

UNIVERSITY OF TORONTO



3 1761 01498742 4



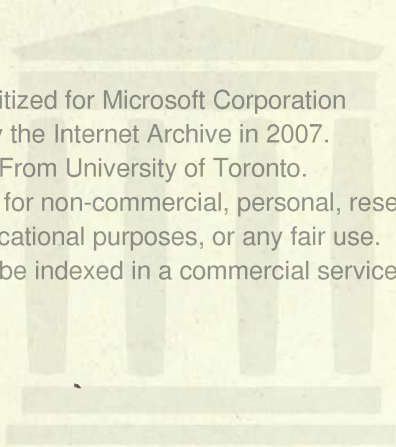




INTERNET ARCHIVE

Digitized for Microsoft Corporation  
by the Internet Archive in 2007.  
From University of Toronto.

May be used for non-commercial, personal, research,  
or educational purposes, or any fair use.  
May not be indexed in a commercial service.











12

681g





*With the Author's and  
Publisher's Compliments.*

THE MARTYRDOM AND MIRACLES  
OF  
SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

- I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.
- II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.



LaEgy  
B527ma

ORIENTAL TEXT SERIES. I.

---

THE  
MARTYRDOM AND MIRACLES

OF  
SAINT GEORGE OF CAPPADOCIA.

---

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

*1/2 Fred*  
ERNEST A. WALLIS BUDGE, M. A.,

FORMERLY SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT HEBREW SCHOLAR,  
ASSISTANT IN THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,  
BRITISH MUSEUM.

500895

1. 12. 49

---

LONDON.

D. NUTT, 270, STRAND.

1888.



TO

**P. LE PAGE RENOUF,**

KEEPER OF THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES  
BRITISH MUSEUM.

TO  
P. LE PAGE RENOUF

PROFESSOR OF THE UNIVERSITY OF TORONTO AND CHAIRMAN OF THE  
COMMISSION ON THE HISTORY OF THE CANADIAN PEOPLE



## CONTENTS.

	PAGE
PREFACE . . . . .	IX—XL
THE MARTYRDOM OF SAINT GEORGE . . . . .	1—37
THE ENCOMIUM UPON SAINT GEORGE BY THEODOSIUS, BISHOP OF JERUSALEM . . . . .	38—43
THE MIRACLES OF SAINT GEORGE . . . . .	44—82
THE ENCOMIUM UPON SAINT GEORGE BY THEODOTUS, BISHOP OF ANCYRA	83—173
FRAGMENTS OF A SAHIDIC VERSION OF THE MARTYRDOM OF SAINT GEORGE . . . . .	177—199
ENGLISH TRANSLATION . . . . .	201—331

---

Misbelievers have written  
Misbelief in their books,  
Touching the Saint  
That Georius hight.  
Now will we teach you  
What is true thereabout,  
That heresy harm not  
Any unwittingly.  
The holy Georius  
Was in heathenish days  
A rich galdorman,  
Under the fierce Caesar Datianus,  
In the shire of Cappadocia.

The Passion of St. George by Ælfric  
Archbishop of York.

*Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces actes de saint Georges.*

Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LII.

---

## PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.<sup>1</sup> A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about 10½ in. by 7½. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written  $\bar{\iota}\bar{\epsilon}\ \bar{\chi}\bar{\epsilon}$  'Jesus Christ.' On fol. 3 *a*, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخطايا  
والذنوب الذي لم يستحق ان يدع . . . . .

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



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

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

ⲁⲓⲑⲟⲗⲗⲁⲧⲧⲁⲙⲙⲓⲟⲁⲧⲕⲗⲟⲣ  
ⲟⲑⲣⲗⲓⲑ ⲁⲛⲁⲗⲟⲗⲣⲁⲗⲗⲙⲁⲗⲗⲙ

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

ⲛⲟⲗⲭⲙⲙⲓⲕⲟⲥⲓⲛⲓⲩⲗⲁⲥⲓⲛⲓ.

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

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

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



ان يُخرجه عن ملك الدير المذكور ما دام عامر بالرهبان  
دايماً والسبح اله دايماً ابداً ①

“This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.<sup>1</sup> And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever.” On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.<sup>2</sup> Fol. 3*b*.

<sup>1</sup> The convent of Baramûs is situated in Lat. 30° 19' N., Long. 30° 16' E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôî, and between the Natron Lakes and the Bahar el-Farigh. In Mahmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

<sup>2</sup> For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatis Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17 205, 14 734 and 14 735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient. Pars i*,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.<sup>1</sup> Fol. 83*a*.

3. The nine Miracles wrought by Saint George.<sup>2</sup> Fol. 95*b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring  $8\frac{3}{4}$  in. by  $5\frac{3}{4}$ . Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged  $\rho\epsilon$  instead of  $\rho\epsilon$  and  $\rho\zeta$ ; and leaves  $\rho\omicron\alpha$  and  $\rho\omicron\beta$  have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90*b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم  
 بهذا الكتاب ويعوضه كما وعد في  
 انجيله المقدس عن الواحد بثلاثين وستين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

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

<sup>2</sup> The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.



“May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold.”

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9¾. This portion of the manuscript was originally a separate book, and bore the number  $\zeta\zeta$  (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kellou<sup>g</sup> the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Géphroenyê<sup>t</sup>.<sup>1</sup> On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 = A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.<sup>2</sup> The leaves are eleven in number, nine paged ̄̄—̄̄̄, and two, containing fragments of his miracles, un-paged. There are two columns of writing to each page, and the manuscript was written probably in the viii<sup>th</sup> or ix<sup>th</sup> century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Luê<sup>s</sup> and Kûlban, of the town of Shmin<sup>3</sup> Panos, "for the salvation of his soul, and that Saint

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

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

<sup>3</sup> A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Ahmîm. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-



George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come.”

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged  $\overline{\text{M}}\overline{\text{E}}-\overline{\text{Z}}$ , are eight in number and measure  $12\frac{1}{2}$  in. by  $8\frac{1}{2}$ . There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page  $\overline{\text{M}}\overline{\text{F}}$ , beneath the second column of writing are the words  $\overline{\text{P}}\overline{\text{M}}\overline{\text{E}}\overline{\text{Z}} \overline{\text{A}} \overline{\text{N}}\overline{\text{O}}\overline{\text{W}}$  “the fourth time of reading”, which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

---

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Aḥmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Aḥmîm see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed



blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr<sup>1</sup> as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

---

<sup>1</sup> For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's Dictionary of Christian Biography.

be made a count. George<sup>1</sup> was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kîra Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

---

<sup>1</sup> He is said to have been called George after the name of his great-grandfather.



preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision. and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,



and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

was powerless, entreated that he might be baptized, and the apostle Thomas came and baptized him in the name of the Persons of the Trinity. Enraged at the defeat of the magician, Dadianus next ordered that George should be broken on the wheel, and when this was done the fragments of his body were thrown into a dry pit. And straightway there were earthquakes and lightnings, and Christ came down with His angels and commanded Michael to gather together the fragments of George's body and to bring them up out of the pit. Christ then reconstructed his body, and filled him with joy. After George had been thus raised from the dead at the request of Magnentius the governor of Armenia he wrought a miracle, and made the wooden legs of seventy seats to take root, and to put forth leaves, and to bear both blossom and fruit. This wonderful thing Dadianus ascribed to the power of his gods; and he continued to torture George with every conceivable act of cruelty, until at last he destroyed him by sawing him in twain and by boiling him to death in a cauldron of pitch, sulphur and tar. The cauldron which contained his remains was then buried deep down in the earth, but Christ came down with His angels, and raised him up from the dead a second time. After George had been raised from the dead a second time he wrought four miracles. I He raised to life the dead ox of a woman called Cholastike, or Schollastike; II he raised to life some men and women who had been dead and buried for more than two hundred years; III he caused the pillar of the poor widow woman's house to take root and become a



mighty tree twenty feet higher than any building in the town; IV he made the son of the widow to see. After these miracles Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus



being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

D

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrion in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the



persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,<sup>1</sup> Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,<sup>2</sup> and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

<sup>1</sup> For the Greek and Latin texts see *Acta Sanctorum*, Appendix ad April 23; Lipomann, *De Vitis Sanctorum*, ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre*, viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca*, ix, pp. 79, 80.

<sup>2</sup> See Wright, *Catalogue of the Syriac MSS. in the British Museum*, p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius*, pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin*, xxiii.

University Library, Cambridge.<sup>1</sup> The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.<sup>2</sup>

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,<sup>3</sup> he embraced the profession of a soldier and grew up without either manners or education.<sup>4</sup> The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

---

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

<sup>2</sup> See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Ethiopiens*, p. 203.

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

<sup>4</sup> Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.



the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius<sup>1</sup> describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.<sup>2</sup> The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.<sup>3</sup> The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.<sup>4</sup> The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

---

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

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

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

<sup>4</sup> It is usually thought that George was martyred at Nicomedia A. D. 303.



discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time. This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (*Hist. Eccles.* viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

tion of the first edict against the Christians, is intended.<sup>1</sup> Thus there is some evidence that the original writer of the martyrdom of St. George was well acquainted with the facts of the persecution of the Christians by Galerius, but that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the historical sequence of events destroyed.

I am unable to say when the Coptic version of the martyrdom of George was made, but it must have been known and read as early as the time of Theodotus, Bishop of Ancyra, in the early part of the Vth century. The fragments D and E of the Sahidic version show that the work was known all over Egypt in the IXth century; and as we find in E a marginal note, ΠΜΕΖ Δ ΝΩΩ, "the fourth time of reading", indicating the passage which was to be read at the fourth reading of the martyrdom, we are certain that it was read publicly in the churches of Upper Egypt at that period.

The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the impious Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

<sup>1</sup> Tillemont, *Mémoires*, v, 9.



is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.<sup>1</sup> The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity

---

<sup>1</sup> See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae*, i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.




in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,<sup>1</sup> and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat<sup>2</sup> the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.<sup>3</sup>

<sup>1</sup> See a paper by M. Clermont Ganneau, *Horus et Saint George*, in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LIV.

<sup>2</sup> The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

<sup>3</sup> For the identification of Saint George with Mithra see Guttschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythen-geschichte*, pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig*, 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered  $\text{𐩧𐩢𐩨𐩠}$  and  $\delta \alpha\delta\eta\varsigma$  by **AMENṬ**, i. e.  *Amentet*, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.<sup>1</sup> In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.<sup>2</sup> Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",<sup>3</sup> and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

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

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

<sup>3</sup> For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.



of punishment.<sup>1</sup> When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be<sup>2</sup> of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, **ΑΜΕΝΤ† ΕΤΣΑ ΠΕΧΗΤ**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."<sup>3</sup>

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,<sup>4</sup> and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΖΑΝΔΗΚΑΝΟC**), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.<sup>5</sup> And they tore my soul from my body with terrible mercilessness, and they ran away

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

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

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

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

<sup>5</sup> Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.



with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.<sup>1</sup> And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, “Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;” and they brought my soul back and placed it in my body.”

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

---

<sup>1</sup> Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ΖΑΝΖΕΛΗΝΟΣ), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ΝΙΚΟΣΜΟΚΡΑΤΩΡ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and



they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were . . . like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they



cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."<sup>1</sup>

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernât, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernât knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

---

<sup>1</sup> Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of them was delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. WALLIS BUDGE.



ΣΥΝΘΕΟΥ.

β. β. †μαρτυριὰ ἴτε πᾶριος γεωργιος πιχωρι  
 ἴμαρτυρος ἴτε πενῶς ἰη̄ς π̄χ̄ς ἔταρχωκ  
 ἴπερᾶρων ἔβολ ἴσογ κ̄ρ ἴπιλβοτ  
 φαρμοῦθι ἕεν οὔριρην 5  
 ἴτε φ† ἄμην.

δ. α. ἴρρη δε ἕεν πιχοῦ ἔτεμμαγ. ἴπχοῦ  
 ἴπιχιμων nem πινω† ἴτωρμος ἔταρτωνῶ  
 ριχεν †εκκλησιᾶ. ναρωοπ πε ἴχε οὔνω†  
 ἴχοσεν ἐρναῶτ. νιογρωοῦ δε κατα μα ναγ- 10  
 σωρεμ πε. εὔρωλεμ ἴσα νιρερριωφεννογρι  
 ἴτε †μεθμη ἕατατοῦ ἴνιωνοῦ ἴτε νιῦδωλον  
 ναγερᾶναρκαζιν ἴνογον niben χε ἴτογερ ωογ-

δ. β. ωωοῦθι ἴνιῦδωλον ἴτε νιδεμων. αρριτοτῶ  
 οὔν ἴχε πογρο δαδιᾶνος φηῆταρβι ἴπιερωωι 15  
 εαρμονι ἴπιδ ἴλακρ ἴτε πκαρι. ἔταρερ-  
 ωορπ ἴχε πογρο δαδιᾶνος αρρεμει ριχεν πι-  
 βημα αρρβαι ἴξανπροστορμα χε ρινα ἴσεω  
 ἴμωοῦ ἕεν πικοςμος τηρρ. ναινενηῆτςβηογτ  
 ἴβητοῦ. χε ἐπιδη ἴ οὔσμη ἴ ἔναμαωχ χε φη 20

ε. α. ἔτ α μαριᾶ μαρρ. ἴθορ ἴμαγαρρ πετογούωωτ  
 ἴμορ πε. οὔορ πᾶπολλων nem ποσιτων nem  
 πιερμης nem †αcταρτη nem πιζεϋς nem  
 ἔζαβελ nem ωρνας nem cκαμαναρρον nem  
 πσωσπ ἴνινοῦ† σεογωωτ ἴμωοῦ αν. ἀλλα 25



- ἸΗΣ ΠΧΣ ἸΜΑΓΑΤϩ ΦΗ ἘΤΑ ΝΙΟΥΓΔΑΙ ΗΘΘΒΕϩ ἸΘΟϩ  
 Ε. Β. ΠΕΤΟΥΩΜΕΩΙ ἸΜΟϩ. ΕΘΒΕ ΦΑΙ ΕΙΣΗΑΙ ἸΜΑΙ ΝΙΒΕΝ  
 ΝΙΟΥΓΡΩΟΥ ΚΑΤΑ ΧΩΡΑ ΝΕΜ ΝΙΑΡΧΩΝ ΤΗΡΟΥ  
 ΕΤΧΗ ΗΕΝ ΠΛΑΜΑΖΙ ἸΤΑΜΕΤΟΥΡΟ ἸΜΩΙΝΙ ΖΑΡΟΙ  
 ἸΧΩΛΕΜ ἸΤΕΤΕΝΕΜΙ ἘΠΣΟΒΝΙ ἸΤΕ ΠΑΕΡΩΙΩΙ. 5  
 ΤΟΤΕ ΑΥΘΟΥ† ἘΜΑΥ ἸΧΕ ὀ ἸΝΟΥΡΟ ἘΒΟΛΗΕΝ  
 †ΟΙΚΟΥΜΕΝΗ ΤΗΡΣ ΝΕΜ ΖΑΝΝΙΩ† ἸΜΗΩ ΕΥΟΥ  
 ΖΩΣ ΔΕ ἸΤΕΩΤΕΜ ΠΙΜΑ ΩΟΛΟΥ ΖΙΤΕΝ ΠΟΥΛΩΑΙ.  
 Ϛ. Α. ΟΥΟΖ ΑϩΖΕΜΣΙ ἸΧΕ ΠΟΥΡΟ ΔΑΔΙΛΝΟΣ ΖΙ ΠΙΒΗΜΑ.  
 ΑϩΘΡΟΥἸΝΙ ΝΑϩ ἸΝΙΣΘΒΑΙ ΤΗΡΟΥ ἸΤΕ ΝΙΒΑΖΑΝΙΣ- 10  
 ΤΗΡΙΟΝ ΑΥΧΑΥ Ἐβρηι ΤΗΡΟΥ ΝΑΖΡΑϩ ἘΤΕ ΝΑΙ  
 ΝΕ. ΖΑΝΒΛΟΧ ἸΖΟΜΤ ΝΕΜ ΖΑΝΚΕΛΕΥΒΙΝ ἸΖΑΝ-  
 ΚΕΡΣΚΑΣ ΝΕΜ ΖΑΝΤΗΚΑΝΟΝ ἸΒΕΝΙΠΙ ΝΕΜ ΖΑΝ-  
 ΤΡΟΧΟΣ ἘΡΕ ΖΑΝΧϩΙ ΤΑΚΤΗΟΥ† ἘΡΩΟΥ ΝΕΜ ΖΑΝ-  
 ΕΡΜΕΤΑΡΙΟΝ ΝΕΜ ΟΥΩΕ ΕϩΟΙ ἸΑΤΡΕ ΝΕΜ ΖΑΝΧΙΧ 15  
 Ϛ. Β. ἸΒΕΝΙΠΙ ΝΕΜ ΖΑΝΧϩΙ ἸΧΑΧΛΑΣ ΝΕΜ ΖΑΝἘΩΟΥ  
 ἸϩΟΧΩΑΛ ΝΕΜ ΖΑΝΣΑΖ ἸΒΕΝΙΠΙ ΕΥΟΥΩΤΕΝ ἸΝΙΚΑΣ  
 ἸΜΑΥ ΝΕΜ ΖΑΝΒΑΩΟΥΡ ΕΥΜΟСК ΝΕΜ ΠΣΩΧ[Π]  
 ἸΝΙΣΕΘΒΑΙΟΥ ἸΤΕ ΝΙΒΑΖΑΝΟΣ ΕΘΝΑΩ†. ΟΥΟΖ ΑϩΕ-  
 ΡΑΝΑΩ ἸΧΕ ΠΟΥΡΟ ΕϩΣΩ ἸΜΟΣ ΧΕ ἘΩΠ ΔΙΩΑΝ- 20  
 ΧΕΜ ΖΑΝΟΥΟΝ ΕΥΟΙ ἸΖΗ† Ἐ ΕΥΧΩ ἸΜΟΣ ἘΩΤΕΜΟΥ-  
 Ζ. Α. ΩΩ† ἸΝΙΝΟΥ† †ΝΑΩΙΒ† ἸΝΑΙΖΟΝΖΕΝ ἸΤΕ ΝΑΙΟ†  
 ἸΤΑΕΡΒΑΖΑΝΙΖΙΝ ἸΜΩΟΥ ΗΕΝ ΗΑΝΒΑΖΑΝΟΣ ΕΥΘΟ-  
 ΣΙ †ΝΑΒΟΜΒΕΜ ἸΠΙΠΥΡΓΟΣ ἸΤΕ ΠΟΥΖΗ†. †ΝΑ-  
 ΚΩΡΧ ἸΝΟΥΛΑΦΗΟΥ†. †ΝΑΧΩΡ ἘΒΟΛ ἸΤΣΩΟΥΖΙ 25  
 ἸΧΩΟΥ ΗΕΝ ΖΑΝΧϩΙ ΕΥΦΟΡΙ. †ΝΑΕΡΚΙΝΑΡΙΖΙΝ  
 ἸΜΩΟΥ. †ΝΑΒΙΣΙ ἸΝΕΝΣΗΒΙ ἸΡΑΤΟΥ. †ΝΑΣΩΛΠ  
 Ζ. Β. ἸΝΙΜΟΥ† ἸΤΕ ΠΟΥΣΩΜΑ. ἘΤΑΥΣΩΤΕΜ ΔΕ ἘΝΑΙ ἸΧΕ  
 ΝΙΜΗΩ. ΑΥΕΡΖΟ† ἘΜΑΩΩ ΗΑΤΖΗ ἘΝΙΒΑΖΑΝΟΣ ΖΩΣ-  
 ΤΕ ΝΗἘΘΟΥΩΩ ἘἘΡΜΑΡΤΥΡΟΣ ΕΥΝΑΥ ἘΝΙΜΗΩ 30

ἴβαζανος ἴσε ερκυνδινεγιν ωατε ᾱ ἴρομπι  
 σινι ἴπεογαι ωερτολμαν ἴχος χε ἴνοκ ογχρησ-  
 τιἴνος. νεογον ογβελωιρι πε ἴπεεφραν πε γεωρ-  
 Η. Α. ριος. πιρη ἴτε †μεθμη πισιογι ἴτταινογτ ετ  
 βεν ἴμη† ἴτφενεμ πκαρι. φαι τε ναροι ἴθρι- 5  
 βογνος βεν †ταζις ἴτε †μετογρο. ογορ  
 νεογ ἴβολβεν †καππαδοκιἴ πε. ἴταρχωκ  
 ἴπιωεμωι ἴβολ ἴτε †μετῳριβογνος. αριβι ἴζαν-  
 μηω ἴχρημα αρι ζα πογρο δαδιἴνος εφογωω  
 ἴβοκκ ἴκομης πε. ἴταρι δε ἴζηρι ἴτβακι 10  
 Η. Β. ἴχε πατριος γεωργιος. ἴταρναγ ἴφλιβι ἴνιογ-  
 ρωογ βεν †μετωαμωε ἴωλον αγχα φ† ἴκωογ  
 σατοτq ἴ περζητ φωνζ ἴχω ἴκωq ἴ†ταζις  
 ἴτε †μετῳριβογνος ερχω ἴμος χε εἴναερματοι  
 ἴνοκ ἴπαυε ἴηε πχε πογρο ἴτε νιφνογι. 15  
 τοτε αρσωρ ἴνεερχρημα τηρογ ἴβολ νηἴναγ  
 Η. Α. ἴτοτq αριτητογ ἴνιζηκι αριβοχι ἴβογν ἴπεμεθ  
 ἴνιογρωογ αρωω ἴβολ ερχω ἴμος χε ζερι  
 ἴπετενἴβον ἴ νιογρωογ. ἴπερχος ἴνεἴτε  
 ζαννογ† αν νε χε νογ†. νινογ† γαρ ἴτε 20  
 ἴπογθαμιδ ἴτφενεμ πκαρι μαρογτακο. ἴνοκ  
 αἴναογωωτ ἴπιογαι ἴμαγατq φ† φιωτ  
 ἴπενευε ἴηε πχε νεμ πιπἴα ἴθογαν. ἴταρ-  
 Η. Β. χογωτ δε ἴροq ἴχε πιδρακων πεχαq χε ογον  
 νιβεν ἴταγι ἴβολζιτεν †μετρεερπεθἴνανεq 25  
 ἴτε νινογ†. ἴνον δε εἴηηπ ἴηηετ σαπεσἴτ.  
 φρη νεμ πιχρωμ ἴναγογωνζ γαρ ἴρον πε  
 ἴχε νινογ† ἴφρη† ἴζαννιω† ἴριἴμι †νογ χε  
 ἴθοκ ακωωωτεν ἴλλα νεκκενογ† ἴδικεος  
 ἴ. Α. ακ†ωωω νωογ. †νογ χε ἴρι ωογωωογωι ἴνι- 30



- νογ† πᾶπολλων φηῆθνοzem ἴτοικουμενη  
 τηρ. νινογ† ἔτακῆβιδωογ θετ πογζητ νεμακ  
 σεσωογν ἴνηε††ταιο νωογ ογοz ετσωτεμ  
 ἴσωογ ογοz σεσωογν ἴνηετερδαιωριν ἴνη-  
 [ἔ†]ερατσωτεμ ἴωογ. †νογ xε ματαμοι xε 5  
 ἴθoοκ ογ ἔβολ θων ιε νιμ πε πεκραν ιε ἔτακῆ  
 ἴπαιμα εθεβογ ἴζωβ. αφερογῶ ἴχε πᾶγιος  
 ι. β. γεωργιος ερξω ἴμος xε πλωορη ἴραν πεταγ-  
 τηρ ἔροι πε χρυστιᾶνος ογοz ἴνοκ ογ  
 ἔβολθεν πωλολ ἴνικαππαδοκεος ἔαγβοκτ 10  
 ἴμαται βεν ογνογμερον ερταινογ†. ογοz  
 λιχωκ ἴταμεθεριβογνος ἔβολ ἴκαλωc ναι-  
 ωοπ πε βεν †παλεστινη ἴχωρα ογοz εταγ-  
 ωανογω† ἴμαγ. νιμ νε νινογ† ὦ πογρο  
 ια. α. ἔτεκερᾶναγκαζιν ἴμοι ὦ πογρο ἔογωω† 15  
 ἴμωογ. πεχε πογρο ναρ xε ειογωω ἴτεκερ-  
 ωογωωογωι ἴπᾶπολλων φηῆταρεω τφε  
 νεμ ποσιτων φηῆταρταχρο ἴπικαζι εγσοπ.  
 αφερογῶ ἴχε πᾶγιος γεωργιος ερξω ἴμος xε  
 εθβητκ αν ὦ πιδρακων ετρωογ νεμ νεκωφηρ 20  
 ἴογρωογ. ἄλλα εθεβ ναιμηω ετῶρι ἔρατογ  
 ια. β. †ναφiri εθεβ ναιδικεος νεμ εθεβ νεκνογ†  
 εθμωογ† εκερᾶναγκαζιν ἴμοι ὦ πογρο ἔερ-  
 ωογωωογωι ἴνιμ. πετροc πισωτπ ἴτε νιᾶ-  
 ποστολοc ωαν πᾶπολλων πιρερτακο ἴτε 25  
 πικoςμοc τηρρ εκογωω ἴταερεθγσιᾶ<sup>1)</sup> ἴνιμ.  
 ματαμοι ἴλιαc πιθεcβγτης παργελοc ετριχεν  
 πικαζι ερμωωι ριχεν πκαζι ογοz ωαρλαλη

1) ms. ἴταερεθ<sup>ci</sup>ια



- β. α. ἐπωωι βα νιπιλη ἴτε τφε. ωαν σκαμανδρος<sup>(1)</sup>  
 πιλχω φηῆταφερζικ ἐπιχρωμ φηῆτοι ἴρεφωι  
 ἴουμνω βεν νιμαγια πῖνωικ ἴτε †μητιλ  
 φηῆταφερμεс саар нем сарфат нидфани  
 ἴρεφ† ἴτε понτος †ваки нαι ἔτε ἴουζβнуѳи 5  
 сеζωου ογοζ λγχολκοу βεν петωнк ἴτε  
 φιομ. λχος нни ѱ πογρο σε ακθονтен ἴμωου
- β. β. ἐνιμ самοуηλ πιρεφτωβз ἴφ† ωан ποσιδων  
 πιρεφτακο ἴτε νιῆχνοу ἴτε φιομ лнтос нем  
 ἐρακλнс ωан нирефди χλομ ἴτε нимартγρος 10  
 нем нипрофнтнс. λχος нни ѱ πογρο σε екθон-  
 тен ἴμωου ἐнιμ иезавел †рефбωтев ἴτε  
 нипрофнтнс ωан maria †парфенос θμαу
- γ. α. ἴпаоc ἴηс πхс. διωπι нак ѱ πογρο ζανноу†  
 лн не нηῆτοуωуτ ἴμωου. алла ζανῖδωлон 15  
 ἴκοур не. нαι δε еφχω ἴμωου ἴχε πὰριος  
 γεωργιος λφχωнт ἴχε πογρο. αφερκελεγин  
 ἴсеаωφ ἐπιερμετaριон ἴсеζωки ἴμοу ωате  
 нефмабт хωу ἔβολ ζичен пикази. мененса  
 нαι δε афθροуδωлкφ ἔβολ ἴχε ̅ ἴωωп 20
- γ. β. ἴματοи ἴсеζиоуῳ ἔроу βен банмоу† ἴмаси  
 ωате нисарз ἴτε πεφсωма сωлп ἐпеснт. огоз  
 афθροуζωрп ἴπεφсωма ἴζмоу. огоз аф-  
 θроуῳни ἴζансωк ἴφωи ἔθροуби† ἴπεφсω-  
 ма ἴбнтоу ωате πεφсноу сωк бароу ἴφрн†  
 ἴоуμωоу. ἴθоу δε наφλμονи ἴтоτφ βен пи- 25
- δ. α. βαζανос. ογοζ αφερκελεγин δε он εθροуῳни  
 наφ ἴουθωоуῳ ἴβенипи ἔоуон ζанχол оуδтен

1) Arab. لقمطرش

- ἔροϋ ἀφ' ἰϋτ ἐνἰϷοπ ἴτε ρατϋ ἐβοϋν ἔροϋ  
 ἐναρε περϷνοϋ Ϸοκ πε ἴφρη† ἵοϷμωοϷ.  
 οϷοϷ ναϷλμονι ἵτοτϷ Ϸε ἴφρη† ἵθοοϷ ἀν  
 πε ετοϷερβασανἰζἰν ἵμοϷ. οϷοϷ μενεϷσα ναἰ  
 ἀϷεροϷθαμιδ ἵοϷϷηοϷἰ εϷβοϷι ἀϷεροϷἰνι ἵζ̄ 5
- ἱδ. β ἵἰϷτ εϷμοϷκ ἐμαϷω οϷοϷ ἵβρηἰ ἵβητοϷ ναϷ-  
 Ϸωλπ ἵσα νἰσαρϷ̄ ἵτε πἰμἰνι. ἀϷοϷαϷϷαϷἰνι  
 ἀϷενϷ ἐπεϷτ ἔβολϷι †ϷηοϷἰ ἀϷἰτϷ ἐβρηἰ  
 ἐοϷχαλκἰον ἵμωοϷ ἀϷαϷ† βαροϷ. οϷοϷ  
 νἰϷκεπωλατϷωρ ναϷζἰοϷἰ ἐϷεν τεϷλφε βεν 10  
 βανἰϷτ εϷϷηρ Ϸατ οϷβομβεν ἵτϷωοϷζἰ ἵϷωϷ
- ἱε. α. οϷοϷ πεϷανκεϷαλοϷ ἀϷϷωϷ ἐβολβεν ϷωϷ  
 εϷοβω ἴφρη† ἵοϷἔρω† οϷοϷ περϷωμα τἰρηϷ  
 ἀϷḄωϷ ἵϷνοϷ ἴφρη† ἵοϷτατϷ. τοτε ἀϷερ-  
 κελεϷἰν ἵϷε ποϷρο ἀἰνι ἵοϷϷαϷἰ ἵτε οϷ- 15  
 ϷτϷλλοϷ εϷεϷκερκερ ἵμοϷ ἵϷε ἠ ἵρωμι οϷοϷ  
 ἀϷταλοϷ ἐϷεν τεϷνεϷι ἀϷεροϷϷονϷϷ ἐβοϷν  
 ἔροϷ ἵτοϷχαϷ Ϸατ εϷϷοβἰν Ϸε ἀϷηαεροϷ ναϷ.
- ἱε. β. βεν πἰϷωρϷ δε ἐτεμμαϷ ἀϷοϷωνϷ ἵϷε πἰϷ  
 ἐπᾶριος γεωργιος πεϷαϷ ναϷ Ϸε βρο ἵμοκ 20  
 οϷοϷ ἵτεκϷεμἰνομ† παμενριτ γεωργιος ἀνοκ  
 πετ†Ϸομ νακ Ϸατ εκϷαι βᾶ ναἰζἰϷι τἰροϷ  
 ἐταϷἔνοϷ ἐϷωκ †Ϸορκ ἵμοἰ ἵμἰν ἵμοἰ νεν  
 νααγγελοϷ ἐθοϷαβ Ϸε βεν πϷἰνἰϷἰ ἵνἰζἰδἰμι
- ἱϷ. α. ἵπεοϷον τ᷀ωνϷ ἐνααϷ ἐἰωαννηϷ πἰρεϷ†ωμϷ 25  
 μενεϷϷωϷ ἵθοοκ πε ἵνεοϷον τ᷀ωνϷ εϷḄἰνι ἵμοκ  
 ἰϷ ζἠππε λιθἰϷ νακ εḄορεκερḄ ἐπἰ Ḅ ἵοϷρο  
 φἠἔτεκναϷοϷ εϷἔϷωπἰ ἵμωοϷ. ἵθοοκ δε Ϸνα-  
 μοϷ ἵρ̄ ἵϷοπ ἵτατοϷἰνοϷκ βεν πἰϷοπ δε ἵμαρϷ̄  
 ἀνοκ ἵμἰν ἵμοἰ εἰεἰ ἐϷεν νἰβἠπἰ ἵταωλι 30



15. B. ἴταπαρλῶνκῃ ἔταϊχαλος ἔροκ ἕεν πεκπαν-  
 ῶπι ἔθοογαν. χεμνομ† ἵπερερρο† χε ἄνοκ  
 †χη νεμακ. ογορ ἔταφεραспаζεσθε ἵμορ αφ-  
 ῶε ναρ ἔπωωι ἐνιφνογὶ ἕεν ογνιω† ἵώογ νεμ  
 νεφαγγελοσ εθοογαν. ἔτατοογὶ δε ῶπι αφογ- 5  
 λρζαζνι ἵχε πογρο αγενρ ἔχεν πιβημα. ἵθοορ

16. A. δε ναφερψαλιν ερξω ἵμοσ χε φ† μαρῶνκ ἔτα-  
 βοῆθιὰ μαρῶνκ επξινῶοπτ ἔροκ. ἔταρφορ δε  
 ἐπιβημα αρωῶ ἔβολ ερξω ἵμοσ χε πιβημα λι  
 ζαροκ ον ἵφοογ ἵθωκ νεμ πεκὰ πολλων ἵῶνι 10  
 ἄνοκ νεμ παῦτ ἵησ πᾶτ. ογορ αγὰμονι ἵμορ  
 αγβολκρ ἔβολῆεν δ ἵμογσερ ναγραιογὶ ἔρορ

17. B. πε ἕεν ζανμογτ ἵμασι ἕεν περσοι νεμ τερ-  
 νεξι παλιν ον αφθορογτασθορ ἐπιῶτεκο. αρσῆαι  
 δε ἵχε πογρο δαδιάνοσ ἵογ ἐπιστολη ερξω ἵμοσ 15  
 ἵπαρη† χε †σῆαι ἵτοικογμενι τηρσ χερετε  
 χε ἄχω νιβεν νεμ μαγοσ νιβεν ἔτε ογονῶχομ  
 ἵμῶογ ἔτογῶ ἔβολ ἵνιμαγιά ἵτε πιχργστι-

18. A. ἄνοσ μαρεγὶ ἕαροι †να† ναρ ἵογμῆῶ ἵχρημα  
 νεμ ῶῶ νιβεν ἔτερναερετιν ἵμῶογ ογορ 20  
 ρναῶπι εροι ἵμαρβ ἕεν ταμετογρο. ἔτα-  
 ρογῶρπ δε ἵναισῆαι ἔβολῆεν τοικογμενη τηρσ  
 ρηππε ισ ογρῶμι αφογονρρ ἔβολ ἔπερραν πε  
 ἄθανασιοσ αρὶ ρα πογρο ερξω ἵμοσ χε πογρο

19. B. ῶνῆ ῶα ἔνερ ἵνερλι ἵρῶβ ερατχομ ἵπαῶθο 25  
 ἔβολ. αρραῶι ἵχε πογρο πεσαρ ναρ χε ῶῶ  
 πε πιμῆνι ἔτεκναιιρ ἵπαῶθο χε ρινα ἵταἔμι  
 χε ογονῶχομ ἵμοκ ε†ογῶ ἔβολ ἵνιμαγιά  
 ἵτε νιχρῆστιῆνοσ. αρἔρογῶ ἵχε ἄθανασιοσ  
 πεσαρ χε μαρογὶνι ἵογμασι. ἔταγενρ αρ- 30



- caxi ēbrni ēpermaōx aqfwb aqerē. oγoз  
 ιθ. α. πεχαq ναq xe μαρογῖνι νηι ἵνογμαωι ογoз  
 αγενс ναq. етаγριογῖ δε ἵτφλωι ἵτε πιμαси  
 ёουса ἵτε †μαωι ογoз †κεφλωι ἐπικεса αγῖ  
 ёвол ёωηω nem νογῆrhoγ ζωсте ἵτογωтем 5  
 ογτωι cωк ёоγτωι. аqоγaзcaзни ἵxe πογ-  
 ро аqероγῖνι ἵπιάριος γεωργιος зисен πιβhma  
 ιθ. β. πεχαq ναq xe γεωργιος ёввhtк λιμογ† ἐπα-  
 ρωми ёбоγн ётаметоγро ιе ἵτεκ†оγὼ ἵнеq-  
 маγiа ёвол ιе ἵτεq†оγὼ ἵноγк ёвол ιе ἵтек- 10  
 хоөвeq ιе ἵтеqхоөвек. πiάριος γεωργιος λε  
 ётаqнаγ ёπιμαгос πεχαq ναq xe ιωс ἵмок  
 пасон петекоγωω ёаиq аpиτq ἵxωлем xe  
 κ. α. †наγ γар ёрок ёапиzмоτ таzо̄к зωк. вen  
 †оγноγ δε ёаqбi ναq ἵноγὰ φот ἵxe λθανасиос 15  
 аqῖωи ἵπεqзо ёвол аqмоγ† оγве занран ἵте  
 зандемων ёхен πiάφωτ аqтнiq ναq ёөреq-  
 соq. ётаqсоq δε ἵπεzли ἵпетзωоγ таzωq  
 епτηрq. аqероγὼ ἵxe λθανасиос πεχαq ναq  
 xe πᾱс̄ ке мhиni ἵмаγaтq пе †наτнiq нак. 20  
 κ. β. ёωп ἵтеωтем петзωоγ ωпи ἵмок †наz†  
 зω ёφhётаγерстаγpωνиn ἵмоq. аqбi δε ἵке-  
 λφωτ аqῖωи ἵπεqзо ёвол ἵбhtq аqмоγ†  
 ёзанран ἵдемων ёзрнi ёxωq ёγзωоγ ёзоте 25  
 нiзoγὰ†. аq†наq ἵπιάφωτ ёөреqсωq. ογoз  
 ётаqсωq он ἵxe πiάριος ἵπεzли ἵпетзωоγ  
 κλ. α. таzωq. ётаqнаγ ἵxe λθανасиос xe ἵπεzли  
 ἵпетзωоγ ωпи ἵмоq. πεχαq xe φhётоγab  
 γεωργιος пистаγpос ёрок ἵте пωhи ἵφ† ӣс̄  
 пx̄с̄ φhётаqῖ ёпiкoсmос ёноzем ἵниреqерноvi 30

ναι ἡλ ταψγχι ογος μοι ἴτςφραγις ἴτε πχϞ

κζ. β. νηι. δαδιάνος δε ἔταρναγ ἔφηἔταρϞωπι αq-  
 Ϟαβολ ἴτβακι ἴσεἡοἡβεϞ ἴτσηϞι ογος αqϞωκ  
 ἴτεϞμαρτυρία ἔβολ αqερπεμπϞα ἴπιωνἡ 5  
 ἴἔνεϞ. τοτε αqερκελεϞιν ἴχε πογρο εθροϞ-  
 ϞιοϞι ἴπιάλγιος γεωργιος ἔπιϞτεκο ϞατεϞ-  
 Ϟοἡνι χε οϞ πε ἔτε ϞηααιϞ ναϞ. ἔτατοοϞι δε

κβ. α. Ϟωπι αqογαρϞαρνι εθροϞθαμιἡ ἴοϞτροϞος  
 εϞοι ἴνιϞϞ† ἔμαϞω εθροϞθooϞζ ἴοϞμηϞ ἴιϞτ 10  
 ἔροϞ νεμ ϞανκλϞ εϞθooϞζ. ογος αqθαμιἡ  
 ἴπιτροϞος κατα πιρη† ἔταρoγαρϞαρνι ἴμοϞ  
 ϞαπϞωι δε ἴμοϞ εϞοι ἴρο ἴσηϞι Ϟαἡρη δε  
 ἴμοϞ εϞοι ἴσηϞι ἴρο β εϞχηρ. αqογαρϞαρνι  
 ἴχε πογρο εθροϞἴνι ναϞ ἴπιάλγιος γεωργιος 15  
 ἔβολἡεν πιϞτεκο ἔϞιτϞ ἔπϞωι ἔχεν πιμαν-

κβ. β. κανων. ἔταρϞωνϞ δε ἴχε πάλγιος γεωργιος  
 ογος αqναγ ἔροϞ ἴπςμοτ ἴπιαςτηριον.  
 ϞαπϞωι ἴμοϞ εϞοι ἴρο ἴσηϞι ἔρε Ϟαἡρη  
 ἴμοϞ εϞοι ἴσηϞι ἴρο β. πεχαϞ ἴἡρη ἴἡητϞ 20  
 χε ἄληἡος †ναϞνοϞεμ αν ἴπαι ἔβολἡεν  
 παιμανκανον φαι. παλιν ον μεν[εν]ϞωϞ  
 πεχαϞ ἴἡρη ἴἡητϞ χε οϞοι νακ ὠ γεωργιος.

κβ. α. εἡβεοϞ ακχα παιμεϞι ἔλληἴ ἔϞρη ἔχεν πεκ-  
 Ϟητ. ἄρι φμεϞι ἴπικανροϞ ἔταρταϞοκ. ἄρι 25  
 φμεϞι χε πεκἡϞ ϞωϞ αϞαϞϞ ἡεν ἡμη† ἴκομ  
 β ἴχε μιοϞδαἴ. μενεϞϞωϞ αqϞαι ἴνεϞβαλ  
 ἔπϞωι ἔτφε εϞϞω ἴμοϞ χε πἡϞ φ† πιατϞιβ†  
 παρϞων ἴτε μἔνεϞ φη ἔτε φωϞ πε πιἡρο ογος

κβ. β. εϞ† ἴμοϞ ἴϞμοτ ἴνιμαρτυροϞ χε ἴἡοκ πε 30



- ΠΟΥΩΟΥ ΝΕΜ ΠΟΥΧΛΟΜ ΦΗΕΤΕ ΙΣΧΕΝ ΖΗ ἸΠΑΤΕ  
 ΚΘΑΜΙΘ ἸΖΛΙ ἸΠΑΤΕ ΚΘΑΜΙΘ ἸΤΦΕ ΝΕΜ ΠΚΑΖΙ  
 ΕΚΜΟΤΕΝ ἸΜΟΚ ἸΧΕΝ ΝΙΜΩΟΥ ΝΕΜ †ΝΟΥ ΕΚ-  
 ΜΟΤΕΝ ἸΜΟΚ ἸΧΕΝ ΠΡΕΝΟΣ ΤΗΡΗ ἸΝΙΡΩΜΙ ἸΘΟΚ  
 ΕΤΣΩΟΥΝ ἸΝΕΚ ΜΑΝΕΜΤΟΝ ΦΗΕΤΑΡΘΩΚ ἸΤΦΕ  
 ἸΦΡΗ† ἸΟΥΚΑΜΑΡΑ ΟΥΟΣ ΝΙΘΗΠΙ ΒΕΝ ΠΕΚΟΥΑΖ-  
 ΚΑ. Α. ΣΑΖΝΙ ἸΠΙΝΑΥ ἸΨΑΓΟΠΤ ἸΟΥΜΟΥ ἸΖΩΟΥ. ἸΘΟΚ  
 ΠΩΣ ΕΤΖΩΟΥ ἸΧΕΝ ΝΙΘΗΠΙ ΝΕΜ ΠΙΔΧΙ ΦΗΕΤΑΡΩΙ  
 ἸΝΙΤΩΟΥ ΒΕΝ ΟΥΩΙ ΟΥΟΣ ΝΙΒΕΛΛΟΤ ΒΕΝ ΟΥ-  
 ΜΑΩΙ ΦΗΕΤΙΝΙ ἸΝΙΘΗΟΥ ἸΒΟΛΒΕΝ ΖΑΝΑΖΩΡ ΟΥΟΣ 10  
 ΝΙΑΓΓΕΛΟΣ ἸΤΑΥΕΡΠΑΡΑΒΕΝΙΝ ΑΚΤΗΙΤΟΥ ἸΒΡΗ  
 ἸΦΝΟΥ[Ν] ἸΤΕ ΝΙΤΑΡΤΑΡΟΣ ἸΕΡΚΟΛΑΖΙΝ ἸΜΩΟΥ  
 ἸΒΟΛΖΙΤΕΝ ΖΑΝΔΡΑΚΩΝ ΕΥΖΩΟΥ. ΟΥΟΣ ἸΘΩΟΥ  
 ΣΕΣΟΝΖ ΒΕΝ ΒΑΝΣΝΑΥΖ ἸΑΤΒΩΛ ἸΒΟΛ ΝΕΜ  
 ΚΑ. Β. ΖΑΝΜΟΧΛΟΥΣ ἸΑΤΩΟΥΩΝ ἸΜΩΟΥ ἸΜΟΝΩΧΟΜ 15  
 ἸΤΕ ΖΛΙ ΨΙΒ† ἸΒΟΥΝ ἸΖΡΕΝ ΝΕΚΟΥΑΖΣΑΖΝΙ. ΠΩΣ  
 Φ† ἸΘΟΚ ΑΚΟΥΩΡΠ ἸΠΕΚΜΟΝΟΓΕΝΗΣ ἸΨΗΡΙ  
 ἸΠΙΚΟΣΜΟΣ ἸΠΒΑΙΕ ἸΤΕ ΝΙΣΗΟΥ ΑΡΘΙ ΣΑΡΖ ΒΕΝ  
 ΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ ΟΥΟΣ ΑΦΕΡΡΩΜΙ ἸΜΟΝΩΧΟΜ  
 ἸΚΑ† ἸΡΩΜΙ ἸΒΟΤΗΕΤ ἸΤΕΡΧΙΝΕΡΡΩΜΙ. ἸΘΟQ ΠΩΣ 20  
 ΨΗΣ ΠΧΣ ΠΙΜΙΣΙ ἸΒΟΛ ἸΒΗΤΚ ΒΕΝ ΟΥΜΕΘΗΠΙ.  
 ΚΕ. Α. ΦΗΕΤΑΡΜΩΩΙ ΖΙΧΕΝ ΠΖΟ ἸΦΙΟΜ ἸΦΡΗ† ΙΣΧΕΚ  
 ΕΡΜΩΩΙ ΖΙΧΕΝ ΦΗΕΤΩΟΥΩΟΥ ΦΗΕΤΑΡΩΑΝΩ ἸΕ  
 ἸΨΟ ἸΡΟΜΙ ἸΒΟΛΒΕΝ Ε ἸΨΙΚ ΨΑΤΟΥΣΙ ΦΗΕΤΑΡΕΡ  
 ἸΠΙΤΙΜΑΝ ἸΝΙΘΗΟΥ ΒΕΝ ΦΙΟΜ ΕΝΧΑΙ ΝΙΒΕΝ ΣΕΒ- 25  
 ΝΟΝ ἸΧΩΟΥ ΝΑΚ †ΝΟΥ ἸΜΟΥ ΠΑΩΣ ΒΕΝ ΤΑΙΟΥΝΟΥ  
 ἸΤΕΚΝΗΟΥ ΨΗΣ ἸΡΙΒΟΗΘΙΝ ἸΤΑΜΕΤΧΩΒ ΧΕ ἸΝΟΚ  
 ΟΥΡΕΦΕΡΝΟΒΙ. ΜΑΡΟΥΛΑΙΑΙ ἸΒΟΛ ΖΑΡΟΙ ἸΧΕ ΝΑΙΜ-  
 ΚΕ. Β. ΚΑΥΖ ΧΕ ΠΩΟΥ ΦΩΚ ΠΕ ΟΥΟΣ ΕΡΜΕΖ ἸΩΟΥ  
 ἸΧΕ ΠΕΚΡΑΝ ΨΑ ἸΝΕΖ ἸΜΗΝ. ΕΡΧΩΚ ΔΕ ἸΠΙ- 30





- αἰσοῦνι ἵχε παιχωρι ἕεν περζητ ἵχε γεω-  
 ριος ιϰχε νεφωνῆ χε †νανοzem αν ἴπαισοπ  
 ἔβολῆεν παιμανκανον διχαq αἰραοῦῶ ἵηητq  
 κ̄η. α. χε ἵτεqναz† ἕεν περζητ τηρq οῦοz ἵτεq-  
 ἔμι χε ἄνοκ πε φ† φη ἔτε οῦονωχομμοq  
 ἔνοzem ἴμαγατq. ἄ μηχανῆ ωε ναq ἔπεснт  
 ἔπιακκος αἰσεβτε πικωμα ἔθοῦαβ ἵτε  
 πὰτριος γεωργιος. ἄ πῶc ἄμονι ἵτεqσιx εἰ-  
 χω ἴμοc χε γεωργιος παμενριτ zηππε ιϰ †σιx  
 εταcθαμῖδ ἵλδαμ πιωορπ ἵρωμι ἵθοc ον  
 †νοῦ ἔθοῦλzem cωnt ἴμοκ ἄ πῶc νιqι ἔβοῦν  
 κ̄η. β. ἕεν περζο αἰμαzq ἵνῶνῆ ἵκε cоп. αἰἔραc-  
 παzεcῶε ἴμοq ἵχε πῶc αἰωε ναq ἔπωωι ἔνι-  
 φηοῦι nem νεqαγγελοc ἔθοῦαβ. αἰτῶνq ἕεν  
 οῦιωc ἵχε πὰτριος γεωργιος ἔβολῆεν νιἔθ-  
 μωοῦτ. οῦοz ναqμοωι πε ἕεν πιπαλατι(sic) ἵτε  
 †βακι εἰκωτ ἵca νιοῦρωοῦ(sic). μενεца  
 ναι δε αἰξιμι ἵνιοῦρωοῦ ἕεν πιπλατιᾶ(sic)  
 κ̄θ. α. εἰzεmci caḥοῦν εἰ†zап οῦοz αἰqωσι ἔβοῦν  
 ἔxωοῦ πεxαq νωοῦ χε τετεncωοῦν ἴμοι αν  
 ῶ νιοῦρωοῦ. αἰqαι ἵνεqβαλ ἔπωωι ἵχε ποῦρο  
 zαδιᾶνοc ἕεν οῦωπι εἰxω ἴμοc ἴπὰτριος χε  
 ἵθοc ним ἵπαιρη†. πεχε πιμαρτυροc ἵτε  
 π̄xc ναq χε ἄνοκ πε γεωργιος φηἔτατενῆωτεβ  
 (sic) ἴμοq ἵcaq εῶβε τετεnμετρεq†ωωω ἔπα-  
 κ̄θ. β. νοῦ† φαιεῶнаταке θηноῦ ἴπατε οῦески ωωπι.  
 ποῦρο δε zαδιᾶноc εἰμην εἰcомc ἔβοῦν  
 ἕεν πzo ἴπὰτριος πεxαq ναq χε ἵθοc αν  
 πε αλλα τεqḥиbи τε κε οῦαι δε πεxαq χε  
 ἄrhoῦ αἰῶνι ἴμοq. ἔταqἔμι δε ἵχε ἄνατολιος



πιστρατιλατης πεχαq xe βεν ουμεθμη φαι  
 πε γεωργιος πεταqταqτωνq (sic) ἐβολβεν  
 νη ἐθ μωουτ λqναq† δε ἴχε αναδολιος(sic)

λ. α. nem nateqtaqic τηrc. acωopi δε ἴχε τηπι  
 ἴνηἔταqναq† ἐπ̄x̄c ceipi ἴr̄ ἴωo nem ḡ nem 5  
 ουcziμι ἐβολβεν πιμηω. ουoq αqουαzcazνι  
 ἴχε πογρο δαδιάνοc εθρογziτογ τηρογ ca-  
 vol ἴ†βακι βεν ουμα ἴωαqε αγαιτογ ἴδ̄  
 ἴμεροc αγδοτβετ ἴμωου. παιρη† αγχωκ ἴτογ-  
 μαρτυριὰ ἴcoγ ἴε ἴφαμενωθ βεν ουε̄zooγ 10

λ. β. nωou βεν ουώου ἐπιπαραdicoc εγδ̄ι zmot  
 ἐzρη ἴχεν νιρεqερνοβι. αqουαzcazνι ἴχε πογ-  
 po εθρογἴνι ἴπιλγιoc γεωργιος ἴχεν πιβημα  
 ουoq αqχοc εθρογἴνι ἴουδ̄λοx ἴβενιπι zina 15  
 ἴceωnq ἴπιḡμη ἐροq ουoq αqερογcaz† ba  
 ουτατq ωατ εqβωλ ἐβολ ουoq ἴceἴνι ἴου-  
 moki ἴπcmot ἴουχoni ἴβενιπι ἴceziτq ἐβρη

λ̄α. α. ἐρωq ουoq αqερογθoυz ἴz̄ ἴιqt ἐτεqάφε  
 ἐβογν ἐπιδ̄λοx αqερογἴνι ἴουγνιω† ἴωνι εq- 20  
 φonk κατα τεqάφε ουoq αγzi τεqάφε ἐβρη  
 ἐροq ἐταxροc ἴτατq ἴceckerker ἴμοq nem  
 πιώνι ουoq ἴτογβωλ ἐβολ ἴνιταzo ἐρατογ  
 ἴτε neqκαc. ἐταqάμονι δε ἴτοτq βεν ται-  
 βαzanoc βεν ουμετχωρι ουoq αqουαzcazνι 25

λ̄α. β. ἐθρογἴνι ἴπιώνι ἐβολ zapoq ἐλωq ἐπωω  
 ἴcaxωq ουoq ἴτογμογp ἴουγνιω† ἴώνι ἴβητq  
 nem εβερε ουγνιω† ἴxpeμtc ἐπωω βαροq.  
 menenca nai δε αqουαzcazνι ἐziτq ἐβογν  
 ἐoγmaci ἴzomt nem ἐτωtc ἴzaniqt εγωnoγ 30



- ἔβογν ἔροq. αφερκελεγιν ἴχε πᾶνομος ἴογρο  
 λβ. α. εθρογῖνι ἴογμανκανων ἴπιμασι ἴτογκω†  
 ἔβογν ρινα ἴτογῆομβेम ἴπσωμα ἴπιᾶριος  
 ἴχε νιqt ογορ ἴτε νεqμελος ερ ἴφρη† ἴογ-  
 ωωω ἴτε ογῆνωογ ἔεν πιωωμ. αqᾶμονι 5  
 ἴτοτq ον ἔεν ογμετχωρι αqογαςσαρῖνι δε  
 ον εθρογρῖτq ἔπιωτεκο νεμ ἔτοcq ἔπωε ωα  
 τεqσοῆνι χε ρηᾶερογ ναq ιε χε ρηατακοq  
 ἴᾶω ἴρη† νε ογσαιε πε ἔμαωω ἔεν τεqρῖν-  
 λβ. β. ναγ ἄ πῶc ογονρῖτq ἔροq ἔεν πιᾶχωρρ ἔτεμμαγ 10  
 εqχω ἴμοc χε ἴμωνι ἴτοτκ παcοππ γεωργιος  
 ογορ χεμνομ† ἴπερβωλ ἔβολ χε ἴνοκ †χη  
 νεμακ ογον ογνῖω† ἴραωι ωοπ νακ ἔεν τφε  
 ἔρρη ἔχεν πεκᾶγων. ρηππε ιc ογcοπ ακμογ  
 ἴμοq αιτογνοcκ ἔτι χηαμογ ἴκε cοπῆ 15  
 λγ. α. ογορ †ηατογνοcκ ον ἔεν πιμαρρᾶ δε ἴcοπ  
 ἴνοκ ἔῆναῖ ἴμῖν ἴμοι ἔεν ρανῆηπι ογορ  
 †παρᾶθηκη ἔταιχαλος ἔπεκσωμα †ηαῖτc  
 ἴνοκ εῆνα†χομ ἴπεκσωμα ἔθογᾶβ ἴτα-  
 ῶρεκῖτον ἴμοκ νεμ αβραᾶμ νεμ ισαακ νεμ 20  
 ιακῶβ ἴπερερωλαρ ἴρητ ἴνοκ †χη νεμακ  
 εcεωωπι γαρ ἴχε τεκμαρτηρια ἴπεμῶο ἴπαι  
 ῶ ἴογρο ναι εκερμεῶρε ἴπογῖῆο εῶητ χηαερ  
 ρ ἴρομπι εγερβαζανῖζῖν ἴμοκ ἔρρη ρῖχεν  
 λγ. β. παρᾶν χεμνομ† ἴπερερωλαρ ἴρητ ἔεν πχῖν- 25  
 ῶρεqταιεμογ† ἔροq ἴχε πῶc αqωε ναq ἔπωωι  
 ἔνιφνογῖ νεμ νεqαρρελοc ἔθογᾶβ ἔρε πιχωρι  
 ἴμαρτυροc ἴτε πῶc cομc ἔροq ογορ ἴθοq  
 δε ναqμῖν ἔβολῆεν πιωρωic ωατε πιογωῖνι  
 ωαι ἔβολ εqογνοq ἴμοq ἔεν πιᾶρογcτ ἔτα- 30

λδ. α. πῶς τῆς ναῦ. ἔταωρον δε ωπι λογαζσαζνι  
 ἴχε πογρο εθρογῖνι ἴπιὰγιος γεωργιος ἔχεν  
 πιβημα. ἔταγενῆ δε πεχε ογαι ναῦ ἐβολῆεν  
 πι ὀ νογρο ἐπεφραν πε μαρ[μ]εντιος χε γεωρ-  
 ριος †ερῆτιν ἴογμῖνι ἴτοτκ. ἐωωπ ακωα- 5  
 ναιῆ ἴπαῖθο ωε πεννηβ πιρῆ νεν πιῶ ἴνογ†  
 νεν ἴμαγ ἴνῖνογ† †αρτημῖς χε ἴθος εθ-

λε. β. νοζεν ἴπικοςμος τηρῆ χε †ναναζ† ζω  
 ἐνεκνογ† ἴταωεωπι ἴμωογ ἴκαλως. πεχε  
 πὰγιος γεωργιος ναῦ χε ἴχε πεκῆτημα νηι. 10  
 πεχε μακμεντιος πογρο ναῦ χε ζηππε ις ὀ  
 ἴερονος σεχη ἐβρη φογαι φογαι ἴνῖερονος  
 ογοζ ζανφατςι ἴβητογ ἴμῖνι νῖβεν ζανογον

λε. α. μῖν ἴτε ζανωωην ἴρεφτογταζ νεν ζανογον  
 ἴατογταζ. ἐωωπ ογν ἴτογογωνζ ἐβολ ἴτογω- 15  
 επνογνι ἴχε νῖφατςι ἴτε πιωωην ἴτε πιογαι  
 πιογαι ἴβητογ φῖρι ἐβολζιτεν νεκτωβζ ογοζ  
 ἴτε νῖφαιςι(sic) ἴρεφτογταζ φορι ἐβολ ογοζ  
 ἴτε νῖατογταζ ἴχωβι φορι ἐβολ ἴεν φαι  
 †ναζ† ἐπεκνογ†. ἴ πὰγιος γεωργιος ζιτῆ 20  
 ζιχεν περζο αῖτωβζ ἴφ† ἴογνῖω† ἴναγ εφ-

