⲁⲁⲩ ⲛⲉ· ⲛⲉⲓⲧ ⲁⲛⲁⲁⲩ ⲉ ⲧⲃⲉ ⲡⲓⲟⲩⲧⲉ
ⲁⲙⲣ ⲡⲉϫⲱⲃⲱ· ⲁⲩⲱ ⲙⲉⲣⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲙⲙ ⲡⲁⲩⲗⲟⲥ
ⲧⲏⲣⲟⲩ ⲕⲱⲧⲉ ⲉ ⲣⲟⲓ· ⲉⲧⲣⲁϣⲉ ⲛⲙⲙⲁⲓ· [χε] ⲁⲩⲁⲁⲩ ⲉ
ⲣⲟⲓ ⲉⲡ ⲧⲥⲁⲣⲝ· ⲁⲓⲥⲱⲱⲩⲧ ⲁⲩⲁⲁⲩ ⲉ ⲛⲉ ⲟⲩⲁ ⲉⲩϫⲟⲟⲥⲉ
ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲛⲉⲥⲱⲩ ⲉⲙⲁⲁⲧⲉ· πεχαι ⲙ ⲡⲁⲩⲗⲟ-
ⲗⲟⲥ χε ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲛⲁ ⲭⲥ : πεχαϥ ναι χε ⲡⲁⲓ ⲡⲉ
ⲙⲁⲁⲓ ⲡⲉⲧⲙⲉⲓⲱⲧ ⲧⲏⲣⲧⲛ ⲛ ⲧⲉⲣⲉ ⲭⲡⲱϥ ⲉ ⲣⲟⲓ ⲁⲩⲁⲥ-
ⲡⲁϩⲉ ⲙⲙⲟⲓ ⲉⲡ ⲟⲩⲣⲁϣⲉ· πεχαϥ ναι χε ϫⲣⲟ ⲙⲙⲟⲕ
ⲟ ⲡⲁⲩⲗⲟⲥ ⲡⲉⲓⲣⲓⲧ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲡⲁⲓ ⲛⲧⲁⲩⲧⲣⲉ ⲟⲩ-
ⲁⲛⲛⲩⲉ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲓⲟⲩⲧⲉ ⲁⲧⲙⲉⲧⲁⲛⲟⲓ· ⲕⲁⲧⲁ ⲑⲉ
ⲱ ⲛⲧⲁⲙⲉⲧⲁⲛⲟⲓ· ⲁⲓⲥⲓ ⲙ ⲡⲁ ⲉⲟⲟⲩ ⲉⲓⲧⲙ ⲡⲓⲁⲛⲧ ⲛ
ϫⲁⲣⲧⲏϥ : Ⲓⲏⲥ ναι χε ⲧⲏⲣⲟⲩ ⲁⲩⲧⲟⲣⲡ ⲉⲡ
ⲧⲕⲗⲟⲟⲗⲉ ⲁⲩⲥⲓⲧ ⲙⲙⲁ ⲧⲙⲉⲣ ⲙⲟⲩⲧⲉ ⲙⲡⲉ· ⲁⲛⲟⲕ χε
ⲁⲩⲗⲟⲥ | ⲁⲙⲣ ⲣⲟⲧⲉ ⲉⲙⲁⲁⲧⲉ ⲁⲓⲁⲁⲩ ⲉ ⲡⲁⲩⲗⲟⲥ ⲉⲧ Fol. 33 a
ⲣⲟⲟⲩⲉ ⲛⲙⲙⲁⲓ ⲁϥϣⲓⲃⲉ ⲣⲱⲙϥ ⲉⲡ ⲡⲉϥϫⲏⲙⲁ· ⲣⲗ
ϫⲉⲣⲟ ⲛⲑⲉⲣⲟ ⲛⲑⲉ ⲛⲟⲩⲕⲱⲣⲧ : ⲁⲩⲱ ⲛⲧⲉⲙⲟⲩ
ⲉⲥⲉⲓⲙ ⲱⲡⲉ ⲙⲡ ⲣⲟⲓ· χε ⲡⲁⲩⲗⲟⲥ ⲡⲉⲓⲣⲓⲧ ⲙ
ⲡⲓⲟⲩⲧⲉ· ⲛⲉⲧ ⲕⲁⲁⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ ⲡⲉⲓ ⲙⲁ· ⲁⲙⲣ
ⲟⲩⲟⲣⲟⲩ ⲉ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ· χε ⲣⲉⲛⲙⲁⲭⲉ ⲛⲁⲣⲟⲣⲁⲧⲟⲛ
ⲉⲧ ⲕⲁⲁⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲓⲥⲱⲱⲩⲧ ⲁⲩⲁⲁⲩ ⲉⲧⲥⲫⲣⲁⲅⲓⲥ

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ecaщe ϩn̄ oтecτχïa· ere oтeмepeпiτ̄ щooп ϩn̄ oтфωпн n̄ oтбeiн· ere caщq̄ n̄aeiтoc n̄ oтoeiн aaρe paтoт n̄ca oтnaм n̄ пeфтciacтиpion· aтω caщq̄ n̄ca ϩвoтp m̄moq· ertaмneтe ϩn̄ oтχopoc n̄cмoт e ϩoти e пeiωт: ere ϩeитba n̄тba n̄accelloc aaρe paтoт m̄пeqшiто e ϩoλ· aтω ϩeщщo n̄щo ek-ко[тe] e poq etxω m̄moc· xe чтaiнт n̄ci пekpaи· aтω чpaeoot n̄ci пekeoot nxc̄· ere пexeipoт-вeiн m̄n̄ n̄cepafeiм xω m̄moc xe ϩaмни: n̄ тere шaт ē poot x̄иoк naγλoc· aicтωт· ϩn̄ naмeλoc тиpoт· aтω aiρe ē ϩpai ex̄n̄ na ϕo· eic naccelloc eт moощe m̄mai: aч† пeщoтoi e poi aчтoтnoc̄т: eчxω m̄moc xe m̄пр̄ p̄ ϕoте· naγλoc пиeриt n̄ пиoγте· тωoии тeпoт n̄cωтaρk̄ n̄cωi· n̄тaтcaвoк e пektopoc· aчxiт n̄ci naccelloc eт moощe
Fol. 33 b n̄mai e ппapaδeicoc: | aiнaт etмнn̄щe n̄pωмe
γλβ etмooщe· etpooγт etчϩaλλei etcмoт e пиoγте e ϩenp̄paщ ne e пeϕoтo· ere neтϕo p̄ oγбeiн n̄oe n̄ пri n̄caщq̄ n̄cωϣ· aтω ere nчω n̄ teтaпe o n̄oe n̄oγcaρt̄ n̄ oγω n̄ϩ· ere oтмнnщe n̄ϕopoc ϩn̄ пиa ēт m̄maт etpaeoot· e oγeт neooγ n̄ пoγa пoγa пoγa· ere oγoи oγoтϥ e oγoи ϩn̄ neooγ ϩn̄ teиoт n̄тaiпωϩ ща poot· aтoγωщ e ϩoλ xe naiaтk̄ ω naγλoc· naiaтq̄ n̄ пpeϥнoc eт naпic-теγe e ϩoλ ϩi тooтk̄· xe akp̄ m̄пщa e треϥeнтk̄ e nei тopoc· ekщooп ϩn̄ тei caρx̄· aтacпaζe n̄-moi тиpoт· anok xe aioγωщϥ n̄cωoт eicмoт e пиoγте· m̄maт· anok xe neχai n̄ naccelloc xe па x̄c̄ oт ne nei тopoc· aтω иiи ne nei ρωme· neχaq̄ nai n̄ci naccelloc· xe nai ne пκaϩ ēт oтaaϥ n̄ nx̄c̄· aтω nai ϩωoт ne нeпpoфитнc тиpoт· eтнaщωпe n̄ nei ии ща пeρoот n̄ ρaл· m̄n̄ иete m̄п oтωλ n̄ϩ пκocмoc· aтω n̄тok ϩωok ere пekϕopoпoc naщωпe n̄ nei ии:

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ⲁⲩⲱ ϩⲁⲡⲥ ⲡⲉ ⲉ ⲧⲣⲏⲛⲁⲩ ⲉ̄ ⲡⲉⲕⲟⲣⲟⲛⲟⲥ ⲙ̄ⲡ
ⲡⲉⲕⲛⲓ ⲙ̄ⲡⲁⲧ ⲕⲱⲟⲩ ⲉ ⲡⲉⲥⲛⲧ ⲉ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲩⲱ
ⲙⲁ ⲙⲙⲁ ⲉⲕⲛⲁⲧⲁϣⲉⲟⲉⲓϣ ⲛ̄ ⲧⲉⲓ ⲁⲡⲟⲕⲁⲗⲩⲡ|ⲥⲓⲥ Fol. 34 a
ϩⲓⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ̄· ⲟⲩⲛ ϩⲁϩ ⲥⲁⲣ ⲛⲁⲥⲱⲧⲙ̄ ⲡⲥⲉ- ⲡⲗⲍ
ⲙⲉⲧⲁⲛⲟⲓ· ⲡⲥⲉⲧⲙ̄ⲙⲉⲓⲉ ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲙ̄ⲡ ⲡⲫⲱⲣⲓⲁ ⲛ-
ⲧⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲛⲟⲕ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̄ ⲉ̄ ⲛⲁⲓ
ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲉⲧ ⲙⲟⲟⲩⲉ ⲛⲙⲙⲁⲓ· ⲡⲉϫⲁⲓ
ⲛⲁϥ ⲁⲉ ⲡⲁ ⲭ̄ⲥ̄· ϯⲙⲟⲩ ⲙⲉⲛ ⲉ ⲩⲱⲡⲉ· ϩⲓⲙ ⲡⲉⲓ
ⲧⲟⲡⲟⲥ· ⲁⲗⲗⲁ ⲛ̄ ϯ[ⲛ]ⲁⲣ̄ ⲁⲧ ⲥⲱⲧⲙ̄ ⲁⲛ· ⲙⲁⲧⲥⲁⲃⲟⲓ
ⲧⲉⲛⲟⲩ ⲉ ⲡⲁ ⲑⲣⲟⲛⲟⲥ ⲉⲫⲩⲟⲟⲛ ⲙ̄ ⲡⲉⲓ ⲙⲁ· ⲁϥϫⲓⲧ ⲛ̄ⲥⲓ
ⲡⲁⲩⲁⲉⲗⲟⲥ ⲉⲧⲥⲕⲏⲛⲏ ⲛ̄ ⲟⲩⲟⲉⲓⲏ· ⲁϥⲧⲥⲁⲃⲟⲓ ⲉⲧⲑⲣⲟⲛⲟⲥ
ⲛ̄ ⲉⲟⲟⲩ: ⲉⲣⲉ ⲁⲩⲁⲉⲗⲟⲥ ⲥⲛⲁⲩ ⲣⲧⲙⲛⲧⲣⲉ ⲉ̄ ⲣⲟϥ· ⲡⲉϫⲁⲓ
ⲙ̄ ⲡⲁⲩⲁⲉⲗⲟⲥ· ⲁⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲡⲁ ⲙⲙⲁ ⲡⲉ ⲡⲉⲓ ⲑⲣⲟⲛⲟⲥ
ⲉⲧ ⲩⲟⲟⲛ ϩⲓⲙ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· ⲁⲩⲱ ⲙⲙⲁ ⲙⲡ ⲛⲉ ⲛⲉⲓ
ⲁⲩⲁⲉⲗⲟⲥ ⲉⲧ ⲣⲧⲙⲛⲧⲣⲉ ⲉ ⲣⲟϥ ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲛⲁⲓ
ⲛⲉ ⲡⲉⲕⲟⲣⲟⲛⲟⲥ ⲱ ⲡⲁⲩⲗⲟⲥ· ⲁⲩⲱ ⲡⲉⲓ ⲁⲩⲁⲉⲗⲟⲥ ⲥⲛⲁⲩ
ⲛⲉ ⲟⲩⲣⲓⲛⲗ ⲙ̄ⲡ ⲥⲟⲩⲣⲓⲛⲗ· ⲉⲧⲣⲧⲙⲛⲧⲣⲉ̄ ⲉ ⲡⲉⲕⲟⲣⲟⲛⲟⲥ·
ⲙⲛ ⲛ̄ⲥⲟⲟⲩⲛ ⲁⲛ ⲱ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ ⲁ ⲡⲉⲕⲣⲁⲛ ⲣ̄ ⲥⲟⲉⲓⲧ
ⲛ̄ ⲧⲙⲛⲛⲧⲉ ⲧⲡⲁⲩⲁⲉⲗⲟⲥ ⲉⲧⲉ ⲙ̄ⲡⲧⲟⲩ ⲛⲡⲉ· ⲙⲛ ⲛ̄ⲧ-
ⲟⲟⲩⲛ ⲁⲉ ⲣⲱⲙⲉ ⲙⲙⲁ ⲉⲧ ⲛⲁϩⲓⲥⲉ ⲫⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲉ
ⲣⲁⲓ ⲉⲧⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉϫⲣⲥ̄ ⲙ̄ⲡ ⲧⲙⲙⲧⲣⲱⲙⲉ·
ϫⲁⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲧⲱⲃⲉ ⲛⲁⲧ ⲛ̄ⲥⲁⲱϥ̄ ⲛ̄ⲥⲱⲃ ⲛ̄ⲥⲟⲡ ⲁⲩⲱ
ϫⲁⲣⲉ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲧⲏⲣⲟ ⲣⲁⲱⲉ ⲙⲙⲁⲩ· ⲁϥϫⲓⲧ
ⲛⲥⲓ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲉⲧ ⲙⲟⲟⲩⲉ ⲙⲙⲁⲓ· | ⲁⲩⲧⲥⲁⲃⲟⲓ ⲉⲧ- Fol. 34 b
ⲙⲛⲛⲩⲉ ⲛ̄ⲧⲙⲛ ⲉⲩⲗⲉⲩⲗⲱϥ̄· ⲉⲣⲉ ⲟⲧⲙⲛⲛⲩⲉ ⲛ̄ⲣⲱⲙⲉ ⲉⲗⲍ
ⲱⲧⲉ ⲉⲡⲧⲙ̄· ⲉⲣⲉ ⲛⲉⲧⲣⲃⲱ ⲛ̄ⲣⲉⲓⲱⲟⲩ:—ⲁⲩⲱϥ ⲉ
ⲩⲗ ⲉ ⲣⲟⲓ ⲧⲏⲣⲟ· ⲁⲉ ϫⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲓⲉⲣⲓⲧ ⲛ̄
ⲓⲟⲩⲧⲉ ⲙ̄ⲡ ⲛ̄ⲣⲱⲙⲉ· ⲁⲧⲁⲥⲡⲁϩⲉ ⲙⲙⲟⲓ ⲧⲏⲣⲟ·
ⲣⲁⲓ ⲛ̄ ⲡⲁⲩⲁⲉⲗⲟⲥ· ⲁⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲙⲙⲁ ⲙⲡ ⲛⲁⲓ·
ⲣϫⲉ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲛⲁⲓ· ⲁⲉ ⲛⲁⲓ ⲙⲡ ⲛ̄ⲧⲱⲥⲉ ⲧⲏⲣⲟ
ⲛ̄ⲁⲕⲧⲟⲥⲟⲩ ⲫⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲁϥϫⲓⲧ ⲛ̄ⲥⲓ ⲡⲁⲩⲁⲉⲗⲟⲥ
ⲡϩⲁϥ ⲛⲁⲓ· ⲁⲉ ⲁⲙⲟⲩ ⲛ̄ⲧⲁⲧⲣⲉⲕⲙⲉⲱⲣⲉⲓ ⲛ̄ ⲡⲡⲁⲣⲁ-
ⲇⲉⲓⲥⲟⲥ ⲛ̄ ⲧⲡⲉ· ⲙ̄ⲡ ⲡⲉⲕⲟⲣⲟⲛⲟⲥ ⲙ̄ⲡ ⲡⲉⲕⲕⲗⲟⲙ·
ⲁⲧⲁⲩ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲩⲱ ⲟⲩⲱⲡⲛⲣⲉ ⲉⲙⲁⲁⲧⲉ ⲡⲉ·

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ⲉⲩⲛ ⲩⲟⲗⲙⲧ ⲛⲥⲟⲃⲧ ⲕⲱⲧⲉ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛ ⲧⲡⲉ·
ⲥⲛⲁⲩ ⲛ ⲣⲁⲧ ⲁⲩⲱ ⲟⲩⲥⲟⲃⲧ ⲛ ⲛⲟⲩⲃ ⲛ ⲧⲗⲛⲧⲉ ⲙ̅
ⲡⲉⲥⲛⲁⲩ ⲛⲥⲟⲃⲧ ⲛ ⲣⲁⲧ: ⲟⲩⲁ ⲙ̅ ⲡⲣⲟⲧⲓ ⲛ ⲟⲩⲁ· ⲉ̅ⲣⲉ
ⲛⲥⲟⲃⲧ ⲛⲥⲟⲃⲧ ⲉⲓⲣⲉ ⲛⲧⲁⲓⲟⲩ ϫⲟⲩⲧ ⲥⲛⲟⲟⲩⲥ ⲙ̅ⲙⲁⲣⲉ ⲛ
ϫⲓⲥⲉ· ⲉⲩⲛ ⲟⲩⲱⲛⲙⲉ ⲛ ⲥⲧⲣⲟⲃⲓⲗⲗⲟⲥ ⲙ̅ ⲡⲣⲟⲧⲓ ⲙ̅
ⲛⲥⲟⲃⲧ ⲛⲥⲟⲃⲧ· ϫⲓⲛ ⲡⲉⲃ̅ⲧ ⲱⲁ ⲡⲉⲙⲡⲧ ϫⲓⲛ ⲡⲁ̅ⲣⲓⲧ ⲱⲁ
ⲡⲣⲛⲥ· ⲁⲩⲱ ⲱⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲣ̅ ϫⲟⲩⲧⲁⲥⲧⲉ ⲛⲧⲃⲁ·
ⲙⲡ ⲥⲧⲟⲟⲩ ⲛⲱⲉ ⲛⲕⲁⲱ ⲉ ⲧϫⲟ· ⲉⲩⲛ ϫⲟⲩⲧⲁⲥⲧⲉ ⲛⲧⲃⲁ
ⲡⲥⲧⲩⲗⲗⲟⲥ ⲛⲣⲏⲧⲥ ⲉⲩⲧⲁϫⲣⲏⲧ· ⲉⲣⲉ ⲡⲉⲥⲧⲩⲗⲗⲟⲥ|
Fol. 35 a ⲡⲉⲥⲧⲩⲗⲗⲟⲥ ⲉⲓⲣⲉ ⲛⲥⲱⲱⲉ ⲥⲛⲟⲟⲩⲥ ⲙ̅ⲙⲁⲣⲉ ⲛ ϫⲓⲥⲉ·
ⲣⲗⲉ ⲉⲩⲛ ⲙⲡⲧⲱⲱⲛⲛⲓ ⲛ ⲱⲉ ⲙⲙⲓⲛⲉ ⲛⲣⲡⲛⲟⲣⲁ ⲛⲣⲏⲧⲥ·
ⲉⲩⲛ ϫⲟⲩⲱⲧ ⲛⲱⲉ ⲛ ⲃⲟⲧⲁⲙ ⲛⲣⲏⲧⲥ ⲉⲩⲧⲁⲓⲛⲩ: ⲉ ⲟⲩⲛ
ⲣⲙⲉ ⲧⲏ ⲙ̅ⲙⲓⲛⲉ ⲛⲥ† ⲛⲟⲩⲉ ⲛⲣⲏⲧⲥ· ⲉ ⲟⲩⲛ ⲙⲡⲧ-
ⲥⲛⲟⲟⲩⲥ ⲛⲕⲁⲣⲓⲥⲟⲥ ⲛⲣⲏⲧⲥ· ⲉⲣⲉ ⲟⲩⲥⲟⲃⲧ ⲛ ⲱⲛⲉ ⲕⲱⲧⲉ
ⲉ ⲣⲟⲥ ⲙ̅ ⲡⲁⲧⲁⲓ ⲙ̅ ⲡⲛⲍⲉ· ⲉ ⲟⲩⲟ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲛⲱⲉ
ⲡⲗⲁϫⲏⲙⲁ ⲛ ⲛⲟⲩⲃ ⲛⲣⲏⲧⲥ· ⲉⲣⲉ ⲙⲡⲧⲁⲥⲉ ⲛⲥⲧⲩⲗⲗⲟⲥ
ⲛⲣⲁⲧ ⲣⲓ ⲙⲁⲣⲙⲁⲣⲟⲛ ⲕⲱⲧⲉ ⲉ ⲣⲟⲩ· ⲁⲩⲱ ⲡⲉⲩⲣⲟ̅ ⲟⲩ-
ⲟⲩⲛⲟⲛ ⲡⲉ· ⲉⲣⲉ ⲩⲟⲗⲙⲧ ⲡⲁⲉⲓⲧⲟⲥ ⲣⲓ ⲟⲩⲛⲁⲓ ⲙ̅ ⲡⲣⲟ·
ⲁⲩⲱ ⲩⲟⲗⲙⲧ ⲣⲓ ⲣⲃⲟⲩⲣ ⲙ̅ ⲡⲣⲟ· ⲁⲩⲱ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲧⲏⲣⲟ̅ ⲡⲉⲩⲣⲟ̅ ⲛ ⲃⲉⲓⲛ ⲙ̅ ⲡⲁⲧⲁⲓ ⲙ̅ⲡⲉ· ⲡⲱⲉ ⲙ̅ ⲡⲛⲁⲧ ⲙ̅
ⲙⲉⲉⲣⲉ ⲉⲙⲡ ⲕⲁⲕⲉ ⲛⲣⲏⲧⲥ· ⲁⲗⲗⲁ ⲡⲟⲩⲃⲉⲓⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲧ ⲩⲟⲟⲛ ⲛⲣⲏⲧ ⲡⲛⲁⲧ ⲛⲓⲙ· ⲉⲩⲧ† ⲟⲩⲃⲉⲓⲛ ⲧⲏⲣⲟ̅·
ⲩⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲙⲉⲓⲏ ⲥ† ⲛⲣⲡⲛⲟⲣⲁ ⲉ ⲣⲟⲩ ⲙ̅
ⲡⲛⲁⲧ ⲛⲣⲧⲟⲟⲩⲉ· ⲁⲩⲱ ⲩⲁⲩⲙⲉⲙ ⲥ† ⲡⲙⲁⲣⲓⲥ ⲉ ⲣⲟⲩ·
ⲙ̅ ⲡⲛⲁⲧ ⲙ̅ⲙⲉⲉⲣⲉ· ⲁⲩⲱ ⲉⲣⲓⲩⲁⲛ ⲡⲣⲓⲛ ⲣⲱⲧⲛ̅· ⲩⲁⲣⲉ
ⲡⲉⲥ† ⲛⲟⲩⲉ ⲛ ⲡⲩⲛⲓ ⲧⲏⲣⲟⲩ ⲉⲧ ⲣⲙ̅ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲙⲙⲁ ⲉ ⲣⲟⲩ· ⲩⲁⲛⲧⲉ ⲧⲉⲧⲛⲓ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲡⲁⲣⲁⲥⲉ
ⲡⲃⲁⲥⲓⲥ ⲛ ⲡⲥⲧⲩⲗⲗⲟⲥ ⲉⲧⲣⲏⲧ ⲙ̅ⲙⲁⲗⲁⲃⲁⲑⲟⲗⲟⲛ· ⲙⲡ
ⲡⲉⲥⲧⲣⲁⲍ ⲙ̅ⲙⲉ ⲉⲣⲉ ⲛⲉⲩⲕⲉⲫⲁⲗⲏⲥ ⲛⲉϫ ⲕⲗⲁⲁⲟⲥ
ⲣⲟⲩ ⲡⲁⲙⲉⲕⲁⲗⲟⲛ· ⲉⲣⲉ ⲧⲉⲧⲛⲡⲉ ⲉⲓⲣⲉ ⲙ̅ ⲙⲡⲧⲁⲩⲧ
Fol. 35 b ⲛⲧⲃⲁ ⲙⲡ ⲩⲟⲗⲙⲧ ⲛⲧⲱⲉ:— | ⲉⲣⲉ ⲣⲉⲛⲱⲟⲩⲉ ⲙ̅ⲙⲉ ⲟⲩ
ⲣⲗⲉ ⲉ ⲣⲟⲙⲓ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲛⲧⲩⲛⲓ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲛⲉⲧⲣⲁⲙⲉⲛⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲩⲟⲗⲙⲧ ⲛⲥⲟⲩ ⲙ̅ ⲙⲛⲛⲉ
ⲙ̅ ⲡⲛⲁⲧ ⲛⲣⲧⲟⲟⲩⲉ· ⲙⲡ ⲡⲛⲁⲧ ⲙ̅ ⲙⲉⲉⲣⲉ ⲙⲡ ⲡⲛⲁⲧ

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ⲛ ⲣⲟⲩⲉ ⲙⲁⲧⲱⲙ ⲉ ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ
ⲉⲧⲁⲱ ⲛⲛⲟⲥ· ⲁⲉ ⲭⲟⲣⲁⲃ· ⲭⲟⲣⲁⲃ· ⲭⲟⲣⲁⲃ ⲡ-
ⲭⲟⲙⲓⲛⲧ ⲛⲥⲟⲡ· ⲩⲁⲓ ⲧⲁⲓⲟ ⲩⲁⲓ ⲉⲟⲟⲩ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ
ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· ⲁⲩⲱ ⲙⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲱⲙ ⲉ
ⲃⲟⲗ ⲉⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲭⲟⲩⲱⲙⲥ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲡⲉⲭⲁⲩ ⲛⲁⲓ: ⲁⲉ ⲱ ⲡⲁⲩⲗⲟⲥ ⲁⲕⲛⲁⲩ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲛ ⲧⲡⲉ· ⲙⲙ ⲡⲉⲭⲉⲟⲟⲩ· ⲛⲁⲓ ⲙⲡⲉ ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲉⲛⲉⲣ
ⲥⲁⲓ ⲡⲭⲱⲕ ⲙ ⲡⲫⲩⲥⲓⲕⲟⲛ· ⲡⲉⲭⲁⲓ ⲛⲁⲩ ⲁⲉ ⲁⲣⲉ ⲛⲁ ⲁⲉ·
ⲁⲗⲗⲁ ⲫⲣ ⲣⲟⲧⲉ ⲁⲉ ⲙⲉⲩⲁⲕ ⲁⲣⲏⲧ ⲛ ⲫⲙⲛⲧⲥⲩⲁ ⲙ
ⲛⲥⲱ ⲣⲙⲙ ⲡⲉⲓ ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛⲁⲓ· ⲁⲩⲱⲟⲩⲱⲃ ⲛⲥⲓ
ⲡⲁⲥⲥⲉⲗⲟⲥ ⲡⲉⲭⲁⲩ ⲛⲁⲓ· ⲁⲉ ⲭⲣⲟ ⲡⲉⲧ ⲛⲁⲭⲣⲟ· ⲁⲩⲱ
ⲕⲛⲁⲭⲣⲟ ⲉ ⲡⲕⲁⲧⲏⲥⲱⲣⲟⲥ ⲉⲧ ⲓⲏⲧ ⲉ ⲣⲁⲓ ⲙⲛ ⲁⲙⲡⲧⲉ·
ⲉⲕⲛⲁⲓ ⲉⲟⲟⲩ ⲁⲉ ⲛⲣⲟⲩⲟ ⲉⲕⲱⲁⲛⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲛⲟⲥ-
ⲙⲟⲥ ⲛⲓⲕⲉ ⲥⲟⲛ· ⲁⲩⲱ ⲉⲧⲱⲁⲛⲥⲱⲧⲙ ⲉ ⲡⲱⲁⲭⲉ ⲛ ⲧⲉⲓ
ⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ⲛⲥⲓ ⲡⲛⲉⲛⲟⲥ ⲧⲏⲣⲟ ⲛ ⲡⲣⲱⲙⲉ· ⲥⲉⲛⲁ-
ⲙⲉⲧⲁⲛⲟⲓ ⲛⲥⲓ ⲣⲁⲓ ⲛⲥⲉⲱⲙⲟ· ⲁⲩⲱ ⲟⲛ ⲫⲛⲁⲭⲓⲧⲉ ⲛⲧⲁⲧ-
ⲧⲁⲃⲟⲕ ⲉ ⲡⲉⲕⲑⲣⲟⲛⲟⲥ ⲙⲙ ⲡⲉⲕⲕⲗⲟⲙ· ⲙⲙ ⲡⲁ ⲛⲉⲕⲥⲓⲛⲧ
ⲥⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁϥⲭⲓⲧ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙⲡⲣⲣⲟ ⲉ ⲃⲟⲗ Fol. 36 a
ⲛ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ⲣⲙⲙ ⲡⲕⲁⲣ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁⲧ ⲣⲗⲍ
ⲑⲉⲣⲟⲛⲟⲥ ⲉⲩⲡⲟⲣⲓⲙ· ⲁⲩⲱ ⲟⲩⲥⲧⲟⲗⲏ ⲙ ⲡⲉⲧⲡⲉ ⲙ
ⲑⲉⲣⲟⲛⲟⲥ· ⲉⲥⲣⲓⲣⲁⲓⲉ ⲉ ⲃⲟⲗ ⲉ ⲙⲙ ⲟⲉ ⲡⲱⲁⲭⲉ ⲉ ⲧⲉ-
ϥⲏⲛ· ⲉⲣⲉ ⲣⲉⲛⲥⲙⲁⲥ ⲙⲙⲁⲣⲙⲁⲣⲟⲛ ⲙ ⲡⲉⲧⲡⲉ ⲙ
ⲑⲉⲣⲟⲛⲟⲥ· ⲁⲓⲟⲩⲱⲟⲩⲃ ⲡⲉⲭⲁⲓ ⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ ⲡⲁ
ⲉ ⲁⲩ ⲡⲉ ⲡⲁⲁ ⲛ ⲩⲱⲡⲉ ⲛ ⲛⲁⲥⲓⲛⲧ ⲛⲁⲩⲃⲛⲣ ⲁⲡⲟ-
ⲧⲟⲗⲟⲥ· ⲁϥⲭⲓⲧ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙⲡⲣⲣⲟ ⲉ ⲃⲟⲗ ⲙ
ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ⲁⲙⲁⲩ ⲉⲧⲙⲛⲛⲩⲉ ⲡⲑⲉⲣⲟⲛⲟⲥ· ⲁⲩⲱ
ⲉⲧⲙⲛⲛⲩⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉⲧϣⲁⲗⲗⲉⲓ ⲉⲧ ϯ ⲟⲟⲩ ⲙ
ⲡⲟⲩⲧⲉ· ⲁⲙⲁⲩ ⲉⲧⲙⲛⲛⲩⲉ ⲡⲣⲃⲥⲱ ⲙⲙ ⲟⲧⲙⲛⲛⲩⲉ
ⲛⲓⲗⲟⲟⲩ ⲉⲧⲕⲛ ⲉ ⲣⲁⲓ ⲙⲡⲣⲣⲟ ⲉ ⲃⲟⲗ ⲙ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ⲁⲩⲱ ⲉⲣⲉ ⲟⲩⲥⲧ ⲛⲟⲩⲉ ⲙⲱⲙ ⲉ ⲃⲟⲗ ⲣⲙⲙ ⲡⲛⲁ ⲉⲧ
ⲙⲁⲁⲩ· ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲁⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲛⲁ ⲛ ⲡⲉⲕⲥⲓⲛⲧ ⲛⲉⲕⲱⲩⲃⲛⲣ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲱ ⲟⲛ
ⲁⲩⲁⲩ ⲉⲧⲣⲱⲙⲉ ⲉϥⲫⲟⲣⲉⲓ ⲛ ⲛ ⲟⲩⲑⲣⲟⲥ ⲛ ⲟⲩⲱⲙⲥ ⲉⲣⲉ
ⲟⲛⲱⲁⲣⲁ ⲛ ⲧⲟⲟⲧⲟⲩ ⲉⲩⲁⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲛⲥⲁ ⲟⲩⲛⲁⲩ ⲙ

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ⲛⲁⲧⲁⲡⲉⲧⲁⲥⲁⲁⲩ · ⲉⲙⲡⲁⲗⲗⲉⲓ ⲁⲩⲱ ⲉⲙⲛⲟⲁⲣⲓⲍⲉ ⲉⲡ
ⲧⲉⲙⲛⲟⲁⲣⲁ · ⲉⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲟⲩⲱⲣⲉ ⲛⲥⲱⲧ · ⲁⲓⲟⲩⲱⲱⲡ
ⲛⲉϫⲁⲓ ⲉⲉ ⲡⲁⲩⲗⲟⲥ · ϫⲉ ⲙⲁⲉ ⲛⲉ ⲛⲁⲓ ⲛⲁ ϫⲉ : ⲛⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ ϫⲁϫ ⲉⲙⲡⲁⲗⲗⲉⲓ · ⲁⲩⲱ ⲁⲙⲁⲩ ⲣⲉⲉ
ⲙⲁⲣ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲩⲧⲟⲡⲟⲥ ⲉⲣⲧⲟⲥⲉ ⲛⲱⲟⲩⲉ ⲉⲉⲉⲉ ·
ⲛⲉⲁⲙⲡⲉⲓⲣⲟⲛ · ⲉⲣⲉ ⲙⲁⲣ ⲉⲧ ⲉⲉⲉⲉⲁⲩ ⲟⲩⲟⲃⲓ ⲛⲟⲩ ⲛ
Fol. 36 b ⲟⲩⲭⲓⲱⲛ · ⲉⲣⲉ ⲟⲩⲉⲉⲛⲓⲙⲉ ⲛ ⲛⲗⲟⲉⲉ : | ⲁⲩⲱ ⲟⲩⲉⲉⲛⲓⲙⲉ
ⲣⲗⲏ ⲛⲟⲣⲟⲛⲟⲥ · ⲉⲩⲫⲟⲣⲉⲓ ⲧⲓⲣⲟⲩ · ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲓⲏ ⲣⲉⲛ-
ⲙⲁⲁⲣⲓⲉ ⲛⲥⲓ ⲛⲉⲧ ⲙⲡⲟⲟⲩ ⲣⲉⲉ ⲡⲉⲉⲁ ⲉⲧ ⲉⲉⲉⲉⲁⲩ · ⲉⲣⲉ
ⲟⲩⲉⲉⲛⲓⲙⲉ ⲡⲁⲩⲗⲟⲥ ⲣⲩⲉⲉⲛⲉⲩⲉ ⲉ ⲣⲟⲟⲩ · ⲡⲉϫⲁⲓ ⲉⲉ
ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲙⲁⲉ ⲛⲉ ⲛⲁⲓ · ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ
ⲉⲉⲉⲁⲣⲧⲣⲟⲥ ⲙⲁⲩⲉⲁⲣⲧⲣⲉⲓ ⲉϫⲉⲉ ⲡⲣⲁⲓ ⲉⲉ ⲛⲉϫⲣⲥ ·
ⲉ ⲧⲃⲉ ⲛⲉⲛⲧⲁⲓⲙⲉⲥⲓⲙ ⲉⲉⲓ ⲛⲁ ⲛⲉⲛⲉⲙⲓⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ·
ⲥⲉⲛⲁϫⲓ ⲛ ⲣⲉⲛⲛⲟⲥ ⲛⲧⲁⲓⲟ · ⲛⲧⲟⲟⲩ ϫⲉ ⲁⲩϥ ⲛⲉⲩⲟⲩⲟⲓ
ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲓ ⲁⲩϥⲛ ⲉ ⲣⲱⲓ · ⲛⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓⲁⲧⲛ
ⲉⲉ ⲡⲁⲩⲗⲟⲥ · ϫⲉ ⲁⲛⲣ ⲉⲉⲛⲓϩⲁ ⲛ ⲛⲉⲓ ⲧⲟⲡⲟⲥ · ⲁⲩⲱ ⲁⲛⲟⲛ
ⲣⲓ ⲟⲩⲥⲟⲛ · ⲁⲩⲱ ⲁⲛⲣ ⲉⲉⲛⲓϩⲁ ⲛⲙⲁⲩ ⲉ ⲛⲉⲓ ⲛⲟⲥ
ⲛⲙⲙⲛⲣⲉ ⲛⲁⲓ ⲉⲉⲛⲉ ⲃⲁⲗ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲉⲉⲛⲉ ⲉⲉⲁⲁϫⲉ
ⲥⲟⲧⲉⲟⲩ · ⲁⲙⲙⲁⲩ ⲉ ⲣⲟⲟⲩ ⲣⲉⲉ ⲛⲥⲱⲉⲉⲁ · ⲉⲛⲉⲓ ϫⲛ ⲛⲧⲁ
ⲙⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲉ ⲧⲉⲛⲉⲛⲡⲣⲁⲧⲉⲓⲁ ⲉⲧ ⲉⲙⲛⲟⲟⲩ ⲛⲣⲛⲧⲉ · ⲉⲓⲏ
ⲛⲣⲓⲥⲉ ⲉⲉ ⲛⲉⲛⲧⲁⲓⲙⲉⲥⲓⲙ ⲁⲥⲧⲣⲉⲡⲣ ⲉⲉⲛⲓϩⲁ ⲛ ⲛⲉⲓ ⲛⲟⲥ
ⲛⲧⲁⲓⲟ · ⲁⲛⲟⲛ ϫⲉ ⲡⲁⲩⲗⲟⲥ ⲁⲓⲥⲟⲟⲛⲉ ⲉ ⲃⲟⲗ ⲣⲉⲉ ⲛⲉⲙⲙⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲁⲓⲥⲉⲟⲩ ⲉ ⲙⲙⲟⲩⲧⲉ ⲉⲧⲭⲱ ⲉⲉⲉⲉⲟⲥ · ϫⲉ
ⲫⲉⲟⲩ ⲉ ⲣⲟⲛ ⲙⲙⲟⲩⲧⲉ ⲉⲉ ⲙⲧⲛⲣⲉ : ⲛⲉⲧ ⲛⲁⲩ ⲉ ⲣⲟⲩ
ⲉⲁⲁⲁⲁⲩ ⲉ ⲃⲟⲗ ⲣⲉⲉ ⲛⲉⲉⲉⲧⲏⲣⲓⲟⲛ : ⲉⲡⲉⲁⲁⲁⲁⲁⲩ ⲛⲥⲓ
ⲛⲉⲟⲟⲩ ⲛⲧⲉⲛⲉⲉⲙⲧⲛⲟⲩⲧⲉ : ⲛⲉⲧ ⲧⲁⲙⲟ ⲁⲩⲱ ⲉⲧ ⲙⲡⲟⲟⲩ
ⲣⲉⲉ ⲙⲧⲁⲓⲟ ⲙ ⲧⲉⲡⲉⲉⲙⲧⲛⲟⲥ · ⲉⲉⲓ ⲛⲉⲡⲉⲁⲁⲟⲛⲟⲩⲉⲛⲉ ⲙ
ⲙⲛⲣⲉ ⲓⲉ ⲛⲉϫⲣⲥ ⲛⲉⲙϫⲉ · ⲛⲉⲧ ⲁⲉⲁⲣⲧⲉ ⲉϫⲉⲉ ⲙⲧⲛⲣⲉ :—
ⲁⲩⲱ ⲙⲛⲁ ⲙⲧⲛⲣⲉ ⲙⲡⲟⲩⲉ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲉ · ⲡⲁⲩⲉⲉ-
ⲗⲟⲥ ϫⲉ ⲉⲉ ⲛϫⲟⲉⲓⲥ ⲁⲉⲧⲁⲗⲟⲓ ⲁⲉⲓⲛⲉ ⲉⲉⲉⲉⲟⲓ ⲉϫⲉⲉ
ⲙⲧⲟⲟⲩ ⲙⲡϫⲟⲉⲓⲧ · ⲧⲟⲧⲉ ⲁⲡⲟⲛ ⲡⲁⲩⲗⲟⲥ ⲁⲓⲣⲉ ⲉⲛⲁⲡⲟ-
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TRANSLATION OF THE COPTIC TEXTS

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THE ENCOMIUM OF THEODORE, ARCHBISHOP OF ANTIOCH, ON THEODORE THE GENERAL, THE ANATOLIAN[1]

(Brit. Mus. MS. Oriental, No. 7030)

THE ENCOMIUM WHICH SAINT APA THEO- Fol. 1 *a* 1
DORE, ARCHBISHOP OF ANTIOCH, PRONOUNCED ⲛ̅
ON THE VALIANT SAINT, THE VICTORIOUS WARRIOR OF ANTIOCH, THE DESTROYER OF THE PERSIANS, SAINT THEODORE THE ANATOLIAN. HE SPAKE ALSO CONCERNING HIS ORIGIN, AND HIS RACE (OR, FAMILY), AND HIS CAREER AS A SOLDIER, AND HIS GLORIOUS CAREER AS A GENERAL, AND THE AMOUNT OF HIS ANNUAL INCOME. AND HE ALSO SPAKE CONCERNING THE DAY WHEREON HE ENDED HIS CAREER ..... THAT IS TO SAY, THE WELFTH DAY OF THE MONTH TÔBE. HE PAKE ALSO CONCERNING APA GAIUS, THE RCHBISHOP OF ANTIOCH, UNDER WHOM THE IRST OF ALL THE MARTYRS SUFFERED. HE LSO SPAKE BRIEFLY CONCERNING SAINT APA LAUDIUS. IN THE PEACE OF GOD. AMEN.

THE orchard is a pleasant place, and the trees thereof c ster round about it, they flourish [and] are laden with f it, O my beloved. The blossom is pleasant and glorious, a l emitteth a sweet and choice odour. | All the great ones Fol. 1 *b* 1
a round about it, and the mighty men and the Generals ⲛ̅
r ice and are glad therein. These words do not [apply] to

[1] He is commemorated in the Ethiopian Church on the twelfth day of th month Ṭer, i.e. December 7; a short life of him is given in the *Sy xarium* (Ṭer xii = the Coptic Tôbe xii), and a longer one in Brit. M MS. Orient., No. 689, fol. 211 *b* ff.

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Antioch only, but also to the heavenly Jerusalem, the habitation of all the saints. And even though Diocletian, the lawless one, overthrew the houses of the Generals of my city of Antioch because of his wrath against them, Christ Himself, the Beloved of the Father, hath built them up into a palace in His City of Truth, the Jerusalem of heaven. And even
Fol. 1 *b* 2 though Diocletian, | the lawless one, separated them (i. e. these Generals) from their parents, and from their brethren, and from their kinsfolk who were living upon the earth, Christ, the King of kings, called them 'brethren' and 'companions', even as He called the Apostles,[1] at the time when they were on the earth. An earthly king called the valiant men of my city to him as 'recruits', but the Deathless King, Christ, hath called them 'My victorious warriors in the strife'.[2] And I, Theodore, who am the least among men, when I look upon [the remains of] their habitations upon this earth which
Fol. 2 *a* 1 Diocletian made into a | desert, straightway I say, 'Where
ⲡ are the kings who have died, and the Generals whom Diocletian made?'[3] The mighty ones of my city hath this evil beast cast down to the ground because of his hatred towards them. But God, Who loveth the race of man, hath received them unto Himself in His kingdom, and hath given unto them an inheritance in His kingdom, [which is] a city that cannot be laid waste, whereof the trees never wither, and the fruits of the trees never perish. This is the place of joy and
Fol. 2 *a* 2 of gladness and of exultation | for ever!

Take shame to thyself this day, O Diocletian, who art in the deepest Amente, whilst all the saints are in the kingdom that is in the heavens! The lawless kings have been cast into Amente because of the evil which they have done to the holy martyrs; and these holy men are in the kingdom that is in the heavens. Thou wouldst have carried them, O transgressor of the law, into a city over which a mortal kin

[1] Matt. xxiii. 8; John xv. 15. [2] Compare Rom. viii. 36, 37.
[3] ⲡ ϫⲁⲓⲉ repeated inadvertently (?).

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reigned, but they removed themselves into a city over which death hath no power. Thou didst not make them die, O | transgressor of the law, as every one else [dieth], but Fol. 2 *b* 1 thou didst kill them by means of the death of violence. And in very truth, O Diocletian, when I remember thy rule, and the evil which thou hast done unto the noblemen of Antioch, I curse thee, [and] I revile thee, [and] I call thee by evil names, O thou evil, blood-shedding lion, thou bear that didst drink blood at all times, thou dragon that dost dwell in the abyss! Furthermore, when I remember also the honours which they have received in the heavens, and that their memorial shall abide [for ever] in the world, | when the nations perceive that the power of healing is bound Fol. 2 *b* 2 up in their holy bodies, and that healing is graciously granted unto those who are sick in the name[s] of the saints, and that martyriums are built in their names, one after the other, upon the earth, I say straightway, that thou wast born with an evil destiny and for thine own destruction alone. But it is a glorious destiny for these saints and martyrs to bring their lives to an end through thee, for they have received indestructible crowns in the kingdom which is in the heavens. For in very truth when I remember what thou didst do unto Saint | Theodore the Anatolian, I am amazed, and Fol. 3 *a* 1 I quake with wonder, for indeed great were the evils which thou didst inflict upon that brave warrior of Antioch, O Diocletian. When I consider the tree whereon they crucified Theodore the Anatolian, the tree that was anointed with his holy blood, and I remember the one hundred and fifty-three nails which they drove into his holy body on the tree, I weep bitterly with many tears, and I curse thee, O Diocletian. But when I gaze up into the heavens, | and I see his (i.e. Fol. 3 *a* 2 Theodore's) throne on the right hand of Michael, outside the Veil of the Father, straightway I utter cries of joy, and I say, 'Well it is that thou wast born, O Diocletian, so that thou mightest put to death this valiant warrior Theodore the

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Anatolian, and so enable him to acquire this great honour in the heavens before Christ Jesus!' Behold, the tree whereon they crucified thee did the Emperor Constantine command to be made into the doors of his martyrium, and into the apse of his chamber of sacrifice, and into the bier
Fol. 3 *b* 1 whereon his holy body [lay]. | When I think, [O Diocletian,]
ⲉ what thou didst do unto Victor,[1] the son of Romanus, I am smitten with wonder that thou wast not ashamed before his father who put him to death. When I look upon the stone slabs over which they dragged him, and which were smeared with his holy blood, and when I think upon the fetters which they bound on his feet and legs, and which now hang on the doors of his holy martyrium wherein he driveth out devils and also upon the stone slabs that were smeared with his blood, and that are now laid down in his martyrium and
Fol. 3 *b* 2 illumine (?) the . . . . of my | city, I give thanks unto God and I say, 'Well it is that thou wast born, O Diocletian, so that thou mightest put these saints to death whereby they became the equals of the angels in the heavens and on the earth!' When I look at the sword of Horion, the companion of the saint Apa Victor, and the flat shield of gold which hangeth in his martyrium, again do I lift up[2] my eyes to the heights of heaven, and I see his crown of gold, and his royal sceptre, and four and twenty angels bearing them in the
Fol. 4 *a* 1 heavens. And I also see the King | Christ comforting him
ⲋ saying, 'I liken Mine own sufferings unto thine, O My chosen one, Victor!' When I see his courtyard planted with trees, and a fountain of water placed in the midst thereof, and the pillars wherefrom honey is flowing at all times, and I see the joy in his monastery which is stablished in the heavens, and how they bear him from this side to that, I exclaim, 'Well it is that thou wast born, O Diocletian, so that thou mightest put to death upon earth this mighty warrior, and so enable

[1] For the martyrdom of this saint see my *Coptic Martyrdoms*, pp. 1–1[illegible], &c., London, 1914.

[2] For ⲉ ϩⲁⲓ read ⲉ ϩⲣⲁⲓ.

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him to receive an inheritance in the heavens!' And straight-
way I bless the true | Creator, the Christ, Who hath remem- Fol. 4 a 2
bered my city of Antioch, and hath raised up unto us these
great and brilliant luminaries, these true pearls in the house
of righteous kings, these warriors who were mighty men of
war. For at the moment when I am walking in their mar-
tyriums on the earth, and I see the pictures of them drawn
side by side as if they had just come forth from the battle in
which they had been fighting, straightway I rejoice, and
| utter cries of gladness. I am unable to keep fast hold upon
the seal of my lips a second time, neither am I able to | set Fol. 4 b 1
bridle in my lips and mouth concerning the state of joy H
in which I see them; and I cannot restrain my tongue and
prevent it from performing its function, and I must declare
their honourable estate. For when I look upon the palace
of Diocletian, this murderer of the mighty men of Antioch,
which is now under the settled governance of the God-loving
emperor, and when I see his places of idols, which are now
laid waste, and which have been made into churches, wherein
are ready the Books of the Gospels, and when I see his throne
of lawlessness, which hath been removed | from under him, Fol. 4 b 2
and his bedchamber of lawlessness, which hath been destroyed,
I exclaim, 'Well it is that the pride of that arrogant man
Diocletian hath been abased, and that there hath been raised
up for us the humble and God-loving Emperor Constantine,
who hath remembered his fellowship with them and his rank
of General, and that the throne of Antioch hath been bestowed
upon him!' For when I see Martha, the mother of Apa
Victor, weeping for her son with burning of heart, and when
I hear Thebasia, the sister of Apa Claudius,[1] weeping for her
brother with | sorrow of heart, and when I see Tekharis, the Fol. 5 a 1
sister of Theodore the Anatolian, at the foot of the tree Θ

[1] Probably Claudius the martyr mentioned in the *Synaxarium* (Sâle 11 = June 5); for a fuller life of him see Brit. Mus. MS. Orient., No. 686, fol. 227 *b*.

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weeping for her brother, and when I see Asenuêth, the siste
of Apa Stephen,[1] the son of Basilides, weeping for he
brother, when, I say, I see all these [women] weeping
I exclaim, 'It is a dire calamity that thou wast born, O
Diocletian!' Yet again, afterwards, when I lift up min
eyes to heaven, and see these saints sitting upon thrones o
glory, and the angels crowning them with crowns, I exclaim
'Well it is that thou wast born [O Diocletian], for it i
Fol. 5*a* 2 through thee that these | saints have received crowns!' An
when I see their martyriums that have been built around m
city of Antioch like a wall, and when I hear the bells of gol
that hang in the innermost parts of their martyriums, an
when I see the multitudes of people exulting in their hol
festivals, straightway I rejoice, and I bless my King Christ
saying, 'Well it is that God hath raised up for us thes
great and brilliant light-givers, which illumine all our city
Fol. 5*b* 1 these physicians who | are healers of our souls and of ou
bodies at the same time, these Generals who are to be feare
these fighters who contend at all times for the Name
Christ, these master-warriors who at all times do battle wit
Satan! Well also is it that God hath raised up for us th
God-loving Emperor Constantine, who was a General lik
unto them when they were in the body with him, who hat
built their martyriums with every possible honour, who hat
sought out their bodies, and who hath brought them into th
Fol. 5*b* 2 light, and they comfort | their followers with us all, and the
strengthen our whole city.'

Our God-loving Emperor hath known their might fro
the time when they were in the body with him, for they we
warriors who did battle with the wicked Barbarians. Whe
Constantine saw that he had become Emperor [he knew] th
he had especial need of them in the war, for he knew th

[1] See the *Synaxarium* (Ṭeḳemt 9 = October 6); for a fuller life s
Orient., No. 686, fol. 27*b*; and for Lucian's account of the recovery
his relics see fol. 118*a*.

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they were of more value than many mighty men of war. He ascribed glory unto them, and especially because they had magnified him in the exalted dignity of his kingdom, in his wish to stablish the fellowship of the Anatolian. He knew his valour, | and the honourable renown which he possessed Fol. 6 *a* 1
through his parents, and he ascribed glory to him in order ⲓⲍ
that he might exalt him the more.

And I, Theodore, the least of all men, will not hold my peace concerning the commemoration of this holy man Theodore the Anatolian. For, if we eat at his table, his valour will give [me] courage; if I fall down, he will lift me up; if mine adversary pursue me, he will deliver me out of his hand; if my ship be about to be engulfed in the waters, he will act as pilot for me, and will bring me to dry land; if I blunder stupidly in my | encomium upon him, he will Fol. 6 *a* 2
bear patiently with me, until I cease to err, and until my mad fit turneth away from me. Therefore I will allow my tongue to perform its function in its own proper manner, and I will speak about the commemoration of this holy man, Theodore the Anatolian. I will open my mouth with gladness, and I will declare the things which the Holy Spirit shall cause to enter into my mouth.

Now, the holy man Theodore, whose festival we are celebrating this day, was the son of Soterichus, the brother of Ptolemy, the governor, the father of Apa | Claudius. They Fol. 6 *b* 1
were men of Tarsus of Cilicia, and they were in the same ⲓⲏ
garden together. And the fathers of the two men Apa Theodore and Apa Claudius were the sons of a man whose name was Samar. He was not indeed a man who possessed very large sums of money, but he grew wheat on large tracts of land, and he had gardens, and vineyards, and orchards. He was not, however, a merchant who trafficked in all the things which he had in that region, because of the greatness of his possessions. And after a long | time he died, like Fol. 6 *b* 2
every other man, and left whatsoever property he had to his

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sons, Ptolemy, the father of Apa Claudius, and Soterichus, the father of Apa Theodore. And when the mourning ceremonies for their father had come to an end, a great strife broke out between the two brethren Ptolemy and Soterichus, concerning the property of their father. And the two [brothers] rose up and came to Antioch, to the feet of the king, so that he might settle the dispute between them. And Ptolemy, the father of Apa Claudius, was older than |
Fol. 7 *a* 1 Soterichus, the father of Apa Theodore. And Ptolemy gave
ⲓⲏ a centenarius of gold behind the back of (i.e. unknown to) Soterichus, the father of Apa Theodore, to Euius the king, and when the king saw their wealth, and their military rank, he gave his daughter to Ptolemy to wife. And [concerning] Soterichus, the father of Theodore, Ptolemy informed Euius the king, saying, 'He is my brother, and the same father begat both [of us]'; and he made him a fellow ruler and councillor. And the king sent to Tarsus, and removed them
Fol. 7 *a* 2 to Antioch. | And the king gave his brother's daughter, whose name was Sophia, to Soterichus to wife. And the two [brothers] became exceedingly powerful, and they flourished in Antioch, for the king loved them. And whensoever [the troops] went out to exercise both brothers mounted the king's chariots. And, moreover, the matter became well known that each of the two brothers had married a daughter of the king.

And after these things the two brilliant luminaries, Theodore and Claudius, were born, and straightway the Archbishop,
Fol. 7 *b* 1 Apa Gaius, was sent for, | and he prayed over the two
ⲓⲍ children. And [their fathers] made a great feast for the Archbishop, and for the nobles of the palace, and for all [the people of] Antioch on that day. And the fathers of the children would not give them names without the opinion of the Archbishop, and Apa Gaius blessed them in the impulse of his spirit. And when the days of their purification were accomplished, the Archbishop took the two children, and set them before the altar of sacrifice; and when he had prayed

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over them | he uncovered their faces, and he saw the names Fol. 7 *b* 2
of both of them written upon their foreheads. The letter THETA was written upon [the forehead of] the son of Soterichus, and the letter GAMMA was written upon [the forehead of] the son of the daughter of the king; and these two written signs were visible to every one. And the people marvelled, and Apa Gaius the Archbishop was exceedingly astonished at what had happened to the little children. And a voice was heard from the support whereon the little children were lying, [saying], 'Theodore the Anatolian, | Claudius the Fol. 8 *a* 1
Persian.' And the Archbishop offered up sacrifice that day, ιϵ
and [the fathers] lighted a great bonfire in Antioch, and made a great feast whereto every one came. And the dwellers in the palace loved Claudius because of his noble rank; now this was before his father Ptolemy became king, though he was [already] the equal of the king. And they appointed free women to be nurses to the two children, and to bring them up. And Father Apa Gaius the Archbishop | baptized Fol. 8 *a* 2
the two children, who were full cousins (literally, brethren) each of the other, and of the same stock (or, family), and he gave unto each a name according to the lot that had been ordained for him. And whilst he was considering the name of Saint Theodore, his mother called him 'the Anatolian', according to the name of her city Anatolia. And they gave to Saint Apa Claudius the name of 'the Persian', because his mother was by race a Persian.

And it came to pass that some years after these | holy men Fol. 8 *b* 1
were born Euius the king died, and [Ptolemy], the father of ιϵ
Apa Claudius, became the king, and Soterichus, the father of Apa Theodore, became the equal of the king, and they administered the affairs of the kingdom.

And there was a certain great merchant in Antioch, who was a neighbour of Soterichus, and whose name was Romanus, and he was exceedingly rich, and he gave a centenarius of gold to Soterichus, the father of Apa Theodore, that he might

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Fol. 8 *b* 2 make him a | General in the Imperial Army. And Soterichus took the money, and gave unto him the power and authority that belonged to the rank of General, for he was his sister's husband. And in those days, that is to say, in that very same year wherein these two saints Theodore and Claudius were born, [birthday] sacrifices were offered up on behalf of the two children, and all the people of Antioch marvelled at their magnificence. And their fathers made a feast for all the people of the city, and for twenty-seven days they celebrated the birthdays of the two little children, both in the

Fol. 9 *a* 1 palace and in the houses of the | widows and orphans. And
ιζ they inscribed the names of the two [children] upon the four-gated castle of the city, thus, 'Theodore and Claudius, the sons of the king.' And the two children were taught in the same school. And all the people of the city desired to see them because of their beauty, and because of their noble rank, and their intelligence, and their handsome faces, and the splendour of their apparel. And a great number of cymbals and instruments of music played before them whensoever they

Fol. 9 *a* 2 wished to go into the church | to partake of the Sacrament, and a proclamation was made by the herald everywhere throughout the city, saying, 'Claudius and Theodore, the sons of the king, wish to go into the church to partake of the Sacrament.' Thereupon a multitude of people would gather together upon the dung-heaps of the city of Antioch, and upon the mounds in the city, and upon the roofs of their houses, so that they might see them sitting upon the king's chariot. And the people used to decorate the road by which they came to the church with [banners of] purple cloth and byssus, and with linen streamers, and with yellow banners (?),

Fol. 9 *b* 1 and they used to sweep the road clean, | and strew it with the
ιη choicest aromatic herbs, and with [branches of] laurel and syringa. And whilst the two children sat side by side in the place of honour which was set apart for them in the church, all the people sat behind them and admired their beauty

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And their mothers made pomegranates in gold and silver wherefrom they sprinkled water over them. Their tables and their drinking cups were of gold and silver, and their stands were inlaid with precious stones, that is to say, emeralds, and topazes, and diamonds, and chrysolite. And the name of each of the children | was written upon their tables in equal size, Fol. 9 *b* 2
and in an equally splendid manner. And my Father, Apa Gaius, administered the Sacrament to them. And I, Theodore, the least of all men, acted as attendant at the feet of my Father, Apa Gaius, on that day. And when these children came into the church to partake of the Sacrament the Archangels Michael and Gabriel stood by their side. And Michael took hold of the hand of Saint Theodore, and placed his sword in his hand, saying, | 'Take this for thyself, O Theo- Fol. 10 *a* 1
dore. Thou shalt conquer, and thou shalt prevail, and thou shalt put to flight thine enemy therewith, like Benaiah,[1] the mighty man of Israel. Thy hand shall fight, and thy right hand shall conquer. I am Michael the Archangel. Christ hath already given thee unto me as a favour in His kingdom, and thou shalt take my strength [with thee] into battle, for there hath already been given unto thee in the heavens the name of "Theodore, the mighty General".' And Gabriel, who was on the right hand of Claudius, | reached out to him Fol. 10 *a* 2
the sword of fire which was in his hand, saying, 'Take this for thyself, for the destruction of the Barbarians, and put to flight the Persians therewith. Take unto thee also, O Claudius, my great humility and glory. They call me God and man,[2] and they shall call thee "General and son of the King". Theodore hath been given into the hand of my fellow archangel in the heavens, and thou hast been given unto me in the heavens.'

[1] i.e. בְּנָיָה, the son of Jehoiada, who slew two lionlike men, a lion in a pit, and an Egyptian 5 cubits high, 2 Sam. xxiii. 20; 1 Chron. xi. 22.
[2] This assumes that the name Gabriel is derived from גֶּבֶר 'man' + אֵל 'God'.

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And when Apa Gaius had seen the vision, he marvelled |
Fol. 10*b* 1 and was exceedingly perturbed, and he rose up and said unto
ⲙ̄ me, 'My son Theodore, whether I die or whether I live, Claudius and Theodore shall be renowned throughout the whole world for their valour. For I say unto thee, O my son Theodore, that the names of these children shall be as famous as the names of the Apostles of Christ, and that their names shall reach even unto the Persians.' And I entreated pardon[1]
Fol. 10*b* 2 from him, and I said, 'Forgive | me, O my holy father. Peradventure thou hast only imagined that thou hast seen these things concerning these sons of the king.' And he said unto me, 'My son Theodore, I saw the two children given into the hands of the two Archons of the Court of the King Christ, namely, Michael and Gabriel, who will make them to be victorious in battle. It hath been shewn unto me that the lot of Theodore appertaineth to Michael, and that Claudius hath been given into the hand of Gabriel. And I believe, O my son Theodore, that [these archangels] shall bless them in their life and in their death.'

Fol. 11*a* 1 And after these things | they came out of the church that
ⲙ̄ⲁ day in great honour and glory, both of them, and the holy men [directed] the ship of the government, and their names were written upon their banners (?) as captains of war and as sons of the king. And their fathers made a bracelet of gold for each of them, and unto each a thousand slaves were given, and the distinguishing apparel of a prince was [placed] upon each of them. They resembled each other in their features, and in their graciousness, and in their understanding, and in their noble bearing. And it was arranged that the sister of
Fol. 11*a* 2 Theodore should be married to Apa Claudius, and | Theodore the Anatolian to the sister of Apa Claudius, for thus one royal family would be united to another royal family, and honourable rank would be added to honourable rank, and

[1] Literally, 'gave repentance to him.'

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majesty would be added to majesty, and renown to renown. But from the moment wherein the angel of the Lord touched them he removed from them external pollution, and every blemish of this world, and they were made to forget marriage and the taking of wives, and they became like unto the angels, that is to say, like unto those who had been made eunuchs by the hands of men. From that day the holy men never entered into a bath to wash themselves therein, and they never stripped their bodies | naked. And the poor, and Fol. 11 *b* 1 the widows, and the orphans thronged to the road along ⲕⲏ which the holy men passed, and they waited there to receive alms from the hands of their servants, to whom their lords gave money to give unto those who were in need in the streets; and the yearly allowance of each of the holy men from the king's palace was one thousand pieces of money. And the holy men never wished to be present at a feast accompanied by the music of cymbals and pipes. They had no liking whatsoever for the places where theatrical spectacles were exhibited, and they greatly disliked the places where instrumental | music was performed. They felt no desire for Fol. 11 *b* 2 any woman of pleasure, and they never allowed their gaze to rest upon any beautiful woman as the sons of a king are wont to do. They took no delight whatsoever in the pomp and ceremony of this world, but they passed their time in reciting the passages of Scriptures which they had learned by heart, and psalms and prayers, and they spent their nights in watching [and prayer]. When they wished to learn about military operations they used to take the Book of Alexander,[1] and read it, and they were made happy thereby. And these holy men passed fifteen years in the splendour of the kingdom. In their youth all the soldiers in the army | loved them as Fol. 12 *a* 1 they loved the angels of God, because of their generosity and ⲕⲍ

[1] Not, presumably, the famous work of Pseudo-Callisthenes, but the version of it which was common among the Arabic-speaking Christians and the Ethiopians, in which Alexander the Great is described as a Christian king. See my *Life and Exploits of Alexander the Great*, Cambridge, 1896.

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because of their holy lives, and at length the Persians heard of their names, and marvelled thereat.

Now in those days there was war between the Persians and the Romans, because of certain ships which had been seized (or, plundered) on the road (i.e. on the high seas); and finally an exceedingly fierce struggle took place between them, and very large numbers of men were killed on several occasions during that war. And the Emperor of Rome dispatched
Fol. 12*a* 2 his | army of soldiers and his own son with his own warlike host; and Soterichus was in the palace with his son Theodore, for they were in charge of the throne of the Kings (or, Emperors). Then after these things [there was] a second war, [and the two armies] came face to face on the river Tanobis. And the King of the Romans spake to his host, saying, 'Whatsoever ye are able to carry off as spoil from the Persians, ye are permitted to possess as your own
Fol. 12*b* 1 property'; and the King of the | Persians spake to his
ʀ̄ host in similar terms. For the rest, [the two armies] actually faced each other, and they spread out over very much ground, and they passed forty days, each army being spied upon by the other on the river Tanobis, and they allowed their beasts to graze before they fought. And they formed cunning schemes concerning the conduct of the war.

When the Devil, who is the hater of every good thing, saw that the Romans and the Persians did not join battle, he went to the Persians in the form of an envoy of the Romans, and he accused the King of the Persians and his host, saying, 'Wherefore are ye sitting down and not fighting
Fol. 12*b* 2 each | other? The Romans despise you and your host. They call you "godless heathen". They hold in contempt your gods, the sun and the moon, and they say that they are not gods at all. They have determined to plunder your cities, and to burn them with fire, and to lay them waste, and to throw your temples down to the ground, and to seize your king, and to make him a slave at their feet. I know

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the Romans well, and they are men who are altogether merciless. Behold, the things which I have heard I declare unto you. And if ye permit them to slip through your hands, and do not slay them, there will rise up from among them certain | men of might and valour who shall reduce Fol. 13*a* 1 you to slavery utterly, for, behold, a spirit hath come into ϘЄ them which shall conquer irresistibly in the war. And I will tell you the names [of these men]. The greatest among them is Theodore the Anatolian, whose voice is like unto the roaring of a lion. His sword, wherewith he will fight against you, is a blazing fire. If he proveth himself to be greater than ye he will reduce you to absolute slavery. And there is another man, one Claudius, an exceedingly mighty man of valour; and if he proveth himself to be greater than ye he will reduce you to absolute slavery. And | another Fol. 13*a* 2 is Justus, and there are Stephen, and Dioscurus, and an Egyptian, that is to say, Theodore the General, and another is Apa Patêr, who is an exceedingly mighty man of valour, and another is Euius, and those who follow. Now therefore shew ye yourselves bold in dealing with these mighty men of war concerning whom I have told you, and concerning whom I have spoken to you with all these words, and with all the words of accusation.' And having said [these things] to the Persians, he disappeared from them.

And he changed his form (i.e. disguised himself), and came | to the others (i.e. the Romans), and he took the form Fol. 13*b* 1 of an envoy of the Persians, and corrupted the heart of[1] the ϘЄ others (i.e. the Romans), saying, 'These are the things which the Persians are saying: We will not turn back until we have spoiled all the territory of the Romans. We will take its king to our country, with a yoke on his neck, like the collar on a dog, and we will make his sons slaves,

[1] i.e. discouraged.

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and they shall labour for us even as do the men of Babylon.'

And when the envoy had said these things to the Romans, he disappeared from them. And he took his seat between the camps of the two armies, that is, between the Persians
Fol. 13 *b* 2 and | the Romans, and he cast dissension and enmity between them. The first time they joined in battle ten thousand men were killed. On the second day on which they fought twenty thousand men were killed. In the first defeat that took place the Romans captured the son of the King of the Persians in his chariot. And on the third day after the capture of the son of the King of the Persians the Persians took to flight, and their whole army
Fol. 14 *a* 1 scattered itself in all directions because of the defeat | that
ʀ̄ʒ had taken place, and because of the great quantity of blood that had been shed, and the putrefying dead bodies that were strewn about. And the Romans cried out, 'We have carried off the son of the King of the Persians,' and there was great joy [among them]; and [when] they came to the river Tanobis, the Romans bathed therein because of their fatigue and because of the blood of those whom they had killed.

And when the Persians had searched for their prince, and had not found him in his chariot, they were greatly dis-
Fol. 14 *a* 2 turbed. And they said, 'How is it possible for us | to explain to his father that he hath been captured? Since it is absolutely necessary for us to fill his father's hands, let us pursue the Romans and take the son of our king out of their hands before we depart to our own country.' Then straightway they pursued the Romans, who were halting by the river Tanobis, and were wishing to cross it, and to depart to their own country. And the Persians separated the chariot wherein Claudius was from the rest of the host,
Fol. 14 *b* 1 for they thought that he was the son | of their king. And
ʀ̄ʜ̄ the Persians and the Romans fought together once again

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and the Persians killed five thousand men of the enemy, and they vanquished the Romans, and captured Claudius, and fled to their country. And the Romans grieved because the son of their king had been captured, and the Persians also grieved because the son of their king had been captured. And when at length the Persians took Claudius to the country of Persia, they set him before their king, and they said unto him, 'O our lord, thine enemy hath captured Kratôr thy son; but behold, we have brought the son of their king unto thee.' And when the king had looked at Claudius, he said unto him, 'Art thou the son of the | King Fol. 14 *b* 2
of the Romans?' And the king marvelled at him, because of his beauty and intelligent looks, and at the grace and dignity with which he wore his royal apparel, and his youthful head-dress and his whole bearing and appearance proclaimed him to be the son of a king. And the King of the Persians said unto him, 'Art thou the son of a king?' and Claudius answered and said, 'Once I was the son of the King of the Romans, but this day I am a slave at the feet of the king before whom I stand.'

And after these things, [when] the priests looked at Claudius, and saw that he was exceedingly fair in form, they said unto the king, 'Verily, this [man] is suitable for offering as a sacrifice to the gods, for the salvation of thy son whom the Romans have captured in battle.' And straight- Fol. 15 *a* 1
ΚΘ
way the queen looked out of the window in her chamber, and when she saw that Claudius was very handsome she loved him exceedingly. And she came down in haste, and said unto the king, 'O king, live for ever! I entreat thee to do no evil to this young son of a king, for he is fair in his beauty, and in his bearing, and in his intelligence. Wilt thou not bear in thy mind, O king, that it was the womb of a woman which carried this [prince], | like every other person, Fol. 15 *a* 2
and that it was the breasts of a woman that suckled him, even as my beloved son was suckled at my breasts? And as I am

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reduced to misery because of [the loss of] my beloved son, even so will the mother of this [prince] be reduced to misery because of [the loss of] him. And if thou dost destroy this prince, his father will hear the news thereof, and he will kill my beloved son, and through his death we shall be childless. For in very truth, O king, it is a righteous judgement, ordained by heaven, that each man shall have authority over
Fol. 15 *b* 1 his own son. | I will never permit thee, O king, to kill this
ܠ young man whose beauty is fair, and who is noble and is the son of a king. And thou knowest well that we had arranged this year to take a bride for our son, and a bridegroom for his sister, if we saw a bride and a bridegroom of sufficiently noble birth. And if it happen that our son be sent back to us, I will give Kesen my daughter to him (i.e. the prince here) to wife, and I will send him to his father in great honour.'
Fol. 15 *b* 2 And the queen | moved the heart of the king by [her] laudatory words concerning Claudius, and she caused him to reverse his intentions, and not to put him to death. And Claudius was shedding floods of tears in the house of the queen, saying, 'Who will make known to my father and to my mother concerning my tribulation, and who will tell them about the wretched state wherein I am, saying, Thy son Claudius is in the hand of Death, and in the power of the King [of Persia]? Who will be my envoy this day, and make known to my father and to my mother that I am alive
Fol. 16 *a* 1 by the | mercy of God? Who will console my father and my
ܠܐ mother for my anguish? Who will instruct my father and my mother, saying, Treat with the greatest kindness and consideration the son of the King of the Persians who tarried with you as a guest, so that God may set mercy in respect of me in the heart of his father, and that he may shew mercy towards me? Who will bear a report of me, and inform my brother Theodore, saying, Claudius enquireth after thee lovingly? Who will bear a report of me, and inform my
Fol. 16 *a* 2 beloved sister concerning my tribulation of heart? | Who will

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speak unto my beloved mother and say, Make mourning for your son Claudius, who is in the hand of a king [who is] a wicked tyrant? O would that I could find one kind friend unto whom I could send a letter, and who would take it and deliver it to Ptolemy my father! I know of no man in this country whom I could hire and dispatch to my father and to my mother, to give them information about me, and to tell them what I am doing.'

These and other things of like character did Saint Claudius utter in his bedchamber, | and he wept. And the daughter Fol. 16b 1 of the king stood up, and heard the sounds of his [weeping], ⲁⲗ and she herself wept because of the tender (or, affecting) words which he uttered. And straightway, behold, a vision of light rose up before him, and the whole place became as it were filled with burning fire, and even the palace of the king shot forth flames. And forthwith the Archangel Gabriel appeared unto the holy man Claudius, and he spake unto him, saying, 'Hail, Claudius, unto whom I gave thy name at the time of [thy] first reception of the Sacrament! Hail, thou | whom I have watched over from thy childhood! Why Fol. 16b 2 dost thou weep and heave sighs? Although thou art in the hands of a mortal king, the King of heaven and of earth is watching over thee, and He is on every side. I am Gabriel, in whose hands the King of Truth, Christ, gave thee when thou wast a child, and Christ gave also Theodore the Anatolan into the hand of Michael the Archangel, so that he might watch over him. Why art thou afraid of mortal soldiers on earth whilst an Angel of God is watching over thee, | and is on every side of thee?' Fol. 17a 1

And Claudius said unto him, 'My lord, I am afraid of ⲁⲙ two things by turns since I have fallen into the hands of evil Barbarians: If they kill me, [or] if they make me a sacrifice to their god, my disgrace lieth with the God of heaven; but if they yoke me in polluted marriage against my will, I shall produce [for their benefit] a son of the race of my fathers.'

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The Archangel Gabriel said unto him, 'I say unto thee that neither of the evils which thou art thinking of shall come upon thee. Since thou hast come to this country,
Fol. 17 *a* 2 O | Claudius, needs must that Theodore the Anatolian shall come to thee, and thou shalt see him face to face, and the name of each one of you shall become famous, because a great commotion shall take place in all this country in connection with your names. The peace of my Lord Christ shall be with thee, and thou shalt have salvation in His holy Name.' And as the Archangel Gabriel was saying these words he disappeared from the saint.

And when the queen saw this vision of light which had risen upon Claudius, [who was] in the midst of fire, she was
Fol. 17 *b* 1 very greatly disturbed in her mind, and | she came down to
ϡϩ the king. And she said unto him straightway, 'O my lord the king, make haste and send away this son of a king to his father, for we are bound so to do. I have seen the fire which he hath been producing all the evening, in the chamber wherein he is, and it is certain that the God of his fathers will destroy our city for his sake.' And when the king heard these words he was willing to send away Claudius to his country, but the nobles of the palace would not permit him to do this. And the queen said unto him, 'If thou loves
Fol. 17 *b* 2 thy son, treat thou this son of a king with honour | and consideration, for perhaps God will incline the heart of his father to treat our own son well. And if my counsel be pleasing unto thee, and my words also enter into thine ears give him parchment and ink, and let him write to his father with his own hand, saying, I am alive, and no evil thing whatsoever hath been done unto me. Peradventure [his father] will send our beloved son back to us, and we will
Fol. 18 *a* 1 dispatch his son to him with great | honour. And if it be
ϡϵ his wish, I will give unto him Gesen my daughter to wife.'

And the king was persuaded by the words of Aliphorus the queen, and straightway he made them set Claudius before

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him. And the king said unto him, 'Tell me: Which of the gods of thy father was it who came to thee this evening, when the light of [his] fire was so great that it flamed throughout the palace? Was he not the Anatolian god whose name hath become famous everywhere? Behold, for three nights | I have been seeing a vision, and [have heard Fol. 18 *a* 2
voices] calling to me and saying, Behold, Theodore the Anatolian shall come unto you to blot you out. It must be he, and peradventure it was he who came unto thee this evening wishing to consume us.' And the holy man Apa Claudius said unto King Agaborne,[1] for this was his name, 'Nay, my lord the king, [he was not my God,] but only an angel of my Lord Jesus Christ, who came unto me this evening. It was he who saved me from death in the midst of thy | host, and it is he also who hath put mercy in thy Fol. 18 *b* 1
heart towards me, and caused thee to treat me in such λc
generous wise. As concerning Theodore the Anatolian, of whose name thou hast heard, he is my brother.' And the king said unto Saint Apa Claudius, 'I wish thee to write a letter to thy father with thine own hand, [and ask him] to send my son to me with Theodore the Anatolian, whom I should like to see; then I will release thee, and thou shalt depart to thy father with honour.'

And Saint | Apa Claudius wrote to his father the fol- Fol. 18 *b* 2
lowing words: 'In the Name of the Father, and of the Son, and of the Holy Ghost, the Trinity, holy, consubstantial, immutable, unchangeable, and unknowable, the Power Who supporteth the heavens and the earth and the elements, Who cannot be dissolved, Who, by His operation which is without fatigue, [maketh] the Sun to know [his course], Who maketh the Moon to change from his crescent shape to his complete circle, Who painteth the heavens with forms made of light-giving stars, and Who guardeth the kingdom of

[1] Or perhaps ανανορπε.

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Fol. 19 *a* 1 Ptolemy | my father: Take joy to thyself, for I am alive.
ϡζ I am Claudius thy son, whom the Persians captured in the war; but God hath spared me, and hath given unto me favour before the king and the queen. But first of all, O my father, shew kindness and consideration to the son of the king who is in thy power. I write unto thee, O my beloved mother, and unto thee, O my sister Thebasia, and unto thee, my beloved brother Theodore the Anatolian, to enquire concerning (i.e. salute) you all in the Lord. And |
Fol. 19 *a* 2 next I enquire concerning the nobles in the palace, and my father Apa Gaius the Archbishop. Behold, I declare unto you that I am living in the apartments of the queen in great honour. Moreover, send the son of the king hither in charge of my friend Theodore the Anatolian. Then will the king release me, even as he hath promised. I am Claudius thy son, and I write unto thee, O Ptolemy my father, with mine own hand.' And he wrote in the letter other matters of a privy
Fol. 19 *b* 1 nature concerning | himself, and his father, and his mother,
ϡη and he gave the letter to the king.

And now, O my beloved, I must make known unto you what things were happening among the Romans after they had stopped fighting and had returned to their city. It came to pass that when they searched among their host, they could not find Claudius in his chariot. And what happened in the palace at the time when it was reported there that Claudius had been captured? As soon as his
Fol. 19 *b* 2 mother heard [this] she rent her garments, and put | ashes on her head, and plucked out her hair; and Thebasia, the sister of Claudius, did likewise, and Ptolemy his father [mourned] most of all; and the nobles of the palace [mourned] with him. And his slaves rent their garments, and all the widows and orphans wept for him, because of the alms which he had been in the habit of giving to them and to the poor and needy. And his mother made lamentation for him, saying, 'Woe is me, O my beloved

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son Claudius! What can I, even I, do in the war, my son? Neither can a royal chariot [do aught], now that thou hast been taken from me. Who is the man, | and where Fol. 20 *a* 1
can I find him, by whom I can send to thee my questions ϡϴ
concerning thee? Thy sister Thebasia mourneth, and she weepeth bitterly because of thy sorrow of heart, O my beloved son! What shall I do with thy royal crown, since thy sweet face hath been snatched away from me? What shall I do with thine armlet (or, bracelet) of gold, O my son, now that thou hast been carried off into a foreign country? O would that I could make acquaintance with the barbarian who hath carried thee off, for I would give unto him thy price four times over, and then he would send thee to me. What barbarian is there wicked enough to do harm to Claudius, my | son, if he hath once seen him? I adjure Fol. 20 *a* 2
ou, O ye generals of the king, and ye nobles of the palace, my beloved son Claudius hath been slain, shew me the ruth, and I will give everything which I possess if only may bring his body into my house. And I will make ready for burial in a manner that befitteth it, and I will y it in the tomb of the king, and I will weep over it. eradventure I shall be comforted somewhat thereby, though think it to be impossible. There is no consolation for the ueen when her lord is removed. There is no consolation in e palace wherein there is weeping. | There is no consolation Fol. 20 *b* 1
r the mother bird when they have stolen her young birds ϡϡ
om her. There is no consolation for the orphan when they ve carried away his parents. There is no rejoicing for the idow when her helper hath been removed, and it is impossible r me to find either consolation or rejoicing now that my loved son Claudius hath been carried off from me. Thou st no brother, O my son, from whom I might derive my nsolation. Verily I have looked upon thee daily as an ngel of God. I shall never be comforted again, because thy sweet face hath been snatched away from me.' | In brief, Fol. 20 *b* 2

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there was very great lamentation spread abroad throughout the whole city of Antioch. Some said, 'How goodly was his form!' And others said, 'How suitable he was to hold royal rank!' And others said, 'What a soldierly [prince] he was!' And the king was wholly crushed by grief for [the loss of] his son Claudius.

Then after these things Soterichus, the father of Apa Theodore, went to [Ptolemy] and said unto him, 'O king, live for ever! Though thy son Claudius hath been taken captive, behold, the son of the King of Persia hath been
Fol. 21 *a* 1 brought | unto thee, and he is alive. Come, examine him,
ⲙⲁ and make him write to his father. If thy son Claudius is alive, the King of Persia will then release him, and thou wilt set at liberty his son.' And the king said unto Soterichus, 'Send a message to the archbishop, and let him bring the son of the King of the Persians to thee, and let him write to his father about my beloved son Claudius.' After these things each side waited for a month. When the letter of
Fol. 21 *a* 2 Claudius arrived in Antioch, O what great | rejoicing there was in it on that day! And when the letter had been read, and the name of Saint Theodore the Anatolian was found [mentioned] therein, the king asked about him, and wished to see him; and straightway the king sent for him and his company of soldiers. Now Theodore was stationed in a watch-tower on the frontier to keep the Barbarians in check, and he did not know what had happened to Claudius.

And when after these things Saint Theodore came to the palace, he found the servants of Claudius, with their garments that were upon them rent. And he asked them, saying,
Fol. 21 *b* 1 'What hath happened that ye | grieve so deeply and so
ⲙⲃ sorrowfully?' And they informed him of what had happened to Claudius, and he wept greatly for him. And he went into the presence of the king, and he began to praise Claudius his son to him, and he spake, saying unto him, 'Be not sad of heart, O king, for I will go and will bring back thy

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son Claudius to thee in this place. Even if I have to die with him, I will never relax my efforts until I bring him back to thee.' And the king made every preparation possible for their | expedition, so as to make them set out [quickly] Fol. 21 *b* 2 on the road; but the queen could not be persuaded to send Theodore for her son lest the King [of Persia] should seize and keep him, because she loved him exceedingly. And she said, 'I am afraid lest the [Persian] king make himself master of them both, and I have to suffer grief because of them.' Then the king sent to the archbishop, and said unto him, 'My holy father, guard carefully the son of the king who is thy guest, until I require him at thy hands, because I would make peace with his father; he shall send | my son back to me, and I will send his son back Fol. 22 *a* 1 to him.' And the archbishop said unto him, 'My lord the king, he is in the bishop's house with me, and I eat at the same table with him, but in his side there are the remains of a wound caused by an arrow during the war, and he is ill through it.' And the king said unto the archbishop, 'Take the state physician to him, and he shall heal him, and meanwhile I will write to his father. And do thou make thyself ready, O my father, [for] thou shalt go to the King of the Persians, and thou shalt | bring back Fol. 22 *a* 2 me my son Claudius on account of whom I am grieving.' And the archbishop said unto him, 'According to thy command thy servant shall depart in haste.' And the king sent soldiers, and noblemen of his kingdom, and an exceedingly great number of rich presents, and Saint Theodore, but the son of the King of the Persians was kept under restraint. I Theodore, the least of all men, was then a presbyter, and was under the direction of my father, Apa Gaius the archbishop, and I was his deputy.

Then after these things | they (i.e. the archbishop and Theo- Fol. 22 *b* 1 dore) took the road to the country of the Persians, and they sent heroys before them to announce to the King of the Persians

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that they were coming on a mission of peace. And the king sent out heralds to proclaim to all the inhabitants of the city, saying, 'Come ye to me, for my son hath arrived, and Theodore the Anatolian with him, and let us find out what kind of a man he is.' And they decorated the palace with lamps and garlands in their honour, and all the multitudes thronged out to meet
Fol. 22 *b* 2 them, for the name of the Anatolian | had spread abroad everywhere. And when the Romans had come into the city, all the people were greatly excited, and even the women went up on the roofs [to look at them]. And the archbishop disclosed his business unto the king. And the king said unto him, 'Art thou the god of the Romans that thou wearest the kind of garb which is upon thee?' And the archbishop said unto him, 'Nay, I am not God—let it not be [that any one should suppose that I am!]—but I am His high priest, and I pray for the sins of the people. The King of the Romans hath sent me
Fol. 23 *a* 1 unto thee that I may give unto thee | these gifts and good
ϣϵ news of thy son who is alive.' And the king said unto him, 'Why didst thou not bring him here?' The archbishop said unto him, 'He is in Antioch; but I swear, O king, by thy salvation, that thy son is alive, and that it is I who will bring him to thee if thou wilt release Claudius and give him to me.' The king said unto him, 'Where is Theodore the Anatolian? I would see him.' And the archbishop said unto him, 'He is outside in the palace, with the king's scribes, and the nobles
Fol. 23 *a* 2 of the | palace'; and straightway the king commanded that Theodore should be brought to him. And the king said unto him, 'Art thou Theodore the Anatolian? Tell me now why the strength (i. e. renown) of thy name hath spread abroad to such an extraordinary degree.' And the holy man said unto him, 'Strength, and might, and battle belong to the Lord. As for the name by which men call me, it was the Archangel Michael who gave it unto me.' And the king said unto him, 'I will not let thee depart. Wilt thou not perform acts of valour in this city, that I may see thee?' And the holy

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man said unto the king, 'I have already told thee that strength Fol. 23 *b* 1
and might belong unto the Lord. But I tell thee that if ⲁⲙⲉ
I had been present at the fight thy soldiers would not have
been able to carry away Claudius out of our hands. However,
permit me to see Claudius, and let me hold converse with him
before I do the mighty thing which thou shalt see.' And the
king made them to bring forth Saint Claudius from the apart-
ments of the king, and he set him before Saint Theodore.
And when Theodore saw him, he and Claudius began to shed
tears together, | and they kissed each other's neck, and the Fol. 23 *b* 2
king permitted them to see each other and to hold converse
together for a week of days. And when the queen saw their
faces she lusted for the young men, and she sent for a painter
of portraits, who kept his gaze upon the two young men for a
long time, and then drew likenesses of them upon the wall of
her bedchamber. Then after these things Apa Claudius
inquired concerning the welfare of his kinsfolk and household,
and [Saint Theodore] said unto him, 'Hath the king done thee
any harm?' And Claudius said unto him, 'Nay, my beloved
brother, | he hath not, but he is seeking to yoke me in filthy Fol. 24 *a* 1
marriage with his daughter.' And Saint Theodore said unto ⲁⲙⲍ
him, 'Fear thou not, O my beloved brother Claudius, behold,
Michael and Gabriel also are a defence for both of us, for
I declare unto thee that no evil thing shall happen unto us.'
And it came to pass after a month of days that the arch-
bishop went to the king, saying, 'O our lord the king, we
have tarried in this country sufficiently long for our business;
dismiss us now, | and let us depart to our country, and we Fol. 24 *a* 2
will send thy son to thee.' And the king said unto him, 'I
will not let Theodore go until thou hast sent hither to me my
son safe and sound'; and thereupon the archbishop made
known unto Saint Theodore the words of the king. And it
came to pass on the morrow that the queen went to the king,
and she asked him, saying, 'Wilt thou give our daughter to
Claudius to wife? for she loveth him exceedingly.' And Apa

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Claudius said unto the queen, 'My parents and the archbishop
Fol. 24 *b* 1 have already yoked | me in marriage before I came to this
ⲙⲏ place. It is impossible for me to put aside that marriage and to break the law of my parents.' And when the queen saw that she was unable to change their purpose, she became exceedingly wroth, saying, 'Unless my son is restored to me first of all I will not permit you to depart.'

And it came to pass after these things that, when Theodore and Claudius were in prison, behold, Michael and Gabriel came down from heaven [into the city], and they were in the form of soldiers. And they cried out, saying, 'O ye Persians,
Fol. 24 *b* 2 what do ye | sitting down in this wise? Behold, Theodore the Anatolian and Claudius have come against you to wipe you off the earth. They shall fight with their swords, and their hands shall obtain the mastery.' And the voices of the angels filled the whole city with great terror and quaking, and the angels opened the doors of the prison, and they seized Theodore and Claudius, and they brought them outside. And Michael handed his sword to Saint Theodore, and Gabriel handed his sword of fire to Claudius, in order that they might fight against the Persians with them. And Saint Theodore
Fol. 25 *a* 1 cried | out to the Persians, saying, 'I am Theodore the Ana-
ⲙⲑ tolian, and have come to wipe you off the earth'; and the angels cried out with their voices from one end of the city to the other. Then the mighty men were terrified, and the strong men cast away their swords and fled, and the free and high-born folk were terrified, and those who were sucking at the breast were afraid and fled. And straightway they (i. e. Theodore and Claudius) fought against the Persians in the middle of the market-place of the city, and they slew twenty thousand of them. And the Persians cried out, 'Be content
Fol. 25 *a* 2 O Theodore the Anatolian, | for thou hast captured the whole country.' And they went back into the city, and they seized the king on his throne, and they brought him outside the city, together with the archbishop. And the king

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marvelled at what had taken place, for all his host had gathered together to him, and no man was able to withstand (or, contradict) him (i. e. Theodore), and his mighty men were not able to fight against him because of his valour. And the king said unto the archbishop, 'Did I not say unto thee, Thou art the god of the Romans? Thou hast given | such great power Fol. 25 *b* 1
unto these two young men that they have laid waste all this ⲡ
city, being afraid of no one, and they have put to confusion all these multitudes, and they have turned the city into a wilderness, and although there are six hundred thousand men in it, they are powerless to fight against Theodore, nay, they have betaken themselves to flight quickly.' And the archbishop said unto him, 'I told thee on a former occasion that I was not God—let it not be [that any one should think that I am!]—but that I was His high priest.' And Saint Theodore said unto the king, | Didst thou not say unto me, I wish to see some mighty deed Fol. 25 *b* 2
of valour performed by thee before I let you go? Now, behold, thou hast seen a little of my might, which my King hath given unto me. May His power never cease to be in the Romans.' And the king said unto the holy man Theodore, Yesterday I was king, but to-day I am thy slave. Come thou and sit upon my throne, and I will wait upon thee as a slave.' And the holy man said unto him, 'The thrones which | my Lord hath promised unto me and unto my brother Claudius Fol. 26 *a* 1
are in the kingdom that shall endure, and they shall be for ⲡⲁ
ever in the heavens; they do not belong to the earth, but to the heavens, and we both shall attain them in the same city. But fear thou not, O king, these same holy ones who permitted the archbishop to be brought into this country shall in like manner take thee to thy palace.' And they took him away on his throne, and he fell into a state of great fear.

Then the [arch]angels went to the temple wherein were | the priests, and they cried out, saying, 'Theodore the Anatolian Fol. 26 *a* 2
hath come against you to wipe you off the earth'; and the temple fell down upon their heads, and a fire broke out within

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it. And, moreover, another great miracle took place in the country of the Persians, which my father Apa Gaius related unto me. The [arch]angels made the tablets in the queen's bedroom, where she had had the portraits of these holy men painted, to go forth therefrom throughout all the city in the
Fol. 26 *b* 1 form of soldiers of war, and the | [arch]angels cried out before
ⲙⲃ them, saying, 'Behold, Theodore the Anatolian cometh against you to wipe you off the earth.' And to this very day the portraits of Theodore and Claudius march out to attack [the foe in] all the land of the Persians. And whensoever there is a war between the Persians and the Romans, and they begin to fight each other, straightway Saint Theodore sendeth forth
Fol. 26 *b* 2 his voice into the | territory of the Persians, saying, 'Theodore the Anatolian and Claudius are coming against you to wipe you off the earth.' And immediately the horses, whereon are mounted the portraits of these saints which were painted in the queen's bedchamber, neigh, and they gallop forthwith through the country of all the Persians, under the influence of the names of Saint Theodore the Anatolian and Saint Claudius, before the [troops] have begun to fight at all.

And it came to pass after these things they returned to
Fol. 27 *a* 1 their country of | Antioch, and the archbishop and those who
ⲙⲅ had gone there with them did not carry away with them any gifts (or, spoil) whatsoever from the Persians. And when the Romans had entered into the royal city, certain envoys came and informed the king, saying, 'Theodore hath come, and thy son Claudius [with him].' Thereupon great rejoicings were made, and all the people, from the least even unto the greatest, were gathered together and waited in order to see these holy men; and they decorated the whole city. And the mother of
Fol. 27 *a* 2 Apa Claudius | and his sister mounted the royal chariots, and came out to meet them on the road, even as in days of old Joseph went forth to meet his father Jacob.[1] Who can describe

[1] Gen. xlvi. 29.

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the joy and gladness which [they felt] at that time? And the archbishop told the king and the members of the court concerning the greatness of God, and the mighty deeds of these holy men.

Now I, Theodore, the least of all men, acted as servant to the son of the King of the | Persians in the episcopal Fol. 27 *b* 1 house of my father Apa Gaius. And when the prince died, ⲓⲍ I went to my father and I informed him, saying, 'The son of the King of the Persians is dead.' And straightway the king sent and carried away his body to the palace, into the assembly of the nobles, and they examined it, and found in it no mark of any violence whatsoever, with the exception of the scar of the wound caused by an arrow, which he had received in the war. And the king and the archbishop grieved for him exceedingly. And the king commanded | the archbishop to Fol. 27 *b* 2 prepare the body for burial with great honour, [and he swathed it] in rich clothes, and [anointed it] with sweet unguents, and laid it in a chest; and it was committed to the care of the archbishop until the letters that had been dispatched had reached the prince's father. And before much time had passed the father of Apa Claudius (i. e. Ptolemy) died, and [the people of the palace] asked for Claudius in order that they might make him king; but his mother carried him away and hid him. And there was a certain noble in the palace whose name was Umerianus, and they took him, and made him king, and they did not pay any further heed to the matter. |

And it came to pass after these things that a report Fol. 28 *a* 1 reached the King of the Persians that [Kratôr] the son of ⲓⲉ the King of the Persians, who had been committed to the care of the archbishop, was dead, and war was declared against Umerianus, as at the beginning; and the Persians forgot the overthrow that had happened to them through the valour of Theodore the Anatolian. And when Umerianus had been informed of the report about the war he was greatly

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disturbed, and he said, 'Woe is me! I gave all the wealth which I had gotten by trafficking, and all that which had been laid up by my fathers, in order to obtain it (i. e. this
Fol. 28 *a* 2 throne), and behold, the | Barbarians have risen up against me, and they wish to kill me.' And fear and trembling laid hold upon him, and he wept abundantly. And he summoned the nobles of the palace, Soterichus the father of Apa Theodore, and Romanus the father of Apa Victor, and Basilides the father of Apa Stephanus, and he said unto them, 'Let Claudius come and sit upon the throne in the place of his father, for I am not strong enough to fight against the Barbarians.' Saint Claudius said unto him, 'I will never
Fol. 28 *b* 1 sit | upon the royal throne. Let the heart of the king be
ⲡⲉ strong, and let him sit upon the throne, and we will be thy servants all the days of thy life, and thou must live in the faith of our fathers.' And the nobles of the palace swore unto the king, and Claudius and Theodore with them, 'There shall no evil befall thy kingdom.' And the king said unto them, 'Having seized the kingdom from his father (i. e. Ptolemy), I am afraid that he (i. e. Claudius) will commit some deed of treachery against me in the war, and
Fol. 28 *b* 2 will kill me. But, | even if he hath some quarrel against me in his heart, let them take an oath to me by the Gospel, and I will believe them.' And in this way was the heart of the king assured, and he dismissed them.

And the Devil appeared unto Umerianus, saying, 'O King Umerianus, what dost thou sitting down? Dost thou believe the oath of Theodore and Claudius? In war no promise and no word [are sacred], and in war there is neither brother nor
Fol. 29 *a* 1 friend. If thou wishest to rule as king rise up, | and to-
ⲛⲍ morrow send them to Egypt to join the recruits; for these are the men who will fight against thee. I tell thee, O king, that I know a certain young man in the country of the south who is called Akrippita, and he is a goat-herd on an estate which is situated in my own district of Psoi (i. e. Syis, or,

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Ptolemaïs); send a messenger and bring him to this city, for he is the man who shall fight [successfully] against the Persians.' Now he spake these words concerning Diocletian, who was in the nome of Psoi, herding the goats of my father, namely Apa Psote. And Apa Psote himself tended the sheep | of his father, and they were neighbours (or, friends) Fol. 29 *a* 2 each of the other. And Apa Psote used to do deeds of charity, and he sang, and he danced. The Psalter was in the hand of Apa Psote, who recited from memory the Psalms both by day and by night; and the musical instrument (or, organ) was in the hand of Akrippita, and when he sang his goats used to butt at and scatter the sheep of Apa Psote. And he (i. e. Apa Psote) sought them out, saying, 'O flock of the nome of Psoi, he who hath reared you shall cease to slay beasts, and shall slay men.'

And it came to pass that an imperial officer was dispatched [to the south] by the command of Umerianus | the king, and Fol. 29 *b* 1 when he had arrived at the nome of Psoi, he found Akrippita ΙΙΗ and Apa Psote pasturing their sheep in the fields. And Apa Psote said unto Akrippita, 'Behold, thy father hath summoned thee to make thee king.' Thereupon Akrippita leaped upon the horse of the imperial officer, and he galloped about hither and thither, and he took his sword, and drew it out of its sheath, and rushed into the midst of the sheep of Apa Psote, and slew a great number of them. Some of them he stabbed through the neck, and of others he hacked off their fore legs and | hind legs. And when Apa Fol. 29 *b* 2 Psote saw his savage fury, he said unto him, 'Hold, enough, for thou art shedding innocent blood. The heart of thy father should be well pleased that he hath begotten thee. Return thy sword to its sheath, for thy time to shed blood hath not yet come for thee. Where was Death that he came to thy father before coming to thee? Where were the nurses who kill the newly born infants that they did not kill thee when thou wast drinking thy mother's milk?' And when |

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Fol. 30 *a* 1 Apa Psote had said these things the son of perdition drew
ⲙⲏ his sword, and leaping upon his horse rode him at Apa Psote, wishing to kill him. And Apa Psote said unto him, 'Be content, and kill me not before my time hath come'; and Anastasius the imperial officer marvelled at his bold and warlike disposition, saying, 'Verily, he is well suited for fighting.' And Apa Psote said unto him, 'He is well fitted for the war of perdition.' And after these things the impious
Fol. 30 *a* 2 Akrippita was taken to the imperial city of Antioch; | now at that time he was in the twentieth year of his age, and the king issued an order announcing his appointment in the army. And the eldest daughter of Umerianus lusted for him, and he relinquished the duties of war, and performed the duties of a stableman and fed the beasts, and she occupied herself daily with him in works of self-indulgence and luxury.

And it came to pass after these things that Umerianus died in battle, and his daughter seized the kingdom [and
Fol. 30 *b* 1 held it] for three years, and Akrippita | was kept hidden in
ⲝ her power. And afterwards she gave a centenarius of gold to the magnates of the palace, before they had inscribed her name with his, and they bestowed great honours upon Akrippita. Then she seated him upon the throne of Umerianus her father, because he had abated her virginity. And after these things Theodore the Anatolian came into the war chamber, and they told him that Diocletian had become king. And he said, 'Who is Diocletian? And what manner of man is he?' And he went into the presence
Fol. 30 *b* 2 of Diocletian | with Claudius, and they said unto him, 'Who hath made thee king of this city?' And Diocletian said [unto them], 'It belongeth to you, and to your fathers. I am not a king, and it is not my desire to possess the kingdom.' And straightway Saint Theodore laid hold of his hand, and lifted him off the throne, because he had not as yet won a splendid victory, but was afraid. And

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Saint Theodore said unto him, 'Get up. Thou wast a swineherd in thy native country. Why should an Egyptian sit upon the | imperial throne whilst there are Romans alive to Fol. 31 *a* 1
sit upon it?' And they seated Claudius upon the throne. ⲍⲁ
Then a great cry broke out in the palace, and the people said, 'Theodore the Anatolian hath performed mighty deeds of valour this day in the palace, and there is no man in all Antioch who can gainsay him.' And the holy man Apa Claudius was not willing to sit upon the throne of kings, for he had no desire for the kingship (or, the kingdom); on the contrary, he rose up [and departed] speedily, whilst the whole multitude was crying out, | 'Worthy, worthy, worthy. Claudius Fol. 31 *a* 2
hath been made king.' And the impious Diocletian was afraid, and he had gone and hidden himself for seven days with the queen, and he could not be found, and the throne was vacant. And that royal whore looked out of a window in her bedroom, and she said, 'Who is the Anatolian that he should set the king upon his throne? Who is [this] soldier of my father that he should gainsay my father's daughter? Who is this marcher | on his feet that he should gainsay the Fol. 31 *b* 1
daughter of a king? The Anatolian belongeth to the army, ⲍⲃ
and the kingdom belongeth to Diocletian. But I am a second Herodias, and I have not yet performed my judgement upon him.' When Saint Theodore heard these things, he drew his sword, and he rushed from the royal throne to the door of the palace, and he slew eleven hundred officers and men of high rank, and thirteen hundred soldiers and men-at-arms. And the herald made a proclamation, saying, 'Many ask | of Fol. 31 *b* 2
me a king; the kingdom belongeth by right to Claudius, but Theodore hath fought and hath gained the victory.'

And when the queen heard these things she was greatly afraid, and she took her father's crown, and his sceptre, and his royal apparel, and she hid them deep down in a chamber below the foundations of the palace. And she cried out, saying, 'O Theodore the Anatolian, take these things and

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do thou become king, for thou hast captured the whole country. From this day onwards I will be thy servant

Fol. 32 *a* 1 I adjure thee by the salvation of Claudius, thy friend, | and

ⲧⲙⲉ by the life of Justus, my brother, not to destroy the kingdom because of me.' And after these things [Theodore] set fire to the gates of the palace in order that he might burn up every one in it, and this he did because Diocletian had been made king; and there was no man who was able to gainsay him. And Soterichus his father, and Basilides, and Romanus cast themselves down before him, saying, 'O our Lord Theodore the kingdom hath belonged unto thee every day, and especially

Fol. 32 *a* 2 is it thine | this day wherein thy strength hath manifested itself. We all are thy slaves. Set thou a curb on thy power, and do not burn down the place or fight [against us], for [the evil] which hath been already done sufficeth. And straightway he burst into tears, saying, 'O how awful is the act of violence which hath been perpetrated this day in this city! That a woman should make a goat-herd king over us whilst these hosts of fighting men are in Antioch. If there be any justice at all in the world Claudius and

Fol. 32 *b* 1 Justus merit | the sovereignty.'

ⲧⲙⲃ And there was great wonderment in the city of Antioch concerning the large number of people who had been slain in the palace, and for whom their parents wept. Some said 'The Anatolian hath slain the King and the Queen'; and others said, 'Righteous judgement hath been performed this day'; and others said, 'The kingdom belongeth to his parents and brethren.' And it came to pass that a great riot broke out that day. And when the district had quieted down a

Fol. 32 *b* 2 little the queen came forth, | and she went very early in the morning to the house of Apa Claudius, to visit his mother, and his sister, and the sister of Apa Theodore; and she went before them, for they were her cousins. And the sister of Apa Claudius and the sister of Apa Theodore came to the palace to their brothers, and they made supplication unto

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them until they relented somewhat, and then they extinguished the fire which was burning down the gates of the palace. And straightway Michael came down from heaven, and he laid his right hand upon the breasts of these holy men, and he said unto Saint Theodore, | 'Put Fol. 33*a* 1
thy sword into its sheath, for great is the slaughter that ⲉϩ
hath taken place. Knowest thou not, O Saint Theodore, that when thou fightest no man is able to stand before thy anger? For strength and valour were given unto thee by the Lord.' And Saint Theodore said unto Michael, 'O my Lord, is it not a marvellous thing for an Egyptian goat-herd to be made king over us by the whim of a woman whilst a royal prince is in the palace?' And Michael said unto him, 'The mighty man who is long-suffering | is the mighty Fol. 33*a* 2
man whom the Lord loveth.' And straightway Saint Theodore cast himself down and worshipped God, saying, 'Forgive me, O my Lord Michael.' And Michael said unto him, 'It is not a wonderful thing that Diocletian hath become king, seeing that a time hath been granted unto him by God. But what is a wonderful thing is that Pilate and Herod remained seated whilst the Son of God stood before them. And this also is like unto it—Diocletian shall become king over the Romans.' And Saint Theodore said unto Michael, | 'If it Fol. 33*b* 1
be the command of God that Diocletian is made king, what ⲉⲧ
right have I to resist this commandment?' And Michael declared unto him other mysteries that concerned Diocletian, and he then disappeared from him in peace. Amen.

And as soon as it was daylight on the morrow Saint Theodore came to the palace, and he cried out, saying, 'Whosoever wisheth to become king, behold, the throne is vacant.' And the fear of the Anatolian filled all Antioch, and there was no man who was able to sit | upon the throne for a month of Fol. 33*b* 2
days, that is to say, until he gave the people the promise that he would not attack them a second time. And the impious queen gave very large sums of money to the soldiers, and at

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length they found Diocletian, who had passed another fort
days serving as a groom in a stable, fear, up to that tim
having prevented him from becoming king. And then, whe
Diocletian had become king, he gained a little courage. An
Saint Theodore went to visit him, and Diocletian rose u
before him, and said unto him, 'Hail, Theodore! Come, an
Fol. 34 *a* 1 seat thyself upon the throne, and do thou become king.' | An
ϡϛ the holy man said unto him, 'Keep the faith, and do what
just, and so shall thy kingdom be strong.' And the impio
Diocletian gained power and authority by degrees, and
attended services in the church, and he received the Sacramen
And my father Apa Gaius used to go to see him daily, an
to converse with him, and he encouraged him to do the thin
that were good. And Diocletian placed the whole of t
country of Egypt under the authority of the archbishop, a
made him rule over it. And he remembered Apa Psote
the region of the south (Marês), who was his friend and co-
Fol. 34 *a* 2 panion before he became king, and he had him | made
bishop. And the king lived in the faith, and he perform
good works of all kinds up to the time when the Wicke
Enemy, I mean to say the Devil, sowed his tares in hi
And he passed a decree and sent an order to the people of
Jerusalem to discover the Cross of our Lord Jesus the Chri
according to the advice of my father Apa Gaius. But
Wicked Enemy would not permit this to be brought abo
for he knew that if the Cross were to be made manifest
would tear up all his paths.

Then the impious king felt fear because of Theodore
Fol. 34 *b* 1 Anatolian, | and the queen spake unto him, saying, 'Be
ϡH patient for a little time, until war shall break out, and I will
give a large sum of money to the young soldiers so that they
may put him to death.' And the king said unto her, 'I am
afraid to send him out to the war, lest the men-at-arms (or,
the army) rise up against me, and put me to death.' And
Diocletian sent a message to Theodore very often, saying,

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'Dost thou wish me to sit on the throne, or dost thou wish me to depart to my own country?' And Theodore would say unto Diocletian, 'Sit thou upon the throne, for the kingdom belongeth to thee. Be not | afraid, O king, for I will never Fol. 34 *b* 2
do anything that is evil unto thee'; and the archbishop used to go [to visit] Diocletian and those who restrained him from evil.

And in those days a great war broke out between the Romans and the Persians, and a report reached the king, saying, 'The Persians have arrived at a watch-tower on the frontier, and have laid waste the whole country.' And the king was greatly disturbed, and he said, 'What business is this of mine, and what have I to do with the kingdom? The kingdom belongeth to Theodore and Claudius.' And these holy men said unto the king, 'The kingdom belongeth unto thee, | because it was given unto thee by heaven.' And Fol. 35 *a* 1
when the king went into the presence of the queen, and she saw that he was disheartened, and was troubled in his mind, she said unto him, 'Why art thou cast down and in such a terrible state of distress? I wish that thou wouldst promise Theodore and Claudius great honours, and that thou wouldst send them to the war, during which they would be killed, and then thou wouldst cease to be troubled by them.' And when the king heard these words he sent for the archbishop, and gave him a very large sum of money in order that he might offer up a sacrifice unto God, and that by these means he might obtain success in the war.

And | Diocletian sent a message to these holy men, saying, Fol. 35 *a* 2
'What is the meaning of this war that hath come upon us?' And they said unto him, 'The war is of God: it is He Who hath lifted Himself up against thee.' And the king said unto them, 'Let the baggage-waggons and the chariots be made ready, and get ye up on them together with those who belong to them, and take your regiments of soldiers, and depart to the war. And ye shall continue to inspire them with courage,

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being behind them, until ye conquer in the fight.' And thes
Fol. 35 *b* 1 holy men said unto the king, | 'We will get upon neithe
ō chariot nor baggage-waggon; nevertheless we will go to th
war.' And the king said unto them, 'Go into the store wher
the equipments for war are kept, and take therefrom whatso
ever things will suffice for you and your soldiers during th
war, and until ye return in triumph.' And after these thing
they departed to the war, and fought against the Persians
and they were victorious, and they captured the son of th
King of the Persians, and they set him before the king (i.
Diocletian). And Theodore said unto him, 'Behold the so
of the King of the Persians, whom I have been able to brin
Fol. 35 *b* 2 before thee through the | might of my King, the Christ, bu
we cannot allow him to pass under the care of any other ma
except the archbishop.' And the king said unto them
'Whatsoever ye wish to do in my kingdom that do, and n
man shall hinder your commands from being accomplished
And the king said unto the archbishop, 'Take the son of th
King of the Persians, and keep him under thy charge'; an
thus saying he gave the prince to him, and all the nobles wer
gathered together there and were witnesses of this act.

Fol. 36 *a* 1 And after these things, when the son of the | King of th
ōā Persians had been under the care of the archbishop for a con
siderable time, his father heard that he was under the care
the archbishop. And the King of Persia sent many valuab
gifts to him, and the archbishop set free his son, and no ma
knew anything about the matter. And the archbishop too
the money of the bribes, and spent it among the poor in th
city, and on the widows and the orphans, and on the sacrifice
and offerings of all kinds for the churches. And the Dev
appeared to the impious Diocletian and said unto him, 'Tho
art sitting down; what art thou doing? The archbisho
Fol. 36 *a* 2 hath set free the | son of the King of the Persians withou
thy order! He hath received the price of the young ma
and he hath given it unto the poor of the city, and he hat

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not considered thee at all in the matter. Behold, for years past the archbishop hath spent the money which he hath received in giving alms.' And the king called the nobles of the palace, and he informed them of the secret act of the archbishop concerning which the Devil had told him. And straightway Diocletian sent unto the archbishop, saying, 'My father, what is [this] rumour about the son of the King of the Persians who hath been living under thy charge?' | And the Fol. 36 b 1
archbishop said unto him, 'As the Lord Jesus Christ liveth, ⲟⲃ
and I swear by thy salvation, O King, that two months ago when he was committed to my charge there was a wound in his side which he received in battle, and that he died during thy absence at the war, O my Lord King. And I prepared him for burial in an honourable manner, and I laid him in the bishop's house.' And the king made them bring him (i. e. the body) into his presence, and the Persian prince was arrayed in purple. And the king said unto the archbishop, 'Thou shalt swear to me that this is indeed the son of the King of the Persians.' And straightway the archbishop took an oath to the king, saying, 'This is | indeed he'; and no man knew Fol. 36 b 2
wherefore he had taken the oath.

And the archbishop came out from the presence of the king. And the Devil in his mad rage was not satisfied about the archbishop until the third war which took place. And they (i.e. the Romans) captured Nikometes, the son of the King of the Persians, and they brought him before the company of soldiers. And when Saint Theodore and Saint Claudius saw him they recognized him, and knew that he was the son of the King of the Persians, | and that the archbishop had released Fol. 37 a 1
him. And straightway they wept, because of what had taken ⲟⲍ
place, and they sent him away in order that they might not shew him that their wish was to set him free for the sake of the archbishop. And news of the affair spread abroad through the camp that Nikometes, the son of the King of the Persians, had been captured, and the rumour of the capture entered the

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ears of the king. And the king sent unto Saint Theodore and said unto him, 'My lord general, they have informed m that thou hast conquered in the war, and that thou hast cap
Fol. 37 *a* 2 tured the son of the King of the | Persians; if this be so, tak his gold chain and collar for thyself. Tell me, however, s that I myself may know whether this thing be true or no for the archbishop swore to me that he was dead.' And th holy man Theodore said unto the king, 'It is his brothe whom we have captured.' And straightway the holy ma (i.e. Theodore) stripped Nikometes of his royal apparel i order that he should not be recognized, and he gave him oth raiment instead, and entreated him, saying, 'Tell not the kin that thou art Nikometes, the son of the King of the Persians
Fol. 37 *b* 1 And the king called the holy man Theodore, and | said un
ס״ב him, 'Describe unto me the son of the king whom thou ha captured in battle.' And the holy man said unto hi 'Nikometes is dead, and this prince whom we have captur is his brother; let us ask him concerning his brother. T archbishop wrote to his father saying that he was dea When the son of the king heard these words he did accordi to what the holy man [Theodore] had commanded him.

And when the king had come into the city of Antioch wi his hosts, and with the son of the King of the Persian
Fol. 37 *b* 2 Saint Theodore and Saint Claudius received the prince i trust from the king's hand, for Diocletian was unable o prevent them since they were imperial noblemen, and th took him to the archbishop, and they wished to set him fr And the Persian noblemen Panikêros and Leontius came o Antioch, to the feet of Theodore and Claudius, and th brought very many gifts from the father of Nikometes, n order that they might let him go. And the Devil appea
Fol. 38 *a* 1 unto Diocletian the king, and said unto him, | 'My n
ס״ה Diocletian, have I begotten thee in vain? Have I given u thee all these gifts, and this royal sceptre in vain? O th ungrateful one, I have given unto thee the wife of a ki

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I have arrayed thee in the purple, I have put a royal sword in thy hand instead of the cudgel of the goat-herd. O thou ungrateful one, I have seated thee in authority over thousands of thousands of people, and I have made the daughter of a king to put the signet ring of her father upon thy finger. All these things have I done for thee, and thou dost not understand my glory!' And Diocletian answered, saying, 'Who art thou that darest to say such things as these unto me? Thou art either the | Anatolian, the object of boasting Fol. 38 *a* 2
of the kingdom, or thou art Claudius, one of the kings who reign jointly.' And the Devil said unto him, 'By Jupiter, this day shall these two names be blotted out in the whole world, and among men they shall nevermore be heard. What hast thou to do with these men, who provoke me to anger, that thou utterest their names to me?' And the king said unto him, 'The Anatolian and Claudius are the objects of boasting of [my] kingdom. I take refuge in them, for unto them belongeth the kingdom through their parents.' And the Devil said unto him, 'Until this very day thou art in fear of those tyrants.' | And the king said unto the Devil, 'I know Fol. 38 *b* 1
that the queen did once gainsay Theodore, and that she raised ϙ
me up on the royal throne, and [that she was] in no wise afraid of him.' And the Devil said unto him, 'Those days have passed, but the fear of them will remain with thee always. Understand what I will say unto thee. I am thy father, and am possessed of demoniacal power. Why art thou afraid of Theodore and Claudius? The son of the King of the Persians hath been committed to the care of the archbishop [by them], and they wish to let him escape and to say unto thee "He is dead". Have they not already accepted his |
price (or, ransom)? They know that thou art afraid of them. Fol. 38 *b* 2
Will not the archbishop let him escape, and deceive thee once again, saying, "He is dead," and "It is his brother whom we have taken"? I want to make thee give me the promise that thou wilt kill all three of them, the Anatolian, and the

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archbishop, and Claudius, so that the kingdom may be thine and thine only, and then I will stablish thy kingdom for thee. And the king said unto the Devil, 'If I kill these men, wh is there to fight for me, and prevent the Barbarians fro
Fol. 39 *a* 1 wresting the kingdom from me?' | And the Devil said unt
ⲟⲍ the king, 'Dost thou not yet know that it was I who, unt this present, have fought for thee? It was not the Anatolia who captured the son of the King of the Persians, but I, ar the soldiers who are under me, and it was my gods who ga me the strength that enabled me, at length, to capture hin And the king said unto the Devil, 'Which of the gods sha we worship besides Jesus?' And the Devil said, 'Thou mu never again utter the name of that other one [in my presence, and thou must cast forth from thy mind [the memory o
Fol. 39 *a* 2 a God whom the Hebrews put to death. But | open thi eyes, and behold my gods, and see how very many they a in number, and look also at the multitudes of my soldiers!'

And straightway the Devil made a large number of demos to take the forms of soldiers, and they were gathered togeth to him, and were ready to join the war. And besides thee seventy demons took the forms of false gods, and mae themselves manifest to Diocletian. And the Devil said uto him, 'Thou wilt now know that the fear of the Anatolian ad of Claudius need not terrify thee. And the archbishop hah
Fol. 39 *b* 1 sent away the son of the | King of the Persians, and hah
ⲟⲏ taken his price, and hath divided it among the three of thn without thy knowledge, and without considering that thu art the king. He swore a false oath to thee at the first tie, and on this occasion also lies have been told to thee. Thu must know that the things which I tell thee are true. I swr by thy salvation, O Diocletian, that I will make thee to ee the Anatolian and Claudius in great disgrace. I will br g upon them a death as evil as that which his (i.e. their) Lrd suffered. I caused five nails to be driven through the hals
Fol. 39 *b* 2 of their Lord on the Cross, | and I have prepared one hunded

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and fifty and three nails to be made ready to be driven into the body of the Anatolian, on the great persea tree which is by the gate of the palace, and his sister shall see his death. And as for Claudius, I will cause a spear to be thrust into his side, even as I caused a spear to be driven through the side of his Lord on the Cross. And as I caused to be slain Peter and Paul His Apostles with the sword, even so will I put to death these others, in order that the kingdom may become thine, | O Diocletian.' And when the Devil had said Fol. 40 *a* 1 these things to the king he disappeared. ⲓⲏⲇ (*sic*)

And the impious king went to the queen in her house early the following morning, and told her of everything which the Devil had said unto him. And that whore-queen rejoiced exceedingly over [the idea] of the death of these holy men, and she said unto him, 'Thou must know the truth. They brought the son of the King of the Persians hither, and then let him escape; and everything which hath been said to thee concerning them is true.' And after these things they brought the son of the King of the | Persians, and set him Fol. 40 *a* 2 before the king, and he made this confession to him, saying, 'I am he who was captured both on the first and on the second occasion, and concerning whom the archbishop swore an oath that the son of the King of the Persians, who had been committed to the care of the archbishop, was dead.' And when he had said these words the king rejoiced greatly. And he sent and brought the archbishop, who swore an oath to him similar to that which he had sworn the first time. And straightway the king became furiously angry, and he went into all the churches | of the city, and he carried away from Fol. 40 *b* 1 them the vessels of gold and silver and [inlaid with] precious ⲓⲏⲃ (*sic*) stones, and he fell upon all the possessions in the house of the archbishop, and he killed him.

Now Saint Theodore was in the war with his soldiers. And his sister wrote to him and told him everything that had happened in the palace, and Saint Theodore grieved because of what

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had taken place in the city. And after these things the
Fol. 40 *b* 2 whore-queen spake unto the king, saying, 'Thou | art sitting down; what art thou doing? Quick, quick, kill Theodore and Claudius at the beginning of the persecution.' And the king said unto the queen, 'By what means can we kill them whilst they have all their soldiers with them? [If we do, I fear] that the soldiers will revolt against me, and take away my kingdom from me.' And she said unto him, 'Fear not, O King. Write a letter unto him and say, "Come hither quickly by thyself, for there is a private matter concerning the King of the Persians, which I would discuss with thee."
Fol. 41 *a* 1 When he shall | come unto thee take him inside the bedroom,
ⲡⲉ (*sic*) and whilst thou art holding converse with him and paying him compliments have the executioners ready, and cast fetters upon him, and kill him secretly.' And the impious king was persuaded by the pestilential words of the queen, and he prepared sixteen guards (?) for him and nails.

And he wrote to Saint Theodore flattering words which were full of craftiness, and the holy man Theodore came to the palace. And when the king saw him he smiled a crafty smile upon him, saying, 'Every one will die of joy because
Fol. 41 *a* 2 the mighty warrior | hath come into the palace! Thy arrival is auspicious (or, welcome), O lord Theodore, thou victorious war-captain! Death hath visited the Persians (?) and the son of the King of the Persians. Take these presents from his father into the house of the archbishop, for no other man is worthy of them.' And the holy man laid down his sword, and he went into the presence of the king, and the king rose up and saluted him, and he made a sign to the sixteen guards (?), and they cast fetters upon him. And the holy man said unto
Fol. 41 *b* 1 him, 'This day the treachery | with which Judas treated the
ⲡⲁ (*sic*) Christ hath made itself manifest in thee, O king, but thou art more treacherous than Judas.' And the executioners made tighter their fetters upon Theodore as if they intended to kill him thereby. And they dragged him to the persea

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tree which was in front of the palace gate that they might hang him upon it. And the holy man said unto them, 'My brethren, loosen the bonds on me for a little time, for I would utter a short prayer to my King, the Christ, before ye put me to death'; but they would not let them release him, for they were afraid that he would kill them. And Saint Theodore answered and said, | 'My brethren, release me, for I will Fol. 41 *b* 2
never do evil unto any man. Have not I done for you many good things? By the might of my King, the Christ, I will not do evil unto you, for I have already bound myself in my own fetters for the sake of the Name of Christ.'

And when he saw that they would not be persuaded to release him, he threw out both his arms at the same moment, and broke the bonds wherewith he was fettered, and hurled the sixteen guards (?) back on the ground, and they fell upon their faces. And he knelt down, and worshipped | God, and Fol. 42 *a* 1 [?]
he spread out his hands, and prayed thus: 'I give praise unto Thee, my Lord Jesus Christ, Who didst fashion me when I was in my mother's womb, Whose angel bestowed upon me [my] name from my childhood, Whose grace sustained me, Who didst give me strength in the war, even as Thou gavest strength to Joshua, the son of Nun,[1] [when] Thine angel fought for him, and as Thou didst to Shimei,[2] who destroyed the foreign tribes. And I myself have destroyed the Persians in Thy holy Name, and mine enemies have been put to shame, and have fallen at my feet. I give | thanks unto Thee, O my Fol. 42 *a* 2
Lord, that Thou hast removed the fetters wherewith I was bound so that I might pray unto Thee. Give Thou me strength, O my Lord, so that I may be able to bear up under the tortures that are awaiting me, for I am flesh and blood, like every other man. Let Thy mighty angel stand by me in this hour and until I have completed my strife. Deprive

[1] Josh. x.

[2] Σαμαιὰ υἱὸς Ἀσὰ ὁ Ἀρουχαῖος . . . . . καὶ ἐπάταξεν τοὺς ἀλλοφύλους, 2 Sam. xxiii. 11, 12.

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Thou me not, O my Lord, of Thy goodness, and count not against me the great quantity of blood which I have shed in
Fol. 42 *b* 1 the war, for it was Thou Who didst strengthen me by | Thy
[?] power and Who didst make me slay them (i. e. the enemy). Let not my sword pass into the hand of any other man. Glory be unto Thee for ever and ever! Amen.'

And when he had said these words he called to the executioners that were round about him, saying, 'Call to the soldiers, and let them cease to be disturbed. My time hath passed, I have done nothing; my period of life hath come to an end.' And straightway he brought his hands to his side and stretched them down straight by the side of his body. And he said unto the executioners, 'Tie me up in fetters outside, for I have already fettered my spirit.' And straightway
Fol. 42 *b* 2 he ascended the persea tree | of his own accord, and he worshipped God, and he spake unto the executioners, saying, 'Come ye with your nails and your hammer, and finish that which ye have been commanded to do.' And these merciless men drove ten nails through his right hand, and ten nails through his left, and they drove the remainder into all the other parts of his body, and blood mingled with water ran down the [trunk of the] persea tree to the ground. And Saint
Fol. 43 *a* 1 Theodore was well satisfied, and he lifted up his eyes | to
ⲡⲉ (*sic*) heaven to invoke the Lord, and he saw Christ and His angel, and Michael comforted him, and Christ promised to him many mansions in the heavens. And when Christ saw the sufferings of the holy man Theodore He said unto him, 'Dost thou wish Me to give thee rest from thy sufferings? Dost thou wish Me to draw out the nails that are in thy body like water?' And the holy man said unto him, 'I wish Thee to give me rest from my sufferings, for I am suffering sorely.' And straightway he yielded up his spirit into the hands of
Fol. 43 *a* 2 God on the twelfth day of the | month Tôbe, in peace. Amen. And there was a great commotion throughout all the city because of the Anatolian who was hanging on the persea

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tree, and some said, 'It would have been better for the king and queen to die rather than for these things to happen.' And Saint Apa Claudius made a great weeping for him as he hung upon the persea tree. And after this Saint Victor entreated his father to speak to the king for the body of Apa Theodore, and Romanus immediately asked the king for it, and he gave it | unto him. And Apa Victor, and the Fol. 43 *b* 1
sister of Apa Theodore, and Apa Claudius came, and they ⲡⲉ (*sic*)
brought the body down from the persea tree, and laid it in the tomb of his fathers, and it worked great cures on those who were sick. And the grace of Jesus was with him, and he received a crown of life in the heavens. And after the end of the saint he ascended on high, and was held to be worthy to be with all the saints. I entreat thee, O Theodore, to pray to the Lord for me, Theodore, the least | of all men, Fol. 43 *b* 2
that He may forgive me, for I have been so very bold as to speak about thee, because thou art a general at the right hand of the general and war-captain Michael, the intercessor who maketh supplication to Christ for us, that He may forgive us our sins, through the favour and love to man of our Lord Jesus the Christ, to Whom, with the Father, and the vivifying and consubstantial Holy Spirit, be glory for ever and ever. Amen.

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DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM

(Brit. Mus. MS. Oriental, No. 6784)

Fol. 1 *a* [א] THE TWENTIETH EXPLANATION WHICH THE HOLY PATRIARCH, APA CYRIL, ARCHBISHOP OF JERUSALEM, COMPOSED ON THE LIFE OF THE HOLY THEOTOKOS MARY. AND HE DECLARED ALSO THAT HER PARENTS WERE A MAN AND A WOMAN, LIKE THE PARENTS OF EVERY OTHER PERSON. AND HE SPAKE ALSO CONCERNING THE DAY WHEREIN SHE WENT TO REST, THAT IS TO SAY, THE TWENTIETH DAY OF THE MONTH TÔBE.[1] IN THE PEACE OF GOD! AMEN.

When a rich man of high position wisheth to invite his friends to a breakfast or to a dinner, doth he not first of all sit down before those who are to be bidden are invited, and set out in array the various kinds of food wherewith he may stir up the appetite of those who see them, and make them to taste (i.e. partake) of them? And doth he not then cause his slaves to be summoned, and send them forth to his friends [inviting them] to the feast? And when they have come in, and have laid themselves down [on the cushions], doth not he who hath invited them give unto them first of all fine wine which hath a rich perfume, and which gratifieth
Fol. 1 *b* [ב] the palate? | [And after this doth he not make his slaves] bring in all the meats, one after the other, and each one different and less dainty than the last? Now he who inviteth

[1] January 16.

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his friends doeth this so that those who are sitting at meat may not say, 'We have already tasted this [dish].' Even thus is [my] invitation unto you this day, although ye may say concerning the things which I shall declare unto you, 'We have heard this already,' even as Paul saith concerning the Athenians, 'The Athenians wish to hear nothing except some new thing.'[1] And although David saith, 'Sing unto the Lord a new song, His blessing is in the church of the saints,'[2] yet the Gospel also saith, 'The kingdom of heaven is like unto a rich man.'[3] And ye have also heard of the honourableness of the CROSS, and of its discovery, and of how the Gentiles and the Jews are coming into the knowledge of Jesus the Christ, and of how | Gastôr, the Jewish Fol. 2*a*
nobleman, hath believed with his whole house. And I, Cyril, ܩ
the least of all men, instructed him in the elements of the Faith, and I baptized him into the great Resurrection of the Christ, and he became a great and righteous and chosen vessel, loving the Faith of the Son of God. And I also baptized a large number of Samaritans, one of whom was Isaac, the handicraftsman (?), and he became a chosen Christian of Christ.

I mention all these, O my beloved, because I have already in times past directed your love to them. But the words of God can never become rusty, and they are sweeter than honey, and [more savoury] than salt, according to what our father David said, 'Thy words are sweeter in my throat than honey.'[4] Now, therefore, let us remember the pressing liability which is upon us, and let us see that we pay back some | small part thereof. And if we are not able to pay Fol. 2*b*
back the whole of it, let us give two mites at least, even as ܒ
did that poor woman who was blessed,[5] or a denarius, that is to say, a *stater*, the like of that which Peter found in the

[1] Acts xvii. 21. [2] Ps. cxlix. 1.
[3] Compare Matt. xiii. 45, 52; xxii. 2. [4] Ps. xix. 10.
[5] Mark xii. 42; Luke xxi. 2.

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mouth of the fish, and which he paid as tribute on behalf of himself and his Lord.[1] For if we give only a very little of that which we have we shall be upbraided like him that giveth nothing at all. Let us understand accurately in whose Name we have been invited into this place to-day, and Who it is Who hath invited us: it is Jesus, the God of truth, Who hath invited us, in remembrance of His mother, who became to Him a throne and a place of abode. Since He hath invited us it would be most unseemly for us to shew ourselves to be sluggish, and not fulfil that which we have promised you in the argument of this commentary. This is the day of the Holy Offering, which is wholly pure in soul
Fol. 3 *a* and spirit. This is the day | wherein the Queen, the mother
ϵ̄ of the King of Life, tasted death like every other human being, because she was flesh and blood. And, moreover, she was begotten by a human father, and brought forth by a human mother, like every other man. Let Ebiôn[2] now be ashamed, and Harpocratius, these godless heretics who say in their madness that 'she was a force (or, abstract power) of God which took the form of a woman, and came upon the earth, and was called "Mary", and this force gave birth to Emmanuel for us'. Doth it not follow from thy imaginative words, which are wholly incongruous, that Christ did not take flesh upon Himself? Without flesh and without body 'forces' would be beings without bodies, and they could not die like mortal men. Notwithstanding [this], come hither ye deaf and blind and foolish, O Biôn (*sic*) and Harpocration, and I will question you. If ye say that Mary is a 'force',
Fol. 3 *b* a 'force' will die. Who is it then | whose falling asleep the
ϛ̄ whole of the inhabited world commemorateth by keeping a festival this day? Is it not Saint Mary, the mother of our Lord Jesus the Christ? But pay attention to me with

[1] Matt. xvii. 27.

[2] The theory that the Ebionites had a founder called 'Ebion' seems now to be abandoned.

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a tranquil mind and listening ears, and I will entreat the Paraclete, the Holy Spirit, to illumine my heart with the knowledge of all the Scriptures of God, so that I may explain clearly to you, in gladness, the life of the holy Virgin Mary, and what her race was, and what were the names of her parents according to the first genealogy which is written in the Scriptures. For we are wholly unable to follow the fictitious statements which are found in the fabulous lives of her, and which resemble the writings of the Greek poets, who in their works on theology relate mere myths about their gods; neither will we invent lives of her in order to gratify her. Now every gift of grace is of God. Of what kind is the gift of grace which came to man | or to woman from Fol. 4 a
Adam until this day? Understand what happened unto her, ז
O wise virgin, since thou art in heaven, and art [near] the throne of Him Who fashioned us. This gift of grace was not given unto the Patriarchs, who enjoyed friendly intercourse with God, and who ate with Him, and they never expected in the smallest degree that He would come in their time. This gift of grace was not given unto the Prophets, but they perceived Him afar off, and they saluted Him, and they continued to prophesy the advent of the Word of God until He came and dwelt in the womb of Mary the Virgin, who became the mother of the King Christ. Shew me, [O Paraclete], who their kinsfolk were,[1] and the house of their father, so that I may inform every one concerning the exalted position of their family.

And behold, the Virgin stretcheth out her hand to me, saying, 'O Cyril, if thou wishest to know concerning my Fol. 4 b
family, and concerning the house of my fathers, hearken. ח
I was a child promised to God, and my parents dedicated me [to Him] before I came into the world. My parents who produced me were of the tribe of Judah and of the House of

[1] i.e. the kinsfolk of the father and mother of Mary.

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David. My father was Joakim, which is, being interpreted, "Kleôpa". My mother was Anna, who brought me forth, and who was usually called "Mariham". I am Mary Magdalene (*sic*), because the name of the village wherein I was born was "Magdalia". My name is "Mary, who belongeth to Kleôpa". I am Mary who belongeth to Iakkôbos (James), the son of Joseph the carpenter, into whose charge they committed me. Enquire in the Scriptures, and thou shalt find abundant information concerning the things about which thou art asking questions. In ancient days when Joshua, the son of Nun, divided up the land [which he had taken] among the children of Israel, the tribe of Judah obtained for its inheritance Jebûselia,[1] that is to say, Jerusalem and the region round about it. From that time each
Fol. 5*a* of the Twelve Tribes hath remained | in the region of its
ē inheritance. No tribe hath been in the habit of entering into the country of another tribe and of acquiring an inheritance therein, or property therein, and no man hath married a wife, and no woman hath taken a husband, from any tribe except their own, until the time when the Word of the Father was graciously pleased to come and to rescue us from the slavery of sin. And besides this He put on our flesh in a woman according to what He wished, [for] there was none to deliver us.'

Now I have made an examination of the ancient histories of Iosêppos (Josephus) and Eierennaios (Irenaeus), [and] those of the Hebrews which I have searched out for myself, and I am convinced of the correctness of that which I am now going to say. Mary was descended from the Jews, through the tribe of David, according to the blessing which the Lord spake, I mean to Abraham, saying, 'In thy seed all the peoples of the earth shall receive a blessing.'[2] Abraham

[1] יְבוּסִי Joshua xv. 8; xviii. 16: עִיר־הַיְבוּסִי Judges xix. 11. See also Joshua xviii. 28; 1 Chron. xi. 4; Zech. ix. 7.

[2] Gen. xii. 3.

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begat Isaac, Isaac begat Jacob, and Jacob begat Judah and his brethren. | Our Lord was descended from the tribe of Fol. 5 *b* Judah, according to the blessing of Abraham, [which was] ī then and there fulfilled. Inasmuch as each one of you is anxious to know what I am now going to say, [I will tell you] what our fathers have taught us, according to what the Psalmist David saith, 'The things which our fathers have declared shall not be hidden from their children of the generation which is to come.' [1]

At the time when the Virgin was born there was a certain district of Jerusalem which was commonly called 'Magdalia', and there was situated upon it a small village which people called by this name, and in this village were a few people who were Jews. And among these people was a man who was commonly called 'David', and he was rich in possessions of every kind. He observed with great diligence the Law of Moses and the Prophets, which was sweeter to him than honey, and he performed manifold acts of charity to those who were in want; and he was awaiting the Redeemer of Israel, Who was to | come shortly. And this man was lying on his Fol. 6 *a* bed one evening, and he was caught in an ecstasy, and it seemed ĪĀ to him as if some one said unto him, 'O Aaron, the Redeemer of Israel shall spring from thy family, for the time hath come when the root shall put forth fruit.' And he said within himself, 'What now is the meaning of this vision which I have seen? But, whatever it may be, whatsoever God wisheth let that happen.' And he had living there with him a woman who was a believer, and her name was Sara; and she bore unto him a man child, and his father called him Joakim, and his mother called him Kleôpa. And his father David gave unto him to wife Anna, the daughter of his brother Aminadab, and the two of them were pleasing before God. And it came to pass that after a time they gave all

[1] Ps. lxxviii. 3, 4.

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Fol. 6 *b* their possessions unto Joakim their | son, and to Anna his
ιϛ wife, together with all the village of Magdalia. Now Anna was barren, and she had never borne a son, and the matter was one of anxiety to them, and they said, 'Who then is there to inherit our possessions?'

And it came to pass that after certain days (or, many days) Joakim said unto Anna, 'Let us go to the Temple of the Lord, and let us make supplication unto the Lord, that He may shew mercy unto us, and may grant us our petition which we shall ask of Him.' And they rose up and went into the Temple of the Lord, and they made supplication unto Him, and they paid their vows to the priest, and they prayed unto the Lord with their faces flat upon the earth. And Joakim prayed, saying, 'Lord God Almighty, Who didst hear our father Abraham in his old age, and didst graciously give to him Isaac, his child of promise, hearken Thou unto me also this day, and do Thou give me the seed of men. If this come to pass, and Thou dost give unto us either a man
Fol. 7 *a* child | or a woman child, we will dedicate him to Thy Temple
ιϛ all his days, and he shall minister unto Thee.' And straightway a voice came to them out of the place of the altar, saying, 'Joakim Kleôpa, the prayer which thou hast made to God hath been heard, and thy petition hath been fulfilled. Now therefore arise, and get thee into thy house, for the grace that hath come to thee hath never been [bestowed upon] any of the people of old.' And Joakim thought that it was the priest who was talking to him in the place of the altar, and he answered and said unto him, 'May it be according to thy word, O my lord!' And Joakim and Anna rose up and departed to their house.

And after certain days Joakim visited Anna, and she conceived, and all those who were acquainted with her rejoiced with her. And when the days were fulfilled for her to bring forth she gave birth to a woman child, according to the Providence of God; and the grace of God was upon her face.

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And her parents | called her '. . . . Mary', and she increased Fol. 7 *b*
in beauty (?) every day, and all those who saw her marvelled ⲓⲍ
at her because of the glory of God that surrounded her at all times. And when three years were fulfilled the child was weaned from her mother's milk. And Joakim said unto Anna his wife, 'Let us give unto the Lord what we have vowed to Him, lest He be angry with us.' And they made themselves ready, together with their offerings of first-fruits, and they took them into the Temple with Mary their daughter, and they gave their offerings of first-fruits to the priests who were ruling at that time, that is to say, to Simeon and Zacharias. And they took their daughter Mary and gave her into the hands of the priests, saying unto them, 'Behold the child whom God hath graciously given unto us. We give her as a votive offering in the Temple of the Lord, so that she may minister unto Him all her days.' And the priests | blessed Joakim and Anna, saying, 'According as ye have Fol. 8 *a*
vowed so have ye paid unto the Lord, Who will bestow His [ⲓⲏ]
good gifts upon you in such wise that ye shall have a son in the place of this daughter Mary, whom ye have given to the Lord, and whose name shall be known throughout the world.' And they said, 'Amen. So be it!' And they returned to their house. And they were in the habit of visiting their daughter once each month, when they carried to her whatsoever things of which she had need. And their little virgin daughter ministered in the Temple with the other women, who were aged virgins, and they taught her to work with her hands. And when she had become somewhat master of herself she used to go alone into the court of the Temple, but no man whatsoever saw her with the exception of the priest and her father. Her food consisted of bread and water and a few green herbs, and she did not fast for long periods at a time; in short, it is [impossible to describe] | her Fol. 8 *b*
beauty of body, and soul, and spirit. [ⲓⲑ]

And when she had completed the fifteenth year of her age

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the Shepherd was pleased to come and visit His sheep, and to snatch them away from the claws of the wolf, and the King was pleased to redeem those who belonged to Him and were in captivity in the hands of the Tyrant. And Gabriel the Archangel was sent from God to the holy Virgin Mary, and he announced to her the glad tidings that the Saviour was coming to her. But peradventure thou wilt say unto me, 'At what time, or in what manner (?), did these things take place? [Tell us] so that we may be certain about the words which thou sayest.' I will answer thy questions according to the Scriptures. God sent Gabriel on the seventh day of the month Xanthikos (April), which is the new moon Parmoute, in the year five thousand five hundred [1]; on this [day] was conceived the Life of all of us, and He was born on the |
Fol. 9 *a* twenty-ninth day of the month Khasileue (November), which
ιϛ is Khoiak, in the fourth year of Augustus, the Emperor of the Romans, in the fifteenth year of the life of Mary. The place wherein He was born was Khabratha, which is Bethlehem, in the land of Judah, in the second year of Herod, the Governor of Judea. When Christ was brought to Egypt he was two years and four months old. But thou wilt in any case say unto me, 'Why did Joseph and Mary depart from Palestine and go so far away as Egypt by themselves, for it is said that there were twenty halting places [2] before they came into Egypt? And how was it that they were able to perform such a wearisome journey which necessitated so many days of difficult travelling? And where could they find food to eat?' I will tell thee, O thou unbelieving and feeble person, the things which thou shalt set in thy remembrance, and I will speak unto thee from out of the Scriptures. |
Fol. 9 *b* Peradventure thou wilt say unto me, 'The angel took
ιη Habakkuk to Babylon from Jerusalem, a road on which

[1] From the creation of the world.

[2] i.e. that there were twenty *khâns*, or guest-houses, on the old caravan road down the Syrian coast into the Eastern Delta.

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there were seventy halting places, and which required a very long time to travel over.' Habakkuk, the Scripture saith, placed the loaves of bread in a basket, and he took them with the wine and the [other] food, and went to the field to carry them to his reapers. And the angel of the Lord lifted him up by the hair of his head under the impulse of his spirit, that is to say, by the strength of his flight, and he carried him straightway to the place that was above the den of lions in Babylon, and he gave food to Daniel, and he and the reapers ate of this food on the same day. If now the power of the angel was great enough to do this, then the Lord of the angels could come to Egypt riding upon a light cloud, and, indeed, it was by means of the light cloud that God came to Egypt. And when the young Child came into Egypt He recalled to mind the works of Egypt, [for] He rode | upon Fol. 10 *a* the light cloud which transporteth those who are without sin. ιθ The spotless Lamb and the old man Joseph came into Egypt under the guidance (or, direction) of that whereupon they rode. And the mountains and the rocks levelled themselves before them, and smooth roads whereon they could walk easily made themselves ready for their feet, and they crossed rivers and streams without the help of ship or sailor. In short, our Saviour came into Egypt by the power of His Father, and He passed three years there, and He proclaimed to the Egyptians what they ought to do whilst He was at the breast of His mother Mary. And when Herod had received the punishment which he deserved for the slaughter of the innocent children whom he had put to death, the words which are written in the prophet, saying, 'I called My Son out of Egyp '[1] were fulfilled. And God sent a message unto His beloved Son, and | His mother Mary and Joseph by Fol. 10 *b* a . . . . . guard, and He brought them out of Egypt, and κ settled them in Nazareth. All these things have I related

[1] Hos. xi. 1.

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to you, beloved ones, because of the godless heretics, who say that Mary is a 'force' (or, abstract power). Behold, I have already pointed out to you in the words which I have addressed to you, saying that Mary was flesh like all other folk, and that the Lamb of God, Who took away the sins of the world, took flesh in her.

And now I wish to relate to you an incident that happened to me. There was a certain monk who lived in the neighbourhood of Maiôma of Gaza, who had received instruction in the heresy of Biôn and of Harpocratius his master, of whose books he obtained possession, and he expounded them publicly, and he became filled with blasphemies and with falsehoods, and he masqueraded with great pride and arrogance, and he deceived all the people who were in that neighbourhood by his pretensions, through those who used to come to the holy places
Fol. 11 *a* there to pray. And the things which he proclaimed | in his
ʀ̄ᴀ̄ corrupt heterodoxy were repeated to me, and I sent two ministers to the Bishop of Gaza, and I said unto him, 'I beseech thee to seek out on my behalf a certain monk who is in the neighbourhood of Maiôma, and do thou send him to me, together with his books.'

And when the bishop had received the letter and read it, he caused search to be made for that monk everywhere. And when they had brought him to the bishop he said unto him, 'My son, rise up and go to Jerusalem to the archbishop. If thou dost not go he will send for thee and thy books. He knoweth about thy doctrine, and about thy preaching, and whose it is.' And the monk replied, 'I will take my books and I will go to him in Jerusalem.' And the two ministers took him to Jerusalem to the archbishop, who said unto him, 'We have heard, O brother, that thou art teaching a strange doctrine, and that thou art changing the voices of the Holy Gospels.' The monk, [who was called]
Fol. 11 *b* Annarikhus, said unto him, 'My teaching (or, doctrine) is
[ʀ̄ᴃ̄] not a strange doctrine, | but is that of our Fathers the

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Apostles, and our own Fathers taught it everywhere as sound doctrine.' And Apa Cyril said unto him, 'Who were thy Fathers?' And the monk said, 'Satôr, and Ebiôn, who succeeded him.' And the archbishop said unto him, 'Thou hast become a disciple and hast made thyself a mule-like beast under the stupid yoke of the chariot of the Devil.' And the monk said unto him, 'Harpocratius used to cast out devils.' And the archbishop said unto him, 'Shew me by what means thou dost cast out devils, and in what way thou dost preach the Gospel, and what thou dost say concerning Christ and His Birth according to the flesh, and concerning His mother who brought Him forth, and concerning His death, which was full of salvation, and His resurrection from the dead after the third day.'

And that monk replied, 'It is written in | the [Gospel] to the Hebrews that when Christ wished to come upon the earth to men the Good Father called a mighty "power" in the heavens which was called "Michael", and committed Christ to the care thereof. And the "power" came down into the world, and it was called Mary, and [Christ] was in her womb for seven months. Afterwards she gave birth to Him, and He increased in stature, and He chose the Apostles, who preached Him in every place. He fulfilled the appointed time that was decreed for Him. And the Jews became envious of Him, they hated Him, they changed the custom of their Law, and they rose up against Him and laid a trap and caught Him, and they delivered Him to the governor, and he gave Him to them to crucify Him. And after they had raised Him up on the Cross the Father took Him up into heaven unto Himself.' And the Patriarch Cyril said unto the monk, 'Who sent thee about to teach these things?' And that monk said unto him, 'The Christ said, Go ye forth | into all the world, and teach ye all the nations in My Name, in every place.' [1] And Apa Cyril said unto him, 'Dost

Fol. 12 *a* ⲕⲃ

Fol. 12 *b* ⲕⲅ

[1] Matt. xxviii. 19, 20.

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thou take the Gospels literally?' And the monk said, 'Yea, absolutely, my lord Father.' And the archbishop answered and said, 'Where in the Four Gospels is it said that the holy Virgin Mary, the mother of God, is a "force"?' And the monk answered and said, 'In the [Gospel] to the Hebrews.' And Apa Cyril answered and said, 'Then, according to thy words, there are Five Gospels?' And that monk replied, 'Yea, there are.' And Apa Cyril answered and said, 'What is the name of the fifth Gospel? for I should like to know whence this doctrine concerning Christ is derived, and to understand it. The Four Gospels have written above them: "[The Gospel] according to Matthew"; "[The Gospel] according to Mark"; "[The Gospel] according to Luke"; "[The Gospel] according
Fol. 13 *a* to John." | Whose is the fifth Gospel?' And that monk said
ϘЄ unto him, 'It is [the Gospel] that was written to the Hebrews.' And Saint Cyril answered and said, 'If thou speakest the truth, O brother, must we not then reject the teaching of the Christ, and follow the misleading doctrine of the Hebrews? God forbid! The Hebrews wish for doctrine of this kind greatly, so that they may cast a blemish upon our purity and honour, even as it was said by the Christ in times of old, "Thou castest out devils by Berzeboul."[1] And is it not written, "He who doth not confess that Jesus the Christ hath come in the flesh is a deceiver and an Antichrist, like thyself"?[2] And again, "Whosoever shall come unto thee, and bring a doctrine that is different from thine, receive him not into thy house, neither say unto him, Hail!"[3] And again, "If they were of us they would have been like unto us; they came forth from us, but they are not of us."[4] Which meaneth
Fol. 13 *b* that they utter the Name of Christ with their mouths only,
ϘЄ and that they make a pretence in their hearts. They heap up wrath for themselves in the day of the Judgement of Truth and the wrath that is from Jesus the Christ. The doctrine of

[1] Matt. xii. 24; Mark iii. 22; Luke xi. 15. [2] 2 John 7.
[3] 2 John 10. [4] 1 John ii. 19.

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the Jews cannot be joined unto the doctrine of Christ. What connection can there be between the agreement of the [Gospel to the] Hebrews and the agreement of the Holy Gospels? But those heresies must spring up which Epiphanius describes in his work *Ἀγκυρωτός*, saying, "The error in each one of them is different, but evil is implanted in them all."' And Annarikhus the monk said unto Apa Cyril, 'The night cannot contend against the day, neither can darkness stand before the light. I am vanquished by thy great wisdom, and I know that I have made a mistake. Let thy fatherhood grant repentance unto me! And all these things which I have overthrown I will build up again. But take my books, and burn them in the fire, and my possessions do thou give to the poor. My heart followeth thy words and [those of] the Holy Gospel.'

And when I (i. e. Cyril) had burned his books, I said unto him, | 'Who . . . Fol. 14*a* ϗϐ

[One leaf wanting]

'He to Whom no form can be assigned was born [in the form of] a son. He was the Beginning, and He Who had no beginning was brought forth. Now there was a beginning to that humanity, but the Godhead had no beginning, and was without form. And no addition took place to the Trinity in such wise that the Trinity, which consisteth of Three [Persons], became Four [Persons]. One *σύνοδος* entered one who was of two natures, and one son was brought forth, a unity of the flesh without any diminution. For He was neither changed in His nature, nor reduced in His strength, nor was He separated from His Ancient Begetter, that is to say, the Beginning. But the oneness of the flesh of God received one Nature. As for the coming to us of the blessed Offspring God the Word, it is the miracle that was hidden in God from eternity, I mean the miracle of God Who made Himself man. An impenetrable mystery is the Nature that abolished the curse and destroyed the sentence of death,

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and taught us concerning the foundation, which had no beginning, of the Only-begotten One, Jesus the Christ, our Lord, the production, according to the flesh, of the womb of Saint Mary, the perpetual Virgin, in whose holy house we
Fol. 14 *b* are | gathered together this day to commemorate the day of
ϡ her death. If thou wilt confess these things with a true and sincere belief then we will prepare to receive thee into the fold of all the sheep of the loving Shepherd Christ. Have no doubt about the matter; thou must either follow the words which I have taught thee or thou must get outside this place.' And Annarikhus opened his mouth and anathematized the heresy of Ebiôn and Harpocratius, saying, 'Anathema be every heresy; the things which thou [Ebiôn] hast said unto me are not to be believed. And now, O my father, receive thou me into good fellowship with thyself.' And when I knew that his mind had received the light I baptized him in the name of the Lady of us all, Saint Mary, whose day is this day. Finally he went to a monastery in the Mount of Olives, and he builded upon the foundation of the Apostles until the day of his death.

I have now described unto you the whole of the story concerning the heresy of Ebiôn, who said, 'Mary, the mother
Fol. 15 *a* of the Lord, is a "force".' Let us now return to | that which
ϡϡ we promised to you in the introduction to our explanation, that is to say, the [narrative of] the end of the life of the holy Virgin Mary. And I wish also to go back to what I promised from the beginning, and to declare it. Tell me, O Gabriel, thou mediator between God and men, what is the history of the kinswoman of Mary, this Elisabeth? I am listening to thee, and I hear thee preaching about her, saying, 'Behold, Elisabeth the kinswoman [of Mary] conceived a son in her old age, according to the prophecy in the Gospel. The parents of the Virgin were descended from the tribe of Judah, and Elisabeth was descended from the daughters of Aaron, and Aaron was descended from the tribe

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of Levi. Thus this matter is twofold, and it reduceth itself to two persons. Judah and Levi were brethren, each of the other, and one father, that is to say, Jacob, and one mother produced them both. Since Elisabeth was a daughter of Levi, and Mary was descended from Judah, they are then daughters of two brethren; are they not then kinswomen, each of the other? | I have also stated that the little Virgin Mary Fol. 15 b
was in the Temple, and that she remained by herself before ܟܒ
the Archangel Gabriel came to her with a sweet odour, and Zacharias, the husband of Elisabeth, spake unto her words of praise concerning the Virgin. I have said that she was in the Temple before the gift of the Lord was given unto her, and that there was no limit to her beauty, and the Temple was wont to be filled with angels because of her sweet odour, and they used to come to visit her for the sake of her conversation. And when Elisabeth heard these things she set out from Dôrinê and departed to Jerusalem, and she went into the Temple of the Lord. And when she saw Mary she marvelled at the grace of God which was on her face, and they saluted each other and sat down. And Elisabeth said unto Mary, 'Thy soul and body have been joined unto the Lord from thy childhood, and thou hast followed Him with thy whole heart so truly that the Redeemer of Israel shall proceed from thee.' And Mary said, 'Blessed be the God of Israel, Who hath appointed me for Himself from my childhood | to minister unto Him with perfect service.' And the Fol. 16 a
two women comforted each other from the Law and the ܟܓ
Prophets for many days. And afterwards Elisabeth returned to Dôrinê to her ordinary life, and she made it a habit to visit the Virgin several times that year, and she ministered unto her every need until the day wherein Gabriel came unto Mary and said unto her, 'Behold, Elisabeth thy kinswoman hath conceived.'[1] Behold, moreover, the matter is plain that Mary and Elisabeth were kinswomen, each of the other,

[1] Luke i. 36.

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from what is written in the Gospel, the which I have already declared to you.

Behold now, let us return to the previous subject which we left [for a short time], because there is no trouble whatsoever in discussing the queen, who became the mother of the King, and he who listeneth is not wearied by her history. It is like unto one who goeth to draw water from a spring; as soon as he stretcheth forth his hand to draw therefrom the spring sendeth forth water in great abundance. And this is my own case when I begin [to describe] the life of the Virgin, for the fountain of my speech bubbleth up abundantly, and I cry out with the Prophet David, and I lift up my voice,
Fol. 16 *b* saying, | 'Thou hast made me wiser than all my teachers,'[1]
ܟܒ and again, 'The manifestation of Thy words is what illumineth us.'[2] For I looked round about me, saying, 'Where shall I begin my discourse?' Then I remembered the words which the Saviour spake unto His mother when He was hanging upon the Cross, 'Thou woman, behold thy son!' referring to John. Then He turned to John, and said unto him, 'Behold thy mother!'[3] and from that day the disciple took her into his house and ministered unto her with service of every kind, even as doth a slave who serveth his lord. And she loved him even as a mother loveth her son. And she used to do many mighty works, and perform healings among the people, which were like unto those that were wrought by Jesus our God, but she never permitted the Apostles to know [about them], for she fled from the praise of men. And the Apostles were closely associated with her at all times when they were preaching. She gathered round about her a multitude of virgins, she assisted them, and she made them to rejoice in the benefits of virginity—she who had drawn nigh unto her God, Who at length came and |
Fol. 17 *a* took up His abode in her womb for nine months—and she
ܟܗ

[1] Ps. cxix. 99. [2] Ps. cxix. 130. [3] John xix. 26.

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shewed the way, and that the entrance into heaven, to her beloved Son, was good and without obstacle.

And it came to pass that for ten years after our Lord rose from the dead, according to what the Ancient History of Josephus[1] and Irenaeus[2] and the Hebrew authorities say, John and Mary lived in the same house in Jerusalem. And it came to pass on a certain day, for so he saith, that the holy Virgin Mary called John and said unto him, 'Go and summon to me Peter and James, and let them come to me here in this place.' And John went in haste and summoned them, and they came, and the three [Apostles] sat down before her. And she said unto them, 'Hearken unto me, O ye whom God hath chosen to preach the Gospel throughout all the world. Ye have seen with your own eyes the mighty deeds and wonders which God performed in the time when He was in the world with you, and ye have no need of any to bear testimony to you. | Ye three did He take up to the Mount of Olives; and your ears did hear the Voice of the Father bearing witness concerning Him, saying, "This is My beloved Son, in Whom is My desire." Ye saw the sufferings which the Jews inflicted upon Him when He was raised up on the Cross, and that they put Him to death, and that His Father raised Him up from the dead on the third day. And I went to the tomb, and He appeared unto me, and He spake unto me, saying, "Go and inform My brethren what things ye have seen. Let those whom My Father hath loved come to Galilee." And He came in to you, the door being closed, and He spake unto you concerning the kingdom which is in the heavens. And at the end of forty days ye were all gathered together in one place on the Mount of Olives, and He was there with you. And the Lord came again to you, Fol. 17 b ܐܥ

[1] Born in Jerusalem in the winter of A.D. 37-8; died early in the second century.

[2] Presumably the famous bishop of Lyons who flourished in the second half of the second century.

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and He said unto you, "I have fulfilled the dispensation which was laid down for Me in the world, and I am now going up to My Father." And ye replied, "Wilt Thou
Fol. 18*a* depart and leave us | orphans?" And He said, "When I go
ϡζ I will send unto you the Paraclete, the Holy Spirit, in My place, after many days, even until Pentecost. But behold, to her who was unto Me a dwelling-place I was a Son in the flesh, and she is under your care now. But I will be with you until the end of the world." And when He had said these things unto us He separated Himself from us a little, and ascended the mountain on the east, and mounted upon the Cherubim, and departed into the heights in the flesh, the which He had received from me. And thousands of thousands, and tens of thousands of tens of thousands [of angels] sang hymns to Him, and they followed Him with their eyes until He entered heaven. And we saw two men who were standing close to Him, and they said, "Ye men, why are ye looking up into heaven? This is Jesus Whom they crucified, and Who is being carried up into heaven, and He it is Who shall come to judge the quick and the dead."
Fol. 18*b* And after the end of ten days He | sent upon you the Holy
ϡη Spirit, Who gave you power to do mighty works, according to your ability. Put not behind you the commandments of the Son of God; fear ye not the destruction of the kings and governors of the earth in such wise that ye shall put behind you the instructions of your Lord and Master. Now, therefore, be not grieved in your hearts at what I shall say unto you.

'The time of my visitation hath drawn nigh, and I must lay down my body so that my soul and my spirit may depart to the Lord, in order that He may give unto me the things which He hath promised to me. For my Lord came unto me on the evening of the Sabbath (?), as I was standing in prayer, and He said unto me, "Dost thou know Me?" And I said unto Him, "Thou art my Lord and my beloved Son;

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what is it that Thou commandest me to do?" And He said unto me, "Inform Peter and John concerning these things, for it is they who shall lay their hands upon thine eyes. Now three more days have yet to pass before I shall come | for thee and take thy soul and thy body into My city of the Fol. 19 *a*
Jerusalem of heaven. And all My saints shall marvel at the λϑ
glory which I shall give unto thee in that place, for it is thou who shalt make God and His angels to be reconciled with man. And thou shalt be more exalted than all the saints, and I will make My angels to hymn thee at all times, for thou resemblest them in thy purity and thy virginity. All the angels and all the hosts of heaven shall rejoice when thou comest to meet them. The Patriarchs and the Prophets shall come forth to meet thee, and they shall exult because the mother of the Lord hath come to them, for they were not able to see her in the flesh. Behold, when they see her they shall praise her through God the Father. All the virgins who are in the heavens shall rejoice with thee when thou shalt meet them, and those who have preserved their virginity shall come forth to thee, and shall bow in homage before thee, saying, Well hast thou come (i. e. Welcome)! O mother of all | virgins! It was time for thee to come unto us, O thou Fol. 19 *b*
mother! Grieve thou not, O mother, about thy holy body, μ
neither about what shall happen unto it, nor about where they shall lay it. What man is there who hath been begotten by the flesh who shall not taste death, and whose body shall not return to the earth wherefrom I took him? I tasted death, but I rose from the dead on the third day, I destroyed him that held the power of death. I will hide thy body in the earth, and I will make My angels to keep it in the earth always, and no man whatsoever shall find thy body in the earth in the place wherein I shall place it, until the day wherein I shall raise it up incorruptible. And a sweet odour shall arise from out of thy body until the day wherein it shall rise up. They shall build a great and glorious church over

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thy body, and it shall be more splendid than a palace of kings. Haste thee [to do] the commandment of the Apostles, and | Fol. 20 *a* give an ordinance to the virgins. I will come with My ⲙⲍ angels, and I will hide thy body and thy soul; so then thou shalt not be afraid of Death when he shall come to thee." Now therefore call unto us all the virgins, and I will give them an ordinance.'

And the Apostles did according to what she told them; and when the virgins had come unto her they saluted her, and she said unto them, 'I declare unto you that I am about to depart to the Jerusalem of heaven'; and they paid no attention to the words. And Mary took hold of the hand of one of them who had waxed exceedingly old, that is to say, Mary Magdalene, out of whom the Christ had cast seven devils, and she said unto the virgins, 'Behold your mother from this time onwards. Give rest to her spirit, even as she hath given rest to me in my days. Observe the customs which ye arranged to keep with the Christ when ye were with Him.' These things did she say unto the virgins, but she did not inform them about her death. And she turned to the Apostles, and she said unto Simon Peter, 'Simon Peter, Fol. 20 *b* whom the Lord loved, and preserved | for the kingdom that ⲙⲏ is in the heavens, be merciful, even as your Father Who is in the heavens is merciful. James and John, watch over your holy Catholicus, and be kind and gracious to every man. And thou, O Peter, go thou into the house of thy disciple Bibros, and take the pieces of fine linen which thou didst commit to his care, and bring them hither to me.' And Peter did according as she told him, and he brought the pieces of fine linen which had been committed to the care of Bifros (*sic*). And she said unto James, 'Rise up, take a stater, and go to the sellers of sweet perfumes, and bring its value in spices to me hither'; and he did according as she told him.

And when the day wherein she was to be taken arrived, the Virgin Mary said unto John, 'Rise up, light a great

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number of lamps, both large and small, for the evening hath come.' And she took the pieces of fine linen, and spread them out upon the ground, and she poured out upon them her sweet spices, and she stood up on them, and said unto the Apostles, 'Let us pray to | the Lord, so that He may Fol. 21 *a* have mercy upon us.' And she spread out her hands towards ⲙⲉ the east, and she made supplication to the Lord, saying, 'I give thanks unto Thee, O Lord God Almighty, and to Thine Only-begotten Son Jesus Christ, the Word of the Father, because He came to us, and built for Himself a fleshly tabernacle in my womb, according as He wished. I brought Him forth without pollution, without blemish. I nursed Him (or, reared Him) with anxious care, and it was He Who nourished me. I give thanks unto Him because Thy Holy Spirit came into me. And now, my Lord, the time hath come when Thou shalt draw nigh unto me, and shalt be gracious unto me. Scatter all the stones of stumbling that are before me, and [all] obstacles, and let all those that are in my path, both on the left hand and on the right hand, flee before me. Stand Thou near me with gladness. Let the powers of darkness be ashamed, for nothing of theirs hath been found in me. Open unto me the gates of righteousness, and let me go in through them, and I will make manifest Thy holy Name, O my God. Let the Dragon flee before me, for I have freedom of speech before Thee. May the river of fire be tranquil when I come unto Thee, and may it allow me to cross over it, for | unto Thee belong the power and the Fol. 21 *b* glory for ever and ever. Amen.' ⲙⲍ

And when she had said these things she lay down upon the pieces of fine linen and the sweet spices, and her face was turned towards the east. And behold, the Lord Jesus Christ came unto her upon the Cherubim, with the angels before Him, and He came and stood at His mother's head, and He said unto her, 'Be not afraid of Death, for the Life of the whole world is with thee, but it is necessary that at least

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thou shouldst glance at him with thine eyes, and he will not come except he be commanded to do so.' And Jesus said unto Death, 'Come, O thou who art in the chambers of the south.' And when Mary saw him she cast her soul into the bosom of her Son, and He wrapped it up in a napkin (?) of light. And the Apostles laid their hands upon her eyes, and she fell asleep with a good falling asleep on the night of the twentieth day of Tôbe, in the peace of God! Amen.

And the Lord said unto the Apostles, 'Take up her body carefully, and take it to the Valley of Jehosaphat, which is opposite the Mount of Olives, the place where I broke bread in days of old. Set down there the bier whereon is the body, and withdraw yourselves because of the threatening of the Jews, for they will pursue you wishing to slay you. And I will hide the body according as it pleaseth Me.' Thereupon
Fol. 22 *a* the | Apostles took up the body and placed it upon a bier.

ⲓⲉ And when the morning had come a great multitude was gathered together in the city, and the virgins cried out.[1] And straightway Peter and John lifted up the body to carry it out to the place of which the Saviour had told them, and a great multitude of people sang psalms and hymns before it, saying, 'The Lord . . . . . ,' and a multitude of angels sang hymns before her. And when they arrived at the Temple of the Jews all the members of the Sanhedrin were gathered together in the Temple on that day, and they heard the singing of the hymns over her holy body. And they said, 'Who is this who hath died in the city this day?' And [the people] said unto them, 'It is the mother of the Nazarene, that is, Jesus, who hath died, and they are taking her out to bury her.' And they passed a decree unanimously, saying, 'We must not let her be buried in the city, lest mighty deeds be worked [at her tomb] similar to those which her Son performed, and lest the people believe in her, and they

[1] i. e. they acted as wailing women, and raised the well-known death cry.

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change our Law.' And the high priests and the scribes said, 'Let us go and burn her body with fire, so that no man will ever be able to find it.' And the Jews lighted a fire, and they pursued [the Apostles] with the bier whereon was the body of the Virgin. And when the Apostles had arrived at the Valley of Jehosaphat they looked behind them, | and they Fol. 22 *b* saw the Jews pursuing them, and they dropped the bier upon the ground, for they were afraid that the godless Jews would kill them. And whilst the Jews were rushing on to overtake them the Apostles betook themselves to flight and escaped. Now the body of the holy Virgin they could not find, and all that they found was the wooden bier, and they lighted a fire and threw the bier into it. And they went into every place, saying, 'Perhaps her body hath been carried away secretly,' but they could not find it. And a very strong sweet smell emanated from the place whereon the body of the Virgin had been laid, and a mighty voice came from heaven, saying unto them, 'Let no man give himself the trouble of seeking after the body of the Virgin until the great day of the appearing of the Saviour.' And the Jews fled greatly ashamed; and they came to the city and told their neighbours what had happened, and they commanded them, saying, 'Tell no man whomsoever what hath happened.'

Now, therefore, O my beloved, these are the things which we were able to discover for our discourse on the life of the holy Virgin Mary. The whole time of her life | was sixty Fol. 23 *a* years. She gave birth to our Lord when she was fifteen years old, she followed the Saviour when He was preaching for three and a half years after she gave Him birth, and after the Saviour rose from the dead[1] she lived eleven years and a half more. She ended her life on the twentieth day of the month Tôbe. Our Lord Jesus, the Christ, reigneth over us. And after the righteous Emperors, Constantine and his

[1] $15+3\frac{1}{2}+11\frac{1}{2}$ years only = 30 years. Some words dealing with the other thirty years of Mary's life must have dropped out of the text.

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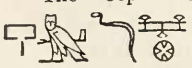
son, rose up we built a holy church in the name of the holy Virgin Mary, the mother of the Lord, on the day of her holy commemoration. And let us send up to her thanksgiving, saying, 'Remember us, O true Queen, and do thou plead on our behalf before God, so that He may shew mercy unto us, and so that we may celebrate a festival to Him at all times.' Let us give alms to the poor in the name of the Virgin, [so that] she may not forsake us in the place to which we are going. Let us ascribe glory unto her by the utterances of our lips, and let us say, 'Through thee honours have been bestowed upon the city by our God.' And again, 'The death
Fol. 23 *b* of the saints is precious | in the sight of the Lord.'[1] And
ⲙⲏ again, 'The sound of rejoicing and salvation is in the habitation of the righteous.'[2] And now the time hath arrived for us to offer up the Holy Offering, the Body and Blood of Jesus the Christ, our Lord, and moderation in everything is good. By the Will of God we will give the remainder of the exegesis in the holy shrine. Let us then bring to an end our discourse at this place, and let us ascribe glory to the Holy Trinity, the Father, and the Son, and the Holy Spirit, life-giving and consubstantial, now and always, and for ever and ever. Amen.

COLOPHON

May the Lord Jesus, the Christ, the True God, bless with life those who have undertaken the preparation of this gift, which is the choicest of heavenly gifts, and have placed it in the church of Ptjolpef,[3] in the nome of Pemdjê,[4] so that the

[1] Ps. cxvi. 15. [2] Ps. cxviii. 15.

[3] The site of this village is unknown.

[4] The Coptic ⲡⲙⲉⲧϫⲏ is the transcription of the Egyptian  or Permetchet, later Pmetcha,

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Virgin Mary may make supplication to her Son on their behalf, that He may tear up the bill of indictment of their sins, and may write their names in the Book of Life. Amen. So be it!

, the capital of Butchamui , the XIXth Nome of Upper Egypt (Oxyrhynchites). The site of the town of Pemdjê is usually believed to be marked by the modern town of Bahnasâ, which is situated about 130 miles to the south of Cairo.

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DISCOURSE BY DEMETRIUS, ARCHBISHOP OF ANTIOCH, ON THE BIRTH OF OUR LORD AND ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 7027)

Fol. 21 *b* ⲁⲙⲃ THE DISCOURSE WHICH APA DEMETRIUS, ARCHBISHOP OF THE CITY OF ANTIOCH, WHO ORDAINED THE GREAT JOHN CHRYSOSTOM TO BE AN ELDER, PRONOUNCED ON THE BIRTH, ACCORDING TO THE FLESH, OF GOD THE WORD, ON THE TWENTY-NINTH DAY OF THE MONTH KHOIAKH,[1] AND ON MARY HIS MOTHER, THE VIRGIN WHO BROUGHT HIM FORTH. IN THE PEACE OF GOD! AMEN.

Now the beginning of the month of Khoiak is a joy unto
Fol. 22 *a* us, | and the end thereof is a subject of gladness for all
ⲁⲙⲅ mankind. For if we go [back] to the beginning of this month our whole body is wont to rejoice, because it indicateth to us the happiness of keeping a feast, for it was in this month that the Devil lost his power and strength, and was put to shame. The beginning of the month is the blossom of the fruits of the field, and the end thereof is the stablishing of our souls, and all mankind is occupied in keeping the feast. For the beginning of this month indicateth to us the birth, according to the flesh, of God the Word, and the end thereof indicateth to us manifestly that the Word of the Father was [then] brought forth. And who is it that sheweth us that the beginning of this month is a time for keeping a festival?

[1] This month begins on November 27.

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It is David, the father, according to the flesh, of the Christ, who saith, 'Blow ye blasts on your trumpets in your new moons, the day which is appointed, which is our festival; for it was a statute unto Israel, | and a decree from the God of Jacob.'[1] And the matter is manifest, that He Whom the Virgin brought forth is He Who shall be the Only-begotten of all mankind. Now the Psalm of David also saith 'new moons and sabbaths'. And, moreover, the Psalm of David maketh [us] to remember the Sabbath, and the day whereon this great mystery took place, for the day whereon the holy Virgin brought forth for us the Only-begotten of the Father was the day of the new moon of Khoiak, which in that year was Sunday, and according to what we have found written in a book which treateth of Chronology, He was born on that day. [The writer] saith, 'The Psalm of David calleth to remembrance the Sabbath as if he would proclaim to all creation, saying, "Keep in remembrance this great festival, and do not forget this great festival this day." | He said, On the fifth, on the Sabbath.' For I desire, O brethren, to reveal unto you a great and marvellous mystery. If the commemoration of the one righteous man shall produce a good report, how much greater good, and how many more kinds of benefits shall there arise through the commemoration of all the righteous? However, let us lay aside mystery, and let us begin [our discourse] wherein we will glorify the Only-begotten of the Father. And we must bring into the midst[2] the birth of the Virgin, who was the Ark of the Governor, out of whom arose the Word of the Father, that is to say, the holy Virgin Mary.

Fol. 22 b ⲙⲃ

Fol. 23 a ⲙⲅ

There was a man in Jerusalem, whose name was Joakim, and he had a wife, whose name was Susanna (*sic*), and both of them | were old, and they had become aged in their days. And they drew nigh to God, now they were both together,

Fol. 23 b ⲙⲇ

[1] Ps. lxxxi. 3, 4; cf. Lev. xxiii. 24.

[2] i.e. bring forward for consideration.

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and they made supplication to God, saying, 'O Thou Good and man-loving God, let not my wife be called "barren", but give unto us the seed of men, for it was Thou Who didst say through the speech of Moses Thy servant, There shall no barren or childless person be in Israel.'[1] And whilst he was saying these things, behold, a man of light appeared unto him from out of the darkness, saying, 'Joakim, Joakim, what aileth thee, and why is thy heart so grievously afflicted?' And Joakim said unto him, 'My Lord, I have become old in days, both I and my wife, and we have no child.' And the man of light said unto him, 'Behold, thy wife shall conceive, and she shall bring forth a female child, the like of which no |
Fol. 24 *a* woman hath ever produced, neither shall any woman bring
ⲁⲁⲍ forth a daughter like unto her. Now take good heed, for on the day wherein she shall be born there shall be great joy unto thee, and thou shalt dedicate her to the Temple of the Lord, and thou shalt call her name "Mary".' And when the man of light had finished talking with him, Joakim rose up, and awoke Anna his wife, and told her all the words which had been said concerning her. And his wife became white of face, and she said unto him, 'May the Will of God be done.'

And after these things Anna his wife conceived, and she gave birth to this Great Gift. And the day wherein she gave birth to her was the Sabbath, that is to say, the fifteenth day of the month Athôr,[2] a day whereon the people of the Jews were celebrating a festival. And on the eighth day, which fell on the [following] Sabbath, they registered her name and the gift of her [to the Temple], and they dedicated her to the Temple, for she was the first-born child.[3] For this is
Fol. 24 *b* the | Law of the Hebrews: they give the name to the newly
ⲁⲁⲏ born child on the eighth day after his birth, and it was for this reason that they treated the woman child thus. And

[1] Deut. vii. 14.

[2] This month begins on October 28.

[3] Num. iii. 13.

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when Mary had grown, and had completed her third year, and they were about to give her to the Temple of the Lord, a great miracle happened, the like of which had never taken place from the foundation of the world. At the moment when her mother Anna set her upon her feet, inside the door of the Temple, before the priests, she walked by herself into the Temple, and went on until she arrived in the place behind the veil of the altar, whereon were offered up the sacrifices of the Lord. And when she had gone into [this place] she did not turn back to come out again, neither did one thought of her parents rise up | in her heart, nor any thought of any Fol. 25 *a*
earthly thing. She progressed daily, and she was praised by ⲙⲉ
the other virgins who were in the Temple. And when she had grown, and was eight or ten years old, she became a type to the priests, and they were afraid to meet her, for her whole body was pure, and her heart was firm in the Lord.

She was pure in her body and in her soul, she never put her face outside the door of the Temple, she never looked at a strange man, and she never moved herself to gaze upon the face of a young man. And she lived in chastity, and in the service of God, and in the ordered service of the Temple. Her apparel was dainty. Her tunic came down over her seal, and her head-cloth came down over her eyes; she wore a | girdle round her tunic, and her tunic was never soiled or torn. Fol. 25 *b*
She never put antimony (eye-paint) on her eyes, and she did ⲛ
not lay the unguent made from the crocus flower on her cheeks. She did not put slippers on her feet as ornaments, and she wore neither armlets nor bracelets, nor trinkets nor jewellery on her arms and hands. She never craved for a large quantity of food, neither did she ever walk about in the market-place of her city. She never lusted for the works of this world. She never stripped herself naked, and she never washed in the [public] bath, and she never examined with careful attention the members of her body. But she was experienced in the fear of God, and the Christ walked with her, and watched

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over her in every place, for He knew that He had fashioned her to be for Him an ark and a dwelling-place.

Fol. 26 *a* ⲙⲍ And she lived in the Temple in this | holy manner until she had completed her twelfth year. And when the priests who were in the Temple looked at her, and saw that she had become large of stature (i. e. grown up), they were afraid lest the way of women would come to her in the Temple, for they did not know of the dispensation which God had arranged should come to her. Then the priests took counsel and decided to commit her to the care of a man who would guard her until they saw what was to become of her. And they sat down, and they cast lots, and the lot fell upon the house of David; and they cast lots again for all those who belonged to that house, and the lot fell upon Joseph. Now Joseph was an old man, and he was a carpenter by trade, and he feared God, and he never at any time ate the bread of idleness. And he had no wife, for his wife was dead, and she had left him some wise sons and two daughters.

Fol. 26 *b* ⲙⲏ And the priests | called him, and said unto him, 'The lot hath fallen upon thee that Mary the virgin, the daughter of Joakim, shall be thy wife. Behold, we deliver her into thy hands; take care of her until the time when we can make a marriage feast.' And the holy old man, whose grey hair was like unto the shoots of the tree of Paradise, that is to say, the Tree of Life which is in the middle of Paradise, made himself the protector of the garden wherein the Pearl stone was hidden. And he carried her to Nazareth, and took her into his own house, and she made his house into a place for prayer and a monastery. He took a virgin into his house to make her his wife, and she made his house into a church, and psalms, and prayers, and spiritual songs were said and sung therein. He took to himself a wife, and she became unto him salvation.

Fol. 27 *a* ⲙⲑ And it came to pass that after he had | taken her into his house she went into her own room and took up her abode

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therein, and she never came down the stairs except on the day wherein she departed to Torinê,[1] and also on the day wherein Joseph took her to Bethlehem to register his own name, and the names of herself and her Child. And the registration read thus: 'Joseph, the son of David, and Mary his wife, and Jesus their Son.' Behold, O my beloved, and consider this great miracle. A woman, who is a virgin, with child, and it is not known what is in her. I marvel at thee, O thou aged Joseph, thou blessed carpenter. What was it that came into thy heart when thou didst write down [the name of] this young Child after thine, even though thou didst not know whence He came? Thou wast bound to write down [the name of thy] wife after thine own, because she was committed to thy care, but didst thou know whence was the Son she was carrying in her womb? [And Joseph replieth,] 'Faithful is He Who spake to me, saying, Take Mary, thy wife, | into thy house, for that which shall be Fol. 27 *b* born of her is of the Holy Ghost.'[2] Then must we not turn ⲙⲍ to the matter from another aspect? The old man, the carpenter, took a door that was sealed into his house. He who had tasted marriage kept watch over the maiden who had never known man. The father of sons received to himself the Word of the Father. He who had had experience of the marriage in this world became the servant of the Spotless Lamb who carried the Only-begotten Son of God. When Joseph took Mary into his house the man unconsciously took to himself God.

And she sat in his house, and she worked at weaving purple into the veil of the Temple, according to the rule concerning virgins. She never saw any man whatsoever, but | the angels came and ministered unto her, and they Fol. 28 *a* passed the whole day standing before her in the form of ⲙⲉ young doves, and they gave her courage, and they comforted

[1] The village near Jerusalem where Mary's cousin Elisabeth lived.
[2] Matt. i. 20.

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her. And she sat in Joseph's house for three years, and his sons ministered unto her, and the angels were round about her at all times, for they earnestly desired to remain with her because of her purity, and they were in the form of doves or some other kind of holy bird. They flew about her in the place where she used to sit working at her handicraft, and they would alight upon the window of her room, and they longed to hear her holy voice, which was sweet, and pretty, and holy. She blessed God, and she never ceased to
Fol. 28 *b* do so by day and by night. She blessed the Almighty, | and
ⲛⲉ great tranquillity and the fear of God were round about the place wherein she lived her life of quiet contemplation. And all the Powers who were in the heavens were in a state of wonderment at her purity and her chastity, and they said, 'We never before saw a woman like unto this.' Sarra (Sarah), the wife of Abraham, cannot compare with her, and she did not occupy herself with works of this kind. Rebecca, the wife of Isaac, resembled her somewhat, but she cannot compare with this virgin. Leah and Rachel were married women, and they bore sons, and they never attained the honourable estate of this virgin. And Anna, the mother of Samuel, only laboured for one day; she poured out her tears before God, and He
Fol. 29 *a* granted to her her petition. As for the Virgin, | from the
ⲛⲍ day wherein they placed her in the Temple, she never ceased from her regular rule in respect of her prayers, and her fastings, and her acts and works, and her numerous habits of asceticism.

And it came to pass after these things that the time arrived for God to remember His words to our holy fathers, the Prophets. And the Father took counsel with His Holy Word, Who had proceeded from Him, and Who was of like substance with Himself, and Who had lived with Him in the same honourable estate from the beginning, and in the same glory, and in the same strength, and in the same power, and with the same nature, I mean His Only-begotten Son, Who

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was like unto Him in the substance of His Godhead, saying, 'The time hath arrived, My beloved Son, for Thee to go down and to seek | after Thy sheep who have gone astray in the Fol. 29 b world through sin. I wish Thee to take good heed to Adam, ⲙⲏ and to open to him the gate of Paradise. Remember, My Son, that the time hath arrived for Thee to complete the sacrifice of Isaac,[1] which was insufficient to save the world. The daughter of Jephthah was offered up,[2] but her blood [only] saved herself. For the blood of Abel crieth out,[3] and it awaiteth Thee to go down into the world, and to shed Thy Blood, in order that Thy Blood may cry out and Abel's blood hold its peace. All the Prophets have awaited Thee, saying, How long, O Lord, before Thou wilt turn Thyself, and come down, and fulfil our prophecies and | our visions? Now, Fol. 30 a therefore, O My Son, be not unmindful of Thy creation, and ⲙⲑ let it not perish. Behold, Thy throne is prepared for Thee, O My beloved Son, until Thou hast vanquished the Devil. Behold, Thine abode is prepared for Thee on the earth, that is to say, the Virgin Mary, whom Thou hast fashioned with Thine own hands. Behold, I have prepared for Thee a father on the earth, that is to say, the old man Joseph, the blessed carpenter, who shall be unto Thee a servant and an attendant. When Thou goest down upon the earth it shall rejoice to its foundations, and the Devil shall take to flight. Depart, My Son, in peace, and Thou shalt return in peace. None compelleth Thee to depart. It is I Who command Thee to fulfil My command. Be not un|mindful of the work of Fol. 30 b Thy hands, which is about to perish. I declared with My ⲝ own mouth that a flood of water should not [again] come upon the earth,[4] but a deluge of sins hath increased on the earth, and hath swallowed up all people in the water-floods of iniquity. The ark of Noah preserved a seed upon the earth, and behold, I have prepared for Thee the womb of the Virgin

[1] Gen. xxii. 1–14. [2] Judges xi. 29–40.
[3] Gen. iv. 10; Matt. xxiii. 35; Heb. xi. 4; xii. 24 [4] Gen. ix. 11.

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Mary, and I will make Thee to be therein for nine months, so that Thou mayest deliver the whole world through her. We destroyed Sodom and Gomorrah,[1] and all the cities that were round about them, and up to this present they have not ceased to commit sin. Now therefore, O My beloved Son, make haste, get Thee down, and save the rest of mankind. We sent Jonah the prophet to Nineveh, the great city, and
Fol. 31 *a* he preached unto her repentance,[2] but his preaching | was not
ⲥⲁ sufficient to save them after they had repented, and they made themselves corrupt again. One part of the world having been destroyed, [we might think] that the other parts would be afraid, and would abandon their sins; but they were not afraid; on the contrary, they continue in their sins. Now therefore, O My beloved Son, come, get Thee down into the world, and save the rest of mankind. I gave the Law by Moses, but until Thou goest down into the world and fulfillest the Law, it will never be fulfilled (or, completed). All the Prophets prophesied concerning Thee, but all their propheeies will be things of naught until Thou goest down and dost confirm them. The whole world is expecting Thee, and all the earth is polluted with the error of idols; if Thou dost not go down, and pour out Thy Blood upon it, it will never be purified. Those who are in the nethermost Amente await
Fol. 31 *b* Thee, so that Thou mayest go and give | them redemption.
ⲥⲃ The time hath arrived for Thee to open the gate of Paradise, and to make Adam to enter it again. Eve, the mother of all the living, awaiteth Thy departure into the body of Mary, and Thy taking upon Thyself a human body in her womb, and Thy giving of freedom unto the whole race of women. When Thou goest, My Son, Thou shalt give rest (or, satisfaction) unto all nations. Get Thee gone, My Son, and pay diligent attention to the vine that hath become barren.' After these things the Only-begotten hearkened unto the

[1] Gen. xix. 24. [2] Jonah iii. 4; Matt. xii. 41.

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command of His Father, and of His own free-will made Himself ready to come down upon the earth, to fulfil the work which had been announced by the Law and the Prophets. For Paul, the chosen vessel, said, 'When the time | was Fol. 32 *a*
fulfilled, God sent His Son, He proceeded from a woman, ꝺ
[and] He made Himself to be under the Law, that He might purchase those who were under the Law.'[1] What man is there who, on hearing these words of wonder, doth not marvel greatly thereat?

Now when I consider what happened to this virgin, my mind is disturbed, and I am seized with trembling, and I drop my hands helplessly, for I am unable to do anything. Many, many have wished to investigate this controversy, in the same way [as myself], but they have fallen into despair, and have known not [what to do]. For the matter is beyond the comprehension of human nature if one enquireth how did the Word become flesh or how did the Word become man? It belongeth to us to believe that He is Perfect God and in no way inferior to His Father. He is the Only-begotten | of Fol. 32 *b*
God the Father. He is the First-born of the womb of Mary ꝺ
His Mother, a Virgin. He is God, He became man, and He fulfilled every [function] appertaining to human nature, with the exception of sin. He was of like substance with His Father, and He was not different from His Father according to the substance of divinity. He was a man, He was God, He advanced in every matter of childhood. He obeyed His parents. And when He wished to come to us, He spake unto the Archangel Gabriel, and said unto him, 'Come, fulfil the command of thy Lord. Come, perform the ministration of My service, and get thee gone to the holy Virgin Mary. Thou shalt indicate to her My presence. Thou shalt inform her that I will dwell in her. | Take good heed how thou shalt Fol. 33 *a*
talk to her. Do not frighten her by thy appearance. Disturb ꝺ

[1] Gal. iv. 5.

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her not by thy words. Trouble not her mind, for she is a young maiden, and cannot bear any fright from thee. She will be a great marvel by producing a man-child, for hearken, a virgin shall give birth to a child without [the help of] male seed. Do not put before her any [threat of] punishment, as thou didst to Za[cha]rias.[1] Appear unto her with joy and gladness, speak to her with words of tenderness, tell her about My glory, which shall be to her. It is good to hide the private affairs of the king,[2] but it is a good thing to make manifest with glory the works of God.'

And when Gabriel came unto her, he did not appear unto her in his glory, neither did he go into her presence in the
Fol. 33 *b* form of a man, for he | knew that it was not her custom to
ܟ see strange men. But he stood outside the door of her chamber, and he cried out to her, saying, 'Hail, thou maiden who hast found favour! The Lord is with thee.' And when she heard the strange voice she was disturbed, and she said, 'Of what kind is this salutation?' And she was agitated about these things, and she marvelled concerning the voice which she had heard. And Gabriel cried out yet a second time, saying, 'Hail, thou maiden who hast found favour! The Lord is with thee.' And when the angel saw that she was disturbed at [his] words, he began to enter into her presence with a joyful bearing, saying, 'Fear not, O Mary, for thou hast found favour with God. For behold, thou shalt conceive, and shalt bear a son, and shalt call Him Jesus.'
Fol. 34 *a* And the Virgin marvelled, saying, | 'In what way can this
ܟ̈ possibly happen to me? I have never known a man, for I am a virgin.' And the archangel answered and said unto her, 'Fear not, O Mary, for thou hast found favour with God. Be strong, and of good cheer, for that which thou shalt bring forth is holy, and He shall be called the Son of God.

'Hail, Mary, thou woman whose fruit shall give salvation

[1] Luke i. 18-23. [2] Tobit xii. 7.

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to the world and to all mankind! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou spotless dove! in whom there is no blemish, to whom is sent the choice, sweet odour by me, Gabriel. Hail, thou who hast found favour! The Lord is with thee!

'Hail, Mary, who shalt clothe the whole world in the apparel of salvation! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, through whom salvation shall come | to the whole world, because of thy walking in it! Hail, thou who hast found favour! The Lord is with thee. Fol. 34 b ꣡ꣃ

'Hail, Mary, who art the choicest thing in heaven and upon earth! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou tower in which is the King's treasure! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast given unto us a way of entrance into heaven! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast opened to us the door of Paradise, after it had been closed through the transgression of Adam and Eve! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou second ark, which hath saved the world from the destruction of impiety! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou beautiful Lamb, who hast made to spring up for us the pure wool and the apparel of | incorruption! Hail, thou who hast found favour! The Lord is with thee. Fol. 35 a ꣄꣡

'Hail, thou vase of gold, wherein was the manna! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou who didst remove the enmity which existed between God and us! Hail, thou who hast found favour! The Lord is with thee.

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'Hail, Mary, thou sweet odour that hath mounted up before God Almighty until God hath become reconciled to His creation which He hath created! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou who art the tent of the Godhead, wherein the Only-begotten of the Father hath reposed! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou ark, whereof every part is covered with gold, and wherein God the Father sojourned in the form of His Holy Word! [Hail, thou who hast found favour! The Lord is with thee.]

Fol. 35 *b* ō 'Hail, Mary, thou bread that hath come forth | from heaven, to satisfy the hungry and to fill souls with good things! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who dost deliver every one from the storm of the Devil, and dost bring them into the haven of salvation. Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou unpolluted bride without blemish, who hast prepared for us the path of salvation! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, through whom and by whom all the women in the world have acquired freedom of speech with her Lord! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou holy table, whereon the rational sacrifice is slain! Hail, thou who hast found favour! The Lord is with thee.

Hail, Mary, the light of whose Son hath filled the whole world! Hail, thou who hast found favour! The Lord is with thee. |

Fol. 36 *a* ōא 'Hail, Mary, whose holy birth-pangs were awaited by heaven and by earth! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou good root, who hast made to blossom

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for us the fruit of righteousness! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast made to blossom the blessed seed of the fruit of righteousness of the Tree of Life! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou golden candlestick! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou new cistern wherein is salt, which will make sweet that which is bitter! Hail, thou who hast found favour! The Lord is with thee.'

Verily, if all [the peoples of] the world were to come to one place, and verily, if I were to go round about in every direction, I should never come to the end of the [recital of the] blessings | which are thy due, O thou holy turtle-dove, who Fol. 36 *b*
hast come forth from the dovecot of the Great King, and who ⲟⲩ (*sic*)
hast produced the Bridegroom of the whole world. And even if all the wise men in all the world, and all the men learned in books, and all the orators in every part of all the world were to gather themselves together, they would not be able to declare sufficiently the honour that belongeth unto thee. Or, what could they say concerning the great glory which thou hast acquired through thy Son that would be adequate? They might say, 'Heaven is high,' but it is not thy equal, for thy womb was loaded with Him Who filleth the heavens and the earth. And if people say unto me, 'The earth is great,' I reply, 'The earth is His footstool.' And if people would set the hosts of the heavens in comparison with thee, thou art greater | than they in thy purity. They call thee Fol. 37 *a*
the 'ark', but the ark of old preserved only Noah and his ⲟⲉ
sons, whilst thou hast saved the whole world, which was being destroyed by wickedness. They call thee the 'ark of the Covenant', but in that ark there were [only] the Two Tables[1] which had been written by the fingers of God,

[1] 1 Kings viii. 9.

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whilst thou didst carry [the Lord of] the Universe, in the Word of His power. They call thee 'the vessel of gold', but that vessel only held a very little manna,[1] which served as a memorial for the children of Israel, whilst thou didst contain Him that fed the whole world with the manna of the mind, which is His Body of God and His Blood of truth,
Fol. 37 *b* which He gave for us until He redeemed us | from our sins.
ס And it came to pass after these things that Mary said unto the archangel, 'Behold, thou art speaking to me in words that are beyond the measure of all men's understanding, and thou art proclaiming to me a marvellous mystery. For I am a virgin, and can this thing possibly come to me who have never known man?' And the angel answered and said unto her, 'If thou wishest to verify the words which I have spoken unto thee, rise up and go to Elisabeth, the wife of Zacharias the priest, who dwelleth in Torinê, for she is thy kinswoman, and thou shalt be convinced of the truth of the words which I have spoken, by her example. For I was sent unto Zacharias her husband, some days ago, and I proclaimed to him also tidings of great joy, saying, "Behold, Elisabeth |
Fol. 38 *a* thy wife shall bear thee a son, and thou shalt call his name
ע John."[2] And when Zacharias shewed that he did not believe my words, I inflicted upon him the punishment of dumbness. Now Elisabeth conceived a son, and Zacharias was dumb according to the word of my mouth, and there was great joy in the house of Zacharias. And this is the sixth month since Elisabeth conceived a son, according to the word which I announced to him. And thou, O wise virgin, art exalted above all the created beings and things which God hath formed; but I am unable to pronounce [upon thee] a decree of judgement in the same manner as I did concerning him,
Fol. 38 *b* inasmuch as thou art the treasury | of my Lord. For the
פ mystery that hath come to Zacharias hath come unto others

[1] Exod. xvi. 33. [2] Luke i. 13-22.

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before him; but the mystery which hath come to thee hath never before happened, even from the beginning of creation, and it shall never happen again.'

And when Mary heard these things she spake unto Gabriel with a face of gladness, saying, 'Behold, I am the servant of the Lord, let it be to me according to thy word.' And the angel departed from her. And Mary in no wise forgot to do what she had been told to do, and she rose up quickly to go to Torinê. And she took with her the daughter (*sic*) of Joseph to be a companion on the road, and she set out on the journey, and undertook the fatigue and hardship of the road from Nazareth to Torinê. And she went into the house of Zacharias, and saluted | Elisabeth. I marvel at thee, O virgin, Fol. 39 a
how thou didst know where Torinê was, and who shewed thee ϘΘ
the house of Zacharias, and why thou didst not lose thy way to the town, or wander into a strange house, for thou hadst not been shewn how to enter it, since thou wast not in the habit of frequenting it. The virgin saith: 'I went to see this marvellous mystery which had been pointed out to me. When I found Elisabeth she was with child. And I saw with my own eyes that her womb, which had been barren, was thrust forward through the weight of the child which she was carrying in it, and that her breasts, which had been dry, were heavy with milk. And when I saw the joy and gladness about the delivery [that was to take place] in the house of the barren woman, and when I saw Zacharias dumb and his mouth closed, I believed | that the words which had Fol. 39 b
been spoken unto me [by the angel] were true. Nevertheless Π
I did marvel at the statement that I should give birth to a child without [the help of] a man.' It was not merely a matter of making a woman who had been barren to conceive, for Isaac was given to Abraham when he was one hundred years old, and Sarra (Sarah) herself was ninety years old; and Isaac was sixty years old when he begat Jacob and Esau, and Rebecca was fifty years old; and Rachel was a barren

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woman, and she bore Benjamin and Joseph; and Anna, the mother of Samuel, was a barren woman, and she gave birth to a prophet; but to make a virgin to bear a child without [the help of] a man was, indeed, a wonderful mystery.

And Mary went and entered into the house of Zacharias, and saluted Elisabeth, and she found that Elisabeth was with
Fol. 40 *a* child, and | that Zacharias was dumb, and that all the signs
ⲡⲁ [of an approaching delivery] were present; and she saw that Zacharias had received the punishment of dumbness, and that he was sitting in silence. And she saw also that the aged barren woman was bowed by reason of the great weight of the child, and she saw that her breasts, which had been shrivelled and dried up for a long time past, were full and large and dripping with milk, and she saw that her womb, which had been shrivelled and dried up, was thrust forward, and she saw that she was carrying a child. And she saw the gladness and festivity which were in the house of Zacharias. And straightway, when she had gone in to Elisabeth, and had saluted her, she (i. e. Elisabeth) leaped up like a girl through the Holy Spirit Who had come upon her, and as she stood up John moved through gladness within her. And
Fol. 40 *b* straightway | she cried out with a loud voice, and said,
ⲡⲃ 'Blessed art thou among women! And blessed is the fruit which is in thee! As for me, who am I that the mother of my Lord should come to me?[1] And behold, when the sound of thy salutation reached my ears, the child moved within me through gladness.' And blessed was the woman who believed that there would be a fulfilment of the words which were said unto her by the Lord.

O Elisabeth, whence didst thou know that the child which thou hadst conceived could bear witness, and that he moved in thy womb? For such a thing hath never been for a woman to know what is in her womb, before she hath brought it

[1] Luke i. 42, 43.

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forth and hath seen what kind of a child it is which she beareth. However, Zacharias cannot have told her what the angel had said unto him, for from the time when Zacharias shewed himself unbelieving in respect of the angel dumbness | appeared in him, and from the time when he was in Fol. 41 *a*
the Temple he never spoke to Elisabeth. O Elisabeth, thou ܟܐ
wast bound to take care for that which thou wast to bring forth; but whence didst thou know the words which the angel had spoken to Mary, saying, 'And blessed is she because she hath believed that the words which have been spoken to her shall come to pass through the Lord?'[1] Was she, peradventure, present when Gabriel spake unto her? Assuredly not. It was the Holy Spirit that came upon her, and she prophesied concerning the things that were hidden. And the two young women had known each other from the time when they were in their mother's wombs, and they looked upon each other, and they rejoiced, and they wished to come forth before the time came. For this reason the Holy Spirit came upon them and Elisabeth prophesied. And when Mary was certain about the words of the angel she said, 'My soul is exalted in the Lord, and my spirit rejoiceth in God my Saviour; for He hath looked | upon the humility of His Fol. 41 *b*
servant. For behold, from henceforth, all generations shall ܟܒ
hold me to be justified. For He Who is mighty hath done great things for me, and His Name is holy. His mercy is from generation to generation on those who fear Him. He hath performed a mighty deed with His arm, He hath scattered the proud in the thought of their hearts. He hath overthrown the dynasts on their thrones, and hath exalted those who are humble. He hath satisfied the hungry with good things, and He hath sent the rich away empty. He hath helped Israel, keeping in remembrance mercy, according to what He spake unto our fathers, Abraham and his seed, for ever.'[2]

[1] Luke i. 45. [2] Luke i. 46–55.

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And Mary remained with Elisabeth for three months, and returned to her house. That Mary remained with Elisabeth
Fol. 42 *a* for three months is an evident matter; but | did she not then
ϖε remain with her until she brought forth? Now although the Evangelist doth not make this [fact] perfectly clear, yet behold, the words that follow these statements will shew us [that she did]. He saith that 'the days of Elisabeth were fulfilled for her to bring forth',[1] and it is manifest that Mary would not have left her without seeing Elisabeth's joy in the little child to whom she was about to give birth, for which very purpose Mary had gone thither. For if the man who is invited to a banquet, whether it be a feast for a birthday or for some other day of rejoicing, cannot possibly leave the man who hath bidden him to the banquet until he hath seen the end of the rejoicings and the festivities, how much more would the mother of Him Who is life, and Who filleth the heavens and the earth, be obliged to remain until she had completed the matter for the purpose of which she had come! Therefore most certainly Mary remained with Elisabeth until
Fol. 42 *b* she had seen the little child, and had | spoken to Zacharias.
ϖϛ 'And after these things,' Scripture saith, 'Mary returned to her house,'[2] and sat down [there] composedly until she had fulfilled eight months.

And what happened after these things? 'It came to pass,' Scripture saith, 'that in those days an order came forth from the Emperor Augustus that all the world should be registered for taxation, each according to his village; this was the first registration which took place, and Cyrenius was the governor of Syria. And every one went to have his name registered according to his city, and Joseph went up also.'[3] And Joseph said unto Mary, 'What shall we do? Behold, they will lay hands on us, and make us go up to Bethlehem and have our names

[1] Luke i. 57.

[2] 'And Mary abode with her about three months, and returned to her house,' Luke i. 56.

[3] Luke ii. 1–4.

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registered in the taxing-list.' And she said unto him, 'How can we go | up? For, behold, the days are fulfilled for me to bring forth.' And the good old man said unto her, 'I believe that God will direct the journey for us.' And they rose up and left Nazareth, and they took the road to go up to Bethlehem, and they happened to arrive there on the Day of the Preparation, which is the great [day] of the fast. On that day no one asked them questions, and also they did not enquire for a place wherein to sojourn. And they found a caravanserai within the city where strangers lodged, and they also went in and camped there; but they could not find any room wherein to sleep because of the large number of people who were [already lodged therein]. And at dawn on the following morning, which was the Sabbath, and the first day of the new moon of the month of Khoiak, they unrolled their bedding by the side of a cattle-manger. | And the whole of that day was passed by them in waiting for their turn to come for their names to be registered. And that which was written above them in the register of taxes was as follows: 'Joseph the carpenter, of the tribe of David, and Mary his wife, and Jesus their Son.' Blessed art thou, O Joseph, for thou didst attain to a position which had never before been reached by man. Thou didst attain to the honour of writing the Name of the Logos of the Father after thy name, as if He were [thy] Son. From what didst thou come, and to what didst thou attain? From being a carpenter, working at thy handicraft, with thy tools in thy hands, thou didst attain to making thyself the father of Him that hath created everything! When a man acquireth the rank of a king, or weareth a crown, after a time he passeth away, and his rank also passeth away with him. As for thee, not only shall thy sovereignty not pass away from thee after thy death, but it shall endure for ever. And we ourselves | who are sitting upon lofty thrones, when our days are fulfilled, and we are obliged to sleep with our fathers, our honourable rank and

Fol. 43 *a* ܡܙ

Fol. 43 *b* ܡܗ

Fol. 44 *a* ܢ

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our names sink into oblivion together. But as for thee, O righteous old man, thy name shall remain and endure for ever! How canst thou conceal the fact that thou wast the father and servant of Him that created everything with His own hands?

Then after all these things and the registration of their names on the twenty-seventh day, on the day of the . . . . . ., on the twenty-eighth day, which was the great day of the fast, they were not able to travel until the Sabbath was ended. And at midday of the twenty-eighth day Joseph looked into the face of Mary, and he saw that her whole body was shining brightly, and that she was greatly moved. And he spake unto her tenderly, saying, 'Why art thou disturbed this day?' And she said unto him in a terrified manner, 'O help me, for behold, the hidden fruit wisheth to come forth.' And
Fol. 44 *b* he | said unto her, 'Fear not, but be strong, for He Who
ⲕ shall come forth from thy womb is He Who shall help thee.' And after these things she was again greatly moved, because it was her first time of bringing forth, and she was a stranger in the place, and there was neither acquaintance nor kinswoman with her, and she had never seen a woman in this condition, and she had never been instructed in matters of this kind.

And there was a very large star in the middle of the heavens, and it illumined the whole world, and the men who were in Bethlehem were examining it with much attention, and they spake unto one another, saying, 'This star [indicateth] that a king is going to be born.' And Mary and Joseph heard all the words that were spoken about this matter, and Mary rejoiced [as] they marvelled, for there is a caravanserai in heaven wherein God and His angels dwell. And Mary passed the whole of that night in a restless condition, and she was greatly perturbed. And
Fol. 45 *a* at the moment | of dawn on the twenty-ninth day of the
ⲕⲁ month Khoiak, the fleecy cloud of light which overshadowed

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the good servant said, 'Do an act of kindness for Me; enquire after a woman who knoweth how to take care of children who are newly born from the womb.' And Joseph said unto Mary, 'Fear not Him that spake unto thee, for thou shalt bear a faithful son, for He spake unto me, saying, He Who shall be brought forth by her is of the Holy Spirit.'

And when he had said these things unto her he walked out from the caravanserai, and he knew not whither he was walking. And he looked up, and he saw a tent outside the city, and there were a number of men in it. And he walked towards it, and he looked up, and he saw a woman standing on the roof of her house, and looking over the wall. And Joseph cried out unto her, saying, 'I adjure thee, O thou woman, tell me if there be in this place a woman who knoweth how to act as a midwife; | and let her come and Fol. 45 b
sit with this young woman until she bringeth forth, and I will ף
give her her hire.' And straightway the Holy Spirit came upon this woman, and she said unto him, 'Thou art Joseph, the blessed and righteous old man, the husband of Mary, from whose womb the Word of the Father shall come forth.' And he said unto her, 'Come down'; and straightway, by the Holy Spirit Who came upon her, she made haste, and came down, and put on her finest apparel as if she knew that she was going to meet God. And she came outside the door, and she stretched out her hands upwards to heaven, saying, 'O Jesus, the Word of the Father, as I have left my door open, and followed Thee, even so do Thou open unto me a place of abode in Thy kingdom.' And whilst Joseph was outside the holy Virgin Mary brought forth the | Son of her first Fol. 46 a
labour; and she wrapped Him round with strips of stuff, and ף
laid Him to rest in the cattle-manger, for there was no room for them in the caravanserai. Hail, thou caravanserai, which thus became the Church wherein the Christ abideth! Hail, thou manger, thou first altar whereon the Christ offered up His sacrifice! Hail, ye strips of stuff of incorruptibility,

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which God the Word wore until He had reconciled us to Him, and to His Father! Hail, thou manger! Hail, thou caravanserai, which became [an abode] upon earth and a holy Temple for God the Word! Hail, thou manger, which became a place of rest for God and men, through the journey which He made to us! Hail, ye strips of stuff which protected us against the destruction of the Devil! May he never approach me again!

And it came to pass after these things that Joseph arrived
Fol. 46 *b* walking with that woman, | whose name was Salome. And
ϥϧ they looked and saw the little Child in the manger, and they marvelled. And they saw also the Virgin sitting in a state of poverty, whilst her face was emitting rays of light, and they saw an ox and an ass protecting the little Child, and they saw that the whole caravanserai was filled with joy, for the Son of God was therein. And Salome went in to the manger, and she worshipped the Lord, saying, 'Mine eyes have seen Thy salvation, O Lord, which hath come to deliver all the sinners who are on the earth, of whom I am the first.' And after these things she went in to the Virgin, and she worshipped before her hands and her feet, saying, 'Blessed art thou, O Mary the Virgin, who hast set the whole world free from the curse which was on us through the transgression of Eve. O Mary, thou art the woman who hath been
Fol. 47 *a* awaited during all the long | ages which have passed. And
ϥϩ as for me, I shall never again return to my own house.' Now this woman Salome was the first who recognized the Christ, and who worshipped Him, and believed on Him when He came upon the earth; and she did not return to her own house until the day of her death. Whithersoever Christ went to preach, with His mother the Virgin, there she followed Him with His disciples until the day when they crucified Him and [the day of] His holy Resurrection. She saw them all, with His mother the Virgin. I wish very much that I might describe unto you fully the life of that woman,

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and her acts and deeds, and tell you from whom she was descended, and who were her kinsfolk; but we must not | scatter our words in another direction, and we must not Fol. 47 b
forget the plan which we have laid down. For this reason ٩٤
I return to the subject of this feast which is spread out for us this day.

And now, come thou into our midst, O Isaiah, thou mighty voice among the Prophets, and inform us this day what is the meaning of this manger, and the import of these ragged strips of stuff, and of these animals. 'The ox,' he saith, 'knoweth his master, and the ass knoweth his master's manger; [but] My people do not know Me, and Israel hath not found out who I am.'[1] And then the Evangelist said, 'There were shepherds in that country who were in the fields, keeping watch by night over their flocks of sheep, and when they had seen the star they were afraid, for they were unable to sleep all that night. But they spake unto each other, saying, This [star] which hath appeared unto us is a great mystery. And just as they were saying these words, behold, the angel of the Lord | appeared unto them, and the Fol. 48 a
glory of the Lord shone upon them, and they were afraid ٩٧
with an exceedingly great fear.'[2] And what man is there who would not be afraid if he saw an angel of the Lord standing in front of him, especially if he was arrayed in marvellous apparel? But through the visit of our Lord which He made to us, the angel straightway removed from them their fear, and he said unto them, 'Fear not. For behold, I proclaim unto you a great joy which shall be unto all people, for there is born unto you this day a Saviour, Who is Christ the Lord, in the city of David. And a sign (or, proof) unto you is this: Ye shall find the young Child wrapped in ragged strips of stuff, and lying in a manger.' And straightway their eyes were opened, and they saw a multitude of angels

[1] Isa. i. 3. [2] Luke ii. 8–18.

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Fol. 48 b ⲡⲏ blessing God, saying, 'Glory be to God in | the heights, and His peace [be] upon the earth, in men, according to His wish.' And when the angels had made this confession, they straightway departed into heaven. And when the senses of the shepherds had returned to them, they said unto each other, 'These beings who spake unto us were angels. Now therefore let us rise up and go to Bethlehem, and let us see this great mystery by which the Lord hath appeared unto us.' Thereupon they came into Bethlehem, and the star drew onwards above them until it came over the place wherein the young Child was. And they saw Him with Mary His mother, and Joseph, and they knew that what had been told them was true; and the shepherds returned ascribing

Fol. 49 a ⲡⲟ blessing and glory to | God because of all the things that they had seen. And Mary kept all these words, and laid them up in her heart.

And when Herod saw the star, he knew that it was the star of a king, and he was troubled, and all Jerusalem with him, saying, 'What is the meaning of this mystery which hath taken place?[1] Then behold certain Magi came out of the east, asking, 'Where is the King of the Jews Who hath been born? For we have seen His star in the east, and we have come to worship Him.' And when Herod heard these things he marvelled. Then he called the Magi secretly, and enquired of them concerning the time of the star that had appeared. And he said unto them, 'Come ye, and shew

Fol. 49 b ⲣ̄ me by means of your | art who this King is that hath been born.' And the Magi answered, 'He is not a king of this world, but a King Who will never come to an end, and His Kingdom shall never pass away. He is the King Who setteth all kings [upon their thrones], and Who removeth them [therefrom]. He is the King at Whose command heaven and earth shall pass away. He is the King Who shall give

[1] See Matt. ii.

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judgement to the whole world in righteousness. He is the King Who exalteth one man and humbleth another. If thou wishest to know, then we will tell thee: He is Jesus the Christ, concerning Whom it is written, "He shall be born in Bethlehem of Judea."' When Herod heard these things from the Magi he was greatly disturbed, and he said unto them, 'It is impossible. Ye shall [not] find | rest until ye Fol. 50 *a*
find him. Accept ye [these] gifts, and ye shall go secretly ܦ
and enquire, and ye shall search carefully and diligently for the place wherein the great King hath been born, and ye shall give gifts unto Him; and when ye find Him, tell me also so that I may come and worship Him.' And he said these things unto them with deceit, for he wished to kill Him. And when the Magi had received the order from Herod the king they departed, and when they had journeyed a short distance from the city, behold, the star which they had seen in the east retreated before them, until it came and stood over the place where the young Child was. And they worshipped Him that had created everything which existeth, as He lay in a cattle-manger wrapped about in strips of ragged stuff, like [the child of] a poor man, | for there was no room Fol. 50 *b*
in the caravanserai wherein they could sleep. And the Magi ܦ
said, 'Assuredly a piece of great good fortune hath come upon us despite our evil deeds.'

And I myself marvel, O Magi, at what ye were and at what ye became. From being supporters (i. e. followers) of the books of Magianism, and from fighting against God, and provoking Him to wrath, ye were the first to come and worship Him. From corrupting the souls of kings, and deceiving them, and leading astray the souls of many, ye were the first to come and worship the King Christ. For this reason, having attained these great miracles, they brought unto Him gifts, gold, and frankincense, and myrrh. | And in Fol. 51 *a*
the night that followed they departed to their house. And ܦ
behold, on the morrow the angel of the Lord appeared unto

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them in a dream, saying, 'Whither are ye going?' And they said, 'Thou, the Lord, art He Who knoweth what we are going to do.' And the angel said unto them, 'Return not to Herod, but depart into your own country by another road.' And they said unto him, 'We know not the road by which we shall depart.' And the angel guided them, and they did not know whither they were going until he had taken them into their city, and [into] all the country of Persia. And a great fear came upon Herod, and he sought no more either the Christ or the Magi. And when each of the Magi had entered his own district, they made haste and
Fol. 51 *b* burned their books dealing with | Magianism, and they
פב preached Christ Jesus in all the city, and in all the country of Persia.

Then the angel of the Lord appeared unto Joseph after the Magi had departed, and said unto him, 'Rise up, and get thee into Egypt, thou and the young Child and His mother, until I tell thee; for Herod will seek the young Child to destroy Him.'[1] And Joseph arose by night, and took Mary and Jesus and Salome, and they rose up and departed into Egypt. Whither didst thou go, O Thou of Whom God called Himself the Father? Or, whither didst Thou go, O Thou, before Whom heaven, and earth, and creation quake? Why didst Thou flee from this wolf? He saith, 'I fled in order that I might fulfil the whole nature of men, with the excep-
Fol. 52 *a* tion of sin only.' | He Who, if He but look upon the earth,
פג maketh it to tremble to its foundations, He Who, if He but touch the hills, they smoke, fled before the man whose breath was in His hand! 'I did not,' He saith, 'flee because I was afraid; but in order that I might go into the land of Egypt, and destroy therein the worship of idols, and prepare for Myself therein a people who were pure.'

Come thou into our midst this day, O Isaiah, thou greatest

[1] Matt. ii. 13.

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of the Prophets, [come] into this festival this day and tell us the things which thou didst prophesy concerning the Christ and His mother the Virgin, from the beginning. He saith, 'Behold, the Lord of Hosts cometh into Egypt, sitting upon the light cloud, and all the images graven by the hand [of man] in Egypt shall be shaken.'[1] And again he saith, 'And all the men of Egypt shall become like unto women through fear and trembling, because of the hand | of the Lord of Hosts which hath been brought upon them.'[2] Before ever the Lord came into the world the Egyptians were mighty, and their sceptre was over a multitude of nations. It was a strong nation which, as was to be expected, was to be humbled, for the Egyptians were worshippers of idols, but they were neither afraid of God nor of any other people. And when the Christ came into the world, and came down into Egypt, the fear of Him, and the trembling caused by Him, came upon them. He purified the people, He was holy, He purified the nations, and He made the Sceptre of all the nations to come over them. Therefore he saith, 'Egypt's labour [and] the merchandise of the people of Kûsh, and of the Sabeans, men of high stature, shall come to thee, and they shall pray unto thee, [saying,] For thou art the God, and they | know not that the God of Israel is our Saviour.'[3] Ye see, [my beloved,] how the prophecy hath made itself manifest. When the Word of the Father came down into Egypt, He came in humility. He did not come as one of high rank and dignity, neither did He wear the royal purple; but His kingdom is for ever and ever, and His dominion from generation to generation. He did not come seated on a waggon, but He walked on His feet, and His waggon was the cattle-manger. He, Who gave unto us the road whereby we may enter into heaven, instead of being arrayed in purple and in apparel unsoiled, was wrapped in strips of ragged stuff, even as we

Fol. 52 *b* ܦ̄ܥ

Fol. 53 *a* ܨ̄ܙ

[1] Isa. xix. 1. [2] Isa. xix. 16. [3] Isa. xlv. 14, 15.

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are. For this reason every man who is a servant of Him cannot possibly walk in pride. Then he saith again, 'There
Fol. 53 *b* shall be an altar | to the Lord in Egypt, near the country
ⲡⲏ of Kûsh, and they shall offer up a gift upon it unto the Lord.'[1]

Now the sweetness of thy words, O Isaiah the Prophet, maketh us to forget the other portions of the narrative which we have begun to relate. Because Herod found that the Magi had made a laughing-stock of him, and that he was unable to overtake them on their road, he was filled with wrath by his father the Devil, for he was afraid, inasmuch as they were masters in the arts of the sorcerer, lest they should do evil things to him, and he did not know where the Christ was so that he might seek Him out. Thus he continued to feel two evil passions, anger because the Magi had made him a laughing-stock, and hatred towards the Christ, Whom he wished to kill. And he continued to expect the Magi to
Fol. 54 *a* return | to him until fully two years had passed. Now it was
ⲡⲟ not Herod who put restraint upon himself, but God Who set a restraint upon his heart, and prevented him from searching out the Christ at once, and He held him back until all the things that were written concerning the Christ were fulfilled. And they circumcised Christ on the eighth day, and they performed on Him all that the observance of the Law demanded. And they took Him into the Temple, and Simeon the priest received Him in his bosom, and he blessed Him. And He increased in stature like [any other] child, and He obeyed His parents, and performed all the other things which it was right for Him to do. After these things He departed into Egypt, Joseph being with Him.

And when Herod saw that the Magi did not return unto him, he was exceedingly angry, and he sent and slew all the young children who were in Bethlehem and the region round

[1] Isa. xix. 19, 21.

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about of two years of age and under. For the Evangelist saith, | 'According to the time when he enquired of the Magians,'[1] and it is evident that he delayed before he slew the young children. And when the sacrifice was made, all the people who belonged to Bethlehem, and to the region round about, mourned for their little children who had been slain. But all the denizens of heaven rejoiced over the sacrifice of the children which had taken place after the departure of Christ, [Who] said unto His Father, with rejoicing, 'Behold My first sacrifice which I have offered up unto Thee after My coming upon the earth. Now therefore, O My Father, accept from My hand My sacrifice [of the children] in place of the animals which are slaughtered for devils. Behold, I send up to Thee a great quantity of innocent blood, and I give these precious gifts unto Thee, O My Father, so that they may bless Thee and Thy holy | angels until I come unto Thee. Forsake not the world, O My Father, and those who dwell therein. Remember that Our hands have made them, and that all these creatures are the work of Our hands.' And Herod saw that he had two sons whom he had called by his name Herod. And when he was about to yield up his spirit, the soldiers of his army spake unto him, saying, 'Which of thy sons shall reign after thee?' Then Herod looked at his elder son, and said unto him, 'Rule thy people.'[2] And the soldiers of the army set the royal crown upon his head, and they abolished his first name of Herod, and called him Archelaus,[3] according to that which his father had given unto him. And the Lord removed from his mind the intention | of seeking out Jesus. And the angel of the Lord appeared unto Joseph in Egypt, saying, 'Arise, take the young Child

Fol. 54 *b* ⲡⲅ

Fol. 55 *a* ⲡⲇ

Fol. 55 *b* ⲡⲉ

[1] Matt. ii. 16.

[2] ⲁⲣⲭⲉⲓ ⲉ ⲡⲉⲕⲗⲁⲟⲥ, a play on the name ⲁⲣⲭⲉⲗⲁⲟⲥ.

[3] He was the son of Herod by Malthace, a Samaritan woman, and was only named by Herod as his successor when the king discovered the treachery of Antipater, his eldest son.

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and His mother, and get ye into the land of Israel; for he who sought for the soul of the young Child is dead.'[1] And straightway the good old man rose up, and took the young Child and Mary His mother, and departed into the land of Israel. And the young Child called Joseph 'My father', and Joseph instructed Him like a son, and the Child obeyed him like a good son.

Now Archelaus had two sons; the elder was called Philip, and the younger was called Herod, according to the name of
Fol. 56 *a* his father[2]; and Philip[3] had a wife whose name was Herodias.
פיה And after a few days Archelaus died and Herod was set up in his place. And he was a young man of goodly presence, and all the army loved him, but he had no wife, and he committed very great sin, for he slept with his brother's wife whilst his brother was still alive, but no one knew of this secret thing except John, the son of Zacharias the priest. And John lived in the desert of Torinê in those days, because at that time Herod was slaying the young children who were in Bethlehem. In seeking for the Christ, he sought also for John so that he might kill him, but his mother took him, |
Fol. 56 *b* and fled with him to the wilderness of Torinê. And Herod
פרא sent a message to Zacharias, the father of John, in the Temple, saying, 'Tell me where thy son is so that I may kill him.' And Zacharias said, 'I know not. His mother hath taken him and fled with him.' And Herod was angry, and he sent and killed Zacharias the priest, in the inner part of the apse, in the holy place on the steps [leading up to] the altar.

And it came to pass after these things that Philip died, and he left a daughter who was skilled as a dancer.[4] And

[1] Matt. ii. 20.

[2] The father of Archelaus (?).

[3] The writer seems to confuse Herod, who was surnamed Philip, and was the son of Herod the Great by Mariamne, the daughter of Simon the high priest, with Herod Antipas, the son of Herod the Great by Malthace. See Matt. xiv. 3; Mark vi. 17; Luke iii. 19.

[4] Presumably daughter of the Herodias of Matt. xiv. 6.

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Herod continued in sin, and John rebuked him, and sent warnings unto him daily through a messenger, saying, 'It is not lawful for thee to take thy brother's wife'.[1] O John, than whom among those who are born of women none is greater,[2] I would that thou didst inform me who was the messenger by whom thou didst send warnings daily to Herod! For this took place before thou didst reveal thyself to men, and there existed no [other] man who would dare to utter words of this kind to the face of the king. I think, O my brethren, that it was an angel who acted as John's messenger, and who sent to Herod and spake unto him the secrets of John. Therefore Herod did not know where John was, and he could not lay hold upon an envoy whom he could not see, and whose voice alone he heard. And, afterwards, when the holy forerunner [of Christ] had revealed himself unto men, he again rebuked Herod, but Herod was unable to speak unto him according to his evil wish, | because the multitude regarded John as a prophet. Now I should very much like to describe unto you what took place between Herod and John, but I am afraid that if I discuss this matter I shall entirely forget this great festival wherein we are engaged this day, namely, the festival of the holy Virgin Mary, who gave birth to God.

Fol. 57 a

Fol. 57 b

There hath never been any other miracle as great as this on the earth; the finding of a virgin who was with child and who brought forth a man-child.[3] And more miraculous still is it that when they did what was decreed for her, and when they had given her to a man, he neither knew her nor was he scandalized to find that she was with child by some one else. More miraculous still is it that the man accepted the paternity [of the Child], and ministered unto the Child she brought forth. Now had it been myself I should have said unto her, 'I wish to understand this matter which hath taken

[1] Matt. xiv. 4. [2] Matt. xi. 11; Luke vii. 28.

[3] Reading ⲛ ⲟⲩⲱⲛⲣⲉ ⲛ ϩⲟⲟⲩⲧ (?).

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Fol. 58 *a* place. Thou wast delivered over unto me as a | virgin, and
ܦܝ ܙ I was going to make a marriage feast for thee. But now, before this feast could take place, I walk with thee, and I discover that thou art with child, and that thou hast come to thy time for bringing forth.' However, no such [thoughts as] these rose up in his heart.

O Isaiah, thou greatest of the Prophets, thou who hast talked with God on several occasions, and hast never kept silence concerning the miraculous virgin, what dost thou say? He saith, 'Before she felt the pangs of childbirth she brought forth. Before the pains of childbirth came upon her she was delivered, and gave birth to a man-child. Who hath ever heard of such a thing? Or, who hath ever seen a woman bring forth, and produce a whole nation at once?'[1] And this is a most marvellous thing: she was obliged to go through the process of parturition, just like all other women, but, although she brought forth with pain and trouble, the

Fol. 58 *b* terror which is usually present in | all women who are in child-
ܦܝܗ birth for the first time was absent from her. O Mary, what didst thou intend to do when thou didst find thyself alone in the caravanserai, in a strange country, when thou hadst no man who was known to thee near thee, and when thou couldst not find a place wherein to lie down in the caravanserai? Didst thou remain alone without agitation, and without terror? Didst thou not, peradventure, say in thine heart, 'I am a woman like any other woman. I see that I am with child, although I am a virgin, for that which hath happened to me is a wonderful mystery. I feel [my] fruit moving. I feel the birth-pangs flowing over me like the droppings of rain water. I feel myself to be in a state of great misery, and I am sorrowing because of my absence from home and friends. I know not what to say, and I do not see any person who will take care of me and provide me with oil and wine, and the other

[1] Isa. lxvi. 7.

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necessary things | which are prepared for women who are Fol. 59 *a*
about to bring forth children for the first time. More ⲡⲓⲟ
especially do I feel at this moment that I am without kinsfolk
and am a stranger, and that I am obliged to entrust myself
to a caravanserai. For when all other women who are about
to bring forth for the first time arrive at the period of the
ninth month, their parents attend to their wants, but I see no
one round about me, and there is no other house except the
caravanserai wherein I can take up my abode.'

Nevertheless, why art thou disturbed, O Mary? Behold,
all the hosts of heaven stand before thee instead of parents
according to the flesh. Behold, God, the Lord of all creation,
is unto thee a Father, in the place of brethren and kinsfolk.
Behold, He Who hath created the whole world with His own
hands is present, and He will protect thee and will take the
place of wine, and oil, and the | other necessaries of the body, Fol. 59 *b*
and He it is Who will give nourishment to the hungry Child ⲡⲣ
Who shall come forth from thee. Instead of a house and
a habitation the heaven of heavens shall be a house for thee
and a habitation. Instead of couches, and feather pillows,
and padded quilts and cushions, behold, the incorruptible,
celestial clothing hath been prepared for thee, and instead of
attendants and servants, behold, the old man Joseph, the
blessed carpenter, hath prepared himself to be unto thee
a servant and attendant. Be not afraid, O Mary, the Lord
is with thee, even as He hath been in the time that is past,
for the words of Gabriel unto thee were, 'Hail, thou who
hast found favour! The Lord is with thee'[1]; and the abun-
dance of every good thing that is in the heavens shall suffice
for thee. What other woman in all the world hath found
favour as thou hast, O thou holy city, | wherein is set even the Fol. 60 *a*
throne of the Great King? Verily, O holy Virgin Mary, ⲡⲣⲁ
thou art far more highly exalted than all those who are

[1] Luke i. 28.

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exalted in the heavens and upon the earth. When I think of that which happened unto thee, I am as much stricken with amazement as I should be if I were to be transported from earth up to heaven.

Now very many learned bishops, and theologians, and inspired men have wished to describe thy blessed and honourable estate, and they have laboured hard and abandoned their task, because they could not find any end to thy honour and thy virtue, and they could not discover how to effect their plan, for they became powerless before the height of thy attainment. Behold, the impious Nestorius, [that ignorant] mouth[1] that deserved to be shut, and lo, it is already stopped with the unquenchable fire of Amente, meditated continually
Fol. 60 *b* upon the great mystery which had | taken place, but he became
ⲣⲕⲏ stupefied, and his mind became wholly unbalanced. And he fell into a depth of wickedness, and he received the sentence of judgement which he deserved. He became a stranger to [his] diocese in this world, and he made himself a stranger to the glory of the kingdom of heaven; and his name was clothed with darkness (or, oblivion), and another received his bishoprick. Whilst he was still alive he received the excommunication which he deserved, and the banishment of shame which was his just due. Therefore, for this reason, O my beloved, let us not seek to pry into the dispensation of the Son of God, or into the manner in which it was effected. For he saith in the Book of Proverbs, 'If thou forcest matters, fighting (or, strife) shall arise.'[2] It must be said: The Virgin brought forth the Word of the Father without the assistance of a man, and the fact is evident, but the investigation of the manner in which He came down, and of the means whereby he entered into the womb of the Virgin, is a thing |
Fol. 61 *a* that is difficult for us to understand. Moreover, another
ⲣⲕⲑ mystery is that which Gabriel spake unto her, saying, 'It is

[1] ⲡⲁⲧⲉⲓ perhaps = ⲡⲁⲧⲉⲓⲱⲉ. [2] Prov. xxx. 33.

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the Holy Spirit that shall come upon thee, and the might of the Most High that shall envelop thee. Therefore He Whom thou shalt bring forth is holy, and He shall be called the Son of God'.[1] These were the words that were entrusted to him to speak to the Virgin, and besides these he knew nothing whatsoever. And moreover, the Virgin herself also was marvelling at the salutation (or, greeting), and she was troubled, saying in her heart, 'Behold, the sweet odour hath reached me through the angel. And behold, his word is fulfilled, for lo, I have conceived, lo, my breasts are full of milk, and lo, my womb is swollen. But I know not whence this hath come to me.'

And now, O unbelieving heretic, if thou wilt not believe | after all these things which are full of wonder, arise, come Fol. 61 *b* with me, and let us go into the town of Bethlehem, and ꝑʀ̄ I will make thee to know Him as He lieth in the cattle-manger, and I will compel thee to believe through the ox and the ass, which protected Him in the manger. Behold, the shepherds put to shame thy impiety because the hosts of heaven appeared unto them as they blessed God, and all the denizens of the heavens rejoiced in His holy birth. Behold, the Magi also who came out of the east with His star going before them from the east until it came to Bethlehem, they saw Him and worshipped Him, and [when] they saw Him they presented unto Him their gifts, and confessed their sins unto Him. The God to Whom the Virgin gave birth tore in pieces the bill of indictment of their sins through the burning of their books on Magianism, and they regarded Him | as Fol. 62 *a* the King of earth, and acknowledged Him as the King of ꝑʀ̄ heaven.

Behold, Mary the Virgin sat in the caravanserai, and she gave her breast to the Son of God Whom she had brought forth. And behold, Salome, who had forsaken her own house,

[1] Luke i. 35.

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and her previous manner of life and conversation, [said], 'Blessed art thou, O Mary, out of whose soul a sword hath come forth, in order that the thoughts (or, cogitations) of many hearts may be revealed! The sword that hath come from thy soul is the Word of the Father, and the thoughts [of many hearts are the thoughts of the] heretics who are lovers of vainglory, and who would separate the Divinity of the Only-begotten of the Father from Him, and of the Jews who lie concerning His holy resurrection, and [of the holders of] all the other impious dogmas which that sword shall make manifest. I entreat thee, O Holy Virgin, to come and give me thy hand during this great and holy festival this day, and hide not thy power from me, in order that we may
Fol. 62 *b* eat of the good things, | and be filled, and rejoice, for it is
ⲣⲕⲥ the meat and drink of the Spirit which thou hast set before us on the table of the Son of God. O gracious David, come and rejoice with us this day on this great festival. He saith, I have come. I cry out, 'Stablish the festival with those that make answer, even unto the horns of the altar.[1] Thou art my God, I will praise Thee, and I will make Thee manifest. Thou art my God, I will exalt Thee.'[2] O thou Isaiah, thou greatest voice of the Prophets, come hither and tell us what thou didst foretell concerning the Virgin, who produced God. He saith, 'Open the gates, and let the people who keep righteousness, and who keep truth and judgement, enter in; they shall hope in Thee, O God, for ever.'[3] Verily great is the festival this day, for [it is in honour of] the |
Fol. 63 *a* woman who gave birth to God, Whom no place can contain,
ⲣⲕⲍ Whom the earth cannot support! The womb of Mary the Virgin embraced Him that made the heavens to stand fast by His word, and all the powers [thereof] by the Spirit of

[1] Psalm cxviii. 27. The Psalter Oriental, No. 5000 reads ⲙⲁⲧⲁϩⲟ ϵ ⲣⲁⲧⲍ ⲛ ⲟⲩⲙⲩⲁ ϩⲛ ⲛⲉⲧ ϩⲁϩⲛ ⲙⲩⲁ ϩⲣⲁⲓ ⲉⲛⲧⲁⲛ ⲙ ⲛⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ (Fol. 128 *b*, l. 12 ff.).

[2] Ps. cxviii. 28.

[3] Isa. xxvi. 2, 4.

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His mouth. Come ye, and let us look upon Him now seated upon the knees of Mary the Virgin, who giveth Him her breast. Him Who brought water out of the hard rock, and gave those who were athirst to drink in the desert, behold Him, I say, now sucking at the breast! And He Who created the earth, and the men who are upon it, [lieth] now like a little child in the bosom of Mary the Virgin. Behold, He is now lying in a caravanserai without a place whereon to lay His head. Well did He say, 'The foxes have their holes, and the birds of the heavens have their nests, but the son of man hath no place whereon to lay | His head.'[1] Fol. 63 *b*

This day, O my beloved, is Christ born unto us, and let us [this day] renew our birth through repentance. He came down unto us through His own wish to us-ward, and let us go towards Him with purity. He rested Himself in the manger out of which the cattle ate, and let us make ourselves perfect in incorruptibility. He increased in wisdom, and in stature, and in favour before His Father in the heavens, and with men upon the earth, and let us increase in the stature of perfection, and in virtue before God and His angels. He obeyed His father and His mother like a man, and let us obey His commandments and His statutes which He hath given unto us. He ate and drank like a man, so that He might make man | eat and drink at His table in His kingdom. He suffered [as] He walked on the way, so that we might learn to suffer with Him, until at length we go up into heaven with Him. He rested at the fountain, so that we too might rest by the rivers of the water of life which flowed down from Him. He held converse with the Samaritan woman, so that we might become the sons of His mother the Virgin. He opened the eyes of the man who was blind from his birth, so that we might open the eyes of our heart and soul and make ourselves to rise up out of the ruin [caused by]

Fol. 64 *a*

[1] Matt. viii. 20; Luke ix. 58.

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the Devil. He raised the dead, so that He might raise us up in our defeated state. He permitted sinful men to smite Him in the face, so that He might teach us to forgive those who
Fol. 64 *b* sin against us. He permitted | sinful men to revile Him, so
ⲡⲁ that we might [do likewise] and receive honour before His Father and His holy angels. They stripped His apparel off Him, and it was divided among the soldiers, so that He might array us in incorruptible raiment in the heavens. They set a crown of thorns upon His head, so that He might set up on our [heads] the good crown of His never-failing mercy when we shall go to meet His Good Father Who is in the heavens. They placed a reed in His hand, and He was mocked by the unbelieving Jews, so that He might place in our hands the sceptre of dominion over the Devil and his
Fol. 65 *a* wicked fiends. They placed upon Him a purple robe, | so
ⲡⲁⲁ that He might array us in glory and honour, and so that He might strip the Devil naked, and leave him in a state of shame and disgrace. He stood up before Pilate, so that He might bring us to stand up boldly in the holy resurrection. They cast Him into prison, so that He might bring us up out of the prison of Amente, and might give us as a gift to His Good Father. He ascended the wood of the Cross to be crucified for us, so that He might destroy in us sin, and teach us to spread out our hands, and to pray to Him and to His Good Father. They placed Him in a tomb, so that He might raise us up with Him, and forgive us our sins which we had
Fol. 65 *b* committed in ignorance. He rose | from the dead, so that He
ⲡⲁⲏ might teach us concerning His glorious resurrection. He went up into heaven, so that He might take us with Him at His second appearance. He took His seat on the right hand of His Father, so that He might make us to sit with Him upon the throne on the day when He shall judge the living and the dead.

O my beloved, behold, let us understand this great sea of goodness which hath come to us this day through the holy Virgin

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Mary, who gave birth to God. Come, O all ye women who have borne children, and give glory to the Virgin who brought forth God. Come, all ye who have tasted marriage, and give glory to her who hath brought forth a child without the help of a man. Come, O ye widows, and rejoice this day, because the Judge of the widow and the Helper of the needy hath arrived. Come, O ye virgins, and gaze | at the King of glory, and at the glorious Virgin, [the mother of] the Christ, Who glorifieth all virgins, and Who was born this day from the womb of the holy Virgin Mary, the Queen and Mother of all virgins, and the Lady of all creation. Come, O ye old men, and look at the mighty Sceptre, whereby ye establish yourselves, coming forth this day from the womb of Mary, the spotless Virgin. Come, O ye young men and children, and gaze upon this maiden who brought forth God. Come, O ye strangers, and look upon Him that made Himself a stranger, for our sakes, and upon His mother the virgin. Come, O all ye tribes of the earth, and all ye nations also, and look upon Him Who was born unto us this day in a caravanserai, and Who when a babe was like the child of poor and needy [parents], and was wrapped in strips of ragged stuff, and was laid in a cattle-manger. O all ye people of divers tongues in all the world, come ye | and look upon Him Who confounded all tongues so that no man could hear (i. e. understand) the tongue of his neighbour, coming forth this day from the womb of Mary the Virgin. The whole world rejoiceth this day, because He Who created it hath come down upon it. All the denizens of heaven rejoice this day, because He Who created the heavens by His wisdom came forth this day from the womb of Mary the Virgin. The Prophets rejoice this day, because He Who shall fulfil their prophecies came forth from Mary this day. Abel rejoiceth this day, because He Who shall avenge his blood on his brother hath come. In short, all creation rejoiceth this day at this great festival, which extendeth throughout the whole world, because

Fol. 66 *a* ܦܠܐ

Fol. 66 *b* ܦܠܒ

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the Word of the Father hath appeared in the little town of Bethlehem, and hath risen upon us from the holy Virgin Mary.

Fol. 67 *a* Now therefore, O my brethren, | as far as we can participate
ρλε in this great mystery this day, which is the birthday of the Christ, the Word of the Father and the King of kings, let us perform the good deeds that appertain to this great and holy festival. Let this festival be unto us a twofold occasion for joy; first, because we are called Christians, and secondly, because we are servants of the Christ. Let us not go forth from [this] church wherein we have been listening to His holy words, and have been instructed thereby, and forget them before we arrive at the doors of our houses. Let us put on splendid apparel, suitable to the honour that befitteth this great festival this day, that is to say, righteousness, and charity, and judgement, and every good [quality]. For this is the apparel that pleaseth God, and this it is that is befitting for us to put on at this festival. Let us never permit

Fol. 67 *b* ourselves to be stripped bare of it through carelessness | (or,
ρλε apathy). Woe be unto those whom the Bridegroom shall see without the wedding garment on them when He cometh! For although they are seated in the midst of all those who have been invited to the feast according to their rank, He shall threaten them with a threat of severe punishment in the midst of all those who are sitting at meat, and He shall say unto them, 'My friend, by what means hast thou entered this place not being arrayed in the wedding garment?' And his mouth shall be stopped in the midst of all who are sitting at meat. And the King shall command those who are standing in attendance to bind his feet, and to cast him forth into the outer darkness, where there shall be weeping and gnashing of teeth. Woe unto those who have fallen asleep through listlessness, and to whom shall come the voice, 'Behold the Bridegroom! Come ye forth to meet Him.' Those who are ready shall go in to the wedding feast, |

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and He shall shut the door. And those whose lamps have burned out shall come and shall knock, saying, 'Lord, Lord, open unto us.' And they shall hear the voice full of threatening and terror, saying, 'Verily, I say unto you, I know you not.' Fol. 68 *a* ρλζ

Now therefore let [the women] hearken to the following words which are spoken by the great master of the Church, Peter, the pillar of truth, who saith, 'Let there be no adorning which is outward, and scents, and gold ornaments, and [rich] apparel, and precious stones; but [let the adorning be of] the hidden man of the heart, with incorruptibility, and meekness of spirit, which before God is that which is precious. For after this manner did the women of old, and they adorned themselves, following the example of those who had been before them, and they inherited great riches, saying, In this way did the holy women who | trusted in God adorn themselves, Fol. 68 *b* even as Sarah, the holy wife of Abraham, who obeyed ρλη Abraham her husband, and she called him "My lord". And he gave a proof to them in these words, saying, Ye shall be her daughters if ye do that which is good, and ye shall not be afraid with any fear whatsoever.'[1] So therefore every woman who followed good deeds of holy women like Sarah in the place wherein she was is now in the kingdom of heaven, and she shall obtain the selfsame good things in the habitation of those who rejoice, from which all sorrow of heart, and grief, and sighing have fled. But in any case, when ye have been into the church, and have displayed your works of vanity, and boasted yourselves over your observance of the festival, and when afterwards ye go out of the | church, and ye depart Fol. 69 *a* unto your houses, and ye see the tables laden with good ρλθ things of every kind, whilst a multitude of poor people stand outside your doors in great need and in want of food and clothing, and hungering and athirst, and ye do not turn your

[1] 1 Pet. iii. 3–6.

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faces towards them, and do not pay the smallest regard to them, what profit do ye gain in observing this festival as ye are doing? For assuredly Isaiah, the mightiest voice among the Prophets, calleth this thing to mind in the following words, and speaketh as if he were God, saying, 'Your new moons and your festivals doth my soul hate. Ye have become to me a satiety, and therefore I will not forgive you your sins'.[1]

Behold now, I see many standing among you here in this place with their faces made sad by what they have heard,
Fol. 69 *b* and their eyes are | filled with tears, but yet so soon as they
ⲡⲁⲉ are outside the church they will forget forthwith the things which they have heard, and they will turn again to their former works, nay, they will even add to them. But why do I say 'When they have come out of church?' For before the tears which are in their eyes are dried, they will find themselves thinking about those who are coming out, and they will be directing their looks outside the church, thinking that they may perhaps find some foolish persons there like unto themselves. And they will stretch out their fingers to each other in order to display the gold rings that are on their fingers, and they will wave their hands to each other by way of speech [to shew] that they are not passing them by [without notice]. They make promises with their mouths whilst their hearts are filled with [thoughts of] adultery. Their hearts leap by reason of their excessive adulteries and lusts, and their lips speak words of depravity. Through their
Fol. 70 *a* excess of error | they desire to leave the church before they
ⲡⲁⲁ have received the benediction (or, peace). And such are the people who say, 'We are Christians. We stand up in church, and we pray, and we celebrate the festival of the Christ.' Let now those who belong to this class come and hearken unto Isaiah the Prophet, who saith, 'When ye shall stretch out

[1] Isa. i. 14.

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your hands to me, I will turn mine eyes away from you; when ye shall multiply your supplications, I will not hearken unto you, for your hands are filled with blood, and your lips speak wickedness, and your tongues meditate violence.'[1] Are not these the rebukes which such men ought to hear? If thou wishest to keep the feast, O beloved, and to include thyself among the servants of the Christ, abandon thy former deeds, even as did the Magians, bless with the angels, even as did the shepherds, and leave the door open, even as did Salome. Follow thou Him, as did Joseph, and thou shalt obtain forgiveness of thy sins as did they of | old. Hearken unto Fol. 70 *b* Solomon; what doth he say? 'Make ready works in thy way, and prepare thy field, and [then] build thy house.'[2] For the settlement and arrangement of matters beforehand is the acquiring of the whole armour of salvation. Do thou follow after the Christ, Who is the new building. For what shall we give Him in exchange for this great reaching out which He hath made towards us? Verily, if we were to forsake the world, and to depart into the desert, we should not by any means be giving unto Him a recompense for this deed, and still less for all the sufferings which He bore for us willingly. For this reason, and since we know well that we are not able to offer him any excuse (or, explanation) or any recompense, let us give thanks unto Him for being permitted to suffer with Him, so that we may be able to destroy the snares of the Devil and his evil passion.

Now there will most certainly be | some one among the Fol. 71 *a* well-fed and pleasure-loving people here present who will say unto me, 'In what way shall I be saved? For I am worn out, and I have not sufficient strength to suffer in my body. Moreover, I am a townsman (or, citizen), and I am delicate in my body, and I have become weak because of my old age. What can I do?' And I say unto such an one,

[1] Isa. i. 15. [2] Prov. xxiv. 27.

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'Thou art using thy blindness of heart as a pretext when thou sayest these things, for what He demandeth from us is always the same, that is to say, we must give up doing the evil works which we have been in the habit of doing, and we must not turn to them again. For the Word of God inviteth us at all times, saying, 'Turn ye unto Me, O sons who have gone astray, and I will receive you, and will not reject you, saith God, the Almighty.'[1] It is not men who have said
Fol. 71 *b* these things, but | God Almighty, Who hath spoken them
ܦܪܫ by the mouth of His holy prophets. For behold, the prophet Isaiah is witness concerning the things which He hath spoken, saying, 'For the mouth of the Lord of Hosts it is that sayeth these things.'[2] For again in another place the Lord saith by His holy prophets, '[As] I live, saith the Lord, I do not desire the death of the sinner, but that he should turn from his sin, and live'[3]; and thou shalt be saved in the kingdom of God.

For when once a man hath cast God behind him, he committeth a multitude of sins, and he will go so far as to worship idols, but God doth not forsake him utterly, and He looketh out for his repentance. For very many are corrupt, especially at this present time, but these are they who deserve to be hated because of their evil deeds which they have committed from the beginning, for the evil deeds which they have committed from the beginning are so evil
Fol. 72 *a* that every one who heareth | of them placeth his hands over
ܦܪܫ his ears. Nevertheless, the man loving God desireth to make their hearts incline to repentance, and to make them to turn from their state of carelessness, and to do the things that are good. Afterwards, their name, which is internal, is covered up in the earth, and [their] good name followeth them, and at length every man thinketh well of them and desireth to

[1] Jer. xviii. 8.
[2] Isa. i. 20; xl. 5; lviii. 14; and compare Jer. ix. 12; Mic. iv. 4.
[3] Ezek. xviii. 21, 32; xxxiii. 11.

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hear of their good deeds, which are theirs at the last. Get thee outside this city a little way, and go into the monastery, and thou wilt see a multitude of men who in days gone by passed their lives in the theatres, and in places where races and feats of horsemanship were performed, and in committing fornication, but who subsequently renounced their former courses of life, and who at length became the equals of the angels, and who make people marvel at all their works. O my beloved, may we be made to stand up with Him, so that we may become | like unto those who are chosen Fol. 72 *b* [to be] with Him Who hath drawn nigh for their salvation. ܦܪܩ
Now I was not willing to utter the words of sorrow of heart during this great festival which extendeth this day throughout the whole world, but the Word of the Father Who hath honoured [me] hath come unto us for the salvation of our souls, in order that He may set us before Him being spotless. May the God of truth, Jesus the Christ, our Lord, Who hath come forth from this holy Virgin this day, make us all to be chosen before Him when we meet Him. For we all have need of His mercy, whether it be those who speak or those who hear, or whether they be small or great, or male, or female, or old man, or little child. Whosoever shall dedicate his heart to instruction (or, rebuke) shall be filled with good things. 'Come, my children,' he saith, 'hearken ye | unto me, Fol. 73 *a* and I will teach you the fear of the Lord.'[1] For the fear of ܦܪܙ the Lord worketh for life, and the love of God is made manifest in man. We speak many things to your charity because of the coming to us of God the Word and His mother the Virgin, but chiefly because of our excessive carelessness (or, apathy) about this multitude of sorrowful words. May it be that we all shall find boldness of speech before Him when we meet Him, and that after our removal from this life He may receive us to Himself in His tabernacle for ever!

[1] Prov. vii. 24.

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Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen.

Bless us!

[The Coptic text of the Colophon is published in *Coptic Martyrdoms*, London, 1914, pp. 223, 224, and see Plates XXV and XXVI; the English translation will be found on pp. 472, 473 of the same work.]

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THE DISCOURSE OF APA EPIPHANIUS, BISHOP OF CYPRUS, ON THE HOLY VIRGIN, MARY THEOTOKOS

(Brit. Mus. MS. Oriental, No. 6782)

THE DISCOURSE WHICH SAINT APA EPIPHANIUS, BISHOP OF CYPRUS, PRONOUNCED ON THE HOLY VIRGIN MARY, WHO GAVE BIRTH TO GOD, ON THE DAY OF HER HOLY COMMEMORATION, WHICH IS THE TWENTY-FIRST DAY OF THE MONTH TÔBE.[1] IN THE PEACE OF GOD. AMEN. Fol. 10 *a* 1 ⲁ

Verily, O my beloved, the world was deprived of a great and holy gift on this day, and the heavens | received a chosen Fol. 10 *a* 2
and most glorious pledge. Furthermore, it is right, on my own authority, to deliver an oration on the glory of this holy Virgin Mary, in whose honour we are celebrating a festival this day, for He Who dwelleth in the heavens took up His abode in her holy womb, and she became a resting-place for God the Word, and a resting-place for the King of glory. Verily the type of this holy Virgin is a great matter which meriteth wonder. But | I appeal unto thee, O holy Virgin, Fol. 10 *b* 1
thou God-bearer, not to take into account my feebleness, for ⲃ
I am quite unable to reach the apse of thy virtues by means of my poor tongue, and still less by the limitation of my infirm mind. Nevertheless I beseech thee, O thou habitation of the Only-begotten of the Father, to lend me thy hand in the matter which I have undertaken, so that I may set out on my way into the great treasury of thy virtues, which is worthy | of Fol. 10 *b* 2
wonder, and that I may speak thus with my poor tongue,

[1] January 16.

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'Walk round about Zion, and go round about her.'[1] Verily this woman Mary is the true Zion, or rather, she is far more than Zion, and she is greater than the heavenly Jerusalem, the city which the Lord hath chosen, for men cannot rejoice in Zion in the same way as in the holy Virgin. Now Zion was a well-founded city, which was built of brieks and mortar by
Fol. 11 *a* 1 the hands of men; | but as concerning this Virgin, no man
ⲓⲁ knoweth where her foundations were laid, nor those of the building which was made in her by the hands of God, the great Artificer of heaven and earth, and of all things which are in them.

Moreover, as concerning the Jerusalem of which the Psalmist spake, saying, 'Whither the tribes go up, the tribes of the Lord, to the testimony of Israel,'[2] what doth the phrase 'for thither do the tribes go up' mean except that
Fol. 11 *a* 2 the true Israel | dwelleth in the Virgin, and that He delivereth all the tribes of the earth? And if thou dost say unto me, 'The Patriarchs were great men,' then I in reply say, 'They were great men, but they did not attain to the exalted state of this Virgin.' And if thou dost bring forward into the discussion the company of the Great Prophets, [I admit that] they were glorious in every particular, but they did not attain to the exalted honour of this Virgin. And if thou speakest to me about the
Fol. 11 *b* 1 honour of the | Martyrs, [I reply] that the honour of this
ⲓⲃ Virgin is more exalted than theirs. And if thou speakest of the Apostles and sayest that they were great, I, nevertheless, say the same thing; their honour was not equal to that of this Virgin. And this is true not only as concerning men, but also as concerning all the angels of heaven, for with the exception of the Father, and the Son, and the Holy Ghost, there is none whose honour is equal to that of the
Fol. 11 *b* 2 Virgin. But do not think that in saying | these things

[1] Ps. xlviii. 12. [2] Ps. cxxii. 4.

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I am disparaging the saints, for I am not; God forbid that I should do so. Nay, I would instruct you concerning the honour of this holy and spotless Virgin, and I would add to the words of the Holy Scriptures, in all conformity with them, so that thou mayest know the truth. Whether it be Prophet, or Patriarch, or Judge, or Apostle, or righteous King, in short, from Adam the first man, and the first created thing by the hands of God | Almighty, until this Fol. 12 *a* 1
present and until the end of the world, they were all made ē
pure so that they might become pleasing unto Him Whom this Virgin brought forth, that is to say, unto Whom she gave birth, the Christ Jesus, our Lord. And he at Whom the Seraphim could not gaze, and into Whose face the angels were never able to look, did the holy Virgin dandle on her hands, and she put her breast into the mouth of God, without hesitation, and she made | bold, and without fear Fol. 12 *a* 2
called Him 'My Son', and He called her also 'My mother'.

But let not any man who may hear me uttering these things say in his simple mind, 'If this Virgin is so highly exalted as this, she cannot then possibly be of this earth, and she cannot have been begotten by a man, but she must have come from heaven, according to the mad words of those who go about publicly stirring up schism. On the contrary, let him believe with a certain mind that the Virgin really and truly belonged to this earth, | and that she was produced, Fol. 12 *b* 1
like all other folk, by a father and by a mother. And by the ē
might of Him that provideth us abundantly with speech, that is to say, the Holy Spirit, we will [now] give proofs in words concerning the parents of this Virgin, and the parents of her parents, of whom there were more than forty-two generations before the birth of this Virgin. Hearken now therefore unto me with diligent attention, O ye God-loving people, and do ye give steadfast heed unto my words, so that we may open the great | treasury which is filled with Fol. 12 *b* 2
genuine pearls, and so that we may pour into the ears of

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your hearts words full of the benefits of the Holy Spirit of every kind. Take therefore into your hands the glorious Book of Saint Apa Matthew, which belongeth to the greatest of the famous voices of the Evangelists, this keen-minded man who searched deeply into hidden mysteries, this great and powerful man who hath revealed unto us the genealogy
Fol. 13 *a* 1 of this holy Virgin. | And let us understand also the word,
ⲍ which is full of holy mystery, of the teacher of the Gentiles, the herald of piety, the teacher Paul, who crieth out, saying, 'For it is evident that our Lord sprang from Judah, of which tribe Moses spake nothing concerning priesthood [coming] from it.'[1] From what is it evident, O thou wise man Paul? Explain to me in what way did our Lord spring from Judah.
Fol. 13 *a* 2 Who hath interpreted things | in this way, O maker of tents? Tell me where thou hast found the matter made manifest in this way. If thou reliest upon the words of his father Jacob, who cried out, saying, 'A lion's whelp is Judah,'[2] and again, 'A ruler shall never cease in Judah'[3] [thou art in error], for in these passages he referreth to the kings and the generals who were to arise from the seed of Judah, the son of Israel.
Fol. 13 *b* 1 The matter is certainly not thus, O my opponent. | Now I
ⲏ have several proofs from the Holy Scriptures which would make the whole truth to be quite clear and certain, but inasmuch as this is not the time in which to call all the saints into the midst, because the hour is now far advanced, and further since I must speak very concisely, I shall limit myself to this one Gospel, and shall restore for myself the whole
Fol. 13 *b* 2 truth from it. Afterwards I shall describe | to you the life of this Virgin, and then I shall bring my discourse to an end.

Read now in the Gospel of Saint Matthew, and hear [what] he saith: 'The Book of the generation of Jesus the Christ, the son of David, the son of Abraham.' From whom to whom, O Matthew? Thou sayest, 'from Abraham to David,

[1] Heb. vii. 14. [2] Gen. xlix. 9. [3] Gen. xlix. 10.

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fourteen generations,' and thou makest David the first [ancestor] towards Abraham. Listen now, and | I will shew you. 'Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Isaac (*sic*) and his brethren; and Judah begat Phares and Zara by Thamar.'[1] Pay great attention now to this passage in truth. Tell me now why he mentioneth Thamar in this passage. He doth not mention Sarah, the wife of Abraham, he doth not mention Leah, and Rachel, and Rebecca, those glorious | women! and he doth not mention [the daughter of] Saua, the first wife of Judah, but he doth say 'by Thamar'. Of what kin was Thamar? Hearken, and I will tell thee. She was not descended from Israel, but from an alien people who knew not God. He saith, 'Judah took for his first-born son Er a wife whose name was Thamar. Afterwards Er died, and Onan his brother took her. And Onan did | evil before the Lord, and the Lord slew him.'[2] And Judah said unto Thamar, 'Dwell thou in the house of thy parents, and remain a widow until my son Sêlôm (Shelah) shall have grown up, and then I will take thee for him to wife.' And when very many days had passed by, and Thamar saw that his son Sêlôm (Shelah) had grown up, and that he did not take her to wife, she was angry with Judah, since no one else had taken her to dwell with him. For at that time, when the husband of a woman died, | from the hour of his death no man, except the brother of him that had died, was able to take her to wife.

Fol. 14 *a* 1 ϴ

Fol. 14 *a* 2

Fol. 14 *b* 1 ī

Fol. 14 *b* 2

And further, when Thamar saw that Judah had deceived her, and she heard that he was coming along the road to go to his sheep-shearing, she rose up, and putting off the garb of a widow which she was wearing, she dressed herself in the attire of a harlot, and covered her face, and sat down by the side of the | highway. And when Judah saw her, he thought that she was a whore, for he did not recognize

Fol. 15 *a* 1 ıd

[1] Matt. i. 3. [2] Gen. xxxviii. 6–10.

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her because her face was covered. And when the words which he spake unto her, and those which she spake unto him, were ended, he gave her a pledge, and went in to her, and afterwards he departed on his way. And when he came among the sheep, he sent to her a young he-goat, but [his
Fol. 15 *a* 2 messenger] could not find her. And when subsequently | the man asked, 'Where is the whore who was sitting here?' they said unto him, 'There is no whore here.' Verily the story is good, and its purpose is exceedingly beneficial; but this is not the moment in which to explain it in particulars, because we must not turn aside from our subject. Now take Thamar as the type of the Christian Church, and take Judah as the
Fol. 15 *b* 1 type of the Father Almighty, and the | three witnesses[1]
ιϛ which he gave to Thamar become similitudes of the Father, and the Son, and the Holy Ghost. And the shepherd whom Judah sent to Thamar with the young he-goat is Moses, and the he-goat is the Law which he gave, which Thamar did not accept, but she held fast to that which she had. The Church saith, 'The faith of the Holy Trinity is sufficient to save me and my sons.'

Fol. 15 *b* 2 And after certain days | a report was received by Judah, saying, 'Behold, Thamar, thy son's wife, is with child by fornication.' And when he heard of the matter, to speak briefly, he gave the command, 'Take her out, and burn her in the fire'[2]; and they took her out to destroy her. And she took with her the three silent witnesses, which, however, spake more loudly than a multitude of witnesses, and these were
Fol. 16 *a* 1 the staff, the signet ring, and the necklace, which are | the
ιϛ Name of the Father, and the Son, and the Holy Spirit. And she sent these to Judah, saying, 'Identify these things, and [say] whose they are. Deny not, by God, with the denial of thy tongue.' And when Judah saw them he recognized them, and he confessed, saying, 'They belong to me.' For

[1] The signet, the necklace (or, collar), and the staff, Gen. xxxviii. 18.
[2] Gen. xxxviii. 24.

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he made no denial, neither did he desire the vain applause of men by putting to death his bride. If he had wished to do this of what avail would the testimony of the staff, and the | ring, and the necklace have been? Was there then in Fol. 16 *a* 2 the country no other staff, or ring, or necklace, save those of Judah? But Judah did not think thus, and he said, 'Thamar is more justified than I.' And add to this the fact that Judah did not recognize Thamar when he lay with her, and she had never lain with any man [before]. And through his absolution from this offence, and the confession of his penitence for what | he had done, and his approval Fol. 16 *b* 1 of the righteous judgement upon his offence, he obtained so ⲓⲍ high a degree of honour that kings were made to descend from his seed, and even the King of kings, the Christ, Who was pierced for us, [was descended] from him, according to the words of the wise man Paul. And Scripture saith: Afterwards Thamar brought forth two sons at the same time.[1] The first stretched out his hand, and the midwife bound round it a scarlet thread, and | after he had withdrawn his hand, his Fol. 16 *b* 2 brother came out, according to what the Evangelist saith, 'And Judah begat Phares and Zara by Thamar.'[2] Now let us continue in the narrative a little further so that our discourse may come to an end, and we will complete our narrative with the wonderful words of the Evangelist Matthew, in order that we may know that, although the matter that has been mentioned was disreputable, it is shewn to have been one that was highly applauded.

And when he hath mentioned | Thamar, Matthew is not Fol. 17 *a* 1 wholly content, for having advanced a little further after ⲓⲉ these things he saith, 'Phares begat Esrôm; and Esrôm begat Aram; and Aram begat Aminadab; and Aminadab begat Naassôn; and Naassôn begat Salmôn; and Salmôn begat Boes of Rachab.'[3] Now it is good for us to digress

[1] Gen. xxxviii. 27. [2] Matt. i. 3. [3] Matt. i. 4, 5

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Fol. 17 *a* 2 in our discourse a little at this point, so that we may | find out who Rahab was, or from what place she came. There is no need for us to heap up many words, for all we have to do is to follow the Scriptures confidently. Who is Rahab, except Rahab the harlot, who received into her house the envoys of Joshua the son of Nun, who had sent them to spy out Jericho?[1] And after many other words between her and

Fol. 17 *b* 1 those men, she delivered them out of the hand | of [the people

ιϵ of] Jericho, and she said unto them, 'According as I have done this good unto you, and have delivered you, ye shall swear unto me that ye will spare me and the house of my father.' And they swore an oath to her, and they gave to her a sign, namely, that she was to tie a red cord to her window whereby she helped them to escape, for her house was on the wall. Behold, O ye who are listening, in what way the facts concerning these two women are similar. Rahab was a

Fol. 17 *b* 2 harlot, | who received every one into her house, and Thamar dressed herself in the garb of a whore. Likewise, Rahab tied a red cord to her window, and it became a protection for her, and a red thread was tied round the hand of the son of Thamar. After the Israelites took the city [of Jericho], they destroyed it, but they preserved the house of Rahab, and it was kept safe, and she herself was numbered among

Fol. 18 *a* 1 Israel, and is numbered to this | day. She was the harlot

ιζ whom Salmôn took to wife, and he begat Boes of her.

And afterwards, Matthew saith, 'Boes begat Iôbêd of Ruth.'[2] Verily how marvellous are these matters. Those who are sinners, according to the earth, are the princes of the Scriptures! Let us consider now in this place who Ruth was. Now Ruth was not an Israelitess, but she was descended from

Fol. 18 *a* 2 the children of Moab. | And Moab was the eldest son of Lot, whom he begot of his own daughter,[3] and he was descended from the seed of Sodom, through his mother, that is to say,

[1] Joshua ii. 1–22; vi. 17. [2] Matt. i. 5. [3] Gen. xix. 37.

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the wife of Lot. Now I hear the Scriptures saying in a concise manner, 'Neither a Moabite nor an Ammonite shall enter the house of God,'[1] and yet Ruth herself was a Moabitess, and she obtained such great honour that | the Christ sprang Fol. 18 *b* 1
from her seed! Verily the things that appertain to our lives ιη
are imaginings only.

And the Evangelist Matthew is not content with what is given above, but he continueth to the end, saying, 'And Iôbêd begat Jesse; and Jesse begat David; and David begat Solomon of the wife of Uriah.'[2] Who now is this wife of Uriah except Bersabee (Bathsheba)?[3] But because the name of Bersabe (*sic*) is not known unto | all men, for this reason Fol. 18 *b* 2
Matthew saith, 'The wife of Uriah,' and doth not mention her name, and the cause for this is very clearly manifest. And Matthew saith, 'David begat Solomon of the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asaph; and Asaph begat Josaphat; and Josaphat begat | Joram; and Joram begat Ozias; and Fol. 19 *a* 1
Ozias begat Ioatham; and Ioatham begat Achaz; and Achaz ιθ
begat Ezekias; and Ezekias begat Manasse; and Manasse begat Amos; and Amos begat Josias; and Josias begat Jechonias and his brethren at [the time of the] removal to Babylon. And after the removal to Babylon, Jechonias begat | Zalathiel; and Zalathiel begat Zorobabel; and Soro- Fol. 19 *a* 2
babel (*sic*) begat Abiud; and Abiud begat Eleakim; and Eleakim begat Azor; and Azor begat Sadôk; and Sadôk begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan begat Jacob; and Jacob begat Joseph the husband of Mary, who brought forth the Christ Jesus from her body.'[4] |

Therefore all the generations from Abraham to David are Fol. 19 *b* 1
fourteen generations, and from David to the removal to κ
Babylon are fourteen generations. Thou canst see what his

[1] Deut. xxiii. 3; Neh. xiii. 1.
[2] Matt. i. 5, 6.
[3] 2 Sam. xi. 3.
[4] Matt. i. 6–16.

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result is, and how the matter concludeth, and that there are forty and two generations from Abraham to the Christ. Of all these generations which passed the Evangelist mentions no
Fol. 19 *b* 2 women except the | four who have been referred to above, namely, Thamar, and Rahab, and Ruth, and Bersabee. And that he hath mentioned these is not due to the subject of the worship of God, but to the reason which we stated early in our discourse. Thamar was descended from the Philistines, and knew not God, and she, who was treated as a whore by Judah, and by whom she conceived, was not descended from
Fol. 20 *a* 1 the seed of Abraham | the blessed. Rahab, likewise, was
ⲢⲀ descended from a foreign tribe, and was of the race of the people of Jericho, but she was not rejected because of her sins. And Salmon, who consorted with her, and begat Boes of her, was descended from the tribe of Judah. And Ruth was descended from a Moabite, and from an abominable native of Sodom, and Boes was descended from a tribe of Israel, and
Fol. 20 *a* 2 derived his origin from the same tribe as Judah. | And Bersabee was descended from the sons of Khet, who were denounced by God.[1] And David was of royal rank, and was descended from the tribe of Judah, according to the statement in the table of genealogy in [the Gospel of] Saint Matthew the Evangelist.

Now these things happened in this wise in order that the righteous might not feel offended at sinners; and that those who have been begotten by righteous and well-conducted parents, who were properly married to suitable wives, might
Fol. 20 *b* 1 not | be offended at those who were brought forth by light
ⲢⲂ women, or who were begotten by parents irregularly married (who even themselves are in despair about themselves, and very often those who are of the circumcision of the seed of Abraham separate themselves from them), and that the matter might be evident to every one, namely, that it was for this reason, and many other good purposes, that the

[1] Compare Gen. xxvii. 46.

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Christ was produced by women of this kind; | and that Fol. 20 *b* 2
those who were produced in sin, and those who were produced
in righteousness, might be bound together in one communion,
and that they all might have good hope. For He came
to gather together those who were scattered, and those who
were in despair about themselves, and He was produced by
a virgin only, who produced Him from the seed | of two Fol. 21 *a* 1
kinds, which were bound together, that is to say, pious seed
and impious seed. Now those who are in despair about
themselves at this time, and who have been saved by mercy,
are of the seed of righteousness, and these are they who are
fixed firmly in the wall of the spiritual edifice, and are with
all the others who are with the Stone in the corner.[1] And
that he who is of the circumcision | may not boast himself, Fol. 21 *a* 2
He of His own accord made the Christ, the Tree of Life,
to blossom for us. And in order that those of the seed of
Israel who believe in Christ may know that He is the true
Stone, the chosen one for the corner, that is to say, our Lord
Jesus Christ, this same Christ came to us, and swept away
the two walls from each other, that is to say, circumcision and
uncircumcision, righteousness and lawlessness, and yoked
them together in one union.

And this same | Evangelist Matthew saith, 'Now the Fol. 21 *b* 1
bringing forth of Jesus the Christ was in this wise.'[2]
O Matthew, who hast the mouth that declareth every pleasant
thing about our Lord, tell me, what is [the meaning of] this
phrase which thou sayest at the end, 'was in this wise'?
Matthew saith: I say that Jesus was descended from two
kinds [of men], the sinful and the righteous, the worshippers
of God and those who knew not God. Therefore, true | indeed Fol. 21 *b* 2
is the saying of the Lord, 'I did not come to invite the
righteous, but the sinners to repentance.'[3] And according

[1] The allusion is to Ps. cxviii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; 1 Pet. ii. 7.

[2] Matt. i. 18.

[3] Matt. ix. 13; Mark ii. 17; Luke v. 32.

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as His infinite mercy spreadeth over every one, He sheweth mercy to the righteous, He forgiveth the sinner, He loveth the righteous, He hath compassion on the sinner, He speaketh words of good cheer to the sinner, and He healeth his wounds which are putrefying and stinking. For this reason is it not
Fol. 22 *a* 1 for thee to say, O man, 'Behold, | the Word made Itself flesh,
ϘЄ and dwelt with us, in order that He might shew mercy unto all men together, both the sinners and the righteous?' He rejecteth no man who goeth unto Him with repentance. And thou knowest that the harlot anointed His feet with unguent, and wiped them with her hair, and He blotted out her sins and iniquities.[1] The Magi came to Him, they worshipped Him,
Fol. 22 *a* 2 and He made them citizens of the kingdom of heaven. | And this holy Evangelist, who speaketh to us in this holy Gospel, himself beareth witness concerning Him, for he was a tax-gatherer, and when he forsook the collecting of taxes, He bestowed upon him the holy Gospel.[2] And even the thief who had shed blood, as soon as he made supplication to Him in the hour of his necessity, saying, 'Remember me, O Lord,'[3] straightway He took him to Paradise.

Fol. 22 *b* 1 For this reason, O | man, be not in despair concerning
ϘϹ thyself. Whether thou art a fornicator, or a robber, or thou fallest into sin of any kind, only turn to the Lord, and He will forgive thee; for there is no sin which doth not become powerless before God, the Physician of our souls. Even though I wish to take my greatest fill of food at thy table, which is full of good things of all kinds of the Holy
Fol. 22 *b* 2 Spirit, O Saint | Matthew, yet I see another table, which is overladen, by my side, and it urgeth me to go to it, and to taste the sweetness of the food [upon it]. And if I be filled with the great number of things which I have eaten, and thou hast sated me with the sweetness of thy good things,

[1] Luke vii. 37–48.
[2] Matt. ix. 9; x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13.
[3] Luke xxiii. 42.

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O Matthew the Evangelist, yet I see thy fellow Evangelist, Luke, the physician and healer of all the sick | by means of Fol. 23 *a*. 1 ק
spiritual medicines, and he inviteth me and draweth me to the cup of his wisdom. For even the rich men of this world, because of the savour and sweetness of the meats that are prepared for them, are wont to eat thereof again and again, and they enjoy themselves fully and live delicately on the things that perish. I entreat thee, O Saint Luke the theologian, to forgive me because I have forgotten thee in my discourse | up to now; nevertheless teach thou me thy Fol. 23 *a* 2
spiritual words which thou hast framed concerning the Virgin, who is worthy of perpetual adoration. Luke saith, I have spoken thus: 'In the sixth month the angel Gabriel was sent by God to a Virgin, whose name was Mary.'[1] And what is the sixth month, O great teacher, Luke the physician? Turn back a little in this discourse, and thou wilt know what the | sixth month is. 'And it came to pass that when the Fol. 23 *b* 1 קח
days of the ministration of Zacharias in the Temple had come to an end, he departed to his house. And after these days Elisabeth his wife conceived, and she hid herself for five months, saying, This is what the Lord hath done for me in the days when He looked to remove my reproach from among men.'[2] So then it was in the sixth month after Elisabeth had conceived that Gabriel appeared to the | Virgin. And Fol. 23 *b* 2
the day on which Elisabeth conceived John, the lamp of the truth, was the seventh day of the month Athôr.[3] Of this fact we are informed by certain Hebrew documents (or, copies), which are to be depended upon. And the day on which John was born was the twenty-seventh day of the month Epêp,[4] and according to this John was, in his life in the flesh, six months older than our Saviour. The day on which the Virgin conceived the Living Word was the seventh day | of the month Parmoute,[5] according to the narrative Fol. 24 *a* 1 קט

[1] Luke i. 26. [2] Luke i. 23–5. [3] November 3.
[4] July 21. [5] April 2.

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found in the writings of the honourable and apostolic Saint Hippolytus[1] the Roman.

And when Gabriel had gone into her presence at the first hour, he rejoiced and was glad, and he said, 'Hail, thou who hast found favour! The Lord is with thee. Hail, thou queen, and mother of the King! Hail, bearer
Fol. 24 *a* 2 of God! Hail, thou rational | dove! Hail, thou ark that bearest up the Creator of all things! Hail, thou true vine, who hast made to flourish in her abode the grapes of the Father!' And Mary was disturbed at the address, and she pondered within herself what this salutation might mean. And the angel said unto her, 'Fear not, Mary, for thou hast found favour with God. For behold, thou shalt conceive,
Fol. 24 *b* 1 and thou shalt bear a | Son, and thou shalt call His Name
ϡ JESUS. This Son shall be great, and He shall be called the Son of the Highest.'[2] As soon as she heard the words, 'Thou shalt conceive,' the Virgin was disturbed greatly, and she was afraid, for she thought that she was looking at some lying phantom. And straightway she dropped the work which was in her hands, and she made haste to lower her eyes, and
Fol. 24 *b* 2 she also began to pray quickly, and she offered up | her petitions to God in very great agitation of mind, because it had never been her habit to hold converse with men, and because she was a little maiden, and was at that time only fifteen years of age.

And Gabriel took away fear from her, and he spake unto her gently, saying, 'Why art thou troubled at my words, O Virgin? Knowest thou not that nothing is impossible
Fol. 25 *a* 1 with | God? Believe me, I am one of the Seven Arch-
ϡϡ angels who stand before God at all times, and Gabriel is my name. Open thy mouth, and receive into thee the cloud of light; and thou shalt conceive and bear a Son,

[1] Hippolytus Romanus, the author of the famous Paschal Table and Chronology, who flourished in the second century of our era.

[2] Luke i. 30 ff.

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and thou shalt call His Name JESUS, and the Lord God shall give unto Him the throne of David His father.[1] And He shall reign over the house of Jacob for ever, and there shall be no end to His | kingdom. Receive my words, Fol. 25 *a*. 2
O holy Virgin, and dispute them not, lest the same sentence that fell upon Zacharias fall also upon thee. But if thou wishest to know and to test my words, rise up and go to Elisabeth; get thee to thy kinswoman, get thee to the barren old woman, get thee unto her in whom the way of women had ceased through old age. And when thou hast gone to her thou shalt see with thine own | eyes the large Fol. 25 *b* 1
size of her womb, and the young child leaping with joy in ܐܒ
her body. And she is filled with the Holy Spirit, and she will declare unto thee the whole truth. For she hath conceived a child in her old age, and this is her sixth month.' And Mary answered and said unto the angel, 'How can this possibly happen to me, [for] I have never known man? If the barren woman | hath conceived she hath done so in Fol. 25 *b* 2
the natural order of things and by the law of marriage. Now the thing that hath happened to Elisabeth is marvellous; but that which thou proclaimest to me is beyond all marvel and all thought.' And the angel continued to talk to Mary, and he said, 'It is the Holy Spirit that shall come upon thee, and it is the power of the Most High that shall overshadow thee.'[2] And the Virgin was encouraged, saying, 'God can do | everything.' And further, she said Fol. 26 *a* 1
unto the angel, 'Behold, I am the servant of the Lord; ܐܓ
let it be unto me according to thy word.' But we will say no more on this point, because the time hath arrived when we must continue our discourse, and bring to an end our words about [these] holy mysteries. Let us, however, say with the blessed woman Elisabeth, 'Blessed art thou among | women, and blessed is the fruit which is in thee. Who Fol. 26 *a* 2

[1] Luke i. 31, 32. [2] Luke i. 35.

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am I that the mother of my Lord should come unto me? Verily at all times blessed shalt thou be among women.'[1] And again, 'Thou who hast carried the Blessed One shalt be blessed in heaven and upon the earth. Thy womb is blessed because it hath carried for nine months Him that filleth heaven and earth. Blessed are thy breasts wherewith thou
Fol. 26 *b* 1 didst nourish | the Creator for three years. Blessed is thy
ϡβ mouth which hath held sweet converse with the Son of God.' If I were to begin to make mention of all thy members, the internal and the external, the whole period of my life would not suffice me for the declaration of all thy virtues.

But I beseech thee, O Virgin, who didst give birth to God,
Fol. 26 *b* 2 to help me, | Epiphanius, thy worthless servant, and to make supplication to Christ on behalf of all the people of my city, nay more, of the whole world, and to be nigh unto me at all times. For unto thee more than to all the saints belongeth the power to make supplication unto Him, so that He may fill the hungry with bread, and may heal the sick, and may lead those who have gone astray back into His holy fold.
Fol. 27 *a* 1 And unto us all together may He grant | that we walk in
ϡε the ways that please Him at all times, and that we may cast away from us the old man[2] and his wickedness. Why dost thou distract thy mind so greatly, and labour for the things of men? Sufficient for the day is the evil thereof.[3] Three cubits of earth are all that remain to thee, and a few clods will be cast upon thee to preserve thy miserable carcase. Whose law dost thou transgress? Remember the judgement |
Fol. 27 *a* 2 of God and the moment when all the deeds which thou hast committed shall compass thee round about. What help wilt thou be able to obtain? The Judge Who shall preside will not accept possessions from thy hand and let thee go free. Riches shall have been unto thee a means of enjoyment and the cause of the punishment [that shall last] for ever. Thy

[1] Luke i. 42. [2] Eph. iv. 22; Col. iii. 9. [3] Matt. vi. 34.

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glory and thy honour shall be [thy] betrayers. Thou shalt not find an advocate who will plead for thee. Thou shalt suffer anguish, and be in despair, and shalt be stupefied through fear. Behold the tears of the | orphan whom thou Fol. 27 *b* 1 hast oppressed! Behold the sighings of the widow whose ϡϵ house thou hast plundered! Behold the poor men whose wages thou hast filched! Behold the slaves whom thou hast oppressed mercilessly! In short, all the sins which thou hast committed thou shalt find inhabiting thy soul, even as thou hast made them to do. Remember the day wherein [thy] natural disposition shall be revealed in heaven. Remember the glorious presence of Christ, according to what | our Saviour said, Fol. 27 *b* 2 'Those who have done what is good [shall have] the resurrection of life, and those who have done evil the resurrection of judgement.'[1] What shall I say unto thee, O my beloved? Behold, the kingdom which is in the heavens is prepared, and so likewise is Gehenna. Let the [hope for the] enjoyment of the kingdom which is in the heavens spur thee on. Let the threat of the fire of Gehenna stir thee up to turn away from the works of the Devil, and to walk in the | ways that please the Lord at all times. Then shalt Fol. 28 *a* 1 thou inherit the things that shall never pass away, the which ϡζ eye hath not seen, nor the ear heard, nor hath the imagining of them entered into the mind of man, that is to say, the things which God hath prepared for those who love Him,[2] through the grace and love of man of our Lord Jesus, the Christ, to Whom, as is meet, and to His | Good Father, and Fol. 28 *a* 2 the Holy Spirit, the Life-giver, be glory, now and always, and for ever and ever. Amen.

COLOPHON

O my fathers, and my brethren, and every one who shall Fol. 28 *b* 1 read the volume of this book, do an act of grace, and pray ϡη

[1] John v. 29. [2] Isa. lxiv. 4; 1 Cor. ii. 9.

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for our God-loving sister, who loved to give charities and alms to the poor, [the name of the sister has been scraped off the vellum] because she undertook the preparation thereof with [the wages of] her own labour, and she gave it to the shrine of [the name of the church, &c., in all four lines, are scraped out] in order that the Archangel Michael, and Saint John, and the holy Virgin Mary, may entreat the Christ on her behalf, and may bless her, and [the names of her husband and family are scraped out] and moreover, when
Fol. 28 *b* 2 they shall come out of the | body, according to what is ordained for every man, God may tear up the bill of indictment of their sins, and may write their names in the Book of Life, and may give unto them the things of heaven in the place of the things of earth, and the things of eternity in the place of the things of time, and may reward them one hundred fold in the heavenly Jerusalem, the city of all the righteous, for the gifts which they have made. So be it!

Of your charity remember me, the least of all men, whose name is not worthy of mention in this volume [three lines, including the scribe's name, erased]. Behold, repentance hath made me free! I made bold, and I wrote this book while I was in Rite Piom (?), in the seven hundred and sixth year of Diocletian (A. D. 990).

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DISCOURSE OF SAINT CYRIL, ARCHBISHOP OF RAKOTE, ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 6782)

THE DISCOURSE WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERY WAY, APA CYRIL, ARCHBISHOP OF RAKOTE (ALEXANDRIA), PRONOUNCED IN HONOUR OF SAINT MARY, THE PERPETUAL VIRGIN, THE GOD-BEARER IN VERY TRUTH, WHEREIN HE MADE MANIFEST THE GREAT GLORY AND HONOUR WHICH SHE HATH RECEIVED FROM GOD. IN THE PEACE OF GOD! AMEN. Fol. 29 *a* 1

O MY beloved, ye God-loving people, open ye the ears of your hearts, and hearken unto [the story of] the honour of the mother of God, the Queen of all women, the true Bride, whom the Son of God held in high esteem. He came and dwelt in her womb for nine months, and she bore Him for our sakes in Bethlehem. She wrapped Him in strips of ragged stuff, she laid Him in a cattle | manger; and the beasts looked upon Him and recognized Him, and they protected Him. Thou didst stretch out thy right arm, thou didst take Him and make to lie on thy left arm. Thou didst bend thy neck, and let thy hair fall down over Him. Thou didst kiss His mouth in the same way as the Father kissed His mouth in heaven, and thou didst seat Him upon thy knees. He lifted up His eyes to thy face. He stretched out His hand, He | took thy breast, and He drew into His mouth the milk which was sweeter than manna. The savour Fol. 29 *a* 2 Fol. 29 *b* 1 Fol. 29 *b* 2

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of thy sacrifice was sweeter unto Him than the savour of the sacrifice of Noah. Having drunk from thy spotless breasts, He called thee 'My mother'.

Come ye and behold God calling Mary 'My mother' and kissing her mouth. And as she kissed His mouth she called
Fol. 30 *a* 1 Him | always 'My Lord, and my Son'. She worshipped Him,
ܩܪ for when she used to give Him her breast she bowed down her head toward Him, whilst He stood up like a tower; and afterwards she worshipped Him, saying, 'My Lord, and my Son.' Then after these things she used to take hold of His hand and lead Him along the roads, saying, 'My sweet Son, walk
Fol. 30 *a* 2 a little way,' in the same manner as all other | babes are taught to walk. And He, Jesus, the Very God, followed after her untroubled, He clung to her with His little fingers, He stopped from time to time, and He hung on to the skirts of Mary His mother—He upon Whom the whole universe hangeth! He would lift His eyes up to her face—He upon Whom the whole universe hangeth and through Whom it is kept in good order—and she would catch Him up to herself, and lift Him up in her arms, and walk along with Him.

Fol. 30 *b* 1 Come, O all ye women, | and look upon Mary, and see
ܩܗ God, Who clave her side, lifting His face up and kissing her! Walk, walk, O daughter of Sion, I mean thee, O Mary. Behold, the King, the Christ, is on thee, for the King, the Christ, is with thee, He is sitting in thine arms! The Father hath made Himself a fellow worker with thee. The Son hath made Himself a kinsman of thine. The Holy Spirit hath made Himself inseparable from thee. The
Fol. 30 *b* 2 angels are subject unto thee, for He loveth | thee, and hath sojourned with thee because of thy purity. For thou alone among all women hast found favour with God, for the Lord is with thee. Lift up thine hands and thine arms into the height. Take from God the Father the Image of His Son and carry it on thine head. The Holy Spirit shall guide thee on thy way, and thou shalt walk through all the world,

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and preach, and say, 'O ye people, | know ye Him, for He Fol. 31 *a* 1
is the Only Son of God, Whom I have brought forth.' ⲙⲉ
O Mary, I know that thou wast overjoyed in thine own manner. For unto every [other] woman who hath made a petition to Him God hath given according to the measure of mankind. But unto thee, O thou who hast asked Him to grant thee wisdom, God hath given thee His Gift, which is His Son. Thou didst hunger, and He gave thee milk in thy | breasts in the heavens. Thou thyself wast brought Fol. 31 *a* 2
forth by Eve, but thou didst bring forth God, the King of beings celestial and of beings terrestrial. Thou wast of no account in the world and in the affairs thereof, but God hath bestowed upon thee the heavens and the earth. When thou didst bow the knee to thy Son, and didst worship Him, straightway the angels worshipped thee.

O Mary, nine and thirty years didst | thou complete, and Fol. 31 *b* 1
God glorified thee. Declare unto me this mystery, O Mary. ⲛ
She saith: 'Hearken, and I will tell thee. From my childhood upwards I lived a quiet life. I was of no account in the world and in the affairs thereof. My womb grew large without [the help of] a man, and my breasts became full of milk. I never held converse with any young man. I suffered no pain when I brought forth. I was not frightened. I saw my | Child. I did not know whence I had conceived Him. Fol. 31 *b* 2
I knew that He Whom I had brought forth was God. Gabriel, the Archangel, was afraid, although he had announced these happenings unto me, for he knew that they were something new. I, however, was not afraid; on the contrary, I rejoiced, for I experienced gladness. When he saluted me he trembled, but I was filled with joy.' 'He came,' saith Mary, 'he opened my | mouth, he went down Fol. 32 *a* 1
into my womb. And the holy Archangel clave to me, he ⲛⲁ
directed me, and he ministered unto that which was inside my innermost part. When I used to sing a hymn at eventide angels sang with me. When also I used to bow my

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knees at dawn the powers (or, hosts) of heaven would worship that which was in my innermost part. At the
Fol. 32 *a* 2 third hour | the Trinity would give me strength until the sixth hour of the day, and joy and gladness were with me. When I ate the manna of pearls came to me, and again when the sun was about to set it was the manna of the sweet smell [that came]. I did not know that He, unto Whom I was singing the hymns, was He to Whom all the world ascribed glory, [an ignorance] which I shared with all those whom I knew.

And the whole world ascribed glory to me, and they cried
Fol. 32 *b* 1 out, saying, | 'Right well is it, O Virgin, who hast declared
ⲙⲃ unto us the advent to us of our Saviour, the Christ! Right well is it that thou art held worthy to be the throne of God! Right well is it that thou hast delivered the whole world through thy childbirth! Right well is it, O virgin maiden, that God abideth with thee! Right well is it, O mother of
Fol. 32 *b* 2 all the monks and of all the nuns!' | Thou hast set free all mankind who were fast bound in the Devil's hand. Thou didst hate the married life, and yet thou art made the mother of the True Bridegroom. Thou didst mortify thy body with ascetic exercises, and thy spirit rejoiced, for God was with thee. Since He Who is uprightness loveth thee, then there remaineth nothing that is not subject unto thee. Since thy
Fol. 33 *a* 1 legs carried God when He was in | thy pure womb, then
ⲙⲅ most assuredly they shall become pillars in the midst of the heavenly Jerusalem. Since thy legs carried God when He was a little Child, then most assuredly thou art at this moment standing before the altar of sacrifice of thy Son. Since thou didst cover His face with thy garments to shield it from the wind and snow, then most assuredly the Cherubim
Fol. 33 *a* 2 and the Seraphim shall stand by the altar of | sacrifice, and cover thy face with the splendour of their wings. Since thou didst carry Him in thy bosom, and didst hold Him on thy knees, then assuredly thou art sitting now upon a throne

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of glory, and the Cherubim and the Seraphim are standing and singing hymns to Him Whom thou didst bring forth. Since thou didst nourish Him with the milk which was in thy virgin breasts, then assuredly His Body of God and His precious | Blood shall be placed in thy mouth. Of what Fol. 33 *b* 1 kind is the honour which shall be shewn to thee, O thou ⲙⲁ woman unto whom are subject the denizens of heaven, and the beings of earth, and the starry luminaries, and the angels who are in the heights, because of Him Who dwelt in thee? Hearken unto Him, Who is on the right hand of His Father in the heavens, calling Mary 'My mother'. He obeyed Joseph as a father, with all obedience in everything. | The Fol. 33 *b* 2 angels acted as servants for Him, but He was subject to His mother according to the flesh. All these things shall be thine, O Mary, thou perfect Virgin.

Come, O all ye women who desire virginity, emulate the example of Mary, the mother of thy Lord. Consider ye her coarse and meagre food and her sleeping on the ground. | She Fol. 34 *a* 1 craved for none of the things of this world. The mention of ⲙⲉ her was always in the mouths of the priests. She never washed herself in a [public] bath. She never adorned herself with face-paint, and eye-paint, and powder. She never decked herself out in brightly coloured raiment, as do all [other] women who love fine clothes. She never tasted wine. She used to sit always with her face turned | towards Fol. 34 *a* 2 the east, for she was always awaiting the Creator of the world. She never met and talked to any one, except her father, and her mother, and her brethren. For this reason, when Gabriel spake unto her, she was troubled at his words, and said, 'How can this possibly happen to me, seeing that I have never known a man?' And Gabriel said unto her, 'It is the Holy Spirit that shall come upon thee, and the power of the Most High shall overshadow thee; | therefore He Fol. 34 *b* 1 to Whom thou shalt give birth,[1] O Mary, shall deliver from ⲙⲉ

[1] Luke i. 34, 35.

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captivity the race of Adam, through His Body of God and His precious Blood. He to Whom thou shalt give birth, O Mary the Virgin, hath fashioned every one with His divine Hands.'

How can the remembrance of thee be hidden? Or, how canst thou be forgotten, O wise Virgin? Thy name shall be proclaimed throughout all the world over the holy table by
Fol. 34 *b* 2 bishops | and presbyters, saying these words, 'We commemorate Thy holy birth of Mary the Virgin.' Blessed art thou, O Mary, thou who art the object of the boasting of the angels, thou subject of the talk of the Archangels, thou subject of the hymn of the Cherubim and Seraphim, thou woman who art praised by all the saints! On the day wherein thou didst give birth to the Son of God, Who hath existed for ever, and Who hath neither beginning nor end, we heard the hymns of joy and blessing among the hosts of
Fol. 35 *a* 1 heaven, who said, 'Glory to | God in the highest! His
ז peace be upon earth in men of His will.' All peoples saw the glory of God to Whom thou didst give birth. Therefore blessed art thou among women, and blessed is the fruit of thy body, O thou whose womb hath received into itself this indescribable [Being]! Blessed art thou, O Virgin, the entrance to whose womb carrieth Him to Whom heaven
Fol. 35 *a* 2 is a throne and the earth a footstool, even | as He said,
'Heaven is My throne, and the earth is My footstool.'[1] As for thee, thy womb served both as heaven and earth, for the entrance thereto received into itself Him that filleth heaven and earth. Who is like unto thee, O wise Virgin? O what a thing is this at which to marvel and to be amazed! In heaven He had no mother, and on earth He
Fol. 35 *b* 1 was without a father! | He was God in heaven, and on earth
ח He was the Only-begotten!

O holy Virgin, I cannot content myself in heaping blessings

[1] Isa. lxvi. 1.

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upon thee; my heart cannot understand the greatness of thine exaltedness, O thou who didst carry in thy womb Him before Whom the Seraphim stand up! What tongue of flesh can declare the majesty of thine exaltedness, O thou cruse of oil wherein the fire burned, and was not consumed, | O thou place Fol. 35 *b* 2
of sojourn of God and His habitation, O thou concerning whom the prophets proclaimed, saying, 'This is the gate of the Lord, wherein the righteous enter!'[1] The Lord looked out of heaven upon the world, and among the whole race of women He found none like unto thee, and for this reason His Only-begotten Son sojourned in thee. Hail, mother of the Lord, | who hast found favour with God! Hail, blessing, and Fol. 36 *a* 1
joy and gladness! Hail, palladium of the True King! Hail, ⲡⲑ
laboratory of the True Physician! Hail, thou who didst bring forth to us Life, thyself being a Virgin!

O my beloved, what a hidden mystery is this which was revealed from heaven! In the beginning God created the heavens and the earth in six days, and rested from | all His Fol. 36 *a* 2
labours on the seventh day, and on the seventh day of the new month, according to the Law (i.e. reckoning of the Romans), that is to say, the seventh day of the month Parmoute, our Lord came down from heaven, and took [upon Himself] flesh of this Virgin. O wise Virgin, I beseech thee to bring the favour of God, Who is thy Son, upon us, and may He forgive us our sins, and deliver us from all the crafts | of the Adversary the Devil. Take us all to thyself, Fol. 36 *b* 1
lest the Devil take delight in us, and draw us down into the ⲟ
Gehenna of fire. O Mary, do thou draw nigh unto the King, the Christ, [so] that He may receive thy supplication on our behalf, for He is thy Son and thy Beloved, and thou didst bear Him, and He called thee 'My mother'. Verily, O Mary the Virgin, thy honour is greater than that of all | the other Fol. 36 *b* 2
women in the world. He Who breathed breath into every

[1] Ps. cxviii. 20; Isa. xxvi. 1, 2.

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created being called thee 'My mother'! Thou art more exalted than the Cherubim and the Seraphim, thou art more blessed than the Thrones, because the Christ loved thee. He sojourned with thee because thou art Saint Mary, the perpetual Virgin. And she will do these things for us with her beloved Son, Jesus the Christ, our Lord, so that . . . .

[The rest is wanting]

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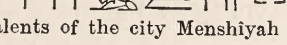
THE TEACHING OF APA PSOTE, THE GREAT BISHOP OF PSOI

(Brit. Mus. MS. Oriental, No. 7597)

THE TEACHING OF OUR HOLY FATHER APA PSOTE,[1] THE GREAT BISHOP OF PSOÏ,[2] WHICH HE PRONOUNCED ON THE FIRST DAY OF THE WEEK, WHEN ARIANUS, THE GOVERNOR OF THEBAÏS, HAD SENT MESSENGERS TO HIM TO CUT OFF HIS HEAD. HE BESOUGHT THE IMPERIAL VELETARIUS AND THE SOLDIERS OF THE GOVERNOR TO PERMIT THEMSELVES TO BE INSTRUCTED BY HIM, AND HE PASSED THE WHOLE NIGHT IN PREACHING A HOMILY TO THE PEOPLE. Fol. 2*a*

I SALUTE you, O my beloved sons and daughters, and I salute you at the same time with the salutation of God. I command you this day with the commandments of life, to make you to walk in them at all times, so that ye may continue to perform my intention; for I know by this that

[1] The day of his commemoration is the 27th of Choiak; see Add. MS. 5996, fol. 144 *b*, quoted by W. E. Crum, *Catalogue*, p. 15, col. 2 (No. 59).

[2] ⲡⲥⲟⲓ, ⲡⲥⲱⲓ, ⲯⲟⲓ, ⲯⲱⲓ are the Coptic forms of the Ptolemaic city called by the Greeks Σύϊς, Egyptian Sı , or Πτολεμαὶς ἡ Ἑρμείου, the Egyptian Psı, Ptlumis-t  . The Arab writers give as the equivalents of the city Menshîyah المَنشيّة, and Al-Abṣâi الأبصاى, both in Upper Egypt. See Brugsch, *Geog. Inschriften*, plate 40, Nos. 973–6.

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I shall never return again to you in the flesh. O my beloved sons, fight the good fight, for the contest in this world is of various kinds. Woe unto the man who shall continue to follow his evil works, but especially let there be woe unto
Fol. 2 *b* those who | devote their whole attention to the things which
ϩ they are going to leave behind them, whether it be buildings, or estates, or any work of oppression. Now behold, ye see me this day. Whether I have done what is good, or whether I have committed acts of violence or deeds of evil, behold, messengers have been sent hither for me, to take me away from you, by the impious king. I testify to you that from my childhood upwards the angel of the Lord hath appeared unto me several times whilst I was pasturing my father's sheep, and he never ceased to recite the Scriptures to me in my abode until I knew them all by heart.

Behold now, moreover, through the command of the Good God, I already know that my blood shall be shed for the sake of the sweet Name of my Lord Jesus the Christ, according as these things have been revealed unto me. But I am afraid of the road whereby I shall depart to God, and of the Powers
Fol. 3 *a* that stand on it, because I am flesh and blood, like every other
ϥ man, and no one is sinless in the sight of God. And the laws which are laid down for us in the Statutes of the Church are found written down for us, and they say, 'It is right that a bishop should not be blameworthy in anything'.[1] Now who is there whom God could not reprove for his sins? For Scripture saith, 'How long will they speak the same words of scoffing?'[2] Whatsoever a man shall utter he must account for at the impartial tribunal of God Almighty, the place where neither name nor apparel shall be of any use to us, and where each man shall receive according to his works. O my children, know ye the repentance whereunto ye are to cling, and according to the works of which ye are to walk,

[1] 1 Tim. iii. 2; Titus i. 7. [2] Cf. Matt. xii. 34.

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for the ways of going to God are difficult and bring [us] into tribulation; | for 'narrow is the gate'[1] through which the Lord leadeth His chosen, according to the word of the stone of truth, Matthew the Evangelist. And there is especially the great terror of the difficulty and of the great abomination of this river of fire, whereon roll waves upon waves [of flame], and of the burning flames from which no man can escape. For whether a man be righteous or a sinner, all must be dipped in this river of fire before they can reach the awful throne. O this river of fire which is full of trembling and horror! O this throne of terror! Every one must stand before it in fear, and trembling, and anxiety, and perturbation, and the knocking of the knees together. Fol. 3b ב

Woe unto me, O my sons, for before I stand naked before the throne my evil deeds shall stand there before me, in the order in which I committed them, and I shall see them! Woe unto me at that moment when He Who seeth truly, and Who | knoweth everything beforehand, shall pass sentence of judgement upon me! Woe unto me when He Who is without anger shall be wroth with me, and shall say unto me, 'Alas for this old man and his grey hairs!' Alas for this name [of monk], and this Christian garb! even [the rank of] bishop will not benefit me at all. Behold, our sins shall stand before us, one after the other, even as we committed them. Then what shall we say? Shall we not keep silence? Shall not we fail to find a word to utter on that day? Is there any kind of denial which we can set before Him? What shall we do? If we deny our wickedness, then shall the angels who shall stand by that awful throne with us contradict us through our own angels who will act as our opponents, saying, 'Thou didst commit this sin on such and such a day, and in such and such a way, and I was standing by thee.' Woe unto every man whose angel shall reveal his character before Fol. 4a ג

[1] Matt. vii. 14.

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Fol. 4 *b* the throne of the Christ, | and before God and His angels,
ⲉ and before the hosts of heaven! Woe unto the bishop who doth not instruct his people thoroughly, and his city, and his diocese, for assuredly these things shall be required of him! And also, [woe be unto the bishop] who shall forget (or, neglect) the churches of God which are deserted, and the widows, and the orphans! Woe unto the abbot who shall permit a rich man to lead him into shame, who shall destroy the truth, and shall pervert judgement, and shall hesitate to give a decision according to the word of truth, and who shall ignore those whom he seeth, and those who are brought unto him! Woe unto the judge who shall pervert judgement for the sake of a gift, and who shall accept the person of the rich man, and condemn the poor man who hath nothing to give [him]. Woe unto those [priests] who shall deceive laymen, and who shall appoint themselves to any work connected with the church, whilst pretending that they only wish to act as judges on its behalf, or to decide about certain of the ordi-
Fol. 5 *a* nances thereof! Let the laity drive such a man out of | this
ⲍ occupation, and let him not offer up any decision on your behalf before God. Woe unto him that acteth deceitfully, as, for example, the head of the congregation, that is to say, the father of the monastery, who shall sell the works of God for money, or anything else, or who, knowing that there are certain brethren who rail at God, spareth them, and doth not expel them from the congregation! Woe unto the presbyter who doth neglect his people, and doth neither rebuke them nor teach them the things that would do good to their souls; assuredly the souls of his people shall be required of him, and he will have to defend them! Woe unto the deacon who shall profane the altar, and who shall devour the possessions of the Church, and shall perform the works (i.e. service) of God apathetically! Woe unto the layman who shall commit fornication, or who shall have union with the erring woman, or who shall look upon their forms shamelessly, or

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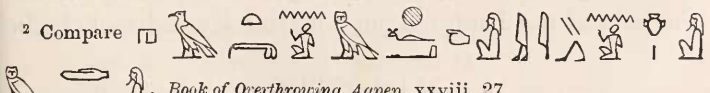
who shall cast the results of their lust upon the earth,[1] | and Fol. 5 *b*
those whose hands[2] shall serve them as wives, and those who ⲏ
shall pollute themselves with the irrational beasts. Men of this kind are those who pollute the temple of God. These are they whom God shall destroy by the breath of His mouth and by the smoke of His wrath.

My sons, do not by any means be envious of these, so that God may not abominate you speedily. Be not careless in anything, for all the carelessnesses of this world turn into punishments in the world which is to come. And we all know that our flesh is weak, and that our miserable souls are not able to bear the stripes which God shall lay upon us in the Righteous Judgement of our sins. If we continue in our sins God shall inflict pain upon us, more especially in the punishments which He shall bring upon us. O my sons, the end of each will come to him, and I shall find mine own end this day. For I know that they will take me to the feet of the governor, and that he will pass judgement | upon me Fol. 6 *a*
for the sake of the Name of my Lord, to force me to renounce ⲑ
Him, but it shall never happen that I will renounce Him! I am prepared for him (i.e. the governor) to cut off my head for the Name of my True King and Saviour, Jesus the Christ. For this reason I adjure you, O my beloved sons, to continue to remember me, according to the love of God, and to continue to do diligently the things that are good for your own salvation; for the salvation of every man [consisteth] in the performance of the Law of God. For he who performeth the Law is a friend of God, whether he be in this world or in the next; whosoever transgresseth the Law is an enemy of

[1] i.e. who shall leave their offspring through fornication unprovided for, and allow them to perish or to be killed.

[2] Compare  , *Book of Overthrowing Aapep*, xxviii. 27.

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God, whether he be in this world or in that which is to come. Ye yourselves have heard the voice of the Gospel: in one place it blesseth, and in another it curseth, and is angry, and revileth. In one place [we have] 'Blessed are the poor',[1] that is to say, those who have not put the Law of God |
Fol. 6 *b* behind them.

ī Woe unto those whom the world hath deceived by means of the things of vanity, that is to say, woe unto thieves, and murderers, and whoremongers, and adulterers, and magicians, and sorcerers, and necromancers, and soothsayers, and those who divine by means of cups! These are they whose hope is in the men who are magicians, and they set their minds upon them, saying that they will be able to endow them with strength in their tribulation. O ye silly, ignorant, and senseless men, tell me how [the matter standeth]. If God wisheth to bring an illness upon a man as a trial and as a lesson to him, is it not for the man, who is but dust and ashes, to bear it? Or, is he to turn backwards the commandment of God? But the guile and deceits of the Devil are the things that draw a man backwards, and they smile at him, one after the other, for the Devil wisheth to take him |
Fol. 7 *a* down into the pit into which he was forced to descend
ıa because of [his] disobedience. Behold now, ye see me in your midst this day, and I wish to fill myself with [the sight of] your gladness, and the sight of your sweet faces. O my sons, in a very short time now the soldiers of the governor will seize me, according to his order. And behold, the governor will come from Siût (Lycopolis), and go to Tkôou (Antaeopolis), and they will take me to him; and they will take off my head in that place for the sake of the Name of Emmanuel, which, being interpreted, meaneth 'God with us'.

Strive ye earnestly, O my sons, so that ye may walk in the ways of the Lord, and put not His commandments behind

[1] Luke vi. 20 (?).

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your backs in the smallest degree, lest ye bring upon me, as well as upon yourselves, a sentence of doom which can never be removed. For, it is written, 'The disobedient is a son of perdition,'[1] and perdition belongeth unto the Devil and his demons. | And the kingdom of God is in the Fol. 7 b heavens, and it is that which He hath prepared for those who ⲓϧ shall do His Will, even as He saith in the Gospel according to Matthew, 'Behold, Thy mother and Thy brethren are standing outside wishing to see Thee.'[2] And He said, 'Whosoever shall do the Will of My Father Which is in the heavens, the same is My brother, and My sister, and My mother.'[3] Similarly, He might have inverted the words and said of those who shall put the Law and the Prophets behind their backs, 'Whosoever shall not do the Will of My Father Which is in the heavens, the same is My enemy. And as he hath hated Me, even so will I hate him. And as he hath denied Me in this world, I will deny him before the angels in the world that is everlasting. And as he hath forgotten to keep My Law, I also will forget him when he is in the darkness wherein there is no ray of light whatsoever.'

For He said with His mouth wherein there is no lie, 'Love not the world, nor | the things which are in the world; for Fol. 8 a the world shall pass away, and the desires thereof.'[4] For ⲓⲍ as it is in the case of a man to whom a span of life hath been allotted, now he is not told 'thou shalt die at such and such a moment', neither is he told 'thy neighbour shall die at such and such a time', even so is it in the case of the world, for no one knoweth when the period of its duration shall be fulfilled, and the time of its end shall come, save Him Who hath defined the completion of the period, that is to say, God Almighty. Nothing whatsoever shall remain when the world hath passed away except God, the Master of the Universe,

[1] Compare 2 Thess. ii. 3, and compare Matt. xxv. 30; Eph. v. 6.
[2] Matt. xii. 47; Mark iii. 32; Luke viii. 20.
[3] Matt. xii. 50; Mark iii. 35. [4] 1 John ii. 15. 17.

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the Lord of everything which hath been and which shall be. And blessed are those who shall die in the Lord now, henceforth, and for ever. But woe unto those who shall die in [their] wickedness, for no other opportunity for repentance shall be afforded to them! nay, the sin, and the wickedness, and the other kinds of impiety which they have committed are the things that shall condemn them, and it is death that shall walk before them. For Scripture saith in the Psalms, 'Death shall shepherd them.'[1] And again, 'He who hateth
Fol. 8 *b* the righteous | committeth sin.'[2] It saith too in the Catholic
ⲓⲃ [Epistle], 'He who hateth his brother is a slayer of man.'[3] Then how great will be the condemnation of him that hateth Him Who created him! Every man who committeth sin hateth the God Who hath created him, and those who do not hate the Christ Jesus do not commit sin. I declare unto you a true saying: If ye examine your own understanding [ye will find that] every man who is a sinner is a hater of his own soul.

In what way doth a man [shew that] he hateth his own soul? Now very often a man saith unto me, 'No man ever hated his own soul.' I myself know this quite well, but direct thy attention to me, O simple brother. A certain man saith this day, 'I cherish my soul,' and he eateth and drinketh all his days. And when he dieth his soul is taken away and made into material for the blazing fire and into food for
Fol. 9 *a* worms, because of the sins which | he committed during the
ⲓⲉ time when he was in the world. Now he saith in his folly, 'I love my soul,' yet notwithstanding he loveth to commit sin against it daily. And he knoweth not that the things which he doeth daily are written down in the books which never grow old, and cannot be destroyed, for they are books of the spirit, and in these our sins are written down one by one. And since every sin hath a different character, and the

[1] Ps. lv. 15; xlix. 14. [2] Cf. Mic. iii. 2–4. [3] 1 John iii. 15.

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gravity of each varieth, even so the characters of the punishments and their severity are different, to say nothing of the monsters with horrible faces which are on the roads, and the merciless avengers, and the dekans, who are without form, and who preside over [the infliction of] punishment. With mercilessness and very great frenzy they strip the skin off each man.

Remember the father of every sinner, [the Devil]. He goeth round and about, and raveneth like a lion; he wandereth about with his nets, and he cometh in many forms, and he wisheth to swallow up our souls. And the snares of death are in his hands when he cometh into | the heart of a man, Fol. 9*b* ܐ
and he sendeth therein the passion of wickedness. And he hasteneth impudently to a man in his early years, and he cometh with an apology before the face of those who are older. Afterwards he cometh in the lust of the eye, and in jealousy (or, envy) of heart. He cometh also in avarice (?), and in pride, and in vainglory, and in lasciviousness, and in gluttony, and in wantoning, and in the love of the Sacrament, [and] in arrogance, [and] in fornications, and in adulteries, and in magic, and in sorcery. All these things are wont to attack a man during the first and second periods of his life. And when he cometh to the third period, that is to say, to old age, the Devil attacketh him with babbling, and littleness of heart (or, lack of courage), and the swearing of false oaths, as his strength faileth and he knoweth that it is old age that cometh [upon him]; and he maketh him to crave for food, and to suffer from hunger and thirst like the dogs. These and other such like things doth the Devil | make to come upon Fol. 10*a*
man in the third period of his life. But blessed is the man ܙ
whom the Devil shall tempt, and who shall overcome the Devil with repentance, for great shall be his reward from God on the day of his coming forth from the body.

O my beloved sons, behold, ye see that the lights have burned low, and that the sun hath begun to rise. Let us

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offer up the Holy Offering, for the time hath arrived for us to partake of the Holy Mysteries, the Body and Blood of the Christ, before I am taken from you. For, behold, the Imperial Veletarius said unto the soldiers of the governor, 'Let us take him and depart, for daylight hath appeared.' And when the blessed Apa Psote, the bishop, had said these things he made the Sign of the Cross over the people three times, in the Name of the Father, and of the Son, and of the Holy Ghost. And he administered the Holy Mysteries to them, and gave them the Benediction; and he dismissed them, and they went to their houses glorifying his Lord Jesus, the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen.

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A DISCOURSE ON THE COMPASSION OF GOD AND ON THE FREEDOM OF SPEECH OF THE ARCHANGEL MICHAEL, BY SEVERUS, ARCHBISHOP OF ANTIOCH

(Brit. Mus. MS. Oriental, No. 7597)

THE DISCOURSE WHICH THE MAN, WHO WAS TRULY INSPIRED BY THE CHRIST, THE HOLY PATRIARCH AND ARCHBISHOP OF ANTIOCH, SAINT SEVERUS,[1] PRONOUNCED ON THE COMPASSION OF GOD AND THE BOLDNESS OF THE HOLY ARCHANGEL MICHAEL. HE ALSO SPAKE A LITTLE CONCERNING HOLY SUNDAY (I. E. EASTER SUNDAY), BECAUSE THE FESTIVAL OF THE ARCHANGEL FELL BY CHANCE ON THE SAME DAY THAT YEAR. HE SPAKE ALSO CONCERNING MATTHEW THE MERCHANT, AND HIS WIFE, AND HIS SONS. THIS DISCOURSE WAS PRONOUNCED ON THE TWELFTH DAY OF THE MONTH HATHOR,[2] WHEN ALL THE PEOPLE OF THE CITY WERE ASSEMBLED AND WERE CELEBRATING THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL IN PEACE. Fol. 10 *b* 1H

HEAR ye the Psalmist David, who indicateth to us that we are all to gather together at this holy festival to-day. And I see also that this festival is a double one, and I see that tranquillity

[1] He sat from 512–19. [2] November 8.

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existeth, and that there are no winds of fire [blowing] upon us to disturb us; on the contrary, we are prepared to receive
Fol. 11 *a* those who together will do | good to our souls, whether it be
ιθ to us who speak or to you who hearken. And assuredly in us shall be fulfilled these words, 'One yieldeth a hundredfold, and another sixtyfold, and another thirtyfold.'[1] And I know that He Who is the true Giver of rewards, our Lord Jesus, the Christ, the Son of God, is not remote from us, for He spake by His true mouth, saying, 'In the place where two or three are gathered together in My Name, there I am with them in their midst.'[2] And inasmuch as God is with us this day, let us apply to ourselves the word of God which He spake unto us by the mouth of the sacred singer David, who saith, 'Be ye quiet, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.'[3]

Ye know, O my beloved, that to-day is the festival of the salvation of us all, that is to say, the Sunday of the
Fol. 11 *b* deliverance of the whole | world. It is right therefore for
κ us to address a few words of adoration to the Christ, Who hath existed before all worlds. I hear Scripture at this moment saying in the Gospel, 'The angel of the Lord came down from heaven, and he went, and rolled away the stone, and sat upon it. And his appearance was like unto that of a flash of lightning, and his apparel was white as the snow. Then he said unto the women, Fear ye not; for I know that ye are seeking Jesus, Whom they crucified; He is not here, for He hath risen, according to what He said.'[4] Furthermore, let us celebrate the festival this day in the festival of the Resurrection of the Lord, more especially because the Lord is present with us, and also His glorious Archangel Michael, who maketh supplication to God to forgive us our sins. For verily he is the intercessor with

[1] Matt. xiii. 8; Mark iv. 8, 20. [2] Matt. xviii. 20.
[3] Ps. xlvi. 10. [4] Matt. xxviii. 2-6.

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God on our behalf, and he pleadeth until God delivereth us from every | tribulation. And if we wish to be sure Fol. 12 *a* that it is he who maketh supplication on behalf of the ⲢⲀ whole race of Adam, hearken and I will shew you [that it is so].

There[1] was a certain merchant in the country of Entikê whose name was Gedsôn, and he was a very rich man, and he was the owner of a very large business. His method of business was as follows: he bought certain products in one country, and, taking them to another, he sold them in accordance with [his] skill in the craft of the merchant. Besides all these things he was a Hellên (i. e. pagan), and he knew not God. Now whilst he was still living in his paganism, God, Who is a treasury filled with compassion of every kind, and Who delivereth every one who hopeth in Him, wished to deliver this man. And it came to pass that on a certain occasion he loaded up all his merchandise in a ship, and went in the beginning of the month of Hathôr to a city in the country | of the Philippians, the name of Fol. 12 *b* which was Galonia, where he wished to dispose of his mer- ⲢⲂ chandise. And he made [the voyage], and arrived [there] during the festival of the holy Archangel [Michael]. Now the evening of the eleventh day of Hathôr was the time for lighting the festival lamps. And the merchant saw that the shrine had been cleaned and decorated, and that it was brightly illuminated with a very large number of lamps, and that great crowds of people were thronging there, and they sang hymns and psalms from the evening until the dawn. And when the day was come the people began to celebrate the festival, and the bishop, and the clergy, and all the magistrates of the city were gathered together, and they decorated all the city, and every house, and every quarter (or, street). And when the merchant saw these things he mar-

[1] Compare the Memphitic version published from a Zouche MS., with translation, in my *Saint Michael the Archangel*, London, 1894, pp. 63 ff.

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velled, for he was a pagan, and he did not like a thing of this kind; and it seemed to him as if he had been transferred from this world into another, by reason of the things which
Fol. 13 *a* he saw | and heard, and he was greatly disturbed in his
ⲕⲏ mind. And he went to two men and said unto them, 'What is it that hath been happening from the day before yesterday until to-day? And the men, [who] were Christians, spake unto him, saying, 'It is the festival of the Archangel Michael, which we celebrate in his honour, for it is he who maketh supplication to God on our behalf that He will save us all.' And the merchant said unto the Christians, 'Where is he, for I myself would entreat him to deliver me from every evil thing?' And the men said unto him, 'Thou wilt not be able to see him unless thou becomest a Christian; but if thou wilt become a Christian thou mayest entreat him, and he will deliver thee from every evil thing.' And the merchant said unto them, 'Take two pieces of money, one for each of you, and take me with
Fol. 13 *b* you to the shrine of the | Archangel Michael, and I will
ⲕⲁ become even as ye are.' And the men said unto him, 'Ye cannot become as we are except our father the bishop baptize you.' And the merchant, by the Providence of God Who had called him, entreated them, saying, 'Do an act of grace, and take me to the bishop.'

And it came to pass on the morrow that the men of the city brought the merchant to the bishop, and they related to him all that had happened to him. And the bishop said unto the merchant, 'From what city art thou, O my son, or from what country?' And the merchant said, 'I am from the country of Entikê.' And the bishop said, 'My son, dost thou really wish to transfer thyself from thine own service (or, religion), and to be numbered among us?' And he said, 'Because of what I have seen with my own eyes,
Fol. 14 *a* and | what I have heard with my own ears, it pleaseth
ⲕⲉ me to transfer myself to thy service.' And the bishop

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said unto him, 'What God dost thou worship?' And the pagan said unto him, 'I worship the great luminary the sun, because it is he who illumineth the world by his power.' And the bishop said unto him, 'When the sun setteth the night cometh, and tribulation falleth upon us; where dost thou find the sun to deliver thee out of thy tribulation?' The merchant said unto him, 'I beseech thee to permit thy compassion to come upon me, even as upon all the people of the city.' And the bishop said unto him, 'Hast thou a wife or son?' The merchant said unto him, 'My father, my wife and my sons are in my own city.' And the bishop said unto him, 'If this be so, my son, I will not baptize thee now, lest | thy wife be Fol. 14 b
not persuaded to [become a Christian] with thee, for in ⲕⲉ
this case a scandal would arise among us, and she would separate herself from thee, or she would make thee to deny the baptism which thou hadst received. For from the very beginning transgression hath been due to the wife.' And when the merchant had heard these things he was exceedingly grieved. And after he had received a blessing from the hands of the bishop he came forth from him, and embarked in his ship to go to his own house. And when he had reached the middle of the great, deep sea, the Devil (who is the hater of everything that is good, and who was envious of him with a great envy and wrath, because he had made his heart right with God, and had turned to Him to deliver him from destruction), through the hatred of his heart towards him, raised up a mighty storm against him. And he made the waves of the sea to beat upon the ship with such violence | that it was about to sink into the sea. And Fol. 15 a
the merchant was afraid, and he did not find (i.e. know) what ⲕⲍ
he should do nor to whom to appeal for help. And he cried out, shedding tears as he did so, 'My lord, thou holy Archangel Michael, help me in this great necessity wherein I am, and [deliver me] from the great tribulations which are round

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about me. O my lord Michael, I solemnly declare this day, by the glory which I saw in thy shrine, that if thou wilt deliver me on this occasion I will return with my wife and my children, and we will be Christians until the day of our death.' And straightway a voice came to him from the sky, saying, 'Fear not, no evil shall befall thee.' And immediately after the voice [had spoken] a great calm took place, and the waves ceased to boil up, and the ship became steady, and there was no further pitching and rolling. And straight-
Fol. 15 *b* way, | through the grace of God and the supplication of the
RH Archangel Michael, the ship sailed swiftly over its course until it at length arrived at the city of its destination in peace.