λε. β. ριὰζομ. ἔταρχωκ δε ἐβολ ἴ†προσεγχη αῖχω  
 ἴπιὰμῖνι αςωωπι δε ογνῖω† ἴζο† νεν ογ-  
 σθερτερ ἴεν περζιντωνῆ ογπῖνἴ ραρ ἴτε  
 πῶς αῖ ἴχεν νῖερονος αῖτογῶ ἐβολ αῖβεπ- 25  
 νογνι ἴχε νῖφατςι αῖφῖρι ἐβολ ογοζ νῖἔτοι  
 ἴρεφτογταζ αῖ† ογταζ νη ἔτοι ἴατογταζ

λε. α. αῖζι χωβι ἐβολ. τοτε πεχε μαρμεντιος πογρο  
 ναῦ χε ογνῖω† ἴνογ† πε περακλῆς χε νεν  
 νικεωε ετωογῶογ αῖογωνζ ἴτερζομ ἐβολ 30



- ἴβητοῦ ἴπαιρη†. ἀφεροῶ ἴχε πᾶριος γεωργιος ἐρχω ἴμος χε φ† φηῆταρθαιμὶ ἴτφε ΝΕΜ ΠΚΑΖΙ φηῆταρθε ΝΗῆτωπ ΑΝ ωωπι ΑΚΤΕΝΘΩΝϞ ἘΠῆρακλῆς πιδωλον ἴκοῦρ ἴβελλε
- λ̄ς. β. φηῆτεκνατακο ΝΕΜΑϞ ἴχωλεμ. ἀφεροῶ ἴχε ποῦρο ΔΑΔΙΛΝΟC ΠΕΧΑϞ ἴπᾶριος γεωργιος ΠΙCΟΠ ἴτε ΝΙΓΑΛΙΛΕΟC †Cωοῦν χε †ΝΑΤΑΚΟΚ ἴΑω ἴρη†. ΤΟΤΕ ΑΦΟΥΑΖCΑΖΝΙ ΕΘΡΟΥἸΝΙ ἴοῦνιω† ἴβαωοῦρ ΑΥΒΙCΙ ἴμοϞ βΕΝ ΤΕϞΜΗ† ΑϞΑΙϞ ἴβ ΟΥΟZ ΠΑΙΡΗ† ΑϞ† ἴπιπᾶ. ἀθεροῦνι ἴοῦνιω† ἴλεβῆς ἴσεζιοῦι ἴ†τοι β† ἴτε ΠCΩΜΑ ἴπᾶριος ἔβρη ἔμαϞ ΝΕΜ ΟΥΤΑΤZ ΝΕΜ
- λ̄z. α. ΟΥΛΑΜΧΑΠΤ ΝΕΜ ΟΥΩΤ ἴΤΕΒΝΗ ΝΕΜ ΟΥἸΒΡΕΖΙ ΑΥCΑΖ† ΖΑΡΟϞ ἔΜΑωω ΖΩCΤΕ ἴτε ΝΕϞΒΕΡΒΕΡ ΝΕΜ ΝΕϞωαZ βΙCΙ ἔΠΙΖΟΥḀ. ΖΩCΤΕ ἴτε ΝΗῆΤCΑΖ† ΦΩΤ ἔΠΑΙCΑ ΝΕΜ ΦΑΙ ΖΙΤΕΝ ΠΙΖΟΥḀ ἴτε ΠωαZ ΖΩCΤΕ ἴτεϞβΙCΙ ἴΠῆ ἴΜΑΖΙ ΑΥἸΝΙ ἴΝΙΝΙΕβΧΙ ἴτε ΝΙΛῆβῆς ἴΠΟΥΡΟ ΕΥΧΩ ἴΜΟC ΧΕ
- λ̄z. β. ΑΦΟΥḀ ΑΦΜΟΥΝΚ ἴχε ΠΙΒΕΡωΟ ἔΤΕΜΜΑϞ ΑΦΟΥΑΖCΑΖΝΙ ἴχε ΠΟΥΡΟ ΕΘΡΟΥΟC ἴCΕΘΟΜC βΕΝ ΠΙΚΑΖΙ ΝΕΜ ΠΙΚΕΛΕΒῆC ΝΕΜ ΠΙΜΕΛΟC ἴτε Πᾶριος ἔΤΕ ἴβῆΤC ΧΕ ΖΙΝΑ ἴΝΕ ΝΙΧΡΗCΤΙΛΝΟC ΧΙΜΙ ἴΟΥΜΕΛΟC ἴΤΑϞ ἴΤΟΥΤΟΥΝΟC ΟΥΜΑΡΤΗΡΙΟΝ ΝΑϞ. ἔΤΑΥΚΗΝ ΔΕ ἔΘΟΜC ἴΠΙΘΜΗ ἴχε ΝΙΖΥΠΕΡΕΤῆC ΑΥΕΡΑΝΑΧΩΡΙΝ ΝΩΟΥ ΑϞωωπι ἴχε ΟΥΝΙω† ἴωΘΟΡΤΕΡ βΕΝ Πᾶληρ ἴ ΠΚΑΖΙ ΚΙΜ
- λ̄η. α. ωΑ ΝΕϞCΕΝ† ΖΗΠΠΕ ΙC ΠḀC ἴῆC ΠḄC ΑϞἸ ἔΠΕCΗΤ ἔΒΟΛβΕΝ ΤΦΕ ΝΕΜ ΝΕϞΑΓΓΕΛΟC ἔΘΟΥΑΒ ΑϞḀΖΙ ἔΡΑΤϞ ἔΧΕΝ ΠΙΜΑ ἔΤΕΡΕ ΠΙΛΕΒῆC ΘΟΜC ἴβῆΤϞ. ΟΥΟZ ΠΕΧΑϞ ἴΖΑΛΛΑΘΙΝἸ ΠΙΑΓΓΕΛΟC ΧΕ



ἀνιογὶ ἠπαίλεβης ἐπῶωι εταρίνι δε ἠπαί-  
λεβης ἐπῶωι ἀρφονε ἐβολε ριχεν πκαρι. ἀρφ-

λβ. β. ρογῶ ἠχε πῶε ἠτε νισομ ἐρρη ἔχωφ χε  
γεωργιος πασωπ τωνκ ἐρρη ἀνοκ πε φη  
ἐταρτογνος λαζαρος ἐβολθεν νη ἐθμωογτ 5  
παιρη† ον †νογ ἀνοκ τογαρσαρνη ναικ  
χε τωνκ ογορ ἀμογ ἐπῶωι ἐβολθεν πλεβης  
ὀρι ἐρατκ ριχεν νεκβαλαγχ ἀνοκ πε πῶε  
πεκνογ†. ἀρτωνφ βεν †ογνογ ἐτεμμαγ  
ἠχε πιχωρι ἀληθος βεν ογνιω† ἠχομ εσχορ 10

λβ. α. ἠφρη† ἠογαι ἐτε ἠπερβι ρλι ἠἠκαρ ἐπτηρη.  
ογον νιβεν ἐταγναγ ἀγερωφηρι. πεχε πῶε  
ναφ χε βρο ἠμοκ ογορ χεμχομ γεωργιος  
παμενριτ χε ογον ογνιω† ἠραωι ωωπι ναικ  
βεν νιφνογὶ νεμ ριχεν πικαρι νεμ ἠπεμθο 15  
ἠπαιωτ ἠἀραθος νεμ ἠπεμθο ἠνααργελοσ  
ἐρρη ἔχεν πεκἀγων ωωπι εκ χεμνομ† χε  
ἀνοκ †χη νεμακ. ογορ ἀρφε ναφ ἐπῶωι ἐνι-

λβ. β. φνογὶ νεμ νεραργελοσ ἐθ ογαν. ἠθοφ δε ἀρ-  
τωνφ ἀρμωωι ογορ ἀρογωρπ ρα πογρο ἠχε 20  
πιάριος γεωργιος ερχω ἠμοσ χε ρηππε †σνηνι  
ἠμοι βεν †πολις ογορ ††σβω. βεν †ογνογ  
ἐτεμ[μαγ] ἀρογαρσαρνη ἠχε πογρο ἐαμονι  
ἠμοφ ἐθρογενφ ραροφ ἔχεν πιβημα. ερρηνογ  
δε ναρωω ἐβολ χε πιβημα πιβημα αἰ ραροκ 25

π. α. ἠθοκ νεμ πεκἀπολλον ἀνοκ ρω νεμ παῶε  
ἠἠε πῶε πωρη ἠφ† ετωνβ. ρηππε ις ογςρμι  
επεσραν πε χολλαστικη ἀσωω ἐβολ εσχω  
ἠμοσ ογβε πιάριος γεωργιος πιμαρτυροσ ἠτε  
πῶε χε παῶε γεωργιος ἀ παωρη νωρεβ ἠπερ- 30

- ΜΑ. Β. ἴφ† ἐβολζιτοκ. πεχε πᾶριος νας χε βι  
 ἴπαιωβωτ ἐβολῆεν ναςικ μαωε νε ἐτκοι χω  
 ἴπαιωβωτ ἔχεν φμογτ ἴπιμασι ἐρεχω ἴμος  
 χε ναι νε νη ἔτερχω ἴμωου ἴχε γεωργιος χε  
 ἔεν φραν ἴηκ π̄χ̄ τωνκ ὀρι ἐρατκ. ἴθος δε  
 ἀσιρι κατα φρη† ἐταρχος νας ογορ ἀρτωνη  
 ἴχε πᾶμασι ἔεν τογνογ ἔτεμμαγ ἀσῶου  
 ΜΑ. Α. ἴφ† ἴχε †σζιμι εσχω ἴμος χε σμαρωογτ 10  
 ἴχε τογνογ ἔτακὶ ἔται πολικ ἴμος ἀληθος  
 ἴθοκ ογπροφητης ογορ ἴ φ† χεμπωινη ἴπερ-  
 λαος. παλιν ἀρογωρη ἴχε δαδιᾶνος ἴσα πι-  
 μαρτυρος. ἔταρι δε πεχε πογρο τρακιᾶλι  
 νεμαγ χε γεωργιος νιωε ετωογῶου ἔταγφιρι 15  
 ἐβολ τενἔμι ἀν ἀκριως χε πεκνογ† πε εταγ  
 ΜΑ. Β. ἄρογφιρι ἐβολ χε νεννογ† νε ἀλλὰ ζηππε  
 ις ογἴμαγ ερχη βατοτεν ἔεν †πετρα ἐογ-  
 μωιτ πε ἴρερχα ρε[ρ]μωογτ ἴμον ζλι ἴρωμι  
 ἔμι ἐπερμωιτ ογδε περρο ἐωοπ ογν ἐβολ- 20  
 ζιτεν νεκτωβζ ἴτογτωογνογ ἴχε νικας ἴτε  
 νη ἔομωογτ ωε πανηβ πιρη νεμ πιος νεμ  
 ΜΒ. Α. †αρτεμικ ἄμαγ ἴνινογ† εἴεναζ† ζω ἐπεκ-  
 νογ† ἴταωωπι ἴχρηστιᾶνος ἀφερὸγῶ ἴχε  
 πιμακαριος γεωργιος ερχω ἴμος χε σεντοτ 25  
 ἴχε †σμη ἔταικο῀θμεσ ἔεν πιεγαρρελιον ετ-  
 χω ἴμος χε ἐωοπ ογον τετενναζ† ἴμαγ  
 ἴπσμοτ ἴογναφρι ἴωελταμ ἴτετεν σος ἴπαι-  
 τωογ χε ογῶτεβ ἐβολ ται ογορ ἴνεζλι ἐρατ-  
 ΜΒ. Β. σომ ἴτενῆνογ τωνκ ἴθοκ νεμ πογρο δαδι- 30



ἄνος nem νικεογρωου ἴτε χημι μαθενωτεν  
 λογων ἴφρο ἴπιμζαυ ογοζ ὀφι ἴνικας ἴτε  
 νιρεφμωουτ ἔταγλοφλεφ ἔβολ nem νιωωιω  
 ἴτε νηἔταγμογ ἄνιτογ νηι ἴναι. ογοζ αγθεν- 5  
 ωου σατοτογ ἴχε πιῖ ἴογρο ἔφμωιτ ἴπιμ-

Μῖ.Α. ζαυ αγουγων ἴπιρο ἴτε πιμζαυ ἴπογχεμ  
 ζλι ἴκας ἴτε νιρεφμωουτ ἴβηητφ αγὼφι  
 ἴνιθμικ ἔβολθεν νικας ἔταγχεμογ ἀγἴνι  
 ἴμωογ ἴπιᾶριος γεωργιος. τοτε πᾶριος γε-  
 ωργιος ἀφριογἴ ἴμογ ζιχεν νεφκελι ἀφτωβζ 10  
 ψα φναγ ἴογογνογ ἔεν πχινῶρεφχωκ ἴπιᾶ-  
 μην ἔβολ ἀφωπι ἴχε ογνιωτ ἴωθορτερ  
 nem ζανσετεβρηχ ἴχρωμ ογοζ ἀγερογωινι

Μῖ.Β. ἔνικας ἔτεμμαγ ογοζ σατοτογ ἀγἴ ἔβολ  
 ἴβηητογ ἴχε ἔ ἴρωμι nem ἔ ἴςζιμι nem ῖ 15  
 ἴκογχι ἴλλογ. νιογρωογ δε ἔταγναγ ἔφη-  
 ἔταφωπι ἀγερωφηρι λοιπον ἄ νιογρωογ  
 μογ† ἔογαι ἔεν νη ἔταγτωογνογ ἔβολθεν  
 νηἔθμωουτ πεχωογ ναφ χε nim πε πεκραν.  
 ἀφερογὼ ἴχε φηἔταφτωνφ ἔβολθεν νηἔθ- 20

Μῖ.Α. μωουτ εφχω ἴμοσ χε ἴσογβην πε παραν. πεχε  
 πογρο ναφ χε ἴσ ογνρ ἴρομπι ἴχεν ἔτακμογ.  
 χε ἴσ ζογὸ ἔ ἴρομπι. πεχε πογρο ναφ χε  
 ἔεν πιχογ ἔτεμμαγ νε ἀφἴ ἴχε πᾶῦ ἔπι-  
 κοσμοσ ψαν ἴφη. πεχε φηἔταφτωνφ ἔβολθεν 25  
 νηἔθμωουτ ναφ χε ῖρι ἴφμεγἴ ἀν ογδε  
 ἴπιςωτεμ ζολωσ χε ἀφἴ. πεχε δαδἴᾶνοσ ναφ

Μῖ.Β. χε νακναζ† ἔνιμ ἴνογ†. πεχε φηἔταφτωνφ  
 ναφ χε ἴπερεφ ζλι ἴᾶναγκη ἔροι ὼ πογρο  
 †ωπι ογν ἔχοσ χε ἀιναζ† ἔνιμ ἴνογ† ναι- 30



- ΝΑΖ† ΠΕ ΕΟΥΑΙ ΕΥΜΟΥ† ΕΡΟQ ΧΕ ΠΙΑΠΟΛΛΩΝ  
 ΟΥCΟΧ ἸΝΚΟΥΡ ΜΒΟ ἸΒΕΛΛΕ ΕΤΑΙΧΩ ΟΥΝ ἸCΩΙ  
 Ἰ†ΧΙΝΩΝḂ ΕΤΖΩΟΥ ἸΝΤΕ ΠΑΙΒΙΟC ΛΙΩΩΠΙ ΕΙΩΝḂ  
 ΗΕΝ ΝΙΜΩΙΤ ΕΤΤΗ ΗΕΝ ΠΙΑΡΟ ἸΧΡΩΜ ΩΛ  
 ΜΕ. Α. †ΩΕΝΗΙ ΕΒΡΗΙ ΕΡΟQ ΑΓΜΑΥ ἸΧΕ ΠΙQΙΝΤ ἸΑ-  
 ΤΕΝΚΟΤ ΖΑΡΑ ἸΘΟΚ ἸΠΕΚCΩΤΕΜ ΕΝΙΓΡΑΦΗ ἸΝΤΕ  
 ΝΙΧΡΗCΤΙΑΝΟC ΕCΦΙΡΙ ΕΒΟΛ ΑΚ† ἸΦΜΕΥΙ ΝΗΙ  
 ἸΠΙΕΖΟΥQ ΕΤΤΗ ΕΤΟΙ ΝΖΟ† ΠΙΜΩΙΤ ΕΤΕ ἸΜΟΝ  
 ΒΟΗΘΙΑ ἸΜΑΥ ΑΛΛΑ ΟΥΤΩΜΤ ΠΕ ΝΕΜ ΟΥΖΟ†  
 ἸΜΟΝ ΖΛΙ ἸΝΝΑΙ ἸΒΗΤQ ΟΥΔΕ ἸΠΑΥΩΘΕΤ 10  
 ἸΠΖΗΤ ἸΠΙΡΕQ†ΖΑΠ ΑΛΛΑ ΠΖΩΒ ἸΠΙΟΥΑΙ  
 ΠΙΟΥΑΙ ΕΤΑQΑΙQ ΧΗ ἸΠΕΜΘΟ ἸΝΕQΒΑΛ ΕΒΟΛ.
- ΜΕ. Β. ΤΟΤΕ ΩΑQΕΡΟΥΩ ἸΧΕ ΠΙΧΑΝΑ ἸΝΤΕQΧΟC ΧΕ  
 ΜΑΤΑΜΟΙ. ΕΠΖΩΒ ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ ἸΜΩΤΕΝ  
 ΖΙΝΑ ἸΤΑ† ΝΑQ ἸΠΕQΒΕΧΕ ΚΑΤΑ ΝΗ ΕΤΑQ- 15  
 ΛΙΤΟΥ CΩΤΕΜ ΟΥΝ ἸΤΑΦΙΡΙ ΗΑΤΟΤΚ Ω ΠΟΥΡΟ  
 ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΕΘΝΑΩΩΠΙ ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟZ  
 ἸΤΕQΟΥΩΝZ ΕΒΟΛ ἸΦΗΕΤΑQΕΡCΤΑΥΡΩΝΙΝ ἸΜΟQ  
 ΕΤΕ ΠΧC ΠΕ ΚΑΝ ΕΩΩΠ ΕΟΥΟΝ ΟΥΜΗΩ
- ΜΖ. Α. ἸΝΝΟΒΙ ΘΙ ΕΠΕQCΩΜΑ ΟΥΟZ ἸΝΤΕQΘΤΕΒ ΕΒΟΛΗΕΝ 20  
 ΠΑΙΚΟCΜΟC ΕΤΖΩΟΥ ΩΑQΩΩΠΙ ΗΕΝ ΖΑΝCΝΑΥZ  
 ΕΘΒΕ ΝΕQΝΟΒΙ ΑΛΛΑ ΗΕΝ †ΚΥΡΙΑΚΗ CΕ† ἸΤΟΝ  
 ΝΑQ ΧΕ ΟΥΗΙ ΕΡΕ ΠCΘ ἸΗC CΟΜC ΕΒΡΗΙ ΕΝΙΚΟ-  
 ΛΑCΙC ἸΠΕΖΟΥQ Ἰ†ΚΥΡΙΑΚΗ ἸΝΟΚ ΔΕ ΟΥΔΕ ΖΕΝ  
 ΠΕΖΟΥQ Ἰ†ΚΥΡΙΑΚΗ ἸΠΑΥ† ἸΤΟΝ ΝΑΝ ΕΠΤΗΡQ 25  
 ΕΠΙ ΔΕ ἸΠΙΟΥΩΝZ ἸΤΕQΜΕΤC ΕΒΟΛ ΕΙΩΟΠ
- ΜΖ. Β. ΖΙΧΕΝ ΠΙΚΑΖΙ ΠΩC ΓΑΡ ΕΝΝΑΟΥΩΝZ ΕΒΟΛ ΕΝΕΡ-  
 CΕΒΗCΘΕ ἸΖΑΝΙΔΩΛΟΝ ΝΕΜ ΖΑΝΘΟΥΩΤ ἸΠΑΥΚΙΜ  
 ΕΡΩΟΥ ΕΠΤΗΡQ. ΑQΕΡΟΥΩ ΝΑQ ἸΧΕ ΠΟΥΡΟ ΠΕ-  
 ΧΑQ ΧΕ Ἰ ΠΕΚΖΗΤ ΧΩ ΕΒΟΛΖΙΤΕΝ ΠΑΩΑΙ ἸΠΙΧ- 30

ρονος ἄντε παιῶν ἄνρομπι. ἀρσομς δε ἄντε φη  
 ἔταρτωνη ἐβολῆεν νηῆθμωογτ ἐπιμαρτυρος  
 ἄντε πᾶρ πιάριος γεωργιος πεχαρ ναρ δε

Μζ. α. παῶν πιμαρτυρος ἄντε πᾶρ τεν†ρο ἐροκ μοι  
 ναν ἄνπιωμς ἐθογαν ἄντε πᾶρ δε ἄννογζιττεν 5  
 ἐνικολασις ετενἄνῆητογ ἄνκεσοπ. ἔταρναγ ογν  
 ἄντε πιάριος γεωργιος ἐπογναρ† ἀρ† ἄννογθεν-  
 φατ ἄντε πικαζι ἀρρωσι ἐπρωι ἄντε ογμωογ  
 ογορ ἀρ†ωμς νωογ ἄντε φραν ἄνφιωτ νεμ  
 πωρηι νεμ πιπᾶν ἐθογαν πεχαρ νωογ δε 10

Μζ. β. μαωε νωτεν ἄντε ογζιρηνη ἐπιπαρᾶδισος ογορ  
 σατοτογ ἀγερ ἄνθοογωνρ ἐβολ. ἄνπογναγ ἐρωογ  
 δε ἀρρωπι ἄντε πογρο ερρωνω ἐβολ ἄνλαἄνογ-  
 νογ ἀγῆρογῶ ναρ ἄντε νιογρωογ εθνεμαρ  
 πεχωογ δε παρρωμι ογρεφερζικ πε δε ἐβολ- 15  
 ζιττεν νερμαρῖα ἀρταρο ἄνζαναεμων ἐρατογ  
 ἄνπενᾶθο ἐβολ ἀρσος δε ἀιτογνος ζανρεφ-

Μη. α. μωογτ ἄννοκ ρω†νογ† τῆνα†ρωω ἄνπαιγεμνος  
 τηρρ δε χρηστῖανος ἀρερκελεγειν δε σωτπ  
 νηι ἄννογχηρα ἄνζηκι θη ἔτε ἄνμον ρλι ἄνζηκι 20  
 ἄνπερρη† ἄντε πικοςμοσ ογορ ἀγκω† ἄντε ἄνπο-  
 λις ἀγχιμι ναρ ἄν†χηρα ἄνζηκι ἀγζιογῖ ἄνπιῆμνη  
 ἐθογν νεμας ρωσ εφογωω ἐ†ρωω ἄννιχρησ-  
 τῖανος. ἔταγεν πιῆμνη ἐθογν ἐπηι ἄν†χηρα

Μη. β. πεχαρ νας δε μοι νηι ἄννογωικ δε ογνη† ρωκερ 25  
 ἀσῆρογῶ ἄντε ἄνρζιμι ναρ ἄνχηρα ἄνζηκι δε  
 ἄνμον ωικ ἄντε πανι ἄννοκ παῶν. πεχε πιάριος  
 γεωργιος νας δε ἄνρεναρ† ἐνιμ ἄννογ† δε  
 ἄνμον ρλι ἄννογικ ἄντε πενη. πεχε ἄνρζιμι ναρ  
 δε εἰναρ† ἐπιπολλων νεμ πιῆρακλῆς νινηω† 30



- ἴνογ† ἴτε νιογρωογ. πεχε πιάριος γεωργιος  
 νας χε ἄληθος ογζαπ ἴμμη ἴτε φ† πε φαί  
 π̄θ. α. χε ἴμον ζλι ἴωικ ἔβεν πενι. ἔτασσομς ἔβογν  
 ἔβεν περζο ἴχε †ςζιμι (sic) ασναγ ἔπερζο  
 ἴπςμοτ ἴογαρρελος ἴτε π̄ϋ πεχας ἴβρηι 5  
 ἴβητς ἴχε †ςζιμι χε †ναωε νηι ἔβολ  
 ἴτακω† ἴσα ωικ ἴτοτογ ἴναδῖςεγ νεμ να-  
 θεωεγ ζινα ἴταχω ἔαρογ ἴπαιρωμι ἴτε φ†.  
 παντος ἔβεν περζιῖ ἔβογν ἔπανι ἴταξιμι  
 π̄θ. β. ἴογζμοτ ἴπεμθο ἔβολ ἴναθεωεγ. ασωωπι 10  
 ογν ἔβεν πχινερεςζωλ ἔβολ ἴχε †ςζιμι ἴχηρα  
 ἴζηκι. π̄θμη δε ναρζεμςι ἔαρατς ἴογβαςις  
 ἴτε ογςτγλλος ἴωε ἔβογν ἔβεν πεςχι σατοτγ  
 ογν αρωεπνογνι ἴχε πῖςτγλλος ογος αρζι χαλ  
 ἔβολ αρωωπι ἴχε [ογ]νιω† ἴωωην ογος αρφε- 15  
 σαπωωι ἴπινι ἴ ἴε ἴμαζι ἔπωωι ζηππε ις  
 π̄. α. μηχανη πιαρχηαρρελος αqι ωαρογ νεμ ογ-  
 τραπεζα εςμεζ ἔβολἔβεν ἄγαθον νιβεν αρογωμ  
 ογος αρξεμνομ† ἴχε πιάριος ογος ναρε  
 †τραπεζα μεζ ἴωικ νεμ ἀγαθον νιβεν ἔτασι 20  
 ἔβογν ἴχε †ςζιμι ἴχηρα ἴζηκι ἔβογν ἔπεςχι  
 ασναγ ἔζαννω† ἴωφηρι ογτραπεζα εςχη  
 ἔβρηι εςμεζ ἴαγαθον νιβεν νεμ πῖςτιλλος (sic)  
 π̄. β. ἔταρωεπνογνι ἔβεν ογωε ερωογώογ πεχας  
 ἔβεν πεςζητ χε ἄ φ† ἴνιχηρςτιἄνος ερφμεγῖ 25  
 ἴταμετζηκι ἔα †χηρα αqινι ἴπερμαρτυρος  
 ἔβογν ἔπανι ἔα †ταλεπωρος ἴψγχη ωα-  
 τερερβοῖθιν ἔροι ογος σατοτς ασζιτς ἔβρηι  
 ἔα νενβαλαγχ ἴπιάριος ασογωωτ ἴμογ.  
 π̄λ. α. αρερογώ νας ἴχε πιάριος γεωργιος ερχω ἴμος 30



χε τωοῦνι ὄρι ἐρα† ἐχεν νεβαλαγχ ἄνοκ  
 γαρ ἄνοκ αν πε φ† ἡνιχρηστιᾶνος ἀλλα ἄνοκ  
 βωκ ἵταq εἰωεπιβις ἐρρηι ἐχεν πεqραν ἐθου-  
 αβ. παλιν πεχε †ςριμι ναq χε παῦc ιςχε λι-  
 χιμι ἵουζμοτ ἡπεκῆθο μηις νηι εῶριερτολ- 5  
 μαν ἵταxω ἵουcαχι ἡπεκῆθο ἐβολ. πεχε  
 πᾶριος ναc χε cαχι. πεχε †ςριμι ναq χε παῦc

14. B. οὔον ἵτηι ἡμαγ ἵουᾶλοῦ εqχη βεν ῶ ἡρομ-  
 πι οὔοz φαι οὔβελλε πε ἡκοῦρ ἡέβο ἡδαλε  
 †ωπι ἡταμοq ἡναθεωεγ ἐωοπ οὔν ἡτεκ- 10  
 ῶρεqναγ ἡβολ ἡτεqσωτεμ οὔοz ἡτεqcαχι  
 †ναz† ζω ἐπεκνοῦ†. αqῆροῦῶ ἡχε πιῶμη  
 εqχω ἡμοc χε ἡνιοῦι ἡπιᾶλοῦ νηι ἡναι. τοτε  
 αcῆνι ἡπιᾶλοῦ ναq ἐβολβεν †μαz π† ἵου-

15. A. λριμι ἵτε πεcχι οὔοz αcωτοq βεν κενq ἡπιῶ-  
 μηι. πᾶριος δε γεωργιος ναqμην ἐβολ εqτωβz  
 ἐρρηι ἐxωq ναρε xωq xοβc ἐπεcητ πε οὔοz  
 ἐρε πᾶλοῦ βεν κενq αqηιqι ἐβοῦν ἐzραq  
 λzρει ἐβολβεν νεqβαλ ἡχε zανκεκc cατοτq  
 αqηαγ ἡβολ. πεχε †ςριμι ναq χε παῦc ††zο 20  
 ἐροκ εῶρεqcαχι οὔοz ἡτεqσωτεμ βεν νεq-

17. B. μαωx ἡτεqτωνq ἡτεqμοωι ἐχεν νεqδαλαγx.  
 πεχε πᾶριος γεωp[ριος] ναc χε †ςριμι φαι  
 pωωι ἡμοq †νοῦ χε εεpχηῶ ἡμοq εῶρεq-  
 ωεμωι ἡμοι ἵουζωβ διωανμοῦ† ἐροq ἐτεq- 25  
 cωτεμ ἐπαβρωῦ οὔοz ἡτεqμοωι ἡτεq ep  
 διακονιν νηι ἡπιcαχι. οὔοz ἡπεcωxεμxομ

18. A. ἡχε †ςριμι ἡῆροῦῶ ναq ἵουcαχι ναcναγ γαρ  
 ἐπεqzο ἡφρη† ἡπzο ἵουαγγελοc ἡτε φ†.  
 τοτε πᾶνομοc ἡᾶceβηc ἵουγpο δαδιᾶνοc νεμ 30

- νικεζῶ ἰογρο εθνεμαρ εταγὶ ἐβολῆεν πᾶ-  
 ριστον ἀγῶπι εὔσνηνι ἰμῶογ ἕεν νιπλατιὰ  
 ἴτε † βακι. ἐταρσομο δε ἴχε πιαρακων ἴτε  
 φνογν ἰογρο δαδιάνοσ ἀρναγ ἐπιῶων φη  
 ἐταρρωτ ἐβολζιτοτγ ἰπιχε ἴθμη ναρῶνι  
 π̄β. β. ἐναρχοσ ἴταρ χε παχινναγ ἰβερι οὔκенте  
 πε παιῶων ἀρταμογ ερῶ ἴμοσ χε φαι πε  
 πιμωιτ ἐναρζωογὶ ἐβογν ἐρογ ἴχε πᾶριος  
 πινω† ἴτε νιγαλιεοσ γεωργιοσ. ἴθογ δε  
 πογρο ἀρογλζαζνι εθρογενγ ἴσεταρσογ ἐρατγ  
 ἰπερῶθο ἴδεμοσιὰ ἀθερογνεγριζιν ἴμογ  
 ἕεν οὔμεταθναи ωατε νερσαρζ λογλεγ ἐβολ  
 π̄δ. α. οὔογ ἴτε νερσφίρωογ λωβω ζιτεν παῶαι  
 ἰπιχρωμ ἴτογζιογὶ ἰογβασισ ἴχρωμ ζιχεν  
 τεράφε. μενεσωσ ἀθερογῶγ ον ἴσερῶκι  
 ἴμογ οὔογ ἴσεμεζ ἴζανφγᾶλη ἰβενιπι εγ-  
 μεζ ἴχρωμ ἴσεριτογ ἕα νερσφίρωογὶ ωα  
 τεγ† ἰπιπ̄α οὔογ ἀφερκελεγιν ἴχε πογρο  
 εθρογδι ἰπερσωμα ἴσεβερβωρ ἐβολ ζιχεν  
 π̄δ. β. οὔτωογ ερῶσι ναρῶ οὔν ἴμοσ πε ἴχε  
 πιαρακων ἕεν περζηт χε σεναὶ ἴχε νιζαλα†  
 ἴτε τφε ἴσεογωμ ἴνερσαρζ. ἐταγῶλι οὔν  
 ἰπισωма ἴτε μακαριοσ ἐβολ ζιχεν παιτωογ  
 φηῆτογμογ† ἐρογ χε σιριс ἀγβερβωργ ἐβολ  
 ἰπιμα ἐτεμμαγ οὔογ ἀγτασῶογ ἴχε νι-  
 ζυπερεтнс. ἐταγογει δε ἴβολ ἰπιτωογ ἰογ-  
 π̄ε. α. κογχι ἴχε νιζυπερεтнс ἴτε πιδιᾶβολοσ ναγ  
 ᾶ ἴσταδιον ἀγῶπι ἴχε οὔἕαραβαι ἕεν τφε  
 нем ζανσεтеврнх ζωс τε ἴτε πιτωογ τηργ  
 ἐτεμμαγ сѳертер ζηпπε ис π̄оc ἀγὶ ερταλη-



ΟΥΤ ἔχεν οὐβηπι οὐοζ πεχαρ ἴπιάριος γεωρ-  
 ριος χε πασωππ εθ νανερ τωνκ ἐβολῆεν πιεν-  
 κοτ οὐοζ σατοτq αqτωνq ἴχε πιμαρτυρος

νε. B. ἴτε π̄χ̄ε αqβοχι σαφλ[ρογ] ἴσα νιζυπερετης  
 ερωω ἐβολ οὐβηογ ερωω ἴμος χε ὀγι νηι 5  
 ἴογκογχι ωα †ι νεμωτεν. ἐταγσομc δε  
 ριφαρογ ἴμωογ ἴχε νιζυπερετης ἀγναγ-  
 ἐπιῶμη νι γεωργιος ερωβοχι ριφαρογ ἴμωογ  
 αγτῶογ ἴφ† αγριτογ ἐβρηι ἡατατογ ἴνεq-  
 βαλαγχ αγτῶο ἐρογ ερωω ἴμος χε μοι ναν 10  
 ρων ἴ†εφραζιc (sic) ἴτε π̄χ̄ε. πιναιατq οὐν

νε. A. ἴῶμη πιάριος γεωργιος αqτῶμc νωογ ἡεν  
 φραν ἴφραν (sic) ἴφιωτ νεμ πωηρι νεμ πιπ̄να  
 ἐθ ογав οὐοζ αγἴ αγῶγι ερατογ ἴπεμῶο  
 ἴπογρο ἴανομoс αγωω ἐβολ τηρογ χε ἴνον 15  
 ρανχρηcτιἴανoс ἴπαρρηcιἴ. τοτε νιογρωογ  
 αγτωμт ἡεν οὐνιω† ἴφοβοc εῶβε παι ρωβ  
 αqῆρκελεγιν εἴνι ἴνιζυπερετης ἴcεταρρωογ

νε. B. ἐρατογ ναρραq. φραν ἴογαι ἴμωογ πε κλαγ-  
 δανη αqερογἴωι ἴμοq οὐοζ ἴcε† νaq ἴραν- 20  
 διμωριἴ πικεογαι δε εγμογ† ἐρογ χε λαcιρι  
 νεμ λαcιριἴανη ρινα ἴτογτηιτογ ἐτοτc  
 ἴτcηqι. κληκων αγτηιc ἐτοτq ἴπιῶηριον.  
 μενενca ναι οὐν αγερκελεγιν ἴχε νιογρωογ  
 εῶρογἴνι ἴπιάριος γεωργιος αqῆρογῶ ἴχε 25  
 πογρο δαδιἴανoс πεχαρ νaq χε γεωργιος ωε

νε. A. παῶc πιρη νεμ πιωο νεμ νινογ† νεμ τογ-  
 μαγ †αρτημic χε ††ἴcο ἐροκ ἴφρη† ἴογ-  
 ωηρι ἴμενριτ ἴτηι οὐοζ ρωβ νιβεν ετεκ-  
 ναερεῆτιν ἴμωογ ἴτοτ †ναθηιτογ νாக ἴρμοτ 30



- ΜΟΝΟΝ ΣΩΤΕΜ ἸΣΩΙ ΖΩΣ ΙΩΤ ΟΥΟΣ ΜΑΜΑ†  
 ΖΙΝΑ ἸΤΕΚΙ ἸΤΕΚΟΥΩΩΤ ἸΝΙΝΟΥ† ἸΜΑΥΑΤϚ.  
 ΑΦΕΡΟΥΩ ἸΧΕ ΠΙΛΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΧΑϚ ΝΑϚ  
 17. Β. ΧΕ †ΟΙ ἸΨΦΗΡΙ ἸΝΕΚΣΑΧΙ ΕΤ ΧΩ ἸΜΟΣ ΧΕ †ΝΟΥ  
 ΝΑΙΧΗ ἸΤΟΤΕΝ ΨΑ ΦΟΥΟΥ ΕΘΒΕΟΥ ἸΠΕΚΧΕ ΝΑΙ  
 ΝΗΙ ΖΗΠΠΕ ΙC Ξ ἸΡΟΜΠΙ ἸἸΖΟΥΟΥ ΔΥΣΙΝΙ ΕΚΕΡ-  
 ΒΑΣΑΝΙΖΙΝ ἸΜΟΙ ΑΚΨΩΤΕΒ ἸΜΟΙ ̄ ̄ ἸΣΟΠΙ ΟΥΟΣ  
 ΑΙΜΟΥ ΑΥΤΟΥΝΟΣΤ Ἰ ΠΙ ̄ ἸΣΟΠ ἸΧΕ ΠΑΥC ἸΨC  
 ΠΧC ΚΕΠΕΡ ἸΠΙCΩΤΕΜ ἸΝΑΙ CΑ[ΧΙ]<sup>1)</sup> ἸΤΟΤΚ  
 ἸΒΗΛ Ἰ†ΝΟΥ ΚCΩΟΥΝ ΑΝ Ω ΠΟΥΡΟ ΧΕ ΠΑΙ ΓΕΝΟΣ 10  
 18. Α. ἸΤΕ ΝΙΧΡΗCΤΙΑΝΟΣ ΖΑΝΦΙΛΟΝΙΚΟΣ ΝΕ ΟΥΟΣ  
 CΕ† ἸΒΟΥΝ ἸΖΡΕΝ ΝΗ ἸΤ† ἸΒΟΥΝ ἸΖΡΑΥ. ΑΛΛΑ  
 †ΝΟΥ †ἸΕΡΟΥΟΤ ΝΗΙ ἸΤΕ ΤΕΚΜΕΤΝΙΩ† †ΝΔΕΡ-  
 ΨΟΥΨΟΥΨΙ ἸΠΕΚΝΙΩ† ἸΝΟΥ† ΠΙΛΠΟΛΛΩΝ ΦΗ  
 ἸΤΕΚΜΕΙ ἸΜΟϚ. ἸΤΑϚCΩΤΕΜ ΟΥΝ ἸΝΑΙ ἸΧΕ 15  
 ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΑϚΡΑΨΙ ἸΜΑΨΩ ΑϚΔΜΟΝΙ  
 ἸΤΑΦΕ ἸΠΙΛΡΙΟΣ ΓΕΩΡΓΙΟΣ ΧΕ ΑϚΝΑ†ΦΙ ἸΡΟΣ.  
 ΑϚ† ΤΟΤϚ ἸΜΟϚ ἸΧΕ ΠΙΘΜΗΙ ΕϚΧΩ ἸΜΟΣ ΧΕ  
 19. Β. ἸΨΦΩΡ Ω ΠΟΥΡΟ ΟΥΚΑΖC ΑΝ ΤΕ ἸΤΕ ΝΙΓΑΛΙ-  
 ΛΕΟΣ ἸΨΩΠ ΑΥΨΤΕΜΟΥΨΩΤ ἸΝΙΝΟΥ† ἸΨΟΡΠ 20  
 ΑΛΛΑ ΟΥΑΖCΑΖ †ΝΟΥ ΕΘΡΟΥΖΙΟΥἸ ἸΜΟΙ ἸΠΨ-  
 ΤΕΚΟ ΨΑ ΠΕϚΡΑC†. ΑΦΕΡΟΥΩ ἸΧΕ ΠΟΥΡΟ ΠΕΧΑϚ  
 ΝΑϚ ΧΕ ἸΝΕCΨΩΠΙ ΝΗΙ ΙCΧΕΝ †ΝΟΥ ἸΤΑΤΗΙΚ Ἰ  
 ΖΛΙ ἸΔΙΜΟΡΙΑ ΑΛΛΑ ΗΙCΙ ΝΙΒΕΝ ἸΤΑΙΤΗΙΤΟΥ  
 21. Α. ΝΑΚ ΧΑΥ ΝΗΙ ἸΒΟΛ ΖΩC ΔΙΑΙΤΟΥ ΝΑΚ ΗΕΝ ΟΥ- 25  
 ΜΕΤΑΤἸΜΙ ἸΦΡΗ† ἸΟΥΙΩΤ ΨΟΠΤ ἸΡΟΚ. ΑΜΟΥ  
 ΧΕ †ΝΟΥ ἸΤΑΒΙΤΚ CΑΒΟΥΝ ἸΠΙΠΑΛΛΑΤΙΟΝ ἸΤ

<sup>1)</sup> Ms. ἸΝΑΙCΑΝΑΙ ἸΤΟΤΚ. The Arabic version has منك هذا الكلام.

ca boyn pimwit eterē tōyrow alexandara  
 xh ἴμοq ben peskoitōn esmoten ἴμοc. ἔτα-  
 ρῶλι δε ἴμοq ἔβοyn ἴχε πογρο αqριογὶ  
 ἴμοq ἔβοyn nem tōyrow alexandara aqμαω-

θ. B. θαμ ἴπιρο ἔρωoy ἴπῆ αqωφ ναq ἴχε πογρο 5  
 ἴερογρι γαρ πε. τότε πιάριος γεωργιος αqκωλx  
 ἴνεqκελι ογοz αqερζηtc ἴτωbz ἴφ† εqχω  
 ἴμοc xe φ† πανογ† ἴμον πετὸνι ἴμοκ  
 ben ninoy† ἴθoκ πε φ† ετ ἴρι ἴνιωφηρι.  
 εθβεoy γανεθνοc αγωω ἔβολ ογοz γανλαoc 10  
 αqερμελεταν ἴγανcαxι εγωoyit αqθωoy†

α. εγμα ἴχε νιογρωoy τηρογ ἴτε πκαρι nem  
 ἴoy κε αρχων εγcοπ αqαxι ἴca πῶc nem  
 πεqχῖpc. acḗρογὼ ἴχε ἄλεξανδρα tōyrow  
 εcχω ἴμοc ἴπιάριoc xe παῶc γεωργιοc †cω- 15  
 tem ἔροκ ἴκαλωc ογοz †ερεῖπιθῶμγν (sic)  
 ἔνεκcαxι nim δε ne nh ετ ωω ἔβολ ἴε nim  
 ne nh ἔταqερμελεταν ἴε nim πε πῶc ματ-

β. cαβοι ἔροq ἴταcογωnc. αqερογὼ ἴχε  
 πιάριoc γεωργιοc εqχω ἴμοc xe icxe ἄρε- 20  
 τερερεῖτιν ἔἔμι ἔπῶc nem neqαxι cωtem  
 ὠ ἄλεξανδρα. γote ἔταπῶc θαμιο ἴτφε nem  
 πκαρι ογοz αqḗι ἴογὸμι ἔβολben πκαρι αq-  
 θαμιὸ ἴπιρωμι εqḗνι ἴμοq κατα πεqἴνι  
 nem τεqγγκων πωc αqἴρι ἴογκαρι ἴcαρz 25  
 παλιν αqθαμιὸ ἴγανμο† ἔβολ ἴμοq αqθαμιὸ

α. ἴογωαρ nem nhḗθναγ ἴταq nem πcωxπ ἴνι-  
 μελοc ben πιρωμι αqθαμιὸ ἴνιβαλ ἴγαν-  
 βελλεγ nem ογλαc nem ογωbωβι αqθαμιὸ  
 ἴγανxix nem nhτηρογ εττακthoy† ἔπιρωμι 30



- μη οὐκαὶ ἀν πε ἐτχῆ ἐβρη λ φ† π̄χ̄ς ἀφερ-  
 φοριν ἴτεφсарз ἐβολβεν †παρθενος ἐθ οὐαβ  
 μαριὰ οὐος ἀφερρωμι ἴθου πε φ† φη ἐταφ-  
 ζ̄Α. Β. τογνοуст ἐβολβεν ἴθουωουτ εἰωοπ ἴναι  
 ἴσι ἐβρη ἐχεν πεφραν ἐθ οὐαβ νεν πεφωτ  
 ἴλγαθος νεν πιπ̄ν̄ ἐθ οὐαβ εἴβε λδαμ ὦ  
 ἴλεζαναρα †ογρω λ φ† θαμιὸ ἴτφε ἀφωντ  
 ἴπιρη νεν πιος ἴρεφρογωῖνι νεν νισιοϋ  
 νεν πωχπ. ἀφροϋὼ ναφ ἴχε †ογρω χε  
 ματαμοι ἐπικαχι. πεχε πιάριος γεωργιος νας 10
- ζ̄Β. Α. χε οὔμετωαμωε ἴδωλον εἰωοπ βεν πικοςμος  
 ἴφουϋ εἰωωμω ἴνιτεμσιν οὐος φ† ἀν  
 εἰωωωτ ἴζανμοϋγκ ἴχιχ ἴρωμι ἴιδωλον  
 ἴατψγχη εἰτωωω ἴφ† πιρεφθαμιὸ ἴτε  
 πιεπτηρϋ. πεχε †ογρω ναφ χε οὐκ οὔν νι- 15  
 νοϋ† ζανδεμων νε. πεχε πιάριος γεωργιος  
 νας χε λζα ζανδεμων νε. πεχε †ογρω ναφ  
 χε ἴε ἐταπικοςμος ωωπι ἴαω ἴρη†. ἀφροϋὼ  
 ἴχε πιάριος γεωργιος νας χε σωτεμ ἐροι
- ζ̄Β. Β. ὦ †ογρω ἴλεζαναρα ϋχω ἴμος ἴχε πιπρο- 20  
 φητης δαγιδ χε φηὲτζεμσι ζιχεν νιχεροϋβιμ  
 οὔονγκ ἐβολ ματοϋνος τεκχομ ἴμοϋ ἐφ-  
 ναζμεν. οὐος παλιν ον πεχαφ χε εἰεὶ ἐπεσχη  
 ἴφρη† ἴοϋμοϋ ἴζωοϋ ἐχεν οὔσωρτ ἐτε †ναι- 25  
 ατς ἴπαρθενος μαριὰ τε. παλιν ἀββακοϋμ  
 πιπροφητης εἰωωω ἐβολ εἰχω ἴμος χε π̄σ̄
- ζ̄Γ. Α. αἰωωτεμ ἐπεκβρωϋ οὐος ἴιερζο† αἰτνιατ  
 ἴνεκβνοϋἴ οὐος αἰωωτ. ἐτα πιπροφητης  
 χω ἴφαι βεν οὔμεθμνι ἀφῆμι γαρ χε ϋνηοϋ  
 ἐπεσχη ἐπικοςμος ἴχε π̄χ̄ς ἴη̄ς οὐος ἀφερζο† 30

αϳ†νιατϳ χε φ† πε αϳερρωμι εϳβε φηἔτε  
 φων ἰουχαι ἄτεϳναζμεν ἄτοτϳ ἰπιδιἄβολοϳ  
 πιχαχι ἄτε †μεἑμνι νιβεν φηἔταϳερζαλ

Γ. Β. ἰπαι ὄ ἰουϳρο ἄλνομοϳ ετζωοϳ. αϳεροϳῶ  
 ἄχε †ουϳρω πεχασ χε ἑεν οϳμεἑμνι καλωϳ 5  
 ακσαχι ακῶωτ ἰπαζητ εϳβε πḄϳ χε φ† πε  
 ἰπτηρϳ †νοϳ χε ††ζο ἑροκ τωβζ ἑζρη ἑχωι  
 ζινα ἄτεϳφωτ ἑβολ ζαροι ἄχε πλανη νιβεν  
 ἄτε νιδεμων νεμ νιδωλον εϳσοπ. αϳεροϳῶ  
 ἄχε πιάριος γεωργιος πεχαϳ ναϳ χε ἄρεωαν 10

Δ. Α. ναζ† ἑφηἔταϳερϳταϳρωνιν ἰμοϳ ἰηϳ πḄϳ  
 ἰμον ζλι ἄδνι ἄτε νιδεμων ναωἑωντ ἑρο  
 αν επτηρϳ. πεχασ ναϳ χε †ναζ† πῶϳ γεωρ-  
 ϳιος αλλα †ερζο† ἑατζη ἰποϳρο χε ϳζωοϳ  
 ἑμαωω οϳαμϳαρζ πε ἰφρη† ἄνιἑηριον ἄρεζ 15  
 δε ἑπαιμϳστηριον ἰπερταμε ζλι ωα †ερφοριν  
 ἰπιχλομ ἄτε †μετμαρτϳροϳ ἑεν ἑμετοϳρο

Δ. Β. ἰπḄϳ χατ ἄταἰτον ἰμοι ωα ωωρπ. ἑτατοοϳι  
 δε ωωπι αϳερκελεϳιν ἄχε ποϳρο εϳρε πικι-  
 ϳιζ (sic) ωω ἑβολ ἑεν †πολιϳ τηρϳ εϳχω ἰμοϳ 20  
 χε ἑωοϳ† τηροϳ ἄτετενναϳ ἑπαινιω† ἄτε  
 νιγαλιλεοϳ εϳναοϳωωτ ἰπιἄπολλων. αϳερ  
 κελεϳιν ἄχε ποϳρο εϳροϳῶλι ἰπιἄριος γεωρ-  
 ϳιος ἑεν οϳ†μη ἑπιερφει χε ἑϳναερωοϳωοϳ-

Ε. Α. ωι πεχαϳ ἰπιἄπολλων. αϳεροϳῶ ἄχε πιάριος 25  
 γεωργιος πεχαϳ ἄνιζϳπερετηϳ ἑταϳι ἄϳωϳ  
 χε μαωε νωτεν ἄἑωτεν ἑατατϳ ἰποϳρο ἄνοκ  
 ζω νεμ νιοϳηβ νεμ νιϳατηροϳ ἄτε πιερφει  
 τενναωε ναν ἑρατϳ ἰπιἄπολων τενοϳωωτ  
 ἰμοϳ. πικιϳιζ δε ναϳμην ἑβολἑεν οϳμετζοϳῶ 30



- ἐλαθωοῦ† ἴχε να†πολις τηροῦ νικοῦχι νεμ  
 26. B. νινιω† ἐναγ ἐ†θεωρία. ετασσωτεμ οὔν ἴχε  
 †σζιμι ἴχηρα ἴζηκι θεῆταπιάριος ταλδο  
 ἴπεσῶηρι αῤναγ ἴβολ σατοτς ασχω ἴτεσὰφε  
 ἐβολ ασφωζ ἴνεσζβωσ οὔοζ ασ† ἴπεσοῦοι  
 ἐπιμωιτ ἐναρε πιάριος χη ἴμοῦ πεσας ναῤ  
 χε φηῆττοῦνος νιρεῤμωοῦτ ἐτεροῦωινι  
 ἴνιβελλεῤ ἴμισι ἴοῦναγ ἴβολ νηῆτῶοῦῶοῤ  
 27. A. ἐταγλοῤλεῤ ἐβολ ἀκεροῦῶοπι ἴζανῶωην  
 ἴμασοῦταζ οὔοζ ἴτοῦῶοπι εῤφορι ἐβολ 10  
 ἴκαλωσ φηῆταῤρε πιςτῤλλοσ ἴτε πανι δεπ-  
 νοῦνι αῤῶοπι ἴοῦῶωην εῤῶοσι οὔοζ αῤμοζ  
 ἴτατραπεζα ἴωικ νεμ ἀγαθον νιβεν φηῆταῤ-  
 οῦῶοζ ἐβολ ἴζανμηῶ ἴμμηνι εῤῶοπι ἴπι-  
 διὰβολοσ †νοῦ δε χναῶε νακ ἐρατῤ ἴπια- 15  
 28. B. πολλων ἴτεκοῦῶοτ ἴμοῦ ἴτεκ†ῶοπι ἴπρενοσ  
 τηῤ ἴτε νιχρηστιὰνοσ. ἐταῤσῶτεμ δε ἐναι  
 ἴχε πιάριος γεωργιος αῤνετῤ ρωρ ἴσῶοι  
 ἐῶοῤν ἐχωσ πεσαῤ νασ χε χῶ ἴπεῶηρι  
 ἐπεσῆτ †νοῦ ἐβολζι νεσιχ. σατοτς ασχω 20  
 ἴμοῦ ἐπεσῆτ. πεχε πιάριος γεωργιος ἴπι-  
 κοῦχι ἴλλοῤ χε †οῦῶο βεν φραν ἴπαῶσ  
 ἴησ πῶσ ἴτεκι ἴτεκερδιὰκῶοιν νηι ἴπαιζῶο  
 29. A. σατοτῤ πικοῦχι ἴλλοῤ αῤσῶτεμ βεν νεῤ-  
 μαῶα αῤι αῤῶοφει ἴαῤατῤ ἴπιάριος γεωργιος. 25  
 πεχε πιάριος γεωργιος ναῤ χε ἴμοῦ μαῶε  
 νακ ἐῶοῤν ἐπιερφει ἴτε πιάπολλων ἴχοσ  
 ἴπιῶοῦῶοτ ἴταῤ χε γεωργιος πιῶοκ ἴτε  
 πῶσ σμοῦ† ἐροκ αῤῶε ναῤ βεν οὔῶο  
 ἴχε πικοῦχι ἴλλοῤ ἐῶοῤν ἐπιερφει πεσαῤ 30

- ζζ. Β. ναϋ χε αιχερε ἔροκ ἴθοκ πιβελλε ἴκογρ<sup>1</sup>  
 ἴατέμι ἴμογ ἔβολ ἴχωλεμ χε ρμογ† ἔροκ  
 ἴχε πιβωκ ἴτε π̄χ̄ πᾶριος γεωργιος. ἴ  
 πιπ̄ν̄ ἔτρωογ ετχαλνογ† ἐπιῶλον αρω  
 ἔβολ ἴβηητϋ ερω ἴμοσ χε πιναζωρεος ακσεκ 5  
 ογον νιβεν ἔροκ πικογχι ἴλλογ ρωϋ πετακ-  
 ογωρπ ἴμοϋ ρροι ἔ†ωωω νηι. σατοτϋ ἴ  
 ζη. Α. πιθογωτ ἴτε πᾶπολλων ροϋϋ ἔβολ ριχεν  
 τεϋβασιϋ αϋ ῶα πᾶριος γεωργιος. αϋερογῶ  
 ἴχε πᾶριος γεωργιος πεχαϋ ναϋ χε ἴρα 10  
 ἴθοκ πε φ† ἴτε νιεθνος. πεχαϋ ἴχε πιδεμων  
 ετχαλνογ† ἔροϋ χε ῶογῆηητ νεμηι ἴνοκ  
 εθναταμοκ ἔρωβ νιβεν ἴπατεκταμοι. πεχε  
 πᾶριος γεωργιος ναϋ χε σαχι. αϋερρηητ ἴσαχι  
 ζη. Β. ογοϋ ἔφιρι ἔρωβ νιβεν ἴπερῆμο ἔβολ ερω 15  
 ἴμοσ χε παῶ πᾶριος ἴτε φ† εκοι ἴατέμι  
 αν χε ιχχεν ρη ἴ φ† θαμιῶ ἴογπαρραδιος  
 βεν ἔτεμ ἔναρχη σα πα ἴνιμανωαι αρω  
 ἴβηητϋ ἴπιρωμι φαι ἔταρθαμιῶϋ ἴχε φ†  
 εϋῶνι ἴμοϋ. αρωσ ἴχε πῶ χε μαρογῆ ἴχε 20  
 νιαρρελος ἴτογογωωτ ἴμοϋ σατοτϋ αϋ  
 ζη. Α. ἴχε μιχαηλ νεμ τεϋστρατιᾶ τηρσ ἴαρρελος  
 αγῆ αγωγωωτ ἴμοϋ ἴνοκ δε ἴπιογωωτ  
 ἴπιρωμι φηἔταρθαμιῶϋ ἴχε φ† ἴλλα αι-  
 εραντιλεριν ἴπιαχι ἴτε φ† ειχῶ μμοσ χε 25  
 ῶ πιρεϋ†ραπ ἴμηι ἴνοκ ογωορπ ἔροτε φαι  
 πωσ ἴταογωωτ ἴπικογχι ἔροι σφερβηιβι  
 ἔροι ἴχε νιχερογβιμ εθμεϋ ἴβαλ. τοτε αϋ-  
 χωντ ἔροι ἴχε φ† αϋριτ ἔβολβεν παῶογ

1) Ms. ἴκογῆ



- ̅̅θ̅. β. ἔναϊχη ἵβητq αqβερωωρτ ἔβολθεν τφε  
 ἴφρη† ἵογλῆωμ ριχεν †πετρα ογορ αιωπι  
 βεν βανσναγρ †νογ χε †ωοπ βεν παῖδωλον  
 ειωρεμ ἵνιωηρι ἵτε νιρωμι †ζαλαι ειλωι  
 ωα πιςτερεῶμα ἵτε τφε ειωτεμ ἔνιαργελορ  
 εγρωρ ἔποῦ αιωανσωτεμ ἔταλλποφασιρ ἵογαι  
 χε ρναμογ ἵτεqι ἔβολθεν πικορμορ ωαιωεννι  
 ̅̅. α. ωαροq ἵτα† βιςι ναq ωατερρχεογὰ ἔφ†.  
 αqερογῶ ἵχε πιάριος γεωργιος πεχαq ναq  
 χε ἴπεκχω ἵ†μεθμνι ὠ φηἔτρωτ ἴμεθνογρ  
 αλλα ἔγαγριτκ ἔβολθεν τφε εῶβε τεκμετ-  
 βασιρρητ βεν πχινῶρερρσοβ† νακ ἵογῶρονορ  
 χε ντεκ ρεμςι ριχωq ἵτεκ ερ ριςορ νεμ φηἔ-  
 ῶοι πεχακ βεν ογἔζαπινα αqβερωωρκ ἔβολ-  
 ̅̅. β. βεν τφε ἔβρηι ἔπετωηκ ἵτε φιομ νεμ τεκ-  
 στρατιὰ τηρς. ναι ἔταρσοθμογ ραροq αqῶωμ  
 ἴπερρχেম ραχι χε ἔχω επτηρq. βεν †ογνογ  
 ἴ πιάριος γεωργιος † ἵογωενφατ βεν πικαρι  
 ἴ πικαρι ογων ἵρωq ογορ πεχαq ἴπιθογωτ  
 χε μαωε νακ χε †νογ ἔπερρητ ἔφνογν ὠ πιπνα  
 ἵκακαῶαρτον ωα τεκ† λογορ βα νιψγχι  
 ̅̅̅. α. τηρογ ἔτακτακωογ. ρατοτq βεν †ογνογ  
 αqωε ναq ἔπερρητ ἔφνογ[ν] νεμ πικεθογωτ  
 ἔτερε πιπῆἄ ἵκακαῶαρτον χαλλογτ ἔροq.  
 ἴ πιάριος γεωργιος † ἵογωενφατ βεν πικαρι  
 αqωωω ἔβολ ἴπερρη† ἵκερρη. μενερςα ναι  
 αq†ογῶ ἴπερρβωκ ἔβολ ἵχε πιάριος γεωργιος  
 αq† ἴπερρογοι ἔπιθογωτ ἵτε πιερακλης αqρωκ  
 ̅̅̅. β. ἵμοq ἔπκαρι αqβεμῶομq πεχαq ἴπρωπ  
 ἵνιἴδωλον χε μαωε νωτεν ἔφνογ[ν] ὠ νι-

νογ† ἴτε νιεθνος χε διὸ φαρωτεν βεν  
 ογχωντ nem ογμίβον. ἔταγναγ δε ἴχε νιογνβ  
 nem νισατηρογς ἴτε περφει nem νιζγπερετης  
 ετωεμωι ἴννιδωλον ἐπιτακο εταρταζε ἴου-  
 νογ†. ἀγλμονι ἴπιάριος ἀγσονεζ ἴνερσιχ 5

π̄. A. ζιφαρου ἴμογ ογοζ ἀγωλι ἴμογ ψα πογρο  
 ἀγταμογ ἐζωβ νιβεν ἔταγωωπι ἴννινογ†  
 πιαπολλων χε ἀγζιογι ἴμογ ἐπεσχητ ἐφ-  
 νογν. ἀσωωπι δε ἔταρσωτεμ ἐναι ἴχε πογρο  
 δαδιάνος ἀρμοζ ἴλιβι πεχαρ ἴπιάριος γεωρ- 10  
 ριος χε ὠ φηἔτεμπωδ ἴμογνκῆ μη ἴπεκχος

π̄. B. νηι χε †ναερωογωωογωι ἴννινογ† ετταινογ†  
 ἐφμα ἐτεκογωωτ ἴννινογ† ογοζ ἴτεκταλε  
 λιβανος νωογ ἐζρηι ἀκζιτοτκ ἐζανεβνογι  
 ἴμαριὰ ἴπαιρη† κωογν ἀν χε ἐρε πεκπῆλ 15  
 χη βεν νασιχ. ἀφερογὼ ἴχε πιάριος γεωργιος  
 πεχαρ ναρ χε μαωε ναικ ἴνιογ νηι ἴπιάρπολλων  
 νηι εμναι ἴνοκ πεθναογωωτ ἴμογ ἴπεκμῆο

π̄. A. ἐβολ. πεχε δαδιάνος ναρ χε ἴπ[α]ρη† ἔταγ-  
 ταμοι ἐβολζιτεν νιογνβ χε ἀρζωλ ἐφ[ν]ογν 20  
 ογοζ †νογ χογωω ἐθριζωλ ἴμαγ ρω ειωη.  
 ἀφερογὼ ἴχε πιάριος γεωργιος πεχαρ ἴπογρο  
 χε ἴχε πιάπολλων πεκνιω† ἴνογ† πε ἴε  
 πως ἴπερσωχεμχομ ἴερβο[η]θιν ἴμογ ἴμιν

π̄. B. ἴμογ ἀλλα ἀρωωπι ἐπτακο ἴωορπ ἐνεκνογ† 25  
 τηρογ ναι ετιρι ἴ ὀ βεν τογἴπι φαι ἴθοκ  
 ἐτεκερζεल्पις ἐρογ χε ρηναρζμεκ βεν πιε-  
 ροογ ετρωογ ροταν ἀρωανὶ ἴχε πῶς πανογ†  
 ἐωιβ† ἴτφε nem πκαζι ογ πε ετεκνααιγ  
 ἴθοκ nem φηἔτεκερζεल्पις ἐρογ. τοτε ἀρωε ἴαγ 30



- ἴχε πογρο ἕεν ογνιω† ἴμκαρ ἴζητ εθεε π  
 0Δ. Α. ΤΑΚΟ ἴπερνογ† πἴπολλων ἐβογν ωα †ογρο  
 ἄλεξανδρα εφχω ἴμος χε αἰβici ΝΕΜ ΠΑΙΓΕΝΟC  
 χε χε(sic) χριςτιἴνος(sic) παιγαλεοC(sic) γεωρ-  
 ριοC. ἀε̄ρογῶ ἴχε †ογρω ἄλεξανδρα πεχαρ  
 ἴπογρο χε ἴπιχοC νακ ἴογμηω ἴκοπ χε  
 ρενκ ἐβολρα ΠΑΙΓΕΝΟC ἴτε νιχριςτιἴνος χε  
 πογνογ† ἴθορ πε φ† ἴμμη ἴθορ οη πεθ-  
 0Δ. Β. ΝΑΘΕΒΙΟΚ ἕεν ΤΕΚΜΕΤΩΑCΙΖΗΤ. ἀφερογῶ ἴχε  
 πιογρο πεχαρ ἴ†ογρωογ ογοι νηι ἄλεξανδρα  
 ††εργο† νηι χε αγφορ ἐρο ρω ἴχε νιμαγια  
 ἴτε νιχρηςτιἴνος. ἀγἴμονι ἴπιχοι ἴτε τεCἴφε  
 ἀφωγ† ἴμος ωατ εφενC ἴπεμεθο ἐβολ ἴνι-  
 ογρωογ εθνεμαρ ἐτε πι ζ̄θ ΝΕ. ογορ ἀφερζητC  
 0Ε. Α. ἴΤΑΜΩΟγ ἐζωβ ΝΙΒΕΝ ΕΤΑγγωπι. ΤΟΤΕ ΝΙΟΥ-  
 ρωογ ἀγερκελεγιν εθοργενC ἐβολ ἴτογωωC  
 ἐπιερμεταριον ἴτογρωκι ἴμος. ἴθοC δε ἴπεC-  
 χω ἴηλι ἴCαχι ἀλλα ναCωωπι εCκομC ἐπωωι  
 ἐτφε. ἐΤΑCκομC δε ρεν πζο ἴπιἴριος γεωρ-  
 ριοC πεχαC ναρ χε τωβρ ἐχωι χε †βοCι ἕεν  
 ναιβαCἴνοC. ἀφ̄ερογῶ ἴχε πἴριος γεωργιοC  
 0Ε. Β. ΠΕΧΑρ ΝΑC χε ἀριζγπομονιν ἴκεκογχι ῶ  
 †ογρω ρινα ἴτεβι ἴπιχλομ ἴτοτγ ἴποC ἴηC  
 πχC. ἴθοC δε πεχαC ναρ χε πἴοC γεωργιοC  
 ἀινἴερογ χε ἴπιἴι ἴπιωμC ἐθογἄβ. πεχε  
 πἴριος γεωργιοC ναC χε μοωι τεραβι ἴπιωμC  
 ἐβολρητεν πιφωη ἐβολ ἴτε Cνογ ἐθογἄβ.  
 εγῶλι ἴμος ογν ἐΤΑκοC ἀCωω ἐβολ εCχω  
 0Ζ. Α. ἴΜΜΟC χε πἴοC ἴηC πχC ρηππε διχω ἴφρο  
 ἴπαπαλλατιον εφογην ἴπιωταμ ἴμορ ἴθοκ

δε π̄ω̄ ἴπερωταμ εροι ἴφρο ἴπαρλαϊος  
 ἄντε πογνοϋ. ἔτασοϋὼ δε εσχω ἄναι ασχωκ  
 ἄντεσμαρτυρία ἄντε ἀλεζαναρα †ογρω ἄσοϋ  
 ἴε ἴφαρμοϋ† ἄντεπ ῥ ἴπιέροϋ βεν οϋμετ-  
 ρεννεος ασβι ἴπιχλομ ἄντετακο. MENENCA 5  
 ναι δε ἄ νιογρωϋ μοϋ† ἐπιἄριος γεωργιος

ϋζ. β. πεσωϋ ναι ρε ρηπε ιε †κεογρω ακτακος  
 ἄντετεν λοιπον ανρωϋτ ἔροϋ. αφεροϋὼ ἄντε  
 πογροϋ μαρμεντιος οϋαι ἔβολ ἄντετοϋ πε  
 πεσαϋ ρε μαρεν† ἄντεϋἀποφασις ἄ πιρωβ 10  
 ινα (sic) ἴμωϋ τηροϋ. αϋρεμει δε ἄντε πογρο  
 αϋϋαι ἄντεϋ ἀποφασις ἴπαιρη† εϋχω ἴμοσ

ϋζ. α. ρε γεωργιος πινω† ἄντε νιγαλιλεος φηἔταϋχω  
 ἄντεωϋ ἄντεπροστογμα (sic) ἄντε νιογρωϋ ††  
 ἴμοϋ ἔτοτε ἄντεϋι ἄντεἴμι οϋν βα νιλαος 15  
 ρε τενοϋβνοϋτ ἄντεν ἔβολβα πεϋσνοϋ τηροϋ  
 ἴφοϋϋ. αϋϋαι βαραιτε ἄντεϋ ἐπιστολη ἄντε  
 πικε ϋ̄θ ἄντερο εθε ναι. τοτε πιάριος γεωρ-  
 ϋιος ναιμοϋ πε εϋραϋι ἐπιμα ἔτεϋναβι

ϋζ. β. ἴπιχλομ ἴμοϋ. εταϋι οϋν ἴπιμα ἔτεμμαϋ 20  
 πεσαϋ ἄντεἴματοι εταἴμονι ἴμοϋ ρε ἄοϋ ἄντε  
 νε μη ἄντεοϋϋι ναισνηοϋ ρε ιε ϋ ἄντερομπ  
 αϋϋι νι εϋεϋβασανιζιν ἴμοι ριτεν παι ὀ ἄντερο  
 ρινα ντατωβϋ ἔχωϋ. τοτε αϋσομς ἐϋωι  
 ἔτφε ἄντε πιάριος γεωργιος πεσαϋ ἴπαιρη† 25

ϋη. α. ἔβολβεν τφε ἴπιἄριος ἄντεἴας ωατ εϋοϋωμ  
 ἴπιπεντικονταρχος β νειμ ποϋ ῥ ἴματοι μα-  
 ρεϋι ρε †νοϋ ἄντε πιχρωμ ἔτεμμαϋ ἔβολ-  
 ϋιτοτκ ἄντεϋρωκϋ ἴπαι ὀ ἄντερο νειμ νηἔτκω† 30





†νοϋ ἐπῶωι ἐτφε ἢτεκ ἢτον ἢμοκ βεν  
 πιμανῶωπι ἐταϊσεβτωτq νακ ἢζηι βεν ἠμε-  
 τογρο ἢπαιωτ ἐτβεν νιφιογῖ. ὦ πασωπι  
 γεωργιος ζωβ νιβεν ετακερῆτιν ἢμωοϋ †να-  
 χοκοϋ νακ ἐβολ τηροϋ νεμ ζανκεμῆω εϋοι 5

τ. β. ἢνιω† ἐναι. πεχε πιάριος γεωργιος ἢνικεστον-  
 ναριος χε ἄμωινη †νοϋ χωκ ἐβολ ἢ†κελεϋ-  
 cis ἠεταϋζενζεν ἠηνοϋ ἐρος ογος αϋσοϋτεν  
 περμιοϋτ ἐβολ αḡῶλι ἢτερἄφε ἐθοϋαβ αϋῖ  
 ἐβολ ἢχε οϋμωοϋ νεμ οḡέρω†. ἄ πḡc ἰῆc 10  
 βῖ ἢτερμακαρια ἢψυχῆ αϋερασπαζεσε ἢμοc

πλ. α. αϋβῖτεc νεμαϋ ἐπῶωι ἐνιφιογῖ αϋτηic ἢδωρον  
 ἢπεριωτ ἢἀραῠοc νεμ πιπῆἄ ἐθοϋαβ. βεν  
 †οϋνοϋ ἄ πκαζι κιμ ῶα νερσεν† αḡῶωπι  
 ἢχε ζανζαραβαι νεμ ζανσετεβρεχ ἢοϋζο† 15  
 βεν οϋζο† ζωc τε ἢτεῶτεμ οϋρωμι ἢοϋωτ  
 cini ἐβολβεν πιμα ἐτεῖμμαϋ εῠβε †νιω†  
 νζο†. οϋον νιβεν ἐταϋερμαρτυροc ἐβολζιτεν

πλ. β. πιάριος γεωργιος σεῖρι ἢῆ ἢῶο νεμ χqῠ νεμ  
 ἄλεξανδρα †οϋρω. αϋχωκ ἢτερμαρτιρια (sic) 20  
 ἐβολ ἢχε πιάριος γεωργιος ἢσοϋ κῖ ἢπιλβοτ  
 φαρμοϋθῖ ἢοḡεζοοϋ ἢκιριακῆ ἢαχπ ῠ ἢπιε-  
 ζοοϋ. ἄνοκ πε cυγκρατηc πιβωκ ἢτε πιάριος  
 γεωργιος εῖχῆ νεμ παῠc ῶα πχωκ ἐβολ ἢτε  
 τερἄθλϋcic κατα νιἄποφἄcic ἢτε πιάσεβῆc ἢοḡ- 25  
 ρωοϋ παρη† αῖcῆαι ἢτερμαρτηρια (sic) ἐθοϋ-  
 αβ ἢπιτοϋζο ἐχωοϋ οḡδε ἢπιῶλι ἐβολ ἢβῆτοϋ

πβ. α. εϋε†τοτq νεμῆι ἢχε παῠc ἰῆc πḡc φαι ἐτεπι-  
 ωοϋ φωq πε νεμ περῖωτ ἢἀραῠοc νεμ πιπῆἄ  
 ἐθοϋαβ ῶα ἐνεζ ἢτε νιῆνεζ τηροϋ ἄμῆν. 30



π̄. α. ΝΑΙ ΝΕ ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἘΤΑ Φ† ΔΙΤΟΥ  
 ἘΒΟΛΖΙΤΟΤϩ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΤΕϩ-  
 ΜΑΡΤΙΡΙΑ ΝΕΜ ΠΧΙΝΙ ἸΝΤΕ ΠΕϩΩΜΑ ἘΤΙΟΣΠΟΛΙΣ  
 ΤΕϩΒΑΚΙ ΝΕΜ ΠΙΧΙΝΚΩΤ ἸΝΤΕ ΠΕϩΤΟΠΟΣ ΝΕΜ  
 †ΧΙΝΧΩ ἸΝΤΕ ΠΕϩΩΜΑ ἸΒΗΤϩ ΔΥΧΟΚϩ ἘΒΟΛ  
 ΑΓΕΡΛΑΓΙΔΖΙΝ ἸΠΕϩΤΟΠΟΣ ἸΣΟΥΖ ἸΠΙΛΒΟΤ ΛΘΩΡ  
 ΠΙΛΓΙΟΣ ΘΕΩΔΩΡΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ἸΝΤΕ ἸΛΗ̄ ἸΘΟΥ

π̄. β. ΠΕ ἘΤΑΓΤΑΟΥΘ ἸΝΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἘΤΑ  
 Φ† ΔΙΤΟΥ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΖΜΟΤ  
 ἘΤΑΓΩΩΠΙ ΒΕΝ ΠΙΜΑΡΤΗΡΙΟΝ ἘΘ ΟΥΑΒ ἘΤΑΓ-  
 ΤΑΟΥΘ ἸΠΑΙΕΡΓΟΜΙΟΝ ΒΕΝ ΠÈΣΟΥϩ ἸΠΕϩΕΡ-  
 ΦΜΕΥΙ ἘΘ ΟΥΑΒ ἘΤΕ ΣΟΥΖ ἸΛΘΩΡ ΠΕ ΕΥΕΡΩΔΙ  
 ΒΕΝ ΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΩΟΥ ἸΠΕ-  
 ΝΩΣ ἸΗϩ ΠΧϩ.

†ΝΔΟΥΩΝ ἸΡΩΙ ΒΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ἸΤΑΣΑΧΙ 18  
 π̄. α. ἸΝΝΗΤΖΗΠ ΙΣΧΕΝ ΩΟΡΠ ΝΗΕΤΑΝΣΟΘΜΟΥ ΟΥΟΖ  
 ΑΝΕΜΙ ἘΡΩΟΥ ΝΗΕΤΑΝΕΝΙΟ† ΣΑΧΙ ἸΜΩΟΥ ΒΑ-  
 ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ἘΤΑ ΠΙΠΝΑ ἘΘ ΟΥΑΒ ΣΑΧΙ  
 ἘΒΟΛΒΕΝ ΡΩϩ ἸΔΑΓΙΑ ΠΙΟΥΡΟ ἸΔΙΚΕΟΣ. ΠΑΙΡΗ†  
 ἸΝΟΚ ΖΩ †ΝΔΟΥΩΝΖ ΝΩΤΕΝ ἘΒΟΛ ἸΝΙΤΑΙΟ ΝΕΜ 20  
 ΝΙΩΦΗΡΙ ἘΤΑΓΩΩΠΙ ἘΒΟΛΖΙΤΟΤϩ ἸΠΙΛΓΙΟΣ ΓΕΩΡ-

π̄. β. ΓΙΟΣ ΠΙΔΙΝΑΤΟΣ ἸΜΑΡΤΥΡΟΣ ἸΝΤΕ ΠΧϩ ΝΕΜ  
 ΝΗΕΤΑΓΩΩΠΙ ἸΜΟΥ ΒΕΝ ΣΩΡ †ΒΑΚΙ ΕΤΑϩΧΩΚ  
 ἸΒΗΤϩ ΖΙΤΕΝ ΔΑΔΙΛΝΟΣ ΠΙΛΝΟΜΟΣ ἸΝΤΕ ΝΙΠΕΡΣΙΣ  
 ἘΤΕ ΘΑΙ ΤΕ ΘΒΑΚΙ ἸΠΟΥΡΟ ΝΑΒΟΧΟΔΟΝΟΣΟΡ 21

ΦΗΕΤΑΓΕΡΟΥΡΟ ΖΙΧΕΝ ΝΙΧΑΛΔΕΟΣ ΤΗΡΟΥ ΟΥΟΣ  
 ΔΑΧΩ ΝΣΩΦ ΝΣΩΡ ΤΕΡΒΑΚΙ ΔΑΦΕ ΝΑΦ ΕΘΒΑΒΙΛΩΝ  
 ΔΑΚΟΤΣ ΝΚΑΛΩΣ ΔΑΤΑΧΡΟΣ ΔΑΦΑΙΣ ΜΒΑ[Κ]ΙΦ ΝΤΕ

ΠΕ. Α. †ΜΕΤΟΥΡΟ. ΔΣΩΩΠΙ ΔΕ ΕΤΑΓΩΛΙ ΝΤΑΦΕ ΜΠΙΛ-  
 ΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΑΦΩΠΙ ΕΡΧΗ† ΕΒΟΛ ΙΣΧΕ ΝΑΣΠΘ 5  
 ΜΠΙΕΖΟΥΦ ΩΑΤΕ ΦΡΗ ΖΩΤΠ. ΠΑΣΙΝΚΡΑΤΟΣ ΔΕ  
 ΠΙΒΩΚ ΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ. ΝΑΦΘΖΙ ΣΑΒΟΛ  
 ΜΜΟΦ ΕΦΡΙΜΙ ΕΡΟΦ ΕΦΑΡΕΖ ΕΡΟΦ. ΖΗΠΠΕ Α Φ†  
 ΤΗΙΣ ΕΒΡΗΙ ΕΠΖΗΤ ΜΠΕΡΚΕΦΦΗΡ Β ΜΒΩΚ ΑΓΙ  
 ΕΤΒΑΚΙ ΕΧΕΜΠΩΙΝΙ ΜΠΟΥΘΣ ΖΙΝΑ ΝΤΟΥΕΜΙ 10

ΠΕ. Β. ΕΦΗΕΤΑΦΩΠΙ ΜΜΟΦ ΑΥΤΑΜΩΟΥ ΧΕ ΕΤΑΓΒΟΘ-  
 ΒΕΦ ΜΦΟΥΦ. ΝΘΩΟΥ ΔΕ ΑΥΡΙΜΙ ΑΥΦΩΒ ΝΝΟΥΖ-  
 ΒΩΣ ΟΥΟΣ ΑΓΙ ΝΣΑ ΠΕΡΦΩΜΑ ΑΥΧΙΜΙ ΜΠΑ-  
 ΣΥΝΚΡΑΤΟΣ ΕΡΖΕΜΣΙ ΕΦΡΙΜΙ. ΝΘΩΟΥ ΖΩΟΥ  
 ΑΥΖΕΜΣΙ ΑΥΡΙΜΙ ΝΕΜΑΦ. ΜΕΝΕΝΣΑ ΝΑΙ ΑΥΤΩΟΥ- 15  
 ΝΟΥ ΕΥΣΟΠ ΝΕΜ ΝΟΥΕΡΗΟΥ ΑΥΤΩΜΙ ΝΤΕΦΑΦΕ  
 ΕΠΕΡΦΩΜΑ ΔΣΤΩΜΙ ΔΕ ΕΡΟΦ ΜΦΡΗ† ΧΕ ΜΠΟΥ-

ΠΣ. Α. ΧΟΧΣ ΕΒΟΛ ΕΠΤΗΡΦ ΑΓΩΛΙ Ν†ΣΥΝΔΟΝΙΟΝ ΝΤΕ  
 ΟΥΑΙ ΕΣΧΟΛΖ ΜΜΟΦ ΔΥΚΟΥΛΟΛΣ ΕΠΕΡΦΩΜΑ  
 ΕΘ ΟΥΑΒ ΕΡΧΟΚΕΜ ΝΣΝΟΦ ΑΥΧΙΜΙ ΜΟΥΜΖΑΥ 20  
 ΜΒΕΡΙ ΕΦΣΑΒΟΛ Ν†ΠΟΛΙΣ ΕΦΒΕΝΤ ΕΡΩΟΥ ΑΥ-  
 ΖΙΟΥΓΙ ΜΠΣΩΜΑ ΜΦΗ ΕΘ ΟΥΑΒ ΕΒΟΥΝ ΕΡΟΦ ΩΑΤΕ  
 ΩΩΡΠ ΩΩΠΙ ΝΑΥΖΕΜΣΙ ΣΑΒΟΛ ΜΠΙΡΟ. ΔΣΩΩΠΙ  
 ΔΕ ΜΠΕΡΡΑΣ† ΑΥΤΩΟΥΝΟΥ ΑΥΦΕΝΩΟΥ ΕΒΡΗΙ

ΠΣ. Β. Ε†ΠΟΛΙΣ ΑΥΦΩΠ ΝΖΑΝΣΘΟΙ ΝΟΥΦΙ ΝΕΜ ΖΑΝ- 25  
 ΣΥΝΔΟΝΙΟΝ ΑΥΕΝΟΥ ΑΥΤΗΙΤΟΥ ΕΠΣΩΜΑ ΜΠΙΛΓΙΟΣ  
 ΓΕΩΡΓΙΟΣ ΑΥΧΙΜΙ Ν†ΑΦΕ ΕΣΣΩΛΚ ΕΒΟΥΝ ΕΠΙ-  
 ΣΩΜΑ ΜΦΡΗ† ΕΦΩΝΒ ΟΥΟΣ ΜΠΕΖΛΙ ΜΜΗΙΝΙ ΝΤΕ  
 †ΩΕΝΣΙΦΙ ΩΩΠΙ ΝΒΗΤΦ ΕΠΤΗΡΦ ΟΥΟΣ ΑΥΕΡΦ-  
 ΦΗΡΙ ΕΜΑΦΩ ΝΣΧΕ ΝΕΦΑΛΛΟΥΓΙ ΟΥΟΣ ΑΥΝΑΖ† 30



- ἄν ποῦρητ τηρῆ χε ἅ φτ ῶπη ἔροῦ ἄν  
 πζ. α. ῶβ νίβεν ἔτα φτ αἰτοῦ ναῖ ἰχεν ἐρῶνῃ  
 χε σενάῳπι ἴμεθμη τηροῦ ἀγτ ἴνιθεοί  
 ἴοῦῖ ἔροῦ ἀγκοσῖ ἴκαλωσ κατα τκαρσ ἴνα  
 τοῦχωρα ἐγκωσ ἀγρῖτῖ ἔβοῦν ἔπιῖζαῦ  
 ἀτοβῖ ἀγτ ἴζανσφραῖς ἔροῦ ἀγχω ἴπα-  
 σῖνκρατος σαβολ ἴμοῦ ἐρῶις ἔροῦ. οῦοῖ  
 ἅ πικε β ῶλ ἔβοῦ[ν] ἔτβακί ἀγερῶβ ῖνα  
 ἴτοῦῶνῃ οῦοῖ ἴσεχιμί ἴτρημί ἴτοῦταλο  
 πζ. β. ἴπῖσωμα ἔθοῦαβ ἴσεῶενωοῦ ἔτοῦχωρα. ἀ-  
 ῶπι δε μενεσα ἄβοτ β ἐγερῶβ ἅ φτ  
 οῦῶρη ῖαροῦ ἴοῦχοί ἄν ἰοῖη ἀῖ ἔμαῦ  
 νεμ οῦπρ[α]ματῖ ἔταγτ ἴπῖλοῖν ἔβολ.  
 ἅ νῖλλωοῖ ἴτε πῖλῖος ῖωρηῖος σαῖ νεμ  
 νῖνεῖ ἀγνοῦχ ἴτρημί νεμωοῦ ἀγταλωοῦ  
 νεμ πῖσωμα ἴπῖλῖος ῖωρηῖος ἄν τβοῖῖα  
 ἴτε φτ ἀῖ ἔβοῦν ἔιοῖη ἄν οῦχωλεμ. οῦοῖ  
 πη. α. ἔταῦσωτεμ ἴχε νῖνεῖ νεμ πῖπραῖματεῦτησ  
 χε φῖ πε πῖσωμα ἴπῖλῖος ῖωρηῖος πῖμελίτον  
 ἴτετῖοσπολῖς φῖἔταῦσε ναῖ ἔτχωρα ἴτε νῖ-  
 περσῖς νῖαγερῶφῖρη πε χε ἄῶ ἴρητ ἀρμαρ-  
 τηροσ ἀγτωῦνοῦ ἀγοῦῶῳτ ἴμοῦ τηροῦ  
 ἐγτῶοῦ ἴφτ χε ἀγερπεμῖῶα εῖρε πῖλῖος  
 ῖωρηῖος ταλῖοῦτ ἔποῦχοί. οῦαῖ δε ἔβολ  
 πη. β. ἴῖητοῦ ἔπερηαν πελεοντῖος οῦρημῖοπε πε  
 ἐρσῖωοῦν ἴπῖλῖος ῖωρηῖος ἀῖνῖ ἴοῦτεβῖη  
 ἀρταλοῦ νωοῦ ῶατεῖβῖ ἴπῖσωμα ἔβοῦν  
 ἔπερη. ἔταῦολῖ ἔπερη ἀγχιμί ἴτερημαῦ νεμ  
 τερσῖῶνῖ ἔαῖῖτον ἴμωοῦ. ἅ πῖῶῖνῖ σῶρ ἔβολ  
 χε ἀῖνῖ ἴπῖσωμα ἴπῖλῖος ῖωρηῖος ἔβοῦν

ἔπογνι ἑταρμαρτγρος ογορ ic ζ ἡρομπι  
 πθ. α. λρχοκογ ἔβολ ἡπενναγ ἔρογ ἔπιδη νε ζαν-  
 χριστιανος νε λγρτογ ἔβρη λγογωπ  
 ἡμογ εγριμι εγερωφηρι ἡνηἑταγωπι ἡμογ  
 πάλιν ον ναγρωπι πε εγτῶογ ἡφτ χε λγερ- 5  
 πεμπωα ἡογδωρον ἡπαρητ. πασικρατος  
 δε νεμ πιβωκ β ἔτε ναι νε ἡογραν ογαι χε  
 λογκιος πικεογαι χε κριννεος ναγσαχι πε  
 πθ. β. νεμ νιρωμι ἡτε τπολις ἡζωβ νιβεν εταγ-  
 ωπι ἡπογυῶε ναγερωφηρι δε τηρογ πε 10  
 λγχω ἡπσωμα ἡπιλῆριος βεν ογκοιτον ἡτε  
 περηνι ἡογεβδωμας ἡἔροογ εγνηνογ ζαρογ  
 εγογωπτ ἡμογ τηρογ. ἑτα ογνιωτ δε ἡἔ-  
 ροογ ωπι ἡωαι λγθωογτ τηρογ ἑτεκκλησιἂ  
 λγωω ἡτερμαρτγρια ἑπιλαος τηρῆ ἡπιστος 15  
 φ. α. βεν φαι ογν λγερωφηρι ἡρογδῶ ἔχεν νηἑ-  
 ταγωπ ἡμογ τηρογ ναγτῶογ ἡφτ πε νεμ  
 περἂριος ἡμαρτγρος. ζηππε ic ογνιωτ ἡρωμι  
 ἡραμαδῶ ἡτε ἑπερῆαν πε ανδρεας ογ ἔβολ  
 πε βεν πρενος ἡἑμαγ ἡπιλῆριος γεωργιος φαι 20  
 ἑταρσωτεμ ἑτερμαρτγρια εγωω ἡμος ἂ φτ  
 ογων ἡπερζητ λρτρῶηρ ἑπιμα ἑτα φτ ογ-  
 ονηρ ἔρογ ερχω ἡμος χε τωρκ ἔροι ἡμιν  
 φ. β. ἡμοι χε ρωμι νιβεν εἑναερῶμολογιν νεκ-  
 βιςι ἡνεγλι ἡπετρωογ βορ ἔρωογ χε τἑμι 25  
 γαρ χε ζανσαρζ ρι σνογ νε ρωμι νιβεν  
 εἑναρλωω βεν ἂναρκη νιβεν ἡνεγλι ἡπετ-  
 ρωογ βορ ἔρωογ ἡτε βεν ογμαντζαπ εροι  
 ἡροτ ἡτε βεν ζανμωογ εγωω ἡτε ριχεν  
 ζαντωογ ἡτε βεν ρορρῆχ νιβεν ογορ ἡτερ- 30



42. α. ερφμεγὶ ἠπαραν νεμ φραν ἠπαιωτ ἔτβεν  
 νιφνογὶ νεμ πιπῆᾶ ἔθ ογав ογος ἠτερερ  
 φμεγὶ ἠπαλλογ γεωργιος εἰῆναζμεγ ἔβολβεν  
 ροχρεχ νιβεν ογον νιβεν ἔθνασβαι ἠτεκ-  
 5 μαρτυριὰ νεμ νεκχομ εφογωνε ἠπεκ ἔροογ  
 ἔβολ νεμ νιβιци ἔτακωπογ ἔχεν παραν  
 10 †наσβε ἠογραν ἔπχωμ ἠπωνῆ. φνεθνα†  
 ἠογπροσφορα νεμ ογἀγραπῆ βεν πεκραν ιε  
 42. β. φνεθναθαιμὸ ἠογχωμ βεν νεκβιци ἠτερε-  
 15 τῆιγ ἔβογν ἔπεκτοποс βεν ογναε† εγἔοπγ  
 νεμ νη ἔθ ογав ἠτῆι ογος ἠναχαγ ἔωат  
 20 ἠεγλι ἠαгаθон βεν παικοсμοс βεν περωνῆ  
 τῆρη ἀнок пе πῶс φ† φῆ ἔταυαφογ †наαιγ  
 25 ἠφῆἔθνακωτ ἠογτοποс βεν πεκραн †наβιτγ  
 ἔβογн ἔтаμετογρο ογος ἠнахаγ ἠсωι ωа  
 42. α. ἔνεε †наερε γανωφῆρι ἠνιω† ωωπι βεν  
 30 пима ἔтеmmaγ βεν пима ἔτογναχω ἠπεκ-  
 сωма ἠβῆтγ †наερε γанлаос ἠτε пикази  
 ἠ ἔратγ ἠπεκτοпос ἠсеἰни нак ἠγанаωρον  
 35 ниеθнос тῆρογ ἠτε пкази нιογдαι νεμ ни-  
 самаритѳс νεμ ниперсис νεμ ненωῆри ἠисаγ  
 40 ωа ἔβογн ἔникеварварос †наερογὶ тῆρογ  
 ἔратγ ἠπεκτοпос ἠсеἰни нак ἠγанаωρον.  
 42. β. андрѳас δε πирωми ἠπισтос ογος ἠμαι νογ†  
 45 βεν ογμεθῆни ἔταυαωтем δε ἔнаитаλбо  
 50 тῆρογ ἔта φ† ергмот ἠμωογ наγ аγβι ἠογ-  
 ниω† ἠраωи ἠφρη† ἠιαков ἔтаγнаγ ἔпго  
 55 ἠиωснф περ ωῆри εφοι ἠογρο βεν χῆми аγ-  
 60 τωнγ βεν ογχωлем аγсβαι ἠτεγμαρτυριὰ  
 42. α. аγхас βεν περῆни εγχω ἠмос χε †наχω 30

ἡπερφμεγι ἡπασον ἕεν παηι ζινα ἡτε περ-  
 σμογ νεμ περζμοτ ωπι εγμην ἔβολ νεμνη  
 ωα ἔνεε. αρμογ† ἔβολἕεν πιμηω τηρρ ερξω  
 ἡμοσ χε νασνηογ ισχε ανθι ἡογνιω† ἡἡκαε  
 ἡζητ εῶβε πενσον χε αγβοῶβεε βεν τχηρ 5  
 αλλα †νογ μαρενραωι ἡρογῶ χε αρθι ἡογ-  
 νιω† ἡταιῶ βεν τφε αληῶωσ ογονωχομ ἡφαι  
 ἡπαιρη† ἔταρξεμ παρρησιὰ ἡπεμῶο ἡφ†  
 εῶρε†εο ἔχων ναρρεν φ† ζινα ἡτεφιρι  
 ἡπιναι νεμαν νεμ ογβοῡθια ἕεν παιῆων 10  
 νεμ πεῶνηογ. †νογ χε νασνηογ ἡμωινη  
 σωτεμ ἡσωι ἡτενῶαμιοῶ ἡογκογχι ἡτοποσ  
 βεν περραν ἡτενχω ἡπερσωμα ἡβητηρ ζινα  
 ἡτε μπερσμογ νεμ περζμοτ ωπι νεμαν  
 ωα ἔνεε. ἡ πιαλοσ τηρρ ερογῶ βεν ογσμη 15  
 ἡογω† χε φηῆτεκχω ἡμοσ μαρεε ωπι ογοε  
 ακωανζιτοτκ ἔπιεωβ ιε τεμναεζιτοτεν νεμακ  
 εων ζινα ἡτε πεμογ ἡπιλγριοσ ωπι νεμ  
 νενωρηι ογοε ἡτε περσμογ ωπι βεν τε-  
 πολιε ωα ἔνεε. ασωπι δε ἔταρσωτεμ ἔναι 20  
 αρωωπι βεν ογραωι ογοε αρωωρηπ ἡμοσ  
 ἡεανἡτοογι αρῑνη ἡνεεἡλωογι τηρογ νεμ  
 νεερεερατἡε νεμ νιαλωογι ἡτε πιλγριοσ γεωρ-  
 ριοσ αρωορηε ἡνιχοι νεμ νιμανωωπι ἡτε  
 πιλγριοσ γεωρηιοσ πεχαε χε ἡναχω ἡπσωμα 25  
 ἡπασον βεν ογκαε ἡεεμμο ἔφωε αν πε  
 ογοε ναρε εανκεχωογνη ἡτε †πολιε † ἡ-  
 τοτογ νεμαε πε εγερεωβ ἔπιμα ἔῶ ογαν  
 ογοε αρερογθι ἡπσωμα ἡπιλγριοσ γεωρηιοσ  
 εῶ. α. ἔβογν ἔ†εκκἡησιὰ ωα† ογερκαῶαριζιν ἡπιμα 30



†ωφηρι ἠγογῖ† ἠτε πἰλγιοϑ γεωργιοϑ. π

ἔταγκοτq αϑωπι δε εταγερκαθαριζιν ἠπιμα  
εθορογχα ϑεν† ἔβρηι αϑερογϑορτοϑ κατα  
ἠμαιν ἠπικογχι ἠτοποϑ ϑε ϑνακοτq κατα  
τεγχομ.

†ωφηρι ἠγογῖ† ἠτε πἰλγιοϑ γεωργιοϑ.

ϑε. β. †ωφηρι ἠγογῖ† τε ἠαι ἔταϑαιϑ ἠϑε πἰλγιοϑ  
γεωργιοϑ βεν πκωτ ἠπιτοποϑ ἔταγχω ἠπεϑ-  
ϑωμα ἠβητϑ βεν ογζιρηνη ἠτε φ† ἠμην.  
ἠανδρεαϑ δε φηἔταϑειτοτq ἠφμαρτιριον ἠπι-  
ἠλγιοϑ γεωργιοϑ ναϑενκοτ πε βεν πιεχωρϑ 10  
ϑε. α. ἔτεμμαγ εϑμοκμεκ ἔβολ ἠβρηι ἠβητq εϑχω  
ἠμοϑ ϑε λιϑωρἠ παικωτ ἔβολ ἠγογῶ ἠπα-  
†ναγ ἔβλι ἠρωμι ἔαϑ† τοτq νεμνι ϑα †νογ  
ἠπα†ἔμι ϑε †ναϑχοκq ἔβολ ϑανἠμον μη-  
πωϑ ἠτε νιρωμι ϑωβι ἠμοι εγϑω ἠμοϑ ϑε 15  
ἠπαιρωμι ερζητϑ ἔπαικωτ ἠπεϑχοκq ἔβολ  
κατα φρη† ἔταπενϑωτηρ ϑοϑ. ναι δε εϑμοκ-  
ϑε. β. μεκ ερωογ βεν πεϑζητ ϑιϑεν πεϑμανενκοτ  
ἠ πιζγνιμ ϑοκq αϑωβϑ. ζηππε ιϑ πἰλγιοϑ  
γεωργιοϑ αϑογονζq ἔροq βεν ογζοραμα 20  
εϑχω ἠμοϑ ϑε ἠνδρεαϑ ἠνδρε ακϑογωντ  
ἠθοq δε πεχαq ϑε ογ πετϑοπ παῶϑ. πεχαq  
ναq ϑε εκϑογῶν ἠμοι ἠν ϑε ἠνοκ νιμ. ἠθοq  
δε πεχαq ναq ϑε ἠμον ἔπι δε αϑϑογωνq  
ϑε. α. βεν πιζοραμα ἠλλα αϑϑοορτερ αϑτωνq αϑ- 25  
ζιτq ἔβρηι βατατογ ἠνεϑβλλαγϑ αϑογωτ  
ἠμοq εϑχω ἠμοq ϑε κωνβ ϑω παῶϑ γεωργιοϑ.  
πεϑε πἰλγιοϑ γεωργιοϑ ναq ϑε πεζμοτ ἠφ†

ωηη πασωμα βατεν θηνογ αλλα †ωνβ̄ ηεν  
 φ† ἐβολζιτεν πιπῆλ̄ εθ ογав †ηογ χε αιναγ  
 ἐροκ εκοι ἠκογχι ἠζητ εκμοκμεκ ἐβολ εθε  
 β. πιτοποσ ἐτακζιτοτκ ἐρογ ἐκοτγ ηεν παραν  
 εθερεκχω ἠπασωμα ἠηητγ αῑ ωαροκ ζινα 5  
 ἠταταμοκ ἐογκογχι ἠχρη̄ ἠτε ναιο† ζινα  
 ἠτεκδο ἐβολ ἐπιτοποσ ἠηητγ χεμνομ† ἠπερ-  
 ερκογχι ἠζητ ἠνοκ †ηατηγ ἐβρη̄ ἐπζητ  
 ἠνιρωμι ἠτε ταιπολιε εθρογ† τοτογ νεμακ  
 τωнк μογι ἠσωι ἠτα† ἠογωωλζ ηεν πικαζι 10  
 η. α. ηεν πικοιτον ἠτε παηι ἐτακωερωωργ πιμα  
 ἐτακχω ἠπασωμα ἠηητγ ἠωορп ἠπατεκ-  
 βιτγ ἐ†εκκλησῑ. ανδρεασ δε αφερ πсμοτ  
 χε εφηατωνγ ἠτεφ̄μογι ἠσωγ ἠ πιλγιοσ γεωρ-  
 γιοσ αφερпсμοτ χε εφηαβιτγ ἐβογн̄ ἐπικοιτον 15  
 ἠτε πεφηι αφαμογ ἐπιμωит ἐταγ† ἠπιωωλζ  
 ἐρογ ἠπεφ̄ηηβ̄ πεχαγ ηαγ χα ακωαντωνк  
 η. β. ἠωορп ἠζανατοογ̄ι ἠμογ ἐβογн̄ ἐπιμαωωκι  
 ἠηητγ ἠογμαζι χηαξιμι ἠπισμογ̄ ἐτε π̄ω̄  
 ηαθαωγ ἐροκ. ἐταφ̄ερнимφγн̄ ἐβοληεν πιζο- 20  
 рама αφηεζси ἠτεφ̄εζιμι αφχω ἐροσ ἠζωβ-  
 ηιβεν ἐταφ̄ηαγ ἐρωογ ἠωορп ηεν πιζοpama  
 αγερωφηρι ἐμαωω. πεχε τεφ̄εζιμι ηαγ χε  
 τωнк †ηογ ηεν παῑεχωρζ ἠτεηδ̄ερο ἠογ̄ηηβс  
 η. α. ἠτεηζωλ ἐπιμα ἐταφ̄χοσ ηακ ἠτεκηαγ χε 25  
 τεηηαξιμι ἠπιωωλζ ωα η̄η̄μον. ἐωωп γαρ  
 ανωανξιμι ἠπιωωλζ κατα φρη† ἐτακηαγ  
 ἐρογ ηεν πιζοpama ιε πιλγιοσ γεωργιοσ πε  
 ἐταφ̄ογонζ ἐροκ ἠζοογβεζο τεηηαζ† ηεν ογ-  
 μεθ̄ηηι χε τεηηαξιμι ἠτεηχρη̄ κατα φρη† 30



ἠεταρταμοκ. αὔτωογνογ ἠπῶ αὔβερο οὔκαρ-  
 γατῆς ἠ †εζιμι ραι ἠμοσ ἠθοσ ρωσ αᄁβῖ ἠογ-  
 ρῶ. β. τωρι ἠεν τερσιχ αᄁῖ ἠπῖμα ἠετῖμαγ ἠεν  
 ἠκῖ τφωσι ἠπιῠχωρ. ἠταρχογωτ ἠπκασι αᄁξιμι  
 ἠπῖ ἠπιωωλ. ἠτα πἰργιος τῆρ ἠεν περτῆβ ἠεν  
 ἠπῖ πῖζοραμα οὔοσ αᄁναρ† ἠεν πογρητ τῆρ  
 ἠρῖ χε πἰργιος ρεωργιος πεταρῠαμιοσ αᄁερωφῆρι  
 τῆρ ἠμαω ἠθοσ νεμ τερσεζιμι. αᄁτωνρ δε ἠχε  
 ἠαι ἀναρεασ πῖχωρι αᄁμορρ ἠογλεντιον ριχεν  
 ρ. α. τερ†πῖ αᄁβῖ ἠογτωρι ἠεν τερσιχ αᄁωωκι ἠεν 10  
 ἠπῖ πῖκασι ἠταρῠεραῆρη δε ἠογκογχι αᄁξιμι  
 ἠπῖ ἠογκελλαῖ ἠερεωσ χωω ἠκοπσι ναρωωκι  
 τῆρ αᄁεנס ἠπωωι εσογος πῆην αᄁριτογ ριχεν πογ-  
 ρο αᄁογωω† ἠφ† νεμ πἰργιος ρεωργιος.  
 ἠπῖ ἠογ ἠθοωγ δε αᄁτωογνογ αᄁραι ἠμοσ αᄁωφ- 15  
 ῠογ ἠπογῆι εγ†ωογ ἠφ† αᄁβερο ἠογῆῆβς  
 ρ. β. ἠκαλωσ αᄁρωλ ἠβογῆ ἠνογταμιοῆ ρῖνα  
 ἠτεωτεμ ἠη ἠτ ἠεν πῖῆι ἠμι ἠπογρωβ ἠ †εζιμι  
 ἠρογῠῖῆι ἠρογ ἠπῖῆῆβς ἠθοσ δε αᄁβωρπ  
 ἠ†κολλαῖ αᄁχεμς εςμερ ἠνογβ ωαρσ 20  
 αᄁτωογνογ αᄁριτογ ριχεν πογρσο αᄁογωωτ  
 ἠφ† νεμ πἰργιος ρεωργιος ἠχεν πῖῆιω†  
 ἠρῖ ἠρῖμοτ ἠταρραιρ νεμωογ. πῖρωμι δε αᄁῖῆι  
 ρα. α. ἠβολ ἠπωαγ ἠβ ἠρῖῆ ἠνογβ εῠρερρκο ἠβολ  
 ἠῆῆτογ ἠπκωτ ἠπῖτοποσ αᄁῠομςς δε οῆ 25  
 αᄁχας ἠεν περῆι εςχηπ. ετατοογῖ δε ωωπι  
 αᄁογωω ἠ† ἠογωαι ἠ†πολις τῆρς ἠεν φραν  
 ἠπῖ πἰργιος ρεωργιος πεχαρ ἠεν περρητ ρε  
 πετερωε πε ἠ† ἠῆῖαπαρρη ἠπῖῠ ἠωωρπ αᄁῖρι  
 ἠογῆῖω† ἠῖριςτον ἠῆῖρηκι τῆρογ ἠτε †πολις 30

5Δ. β. ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ ΕΦΔΖΙ  
 ἔρατq εqωεμωι ἠμωου οyοz εqραωι ΝΕΜΩΟΥ  
 ΤΗΡΟΥ. ΠΕΡΡΑC† ΔΕ ΑqΘΩΖΕΜ ἠΝΙΝΙΩ† ΤΗΡΟΥ  
 ἠΤΕ †ΠΟΛΙC Δqίρι ἠΚΕΝΙΩ† ἠΨΑΙ ἔρωου βΕΝ  
 ΦΡΑΝ ἠΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΟΥΟZ ΑqΡΟΘΒΕq 5  
 ΝΕΜΩΟΥ ΖΩC ΕqΡΑΩΙ ΝΕΜΩΟΥ ΕΘΒΕ ΠΙCΜΟΥ  
 ἔΤΑ ΠῶC ΘΑΨq ἔροq. ἔΤΑΥΕΡΦΑΩΙ ΔΕ ἠΟΥΩΜ

ρβ. α. ΑqCΑΧΙ ΝΕΜΩΟΥ ΕqΧΩ ἠΜΟC ΧΕ ΝΑCΝΗΟΥ ΖΑΡΑ  
 Ἄ Φ† ΤΗC ἔΠΕΤΕΝΖΗΤ ἠΤΕΤΕ† ΤΟΤΕΝ ΘΗΝΟΥ  
 ΝΕΜΗΙ ἠΤΕΤΕ† ἠΟΥΚΟΥΧΙ ἔΦΟΥΑΙ ΚΑΤΑ ΤΕq- 10  
 ΧΟΜ ἠΤΕΝΘΑΜΙΔ ἠΠΑΙΝΙΩ† ἠCΜΟΥ βΕΝ ΤΕΝ  
 ΠΟΛΙC ΦΑΙ ἔΤΑ Φ† ΕΘΡΕΝΕΡΠΕΜΠΩΔ ἠΜΟq  
 βΕΝ ΤΕΝΓΕΝΕἸ ΕΘΡΕΝΚΩΤ ἠΠΙΜΑΡΤΗΡΙΟΝ ἠΤΕ

ρβ. β. ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC βΕΝ ΤΕΝΠΟΛΙC. ΑΥΕΡΟΥΩ  
 ΝΑq ΤΗΡΟΥ βΕΝ ΟΥἆΡΩΟΥ ἠΟΥΩΤ ΧΕ ΑΝΟΥΩ 15  
 ἔΧΟC ΝΑΚ ΧΕ ΤΕΝΝΑΪΡΙ ΚΑΤΑ ΤΕΝΧΟΜ ΑΛΛΑ βΕΝ  
 ΦΟΥΩΨ ἠΠῶC ΤΕΝΝΑΪ ΨΑΡΟΚ ΦΗ ἔΤΕ ΠΙΟΥΑΙ  
 ΠΙΟΥΑΙ ἠΜΟΝ ΝΑΧΕΜq ΚΑΤΑ ΤΕqΧΟΜ qΝΑΕΡC  
 ΝΑΚ ἠΘΩΟΥ ΔΕ ΤΗΡΟΥ ΙCΧΕΝ ΠΟΥΚΟΥΧΙ ΨΑ  
 ΠΟΥΝΙΩ† ΑΥΒΪΗΠΙ ἠΦΗἔΤΑqἰ ἔβΟΥΝ βΕΝ ΦΡΑΝ 20

ρβ. γ. ἠΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑΥΧΙΜΙ ἠΨΟΒ ἠΛΟΥΚΟΧΙ  
 ἠΝΟΥΒ ΝΕΜ ΟΥΨΟ ἠCΑΘΕΡΙ ἠΖΑΤ ΚΑΤΑ ΤΧΟΜ  
 ἠΠΙΟΥΑΙ ΠΙΟΥΑΙ. ΜΕΝΕΝCΑ ΝΑΙ Δqἰ ἔΠΙΜΩΙΤ  
 ἔΤΟΥΝΑΚΩΤ ἠΠΙΤΟΠΟC ἠβΗΤq βΕΝ ΦΡΑΝ ἠΠΙΛ-  
 ΓΙΟC ΓΕΩΡΓΙΟC ΑΥΧΩ ἠ†CΕΝ† ἔβρΗΙ βΕΝ ΦΡΑΝ 25

ἠΦ† ΝΕΜ ΦΡΑΝ ἠΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΟΥΟZ ΑΥ-  
 ΚΟΤq ἠΚΑΛΩC ΨΑ ΠΧΩΚ ἠῖ ἠΡΟΜΠΙ ΟΥΟZ ΑΥΪΝΙ  
 ἠΠΙΜΑΡΤΥΡΟC ἔΘ ΟΥΑΒ ἔβΟΥΝ ἔΠΙΜΑΡΤΙΡΙΟΝ  
 ρβ. δ. ἔΘΟΥΑΒ ΑΥΪΝΙ ἠΠΙΛΓΙΟC ἠἔΠΙCΚΟΠΟC ἠΤΕ ἰΛἠἠ  
 ΑqΕΡἸΓΙἸΖΙΝ ἠΠΙΤΟΠΟC. ὦ ΧΕ ΑΥΟΥἠΡ ἠΨΦΗΡΙ 30



†ωφηρι ἴμαζ β̄ ἵτε πὰγιος γεωργίος.

ωπι ἴπιναγ ἔτεμμαγ ὦ χε ἀγογηρ ἴρωμι  
 οὔχαι ἐβολῆεν ἵογῶωνι nem ζανκεμηῶ  
 ἴππᾶ ἵακαθάρτον εὔνηογ ἐβολ ἕεν φραν  
 ἴπιὰγιος γεωργίος πἴμαρτγρος ἔθ οὔαβ ἵτε  
 πενῶς ἱη̄ς χ̄ρ̄ς.

ῤ̄δ. ᾱ. †ωφηρι ἴμαζ β̄ ἵτε πὰγιος γεωργίος.

αωπι δε ἔτα πἴεπισκοπος ἔθ οὔαβ ἐρὰγι-  
 λζιν ἴπιτοπος ἵτε πὰγιος γεωργίος ἔρε  
 πἴεπισκοπος ἴνι ἐπωι ἵ†προςφορα ἔθ οὔαγ  
 (sic) ἀγὶ ἐβογν ζωγ ἵχε οὔρωμι ἔρε οὔον  
 οὔππᾶ ἵακαθάρτον nemαγ ἱχεν τεγμετ-

ῤ̄δ. β. κοὔχι ἀγἴνι ἴμογ ἐπεснт ἐπκαζι εγ† ἵζαν-  
 νιω† ἵβἱσι ναγ ἀγκερκερ ἔρογ ἔρε ρωγ χε  
 ῶσφει† ἐβολ ἀγὶ ζωγ ἀγῶζι ἔρατγ ἕεν ὀμη†  
 ἴπιλαός εφογῶ ἔβἱςμογ ζωγ nem πἴμηῶ.

αωπι δε ἔταγταογῶ ἴπιῶρισὰγιος ἀγἴνι  
 ἴπκαζι ἀγκερκερ ἴμογ ἔρε ρωγ χε ῶσφει†  
 ἐβολ ἀγτωνγ ἀγῶζι ἔρατγ ἴπεμῶ ἴπιμηῶ

ῤ̄ε. ᾱ. ερωῶ ἐβολ εγχω ἴμοκ χε ἵθοκ nemἵ πὰγιος  
 ἵτε φ† †σῶογν ἴμοκ χε ἵθοκ nim χναῶζι†  
 ἐβολ ἀν ἕεν παῖρωμι ἵνοκ γαρ ἵνοκ οὔπερ-  
 ἵμογ χναερωχημοῦ ἔροι ἀν ὦ γεωργίος

οὔοζ ἀγερζητς ἵχεογὰ ἐφ† nem πὰγιος  
 γεωργίος. ναρε πὰγιος γεωρ[γίος] † ἵζαν-  
 νιω† ἵβἱσι ναγ πε ἀγὶ ζα πἴστυλλος παλιν οὔ

ῤ̄ε. β. ἵ πὰγιος γεωργίος σῶνζ ἵνεγχιχ ζιφαζογ  
 ἴμογ ἀγσοκγ ἐπωι ἵνα πἴστυλλος ἔρε νεγ-  
 χιχ conζ ἐπωι ἵνα πεγσοι ῶατεγὰφε ερ

ca πωωι ἵ†κεφαλις ἵτε πικτυλλος ἐρε ογον  
 NIBEN EPΘEOPIN ἴμοq ἀγερωφηρι τηρογ εγχω  
 ἴμοc xe ἴπενναγ ἐογον ἴπαιρη† ἐνεz

ος. α. zηππε γαρ περσοι γαρ (sic) τομι ἐπικτυλλος  
 NEQXIX CONZ ZIFAZOY ἴμοq αβνε zλι ἴναι ογδε 5  
 NEQBALAX XH AN ZIXEN ΠΙΚΑΖΙ Zηππε γαρ  
 ἀqῖωι ἴμοq cαβολ ἴπικτυλλος ἴcοπῆ ἴμον  
 zλι ἴμονι ἴμοq ἴπενναγ ἐωφηρι ἴπαιρη†  
 ἐνεz ἕεν zλι ἴμαρτυροc ἀλλα πἰλριος γεωρ-  
 ριος πετἰμονι ἴπcωμα ἴπαιρωμι ἐαφερβα- 10

canizIN ἴμοq ογοz nape ογον NIBEN EPΘEΩ-  
 ρῖ. β. ρIN ἴμοq ογοz εγερωφηρι ἴμοq εγ†ωογ  
 ἴφ† NEM πἰλριος γεωργιος πιχωρι ἴμαρτυροc  
 ἵτε πενθ̄c ἴηc π̄x̄c. MENENCA NAI DE ἴ πἰλριος  
 γεωργιος xaq ἐπεcHT ἀqzei ἐπωωι ἵ†κεφαλις 15

ἵτε πικτυλλος ἀqzei zIXEN ΠΙΚΑΖΙ ἀφepαTῆMI  
 \*zocTE ἵτε ογον NIBEN xoc xe ἀqμογ. ἐTAY†  
 ρz. α. DE ἵ†zγρηνη ἴ πἰλαοc τηρq φωβT ἐβρηι ἐxωq  
 εγερωφηρι ἴμοq εqoi ἴφρη† ἴογρεqμωογT.  
 NE ογον ογρωμι DE ἴβαλε ICXEN εqḥEN ΘNEXI 20

ἵτε TEQMAγ ἴπεqμωι ἐνεz ἀλλα εqzEMCI  
 εqωATMEΘNAI ZIPEH φpo ἴπιτοποc ἴπINAγ  
 ἐTEMMAY ἀqῖ ἐβογN NEM ΠIMHω εqωω† zIXEN  
 NEQXIX NEM NEQBALAX ἐPE NEQBALAX ωω†

ρz. β. ἴcωq ἀqῖ ἐβογN ḥa NENBALAX ἴNIPρωMI ωα- 25  
 TEQΦOZ ἐπιρωμι ETOI ἴDEMON ἀqCOγTEN TEQ-  
 XIX ἔBOλ ἀqἴMONI ἴφMOγT ἴπIBALE ἀqCOKq  
 εqOγωω ἔωλq ἴTOγq ἴ NEQφAT † ἴOγNIω†  
 ἴωKαΠ ἀγCωOγTEN ἔBOλ CATOTOγ ZANKEPρωMI  
 ὦλι ἴπεqμωγT ἴφHETOI ἴTDEMON εγOγωω 30



- ἔχαζ ἔβολ εὔχω ἴμος χε ὄωρεμ μαωε νακ  
 ἔβολ αῤῥωνῆ αῤῥοζι ἔρατῆ β̄εν οὔωθορτερ  
 ρ̄η. ᾱ. αὔταχρο ἴχε νεῤῥφατ αῤῥὄωρεμ ἔβολ αῤῥε ναῤ  
 νη δε ἔτσωοὔν ἴμοῤ αῤῥὄωρεμ ἔροῤ ἴπε ζλι  
 ωταζοῤ ωατεῤεῤεῤ σαβολ ἴ†πλατιὰ ἴτε πιτο-  
 ποσ οὔοζ ἄ πιἔπικκοπος οὔαζσαζνι ἔθοροὔενῆ  
 ναῤ νεμ πικεῤωμι ἔτοι ἴδεμῶν. αῤἔροὔῶ  
 ἴχε πιῤωμι ἔτοι ἴδεμῶν εῤῥω ἴμος χε χω  
 νηι ἔβολ παιῶτ ἔθ οὔαβ ἴταχω ἔροκ ἴνηἔται-  
 ρ̄η. β̄. ναῤ ἔρωοὔ ισῥεν ταμετᾶλοὔ οὔον οὔδεμῶν 10  
 νεμηι ωα ἔβοὔν ἔφοοὔ οὔοζ ἴπιναῤ ἔροῤ  
 β̄εν ναβαλ ἔβολ ἔφοοὔ οὔοζ αῤῥαῤοὔιἔι (sic)  
 ἔχωι κατὰ σοπ ωαιναῤ ἔοὔῥωμ ἴπαἴθο  
 ἔβολ ωαιωθορτερ ἴταζει ἔπεσῥτ ζιῥεν πικαζι  
 ἴπ[α]ἴἔμι ἔζλι ωατε πιδεμῶν ωε ναῤ ἔβολ ζα- 15  
 ροι. ἴτοὔι ἴχε νιῤωμι ἴτοὔταζοι ἔρατ αῤῥωπι  
 ρ̄θ. ᾱ. δε ἴμοι ἔταῤῆ ἔχωι ἴπαισοπ αιερατἔμι αι-  
 ναῤ ἔπιᾶριος γεωργιος αῤῆ ἔβοὔν ἔπιμανεῤ-  
 ωοὔῶ αῤᾶμοῤι ἴταχιῥ αῤῥῆνομ† νηι αιναῤ  
 ἔπιδεμῶν ἔτεμμαῤ ἴπαισοπ β̄εν ναβαλ εῤοι 20  
 ἴπσμοτ ἴοὔῤωμι ἴπαἴθο ἔβολ εῤε πᾶριος  
 γεωργιος † ἴζαννιω† ἴβιῥι ναῤ αῤᾶμοῤι  
 ἴμοῤ αῤῥοκῆ ἔῤῶωι ἔπιῥτυλλοσ ωατεῤ-  
 ρ̄θ. β̄. φοζ ἔ†κεφαλιῥ ἔῤῶωι οὔοζ αῤῥ ἴζαννιω†  
 ἴβιῥι ναῤ εῤῥαἔ δε ἄ πιδεμῶν ωῶ ἔβολ 25  
 ἴοὔῤιω† ἴῥρωὔ εῤῥοκ ἴζανᾶναῤῶ εῤῥω  
 ἴμος χε †ναῤῶ νηι ἔβολβ̄εν παῤωμι †να-  
 τασθοι ἔροῤ αν ωα ἔνεζ ἄνοκ δε αιναῤ  
 ἔπιᾶριος γεωργιος αῤᾶμοῤι ἴμοῤ ἴθοῤ πιδε-  
 μῶν αῤῥαἶ ἴμοῤ ἔῤῶωι αῤῥατῆ ἔπεσῥτ ζιῥεν 30

51. α. νιπλαζ ογοζ λ πιαεμων † νογνιω† ἵβρωου  
 ἐβολθεν περωαι αρι ἐβολ αρωε ναρ ἄνοκ ζω  
 λιέμι ἐροι ἐταιάσαι βεν πασωμα λιενκοτ  
 ογοζ αιζωρη ἵπιναγ ἐζλι ωατε παιρωμι  
 ἐτοι ἵβαλε ἵτεροχογωτ ἐζρη ἐχωι ογοζ 5  
 ἐταιογων ἵναβαλ αιναγ ἐπιὰριος γεωργιος  
 αραμονι ἵνασιχ αραμολχογ ἐφομογτ ἵπιβαλε  
 51. β. αρωρεμ ογβηι χε ἄμονι ἵμογ ἵκαλωσ  
 ἄνοκ ζω αλαμονι ἵπερομογτ αικωκ ἐχωγ λ  
 πιὰριος γεωργιος ἄμονι ἵνεροφατ αραωκ 10  
 ἵνεροφατ αρα† νογνιω† ἵβρωου ἐβολ αρααγ  
 ἐβολ αρωρεμ ογβηι αικω ἵπερομογτ ἐβολ  
 αρατωνγ αρωε ναρ εροδοι ογοζ λ πιὰριος γεωρ-  
 γιος ωε ναρ ἐπωι ἐνιφνογι εικομε ἵνωγ.  
 51. α. ναι δε ἐταροωτεμ ἐρωου ἵχε πιέπικοποσ 15  
 νεμ πιμηω ετωκ† ἐρογ ναγερωφηρι ἐμαωω  
 βεν ογνιω† ἵωφηρι ογοζ ναγ†ωου ἵφ†  
 νεμ πιὰριος γεωργιος χε ογνιω† τε τεροχομ  
 νεμ νιζμοτ ἐτα φ† ἵρι ἵμωου νεμαγ ογοζ  
 νιρωμι ἐταγούχαι αγωωπι ἵβωκ ἵπιὰριος 20  
 γεωργιος ερωεμωι ἵβηηγ ἵπιέροου νεμ  
 51. β. πιέχωρζ ωα πιέροου ἵτε πογμογ. ζανμηω  
 δε ἵρωμι νεμ ζανζιόμι νεμ ζανκογχι  
 ἵαλωογι ερωωμι ἵογμηω ἵρη† βεν ζανβ-  
 μομ νεμ ζανάρωω νεμ ζανπῆα ερωωου 25  
 αγούχαι βεν πιέροου ἐτεμμαγ βεν πτοποσ  
 ἵπιὰριος γεωργιος ἐβολ ζιτεν φραν ἵπερεοσ  
 ἵησ πχσ.