And when the merchant had come into his house he told his wife and his children the things which he had seen, and the things which he had heard, and the things which had happened to him in the city of Galonia of the Philippians. And afterwards he continued to discourse to them, little by little, saying, 'Verily, I have discovered that the sun which we have been worshipping is not a god at all, but that he is a servant of the God of the Galileans.' Now his eldest son was an educated youth, and he said unto his father, 'I will ascertain whether this is so or not at once.' And the youth went up on to the roof of his house, and he cried out to the sun, saying, 'I adjure thee, by thy great
Fol. 16 *a* light and thy heat which fill all this | world, to inform me
RO if thou art not the True God, or if thou art His servant, according to what my father hath told me.' And straightway there came to him a voice, saying, 'Well done, O youth, who dost seek after the True God. I am not God—far be it from me [to say so], as the Greeks say; but I am a servant of His, and I obey His command. Nevertheless, if thou art seeking after the True God, behold, thy father hath learned to know Him since he was in Kalonia, the city of the Philippians. And thee thyself also doth He call to Him,

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for thou art suitable [for doing] a great service for Him.' And when the voice had said these words it became silent. And the youth said unto his father, 'Is it true that thou hast only known God from the time when thou didst enter that country? Now I am with thee, and we will go thither together with joy.' | And his father said unto Toulê his Fol. 16 b
wife, 'If thou art displeased, behold, we have eight thousand ⲗ
pieces of money; take them for thyself if it be that thy heart is not in unity with me. I myself will take a thousand pieces of money, and I will go and obtain forgiveness of my sins.' And his wife said unto him, 'O my brother, I am ready to go with thee to any place where thou wishest to go.' Thereupon they made all their preparations, and they embarked in a ship and came to the city of Kalonia.

And when they met the two Christian men who had acted as his guides, and whom he had found during his first visit, he talked to them, and they took him, and his wife, and his sons to the bishop. And when the bishop saw them he rejoiced exceedingly over the conversion of their souls, and he asked them, saying, 'Have ye prepared yourselves with all your hearts to become Christians?' And they answered | Fol. 17 a
and said unto him, 'Yea, by the Will of God and through ⲗⲁ
thy prayers, we are ready to become Christians all together.' Then the bishop caused preparations to be made in the baptistery of the shrine of the Archangel Michael, and he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost, the Consubstantial Trinity. And he changed the merchant's name at the holy font—now his former name was Gedsôn—and he called him 'Matthew'. And the name of his wife was Toulê, and her he called 'Irene', and of the four sons he called the name of the eldest 'John', and the second 'Stephen', and the third 'Joseph', and the fourth 'Daniel'. And after they had received baptism they passed twenty days in the city, and the bishop instructed them in the dogmas of the Orthodox

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Fol. 17 *b* Faith. | And by reason of his great joy Matthew gave six
ⲁⲗ thousand pieces of money to the shrine of the Archangel Michael, saying, 'I give these moneys for the redemption of my own soul and the souls of my children, and that they may serve as an offering in the shrine of the archangel, for it was he who made entreaty to Christ on my behalf until He granted me knowledge to go unto Him, and to make me to be worthy of His grace.' And after these things he received a blessing from our father the bishop, as did also his wife and his sons. And they came out from the city, and the magistrates thereof set them on their way, and they rejoiced with them over the conversion of their souls. And by the Will of God and His holy Archangel Michael they arrived in their city, and they rejoiced with their kinsfolk,
Fol. 18 *a* and their kinsfolk rejoiced with them. | And after they had
ⲁⲥ come into their house they gave great gifts and charities to the poor and destitute. And all the people of the city blessed them, even as it is written, 'There is nothing hidden that shall not be revealed,'[1] that is to say, these holy people made their most excellent virtues to light up [the city]. And after two months that distinguished man Matthew died; he came at the eleventh hour, and received the hire of a whole day, through the supplication of the holy Archangel Michael.

And a few days after the distinguished man Matthew had gone to his rest the enemy of God and man, and the opponent of the angels, that is to say, the Devil, stirred up a great nobleman of the city against his wife [Irene] and against his
Fol. 18 *b* sons in an | exceedingly cruel way, and he carried away their
ⲁⲗ (*sic*) possessions (?) from them by force, and robbed them of everything that they had, and he even took away their granary from them. And John, the eldest son, who was wise, said unto his mother and his brethren, 'Rise up, and let us fulfil the word which our Saviour spake, saying, "When they

[1] Matt. x. 26.

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persecute you in [one] city flee to another."[1] For, behold, they are persecuting us and afflicting us in this city, let us flee to another and save ourselves. And since they are afflicting us in this place, let us depart to the city of Entia, and take up our abode there, and be safe.' Thereupon they rose up, and took their father's possessions, and fled to Entia, the metropolis of the country, and took up their abode there. And John and his mother and his brethren gave large gifts to the poor, and to | those who were destitute, and to every Fol. 19 *a*
one who was suffering from sickness. And the Devil, who ܐܠ (*sic*)
hateth what is good, could not contain himself [when] he saw the charities which they were performing, and he ravened like a lion. And a few days after these things the house of one of the magistrates of the city was broken into, and a large amount of valuable goods belonging thereto was carried away in the night, and the magistrate reported the matter to the governor. And the governor enquired concerning the matter of the officers (or, guardians) who were set over the various wards of the city, and of those who were set to watch over the regions round about the city. And whilst they were making these enquiries, behold, the enemy of righteousness, that is to say, the Devil, took the form of an informer, and cried out, saying, 'These strange young men, the four of them, who have come and taken up their abode in this city, are they who have robbed the house of the magistrate; behold, they dwell in the quarter [called] "Zeus". | Pursue Fol. 19 *b*
them forthwith, and when ye have examined them closely the ܒܠ
truth shall be revealed.'

And immediately, the matter having spread abroad, the neighbours seized the young men and delivered them into the hands of the guards, and the guards took them to the governor, because the matter was one of which they could take no cognizance. And when the young men had been

[1] Matt. x. 23.

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dragged into the market-place they lifted up their eyes, saying, 'O God of the Archangel Michael, perform an act of power for us. Thou, O our God, knowest everything, and that we did not know Thee from the beginning. And now we confess Thee, and Thy Archangel Michael, and we declare that Thou art the Living God. We are innocent of the lying charge which hath been framed against us this day. O thou holy Archangel Michael, in whom we have believed, forsake us not, for thou art he to whom we have clung from the moment when we were held to be worthy of the holy seal, which is in Christ, that is to say, the holy pledge of Chris-
Fol. 20 *a* tianity. O God, in Whom we have | believed, help Thou us.'
ϡε And whilst they were saying [these words] a voice came unto them from heaven, saying, 'Fear not, O John, and ye his brethren, for no evil shall befall you. I am Michael unto whom ye have made your appeal.' And they said, 'May thy grace be upon us.' And Michael said unto them, 'Let your hearts be strong; fear ye not at all. I tell you that through Jesus the Christ, in Whose Name ye received baptism, no evil shall befall you. Nay more, I will continue to watch over you, and I will deliver you, and not you only, but every one who shall cry out and say, "O God of the Archangel Michael, help us," and I will come unto him quickly by the command of God, and I will grant him his petition, and I will not permit any evil whatsoever to befall him.' |

Fol. 20 *b* And when the Archangel Michael had said these things
ϡϛ unto them he gave them [the salutation of] peace, and hid himself from them. Then the guard brought the young men before the governor so that he might pass judgement upon them, and when he had set them before the judgement-seat they said with one voice, 'O God of the holy Archangel Michael, help us; O our Lord, Thou knowest that we are innocent of this deed wherewith they have charged us. Nevertheless, Thy Will be done, O Lord!' And immediately,

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before the words were ended in their mouths, behold, the holy Archangel Michael took the form of an imperial nobleman of King Gesanthos, the king of Entia (?), the [chief] city of the district, and came [there]. And when the governor saw the Archangel Michael walking towards him in the form of an officer of Gesanthos the king, he rose up straightway and stood before him, and gave place to his royal rank, | saying, Fol. 21 *a* ‘I beseech thee, my lord nobleman, to turn and seat thyself ϡζ here with me, and to listen to this defence.’ And the holy Archangel Michael, inasmuch as he had come for this very purpose, sat down at the right hand of the governor, and the governor gave the order to place before him at the tribunal the four young men all together. And as soon as they had set the young men before him at the tribunal the governor spake unto them with anger and abuse, saying, ‘This matter is one which is due to the Devil . . . . . Make haste and bring hither to me the property of Sulôm, the archon, which ye have taken, and do not die a terrible death. Testimony hath been borne against you that it is you who have carried away the property of the archon, and if ye do not produce it here before me ye shall die an evil death.’ And with one voice they said unto the governor, ‘As the True God, Jesus the Christ, liveth, and His holy Archangel | Michael, in this Fol. 21 *b* affair we have never taken any part whatsoever, neither ϡη have we any knowledge thereof. For in very truth, O governor, stealing is held by us to be an abominable thing, according to the precepts of our fathers and their teaching.’

And the Archangel Michael, who was in the form of a nobleman, spake unto the governor, saying, ‘If thou wishest [to know] the truth, let them seize the little brother of these men, and take him into the house of this man Prosthuros, who hath a savage hatred against these sinless men, and let him cry out, saying, “In the Name of Jesus the Christ, and the mighty miracles of the Archangel Michael, let the property

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of Sulôm the archon appear which hath been carried off, and which myself and my brethren have been accused of stealing"; and I declare unto thee that the truth shall appear immediately.' And the governor | made the two soldiers and the
Fol. 22 a
ϡϴ attendants to take hold of the hand of the young man, and they went into the house of Prosthuros. And straightway the young man cried out, saying, 'In the Name of Jesus the Christ, the God of those who are in the heavens and of those who are on the earth, and in the name of the Archangel Michael and of his great power, let Thy grace come upon us, O God, and do Thou send forth from heaven Thy holy Archangel Michael, and let him reveal the property of Sulôm the archon; for the stripes which I and my brethren have received from this merciless man Prosthuros are not few.' And immediately he had said these things a voice came unto him, and unto those who were with him, and also to the soldiers who were close to him, and to the guards who were holding him, saying thus, 'O ye men who have come seeking after the property which hath been carried off | from the house of
Fol. 22 b
ϡϡ Sulôm the archon, come ye down into this cellar, and ye shall find that for which ye are seeking, so that the truth may be revealed to every one, for these men are innocent of the charge which is laid against them; and when this hath been done the truth shall be revealed through the greatness of the strength of the Archangel Michael.' And immediately the people heard the voice they went down into the cellar, and they found the property of the archon in a cellar under the house of Prosthuros, the merciless man who had behaved arrogantly towards the young men, that is to say, towards John and his brethren.

And straightway the governor released the young men, and they departed to their house, and glorified God and His Archangel Michael. And the archangel hid himself forthwith from the [sight of the] governor, and he appeared unto
Fol. 23 a
ϡϡϧ the four | brethren who were coming to their house. And

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the holy Archangel Michael, the commander-in-chief of the army of the Lord, spake unto them, saying, 'O John and thy brethren, behold, I have saved you [once], and ye have suffered no harm, and I will save you again, and ye shall put the Devil to shame. And, moreover, I will give you boldness and fatherhood, and ye shall be heads over all people. And furthermore ye shall become fathers to King Gesanthos.' And John and his brethren related to their mother everything that had happened to them, and she said, 'Let the Will of God be [done]. Besides, O my sons, let us not at any time abandon what is good, so that that which is good may be a means of salvation for us in this world, and in that which is to come.'

And it came to pass that within ten days of the time in which these things happened John came and walked across the | market-place of the town, and he saw two men who Fol. 23 *b* were clad in the livery of King Gesanthos, and they were ⲁⲗⲃ demanding from every person one hundred oboli on penalty of death. And John said unto the soldiers, 'Will a man be seized and put to death or be in any danger if he giveth two hundred oboli?' And the soldiers said unto him, 'No.' And John said unto them, 'Wait for me a little, O my brethren.' And straightway he went into his house, and he took two hundred oboli, and four other oboli, and gave them to two men, and they gave them to the soldiers of the king, and the four other oboli he gave to the soldiers. And the Devil did not know what to do when he saw the deeds of charity which the four young men were performing.

And it came to pass after these things that a certain man, who lived hard by the house of the holy men, invited a friend of his to his house, [and he went and] he ate and drank with him until the evening. And the guest rose up and came forth from the house of his neighbour, and he entered | the Fol. 24 *a* market-place of the town in order to pass into his house. ⲁⲗⲅ And whilst he was walking along the path a cerastes stung

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him, and he died. And when the night watchman was going his rounds to safeguard the town he found the man lying stretched out dead upon the ground. And he lighted a lamp, and examined the whole body, and he found therein no wound whatsoever; and he had the body prepared for burial and buried in a tomb. And the Devil went round about throughout the whole city proclaiming and saying, 'This murder hath been committed by the four young men who have come into the town during these [last] days'; and the report reached the governor, and the governor [made known] the matter to King Gesanthos. And when the king heard of this matter he commanded immediately that the four young men should be brought before him all together. And
Fol. 24 *b* the soldiers arrested the young men, and they put halters | on
ⲙⲃ their necks, and brought them out through the open space of all the town to take them to the feet of King Gesanthos. And straightway there came a voice to them, saying, 'O John, and ye his brethren, fear ye not when ye shall go into the presence of the king, for no evil shall befall you. The time of suffering hath passed, and the season of fatherhood hath drawn nigh unto you through the Lord.' And straightway they brought the young men before the king, and the young men made supplication to God and to the holy Archangel Michael to deliver them.

And behold, straightway the mighty and holy Archangel Michael, whose name is sweet in the mouth of every one, took the form of a mighty general in the service of Kôstantinos (Constantine), Emperor of the Romans, and came into [the presence], and great majesty clothed him. And when Gesanthos saw him he rose and stood up before him, and
Fol. 25 *a* he yielded place to his royal | rank, and after these things
ⲙⲅ they sat down together. And King Gesanthos commanded them to bring in the four brethren before him, and he said unto them, 'For what reason did ye rise up against this man and slay him?' And the four brethren answered and said,

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'[We have not committed] this murder of which thou accusest us; we are innocent.' And the king commanded [his men] to bring the instruments for the infliction of torture and to torture them. And the Archangel Michael, inasmuch as he taketh care of every one who is a true servant of the Lord, was pleased to make manifest the glory of these holy men, nay more, to save alive the town of the king and the whole multitude. And as he saved Nineveh, whose population amounted to twelve times ten thousand people,[1] even so was it pleasing to God to save this town from destruction. | Then Fol. 25 b
the Archangel Michael answered and said unto Gesanthos, ⲁⲣⲭ
'It would be a most marvellous event for us in this town supposing that a contradiction [of this charge] were to take place in the following manner. Supposing they were to bring the man who hath died and to set him before the whole multitude of the town, and we asked him, "What happened unto thee?" and straightway he told the truth before all the multitude! Therefore let them bring him that hath died and let us ask him. I declare that [if we do this] the truth shall become manifest, and the liar shall be put to shame.'

Then, when the king had heard these things from the archangel—now he did not know that he was Michael, but he told [him] that he was one of the Emperor's most honourable noblemen, as we have already said, although the archangel hath far higher rank than any nobleman of this world—
he commanded [his men] to go into the tomb | and to bring Fol. 26 a
out the dead man, and to set him before him and before all ⲁⲣⲭ
the multitude that were gathered together unto him. And Michael the archangel rose up before the king and before all the multitude of the city, and he who was in the form of a general cried out to the youngest of the four young men, saying, 'O Daniel, thou brother of John, come, my son, and say thou unto this dead man, "Who is it that slew thee?

[1] Jonah iv. 11.

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Tell the truth before the king and all the multitude."' And the young man Daniel was one of those whom they were going to torture, and he rose up and went to the dead man, and took hold of his hand, saying, 'O man, tell us who it was that slew thee. Speak the truth, and do not permit innocent blood to be shed unavenged through thee.' And the Good God made the soul of the dead man to return again to his body for the salvation of the whole town and the king, and through the great power of God and of His
Fol. 26 *b* holy | Archangel Michael the man came to life again. And
ⲙⲏ he cried out in the midst of all the multitude, saying with a loud voice, 'Woe unto thee, O Gesanthos! Art thou so utterly bold as to sit by the side of the general of the King of all those who are in heaven and on the earth, the holy Archangel Michael? It is he who maketh supplication at all times for the whole race of men and animals, it is he who maketh supplication for the fruits of the earth until God sendeth the good dew upon them for the sustenance of men and beasts, and also for the sustenance of everything that breatheth and blesseth God.' And he who had come to life also said, 'Forgive these men, . . . they are holier than I, and the Archangel Michael will inform thee concerning everything which hath happened to me.'

And straightway the Archangel Michael revealed himself
Fol. 27 *a* in his angelic | glory, and he went up into heaven whilst all
ⲙⲑ the people were looking at him, and he took the soul of the man with him. And afterwards the Archangel Michael spake down to the king and the multitude, saying, 'Behold, I will make supplication to the Lord on behalf of thy soul and the souls of all the multitude of this city for the sake of these young men; therefore let John and his brethren be held in honour by thee, for thou and all thy city have been saved through them. And as for this man whom thou sayest they killed, they did not kill him, but he died like any ordinary man through the bite of a cerastes.' And when the

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heart of the king had returned to him he rose up, and brought in John and his brethren, and he kissed them, saying, 'Blessed is the hour wherein ye entered this city, O John and | ye his brethren, against whom we have meditated evil Fol. 27 b
things; behold, very many great benefits have accrued to us ⲡⲓ
through you.' And the king caused his palace to be decorated with garlands, and all the people arrayed themselves in festal apparel and rejoiced with very great joy for seven whole days. And the king said unto John, 'Speak, and we all will hearken unto thee.' And John spake unto the king, saying, 'Write a letter to Constantine, the Emperor of the Romans, and [ask him] to send unto us an archbishop to sanctify us and all our city, and let him give unto us the things which shall conduce to the salvation of our souls.'

And Gesanthos the king wrote a letter to Constantine, the Emperor of the Romans, [wherein] was written thus: 'Gesanthos, who is called the King of | Endikê, maketh bold Fol. 28 a
to write to Constantine, the great Emperor of the Romans, ⲡⲁ
the servant of Jesus the Christ. Greeting! A great act of grace hath come to us through the Good God, Who hath remembered us, and hath brought us out of the darkness of the service of idols, and hath drawn us to Him through the supplication of His great Archangel Michael, and hath made us worthy to look upon Him face to face. And he hath made the man who was dead to talk with us once again after he had been buried, and he ascended up into the heights of heaven in glory when we all were looking on. Therefore we beseech thy divine person to send unto us from before thee one of the great bishops to enlighten us concerning the Orthodox Faith, and to teach us the way whereby we may go to God, and to give us | the holy seal [of baptism]. If Fol. 28 b
thou wilt perform this good deed for us thou shalt receive ⲡⲃ
crowns of glory from the True King, the Christ, and the God-loving Emperor shall be saved by the might of God.' And the king sent off the letter to Constantine in all haste,

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and the Emperor received it, and when he had taken it and read it he marvelled exceedingly at the greatness of God's love for man and at the beneficence of the Archangel Michael. And with very great carefulness he made haste and wrote a letter to John, the Archbishop of Ephesus, wherein he wrote the following: 'Before all things I kiss the holy hand wherewith thou hast touched the holy Flesh of the Son of God. Greeting! Now a great joy hath come unto us from
Fol. 29 *a* the | True God, our Lord Jesus the Christ, and behold, we
ⲡⲉ ourselves send on the news of that joy to thy fatherhood, so that thou mayest rejoice the more with us. For the sake of God then bear thou a little inconvenience, and go to the town of Endikê, and administer thy healing medicine of the doctrine of Christ unto those who dwell therein, and bring thou them out from the service of filthy idols. Devote thou thyself [to this work] with all thy heart, for thy trouble shall not be utterly wasted, nay, it shall be unto thee for a crown of glory before the Great King, the Christ. Do this therefore for the sake of Christ, Who suffered on behalf of the whole race of Adam. Thou shalt give thyself the trouble to go to them and treat them with the healing medicine of thy spiritual ointment, and thou shalt teach them the matters of the holy
Fol. 29 *b* theology which is full of the Holy | Spirit. Thou shalt give
ⲡⲍ them the holy seal which is in the Christ, and shalt baptize them in the Name of the Father, and of the Son, and of the Holy Spirit, the Holy Trinity in Unity, and Unity in the Holy and Consubstantial Trinity. And this shall be unto thee a praiseworthy act before the Christ Jesus and His holy angels.'

And Constantine the Emperor sent the epistle with haste to the Archbishop of Ephesus. And when the archbishop had received it he read it, and rejoiced exceedingly in the Holy Spirit because of the gift of God Almighty, and because of the conversion of the town to God through the supplication of the holy Archangel Michael. And straightway the arch-

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bishop took with him a deacon, and two presbyters, and a reader, and | three singers, and twelve 'labourers', and priests Fol. 30 a
also. And he took with him everything necessary for the ⲡⲉ
equipment of the baptistery and for the service of the altar, and a table of gold, and four vessels of silver which were plated with gold, and a censer of gold, and a napkin worked with fine gold, and some coverings made of pure silk, and the Four Gospels, and the Book of the Acts of the Apostles, and the Apostolic Epistles—in short, everything that was necessary for the service of the altar. And they prayed to God, and set out on the road joyfully.

And when they had drawn nigh to the city, [the arrival of] the archbishop was announced to the king. And the king and all the multitude of the city came out from it, and made obeisance to him, and they received a blessing at his hand, and the king himself received a blessing from the archbishop. | And when the archbishop saw John he straightway Fol. 30 b
kissed him, and said unto him, 'Rightly shall the good tree ⲡⲉ
which yieldeth fruit be in the paradise of delight.' And the king related to the archbishop everything that had happened through John and his brethren, saying, 'For the sake of this man and his brethren hath God had mercy upon us.' Wherefore the archbishop went into the city in great awe. And the king entreated him [to come], and he brought him into the palace, for as yet no church had been built in the city. And on the morrow the archbishop said unto the king, 'Before everything else let us build a church.' And the king said unto the archbishop, 'My father, there is a new site whereon we can build one. Come and inspect it, and if, peradventure, it be suitable thou canst build a church there.' And the archbishop | went with the king, and the archbishop Fol. 31 a
approved [of the site] with the exception of the small walled ⲡⲍ
building which was in the middle of it, and [the king] ordered it to be pulled down. And the king made the heralds to summon every man from every part of the city, and ordered them

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to assemble and to do work [on the church], whether archon, or rich man, or poor man, and even the king worked with his own hands; and they knew that they would receive their reward through the Christ. And by the Will of God the church was completed in twenty-six days, and the archbishop consecrated the shrine in the name of the holy Theotokos Mary.

And when the archbishop saw the great size of the multitude who wished to receive baptism, he said unto the king, 'Where shall we baptize this multitude?' For as yet no church with a bath for baptisms in it had been built in the
Fol. 3 city. And the exceedingly wise John | answered and said unto
ⲘⲎ the archbishop and the king, 'In the lake of water which is to the east of the city, for I tell you that it is suitable for this honour.' And straightway a voice came from heaven, and every one heard it, saying, 'This is ordained by God, O John, thou wise one, thou son of the Apostles.' And the archbishop and the king rejoiced greatly over what they had heard, and they made the heralds order all the people of the city to be gathered together to the lake of water to receive forgiveness for their sins. And the archbishop went to the lake of water, and he made ready everything according to the Canon of the Church. And afterwards he prayed over
Fol. 32 *a* the lake, and the deacon followed him, | doing everything
ⲘⲐ that was ordered in connection with the bath for baptisms. And a very great miracle took place at that moment, for when the archbishop came to the words of consecration the whole multitude heard a great choir of singers above the waters, and they repeated the words of consecration after the archbishop. And afterwards a voice cried out, saying, 'Whosoever receiveth baptism in this water shall receive at once the forgiveness of his sins.' And when the archbishop had finished the holy prayers he commanded that the whole multitude should hasten down to the lake, and should all receive baptism. And they all cried out, saying, 'We are

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baptized in the Name of the Father, and of the Son, and of the Holy Spirit.'

And when the king and all the multitude had received baptism, the archbishop gave them |the Benediction, and they Fol. 32 *b* assembled in the church. And the archbishop shaved the head of John and consecrated him bishop, and he also appointed his three brothers to be elders. And the king had a son whose name was Achillas, and him the archbishop appointed to be a deacon. And all the multitude rejoiced in the Lord, and they said, 'Behold and see this stranger who came to this city, and was considered to be a man of no importance whatsoever, and, lo, he is now sitting with the archbishop, and is, as it were, a father to all this multitude.' Then the archbishop made ready the Offering, and elevated the Offering upon the altar, and he presented it. | And the king and all the multitude marvelled Fol. 33 *a* because they had never been accustomed to a ceremony of this kind, and they had never seen zeal of this kind displayed. Now this was the first time the Offering was ever offered up in that country. And the archbishop administered the Sacrament to all the people, and he gave them the Benediction, and each departed to his own house. And the archbishop remained in that city for one month of days after this work, and he catechized the people daily, and taught them the whole Law of the Church; and after this he returned to his city in peace. And Gesanthos and all the multitude of the city glorified John and his brethren, and they progressed in the knowledge of the teaching (or, doctrine) of the Lord.

And within a few days the holy bishop John said unto the king, | 'Let us build a church in the name of the holy Fol. 33 *b* Archangel Michael, because it is through his supplication that we have all been saved.' And the king said unto him, 'Do whatsoever thou wishest, O my father, and we will hearken unto thee.' And the holy bishop John laid the foundation of the holy church, and all the people of the city rejoiced with him,

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and they helped him in everything which he commanded them to do. And he finished the church, [and provided it] with everything with great zeal, and he put on its roof on the eighth day of the month. And the holy bishop John consecrated it in the name of the holy Archangel Michael and the day of its dedication fell by chance upon the twelfth
Fol. 34 *a* day of the month Hathor. And all the | people of the city
ⲍⲡ assembled therein; moreover, the feast became unto them a double one, for the festival of its founding and of its dedication were celebrated on the same day in the new church. And after the dedication the holy bishop John went into the temple with the king, and with all the multitude of the city, and they overthrew it, and burnt the statue of Zeus with fire. And the demon who dwelt in the idol cried out, saying: 'Thou art afflicting me exceedingly, O John, [for] thou hast turned me out of my dwelling.' And the king made the people to build on the site of the temple a splendid church, and he made them to dedicate it in the name of the Twelve Apostles. And Saint John turned every one to the
Fol. 34 *b* Orthodox Faith, and every one glorified | God through him.
ⲍⲫ And when the Emperor Constantine had heard of everything which John had done, he glorified God exceedingly, and he wrote to him a letter, wherein he besought him to bless him and all his kingdom, and he addressed him in it as 'the new Daniel, the destroyer of idols'. And the country of Endike praised Saint John the bishop all his days, because of the multitude of the miracles which God worked by his hands.

Ye see then, O my beloved, how great is the goodness of God, and how great is the boldness of the holy Archangel Michael, who cometh to every one who feareth God, and
Fol. 35 *a* who keepeth His commandment. | For our father Daniel said
ⲍⲉ 'None standeth with me except Michael, our archon.'[1] And again, 'The angel of the Lord laid hold upon Ambakoum

[1] Dan. x. 21.

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Habakkuk), and brought him to Babylon and the food which
vas in his hand, and took him to the pit of lions, and he
ave the food to Daniel.'[1] And again it saith in the Acts of
he Apostles, 'The angel of the Lord opened the door of the
rison by night, and brought Peter out.'[2] The holy Arch-
ngel Michael ministered unto each one of the martyrs until
hey completed their strife, and they departed to heaven in
lory through the supplication of Michael. The sun riseth
pon all the world through the supplication of Michael.
he great spring of Edem (Eden) sent forth its waters into the
our Rivers through the supplication of Michael. The earth
eareth its fruits through the supplication of Michael. | The Fol. 35 *b*
hole world was reconciled again to God [by Michael], and ጀሮ
e it is who delivereth every one from the snares of the Devil.
Ve find the intercession of Michael in the strenuous work
f our hands. We find the intercession of the archangel in
he quietness of the oxen, and the growth of the lambs. We
nd the intercession of Michael in the growth of the wool of
he sheep, and in the milk of the goats. We find the inter-
ession of the archangel in the growth of all the fruits of the
eld. Through the intercession of Michael the trees bring
orth their fruits. We find the intercession of Michael in
he body of the vine and in the gladness [which is] in the
ine. We find the intercession of Michael in the joy, and in
he fatness, and in the savour of the olives. We find the
ntercession of Michael in the slumber of a man, and in his
est by night. We find the intercession of Michael | in the Fol. 36 *a*
inds which stir up the seas, from which he delivereth [men]. ፩ፗ
Ve find the intercession of the archangel in the flight of the
irds in the heavens, and in the motion of those upon the
arth. We find the intercession of Michael in the union of
oly matrimony, wherein men beget their children for bless-
ng. We find the intercession of Michael in the war that
estroyeth the ungodly, and establisheth peace, and delivereth

[1] Bel and the Dragon, vv. 23 ff. [2] Acts v. 19; xii. 7.

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the righteous. We find the intercession of Michael in the midst of brethren [who live] together, and he is among them. We find the intercession of Michael among the ascetics in the desert (or, mountain), and it giveth them strength. We find the intercession of Michael in the assembly of the monks, and it at the same time acteth as a peace-maker. We find the intercession of the archangel
Fol. 36 *b* in the prayer of the bishops, and elders, | and deacons at the
ⲍⲏ holy table. We find the intercession of Michael in the voice of the readers and the leaders of the choir when they sing their hymns in church. We find the intercession of Michael when he is gentle towards those who are weary, and when he giveth them strength. We find the intercession of the archangel when he giveth help unto those who are vexed by processes in the law-court. We find the intercession of Michael when he giveth relief to those who suffer punishment. In short, he giveth strength to the living in their necessity, and as for the dead, he entreateth God at all times on their behalf that He will shew mercy upon them. For of all the righteous who are in the heavens, unto which of them did [not] the Archangel Michael go when they were in trouble and help them? And unto which of all the martyrs who are in heaven did not Michael go, and give them
Fol. 37 *a* strength, and deliver them from all their tribulations? | For
ⲍⲑ the archangel standeth by every one who crieth up to God with all his heart, and helpeth him.

Behold then, O my beloved, we know of a certainty of the love of God towards man, and of the loving-kindness (or, compassion) of the Archangel Michael for all mankind, and that he is a minister on their behalf before the Father, and that he causeth Him to shew mercy towards every one, and to make straight his ways. And as for us, let us, O my beloved, give unto him the things for which he wisheth, and let us make entreaty unto him by means of them, so that he may love us exceedingly, and may make intercession for us

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with God, and may let us live together in one fraternal bond. Let us keep our marriage bond holy and undefiled, and let there be no fornication whatsoever among us. Let there be no slanderous gossiping | on our lips, for it is a sharp spear, Fol. 37 *b* and it is a hateful thing before God. Fornication is death in ϴ poverty and a friend of the Devil. Fornication is a thing that is hated by the Christians, and it is an enemy unto God and His angels, and a friend of perdition. Consider the sons of Eli the priest; when once they loved fornication destruction came upon them.[1] Observe also the sons of King David; when once they loved fornication more than holy matrimony God cut them off, shortness of life laid hold upon them, and not one of them saw his children in Israel. Amnôn slept with his half-sister [Tamar], and Absalom slew him.[2] Similarly Absalom slept with | the concubines of his father, and God Fol. 38 *a* brought upon him a rebellion, and he died in the fight.[3] ϴϡ Adônias (Adonijah)[4] also made Abisats (Abishag), the Sômanite,[5] his father's wife, to be with child (?), and he died because of her.

Now therefore, O my beloved sons, let us cast forth from us all perverse ways, and let us be without impurity, and sin, and scandalous gossip. 'Holy matrimony never defiled [any] man.' Observe that Moses spake with God several times, and yet he had his wife and his children, and these did not hinder him from going into the darkness to speak unto God. But do not make us to multiply our words overmuch concerning these things, and let the witnesses of the Old and the New [Testaments] be sufficient for us. And further, let us bring to an end | our discourse on the Archangel Michael, Fol. 38 *b* whose festival we are celebrating this day. This festival ϴϧ to-day hath no need of the rich man who weareth splendid apparel, whilst the poor man hideth himself from the draught

[1] 1 Sam. ii. 12 ff.
[2] 2 Sam. xiii. 28.
[3] 2 Sam. xvi. 22; xviii. 15.
[4] 1 Kings i. 5; ii. 12 ff.
[5] 'Abishag the Shunammite,' 1 Kings ii. 17 (LXX) Ἀβεισὰ τὴν Σωμανεῖτιν.

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of the door. This festival hath no need of the rich man who is sated with wine, whilst the poor man lacketh bread as he lieth in [his] quarter. This festival to-day hath no need of the person who eateth by himself in gladness, whilst the poor man in prison lacketh food. This festival to-day hath no need of the person who maketh merry and rejoiceth in his house by himself, whilst the poor man remaineth in his house with no man to visit him. These commandments are not of men, but of God. For God shall judge the whole
Fol. 39 *a* race of men | by the six commandments which are in the
ⲟⲧ holy Gospels. Moreover, O my beloved, let us supplicate the holy Archangel Michael with a right heart, so that God may receive his prayers on our behalf, and so that He may forgive us the sins which we have committed in times past, and may give unto us restoration for the future. And now I see that the moment hath arrived for us to go and fulfil that which it is incumbent upon us to do, that is to say, [the offering up of] the Holy Offering. This we must do, and receive the Holy Mysteries, the Body and Blood of our Lord Jesus the Christ, to Whom be all glory, which is meet, and to the Father with Him, and to the Holy Spirit, life-giving and consubstantial, now, and always, and for ever and ever. Amen.

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THE DISCOURSE OF CYRIL, ARCHBISHOP OF JERUSALEM, ON THE CROSS

(Brit. Mus. MS. Oriental, No. 6799)

THE DISCOURSE WHICH SAINT CYRIL, ARCH- Fol. 2 *a* 1
BISHOP OF JERUSALEM, PRONOUNCED CON- [א]
CERNING THE CROSS OF OUR LORD JESUS THE CHRIST, ON THE DAY OF ITS DISCOVERY, WHICH IS THE SEVENTEENTH DAY OF THE MONTH THOTH.[1] AND HE SPAKE ALSO ABOUT THE WORD WHICH THE LORD SPAKE IN THE LAW OF MOSES, 'CELEBRATE A FEAST TO ME THREE TIMES EACH YEAR'.[2] AND HE SPAKE ALSO ABOUT THE HONOUR OF THE CROSS, WHICH APPEARED ABOVE THE GRAVE OF THE SAVIOUR. AND HE SPAKE ALSO ABOUT ISAAC THE SAMARITAN, WHOM HE BAPTIZED. AND HE PRONOUNCED DISCOURSES IN THE SHRINE OF THE RESURRECTION, | THAT IS TO SAY, SAINT Fol. 2 *a* 2
EIRÊNÊ. HE CELEBRATED THE FESTIVAL OF THE CROSS WITH ALL THE ORTHODOX PEOPLE, WHO WERE GATHERED TOGETHER INTO THE HOLY CHURCH. IN THE PEACE OF GOD. AMEN.

'THE Lord reigneth; let the earth rejoice; let the isles, which are many, be glad.[3] The Lord reigneth; He hath arrayed Himself in splendour. The Lord reigneth; He hath arrayed Himself in strength, He hath girded Himself therewith.[4] O [my] hearers, who love instruction, who love

[1] September 14.
[2] Exod. xxiii. 14, 17; Deut. xvi. 16.
[3] Ps. xcvii. 1.
[4] Ps. xciii. 1.

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reasoning, and who love God, I observe that the understandings [of men] are different, each from the other, and even so is it in
Fol. 2 *b* 1 the case of the holy | Prophets. David, the father of the
ⲃ Christ according to the flesh, said, 'The Lord reigneth; let the earth rejoice; and let the isles, which are many, be glad.' He spake also in the same spirit, saying, 'The Lord reigneth from the wood.'[1] For it is the Holy Spirit, Who spake by the mouths of all His Prophets, Who maketh Himself manifest, like the tongues of fire on the day of the holy Pentecost.[2]
Fol. 2 *b* 2 Moreover David, the righteous king, | saith, 'The Lord reigneth; let the nations rage furiously.'[3] O David, thou hymn-writer, only a little way back thou didst say, 'The Lord reigneth; let the earth rejoice,'[4] but thou dost not say 'rejoicing in all the earth'. And again thou dost speak, making a distinction between the islands and gladness and the tribulation of heart of the men who do what is evil. For wrath in a man is wont to bring in its train sorrow of heart. But simple readings will not delight the hearts of those who
Fol. 3 *a* 1 listen if | they do not find the interpretations thereof or that
ⲅ which shall declare unto them the meanings thereof. And behold, we will invoke the Holy Spirit, Who is One and is the same as the Father and the Son, so that He may open the eyes of our hearts in order that we may be able to understand a few particulars of His true knowledge, which He spake by the mouth of His holy Prophets. Now I myself alone am not capable of doing this. We will, however, keep with joy the festival of the Cross together with all the orthodox
Fol 3 *a* 2 people who | have assembled in this holy place this day from all parts of the country to glorify the Cross, and to worship and to bow down before Him Who ascended the Cross, our Saviour, Jesus the Christ, in order that He may permit all of us to enquire into His law and to understand His commandments.

[1] Ps. xcvi. 10, 12. [2] Acts ii. 3.
[3] Compare Ps. ii. 1; xlvi. 6; xcix 1. [4] Ps. xcvii. 1.

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Seeing that the Lord hath become King, we must know that He hath taken heed to time in order that He may manifestly become the King therein. Did not Daniel (*sic*) the prophet, the man | beloved, say, 'His kingdom is an ever- Fol. 3 *b* 1 lasting kingdom, and His sovereignty (or, dominion) is from ב generation to generation, and His power is from sea to sea, and from the river to the end of the world?'[1] And again, 'The Lord is the King of all the earth.'[2] And again, 'God is our King from everlasting.'[3] If thou wishest to know, O thou heretic who art a hater of God, that the Christ is the King of kings, hearken unto Matthew and Luke the Evangelists, who say, | 'When the Christ was born the Magi came Fol. 3 *b* 2 out from the place of the sunrise to Jerusalem, saying, Where is the King of the Jews Who hath been born? For we have seen His star in the place of the sunrise, and we have come to worship Him. And they presented great gifts unto Him as King.'[4] And if thou wishest to hear I will tell thee.

Now the case is like that of the king against whom a tyrant riseth up, wishing to have the mastery over him and his country. | The tyrant taketh captive his soldiers and slayeth Fol. 4 *a* 1 them, and he taketh his cities, and placeth them under his ה own rule, and maketh them pay him tribute. Then doth that king become exceedingly sorrowful because of all his host which another king hath carried away. And he taketh counsel with himself, saying, 'How can I possibly fight against this tyrant? For those who are in his power are turned into slaves of his, and they obey him.' If, however, this king go out to war, and fight against the tyrant, and conquer him, and seize the soldiers of his | host, and set all of them free Fol. 4 *a* 2 from the power of the tyrant who had carried them off into captivity, they (i. e. these soldiers) will blow blasts on their trumpets, and they shout joyfully that their own king hath delivered them, and that he hath become king over them

[1] Dan. vii. 27; Ps. lxxii. 8; cxlv. 13.
[2] Ps. xlvii. 2.
[3] Ps. xli. 13; cvi. 48; Hab. i. 12.
[4] Matt. ii. 1–11; Luke ii. 8.

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once again. In times of old Sin had power and ruled in the world, and lawlessness transacted its business therein, and evil choked the lawful mastering influence, which was the mind. And the Tyrant led them all away captive, and slew them,
Fol. 4 *b* 1 and each | one did what seemed to be good in his own eyes;
ⲉ in short, the chatterings of the Devil were spread abroad over the whole world, and there was no one that resisted the Tyrant who did these things unto them. Now had they fled away they would have ceased to be under the yoke of that Tyrant, and they would have been saved, but they did not do so, and that which is written was fulfilled in them, saying, 'They forsook the fountain of the waters of life'[1]; and again, 'It was death that pastured them.'[2] Therefore the
Fol. 4 *b* 2 prophet cried out, | saying, 'Not him that saveth, and not him that delivereth—men cannot save them.'[3] For, for no men, whether it be those who have been crushed under the weight of poverty, or those who have been fettered by some disease (or, sickness), or those who have been ruined in the law-courts, can death make an excuse for everything which they have done, neither can the angels save them. For the angels are immaterial beings, and they have neither bones nor flesh, and they are immortal; and the ministers are flames of fire,[4] and they are slaves in the service of those who created
Fol. 5 *a* 1 them, and they are unable to set free those who are in | cap-
ⲋ tivity. But if the Lord of the slaves wished to make them free He could make them so in the twinkling of His eye.

Furthermore, the King of the denizens of heaven and the beings of earth paid good heed to those who had been led away captive by the wicked Tyrant, that is to say, the wicked Devil, who had conquered the men who had performed his will. Thereupon the King of glory came forth from heaven, but He did not bring with Him great multitudes to enable

[1] Jer. ii. 13. [2] Compare Ps. xlix. 14.
[3] Compare Ps. xlix. 7. 8; Job xxxvi. 18, 19.
[4] Ps. civ. 4; Heb. i. 7.

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Him to remove those who were captives from the hand of the wicked Tyrant in Amente. | He did not come in a form visible Fol. 5 *a* 2
to every one, or in great glory, but only in the glory of His Father, which He did not leave behind Him, and the Father did not wish to take it from Him. And He arrayed Himself in that humility wherewith He waged war against the wicked Devil, I mean to say the holy Flesh wherewith He clothed Himself, the Flesh wherein He arrayed Himself in accordance with His own desire, the Flesh which was not produced by human seed, and which did not make seed to proceed from it, the Flesh wherein was included everything with the exception of sin and guile. For He never committed sin, | neither was Fol. 5 *b* 1
guile found in [His] mouth. Inside the Flesh was God, and ח
outside it also. Inside was God, but man could not see Him. And outside He wrought great miracles and healings of all kinds. His hand that was stretched out raised the dead, that is to say, the son of the widow who was in Nain. Now on this occasion the dead man came to life again after he had been dead for a night, on the day following his death when they took him out to the tomb to bury him. He stretched out His hand of human flesh and God, and | ordered [the Fol. 5 *b* 2
bearers] to set down the bier whereon he was, and those who bore him stood still. And with one single word He raised him, and gave him to his mother, and she took him and departed to her house.[1] He danced for joy and blessed God, and she drew back from him, and gazed into his face, and marvelled. And crowds of people were running up to him uttering cries, and wishing to be sure that it was he. And the men and the women who had come forth [from the village] with him to follow him to the grave, according to the pagan custom, turned back before they decided to depart to their houses, and they did not return to their houses until Fol. 6 *a* 1
they had | seen the miracle which had happened. They saw ט

[1] Luke vii. 11-15.

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the winding sheet and the grave clothes, they handled him that had been dead, they mounted on the shoulders of men, and they departed into the city and became witnesses concerning things that were incredible. And when every one had seen the miracle they believed on Jesus the Christ.

Now when the Pharisees, and the scribes, and the elders of the people had heard of this, they were wroth with Jesus, because He who had given life unto them had raised the
Fol. 6 *a* 2 dead, and they | spake evil things concerning Him. Therefore was that which is written fulfilled in Him, 'The Lord is King! Let the nations rage furiously.'[1] The Lord is King! He hath raised the dead. The stupid Jews were wroth with Him, they wished to kill Him. The Lord is King! He drove away devils, He made Beelzebub to be a creature of contempt, He cast out the devils. The Lord is King! He cleansed the lepers. [The stupid Jews] were wroth with Him, and they wished to put Him to death because of Lazarus.[2]
Fol. 6 *b* 1 All the people went to see Him, and | they all believed in
I Him. The Lord is King! He healed those who were paralysed.[3] The ungrateful were wroth with Him, and they called Him 'the son of Joseph the carpenter'.[4] And similarly the Devil and his demons are wroth with a sinner when he repenteth, even as they were in the present case of Isaac the Samaritan, who was a native of the village which is called Iôppê (Joppa). He heard a multitude of men in that place saying, 'Let us go into Jerusalem, and let us worship the
Fol. 6 *b* 2 Cross | of Jesus, for the festival draweth nigh'; now the Samaritan custom is for all men to take all their property with them. And Isaac the Samaritan also said unto his household, 'Saddle our beasts, load up our gold and silver [upon them], and let us take them to Jerusalem with the multitude which is departing thither. Let us go to the well

[1] Compare Ps. ii. 1. [2] John xi. 14, 46, 53.
[3] Matt. ix. 2; Mark ii. 10; Luke v. 24.
[4] Matt. xiii. 55; Mark vi. 3.

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of Gabaôn, and purify ourselves, and all our belongings. Let us go together with all the faithful who are going thither to the festival, so that the Lebarites may not fall upon us, and rob us of our possessions.' | Now this was the Fol. 7 *a* 1
custom of the Samaritan people: They used to take all their ١٨
possessions, from that of the highest value to that of the lowest, and sprinkle them over with the water [from this well], according to the desire of their evil hearts. If one of them died [on the road], or a woman who was pregnant resumed the way of women, [the kinsmen] when they arrived [at the water] used to wash them in it, because of the accursed (?) wish of their hearts. Besides these things, [Isaac] the Samaritan journeyed with the believers, and he wished to wash himself in the [waters of the] well which is in Gabaôn, and also all | his possessions. Now this is the well Fol. 7 *a* 2
by which Jesus (Joshua) the son of Naue (Nun) built an altar. When he had divided the land of promise among the children of Israel, he circumcised them at that place by the well.[1] Therefore the Samaritans say that whosoever shall wash in [the waters of] that well, or shall dip his feet or his possessions therein, shall never have need to wash them again. It maketh the sun to travel in his course, | and when Fol. 7 *b* 1
thou sayest, 'The sun hath set,' the darkness cometh upon ١٩
them immediately.

And the believers and the Samaritan came to a lake of water, and the believers went down to it in order that they might drink, and their children, and their beasts. And the Samaritan found water and he drank, and his men and his beasts did so according to their need (?). And the Samaritan said unto one of the Christians, 'It must be a vexatious (?) thing for you to have to go to Jerusalem to worship | a log of Fol. 7 *b* 2
dried up wood, whereon a man who was a prophet was put to death. It is not right to worship it, for through this ye and

[1] Compare Joshua v. 3–9.

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your children, and [your] beasts shall die of thirst, for God will be wroth with you, and will make the waters to become putrid.' And a certain God-loving presbyter whose name was Apa Bacchus heard these words; now he belonged to the Orthodox Faith, and he paid attention to the things which the Samaritan was saying, for he was uttering terrible blasphemies against the Holy Wood of the Cross of our Lord
Fol. 8 *a* 1 Jesus, the Christ. And Apa Bacchus answered and | said
ⲓⲅ unto the Samaritan, 'What is thy name, and of what place art thou a native?' And the Samaritan answered, 'Isaac is my name, and Moses and Joshua are they who gave to me the Law, and they spake from God. The Son of Mary was a Prophet of God Whom the Jews crucified because he abrogated the law of the Sabbath. God delivered Him over into their hands. He went up on a certain mountain, and it
Fol. 8 *a* 2 is not known what | became of Him. They seized other thieves and another man, one Jesus, who was also a prophet, and Him they put to death on the wood of the Cross. This is He Whom ye now receive. Of Him nothing is found, in vain do ye go to worship Him. And it is not seemly to worship the work of men's hands, nay, we must worship God alone, even as He spake unto our father Moses, for He gave unto him the Law, saying, 'Thou shalt not worship any strange god.'[1]

And when Apa Bacchus the presbyter had heard these
Fol. 8 *b* 1 things he was wroth | with a divine wrath, and he said unto
ⲓⲇ the Samaritan, 'The name which the Patriarch gave unto thee is good, but thy faith is vanity, and thou hast become diseased through thy sins. However, neither the name nor the apparel of a man can save him if he be not perfect in the Orthodox Faith. Verily I hold the pagans to be more blessed than thou, for they have no right knowledge whatsoever, and they have never read about the Creator-God as

[1] Compare Exod. xx. 3; Deut. v. 7; vi. 14.

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thou hast done. Thou sayest, All the works which God hath created, and which the faithful receive with thanksgiving, are abominable to me. Hast thou never enquired, O Samaritan, or dost thou know what is written, "Everything which God hath created is good, and nothing is to be despised, and all are to be received with thanksgiving?"[1] O thou senseless Samaritan, we do not worship the Cross as God, but we bow down to it, and we glorify it because the Son of God glorified it, inasmuch as He | completed His Fol. 9 *a* 1
dispensation upon it. Hearken unto me, O Samaritan, and ιε
I will speak to thee. The serpent of brass which Moses made in the desert in days of old, and which was made manifest, was a marvellous thing, for it resembled a living serpent; and if one of the children of Israel came to the serpent of brass quickly when he was bitten by a serpent, and looked at it, he obtained relief. For ancient [writers] say that the serpents which God sent among the children of Israel were so deadly that | if a man were bitten by one of them Fol. 9 *a* 2
his limbs rotted away and fell from [him] little by little until his whole body perished. If then the serpent of brass, concerning which God spake to Moses, made the spitting serpent, that is to say, the viper, to be of no effect, shall not the wood of the Cross make to be of no effect the poison of the serpent of the mind, that is to say, the Devil, to which thou givest a place within thee? The wood of the Cross became a resting-place for my Lord Jesus, the Christ. He Who was the God of the wood of the Cross Himself went up on it | of His own Fol. 9 *b* 1
free will. He died for our sakes, for us sinful men. When ις
the Lord bowed His head upon it, and yielded up His breath, according to the wish of His Good Father, it was the wood of the Cross that removed the "middle wall of partition"[2] which was between us and God, our Father, through His Only-begotten Son, Jesus the Christ, Who went up on it for us.

[1] 1 Tim. iv. 3. [2] Eph. ii. 14.

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The ark which Noah made in days of old, according to the command of God, carried both men and beasts, which were saved from the waters of the Flood. But thou, O Cross, didst
Fol. 9 *b* 2 carry | Him Who commanded Noah to make the ark, and to gather together in it creatures of every kind, and food for their sustenance, like a good steward, and to give a remnant to the world. And again, O Cross, thou didst create a new world, when the blood of the spotless Lamb, the Christ Jesus, the Son of the Living God, was shed upon thee.'

And when Isaac the Samaritan had heard these things which Apa Bacchus was saying he marvelled, and spake unto
Fol. 10 *a* 1 him, saying, 'Behold, thou sayest that Moses | wrought
ⲓ̅ⲍ̅ great miracles, and that he made powerless the spitting serpent[1] which used to kill those who were bitten by it. [Very well. Now tell me] what miracle the Cross ever did, so that I also may believe in it.' And Apa Bacchus answered and said unto him, 'O Isaac the Samaritan, thou hast neither seen Moses nor his miracles, and hast, in any case, only heard about him, [and yet thou believest in him]; if thou wert to
Fol. 10 *a* 2 see the power of the | Christ, wouldst thou believe on Him, and on His Holy Cross?' The Samaritan said unto him, 'Even if Moses and Joshua were to speak to me I should never believe in this wood of which thou speakest, unless I had seen some mighty deed performed by it.' And Apa Bacchus the presbyter answered, saying, 'Not for thy sake only will I perform this wonderful sign, but for the sake of this multitude of people who have come to worship the wood of the
Fol. 10 *b* 1 Holy Cross of our | Lord Jesus the Christ, so that they may
ⲓ̅ⲏ̅ not be offended like thyself, and I will pray to Him that went up on the Cross, and died for us of His own free will, and for our salvation.' And he prayed by the side of the lake, saying, 'O Thou Who didst make the rivers to flow with sweetness, so that men of every race might drink

[1] Num. xxi. 9.

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thereof, O Thou Who didst make the sea to be bitter, and then didst cause the rivers to flow into it, whereupon it ceased to be bitter, and became salt, who is there, O Thou man-loving | God, that can comprehend Thy wisdom? For in the Fol. 10 *b* 2
very beginning Thou didst gather together the floods and waters into one place, and Thou didst make firm the earth in the heart of the waters. Thou didst divide the waters and didst make them into three parts. One part Thou didst make the firmament, and another part Thou didst make the sea and the rivers, and the third part Thou didst place under the earth, and Thy foresight did make beneficent regulations for them. Thus in the countries which have no rivers Thy goodness gathereth together the rains, and those who have need of the water which is | under the earth will find it there. He Fol. 11 *a* 1
who hath heard of Moses the Prophet [knoweth] that he ιθ̄
made sweet the waters in Elim[1] that were in twelve wells. Thou didst shew him a certain kind of wood, that is to say, the wood of the Holy Cross. Thou art able to make these waters sweet, for unto Thee alone belongeth power over everything. Now therefore, O Lord my God, as Thou didst reveal this wood to Moses, so that every one who belonged to the people of Israel might believe, let now also Thy Name be glorified, even as Thou hast | been glorified by all Thy works. Fol. 11 *a* 2
And let not the heathen say, Where is their God?'

And as Apa Bacchus was praying to God a voice came unto him, saying, 'He who believeth upon Me shall say to this mountain, Remove thyself to this place, and it shall move itself [there], and nothing shall be impossible for him that believeth.[2] For whosoever shall believe in the Cross shall be able to do these miracles, and he shall obtain whatsoever he seeketh; and whosoever receiveth Me receiveth Him that sent Me. | Now therefore, that for which thou hast asked Me Fol. 11 *b* 1
shall be [given] unto thee, for the sake of the faith that is in κ̄

[1] Exod. xv. 23–7; Num. xxxiii. 9.
[2] Matt. xvii. 20; xxi. 21; Mark xi. 23.

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thy heart. Whosoever layeth hold of perfect faith unto him belongeth everything.' Thereupon the holy man, Apa Bacchus, took two little pieces of wood, and tied them together in the form of the Holy Cross, and threw them into the lake of water, and cried out, saying, 'This lake hath Christ healed by His Cross, and the waters thereof shall be sweet from this time forth, and for ever and ever. Let every one who |
Fol. 11 *b* 2 believeth in the Cross of Christ drink thereof in faith. But let not those who are enemies of Christ, and who do not believe in Him or His Cross, drink of the water of this lake, for it shall [taste] to them like vinegar and bitter gall.'

And when Apa Bacchus had finished pronouncing these words he cried out to the multitude in the voice of the Gospel, 'Whosoever thirsteth let him come to me and drink,[1] and whosoever believeth in the Cross of Christ.' And a multitude of believers went to the lake, and took [water] from it, and they found it to be sweeter than honey, and exceedingly good. And when those who were pouring out (or, drawing) the water
Fol. 12 *a* 1 looked down into the lake, they discovered and saw | there
ⲢⲀ a little cross in the form of a torch of light, and they all cried out, 'One is the Christ Jesus and His glorious Cross.' And when the Samaritan heard these things he was afraid, and he did not wish to speak against the Cross again. And when the Samaritan was thirsty he went to drink water at his own watering place, and when he did not find any there he was greatly troubled in his mind, and he did not know what to do, for he and his men were consumed by thirst. And when he was suffering sorely from thirst, he rose up and
Fol. 12 *a* 2 went to the lake, he and his men, to draw | water to drink, and the Samaritan looked down into the lake, and he saw the similitude of a cross which was in the form of a torch of light. Then taking boldness to his heart, and casting fear from him, he drew some water from the lake and drank, and he found that it was like unto vinegar, and that it was bitter and was

[1] Isa. lv. 1; John vii. 37.

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stinking. And the Samaritan cried out, 'Verily, the Christ and His Cross are not working miracles for us to-day.'

And straightway he went to the holy man, Apa Bacchus, and he said unto him, 'Take my possessions which I have brought on the road with me, and give them to the | poor, and Fol. 12 *b* 1 shew thou me the place of the wood of the Holy Cross, and ⲕⲃ I will worship it.' And the presbyter said unto him, 'My son, money may not be taken for the gift of the Holy Spirit. Nevertheless, if thou wouldst become perfect, arise, go into Jerusalem, and seek out the holy place of the Resurrection. Go thou into the church there, and thou wilt find our father the bishop, and the orthodox believers assembled with him, for they are celebrating the festival of the Holy Cross, to-day being the day of the festival of the finding thereof. And when thou hast gone in he will instruct thee in the way of salvation, and thou shalt see | the power of the Christ and Fol. 12 *b* 2 of His Holy Cross.' Then the holy presbyter, wishing to strengthen the heart of the Samaritan, and to confirm him in the faith, made the Sign of the Cross over the waters which had been drawn from the lake, and which were as acid as vinegar, and straightway they became sweet, and [the Samaritan] and his men drank of them in faith. And a very great multitude of people came to the holy man, Apa Bacchus the presbyter, and received a blessing at his hands. And when the [Samaritan] saw the multitudes he was greatly afflicted, and he departed and hid himself, and then he came into Jerusalem. And the multitudes of people who were by the lake rose up and came to Jerusalem, and | Isaac the Fol. 13 *a* 1 Samaritan came with them, following after them with those ⲕⲅ who formed his company.

We will [now] describe unto you a great miracle which took place, and which is worthy not to be passed over. Now certain men, who were round about the lake whereof we have been speaking, told us that the holy man, Apa Bacchus the presbyter, was praying over us, and when he ceased the water

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which had been stinking and full of worms became sweet water. And they said, moreover, 'When Apa Bacchus had gone into the lake we saw with our own eyes the form of the Cross, which was like unto a fiery torch, and shone exceedingly |
Fol. 13 *a* 2 brightly.' And when the people had drunk they found the water exceedingly sweet, and they would never have known that the waters were at one time putrid had it not been that one of them knew how to read. He saw certain letters written upon a wall which was plastered with ashes, and there were written upon it letters which had been traced by the holy man, Apa Bacchus, thus: 'Concerning the matter of its waters. The Christ and His Holy Cross made them sweet, so that believing men might drink of the same freely, and with thanksgiving, and so that they might be unto them for healing. When, however, the enemies of the Christ, who believe neither in Him nor in His life-giving and saving |
Fol. 13 *b* 1 Cross, drink this water it shall become unto them as acid as
ⲢⲤ strong vinegar and bitter.' And when the believing men heard these things from the man who knew how to read letters they drew some of the water, and they drank, and they found it to be exceedingly sweet. And they marvelled when they saw the place of the Cross of light at the bottom of the lake; now it was like unto a torch of fire. And when those who were sick bathed themselves in the water they obtained
Fol. 13 *b* 2 relief. Now the lake was in the field of Pidôn, in | Diospolis.[1] And when those who were enemies of the Christ passed on to drink from the lake the water thereof became [in their mouths] like exceedingly strong acid, and it was to them putrid; but to those who confessed the Christ and who believed on His Holy Cross with all their hearts the water was sweet and cool. And because of this matter many pagans transferred themselves to the faith of the Christ, that is to say, through the appearance of the Cross which was visible to

[1] The pool, or lake, referred to is clearly the famous pool now called by the Arabs *'Ain ash-Shems*, at Heliopolis, near Cairo.

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every one at the bottom of the lake, for it was shining brightly like a flame of fire. | And the very large number of believers Fol. 14 *a* 1 from that district gathered themselves together, and they were ΚΕ all of the same mind, and they built a church close to that lake, and they called it the 'Similitude of the Cross'. And I, Cyril, the least of men, consecrated it, and the miracle which took place therein I myself saw with mine own eyes. And behold, I will tell you about it by the love of God. Now lest it should appear to you that we are forgetting the principal subjects [of our discourse], that is to say, the Cross of our Lord Christ, | and the verse which is written in the Fol. 14 *a* 2 Psalms, 'The Lord is King; let the earth rejoice,'[1] and the words which God spake unto Moses, saying, 'Make ye to Me a feast three times every year,'[2] and also Isaac the Samaritan, whom I baptized, we will now finish our discourse on these subjects, and we will then bring it to a close, by the Will of God, to the glory of the Cross, the festival of which we are celebrating this day, and by Him Who went up on it, our Lord Jesus the Christ.

And it came to pass that when Isaac the Samaritan had come | into Jerusalem he enquired at once for Cyril, my Fol. 14 *b* 1 feeble self, and he was told by a deacon, 'Cyril is celebrating ΚΕ the festival in the shrine of the Resurrection, the festival of the Holy Cross.' And Isaac said, 'Wilt thou take me to him? I am not a Christian, but a Samaritan; I have, however, seen a great miracle in connection with the power of the Cross.' And the deacon came and told me, and I gave him permission to bring Isaac to me. And I said, 'Go, bring in the | wandering sheep, and take him into the church of the Christ, Fol. 14 *b* 2 and let him hear the words of the catechism; and when his repentance is manifest to every one we will baptize him.' And the deacon went to Isaac and said unto him, 'Come into the church, and thou shalt see the might of the Holy Cross.'

[1] Ps. xcvii. 1. [2] Exod. xxiii. 14.

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And he put the men of his company into a certain part of the church, and he saw what made him greatly afraid, namely, a multitude of beings dressed in white. And he was terrified and seized with quaking, and he would most
Fol. 15 *a* 1 certainly have fled from the church if the | deacon had not
ⲢⲤ put courage into his heart, saying, 'Fear not, for the Christ shall receive thee to Him.' And he remained and listened to the passage that was being read, that is to say, the verse that we read in [the Book of] Ezekiel the Prophet (and the words were fulfilled in him), 'I do not desire the death of a sinner, but that he turn, and repent of his evil ways, and live.'[1] And again, 'There is joy in heaven over a sinner that repenteth.'[2]

And when he heard these things he drove fear out of himself, and his spirit exulted, and he hearkened to the word
Fol. 15 *a* 2 of God, and | he paid diligent attention to the words which he heard. And they burned within him like a fire, and they were as sharp as a sword, according to what the prophet spake, saying, 'The Lord spake unto me, saying, Behold, I have set my words in thy mouth like a fire, and my people like wood for the burning.'[3] Thus then do we complete the fundamental argument of our discourse on the verse which is written in the Psalms, 'The Lord is King; let the earth rejoice.'[4] The kingdom [is that of] the Only-begotten Son of God the Father, and of His great exaltedness. He arrayed
Fol. 15 *b* 1 Himself in humility, He came to us, | He humbled [His]
ⲢⲎ pride, [and He was] not like the sacrifice which is slaughtered straightway, but He was left bound until the appointed time of the Father. And when the appointed time for which He had come was fulfilled, according to His own free will, and according to the dispensation of the Will of His Father, [the Jews] crucified Him for our sake, and He died and rose from the dead. He despoiled Amente, He brought up therefrom

[1] Ezek. xviii. 32; xxxiii. 11.
[2] Luke xv. 7, 10.
[3] Jer. v. 14.
[4] Ps. xcvii. 1.

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the [souls who were in] captivity, and departed with them to His Good Father, and sat down upon the glorious throne on the right hand of His Father. And the hosts of heaven cried out, saying, 'The Lord is King, from the trees of the | wood Fol. 15 *b* 2 ..... Let the heavens be glad, let the earth be glad, for He hath had mercy on His people, and hath redeemed their captivity. The Lord is King. He hath put on strength, He hath girded it on,'[1] that is to say, the flesh which He took from the holy Virgin Mary, and which she put on Him. And she became one with Him in His Godhead. He went up into heaven, He sat down at the right hand of His Father upon the throne of His glory, He created a thing of might, He bound Himself to it, that is to say, the wood of the Holy Cross, and He loaded Himself therewith, and took it up with Him into heaven. And He will bring it again with Him at His second coming | when Fol. 16 *a* 1 He shall come to judge those who are living and those who RΘ are dead.[2] The righteous and the sinners, [and] those who have believed in the Cross, shall see [it] going before Him, and the angels carrying along the Cross like the standard-bearers of an army.

But some one will say unto me, 'Why did they crucify Him, and bring the Cross to the place of giving judgement? Why did they bring Him?' [They did so] because of the stupid Jews, and because of every one who did not believe in the Cross of Jesus, and in order that they might not think that He was different from Him that would come as a judge to judge those who were living and those who were dead. For He shall come in the glory of His Father, and with His angels, and He shall display the Symbol of | the Fol. 16 *a* 2 Cross of heaven (?), that Cross which is the hope of every one who shall be sealed therewith. To sum up the matter: Baptism is incomplete without [the Sign of] the Cross. And

[1] Ps. lxxxv. 1; xciii. 1; xcvi. 6, 12. [2] Acts x. 42; 2 Tim. iv. 1.

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doth not the priest make the Sign of the Cross over the vessel of baptism with his finger? Otherwise it would lack the Holy Spirit. It is the Cross wherewith demons and unclean spirits are driven away, and when the Sign of the Cross is made against them they flee from (?) the Holy Life; it is the pledge of the kingdom which is in the heavens.

Now observe, O my sons and daughters, that the hour is far advanced. And I observe also the multitude of people who have come to the festival, wishing to hear the word of God in purity, and to celebrate the festival, for the Lord said,
Fol. 16 *b* 1 ‘Make three seasons [of the year] festivals to Me,’ that is
ܐ to say, ‘Make a festival to Me three times.’ On the fourteenth day of the new month, which is Parmoute,[1] God commanded Moses to cause to be slain a sheep, perfect in every respect and a full year old, and to smear the doorposts of their houses [with the blood], so that the destroyer might not destroy their first-born.[2] And for us also who are Christians a spotless Lamb hath been slain for us, Christ Jesus the Lord, to Whom the true lamb, Mary, the spotless Virgin, gave birth. For He was slain upon the Cross on the fourteenth
Fol. 16 *b* 2 day of the new month, and He was slain upon the rock of stone, Golgotha,[3] that is to say, ‘the place of a skull’.[4] And they pierced His right side, and blood and water came out. On what was His Blood poured out? Behold, it was shed on a rock of stone, on Golgotha, and that Blood shall never disappear until the end of the world, and that Blood shall be a mark of shame for the Jews, and of disgrace for the people. And we Christians take that Blood and shed it on the doorposts of our houses, that is to say, on our mouths, and on our lips. And when we have received His perfect Blood, and

[1] April 9. [2] Exod. xii. 1–13.

[3] Heb. גֻּלְגֹּלֶת, Chald. גֻּלְגֻּלְתָּא, Ar. جلجلة.

[4] The skull referred to is said to be that of Adam, whose bones were buried in this place by Melchizedek, الموضع الذى دفن فيه ملكيزاداق عظام ادم. See Bar Bahlûl, ed. Duval, col. 448.

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have drunk thereof, | we eat His Flesh, and we are safe from destruction, and we trample upon the Devil and all his evil thoughts. Fol. 17 *a* 1 ܐܠ

Where did they lay the Body of the Lord? They laid it in a tomb, which was in the place wherein we celebrate the festival this day. And who was it that raised Him from the dead? No man is able to find out this matter, nor doth any one know it, except the Father alone, Who raised Him up from the dead. For it saith in the Book of Psalms, 'The Lord hath risen like a man who hath been asleep, and like a warrior who hath been | drunk with wine.'[1] Who was the first person to meet Him, or unto whom did He shew Himself except Mary the Magdalene, the Mary who was the sister of His mother, who conceived Him without [the help of] a man, and brought Him forth without birth pangs, and reared Him without anxiety and pain? For a period of forty days He appeared unto the Apostles eating and drinking with them. And afterwards He addressed them, and spake unto them, saying, 'Go ye forth into all the world, teach ye all the heathen, and baptize them in the Name of the Father, and of the Son, and of the Holy Spirit.'[2] | And He promised to them straightway the Spirit, the Comforter,[3] after the holy Pentecost. Fol. 17 *a* 2 Fol. 17 *b* 1 ܒ

As concerning the season of which God spake unto Moses, saying, 'Thou shalt rejoice therein, and thy wife, and thy son, and thy servant, and thy cattle, and thy servants whom thou hast bought for money, and everything which is thine,'[4] this season is for us the seventh festival, that is the festival of Pentecost, which is the first day [of the week] whereon the Spirit came upon the Apostles. For as the diligent husbandman is wont to go into his field, and to cleanse it, and to pluck up the thistles and the tares, which have taken root therein, | and afterwards to sow it with seed with a generous Fol. 17 *b* 2

[1] Ps. lxxviii. 65.
[2] Matt. xxviii. 19.
[3] John xiv. 26.
[4] Deut. xvi. 14.

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hand, and to plough it with a plough, and as the diligent husbandman also considereth the weather at that season of the year, and whether rain will be likely to fall on the seed and make it to sprout vigorously, and whether the seed will become a good crop through the wind and the dew which shall come upon it from heaven through God, even so did our Lord Jesus the Christ act towards the holy men, that is to say, towards our Fathers the Apostles. He cleansed them from every defilement, and from every kind of guile, up to the time of the holy Pentecost, wherein He sent upon them the Paraclete, the Holy Spirit, the Spirit of truth, and He filled
Fol. 18 *a* 1 them with all knowledge, and they spake | with divers tongues,[1]
ܐ which they knew not, and they performed mighty deeds and miracles, and they brought forth the things which belonged unto the Lord, some a hundredfold, some sixtyfold, and some thirtyfold. This now is the season wherein we keep the festival according to the command of the Lord, not with over-eating and not with excess of wine and merriment, but with partakings of the Sacrament, and with the singing of psalms and hymns, saying, 'Let us come out openly, and let us sing psalms unto Him joyfully; for He is our God, and we are His people.'[2]

And when He had gone up to His Father, and had seated Himself on His right hand, [the angels] cried out, saying, |
Fol. 18 *a* 2 'The Lord is King over all the heathen, the Holy God sitteth upon His Holy Throne.'

Now the Lord said unto Moses, 'Make a feast to Me three times each year.'[3] Which then of your festivals is the greatest to-day, O my beloved? [Is it not] this which taketh place in the first month of each year, that is to say, the festival of the Manifestation of the Cross? And we will now make the matter clear to you, and shew you why we celebrate the festival of the Holy Cross to-day. Now the

[1] Acts ii. 4; x. 46; xix. 6. [2] Ps. c. 2, 3. [3] Exod. xxiii. 14.

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Jews lied concerning the Resurrection of the Lord, and they said, 'He did not rise from the dead, but His disciples came by night and carried Him away secretly whilst we were sleeping.'[1] And | it was their intention to conceal the glory Fol. 18 *b* 1
of the Cross, according to the representations of Irenaeus, ל״ב
and Josephus, and Philemon on the authority of Hebrew writers, because of the wrath of the Jews against the disciples of our Lord and the Cross of our Lord. And there was very great wickedness in the hearts of the Jews, who crucified the Lord upon the wood of the Holy Cross, and they wished to burn the Cross after the Lord had risen from the dead. Now the wood of the Cross was fixed in the ground, in the place where they had crucified the Lord upon it. And when, little by little, a tumult [had arisen]—now the disciples | hid themselves because of the fear of the Jews— Fol. 18 *b* 2
Joseph of Arimathea rose up, and came to Nicodemus, and said unto him, 'Behold, the Jews, and the chief priests, and the other [members] of the Sanhedrim are taking counsel together, saying, Let us burn the Cross. Now therefore, let us take it and hide it, so that they may not be able to carry into effect what they are planning.' And the two men rose up, and came to the 'Skull' by night, and they found the holy wood of the Cross of Jesus and the superscription which Pilate affixed thereto. And there were nails that were standing in it, that is to say, the nails that had been driven into the body of the Lord, and through His | hands and His Fol. 19 *a* 1
feet, and they hid them, and also those of the thieves, for ל״ג
they could not [carry them away], because of [their] fear of the Jews. And Joseph said unto Nicodemus, 'Let us cut the wood of the Cross off close to the base, and carry the Cross away together with the [other] crosses, and place them in the tomb, in the place where they laid the body of the Lord; for the tomb is mine, and I have never laid in it any

[1] Matt. xxvii. 64; xxviii. 13.

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other body except the body of Jesus, and behold, He hath risen from the dead.' And they did according to these words, and they took [the crosses] into the tomb, which was hard by the place where they had crucified Jesus; and they
Fol. 19 *a* 2 rolled | a stone before the mouth of the tomb and departed, and no man knew what they had done for a very long time. Now the disciples used to go into the tomb daily, and they prayed there by night secretly. And they used to carry thither the sick, who received healing through Jesus and His Holy Cross. And when the devils who had taken up their abode in men approached the tomb they used to cry out, saying, 'Jesus laid a penalty on us in the flesh. And now that they have crucified Him the wood of the Cross continueth His work in the tomb, and inflicteth suffering upon us, and casteth us out from the bodies wherein we have sojourned.'

Fol. 19 *b* 1 Hear, moreover, another great miracle which our | lords
ϡϵ fathers the ancients have related unto us. A certain man who was a Jew used to live in Jerusalem in the old days, and he was exceedingly rich, and his name was Kleopa. He suffered cruelly from gout, and he was never able to walk upon his own feet, and he was wholly unable to mount a beast to ride, and he was always carried about on a litter; and [his servants] used to wash him, and carry him whithersoever he wished to go. And that man had not entered into the counsels of the lawless Jews who crucified the Lord of glory for our sakes, and he commanded his slaves, saying, 'Take no part with these lawless Jews who wish to put to |
Fol. 19 *b* 2 death Jesus the Nazarene through jealousy and envy, for I know that He is the Son of God, according to the prophecy of our Fathers the Prophets, and that Mary, our sister, conceived Him by the Holy Spirit. Now this Mary is the daughter of Kleopa, who is surnamed Joachim, the brother of my father, and I believe that she never knew man, and that it was the Holy Spirit Who came upon her,

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according to the voice of the archangel.' And this righteous man, that is to say, Kleopa, had an only son whose name was Rufus, and who was grievously sick of a fatal disease. And when only a few days remained | before Rufus would Fol. 20 *a* 1 die, Kleopa called his slaves, and said unto them, 'Get ye ϡϛ a stone-mason, who can hew stone, and let him hew a tomb for my son in the rock near the tomb of Jesus the Nazarene. There will I bury my son, and when I die do ye bury me in it.' And they did according to his word, and prepared the tomb. I have made to live Rufus, the son of Kleopa.[1]

And it came to pass that after two days Rufus died. Now the day on which he died was the Sabbath, and Kleopa did not wish to take his body out to the tomb [on that day], so that the Sabbath might not be profaned. And on the morrow, which was the first day of the week, | they took Fol. 20 *a* 2 the body to the tomb upon a bier. And his father put himself on a litter(?) and they lifted him up, and carried him out with the body, and he kept close to it, and wept for his son with very bitter sorrow. And when they had arrived at the tomb of Jesus, they set down the body of Rufus on the ground, and they placed his father by the tomb of Jesus. And Kleopa was sorrowing for his son, and he wept and cried out, saying, 'O my beloved son, would that these were the days when Jesus the Nazarene, Who raised the dead, was on the earth, for then I would have gone to Him, and made entreaty to Him, and He would have raised thee up for me. For He raised up others, | and they are in the body with us Fol. 20 *b* 1 to-day. He raised up Anna,[2] the daughter of Jairus, the ϡϑ chief of the synagogue, thy mother's brother, and behold, she also is in the body this day. He raised up Lazarus[3] our brother from the dead. If, however, it be His will, may the Lord Jesus receive thee into His kingdom for ever.'

And Kleopa said these words to the Christ Jesus in great

[1] Either some words are omitted or this sentence is out of place.
[2] Mark v. 22, 42; Luke viii. 41. [3] John xi. 44.

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faith. And straightway a strong, sweet odour came forth from the tomb of Jesus, and Kleopa saw with his own eyes the form of a Cross of light that proceeded from the tomb, and rested on the bier of the dead man; and straightway the dead
Fol. 20 *b* 2 man | rose and sat up. And when his father saw that his son had risen and sat up, he leaped up in the joy of his heart, and stood upon his feet, and became like a man who had never been ill at all. And a mighty fear seized upon those Jews who were walking with him, for they saw the dead man sitting up, and his father, who had been sick of the gout, rushing about from one place to another. And they removed the grave-clothes [from Rufus his son], and they dressed him [in others], and he rose up and stood in their midst. And the Jews said unto him, 'Who is it that raised thee up?' And he said unto them, 'It was a Man of light
Fol. 21 *a* 1 Who came forth | from the tomb bearing a Cross of light,
$\overline{\text{λθ}}$ and He stood over me, and raised me up, and I have come to life once again, even as ye see.' And they said unto Kleopa, 'By what means art thou able to walk? Who healed thee?' And Kleopa answered with great joy, saying, 'He Who hath raised up my son, who had been dead for two days, He it is Who hath healed me.' And he took hold of his son's hand, and went with him into the city with great joy, and they blessed God and His Only-begotten Son Jesus the Christ, our Lord, and they cried out, saying, 'Great is Thy power,
Fol. 21 *a* 2 O Jesus the Nazarene, for Thou hast put | Thy power into Thy Holy Cross, which giveth life unto those who believe in Him. In the place of grief Thou hast given unto me two-fold joy and gladness, and the resurrection of my son, and the healing that hath come to me.'

And when all the people heard what had happened unto them they marvelled, saying, 'Kleopa hath recovered from the disease from which he suffered, and his son hath been raised up from the dead.' And they brought to Kleopa the widows and the orphans, and he provided full meals for them,

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and he distributed among them much money, and on the morrow he made his slaves free men. And he and his son went to the Apostles, and together with all his household received | baptism in the Name of the Father, and of the Son, Fol. 21 *b* 1 ⲁⲁ and of the Holy Spirit, and they became excellent disciples, and they preached the Christ and His Cross. And when the Jews saw the miracle which had taken place they believed on the Christ Jesus.

Now when the scribes and the Pharisees heard of the great miracle which had taken place at the tomb of Jesus they said, 'Let us burn it with fire.' And the chiefs of the synagogue and the Jews said unto the high priests, 'Let the fire seize it [if ye wish], but rather let the Jews | defile the place with Fol. 21 *b* 2 their filth, so that the tomb may nevermore be had in remembrance.' And this counsel was pleasing unto them all, and a proclamation was sent out through the whole city of Jerusalem, saying, 'Let men and women, when they clear out the dung from their houses, and from their workshops and stables, bring it every day, and cast it on the tomb of this deceiver Jesus. Whosoever shall be found not doing this shall be expelled from the synagogue and shall be fined a drachma of copper.' And this decision was promulgated throughout all Jerusalem, and the people were in the habit of carrying out their dung every day until the time of the Emperor | Vespasian, who laid waste Jerusalem. And up to Fol. 22 *a* 1 the time of his coming against all the Jews they did not ⲁⲁⲇ cease to do thus, according to the descriptions of Josephus, and Irenaeus, and other historiographer[s]. And the gate of light was defiled (?)[1] from that time until [the coming of] Vespasian, so that there was a vast mass of dung over the grave of Jesus, which was brought thither from the whole city. Now Vespasian brought great destruction upon the Jews. He slew thirty thousand of them, and he banished

[1] Rendering very doubtful.

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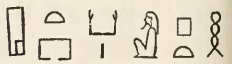
three thousand to Egypt, and he wrote to Ptolemy, the
Fol. 22 *a* 2 Governor of Ekeptia,[1] | saying, 'Thou shalt not permit the Jews to possess any freedom whatsoever in the country of Egypt. Thou shalt neither permit them to traffic in things which are slain for sacrifice nor shalt thou permit them to have control over the milk and the wine. They shall have no control whatsoever over the oil-presses, and the wine-presses, and the threshing-floors, and the places wherein field produce is sold. But let them do the work of watering and tending the cattle in the country of Egypt, until they have gotten it all out of your hands.'

And the Egyptians afflicted the Jews severely, and they reduced them to a state of misery, which was worse than that wherein they suffered under the ancestors of the Egyptians in days of old under Pharaoh, when they were the bond-slaves of the Egyptians. If a young man encountered ten strong men of the Hebrews, even though they were not doing
Fol. 22 *b* 1 any harm to him, they would cry out to him | to spare them;
ⲁⲙⲏ to this degree had God humbled them because of the arrogant wickedness which [they] had committed towards Him. Moreover, the whole of that generation which had crucified the Lord of glory came near to perish utterly, for they were slain by kings, and God also brought pestilences and famines upon them because of their sins. And the rest [of the Jews] who were left in Jerusalem forgot the custom of their fathers, and did not shoot out dung on the tomb again. And there was a very large quantity of dung on the tomb of Jesus, and on Golgotha; so great was it that no man remembered that the tomb was there. Moreover, men called the heap of dung |
Fol. 22 *b* 2 the 'Skull of Jesus', that is to say, 'Golgotha'. And the Devil was pleased with this, saying, 'I will remove the remembrance of the Cross from among those who were followers

[1] The Coptic equivalent of Ḥe-t ka Ptaḥ-t  , i.e. 'temple of the double of Ptaḥ,' one of the names of Memphis.

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(or, ministers) of Jesus.' Assuredly the Devil did not know that the Cross would very surely receive glory from kings, and from all those who believed upon Jesus, and that those kings would close the doors of the temples.

And even though these people were the instruments (or, tools) of the Devil, who wished to hide the Cross, they were not able to hide it either partially or wholly. For the Cross was graven in the hearts of the faithful, and they all remembered it as if it were an *eikon*, and they contemplated | it as if it were an *eikon*; and if it were hidden for a short time they awaited [its reappearance]. But it was like unto the sun in its strength, which setteth in the evening, and sheweth itself during the day. It was like unto a bridegroom who cometh forth from his marriage chamber; even so was the Cross. The Jews hid it because of their wicked jealousy of the Lord Jesus the Christ, but it made its appearance again, being more splendid than ever, and it beautifieth the altar and the sacrifice. It is the Cross that strengtheneth the God-loving kings, and they mount it on their crowns, and they set it on the | golden sceptres in their hands. The Cross is sculptured in the royal palace, and men set it up by the roadside. It is raised upon pillars and upon the corners of houses, so that it may be strength [for those who dwell therein], and for every one who passeth by. The Cross is also [found] on ships, and it delivereth them from storms and violent gales. It is in the coenobium of kings, and it giveth grace unto them; and [the mark of] the Holy Cross is prefixed to the documents of every kind that are written under their orders. Hail, thou strength and object of boasting of the Christians and the believing people! | Nothing is done in the world without the Cross. No church is built without the Cross. No altar is dedicated without the Cross. No Sacrifice is offered up without the Cross. No bishop or member of the clergy is ordained without the Cross. None is baptized without the Cross, for those who are baptized are

Fol. 23 *a* 1 ܐܪ

Fol. 23 *a* 2

Fol. 23 *b* 1 ܐ

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sealed with the Sign of the Cross at the baptismal vessel. Whosoever hath the Cross with him hath a great help near him. For the Cross putteth a bridle on littleness of heart (i. e. depression), and the Sign thereof maketh anger to disappear, and it giveth tranquillity in the place of wrath at the [holy] Table.

Fol. 23 *b* 2 As for believers, | the Cross blesseth their food through those who make the Sign over it. It is present at dinners (or, suppers), and with those who drink wine with joy. The Cross destroyeth the infidel enemies of the Cross, even as it destroyed Diocletian, and made him blind in both his eyes, and left him without strength; moreover, it became an exceedingly bitter enemy to him. And the Cross destroyed also Maximinianus, whose body suffered putrefaction whilst he was still alive, and whose tongue rotted in his mouth, because he had blasphemed the Cross. And again the Cross destroyed Julian the Apostate, because he forsook Jesus. And

Fol. 24 *a* 1 that apostate became a horn of the Devil | before Antichrist.

ⲙⲉ He reviled the Holy Scriptures on which he had meditated very many times, and which he had recited with his mouth, which deserveth to be stopped for ever, and with his tongue, which deserveth to be cut out, because he read them and then reviled them. Verily he neither read them [with seriousness] nor understood them. For if he had known their meaning he would have glorified the object of praise of the Christians, that is to say, the Cross, and he would not have died an evil death. For he made himself an enemy of the Holy Cross whilst he was alive, and for this reason [he drank] waters other than those wherewith men are wont to slake their thirst, and this lawless man died through thirst.

Fol. 24 *a* 2 Now he drank the urine | of horses, and made himself mad (?). And his body was not worthy of a tomb, and it was not worth preparing for burial, and it was even as that of a poor man, since he made himself an enemy of the Holy Cross. Therefore let us not make ourselves love those who do works of this

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kind, lest we inherit their destruction. Let us not make ourselves enemies of the Cross, so that those things which happened to the Jews may not befall us. For those who defiled the wood of the Cross, wishing to hide it, slew their children with their own hands, and they devoured their own flesh, because of the great hunger which was sent upon them by the God of truth, Jesus the Christ, | our Lord, in return Fol. 24 *b* 1
for the impudent and wicked act which they committed ⲙⲉ
against Him when they crucified Him.

And again, they wished to hide His Holy Cross, according to what Josephus and Irenaeus, who report Hebrew tradition, have said in their histories of ancient things and times concerning the events that happened to the Jews. O brethren, far be it from us to make ourselves unbelievers in the Christ and in His Holy Cross, lest all these evils come upon us, for great is the might of the Cross. And I dare to say concerning the father of all mankind, Adam (and concerning all his sons, that is to say, ourselves), whom God | formed in His Fol. 24 *b* 2
own image and likeness, that if Adam was the image and the likeness of God, according to the Scriptures, with the exception of the [death on the] Cross, the whole of him was God the Word. When [Jesus] spread out His hands on the Holy Cross, He was of the same type as Adam, until He delivered us from our sins. And we who have believed in Him are of the same type as He when we spread out our hands in prayer. Finally, let us make ourselves to resemble our orthodox Fathers, who have gone to their rest, glorifying the Cross which giveth salvation.

I will now declare unto you | the principal object [of my Fol. 25 *a* 1
discourse], especially as God hath acted graciously towards ⲙⲍ
us through Constantine, the God-loving Emperor, who rose like a bright and shining star, and who rose upon us from heaven. Now this Emperor Constantine was sprung from a stock that loved God exceedingly, and because of this the Christ gave him glory through His Holy Cross, and He

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guided him through every country, and through every war until the day of his death. Constantine adorned the Church with every kind of royal adornment, and he placed his hope
Fol. 25 *a* 2 in God the Christ Jesus, and in | His Holy Cross. And he continued to cling to Him with a firm faith, and he caused the doors of the temples of those who worshipped idols to be closed. He bestowed great honours on the orthodox Fathers the Bishops, and great benefactions on the holy churches in every country that was in subjection unto him; and Constantine, who glorified the Holy Cross, made their enemies to disappear, and suppressed them. Now this Constantine knew nothing about the Cross at first, because of the numerous kinds of idolatry which had spread throughout every country with the help of the apostate Emperors Dioeletian and
Fol. 25 *b* 1 Maximinianus. Constantine was | descended from parents who
ⲱⲏ were righteous men and Christians, and under their influence he became like unto them; and he shone like a bright and shining light upon those who were in the whole earth. Because of his skill in the art of the physician, and his knowledge, and his strength, every one was eager to see him. He suppressed idolatry of every kind, and for this reason Diocletian loved him, and delivered over into his hands the whole administration of his kingdom, for he was his equal as an Emperor, and was of the race of the old Roman Emperors. And he was such a mighty man of war that, in every war which he
Fol. 25 *b* 2 undertook, God humbled [his adversaries] | before him, for He loved him.

And it came to pass on a certain day that the God-loving Emperor Constantine was, during his early manhood, engaged in fighting the Persians in a place which is called Kallamakh. Now the Persian host was very numerous, for they had hired seven other nations to join them and to give them assistance, and they said, 'We will take all the countries of the Roman Empire, and we will subdue their people with them.' And they made bridges (? pontoons) in the ships so that they

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might cross the river on the morrow. And they said, 'We will kill Constantine, the general | of the army, who hath Fol. 26 *a* 1 laid waste our country, and we will go into Antioch, and ϡϭ seize the Emperor, and all his possessions, and take all the captives who are there.' And Constantine was afflicted in his spirit, and he said, 'Who is there that hath power sufficient to do battle with this host of nations?' And when he rose up he sent a message to the Persians, saying, 'Let us not fight against each other until we and our hosts are overthrown. If we are not strong enough to fight you [successfully], we will abandon our country to you, and we will go away.' Thereupon the Persians rejoiced, because they believed that Constantine was faint-hearted. | And Fol. 26 *a* 2 Constantine went to his bed that night with his heart sad within him. And slumber fled from him, and his eyes were staring up into the sky, and he was thinking deeply because of the sore sorrow which was upon him. And he saw among the stars a Cross of light, and there was an inscription written upon it in Greek (Roman) letters, and he read the inscription which was written thus: 'Constantine, through this sign thou shalt conquer those who are fighting against thee. Seek thou the God of thy fathers, and thou shalt find Him.'

And when he rose up in the morning he was marvelling and saying, 'Unto which God doth this sign belong?' And he caused the priests to be called | and the chiefs of all Fol. 26 *b* 1 the Government, and he asked them about the sign which [ϰ] he had seen, saying, 'Unto which God doth this sign belong?' And some of them said unto him, 'Assuredly it belongeth to Phiblarion, the conqueror and disposer of battles, who hath appeared unto thee to give thee the victory; therefore let us pour out libations unto him.' And others said, 'It belongeth to Herakles, and we must pour out libations unto him. It is he who wisheth to give thee victory in the war.' Now Constantine did not know what he ought to do. He was a Christian, and the son of a Christian, and yet he did

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Fol. 26 *b* 2 not know the Sign (or, symbol) | of the Cross, because at that time no church was being built, and the Cross was as yet unknown [to him], because it was the period wherein they were pulling down churches. Now Constantine was born during a time of persecution, and he and his parents went to Christ secretly. And whilst the noble Constantine was meditating upon these things, a certain soldier, who was a mighty man of war and a believer in God, and whose name was Eusignius, and who was very honest—now he did not declare himself openly because it was the time of persecution—this man, I say, went unto Constantine, and said unto him

Fol. 27 *a* 1 secretly, | 'My lord, hearken unto the word of thy servant.

ⲡⲍ The sign which thou didst see in the sky doth not belong unto any one of the gods of the Emperor Diocletian, but it belongeth to Jesus, the Christ, the Son of the Living God. He came down into this world, and took flesh in Mary, the holy Virgin, and became the selfsame flesh and Godhead. He lived for thirty-three years, and He did everything which men do in the same manner as ourselves, with the exception of committing sin. He effected very many cures, He raised

Fol. 27 *a* 2 the dead, to the blind He gave the | light, He cast out the devils, He cleansed the lepers, and He healed those who were sick of the palsy. In short, His miracles and the mighty works which He did upon earth are innumerable. The godless Jews were jealous of Him, and they rose up against Him. They bound Him, they delivered Him over into the hand of Pilate the governor, who ruled over Palestine for Tiberius, and when he found in Him no offence [which merited] death he wished to set Him free. And the Jews were wroth [at this], and they rose in rebellion, and against his free will he delivered

Fol. 27 *b* 1 Him over into their hands, and they did unto Him | according

ⲡⲏ to their wish. And the Jews took Jesus, and they raised Him up on the wood of the Cross, and they crucified Him along with two thieves, and He died upon the Cross. And they brought Him down, and they laid Him in a tomb, and

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He rose on His third day, according to the Scriptures. He went up into heaven, He sat down at the right hand of God, and He shall come to judge the living and the dead. This sign which thou hast seen in the sky bringeth His heart (?).'

And when Constantine had heard these things from Eusignius he said, 'Shall not then this sign which I have seen give me victory? I believe | in it, because that same Jesus Fol. 27 *b* 2
is the God of my fathers.' And straightway Constantine took his good spear, and fixed upon it a cross of gold, and set it before him. And when the period which Constantine had agreed upon with the Persians had come to an end, he passed over the river to do battle with them, and he trusted boldly in the sign which he had seen in the sky, and God gave unto him that day victory from out of heaven. And all the host of the Persians took to flight before him, and all those who were with them, and the two hosts took the same road, and the Romans slew the Persians as far as their frontier. And Constantine saw with his own eyes | [angels] Fol. 28 *a* 1
among the host of the soldiers with their swords drawn in [ⲙⲁⲣⲉ]
their hands awaiting them. And having obtained the victory through the Cross he returned to the city with his company of soldiers, and not one of them was wounded. And these things happened thus according to the statements which we have gathered together from early Hebrew writers. And God, Who establisheth kings, and removeth them out of their places, destroyed the two eyes of Diocletian, because of what he had done in the matter of the worship of idols, and likewise thrust him from his throne. And by the forethought of God, the Members of the Senate, and the Councillors of the two cities, Rome | and Antioch, took Constantine, and seated him Fol. 28 *a* 2
upon the throne of Rome, and put the crown of sovereignty upon his head, and the sceptre [in his hand]. And the nobles of the two cities brought him gifts, and glorified God because of His gracious goodness and loving-kindness towards men,

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which He had made manifest to every one. And straightway Constantine remitted taxes to all classes of people everywhere, and he caused great peace to be in all the churches, and he wrote epistles to the orthodox bishops in every diocese wherein he ordered them to pray for him and for all his kingdom, so
Fol. 28 *b* 1 that God might protect him. And great | peace encompassed
ⲓⲅ Constantine on every side, and God bestowed upon the churches great benefactions through him, and also on the heads of the churches, to whom he entrusted the work of building churches everywhere on a scale worthy of the glory of his kingdom. And there was born to him a son, and he called his name Konstantos (Constantinus II), according to his own name. And after these things another son was born
Fol. 28 *b* 2 to him, and he called his name | Kos[tantos] (Constantius II), according to his name, and when they were grown up a little they were crowned with the crown of sovereignty, and the sceptre [was put into their hands]. And the Emperor Constantine, being informed that the worship of idols went on in many places, straightway issued an order to every city to close the temples, and to take away their keys, and to give them to those who were in charge of the churches. And they took away from them large quantities of money, which they spent in building churches everywhere, according to the Emperor's decree.

Fol. 29 *a* 1 And | Constantine rose up quickly, and he took with him
ⲓⲉ his mother, and his sister, who was a virgin, and a large quantity of baggage, and a large escort of soldiers and slaves, and many holy bishops, and he departed with them to Jerusalem. And he caused to be brought before him the chief Jews, and he asked them questions, saying, 'I wish you to shew me the place where [stood] the Cross whereon Jesus was hung, and the tomb wherein His Divine Body was laid, for the glorification of my kingdom.' And the Jews said,
Fol. 29 *a* 2 'O Lord Emperor, | behold, it is a long time since they crucified Jesus, and lo, this event happened six generations

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ago. And the city was laid waste and burnt with fire by the order of the Emperor Vespasian. They slew our fathers first of all, and then they led [some] away into captivity, and [others] they banished to Egypt. And if a remnant remained [after] the destruction of Vespasian, behold, we have been slaves of our lord the Emperor of the Romans, until this present.' And the Emperor said unto them, 'Ye may expect a very heavy punishment from me if ye are unwilling to shew | me the place wherein they crucified the Lord, and the Fol. 29 *b* 1
wood of the Cross itself, and the tomb wherein they laid His ܟܕ
Body.' And the Jews made answer, saying, 'O our Lord Emperor, enquire of those who understand the Law thoroughly among the Jews, and the high priests among them, and they will be able to inform the Emperor concerning the matters about which he maketh enquiries. There is no one among us who hath knowledge about this city, but there may be some one of whom the Emperor could ask questions.' And the Emperor said unto them, 'Tell me [the names] of those among you who are well instructed in the Law. [If] ye [do this, I will] | dismiss you in peace, and ye can depart to Fol. 29 *b* 2
your houses.' And they gave him [the names of] seven men, saying, 'These men are well instructed in the Law, for they are chief priests. And these are their names: Judas, [Ben]jamin (?), Abidôn, Adôth-Iêsou, Iêsou (Joshua), Sulôm, Iassôn.'

And the Emperor said unto them, 'If ye wish to live your lives in [this] world, and your lives in the next, make haste and tell me where is the place of the wood of the Cross of my Lord Jesus, the Christ, and where is the tomb in which His Body was laid. If ye will not tell me where it is then I will destroy | your bodies by a cruel punishment, and the Lord Fol. 30 *a* 1
shall burn up your souls in the fire which can never be ܟܙ
quenched.' And one of the Jews whose name was Iamîn answered and said, 'May my Lord Emperor live for ever! Command me, and I will declare that which I know.

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Now this city was destroyed three times by the Roman Emperors, and they slew our fathers, and a certain few of the people they banished to Egypt, and in that country they are until this day, and they have never rebuilt their houses [here]. If there be a remnant of our race existing,
Fol. 30 *a* 2 behold, they are in this | city. We live under the yoke of the Roman Emperors, and pay them tribute. And we do not [seek to] circumcise any one of all those who live about us, but we seek to live according to the Law of our fathers. As, however, for the matter concerning which thou dost ask us questions, we have no knowledge thereof.' And Constantine had the men thrown into a pit wherein there was no water, and he [ordered] that they were to be kept there without bread and water until they died.

And after they had been in the pit for seven days the Jews cried out, saying, 'Let our Lord Emperor command us to be taken up [out of this pit], and we will inform our
Fol. 30 *b* 1 Lord | Emperor concerning the matter about which he hath
ΙΗ enquired of us.' And the Emperor commanded them to be brought up, for their bodies were transformed by the cold of the pit, which went a long way down into the ground. And one of them, whose name was Judas, said, 'Let the Emperor order [his servants] to give me a little water, and I will tell thee about everything concerning which thou hast asked me'; and the Emperor ordered them to bring some pure bread and some water, and he made them eat and drink. And when Judas had strengthened his heart with this food he cried out, saying, 'O my God-loving and man-loving
Fol. 30 *b* 2 Lord | Emperor, our father David said in the Spirit, "The things which we have heard we know, and the things which our fathers have spoken are not hidden from their children of another generation."[1] My father Simeon said unto me, "My father Judas informed me, saying, 'At the time when they

[1] Compare Ps. xliv. 1; lxxviii. 3.

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crucified Jesus the Jews were gathered together, and they decided upon a plan. When they knew that Jesus had risen from the dead they gave a large sum of money to the soldiers who were keeping guard over the tomb, saying, [Say ye] that it was His disciples who | came [and stole Him away[1]] by night, whilst we were asleep, and we knew nothing about it. And our fathers denied the Resurrection of the Lord because of the blindness of heart. Then, afterwards, miracles took place at the tomb of Jesus, and He even raised those who were dead, and He cast out devils from men. And the Jews became jealous of Him because of this thing, and, having thought out the following plan, they made a proclamation, saying, "Let all the Jews who are in Jerusalem, and in every place which is nigh unto them, cast their dung upon the tomb of Jesus." And they issued the following abominable proclamation also, "Let [all the Jews] throw all the filth which they | clear out of their houses upon the tomb of Jesus." And this thing they did for a very long time, in fact until the Roman Emperor Vespasian came. He put to death our kinsmen, who did not cease from acting in this wise until a very large quantity of filth covered [the tomb]. Of this thou hast proofs from the Book of the Gospels of Jesus the Christ, O Emperor, in the words, "Where have they laid Him?"'''''[2] And the Emperor commanded them to bring a Book of the Gospels to him, and he read them through, and he found that there was no difference in the Four Gospels,[3] but that each said, They | took Him to the place of Golgotha, that is to say, the 'place of the Skull',[4] and that they crucified Him there, and that the tomb wherein they laid His Body was nigh thereto. And the Emperor Constantine answered and said unto Judas, 'Shew me the place of Golgotha, and thou shalt become a free man.' And Judas

Fol. 31 *a* 1 ⲓⲑ

Fol. 31 *a* 2

Fol. 31 *b* 1 ⲕ

[1] Supply ⲁⲧⲣⲓⲧⲟⲩ ⲛⲁⲓⲟⲩⲉ (?).
[2] John xx. 15.
[3] Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17.
[4] i. e. the Skull of Adam.

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said, 'Let thy lordship take the trouble to come with me, and I will shew thee Golgotha, which is the place of the Skull.' And the Emperor rose up, and his God-loving
Fol. 31 *b* 2 mother | Helena, and the nobles who were with him, and Judas took them up on Golgotha, and he also took them up on the great mound of dung which towered above all the city by many cubits. The mound covered twenty arable fields, and the dung enveloped and filled the place of the tomb and [the place of] the Skull. And Judas said unto the Emperor, 'According to thy language [it is called] Golgotha, but in Hebrew, our own language, Gabbatha.'[1]

And when the Emperor had looked at the immense quantity of dung, and the waste character of the place, he was filled with tribulation. And when Judas saw that the Emperor was sorrowful of heart he said unto him, 'Let not my Lord
Fol. 32 *a* 1 Emperor be sad, for [it is | very easy] to perform all thy will.
ג[א] Inasmuch as it was the men of our race who committed this great act of wickedness, send an order throughout all thy kingdom, and let [thine officers] seize all the Jews in thy kingdom, and let them bring them hither, from every region, together with their beasts, and their implements for digging, and their carts, [and let them clear the dung away]; because the fathers heaped up the dung there their children must be those who shall carry it away, for our fathers have eaten sour grapes, therefore let their children's teeth be set on edge.'[2] And this counsel at once pleased the Emperor and
Fol. 32 *a* 2 his nobles, | and straightway the Emperor issued an edict to all his kingdom, saying, 'I am the Emperor Constantine, a beggar at the feet of Jesus the Christ, the Great King in truth. I hereby write unto the chief officers of every city in every country and district, even those of the village or hamlet wherein there are ten men, who are under the dominion of my kingdom, and order you to seize all the Jews who dwell among you, and to send them to Jerusalem, together with

[1] John xix. 13. [2] Jer. xxxi. 29; Ezek. xviii. 2.

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their beasts, and their implements for digging, and their carts. And whosoever | concealeth one of these shall be Fol 32 *b* 1 ⲍⲏ
seized as a criminal, and he and his house shall be put to death.'

And when the copies of this decree of the Emperor were received [the officers] seized all the Jews in every place, and they sent them to Jerusalem, together with their implements for digging, and their beasts, and their carts. And they came out from every country to Jerusalem, and they were as many in number as the stars of the heavens. And the Emperor appointed over them taskmasters to oversee them in their labour. And he appointed two thousand soldiers in Jerusalem, and captains of thousands, | and captains of Fol. 32 *b* 2
hundreds, and gangers to compel all the Jews to work both by day and by night until the command of the Emperor Constantine was fulfilled. And he appointed to be with his mother certain holy bishops, that is to say, Apa Athanasius, Archbishop of Antioch, and Apa Joseph, Archbishop of Jerusalem, who was the fourteenth bishop of the circumcision who sat in Jerusalem after the Holy Apostles. And I myself, Cyril, am the successor of the [God-loving] |. . . . . he Fol. 33 *a* 1
brought me into the church [and] I preached in his holy [ⲍⲑ]
name. And the God-loving and truly charity-loving Emperor Constantine rose up and departed to Rome because of the business of the kingdom. Then the Empress Helena called the chiefs of the Jews, and she said unto them, 'Come ye and finish that which the Emperor commanded to be done, so that ye may not become liable to punishment by death'; and the soldiers hurried on the Jews by day and by night. And the word of the Emperor was exceedingly urgent, and the Jews were anxious to fulfil the | bidding of the Emperor. And Fol. 33 *a* 2
they worked from the first day in which they worked, which was, in our opinion, the twelfth day of the month of Martius, that is to say, the month of Paremhot,[1] until the sixteenth

[1] i. e. April 7.

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day of the month Thoth,[1] before the top of the tomb became clearly visible. And they told the Empress, saying, 'Behold, they have found the tomb of the Saviour.' And she rose up straightway, and all the bishops, and all the nobles, and they came to see the tomb, and they threw themselves down upon the ground and worshipped before it. And, behold, a great light burst out therefrom like a flash of lightning. And

Fol. 33 *b* 1 Judas took | a digging tool, and he dug a hole close to the
ⲯⲅ wall on the eastern side of the tomb, and there were many bishops with him who dug also, and they found a great stone which they rolled away, and then the opening of the tomb appeared. Now the time of day was the evening, and they went away from the tomb until the following day, and did not enter it; and those who were believers slept in that place, and they saw the light emitting a flame like unto a fire until

Fol. 33 *b* 2 the daylight appeared. And | [the Empress rose up] early, and the bishops, and the believing folk, and they went forth to the grave of Jesus. And they took with them [censers of burning] incense and lighted lamps, and they looked into the grave of Jesus, and they saw three crosses resting one on the top of the other, and there was a leather roll lying upon them.

And when they had cleared out the tomb the bishops went in, and they took up the leather roll, and found that it was inscribed in Hebrew characters; and they gave it to Judas, who read them whilst the Empress and all the multitude listened. And this is what was written on the leather roll:

Fol. 34 *a* 1 'We, that is to say, Joseph of Arimathea and | Nicodemus,
ⲯⲉ have carried away the Cross of Jesus and the crosses of the two thieves from Golgotha and have laid them in this tomb, which is the place wherein they laid the Body of Jesus, Who rose from the dead. And we did this by night because of [our] fear of the Jews. We have not permitted [any] man

[1] i.e. September 13.

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to have knowledge of what we have done, because the Jews took counsel to burn the Cross of Jesus the Christ. For this reason therefore we removed them from the place of the Skull, and have put them in the place wherein the Body of the Lord was laid.' And the Cross whereon was written the legend 'This belongeth to Jesus the | Christ' the bishops laid Fol. 34 *a* 2
hold upon, and they clasped it to their bosoms, and they kissed it, and they lifted it up and carried it to the Empress. And the Empress laid her breast upon it for a very long time, and she clung to it, together with the most honourable and the most believing men. And she had it swathed in the purple apparel which belonged to the Emperor Constantine, and she had it wrapped in costly stuffs, and she made [the bishops] guard it most carefully for her until she wrote to the Emperor and told him what had happened. And she made the soldiers compel the Jews to cleanse the place well, and she | took the number of all the people [there], and she found Fol. 34 *b* 1
them to be one hundred and three thousand in number of the ג׳ק
race of the Hebrews.

And the Empress Helena wrote a letter to her son, saying, 'Blessed art thou, and well shall it be with thee, for that which thou hast asked from God He hath granted unto thee. Thou hast sought, O my beloved son, and thou hast found, thou hast knocked, and there hath been opened unto thee the door of the Resurrection of the Lord. Thou hast found that which is of more value than all the world, that is to say, the Holy Cross of our Lord Jesus the Christ. Blessed art thou, |
O my beloved son, for thou hast cast behind thee the affection Fol. 34 *b* 2
for this world, and the vain possessions thereof, until at length thou hast found the choicest of all choice possessions, which is not a precious stone of great value. Trouble thyself, and come and look upon that which carried God upon it, nay more, that which God carried. Thou shalt look upon it in its beauty and splendour, and thy weakness shall renew itself like [the strength of] an eagle. Trouble thyself, O my

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beloved son, and come, and bow down, and worship, and kiss
Fol. 35 *a* 1 this very Cross which thou didst see | clearly, and which hath
ⲍⲍ given thee victory in battle.' And when Constantine had received his mother's letter he read it, and when he knew that they had found that for which he had been seeking, that is to say, the Holy Cross of our Lord, he felt very great joy and gladness. And he rose up quickly and came to Jerusalem. And when his mother and all the bishops had been told that the Emperor was coming, and that he was nigh unto them, they took the Precious Cross, which had been wrapped up in the imperial purple and in napkins of costly
Fol. 35 *a* 2 stuffs, | and they lifted it up on a white mule, and they went with it to the Emperor for a distance of about six miles. And when the God-loving Emperor, the Emperor Constantine, saw the Cross he reached down from his chariot, and took the Cross, and lifted it up to his bosom, and wept over it. And he lifted up his eyes to heaven and said, 'I see my Lord Jesus the Christ, the God of my righteous fathers, during [His] exile in the flesh working great miracles by means of that
Fol. 35 *b* 1 whereon He rested, | the Life-giving Cross. And I also
ⲍⲏ see the Saviour of the whole world giving strength by the Holy Cross to those who seek Him and who believe on Him.' And the bishops and the 'work-lovers'[1] sang spiritual songs, and they went on before the Emperor and the Cross to the interior of the city.

And when they reached the city and were entering in through the gates they sang the following hymn, 'Rejoice, O Sion, the city of the Great King, the Christ, for behold, thy King hath come unto thee with joy.' And the nobles
Fol. 35 *b* 2 who were with him | glorified the King, the Lord, Who became King from the wood of the Cross. And the Emperor went to the place where the work had been carried on, and he entered into the tomb of Jesus, and he bowed down to the

[1] A class of religious workers.

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ground and worshipped, saying, 'I give thanks unto Thee, O Only-begotten Son of the Father, that I am held to be worthy to bow before Thee in homage in the place wherein Thy Holy Body was laid.' And he inspected the whole of the sites which the Jews had cleared out and cleansed, and he went to the Rock of the Skull, the place whereon the Lord was crucified, and he bowed down and worshipped on it. And besides these things he took [the Cross] and laid it in Fol. 36 *a* 1
the tomb until he could build for it a shrine which should be ⳟⲑ
worthy of its glory. And the Emperor spake unto the bishops, saying, 'I wish to build a new city on the spot where the Lord appeared to me in a cloud because of His wish to deliver me from the hands of those who sought to slay me, that is to say, the Persians. And I will build churches meet for the Christ in this place, to the glory of His Holy Cross.' And the bishops answered and said unto him, 'May God Almighty, | unto Whom belongeth the Fol. 36 *a* 2
Universe, and His Only-begotten Son Jesus the Christ, our Lord, and the Holy Spirit, maintain for thee and thy great dominions a long period of peace, so that thou mayest bring to completion everything which thou hast planned.'

And forthwith they began to burn bricks for the church, and Constantine set handicraftsmen to work, each at his own trade, and he made foremen to supervise the work which was carried on in all the workshops. And he also gave to his mother a very large amount of money from his own private purse, so that the building of the churches might be completed thereby. | And he ordered to be brought to him vast Fol. 36 *b* 1
quantities of alabaster, and stone slabs for tesselated pave- ⲟ
ments, and marble, and well-grown timber (?), and silver, and copper, and a very large quantity of lead; in short, he made to be brought everything which was required for the building. And he gave charge of the whole affair into the hands of his mother, and he appointed her to build in Jerusalem one church in the place of the tomb, which was to be called [the 'Church

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of] the Holy Resurrection, Holy Love, Holy Peace', and an-
Fol. 36 *b* 2 other, which was to be called 'Saint | Dimiou..... the Skull'; and she built fine courtyards and other works. And the Emperor Constantine returned [to Rome] safely, and he glorified the Christ and the Holy Cross. And he sent to his mother in Jerusalem whatsoever things she found to be necessary. And those who were working at building the new Jerusalem were very many, and one may say that they were more in number than those who worked on the Temple of Solomon in days of old. And the work was carried on until the shrines were completed, and they decorated them
Fol. 37 *a* 1 and made them to be like unto the | firmament of heaven in
ⲟⲍ its beauty. And the holy man Apa Joseph consecrated the [Church of] ..... in the city, and there were with him many orthodox bishops who had come for the festival of the dedication of the Holy Cross. And the day whereon they consecrated the holy church was the seventeenth day of the month of Thoth,[1] which is the day of the manifestation of the Holy Cross and the Holy Tomb. And Judas was baptized by Apa Joseph the bishop and other orthodox bishops, and he |
Fol. 37 *a* 2 became an orthodox man and an excellent Christian. And a multitude of Jews and a multitude of the heathen were baptized, and they came to partake of the Holy Offering.

And on the holy evening Apa Joseph related [the following]: Behold, a Cross of light appeared above the tomb of the Saviour, from the first hour of the day until the ninth. And they all saw it, that is to say, every heathen who was living in Jerusalem, and every one who lived around the city. And at the ninth hour of the day the Cross went up into
Fol. 37 *b* 1 heaven, and the gaze of every one followed it, both | righteous
ⲟϩ and sinners, and they were sorrowful of heart because they did not see it again. And when the morning had come they came to the tomb to pray, and they saw a Cross of light

[1] i. e. September 14.

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within the tomb, and it shot out rays of light like flashes of lightning. And things having happened in this wise, the holy Apa Joseph, the God-loving and pious man, wrote letters and informed the Emperor Constantine of everything that had happened. And after these things Apa Joseph went to his rest (i.e. died), and Judas was appointed in his room; now he was the fifteenth | [bishop] of the circumcision Fol. 37 *b* 2
from our Fathers the Apostles. And he became famous in his diocese because of the confession of his orthodoxy. And when Judas died one Mark received his bishopric, and he was the first man who was not a native of Jerusalem to fill the office of bishop [in that city]. I have related all these things to your beloved persons, and I have revealed them unto you, for it is right so to do, so that we may keep the feast of the manifestation of the Cross, that is to say, the seventeenth day of the month of Thoth. Behold now the matter is manifest to us, through all | the proofs [which we have adduced con- Fol. 38 *a* 1
cerning] the manifestation of the Cross, and the dedication of ⲟⲩ
the Holy Church of the Resurrection, which is [commemorated] on the seventeenth day of the month of Thoth, according to the [reckoning of the] Egyptians.

Behold, up to this point I have spoken about the glory and honour of the Holy Cross, and now let us rest satisfied, and go into the baptistery to the Holy Sacrifice, for the hour is advanced. More especially let us do this because of the fatigue of those who have come to us in this holy place to-day, and who ascribe glory to the Lord Jesus the Christ, and His Holy Cross, which saveth every one who | believeth Fol. 38 *a* 2
in Him. For the words of God are more excellent than gold and precious stones, and sweeter than honey and wax (i.e. honey in the comb). The servants of God must have a single aim: Let us not find ourselves celebrating the festival of the Holy Cross openly, and at the same time mixing ourselves up with the works of the heathen. Let us not find ourselves ascribing glory to the Christ, and blessing Him with our lips

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only, whilst our thoughts are outside our hearts and are running on the polytheism of the Greeks. For the word is one thing and the thought is another; and the confession of the tongue is one thing and the faith that is perfect in the
Fol. 38 *b* 1 heart is another. The natural philosopher | [informeth] us
ⲟⲁ about a certain animal which is not endowed with reason, and which liveth in the wilderness, and is called a 'camelopard'. It is an exceedingly large animal, and its forepart is like unto the forepart of a camel, and it has the face of a lion, and its hind-quarters are like those of a camel, and its habits are like those of the camel, as, for example, it thrusteth itself into the heart of high trees, and eateth their branches. It is irregular in form and variegated in colour. The inside of it is foul, and its body is likewise. Exactly thus are the godless heretics, and their thoughts are like unto this animal. |
Fol. 38 *b* 2 . . . . . [1] the name of the Cross, and they make Him to be a mere man. If the Christ is merely a man, and He is not God, O thou heretic, thou thyself dost worship a mere man. Now thy heart (or, mind) is inconsistent, and thou dost not always hold the same opinion, O heretic; a very little more and thou wouldst say, 'Emmanuel is not God.' For thy hatred, O heretic, is the indication of our orthodoxy from which thou fleest. Thy hatred and thy thought utter what is vain. Thou eatest |
Fol. 39 *a* 1 [parts of six lines are wanting] and hide their words [as]
[ⲟⲉ] the madness of old men (?). O ye Christians, let us never think upon the things that are heretical, neither let us go into their churches to pray, for they are not churches. But produce within yourselves the thought that is good, and the faith that is perfect towards God and His Holy Cross. And ye shall say with all your hearts, Emmanuel Who became
Fol. 39 *a* 2 man was not | God and His divinity was not transferred to His humanity in one moment or in the twinkling of an eye,

[1] Text mutilated.

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but He glorified us exceedingly, for He put on flesh. He was God in truth of the Substance of the Father and the Holy Spirit, Who made His Cross an altar. And it was He Who received to Himself His own sacrifice. And thou, O Isaac the Samaritan, who didst wish to . . . . . the Christ through the baptism which thou wouldst receive. . . . . [1] | and the words of Apa Ba . . . . . the presbyter, and thou didst Fol. 39 *b* 1 believe in God with thy whole heart. Thou didst go to [ⲟⲉ] baptism, thou didst receive it in purity and faith, for it was the character of thy faith and the readiness of thy will [which are praiseworthy]. Since thou wast pleasant in all thy heart, we ourselves would have been prepared to fulfil all thy desire. And Isaac the Samaritan cried out with a loud voice, '[I] believe, and I confess our Lord | . . . . . [1] Fol. 39 *b* 2 holy [Virgin], and . . . . . , and was crucified for us, He rose from the dead on the third day, He ascended into heaven, He sat down at the right hand of God, and He shall come to judge the living and the dead, He shall reward every man according to [his] works.' And he, and all those who were with him, confessing these things with a right heart, received baptism in the Name of the Father, and of the Son, and of the [Holy | Ghost]. [About five lines wanting.] Let [us] Fol. 40 *a* 1 ascribe glory to God and to His Holy Cross. For verily [ⲟⲍ] great is the glory of our God, and the glory which He hath bestowed upon us, and upon the race of us who are Christians, to make us to become like unto Him in all the works which we shall do, so that they may please God at all times, and so that we shall worship the Cross because He went up on it. | . . . . to Whom, and to His Good Father Fol. 40 *a* 2 with Him, and the life-giving and consubstantial Holy Spirit, be glory now, and always, and for ever and ever. Amen.

[1] Text mutilated.

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COLOPHON

This day [is] the fifteenth of the month Paône, and this year [is] the seven hundred and sixty-ninth of the Era of the Martyrs (i.e. A.D. 1053), and the four hundred and forty-eighth year of the Era of the Saracens, i. e. A.D. 1070. Christ is King over us! Amen.

Of your charity remember me, me the greatest sinner on all the earth, the man who is unworthy of the name of . . . . . Mercurius. Remember me with kindliness, for I am little (or, incompetent) and I do not well understand . . . . . and
Fol. 40 *b* learned matters, | [one or two lines wanting and seven lines
[OH] broken] . . . . . our father . . . . . widow Irene . . . . . of our father . . . . . our God-loving . . . . . the son of Mashenka . . . . . my district, my country which he spent of his own toil. He had the volume of this book made, and deposited it in the Church of the Cross in the [village of ?] Serrah (?), for the salvation of his soul. May God bless him with every spiritual and celestial blessing, him and his wife, and his children, and everything that is his. May He write his name in the Book of Life, may He hold him to be worthy of the joy of his resurrection with all the saints. Amen.

Let there be mercy on the scribe, understanding to the reader, and repentance to him that heareth. Amen. So be it!

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THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6801)

THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL, THE HOLY MARTYR OF THE CHRIST, WHICH HE COMPLETED THIS DAY, THAT IS TO SAY, THE TWENTY-[FIFTH] DAY OF THE MONTH ATHÔR,[1] IN PEACE. AMEN. Fol. 2 *a*

At the time when Decius and Valerianus were reigning in the great city of Rome they promulgated a decree, and issued a general order to compel every one, in every place, to offer up sacrifices and to pour out libations to the gods. And they summoned all the nobles of senatorial rank, and they set before them the terms which they had thought out concerning this general law, and the Emperors found that the nobles were of the same opinion as themselves, and they rejoiced exceedingly, saying, 'We give thanks unto you, O ye immortal gods, who have revealed this same opinion.' And in that hour they ordered an ordinance to be drafted to this effect, and it was written in the imperial | writing and ran as Fol. 2 *b*
follows: 'Decius and Valerianus, the pious Emperors with absolute power, and all the nobles of senatorial rank in Rome, [hereby] write unto those who dwell in every place, and we consider that it is incumbent upon us to make you to know the things that seem good in our sight. Now for a very long time past we have been sure that it is the gods of our fathers who maintain our own kingdom, and who graciously

[1] November 21.

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bestow benefits upon every one who is under our dominion, and we know their benevolent goodness and the benefits which they give according to what hath been said. And, moreover, it is through their means that we enjoy victory over all nations, and not this only, but they also supply us with crops and fruit in very great abundance, through our temperate climate. For these reasons we and all the men of senatorial
Fol. 3 *a* rank have, with great readiness, | drawn up a general ordinance
ר which is to compel every one, in every place, both freemen and bondmen, and soldiers and rusties, to bring sacrifices to the gods and to pour out libations to them, and to make prayers and supplications unto them. If, however, there be any man who shall wilfully reject this our holy ordinance, which we have promulgated by common consent, our authority ordereth that he shall be forthwith committed to a dark prison, where he shall be delivered over to the most severe punishments. And whosoever shall hearken unto our decree shall receive very great honour at our hands. If there be any man who shall shew himself disobedient to us and to our ordinance they shall deliver him over to the death penalty by the sword or by water, or they shall give him to be the food for wild beasts and birds of prey; and Christians especially shall be liable to death sentences of this kind. And those
Fol. 3 *b* who shall hearken to | our ordinance shall continue to live in
ש a state of happiness.' And when this Imperial Edict was published the whole of the city of Rome was filled with quaking and fear, and not only was the city of Rome troubled, but likewise all the other cities, because this general order was dispatched also to them. And the governors of all the cities commanded the multitudes to do what they were ordered to do with all possible speed.

And it came to pass at that time that war broke out among the Barbarians, who attacked the Romans. And the Romans equipped their ships, and made them ready to receive their troops, to [go and] fight against them. And [the Emperors]

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ordered regiments from every district and every city to come and give them help; and when they had arrived from all the various remote cities they prepared [for war] with all diligence. | And there came also the regiment which was called Fol. 4 a
the 'Martusian', which had served formerly in Armenia, ϵ̄
and which was commanded by a tribune whose name was Sardonicus. And Decius came out to the war, but Valerianus remained in Rome directing the affairs of the kingdom. And the battle waxed fierce between the Barbarians and the Romans, and each army resisted the other. And when they had continued to do this for many days, a certain man in the regiment which was called 'Martusian', whose name was Mercurius, saw the vision of a man of light; and the man was tall, and he was dressed in gorgeous apparel, and he held a drawn sword in his right hand. And the man of light said unto him, 'O Mercurius, fear not, neither be cast down, for I have been sent to help thee, and to enable thee to shew thyself the conqueror. | Take this sword from my hand, and go and attack Fol. 4 b
the Barbarians, and thou shalt conquer them. Forget thou ϛ̄
not the Lord thy God.' Now these things happened to him in an ecstasy, and he thought that it was one of the Emperor's chief governors who had spoken to him. And having taken the sword, and being filled with the Holy Spirit, he dashed into the midst of the Barbarians, and slew the captain who commanded them and so large a number of the men who were with him that his arm became tired and fell [by his side]; and the quantity of blood [which he shed] was so great that his hand slipped up and down on the handle of the sword. This was how the Barbarians were put to flight, and how they were vanquished before the Romans.

And when Decius learned concerning the valour of this mighty man of war he summoned him to his presence, and promoted him to honour, and he made him a general, and commander-in-chief of his whole | army. And Decius thought Fol. 5 a
that he had conquered in the war through the Providence of ζ̄

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God, and he rejoiced exceedingly, and he distributed a large amount of money among the soldiers on that day, and the troops were dispatched to their own quarters. And Decius celebrated a festival in every city which he passed through as he was marching to Rome. And it came to pass in the night season, whilst the army was asleep, that the angel stood by the side of Mercurius in the form of the man whom he had seen in the battle, and he touched his side, and woke him; and when Mercurius saw the angel he was afraid. And the angel said unto him, 'Dost thou remember the words which I spake unto thee during the fight, O Mercurius? See that thou dost not forget the Lord thy God, for needs must
Fol. 5 *b* that thou shalt suffer | for His Holy Name. And thou shalt
H receive the crown of victory of the kingdom in the heavens, which is prepared for all those who love Him.' And when the angel had said these words he straightway withdrew himself from him. And when the blessed man had recovered his senses he remembered the words, and he marvelled at the strength of God's love for man.

Now Mercurius had heard about the Christian faith through his parents. His father [was called] Gordianus, and he was the commander of the First Regiment; and Mercurius was, at that time, a young man, about twenty years of age. And many and many a time he heard his father say, 'Blessed is the man who is a soldier in the service of the King of heaven, [for] God shall bestow upon him great honours, which shall never pass away, and he shall fight for Him
Fol. 6 *a* against His enemies. And that King | is He Who created
O the universe by His words. The heavens He hath stablished like a canopy, which He hath adorned with light-giving stars. He made the earth and the multitudes of flowers which produce sweet odours, and they are [intended] for the gratification and the healing of men. He made the sea that ships might sail thereon, and He made it to be a place for the rearing of fish. And also, it is He Who shall come to

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judge the living and the dead, and He shall give unto each man according to his works.' And when Saint Mercurius remembered within himself the words of his father, and the revelation which he had seen, he was greatly moved, and he began to weep and to heave sighs, saying, 'Woe unto me, a sinner! I am like a tree which is without fruit, and which, even though it hath abundant foliage, hath no root, that is to say, the knowledge of the glory of God.'

And whilst he was saying [these things], | straightway the Fol. 6 *b* king sent two of the messengers who are called 'Silentiarii', ī and a few other attendants with them, to summon him into his presence, because he was in the habit of taking counsel with him. And Mercurius begged to be excused from going, saying, 'My body hath no strength'; and the Emperor held his peace that day. And on the following day likewise Decius sent messengers to fetch him, and when Mercurius had entered his presence they took counsel together concerning the matter which was before them. And the Emperor said unto him, 'Let us [go], O Mercurius, to the great temple of Artemis, and we will offer unto her sacrifice.' And when the Emperor set out on the road a great crowd of people followed him. And the blessed Mercurius turned back, and hid himself in the praetorium. And a certain man, wishing to stir up a quarrel between Mercurius and the Emperor, said, 'O great and powerful Emperor, victorious and pious, who hast been | chosen by the gods to govern the whole Fol. 7 *a* kingdom of Rome, give me permission and let me speak, īā and do thou hearken unto me graciously. Mercurius, whom thy mighty right hand hath exalted, and whom thou hast made most honourable in the kingdom of the Romans, hath not, in accordance with thy command, come with us to offer up sacrifice in the temple of the great goddess Artemis, and to bring offerings unto her, according to thy mighty command.' And the Emperor answered and said, 'Who is this man?' And [the slanderer] said, 'It is Mercurius, unto

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whom thou didst ascribe victory and greatness yesterday and the day before. And thou didst promote him to high rank, and especially to greatness. And this is not all, for he hath not only made himself disobedient to thy Majesty, but he hath made bold (?) to persuade many folk to cease to worship the gods. If thou wilt make enquiries thou wilt find full proof of the things which I have said unto thee.'

Fol. 7 *b* And Decius | said unto him, 'Perhaps thou art envious of
ιϐ the man in thy heart, and dost therefore say these things against him. However, I will not believe thee except I know the truth of a certainty, and I see the matter absolutely with my own eyes, face to face; for the sight of the eyes rather than the hearing of the ears is what usually maketh one believe. Be silent then, and do not utter another word against the man. If thou hast made these accusations against him through jealousy, as I have already told thee, know thou that thou shalt very soon receive severe punishment; if the things which thou hast spoken are really true thou shalt receive great gifts from my hands, since thou art of one mind with us in respect to the gods, and art [well disposed] towards the Emperors.' And Decius commanded [his servants] to bring Saint Mercurius into his presence with the honour which was his due. And when he had come into his presence the

Fol. 8 *a* Emperor said unto him, 'Mercurius, was | it not I who
ιϛ bestowed upon thee this great honour and promotion? Did I not make thee general over all the governors because of thine intelligence, and because of the victory which the gods bestowed upon us in the war? Why shouldst thou change this great affection which is in me towards thee into bitter hatred? These great honours [which I bestowed upon thee] thou hast turned into nothingness. By such behaviour thou dost treat the gods with contempt, according as we have been informed concerning thy piety (?).'

Then the truly noble soldier of the Christ stripped himself of the old man and his works, according to the word of Paul

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the Apostle,[1] and put on himself the new man, which through God was created in him by baptism. And the holy man answered with gentleness and courage, and said, 'Let this honour be unto thee, for even though I did go out to the war and fight, | it was not I who conquered, but God, Who hath Fol. 8 *b* been gracious unto me in Christ. Furthermore, take back ⲓⲃ thine honour about which thou hast spoken, for when I came forth from my mother's womb I was naked,[2] and I will depart hence naked.' And having said these words he stripped off his military cloak, and took off his belt, and he threw them at the feet of the Emperor, and he cried out, saying, 'I am a Christian. Hear, O all ye people, I am a Christian.' Then Decius became like unto one of the stupefied, and he stared into the face of Mercurius for a long time. And he marvelled at the youthful beauty of Mercurius, for the blessed man was of a most goodly presence, and his countenance was very handsome, and his complexion was red and white, and his hair was red. His body was adorned with beauty and strength, and the looks of many were directed after him, and the people admired him. And after these things the Emperor Decius shook his head, and he | commanded [his men] to cast him Fol. 9 *a* into the prison, saying, 'Let now the man who cannot ⲓⲉ appreciate honour obtain some experience of disgrace.' And this he said thinking that his ordinary good sense would return to him. So they took the martyr of the Christ to prison, and he rejoiced and was glad in the Spirit, and glorified God. And that night an angel stood by him, and said unto him, 'Mercurius, be of good cheer, and fear thou not the revilings of the tyrant. Believe thou on the Christ God, and confess that He is the Christ God, for He is able to save thee from every tribulation.' And the martyr was greatly strengthened by these words. These were the words which the angel spake unto him when he appeared unto him.

[1] Eph. iv. 22. [2] Job i. 21.

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And on the following day Decius took his seat on the tribune, and he commanded that the blessed man should be
Fol. 9 *b* brought before him. | And he said unto him, 'Peradventure
ⲓⲉ the honour which thou hast just received from me, that is to say, the disgrace which thou alone didst choose for thyself, is the kind of honour which suiteth thee?' And the blessed man answered and said [unto him], 'It suiteth me exceedingly well, for I have received a mark of honour which is indestructible.' And the Emperor said unto him, 'Tell me concerning thy family and thy native city, for I would know from what grade of life thou hast sprung.' And Saint Mercurius said unto him, 'If thou wishest to know about my family and my native city I will tell thee. As to my father according to the flesh, he was a native of Scythia, and his name was Kordianus (Gordianus). He once served as a soldier in the Martusian regiment, but at the present time he is acting as the chief officer of this same Regiment. My father is a follower of the True God, and my city is the
Fol. 10 *a* Jerusalem of | heaven, the city of the Great King.' And the
ⲓⲍ Emperor said unto him, 'Wast thou called by this name of Mercurius by thy parents or did some of the soldiers give it unto thee?' And Saint Mercurius said, 'My father used to call me Philopator, the interpretation of which is "lover of his parents", but when I became a soldier I was called Mercurius because the captain called me thus.' And the Emperor said unto him, 'Mercurius, consider well what thou art going to say. Wilt thou do according to our ordinance which we have published abroad for every man, and bow down to the gods, and take again thy former rank and honour in the army or not? Consider what thou art going to say, and tell us what it is quickly, for thou knowest well that thou hast been brought to this place for this very purpose.' And the martyr answered and said, 'Inasmuch as I have come to this place
Fol. 10 *b* I shall conquer thee and thy father Satan, through whom
ⲓⲏ all evil | existeth. And when I shall have conquered a

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crown will be set upon my head by the true Master of the contest, my Lord Jesus the Christ. Therefore whatsoever thou wishest to do unto me that do quickly, and make no long tarrying. For I have upon me the whole armour of God, and the breastplate of faith, by means of which things I shall overcome all thy designs and all thy crafty arts in respect of me.'

Then the Emperor was filled with wrath and said, 'Although this man saith "I have upon me the whole armour for work", he is nevertheless standing naked. I therefore command that he be fastened to four stakes, and that he be stretched at the height of a cubit above the ground.'[1] And when they had done these things unto him the Emperor said, 'Where now is the armour wherein thou didst put thy trust? By the great god Zeus they shall stretch thee well.' And | the holy man looked up into heaven and said, 'My Lord, help Fol. 11 *a* ιθ̄
Thou me, Thy servant.' And the Emperor further commanded them to make gashes in his body with sharp knives instead of with scourges, and afterwards to scatter red-hot coals upon him so that he might be consumed; but little by little the flames of the coals were extinguished by the blood of the righteous man which was flowing freely. And the holy man bore himself with great bravery under this severe torture. And Decius commanded him to be released in order that he might not die [too] quickly, and to remove him at once to a dark place, and to set a strict watch over him. And the soldiers lifted him up, and he was half dead, but there was still a little breath left in him, although they thought he was dying. And after a very little time | the angel of the Fol. 11 *b*
Lord appeared unto him, and said unto him, 'Peace be unto κ̄
thee, O valiant athlete!' And having said these words the angel healed the wounds which were in his body, and he made him so sound and whole that he rose, and stood up, and glorified God Who had helped him.

[1] Rendering doubtful.

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And after these things the Emperor commanded the soldiers to set him up before the tribune, and when he saw him he said unto him, 'When thou wast taken away from me [last night] thou wast half dead; how is it now that thou art able to walk? Perhaps there are no wounds in thy body at all.' Then Decius commanded his spear-bearers to make a thorough examination of his body, [and when they had done so] these men said unto the Emperor, 'We swear by thy might, O pious Emperor, that his whole body is sound, and that there is no diseased spot in it, and that it is like that of one whose body hath never been touched by a finger.' And
Fol. 12 *a* Decius | said, 'Assuredly will he say, It is the Christ Who
ʁʌ hath made me sound and hath healed me. But did ye not take a physician into the prison to treat him?' And they said unto the Emperor, 'We swear by thy glorious majesty which ruleth the whole world, that assuredly no physician treated him, and, moreover, we thought that he would die. Now in what way he hath maintained his life, or in what way he hath been healed, we know not.' And Decius said unto them, 'Ye know now what the magic of the Christians is like! How is it that yesterday he was only fit for burial, and yet to-day he is standing up well and whole?' And Decius was filled with wrath, and he said unto Mercurius, 'Who was it that healed thee without magic?' And Saint Mercurius answered, saying, 'It was my Lord Jesus
Fol. 12 *b* the Christ, the True Physician of our souls | and of our
ʁb bodies, Who was pleased to bestow healing upon me, even as I have said. The dealers in magical drugs, and those who use enchantments, and the worshippers of idols, are strangers unto Him. And He will bind them in bonds which can never be loosed, and He will deliver them over unto the fire of Gehenna, because they do not recognize the True God Who created them.'

And the Emperor said, 'I am now going to make an end of thy body by means of severe torturings; let me see if the

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Christ, in Whom thou trustest, will heal thee.' And the saint said, 'I believe in my Lord Jesus the Christ, and though thou mayest bring upon me multitudes of punishments thou wilt not be able to disturb me. For He saith, "Fear not those who can kill the body, but cannot | kill your souls; but Fol. 13 a
fear ye rather Him that hath the power to destroy [both] ⲔⲈ
your souls and your bodies in the Gehenna of fire."'[1] Then the Emperor commanded the soldiers to bring a red-hot iron instrument and to thrust it under his members, and after that to apply blazing torches to his sides. And when they had done this, instead of smoke, a strong, sweet odour was spread abroad to every one who was in that place; and, although he was suffering the most agonizing tortures, Mercurius neither uttered a groan nor dropped a tear. And Decius said unto him, 'Where now is thy physician? Let him come and heal thee. And moreover, thou didst say, He hath power to raise me up if I die.' And Saint Mercurius said unto him, 'Do whatsoever | pleaseth thee. Thou hast power over my body, Fol. 13 b
but as concerning my soul God is its master. And even if ⲔⲤ
thou destroy my body, my soul shall endure, for it is incorruptible.' And the Emperor then commanded the soldiers to hang him upon a tree head downwards, and to suspend a large stone from his neck, in order that it might cause him to suffocate and to die quickly; but as the power of God and His grace dwelt in the martyr, he was able to bear this torture for a long space of time. And when Decius saw that the martyr was enduring the punishment valiantly, and that no manner of torture had any fatal effect upon him, he commanded them to remove the stone from his neck, and to bring a leather whip with four thongs, and to flog him with it until the ground was saturated with his blood. And the noble man was like unto a stone of adamant, and he bore this torture | bravely, and he said, 'I give thanks unto Thee, my Lord, that Fol. 14 a
ⲔⲈ

[1] Matt. x. 28; Luke xii. 5.

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Thou hast held me to be worthy to suffer for Thy Holy Name.' And when the Emperor saw that his determination was immovable, and that he was unable to persuade him to offer sacrifice, and having, moreover, received advice that he himself must make haste to go to Rome, he passed sentence of death upon him, and ordered him to be slain by the sword, saying: 'The head of this man Mercurius, who hath treated the gods with contempt, and hath despised [our] holy and gracious ordinance, and hath slighted our Majesty, shall be taken off in the country of Cappadocia, in that place where every one shall see him. Stripes shall be given unto him that, having received glory from the Emperor, speaketh against his commands, and finally they shall deliver him over into the hand of the sword.'

And those who were appointed to carry Mercurius away
Fol. 14 *b* took him up, and set him upon a beast, | and tied him on it,
ⲕⲉ because the body of the martyr swayed about on all sides, and it was like unto a dead body. And they travelled on the road, which was long, and after a few days' journeying they arrived at the city of Kaisaria (Caesarea), and in this way, little by little, they brought him down. And the Lord stood by him, and said unto him, 'O Mercurius, come thou and rest with Me, for thou hast finished thy course. Thou hast kept the faith. Receive thou the warrior's crown, which it hath been appointed for thee to inherit.' And when the Lord appeared unto him the martyr gained strength, and he said unto those who were near him, 'Do what ye have been commanded to do quickly, and the Lord Who inviteth every one to repentance shall make you worthy of His grace, for He is rich, and He
Fol. 15 *a* sheweth grace unto those who go to Him | with a gift and
ⲕⲍ without envy.' And when he had said these words they took off his head, and he completed a good confession of our Saviour on the twentieth day of the month of November, that is to say, the month Athôr. And a very great miracle took place which is worthy of mention. After the martyr

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had finished [his course] his body became as white as snow, and it exhaled a sweet odour like unto that of the choicest incense and aromatic herbs. Now because of this sign very many men became Christians. And they laid the holy man in a shrine in a prominent place (?), where very many miracles and cures took place to the glory of God the Father, and of His Only-begotten Son Jesus the Christ our Lord, and of the Holy Spirit, for ever. Amen.

[This is] the miracle which was manifested through Saint Mercurius, and how the saint smote Julian, the lawless Emperor, with his spear; | and the [account] thereof is written Fol. 15 *b* in the ninth [section] of the History of the Church. Amen. ⲢⲎ Now at that time, when Cyril was bishop of Jerusalem, a mighty sign of the Christ was made manifest. From the third until the ninth hour of the day a great cross of light appeared standing above the grave of the Saviour, in the sight of all flesh, both believers and unbelievers, Barbarians and Romans. [It was so wonderful] that all the multitudes who lived in the city gathered together with their meat, and their drink, and their wine, [and whilst they were eating they gazed upon[1]] the cross until it ascended into heaven [about] the ninth hour. And the eyes of every one were gazing after it.

And Cyril, the Bishop of Jerusalem, wrote [an account of] the miracle which had taken place, and he wrote a letter, and sent it to the Emperor Kôstos (Constantius), | to the Province Fol. 16 *a* wherein was the town of Athanasius. Now Athanasius ruled ⲢⲞ over the Church of Rakote (Alexandria) for twenty years consecutively, and no strife whatsoever rose up against him; and the time which he passed in his diocese and in exile was twenty-two years. And when the Emperor Kôstos died Julian became Emperor in his place. He was a lawless pagan, and was descended from the sister of Constantine the Great,

[1] The text is here illegible to me, the leaves having been stuck together by damp.

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whose husband was a pagan.[1] And the sons of Constantine saw that the young man had a strong voice, and fearing that he could not endure the . . . . . of the empire . . . . . they gave him to the Church, and made him a reader.[2] And certain men of his father's household led him into paganism,

Fol. 16 *b* and when Kôstos was dead Julian | reigned in his stead.

ϡ And Julian gave himself over to paganism straightway, and he sought to open the temples with the general consent of the public. Now he dwelt in the palace of Antioch, for he was unworthy to take up his abode in the buildings which had been occupied by Constantine. And he went into a place (i.e. shrine) of the pagans and their idols, and he took a hawk, and gave it to the priest, who offered it up as a sacrifice to the demon; and the priest took out the liver and gave it to Julian, who ate it up. And Julian was the son of his sister, and the empire was confided to him. And when he saw the purpose of the brother of his mother he seized Theodorichus the presbyter and steward of the church, and put him to death. And Julian came and received a report concerning him, and he was exceedingly angry, and said,

Fol. 17 *a* 'Though thou disturbest me I do not | wish to put the

ϡα people to death, in order that they may not boast themselves and say, We have been made martyrs by thee. But when I shall come into the country of Persia I will impose a law upon them, namely, the Christians [shall pay] each year three oboli of the pagan per head, and the councillor three *ouggia*.[3] And these things he did so that he might harass the Christians by every means possible.

At that time the Church was rich in the valour of the men who were arrayed in the Spirit, and it was supported by

[1] Julian was the son of Julius Constantius by his second wife Basilina, the grandson of Constantius Chlorus by his second wife Theodora, and the nephew of Constantine the Great.

[2] The text is here illegible to me, the leaves having been stuck together by damp.

[3] The οὐγγία = the twelfth part of the *libra*.

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four pillars, and these were they: Athanasius of Rakote, and Anthony and Pachomius in the southern country, and Basilius in Cappadocia. Basilius was a friend of Julian, because they had passed their childhood together at school. | And when Basilius heard of Julian's evil deeds he went to Fol. 17 *b* visit him, together with certain God-worshipping friends who ϡϧ belonged to his diocese. And when they had entered into Julian's presence, and he saw the humility of their condition, and that their beards were grown long, he said unto them, 'What are these men seeking after?' And Basilius answered and said, 'We are seeking after a shepherd who will be good to his flocks.' And the Emperor said unto Basilius, 'Where hast thou left the Son of the carpenter, that thou comest here?' And Basilius said unto him, 'I have left Him making a chest (?) for thee wherein thou shalt be cast [into hell].' And the Emperor said unto him, 'I am not going to enter upon a philosophical discussion with thee, because thou art my friend, and I do not want to have thy head taken off.' And Basilius said unto him, 'Thou art not a philosopher. If thou wert a philosopher thou wouldst not cast behind thy back the wisdom which thou didst learn when thou wast a reader of the | Books of the true wisdom.' The Emperor said unto Fol. 18 *a* him, 'I read them, and I understood them.' And Basilius ϡϩ said [unto the Emperor], 'Thou didst neither read them carefully, nor didst thou understand them, for if thou hadst understood them thou wouldst never have reviled them.' And the Emperor said unto them, 'I will shut you up until I have arrived in Persia, and I will make you to know what it is to oppose the Emperor. Ye shall be filled with affliction in the place of restraint.' And Basilius said, 'If thou shalt go into Persia and shalt return, then hath God not spoken by Basilius.' And Julian said, 'What shall I do to the Galilean, the liar? For He said in His heart, They shall not leave one stone upon another[1] in the Temple of the Jews. I myself will build an

[1] Matt. xxiv. 2; Mark xiii. 2; Luke xix. 44; xxi. 6.

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imperial palace, and I will make His word to be a lie, and I will make you to know that He is a liar.' |

Fol. 18 b ϡϛ And the Emperor commanded Basilius and the other two men who were with him to be shut up in prison, and he betook himself to his expedition into Persia. And he came to Jerusalem, and he saw the ruins of the Temple, and that there was not one wall standing round about it; and it was in the same state as when Vespasian destroyed it at the time of the destruction which he wrought against the Jews. And Julian commanded his servants to clear out the place in order that he might build an exceedingly splendid palace thereon. And he appointed a count over the Temple who should clear the site so that he might lay the foundations and build [the palace]. And he betook himself to Persia, and waged war there, and he left the holy men shut up in prison. And they cleared out the ruins of the Temple, of which not one stone remained that had not been torn away from the other, according to the word of our Saviour; and they began to

Fol. 19 a build, | and they used to work on the building from sunrise ϡϵ to sunset. [When] the workmen arrived in the morning they used to find the portion which had been built up [the day before] thrown down, but this was not done by the hand of man. And they continued to work for two months of days with the same result, and they were miserable, for their work did not progress, according to the Divine Providence that hindered them. And the Jews there spake to the workmen, saying, 'Burn the tombs in which the Christians have buried [bodies], and then ye will be able to build'; and they hearkened unto them, and burned the tombs. And when they came to the tombs wherein were John the Baptist and Elisha the Prophet the fire would not touch them. And for many, many days the fire filled the region round about them, but it would not touch them. And certain of the brethren gave

Fol. 19 b unto him (i.e. the count?) | money, and entreated him to ϡϛ allow them to take away the bones of the holy men; and he

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took the money and did even as they spake unto him. And he let them have their will, and made them come by night and carry away the bones of the holy men John the Baptist and Elisha the Prophet. And the hand of the Lord was with them, and they were moved [thereby] to take the bones to Egypt unto Athanasius, because he very much desired to see them. And they came to the sea, and they embarked in a ship hurriedly, and they sailed and came to Rakote very quickly, and they gave the bones to Athanasius, and he rejoiced over them as if he could see them, that is to say, as if he were looking upon John the Baptist and Elisha in the flesh. And he hid the bones in the baptistery, and looked forward to the time when he would be able to build a martyrium over them.

And Saint Athanasius used to eat by | day in the garden of our fathers with the brethren, and daily he invited the chief clergy [to come there], and he ate with those who came to him of their own accord. And they did not only eat, but they hearkened also unto the words of the wisdom which God had given unto him, according to that which is written, 'Everything to the glory of God.'[1] Whether at the moment of fasting, or at the moment of eating and of drinking, he ate [and] he drank by the word of God at all times. He ate then with the brethren, and with the clergy, and with the chief 'lovers of work' of the Church in the garden which he had in the quarter of the city which was called 'Hermes', [and which was situated] to the south of the city. It was open towards (i. e. faced) the dunghills and the open spaces formed by waste ground. And he was wont to say, 'If I can find the time I will clear away the dunghills and will build | on the site where they stand a martyrium to John the Baptist.' And at that moment Theophilus was standing by the table eating, because he acted as secretary to him, and he

Fol. 20 *a* ϡζ

Fol. 20 *b* ϡη

1 Cor. x. 31.

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heard the words which Athanasius said, and kept them in his heart. And Julian, according as he was impelled by wrath to go to Persia, [went thither], and the Christ Jesus God gave him into the hands of the Persians because he had left the holy men shut up in prison when he departed to Persia.

And the death that he died took place thus: He saw one night a multitude of soldiers coming against him in the air, and, behold, a spear transfixed him in his loins, and he knew that they (i. e. the soldiers) were the holy men (Mercurius and his friends). And he took his blood and threw it up towards heaven, saying, 'Take this, O Christ, for Thou hast taken the
Fol. 21 *a* whole world.' And having uttered [this] | blasphemy he
λθ straightway fell down, and God took away his rule from the people, and delivered us, and the Romans occupied their country. Three days before the death of Julian, Basilius in prison saw a vision, and he awoke and spake unto his companions, saying, 'This night I have seen the holy martyr Saint Mercurius. He went into his martyrium, and drawing forth his spear said, "Shall I permit this lawless man to blaspheme the God of heaven in this manner?" And having said these words he departed, and I ceased to see him.' And the two companions of Basilius answered, saying, 'In very truth we also ourselves have just seen this very same vision.' And when they perceived this purpose which God had shewn
Fol. 21 *b* them they believed, and they said unto each other, | 'Let us
μ send in to the martyrium of Saint Mercurius and see if his spear is fixed in its place or not.' And they sent, and finding not the spear they believed in the vision. And after three days letters were sent to Antioch, saying, 'The king hath died in battle.'[1] And as the result of a vote [directed] by God the whole Senate took Jovianus and made him Emperor in place of Julian; now Jovianus was a believer, and he had been a man of God from his youth. And he set at liberty

[1] June 26, A.D. 363.

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immediately the holy men, Basilius, the pillar of truth, the Cappadocian, and the brethren. Thus then, according to the word of Basilius, Julian did not return. In the peace of God. May the prayer and supplication of this great general, Saint Mercurius, come upon us, and may we all be saved [thereby].

[Here follow in the MS. the extracts from the Psalms and the passages from the Holy Scriptures which are to be sung and read on the day of the festival of Saint Mercurius. These are: Ps. viii. 6, 7; xxi. 4, 5; Luke xiv. 25–35; Matt. ii. 1–12; Mark i. 1–11; and Matt. viii. 5–13. The Colophon states that the MS. was written by the most miserable of sinners and the most wretched and unworthy among men, Aurillios (Aurelius) Victor, the deacon, the son of the blessed Mercurius, deacon of the church of Saint Mercurius, the great General, in the city of Asna in Upper Egypt, who asks for the prayers of those who shall read the book, &c.]

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THE MARTYRDOM AND MIRACLES OF MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6802)

Fol. 1 *a* THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL, WHO COMPLETED HIS GLORIOUS STRIFE ON THE TWENTIETH DAY OF THE MONTH ATHÔR, IN THE PEACE OF GOD. MAY HIS HOLY BLESSINGS BE WITH US. AMEN.

And it came to pass in the twelfth year [of the reign] of the Emperor Decius, Valerianus and Maximinianus being Caesars and rulers with absolute authority, a persecution arose of all the . . . . . and of every one who confessed the Christ. And he published an edict in every city, and in every country, and in every province compelling every race of men
Fol. 1 *b* . . . . . to offer up sacrifice to the gods . . . . . | in the whole world at that time. And these were the words which were written in this ordinance: 'Decius, Valerianus, and Maxentius, the great Emperors who rule with absolute authority, and who are masters of the whole world, hereby issue a decree to [all those who are] in the world, and in the countries and provinces under our dominion, ... victory . . . . . the glorious gods have made manifest to us, according as they have had a care for us through their benevolent providence, more especially in the matter of the great victory which they give unto us in the contest of war, and they deliver us from out of the hands of our enemies, who rise up against us from time to time, and who make the dominion of

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the Romans glorious in every country, and the barbarians become subject unto us . . . . . .

[The rest is wanting, as also is the text of the First, and that of a part of the Second Miracle.]

[The Second Miracle.]

'I will teach thee.' And he came forward immediately Fol. 2 *a* to leap upon the animal, and to beat the man, who was a poor R workman. And straightway Saint Mercurius turned himself on the bier, and the mule, whereon the man was riding, backed, and his feet were at once caught up in the saddle, and the animal ran away and fled with him, with the man hanging [head downwards] . . . . . blind. And the mule took the voice of men, and she cried out, saying, 'O thou man of perdition, and O ye pagans, whose god hath been destroyed, come ye out and look upon the holy martyr Mercurius, and the punishment (?) of your son, and believe ye on Jesus the Christ, the God of heaven and of earth.' And again the mule took to flight with him, and did not return . . . . . [five or six lines wanting]. | O how very many were the wonderful things and Fol. 2 *b* sights which took place that day! There was not a single RA man who remained in all the city; for whether he were small or whether he were great, they came forth before the holy martyr, being driven out by [his] power. And the man, and his wife, and his daughter gave chase to the mule, and they suffered trouble, ... [seven or eight lines wanting] with him, and she took the image of gold which she used to worship, now it was in two halves, and [she] came out into the midst of the city, and every one was looking at her idol. And her daughter went to her like one of those who are demented, and she cried out, saying, 'O Saint Mercurius, look thou upon my wretched state, and upon my great disgrace, and the disgrace of my image, and have mercy upon me.' And when she had come out, her daughter told her, saying, Saint [Mercurius] . . . . . [five or six lines

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Fol. 3 *a* wanting] | the coffin, she cried out, saying, 'O thou martyr,
ʀʂ who didst receive the [power?] from the King, the Christ, forgive me. I will believe in thee, and in thy God, Whose Name I am not worthy to utter from my polluted mouth.' And straightway the white matter ran down from her eyes as if she were shedding tears, and she was able to see, and her eyesight was restored, and it became even as it had been originally. And afterwards she hacked to pieces the image, and she pounded the fragments of it together, and she cried out, saying, 'O Apollo, take shame to thyself! O Christ, take honour to Thyself! May His martyr do the same!' And when her parents saw the healing which had taken place during the night, they cried out, saying, 'We are Christians! Alike are the God of heaven and His holy martyr, Saint Mercurius. Glory be unto Him for ever and ever! Amen.'

The Third Miracle of Saint Mercurius.

And it came to pass after these things that the Christian folk held converse together, saying, 'Let us take the body of the martyr into the city'; and a few of them answered and
Fol. 3 *b* said, 'Perhaps | the heart of the righteous man will not be
ʀʀ persuaded [to allow this].' And after these things they began to strive each against the other, and straightway the righteous man moved of his own accord, and he departed into the city. And the mule cried out, saying, 'Sing praises to the martyr.' And the father of the young man who had been dragged at the saddle of the mule cried out, saying, 'I beseech thee, O my lord the martyr, as thou hast given light unto my daughter, let thy mercy assist also another child of mine, who is suffering, and is hung up (?).' And straightway the martyr put himself upon the ground, and he rose up and stood upon his feet, and there was not any [sign of] corruption in his body, neither was there in it any mark of a wound, and it had suffered in no way whatsoever. And

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the clergy and the 'lovers of work' sang hymns before him, and censers (?) filled with burning incense of the choicest kind were there, and branches of shrubs with sweet-smelling flowers, [and these went with him] until they brought him into the city. And a certain man wished to take him into his house, but the righteous man would not be persuaded to allow this; now his body was as heavy as lead, and the people were not able to move it at all. And the multitude cried out, saying, 'He will not be persuaded to allow this; let us take him into the | church'; and he went with them, Fol. 4 *a* ⲔⲤ and they took him into the church, and they left him there until a martyrium worthy of him was built. Glory be unto him for ever and ever! Amen.

The Fourth Miracle of Saint Mercurius.

And it came to pass after seven days, during which all the multitude of the city had eaten and drunk, and had kept the festival with exceedingly great joy because of the manifestation of the body of the saint, that the father of the maiden unto whom the saint had given the light went to the bishop and asked him for holy baptism. And when the bishop had appointed to him a certain number of days wherein to fast, he baptized him and all his house, in the Name of the Father, and of the Son, and of the Holy Ghost. And when the number of his kinsfolk who had received baptism with him openly was made clear, it was found that fifty-three souls had been baptized.

And after all these things, behold, Saint Mercurius appeared unto the poor man as he did formerly, and he said unto him, | 'Why art thou lying here leading a life of ease? Why Fol. 4 *b* ⲔⲈ dost thou not get up and make bricks for my shrine?' And the man said unto him, 'My lord, I am a poor man, and I have no workmen, and I have neither beasts of burden nor money for the expenses [of the same].' And the saint said unto him, 'I will give unto thee whatsoever thou hast need

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of, only thou must remain a poor man. When thou goest into my house, if thou shalt have no doubt in thy mind, thou shalt see my power. And when thou hast risen up early to-morrow morning, come thou to the eastern part of the first of the quarters of the city, and thou shalt find there the young man [who owneth] the mule and who shall go thither by chance, because he is wishful to meet thee and to talk about my body. Say thou unto him, "Whatsoever thou hast in thine hand give thou unto me, for I have need thereof." And he shall give unto thee three oboli, which he is wishing to give as alms. Assuredly I will not permit thee to lack anything, and they shall bring [money] unto thee [in such a quantity] that thou wilt not know what to do therewith. And if he shall ask thee, "Whence didst thou know that I had anything in my hand?" say thou unto him, "It was Mercurius, who healed thee, and it was he who told me to speak
Fol. 5 *a* unto thee." And, moreover, the young man shall | speak
КС unto his father, saying, Thou knowest at the moment when thou didst entreat me how I made haste, and hearkened unto thee, and how I gave light (i.e. sight) to thy daughter. And again I gave thee thy son, safe and sound. If there be anything that is lacking, make use of thy friend the martyr, for the honour of a friend [resteth] upon a friend, and the martyr is wont to perform abundantly. For to-morrow, however, this is abundance. If he shall give work unto thee, do thou do it; and if he will not hearken unto thee, feed thyself on the three oboli until we come to thee, by the Will of God, for I will come unto thee again and will not tarry.' And when the [saint] had said these things unto him he came out from him in peace.

And when the morning of the next day had come, the poor man rose up, and he walked into the first quarter of the city, and came upon the young man, and took [from him] the three oboli, and told him everything which Saint Mercurius had said unto him in the dream; and the young

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man went and told | his father in fear. And when his father Fol. 5 b
had heard these things he glorified God and His holy martyr ⲕⲍ
Saint Mercurius. And he was not unmindful in the least degree, for he made ready his camels, and a large number of hired workmen, and a large number of waggons, and he collected a very large quantity of materials for building, and delivered them over into the hands of the poor man, so that the men might make bricks. And he gave him tools for digging up the ground, and everything of which he had need.