χα λογὼ ἐβρηι νεμηι ψα ρ̄ ἵλογοχι ἐωωπ  
 ἵτεκῶλι ἵογζλι ἐβολθεν πτοπος ἵπιλριος  
 γεωργιος ἵτεκῖνι ἵμοσ ἵπαιμα ἵτενζωλ  
 ἐπιτοπος ἵτενψῖνι ἵτενἔμι ἐτμεθμηι χε  
 ακναῶλι ἵογζλι ἵτε πιτοπος ἐωωπ ἵτεκῖρι 5

ρ̄ιδ. β. ἵογλβοτ ἵεζοογ ἵτεψτεμ πετζωογ ταζοκ  
 ἵε τ̄ναναζτ̄ ζω κατα ροκ ογοζ τ̄νατ̄ ἵκεϛ  
 ἵλογοχι νακ ἐωωπ ἵτεκψτεμψχεμχομ  
 ἵῶλι ἵζλι ἵτε πιτοπος ἵτεζλι ἵπετζωογ  
 ψωπι ἵμοκ ακτ̄ ἵτ̄τ̄ ἵλογοχι ακψωπι 10  
 ζωκ ἵχρηστιανος ογοζ ἵπιζωβ θωψ ογτωογ

ρ̄ιδ. α. ἵπαιρητ̄ αγταζο ἵνιμετρεγ<sup>1)</sup> ἐρατογ. αγ-  
 τωνη ἵχε πιρωμι ετοι ἵλχω αρωε ναγ  
 ἐπιτοπος αρωλι ἵζανσκεγος ἵβιογῖ ογοζ  
 αγῖ ἐβολθεν θμητ̄ μπιτοπος εγοβψ τηρογ 15  
 ἵπεζλι ἐμι ἐρογ ἐταφερ σαβολ ἵπιρο ετσα-  
 βολ ἵπιτοπος πεχαζ ἵβρηι ἵβητηγ εφχω ἵμοσ  
 χε βῖωπι νακ τ̄νογ γεωργιος νεμ πικεογαι

ρ̄ιδ. β. ἐταφχαλογω ἐβρηι νεμηι ναρσοβ̄νι δε ἵβρηι  
 ἵβητηγ εφμοωι εφχω ἵμοσ χε τ̄νατ̄ ἵναι 20  
 ἐβολβα ογνιωτ̄ ἵτιμη ἵταψατ̄ φη ἐτεμμαγ  
 ἵτ̄ κε ρ̄τ̄ ἵλογοχι ἵταθρεφχω ἵσωγ ἵπεφ-  
 κεναζτ̄ ἵτεφχωλ ἵπεφκεωμς ἐβολ ογοζ  
 ἵταναγ ἐπαιρεφμοωγτ̄ χε γεωργιος ναἔρογ  
 νηι ναι δε εφμοκμεκ ἐρωογ εφμοωι ζηππε 25

ρ̄ιδ. α. ιϛ πιχωρι ἵμαρτύρος πιλριος γεωργιος αγῖ  
 ἐβογν ἐζραγ εφβηκ ἵπμοτ̄ ἵογματοι ἐρε  
 ογνιωτ̄ ἵταγρελχη βεν τεφχιχ πεχαζ ἵπι-

1) Ms. NIMETMETRET.



- ρωμι χε πἰσον οὔ πε φαι ἔτταλῆοῦτ ἔροκ  
 ματαμοι εροῦ ῥω ἡθοῦ δε ἅ ῥωφθωμ πεχαῦ  
 χε παωφῆρ †ηαζῆπ ῥλι ἔροκ ἀν ῥανκοῦχι  
 ἡσκεῦος ἀῶλοῦ ἡβιοῦγὶ ἀλλὰ ῥοσον ἅ φ†  
 ῥἰῆ. β. ἡνι ἡμοκ ἔβρηι ναῥραι ἅμοῦ βι ἡπεκμερος 5  
 ῥωκ νεμῆι ῥἰνα ἡνεκταμε ῥλι ἡρωμι. πεχε  
 πἰλῆριος ῥεωρῆριος ναῦ χε ἰσχε παῖρη† πε  
 ἅμοῦ μαρον ἐπιτοπος ἡτενφωῶῦ ἔχων  
 κατὰ πεκσαχι ἔταῦφοῦ δε ἔφρο ἡπιτοπος  
 ἅ πἰλῆριος ῥεωρῆριος †ἡοῦψε ἡμἰανκλαβι ἡβρηι 10  
 βεν τεῦλφε εῦχω ἡμοκ χε ἀκσοῦωντ χε ἅνοκ  
 ἡμ ἡθοῦ δε πεχαῦ ναῦ χε ἡφῆ παῶῆ αἰμοῦ  
 ῥἰῆ. α. αἰμοῦ οὔοῦ †σωῦν ἀν χε ἡθοκ ἡμ. πεχε  
 πἰλῆριος ῥεωρῆριος ναῦ χε ἅνοκ πε ῥεωρῆριος.  
 ἡθοῦ δε ἔταῦσωτεμ ναῦφθορτερ ἀῦῥει 15  
 ῥἰχεν πἰκαῦ. ἅ πἰλῆριος ῥεωρῆριος ἅμονι ἡμοῦ  
 ἀῦω† ἡμοῦ εῦχω ἡμοκ χε εῦβεοῦ ἐκσω  
 ἡμοκ χε αἰμοῦ αἰμοῦ ἡπατεκμοῦ ψα †ἡοῦ  
 ῥἰῆ. β. ἀλλὰ ἅμοῦ ψαμῆαι ἡταῦρεκσοῦωντ χε  
 ἅνοκ ἡμ ἀῦσῆοῦῥ βεν ἔμῆ† ἡπιτοπος 20  
 ἀῦῖ ἡμοῦ ἔοῦνἰω† ἡχωτ ἐσἅῖ ἀῦμοῦῥ  
 ἡνῆταῦκολλποῦ ἔβῆτῦ ἀῦῖ ἡμοῦ σα πῶῖ  
 ἡπἰκαῦ ἡῦ ἡμαῦ οὔοῦ ἀῦ† ἡῥανῆῖω†  
 ἡῦαῦ ναῦ βεν πἰμἰανκλαβι ἔτχη ἡτοτῦ  
 ὦ χε ἀῦοῦῥ ἡῦφῆρι ῶῖπἰ βεν πἰναῦ εῦε- 25  
 ῥἰῆ. α. ἡμαῦ ὦ χε ἀῦῦ οὔῥ ἡβρωῦ ἔβολ ῶατε  
 ἡῆτενκοτ τῆροῦ ῥωκ ἔβολ ἡσετωῦνοῦ  
 ἡσει ῥαροῦ εῦεῦφῆρι ἡφῆταῦῶῖπἰ οὔοῦ  
 ναῦῖπἰ πε νεμ ἡοῦἔρῆοῦ χε ἡμ ῥαῦα πε  
 ἔταῦῖ ἡφαι ἔῦῶῖ οὔοῦ ναῦχω ἡμοκ χε 30

ΝΙΜ ΖΑΡΑ ΕΘΝΑΨΦΟC ΕΠΨΩΙ ΕΦΑΙ ΕΦΟΥΗΟΥ  
 ΕΠΚΑΖΙ ΜΠΑΙΡΗΤ ΝΘΟC ΔΕ ΔΑΦΕΡΟΜΟΛΟΓΙΝ ΜΦΗ-  
 ρΙΘ. Β. ΕΤΑCΔΑΙC ΝΑCΤΑΜΟ ΝΟΥΟΝ ΝΙΒΕΝ ΕΝΗΕΤΑΨΩΠΙ  
 ΝΙΜΟC. ΝΘΟΥC ΔΕ ΝΑΨΕΡΨΦΗΡΙ ΕΨΧΩ ΝΙΜΟC  
 ΧΕ ΛΝΙΟΥΓΙ ΝΟΥΜΟΥΚΙ ΝΑΝ ΝΤΕΝΧΑC ΕΒΡΗΙ. 5

ΔΑΦΕΡΟΥΨ ΝΧΕ ΠΟΙΚΟΝΟΜΟC ΧΕ ΨΩΝΒ ΝΧΕ ΠΨC  
 ΝΙΜΟΝ ΖΛΙ ΝΑΧΑC ΕΠΕCΗΤ ΨΑΤΕ ΦΗΕΤΑΨΑΨC  
 ΕΠΨΩΙ ΧΑC ΕΠΕCΗΤ ΑΨΧΑC ΕΨΛΨΙ ΜΠΑΙΡΗΤ  
 ΨΑΤΕ ΠΟΥΩΙΝΙ ΨΑΙ ΝΤΕ ΟΥΟΝ ΝΙΒΕΝ ΕΡΘΕΘΡΙΝ

ρΙΘ. Α. ΝΙΜΟC. ΝΘΟΥC ΔΕ ΔΑΦΕΡΟΜΟΛΟΓΙΝ ΜΠΑΙΡΗΤ ΧΕ 10  
 ΔΑΨΑΟΥΨ ΕΒΡΗΙ ΝΕΜ ΠΙΡΩΜΙ ΝΧΡΗCΤΙΑΝΟC ΉΒΕΝ  
 ΙΛΗΜ ΝΑΨΡΙΜΙ ΠΕ ΕΨΨ ΕΒΟΛ ΧΕ ΝΑΙ ΝΗΙ ΠΑΨC  
 ΓΕΨΩΡΓΙΟC ΤΝΑΟΥΑΖΤΟΤ ΑΝ ΧΕ ΕΚΩΛΠ ΝCΑ ΖΛΙ  
 ΝΡΩΜΙ ΙCΧΕΝ ΠΑΙΝΑΨ ΑΛΛΑ ΤΝΑΨΩΠΙ ΝΧΡΗC-  
 ΤΙΑΝΟC ΙCΧΕΝ ΤΝΟΥ ΟΨΔΕ ΤΝΑΚΟΤΤ ΑΝ ΧΕ 15

ΕΕΡΦΑΡΜΑΓΟC ΜΦΡΗΤ ΝΨΩΡΠ. ΝΘΟΥC ΔΕ ΔΑ-  
 ΡΙΜΙ ΠΕ ΜΠΙΕΖΟΥΨ ΤΗΡΨ ΕΨΛΨΙ ΕΠΨΩΙ ΨΑΤΕ  
 ρΙΘ. Β. ΨΩΡΠ ΨΩΠΙ ΕΡΕΟΥΟΝ ΝΙΒΕΝ ΕΡΘΕΘΡΙΝ ΝΙΜΟC  
 ΕΤΑ ΠΙΑΓΙΟC ΓΕΨΩΡΓΙΟC ΝΑΨ ΕΠΤΑΧΡΟ ΜΠΕΨΖΗΤ  
 ΔΑΨΕΝΖΗΤ ΗΑΡΟΨ ΔΑΨΙ ΉΒΕΝ ΠΙΕΧΩΡC ΔΑΨΑC 20

ΕΒΡΗΙ ΝΘΟΥC ΔΕ ΔΑΨΤ ΝΝΙCΚΕΨΟC ΕΤΟΤΨ ΜΠΟΙ-  
 ΚΟΝΟΜΟC. ΔCΨΩΠΙ ΔΕ ΕΠΕΨΡΑCΤ ΔΑΨCΗΑΙ ΝΟΥ-  
 ΕΠΙCΤΟΛΗ ΑΨΤΗΙC ΕΤΟΤΨ ΝΟΥΒΩΚ ΝΤΕ ΠΙΤΟΠΟC  
 ΔΑΨΟΥΟΡΠΨ ΕΙΛΗΜ ΝΝΕΨΡΩΜΙ ΝΕΜ ΤΕΨCΖΙΜΙ

ρΚ. Α. ΕΨΤΑΜΟ ΝΙΜΩΟΥ ΜΠΙΡΗΤ ΕΤΑCΨΩΠΙ ΝΙΜΟC 25  
 ΟΥΟC ΟΝ ΧΕ ΨΟΥΨ ΨΩΠΙ ΝΧΡΗCΤΨΛΑΝΟC (sic)  
 ΜΠΕ ΠΨΦΙΤ ΧΑC ΕΖΩΛ ΕΙΛΗΜ. ΕΤΑΨΘΙ ΔΕ  
 ΝΤΕΠΙCΤΟΛΗ ΝΧΕ ΝΕΨΡΩΜΙ ΔΨΨC ΔΨΕΡΨΦΗΡΙ  
 ΝΝΙΝΙΨΤ ΝΧΟΜ ΕΤΨΟΠ ΕΒΟΛΖΙΤΕΝ ΠΙΑΓΙΟC  
 ΓΕΨΩΡΓΙΟC ΟΥΟC ΠΙΧΡΗCΤΙΑΝΟC ΕΤΑΨΧΑ ΛΟΥΨ 30



†ωφηρι ἴμαζ δ̄ ἵτε πιάριος γεωργιος.

ἔβρηι νέμαζ ἔταρσωτεμ ἀραωι ἔμαωω  
 ἀρμωωι ἐρζιωω βεν ἰλῆμ̄ τῆρς ἵνηἔταρ-  
 ρκ̄. β. ωωπι ἴπιρωμι ἵογδαί βεν πτοπος ἴπιάριος  
 γεωργιος ογον νιβεν ἔταρσωτεμ ναγτ̄ωογ  
 ἴφ† αγτωογνογ τῆρογ ἵχε νερςνηογ νεμ  
 τερςζιμι νεμ νερσῶηρι [νεμ] νερσῶηρ νεμ  
 ζανκεμηω ἵογδαί αγὶ ωαρογ ἀρξω ἔρωογ  
 ἵζωβ νιβεν ἔταρσωπι ἴμογ ογοζ ἵθωογ  
 ζωογ ἀγερζο† ἔμαωω ογοζ αγβι ωμε τῆρογ  
 ρκ̄λ. α. βεν πιἔζοογ ἔτεμμαγ βεν πτοπος ἴπι- 10  
 ριος γεωργιος βεν φραν ἴφιωτ νεμ πῶηρι  
 νεμ πιπῆλ̄ ἔθ ογὰβ ἐγῶογ ἴφ† ωα ἔνεζ.

†ωφηρι ἴμαζ δ̄ ἵτε πιάριος γεωργιος.

ἀ φραν ἴπιάριος γεωργιος ογοζ ἀ περσῶι  
 σωρ ἔβολ βεν μαί νιβεν χε γίρι ἵζαννιω† 15  
 ρκ̄λ. β. ἵχομ νεμ ζανμηῆι νεμ ζαν ωφῆρι νεμ  
 ζανταλδο ἐγωω ἐρζιογὶ ἵνιζεμων ἔβολ. νε  
 ογον ογρωμι δε βεν τχωρα ἵνιπερςις ἐπερ-  
 ραν πε νικανορ ἐροι ἵαρχων ἔχεν †τερε  
 ῖ ἵτε νιπερςις ἔρε ογον ῶηρι ἵταρ χε 20  
 ἀνατολιος ἔρε ογον ογςεζτ χῆ βεν περ-  
 σωμα ἔρε ογον ζανκεχωογνι βεν περζο  
 ἀρσωτεμ εῶβε νιχομ νεμ νιωφῆρι ἔτα φ†  
 ρκ̄β. α. διτογ ἔβολζιτοτγ ἴπιάριος γεωργιος ἀρωω  
 ἴμογ ἵογωω ἵπαιρη† ἐρξω ἴμοσ χε ἔωωπ 25  
 ἵτε φ† νεμ πιάριος γεωργιος ταλδο ἴπαι-  
 κωκ ἵςεζτ ἔβολβεν πζο ἵπαῶηρι †να†

ἰνογκυναριον ἰνογβ ἐβογν ἐπερτοπος  
ἰταωπι ἰχρησγἰλνος nem πανι τηρϑ. ac-  
p̄k̄b̄. b. ωπι δε ἔταφτρωϑ ἰπαιρη† ογορ ἔταρτωνϑ  
ἰζανἰτοογι ἐπερραστ ἰ πζο ἰπερϑηρι  
ογχαἰ ογορ ἰπερλι ἰμμηἰνι ἴτε πιεστ ωπι 5  
βεν περζο ογορ νικανωρ πιἰω† ἰαρχων  
ἴτε νιπερσιε ἔταρναγ ἔταιἰω† ἰωφηρι  
ἔτασωπι ἰπερϑηρι αρτωνϑ αρβι ἰνιδωρον  
ἔταρωω ἰμωογ nem ζανκεμηω ἰσκεγος  
nem ἰνατολιος περϑηρι nem νερσἰνηογ nem 10

p̄k̄r̄. a. ζανκεμηω ἴτε νιπερσιε ἔταγι nemαϑ αγ-  
τωογνογ αγταλωογ ἔζανἔχνογ αγἰ ἐπτοπος  
ἰπἰλιος γεωργιος αγχωκεμ ἰπερϑηρι βεν  
πιλογτηρ αγθαρσϑ ἰνεζ βεν πιφανος ἰ  
περσωμα τηρϑ ογχαἰ σατοτϑ ἰρ† ἰπερ- 15  
δωρον ἐβογν αρβι ωmc nem nh εθ nemαϑ  
ἔφραν ἰφιωτ nem πωηρι nem πιπἰἰἰ ἔθογαν

p̄k̄r̄. b. εγἰογ ἰφ† nem πἰλιος γεωργιος ἔχεν  
πιζμοτ ἔταρωωπι νωογ ασωπι δε ἔταγι  
ἔτογχωρα αγκωτ ἰογἰω† ἰεκκλησιἰ αγ- 20  
μογ† ἔφραν ἰπἰλιος γεωργιος ἔρρη ἔχωσ  
ογορ αρογωρπ ἔαντιδχιἰ αριἰ ἰογἔπιε-  
κοπος ἰμἰνογ† αρερἰριἰζἰν ἰπιτοπος βεν  
φραν ἰφιωτ nem πωηρι nem πιπἰἰἰ ἔθογαν.

p̄k̄d̄. a. nem φραν ἰπἰλιος γεωργιος ογορ ἰ ογμηω 25  
ἴτε νιπερσιε βι ἰπιωmc ἔθογαν ἰπιἔρσοογ  
ἔτεμμαγ ἰτε ρωἰ ἰτε σζἰἰἰ ἰτε κογχι ἰἰλογ.  
ἔταγἰναγ ἐπἰἰλογ ἔταρογχαἰ ἐβολζα πικωκ  
ἰεστ βεν πτοπος ἰπἰλιος γεωργιος ογμηω  
εγωωἰ ἴτε νιπερσιε αγἰναρ† αγωἰἰ ἔβογν 30



†ωφηρι ἴμαζ ἐ ἵτε πἰργιος γεωργιος.

ἔπιτοπος ἔτεμμαγ ψαγοῦσαι σατοτοῦ  
 ρ̄κ̄δ. β. εὔωοῦ ἴφ† ΝΕΜ Πἰργιος γεωργιος ψα ἐνεζ.

†ωφηρι ἴμαζ ἐ ἵτε πἰργιος γεωργιος.

NE OYON OYRWMI B̄ N̄SAMARITHC EYOI N̄ΩΦΗΡ  
 ΝΕΜ ΝΟΥἔρηνου βεν οὔμετῶωτ εὔωι† βεν  
 ρ̄ ἴλογοκοχι αὔτωοῦνοῦ αὔβωκ ἴνοῦτεβ-  
 νωοῦι αὔβι ἴνοῦνοῦβ ΝΕΜΩΟΥ Αὔταλωῦ  
 ρ̄κ̄ε. α. Εὔοῦωῦ ἐζῶλ ἔταμασκος ἐῶωπ ἴτοῦπραγ-  
 ματιὰ ἄροῦζι ῶωπι ἐρῶοῦ εὔμοῦι ζι φμῶιτ  
 ΝΑὔСАХΙ ΝΕΜ ΝΟΥἔρηνου ζι πἰμῶιτ εῶβε ΝΙΧΟΜ 10  
 ΝΕΜ ΝΙΩΦΗΡΙ ἔτερε πἰργιος γεωργιος ἴρι  
 ἴμῶοῦ οὔοζ αᄃῶωπι εὔСАХΙ ΝΕΜ ΝΟΥἔρηνου  
 Αὔβῶντ ἐοὔτιμι ῶατενμῦλιον B̄ ĪĒ Γ̄ ΖΗΠΗ  
 Αὔι ἐβῶγν ἐζραῦ ἴχε μοῦι B̄ ἐβολβεν ΝΗΑΖ  
 ρ̄κ̄ε. β. ῶωην εὔζοκερ εὔζεμζεμ εὔζῶλεμ ΚΑΤΑ 15  
 φρη† εὔεβηοῦτ χε αᄃῶω ἴοὔχακι αᄃῶωπι  
 ἴχε οὔἔχωρζ εὔἔCINI ἴβηητῦ ἴχε ΝΙΘΗΡΙΟΝ  
 ΤΗΡΟΥ ἴτε ΠΚΑΖΙ ΖΑΝΜΑC ἴμοῦι εὔζεμζεμ  
 Εὔζῶλεμ Εὔκῶ† ἴCΑ ΤΟΥβρε ἔτα ΝΙἔῶ ΝΑὔ  
 ἔΝΙΘΗΡΙΟΝ ἔταὔι ἐβῶγν Εὔραῦ Αὔνοῦπ Αὔζεἴ 20  
 ἐΠΕCΗТ ἴχε ΝΙΡΩΜΙ Αὔερφαῶμοῦ οὔδε ἴποῦ-  
 ρ̄κ̄ε. α. ῶενῶοῦ ΝΕΜ ΝΙΤΕΒΝῶοῦι οὔδε ἴποῦβος  
 ἐρῶοῦ ἄλλα Αὔοζι ἐρατοῦ ἐρῶοῦ εὔῶρω  
 ἐζρη ἔχωοῦ ΝΙΡΩΜΙ ΔΕ ΝΑὔСАХΙ ΝΕΜ ΝΟΥ-  
 ἔρηνου Εὔχω ἴμος χε ἐῶωπ ἴτε φ† ΝΕΜ 25  
 Πἰργιος γεωργιος ΝΟΥΖΕМ ἴμῶν ἐβολβεν ρῶοῦ  
 ἴΝΝΑΙΘΗΡΙΟΝ ΤΕΝΝΑ† ἴπαι ῶε ἴλογοκοχι ἐβῶγν  
 Εὔερετῶπος ἴτενῶωπι ἴΧΡΗCΤΙἰΑΝΟC Αᄃῶωπι

ῥκζ. β. δε ἔταγ† ρωογ ἴφ† ἴπαιρη† ἅ πᾶραθος  
 φ† φηἔθοογω φνοζεμ ἵρωμι νιβεν φη-  
 ἔτασφρε νιμογῖ ἐρ ζιρηνη nem δανηλ πιπρο-  
 φητης αϋτης ἐπζητ ἵναικεχωογνι αϋχωβс  
 ἵχωογ επес[ητ] ογοζ αϋ†χωογ ἐβοογν ἐπιαζ 5  
 ωφην αϋθενωογ νιρωμι δε ἔτα πουζηт  
 семни ἐρωογ αϋἔμι ἐ†δωρεἶ ἐτασταζωογ

ῥκζ. α. χε θα πᾶριος γεωργιος δε αϋ†ωογ ἴφ† nem  
 [περ] μαρτυρος ἐθοογав ογοζ ἔταγμοωι ζιτζη  
 ἵογκογχι αϋχιμι ἵνιτεβνωογῖ εϋμονι ἴπεζλι 10  
 ἴπετζωογ ωπι ἴμωογ ἵθωογ δε αϋτα-  
 λωογ αϋῖ ἐζηη ἐπιδιμι (sic) ναγсаχι nem  
 νογἔρνογ nem νιρωμι ἵζωв νιβεν ἔταγωπι  
 ἴμωογ ογοζ ογον νιβεν ἔταγсωтем αϋερ-  
 ωφηри ἵνιχοm nem νιωφηри ἵτε πᾶριος γεωρ- 15

ῥκζ. β. ριος νιρωμι δε ἵτε πι†μι ναγсаχι батотоγ  
 πε εϋχω ммос χε ἅ νιθηριον ἐτεμμαγ τακο  
 ἵζανμηω ἵρωμι nem ζανкеμηω ἵτεβνωογῖ  
 ἵτε ταίχωρα αλλα πταιδ ἴπᾶριος γεωργιος  
 πε ἔταρναζεμ ἑηνογ ἐταιοργη мененса 20  
 ναι αϋсобо̄ни nem νογἔρνογ εϋχω ἴμμοс χε  
 φηἔτανχογ теннаиϋ ἐптопос ἴπᾶριος γεωρ-

ῥκη. α. ριος бен οϋωепзмот εϋωογ ἴφ† ἵтенωπι  
 ἵχρηстӣλнос бен οϋме̄θми αλλα ἴπενθρεп-  
 тасθон ἐφазоγ зос ανι ωα παιμα марен- 25  
 зωλ ωα дамаскос ἵтенωπι ἵтенпрагмат̄ӣ  
 зина ἵтенχιμι ἵογκογχι ἵтен† бен οϋсωογ-  
 тен ἔταγῖ δε ἐп[д]амаскос αϋχιμι ἵζανω̄ни  
 ἵλнам̄ни εϋ† ἴμωογ ἐвол нηἔτογμογ†

ῥκη. β. ερωογ χε ἅδαμαс αϋωποογ бен πι ῥἵλογκοχι. 30



ἔταγί ἐζρηι εἰλῆμ̄ ἀγθητοῦ βα ε̄ ἵλογοκoxi  
 ἴπατοῦφοz ρω ἔτοῦβακι τσαμαριὰ ἀγcaxi  
 ἵχε νιρωμι nem νογέρηοῦ εὔχω ἴμος χε  
 πζμοτ ἴφ† ωηπ χε ἅ πιάριος γεωργιος  
 εθρενερπεμπωα ἴπαινω† ἵζμοτ αcωωπι 5  
 δε ἔταγί ἔτοῦβακι ἀγταμε οῦον niβεν nem  
 ρ̄κ̄θ̄. α. νοῦcγνηρενηc ἐνιχομ nem νιωφηρι ἔτα φ†  
 αιτοῦ nemωοῦ οῦοz ἀγτωοῦνοῦ ἀγbi ἴπιρ  
 ἵλογοκoxi ἔταγωω ἴμωοῦ ἐθητοῦ ἴπτοποc  
 ἴπιάριος γεωργιος οῦοz ἀγζιωω βεν †βακι 10  
 τηρc εὔχω ἴμος χε φηἔθοοῦωω φ† μαρεqi  
 ἐπτοποc ἴπιάριος γεωργιος neman ζανμηω  
 ἵρωμι nem ζανcζιμι ἀγί ἐβολ nemωοῦ βεν  
 τσαμαριὰ ἔταγί δε επιτοποc ἐθοῦαβ ἀγ†  
 ρ̄κ̄θ̄. β. ἵνογδαωρον ἐβοῦν ἀγναγ ἐζαννω† ἵωφηρι 15  
 nem ζανταλβο εὔωω ἵνηἔτωωμι οῦμηω  
 ἵδεμων ἀγζιτοῦ ἐβολ ἀγτωοῦνοῦ τηροῦ  
 ἀγbi ωmc ἐφραν ἴφιωτ nem πωηρι nem  
 πιπῆα ἐθοῦαβ ἀγωωπι ἵχρηcτιάνοc ἵχε ρ̄π̄  
 ἵψγχη βεν πιἔζοοῦ ἐτεμμαγ βεν πτοποc 20  
 ἴπιάριος γεωργιος βεν οῦζιρηνη ἵτε φ†  
 ἄμην.

ρ̄λ̄. α. †ωφηρι ἴμαζ ε̄ ἵτε πιάριος γεωργιος  
 πιμαρτῦροc ἵτε π̄χ̄c.

νε οῦον οῦρωμι ἵχρηcτιάνοc βεν ἵλῆμ̄ 25  
 ἐπεφραν πε ζωγρρωω πε οῦον ἵταq ἵοῦ-  
 ωηρι ἴμαγ εqi ἴπερμοῦ οῦοz ἵθοοq ζωq  
 ναqoi ἵἀποτακροc παι ρωμι δε νε οῦραμαδ

ΠΕ ΕΜΑΩΩ ΕΟΥΟΝΤΑQ ΜΜΑΥ ΝΖΑΝΝΙΩ† ΝΖΥ-

ρλ̄. B. ΠΑΡΧΟΝΤΑ ΒΕΝ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ ΝΕΜ ΖΑΝ-  
 ΤΕΒΝΩΟΥΙ ΕΥΩΩ ΑCΩΩΠΙ ΔΕ ΑCΩΩΤΕΜ ΕΘΒΕ  
 ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ΝΤΕ ΠΙΔΓΙΟC ΓΕΩΡΓΙΟC  
 ΑCΩΩ ΜΜΟQ ΜΠΑΙΡΗ† ΕCΧΩ ΜΜΟC ΧΕ ΕΩΩΠ 5  
 ΝΤΕ Φ† ΝΕΜ ΠΙΔΓΙΟC ΓΕΩΡΓΙΟC † ΜΠΙΟΥΧΑΙ  
 ΝΝΑΦΑΤ ΕΒΟΛ ΒΕΝ ΠΑΙΒΙ† †ΝΑ† ΜΠCΟΥΕΝ Γ̄  
 ΜΠΡΟCΦΟΡΑ ΕΠΕCΤΟΠΟC ΝΕΜ Γ̄ ΝΖΕCΤΗC ΝΗΡΠ

ρλ̄. A. ΕΠΕCΤΟΠΟC ΚΑΤΑ ΑΒΟΤ ΕΩΩΠ ΝΤΑΜΩΙ ΖΟΛΟC  
 ΕΧΕΝ ΝΑΒΑΛΑΥΧ ΑΙΩΑΝΙ ΝCΟΥ Κ̄Γ̄ ΜΦΑΡΜΟΥΘΙ 10  
 ΕΤΕ ΠΕCΝΙΩ† ΝΕΖΟΥQ ΠΕ †ΝΑΜΩΙ ΝΝΑΦΑΤ  
 ΝΤΑ† ΝΟΥΚΥΝΔΙΝΑΡΙΟΝ ΝΝΟΥΒ ΕΠΕCΤΟΠΟC  
 ΕΤΑC† ΡΟQ ΜΠΑΙΡΗ† Α ΝΕCΦΑΤΙ ΕΤΖΗ ΝΟΥ-  
 ΚΟΥΧΙ ΚΟΥΧΙ (sic) Α ΠΕCΩΜΑ ΑCΙΑΙ ΕΡΟQ ΒΕΝ  
 ΠΧΩΚ ΝΖΑΝΕΖΟΥQ ΑCΜΩΙ ΑCΖΩΛ ΕΠΕCΝΙ 15

ρλ̄. B. ΝΕΜ †ΕΚΚΛΗCΙΑ ΑCΩΛΗΛ ΕΠΩΩΙ ΖΑ Φ† ΕCΧΩ  
 ΜΜΟC ΧΕ †ΩΕΠ ΖΜΟΤ ΝΤΟΤΚ Φ† ΜΠΙΔΓΙΟC  
 ΓΕΩΡΓΙΟC ΜΕΝΕΝCΑ ΕΖΟΥQ Β̄ Α ΠΕCΩΜΑ ΤΗΡQ  
 ΟΥΧΑΙ ΕΤΑCΦΩΝΤ ΕΒΟΥΝ ΝΧΕ ΠΕΖΟΥQ ΜΠΙ-  
 ΜΑΡΤΥΡΟC ΕΘΟΥΑΒ ΕΤΕ ΦΑΙ ΠΕ CΟΥΚ̄Γ̄ ΜΦΑΡ- 20  
 ΜΟΥΘΙ ΑCΟΒ† ΝΝΗΕΤΕCΝΑΒΙΤΟΥ ΤΗΡΟΥ ΝΕΜΑQ  
 ΟΥΟZ ΑΓΙ ΖΑΡΟQ ΝΧΕ ΝΕCΑΛΛΩΟΥΙ ΕΥΧΩ ΜΜΟC

ρλ̄. A. ΧΕ ΑΚΟΥΩΩ ΝΤΕΝCΟΒ† ΝΑΚ ΝΑΩ ΝΤΕΒΝΗ  
 ΝΤΕΚΑΛΗΙ ΕΡΟC ΑCΕΡΟΥΩ ΝΧΕ ΖΩΓΡΑΤΩΡ  
 ΕCΧΩ ΜΜΟC ΧΕ CΩΝΒ ΝΧΕ Φ† ΧΕ †ΝΑΜΩΙ 25  
 ΝΝΑΦΑΤ ΙCΧΕΝ ΙΛ̄ΗC ΩΑ ΠΤΟΠΟC ΜΠΙΔΓΙΟC  
 ΓΕΩΡΓΙΟC ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ ΑΥΤΩΟΥΝΑΥ  
 ΑΥΩΕΝΩΟΥ ΕΠΤΟΠΟC ΜΠΙΔΓΙΟC ΓΕΩΡΓΙΟC ΑΥ-  
 ΧΙΜΙ ΝΖΑΝΚΕΜΗΩ ΕΥΘΟΥΗΤ ΕΥΕΡΩΦΗΡΙ ΝΝΙΧΟΜ

ρλ̄. B. ΝΕΜ ΝΙΖΜΟΤ ΝΤΑΛΒΟ ΕΤΩΩΠ ΕΒΟΛΖΙΤΕΝ ΠΙΔ- 30



- ριος γεωργιος ζωστε ἵτερερ ωφηρι ἵχε  
 ζωγραφωρ εφναγ ἔνω† ἵωφηρι nem νιταλδο  
 ἔτωπ εβολζιτεν πᾶριος γεωργιος ογοζ  
 αq† ἵνεφζωρον ἔβογν βεν ρωογτq ἵζητ  
 niben ασωπι δε ἔτα ποικονομος ναγ 5  
 ἔνινιω† ἵωφηρι ἔτα ζωγραφωρ τητογ ἔβογν  
 ρ̄λ̄ρ. α. αqλ̄μονι ἴμοq βατοτq ἵλ̄βοτ β̄ εφογωμ  
 ογοζ εφco nemαq βεν ογρωι βεν πᾶβοτ  
 ἴμμαζ ρ̄ κατα ογ†μα† ἵτε φ† λ̄ πωηρι  
 ἵζωγραφωρ τωνq αqι ζινα ἵτεφ̄εμι χε ογ- 10  
 πετωπ ἵπεφιωτ ἔτεἵπεφζωλ ἵθοοq nem  
 νηἔθνηογ επωαι ζωστε ἔρε ζωγραφωρ σα-  
 βογν εφcαχι nem ποικονομος εθεε πεφ-  
 ωηρι εφcω ἴμοc χε ογον ογωηρι ἵτηι ἔρε  
 ρ̄λ̄ρ. β. ογδεμων nemαq εφζωογ ἔμαωω εφ† ἵζαν- 15  
 νιω† ἵβici ναqτωνο ζωc τε ἵτογχοc ἵογ-  
 μηω ἵcoπ χε nanec ναq ἵτεφμογ ἔζοτε  
 ἔωνb εφχη βεν ναιβαcαζανoc ἔωπ ἵτε φ†  
 nem πᾶριος γεωργιος † ἵπιογχαι ναq ωα  
 παιcηογ ἵκερομπι †ναενq νακ ἵται ωαροκ 20  
 ἔπαιμα ἵτα† ἵζαννιω† νταιò ἔπεφτοποc  
 ρ̄λ̄α. α. ἔζοτε φαι πεχε ποικονομος ναq χε χναζ†  
 χε ογονωχομ ἵφ† βεν ζωb niben ογοζ  
 †ναζ† χε ζωb niben ερε νηἔθογαν ναερετιν  
 ἵμωογ εγἔδοτογ ογοζ ἵνεζλι ερατχομ 25  
 βατοτογ βεν πεφραν παλιν cβηογτ βεν  
 πεγαρρελιον κατα ιωαννην χε φηἔθναζ†  
 ἔροι νιζβηογἵ λ̄νοκ ἔτιρι ἵμωογ εφἔλιτογ  
 ρ̄λ̄α. β. ζωq ζαννιω† ἔναι εφἔλιτογ ασωπι δε  
 εφcαχι nem νογἔρηογ ζηππε ic πωηρι ἵζω- 30

ΓΡΑΤΩΡ ΝΕΜ ΖΑΝΚΕΜΗΩ ἸΒΩΚ ΑΥΙ ΕΥΤΑ-  
 ΛΗΟΥΤ ἘΝΙΖΘΟΡ ΑΥΔΖΙ ἘΡΑΤΟΥ ΖΙΡΕΝ ΦΡΟ  
 ἸΠΙΤΟΠΟΣ ΑΡΩΙΝΙ ἸΣΑ ΠΕΡΙΩΤ ΑΥΧΕΜΕΥ ΒΑΤΕΝ  
 ΠΟΙΚΟΝΟΜΟΣ ΑΥΙ ΖΑ ΠΕΡΙΩΤ ΑΥΣΑΧΙ ΝΕΜ  
 ΝΟΥἘΡΗΟΥ ΖΟΣΟΝ ΕΥΣΑΧΙ ΝΕΜ ΝΟΥἘΡΗΟΥ ΙϚ 5

ἸΛἘ. Α. ΠΙΔΕΜΩΝ ΑΥΙ ἘΒΟΥΝ ἘΠΙΛΛΟΥ ἸΟΥΖΟΤ ΒΕΝ  
 ΟΥΖΟΤ ΑΥΒΙΤ ἸΜΟϚ ἸΟΥΝΙΩΤ ἸΝΝΑΥ ἘΡΕΡΩϚ  
 ΧΕΩΣΦΗΙΤ ἘΒΟΛ ΟΥΟΖ ΑΥΤΩΝϚ ΑΥΩϚ ἘΒΟΛ  
 ΒΕΝ ΟΥΝΙΩΤ ἸΣΜΗ ΧΕ ἸΒΟΚ ΝΕΜΗΙ ΖΩΚ ΓΕΩΡ-  
 ΓΙΟΣ ΕΚΤ ἸΚΑΖ ΝΗΙ ἘΜΑΩϚ ὦ ΒΙἸ ἸΝΟΚ 10  
 ΓΑΡ ἸΝΟΚ ΟΥΠΕΡΕΜΟΥ ἸΜΟΝ ΖΛΙ ΝΑΩΖΙΤ ἘΒΟΛ  
 ΟΥΟΖ ΑΥΧὠ ἸΖΑΝΝΙΩΤ ἸΧΕΟΥἸ ΧΕ ὦ ΒΙἸ ΧΝΑΩ-  
 ΖΙΤ ἘΒΟΛ ΑΝ ὦ ΓΕΩΡΓΙΟΣ Ἰ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ

ἸΛἘ. Β. ΤἸΖΑΝΝΙΩΤ ἸΨΛΩ ΝΑϚ ΠΑΛΙΝ ΟΝ ΑΥΩϚ ἘΒΟΛ  
 ΒΕΝ ΖΑΝΝΙΩΤ ἸΒΡΩΟΥ ΧΕ ὦ ΓΕΩΡΓΙΟΣ ΑΚΤ- 15  
 ΒΙϚΙ ΝΗΙ ΟΥΟΖ ΑΥΩΡΚ ἸΖΑΝΝΙΩΤ ἸἸΝΑΩϚ  
 ΕΥΧΩ ἸΜΟϚ ΧΕ ΑΚΨΑΝΧΑΤ ἘΒΟΛ ΤἸΝΑΚΟΤΤ ἘΡΟϚ  
 ΑΝ ΨΑ ἘΝΕΖ ΕΤΑ ΠΙΔΕΜΩΝ ΣΑΤϚ ἘΘΜΗΤ ΑΥΙ  
 ἘΒΟΛ ἸΒΗΤϚ ΟΥΟΖ ἸΠΕΡΤΑΣΘΟϚ ἘΡΟϚ ΧΕ ΨΑ  
 ἘΝΕΖ ΠΑΙΡΗΤ ΑΥΟΥΧΑΙ ΣΑΤΟΤϚ ΑΣΩΠΙ ΔΕ 20

ἸΛἘ. Α. ἘΤΑ ΖΩΓΡΑΤΩΡ ΝΑΥ ΕΠΕΡΩΗΡΙ ἘΤΑ ΠΙΔΕΜΩΝ  
 Ἰ ἘΒΟΛ ἸΒΗΤϚ ΑΥΤ ἸΖΑΝΚΕΜΗΩ ἸΔΩΡΟΝ  
 ἘΒΟΥΝ ἘΠΤΟΠΟΣ ἸΠΙἸΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΨΕΠ  
 ΖΜΟΤ ἸΤΟΤϚ ἸΦΤ ΑΥΩΑΝΙ ἘΠΕΖΟΟΥ ἸΠΙἸΓΙΟΣ  
 ΓΕΩΡΓΙΟΣ ΚΑΤΑ ΡΟΜΠΙ ΨΑϚΙΡΙ ἸΟΥΝΙΩΤ ἸἸΡΙϚ- 25  
 ΤΟΝ ἘΝΙΖΗΚΙ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ  
 ἘΡΕ ΠΕΡΩΗΡΙ ὀΖΙ ἘΡΑΤϚ ἘΡΩΟΥ ΒΕΝ ΟΥΡΑΩΙ  
 ΕΥὠΟΥ ἸΦΤ ΝΕΜ ΠΙἸΓΙΟΣ ΓΕΩΡΓΙΟΣ ΨΑ ΠΕ-  
 ΖΟΟΥ ἸΤΕ ΠΕΡΜΟΥ.



ῥλ̄ς. β. †ωφηρι ἰμαζ ζ ἵτε πᾶριος γεωργιος.

ασωπι δε ἑταγλῶαι ἵχε νιβωκ ἵτε πτοπος  
ἰπιᾶριος γεωργιος ἅ ποικοινομος εεροϋσωρ  
ἑβολ ρινα ἵσεθωογ† ἑβοϋν ἵνιᾶπαρχη nem  
νιζωρον ἑτογ† ἵμωογ ἑβοϋν ἑπτοπος  
ἑθογав ἵτε πᾶριος γεωργιος ἐπι δε ωρε  
οϋμηω ἡανοϋφηρι ἵζανδωρον ιε ζανϋερι

ῥλ̄ζ. α. ιε ἵοϋτεβνωοῖ ἑβολζεν τογχωρα εγ†  
ἵμωογ ἑπτοπος ἰπιᾶριος γεωργιος εθε  
νιχοm nem νιωφηρι ἑναϋιρι ἵμωογ ογος  
οϋμηω ἵςζιμι ἵαδρην ἑωπ ἵτογωω ἵμωογ  
nem ζαντεβνωοῖ ἑβοϋν ἑπιτοπος ωαγμιςι  
ογος οϋμηω ἵχοι εγερζωτ ἡεν φιοm ἅρε-  
ωανοϋχιμων τωνϋ ἑχωογ ἵτογερκῦντι-

ῥλ̄ζ. β. νεγιν (sic) ἡεν †ογνοϋ ωρε †βοῆθια ἵτε  
φ† ταζωογ ἵχωλεm ἵτε πογχοι νοζεm  
ωατογμοm ἑπιλγμην ογος οϋμηω ἵτεβνη  
ἑωπ ἵτε πογνηβ ωω ἵμωογ ἵτερωτεm-  
τητογ ωρε νιτεβνωοῖ μοωι ἵμαγᾶτογ  
ωατογωε ἑβοϋν ἑπερωτοπος εθεβογ †φιρι  
εθε νιτεβνωοῖ ἵμαγᾶτογ ναι εθμοωι

ῥλ̄η. α. ἵμαγᾶτογ εγζελ ἑπιτοπος ἵταχω ἵσωι  
ἵναινω† ἵωφηρι ναιωε ἵατψγχη nem ναι  
ῶνι nem ναιχοm nem ναινοϋβ ναι ἑωαγμοωι  
ἵμαγᾶτογ ἡεν πᾶηρ ἵφ[ρ]η† ἵνιζαλα†  
ωατογζωλ ἑπτοπος ἰπιᾶριος γεωργιος ἡεν  
†βοῆθια ἵτε φ† ἑτωνῆ ζως τε ἑρε ογχοι  
ερκῦνδαινεγιν ιε ζανωε ιε ἡανῆαι ιε ζαν-  
νοϋβ ιε ζανητος ἑτογςι† ἵμωογ ἑφιοm ἡεν

- πλ̄η. β. οὔναρ† βεν φραν ἴπιλιος γεωργιος  
 ωαγωενωου ἴμαγἰτοῦ βεν πἰληρ ωατ-  
 ουωε ἔβοῦν ἐπερτοπος ναι ἴνιω† ἴχομ νεν  
 ναιωφηρι ετοω ἔρε οῦον νιβεν ναρ† ἔρωου  
 οῦος ἔρε ζανκεχωῦνι οι ἴαθναρ† ἔρωου 5  
 οῦαι δε ἔβολβεν νιβοκ ἴτε πιτοπος αῤῶρι  
 εῤκωλπ ἴνιενχαι ἴτε πιτοπος εῤβι ἴμωου  
 ρλ̄θ. α. ἔβοῦν ἐπερῆι ἰ πἰμαρτῦρος ἔθογαν ὠου  
 ἴζητ ἔχωϋ ωα πχωκ ἴἔ ἴρομπι χε παντος  
 ρναερμετἰνοιῖν ἔχεν νεῤνοβι ἴταχω ναρ 10  
 ἔβολ ἴθοϋ δε ἴπαρχα τοτῤ ἔβολ<sup>1)</sup> εῤῖρι  
 ἴπαιρη† αλλα φη νιβεν ἔτοῦνα† ἴμωου  
 ναρ χε βἰτοῦ ἐπιτοπος ωαῤβἰτοῦ ἐπερῆι  
 ἴτεῤῤῖμι ἴφρη† ἴιοῦδας ἴπἰχοῦ εῤκωλπ  
 ἴσα πἰωτηρ ἔβολβεν πἰκλοσοκομων εῤβι 15  
 ρλ̄θ. β. ἴμωου ἔβοῦν ἔτεῤῤῖμι ἔτρωου νη τηροῦ  
 ἔτοῦ† ἴμωου ἴπἰωτηρ ωαῤτητοῦ ἐπι-  
 κλοσοκομον ἔτοτῤ ἴιοῦδας ἴθοϋ ζωϋ ωαῤ-  
 κολποῦ ἴτεῤτητοῦ ἔτεῤῤῖμι ἔτρωου εῤβε  
 φαι ρω ἰ πἰνω† ἴπἰρασμοσ ταῤοϋ ζωσ 20  
 τε ἴτεῤοχῤῤ ἴμαγἰατῤ ἐπι δε νικεμαθἰτης  
 τηροῦ ἰχεν ἔτα πῶσ θαωου ἔ†μετἰποσ-  
 ρλ̄η. α. τολος αῤχω ἴσωου ἴνοῦνι νεν ἴοῦῖομι  
 νεν ἴοῦφῆρι αῤοῦἰζου ἴσα πωῆρι ἴφ†  
 ἔτονβ ωατεν ἴοῦδας ἴμαγἰατῤ ετε ἴπεῤ- 25  
 μοῖι ἴσα πεῤῶσ αλλα εῤζηλ ἔβοῦν ζα  
 τεῤῤῖμι εῤωοπ βεν παιδωβεν ἴοῦωτ νεμασ  
 εῤβε φαι ἰ πἰαβολοσ χεμ μανοῦοζ ἴβῆτηϋ

1) The Ms. writes ἴπαρχα τοτῤ ἔβολ twice.



- ωατεραιο ἰωεμμο ἐφ† παρη† οὔον νιβεν  
 εἰναςωτεμ ἵσα ἰουεζιμι ἐτζωου ωατογαί-  
 ρ̄μ. β. τοῦ ἰωεμμο ἐφ† εταρθαμιωου παικε οὔαι  
 δε ζωη ναροι ἰβοκ ἐπτοπος ἰπιᾶριος γεωρ-  
 ριος εὔ† ἵτερχει[α] ναη κατα φρη† ἵνερω-  
 φηρι τηρου ωαριδοτου ἐβοῦν ἐπερηι ἵπερχα-  
 τοτη ἐβολ ερκωλπ ἵσα νιενχαι ἵτε πιτοπος  
 ερβι ἵμωου ἐβοῦν ἐπερηι μενεσα ναι ἰ πι-  
 ρ̄μ̄. α. μαρτυρος ἐθοῦαβ χω ἵουαεμων ἐβοῦν ἐροη  
 ερζωου ἐμαωω αη† ἵζαννω† ἵβιαι ναη 10  
 ἵπιεζουη νεμ πιεχωρζ ουοζ ἰ πιεμων ἵνι  
 ἵμοη ἐβοῦν ἐτεκκλησιᾶ αησαχι ἵβητη  
 ερχω ἵμος χε ἰνοκ ρω αἰωλι ἵουμηω ἵενχαι  
 ἵτε πιτοπος ἐβοῦν ἐπανι ζωλ ἐβοῦν ἐπανι  
 ρ̄μ̄. β. τετενναεμου ἐταρζωλ δε αὔεμου κατα 15  
 νερσαχι μενεσα ἰβοτ β̄ ερωπ̄ βεν ναιβιαι  
 ἵπαρη† ἰ πᾶριος γεωργιος ωενζητ̄ βαροη  
 αηταλδοη ουοζ ἰ ποικονομος ζιτη ἐβολβεν  
 πιτοπος οὔον δε νιβεν ἐταρσεωτεμ αὔωωου  
 ἵφ† νεμ πᾶριως γεωργιος. 20

ρ̄μ̄. α. †ωφηρι ἰμαζ η̄ ἵτε πᾶριος γεωργιος.

νε οὔον ουρωμι δε ἵραμαδ̄ βεν ταντιδ-  
 χιᾶ ἐπερραν πε εὔλοριος ερε οὔον ουχοι  
 ἵταη ερερζωτ̄ βεν φιομ ερερζωβ βεν  
 ουνω† ἵπραγματια πιρωμι δε νε ουνητ̄ 25  
 πε εὔ† ἵζαννω† ἵαρηπ̄ ἵνιζηκι νεμ<sup>1)</sup>

1) The Ms. writes ΝΕΜ wrice.

νιχωβ ναρ† ἵξανπροσφορα nem ζανὰ-

ῥμβ. β. παρχη ἵεκκλησιὰ νιβεν ἵτε ἀποχιὰ τεφ-  
 βακι εῖρι ἵογνιω† ἵαριστον ἵνικληρικος  
 τηροῦ ἵτε τεφπολις ἵσοπ ἕ ἵτρωμπι οῦος  
 εῖρογωμ εῖρω nem πιαρχηἵεπισκοπος ἵογ- 5  
 μνω ἵσοπ εῖρωβζ ἵφ† ἵσχοῦ νιβεν εῖρηλ  
 δε ον ἐπιωτεκωοῦ οῦος ναρε οῦον οῦμνω

ῥμγ. α. ἵμετραμαδ ῥοπ ναρ πε εῖρηλ ἐπιτοπος  
 ἵπἰλιος γεωργιος ἵογμνω ἵσοπ οῦος ον  
 εῖρηλ ἐπεῖρἵω† ἵἐζοοῦ ἵωαι ἕτε φαι πε 10  
 σοῦκῖ ἵφαρμοῦθι ναρωληλ πε ζεν πιτοπος  
 εῖ† ἵοῦθερμεσι ἐβοῦν ἐπιτοπος οῦος ἵτε-  
 ρογωμ ἵτεῖρω nem πιοικονομος ἵτεῖτασθε  
 ἐπεῖρηι βεν οῦζιρηνη ασωπι δε μενεσα

ῥμδ. β. ἵβ ρωμπι εῖρι ἵπαιρη† ἵ πἰλιὰβολος πιχαχι 15  
 ἵτε οῦον νιβεν εῖναζ† ἐπῶτ ἀρχοζ ἐροῦ  
 εῖβε νεφμετναητ ἕναῖρι ἵμωοῦ ἀρτοῦνος  
 οῦνιω† ἵρνοφος ἵχακι βεν φιομ nem οῦχι-  
 μων πιχοι δε ἵτε εῖλογιος ναρμονι ἐπιχρο  
 πε νινεῖ δε ἀγερζο† ζε ἵνε πιχοι τακο ἕα- 20

ῥμδ. α. ῥωοῦ ἵσεζωλ βεν φιομ ἀγτωοῦνοῦ ἀῖνι  
 ἵνικκεῦος ἐπιχρο nem νογζβωσ ἵἀναγκε-  
 ον τηροῦ ἐπιχρο ἀγερπιεχωρζ τηρῖ εῖερ-  
 ζηβι τοτε ἵ πἰθοῦ ζωλεμ ἵπιχοι ἵποῦεμι  
 ζε ἐταρζωλ ἐθων ἐτα πιοῦωινι δε σωρ ἐβολ 25  
 ἀῖβιςι εῖκω† ἵποῦχιμι ἵπιχοι ἵτε εῖλο-  
 γιος ἀῖ ἐρρηι ἀγταμε εῖλογιος ἐζωβ νιβεν  
 ἐταῦωπι ἵθοῦ δε nem τεῖρζιμι ναῖριμι

ῥμδ. β. πε οῦος ναγερζηβι μενεσα ναι ἀῦεπ  
 ζμοτ ἵτοτῖ ἵφ† εῖχω ἵμοσ ζε πετεζναῖ 30



- ἰποῦ μαρεφωπι μαρεφ φραν ἰποῦ ωπι  
 εφσμαρωογτ ωα ἐνεζ ἀρεωαν φ† ογωω  
 ρηαερπιναι νεμαν ἵτενεαμιδ̄ ον ἵκεχοι  
 ἰπεφρη† ναι δε εγχω ἰμωογ ἵνογερηογ  
 ρ̄μ̄ε. α. εγ†νομ† ἵνογέρηογ βεν ποῦ ἵθωογ δε 5  
 ναγταχροογ πε ἐχεν νιχρομα ετχη ἵτοτογ  
 ρηππε ιϷ παιδ̄ιβολοϷ αητογνοϷ κε πιρασμοϷ  
 ἐζηρη ἐχωογ εφοι ἵνιω† ἐφαι ογρωμι δε  
 ἵπρεμ̄ἵχημι εφοι ἵστρεβλα ἐμαωω βεν †μετ-  
 conι ἐταγκω† δε ἵσωφ ἐβοθβεφ αητωνϷ 10  
 αηφωτ αηι ριχεν φιομ κατα ογ†μα† δε ἵτε  
 ρ̄μ̄ε. β. πσατανασ αηξιμι ἵνογχοι εφερζωτ εταντιο-  
 χια αηλ̄ληνι ἐροϷ αηι ἐμμαγ αηωπι δε βατεν  
 πηνι ἵεγλογιος μενενα ρανκεκογχε ἵἐζοογ  
 εφχη βατεν πηνι ἵεγλογιος αηωπι ναϷ ἵερ- 15  
 ρατηϷ ἵρομπι β† αηέμι ἐζωβ νιβεν ἐτ βεν  
 πηνι ἵεγλογιος ἵπογέμι χε ογconi πε αηχα  
 ρ̄μ̄ε. α. πογρητ ἐβολ νεμαϷ ἵθωογ δε αηξιμι ἵκε β̄  
 ἵπαρανομοϷ ἵπεφρη† αηερωφηρ ἐρωογ  
 κατα φρη† ἐρε †γραφη χω ἵμοϷ χε ωαρε 20  
 πιογαι πιογαι τομϷ νεμ φηετ̄ονι ἵμοϷ  
 ἵθωογ δε αησοβ̄νι νεμ νογέρηογ εθορογκωλπ  
 ἵπηνι ἵεγλογιος αςωπι δε ἐτα π̄ἐζοογ  
 ἵπιμαρτγροϷ βωντ ἐβογν̄ ἐτε φαι πε σογ̄κ̄  
 ρ̄μ̄ε. β. μ̄φαρμογθ̄ει ἵεγλογιος σεβτωτϷ νεμ ραν- 25  
 κεμηω ἵρωμι νεμαϷ εθορογωενωογ ἐπιτοποϷ  
 αςωπι δε εγχη ἵμαγ κατα φογωω ἵφ†  
 ατωωμι ἵεγλογι[οϷ] ωπι αςμογ αςτωνϷ ἵχε  
 τεφςζ̄ιμι νεμ νεφςνηογ αγωενωογ αγριμι  
 ἐροϷ αηχω ἵπιρεμ̄ἵχημι βατεν πηνι ἵθωογ 30

ρΜΖ. Α. ΔΕ ΑΓΤΩΝΩ ΑΓΩΕ ΝΑΩ ΕΒΟΥΝ ΕΠΙΗΙ ΝΧΩΛΕΜ  
 ΝΕΜ ΝΕΚΕΩΦΗΡ ΑΓΔΟΥ ΝΕΜΑΩ ΕΒΟΥΝ ΕΠΙΗΙ  
 ΑΓΟΥΩΜ ΟΥΟΣ ΑΓΩ ΑΓΕΡ ΠΙΕΖΟΥ ΤΗΡΩ  
 ΕΥΩΛ ΝΣΑ ΠΗΙ ΝΕΥΛΟΓΙΟΣ ΑΓΩΛΙ ΝΝΙΝΟΥΒ  
 ΝΕΜ ΝΙΖΑΤ ΝΕΜ ΝΙΣΚΕΥΟΣ ΤΗΡΟΥ ΕΘΑΝΕΥ 5  
 ΑΧΙΜΙ ΔΕ ΟΝ ἸΠΑΙΡΗ† ΝΟΥΧΟΙ ἵτε ΡΑΚΟ†  
 ΑΥΤΑΛΩΟΥ ΕΡΩ ΑΓΙ ΕΒΟΥΝ ΕΡΑΚΟ† ΑΓΦΕΡΩ

ρΜΖ. Β. ΝΙΣΚΕΥΟΣ ΤΗΡΟΥ ἵτε ΕΥΛΟΓΙΟΣ ΖΙ †ΑΓΩΡΑ  
 ΑΥΤΗΙΤΟΥ ΕΒΟΛΖΑ ΟΥΜΗΩ ἵΝΟΥΒ ΑΥΤΑΛΩΟΥ  
 ΕΧΕΝ ΝΙΚΕΟΥΟΝ ΖΩΣ ΤΕ ἵΤΟΥΕΡ Γ ἵΩ ἵΛΟΥ- 10  
 ΚΟΧΙ ΑΩΩΠΙ ΔΕ ΕΤΑΡΙ ἵΧΕ ΕΥΛΟΓΙΟΣ ΕΒΟΛΒΕΝ  
 ΠΤΟΠΟΣ ἸΠΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΑΧΙΜΙ ἵΤΕΡΣΖΙΜΙ  
 ΝΕΜ ΝΗ ΕΤΕΝΟΥΩ ΤΗΡΟΥ ΕΥΕΡΖΗΒΙ ΑΥΤΑΜΩ  
 ΕΦΗΕΤΑΩΩΠΙ ΑΦΕΡἸΚΑΖ ἵΖΗΤ ΕΜΑΩ ἵΟΥ-

ρΜΗ Α. ΜΗΩ ΝΕΖΟΥ ΜΕΝΕΝΣΑ ΝΑΙ ΑΧΧΕΜΝΟΜ† ΒΕΝ 15  
 ΠΟΪ ΑΓ†ΩΟΥ ἸΦ† ΕΩΧΩ ἸΜΟΣ ΧΕ ΠΕΤΕΖΝΑΩ  
 ἸΠΟΪ ΜΑΡΕΩΩΠΙ ΝΗ ΔΕ ΕΤΑΓΩΛΙ ἸΦΗΕΤΕΝ-  
 ΤΑΩ ΑΥΩΕΝΩΟΥ ΕΧΗΜΙ ΕΝΙΣΑ ἵΤΕ ΠΕΡΕΜΟΥΝ  
 ΑΥΩΠΙ ἸΜΑΩ Ἰ ΟΥΑΙ ΕΒΟΛ ἵΒΗΤΟΥ ΩΩΡΤ  
 ΑΦΕΡΔΕΜΩΝ ΑΓΩΕ ΝΑΩ ἸΠΟΥΕΜΙ ΧΕ ΑΓΩΕ ΝΑΩ 20

ρΜΗ. Β. ΕΘΟΝ ΜΕΝΕΝΣΑ ΖΑΝΚΟΥΧΙ ΔΕ ΝΕΖΟΥ Ἰ ΟΥΧΩΝΤ  
 ΩΠΙ ΒΕΝ ΘΜΗ† ἸΠΙΒ ΑΥΜΙΩ ΝΕΜ ΝΟΥΕΡΗΟΥ  
 Ἰ ΠΙΡΕΜἸΧΗΜΙ ΤΩΝΩ ΒΕΝ ΤΦΑΩ ἸΠΙΕΧΩΡΖ  
 ΑΩΒΙ ἵΟΥΣΗΩ ΑΩΒΩΤΕΒ ἸΠΕΩΦΗΡ ἸΠΕΩΕΜΙ  
 ΟΥΟΣ ΑΓΤΩΝΩ ΑΩΒΙ ΝΙΝΟΥΒ ΤΗΡΟΥ ΑΓΩΕ ΝΑΩ 25  
 Ε†ΠΑΛΗΝΣΤΙΝΗ ἵΧΩΡΑ ΑΩΩΠΙ ΕΩΒΙ† ΒΕΝ  
 ΖΑΝΜΕΤΩΩΤ ΕΩΟΥΩΜ ΟΥΟΣ ΕΩΩ ΒΕΝ ΝΙΧΡΗΜΑ

ρΜΘ. Α. ἵΤΕ ΕΥΛΟΓΙΟΣ ἵΟΥΝΙΩ† ἵΝΟΥ ΕΥΛΟΓΙΟΣ ΔΕ ΠΙ-  
 ΧΡΙΣΤΙΔΝΟΣ ΒΕΝ ΟΥΜΕΘΜΗ ΝΕΜ ΕΥΦΥΜΙἸ (sic)  
 ΤΕΡΣΖΙΜΙ ἸΛΗΘΟΣ ΚΑΤΑ Φ† ἸΠΟΥΧΑ ΤΟΤΟΥ 30



ἐβολθεν νιπροσφορα νεμ νιάπαρχη ογοζ  
 νογὰγραπη βεν νιέζοογ ἵωαι εγίρι ἴμωογ  
 ἵνιζηκι νεμ νιζωβ ἴφρη† ἵωορπ ἴπογκορ-  
 ρ̄μ̄θ̄. β. ρογ αq† ἵνεqὰποθηκη ἐβολ νεμ ζωβ νιβεν  
 ετωοπ ναq ἐταqογὼ δε εqβ̄ο ἵζωβ νιβεν  
 ἐτωοπ ναq ἵ πιέζοογ ἵτε πιμαρτυροσ  
 βωντ ἐβογν ογοζ ἵ εγλοριος σαχι νεμ  
 τεqςζιμι εqαω ἴμοσ xe ζηππε ισ νιρωμι  
 τηρογ ἵτε †βακι σεζηλ ἐπιτοποσ ἴπιαριος  
 γεωργιος ἴμον ζημι ἵτοτεν αν εθρεν†

ρ̄ν̄. α. ἵται ρομπι αλλα ισ φ† νεμ πιάριος γεωρ-  
 γιος εqε̄ναγ ἐπενζοαζεα ασερογὼ ἵχε  
 τεqςζιμι ἴμαινογ† πεαασ ναq βεν ογθεβιὸ  
 xe †έμι πασον xe ἴμον ἵτοτεν ἵζλι αν  
 ογοζ ἴμον ζλι ἵρωμι νατενζογτεν αν xe  
 ανερζηκι αλλα ζηπε ισ ωθην β† ἵτηι ἵλι  
 θαι εθνανεσ μηισ ἐβολθεν πιθερμεσι ἵτεκω-

ρ̄ν̄. β. τεμκωρq ἵ†προσφορα ἵτε πιτοποσ ἐταq-  
 σωτεμ ἐναι ἵτοτεσ ἵτεqςζιμι ἵνεqβαλ †ερμη  
 αγριμι ἵπ̄β̄ παλιν οη ἵ εγλοριος σαχι νεμ  
 τεqςζιμι εθεβε †ζημι νεμ πιακο ἐβολ ἵτε  
 πιμωιτ ασερογὼ ἵχε †μακαρια εγφιμια  
 εααω ἴμοσ xe πασον ἐθνανεq τωνκ ζωλ  
 ωα νεκωφρη παντωσ φ† ναθηκ ἐζανμετ-

ρ̄ν̄. α. ωενζητ ἴπογμ̄θ̄ο ἵσε† ἵογθερμησι νακ  
 επογωαπ ἵτεκτεμμο ἵτεκχηια ζινα ἵτεκ-  
 ζωλ ἐπιτοποσ βεν ογζιρηνη αγωτεμ† νακ  
 ἵπιθερμεσι † ἵταιωθην ἵνιρωμι ετζηλ ἐπι-  
 τοποσ πετεζναq ἵπ̄σ̄ μαρεqωπι αqσωτεμ  
 δε ἵσωσ αqτωνq αqωε ναq ζα ογωφρη ἵταq

πεχαρ ναρ χε †ουωω ἐχω ἐροκ ἰπαιμυστη-

ἰπ. β. ριον ἵθοορ δε πεχαρ ναρ χε σαχι παμενριτ  
 ἵσον πεχε εὐλορι[ος] ναρ χε ις περοοϋ  
 ἰπιὰριος γεωργιος ἀρῶντ ἐβοϋν †ουωω  
 ἀν ἐκωρρ ἰπικοϋχι ἵδωρον ἵτε πιτοπος 5  
 ἐ†† ἵμοορ ἐβοϋν ἵτε ἵρομπι ρηππε ἵμον  
 ρλι ἵτοτε ναν ἵται ρομπι κεμι ρωκ ἐννὲ-  
 ταϋωωπι ἵμοι τηροϋ †νοϋ χε πωφηρ

ἰπ. α. παντωσ †ναξιμι ἵοϋθερμεσι ἵτοτκ ἐποϋ-  
 ωαπ ωατε φ† βιῖωιτ νηι ἵταερρωβ ἵερ- 10  
 ρατῆς ἵταμαρρ ἐβολ ροσον ερσαχι ἵνερβαλ  
 †ερμη οϋορ πεχαρ ἵεὐλοριος χε ὦ πιον  
 ἐθῶνερ εῶβεοϋ εκχω ἵναι νηι ρανκε-  
 χωοϋνι ἵπαιρη† ετοι ἵβωκ νακ ωα φοοϋ  
 †νοϋ χε εῶβεοϋ εκχω ἵναι νηι εῶβε οϋθερ- 15

ἰπ. β. μεσι ρωνῆ ἵχε φ† χε ἀκωἀνερετιν ἵμοι ἵ  
 ἵ ἵλοϋκοχι †νατητοϋ νακ ρινα ἵταβι  
 ἵπςμοϋ ἵπιμαρτϋροσ ἀλλα ις ἵ νλοϋκοχι  
 ἵτοτ ἵπαιμα βιτοϋ νακ ἀκωἀνερχριὰ ον  
 †να† νακ ἵθοορ δε ἀρβιτοϋ ἀρῆνοϋ ρα 20  
 τερρρζιμι ερρω μμοσ χε †ναρ† ἐφ† νεμ  
 πιὰριος γεωργιος ἐτανρ πιερωοϋω τηρρ

ἰπ. α. ἐροϋ χε ρναερπιναι νεμαν ἵκεσοπ πεχε  
 τερρρζιμι ναρ χε ἵ φ† θαωκ ἐπιθερμεσι  
 ἵθοορ δε πεχαρ χε ρρμοτ ἵφ† ωεπ νεμ 25  
 π[μ]αρτϋροσ ἐθοϋλαβ ἐταιωενηι ρα πανιμ  
 ἵρωμι λιταμοϋ ἐρρω νιβεν ἀρρσοσ νηι χε  
 ἐωωπ ἵτεκερχριὰ ἵμοϋ νηι ἐπαιμα ἵτα†  
 νακ ἵπεῖτεκερχριὰ ἵμοορ ἵθοοσ δε ἀρραωι

ἰπ. β. ἐμαωω ἀϋωερρρμοτ ἵτοτϋ ἵφ† οϋορ ἀρ- 30



- τωνη ἵχε εὐλογιος ἀγαθος νημ νη τηροῦ  
 ἐθνεμαρ ἐτηλ ἐπιτοπος ἵτε πιάριος γεω-  
 ριος ρηπε ις πιωμι ρωρ ἐταρκωλπ ἴφνῆ-  
 τετα εὐλογιος ἐταρκοκμεκ ἵβρηι ἵβητη  
 πεσαρ χε †ωογν χε διερνοβι ιςχεν ταμε- 5  
 τάλου ψα ἐβογν .ἐ†νοῦ χωρις κε νιω†  
 ρῆδ. α. ἵνοβι ἐταιαιρ ἐταιτωντ ἐχεν ναωφηρ δι-  
 βοθεβρ ἕεν οὔχρορ εῶβε ναι χρημα ἵαλλοτ-  
 ριον ναι εῶναωπι νηι ἵογκαλασις ἵενερ  
 †νοῦ ις πῆροοῦ ἵπιμαρτυρος ἀρῶντ 10  
 †νατωντ ἵταωε νηι ἐμαρ ἵταωληλ ἵτα†  
 ἵογκοῦχι ἵἵτος ἐβογν ἐρορ παντως ρηαβι  
 ρμοτ ἐρρηι ἐχωι ἵπεμεθο ἵφ† ἵτερῖρι ἵογναι  
 ρῆδ. β. νημ ταταλεπωρος ἵψυχη ἀωωπι δε ἐτα  
 εὐλογιος ἵ ἐπιτοπος ἵτε πιάριος γεωργιος 15  
 ἀρῶληλ νημ νηἐθνεμαρ ἀγῖ ἕατεν ποι-  
 κονομος ἀγ† ἵνογδωρον ἐβογν ογορ ἵ  
 ποικονομος σογην εὐλογιος χερνηοῦ ἐπι-  
 τοπος ἵτεμρομπι κατα τερκαρς εφογωμ  
 ογορ ερσω νημαρ. ἐτατοογῖ δε ωπι ἀγῖ 20  
 ρῆε. α. ἐβογν ἐπιτοπος ἀρῶληλ ἀγῖ ἐρατοῦ ψα  
 τοῦχω ἵ†συναρσις ἐβολ ἀρῖ ἐβολ ερμωπι ἵχε  
 εὐλογιος νημ νερρεμῖβακι χε εῦναρῶλ  
 ἐ†ἀρωρα ρηπε ις πιρεμῖχημι ἐταρῶωλ  
 ἵπηι ἵεὐλογιος ἀρῖ ἐβογν ἐρραγ ρι †βημη 25  
 ἵτε πιτοπος ἐρε †κασοῦλι ἵτε εὐλογιος  
 τοι ἐρορ ἐρε νινοῦβ μηρ ἵαβογν ἵμορ ἀγ-  
 ρῆε. β. σογωνηρ σατοτοῦ ἀρῖοχι ἐβογν ἀγῖμοι  
 ἵμορ ἵθορ δε ἀρογωω ἐφωτ πε ἵθωοῦ δε  
 ἀρῖονρ ἀγηνρ ἐρατῖ ἵπιοικονομος πεχε 30

πιοικονομος ναϋ χε ακεροϋ ἵνικεγεος ἔτακ-  
 κολποϋ ἵθοοϋ δε πεχαϋ χε ἴπικελπ ρλι παῦσ  
 εϋλογιος κωοϋν ρωϋ χε λιερρομπι σνοϋ†

ρῆς. α. ἵεργατῆς νακ ἴπικελπ ρλι ἔβολῆεν πεκῆι  
 ἔνεϋ τακασοϋλι ρω τε θαι ἔταιωοπς ἔβολ- 5  
 ῆεν †ἀλγωρα πεχε πιοικονομος ναϋ χε χναῖ  
 νεμῆι ἔβοϋν ἔπιμανερωωοϋϋ ἵτε πιάριος  
 γεωργιος ἵτεκωρκ νῆι ἴφραν ἴφ† νεμ  
 πιάριος γεωργιος χε ἄνοκ ἀν ἔταικολποϋ  
 ἵτεκωε νακ ἵθοοϋ δε ἀραωι χε ρναερ ἔβολ 10

ρῆς. β. ἵτερωε ναϋ ἀρωϋ ἔβολ ερχω ἴμοσ χε μαι  
 νιβεν ἔτεκογαωϋ †ναωρκ νακ ἵρη† νιβεν  
 ἔτεκογαωϋ ἀρῶιτϋ δε χε ρναωρκ πεχε πιοι-  
 κονομος χε σθοϋ νῆι ἔφαρϋϋ ἄ φαι σωτπ  
 ναϋ ἴφμοϋ ἔρϋτε πωνῆ †χω ἴμοσ νωτεν 15  
 χε ισxen ἔτε πῆρωμι να† ἵρ† ἵωενφαι χε

ρῆς. α. ερναωρκ ἄ πιάναω ωωπ ἔροϋ ἴπεμεθο ἴφ†  
 ἄνοκ δε ἄ πιάριος γεωργιος κῆν ἔταμοι  
 ῆεν ῥασοϋῖ ῆεν παιἔχωρϋ χε σεναιῖνι ρα-  
 ροκ ἵοϋρωμι ῆεν ρασ† ἔταρκωλπ ἵπετεν 20  
 τῆι ἵπερχαϋ ἔβολ ἀν ἐκερβασανιζῖν ἴμοϋ  
 ωατερ† νακ ἵπεταρκολπ τηρϋ οϋοϋ ἄνοκ  
 ἴπικα† ἔπιζοραμα ωα †νοϋ ἀερκελεϋῖν

ρῆς. β. δε ἀῖνι ναϋ ἴμανκλαβι β ἴβερι ἔταῖἔνοϋ  
 δε ἀγ† ἵζαννιω† ἵωαω ναϋ ἵθοοϋ δε ναϋ- 25  
 χω ἵρωϋ ναϋσαχι ἀπ πε πιοικονομος δε  
 ἀρωρκ ερχω ἴμοσ χε πεκωμα νασεν παι-  
 μα[ν]κλαβι ἔβολ ἀν ωα ἵτεκμοϋ ιε ἵτεκ†  
 ἵνικεγεος ἔτακκολποϋ ἀερκελεϋῖν δε  
 ἔβαωϋ ἔβολ ἵνερρβωσ ερναϋ ἀν ἔ† ἵζαν- 30



ῤῥῥ. α. μηω ἵωαω ναϑ ἕταγβαωϑ δε αχξιμι ἵνι-  
 νογβ σαβογν ἵμοϑ πεχωοϑ χε οϑ νε ναι  
 ἵθοϑ δε αϑογωωτ ἵμωοϑ εϑχω μμοϑ χε  
 αιερνοβι παῦτ αϑογωνϑ ἕβολ ἵπεμθο ἵνι-  
 μηω βεν ὀμη† ἵπιτοποϑ ἵτε πᾶριος γεωρ-  
 ριος ἵθοϑ δε αϑερὸμολογιν ἵζωβ νιβεν  
 ἕταγωωπι ἵμοϑ ἕταγ† ἵζανκενιω† ἵωαω

ῤῥῥ. β. ναϑ αγζιτϑ ἕβογν ἕογρι ἵχακι ογος  
 αγχαϑ ἵατογωμ ἵατσω ζωϑ τε ἵτεϑμοϑ  
 ἕτα ἕγλογ[οϑ] δε βι ἵνινογβ αϑ† ῥ ῥ  
 ἵλογκοχι ἕβογν ἕπιτοποϑ αϑίρι ἵογνιω†  
 ἵαριϑτον ἵνιζηκι νεμ νιχωβ εϑραωι εϑωεπ  
 ζμοτ ἵτοτϑ ἵφ† νεμ πᾶριος γεωργιος

ῤῥθ. α. φηἕτιρι ἵνιχομ νεμ νιωφηρι νινογβ δε  
 ἕταγχεμοϑ ἵτοτϑ ἵπιρωμι ναγίρι δε ἵζογὸ  
 ἕ ἵωο ἵλογκοχι μενεμσα ναι δε ἵ ἕγλο-  
 ριος †ζο ἕπιοικονομοϑ αγχω ἵπιρωμι ἕβολ  
 αϑ† ναϑ ἵῥ ἵλογκοχι νεμ †κασογλι εττοι  
 ζιωτϑ αγχαϑ ἕβολ βεν ογζιρηνη πιρωμι  
 δε ζωϑ ἕταϑναγ ἕ†μετωενζητ ἵτε ἕγλο- 21

ῤῥθ. β. ριος νεμ νιχομ [νεμ] νιωφηρι ἵτε πᾶριος  
 γεωργιος καταφρη† ἕταϑταμε πιοικονομοϑ  
 ἕπιζοραμα αϑ† ἵ†κε ῥ† ἵλογκοχι ἕβογν  
 ἕπιτοποϑ ἵτε πᾶριος γεωργιος αϑωωπι εϑ-  
 ωεμωι ἵνηἕτωωμι ωα πἕζοογ ἵτε πεϑμοϑ 21  
 ἵ πᾶριος γεωργιος βι ζμοτ ἕχωϑ αγχα νεϑ-

ῤῥζ. α. νοβι ναϑ ἕβολ μενεμσα ναι ἵ πᾶριος γεωρ-  
 ριος ογονζϑ ἕἕγλογιοϑ βεν πιἕχωρϑ πεχαϑ  
 ναϑ χε ἵ πῶτ σωτεμ ἕνεκπροσεϑχη νεμ  
 νεκμετναητ ζοϑον αἕμι χε πιναι ἵβητκ 30

ἐβοῦν ἐνιζηκι ΝΕΜ ΝΙΧΩΒ †ΝΑΪΡΙ ΝΟΥΝΑΙ

ΝΕΜΑΚ ΗΕΝ ΠΑΙΕΝΕΖ ΝΕΜ ΗΕΝ ΠΕΘΝΗΟΥ ΑΚ-

Ζ. Β. ΨΑΝΟΥΩΨ ΕΖΩΛ ΕΠΕΚΗΙ ΧΝΑΧΙΜΙ ἸΠΑΙΚΕΝΙΩ†  
 ἸΧΟΙ ἸΤΑΚ ΕΤΑΡΩΡΕΜ ΕΦΟΠΤ ἸΠΟΘΗΚΗ ΝΕΜ  
 ΨΕ ΟΪΤΟΥ ΝΑΚ ΕΤΕΚΠΟΛΙΣ ΖΙΝΑ ἸΝΤΕΚΚΩΤ 5

ΝΟΥΤΟΠΟΣ ΗΕΝ ΠΑΡΑΝ †ΝΑΣΜΟΥ ΕΡΟΚ ΧΕ

ἸΝΕΚΩΨΤ ἸΖΛΙ ἸΝΑΓΑΘΟΝ ΗΕΝ ΠΕΚΩΝΒ ΑΣ-

ΨΩΠΙ ΔΕ ΕΤΑ ΠΙΟΥΩΙΝΙ ΨΑΙ Ἰ ΕΥΛΟΓΙΟΣ ΣΑΧΙ

ΖΑ. Α. ΝΕΜ ΝΙΡΩΜΙ ΕΖΩΒ ΝΙΒΕΝ ΕΤΑ ΠΙΑΡΙΟΣ ΓΕΩΡ-  
 ΡΙΟΣ ΧΟΤΟΥ ΝΑΡ ΗΕΝ ΠΙΕΧΩΡΖ ΑΥΕΡΨΗΡΙ 10

ΕΜΑΨΩ ΟΥΟΖ ΑΥΤΑΛΩΟΥ ΝΟΥΧΟΙ ΑΥΕΡΖΩΤ

ΕΤΑΝΤΙΟΧΙΑ ΖΗΠΠΕ ΙΣ ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΑΪΙΝΙ

ἸΠΙΧΟΙ ἸΝΤΕ ΕΥΛΟΓΙΟΣ ΕΒΟΥΝ ΕΖΡΑΥ ΕΡΕ ΟΥΟΝ

ΟΥΝΙΩ† ἸΠΕΘΝΑΝΕΨ ΤΑΛΗΟΥΤ ΕΡΟΨ ΝΕΜ

ΖΑ. Β. ΖΑΝΨΕ ἸΚΥΠΑΡΙΟΣ Ἰ ΕΥΛΟΓΙΟΣ ΔΕ ΣΟΥΩΝΨ 15

ΝΕΜ ΝΗΕΘΝΕΜΑΨ ΑΥΤΩΟΥΝΟΥ ΑΥΤΑΛΩΟΥ ΕΡΟΨ

ΕΥΡΑΨΙ ΑΥΕΝΨ ΕΖΡΗΙ ΕΤΑΝΤΙΟΧΙΑ ΑΥΖΙΩΨ

Ἰ†ΠΟΛΙΣ ΤΗΡΣ ΕΤΑΥΣΩΤΕΜ ΔΕ ΑΥ†ΩΟΥ ἸΦ†

ΝΕΜ ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ Ἰ ΕΥΛΟΓΙΟΣ ΔΕ †

ἸΖΑΝΝΙΩ† ἸΝΑΓΑΠΗ ἸΝΙΖΗΚΙ ΝΕΜ ΝΙΧΩΒ ΝΕΜ 20

ΖΒ. Α. ΝΙΟΡΦΑΝΟΣ ἸΠΕΖΟΥΨ ἸΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑΡΕ  
 ΝΕΨΠΡΟΣΕΨΧΗ ΝΕΜ ΝΕΨΠΡΟΣΦΟΡΑ ΝΕΜ ΝΕΨ-

ἸΠΑΡΧΗ ΜΗΝ ΕΒΟΛ ΗΕΝ ΝΙΕΚΚΛΗΣΙΑ ἸΝΧΟΥ

ΝΙΒΕΝ ΑΡΚΩΤ ΝΟΥΤΟΠΟΣ ΕΨΤΑΙΝΟΥΤ ΗΕΝ ΦΡΑΝ

ἸΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ ΑΨ- 25

ΨΩΠΙ ΕΨΨΕΜΨΙ ἸΒΗΤΨ ἸΘΟΥ ΝΕΜ ΤΕΨΣΖΙΜΙ ΝΕΜ

ΖΒ. Β. ΝΕΨΨΗΡΙ ΨΑ ΠΕΖΟΥΨ ἸΝΤΕ ΠΕΨΜΟΥ Ἰ ΠΙΑΡΙΟΣ  
 ΓΕΩΡΓΙΟΣ ΟΪ ΖΜΟΤ ΕΧΩΨ ἸΠΕΜΘΟ ἸΦ† ΑΨΕΡΨ-

ΦΗΡΕΤΕΨΜΕΤΟΥΡΟ ΗΕΝ ἸΛῆΜ ἸΝΤΕ ΤΨΕ ΠΙΜΑ ΕΤΑΨ-

ΟΪΨΨΩΟΥ ἸΜΟΥ ΑΨΕΡΨΑΙ ΝΕΜ ΝΗΕΘΟΥΑΒ ΤΗΡΟΥ 30



ῤ̄ζῤ. α. †ωφηρι ἰμμαρ Ἰ ἵτε πιάριος ρεωργιος.

αϑωπι δε βεν Ἰμετογρο ἵδιοκλῆδιάνος  
πιάνομός ἵωαμωε ἵωλον φῆετρωοῦ ἔβολ  
οὔδε πκαρι τηρῆ νε οὔον οὔστρατύλατης  
βεν τερμετογρο ἔπεφραν πε εὔριος εῤοι  
ἵαριος βεν σμοτ οὔος ἵἔπαντροπος εῤ

ῤ̄ζῤ. β. ρωοῦ ἔμαωω ποῦρο δε διοκλῆδιάνος (sic)  
αῤωω ναῤ ἵῤ ἵθα ἵματοι οὔος αῤογορ-  
ποῦ ἔβρη ἔχημι εῤοῦωωωωεῤ ἵνιἔκκλησιὰ  
τηροῦ οὔος ἵσεκωτ ἵνιερφνοῦι ἵτε ἵιδω-  
λον εῤδαβем βεν μαι ἵβεν φαι δε βεν 10  
πξινῸρεῤῖ ἔβρη ἔτχωρα ἵχημι αῤωω  
ἵζανζῦρεμων κατὰ βακι νем ζανκομηс

ῤ̄ζῤ. α. νем ζανδουζ οὔος αῤερκελεῤῖν εῤοῦσονζ  
ἵνιχριστιάνος ἵτηροῦ κατὰ ἀπαρχιὰ ἵβεν  
αῤ† νωοῦ ἵζαννιω† ἵδιμοριὰ νем ζαν- 15  
βαζανος εῤβoci ἔπβαι δε αῤῶλι ἵτοῦὰφε  
βεν ρωс ἵτχηῤῖ αῤωωπι ἵμαρτύρος αῤμοῦ  
ἔχεν φραν ἵπενῸс ἵῤс πῤс οὔος αῤοῦωωπ

ῤ̄ζῤ. β. ἵοῦπροστογμα ἔβολ βεν χα τηρс ἵχημι  
αῤωωωωεῤ ἵνιἔκκλησιὰ τηροῦ οὔος αῤκωτ 20  
ἵνιερφνοῦι ἵτε ἵιδωλον εῤοῦωωεμωῖ ἵνι-  
δεμων ἵῤητοῦ αϑωπι δε мененса ναι  
τηροῦ ἀ φ† πιάραῸс εῤφμεῤῖ ἵνιπετρωοῦ  
τηροῦ ἔταῤαιτοῦ ἵχε πιάсевнс ἵοῦρο διοκ-  
λῆδιάνος νем нисноῦ ἵαῤноβι ἵτε ἵιάριος 25

ῤ̄ζῤ. α. ἵμαρτύρος ἔθοῦαβ ἔταῤφονοῦ ἔβολ ἔταс-  
ῤωнт ἔῤοῦν ἔροῦ ἵχε τεῤῤаἔ αῤμοῦ†

ἔεγχιος πικτρατιλατης πεχαq ναq xe †ἔμι  
 xe ἵθοοκ ογρωμι ἵσαβε εκκωκ ἔβολ ἵπιπροσ-  
 τογμα ἵτε νιογρωογ nem νογζονζεν †νογ  
 xe τωνκ βι νακ ἵογβοἠθιά ματοι nem πιπ-

ρζε. β. ροστογμα ἵτε νιογρωογ μαωε νακ ἕεν 5  
 ογχωλεμ ἔ†σιριὰ ἵτε †παληστινη ογοζ  
 μαωε νακ ἵωορπ ἔβογν ἔπτοπος ἵφἠἔτογ-  
 μογ† ἔροq xe γεωργιος ἵτεκωερωορc ωα  
 neccen† xe ογνι †ωῶογ ἵζητ αν εισωτεμ  
 εθε νεχομ ἵμετὰχω ἔγγθαμιῶογ ἕεν 10  
 πεφραν φαι ἔτα δαδιάνοc πιπερσιc ὠλι ἵτε-

ρζς. α. qάφε ic ογμἠω ἵρομπι ογοζ αγκωτ ἵογτο-  
 ποc ἕεν πεφραν ἔρε ζανχρηστιάνοc ἵἠητq  
 εγἵρι ἵζανχομ nem ζανμἠιni ἕεν ἕανζ-  
 βνογἵ ἵμαγιά ζωc τε ἵτε πεφραν ερἠω† 15  
 ἕεν νιχωρα τηρογ ἵ ογμἠω χω ἵcωογ  
 ἵνινογ† ἔτταινογ† αγογὰζογ ἵca νιχομ

ρζς. β. ἵφἠἔτεμμαγ αγωωπι ἵχρηστιάνοc εγχιος  
 δε πικτρατιλατης αγογωω† ἵπογρο ογοζ  
 αγβι ἵπιπροστογμα ἵτοτq ογοζ ἵ πογρο 20  
 ἔωω ναq ἵἠ ἵωο ἵματοι ογοζ αγογορπογ  
 ἔ†σιριὰ αγζωνζεν ναq εφχω ἵμοc xe ακ-  
 ωανωορωερ ἵπτοπος ἵτε γεωργιος ἵωορπ

ρζζ. α. παρη† εκἔωορωερ ἵνιεκκλησιὰ τηρογ ογοζ  
 εκἔσονζ ἵνιχρηστιάνοc τηρογ ἵτεκζιτογ 25  
 ἔβογν ἕνιωτεκωογ ογοζ ἵτεκερδιμοριν  
 ἵμωογ ἵτεκ† νωογ ἵζανἠω† ἵβαζανοc  
 εγἕοci ογοζ ἵἠἔναογωω† ἵνεννογ† αν  
 εκἔῶλι ἵτογὰφἠ ἵτχηqi ογοζ πικτρατιλα-

ρζζ. β. τηρ (sic) αγβι ἵνιματοι εθνεμαq αγταλωγ 30



†ωφηρι ἴμας θ̄ ἵτε πἰργιος ρεωργιος.

ἵξανέσχογ ἀφερζωτ ἐ†σιριὰ ογοζ ἐταγ-  
μονι ἵπιζορμες ἵτε πἰργιος ρεωργιος ἵχω-  
λεμ ἵθωογ τηρογ ἀγὶ ἐζρηι ἐ†πολις ερε  
τοτογ ταξρηογ† ἵτχηγι nem ζανζαρμα  
nem ζανφί† nem ζανσοθνεγ ογοζ ἀ†πολις 5

ρ̄ζη. α. τηρε ωθορτερ ἵτε ἵπαωαι ἵνιματοι εγζιος  
δε ἀφωε ἐβογν ἐπτοπος ἵπιἰργιος ρεωργιος  
ἐρε ογωβωτ ἕεν τεγχιχ ἕεν ογνιω† ἵμετ-  
βασιζητ ἐρε παωαι ἵνιματοι ογεζ ἵσωγ  
ἵφρη† ἵἀλλοφερνης ἵπιςχογ εττη πινω† 10  
ἵαρχων ἵτε ναβογχοζονοσop ογοζ ἐταφωε

ρ̄ζη. β. ἐβογν ἐπιτοπος ἀφναγ ἐπιφανος εγμοζ  
ἐπιἰργιος ρεωργιος πεχαγ χε ἀναγ ἐθμε-  
τατζητ ἵνιχρηστιἰανος μη ερε ναينوγ†  
ἵτωογοι ἵβελλε ιε φρη ετερογωινι ρερχηρἰα 15  
ἵογθα ἵἕηης ετερογωινι ογοζ ἀγ† τοτγ  
ἐπιωβωτ ἐτἕεν τεγχιχ ἀγ† ἵογωωω ἕεν

ρ̄ζθ. α. πιφανος εγχω ἵμοσ χε ογ πε φαι ογοζ ἀγ-  
κωω ἵχε πιφανος ἀρνοχἕ ἐβρηι ἐχωγ nem  
ζανκεογον ἕεν νιματοι ογοζ ἀ ογκογχι 20  
ἵβαχhini ἕογζ ἐβρηι ἕεν τεγἀφε ἵθoγ δε  
ἵπερἕμι ἐροσ μαι νιβεν ἵτε περσωμα ἐτα  
πινεζ ταζογ ἀγκωκ ἵσεζτ ἵθoγ δε ναγ-  
μεγὶ χε φαι ἵμαγαι† πεθναωωπι ἵμογ

ρ̄ζθ. β. πεχαγ ἵνιματοι χε ωαφοογ ναν σωτεμ ἕεν 25  
nenμαωωχ χε ογον ζανἰχω ἵπαιμα ἵφοογ  
δε ἀνναγ ἕεν nenβαλ χογω† ἵτε tenναγ  
ἐναχιχ nem ναβαλαγχ χε ογ ἐταρωωπι  
ἵμωογ ζοσον ἐρε νιμηω ἵτε νιματοι κω†  
ἐρογ εγερωφηρι ἵ†χομ ἵτε πιμαρτγροσ 30

- ῤῶ. α. ἔθογαν ἔταφθερεκωκ ἵσεστ ογος ἅ τεράφε  
 †κας ἔροϋ ἔμαω ογος πεχαϋ ἵνιματοι χε  
 ἵμαρον τενῖτον ἵμον ωα ζανἄτοογι ογος  
 αϋφφίτ ἔμαω εθεβε νιμηω ἵτε νιματοι  
 ετκω† ἔροϋ ἐπι δη †πολις τηρς νε ζανχρις- 5  
 τιἄνος νε ἵπερλι ἵβητοϋ βιτϋ ἐπερηι εϋ-
- ῤῶ. β. χωντ ἔροϋ εθεβε πιφανος ἵτε πιτοπος  
 ἔταρκοωϋ αϋφε νωοϋ αϋχαϋ αϋτωνϋ αϋζωλ  
 ἔβολθεν οϋωπι αςωωπι δε ἔταρφορ ἔ†βεν-  
 νη ἵτε πιτοπος εϋναωε ἔβολ ἅ τεράφη 10  
 σκοτος αϋζει ἐπεσχητ ριχεν πικαρι ἔρε πεϋ-  
 ωμα τηρϋ σθερτερ ογος ἵπερϋχেমσχομ
- ῤῶα. α. ἵδρι ἔρατϋ αϋκω† ἔροϋ ἵχε νιματοι αϋ-  
 ταλοϋ αϋολϋ ἔβοϋν ἔοϋνι ἄγοϋωμ ογος  
 αϋσω ἵθοοϋ δε ἵπερϋχემ†πι ἵρλι ἄλλα ναρε 15  
 τεράφε μοκρ πε βεν οϋνιω† ἵβιςι ἔτα  
 ροϋει δε ωωπι αϋενκωτ ογος αϋζωρπ ἵθοοϋ  
 δε αϋναϋ ἔοϋζοραμα ἵπαιρη† αϋναϋ ἔοϋαι  
 βεν νιματοι ἐπερραν πε γεωργιος εϋρι
- ῤῶλ. β. σοθνεϋ ἔβολ βεν πἰληρ ογος ἅ οϋσοθνεϋ 20  
 ἵ ερρηι ἔχεν τεράφε ογος αϋωω ἔβολ βεν  
 οϋνιω† ἵσμη εϋχω ἵμοσ χε γεωργιἔ γεωρ-  
 ριἔ σατοτϋ αϋρωσ ἔβολθεν πιζινιμ νε δε  
 ἔ†βεν πινη νεμαϋ ἔταϋσωτεμ ἐπιβρωϋ  
 πεχωοϋ χε κσαχι νεμ νιμ πενωσ ἵθοοϋ δε 25
- ῤῶβ. α. αϋωπι ἵταμωοϋ ε†ρασοϋι αϋωωπι εϋχω  
 ἵρωϋ ογος ἵπερφοϋω ἔταοϋβε φραν ἵπι-  
 ἄριος γεωργιος ἔβολθεν ρωϋ ἐπτηρϋ ἔταϋ-  
 ωρπ δε ωωπι αϋβιςι ἔμαω ερε †βα-  
 χηνι βεν τεράφε ογος αϋωω ἔβολθεν οϋ- 30



- νιω† ἵβρωοῦ εἰχω ἴμος εἰσθερτερ ἵνι-  
 ρῶβ. β. ματοι χε ταλοι ἵτενωε ναν ἕτενωρα χε  
 ἵνναμοῦ βεν ταίχωρα ἵνωεμμο ογοζ αἰτωοῦ-  
 νοῦ τηροῦ ἵχε νιματοι βεν οὔραωι αἰτα-  
 λωοῦ ἐνιἕχνοῦ ἀγερζωτ ἕταντιόχιὰ βεν 5  
 οὔνιω† ἵωπι τὰφε δε ἵπιστρατιλατης  
 ἀσεροῦμαμε† ἀσχωнс ἕμαωω ογοζ βεν  
 πιμαζ ἦ ἵἕροοῦ ἀ πῶε ωαρι ἕροῦ ἀρμοῦ  
 ρῶβ. α. ἀσωωπι δε μενεσκα ἦ ἵἕροοῦ ἀρωοῦὼ ρεντ  
 ἕβολ τηρῶ ἕβολ ἀρχωнс ἕμαωω ἀ νιματοι 10  
 ἀμονι ἴμοῦ ἀγσατῶ ἕφιом ἕταγὶ δε ἕβοῦν  
 ἕταντιόχιὰ αἰταμε ποῦρο ἕζωβ νιβεν ἕταγ-  
 ωωπι ογοζ αἰχω ἕροῦ ἵνιχομ νεμ νιωφηρι  
 ἕταγναγ ἕρωοῦ βεν πτοπος πιάγιος γεωρ-  
 ρῶβ. β. ριος διοκληδιάνος δε πιάνομος ἵνωοῦμοσ† 15  
 ἴμοῦ ἵναποστατης ἵπερζω ἕροῦ βεν ναι  
 ἵπαιρη† χε ναρε φ† οὔωω ἕτακοῦ πε βεν  
 οὔτακο εἰζωοῦ εἶβε νιπεθζωοῦ τηροῦ ἕτα-  
 ραιτοῦ ἵννἕθοῦγαν ἀλλα ἐπι δε ἀρεπε περζητ  
 ενωοτ ἵφρη† ἵφαραὼ ἵπιχοῦ ογοζ πεχαῶ 20  
 ναῶ ἵνιματοι χε ἀρετενῶτεβ ἵπινιω†  
 ρῶδ. α. ἵστρατιλατης ἵτε †μετοῦρο ἀρετενωω ἵναι-  
 μεθνοῦχ ετσοῦ χε ἀ γεωργιος πιγαλιλεος  
 θαμιὸ ἵζανχομ νεμ ζανωφηρι ωνενενηνοῦ†  
 ἕτταινοῦτ χε †ναωε νηι ἕμαῦ ἵναφατ λι 25  
 ωανἕμι ἕνετενμεθνοῦχ ετσωῶ †ναὼλι  
 ρῶδ. β. ἵτετενὰφε τηροῦ βεν ρωε ἵτχηῶι ογοζ  
 †ναδὶ ἵπιστρατεῦμα ἕμαῦ νεμνι ἵταρω†  
 ἵ†πολιε τηρε ἕβολβεν ρωε ἵτχηῶι †ναωορ-  
 ωερ ἵπιτοπος ἕτεμμαῦ ωα νερσεν† ἵταρε 30

ΝΙΧΡΙΣΤΙΑΝΟΣ ΟΥΩΩΤ ἸΝΙΨΔΩΛΟΝ (sic) ἅΕΝ  
ΤΕΡΜΗ†. ΜΕΝΕΝΣΑ ΝΑΙ ΣΑΧΙ ΔΕ ΑΥΤΩΝΩ ἸΧΕ

ἸῶἘ. Α. ΔΙΟΚΛΗΔΙΑΝΟΣ ΑΥΘΩΟΥ† ἘΒΟΥΝ ἸΝΙΜΑΤΟΙ  
ΤΗΡΟΥ ΑΥΣΟΒ† ἸΝΙἘΣΗΟΥ ΕΘΡΟΥΤΑΛΩΟΥ ἸΤΟΥ-  
ΕΡΩΤ Ἐ†ΣΙΡΙΑ ΑΥΘΕ ΠΙ[ΚΙ]ΡΙΖ ΩΩ ἘΒΟΛ 5  
ἅΕΝ †ΠΟΛΙΣ ΤΗΡΣ ΧΕ ΣΕΒΤΗ ΘΗΝΟΥ ἅΑ ΝΙΜΑ-  
ΤΟΙ ἸΤΕΝΩΕ ΝΑΝ Ἐ†ΣΥΡΙΑ ἸΤΑΩΟΡΩΕΡ ἸΠΙ-  
ΤΟΠΟΣ ἸΤΕ ΠΙΝΙΩ† ἸΛΧΩ ἸΤΕ ΝΙΓΑΡΙΛΕΟΣ ἘΤΙ  
ἘΡΕ ΠΙΣΑΧΙ ἅΕΝ ΡΩΩ ἸΠΟΥΡΟ ΝΑΡΕ ΖΑΝΕΡ-

ἸῶἘ. Β. ΜΑΝ [Ν]ΝΟΥΒ ἘΧΕΝ ΤΑΦΕ ἸΠΙΘΕΡΟΝΟΣ ἘΝΑΥΣΕΜΣΙ 10  
ΖΙΧΩΩ ΖΗΠΠΕ ΙΣ ΜΗΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟΣ  
ἘΘΟΥΑΒ ΝΕΜ Πἰργιου γεωργιου ΑΥΙ ἘΠΕΣΗΤ  
ἘΒΟΛἅΕΝ ΤΦΕ ΑΥΦΩΝΧ ἸΠΙΘΕΡΟΝΟΣ ἅΑΡΟΩ ΟΥΟΣ  
ΝΙΕΡΜΑΝ ἸΝΟΥΒ ἘΤΖΙΧΕΝ ΠΙΘΕΡΟΝΟΣ ΑΥ†ΜΑ†  
ἅΕΝ ΝΕΩΒΑΛ ΑΥΦΩΡΚ ἸΝΕΩΑΛΛΟΥ ἘΠΕΣΗΤ ΟΥΟΣ 15

ἸῶἘ. Α. ΑΥΩΩ ἘΒΟΛ ἅΕΝ ΟΥΝΙΩ† ἸΣΜΗ ΑΥΡΙΜΙ ΕΩΧΩ  
ἸΜΙΟΣ ΧΕ ΟΥΟΙ ΝΗΙ ΠΑῶῸ ΟΥΟΙ ΝΗΙ ΠΑῶῸ Φ†  
Πἰργαθου ΔΙΕΡΝΟΒΙ ΧΩ ΝΗΙ ἘΒΟΛ ΧΕ ΔΙΕΡ[ΖΑΝ]-  
ΝΙΩ† ἸΜΕΤΠΕΤΩΟΥ ἸΝΙἘΒΙΑΙΚ ἸΤΑΚ ΖΙΧΕΝ ΠΙ-  
ΚΑΖΙ Φ† ΧΩ ΝΗΙ ἘΒΟΛ ΧΕ ἸΝΟΚ ΟΥΡΕΩΕΡΝΟΒΙ 20  
ΟΥΟΣ Ἰ ΤΣΜΗ ἸΠΙΑΡΧΗΑΓΓΕΛΟΣ ἘΘΟΥΑΒ ΜΗ-

ἸῶἘ. Β. ΧΑΗΛ ΩΩΠΙ ΖΑΡΟΩ Ἰ†ΟΥΝΟΥ ΧΕ ἸΜΟΝ ΧΩ  
ἘΒΟΛ ΝΑΩΩΠΙ ΝΑΚ ἅΕΝ ΠΑΙἘΩΝ ΟΥΔΕ ΠΕΘΗΝΟΥ  
†ΝΟΥ ΧΕ Ἰ ΤΕΚΜΕΤΟΥΡΟ ΣΕΝΚ ΑΥΤΗΙΣ ἸΚΩΣ-  
ΤΑΝΤΙΝΟΣ ΦΗἘΤΤΑΙΝΟΥ† ἘΖΟ† ἘΡΩΚ ἸΟΥΘΒΑ 25  
ἸΚΩΒ ΟΥΟΣ Ἰ ΚΕΜΗΩ ἸΤΕ ΝΙΜΑΤΟΙ ΝΕΜ †ΣΥΝ-  
ΚΛΗΤΟΣ ΤΗΡΣ ἘΤΟΥΗ† Ἐ†ΜΕΤΟΥΡΟ ΑΥΣΩΤΕΜ  
ἘΤΣΜΗ ἸΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΕΩΣΑΧΙ ΟΥΟΣ

ἸῶἘ. Α. ΑΥΕΡΩΦΗΡΙ ἸΦΗἘΤΑΩΩΠΙ ἘΒΟΛἅΕΝ ΤΦΕ  
ἸΟΥΖΟ† ἅΕΝ ΟΥΖΟ† ΟΥΟΣ ΑΥΤΩΟΥΝΟΥ ΣΑΤΟ- 30



†ωφηρι ἴμαζ ᾠ ἵτε πᾶγιος γεωργιος.

του αγγιτq ἐβολβεν †μετογρο ογοζ αγινι  
 ἵκωσταντινoс ἐβογν ἵτεqωεβιῶ αγ† ἐxωq  
 ἵ†ζεβcω ἵτε †μετογρο νε ογρωμι πε ἴμαι-  
 ρῶz. β. νογ† ἴμαιἀγαπη ἴμαιρωμι ἴμαιπεθνανεq  
 nem ογον niben ωαqωε ναq ἐ†εκκλησιὰ ἵ- 5  
 ωωρη ἴμμηι nem ρογzi εqiri ἵzαννιω†  
 ἵcγναzic εqωληλ ἐπωωι za φ† βεν ογνιω†  
 ἵqιρωογω εq† ἵzαννιω† ἵἀγαπη nem zαν-  
 ρῶη. α. προσφορα εqερzο† βατζη ἵπῶc ἵcχογ niben  
 ἵθooq nem πεqηι τηρηq nem τεqμαγ ἴμαι- 10  
 νογ† ἐλενη †ογρω εγzωc ογοζ εγῆcμογ εγ-  
 ωεμzμο†(1) ἵτοτq ἵπῶc ογοζ πεννογ† ογοζ  
 πεncωτηρ ἵηc πx̄c φαι ἐτε ἐβολzιτοτq ἐρε-  
 ῶογ niben nem ταιο niben nem προσκγνιc  
 (sic) niben ερπρεπι ἵφιω† nem πωηρι nem πιπῶ 15  
 ρῶη. β. ἐθoγab ἵρεqτανbo ογοζ ἵὸμοογcιοc nemαq  
 †τογ nem ἵcχογ niben nem ωα ἐνεz ἵτε  
 νιῆνεz τηρογ ἵμμη.

(1) Read ΕΓΩΠΕΖΜΟΤ.

ΟΥΓΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟϞ ΑΒΒΑ ΘΕΟΔΟΤΟϞ.

fol. 106. ΟΥΓΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟϞ ΝΧΕ ΠΙΜΑΚΑΡΙΟϞ  
ΝΕΠΙϞΚΟΠΟϞ ΑΒΒΑ ΘΕΟΔΟΤΟϞ ΠΙΕΠΙϞΚΟΠΟϞ ΝΤΕ  
ΑΝΚΗΡΑ ΝΤΕ ΚΑΛΑΤΙΑ ΒΕΝ ΠΙΕΖΟΟΥ ΝΤΕ ΠΙΕΡ-  
ΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ ΝΤΕ ΠΙΡΗ ΝΤΕ ΤΜΕΘΜΗ  
ΠΙϞΙΟΥ ΝΤΕ ΖΑΝΑΤΟΟΥΓΙ ΠΙΝΙΩΤ ΜΜΕΛΙΤΩΝ ΝΤΕ 5  
ΝΙΓΑΔΙΛΕΟϞ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ ΠΧϞ ΠΙΔΡΙΟϞ  
ΓΕΩΡΓΙΟϞ ΠΙΜΑΡΤΥΡΟϞ ΝΡΕΜΤΟϞΠΟΛΙϞ ΝΤΕ  
ΤΠΑΛΙϞΤΙΝΗ ΕΤΕ ΦΑΙ ΠΕ ΟΥ ΚΓ ΝΠΙΔΒΟΤ  
ΦΑΡΜΟΘΕΙ ΕΦΟΥΩΝΖ ΕΒΟΛ ΝΤΕΡϞϞΥΝΓΕΝΙΑ ΝΕΜ  
ΝΙΝΙΩΤ ΝΝΑΓΩΝ ΕΤΑΦΕΡΖΥΠΟΜΕΝΙΝ ΕΡΩΟΥ 10  
ΝΕΜ ΝΙΤΑΙΔ ΕΤΑΦΒΙΤΟΥ ΒΕΝ ΝΙΦΗΟΥΓΙ ΒΕΝ  
ΟΥΖΗΡΗΝΗ ΝΤΕ ΦΤ ΔΜΗΝ.