And it came to pass on a certain day that, whilst the beasts were occupied in ploughing, suddenly one of the oxen attacked the other, and gored him with his horns. And when the poor man saw what had happened he was greatly grieved, and he said, 'Woe unto me because of this thing, for the archon's servant hath slain his beast! Would that I had never related this dream to the young man, and would that he had not told it to his father, because he trusted me in this matter, and now this serious calamity hath come upon me.' And whilst he was saying these things, behold, Saint | Mercurius took the form Fol. 6 a
of an archon of the city, and came out for a walk, and he ⲕⲏ
saw the poor man, and went up to him, and feigning to be surprised at what he saw said unto him, 'O man, why didst thou let thy beasts be so close together that one of them could gore the other? His master will hold thee liable for him.' And the labourer grieved exceedingly; and again he glorified the God of Saint Mercurius. And when the people unto whom the ox belonged heard [of this] they came to see what had happened, and they were exceedingly sorrowful, because the animal was a very fine one, and was very strong. And Saint Mercurius was sitting some way off, and no one saw him except the poor man. And a very large number of people collected round about the animal, and they took him into the city, into a place where he would be by himself; and they put food before him to make him eat, but he would not taste the food at all. And his master was very much

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Fol. 6 *b* grieved | about him, for he was a powerful animal, and his
ʀϴ body was goodly and large. And when the people had departed to their houses the poor man remained behind and was alone with the animal; and he was exceedingly sorrowful, and he was meditating upon his poverty. And suddenly, behold, Saint Mercurius came in, and he smiled a holy smile, and stood up by the side of the animal of the poor man, because he was in the habit of appearing unto him face to face. And the saint said unto him with a smile, 'Thou hast not tarried in becoming fatigued, O brother.' And the man said unto him, 'Come, and see what hath happened.' And after these things Saint Mercurius moved the ox with his feet, and he said unto him, 'In the Name of Jesus the Christ, my Lord, rise up, and perform thy work without suffering.' And the ox rose up with great vigour, just as if he had not received any injury whatsoever, and he ate some of the grass that was there. And straightway Saint Mercurius rebuked the ox which had fought with the other ox, and he said unto
Fol. 7 *a* him, 'Thy horn shall fall out of thy head, | and thou shalt
ϡ never again have the power to drive it into any man or animal, and thou shalt be gentle for evermore.' And straightway his horn withered away and fell out of his head, and he became gentle and docile. And the poor man cast himself down before Saint Mercurius, and said unto him, 'I thank thee, O my lord Mercurius, thou martyr of Christ Jesus, for the sake of whose Holy Name thou didst become a martyr'; and straightway Saint Mercurius hid himself (i.e. disappeared) from him. And the man came out, rejoicing and saying, 'Saint Mercurius hath appeared unto me and hath healed the ox, and hath rebuked the quarrelsome animal that attacked him, and he hath become a rational creature.' And the multitude came to see what had taken place, and they all cried out, 'One is the God of Saint Mercurius. Glory be unto Him for ever and ever. Amen.'

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The Fifth Miracle of Saint Mercurius.

And it came to pass after these things that the people began to work at the making of bricks for the shrine | of Saint Mercurius, and, behold, the pagan archon himself came and put himself near to the workmen who were making the bricks for the shrine of Saint Mercurius. And he quickly prepared for himself a place on his property for making bricks, which was nigh unto theirs, for he wished to build an entrance hall (or, portico) to his house. And he came one day and sat down by the workmen who were making bricks for him, and he rose up and examined the bricks, and when at length he came to the bricks that were being made for the saint he felt that he would rather have [a few of] those than all his own put together. And he said, moreover, [within himself] 'I will carry away one hundred loads of these bricks which [are made by] the Christians, and I will give orders to the workmen to set them aside [for me]. And if they say we cannot permit thee to take them away, I will beat them, and then carry away the bricks by force, and I will see what this person Mercurius shall do unto me.' And he departed to his house on that day. And when a few days had passed he went and looked at the bricks of the saint, and he heaved deep sighs because both small and great in the city had turned themselves into day-labourers, and were working [at the brick-making] because they were eager to | [help in] building the martyrium for the saint. And, moreover, the alien pagan coveted with a great covetousness, which was of the devil, the bricks of the holy man. After these things he called to the poor man unto whom Saint Mercurius used to appear, and he said unto him, 'Come, shew me the limit of my stack of bricks and of thine, for I wish to add a building to my house.' And the man said unto him, 'Thy men know the number of thy bricks.' And the archon said unto him, 'I have taken no man with me except thyself, but, according to

Fol. 7 *b* ϡα

Fol. 8 *a* ϡβ

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my own opinion, up to this place the bricks belong to me.' And the poor man became greatly terrified, and said unto the [pagan], 'Punish not thine own soul, and lay not a finger on the bricks of this holy man, lest some calamity befall thee. Nevertheless, if thou dost determine to take them, I know thy might and thy strength.' And the pagan struck the poor man a blow, and said unto him, 'It is not as thou sayest. That one (i. e. the saint) shall strike a blow at thee, and I shall carry away more than these, [and then] I shall know thy strength, and [the strength] of that one, and what
Fol. 8 *b* he will do unto me.' And the [poor] man said | unto him,
ϡϵ 'Do whatsoever pleaseth thee. Behold, the God of Saint Mercurius is looking at thee, and thou wilt certainly not overcome Him.' And the archon straightway, with arrogance, sent a message to his servant, and he went and brought camels, and he walked before them in a haughty manner, and he loaded the camels with the bricks of the saint. And as he was standing before a very large male camel which belonged to him, he ordered with great arrogance his servant to load this camel with bricks, and he said, 'Let me now see the power of this Mercurius.' And straightway, before the words ceased in his mouth, the camel in front of which he was standing opened his mouth, and seizing the pagan archon he cast him down under him, and then lay down (or, rolled) upon him. And behold, straightway Saint Mercurius came riding upon his horse of the spirit,[1] and he stood by the camel who had gained the mastery over the man, and he smote him with his spear in his left leg, and |

[One leaf wanting—pages ϡϵ and ϡϵ]

Fol. 9 *a* 'now he threateneth me, for thou art he who shall give
ϡϵ a mark (or, sign) in my martyrium, and thou shalt hang [therein] head downwards.' And the multitude followed after him in fear and trembling until he entered (?) the lower part

[1] i.e. a phantom horse.

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of the shrine hanging head downwards. And the man cried out, saying, 'My lord, Saint Mercurius, forgive me because of my ignorance, and I will give unto thee all my bricks for the building of thy shrine. And I will give unto thee the finest wood of every kind, and all the materials which I have collected in my house, and all the members of my house shall become Christians. And I will set at liberty my servants, and they shall become free men, and I myself will become the door-keeper of thy shrine until the day of my death.' And when the man had said these words the camel let him down on the ground, and Saint Mercurius laid his hands upon his wounds, and he healed him, and he set him free, and there was no sign of any wound whatsoever in all his body. And great fear seized upon every one who had been standing by and looking on whilst | the camel was inflicting wounds on the Fol. 9 b
archon. And the archon made a confession before them and ٨٧
said, 'I saw Saint Mercurius driving his spear into me,' but when the man examined his body he could not find in it the mark of any wound whatsoever. And the people enquired of him, saying, 'Where is the wound in thy body? Assuredly thou didst cry out, saying, "Behold, the righteous man speared me in my legs with his spear."' And the archon said unto them, 'From the very moment wherein the camel dropped me, and [the saint] laid his hands upon all my body, I became healed.' And immediately the archon went to the bishop, who baptized him, and all the people of his house, and all his slaves, whom he set at liberty, and they left in peace. And he gave to the shrine of the saint all the materials which he had collected for the building of his own house, and the wood, and the stone, and all his bricks. And he sent them into the shrine, together with fine gold, and many cart-loads of materials. And he himself worked with his own hands among the workmen, and all his men did likewise, and all his beasts worked [for the saint] for nothing. And he said unto those who were working, 'Continue, and

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build the house of this mighty man.' And he died, according
Fol. 10 *a* to the fate of all men, before the martyrium | was completed.
ϡΗ Glory be to God, and to His holy martyr Saint Mercurius!

The Sixth Miracle of Saint Mercurius.

And it came to pass that, when the building of the martyrium of Saint Mercurius had once been begun, it progressed rapidly, for the materials were abundant, and the workmen on the shrine of the saint were many. And after these things a certain man in the city came and walked about the shrine, and when he saw the timber and bricks for the shrine of the martyrium he marvelled, and he coveted some of the wood which was lying about. And he said, 'I have need of this fine plank of wood, and I am going to carry it off.' And he went to where the wood was, and lifted it up on his back, and he walked away with it until he came to within a short distance of the city. He then lost his way, and did not know where he was walking, because the saint had made his mind to wander, and at length he came and stood at the door of the poor man, the steward of Saint Mercurius, unto whom the saint used to appear. Now the man who had stolen the wood did not know whither he was going. And, behold, the saint spake unto the steward,
Fol. 10 *b* and said unto him, 'What doest thou | sitting here [idle]?
ϡΘ Behold, the wood is being stolen from my shrine! Rise up, and go to the door of thy house, and there thou shalt find the man with the wood on his back, and he is staggering about hither and thither, and he doth not know whither he is going. Now it is I who have made him lose his way, and I have prevented him from knowing where he was going, until at length he came to this place. Thou wilt see him there carrying the wood which he hath stolen.' And when the thief saw the house in front of him, and that one had opened the door to him, he recognized that the opener of the door was the steward of the martyrium, for his understanding

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had returned unto him. And straightway he cried out, saying, 'One is the God of Saint Mercurius! Have mercy upon me, and be not angry with me, and bring [not] evil upon me. I have sinned against thee and I have stolen thy wood.' And, behold, the saint spoke again unto the steward, saying, 'Speak thou unto the man in this wise: Why didst thou dare to come and commit this outrageous robbery at my shrine? Moreover, the wood which thou didst go and steal was given unto my shrine [by men] for the redemption and salvation of their souls. But through the compassion of God, behold, I will set thee free. Take the wood and carry it away and lay it in the place wherein thou didst find it, and then get thee to thine own house. And when the morning hath come let him proclaim what hath been | done to him, in Fol. 11 *a*
order that others may fear, and may not again steal the ⲙⲁ
building materials from my shrine, lest I bring evil upon them.' And when the saint had said these things he disappeared from the steward.

And the poor man rose up, and came forth, and he found the man with the wood on his back, standing by the door of his house; now the thief knew not whither he had come. And he was saying, 'O Saint Mercurius, have compassion upon me, and have mercy upon me, for I have sinned, O my lord.' And the poor man spake unto him, saying, 'O my beloved brother, whence camest thou carrying [this] wood on thy back? I say unto thee this wood belongeth to Saint Mercurius; moreover, tell me all that hath happened unto thee.' And the man told him how he had carried off the wood, and how Saint Mercurius had made his mind to wander so much that he at length arrived at the door of the house of the poor man without knowing what he was doing. And the man unto whom Saint Mercurius [was wont to appear] announced to the man who had stolen the wood everything which Saint Mercurius had declared unto him. Fol. 11 *b*
And when the thief had heard these words he marvelled | and ⲙⲃ

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said, 'I will not do it for one day only, but if the God of Saint Mercurius will graciously grant unto me health, I will never cease to labour at his shrine until it be finished. And I will proclaim his mighty power in every place whereinto I shall go.' And straightway his senses returned unto him, and he departed to his house, and glorified God and His holy martyr, and he lay down and slept until the morning.

And when daylight appeared [the thief] proclaimed in all the city what had happened. And he went to the place where the wood had been brought, and he lifted it up on his shoulders—now every one was looking at him—and he carried it to the shrine of the saint, and laid it down in the place wherefrom he had taken it. And great fear fell upon every one who saw him, and no other man again laid a hand upon any other material for the shrine until it was completed. And the man [who had stolen the wood] did not cease to toil in mixing mud and making bricks for the shrine of the saint until [the building] was completed. And he glorified the
Fol. 12 *a* God of Saint | Mercurius.

The Seventh Miracle of Saint Mercurius.

Hearken also, O my beloved, to the following great miracle, which is to the glory of the God of Saint Mercurius. And it came to pass that when the building of the shrine had been successfully finished, and it had been beautified with adornments of every kind, they made and placed in it a screen (or, grating) made of *shouebe* wood. Now there were three large *shouebe* trees which were the property of the woman unto whom Saint Mercurius had given the light, and these had belonged to her blessed husband, who before his death had intended them to be made into a large *kinbêl*. And besides [these], when God visited him, according to the fate of every man, and he died, he left very large possessions to her. Thereupon the apse was made of good and sound *shouebe* wood. And when a very large number of men had been gathered

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together to lift it up into its place, a few of the workmen said among themselves in a jesting manner, 'I really do wish that the heart of Saint Mercurius would be gracious unto us who are building his martyrium, and that he would make the *shouebe*-wood apse to put forth | branches, laden with fruit, Fol. 12 *b* just as if it were growing, so that we might eat thereof.' And suddenly, whilst yet the words were coming out of their mouths, the wood sent forth branches laden with very fine ripe fruit. And when the multitude saw what had taken place, they cried out with a loud voice, and glorified God, and His holy martyr who doeth great and mighty and marvellous things. And certain zealous men brought away some of the fruit, and laid it up for themselves in their houses as a phylactery. And O how very many were the cures which were performed by means of that fruit! And the multitudes ate, and drank, and gave thanks unto God and to His holy martyr, Saint Mercurius. And every person who was in the city and in its neighbourhood, both small and great, heard of this, and they came with one accord to see the great miracle; and both men and women came and saw what had happened, and [learned] that it had been done by the righteous man.

And there was in the city a certain Jew who was called Gaipios, and he behaved in an | uncouth and savage manner Fol. 13 *a* to every man, more especially to the Christians. And he too heard of the wonderful thing which had taken place in the shrine of the saint, and he said, 'I will go and see if these things which these Christians are saying are true or not; peradventure they are telling lies.' And he commanded one of his slaves to saddle a white she-mule, and he mounted her, and he said unto his servant, 'Come, and let us see the stupid fraud which the Christians are celebrating.' Thereupon they set out together, and went on until they came to the shrine of Saint Mercurius, and the Jew went into the shrine riding upon his beast. And one of the Christian young men who cleaned and tended the shrine said unto him, 'Whither goest

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thou, O godless man, with this beast? Wouldst thou go into the church of God [riding upon an ass]?' And the Jew paid not the smallest regard to him, nor to his words, but he
Fol. 13 *b* went in and stood still, and looked up | into the apse, which
ⲙⲉ was laden with fruit and leaves that seemed to be growing upon a tree in the ground. And the Jew said, 'Who is it that hath been adding leaves which are out of season to the crowns? They tell lies about the saint in saying that it is he who hath done this.' And the incorruptible young man, who had at first spoken to the Jew about [bringing] the beast upon which he was riding [into the shrine], answered and said unto him, 'He who shall destroy thee forthwith is he who maketh manifest all the miracles.' And straightway [the Jew] was filled with wrath, and in a mighty passion he rode his beast at the young man in order to trample him under foot. And straightway the feet of the mule sank down into the ground, as if it had been mud, and the Jew fell upon his face, and cut himself on the stones and bricks which were lying scattered about on the floor of the building. And, behold, straightway Saint Mercurius came to the door, and he was accompanied by an angel, and he was holding his spear in his
Fol. 14 *a* hand. | And he said unto the Jew, 'What doest thou in this
ⲙⲍ place, O thou man? . . . This place is not one in which to stable beasts, [though] thou hast brought thy mule into it. The leaves (or, foliage) are out of season, and so likewise is the fruit. Thou hast come into this place for the purpose of driving away those who are working at my shrine. Thou wilt neither work thyself [for me] nor wilt thou let others work.' And straightway the saint thrust his spear into the middle of the body of the Jew, and his bowels came out, but no man saw the saint except the Jew, whom the saint was piercing. All they saw was a man lying stretched out upon the ground in a state of unconsciousness, and knowing nothing whatsoever about what had happened to him.

And it came to pass that after a time the Jew cried out

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with a loud voice, saying, 'O Saint Mercurius, help thou me in this hour of necessity, and I will never, never again be ignorant concerning any of the saint's deeds. And if thou wilt shew mercy unto me, and wilt bring me out of this sickness, I will become a Christian. And | I will make and Fol. 14 b
dedicate a stele to thee whereon thou shalt be represented in ⲁⲣⲍ
all thy glory, and I will make thee [to appear as thou art] now, with thy spear thrust into me; and I will also make a figure of myself lying prostrate under thy feet, in great shame and helplessness.[1] And I will gild thy figure with the finest gold, and will [inlay it] with precious stones which shall sparkle like fire, that is to say, with chrysolites, and the figure of thy spear I will inlay with precious stones of great price, that is to say, with diamonds. Help thou me, O my Lord Mercurius.' And having said these words he fell back prostrate and lay there half dead.

And after these things the angel of the Lord spake unto Saint Mercurius, saying, 'Withdraw thy spear from him, if he will truly believe in our King the Christ. Far better is the sinner [who repenteth] that he hath sinned than a righteous man, and there is joy among the angels over a sinner who shall repent of | his sins,[2] even according to what the Saviour Fol. 15 a
told His disciples when He was with them, saying, "Let Thy ⲁⲣⲏ
mercy come to him, for he is without knowledge."'[3] And the saint released the Jew. And when his senses returned to him, he related unto the multitude that were gathered together everything that had happened to him, and they glorified God Who worketh these miracles by the hand of His holy martyr.

And after these things the man rose up, and departed to his house, and he related to his wife and to his servants everything that had happened unto him; now he had no son, for [his wife] was barren. And on the morrow he said unto his wife, 'Whatsoever God willeth let it come to me.' And

[1] See Plate XIV. [2] Luke xv. 10.
[3] Compare Luke xxiii. 34.

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he took his wife and his servants, and he went to the bishop, who baptized them in the Name of the Father, and of the
Fol. 15 *b* Son, and of the Holy Ghost. And the bishop called | the
ΙΙ (*sic*) name of the Jew Zacharias, and that of his wife Elisabeth. And when he had gone into his house he knew his wife, and she conceived two male children at one time. And when nine months were fulfilled, she brought forth male twins. And she called the first-born Mercurius, after the name of the saint, because, [said she], 'I have obtained salvation through him'; and the second she called John, after the name of the Baptist. And after all these things the Jew summoned an artificer in metals, and gave unto him ten pounds of fine gold, and a number of very fine precious stones, and the artificer made a portrait figure of Saint Mercurius, holding in his hand his spear, which was inlaid with diamonds. And he made also a figure of himself (i. e. of the Jew) in gold, inlaid with precious stones, [lying] at the feet of Saint Mercurius, who was thrusting his spear into his body. And the Jew took |
Fol. 16 *a* this stele into the church, and after it had been consecrated
ΙΙΔ at the shrine he deposited it in the sanctuary, where it remaineth to this day. And it is at this moment a testimony of the miracles of the holy martyr, Saint Mercurius. In the peace of God! Amen.

The Eighth Miracle of Saint Mercurius.

And it came to pass that, after the shrine of the saint had been consecrated, the report of the miracles which were performed therein spread abroad into every region. And a great multitude of people came to visit his holy relics, and worshipped them, and those who were sick obtained healing, and departed to their houses. And he (the saint) cast out devils, and the people paid many vows and gave offerings to his shrine. And there was a certain archon who lived on an estate which was nigh unto this place, and who was called, according to his name, that is to say, 'Kuri[o]s Hermapollo.'

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And he had | a little daughter, who was an only child, for he Fol. 16 b
had not begotten a son, and had no child except her. He [ṁḃ]
had brought her up [from the time when] she was a little
orphan, and he was wont to regard her in the same way as
he regarded God. And he heard of the mighty deeds and
miracles of Saint Mercurius, and he rose up and took as a
little benefaction thirty oboli, and he went into the shrine of
the saint, and he prayed, and gave the thirty oboli to the
steward of the shrine. And the clergy made a great feast in
his honour, for they were very hospitable men, and they
drank a large quantity of wine, and they ate very much food,
and they pleased the archon very greatly. And when at
length the opportunity offered itself the archon said, 'Of
what thing have ye need? Tell me, and I will dedicate it
to this shrine.' And the clergy and the steward said unto
him, 'We wish to have a good bier whereon we can carry
the body of the martyr.' And the | archon made answer, Fol. 17 a
saying, 'If the God of Saint Mercurius will fulfil the petition [ṁṙ]
which I shall make, I will have made a bier for the martyr.
I will decorate it with the finest carvings in ivory, and it
shall be like unto the couches of the Roman Emperors.' And
after these things the archon laid himself down to sleep in
the night, and behold, Saint Mercurius appeared unto him in
the form of a general, and he said unto him, 'When thou
shalt have risen up, and mounted thy beast, and entered into
thy house, do not omit to have this bier made for me even
as thou hast promised. For I know that thou art liable to
be a little careless about the ordering of the bier concerning
which the clergy informed thee in the evening. Now I will
not make a bargain with thee, but I know that after a certain
time thou shalt beget [a son]. Come to my shrine, and I will
shew mercy unto thee.' And the archon awoke from his
dream, and he marvelled exceedingly. |

And when the morning was come the archon went into the Fol. 17 b
church and worshipped before the body of the martyr, and ṁẓ

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he came forth and mounted his beast, and departed to his own house. And when the day had arrived whereon the archon was to come into the martyrium of the saint, a certain archon of the city, hearing that his daughter was a virgin, and that she was very beautiful, sent some of the people of the city to him, saying, 'I wish to take thy daughter to be my son's wife. And I will give thee [for her] a crown (or, sceptre) in gold and silver, and men slaves and women slaves, and camels, and ships with crews that sail on the sea, in such numbers as befit the honour of thy greatness.' Then the mother of the maiden, that is to say, the wife of the archon, called to him, and she informed him of the matter. And the archon said, 'If I cannot find a young man whom I can bring into my house, and to whom I can transfer all my
Fol. 18 *a* income, I shall never | be able to let her leave me[1]; and
ΝΕ besides her I have no other child. I regard her as I regard God.' Then the wife of the archon told everything [which the archon said] to the women who had come [from the other archon], and they departed sorrowfully, and reported the matter to the young man and to his parents, and they were grieved exceedingly, and spake never a word.

And when the evening had come the parents of the young man called to their son, and they spake unto him about several other maidens in the city, but they did not please the young man; on the contrary, he was sad of heart because of the maiden. Now he knew that she was exceedingly beautiful. And the young man was still a minor, and he attended school (or, college), and was under the direction of his master. And the master was in the habit of sending the young man daily to the maiden, and he told her the things which his master wrote down for him upon his writing tablet. And besides this the young man, because of the intensity of his love for her, would spend the whole night lying on his bed pondering

[1] Rendering doubtful in places.

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what he could possibly do to obtain possession of the | maiden, Fol. 18 *b* ⲛⲉ
either by lawful matrimony or by fornication. In short, he continued to be in a very sorrowful state, but he told no man [the cause] of his sorrow.

And it came to pass that in less than a month after these things had taken place the mother of the young man died, and because of his great grief for the young man's mother the archon did not again seek out a wife for his son. And as for the young man, his mind never ceased to run upon the maiden, and he pined away daily, and at length he came nigh to die. And he paid visits to many magicians, for he wished to compel the minds of the parents of the maiden to incline to the giving of her to him, but he did not attain this object. And at last he found a mighty magician who said, 'I will make thee to see her, and thou shalt have speech with her several times mouth to mouth.' And the young man by reason of the intensity of the desire of his heart for [the maiden] |

[One leaf, or more, wanting]

the corner. And they made the wooden supports to stand on Fol. 19 *a*
bases, and they carved leaves in ivory [and affixed them to [?]
them]. And they made the bier, and they fastened to it the image of the martyr made in brilliant precious stones, and three crosses of gold and three crosses of silver. At length the bier was finished satisfactorily, and with great splendour, and he laid the bier upon his beasts by night, and he and his wife, and his sick daughter, and his servant set out and arrived at the shrine of the saint on the third day, which was [the day of] the festival of Saint Mercurius, that is to say, the twentieth day of the month Athor. And when the clergy saw the bier they marvelled exceedingly, and they sang hymns of praise, and they took it into the church. And the archon, and his wife, and his daughter went into the martyrium, and they worshipped before the body of the saint with great joy. And the steward took them away into a place by themselves, where

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Fol. 19 *b* [?] they rested | from the fatigue of the journey. And their daughter was suffering greatly, because her disease, which was like unto that caused by a devil, was aggravated by the church.

And, behold, Saint Mercurius arrayed himself in the garb of a general, and he went to the city of the archon, and entered into the house of the young man who had brought the serious sickness upon the maiden. And he appeared unto him in a very terrifying manner, with his drawn sword in his hand, and he struck him thrice with [the flat] of the sword, being full of wrath. And the young man awoke from his sleep, and he saw the holy man standing over him, face to face, and he rose up quickly upon his bed so that he might leap to his feet and make his escape. And straightway he fell upon his face at the feet of the saint, who continued to beat him very severely for a long time. And the young man kissed the feet of the saint, saying, 'Woe unto me! I am a sinful man!' And he wept, and he said, 'What is the sin which I have committed against thee, O my lord?' And

Fol. 20 *a* [?] the holy man said | unto him, 'Hast thou never heard what is written: "Thou shalt not curse the governor of thy people, neither shalt thou [raise] thine hand against the anointed of the Lord?"'[1] And the young man said, 'It is thus written, my lord. But tell me thy name, and do thou make me to know my sin, for I repent of my sin, and I know that there is repentance [for me].' And the holy man said unto him, 'I am Mercurius, who work these miracles in this city of Caesarea. I have come to scourge thee and thy magician, who hath caused this severe illness to fall wrongfully upon the daughter of Hermapollo of this city. But inasmuch as I see repentance in thee, I will not destroy thee this time. Only take heed, and when thou risest in the morning forget not to go unto the magician who is causing [this] sinful thing,

[1] Exod. xxii. 28 Θεοὺς οὐ κακολογήσεις, καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶ ἐρεῖς.

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[and bid him cease]. And when thou comest to my shrine thy joy shall be fulfilled in every particular.' And the young man said unto the saint, 'I myself will come joyfully, but perhaps that magician will not agree to come.' And Saint Mercurius answered and said unto him, 'Deliver thyself, | and do not Fol. 20 *b* permit that man to come and assume authority over thee.' [?] Then the holy man disappeared from him.

And when the morning had come the young man went to [his] father, and said unto him, 'My father, help me. I wish to go to the shrine of Saint Mercurius and pray.' And his father cherished him exceedingly, for he had no other child besides him, and he said unto him, 'Go, my son, but do not tarry in coming back, for my bowels yearn for thee, O thou light of mine eyes.' And he gave him a large quantity of goods, and three male slaves to escort him on his way. And he travelled on his way in great haste, and came to the city wherein lived the man who was a magician. And the young man said unto him, 'Magician, rise up, let us go to the shrine of Saint Mercurius, and pray there'; and he related to the magician everything which had happened unto him. And when the magician heard that the man and his daughter were in the martyrium of the saint he was afraid, and he said, 'If thou wert to kill me at this moment I would not come [with thee] to the shrine of Saint Mercurius, for it hath been revealed unto me that the father of the | maiden will kill me because of Fol. 21 *a* [the illness of] his daughter.' [?] And straightway the young man continued his journey, with great strenuousness, until he came to the martyrium of the saint in great fear; and he worshipped before the body of the saint, and he saw the maiden lying as it were on the body of the saint, and her father and her mother were crying to the saint to help her, and he afforded her some relief (?). And the young man called the steward, and gave to him ten oboli. And the archon, who was the father of the maiden, looked [behind,] and saw the young man, and he recognized him, and he went

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to him, knowing nothing about the matter, and saluted him, and enquired of him concerning the health of his house. And when the two of them had prayed the archon urged the young man, and took him to the upper chamber wherein he lodged, and they ate and drank together, and the young man saw the maiden, and he rejoiced exceedingly; but he was grieved for her because she had suffered torments, and the
Fol. 21 *b* heart of | her parents was shamed because [she had not
[?] recovered] from her illness. And besides this the young man was afraid that the martyr would not appear, and, in short, there was very great anxiety in the heart of the young man.

And Saint Mercurius appeared to the father of the maiden, and he lifted him up as he lay upon his bed, and he took him outside the place wherein he slept, and he said unto him, 'Give thy daughter to the young man who is with thee, if thou wishest to have her healed, and do not seek out evil in him, lest some other trouble, far more serious than this, come upon her.' And he informed him that after three [months] had passed his (the young man's) father would die, and that the young man would attain full age, and he said, 'Neglect not to take him for thy daughter after the death of his father.' And the saint told him how the young man had caused magic to be worked upon his daughter, and how she had fallen sick through his longing for her; and he also told him how he himself had appeared to the young man, and how he had chastised him with his own hand, and concerning everything which had happened to the young man until he came to the martyrium. And when Saint Mercurius had said these
Fol. 22 *a* things | he disappeared. And the archon awoke from his
[?] dream, and he smelled a very strong sweet smell, and he said, 'Verily it is Saint Mercurius himself who hath come and appeared unto me.' And he continued to think about the young man, and about what he had done to his daughter, because of his desire for her, and about the giving of his daughter to him, and he pondered and wondered whether or

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not it would be the wish of the saint to make the mystery clear, and whether he should keep [the matter] secret.

And whilst he was meditating upon these matters a trumpet was sounded to make all those who were sleeping in the shrine to get up, and to come to church, and to sing hymns with the 'lovers of work' (?), because it was the day of the great festival of the saint, that is to say, the twentieth day of the month Athor. And the people rose up, and arrayed themselves in white garments with joy, and they came into the church, and they continued to sing hymns until the day came. And the archon also rose up, and he called his wife and his daughter, and they came to the shrine, followed by their slaves, and the young man also came with his slaves, and they went in | and worshipped at the body of the saint; Fol. 22 *b* and they rejoiced. And the young man looked at the bier and [?] marvelled at its beauty, and he found the magician tied to the bier of the martyr like a muzzled dog. And when he saw the young man he cried out, saying, 'Woe is me, O my lord brother. Come and look upon my most wretched state.' And the young man said unto him, 'Wherefore hast thou come into this place?' And the magician said unto him, 'O my brother, it came to pass when thou didst depart from me that Saint Mercurius came to me, and he gagged me, and he brought me hither, and tied me up to this bier, and the people treat me with scorn.' And forthwith he cried out, 'Help me, [O] my beloved brother, for even whilst I am talking to thee the saint is slapping my face, and I am greatly shamed.' [And the young man] said unto him, 'Have they not informed thee concerning the mystery—that it hath been revealed? Why dost thou seek to make it manifest?' And behold, immediately, a demon leaped upon the magician, and | he overpowered Fol. 23 *a* him, and thrust him to the ground, and cried out, saying, [?] Let me alone. I will teach him! Saint Mercurius hath commanded me [to do so], for very great are the blasphemies which he hath made (i. e. uttered) against God Who made

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him.' And behold, a devil took possession of a woman also, even in the presence of the body of the saint.

And when the Eucharist was ended all the people gathered themselves together to see how the saint had put to shame the devils. And the archon came and sat down. And the woman who was possessed of the devil cried out, 'O Hermapollo, ...[1] the evil of this magician, for it is he who hath enchanted (or, bewitched) thy daughter. And, moreover, give thou thy daughter to the young man, according to what thou wast told in [thy] dream, otherwise she will never be healed. And do not thou neglect to accept the person of the young man for thy daughter's sake, for his father hath only another three months [to live]. And after these things thy heart shall have rest.' And the heart of the archon's wife wondered by reason of the things which she had heard; | Fol. 23 *b* and behold, immediately the mother (?) of the maiden looked [?] upon her, she was relieved of the torturing pain, and she was as if she had never been ill at all. And the woman through whom Saint Mercurius had spoken said unto the magician, 'From this moment onwards thou shalt never dwell among men, but thou shalt flee to a remote place, and thither shalt thou abide by thyself in the wilderness until the day of thy death.' And he (Mercurius) rebuked the spirit which was in him, and cast him out, and he made good his faculty of sight, and the magician departed into the desert, and there he dwelt until the day of his death.

And when the day of the festival was over Hermapollo mounted his beast, and he, and his wife, and his daughter, and his slave[s], and the young man, and his slave[s] departed, and they came to their native city. And the archon announced to his wife everything which the saint had said to him in the dream. And when his wife knew (or, understood) what the archon told her of the dream she saw that what he had told

[1] Text illegible.

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her was the same as that which the saint spake by the mouth of the woman who was possessed of a devil. And when the people heard [these things] a great trembling of heart took place in their midst, and they sent | messengers to him, Fol. 24 *a*
and they ate and drank with him. And they told him, saying, [?]
'Cease to be anxious, and we will arrange the marriage according to what Saint Mercurius spake unto us.' And when the young man heard these things he rejoiced exceedingly; and when the feast was ended the young man went into his house, and he told his father everything, and his father rejoiced exceedingly. And when the morning had come the father of the young man gathered together all the rich noblemen of the city, and they came to the house of Kuri[o]s Hermapollo, and they spake to him concerning his daughter. And they agreed together, and the archon gave her a large quantity of gold and silver, and numerous ornaments of jewellery, and men slaves and women slaves, and boats and ships with crews that sailed the sea. And they brought singers, and players upon pipes and tambourines and [other] musical instruments, and play actors, and acrobats and buffoons, and they celebrated the wedding with very great pomp and ceremony. And one week later a very large number of rich men and a very large number of archons were invited, and they celebrated the | wedding with great splen- Fol. 24 *b*
dour and they rejoiced exceedingly. And within three months [?]
after the wedding the father of the young man died at a ripe old age. And when the days of mourning were fulfilled, the young man took his gold and his silver, and all his possessions, and his slaves, and brought them to the house of his father-in-law, and they remained together until the day of their death. And they (i.e. the young man and his wife) used to come every year to the shrine of Saint Mercurius, on the day of his holy festival, and pray there and give thanks unto God, to Whom belongeth mighty miracles. And, O my beloved, ye see these great and gracious acts which God

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performeth for His chosen ones from time to time! And, O ye God-loving people, I wish I could set a few of them before you; but I know that I have not the strength to complete the description of the miracles [of any one] of the saints, especially those of the martyr Saint Mercurius! And, moreover, moderation is good in everything. Blessed be every one who readeth

. . . . . .

[The rest is wanting]

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THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON MERCURIUS THE MARTYR

(Brit. Mus. MS. Oriental, No. 6802)

THE ENCOMIUM WHICH SAINT APA ACACIUS,[1] BISHOP OF CAESAREA, PRONOUNCED IN THE MARTYRIUM WHICH WAS BUILT IN THE NAME OF SAINT MERCURIUS, ON THE DAY OF HIS HOLY COMMEMORATION, THAT IS TO SAY, THE TWENTIETH DAY OF THE MONTH ATHÔR, WHEREIN HE PRAISED THE NUMEROUS MIGHTY DEEDS AND MIRACLES WHICH TOOK PLACE THROUGH THE HOLY MARTYR, SAINT MERCURIUS. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING BE WITH US ALL TOGETHER. AMEN. Fol. 25 *a* [ⲁ]

Verily, 'the light hath risen upon the righteous,' in respect of this Saint Mercurius, according to the words which the sacred singer, the father of the Christ according to the flesh, the righteous king, the hymn-writer, David spake.[2] He crieth out, he crieth out | with his sweet voice, and he singeth to his harp with the plectrum in his hand, saying, 'The light hath risen upon the righteous.'[2] And again he saith, 'The light hath risen in the darkness for those who are right in their hearts.'[3] The Christ Himself saith in the Gospel, 'Then shall the righteous shine like the sun in the kingdom Fol. 25 *b* [ⲃ]

[1] Perhaps Acacius the 'one-eyed' who ascended the episcopal throne about A. D. 340.

[2] Ps. xcvii. 11.

[3] Ps. cxii. 4.

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of their Father.'[1] Now Saint Mercurius .....[2] was a pagan before thou didst know the Christ well. And having buckled on his armour he went forth to fight against the Barbarians. Now before these things he served as an officer under Decius, the lawless Emperor. He took in his hands arrows, and ceased (?) not to destroy the Barbarians with them. And the angel of the Lord came down from heaven, and gave unto him a sword, saying, 'Destroy the Barbarians [with this] ..... [several
Fol. 26 *a* words are wanting here] | it is seemly that we should
ⲁ manifest great readiness of disposition towards them (i. e. the gods), and that we should pay honour and glory unto them according to their merit, and offer gifts and offerings in return for the good things which they have performed for us in times past. We order the doors of all the temples to be opened, in every city and in every town, from Rômania [in the north] to Pilak (Philae) and Kûsh[3] in the south, and incense to be offered up therein to the glorious gods, and their worship to be performed therein with great zeal. And we command that no Christian shall be allowed to appear in any sacred place, and that the governors of the provinces shall pursue the Christians in every place, whether bishop, or presbyter, or reader, or monk, or layman, or male, or female, or soldier, or peasant, or civil officer; in short, every
Fol. 26 *b* class of man [that existeth] for thé | administering of my
ⲃ kingdom, and shall compel them to offer up sacrifices to the glorious gods. And whosoever shall gainsay (or, resist) my command him shall they deliver over unto severe tortures of various kinds until he dieth.'

Then Decius, the lawless Emperor, ordered the herald to make a proclamation throughout the whole city, saying, 'Take heed, O all ye people, whether soldier or peasant, and

[1] Matt. xiii. 43. [2] Text mutilated.

[3] A portion of the Nile Valley which lies between the First and Second Cataracts.

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every man of every class and of every age whatsoever, and come, all of you, to the temple of the gods and offer up sacrifice to them therein. Build firmly altars at the gate of the temple, offer up sacrifices upon them, frankincense, and bulls, and goats, and feathered fowl, and let the firmament be filled full with the smoke of the heavy fumes of their burning carcases.' And there was great quaking among the Christians, for [the servants of Decius] pursued them, and beat them, and dragged them to the gates [of the temples], and to the secret shrines, and they compelled | them to offer up Fol. 27 *a* sacrifices. And there was very great trouble in every place, ē for the tyrant commanded [his soldiers] to produce before him every kind of terrifying instrument of torture in order that when the Christians saw them they might fear the glittering swords, and the iron beds, and the instruments for drawing out the sinews, and the knives for slitting and cutting out the tongue, and the metal helmets, and the sharp butchers' knives, and the brazen cauldrons filled with boiling bitumen, and the brazen cauldrons filled with [boiling] oil (?), and the wheels with knives attached thereto, and all the other terrifying instruments of torture. And that impious Emperor said, 'Whosoever shall gainsay (or, resist) my command I will gouge out his eyes, I will tear out his tongue, I will take out his entrails, I will cut through the soles of his feet, and I will take out his brains, and the rest | of his Fol. 27 *b* body I will give to the fire that it may consume it.' And ē when the men who were pious saw these things great despair laid hold upon them, and they were afraid, and they dropped their hands by their sides in helplessness. Every man was delivering his neighbour over unto death, fathers were delivering their sons over unto death, and forgot the truth (i. e. tie) of nature, and brethren dragged out [brethren], and thrust them forward, and delivered them over unto death. And every one who confessed the Name of Jesus was greatly disturbed.

And there was in the army a certain valiant young man

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whose name was Mercurius, and he was an officer in the Martusian regiment, and he feared God. He was exceedingly goodly in appearance, and the whole army loved him because
Fol. 28 *a* of his intelligence and his cultivated manners. | He was by
ϛ̄ race a native of Cappadocia, and he was a Christian from his childhood, and his parents were Christians. He was a mighty man in battle, and God was with him in all his works. And when the tribune saw that he was far advanced in his knowledge of the theory and practice of the craft of the soldier he made him a commander[1] of his regiment. And when the Emperor saw the valour of the young man he loved him, and clave to him, and took counsel with him about the affairs of the Government. And it came to pass after these things, when the persecution had spread abroad, that the heathen Barbarians revolted against the Romans. And the Emperor Decius and the whole Senate found themselves in a position of great difficulty through their great lack of troops and equipment, and through the defeat which had come upon
Fol. 28 *b* them suddenly. For the Barbarians | had fought against
η̄ them with such success that they captured the great country of Armenia which was on the frontier between them and the Romans. And the Emperor Decius commanded the soldiers of every troop and regiment to be called up to go to the war and to fight against the Barbarians. Then the Emperor reserved for his own command certain armies and regiments, and he marched out to do battle with the Barbarians. He crossed the Euphrates, the great river, which is on the frontiers of Armenia, and he conquered the Barbarians in the twinkling of an eye, and defeated their king and his army.

And it was at that time that the great valour of this noble man, Saint Mercurius, the true believer, the commander of the Martusian regiment, was revealed. He was a man who was perfect in his service of God, and in his daily life and conver-

[1] ⲧⲣⲓⲙⲁⲛⲕⲓⲣⲓⲟⲥ, for ⲡⲣⲓⲙⲁⲛⲕⲓⲣⲓⲟⲥ = primicerius (?); see ⲡⲣⲓⲙⲁⲛⲕⲓⲣⲓⲟⲥ, p. 864, note, and ⲡⲣⲓⲙⲁⲛⲕⲧⲣⲓⲟⲥ, p. 234, l. 25.

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sation he practised piety of every kind. The Word of God was sweeter than honey in his | mouth every moment. And Fol. 29 *a* ϴ
it came to pass that one night when he was sleeping among his troops, having finished reciting his prayers, he lost consciousness for a little while. And behold, the angel of the Lord stood over him, and touched his side, and awoke him. And the angel had a sword in his right hand, and his appearance was awe-inspiring, and he was arrayed in the panoply of war which was marvellous [to behold]; and when Saint Mercurius saw him he was greatly afraid. And the angel answered and said unto him, 'Mercurius.' And Mercurius said unto him, 'Behold me, O Lord.' And Mercurius opened his eyes, and when he saw the angel he was greatly afraid, and he thought that he was one of the imperial officers or a general. And the angel reached out to him the sword which was in his hand, now it was in his | hand and drawn from Fol. 29 *b*
its sheath, saying unto him, 'Take this drawn sword which is ι
in my hand, for by means of it thou shalt destroy the whole host of the Barbarians. I am the Commander-in-Chief of the hosts of the Lord. I have come to help thee and thy fellow soldiers who believe in the Lord Jesus the Christ. Now therefore conquer and prevail, for I will be with thee until the end of thy strife, in peace. Behold, the time hath come, and behold, the contest is arranged. Strive in such wise that thou mayest receive thy strength,[1] for no athlete receiveth the crown unless he hath striven skilfully, and the husbandman who hath toiled strenuously is he who receiveth the fruits first. Now, therefore, hearken unto the words which I shall speak unto thee, and delay not to place thy confidence in the Lord thy God. For a mighty contest is prepared for thee, and thou shalt be a valiant | martyr. The fame of thy Fol. 30 *a*
martyrdom shall be bruited abroad throughout the whole ιδ
world, and every one who heareth concerning it shall marvel at thy valour, and they shall glorify God because of the

[1] Read ϯ ⲡⲉⲕⲗⲟⲩⲥ, 'thy crown' (?).

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mighty deeds, and miracles, and works of valour which the Lord thy God shall have performed for thee. Great tortures await thee at the hands of the lawless Emperor, and cruel tribulations; but endure patiently, and thou shalt receive a crown incorruptible. Whosoever is held to be worthy to touch thy body shall be saved. And if any man shall be in any need or necessity, or shall be suffering torture (?), or [in peril] in the desert, or in peril by sea or by river, or in tribulation, or in prison, if he remember thy name with faith, and call upon thee, he shall be saved. Whosoever shall build
Fol. 30 *b* a | shrine in thy name, and shall give an offering in thy
ιϐ name on the day of thy commemoration, on them will I bestow my blessing and happiness in their habitations, and I will never allow them to lack anything whatsoever. Of the man who shall make a copy of the book of thy martyrdom I will tear up the bill of indictment of his sins, and I will nevermore remember all the evil deeds which he hath committed, and I will bestow him upon thee as a son in my kingdom. And behold, I will bestow upon thee three crowns; one for thy riches (*sic*), one for the sufferings which thou hast endured in My Name, and one for thy virginity. Be strong and prevail, for I am with thee.' And when the archangel had said these things unto him he went up into heaven surrounded with splendour. Now, when these men who were
Fol. 31 *a* round about Saint Mercurius saw the | great vision which
ιϛ appeared, they became like unto those who are dead.

And on the morrow the Emperor Decius commanded his officers to set the hosts and troops in battle array, and when they had arrayed themselves in the panoply of war to attack the Barbarians in battle. Then the truly valiant man Saint Mercurius set out to attack the host of the Barbarians, and he rushed in among them through the power of God which was with him. And he lifted up his eyes to heaven, and saw the Archangel Michael, who was in the form of a general of the army. There was a drawn sword in his

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right hand, and he reached it out to Saint Mercurius, saying unto him, 'Be of good cheer! Take this sword, and make thy way to the Barbarians, and slaughter them therewith in the Name of the | Christ Who shall give strength unto thee.' Fol. 31 *b* And Saint Mercurius stretched out his hand and took the ϊγ sword from the hand of the Archangel Michael, and he set out for the hosts of the Barbarians. And he slaughtered them in the Name of the Christ, giving them no quarter, until his hand stuck to the sword by reason of the great quantity of blood [upon it]. And he destroyed the Barbarians with an exceedingly great and severe slaughter that day. And the remnant betook themselves to flight and made themselves invisible, and these fire from heaven consumed. And when the Emperor saw the deeds of valour which Saint Mercurius performed, through the strength of God, which was with him, he rejoiced exceedingly over the victory and the conquest which had accrued to the Romans. And the Emperor bestowed upon Saint Mercurius great | honours and very many posses- Fol. 32 *a* sions, and he determined to make him the captain of the ϊϵ Martusian regiment.

And it came to pass after these things that the Emperor Decius commanded all his army, and all the troops and companies thereof, and the *exarchs*, and the generals, and the patricians, and all the Romans of senatorial rank, to assemble in the temple of Apollo, and to offer up sacrifice. Then, when the blessed man perceived the grievous error which had obtained dominion over the Emperor and over the army through the Devil, he withdrew himself from them, and he went into his house, and he made supplication unto the Lord, saying, 'O Lord Almighty, the Father of our Lord Jesus the Christ, take good heed unto Thy clay which Thou hast fashioned, and scatter Thou abroad the | stumbling-blocks Fol. 32 *b* which the Devil hath cast into the hearts of all mankind. ϊϛ Stablish Thou the hearts of the people, and of [every] one who feareth Thy Holy Name. O Lord, give Thou strength

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to Thy Church, so that every one may believe in Thy Holy Name. Glory be unto Thee, and unto Thy Good Father, and unto the Holy Spirit, for ever and ever. Amen.'

And it came to pass that when the Emperor had come to the door of the temple, the whole army was gathered together inside it to offer up sacrifice, each one according to his rank. And when it came to the turn of Saint Mercurius to offer up sacrifice, he was not to be found among the soldiers. And when the Emperor had sought for him, he found him in his house sitting in sackcloth and ashes, and he was grieving
Fol. 33 *a* exceedingly over the great schism which had arisen | through-
ז out all the world through the Devil. Then certain of the soldiers of the regiment of Mercurius made their way to the Emperor, and they laid information against the blessed Mercurius, saying, 'O our Lord Emperor, live for ever! Thy glorious sovereignty hath commanded all classes of men to offer up sacrifices to the glorious gods. Behold now, there are those who are nigh unto thee, and who are attached to thy personal service, who treat thy glorious decree with contempt, to wit, Mercurius, who is under the rule of thy kingdom, and whom thou hast exalted to honour, and thou hast bestowed upon him the rank of Count, and hast set him over the regiment. So great is this honour that the whole of the Roman army, when it heard of it, glorified him, and put
Fol. 33 *b* itself into subjection to him because of the great | honour
ח which thou hadst conferred upon him. Behold, he hath treated thy sovereign power with contempt, and he hath not joined us in the temple to offer up sacrifices to the gods; but he hath gone into his house, and stripped off himself the insignia of his rank, and hath thereby disgraced the Roman fame, and hath cast a blemish on the holy law. We found him in his house, sitting in sackcloth and ashes, and praying to the Lord his God with tears. And he was persuading every one to turn away from the worship of the gods, and was making them follow Jesus the Nazarene, Whom they crucified,

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and he said, "It is He Who is God; He created the heavens and the earth"; in this wise he was making every one withdraw from the gods.'

And the Emperor spake unto those who related these things unto him, saying unto them, 'These | things which ye say Fol. 34 *a* ו
unto me about Mercurius, who was attached to me, to the effect that he treateth me with contempt, may be true; nevertheless, let two of the officers who are here go and summon him hither, so that I may know that these things which ye say unto me about him are really true or not.' Then they brought the blessed Mercurius into the presence of the Emperor Decius. His eyes were filled with tears, he was arrayed in the garb of humiliation, and they set him in the presence of the Emperor. When Decius saw him in the garb of humiliation he shook his head, and he found it very difficult to understand what had happened [unto him]. Then he spake unto Mercurius, saying, 'Mercurius, tell me what hath happened unto thee, and what excuse thou hadst for treating with contempt the great honours and the high rank which I have bestowed upon thee. I held thee to be worthy of the forethought of the gods, and thou hast reckoned as dross the high rank which I conferred upon thee, which was above that of | every one else in the Army. Furthermore, explain unto Fol. 34 *b*
me whence this error hath come to thee. The whole of the Roman army is assembled in the temple to offer sacrifice to the righteous gods, and it is thou only who hast separated thyself from the troops. And further, tell me what is the country of which thou art a native. Did thy parents call thee by this name [of Mercurius]?'

And the blessed Mercurius answered and said unto the Emperor, 'Thou wishest to know of what country I am a native: listen, then, [and I will tell thee] about my origin (or, kin). I am a native of Cappadocia, so far as this world is concerned; but as for my own native city, I belong to the heavenly Jerusalem, the mother city of the saints. The name

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which my parents gave unto me originally was Philopator,
Fol. 35 *a* the | interpretation whereof is "lover of his father", but
ΡΛ when I became a soldier I was called Mercurius by the commander[1] of my regiment. I am a servant of Jesus the Christ, my Lord, the Son of the Living God.' And when the Emperor heard these things he remained stupefied for a very considerable time. Then he shook his head, saying, 'Cast away from thee this silly boasting and this mad idea of thine, and get thee into the temple, and offer up sacrifice to the great god Apollo. Then get thee back to thy troop, where thy fellow soldiers are, and take up thy rank and duty as before.' And the holy man Mercurius said unto the lawless Emperor, 'Let this fact be quite plain before thee, O lawless Emperor: I will not offer up sacrifice unto thy [god] Apollo,
Fol. 35 *b* that vain thing, and forsake my God, Who is the | Creator of
ΡΛΒ the heavens and the earth, and of everything [in them]. For I am a Christian. To the liberty and the life of the soldier of this world I bid farewell, and as for the high rank [which thou gavest me] I need it not. I am a servant of the Christ Jesus, the Son of the Living God.'

And the Emperor Decius answered and said unto him, 'Mercurius, up to the present I did not believe the things which thy accusers told me concerning thee, for I knew well how envious [of thee] were those who made accusations against thee, and that they did so because they saw the great honour which I had conferred upon thee over the whole regiment, and over the whole army. Now, therefore, hearken unto me: Sacrifice to the gods. Do not let the matter force me to forget the friendly disposition which I had towards
Fol. 36 *a* thee, and to deprive | thee of thy rank, and to inflict severe
ΡΛΓ tortures upon thee.' And the blessed Mercurius answered and said unto the Emperor, 'The friendship of this world is of no account whatsoever, and it is a thing inimical to God. Similarly, these honours are for a season only, but the glory of

[1] ηρηαικιριος.

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God endureth for ever. Now, therefore, trouble not thyself to no purpose, for I am a Christian, and I will not offer up sacrifice to thine abominable god; moreover, whatsoever thou wishest to do unto me that do.' And Decius said unto him, 'O Mercurius, offer up sacrifice, and do not die a terrible death.' And the blessed Mercurius said unto him, 'O Emperor, let [this] one word be sufficient for thee. I will not hearken unto thee and serve strange gods, and cast my God, Jesus | the Christ, behind my back.' And when Decius Fol. 36 *b* heard these things he was exceedingly wroth, and he commanded them to strip off his apparel, and to make ten soldiers lay him on the ground, and all of them to beat him with leather whips at once; [and they did so] until the ground under him [was soaked with] his blood. And Decius the Emperor said unto him, 'Mercurius, thou findest tortures to be troublesome things. Are they worse than thy offering of sacrifice or no?' And the blessed Mercurius answered, saying, 'As long as I have with me my Lord Jesus the Christ to help me, I shall not sink under thy tortures. For I am a servant of my Lord Jesus the Christ, Who helpeth me, and Who is the King of what is in heaven and of what is on the earth.'

And when the Emperor Decius heard these things he said, 'Mercurius, hearken unto me. Offer sacrifice unto the gods, and take heed | to these terrible tortures, in order that thou Fol. 37 *a* mayest [not] die an evil death. Up to this point I have had compassion upon thee, and have been long-suffering in respect of thee. For I did not wish to do thee harm, especially because thou wast my friend during the attack upon me in the war. Hearken unto me, and offer up sacrifice to the gods. Destroy not thy early manhood by [these] divers tortures. I am considering carefully thy youth and thy friendship [in speaking thus].' And the blessed Mercurius answered and said, 'Every suffering which shall be unto me through confessing [my] God will add to my holy reward, for the

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sufferings of this present are not worthy of the glory which shall be revealed unto us.'[1] And when the Emperor Decius heard these things he said unto Mercurius, 'Since thou hast stablished thy heart on words of folly, and reckonest Roman
Fol. 37 *b* honours to be as dross, | and since thou wilt not permit thyself
ʀc to sacrifice to the righteous gods, according to the ordinance of the Senate, and wilt not obey the Imperial Law, I will punish thee according to thy foolishness, and I shall see whether the God in Whom thou believest can save thee from my hands.' And Saint Mercurius said unto the Emperor, 'It is written in [the Book of] the Holy Apostle, "Who shall separate us from the love of God? Not tribulation, or affliction, or persecution, or hunger, or nakedness, or danger, or the sword. Even as it is written, For Thy sake they slay us all the day long. For we are persuaded that neither death, nor life, nor angel, nor principality, nor power, nor things which are, nor things which shall be, shall be able to separate
Fol. 38 *a* us from | the love of the Christ."'[2]

ʀz And when the blessed Mercurius had said these things the Emperor Decius was wroth, and he commanded [his men] to put Mercurius on the rack and to rack him. And the executioners racked him until the bones of his back were pulled asunder, yet the blessed man never ceased to bless God, saying, 'O Lord Jesus the Christ, the Only-begotten of the Father, Who wast born of the holy virgin Mary, Who didst take flesh upon Thyself of the true lamb, and didst at length deliver the whole race of Adam, and didst set us free from the slavery of our sins, I give thanks unto Thee that Thou hast made us worthy of Thy great goodness. Hearken Thou unto me this day. I am Thy servant Mercurius. Make Thou me to be worthy of Thine invitation, and of the participation in Thy holy sufferings, and of the faithful witness of Thy God-
Fol. 38 *b* head. Now, therefore, | O my Lord, forsake me not, and go
ʀh

[1] Rom. viii. 18. [2] Rom. viii. 35–9.

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not Thou far from me, for tribulations await me, and fetters have fallen upon me. But give Thou me strength, O my Lord, until I have finished my contest in peace. Let not my enemies rejoice over me, and let not them say among the heathen, Where is their God?'[1] And when he had said these things, behold, a voice came unto him, saying, 'Be of good cheer, O My athlete Mercurius. Bear patiently, O My chosen hero, for I will be with thee, I will give strength unto thee, and I will be with thee as a Protector. I will help thee in every suffering which thou shalt endure in My Name. Be not dismayed, neither be thou downhearted at the tortures. I will be with thee; I will give strength unto thee, until thou hast completed thy contest bravely.' Then straightway the | Archangel Michael kissed him, and made the Sign of Fol. 39 *a* the Cross over his whole body, and immediately the rack split ΚΘ asunder and became two parts, and the fetters wherewith he was bound were burst asunder, and he leaped up, and stood upon his feet, and there was no injury on him; on the contrary, he was glorifying God.

And when the Emperor saw what had taken place he was filled with wrath, and he said, 'Since this man said, "We have a panoply in which to fight," I hereby give the order for him to be stretched out on four stakes, and to suspend him between heaven and earth one cubit.'[2] And when they had done this unto him the Emperor said, 'Where is now thy panoply in which to fight, wherein thou didst put thy trust? I swear by the greatest of the great gods, Zeus, that thou hast been well handled.' And the holy man looked up into heaven and said, 'O Lord, help me, | I am Thy servant.' Fol. 39 *b* And the Emperor further commanded them to make gashes Λ in his body with sharp knives and goads of iron, and after-

[1] Ps. lxxix. 10; cxv. 2; Joel ii. 17.

[2] Rendering doubtful. The four stakes were probably well sharpened, and the martyr's body probably rested on their points at the height of one cubit from the ground.

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wards to sprinkle burning coals of fire upon it, so that little by little it might be consumed; and [when they did these things] the fiery coals were extinguished by the blood which flowed from the righteous man. And the holy man bore up under this new torture with great fortitude. Then Decius made them carry him away, saying, 'Let him die quickly'; and the soldiers bore him away quickly into a place of darkness. And when they were carrying him away he was half dead, but there was a little breath left in him, although they thought he was dead.

And behold, a very short time after this, the angel of the Lord appeared unto him, and said unto him, 'Peace be unto
Fol. 40 *a* thee, O thou mighty | athlete!' And when he had said this
ϡϡ he healed the wounds which were in his body, and made him to stand up, and he was so sound and well that when he rose and stood up he [was able to] glorify God Who had helped him. And after these things the Emperor made them to set him before the tribune. And when the Emperor [saw] him he said unto him, 'Hast thou been rescued from my hands? Thou art half dead. By what means now wilt thou walk? Perhaps even there are no wounds on thy body?' Then he commanded his spearmen to examine carefully the body of Mercurius, and they said unto the Emperor, 'We swear by thine own power, O pious Emperor, that his entire body is in a healthy state, and that there is no sign of injury upon it, and that it is as if it had never been touched.' And Decius
Fol. 40 *b* said, 'Assuredly he will say, | "It was Christ Who healed
ϡϢ me." Did ye not take a physician into the prison to treat him with medicines?' And they said, 'By thy glorious majesty which ruleth the whole world, it was none of the men who heal that cured him. We thought that he would die, and how he is alive and how he hath been relieved we do not understand at all. The magic of the Christians is exceedingly powerful. Yesterday he was a dead man, and to-day he standeth up whole and well.' And the Emperor was filled

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with wrath, and he said unto Mercurius, 'Tell me truly who it was that healed thee without magic.' And Saint Mercurius answered and said, 'It was my Lord Jesus the Christ, the Physician of souls and bodies, who bestowed a cure upon me: for it is said, "The man who useth magical drugs, and the men who use incantations, and the worshippers of idols shall be | strangers unto Him; and He shall bind them with fetters Fol. 41 *a* that cannot be loosened, and shall deliver them over to the fire of Gehenna, because they know not the God Who made them."'[1] אמ

And [the Emperor] said, 'I am going to inflict the most terrible tortures upon thy body; let me see if the Christ, on Whom thou believest, will heal thee.' And Saint Mercurius said, 'I believe on my Lord Jesus the Christ; even though thou shalt inflict multitudes of punishments upon me, thou shalt not make me to be troubled. For He said, "Fear not those who can kill your bodies, [but] who have no power to kill your souls; but fear Him Who hath the power to destroy both your souls and your bodies in Gehenna."'[2] Then the Emperor commanded [the executioners] to bring a red-hot iron and to apply it to his members, and to apply blazing torches to his | ribs; and when they had done this, instead of Fol. 41 *b* smoke, a sweet odour arose and it spread about among all those who were in that place. Now although they tortured him horribly he neither uttered a groan nor wept. And the Emperor said unto him, 'Where is thy Physician now? Let Him come and heal thee. And thou didst also say, If I die He is able to raise me up [again].' And Saint Mercurius said unto him, 'Do whatsoever thou wishest. For thou hast power over my body, but God is the master of my soul. And even if thou shalt destroy my body, my soul shall endure, it being incorruptible.' And the Emperor further ordered them to hang him up head downwards, and to bring a large stone אנ בא

[1] Compare Rev. xxi. 8.

[2] Matt. x. 28.

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and to suspend it from his neck, so that he might become suffocated and die quickly. And the power of God dwelt in
Fol. 42 *a* the martyr, and [His] grace, and he subsisted | for a long time
ϡε under this punishment.

And when the Emperor Decius saw that he bore the pain with fortitude, and that the torture in no way affected him, he ordered them to remove the stone which was attached to his neck, and to bring a leather whip with four thongs, and to beat him until the ground [under him] was saturated with his blood. And the noble man bore up under this torture also, and he was even like unto an adamantine stone in his fortitude. And Mercurius said, 'I give thanks unto Thee, O my Lord, that Thou hast held me to be worthy to suffer for Thy holy Name.' And when the Emperor saw that his resolution was immovable, and that he could never persuade him to offer up sacrifice [to the gods], he came to a decision, for it was urgent for him to go to Rome, and he passed the sentence of death upon him, and ordered them to dispatch him with the
Fol. 42 *b* sword, | saying, 'Mercurius having treated the gods with
ϡϛ scorn, and despised the holy dogma of our compassion, and esteemed our power of no account, [I] hereby command that he be taken to the city of Cappadocia, and that he be beheaded there, in the sight of all men. For unto every one who, having received honour from the Emperor, shall contradict his command, shall stripes be given, and finally he shall be delivered over to the sword.' When those who had been appointed to remove him lifted him up, and set him on a beast, they had to tie him on because the body of the martyr swayed about from side to side, for he was, as it were, dead. And they journeyed on the high road, and after a few days they reached the city of Caesarea, and in this state they
Fol. 43 *a* carried him along, | little by little. And the Lord stood by
ϡζ him, and He said unto him, 'Mercurius, come, take thy rest with Me, since thou hast finished thy course, and hast kept the faith; receive thou the crown of the athlete's craft, and

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that which hath been allotted to thee thou shalt inherit.' And when the Lord had appeared unto him the martyr became strong, and he said unto those who were in charge of him, 'Do quickly that which ye have been commanded to do. The Lord Who calleth every man to repentance shall make you to be worthy of His grace. For He is rich, and He is wont to be gracious unto those who go to Him willingly, and without ill will.' And when he had said these things they took off his head, and he completed the good confession of our Saviour on the twentieth day of November, which is Athor. |

And a great miracle took place which is worthy of mention. After the martyr had ended [his course] his body became as white as snow, and it emitted a sweet smell which was like unto choice incense, and because of this sign very many men became Christians. And they laid the holy man in a prominent place, wherein very many works of power and miracles were performed. Glory be to God the Father, and to His Only-begotten Son, Jesus the Christ, our Lord, and to the Holy Spirit, now and always, for ever and ever. Amen. Fol. 43 b ΛΗ

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A DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME

(Brit. Mus. MS. Oriental, No. 7028)

Fol. 2 *a* ☧ THE DISCOURSE WHICH THE GLORIOUS PATRIARCH, WHO BECAME A HABITATION FOR THE HOLY SPIRIT, APA CELESTINUS, THE ARCHBISHOP OF THE GREAT CITY OF ROME, PRONOUNCED ON THE GREAT HONOUR OF THE MESSENGER OF GOOD TIDINGS OF THE WORDS OF LIGHT, THE ARCHANGEL GABRIEL, ON THE DAY OF HIS HOLY FESTIVAL, WHICH IS THE TWENTIETH DAY OF THE MONTH KHOIAK[1] (*sic*). AND HE SPAKE ALSO CONCERNING THE DEEDS OF POWER AND THE MARVELLOUS THINGS THAT TOOK PLACE IN HIS HOLY SHRINE WHICH HAD BEEN BUILT IN [HIS HONOUR] IN THE CITY OF ROME. AND [HE SPAKE] ALSO ABOUT THE WORDS WHICH 'ARE WRITTEN IN THE LAW, 'WHATSOEVER THING THOU WOULDST NOT WISH TO BE DONE UNTO THEE, THAT DO NOT UNTO ANY ONE.'[2] AND [HE SPAKE] ALSO CONCERNING [THE WORDS], THE GREATEST SIN [OF ALL] IS A LYING TESTIMONY,[3] ESPECIALLY THE CONFIRMATION OF THE LIE BY MEANS OF FALSE SWEARING.

[1] December 18 or 19.

[2] Compare Lev. xix. 18; Matt. v. 43; xix. 19; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

[3] Compare Exod. xx. 16; Prov. xxv. 18; Zech. viii. 17.

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AND [HE SPAKE] ALSO CONCERNING [THE WORDS], PRAYER HELPETH A MAN,[1] AND DELIVERETH HIM FROM THE SNARES OF SATAN. IN THE PEACE OF GOD! BLESS US. AMEN. AMEN.

THANKS be unto God! Now His grace hath acted as a protector | to us, and He hath prepared us by His invisible Fol. 2 *b* hand, and hath brought us into the circle of this year of our ה lives, and hath brought us together in the shrine of the announcer of glad tidings of the worlds of light, the holy Archangel Gabriel. For this reason I will take (i. e. borrow) the voice of the holy hymn-writer David, the collector of the words (?) that are sweet, and the righteous king, and I will say with my poor tongue, 'This is the day which the Lord hath made; let us gather ourselves together and rejoice and be glad in it.'[2] And [to] Judah [he] saith, 'Celebrate thy feast, and give the things which thou hast vowed.'[3] Therefore blessed be God, for He hath made us worthy, and hath gathered us together in the shrine of His holy steward and messenger of glad tidings of the worlds of light, the holy Archangel | Gabriel. Let us assemble then in purity of heart and purity Fol. 3 *a* of body, and let us celebrate the festival of him whose festival ו both God and His angels keep. Let us cast out from us every blemish and all hypocrisy, and let us celebrate the festival of the Archangel Michael, and let us cry out and say with the sacred Psalmist David, 'Bless the Lord, O all ye His angels, ye mighty ones of power, who perform their words.'[4] Verily, O holy Archangel Gabriel, great is the glory which God hath given unto thee over all the spiritual and angel hosts that are in the heights of heaven, O thou archangel who wast called by this name of 'Gabriel' by God from the beginning, and who dost continue to serve the

[1] Compare Jas. v. 16.
[2] Ps. cxviii. 24.
[3] Compare Ps. l. 14; lxxvi. 11.
[4] Ps. ciii. 20.

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Fol. 3 *b* offspring of God, that is to say, the Word. | Now the interpretation [of the name] of Gabriel is 'God and man', according to the type of our Lord,[1] Who came in humility, and Who put on the flesh for our sakes. He was God and man, and His Godhood was not separated from His manhood, not even for the twinkling of an eye, God forbid! But He was God and man, completely and at the same time, in the womb of His mother. She brought Him forth: He was God and man. They crucified Him: He was God and man. He became the very same flesh [as man], in Godhood in the same nature, indivisible, immutable, inseparable each from the other.

Come now, O Nestorius, thou truly godless man, thou mouthless person, who didst deserve to be buried, fill thyself full of shame, and hold thyself to be covered with disgrace! Come now, and look at the King Christ. He is One One.[2] He is God and man. Kings and their armies come and bow down to Him in worship, and the whole world partaketh of | Fol. 4 *a* His Body and of His Blood. They cry out in the voice of that blessed man, saying, 'Remember Thou me, O Lord, when Thou shalt come into Thy kingdom.'[3] And thou, O thou profane man, didst languish in thy misery (?), and didst die in exile because of thy blasphemy, and because of thy tongue which was full of poison.[4]

Now we had well nigh gone and forgotten thy honour and thy glory, O thou great Archangel Gabriel. But shew unto us consideration, for I am exceedingly helpless in my actions, and my feeble tongue is unable to describe the glory which God hath given unto thee, O Gabriel, thou archangel of joy. What tongue of flesh and what human mouth is there that can describe thy honour, O thou holy priest of the Great King? Let my withered (?) face rejoice, O Gabriel, thou

[1] גַּבְרִיאֵל = 'man of God'. See Dan. viii. 16; ix. 21; Luke i. 19, 26.

[2] Compare Maspero, *Mission Arch.* i. 594.

[3] Luke xxiii. 42.

[4] See Evagrius, *H. E.* i. 7.

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messenger of glad tidings of the angel hosts, | O thou true Fol. 4 *b*
ministrant, who dost minister to the offspring of his Lord, ר
O thou orator of the truth, thou herald of the kingdom which is in the heavens! I wish to see thee, O holy Archangel Gabriel, who didst hold converse with the Virgin; O thou traveller for the journey from heaven of God, the Almighty One of mankind, I desire to see thee. O thou who didst hold converse with the Queen of Women, I wish to see thy face resplendent with joy. Thou didst hold converse with the choicest woman in heaven and in earth, thou didst say unto her, 'Hail, O thou who hast found favour! The Lord is with thee.'[1] O thou Commander-in-Chief of the King of kings, my feeble tongue is incapable of describing thy glory! I will, however, say, 'Blessed be God, the Merciful, who did say with His mouth of God (i. e. divine mouth), "In the place where two | or three are in My Name, there am I in their Fol. 5 *a*
midst."'[2] If God is with two or three, then who shall be able ר
to estimate this day His joy, and that of His Good Father, and that of the Holy Spirit, when they see this great multitude of listeners who are gathered together to glorify His great and holy Archangel Gabriel, the archangel of joy? Let us then drive away from us all violence, and all backbiting, and all blasphemy, and all hatred, and all lying, and every evil deed, for those who do them [fall] under a curse. For every man who uttereth a lie is like unto the Devil, who never stood in the truth. Hast thou never heard what is written, 'The Lord shall destroy | every one who uttereth Fol. 5 *b*
a lie?'[3] and also, 'Every one who uttereth a lie is not of the ה
truth, but is of Satan.'[4] Therefore, he who uttereth a lie, or taketh a false oath about the possessions of this world, [which] he must depart and leave, is like unto Judas the Iscariot, who betrayed his Lord for the sake of money. Hast

[1] Luke i. 30.
[2] Matt. xviii. 20.
[3] Compare Ps. v. 6; lii. 4, 5.
[4] 1 John ii. 21, 22.

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thou not heard what is written, 'Cursed is the man who shall utter the Name of the Lord over a matter which is vain?'[1]

Now I wish to speak to you for the benefit of your souls, but it is our God of the Archangel Gabriel, whose feast we are celebrating this day, Who urgeth me on. For all the angels whom God sent under the Old [Covenant] ministered unto men who died; but it was thou thyself, O holy archangel, whom the Father sent under the New Covenant unto Mary, the holy Virgin, to announce to her the birth, according to the flesh, of His Only-begotten Son. O thou Archangel Gabriel, to whom honour is meet, O thou wise herald, O thou
Fol. 6 *a* holy innocent, whose | wings are laden with sweet odour,
ē O thou master of the house who art ready, and who preparedst a house for Him that laid the foundation of all the world! God looked through all creation, and He found among the whole race of women none who could be compared with Mary, and He was pleased to dwell in her under a dispensation, until He had redeemed our race. God looked through all the hosts of angels in heaven, and He found no one who could be compared with thee in the dispensation of thy holy name [O Gabriel]. For this reason He sent thee to His Mother, the Virgin, to give her glad tidings, and a being incorporeal was sent unto the holy and believing woman. He sent the messenger of the glad tidings of life to the Queen of the race of women. And Gabriel was sent, and upon him rested the cloud of life, wherein was the life of every man, and it was his duty to make it to dwell for nine months in the womb of her who was the choicest woman of heaven and earth. And when the [arch]angel appeared unto her, he said unto her, 'Hail, O thou who hast found favour! The Lord is with thee. Behold, thou shalt conceive,
Fol. 6 *b* and thou shalt bring forth | a Son, and thou shalt call His
ī Name Jesus.'[2] And immediately he had said these words to

[1] Compare Exod. xx. 7.

[2] Luke i. 31.

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her, she conceived through the hearing of her ears, and through the salutation of the Archangel Gabriel, and the Son of God went down into her womb, she being unconscious of it.

I beseech thee, O holy Archangel Gabriel, thou messenger of the good tidings of life, when thou comest into our midst this day, wherein this great festival is celebrated everywhere, bless thou this great multitude which is gathered together in thy Holy Name. For, behold, thy Lord, and the Lord of us all, is with us this day, together with all His holy angels, and His Mother, the Virgin, and they celebrate the festival in thine honour. And all the incorporeal angel hosts rejoice with thee on the day of the revelation of thy holy name. O Gabriel, thou consolation of the angel hosts, thou object of boasting of the ranks of angels who are in the heavens, great is the honour which God hath given unto thee | in heaven Fol. 7 *a* and on earth. In heaven thou art called 'messenger of glad ⲓⲍ tidings of the worlds of light', and on earth thou art called 'angel of joy', because of the great and marvellous services which have been entrusted unto thee, O Gabriel, thou truly faithful ministrant. For when persecution (?) rose up against Daniel the Prophet, and they cast him down into a pit of lions, and he was in sore affliction through hunger and thirst, the holy Archangel Gabriel had pity upon him, by the command of his Lord. And he seized Habakkuk by the hair of the head—now he had the dinner in his hand—and by the fervour of the Spirit he transported him from Judea to Babylon, a distance of forty caravan stages, and took him straightway into the den of the lions, and gave the dinner to Daniel. And Daniel ate, and blessed God, saying, 'Thou hast | remembered me, O Lord, O Thou Who forsakest not Fol. 7 *b* those who love Thee.'[1] ⲓⲏ

And it was also Gabriel who shut the mouths of the lions, so that during the seven days[2] in which he (Daniel) was at

[1] Bel and the Dragon, *vv.* 33–8.

[2] Bel and the Dragon, *v.* 39.

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the bottom of the pit of the lions they attacked him not. And it was the Archangel Gabriel who appeared unto Daniel, and taught him [the meaning] of the vision, even as it is written, 'Gabriel, make me to understand the vision'[1]; and, 'Behold, the man Gabriel came to me, and gave me strength according to the former [measure]'.[2] It was the Archangel Gabriel who appeared unto Zacharias in the Temple, and announced to him the birth of John, and when he made himself unbelieving he caused dumbness to make its appearance in him.[3] And it was Gabriel who appeared unto the shepherds, and proclaimed unto them the glad tidings, that is to say, the news of the birth of God the Word, of the truly spotless lamb, the God-bearer Mary.[4] It was the Archangel Gabriel who brought out the Hebrews from captivity, and
Fol. 8 *a* delivered the people in the land of their servitude. | And he
ⲓⲏ saved them in the desert, and wrought all these signs by the hand of Moses, the greatest of the Prophets. And Gabriel is the faithful messenger who is equipped for service in the midst of the angel host, and it is he who bringeth glad tidings among the angels. And Gabriel is the body-guard(?)[5] of God Almighty, and the steward of the kingdom which is in the heavens. O Gabriel, thou faithful messenger of glad tidings, who is there that can declare thy glory? What tongue of flesh belonging to the men who are on the earth can declare thy great glory, O thou Archangel Gabriel? Thou standest before God at all times, according to what thou thyself didst testify to Zacharias in the Temple, saying, 'I am Gabriel who stand before God.'[3] And what human heart, even though it be that of the wisest man on earth, can make manifest unto us thy honour, O thou Archangel Gabriel, unto whom belongeth the face that radiateth gladness
Fol. 8 *b* and | joy?
ⲓⲍ

[1] Dan. viii. 16. [2] Dan. ix. 21. [3] Luke i. 19, 20.
[4] Luke i. 19. [5] ⲙⲓⲛⲁⲧⲱⲣ seems to be an incomplete word.

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Moreover, there is no honour which is like unto thine, for thou standest before God at all times, and thou dost make supplication unto Him on behalf of the whole race of Adam. And at the moment when all the orders of angels, and these Cherubim and Seraphim cast themselves down before God, and confess the glory, and honour, and power of God, the King of heaven and earth, and they cry out always, saying, 'Holy art Thou, Holy art Thou, Holy art Thou, Lord of Hosts, the heavens and the earth are full of Thy glory,'[1] [at that moment I say] the great Commander-in-Chief, the messenger of the good tidings of life, Gabriel, and the great Commander-in-Chief Michael, the governor of the heavens, cast themselves down before God, Who is seated on His throne, | saying, 'O Lord God Almighty, have mercy on Thy Fol. 9 *a* people. Shew compassion on Thy likeness and image. Redeem ϯϵ the work of Thy hands. Accept not the accusation of the Enemy against them, for he hateth Thy servants. Give strength unto the men whom Thou hast created according to Thine image and likeness. Bless the work of their hands. Increase the fruits of their ground. Send unto them the dew and rain at all times. Make thou the waters of the river [Nile] to rise for them, according to Thy will. Forgive them their foolish wickednesses. Make not a reckoning with them of their iniquities, for Thou well knowest that it is [their] ignorance of the [wiles of the] Devil which hath led astray their hearts from Thee.' And they neither cease from their prostration on their faces, nor from their invocations of Him by day and by night until | He hath forgiven His Fol. 9 *b* image and His likeness, and this His loving-kindness and ϯϵ compassion come upon them (i.e. men) through their supplication.

But, I beseech thee, O holy archangel, forgive me, for I have made bold to undertake a work of which I am un-

[1] Isa. vi. 3.

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worthy, and which is beyond the measure of my ability, that is to say, to declare thy honour; nevertheless the excuse of my halting tongue shall not prevent me from singing a little song in thine honour. And He Who is in truth the Great King shall be able to [pay unto thee] honour according to thy merit. I will now turn back, and will declare unto you certain of the works of power and of the marvellous deeds of the great Archangel Gabriel, which took place in the holy martyrium wherein we are gathered together to the glory of God and of His great and holy Archangel Gabriel, whose festival we are celebrating this day.

There was a certain rich man in this city whose name was
Fol. 10 *a* Philip, and this man was | exceedingly rich in gold and
ז silver, and in flocks and herds. And according to what was commonly reported about him, he possessed more than fifty denarii of gold, for he was a very great merchant, and he carried on business in many countries. And a very large number of men in his employ used to work in foreign countries, and they brought to him great quantities of merchandise from all lands. And the people used to shower upon him blessings innumerable because of the good works that he did. And this good man was naturally charitable, and he was very generous to the poor whom he loved, and he used frequently to give large gifts and alms to the poor and to the orphans, and besides these he gave large offerings to the shrine of the holy Archangel Gabriel. Now he lived hard by the shrine of the holy Archangel Gabriel, and there was a certain poor man
Fol. 10 *b* who lived near him, | whose name was Stephen, and he begged
ח his bread day by day. And Philip, the rich man, in his goodness used to provide the poor man with everything which he needed, for the love of God, and as I have already said he lived near him. Now the poor man Stephen knew how to read and write well, and the rich man Philip was uneducated, and did not know how to read or write. And Philip often made the poor man conduct his correspondence

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for him with his customers, and with the men who did business under his directions, and he trusted him with all his confidential matters; and Stephen wrote letters about every matter which concerned Philip's business. And very often the men who bought from the rich man and sold to him gave much money to the poor | man secretly, to make him to keep Fol. 11 *a* the rich man ignorant of his various transactions in business, ιθ and to prevent him from knowing what [moneys] he should be receiving from them day by day. In this wise the poor man gradually became a rich man, but the riches which he had gathered together wrongfully were scattered abroad suddenly, even as I shall now make clear unto you, according to the words of the honey-sweet writer David, who saith, 'Trust not in wrongdoing, neither set thy heart to snatch at riches; if [riches] come unto thee, set not thy heart upon them.' [1]

And when the poor man had, little by little, gained wealth, he found bread, and ate thereof. And on a certain day he went to the rich man, and said unto him, 'I wish thee to do me a favour. Give unto me a little gold, for I want to become a merchant and, together with my sons, to traffic therewith, and when | the time [cometh] wherein thou shalt Fol. 11 *b* ask for thy gold to be returned I will give it unto thee, κ together with thy share of the profit which I shall make, and I shall be under an obligation to thee.' And the rich man said unto him, 'Go, and prepare thy bond for me, setting out therein of what thou hast need, and I will give it unto thee.' And the poor man sat down, and prepared the bond [asking] the rich man for seven hundred oboli, and he swore by God Almighty that, when the business was done, he would give unto the rich man one half of the profit which he should make on them. And the rich man took the bond, and gave the seven hundred oboli to the poor man, who went and traded with them for three years. And although he gained

[1] Ps. lxii. 10.

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a very large sum of money thereby he made no attempt to give any of it to the rich man, either as capital or as interest.

Fol. 12 *a* ⲕⲁ And when many days had passed, | the rich man brought the poor man into his house to set his accounts in order for him. And when he had opened the chest wherein the bonds (or, contracts) and the ledgers were kept, he set Stephen to search for the documents of which he was in need. And when Stephen, the man of whom we are speaking, found his own bond he slipped it inside his under garment (or, shirt), without the rich man, on account of his innocence and want of suspicion, knowing anything about it; and he came out of the house without the rich [man] knowing [that he had it].

Thus day by day the poor man waxed rich little by little, but the riches which are gathered together by means of wrongdoing perish quickly and become scattered, even as I have already said. And when Stephen went into his own house he rent his bond and tore it up into little pieces, and he said in his heart, through his evil thoughts which Satan

Fol. 12 *b* ⲕⲃ thrust into his mind, 'Verily I shall | never now pay this man any part of the seven hundred oboli which I owe him. And if he shall say unto me, "Give me the oboli," I will say unto him, "I owe thee nothing. Produce [my] bond (or, contract) which thou must hold if I really owe thee [money], and if thou canst not do so I owe thee nothing. I have no need of gold for myself." Then I will take them for myself and become rich thereby, and they will suffice me for a very long time. I will eat with them, and I will drink, and I will heal my soul.' And he did not remember that which is written, saying, 'Thou fool, thy soul shall be taken from thee. The things which thou hast prepared, whose shall they be?'[1]

We are, however, delaying our narrative. Now when four years had passed, and the rich man saw that the poor man had

[1] Luke xii. 20.

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paid him nothing, | either as regards principal or interest, he Fol. 13 *a*
made haste and sent a message unto Stephen by his servants, ⲕⲧ
summoning him to him. And when the poor man had come to him, he said unto him, 'Give me the seven hundred oboli which thou owest me, for I am in need of them.' And that godless man began to make a denial to the pious rich man, saying, 'I have no money whatsoever of thine, and thou didst never give me any.' And the rich man said unto him angrily, 'O thou wicked man, behold, have I not in my hands the bond (or, contract) which thou didst make with me, for seven hundred oboli? Behold, it is five years since I gave them to thee. Not only hast thou not paid me any interest on them, but lo, thou now wishest to take possession altogether of that which belongeth to another.' And the poor man | answered Fol. 13 *b*
and said, 'If the bond is in thy possession, produce it here so ⲕⲍ
that I may see it, and then I will go and deliver unto [thee] my house and my children, and thou wilt be master of seven hundred oboli.' And the rich man examined all the bonds and all the [other] documents [in the chest], and when he could not find the bond he knew forthwith that it had been stolen and carried away. And he said unto the poor man, 'I know of a certainty that it is thou who hast carried it away by theft. But if thou art bold enough in thy heart to say that I did not give thee seven hundred oboli, come and let us go to the shrine of the holy Archangel Gabriel which is in our quarter of the city, and [if] thou wilt swear unto me [there], and wilt convince me, I will make no further claim upon thee.'

Then that fool thrust aside all fear of the Lord from him, and the [remembrance of] the very many benefits which he had received from | the rich and pious man, and he forgot Fol. 14 *a*
altogether that which is written, saying, 'The Lord shall ⲕⲉ
destroy every one who uttereth a lie.'[1] And he said unto

[1] Ps. lxiii. 11; Prov. xix. 9.

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the rich man, 'Let us [go], and I will swear to thee'; and straightway they walked to the shrine of the Archangel Gabriel. And when they arrived there [they found] a great multitude of people gathered together, and they wondered what had happened. And the rich man said unto the poor man, 'Give me the seven hundred oboli which I gave unto thee. Swear not to a lie lest evil come upon thee.' And that fool said, 'I owe thee nothing.' And the rich man said unto him, 'If thou owest me nothing, swear it to me so that I may depart.' And that godless man held in contempt the powers
Fol. 14 *b* of the holy Archangel Gabriel | in respect of moneys which
ʀc were lost (i.e. bad debts). And in his foolish stupidity he laid his hand upon the door of the altar-chamber, and he swore an oath, saying, 'I swear by the mighty power of the Archangel Gabriel that I owe thee nothing, and that thou didst never give unto me the seven hundred oboli for which thou art harassing me.' And straightway, whilst yet the words were in his mouth, a power smote him, and he fell headlong on his face, and both his eyes became blind, and his face was turned round behind him, and his tongue filled his mouth. And he fell down on the pavement of the sanctuary, and he bit his own tongue and lips in great agony, and he foamed at the mouth like a man who is possessed of a devil.
Fol. 15 *a* And when the multitude saw what had happened | they
ʀz marvelled and were greatly amazed, and they cried out with a loud voice, saying, 'One is the God of the Archangel Gabriel.' And after a considerable space of time, during which he was suffering torture, the poor man Stephen cried out with a loud voice, saying, 'Forgive me, O my Lord Archangel Gabriel, that I dared to swear a false oath in thy name. This rich man did lend me seven hundred oboli five years ago, and I worked (i.e. traded) with them, and I have not given him anything at all for them. And having found a favourable opportunity I stole and carried away the bond, and I deceived him, wishing to keep possession of the oboli

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and to become rich thereby. Woe is me! What shall I do? For I have sworn a false oath.' And straightway he sent a messenger to his house in haste, and his wife brought seven hundred oboli, and gave them to the rich man. And the man Stephen | remained in a state of torture the whole day, Fol. 15 *b* RH
and it seemed to him as if a spear was being driven into his body, and he yielded up his spirit in the most miserable way that it is possible for a man to do. He swore a false oath, and he gained nothing at all thereby except the destruction of both his soul and his body. Thus ye see, O my beloved, the manner in which the power of the Archangel Gabriel prevaileth, in whose honour we are celebrating the festival this day, and that he who sweareth a false oath in his name shall surely die in misery. Let us put ourselves far away from lying, that evil vice, and especially from those who confirm the lie by a false oath. Do ye not hear the Lord crying out to every one, 'Let your words be Yea, Yea, and Nay, Nay, so that judgement may not be passed on you?'[1] And let us take care to guard our life against | the terrible oaths Fol. 16 *a* RΘ
which we are in the habit of swearing, especially concerning subjects of the most trivial character, lest we receive great condemnation and punishment everlasting in the place wherein a man will not be deemed worthy of visitation.[2]

And this maketh me remember that I promised to relate unto you a few of the works of power and of the miracles of the great Archangel Gabriel, whose festival we are celebrating this day, to the glory of God and of His great Archangel Gabriel, the messenger of glad tidings. Now there was another man in this city who had been blind in both eyes from his childhood. And when he heard about the works of power and the miracles of the Archangel Gabriel, he asked the servants of his household to take him into the shrine of the Archangel Gabriel, saying, 'Assuredly his mercy will come to me, and he will graciously give me the light of mine

[1] Matt. v. 37; Jas. v. 12. [2] Rendering doubtful.

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Fol. 16 *b* eyes.' And they took him into the shrine | of the Arch-
ⲗ angel Gabriel, and he was saying, 'Assuredly his mercy shall come to me.' And when he had gone inside he cast himself on his face before the holy altar, and he wept, saying, 'O my lord, thou holy Archangel Gabriel, shew compassion upon my misery, and graciously grant unto me the light of my eyes, for I suffer exceedingly.' And whilst he was weeping, and saying these words, he felt the hand of a man touch his eyes.[1] And when all the people who were gathered together in the shrine of the Archangel Gabriel saw that the man who was blind could see, and that he was uttering loud cries for joy, saying, 'One is the God of the holy Archangel Gabriel, for His mercy hath come to me, and He
Fol. 17 *a* hath | bestowed upon me the light of my eyes,' the
ⲗⲁ whole multitude rushed to him, and the people asked him, saying, 'Tell us what hath happened unto thee, and how it is that thou canst see.' And he told them the good news and about everything which had happened unto him, saying, 'It happened to me after I had come unto this holy shrine. I cast myself down before the holy altar, and I made entreaty to the holy Archangel Gabriel. And straightway I felt the hand of a man come down over my face, and it made the Sign of the Cross over my eyes, and straightway I was able to see. And I heard a voice saying unto me, "Behold, I grant unto thee the light of thine eyes, according to the supplication which thou didst make to me." And I said unto him, "Who art thou, my lord?" And he said unto
Fol. 17 *b* me, | "I am Gabriel, the archangel." These are the words
ⲗⲅ *ic* which I heard, but I saw no man talking to me.' And when the people heard these things they lifted up their voices and cried out loudly, saying, 'One is the God of the Archangel Gabriel.' And the man who had recovered his sight remained in the shrine of the Archangel Gabriel, and ministered therein until the day of his death.

[1] Some words seem to have fallen out of the text here.

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And there was another man, who was rich in gold and in silver, and he was dumb, and he after a time fell sick of the disease which is called 'gout', and he suffered excruciating pains in his feet by day and by night. And he had spent ample means on the physicians, and was in no way benefited thereby; on the contrary, his disease became more severe. And when he heard of the works of power and the miracles which took place in the shrine of the holy | Arch- Fol. 18 *a*
angel Gabriel, he made his slaves take him up and carry him ϡβ
into his holy shrine. And he lay down in the shrine, and he was in great pain, and he cried out, saying, 'My lord, thou holy Archangel Gabriel, have compassion upon me, and graciously heal me, for I am suffering exceedingly great pain.' And there was likewise another man there who was paralysed in his legs, and he had always to drag himself along the ground like a child. And he was in the shrine lying down, and he was entreating the archangel to grant him healing, and he was lying down by the side of the blind man in the shrine, and he was suffering agony in his feet, and the two men were seeking for healing at the hands of the holy Archangel Gabriel. And at that moment the archangel had compassion upon them, and he was pleased in his | benevolence Fol. 18 *b*
to bestow healing upon both of them at the same moment. ϡε
Thereupon he appeared unto the paralysed man in a dream, and he was in the form of a man of light, whose face was emitting rays of light. And he said unto the man who was paralysed, 'If thou wishest earnestly to be healed and to recover [thy] health stay where thou art until all the people who are in the shrine have lain down. And when thou art sure that they are all asleep rise up, uncover thy hands and thy feet, and go to the bed of the rich man who is suffering pain in his feet, and begin to lift up (or, carry off) the bed whereon he is, and thou shalt find healing. Thou shalt walk on thy feet, and thou shalt recover straightway, and thou shalt depart to thy house like one who hath never | suffered Fol. 19 *a*
from illness.' ϡϛ

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And when the man awoke from his dream he marvelled, and he said within himself, 'Verily I have been deceived by this dream. If I were to do this, and to go and carry away the rich man's clothes, he would certainly wake up, and his slave would seize me. And, moreover, I am helpless, being paralysed, and they would deliver me over into the hands of the Eparch of the city, and he would kill me. I should be going in quest of healing for my body, and should ruin my soul through the tortures which they would inflict upon me. No, I will never do this thing.' And on the coming night the Archangel Gabriel came to him, wearing royal apparel of great magnificence, and he was shining more brightly than the sun. And he spake unto the paralytic—now a very strong
Fol. 19 *b* sweet odour | issued from his mouth—and said unto him,
ϡζ 'For what reason hast thou been careless, and hast not done that which I commanded thee? Be certain of this thing: if thou wilt not obey me never till thy dying day shalt thou be relieved of thy disease. If, however, thou wilt do what I command thee thou shalt recover thy health forthwith.' And when the archangel had said these things unto him he departed from him immediately; and the paralytic woke up trembling and afraid. And he strengthened his heart boldly, saying, 'Verily it was the Archangel Gabriel who spake unto me. Now, therefore, even though it happen that [the slaves of the rich man] seize me and put me to death, I will not be disobedient on this occasion. Let the will of the Lord be done.' Thus the paralytic hid the matter in his heart, and he informed no man of what had taken place.

Fol. 20 *a* And when the evening was come | the paralytic waited
ϡη until all the people who slept in the shrine were asleep, and then he rose up, and stripped his hands and his feet, and he went to the deaf man, who was suffering [from gout] in his feet, and he seized the clothing which was on him and began to pull it off him. And the man who was diseased in his feet and who was dumb awoke from his sleep in a state

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of fright, and God and the Archangel Gabriel had compassion upon him, and the fetter of his tongue was broken straightway, and he spake, although he had never uttered a word before, and he cried out with a loud voice to his slaves, saying, 'Get up quickly and seize this thief who hath come and carried off my clothes which were on me.' And the paralytic trembled lest the slaves of the rich man should seize him, and straightway | the power of control came to his hands and Fol. 20 b
his feet, and he leaped up from the ground, and took to flight ϡϴ
on his feet like unto a trained runner until he reached the place wherein he slept. So likewise also was it with the man who had gout in his feet, for the power of control came to him, and he jumped down from his bed like a man who had never ailed at all, and pursued the paralytic and his servants, and he wished to seize him. And after a little time, when they had realized the act of grace which had been vouchsafed to the two of them, that is to say, to the rich man who had been relieved of his gout and also of his dumbness, and to the paralytic, and that they had gotten control of their limbs, the two men came forward, and they acknowledged the healing which had come to them both, and they cried out both together, | 'One is the God of the holy Arch- Fol. 21 a
angel Gabriel.' ϣ

And when the whole multitude of people who were gathered together in the shrine of the holy Archangel Gabriel had seen this great miracle they were filled with very great fear, and stupefaction came upon them. Then they asked the paralytic, 'What happened to thee to make thee act thus?' And he declared unto them everything that had happened to him, saying, 'Behold, this is what happened to me. It was the Archangel Gabriel, who appeared unto me twice, dressed in a garb of light, who did this.' And all the people who were gathered together in the shrine of the holy Archangel Gabriel lifted up their voices and cried out, saying, 'One is Fol. 21 b
the God of the | valiant archangel! Great are the works of ϡϫ

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power of the messenger of the glad tidings of life, Gabriel, whose name is most honourable.' And the men who had obtained healing remained in the shrine of the Archangel Gabriel, and they prayed and fasted therein until the day of their death. What shall I say about the miracles which thou hast wrought, O thou mighty orator of God the Word, thou holy Archangel Gabriel? Verily, if I were to carry out my intention to its full extent, I would do my utmost to describe each and every one of thy miracles, and I would not narrate a part of them only. However, I must only describe a few, and I therefore make a selection from the great and important works which thou hast performed, to the glory of the Christ our Saviour and of His great and holy Archangel Gabriel, whose festival we are celebrating this day.

There was a certain man who lived in a village which was about six or eight miles distant from the city, and this man
Fol. 22 a had an only son | who had arrived at the age of manhood.
ⲁⲕⲃ After a time he fell sick of the disease of the gout (?), and he suffered excruciating pains in his hands and his feet, both by day and by night, and he was wholly unable to lift up his head. And he passed six years lying upon a bed, and never once rose up from it during that period. And his parents and his kinsfolk often fell into despair about him, and said, 'Verily death would be far better for him than this suffering which attacketh him.' And his parents spent very large sums of money on physicians, from whom he received no benefit whatsoever; on the contrary, he became worse. And when his father heard of the works of power and the miracles that were taking place in the shrine of the holy Archangel Gabriel, which was in the city of Rome, he made a vow, saying, 'If the God of the Archangel Gabriel will hearken unto my supplication, and will graciously bestow healing upon
Fol. 22 b my son, I will give six | oboli to thy shrine yearly until the day
ⲁⲕⲅ of my death. For I know well, O my lord Archangel, that thou art [able] to do everything. Now I cannot bring my

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son to thy shrine, for he is neither able to walk nor to ride a beast because of the pain that is upon him, but I believe that thy holy power filleth every place. Let thy mercy come to me, and grant unto me the healing of my little son, and [if thou wilt] I will acknowledge thy power until the day of my death.' And straightway the Archangel Gabriel hearkened unto the entreaty of the man, and he wished to bestow healing upon his son, for he is compassionate. And he brought a little drowsiness upon the young man, and he slept more than he usually did, for he slept neither by day nor by night, and he was [always] crying | out because of the excruciating pain Fol. 23 a
which consumed him. And when the young man had fallen
asleep the holy Archangel Gabriel came unto him in a dream. He was arrayed in great and indescribable glory, and he was enveloped in a mantle which emitted rays of light, and he said unto the young man, 'Behold, I am going to remove the pain from thee, and no suffering shall attack thee from this hour.' And the young man said, 'My lord, who art thou that art surrounded with such great glory as this?' And he said unto him, 'I am Gabriel the Archangel'; and straightway he disappeared from him. And when the young man awoke in the morning he found that all his body was bathed in sweat. And when he perceived that healing had come to him, and that there was no pain whatsoever in his body, he leaped off his bed | and stood upright, and he ran Fol. 23 b
along and skipped, and he blessed God; now he had become
like unto one who had never been ill at all. And straightway he cried out, saying, 'I glorify thee, O great and holy Archangel Gabriel, because thou hast remembered me, and hast granted healing unto me.' And when his father and his mother saw the healing which had come to their son unexpectedly they wept many tears, and then they asked their son, saying, 'What was it that happened unto thee, O our beloved son?' And he described unto them the dream which he had seen, and straightway they cried out, saying, 'One is the God

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of the holy Archangel Gabriel. Great is the benefit which thou hast performed for us, O good messenger of glad tidings.' And there was great rejoicing in all their house because of the healing of the young man which had taken place, more espe-
Fol. 24 *a* cially because he was the only son. And every | one who
ⲙⲥ heard marvelled exceedingly, and they glorified God and the holy Archangel Gabriel, and the report [of the healing] reached every one.

And on the morrow, which was Sunday, the man called his son and gave unto him the six oboli and certain other gifts of value, and he sent him to the city of Rome to present them to the shrine of the holy Archangel Gabriel, according to the vow which he had made. And the young man took them with gladness, and he put them in his [wallet] to go to the shrine of the holy Archangel Gabriel. And having journeyed on by himself until he drew nigh unto the city, which was about three miles off, he came to a wood (or, forest) of large trees and thick undergrowth through which it was very difficult to travel. And behold, straightway a very fierce lion rushed out of that dense forest, and with a roar sprang
Fol. 24 *b* upon the young man, | and leaped upon him, and digging his
ⲙⲍ teeth into his side dragged him away into the forest, wishing to devour him. And the young man cried out in great distress, saying, 'O my lord, thou Archangel Gabriel, help me in this great distress, for thou knowest, O my lord, that my father hath sent me to thy shrine to present these little gifts to thy holy shrine, and then to return to my house, but behold, I shall die through this lion.' And at that very moment, behold, the holy Archangel Gabriel came forth from heaven, wearing a garb of light, and he took the young man out of the mouth of the lion, and he made the Sign of the Cross over his side, and healed him of the wound which the lion had inflicted upon his |

[The remainder of the Encomium is wanting]

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ENCOMIUM OF THEODOSIUS, ARCHBISHOP OF ALEXANDRIA, ON SAINT MICHAEL THE ARCHANGEL

(Brit. Mus. MS. Oriental, No. 7021)

THE ENCOMIUM WHICH OUR HOLY FATHER, Fol. 2 *a*
WHO IS HONOURABLE IN EVERY RESPECT, APA ℵ
THEODOSIUS,[1] ARCHBISHOP OF RAKOTE, PRONOUNCED ON THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL, WHICH IS THE TWELFTH DAY OF THE MONTH ATHOR. HE RELATED ALSO VERY MANY APHORISMS CONCERNING ALMS AND OBLATIONS. HE SAID, 'IT IS THE ARCHANGEL MICHAEL WHO SERVETH EVERY ONE WHO GIVETH ALMS, AND HE TAKETH THEIR ALMS AND THEIR COMMEMORATION INTO THE PRESENCE OF GOD, AND HE FULFILLETH ALL THEIR PETITIONS'; AND HE SAID, 'THE CHEERFUL GIVER IS HE WHOM GOD LOVETH'.[2] AND HE DISCOURSED ALSO CONCERNING ALL THE SAINTS WHO ARE [MENTIONED] IN THE SCRIPTURES, AND WHOM THE ARCHANGEL MICHAEL ASSISTED IN ALL THEIR TRIBULATIONS, AND DELIVERED FROM ALL THEIR AFFLICTIONS. IN THE PEACE OF GOD. BLESS US. AMEN.

I RECEIVE the first-fruits of the speech of my mouth from the hand of Him Who shall give me consolation and en-

[1] He ascended the patriarchal throne about A. D. 536.
[2] 2 Cor. ix. 7.

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Fol. 2 *b* couragement | in everything, Who knoweth everything,
ⲃ Who openeth the door of speech to those who seek Him, Who giveth wisdom to the wise, Who alloweth Himself to be seen by every one that seeketh Him with benevolent eagerness. Who is this, except the Word of the Good Father, Who is broken in His Holy Body by my sinful hands, Whose precious Blood I pour out into the cup and administer unto those who crave for it, my Lord and my God, Jesus the Christ, the God and Saviour of us all? He crieth out, saying, 'Every one who asketh shall receive, and he who seeketh shall find, and to him who knocketh it shall be opened.'[1] And now I have seen the munificence of my Lord with gladness, and I will go unto Him this day, and I will ask that I may receive in large measure, and I will knock so that He shall open unto me. But now, O thou who art listening, and who lovest to be instructed, thou wilt say,
Fol. 3 *a* ⲅ 'What is this petition which thou wilt ask of Him | this day, after what thou hast already received? Thou hast previously uttered a Discourse on the New Moon, which is the beginning of all the festivals of each year in the Lord. Similarly thou hast already pronounced an Encomium on the life of him than whom among those who were born of women none hath arisen who is greater, the holy forerunner of our Lord Jesus the Christ, and His kinsman, John the Baptist.[2] And thou now sayest, "I am going to ask for something else." O my holy father, dost thou not know that moderation in everything is good, and whether thou eatest, or whether thou drinkest, or whether thou prayest, there must be moderation in everything,[3] even according to what the master Paul saith, "The worship of God in a sufficient degree is a great advantage (or profit)?"'[4]

And I will make answer unto thee straightway, O beloved friend, saying, 'Right well doest thou in speaking, for thou hast revealed friendly anxiety on my account. Nevertheless,

[1] Matt. vii. 7; Luke xi. 9.
[2] Matt. xi. 11; Luke vii. 28.
[3] Compare Phil. iv. 5, 6.
[4] 1 Tim. iv. 8.

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I shall make bold to speak, even as did the "Friend of God" who became the father of a multitude of nations, namely, our father Abraham the | Patriarch, who said, Since I have already Fol. 3 b
once taken upon myself to speak to my Lord, I will speak ⲁⲓ
this time also.'[1] And even though it may be over [bold] on my part to make myself equal unto him with whom God and His angels sojourned, I will nevertheless make a petition unto Him even thrice, and He will not repulse me, for this God is the same God, and this Lord is the same Lord, and this loving-kindness is the same, and it abideth for ever. Behold, I will further prove to thy mind that it is God Who hath commanded us to receive from His hand, and if it be not so, why did ye ask me to bring into your midst on this great festival to-day not only the whole world, but all the heavens likewise? Ye all cry out to me, whether small or great, or male or female, saying, 'We beseech thee not to defraud us of this great benefit, but to lead us to this great festival this day. We wish to hold converse with him, and to enjoy the honour of thy commemoration of him this day. He it is who serveth on behalf of all of us before God, Who sheweth compassion upon all mankind. He it is who is full of mercy and loving-kindness towards | all the images of Fol. 4 a
God.' Who is this? It is the great Archangel Michael, ⲉ
the Commander-in-Chief of the hosts of heaven.

I conjure you, O my beloved, my God-loving children, to stretch out your hands to me this day to help me in this great undertaking, lest, having set sail on this boundless sea, I shall not be able to guide my little boat to land; now ye all know my poverty, and that I have not great stores laid up in my barns. [Help me] to load up a great ship which shall be able to sail over the sea, and to bear up under gales of winds. But my cargo is a little one, and my boat is very small, and I fear lest, when I have begun to sail my boat

[1] Gen. xviii. 32.

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with its cargo out of this harbour into the next, it will approach the quarter whence the winds blow, and the squalls will capsize my boat, and hurl my cargo and myself into the sea. And alas! I know not how to swim and to save even my own life. And assuredly every one will say, [if I escape,] that I have found favour (i.e. been fortunate), for the soul of man is better than the whole world filled with money. For this very reason I am afraid to launch my boat
Fol. 4 *b* on the sea, for I know that [my] boat is frail, | and that
ϵ̄ I do not know how to swim, and that perhaps if I were to set out I should not be able to return to shore in comfort. And besides, even if I were able to endure all the dangers and all the sufferings of the sea, I should not be able to bear the ridicule, that is to say, the following words which men would most assuredly cast at me, saying: 'O thou man, who was it that compelled thee to attempt to do a piece of work that was beyond thy power? Since thou knowest that thou art a wretched creature, set not thy hand to a task which is wholly beyond thy capacity. Behold, there are large numbers of shipping merchants who are well versed in the craft of seamanship, and if thou hadst committed thy little freight to them they would have traded with it, and thou wouldst have had thy profit on the price of its sale; and besides, thine own boat would have been safe. And thou dost not know how to swim.'

Now I will shew you, O brethren, what manner of boat mine is, and of what kind is the freight thereof, and what I mean by [my ignorance of] swimming. My boat is my sinful body, which I have never been able to steer properly; the freight, which is very insignificant, is the blindness of my heart; the art of swimming, [which] I know
Fol. 5 *a* [not], is the knowledge of the Holy | Scriptures of which
ϛ̄ I have no [adequate] understanding. And [yet] ye compel me this day to set my hand [to a task] which is beyond my power, especially as ye have asked me to make a discourse

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about the honourableness of this great and holy Archangel Michael. Still more especially is this the case seeing that Michael doth not belong to the earth as do we, and that he is a denizen of the heavens and not a being of flesh like unto ourselves. On the contrary, he is an angel of light, and he is not a creature of the earth but of the Holy Spirit. He is not a messenger of the earth who shall come to an end, but he is a ministrant, a flame of fire. He is not an archon who will perish, but an archangel in the heavens. He is not an earthly Commander-in-Chief who will come to an end, and whom the king can dismiss whensoever he pleaseth, but he is the Commander-in-Chief of the hosts of heaven, and he shall endure, with the King thereof, for ever. He is not one who taketh counsel about souls to destroy them, but he is a minister unto both souls and bodies at all times before God the Creator. He maketh no accusation, but is a messenger of Fol. 5 *b* glad tidings unto every one. He is not a foe of man, but ה a friend that loveth the image of God. He is not an enemy against us, but one who ensueth peace for every one. He is not haughty (or, arrogant), but gracious, and all the qualities of compassion of the Father abide in him. His arrival is not announced unto the King, but he is wont to go before the throne of his Lord with boldness, because of his being known unto Him. His rule is not over one order [of angels] only, but all orders of heaven are subject unto him, according to the command of the Almighty. In short, his station is not on the left hand, but he standeth on the right hand of God at all times, and he taketh counsel for the salvation of man, who is the image and likeness of the Living God.

And who is this being who is clothed with such great honours as these, and with the glories that are never-ending? Hearken, and I will tell you. It is Michael, the great archangel of the King of all the denizens of heaven, | and of Fol. 6 *a* all the beings of earth, and all virtues befit him, that is to ט say, Michael, the archangel of the hosts of heaven. And

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who is this being on whom the King of kings bestoweth such majestic rank and royal dignities as these? It is Michael, the governor of the kingdom. And who is this being to whom the Great King giveth such great glories, and such splendid consolations as these? He hath girded him with a girdle set with precious stones of great price, and hath arrayed him in a glorious mantle, of the measure of the majesty of which no man can describe, for it is immeasurably superior to anything which man can compare with it. It is Michael who contended against and seized the Enemy who opposed his Lord, and chastised him. And who is this with whom all the ranks of heaven rejoice when they have crowned themselves with crowns? It is Michael the archangel whom God hath this day established to be the governor over all His kingdom. And who is this being who giveth commands unto the heavens, and they obey him? It is Michael the archangel, | who obeyed the word of his King, and cast out the Accuser who worked evil round about him. And who is this being for whose sake the whole world standeth idle, and every handicraftsman ceaseth work in order that they may celebrate his festival with great honour? It is Michael the archangel, the comforter of the denizens of the heavens, and he delivereth those who are on the earth, and bringeth them to our God the Creator, in his love towards us which is very great.

Fol. 6 *b*

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But assuredly ye will say unto me, 'The denizens of the heavens indeed celebrate the festival [of Michael] this day, and they rejoice because God hath appointed over them their Commander-in-Chief, but why should the beings of earth rejoice in exactly the same manner? And why should they celebrate the festival of the holy Archangel Michael? He is not formed in exactly the same way as those who are upon the earth. In his glory he is unable to stand upon the earth, according to what is written in another place. For he is a spirit, and he is [not] flesh. Michael is an incorporeal

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being, | and no corporeal being is able to look upon him and Fol. 7 *a*
to abide his glory.' ⲓⲍ

And I will make answer to thee, and I will give thee satisfactory proofs that it is most right for the beings of earth to rejoice [over Michael]. Now the denizens of heaven do not commit sin, and they have in them neither hatred, nor envy, nor enmity, nor backbiting, nor murder, nor theft, nor impurity, nor fornication, nor any evil quality whatsoever, but they are holy, and they dwell in holiness and rest in holiness, through Him that is exalted for ever. And they celebrate an endless festival with Him at all times, because there hath been cast out from them him that made accusations against them, him that was the Enemy of Him that created them, the Enemy of all righteousness, the Hater and the Satan, that is to say, the Devil. Therefore this day do they celebrate the festival of the archangel, for it was he who fought and prevailed, and it was he who hum|bled the Fol. 7 *b*
haughty one speedily. And when he had made him helpless ⲓⲏ
he cast him out into a place from which there was no escape on the earth. And the Archangel Michael did not [only defeat] this [being] and set him down upon the earth, but he received power from the Lord in such wise that he came down and seized him, and bound him with fetters which cannot be loosed. And he did not leave him merely bound on the earth, but it is written that he cast him into the lake of fire, which blazeth with flames of fire and sulphur (or, bitumen), wherein he shall be kept until the day of the Great Judgement. For if he had been left upon the earth no creature of flesh would have been able to escape from his snare. But I think that when it is said that he was cast down into the lake of fire, and [into] the abyss, and [into] the darkness, it is [said so] that thou mayest know the truth, for it is written, 'Those who are in the heavens, and those who are on the earth, and Fol. 8 *a*
those who are | below the earth.' And I say unto you that ⲓⲑ

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from that time until this present he hath been punished in the lake of fire.

Now thou wilt say unto me, 'O friend, if the Devil is fettered [as we read] in the Book of Job, why was he able to inflict all these evils upon Job[1] at the moment when the angels of God were standing [near]?' Listen with attention and I will shew you [why], not with my own words, but with those that come unto me from another place, for it saith that 'The Devil taketh upon himself the form of an angel of light.'[2] But if one [testimony] be not [sufficient for thee], the Master Paul saith, 'The messenger of Satan inflicteth buffetings upon me, lest I become exalted above measure.[3] And our Saviour said as He drove him away, 'Get thee behind me, Satan,' and Scripture saith also that the Devil tempted | Him.[4] And David also said, 'Let the Devil stand at his right hand.'[5] And the Apostle also saith in the Catholic Epistle, 'From the beginning the Devil received disgrace, and was a worker of sin.'[6] I must not, however, tarry in [my] discourse because of him who hateth our race, but hearken, and I will describe [the matter to] you. When a king, or a governor, or any one whatsoever who is under authority, sendeth an order to one of his fortresses, those who go [to the garrison] take great pains to carry out their orders, because it is the business of the king upon which they have come. And they say, 'Let us perform the orders of the master, lest he revile and abuse us.' In precisely the same way is the existence of the evil with the good. However, at the moment when the Devil was cast out of heaven, a multitude of angels followed him; now these were they who loved cursing, and they . . . . .[7] and they came to the end of their glory, and they were . . . . . .[7] Moreover, the Devil had meditated so much upon his own greatness | in his heart that he dared to say concerning Him that created him, 'I will become like

Fol. 8 *b* ܟ

Fol. 9 *a* ܟ

[1] Job i. 6–19. [2] 2 Cor. xi. 14. [3] 2 Cor. xii. 7.
[4] Matt. iv. 1, 10. [5] Ps. cix. 6. [6] 1 John iii. 8.
[7] Some words obliterated by damp.

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unto Him.' And in his pride he set himself to appoint certain orders of angels under his authority, and to make himself like unto his Lord. And straightway God sent His great Archangel Michael, and he bound him in fetters and placed him in a region of darkness under the earth, and those who were in his following became devils along with him. For this reason they are called by a name that indicateth their close association with him, that is to say 'demon', which is 'devil', and until this day they have assisted him in all his evil deeds; now in his pride he had massed armies under his authority, and he made himself to be like unto his God. And straightway God sent His great governor, His Archangel Michael, [who] curtailed his power and placed him in a region of darkness which was under the earth, together with those who were in his following, even as it is written, 'The [evil ones], and the [wicked], and [the abominable], | and the perverse.'[1] Fol. 9 b

Behold now, I have shewn thee, O friend, that the Devil is fettered; but the demons still perform his will, according to his envy and his hatred towards us. But let the words of the fable (or, legend) which we have just uttered concerning these matters suffice us, and let us return to the consideration of the victorious warrior bearing the crown of victory, the mighty one, the greatest of the great masters of war, the Commander-in-Chief of the armies of the heavens, who hath made for us the heavens to be the table of his great festival, which is spread for us this day in the heavens and on the earth, according to the command of our Lord Jesus the Christ. For He is One God and One Lord, and One Kingdom, which endureth [for ever], and which is the type of the Holy Trinity, and is One substance with the Father, and the Son, and the Holy Spirit, inseparable, unchangeable, indivisible, incomprehensible, cannot be searched out, inscrutable. . . . . His power (?), ... [2] those who are in |

[1] Compare 1 Cor. v. 11. [2] Some words obliterated by damp.

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Fol. 10 *a* the heavens, and those who are on the earth. And as for us,
ז O my beloved, inasmuch as we know, O my beloved, that great is the joy of this great feast which is spread for us this day, let us also keep the feast which God and His angels are celebrating in his honour. Let us array ourselves gloriously within and without this day, and let us this day go into the great banquet of the great warrior of the King of kings, the holy Archangel Michael.

But ye will say, 'Since this is a royal banquet, is it not meet that we should keep ourselves in the background until those who are great nobles have been summoned first of all into the hall of the King and of His Commander-in-Chief Michael, and then for us to follow in after them?' Right well is it that ye asked the question, O my beloved, for humility exalteth and directeth rightly; but come ye, follow me, for the great nobles have already gone into the banquet with Michael, and have taken their places. These are the nobles who went in first of all, hearken ye attentively: Adam, and |
Fol. 10 *b* Seth and Abel, his sons. Enoch, and Methuselah, and Noah.
ח Abraham, and Isaac, and Jacob, and Joseph his son. Moses, and Aaron, and Joshua the son of Nun. Gideon, and Barak, and Samson, and Jephthah. David, and Solomon, and Hezekiah, the righteous kings. Isaiah, and Jeremiah, and Ezekiel, and the three holy men, and Elijah and Daniel, these great prophets. Zacharias the priest and John his son. The Twelve Apostles. And Stephen the archdeacon. And the holy and aged priest Simeon. And the martyrs and all the righteous.

And why should I speak [only] of the beings of earth, for there are there the Lord in glory, and all the Hosts of heaven, the Angels and the Archangels, the Cherubim and the Seraphim, the Principalities and Powers, the Thrones and
Fol. 11 *a* Dominions; and all these hosts | are there. And they
ט ascribe glory unto God and unto His great and holy Archangel Michael. Verily the great and holy men who have lived upon earth feast with us, and I will enquire of them

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concerning this great feast which is spread out for us this day throughout the whole world, and I know well that I myself shall rejoice with those who rejoice,[1] according to the words of Paul the Apostle. And more than this, I will begin first of all with our father of all mankind, whom God created in His image and likeness, our father Adam, for I see that he is the first at the feast this day in the place where those who belong to the earth are reclining at meat. What shall I, peradventure, be bold enough to say unto him? I am afraid and I tremble with awe. And behold, now, I observe also that all those who are with him this day at this banquet yield place to him, and I reckon myself among their number. And though I be a sinner I will also give unto him joy (i. e. congratulations) with my tongue in these words, saying, 'Hail, my holy father, lord! Hail, thou father of my fathers and | of all the men who have been and who shall be!' And Fol. 11 b
if I give unto him these three congratulations, which are
appropriate to his glory, assuredly he will cry out like a father to his son, saying, 'My son, come thou and rejoice with me at this great banquet this day.' And finding freedom of speech before him I ask him, saying, 'My lord father, art thou not he whom God formed with His own hand? And did He not fill thee with the glory of His own image and likeness? Art thou not he concerning whom God [spake] unto all His hosts in heaven, saying, "Come ye, and worship the work of My hands, My image and My likeness?"' And Adam answereth and saith, 'Yea, my son, I am indeed he to whom all these things have happened.' And I make answer to him also, and I say unto him, 'My lord father, did not all these things take place, that is to say, that all the angels bowed down in homage before thee with the exception of one only and his host?' And Adam [answereth and saith], 'Yea, | my Lord made everything subject unto Fol. 12 a

[1] Rom. xii. 15.

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me when He placed me in the Paradise.' And I make bold and say unto him, 'Why art thou at this banquet this day? The angels are not more exalted than thyself, [for] thou art the likeness and the complete image of God.'

Adam saith, 'Hearken unto me, O my son, and I will inform thee concerning [my] honour at this great banquet this day, for I have more knowledge than thou, and I was present when these things happened. At the time when [my] Lord and my God and my Creator made me in His own likeness and image He fashioned me splendidly. He breathed into my face a breath of life, He set me upon an exceedingly glorious throne, and He commanded all the hosts of heaven who were in truth under His power, saying, "Come ye, and worship the work of My hands, My likeness and My image." And there was there [a hateful being], who was of the earlier
Fol. 12 *b* creation, that is to say, Satanaêl, | who is called the Devil,
[ʀ]ḟ and he was an archangel. Furthermore, when the command had issued from the mouth of God, Michael, the archangel, who was one of the Seven Archangels, and his host came and worshipped first of all God our King, Jesus the Christ, and afterwards they worshipped me; and they answered and said, "We worship Thee, O God the Creator of the Universe, and we worship the work of Thy hands, Thy likeness and Thy exact image." And afterwards Gabriel the archangel and his host came, and they bowed low in homage even as did Michael, and so likewise did all the hosts of angels, each rank in its proper order. Finally the Master said unto that Mastêma, the interpretation of which is "hater", "Come thou also, and worship the work of My hands, which I have fashioned in Mine own likeness and image, even as have thy companions all the other ministrants." And Satanaêl
Fol. 13 *a* answered | boldly and said, "There is no rank under Thine
[ʀʊ] which is superior to mine, Thine own alone excepted. And besides, I am in glory, and I am [of] the first creation, and shall I come and worship a thing of earth? Far be it from

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Thee to make me worship this thing! On the contrary, it is he who should worship me, for I existed before he was."

'And the compassionate God said unto him, "Satanaêl, hearken unto Me! I am thy Lord, I am thy Creator. Come now, and worship the work of My hands." And the Mastêma said, "Far be it from me! Neither myself nor any of my legion will do so. Far be it from us to worship that which is inferior to us! Moreover, we are beings of spirit, but this creature is of the earth, and we will not worship him." And God spake unto him the third time, saying, "O thou who dost belong to My first creation, was it not I Who appointed thee to be a general under My authority, and made My angels | subject unto thee in this Fol. 13 *b* place? Wouldst thou now set in revolt My kingdom? [ʀϩ] Wouldst thou now display disobedience, which shall be [an example] for ever? Wouldst thou now make foolish servants to rise up against their masters? Wouldst thou now point out the way to disobedience, O Mastêma? Art thou not My servant? Am I not thy Lord? Have I not the power to cast thee away from before My face, and to take away from thee thy great glory, O thou with whom there is no equal in all My kingdom except Myself, and My Father, and the Holy Spirit? Now hearken unto Me, Come thou and worship My clay." And that boastful and envious being said unto Him unto Whom all Creation is in subjection, "Far be it from me for ever to worship two Lords! I and all my host will never do so, especially since, besides Thyself, there is no one greater than myself in all the kingdom of heaven. And if I should be willing to do so, | I should not be able to make my host Fol. 14 *a* do so, for they worship me only.[1] Far be it from me to ʀϵ worship a being who is inferior to myself!"

'And straightway God was angry, and He commanded a mighty Cherubim (*sic*), who smote him and reduced him to

[1] Rendering doubtful.

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helplessness. And He ordered Michael to take away from him his sceptre, and his crown, and his staff which was of light, and his girdle of sapphire, and He removed from him all his glory, and He gave him a staff of darkness, and He expelled all those who were with him from His kingdom. And Michael did everything which he had been commanded to do, and he seized him, and he broke him by his power, and he cast him and all those who were with him forth from heaven. And the Good God cried out unto Michael when He saw the archangel's good will and compassion towards His clay, and said unto him as he stood in the midst of all the hosts of the heavens, "Michael" [now the interpretation of this name is] the 'strength of Êl', "come, O My holy general
Fol. 14 *b* Michael. Come, O thou who hast | contended and prevailed.
ⲕⲅ Come unto Me, O Michael, thou minister of the commands of thy King. For behold, I know thy desire towards Me, and towards all My created beings, and I also will make straight My desire towards thee. And thy mouth shall be opened, O Michael, and thou shalt receive all My loving-kindnesses within thee, so that thou mayest continue to make supplication unto Me at all times on behalf of My likeness and My image, and I will shew mercy unto them. For I know that the Mastêma will fight against My created being, wishing to cast him away from Me even as I cast Mastêma forth from My kingdom. But behold, I entrust My created beings unto thee so that thou mayest deliver them from his snares. And thou shalt entreat Me on their behalf when they shall commit sin, for I am long-suffering. Behold, O Michael, I appoint thee this day to be the General-in-Chief of all the hosts of the
Fol. 15 *a* heavens, and with the exception of Myself, | and My Father,
ⲕⲍ and the Holy Spirit, among all the ranks of angels which are in the heavens there is none so great as thou, O thou General-in-Chief Michael. Come, stand thou at My right hand, and strengthen thou My throne at all times, and thou shalt command all the hosts in the heavens, and they shall obey thee in every-

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thing, O Michael. It is thou who shalt teach all the ranks of angels in the heavens to serve thee with integrity, O Michael, the object of [My] boasting, thou rectitude of My kingdom. Come, lift up thy head which thou didst bow low, and with which thou didst worship My created being, and I will put upon it this great crown, which I removed from the head of the Enemy. Stretch out thy [right] hand, and receive the staff of office, and thou shalt be Commander-in-Chief in the place of the Accuser of shame. O Michael, stretch out thy left hand and receive this mighty armour, and be thou prepared to fight against | the enemies of thy King. O Michael, take Fol. 15 *b* RH the girdle of sapphire, and [gird it] about thy loins, so that when those who are waging war against thy Lord see thee they may be quickly overcome. Open thou thy mouth, O My minister, and receive strength, so that thy word may become like the sound of the roar of a multitude. Come, array thyself in My glory, O Michael, so that thou mayest teach every one to glorify Me. Behold, I know, O Michael, all thy desire towards My clay, come now, and serve Me during the whole life of My image. Behold now, thou seest that Adam is alone and that he hath no one with him of his own kind, but behold, I have placed a mark on his side which shall become a being like unto himself. And since, O Michael, I have said, It is not good for man to remain alone,[1] let us make for him a helper of his own kind, O Michael the helper, and she shall be of the same kind as himself at the moment when I fashioned him, before | I bring her unto him. O Michael, Fol. 16 *a* if I had created Adam and made him to remain by himself, RΘ it would have been unnecessary for Me to have planted the Paradise. O Michael thou Archangel, all this world which is beneath My throne I will make to be inhabited by the likeness of Adam, that is to say, by My image. And now, O Michael, I have appointed thee to be the steward of my

[1] Gen. ii. 18.

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kingdom, so that thou mayest minister compassionately unto My clay. O Michael, the whole of the race of Adam shall know God through thee, O Michael, thou Commander-in-Chief of My kingdom. Thou, Michael, art the governor of the denizens of heaven, and also of the beings of the earth. O Michael, thou art the sweet-smelling savour at the moment of the Holy Sacrifice, and thou, O Michael, art he who shall present the Offering on behalf of the whole race of the sons of Adam. Very many things shall arise through the sons of Adam, and thou, O Michael, art he who shall make supplication unto Me on their behalf and I will forgive them. The
Fol. 16 *b* sons of the race of Adam | shall blaspheme Me through him
ϡ that shall lead them astray, but I will forgive them through thy supplication, O Michael." And when the Lord had said all these things unto Michael, He stretched out His hand, and put upon Michael's head the crown, and He made him an archangel. And he set upon it three seals in the form of the Holy Trinity, and the similitude of His image was upon the seals, so that the Archangel Michael might continue to invoke God at all times on behalf of His image, that is to say, of myself. For this reason I, your father Adam, have come to the banquet of Michael.'

And thou, O Abel, the righteous man, the little sinless child, I entreat thee also [to tell me why thou art rejoicing] at this great festival this day, which is the festival of the holy Archangel Michael. Abel saith, 'I rejoice because he whose festival we celebrate this day was [the angel] who made supplication [to God] on behalf of my father and my mother, and God forgave them their transgressions, and it
Fol. 17 *a* was he who took | my gifts up to God, Who received my
ϡϩ sacrifice from me, and Who paid not attention [to that of my brother, because he brought it not] with a right heart. Therefore do I rejoice this day.'

And I see thee, Seth, this day, and I see that thou art rejoicing at the festival of the holy Archangel Michael.

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[Why dost thou rejoice?] Seth saith, 'I am rejoicing because, when Kaein (Cain) had slain Abel my brother, God gave me as a gift to my parents. And my mother could not find milk to suckle me, for she had ceased to produce any on account of her grief for my brother Abel. But the holy Archangel Michael gave me every kind of spiritual food from heaven. Therefore do I rejoice this day.'

O Enoch, thou righteous man whom God removed from [the earth], wherefore art thou present at this great festival this day, which is the festival of the holy Archangel Michael? The righteous man saith, 'I am rejoicing because it is I who write with my own hands in the register the sins, and the wickednesses, and the good deeds which are committed in the whole world. And the holy Archangel Michael taketh them into the presence of God, and presenteth unto Him the good deeds, and for the bad deeds he maketh supplication unto Him, and He forgiveth those who belong to my race. For this reason I rejoice this day.'

O Methuselah, thou righteous old man, who didst wax exceedingly old in days, is not thy joy this day genuine, for I see that thou art very glorious | in the midst of this banquet Fol. 17 *b*
this day? Methuselah saith, 'Wherefore should I not rejoice? ⲁⲃ
I am the eighth from Adam. The Archangel Michael took my prayer up to God, and He bestowed upon me so long a life that my age and my years exceeded those of our father Adam by thirty-nine years.[1] Therefore do I rejoice this day.'

O Noah, thou righteous man, I see that thou art rejoicing this day. Noah saith, 'Hearken, wherefore should I not rejoice and be glad? For when God was wroth, [and wished] to destroy the world, He put me, and my wife, and my children, and all the creatures that move on the earth, into the Ark, and shut the door of the Ark. And the cataracts of the heavens and of the earth were opened, and they surrounded

[1] Gen. v. 4, 27.

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us for forty days and forty nights, and we saw neither sun, nor moon, nor star. But the holy Archangel Michael acted as steersman for us and the Ark, and he continued to make supplication to God until the waters diminished, and [the land] that was dry appeared, and I and those who were with
Fol. 18 *a* me were | delivered. Therefore do I rejoice this day.'

לה And dost thou, O thou patriarch Abraham, rejoice this day at the festival of the holy Archangel Michael? 'Yea,' saith Abraham, 'I do rejoice this day; for I am the first man with whom Michael, and my Lord, and his fellow Archangel Gabriel became friends. And Michael made supplication to God on my behalf, and He gave me my son Isaac. And I ate with him—would that I had been worthy!—under the tree of Mabrê (Mamre). Therefore do I rejoice this day.'

And thou, Isaac, thou righteous man, thou son of a holy promise, the holy sacrifice which was accepted by the living God, why art thou so splendidly arrayed at the festival of the holy Archangel Michael? Isaac saith, 'I am arrayed thus gloriously because I was the only son of my father and my mother. My mother was a barren woman, and she had no child except myself, neither did she give birth to any child after me. My father bound my hands and my feet, and offered me up on a stone [which was set] upon a desert mountain. I saw with my eyes the sacrificial knife in the hand of my father as he was about to drive it into me, when straightway the Archangel Michael came, and snatched the sacrificial knife from the hand of my father, and he provided
Fol. 18 *b* a sheep for the offering in my stead, | and my sacrifice was

לב completed. Therefore do I rejoice this day.'

And thou, O patriarch Jacob, who prevailedst with God, and wast a mighty one with men, dost thou also rejoice this day at the festival of the Archangel Michael? Jacob saith, 'I rejoice exceedingly this day, because when my brother Esau pursued me to slay me I departed to Mesopotamia of Syria to the feet of Laban. And Michael came to me, and appor-

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tioned to me [my wages from the cattle], and blessed me, and my children, and my wives, and because of this Israel took the name from me. Therefore do I rejoice this day.'

And thou, O Joseph, thou righteous man, thou man of understanding, who wast envied [by thy brethren], what art thou doing in this place this day? Dost thou rejoice at the festival of the Archangel Michael? Joseph the righteous man saith, 'Verily I am right in rejoicing this day. For when my brethren, who were envious of me, sold me into a strange land, and when I became a miserable outcast, and was without friends in my great tribulations, the Archangel Michael came to me, and delivered me, and made me king. Therefore do I rejoice this day.'

O Moses, and Aaron, and Joshua, | the son of Nun, why do ye rejoice so greatly at the festival of the Archangel Michael? The saints say, 'The festival assuredly belongeth unto us, and we rejoice therein, for it was Michael who walked with us and with his people, and who captured our enemies, and guided us into the land of promise. Therefore do we rejoice this day.' Fol. 19 *a* Λε

And thee also, O Gideon, do I see rejoicing at the banquet of Michael? Gideon saith, 'I rejoice this day because it was Michael who came to me, and filled me with his power, and went and crushed Midian, and delivered my people.'

O Manoah, and Anna thy wife, how great is your joy this day! And the judges say, 'Because we were barren from our youth, and had no children, we continued to pray and to offer up offerings to God, that they might be a memorial for us; and God gave us Samson, the strong man, and our son also rejoiceth with us this day.'

And thee, O David, thou father of the Christ according to the flesh, thou righteous king, do I see this day striking a ten-stringed harp of the spirit at the banquet of Michael?[1] |

[1] The words ⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ ⲉ ⲣⲟⲩ ⲙⲡⲟⲟⲩ, 'calling me to him this day,' make no sense here.

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Fol. 19 *b* David saith, 'Yea, I do rejoice, and I am arrayed in rich
ϡϵ apparel, because all the verses of the words of God and His Words are [inscribed] upon the tablet of my heart, and the verse which is appropriate to this festival is this: The angel of God campeth round about those who fear Him and delivereth them.[1] Therefore do I rejoice this day.'

Solomon, thou wise man, dost not thou rejoice this day in the joy of the holy Archangel Michael? Solomon saith, 'Yea, I do rejoice this day, for it was Michael the archangel who stood by my side from my youth up, and he made peace to be in my days, and he took my prayer up to God, and I builded His house.'

Hezekiah, thou righteous king, dost thou rejoice this day at the festival of Michael, the Commander-in-Chief? Hezekiah saith, 'Yea, I do rejoice, for when the Assyrians camped round about me and my people, Michael the archangel went and crushed them by night. And their number amounted to eighteen and a half times ten thousand men, and I and my people were delivered. Therefore do I rejoice this day.'

O Isaiah, thou great Prophet, hast thou occasion for rejoicing
Fol. 20 *a* at the festival of the Archangel Michael? | Isaiah saith,
ϡ϶ 'This is the occasion of my joy: Through all the revilings and abuse which were heaped upon me by Manasseh and those who were with him, it was Michael who stood by my side, and it was he who gave me strength to endure even up to the point when they sawed me down in twain with a wood-saw. Therefore do I rejoice this day, O my holy father.'

And do I see thee also this day, O thou holy man Jeremiah, with thy great lamp of light, rejoicing at the festival of the Archangel Michael? Jeremiah saith, 'Yea, I do rejoice greatly this day, because I passed seven years in captivity with my people, and the holy Archangel Michael made supplication [on my behalf] unto Him that liveth for ever, and

[1] Ps. xxxiv. 7.

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He put mercy into the hearts of the Babylonian men, and they set me free, and I returned to Jerusalem with my people. Therefore do I rejoice this day.'

Come, Ezekiel the Prophet, and shew us what is the reason that thou dost leap with joy and boldness at the festival this day of the holy Archangel Michael. Ezekiel saith, 'I leap and I rejoice [this day] because it was Michael, the great archangel, who brought unto me the roll of the books, and he commanded me, and I ate it, and the prophecies were revealed unto me. | Therefore do I rejoice this day.' Fol. 20 *b*

ΛΗ

And, O Ananias, Azarias, and Misael, peradventure ye are rejoicing this day at the festival of the holy Archangel Michael? 'Yea,' say the three holy saints, 'we rejoice and are glad because it was he, whose festival we are celebrating this day, who came into the midst of the blazing fiery furnace and quenched the flames for us, and he made the king to believe in God. Our martyrdom was completed, and we rejoice this day at this great festival.'

[And thou Daniel,] I think that thou art rejoicing exceedingly, and what kind of joy is thine? Daniel saith, 'Neither once is it, nor twice, that I have seen Michael, who is the governor in very truth. And at the moment when I was cast into the den of lions, it was the Commander-in-Chief, Michael, who came to us, and shut the mouths of the lions. Therefore do I rejoice this day.'

O ye Twelve Apostles, do ye rejoice this day at this great festival, and are ye rejoicing greatly? They say, 'We do rejoice, for after the great sorrow which came upon us at the time when they crucified our Lord Jesus the Christ, and we hid ourselves through fear of the Jews, Mary | the Virgin Fol. 21 *a*
came and informed us, saying, I and those who were with me ΛΘ
went to see the tomb at the break of day on the first day of the week, and we found the holy Archangel Michael. He had rolled away the stone, and was sitting upon it, and he gave us the good news, "The Lord hath risen." Therefore do we rejoice this day.'

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And thou, O holy priest Zacharias, and John thy son, do ye rejoice at the festival of the holy Archangel Michael? The holy men say, 'We rejoice because the holy archangel was appointed to be Commander-in-Chief, and I am priest unto him, and my son John is the son of Elisabeth the kinswoman of Mary; and the mother of Jesus is my kinswoman, according to the flesh. Therefore do I rejoice this day.'

And thou Stephen, thou archdeacon and protomartyr, dost thou rejoice this day at the festival of the Archangel Michael? Stephen saith, 'Yea, my joy is great. For when they were stoning me, I lifted up mine eyes unto heaven, and I saw the heavens open, and I saw the Archangel Michael and all his angels, and they were making supplication on my behalf. And I saw Jesus standing by the right hand of God the Father. Therefore do I rejoice this day.'

O all ye Martyrs and Righteous, do ye rejoice at the | festival of Michael this day? The saints say, 'Yea, verily, we do rejoice this day because in all the tribulations that came upon us, and in all the tortures which they inflicted upon us, it was the Archangel Michael who gave us strength, and we bore them until at length we completed our strife; and we received great honours because of him. Therefore do we rejoice this day.'

Fol. 21 *b*

O all ye orders of angels who are in the heavens, do ye rejoice this day with us at the festival of the holy Archangel Michael? They say, 'Yea, all joy is ours because on the day when our Creator rebuked the Proud One, He set us at the feet of the Humble One, the great and holy Archangel Michael. Therefore do we rejoice this day.'

Verily, O my beloved, great is the honour of this great feast which is spread out for us this day, not only upon earth, but in the heavens also. Now therefore, O [my] listeners, who love instruction, let us hasten to betake ourselves to the feast of the Archangel Michael, so that we ourselves may partake of the multitude of good things that shall be laid out

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before us and before all the saints whose names we have enumerated. Perhaps, O my beloved, if we dare to go into the banquet of the Commander-in-Chief, and we are not arrayed in | rich apparel, and we enter in [dressed] in mean attire, with our bodies full of imperfections, we shall find ourselves in a state of shame among those who wear their rich garments draped about them. And they will thrust us away so that we may not approach them, and so that they may not be defiled by us, and after looking upon us with looks of disgust and contempt they will betake themselves to casting us forth [from the hall]. And assuredly those who are arrayed in splendid attire will reproach us with words of abuse as follows: 'O ye fools of men, are ye not ashamed to be in this state? And if ye are not ashamed, are ye not afraid of Him Who is the King in truth, the Christ, and of His holy Archangel Michael? Is it possible that ye do not know unto Whom this hall belongeth, and whose banquet this is? If ye do not, then learn that the hall belongeth to the King, and the banquet is that of the holy Archangel Michael, who conquered in the war in the presence of his Lord, Who, because of his valour, hath bestowed upon him all these honours. Verily, I am stricken with wonder that ye were so bold as to come into the inner hall, and especially so seeing that your bodies are uncovered. Have ye never heard Him say, "Come not into My marriage chamber | without being arrayed in the wedding garment?" Have ye not heard Him [speak] concerning the man who was so bold as to go therein dressed in mean apparel, like unto your own? Ye know well what happened unto him, for it is written, He made them bind his hands and his feet, and he cast him out into the outer darkness, where there is weeping and the gnashing of teeth.'[1] Fol. 22 *a* ⲗⲉⲇ Fol. 22 *b* ⲗⲉⲃ

Now therefore, O brethren, rise up and withdraw yourselves

[1] Matt. xxii. 13.

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into the outer hall, a little way from the door, so that when our Lord the King cometh in with His holy archangel we may make supplication unto him. Peradventure he will shew a little mercy unto us, even as he doth unto those others who beg for alms at the door of the hall, for the archangel is compassionate, and if ye shall keep the festival in his honour he will never forsake you in any matter whatsoever. But take heed to your outward apparel, and do not let them find us in an unprepared state in the midst of this festival this day, so that we may not depart to the sufferings of the others. Behold, I have told you, and ye have heard, O my beloved, the rebukes which these men suffered, more especially [because] they were men [like unto themselves] who spake
Fol. 23*a* unto them, and not God. | But perhaps one will say unto
ⲙⲉ me, 'What kind of mean garments are these to which ye refer, and what are these imperfections of the body? There is no respect of persons with God, and God doth not care more for the rich man than the poor man. Cannot I wear what I like? No man wisheth to receive an insult.'

O my beloved, the matter is not in this wise at all. Far be it from us to cause any man to say that God is a respecter of persons, or that He hath more pleasure in a rich man than in a poor man. Hearken, and I will tell thee what is goodly and what is mean apparel. When thou goest to enter into the banquet of Michael, anoint thy head, and wash thy face, and cast away from thee hypocrisy, and thou wilt do what is very useful for thyself. When they invite thee to the banquet of Michael, cleanse thy heart wholly from every kind of wickedness, and cast away from thee backbiting gossip, and thine apparel shall be splendid, and thou shalt rejoice, and shalt do very well for thyself. When thou goest into the church of God, that is to say, into the house of Michael, strip off thyself fornication and every kind of foul passion, and array thyself in gentleness, and in purity, and in righteousness. And thou shalt go into the hall with joy,

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and thou shalt keep the feast with the holy Archangel Michael. When they summon | thee to the wedding of the Fol. 23 b
King and His great general, let thine alms and thy charities
open for thee the door of the bride-chamber; and the things which thou shalt give thou shalt find tenfold on thy table. If thou wishest to glorify Michael, the King's Commander-in-Chief, let the widows and the orphans come away from thee with their faces joyful, and their hearts happy, and arrayed in apparel according to thy ability. And I say unto thee that thy gift shall be great before God and the holy Archangel Michael. If thou wishest to go into the banquet of Michael joyfully, receive strangers into thy house on the festival of the Archangel Michael, and do thou acts of kindness unto them, and Michael shall come forth with joy, and shall take thee into the hall of his King in peace. If any man maketh supplication unto thee, and asketh thee for something in the name of Michael, refuse not to give it unto him. I tell thee, O my beloved, that whatsoever thou shalt give to men, Michael shall take into his hands and present before God on thy behalf, and He shall reward thee twofold | upon earth in everything, and God shall shew Fol. 24 a
mercy unto thee in His kingdom, for it is written, 'Mercy
shall enable a man to triumph over judgement,'[1] and again, 'Shew mercy, and mercy shall be shewn unto you.'[2] If thou shalt continue to keep the festival of the holy Archangel Michael once each month, that is to say, on the twelfth day, the day on which it is celebrated, and thou shalt keep in remembrance his offering, and an oblation, and an act of service, according to thine ability, the archangel shall continue to make supplication to God on thy behalf at all times, and he shall bestow upon thee everything of which thou hast need, as the thought thereof ariseth in thy mind.

But perhaps there is some one who will say unto me,

[1] Jas. ii. 13. [2] Matt. v. 7.

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'If I must give alms and oblations I will give them to God. Michael is not God that I should offer up sacrifices unto him. There is no god except the God of heaven, the Father, and the Son, and the Holy Spirit.' And I on my part will make answer unto thee, saying, Thou speakest well; a faithful man indeed is he whose faith is right towards his Lord. But hearken, and I will tell thee. Let us take the case of a king who hath taken possession of a certain (?) country, and who hath a vast number of soldiers (or, armies) with
Fol. 24 *b* him; wilt not thou find among all these hosts one man | who
ⲙⲁⲥ is superior to all the rest, even though the king is over them all? And if it happen that the king hath an affection for some individual among these royal troops he will bestow upon him honours and possessions. And these will not be given unto him because of the troop of which he is a member, but they will be bestowed upon him because the king knoweth well that his company is mighty. And he hath power to approach the king at all times, and he is able to deliver him from every [evil] thing, and from every danger, and he is such a valuable member of his body-guard that other folk find favour through [him]. And thus it is with every man who giveth alms and oblations unto God on the day of Michael; for the archangel taketh the sacrifices and gifts from his hands, and presenteth them unto God as a sweet-smelling savour, and he receiveth commands from God concerning these men, and he prepareth for them a multitude of good things, and he offereth them up before God as acceptable gifts, and they escape punishment for ever. Furthermore, if ye wish to know what things men give as alms and oblations to God on the day of the holy Archangel Michael, and how he is wont to
Fol. 25 *a* minister | unto them whilst they are in the world, listen to
ⲙⲍ the following great and wonder-worthy history which redoundeth to the glory of God and of His holy Archangel Michael.

There was a certain righteous man who was a lover of God,

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and who loved to give alms, and he lived in close agreement with his wife, who was a prudent and pious woman, and who was as wholly devoted to works of charity and almsgiving as was her husband. And these two people were devoted followers of the holy Archangel Michael; now the name of the man was Dorotheus, and the name of his wife was Theopistê. And from the time when they were married—now both of them were still quite young—they had each possessed a large and certain income, which had descended to them from their parents, and they possessed flocks and herds, and also other necessary goods of this world. And these two people observed a good custom in respect of the holy Archangel Michael on the twelfth day of each month. When the twelfth day was drawing nigh they prepared offerings on the eleventh day of each month, and on the morning of the | twelfth day, at Fol. 25 *b* daybreak, they used to send their first-fruits and their offerings ⲁⲓⲏ with gladness to the shrine of the holy Archangel Michael. And afterwards they used to kill a sheep, and stew the meat thereof with pot-herbs in a cooking pot, and they baked as much bread as was likely to be required. And when they had made an end of these preparations they would receive the Holy Mysteries, and then they would summon every needy person whom they could find and bring him into their house, and the blind, and the halt, and the widows, and the orphans, and the strangers (i. e. pilgrims), and every one whom they could find. And when they had brought them into their houses they would stand by them, and both Dorotheus and Theopistê would minister unto their wants until they had eaten, and then they gave them wine in abundance. And when the [guests] saw fit to come out they would anoint their heads with oil, and set them on their way with joy, saying, 'Depart ye in peace, O beloved brethren, for we esteem your coming unto us as a great act of grace.' And these things they did on the twelfth day of each month, until at length the sweet savour of their alms and charities entered

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Fol. 26 *a* ρκθ into the presence of God | in the heavens, and every man glorified them in their turn because of their excellent dispositions. And they hid their virtues entirely, and sought not for any glory from men; on the contrary, all their hope was in God and in the Archangel Michael.

And it came to pass that after they had acted in this manner for a very long time God gave the command for a cessation [1] to take place, and He prevented the waters [of the river] from coming upon the land, in order to admonish the children of men concerning their sins. Moreover, He made this to happen in the country for three successive years, and at length there was exceedingly great distress in the land of Egypt; and those who lived there forgot wholly the former abundance (or, plenty) of Egypt,[2] even as it is written. Furthermore, multitudes of men and cattle died because the waters did not come upon the land for three successive years. And this holy man and his wife did not cease to do that which they had been in the habit of doing every month, and they made supplication unto God and unto His holy Archangel Michael, saying, 'Let not cease [materials for] thy gift and thy offering in the hands of thy servants.' And thus were they when they themselves began to be in want,

Fol. 26 *b* ρκ and a very large number | of their beasts died. In brief, they had passed through the second year [of scarcity], and they entered upon the third year, and everything which they had came to an end, and all their sheep died one after the other. And the pious and believing man said unto his wife, 'My sister, bestir thyself, for to-morrow will be the twelfth day of the month Paone,[3] and let us take care to prepare the offering. Let us kill the sheep and celebrate the festival of the holy Archangel Michael, for if we die we belong unto God, and if we live we belong unto God.' And she said unto him, 'As the lord my brother liveth, this duty hath been

[1] i. e. a low Nile. [2] Gen. xli. 30, 31.
[3] Paone = May 26–June 24.

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present in my mind for the last two days, but I found no opportunity to ask thee about it. See what hath happened unto us. I rejoice greatly this day that thou hast not forgotten the sacrifice of God; do, O my brother, according to what thou sayest.' And Dorotheus rose up early in the morning on the twelfth day of the month of Paone, and they performed all their service; but of their former abundance they had no remains whatsoever, and there was nothing at all left them except a little bread and a very small | quantity of Fol. 27 *a*
wine. And all the apparel which they had were the gar- ⲓⲍ
ments wherein they partook of the Sacrament, and in these they returned thanks unto God and the holy Archangel Michael.

And they prayed and blessed God by day and by night with tears, saying, 'O holy Archangel Michael, entreat thou God on our behalf, and beseech Him to open His hand for us for blessing, so that there may not cease from us the hope of thy alms and sacrifice which we give in thy name. O Michael, thou great and holy archangel, thou knowest well our heart and our good will towards thee, and that we have no protection whatsoever except thine. Thou hast been our protector from our earliest youth until this present, and thou hast ministered on our behalf before God our King. And now, we beseech thee, O our good guardian Michael, if it be that this great sorrow of heart is really to continue with us to our death, notwithstanding these agreements which we have established with thee and with God not to make to cease thy sacrifices and thy oblations, then let thy goodness intercede for all the likenesses (or, images) of God, and do thou perform this great favour for us. | Entreat thou God, the King of Fol. 27 *b*
kings, on our behalf, so that He may shew mercy unto us, ⲓⲏ
and remove us from this life, even as He hath removed all our fathers. For behold, O our protector, thou seest the misery that hath come upon us. But all these things have come upon us in return for our sins. And it is far better for us to

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die than to forget thy sacrifice and thy offering. For poverty is very many times worse than [death], because it maketh those who are suffering from it to deny out of sheer fear the Name of Him Who created them. And now, also, we cast ourselves down before thee, O thou holy Commander-in-Chief Michael; forget not thou us, [for] we are thy servants. For we know well that thou dost go into the presence of the King at all times, and that thou art never afar off from those who call upon thee, and that thou dost draw nigh unto them, as it is written, 'The angel of the Lord encampeth round about those who fear Him, and delivereth them.'[1] And he saith in another place, 'He sheweth mercy, and he giveth all the day long.'[2] Behold then, O thou ministrant Michael, thou seest that all
Fol. 28a our necessity resteth upon us, | and that we have no words to
ⲓⲏⲉ utter with the exception of these, "We are utterly destitute; help us, O God our Saviour, and relieve us for the glory of Thy Name." And there is yet one other thing which we must say with thanksgiving: It is the Lord Who gave, it is the Lord Who hath taken away; what hath come to pass is that which hath pleased the Lord. Blessed be the Name of the Lord for ever![3] Amen.'

And when the holy man and woman had said these things, they continued in supplication to God and to His holy Archangel Michael from the twelfth day of the month Paope to the ninth hour of the twelfth day of the month Athôr, which is [the day of] the great festival of the holy Archangel Michael. And when the morning had come—now the time for their making ready the offering was from the evening of the eleventh day, and they had always been in the habit of preparing it early in the festival—the holy and truly believing man went to his wife, and said unto her in humility and shamefacedness of heart, 'My sister, what art thou doing sitting down? Knowest thou not what kind of a festival

[1] Ps. xxxiv. 7. [2] Compare Jas. i. 5. [3] Job i. 21.

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it is to-morrow? Do not, O my sister, forget our good custom, and do not let the remembrance of the holy Archangel Michael | cease from thy heart. Do not, my sister, do Fol. 28 b not, I say, fall into despair and abandon hope.' Hearken ⲙⲍ now to the words of consolation which this blessed woman addressed to her husband with understanding. She said unto him, 'Right well is it that thou hast come, O my lord brother! Right well is it that thou hast come hither to me now with the comfort of our wealth, that is to say, the joy of our souls united! Verily, O my brother, from the first hour of this day until the moment wherein thou hast come to me hither, a fountain of tears hath not ceased to flow from my eyes. A fire consumeth my innermost parts because of the remembrance of our protector and our ambassador, the holy Archangel Michael. Now therefore, O my brother, consider what we shall do, so that our sacrifice may not cease from us; let us give unto him anything which we have left unto us. Furthermore, I have heard our master Paul the Apostle say, Whosoever hath begun [to do] a good work, let him complete it until the day of the being present of our Lord Jesus the Christ.[1] Now behold [we have begun], let us fulfil our quest.'

And her husband said unto her, 'What is there [left] to us [to give], O my | sister? [Tell me] so that we may know if Fol. 29 a it will be sufficient for our wants or not.' And she said unto ⲙⲉ him, 'We have some broken pieces of bread left, but they are not sufficient to set before the brethren to eat, and there is a little oil in the flask which might be sufficient for us to use in anointing the head[s] of the guests after their meal, but there is not a loaf of bread nor any flour left.' And her husband said, 'In truth, my sister, even if we had these there is no sheep to kill; nevertheless, let God's Will be done! God will not demand from us anything which is beyond our strength, and

[1] Phil. i. 6.

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it is far better for us to give a little than not to give at all. Moreover, that which hath entered into my mind I will carry out, and I will tell thee what it is. Behold, we each have still left to us the apparel in which we receive the Sacrament. I will arise, and will take the cloak that is mine first of all, and I will exchange it for flour for the offering. Its price, however, will hardly suffice [to buy sufficient flour] for the guests, because it is very much torn. If we succeed in exchanging the cloak, I will go and see if God will provide us with a sheep, and I will give thy cloak in exchange for it, and we will slay it for the festival, and we will celebrate the festival of the archangel to-morrow gloriously, for this is
Fol. 29 *b* his great | festival. If we find [a sheep] we shall eat, and if
ⲓⲏ we do not find [it], it is the dispensation of the Lord.' And the wise and understanding woman said unto him, 'My lord brother, not only will I sell my cloak together with thine, but I will sell my very soul for my lord the archangel.' And her husband said unto her, 'My sister, very right is the good disposition which thou hast exhibited towards the holy Archangel Michael.'

Thereupon the man took his cloak, and sold it, and bought some wheat, and he gave it to the miller to grind, and he returned to his house rejoicing, and he said to his wife, 'Behold, God hath arranged the matter of the offering for us.' And, moreover, when they came to the twelfth day of Athôr, the worthy woman went to her husband early in the morning, and she said unto him, 'My brother, take my cloak, and get thee gone and sell it, and see if thou canst find a sheep, so that we may be able to provide for the feast for the brethren who will come unto us.' And he, wishing to find out the extent of her [good] disposition towards Michael, said unto her, 'My sister, if I take away thy cloak, how wilt thou be
Fol. 30 *a* able to go and partake of the Sacrament on this | great
ⲓⲍ festival this day? Now I am a man, and I can go about just as I am everywhere, but it is seemly for a woman to

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take good heed to herself in respect of her body, and most of all in church.' And she lifted up her voice and wept, saying, 'Woe is me, my brother! What is this thing which thou hast said unto me this day? Am I to make myself a stranger unto thee this day? Are we to separate ourselves this day and become two people? Am I not of the same flesh as thyself? Have I not a portion with thee in the sacrifices? Wouldst thou rob me this day of my love towards the holy Archangel Michael? Do not, my brother, do not, I say, think in thy heart that I can abandon my purpose towards the Archangel Michael. The Apostle hath already fully proved to us that there is neither male nor female in Christ.'[1] And as she spake these words she wept, and her soul was sorely disquieted within her. The man, however, rejoiced very greatly over the greatness of her faith, and he took the cloak from her hands, saying, 'Make ready the offering, and the first-fruits, and the oil, so that we may send them to the Church; and set out the table in the midst and the bread, and make ready the vegetables by the time I return, according to the Will of God, | with the sheep.'

Fol. 30 *b* ⲙⲏ

And the man went out, and as he walked along he supplicated the holy archangel to make straight his ways before him. And as he was walking along he came upon a shepherd, and he said unto him, 'Hail, friend!' And the shepherd said unto him, 'Peace be unto thee, O honourable man!' And the believing man said unto him, 'Can I find with thee this day a sheep [suitable] for this great man who is coming unto us this day?' And the shepherd said, 'A sheep of what price dost thou wish for?' And the believing man said unto him, 'I want one worth a *termésion*.'[2] And the shepherd said unto him, 'Give me the price and I will give thee the sheep.' And the believing man reached out to him

[1] Gal. iii. 28.

[2] A coin that seems to have been worth about half a crown or three shillings.

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the cloak of his wife, saying, 'Take the cloak, which belongeth to my wife, and keep it in thy hands for three days; if I do not bring the money to thee [before the end of that time], I will assign it to thee.' And the shepherd answered and said, 'What can I do with this thing? There is nothing in my house except wool and stuff; I will not take it.'

And when the believing man saw that the shepherd spurned both him and the cloak, he turned away on his road with great sorrow of heart and abundant tears. And whilst he was walking along sadly and thinking what he should do, or
Fol. 31 *a* what he should | say to his wife, suddenly he looked straight
ⲡⲑ before him and saw the Archangel Michael riding upon a white horse, and he was in the form of one of the chief imperial noblemen. And the believing man was greatly afraid, and he withdrew himself to one side out of the way of the archangel's path until he should have passed by. And when the archangel in the form of a nobleman came up to him, he pulled his horse's bridle, and stood still and said unto the man, 'Hail, Dorotheus! Whither walkest thou by thyself?' And with trembling Dorotheus said unto him, 'Hail, master, my lord archon! Welcome is thy coming unto us this day.' And the nobleman, who was Michael, said unto him, 'Is Theopistê thy wife still alive?' And Dorotheus, with his face turned towards the ground through shame, said unto him, 'Yea, thy servant is alive.' And the nobleman, who was Michael, said unto him, 'What is this which thou art carrying?' And Dorotheus said unto him with confusion, 'It is a cloak which belongeth to my wife.' And the nobleman, who was Michael, said unto him, 'What art thou doing with it in this place?' And Dorotheus said unto him, 'A very great man is coming to visit me this day, and I
Fol. 31 *b* have not been able to find everything | which I wanted, and
ⲥ there is no gold in my possession. And because of the time of suffering whereunto we have come, I brought the cloak hither to give in exchange for a sheep, but no one will take it

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from me, and I do not know what to do.' And the nobleman, who was Michael, said unto Dorotheus, 'I will make myself surety for a sheep, and I will obtain it for thee, and thou shalt cook it for me and for those who are with me this day.' And Dorotheus answered, 'Yea, very gladly will I do so, my lord. May I be found worthy! Come thou into my habitation.'

And Michael said unto one of the angels who were journeying with him under the forms of soldiers, 'Walk thou with Dorotheus, and go to this shepherd, and say unto him thus: The nobleman who passed thee by recently saith, Send me a sheep of the value of a *termêsion*. I will be responsible for it, and will send unto thee the price thereof by the hour of noon this day.' And the soldier walking with Dorotheus went unto the shepherd in the name of the nobleman, and they brought away the sheep. And the nobleman said unto Dorotheus, 'Behold, the sheep is ready for the need of the great man whom thou hast invited. See now if thou canst find some wood and a fish for my need, because I do not eat [the flesh of] sheep.' And Dorotheus said unto him, | 'I only wish that I could find a fish, my father, and [if] I could obtain one I would rejoice.' And the nobleman said unto Dorotheus, 'What wouldst thou give for a fish?' And Dorotheus said, 'I would deposit my wife's cloak as a surety for one until I could send the price for the same.' And the nobleman, who was Michael, said unto him, 'If the matter be thus, let the cloak stay with thee. I will send in my own name, and I will take the fish until thou art able to send the price thereof.' And the nobleman called one of the soldiers who, in the forms of angels, were travelling with him, [and said unto him], 'Get thee to the river, and cry out to the fishermen there, and say unto them, The nobleman who came and passed by you and spake to you this day saith, Send me a fine fish worth a *termêsion*, and I will send you the price thereof by the hand of Dorotheus the husbandman, by the hour of noon this day.' And the soldier went to the fisher- Fol. 32 *a*

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men, and spake unto them in the name of the nobleman according to the message which he spake to him. And the fishermen gladly gave him a large fish, which was still alive, and he brought it quickly to the nobleman, who was Michael.

And the nobleman, who was Michael, said unto Dorotheus, 'What more dost thou wish for? Is not the matter good?
Fol. 32 b Is not the need supplied? | Is not the material for the dinner
ⲍⲃ provided?' And Dorotheus answered and said, 'Yea, my lord. Thou hast performed for me this day a very kind act. The day hath advanced, and our business hath prospered well, and thou hast done a very great favour to thy servant.' And the nobleman said, 'Let us make haste'; and they took the sheep and the fish, and they departed. And as Dorotheus was walking along he was thinking about the price of the sheep and of the fish, and where he would be able to find the things required by the nobleman, both apparel and wine, and where he could get bread suitable for him; in short, multitudes of thoughts were surging up in him. And he made supplication to God with his whole heart, saying, 'O Archangel Michael, my protector, stand thou by thy servant this day, for I am doing all these things in thy name, and in that of thy Lord, this day'; and whilst he was pondering these things the archangel knew his thoughts and his patient long-suffering.