ϞΕΡΠΡΕΠΙΝ ΟΥΟϞ ΟΥΔΙΚΕΟΝ ΠΕ ΟΥΖΗΟΥ ΠΕ  
ΝΝΕΝΨΥΧΗ Ω ΝΑΜΕΝΡΑΤ ΕΘΟΥΑΒ ΕΘΡΕΝΕΡ-  
ΦΜΕΥΙ ΝΝΙΒΙϞΙ ΝΕΜ ΝΙΔΓΩΝ ΝΙΨΟΥΤΑΙΩΟΥ ΝΤΕ 15  
Β ΝΗΕΘΟΥΑΒ ΝΖΟΥΔ ΔΕ ΝΖΟΥΔ ΠΙΝΙΩΤ ΝΔΓΩΝ  
ΕΤΒΟϞΙ ΟΥΟϞ ΝΨΟΥΤΑΙΟϞ ΝΤΕ ΠΙΝΙΩΤ ΝΔΘΛΥ-  
ΤΗϞ ΟΥΟϞ ΝΧΩΡΙ ΕΤΕΝΕΡΨΑΙ ΝΑϞ ΜΦΟΟΥ  
ΠΙΔΡΙΟϞ ΓΕΩΡΓΙΟϞ ΦΑ ΠΙΕΡΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ  
ΦΑΙ ΕΤΑΦΟΥΩΝΖ ΝΑΝ ΕΒΟΛ ΕϞϞΟΤΠ ΝΑΖΡΕΝ 20  
ΦΤ ΟΥΟϞ ΝΨΟΥΜΕΝΡΙΤϞ ΝΑΖΡΕΝ ΝΙΡΩΜΙ ΕΘΒΕ  
ΝΕϞΖΒΗΟΥΓΙ ΝΔΙΚΕΟΝ ΕΤΑΦΤΑΖΩΟΥ ΕΡΑΤΟΥ ΝΑΙ  
ΔΕ ΕΘΒΗΤΟΥ ΔϞΕΡΠΕΜΠΨΑ ΕΘΡΟΥΘΑΖΜΕϞ  
ΕΒΟΥΝ ΕΝΙΕΜΚΑϞ ΝΝΟΥΧΑΙ ΝΤΕ ΠΧϞ ΟΥΟϞ  
ΝΤΕϞΦΑΙ ΒΑ ΝΙΦΩΛϞ ΒΕΝ ΠΕϞϞΩΜΑ ΕΘΒΕ ΠΧϞ. 25



ΗΕΝ ΝΙΝΙΩΤ ΝΖΥΠΟΜΕΝΗ ΝΕΜ ΝΙΝΙΩΤ ΜΜΕΤ-  
 ΧΩΡΙ ΝΕΜ ΟΥΖΗΤ ΕΓΤΟΥΒΗΟΥΤ ΕΓΧΗΚ ΕΒΟΛ  
 ΗΕΝ ΠΧΙΝΘΕΡΕΤ ΝΤΕΡΠΡΟΖΕΡΕϞΙϞ ΤΗΡϞ ΝΦΤ  
 ΖΙΤΕΝ ΠΙΝΙΩΤ ΝΒΜΟΜ ΕΤΩΟΠ ΗΕΝ ΠΕΡΖΗΤ  
 ΕΒΟΥΝ ΕΦΤ ΝΕΜ ΤΕΡΖΟΤ ΕΤϞΑΒΟΥΝ ΜΜΟϞ  
 ΘΑΙ ΕΤΑϞΤ ΟΥΤΑϞ ΝΦΤ ΝΚΑΛΩϞ ΝΖΡΗ ΗΕΝ  
 Ρ ΝΕΜ Ξ ΝΕΜ Λ. ΟΥΟϞ ΟΝ ΔΡΧΩ ΝϞΩϞ ΗΕΝ  
 ΠΕΡΟΥΩΩ ΜΜΙΝ ΜΜΟϞ ΝΠΑΩΑΙ ΝΝΕΡΧΡΗΜΑ  
 ΕΤΩΩ ΝΕΜ ΝΕΡΕΒΙΑΙΚ ΝΕΜ ΤΕΡΝΙΩΤ ΜΜΕΤΡΑ-  
 ΜΑΘ ΤΗΡϞ ΔΡϞΩΤΕΜ ΝϞΑ ΤϞΜΗ ΝΝΟΥΤ ΟΥΟϞ  
 fol. 107. ΔΡΡΑΙ ΝΠΕΡϞΤΑΥΡΟϞ ΔΡΜΟΩΙ ΝϞΑ ΠΕΝΘϞ ΙΗϞ  
 ΔΡΟΥΑϞϞ ΝϞΩϞ ΗΕΝ ΟΥΖΗΤ ΕΡϞΟΥΤΩΝ ΕΘ-  
 ΒΕ ΦΑΙ ΖΩϞ ΔΡΒΙ ΜΠΑΙ ΝΙΩΤ ΝΤΑΙΘ ΕΒΟΛ  
 ΖΙΤΟΤϞ ΜΠΧϞ ΕΘΒΕ ΦΑΙ ΝΑΡΧΩ ΜΜΟϞ ΝΑϞ ΠΕ  
 ΗΕΝ ΟΥΑΝΑΩ ΧΕ ΜΜΟΝ ΟΥΟΝ ΗΕΝ ΝΙΜΑΡΤΥΡΟϞ  
 ΕΤΑΥΩΩΠΙ ΕΡΟ(Ν)Ι ΜΜΟΚ ΗΕΝ ΝΙΦΗΟΥΙ ΟΥΟϞ  
 ΝΝΕ ΟΥΟΝ ΩΩΠΙ ΕΡΘΝΙ ΜΜΟΚ ΩΑΕΙΝΕϞ ΟΥΟϞ  
 ΝΑϞΒΕΡΒΕΡ ΔΕ ΟΝ ΠΕ ΗΕΝ ΠΙΠΝΑ ΕΘΟΥΑΒ ΕΡΙΡΙ  
 ΝΤΕΡΠΟΛΙΤΙΑ ΠΕ ΜΜΗΝΙ ΝΕΜ ΟΥϞΠΟΥΔΗ ΕΘΡΕϞ-  
 ΩΩΠΙ ΗΕΝ ΝΗ ΕΤϞΟΤΠ ΟΥΟϞ ΕΤΟΙ ΝΖΗΟΥ ΝΝΕΝ-  
 ΨΥΧΗ. ΑΠΛΩϞ ΔΡΙΡΙ ΜΦΟΥΩΩ ΤΗΡϞ ΜΦΤ  
 ΟΥΟϞ ΔΡΕΡϞΑΒΟΛ ΜΜΕΥΙ ΝΙΒΕΝ ΕΤΟΙ ΝΒΡΟ[Π]  
 ΝΤΨΥΧΗ. ΟΥΟϞ ΝΑϞΩΟΠ ΠΕ ΗΕΝ ΟΥΜΕΤΩΑΜ-  
 ΩΕΝΟΥΤ ΟΥΟϞ ΝΑϞΟΥΗΟΥ ΕΒΟΛ ΠΕ ΖΑ ΝΙΧΙΝΝΑΥ  
 ΝΕΦΛΗΟΥ ΝΤΕ ΠΑΙ ΒΙΟϞ ΝΑΙ ΕΤΟΙ ΜΦΡΗΤ ΝΝΙ-  
 ΡΑϞΟΥΙ ΟΥΟϞ ΩΑΥϞΙΝΙ ΝΧΩΛΕΜ ΜΦΡΗΤ ΝΝΟΥ-  
 ΒΗΙΒΙ ΟΥΟϞ ΕΘΒΕ ΦΑΙ ΟΥΝ Α ΠΑΙ ΧΩΡΙ  
 ΕΤΕΜΜΑΥ ΔΙΩΩΩΟΥ ΕΝΑΤΦΕ. ΕΡΙΡΙ ΜΦΜΕΥΙ  
 ΝΠΙΜΑΚΑΡΙΟϞ ΠΑΥΛΟϞ ΕΡΧΩ ΜΜΟϞ ΧΕ ΙϞΧΕ  
 ΑΤΕΤΕΝΤΕΝΘΗΝΟΥ ΝΕΜ ΠΧϞ ΚΩΤ ΝϞΑ ΝΑΠΩΩΙ

Δ. ΠΙΜΑ ἔρε π̄χ̄τ ἰμοϋ οϋοϋ εϋϋεμσι σα οϋἰναμ  
 ἰφ̄τ οϋοϋ μεγἰ ἔναπ̄ωι νη ετϋιχεν πκαϋι  
 αν φη εθουαβ χε οϋν οϋοϋ ετταιἰοϋτ ἄλη-  
 θωοσ πᾱριοϋ ρεωργιοϋ πιμελιτων ἵπε θμετ-  
 κομηοσ ἵπεριωτ οϋαε †μετεϋρενηοσ ἵτε τεϋ- 5  
 μαϋ οϋαε πιώοϋ ἵτε τεϋμετματοι ω̄δρο  
 ἔπεϋλοϋοσμοϋ οϋαε ον ἵπε ϋλι βεν ναι  
 εϋϋαλ ἰμοϋ οϋαε ἵτεσεϋϋαλ ἵτεϋψϋχη  
 εθρεϋχω ἵνωϋ ἵτεϋμετεϋσεβηοσ νεμ πεϋλο-  
 ϋοσμοϋ ετχοϋχηοϋτ<sup>1)</sup> νεμ πεϋναϋ† ετχηκ 10  
 ἔβολ οϋοϋ ἔρε πιϋμοτ ἵτε φ̄τ εϋκεπαϋιν  
 ἰμοϋ βεν ϋωβ νιβεν εϋεϋεμἰ ἰμοϋ οϋοϋ  
 εϋεϋεϋο† βατϋη ἵφ̄τ εϋὰρεϋ ἔροϋ ἔα π̄ω̄  
 ταχροϋ ἵσα σα νιβεν ἵταϋ χε ἵνεϋκιμωα  
 ἔνεϋ ἰφρη† ἵπιώνἰ ἵναταμαοσ (sic) ετσοτπ εθ- 15  
 βε φαἰ δε βεν πχἰνεϋρε πχοϋ ἵπιδιωϋμοϋ  
 ω̄ωπι αϋωωπι ϋωϋ ἵχε φη εθουαβ πᾱριοϋ  
 ρεωργιοϋ εϋσεβτωτ βεν πεϋϋητ οϋοϋ βεν  
 πχἰνεϋρε π̄ω̄ θαϋμεϋ ἔβοϋν ἔπιὰϋων εθουαβ  
 οϋοϋ αϋωωπι εϋρωοϋτ μαλλον δε αϋωε 20  
 ωα πᾱϋων εθουαβ οϋοϋ αϋωωπι εϋμοωἰ βεν  
 πᾱϋων εθουαβ ἵμαϋατϋ λοιπον βεν πχἰ-  
 νεϋρε βαϋανἰϋιν ἰμοϋ αϋωωπι ἵχωρι εϋτα-  
 χρηοϋτ οϋοϋ αϋωωπι εϋταχροϋοϋτ ἔνεϋχαχι  
 αϋμιωἰ νεμ νιοϋρωοϋ ἵνασεβηοσ αϋβἰ ἵπι- 25  
 χλομ ἵατλωμ ωα ἔνεϋ νεμ †βρηπι ἵνοϋρο  
 νεμ πιερονοϋ ἵβασιλικον ἔβολϋιτεν πεϋπατ-  
 ωελετ ἵμἠἰ οϋοϋ εθουαβ πεν̄ω̄ ἵη̄ε π̄χ̄τ.

1) Read ΕΤΤΟΥΧΗΟΥΤ.



ΟΥΜΟΝΟΝ ἠθοϞ ἠμαγατϞ ἀν ἀλλὰ ζανκεμηϞ  
 ἠψυχῆ [ἀγί]ἔβι ἠπιχλομ ἔβολζιτοτϞ ἠτῆ  
 ἠρομπι εταρδιτοϞ εγερβασανιζιν ἠμοϞ ναι  
 δε ἔωωπ ἠτε πῶϞ ερζμοτ ναν ἠπερῆμι  
 ἠμῆι τενερζεल्पιϞ χε τετνναοϞωνζοϞ νω-  
 τετν ἔβολ ἠεν πιενγωμιομ νεν νικεταῖο  
 ετῶσι ἠτε πιχωρι ἠἀθητῆϞ οϞοζ πιματοι  
 ἠτε πᾶϞ πιᾶριοϞ γεωργιοϞ πιμελιτῶν εθοϞαβ  
 οϞοζ ἠγεννεοϞ κεγαρ τῆρποθϞσιϞ χῆ ναν  
 εἠρηι ερπροδροπῆ<sup>1)</sup> ἠμοι εθριταμῶτεν ἔζωβ  
 νιβεν ἀληθῶϞ παρῆτ οϞνοϞ ἔροι ἠφοοϞ ἠμα-  
 ϛ. ωο οϞοζ ϞτιεροϞοτ (sic) νῆι ἔπιζοϞδ ἔθριϞαχι  
 ἔπταῖο ἠπῆνιωτ ἠρερῆροϞωῆνι φῆ ετοϞερϞαι  
 ναϞ ἠφοοϞ ἠεν τοῖκοϞμενῆ τῆρϞ πιᾶριοϞ  
 γεωργιοϞ φῆ ἔρε πῶϞ ερμεθερε ἠαροϞ ἠεν  
 οϞαναω εϞχω ἠμοϞ ἠπαιρητ χε τῶρκ ἠμοι  
 ἠμῆν ἠμοι νεν παῖωτ ἠἀγαθοϞ νεν πιπῆα  
 εθοϞαβ χε ἠεν πῆνμῆσι τῆρϞ ἠτε νιζῖομῆ  
 ἠμομ φῆ ετῶνι ἠῖωανῆῆϞ πιρερῆτῶμϞ οϞοζ  
 οῆ ἠεν πιταρμα τῆρϞ ἠτε νιμαρτῆρροϞ ἠμομ  
 φῆ ετῶνι ἠμοκ οϞδε οῆ ἠνε οϞοῆ ωωπι  
 εϞῶνι ἠμοκ ωα ἔνεζ ἀλλὰ εκῆωωπι εκῶσι  
 εζοτε ϞωοϞ τῆροϞ ἠεν ταμετοϞρο εἔεμοϞτ  
 ἔροκ τῆροϞ χε γεωργιοϞ πιμενριτ ἠτε φῆ  
 ετῶσι τῆρζοτ δε ὠ ναμενρατ ἔθριερῆητῆ  
 ἠϞαχι ἔπταῖο ἠπαι νιωτ ἠφωστηρ οϞοζ  
 ἠχωρι ἠται μαιῆ εῖϞωοϞνοϞ ἠομετῆηκῆ  
 ἠπανοϞϞ. νεν ὀμεταϞθεῆῆϞ ἠπασαχι ετῶ-

1) Read ἔερπροτρεπῆν.

ΧΕΒ ΧΕ ΤΗΝΑΩΦΟΖ ΑΝ ΕΠΩΙ ἸΝΤΕ ΠΕΡΤΑΙΟ ΕΤΒΟCΙ  
 ΝΕΜ ΠΕΡΛΑΓΩΝ ΕΤCΟΤΠ ΑΛΛΑ ΤΕΡΖΥΠΟΜΕΝΙΝ  
 ΟΥΟΖ ΤΕΡΖΕΛΠΙC ΕΠΩC ΧΕ ΚΝΑΟΥΩΡΠ ΝΗΙ  
 ἸΝΙΑΚΤΙΝ ἸΝΝΟΥΩΙΝΙ ἸΝΤΕ ΠΙΧΩΡΙ ΕΤΕΜΜΑΥ  
 5. 109. ΕΘΡΟΥΕΡΟΥΩΙΝΙ ΕΠΑΖΗΤ ΟΥΟΖ ἸΝΤΟΥΤΕΡΟΥΟΤ 5  
 ἸΠΑΛΑC ΕΤΧΟΧΕΒ ΖΙΝΑ ἸΝΤΑΧΩ ἸΖΑΝΚΟΥΧΙ  
 ΗΕΝ ΠΕΡΤΑΙΟ ἸΠΙΛΑΟC ἸΜΑΙΧΡC ΚΕΤΟΙ ΤΧΙΝ-  
 CΑΧΙ ἸΠΤΑΙΟ ἸΠΑΙ ΧΩΡΙ ΦΑΙ Ω ΝΑΜΕΝΡΑΤ  
 ΚCΑΠΩΩΙ ἸΜΕΓΙ ΝΙΒΕΝ ἸΡΩΜΙ ΕΤΖΙΧΕΝ ΠΚΑΖΙ  
 ΜΑΛΙCΤΑ ΠΑΛΑC ΕΤΘΕΒΙΝΟΥΤ ἸΝΟΚ ΦΗ ΕΤΟΥΩΩ 10  
 ΕΧΩ ἸΠΤΑΙΟ ἸΠΑΙ ΧΩΡΙ ἸΜΑΡΤΥΡΟC ΕΘΟΥΑΒ  
 ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΚΕΡἸΧΡΙΑ ἸΝΝΟΥCΟΦΙΑ ΕΒΟΛ-  
 ΖΙΤΕΝ ΠΩC ΝΕΜ ΟΥΛΑC ἸΝΤΕ ΝΑΤΦΕ ΟΥΟΖ ΧΕ  
 ΖΙΝΑ ἸΝΤΕΚΩΤΕΜΧΑ ΖΛΙ ΕΦΑΖΟΥ ΗΕΝ ΝΙΝΙΩΤ  
 ἸΛΓΩΝ ΕΤΒΟCΙ ἸΝΤΕ ΠΙΔΘΛΗΤΗC ΟΥΟΖ ἸΧΩΡΙ 15  
 ἸΓΕΝΝΕΟC ΕΤΕΜΜΑΥ ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΝΑΙ  
 ΕΤΑΚΤΑΖΩΟΥ ΕΡΑΤΟΥ ἸΠΕΜΘΟ ἸΝΟΥΟΝ ΝΙΒΕΝ  
 ΗΕΝ ΤΕΚΝΙΩΤ ἸΖΥΠΟΜΟΝΗ ΝΕΜ ΤΕΚΜΕΤΧΩΡΙ  
 ΚΕΓΑΡ ΟΥΩΟΥΤΑΙΟΚ ΠΕ ΕΖΡΗΙ ΖΙΧΕΝ ΘΟΥΙ ΘΟΥΙ  
 ἸΝΙ ΜΕΤΧΩΡΙ ΕΤΑΚΑΙΤΟΥ ΗΕΝ ΝΙΝΙΩΤ ἸΗΙCΙ 20  
 ΝΕΜ ΟΥΜΗΩ ἸΝΝΑΓΩΝ ΕΥΩΩ ΝΑΙ ΕΩΩΠ ἸΝΤΕ  
 ΠΩC Τ ἸΠΙΡΗΤ ΝΑΝ ΤΕΝΝΑΧΑ ΖΑΝΚΟΥΧΙ ΝΩΤΕΝ  
 ΕΖΡΗΙ ΤΝΟΥ ΔΕΩC ΕΒΟΛ ἸΒΗΤΟΥ ΑΥΙC ΧΕ  
 ΤΝΟΥ ἸΝΤΕΝΧΩ ΝΩΤΕΝ ΕΒΡΗΙ ἸΝΗ ΕΤΑΝΧΟΤΟΥ  
 ΕΘΒΗΤΚ ἸΘΟΚ ΠΑΙ ΧΩΡΙ ἸΜΑΤΟΙ ἸΝΤΕ ΠΧC 25  
 Η. ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΑΩ ΧΕ ΝΑΙ ΝΕ ΠΕΚΝΑΖΤ  
 ΕΤCΟΥΤΩΝ ΕΒΟΥΝ ΕΦΤ ΑΒΝΕ ΖΛΙ ἸΜΕΤΖΗΤΒ  
 ΤΕΚΖΕΛΠΙC ΕΤΤΑΧΡΗΟΥΤ ΤΕΚΛΑΓΡΗ ἸΝΑΤΜΕΤ-  
 ΩΟΒΙ ΤΕΚΜΕΤΩΕΝΖΗΤ ΕΒΟΥΝ ΕΟΥΟΝ ΝΙΒΕΝ ΝΕΜ  
 ΠΡΕΝΟC ΤΗΡΚ ἸΝΤΕ ΤΜΕΤΡΩΜΙ ΤΕΚΜΕΤΡΕΜΡΑΥΩ 30



ἔβοϞν ἐπισωντ τηρϞ νικοϞχι ΝΕΜ ΝΙΝΙΩ†  
 ΤΕϞΜΕΤΧΡ̄Ϟ ΤΕϞΜΕΤΑΓΑΘΟϞ ΤΕϞΜΕΤΕΠΙΚΗϞ  
 ΤΕϞΧΙΝΑΜΟΝΙ ἸΤΟΤϞ ἔβολ ρΑ πιβιρραϞ Ἰτε  
 ΠΑΙ ΒΙΟϞ ΤΕϞΠΡΟΖΕΡΕϞΙϞ ΕΘΝΑϞΕϞ ΟΥΟϞ ΦΡΑϞΙ  
 Ἰτε ΤΕϞΨΥΧΗ ΘΜΕΤΑΤΩΡΤΠ (sic) Ἰτε ΠΕϞΖΗΤ 5  
 ΤΕϞΧΙΝὸϞι ἔρατϞ ἐπιδικαστηριον ἔβεν οϞμετ-  
 χωρι ΤΕϞΧΙΝϞΑΧΙ ἔβεν οϞπαρρηϞιὰ Ἰπέμθο  
 ἸννιοϞρωοϞ ΔΘνε ρλι Ἰψιπι ἸἔϞο† Ἰρωμι ἐπ-  
 τηρϞαν ρολωϞ ΚΑΤΑΦΡΗ† ἔταϞχοϞ Ἰχε πιρε-  
 Ϟερψαλιν ΔΑϞΙΑ ΕϞΧΩ ἸμοϞ χε ΝΑΙϞΑΧΙ Ἰνεκ 10  
 ΜΕΤΜΕΘΡΕϞ Ἰπέμθο ἸννιοϞρωοϞ ΟΥΟϞ ΝΑΙΨΙΠΙ  
 ΑΝ ΠΕ ΤΕϞΖϞΠΟΜΟΝΗ ἔβοϞν ἔνιβΑϞΑΝΟϞ ἔβεν  
 ΟϞΝΙΩ† ἸρωοϞτ Ἰζητ ΝΕΜ ΠϞΩΧΠ ἸννιΕΜΚΑϞΖ  
 ΝΑΙ ἔταϞερϞϞΠΟΜΟΝΙ<sup>1)</sup> ἔρωοϞ ἔχεν φραν  
 ἸΠΕΝΘ̄Ϟ ἸΗ̄Ϟ ΠΧ̄Ϟ. 15

ΝΑΙ ἔΤΑΝΝΑΧΑ ρΑΝΚΟϞΧΙ ΝΩΤΕΝ ἔβρη Ἰβη-  
 fol. 110. ΤΟΥ ΚΑΤΑ ΦΡΗ† ἔΤΑΝΧΟϞ ϞΑΤΖΗ Ἰπιπροοιμιον  
 ΝΑΙ ἔταϞϞωτεμ εϞβητοϞ ἔ†Ϟμη Ἰμακαριον  
 ἔτεμμαϞ Ἰτε Π̄Ϟ ΕϞΧΩ ἸμοϞ χε Ἰθωτεν  
 ἔΑ ΝΗ ἔταϞοϞι ΝΕΜΗΙ ἔβεν ΝΑΠΙΡΑϞΜΟϞ Ἰφρη† 20  
 ἔταϞϞεμνι ΝΕΜΗΙ Ἰχε ΠΑΙΩ† ἸνοϞμἔτοϞρο  
 ΑΝΟΚ ρω †ΝΑϞεμνι ΝΕΜΩΤΕΝ ἸνοϞμἔτοϞρο  
 ἸΝΑΤΚΗΝ ΟΥΟϞ ΝΑΤΒΩΛ ἔβολ ϞΑ ἔνεϞ ΟΥΟϞ  
 ΟΝ χε ΤΕΤΕΝΝΑΟϞΩΜ ἸΤΕΤΕΝϞΩ ΝΕΜΗΙ ἔβεν  
 ΤΑΜΕΤΟϞρο ΕΘΒΕ ΘΑΙ Ϟμη οϞν ΕΘΜΕϞ ΝΡΑϞΙ 25  
 ἸΠαιρη† ΝΕΜ ΕϞφροϞϞη Ἰννιβεν Ἰ πιμακα-  
 ϞιοϞ ϞεωργιοϞ ἔεροϞο† ἔβοϞν ἐπιλϞων ἸϞοϞὸ  
 ΝΕΜ ΠΙΕΡΦΜΕϞ Ἰτε ΝΙλΓΑΘΟΝ ἔτεμμαϞ ΝΑϞΘ-

1) Read ἔταϞερϞϞΠΟΜΕΝΙΝ.

ρο ἰνιβιϑι αϑιαι ἰνναζραϑ πε ογοϑ ἰτερϑαι  
 βα ζωβ νιβεν βεν ογερογοτ εθεβε χε ψαρε  
 πιερογοτ ψωπι ἐροϑ ἰζωβ νιβεν βεν ογραωι  
 ογοϑ ἰπαρε ελι ἰζωβ ψταζνο ἰτπροζερεϑιϑ  
 ετσοϑτων εθεβε νιβιϑι γαρ ἰτε παι μα λυ- 5  
 σοβτ ναϑ ἰνιὰγραθον ἰτε πιέων εθνηοϑ ογοϑ  
 εθεβε τζυπομονη λυσοβτ ναϑ ἰπιχλομ ἰατλωμ  
 ψα ἐνεζ ἰζρηι βεν νιφνοῖ ογοϑ ψα τνοϑ  
 τενσωκ ἰπιαϑι ψα τνοϑ ὦ ναμενρατ βεν  
 πιπροοιμιο[ν] ἰπατενχω ἐβρηι ψα τνοϑ 10  
 ἰνιενκαϑ ετταινοϑτ ἰψογερωφρηι ἰμωοϑ  
 ἰτε πιωωιχ ἰρεϑτ ἐχεν τμετεϑεβηϑ πιθ-  
 λητηϑ ἰμαρτυροϑ ἰτε πχϑ πιλριοϑ γεωρ-  
 ϑιοϑ. Λυϑι χε τνοϑ ἰτενχω ἐρωτεν ἰνη  
 ετανχαϑ ἐβρηι νενι νη ἐτενναχοτοϑ ον 15  
 μενενσωοϑ. Αϑωωπι δε βεν πχοϑ ἰδαδια-  
 νοϑ πινωτ ἰνοϑρο ἰτε νιπερϑηϑ ζοταν δε  
 ἐταϑβι ἰπιερψωι εθερεϑαμομ ἰχεν τκοικοϑ-  
 μενη τηϑ. Ογοϑ λυχοϑ εθεβε πιοϑρο ἰτυ-  
 ρανοϑ ἐτεμμαϑ χε λϑωωπι ἰκοϑμοκρατωρ 20  
 ζιχεν πικοϑμοϑ τηϑ αλλα ναϑωοϑνοϑ αν  
 πε ἰπιπαντοκρατωρ ἰμμηι φη ετζιχεν πιεπ-  
 τηϑ φη ἐταϑτ ναν ἰπαιερψωι ἰπαιρητ  
 ογοϑ ἐρε φνιϑι ἰνοϑον νιβεν βεν νεϑϑιϑ  
 αλλα ναϑωοϑνοϑ ἰθοϑ πε ἰφιωτ ἰτκακιλ 25  
 τηϑ πιδιαβολοϑ φη ετερφθονιῖν ἐπενγενοϑ  
 ἰχοϑ νιβεν. φαι δε βεν πχινορεϑναϑ  
 ἐπιναζτ ἰτε πχϑ εϑνηοϑ ἰνλαλια ἰμμηι  
 βεν πικοϑμοϑ τηϑ λϑμοϑ ἰχοϑ ἰμαωω  
 λϑωωλ ἐβοϑν ἐπζητ ἰπιοϑρο ἰλσεβηϑ ἐτεμ. 30



fol. 111. ΜΑΥ ΔΑΔΙΑΝΟϞ. φη ἔτεμμαϞ ϞζωοϞ Ἰμαωω  
 ἔβολ οϞδε<sup>1</sup> (sic) πκαζι τηρϞ ἔαϞτ ἐνωοτ  
 ἸπεϞζητ Ἰφρητ Ἰφαραω ἸπιοχοϞ ἔαϞτοϞ-  
 νοϞ οϞνηωτ ἸδιωγμοϞ ἔχεν νιχρηϞτηλνοϞ  
 τηροϞ. ΟϞοϞ αϞζεμϞι αϞχβαι ἸνοϞπροϞ- 5  
 ταγμα ἔβολ βεν τοικοϞμηνη τηρϞ οϞοϞ ναι  
 δε νη νε νη ετϞβηοϞτ ἸβητηϞ χε ἔπιδη Ἰ  
 οϞωἸνι φοϞ ἔναμαωχ χε φη ἔτα μαρια νιϞι  
 ἸμοϞ ἸθοϞ πε ετοϞ[οϞ]ωωτ ἸμοϞ οϞοϞ  
 πιαπολλων νεμ ποϞιτων νεμ πιερμηϞ νεμ 10  
 πιζεϞϞ νεμ ταρτεμϞ νεμ πϞωϞπ ἸνινοϞτ  
 ϞεοϞωωτ ἸμωοϞ αν φη ἔτα νιοϞῶνω ἸρεϞ-  
 ζωλεμ οϞοϞ νι[ι]οϞδαι βοϞβεϞ ἸθοϞ πε  
 ετοϞ[οϞ]ωωτ ἸμοϞ οϞοϞ εϞωεμωἸ ἸμοϞ Ἰχε  
 οϞον νιβεν εϞϞοπ φαι πε πιρητ ἔτϞβαι νωτεν 15  
 νιοϞρωοϞ τηροϞ Ἰτε πικοϞμοϞ τηρϞ ναι ἔρε  
 πιαμαζι Ἰτε ταμεοτϞρο χη ϞιχωοϞ χε Ϟινα  
 ἸτετενἸ ωαροι τηροϞ νεμ νετενμηω Ἰτε κο-  
 μηϞ Ἰτε ϞτρατηλατηϞ Ἰτε ματοι Ἰτε ἑριβοϞ-  
 νοϞ Ἰτε παγανοϞ χε Ϟινα ἸτετενἸμι χε οϞ 20  
 πε ἔτοϞωω ἔωενηνοϞ ἔροϞ ανοκ οϞοϞ αϞοϞ-  
 ωρη ἸνιπροϞταγμα ἔβολ βεν πικοϞμοϞ τηρϞ  
 οϞοϞ παιρητ αϞθωοϞτ ϞαροϞ Ἰχε ζϞ ἸνοϞρρο  
 νη ετχη βεν πικοϞμοϞ τηρϞ νεμ φμηω Ἰπι-  
 οϞαι πιοϞαι ἸμωοϞ οϞοϞ αϞἸ τηροϞ ωαροϞ 25  
 Ἰπχωκ Ἰε ἸρομπἸ ἔταϞφοϞ δε ἔροϞ Ἰ πκαζι  
 τηρϞ ωθορτερ εϞβε παωαι Ἰνιμηω ετοϞ  
 Ἰμαωω οϞοϞ ἸατδιἸπι ἸμωοϞ εϞνεμωοϞ

1) Read. ἔβολοοτε.

ΟΥΟΣ ΕΤΑΦΝΑΥ ΕΡΩΟΥ ΝΧΕ ΠΙΤΥΡΑΝΝΟΣ ΕΤ-  
 ΖΩΟΥ ΕΤΕΜΜΑΥ ΑΥΖΙΤΟΥ ΕΠΕΣΗΤ ΑΥΟΥΩΩΤ  
 ΜΜΟΦ ΟΥΟΣ ΑΥΤ ΝΝΟΥΔΩΡΟΝ ΝΑΦ ΑΦΘΙΣΙ ΝΧΕ  
 ΠΕΦΖΗΤ ΜΜΑΩΩ ΑΦΖΕΜΖΕΜ ΜΦΡΗΤ ΝΝΟΥΜΟΥΙ  
 ΟΥΟΣ ΑΦΕΡΑΡΙΣΤΟΝ ΝΕΜΩΟΥ ΝΩ ΝΕΖΟΥΥ ΕΩ- 5  
 ΤΕΜΤΖΑΠ ΕΖΛΙ ΑΛΛΑ ΝΑΦΕΡΑΡΙΣΤΟΝ ΜΜΗΝΙ  
 ΠΕ ΟΥΟΣ ΜΕΝΕΝΣΑ ΠΩ ΝΕΖΟΥΥ ΑΦΖΕΜΣΙ ΖΙΧΕΝ  
 ΠΙΒΗΜΑ ΝΧΕ ΠΙΛΣΕΒΗΣ ΝΝΟΥΡΟ ΔΑΔΙΑΝΟΣ  
 ΠΙΛΘΝΟΥΤ ΝΑΤΖΗΤ ΝΕΜ ΠΙΚΕΖΘ ΝΕΜΑΦ ΟΥΟΣ  
 ΝΑΥΙΡΙ ΝΩ ΝΝΟΥΡΟ ΝΑΘΝΟΥΤ ΟΥΟΣ ΑΦΕΡΟΥΙΝΙ 10

fol. 112. ΝΑΦ ΝΝΙΣΘΒΑΙ ΤΗΡΟΥ ΤΗΡΟΥ (sic) ΝΒΑΣΑΝΙΣΤΗ-  
 ΡΙΟΝ ΝΕΜ ΖΑΝΔΙΚΑΣΤΑΤΟΝ ΝΕΜ ΖΑΝΔΙΚΑΝΟΣ ΝΕΜ  
 ΖΑΝΚΕΛΕΒΙΝ ΝΕΜ ΖΑΝΧΦΙ ΝΡΟΒ ΝΕΜ ΖΑΝΒΑ-  
 ΩΟΥΡ ΝΕΜ ΖΑΝΤΡΟΧΟΣ ΝΕΜ ΖΑΝΛΑΔΟΥ ΝΒΕΝΙΠΙ  
 ΝΕΜ ΖΑΝΚΑΚΙΣ ΝΖΜΟΤ ΝΕΜ ΖΑΝΧΑΛΚΙΟΝ ΝΒΑ- 15  
 ΡΩΘ ΝΕΜ ΖΑΝΧΦΙ ΝΧΟΧΛΑΣ ΝΕΜ ΖΑΝΧΙΧ  
 ΝΒΕΝΙΠΙ ΕΥΟΥΩΤΕΝ ΝΝΙΚΑΣ ΜΜΩΟΥ ΝΕΜ ΖΑΝ-  
 ΘΟΚ ΝΡΩΦ ΝΒΑΩΟΥΡ ΝΕΜ ΖΑΝΝΑΣΤΗΡΙΟΝ ΝΝΑΜ-  
 ΩΕ ΕΡΕ ΣΑΒΟΥΝ ΜΜΩΟΥ ΜΕΖ ΝΒΕΝΙΝΙ ΕΥΧΗΡ  
 ΝΕΜ ΠΙΚΕΩΣΠ ΕΤΕ ΝΠΕΝΧΟΤΟΥ ΤΗΡΟΥ ΝΑΙ 20  
 ΕΝΑΥΣΕΒΤΩΤ ΝΤΟΤΦ ΝΠΙΛΣΕΒΗΣ ΒΑΧΕΝ ΠΙΕΖΟΥΥ  
 ΕΤΕΜΜΑΥ ΟΥΟΣ ΑΦΕΡΑΝΑΩ ΝΧΕ ΠΙΤΥΡΑΝΝΟΣ  
 ΝΝΟΥΡΟ ΕΦΧΩ ΜΜΟΣ ΝΠΙΚΕ ΖΘ ΝΝΟΥΡΟ ΝΕΜ  
 ΝΟΥΣΤΡΑΤΕΥΜΑ ΤΗΡΟΥ ΧΕ ΕΩΩΠ ΝΤΕ ΤΑΧΙΧ  
 ΧΙΜΙ ΝΝΟΥΑΙ ΒΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΦ ΕΦΟΙ ΝΖΗΤΒ 25  
 ΕΒΟΥΝ ΕΠΩΕΜΩΙ ΝΤΕ ΝΙΝΟΥΤ ΕΤΑΝΖΟΝΖΕΝ  
 ΕΘΒΗΤΟΥ ΩΕ ΠΙΚΡΑΤΟΣ ΝΤΕ ΤΑΜΕΤΟΥΡΟ [ΩΕ]  
 ΦΝΑΕΡΔΙΜΩΡΙΝ ΜΜΟΦ ΒΕΝ ΝΑΙ ΤΗΡΟΥ ΕΤΧΗ  
 ΙΔ. ΕΒΗΡΗ ΝΠΑΕΜΘΟ ΕΒΟΛ. ΟΥΟΣ ΦΝΑΒΟΜΒΕΜ ΜΠΙ-  
 ΠΥΡΓΟΣ ΝΤΕΣΧΩΣ ΝΤΟΥΛΑΦΕ ΟΥΟΣ ΝΤΑΒΙΣΙ ΝΝΙ- 30



ΣΗΦΙ ΝΤΕΡΑΤΟΥ ΟΥΟΣ ΝΤΑΙΝΙ ΝΠΟΥΑΝΚΕΦΑΛΟΣ  
 ΕΒΟΛ ΗΕΝ ΠΟΥΩΔΙ ΝΘΩΤΕΝ ΔΕ ΖΩΤΕΝ Ω ΝΙΟΥ-  
 ΡΩΟΥ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΘΩΤΕΜ ΕΡΟΙ ΜΦΟΥΟ ΜΑ-  
 ΨΕ ΝΩΤΕΝ ΤΗΡΟΥ ΟΥΩΨΤ ΝΝΙΝΟΥ† ΕΤΤΑΙΗΟΥΤ  
 ΖΙΝΑ ΝΤΕΤΕΝΒΙ ΝΝΟΥΖΟΥΔ ΤΑΙΔ ΕΒΟΛΖΙΤΟΤΣ ΝΤΑ- 5  
 ΜΕΤΟΥΡΟ ΟΥΟΣ ΝΗ ΕΤΝΑΕΡΑΤΣΩΤΕΜ ΝΣΕΝΑΖ†  
 Π[Ι]ΗΕ ΦΗ ΕΤΑ ΝΠΟΥΔΑΙ ΕΡΣΤΑΥΡΩΝΙΝ ΝΜΟΦ  
 ΨΕ ΠΑΜΑΖΙ ΝΤΕ ΤΕΝΜΕΤΟΥΡΟ ΝΕΜ ΠΙΧΛΟΜ  
 ΝΤΕ ΤΑΛΦΕ ΧΕ †ΝΑΖΩΡΠ ΝΝΑΣΙΘΒΑΙ ΤΗΡΟΥ  
 ΕΒΟΛ ΗΕΝ ΠΟΥΣΝΟΥ ΝΤΕ ΠΟΥΣΩΜΑ ΝΕΜ ΠΙΣΝΟΥ 10  
 ΝΤΕ ΝΟΥΨΗΡΙ ΝΕΜ ΝΟΥΨΕΡΙ ΕΤΖΟΛΧ ΟΥΟΣ  
 ΝΤΑΩΛΙ ΝΝΗ ΕΤΨΟΠ ΝΩΟΥ ΤΗΡΟΥ ΝΤΑΡΩΚΣ  
 ΝΝΟΥΣΩΜΑ ΗΕΝ ΠΙΧΡΩΜ ΕΥΟΝ<sup>h</sup> ΝΙΟΥΡΩΟΥ ΔΕ  
 ΝΕΜ ΝΟΥΜΗΨ ΑΓΖΙΤΟΥ ΕΒΗΡΙ ΤΗΡΟΥ ΑΓΟΥΩΨ†  
 ΝΝΙΝΟΥ† ΕΤΣΟΥ ΟΥΟΣ ΟΥΟΝ ΝΙΒΕΝ ΕΤΜΗΝ 11  
 ΕΦ† ΕΤΑΥΣΩΤΕΜ ΑΥΒΩΛ ΕΒΟΛ ΗΕΝ ΟΥΖΟΥ† ΕΘΒΕ  
 ΠΙΝΙΨ† ΝΧΙΜΩΝ ΕΤΑΡΤΩΝΟΥ ΕΧΕΝ ΝΙΕΚΚΛΗΣΙΑ  
 fol. 113. ΝΤΕ ΠΧΕ ΟΥΟΣ ΠΑΙΡΗ† Α Ρ† ΝΡΟΜΠΙ ΣΙΝΙ  
 ΖΙΧΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΟΥ ΝΠΕ ΖΛΙ ΝΨΥΧΗ ΕΡΤΟΛ  
 ΜΑΝ ΕΧΟΣ ΕΒΟΛ ΗΕΝ ΡΩΟΥ ΧΕ ΑΝΟΚ ΟΥΧΡΗΣ 2  
 ΤΙΑΝΟΣ-ΝΑΨΟΠ ΠΕ ΝΧΕ ΟΥΝΙΨ† ΝΕΜΚΑΖ ΝΖΗΤ  
 ΕΦΩΨ ΗΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΟΥ ΝΜΟΝ ΦΗ ΕΤΦΙΡΙ  
 ΕΦΡΑΝ ΝΠΟΕ ΕΒΟΛ ΗΕΝ ΡΩΟΥ ΠΕ ΟΥ ΧΕ ΠΕ  
 ΕΤΑΨΩΠΙ ΜΕΝΕΝΣΑ ΝΑΙ ΣΩΤΕΜ ΝΤΑΤΑΜΩΤΕΝ  
 ΕΡΟΥ ΠΙΣΝΟΥ ΧΕ ΟΥΝ Ω ΝΑΜΕΝΡΑ† ΕΘΡΙΝΙ 2  
 ΝΩΤΕΝ ΕΘΜΗ† ΝΠΙΨΟΥΤΑΙΟΥ ΟΥΟΣ ΝΝΑΓΩΝΙ-  
 ΤΗΣ ΝΤΕ ΠΧΕ ΙΗΕ ΠΑΙ ΤΥΝΑΤΟΣ (sic) ΝΡΕΦΟΥΡΟ  
 ΠΑΙ ΜΑΡΓΑΡΙΤΗΣ ΝΜΗΙ ΝΤΕ Φ† ΠΑΙ ΔΑΥΙΔ  
 ΝΒΕΡΙ ΕΤΑΨΩΔΙΡΙ ΕΚΟΛΙΑΘ ΕΤΕ ΠΙΔΙΑΒΟΛΟΣ ΠΕ  
 ΝΕΜ ΝΕΦΔΕΜΩΝ ΕΤΨΩΟΥ ΠΑΙ ΡΗ ΝΤΕ †ΜΕΘ- 3

ΜΗΙ ΒΕΝ ΘΜΗ† ἸΤΦΕ ΠΑΙ ἘΤΑ ΠΕΡΜΟΥἘ ΝΕΜ  
 ΝΕΡΑΚΤΙΝ ΕΡΟΥΩΙΝΙ ἘΠΙΚΟΣΜΟΣ ΤΗΡῆ ΕΥΣΟΠ  
 ἘΤΕ ΦΑΙ ΠΕ ΦΗ ἘΤΕΝΕΡΩΑΙ ΝΑῤ ἸΦΟΥῤ ΒΕΝ  
 ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΕΝΡΙΤ  
 ἸΤΕ Φ† ΝΕΜ ΝΕΡΑΓΓΕΛΟΣ ΝΕ ΟΥἘΒΟΛ ΠΕ ΒΕΝ 5  
 Ε. ΤΧΩΡΑ ἸΝΙΚΑΠΠΑΤΟΚΙΑ ΠΩΗΡΙ ἸΠΙἘΠΑΡΧΟΣ  
 ἸΤΟΣΠΟΛΙΣ ἘΑΦΕΜΤΟΝ ἸΜΟΥ ἸΧΕ ΠΕΡΙΩΤ ΕΦΟΙ  
 ἸΟΡΘΟΔΟΣΟΣ ΕΤΣΗΚ ἘΒΟΛ ἸΚΑΛΩΣ ΟΥΟΣ ΑΦΩΧΠ  
 ἸΠΙΘΜΗ ΕΦΒΕΝ Ἰ† ἸΡΟΜΠΙ ΝΕΜ ΚΕΩΝΙ ἸΣΖΙΜΙ  
 ἸΤΑῤ ΕΥΜΟΥ† ἸΝΟΥἸ ἸΜΩΟΥ ΧΕ ΚΑΚΙΑ ἸΚΕΟΥἸ 10  
 ΧΕ ΜΑΘΩΝΑ ΝΕ ΟΥΟΝ ΟΥΝΙΩ† ἸΟΥΣΙΑ ῶΠ  
 ΝΩῤ ΠΕ ΖΑΝΝΟΥΒ ΝΕΜ ΟΥΖΑΤ ΕΦΩ ΟΥΟΣ  
 ΖΑΝΝΕΒΙΑΙΚ ἸΖΩΟΥ† ΝΕΜ ΖΑΝΒΩΚΙ ἸΣΖΙΜΙ ΕΥΩ  
 ἸΜΑῤΩ ΖΑΝΤΕΒΝΩΟΥἸ ΕΥΩ ἘΠΙΖΟΥῤ ΖΑΝ  
 ΖΩΡ ΕΥΤΑἸΟΥ† ΖΑΝΝΕΣΩΟΥ ἸΜΟΝΤΟΥἸΠΙ 15  
 ἸΠΛΩΣ ἸΜΟΝ ΦΗ ΕΤῸΝΙ ἸΜΩΟΥ ΠΕ ΒΕΝ †ΠΑ-  
 ΛΙΣΤΙΝΗ ΤΗΡΣ ΝΕΜ ΝΕΣΘΩ ΕΡΕ ΤΟΥΒΑΚΙ ΤΗΡΣ  
 ΜΕἸ ἸΜΩΟΥ ΠΕ ΕΘΒΕ ΝΙΝΙΩ† ἸΠΕΘΝΑΝΕΥ ἘΤΟΥἸΡΙ  
 ἸΜΩΟΥ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΟΥΟΣ ΜΕΝΕΝΣΩΣ  
 ΑΓΘΩ ἸΝΟΥἘΠΑΡΧΟΣ ἘΤΧΩΡΑ Ἰ†ΠΑΛΙΣΤΙΝΗ 20  
 ἸΤΩΒΙῶ ἸΦΙΩΤ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΝΕ  
 ΟΥΜΑΙΝΟΥ† ΠΕ ἘΜΑῤΩ ΠΕ ΕΦΣΩΟΥΝΟΥ ἸΠΙ-  
 ΤΑἸῸ ἸΠΙΘΜΗ ΝΕΜ ΘΜΕΤΕΥΓΕΝΗΣ ἸΝΕΡΙΟΥ†  
 ΟΥΟΣ ΝΕ ἸΜΟΝ ῶΗΡΙ ῶΠ ΝΑῤ ΠΕ ἘΒΗΛ  
 ἘΟΥῤΕΡΙ ἸΣΖΙΜΙ ΕΣΧΗ ΒΕΝ ΡΟΜΠΙ ΣΝΟΥ† ΝΕ- 25  
 ΖΟΥῤ ΟΥΟΣ ἘΤΑῤΙ ἘΒΟΥΝ Ἐ†ΠΟΛΙΣ ΒΕΝ ΟΥΝΙΩ†  
 Ἰ. 114. ἸΤΑΖΙΣ ΕΣΩ ΚΑΤΑ ΠΕΡΑΚΖΙΩΜΑ ΝΕΜ ΠΤΑἸῸ  
 ἸΤΕΡΜΕΤΝΙΩ† ΑΦΟΥΡΠ ΑῤΙΝΙ ἸΠΙΛΛΟΥ ΕΘΟΥΑΒ  
 ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ Αῤ†ΦΙ ἘΡΩῤ ἸΝΟΥΝΙΩ†  
 ἸΝΑῤ ΕΦΡΙΜΙ ΕΘΒΕ ΠΙΧΙΝΟΥῤΤΕΒ ἘΒΟΛ ἸΤΕ 30



ΠΕΡΙΩΤ ΟΥΟΣ ΜΕΝΕΝΣΩΣ ΑΓΤΣΟ ΕΤΕΡΜΑΥ  
 ΕΘΡΕΣΤΗΙΩ ΝΑΩ ΝΤΕΡΩΩΠΙ ΝΑΩ ΝΩΗΡΙ ΟΥΟΣ  
 ΝΤΕΡΒΟΚΩ ΝΣΤΡΑΤΗΛΑΤΗΣ ΕΧΕΝ ΠΙΜΗΩ ΤΗΡΩ  
 ΕΘΝΕΜΑΩ ΟΥΟΣ ΑΣΤΗΙΩ ΝΑΩ ΑΓΟΥΩΡΠ ΝΜΟΩ  
 ΝΠΟΥΡΟ ΝΕΜ Π ΝΜΑΤΟΙ ΝΕΜΑΩ ΟΥΟΣ ΑΓΣΒΑΙ  
 ΕΡΑΤΩ ΝΠΟΥΡΟ ΕΓΤΑΜΟΩ ΕΠΕΡΤΑΙΟ ΝΕΜ ΘΜΕ-  
 ΤΕΥΓΕΝΗΣ ΝΝΕΡΙΟΤ ΠΟΥΡΟ ΔΕ ΕΤΑΩΩΩ ΝΝΙΣ-  
 ΒΑΙ ΑΓΡΑΩΙ ΝΜΑΩΩ ΕΞΡΗΙ ΖΙΧΕΝ ΠΙΛΓΙΟΣ  
 ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΠΑΙΡΗΤ ΑΓΒΟΚΩ ΝΣΤΡΑΤΗΛΑ-  
 ΤΗΣ ΖΙΧΕΝ Ε ΝΩΟ ΝΜΑΤΟΙ ΟΥΟΣ ΑΓΣΒΑΙ ΝΠΕΡ- 10  
 ΡΑΝ ΕΘΡΕΡΩΙ ΝΡ ΝΩΟ ΝΝΟΜΙΣΜΑ ΚΑΤΑ ΑΒΟΤ  
 ΧΩΡΙΣ ΝΕΡΔΗΜΟCΙΟΝ ΕΤΑΧΧΑΥ ΝΑΩ ΕΒΟΛ ΟΥΟΣ  
 ΑΓΟΥΟΡΠΩ ΩΑ ΠΙΕΠΑΡΧΟΣ ΒΕΝ ΟΥΝΙΩΤ ΝΦΟΒΟΣ  
 17. ΝΒΑCΙΛΙΚΟΝ ΟΥΟΣ ΕΤΑΩΙ ΕΒΟΥΝ ΕΠΕΡΗΙ Α ΤΠΟ-  
 ΛΙC ΤΗΡC ΝΕΜ ΠΙΕΠΑΡΧΟCΙ ΕΒΟΛ ΒΑΧΩΩ ΟΥΟΣ 11  
 ΑΓΟΛΩ ΕΒΟΥΝ ΕΠΕΡΗΙ ΒΕΝ ΟΥΝΙΩΤ ΝΡΑΩΙ  
 ΕΠΕΡΡΑCΤ ΔΕ Α ΤΕΡΜΑΥ CΩΡ ΕΒΟΛ ΝΝΟΥΝΙΩΤ  
 ΝΑΡΙCΤΟΝ ΝΤΠΟΛΙC ΤΗΡC ΝΙΡΑΜΑΟ ΝΕΜ ΝΙΖΗΚΙ  
 ΕΥCΟΠ ΝΙΖΩΟΥΤ ΝΕΜ ΝΙΖΙΟΜΙ ΝΙΚΟΥΧΙ ΝΕΜ  
 ΝΙΝΙΩΤ ΟΥΟΣ ΑCΩΡ ΕΒΟΛ ΝΝΟΥΜΗΩ ΝΧΡΗΜΑ 2  
 ΝΑΩΩΟΥ ΝΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟC ΜΕΝΕΝCΩC  
 ΑCΘΩΖΕΜ ΝΠΙΕΠΑΡΧΟC ΝΕΜ ΠΕΡΜΗΩ ΤΗΡΩ  
 ΟΥΟΣ ΑCΙΡΙ ΕΡΩΟΥ ΝΝΟΥΝΙΩΤ ΝΝΑΡΙCΤΟΝ ΝΡ  
 ΝΝΕΖΟΥΩ ΠΙΕΠΑΡΧΟC ΑΓΣΒΑΙ ΝΠΙΛΓΙΟC ΓΕΩΡ- 2  
 ΡΙΟC ΝΩΗΡΙ ΝΑΩ ΝΕΜ ΚΛΗΡΟΝΟΜΟC ΝΠΕΤΕΝΤΑΩ  
 ΤΗΡΩ ΟΥΟΣ ΑΓΩΠ ΔΕ ΝΤΕΡΩΕΡΙ ΝΑΩ ΕΥCΖΙΜΙ  
 ΟΥΟΣ ΑΓΑΙΩ ΟΝ ΝΩC ΖΙΧΕΝ ΠΕΡΗΙ ΤΗΡΩ ΟΥΟΣ  
 ΝΑΩΧΗ ΝΕΜΑΩ ΖΙΧΕΝ ΝΙΕΖΒΗΟΥΙ ΝΤΕ ΤΜΕΤΟΥΡΟ  
 ΟΥΟΣ ΝΑΩΩΟΠ ΝΕΜΑΩ ΠΕ ΩΑ ΠΧΩΚ ΕΒΟΛ ΝΤ  
 ΝΡΟΜΠΙ ΝΕΖΟΥΩ ΠΕ ΕΤΑΩΧΟΚ Κ ΔΕ ΝΡΟΜΠΙ 3

ἴχε πιάριος γεωργιος ογορ αφωπι ἴχωρι  
 ἴδηνατος εφχορ ἴμαω πε ζωσδε ἴτεφ-  
 ωπι ἴπολεμαρχος βεν πιπολεμος νε  
 ἴμον ζλι πε βεν νιάριθμος τηρογ πε ἴμα-  
 5. 115. τοι εφθενθωντ ἔρογ βεν τχομ νεμ τμετ. 5  
 βερι ογορ ναρε πιζμοτ ἴτε φτ ωοπ νεμαγ  
 πε ογορ ναφτ cai νεμ χομ ναγ πε ζωσδε  
 νη εθναγ ἔρογ ἴτογερωφηρι ἔρρη ριχεν  
 τερχομ νεμ τεφμετβερι ογορ ἔωωπ ἴτεφ-  
 ζωλ ἐπιπολεμος ναροι ἴροτ πε ἴνη εθναγ 10  
 ἔρογ νεμ νη εθτογβηγ ογορ ωαρε πεφρσο  
 ζωλ ἔβογν πε ἴπεμθο ἔβολ ἴτπαρβολη<sup>1</sup>  
 (sic) ἴτε νεφχαχι ἔρε τεφχηγι θοκεμ βεν  
 τεφχιχ εφχω ἴμοσ νωογ χε ἴνοκ πε γεωρ-  
 ριος πιμελιτων ισ ρηππε λι ζαρωτεν βεν 15  
 ογχωντ ογορ βεν ττογνογ ωαρε νογροπλον  
 ἴμιωι ρει ἔβολ βεν νογχιχ ογορ παρητ  
 ωαφωαιρι ἔρωογ τηρογ ἴτεφωλι ἴνογωωλ  
 ἴπλωσ ναρε πωσ χη νεμαγ πε βεν νεφ-  
 μωιτ τηρογ πε πιάριος δε ἔταφχωκ ἴ κ 20  
 ἴρομπι ἔβολ ἴ πἔπαρχος φρωογω ἔρογ εθ-  
 ρεφἴρι ἴπεφροπ νεμ τεφωερι ογορ ναφἔμι  
 αν ρω πε χε ἔρε πχσ ρωις ἔρογ ναγ ἴνογ-  
 πατωελετ εφτογβηογτ ἴπαρθενος ογορ ἔτι  
 20. εφμοκμεκ ἴναι βεν πεφρρητ ἴχε πἔπαρ- 25  
 χος ἔαφἔμτον ἴμοσ βεν πωσ αφωσπ ἴφη  
 ἔτενταφ τηρφ ἴπιμακαριος γεωργιος πε  
 ογορ ἴ φτ πιάγαθος ογωω ἔσωκ ωαρογ

1) Read παρἔμβολη.



ἴπαι νιϟ† ἵδηνατοϞ ἴπαιρη† ρινα ἵτε  
 περραν εθουαβ διωου ἵβρη ἵβητη ουοϞ πα-  
 ρη† αφερε παι σοβνι φαι ετσοϟτων ἵ εχεν  
 περρητ ερσω ἵμοϞ ρε ιϞ ρηππε λιϟωτεμ ρε  
 ἵ δαδιδανοϞ ποϟρο θωου† ἵκεμηϟ ἵνοϟρο  
 νημαϞ ἵεν ρορ †βακι εοβε νιϟωϟ ἵτε πι-  
 κοϞμοϞ †νατωντ ἵταβι νηι ἵγανταιδ νεμ  
 ρανρημα ἵταρωλ ϟαρωου ἵτατητοϟ  
 νωου ουοϞ ἵταερετιν ἵμωου εερωαιτ  
 ἵεπαρχοϞ εφμα ἵναιο† εταϟσινι ρατοτη  
 ατηωνη αφβι ἵρανρημα εϟω νεμ ουμηϟ  
 ἵταιδ ουοϞ ατηαλωου εουχοι ἵθοϟ νεμ  
 νερεβιαικ ουοϞ ατηωλ ϟα νιοϟρωου εταϟ-  
 φοϞ δε ερωου ἵχε πιλριοϞ ατηω ἵνεϟλ-  
 fol. 116. λωουι ἵεν πιχοι νεμ †εγλη τηρϞ ουοϞ  
 παρη† αφι επωι εερεϟεραπανταν ενιοϟ-  
 ρωου ἵωορπ ουοϞ εταϟεραπανταν εδαδι-  
 νοϞ πιλνομοϞ ουοϞ ατηναϟ ενιιδωλον ἵπερ-  
 ἵθο εβολ ερε νιρωμι ταε εϟσια νωου επ-  
 ωι ἵεν ουνηϟ† ἵσποϟδη ατηωμτ ἵεν  
 περρητ τηρη πε ἵνοϟνηϟ† ἵναϟ ουοϞ πε-  
 ραϟ ἵεν νερμεϟι ρε ουεροι †νοϟ πε εταιχω  
 ἵπανι ἵνωι νεμ ταϟαιε ἵπολιϞ ἵμαιχρϞ  
 θαι ετοϟϟεμϟι ἵβητη ἵποϞ ἵτφε νεμ πι-  
 καρι ἵπιεϟουϟ νεμ πιεϟωρϟ ἵται ϟα ναι  
 παρανομοϞ ετηωου ναι εταϟχω ἵνωου  
 ἵποϞ αϟεμϟι ἵπϟαδαναϞ ιε ου εροι ρω  
 πε ρε ἵτακω† ἵϟα ουμετκομηϞ ἵτοτοϟ  
 ἵναι αθουο† ἵπαρανομοϞ. Αναθεμα ἵναι  
 παρανομοϞ ναι ετσοϟ νεμ τοϟμετοϟρο

ΝΕΜΩΟΥ ΦΑΙ ΕΘΝΑΣΙΝΙ ΜΠΑΤΕ ΕΣΚΙ ΨΩΠΙ ΟΥΟΣ  
 ΔΙΕΜΙ ΧΕ ΠΩΣ ΠΕΤΝΑΨΟΠΤ ΕΡΟΦ ΤΝΑΚΩΤ ΝΣΑ  
 ΜΕΤΟΥΡΟ ΑΝΟΚ ΑΝ ΝΤΕ ΠΑΙ ΚΟΣΜΟΣ ΕΘΝΑΤΑ-  
 ΚΟ ΑΛΛΑ ΔΙΝΑΚΩΤ ΝΣΑ ΤΜΕΤΟΥΡΟ ΝΠΑΩΣ  
 ΙΗΣ ΠΧΣ ΘΑΙ ΕΘΜΕΝ [sic] ΕΒΟΛ ΨΑ ΕΝΕΣ ΤΝΑΤΑΣ- 5  
 ΚΑ. ΘΟΙ ΑΝ ΧΕ ΕΤΑΠΟΛΙΣ ΨΑ ΤΑΜΑΥ ΤΝΟΥ ΔΕΩΣ  
 ΚΑΤΑ ΠΑΩΝΗ ΒΕΝ ΠΑΙ ΚΟΣΜΟΣ ΑΛΛΑ ΤΕΡΖΕΛ-  
 ΠΙΣ ΕΠΑΩΣ ΙΗΣ ΠΧΣ ΘΑΙ<sup>1</sup> ΕΤΜΗΝ ΕΒΟΛ ΨΑ ΕΝΕΣ  
 ΧΕ ΚΝΑΤ ΧΟΜ ΝΗΙ ΒΕΝ ΤΕΚΜΕΤΑΓΑΘΟΣ ΝΤΑ-  
 ΜΟΥ ΖΙΧΕΝ ΠΕΚΡΑΝ ΕΘΟΥΑΒ ΚΝΑΩΛΙ ΝΝΑΚΑΣ 10  
 ΕΠΑΜΑΝΧΩΙΛΙ ΕΤΖΙΧΕΝ ΠΚΑΖΙ ΝΚΕΣΟΠ ΝΤΟΥ-  
 ΧΑΥ ΒΕΝ ΠΙΕΜΖΑΥ ΝΤΕ ΝΑΙΟΤ ΕΤΑΥΕΝΚΟΤ  
 ΟΥΟΣ ΕΤΑΚΚΗΝ ΕΦΕΡΜΕΛΕΤΑΝ ΒΕΝ ΝΑΙ ΒΕΝ  
 ΠΕΚΖΗΤ ΟΥΟΣ ΑΚΤΑΣΘΟΥ ΕΠΙΧΟΙ ΨΑ ΝΕΦΕΒΙΑΙΚ  
 ΑΚΤΑΜΩΟΥ ΕΖΩΒ ΝΙΒΕΝ ΕΤΒΕΝ ΠΕΚΖΗΤ ΝΘΩΟΥ 15  
 ΔΕ ΑΥΤΖΟ ΕΡΟΦ ΕΥΧΩ ΜΜΟΣ ΧΕ ΠΕΝΩΣ ΙΣΧΕ  
 ΠΑΙΡΗΤ ΠΕΤΨΟΠ ΜΑΡΕΝΤΑΣΘΟΝ ΕΤΕΝΠΟΛΙΣ  
 ΝΕΜ ΠΙΧΟΙ ΟΥΟΣ ΝΠΕΡ ΧΑ ΖΛΙ ΕΜΙ ΕΡΟΝ ΧΕ  
 ΕΤΑΝΙ ΕΠΑΙ ΜΑ ΕΘΒΕ ΟΥ ΟΥΟΣ ΠΕΧΕ ΠΙΔΡΙΟΣ  
 ΝΩΟΥ ΧΕ ΝΝΕΣΨΩΠΙ ΜΜΟΙ ΙΣΧΕΝ ΤΝΟΥ ΕΤΑΣ- 20  
 ΘΟΙ ΕΠΑΝΙ ΟΥΟΣ ΝΝΑΝΑΥ ΕΠΖΟ ΝΤΑΜΑΥ ΝΚΕ-  
 ΣΟΠ ΑΛΛΑ ΔΙΝΑΜΟΥ ΝΠΑΙ ΜΑ ΖΙΧΕΝ ΠΙΡΑΝ  
 ΕΘΟΥΑΒ ΝΤΕ ΠΑΩΣ ΙΗΣ ΠΧΣ ΠΟΥΡΟ ΝΤΦΕ ΝΕΜ  
 ΠΚΑΖΙ ΝΕΜ ΝΗΕΤΣΑΠΕΣΗΤ ΝΠΚΑΖΙ ΠΩΣ ΝΤΚ-  
 ΤΗΣΙΣ ΤΗΡΣ ΤΝΟΥ ΧΕ ΟΙ ΝΩΤΕΝ ΝΤΟΤ ΝΤΕΤΕ- 25  
 ΝΕΥΛΕΥΘΕΡΙΑ ΝΤΕΤΕΝΜΕΤΡΕΜΖΕ ΟΥΟΣ ΩΡΚ ΝΗΙ  
 ΜΦΤ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΜΜΗΙ ΧΕ ΝΝΕΤΕΝΚΕΤ-  
 ΚΟΛ. 117. ΘΗΝΟΥ ΨΑ ΠΑΝΙ ΝΚΕΣΟΠ ΕΤΙ ΕΙΟΝΗ ΜΗΠΩΣ

1) Read. ΦΑΙ.