And after these things they knocked at the door of the house of Dorotheus, and Michael was the first to knock, and he saw that it (i.e. the house) was decorated with garlands. And he walked inside [the courtyard], and the God-loving woman came out to him and said, 'Welcome, O my lord nobleman!' And the nobleman said unto her, 'Hail,
Fol. 33 a Theopistê,' | the interpretation of which [name] is 'she who
ⲍⲉ believeth in God'; 'what art thou doing in these days?' And Theopistê answered, saying, 'Thou art welcome, my lord, and we glorify God and thy grace. Come thou in,

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O nobleman, and do not stand outside.' And whilst she was saying these words, behold, Dorotheus brought in the sheep, and the large fish, and the cloak, and set them before her. And she said unto him, 'Whence hast thou obtained these things (i. e. the sheep and the fish), my brother? For I see that thou hast brought back the cloak.' And Dorotheus said unto her, 'The nobleman made himself responsible for me, and they were given unto me.' And Theopistê said, 'Well spoken, my brother! God and the archangel have brought the nobleman and those who are with him unto us this day.' And the nobleman, who was Michael, said unto them, 'We are going to the Sacrament, for it is a festival, and the time of service hath come, but remain ye here, both thou and thy wife. Kill the sheep, make [your] preparations here carefully and suitably. And look to this fish, and do not touch him until I come, when I will dress him according to my own liking.' And they said, 'As my lord nobleman commandeth even so shall it be.' And the nobleman went forth | from them. And Dorotheus Fol. 33 b
and his wife did not know who he was, but they thought ٣٣
that he was a nobleman of the district.

Then Dorotheus said unto Theopistê, 'My sister, what shall we do? How shall we be able to prepare for the nobleman's reception? Where shall we find bread or wine suitable for him? Would that we could do as we did in the days that are past, when our path was prosperous!' And Theopistê said, 'My brother, God will not forsake us. Meanwhile arise, and let a man kill the sheep, and we two will do what is necessary here'; and they did so. And Theopistê said unto him (i.e. the servant), 'Let us go and bring out a little wine, and let us see if it be suitable for the nobleman or not.' And when they went [to the wine cellar] and opened the door they found that it was filled with [jars of] wine up to the very door. And Dorotheus was greatly disturbed, and he said unto his wife, 'Hath any man been bringing [jars of] wine in here since I went out this morning?' And his wife

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said unto him, 'As the Lord liveth, since the time when I brought out the offering of first-fruits this morning, only one jar of wine hath been brought in here.' And Dorotheus
Fol. 34 *a* said unto her, 'Be patient, my sister, until | we see what is
ⲉⲍ the end of the matter.' Afterwards he said unto Theopistê, 'Let us go in and fetch out a little oil for the meal and for the needs of the brethren.' And they both went into the cellar, and they found seven jars filled with oil up to their very brims, and they found there also large vessels and jars filled with every kind of rich meats and sweets according to the need of the house. And very great fear fell upon Dorotheus and Theopistê. And afterwards they went also into the house and into their bedchamber, and they found there the boxes wherein they kept their clothing filled with splendid apparel of every kind, which was similar to that which they had worn in the time of their wealth, and one might almost say that, in very truth, they were the actual garments. And after these things they went into the chamber wherein the bread was kept, and they found it full of loaves of bread of the finest quality and of whiteness like unto snow. Then straightway they perceived that it was the favour of God which had come unto them, and they glorified God and the holy Archangel Michael.

Then Dorotheus said unto Theopistê, 'Behold, God hath prepared everything. Let us make ready for the nobleman,
Fol. 34 *b* because it is time for us to go | to the Sacrament'; and they
ⲉⲏ did everything that was necessary. And they made ready their large broad cushions whereon the nobleman might recline at meat, and they covered them with costly cloths befitting his exalted rank; and they set out the tables for the brethren in their places, according to their custom. And they dressed themselves carefully in fair white apparel, and went to the Sacrament in the shrine of the holy Archangel Michael with great fervour and with great joy. And when they had gone into the church they cast themselves down

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upon their faces together before the holy place, and they prayed to God and made great thanksgivings unto Him. And they gave thanks unto the holy Archangel Michael with great earnestness, saying, 'We render thanks unto Thee, O my Lord Jesus the Christ, and we glorify Thy Good Father, and we render thanks unto Thy great, holy Archangel Michael, because Thou hast neither deprived us of Thy mercy, nor been unmindful of our supplication, but hast quickly sent unto us Thy loving-kindness.' Then after these things they partook of the Sacrament and received the benediction.

And they made haste and went home and opened with great zeal their house to the brethren who were in attendance | upon the nobleman. Moreover, they compelled to come into Fol. 35 *a* it every one, that is to say, men, and women, and children, in ז such numbers that the whole hall was full. And Dorotheus and Theopistê his wife girded up their loins, and stood and ministered unto the brethren in all their wants, and they supplied them with wine in great abundance. And whilst matters were happening in this way, behold, the nobleman, who was Michael, and who was with all his company of soldiers, knocked at the door of the house. And Dorotheus and his wife made haste and came forth therefrom rejoicing, and they bowed low in homage before him, saying, 'Right well is it that thou hast come to us this day, together with all thy company of soldiers, O our lord nobleman. Verily we rejoice exceedingly that we have been held worthy for thee to come unto us on a day that is especially glorious. May the Archangel Michael rejoice with thee! Come in, O blessed man! The Lord be with thee!' And the archangel, who was the nobleman, went into the hall of the house, and he found it to be filled with men, and women, and children, both small and great. And pretending to be astonished, he said unto Dorotheus | and Theopistê his wife, Fol. 35 *b* 'Brethren, why have ye with you this company of people ז

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whom I see in such great numbers here? Peradventure ye are giving yourselves additional trouble on my account, because I have come to you this day. Do ye not perceive what serious difficulty and trouble arise therefrom? Surely ye could only, with the greatest difficulty, have made [such a feast as] this in the days when ye were prosperous and wealthy.' And Dorotheus and Theopistê answered and said, 'O our lord nobleman, forgive us. We have not added to our trouble because of thee--thanks be unto God and unto the holy Archangel Michael—and among all these people whom thou seest here this day there is no stranger present, for they all belong to our family, and all are descended from our fathers.'

And as they said these words the Archangel Michael rejoiced over their perfect dispositions, and he said unto them, 'Come, the time hath arrived when I and those who are with me would take the food we need.' And they went into the place which they had prepared for him, and when they had entered the dining hall the nobleman took his seat upon a chair, and he commanded, saying, 'Bring hither the fish to me so that I may prepare it for dressing according to my wish'; and they made haste and brought the fish to
Fol. 36 *a* him. And the nobleman said | unto Dorotheus, 'Open his
ⲕⲟ belly'; and he did so. And the nobleman said unto him, 'Take out his stomach'; and when he had taken it out it was very large. And the nobleman said unto Dorotheus, 'Open it'; and he opened it, and he found inside the stomach a large bag which was sealed with a seal. And Dorotheus was struck with wonder at the matter, saying, 'What is this, O nobleman, which I have found in this stomach?' And the nobleman said unto him, 'It happeneth that large fish swallow everything which they find; meanwhile open the bag, and let us see what is inside it.' And Dorotheus said unto him, 'My lord, how can I possibly open it? Behold, it is sealed.' And Michael, that is to say, the nobleman, stretched out his hand, and took the bag, and opened it, and he found

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it full of choice pieces of gold; and they counted the gold pieces and found that they amounted to three hundred oboli with heads.[1] And afterwards he found under all the gold pieces three *termêsia*, one under the other. And Dorotheus lifted up his eyes to heaven | and said, 'Righteous art Thou, Fol. 36 *b*. O Lord, and Thy Name is true; there is no limit [to Thy ō gifts] for those who love Thee.' And the nobleman, who was Michael, cried out to Dorotheus and Theopistê his wife, and said unto them, 'Come hither to me, O brethren. Since ye are compassionate folk ye have obtained a large sum of money through me; I came to you indeed, but, behold, God prepared you. And I know these gold pieces and the seal, and I find that they belong to my Lord the King. Now therefore, in return for the hospitality which ye have shewn to me and to my company this day, behold, I will bestow upon you three hundred oboli and also the three *termêsia*. Take them, and give one to the shepherd [in payment for the sheep], and one to the fisherman in payment for the fish; now I made myself responsible for them on your behalf, and, behold, the time of noon hath arrived when, according to the agreement [the money is to be paid], and as for the third take it and give it to the man with whom thou didst deposit thy cloak, and from whom thou didst take | the wheat for the offering.' Fol. 37 *a*

And Dorotheus and Theopistê cast themselves down before ōa the nobleman, saying, 'What is this which thou sayest unto us, O our lord nobleman? We are thy servants. Didst thou come unto us that we should take anything from thy hand? Is it not an honour for us to receive into our house any officer of the Imperial Army? Art thou not master of our bodies, and canst thou not do what thou wishest with us? And besides these [considerations] also we cannot accept anything except the gift of God. Thou well knowest, O our lord, what day this day is. The little bread which we eat this day with

[1] Rendering doubtful. Perhaps the oboli were stamped with a figure of the head and bust of some Roman Emperor.

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our kinsfolk doth not belong unto us, but unto God and His great and holy Archangel Michael, whose festival we are celebrating this day. Nevertheless, if it be thy will, O our lord, we will accept the [three] *termêsia* only, wherewith we will pay for the sheep and the fish, and redeem the cloak [pledged for the flour of] the offering, according to thy command.' And the nobleman said unto them, 'Verily, by God's Truth and by the salvation of my Lord the King, ye shall take
Fol. 37 *b* everything, leaving nothing | whatsoever behind. And lest
ⲟⲃ ye be afraid that should the King hear about this He may threaten you with punishment, I myself will explain the matter on your behalf to my Lord the King, and He shall bestow upon you also other great honours. And if ye would persuade yourselves that these are all the things which ye have to take from my hands [ye are mistaken], for this is only the interest on the same. When, however, I return to my city, by the Will of God, I will send to you in full measure the principal and the great honours which I wish to give to you.'

And Dorotheus and his wife Theopistê rejoiced when they heard these words, and they said unto the nobleman, 'O our lord, we beseech thee not to lead us thy servants astray by these words, for we, O our lord, we are thy servants. Take back from us the words, for they are beyond our measure [of understanding]. Where could thy servants obtain money [to give thee?] And besides, how can we accept interest [for money which we never lent]? On what day did our lord, unto whom we minister, come to us? For, by God's
Fol. 38 *a* Truth, we have never | seen thee enter our house [before].
ⲟⲅ We did not even know thy face before this day. And how canst thou possibly say unto us, O our lord, that thou hast received anything from us?' And the nobleman answered and said, 'It is I who will explain to you how I entered into your house, and when I did so. From the day whereon your parents died, and ye obtained possession of their substance,

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I have been coming into your house once every month. And after I entered your house ye sent very great gifts to my city, to my Lord the King. And your names are written upon all of them, in order that when ye shall go to the city of the King He will reward you for them twofold.'

And Dorotheus and Theopistê answered, saying, 'We entreat thee, O our lord, to do us a very great favour and to tell us thy name, for then, perhaps, we shall understand the matter, and be able to find an explanation for thy words which thou speakest unto us.' And the nobleman, that is to say, Michael, answered and said, 'I will tell thee my name, and the Name of my King, | and the name of my city Fol. 38 *b* ϘΔ
Jerusalem; and if ye wish to learn them hearken, and I will declare them unto you. I am Michael, the governor of the beings of heaven and the beings of the earth. I am Michael, the Commander-in-Chief of the hosts of heaven. I am Michael, the archangel of the worlds of light. I am Michael, the victorious warrior in battle before his King. I am Michael, the comforter and the object of boasting of the denizens of heaven and of the beings on the earth. I am Michael, in whose face is placed the loving-kindness of God. I am Michael, the archangel of the world of light, and the steward of the kingdom of heaven. I am Michael, and I receive the sacrifices and the supplications of men, and present them unto God, the King in truth, Jesus the Christ, our Saviour. I am Michael, who walk with all the men whose hope is in God. I am Michael, the archangel who ministereth unto all mankind with joy, and who hath ministered unto you, O Dorotheus and Theopistê, from your youth up even until this present. | And I will never cease to minister Fol. 39 *a*
unto you until I present you to the King of the denizens of ϘЄ
heaven and of the beings of earth. Inasmuch as ye have ministered unto us ourselves, as well as unto my Lord, with great strenuousness, I will not forget your sacrifices and your charities, which ye have been wont to give unto God in my

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name. Was I not standing by you yesterday, and did I not hear you holding converse together concerning myself and the customary offering and gifts which ye give in my name during my festival? I was not remote from you (i. e. very close to) at the moment when ye were weeping and making supplication to me, saying, "Entreat thou and beseech God for us that He may remove us out of the [world] rather than that [our] sacrifices and charity towards the archangel shall come to an end." Did I not see you at the moment when ye bartered away your cloaks wherein ye were wont to receive the Sacrament, and gave them in exchange for the offering for my festival? I declare unto you that I was with you on all these occasions. Moreover, all the things which from your youth up ye have given in my name I have never forgotten; on the contrary, I have presented them all to God on your behalf.

Fol. 39 *b* ϘϾ Verily, | I have taken your sacrifices from you in truth, and your gifts, even as I did those of Abel, because ye gave them with a true intent. O Dorotheus and Theopistê, blessed are ye, yea and ye shall be blessed,[1] even as it is written, and according to your names, which are also a blessing unto you, for Dorotheus [meaneth] the "gift of God", and Theopistê meaneth "she who believeth in God". I am Michael the archangel whom ye have appointed to be your protector before God. I am Michael, who take your prayers, and your sacrifices, and your tithes up to God, even as I did for Cornelius in olden time.[2] And also, as regards Cornelius, I went to him, and I taught him the way of salvation, that is to say, baptism, which he put on through Peter. Fear not, I am not remote from you (i. e. I am very near you) even as ye yourselves have drawn nigh unto me and unto my Lord, since it is written, "Draw nigh unto God, and He will draw nigh unto you."[3] And now, O Dorotheus and Theopistê,

Fol. 40 *a* ϘϿ take to yourselves strength, and arise, stand up, | and accept

[1] Gen. xxvii. 33. [2] Acts x. 3. [3] Jas. iv. 8.

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these gifts from my hands, for, as I have already declared unto you, these things are merely the interest, and when ye shall remove yourselves from this life I will give unto you the principal in the Jerusalem of the heavens, the city of all the saints. For I have already received you to favour at the hand of God in return for your sacrifices and your pious charities.'

And when the Archangel Michael had said these things to Dorotheus and Theopistê as they lay prostrate on the ground like dead folk, he took hold of their hands, and raised them up, and dispelled their fear. And he gave unto them the gold pieces, saying, '[Your offerings and charities] shall neither come to an end nor cease. And ye shall not be last in any good thing, and ye shall not fall behind in your sacrifices and your charities, which ye shall continue with praiseworthy zeal from this day, this festival, until ye end [your lives]. Now ye shall end [your lives] with joy. And ye shall send away [satisfied] the brethren who shall come unto you at my | commemoration. Thou shalt send to the [owners] the price Fol. 40 *b* of the sheep, and the price of the fish, and thou shalt redeem OH the cloak. And the three hundred oboli, and also the three *termêsia*, whereon is the seal (i. e. the Sign of the Cross), are given unto thee as a reward in the Name of the Father, and of the Son, and of the Holy Spirit, One perfect Godhead.' And when he had said these things unto them he gave them the salutation of peace, and went up into heaven with glory, and all his angels with him; and Dorotheus and Theopistê continued to gaze after him until he entered into heaven, in peace. Amen. And Dorotheus and Theopistê his wife did as the holy Archangel Michael had commanded them. And they kept the festival to the end of their lives with great zeal, and they did not cease to offer what they had been wont to offer in respect of sacrifices and offerings, in the name of the holy Archangel Michael, until the end of their lives.

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Fol. 41 *a* ϞϞ And, O my beloved, do ye | fulfil even a very little of all the things which ye have just heard. Are not these profound proofs (or, examples) sufficient to convince your hearts? Is it possible that ye will hesitate any longer to give gifts to God on the festival of the holy Archangel Michael? Will ye not obtain boldness through the things which ye have given on the festival of the holy Archangel Michael, and which he shall give [back] to you, together with their increase (i. e. interest)? For behold, O my beloved, ye have seen the great gift of God which reached these holy people Dorotheus and his wife Theopistê, and how, since their hearts were right with God and His holy Archangel Michael, God Himself directed His love (or, charity) to them, and sent unto them His great Archangel Michael, and prepared for them great and unending riches, as well as the consolation of the riches of the heavens. And, O my beloved, my brethren, behold, we know in very truth that everything which we shall give unto God in the name of the Archangel Michael we shall
Fol. 41 *b* Π receive twofold in | this world, before we arrive at the things that appertain to heaven. Now therefore, O my hearers, let us not hesitate to give according to our ability, for we know that whatsoever we shall give unto the Archangel Michael he will employ in ministering unto us with gladness, and that whether it be little, or whether it be much, he will accept the good motive from us. For God doth not demand from you anything that is beyond thine ability, but it is the good intent which He requireth. If [ye think this is] not so, hearken: In days of old [when] our Saviour was in the world with us, all the rich men brought [gifts] and cast them into the treasury, yet God did not hold them to be justified over much. But when the poor widow woman had gone round about in her house, and had found two *lepta*, that is to say, two *nomisma*,[1] and had brought them quickly and cast them into

[1] ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης, Mark xii. 42.

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the treasury, God accepted her intention, and ascribed blessing to her, saying, 'Everything which she found in her house hath she given to the Lord.'[1]

And do thou thyself, | O my beloved, use all care and Fol. 42 a diligence in giving gifts unto God on the festival of the ϖα holy Archangel Michael, and God shall give unto thee a multitude of benefits, and Michael shall minister unto thee therewith. If thou shalt give an offering unto God in the name of the holy Archangel Michael, God will feed thee with the bread of life in the heavens. If thou shalt clothe a naked man on the festival of the Archangel Michael, God Himself will array thee in apparel of light in the heavens. If thou shalt give a cup of wine to a man on the festival of the holy Archangel Michael, God Himself will give thee to drink of the produce of the True Vine. And if thou hast not wine wherewith to do this, give a man a drink of water in the name of Michael, and God Himself will give thee to drink of the fountain of the Water of Life, which floweth forth from the holy throne. And if thou shalt go and shalt visit any one who is sick on the day of the Archangel Michael, | God Himself will send Michael to visit thee on Fol. 42 b the day of thy great sickness, that is to say, the sickness ϖβ whereof thou shalt die. And if thou shalt go to any one who is in prison on the day of the festival of Michael, and shalt comfort him, God will send unto thee Michael, and he will deliver thee from the prison of Amente, and God Himself will say unto thee, 'I was in prison, and ye visited me.'[2] And if thou shalt build a church upon earth in the name of Michael, God Himself will build for thee a house not made with hands in the heavens. If thou shalt see a man who is helpless through disease, or who hath a wound in his body, and thou shalt treat him with medicines on the festival of the Archangel Michael, God Himself will shew compassion

[1] Mark xii. 44; Luke xxi. 4.

[2] Matt. xxv. 36.

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unto thee, and will heal thee of the wounds of Amente. For it is written, 'Blessed are the merciful, for unto them shall mercy be shewn.'[1] And again, 'Shew mercy, and mercy shall be shewn unto you.'[2] And 'Mercy shall make a man to
Fol. 43 a triumph over judgement.'[3] And again, | 'Charity covereth
ⲡⲑ a multitude of sins.'[4]

O my beloved, my brethren, let us call upon God, and let us take care and be diligent to love charity on the day of the Archangel Michael, for we know that he is an efficient being, and that he entereth into the presence of God at all times, and that he giveth unto every man according to his works. Let us follow after love, O my beloved, for love is from God, and God is Love. It was love which God shewed to our father Adam, and to Eve, and He accepted their repentance through the supplication of Michael, and forgave them their transgression. It was love which He shewed to Abel, the righteous man, when He accepted his sacrifice from him through the supplication of Michael. It was love which God shewed to Enoch, [when] He removed him and did not let him see death, through the supplication of Michael. It was love which God shewed to Noah, [when] He made him an ark, and kept him and all his house safe amid the waters of
Fol. 43 b the Flood, | through the supplication of Michael and his
ⲡⲍ angelic hosts. It was love which God shewed to our father Abraham, [for] He established a covenant with him, and He bestowed upon him Isaac, through the supplication of Michael and his hosts. And it was love which God shewed to Isaac, [for] He accepted his sacrifice, and took a sheep in his stead, through the supplication of Michael. [And it was] love which God shewed to Jacob, for He gave him favour in the sight of Esau his brother, through the supplication of Michael and his hosts. It was love which God shewed to Joseph, [for] He delivered him from the hands of his

[1] Matt. v. 7. [2] Compare Ps. xli. 1.
[3] κατακαυχᾶται ἔλεος κρίσεως, Jas. ii. 13. [4] 1 Pet. iv. 8.

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brethren, and out of the hand of the Egyptian woman, through the prayer of Michael and his supplication. It was love which God shewed unto Moses the Prophet, [for] He delivered him from the servitude of Pharaoh, and filled him with more grace than any other man, through the supplication of Michael and his host. It was love which God shewed unto Joshua [the son] of Nun, [when] He made the sun to stand still in Gabaôn (Gibeon), and Joshua destroyed | all Fol. 44 a
his enemies by the prayer of Michael and all his host. And ϯε
it was love which God shewed to Moses [when] He gave unto him His Law, and Moses gave it unto the children of Israel. It was also love which God shewed unto King David, [when] He chose him from among his brethren, and set him to be king over Israel, through the supplication of Michael and his host. And it was also love which God shewed unto David's son Solomon, when He commanded him to build a house to the Lord, through the supplication of Michael, the holy archangel. And it was also love which God shewed unto Hezekiah, the righteous king, [when] he added fifteen years to the years of his life, through the supplication of Michael, the greatest of the governors, and of his host. It is love also which God shewed unto the race of Adam when He esteemed it to be worthy for Him to invite us to this great festival this day with Him Who took flesh in the holy Virgin Mary, and when He gave Him for us all so that He might withdraw us | from Fol. 44 b
Amente and forgive us our sins, through the supplication of ϯϛ
Michael and all his host. And it was also love which God shewed unto our Fathers the Apostles, whom He chose from the whole world, and through whose preaching we all have come into the knowledge of the truth, through the supplication of Michael, the great and holy archangel.

Now therefore, O my beloved, behold, we know that the Will of God existeth in love and charity, and that the Archangel Michael is our helper and minister with God. Let us follow after love and charity, for it is written, 'Charity (or,

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love) shall make a man to triumph over judgement,'[1] and 'Charity exalteth, and love maketh straight.'[2] And the Compassionate said, 'Be merciful, and mercy shall be shewed unto you. Give, and it shall be given unto you. For with the measure wherewith ye measure, it shall be meted out to you.'[3] Let us measure with good measure this day, on the
Fol. 45 *a* festival | of the Archangel Michael, in order that he may
ⲡⲍ measure for us with a generous and abundant measure in the Kingdom of Heaven. Let us keep a spiritual festival this day, on the festival of the Archangel Michael, in order that he may keep the festival with us and with our Lord at the festival which shall endure for ever in the heavens. Let us then cast behind us the works of darkness this day at the festival of the Archangel Michael, in order that he may put upon us the armour of light.[4] Let us glorify God this day at the festival of His mighty governor, in order that He may glorify us with His great and perfect glory. Let us go to the holy Archangel Michael at his festival this day, with our bodies cleansed with holy water, and arrayed in garments [made from] the sheep, and our hands filled with branches of sweet-smelling trees. And let us make supplication unto him, saying, 'O thou archangel and Commander-in-Chief of the
Fol. 45 *b* hosts of heaven, Michael, do thou entreat God | on our behalf
ⲡⲏ to forgive us our sins. O thou archangel, entreat God on our behalf to allot unto us our food and our apparel, according to His wish. O Michael, thou great archangel, entreat God on our behalf, so that He may graciously grant unto us peace with one another, for thou thyself art peace. Thou, O our helper, knowest well that we are dust and ashes, and that our nature is prone to fall (or, slide). But God is the Compassionate and the Forgiver. Unto us belongeth the attribute of committing sin, and unto thee belongeth the attribute of making supplication on our behalf before God to forgive us

[1] Jas. ii. 13. [2] Cf. Eph. ii. 4–8.
[3] Matt. v. 7; vii. 2; Mark iv. 24; Luke vi. 38. [4] Rom. xiii. 12.

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our sins. Unto us it belongeth to make supplication to God, and unto thee it belongeth to invoke God on our behalf to forgive us, O Michael our governor. Unto us it belongeth to go out of the right way, and unto thee it belongeth to set us in the right way before God our King.'

O Archangel Michael, of a truth we know that thou art our treasury of the compassion of God, and that thou dost | minister on behalf of us all at this moment before God Fol. 46a
the Christ, the God of all supplication, Who is blessed for ever. May He forgive us all our sins which we have committed, may He make it acceptable unto us to cast behind us the things which are behind, and to separate ourselves from those which are useless. And do thou present us to Him [as] holy folk, without blemish before Him, in love. For thou, O our great Archangel Michael, art he who careth for us, in order that we may live in thy place of rest in the heavens. Happily indeed hast thou come unto us, O great Archangel Michael. Happily hast thou come unto us, coming with our Lord, thy King! Happily hast thou come unto us, coming with our Lord, our King! Happily have all thine angelic hosts come at this great festival, which is spread before us this day, O Michael.

And the banquet which thou hast made for us is not a banquet for poor men, but a banquet for the rich men of an Emperor. They are not governors who are | sitting Fol. 46b
at meat at this banquet, but the Lord of the denizens of heaven and of the beings of earth. And they are not mere human beings who are waiting upon us, but those who serve us are angels. And this table is not a material table, but a spiritual, and it is a similitude which is filled with life for ever. Those who keep the festival with us this day are not men only, but it is God in very truth, Who stretcheth out His holy hand, saying, 'Right well is it that ye have come unto Us this day! Peace be unto you, O My brethren. And I rejoice with you all, for it is written, "Wheresoever

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two or three are gathered together in My Name, there am I in their midst."'[1] Furthermore, if He spake in this manner about two or three only, how very great must be the joy of the Lord our King and of His holy angels at this moment this day, when they are in our midst and are celebrating the
Fol. 47 *a* festival with us at this great banquet, and with this | great
ⲥⲗⲍ assembly of men, and women, and little children, and great men, and believers, who are present at this great festival this day, which is the festival of Michael, the great and holy archangel! Besides [this] He glorifieth every one who keepeth the feast to Him in the festival of the holy Archangel Michael, the great, holy general.

Verily, O my brethren, I have set my hand to a task which is beyond my strength, and I have set sail upon a great and wide sea which I am unable to traverse. Now, I said at the beginning of this Encomium that my boat was a small one, and that my cargo was light, and that I did not understand the craft of the mariner, and that the sea, that is to say, the Encomium on the great, holy Archangel Michael, was exceedingly difficult. I entreat you, O my brethren, to give me your help in order that I may be delivered in the depth of [this] boundless sea, and may come to you on shore once more without mishap (or, directly). Furthermore, I undertook
Fol. 47 *b* to speak unto you the words of praise and honour | which are
ⲥⲗⲏ proper for him whose festival we celebrate this day, the great Archangel Michael. But my tongue is flesh, and my body is a body of earth, and I am not able to describe adequately the measure of his splendour and the fullness of his glory. O thou who, after God, art my lord! O Michael, thou art the joy of my heart! O holy archangel, thou art the comfort of my tongue! O Michael, thou art the word of my mouth and the comfort of my heart, and my prayer before God! What tongue, or what heart, or what understanding is there

[1] Matt. xviii. 20.

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that can know or comprehend the perfectness of thine honourable rank and the glory wherewith God hath endued thee!

All these words which I have uttered, O thou governor of the kingdom which is in the heavens, and those which are like unto them, are appropriate to thy great glory; but, forgive me, O archangel, because I am a sinful man, and I am exceedingly weak in my deeds. I beseech | thee, O my Fol. 48 *a* helper Michael, accept from me my prayer and my supplication, that is to say, my insignificant offering which I have taken pains to give unto thee at thy festival. Blame not thy servant because my gift is little, but let my willing intent be before thee like the two *lepta* [of the widow], for I know that thou art merciful and long-suffering, and therefore I come to thee. I know that I have no other help but thine before God, O holy Archangel Michael. If thou wilt shew mercy unto me, and wilt accept my prayer at my hands, and my little gift, [good and well,] and if it be still too poor, I will be diligent in presenting unto thee as a gift my tongue and my heart at all times, all the days of my life. And indeed I am confident that, if I treasure up all these things rightly in my heart at the mention of thine angelic name at all times, I shall not be without reward and without fruit before | God. Fol. 48 *b* The remembrance of thy name, O holy Archangel Michael, is as sweet upon my tongue as is honey in my mouth. The mention of thy holy name, O holy Archangel Michael, is to me an equipment in my lying down and in my rising up. O great and holy Archangel Michael, the race of Adam hath found freedom of speech before God through thee. O holy Archangel Michael, the sweet scent of our prayers riseth up to God through thee; O Michael, thou holy archangel, it is thou who dost lift [them] up to God until He sheweth compassion upon us. And this day also, on thy great festival, mayest thou minister on our behalf before God the Father, and may He accept our intention which we bring

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unto Him at thy holy commemoration. O thou great helper, Michael, make supplication on our behalf before God, and make us to walk in those [paths] that are pleasing unto Him
Fol. 49 *a* at all | times. May He deliver us from the snares of the
ϥϵ Devil, may He make us to be to Him a kingdom, and a priesthood, and a holy nation, and a people [destined] to life, through the prayers which the great and holy Archangel Michael, whose festival we celebrate this day, maketh on our behalf; and through the ministrations of our Lady, the pure God-bearer, Saint Mary, who in very truth gave birth to God; and through the prayers also of his fellow archangel, the bearer of good tidings of the worlds of light, through the grace and love to man of our Lord Jesus the Christ, unto Whom, and His Good Father, and the Holy, Vivifying and Consubstantial Spirit, be glory, now, and always, and for ever. Amen.

[Here follow in Oriental 6781 the texts of the passages from the Old and New Testaments which are ordered to be read on Saint Michael's Day.]

1. St. Matthew xxiv. 24–37. To be read at the time of lamp-lighting on the twelfth day of the month Paape (October 9). Fol. 30 *a*. ϘΑ.

2. St. Matthew xiii. 43–52. To be read at dawn on the day of the festival. Fol. 30 *b*. ϘΓ.

3. Psalm lxviii. 11–28. To be read at the 'setting ready' on the day of the festival. Fol. 31 *b*. ϘΔ.

4. 1 Timothy ii. The Epistle. Fol. 32 *a*. Ϙϵ.

5. 1 Peter i. 1–12. The General Epistle. Fol. 33 *a*. ϘϚ.

6. Acts of the Apostles x. 1–13. Fol. 33 *b*. ϘΗ.

7. Psalm cxlviii (supplementary). Fol. 34 *a*. Ρ.

8. St. Luke xiv. 1–15. The Gospel. Fol. 34 *b*. Ρ.

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COLOPHON

This book was produced by the zeal and care of our noble and God-loving brother, Sirê, the son of the blessed Phêu (?), who liveth on the plain to the south of the city of Snê (Asnâ), in the village which is called Pkourosê (?), with [money obtained by] his own labour. He hath given it to the shrine of the holy Archangel Michael in the district of Tbô for the salvation of his soul, and in order that the God of the Archangel Michael might bless him, and his wife, and his children, and his flocks and herds, and every possession which he hath. And when he goeth forth from the body may he also be held worthy to hear with joy [the words], 'Come, ye blessed of My Father, and inherit the kingdom which hath been prepared for you from the foundation of the world.'[1] Amen. So be it. Fol. 49 b ϥϵ

[The date is obliterated.]

[1] Matt. xxv. 34.

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[HISTORIES OF THE MONKS IN THE EGYPTIAN DESERT BY PAPHNUTIUS]

(Brit. Mus. MS. Oriental, No. 7029)

[Some pages wanting]

Fol. 1 *a* 'and the service whereunto we have committed thee. Blessed are we [in] our country, which was worthy of Thy holy footprints! Rightly did the Psalmist David say, "Lovely are Thy dwellings."[1] And again, "Lovely are they because of their fathers." It is the Lord Who [speaketh], it cometh to pass with . . . . . and with great [fear] and joy towards us. I remember the word which the Lord spake in the Gospel, "In the house into which ye shall enter, say first of all, 'Peace [be] in this house. If there be therein the sons of peace, let your peace abide therein; but if not, then let your peace return to you."'[2] And when I found that they were sons of peace I permitted my peace to rest upon them, according to the word of the Master of us all, the Christ Jesus our Lord. And when the hour had come we celebrated the Sacrament. And they set before us a table, and we prayed, and we ate, [and we drank] |

[One or two lines wanting]

Fol. 1 *b* ate, and these saints of God, even as did the servant of Abraham, whom [he brought] in with joy, and they fulfilled all their desires. And I myself ascribed glory to God, Who doth not reject (?) him that seeketh after Him, even as it is written, '. . . . . fulfilleth the worship of God.' And after we had lighted the lamp we fulfilled all their [desires ?], and we prayed, and we talked about the words of God and the teaching of the holy men. Then I spake unto the holy old

[1] Ps. lxxxiv. 1. [2] Matt. x. 13.

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man Apa Pseleusius, and asked about a certain sage, the good brother with whom thou didst dwell, that is to say, Apa Zauboulôn (Zebulon?), and he was a man who was profitable, and we profited by him exceedingly. And he said unto me, 'I myself profit in these respects; I received benefit from him by reason of his humility and his silence. He never wished to decide by his speaking any matter whatsoever. Whether it was a humble person who spoke to him, or whether it was a man of importance, he was wont to say, "I do not know."' I said unto him, 'How is it that [thou art able to speak thus], and to act | in this wise?' The old man said unto me, Fol. 2a
'Hearken, and I will tell thee. He took unto himself a wife in his youth. And he progressed in every work; he was a virgin from his childhood. And he fled from all intercourse with women, for he was afraid, according to the word which is written, "Whosoever looketh upon a woman to desire her hath already committed adultery with her in his heart."[1] And "lust, [when] it hath conceived, bringeth forth sin; and the sin, when it is fulfilled, giveth birth to death."[2] And he walked in all humility. And he saw a vision in this wise: It was as if he saw a man shining with glory, who stood before him, and said, "It is impossible for any man to act as the servant of two masters; either he loveth one, or he hateth one."[3] This is thy case exactly, my brother Pseleusius. Thou wouldst be zealous in a good work, according to that which is written by the Apostle, "No man who is a soldier hampereth himself with [the affairs of this life that he may please him] | that Fol. 2b
hath made him a soldier. And, moreover, if one strive he doth not receive the crown unless he hath striven lawfully."[4] Thou shalt be victorious on the right hand and on the left. And straightway the man who was speaking to him in the vision disappeared, and he ceased to see him. And there was a certain old man who lived close by him who had a knowledge

[1] Matt. v. 28.
[2] Jas. i. 15.
[3] Matt. vi. 24; Luke xvi. 13.
[4] 2 Tim. ii. 4, 5.

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of the Scriptures, and a certain brother used to go unto him frequently and enquire of him concerning passages in the Lectionary which they read in the church (now he loved the poor exceedingly), and the brother used to tell his thoughts frequently to this old man, who would explain to him the Holy Scriptures. And it came to pass that when the morning had come the brother went to this old man, and when he had come to him he described to him the vision which he had seen, and he [asked him what] it was intended to mean. And the old man told him that he must strip himself of whatsoever he possessed, and "take up thy Cross and follow thy Lord, and let
Fol. 3 *a* the dead bury their dead"[1] | [one line wanting] vanity.
ⲧ (*sic*) Hast thou not heard the Lord saying in the Gospel, "No man who putteth his hand to the plough and looketh back shall enter into the kingdom which is in the heavens?"[2] And this word "looketh back" indicateth the affections for [this] vain world and for the things thereof, the which we have not renounced. And now, my beloved brother, I do not wish to make thee to go away and leave me because of thy knowledge and because of thy visits to me, which are full of profit [to me], but I wish also to make thee to go through the invitation with which thou hast been invited. Rise up, get thee gone to the brethren, and they will dress thee in the garb of the monk, and they will shew thee what it is right for thee to do.' And thereupon the brother departed according to what the old man said. And he went to the brethren who were in a place which is called . . . . . .

[Three lines wanting]

Fol. 3 *b* | and graciously courteous. And his face was exceedingly
ⲍ pallid, and his whole body also by reason of the excessive severity of his ascetic labours, even as it is written, 'The wings of a dove which are pale like silver, and the parts round about her neck which have the greenness of gold.'[3]

[1] Matt. viii. 22; Mark x. 21. [2] Luke ix. 62. [3] Ps. lxviii. 13.

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He speaketh thus because the lifting up of the hands of the old man was like unto the [lifting up of] the wings [of the dove], according to the Scriptures. And he likened him unto the paleness of silver because of the purity of his prayers, and unto the greenness of gold because of the vigour of his asceticism, even as it is written, 'Blessed are the pure in heart, for it is they who shall see God.'[1] He was a man who suffered greatly, for he passed the whole night in vigil, and very frequently he ate tares, even as did John the Baptist, concerning whom it is testified, 'his food was locusts and wild honey.'[2]

[One line at least wanting]

| because of the purity of his heart and the purity of his body. Fol. 4 *a* H̄
And the holy father Apa Pseleusius said that he was in the habit of receiving revelations very frequently, and that every thing which he spake (i. e. foretold) used to come to pass in truth. And he used to see visions like Daniel the seer. And Apa Pseleusius also said, 'When then I had come to him, that is to say, unto the John of whom I spake first, and of whom I have said all these things, he received me with great hospitality, and I found nothing at all in his habitation except three cakes of bread, and they were only there for the sake of the strangers who used to pass by, lest they should say, "The old man doth not eat bread." And when I had tarried there some time I begged him to endue me with the garb of the monk

[Three lines wanting]

| the rules of life of the monk. And he said unto me, 'O (?) Fol. 4 *b* o̅
my brother Pseleusius, it is written, "Thy words are sweeter in my throat, O Lord, than is honey in my mouth."[3] Since, however, thou dost ask me, O my son, concerning instruction [say], Be ye honest with those who are outside. And be ye seasoned with salt, according to what the Saviour saith in the

[1] Matt. v. 8. [2] Matt. iii. 4. [3] Ps. cxix. 103.

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Gospel to His Apostles, "Ye are the salt of the earth."[1] Be ye mild and simple, according to what our Lord saith, "Behold, I send you forth like sheep among wolves; be ye then wise as serpents and harmless as doves."[2] He said unto them, "like sheep," but He had no faith in the carelessness of sheep to make [them] to walk therein ..... their hearts ..... through the thoughts of the devil.

[Nearly four lines wanting]

Fol. 5 *a* | destruction, nor that we should abandon our hearts to eating,
ī and drinking, and pleasure, for our adversary the Devil walketh about and lieth in wait for men, roaring like these lions and seeking to swallow up our souls.'[3]

And whilst I was passing some days with him he said these words and others which were like unto them. And I entreated him to take me to a place by myself. Thereupon he brought me to this place, and he remained with us for some days until he had instructed me concerning living by myself in the desert, and he gave me certain commands [concerning] the resisting of the thoughts of the Devil which rise up in the mind, and the bitter conflict therewith. And he left me by myself until my brother Zaboulôn came to me. Then he said unto me, 'I beseech thee, O my father Pseleusius, since there is .....

[Three or four lines wanting]

Fol. 5 *b* | The old man answered and said unto me, 'Since thou askest
īא me I will tell thee, and nothing shall be hidden from thee; and the things which are hidden from thee before men shall the Holy Spirit reveal unto thee.' I said unto him, 'Do an act of grace unto me, O my father, and pass not by me thy servant.' He answered and said unto me, 'Since thou askest I will tell thee.' He said, 'I went once into the inner desert, and I journeyed therein for two days, and I found a few palm trees in a little ravine and a spring of water, and round about

[1] Matt. v. 13; and see Col. iv. 6. [2] Matt. x. 16.
[3] Compare 1 Pet. v. 8.

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the waters there were trees and plants. I sat down by the spring to rest myself a little, for I was exhausted by the fatigue of the road. I said, "I wonder if there is a brother living in this place or not." Whilst I was thinking in this wise I looked and I saw a man . . . . . .

[Four lines wanting]

| the palm trees, and they brought a little water for me to drink. Fol. 6 *a* And I wished to remain with them in that place, but I ܐ remembered my brother Zaboulôn, and I could not remain without him, according to what the Apostle saith, 'A great door hath been opened unto me [by] the Lord. And I could not rest in my spirit because I found not Titus my brother.'[1] And again, 'I have planted, it is Apollos who hath watered, and it is God Who hath given the increase.'[2] And I said unto them, 'How was it that ye were able to come to this place? How do ye obtain food? What are your names? Of what places are ye natives? And how do ye partake of the Sacrament whilst ye are in this place?' And they said unto me, 'We are natives of the town of Souan (Syene, Aswân), wherein we lived together, in one mind, ever since we [came] into the world. We were, moreover, friends each of the other. We used to go to church together daily, both evening and morning, and we heard [together] the Holy Scriptures, when they were read, and the passage in the Lectionary from the Gospel, which saith, "Whosoever loveth father or mother more than Me | is not worthy of Me," and Fol. 6 *b* "He who will not take up his cross and follow Me is not [ܐ] worthy of Me."[3] And when we heard these words of life from the mouth of our Lord Jesus the Christ, our Saviour, the Lover of men, and those which were like unto them, that is to say, the following, "Whosoever loveth his soul shall lose it"; and "Whosoever shall lose his soul for My sake shall find it"; and again, "If a man gain the whole world and

[1] 2 Cor. ii. 12, 13. [2] 1 Cor. iii. 6.
[3] Matt. x. 37, 38.

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lose his soul [what shall it profit him], or what shall a man give in exchange for his soul?"[1];—when we heard these [words], we all made up our minds together, for the word of God was sweeter unto us than honey and the honeycomb, and we agreed together to go forth on a certain day from the town wherein we were. Now we waited for a few days, saying, "Peradventure it is the Devil who is tempting us." And when we felt the good resolve prompting us not to abandon our plan, we distributed among those who were in need the things that were superfluous for us, and we took

Fol. 7*a* a few bread cakes | and came forth from the town, and we

ⲓⲍ embarked in a small boat, and came to a mountain which is called the "Bend". And we dwelt with the holy brethren who were in that place, because there was great abundance [in the land] at that time by [the Will of] God. And we met a holy old man whose name was Zacchaeus, who had grown old in the life of the anchorite, and he was a very strict ascetic. And two brethren lived close by him, and they were his disciples; the name of the one was Sarapamôn, and the name of the other was Matthew. They were greatly advanced in the practice of ascetic valour, and in the giving of thanks, and they obeyed the old man Apa Zacchaeus in everything, doing all which he told them [to do]. And Sarapamôn developed a lovable quality, which was this: When a man came seeking for handiwork which he could buy from him, he would first of all gather round him the brethren, and would say unto them, "Whosoever hath any handiwork ready by him, let him bring it to me, [and I will give] to him its price." And he used to |

[Parts of two lines wanting]

Fol. 7*b* came to him, he knowing, and he would take it from him

ⲓⲉ by force and give him his own. And he loved loss more than gain, and contumely more than honour. And he continued

[1] Matt. xvi. 26.

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to exercise this lovable quality until the day of his perfection (i. e. death). And Matthew developed the following habit: he could never be persuaded to bring his speech (i. e. to discuss) to any passage [of Scripture]. And if any man asked him concerning a reading of the Scriptures, he was in the habit of replying to him thus: "Excuse me; I do not understand it," although he was a very learned man, and had been well grounded in the Holy Scriptures. And thus he died on the fifteenth day of the month Paone.

'And as for the old man, of whom we have already spoken, that is to say, Apa Zacchaeus, he it was who taught us concerning dwelling in the desert, and he it was who endued us with the garb of monasticism. And the old man talked to us concerning the virtues of the holy men who were in the desert, and who desired earnestly never to see a human being. He laid down [for us] rules for a very strict form of the ascetic life, and he commanded us [saying, "Take good heed] to your souls!" | He himself led a very hard life of self- Fol. 8 *a*
abnegation, and although he was at that time in his old age [ⲓⲉ]
he was a virgin, and had been one from his birth. He fled from all and every kind of intercourse with women, and all light conversation and jesting. He loved tears more than laughter, and he ceased not to weep, either by day or by night. And one day we said unto him, "My father, why dost thou weep in this fashion?" And he said, "It is meet to do in every way that which is specially ordained, and not to cease from doing it by day or by night." He wept for his sins, even as it is written, "Blessed are those who mourn, for they shall be comforted." [1] If this passage be kept strictly by you, ye shall have relief from your sufferings. For it is right that all men should keep before them these three (*sic*) things, that is to say, their departure from the body, and the sentence that shall be passed upon us on the great and

[1] Matt. v. 4.

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terrible Day of Judgement. And besides, ye have heard concerning Moses the Great, and how while he kept both his hands raised he continued to vanquish Amalek, and how when
Fol. 8 *b* he dropped them Amalek vanquished | [the Israelites] and
[ז] prevailed. For Holy Scripture saith that Aaron held up the right hand of Moses, and Ôr (Hur) his left.[1] And in this manner, by their lifting up his hands together under one impulse, Moses vanquished Amalek. And the holy scribe saith also that Aaron supported the hand of Moses until the second hour of the night, that is to say, he supported it the whole day.

'And thus is it with a man. Every man who shall lift up his hands, after the manner of the Cross of the Christ, shall vanquish all his enemies, even as Moses vanquished Amalek by the lifting up of his hands. As for Aaron, the Scripture likeneth him unto the place of rest which is in the heavens, and the rejoicing in the Jerusalem which is in heaven, and the throne and the apparel which shall be given unto the saints, even as it is written, "Thou hast rent my sackcloth, Thou hast girded me with joy."[2] And again, "He shall be held worthy to be a partner with the first-born whose [names
Fol. 9 *a* are] written in the heavens, and [in] the Paradise | which is
[ח] in the East."[3] "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [to imagine] the things which God hath prepared for those who love Him."[4] And Ôr (Hur) the Scripture likeneth unto the judgement (?), and the worm which never sleepeth, and the [flood] of tears, and the gnashing of teeth, and the outer darkness, and the pit of the abyss, and the river of fire which punisheth and causeth exceedingly great fear. For when a man setteth the remembrance of these things in his heart at the moment wherein he prayeth, his supplication shall reach the throne of God, and everything which he shall ask for in [the Name of] God shall be [given]

[1] Exod. xvii. 12, 13.
[2] Ps. xxx. 11.
[3] Compare Heb. xii. 22, 23.
[4] Isa. lxiv. 4; 1 Cor. ii. 9.

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unto him, even as it is written, "The supplication of the righteous man is exceedingly mighty and it hath effect," [1] and it vanquisheth the hidden Amalek and his power. And the second matter for which a man shall pray is joy and weeping, but joy because of weeping, and because the remembrance of the place of rest which is in the heavens; and weeping because of the remembrance of the punishments which are in Amente. | [O my brethren], my sons, it is Fol. 9 *b* right for all men to set before themselves the remembrance [ιθ] of these two matters—death and suffering—and when we have suffered a little, death cometh (?).'

And when we had heard these things from the holy old man Apa Zacchaeus, we were filled with joy, and we said unto him, 'Do us an act of grace, and take us to some place which is known unto thee, and wherein we can obtain salvation.' Thereupon he gave unto us . . . . loaves of bread and two books, and he journeyed with us until he brought us unto this place; and he tarried with us a few days until we understood how to live in the desert. And he gave us a number of very strict rules, and certain regulations concerning vigils, and eating and drinking in proper quantities. And he instructed us as to the way in which the devils tempt men in all their numerous forms, even as it is written in the [Book of the] Apostle, 'For our fight is not against blood and flesh, but against principalities and powers, and against the spirits | of wickedness which are under the heavens.' [2] For Fol. 10 *a* the demons fight with each other naked at night. And he [κ] gave us certain regulations which shewed us how to behave towards any brethren who should visit us. And thus, having departed from us, he went to his rest on the eleventh day of the month of Thoth, and we have remained in this place until this day, O our holy father. We obtain our nourishment here, and we go forth into the outer mountain (i. e. desert)

[1] Jas. v. 16. [2] Eph. vi. 12.

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and partake of the Sacrament with the brethren on the Sabbath and on the first day of the week. Behold, we have informed thee about our appointed course of life. As for thee, do an act of grace, and pray for us, O our holy father.' And I came forth from them and I abode in my habitation. The name of one of them was Anianus, and the name of the other was Paul. And within a few days we heard from a certain brother who was in the habit of visiting them, and who had visited them frequently, that both of them had died,
Fol. 10 *b* Anianus on the twentieth day, | and Paul on the third day
[ⲔⲎ] of the month Paope. And when our brother Banouphiel heard [this] he went and brought their bodies and buried them in a spot near him.

Behold now, O my brother Papnoute (Paphnutius), these things do we tell thee concerning those who dwell in the desert, as the result of what I have seen and what I have heard, and of what I remember of the fathers who succeeded them there, and of the end of their lives. And there remaineth that which we have to say concerning the holy old man Apa Isaac, the remembrance of whom is good (i. e. blessed), whose life was ill-regulated before he became a monk in this place, and who dwelt on an island which was in the middle of the Cataract, about four miles to the south of us. He was a disciple of the old man Apa Harôn (Aaron), and he poured water on his master's hands, even as did Elisha the Great on the hands of the Prophet Elijah. He was in very truth a perfect man, and he possessed very many virtues widely different in character. And when I heard of the blessedness of this man, which was so exceedingly great, I entreated my
Fol. 11 *a* father | Pseleusius, and I said [unto him, 'I will go] to him
[ⲔⲐ] and make myself worthy of his blessing, and we will pray in his habitation.' And we came forth, and we embarked in a little boat, and we sailed towards the south to go to the holy old man Apa Isaac. And there were very large rocks growing up (i. e. standing) in the water in the middle of

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the river, and the waters thereof roared in a terrifying manner. And when we had arrived at the south, and were drawing nigh to the habitation of the old man, a short time before [we arrived] he was informed by the Spirit of our coming, and he came out and stood on the bank of the river. And the man possessed a gracious appearance, and he was very far advanced in years.

And when we had tied up our boat to a post on the bank, he cried out to me by my name, saying, 'Welcome is thy coming unto us, O my brother Paphnutius, who hast been held worthy to salute the saints!' And when he had greeted us, he took us into his habitation with joy, and he said unto us, 'Do an act of grace, and let us offer up a prayer together, for ye are holy men who have come unto me this day.' And after we had offered up prayer we sat down, and he brought a vessel of water, and we washed our feet. | [And when we had washed our feet in] the water [he spake], saying, 'I am [not] worthy of this great favour, namely, your coming unto me this day, O holy brethren.' And afterwards he set before us a table, and we ate, and we returned thanks, and we sat down. And I talked to him about his system of work, and I said unto him, 'My father, thou art very far advanced in years.' And the holy old man answered and said unto me in a voice that was full of joy, 'Forgive me, O my father, my brother Paphnutius, I am the very least of men and a sinner. Since, however, thou dost ask me concerning my system of work, I will declare unto thee the things which I saw, and those which I heard when [I was] with my holy father Apa Aaron. Besides this I was a disciple at his feet, and I entreated him to relate unto me the things which he himself had seen, and those which had happened before his time. My holy father Apa Aaron said, "Assuredly I will declare unto thee, O my son, the things which I have seen, and those which I have heard from the blessed Apa Marcedonios (*sic*) | the bishop."

Fol. 11 *b* [ⲢⲒ]

Fol. 12 *a* [ⲢⲂ]

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'Now he said, "When I became governor, and took over the rule of [Syene], I came to the South, and I passed through the towns in this district, and went into Pilak (Philae). And it was the Sabbath day, and I made enquiries for a place wherein I might receive the Sacrament, for I was an orthodox Christian. The people who lived there worshipped idols, and the very few orthodox Christians who dwelt in their midst possessed neither freedom of speech nor liberty of action because the majority of the people were idolaters. I next asked a man, who was a Christian, where I could receive the Sacrament, and he said unto me, O my lord governor, those of us who live in this town suffer violence at the hands of the worshippers of idols who are therein, but nevertheless certain clergy who belong to the city of Souan (Syene, Aswân) are in the habit of visiting us, and they administer the Sacrament to us on the Sabbath and on the Lord's Day. And I, Macedonius, laid up these words in my heart. And when I had [returned and] entered Rakote (Alexandria) to pay my respects to the military governor, I sought out Apa
Fol. 12 *b* [ϘЄ] Athanasius, Archbishop of Alexandria, | and I related unto him everything which I had seen. And the holy sage and veritable patriarch said unto me, Are there many worshippers of God in that place? And I said unto him, Yea, my father, for a certain man who was a Christian, and who spoke to me said, Certain of the clergy belonging to the city of Souan visit us, and administer the Sacrament unto us on the Sabbath and on the Lord's Day. Now, therefore, O my lord father, do thou look out a man who is worthy to minister in this most necessary work, and do thou consecrate him bishop, and then I will take him to the South with me.' And the holy archbishop answered and said unto me, Because thou hast sought after a good work, what man hath more prudence than thyself, or who is there that can be compared with thee in understanding? It is thou who shalt be the shepherd of the sheep who are in that place. And I said

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unto him, Forgive me, O my holy father, I am wholly unworthy of work of this kind; but he persuaded me | with his gracious words, and [prevailed over] me. Fol. 13 *a* [ʀc]

'And when I had come to the south I distributed the things which it was unnecessary to keep among the [dwellers] in this place, O my brother Aaron, and I did not permit myself to act with freedom of speech and as a bishop, but I behaved as one who was of the very least importance in their midst. And I saw them going into their temple, and worshipping a certain bird, which is called "hawk", inside a mechanical contrivance. And it came to pass that after some days I came into the court of the temple, and the priest had gone forth from the city, having departed on certain business, and his two sons remained [in the temple], so that one of them might offer up sacrifices to the idol. And I, Macedonius, went to them, and I spake unto them with guile, and I said, I wish to offer up sacrifice unto God this day. And they said, Come, and offer it up. And when [the young man] had gone into [the temple], he commanded [the servants] to lay wood upon the altar, and to kindle fire beneath it, and the two sons of the priest remained by the side of the wood until it had become thoroughly burnt through.' | [Meanwhile] the [holy] bishop Apa Macedonius went to the place wherein was the mechanical contrivance, and he took out the hawk, and cut off its head, and threw it from him upon the blazing altar; and he went forth from the temple and departed. Fol. 13 *b* [ʀz]

When the two sons of the priest saw what had happened they rent their garments. And the elder said unto the younger, 'What shall we do? We are in difficulties on every side. When the inhabitants of the city hear about it they will stone us, because we have been careless and permitted their god to be burned. And again, supposing that we are able to save ourselves from them, we shall not be able to escape from the hands of our father, because he loveth the divine hawk more than us. Now therefore, O my brother, let us rise up and flee

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unto some place in the desert; peradventure we shall escape from him.' And in this way did it happen that the two young men came forth from the city that day, and no one knew about their flight because God watched over them, and they were set apart for a good stewardship. And they crossed the water (i. e. the Nile), and they came to the east, and they
Fol. 14 *a* looked at the mountain in the inner desert, | saying, 'It is
[RH] better for us to die [here] where the wild beasts will eat our bodies than to let the people of the city stone us.'

And it came to pass that their father came and went into the temple to offer worship to the idol early in the morning, according to his habit, before he departed to his house. And when he had gone into the temple and did not find his sons he went to the innermost part (i. e. the sanctuary), and when he did not find them there he turned back to the mechanical contrivance wherein the hawk had been, and found it not, and he came out in a state of bewilderment, saying, 'What can have happened? For I can find neither my sons nor the divine god.'

And a certain old woman who was standing nigh unto him in the temple heard him, and she cried out to him, saying, 'Come to me, O blessed priest, and I will tell thee what I saw this day. This day I saw that wicked monk, who is leading into error certain of the people of this city, go into the temple with thy sons, and this is not all, for he it is who is corrupting their minds, and they carried away the divine [hawk], and
Fol. 14 *b* then betook themselves to flight.' And when the priest | had
[RO] heard these words from the old woman he departed and made his way towards the city [to seek for] his sons, saying, 'I will not only kill my sons, but if I can find that monk I will destroy him.'

And a certain man, who was a believer, having heard the old woman talking to the priest, went to the holy bishop, and said unto him, 'My noble father, hearken unto the words which this cursed priest of the temple spake concerning thee,

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saying, "If I can only find him, I will kill him." Now therefore, O my holy father, arise, and get thee gone into a quiet place for some days until the matter hath passed by.' And the bishop said unto that man, 'Wherefore, my noble son? I have heard the blessed mouth of our God, our Saviour Jesus the Christ, our Lord, saying, "Fear ye not those who can kill your bodies, but who are unable to kill your souls."'[1] And that man said unto the bishop, 'He said also, "When they persecute you | in this city, flee unto another."'[2] And the Fol. 15 *a*
bishop said [unto that man], 'Who told him that I went into [ʾ]
the temple?' And the man said unto him, 'I heard a certain old woman who was near him in the temple [tell him].' And the bishop said shortly, 'May her tongue become like iron and remain without motion until the gift of God shall make itself manifest.' And this took place according to the bishop's words, even as were fulfilled the words which Peter the Apostle spake unto Simon, saying, 'Thou shalt be blind and shalt never see the sun again.'[3] And when the holy bishop had said these words the man went forth from the presence of the holy man.

And [the bishop] rose up and departed to the north, to a place which is called Pia (or, the Valley). And he lived in that place, and made supplication to God, and he fasted and passed whole nights in vigil frequently. And he said, 'O Lord God, turn the heart of the men (?) to repentance this night.' [And straightway] he saw a vision, and it seemed as if he himself was standing up, | with the two sons of the priest before Fol. 15 *b*
him, the one on the right side of him, and the other on his left [ʾḀ]
side, and they were kneeling down. And a man of light came and stood over them. And he placed a crown upon the head of him that was on his right side, who was the elder, and another crown upon the head of him that was on his left side. And he placed in the hand of him that was on his right side

[1] Matt. x. 28. [2] Matt. x. 23. [3] Acts xiii. 11.

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a sceptre whereunto was tied a key, and in the hand of him that was on his left he placed another sceptre whereunto was tied a key. And the [man of light] went up into heaven, and he (the bishop) watched him depart.

And the holy bishop Apa Macedonius rose up in the morning, saying, 'What is [the meaning of] this vision which I have seen? Are sons to be born unto me after I am become worn out? The matter is somewhat late. Nevertheless, Thy Will be done, O my Lord Jesus the Christ.' And whilst the bishop was pondering over the matter in this wise, a voice came to him, saying, 'How long art thou going to remain careless about the sheep which have been committed to thy charge? Rise up, get thee to them, and thou shalt find chosen vessels | Fol. 16 *a* in that place.' And he rose up and set out on the journey [ⲁⲗⲃ] according to what he had been told. And when he had travelled into the desert a distance of about three miles he looked to the right side of him. And he found the two sons [of the priest] lying under the top of the mountain, being half dead of hunger and thirst, for for six days they had neither eaten bread nor drunk water. And when the bishop saw them he remembered the vision which he had seen, and he said, 'These are the two young men about whom I was instructed in the vision, and these also are they concerning whom I was told, saying, Go, thou shalt find chosen vessels.' And Macedonius the bishop said, I went towards the young men, and when they saw me they plucked up courage, and they rose up and cast themselves down at my feet, and they showered kisses on them; and I helped them, and I raised them up, and having seen that they were exhausted by hunger and thirst, I tarried there with them. And the elder Fol. 16 *b* brother made a sign to the younger, | saying, 'Speak,' and the [ⲁⲗⲅ] younger brother made a sign to the elder, saying, 'Do thou speak.' And the elder brother answered and said, 'In very truth, my father, I felt as if I had eaten when I saw thee, though from the day wherein we came forth from the city

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we have neither eaten nor drunk, and I have seen no man whatsoever with the exception of thyself. And this is our sixth day. And it happened during the night which is past—now I was not asleep, and my eyes were open—that a man of light came unto us, and he had a book in his hand, and his sandals were ....., and he was arrayed in very splendid apparel; and he stood over me, and he made me rise up. And when I had risen up he dressed me in a tunic and fastened it by a band over the shoulders. And when I had passed a short time in the tunic he stripped it off me, and gave it to my younger brother, and fastened it by a band over his shoulders; and when the tunic had been on him for a short time he stripped it off him, and put it on me again. And I looked on my right hand, and | I saw thee, O my holy Fol. 17 *a*
father. And that man of light seized me with his hand of [ܟܐ]
light and threw me up into his bosom, and afterwards he seized my brother and threw him up into his bosom. And straightway he became invisible, and I ceased to see him. And now, O my father, since we are held to be worthy of thy visiting us, behold, our souls and our bodies are in thy hand, for it was actually through thee that we fled from the city and came unto this place.'

And when the bishop had heard these word he remembered that the apostle had said, 'The spirit of the prophets shall come upon thee.'[1] And he said unto them, 'Arise, my sons, let us away, for it hath been appointed by God that we should dwell together.' And they rose up, and they came forth from the mountain together, and departed to the place wherein the holy bishop lived, and all three of them dwelt together. And the bishop said, | 'I cannot eat with them because they have Fol. 17 *b*
not received baptism.' And he rose up, and filled a vessel ܟܗ
with water, according to his usual practice, and he prayed over the water, according to the Canon, and he said unto

[1] Cf. Acts ii. 17.

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them, 'What are your names?' And the elder brother said, 'It is difficult to find out our names, because the titles whereby we are called are the names of gods'; and they told them to the bishop. And he said, 'From this time onwards ye must never be called by them again.' And he gave a name to the eldest when he baptized him, and called him Mark, and the other brother he called Isaêas (Isaiah); and when he had baptized them he administered to them the Sacrament. And afterwards he set a table before them so that they might eat. And after they had been living with him for a number of days, they paid great attention to his habits of prayer, and to his manner of life, and to his methods of work; for they knew no prayers and could only follow the holy man [when
Fol. 18 *a* he said his prayers]. And Mark said, 'O my holy | father,
ϡc we wish thee to shave the hair of our heads, in order that we may serve before thee'; and he shaved their heads, and they obeyed him in everything. And it came to pass that after some days the holy bishop remembered the vision of the two young men which he had seen, and he said, 'Verily, these are the two young men whom I saw, one on my right hand and one on my left.' And he took Mark first and made him a presbyter, and Isaiah his brother he made a deacon.

And it came to pass [one day] when the bishop was in his habitation reading the Holy Gospel, and when Mark was sitting by the door, that certain Anouba men, who were sojourning in that place, approached with their camels, and one of the strong savage camels knocked one of the weak ones down, and broke its leg; and when the Anouba saw what had happened they quarrelled with each other over it. And the master of the camel, the leg of which was broken, |
Fol. 18 *b* said unto the other, 'I shall take thy camel in place of mine';
[ϡz] and great strife broke out between the two men. And when Mark the presbyter saw them fighting together he went up and informed the bishop, who decided in his mind not to go down to them. When, however, he came at length to the

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passage which is written, 'Blessed are the peacemakers, for it is they who shall be called the sons of God,'[1] he straightway tied (or, wrapped) up the Book, and came down to the Anouba men. And when they saw him, he who had suffered an injury rushed to him, and said, 'Come, sit down, my father, and hear our case'; and the bishop sat down. And the Anouba man said, 'I tethered my camel, but my neighbour did not do so, and his camel came and knocked mine down on the ground, and broke its leg.' And when he had finished speaking the other man said, | 'Indeed, I did Fol. 19 *a*
tether [my camel], but it broke loose without my knowing ϡH
it.' Meanwhile the bishop sat and held his peace until they had finished all their arguments. And the bishop said unto them, 'Hath there never been any matter of dispute between you before this day? Is the matter of the camel the only one about which ye have quarrelled?' And one of the Anouba men said, 'I will declare the truth unto thee, O my holy father. Behold, we have travelled together for thirty years, and neither of us hath quarrelled with the other even for a day.' And the holy bishop said, 'Bring hither to me the camel the leg of which hath been broken'; and they brought the camel to him. Now the bone was broken, and the fractured parts were only kept in position by the hide, and the camel walked with the greatest difficulty dragging its leg. And when the holy bishop had looked at the beast,[2] . . . . . he said unto the younger brother, |
that is, unto Isaiah the deacon, 'Go and bring me a little water Fol. 19 *b*
in a basin,' and Isaiah went and brought it to him. And the ϡΘ
bishop said unto Isaiah, 'Sprinkle it on its leg, saying, In the Name of the Father, and of the Son, and of the Holy Spirit.' And he made the Sign of the Cross over the broken leg, according as he was told, and the broken bones of the leg rejoined, and it became as if it had never been broken at all. And when the Anouba men saw what had happened

[1] Matt. v. 9.

[2] The beginnings of three lines are wanting.

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they marvelled, for they knew not God. And certain men who were inhabitants of Pilak (Philae) passed by, and when they saw what had taken place they ascribed glory to God, and they went into the city, and they published therein the fame of the holy bishop, because of what they had seen. And they told the high priest of the temple, that is to say, the priest, about his sons, through one of whom, the younger, the miracle had taken place.

And when the priest heard thereof he made haste to come
Fol. 20 *a* forth from [the temple], | and he went to the place wherein
ⲙⲉ was the bishop with his sons. And when he was approaching the bishop's habitation, the bishop was informed of his coming by the Spirit, and he went forth and said unto him, 'Aristus, what benefit hast thou in leading astray this multitude and in inflicting harm upon their souls?' And straightway Aristus cast himself down at the feet of the bishop, and he kissed them again and again, saying, 'Forgive me, O my lord father.' And the bishop took him by his hands, and raised him up, and took him into his dwelling. And it came to pass that when the priest saw his elder son Mark, he went towards him to embrace him, but Mark would not permit him to do so, saying, 'Thou art not yet worthy of holy baptism.' And when his father saw this he marvelled, and he said unto Mark, 'Art thou not my son?' And Mark said unto him, 'Indeed I am no son of thine; this very day
Fol. 20 *b* have I gotten a Good Father.' | And his father said unto him,
ⲙⲇ 'Shew me the way in which it is meet for me to live.' And Mark, his son, said unto him, 'Behold our father the bishop! He it is who shall tell us how we ought to live.' And the bishop began to speak to Aristus out of the Holy Scripture, and he helped him to [understand] the ordinance of baptism and the Orthodox Faith. And when the priest had heard these words he said unto the bishop, 'Blessed indeed am I, O my holy father, in that I am held to be worthy to hear these sweet words from thy holy mouth. I beseech thee,

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moreover, O my holy father, to give me holy baptism, even as thou hast given it to my sons.' And when the bishop knew that the fear of God was stirring [in] him, and that his heart was firmly fixed on God, he said unto him, 'I will not baptize thee in this place. But arise, get thee into the city, and attend to the affairs of thy house, and build a church.' |

And when the bishop had been instructing them for a considerable time they said [unto him], 'Delay no longer; perform the ordinance of the water'; and the bishop consented. And the bishop said, 'Bring me the oil'; and he (i. e. Mark) brought it. And the bishop took it, and prayed over [the water] and the oil, according to the Canons of our holy Fathers the Apostles, and he said unto Mark the presbyter, 'Make a proclamation in the church, saying, Let him that wisheth for the Lord come unto me.' And [the people] went to him in a body with joy and gladness, and he baptized them; and the bishop baptized the priest first of all, and he called his name Jacob. And after him [he baptized] all the people of the city, men, and women, and young children, and there was not one person left who did not receive baptism on that day. And when, having finished baptizing the people, the bishop went into the church, he sent and called the man whom he was wishing to ordain presbyter, ...[1] | .....[1] our Lord Jesus. And the man (i. e. the priest) rose up and departed, even as the bishop had commanded him, and he put his house in order, and [gave away] everything which he had. And he filled [a vessel] with water, and washed himself, and he arrayed himself in festal linen apparel. And the priest sent a message to the bishop, saying, 'I have set everything in order, even as thou didst command me; rise up, and come into the city'; and the bishop rose up, he and his disciple, and departed thither. Fol. 21 a [illegible] Fol. 21 b [illegible]

And when the people of the city heard [of this] they all rejoiced together, from the youngest to the oldest. And

[1] Mutilations in the text.

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they came forth, and they took him into the house of the priest, and they set a throne under him. And when he had sat down the multitude gathered themselves together about him, and he taught the people the words of doctrine about God, [and exhorted] them to the ordinance of holy baptism, and to love each other with the love wherein there is no
Fol. 22 *a* hypocrisy | . . . . . [1] him. [And] he motioned to him
ⲙⲁ[ϩ] to hide himself, lest the people might pursue him because of the priest, and he ordained him [to be] a deacon. Then the bishop said unto the people, 'Where are the vessels wherewith ye celebrate the Sacrament?' And they said unto him, 'They are in a secret place.' And he commanded them to bring them quickly, and they rose up and went straightway, and brought them forthwith upon their shoulders from the place where they were; and he commanded them to set them down in the middle of the place. And the bishop said unto Mark the presbyter, 'Strike the bells, and let the multitude assemble in the church'; and Mark did according to what he had been commanded, and all the multitude was gathered together. And the bishop said unto Jacob, 'Provide wine and fine bread in order that I may administer the Sacrament to [the multitude] . . . . . [1] remember . . . . . [1] forgive [their sins] . . . . . [1] |

[Two lines wanting]

Fol. 22 *b* your Father which is in heaven.'
ⲙⲉ And the bishop commanded the people to bring unto him the old woman [2] upon a stretcher, because she was unable to walk; and they brought her, and they set her down in front of the bishop. And the bishop said unto her, 'Dost thou believe, O old woman, that there is a God?' And she nodded her head as much as to say 'Yes'; now she was unable to speak by reason of her mouth having been struck

[1] Mutilations in the text.

[2] The old woman whom the bishop had cursed for telling the high priest of Philae that he had cut off the head of the sacred hawk.

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by the ban which the bishop had pronounced on it. And Apa Macedonius the bishop rose up and went to the stretcher, and he placed his finger in her mouth, and straightway the bonds of her tongue were relaxed, and she spake freely, and ascribed glory to God. And when the multitude saw what had happened they cried out with loud voices, saying, 'One is the God of the holy man Apa Macedonius, the bishop.' [And the bishop baptized the old woman] . . . .[1], | and when Fol. 23 *a* ⲗⲅⲥ he had administered the Sacrament to the multitude he went to the church, and sat down there for a week of days. And he consecrated [some of the men] presbyters and deacons, and taught them the Ordinances and Canons of the Church; and after the seventh day he departed to his abode.

And it came to pass that after some days his body caused him exceedingly great pain, for he was very far advanced in years. And he called Mark the presbyter and Isaiah the deacon, and he said unto them, 'Behold, the days of my visitation have drawn nigh. After I have ended my course, thou, O my son Mark, shall God set in my place. Sit thou upon my throne, and do thou pasture diligently the flock of God, O my son, even as I have committed it into thy hand.'

[Three lines wanting]

. . . . . | he became sick, and his sickness waxed sore upon Fol. 23 *b* him, and he grew worse and worse until the seventh day of ⲗⲅⲍ the month Mekhir. And he called his disciples, and he commanded them about everything which it was meet for them to do, and on the morning of the eighth day of Mekhir the holy bishop Apa Macedonius went to his rest at a good old age. And when the people of his city heard [of his death] they came out to the place where he was, and they made a great mourning for him because they loved him exceedingly, and they made his body ready for burial in a manner befitting his rank, and they buried him outside his house.

[1] Mutilation in the text.

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And it came to pass that when the episcopal throne had remained empty for some time and without a bishop, all the people were gathered together, and they said unto each other, 'How long shall we remain careless of the great duty which is incumbent upon us, and not seek out a shepherd. . . . .[1]

[Three lines wanting]

Fol. 24 *a* ⲙⲏ . . . | . . .[1] of the deacons.' And they passed three days together discussing the matter in this manner, and they arrived at no decision. And the chief presbyter of the church rose up and said unto the congregation, 'I will declare unto you a matter which is worth your carrying out, if ye will hearken unto me.' And the majority of the people said, 'Tell us what it is, and if it be suitable we will carry it out.' And he said unto them, 'Let us select certain men from among us, that is to say, Stephen and men like unto him, and let lots be cast, and him upon whom the lot shall fall let us take and lay hands upon him and make him bishop.' And it came to pass that when the presbyter had finished speaking the archdeacon answered and said, 'I have that which I would say. . . . .[1]

[Three lines wanting]

Fol. 24 *b* ⲙⲑ . . . . . .'[1] And they said, 'They are his sons.' And the archdeacon said, 'Behold, they are [his] heirs, and ye shall not overlook them'; and when he had said these things they remembered Mark and Isaiah. And all the people answered and said, 'What the archdeacon hath said is what shall be.' And straightway they sent and brought Mark and Isaiah unto the place wherein they were, and they sat down in the church, and their choice fell upon Mark the presbyter. And Mark said unto them, 'Forgive me, O my fathers, I am wholly unworthy of a duty of this kind. Seek ye out some one who shall [be more able to] shepherd the flock of Christ.' And all the people loved Mark because of

[1] Mutilations in the text.

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his understanding and wisdom, and because he had been thoroughly well instructed by his father the bishop, Apa Macedonius, and they took him by force.

And they wrote a letter to the [holy] Archbishop [Apa Athanasius concerning him, and they took him and made him to embark in a ship],[1] and | they sailed with him to Rakote Fol. 25 *a* ⲡ̄
(Alexandria). And when we had entered the town we enquired for the Patriarch, and we did not find him in the church that day, because he was a holy man and loved solitary contemplation exceedingly. And certain [God-] fearing men having informed us that he was wont to withdraw for peace and quiet to a little monastery in the western quarter of the city, we summoned one of them to take us to him, because we were unacquainted with the neighbourhood. And when we had arrived at the place wherein he was a certain deacon came out, and we told him the matter on account of which we had come. And the deacon went in and informed the archbishop, who sent and brought us in, and we cast ourselves down upon the ground, and we did homage at his holy feet. And Apa Athanasius had been informed by the Spirit [concerning the matter of our journey some] days [before we arrived] . . . .[2]

[Two lines wanting]

| And Saint Athanasius answered and said unto Mark, 'My Fol. 25 *b* ⲡⲁ̄
son, hast thou forgotten the moment when the tunic was put on thee and was fastened by a band over thy shoulder? This day is the day that was appointed for thee, O thou faithful presbyter!' And Mark marvelled at the words which were addressed to him; he remembered the vision, but he had told no man whatsoever about it except Apa Macedonius the bishop and his brother Isaiah. And Mark said, 'Thou art indeed a holy man of God, O my lord and blessed father.' And the archbishop said, 'Thou alone hast specially sat as

[1] Three and a half lines wanting.

[2] Mutilation in the text.

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a disciple at the feet of a bishop and a holy man who was indeed holy.' And when he had said these words he commanded a deacon to take us to a place where we could be alone, and he commanded

[One line wanting]

And when it was morning [on the following day]

[Two and a half lines wanting]

Fol. 26 *a* ⲛⲃ . . . . .[1] | . . . . and there came also the great folk of the western quarter [of the city] wishing to receive a blessing from him. And the deacon came in and informed Athanasius concerning them, and Athanasius said, 'I am not disengaged.' And the deacon said unto one of them, 'Pray trouble yourselves and go away until to-morrow morning, because we have with us here certain brethren who [have come] on behalf of the people in the South.' And when he had told them [these things] they departed, saying, 'Pray ye for us, and meanwhile we will go and pray in the Monastery of Apa Mêna, and we will return unto thee.' And we gave unto Athanasius the document containing the resolution which had been passed by the majority, and when he had read it he rejoiced exceedingly, and he said unto us, 'I rejoice very greatly over the wandering sheep in your city whom God hath turned unto repentance.' And he told them concerning the Canons of the Church [on the subject], saying, 'In what way do ye read? . . . . . .[1] we . . . . . .[1] according to what our father Apa Macedonius [told] us. And when the [holy archbishop] heard [these words] he said . . . .

[Two or three lines wanting]

Fol. 26 *b* ⲛⲅ | 'built upon it. Verily, my children, your holy father did not lay the foundation only and build until he had finished the foundation, but he built until he had finished the whole building, and had laid the coping stone upon it. And to you yourselves doth it belong to keep the things which he commanded.'

[1] Mutilations in the text.

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And when he had made an end of speaking to us, Mark the presbyter said, 'There is one matter which is a stumbling-block to me, and I wish to tell thee what it is, O my holy father'; and the archbishop said, 'Tell me what it is.' And Mark said, 'Certain heathen men [live] to the east of us and to the west of the south of our city; they are called Anouba, and they are very poor. And it happeneth that when they cry out to us, saying, "Give us bread," my understanding moveth me not to give it to them, because they are heathen.' [And the holy archbishop said unto him, 'Have ye not read in the Gospel, "Seek, and ye shall] | find; knock, and it shall Fol. 27 *a*
be opened unto you?"[1] Have ye not heard the Apostle ⲛⲁ
saying, "Doth God belong to the Jews only? Is He not the God of the Gentiles also? Yea, He belongeth to the Gentiles also, for God is One."[2] He said unto Abraham, "Behold, I will make thee to be a father of many nations."[3] And again, He said of Cornelius in the Acts of the Apostles, that he was "one of another nation", yet because God is One, He sent unto him Peter, the chief of the Apostles, who baptized him, and God taught him by means of a vision not to consider any man to be polluted or unclean.[4] And, O Mark, thou canst collect for thyself a multitude of testimonies from the Holy Scriptures that will convince thee completely [of the truth of this].' And Mark said, 'I will seek, and I [shall find; I will knock, and it shall be opened unto me] . . . .[5]

[Two or three lines wanting]

| . . . .[5] And the archbishop said unto him, 'It cannot be that Fol. 27 *b*
thou hast not known these things until now! Hast thou not ⲛⲉ
read in the Gospel what our Saviour said unto the Canaanitish woman? He said, "It is not good to take the bread of the children and throw it to the dogs." And she answered and said, "Yea, Lord, [but] the dogs also eat of the fragments which fall from the table of their masters." And observe the

[1] Matt. vii. 7; Luke xi. 9.
[2] Rom. iii. 29, 30.
[3] Gen. xvii. 4, 5.
[4] Acts x. 28.
[5] Mutilations in the text.

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manner in which our Saviour applauded her answer. He said unto her, "O woman, great is thy faith; let it be unto thee even as thou wishest."[1] And her daughter was better from that hour.'

And the archbishop said also [unto him], 'I will relate unto thee another parable which I heard from the fathers who were monks and who lived in . . . .[2]

[Three or four lines wanting]

Fol. 28 *a* [ΝΓ] | . . . .[2] not good is his work. That which he doth [he doth not do] in secret. Moreover, James saith in his Catholic Epistle, "He who saith, I am a worshipper [of God], and bridleth not his tongue [is no worshipper], but he deceiveth his heart, and the worship of this man is vain."[3] And another brother said, "Yea, his work is good." The holy psalmist David saith, "I will give (i. e. make) my prayer before every one who feareth the Lord."[4] And again, the Apostle saith, "Pray without ceasing."[5] And behold, there are very many other passages in the Scriptures which will make us certain about prayer. And the other brother said, 'Our Lord told us thus: "When thou art going to pray, go thou into thy chamber; shut the door on thyself, pray to thy Father Who is in secret, and thy Father Who seeth thee in secret shall reward thee [openly]."'[6] And the other brother said, 'Similarly I myself do not believe this matter.' And the other brother said unto him, 'Let us enquire of Apa Phou-p-kôḥt, and he will give us the explanation of the matter into which we are enquiring. . . . .[2] [And the two brethren set out] together |

Fol. 28 *b* [ΝΖ] . . .[2] Now the brethren had bestowed upon him the name of [Phou-p-k]ôḥ[t], because he was not satisfied with any man's [performance] of the things which it was right for [them to do]. And the two brethren rose up, and went quickly to him, and they called into [his cell], according to the rule of the

[1] Matt. xv. 28; Mark vii. 28.
[2] Mutilations in the text.
[3] Jas. i. 26.
[4] Ps. xxii. 25.
[5] 1 Thess. v. 17.
[6] Matt. vi. 6.

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brethren. And he came out, and took them into his place, and they prayed and then sat down together. And he said unto them, 'Welcome to you, O brethren'; and they said unto him, 'Forgive us, O our holy father.' And one of them made a sign to the other to speak, and he who had made the accusation against the brother that he performed his daily works and deeds in public made answer and told him about the strife which was between them. And the old man answered and said, 'Forgive me, O brethren; strife concerning the Scriptures is labour and weariness, for as soon as it is restrained in one place it breaketh out in another. But I will relate unto you a matter which is connected with the affairs of this world. It came to pass during a certain year when the inundation did not permit all our fields to be watered because the level of the Nile-flood was not sufficiently high. Now there were two men in one house, and one of them said, "I will run out to the field so that I may sow a little seed, | lest we die of hunger and [perish]." And the other brother Fol. 29 *a* said, "I myself will not go, because there is not sufficient [ⲁⲓⲏ] water to enable all our fields to be watered." And the brother who had first spoken to his companion departed, and sowed a little wheat, and a little barley, and a few lentils, and a few beans, and a little of each of the other kinds of seeds. And the famine waxed sore in the land. Now, therefore, my brethren, which of these two brethren shall live: he who sowed a little seed, or he who sowed none at all?' And the brother who was engaged in the strife answered, saying, 'He who sowed a little seed.' And the holy man said unto him, 'Thou hast judged rightly, my son, for he who performeth a little commandment well shall live rather than he who performeth no commandment at all.' And straightway that brother, when he heard this rebuke, cast himself at the feet of the brother with whom he had the dispute, saying, 'Forgive me . . . .[1]

[1] Mutilation in the text.

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[Two lines wanting]

Fol. 29 *b* | . . . .[1] the two of them.

[ⲙⲉ] And now [said the archbishop], my son Mark, I have told thee these things because of the heathen Anouba of whom thou hast spoken unto me. It is more profitable for thee to force thyself, especially for love's sake, than to be forced without any love in thy heart; for love covereth a multitude of sins. Needs must that after a certain time [hath elapsed] that heathen man shall believe in God, and therefore have I said these things unto thee. For I find thee to be like unto a seed in its nest, according to what Isaiah saith, 'Destroy not him that hath the blessing of God in him.'[2]

And it came to pass, when the holy Archbishop Apa Athanasius had said these things, that he spake unto his deacon, saying, 'Prepare the Offering; we will consecrate the bishop.' And thus [saying] he rose up, and grasped the hand of Mark, and led him into the church—now all the people were accompanying him—and he laid his hands upon him. And the archbishop came out and departed to the place wherein he lived. And he said unto his deacon,

Fol. 30 *a* ['Make ready a table] | so that we may eat bread with each

[ⲝ] other'; and thus it happened that we were held to be worthy of the blessing of his holy fatherhood. And we passed three days with him, according to custom, and on the fourth day he sent the episcopal licence, and dismissed us. And when we had come outside the door he sent his deacon to Apa Mark the bishop, and he led him into his presence. And [the archbishop] said unto him, 'When thou shalt have entered the South [and returned] to thy place, lay thine hands upon thy brother. Thou shalt ordain him deacon first of all, and subsequently presbyter, because he hath been appointed to the stewardship, for the tunic was also put upon him, and was fastened over the shoulder. Now, as for thyself, as

[1] Mutilation in the text.

[2] Compare Isa. xlii. 3; lxv. 8.

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thou didst come under the protection of thy father, even so shall thy brother come under the protection. For this reason, after thou hast run thy course he shall sit in thy place.' And when Mark had heard these things from [Apa Athanasius, the holy] archbishop, [he departed].

Now | when we had come forth from him we departed to Rakote, and we embarked in a small boat, and sailed unto a place which is called Skhissa. And there was a very large number of boats tied up at that place, and we examined them all and did not find one bound for the city of Antinoë, because in that nome they are [engaged in] the transport of wheat. However, God decreed a piece of good fortune for us, for when we had passed a few days in that place with the brethren and with the bishop, and were saying, 'Why is it that we have not been able to find among all the ships lying here one that is going to sail to our region?' the bishop said unto [us], 'Be patient, God will send one unto us opportunely, and we shall depart to our house in peace.' And the following evening there came into port a ship which belonged to the city of Souan (Syene, Aswân), a place which was not very far from his city. [The captain] had brought his cargo to the North, to the city . . . .[1] Fol. 30 b [ⲝⲁ]

[Nearly two lines wanting]

. . . .[1] | and the noblemen were in ill health, and they brought him and their wives, and their goods, and all their baggage, and their slaves, and they came to Rakote. And when the morning had come the brethren who were travelling with the bishop looked, and as soon as they saw the ship they knew that it had arrived in port during the night. And straightway one of the brethren went, and spake unto the captain of the ship, saying, 'Wilt thou allow us to embark with thee when thou shalt depart to the South?' The captain said unto him, 'Of what place are ye natives? I see that Fol. 31 a ⲝⲃ

[1] Mutilations in the text.

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your speech resembleth ours.' And the brother said, 'We belong to Pilak (Philae).' And the captain said, 'Whither goest thou in this place, and for what purpose hast thou come?' . . . .[1]

[Five or six lines wanting]

Fol. 31 *b* . . . .[1] | he found him (i.e. the bishop) sitting at the door of the church, and he cast himself down and did homage at his feet. And he said, 'I am worthy of a great favour this day, O my holy father'; and he spake and related unto the bishop how his ship was being delayed. And the bishop said unto him, 'They shall release it this day, if it be God's Will.' And the captain ran off to the ship, and told [this] to the noblemen and to his fellow sailors, and they too ran up to the church to receive a blessing from the bishop. And [the bishop] entreated the noblemen to let the ship go, and to carry him to the South; and they said, 'As thou commandest, O our holy father, so shall it be.' And thus

[Five or six lines wanting]

Fol. 32 *a* | by the help of the Christ, the wind drove us on with all its power until the company arrived at their city. And when they had arrived in their house in the South, they made a great entertainment in honour of the bishop, and they gave him a sheep to carry back to his city. And when the people heard of his arrival they all flocked out, and they sang psalms and hymns before him until they brought him into the church, and seated him upon the throne. And he gave unto them the deed of his appointment to the bishopric, and the deacon took it and told the people about it, and [how Mark] was the heir, and he read it to the people. And he made ready the Offering, and he administered the Sacrament to them all with his own hand, from the least to the greatest of them. And he passed three days in the church teaching them,

[Three or four lines wanting]

[1] Mutilations in the text.

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| he performed many charities, and he kept all the command- Fol. 32 b
ments of his holy father Macedonius the bishop. And after ⲍⲉ
some days there was a great festival, and all the people besought him to come into the city and to administer the Sacrament unto them. And whilst they were making the Offering ready Mark called to his brother Isaiah, and he took him, and ordained him a presbyter, according to the command which the Archbishop Apa Athanasius had commanded him. And when he had administered the Sacrament to the people he blessed them, and sent them away in peace.

And when he had passed [many] days in shepherding his people in the fear of God, his body failed in strength, and he called his brother, and said unto him, 'Hearken, and I will tell thee. Since the holy Archbishop Apa Athanasius said that the office of [bishop] was to be committed to thee

[Three or four lines wanting]

| he succumbed to the sickness on the tenth day of the month Fol. 33 a
Tôbe, and he departed to his rest on the fourteenth day of ⲍⲉ
this same month. And when the people were informed [of his death] they came out, and they kept watch over his body, and they all wept over him, saying, 'He was a good man'; and then they buried him with the body of Apa Macedonius the bishop. And the people straightway laid hands on Isaiah the presbyter and took him into the city the selfsame day, and they all persuaded him to let them appoint him shepherd over them in the place of Mark his brother. Thereupon they wrote out the list of the votes which had been cast in his favour, and they handed Isaiah over [with it] to certain God-loving brethren, so that they might take him to Rakote where he would be consecrated bishop. And straightway he came forth to the ship, and they embarked therein, and sailed to the North, and, by the Will of God, [they suffered no delay], and they arrived at the

[Three or four lines wanting]

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Fol. 33 *b* | he said unto them, 'He is coming this day. Get ye gone
ⲍⲍ to the church, and watch it. When he shall come he will go into it and receive the Sacrament therein this day.' And whilst they were talking to the man, behold, the archbishop came, and the people were singing psalms before him; and they went to him, and they cast themselves down on the ground and did homage to the archbishop. And he raised them up, saying, 'Rise up, my children.' And they rose up, and they received a blessing at his hands, and they gave him the list of the votes concerning the bishopric, and accompanied him into the church, and he sat down. And when he had read the document, he ordered the Offering to be prepared, and he rose up and took Isaiah and led him into the innermost part, and he consecrated him bishop; and Isaiah received the Sacrament from his holy hands. [And when the archbishop had administered the Sacrament] he sat down, and caused [the deed of his (Isaiah's) appointment to the bishopric] to be written

[Three or four lines wanting]

Fol. 34 *a* | we embarked, and we let go, and, by the Will of God, within
ⲍⲏ a few days we came into port in the city of Souan (Syene, Aswân). And the people heard [of the bishop's arrival], and they came out to meet him, and they sang before him, and took him into the church, and enthroned him. And Isaiah gave unto them the archbishop's deed of appointment, and they read it, and then the bishop dismissed them in peace. And after Isaiah had passed three days in the church he came forth, and departed to his own abode. And he did not go into the city except on the day of some great festival, and on the occasions when the clerks came with the clergy and the nobles of the people, and entreated him to favour them with his presence. And the blessed man Apa Isaiah was a man of benevolent countenance, and he was greatly beloved, and the rich

[Three or four lines wanting]

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| they came forth, and they watched his noble corpse, and Fol. 34 b
they all mourned for him, saying, 'He was an exceedingly ⲝⲑ
good man.' And when they had prepared his body for burial in a manner befitting his rank, they buried him by the side of his holy and blessed fellow ministrants, that is to say, Apa Macedonius and Apa Mark, and each went to his own abode.

And the people of the city passed a certain number of days without a bishop. Now there lived on the island a certain monk whose name was Psoulousia, and every one who knew him bore witness to his [good] deeds; and our father Apa Aaron had established him in the monkish life when he was bishop. And God put it into the heart of the people to seek him out, and the clergy and the people came out to the island, and

[Three or four lines wanting]

| 'every [one]. For I am a foolish man, and I know not Fol. 35 a
which is my right hand and which is my left.' And after ⲟ
they had passed a considerable time in entreating him, and although he refused to be persuaded by them, they seized him by force, and lifted him up and carried him into the city. And they wrote out the list of the votes which had been cast for him, and they sent with him certain God-loving brethren whom they admonished to keep a good watch over him until they had brought him to Rakote and he had been consecrated.

And when they had arrived at the quay of Skhissa they embarked in a small boat, and sailed therein until they entered the city. And when they came to the gateway they found a certain brother, and they besought him to tell them the place where the archbishop was. And the archbishop himself was sitting inside the gateway, and was conversing with two bishops, the one from Athribis, [and the other from . . . .

[Three or four lines wanting]

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Fol. 35 *b* | Apa Sellousia (*sic*). And [the archbishop] said unto him in
ϭϡ a voice which was full of joy, 'Hitherto thou hast lived day by day in a state of irresponsibility, but to-day thou shalt take upon thyself responsibility which is like unto our own.' And when the archbishop had said these words he rose up and took him into the church. And he made them prepare the Offering and the altar, and he prayed over him, and appointed him to be a reader; then he made him a deacon, then he made him a presbyter, and then he likewise consecrated him bishop. And he dismissed us, saying, 'Depart in peace.' And we came forth from his presence having forgotten the deed of appointment to the bishopric; and we went back to him, and we asked him about it. And he commanded his deacon, and he drafted (?) it with his own hand, and he

[Three or four lines wanting]

Fol. 36 *a* | 'everything concerning the bishopric which hath come to me
ϭϥ is above my merits, saying, I saw thee with men wrapping thee in a garment, and placing a key in thy hands.'

And it came to pass that when he had come to the South, the bishop went first of all to his own place which was on the island, he and those who were with him. And he sat down in that place because he was a man who wished exceedingly for peace and quietness; and when the people heard of this they were sad. And they embarked in boats, and they came to the island, and when they had received a blessing at his hands they told him about the episcopate (or, diocese); and the brethren who had travelled with him told them that he had been consecrated bishop. And the people said unto him, 'Why dost thou not come into our city, O our father, even as all the [other] bishops have done?' And he said, 'Believe me, O my children, I did in truth crave to see my own small habitation first of all.' And they brought him out, and they made him embark in a boat, and they sang before him until they brought him into the church; and they seated him upon the throne, according to custom. And

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having administered the Sacrament unto them all he dismissed them in peace. And the bishop Apa Psulousia went into the church, | and passed sixteen days in teaching the Fol. 36 b people the Word of God, and he commanded them to pre- ⲟⲩ serve [their] purity and their love towards each other, and afterwards he returned to his place of abode.

And it came to pass after these things that Apa Timothy died, and Apa Theophilus occupied the [archi]episcopal throne [of Rakote, or Alexandria]. And all the bishops went to Rakote to do homage unto him, and among them there went also the holy man Apa Psulousia. And when they had arrived in the city they found the archbishop in the church, with all the clergy and the laity gathered together round about him, for it was the seventh day after the Sabbath on which the people were baptized. And when they had filled the font with water the archbishop and the other bishops went in and prayed over the 'Jordan', but Apa Psellousia stood by the door of the baptistery, at a little distance from it, and he did not go inside because he considered himself to be unworthy. And the archbishop was informed concerning him by the spirit, and he ordered him to be brought in, and he said unto him, 'Why didst thou not come | into the church and pray Fol. 37 a with us?' And he said unto the archbishop, 'Forgive me, ⲟⲍ O my holy father, I am a feeble man.' And when he had stretched out his hands, and prayed with them, the font boiled like a brazen cauldron, and became red-hot. And when the archbishop and all the other bishops saw the miracle which had taken place, they glorified God and the holy bishop Apa Pselousias (*sic*) because of his purity. And when the archbishop had administered the Sacrament to them he dismissed him. And the bishops remained with him that day, and on the morrow he sent them away so that each one might depart unto his own city.

And the holy man Apa Pselousias continued to remain quietly in the place wherein he had lived first of all, before he

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became a bishop, until the day wherein he finished his course. He succumbed to the sickness on the twentieth day of the month Paône; and subsequently he went to his rest on the twenty-third day of this same month. And all the clergy and the laity came out, and they took charge of his glorious |
Fol. 37 *b* body, and they buried it [in his] own glorious . . . .[1]

ϭϵ Now therefore, my brother Papnoute (Paphnutius), since thou didst ask (?) me for a little [information], behold, I have told thee concerning the bishops who lived in Pilak (Philae). According to what my father Apa Aaron himself told me, his parents paid money and bought him a commission in the army; and he received seven loaves of bread daily, but he never ate any of them, and he gave them to the company. His parents wished to take a wife for him, but he had no desire for one, and he preserved his body in a virgin state from his birth to the end of his course. And it came to pass on a certain day that letters were sent unto the imperial troops ordering their transfer to another city; and the order came to Apa Aaron to take command of them and to march with them. And when he had come outside the city a lion met him on the road at eventide, and wished to destroy him. And the righteous man said, 'When I remembered the word which the Prophet David spake, saying, "The lion and the
Fol. 38 *a* bear did Thy servant slay,"[2] I lifted up my eyes | [to heaven]
ϭϠ and I said, "O my Lord Jesus the Christ, [if Thou wilt] deliver this wild beast into my hands, I will give up everything that belongeth to my house, and all my possessions, and I will make myself a stranger to my parents and to all my slaves, and I will make myself a stranger to the things of this world, and I will dress myself in the garb of the monk for Thy holy Name's sake."' And the holy man Apa Aaron said: When I had said these words, I got ready the spear which was in my hand, and I drove it through the lion's

[1] Mutilation in the text.

[2] 1 Sam. xvii. 36.

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body, and he died. And I did not return again to the city at once, but I departed to another city which was situated in the country to the south of me at a distance of three days' march.

[When I arrived there] I sold my horse, and my tunic, and all that appertained thereto, and all the things which I had with me. [With some of the money] I bought myself some clothes like unto those that were worn by the country folk, and the rest I devoted to the poor who were in that place. I then went to Mount Shiêt,[1] and in that place I donned the garb of the monk. But I did not remain in that place because of my parents, for I did not want them to follow me. And I travelled to the South, little by little, until I came unto this mountain. These things which I have related | unto thee, my brother Papnoute (Paphnutius), [have I heard] Fol. 38 *b* from my father Apa Aaron. And when I entreated him to ⲟⲍ relate unto me also what happened subsequently (?) [he said]: If thou wilt pray for me I will tell thee the things which I have seen with mine own eyes. It came to pass that when I was a child in the house of my parents, my parents put me to school that I might be taught to write, and my master took great pains with me daily until he had taught me to write the holy letters. And having made progress I was able to read the passage in the Gospel, 'Whosoever will not forsake father or mother,' and the rest which follows these words, 'and follow Me, is not worthy of Me.'[2] And I pondered on the passage, and I continued to meditate upon it with my whole heart. And it came to pass that after some days I heard a report about our holy father Apa Aaron, to the effect that he was living in a place which is called Peia (?), and was performing a multitude of cures on those who were

[1] i. e. the Scete Desert. The Greek form Σκήτη or Σκήτις, and the Arabic form الإسقيط are derived from the Coptic ϢⲒⲎⲦ or ϢⲒϨⲎⲦ, which is supposed to mean the 'measure of the heart'. See Wright, *Cat. Syr. MSS.*, p. li, note *.

[2] Compare Matt. x. 37.

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sick of all kinds of diseases. And I rose up, and I went to the place where he was, and I sat down by the door of his habitation until the sun set, for that day was the . . . . |

Fol. 39 *a* And when the evening had come, and he did not come out,
ϘH I rose up and I walked into the desert (or, mountain) a distance of about three miles. And after some time I looked down on the sand, and I saw the footprints of men which were directed to a bend in the rock. And I followed them, and I found there my holy father Apa Aaron, and there was a rope to which was tied a large stone hanging from his neck. And when I had called out to him 'Bless me', he withdrew his neck from the rope, and threw the stone upon the ground, and put on his garment. And he looked into my face, and said unto me, 'My son, whither goest thou in this region?' And I said unto him, 'Forgive me, my father, I only lost my way.' And he said unto me, 'Come, sit down, my son; thou hast not lost thy way; on the contrary, thou hast found the good path.' And when I had seated myself near him I besought him, saying, 'I would that thou wouldst permit me to become a monk with thee.' And he said unto me compassionately, 'Our Saviour saith in the Gospel, "Come unto Me every one who is weary, and I will give you rest."[1] The

Fol. 39 *b* name of the monastic life | is good, but this life is [full of]
ϘΘ weariness even to its very end.' And I said unto him, 'I have come to this place for this very thing, O my holy father; if I am to be successful in it thou must shew kindness unto me.' And he said unto me, 'The thing which thou seekest is good, O my son. If thou hast put forth thy hand to a work which is good, who shall hold thee back, O my son?' And we rose up and came forth into the desert (or, mountain), and he took me to a certain presbyter to array me in the garb of monkhood. And when we had cried out into [the dwelling] the presbyter came out, and saluted us, and took us into his abode;

[1] Matt. xi. 28.

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and straightway my father told him concerning me. And forthwith the presbyter shaved off the hair of my head and arrayed me in the garb of monkhood; and we rose up and departed to our own place. And my holy father Apa Aaron passed a week of days in building me up in the works of the service of God.

After these things he said unto me, 'Sit thou down here in this place, and I will go and pay a visit to my brother, and then I will come back to thee'; now he did not wish to let me know that he wanted | to go to his ascetic exercises Fol. 40 a
which he performed daily. And I said unto him, 'Wilt thou ⲡ
come [back] this day?' And he said unto me, 'Nay, beloved (?) brother, leave me free until the Sabbath.' Now the first day on which he departed from me was the ..... And he passed the first day, and the second, and the third, and even the fourth day and the fifth day [away from me]. As for me, devils were torturing me exceedingly, saying, 'Why hath thy father left thee alone and departed? Why did he not take thee so that thou mightest receive the blessing which is with that brother?' And when these [thoughts] continued to obsess my mind I rose up and I set out to go into the desert (or, mountain) to the place wherein I had found him on the first occasion. And I found him standing up in the sand, now it was exceedingly hot weather, for it was the season of the filling of the waters (i.e. the rise of the Nile), and there was a great stone lying upon his head, and his eyeballs were well-nigh bursting [out of their sockets] on account of the heat. And he fell upon the ground and gave himself up to die. And I laid hold upon him, and I raised him up, and I wept in his face, saying, 'Wherefore dost thou torment thyself with such excessive severity, O my holy father?' | And Fol. 40 b
he said unto me, 'For what purpose didst thou come to this ⲡⲁ
place, O my son?' And I said unto him, 'Certain Nubians have been tormenting me, and I have come to tell thee.' And his mouth parted in a smile, and he said, 'Verily they

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are invisible Nubians, O my son.' And I made supplication unto him, saying, 'I beseech thy holy paternity [to tell me], why thou dost condemn thyself to such severe suffering and labour.' And Apa Aaron, the very aged man, made answer, saying, 'I will hide from thee nothing, O my son, in respect of the matters concerning which thou askest questions. For,' said he, 'the moment I remembered the sufferings which my Good Saviour endured for us until He redeemed our race from the captivity of the Devil, and gave His Body and His Blood for us, I said, Henceforward, since God took it upon Himself to suffer on our behalf, it is meet that we ourselves should endure sufferings of every kind so that He may shew mercy unto us in the day of our visitation.' And we rose up and came forth and departed to our place of abode on that day.

Now this was his manner of life. On the day whereon he
Fol. 41 *a* ate bread he | drank no water, and the day whereon he drank
ⲡⲏ water he ate no bread. And it came to pass one night when both of us were sleeping in our place of abode that the demons assumed forms and appeared in the valley, and they uttered cries like the roarings of savage lions (?).[1] And when I heard them I was terrified, and I threw myself on my father, saying, 'The savage lions (?) have come upon us.' And he said unto me, 'Fear thou not, my son, for it is written, "Through our God we shall do a mighty thing."[2] And again [it is written], "Let God arise, and let His enemies be scattered."'[3] When he had said these things we rose up, and we departed to the upper chamber. And certain of the demons were crying out, and some of them said, 'Bring them out and we will slay them'; and others said, 'Let us slay them in the place wherein they are.' Now the saint knew through the spirit that they were demons, and he said unto me, 'Let us give ourselves to prayer'; and as soon

[1] The scribe wrote ⲡⲡⲗⲉϩⲙⲟⲟⲩⲉ, and then tried to alter the second ⲡ into ⲏ. Three lines lower down we have ⲁⲛⲏⲉⲗϩⲙⲟⲟⲩⲉ, as printed.

[2] Ps. lx. 12. [3] Ps. lxviii. 1.

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as we had given ourselves to prayer the demons fled along the valley. And I marvelled, and I said unto the holy old man Apa Aaron, 'Are not the demons wont to assume many forms?' | And he said, 'Thou wilt see, O my son, that Fol. 41 b
that which thou hast done is a very small matter. For ⲡⲉ
a certain brother spake unto me, saying, It happened unto me on an occasion that I was standing under a mountain one summer's day. It was my sixth day wherein I had neither eaten bread, nor drunk water, nor sat down. And the Demon came, and there was a staff of gold in his hand, and he said unto me, "Be strong, O warrior of the Christ, who fightest nobly. For I have seen thy sufferings, and I have been sent unto thee to give thee consolation." And that brother, having perceived the craft of the Devil, drew the Sign of the Cross on the ground, and straightway the Devil made himself invisible.' And it came to pass that when the holy man Apa Aaron had said these things unto me, I cast myself down at his feet, and I besought him, saying, 'Who was that brother?' And he said, 'Stand up, and I will tell thee.' And when I had stood up he said unto me, 'See, tell no man, I was this servant, and I was wholly unworthy that this should have happened unto me.'

And it came to pass on another occasion that we were sitting together, and there came out from the mountain a certain Nubian and his son to drink water from the river. | And as soon as the child thrust his hand into the water to Fol. 42 a
drink a great crocodile seized him, and dragged him under, ⲡⲃ
and departed with him. And straightway his father cast himself upon the ground, and uttered loud cries, and wept bitterly, for besides that son he had no other child. And as the man ran up the mountain making loud outcries he cut himself against the sharp edges of the rocks, and he bruised and wounded himself exceedingly. And when I saw the depth of his sorrow of heart I told my father; and he rose up and came to the door, and made signs to the Nubian with

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his hand that he should come unto him. And when he had come and he (i. e. Apa Aaron) saw the wounds in his body he wiped away the blood which had run down over his limbs, and he seized him and brought him into his place of abode; and he drew him in by force and made him sit down. And when he had questioned him about what had happened, now Apa Aaron could not understand what the Nubian said unto him, my father said unto me, 'Rise up, and see if thou canst find a man on the road, [and if thou canst] call him hither. Peradventure thou canst find [one] who will know how to talk to him.' And having gone out I found a man of Pilak (Philae), who was riding upon an ass, going to Souan (Aswân),
Fol. 42 *b* and I called him | and said unto him, 'Dost thou understand
ⲡⲉ the language of the Nubians?' And he said, 'Yea'; and I took him to my father Apa Aaron. And when that man had looked at the Nubian and saw the wounds that were in his body he marvelled exceedingly, and he said unto him, 'In what way wast thou wounded?' And the Nubian told him what had happened. And the holy man Apa Aaron took a chip of wood, and gave it unto him, saying, 'Take it, and cast it into the river at the place where the crocodile carried away thy son'; and the man departed [and did] even as he was commanded. And it came to pass that when he had cast the chip of wood into the water a mighty crocodile appeared, and cast the little boy up on the shore, and there was no injury whatsoever in his body. And the man took him by the hand and brought him to the holy old man Apa Aaron. And when the Nubian saw this miracle he uttered loud cries of joy, and embraced him and kissed him. And the man[1] departed to Pilak (Philae), and he did not go to Souan (Aswân) that day, but he went about preaching the miracle which had taken place. And when the Nubian saw this miracle that
Fol. 43 *a* had taken place he departed to his house, glorifying | God
ⲡⲉ

[1] i. e. the man who had acted as interpreter.

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and proclaiming abroad that which had happened. And all those who heard glorified God and His holy man Apa Aaron until this day.

And it came to pass on another occasion that, on a certain day while we were sitting together in our place of abode, a fisherman came to us; his garments were rent, his head was filled (i. e. covered) with dust, and he was shedding floods of bitter tears. And I went to him, and said unto him, 'What hath happened unto thee?' And he said unto me, 'It happened that I and my little son, who was in the boat with me, were dragging in the net, when suddenly he fell into the water, and went down into the net. And I could not draw up the net because of the strength of the current which was very great. But remembering my lord, the holy father Apa Aaron, I rose up, and I have come to him so that his favour may help me, for the boy was my only son.' And I rose up and I went and I told my father, who rose up and came down, and the fisherman cast himself down at his feet, and worshipped him, saying, 'Help me! Entreat the Christ that He may graciously give me [back] my son, for besides him I have no other child.' And the glorious old man said unto him, 'Get thee gone, my son, for by the Name of the Lord Fol. 43 b
I believe that thou wilt find thy son sitting in the boat.' ⲛⲍ
And the fisherman said, 'I believe, by God, that it shall be even as thou sayest'; and he went to the boat, and he found his son even as Apa Aaron had said unto him. And he enquired of his son, saying, 'What happened unto thee?' And the boy said unto him, 'It happened to me that when I went down into the net, and when my last breath was in my windpipe, I looked, and I saw a man of light, who took me by the hand, and brought me up out of the net, and lifted me up on the boat, and then, quite suddenly, I ceased to see him.' And his father took him, and brought him to the feet of the holy man Apa Aaron, and gave thanks unto God and unto the holy man Apa Aaron.

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And there was also a certain husbandman a little way to the south of us, who worked in a vineyard, and it came to pass that when he had climbed up a palm tree to gather the fruit thereof the band [round the tree in which he sat] frayed through, and he fell backwards to the ground, and he became like one of the dead. And when his son, who was sitting under the tree, saw what had happened he wept bitterly. And when the men who were round about him |
Fol. 44 *a* heard him crying out they went to see what had happened,
ΠΗ and when they saw the man who was their companion lying on the ground like a dead man they said unto his son, 'Get thee to the holy man Apa Aaron, and bring a bowl of water from him in faith, and sprinkle it over him; perhaps he will then wake up.' And the youth went to the holy man weeping; and the holy man was sitting by the door, for he was suffering from fever and was exceedingly weary. And the youth cast himself down before him, and told him what had happened. And when the compassionate and righteous man had heard what had happened he became very sad of heart, and he said unto me, 'Bring me a little water hither, and let the youth take it and sprinkle it over him (i. e. his father) in the Name of the Christ.' And I brought the water to him, and he made the Sign of the Cross over it, and he gave it to the youth, saying, 'Take it and sprinkle it over him'; and as soon as the youth had sprinkled it over his father he stood up. And the man came with his son, and worshipped at the feet of the holy man Apa Aaron, who raised him up, saying, 'Worship God, for I am the least [of God's creatures].' And having risen up his son shewed him what had happened
Fol. 44 *b* unto him, | saying, 'When I had sprinkled the water over
ΠΘ thee thou didst tremble (or, shiver), and then stand up just as if thou hadst woke up from slumber.' Thereupon they went forth from his presence in peace.

And there was in Peilak (Philae) a certain woman who was about to give birth to a child, but her child stuck inside

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her, and died. And having remembered the miracles which God had worked through the holy man Apa Aaron, she cried out, saying, 'O God of the holy man Apa Aaron, do Thou hear me in this hour of distress,' and straightway she gave birth to her child, and he was dead; and her parents mourned exceedingly for the child. And when the young woman saw her parents sorrowful of heart she said unto them, 'Why are ye sorrowful of heart about the child? Had I not begged the God of the holy man Apa Aaron to help me, I myself would most certainly have drawn nigh unto death.' And when her parents heard these words—now they were exceedingly rich—they took money in their hands, and they went to the holy man Apa Aaron. And he, having been told by the spirit, 'They will come unto thee,' said unto me, 'Shut the door, and do not admit any man into my presence this day.' And the parents having arrived | they spent a considerable time Fol. 45 a
in calling out to those who were in the house. And ৭
Apa Aaron looked out through a window, and said unto them, 'What seek ye?' And they answered and said, 'We are seeking thy holiness.' Then he said, 'Of what have ye need?' And they said, 'We have come to meet thy holiness face to face. Accept from us this little gift, and pray thou for the little child that he may live for his mother's sake. For his mother called upon thy name at the moment when she was about to give birth, and had she not done so they would both have died.'

And Saint Apa Aaron said unto them, 'Well hath the Apostle said, "The love of money is the root of all evil."[1] And again, Peter rebuked Simon, saying, "May thy silver and thy gold go with thee to perdition, because thou thinkest that the gift of God is to be acquired by money."[2] And it was through his love of money that Gehazi was cursed with leprosy.[3] And again, our Lord said unto the imperial officer, who had given Him neither gold nor silver, "Thy child

[1] 1 Tim. vi. 10. [2] Acts viii. 20. [3] 2 Kings v. 27.

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liveth."[1] And to you, even you, if ye believe, shall the gift of the Christ be [given].' And they answered and said, 'We believe, O our holy father, that everything which thou shalt
Fol. 45 *b* say unto us Christ shall fulfil.' | And the father of the child
ⲕⲁ [took] a little of the dust from the doorway of the abode of Apa Aaron, and tied it up in his neck-cloth. And when they had come into the house they found a great multitude of people gathered together, and the man's wife and her child. And the father of the child unrolled the small quantity of dust which was tied up in his neck-cloth and sprinkled it on the little dead child, and straightway the child moved his body and opened his eyes. And the people who were seated by his mother marvelled, and they glorified the God of the holy man Apa Aaron. And the people used to bring unto Apa Aaron multitudes of folk who were suffering from diseases and sicknesses, and he healed them. And he was like unto the Apostles, to whom God gave power over every kind of sickness.

And on another occasion a certain man who was a native of the city of Souan (Syene, Aswân) came unto him one day, and continued to weep before him, saying, 'There is a certain rich man living in my city to whom I am in debt ten oboli, and I am unable to find them to pay to him. I have entreated him, saying, "Be patient with me, and I will pay thee." But he will not agree to this, and he hath seized me for his debt, and he wisheth to take away from me my vineyard, which I inherited from my fathers, and wherefrom I obtain a small
Fol. 46 *a* profit whereon I and my poor | children subsist. And
ⲕⲃ besides I pay him interest [on his money]. I beseech thy holiness to send a message to him to lift his hand from me. Moreover, a certain member of his household spake unto me, saying, "He will press thee for the principal, and he will make thee to suffer a legal process, and thou wilt be obliged to assign [to him] thy vineyard." But I believe that if thou

[1] John iv. 50.

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wert to send a message to him he would not refuse to listen to thee'; and as he said these words he wept. Now it was evening, and the debtor rose up to go to his house. And when Apa Aaron saw his grief of heart he said unto him, 'Sit thou down in this place until the morning, for it is now very late'; and he sat down in the outer court. And my father Apa Aaron said unto me, 'Take a loaf of bread and some water, and give them to him, and do thou say unto him, "Sit thou down [here] until the morning, and the Lord shall help thee."' And I did as [my father] had told me, but the man had no appetite for any food because of his grief. And I went and told my father, and he came forth to him, and he said unto him, 'Be not disobedient, O my son. Rise up and eat a little bread, and I believe that God will help thee'; | and in this way he was able to persuade him, and the man rose up and ate [bread]. Fol. 46b

And the holy man Apa Aaron rose up and went to the upper chamber. And he passed the whole night in making supplication unto God and in praying on the debtor's behalf. And when the morning had come the man wished to depart to his house, but the holy man Apa Aaron said unto him, 'Tarry thou here for a little while longer, and thou shalt depart to thy house with thy heart glad.' And whilst these words were still in his mouth, behold, the rich man arrived riding upon an ass, which was being held (i.e. led), and there were two other men following him in order to shew him the way to the righteous man; and his eyes were open, but he could not see. And he cast himself down at the feet of my father and did homage unto him; and Apa Aaron took him and lifted him up. Then the holy man said unto him, 'Hast thou never heard the law which saith, "Thou shalt not covet anything of the possessions of thy neighbour, nor his house, nor his field, nor his beast, nor his vineyard, nor his olive garden[1] . . . . . .[2]

[1] Exod. xx. 17; Deut. v. 21.

[2] Text mutilated.

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[Two lines wanting]

. . . .[1] [And he saith also, 'Woe unto him that joineth
Fol. 47 *a* house unto house, | and unto him that joineth field to field,
ϥϩ and who carrieth off the things that belong to their neighbours.'[2] This word 'Woe' maketh perfectly manifest the fact that a severe punishment is prepared for him that shall covet the possessions of his neighbour, from the greatest even to the very least. And again, the Saviour cried out, 'Blessed are the merciful, for unto them shall mercy be shewn.'[3] Then again, 'Mercy shall make a man to triumph over judgement.'[4] Be merciful in this world, O my son, so that mercy may be shewn unto thee in the other world whereunto thou shalt depart. It is good for thee to shew compassion on the poor, so that the merciless misery of Nineveh may not come upon thee, for judgement is cruel towards him that doeth not mercy. And again, 'Mercy shall make a man to triumph over judgement.' Hast thou never heard about Ahab, and about what happened unto him when he coveted the vineyard of Nabouthai (Naboth) the Jezreelite?[5]

And when the holy man Apa Aaron had said these words unto the rich man, the rich man answered, saying, 'Have mercy upon me, O righteous and noble man! Do thou make supplication unto Christ on my behalf that this darkness over my eyes may cease, and I will never disobey thee in any matter whatsoever.' And the holy man said unto him, |
Fol. 47 *b* 'Dost thou believe that I am able to do this?' And the
ϥϵ rich man answered, 'Yea, most firmly, O my holy father. Furthermore, hearken unto me, and I will relate unto thy holiness what happened unto me. It came to pass that, when the man concerning whom thou hast spoken unto me had departed from my presence yesterday, I went up to my house,

[1] Text mutilated.
[2] Isa. v. 8; Micah ii. 2.
[3] Matt. v. 7; vi. 14.
[4] Jas. ii. 13.
[5] 1 Kings xxi. 13-19; xxii. 34-8.

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and I lay down to sleep. And I awoke in the night, and I perceived this great blackness over my eyes. And when the morning had come I said unto the men of my house, "I am unable to see this day." And they said unto me, "Assuredly this hath befallen thee through the holy man Apa Aaron, for we saw the man with whom thou wast talking about money go to him." And as soon as I heard that he had gone to thy holiness I knew that this thing had come to me because of him, and I myself have come unto thee because I believe that thou art able to heal me.' And the holy man said unto him, 'If thou wilt shew mercy to the poor man, Christ Himself will heal thee.' And the rich man called one of those who were accompanying him, and he took the deed of the debt from his hand, and gave it unto the righteous man Apa Aaron. And the holy man Apa Aaron said unto him . . . .[1]

[Two lines illegible]

'. . . .[1] | in this world, and He will give thee thy wages in the world which is to come'; and straightway he made the Sign of the Cross over the rich man's eyes. And Apa Aaron cried out to me, and said unto me, 'Bring me a bowl of water.' And Apa Aaron said unto him, 'Wash thy face in firm belief.' And immediately he had washed his face he was able to see; and those who were near him marvelled, and they glorified God. And the rich man rose up, and did homage to the holy man Apa Aaron, giving thanks both unto God and unto Apa Aaron because he could see. Fol. 48 *a* पट

And the holy man gave the deed of debt to the poor man, and he commanded him, saying, 'Do thou thyself also shew mercy unto him that is thy neighbour, even as mercy hath been shewn unto thee. Say thou not "I am a poor man, I am not able to perform the commandment in the Gospel," for the Gospel will never accept from thee any excuse, O poor

[1] Text mutilated.

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man, which thou mayest utter, but, even for as little as a cup of cold water, God will give unto thee a reward. Be not thou like that worthless servant unto whom his lord forgave a debt of many talents, and who went and squeezed the throat of his fellow servant on account of the few [moneys] which he owed him,[1] but be thou like unto the
Fol. 48 *b* wise servant who doubled his talent.'[2] | And the wretched
ⲡⲍ man answered and said, 'Pray for me, my holy father, and I will keep every commandment which thou shalt lay upon me.' Thus the two men received benefit, and they went forth from the presence of Apa Aaron, glorifying God. And when the rich man had entered into his house he related unto his household everything that had happened unto him. And there was in his house a certain man whose legs had caused him very great pain (i. e. they were gouty) for a very long time, and when he heard of the miracles which the holy man was working he said, 'How I wish that I were one worthy of meeting him, and that he might shew mercy on my misery, for then I should obtain healing.' And the man with the gout said unto the rich man, 'Did not Apa Aaron touch any of the members of thy body?' And the rich man said, 'Yea, he did, he touched my hands. I had cast myself down at his feet, and I lifted up my hands on his feet, and I did homage unto him.' And the gouty man said unto him, 'Do me a favour, and come close to me.' And when the rich man had drawn close to him the gouty man seized his hand, and laid it upon his feet and legs, saying, 'I believe [that if the hand which hath touched] the holy man Apa Aaron [touch
Fol. 49 *a* my legs] I shall find | healing.' And thus it came to pass
ⲡⲏ that the gout ceased from his legs from that very hour, and every one who heard glorified the God of Apa Aaron.

And there was also in Pilak (Philae) a man who owned an ass which he worked in a building (?), and when he came to

[1] Matt. xviii. 28. [2] Matt. xxv. 20, 21.

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go into his house the ass fell down therein at his feet, and died. And the man, by reason of his great faith in the righteous man, left the ass lying there dead, and came and told him about it. And the righteous man said unto him, 'He is not dead, my son, but is in a fainting fit.' And he gave the man a staff, saying, 'Go and smite the ass with it thrice, and he shall stand up.' And the man took the staff and went and smote the ass therewith thrice, and the ass rose up and stood upon his feet according to his wont. And the man came unto my father, saying, 'My father, I thank thee greatly for the favour which hath been vouchsafed to me.' And my father admonished him not to tell any man whatsoever what had happened, [saying], 'No man must be allowed to disbelieve our words.' And moreover our Saviour said, '[Verily, verily, I say unto you, whosoever shall believe on Me, the works which I do] | he shall do also, and he shall do things which are greater than these.' [1] Fol. 49 b पृ०

And the holy man Apa Aaron used to work very much with his own hands, for he remembered what was written, 'We worked with our hands by day and by night, so that we might not add to the toil of any one of you.' [2] Sometimes he made baskets, and sometimes he plaited rope, and he never made haste to speak unless there was very urgent need for so doing. On one occasion a man came to him and bought some cord from him for the needs of his vineyard. And the shoots of the vines were very backward, but when the man had taken the cord from him, and tied it round his vines, an exceedingly abundant harvest of grapes was the result. And those who heard thereof glorified God.

And on one occasion certain fishermen came to him, being sad at heart, and they made supplication unto him, saying, 'Do us an act of grace and pray for us, for we are being harassed by a certain nobleman about a large quantity of fish,

[1] John xiv. 12.

[2] 1 Thess. ii. 9; and see Acts xviii. 3; xx. 34; 1 Cor. iv. 12.

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which we are unable to obtain to deliver to him. And we are afraid that he will hold us liable, and mulct us of a fine beyond our power [to pay] . . .[1]

[Three lines illegible]

Fol. 50 *a* . . .[1] [said unto] | Peter, 'Cast the net on the right side of
ꝑ the ship, and ye shall catch something.'[2] He did not say on the left side, but on the right side, the meaning of which is: When a man abandoneth himself to evil thoughts, that is to say, to the things that are on the left hand, [he doeth evil]. When he doeth the things of the right hand, that is to say, the things that are good, everything which he shall ask in God shall be given unto him. For He spake in this wise unto those who were on the left hand, 'Depart from Me, ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels.'[3] [And unto] those on His right hand He said, 'Come ye unto Me, O ye blessed of My Father.'[4] And again, 'Come unto Me, all ye who are weary and heavy laden, and I will give you rest.'[5] And again, 'Inherit the kingdom of heaven which hath been prepared for you from the foundation of the world.'[6] For what reason? He saith, 'I was an hungered, and ye fed Me: I was athirst, and ye gave Me drink: I was naked, and ye clothed me: I was a stranger, and ye received Me: I was sick, and ye visited Me: I was in prison, and ye came to Me'[7]; which is to say, If ye cast your net on the right side |

Fol. 50 *b* ye yourselves shall catch many fish, according to your need.
ꝑa And they said unto him, 'We swear by thy salvation, O our holy father, it is only because of [our] poverty that we have not gone regularly to the church on the Sabbath Day and on the Lord's Day.' And he said unto them, 'I have not said unto you, "Ye do not go to the church of God." If ye invoke Him He will shew mercy unto you, and He will never

[1] Text mutilated.
[2] John xxi. 6.
[3] Matt. xxv. 41.
[4] Matt. xxv. 34.
[5] Matt. xi. 28.
[6] Matt. xxv. 34.
[7] Matt. xxv. 35, 36.

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let you want for anything whatsoever. Now it is meet that Christians should go to the house of God early in the morning, and should make supplication unto Him to stablish the work of their hands.' And they bowed down and did homage at his feet, saying, 'Pray over us, O our holy father, and we will keep all thy words.' Thereupon he prayed over them, and gave them a cruse of water, saying, 'Sprinkle this over your nets and ye shall catch something.' And they departed in faith, and they caught a large number of fish, and they gave the nobleman as many as he wanted, and they kept the remainder for use in their houses. And they came to the righteous man, and they gave thanks unto God, and to him for his holy prayers . . . .[1]

[Three lines illegible]

. . | . .[1] immediately. Fol. 51 *a*

ⲫⲃ

And in the case of another man also whose ship was in danger [of sinking], when he cried out to God in the name of Apa Aaron his ship was saved, and all its cargo likewise. And it came to pass on another occasion that one day two Nubians were walking together, and were going into Souan (Syene), and one of them had only one eye. And his companion said unto him, 'Come, let us take a blessing from the hand of this great man' (i.e. Apa Aaron). And the man who had only one eye said, 'He is not a great man. If he be really a great man let him open my eye'; and whilst the words were in his mouth, his eye, which had been blind hitherto, recovered its sight, and that, which had up to that time been able to see, became blind. And when his friend saw what had happened unto him he marvelled exceedingly, and said unto him, 'Did I not tell thee that he was an exceedingly great man?' And his companion said, 'I have suffered no loss: for one eye hath been shut and another opened. However, let us go and visit him, for perhaps he will give light to the other eye'; and the two of them came

[1] Text mutilated.

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to the holy man Apa Aaron. And my father said unto the Nubian who had played the part of an unbeliever, 'Since thou knowest that thou hast not suffered loss, what doest thou in this place?' And straightway mighty [fear fell upon him], and he did homage to Apa Aaron, saying, '[Open mine] eye'; Fol. 51*b* and straightway | he was able to see with the other eye. ⲡⲏ And the two Nubians believed, and they went forth from his presence with gladness, and proclaimed abroad throughout the whole of that country the miracle which had taken place.

And again, there was a certain [God-]fearing man in the city of Souan (Syene) who was a believer, and he came to visit us on several occasions. And it came to pass, on a certain day when he was wishing to come to us, that his wife said, 'If thou art going to the holy man Apa Aaron, beseech him to pray to the Christ for us, so that He may give unto us male seed. For I have heard that when a certain girl came to the time of her delivery she could not bring her child to the birth, but that when she had invoked Apa Aaron she gave birth to her son, who was, however, dead. And her father went to him, and entreated him, and people say that when her father took a little dust from the door of Apa Aaron's place of abode and sprinkled it over the little dead boy he came to life immediately. And in thy case also I believe that if thou wilt make entreaty to Apa Aaron, whatsoever thou shalt ask from him shall come to pass.' And when the man had come unto us he related the matter to my father, saying, 'I have lived with my wife from the time when I was a youth, and we have no child [even after] .....[1] years. Now therefore, . . .[1]

[One line and a half illegible]

Fol. 52*a* . . . | .....[1] God, He will give them to thee.' And the ⲡⲍ righteous man went into the chamber wherein he meditated alone, and he prayed, saying, 'O my Lord, it is Thou Who didst give to Sarah, the barren woman, our father Isaac, and

[1] Text mutilated.

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Thou didst give Joseph to Rachel, and Thou didst give Samuel to Hannah. Now therefore, O Lord, what Thou wast yesterday Thou art to-day, and Thou wilt be the same for ever. I know Thy goodness, O Lord. Do Thou hearken unto my supplication, and fulfil the petition of this man who hath come unto us.' And when Apa Aaron had finished his prayer he came unto the man, and he said unto him, 'Depart, my son, in the Name of Christ. I believe that even as God spake unto our father Abraham, saying, "I will come, let the time [pass] for Sarah to have a son,"[1] and it was so, even so shall it be with thee.' And according to what he said, even so did it come to pass, for within a year the man came unto us with the child perched upon his shoulder, and he thrust him out to my father, saying, 'Behold the fruit which God hath given unto me through thy prayer.' And the holy man Apa Aaron took him to his bosom, and blessed God, saying, 'Blessed art Thou, O God, in all Thy works.' Then he gave the child to his father, saying, 'Take heed to the favour of God which hath come unto thee! May the Christ, Who hath graciously bestowed him upon thee, increase him and thee, | and may He Fol. 52 b
make us to do His Will.' pe

And again, there was a certain man whom a demon troubled exceedingly. And when his parents heard of the report of Apa Aaron they bound him hand and foot, and set him upon an ass, and carried him to him; now four men [were needed to] hold him. And when they had brought him they lifted him off the ass, and set him down by the door, and laid him on the ground. And the demon uttered from within the man many shameless words, saying, 'Art thou a soldier that protecteth violence (or, oppression)? Were not thy fathers noblemen who devoured whatsoever the poor man had? I know of a day wherein thy father lent a certain man ten oboli, and when the man, because of his poverty, could not

[1] Gen. xviii. 10.

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find them to give them to him, thy father seized his house in lieu of them. Is not this thing which he did a sin? And thou thyself hast come to this place, saying, "I will heal this sick man," but thou art no physician at all!' And my father restrained himself until the man had said all that he had to say, and [then] he said unto him, 'Thou art unworthy that [any] should answer thee. Now therefore I adjure thee in the Name of the Christ, Whom they crucified, to come forth
Fol. 53a from [this man].' [And when the devil] heard .....[1] | carry
ⲡⲉ off the man .....[1] Then the holy man filled his hand with water and sprinkled it in his face three times, saying, 'In the Name of the Holy Trinity, come forth from him'; and the devil came out. And the holy man said unto him, 'Get thee gone to the Babylon of the Chaldeans, and remain thou in that place until the Day of Judgement, wherein every man shall receive according to what he hath done. As for thee, they shall cast thee into the pit of Amente.' And when the devil heard these things he departed, being full of rage. And when the mind of the man had recovered its balance, he, and his parents, and all those who were accompanying him, glorified God. Then they entreated the holy man to accept some reward, but he would not suffer them to make him a gift, saying that he had never accepted any gift whatsoever since he became a monk. And he was wont to say unto me often, 'Set not your gaze upon the works of this world which shall profit in no way whatsoever, but as long as we have food and raiment these things should suffice us. Moreover, our Saviour said unto His Apostles, "Get not to yourselves gold, or silver, or copper in your girdles."[2] There-
Fol. 53b fore it is meet for the monk to walk | in this wise, and [to
ⲣⲍ lead] a good life.' And henceforward [the parents of the man] renounced this world, and followed after the Lord.

And it came to pass after these things that the holy old

[1] Text mutilated. [2] Matt. x. 9.

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man Apa Aaron rose up and walked in the valley (?), and he commanded us, saying, 'Sit thou down in this place. And if any man cometh seeking after me say thou unto him, "He hath gone to visit a brother."' Now this was the manner of his daily life: When the winter arrived he would dip his body-garment into water, and then put it on and stand up in the dew,[1] and he would pass the whole night praying, and when it was dawn he would go into the crevices of the bitterly cold rocks. He gave himself no rest at all, either by day or by night. During the summer he used to stand in burning heat and pray; and he spent his whole time in the constant practice of these strenuous exercises.

And it came to pass one year that the Nile-flood did not rise high enough to water all our fields, and a multitude of poor folk came weeping unto him, saying, 'O our holy father, we and our children shall die because the Nile-flood hath not risen.' And he said unto them, 'Believe . . . .[2]

[One or two lines illegible]

. . . .[2] | the prayer of the poor man who is in sorrow of heart, Fol. 54 *a*
his supplication shall be poured out before God.'[3] Then ⲡⲏ
again, 'The Lord heareth the wish of the poor.'[4] And he quoted to them a very large number of passages from the Scriptures, and explained them unto them, and he comforted them, and then they departed from him blessing God. And the holy man Apa Aaron was not unmindful of their distressful suffering, for he used to go to the river each evening and immerse his body therein up to his neck, and make supplication unto God, saying, 'O Thou Good Christ, have compassion, O Thou Compassionate One, upon Thine image and likeness.' And he continued to do thus regularly until God had compassion upon his tears, and made the waters [of the Nile] to flow over the whole country.

[1] i.e. when the dew was falling in the chill of the evening.
[2] Text mutilated.
[3] Compare Ps. xxxiv. 6.
[4] Ps. xii. 5; lxix. 33.

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And it came to pass one year that certain men came to him filled [with complaints]—even as the narrative will shew us if we proceed to the end—and when they had remained for some time entreating him to pray to the Christ that He would send to them water for the preservation of the people, they became terrified because the time of the filling of the waters had passed, and they continued to weep . . . . .[1]

[Three lines illegible]

Fol. 54 *b* . . . .[1] | saying, 'O God, cast not behind Thee the works of
$\overline{\text{po}}$ Thy hands, that is to say, man and beast. And, moreover, Thou hast created us all of Thy Blood, and Thou didst deem us worthy of Thy coming into [this] world. Thou wast born after the manner of a man for our salvation. We know well that with Thee nothing is impossible. O God, forget not the souls of the poor, lest they commit sin with their lips before Thee. For I remember what the wise man Solomon saith, "Give me neither riches nor poverty."[2] And whether He bringeth up the waters of the river, or whether He bringeth them not, it is for our recreation only. For God hath the power to make all His creatures fall into the want of their food. Nevertheless God permitteth the poor man to beg from the rich man, so that when the rich man sheweth mercy mercy may be shewn to him on the day of his visitation. And if the poor man beareth up under his poverty he shall go into the kingdom . . . .[1]

[Three or four lines illegible]

Fol. 55 *a* . . . .[1] | the kingdom which is in the heavens. The merciful
$\overline{\text{pi}}$ man is like unto the ladder which Jacob saw, with the foot thereof planted firmly on the earth, whilst the head thereof reached up into heaven,[3] that is to say, the Father of mercy. Consider that He said, "these little ones,"[4] that is to say, those who are of little account. And again, as He said, "When thou makest a dinner or a supper do not call thy

[1] Text mutilated. [2] Prov. xxx. 8. [3] Gen. xxviii. 12.
[4] Matt. x. 42; xviii. 6, 10, 14; xxv. 40; Mark ix. 42; Luke xvii. 2.

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neighbour or thy kinsman, but invite the poor, and the blind, and the lame,[1] because they have nothing whatsoever which they can give unto thee in exchange, and they shall reward thee at the resurrection of the righteous. And if we are not able to ascend to the head of the ladder, that is to say, if we cannot give in abundance, let us find the mercy which is perfect. Therefore let us shew mercy, for mercy maketh a man to triumph over judgement.'[2]

And when the holy man Apa Aaron had said these words he prayed, and he dismissed the men in peace, saying, 'God shall make the river to be full of water, and He will bring the water up to its proper measure. Be neither afraid nor unbelieving. Ye say that the time for the filling of the waters hath passed; nevertheless, believe that | God is able Fol. 55 b
[to do] everything.' And they departed in peace. ⲡⲓⲍ

And the following evening the holy man went to the river, and prayed, saying, 'O Thou God Who art the same yesterday, to day, and for ever, Thou it was Who didst cleave the rock,[3] and the water flowed forth, and Who didst give the people to drink. And when Samson was athirst Thou didst make the jawbone of an ass to give forth water which healed (i. e. quenched) his thirst.[4] Therefore I make supplication unto Thee this day in order that Thou mayest send the waters of the river over all the land, so that those who are poor among Thy people may find means for their subsistence, and may bless Thy holy Name.' And the holy man Apa Aaron passed the whole night in praying and making supplication to God that the water of the river [might rise]; and thereupon the water rose and went on rising and filling [the river], and it did not fall for a whole day, that is, not until the whole of our fields had been watered. Thus there was prosperity and there was abundance in that year through the prayers of the holy man, even as it is written, 'The supplication of

[1] Luke xiv. 21. [2] Jas. ii. 13.
[3] Exod. xvii. 6; Num. xx. 11; Ps. lxxviii. 20. [4] Judges xv. 19.

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a righteous man is mighty and prevaileth.'[1] If we were to undertake to narrate all the signs and wonders [which] God [wrought] . . . .[2]

[One line illegible]

Fol. 56 *a* . . . .[2] by the holy man | Apa Aaron [my] discourse would ⲡⲓⲃ prolong itself inordinately.

And it came to pass one day when he was sitting down, and some people were gathered together round about him, that a poor man with a sack of barley upon his back came to him and entreated him, saying, 'Bless it for me, O my holy father, and then I will go and make it into bread for my children, for I am a poor man.' And the holy man Apa Aaron filled his hand with water, and sprinkled it on the sack of barley, saying, 'Go, make it [into bread] for thy children in the Name of the Christ.' And the man took the barley and departed, and made it [into bread], and there was a great blessing in it. And the man came to us glorifying God and the holy man Apa Aaron.

Behold, O my brother Papnoute (Paphnutius), I have told thee a few [facts] concerning the life and ascetic practices of the holy man Apa Aaron, but because I am a tongue of flesh it is impossible for me to describe his virtues adequately. I will now narrate unto thee the marvellous manner of his death. He was an aged man, and very far advanced in his days. His body was completely worn out by his excess in the practice of asceticism. He fell sick on the fifth day of the month Pashons,[3] and on the following day, which was the sixth

Fol. 56 *b* day, I heard the voices of angelic | choirs singing, 'Blessed! ⲡⲓⲅ Blessed!' [but] I did not know whom they were describing. And I, O Paphnutius, said concerning him, 'This is his end. The denizens of heaven are blessing him, even as he hath been blessed upon earth.' And they continued to do this until the first hour(?) of the ninth day of the month Pashons, and on the seventh hour of that day the holy man

[1] Jas. v. 16. [2] Text mutilated. [3] April 30.

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Apa Aaron died, at a very old age. And we buried his body with splendour and honour, and we laid it with the bodies of the holy bishops that were in Pilak (Philae), that is to say, Apa Macedonius, and Apa Mark, and Apa Isaiah. Now, therefore, O my brother Paphnutius, pray for me, and pray that God will shew mercy unto me, and that He will make my end in this world pleasing unto Him. And I said unto him, 'Thou hast made thyself worthy of a great act of grace, for from thee I have heard of the lives and practices of these holy men. Moreover, I will write them down in a book, so that they may be laid up as authoritative directions for all the generations [of monks] that shall be'; and even so have I written them. And when we had finished talking together, I, and Apa Isaac . . . . . .[1] Apa Aaron, he made ready a table, and we ate and drank | together, and we rose up and Fol. 57 a
prayed, and I came forth from him to go and visit the
brethren who were to the north of him.

This is the life of the holy man and anchorite of Philae, Apa Aaron, who finished his course in the mountain to the east of Philae. Glory be to the Holy Trinity, Father, Son, and vivifying and consubstantial Holy Spirit, now, and always, and for ever.

[Here follow the passages of Scripture that were read on the festival of the commemoration of Apa Aaron (May 2). These are:—

At the setting forth, Ps. xcix. 1–9.
The Epistle, Heb. iv. 14–v. 6.
The Catholic Epistle, Jas. v. 10–16.
Acts vii. 34–43.
Ps. lxxvii. 18–20.
Matt. iv. 23–v. 16.
Mark xvi, including the twelve verses not usually found in manuscripts.]

[1] Text mutilated.

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THE PRAYER OF SAINT ATHANASIUS

(Brit. Mus. MS. Oriental, No. 7029)

THE PRAYER WHICH SAINT ATHANASIUS UTTERED AT THE MOMENT WHEN HE WAS ABOUT TO LAY DOWN THE BODY, THAT IS TO SAY, ON THE SEVENTH DAY OF THE MONTH PASHONS.[1] IN THE PEACE OF GOD! BLESS US. AMEN.

I AM departing into the hands of God, and not into the hands of men. Therefore, O Lord God of Powers, hearken Thou unto the prayer of Thy servant Athanasius, and send
Fol. 61 *b* not Thou them after my soul. | For I am a man of blood and
PRU flesh, and Thou knowest the weakness of the sons of Adam, and how when even a slight wound is inflicted upon any one [of them] he is laid low and is in danger [of death]. And what an awful thing it is to fall into the hands of God, wherein are the tortures which Thou hast made for the punishment of sinners, and the Gehenna of fire, and the cold, and the worm which never sleepeth. If I say, 'I am a righteous man, and I have endured suffering for Thy Name's sake,' Thou wouldst find that I had committed sin even in this case. And if the angels whom Thou didst create of holy spirit and fire are considered to be perverse [by Thee], then how much more will it be the case with me, for I am dust and ashes. I am a creature of flesh which shall dissolve away and become dust and ashes. And Thou didst fashion me in the womb of a woman, Thou didst plant me like a thistle which shrivelleth up in the fire, Thou didst give me bones,

[1] May 2.

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Thou didst gird me about with sinews and flesh, Thou didst spread over me a skin, Thou didst put into me breath, and a holy spirit, and [the other things] . . . .[1]

[Two lines illegible]

. . . .[1] | the earth shook to its foundation, Who sitteth upon Fol. 62*a*
the Cherubim of light, before Whom stand thousands of ϥκϩ
thousands, and tens of thousands of tens of thousands [of angels], ascribing glory unto His Majesty, Who stablished the Seven Heavens and the Seven Firmaments by the word of His power, Who set a boundary to the sea which it hath been unable to pass over, Who dissolveth all souls, Who raiseth them up and placeth them under His compassion, Whom no angel whatsoever dare oppose, except His Good Son, and His Holy Spirit, and before Whose Godhead my miserable and sinful soul cannot appear, except through Thy compassion.

O Lord of my soul, and my body, and my spirit, hearken unto me. O God of my life, accept from my hand my confession, and shew mercy upon my soul. I come unto Thee, O Lord and Master of the Universe, Who didst accept the prayer of the first man Adam, and didst give him repentance, accept Thou my prayer from me, and send Thou after my soul at this fitting moment, with loving-kindness and tenderness of heart. O Thou Who didst hear the prayer of the first martyr Abel, hearken Thou unto my prayer, and send the angel of righteousness after my soul. | O Thou Who didst Fol. 62*b*
hear the prayer of Abraham our father, when he was in the ϥκϵ
land of Canaan and slew mighty kings, whose hosts were far more numerous than his own, hearken Thou unto me this day. O Thou Who didst hear the prayer of Isaac, and didst deliver him from the hands of the Philistines, hearken Thou unto me this day, and graciously grant unto me a favourable reception. O Thou Who didst hear the prayer of Jacob,

[1] Text mutilated.

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when he had departed into Syria, and didst appear unto him, the God, and didst give him the riches of Laban, hearken Thou unto me this day. O Thou Who didst hear [the prayer of] Joseph in Egypt, hearken Thou unto me this day. I come unto Thee, O Thou Who didst hear the prayer of the great Prophet Moses, who brought the people of Israel out of Egypt, hearken Thou unto me this day. I am Thy servant Athanasius. O Thou Who didst hear the prayer of Joshua, the son of Nun, [when] he was fighting against his enemies, and didst send to him the General-in-Chief of the powers (or, hosts) of heaven to enable him to take vengeance upon his enemies, hearken Thou unto me this day.

I come unto Thee, O my Lord, for this is the road of all men, but I go by a road which I have not known before, neither to-day, nor yesterday, nor the day before, a road wherein there is . . . .[1]

[Two lines illegible]

Fol. 63 *a* . . . .[1] | my soul is afflicted like a round cake before the fire, ⲣⲕⲉ and is like a thing in the furnace; for this reason I make my confession unto Thee, O God of my life. I know, moreover, that Thou dost hearken unto the cry of Thy servants. Hearken Thou unto my cry, O my God, Who hast brought me out of the night of ignorance, and do Thou bring my soul out of my body quickly and without suffering, for Thou art the Good God. O Thou Who didst hearken unto the prayer of the Judges, Barak, Samson, Jephthah, Gideon, and Deborah, Gothoniel (Othniel),[2] and Aôth (Achsah),[3] so that they judged Thy people and shepherded them in the desert, do Thou hearken unto my prayer, which I pray to Thy Goodness, O Lord God of Israel. Thou Who didst hearken unto the prayer of Jeremiah the prophet when he was in the pit, in the mud,

[1] Text mutilated.

[2] Γοθονιὴλ *νίὸς* Κενὲζ *ἀδελφοῦ* Χαλὲβ *ὁ νεώτερος*, Judges i. 13.

[3] Ἀζά, or Ἀσχά (?).

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do Thou hearken unto me and unto my prayer wherein I make supplication unto Thee, O God, [Thou] hearer [of prayer]. Thou Who didst also hearken unto Isaiah, the great prophet, when he cried unto Thee, and prayed on behalf of Thy people, and didst deliver him from destruction, do Thou hearken unto me, and deliver my soul from destruction. Thou Who didst hearken also unto the prayer of Ezekiel the prophet, and didst breathe (?) upon the [dry bones], and didst raise them up, and | the breath of life came to them again, do Thou hearken unto my Fol. 63 *b*
prayer, and have mercy upon my soul, O Lord God of my life. ϥⲛⲍ
Thou Who didst hear Daniel the prophet when he was in the pit of the lions, and didst send Habakkuk unto him with the dinner, [do Thou hearken unto me this day]. Thou Who didst hear Jonah when he was in the body of the great fish for three days and three nights without any to give him food to eat, and didst make the great fish to cast him up on the dry land, do Thou hearken unto me this day.

O God, Who hast delivered me in every tribulation [hitherto], do Thou deliver me on this terrible occasion also. O Thou Who didst hearken unto the prayer of Elijah, the great Prophet, and didst shut up the heavens for three years and six months, do Thou hearken unto me this day. O Lord of heaven and earth, Who didst hearken unto Elijah, who raised up the son of the Sômanite (Shunammite) woman to her, hearken unto me as I cry out to Thee at my departure from my body, O God of my salvation. Thou Who didst hearken unto the prayer of David when he was fleeing before his enemies, do Thou deliver my soul out of the hand of the Accuser. Thou Who wast with our Fathers the Prophets, and with our Fathers the Apostles until they had performed all these mighty works, and these wonders, and these [signs ?], and these [mighty deeds], do Thou be with me, | O God of my Fol. 64 *a*
life. I am Thy servant Athanasius. I know that Thou didst ϥⲛⲏ
hearken unto me in many tribulations when I cried unto Thee, hearken then unto me now, my Lord. Send Thou unto

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me Michael, Thy great archangel, in loving-kindness, and receive my soul into rest, and let him make of no effect the cunning device of the Accuser, who meditateth to make accusation against us before Thee. Receive no accusation against Thy servant. Crush and destroy those who are on my left hand, and extinguish the flame of the fire. Permit me to stand up before Thee, O Thou that judgest the whole world, with a face wherein there is no shame. Let those who are on the left hand be ashamed, and let those who are on the right hand stand by me. Let the fire that cannot be quenched be extinguished, and do Thou heap fire upon the Shameless One and his Powers. Graciously grant that I may make entreaty through [my] shame and fear, for Thou alone art the True God, before Whom are fear, and trembling, and terror. O Thou Who art God alone, in Whose hands are my soul and my spirit, I make supplication unto Thee.

O my Lord, I come into Thy hands, O Thou before Whom are fear and trembling, and at Whose Word the heavens and the earth melt away, and the mountains shake to their very foundations, and the [powers] that are in the abyss quake, |
Fol. 64 *b* and Tartarus trembleth. This is the Invisible God. A mere
pr̄e thing of naught is the soul of Athanasius before this great and terrible [God]. Whether I say 'I am a righteous man', or whether I say 'I am a sinner', who is there that can prevent Him from casting my soul into Tartarus? Who is there that can oppose Him in His power? If He willeth to raise [men] up again, unto Him belongeth the power so to do. None of the things that are hidden in the heart of a man are hidden from Him. He scrutinizeth the heart and the reins. He understandeth the good qualities and the bad qualities that are in the heart of man. He is God. He is the Lord of my virtue whilst I am in this flesh. Thou hast permitted me to perform my wish upon earth for cursing and for blessing. When I go forth from this body it is Thy power which shall be my Master, to speak and not to speak.

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For this reason so long as I am in the flesh I will never cease to praise, and to bless, and to glorify Thee. For I have been held worthy to worship Thy Law, and to stand before Thy people unto whom I have ministered from my youth up until this present day. I will have confidence under His wing, and I will not be afraid of the evil hap, nor of the devil of the midday hour.[1]

[Nearly two lines broken and illegible]

. . . . | those who boast themselves upon earth, saying, 'This world is what we know. Let us live delicately, and eat, and drink, and enjoy ourselves with fleeting pleasures, for we do not know on what day we shall die'[2]; those who nourish their souls on the day of their slaughter; those who set their hope upon vastness of riches, which shall not help them on the day of their tribulation, neither shall it relieve them in the least degree in an attack of fever, nor utter a word [in their defence] before the judgement-seat of the Christ. Therefore their portion is a portion which is diminished, and their visitation is a visitation of anger and wrath. Fol. 65 *a* ⲡⲁ

For I have been a servant of the Christ from my youth even to my old age, and I will never cease to bless God and His beloved Son, of Whom I have been a follower during all my time. Who is as glorious as Thou art, O Christ, Whom every one eagerly desireth to see? Thou art Jesus, the mighty Power of the Father. Thou art the Offspring of the Virgin, without [the help of] a man. I will never cease to bless Thee, O Thou Holy Pearl. I will never cease to bless Thee, O Thou Who endurest for ever.

Thou art Jesus, the Son of the Father. Yea, Amen.

Thou art He Who commandeth the Cherubim and the Seraphim. Yea, Amen. |

Thou hast existed with the Father, in truth, always. Yea, Amen. Fol. 65 *b* ⲡⲁⲁ

[1] Ps. xci. 6.

[2] Luke xii. 19; 1 Cor. xv. 32.

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Thou rulest the angels. Yea, Amen.

Thou art the Power of the Heavens. Yea, Amen.

Thou art the Crown of the Martyrs. Yea, Amen.

Thou art the deep counsel of the Saints. Yea, Amen.

Thou art He in Whom the deep counsel of the Father is hidden. Yea, Amen.

Thou art the Mouth of the Prophets. Yea, Amen.

Thou art the Tongue of the Angels. Yea, Amen.

Thou art Jesus, my life. Yea, Amen.

Thou art Jesus, the object of the boast of the world. Yea, Amen.

O Jesus, the Christ, the hope of every one who setteth his mind on Thee, who is as glorious as Thou art, or who can be compared unto Thee? [Thou art] the King Who sittest above the Cherubim, and the Seraphim stand before Thee. Heaven and earth await Thy mercy. O Thou Who dispensest life to men and cattle, and to wild beasts and the feathered fowl, Thou feedest them all. Thou art He Whose [Name] they interpreted Emmanuel, the translation of which is 'God, with us'. Thou art He Who was called Rabboni, God and Master. Thou wast of lowly birth, but mighty in Thy Godhead. If I would ascribe blessing unto Thee, blessing is Thy attribute. If I would ascribe glory unto Thee, glory is Thy attribute . . . . . compassion, my God . . .

[One line illegible]

Fol. 66 *a* . . .[1] | Thy Holy Blood gathered them together into one flock, ܦܠܚ and Thou didst gather them together into one safe fold, which the wolf shall never find. Thou hast appointed over them faithful shepherds, who shall shepherd them in righteousness. Be not Thou far from me, O Christ, for Thou art merciful, and a Lover of souls. Thou didst deliver me because of the apathy of my fathers, and didst place me to be the shepherd

[1] Text mutilated.

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of Thy people, whom I have shepherded according to Thy wish. I will bless Thee, O Thou my Deliverer; I will bless Thee, of Whom all these blessings are Thy attribute, Thou subject of boasting of the saints, Jesus, the Power of the Cherubim and Seraphim. I will bless thee, O Thou Who dost make fat the earth, and it increaseth, Jesus, the Wise One of the valiant ones. I will bless Thee, Thou Sceptre of righteous kings, Thou Crown that never fadeth, the Life of every one. I will bless Thee, the Resurrection of every one, and the Light that proceeded from Light. Heaven and earth hang upon His word, even as a drop of water hangeth from the potter's vessel.

[Thou art] the Father of the universe, Who spoiled Amente, and destroyed Edôm, and brought up Adam and his sons, and crushed the Enemy and all his power, and gave light to the sun, and ordained the revolutions of the moon, and gave names to the multitude of the stars, | and ordered the Seven Heavens and the Seven Firmaments, and laid the foundations of the earth on the waters, and placed the waters upon (?) the earth and the abyss under the earth. I will bless Thee, O Thou Who didst make all Creation by Thy word, and didst rest on the seventh day. I will bless Thee, O Thou Alpha and Omega; the Beginning and the End. I will not cease to bless Thee, O Jesus, into Whose hands I am about to come, for Thou art my succourer, and the strength of my salvation. Put Thou me not to shame, for I put my trust in Thee. Hearken, O Lord, unto my prayer this day, and send Thou unto me Michael Thy archangel that he may receive my soul in rest, and do Thou establish it in the city of Thy loving-kindness, for Thine is the glory, and the power, for ever and ever. Amen. Fol. 66 *b* ⲡⲗⲥ

And when Apa Athanasius had finished [his] holy prayer he yielded up his spirit, like one who falleth asleep, on the seventh day of the month Pashons. And I, Timothy the deacon, was standing by the side of the holy man Athanasius

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when he was about to lay down the body, and I testify unto you, in the presence of God . . . .[1]

[Three lines illegible]

Fol. 67 *a* . . . .[1] | [as white] as snow, I saw Michael take the soul of
ⲡⲗⲃ Athanasius, and ascend into the height of heaven therewith, and it was of the selfsame form as Athanasius. I saw the choirs of the angels blessing God and saying, 'Let us ascribe glory unto God because He glorifieth His saints.' And as for us, O my beloved, let us follow the teachings of our father Athanasius, and ascribe glory unto God. And even if we are not able to attain to the measure of our fathers, nevertheless let us be exceedingly diligent in the matter, and God shall help us, and we shall bring it to perfection. Ye must consider, O my beloved, how strenuously this mighty athlete fought until he met God face to face, and received the crown of life, and how God held converse with him, mouth to mouth, and how he was on very many occasions carried up above the Cherubim, and how he put kings and heretics to shame through the might of God, which was with him. Consider also what an awful thing it is to fall into the hands of the Living God.[2] Therefore, if thou committest sin against Him, He will punish thee, and if thou doest what is good, He will rejoice with thee, and will cause thee to meet Him face to face, and will accord thee a gracious reception, and will give unto thee . . . . . in this [world] and life everlasting through
Fol. 67 *b* Jesus the Christ, our Lord, | to Whom be all glory and all
ⲡⲗⲉ honour as is meet for Him, and to His good Father, and to the vivifying and consubstantial Holy Spirit, now and always, and for ever.

[1] Text mutilated. [2] Heb. x. 31.

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DISCOURSE ON SAINT MICHAEL THE ARCHANGEL BY TIMOTHY, ARCHBISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 7029)

THE DISCOURSE WHICH SAINT TIMOTHY, THE ARCHBISHOP OF RAKOTE, PRONOUNCED ON THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL, THAT IS TO SAY, ON THE TWELFTH DAY OF THIS MONTH OF PAÔNE.[1] AND HE DISCOURSED ALSO ON THE CAVERNS OF THOSE WHO ARE UNDERGOING PUNISHMENTS, AND ON THE SOULS WHO ARE IN THEM. AND HE DISCOURSED ALSO ON REPENTANCE, AND THE RISING [OF THE NILE]. IN THE PEACE OF GOD! BLESS US! AMEN. ZAMEN (*sic*). AMEN.

This day is a great festival, O my beloved. Let us assemble together, and let us rejoice, and let us be glad therein. I behold this day the mighty archangel, the holy Michael, placing in our hands spiritual food, according to the words of the holy singer David, who said, 'Judah, celebrate thy festival, and pay thou the things which thou hast vowed.'[2] And again [he saith], 'The angel of the Lord campeth round about those who fear Him, and delivereth them.'[3] Now this merciful angel who campeth round about those who fear Him and delivereth them [is Michael]

[Two lines illegible]

. . . .[4] | Michael striveth on their behalf, and he maketh Fol. 68 *a*

pλc

[1] May 6. [2] Ps. l. 14; lxxvi. 11.
[3] Ps. xxxiv. 7. [4] Text mutilated.

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supplication to God until He re-establisheth them in these worlds of light. And [this he doth], not for the righteous only, but also for the sinners who have turned their hearts to Him, even those who have once only offered up an offering in the Name of God and that of the Archangel Michael. And Michael the compassionate will never forget that man who shall give unto the poor even one loaf of bread or one cup of cold water. If thou wishest to hear [it] I will relate [a story] unto thee.

Now it came to pass that I, the least of all men, Timothy your father, went up to Jerusalem to worship the Cross of our Saviour, and [His] life-giving tomb, and the holy places wherein our Saviour walked about. Afterwards I went into the house with the mother of Proclus, the disciple of Iônên (*sic*) the Evangelist, and I dwelt therein, and I found a parchment book which Proclus, the disciple of John, had written; and the people who were in the house had taken it and were using it as a phylactery. And I read therein, and I found this great consolation, which was like unto that about which the Evangelist testifieth, and he said: It came to pass that I John with whom the angel walked . . .[1]

[Two lines illegible]

Fol. 68 *b* . . .[1] | . . up on a lake which was exceedingly terrible. And
ⲣⲛⲍ that lake was situated amongst lakes, and the depth and the breadth of that lake were greater than the depth and breadth of all [the other] lakes. And I heard great noises therein, which were like unto the roar of mighty waters. And I asked the angel who walked with me, saying, 'My lord, what is the meaning of this pit which I see? Up from the midst thereof there riseth such a great smoke of fire that the fiery fumes of its smoke go up for a distance of three hundred stadia.' I saw lions of fire which made [me] ill, and dragons of fire, and serpents, and scorpions, and the bear of fire, and the worm

[1] Text mutilated.

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which never sleepeth coiling itself in folds, and vipers and asps of frightful aspect. And there was a wheel (?), and thousands of thousands, and tens of thousands of tens of thousands of fiery lightnings leaped forth, and shot down into the chaos of Tartarus, that burned with fire.

And this angel said unto me, 'O beloved of God, John, thou seest this punishment, which is the most terrible of all punishments. Woe be unto all those sinners who shall be cast into this punishment, for it is exceedingly severe . . . .[1]

[Two lines illegible]

. . . .[1] | I will tell thee about it. The wheel (?) of fire which Fol. 69 *a* thou hast seen beareth down the sinners who are on it, and ⲣⲗⲏ it submergeth them for three hundred days; only with the greatest difficulty can a man remain fast in the lower part thereof, [for] afterwards they are cast up again, like a wheel, in the third year. All those who are to be punished are bound thereto, and the path of all of them leadeth to the bottom of that pit.' And I wept for a long time over the destruction of the sinners. And the angel said unto me, 'Weep thou not, O John, beloved of God, for, behold, thou shalt this day see a mighty miracle wrought by the Archangel Michael and his great boldness.'

Then, whilst I was talking with him, behold, Michael the archangel came forth from heaven sitting upon the chariot of the Cherubim. The angels went before him singing, and there followed him all the righteous, and the Patriarchs, and all the Prophets, and they were decked with great splendour and with great glory. And there were . . . .[2] in their hands, and branches of sweet-smelling shrubs, and they went before him dancing and singing praises to him. And he came [and stood] over [those who were suffering] punishments, and

[1] Text mutilated.

[2] Perhaps we are to understand that there were tens of thousands of branches of sweet-smelling flowering shrubs, or ⲧⲉⲁ may be some kind of musical instrument.

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straightway the flames [were extinguished], and all the wild beasts which were in them . . .

[Two lines broken and illegible]

Fol. 69 *b* | and they disappeared. And straightway Michael the archpλθ angel lowered [into the lake] his right wing, and there came up on it a multitude of souls, whereof the number could not be told, [for they reached] from the arm of the compassionate archangel to the extreme tip of his wing, and he brought them up out of [their] tortures, and set them down upon the earth, and he filled twelve meadows [therewith]. And again Michael, the mighty one, lowered his wing into [the lake], and he seized a larger number of souls than on the first occasion, and brought them up. And afterwards the Cherubim, and the Seraphim, and all the righteous who had come forth and followed him, bowed low before him, and they entreated him to lower [his wing into the lake] for the third time. And Michael, who is full of compassion, did so, and he brought up [on it] an exceedingly great number of souls, [whom] he delivered from unending tortures. And straightway the angels, and all the righteous who had come forth with Michael, [took] them [and carried them] into the Jerusalem [which is in the heavens] . . .[1]

[Two lines broken and illegible]

Fol. 70 *a* . . . .[1] | Michael brought them before the Father of goodness, pιι and all the souls worshipped Him; and straightway the Archangel Michael took them into the rest which is everlasting.

And I John marvelled exceedingly at the compassion of God and His Archangel Michael, and I ascribed glory to the Father, and to the Son, and to the Holy Spirit, and I gave thanks unto God, and unto the Archangel Michael. And the angel who was accompanying me said, 'O John, thou beloved of God, take good heed unto the day which is the

[1] Text mutilated.

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day of the festival of the Archangel Michael. Now the first is the twelfth day of the month of Athôr,[1] wherein the Father established him over the kingdom that is in the heavens, because of the victory which he gained, and because he bound in fetters the Enemy who was fighting against his Lord. The second festival is on the twelfth day of the month of Paône,[2] whereon [God] gave this never-ending gift . . . .[3]

[Four lines broken and illegible]

. . .[3] | when they had seen the insolent contempt which the Jews shewed to Him, [which was so great that even] the heaven of heavens was not able to bear His sorrow of heart. And when He had risen from the dead . . . . . .[4] It was Michael who suffered with Him from the door of the tomb to Amente. And again, it was Michael who bound Beliar (i.e. Satan) in fetters, by the order of his Lord, and it was Michael who brought to the Saviour all the captive souls over whom the Devil had tyrannized, and our Saviour went up to the Father with the captive souls. And after the Resurrection the Father rejoiced over His beloved Son, and kissed Him, and granted to Him the power to judge the living and the dead. Unto Him belongeth the power of the Godhead henceforth and for ever. Then the Son of Goodness, Jesus the Christ, arrayed Michael in great and indescribable splendour, which was greater than the glory that He had bestowed upon him on the first occasion, when He established Him as Governor over the kingdom which is in the heavens . . . . .[3] Fol. 70 b ⲡⲉⲓⲁ

[Four lines broken and illegible]

. . .[3] | over all the tortures, and each of the angels is arrayed splendidly in his place. And when the Archangel Michael cometh forth from the veil of the Father all ranks of angels, from Adam His created being, are gathered together unto him, and they sing hymns of praise before him, even as thou Fol. 71 a ⲡⲉⲓⲃ

[1] November 8. [2] June 6. [3] Text mutilated.
[4] Some words seem to have dropped out of the text.

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hast seen them, O John the Theologian, until he cometh to [the place of] all the tortured. And forthwith the way of all the tortured is open, and the great torture which is excruciating and is most terrible [is relaxed]. And all the souls that are undergoing torture assemble together in this lake year by year, according to the compassion of God the Father. And the Archangel Michael cometh to these [beings who are] tortured, and lowereth his right wing into the lake three times, and bringeth up a multitude of souls, and setteth them down upon the earth. Now, when his wing is filled (i.e. covered) with souls in this manner, their number amounteth to two hundred times ten thousand, and nine times ten thousand, and a half of ten thousand, and eight hundred and seventy (i.e. 2,095,870 souls).

Now the first . . .[1]

[Two lines wanting]

Fol. 71 *b* . . .[1] | and the poor, and those who have kept [the day of] the Resurrection of our Saviour, that is to say, the Lord's Day, and those who have given a crust of bread and a cup of cold water to the poor on the holy day of the Lord's Day. The second [class] he bringeth up in the name of the Archangel Michael, and it includeth those who have been merciful to the poor in respect of the crust of bread which they gave to the needy in the Name of God, and [that of] the Archangel Michael. And our Lord Jesus the Christ crieth to the class of tortured souls so that they may obtain rest whether they be Christian, or Gentile, or Jew. Those who have partaken of (?) the Body and the Blood of our Lord Jesus, the Christ, doth God let alone. And straightway all the righteous, and all the hosts which are in the heavens, invoke the Archangel Michael, even as thou hast now seen them do, in order that he may shew compassion upon all the souls that have remembered his name upon the earth. After these things he doeth in this manner a second time . . . .[1]

[1] Text mutilated.

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[Two lines wanting]

. . .[1] the supplications | of the saints, and the compassion of Fol. 72 a
God. And the Archangel Michael hath acted in this wise pas
from [the time of] the Resurrection of our Saviour until this day, and moreover, he will not cease to do so on every twelfth day of the month Paône until the end of this world. And he taketh them (i. e. the souls) each into the place which it hath merited; furthermore, Michael goeth inside the veil on the same day, and casteth himself down at the feet of the Father, and worshippeth Him, and doth not rise up [again] until the Father hath accepted his supplications and until He provideth the means of subsistence for men and beasts, and water in the river [Nile]. For all the angels who are over the Powers of the earth are gathered together every twelfth day of the month Paône, outside the veil of the Father, [and wait there] until the Archangel Michael cometh forth from inside the veil. Immediately the angels see his face and the kind of apparel which the Father of Good hath put upon him, straightway the angels who are over the operations of the earth know what [manner of crops] shall be | upon the earth; Fol. 72 b
this they know through the kind of apparel wherein Michael pae
is arrayed. And the angels rejoice with an exceedingly great joy on behalf of all mankind because God the Father hath had compassion upon them, through the supplication of the merciful Michael, and hath provided for their sustenance, and for the river to rise for men and beasts.

Now therefore, O John, blessed are those who shall remember the poor in the name of the Archangel Michael. I declare unto thee, O John, that if a man shall provide for making a copy of this book, or shall have copied a similar work of instruction, and shall give it to a church in the name of the Archangel Michael, or shall give an offering to the house of God, or shall light a lamp in the church in the name of the Archangel Michael, or shall offer up incense for his name's sake, or even if he give a loaf of bread in remembrance

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of him, whether he be the greatest of all sinners, or whether he be a man who is utterly careless, when he cometh forth from the body, [and he is borne to the places of] punishment, Fol. 73 *a* he shall not feel | the torture of the place of punishment ⲣⲙⲉ wherein he shall be, because of the deeds of charity which he did in the name of the Archangel Michael. But he shall be in the places of punishment as one who is in a house which is comfortably warm until God shall visit him and shall shew mercy unto him, and bring him out of the places of punishment, and take him to a place of rest through the supplication of Michael.

Now therefore, O John, the beloved of God, if a man shall provide a copy of the glorious Covenant (i.e. the New Testament), and shall have one written, and shall give it to a church in the name of the Archangel Michael, or if he hath one written, and keepeth it in his own possession, neither sickness, nor pestilence, nor ill luck shall enter the house wherein it is for ever. And upon his beasts and cattle, and upon his fields, and upon his fruit trees and vineyards no harm shall fall through any wild animal or rat, and there shall be no wastage in his fields, and there shall be no privation in his house, and his children and his children's children shall lack nothing, even to the fourth generation. The name of Michael shall be over them like a strong coat of armour. If a man shall write down the following legends, [or shall paint them] upon the [wall ?] of his house, that is to say:

ⲱⲍ· ⲱⲡⲉ· ⲁⲓⲏ ⲩⲏⲏ ⲭⲏⲑ· ⲣⲏⲇ ⲭⲏ|

Fol. 73 *b* (or ⲭⲏ) ⲁⲟⲏ· ⲫⲏⲏ· ⲃⲩⲗⲑ· ⲁⲥⲇⲉ· ⲫⲏⲇ

[ⲣ]ⲙⲍ ⲁⲍ· ⲭⲡⲁ· ⲣⲓⲏ· ⲁⲯⲏⲇ· ⲃⲁ ⲯⲏⲃ· ⲩⲡⲇ·

ⲁⲯⲫⲍ· ⲩⲇⲃ· ⲩⲏ· ⲁⲯⲗⲁ ⲭⲓⲃ· ⲣⲇⲉ·

ⲁⲡⲟ·:—

no harmful thing of the adversary shall fall upon that house,

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and no device whatsoever of evil men shall prevail against it. Now, let every man who shall have written [a copy of] the Covenant (i.e. the New Testament) keep it carefully as a phylactery, and not lay it in a place wherein there is any unclean thing, for mighty is the power of these wonderful Names. And when the angel of the Lord had said these things unto me he brought me down upon the earth, and I John stood upon the Mount of Olives, and he went up into the heavens. And I marvelled exceedingly at the things which had been revealed unto me, and I ascribed glory to God and to His great Archangel Michael.

These are the things which I found in Jerusalem in the house of the mother of Proclus, the disciple of John the Evangelist; and I, your father Timothy, returned to my city Rakote in great joy. Now therefore, O my beloved, inasmuch as we have heard these great and imperishable | [words] from Fol. 74 *a* the mouth of the angel, according to the testimony which ⲡⲁⲓⲏ the Evangelist hath borne to us, be not apathetic in shewing mercy to the poor and to those who are needy, each one of you according to his ability, in the name of the Archangel Michael. Through the supplication of Michael we obtain this great freedom of speech before our Saviour. We, miserable sinners that we are, obtain through the supplication of Michael the waters of the river Nile, and the dew, and the rain. We obtain through the supplication of Michael a fine climate, and the growth of the fruits of the earth. We obtain through the supplication of Michael sweet spiritual foods. We obtain through the supplication of Michael the wine which we drink, and the other kinds of sweet spiritual foods, and all the rest of the drinks which we drink to the love of God. If thou wishest to make the name of Michael protect thee in every temptation, write thou the name of Michael upon the four corners of thy house, inside and outside. And also write it upon the edge of thy garment so that it may protect thee from every evil which shall rise up against

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thee, both that which is hidden and that which is manifest. Write thou the name of Michael upon the table at which thou
Fol. 74 *b* eatest, ...[1] [thy] bread, [and] it will make it . . . .[1] | Write
ρκε it also upon the platter wherefrom thou eatest, so that it may give sweetness to thy mouth and satisfaction. Write it also upon the cup wherefrom thou drinkest, in order that it may bring thee joy and gladness without drunkenness and arrogance; there must be no drunkenness. When we drink wine we should sing psalms and make a merry noise, according to the words of Paul: 'He who would rejoice, let him sing psalms.'[2] Who is mighty in his strength and in his wisdom except Him concerning Whom the Psalmist saith, 'The Lord hath risen up like a man from sleep, and like a mighty man drunk with wine?'[3] The righteous man Noah was drunk with wine, even as the Scripture saith, 'He planted a vineyard, he ate of the fruit thereof, he became drunk.'[4] When a man drinketh wine, and becometh drunk, he uttereth obscene and foul words, nay, more than this, he committeth fornication, or doeth disgraceful and bold and impudent deeds, and he staggereth about from one side of the road to the other in the market-place and streets of the city. Such is the man who is drunk indeed, and who is full of disgrace, and our holy fathers knew of the danger of wine before they gave us admonitions about it; do not, under any circumstances, O my beloved sons of the Holy Church, [get drunk]. For this matter (or, habit) clingeth . . . .[1]

[One line wanting]

Fol. 75 *a* . . . .[1] | Let us keep watch over our feet at all times, and pray
ρκ with our faces cast down to the earth, and let us make entreaty, saying, 'O Archangel Michael, abase thyself before the Good Father that He may forgive us our sins and our transgressions. We beseech thee, O Michael, to make supplication to the Master, the Christ, on our behalf, so that He

[1] Text mutilated.
[2] Eph. v. 19; Jas. v. 13.
[3] Ps. lxxviii. 65.
[4] Gen. ix. 20, 21.

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may bless our days, and [give us] peaceful years. O our helper, Michael, entreat Him Whose mercy is according to His desire, the God of the universe, so that He may make the storm which [is blowing] over us to sink to rest. O compassionate Archangel Michael, make entreaty to the Lord for us that He may bring up the water in the river Nile, and that God, the Compassionate, may open unto us His right hand, which is full of good things of all kinds and which giveth food unto all flesh, even as it is written, 'When Thou openest Thy hand they shall become filled with Thy goodness.'[1] O Archangel Michael, Commander-in-Chief of the armies of the Lord, entreat God the Merciful One to keep guard over and to bring up our little sons until they arrive at a full and perfect state of manhood. We beseech thee, O Archangel Michael, of thy compassion to make supplication on our behalf to the Father, Who forgiveth, that we may be guarded from every temptation of the Adversary, and that He may permit us | to repent, and that we may be saved before we Fol. 75 *b*
bring to an end our life in lying vanities. ⲡⲓⲁ

I beseech you, O beloved brethren, O Christ-loving congregation, to withdraw yourselves from injustice of every kind, and from slander, and impurity, and envy, and hatred, and strife, and theft, and enmity, and slaughter, and fornication, and pollution, and uncleanness, and guile. And ye must make haste to lift up your hands and your souls, and to go with boldness, and with purity, and with honest intent to the Commander-in-Chief of the armies that are in the heavens, that is to say, Michael. And may it happen unto us, O brethren, that as we gather ourselves together in this holy place on this great festival this day, even so He may gather us together in His kingdom, and that having made us all worthy we may hear that blessed voice, saying, 'Come, ye blessed of My Father, and inherit the kingdom which hath been prepared

[1] Ps. civ. 28.

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for you from the foundation of the world,'[1] through the grace and love of man of our Lord Jesus the Christ, to Whom be all glory and honour, which befit Him, and His Good Father, and the [Holy] Spirit, [life-giving and consubstantial, for ever and ever. Amen.]

COLOPHON

Fol. 76 *a* [ⲣⲙⲏ] [This book was copied] through the zeal and care of the most God-fearing deacon whose name God knoweth. He provided the money for the copying of the volume of this book by his own labour, and he had it written, and he gave it to the shrine of Apa Aaron in the mountain of Tebô (Edfû), so that the God of this blessed and righteous man Apa Aaron, and of the Patriarch and Apostolic Archbishop Athanasius, and of the Archangel Michael, might bless our God-loving and charitable [deacon] with every perfect and spiritual blessing, even as He blessed our Fathers, the Patriarchs Abraham, Isaac, and Jacob, from whom all the nations have received light, and that He might deliver and save him from all the wiles of the Devil, and from all the evil designs of wicked men, and gird him about with patient endurance. And after the stablishing (?) of this festival of the saints which he hath commemorated may he receive favour from their King, the Christ, and may they cause him to be worthy to hear the voice which is full of joy and gladness of every kind, saying, 'Come, ye blessed of My Father, inherit the kingdom which hath been prepared for you from the foundation of the world.'[1] Amen. Zamen (*sic*). So be it! Amen. Amen.

Fol. 76 *b* [ⲣⲛⲉ] | It was written on the twenty . . . . . day of the month Epêp, in the seven hundred and eighth year of the Era of

[1] Matt. xxv. 34.

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Diocletian (i. e. A. D. 992), by . . . . .[1] [Zôkratôr] . . . . . .[1] the least of all men, the son of the blessed Archdeacon Joseph. Pray for me a sinner.

I, Zôkratôr, the least of all men, the son of the blessed Joseph, the archdeacon of the city of Snê (Asnâ), may God give him rest! beg you to remember me, of your love, O my fathers and brethren. Behold my repentance. Entreat ye God on my behalf that He may forgive me a few of my sins, which are exceedingly many, and that He may lead me henceforward in the right way, according to His holy and blessed wish. And do ye yourselves forgive me all my blunders, because I am not very learned, and I only received my instruction from the school teachers. Behold my repentance. Do an act of grace and forgive me.

In this year wherein we have written this volume, which is the seven hundred and eighth year [of the Era of Diocletian] (i. e. A. D. 992) and the three hundred and seventy-second year of the Saracens (i. e. of the Era of the Hijrah =A. D. 982), a great miracle took place in connection with the rise of the river Nile. On the fifteenth day of the month of Mesore,[2] we were taxed (?) on a cubit of water, but afterwards it (i. e. the flood) . . . . . until it . . . . . two cubits. Thus through the prayers which Saint Mary, the Lady of us all, made on our behalf, God visited us through His compassion towards [us] . . . . . Mesore . . . . . .[3]

[1] Text mutilated. [2] August 8.
[3] I do not understand exactly what happened.

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ENCOMIUM ON THE ARCHANGEL RAPHAEL BY SAINT JOHN CHRYSOSTOM

(Brit. Mus. MS. Oriental, No. 7022)

Fol. 1 *a* ١ THE DISCOURSE WHICH SAINT JOHN CHRYSOSTOM, THAT IS TO SAY, HE OF THE TONGUE OF GOLD, ARCHBISHOP OF CONSTANTINOPLE, PRONOUNCED CONCERNING THE HOLY ARCHANGEL RAPHAEL, ON THE DAY OF HIS FESTIVAL, WHICH IS CELEBRATED ON THE FOURTH OF THE EPAGOMENAL DAYS.[1] THIS DISCOURSE WAS PRONOUNCED IN THE SHRINE THAT HAD BEEN NEWLY BUILT BY THE GOD-LOVING EMPEROR ARCADIUS IN THE NAME OF THE HOLY ARCHANGEL RAPHAEL IN THE SOUTHERN PART OF THE CITY. AND AFTER THE DEDICATION IN THE FOLLOWING YEAR, THE GOD-LOVING EMPEROR CAME TO PRAY AND TO BOW DOWN IN THE NEW SHRINE WHICH HIS BROTHER HAD BUILT, AND HE (CHRYSOSTOM) CONSECRATED IT. AND THE PIOUS EMPERORS HONORIUS AND ARCADIUS WERE IN ACCORD, AND THEY INVITED THE GREAT JOHN CHRYSOSTOM TO PRONOUNCE A FEW WORDS OF LAUDATION ON THE HOLY ARCHANGEL RAPHAEL. AND THE HOLY CHRYSOSTOM, OR RATHER, THE HOSTEL OF THE HOLY SPIRIT, UTTERED THIS DISCOURSE. AND HE RELATED A FEW OF THE MIGHTY DEEDS, AND SIGNS,

[1] August 27.

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AND MIRACLES, WHICH TOOK PLACE THROUGH THE HOLY ARCHANGEL RAPHAEL, AND EXPLAINED WHEREFORE HE WAS CALLED THE REED OF THE SPIRIT. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL BE SAVED TOGETHER. BLESS US. AMEN.

My beloved, 'the angel of the Lord encampeth round about them that fear Him and delivereth them,'[1] and in very truth the holy Archangel Raphael did encamp round about those who fear Him, [that is to say, the family of] Tobit, and delivered him. And again the Scripture saith, 'He will give His angels charge concerning thee, that they keep thee, and bear thee up on their hand, lest thou strike a stone with thy feet.'[2] For in truth the Lord did give His holy Archangel Raphael charge concerning Tobias, the son of Tobit, to keep him in all his ways, 'lest thou strike a stone with thy feet.' When the husbands of Sarra (Sara) struck a stone, and fell down,[3] He sent His word and healed them, and delivered them out of all their tribulations. The Psalmist David saith, 'Verily God sent His word,'[4] that is to say, His great Archangel Raphael. He healed Sarra, the daughter of Raguel, of the cruel disease of barrenness, and delivered her from the revilings of the servants of her | father, according to the word of the holy Apostle Paul, who said, 'Are they not all ministers of the Spirit who are sent out to [perform] service for those who shall inherit salvation?'[5] Fol. 1 *b* ⲃ Fol. 2 *a* [ⲣ]

My beloved, when I think of the loving-kindness of God towards man, which is very great, and especially towards the righteous, I marvel exceedingly. Now the righteous Lord, even as it is written, 'putteth away the sins of the sinners,' even as hath been said by the mouth of the Lord, which

[1] Ps. xxxiv. 7. [2] Ps. xci. 12. [3] Tobit iii. 8; vi. 13.
[4] Ps. cvii. 20. [5] Heb. i. 14.

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cannot lie, 'There is joy in heaven before God and His angels over a sinner when he repenteth.'[1] In truth the holy angels merit honour, and it is meet especially for us to rejoice with them. Now it is the righteous who minister unto them, through the command of the Creator God Almighty, with willingness and trembling. The blessed angels rejoice in the conversion of sinners, and they also minister unto the righteous with exceedingly great gladness. Even so is it with a king of [this] earth. When a tyrant,
Fol. 2 *b* or an arrogant oppressor, riseth up | in his province, and
ϡ committeth lawless acts and doeth deeds of aggression, the king straightway meditateth in his heart, saying, 'By what means can I put down this tyranny?' Then he summoneth to him one of his chief captains in whom he hath confidence, and he dispatcheth him to depose the adversary of the king. And when the captain hath done this he returneth to his lord with joy and gladness, the tyrant of yesterday being vanquished and lashed to his horse. Then doth the joy of the king rise up, because his enemy hath fallen before his general, and he bestoweth upon his chief captain honours and gifts which are greater than any which he hath ever bestowed on any one before. And in this manner doth the man-loving God act in this world.

Now Michael, and Gabriel, and Raphael are they who are the greatest of all the angelic hosts. As concerning this Michael, God sent him in primeval time, and he smote the Old Serpent, that is to say, Satanaêl, and he vanquished him, and bound him in fetters for one thousand years, and because of this God bestowed upon him this great and exalted position. And as for Gabriel, because of his faculty of
Fol. 3 *a* knowing things beforehand, the Lord, | and His Father,
ϵ and the Holy Spirit decided that he should go to the Virgin with the good news. Raphael [goeth] to the righteous men,

[1] Luke xv. 7, 10.

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and serveth them, and acteth as guide to them, and healeth them [of their sicknesses], and [it belongeth to him] to bind the wicked demon Asmodeus with fetters. For God hath appointed unto each of the angels the work which is associated with the meaning of their names. Michael He appointed to act as a minister to men [before Him] because of his faculty of watchfulness (or, keeping awake). If thou wouldst translate [the name] Michael [its signification is] 'The Compassion of God Almighty'. [The name] Gabriel [meaneth] 'God and man', and for this reason God made him the minister and the messenger of the good tidings of what God is about to do unto man. The meaning of [the name] Raphael is 'God Who guideth men'. And God gave unto these angels these names through His foreknowledge of those who were about to be before they came into being.

And now let us return to the subject of the discourse and speak about Tobit, the son of Tobiel. Tobit saith, 'I Tobit was walking | on the road at midday. Righteousness was Fol. 3b
in my hands at all times all the days of my life.' Verily Tobit was a traveller on the ways of truth, and a doer of charity with a benevolent mind, and the son of Tobiel gave first-fruits and tithes to the house of God. For this reason the Devil became envious of him, and made him blind. God Himself saith by the mouth of the holy Prophet David, 'Behold, I have become old, and I never saw a righteous man whom God had forsaken.'[1] Subsequently God sent His holy Angel Raphael, and he bestowed upon him the light of his eyes. And also, when he wished to send his son Tobias into a region afar off, He made the good angel to act as his guide.[2] And in the place whereunto he departed he healed Sarra, the daughter of Raguel, and bound the demon Asmodeus with fetters. Thus he filled the house of the poor man with joy, and the house of the rich man he filled with

[1] Ps. xxxvii. 25. [2] Tobit v. 4 ff.

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gladness, and the house of chiding and abuse[1] he filled with singing and music, and he made the grief and sighing
Fol. 4 *a* of Raguel[2] to flee away. | And he wiped away also the tears
ⲍ from the eyes of Sarra, and took up her prayers to the Seventh Heaven, to God Almighty.

For, O my beloved, this [Raphael] is a good angel, he is a minister, he is a flame of fire, he is a spirit, he is a faithful guide, he is incorporeal, he is also an archangel. He is a good servant (?), he is a wakeful watcher (?), he is a workman who is to be trusted. He is a physician who healeth and accepteth no fee. All these things which I declare unto you this merciful archangel doeth at the command of his Handicraftsman, God. And if ye wish to know, O beloved brethren, how it is that all these names are applicable to this compassionate archangel, I will make the matter manifest to you. Now I have already told you that the [arch]angel is a good being. Behold, his loving-kindness manifesteth itself openly, because the archangel serveth [man with] obedience, even to the preparation of food for him. He is a man, he is a minister who standeth before the deathless King, the Christ. |
Fol. 4 *b* He ministereth at His command, according to the word of the
ⲏ sweet-smelling tongue of Paul, 'Are they not all ministers of the Spirit who are sent out to [perform] service for those who shall inherit salvation?'[3] Thou seest the faithful testimony! He is a spirit, according to the prophecy of David, saying, 'Who maketh His angels spirits'[4]; he is a flame of fire, even as it is written, 'His ministers a flame of fire.'[4] He is a guide, and therefore he guided Tobias in a foreign land, without any injury whatsoever.[5] He is a chief cook, for he cooked the fish for the young man.[6] He is an angel. He is a master of the bridal ceremonies, for he spake unto Tobias, and he made a marriage.[7] He is a being without body, for he tasted no food whatsoever all the days wherein he was

[1] Tobit iii. [2] Tobit xiv. 12. [3] Heb. i. 14. [4] Ps. civ. 4; Heb. i. 7.
[5] Tobit v. [6] Tobit vi. 5. [7] Tobit vi. 10.

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travelling with him. He is a messenger, for he made supplication to the Treasury of Compassion, the Christ, on behalf of Tobit and Tobias | his son, and Sarra. He was a . . . . . Fol. 5 *a*
when Tobias was in the bride-chamber.[1] He took a camel[2] ϑ
to Ecbatana and brought back silver. He is a physician, for he healed the eyes of Tobit,[3] who was a charitable man, for he said unto his son, 'According to what thou hast, and according to thy superabundance, do acts of charity, for charity delivereth a man from death.'[4] He is a Commander-in-Chief, for he bound Asmodeus in fetters. He is an unpaid [minister], for he would not take the hire which had been agreed upon with him.[5] He is a good servant, for he performed service for all those who needed it from him. He is a [faithful] minister, for he stood before him and served like a loyal servant. O how deep is the sea of the compassion of God! O how great is the obedience of this archangel, who standeth before the Lord of Hosts, and standeth [as] ever a man to serve!

Now therefore, permit us, O my beloved, to bring forward | and to declare unto you a few matters concerning this mar- Fol. 5 *b*
tyrium wherein we are gathered together in the name of ι
the archangel. It happened to me one day, when I John was celebrating my Eucharist at the sixth hour, that a great light rose up in the house wherein I was, and, behold, a young man with an exceedingly beautiful countenance came in to me. He was enveloped in great splendour, and he had a staff of gold, surmounted by a cross, in his right hand, and he called unto me three times, saying, 'John, thou reed of the Holy Spirit! John, thou tongue that healeth the souls which have been shattered by sin! John, thou tongue of the speaker who is able to persuade God in the Seventh Heaven!' And when I heard these words I was troubled, and I fell down at

[1] Tobit vi. 16; viii. 2.
[2] Two camels, Tobit ix. 2.
[3] Tobit xi. 7, 8.
[4] Tobit iv. 8–10.
[5] Tobit hired him at the rate of a drachma per day (Tobit v. 14).

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his feet that I might worship him. And he took hold of my hand, and raised me up, and said unto me, 'Fear not. Do not [worship me], for I am thy fellow servant, but worship
Fol. 6 *a* God.' And I said unto him with fear and trembling, | 'Who
ⲓⲍ art thou, O my lord, who art enveloped in such great splendour? I have never seen any one like unto thee.' And he removed fear from me, and he said unto me, 'I am Raphael, one of the Seven Archangels. I am Raphael whom my Master joined to Philotheus, and I presented him and his father and his mother to the Christ Jesus. I am Raphael the archangel, and the Christ gave thee into my hand from the time when thou wast a child. And moreover, from the time when thou wast born until this day, I have never left thee for an hour, or for half an hour, or even for the twinkling of an eye. And I will never leave thee until the day [cometh] when I shall take thee to the King, the Christ. He gave thee into my hand when thou wast spotless. [I was with thee] in the house of the learned man who taught thee letters, and also when thou didst make thy passage by sea to Athens and
Fol. 6 *b* Bêrût, into which cities thou didst enter. | I walked with
ⲓⲏ thee and I prepared the path whereon thou wast to travel, and I prepared for thee the instruction which was peculiarly suitable for thy mind and heart, even as the husbandman prepareth his seed beforehand, and diggeth his furrows in the water.[1] And now, be strong and prevail. Fear thou not, O thou marvellous confessor, for I am not one to strike fear into souls; on the contrary, I am one who giveth comfort unto souls, for I am called by my fellow angels, "The merciful angel." Be strong, let thy heart be bold, and fear thou not, for I am not associated with disturbance, but with peace. Now therefore, O John, behold the Emperor Arcadius will ask thee about a matter which concerneth me, for he would like to build a martyrium in my name. Encourage him with

[1] i. e. who clears out the furrows for the seed whilst the irrigation or flood water is still on the land.

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thy softest speech, for it is written, "The tongue of the righteous man is more excellent than gold and silver"[1]; and make him to be happy in the building of my shrine. When thou shalt consecrate my shrine and the gifts of great price and beauty which the God-loving Emperor shall give | unto it (?) . . . . . [2] Declare these words unto the pious Emperor . . . . . [2] the Christ . . . . . [2] the Holy Spirit, which is like unto a sweet odour that floweth from his mouth. Be of good cheer, and the peace of the Father, and of the Son, and of the Holy Spirit be with thee.' And when he had said these things unto me he went up into heaven with great glory. Fol. 7 a [ית]

And I John neither ate nor drank that day because of the joy which was in my heart through the archangel's talk with me. And it came to pass on the following day that the pious Emperor Arcadius came unto my lowliness in the Patriarch's house and received a blessing from my hand. And I said unto him, 'Sit thou down, O lover of the Christ, O thou who art troubled in thy mind about the building of the shrine of the holy Archangel Raphael, whose gracious remembrance [of the saint] driveth away sleep from thee, whose remembrance of the service of the saints maketh thee to forget the enjoyment of the Empire. | Blessed (?) [art thou who . . . . . .[2]] that which is good, ...[2] shall be unto thee. In very truth is fulfilled in thee the word of the ineffable Paul, "Minister to the saints"[3]; and again, "God is not unjust to forget your labour, and the love which ye manifest in His Name."' [3] And when I had said these words unto him the blessed Emperor [was astonished] for a long time. And he answered and said unto me, 'We are blessed, O Israel, because the things which are pleasing unto God are manifest unto us. And blessed are we also because God hath raised up unto us such a spiritual father as thyself. Verily thou art an angel who dost walk upon earth with men. Fol. 7 b [יב]

[1] Cf. Prov. viii. 10, 19. [2] Text mutilated. [3] Heb. vi. 10.

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Furthermore, in thee is fulfilled the word of David, the holy psalmist, saying, "The generation of the upright shall receive blessing."[1] Furthermore, O my holy father, behold for many days my heart hath been troubling me concerning the building of the shrine of the holy Archangel Raphael. I swear by thy holy prayers that I have not slept at all during the past night because of this matter. Behold, behold the Spirit . . . .

[About sixty-four pages wanting]

[1] Ps. cxii. 2.

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THE APOCALYPSE OF PAUL

(Brit. Mus. MS. Oriental, No. 7022)

| . . . . before it, saying unto it, 'O thou most wretched soul! The evil things which thou doest by day and by night I take daily into the presence of God, not through [my] will, but through the Will of God, Who commanded me, saying, "Cease not to minister unto them. Perhaps they will turn and repent." Behold, I have made myself a stranger unto thee this day. Let us [go] to the Judge of Truth.' And its spirit came forth from it, saying, 'O thou wretched soul, thou didst not give me rest during my little time which I passed in sojourning with thee. Or, O thou wretched soul, didst thou endure . . . . . or did thy heart turn? The breath of the breath of life of God was in thee. Let us [go] to the presence of the Judge of Truth. I will never forgive thee; and I have made myself a stranger unto thee this day, and do thou do likewise [to me].' Thus the spirit of the soul abuseth it (i. e. the soul), and its angel afflicteth it, and as soon as it standeth up the Powers shall snatch it up into heaven, [and inflict upon it] suffering after suffering. And sluggishness shall come forth from it, and scandal-mongering, and the spirit of rapine. And as for the Powers of the Darkness, some have the faces of lions and wear plates of armour filled with fire, Fol. 24 a ϭϬ

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and have slaughtering swords in their hands. Some have the faces of bulls, and their hands are like unto the hands of men,
Fol. 24 *b* and huge horns of fire project from their heads, | and the
ΠΙ spears which they hold in these hands they drive into the souls of sinners. Some have the faces of bears, and their eyes shoot out fire on all four sides. There is fury in their faces, and there are huge iron butchering knives in their hands, and they are ready to crush the souls (?) of the ungodly before they come forth from the body, and to inflict upon them sufferings during the agony of death. Some have the faces of serpents, and have smoke issuing from their mouths, and fumes, and fire. Some [have the faces of] ravens, and hold in their hands saw-like weapons wherewith they torture souls. Some have the faces of vipers, and have spears like unto those of fishermen, which they are ready to drive into the souls [of sinners], and to torture them with pitiless cruelty. Some have the faces of asses, and are arrayed in black armour, and hold in their hands shearing knives of fire which they thrust into the souls [of sinners] in furious anger. Some have the faces of crocodiles, and have in their hands huge knives, with which they secretly lop off the limbs of the souls [of sinners]. Some have the faces of wild beasts, and tongues of fire which project from their mouths, and their teeth are of iron. Those who are there seize the souls, and when they have chewed them up in their mouths they swallow them straightway; and afterwards they vomit them into
Fol. 25 *a* . . . . . .[1] | and others chew them up and swallow
ΠΛ them, and some of these give what they have chewed in turn unto others, [for] they are pitiless towards the souls of sinners.

Then the Powers of Darkness go to the soul, and they say unto it, 'Whither wouldst thou go, O wretched soul? Wouldst thou go to heaven? Tarry hither that we may

[1] Text mutilated.

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see what is in thee. If thou dost not, no holy helper will accompany thee.' And I heard a voice up in the height, saying, 'Bring up hither this wretched soul, in order that it may know that the God Whom it hath despised doth exist.' And immediately the soul entered into heaven I heard angels and archangels who were in number tens of thousands of tens of thousands, saying, 'Boast not thyself, O soul, of all the works which thou hast done in the world.' And straightway the mouth of the soul was closed, and it was unable to utter a single word before God. And its angel said, 'Weep with me, O my fellow angels, because no rest shall be given unto the soul wherewith I sojourned.' And the angels answered and said, 'Away with it! Away with it! For from the moment wherein we saw it there hath been a foul smell in our midst.' And they took away the soul to enable it to pay worship unto the God Who created it in His own image and likeness. | And its angel made a sign, saying, 'O Lord God Fol. 25 *b* Almighty, I am the angel of this soul, and I brought unto Thee ⲡⲃ its deeds, both those belonging to the day and those belonging to the night; judge it according to its judgement.' And the spirit of the soul said, 'I am the spirit, the breath of life which sojourned with it; judge it according to its judgement.' And the voice of God came unto the soul, saying, 'Where are all the good works which thou shouldst have done? Have I separated Myself even from the unrighteous for a single day, and did not My Son speak unto the righteous and unto all My chosen ones?' And the mouth of the soul was closed, and it could not find a word to utter. And the voice of God came, saying, 'There is no acceptance of persons before God, and the Judgement of Truth is what shall be. He who hath done what is truth, unto him shall truth be done. He who hath shewn mercy, unto him shall mercy be shewn.' And they shall give the soul into the hand of Aftemeloukhos, the Angel who is over the punishments, and he shall cast it into

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the outer darkness, the place wherein there is weeping and gnashing of teeth, until the day of the Great Judgement. And I heard the voices of the angels and the archangels, saying, 'Righteous art Thou, O Lord, and Truth is Thy Name.'

Fol. 26 *a* And afterwards I Paul looked, and I saw | another soul
פה which had just been brought forth from the body, and two angels held it. And it was weeping and crying out, saying, 'Have mercy upon me, O Judge! This day is the seventh day since I died and was given into the hands of these two angels; but whither they are going to take me I know not.' And the Judge answered and said, 'What didst thou do in the world? Assuredly thy deeds were without mercy, for thou hast been given over into the hands of those who have no mercy. Thou hast not done that which is upright, and that which is upright will not be done unto thee in the hour of thy necessity. Confess the sins which thou hast committed in the world.' And the soul answered and said, 'Lord, I have not committed sin.' And when it had said, 'I have not committed sin,' the Judge said unto it, 'Dost thou think that this place is like the world, wherein each man committeth sin, and hideth his sin from his neighbour? When [souls] appear before the throne of God, the sins of each man, as well as his good deeds, become manifest.' And at that moment the mouth of the soul was stopped, and it was unable to find a single word to utter. And I heard the Judge of Truth saying, 'O angel of this soul, come into the midst.' And at that moment the angel came into the

Fol. 26 *b* midst, | with the bill of indictment of its sins in his hand,
פו and he said, 'My Lord, the sins which this soul hath committed since its youth are in my hand; dost Thou wish me, O my Lord, to recite its sins from the time when it was ten years old?' And the Judge said unto the angel of the soul, 'O angel, I do not seek to know what sins it hath committed since the time when it was ten years of age or fifteen; on the

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contrary, I only ask thee concerning the sins which it hath committed in this year, the year in which it died. I swear unto thee by Myself, and by My angels, and by My hosts, that if the soul repented in that same year in which it died, I will forget all the sins which it committed in the time that preceded it.'

And God called Uriêl and Suriêl, and said unto them, 'I wish you to bring these souls into the midst'; and straightway they brought them, and the soul looked at them, and recognized them. And God the Judge said unto the soul, 'Dost thou know these [souls] who have been brought into My presence?' And the soul answered and said, 'Yea, my Lord.' And God said unto the soul, 'What didst thou do unto them?' And the soul said, 'A year hath not yet passed since I slew [this soul], and shed its blood on the earth. And this other soul I slew by means of fornication. I took everything which it had by violence, | and I rewarded Fol. 27 *a* it with a multitude of evils instead of all the good things ⲡⲉ which it had done unto me.' And the Judge answered, saying, 'If a man doeth violence to another man, and the man dieth, watch is kept until the man who hath done the violence cometh, and then they (the two souls) are presented before the Judge of Truth so that each one may receive according to his works.' And I heard a voice saying, 'Give this soul over into the hand of the governor of the abyss of Amente, and let him torture it until the day of the Great Judgement.' And I heard the tens of thousands of tens of thousands of the angels praising and blessing God, saying, 'Righteous art Thou, O Lord, and true are Thy judgements.'

And the angel answered and said unto me, 'O Paul, thou chosen one of God, hast thou seen all these things?' And I said, 'Yea, my lord.' And he said unto me, 'Follow thou me now, and I will take thee and shew thee the place of abode of all the angels.' Then I went with the angel, and

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he took me to the Third Heaven, and he set me by a gate, and I saw that that gate was of gold throughout. And I saw two pillars of gold before the gate, and there were tablets
Fol. 27 *b* of gold, which were full of (i.e. covered with) writing | upon
ΠΓ the pillars. And the angel turned and said unto me, 'Blessed art thou, O Paul, for they shall take thee inside this gate. It is not permitted to every one to enter inside it, [and none doeth so] except the fortunate, and the innocent, and those who have in them no wickedness whatsoever.' And I said unto the angel, 'What are these things which are written upon these tablets?' And he said unto me, 'These are the names of all the righteous who serve God with all their heart.' And I said unto the angel, 'My lord, are their names really written in heaven before they have come forth from the world?' And the angel answered and said unto me, 'Not only are the names of those who serve God with their whole heart [written] in heaven, but the form [of each of them] is in heaven, and the angels recognize it, and they say, "This is [the form of] the man who serveth God with his whole heart," before he leaveth [this] world.'

And when the gate was opened, behold, an old man, whose face shone like the sun, drew nigh unto me straightway, saying, 'Hail, Paul, thou beloved of God!' And he smiled and [kissed] me at first, but afterwards he ceased to smile, and he wept. And I Paul was troubled, and I said unto
Fol. 28 *a* him, 'My father, wherefore dost thou weep?' | And he
ΠΖ answered and said unto me, 'I am distressed in heart because of this name of "man". Many are the promises of God and His good gifts, but not very many men shall partake of them.' And I said unto the angel, 'Who is this, my lord?' And the angel answered and said unto me, 'This is Enoch, the scribe of righteousness.' And immediately I had passed inside that place I saw another being, namely, Helias (Elijah), who came and saluted me, and he was smiling; and

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afterwards he ceased to smile, and he wept. And he said unto me, 'O Paul, come and see, for the labours which thou hast wrought for mankind have been accepted from thy hands. Many are the good gifts of God and His promises, but not very many men shall partake of them; for only at certain seasons, and at certain times, one by one are they fit [to enter] these places.' And the angel answered and said unto me, 'The things which thou hast seen in this place thou shalt not reveal [whilst thou art] in the flesh; but follow thou me, and I will shew thee that which thou mayest make manifest.'

And he brought me out from this gate, and took me to the Second [Gate], and he led me into the firmament, and took me to the place where the sun riseth. And I looked and I saw | the foundations of heaven which were [resting] upon Fol. 28 *b* a river of water, and the river of water was encircling the ΠΗ whole world. And I said unto the angel, 'My lord, what is this river of water which encircleth all this world?' And he said unto me, 'This is the river "Ocean".' And immediately I had gone beyond Ocean, I discovered that it was the light of the sun that illumined that country, and that the country was seven times brighter than silver. And I said unto the angel, 'What is this place?' And he said unto me, 'This is the country of inheritance. Hast thou never heard [the words], "Blessed are the meek in spirit, for it is they who shall inherit the earth?"[1] When the souls of the righteous come forth from their bodies to meet God they are placed in this country.' And I said unto the angel, 'Shall this country then appear after a time?' And the angel answered and said unto me, 'When the Christ shall appear in His kingdom, this country [also] shall appear above this, like a breath of the dew. God knoweth all His saints, and the Christ shall reign over [them] for a great number of years, and they

[1] Matt. v. 5.

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shall eat of the good things of the country, the which I shall now shew you.'

Fol. 29 *a* ⲡⲉ And | I looked out on that country, and [I saw] a river flowing with milk and honey, and on this side of the river and on that were growing trees that were laden with fruit. And I looked to the east, and I discovered every kind of thing which God had created in that place. I saw palm trees growing there, and each one was wholly different from the other; some of them were thirty cubits in height, and some of them twenty, and some of them ten, and the ground whereon they were growing was seven times whiter than silver. From the root of each tree up to its heart there were ten thousand branches with tens of thousands of clusters, and there were ten thousand clusters on each branch, and there were ten thousand dates in each cluster. And thus was it also with the vines. Each vine had ten thousand branches, and each branch had upon it [ten thousand] bunches of grapes, and each bunch had in it ten thousand grapes. And there were other trees there, tens of thousands of tens of thousands of them, and their fruit was in the same proportion. And again I said unto the angel, 'My lord, why is it that the fruits of these trees are tens of thousands of tens of thousands in number?' And he answered and said unto me, 'O Paul, thou beloved of the Christ, God giveth with all His heart unto those who are appointed to receive them (His gifts), that is to say, those who have suffered wrongfully for His Name's sake.' And again I said unto the angel, 'My lord, are these the promised things which [God] hath

Fol. 29 *b* ϥ prepared | for His saints?' And he said unto me, 'There are things which are seven times better than these. I testify unto thee, O Paul, that when the righteous come out of the body, and see the promised things of God which have been prepared for them, they are wont to heave sighs and to weep, saying, Wherefore did the matter come forth from our mouths, or why was I angry with my neighbour one day?'

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And I said unto the angel, 'My lord, are there then other promised things which are superior to these?' And the angel said unto me, 'These promised things appertain to the world, and they are kept for men of holy marriage; but those who are chaste and are virgins shall receive the things which are seven times more splendid. As for the things which are there, I will shew them all to thee.'

And he took me to the eastern side of the river of good things, and I looked and I saw that the water of this river was very much whiter than milk, and I said unto the angel, 'My lord, what is this?' And he said unto me, 'This is the Archêerousa Lake.[1] The City of the Saints which the Father built for His Only-begotten Son Jesus, the Christ, lieth to the east of all these. It is not permitted unto every man to enter therein. And the Archêerousa Lake hath been placed on this road for the following reason: If a man who is a fornicator or a sinner turneth away [from his sin] and repenteth, and bringeth forth fruit meet | for repentance, when he cometh Fol. 30 a
forth from the body he first of all worshippeth God, and ⲫⲗ
then he is delivered over into the hand of Michael, and he washeth himself in the Archêerousa Lake, and he is then taken into the city to those who have never committed sin.' And I Paul marvelled, and I blessed God because of the things which I had seen. And the angel said unto me, 'Follow thou me, Paul, and I will take thee into the city of the Christ.' And when we had arrived at the Archêerousa Lake he made me embark in a ship of gold, with a prow of silver, and cordage and tackle of gold, and sails of silver; and the ship was inlaid with precious stones, and it was manned by three thousand angels. Then the angels sang to me, and they took me into the city of the Christ, and those who were in the city came forth to greet me with great joy. And I saw

[1] ⲁⲣⲭⲓⲉ ⲗⲩⲙⲡⲏ (p. 537, l. 28), ⲁⲣⲭⲏⲉⲣⲟⲩⲥⲁ ⲗⲩⲙⲡⲏ (p. 563, l. 25), ⲁⲣⲭⲓⲉ ⲗⲩⲙⲡⲏ (p. 563, l. 30), ⲁⲣⲭⲏⲉ ⲗⲏⲙⲡⲏ (p. 564, l. 1) = Ἀχερουσία λίμνη, a lake which was supposed to be connected with the Underworld.

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the city of the Christ, which shone with light that was seven times brighter than that of the sun. It was built wholly of gold, and was encircled by twelve walls [built of] precious stones; and there was a tower built inside each wall, and the circumference of each wall was one hundred stadia. And I said unto the angel, 'My lord, how great is the stadium of God?' And the angel said unto me, 'The stadium is equal to one stage on the road (or, a day's journey). And in the interior of the city there is every .....[1] of this
Fol. 30 *b* world. And four rivers encircle the city. | The river on the
ϥϧ western side of the city is of honey, the river on the southern side of the city is of milk, the river on the eastern side of the city is of wine, and the river on the northern side of the city is of oil.' And I said unto the angel, 'What are these rivers which encircle the city?' And the angel answered and said unto me, 'The four rivers which encircle this city resemble the four rivers which are upon the earth. With that which floweth with honey the Phisôn is to be compared, with that which floweth with milk the Euphrates is to be compared, with that which floweth with wine the Geôn (Gihon) is to be compared, and with that which floweth with oil the Tigris is to be compared. And since the righteous do not seek to obtain their freedom upon the earth, and since they suffer hunger, and are athirst, and endure violence for God's sake, for this reason God giveth unto them the good things that are in this city ten thousandfold.'

And when I had gone into that city I found great trees growing before the gate of the city, and there was no fruit upon them, and nothing except leaves. And certain of the men who were under the trees were naked, and whensoever the trees saw a man they bowed themselves down [before him], and then raised themselves up again. And when I saw them
Fol. 31 *a* I wept. And I said unto the angel, | 'What is the matter
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[1] A few words seem to be wanting in the manuscript.

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with these [men] that they are not allowed in this city?' And the angel said unto me, 'It is not meet to weep for these more than for all the rest of the world.' And I said unto him, 'What is the matter with these [men]?' And he said unto me, 'These are men who are specially set apart. They do works and they fast, but they are more proud than all other men. They make themselves out to be the only people who are justified, and they treat with contempt those who are their neighbours. If they feel the desire they give salutation to men; if they do not feel the desire they salute no man, no matter who he may be. If they feel the desire they open their mouths to men, and if they do not feel the desire to do so they do not open them. If any one [of them] doeth a favour to a man he exalteth himself over him, saying, "I am he who nourished thee with my goods."' And I said unto the angel, 'Is it not then pride which hath corrupted them, and which doth not permit them to go into the city of the Christ?' And he said unto me, 'Pride is the root of every evil. These have not made themselves like unto the Son of God Who came in humility.' And I said unto the angel, 'Wherefore do the trees bow themselves low and then raise themselves up?' And the angel answered and said, 'In times of old they were on [the earth], and they worshipped God, and one day they bowed themselves because of the disgrace of man, for they cannot endure the pride which is in him.' | And I said unto the angel, 'How were they (the naked men) placed in front of the city?' And he said unto me, 'They were set in this place through the goodness of God. Furthermore, this is the road whereby the saints enter into the city. When the Christ, the King of the Worlds, shall appear at His [second] coming, all the righteous shall find favour with them (the saints), and they (the men) shall be taken into [the city] for a time, but they shall not enjoy full freedom in the same degree as those who have passed their whole time in serving God in all humility.' Fol. 31 b ٩٦

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And the angel drew me to the river which is to the west of the city. In the gate I found Isaiah, and Jeremiah, and Ezekiel, and Amos, and Micah, and the Lesser and the Greater Prophets, and they saluted me inside the city. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'This is the Road of the Prophets. Every man who loseth his soul for God's sake, and who doth not do what he willeth for the world's sake, when he cometh forth from the body he goeth into the presence of God, and worshippeth Him. And He delivereth him over into the hand of Michael, who taketh him into this city, [where] the Prophets salute him, saying, "He is our son, because he hath done the Will of God upon the earth; he shall inherit these things" . . .'

Fol. 8 *a* the good . . . . of the Lord God took me to the river of milk ⲫⲉ which was to the south of the city, and I found all the little children whom Herod had slain for the sake of the Name of the Christ, and they all kissed me. And I said unto the angel, 'My lord, it is not permitted to every man to abide with these holy children, is it?' And the angel said, 'All those who keep their virginity, and are pure and without blemish, when they go forth from the body are taken to worship God, and they are then given into the hand of Michael, who bringeth them unto this place, and giveth them into the hands of this multitude of little children, who kiss them as their fellow members and brethren, and they receive an inheritance with them in the city of the Christ Jesus for ever.'

And [the angel] took me to the river of wine which is to the east of the city, and I found there Abraham, and Isaac, and Jacob, and they kissed me. And I said unto the angel, 'Who are these?' And the angel said, 'When all those who have received strangers hospitably go forth from the body, they depart to the presence of God, and worship Him, and He giveth them into the hand of Michael, who taketh them into the city. And all the righteous salute each man on

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the way, saying, "O our son and brother, receive ye our hospitality. | Come ye and inherit the city of the Lord our Fol. 8 *b* God, each according to his work." And each man findeth ϥϵ men to take them into the city of the Christ Jesus, Jerusalem.'

And I looked and saw certain men in the gate singing psalms and hymns, and ascribing glory to God, and they were rejoicing greatly. And I said unto the angel, 'Who are these?' And he answered, saying, 'These are they who went to God without the hypocrisy of men in them. All those who rejoice and sing psalms and hymns to God with their whole hearts are brought into this gate, and are set in this city, and they are placed with the saints who sing to the Christ always.'

And [the angel] took me into the middle of the city, to the Twelfth Wall (or, tower), and I found it to be the most splendid of them all. There was such great glory in that Wall that no being of flesh could describe the magnificence and splendour thereof. And I said unto the angel, 'Is there not in this place one part which is the best of all?' And the angel said unto me, 'O Paul, thou chosen one of God, behold, the Second Wall is better than the First Wall, and the Third Wall is better | than the Second Wall, and all the Walls are Fol. 9 *a* better, each than the preceding, up to the Twelfth Wall.' And ϥϛ I said unto the angel, 'My lord, make me to know the meaning of this matter, for I do not understand it.' And the angel said unto me, 'If there be any man in whom there existeth the least wish to slander, or to feel envy or pride, he is stripped of his honour in the city of the Christ.'

And, moreover, I saw certain thrones of gold which were set about in divers places, and there were crowns of glory lying on the top of the thrones. And I looked and I saw the Twelfth Wall, and I saw . . . . . the thrones, the magnificence of which I cannot possibly describe. And I said unto the angel, 'My lord, who are they who shall sit in this place on these thrones?' And the angel said unto me, 'They

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are the inept and useless men, and the simple-minded, who make themselves to be foolish for God's sake. They are those who know very little indeed of the Scriptures and the Psalms, in fact nothing except the passages which they hear from the Scriptures through men of God; nevertheless they perform many religious labours, their hearts being right with God. And the righteous who are within the city of the Christ marvel, saying, 'Look and see these ignorant folk who have no knowledge of the Scriptures, and how they have received
Fol. 9 *b* this great honour from God | because of their foolishness!'

ϥH And I Paul saw in the midst of the city a large altar which was of very great height, and there was a man standing before the altar, and his face was shining like the sun, and there was a harp of gold and a psaltery of gold in his hand, and he was crying out 'Hallelujah!' and those who were on the gate and those who were on the Wall were answering him and crying out 'Hallelujah!' and the foundations of the city were shaken. And I said unto the angel, 'My lord, who is this who is so mighty?' And the angel answered and said unto me, 'This is David, the father of the Christ according to the flesh. And this [city] is the heavenly Jerusalem, and when the Christ God sheweth Himself in His kingdom, David the king must play music so that the righteous may answer him and cry "Hallelujah!"' And I said unto the angel, 'My lord, why is David the only one who playeth a harp, and why do not all the righteous [play harps]?' And the angel said unto me, 'The Christ, our Lord, sitteth on the right hand of the Father in the heavens, and David playeth to Him in the Seventh Heaven, according to the manner in
Fol. 10 *a* which he played upon earth. Without David the | Prophet it
ϥθ is impossible to offer up a sacrifice in any place. He playeth the harp over the flesh of the Christ and over His Holy Blood, according to the manner of his doing in heaven.' And I answered and said unto the angel, 'My lord, what is [the meaning of] "Hallelujah?"' And he said unto me, 'Paul,

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thou master of the Church, rightly dost thou enquire concerning everything. Now the word "Hallelujah" is the Hebrew for "Give glory unto God, Who hath created everything"; and the interpretation thereof is, "Let us bless God together."' And I answered and said unto the angel, 'Then any man who saith "Hallelujah" blesseth God?' And he said, 'Yea, [and he also] saith, "Give glory to the Lord."' And I said unto the angel, 'Then he who saith "Hallelujah" hath no need to translate the word?'[1] And the angel said unto me, 'If a man be suffering from sickness there is no blame [attached] to him if he doth not make answer, and if he hath waxed old there is no blame [attached] to him; but if he be strong and vigorous, and he answer not, this man is arrogant and contemptuous, and he is unworthy to bless Him Who created him.'

Then he brought me out of the city into the middle of a wood, and from thence to the Acherausian Lake.[2] And he brought me through a good country to the river of milk and honey, and he brought me to the ocean that supporteth the sky, and he took me up into the sky. | And the angel said Fol. 10 *b*
unto me, 'Paul, Paul, dost thou know where thou art now?' P̄
And I said unto him, 'Yea, my lord.' And the angel answered and said unto me, 'Follow me, and I will shew thee where they take the souls of wicked men and sinners when they die.' And I went with the angel, and he took me to the place where the sun setteth, and I discovered the foundations of the heavens firmly laid on the river of water. And I said unto the angel, 'What is [this] river of water whereon the sky resteth firmly?' And he said unto me, 'This is the Ocean. This is the river that goeth round the whole world.' And when I had come beyond the Ocean, I saw nothing whatsoever in that place except misery, and sighing, and sorrow of heart, and gloom, and darkness, and smoke (or, mist),

[1] Rendering doubtful. [2] ⲧⲁⲭⲓⲉ ⲁⲭⲁⲓⲏ.

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and destruction. And I Paul looked and I saw a large desolate region which had been dried up by a burning wind, and was awful to contemplate; and it was [full of] pits and deep holes in the ground. There was a pit which had been dug to a depth of one hundred cubits, there was a pit which had been dug to a depth of fifty cubits, there was a pit which had been dug to a depth of thirty cubits, there was a pit which had been dug to a depth of twenty cubits, and there was a pit which had been dug so deep that [its end] reached the confines of the abyss. There was a pit filled with dragons, there was a pit filled with ice (or, snow), there was a pit filled with pitch and sulphur which boiled up like [the water in] a boiling cauldron, and from which portions of pitch and sulphur belched up [into the air] to a height of thirty cubits, | there was a pit filled with worms (or, serpents), which stank exceedingly, there was a pit filled with some most horrible liquid, there was a pit filled with fire, the flame of which was like unto leeks in colour, there was a pit the smoke of which rose up to the very firmament, and there was a pit over which the angels of death presided.

Fol. 11 a
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And I Paul looked and I saw a great river of fire upon the surface of which rolled many waves. And there was a multitude of men and women immersed therein: some were immersed up to their knees, and some were immersed up to their waist, and some were immersed up to their lips, and some were immersed up to their hair. And I answered and said unto the angel, 'My lord, who are these in these rivers of fire?' And the angel answered and said unto me, 'These are they who never governed themselves, and those who never gave away a cup of cold water, and those who never joined themselves wholly to the righteous, and those who never joined themselves wholly to sinners; and they themselves destroyed their own lives upon earth. They were in the habit of passing a few days in worshipping God, and then they would pass a few days in committing sin and in fornica-

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tion; and they ceased not from their sins until they died in the middle of them.' And I answered and said unto the angel, 'Who are these who are immersed up to their knees?' And the angel said unto me, 'These are they who used to go out of church and occupy themselves with works of various kinds, and commit sin daily. Those who are immersed up to their waists are those who used to receive the Body of the Christ and His Holy Blood, and go away and commit fornication, and ceased not from their sins. Those who are immersed up to their lips are those who used to slander the church | and their own houses. Those who are immersed up Fol. 11 b
to their hair are those who were wont to deride each other pḥ
with crooked counsel, and to behave deceitfully towards each other.'

To the west of this river of fire there was a place of torture, which was filled with men and women, and the river of fire flowed on over them. And I Paul looked and I saw a hollow place which went downwards for a depth of thrice ten thousand cubits, and in it souls were heaped up one above the other, and one generation above the other, and they were all heaving sighs and weeping, and saying, 'Have mercy upon us, O Lord,' but no mercy whatsoever was shewn unto them. And I said unto the angel, 'Who are these, my lord?' And he answered, saying, 'These are they who never made God their helper in the time of tribulation.' And I said unto the angel, 'Since there are thirty or forty generations [heaped] one above the other, surely the depth of the pit must be very great?' And the angel said unto me, 'I testify unto thee, O Paul, that this pit goeth downwards, even to the very confines of the abyss, and that it boileth inside it, like [the waters of a boiling] cauldron.' And the angel said unto me, 'O Paul, I swear unto thee by God, that if thou wert to cast down into it a piece of stone it would scarcely reach the bottom in one hundred years.' And I Paul heaved Fol. 12 a
a sigh, and I wept | over the whole race of mankind. And pc

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the angel said unto me, 'Why dost thou weep, O Paul? Thou canst not be more merciful than God. For God knoweth that the Judgement will come, and therefore He waiteth patiently for each man until he hath performed his wish upon the earth.'

Then I looked at the river of fire, and I saw an old man who was being dragged along, and they immersed him up to his knees. And the angel Aftemeloukhos[1] came with a great fork of fire which had three prongs, and with it he dragged out the entrails of the old man through his mouth. And I said unto the angel, 'Who is this old man who is made to suffer so severely?' And the angel said unto me, 'This is an elder who did not fully act up to the name that had been conferred upon him. He ate, he drank, and he committed fornication, and then went to offer up the Sacrifice upon earth.'

And I looked and behold, I saw a little to the other side an old man, whom the Four Angels of wrath were dragging along, and they were running by him, and they immersed him in the river of fire up to his knees, and flashes of fire were beating upon his face like these storm winds, and they did not permit him to say, 'Have mercy upon me,' at all. And I said unto the angel, 'My lord, who is this?' And he said unto me, 'This is a bishop who did not fulfil satisfactorily the duties of his bishoprick. Although the august name of bishop had been conferred upon him, he did not even for one day give a right judgement, neither did he walk in the
Fol. 12 b goodness of God, | Who had conferred his title of bishop
פב upon him, nor did he do good unto the widow and orphan. He was an enemy of man, and the things which appertained

[1] Read ⲁϥⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ, which is here regarded as a proper name; the name seems, however, to be composed of ⲁϥⲧⲉ, 'four,' and ⲙⲉⲗⲟⲩⲭⲟⲥ, 'angels' (Arab. ملائكة). The 'Four Angels' are mentioned further on. The form ⲁϥⲧⲓⲙⲉⲗⲟⲩⲭⲟⲥ occurs on p. 544, l. 3.

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to God were not in his heart, and therefore he is rewarded according to his works.'

And I looked once again at my side, at the river of fire, and I saw another man who was being immersed up to his knees; his hands were stained with blood, the worms crawled out of his mouth and nostrils, and he was heaving sighs and weeping, saying, 'I am being treated more unjustly than all the others who are suffering torture.' And I said unto the angel, 'Who is this, my lord?' And the angel said unto me, 'This is a deacon who committed fornication with women who did not belong to him, and he did not act rightly before God. He ate the Offerings fearlessly, and he wasted himself in every kind of worthless manner. He held not in reverence the day wherein the title [of deacon] was conferred upon him, and the Blood of the Christ was in his hands. He destroyed his whole life, and he repented not until he died; for this reason he shall abide in these tortures which shall long endure.'

And again I looked at my side, at the river of fire, and I saw one by the side of whom [the angels of wrath] were running, and they dragged him along, and they immersed him in the river of fire up to his lips. And a pitiless angel came with a red-hot | instrument, and he burned away his tongue Fol. 13 *a*
and his lips little by little. And I heaved a sigh, and I wept, pe
and I said unto the angel, 'Who is this, my lord?' And he said unto me, 'This is a reader whose duty it was to teach the people, but he did not act in accordance with the things which he read to them, and with the commandments of God.'

And again I looked, and I saw pits by the river of fire wherein men and women were immersed, and the worms were eating them, and they were sighing and weeping; and I also wept and sighed. And the angel said unto me, 'O Paul, thou chosen one of God, what seest thou?' And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the people who took usury and devoted their minds to their riches, and did not make God their helper.' And

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I Paul saw another region which had been parched by a hot wind, and it was very spacious, and there were men and women also there, and they were gnawing their tongues. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who used to slander the Church. They paid no heed to the Word of God, but provoked God and His angels; therefore they shall receive this torture which shall endure.'

And I saw also a pool in the pit which was of the colour of blood. And I said unto the angel, 'My lord, who are those who have suffered [here]?' And he said unto me, |
Fol. 13 b 'This is the pool into which floweth the blood of those who
pc suffer torture.' And I saw certain men and women who were immersed [in the blood] up to their knees, and certain others were immersed up to their lips. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the magicians who worked enchantments on men and women, and they will be left here to suffer until they die.' And I looked again and I saw some other men who were immersed up to their waists, and they were exceedingly black, yea, seven times blacker than sackcloth, and they were low down in the valley of fire, and were suffering grievous torments. And again I heaved sighs and wept. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the women who used to commit fornication with strange men, although they had their own husbands available, and the men who [used to commit fornication with strange women, although they] had their own wives available. Therefore shall they receive this torture which shall endure for ever.' And again I looked and I saw some tender virgins wearing filthy garments, and the Four Angels were stripping them. And they had collars (or, necklaces) of fire in their hands, and they were putting them on their necks, and they were being taken to places of darkness, and they were heaving sighs and weeping. And I said unto the angel, 'Who are

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these, my lord?' And he said unto me, 'These are they who defiled their virginity before they were given to [their] husbands and before they were of age to be married, neither did their parents | know of their doings. Therefore do they Fol. 14 a receive this punishment which shall last for ever.' ϘΖ

And again I looked and I saw some men and women with their hands and feet cut off in a place of coldness, and worms were devouring them; and I heaved a sigh and wept. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who oppressed and wronged the poor and the orphans, and who did not make God their hope and help; therefore shall they receive this punishment for ever.'

And I looked again and I saw some others who were exhausted through their craving for water, and whose tongues were parched with thirst, and who were not allowed to drink. And fruits from gardens had been set before them, but they were not permitted to eat thereof. And I said unto the angel, 'Who are these, my lord, who are not permitted either to eat or to drink?' And he said unto me, 'These are they who broke [their] fast before it had been kept by them; therefore they shall receive this punishment for ever.'

And I saw some men and some women suspended head downwards; and great torches of fire were burning before their faces, and dragon-serpents were girt about their bodies and were devouring them. And I said unto the angel, 'Who are these, my lord, who are suffering in this terrible manner?' And the angel said unto me, 'These are the women who used to beautify themselves with | the paints and unguents of the Fol. 14 b Devil, and then go to church to find occasions for committing ϘΗ adultery, and not [to seek] their lawful husbands; and through their deceitful paints and unguents they made God their enemy. Therefore shall they receive this punishment which shall endure for ever.'

And I Paul looked again and I saw other men and other

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women who were immersed [in fire], and [lying on] gridirons of fire. They were wearing black raiment, and they were blind, and they were [all] going to one pit, which was filled with fire. And I said unto the angel, 'Who are these, my lord?' And the angel said unto me, 'These are the godless heathen who never knew God; therefore shall they receive this punishment which shall last [for ever].' And I also saw some other men and women laid out upon gridirons of fire, and savage carnivorous beasts were tearing out their entrails and devouring them, and they were not once permitted to say, 'Have mercy upon us.' And the angel who was over the punishments, who was Aftemeloukhos, rebuked them, saying, 'Remember ye the Judgements of the Son of God, which were declared unto you, but unto which ye would not listen; they were described to you, but ye would not accept the report of the same. Therefore it is not the severity of the Judgement of the Son of God, but your own deeds which have brought you to this place of punishment.' And I heaved
Fol. 15*a* a sigh and I wept, and I said unto the angel, | 'Who are
pe these?' And he said unto me, 'These are the widows and the virgins who have killed the image of God,[1] and who have abused their bodies by means of fornication; and with them, and suffering the same punishment, are the men who had carnal intercourse with them. And their children whom they put to death made an accusation against them to the Angel who is over the Judgement, saying, "Mete out judgement on our parents for our sakes, for they destroyed the image of God. And although they bore Thy name, that is to say 'Christian', they did not perform Thy commandments; but they also cast us to their dogs, and to their swine, and did not permit us to grow up into righteous men and to serve God." And the little ones who had been slain were given to the Angel who was over the punishments so that he might take them

[1] i. e. committed infanticide.

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to a place which was spacious, wherefrom they could see their parents who were enduring the punishments which shall last for ever.'

And I looked again and I saw some other men and women, and they were arrayed in pieces of sackcloth saturated with pitch and sulphur. And serpents of fire were coiling themselves round their necks, and their arms, and their feet, and the pitiless angels were dragging them along, and were thrusting into them the horns of fire which were on their foreheads, and they reviled them, saying, 'It was possible for you to know God, and to worship Him, and ye did not worship | [Him].' And again I said unto the angel, 'Who Fol. 15 *b* are these, my lord?' And the angel said unto me, 'These $\overline{\text{pi}}$ are they who withdrew themselves from the world, and who donned the garb of the Christ, but the possessions of the world and the cares thereof made them miserable beings. They never performed an act of charity any day. They never shewed mercy to a widow and to an orphan on the same day. They never received a stranger into their houses. They never did a kindness to their neighbour. Never did a pure prayer of their own ascend to God from them. Never because of their anxiety about their possessions did they act in a right manner before God.'

And he who was over the punishments carried them from this side to that, and all those who were suffering punishments looked at them. And those who were suffering punishments said unto them, 'We are suffering punishments because when we were in the world Satan was with us, but what do ye here in this place?' And again [the Angel who was over the punishments] sent them to another place, and those who were suffering punishment there also said unto them, 'Right well do we know that we are sinners, whereas ye carry upon yourselves the Name of God, but it is only by word of mouth: therefore shall ye receive this punishment for ever.' And I heaved a sigh and I wept, saying, 'Woe to the race of men!

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Woe unto the sinner who is born into this world!' And | Fol. 16 *a* the angel answered and said unto me, 'O Paul, why dost
ፕ፲ፘ thou weep? Wouldst thou be more compassionate than God? God knoweth that there is judgement to come, and for this reason He alloweth each one to do what he pleaseth upon the earth.' And great grief fell upon me, and [I shed] tears. And the angel said unto me, 'Why dost thou weep, O Paul, before thou seest the Great Judgement? Follow thou me, however, and I will shew thee [punishments] which are seven times more [terrible] than these.'

Then he took me to the place where all kinds of punishments were inflicted. He took me to the pit of the abyss, and I found it sealed with seven seals of fire. And the angel who accompanied me said unto him that was over the pit of the abyss, 'Open the pit in order that Paul, the beloved of God, may see it, for he is to be permitted to see everything relating to the punishments which he wisheth to see.' And the angel said unto me, 'Withdraw thyself a little way because thou wilt not be able to bear the evil stench.' And immediately he uncovered the pit of the abyss the strong fumes of an evil stench rose up from the pit, and it was far worse than all the torturings. And I looked down into the pit, and I found that it was filled throughout and heaped up everywhere with masses of fire which were blazing in all directions, and I saw that it would be most difficult even for Fol. 16 *b* one | person to descend into it without the greatest danger.
ፕ፲ፚ And the angel said unto me, 'When a man is cast down into this pit as a punishment, the remembrance of him never ascendeth before the Father, and the Son, and the Holy Ghost, and before all the angels.' And I said unto the angel, 'Who are those who are cast down into this pit?' And he said unto me, 'Every one who saith that Jesus hath not come in the flesh, and that He was not brought forth by Mary, the Holy Virgin; and those who say that the bread and the wine over which the Name of God is pronounced are not

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the Body of the Christ and His Blood; and all those who deny their baptism, and who pollute their seal with violence; this shall be their place of habitation for ever.' Now the distance of each one from the other was a cubit of length.

At a distance from the foundation thereof I saw some men and women who were living among ice and snow, and were gnashing their teeth. And I said unto the angel, 'My lord, who are these who are living in this place of torment?' And he said unto me, 'These are they who say that the Christ hath not risen from the dead, and that this flesh [of ours] cannot rise [from the dead].' And I said unto the angel, 'Is there nothing at all except the gnashing of the teeth and ice, which those which are in this place | possess? Is Fol. 17 *a* there no heat at all here?' And the angel said unto me, पाप 'Nothing at all; ice and snow are the only things that exist in this place.' And I said unto the angel, 'If the sun were to rise upon them would they become warm?' The angel said unto me, 'If seven suns were to rise upon them they would never become warm, because of the ice and snow which are over them.' Then I spread out my hands, and I heaved a sigh, and I wept, saying, 'It is far better not to have begotten a wicked man upon the earth than to have done so.' And straightway when the men and women saw me weeping they all cried out, and those who were suffering punishments, both those who were inside and those who were outside, wept.

And I Paul looked and I saw the heavens opened, and I saw Michael, the [Arch]angel of the Covenant, come forth from heaven with all the hosts of the angels, and all the angels cast themselves down on their faces. And when all those who were suffering punishments saw them they wept, and they said unto him, 'Have mercy upon us, O Archangel of the Covenant, thou compassionate one, who dost pray for mankind at all times; the world is at peace through thee, O Michael. We see the Judgement, and we know the Son of God. If only it had been possible for thee to have healed

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us before we came to this place which is full of suffering! We heard that the Judgement was to take place before we came forth from the body, and we did not occupy ourselves with the things of the world. Permit us, O Michael, to repent.' And Michael answered and said, 'Hear me, O ye
Fol. 17 *b* who are suffering punishments, | and hear Michael speak, who
ⲡⲓⲁ standeth at all times before God. As God liveth, Whom I serve, and as the Lord liveth before Whom I stand, neither a day nor a night hath passed wherein [I have] not prayed on behalf of the race of men. Michael prayeth in heaven, and meanwhile men carry on their plays and amusements upon the earth, and their fornications, and those who are upon the earth do not assist Michael. O men, ye passed all your time upon the earth and did not repent. I am he who maketh entreaty to the Lord until He sendeth to you dew out of heaven. I am he who prayeth unto God until the abyss openeth its mouth, and poureth out water upon the earth, and it giveth its fruits. I testify unto you that when a man doeth one small good thing, I become unto him a strong defence and helper, until he is delivered from punishments. Where now are your prayers? Where is your repentance? Where are your charities which ye have done? Ye have wasted your time which ye have passed upon the earth. Weep ye therefore, O men, and I myself will weep, and the angels also, and Paul also, the beloved of God, will weep with you. Perhaps He Who is compassionate will grant unto you a little respite.' |

Fol. 18 *a* And again those who were suffering punishments lifted up
ⲡⲓⲉ their voices and wept, and again they heaved sighs, according to the commandment of Michael, saying, 'Have mercy upon us, O Son of the Living God.' And Paul himself also cried out, saying, 'O my Lord Jesus the Christ, have compassion upon Thy created beings.' Then Michael, followed by ten thousand angels, cast himself down before God, saying, 'Have compassion upon Thy created beings! Have compassion upon

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Thine image! Have compassion upon the sons of Adam!' And I looked and I saw heaven shake, even like a tree which is shaken by the wind. And when they had cast themselves down before the throne of God, I saw the Four and Twenty Elders and the Four Beasts cast themselves down. And I saw the altar and the veil cast themselves down, and I heard a voice, saying, 'Why do ye pray to Me and to My ministering angels?' And a voice [spake], saying, 'We make entreaty on behalf of mankind, and we await Thy loving-kindness and compassion.' And I saw the heavens open, and the Son of God came forth from heaven, and He had a crown upon His head. And when those who were suffering punishments saw Him they cried out, saying, 'Have mercy upon us, | O Son Fol. 18 *b*
of the Living God. Thou hast given rest to the denizens of pic
heaven, and to those who are upon the earth, grant rest even unto us; for from the moment wherein we saw Thee rest hath come to us.'

And straightway the voice of the Son of God went forth among all those who were suffering punishments, saying, 'What good things have ye ever done upon earth that I should give you rest? They poured out My Blood for your sakes, but ye did not repent. They set a crown of thorns upon My Head, but ye did not repent. The hands which fashioned you had nails driven through them for your sakes, but ye did not repent. I asked for some water to drink, and they brought unto Me gall and honey. I was nailed to the Cross, but ye did not repent. They pierced My right side with a spear for your sakes, but ye did not repent. All My prophets and righteous men were put to death for your sakes, but ye did not repent. In all these things repentance was given unto you, but ye would not repent. But, for the sake of Michael and My beloved Paul, I do not wish to grieve you, and those (i. e. Michael and Paul) offer up offerings on your behalf, and on behalf of your children and brethren, for there is one among them who performeth

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Fol. 19 a ק My commandments. And because | of My goodness, and because I rose from the dead [on that day], I will give unto you rest upon the Lord's Day every week, and during the fifty days which follow the [day of the] Resurrection, whereon I rose from the dead.' Then all those who were suffering punishments cried out, saying, 'We bless Thee, O Jesus, the Son of the Living God, for the day of rest to us is worth more than the whole of our life which we led upon earth before we knew that such sufferings as these existed. If we had known that all these sufferings were to come upon us, we should not have bought, neither should we have sold, and we should have done nothing whatsoever upon the earth. For [what] benefit to us is it to be born into the world? Behold, verily [our life] is [like unto] the breath which each draweth into his mouth! With us [here] there are the tears which we shed, and the worm which is under us, and they cause us more suffering than the judgement under which we are.' And the Angel who was over the punishments rebuked them, saying, 'Why do ye weep and cry out? There is no mercy in us towards you, because ye did not make God your help and hope, and there is no mercy for you in the Judgement on the part of him that sheweth not mercy. Mercy shall reach you only on the night of the Lord's Day, because of Paul, the beloved of God, who hath been brought into this place.'

And the angel said unto me, 'Paul, thou chosen one of God, hast thou seen all these things?' And I said unto him,

Fol. 19 b 'Yea, my lord.' | And he said unto me, 'Follow thou me now, ח and I will take thee into Paradise, and all the righteous will behold thee with joy and gladness, for all the righteous are ready to come forth for thy sake.' And I accompanied the angel, and he caught me up in the spirit, and took me to Paradise. And the angel said unto me, 'O Paul, thou shalt see the place whereunto I shall take thee. Paradise is in that place, the place wherein Adam and his wife transgressed.'

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And when I had drawn nigh unto Paradise, I saw the beginnings of the four rivers in that place. And the angel made a sign to me, saying, 'This is Phisôn, which surroundeth the whole country of Eueilat (Havilah). [This is] Geôn (Gihon), which surroundeth the whole country of the peoples of Cush. This is Tigris, which floweth towards [the country of] the Assyrians. [This is] Euphrates, which floweth towards Mesopotamia.' And immediately I had gone into Paradise I saw a tree growing, and the root thereof poured forth water [like] a spring, and it supplied water to the four heads of the four rivers. And the Spirit of God blew upon the trees, and when the water flowed forth the Spirit cried out. And I said unto the angel, 'My lord, what is this tree which poureth out water?' And the | angel answered and said Fol. 20*a*
unto me, 'At the time when as yet God had not made the [ⲡⲓⲉ]
heavens and the earth, nothing at all existed except water; and the Spirit of God used to come (i.e. breathe) upon the water. When God had made the heavens and the earth, the Spirit [breathed] first on the waters, and secondly on [this] tree, and when the Spirit breathed [upon it] the waters flowed out.'

And the angel took me by my hand, and brought me into the middle of Paradise. He shewed me the Tree of Knowledge of what is good and what is evil, and he said unto me, 'This is the tree through which death came into the world. This is the tree of [the fruit of] which Adam ate, and through which ultimately death came upon every man.' And he also shewed me [another] which was growing in the middle of Paradise, and he said unto me, 'This is the Tree of Life.' And there was a Cherubim with a revolving sword of fire by the tree. And as soon as I stood still to gaze at the beauty of the Tree of Life, I looked and I saw a virgin appear, and three angels who were singing to her. And I answered and said unto the angel, 'Who is this virgin, my lord?' And he said unto me, 'This is Mary, the mother of our Lord Jesus Christ, who dwelleth amid this great

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splendour.' And when she had drawn nigh unto me, she said unto me, 'Hail, Paul, thou beloved of God! Hail, beloved
Fol. 20*b* Paul, | beloved of angels and men! Hail, Paul, who wast
[pr] a herald of the truth in the heavens and upon the earth! All the righteous make entreaty to my Son, Jesus the Christ, Who is my Lord, saying, "Grant Thou our entreaty, and do Thou bring Paul up to Thyself, so that we may see him in the flesh, before he cometh forth from the body." And my beloved Son said unto them, "Be patient for a little time, and he shall be with you for ever." And they all said with one mouth, "Do not cause us grief, O our Lord. We desire to see in the flesh Paul, who hath received such a great measure of this great glory, and who supporteth these great ones and these little ones. When each one cometh into this kingdom he asketh whether this one (i. e. Paul) hath arrived in this place." And they say, "One is Paul who is on the earth. He preacheth the Christ with his sweet words, he draweth multitudes to the Christ, and he taketh them to Jerusalem, the city of the Christ." Behold, all the righteous are gathered together unto me that they may meet thee. I swear by the right hand of my Son, O Paul, thou chosen one of God, that whosoever shall write down in words this Apocalypse,
Fol. 21*a* [describing] | what thou hast seen in the heavens, shall never
[pra] taste any torture whatsoever or any of these punishments which thou hast seen in Amente, with the exception of that which must of necessity accompany his departure from the body. Whosoever shall read it in faith, the bill of indictment of his sins shall be torn up and destroyed. Whosoever shall hear it read, and shall keep the commandments of my Son, him shall my Son bless in this world, and He shall shew mercy unto him on the day of his visitation. Many, many times blessed art thou, O Paul. Think not, O Paul, that thou art the only one for whose sake I have come forth, for I testify unto thee that I will be the first to come forth to all who shall do the will of my Son, and I will never

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permit them to be treated as strangers, and at length they shall meet my beloved Son in peace.'

And whilst the Virgin was holding converse with me, behold, three other beings came from a distance and they were beautiful in their forms, and their angels were singing to them. And I said unto the angel, 'Who are these, my lord, who rejoice at seeing me?' [And the angel] said [unto me], 'Then thou dost not recognize them, O Paul?' And I said, 'I do not, my lord.' [And the angel] said unto me, 'These are the Fathers of the people, Abraham, and Isaac, | and Jacob.' And straightway when they saw me they saluted Fol. 21 *b*
me, and they said unto me, 'Hail, Paul, beloved of God and ⲡⲣⲏ
man! Blessed is the man who is calumniated for God's sake!' And Abraham said, 'This is my son Isaac whom I offered up to God. Behold Jacob, the beloved of God. Because of our knowing God in the world, He did not punish us when we came to Him. Blessed be every man who shall believe through thee! They shall abide patiently on God with sufferings, and with the love of man (i. e. hospitality), and purity, and humility, and tender compassion, and faith towards God. Moreover, we will make a covenant with Him Whom thou proclaimest to this effect: We agree to minister unto all those men who shall believe through thee.'

Whilst he was speaking to me, I looked afar off, and I saw twelve other [beings], and I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the Patriarchs.' And immediately they had come up to me they saluted me, and said unto me, 'Hail, Paul, | beloved of God Fol. 22 *a*
and man! God hath not caused us grief in letting us see thee ⲡⲣⲏ
in the flesh, before thou hast come forth from the body.' And each of them repeated his name to me, from Reuben to Benjamin. And Joseph said, 'I am Joseph whom they sold. I testify unto thee, O Paul, that notwithstanding all the sufferings which I have suffered, and all the wrong which they did unto me, I have never kept any evil feeling in

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my heart against them, even for a single day. Whosoever suffereth wrong for God's sake God shall repay many times over when he goeth forth from the body.'

And whilst this Joseph was talking to me I looked afar off and saw another being, whose angel was singing to him. And I said unto the angel, 'Who is this angel with the beautiful form?' And he said unto me, 'Dost thou not know this being?' And I said unto the angel, 'I do not, my lord.' And the angel said unto me, 'This is Moses the Law-giver, unto whom God gave the Law.' And when he had come up to me he saluted me and wept. And I said unto him, 'Wherefore dost thou weep? I have heard that thou art the meekest man who ever lived on the earth.' And Moses said unto me, 'I weep because my plants which I planted have neither taken root nor brought forth fruit. My sheep
Fol. 22 *b* which I pastured | are scattered abroad like unto those who
פרצ have no shepherd at all. All the trouble which I took for the Children of Israel is wasted, and all the mighty deeds which I performed for them in the desert they have not understood. I marvel at the uncircumcised strangers and worshippers of idols who have entered into the inheritance of Israel. I testify unto thee, O Paul, that at the time when they crucified the Son of God, Michael, and Gabriel, and the angels, and Abraham, and Isaac, and Jacob, and all the righteous were weeping. And whilst the Son of God was hanging upon the wood of the Cross they made signs unto me, saying, "Moses, look at thy people and see what they are doing to the Son of God." Blessed art thou, O Paul, and blessed are the people who shall hearken unto thee, and who shall believe at thy preaching.'

And whilst Moses was talking to me, behold, another twelve [beings] were approaching from afar, and when they came up to me they said unto me, 'Thou art Paul, beloved of God! Verily thou hast acquired glory both in the heavens and on the earth.' And I said unto them, 'Who are ye?'

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And they said, 'We are the Prophets.' And one of them said, 'I am Isaiah, whom Manasseh sawed in twain with a wood-saw.' Another said, 'I am Jeremiah, on whom the Children of Israel cast stones until they had killed him.' | Another said, 'I am Ezekiel, whom the Children of Israel Fol. 23 *a* seized by my legs, and dragged over large stones (?) until my ꝑʀɛ brains were shaken out of my head. Such were the sufferings which we endured, but I wished to save Israel. I testify unto thee [O Paul], that those who inflicted sufferings upon me were the Children of Israel. I used to cast myself down upon my face and pray for them from the morning following the Lord's Day until the whole week had passed, and I cast myself down upon my face until Michael came and set me upright upon the earth. Blessed art thou, O Paul, and blessed is the nation who shall believe through thee.'

Whilst he was saying these things unto me there came another angel who was exceedingly beautiful in his form. And I said unto the angel, 'Who is this, my lord, for as soon as he saw me he rejoiced?' The angel said unto me, 'This is Lot, [who lived] in the time of Sodom and Gomorrah.' And when he came up to me he saluted me, saying, 'Blessed art thou, Paul, and blessed is thy generation.' And he said unto me, 'I am Lot, who lived in the city of the ungodly, when the angels sojourned with me in the forms of strange men. When the people of my city rose up against them wishing to do evil unto them, I took my two daughters, who were virgins that had not yet known men, and I gave them unto them, | saying, "Take them and do whatsoever ye please Fol. 23 *b* with them, only do no harm unto these strange men who ꝑʀɛ have come in [under] my roof." And now, the things which each one shall do in this world shall God requite to him many, many times over. Blessed art thou, O Paul, and blessed shall the heathen be who shall believe through thee.'

And whilst this [angel] was talking to me, I looked, and, behold, another was coming from afar who was exceedingly

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beautiful [in his form], and his face was radiant and was bursting with smiles, and an angel was singing to him. And I said unto the angel, 'Is it so that an angel accompanieth each of the righteous?' And he said unto me, 'The angels of all of them sing unto them, and never leave them.' And when the angel had come up to me, he saluted me and said unto me, 'Noble art thou, O Paul, thou beloved of God and man. I am Job who suffered all these sufferings and strokes of ill-fortune, and under them I passed forty years. The sore which broke out in my body was like unto a grain of wheat for three days, and it resembled the hide of an ass, and the worms which came out from my sores when I measured them were the width of the palm of my hand in length. The Devil appeared unto me three times, saying, |

[Fifty-two pages wanting]

Fol. 32 *a* pre '. . . . | and six months, for God loveth a righteous man more than all the world, [and] the angels come and make supplication before Him for rain. And God saith unto them, "Except ye persuade My servant Elijah and he entreat Me, I will not permit the rain to come upon the earth. The sufferings which each endureth for God's sake will God requite unto him twofold. Blessed art thou, O Paul, and blessed are the heathen who shall believe through thee."' And whilst this angel was speaking Enoch also came and saluted me, and he said unto me, 'The man who endureth suffering for God's sake God will not afflict when he goeth forth from the world.'

And whilst this Enoch was speaking with me, behold, two other angels came up together, and there was an angel who was running behind them, and was calling out to them, 'Stand (i. e. wait) for me, so that I may come and see Paul, the beloved of God; there will be redemption for us[1] if we can see Paul whilst he is still in the body.' And I said unto the angel, 'My lord, who are these?' And he said unto me,

[1] Rendering doubtful.

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'This is Zacharias, and [this is] John his son.' And I said unto the angel, 'Then [who is] the other who is running behind them?' And he said unto me, 'This is Abel whom Cain slew.' And they saluted me, and they said unto me, 'Blessed art thou, O Paul, who art righteous in all thy works.' | And John said, 'I am he whose head they cut off in Fol. 32 *b*
prison for the sake of a woman who danced at a feast.' And ܟ̈ܐ
Zacharias said, 'I am he whom they killed whilst I was offering up the Offering unto God. And when the angels came for the Offering they carried my body up to God, and no man found my body [or knew] whither it had been taken.' And Abel said, 'I am he whom Cain slew whilst I was offering up a sacrifice to God. The sufferings which we have endured for God's sake are nothing, and the things which we have done for God's sake we have forgotten.' And the righteous and all the angels surrounded me, and they rejoiced with me [because] they had seen me in the flesh.

And I looked and I saw another angel who was taller than they all, and who was exceedingly fair to behold. And I said unto the angel, 'Who is this, my lord?' And he said unto me, 'This is Adam, the father of you all.' And when Adam came up to me he saluted me with gladness, and he said unto me, 'Strength [to thee], O Paul, thou beloved of God, who hast made multitudes to believe in God and to repent, even as I myself have repented, and have received my glory from the Compassionate and Merciful One.'

And after all these things I was caught up into a cloud, and carried into the Third Heaven. And I Paul | was greatly Fol. 33 *a*
afraid when I saw that the angel who was accompanying me ܟ̈ܒ
changed his apparel (or, form), and that he burst into flames like a fire. And straightway a voice came to me, saying, 'O Paul, thou beloved of God, the things which thou hast seen in this place reveal not unto any man whatsoever, for the things which thou hast seen are things that are not commonly seen.'

And I looked and I saw a seal (cross?) hanging in a solitary

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place. There was a . . . . . in a voice of light; and there were seven eagles of light standing at the right side of the altar, and seven to the left of the same. And companies of singers were singing and ascribing blessing to the Father, and tens of thousands of tens of thousands of angels were standing before Him, and thousands of thousands of angels were surrounding Him, saying, 'Honourable is Thy Name and splendid is Thy glory, O Lord'; and the Cherubim and the Seraphim said, 'Amen.' And when I Paul saw them I quaked in all my members, and I fell down upon my face. And, behold, the angel who accompanied me came to me and raised me up, saying, 'Fear thou not, O Paul, thou beloved of God; rise up now and follow me, and I will shew thee thy place.' And the angel who accompanied me took
Fol. 33 *b* me into the Paradise, | and I saw a multitude of men walking
ꝑλϐ about, and they were happy, and were singing and ascribing blessing to God. And they were exceedingly meek, and their faces shone like the sun, [only] seven times [brighter], and the hair of their heads was like unto white wool. There was in that place a vast number of glorious thrones, and the glory of each one of them was different, and the glory of each was greater than that which was next to it. And when I had come up to them straightway [those who sat on them] cried out 'Blessed art thou, O Paul! Blessed are the heathen who shall believe through thee, O thou who art worthy to be brought into these places whilst thou art in the flesh!' And they all saluted me, and I made answer to them, and I blessed God with them.

And I said unto the angel, 'My lord, what is this place, and who are these men?' And the angel said unto me, 'This is the holy country of the Lord, and these men are all the Prophets who shall live in this place until the Day of Judgement, together with those who have not defiled themselves in the world. And thine own throne shall be in this place, and needs must that thou shouldst see thy throne and

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thy house before thou goest down into the world. And in every place throughout all the world wherein thou shalt preach this Apocalypse, | there shall be many who shall hear, Fol. 34 *a* and shall repent, and shall escape the tortures and punishments which thou hast seen.' And when I heard these things from the angel who accompanied me, I said unto him, 'My lord, indeed I do desire to be in this place, and I will not be disobedient (?). Now shew me my throne in this place.' And the angel took me into a tabernacle of light, and shewed me a throne of glory, before which two angels were singing. And I said unto the angel, 'My lord, unto whom doth belong this throne which is so splendidly glorious, and who are these angels who are singing before it?' And he said unto me, 'This is thy throne, O Paul, and these two angels are Uriêl and Sûriêl singing before thy throne. Knowest thou not, O Paul, that thy name is renowned among angels who cannot be counted for number? Knowest thou not that every man who shall endure suffering in this world for the sake of Christ's Name, and for mankind, doth God reward sevenfold, and that all the angels rejoice with him?'

And the angel who accompanied me | shewed me a great Fol. 34 *b* number of magnificent trees, and there was a multitude of men round about the trees, and their raiment was glorious. And they all cried out to me, 'Hail, Paul, thou beloved of God and man!' and they all saluted me. And I said unto the angel, 'My lord, who are these?' And the angel said unto me, 'These are all the plants which thou hast planted in the world.' And the angel took hold of me, and he said unto me, 'Come, I am going to make thee to see the Paradise of heaven, and thy throne, and thy crown'; and I saw the Paradise, and it was exceedingly wonderful. Three walls surrounded the Paradise of heaven; two [of these] were of silver, and there was a wall of gold between the two walls of silver, one within the other.[1] Each wall was fifty and

[1] i. e. the three walls were concentric.

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twenty and two cubits in height, and there was a curving (?)[1] path (?) inside each wall, from east to west, and from north to south. And the Paradise was two hundred and forty-four thousand and four hundred measures along (?) the wall. There were two hundred and forty-four thousand strong
Fol. 35 *a* pillars in it, and each pillar | was seventy-two cubits in
ρλε height. There were eighteen hundred different kinds of vegetables (?) therein, and twenty hundred [different kinds] of splendid flowering plants, and forty and five different kinds of sweet-smelling plants, and twelve cypress trees. A wall of stone of the colour of the leek surrounded it. There were twelve hundred gold lamps inside it, and round about it were sixteen [hundred?] pillars of silver and marble, and its door was a single gem (?).[2] On the right side of the door were three eagles, and on the left side were three eagles. And all the Paradise was [lighted with] caerulean blue light, and this light was like unto that of noonday wherein there is no greyness, and the light of God was in it always, and it lighted up every part of it. And the Paradise emitted the odour of garden herbs at the hour of dawn, and it emitted the odour of myrrh at the season of noonday, and when the sun set the sweet odours of all the trees which were in the Paradise flowed forth and spread themselves over the world during the night. The bases of the pillars were planted with malabathrum (cinnamon?) and real styrax plants, and branches of almond trees hung down over their capitals, and they were in number one hundred and forty thousand
Fol. 35 *b* and eight hundred ; | and stones of great price were inlaid in
ρλϛ them. And all the trees of the Paradise sang praises to God three times daily, namely, at dawn, at the hour of noon, and at eventide. And they all cried out and ascribed blessing to God, saying, 'He is holy, He is holy, He is holy,' three times. 'God, the Almighty, receiveth honour, and receiveth

[1] The meaning of **ⲟⲩⲱⲙⲉ ⲛ̄ ⲥⲧⲣⲟⲃⲓⲗⲗⲟⲥ** is not clear to me.

[2] **ⲟⲩⲡⲟⲛ** seems to be an incomplete word.

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glory!' And the Paradise cried out and ascribed blessing to God.

And the angel answered and said unto me, 'O Paul, hast thou seen the Paradise of heaven and the glory thereof, of the splendour of which no man whatsoever hath been able to discover the end?' And I said unto him, 'Yea, my lord, I have, but I am afraid lest peradventure I may not be worthy to abide in this Paradise.' And the angel answered and said unto me, 'Be strong, O thou who shalt be strong, and thou shalt prevail over the Accuser who shall come in Amente. And thou shalt receive glory exceedingly great when thou shalt go down into the world again. And when the whole race of man shall hear the words of this Apocalypse very many shall repent and shall live. And, moreover, I will take thee and shew thee thy throne, and thy crown, and thy brethren the Apostles.'

And the angel took me | before the veil[1] in the holy country. And I saw a throne spread out, and there was lying upon the throne a garment, the preciousness of which was indescribable; and there were slabs of marble upon the throne. And I answered and said unto the angel, 'My lord, of what kind is the place of abode of my brethren, my fellow Apostles?' And the angel took me before the veil, and I saw a great number of thrones and a multitude of angels singing and glorifying God. And I saw a great number of garments and a great number of crowns laid before the throne; and a sweet odour came forth from that place. And the angel said unto me, 'This is the place [of abode] of thy brethren, thy fellow Apostles.' And I also saw a man wearing white apparel, and there was a harp in his hand, and he stood on the right-hand side of the veil; and he sang and played his harp, and the angels made answer to his songs. And I answered and said unto the angel, 'Who is this, my lord?' He said unto me, 'This is David singing praises.' Fol. 36 *a* ܦܠܙ

[1] i. e. the curtain which concealed the Deity.

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And I saw in the holy country a place which was set with real sapphires, and that country was white like unto snow. And
Fol. 36 *b* there was a great number of crowns | and a great number
ρλη of thrones therein; and all those who were in that place wore cloaks and tiaras, and a multitude of angels were singing praises to them. And I said unto the angel, 'Who are these?' He said unto me, 'These are the martyrs who suffered martyrdom for the Name of Christ, through the preaching of thyself and that of thy brethren the Apostles, and they receive very great honours.' And they came to me, and they kissed me, and they said unto me, 'Blessed art thou, O Paul, because thou art held worthy of these places, and we with thee, and because thou art held worthy to see these great wonders which eye hath not seen, nor ear heard, and thou hast seen them in the body. Inasmuch as God hath seen the self-restraint under which thou livest, and thy toil and labour in preaching, He hath esteemed thee worthy of these great honours.' And I Paul walked in the Holy Spirit, and I blessed God, saying, 'I bless Thee, the God of the Universe, Who can only be seen in a mystery. Blessed be the glory of Thy Godhead, Honoured One, Who liveth in the honour of His majesty, and [in] His Only-begotten Son Jesus the Christ, our Lord, Who sustaineth the Universe, through Whom the Universe existeth.'

And the angel of the Lord lifted me up, and brought me [down] upon the Mount of Olives. There I Paul found the
Fol. 37 *a* Apostles gathered together, and I saluted them, | and I
ρλθ declared unto them everything that had happened to me, and the things which I had seen, and the honours which the righteous shall have, and the ruin and the uprooting that shall be to the wicked. Then the Apostles rejoiced and were glad, and they blessed God, and they commanded us, that is to say me, Mark, and Timothy the disciple of Saint Paul, the Doctor of the Church, to do into writing this holy Apocalypse, for the behoof and benefit of others who shall

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hear it. And whilst the Apostles were talking to us the Saviour appeared unto us from out of the chariot of the Cherubim, and He said, 'Hail, my holy disciples, whom I have chosen out of the world! Hail, Peter, crown of the Apostles! Hail, John, My beloved! Hail, all ye Apostles! The peace of My Good Father be with you.' Then He turned to our father and said unto him, 'Hail, Paul, glorious writer of Epistles! Hail, Paul, mediator of the Covenant! Hail, Paul, coping-stone and foundation of the Church! Hath thy heart been convinced by the things which thou hast seen? Art thou satisfied to the full by the things which thou hast heard?' And Paul answered, 'Yea, my Lord, Thy grace and Thy love have performed for me great benefits.' And the Saviour answered and said, 'O beloved of the Father, Amen, Amen. I say unto you that the words of this Apocalypse shall be preached in the whole world for the profit of those who shall hear it, Amen, Amen. I say unto thee, O Paul, that the man who shall have provided for the making of a copy of this Apocalypse | or shall do it into writing himself, and shall Fol. 37 *b*
make it a testimony to the generations that shall come after, ⲡⲉ
shall never be shewn by Me Amente and the bitter weeping thereof to the second generation of his seed. And the man who shall read it with faith, himself and his house will I bless, and on him who shall deride the words of this Apocalypse I will take vengeance; let not men read therein except on the holy days, because I have [therein] revealed unto you, O My holy members, all the mysteries of My Godhead. Behold, I have already told you everything. Go now, depart, and preach ye the Gospel of My kingdom, notwithstanding that [the end of] your course and of your holy contests draweth nigh. And thou, O Paul, My chosen one, and thou, My beloved Peter, shall complete your course on the fifth day of the month Epêph,[1] and shall be in My kingdom for ever. My power be with you!'

[1] June 29.

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And straightway He commanded the cloud to take upon itself the disciples, and to carry them each to the country which He had set apart for him. And He commanded them to preach the Gospel of the kingdom of heaven in every place for ever, through the grace and love for man of our Lord Jesus the Christ, our Saviour, unto Whom be glory, and unto His Good Father, and unto the Holy Spirit, for ever and ever! Amen.

COLOPHON

May this benefit be through Him to the God-loving brother, Psate, a native of the town of Mekra, in the nome of Ermont! May the Lord God of the holy Archangel Raphael and of Saint Paul the Apostle bless this same man Psate, and his wife, and his son, and his business undertakings; and may He make him to be a joint heir with His saints in His kingdom which is in the heavens for ever! Amen.

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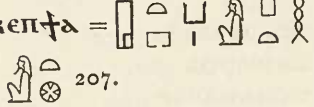
ⲉⲕⲉⲫⲁ =  207.
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FOREIGN WORDS

αμην, Heb. אָמֵן, 431, 510.
απα, Chald. אַבָּא, 7, 20, 21, 24, 26, 29, 30, 31, 32, 34, 35, 37, 41, 47, 48, 49, 59, 60, 61, 74, 120, 123, 139, 147, 189, 190, 192, 220, 283, 300, 321, 433, 465, 467, 468, 469, 470, 473.
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ϫαμην 512, 524 = ϩαμην, Heb. אָמֵן.
ϫεραφιμ 142, 143, 144, 145, 146; see ϲεραφιμ.

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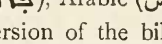
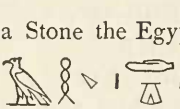
ⲕⲁⲙⲓⲥⲉ 472, Latin *camisia*
ⲕⲁⲙⲓⲥⲓⲟⲛ 309
} Arab. قَمِيص, plur. قُمُص.

ⲕⲓⲑⲁⲣⲓⲥ 572, Heb. כִּנּוֹר, Chald. כִּיתָרָא, Gk. *κίθαρις*, *κίδαρις*, probably borrowed from the Persian.

ⲙⲁⲗⲉ— in the verb ⲉⲧⲙⲁⲙⲁⲗⲉϥ, Arab. ملح. See Oriental, No. 7029, fol. 59 *b*, last word of last line.

ⲡⲁⲣⲁⲇⲓⲥⲟⲥ 28, 81, 342, &c., ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ 444, 571, &c., from the Zend PAIRI-DAÊZA, Pers. پالیز which means something like 'enclosed garden' or 'a garden with a mud wall round it'. From Persian the word passed into Assyrian (*pardisu*), Hebrew (פַּרְדֵּס), Syriac (ܦܰܪܕܶܝܣܳܐ), Arabic (فِرْدَوس), Greek (*παράδεισος*), &c. In the Greek version of the bilingual inscription on the Rosetta Stone the Egyptian words  'irrigated land' (Dem.  'garden lands', i. e. 'planted lands') are rendered by the Greek ΚΑΙ ΤΩΝ ΠΑΡΑΔΕΙΣΩΝ. See Révillout, *Revue égyptologique*, tom. xiii (1911), p. 53.

ⲥⲁⲃⲁⲧⲱⲛ 429, Chald. שַׁבַּתָּא.

ⲥⲁⲃⲁⲱⲑ 100, 101, 117, 307, 531, Heb. צְבָאוֹת.

ⲥⲁⲃⲃⲁⲧⲟⲛ 75, 76, 93, 196, 204, 470, 474, 501, 549, 555; ⲥⲁⲃⲃⲁⲧⲱⲛ 429, 430, 442, 444, 487, 500, 511, Chald. שַׁבַּתָּא.

ⲥⲉⲣⲁⲫⲓⲙ 306, 332, 509, 568; ⲥⲉⲣⲁⲫⲓⲛ 122, 332, 508, 509, 515, Heb. שְׂרָפִים.

ⲫⲁⲣⲁⲱ 207, 409, Egyptian PER-ĀA .

ⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ 187, 206; ⲫⲁⲣⲓⲥⲁⲓⲟⲥ 429, Heb. פְּרָשִׁים.

ⲭⲉⲓⲣⲟⲑⲏⲓⲙ 66, 70, 144; ⲭⲉⲓⲣⲟⲑⲉⲙ 306, 332, 338, 568; ⲭⲉⲓⲣⲟⲑⲓⲙ 496, 504, 508, 509, 511, 514, 515; ⲭⲉⲣⲟⲑⲉⲙ 551, 573; ⲭⲉⲣⲟⲑⲓⲙ 142, 143, 146, 332, 338, Heb. כְּרוּבִים, Syr. ܟܪܘܒܐ.

ⲭⲁⲙⲏ 1, 36, 46, 47, 48, 49, 56, 70, 73, 114, 119, 120, 137, 138, 139, 155, 181, 183, 229, 230, 243, 254, 256, 258, 259, 272, 283, 290, 299, 301, 321, 372, 402, 420, 421, 423, 503, 508, 512, 524, 527, 568, 573, 574.

ⲭⲉⲣⲙⲁⲛ 10, Heb. רִמּוֹן, Arab. رُمَّان, Eth. and Amhar. ሮማን.

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APPENDIX TO THE DISCOURSE OF APA PSOTE (see pp. 725 ff.).

THE MARTYRDOM OF THE EGYPTIAN BISHOPS ABSÂDÎ (PSOTE) AND ALÂNÎḲÔS (HELLANICUS?).

(Brit. Mus. MS. Oriental, Nos. 687, 688)

ገድል: ወስመዕ: ዘቅዱስ: አቡ: አብሳደ: ለብሔር: Fol. 180 a 1
ግብጽ: በሰላም: እግዚአብሔር: አሜን::

አብሳደ: ወአላኒቆስ: ሊጹስ: ቆጵሳት: ዓበይት: እለ: ሰበኩ: ቃለ: እዝአብሔር: ውስተ: ኀሉ: አህጉር: ወሐነፁ: አብያተ: ክርስቲያኖት: ወአጽንዕዎሙ: ለእለ: የአምኑ: በእግዚእነ: ኢየሱስ: ክርስቶስ: ወይምህርዎሙ: እመጻሕፍት: ቅዱሳት: በነገሮሙ: ማሕየዊ: ዘይወጽእ: እመአፈሆሙ:: ወይቤልዎሙ: ኀድግዎ: ለዝንቱ: መዋዕል:

THE CONTENDING AND MARTYRDOM OF SAINT ABBÂ ABSÂDÎ OF THE COUNTRY OF EGYPT. IN THE PEACE OF GOD. AMEN. Fol. 180 a 1

Absâdî and Alânîḳôs were great bishops who preached the Word of God in every city, and they builded churches, and they encouraged those who believed in our Lord Jesus Christ, and they taught them the Holy Scriptures with their life-giving speech which came forth from their mouths, and they said unto them, 'Flee from this transitory time (or, days), for it destroyeth the riches that are for ever.' And when

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ኃላፊ: በዮኃንኑል: ብዕለ: ዘለዓለም:: ወሰሚዖ: አርያኖስ: መኰንነ: ብሔረ: ግብጽ: ተመዒ: ፈድፋደ: ወለእከ: ኀበ: ይዮቅልጥያኖስ: እንዘ: ይብል: ኅሡ: አብሳደ: ወአላኒቆስ: ሊጹስ: ቆጶሳት: ዓቢይት: ለብሔረ: ግብጽ: ሊፈቅዱ: ይስመዑ: መልእክተከ: ጸሐፍከ: አላ: አፈድፈዱ: እመዘቀዲሙ: ወሚጥወሙ: ለእለ: ተረፈ: ከመ: ሊይስመዑ: ከሊየቅርቡ: ለአማልክት: ወሊዮበሉ: ዕጣነ: ወብዙኃነ: እለ: ፈቀዱ: ይስመዑ: ትእዛዘከ: ሚጥወሙ:
Fol. 180a 2 ኀበ: ትምህርተ: ክርስቲያነ:: ወዘንተ: ሰሚዖ: ይ|ዮ ቅልጥያኖስ: መልዖ: መዓተ: ወለእከ: እንዘ: ይብል: አብሳደ: ወአላኒቆስ: ሊጹስ: ቆጶሳት: ዓቢይት: ለብሔረ: ግብጽ: እመ: ሊሰመዑ: ትእዛዝየ: ወሊሠዉ: ለአማልክት: ወሊ ሰገዱ: ሎሙ: ይቅትልዎሙ:: ወለእለ: ሰመዑ: ወተአዘዙ: ይንሥኡ: ክብረ: ወያዕቢይዎሙ: በነፍሱ: መንግሠተየ::

Aryânôs (Arianus) the Governor of the country of Egypt heard of [these things] he was exceedingly wroth, and he sent a messenger with a dispatch to Diocletian, saying, 'Behold, Absâdî and Alânîḳôs, the archbishops of the country of Egypt, do not desire to obey thine Edict, which thou hast written; on the contrary, they have exceeded all that they have done hitherto. They have led astray those who were left, and prevented them from obeying thee, and they will not make offerings to the gods, and will not offer up incense. And many who were desirous of obeying thine Edict have they converted
Fol. 180a 2 to the Christian Doctrine.' And when | Diocletian heard this he was filled with wrath, and he sent a messenger with a dispatch, saying, 'If Absâdî and Alânîḳôs, the great bishops of Egypt, will not obey my Edict, and will not offer up sacrifices to the gods, and will not worship them, let them be killed. But as for those who have heard and have sub-

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ወኀሡ: ጸሐፍኩ: ወለእኩ: ለብሕረ: ግብጽ:: ወበጽሐ: መልእክቱ: ኀበ: መስፍን: ሰርክ: ሰንበት: ለጸቢሐ: ለሐዲ:: ወጸውዖሙ: ለዐበይተ: ሀገር: ወነገሮሙ: ዘከመ: ለአበ: ደዮቅልጥያኖስ: በእንተ: አብሳደ: ወአላኒቆስ: ዐበይት: ሊጺስ: ቆጶሳት: ወሐሩ: በሌሊት: መስለ: መልእክቱ: ኀበ: ቤተ: ክርስቲያን: እንዘ: ዕፅዉ: ኖኀት: ወሀየ: አበ: አብሳደ: ይጼሊ: ውስተ: ቤተ: ክርስቲያን: ወአእመረ: በመንፈስ: ቅዱስ: ከመ: ይፈቅዱ: የአኀዝሙ:: ወበጽሐ: አርኃወ: ኖሶተ: ወረከበሙ: ለዐበይተ: ሀገር: ወይቤልዎ: ናሁ: ነገሠ: ለአበ: በእንቲአክሙ:: ወነሥአ: አብሳደ: ለይእቲ: መጽሐፍ: ወአንበባ: ኀበ: ይብል: ደዮቅልጥያኖስ: ነገሠ: ለአበ: ኀበ: አርያኖስ: መስፍን: ለብሕረ: ግብጽ: በእንተ: አብሳደ: ወአላኒቆስ: ዐበይት: ሊጺስ: ቆጶሳት: ለእሙ:

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mitted themselves [to my Edict], they shall receive honour, and they shall be made noblemen throughout the Empire. And behold, I have written and have sent [this] dispatch to the country of Egypt.' And his dispatch reached the Governor at eventide of the Sabbath, towards the dawn of the first day of the week. And the Governor summoned the great men of the city, and he told them how Diocletian had sent a dispatch in respect of Absâdî and Alâníḳôs, the great bishops. And they went by night with the dispatch to the church, the doors of which were closed; and Abbâ Absâdî was inside the church praying, and he knew by the Holy Spirit that they wished to take him. And he came and opened the door, and he found [there] the great men of the city, and they said unto him, 'Behold, the Emperor hath sent a dispatch concerning you.' And Absâdî took that dispatch and read that which the Emperor Diocletian had written and sent to Arianus, the Governor of the land of Egypt, concerning Absâdî and Alâníḳôs, the great bishops,

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Fol. 180a3 ወሰ|ገዱ: ሎሙ: ወይወስክመሙ: ክብረ: ወሢመተ:: ወለእመ: ዓበዩ: ትእዛዘ: ይቅትልዎሙ:: ወሰሚዖ: ዘንተ: አቡ: አብሳደ: ተሐሠየ: በመንፈሱ: ወሠናይ: ላህዩ: ወቦቱ: ሞገስ: በኀበ: እግዚአብሔር: ወመለዕ: ጸጋ: ወፍጹመ: በሃይማኖተ: እግዚአብሔር: ሊየሱስ: ክርስቶስ:: ወይቤሎ: አብሳደ: ለላእካን: ተዓገሡኒ: እስከ: ጌሠመ: ወዘፈቀድክ: ግበር:: ወይቤሎ: ላእክ: ለአብሳደ: ታአምር: ከመ: በትእዛዘ: ንጉሠ: መጸእኩ: ሊትትሐተተኒ: በዘትገብር:: ወውእቱ: ላእክ: ይፈርህ: እግዚአብሔርሂ: ወኀደጎ: እስከ: ጌሠመ:: ወእምዝ: ብፁዕ: አቡ: አብሳደ: አስተጋብአሙ: ለኵሎሙ: ሕዝብ: ንዑሳሙ: ወዓቢዮሙ: አብዕልተ: ወነዳያነ: ዕቤራተ: ወዕጓለ: ማውታ: አስተጋብአሙ: ኀበ:

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saying, 'If they have obeyed our Edict, and if they have
Fol. 180a3 sacrificed to the Imperial Gods, and worshipped | them, honour and rank shall be added unto them; but if they have rejected [my] command, let them be killed.' And when Abbâ Absâdî had heard this he was grieved in his spirit. Now he was of goodly form and appearance, and he was in favour with God, and full of grace, and perfect in the faith of our Lord Jesus Christ. And Absâdî said unto the messengers, 'Wait ye for me until to-morrow morning, and [then] do whatsoever ye wish.' And the messenger said unto Absâdî, 'Thou knowest that I have come by the Emperor's command: ask no question of me concerning that which thou wouldst do.' And that messenger feared God, and he left him until the morning. Then the blessed Abbâ Absâdî gathered together all the people, their great ones and their little ones, and the rich and the poor, and the widows and the orphans, and he took them to the church, and he passed the whole night in admonishing each one of them, and in

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ለለ፬: ወይግሮሙ: እመጻሕፍተ: ቅዱሳን: ወአልበ: ዘይ
ፈቅድ: ይብላዕ: እክለ: እስመ: ይሰመዑ: ቃለ: ሕይወት:
ዘይወጽእ: እመአፈሁ:: ወይበክዩ: ንዑሰሙ: ወዓቢዮሙ:
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ለቀሳውስተ: ወለደ.ያቆናት: ዕቀብወሙ: ለመርዔት: ወአ
ጽንዕወሙ: በአሚነ: ክርስቲያን: ወአንሰ: አሐውር: ከመ:
እፈጽመ: ጼዋዔየ: በከመ:| ተጸቀዕኩ: ከመ: እኩን: Fol.180b1
ሰማዕተ: በእንተ: ስሙ: ለእገዚእነ: ሊየሱስ: ክርስቶስ::
ወዘንተ: ሰሚዖሙ: በከዩ: ኵሎሙ: ወይቤልዎ: አይቴ:
ተሐውር: ወተኃድገነ: አበግዓ: ዘአልበ: ኖላዊ: በአይቴ:
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በዝንቱ: መዋዕለ: አመልኮ: ጣዖት:: ወይቤሉ: ዓቢይቶሙ:
ውስተ: እደ: መኑ: ተኃድገነ: ወተሐውር: እመኔነ: ንብለከ:

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instructing them from the Holy Scriptures, and no man wished to eat food because [all] were intent on listening to the Word of Life which went forth from his mouth. And they wept, their little ones and their great ones, because he was about to be separated from them and because of his departure from them. And he said unto the priests and deacons, 'Pasture ye the flock and make them strong in the Christian Religion. As for me I am going to finish my calling, even as | I am called to become a martyr for the Fol.180b1 sake of the Name of our Lord Jesus Christ.' And when they heard this they all wept, and they said unto him, 'Whither wilt thou go and leave us, a flock without a shepherd? Where shall we find another who will supervise the flock like thee, especially during these days of the worship of idols?' And the chief men [of the congregation] said, 'In whose hand wilt thou leave us? And we say unto thee, Wilt thou depart from us, seeing that all our country is being destroyed,

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Fol. 180b2 ለክሙ: ከመ: ነፍስየ: ወለፈቅሮ: ለእግዚእየ: | ክርስቶስ: ፈድፋደ: እመኔክሙ:: ወዘንተ: ወዘይመስሎ: ነገሮሙ:

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and all our cities, and all our possessions wasted? We will not let thee depart from us.' And Abbâ Absâdî said unto them, 'Cease ye, my children, for this is the day which I have expected wherein I shall go to my Lord Jesus Christ, and [I desire it] the more since I shall be able to make supplications on your behalf.' And the widows and the orphans said unto Absâdî, 'Unto whom wilt thou leave us? Whom shall we find to take thought for us, like the One? We are thy children, and thou dost love us, little and great.' [And Absâdî said unto them], 'I shall be a father and a comforter.' And when he had said this to them they bowed their faces, and their tears poured down on his feet. And he restrained them, saying, '[God] shall feed you, even though ye weep and be sorrowful. As God liveth I have loved you even
Fol. 180b2 as I love my own soul, but I love my Lord | Christ more than you.' And these [words] and others which were like unto them he spake unto them, but their hearts were not comforted in their

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weeping and sorrow. And Absâdî said unto them, 'The time hath arrived for us to offer up the Offering.' And he put on the holy vestments, and made ready the Offering, and he brought the people nigh, and he prayed over them, saying, 'My Lord Jesus Christ, [Thou] One, Son of the Father, Who hast nourished me from my youth up until this day, and hast protected me from every temptation, do Thou protect these my sons and my daughters so that the Evil One may not overcome them. And do Thou protect all those who are gathered together here for Thy holy Name's sake, for unto Thee praise is meet, and to Thy Good Father, and to the Holy Spirit for ever. Amen.' And he gave them the benediction and went forth from them. And he departed fasting to that [imperial] messenger, who carried him by boat to Arianus the Governor, and set him before him. And the Governor said unto them (*sic*), 'Art thou Absâdî the great bishop?' And Absâdî said, 'I am he.' And the

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Fol. 180b3 ብ|ሔርክሙ: አላ: በሠሉ: በሐውርት: ወበከመ: አክ በረከ: ንጉሠ: ስምዖ: ወትረክብ: ሕይወተ: ወተዓቅብ: ሕዝበከ: እስመ: እፈእየከ: ብእሲ: ዓቢይ: ወሠናይ: ወከማሁ: ይኩን: ምግባሪከ: አዕርግ: ዕጣነ: ለአማልክት: ወትረክብ: ሠልጣነ: ወሢመተ: ወክብረ: ዘይሁበከ: ንጉሠ: ለእመ: ሰማዕከኒ: ወትከውን: አርከ: ለንጉሠ:: ወይእዜኒ: አሠ: በለኒ: ከመ: ትርክብ: ብዙኃ: ብዕለ: ወክብረ: ወሢመተ: ወሶበ: ሊያፈቅረከ: እመ: ሊነገርኩከ: ዘንተ::

Governor said unto him, 'Behold, the Emperors would do thee honour.' And the Governor [further] said, 'Hearken now to their dispatch and to what they have decreed concerning thee, Absâdî, and concerning thee, Alânîḳôs. If ye do refuse [to burn] incense to the Imperial Gods ye shall receive severe punishment, [and if ye do not ye shall receive] positions of
Fol. 180b3 authority, not only in your own district, | but in all [other] districts. And as thou dost hold the Emperor in honour, hearken unto him, and thou shalt find life, and thou shalt preserve thy people. Now I observe that thou art a great man and of goodly appearance, therefore let thy behaviour be in accordance therewith. Offer up incense to the gods, and thou shalt obtain power, and an exalted position of authority, and honour, which the Emperor shall give unto thee if thou wilt obey me, and thou shalt be the Emperor's friend. And now tell me that thou dost consent, so that thou mayest acquire great riches, and honour, and an exalted position of high authority. Had I not loved thee dearly I would not have spoken these words unto thee.' And the bishop said unto

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ወይቤሎ: ሊጹስ: ቆጽስ: ለመስፍን: ለምንት: ለከ: ትብል: ዘንተ: መሪረ: ነገረ: ኀሡመ: ዘይወፅእ: እመአፈከ: ዘአልበ: በቀኖ: ወሊኮነ: ነገረ: ጠቢባን: እስመ: ጽሑፍ: በ መጽሐፈ: ክርስቲያን: ዘይብል: ነገሮሙ: ለጠቢባን: ድልው: በመዳልው: ወዲ(sic)ደ: ጠቢብሰ: የአምር: ዘይወፅእ: እመአፈሁ:: ወይእዜኒ: አብሳደ: ሊየዓርግ: ዕጣነ: አላ: ጠቢብ: ውእቱ: ወየዓርግ: ዕጣነ: ለአመላከ: ሰማይ: ዘልማድየ: እመንእስየ: እፎ: አዓርግ: ዕጣነ: ለአማልክት: ርኩሳን: በልሀቃትየ: ሊይኽውነኒ: ዝንቱ: ነገር: ሊይፈርሃከ: ለከ: ወሊለንጉሠከ:: አላ: ለእግዚአብሔር: ዘፈጠረ:| ሰማየ: ወምድረ: ዘሎቱ: ዓርግ: ዕጣነ: ለበሕቲቱ: ወሊያ Fol.181a1
ቀርብ: ለአማልክት: ርኩሳን: ዘፈቀድከ: ግበር:: ወይቤሎ: አርያኖስ: ለአብሳደ: አዕርግ: ዕጣነ: እስመ: አእመርከ:

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the Governor, 'What aileth thee that thou sayest these bitter things [to me]? Abominable and bitter is the word which goeth forth from thy mouth, and there is nothing profitable therein, and it is not the speech of wise men. For it is written in the Scripture of the Christians, saying, "The word of the wise is weighed in the balance,"[1] and again, "The wise man knoweth that which goeth forth from his mouth."[2] Now Absâdî will not offer up incense [to the Imperial Gods]; but he is wise, and will offer up incense to the God of heaven; since I have been accustomed to serve Him from my childhood, how can I offer up incense to polluted gods in my riper age? Far be this thing from me! I fear thee not, neither do I fear thy Emperor, but I fear God Almighty Who created | the heavens and the Fol.181a1
earth, unto Whom alone doth the offering up of incense belong. I will not make offerings to polluted gods as thou wishest me to do.' And Arianus said unto Absâdî, 'Offer up incense

[1] Compare Eccles. xii. 10, 11. [2] Compare Ps. xxxix. 1; Prov. xvi. 23.

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ኍነኔ: ዘይከውን: በመኍናነ: ነገሠት:: ከመ: ሊያበ
ጽሕክ: ወሊታዕርግ: ዕጣነ: ተዳልረክ:: ወይቤሎ: አበ:
አብሳዲ: ለመስፍን: ኦአብድ: ታመክሮኑ: ለአብሳዲ: ከመ:
ታእምር: ኍነኔክ: ለእመ: ክልኤ: ልቡ: አላ: ጽኑዕ: እነ:
በአሚነ: እግዚአብሔር: ዘአአምሮ: እመንእስየ: እስመ:
ጽሑፍ: በመጽሐፈ: ክርስቲያን: ዘይብል: ዝብጦ: በሠለት:
ነጸሕ: ወይነጽሕ: ኍለንታሁ:: ወይእዜኒ: አመክሮ:
ለአብሳዲ: በኍሎ: ኍነኔክ: ወተአምር: ለእመ: ይጽነዕ::
ወሶቤሃ: ተምዓ: አርያኖስ: ወአዘዘ: ይእስርዎ: ወይስቅልዎ:
ደቡ: አዕማድ:: ወይቤሎ: ላዕክ: ንጉሠ: ሊይክውነክ:
ትሞንኖ: ዘእንበለ: በመባሕቱ: ንጉሠ: ለእመ: ሊያዕረገ:
ዕጣነ: እስመ: ይቤ: ንጉሠ: ይሞንነው: በሞት:: ወይእዜኒ:

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so that the punishment which, as thou well knowest, proceedeth from the tribunal of the Emperors may not fall upon thee if thou art so bold as not to offer up incense.' And Abbâ Absâdî said unto the Governor, 'O foolish one, thinkest thou to tempt Absâdî by telling him about this punishment, as if there was any hesitation in my heart? But I am strong in the faith of God Almighty, Whom I have known from my youth up. For it is written in the Scriptures of the Christians, saying, "Beat him with a pure reed and the whole of him shall be pure."[1] Put now Absâdî to the test with all thy torturing, and thou shalt know whether he be strong [or not].' And straightway Arianus was wroth, and he gave the order to bind Absâdî and to suspend him upon stakes (or, pillars). And the envoy of the Emperor said unto him, 'Thou mayest not torture him except with the Emperor's permission. If he will not offer up incense, the Emperor saith he shall be punished with death. Now do not scourge Absâdî.' And Arianus said unto Absâdî, 'Do not imagine,

[1] Compare Ps. li. 7.

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ሊትቅሠፎ: ለአብሳደ:: ወይቤሎ: አርያኖስ: ሊይመሰልከ: አአብሳደ: ዘከልኡኒ: እስመ: እኁነነከ: ዘይእኪ: እመ ዝነቱ: ወእመ: አኮ: አዕርግ: ዕጣነ: ከመ:|ሊትሙት: Fol. 181 a 2
ሞተ: እኩየ:: ወይቤሎ: አባ: አብሳደ: ለአርያኖስ: አንሰ: ወደዕኩ: ወነገርኩከ: ሊትትዋሠአኒ:: እስመ: ሊየዓርግ: ዕጣነ: ግበር: ዘፈቀድከ:: ወሶቤሃ: አዘዘ: መስፍን: ይልህቡ: ዕቶነ: እስከ: ይከውን: ከመ: እሳት: ወአዘዘ: ይደይው: ውስቴቱ: እስከ: ዓሡር: መዋዕል: ወሊይበልዕ: ወሊይስቲ:: ወእመድሪሁ: አዘዘ: ያውፅእው: ወዓቀሞ: ቅድሜሁ: ወይቤሎ: ጠባዕከኑ: አብሳደ: አዕርግኪ: ዕጣነ: ከመ: ሊትወስክ: እከየ: ፈድፋደ: እመዝነቱ:: ወይቤ: አብሳደ: ለመስፍን: አአብድ: ዘሊኮነ: ጠቢበ: ይመስለከኑ:

O Absâdî, that there are any to restrain me from inflicting upon thee a worse punishment than this. However, offer up incense so that | thou mayest not die an evil death.' And Fol. 181 a 2
Abbâ Absâdî said unto Arianus, 'I have already told thee, and do not thou oppose (or, contradict) me, that I will not offer up incense; do as thou wishest.' And straightway the Governor commanded them to heat a furnace until it became red-hot, and to cast Absâdî therein for ten days, [during which] he was neither to eat nor to drink. And after [these days] Arianus commanded them to bring Absâdî out, and they set him before him. And Arianus said unto him, 'Art thou satisfied, Absâdî? Offer up incense then in order that thou mayest not add greatly to the evil which hath already befallen thee.' And Absâdî said unto the Governor, 'O fool, who art without understanding, dost thou imagine that thou hast worn me out, or that thou hast terrified me with this torture whereof I have had experience from my youth up? Thou art as helpless as thy father Satan, who is unable to effect anything whatsoever. Thou art unable to exhaust and to wear out Abbâ Absâdî by

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ንእስየ:: ወይእዜኒ: ድኩመ: ለንተ: ከመ: ለቡከ: ሰይጣን:
ዘሊይክል: ወሊመንተኒ: ወበዘንቱ: ሊይከውነከ: ቂማ:
ወሊይቂሙ: ለበ: ለብሰደ: ወእስከ: ይእዜ: ሊያሚክረኒ:
ሸነኔከ: ዘይመስለከ: ታጸመወኒ:: ወሊየዓርግ: ዕጣነ:
ለበዕድ: ለመላክ: ለዘሊኮነ: ንጹሐ: ግበር: ዘፈቀድከ::
ወከዕበ: ተመዓ: መስፍን: ወለዘዘ: ይወስኩ: ላህበ:
ወይዳይው: ሐሙስ: መዋዕለ: ሊይብላዕ: ወሊይስተይ::
ወከዕበ: ለውፅኦ: ወይቤሎ: ለዕርግ: ዕጣነ: ከመ: ሊትሙት:
Fol. 181a3 በረኃብ: ወበላህበ: ዝንቱ: ዕቶን:: ወለውሥኦ: ሰማ|ዕተ:
ክርስቶስ: ወይቤ: ለንሰ: ሊየዓርግ: ዕጣነ: ግበር: ዘፈቅድከ::
ወለዘዘ: ካዕበ: ያንዱ: በገቦሁ: ዕቶነ: ወይዳይው: ውስቴቱ:
ወይክድንው: በእብን: እስከ: ሰዱስ: መዋዕል: እንዘ:

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means of this kind. Up to the present thy punishment, which thou didst imagine would try me beyond my strength, hath failed to wear me out. Moreover, I will not offer up incense to any strange god or to any polluted being; do as thou wishest.' And again the Governor was wroth, and he commanded them to make the furnace hotter, and to cast Absâdî into it for five days, without food and without drink. And again Arianus had him brought out, and he said unto him, 'Offer up incense that thou mayest not die of hunger and
Fol. 181a3 of this blazing fiery furnace.' And the | martyr of Christ answered and said, 'I will not offer up incense; do as thou wishest.' And Arianus commanded them to light a fire inside the furnace, and to cast him into it, and to cover it over with a stone for six days, [during which time] he was neither to drink nor to eat. And they brought Absâdî out after twenty-one days, and all those who were in the judgement chamber saw him, and his face shone like the sun, and his flesh was even as wool; and they were all astonished

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ፅእው: ለአብሳደ: ወርእይው: ኀሎሙ: እለ: ውስተ:
ምኵናን: ወገጹ: ይበርህ: ከመ: ፀሐይ: ወለሠጋሁ: ከመ:
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ወይቤሎ: አርያኖስ: ለአብሳደ: ዮጊ: በላዕከ: በኀቡእ:
ምንትኑ: ዝእርሰይ: ወይቤሎ: አባ: አብሳደ: አብደን:
እለ: አልብክሙ: ልብ: ምስለ: ንጉሠክ: ጽሑፍ: ውስተ:
መጽሐፈ: ክርስቲያን: ከመ: እኮ: በኀብስት: ከመ:
ዘየሐዩ: ሰብእ: አላ: በኀሉ: ቃል: ዘይወፅእ: እምአፈሁ:
ለእግዚአብሔር:: ወነቢያትኒ: እለ: ርእዩ: ስብሐተ: እግ
ዚአብሔር: ይነብሩ: በበሰሙን: ሊይበልዑ: ወሊይሰትዩ::
ወታለ: እግዚአብሔር: ይከውን: ሲሳዮሙ: ወእፎ: እነግረክ:
እመጻሕፍት: እስመ: ይቤ: በወንጌል: ወሊተህቡ: ቅድሳተ:
ለከለባት: ወሊታንብሩ: ባሕርየክሙ: ቅድመ: እኁርው:
ከመ: ሊይኪድው: በእገሪሆሙ: ወተመይጠሙ: ይነስ

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and they marvelled. And Arianus said unto Absâdî, 'Peradventure thou didst eat food secretly. What was it? Shew it to me.' And Abbâ Absâdî said, '[Ye are] fools, thou and thy Emperor are without understanding. It is written in the Scriptures of the Christians, "Man doth not live by bread [alone], but by every word which cometh forth from the mouth of God."[1] And the Prophets who saw the glory of God lived for a week at a time without eating and without drinking, and the dew of God was their nourishment. And I will quote further unto thee from the Scriptures. It saith in the Gospels, "Give not holy things unto the dogs, and set not your pearls before the swine, lest they trample upon them with their feet, and [then] turn themselves about and bite you."'[2] And Arianus said unto Absâdî,

[1] Deut. viii. 3; Matt. iv. 4; Luke iv. 4.
[2] Matt. vii. 6.

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Fol. 181 b 1 ኵክሙ:: ወይቤሎ: አርያኖስ: ለአብሳዲ: በአማንኑ: | ከ
ልብ: ትበለኒ: ወይቤሎ: አንተ: ተአኪ: እመከልብ: ምስለ:
ነገሠትከ: ወከለባትሰ: የአምሩ: እግዚአሙ: ወአንትሙሰ:
ኢተአምሩ: ዘፈጠረክሙ:: ወሰሚዖሙ: ሕዝብ: ከልሑ:
ወይቤሉ: ፬ውእቱ: አምላኩ: ለአብ: አብሳዲ:: ወከለሑ:
ሐራ: ወይቤሉ: አፍጥን: ኵነኔሁ: ከመ: ኢያስሕት:
ኵሎ: ሕዝበ:: ወይቤሎሙ: አመጽእወ: ለአላኒቆስ:
ወአሕመመው: ወእመዱኅሬሁ: እቅትሎሙ: ለክልኤሆሙ:
በከመ: አዘዘ: ንጉሠ: እስመ: አስሐትወሙ: ለኵሉ:
ሰብእ:: ወይቤልወ: ግበር: ዘንተ: ይእዜኒ:: ወአዘዘ:
ይምትሩ: ርእሶ: ለአበ: አብሳዲ: ወወጺአ: አብሳዲ:
ለብሰ: አልባሰ: ቅዳሴ: ወይቤሎ: ወልዱ: ዘይተልወ:
አናጕንስጡስ: አበ: አይቴ: ትወስድ: አልባሲከ: ሠናያተ:
ወኢይንሠኡከ: ቀታልያን:: ወይቤሎ: አበ: አብሳዲ:

Fol. 181 b 1 'Dost thou indeed call me | a dog?' And Absâdî said unto him, 'Thou and thy Emperors are worse than dogs, for the dogs know their masters, but ye do not know your Creator.' And when the people heard this they cried out, saying, 'One is the God of Abbâ Absâdî.' And the [imperial] messengers cried out and said unto Arianus, 'Make haste, and finish his punishment lest all the people be led astray.' And Arianus said unto them, 'Bring hither Alâniḳôs and torture him, and afterwards I will kill them both, even as the Emperor hath commanded, because they have led all men astray.' And [Absâdî] said unto him, 'Do this forthwith.' And Arianus commanded [them] to cut off the head of Abbâ Absâdî. And having gone forth, Absâdî put on [his] holy vestments. And the young man who attended him, a reader, said unto him, 'Abbâ, where wilt thou put thy fine apparel so that the murderers may not take [it] from thee?' And Abbâ Absâdî said unto the reader, 'Is my apparel better than the

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ለአባጕንስጡስ: ኣልባስየኑ: ይኄይስ: እመአልባሰ: እግ
ዚአየ: ሊየሱስ: ክርስቶስ: ዘተካፈሉ: ሐራ: ለርእሶሙ::
ወሶበ: ብየ: እመዘ: ይኄይስ: እመለበስኩ: እስመ:
ዘይጸንሕ: ኵብኳበ: ኣው: ዘይነሥእ: መርዓተ: ኣው:
የሐውር: ኀበ: ዓበይት: ይለብስ: ዘይሤኒ: ወእንሰ: ዛቲ:
ዕለትየ: እንተ: ተሰፎኩ: ይደልወኒ: እሠረገወ: በኪሉ:
ሠዓይ: ውስጠ:|ወእፍእ: ከመ: እሑር: ኀበ: እግዚአየ: Fol. 181 b 2
ሊየሱስ: ክርስቶስ:: ወወሰዱው: ለአባ: ኣብሳዲ: ኀበ:
ይቀትልው: ወወፅኡ: ኪሎሙ: ሰብእ: ሀገር: ወወሰዱ:
መብልዓ: ጸቃውዓ: ወእስተብቍዕው: ይንሣእ: ሕቍ::
ወይቤሎሙ: ደቂቅየ: እንሰ: እሐውር: በጾምየ: ቅድመ:
እግዚአየ: ሊየሱስ: ክርስቶስ: ወሶበ: ቀርበ: ይምትሩ:
ርእሶ: ወይቤሎ: አባ: ኣብሳዲ: ኀደገኒ: እጼሊ:: ወቆመ:
አባ: ኣብሳዲ: ወሰፍሐ: እደዊሁ: መንገለ: ሰማየ: ወይቤ:

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apparel of my Lord Jesus Christ, which the soldiers divided among them? If I had any better than what I have I would put it on, because when a man goeth to a wedding, or when he taketh a bride, or when he goeth into the presence of the great, he arrayeth himself in splendid raiment. And on this day, for which I have waited, it is meet for me to adorn myself both within | and without since I am going to my Fol. 181 b 2
Lord Jesus Christ.' And they took Abbâ Absâdî to the place where they were going to kill him. And all the people of the city went forth and set before him food and drink sweetened with honey, and they entreated him to partake of a little of it. And he said unto them, 'My children, I will go fasting as I am into the presence of my Lord Jesus Christ.' And when [the executioner] came to cut off his head Abbâ Absâdî said unto him, 'Permit me to pray.' And Abbâ Absâdî stood up and stretched out his hands to heaven, and said, 'My Lord and my God, Thou Sustainer

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እስእለከ: እግዚእየ: ወአምላኪየ: አኃዜ: ኵሉ: ዘመጸእከ: በእንተ: ኵሉ: ዘመደ: ሰብእ: እመአጽኅፈ: ምድር: እስከ: አጽኅፈሃ: ከመ: ትነጽር: ላዕሌየ: ወፈድፋደሰ: ለሕዝብ: ክርስቲያን: ከመ: ይትባረኩ: ወይትሌዓሉ: ወትክላእ: እመ ኔሆሙ: ዘንተ: ግፍዓ: መሪረ:: ወእስእለከ: እግዚአ: ከመ: ታሠኒ: ፍኖትየ: ወይፅቀብወ: ለገብርከ: መላእክቲከ: ቅዱሳን: ወይመርሑኒ: አመጸእ: ኀቤከ: በሰላም:: እወ: እግዚኦ: ስመጓኒ: ጸሎትየ: ለገብርከ: በተፋጸሚተ: መዋዕልየ:: ወእንዘ: ይጸሊ: አኃዘ: ሐራዊ: እዴሁ: ለአቡ: አብሳደ: እንዘ: ይበክዩ: ኵሉ: ሕዝብ:: ወሰሐቦ: ከመ: በግዕ: ዘይጠባሕ:: ወይቤሎ: ነዓ: ኀድግ: ንሑር: ኀበ:

Fol. 181 b3 ግብርነ: ወይቤሎ: አቡ: አብሳደ: ለሐ|ራዊ: ኦክዓዊ: ደመ: ቅዱሳን: በአማን: ሓዘን: ለከ: እስመ: ኮንከ: ኀርቱመ: እመኵሉ: ሰብእ: ወአልብከ: ተዝካር: በዕለተ:

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of the universe, Who didst come [upon earth] for the sake of every race of man, from one end of the earth to the other, and to watch over me, and especially over the Christian peoples, so that they might be blessed and exalted, and to keep away from them this bitter injury, I beseech Thee, O Lord, to make straight my path, and may Thy holy angels protect Thy servant, and may they bring me unto Thee in peace. O Lord, hearken unto me, and unto the prayers of Thy servant at the end of my days.' And whilst he was praying the soldier took hold of the hand of Abbâ Absâdî—now all the people were weeping—and he drew him away like a lamb which was to be slain, and he said unto him, 'Come, cease [thy prayer], and let us go to [our] work.'

Fol. 181 b3 And Abbâ Absâdî said unto | the soldier, 'O thou who dost shed the blood of the saints, in truth there is sorrow [in store] for thee, for thou art accursed above all men, and thou shalt have no memorial in the Day of the Resurrection, and

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ትንሣኤ: ወአልበ: ዘይመህረከ: ወዘያነሥአከ: እስመ: ሊመሐርከ: አግብርቲሁ: እስመ: መሐኖንን: ሊይመሃር: ለዘሊመሀረ:: ወይቤሎ: ሐራዊ: አነ: እፈጽም: ፍትወትየ: በዝየ: ወአመ: ሞትኩ: ኅድግ: ይደዩኒ: ውስተ: ነኪኔ:: ወይቤሎሙ: አበ: አብሳደ: ለሐራዊ: አብደርከ: መርገመ: ወትመጽአከ: አበይካ: ለበረከት: ወትርኅቅ: እመኒከ:: ወዘንተ: ብሂሎ: መጠወ: ክሳደ: ቅዱስ: አብሳደ: ወመተሩ: ርእሶ:: ወሀሎ: ፬ብእሲ: ፈራሂ: እግዚአብሔር: ወሰፍሐ: ልብሶ: ላዕሌሁ: ወሊሐደግ: ይረድ: ደበ: ምድር:: ወኮነ: ፈውሰ: ለኵሉ: ዘገሠሠ: ወነሠኡ: ሠጋሁ: ሰብአ: ሀገሩ: ወጸርዎ: ደበ: መታክፍቲሆሙ: ወወሰዱዎ: መንገለ: ጽባሕ: ወቀበርዎ፤ ወዝንቱ: ኤጲስ: ቆጶስ: ሰማዕት: ፈጸመ: ገድሎ: አመ፳ወ፭ለወርኃ: ታሕሣሠ: በመንግሠተ: ደዮቅልጥያኖስ: በሰላመ::

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there shall be none to have compassion upon thee, and none to lift thee up, because thou hast not shewn compassion on His servants, and because the Judge will not shew compassion upon him that hath not shewn compassion.' And the soldier said unto him, 'I will fulfil my desire in this world, and when I ām dead let them cast me into the place of punishment.' And Abbâ Absâdî said unto the soldier, 'Thou hast chosen what is accursed, and it shall come unto thee; thou hast rejected blessing, and it shall be remote from thee.'[1] And saying these words the holy man Absâdî stretched out his neck, and they cut off his head. And there was a certain God-fearing man who spread out his garment over it and did not let it fall on the ground; and it healed every man who touched it. And the people of his city took his body and carried it upon their shoulders, and they bore it away towards the east and buried it. And this bishop who was a martyr ended his strife on the twenty-seventh day of the month Takhshâsh, in the reign of Diocletian, in peace.

[1] Compare Ps. cix. 17.

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THE MARTYRDOM OF ABSÂDÎ AND ALÂNÎḲÔS.

From the Ethiopic *Synaxarium*.

(Brit. Mus. MS. Oriental, No. 656)

Fol. 148 *a* 3 ፯ም: ፳ወ፯: ለታኅሣሥ፡፡ በዛቲ: ዕለት: ኮነ: ሰማዕት: ቅዱስ: አብሳዲ: ሌጹስ: ቆጵስ፡፡ ኀሚሃ: ሶበ: ሰምዓ: ደዮቅልጥያኖስ: ነጉሠ: ዜኅሠሙ: ለሌጹስ: ቆጶሳት: ዓቢያን: አበ: አብሳዲ: ሌጹስ: ቆጵስ: ወአበ: አላኒቆስ: ዘላዕላይ: ግብጽ፡፡ ከመ: እሙንቱ: ያጽንዕምሙ: ለክርስቲያን: ውስተ: ሃይማኖት: ርትዕት: ዘእገዚእነ: ክርስቶስ: ወይሠዕሩ: አምልኮ: ጣዖታት: ወፈነወ: ላእካነ: ወአብጽሖሙ: ኀቤሁ፡፡ ወኮነኖሙ: ኧነኔ: ዓቢየ: ወቅዱስሰ: አበ: አብሳዲ: ሰአሎ: ለላእክ: ነጉሠ: ከመ: ይትዓገሠ: ላዕሌሁ: አሐተ: ዕለተ፡፡ ወወአቱሰ: ሠርዓ: ቅዳሴ: ቍርባን: ገብረ: ወመጠወሙ: ለሕዝቡ: መሠ

Fol. 148 *a* 3 Twenty-seventh day of Takhshâsh. On this day the holy man Absâdî the bishop became a martyr. Now when the Emperor Diocletian heard the report of the great bishops, Abbâ Absâdî the bishop, and Abbâ Alânîḳôs, who were over Egypt, and that they were encouraging (or, strengthening) the Christians in the true faith of our Lord Christ, and suppressing the worship of idols, he sent messengers and had them brought unto him, and inflicted severe tortures upon them. And the holy man Absâdî asked the imperial messenger to bear with him for one day (i.e. give him a day's grace). And he made ready the Holy Offering, and administered to

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ጢራተ: ቅድሳት: ወአዘዞሙ: ከመ: ይጽንዑ: በሃይማኖት:
ርትዕት: ወአመኖሙ: ወወፅአ: እመኀቤሆሙ: ወመጠወ:
ነፍሶ: ውስተ: እደ: እግዚአ|ብሔር: ወወሰደ: ላእክ: Fol. 148b 1
ኀበ: አርያኖስ: መኰንን: ዘሀገረ: አንዴኅው:: ወሶበ:
ርእየ: ገጾ: ለአበ: አብሳደ: አንከረ: አርአያሁ: ወግርማሁ:
ኀዘነ: ሎቱ: ወይቤሎ: አንተ: ብእሲ: ግሩመ: መሐክ:
ነፍሰከ: ወስማዕ: ቃሎ: ለንጉሠ:: ወአውሠአ: ንጉሠ:
ወይቤሎ: አንሰ: ሊይስመዕ: ትእዛዞ: ለንጉሠ: ከሐዲ:
ወሊይቄልጥ: መንግሠተ: ሰማያት: በሕይወተዝ: ዓለም:
ኀላፊ: ወኮነ: ማእከሌሆሙ: ብዙኀ: ነገር: ወቅዱስ:
አብሳደ: ሊተመይጠ: እመክሮ: ሠናይ:: ወእመዝ: አዘዘ:
መኰንን: ከመ: ይሸንነው: በመንኰራኵር: ወይደይው:
ውስተ: እቶን: እሳት:: ወካዕበ: ወደይው: ውስተ: መንደበ:

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the people the Holy Mysteries, and commanded them to be strong in the true faith; and he embraced them, and went forth from them, and placed himself in the hand of God. | And the messenger took him to Arianus, governor of the city Fol. 148b 1
of Andênâwe (Antinoë), and when Arianus saw the face of Abbâ Absâdî he marvelled at his appearance and at his reverend dignity, and was sorry for him. And he said unto him, 'Thou art a man of reverend dignity: have pity on thyself and hearken unto the word of the Emperor.' And Absâdî answered and said unto him, 'I will not obey the command of the apostate Emperor, and I will not exchange the kingdom of heaven for the sake of this transitory life.' And many words passed between Arianus and Absâdî, and the holy man Absâdî did not turn from his good counsel. Then the governor commanded [his men] to torture him on the rack, and to cast him into a red-hot furnace. And after that they cast him into the furnace of a bath, and the holy

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ብለኔ: ወኮነ: ቅዱስ: አባ: አብሳደ: ይትዔገሠ: ዘንተ:
ኵሎ: ነኑኔ: ወእግዚአብሔር: ያነሥኦ: ዘእንበለ: ሙስና::
ወእመዝ: አዘዘ: መኰንን: ከመ: ይምትሩ: ርእሶ: በሰይፍ::
ወሶበ: ሰምዓ: ዝንቱ: ቅዱስ: ተፈሥሐ: ዳቢየ: ፍሥሐ:
ወለብሰ: አልባሰ: ክህነት: ወሰፋሐ: እዴሁ: ወመተሩ:
ርእሶ: ክብርተ: ወነሥአ: አክሊለ: ስምዕ: በመንግሥተ:
ሰማያት::

ሰላመ: ለክሙ: ኤጲስ: ቆጶሳት: ዘግብጽ::
አባ: አብሳደ: ወአላኒቆስ: አብያጽ::
እመታመልኩ: እብነ: ወእመትስግዱ: ለዕፅ::
ዘአጥባዕክሙ: በረቂጽ: እንበለ: ተዓቅፎ: ወዳኅፅ::
መንገለ: መጥባሕት: በሊሕ: ወእሰት: ብቍዕ::

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man Abbâ Absâdî bore all these tortures patiently, and God raised him up uninjured. Then the governor commanded them to cut off his head with a sword, and when the holy man heard this he rejoiced with an exceeding great joy. And he arrayed himself in priestly apparel, and he stretched out his neck, and they cut off his glorious head, and he received a crown of martyrdom in the kingdom of the heavens:

Salutation to you, O ye bishops of Egypt,
Ye companions Abbâ Absâdî and Alânîḳôs!
Who did not worship stone, and did not bow down to wood,
Who ran gladly without a slip or a stumble
Towards the sharp sword and burning coals of fire.

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THE MARTYRDOM OF MERCURIUS.

(Brit. Mus. MS. Oriental, Nos. 687, 688)

ዝንቱ: ነገር: ዘቅዱስ: ወብፁዕ: ሰማዕት: መርቖርዮስ:: Fol. 109 *a* 2

በመዋዕለ: ዴኬዎስ: ንጉሠ: ሮሚ: ተወልዶ: ሕፃን: ፕሉፓደር: ዘበትርጓሜሁ: መርቖሬዎስ:: ወስመ: አቡሁ: አሮስ: ወስመ: እመሔዉ: ሲደሮስ: ወ፪ሌሆሙ: ነዓውያነ: አራዋት:: ወእመከመ: ለኀዙ: ይወስዱ: ለነገሠት: ወለ መኳንንት: ወለመላእክት: ወይሁብዎሙ: ዒለበሙ:: ወመጽኡ: ፬ገጸ: ከልብ: እምርኁቅ: ብሔር: ወበ ጽሑ: ኀበ: መለገርት: ወኀሡመ: ርእየቶሙ: ወለ ዕርተ: ርእሶሙ: ከመ: ለሠዕርተ: ፈረስ: ወስነኒሆሙ: ከመ: ስነኑ: ለዓብስት: ወለዕይንቲሆሙ: ከመ: እሳት: እደዊሆሙ: ወእገሪሆሙ: ከመ: በትረ: ሐፂን: ወለጽፋሪ

This is the story of the holy and blessed martyr Mercurius.[1] Fol. 109 *a* 2

In the days of Decius, the Emperor of Rome, was born the child Philopator, which is interpreted Mercurius. And the name of his father was Arôs, and the name of his grandfather was Sîdôrôs, and they were both hunters of wild animals. And when they began to serve (?) kings (or, emperors) and governors and rulers [their chiefs] gave them their wages. And two Dog-faces came from a far country, and they came to the net. Their heads were horrible [to see], and the hair thereof was like unto the manes of horses, and their teeth were like unto the teeth of lions, their eyes were like fire, their hands and feet were like a rod of iron, and

[1] See a brief summary from the Arabic in Butler, *Coptic Churches*, ii, pp. 357–9.