ἸΝΤΕ ΤΑΜΑϚ ΝΕΜ ΝΑΣΝΗΟϚ ἘΜΙ ἘΠΑΩΙΝΙ ἸΝΤΟϚΕΝ  
 ΠΟΥΜΟϚ ΝΩΟϚ ἸΜΑΓΑΤΟϚ ΔΛΛΑ ΒΙ ΝΩΤΕΝ  
 ἸΝΝΟΥΜΕΤΡΕΜΖΕ ΟϚΟϚ ἌΛΙΟΥἸ ΝΩΤΕΝ ἸΝΓ†  
 ἸΛΙΤΡΑ ἸΝΝΟΥΒ ἸΦΟΥΔΙ ΦΟΥΔΙ ἸΜΩΤΕΝ ΝΕΜ  
 Ἰ ἸΣΤΟΛΗ ΟϚΟϚ ΜΑΩΕ ΝΩΤΕΝ ἘΠΙΜΩΙΤ ἘΡΕΤΕ-  
 ΝΟΥΑΩϚ ἪΕΝ ΠΙΚΟΣΜΟϚ ΤΗΡϚ ΧΩΡΙϚ ΤΑΠΟΛΙϚ  
 ἸΜΑΓΑΤϚ ΟϚΟϚ ἘΨΩΠ ἸΤΕΤΕΝΩΝḂ ἸΤΕΤΕΝ-  
 ΣΩΤΕΜ ΧΕ ΔΙΜΟϚ ἌΡΙ †ΑΓΑΠΗ ΕΘΒΕ ΠΩϚ ἸΤΕ-  
 ΤΕΝΚΩϚ ἸΠΑΣΩΜΑ ΟϚΟϚ ἸΤΕΤΕΝὸΛϚ ἘΤΑΠΟΛΙϚ  
 ΝΑΙ ΔΕ ἘΤΑΥΣΩΤΕΜ ἘΡΩΟϚ ἸΧΕ ΝΙἌΛΩΟΥἸ 10  
 ἸΝΤΕ ΠΙΝΑ[1]ΑΤϚ ΓΕΩΡΓΙΟϚ ΟϚΟϚ ΑΥΡΙΜΙ ἸΝΝΟΥ-  
 ΝΙΩ† ἸΝΝΑϚ ΜΕΝΕΝΣΩϚ ΑΥΨΕΠΤΟΤϚ ΟΥΔΙ ΔΕ  
 ἘΒΟΛ ἸḂΗΤΟΥ ἸΠΕϚΤΑΣΘΟϚ ἘΤΟΣΠΟΛΙϚ ΨΑΤΕ  
 ΦΗ ΕΘΟΥΑΒ ΧΩΚ ἘΒΟΛ Γ ΔΕ ἘΒΟΛ ἪΕΝ ΠΙἌ-  
 ΛΩΟΥἸ ΑΥΖΕΜΣΙ ΝΕΜ ΦΗ ΕΘΟΥΑΒ ἪΕΝ ΣΟΡ 14  
 †ΒΑΚΙ ἘΘΡΟΥΕΡΘΕὸΡΙΝ ἸΠΕϚἌΓΩΝ ΟϚΟϚ ΠΙΜΑ-  
 ΚΑΡΙΟϚ ΔΕ ΑϚΩΡ ἘΒΟΛ ἸΝΝΙΧΡΗΜΑ ΕΤΩ  
 ἘΤΑϚἘΝΟϚ ἸΝΝΙΖΗΚΙ ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΤΑΙὸ  
 ἘΤΑϚἘΝΟϚ ἸΝΝΙΟΥΓΡΩΟϚ ΑϚΣΟΡΟϚ ἘΒΟΛ ΤΗΡΟϚ  
 ἸΝΝΗἘΤΕΡḂΑΙἘ ΨΑ ἘΖΡΗΙ ἘΝΕϚΚΕΖΒΩϚ ἸΜΙΝ 20  
 ἸΜΟϚ ΑϚΤΗΙΤΟΥ ἸΝΝΗ ΕΤΒΗΩ ΟϚΟϚ ΑϚΦΟΧϚ  
 ἘΘΜΗ† ἸΝΝΙἌΣΕΒΗϚ ἸΝΝΟΥΓΡΩΟϚ ΑϚΩΨ ἘΒΟΛ ΕϚ-  
 ΧΩ ἸΜΟϚ ΧΕ ἌΝΟΚ ΟΥΧΡΗΣΤΗΑΝΟϚ ἸΠΑΡΡΗ-  
 ΣΙΑ ΟϚΟϚ †ΕΡΖΟ† ΑΝ ḂΑΤΖΗ ἸΝΝΕΤΕΝ ΑΠΟΝΙΑ  
 ὦ ΝΙΟΥΓΡΩΟϚ ἸΝΤΕ ΠḂἸἸΧΟΝϚ ΝΕΤΕΝΝΟΥ† ΓΑΡ 24  
 ΖΑΝΔΕΜΩΝ ΝΕ ΝΙΝΟΥ† ΓΑΡ ἘΤΕΜΠΟΥΘΑΜΙὸ  
 ἸΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΜΑΡΟΥΤΑΚΟ ἘΒΟΛ ΣΑΠΕΣΗΤ  
 ἸΤΦΕ ΤΗΡϚ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΤΟΥ[ΟΥ]ΩΨΤ  
 ἸΜΩΟϚ ἘΡΕ ΧΗ ἘΡΩΟϚ ΡΩΟϚ ἘΤΑϚΧΟΨΤ ΔΕ  
 ἘḂΟΥΝ ἘΧΩϚ ἸΧΕ ΠΙΔΡΑΚΩΝ ἸΝΤΕ ΦΜΟϚ ἸḂΟϚ 30

ΔΑΔΙΑΝΟΣ ΠΙΛΝΟΜΟΣ ἔταρναγ ἔρογ εφχην  
 βεν περσωμα εφσαιωογ βεν περσο ἰφρητ  
 ἵπινι ἵπιος βεν περογωινι ογορ ναρσελ-  
 σωλ τηρρ πε βεν περσμοντ πε ἰφρητ  
 ἵνογᾶλαβαστρον ἵναναμνι ἵκαθαρος εφτογ 5  
 βνογτ ογορ αρεμι βεν ττογνογ χε ογεγρενης  
 πε ογορ ἵωηρι ἵτε νιἔπαρχος ετδoci ογορ  
 αφτωνρ βεν ττογνογ αρεσι ἔρατρ βεν ογ-  
 τωμτ ογορ ναροι ἵωφηρι ἵτερμετβερι νεν  
 τερδβινερογω ετρολχ αφερογω πεχαρ ναρ 10  
 χε ἄνον τηρεν τενωοπ ριχεν πκαρι ενμερ  
 ἔβολβεν πεθνανεφ νιβεν ἵτε νινογτ ογορ  
 τενωοπ νωογ ἵμενριτ ἵμαωω ογορ ic ρηππε  
 ἵθοκ ρωκ κηπ ἔρον βεν πιταλδ νεν τμετ-  
 νιωτ ογορ κχογονρ<sup>1</sup> ἔβολ βεν πεκσμοντ 15  
 εθνανεφ χε ἵθοκ ογνιωτ εφταινογτ ἵμαωω  
 ογορ ἄριἔμι νακ τνογ ω πιμενριτ φαι ἔται-  
 μενρε πσαι ἵτε περσο χε ic ρτ ἵρομπι ἵφοογ  
 icχεν ἔταιρμεσι βεν παι μα ανοκ νεν παι  
 ρθ ἵνογρο ναι ἔταιθοογωτογ ἔβολ βεν 20  
 πικοςμος τηρρ ογορ ἵπενσωτεμ ἵκεσμη  
 ἵπαιρητ βεν πικοςμος τηρρ ic ρτ ἵρομπι  
 χε χρησθιανος ἔβηλ ἔτνογ εθβε φαι διἔμι  
 βεν παρητ χε ἵθοκ ογνιωτ ετταινογτ ογορ  
 κχορ βεν τεκχομ νεν παωαι ἵτε νεκχρομα 25  
 λοιπον ἵπεσερμελιν νακ βα νιογρωογ ογδε  
 νιμηω ετκωτ ἔρωογ τνογ χε μαρε πιρωβ  
 ογωνηρ νακ ἔβολ ὦ φη ετταινογτ χε ἄνον

1) Sic; read κογονρ.



- ΚΒ. ἸΜΑΓΑΤΕΝ ΑΝ ΒΑ ΝΙΟΥΡΩΟΥ ΠΕ ΠΕ ἘΤΑΚ  
 †ΩΩΩ ΝΑΝ ΑΛΛΑ ΝΙΚΕΝΟΥ† ἸΔΙΚΕΟΝ ΑΚ†ΩΩΩ  
 ΝΩΟΥ ΖΩΟΥ ΕΘΒΕ ΦΑΙ ΧΕ †ΝΟΥ ΠΕΤΕΣΩΕ ἘΡΟΚ  
 ἘΘΡΕΚΕΡΜΕΤΑΝΟΙΝ ΟΥΟΣ ἸΤΕΚΤΑΣΘΟΚ ΒΕΝ  
 ΠΕΚΖΗΤ ἸΤΕΚΟΥΩΩΤ ἸΝΙΝΟΥ† ἘΘΡΟΥΧΩ ΝΑΚ 5  
 ἘΒΟΛ ἸΝΕΚΩΟΡΠ ἸΜΕΤΑΤἘΜΙ ΑΝΟΝ ΔΕ ΒΑ ΝΙΟΥ-  
 ΡΩΟΥ ΤΕΝΝΑΩΩΠ ἘΡΟΝ ΝΕΜΑΚ ἸΦΡΗ† ἸΝΟΥ-  
 ΩΗΡΙ ἸΜΕΝΡΙΤ ἸΤΑΝ ΟΥΟΣ ΚΝΑΘΙ ἘΒΟΛ ΖΙΤΟΤΕΝ  
 ΤΗΡΟΥ ΝΕΜ ΝΙΝΟΥ† ἸΝΟΥΝΙΩ† ἸΤΑΙΘ ΝΕΜ  
 ΟΥΑΚΖΙΩΜΑ (sic) ἸΒΑΣΙΛΙΚΟΝ ἘΘΡΕΚΩΩΠΙ ἸΝΕΠΑΡ- 10  
 ΧΟΣ ΖΙΧΕΝ Ἰ† ἸΠΟΛΙΣ ἸΤΕ ΠΙΚΟΣΜΟΣ ΝΕΜ  
 ΝΟΥΧΩΡΑ ΒΕΝ ΜΑΙ ΝΙΒΕΝ ἘΤΕΚΟΥΑΩΟΥ ΒΕΝ ΠΙ-  
 ΚΟΣΜΟΣ ΤΗΡΩ ΑΦΕΡΟΥΩ ἸΧΕ ΠΙΝΑΙΑΤΩ ΑΛΗΘΩΣ  
 ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΧΑΩ ΝΑΩ ΧΕ ΚΕ[Ζ]ΟΥΟΡΤ  
 ἸΘΟΚ ΝΕΜ ΝΑΙ ΠΑΡΑΝΟΜΟΣ ΕΤΝΕΜΑΚ ΝΕΜ 15  
 ΝΕΚΙΔΩΛΟΝ ΕΤΣΟΩ ΝΑΙ ἘΤΕΚΜΟΥ† ἘΡΩΟΥ ΧΕ  
 ΝΟΥ† ΖΑΝΝΟΥ† ΑΝ ΝΕ ΑΛΛΑ ΖΑΝΔΕΜΩΝ ΝΕ  
 ΕΚΕΤΑΚΟ ἸΘΟΚ ΝΕΜΩΟΥ ΕΥΣΟΠ ΠΟΥΡΟ ΔΕ ΑΩ-  
 ΧΩΝΤ ΒΕΝ ΟΥΕΝΒΟΝ (sic) ΠΕΧΑΩ ΝΑΩ ΧΕ ΑΙΣΑΧΙ  
 ΝΕΜΑΚ ΖΩΣ ἸΦΡΗ† ἸΝΟΥΓΙΩΤ ΝΕΜ ΠΕΩΩΗΡΙ 20  
 fol. 119. ΟΥΟΣ ΑΙ†ΣΟΘΝΙ ΝΑΚ ἘΠΕΚΤΑΙΘ ΝΕΜ ΠΕΚΟΥΧΑΙ  
 ἸΜΙΝ ἸΜΟΚ ΟΥΟΣ ἸΘΟΚ ΖΩΚ ΖΩΣ ΑΤΚΑ†  
 ἸΝΑΤΖΗΤ ΑΚ†ΩΩΩ ΝΑΝ ΠΛΗΝ ΜΑΤΑΜΟΙ ΧΕ  
 ἸΘΟΚ ΟΥ ἘΒΟΛ ΘΩΝ ἸἘ ΝΙΜ ΠΕ ΠΕΚΡΑΝ ἸἘ ΦΡΑΝ  
 ἸΝΕΚΝΟΥ† ἸΘΟΚ ΝΕΜ ΝΕΚΙΟΥ† ἘΤΑΥΧΦΟΚ ἘΠΙ- 25  
 ΚΟΣΜΟΣ ἸἘ ΟΥ ΠΕ ἘΤΑΚΙ ΕΘΒΗΤΩ ΠΙΜΑΚΑΡΙΟΣ ΔΕ  
 ΝΑΦΟΥΩΩ ΑΝ ΠΕ ἘΤΑΜΟΩ ἘΠΕΩΡΑΝ ΟΥΔΕ  
 ΠΙΝΙΩ† ἸΝΑΚΖΙΩΜΑ ἸΤΕ ΝΕΦΙΟΥ† ΠΟΥΡΟ ΔΕ ΝΕΜ  
 ΝΙΚΕΟΥΡΩΟΥ ΤΗΡΟΥ ΠΕΧΩΟΥ ἸΠΙΛΓΙΟΣ ΓΕΩΡ-  
 ΓΙΟΣ ΧΕ ΤΕΝΤΑΡΚΟ ἸΜΟΚ Ω ΠΙΛΛΟΥ ἸΝΑΙἘ 30

ἸΗϢ ΠΧϢ φαι ἸΘΟΚ ἔτεκμοϋ† ἔροϋ νாக  
 ἸΝΟΥ† ΧΕΧΑΣ ἸΤΕΚΤΑΜΟΙ ἔπεκραν ΝΕΜ ΦΡΑΝ  
 ἸΝΕΚΙΟΥ† ΝΕΜ ΦΡΑΝ ἸΤΕΚΠΟΛΙΣ ἰἔ ΧΕ ΣΕΟΝῃ  
 ἸΧΕ ΝΗ ἔτενοϋγκ<sup>1</sup> ἰἔ ΟΥΟΝ ΣΟΝ ἰἔ ΣΩΝΙ ΩΟΠ  
 ΝΑΚ ἰἔ ΕΚΩΙΝΙ ἸΣΑΟΥ ἰἔ ἔτακἰ ἔται πολίς <sup>5</sup>  
 ΕΘΒΕ ΟΥ ἸΖΩΒ ΠΑΓΙΟΣ ΔΕ ΓΕΩΡΓΙΟΣ ἔταγ-  
 ταρκοϋ ἔφραν ἸΠΧϢ ΑΦΟΥΩΝΖ ἔρωου ΕΡΧΩ  
 ἸΜΟΣ ΧΕ ἔπιδη Ἰρετενταρκοἰ ἔφραν ἸΠΑ-  
 νοϋ† ἸΜΟΝ ΩΧΟΜ ἸΜΟΙ ἸΤΑΖΕΠ ΖΛΙ ἔρωτεν  
 ΚΕ. ΑΝΟΚ ΟΥΧΡΗΣΤΗΑΝΟΣ ἸΩΗΡΙ Ἰ ΧΡΗΣΤΗΑΝΟΣ <sup>10</sup>  
 ἸΠΕ ΖΛΙ ἸΧΡΟΧ ἸΤΗΙ ΩΕΜΩΙ ἸΝΗΙΔΩΛΟΝ ἔνεζ  
 ΖΟΛΩΣ ΟΥΟΣ ΠΑΙΩΤ ΠΕ ΑΝΑΣΤΑΣΙΟΣ ΠΙἔΠΑΡΧΟΣ  
 ἸΤΕ ΜΕΛΙΤΙΝΗ ΠΩΗΡΙ ΖΩϋ ΠΕ ἸΙΩΑΝΝΗΣ ΠΙΝΙΩ†  
 ἸἔΠΑΡΧΟΣ ἸΤΕ ΤΚΑΠΠΑΤΟΚΙΑ ΛΟΙΠΟΝ ἔτα  
 ΠΟΥΡΟ ΝΑΥ ΕΘΜΕΤΧΩΡΙ ἸΠΑΙΩΤ ΑΝΑΣΤΑΣΙΟΣ <sup>15</sup>  
 ΑΦΕΡἔΤΙΝ ἸΜΟϋ ΖΙΤΕΝ ἸΠΕΡΙΩΤ ΙΩΑΝΝΗΣ  
 ΠΙἔΠΑΡΧΟΣ ἸΤΕ †ΚΑΠΠΑΤΟΚΙΑ ΑΦΒΟΚϋ ἸἔΠΑΡ-  
 ΧΟΣ ΖΙΧΕΝ ΜΕΛΙΤΙΝΗ ΝΕΜ †ΠΑΛΙΣΤΙΝΗ ΤΗΡΣ  
 ἸΧΩΡΑ ἔΝΑΡΧΗ ΓΑΡ ΠΕ ἔΒΕΝ ΚΕ ἸΡΟΜΠΙ ἸΧΕ  
 ΑΝΑΣΤΑΣΙΟΣ ΠΑΙΩΤ ἔΤΑΦΒΙ Ἰ†ΜΕΤΕΠΑΡΧΟΣ <sup>20</sup>  
 ΟΥΟΣ Ἰ ΠΟΥΡΟ † ΝΑϋ Ἰ Ἰ ἸΨΟ ΝΜΑΤΟΙ ΕΥῃΗΚ  
 ἔΠΕΡΝΟΥΜΕΡΟΝ ΠΕ ἔΒΕΝ ΠΧΙΝΘΡΕϋΑΜΑΖΙ ΔΕ  
 ΖΙΧΕΝ †ΠΑΛΙΣΤΙΝΗ ΤΗΡΣ ἸΧΩΡΑ ΟΥΟΣ ΑϋΩΙΝΙ  
 ΖΙΤΕΝ ΝΙΝΙΩ† ἸΤΕ †ΠΟΛΙΣ ἸΣΑ ΟΥΣΖΙΜΙ ΕΣΤΑΙ-  
 ἸΟΥΤ ΚΑΤΑ ΠΤΑΙΔ ἸΝΙΜΕΛΙΤΩΝ ΕΤΣΟΤΠ ΖΙΝΑ <sup>25</sup>  
 ἸΤΕΦΟΛΣ ΝΑϋ ἔΒΕΝ ΟΥΓΑΜΟΣ ἸΣΕΜΝΟΝ ΟΥΟΣ  
 ΠΑΙΡΗ† ΑΥ†ΣΟΒΝΙ ΝΑϋ ΕΥΧΩ ἸΜΟΣ ΧΕ ΠΕΝϢ  
 ἸΜΟΝ ἔΒΕΝ ΤΑΙ ΠΟΛΙΣ ΤΗΡΣ ΕΣΕΡΠΡΕΠΙ ἸΠΕ-

1) Read ἔτενοϋγκ.



fol. 120. ΚΑΚΖΙΩΜΑ ΝΕΜ ΠΙΤΑΙΟ ἸΤΕ ΤΕΚΜΕΤΝΙΩ†  
 ἔβηλ ἔ κίρα θεογνώστα τῶερι Ἰτονησιος  
 πικομηс Ἰτε Ἰοσπολιс φη ετχη βα πιερῶι  
 Ἰτε ΤΕΚΜΕΤΝΙΩ† ου παρθενос γαρ τε εсχη  
 βεν ιη Ἰρομπι Ἰφοογ ουοэ Ἰμον ελι βεν 5  
 ται χωρα τηс Ἰμελιτων ἔβηλ ἔπεσιωτ  
 ΝΕΜ ΠΕϞΗ Ἰθοογ δε αρογασαэни βεν Ἰογνογ  
 αγῖνι Ἰπεσιωτ Διονησιос αḡ† ναγ Ἰτεсδρηχι  
 Ἰνογβ ἔτε πεсωι πε Ἰсоп ε χωрис εανταῖο  
 ἔναῶωογ ΝΕΜ εανἔβιαικ Ἰεωογ† εи сгimi 10  
 ουοэ αḡ† ναс Ἰεанεβωс ΝΕΜ εанδωм ΝΕΜ  
 εанкои ΝΕΜ εанманалоли εγοи Ἰнаатгμο-  
 сιον ουοэ αḡβιτс ναγ εγсгimi αḡменριτс  
 Ἰмаῶω εωсде ἸτεϞερπωῶ Ἰ†καппотокия  
 (sic) ΝΕΜ νεḡιο† ουοэ ἸτεϞωῶπι βεν Ἰπα- 15  
 λιстινη ῶате πῶс εем πεϞῶини Ἰмаγ ἔтасх-  
 φοи δε ναγ Ἰχε тамаγ κίρα θεογνώστα  
 Ἰсγнκλητικη αḡμογ† ἔπαпан εε γεωργιος  
 ката φпан Ἰφιωτ ἸπεϞιωτ ουοэ асмисi  
 ναγ он Ἰχε тамаγ Ἰкесωни ε† Ἰсгimi φпан 20  
 Ἰноγῖ εε касиа Ἰкеογῖ εε маθρωνα ΔϞем-  
 тон Ἰμογ Ἰχε памакариос Ἰιωτ анас-  
 тасиос πιἔπαρχос αḡχατ ειβен ι Ἰρομπι  
 Ἰογῖ βεν насωни εсбен ε Ἰρομπι Ἰκογῖ  
 εсбен ромпи сноγ† Мененсωс αγῶω 25  
 Ἰноγἔπαρχос ἔφма Ἰпαιωт ἔ πεϞпан пе  
 иогстос αḡῶωпи нни Ἰноγῶεβιῶ Ἰпамака-  
 риос Ἰιωт Ἰθοογ он пе ἔтаϞερογῶокт Ἰс-  
 ратηλαтнс ἔεен ε Ἰῶо Ἰματοи ουοэ αḡ-  
 Ϟоγсбе папан εитен поγро ἔεриδῖ Ἰε Ἰῶо 30

ἩΝΟΜΙΣΜΑ ΚΑΤΑ ἌΒΟΤ ΟΥΟΣ ΝΑΨΩΟΥΝΟΥ  
 ἩΝΕΖΛΙ ΑΝ ΠΕ ΉΕΝ ΠΕΨΗ ΕΒΗΛ ΕΦΗ ΕΤΕΨ-  
 ΝΑΟΥΟΜΨ ΝΕΜ ΦΗ ΕΤΕΨΝΑΣΟΨ ΔΛΛΑ ΑΝΟΚ  
 ΠΕ ΕΤΕΨΔΙΚΙΝ ἩΠΕΨΛΜΑΨΙ ΝΕΜ ΠΕΨΚΕΝΙ ΟΥΟΣ  
 ΑΨΩΠ ἩΤΕΨΨΕΡΙ ΝΗΙ ΕΘΡΙΒΙΤΣ ΉΕΝ ΟΥΓΑΜΟΣ 5  
 ἩΣΕΜΝΟΝ ΕΥΣΟΠ ΕΤΙ ΕΨΜΟΚΜΕΚ ΕΨΡΙ ἩΠΙΨΟΠ  
 ΕΨΟΙ ΝΕΜΑΣ Ἄ ΠΘΩΨ ἩΨΩΜΙ ΝΙΒΕΝ ΡΩΠΙ ἩΜΟΨ  
 ΑΨΙΝΙ ἩΠΑΙ ΜΑΝΧΩΙΛΙ ἩΤΕ ΠΑΙ ΒΙΟΣ ἩΕΦ-  
 ΛΗΟΥ ΔΙΘΟΜΨ ΉΕΝ ΠΙΕΜΨΛΥ ἩΤΕ ΠΑΜΑΚΑ-  
 ΡΙΟΣ ἩΨΩΤ ΕΨΕ ΠΩΨ ΨΕΜΤΟΝ ΝΨΟΥ ΨΑ ΕΝΕΨ 10  
 ΑΜΗΝ ΑΝΟΚ ΨΩ ΔΙΧΩΚ ΕΒΟΛ ἩΤΑ ΜΕΤΜΑΤΟΙ  
 ἩΚΑΛΩΣ ΟΥΟΣ ΉΕΝ ΟΥΣΟΒΝΙ ἩΤΕ ΝΑΤΑΧΩΡΑ  
 ΝΕΜ ΠΤΜΑΨ ἩΤΑΜΑΨ ΕΥΣΟΠ ΟΥΟΣ ΔΙΒΙ ΝΗΙ  
 ἩΖΑΝΧΡΗΜΑ ΝΕΜ ΖΑΝΤΑΙΔ ΑΨΙ ΝΕΜΨΟΥ ΉΕΝ  
 ΟΥΧΟΙ ΕΦΩΙ ΠΕ ΕΨΕ ΝΑΕΒΙΑΙΚ ΜΩΨΙ ΝΕΜΗΙ ΠΕ 15  
 ΑΨΙ ΕΤΑΙ ΠΟΛΙΣ ΕΘΡΙΨ ΝΨΤΕΝ ΉΑ ΝΙΟΥΨΩΟΥ  
 ἩΝΙΧΡΗΜΑ ΝΕΜ ΝΙΤΑΙΔ ΨΕ ΖΙΝΑ ἩΤΕΤΕΝΑΙΤ  
 ἩΕΠΑΡΧΟΣ ΕΨΜΑ ἩΝΔΙΟΨ ΕΤΑΨΙΝΙ ΛΟΙΠΟΝ  
 ΉΕΝ ΠΧΙΝΘΡΙΝΑΨ ΕΨΩΤΕΝ ΕΤΑΡΕΤΕΝΧΩ ἩΣΨ-  
 ΤΕΝ ἩΨΨ ἩΤΕ ΤΨΕ ΝΕΜ ΠΚΑΨΙ ΦΑΙ ΕΤΑΨΨ 20  
 ΝΨΤΕΝ ἩΨΜΕΤΟΥΨΟ ΟΥΟΣ ἩΤΕΤΕΝΨΕΜΨΙ ἩΠΣΑ-  
 ΔΑΝΑΣ ΔΙΧΟΣ ΉΕΝ ΠΑΨΗΤ ΨΕ ΜΕΤΟΥΨΟ ΝΙΒΕΝ  
 ΕΘΝΗΟΥ ΕΒΟΛ ΖΙΤΕΝ ΠΣΑΔΑΝΑΣ ΝΕΜ ΝΕΨΨΗΡΙ  
 ΕΤΕ ἩΘΨΤΕΝ ΠΕ ΜΑΡΟΥΤΑΚΟ ΠΑΙΡΗΨ ΔΙΨ ἩΝΙΧ-  
 ΡΗΜΑ ΝΕΜ ΝΙΤΑΙΔ ἩΝΙΚΟΥΨΙ ἩΣΝΗΟΥ ἩΤΗΙ ἩΤΕ 25  
 ΠΔΩΨ ἩΨ ΠΧΨ ΝΑΙ ΕΤΕΜ(Π)ΨΑ ἩΜΨΟΥ ΕΨΟΤΕ  
 ΡΨΤΕΝ ἩΘΨΤΕΝ ΟΥΟΣ ΑΨΙ ΖΑΡΨΤΕΝ ΕΘΡΙΣΟΖΙ  
 ἩΤΕΤΕΝΜΕΤΣΟΨ ΨΕ ΖΑΝΝΟΥΨ ΑΝ ΠΕ ΕΨΕ  
 ΤΕΝΟΥΨΨ ἩΜΨΟΥ ΑΛΛΑ ΖΑΝΔΕΜΩΝ ΕΤΔΔΨΕΜ  
 ΝΕ ΙΣ ΖΗΠΠΕ ΔΙΤΑΜΨΤΕΝ ΕΠΑΨΩΒ ΤΗΡΨ ΨΕ 30

fol. 121.



ΑΝΟΚ ΟΥΧΡΗΣΤΗΑΝΟϞ ΝΠΑΡΡΗΣΙΑ ΕΙΝΑΖΤ  
 ΕΠΑϞϞ ΙΗϞ ΠΧϞ ΦΗ ΕΤΕΖΝΩΤΕΝ ΑΡΙΤϞ ΝΗΙ  
 ΝΙΟΥΓΡΩΟΥ ΔΕ ΕΤΑΓϞΩΤΕΜ ΕΒΟΛΖΙΤΟΤϞ ΧΕ  
 ΟΥΜΕΛΙΤΩΝ ΠΕ ΝΚΑΠΑΤΟΚΟϞ ΟΥΟϞ ΧΕ ΠΩΗΡΙ  
 ΠΕ ΝΠΙΝΙΩΤ ΝΕΠΑΡΧΟϞ ΣΑΤΟΤΟΥ ΑΥΕΝΖΟΥΡ 5  
 ΠΕΧΩΟΥ ΝΑϞ ΒΕΝ ΖΑΝΣΑΧΙ ΝΚΟΛΑΚΙΑ ΧΕ ΠΙ-  
 ΒΕΛΩΡΙ ΑΝΕΜΙ ΟΥΝ ΕΠΕΚΤΑΙΟ ΝΕΜ ΘΕΜΕΤΕΥ-  
 ΓΕΝΗϞ ΝΝΕΚΙΟΤ ΤΝΟΥ ΧΕ ΑΜΟΥ ΣΩΤΕΜ ΝΣΩΝ  
 ΟΥΟϞ ΜΑΡΕ ΠΕΝΣΟΒΝΙ ΡΑΝΑΚ ΑΡΙΩΟΥΩΟΥΩΙ  
 ΝΝΙΝΟΥΤ ΝΡΕϞΒΡΟ ΖΙΝΑ ΝΤΕΚΒΙ ΕΒΟΛ ΖΙΤΟΤΟΥ 10  
 ΟΥΜΟΝΟΝ ΝΘΕΜΕΤΕΠΑΡΧΟϞ ΝΝΕΚΙΟΤ ΑΛΛΑ ΤΕΝ-  
 ΝΑΔΑΙΤ Κ ΝΖΥΓΟΥΜΕΝΟϞ ΖΙΧΕΝ ΠΙΚΟϞΜΟϞ ΤΗΡϞ  
 ΕΥΣΟΠ ΟΥΟϞ ΜΕΝΕΝΣΑ ΝΙΟΥΓΡΩΟΥ ΝΘΟΚ ΠΕ ΖΙΝΑ  
 ΝΗ ΕΤΕΚΟΥΑΩΟΥ ΝΤΕΚΒΟΚΟΥ ΝΚΟΜΗϞ ΒΕΝ ΝΙΕ-  
 ΠΑΡΧΙΑ ΤΗΡΟΥ ΝΤΕ ΠΙΚΟϞΜΟϞ ΤΗΡϞ ΟΥΟϞ 15  
 ΝΤΟΥΩΩΠΙ ΝΧΕ ΝΙΖΥΓΕΜΩΝ ΝΕΜ ΝΙΖΥΓΟΥΜΕΝΟϞ  
 ΝΕΜ ΝΙΔΟΥΖ ΒΑ ΠΕΚΑΜΑΖΙ ΒΕΝ ΜΑΙ ΝΙΒΕΝ  
 ΔϞΕΡΟΥΩ ΝΧΕ ΠΙΘΜΗ ΕϞΣΩ ΝΜΟϞ ΧΕ ϞΖΩΟΥ  
 ΝΜΑΩΩ ΝΧΕ ΠΑΙ ΣΟΒΝΙ ΝΤΩΤΕΝ ΦΑΙ ΕΤΒΙ  
 ΕΠΤΑΚΟ ΝΕΜΩΤΕΝ ΠΛΗΝ ΜΑΤΑΜΟΙ Ω ΝΙΛΝΟΜΟϞ 20  
 ΧΕ ΝΙΜ ΝΝΟΥΤ ΝΤΩΤΕΝ ΕΡΕΤΕΝΟΥΩΩ ΕΘΡΙΩΩΤ  
 fol. 122. ΝΑϞ ΟΥΟϞ ΑϞΕΡΟΥΩ ΝΧΕ ΔΑΔΙΑΝΟϞ ΧΕ ΕΝΟΥΩΩ  
 ΓΕΩΡΓΙΟϞ ΕΘΡΕΚΩΩΤ ΝΠΙΑΠΟΛΛΩΝ ΦΗ ΕΤΑϞΙΩΙ  
 ΝΤΦΕ ΔϞΕΡΟΥΩ ΝΧΕ ΠΙΜΑΚΑΡΙΟϞ ΧΕ ΙΣΧΕ ΠΙΑ-  
 ΠΟΛΛΩΝ ΠΕ ΕΤΑϞΙΩΙ ΝΤΦΕ Ω ΠΟΥΡΟ ΙΕ ΚΑΛΩϞ 25  
 ΑΚΜΟΥΤ ΕΡΟΥ ΧΕ ΝΟΥΤ ΟΥΟϞ ΙΣΧΕ ΠΟϞΙΤΩΝ ΠΕ  
 ΕΤΑϞΤΑΧΡΟ ΝΠΙΚΑΖΙ ΙΕ ΠΑΙ ΚΕΟΥΑΙ ΟΥΝΟΥΤ ΟΝ  
 ΠΕ ΚΩΠΙ ΑΝ Ω ΠΙΔΗΝΟΥΤ ΕΤΣΟΥ ΠΙΔΡΑΚΩΝ ΕΤ-  
 ΒΕΝ ΦΝΟΥΝ ΕΚΜΟΥΤ Ε ΤΑΙ ΘΟΥΩΤ ΝΔΕΜΩΝ  
 ΕΤΔΑΒΕΜ ΧΕ ΝΟΥΤ ΔΝΟΚ ΔΕ ΕΘΒΗΤΚ ΑΝ 30

ΟΥΔΕ ΕΘΒΕ ΝΕΚΚΕΟΥΡΩΟΥ ἸΛΘΝΟΥ† ΕΘΖΕΜΣΙ  
 ΝΕΜΑΚ ΑΛΛΑ ΕΘΒΕ ΝΑΙ ΜΗΩ ΕΤΟΖΙ ΕΡΑΤΟΥ  
 †ΝΑΦΙΡΙ ΕΘΒΕ ΖΑΝΟΥΟΝ ΉΕΝ ΝΙΔΓΙΟΣ ΕΚΘΟΝ-  
 ΘΕΝ ἸΠΙΑΠΟΛΛΩΝ ἸΝΙΜ ὦ ΠΟΥΡΟ ΕΚΘΟΝΘΕΝ  
 ἸΜΟϞ ἸΠΙΝΙΩ† ΠΕΤΡΟΣ ΠΑΝΧΩΣ ἸΝΙΑΠΟΣΤΟ- 5  
 ΛΟΣ ΦΗ ἸΤΑΥ† ΝΑϞ ἸΝΙΩΩΤ ἸΤΕ ΤΜΕΤΟΥΡΟ  
 ἸΝΙΦΗΟΥἸ ἸἸ ΕΚΘΟΝΘΕΝ ἸΠΙΝΙΩ† ἸΗΛΙΑΣ ΠΙΘΕΣ-  
 ΒΥΤΗΣ ΦΑΙ ἸΤΑϞΩΠΙ ἸΝΟΥΑΓΓΕΛΟΣ ΖΙΧΕΝ  
 ΠΚΑΖΙ ΟΥΟΣ ΑΥΟΛϞ ἸΤΦΕ ΉΕΝ ΖΑΝΖΑΡΜΑ  
 ἸΧΡΩΜ ΖΑΡΑ ἸΘΟΥ ΠΕ ΕΤΣΟΤΠ ΩΑΝ ΠΟΣΙΤΩΝ 10  
 ΠΕ ΠΙΜΑΓΟΣ ΕΤΣΟΥ ἸἸ ΣΜΑΡΑΚΤΟΣ ΕΤΣΟΥ ΦΗ  
 ἸΤΑϞΕΡΖΙΚ ἸΠΙΧΡΩΜ ἸΑϞΩΠΙ ΝΕΜ ΝΗ ΕΤ-  
 ΣΟΥ ΘΗ ἸΤΟΥΜΟΥ† ἸΡΟΣ ΧΕ †ΜΕΤΙΑ ΟΥΟΣ ΑΣ-  
 ΜΙΣΙ ἸΣΑΡΑΦΙΝ ἸΡΕϞ† ΉΕΝ ΦΙΟΜ ΝΑΙ ΔΕ ΕΘΒΕ  
 ΝΟΥΕΖΒΗΟΥἸ ΕΤΖΟΥ ΑΥΖΙΤΟΥ ἸΠΩΚ ἸΦΙΟΜ 15  
 ΟΥ ΠΕ ἸΤΕΚΜΕΥἸ ἸΡΟΥ ὦ ΠΟΥΡΟ ΙΕΖΑΒΕΛ ΘΗ  
 ἸΤΑΣΩΤΕΒ ἸΝΙΠΡΟΦΗΤΗΣ ΩΑ ΜΑΡΙΑ †ΠΑΡ-  
 ΘΕΝΟΣ ΕΤΔΟΣΙ ΘΑΙ ἸΤΑΣΜΙΣΙ ΝΑΝ ἸΠΕΝΩΣ ἸΗΣ  
 ΠΧΣ ΔΙΩΠΙ ΝΑΚ †ΝΟΥ ὦ ΠΙΔΤΚΑ† ΧΕ ΖΑΝ-  
 ΔΕΜΩΝ ΝΕ ΝΕΚΝΟΥ† ΕΤΔΛΒΕΜ ΟΥΟΣ ΕΤΣΟΥ 20  
 ἸΤΑϞΣΩΤΕΜ ΔΕ ἸΝΑΝ<sup>1</sup> ἸΧΕ ΔΑΔΙΔΝΟΣ ΠΟΥ-  
 ΡΟ ΑϞΜΟΣ ἸΧΩΝΤ ἸΜΑΩ ΟΥΟΣ ΑϞΕΡΚΕΛΕΥἸΝ  
 ἸΘΡΟΥΒΑΩϞ ἸΒΟΛ ἸΝΕϞΕΖΒΩΣ ΝΑΙ ΕΤΤΟΙ  
 ΖΙΩΤϞ ΟΥΟΣ ΑϞΘΡΟΥΒΟΚϞ ἸΝΟΥΠΕΡΙΣΩΜΑ  
 ΖΙΧΕΝ ΤΕϞ†ΠΙ ΟΥΟΣ ΑϞΘΡΟΥΒΑΩϞ ἸΠΙἸΡΜΕΤΑ- 25  
 ΡΙΟΝ ἸΤΟΥΖΩΚΙ ἸΜΟϞ ΩΑΤΕ ΝΕϞΚΑΣ ϞΩΧΙ  
 ἸΒΟΛΉΕΝ ΠΕϞΣΩΜΑ ΟΥΟΣ ΝΑϞΧΗ ΠΕ ΉΕΝ ΚΑ  
 ἸΡΟΜΠΙ ΠΕ ΝΕΜ Ρ ἸΔΒΟΤ ΝΕ ΣΟΥΑΙ ἸΦΑΡ-

1) Sic; read. ἸΝΑΙ.



ΜΟΥΘΙ ΠΕ ΠΩΟΡΠ ΝΕΖΟΥ ΕΤΑΥΕΡΒΑΣΑΝΙΖΙΝ  
 ΝΠΙΘΜΗ ΝΗΗΤΩ ΟΥΟΣ ΝΑΡΕ ΠΕΡΩΜΑ ΕΘΟΥΑΒ  
 fol. 123. [ΟΥ]ΘΩΕΜ ΒΕΝ ΟΥΣΝΟΥ ΠΕ ΝΑΡΛΜΟΝΙ ΝΤΟΤΩ  
 ΝΧΕ ΠΙΜΑΚΑΡΙΟΣ ΒΕΝ ΝΑΙ ΕΡΒΟΤ ΕΤΩΟΙ ΜΠΑΙ  
 ΡΗΤ ΠΑΛΙΝ ΟΝ ΑΦΕΡΤΟΥ ΝΝΟΥΘΟΥΓΙ ΝΒΕΝΙΠΙ 5  
 ΕΝΕΡΘΑΛΑΧ ΑΦΕΡΟΥΖΩΤΩ ΝΝΕΡΘΑΛΑΧ ΕΝΙ-  
 ΙΩΤ ΕΒΟΥΝ ΕΠΙΘΟΥΓΙ ΟΥΟΣ ΝΑΡΕ ΠΕΡΩΝΟΥ  
 ΣΕΚ ΒΑΤ ΠΕ ΜΦΡΗΤ ΝΝΟΥΜΩΟΥ ΠΑΛΙΝ  
 ΟΝ ΝΑΦΕΡΟΥΖΙΩΤΩ ΖΙΧΕΝ ΠΕΡΩΟΙ ΑΦΕΡΟΥΖΙΟΥΓΙ  
 ΕΧΕΝ ΤΕΡΝΕΧΙ ΝΧ ΝΚΟΥΦΟΣ ΩΑΤΕ ΤΕΡΝΕΧΙ 10  
 ΦΩΒ ΟΥΟΣ ΝΗ ΕΤΣΑΒΟΥΝ ΝΜΟΥ ΦΩΝ ΕΒΟΛ  
 ΖΙΧΕΝ ΠΚΑΖΙ ΟΥΟΣ ΑΦΕΡΟΥΖΙΟΥΓΙ ΖΙΧΕΝ ΤΕΡΛΑΦΕ  
 ΒΕΝ ΖΑΝΚΟΥΦΟΣ ΝΒΕΝΙΠΙ ΟΥΟΣ ΕΡΕ ΖΑΝΛΑΦΕ  
 ΤΟΙ ΕΡΩΟΥ ΩΑΤΕ ΠΕΡΛΑΝΚΕΦΑΛΟΣ ΩΟΥΟ ΕΒΟΛ  
 ΒΕΝ ΠΕΡΩΑΙ ΕΦΟΥΟΒΩ ΜΦΡΗΤ ΝΠΙΕΡΩΤ ΟΥΟΣ 15  
 ΝΑΡΩΟΥ ΝΖΗΤ ΠΕ ΒΕΝ ΝΑΙ ΤΗΡΟΥ ΕΘΒΕ ΧΕ  
 ΝΑΡΕ ΠΧ ΤΑΧΡΟ ΝΤΕΡΨΥΧΗ ΝΖΡΗ ΝΗΗΤΩ  
 ΠΕ ΟΥΟΣ ΠΑΛΙΝ ΟΝ ΑΦΕΡΟΥΓΙΝΙ ΝΖΑΝΘΟΚ ΝΒΕ-  
 ΝΙΠΙ ΟΥΟΣ ΝΑΓΟΙ ΝΡΩΩ (sic) ΝΒΑΩΟΥΡ ΟΥΟΣ  
 ΑΦΕΡΟΥΕΡ ΠΕΡΩΜΑ ΝΦΩΒ ΦΩΒ ΝΗΗΤΟΥ ΟΥΟΣ 20  
 ΑΦΟΥΑΖΕΑΣΝΙ ΕΘΟΥΓΙΝΙ ΝΝΟΥΖΜΟΥ ΝΕΜ ΟΥ-  
 ΖΕΜΧ ΝΝΑΠΑΣ ΟΥΟΣ ΝΣΕΦΟΝΟΥ ΖΙΧΕΝ ΝΕΡΕΡ-  
 ΒΟΤ ΟΥΟΣ ΑΦΕΡΟΥΒΗΤ ΝΠΕΡΩΜΑ ΒΕΝ ΝΙΤΩΙΣΙ  
 ΝΩΩΙ ΩΑΤΕ ΝΕΡΚΑΣ ΡΩΧΙ ΖΕΙ ΖΙΧΕΝ ΠΚΑΖΙ  
 ΝΚΟΥΧΙ ΚΟΥΧΙ ΠΙΜΑΚΑΡΙΟΣ ΔΕ ΑΡΧΑΤΟΤΩ 25  
 ΕΒΟΛ ΠΕ ΕΦΜΟΥ ΑΛΛΑ ΝΑΡΕ ΠΩ ΤΑΧΡΟ ΝΠΕΡ-  
 ΠΝΑ ΝΗΗΤΩ ΠΕ ΟΥΟΣ ΑΦΕΡΟΥΩΤΩ ΖΙΧΕΝ  
 ΟΥΔΛΟΧ ΝΩΕ ΑΦΕΡΟΥΖΩΤΩ Ν Κ ΝΙΩΤ ΕΠΕΡΩΜΑ  
 ΕΒΟΥΝ ΕΠΙΔΛΟΧ ΝΩΕ ΟΥΟΣ ΑΦΕΡΟΥΡΑΙ ΝΜΟΥ  
 ΕΡΟΙ ΝΑΤΕΜΙ ΟΥΟΣ ΝΣΕΔΛΩ ΕΠΩΤΕΚΟ ΟΥΟΣ 30

ΝΑΡΕ ΖΑΝΜΗΩ ΠΕ ΗΕΝ ΝΗ ΕΤΩΣΙ ΕΡΑΤΟΥ  
 ἸΠΙΕΖΟΥΟΥ ΕΤΕΜΜΑΥ ΕΥΡΙΜΙ ΕΘΒΕ ΠΣΑΙ ἸΝΤΕ  
 ΤΕΡΖΥΛΗΚΙΑ ΝΕΜ ΤΕΡΜΕΤΒΕΡΙ ΟΥΟΣ ΝΑΥΧΩ  
 ἸΜΟΣ ἸΝΝΟΥΕΡΗΟΥ ΠΕ ΧΕ Ω ΝΕΜ ΘΜΕΤΣΑΙΕ  
 ἸΠΑΙ ἸΛΟΥ ἸΜΕΛΙΤΩΝ ΝΕΜ ΠΘΟΥΡΕΩ ἸΠΕΡ 5  
 ΣΩΜΑ ΕΤΤΑΙΗΟΥΤ ΕΤΑ ΝΑΙ ΠΑΡΑΝΟΜΟΣ ΤΑΚΟΥ  
 ἸΠΑΙ ΡΗΤ ΗΕΝ ΝΑΙ ΒΑΣΑΝΟΣ ΕΤΘΟΙ ἸΠΑΙ ΡΗΤ  
 ΕΤΑΥΕΝΟΥ ΕΧΩΡ ΗΕΝ ΠΑΙ ΕΧΩΡΣ ΟΥΟΣ ΕΤΑΥ-  
 ΖΩΛ ΕΝΟΥΗΙ ΝΑΥΧΩ ἸΜΟΣ ΠΕ ἸΝΝΟΥΖΙΩΜΙ ΝΕΜ  
 ΝΟΥΩΗΡΙ ΧΕ ἸΛΗΘΩΣ ΑΝΝΑΥ ΗΕΝ ΝΕΝΒΑΛ 10  
 ἸΦΟΥΟΥ ἸΝΝΑΩ ἸΡΗΤ ΝΕΜ ΔΩ ἸΣΜΟΥΤ ΣΧΕΔΕΟΝ<sup>1</sup>  
 ΝΑΡΕ ΤΒΑΚΙ ΤΗΡΣ ΦΙΡΙ ΕΡΟΥ ΠΕ ἸΠΙΕΧΩΡΣ  
 ΤΗΡΥ ΕΤΕΜΜΑΥ [Δ]ΣΩΠΙ ΔΕ ΗΕΝ ΤΦΑΩΙ  
 ἸΠΙΕΧΩΡΣ ΑΡΟΥΟΝΣΥ ΕΡΟΥ ΗΕΝ ΠΩΤΕΚΟ ἸΧΕ  
 fol. 124. ΟΥΑΓΓΕΛΟΣ ἸΝΝΟΥΩΙΝΙ ΟΥΟΣ ΟΥΝΙΩΤ ἸΜΟΝΜΕΝ 15  
 ΑΡΩΠΙ ΖΩΣΔΕ ἸΝΤΕ ΤΒΑΚΙ ΚΙΜ ΩΑ ΝΕΣΣΕΝΤ  
 ΟΥΟΣ ΙΣ ΠΩΣ ΑΡΙ ΕΒΟΥΝ ΕΠΩΤΕΚΟ ΝΕΜ  
 ΖΑΝΝΑΝΘΒΑ<sup>2</sup> ἸΝΝΑΓΓΕΛΟΣ ΕΥΟΥΑΒ ἸΝΤΑΥ ΟΥΟΣ  
 Ἰ ΠΙΜΑ ΤΗΡΥ ΜΟΥΣ ΕΒΟΛ ΗΕΝ ΟΥΣΘΟΙΝΟΥΥΙ  
 ΕΤΣΟΥΠ ἸΜΑΩΩ ΟΥΟΣ Ἰ ΠΩΣ ΜΟΥΤ ΕΡΟΥ 20  
 ἸΠΑΙΡΗΤ ΕΡΧΩ ἸΜΟΣ ΧΕ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ  
 ΤΩΝΚ ΕΠΩΩΙ ΕΚΕΝΚΟΥΤ ΟΥΟΣ ΕΚΟΥΟΥ ἸΜΟΝ ΖΛΙ  
 ἸΤΑΚΟ ΩΟΠ ἸΜΟΚ ΗΕΝ ΤΟΥΝΟΥ ΑΡΟΥΟΥ  
 ΕΠΩΩΙ ἸΜΟΝ ΖΛΙ ΝΕΜΚΑΣ ΩΟΠ ΗΕΝ ΠΕΡΣΩΜΑ  
 ΕΠΤΗΡΥ ΑΛΛΑ ΝΑΟΥ ἸΦΡΗΤ ἸΝΝΟΥΑΙ ΕΤΑΥ- 25  
 ΤΩΝΥ ΕΒΟΛΗΕΝ ΟΥΑΡΙΣΤΟΝ ἸΝΝΟΥΡΟ ΟΥΟΣ ΕΤΑΥ-  
 ΖΟΥΤ ΕΠΕΣΗΤ ΑΡΟΥΩΩΤ ἸΠΩΣ ΠΑΙΡΗΤ ΑΡΑΜΟΝΙ

1) Sic; read. ΣΧΕΔΟΝ(?)

2) Sic; read ΖΑΝΑΝΑΝΘΒΑ.



ἴμοϚ ἀϑτοϚονοϑ<sup>1</sup> οϚοϚ ἀϑεραϑαζεϑε  
 ἴμοϚ οϚοϚ ἀϑϑιοϚὶ ἵτεϑϑιϑ ϑιϑεν πεϑϑωμα  
 τηϑ ἀϑμαϑϑ ἵχομ οϚοϚ πεϑαϑ ναϑ ϑε ϑεμ  
 νομ† οϚοϚ βροῖμοκ παμενριτ ἀνοκ †ωοπ  
 νεμακ ωατεκ†ωοπι ἵναι οϑρωοϚ ἵανομοϑ 5  
 †ωρκ ἴμοι ἴμιν ἴμοι ὠ ϑεωργιοϑ παμενριτ  
 ϑε ἵφρη† ἵπε οϚον τωνϑ βεν νιμιϑι ἵτε  
 νιϑιὸμι ἐνααϑ ἐῶαννηϑ πιρεϑ†ωμϑ παιρη†  
 νε οϚον ωοπι βεν νιμαρτϑροϑ εϑθενθωντ  
 ἐροκ οϚοϚ νε οϚον ωοπι εϑὸνι ἴμοκ ωα 10  
 ἐνεϑ ιϑ ϑηππε χναερζ ἵρομπι εϑεβασα-  
 νιζιν ἴμοκ ἵϑε παι ὀ ἵνοϑρο ἵανομοϑ  
 χναερ ϑανμηω ἵχομ οϚοϚ χναμοϚ ἵ ἑ  
 ἵκοπ οϚοϚ †νατοϑνοϑκ οϚοϚ βεν πιμαϑδ  
 ἵκοπ †νηοϚ ωαροκ ϑιϑεν οϑβηπι ἵνοϑωινι 15  
 νεμ νιταγμα ἵεπωρανιον νεμ νιπροϑητηϑ  
 νεμ νιαποϑτολοϑ νεμ νιαϑιοϑ ἵμαρτϑροϑ  
 οϚοϚ ἵταβι ἵ†παραθηκι ἐταιβалоϑ ἐροκ  
 ἐταϑκην δε εϑϑω ἵναι ναϑ ἵϑε πιϑωτηϑ  
 ἀϑ† ἵ†ϑιρηνη ναϑ οϚοϚ ἀϑμαϑϑ ἵραωι 20  
 τηϑ Δϑϑωλ ἐπωωι ἐἵφινοϚὶ νεμ νε-  
 ϑαρϑελοϑ ναρε πιμακαριοϑ ϑομϑ ἵϑωϑ πε  
 οϚοϚ ἀϑωωπι ἵϑε πιθμη εϑραωι ἵμαωω  
 εϑϑμοϚ ἐφ† ωατε πι(οϚ)ωινι ωαι εθε νε  
 ἐτα πῶϑ ϑοτοϚ ναϑ ἑτα ωορπ δε ωοπι 25  
 ἀϑερκελεϑιῖν ἵϑε πιανομοϑ ἵνοϑρο νεμ νη  
 εθενεμαϑ εϑροϑϑωλ ἐπιωτεκο οϚοϚ ἵτοϑναϑ  
 ϑε πιθμη οηβ ωαν ἴμον οϚοϚ ἐταϑοϚων

1) Sic; read. ἀϑτοϑνοϑϑ.

fol. 125. ΔΕ ἸΦΡΩ ἸΠΩΤΕΚΟ ΑΥΝΑΥ ἸΠΙΑΡΙΟΣ ΕΦΘΖΙ  
 ἸΡΑΤΥ ἸΠΩΨΛΗΛ (sic) ΝΑΡΕ ΠΕΥΖΟ ΕΡΟΥΩΙΝΙ  
 ἸΦΡΗΤ ἸΦΡΗ ΟΥΟΣ ΑΥΕΡΨΦΗΡΙ ἸΜΑΨΩ ΑΥ-  
 ΒΟΧΙ ΑΥΤΑΜΕ ΝΙΟΥΡΩΟΥ ἸΖΩΒ ΝΙΒΕΝ ΟΥΟΣ  
 ΑΥΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥἸΝΥ ἸΧΕΝ ΠΙΒΗΜΑ ΟΥΟΣ 5  
 ἸΕΝ ΠΧΙΝΘΡΟΥΕΝΥ ΔΕ ΝΑΥΧΩ ἸΜΟΚ ΠΕ ΧΕ  
 ΠΑΝΟΥΤ ΠΑΝΟΥΤ ΜΑΤΖΘΗΚ ἸΡΟΙ ΕΘΒΕ ΟΥ ΠΑ-  
 ΝΟΥΤ ΕΚΝΑΧΑΤ ἸΣΩΚ ΠΑΝΟΥΤ ἸΩΣ ἸΜΟΚ  
 ἸΠΧΙΝΝΑΖΜΕΤ ἸΤΑΥΦΟΣ ΔΕ ἸΠΙΒΗΜΑ ΠΕΧΑΥ ΧΕ  
 ΠΙΒΗΜΑ ΠΙΒΗΜΑ ΑἸ ΖΑΡΟΚ ΟΝ ἸΘΟΚ ΝΕΜ ΝΕΚ 10  
 (sic) ΠΕΚΛΠΟΛΛΩΝ ΑΝΟΚ ΖΩ ΝΕΜ ΠΑΥΣ ἸΗΣ ΠΧ  
 ἸΤΑΥΝΑΥ ΔΕ ἸΡΟΥ ἸΧΕ ΝΙΔΝΟΜΟΣ ΑΥΕΡΨΦΗΡΙ  
 ΠΕΧΩΟΥ ΝΑΥ ΧΕ ΕΘΒΕ ΟΥ ἸΜΟΝ ΖΛΙ ἸΠΕΤΖΩΟΥ  
 ΨΟΠ ἸΜΟΚ ΑΝ Ω ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΝΙΜ ΠΕ ἸΤΑΥ  
 ΤΑΛΒΟΚ ΠΕΧΕ ΠΙΘΜΗ ΝΩΟΥ ΧΕ ΤΕΤΕΝΕΜΠΨΑ 15  
 ἸΘΩΤΕΝ ΑΝ Ω ΝΙΔΝΟΜΟΣ ἸΣΩΤΕΜ ἸΦΡΑΝ  
 ἸΦΗἸΤΑΥΤΑΛΒΟΙ ἸΕΝ ΝΕΤΕΝΜΑΨΧ ΕΤΖΩΟΥ  
 ΤΟΤΕ ΑΥΧΩΝΤ ἸΕΝ ΟΥΕΝΒΟΝ (sic) ΑΥΕΡΚΕΛΕΥἸΝ  
 ΕΘΡΟΥΘΩΛΚ ἸΒΟΛ ἸΠΙΔΓΙΟΣ ἸΣἸΨΜΟΥ ΕΥΘΟΙ  
 ΟΥΟΣ ἸΣΕΤ ΝΑΥ Ἰ Ἰ ἸΤΑΥΡΕΔ ἸΕΝ ΠΕΥΣΟΙ 20  
 ΟΥΟΣ ἸΣΕΦΟΝΖΥ ΟΥΟΣ ἸΣΕΤ ΝΑΥ ἸΚΕ Ἰ ἸΤΕΥ-  
 ΝΕΧΙ ΠΑΙΡΗΤ Ἰ ΝΕΥΣΑΡΖ ΦΟΤΦΕΤ<sup>1)</sup> ΟΥΟΣ ΑΥΖΕΙ  
 ΖΙΧΕΝ ΠΙΚΑΖΙ ἸΚΟΥΧ ΚΟΥΧΙ ΟΥΟΣ ΝΑΡΕ ΠΕΥΣ-  
 ΝΟΥ ΣΩΚ ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΠΑΙΡΗΤ ΑΥ-  
 ΡΟΥἸΝΙ ἸΝΟΥΚΟΝΙΔ ἸΑΤΩΨΕΜ ΟΥΟΣ ἸΣΕΤΑΛΟΥ 25  
 ΖΙΧΕΝ ΠΕΥΣΩΜΑ ΟΥΟΣ ΑΥΘΡΟΥΦΩΝ ἸΝΟΥΖΕΜΧ  
 ΝΕΜ ΟΥΘΗΝ ΖΙΧΕΝ ΠΕΥΣΩΜΑ ΟΥΟΣ ΑΥΘΡΟΥ-  
 ΡΩΙΣ ἸΡΟΥ ἸΕΝ ΠΩΤΕΚΟ ἸΧΕ Ἰ ἸΜΑΤΟΙ ΝΕΜ

1) For ΦΟΥΖΦΕΤΣ.