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ሆሙ: ከመ: ለፅፋረ: ለኍብስት:: ወእመከመ: ሰምዓ: አሮስ: ድምፀ: ደል: ወነሥአ: ለስይፍቲሆሙ: ሖሩ: ወጐዩ: ከመ: የለኅዙ: ዘተሠግረ:: ወሶበ: ርእይዎሙ: ለገጸ: ከልብ: ወደቁ: በገጾሙ: ወደነገፀ: ልቦሙ: ወኮኑ: ከመ: ለብደንተ: ወለኂዝዎ: ለሲደርስ: ለቡሁ: ወበልዕዎ: ለሠጋሁ:: ወለኅዝዎ: ካዕበ: ለወልዱ: ለአሮስ: ወረቀዱ: ይብልዕዎ:: ወሰመዑ: ቃለ: እመኀበ: እግዚለብሔር:
Fol.109a3 ዘይብል: እሱ: ገጸ: ከ|ልብ: ሕሮፎስ: ወለርጋኔ: ኀደግዎ: ወሊትብልዕዎ: እስመ: ተወልደ: እመኄሁ: ቅዱስ:: ወኀደግዎ: ሶቤሃ:: ወይቤልዎ: ገጸ: ከልብ: ተንለአእ: ኦሊቅነ: እመይእዜ: ሊንገብር: እኩየ: በደቤከ: እስመ: እግዚለብሔር: ለዘዘነ: ከመ: ሊኍሃለመ: ላዕሌከ: ተንለአእ: ወሊትፍራህ:: ወተንለአለ: ሶቤሃ: ወነበረ: ወነ ጸሮሙ: ወሪርሃ: ወተኍገሮሙ: ወይቤሎሙ: ክድኑ: ገጸክሙ: እስመ: ሊይክል: ነጽሮ: ገጾየ: ወነዑ: ምስሌየ:

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their nails were like unto the claws of lions. And when Arôs heard the noise he [and Sîdôrôs] rose up and took their swords, and went and ran to begin to set out their nets. And when they saw the Dog-faces they fell down on their faces, and their hearts quaked, and they became like dead men. And they seized Sîdôrôs, his father, and devoured his body, and then they seized his son Arôs and wanted to eat him. And a voice from God was heard saying unto these
Fol.109a3 Dog-faces, | 'Harôpôs and Argânê, let him alone, and devour him not, for a holy man shall be begotten by him'; and they let him alone straightway. And the Dog-faces said unto him, 'Rise up, O our master. From this time forth we will do thee no harm, for God hath commanded us not to do what is evil to thee. Rise up and be not afraid.' And Arôs rose up forthwith, and he sat and gazed at them, and was afraid. And he said unto them, 'Cover your faces, for I am not able [to bear] the sight of them, and come

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ብሔርየ: እስመ: እግዚአብሔር: ገብረ: ሰላመ: ማእከሌየ: ወማእከሌክሙ:: ነሥአሙ: ወሖሩ: ምስሌሁ:: ወሶበ: አልጸቁ: ለሀገር: ይቤሎሙ: ንበሩ: ዝየ: እስከ: ይመሲ: ወሶበ: ይረእዩ: ሰብአ: ሀገር: ይቀትሉክሙ:: ወዴቤልዎ: ገጸ: ከልብ: ኦሊቅነ: ንሕነሰ: ሊንፈርሃ: ወሊመነሂ:: ወይቤሎሙ: አፍቁራንየ: እንሰ: ሊይፈቅድ: እግበር: እኩየ: ወሊለመኑሂ:: ወይቤሎሙ: ንበሩ: ዝየ: እስከ: እገብእ:: ሖረ: ወበአ: ውስተ: ሀገሩ: ወአኀዘ: ይነግራ: ለብእሲቱ: ወተቤሎ: አርመም: ኀድገኒ: እነግርከ: ዘርሊኩ: በአ ዕይንትየ: በህልም: ዘኮነ: ላዕሌከ:: ርሊኩ: ገጸ: ከልብ: ወበልዕወ: ለአቡከ: ወአመጸእኮሙ: ምስሌከ: ወእንበ ርኮሙ: ታሕተ: ደብር: ወይእዜኒ: ንሠእ: ወሀበሙ: ዘይበልዑ: ወወሀበ|ቶ: ኀብስተ: ወወይነ: ወበለሰ: ነሥአ: Fol. 109b1.
ወወሰደ: ሎሙ: ወወሀበሙ: ወ[በ]ልዑ:: ወእንከራ: ጣዕመ: ውእቱ: መብልዕ: ነሥአሙ: በሌሊት: ወአብአሙ: ውስተ:

with me to my country, for God hath made peace between me and you'; and they rose up and went with him. And when they had reached the city, Arôs said unto them, 'Tarry ye here until the evening, for if the men of the city see you they will kill you.' And the Dog-faces said unto him, 'O our master, we are not in the least afraid.' And he said unto them, 'O my beloved, I do not wish to do evil unto any one whatsoever'; and he said unto them, 'Sit ye here until I return.' And Arôs came into the city and told his wife. And she said unto him, 'Be silent, and let me speak unto thee, for I have seen with mine eyes a dream concerning thee. I saw Dog-faces and they devoured thy father. And thou didst bring them with thee and place them under a mountain; rise up now, and give them food to eat.' And she gave him | bread, and wine, and figs, and Fol. 109b1
he took them and carried them and gave them to the Dog-faces, and they did eat, and they marvelled at the taste of

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that food. And Arôs took them by night and brought them into the house, and after they had come they found the boy Mercurius, and they kissed his head, and they abode with him. And when the gate-keeper of the city saw the Dog-faces, he went and told the governor of the city, and he said unto him, 'Arôs the hunter hath brought back some wild beasts, the appearances of which are horrible.' And when the governor heard these words he sent a messenger to Arôs to bring him to him; and the messenger brought Arôs. And the governor said unto him, 'We have heard that thou hast captured [some] wild beasts; give them to me and I will pay thee thy price.' And Arôs the hunter said unto him, 'It is impossible for thee to see them.' And the governor was wroth with Arôs, and he said unto him, 'Wherefore dost thou prevent me from [having] the beasts?' And the governor said unto his soldiers, 'Come, let us go into the house.' And the governor went into the

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ወሰብእኒ: ዘመስሌሁ: ፈርሀ: ዓቢየ: ፍርሃተ: ወወደቁ:
ኀሎሙ:: ወአውፅአ: አንስትኒ: ዘውስተ: ከርሦን: እመ
ብዝኃ: ፍርሃት:: ወእሙንቱሰ: ገጸ: ከልብ: ነ|በሩ: Fol.109b2
ውስተ: ቤተ: አሮስ: እንተ: ባሕቲቶሙ: ወተሰመዉ:
ዜናሆሙ: በኀበ: ንጉሠ: እምርኁቅ: ብሔር: ወሶበ:
ስመዉ: ንጉሠ: ላእከ: ኀበ: አሮስ: እንዘ: ይብል:
ዘአኀዝከ: አራዊተ: አምጽእሎ: ሊተ:: ወሶበ: ሰመዉ:
አሮስ: ነዳዊ: ነሠአ: ብእሲቶ: ወወልዶ: መርቆሬወስሃ:
አግብርቲሁ: ወአዕማቲሁ: ወእልክቶኒ: ገጸ: ከልብ:
ምስሌሁ: ሖሩ: ኀበ: ነጉሠ:: ወሶቤሃ: ርእዮሙ: ንጉሠ:
ለእልክቱ: ገጸ: ከልብ: ፈርሃ: ዓቢየ: ፍርሃተ: ወኵሉ:
ዘውስተ: ተዓይኪሁ:: ወይቤሎ: ንጉሠ: ለአሮስ: ነዳዊ:
ለእልክቱ: ገጸ: ከልብ: ሊታምጽኦሙ: ኀቤሃ: ወወሰደሙ:

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house of Arôs, and many people came with him, both men and women. And when the governor saw these Dog-faces, he fell down on his face and died, and the people also feared with a great fear, and they all fell down likewise, and because of their fear the women brought forth what was in their wombs. And the Dog-faces | abode in the house of Arôs by Fol.109b2 themselves. And the report of them was heard by the king of a far country, and when he heard [it] he sent unto Arôs, saying, 'Thou hast trapped some wild beasts; bring them to me.' And when Arôs the hunter heard [this] he took with him his wife, and his son Mercurius, and his man-servants, and his maid-servants, and these Dog-faces, and they went to the king. And when the king saw these Dog-faces, he feared with a great fear, and all those who were in his following. And the king said unto Arôs the hunter, 'Bring not these Dog-faces into [the palace]'; so he took them into his house. And at that period Arôs did not know Christ,

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አሮስ: ውስተ: ቤቱ:: ወበውእቱ: መዋዕል: ሊየአመር: አሮስ: ክርስቶስሃ:: ወነገረ: ወሀበሙ: ለአሮስ: ወለእ ልክቱ: ገጸ: ከልብ: ለኤጲስ: ቆጶስ: ወይቤሎ: አጥመቀኒ: በስመ: ሊየሱስ: ክርስቶስ: ምስለ: ብእሲተየ: ወወልዶየ: መርቀሬወስ: ወምስለ: አግብርተየ: ወአዕማትየ: ወእልክቱኒ: ገጸ: ከልብ:: ወኤጲስ: ቆጶስ: መሀሮሙ: ሕገ: ክርስቶስ: ወይቤሎሙ: ጹሙ: ፵መዓልተ:: ወአጥመቆሙ: በሰመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ:: ወእምድኅረ: አጥመቆ: ሰመዮ: ኖኅ: ወሰመያ: ለብእሲቱ: ታቦት: ወሰመዮ: ለወልዱ: ፕሉፓዬር: መርቀሬቃስ:: ወሶበ: አመጽእሙ: ለእልክቱ:
Fol. 109b3 ገጸ: ከ|ልብ: ርእዮ: ኤጲስ: ቆጶስ: ፈርሃ: ወአዘዘ: ይክድኑ: ገጾሙ: በልብስ: እመኀሠመ: ራእዮሙ: ውኀ ሠመ: ገጾሙ: ወአጥመቆሙ: በስመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ:: ወሰመዮ: ለ[ሐ]ሮፎስ: ግልስጣፎርስ:

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and the king gave Arôs and these Dog-faces to the bishop. And [Arôs] said unto him, 'Baptize thou me and my wife, and my son Mercurius, and my men-servants, and my maid-servants, and these Dog-faces in the Name of Jesus Christ.' And the bishop taught them the Law of Christ, and said unto them, 'Fast ye for forty days.' And he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. And after he had baptized Arôs he gave him the name of Noah, and his wife he named Tâbôt, and his son Philopator he named Mercurius. And when he (Arôs-Noah)
Fol. 109b3 brought forward these | Dog-faces, and the bishop saw them, he was afraid, and he ordered them to cover their faces with a cloth, because of their terrible appearance and the horribleness of their faces. And he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost, and to Harôpôs he gave the name of Gelesṭâpôrôs (Christophorus?),

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ወሰመዮ: ለአርጋኔ: ማርያነ:: ወነጥሠ: አዕበዮሙ: ለኖኅ: ወለደቂቁ: ወለገጸ: ከልብ: ወአሾነኖሙ: ላዕለ: ብዙኅ: አህጉር:: ወአዘዘ: ንጥሠ: ለኖኅ: ወይቤሎ: አጽንዖሙ: ለእልክቱ: ገጸ: ከልብ: ወሶበ: ነሐውር: ውስተ: ፀብዕ: ይርድኡነ: ወይስብርዎሙ: ለፀርነ:: ወነጥሠ: ነበረ: ውስተ: ሀገር: ወፈነዎ: ለኖኅ: ወእልክቱኒ: ገጸ: ከልብ: ምስለ: ብዙኅ: ሰብእ: ወሠራዊት:: ወሐሩ: ርኁቀ: ብሔረ: ከመ: ይቅትልዎ: ለካልእ: ንጉሠ: ከመ: ይነሥኡ: ሀገሮ:: ወኀደገሙ: ኖኅ: ለእልክቱ: ገጸ: ከልብ: ማእከለ: ሠራዊት: ወነሠአ: ምስለሁ: ፰ሰብእ: ዓይነ: ወሐሩ: ከመ: ይርእዩ: ፀረ: ወእሙንቱኒ: መጽኡ: ከመ: ይርእይዎሙ: ለእልክቱ: ወተራከቡ: በፋኖት: ገጸ: በገጽ: መዒወዎ: ለኖኅ: ወወሰድዎ: ኀበ: ንጉሠ:: ወይቤሎ: ንጉሠ: ለኖኅ: አንተኑ: መጻእከ: ከመ: ታጥፍእ: ብሔርየ::

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and to Argânê the name of Mâryâna. And the king magnified Noah, and his son, and the Dog-faces, and made them governors over many cities. And the king commanded Noah and said unto him, 'Make bold these Dog-faces, and when we go into battle, let them help us and break in pieces our enemies.' And the king sat down in the city, and sent forth Noah and these Dog-faces with a host of men and soldiers, and they departed to a far country in order to kill another king and to capture his city. And Noah left these Dog-faces among the soldiers, and he took with him eight spies and departed to spy upon the enemy. Now the enemy came out to spy upon them, and the two sets of spies met face to face on the road; and the spies of the enemy made Noah a prisoner, and carried him to the king. And the king said unto Noah, 'Hast thou come to destroy my country?' And the king commanded them to cast him into prison, saying,

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ወአዘዘ: ይደይም: ቤተ: ሞቅሕ:: ወይቤ: ንጉሠ: በጊዜ:
Fol. 110a1 ጽባሕ: ሀቡ: ለሠጋሁ: ለእንበ|ሳ: ወለአራቂት:: ወይቤሎ:
ለኖኅ: ዓቃቤ: ቤተ: ሞቅሕ: ጌሠመ: ይሁቡ: ለሠጋክ:
ለአራዊት: ይብልዎ:: ወሶበ: ሰምዓ: ዘንተ: ነገረ: በከየ:
ወይቤ: መኑ: ይነግሮሙ: ለአኀውየ: ገጸ: ከልብ: ወይ
ቤሎሙ: ንዑ: ርእዩ: ቢጸክሙ: ዘከመ: ይሁብ: ለሠጋሁ:
ለአራዊት: ይብልዎ:: ቆመ: ኖኅ: ወጸለየ: ወሰአለ: ወይቤ:
እግዚአየ: ሊየሱስ: ክርስቶስ: አነሰ: ሊይፈርህ: ሞተ:
በእንተ: ስምክ: አላ: ከመ: ሊያማስኑ: ለሠጋየ: አራዊት::
ወወረደ: ሚካኤል: ሊቀ: መላእክት: ወሐረ: ኀበ: አል[ክ]ቱ:
ገጸ: ከልብ: ወይቤሎሙ: ሑሩ: ኀቤ: ቢጽክሙ: ኖኅ:
ውስተ: ቤተ: ሞቅሕ: ወአድኅንዎ: እስመ: ይፈርህ: የሀቡ:
ለሠጋሁ: ለአራዊት: ይብልዎ: እስመ: ናሁ: ወሀበክሙ:

Fol. 110a1 'Give his body to the lions | and [the other] wild beasts to-morrow morning.' And the keeper of the prison said unto Noah, 'To-morrow thy body is to be given to the beasts to devour.' And when Noah heard these words he wept and he said, 'Who is there that will tell my brethren the Dog-faces, saying, "Come ye, and see how the body of your companion (or, friend) is to be given to the wild beasts for them to devour [it]?"' And Noah stood up and prayed, and made supplication, saying, 'O my Lord Jesus Christ, I am not afraid of death because of Thy Name, but let not the wild beasts befoul my body.' And Michael the archangel came down, and flew to those Dog-faces, and said unto them, 'Get ye to your friend Noah [who is] in prison, and deliver him, for he is afraid because they are going to give his body to the beasts that they may devour [it]. For behold, God hath given you strength in your hearts in the greatest degree.' And when the Dog-faces heard this they departed to the city. And when they came

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እግዚአብሔር: ከመ: ቀደሚ: ጽንዓተ: ልብክሙ:: ወሶበ:
ሰምዑ: ዘንተ: ሐሩ: ለሀገር:: ወሶበ: በሉ: ውስተ: ሀገር:
ርእይወሙ: ሠራዊተ: ነጉሠ: ወሰብእ: ሀገር: ወድቁ:
በገጾሙ: ወእመብዝኃ: ፍርሃት: ሞቱ: ብዙኃን: እመውስ
ቴቶሙ: ወለንስትኒ: ኀደጋ: ደቂቆን: ወለንስትኒ: ወውፅአ:
ዘውስተ: ከርሠን:: ወይቤ: ንጉሠ: ለወዓልያኒሁ: አመ
ጽእወሙ: ለአንበሳ: ወለአራዊት: ከመ: ይብልዕወሙ:
ለእልክቱ: ገጸ: ከልብ:: ወሶበ: ርእይወሙ: ገጸ: ከልብ:|
ለአንበሳ: ወለአራዊት: ወአፅሐሱ: በእደዊሆሙ: እስከ: Fol. 110a2
ይበጽሕ: ፀበለ: እገሪሆሙ: ላዕለ: ወአኀዝወሙ: ለአንበሳ:
ወላአራዊት: ወመተርወሙ: ለሠጋሆሙ: ወወገርወሙ: ላዕለ:
ወሊፈቀደ: እግዚአብሔር: ያብልዖሙ: ለሠጋ: በድን: በእንተ:
ጥመቀት:: ወሰበሩ: ቤተ: ሞቅሕ: ወአውፅእወ: ለቢጾሙ:
ኖኅ: እመቤተ: ሞቅሕ:: ወፈርሃ: ንጉሠ: ወቆመ: ላዕለ:

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into the city, and the soldiers of the king, and the men of the city saw them, they fell down on their faces, and because of their very great fear many of them died; and some women gave birth to their babes, and others brought forth untimely fruit from their wombs. And the king said unto his officers, 'Bring out the lions and the [other] wild beasts so that they may devour these Dog-faces.' And when the Dog-faces saw | the lions, and the [other] wild beasts, Fol. 110a2
they beat the ground with their hands until the dust of their feet ascended, and they seized the lions and the [other] wild beasts, and rent their bodies and tossed them away, but God did not wish to let them eat the flesh of dead bodies because of the baptism [which they had received]. Then the Dog-faces broke open the prison and brought out their friend Noah from it. And the king was afraid, and he stood upon the roof of his house and said unto Noah, 'Destroy not our city,

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ጠፈረ: ቤቱ: ወይቤሎ: ለኖኅ: ሊታማስን: ሀገረነ: ኦገብረ: ክርስቶስ: ወሊትተቀየመነ:: ወይቤሎ: ንጉሠ: ለኖኅ: ክድን: ገጸሙ: ለእልክቱ: ገጸ: ከልብ: እስከ: ይገብእ: ልብየ: ወእትናገር: ምስሌከ:: ወጸለየ: ላዕሌሆሙ: ኖኅ: ወዓ ተሰሙ: በስመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ: ወከደነ: ገጸሙ:: ወይቤሎ: ንጉሠ: ለኖኅ: አብእሲ: እግዚአብሔር: ክፍለ: መንግሠትየ: ለከ: እሁብ: ወብየ: ኀምስቱ: አዋልድ: ወእሁበከ: አሐተ: እመኒሆነ: ትኩንከ: ብእሲት:: ወይቤሎ: ኖኅ: ለንጉሠ: አንሰ: ሊይፈቅድ: ወለተከ: ወክፍለ: መንግሠትከ: ዘእንበለ: ብሔርየ: ብሔረ: ክርስ ቲያን: ውኅደገ: ብሔረ: ንጉሠ: ወሐረ: እምሀየ:: ወሶበ: ገብኡ: ሠራዊተ: ኖኅ: ገብኡ: ሳበ: ንጉሠሙ: ወይቤልዎ: ተዓወወ: ኖኅ: ወጠፍኡ: እልክቱ: ገጸ: ከልብ:: ወሰሚዖ:

Fol. 110 *a* 3 ንጉሠ: ተፈሠሐ: | በእንተ: ጥፋአቶሙ: ለገጸ: ከልብ:

O servant of Christ, and take not vengeance upon us.' And the king said unto Noah, 'Cover the faces of these Dog-faces, so that my senses may return to me, and I can speak to thee.' And Noah prayed over them, and made the Sign of the Cross over them in the Name of the Father, and of the Son, and of the Holy Ghost, and he covered their faces. And the king said unto Noah, 'O man of God, a share of my kingdom is thine, I give it unto thee. I have five daughters, and I will give thee one of them to wife.' And Noah said unto the king, 'I desire neither thy daughter nor a share in thy kingdom; I only want my country, the country of the Christians.' And he left the country of the king, and departed from it. And when the soldiers who were with Noah returned to their king, they said unto him, 'Noah has been made a prisoner, and these Dog-faces have been destroyed.' When the king heard

Fol. 110 *a* 3 this he rejoiced | at the destruction of the Dog-faces. And

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ወፈቀደ: ንጉሠ: ያውስብ: ብእሲተ: ኖኅ:: ወሰሚዖ: ዐሕፅው: እመአግብርቲሁ: ለኖኅ: ሖረ: ወነገራ: ለብእሲተ: ኖኅ: ወይቤላ: እግዝእትየ: ዮም: አመጸእኩ: ለኪ: ፪ተ: ነገረ: ኅሡማተ: ዐበእንተ: ቅትለተ: ምትኪ: ሰማዕኩ: በቤተ: ንጉሠ: ወዐበእንተ: ዘይፈቅድ: ንጉሠ: ይነሣእኪ:: ወትቤሎ: አወልድየ: ሠናየ: ገበርኪ: እግዚአብሔር: ይባርክ: ላዕሌኪ:: ወትቤሎ: አንሰ: እፈቅድ: እትገኃሠ: እምዝየ: ትፈቅድኑ: ትመጸእ: ምስሌየ: አው: አልቦ:: ወይቤላ: እግዚእትየ: እመጽእ: ምስሌኪ: ወወሀበቶ: ንስቲተ: ወርቀ:: ወትቤሎ: ሀብ: ለዓቃቤ: አንቀጽ:: ወነሠአት: ወልዳ: ምስሌሃ: መርቆሬወስ: ወሕፅዋኒ: ወወፅአት: በሌሊት: ወሖረት: እመብሔር: ለብሔር: እስከ: ተበጽሐ: ብሔረ: ሮሚ: ወነበረት:: ወገብአ: ኖኅ: ምስ[ለ]: እሉ: ገጸ:

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the king wished to marry the wife of Noah, and a certain eunuch among the servants of Noah went and told the wife of Noah, and he said unto her, 'My lady, this day I bring unto thee two pieces of frightful news. The one concerneth the murder of thy husband, which I heard in the house of the king, and the other concerneth the wish which the king hath to take thee to wife.' And she said unto him, 'O my son, thou hast behaved nobly; may God bless thee!' And she said unto him, 'I want to escape from this place; art thou able to come with me? Yea or nay?' And the eunuch said unto her, 'My lady, I am coming with thee.' And she gave him a little gold, and said unto him, 'Give [this] to the gate-keeper.' And she took her son Mercurius with her, and the eunuch also, and she went out by night, and she passed from country to country until she arrived in the country of Rome, and she sat down [there]. And Noah returned with these Dog-faces, and he passed through the Aramî country.

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ከልብ: ውኃለፈ: እንተ: ብሔረ: አረሚ:: ወእሙንቱኒ: ገጸ: ከልብ: ፬እመኔሆሙ: ዘስሙ: ግልስጣፎሮስ: ኮነ: ሰማዕተ: ወከልኡ: ማርያነ: ፈለሰ:: ወገብአ: ኖኅ: ብሔሮ: ወአ ዘዘሙ: ንጉሠ: ለሠራዊቱ: ሊይንግርዎ: ለኖኅ: ወሊይ
Fol. 110b 1 በልዎ: ፈቀደ: ንጉሠ: ይንሣእ: ብእሲተከ::|ወመሰሎ: ለንጉሠ: ዘመጽኡ: እልክቱ: ገጸ: ከልብ: መስሌሁ: አዕበዮ: ወወሀበ: ብዙኃ: ንዋየ:: ወይቤሎ: ንጉሠ: ለኖኅ: ሊትኅዝን: አነ: እፌኑ: ኀበ: ሀለወት: ብእሲትከ: ወአ መጽእ: ለከ:: ወኖኅ: በእንተ: ብእሲቱ: ወወልዱ: መር ቆረዎስ: የኅዝን: ጲቢየ: ኀዘነ: ወወትረ: የሐውር: ኀበ: ሌጸስ: ቆጸስ: ወይትናዘዝ: በኀቤሁ:: ወይቤሎ: ኖኅ: ለሌጸስ: ቆጸስ: አአቡየ: ኧሎ: ጊዜ: በዕለተ: ተዝካረ: ሚካሌል: በህልም: እሬኢ: እንዘ: ያመጽኡ: ሊተ: ኅብስተ: በልብስ: ክዱነ: ወወይነ: በጽዋዕ:: ወይቤሎ: ሌጸስ:

And one of the Dog-faces, whose name was Gelesṭâpôrôs, became a martyr, and Maryâna the other left the country, and Noah returned to his native land [alone]. And the king commanded his soldiers not to talk to him, and not to tell
Fol. 110b 1 him, 'The king wanted thy wife.' |Now the king thought that these Dog-faces had returned with Noah, and he magnified him, and gave him much money, and said unto him, 'Grieve not, I will send to the place where thy wife is, and will bring her back to thee.' And Noah was grieved exceedingly about [the absence of] his wife and his son Mercurius, and he used to go continually to the bishop and seek to obtain consolation from him. And Noah said unto the bishop, 'O my father, at every hour of the day I remember Michael as I saw him in a dream when they brought me bread in a folded cloth and wine in a cup.' And the bishop said unto Noah, 'There is an explanation of this matter. Thy wife

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ቆጸስ: ለኖኅ: ፍካሬሁ: ለዝ: ፩ነገር: ወመሰላ: ለብእሲትክ: ዘሞትክ: በበዓለ: ሚካኤል: ትሁብ: በእንቲአክ: መበሳ: ወቍርባኑ:: ወእግዚአብሔር: ዘይክል: ኵሎ: ይደመርክ: ምስሌሃ:: ወፈቀደ: ንጉሠ: ይትቃተል: ምስለ: ንጉሠ: ሮሜ: ወሖረ: ንጉሠ: ወተቃተለ: ምስሌሁ: ወሠራዊተ: ንጉሠ: ሮሜ: ቈወጦ: ለኖኅ: ወወሰዱ: ኀበ: ንጉሠሙ:: ወይቤሎ: ንጉሠ: ሮሜ: ለኖኅ: ለእንተኑ: መጻእክ: ተጥፋእ: ብሔረነ: በሊይ: ኀይልክ: መጽእክ: ትባእ: ሀገረነ:: ወይቤሎ: ኖኅ: ለንጉሠ: ሮሜ: አልብየ: ኀይል: ዘእንበለ: ኀይለ: ክርስቶ|ስ:: ወይቤሎ: ንጉሠ: Fol. 110b 2
ሮሜ: ለኖኅ: ክርስቶስሃ: ተአምርኑ:: ወይቤሎ: ኖኅ: ለንጉሠ: ትካት: ሊየአምሮ: ወይእዜሰ: አእምሮ:: ወይቤሎ: ንጉሠ: ሮቱዓ: ተሣገር:: ወይቤሎ: ኖኅ: ለንጉሠ: ትካት: አረማይ: ወነዓዊ: አራዊት: አነ:: ወሊየሱስ: ክርስቶስ: በመሕረቱ: ረሰየኒ: ክርስቲያናዊ:: ወሶበ: ርእዮ:

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imagined that thou wast dead, and on each festival of Michael she presenteth on thy behalf gifts and an offering. God, Who is able to do everything, shall unite thee to her.' And the king wished to do battle with the king of Rome, and he went and fought against him, and the soldiers of the king of Rome made Noah a prisoner, and they carried him to the king of Rome. And the king of Rome said unto Noah, 'Hast thou come to destroy our kingdom? By what power of thine didst thou come to our city?' And Noah said unto the king of Rome, 'I have no power except the power of Christ.' | And Fol. 110b 2
the king of Rome said unto Noah, 'Dost thou know Christ?' And Noah said unto the king, 'Formerly I knew Him not, but now I know Him.' And the king said unto him, 'Dost thou speak the truth?' And Noah said unto him, 'Formerly I was an Aramâi and a hunter of wild animals, but Jesus

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ንጉሠ: ለኖኅ: ጽንዓተ: ሃይማኖቱ: በሊዖስ: ክርስቶስ: መሐሮ: ወወሀቦ: ድ[ይ]መስተፅዕኖን: አፍራስ: ይኩነው: ሠራዊተ:: ወበዕለተ: ሰንበት: ቦአ: ኖኅ: ውስተ: ቤተ: ክርስቲያን: ወአሜሃ: ሀለወት: ብእሲቱ: ውስተ: ቤተ: ክርስቲያን:: ወርአየቶ: ለመታ: ኖኅ: ወትቤ: በልባ: ዝኩኑ: እንጋ: መትየ: ወሚመ: ካልእ: ዘይመስሎ:: ወትቤሎን: ለአንስት: ዝብእሲ: መሎንን: ዘብሔርክሙኑ:: ወይቤላ: አንስት: አልቦ: ፀራዊ: ወይፀብዕ: ብሔረነ: ወይትቃተል: ምስለ: ሠራዊተ: ንጉሠ: ቄወጥዎ: ወነሠእዎ: ወወሰድዎ: ኀቡ: ንጉሠሙ: ወእግዚአብሔር: ገብረ: መሕረተ: ውስተ: ልቡ: ንጉሠ: ወመሀሮ: ለኖኅ:: ወወፅአ: እምቤተ: ክርስቲያን: ወቦአ: ውስተ: ሐይመቱ: ወኮነ: ማኅደራ: ለብእሲቱ: ቅሩበ: ማኅደረ: ኖኅ:: ወአለበሰቶ: ልብሰ:
Fol.110b3 ቅድው: ለመርቆሬዎስ: ወአቅነተቶ: ቅ|ናተ: ወርቅ: ወትቤሎ:

Christ in His mercy hath made me a Christian.' And when the king saw the strength of his belief in Jesus Christ, he had pity upon him, and he gave him five hundred mounted horsemen as his troop. And on the day of the Sabbath Noah came into the church, and his wife who was at the time in the church saw her husband Noah, and she said in her heart, 'Is this indeed my husband, or is it some one else who is like him?' And she said unto the wife of the governor, 'Doth he belong to your country?' And she said unto her, 'By no means. He is an enemy who waged war against our country. He fought against the king's soldiers, and they made him prisoner, and took him and carried him to their king. God put mercy into the heart of the king, and he had pity on Noah.' And Noah went out of the church and came into his tent, and the abode of his wife was nigh unto Noah's abode. And she dressed Mercurius in fine apparel, and she
Fol. 110b3 girded him with a | belt of gold, and she said unto him,

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ተፀዓን: ላዕለ: ዝንቱ: ፈረስ: ዘመኮንን:: ወይቤላ: ለእሙ: ምንትዝ:: ወትቤሎ: እመከመ: ርእየከ: ይሬስየከ: ወዓ ሊሁ:: ወሶበ: ሰምዓ: ዘንተ: መርቆሬወስ: በከየ: ወይቤላ: ለእሙ: እፎ: ሊኮነ: በመዋዕለ: አቡየ: ዝነገር: እመተፈ ሣሕኩ: እመአዕበየኒ: ወእመአክበረኒ:: ወትቤሎ: አወ ልድየ: እግዚአብሔር: ዘይክል: ኵሎ: እመኀቤሁ: ያክብረከ: ከመ: አቡከ:: ወሖረ: ሕፃን: መርቆሬወስ: ወተፅዕነ: ደቦ: ፈረሰ: መኮንን: ጸርኑ: ላዕሌሁ: ሐራ:: ወይቤልዎ: ረድ:: ወይቤሎሙ: መኮንን: ለሐራሁ: ኀድግዎ: ይመጽእ: ኀቤሃ:: ወይቤሎ: መኮንን: ለሕፃን: መርቆሬወስ: ምንተ: ትፈቅድ:: ወይቤሎ: አነ: እፈቅድ: እኩን: ሐራከ:: ወእሙ: ለመርቆሬወስ: መጽአት: ድኅሬሁ: ወይቤላ: መኮንን: ዝንቱ: ሕፃን: ወልድኪኑ:: ወትቤሎ: እወ:

'Ride this horse of the governor.'[1] And he said unto his mother, 'What is this?' And she said unto him, 'If the governor should happen to see thee he will make thee one of his body-guard.' And when Mercurius heard this he wept, and he said unto his mother, 'Alas, this manner of thing never happened to me in the days of my father, when I enjoyed myself, and people magnified me and paid honour unto me.' And his mother said unto him, 'O my son, God, Who is able to do all things of Himself, shall bless thee as He blessed thy father.' And the boy Mercurius went and mounted the governor's horse. And the soldiers cried out to him saying, 'Dismount.' And the governor said unto his soldiers, 'Let him alone and let him come hither.' And the governor said unto the boy Mercurius, 'What dost thou want?' And Mercurius said unto him, 'I want to be a soldier of thine.' And the mother of Mercurius came behind him, and the governor said unto her, 'Is this boy thy son?'

[1] The governor was Noah.

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ወልዶየ:: ወይቤላ: እመዝኩኑ: ብሔር: አንቲ:: ወትቤሎ: ብሔርየሰ: ብሔረ: ፋርስ:: ወይቤላ: መኑ: ስምኪ: ወትቤሎ: ታበት:: ወይቤላ: መኑ: ስመ: ዝንቱ: ወልድኪ: ወትቤሎ: ቀደማይ: ስሙ: ፒሉፐዴር፤ ወእመድኅረ: ተጠመቀ:
Fol. 111a 1 ሰመይዎ: መርቆሬዎስ:: ወእመድኅረ: ሰማዒ: ዘንቱ: ኖ|ኅ: ኀለፈ: ለሕፃን: መርቆሬዎስ: ወልዱ: ሐቀፎ: ወሰዓሞ: ገጾ: ወበከየ: ወይቤሎ: አንተኑ: ወልድየ:: ወይቤላ: እንቲኑ: እመ: መርቆሬዎስ: ብእሲትየ:: ወአእሙኖቶ: ለእ ግዚአብሔር: ዘአስተራከበ: ምስለ: ብእሲቱ: ወወልዱ: መርቆሬዎስ:: ወሶበ: ሰምዒ: ነጉሠ: ዳኬዎስ: አእሙኖቶ: ለእግዚአብሔር: ወአንከረ:: ወነጉሠ: ዳኬዎስ: ጸውዖ: ለኖኅ: ወለመርቆሬዎስ: ወልዱ: ወወሀቦ: ብዙኃ: ነዋየ: ወረሰዮ: ለኖኅ: መልዕልተ: ኵሉ: ሠራዊቱ: ወነበረ: ኖኅ:

And she said, 'Yea, [he is] my son.' And he said unto her, 'Art thou a native of this country?' And she said unto him, 'My country is the country of Persia.' And he said unto her, 'What is thy name?' And she said unto him, 'Tâbôt.' And he said unto her, 'What is the name of this thy son?' And she said unto him, 'Formerly his name was Philopator, but when he was baptized, [the bishop] gave him
Fol. 111a 1 the name of Mercurius.' After Noah | heard this he took up the boy, his son Mercurius, and he hugged him and kissed his face, and wept, and said unto him, 'Art thou my son?' And Noah said unto the woman, 'Art thou the mother of Mercurius, my wife?' And he gave thanks unto God because he had found his wife and his son Mercurius. And when the Emperor Decius heard [this] he gave thanks unto God and marvelled. And the Emperor Decius called Noah and Mercurius his son, and he gave him much money, and he appointed Noah to be over all his army. And Noah sat down for a few days, and died, and the Emperor Decius gave

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ኀደጠ: መዋዕለ: ወሞተ:: ወነገሠ: ደኬዎስ: ወሀበ: ለመርቅሬዎስ: ርስተ: አቡሁ:: ወእመድኀረ: ኀደጥ: መዋዕል: ለአክ: ነገሠ: አራም: ወይቤሎ: ለደኬዎስ: እፈቅዳእ: እፃበዕክ: ወእትቃተል: ምስሌክ:: ወይቤሎ: ደኬዎስ: ለላእክ: ይኩን:: ወጸውዖ: ደኬዎስ: ለመርቅሬዎስ: ወይቤሎ: ነሣእ: ሠራዊተ: ወተቃተለ: ምስለ: ነገሠ: አራም:: ወመርቅሬዎስ: ምስለ: ሠራዊቱ: ተጋየነ: ወሖረ: መድረ: አራም:: ወነገሠ: አራም: ምስለ: ሠራዊቱ: ተጋየነ: ወተኃጸሩ: በበይናቲሆሙ:: ወለአክ: ኀበ: ነገሠ: አራም: መርቅሬዎስ: እንዘ: ይብል: ጌሠመአ: ነትቃተል: ወወዓሉ:: ወመስየ: ወኖመ: መርቅሬዎስ: ምስለ: ሰራዊቱ: ወአ|ስተርአዮ: ለመርቅሬዎስ: በሀልመ: ገብርኤል: መለ Fol. 111a2
አክ: እግዚአብሔር: ወወሀበ: ሰይፈ: ወይቤሎ ነሣእ: ወሀበክ: እግዚአብሔር: ኀይለ: ወጌሠመ: ትመውዖሙ:

Mercurius the inheritance of his father. And after a few days the king of Arâm sent a messenger unto Decius, saying, 'I wish to fight thee and to do battle with thee'; and Decius said unto him, 'So let it be.' And Decius called Mercurius, and said unto him, 'Take troops and [go and] fight the king of Arâm.' And Mercurius mustered his troops and departed to the land of Arâm. And the king of Arâm mustered his troops, and the two armies were drawn up facing each other. And Mercurius sent a message unto the king of Arâm, saying, 'To-morrow we will do battle.' And they passed the day, and the night came, and Mercurius and his soldiers slept. And Gabriel, the angel of God, appeared | unto Mercurius in Fol. 111a2
a dream, and he gave him a sword and said unto him, 'Take it. God hath given unto thee power, and to-morrow thou shalt conquer thine enemy.' And the angel Gabriel said unto Mercurius, 'The Emperor Decius hath forsaken the

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ለፀርክ:: ወይቤሎ: መለአክ: ገብርኤል: ለመርቆሬወስ: ደኬወስ: ንጉሠ: ኀደገ: ሕገ: ክርስቲያነ: ወሰገደ: ለጣዖት: ወያቤሎ: ለመርቆሬወስ: ዕቀብ: ሃይማኖተ: ክርስቶስ: ዘተመሀርከ: እመኀበ: አቡከ:: ወነቂሆ: መርቆሬወስ: ኀዘነ: ዓቢየ: ኀዘነ: ወመጽኡ: መኳንንተ: ይጎዝዝዎ: ወርእይዎ: እንዘ: ይቴክዝ: ዓቢየ: ትካዘ: ወይቤልዎ: ኦሊቅነ: ለእመ: ያቴክዘከ: ቀትል: አላ: ንሕነ: ንተቃተል: ህየንቴከ:: ወይቤሎሙ: መርቆሬወስ: በኀበ: ፀብዕሰ: ንሕነ: ንመውዕ: ሊትፍርሁ: ወአንሰ: እቴክዝ: በእንተ: ደኬወስ: ንጉሠ: እስመ: ኀደገ: ሃይማኖተ: ክርስቶስ: ወሰገደ: ለጣዖት:: ወሶበ: ሰምዑ: ዘንት: ነገረ: ኀዘኑ: መኳንንተ: በእንቲአሁ: ወወፅኡ: ለቀትል: ይትቃተሉ:: ወአስተርአዮ: መልአከ: እግዚአብሔር: ለመርቆሬወስ: ወወሀቦ: እሎንተ: አስይፍተ: ወይቤሎ: እግዚአብሔር:

Christian Religion, and he worshippeth idols'; and he said unto Mercurius, 'Keep the faith of Christ which thou didst learn from thy father'; and Mercurius awoke. And he was sorrowful with a great sorrow, and the officers comforted him, for they saw that he was suffering great tribulation, and they said unto him, 'O our master, surely the war doth not cause thee sorrow? If it doth we will fight for thee.' And Mercurius said unto them, 'In so far as the war is concerned we shall conquer; fear not. But I am grieved on account of Decius the Emperor, for he hath forsaken the faith of Christ and he worshippeth idols.' And when they had heard these words the officers were sorry for him; and they went out to the battle and fought. And the angel of the Lord appeared unto Mercurius and gave him these swords, and he said unto him, 'God hath given [these] unto thee, and thou shalt fight with them, and multitudes shall

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ወሀበክ: ተቃተሉ: ወብዙኃን: ሞቱ: እመአራሙ: ወመሮቆ
ሬዎስ: ብዙኃን: ቀተለ: እስክ: ይጠብቅ: እዴሁ: ምስለ:
ሰይፍ: እመደመ: ሰብእ: ወዘረወሙ:: ወገብአ: ብሔር:
ወነጉሠ: ደኬዎስ: ሰመዓ: ከመ: መርቆሬዎስ: ሞዓ: ፀሮ:
ወፈነወ: ሎቱ: ብዙ|ኃ: ነዋየ: ወሰሚያ: መርቆሬዎስ: Fol. 111a3
ከመ: ደኬዎስ: ሰገደ: ለጣዖት: አግብአ: ሎቱ: ነዋዮ:
ወመርቆሬዎስ: ሶበ: ቀርበ: ውስተ: ሀገር: ረከበሙ:
አብድንተ: ዘቀተሎሙ: ደኬዎስ: በእንተ: ክርስቶስ:: ወወረደ:
መርቆሬዎስ: እመላዕለ: ፈረሱ: ኀዘነ: ወበከየ: ወደግመ:
ሊተፅዕነ: ደበ: ፈረሱ: ወዓበየ: በዊዓ: ቤተ: ነጉሠ: ወሖረ:
ቤተ:: ወይቤሎ: ነጉሠ: ነዓ: ነግረኒ: ዘኮነ: ላዕሌከ:
በውስተ: ፀብዕ:: ወይቤሎ: መርቆሬዎስ: አነሰ: ደክምኩ:
በውስተ: ፀብዕ: ወሊይክል: መጺአ: ወኀደገ: አልባሲሁ:
ወለብሰ: ሠቀ: ቆመ: ወጸለየ: ለእግዚአብሔር: ወይቤ:

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die through their mouths (i.e. edges).' And Mercurius slew so many men in battle that his hand stuck to [the handle of] the sword through the blood of the men whom he slew. And Mercurius returned to his country, and when the Emperor Decius heard that Mercurius had vanquished the enemy, he sent unto him very many | gifts and possessions; but Mer- Fol. 111a3
curius, having heard that Decius had worshipped idols, sent back to him his gifts and possessions. And when Mercurius had drawn nigh to the city, he found the dead bodies of those whom Decius had slain for Christ's sake. And Mercurius got down from his horse, and he was sorrowful and wept; and he never mounted his horse again, and he refused to enter the Emperor's palace and departed to his own house. And the Emperor said unto him, 'Come, tell me what hath happened unto thee in the war.' And Mercurius said unto him, 'I am exhausted by the war, and am unable to come.' And Mercurius put off his garb [of a soldier], and put on

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እግዚአ: አድኅነኒ: እመሰገድ: ለጣዖት:: ወበሳኒታ: ፀውዖ: ንጉሠ: ወይቤሎ: እስመ: ሕሙም: አነ: ሊይክል: መጺአ፤ ወይቤ: ንጉሠ: ኅድግዎ:: ወነበረ: መዓልተ: ይጸውም: ወይጼሊ: ወይቤ: አድኅነኒ: እግዚአ: እምተ መይንቱ: ለሰይጣን:: ወደግሞ: ለአክ: ንጉሠ: ኅበ: መርቆሬዎስ: ወሖረ: ኅቤሁ: ወይቤሎ: ንጉሠ: ለመርቆሬ ዎስ: በእንተ: ምንተ: ኢመጻእከ: ኅቤክ: ከመ: ትንግረኒ: ዘኮነ: በውስተ: ፀብዕ:: ወይቤሎ: መርቆሬዎስ: አንሰ: ኢኮንኩ: ሕሙመ:: ወይቤሎ: ንጉሠ: ደኬዎስ: ለመርቆ ሬዎስ: ለምንት: ዘወሀብኩክ: ንዋየ: ዓቢይክ:: ወይቤሎ:
Fol. 111 b1 መርቆሬዎስ: ለንጉሠ: ትካት: | አንተ: ታፈቅሮ: ለክርስቶስ: ወይእዜሰ: ኀደጎ: ለእግዚእነ: ኢየሱስ: ክርስቶስ: ወኢይፈ ቅድ: ንዋየክ:: ወይቤሎ: መርቆሬዎስ: ለንጉሠ: አነ: ቀዳሚ: ኮንኩ: ሐራክ: ወአለብስ: ክማክ: አልባሰ:

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sackcloth. And he stood up and prayed to God, saying, 'O Lord, deliver thou me from the worship of idols.' And the Emperor summoned him a second time, and Mercurius said unto him, 'I am suffering from fever and I cannot come'; and the Emperor said, 'Let him alone.' And Mercurius continued to fast daily and to pray, and he said, 'Deliver Thou me, O Lord, from the wiles of Satan.' And again the Emperor sent to Mercurius, and he went to him, and the Emperor said unto him, 'For what reason didst thou not come to me and report what happened in the war?' And Mercurius said unto him, 'I was unable to do so having fever.' And the Emperor Decius said unto Mercurius, 'Why hast thou rejected the gifts which I gave thee?' And Mer-
Fol. 111 b1 curius said unto the Emperor, 'In days of old | thou didst love Christ, but now thou hast forsaken our Lord Jesus Christ; I do not wish for thy gifts and possessions.' And he said

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መንግሠትየ: (sic) ወአነ: ይእዜ: ገብሩ: ለኢየሱስ: ክርስቶስ: ወመጽአ: ኢየሱስ: በትሕትና: ወተመዓ: ንጉሠ: ወመከረ: በልቡ: ወይቤ: ኢይረክብ: ዘይፀብዕ: ፀርየ:: ወይቤ: ንጉሠ: ለሠራዊቱ: ጠፍአ: ልቡ: ለመርቆሬወስ: እስከ: ይመክር: ሰሙነ: ዕለተ:: ወእመድኅረ: ሰሙነ: ዕለት: አመጽእዎ: ኀቤሁ:: ወይቤሎ: ንጉሠ: ለመርቆሬወስ: ገብአኑ: ልብከ:: ወይቤሎ: መርቆሬወስ: ለንጉሠ: እመንፅስየ: እስከ: ይእዜ: ኢኀደጉ: ክርስቶስሃ: ወአንተ: ንጉሠ: ትካት: አመ: ተፈቅሮ: ለክርስቶስ: ሀለወከ: ልብ: ወይእዜኒ: ዓበድከ: ውኀደጎ: ለክርስቶስ:: ወተመዐ: ንጉሠ: ለመርቆሬወስ: ወአዘዘ: ከመ: ይሰድዎ: ቤተ: ሞቅሕ:: ወተከዘ: ንጉሠ: በእንተ: መርቆሬወስ: ወበእንተ: ላህዩ: ወዘይመውዕ: ፀሮ:: ወእመድኅረ: ሠሉስ: መዋዕል: ለአከ: ንጉሠ: ያምጽእዎ: ኀቤሁ: ወአመጽአዎ: ኀቤሁ::

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unto the Emperor, 'Formerly I was thy soldier, and I wore, like thyself, the uniform of thy kingdom; but now I am a servant of Jesus Christ, and Jesus came in humility.' And the Emperor was wroth, and he took council within himself, saying, 'I cannot find any to fight against mine enemies [like him].' And the Emperor said unto his soldiers, 'Mercurius hath lost his senses; let him alone for eight days that he may meditate'; and after eight days they brought Mercurius before him. And the Emperor said unto Mercurius, 'Have thy senses returned unto thee?' And Mercurius said unto the Emperor, 'From my youth up even unto this day I have never forsaken Christ, and in days of old thou thyself, O Emperor, didst love Christ, and thou wast a man of understanding; but now thou hast become a fool, for thou hast forsaken Christ.' And the Emperor was wroth with Mercurius, and he commanded them to carry him to the prison.

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ወይቤሎ: ንጉሠ: ለመርቆሬዎስ: ሊተማስን: ላህየከ: ለንሰ: ሊይመሕረከ:: ወይቤሎ: መርቆሬዎስ: ለንጉሠ: ይቤ: እግዚአብሔር: በወንጌል: ሊትፍርህዎሙ: እመእለ:
Fol. 111 b 2 ይቀትሉክሙ: ለሠጋክሙ: ፍርህዎሰ: ዘይ|ክል: ነፍሰሂ: ወለሠጋኒ:: ወአዘዘ: ንጉሠ: ይዝብጥዎ: በሰውጥ: እስከ: ይትመተር: ለሠጋሁ: ወይውኅዝ: ደሙ: ውስተ: መድር:: ወይቤሎ: ንጉሠ: ለመርቆሬዎስ: ይኄይሰከኑ: ዝ: ወወ ሰድወ: ውስተ: ቤተ: ሞቅሕ: ወአሰርወ: እደዊሁ: ወእገሪሁ: ወመንፈቀ: ሌሊት: ቆመ: ወጸለየ: ወይቤ: እግዚእየ: ሊየሱስ: ክርስቶስ: ኀድግ: ሊተ: ኃጢአትየ: ወአጽንዓኒ: እስከ: እመውት: በእዓተ: ስምከ: ወደመረኒ: መስለ: ቅዱሳን: ወሰማዕት:: ወወረደ: ሚካኤል: ሊቀ: መላእክት: ወአስተርአየ: በቤተ: ሞቅሕ:: ወይቤሎ:

And the Emperor was sad about Mercurius, for his person was goodly and he had conquered his enemies. And after three days the Emperor sent a message for them to bring him before him, and they brought him before him. And the Emperor said unto Mercurius, 'Destroy not thy goodly person; I shall not have pity upon thee.' And Mercurius said unto the Emperor, 'The Lord saith in the Gospel, "Fear ye not those who can destroy your bodies, but fear him who can destroy
Fol. 111 b 2 both soul and body."'[1] And the Emperor commanded them to beat him with whips until his flesh was cut to pieces and his blood poured down on the ground. And the Emperor said unto Mercurius, 'Art thou able to get the better of this?' And they cast him into prison, and bound him hand and foot. And at midnight he stood up and prayed, and said; 'O my Lord Jesus Christ, forgive me my sins, and give me strength to endure even unto death for Thy Name's sake,

[1] Matt. x. 28; Luke xii. 5.

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ወሀበከ: እግዚአብሔር: ኃይለ: ወደመረከ: ምስለ: ሰማዕት:: ወጌሠመ: ትከውን: ሰማዕተ:: ወሶሉ: ዘያበውዕ: መሠዋዕተ: ወዕጣነ: ወቍርባነ: በእንተ: ስምከ: ቅዱስ: ይሰሪ: ሎቱ: እግዚአብሔር: ኃጢአቶ:: ወሶሉ: ዘይሁብ: ለነዳይ: ወለምስኪን: ወለእንግዳ: በእንተ: ስምከ: ቅዱስ: እግዚአብሔር: ይሰሪ: ሎቱ: ኃጢአቶ: ወይጽሕፍ: ለስማቲሁ: ውስተ: መጽሐፈ: ሕይወት:: ወይናዝዞሙ: ለሙቁሐን: ወያሄኒ: ሎሙ: ይሰሪ: ሎቱ: እግዚአብሔር: ኃጢአቶ:: ወዘሐነፀ: መርበቦለ: በእንተ: ስምከ፤ ይጽሕፍ: ስሞ: ውስተ: መጽሐፈ: ሕይወት: ወይዴሞሮ: ምስለ: አብርሃም: ይስሐቅ: ወያዕቆብ: በመንግሥተ: ሰማያት:: ወይቤሎ: መልአክ: እግዚአብሔር: ለመርቆሬዎስ: | ኃይለ: እግዚአ Fol. 111 b 3
ብሔር: ምስሌከ፤ ወዘንተ: እመድኅረ: ይቤ: ሖረ: መልአክ:

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and make me to company with the saints and martyrs.' And Michael the archangel came down, and appeared unto him in person, and said unto him, 'God hath given strength unto thee, and hath made thee a companion of the martyrs, and to-morrow thou shalt become a martyr. And God shall forgive the sins of every one who shall bring sacrifices and incense and offerings in thy holy name. And God shall forgive the sins of every man who shall give alms to the poor and the needy and the stranger in thy holy name, and shall write his name in the Book of Life. And God shall forgive the sins of [every man] who shall comfort the afflicted and do good unto them [in thy holy name]. And God shall write in the Book of Life the name of him that shall build a martyrium in thy name, and shall make him to be a companion of Abraham, Isaac, and Jacob in the kingdom of the heavens.' And the angel of the Lord said unto Mercurius, | 'The might of God is with thee'; and having said Fol. 111 b 3

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እግዚአብሔር: እመኒሁ:: ወሰቤሃ: ተፈትሐ: መዋቅሕተ: ሐዲን: እመእደዊሁ: ወእግሪሁ:: ቆመ: መርቆሬወስ: ወሰአለ: ወሰብሐ: ለእግዚአብሔር: ወበሳኒታ: አዘዘ: ንጉሠ: ያምጽእዎ: ለመርቆሬወስ: ወይቤሎ: ንጉሠ: ለመርቆሬወስ: መሐር: ላህየከ: ወይቤሎ: መርቆሬወስ: ሓዲግ: እንተኒ: ሰጊደ: ለጣዖት: ወመሐር: ነፍሰከ:: ወተመዓ: ንጉሠ: ላዕለ: መርቆሬወስ: ወይቤሎሙ: ለሐራሁ: ንሠእዎ: ወመትርዎ: ርእሶ:: ወመተርዎ: ርእሶ: አመ: ፳ወ፭ለኅዳር:: ወነበረ: ደኬወስ: ንጉሠ: ኅዳጠ: መዋዕለ: ወሐመ: እስከ: ዕፄያት: ይወፅእ: እመ ለጋሁ:: ወወፅአ: ልሳኑ: እመአፈሁ: ወሞተ: እኩየ: ሞተ:: ወነግሠ: ህየንቴሁ: ኡልያኖስ: ዘይሰግድ: ለጣዖት: ወይእኅዞሙ: ለካህናት: ወለደያቆናት: ወለክርስቲያን:

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this the angel of the Lord departed from him. And straightway the fetters of iron on his hands and feet were loosed, and Mercurius stood up, and prayed and blessed God. And on the following day the Emperor commanded them to bring Mercurius [before him], and he said unto him, 'Spare thy goodly person.' And Mercurius said unto him, 'Forsake thou the worship of idols, and spare thyself.' And the Emperor was wroth with Mercurius, and he said unto his soldiers, 'Take him away and cut off his head.' And they cut off his head on the twenty-fifth day of the month of Hadâr. And the Emperor Decius remained a few days, and fell sick of a disease in which at length worms crawled out from his body, and his tongue protruded from his mouth, and he died an evil death.

And there reigned in his stead Julian, who was a worshipper of idols. And he seized the priests, and the deacons, and the Christians, and if they refused to worship idols he cut off

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ወለእመ: ዓበይ: ሰጊደ: ለጣዖት: ይሞትር: ክሳደሙ::
ወአመጽአ: ንጉሠ: ፪ሌጲስ: ቆጵሳተ: ለ፬ስሙ: ባስልዮስ:
ወስመ: ካልኡ: ጎርጎርዮስ: ወአኀው: ፪ሆሙ: ወጠቢባን:
እሙንቱ: በሕገ: ክርስቶስ:: ወይቤሎሙ: ኡ|ልያኖስ: ንዑ: Fol. 112 a 1
ንስግድ: ለጣዖት: ወይቤልዎ: ሌጲስ: ቆጵሳት: ኦንጉሠ:
ንሕነሰ: ሊንስግድ: ዘእንበለ: ለኢየሱስ: ክርስቶስ፤ ወተመዓ:
ንጉሠ: ወአዘዘ: ይሰድዎሙ: ቤተ: ሞቅሕ:: ወበሳኒታ:
አዘዘ: ንጉሠ: ያመጽኡ: ሌጲስ: ቆጵሳተ: ወይቤሎ:
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ኀደግ: ለአመላክከ: ወልደ: ፀራቢ:: ወይቤሎ: ባስልዮስ:
ኀደግዎ: ይፅርብ: ሣፅኖተ: መቃብሪሆሙ: ለሰማዕት::
ወይቤሎ: ንጉሠ: ዑቅ: ለነፍስከ: አንሰ: እትዔገሠከ:
በእንተ: ዘልህቁ: ምስሌከ:: ወይእዜኒ: ተማከር: ለሊከ:
በልብከ: እስከ: አገብእ: እመፀብዕ: ወእመድኅረ: ገበእኩ:
ለእመ: ሊሰገድከ: ለጣዖት: እሞትር: ክሳደከ:: ወይቤሎ:

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their heads. And the Emperor Julian brought two bishops, one of whom was called Bâsilyôs (Basil) and the other Gôrgôryôs (Gregory), and they were brothers, and were learned in the Law of Christ, and he said unto them, | 'Come, Fol. 112 a 1
let us worship idols.' And the bishops said unto him, 'O Emperor, we only worship Jesus Christ'; and the Emperor was wroth with them, and he commanded them to be cast into prison. And on the following day the Emperor Julian commanded them to bring the bishops before him, and he said unto Basil, 'O goat's beard, where didst thou leave thy God, the Son of the carpenter?' And Basil said unto him, 'I left Him making coffins in which to bury the martyrs.' And the Emperor said unto him, 'Take heed to thyself. I only bear with thee because I grew up with thee. And now, take counsel with thine own heart until I return from the war; and if after I have returned thou

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ባስልዮስ: ለንጉሠ: ኡልያኖስ: ሐዊረክ: ፀብዓ: ለእመ: ገበዕክ: ሊተሠገወ: ክርስቶስ: እማርያም:: ወተመዓ: ንጉሠ: ወእዘዘ: ይቀይመጡ: ቤተ: ሞቅሕ: ወይቤ: ዕቀብወሙ: እስክ: እገብእ: እመፀብዕ: ወሐረ: ይትቃተል:: ወነበሩ: ባስልዮስ: ወጎርጎርዮስ: ውስተ: ቤተ: ሞቅሕ: በጾም: ወበጸሎት:: ወውስተ: ውእቱ: ቤተ: ሞቅሕ: ሀለወት: ንስቲት: ቤተ: [ክ]ርስቲያን:: ወሶበ: መስየ: በሉ:
Fol. 112a2 ቤተ: ክርስቲያን: ወጸለዩ:: ወእንዘ: ይጸልዩ: ባስል|ዮስ: ወጎርጎርዮስ: ርእዩ: ውስተ: ዓምድ: ለሠዕለ: ቅዱስ: መር ቆሬወስ: ወይቤሎ: ባስልዮስ: መርቆሬወስ: መርቆሬወስ: አማኅፀነ: ነፍሰነ: ኀቤክ: ወኀበ: እግዚአብሔር: ከመ: ትቅትሎ: ለኡልያኖስ: በውስተ: ፀብዕ:: ወሐሩ: ሊጹስ: ቆጸሰት: ወኖሙ: ወእስተ[ረ]እዮ: ለባስልዮስ: በህልም: መርቆሬወስ: እንዘ: ይብል: ቀተልኩወ: ለኡልያኖስ: መመ

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wilt not worship idols, I will cut off thy head.' And Basil said unto the Emperor, 'Julian, if thou returnest from the war on which thou art departing, then Christ never took upon Himself flesh from Mary.' And the Emperor was wroth, and he commanded them to cast the bishops into prison, and he said, 'Guard them very carefully until I return from the war'; and he went and was slain. And Basil and Gregory remained in prison fasting and praying. And there was in the prison a little church, and when the evening came they would go into the church and pray. And whilst Basil |
Fol. 112a2 and Gregory were praying they saw on the pillar a picture of Saint Mercurius. And Basil said unto him, 'Mercurius, Mercurius, in sure confidence and trust we rely upon thee and God to slay Julian in the war.' And the bishops went out from the church, and they fell asleep. And Mercurius appeared to Basil in a dream, saying, 'I have slain Julian the Apostate.' And Basil woke Gregory and told him what

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ዕላይ:: ወእንቅሆ: ባስልዮስ: ለኅርኅርዮስ: ወነገሮ: ዘርእየ: በህልም:: ትንሥኡ: ወሐሩ: ቤት: ክርስቲያን:: ወሶበ: በኡ: ቤተ: ክርስቲያን: ርእዩ: ሠዕለ: መሮቅሬዎስ: ወኪኖተ: ውስተ: እዴሁ: ዘምሉዕ: ደመ:: ወይቤሎ: ባስልዮስ: ለመርቆ|ሬዎ[ስ:] ቀተልከኑ: ለኡልያኖስ: መምዕላይ: Fol. 112a3
ወዝኩ: ሠዕል: አፅነነ: ርእሶ:: ወሶበ: ርእዩ: ሌጸ.ስ: ቆጸሳት: ተፈሥሑ: ወበረክዎ: ለእግዚአብሔር:: አመ: የሐውር: ውስተ: ፀብዕ: መርቆሬዎስ: ቀተሎ: ለኡልያኖስ: መመ ዕላይ:: ወሶበ: ወግዖ: ወድቀ: እመላዕለ: ፈረሱ: ወኡል ያኖስ: ነሥአ: ሐመደ: እምድር: ወዘረወ: ላዕለ: ወሞተ: እኩየ: ሞተ:: ወጋብኡ: ሠራዊቱ: ወእንገሡ: ህየንቲሁ: አኖሬዎስሃ: መራቀሬ: ሃይማኖተ: ክርስቶስ: ወሐነፀ: አብያተ: ክርስቲያናት: ወአጽንዖሙ: በሀገረ: ሮሜ: በስመ: መርቆሬዎስ: ወአስተርአየ: ብዙኅ: ተአምራት: እመይእቲ: ቤተ: ክርስቲያን::

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he had seen in a dream. And they rose up and went into the church, and when they had come into the church they looked at the picture of Mercurius, and saw that the spear in his hand was full of blood. And Basil said unto Mercurius, | 'Hast thou slain Julian the Apostate?' And the picture Fol. 112a3
nodded its head. And when the bishops saw [this] they rejoiced, and they blessed God because Mercurius had gone to the war and slain Julian the Apostate. Now when Julian was smitten he fell from his horse, and he took some dust off the ground and threw it up in the air; and he died an evil death. And the soldiers returned and made Honorius, the lover of the faith of Christ, king in his stead. And he built churches and established [shrines] in the city of Rome in the name of Mercurius. And many miracles were made manifest in that church.

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ORIENTAL MSS., NOS. 6806 A, 6780, AND 6800

I. Oriental MS., No. 6806 A, contains four very much mutilated leaves, which probably belong to Oriental 7022 or a manuscript resembling it. When complete the text supplied the continuation of the conversation between Chrysostom and the Emperor Arcadius, and described the building of a shrine to Raphael, and a miracle wrought by the archangel. The first part of the Encomium is printed on pp. 526–34. The most complete fragments of text read:

Fol. 1 *a*. ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥϣⲉⲣⲡ̄ ⲥⲱⲗⲡ̄ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲙ̄ⲙ̄ ⲡⲁ ⲥⲕⲟⲡⲟⲥ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲣⲁⲫⲁⲏⲗ· ⲙⲙ̄ ⲧⲉⲕⲙⲙ̄ⲧⲉⲓⲱⲧ ⲡⲉⲧ ⲣⲱϣⲉ ⲉ ⲡⲉⲓ ⲣⲱⲃ ⲡⲁⲓ· Ⲡⲉϫⲁⲓ ϫⲉ ⲛⲁϥ ⲁⲛⲟⲕ ⲓⲱⲣⲁⲛⲛⲏⲥ· ϫⲉ ⲡⲓⲟⲩⲧⲉ ⲉⲩⲉϯ ⲧⲟⲟⲧⲕ̄ ⲣⲙ̄ ⲣⲱⲃ ⲙⲙⲁ ⲉⲛⲁⲛⲟⲩϥ· ⲉⲕⲛⲁⲁⲣⲭⲉⲓ ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲩⲥⲛⲉ ϫⲉ ⲡⲙ̄ⲧ ⲁϥⲁⲣⲭⲉⲓ ⲉ̄ ⲡⲣⲱⲃ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙⲁⲣ̄ⲫⲭⲟⲕ̄ⲫ̄ ⲉ̄ ⲃⲟⲗ· ⲗⲟⲓⲡⲟⲛ ⲙⲡ̄ⲣ̄ϫⲟⲟⲥ ϫⲉ ⲣⲁⲥⲧⲉ· ⲛⲧ̄ ⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲁⲛ·

Fol. 1 *b*. ⲛ̄ⲧⲟⲕ ⲥⲁⲣ ⲁⲕϫⲟⲟⲥ ⲉⲣⲙ̄ ⲧⲉⲕ ⲧⲁⲡⲣⲟ ⲛ̄ⲧⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲉⲣⲓⲧⲛ̄ ⲛⲉⲕⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲉ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲥⲙⲥⲟⲙ ⲉⲙⲁⲁⲧⲉ· ⲛ̄ⲣⲟⲩⲟ̄ ⲉ ⲣⲉⲛⲧⲃⲁ ⲙ̄ ⲙⲛⲛϣⲉ ⲉⲛⲁϣⲱⲟⲩ :—Ⲏⲧⲟⲕ ⲥⲁⲣ ⲡⲉⲛⲧ ⲁⲕϫⲟⲟⲥ· ϫⲉ ⲁⲓⲧⲉⲓ ⲁⲧⲱ ⲧⲉⲧⲛⲁϫⲓ· ⲛ̄ ⲧⲉⲣⲉ ⲓϫⲉ ⲛⲁⲓ ϫⲉ ⲉⲓϣⲗⲏⲗ· ⲁⲧⲥⲙⲛ ϣⲟⲡⲉ ϣⲁ ⲣⲟⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲡⲉ ⲉⲥϫⲱ ⲙⲙⲟⲥ· ϫⲉ Ⲓⲱⲣⲁⲛⲛⲏⲥ ⲡⲉⲩⲗⲱⲥⲥⲟⲩⲟⲙⲱⲛ ⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ· ⲡⲉⲣⲟⲟⲩ ⲛ̄ⲧⲁⲕ ⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ·

Fol. 2 *a*. ⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲣⲁⲫⲁⲏⲗ· ⲥⲉⲡⲏ ϫⲉ ⲙⲁⲣ̄ⲫⲁⲣⲭⲉⲓ ⲛ̄ ⲕⲱⲧ· ⲁⲛⲟⲕ ϫⲉ ⲛ̄ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ ⲁⲓⲭ ⲉⲟⲟⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲣⲧⲟⲟⲩⲉ ϫⲉ ⲙ̄ ⲡⲣ̄ⲣⲁⲥⲧⲉ

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ⲁⲩⲣ̅ϣⲟⲣⲡ̅ ⲁⲩⲉⲓ ϣⲁ ⲣⲟⲓ ⲛ̅ⲥⲓ ⲡ̅ⲣ̅ⲣⲟ ⲙ̅ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲁⲣⲕⲁⲓⲟⲥ· ⲁⲩⲧⲣⲉ ⲧⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̅ ⲡⲙⲁ ⲉⲧ ⲟⲩⲛⲁⲕⲁ ⲧⲥⲙ̅ⲧⲉ ⲛ̅ ⲣⲛⲧ̅ⲩ̅ ⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲁⲧⲱ ⲡⲉϫⲁⲓ ⲛⲁⲩ ϫⲉ ⲁⲕⲁⲓⲧⲉⲓ ⲁⲕⲥⲓ ⲁⲕⲧⲱⲣ̅ⲙ̅ ⲁⲧⲟⲧⲱⲛ ⲛⲁⲕ· ⲁⲕϣⲙⲉ ⲁⲕⲥⲓⲙⲉ· ⲁⲧⲱ ⲙ̅ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲣⲟⲩ▨·

Fol. 2 *b*. ϣⲁⲛⲣⲧⲛⲩ· ⲁⲩⲕⲱⲣϣ̅ ⲉ ⲧⲁ ⲙ̅ⲡ̅ⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ· ⲉ ⲧⲣⲁ ϣⲗⲏⲗ· ⲉⲭⲙ̅ ⲡϣⲏⲣⲉ ϣⲏⲙ· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲁⲗⲁⲓⲟⲛⲟⲛ ⲉⲧ ⲣⲙ̅ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲱϣ ⲉ ⲣⲟⲗ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ϯⲧⲁⲣⲕⲟ ⲙⲙⲟⲕ ⲱ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̅ ⲧⲥⲟⲙ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲣⲁⲫⲁⲛⲗ· ⲡⲁⲓ ⲉⲧ ⲙⲟⲟⲩⲉ ⲣⲙ̅ ⲧⲉⲧⲛ̅ⲛⲏⲧⲉ· ⲡⲁⲓ ⲉⲧⲉⲧⲛ̅ⲟⲩⲱϣ ⲉ ⲕⲱⲧ ⲛ̅ ⲟⲩⲧⲟⲡⲟⲥ ⲉ ⲡⲉⲩⲣⲁⲓ· ⲙ̅ⲡ̅ⲣ̅ ⲧⲁⲕⲟ[ⲓ] ⲣⲁⲱⲛ ⲙ̅ ⲡⲁ ⲟⲩⲟⲉⲓϣ· ⲛ̅ⲧⲉⲩⲛⲟⲩ ϫⲉ·

Fol. 3 *a*. ⲛ̅ ⲧⲉⲣ ⲭⲣⲁⲩ ⲉ̅ ⲡⲉⲓⲧ ⲁⲩϣⲱⲡⲉ· ⲁⲩⲁⲁⲣⲉ ⲣⲁⲧⲩ̅ ⲁⲩⲉϣⲗⲟⲩⲗⲁⲓ ⲉ ⲣⲟⲗ ⲣⲙ̅ ⲟⲩⲟⲥ ⲛ̅ ⲥⲙⲏ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲕⲁⲥ ⲁⲕⲉⲓ ⲉ ⲧⲉⲛⲡⲟⲗⲓⲥ ⲣⲁⲫⲁⲛⲗ ⲡⲁⲣⲭⲉⲗⲟⲥ ⲙ̅ ⲡⲣⲁϣⲉ· ⲙ̅ⲡ̅ ⲡⲧⲉⲗⲏⲗ ⲡϣⲟⲩϣⲟⲩ ⲛ̅ ⲧⲙ̅ⲡⲧⲣⲱⲙⲉ ⲧⲏⲣ̅ⲥ̅· ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲙ̅ ⲡⲡⲁϫⲉⲗⲉ (*sic*) ⲉⲧ ⲛ̅ ⲧⲡⲉ: ⲱ ⲛⲁⲓⲁⲁⲧ ⲁⲛⲟⲕ ⲉⲧⲙⲉⲛⲓⲟⲥ· ϫⲉ ⲁ ⲛⲁⲃⲁⲗ ⲛⲁⲧ ⲉ ⲛⲉⲕⲥⲟⲙ· ⲙ̅ⲡ̅ ⲛⲉⲕϣⲩⲡⲏⲣⲉ ⲙ̅ⲡⲟⲟⲩ· ⲕⲥⲙⲁⲗⲁⲁⲧ ⲱ ⲡⲗⲓⲧⲟⲩⲣ[ⲥⲟⲥ] ⲉⲧ ⲥⲙⲁⲗⲁⲁⲧ·

Fol. 3 *b*. ϫⲉ ⲡⲁⲣⲭⲉⲗⲟⲥ ⲛ̅ ⲧⲙ̅ⲡⲧⲱⲁⲛⲧⲛⲩ· Ⲁⲛⲟⲕ ϫⲉ ⲣⲱⲱⲧ ⲉⲧⲙⲉⲛⲓⲟⲥ ⲙ̅ⲡ̅ ⲙⲁⲣⲕⲉⲗⲗⲓⲟⲥ ⲙ̅ⲡ̅ ⲑⲉⲃⲁⲇⲟⲥⲓⲟⲥ ⲛⲁϣⲏⲣⲉ ⲛ̅ⲧⲙ̅ⲛⲁⲣ ⲡⲃⲱⲗ ⲁⲛ ⲙ̅ ⲡⲣⲟ ⲙ̅ ⲡⲉⲕⲛⲓ ϣⲁ ⲉⲛⲉⲩ ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲉⲙⲙⲟⲩ: ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̅ⲧⲁⲩⲥⲱ ⲉⲧⲁⲓⲁⲕⲟⲛⲉⲓ ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲣⲁⲫⲁⲛⲗ· ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲉⲙⲙⲟⲩ· ⲡⲃⲉⲕⲉ ϫⲉ ⲛ̅ⲧⲁ ⲡⲣⲣⲟ ⲧⲁⲁϥ ⲛⲁϥ· ⲁϥⲧⲁⲁϥ ⲙ̅ ⲙ̅ⲡⲧⲛⲁ ⲛ̅ ⲡⲛⲏⲕⲉ· ⲙⲉⲁ[ϥ]☥ ⲥⲁⲣ ⲛⲁϥ ⲛ̅▨ⲟⲩ ⲛ̅ⲑⲱⲟ ⲛ̅[ⲛⲟⲙⲓⲥ]ⲙⲁ ⲣⲁ ⲡⲃ▨·

Fol. 4 *a*. ⲁⲛⲣⲁⲥⲓⲁⲍⲉ ⲙ̅ⲙⲟϥ ⲧⲁ ⲙ̅ⲡ̅ⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ·

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ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲙⲟⲩⲁϫ ⲙ̅ ⲡⲙⲟⲟⲩ ⲙ̅ ⲡⲧ̅ⲃ̅ⲟ· ⲁⲓⲣⲁⲥⲓⲁⲍⲉ ⲙ̅ⲙⲟⲩ:—ⲫⲛⲁϫⲱ ⲁⲉ ⲟⲛ ⲉ ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲛ̅ⲕⲉ ⲛⲟⲥ ⲛ ⲱⲡⲛⲣⲉ· ⲙ̅ⲡ̅ⲥⲁ ⲧⲣⲉ ⲛⲉⲓⲣⲉ ⲁⲉ ⲟⲛ ⲙ̅ ⲡϫⲁⲓⲉⲓⲕ ⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲛⲉⲩⲛ̅ ⲕⲟⲩⲓ ⲁⲉ ⲛ̅ ⲗⲧⲙⲙⲏ ⲣⲙ̅ ⲡⲥⲁ ⲛ̅ ⲉⲓⲉⲃ̅ⲧ̅ ⲛ̅ ⲧⲛⲟⲗⲓⲥ· ⲉⲣⲉ ⲛⲉⲟⲏⲣⲓⲟⲛ ⲙ̅ⲡ ⲛ̅ϫⲁⲧⲩⲉ ⲛⲣⲏⲧⲥ̅ ⲛ̅ ⲧⲉⲩⲱⲛ ⲁⲉ ⲡⲉⲥⲙⲟⲟⲩ ⲣⲟⲗⲍ̅· ⲛⲉⲩⲛ̅ ⲣⲉⲙⲙⲟ[ⲟⲩⲓ] ⲁⲉ ⲣⲙ̅ ⲡⲧⲟ[ⲟⲩ ⲉⲧ ⲙ̅]ⲙⲁⲩ· [illegible] ⲛⲉⲩⲓⲛⲏ ⲁⲉ ⲉ ⲡⲉϫⲏ ⲣⲓ ⲡⲧⲟⲟⲩ ⲛ̅ⲥⲓ ⲙⲙⲟⲓ· ⲛⲉⲧⲉ ⲱⲁⲩⲥⲛ̅ⲧⲟⲩ ⲁⲉ ⲛ̅ⲧⲣⲱⲙⲉ ⲙ̅ⲡ ⲛ ⲧⲃ̅ⲛⲟⲟⲩⲉ ⲱⲁⲩⲙⲟⲟⲩⲧⲟⲩ:—ⲙ̅ⲡ̅ⲥⲁ ⲧⲣ ⲛ̅ⲣⲁⲥⲓⲁⲍⲉ ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲁⲓⲧⲣⲉ ⲩⲁⲓ ⲛ̅ ⲟⲩⲕⲟⲩⲓ ⲙ̅ⲙⲟⲟⲩ ⲉⲧⲉ ⲡⲙⲟⲟⲩ ⲡⲉ ⲙ̅ ⲡⲧⲃ̅ⲃ̅ⲟ· ⲁⲩⲛⲟϫⲥ̅ⲕ̅ ⲉ ⲧⲗⲧⲙⲙⲏ ⲙⲙⲟⲟⲩ· ⲣⲙ̅ ⲧⲡⲁⲱⲉ ⲁⲉ ⲛ̅ ⲧⲉⲩⲱⲛ ⲉⲧ ⲙⲛⲧ· ⲉⲓⲥ ⲱⲟⲙⲛ̅ⲧ ⲙ̅ⲙⲟⲓ ⲙⲙ̅[illegible]

Fol. 4 *b*. ⲙⲙ̅ ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲫⲣⲁⲫⲁⲛⲗ· ⲙ̅ⲡ̅ⲥⲁ ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛⲉ ⲁ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲉⲧⲥⲉⲃⲛⲥ ⲧⲁⲙⲟ̅ ⲙ ⲡⲗⲧⲙⲙⲏ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲫⲣⲁⲫⲁⲛⲗ· ⲣⲙ̅ ⲟⲩⲟⲩⲃ ⲉⲩⲥⲟⲧⲡ̅:—ⲁⲩⲧⲟⲥⲥⲩ̅ ⲡ̅ⲱⲛⲉ ⲙ̅ⲙⲉ· ⲁⲩⲱ ⲁⲩⲡⲛⲥⲥⲉ ⲙⲙⲟⲩ ⲙ̅ ⲡⲣⲟⲩ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉ[ⲑ]ⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ: [about ten lines wanting] ⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲫⲣⲁⲫⲁⲛⲗ· ⲁ ⲡⲁⲣⲁⲃⲟⲗⲟⲥ ⲙⲉⲣ ⲡⲉⲩⲣⲏⲧ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲉⲓⲱⲁⲛⲓⲟⲩⲁⲣ ⲛ̅ⲛⲉⲓ ⲕⲧⲙⲓⲗⲓⲟⲛ ⲛ̅ϫⲓⲟⲩⲉ̅· ⲧⲉⲩⲫⲓⲛ ⲛⲁⲣⲱⲱⲉ ⲉ ⲣⲟⲓ ⲱⲁⲛⲧⲁⲙⲟⲩ:—ⲫⲣⲁⲫⲁⲛⲗ ⲁⲉ ⲫⲱⲟⲩ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ ⲁⲥⲁⲑⲟⲥ ⲡⲉ ⲛ̅ⲧ̅ⲡⲁϫⲛⲟⲩ ⲁⲛ ⲫⲁ ⲡⲉⲓ ⲫⲱⲃ· ⲉⲡⲉⲧⲡⲁϫⲛⲟⲩ ⲣⲱ ⲡⲉ· ⲡⲉⲧⲡⲁϫⲓ ⲡⲃⲉⲕⲉ ⲡⲉ· ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ⲧⲁ ⲧⲱⲃⲓⲁⲥ ⲧⲁⲁⲩ ⲛⲁⲩ· ⲕⲁⲓ ⲅⲁⲣ [ⲙⲡ]ⲉ ⲭⲱⲛ ⲛ̅ⲛⲉ[illegible]ⲣⲱ ⲛ̅ⲥⲓ [ⲫⲣⲁⲫⲁⲛ]ⲗ· ⲉ ⲃⲟⲗ·

II. Oriental MS., No. 6780, consists of 18 vellum leaves, stained and yellow, measuring 11¾ in. in height and 10 in. in width. Each page is filled with two columns of writing, with 25 or 26 lines to the column. The pagination runs from ⲙⲍ̅–ⲝⲃ̅, and from ⲟⲟ̅–ⲡⲥ̅. The manuscript contains:

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1. Fragments of an Encomium on the Archangel Gabriel by Celestinus, Archbishop of Rome. Fol. 1 *a*.

2. Encomium by Theophilus, Archbishop of Alexandria, on the Assumption of Mary Theotokos. ⲟⲩⲗⲟⲩⲟⲥ ⲉ ⲁⲫⲧⲁⲩⲟⲩ ⲛ̄ⲥⲓ ⲡⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲉⲓ̈ⲱⲧ ⲉⲧ ⲧⲁⲛⲩ· ⲕⲁⲧⲁ ⲥⲙⲟⲩ ⲙⲙⲁ ⲁⲡⲁ ⲑⲉⲱⲫⲓⲗⲟⲥ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲛⲟⲥ ⲙ̄ ⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ· ⲛ̄ⲧⲁⲫⲧⲁⲩⲟⲩ ⲁⲉ ⲉ ⲧⲛ̄ⲧⲍ̄ ⲧⲏⲣⲛ̄ ⲧⲉⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣ[ⲓⲁ]· ⲧⲣ̄ⲫⲭⲡⲉ ⲛ[ⲓⲟⲩ]ⲧⲉ· ⲫⲛ̄ ⲟⲩⲙ[illegible]ⲁⲩ ⲉⲡ[illegible]ⲟⲥ ⲁⲉ ⲛ̄ ⲥⲟⲩ ⲙⲡ̄ⲧⲁⲥⲉ ⲙ̄ ⲙⲉⲥⲟⲩⲣⲉ· ⲉⲧⲉⲥⲁⲡⲁⲗⲓⲙⲯⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲁⲩⲭⲓⲧⲥ̄ ⲉ ⲫⲣⲁⲓ ⲉⲙⲡⲛⲧⲉ ⲛ̄ ⲫⲛⲧⲩ̄· ⲁⲩⲱⲁⲭⲉ ⲁⲉ ⲟⲛ· ⲉ ⲧⲃⲉ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ⲫ̄ⲃⲣⲁⲓⲟⲥ ⲉⲧ ⲟⲩⲛⲛⲟ ⲫⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ· ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭ̄ⲥ̄ ⲉ ⲧⲃⲉ ⲑⲉⲓⲕⲱⲛ ⲛ̄ ⲧⲛ̄ⲧⲍ̄ ⲧⲏⲣⲛ̄ ⲧⲑⲁⲥⲓⲁ ⲙⲁⲣⲓⲁ· ⲉⲥⲥⲛⲟ ⲉⲩⲡⲟⲥⲉ ⲛ̄ⲧⲱⲉ ⲛ̄ ⲫⲟⲩⲓ· ⲉⲩⲁⲡⲟⲟⲩⲕⲏ· ⲁⲩⲱⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲧⲛⲟⲥ ⲙ̄ ⲙⲡ̄ⲧⲉⲃⲓⲏⲛⲓ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲫⲛ̄ ⲟⲩⲉⲣⲛⲓⲛ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲫⲁⲙⲏⲛⲓ· ⲍ̄ⲑ̄· Fol. 7 *b*.

The Colophon (Fol. 17 *b*) states that the manuscript was copied by John, the son of Colluthus, and was finished on the fourth day of the month Paremhot (Pharmuthe) in the 695th year of the Era of Diocletian, i. e. A. D. 979, which in this manuscript is equated with A. H. 360, i. e. A. D. 970. ⲉⲥⲱ ⲓⲱⲁⲛⲛⲟⲩ ⲉⲗⲁⲭ̄ ⲡⲣⲉ̄ⲃ̄ⲩⲧⲉⲣⲟⲩ ⲧⲧⲉ̄ ⲕⲟⲗⲗⲟⲑⲟⲩⲥ· ⲧⲟⲩ ⲁⲥⲓⲟⲩ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲩⲥ ⲟⲓⲕⲱⲛⲟⲙⲟⲩ ⲧⲟⲩ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲩ ⲅⲁⲃⲣⲓⲏⲗ ⲟⲡⲟⲥ (?) ⲡⲣⲉⲥⲃⲓⲉⲟⲥ ⲉⲧⲭ°ⲩ° · ⲉⲩⲣⲁⲫⲏⲙⲏⲛ ⲡⲁⲣⲙ̄ⲟⲧ ⲁ . ⲡⲁⲓⲕⲁⲓⲟⲛⲟⲥ ⲁⲡⲟ ⲁⲓⲟⲕⲗⲏ ⲭ̄ⲯ̄ ⲉⲧⲟⲩⲥ ⲧ̄ⲍ̄· The copying of the manuscript and its binding were paid for by the God-loving brother Sisinnius, the son of the blessed Philip (?), the shipmaster (ⲛⲁⲩⲕⲗⲏⲣⲟⲥ). ⲡⲙⲁⲛⲟⲩⲧⲉ ⲛ ⲥⲟⲛ ⲥⲓⲥⲓⲛⲛⲓⲟⲥ ⲡⲱⲛⲣⲉ ⲙ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲫⲓⲗⲡ̄ (?), who gave it to the library of the church of the holy Archangel Gabriel in Esnâ, in Upper Egypt.

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The text of the fragment of the Encomium on the Archangel Gabriel supplies a part of the continuation of the text printed on pp. 300–20, and reads:

ⲛⲁϩⲉ· Ⲁⲩⲱ ⲡⲉϩⲁⲩ ⲛⲁⲩ ϫⲉ ⲁⲕⲥⲟⲧⲱⲛⲓ̈ⲧ ⲱ ⲡⲱⲛⲣⲉ Fol. 1 a
ⲱⲛⲓⲁ· ⲁⲩⲱⲱⲃ̅ ϫⲉ ⲙ̅ⲡⲁⲓ ⲛⲁ ϫⲥ̅· Ⲡⲉϩⲁⲩ ⲛⲁⲩ ϫⲉ· ⲙ̅ⲍ
ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲧ ⲉⲕⲃⲓⲏ ⲉ
ⲡⲉⲧⲧⲟⲡⲟⲥ· ⲁⲛⲟⲕ ⲡⲉⲓⲧ ⲁⲓⲉⲓ ⲱⲁ ⲣⲟⲕ· ⲁⲓⲧⲁⲗⲥⲟⲕ ⲣⲙ̅
ⲡⲉⲕⲱⲱⲛⲉ· ⲁⲛⲟⲕ ⲟⲛ ⲡⲓⲧ ⲁⲙⲟⲣⲉⲓ̈· ⲉ ⲧⲁⲡⲣⲟ ⲙ̅
ⲡⲉⲟⲩⲣⲓⲟⲛ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲩ̅ϫⲉ ⲛⲁⲓ ⲁⲩⲁⲗⲁⲣⲧⲉ ⲛ̅ ⲧⲩ̅ⲥⲓϫ·
ⲁⲩⲧⲁⲗⲟⲩ ⲉϫⲙ̅ ⲡⲥⲟⲩ ⲙ̅ ⲡⲙⲟⲩ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲙⲟⲩ
ⲗⲟ ⲉⲩϫⲱⲣⲙ̅ ⲉⲁ ⲣⲟⲩ ⲱⲁⲓⲧ ⲭⲡⲧⲩ̅ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲟ-
ⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲣⲉ
ⲡ[ⲙ̅]ⲛⲛⲉ ⲧⲏⲣⲩ̅ ⲑ[ⲉⲱ]ⲣⲉⲓ ⲙ̅ⲙⲟⲩ· ⲉⲧⲣ̅ ⲱⲡⲏⲣⲉ
ⲙ̅ⲙⲟⲩ· ⲛ̅ ⲧⲉⲣ ⲭⲟⲩⲁ[ⲣ]ⲩ̅ ⲣⲉ ⲉ ⲡⲉⲥⲏ[ⲧ] ⲣⲓ ϫⲱⲩ· ⲛ̅ⲥⲓ
ⲡⲙⲟ[ⲓ ϫⲉ] ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ [ⲣⲙ̅] ⲧⲙⲛ[ⲏ]ⲧⲉ ⲙ̅ ⲡⲙⲛⲛⲱⲉ
Ⲗⲩⲁⲛⲁϫⲱⲣⲉⲓ: ⲛ(?)ⲉ ⲧⲩ̅ⲙⲁ· ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲥⲱⲱⲧ ⲛ̅ ⲥⲱⲩ· ⲉⲧⲣ̅ ⲱⲡⲏⲣⲉ· ⲙⲛⲛⲥⲁ ⲛⲁⲓ Ⲗ ⲡⲙⲛⲛⲱⲉ
ⲧⲏⲣⲩ̅ ϫⲡ̅ ⲉ ⲡⲱⲛⲣⲉ ⲱⲛⲓⲁ ϫⲉ ⲟⲩ ⲡⲉⲓⲧ ⲁⲩ| ⲱⲱⲡⲉ Fol. 1 b
ⲙⲙⲟⲕ ⲛ̅ⲧⲟⲕ ⲉⲓ ⲧⲱⲛ· ⲉⲕⲁⲗⲏⲧ ⲉ ⲡⲉⲓ ⲙⲟⲩⲓ̈· ⲛ̅ⲧⲟⲩ ⲙⲙ
ϫⲉ [ⲛ] ⲧⲉⲣⲉ ⲡⲩ̅ⲣⲏⲧ ⲉⲓ ⲉ ⲣⲟⲩ ⲣ[ⲧ]ⲛ̅ ⲑⲟⲧⲉ ⲛ[ⲧ] ⲁⲩ]ⲱⲱⲡⲉ
ⲙⲙ[ⲟⲩ]· ⲛ̅ ⲧⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲩ̅ ⲙⲙ̅ ⲧⲥⲩⲛⲁⲅⲱⲅⲏ ⲉⲧ
[ⲥ]ⲱⲟⲧⲣ ⲉ ⲣⲟⲩⲓ [ⲉ ⲡ]ⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲅⲁⲃⲣⲓⲏⲗ ⲉⲧⲉⲓⲣⲉ ⲛ̅ ⲧⲥⲩⲛⲁϫⲓⲥ· ⲛ̅ ⲧⲉⲣⲟⲩⲥⲱ[ⲧⲙ̅] ⲉ ⲛⲁⲓ̈
ⲁⲩⲱⲱ ⲉ ⲃⲟⲗ· ⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲟⲩⲁ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ϫⲱⲱⲣⲉ ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲩⲟⲥ ⲧⲉ
ⲧⲉⲕⲥⲟⲙ ⲱ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ·
ⲉⲕⲛⲟⲣⲙ̅ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣⲉⲗⲡⲓϩⲉ ⲉ ⲣⲟⲕ· ⲡⲱⲛⲣⲉ ϫⲉ
ⲱⲛⲓⲁ ⲁⲩⲧ ⲙ̅ⲡⲁⲱⲣⲟⲛ· ⲉⲧ ⲛ̅ ⲧⲟⲟⲧⲩ̅ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲟⲡⲟⲥ
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ Ⲅⲁⲃⲣⲏⲓⲏⲗ· ⲙ̅ⲡⲥⲟⲥ (sic)
ⲙ̅ⲡ ⲭⲟⲩⲱϩ ⲉ ⲧⲟⲟⲧⲩ̅ ⲉ ⲕⲧⲟϥ ⲉ ⲡⲩ̅ⲏⲓ̈· ⲁⲗⲗⲁ ⲁⲩⲥⲱ
ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲫⲱⲗⲏⲗ
Ⲗⲧⲱ ⲉⲙⲓⲛⲥⲧⲉⲩⲉ· ⲁⲧⲱ ⲛ̅ ⲧⲉⲣⲉ ⲛⲉⲩⲉⲓⲟⲟⲧⲉ ⲉⲓ ⲱⲁ
ⲣⲟⲩ· Ⲗⲩϫⲱ ⲉ ⲣⲟⲟⲩ ⲛ̅ ⲣⲱⲃ ⲙⲙⲁ ⲛ̅ⲧⲁⲩⲱⲱⲡⲉ ⲙⲙⲟⲩ Fol. 2 a
ⲁⲩⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ·| ⲁⲩⲱ ⲁⲩⲧ ⲉⲟⲟⲩ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲛ̅ⲧⲟⲩ ⲙⲙ

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ⲁⲉ ⲁⲩⲥⲱ ⲉⲓ̅ ⲡⲧⲟⲡⲟⲥ ⲉⲩⲧⲁⲥⲱⲛⲉⲓ ⲩⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̅
ⲡⲫ̅ⲛⲟⲩ· ⲉⲩⲉⲓ̈ⲣⲉ ⲛ̅ ⲣⲉⲙⲛⲟⲥ ⲙ̅ ⲡⲟⲗⲩⲧⲓⲁ· ⲁⲧⲱ
ⲁⲩⲱⲱⲡⲉ ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲥⲱⲧⲡ̅· ⲣⲱⲥ ⲁⲉ ⲛⲑ̅ⲙⲡⲱⲁ ⲛ̅
ⲛⲁⲩ ⲉ ⲣⲁⲣ ⲛ̅ⲥⲱⲗⲗ̅ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲥ-
ⲧⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲗⲧⲱ ⲛⲑ̅ⲙⲛⲓ ⲉ ⲃⲟⲗ
ⲣⲓ̅ ⲥⲟⲡⲥ̅ⲡ ⲙⲡ̅ ⲣⲉⲛⲱⲩⲗⲏⲗ ⲉⲛⲁⲱⲟⲩ· ⲗⲧⲉⲧⲓ̅ⲡⲁⲩ ⲱ
ⲛⲁⲓⲉⲣⲁⲧⲉ ⲁⲉ ⲉⲩⲥ̅ⲙ̅ⲥⲟⲙ ⲛ̅ ⲁⲩ ⲛ̅ ⲣⲉ· ⲛ̅ⲥⲓ ⲙ̅ⲡ̅ⲧⲱⲁ-
ⲛⲉⲣⲧⲏⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲡ̅ ⲛ̅ⲥⲟⲡⲥ̅ⲡ ⲙ̅ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ̈ ⲉⲧ ⲛ̅ⲣ ⲱⲁ ⲛⲁⲩ ⲙ̅ⲡⲟⲟⲩ·
ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲱⲛ ⲙ̅ⲡ̅ⲣ̅ ⲧⲣ ⲛ̅ⲣ̅ ⲁⲡⲓⲥⲧⲟⲥ ⲉ ⲙⲙⲁⲉⲓⲛ
ⲙⲡ̅ ⲛⲉⲱⲡⲛⲣⲉ ⲛ̅ⲧⲁⲩⲱⲱⲡⲉ· ⲣⲓ̅ ⲡⲧ̅ⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲉⲉ ⲕⲁⲥ ⲛ̅ⲛⲉ ⲛⲁⲓ ⲛ̅ ⲟⲩⲛⲟⲩ ⲛ̅ ⲕⲣⲓⲙⲁ· ⲕⲁⲓ ⲥⲁⲣ ⲣⲓ̅
ⲟⲩⲁⲉ· ⲁⲩⲑⲉⲱⲣⲉⲓ̈ ⲛ̅ ⲛⲉⲱⲡⲛⲣⲉ ⲧⲛⲣⲟⲩ· ⲣⲓ̅ ⲛⲁⲃⲁⲗ·
ⲁⲧⲱ ⲁⲣⲁⲩ ⲛ̅ⲣⲛⲧ ⲧⲛⲩⲧⲛ̅ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲗⲟⲓⲡⲟⲛ
ⲙⲁⲣⲛ̅ ⲡⲓⲥⲧⲉⲩⲉ ⲛ̅ⲥⲟⲙ ⲙⲙⲁⲉⲓⲛ ⲛⲉⲱⲡⲛⲣⲉ ⲙ̅ ⲡⲁⲣⲭⲁⲥⲧⲉ-
Fol. 2 b ⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ | ⲣⲓ̅ ⲡⲉⲛⲉⲛⲧ ⲧⲛⲣ̅ⲩ· ⲁⲉ ⲕⲁⲥ ⲛ̅ⲛⲁⲁⲓ
ⲛ̅ ⲛ̅ ⲟⲩⲛⲟⲩ· ⲛ̅ ⲁⲱⲣⲉⲁ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲗⲛⲏ
ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲱ ⲙⲁⲉⲣⲁⲧⲉ ⲛ̅ⲧⲁⲁⲱ ⲉ ⲣⲱⲧⲛ̅· ⲛ̅ ⲧⲓ ⲛⲟⲩ
ⲛ̅ ⲱⲡⲛⲣⲉ ⲙ̅ ⲡⲁⲣⲁⲇⲟⲝⲟⲛ· ⲉⲓⲟⲩⲱⲛϧ̅ ⲉ ⲃⲟⲗ ⲛ̅
ⲧⲙⲛ̅ⲧⲛⲁⲛⲧ ⲙ̅ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ ⲙⲡ̅ ⲧⲙⲛ̅ⲧ-
ⲟⲩⲁⲣⲉ̈ⲣⲟⲛⲧ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙⲡ̅ ⲛⲉⲩⲁⲁⲓ̈ⲱⲛ· ⲁⲉ
ⲥⲉⲥⲟⲣϭ̅· ⲉ ⲡⲣⲱⲙⲉ ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲙⲡ̅ ⲧⲉⲧⲱⲛ ⲉⲧⲟⲩⲱⲱ
ⲉ ⲣ̅ ⲡⲡⲉⲧ ⲑⲟⲟⲩ ⲛⲁⲩ· Ⲛⲉⲧⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ ⲡⲣⲁⲧⲛⲥ
ⲟⲩⲛϩ̅ ⲉ̈ⲧⲟⲩⲱⲩ ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ
ⅽⲁⲃⲣⲓⲏⲗ· ⲡⲁⲓ̈ ⲁⲉ ⲛⲉ ⲟⲩⲁⲙⲣⲛ ⲡⲉ ⲣⲓ̅ ⲟⲩⲧⲧ̅ⲧⲛϫⲛⲓ (*sic*)·
Ⲥⲩⲣⲟⲧⲣ̅ ⲉⲩⲣ̅ ⲣⲱⲃ ⲫⲁ ⲡⲉⲧⲃⲉⲕⲉ· ⲉⲧⲱⲁⲛⲧⲱⲟⲩⲛ ⲁⲉ
ⲛ̅ ⲱⲟⲣⲡ̅ ⲙⲙⲁⲛⲛⲉ· ⲣⲁⲃⲉ ⲙⲙⲁ ⲧⲙ̅ⲃⲱⲕ ⲉ ⲡⲫ̅ⲛⲁ ⲛ̅ ⲣ̅
ⲣⲱⲃ· ⲱⲁⲣⲃⲱⲕ ⲉ ⲣⲟⲧⲛ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ
ⅽⲁⲃⲣⲓⲏⲗ ⲛⲉⲩⲉⲡⲥⲱⲡⲉ̈ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲉⲉ ⲡⲁⲣⲭⲁⲥⲧⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲕⲉⲥⲟⲟⲩⲧⲛ̅ ⲛⲓⲁⲣⲓⲟⲟⲩⲉ· ⲁⲧⲱ ⲛ̅
Fol. 3 a ⲧⲉⲓ̈ ⲣⲉ ⲱⲁⲧⲁⲩⲟ ⲛ ⲱⲟⲙⲛ̅ⲧ ⲛ̅|ⲥⲟⲩ ⲛ̅ⲱⲩⲗⲏⲗ ⲛⲑ̅-
ⲛⲁ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲩ ⲛⲉⲧⲃⲱⲕ ⲉ ⲡⲫ̅ⲛⲁ ⲛ̅ ⲣ̅ ⲣⲱⲃ· ⲉⲛⲉ
ⲙⲛ̅ ⲗⲁⲁⲩ ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩⲩ ⲣⲓ̅ ⲡⲫⲩⲓ̈ⲟⲥ ⲧⲙⲣ̅ⲩ·
ⲟⲩⲁⲉ ⲙⲛⲧⲥⲁ ⲟⲩⲁⲉ ⲙⲛ̅ⲧⲛⲁ ⲛ̈ⲥⲁ ⲡⲁⲓ̈ ⲙⲙⲁⲧⲉ·

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Παιλβολος ⲁⲉ ⲡⲛⲟⲥⲧⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙⲙⲁ ⲁϥϫⲓⲥⲉ
ⲉϥⲥⲟⲣⲥ̄ ⲉ ⲣⲟϥ· ⲉϥⲟⲩⲱϣ ⲉ ⲉⲓⲣⲉ ⲛⲁϥ ⲛ̄ ⲣⲉⲓ ⲡⲉⲧ
ⲑⲟⲟⲩ ⲙ̄ⲡⲉ ⲭⲉⲩⲥⲙ̄ⲙⲟⲩ ⲉ ⲣⲟϥ· ⲉ ⲧⲃⲉ ⲡϣⲟⲗⲙ̄ⲡ̄ ⲛ̄ⲥⲟⲩ
ⲛ̄ϣⲩⲗⲏⲗ ⲉⲧ ϥ̄ⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ· ⲙⲛ̄ ⲧⲃⲟⲏⲑⲉⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲙⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲏⲏⲗ· ⲉⲥⲕⲉⲡⲁⲍⲉ
ⲙ̄ⲙⲟϥ· ⲁⲥϣⲱⲡⲉ ⲁⲉ ⲙ̄ⲙⲟϥ ⲛ̄ ⲟⲧⲣⲟⲟⲩ ⲁϥⲱⲥⲕ̄ ⲉϥ-
ⲣⲓⲙⲏ· ⲁ ⲡⲣⲏ ϣⲁ ⲙ̄ⲡⲁⲧ ϥ̄ⲃⲱⲕ ⲉ ⲧϥ̄ⲣⲣⲁⲥⲓⲁ· ⲁⲧⲱ
ⲡⲉϫⲁϥ ⲉ ϩⲣⲁⲓ ⲛ̄ ϩⲛⲧϥ̄ ⲭⲉ ⲁⲓⲱⲥⲕ̄ ⲧⲱⲡⲟⲩ ⲙ̄ⲡⲟⲟⲩ ⲉ
ⲧⲣⲁⲃⲱⲕ ⲉ ⲡⲁ ⲙⲁ ⲛ̄ ⲣ̄ ϩⲱⲃ· Ⲏ ⲧⲉⲓ ϩⲉ ⲥⲉ ⲁ ⲧⲁⲙⲉⲗⲓⲁ
ⲙⲛ̄ ⲡⲣⲟⲟⲩϣ· ⲉⲧ ϣⲟⲧⲉⲓⲧ ⲥⲱⲕ ⲙ̄ⲙⲟϥ· ⲁϥⲣ̄ ⲡⲱⲃϣ̄
ⲉ ⲧⲣ ϥ̄ⲃⲱⲕ ⲉ ϩⲟⲧⲛ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲏⲏⲗ· ⲕⲁⲧⲁ ⲧⲏⲥⲩⲛⲏⲑⲓⲁ ⲙ̄ⲙⲏⲛⲉ· ⲁϥ-
ⲃⲱⲕ ⲁⲉ ⲉ ⲧϥ̄ⲣⲣⲁⲥⲓⲁⲧⲏⲣⲓ⟦ⲟⲛ· ⲁⲩⲧⲁⲗⲟ ⲁⲉ ⲧⲉⲧⲣⲓⲣ ⲉ Fol. 3b
ⲧⲣ ϥ̄ⲙⲟⲣϩ̄ ⲡⲟⲉⲓⲕ· ⲛ̄ ⲧⲉⲣ ϥ̄ⲁⲣⲭⲉⲏ ⲛ̄ ⲡⲁⲓ̈[ⲁ]ⲃⲟⲗⲟⲥ ⲙⲃ
ⲡⲣⲏ̄ⲙⲉⲥⲧⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙⲙⲁ· ⲁⲩⲁⲗⲁⲣⲧⲉ ⲛ̄ⲧϥ̄ⲟⲩⲣ-
ⲣⲓⲛⲧⲉ· ⲫⲓ ⲡⲁⲣⲟⲩ ⲁⲩϫⲁⲗⲁ ⲙⲙⲟϥ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲧⲣⲓⲣ
ⲛ̄ ⲕⲱⲣ̄ⲧ· ⲁⲧⲱ ⲛⲓ̈ϫⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲱ̄ ⲡⲁⲧⲁⲕⲧⲟⲥ·
ⲁ̈ⲓⲣⲓⲥⲉ ⲉ̈ⲓⲥⲟⲣⲥ̄ ⲉ ⲣⲟⲕ ⲉⲓⲥ ⲡⲟⲙⲧⲉ ⲛ̄ⲣⲟⲙⲡⲉ· ⲧ̈ⲓⲥ
ⲉⲣⲡⲁⲡ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲕ ⲙⲙⲏⲛⲛⲉ· ⲁⲗⲗⲁ ϣⲁⲣⲉ ⲡ̈ⲓ
ⲡⲟⲙⲡⲉ ⲛ̄ⲥⲟⲩ ⲛ̄ⲡⲱⲗⲏⲗ· ⲉⲧ ⲉⲕⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲙⲙⲏⲛⲛⲉ
ⲣⲙ̄ⲙ ⲡⲧⲟⲡⲟⲥ· ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲏⲏⲗ· ⲉⲧⲉⲓⲣⲉ
ⲛ̄ⲡⲱⲟⲙⲡⲉ ⲡⲗⲁⲙⲡⲁⲥ ⲛ̄ⲕⲱⲣ̄ⲧ· ⲉⲧⲣ̄ ⲟⲩⲟⲉⲓⲙ ⲛ̄ⲥⲉ-
ⲧⲓⲱⲕⲉ̈ⲓ ⲙⲙⲟ̈ⲓ ⲛⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲕ· ⲙ̄ ⲧⲉⲣ ⲓ̈ⲣⲉ ⲉⲧⲉⲧ-
ⲕⲉⲣⲓⲁ ⲉ ⲣⲟⲧⲙ ⲉ ⲣⲟⲕ ⲙ̄ⲡⲟⲟⲩ· ⲧⲙⲁⲉ̈ⲓⲣⲉ ⲛⲁⲕ ⲕⲁⲧⲁ
ⲡⲉⲕⲙ̄ⲡϣⲁ· ⲉⲩϫⲱ ⲁⲉ ⲛ̄ⲛⲁ̈ⲓ ⲛ̄ⲥⲓ ⲡⲁⲉⲙⲱⲛ· ⲙ̄ ⲁⲥⲁ-
ⲑⲁⲣⲧⲟⲥ· ⲁⲙⲛⲉϫ ⲡⲣⲱⲙⲉ· ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲧⲣⲓⲣ· ⲁⲩ-
ⲡⲗⲁⲥⲙ ⲙ̄ ⲡⲥ̄ⲥⲱⲙⲁ ⲧⲏⲣⲥ̄· ⲙ̄ⲡⲱⲙⲉ ⲁⲉ ⲁⲧⲣ̄ ⲣⲟⲧⲉ·
ⲁⲧⲣ̄ ⲣⲟⲧⲉ (sic) ⲉⲙⲁⲧⲉ· ⲁⲧⲱ ⲙⲟⲩ̈ⲥ ⲣⲓⲧⲏ̄ ⲭⲉⲙⲙⲟⲥ
ⲛ̄ⲣⲓⲥⲉ· ⲁⲧⲡⲧⲥ̄ ⲉ ⲣⲟⲩ ⲣⲏ̄ ⲧⲉⲧⲣⲓⲣ ⲉⲩⲟ ⲙ̄ ⲡⲁⲱ ⲙⲟⲩ·
ⲁⲧⲱ ⲧⲥ̄ⲥⲣⲓⲙⲉ | ⲙⲛ̄ ⲛⲉⲩⲱⲙⲣⲉ ⲁⲧⲡⲉⲱ ⲛⲉⲧⲣⲟⲩ̈ⲧⲉ· Fol. 4a
Ⲁⲧⲁⲱⲛⲁⲕ ⲉ ⲃⲟⲗ ⲁⲧⲣⲓⲙⲉ ⲣⲏ̄ ⲟⲧⲛⲟⲥ ⲛ̄ ⲥⲓⲱⲉ· ⲁⲧⲧⲁ- ⲙⲧ
ⲗⲟⲩ ⲉⲭⲛ̄ ⲟⲩⲙⲁ ⲛ̄ ⲛⲕⲟⲧⲕ· ⲁⲧϫⲓⲧⲥ̄ ⲉ ⲣⲟⲧⲛ ⲉ ⲡⲧⲟⲡⲟⲥ·
ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲏⲏⲗ· ⲉⲧⲡⲣⲟⲥⲁⲟⲕⲓ ⲁⲉ ⲉⲩ-
ⲛⲁⲙⲟⲩ ⲙ̄ⲡⲁⲧⲉ ⲡⲣⲏ̄ ⲣⲱⲧⲛ̄· ⲁⲧⲱ ⲁⲧⲕⲱⲧⲉ ⲉ ⲣⲟⲩ

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тнроу · ⲛ тпїщє ⲁⲉ ⲛ тетщн · ⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ · ⲁⲩⲟⲩⲟⲛϥ̄ ⲉ ⲃⲟⲗ · ⲛ̄ ⲡⲣⲱⲙⲉ ⲉⲡ̄ ⲟⲩⲣⲟ-ⲣⲱⲙⲁ · ⲉⲩⲟ ⲛ̄ ⲡⲉⲥⲙⲟⲩ ⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲛ̄ⲧⲉ ⲡⲣ̄ⲣⲟ ⲉⲩⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩⲥⲭⲏⲙⲁ ⲛ̄ ⲟⲩⲟⲉⲓⲛ · ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲕⲥⲟⲧⲱⲛⲧ̄ ⲱ ⲡⲣⲱⲙⲉ · ⲁⲩⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ ⲡⲉϫⲁϥ ϫⲉ ⲛ̄ⲛⲁⲓ ⲡ[ⲁ] ϫⲥ̄ · ⲡⲉϫⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲁϥ ϫⲉ ⲉⲱϫⲉ ⲛ̄ⲧⲡⲉ · ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲡⲉⲧ ⲕⲓⲛⲧ ⲛ̄ⲛⲓⲛⲛⲓⲉ ⲉ ⲣⲟⲩⲓ ⲙ̄ⲡ̄ⲧⲟⲡⲟⲥ · ⲉⲕⲥⲟⲡⲥⲡ̄ ⲛ̄ⲛⲟϥ · ⲉ ⲧⲣ ⲫⲁⲣⲙⲁⲕ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲛⲉⲕⲟⲗⲁ̈ⲯⲓⲥ ⲧⲏⲣⲟⲩ · ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲟⲩⲣⲉ ⲛ̄ⲛⲟⲩ ⲛ̄ⲥⲟⲣⲥ̄ ⲙ̄ ⲡⲁⲓⲁ-ⲃⲟⲗⲟⲥ · ⲛ̄ⲣⲁϩ ⲛ̄ⲥⲟⲩ ⲁⲗⲗⲁ ⲉⲡⲉⲓ ⲁⲛ · ⲁⲕⲣ̄ ⲁⲙⲉⲗⲛⲥ ⲛ̄ⲥⲁϥ ⲛ̄ⲛⲉ ⲕⲉⲓ ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̄ⲧⲙ̄ⲡⲗⲏⲗ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ

Fol. 4 b ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲙⲉ ⲉ ϫⲱⲕ ⲛ̄ ⲧⲓ ⲛⲟⲥ | ⲙ̄ ⲡⲗⲁⲩⲛ ·

ⲙ̄ⲁ ⲁⲛⲟⲕ ⲁⲉ ⲛ̄ⲛⲡ ⲓⲱⲃⲱⲧ̄ ⲉ ⲣⲟⲕ ⲉ ⲧⲁⲗⲥⲟⲕ · ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲁ ⲱⲛϩ̄ · ⲁⲩⲱ ⲛ̄ⲥⲉⲉⲓⲙⲉ · ⲉ ⲧⲙⲡ̄ⲧⲥⲱⲃ̄ ⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲁⲩⲱ ϫⲉ ⲧⲃⲱⲛⲟⲉⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲡ̄ ⲛⲉⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲥⲕⲉⲡⲁⲍⲉ ⲛ̄ ⲧⲙⲡ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣϥ̄ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲫⲁϩⲉ ⲛⲁⲓ · ⲁⲩⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ ⲡⲥⲱⲙⲁ ⲧⲏⲣϥ̄ ⲙ̄ ⲡⲣⲱⲙⲉ ⲛ̄ⲧ ⲁⲩⲣⲟⲕϥ̄ ⲉⲡ̄ ⲡⲕⲱⲣⲧ̄ ⲉⲡ̄ ⲡⲙⲁⲉⲓⲧ · ⲙ̄ ⲡⲉⲥⲧⲁⲧⲣⲟⲥ · ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲉⲓⲥ ⲟⲛⲛⲧⲉ ⲁⲓⲧⲁⲗ-ⲥⲟⲕ · ⲙⲡⲣ̄ ⲟⲩⲱϩ ⲉ ⲧⲟⲟⲧⲕ̄ ⲉⲣ ⲁⲙⲉⲗⲛⲥ ⲉ ⲧⲏⲕⲗⲏⲥⲓⲁ · ϫⲉ ⲛ̄ⲛⲉ ⲡⲉⲧ ⲑⲟⲟⲩ ⲉ ⲡⲁⲓ ⲱⲱⲡⲉ ⲙⲙⲟⲕ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲫϫⲉ ⲛⲁⲓ ⲛⲁϥ ⲁⲫⲗⲟ ⲉⲩⲛⲁⲩ ⲉ ⲣⲟϥ · ⲡⲣⲱⲙⲉ ⲁⲉ ⲁϥ-ⲭⲟⲥϥ̄ ⲉ ⲣⲣⲁⲓ ⲉⲩⲥⲧⲱⲧ ⲣⲁ ⲑⲟⲧⲉ · ⲁϥⲣⲉ ⲉ ⲣⲟϥ ⲉⲁ ⲛⲉⲡⲗⲁ-ⲥⲙ ⲧⲏⲣⲟⲩ ⲉⲧ ⲣⲙ̄ ⲡⲫⲥⲱⲙⲁ ⲗⲟ · ⲁϥⲣ̄ ⲣⲃⲁ ⲁϥⲁⲱⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲟⲩⲛⲟⲩ ⲛ̄ ⲥⲙⲏ ϫⲉ ⲟⲩⲁ ⲡⲉ ⲡⲓⲟⲧⲧⲉ ⲙ̄ ⲡⲁⲣⲭ-ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ · ⲡⲣⲱⲙⲉ ⲁⲉ ⲧⲏⲣⲟⲩ ⲉⲧ ⲥⲱⲟⲩϩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ · ⲁⲩⲡⲱⲧ

Fol. 5 a ⲛⲉ ⲉ ⲣⲣⲁⲓ ⲉ ϫⲱϥ · ⲉⲧⲟⲩⲱⲱⲩ ⲉ ⲛⲁⲩ | ⲉ ⲧⲛⲟⲥ ⲛ̄ⲧⲙⲡⲛⲣⲉ ⲛ̄ⲧⲁⲥⲱⲱⲡⲉ :—ⲁⲩⲱ ⲁⲩⲛⲁⲩ ⲉ ⲡⲉⲧ ⲟⲩⲛⲉⲉⲧⲉ ⲉ ⲣⲟϥ · ϫⲉ ⲉⲩⲛⲁⲙⲟⲩ ⲛ̄ⲛⲁⲧⲉ ⲡⲣⲏ ⲣⲱⲧⲡ̄ · ⲉⲩⲟⲩⲟϫ ⲉⲙⲡ̄ ⲟⲩ-ⲡⲗⲁⲥⲙⲁ · ⲛ̄ ⲟⲩⲱⲧ · ⲣⲛ̄ ⲡⲉⲩⲥⲱⲙⲁ · ⲁⲩⲣ̄ ⲣⲟⲧⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱⲱⲛ ⲉⲩϫⲱ ⲛ̄ⲛⲟⲥ ϫⲉ ⲧⲓⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲡⲓⲟⲧⲧⲉ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ · ⲛⲛⲥⲁ ⲛⲁⲓ

ⲁⲩⲁⲓⲉ ⲡⲣⲱⲙⲉ ϫⲉ ⲱ ⲡⲉⲓⲧ ⲁϥⲱⲱⲡⲉ ⲙⲙⲟⲕ· ⲛⲥⲁϥ
ⲁⲕϩⲉ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲧⲣⲓⲣ ⲁⲕⲣⲱⲕϥ ⲧⲏⲣϥ ⲁⲩⲱ ϫⲉ
ⲛⲧⲁⲕⲗⲟ· ⲛ ⲁⲩ ⲛ ⲣⲉ ⲫⲛ ✝ ⲛⲟⲩ ⲙ ⲡⲗⲁⲥⲙ· ⲛⲧⲟϥ
ϫⲉ ⲁϥⲧⲁⲩⲟ ⲉ ⲣⲟⲟⲩ ⲛϩⲱⲃ ⲙⲙⲁ ⲛⲧⲁⲩⲱⲱⲡⲉ ⲙⲙⲟϥ·
ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛ ⲧⲉⲓ ⲣⲉ· ϫⲉ ⲁϥⲱⲱⲡⲉ ⲙⲙⲟⲓ ⲛⲥⲁϥ·
ⲛ ⲧⲉⲣⲉ ⲧⲱⲕ ⲉ ⲧⲉⲧⲣⲓⲣ· ϫⲉ ⲉⲓⲛⲁⲓⲣⲉⲥ ⲛⲟⲉⲓⲕ· ⲁⲓⲥⲱⲱⲧ
ⲁⲙⲁⲩ ⲉⲧⲛⲟⲥ ⲛ ⲉⲥⲱⲙ ⲉⲧⲙⲙⲟⲓ ⲉⲣⲉ ⲛⲉⲩϧⲁⲗ ⲛⲉϫ ⲙⲁⲣ
ⲛ ⲕⲱⲣⲧ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲧⲛ ⲣⲓⲏ ⲡⲁⲣⲟ· ⲁϥⲁⲣⲉ ⲣⲁⲧⲏ ⲙ
ⲡⲁ ⲙⲧⲟ ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ· ⲁⲓⲣⲓⲥⲉ ⲉⲓⲥⲟⲣϩ ⲉ
ⲣⲟⲕ ⲱ ⲡⲁⲧⲁⲕⲧⲟⲥ ⲉⲓⲥ ⲙⲟⲩⲧⲉ ⲡⲣⲟⲙⲡⲉ· ⲉⲓⲥⲟⲣϩ
ⲉ ⲣⲟⲕ ⲙ ⲡⲉⲣⲟⲟⲩ ⲙⲡ ⲧⲉⲧⲙⲛ· ⲙⲁ|ⲣⲉ ⲡⲉⲓ ⲙⲟⲩⲛⲧ Fol. 5 b
ⲛⲥⲟⲡ· ⲛⲙⲩⲗⲏⲗ ⲉⲧ ⲉⲕⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ· ⲣⲙ ⲡⲧⲟⲡⲟⲥ ⲙ ⲛⲉ
ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲣ ⲙⲟⲩⲛⲧⲉ ⲡⲗⲁⲙⲡⲁⲥ
ⲛⲟⲩⲟⲉⲓⲛ· ⲛⲕⲱⲣⲧ ⲛⲥⲉⲧⲉⲓⲟⲕⲉ ⲙⲙⲟⲓ· ⲛⲥⲁ ⲃⲟⲗ ⲙ-
ⲙⲟⲕ· ⲛ ⲧⲉⲣ ⲓⲉ ⲁⲉ ⲉ ⲧⲉϫⲕⲉⲣⲓⲁ ⲉ ⲣⲟⲕ ⲙⲡⲟⲟⲩ·
ⲁⲓⲉⲓ ⲛⲁⲕ ⲉ ⲧⲣⲁ ⲉⲓⲣⲉ ⲛⲁⲕ ⲕⲁⲧⲁ ⲡⲉⲕⲙⲡⲛⲁ· ⲗⲧⲱ
ⲛ ⲧⲉⲣ ⲫϫⲉ ⲛⲁⲓ· ⲁⲥⲁⲙⲁⲣⲧⲉ ⲛ ⲧⲁ ⲟⲩⲣⲛⲛⲧⲉ ⲥⲉⲛⲧⲉ·
ⲁⲥⲛⲟⲩϫⲉ ⲙⲙⲟⲓ· ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲧⲣⲓⲣ· ⲁⲓⲣⲱⲕϥ ⲧⲏⲣⲧ·
ⲗⲟⲙⲟⲛ· ⲁⲓⲉⲙⲉ ϫⲉ ⲁⲩⲙⲧ ⲉ ⲡⲓ ⲙⲁ· ⲛ ⲧⲥⲟⲟⲩⲛ ⲁⲛ
ϫⲉ ⲙⲁⲓⲟⲩⲟⲛϥ ⲛ ϫⲉ ⲙⲁⲓⲙⲟⲩ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲓⲣⲱⲛ
ⲉ ⲣⲟⲧⲛ ⲉ ⲡⲙⲟⲩ· ⲁⲩⲱ ⲫⲙ ⲧⲓ ⲟⲩⲱⲛ· ⲁⲓⲛⲁⲩ ⲉ
ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲥⲉⲓ ⲙⲁ ⲣⲟⲓ
ⲁⲥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲓ· ⲁⲥⲧⲁⲗⲥⲟⲓ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ
ⲧⲡⲉ ⲫⲙ ⲟⲩⲥⲭⲏⲙⲁ ⲛ ⲟⲩⲟⲉⲓⲛ· ⲡⲗⲁⲟⲥ ϫⲉ ⲧⲏⲣϥ ⲛ
ⲧⲉⲣ ⲫⲛⲁⲩ ⲉ ⲛⲁⲓ ⲁⲣⲣ ⲙⲡⲏⲣⲉ ⲉⲙⲁⲧⲉ· ⲁⲩⲱ ⲁⲩⲙⲟⲩϩ
ⲛ ⲣⲟⲧⲉ· ⲁⲧⲉⲧⲛⲛⲁⲩ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ϫⲉ ⲉⲩⲥⲙⲟⲩ ⲛ
ⲁⲩ ⲛ ⲣⲉ ⲛⲥⲓ ⲥⲟⲛⲥⲛ ⲙ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲩⲱ ϫⲉ ⲣⲱⲙⲉ ⲙⲙⲁ|ⲉⲧ ⲃⲓⲕ ⲉ ⲧⲉⲕⲕⲗⲏ- Fol. 6 a
ⲥⲓⲁ ⲙⲙⲏⲛⲛⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ· ⲛ ⲁⲗⲙⲱⲛⲟⲛ ⲉⲩ ⲣⲱⲟ ⲙⲡ
ⲉ ⲣⲟⲧⲛ ⲉ ⲣⲟϥ ⲉ ⲡⲧⲏⲣⲧ· ⲁⲗⲗⲁ ⲧⲃⲟⲏⲑⲓⲁ ⲙ ⲡⲓⲟⲩⲧⲉ
ⲛⲁⲣⲁⲓⲧ ⲛ ⲥⲟⲣⲥ ⲙ ⲡⲥⲁⲧⲁⲛⲁⲥ· ⲡⲉⲱⲗⲏⲗ ⲡⲉⲧⲉ
ⲱⲁⲥⲛⲟⲩϫⲉ ⲉ ⲃⲟⲗ ⲙⲡⲁⲁⲓⲱⲛⲟⲛ· ⲡⲉⲱⲗⲏⲗ ⲡⲉⲧ
ⲛⲟⲣⲓ ⲛ ⲛⲉⲧ ⲣⲙ ⲡⲛⲁⲓⲧⲓⲟⲥ ⲙ ⲛⲉϫⲏⲙⲱⲛ· ⲙⲡ
ⲡⲁⲟⲟⲥ· ⲡⲉⲱⲗⲏⲗ ⲡⲉⲧ ⲥⲟⲗⲥⲗ ⲛ ⲛⲉⲧ ⲣⲏⲱ· ⲧⲉⲕ-

κλησία πε πμα ñ cολcελ· αγω ñ cωογ̅ ñπαccελος· τεκκλησια πε πμα ñ cωογ̅ ñ νει χειρογβειν· ιν̅ ñcεραφειν· τεκκλησια πε πμα ñ ετογν̅ ιν̅ψγχη πιμ· ανογ δε ϩωπ μαρπιμε τκ̅κλησία· ñθε ñ τν̅ψγχη τηρc̄· νετο ñ αμελις ε τκ̅κλησια· ερηογδε ñ θοτε ν̅ πχ̅c̄ ñca βολ ν̅ιμογ· αγω νετ νασγνε· ν̅πατ̅ϥcωτν̅ ε ναναcπωcις τηρογ· ερcεμαce ν̅ πιμε ν̅ νεγcεμαce ετ ϩηκ ε βολ· νετ ναεï ε βολ ϩn̄ τκ̅κλησια ν̅ιπca τρ̅ϥcωτν̅ εναναcπωcις τηρογ· ñ̅ϥρμοος ϩιρn̄ ñ
Fol. 6 b ρο ñ τκ̅κλησια παï ñ τï μπε ογ | πιμε ν̅ πιστος
ιν̅ πε· νετ ϣαδε ετωϣ ñ ετϥαλλεï ϩn̄ τκ̅κλησïα· πε πϣλνλ· ν̅ παï βητ· ν̅ ππτο ε βολ ν̅ πχ̅c̄· νετ ναει ε βολ· ϩn̄ τεκκλησια ν̅πατ ϥχï ñ τïρηιν· ϣαρε πασγελος ν̅ πχ̅c̄ ρ̄ περοογ ετ ν̅μαγ ερηορ̅χ̄ ε ρογ· αγω ιν̅ λααγ ñ βοηθεια ñτε πιοτε ϣοοπ νας· δε ν̅πε ϥχï ñ ϯρηιν· ν̅πατ ϥβωκ ε πϥ̄νï· τεηογ σε· ω̄ ναμερατε· μαρπμερε τκ̅κλησια· δε κας ñναματε ν̅ πκω ε βολ ñ ηεηνοβε· μαρï̄ ρ̄ ϣα ν̅ηοογ ν̅ παρχαccελος cαβρινλ· ηϥαιϣν̅ηοτϥε· ñ ναιωπ ν̅ ποτοειπ· ϩn̄ οτϣα ν̅ πηετναϯκοπ· ϩωc ñcοογπ δε ñτογ̅ πε πασγελος ν̅ πραϣε· αγω νετ ηορν̅ ñ οτοπ μμ· ετοτχι ν̅μοογ ñ σονc̄ ε βολ ϩιτn̄ ναιαβολος· μαρπcωτε ñτοοτn̄ ñτϩνκε· προc τñσοπ· ποτα ποτα ν̅μοπ· δε κας ερε παρχ-
Fol. 7 a αccελος cαβρινλ· ναοτωπ ναν ñναϩωωρ ñ | ñ
ιθ τηπτερο ñ ν̅πητε· μαρï̄ cαϩωπ ε βολ ñκακια μμ ϩι ναηοτρcια ϩι ηθοηος μμ· δε κας ñναρ̄ ϣα ν̅ παρχαccελος cαβρινλ ϩn̄ τηπτερο ñ ν̅πητε· δε ναι ναμε πε πραϣε ñ ατ οτω· μαρπϩι ñ ηηοηρια ñcαβολ ν̅μοπ· ιν̅ ηκαταλαλια· ñcοογπ δε ϩωϐ μμ· ετ ñεïρε ν̅μοογ ϩιχν̅ πκαρ̄· ηπογτε ιν̅ πεqαccελος· cωϣτ̄ ε ϩραï ε ϩωπ·

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ⲁⲧⲱ ⲫⲛⲁⲩ ⲉ ⲣⲟⲛ· ⲉⲓⲏ ⲛⲉⲛⲉⲃⲛⲩⲉ ⲧⲏⲣⲟⲩ· ⲉⲁⲡⲥ ⲅⲁⲣ
ⲉ ⲣⲟⲛ ⲡⲉ ⲉ ⲧⲣ ⲡⲉⲓ ⲉ ⲃⲟⲗ ⲉⲓⲏ ⲡⲉⲓ ⲙⲁ ⲛ ⲥⲟⲓⲗⲉ·
ⲙⲡⲡⲥⲁ ⲛⲁⲩ ⲙⲙⲁ· ⲛⲥⲉⲭⲛⲟⲩⲛ ⲉ ⲛⲉⲓⲧ ⲁⲛⲁⲁⲩ ⲧⲏⲣⲟⲩ
ⲉⲓⲧⲉ ⲁⲥⲁⲑⲟⲛ ⲉⲓⲧⲉ ⲡⲉⲧ ⲑⲟⲟⲩ· ⲛ ⲉⲓⲟⲩⲱⲱⲩ ⲙⲡⲉ ⲡⲉ ⲉⲧ
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ⲝⲉ ⲛⲁⲛⲟⲩ ⲡⲱⲓ ⲫⲏ ⲫⲱⲃ ⲙⲙⲁ· ⲙⲁⲗⲓⲥⲧⲁ ⲝⲉ ⲁ ⲡⲛⲁⲩ
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ⲡⲥⲱⲙⲁ ⲙⲡⲉ ⲡⲉⲥⲛⲟⲩ· ⲓⲥ ⲡⲉⲭⲥ· ⲙⲁⲣⲡⲧ ⲛ ⲟⲩⲭⲱⲛ
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ⲙⲁⲛⲧⲉ· | ⲙⲡⲟⲟⲩ· ⲁⲧⲱ ⲛⲫⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ⲡⲱⲉ ⲛ Fol. 7 b
ⲁⲁⲁ ⲙⲙⲏ ⲥⲟⲗⲟⲙⲱⲛ· ⲙⲙⲏ ⲓⲉⲥⲉⲛⲓⲁⲥ· ⲙⲙⲏ ⲓⲱⲥⲓⲁⲥ ⲍ
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ⲉⲓⲧⲉ ⲛⲟⲥ· ⲛⲑⲣ ⲟⲩⲛⲁ· ⲛ ⲧⲙⲯⲩⲭⲏ ⲙ ⲡⲉⲫⲟⲟⲩ
ⲉⲧ ⲙⲙⲁⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟϥ ⲫⲓⲧⲙ ⲛ ⲥⲟⲡⲥⲙ· ⲙⲙⲏ ⲡⲧⲱⲃϥ·
ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ ⲉⲧ ⲡⲣ
ⲱⲁ ⲛⲁϥ ⲙⲡⲟⲟⲩ ⲫⲙ ⲧⲡⲉ ⲁⲧⲱ ⲫⲓⲙⲙ ⲡⲛⲁϩ· ⲫⲓⲧⲙ ⲧⲉ-
ⲭⲁⲣⲓⲥ ⲙⲙⲏ ⲧⲙⲙⲧⲙⲁⲓ ⲣⲱⲙⲉ ⲙ ⲡⲉⲛⲭⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲭⲥ
ⲡⲉⲛⲥⲱⲧⲏⲣ· ⲡⲁⲓ ⲉ ⲃⲟⲗ ⲫⲓ ⲧⲟⲟⲧϥ [ⲉⲣⲉ ⲟⲟⲩ ⲙⲙⲁ ⲫⲓ
ⲧⲁⲓⲟ ⲙⲙⲁ ⲉⲧ ⲣ ⲡⲣⲉⲡⲉⲓ ⲛⲁϥ] ⲙⲙⲏ ⲡⲫⲉⲓⲱⲧ ⲛ ⲁⲥⲁⲑⲱⲥ
ⲙⲙⲏ ⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁϧ· ⲧⲉⲛⲟⲩ ⲁⲧⲱ ⲛⲟⲩⲟⲉⲓⲛ ⲙⲙⲁ ⲱⲁ
ⲉⲛⲉϥ ⲛⲉⲛⲉϥ· ⲫⲁⲛⲏⲓ ⲫⲑ·

TRANSLATION

..... And he said unto him, 'Dost thou know me, O young Fol. 1 a
man?' And he answered, 'Nay, my lord.' And he said ⲙⲍ
unto him, 'I am the Archangel Gabriel into whose shrine thou wast entering. It was I who came unto thee, and I healed thee of thy sickness. Moreover, it was I who delivered thee from the mouth of the wild beast.' And having said these things Gabriel took hold of his hand, and lifted him up on

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the back of the lion, and the lion did not cease to advance under him until he brought him into the shrine of the holy Archangel Gabriel. And all the people were looking on at him, and marvelling at him; and when he stood still the young man came down from the lion to the ground. And the lion slipped out from among the crowd, and departed [speedily] to his place, and every one followed him with his eyes, and marvelled. After these things all the multitude
Fol. 1 *b* asked the young man, saying, 'What | happened unto thee?
ⲗⲏ Whence didst thou come mounted upon this lion?' And when he had recovered from the shock of terror which had come upon him [he told them]. And when all the people and the nobles who were gathered together in the shrine of the holy Archangel Gabriel to partake of the Sacrament had heard these things, they cried out, saying, 'One is the God of the valiant Archangel Gabriel! Great is thy might, O holy Archangel Gabriel, and thou dost deliver every man who putteth his trust in thee.' And the young man gave the gifts which he had with him to the shrine of the holy Archangel Gabriel. Afterwards he did not return to his house, but remained in the shrine of the Archangel Gabriel praying and fasting. And when his parents had come unto him he told them everything that had happened to him, and they
Fol. 2 *a* rejoiced greatly, | and ascribed glory to God. And the young
ⲙⲑ man remained in the shrine, and ministered therein until the day of his death. And he performed great ascetic labours, and he became such a chosen [vessel] that he was deemed worthy to see many revelations in the shrine of the holy Archangel Gabriel; and he continued to make supplications [unto God], and very many prayers. Ye see, O my beloved, how efficacious (or, powerful) are the loving-kindness of God and the supplication of the holy [Archangel] Gabriel, whose festival we are celebrating this day. And let us not permit ourselves to be unbelieving in respect of the signs and miracles which have taken place in his holy shrine, lest we receive

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great condemnation, for in very truth I have seen all the miracles with mine own eyes, and very many ye yourselves have seen also. Furthermore, let us believe in the mighty deeds and miracles of the Archangel Gabriel | with all our Fol. 2 *b*
hearts, in order that we may receive a great gift through ⲛ
God. Moreover, hearken unto me, O my beloved, and I will relate unto you the following great and incredible miracle. And I will make manifest unto you the loving-kindness of the Archangel Gabriel, and the impudence of the Devil and his demons, for they lie in wait to snare man by day and by night, wishing to do what is evil unto him. There was a certain workman who dwelt hard by the shrine of the Archangel Gabriel, and he was a baker by trade, and he was married and worked for his hire. Each day, as soon as he rose in the morning, he was wont, before he went to his place of work, to go into the shrine of the Archangel Gabriel, and to pray unto him, saying, 'O holy archangel, make thou straight (or, prosperous) my ways.' And he would recite this prayer thrice, | and make the Sign of the Cross over himself, Fol. 3 *a*
and [then] go into his place of work. In all his life he had ⲛⲍ
never performed any religious exercises whatsoever except this [prayer], and he neither fasted nor gave money in charity. And the Devil, who hateth everything that is good, took pains to lay a snare for him, wishing to inflict upon him a stroke of evil which he would not be able to withstand, because of his three-fold repetition of the prayer, and because of the help of God and the holy Archangel Gabriel which protected him. And it happened to him on a day that he overslept himself, and the sun had risen before he went to his work, and he said within himself, 'I am very late indeed to-day in going to my place of work.' Thereupon carelessness and anxiety about a vain matter drew him away, and he forgot altogether to go into the shrine of the holy Archangel Gabriel, according to his daily wont. He went into his workshop | and got up on the Fol. 3 *b*
oven and filled it with bread, and when he began to bake, ⲛⲏ

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the Devil, the hater of everything that is good, seized him by his feet behind, and dropped him down into the fiery oven, and said unto him, 'O thou disorderly man, for the last three years I have striven to catch thee in a snare; but who could catch thee day by day? These three repetitions of thy prayer which thou didst pray daily in the shrine of the Archangel Gabriel became three brightly shining lamps of fire which drove me away from thee. Since I have found a favourable opportunity against thee this day, I will do unto thee what thou deservest to have done unto thee.' And as the foul demon was saying these words he cast the man down into the fire, and all his body was covered with burns. And all the people were exceedingly afraid [to approach the oven], and it was only with the greatest difficulty and with very great efforts that they got the man up out of the oven, and he was
Fol. 4 a half dead. And his wife | and his children rent their garments,
ו and they cried and wept very bitterly. And they lifted the man upon a bed and carried him into the shrine of the Archangel Gabriel, and they expected that he would die before the sun set, and they all were [standing] round about him. And at midnight behold the Archangel Gabriel appeared unto the man in a dream—now he was in the form of an imperial general, and he was dressed in a robe of light—and he said unto the baker, 'Dost thou know who I am, O man?' And the man answered and said unto him, 'Nay, my lord.' And the archangel said unto him, 'If thou dost not know, now know that I am the Archangel Gabriel, into whose shrine thou didst come daily to beseech him to deliver thee from all thy tribulation. It was I who on very many occasions delivered thee from the snares of the Devil; but inasmuch as thou wast careless yesterday, and didst not come into the shrine to pray, the
Fol. 4 b Devil hath brought upon thee this great | wounding. I have
ב not forgotten thee and I will heal thee, so that to every one shall be manifest the impotence of the Devil and the help of God and of His archangel which protecteth all mankind, and

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they shall know concerning the same.' And when he had said these things he made the Sign of the Cross over the man who had been burned in the fire, and he said unto him, 'Behold, I have healed thee. Never again shalt thou be careless about [thy attendance] in church, lest something worse than this befall thee.' And when the archangel had said these things the baker ceased to see him. And the man leaped up, trembling with fear, and he found that all the burns which were in his body had been made whole; and he was greatly moved, and he cried out with a loud voice, 'One is the God of the Archangel Gabriel!' And all the people who were gathered together in the shrine of the Archangel Gabriel ran to the baker, wishing to see | the great miracle Fol. 5 a
which had taken place. And they saw the man, concerning ⲛⲉ
whom it was thought that he would die before sunset, whole and without a single burn on his body. And they were greatly afraid, and they cried out, saying, 'We bless thee, O God of the holy Archangel Gabriel.' And after these things they said unto him, 'Tell us, O man, what hath happened unto thee, and how it is that thou, who didst fall down yesterday into a [red-hot] oven, and wast burned all over thy body, art now healed of such severe wounds.' And the man related unto them everything that had happened unto him, saying thus: 'It happened unto me yesterday that, when I had heated the oven, and was filling it with bread, I looked and saw a tall black man (or, Nubian), whose eyes shot out flames of fire into my face. And he stood up before me, saying, "I have taken the trouble to lay snares for thee, O thou disorderly man, and behold, I have during the past three | years laid Fol. 5 b
snares for thee day and night. These three repetitions of the ⲛⲥ
prayer which thou prayest in the shrine of the Archangel Gabriel became three brightly shining lamps of fire which drove me away from thee. Since I have found a favourable opportunity against thee this day, I have come unto thee to do unto thee what thou deservest to have done unto thee."

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And having said these things unto me he laid hold of my two feet, and threw me down into the oven, and the whole of me was burned. I was conscious that they were carrying me to this place, but I did not know whether I was going to live or die. And during this night I saw the holy Archangel Gabriel, and he came to me, and he made the Sign of the Cross over me, and healed me, and went up into heaven in garments of light.' And when all the people had seen these things they marvelled exceedingly, and they were filled with fear. Ye see, O my beloved, how mighty are the supplications of the holy Archangel Gabriel. And no demoniacal thing
Fol. 6 *a* whatsoever approacheth | any man who goeth into [his]
ווז church daily; on the contrary, the help of God shall deliver him from the snares of Satan. It is prayer that casteth out the demons. It is prayer that shall deliver those who are in peril through storms and passions. It is prayer that is the comforter of those who are distressed. The church is the place of consolation and [the place] of assembly of the angels. The church is the place wherein the Cherubim and the Seraphim assemble. The church is the place of rest of every soul. As for us, let us love the church like our own souls, all of it. He who is indifferent towards the church casteth the fear of God away from him. He who partaketh of the Sacrament before he heareth all the Lessons read partaketh in part only, and his participation is not perfect. He who cometh out of the church after he hath heard all the Lessons read, and sitteth by the door of the church, such
Fol. 6 *b* a man is only | half a believer. The prayer of the man who
ווח prayeth or who singeth too noisily is an abomination before God. He who cometh out of the church before receiving the 'Peace' (i. e. the Benediction), the angel of God shall mark the day on which he separated himself from him, and because he did not receive the Benediction before he departed to his house none of the help of God shall be his. Now therefore, O my beloved, let us love the church in order that

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we may obtain the forgiveness of our sins. Let us celebrate the festival of the Archangel Gabriel, the bearer of glad tidings of the worlds of light, and make it a spiritual festival this day, for we know that he is the angel of joy, and the deliverer of every one who hath suffered the oppression of the Devil. Let us succour the poor, each one of us according to his power, in order that the Archangel Gabriel may open unto us the treasuries of the | kingdom which is in the heavens. Fol. 7 a
Let us cast away from us all wickedness, and knavery, and ⲙⲏ
malice, in order that we may keep the feast of the Archangel Gabriel in the kingdom which is in the heavens, for this indeed is the joy which is endless. Let us put away from us all lawlessness and slanderous gossip. We know that God and His angel are looking upon us in everything which we do on the earth, and that God seeth us in all our works. As it is certain that, after the various periods of life which are allotted to us, we have to go forth from this place of sojourn, so is it certain that we shall be questioned concerning all the things which we have done, whether they be good or whether they be evil. Now I do not wish to multiply words overmuch concerning these things—on the contrary, I know that 'moderation in everything is good'—especially as the time hath arrived when we must administer the Holy Offering, the Body and Blood of Jesus the Christ, and let us therefore bring our discourse to an end at this point. May God Almighty bless our God-loving king who is in our midst | this day! Fol. 7 b
And may He watch over him as He watched over David, ⲝ
and Solomon, and Hezekiah, and Josiah, the righteous kings. And may He protect all who are of senatorial rank, and all the Roman nobility, and all the people of the city, whether male or female, little or great! May He shew mercy upon our souls on the day whereon we shall meet Him through the prayers and supplications of the holy Archangel Gabriel, whose festival we celebrate this day both in heaven and upon earth, through the grace and love for man of our Lord Jesus

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the Christ, our Saviour, to Whom [be, as is most meet, all honour and glory], and to His Good Father, and to the Holy Spirit, now and always, and for ever and ever. Amen.

III. Oriental MS., No. 6800, consists of 19 vellum leaves, many of which are very much stained and damaged, measuring 10 in. in height and 8½ in. in width. Each page is filled with two columns of writing, with 24 or 25 lines to the column. The pagination is as follows: ⲁ̅–ⲓⲉ̅, ⲓⲉ̅ (*sic*), ⲓⲍ̅–ⲓⲑ̅, one page without number, ⲕⲃ̅–ⲗ̅; the numbers on the last two folios are wanting. On Fol. 1 *b* are painted a large cross as frontispiece and the letters Ⲁ Ⲱ. The manuscript was copied by Shenoute (?)[1] in the seven hundred and forty-eighth year of the Era of the Martyrs ⲭⲣⲟⲛⲟⲩ ⲯⲙⲏ ⲯⲛⲁⲏ, i. e. A.D. 1042, and contains a Discourse by Apa Pisenthius of Mount Tsinti ⲁⲡⲁ ⲡⲓⲥⲉⲛⲑⲓⲟⲥ ⲡ̅ ⲡⲧⲟⲟⲩ ⲛ̅ ⲧⲥⲓⲛⲧⲓ on the holy man Apa Ouanofre ⲉ ⲧⲃⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲟⲩⲁⲛⲟⲩⲣⲉ. The name of the person who paid for the copying and binding of the manuscript is not mentioned, but he prays, 'O God, Who didst receive the sacrifice of Abel, and likewise the two *lepta* of the widow, Thou same God, do Thou bless the man who provided for the making of this book of remembrance of the holy man Apa Ouanofre so that he may receive favour with God, and that He may graciously forgive him his sins. Amen.' ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲧⲁϥϫⲓ ⲛ ⲧⲉⲟⲩⲥⲓⲁ ⲛ ⲁⲃⲉⲗ· ⲙⲛ̅ ⲡⲗⲉⲡⲧⲟⲛ ⲥⲛⲁⲩ ⲛ ⲧⲛ̀ⲭⲏⲣⲁ ⲛ̀ⲧⲉⲉ ϩⲱⲱϥ (?) ⲡⲭⲟⲉⲓⲥ· ⲉⲕⲉⲥⲙⲟⲩ ⲉ ⲡⲉⲓⲧ ⲁϥϥⲓ ⲡⲣⲟⲟⲩϣ· ⲙ̅ ⲡⲉⲓ ϫⲱⲱⲙⲉ· ⲉⲩⲣ̅ ⲡⲓⲉⲉⲩ[ⲉ] ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲟⲩⲁⲛⲟⲩⲣⲉ· ⲉ ⲕⲁⲥ ⲉϥⲛⲁϫⲓ ϩⲙⲟⲧ ⲉ ϫⲱϥ· ⲛ̅ⲛⲁϩⲣ[ⲡ̅] ⲡⲛⲟⲩⲧⲉ· ⲛ̀ϥⲭⲁⲣⲓϩⲉ ⲛⲁϥ· ⲙ̅ ⲡⲕⲱ ⲉ ϧⲟⲗ ⲛ ⲛⲉϥⲛⲟⲃⲉ· ⲁⲙⲏⲛ· The following extract illustrates the general character of the Discourse:

Ⲡⲁⲣⲉ ⲡⲟⲩⲁ ⲁⲉ ⲡⲟⲩⲁ ⲙⲙⲱⲧⲛ̅· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ

[1] ⲁⲣⲓ ⲛⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲩⲁⲛⲉ ⲁⲛⲟⲕ ⲯⲉⲛⲟⲩ[ⲧⲉ] ⲛⲧⲉⲧⲛ̀ⲧⲉϧⲣ̅ ⲡⲟ̅ⲥ ⲉ ϫⲱⲓ· ⲛ̀ϥⲣ̅ ⲟⲩⲛⲁ ⲛ̀ⲧⲙⲁⲓ :—ϩⲁⲙⲏⲛ :—(Fol. 19 *a*).

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ⲛⲱⲛⲣⲉ· ϯⲭⲣⲓⲥ ⲉ ⲧⲁⲛⲁⲥⲧⲣⲟⲫⲏ ⲙ̅ⲙ̅ ⲡⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁϩ
ⲙ ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲁⲩⲱ ⲛⲁ[ⲥⲱⲙ]ⲟⲉⲧⲛⲥ [ⲡⲉⲓ] ⲙⲟⲉⲓⲉ
ⲛⲁⲙⲉ ⲛ ⲣⲉⲩⲙⲛⲧⲉ ⲕⲁⲗⲱⲥ· ⲁⲡⲁ ⲟⲩⲁⲛⲟⲩⲣⲉ ⲡⲁⲛⲁ-
ⲭⲱⲣⲓⲧⲛⲥ ⲡⲁⲓ ⲉⲧ ⲉⲛⲥⲟⲟⲩϩ ⲉⲙⲡⲟⲟⲩ· ⲉ ⲡⲉϥⲧⲟⲡⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϩ [ⲛⲁⲱⲕ ⲉ ϧⲟⲗ· ⲙ ⲡⲉⲓϩ ⲡⲓⲉⲉⲧⲉ ⲉⲧ ⲟⲩⲁⲁϩ·][1]
ⲍⲉ ⲕⲁⲥ ⲉⲧⲉⲧⲛ̅ⲛⲉⲟⲩⲱⲛϩ ⲉ ϧⲟⲗ ⲛ ⲧⲉⲓ ϩⲉ· ⲍⲉ ⲁⲧⲉⲧⲛ̅-
ⲩⲱⲡⲉ ⲉⲧⲉⲧⲛ̅ⲧⲛ̅ⲧⲱⲛ· ⲉ ⲧⲉϥⲡⲓⲥⲧⲓⲥ· ⲙⲛ̅ ⲡⲉϥϧⲓⲟⲥ ⲉⲧ
ⲥⲟⲩⲧⲱⲛ· ⲛ ⲟⲩⲧⲁⲓⲟ | ⲡⲉⲧⲉⲧⲛ̅ϯ ⲙⲙⲟϥ ⲙ ⲡⲁⲓ- Fol. 6 b
ⲕⲁⲓⲟⲥ· ϩⲓ ⲧⲉⲧⲛ̅ ⲥⲙⲥⲱⲟⲩϩ ⲉ ⲡⲉ[ϥⲧⲟⲡ]ⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ī
Ⲉⲩⲱⲡⲉ ⲉⲧⲉⲧⲛ̅ⲩⲁⲛⲉⲓⲣⲉ· ⲛ ⲛⲉⲧ ⲉϥⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲩ·
ⲡⲧⲁⲉⲓⲟ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁϩ ⲟⲩⲟⲧⲃ ⲉ ⲧⲁⲓⲟ ⲙⲙ ⲉⲧ ϩⲓⲙ
ⲡⲕⲁϩ· ⲛⲥⲉⲙⲉ ϩⲁⲣ ⲁⲛ ⲛⲥⲓ ⲛⲉⲧ ⲟⲩⲁⲁϩ ⲛ ⲣⲉⲩϫⲏⲣ·
ϩⲓ ⲣⲉⲩⲥⲱⲃⲉ· ϩⲓ ⲣⲉⲩϯϩⲉ· ϩⲓ ⲣⲉⲩϫⲁⲕ ⲛ ⲛⲉⲧⲥⲓϫ· ⲛⲟⲉ
ⲛ ⲛⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲡⲟⲩⲱⲥ· ϩⲓ ⲣⲉⲩϩⲟⲣϫⲉⲓ· ⲙⲛ̅ ⲡⲕⲉⲉ (*sic*)
ⲥⲉⲉⲡⲉ ⲛ ⲱⲗⲟⲩ· ⲛ ⲣⲉⲩⲁⲡⲁⲧⲁ· ⲁⲩⲱ ⲁⲩⲱ (*sic*) ⲉⲧⲙⲉ ⲛ
ⲣⲟⲩⲟ ⲛ ⲛⲉⲓⲧ ⲁⲧⲕⲱⲟⲩϩ ⲉ ⲡⲉⲩ[ϩⲛⲧ ?]· ⲁⲩⲱ ⲁⲧⲙ[ⲟⲟⲩⲉ
ⲛ]ϩⲛⲧⲩ ▨ⲱⲉ· ⲁⲩⲱ▨ ⲛⲉⲓⲥⲁⲓ▨ ⲙⲙⲟⲟⲩ
ⲉ▨ⲛⲉⲩ ⲛⲉⲩⲛⲟⲃⲉ ⲛⲥⲉⲙⲉⲧⲁⲛⲟⲓ· Ⲉⲧⲙⲉ ϩⲁⲣ ⲛⲓⲉⲧ
ϩⲁⲣⲉϩ ⲉ ⲛⲉⲩⲓⲛⲓⲥⲧⲓⲁ ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲁϫⲓ ⲧⲱⲗⲙ·
Ⲉⲧⲙⲉ ⲛⲓⲉⲧ ⲱⲗⲛⲗ ⲉ ⲡⲓⲟⲩⲧⲉ ϩⲓ ⲟⲩϩⲛⲧ· ⲉⲩⲧⲃⲃⲏⲧ·
Ⲉⲧⲙⲉ ⲛⲓⲉⲧ ϩⲁⲣⲉϩ ⲉ ⲡⲉⲧⲥⲁⲙⲟⲥ ⲉⲩⲟⲩⲁⲁϩ· Ⲉⲧⲙⲉ
ⲛⲓⲉⲧ ϩⲁⲣⲉϩ ⲉ ⲧⲡⲁⲣⲑⲉⲛⲓⲁ ⲉⲥⲟⲩⲁⲁϩ· ϩⲓ ⲡⲛⲏ | ⲏ Fol. 7 a
ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲛⲁⲓ ⲛⲁⲙⲉ ⲛⲉⲧ ⲉⲣⲉ [ⲛⲉⲧ ⲟ]ⲩⲁⲁϩ ⲱⲙⲉ ⲓⲁ
[ⲙⲙⲟ]ⲟⲩ· [ⲁⲩⲱ ⲉⲧ]ⲟⲩⲱⲱⲩ ⲉⲧⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲏ ⲉ ⲛⲉⲧ-
ⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲓⲥⲛⲁⲡⲉⲓⲱⲉ ⲛⲥⲓ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉ ⲧⲣⲉ
ⲕⲧⲁⲉⲓⲟⲩ· ϩⲓ ⲧⲉⲕⲧⲣⲁⲡ (*sic*) ⲣⲟ ⲙⲙⲁⲧⲉ· Ⲉⲕϫⲱ ⲙ-
ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲧⲱ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲧⲱ ⲡⲡⲉⲧ
ⲟⲩⲁⲁϩ· ⲁⲧⲱ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲙ̅ⲥ̅ ⲥⲱ ϫⲉ ϩⲱⲟⲩϥ ⲉⲕϩⲙⲟⲟⲥ
ϩⲓ ⲛⲉϩⲃⲏⲧ̅ⲉ̅· ⲉⲧ ⲉⲩⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲩ· ⲛⲟⲉ ⲉⲧⲉ ⲙⲡⲉ
ⲡϫⲟⲉⲓⲥ ⲁⲛⲉⲓϫⲉ· ⲓⲛⲉⲧ ⲧⲁⲉⲓ̅ⲟ̅ ⲙⲙⲟϥ· ϩⲓ̅ ⲧⲉⲧⲧⲁ-
ⲡⲣⲟ ⲙⲙⲁⲧⲉ· ⲛⲟⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁⲩ ϩⲓ ⲟⲩϫⲡⲓ̅ⲟ̅· ϫⲉ
ⲁϩⲣⲱⲧⲛ̅ ⲧⲉⲧⲛ̅ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ϫⲉ ⲡϫⲟⲉⲓⲥ· ⲛⲧⲉⲧⲛ̅ⲉⲓⲣⲉ

[1] The words in brackets, ⲛⲁⲱⲕ ... ⲟⲩⲁⲁϩ, are repeated in the text.

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ан ппе[т] †хω ммоот · Сшхе екотωщ ае є таєіо
м паікаіос · таєіоч ρ̄ птββо м пєксωма · ита
паікаіос сар апа отаноуре паі єтепер ща нач
ммоот · хек пєуβіос є βол ρι отρко ми отєіβе ·
Fol. 7 b ми ρєкотщн п̄роєіс · Нток ае ρωωк | ω прωме
ιβ̄ каи ешхе· нт̄ нащинтєт̄є ан инат ипе ща хп ψите
ммате · Сіе каи марек инстєте ипєрме нроот
єт отааβ· мӣ тинстіа сенте катасаββатωн· Λτω
нт̄ ρω є рок єткоті и нрп̄ ρєн отщі · мӣ отрωще
ρι нєχріа панаскаіон · нт тм сетр ρолнт̄ нак
є рота ρι отмнтатна · Сшωпе ае ω̄ прωме и
амєλнс · паі єт βнк є птопос и нет отааβ · нтк
отпорнос · и нтк от[ноєік ?] · и єкаіа▒▒▒ м пет
ρі[тотω]ωк ρι от[нрп] · є тре тр пєθоот нач · и
єкпоннрєте · єнєнка м пет ρітотωωк · є ψітот и
тоотч · и єкмосте ммоч · и єккωр є роч ρ̄ отκωр
єρсащε · й й̄тк̄ отрєчσωωме м прап м пет
ρітотωωк є тβє ωωрон · и нтк̄ отрєч†ре · и нтк̄
Fol. 8 a отрєчхі ρрак ρι щшахе нарсωи · | ρι ρєнхω
ιθ̄ єтсωωч · Сшωпе σε нтєтп̄ре и † мєпе▒▒ ·
єтмєіре ▒▒ · ω нет βнк нтопос инет отааβ ·
и є пхінхн инт̄ пе · єтетиβнк · Нει ρβнте сар
и тєі мєпе · нει нет ере нет отааβ мосте ммоот ·
исе напєіθе ан инт̄ · нтєтноуонроот є βол п̄рнт
тнтп̄ · маλіста нте ота нрнт тнтп̄ р паі · ρι
птре тсωотр є нєттопос ет отааβ · екщаиβωк
сар ρ̄ отпрасмятіа · нте пєі косμос · ω прωме·
щакспотаαζе пантωс ємате · ρι спотан ипе ·
От моиоп є тєм тре к†осе · аλλа є тре к кер-
даие · ρι тенєі є пщωωт · Λτω екщаикток ноє
нтакββωк ммос · єм ек† рнт нλααт · щаре прωβ
єрρорщ и надрак є перотō · маλλоп ае екщан†
Fol. 8 b осе · ρι нент акчітот ммак · паі ет екпрос-
ιā дока | є роот · є тре ткωβ пак · щаре отноσ и

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λπιη ϣωπε ηακ η ογηος η ογοειϣ· Ϭωχε ϯηος
ογη η cπογαη ϣοοπ ηακ ω πρωϊε η ⲁⲃⲏⲧ· ρι
ηετ ηατακο ⲙⲛ̄ⲥⲁ ⲟⲩⲕⲟⲓ· ηαι ετε ⲙⲛ̄ϣⲟⲙ
ⲙⲛ̄ⲟⲟⲩ· ε ⲃⲟⲏⲑⲉⲓⲁ ε ⲣⲟⲕ· ⲟⲩⲁⲉ ε ϥⲓⲧⲟⲩ ⲛⲛⲁⲕ
ε ⲡⲛⲁ ⲉⲧ ⲉⲕⲛⲁⲃⲱⲕ ε ⲣⲟϥ· η ⲉⲩⲱⲉ ε ⲣⲟⲕ η ⲟⲩⲏⲣ·
ε τρε ⲕⲥⲡⲟⲩⲁⲍⲉ ε ϯ ε ⲡⲩⲱⲟⲩⲧ ⲛⲁⲓⲉ ⲛ̄ ⲡⲛ̄ⲕⲟⲛ̄·
ε τρε ⲕⲁⲥⲡⲟⲥ ⲛⲁⲕ· ⲛⲉⲩⲱⲟⲩⲧ ⲥⲁⲣ η ⲧⲁⲓⲧⲣⲣⲟ η
ⲙⲡⲛⲉ· ⲛⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲣⲉϥⲭⲓ[ⲥⲟⲛ̄ⲥ] ε ⲛⲉⲧ
ⲧⲱⲙⲛ̄[illegible]ⲙⲟⲥ· ⲉⲧⲉⲧⲛⲓ ⲙⲛⲉⲩⲯⲩⲭⲏ ⲛⲥⲟⲛ̄ⲥ ⲛⲉ·
ρι ⲛⲉⲣⲃⲏⲧⲉ ⲉⲧ ϣⲟⲩⲉⲓⲧ ⲙⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ϯ ⲡⲉⲕⲟⲛⲧ
ⲥⲉ ογη ω πρωϊε ε ⲡⲃⲓⲟⲥ ⲛ ⲡⲉⲓ ⲣⲱⲙⲉ ⲛⲁⲓⲕⲁⲓⲟⲥ·
ⲁⲩⲱ ⲛ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁⲑⲗⲓⲧⲏⲥ ⲛⲁⲙⲉ· ⲁⲡⲁ ⲟⲧⲁ-
ⲛⲟⲩⲣⲉ· ⲛ̄ⲧ̄ ⲉⲓⲙⲉ ⲍⲉ ⲛⲧⲁⲩⲣⲙⲙⲁⲟ̄ η ⲁⲩ ⲉⲓ ⲣⲉ· ρι
ⲧⲁⲓⲧⲣ̄ⲣⲟ η ⲙⲡⲛⲉ· ⲉⲧ ⲙⲛⲓ ε ⲃⲟⲗ ϣⲁ ⲉⲡⲉϥ· ⲛ̄ⲧ̄
ⲥⲡⲟⲩⲁⲍⲉ ϩⲱⲟⲩ· | ω πρωϊε ⲡⲣⲙⲙⲁⲟ η ⲧⲉⲓ ⲣⲉ ρι Fol. 9 a
ⲧⲁⲓⲧⲉⲣⲟ η ⲙ[ⲡⲛ]ⲉ· ⲉⲧ ⲙⲛⲓ ε [ⲃⲟⲗ] ϣⲁ ⲉⲡⲉϥ· ⲓⲉ
Ϭⲁⲣⲉϥ ⲥⲉ ογη ε ⲣⲱⲧⲏ· ω ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲙⲏ ⲛⲁ-
ϣⲛⲣⲉ· ρⲛ̄ ⲧⲉⲧⲛ̄ⲥⲓⲙ ⲥⲱⲟⲩϩ ε ⲣⲟⲩⲏ ⲛⲧⲟⲡⲟⲥ ⲙⲛⲉⲧ
ⲟⲩⲁⲁⲃ· ρⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲉⲩⲣ ⲡⲗⲁⲁⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲍⲉ ⲕⲁⲥ ⲙⲛⲉⲧⲛ̄ⲥⲱⲟⲩϩ ε ⲣⲟⲩⲏ· ε ⲓⲥ ⲛⲟⲩⲥⲙⲟⲩ·
ⲛⲧⲉⲧⲛⲓ ⲛⲟⲩⲥⲁⲣⲟⲩ ⲉ̄ ⲡⲛⲁ ⲙ ⲟⲩⲥⲙⲟⲩ· Ϭⲁⲣⲉϥ ⲥⲉ ε
ρⲱⲧⲛ̄ ω ⲛⲁϣⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ· ⲛⲧⲉⲧⲛ̄ϣⲱⲡⲉ· ρⲛ̄ ⲙⲙⲛ̄-
ⲥⲁⲃⲉ ⲙⲙⲁ· ⲉⲓⲧⲉ ρⲙ̄ ⲧⲥⲙⲥⲱϣⲧ ⲙ ⲛⲉⲧⲙⲃⲁⲗ· ⲉⲓⲧⲉ ρⲙ̄
ⲧⲥⲙⲙⲟⲟϣⲉ· ⲉⲓⲧⲉ ρⲛ̄ ⲧⲉⲧⲙⲥⲙⲛ̄ϣⲁⲭⲉ· ⲛⲉⲣⲓⲟⲙⲉ ⲍⲉ
ⲟⲛ· ε ⲧⲙ̄ ⲧⲣⲉ ⲧⲙⲟⲟϣⲉ· ρⲙ̄ ⲟⲩⲙⲛ̄ⲧⲁⲥⲃⲁⲗ· ⲉⲣⲉ
ⲛⲉⲧⲃⲁⲗ ⲉⲓⲟⲣⲙ ε ⲣⲟⲩⲏ ⲣⲙ̄ ⲡⲣⲟ ⲙ ⲗⲁⲁⲩ ⲙ ⲣⲟⲟⲩⲧ·
ρⲙ̄ ⲟⲩⲙⲛ̄ⲧⲁⲧϣⲙⲡⲉ· ⲟⲩⲁⲉ ⲙⲡⲉⲣ ⲧⲣⲉ ⲧⲙⲟⲟϣⲉ· ⲉⲣⲉ
ⲣⲁⲩ ⲥⲟⲗⲡ ε ⲃⲟⲗ· ⲣⲙ̄ ⲡⲉⲓ ⲙⲁ ⲙⲛⲁⲧⲉ ⲁⲛ· ⲁⲗⲗⲁ
ρⲙ̄ ⲙⲣⲓⲣ ⲟⲛ ⲙ ⲡⲉⲧⲉⲛϯⲙⲉ· Ⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲍⲉ ⲉⲓⲥ
ⲣⲁⲣ ⲛⲥⲟⲡ· ⲁⲓⲁⲡⲉⲓⲗⲛ ε ⲣⲱⲧⲛ̄ | ω ⲛⲉⲣⲓⲟⲙⲉ ε ⲧⲃⲉ ⲛⲉⲓ Fol. 9 b
ⲉⲛⲧⲟⲗⲏ· ⲁⲧⲱ ⲙⲡⲉ ⲧⲉⲛⲁⲛⲉⲓϫⲉ· ⲛⲧⲉⲧⲙⲡⲙⲡⲉ· ⲛⲧⲉⲧⲙ- ⲓⲉ
ⲗⲟⲣ ⲛⲧⲉⲧⲙⲙⲁⲙⲁ· Ⲧⲉⲛⲟⲩ ⲍⲉ ⲟⲛ ⲉⲓⲥⲣⲁⲓ· ⲉⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲱⲧⲛ̄· ⲁⲧⲱ ⲉⲓⲣⲱⲙ ⲉ̄ⲧⲱⲧ ⲧⲛⲧⲛ̄ ⲉⲙⲁⲧⲉ·
ρⲙ̄ ⲟⲩⲙⲟⲥ ⲙ ⲡⲁⲣⲁⲥⲕⲉⲗⲉⲩⲁ· ε ⲧⲙ̄ ⲧⲣⲉ ⲗⲁⲁⲩ

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ⲛⲥⲣⲓⲙⲉ ⲉ ⲡⲧⲏⲣϥ ⲣ ⲡⲃⲟⲗ ⲙ̀ ⲡⲣⲟ ⲙ̀ ⲡⲉⲥⲏⲓ · ⲉⲣⲉ ϫⲱⲥ
ⲥⲟⲗⲡ ⲉ ⲃⲟⲗ · ⲟⲩⲁⲉ ⲉ ⲧⲙ̀ ⲧⲣⲉ ⲥⲩⲉⲓ ⲙ̀ⲡⲉⲥⲃⲁⲗ ⲉ ⲣⲁⲓ
ⲉⲁ ⲡⲣⲟ ⲛ ⲗⲁⲁⲩ ⲛ ⲣⲟⲟⲩⲧ ⲙ̀ⲡⲱⲙⲉ ⲉ ⲡⲧⲏⲣϥ̄ · ⲁⲗⲗⲁ
ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲛⲁⲟⲩϣⲉ ⲛ ⲟⲩⲟⲉⲓϣ ⲙ̀ⲙⲁ · ⲱ ⲛⲉⲣⲓⲟⲙⲉ ⲉⲣⲉ
ⲛⲉⲧⲛ̄[ⲃⲁⲗ] ⲡⲁⲣⲧ ⲉ ⲡⲉⲥⲏⲧ ⲉⲭⲙ̀ ⲡⲕⲁϩ · ⲉⲣⲉ ⲡⲉⲧⲉⲛⲣⲟⲃⲥ̄
ⲛ ⲥⲁ ⲥⲁ ⲙ̀ⲙⲁ ⲫ̄ ⲙ̀ⲡⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲙ̀ⲙⲁ · Ⲗⲧⲱ ⲧⲉⲧⲛ̄-
ⲕⲟⲥⲙⲉⲓ ⲁⲉ ⲟⲛ ⲙ̀ⲙⲁⲱⲧⲛ · ⲙⲁⲣⲉⲥϣⲱⲡⲉ · ⲙ̀ⲡⲉ ⲟⲩⲁⲓ
ⲙ̀ⲙⲉ ⲙ̀ⲙ ⲟⲩⲙ̀ⲡⲧⲥⲉⲙⲛⲟⲥ · ⲉⲧⲉⲧⲛ̄ϯ ⲛⲣⲧⲛⲧⲛ̄ ⲛ ⲟⲩⲟⲉⲓϣ
ⲙ̀ⲙⲁ · ⲉ ⲡϣⲁϩⲉ ⲙ̀ ⲡⲛⲟⲩⲧⲉ ⲙ̀ⲡⲉ ⲟⲩⲛⲟⲩ ⲛ ϯⲣⲧⲛϥ · ⲁⲧⲱ
ⲉⲧⲉⲧⲛ̄ⲃⲟⲗⲉ ⲙⲙⲟϥ ⲛ ⲟⲩⲟⲉⲓϣ ⲙ̀ⲙⲁ · ϯⲥⲃⲱ ⲙ̀ⲡⲉⲧⲛ̄-
Fol. 10 a ϣⲛⲣⲉ ⲕⲱⲧ | ⲉ ⲧⲣⲉ ⲧⲙⲛⲟⲟⲩⲉ ⲣⲱⲟⲩ ⲕⲁⲗⲱⲥ · Ⲛⲉⲧⲛ-
ⲓⲉ (*sic*) ϣⲛⲣⲉ ⲁⲉ ⲟⲛ ⲛⲥⲣⲓⲙⲉ · ⲉ ⲧⲣⲉ ⲧⲣ̄ ⲙⲁⲓ ⲛⲉⲧⲛⲏ̈ · ⲁⲧⲱ ⲉ
ⲣ̄ ⲙⲁⲓ ⲛⲉⲧⲣⲁⲓ · Ⲕⲁⲓ ⲥⲁⲣ ⲧⲉⲥⲃⲱ ⲛⲉⲛⲉⲓⲟⲧⲉ · ⲧⲉⲧⲉϣⲁⲥ
ⲛ̄ϣⲛⲣⲉ ⲉ ⲣⲁⲓ ⲫ̄ ⲟⲩⲙ̀ⲡⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ · Ⲗⲧⲱ ⲧⲉⲧⲥⲙ-
ϯⲥⲃⲱ ⲁⲉ ⲛⲁⲩ ⲫ̄ ⲟⲩⲗⲱⲕϣ · ⲛⲟⲉ ⲛⲣⲩⲗⲉⲓ · ⲛⲧⲟⲥ
ϣⲁⲥⲧⲣⲉ ⲧⲙⲛⲧⲁⲧⲛⲁⲣⲧⲉ ϯⲟⲧⲱ ⲉ ⲣⲁⲓ · Ⲛⲧⲱⲧⲛ̄ ⲁⲉ ⲣⲱⲧ
ⲧⲙⲧⲛ̄ ⲛⲣⲟⲟⲩⲧ ⲛⲣⲉⲥⲥⲱⲧⲙ · ⲁⲧⲱ ⲙ̀ ⲙⲁⲓ ⲡⲉⲭ̄ⲥ̄
ⲡⲁⲣⲁⲥⲥⲉⲗⲉⲓ · ⲙⲛⲉⲧⲛϣⲛⲣⲉ · ⲉ ⲙⲟⲟϣⲉ ⲫ̄ ⲙⲛⲧⲥⲁⲃⲉ
ⲙⲙⲁ · Ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲛ ⲥⲁⲣ ϫⲉ ⲛ ϯⲗⲟ ⲁⲛ ⲉⲓϯ ⲥⲃⲱ ⲙⲛⲧⲛ̄ ·
ⲁⲧⲱ ⲉⲓⲣⲱⲙ ⲉ ⲧⲟⲟⲧ ⲧⲙⲧⲛ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲣⲱⲃ · ⲙⲡⲉⲣ
ⲕⲁⲁⲩ ⲉ ⲓⲍ ⲣⲁⲩ ⲫ̄ ⲣⲉⲛϩⲓ ⲣⲁⲕ ⲉⲙⲛ̄ ⲣⲙⲛⲧⲟⲩ ·
ⲟⲩⲁⲉ ⲫ̄ ⲣⲉⲛϫⲱ ⲛⲁⲣⲥⲱⲙ · ⲉⲧⲉ ⲙⲛ ⲣⲙⲛⲧⲟⲩ ·
ⲟⲩⲁⲉ ⲫ̄ ⲣⲉⲛⲟⲩⲉⲗⲗⲉ · ⲉⲧⲟⲩⲉⲣⲃⲱⲱⲛⲉ · ⲏ ⲛⲉⲧ ϫⲁⲣⲉ̄
ⲫ̄ ⲣⲉⲛⲃⲁⲕⲗⲉ ⲛⲟⲉ ⲉⲩⲁⲩⲁⲁⲥ ⲛ̄ⲥⲓ ⲏ ⲁⲧ ⲥⲃⲱ · ⲏ ⲫ̄
Fol. 10 b ⲓⲛⲓⲟⲁⲣⲱⲟⲥ · ⲏ ⲗⲁⲁⲩ ⲛⲣⲱⲃ ⲏ ⲧⲉⲓ ⲙⲉⲓⲛⲉ · | Ⲟⲩ-
ⲓⲍ ϣⲛⲣⲉ ⲉⲥϫⲓ ⲣⲣⲁϥ ⲛⲣⲁϥ ⲛⲥⲟⲡ ⲉⲥϫⲉⲣⲥⲟⲣⲧⲉ ⲉ ⲣⲟϥ
ⲙⲁⲩⲁⲁϥ · ⲉⲓⲥ ⲫⲛⲏⲧⲉ ϯⲣ ⲙ̀ⲡⲧⲣⲉ ⲙⲛⲧⲛ̄ · ⲱ ⲛⲁϣⲛⲣⲉ ·
ϫⲉ ⲡⲉⲧ ⲛⲁⲙⲙⲉⲗⲉⲓ ⲉ ⲡⲉϥϣⲛⲣⲉ · ⲉⲥⲣⲓ ⲟⲩⲡⲟⲣⲓⲁ ⲉ
ⲧⲙ̀ ϯ ⲥⲃⲱ ⲛⲁϥ · ⲛ̄ⲕⲧⲟϥ ⲛⲥⲙⲉⲧⲁⲛⲟⲓ · ⲡⲉϥⲕⲣⲓⲙⲁ
ⲙⲛⲧ ⲉ ⲣⲁⲓ ⲉ ϫⲱϥ · ⲫⲙ̀ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲫⲙ̀ ⲡⲕⲉ ⲁⲓⲱⲛ
ⲧⲉϥⲯⲩⲭⲏ ⲉⲧ ⲉⲣ ⲛⲟⲃⲉ · ⲏⲧⲟⲥ ⲉⲧ ⲛⲁⲙⲟⲩ · ⲕⲁⲧⲁ ⲡⲉⲧ
ⲥⲛⲍ ⲙⲡⲱⲣ ⲥⲉ ⲧⲉⲛⲟⲩ · ⲱ ⲛⲁ ⲱⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ · ⲙ̀ⲡⲉⲣⲁⲛⲉⲓϫⲉ ⲉⲣ ⲛⲉⲓ ⲫⲛⲧⲉ · ⲡ̀ ⲱⲗⲟϥ ⲉⲧⲉ ⲙⲛ ⲫⲛⲧ
ⲏⲣⲏⲧⲟⲩ · ⲣⲣⲟⲩⲟ ⲁⲉ ⲫⲙ̀ ⲛⲁϣⲁϩⲉ ⲛⲁⲣⲥⲟⲥ · ϫⲉ ⲕⲁⲥ

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ⲙⲉⲛⲧ ⲛⲟⲩⲥⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲫⲏ ⲛⲉⲡⲣⲁⲝⲓⲥ ⲉⲃⲟⲟⲩ·
ⲁⲗⲗⲁ ⲥⲟⲩⲛ ⲧⲥⲙⲙⲏⲣ ⲙⲁ ⲉⲧ ⲡⲣⲉⲡⲉⲓ ⲱ ⲛⲉⲭⲣⲓⲥⲧⲓ-
ⲁⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ· ⲙⲛⲡⲱⲧⲛ· ⲛⲧⲡⲥⲱⲧⲙ ⲣⲱⲙⲛ ⲉ
ⲣⲟϥ ⲣⲓⲧⲙ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲧ ⲟⲩⲁⲁⲩ· ⲉⲩⲭⲱ ⲙ-
ⲙⲟⲥ ⲛⲁⲓ· ⲍⲉ ϯⲛⲁⲕⲧⲟ ⲛ ⲛⲉⲧⲙⲛⲧⲥⲱⲧⲙ ⲉⲧⲣⲏⲩⲉ· ⲁⲩⲱ
ⲟⲛ ⲍⲉ ⲁⲙⲉⲥⲧⲉ ⲛⲉⲧⲉⲙⲛⲧⲥⲱⲧⲙ· ⲁⲓⲕⲧⲟⲧ ⲉ ϧⲟⲗ ⲙⲙⲟⲟⲩ·
ⲁⲩⲱ ⲍⲉ ϯⲛⲁⲥⲱ|ⲧⲙ̄ ⲁⲓ· ⲉⲭⲙ̄ ⲛⲉⲧⲡ̄ ⲟⲩⲱⲛϩ̄ ⲉ Fol. 11 a
ϧⲟⲗ ⲫⲓ ⲛⲉⲧⲉⲙⲛⲟⲩ ⲙⲙⲁ· Ⲁⲩⲱ ⲟⲛ ⲍⲉ ⲛⲉⲧⲉⲙⲙⲁ· ⲓⲁ
ⲧⲁ ⲯⲩⲭⲏ ⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲩ· ⲉⲧⲉⲧⲡ̄ⲥⲟⲟⲩϩ̄ ⲥⲉ ⲟⲩⲛ ⲉ
ϩⲟⲩⲛ· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲉ ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲙ ⲡⲉⲓ ⲙⲁⲕⲁ-
ⲣⲓⲟⲥ· ⲙ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲡⲣⲁⲓⲟⲥ ⲁⲡⲁ ⲟⲩⲁ-
ⲛⲟⲩⲣⲉ· ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ· ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲙⲡⲟⲟⲩ ⲱ
ⲛⲁϣⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ· Ⲟⲩⲁⲛⲁⲥⲕⲁⲓⲟⲛ ⲡⲉ ⲉ ⲡⲉϩⲟⲩ·
ⲁⲩⲱ ⲟⲩⲥⲟⲉⲓⲧ ϩⲁⲣ ⲉ ⲛⲁⲛⲟⲩϥ ⲡⲉ ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲙ
ⲡⲁⲓⲕⲁⲓⲟⲥ· ϣⲟⲣⲡ ⲙⲡ̄ ⲙⲟⲟϣⲉ ⲫⲏ ⲙⲙⲧⲥⲉⲙⲛⲟⲥ ⲙⲙ·
ⲙⲛ ⲙⲙⲧⲥⲁⲃⲉ ⲙⲙ ⲉⲧ ⲫⲏ ⲡⲉϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲛϩⲟⲉⲓⲥ· ⲙⲟⲉ
ⲛⲧⲁⲓϣⲣⲡ ϩⲟⲟⲥ· ⲉⲧⲉⲧⲛ̄ⲧ ⲉ̄ⲟ̄ⲟ̄ⲩ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ
ⲉⲧⲉⲧⲛ̄ⲧ ⲉⲟⲟⲩ ⲙⲡⲁⲣⲛⲧⲉ ⲧⲏⲣⲟⲩ ⲙ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ
ⲉⲧⲉⲧⲛⲧⲁⲉⲓⲟ̄ ⲛⲉⲛⲟⲩⲛⲛⲏ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ ⲛⲓⲙⲉⲩⲓⲧ ⲙ
ⲡⲉⲩⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲩ· Ⲛⲓⲙⲟⲣⲡ ⲙⲛ ⲉⲧⲉⲧⲛ-
ϣⲁⲛⲟⲩⲱϣ ⲉ ⲉⲓ ⲉ ϧⲟⲗ ⲫⲓ ⲡⲉⲧⲙⲛⲓ· ⲉ ϧⲱⲕ ⲉ ⲡⲙⲁ·
ϣⲩⲛⲗ ⲛ ϣⲟⲣⲡ ⲉⲧⲉⲓ ⲉⲧⲉⲧⲉⲛ ⲫⲓ | ⲡⲉⲧⲙⲛⲓ̄· ⲛⲧⲉⲧⲛ- Fol. 11 b
ⲧⲉϧⲣ ⲛϩⲟⲉⲓⲥ ⲧⲁⲣⲉϥⲥⲟⲟⲩⲧⲛ ⲛⲧⲉⲧⲡ̄ⲣⲡⲛ· ⲥⲱ ⲟⲛ· ⲓⲁ
ⲉⲧⲉⲧⲛⲙⲁⲁϩⲉ· ⲫⲓ ⲛⲙⲁϩⲉ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲙⲛ ⲛⲁϣⲱⲛ ⲙⲛ
ⲙⲡⲟⲗⲓⲧⲉⲓⲁ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲩ· ⲛⲧⲉⲧⲛⲧⲙ ⲁⲛⲉⲓϫⲉ ⲉ̄ ⲣ̄ ⲛⲉⲓ
ⲙⲛⲧⲁⲉⲛⲧ· ⲛⲁⲓ ⲉⲧ ⲁⲓϣⲉⲣⲡ̄ ϩⲟⲟⲥ ⲉ ⲣⲱⲧⲛ ⲛ ⲛⲉ ⲥⲟⲛ·
ⲉⲧⲉⲛϩⲱ ⲛⲉⲙⲙ̄ ⲛϩⲁⲕ· ⲫⲓ ⲛⲉⲧⲛⲓⲥⲓϫ· ⲛⲁⲓ ⲉⲧⲉⲧⲛⲉⲓⲣⲉ·
ⲙⲙⲟⲟⲩ· ⲛⲧⲱⲧⲛ ⲍⲉ ⲱ ⲡⲉⲣⲓⲟⲙⲉ ⲉⲧ ⲃⲏⲗ ⲉ ϧⲟⲗ· ⲙⲛ
ⲛⲙⲁϩⲉ ⲛⲙⲙⲱ· ⲛⲁⲓ ⲉⲧⲉⲧⲡ̄ϣⲱ ⲙⲙⲟⲟⲩ ⲍⲉ ⲧⲟⲉⲓⲧ·
ⲁⲩⲱ ⲟⲛ ⲉⲧⲉⲧⲡ̄ⲛⲁⲙⲡⲱϥ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲛ ⲛⲉⲧ
ⲟⲩⲁⲁⲩ· ϯ ⲙ ⲡⲉⲧⲛⲟⲩⲟⲓ· ⲛ ⲥⲟⲟⲩⲧⲛ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ·
ⲛⲧⲉⲧⲡ̄ⲙⲩⲗⲏ· ⲁⲩⲱ ⲛⲧⲉⲧⲛⲥⲟⲡ̄ⲥ̄ ⲙ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲩ· ⲉ ⲧⲣⲉ ϥϯ ⲑⲉ ⲓⲛⲧⲡ̄ ⲉ̄ ⲣ̄ ⲡⲉⲣⲃⲏⲧⲉ· ⲉⲧⲉ
ⲣⲁⲛ̄ϥ· ⲫⲓ ⲡⲉⲧⲙⲛⲧⲣ̄· Ⲓⲏⲥⲟⲥ ⲍⲉ ⲟⲛ ⲛⲧⲉⲧⲛⲥⲟⲡ̄ⲥ̄

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ⲙ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲛⲁ ⲟⲩⲁⲛⲟⲩⲣⲉ· ⲉ ⲧⲣⲉ ⲩⲭⲓ
ⲙⲙⲟⲧ ⲉ ⲭⲱⲧⲛ̄ ⲛ ⲛⲁⲣⲣⲁ ⲡⲭⲟⲉⲓⲥ· ⲛⲩⲣ ⲧⲛⲧⲧⲛ ⲛ
Fol. 12 a ⲙⲡⲩⲁ | ⲛⲟⲩ ⲉ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛⲛⲁⲩ ⲛⲓ ⲙⲡⲛⲧⲉ·
[?] ⲁⲩⲱ ⲧⲉⲧⲛⲥⲡⲟⲩⲁⲍⲉ· ⲉ ⲣ̄ ⲧⲉⲩⲱⲛ ⲛ ⲣⲟⲉⲓⲥ ⲫⲛ̄ ⲟⲩ
ⲙⲛⲧⲣⲙⲁⲓ ⲣⲓⲥⲉ· ⲉⲧⲉⲧⲛ† ⲟⲩⲃⲉ ⲉ ⲡⲣⲓⲛⲏ· ⲛⲓ ⲛⲉⲯⲁⲗ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉⲧⲛⲛⲟⲩⲱⲱⲃ̄ ⲛⲥⲁ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ ⲛⲓ
ⲟⲩⲙⲛⲧⲣⲙⲁ ⲛ ⲣⲏⲧ· ⲉⲙⲛ̄ ⲗⲁⲁⲩ ⲱⲁⲭⲉ· ⲙⲛ̄ ⲡⲉⲧ
ⲣⲓⲧⲟⲩⲱⲟⲩ ⲛⲓ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲓ ⲗⲁⲁⲩ ⲛ ⲱⲁⲭⲉ ⲛⲁⲣⲥⲟⲛ·
ⲗⲧⲱ ⲟⲛ ⲙⲡⲉⲣ ⲉⲓ ⲉ ⲃⲟⲗ ⲛⲓ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲛⲧⲉⲧⲛ-
ⲣⲙⲟⲟⲥ ⲣⲓⲣⲁ ⲡⲣⲟ· ⲛⲧⲉⲧⲛ̄ⲱⲁⲭⲉ ⲛⲓ ⲣⲉⲛⲱⲁⲭⲉ ⲉⲧ-
ⲱⲟⲩⲉⲓⲧ· ⲙⲛ̄ ⲛⲉⲧⲛⲉⲣⲛⲧ· ⲙⲛ̄ ⲣⲉⲛⲥⲛⲧⲉϫⲓⲁ· ⲅⲁⲣ
ⲛⲁⲓ ⲅⲁⲣ ⲉⲧⲉⲧⲛⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ ⲡⲱⲁⲭⲉ ⲙ ⲡⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲉⲧⲉⲧⲛⲧⲁⲉⲓⲟ ⲙ ⲡⲁⲓ ⲣⲣⲁⲓ ⲉⲧ ⲱⲟⲩⲉⲓⲧ· ⲛⲣⲟⲧⲟ
ⲁⲉ ⲛⲱⲁⲭⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲱⲱⲡⲉ
ⲉⲧⲉⲧⲛ† ⲣⲧⲛⲧⲛ· ⲉ ⲛⲉⲧ ⲟⲩⲱⲱ ⲙⲙⲟⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲛⲓ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲉⲧⲛⲕⲁⲁⲩ ⲛⲓ ⲛⲉⲧⲛⲣⲛⲧ· ⲁⲉ ⲕⲁⲥ·
ⲉⲧⲉⲧⲛⲁⲥⲱ ⲉⲧⲉⲧⲛ̄ⲱⲁⲭⲉ ⲛⲣⲛⲧⲟⲩ· ⲛⲓ ⲛⲉⲧⲉⲛⲛⲓ· ⲙⲛ̄ |
Fol. 12 b ⲛⲉⲧⲉⲛⲱⲛⲣⲉ· ⲙⲛ̄ ⲛⲉⲧ ⲣⲓⲧⲟⲩⲱⲧⲛ̄ ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ·
ⲕⲃ̄ (*sic*) Ⲉⲧⲉⲧⲛ̄ⲱⲁⲛϩⲱⲕ ⲁⲉ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲱⲱⲛ ⲛ ⲣⲟⲉⲓⲥ· ⲛ ⲧⲉⲓ ⲣⲉ
ⲛⲓ ⲟⲩⲙⲛⲧⲣⲙⲁ ⲛ ⲣⲏⲧ· ⲉⲧ ⲡⲣⲉⲡⲉⲓ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲥⲡⲟⲩⲁⲍⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲙ ⲧⲱⲛ ⲗⲁⲁⲩ ⲛⲉⲛⲕⲁ ⲛⲟⲩⲱⲙ·
ⲏ ⲉ ⲥⲱ· ⲛ ⲉ ⲁⲓ †ⲛⲉ ⲙⲗⲁⲁⲩ ⲉ ⲡⲧⲛⲣⲩ· ⲱⲁⲛⲧⲉ
ⲧⲛ̄ⲥⲧⲛⲁⲥⲉ· ⲛⲧⲉⲧⲛⲥⲱⲧⲙ ⲣⲓⲧⲛ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ· ⲁⲉ
ⲙⲟⲟⲩⲉ ⲫⲛ̄ ⲟⲩⲉⲓⲣⲛⲉ· ⲁⲩⲱ ⲟⲛ ⲡⲉⲓ ⲕⲉ ⲣⲱⲃ ⲛ ⲁⲛⲁⲥ-
ⲕⲁⲓⲟⲛ· ⲛⲧⲉⲧⲛⲣⲟⲉⲓⲥ ⲉ ⲣⲱⲧⲛ ⲉ ⲣⲟⲩ ⲉⲙⲁⲧⲉ· ⲉ ⲧⲣⲉ
ⲧⲉⲧⲛⲙⲟⲟⲩⲉ ⲉ ⲣⲣⲁⲓ ⲉⲭⲙ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲫⲛ̄ ⲟⲩⲟⲥ
ⲛ ⲉⲡⲓⲥⲧⲏⲙⲉⲓ· ⲉⲧⲉⲧⲛⲥⲱⲧⲉⲣⲧⲱⲣ ⲁⲛ ⲫⲛ̄ ⲧⲉⲧⲉⲛⲥⲓⲛ-
ⲙⲟⲟⲩⲉ· ⲁⲗⲗⲁ ⲉⲧⲉⲧⲛⲙⲟⲟⲩⲉ ⲫⲛ̄ ⲟⲩⲧⲥⲁⲛⲟ· ⲙⲛⲓⲥⲁ
ⲧⲣⲉ ⲧⲉⲧⲡ̄ⲥⲁⲛⲁⲥⲉ (*sic*)· ⲛⲧⲉⲧⲥⲱⲧⲙ· ⲣⲓⲧⲛ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ·
ⲁⲉ ⲙⲟⲟⲩⲉ ⲫⲛ̄ ⲟⲩⲉⲓⲣⲛⲉ· ⲙⲛ̄ ⲛⲉⲧⲛⲩⲉⲉⲣⲉ· Ⲥⲧⲉⲧⲛ-
ⲃⲏⲕ ⲁⲉ ⲉ ⲡⲉⲧⲉⲛⲛⲓ· ⲙⲡⲉⲣ ⲣ ⲣⲟⲩⲟ ⲫⲙ̄ ⲡⲟⲩⲱⲙ· ⲙⲛ̄
Fol. 13 a ⲡⲥⲱ· ⲁⲗⲗⲁ ⲛⲧⲉⲧⲡ̄† ⲙ ⲡⲥⲱⲙⲁ ⲙⲛⲁ|ⲧⲉⲭⲭⲣⲓⲁ
ⲕⲇ̄ ⲙⲙⲁⲧⲉ· ⲥⲡⲟⲩⲁⲍⲉ ⲟⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛⲩⲛⲣⲉ· ⲉ †
ⲟⲩⲙⲉⲣⲟⲥ ⲙⲡⲛⲕⲉ· ⲫⲛ̄ ⲛⲉⲧⲙⲉⲓⲟⲉⲓⲕ· ⲙⲛ̄ ⲛⲉⲧⲉⲛⲥⲓⲛ-

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ⲟⲩⲱⲗ· ⲙ̄ⲡ ⲛⲉⲧⲓⲙⲡⲣ̄ⲡ· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ⲥⲙⲟⲩ
ⲉ ⲣⲱⲧⲛ̄ ⲙⲙⲓ ⲛⲉⲧ ⲉⲧⲛⲁⲟⲩⲟⲙⲟⲩ· ⲱⲟⲥ ⲉ ⲁⲧⲉⲧⲛ̄ⲣ
ⲯⲟⲣⲡ· ⲁⲧⲉⲧⲛ̄† ⲙ ⲡⲓⲟⲩⲧⲉ ⲛⲥⲛⲧⲟⲩ ⲧⲏⲣⲟⲩ· ⲏⲧⲟϥ
ⲅⲁⲣ ⲡⲉⲓⲧ ⲁϥϫⲟⲟⲥ· ϫⲉ ⲡⲉⲧ ⲛⲁⲧⲥⲉ ⲟⲩⲁ ⲏ ⲛⲉⲓ ⲕⲟⲩⲓ·
ⲏ ⲟⲩϫⲱ ⲙⲙⲟⲩ ⲏ ⲱⲣⲯ· ⲙⲙⲁⲧⲉ· ⲉ ⲡⲣⲁⲓ ⲏ ⲟⲩⲙⲁ-
ⲟⲩⲧⲛⲥ· ⲛⲥⲛⲁⲥⲱⲣⲙ ⲁⲓ ⲙ ⲡⲉⲩⲃⲉⲉⲕⲉ· Ⲉⲧⲉⲧⲛ̄ⲟⲩⲱⲙ
ϫⲉ· ⲟⲩⲱⲗ ϩ̄ⲛ̄ ⲟⲩϩⲟⲧⲉ ⲙⲧⲉ ⲡⲓⲟⲩⲧⲉ· ϩⲓ ⲟⲩⲙⲓⲧⲁⲧ
ⲥⲉⲓ ⲁⲓ· ⲁⲗⲗⲁ ϩ̄ⲛ̄ ⲟⲩⲥⲙⲟⲩ ⲙⲛ̄ ⲟⲩⲥⲉⲓ· ⲟⲩⲁⲉ ϩⲓ ⲟⲩ-
†ϩⲉ ⲁⲓ· ⲁⲗⲗⲁ ϩⲓ ⲟⲩⲉⲩϥⲣⲟⲥⲧⲓⲛ· ⲙⲛ̄ ⲟⲩⲟⲩⲣⲟⲧ·
ⲉⲧⲉⲧⲛ̄ⲯⲁⲗⲗⲉⲓ ϩⲓ ⲛⲉⲧⲛϩⲛ̄ⲧ ⲁⲩⲱ ⲉⲧⲉⲧⲛⲥⲙⲟⲩ ⲉ
ⲡⲓⲟⲩⲧⲉ· Ⲡⲁⲣⲉ ⲡⲱⲁϫⲉ· ⲙ ⲡⲓⲟⲩⲧⲉ ⲱⲟⲡⲉ ϩⲓ ⲧⲉⲧⲛ̄-
ⲧⲁⲣⲣⲟ ϩⲓ ⲧⲉⲧⲛ̄ⲧⲣⲟϥⲛ ϩⲓ ⲟⲩⲥⲟⲡ· ⲛⲟⲉ ⲉⲧⲉ ⲟⲩⲁⲛⲁⲥ-
ⲕⲁⲓⲟⲛ ⲉϫⲣⲱ· ⲙ ⲧⲉ|ⲧⲣⲟϥⲛ· ϩⲓ ⲟⲩⲥⲟⲡ ⲛⲥⲱⲙⲁⲧⲓⲕⲟⲛ· Fol. 13 *b*
Ⲟⲩⲣⲟⲩⲟ ⲁⲛⲁⲥⲕⲁⲓⲟⲛ ⲟⲛ ⲡⲉ· ⲉ ϫⲱⲣⲓⲥⲉⲓ ⲙ ⲧⲉⲯⲩⲭⲏ· ⲕⲁ
ⲙ ⲧⲉ ⲉⲣⲉ ⲙ ⲡⲛⲓⲕⲟⲛ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲱⲁϫⲉ ⲙ ⲡⲓⲟⲩⲧⲉ·
ⲙⲁⲣⲉⲕⲥⲙ ⲡⲉⲕⲥⲱⲙⲁ ϫⲉ ⲟⲩⲙ ⲉϥⲟⲩⲱⲙ ϩⲓ ⲧⲉⲣⲉ· ⲙ
ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲉⲣⲉ ⲧⲉⲯⲩⲭⲏ ⲁⲉ ⲣⲱⲟⲥ ⲥⲁⲁⲛⲩ̄ ϩⲓ
ⲛⲁ ⲡⲓⲟⲩⲧⲉ· ⲧⲉⲧⲣⲟϥⲛ ⲅⲁⲣ ⲙ ⲧⲉⲯⲩⲭⲏ ⲡⲉ ⲡⲱⲁϫⲉ
ⲙ ⲡⲓⲟⲩⲧⲉ· ⲧⲉⲧⲣⲟϥⲛ ⲅⲁⲣ ⲙ ⲡⲥⲱⲙⲁ ⲱⲁⲣ̄ ⲭⲣⲓⲁ
ⲙ ⲱⲟⲡ̄ⲥ ⲅⲁ ⲣⲟⲙⲛ̄ⲧ· ⲁⲩⲱ ⲱⲁⲣ ⲭⲣⲓⲁ ⲟⲛ ⲛ̄ ⲣⲉⲙⲡⲉⲓ-
ⲣⲁⲥⲙⲟⲥ ⲱⲁⲛⲧ ⲉⲕⲥⲟⲟⲩⲣ̄ⲥ̄ ⲣⲟⲩⲙⲁⲕ· Ⲧⲉⲧⲣⲟϥⲛ ⲁⲉ
ⲣⲱⲟⲥ ⲙ ⲧⲉⲯⲩⲭⲏ ⲡⲉ ⲡⲱⲁϫⲉ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲱⲁⲕⲣⲉ
ⲉ ⲣⲟⲥ ⲙ ϩⲙⲏⲛ ⲛⲟⲩⲉⲩ ⲙ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ· Ⲉⲧⲉⲧⲛ-
ⲱⲁⲛϩⲉⲕ ⲣⲱϧ ⲙⲙⲁ ⲉ ϧⲟⲗ ⲉⲧ ⲡⲣⲉⲡⲉⲓ· ⲛⲛⲱⲁ ⲉⲧ
ⲟⲩⲁⲁϧ· ⲙⲧⲉⲧⲛⲕⲧⲉ ⲧⲏⲧⲛ· ⲉ ⲙⲉⲧⲛⲓ ⲙ ⲟⲩⲉⲓⲣⲛⲓⲉ·
Ⲓⲡⲉⲣ ⲗⲟ ⲉⲧⲉⲧⲛⲉⲓⲣⲉ ⲙ ⲡⲓⲉⲉⲧⲉ ⲙ ⲡⲉϩⲭ̄ⲥ̄ ⲙⲛⲁⲩ ⲙⲙⲟ·
ⲡⲉⲓⲧ ⲁϥ† ⲥⲟⲙ ⲛⲓⲙⲓⲕⲁⲓⲟⲥ· ⲙ̄ⲡ |ⲙⲙⲁⲣⲧⲣⲟⲥ Fol. 14 *a*
ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄ⲥⲱ ⲉⲧⲉⲧⲓ (*sic*) ⲙⲙⲟⲩ· ⲙ ⲡⲉϩⲟⲟⲩ [ⲕⲉ]
ⲙⲛ ⲧⲉⲩⲯⲩⲏ· ⲧⲁⲣⲉⲩ ⲧⲏⲧⲛ̄ ⲙ ⲙⲡⲛⲁ ⲙ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ·
ⲙⲛ ⲛⲉⲧ ⲟⲩⲁⲁϧ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁϥⲣⲱⲙ ⲉ ⲧⲟⲟⲧⲓ ⲛⲥⲓ
ⲡⲉϩⲁⲓ ⲉⲧ ⲟⲩⲁⲁϧ· ϫⲉ ⲙⲉⲉⲩⲉ· ⲉ ⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ⲕⲛⲁⲣ
ⲛⲁⲟⲩⲱⲓ ⲧⲏⲟⲩ· Ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲟⲛ ⲉⲣⲱⲁⲛ ⲡⲉⲣ
ⲡⲓⲉⲉⲧⲉ ⲥⲱ· ⲉⲙⲓⲛⲓ ⲉ ϧⲟⲗ ⲙ ⲛⲉⲩⲯⲩⲭⲏ· ⲛ
ⲟⲩⲟⲉⲓⲩ ⲙⲙⲟ· ⲧⲓⲙⲁϫⲟⲟⲥ ⲣⲱⲟⲛ ⲙ̄ⲡ ⲡⲉⲯⲁⲗⲙⲟⲥ

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ет отаав ⲁⲁтеⲓⲁ · пота пота ⲙⲙоп ⲍⲉ неⲓнат
є пхоеіс ⲙ па ⲙто є ⲃол и отоеⲓщ ⲙⲙ · ⲍⲉ еⲩⲣⲓ
отнаⲓ ⲙⲙоⲓ ⲍⲉ кас инакⲓⲁ · етеⲓ те та ке сар̄ⲍ̄
наотωⲍ ри отрелпіс · Тсинкⲓⲁ ⲥар є теⲩщахе
є рос те тсиріке ⲙ пноβе · ерщан прωⲙе ⲥар
ка пноуте ⲙ пеⲩⲙто є ⲃол и отоеⲓщ ⲙⲙ · еⲩ-
сωщт є роⲩ ри ивал и теⲩтχн · еⲩрартиⲩ ·
Fol. 14 b кⲉ̄ⲣⲓпарікє ан пе · еп|епноβе (sic) енеⲍ · Паⲓ ⲥар
пе ⲡⲉⲉⲉⲩⲉ нта нет отаав тнрот · філософіа ·
ирнт̄ⲩ̄ щант отпωⲍ є пщⲓ и тⲓⲙⲡ̄ⲧ̄ⲉлⲓос · Анок
ⲍⲉ ρωωт неснну · атω нащнре ⲙⲙерⲓт · ⲙаре
тенсⲓнпашне є ⲃол ρⲙ пеⲓ ⲙа и сωⲓле · щωпе
есраеіаті нроот ⲙⲙ · атω и теⲓ ре тинапараⲓтеⲓ ·
ⲙ пноβе · Каⲓ ⲥар наⲙе ⲡⲧⲡ̄сωоуи ан · ⲙ пе-
роот · отⲁе теуноу · ет отнаⲩⲓⲧ̄ⲙ̄ ернанаⲓ є ⲃол
ρⲙ пеⲓ ⲙа и сωⲓле · итⲡ̄ р щⲙⲙо є роⲩ ща енеⲍ ·
Тⲙелета ⲥар ⲙ пⲙоу · отсⲓппωт є ⲃол ⲙ
пноβе пе · Є тβе паⲓ ✝параκалеⲓ ⲙⲙωтⲡ̄ сарε
тнути є ⲃол ⲙ пноβе · Каⲓ ещхе а наща ⲍⲉ
ωкⲙ и ρоⲙе ирнт тнути · Ⲗλλа ⲙнсоⲙ ⲙⲙоⲓ
є ка ρωⲓ є тⲙ щахе · ⲙⲙинти · є тβе петноуха ·
Fol. 15 a отⲁе отноуⲓ и ⲙ | кар и рнт ан пет натωⲙⲙт є
[ⲕⲍ̄] роϊ · еⲓщаннат · етрісе є ауτωⲙт є ρωти · еⲩхе
итетир роте ан · анок ✝щтр̄ⲧ̄ωр ⲙⲙате · є тβе
тнутӣ · є тβе оу пантωс тетⲡ̄ он ат сооуи ⲍⲉ ✝р
роте ⲥарωти · Ⲁтетинау ⲥар є неⲓ нοⲥ щщоне
ет ощ итаⲩнтоу є хωⲓ нраⲍ нсоп нⲥⲓ пноуте є
тβе неннοβе · Те ⲥрафн ⲙеⲓ ⲥар ет отаав хω
ⲙⲙос · ⲍⲉ инетеⲓⲙⲓре ⲡ̄ⲟⲉ ⲙⲙеⲓ ⲥеοⲙікос · Є тβе
паⲓ · еⲓотωщ є тре тетⲓ кет тнути є ⲃол ⲙнетеⲓⲙ-
ноβе · Пота ⲍⲉ пота ката теⲩⲙⲉⲙⲉ · Ⲁрнт
пноуте нащене ртиⲩ є ⲥраⲓ ехⲙ пеⲓкто · иутре
теⲩⲥрсⲓи λо ρⲓ хωⲓ · пеⲩна ⲥар сβтωт ⲙнет
ктоот є ⲃол ρⲓ неуноβе · нсеⲉⲓре ⲡⲉⲓкарпос ·

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ⲉⲧⲙⲡϣⲁ ⲙⲡⲙⲉⲧⲁⲛⲟⲓⲁ · Ⲛⲧⲟϥ ⲅⲁⲣ ⲡⲉⲛⲧ ⲁϥϫⲟⲟⲥ ·
ⲉⲓⲧⲙ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲓⲉⲍⲉⲕⲓⲏⲗ · ⲁⲉ | ⲧⲁⲛⲟⲓⲉⲓⲁ · ⲙ Fol. 15 b
ⲡⲁⲥⲉⲃⲏⲥ · ⲛⲁⲟⲙⲕⲟϥ · ⲉⲙ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲉϥⲛⲁⲕⲧⲟϥ ⲉ ⲕⲏ
ⲃⲟⲗ ⲉⲓ ⲧⲉϥⲁⲛⲟⲓⲉⲓⲁ · Ⲛϣⲁⲛⲧⲙ ⲏⲧⲟⲛ ⲁⲉ ⲡⲁⲛⲧⲱⲥ
ⲫⲁϩⲱⲣ ⲙ ⲧⲉϥⲥⲛⲉ · ⲙⲟⲉ ⲙⲧⲁϥϫⲟⲣⲥ̄ ⲉ ⲉⲙⲕⲟⲟⲩⲥ ·
Ⲅⲁⲣ ⲁⲉ ⲟⲛ · ⲁⲧⲛⲉϩ ⲣⲟⲟⲩⲙ · ⲥⲁⲣⲟⲟⲩ ⲉⲧⲣⲏ̄ ⲛⲉⲩⲙⲟⲃⲉ ·
ⲁ ⲧⲉⲩⲙⲟⲩ ⲉⲧ ⲣⲁⲣⲟⲧⲉ ⲉⲧ ⲙⲙⲁⲩ · ⲉⲓ ⲉ̄ ϩⲱⲟⲩ ⲙⲡⲁⲧ
ⲟⲩⲉⲓⲙⲉ · Ⲉⲩⲥⲟⲟⲩⲙ ⲁⲛ ⲁⲉ ⲁϥϣⲱⲡⲉ ⲙⲣⲣⲉ ⲙ ⲡⲕⲱⲣⲧ ·
ⲙⲙ ⲡⲃⲏⲧ̄ ⲙ ϣⲁ ⲉⲙⲉⲣ · ⲟⲩⲟⲓ ⲁⲉ ⲁⲉ (*sic*) ⲙⲙⲉⲧⲙⲁⲣ
ⲁⲙⲉⲗⲏⲥ · ⲉ ⲡⲉⲩⲟⲩϩⲁⲓ ⲙⲁⲣⲁⲁⲩ · ⲙⲥⲉϩⲱ ⲉⲧⲙⲛⲛⲏⲙⲉ
ⲉ ⲃⲟⲗ ⲉⲓ ⲛⲉⲩⲙⲟⲃⲉ ϣⲁⲛⲧ ⲟⲩⲙⲟⲩ · Ⲛⲧⲁ ⲙⲙⲁ ⲕⲱⲗⲧ
ⲙⲙⲟⲕ ⲉ ⲁⲓ ⲉⲣⲙⲉ ⲱ ⲡⲣⲱⲙⲉ ϣⲁⲛⲧ ⲉⲕⲕⲱ ⲉⲕⲡⲟⲣⲛⲉⲩⲉ ·
ⲙ ⲙⲁ ⲡⲉⲛⲧ ⲁϥⲕⲱⲗⲧ ⲙⲙⲟ ⲱ ⲧⲉ ⲉⲣⲙⲉ ⲉ ⲁⲓ ⲣⲁⲓ ·
ⲕⲁⲧⲁ ⲡⲓⲟⲙⲟⲥ · ⲁⲉ ⲙⲙⲉ ⲣ ⲣⲉ ⲉⲩⲗⲟⲓⲥⲉ · ⲙ ⲡⲟⲣⲛⲁ ·
ⲉϣϫⲉ ⲙ ⲙⲛϣⲟⲟⲩ ⲙⲙⲱⲧⲛ · ⲉⲕⲣⲁⲧⲉⲩⲉ ⲙⲙⲱⲧⲛ ·
Ⲉⲓⲥ ⲡⲥⲁⲗⲙⲟⲥ ⲉⲧ ⲧⲃⲃⲏⲧ ⲕⲛ ⲉ ⲣⲁⲓ ⲙ ⲡⲣⲱⲙⲉ · ⲁⲓ |
ⲉⲣⲙⲉ ⲛⲁⲕ ⲕⲁⲧⲁ ⲡⲓⲟⲙⲟⲥ · ⲁⲧⲱ ⲙⲁⲣⲉ ⲥⲁⲓ ⲣⲁⲓ ⲣⲱⲟⲥ Fol. 16 a
ⲛⲥⲓ ⲧⲉ ⲉⲣⲙⲉ · ⲉⲙⲓ ⲛⲟⲃⲉ ⲁⲓ ⲉ ⲣⲱⲧⲙ̄ · Ⲡⲟⲛⲟⲩ ⲙⲡⲉⲣ ⲕⲑ
ⲡⲟⲣⲛⲉⲩⲉ · ⲉ ⲛⲧⲉⲧⲛⲣⲉ ⲛⲉⲃⲓⲛⲓ ⲅⲁⲣ · ⲛⲧⲉⲧⲙ̄ⲡⲛⲁϣⲩⲉⲓ
ⲁⲛ ⲕⲁ ⲛⲕⲟⲗⲁⲥⲓⲥ · Ⲡ ⲛⲉⲧ ⲥⲟⲟⲩ ⲙ ⲡⲉⲩⲥⲱⲙⲁ · ⲣⲓ
ⲟⲩⲡⲟⲣⲛⲓⲁ · ⲉⲓⲧⲉ ⲣⲟⲟⲩⲧ · ⲉⲓⲧⲉ ⲉⲣⲙⲉ · ⲉⲕϣⲁⲛⲁⲁⲩ
ⲅⲁⲣ ⲉⲧⲕⲉⲗⲉⲃⲓⲛ · ⲙ ⲟⲩⲥⲛⲉ ⲉⲥⲥⲃⲧⲱⲧ ⲉ ⲡⲟⲧⲡⲉⲧ ⲉ
ⲡⲉⲥⲛⲧ · ⲙ ⲡⲉⲧⲙⲥⲱⲙⲁ ⲙⲙ ⲛⲉⲧⲡ̄ⲥⲁⲣⲝ̄ · ⲑⲟⲧⲉ ⲙⲙ
ⲡⲉⲥⲧⲱⲧ ⲛⲁⲧⲣⲉ ⲕⲱⲥⲣ ⲉϫⲉⲧⲱⲙ · ⲙⲟⲉ ⲡⲛⲉⲓ ⲱⲙⲉ ·
Ⲗⲧⲱ ⲕⲛⲁⲥⲟⲡ̄ⲥ ⲉⲙⲁⲧⲉ ⲣⲓ ⲣⲉⲡⲣⲙⲉⲓⲟⲟⲩⲉ · ⲉⲕ☩ ⲣⲉⲡ-
ⲣⲟⲙⲟⲗⲟⲅⲓⲁ · ⲉⲕⲉⲣⲛⲧ ⲉ ⲧⲙ ⲣ ⲙⲟⲃⲉ · ϫⲙ ⲙ ⲡⲉⲓ
ⲛⲁⲩ · ⲛⲉⲓⲣⲱⲙⲉ ⲉⲧ ⲕⲟⲗⲁⲍⲉ ⲙⲙⲟⲕ · Ⲥⲱϣⲉ ⲧⲉⲛⲟⲩ̄ⲱ
ⲡⲣⲱⲙⲉ · ⲁⲕⲣ̄ ⲣⲟⲧⲉ ⲣⲛⲧ ⲟⲩⲙ ⲡⲣⲱⲙⲉ ⲉⲧ ⲕⲟⲗⲁⲍⲉ
ⲙⲙⲟⲕ · ⲉ ⲧⲃⲉ ⲡⲧⲁⲕⲟ · ⲙ ⲡⲉⲕⲥⲱⲙⲁ · ⲱ ⲡⲣⲱⲙⲉ ⲙ
ⲉⲃⲓⲛⲓ · ⲏ ⲉⲕⲙ|ⲡϣⲁ ⲙ ⲟⲩⲙⲣ ⲙⲉⲣ ⲣⲟⲧⲉ ⲣⲛⲧⲩ ⲙ Fol. 16 b
ⲡⲓⲟⲩⲧⲉ · ⲡⲉⲧⲉ ⲟⲩⲓⲥⲟⲙ ⲙⲙⲟⲩ ⲉ ⲧⲁⲕⲟ ⲙ ⲧⲉⲕⲯⲩⲭⲏ ⲗ
ⲙⲙ ⲡⲉⲕⲥⲱⲙⲁ · ⲣⲁⲓ ⲣⲓ ⲧⲣⲉⲣⲉⲛⲛⲁ · ⲉ ⲙⲡⲉ ⲕⲥⲁ-
ⲣⲱⲕ ⲉ ⲃⲟⲗ ⲙ ⲡⲓⲟⲃⲉ · Ⲕⲥⲱⲧⲙ ⲅⲁⲣ ⲉ ⲧⲉⲕⲁⲡⲟⲫⲁⲥⲓⲥ ⲙ
ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ · ⲱ ⲡⲉⲧ ⲡⲟⲣⲛⲉⲩⲉ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲕ · ⲉ

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пет сωωч м перпе м пиоуте па пиоуте патакоч· Ауω ои ексωтм е тве не итаур нове· же неусарⲝ напотпет е песнт· етаре ератоу ехⲛ̄ неуоуерните· ауω неуβал нащоуо ммоот· е βол ри неукωлм· Ауω неулас наоуотоует ри теутапро· ауω ои же мпе ⲛ̄βит намоу ам· ауω неукωⲝ̄ наχена· псещωпе ере сарⲝ̄ ним нау е роот· Насинт маренр βол е торсн· ауω маренр роте рнтⲝ̄ м пиоуте· маренр роте σе теноу е βол· инестинеια еβоот· мⲛ̄ неі паβос
Fol. 17 a [λα] ет сооч· итаур̄ оуа и оуωт ммаи· же кас инахоос рωωн ри оу парρнсια· ϯнаоуωтѣ и оусобⲃ̄· ещаχе е псобⲃ̄ и мпаβос· ет кωте е рон· ете итоот не неноβе м мепе ммон·

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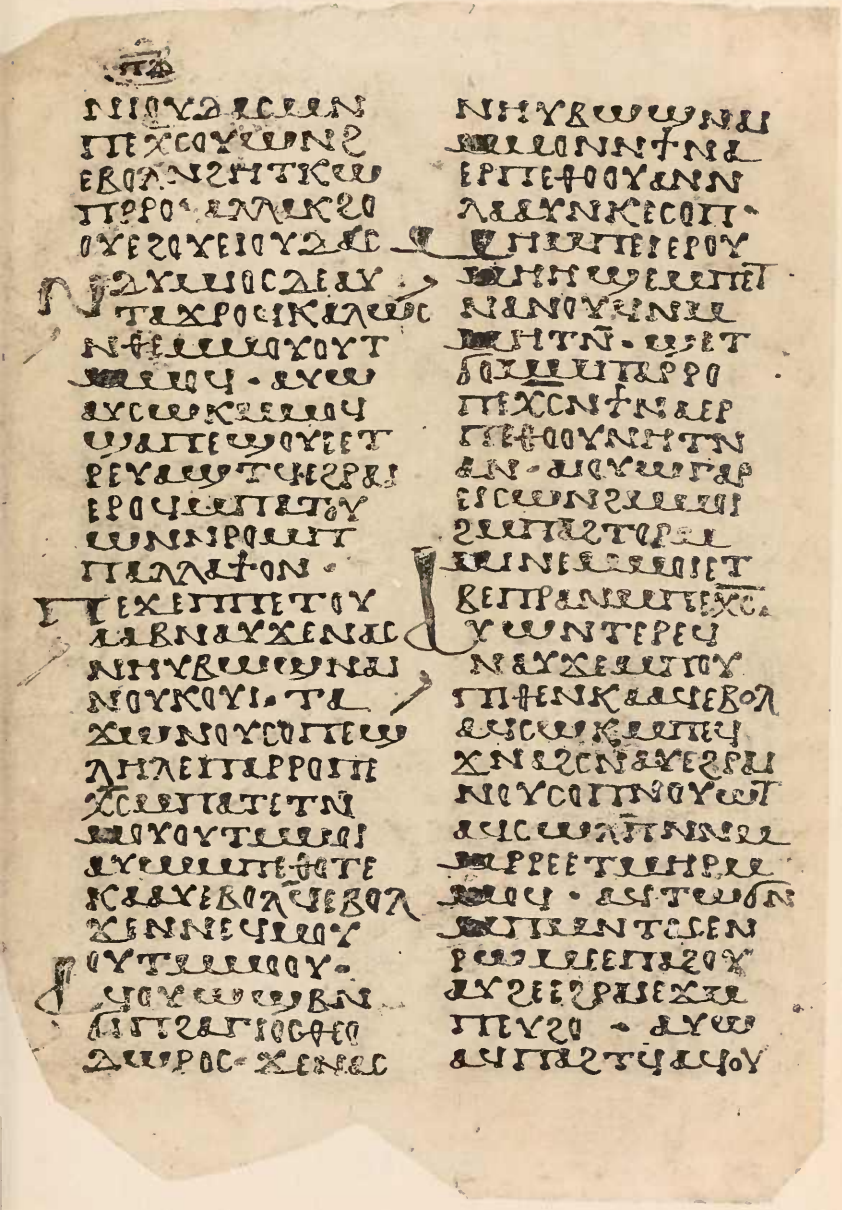

THE MARTYRDOM OF SAINT THEODORE THE ANATOLIAN.

(BRIT. MUS. MS. ORIENTAL No. 7030, Fol. 41 *b*.)

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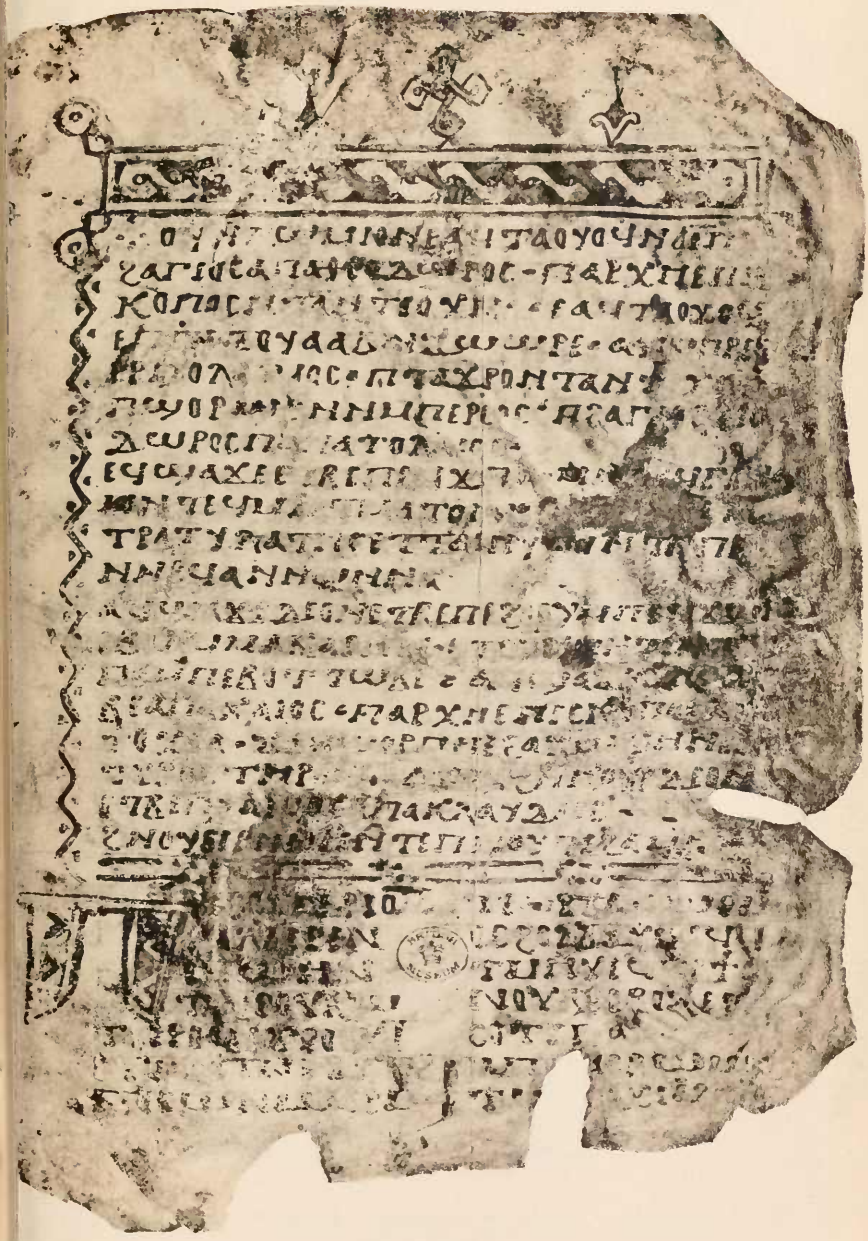

THE MARTYRDOM OF SAINT THEODORE THE ANATOLIAN.

(BRIT. MUS. MS. ORIENTAL No. 7030, Fol. 1 *a*.)

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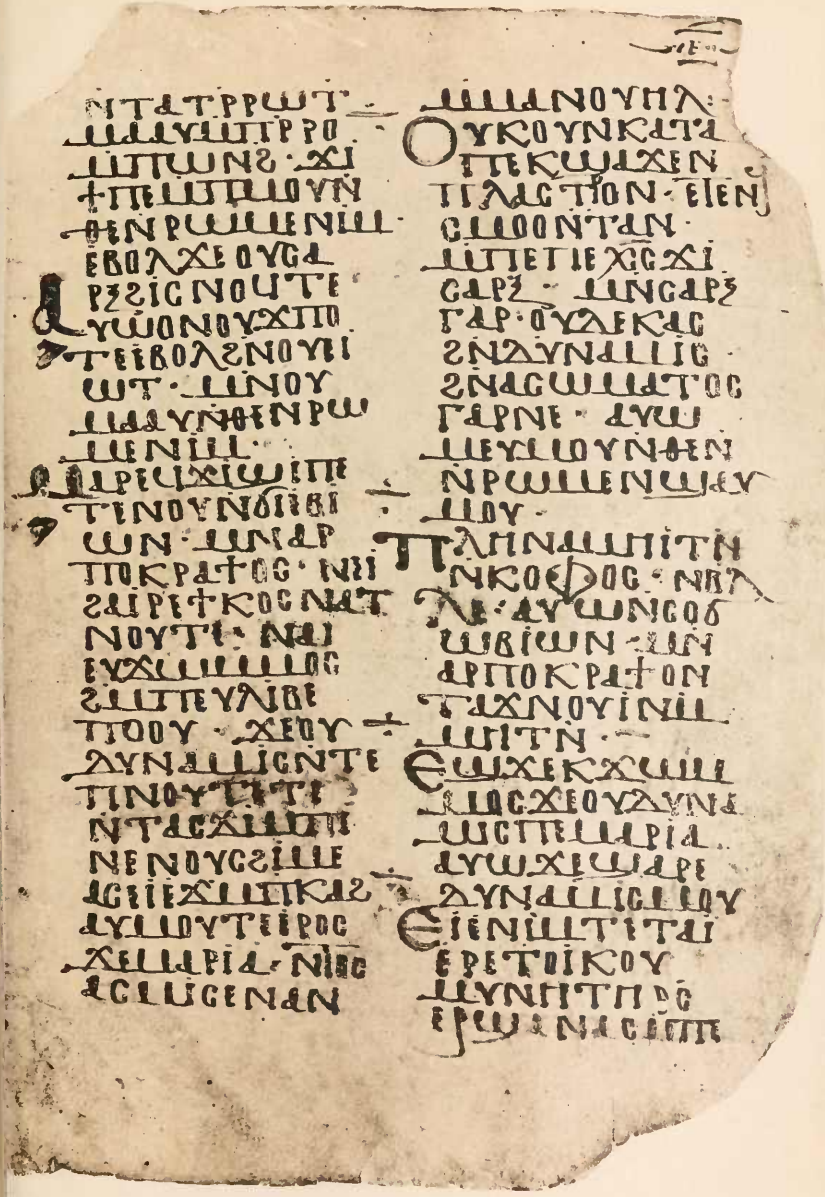

THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 3 *a*.)

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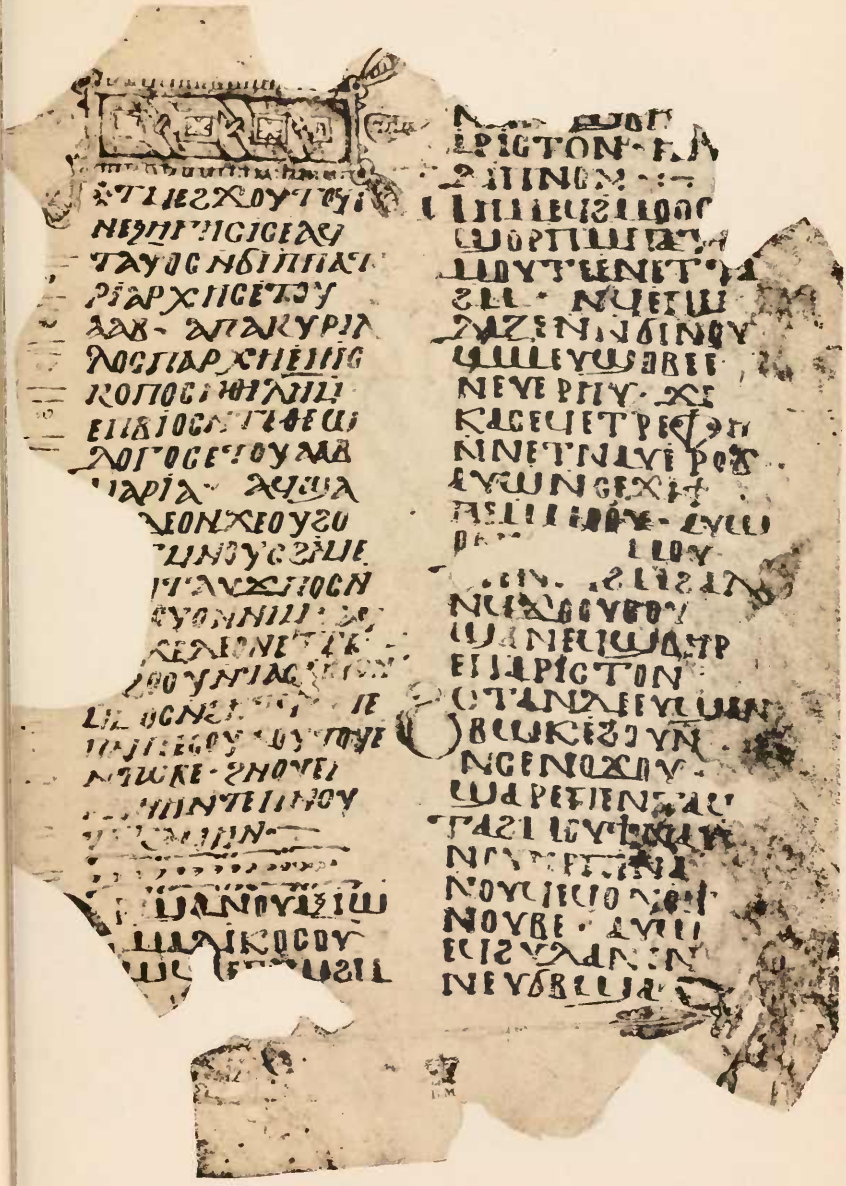

THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 1 *a*.)

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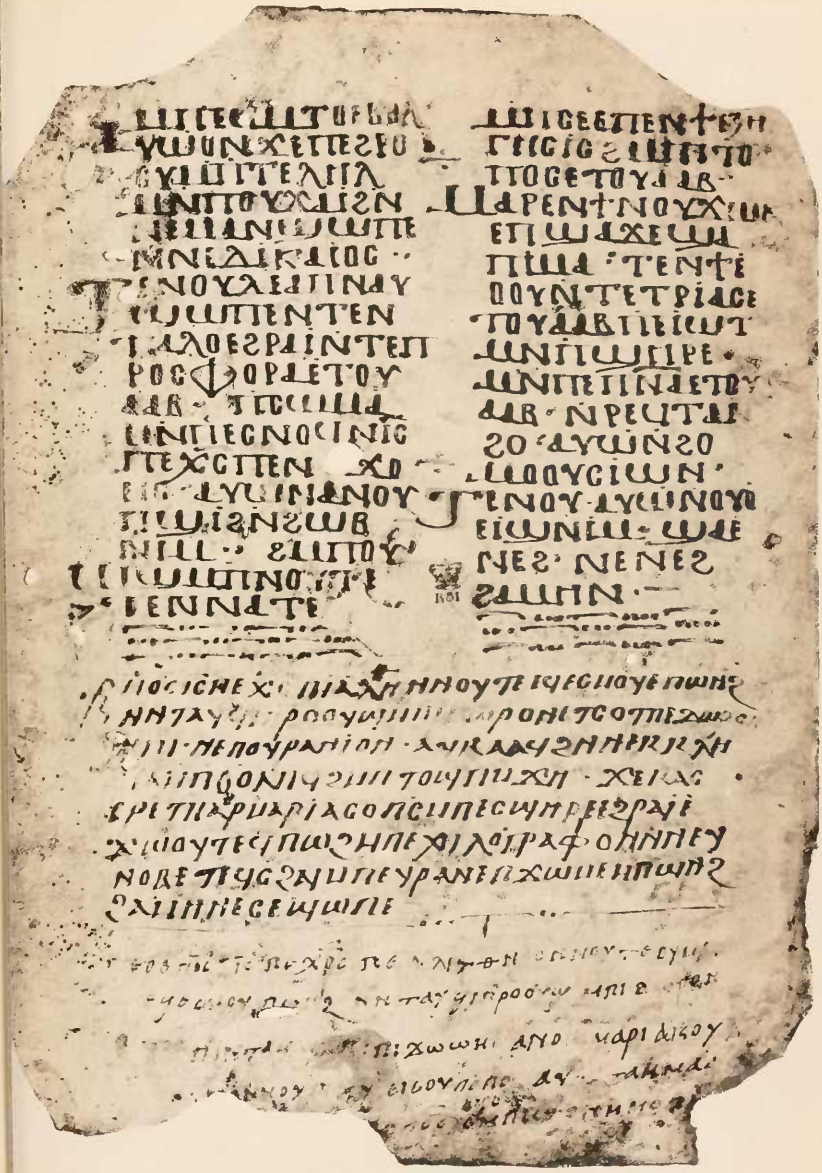

THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 23 *b*.)

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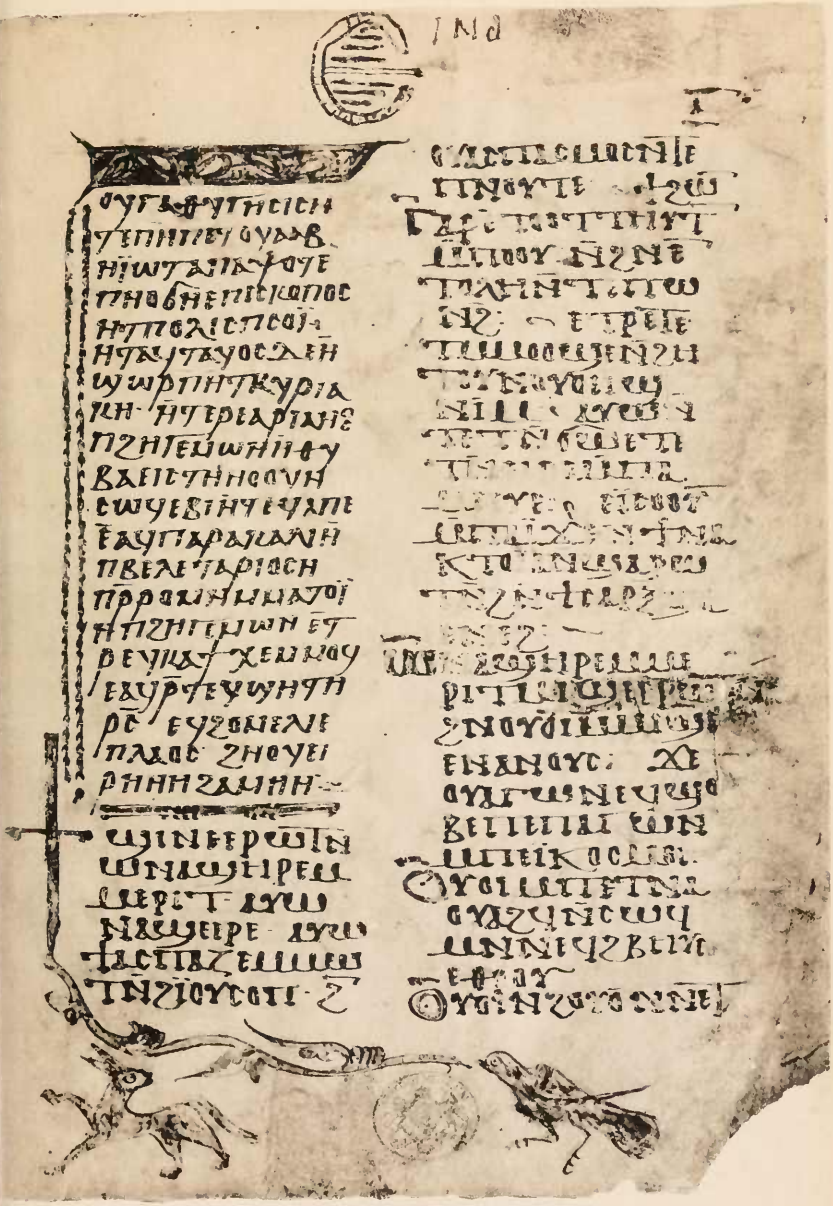

THE TEACHING OF APA PSOTE, BISHOP OF PSOÏ.
(BRIT. MUS. MS. ORIENTAL NO. 7597, FOL. 2 *a*.)

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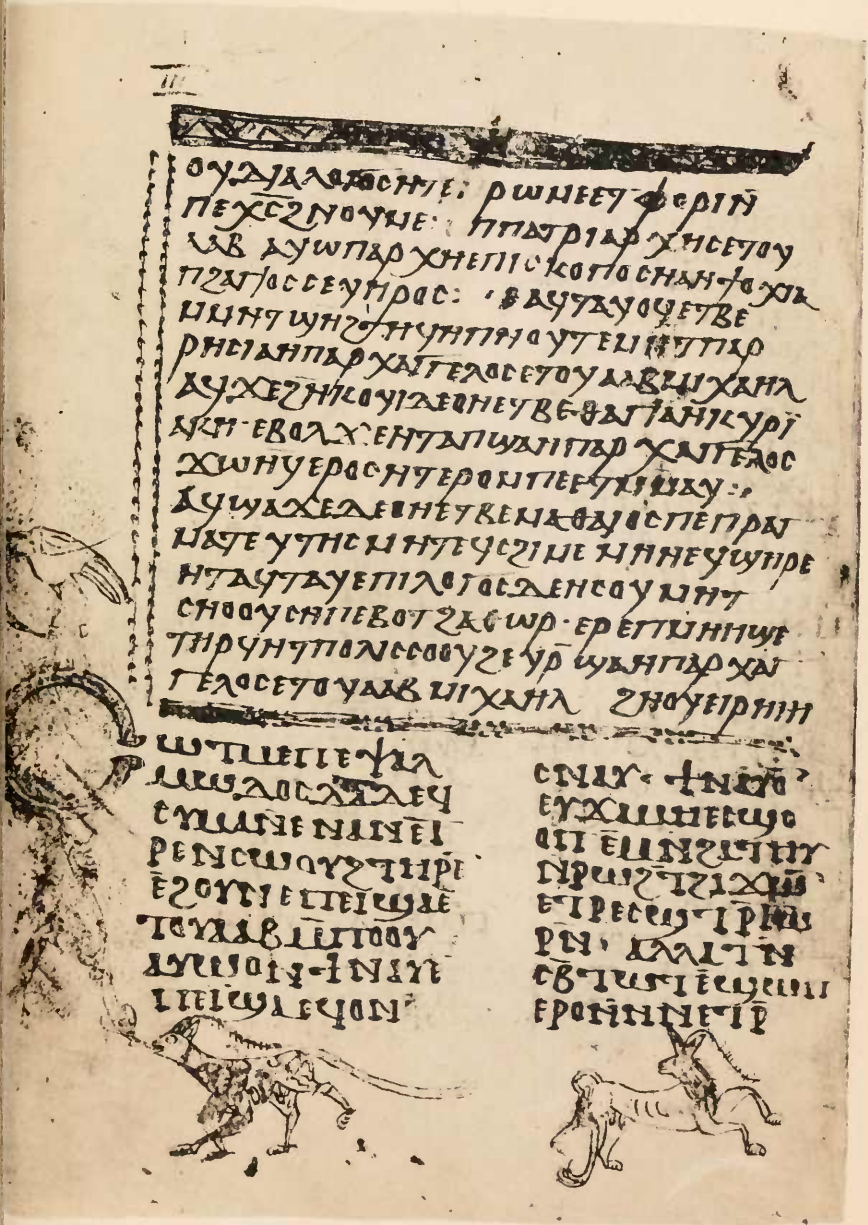

The Discourse on the Compassion of God by Severus, Archbishop of Antioch.
(Brit. Mus. MS. Oriental No. 7597, Fol. 10 *b*.)

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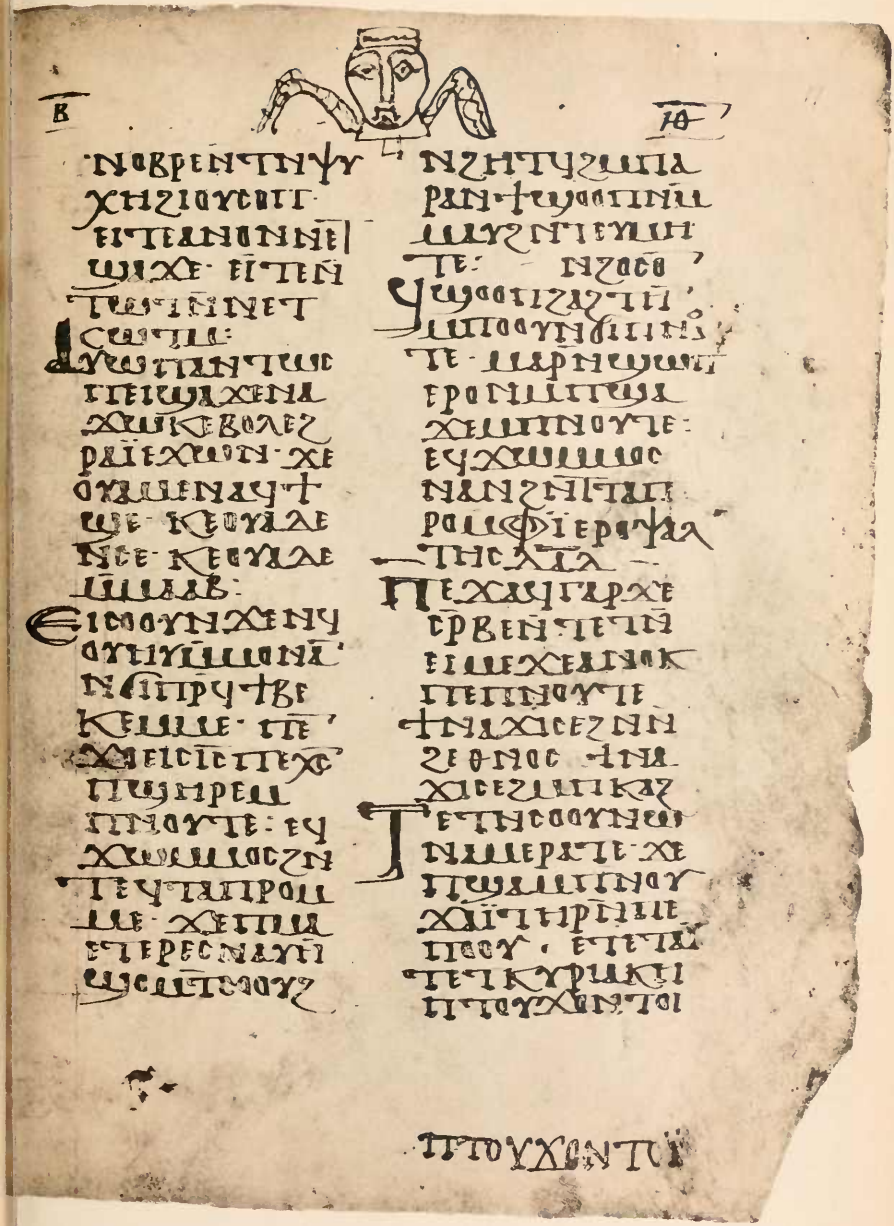

THE DISCOURSE ON THE COMPASSION OF GOD BY SEVERUS, ARCHBISHOP OF ANTIOCH.
(BRIT. MUS. MS. ORIENTAL No. 7597, Fol. 11 *a*.)

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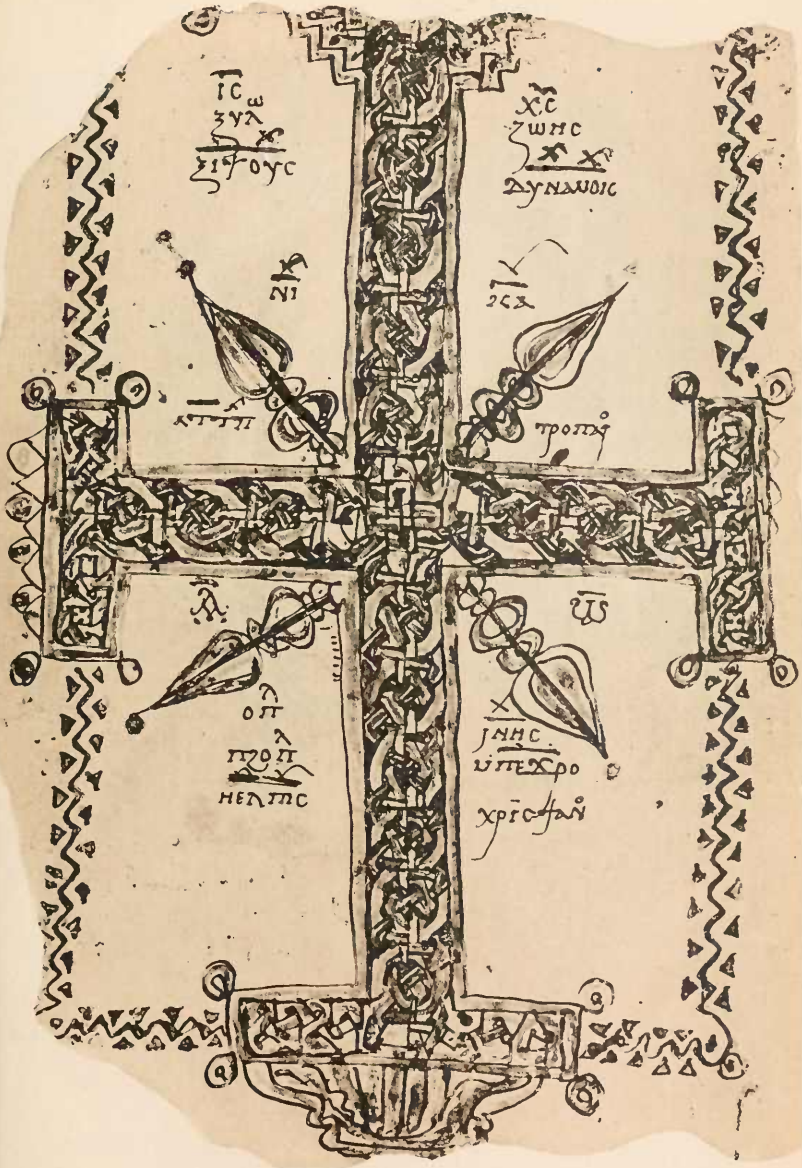

FRONTISPIECE FROM THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 1 *b*.)

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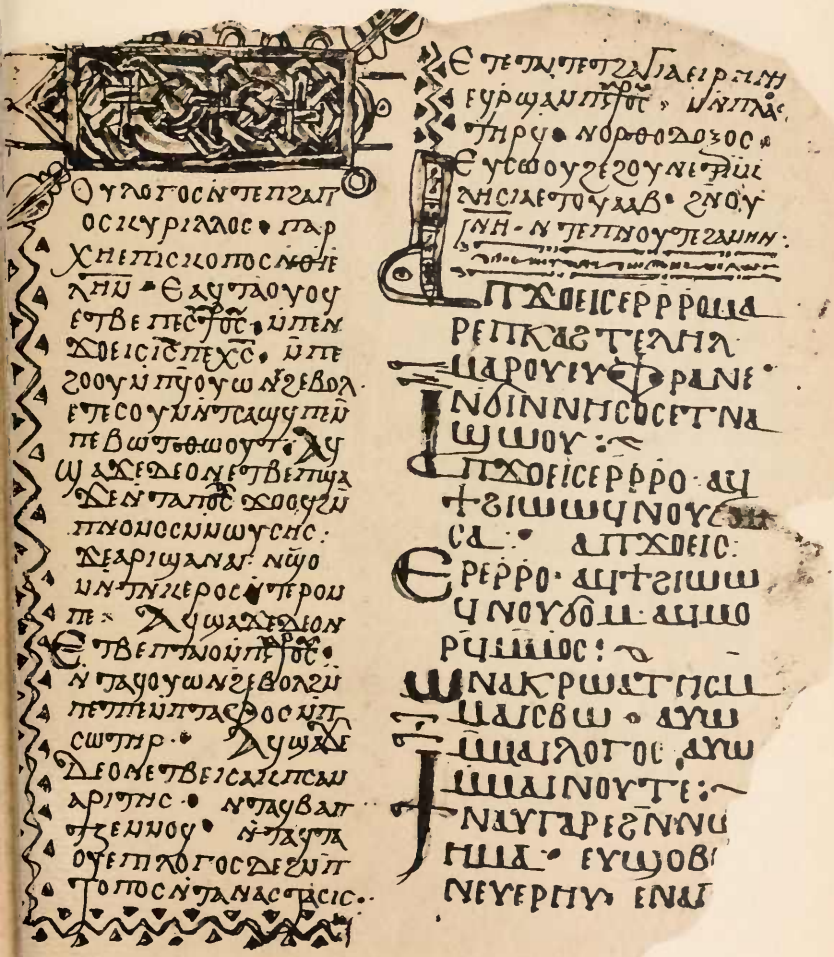

THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 2 *a*.)

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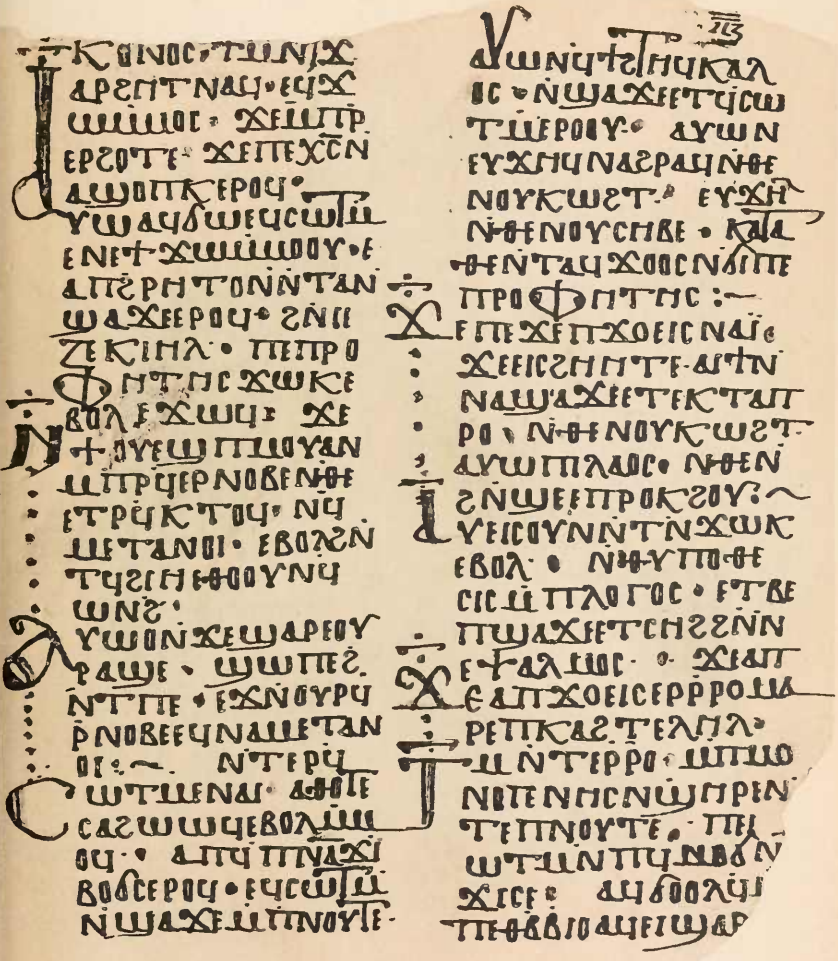

THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799. Fol. 15 *a*.)

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THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 40 *a*.)

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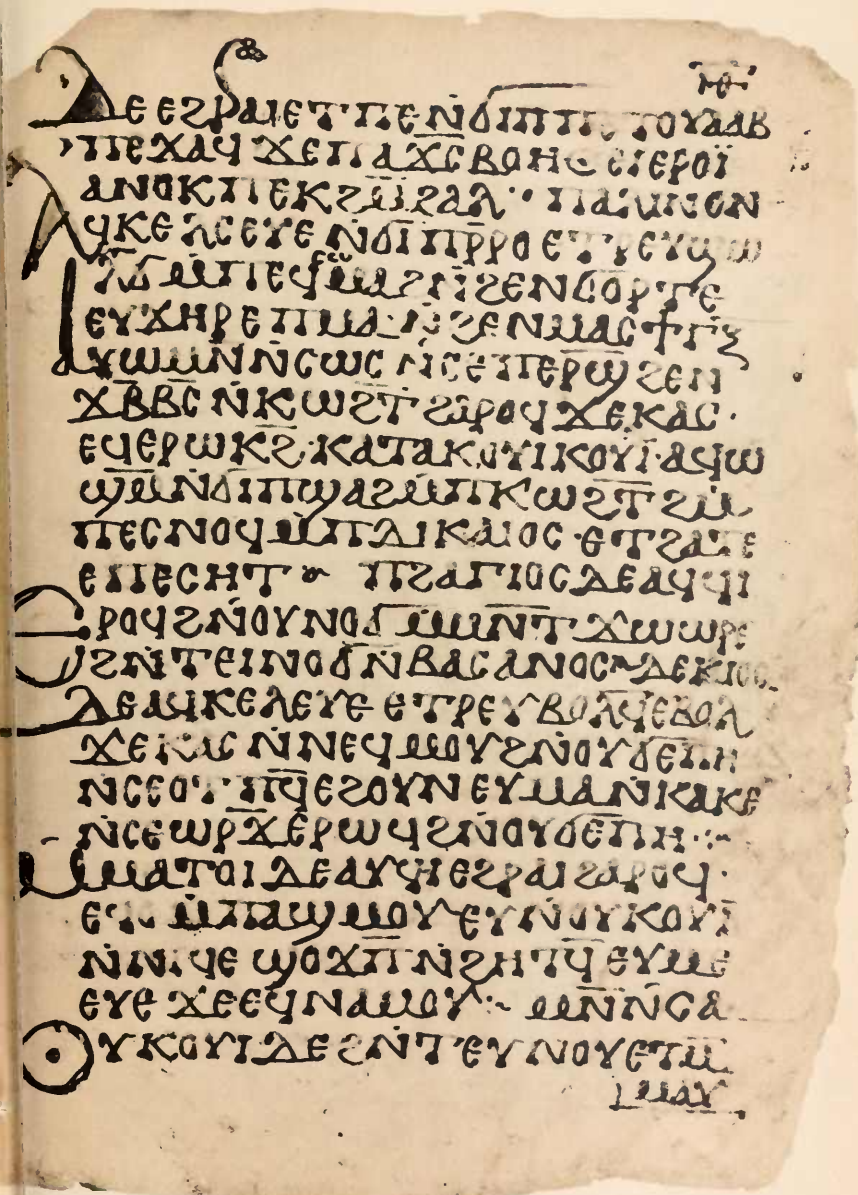

THE MARTYRDOM OF MERCURIUS THE GENERAL.
(BRIT. MUS. MS. ORIENTAL No. 6801, Fol. 11*a*.)

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MERCURIUS THE GENERAL SPEARING GAIPIOS THE JEW.
(BRIT. MUS. MS. ORIENTAL No. 6801, Fol. 1 *a*.)

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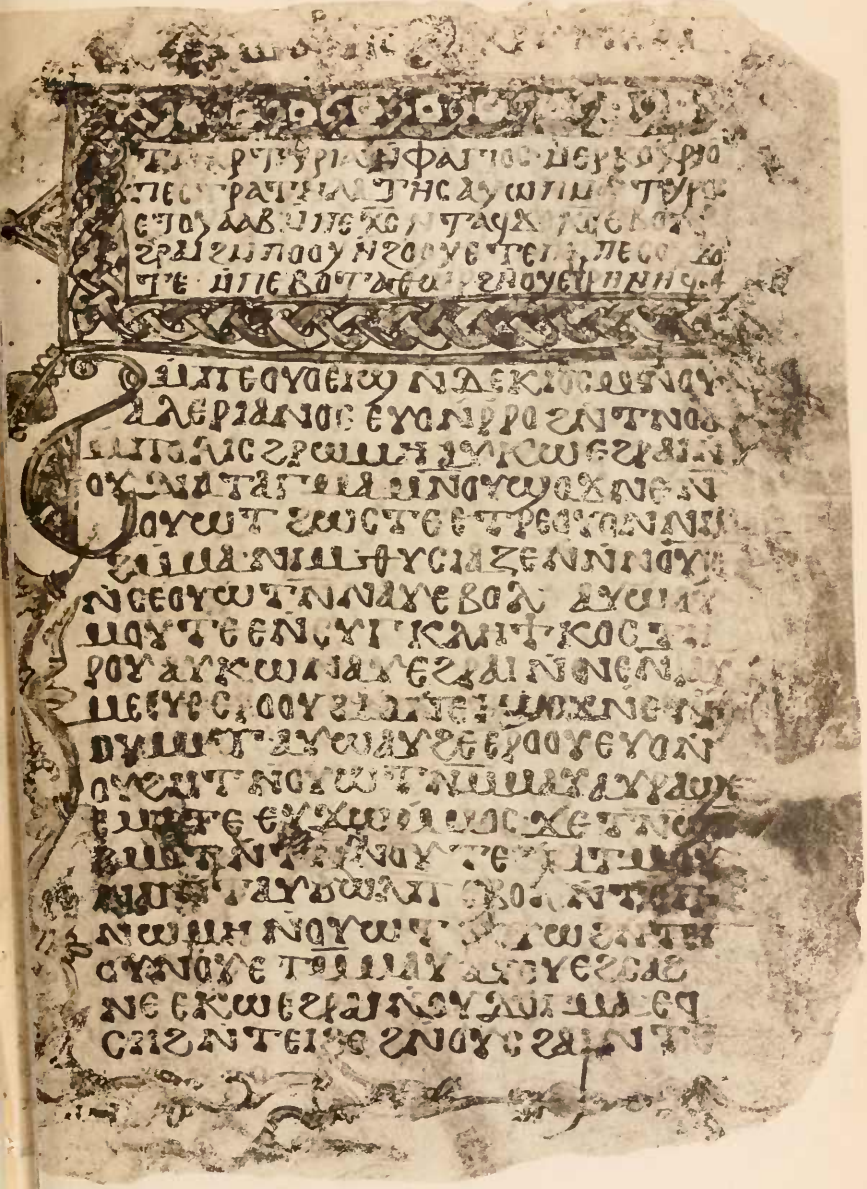

THE MARTYRDOM OF MERCURIUS THE GENERAL.
(BRIT. MUS. MS. ORIENTAL No. 6801, Fol. 2*a*.)

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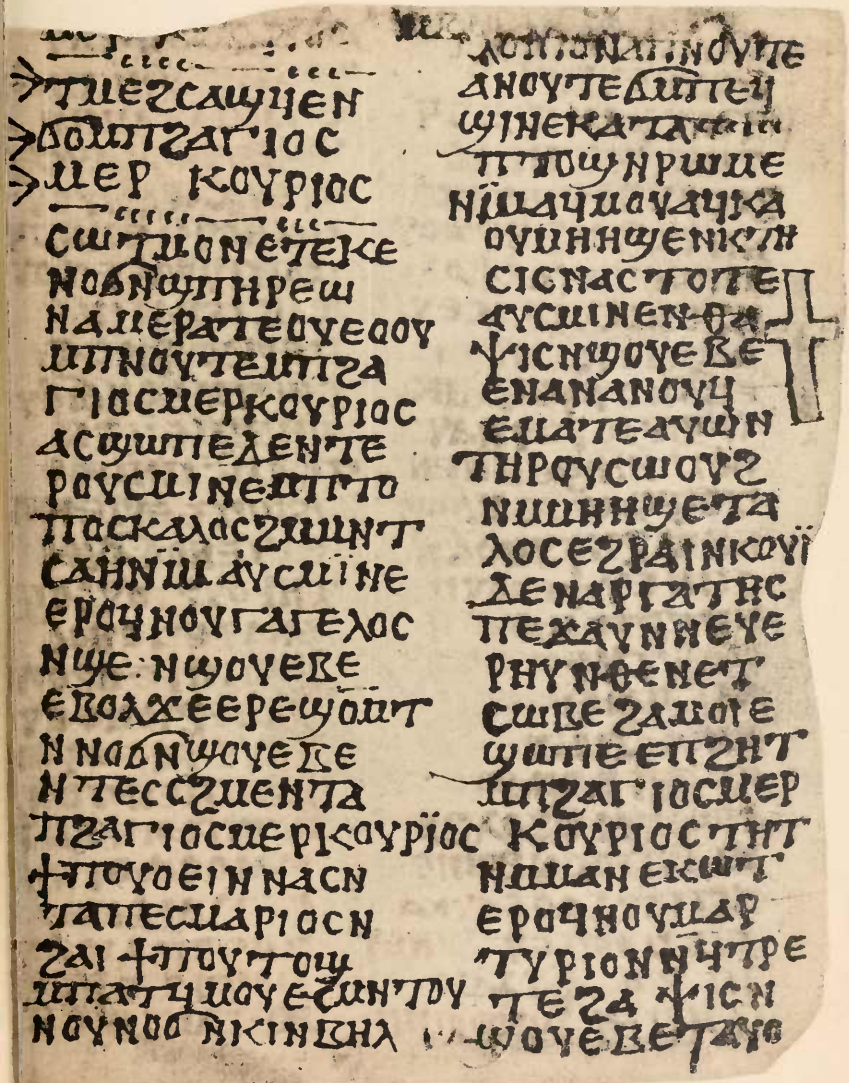

THE MIRACLES OF SAINT MERCURIUS.

(BRIT. MUS. MS. ORIENTAL No. 6802, Fol. 12 *a*.)

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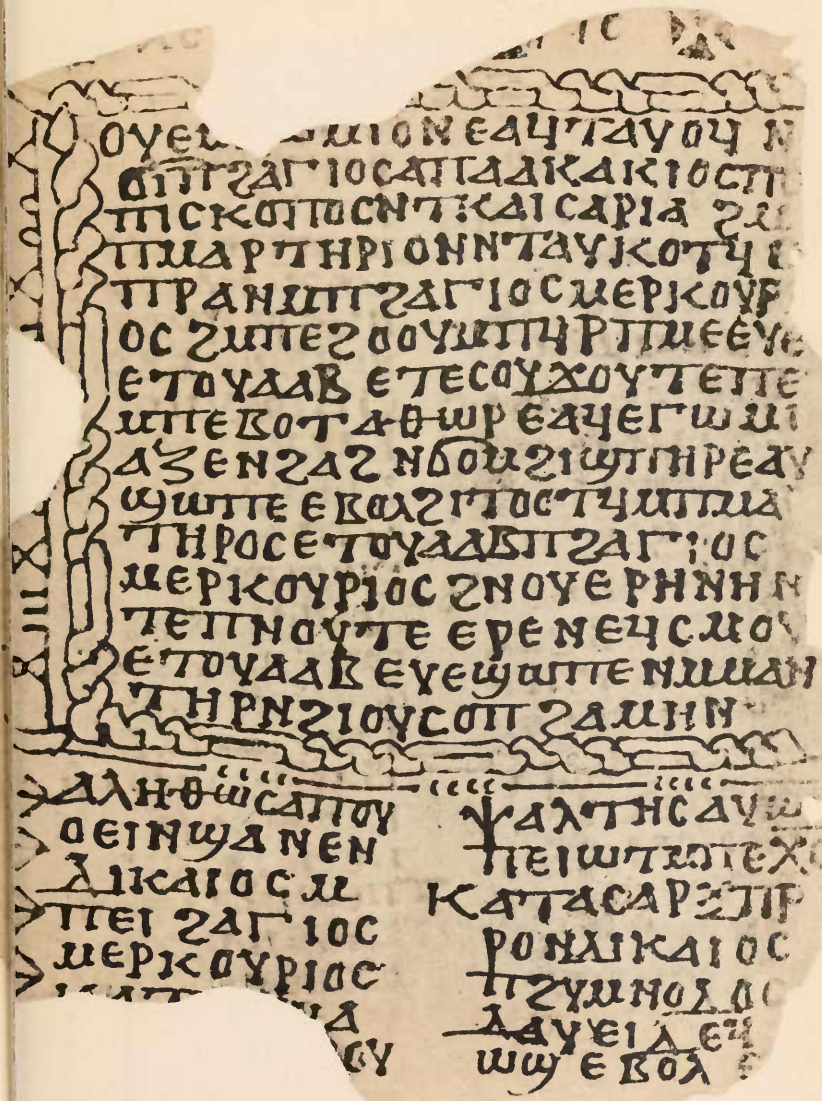

THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON SAINT MERCURIUS.

(BRIT. MUS. MS. ORIENTAL No. 6802, Fol. 20 *a*.)

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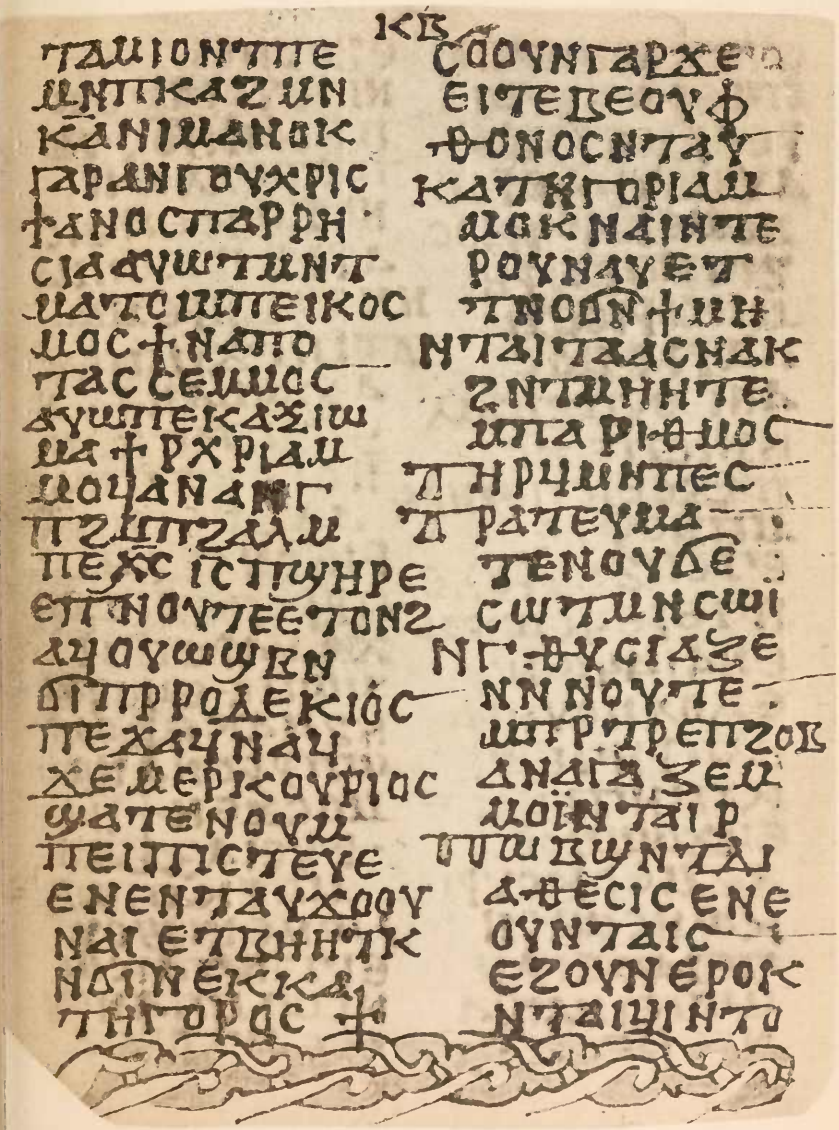

THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON SAINT MERCURIUS.

(BRIT. MUS. MS. ORIENTAL No. 6802, Fol. 35 *b*.)

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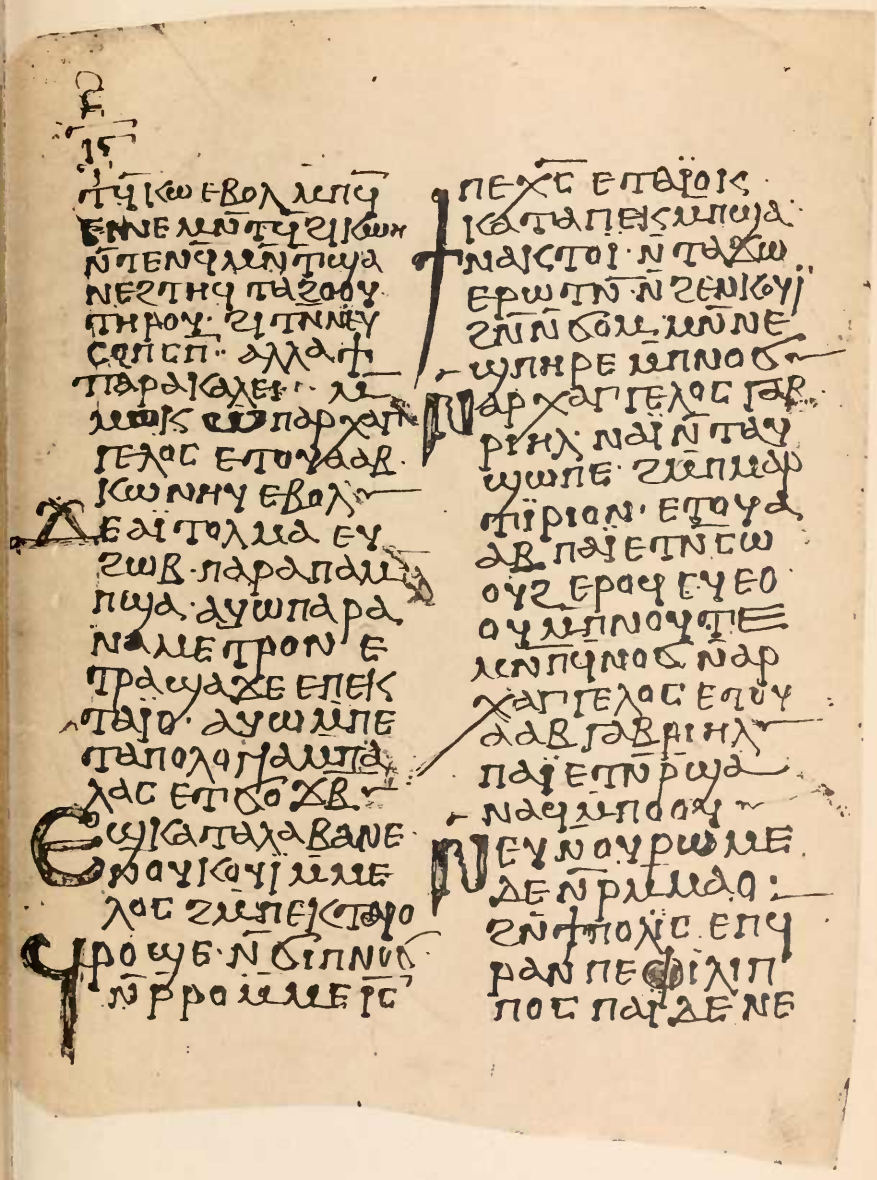

The Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome.

(Brit. Mus. MS. Oriental No. 7028, Fol. 9 *b*.)

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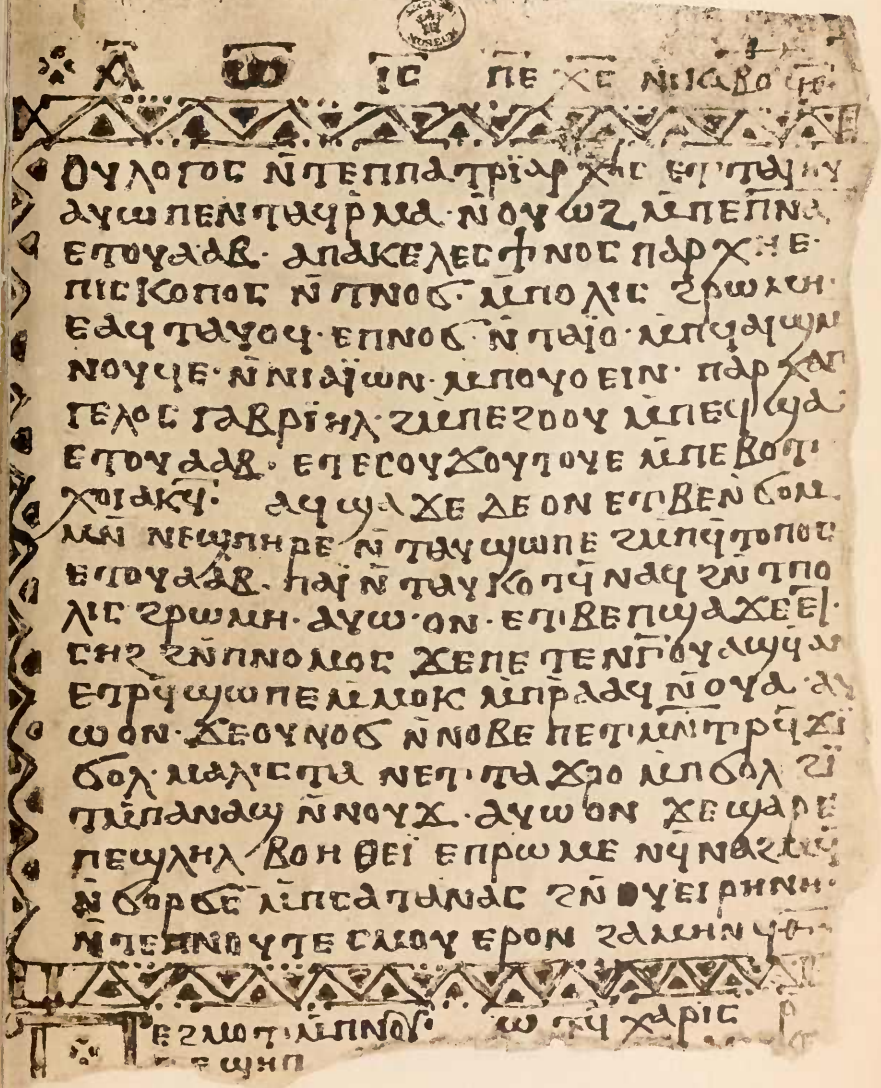

THE DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME.

(BRIT. MUS. MS. ORIENTAL No. 7028, Fol. 2 *a*.)

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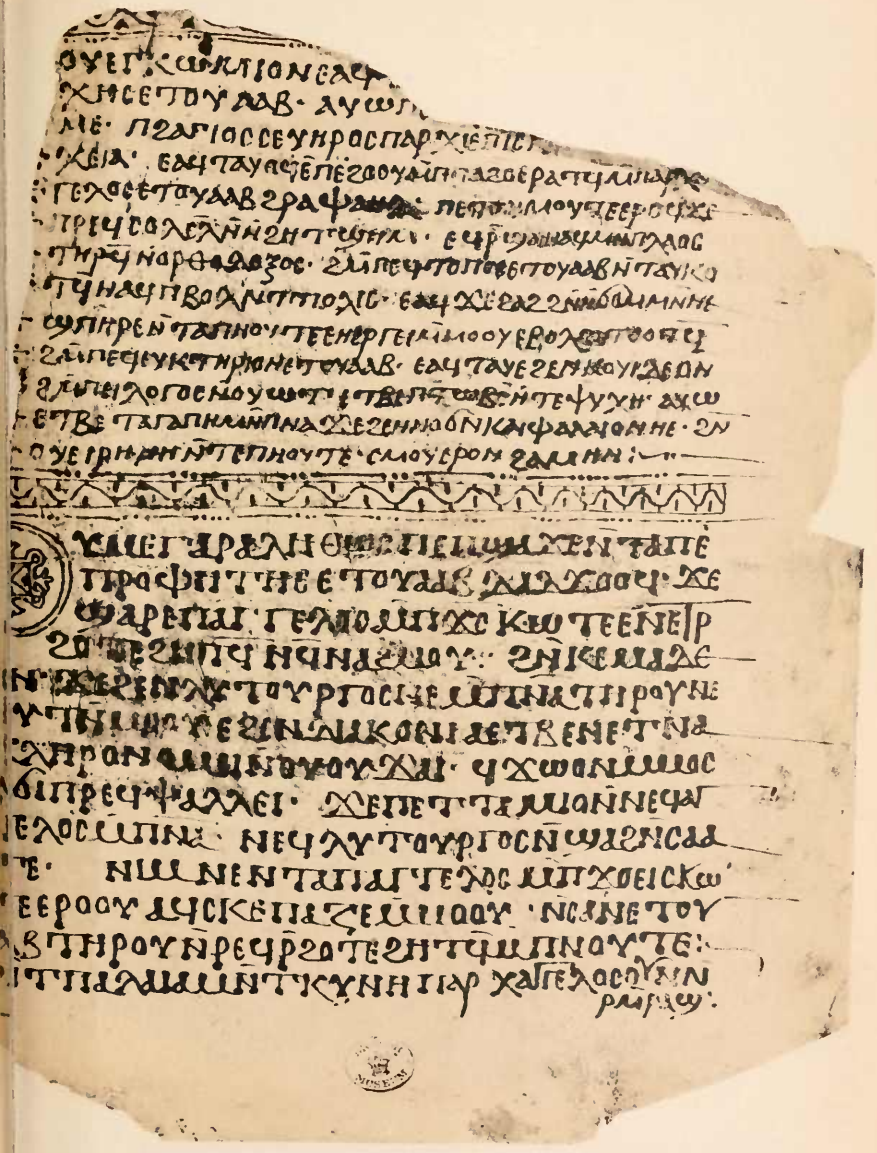

The Encomium on the Archangel Raphael by Severus, Patriarch and Archbishop of Antioch.

(Brit. Mus. MS. Oriental No. 7028, Fol. 25 *a*.)

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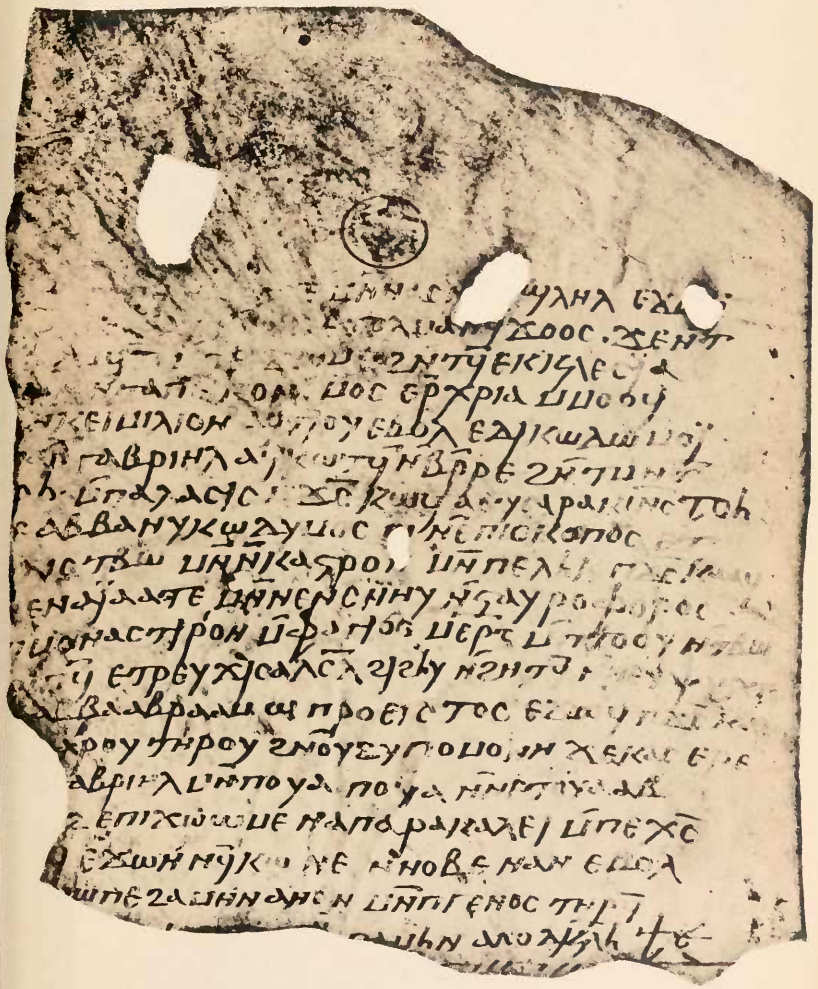

THE DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7028, Fol. 1 *b*.)

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Saint Michael the Archangel.

(Brit. Mus. MS. Oriental No. 7021, Fol. 1 *a*.)

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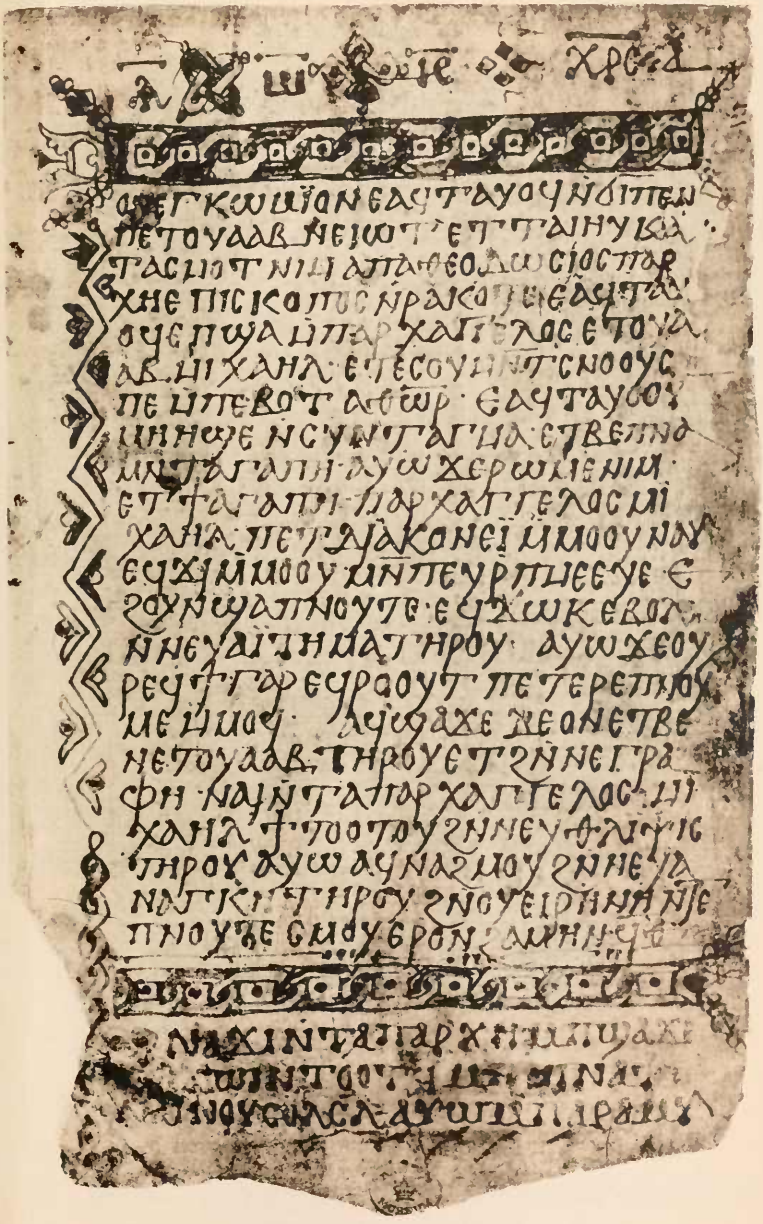

THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 2 *a*.)

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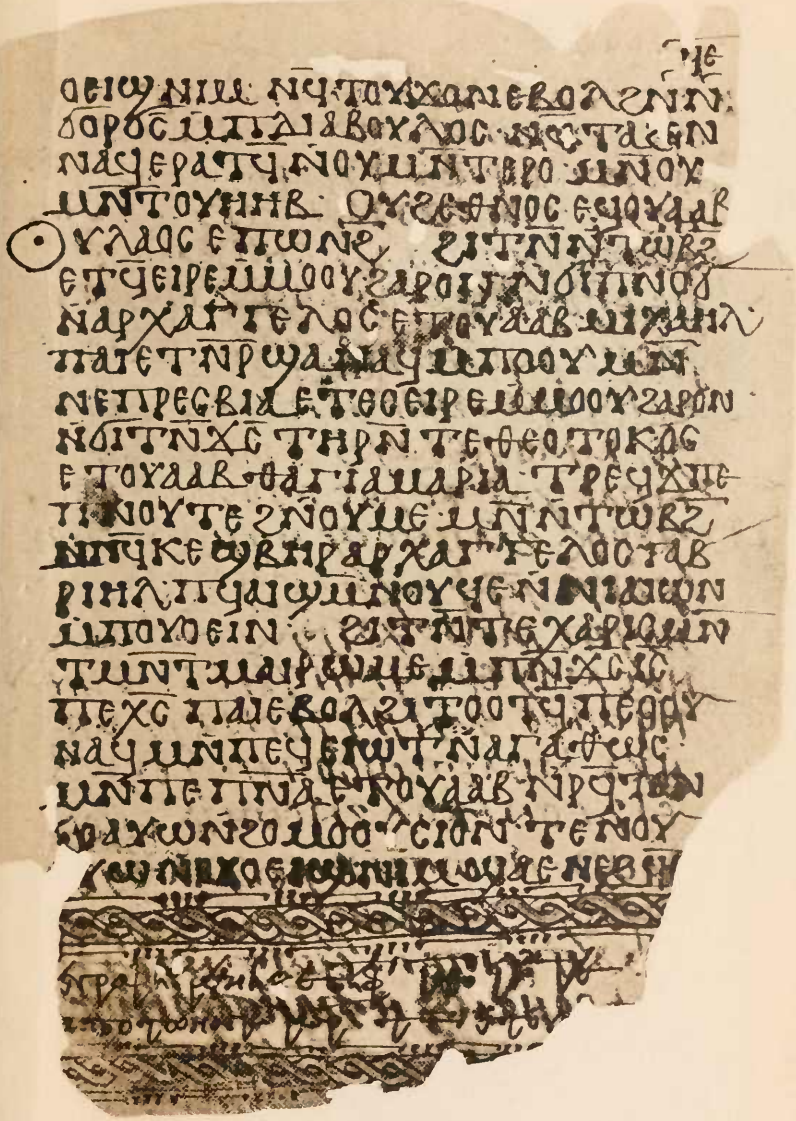

THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA—DATE.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 49 *a*.)

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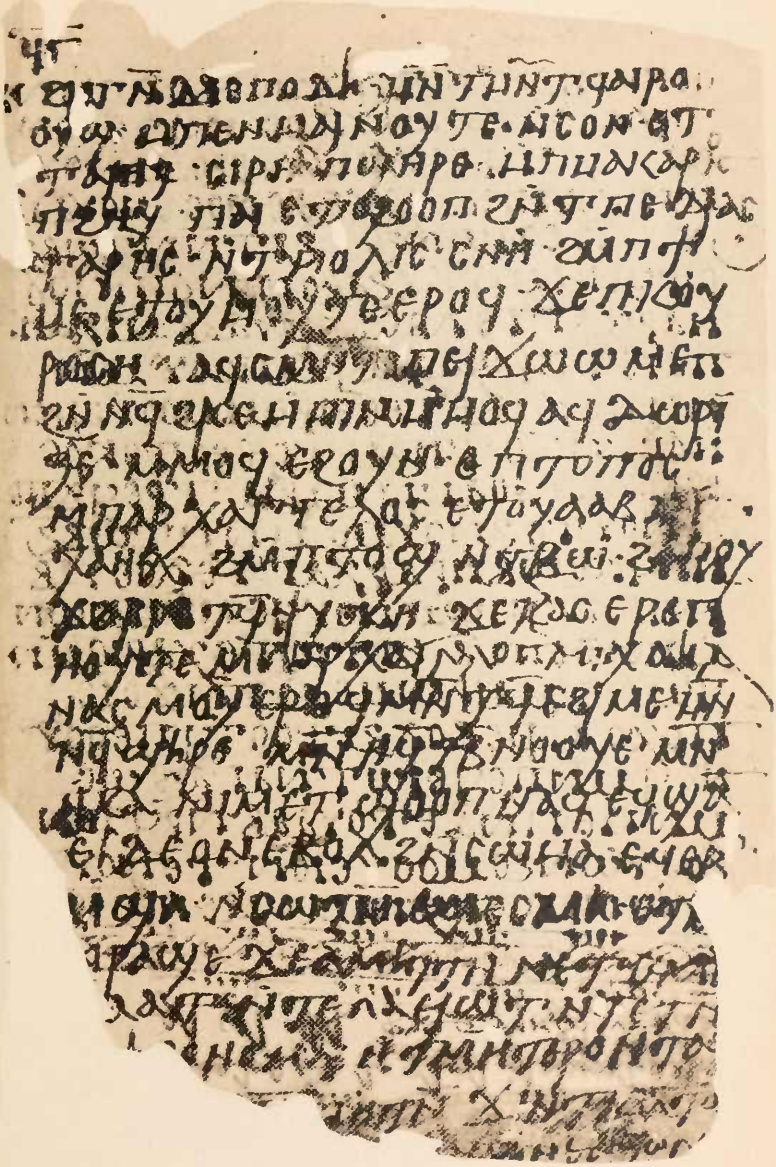

THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 49 *b*.)

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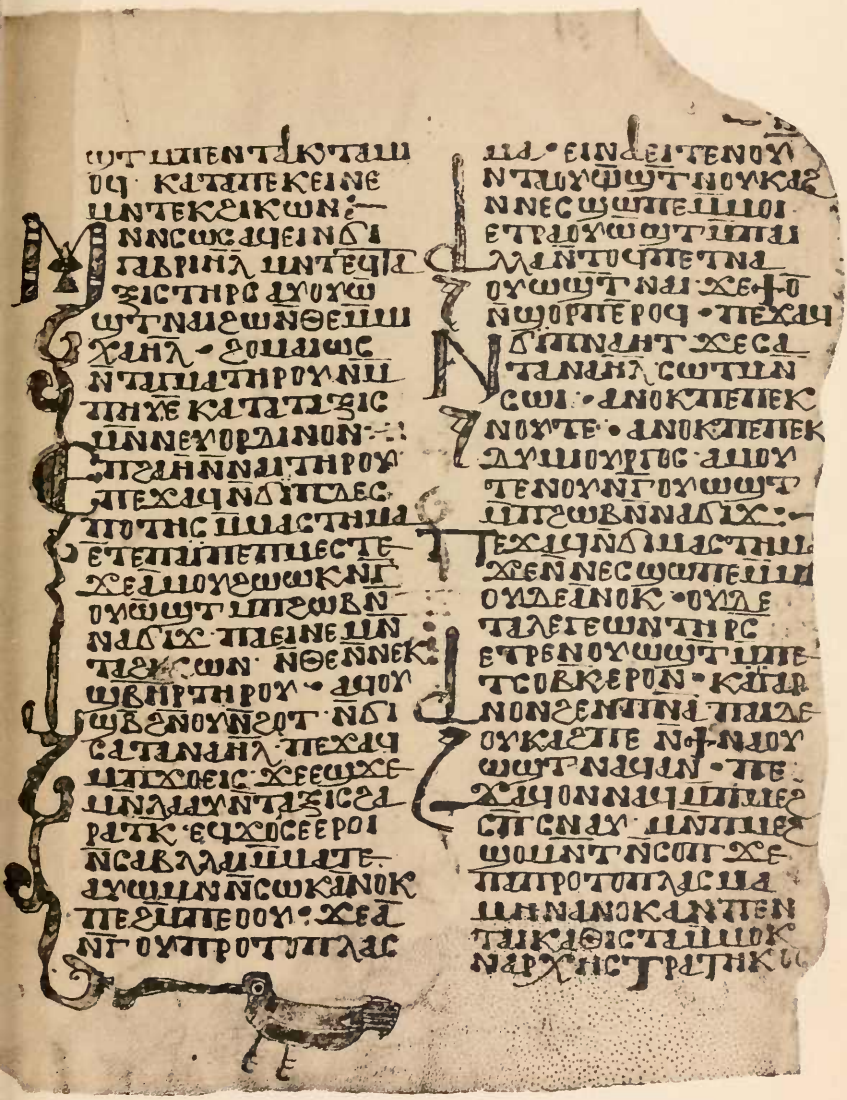

THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 3 *a*.)

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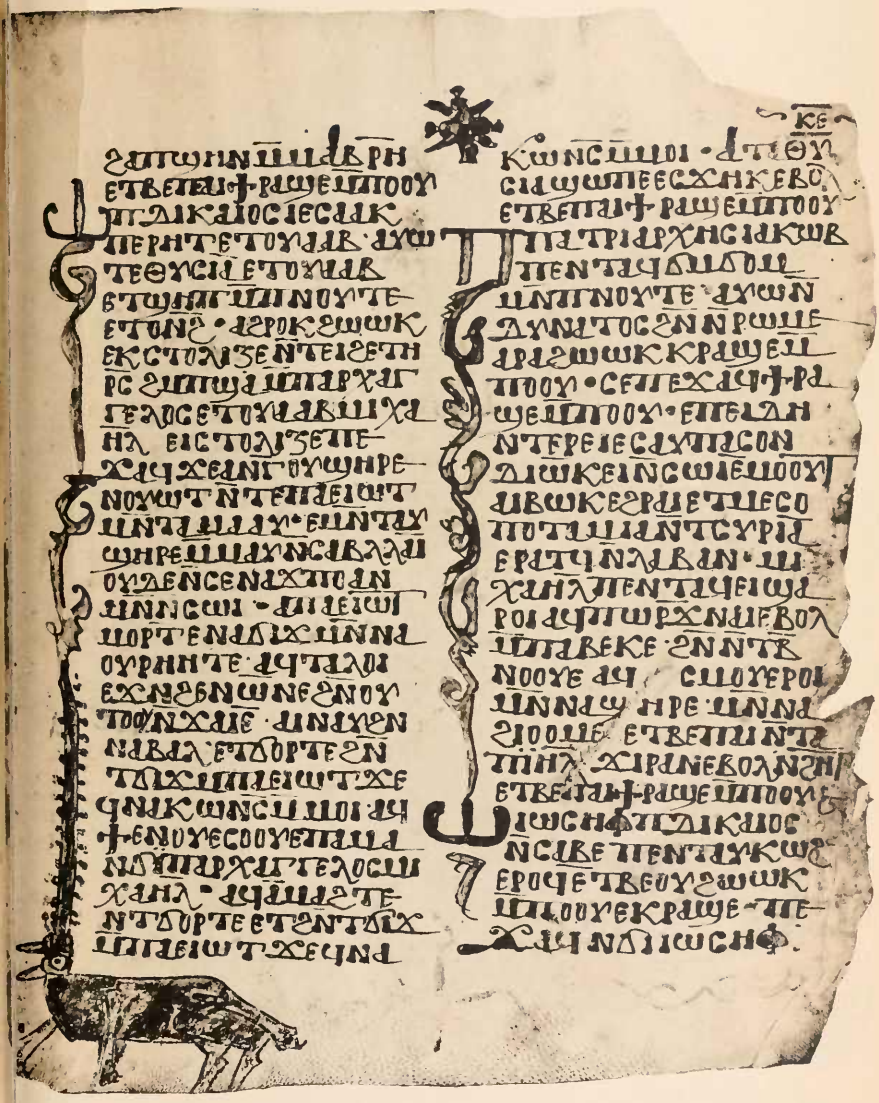

THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 7 *a*.)

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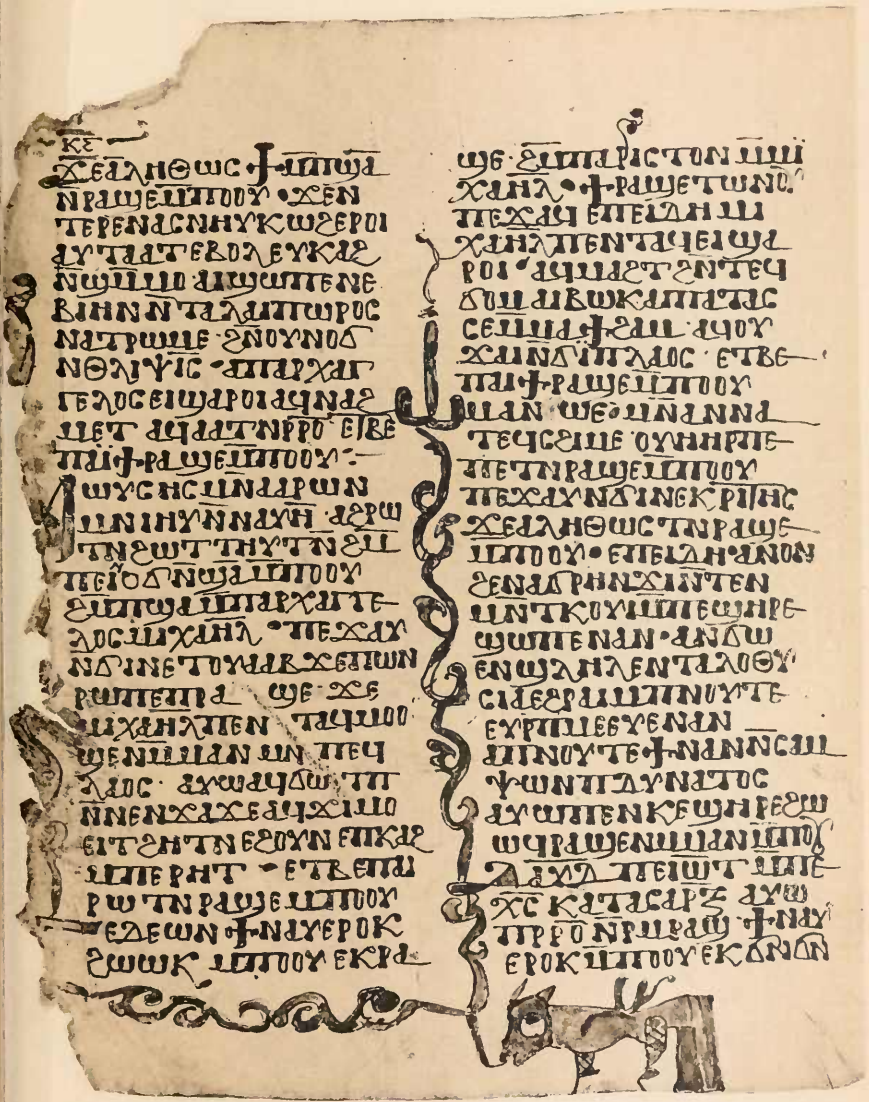

THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 7 *b*.)

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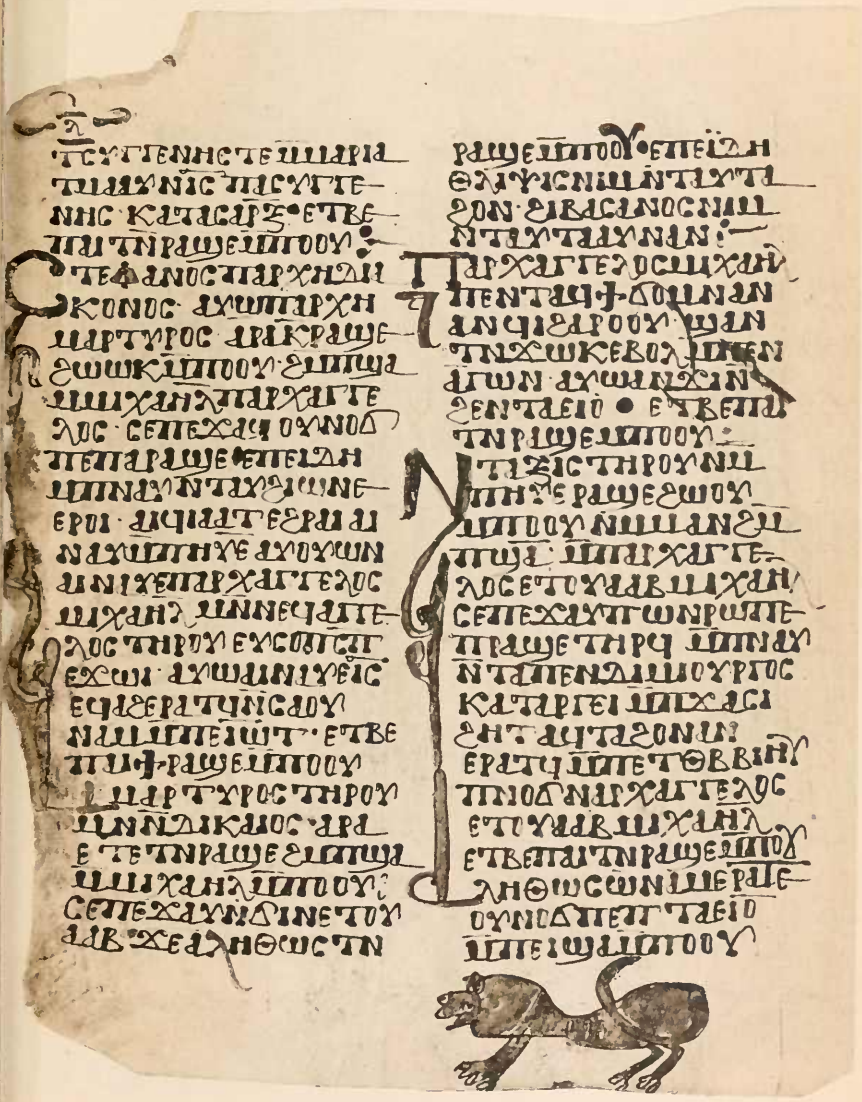

THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 9*b*.)

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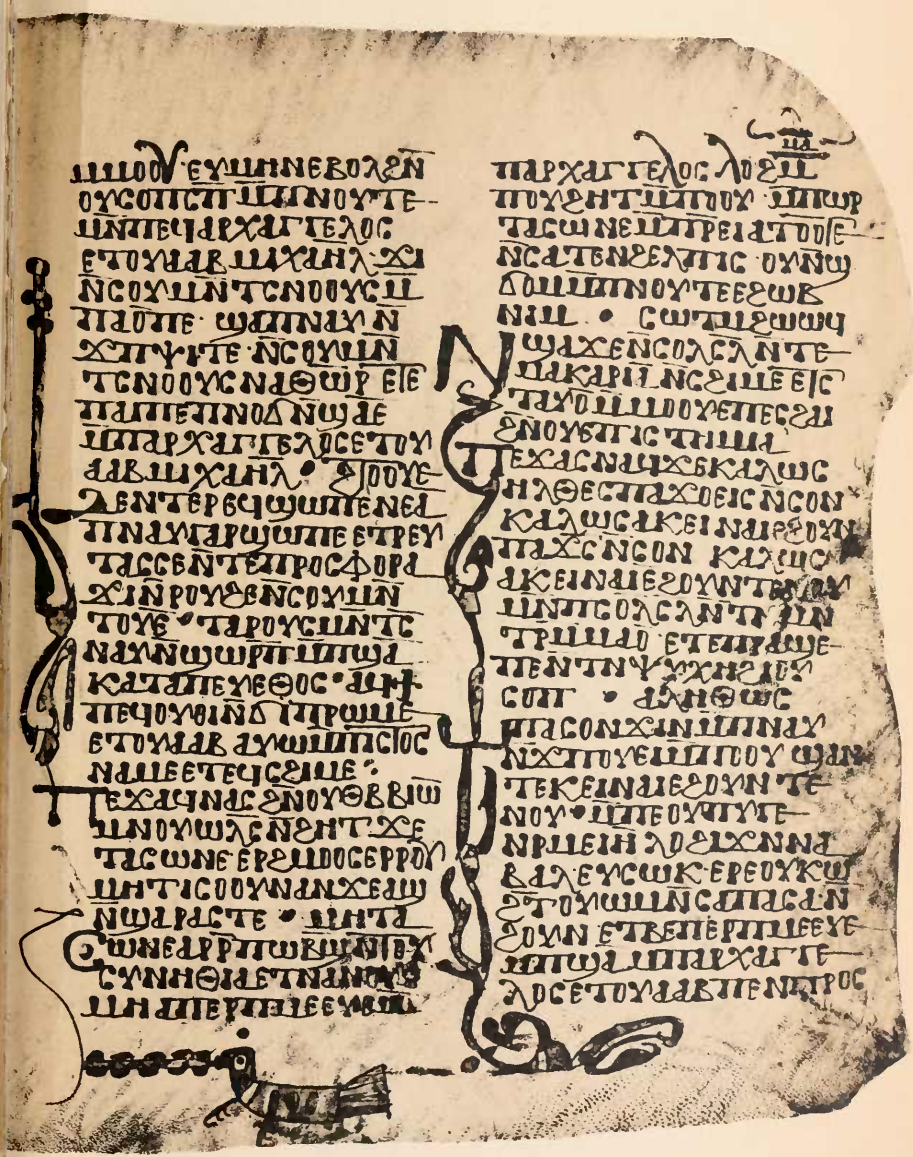

THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 15 *a*.)

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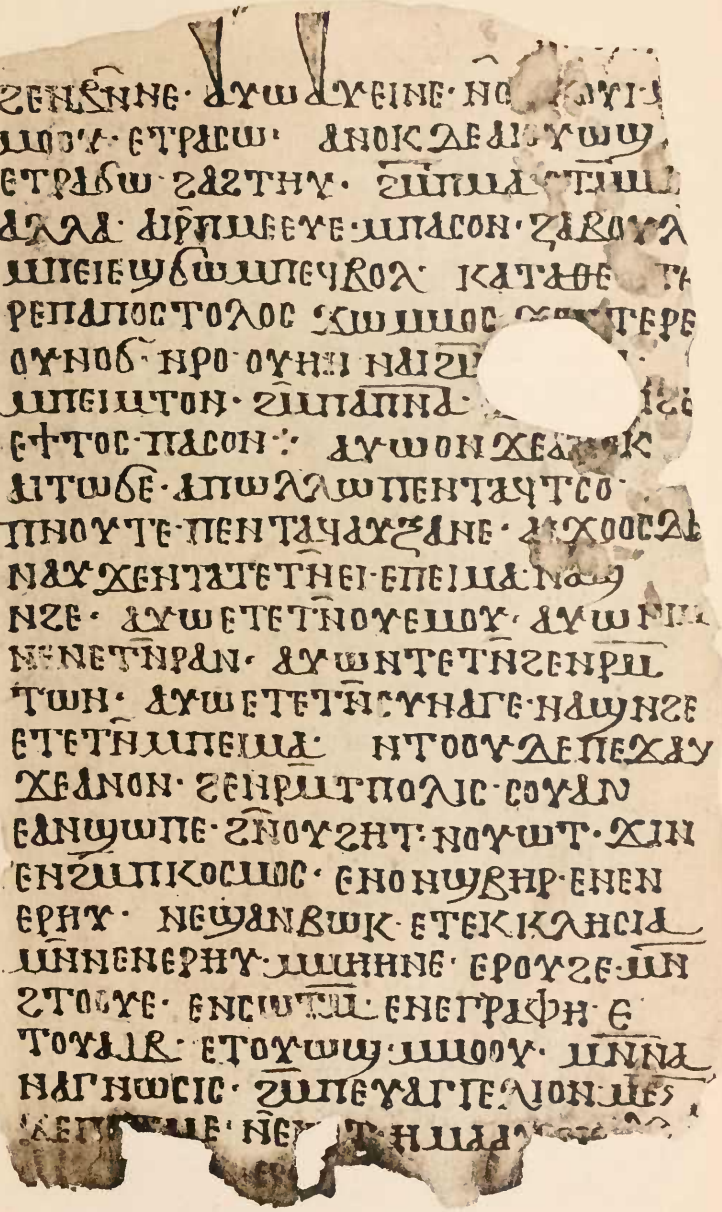

Histories of the Monks.

(Brit. Mus. MS. Oriental No. 7029, Fol. 6 *a*.)

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Festival Service of Apa Aaron.

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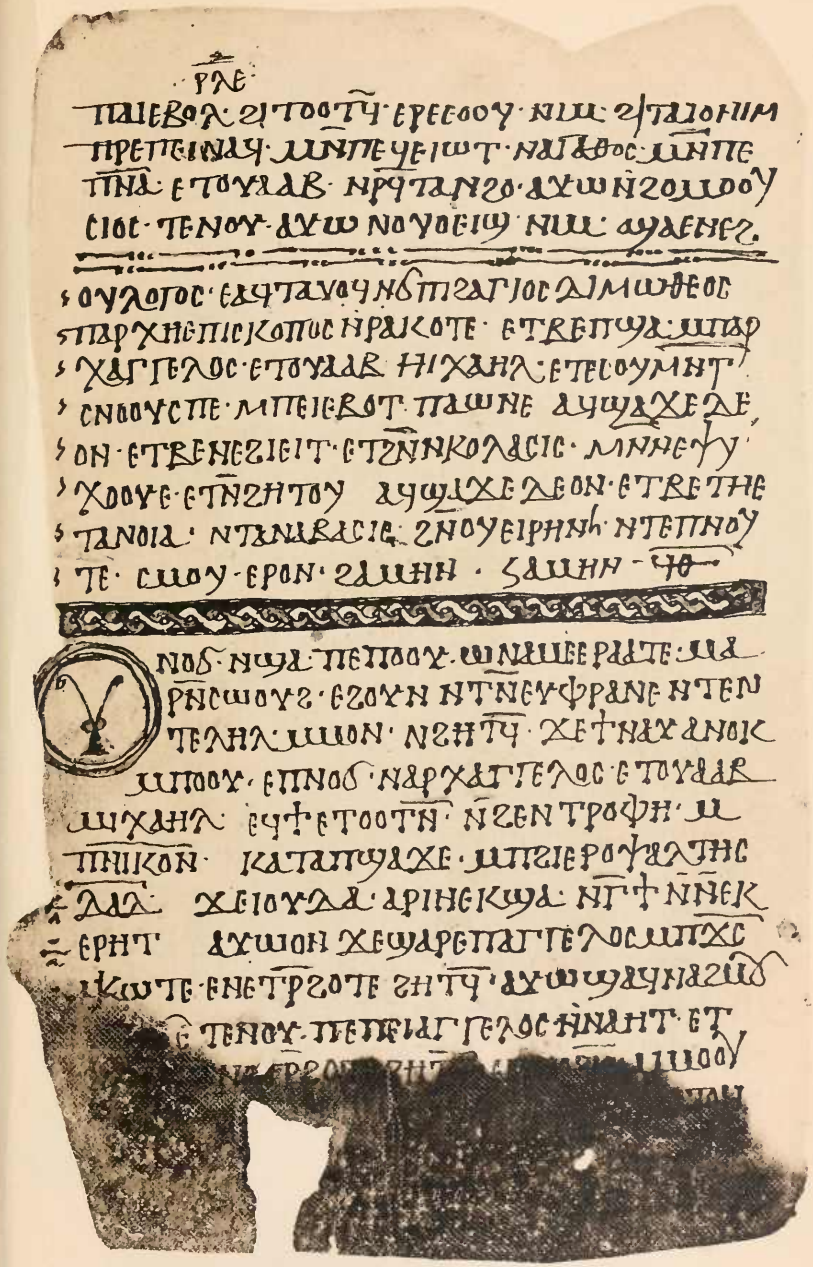

The Discourse on Saint Michael by Timothy, Archbishop of Rakote.

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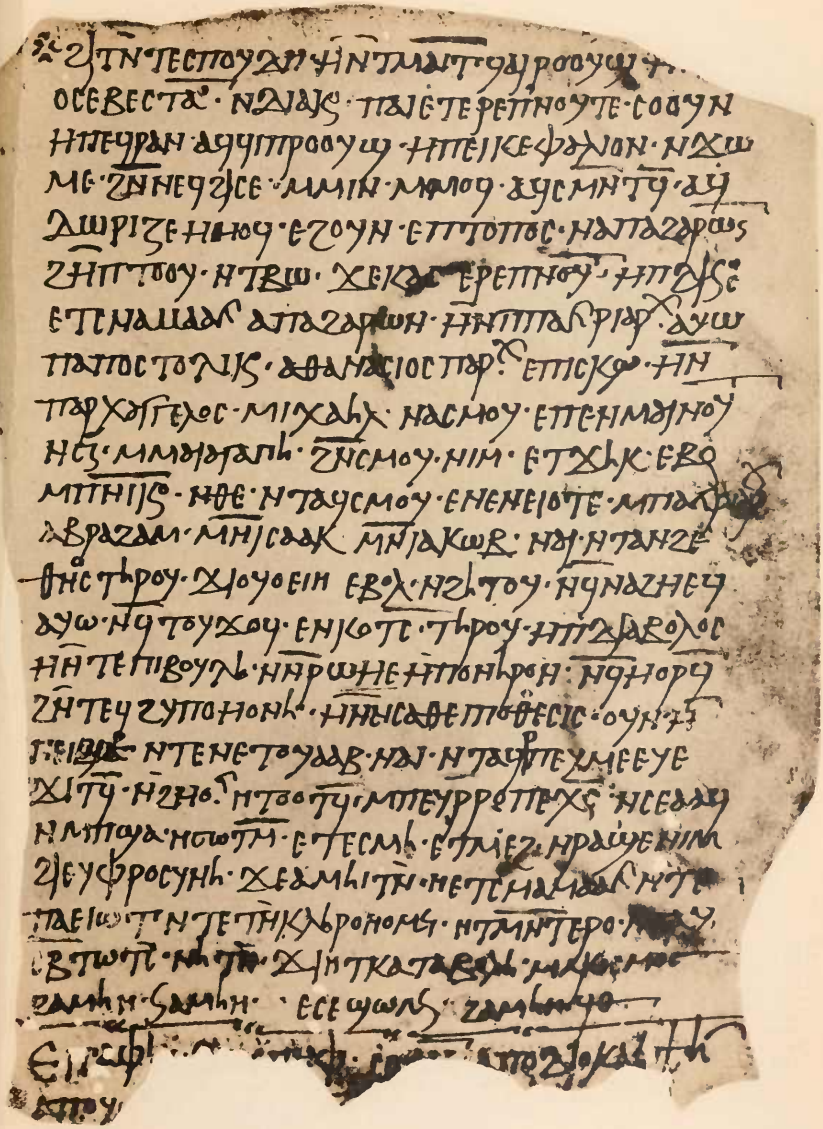

HISTORIES OF THE MONKS—COLOPHON.

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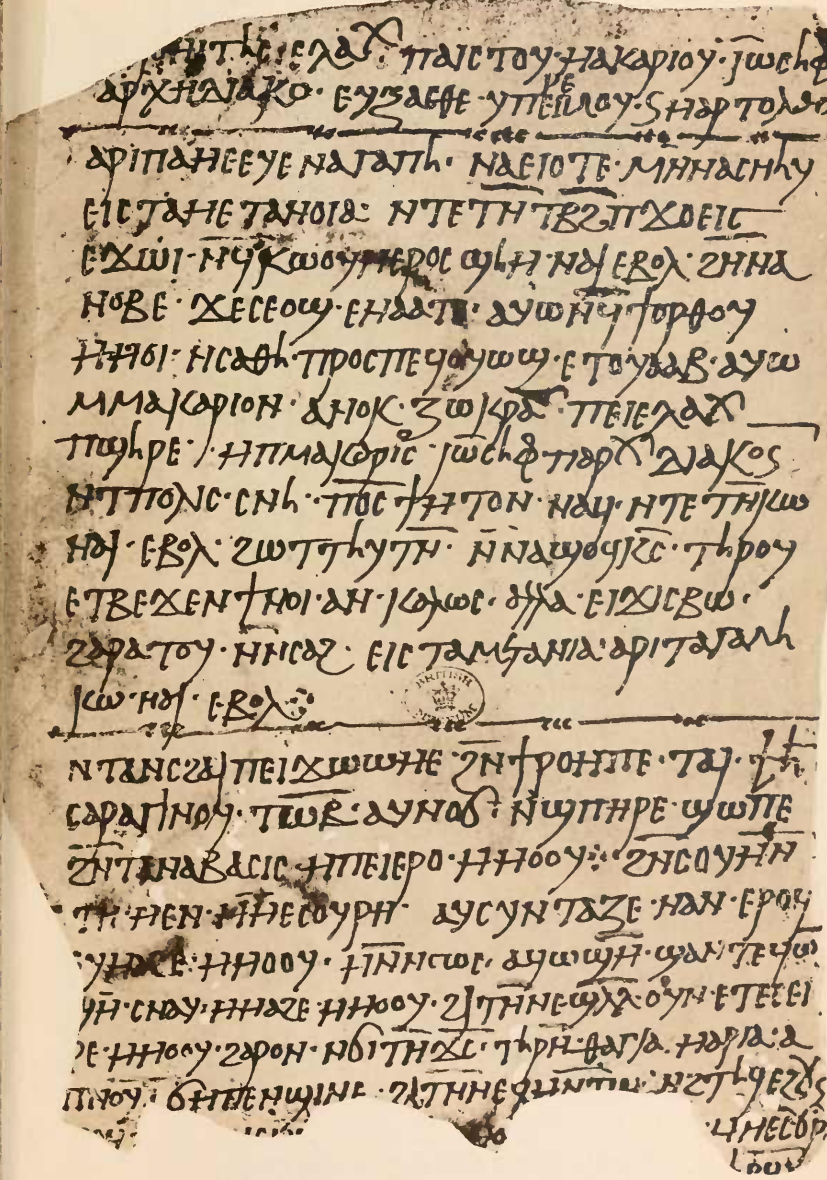

Histories of the Monks—Colophon.

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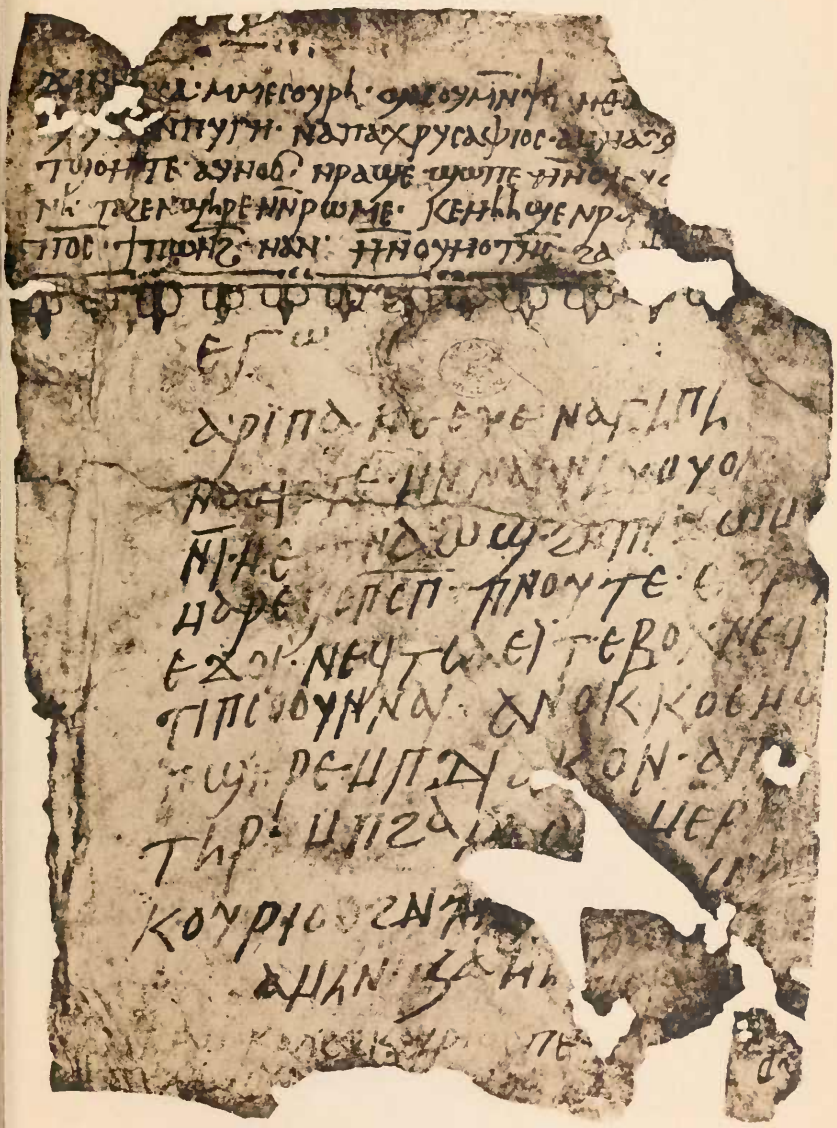

HISTORIES OF THE MONKS—COLOPHON.

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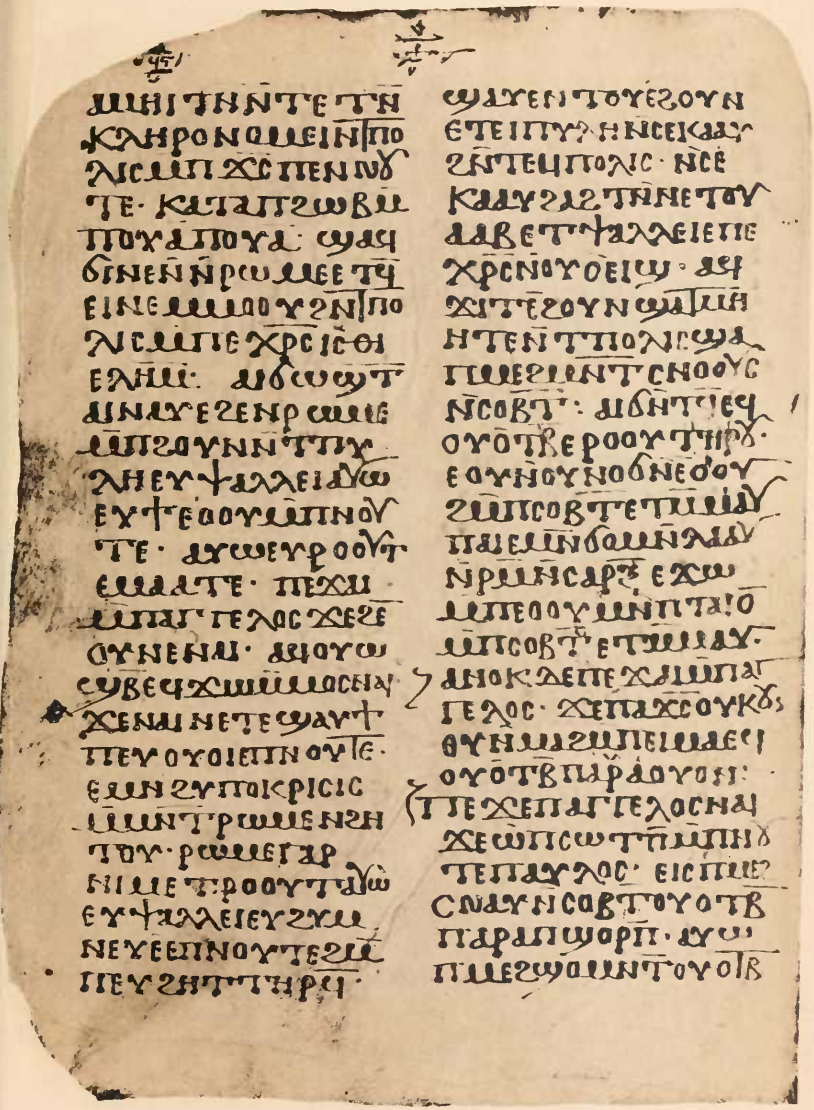

The Apocalypse of Saint Paul.

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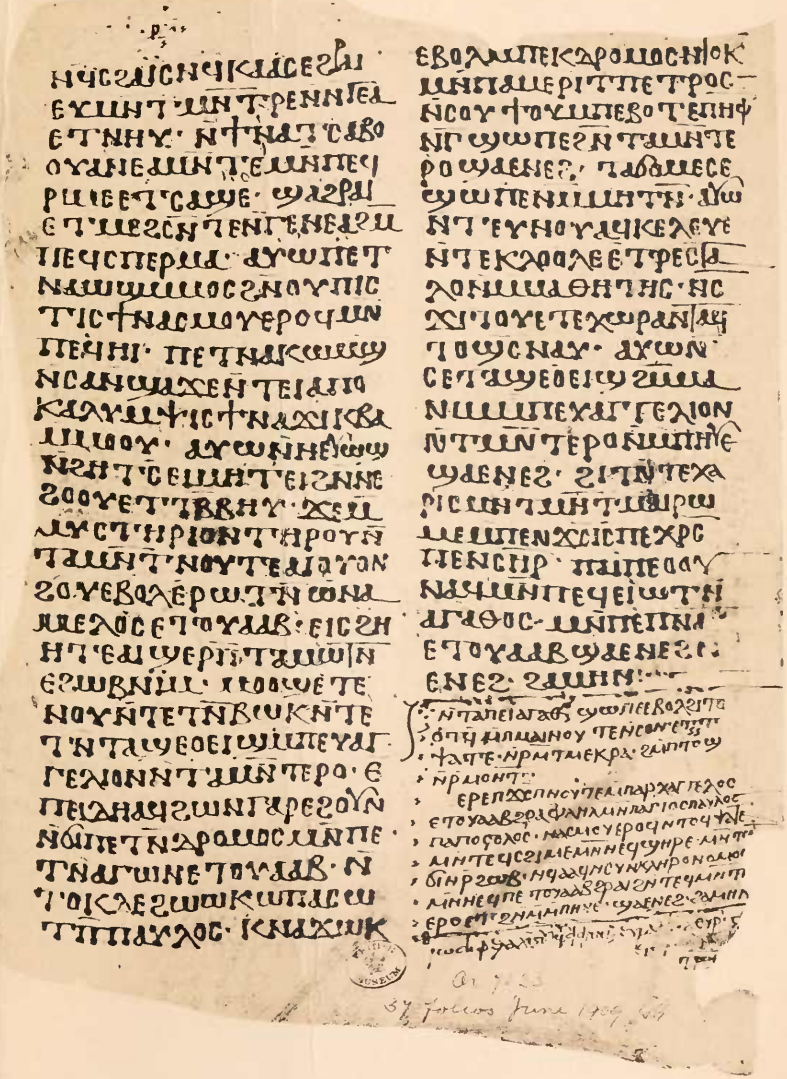

THE APOCALYPSE OF SAINT PAUL—COLOPHON.

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