ἔταρῶντ ἐροκ Δθανασιος δε αἰβὶ ἰνογὰ-  
 φοτ αἰμαρῆ ἐβολ ἕεν νεφμαγιά αἰρεπικα-  
 fol. 127. λιθε ἰγαννιωτ ἰραν ἰδεμων ἐρρη ἔχωρ  
 ογορ αἰτηῖ ἰπιὰγιος γεωργιος εἰρεεσορ  
 ἔταρσορ δε ἰπε ρλι ἰπετρωορ ὡπι ἰμορ 5  
 πεχε ἰθανασιος χε ὦ γεωργιος κε ἰφοτ πε ἐτ-  
 νατηῖ νாக ἐῶπι ἰνε ρλι ἰπετρωορ ὡπι  
 ἰμοκ ἰνοκ ρω ἰτῆναρῆ<sup>1</sup> ἐπεκνοῦτ  
 Δαῖβὶ ἰπιὰφοτ ἰχε ἰθανασιος πιμαρορ αἰχω  
 ἰγαννιωτ ἰραν ἰδεμων εἰρωορ ἐροτε νι 10  
 ὡορπ αἰτηῖ ἰπιῶμη αἰσορ ἰπε ρλι ἰπετ-  
 ρωορ ὡπι ἰμορ Δθανασιος δε αἰρῖτῖ  
 ἐπεσῆτ ἕαράτῖ ἰπιὰγιος εἰχω ἰμορ ναρ χε  
 τωρκ ἐροκ ἰῆε πῆε μοι νη ρω ἰτῆφραγῖ  
 ἰτε ἰῆε φη ἐτεκῶεμῖ ἰμορ ρινα ἰτογὰ 15  
 οῶν νη ρω ἰεμετογρο ἰνιφνογὶ ἔταρ-  
 ναγ ἐπερῆρῆ<sup>2</sup> ἰχε πιμαρτγρορ εἰογὰβ  
 αἰτ ἰοῦφενφάτ ἕεν πικαρι ογορ αἰ-  
 οχορ<sup>2</sup> ἐῶπι ἰχε οῦμομῖ<sup>3</sup> ἰμωορ εσμερ  
 ἰεθοινογῖ ετσοτπ ἰμαῶω ογορ ἰ πιμα- 20  
 κριορ τωβρ ἕεν πετρηπ αἰ ἰχε ἕω-  
 μαρ πιὰποστολορ αἰτῶμε ἰναθανασιος πι-  
 μαρορ ἕεν φραν ἰφῖωτ νεμ πωρηῖ νεμ  
 πιπῆα εἰογὰβ αἰβὶ ἰπιχω ἐβολ ἰτε νερνοβῖ  
 ἰ πιὰποστολορ τῆνωορ ἰτῆρηρη ἕεν πετρηπ 25  
 αἰροπῖ ἐβολρρωορ ογορ παρητ ἰ τμογ-  
 μι ἰμωορ τασῶορ ἐπεσμα πογρο δε ἔταρ-

1) Sic; read. τῆναρῆ. — 2) Read αἰοχορ.

3) Sic; read. οῦμομῖ.

ΝΑΥ ΝΕΜ ΝΗ ΕΘΝΕΜΑϞ ΤΗΡΟΥ ἘΦΗ ἘΤΑϞΩΠΙ  
 ΑΥΤΩΜΤ ἸΜΑΩΩ ΟΥΟΣ ΑΥΕΡΩΦΗΡΙ ΔΘΑΝΑ-  
 CΙΟΣ ΔΕ ΑϞΩΩ ἘΒΟΛ ἸΠΕΜΘΟ ἸΝΙΟΥΓΡΩΟΥ ΧΕ  
 ἸΝΟΚ ΟΥΧΡΗCΤΙἸΝΟΣ †ΩΕΠΖΜΟΤ ἸΤΟΤϞ ἸΦ†  
 ΝΕΜ ΠΕϞΒΩΚ ΓΕΩΡΓΙΟΣ ΧΕ ΑϞἸΠΤ ἘΠΑΡΙΘΜΟΣ 5  
 ἸΝΤΕ ΝΕϞΕΒΙΛΙΚ ἸΝΟΚ ἪΑ ΠΙΕΡΓΑΤΗC ἸΝΤΕ †ΑΧΠ  
 ἸἸ ΟΥΟΣ †ΕΡΖΕΛΠΙC ΧΕ ΠΕϞΝΑΙ ΝΑΤΑΖΟΙ ΖΩ  
 ΖΙΤΕΝ ΝΙΤΩΒΖ ἸΝΤΕ ΠΙἸΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΡ-  
 ΤΥΡΟΣ ΕΘΟΥΑΒ ΟΥΟΣ ΠΙΤΥΝΑΤΟΣ ΟΥΟΣ ΑΥ-  
 ΧΩΝΤ ἸΧΕ ΝΙἸΝΟΜΟΣ ΑΥΕΡΚΕΛΕΥἸΝ ἘΘΟΥἸΛΙ 10  
 ἸΝΝΑΘΑΝΑCΙΟΣ CΑΒΟΛ Ἰ†ΒΑΚΙ ἸΝCΕἸΛΙ ἸΝΤΕϞἸΦΕ  
 ἪΕΝ ΡΩC ἸΝCΗϞΙ ΦΑΙΡΗ† (sic) ΑϞΧΩΚ ἘΒΟΛ ἸΝΤΕϞ-  
 ΜΑΡΤΥΡΙΑ ἸΝCΟΥ ΚΓ ἸΝΠΙἸΒΟΤ ΤΩΒΙ ἸΝΝΟΥΕΖΟΥ  
 ἸΝCΑΒΒΑΤΟΝ ἘΡΕ ΠΕϞCΜΟΥ ΕΘΟΥΑΒ ΩΠΙ ΝΕΜΑΝ  
 ΤΗΡΟΥ ΩΑ ἘΝΕΖ ἸΝΤΕ ΝΙἸΝΕΖ ΤΗΡΟΥ ἘΤΑϞΚΟΤϞ 15  
 ΔΕ ἸΧΕ ΠΙΘΜΗ ἘΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ ΦΗ  
 οl. 128. ἘΤΕΚΟΥΛΩϞ ἸΡΙΤϞ ΝΗ. ΔϞΕΡΟΥΩ ἸΧΕ  
 ΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ ΩΕ ΝΙΝΟΥ† Ἰ ΓΕΩΡΓΙΟΣ  
 ΧΕ †ΝΑCΡΩΤϞ ἘΡΟΚ ΠΑΙΡΗ† ΑϞΘΕΡΟΥΘΩΟΥ†  
 ἸΖΑΝΑΜΩΕ ΝΕΜ ΖΑΝCΕΒΝΗΤ ΑϞΘΕΡΟΥΘΑΜΙἸ 20  
 ἸΝΝΟΥΤΡΟΧΟΣ ΕϞἸCΙ ἸΜΑΩΩ ΟΥΟΣ ΑϞΘΕΡΟΥ  
 ΤΩΙC<sup>1</sup> ἘΡΟϞ Ἰ Ἰ ἸΝΕϞΤ ΕΥΟΙ ἸΝΝΟΥΜΑΖΙ ἘΦΟ-  
 ΥΑΙ ΑΥΜΑΖϞ ΤΗΡϞ ἪΕΝ ΖΑΝΦΕΡΟΝΙΟΝ ΕΥΧΗΡ  
 ἸΜΑΩΩ ΟΥΟΣ ΑΥΖΙΟΥἸ ἘΠΩΩΙ ἪΕΝ ΝΕϞΩΩΛΖ  
 ἸΖΑΝΛΑΒΟΥ ΝΕΜ ΖΑΝἸΤΕΝ ἸΒΕΝΙΠΙ ΕΥΜΟΚΖ 25  
 ἸΜΑΩΩ ΑϞΘΕΡΟΥΘΑΜΙἸ ἸΠΙΤΡΟΧΟΣ ἸΦΟΧΙ Β†  
 ΕΥΟΙ ἸΝΝΑCΤΗΡΙΟΝ ἸἪΩΚ CΑ ΠΑΙ CΑ ΕϞΜΕΖ ἸἸϞΤ  
 ΝΕΜ ΦΕΡΟΝΙΟΝ CΑ ΠΑΙ ΚΕCΑ ΕϞΜΕΖ ἸΝCΗϞΙ ἸΡΩϞ

1) Sic; read ΑϞΘΕΡΟΥΤΩΤC.



ἵβαωογρ ἔρε λαβем β ἵχωιτ βεν νογχωτϞ  
 ογος ἔρε κ ἵζυπερετῆϞ σωκ κατα ογαι ἵτε  
 νιλαβем ογος αφερκελεγῖν εθρογῖνι ἵπιμα-  
 κариоϞ πεχαϞ ναϞ χε γεωργιε ιϞ χε εκνα-  
 ωωτ ἵπιλπολλων ἵε χναβι ἵνογβρηπι ἵνογρο 5  
 ἔβολ ζιτοτ ογος ιϞ χε εκηп ἔπχϞ ἵε сомϞ  
 ἔπιμανγανон ἔταιθαμιοϞ νακ ζιτκ ἔβογν  
 ἔροϞ εθρεφερδοκιμαзин ἵπεκωма χε ἵ[θoк]  
 ογχωρι ἵματοι πεχε πιλριοϞ χε τῆп ἔπχϞ  
 мс. φη ετεζнаκ аритϞ нηι αφερκελεγῖν ἔτηиϞ 10  
 ἔβογν ἔπιτροχοϞ εθρογβωк ἔχωϞ ἵχε зм  
 ἵζυπερεтῆϞ πιμακариоϞ δε ἔταϞναγ ἔπι-  
 манканων ἔтχορх βεν ἔμη† ἵπιτροχοϞ αφε-  
 Ϟο† εθβε ογρωми ζωϞ εφερφοριν ἵνογсарз  
 малиста есхην ἵпαι ρη† ογος πεχαϞ ἵβρηι 15  
 ἵβηтϞ χε γεωργιοϞ зара χнаωногем ἵпαι  
 соп [ан] сатотϞ аϞφωρω ἵνεϞχix ἔβολ аϞ-  
 τωβз ἵпαιρη† еϞχω ἵмос χε †зωϞ ἔροк παϞϞ  
 иηϞ пχϞ ογος †ωепзмот ἵтотк χε акаит  
 ἵемпωа ἵтметωφηρ ἵте некемказ ἵноγχαι 20  
 ἵφρη† ἵθoк παϞϞ ἔтаγλωк ζичен ογωῆ ογος  
 аγχατ<sup>1</sup> βεν ἔμη† ἵconi β ιϞ зηппе аγθαμιδ  
 нηι ἵноγтροχοϞ еϞοι ἵβ εθβε πεκραн ἔθογав  
 паннв σωтем χε †ноγ ω παсωтηρ ἔπεквок  
 γεωργιοϞ ω φη ἔτε ἵπε ογον ерωорп ἔροϞ 25  
 ἔнез пιαтωи† пихлом ἵте нимаρтγроϞ φη  
 ἔтаϞβωк ἵтфе ἵφρη† ἵογкамара аϞωитϞ  
 βен ογῆми ἔпхинтесωογò ιω† ζичен писωнт

1) Sic; read аγχακ.

129. ΤΗΡΩ ΦΗ ΕΤΑΦΘΑΜΙΘ ΝΝΙΘΗΠΙ ΕΘΡΟΥΩΟΥΟ  
 ΜΟΥΖΩΟΥ ΖΙΧΕΝ ΠΙΚΑΖΙ ΕΧΕΝ ΝΙΘΜΗ ΝΕΜ  
 ΝΙΡΕΦΕΡΝΟΒΙ ΕΥΣΟΠ ΦΗ ΕΤΑΦΘΑΜΙΘ ΝΝΙΤΩΟΥ  
 ΝΕΜ ΝΙΚΑΛΑΜΦΟ ΒΕΝ ΟΥΩΙ ΝΕΜ ΟΥΜΑΩΙ  
 ΝΤΕΡΩΩ ΦΗ ΕΤΑΦΕΡΕΠΙΔΙΜΑΝ ΝΝΙΛΑΕΒΗC ΤΗ- 5  
 ΡΟΥ ΟΥΟΣ ΝΠΛΑΝΟΜΟC ΝΑΙ ΕΤΑΦΕΡΑΤCΩΤΕΜ  
 ΟΥΟΣ ΔΑΖΙΤΟΥ ΕΖΡΗΙ<sup>1</sup> ΕΠΙΤΑΡΤΑΡΟC ΝΤΕ ΑΜΕΝΤ  
 CΕΧΗ ΝΜΑΥ ΤΝΟΥ ΒΕΝ ΠΙΧΡΩΜ ΝΕΜ ΖΑΝΜΟΥ-  
 ΧΛΟC ΝΤΕ ΑΜΕΝΤ ΟΥΟΣ ΕΥΕΡΚΟΛΑΖΙΝ ΝΜΩΟΥ  
 ΕΒΟΛΖΙΤΕΝ ΖΑΝΔΡΑΚΩΝ ΕΥΖΩΟΥ ΑΡΙΠΙΔΙΜΑΝ<sup>2</sup> 10  
 ΠΑΝΟΥΤ ΝΝΙΛΑΕΒΗC ΤΗΡΟΥ ΟΥΟΣ ΝΜΟΝ ΖΛΙ  
 ΝΑΩΤ ΕΒΟΥΝ ΕΖΡΕΝ ΠΕΚΟΥΑΖCΑΖΝΙ ΦΗ ΕΤΕ  
 ΒΕΝ ΝΙΕΖΟΥ ΝΒΑΙΕ ΕΔΚΟΥΟΝCΚ ΝΑΝ ΕΒΟΛ  
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟΣ ΑΚΒΙ CΑΡΖ ΒΕΝ ΤΘΕΘΔΟΚΟC  
 ΜΑΡΙΑ ΤΠΑΡΘΕΝΟC ΒΕΝ ΟΥΜΥCΤΗΡΙΟΝ ΝΝΑΤ 15  
 ΒΕΤΩΩΤΩ ΟΥΟΣ ΝΑΤΕΜΙ ΕΡΟΥ ΠΙΧΦΟ ΝΝΑΛΙΝ-  
 ΘΙΝΟΝ<sup>3</sup> ΦΗ ΕΤΑΦΜΩΙ ΖΙΧΕΝ ΝΙΧΟΛ ΕΤΕ ΝΠΕ  
 ΝΕΦΒΑΛΑΥΧ ΘΩΛΕΒ ΝΜΩΟΥ ΦΗ ΕΤΕ ΕΒΟΛΖΙΤΕΝ  
 Ε ΝΩΙΚ ΔΑΦΕ Ε ΝΩΟ ΝΡΩΜΙ ΟΥΩΜ ΔΥCΙ ΦΗ  
 ΕΤΑΦΕΡΕΠΙΔΙΜΑΠ ΝΦΙΟΜ ΝΕΜ ΝΙΘΗΟΥ ΟΥΟΣ 20  
 ΑΥΧΑ ΡΩΟΥ [ΕΝΧΑΙ] ΝΙΒΕΝ CΕCΩΤΕΜ ΝΑΚ ΧΕ  
 [Ζ]ΑΝΘΑΜΙΘ ΝΤΑΚ ΤΗΡΟΥ ΝΕ ΜΑΡΕΦΙ ΝΧΕ ΠΕΚΝΑΙ  
 ΕΖΡΗΙ ΕΧΩΝ ΝΕΜ ΑΝΟΚ ΒΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟC  
 ΧΕ ΟΥΗΙ ΕΡΕ ΠΙΝΑΙ ΧΗ ΝΤΟΤΚ ΦΩΚ ΠΕ ΠΩΟΥ  
 ΝΕΜ ΠΕΚΙΩΤ ΝΔΡΑΘΟC ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΩΑ 25  
 ΕΝΕΖ ΑΜΗΝ ΕΤΑΦΤ ΔΕ ΝΠΙΔΜΗΝ ΔΥΖΙΤΩ ΕΒΟΥΝ  
 ΕΠΙΤΡΟΧΟC ΕΤΑΦΖΕΙ ΔΕ ΒΕΝ ΘΜΗΤ ΝΝΙΟΡΓΑΝΟΝ

1) Read ΕΒΡΗΙ.

2) Read ΑΡΙΕΠΙΔΙΜΑΝ.

3) Read ΝΝΑΛΗΘΙΝΟΝ.



ΕΤΧΟΡΧ ΑΥΣΩΚ ἔχωρ ἸΝΟΥΣΟΠ ἸΝΟΥΩΤ ΟΥΟΣ  
 ΑΥΒΩΛ ἔβολ ἕεν οὔως ΝΙΚΑΣ ΝΕΜ ΝΙΑΟΥἸ  
 ΑΥΜΟΥΝΚ ΕΥΣΟΠ ΠΙΥΡΑΝΟΣ ΔΕ ΑΥΩΩ ἔβολ  
 ἸΠΕΜΘΟ ἸΝΙΟΥΡΩΟΥ ΕΤΚΩ† ἔρορ ΕΡΧΩ ἸΜΟΣ  
 ΧΕ ἸΜΟΝ ΝΟΥ† ἔβηλ ἐπὶ ἀπολλων ΝΕΜ ΠΙΕΡ-  
 ΜΗC ΝΕΜ ΠΙΖΕΥC ΝΕΜ ΠΙΔΡΑΚΛΗC ΝΕΜ †ΑΘΕΝ-  
 ΝΑΣ ΝΕΜ †ΚΑΜΑΝΑΡΑ ΝΕΜ ΠΟCΙΤΩΝ ΝΑΙ ἔΤΟΥ-  
 CΟΛCΕΛ ἸΤΦΕ ΝΑΙ ΕΤ†ΜΕΤΟΥΡΟ ἸΝΙΟΥΡΩΟΥ  
 ΕΥΘΡΟ ἸΝΙΧΩΡΙ ἸΜΑΖΙ ἸΠΙΚΑΖΙ ΑΥΘΩΝ †ΝΟΥ  
 Φ† ἸΓΕΩΡΡΙΟC ΦΗ ΕΤΑ ΝΙΡΑΒΤΟΥΧΟC ἸΝΙΟΥΙΔΑΙ  
 ἕΟΘΒΕΥ ΕΘΒΕ ΟΥ ἸΠΕϞἸ ἸΤΕϞΝΑΖΜΕϞ ἔΒΟΛΒΕΝ  
 ΝΑΧΙΧ ΟΥΟΣ ΑΥΕΡΚΕΛΕΥἸΝ ΕΘΡΟΥΑΛΙ ἸΠΙΩΩΙΩ  
 ἸΤΕ ΝΕϞΚΑC ΝΕΜ ΝΕϞΑΟΥἸ ΝΕΜ ΠΙΚΑΖΙ ἔΤΑΥCΩ  
 ἸΠΕϞCΝΟΥ ΕΘΟΥΑΒ ΑΥΖΙΤΟΥ ἔΠΕCΗΤ ἔΟΥΛΑΚΚΟC  
 ΕΤΩΟΥΩΟΥ ἸΑΤΜΩΟΥ ΑΥΩΟΡϞ ἸΤΕΜ<sup>1</sup> ΩΑΡΩϞ

fol. 130. ΝΑΥΧΩ ἸΜΟC ΠΕ ΧΕ ΜΗΠΟΤΕ ἸΤΕ ΝΙΧΡΗCΤΗΔΑΝΟC  
 ΧΙΜΙ ἸΝΟΥΩΩΙΩ ἸΤΟΥἸΡΙ ἸΖΑΝΧΟΜ ἸΒΗΤϞ ΜΕ-  
 ΝΕΝCΩC ΑΥΤΩΝϞ ἸΘΟϞ ΝΕΜ ΠΙΚΕ ΖΘ ἸΝΟΥΡΟ  
 ΟΥΟΣ ΑΥΖΩΛ ἐπὶ ἀριCΤΟΝ ΝΑΥΡΑΩΙ ΠΕ ΧΕ  
 ΑΥΒΡΟ ἔΠΟΥΧΑΧΙ ΠΕ ΟΥΟΣ ἕΕΝ †ΟΥΝΟΥ Ἰ  
 ΠΙΔΗΡ ΤΗΡϞ ΕΡΧΑΚΙ ΟΥΟΣ ἸΤΦΕ ΖΩΒC ἸΘΗΠΙ  
 Ἰ ΖΑΝἕΑΡΑΒΑΙ ΝΕΜ ΖΑΝCΕΤΕΒΡΗΧ ΩΩΠΙ Ἰ  
 ΠΙΚΑΖΙ ΤΗΡϞ CΘΕΡΤΕΡ ΩΑ ΝΕϞCΕΝ† Ἰ ΠΙΔΡ-  
 ΧΗΑΡΓΓΕΛΟC ΕΘΟΥΑΒ ΕΡCΑΛΠΙΖΙΝ ἕΕΝ †CΑΛ-  
 ΠΙΡΡΟC ΑϞἸ ἸΧΕ ΠΩC ΖΙΧΕΝ ΟΥΖΑΡΜΑ ἸΧΕΡΟΥ-  
 ΒΙΜ ΝΕΜ ΖΑΝΑΝΘΒΑ ἸΑΡΓΓΕΛΟC ΟΥΟΣ ΑΥΟΥΟΣ  
 ΖΙΧΕΝ ΠΙΔΑΚΚΟC ΠΕΧΕ ΠΩC ἸΜΙΧΑΗΛ ΧΕ ἸCΟC  
 ἸΠΑΙΔΑΚ[Κ]ΟC ΧΕ ΜΟΙ ΝΗ ἸΝΙCΝΟΥC ΝΕΜ ΝΙΚΑC

1) Read ἸΤΕΝ.

ΝΕΜ ΝΙΑΟΥΓΙ ΝΕΜ ΝΙΩΩΩ ἸΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ  
 ΕΘΒΕ ΧΕ ΑΥΧΟΣ ΧΕ ΤΝΑΩΝΟΖΕΜ ἸΠΑΙ ΣΟΠ ΑΝ  
 ΖΙΝΑ ἸΤΕΡΕΜΙ ΒΕΝ ΠΕΡΖΗΤ ΤΗΡΥ ΧΕ ἸΝΟΚ ΠΕ  
 ΦΤ ἸΑΒΡΑΑΜ ΝΕΜ ΦΤ ἸΝΙΣΑΑΚ ΝΕΜ ΦΤ ἸΝΙΛΚΩΒ  
 ΟΥΟΣ Ἰ ΜΙΧΑΗΛ ΧΑΥ ἸΠΕΡΜΘΟ ἸΒΟΛ ΑΥΘΙ ἸΝΙ- 5  
 ΚΑΣ ἸΧΕ ΠΩΤ ΒΕΝ ΤΕΡΧΙΧ ΕΡΧΩ ἸΜΟΣ ἸΠΑΙΡΗΤ  
 ΧΕ ΓΕΩΡΓΙΟΣ ΠΑΛΛΟΥ ΤΧΙΧ ἸΤΑΣΕΡΠΑΛΖΙΝ<sup>1</sup>  
 ἸΝΑΔΑΜ ἸΘΟΣ ΟΝ ΤΝΟΥ ΠΕ ΕΤΕΡΠΑΛΖΙΝ  
 ἸΜΟΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΥΝΙΥΙ  
 ἸΒΟΥΝ ἸΖΡΑΥ ΑΥΤ ΝΑΥ ἸΠΙΠΝΑ ἸΩΝΒ ΟΥΟΣ 10  
 ΑΥΤΩΝΥ ἸΒΟΛ ΒΕΝ ἸΝΕΘΜΩΟΥΤ ἸΧΕ ΠΙΔΓΙΟΣ  
 ΓΕΩΡΓΙΟΣ Ἰ ΠΩΤ ΕΡΑΣΠΑΖΕΘΕ ἸΜΟΥ ΟΥΟΣ  
 ΑΥΤ ΝΑΥ ἸΤΖΗΡΗΝΗ ΑΥΖΩΛ ἸΠΩΩΙ ἸΝΙΦΗΟΥΓΙ  
 ΕΥΣΟΜΕ ἸΣΩΥ ἸΘΟΥ ΔΕ ΑΥΤΩΝΥ ΑΥΙ ΩΛ ΝΙΟΥ-  
 ΡΩΟΥ ἸΑΝΟΜΟΣ ΝΕΜ ΝΙΚΕΜΑΤΟΙ ἸΤΑΥΖΙΤΥ 15  
 ἸΠΙΛΑΚΚΟΣ ΟΥΟΣ ΠΕΧΑΥ ΝΩΟΥ ΕΥΣΟΠ ΧΕ ΣΟΥ-  
 ΩΝΤ Ω ΝΙΔΝΟΜΟΣ ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡΓΙΟΣ ΦΗ  
 ἸΤΑΡΕΤΕΝΒΟΘΒΕΥ ΟΥΟΣ ἸΑΡΕΤΕΝΖΙΤΥ ἸΠΙΛΑΚ-  
 ΚΟΣ ΕΤΑΥΤΝΙΑΤΥ ἸΜΟΥ ἸΧΕ ΠΙΔΣΕΒΗΣ ΔΑΔΙ-  
 ΑΝΟΣ ΟΥΟΣ ΠΕΧΑΥ ἸΝΙΜΑΤΟΙ ΧΕ ΤΕΥΒΗΒΙ ΠΕ 20  
 ΤΕ ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΣ ΠΟΥΡΟ ἸΤΑΡΜΕΝΙΑ ΧΕ  
 ἸΜΟΝ ΤΕΥΒΗΒΙ ΑΝ ΤΕ ΑΛΛΑ ΕΥΘΝΙ ἸΜΟΥ  
 ΑΝΑΤΟΛΙΟΣ ΧΕ ΠΙΣΤΡΑΤΗΛΑΤΗΣ ΝΑΥΧΩ ἸΜΟΣ  
 ΝΩΟΥ ΠΕ ΧΕ ΤΕΤΕΝΩΠΙ ΑΝ Ω ΝΙΑΘΝΟΥΤ ἸΕΡ-  
 ΤΕΝΧΩΠ ἸΤΜΕΘΜΗ ΑΛΛΑ ΑΛΗΘΟΣ ΦΑΙ ΠΕ ΓΕ- 25  
 ΩΡΓΙΟΣ ΠΙΒΩΚ ἸΤΕ ΦΤ ΕΤΟΝΒ ἸΤΑ ΠΑΩΤ ἸΠΕ  
 fol. 131. ΠΧΤ ΠΩΗΡΙ ἸΦΤ ΕΤΟΝΒ ἸΤΑΥΤΟΥΝΟΣΥ ἸΒΟΛ  
 ΒΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΖΩ ΤΝΑΖΤ

1) Read ἸΤΑΣΕΡΠΑΛΖΙΝ.





ΝΕΦΑΤ ΨΑ ΤΕΡΑΦΕ ΟΥΟΣ ΑΥΑΙΩ ἸΦΩΪ ΦΩΪ  
 ΤΗΡΩ ἸΤΑ ΑΦΕΡΟΥΖΙΟΥΓΙ ἘΧΕΝ ΤΕΡΑΦΕ ΪΕΝ  
 ΟΥΚΕΛΕΒΙΝ ΨΑΤΕΦΩΪ ΠΑΛΙΝ ΟΝ ΑΦΕΡΟΥΚΩΪ  
 ἸΠΠΥΡΓΟΣ ἸΤΕ ΧΩΩ ΝΕΜ ΝΙΧΒΙ ἸΤΕΡΑΤΩ  
 ΪΕΝ ΟΥΚΕΛ[Ε]ΒΙΝ ΟΥΟΣ ΑΦΕΡΟΥΓΙΝΙ ἸΝΟΥΝΙΩ† 5  
 ἸΝΙΩ†<sup>1</sup> ΕΦΛΟΒΩ ἸΧΡΩΜ ΑΦΕΡΟΥΖΙΩΪ ἘΒΟΥΝ  
 Col. 132. ἘΠΕΦΜΑΨ ἸΝΟΥΒΙΝΑΜ<sup>2</sup> ΑΥΙ ἸΧΕ ΝΙΖΥΠΕΡΕΤΗΣ  
 ΑΥΖΙΟΥΓΙ ἘΧΩΩ ΨΑΤΕΦΙ ἘΒΟΛΪΕΝ ΠΙΚΕΣΑ ΟΥΟΣ  
 ΑΦΕΡΟΥΦΑΙ ἸΜΟΥ ΕΦΟΙ ἸΡΕΦΜΩΟΥΤ ἸΣΕΘΛΩ  
 ἘΠΙΨΤΕΚΟ ΝΑΦΧΗ ΧΕ ΠΕ ΪΕΝ ΠΙΨΤΕΚΟ ἸΧΕ 10  
 ΠΙΘΜΗ ΝΑΦΨΟΠ ΠΕ ΪΕΝ ΟΥΝΙΩ† ἸΪΙΣΙ ΕΘΒΕ  
 ΝΙΒΑΣΑΝΟΣ ΕΤΪΕΝ ΠΕΦΩΜΑ ΕΘΟΥΑΒ ΪΕΝ ΠΙΕ-  
 ΧΩΡΩ ΟΥΝ ἸΜΑΩ Ἰ Ἐ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ ΪΕΝ  
 ΝΙΠΛΥΓΗ Ἰ ΠΩΪ ἸΗΪ ΠΧΪ Ἰ ΨΑΡΟΥ ΪΕΝ ΠΨ-  
 ΤΕΚΟ ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ΟΥΟΣ Ἰ ΠΨΤΕΚΟ 15  
 ΜΟΥ ἸΝΟΥΩΙΝΙ ΠΕΧΕ ΠΩΪ ΝΑΦ ΧΕ ΓΕΨΡΓΙΟΣ ΖΗΠΠΕ  
 †ΕΡΚΕΛΕΥΙΝ ΝΑΚ ΤΩΝΚ ὸΖΙ ἘΡΑΤΚ ΖΙΧΕΝ ΝΕΚ-  
 ΒΑΛΑΥΧ ΕΚΟΥΟΧ ΟΥΟΣ ΪΕΝ †ΟΥΝΟΥ ΑΦΤΩΝΩ  
 ΕΦΟΙ ἸΝΑΤΤΑΚΟ ΑΦΕΡΑΨΑΖΕΪΕΘΕ ἸΜΟΥ ἸΧΕ ΠΩΪ  
 ΟΥΟΣ ΑΦΖΙΟΥΓΙ ἸΤΕΦΧΙΧ ΖΙΧΕΝ ΠΕΦΩΜΑ ΤΗΡΩ 20  
 ΑΦΜΑΖΩ ἸΝΟΜ† ΠΕΧΑΦ ΝΑΦ ΧΕ ΤΨΟΥΝΟΥ  
 ἸΤΕΚΩΪ ΨΑ ΝΑΙ ἸΣΕΒΗΣ ἸΝΟΥΓΡΩΟΥ ΟΥΟΣ  
 ἸΤΕΚ†ΨΠΙ ΝΨΟΥ ΝΕΜ ἸΟΥΝΟΥ† ΧΕΜΝΟΜ†  
 ἸΠΕΡΕΡΩ† †ΨΟΠ ΝΕΜΑΚ ἸΧΟΥ ΝΙΒΕΝ †ΧΩ  
 ΝΒ. ἸΜΟΣ ΝΑΚ ὸ ΠΑΜΕΝΡΙΤ ΓΕΨΡΓΙΟΣ ΧΕ ΟΥΟΝ 25  
 ΟΥΡΑΨΙ ΨΟΠ ΪΕΝ ΤΦΕ ἘΧΕΝ ΠΕΚΛΜΟΝΙ ἸΤΟΤΚ  
 ΟΥΟΣ Ἰ ΠΙΔΓΓΕΛΟΣ ΘΕΛΗΛ ἘΧΕΝ ΠΕΚ† ΕΘΝΑΝΕΦ  
 ΙΣ ΖΗΠΠΕ †ΝΟΥ ΚΕΪ ἸΡΟΜΠΙ ΝΑΨΨΠΙ ΕΚΨΟΠ

1) Read ἸΝΙΩ†.

2) Read ἸΟΥἸΝΑΜ.



ἕΝΕ ΝΑΙ ΒΑΣΑΝΟΣ ἔΒΟΛΖΙΤΕΝ ΝΙΟΥΡΩΟΥ ἸΛΑ-  
 ΒΗΣ ΟΥΟΣ ΧΝΑΜΟΥ Ἰ Π ἸΝΟΠ ΤΗΝΟΥ ἸΝΟΚ  
 ἸΜΙΝ ἸΜΟΙ ΝΕΜ ΝΙΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ἸΤΑΒΙ  
 ἸΤΕΚΨΥΧΗ ἸΤΑΤ ΕΜΤΟΝ ΝΑΚ ἕΝΕ ΚΕΝΩ ἸΝΑ-  
 ΒΡΑΑΜ ΝΕΜ ἸΝΙΣΑΑΚ ΝΕΜ ΙΑΚΩΒ ἕΝΕ ΠΙΠΑΡΑ- 5  
 ΔΙΟΣ ἸΤΕ ΠΟΥΝΟΥ ΝΑΙ ΔΕ ἔΤΑ ΠΩΣ ΧΟΤΟΥ  
 ΝΑΩ ΟΥΟΣ ΑΥΤ ΝΑΩ ἸΤΖΗΡΗΝΗ ΑΥΖΩΛ ΕΠΩΩΙ  
 ἔΝΙΦΗΟΥΙ ἕΝΕ ΟΥΩΟΥ ΕΥΣΟΜΣ ἸΝΩΩ Ν ΠΙΔΡΙΟΣ  
 ΔΕ ΓΕΩΡΓΙΟΣ ΑΥΕΡ ΠΙΞΩΡΣ ΤΗΡΩ ΕΥΩΛΗΛ ΨΑΤΕ  
 ΠΙΟΥΩΙΝΙ ΨΑΙ ἔΤΑ ΨΩΡΠ ΔΕ ΨΩΠΙ Ἰ ΝΙΔΝΟ- 10  
 ΜΟΣ ἸΝΟΥΡΩΟΥ ΕΡΚΕΛΕΥΙΝ ἔΕΝΩ ΖΙΧΕΝ ΠΙΒΗΜΑ  
 ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΣ ΠΟΥΡΟ ΝΑΩ ΧΕ ὠ ΓΕΩΡΓΙΟΣ  
 ΤΟΥΩΩ ἔΝΑΥ ἔΟΥΜΗΝΙ ἔΒΟΛ ΖΙΤΟΤΚ ΨΕ ΠΑΝΗΠ  
 (sic) ΠΙΡΗΤ (sic) ἔΝΕΜ (sic) ΠΙΟΥΣ<sup>1</sup> ΝΕΜ ΤΑΡ-  
 ΤΕΜΙΣ ΘΜΑΥ ἸΝΙΝΟΥΤ ΤΗΡΟΥ ΤΗΝΑΝΑΖΤ ΖΩ 15  
 ἔΠΕΚΝΟΥΤ ἸΗΣ ΠΧΣ . . . . .<sup>2</sup> ΧΕ ΤἔΜΙ  
 ΧΕ ἸΠΕΚΧΕ ΜΕΘΜΗ ἔΝΕΣ ΑΛΛΑ ΜΑΤΑΜΟΙ ΧΕ  
 ΕΚἔΡἔΤΙΝ ἸΝΑΥ ΠΟΥΡΟ ΧΕ ΠΕΧΑΩ ΝΑΩ ΧΕ ΖΗΠΠΕ  
 fol. 132. 1C ὠ ἸΘΕΡΟΝΟΣ ἔΠΑΙΜΑ ΟΥΒΕΤ ΝΙΩΕ ἸΤΕ ΠΙΟΥΑΙ  
 ΠΙΟΥΑΙ ἸΜΩΟΥ ΖΑΝΟΥΟΝ ἕΝΕ ΟΥΩΕ ἸΜΑΣΟΥ- 20  
 ΤΑΣ ΝΕ ΖΑΝΟΥΟΝ ἔΒΟΛἕΝΕ ΝΙΩΕ ἸΝΑΤΟΥΤΑΣ  
 ΝΕ ΕΨΩΠ ἕΝΕ ΝΕΚΕΥΧΗ ἸΤΟΥΤΟΥΩ ἔΒΟΛ  
 ἸΤΟΥΔΕΠΝΟΥΝΙ ἸΤΕ ΝΙΩΕ ἸΜΑΣΟΥΤΑΣ ΟΥΩΝΣ  
 ἔΒΟΛ ἕΝΕ ΝΙΑΤΟΥΤΑΣ ΑΝΟΚ ΖΩ ΤΗΝΑΝΑΖΤ  
 ἔΠΕΚΝΟΥΤ ἸΗΣ ΣΑΤΟΤΩ ΑΥΚΩΛΧ ἸΝΕΥΚΕΛΙ 25  
 ΑΥΤ ἸΟΥΕΥΧΗ Α ΠΩΣ ΕΤΑΥΤ ΔΕ ἸΠΙΔΜΗΝ Ἰ

1) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥΣ.

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

ογπῆλ ἰ ἔχεν νιθρονος αἰτογῶ ἐβολ αἰβε-  
 πνογνι ἵχε νιθρονος ογος ἅ νιογον ἵμα-  
 σογταρ φiri ἐβολ ἵχωβι νεν ογταρ νικε-  
 ογον ἵνατογταρ αἰταογὸ χωβι ἐβολ πογρο  
 δε νεν νικεογρωογ ἵνασεβης ἔταγναγ ἔφῆ 5  
 ἔταρῳπι ἐβολ ριτεν πιθμη αἰωπι ἵμαῳ  
 αἰωῳ ἐβολ εἰχω ἵμος χε ἵθοκ ογνιωτ  
 ἵνογτ πιαπολλων χε βεν νικεῳε ετῳογῶογ  
 ακογωνρ ἵτεκχομ ἐβολ τοτε αἰερκελεγῖν  
 ἵχε πιανομος ἔθρογτρεμσο ἵπιλριος γεωρ- 10  
 ριος ριχεν ογδλοχ ἵρομτ ογος αἰερογῖνι  
 ἵβ ἵριτ εγοι ἵογμαρ ἵωῖ ἵπιογαι πιογαι  
 ἵμωογ ογος αἰλοβῳογ βεν πιχωμ αἰθοκ-  
 ζογ βεν περρφοι β ῳατογῖ ἐβολ σαβρη  
 ἵπιδλοχ παρητ ἅ πιθμη ῳοπι ερτοτε ἐπι- 15  
 δλοχ ογος παρητ αἰερογῖνι ἵογαμῳε ἵτερ-  
 φωνκ ἵθμητ ἵτερλφε βεν ογμαχι ἵβενιπι  
 αἰερογφων ἔρρη ἔροσ ἵνογλαμχαπτ ερβε-  
 βερ ῳατερμορ ἵτερνεχι ἵτερῖ ἐβολβεν τερ-  
 χεβῳαι νεν νερμαῳχ νεν σαβρη ἵμορ 20  
 σατοτγ ἅ πιχωμ νερσι βεν τεραφε νεν  
 περρῳμα τηργ αἰερ ἵφρητ ἵογρερμωογτ  
 αἰερογρῳχι ἵνιιτγ ἐβολβεν νερρρφωτ ογος  
 ἵτογρῖτγ ἔβογν ἔογἔρεἵρομτ ογος αἰ-  
 ερογσαρτ ἵτερε ἔρε πιμακαριος ἵβητε ἵβ 25  
 ἵεροογ βεν ρανῳε ἵαλολι νεν ρανκαπαρι-  
 σοσ ογος ἅ πῶτ ναγ ἔβησι ἵπιθμη ογος αἰ  
 ῳαρογ ριχεν ογβηπι αἰῳῳεμ ἵπιχωμ βαρογ  
 αἰταλδο ἵπερρῳμα τηργ αἰερε τἔρε ἵρομτ  
 φωβ βεν τερμητ ογος αἰ ἐβολ ἵβητε 30

πδ.



fol. 134. ΝΧΕ ΠΙΜΑΚΑΡΙΟϞ ΓΕΩΡΓΙΟϞ ΜΦΡΗΤ ΜΝΟΥΑΙ  
 ΕΤΑΡΧΩΚΕΜ ΒΕΝ ΟΥΣΙΩΟΥΝΙ ΟΥΟϞ ΑϞΙ ΕΒΟΛ  
 ΝΒΗΤϞ ΟΥΟϞ Α ΠΩϞ ΕΡΑΣΠΑΖΕϞΕ ΜΜΟϞ ΑϞ-  
 ΜΑϞϞ ΝΧΟΜ ΑϞΤ ΝΑϞ ΝΤΖΗΡΗΝΗ ΑϞϞΕ ΕΠΩΩΙ  
 ΕΝΙΦΗΟϞΙ ΒΕΝ ΟΥΩΟΥ ΕϞϞΟΜϞ ΝϞΩϞ ΠΙΜΑΚΑ- 5  
 ΡΙΟϞ ΔΕ ΑϞΘϞΙ ΕΡΑΤϞ ΜΠΕΜΘΟ ΜΝΙΟΥΓΡΩΟΥ  
 ΜΜΟΝ ϞΛΙ ΝΤΑΚΟ ΩΟΠ ΜΜΟϞ ΕΤΑ ΠΙΜΗΩ ΔΕ  
 ΝΑϞ ΕΦΗ ΕΤΑϞΩΩΠΙ ΑϞΩΩ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ ΦΤ  
 ΝΓΕΩΡΓΙΟϞ ΙΗϞ ΠΧϞ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΝΙΟΥΓΡΩΟΥ  
 ΔΕ ΑϞΘΡΕ ΝΙΜΗΩ ΚΩΤ ΕΡΩΟΥ ΑϞΩΛΙ ΝΤΟΥΛΑΦΕ 10  
 ΒΕΝ ΡΩϞ ΝΤϞΗϞΙ ΠΑΙΡΗΤ ΑϞΧΩΚ ΕΒΟΛ ΝΤΟΥ-  
 ΜΑΡΤϞΡΙΑ ΑϞΘΙ ΝΠΙΧΛΟΜ ΝΤΕ ΠΩΝΒ ΒΕΝ  
 ΟΥΕϞΟΟΥ ΝΟΥΩΤ ΝϞΟϞΙ ΝΦΑΜΕΝΩΘ ΝΧΕ Ε  
 ΝΩΟ ΝΨϞΧΗ ΟΥΟϞ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ ΤΤΑΧΡΟ  
 ΝΖΗΤ ΝΩΟΥ ΩΑΤΟΥϞΩΚ ΕΒΟΛ ΝΠΟΥΛΓΩΝ ΒΕΝ 15  
 ΟΥΖΗΡΗΝΗ ΝΤΕ ΦΤ ΑΜΗΝ ΜΕΝΕΝϞΑ ΝΑΙ ΑϞΕΡ-  
 ΚΕΛΕϞΙΝ ΝΧΕ ΝΙΟΥΓΡΩΟΥ ΕΘΡΟΥΙΝΙ ΜΝΟΥΜΗΡΙ  
 ΝΚΑΩ ΝΝΑΛΟΛΙ ΕΘΩΟΒΙ ΝϞΕΤϞΕΜϞΟ ΜΠΙΘΜΗ  
 ϞΙΧΕΝ ΟΥΩΝΙ ΟΥΟϞ ΑϞΩΟΠΩΕΠ ΜΝΙΚΑΩ ΒΕΝ  
 ϞΑΝΜΑΧΕΡΑ ΕϞΧΗΡ ΟΥΟϞ ΑϞΤΕΡΤΩΡΟΥ ΒΕΝ 20  
 ΠΕϞϞΩΜΑ ΕΘΟΥΑΒ ΑϞΦΩΒ ΜΝΕϞΑΛΟΧ ΑϞΛΟΚ-  
 ΝϞ. ϞΟΥ ΕΒΟΥΝ ΕΡΩΟΥ ΟΥΟϞ ΑϞΙΝΙ ΕΒΟΛ ΜΝΙΕΒ  
 ΝΤΕ ΝΕϞϞΙΧ ΝΕΜ ΝΑΝΕϞΒΑΛΛΑϞΧ (sic) ΑϞΛΟϞΟΥ  
 ΝΚΑΩ ΑϞΛΟΥϞ ΟΝ ΝΧΕ ΝΙϞΥΠΕΡΕΤΗϞ ΝΚΕ Β  
 ΕϞΩΕΠΩΩΠ ΕΠΩΩΙ ΒΕΝ ΠΕϞΩΑΙ ΩΑΤΟΥΕΙ' ΕΠΩΩΙ 25  
 ΒΕΝ ΤΕϞΑΦΕ ΟΥΟϞ ΑϞϞΕΡΚΕΡ ΜΜΟϞ ϞΙΧΕΝ  
 ΠΩΝΙ ΕΡΕ ΝΙΚΑΩ ΘΟϞ ΒΕΝ ΠΕϞϞΩΜΑ ΩΑΤΕ  
 ΠΕϞϞΝΟϞ ϞΕΚΒΑΤ ϞΙΧΕΝ ΠΙΚΑϞΙ ΜΦΡΗΤ ΜΝΟΥ-

1) Read ΩΑΤΟΥΙ.

μωου εφσωκ ναρε πιθμη βοσι ἡμαω πε  
 βεν ται βασανος παλιν ον αφρογτομ  
 περσοι εογφοσι ἡωφ ογορ ἡτογτομ κεογι  
 ετεφνεσι ἡτογτοσογ νιιτq<sup>1</sup> αφρογβοκq βεν  
 θμητ ἡτφοσι σνογτ αγινη ἡνογνιωτ ἡβα- 5  
 ωογρ ἡβενιπι ογορ αγβασq βεν θμητ ἡχωq  
 ωα νεφβαλλαγx παρητ αφτ ἡπιπῆα σατοτq  
 ογορ εταγναγ xε αφμογ αγογαςσαρνη εερωγ-  
 ἡνη ἡνογνιωτ ἡλεβηc ἡρομτ ογορ αγραιογι  
 ἡπσωμα ἡπιλριοc επιλεβηc νεμ περσνοq νεμ 10  
 νεραφογι τηρογ ενεμ νη εταγσωлк ενικαω  
 νεμ νη εταγσωлк ενενναxει ἡτβαωογρ  
 fol. 135. αφρογραιογι εχωq ἡνογταρτα νεμ ογασ-  
 φαλτον νεμ ογωαελ ωατε πιωαρ βισι σαπ-  
 ωωι ἡπιλεβηc ἡρογδ ιε ἡμαρ ναρε πιλεβηc 15  
 γαρ xη βεν ογωικ εφρηλ επεσχητ ἡ λ ἡμαρ  
 αγερκελεγιν ερωγωορ ιτεμ εχωq νεμ πιωικ  
 σαπωωι ἡπικαρ ἡκε θ ἡμαρ αφρογκωτ  
 ριxεν πιωικ ἡνογμανxασοθνεq ἡτε νιογρωογ  
 xε ρινα πεχωογ xε ἡνε νιxρηcτιανος xεμ 20  
 ρλι ἡμελοc ἡταq ἡτογκωτ ἡνογμαρτηριον  
 εχωq εταγωε νωογ ἡxε νιργπερετηc ρηππε  
 αφωωπι ἡxε ογνιωτ ἡμονμεν βεν παηρ  
 ἡ πιρη ερxακι ἡ νισιογ ογωνρ εβολ βεν  
 τφωι ἡπιερωογ ετεμμαγ ογορ ἡ πωc ι επε- 25  
 σχητ εβολβεν τφε νεμ ραννανθβα (sic) ἡαρ-  
 γελοc νεμ ρανχοροc ἡτε νη εθογδβ ερε πιῆ  
 ἡαποστολοc νεμωογ νεμ δαγια πογρο νεμ

<sup>1</sup>) Read νιιτq.



ΝΙΠΡΟΦΗΤΗΣ ΤΗΡΟΥ ΟΥΟΣ Α ΠΙΜΑ ΤΗΡΗ ΜΟΣ  
 ΉΝΟΥΩΙΝΙ ΉΜΑΩΩ ΖΩΣΔΕ ΉΤΕ ΝΗ ΕΘΟΥΗΟΥ  
 ΝΗ. ΤΗΡΟΥ ΕΤΒΕΝ ΤΠΟΛΙΣ ΝΕΜ ΝΙΚΕΑΣΕΒΗΣ ΉΟΥ-  
 ΡΟΥ ΝΑΥ ΕΠΙΟΥΩΙΝΙ ΉΤΟΥΖΕΙ ΤΗΡΟΥ ΖΙΧΕΝ  
 ΠΟΥΖΟ Α ΠΟΥ Ή ΕΧΕΝ ΠΙΜΑ ΕΡΕ ΠΙΛΕΒΗΣ ΉΒΗΤΗ 5  
 ΑΦΟΥΑΖΣΑΖΝΙ ΉΓΑΒΡΙΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘΕΡΕ-  
 ΦΩΉ ΉΠΙΚΑΖΙ ΟΥΟΣ ΉΤΕΦΙΝΙ ΕΠΩΩΙ ΉΠΙΛΕΒΗΣ  
 ΑΦΜΟΥΤ ΉΧΕ ΠΟΥ ΖΙΧΕΝ ΠΙΚΕΡΜΙ ΉΤΕ ΝΕΝΚΑΣ  
 ΉΠΙΘΜΗ ΕΤΒΕΝ ΠΙΛΕΒΗΣ ΕΡΧΩ ΉΜΟΣ ΧΕ ΓΕΩΡ-  
 ΡΙΟΣ ΓΕΩΡΡΙΟΣ ΑΝΟΚ ΠΕ ΦΤ ΦΗ ΕΤΑΓΤΟΥΝΟΣ 10  
 ΛΑΖΑΡΟΣ ΕΒΟΛΒΕΝ ΝΗ ΕΤΜΩΟΥΤ ΤΟΥΑΖΣΑΖΝΙ  
 ΝΑΚ ΟΝ ΤΝΟΥ ΕΘΡΕΚΩΖΙ ΕΡΑΤΚ ΕΤΕΚΙ ΕΒΟΛΒΕΝ  
 ΠΙΛΕΒΗΣ ΣΑΤΟΤΗ ΑΓΤΩΝΗ ΑΦΩΖΙ ΕΡΑΤΗ ΉΧΕ  
 ΠΙΘΜΗ ΕΡΧΗΚ ΕΒΟΛ ΉΜΟΝ ΖΛΙ ΉΑΒΝΙ ΉΒΗΤΗ  
 ΑΝ ΠΕ Α ΠΟΥ ΕΡΑΣΠΑΖΕΣΘΕ ΉΜΟΥ ΑΦΜΑΖΗ 15  
 ΉΣΟΜ ΝΕΜ ΝΟΜΤ ΕΡΧΩ ΉΜΟΣ ΧΕ ΓΕΩΡΡΙΟΣ  
 ΠΑΜΕΝΡΙΤ ΘΡΟ ΉΜΟΚ ΟΥΟΣ ΉΤΕΚΑΜΟΝΙ ΉΤΟΤΚ  
 ΧΕ ΔΙΣΕΜΝΙ ΝΑΚ ΉΝΟΥΘΡΟΝΟΣ ΒΕΝ ΙΛΗΜ ΉΤΦΕ  
 ΦΑΙ ΕΤΕ ΉΜΟΝ ΖΛΙ ΕΦΩΝΙ ΉΜΟΥ ΒΕΝ ΝΙΜΑΝ-  
 ΖΕΜΣΙ ΉΤΕ ΝΙΜΑΡΤΥΡΟΣ ΤΗΡΟΥ ΝΑΙ ΕΤΑΓΩΩΠΙ 20  
 ΙΣΧΕΝ ΨΟΡΠ ΟΥΟΣ ΉΝΕ ΟΥΟΝ ΨΩΠΙ ΕΦΩΝΙ ΉΜΟΚ  
 ΨΑ ΕΝΕΖ ΒΕΝ ΝΙΚΕΟΥΟΝ ΕΘΝΑΨΩΠΙ Ω ΠΑΜΕΝΡΙΤ  
 fol. 136. ΓΕΩΡΡΙΟΣ Α ΠΙΜΗΨ ΉΤΕ ΝΙΠΡΟΦΗΤΗΣ ΝΕΜ  
 ΝΙΑΠΟΣΤΟΛΟΣ Τ ΉΠΟΥΟΙ ΑΓΕΡΑΣΠΑΖΕΣΘΕ ΉΜΟΥ  
 ΠΕΧΩΟΥ ΝΑΗ ΧΕ Ω ΟΥΝΙΑΤΚ ΑΛΗΘΩΣ Ω ΓΕΩΡ- 25  
 ΡΙΟΣ ΠΙΜΕΝΡΙΤ ΉΤΕ ΦΤ ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ ΝΕΜ  
 ΝΙΧΕΡΟΥΒΙΜ ΝΕΜ ΝΙΣΕΡΑΦΙΜ ΟΥΟΣ ΑΝΟΝ ΖΩΗ  
 ΤΕΝΨΟΥΨΟΥ ΉΜΟΝ ΉΒΗΤΚ ΝΕΜ ΤΕΚΝΙΨΤ ΉΖΥ-  
 ΠΟΜΟΝΗ ΜΑΛΙΣΤΑ ΉΘΟΚ ΉΜΑΓΑΤΚ ΤΝΟΥ ΕΘΟΥ-  
 ΩΝΣ ΕΒΟΛ ΉΦΡΑΝ ΉΦΤ ΒΕΝ ΟΥΠΑΡΡΗΣΙΑ ΒΕΝ 30

†ΟΙΚΟΥΜΕΝΗ ΤΗΡC ΝΕΜ ΠΕCΜΟC ΕΘΕ ΦΑΙ  
 ΠΕΝCΩΤΗΡ ΝΑΟΥΟΝΖΕΚ (sic) ἔΒΟΛ ΖΩΚ ΉΕΝ  
 ΤΦΕ ΕΚΩΟΠ ΉΕΝ ΟΥΩΟΥ ἸΑΤCΑΧΙ ἸΜΟC ἸΠΕΜΘΟ  
 ἸΠΙCΩΝΤ ΤΗΡC ἸΤΕ ΤΦΕ ΝΕΜ ΠΚΑΖΙ ΟΥΟC  
 ἘΤΑΥΜΑΖC ἸΡΛΩΙ Ἰ ΠΩC †ΝΕΜΑC Ἰ†ΖΗΡΗΝΗ 5  
 (sic) ΑCΩΕ ἘΠΩΩΙ ἘΝΙΦΗΟΓΙ ΝΕΜ ΝΕCΑΓΓΕΛΟC ΝΕΜ  
 ΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ ἸΤΑC ΉΕΝ ΟΥΜΩ† ἸΩΟΥ  
 ΝΕΜ ΟΥΤΑΙΔ ΠΙΜΑΚΑΡΙΟC ΔΕ ΑCΙ ἘΘΜΗ† ἸΠΙ-  
 ΘΕΑΤΡΟΝ ἸΤΕ †ΒΑΚΙ ἘΡΕ ΠΕCΖΟ ΜΕΖ ἸΝΟΥΩΙΝΙ  
 ΑCΩΩ ἘΒΟΛ ΕCΩΜΙΜΟC ΧΕ ΩΟΥ ΝΙΟΥΓΡΩΟΥ 10  
 ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΘΜΩΙ ΝΕΜΩΟΥ ΝΕΜ ΝΙΚΕ  
 ΜΑΤΟΙ ΕΤΩΟΠ ΉΕΝ ΤΑΙ ΒΑΚΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ  
 ΕΤΩΟΠ ἸΒΗΤC ἸΜΩΙΝΙ ἘΒΟΛ ΤΗΡΟΥ ἸΤΕΤΕΝΝΑΥ  
 ἘΡΟΙ ΕΙΟΝΉ ΉΕΝ ΤΧΟΜ ἸΠΑΝΟΥ† ΑΝΟΚ ΠΕ ΓΕ-  
 ΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ἸΤΕ ΝΙΓΑΛΙΛΕΟC ΑΝΟΚ ΠΕ 15  
 ἘΤΑ ΝΑΙ ΑΘΝΟΥ† ἸΝΟΥΓΡΩΟΥ ΉΘΒΕΤ ΟΥΟC  
 ΑΥΘΟΜCΤ ΉΕΝ ΠΙΚΑΖΙ Ἰ ΠΑΝΟΥ† ἸΗC ΠΧC  
 ΤΟΥΝΟCΤ ἘΒΟΛΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΧΕ ἸΘΟC ΠΕ  
 Φ† ἸΤΕ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΙΜΗΩ ΔΕ ἘΤΑΥ-  
 CΟΥΩΝC ΧΕ ἸΘΟC ΠΕ ΑΥΩΩ ἘΒΟΛ ΕΥΧΩ ἸΜΟC 20  
 ΧΕ ἸΜΟΝ ΝΟΥ† ΉΕΝ ΤΦΕ ΟΥΔΕ ΖΙΧΕΝ ΠΙΚΑΖΙ  
 ἘΒΗΛ ἘἸΗC ΠΧC Φ† ἸΓΕΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ΟΥΟC  
 ΟΥCΖΙΜΙ ἘΒΟΛΉΕΝ ΝΙΜΗΩ ἘΤΑCΝΑΥ Ἐ†ΩΦΗΡΙ  
 ἘΤΑCΩΩΠΙ ΑCΝΑΖ† Ἐ ΠΕCΡΑΝ ΠΕ CΧΟΛΑCΤΙΚΗ  
 ΑCΟΥΩΩΤ ἸΠΙΜΑΡΤΥΡΟC ΕCΩ ἸΜΟC ΝΑC ΧΕ 25  
 ΠΑΩC ΓΕΩΡΓΙΟC Ἰ ΠΑΩΗΡΙ ΜΟΥΖΠ<sup>1</sup> ἸΤΕC-  
 ἘΖΕ ΧΕ ἸΤΕCΧΑΙ ΉΕΝ ΤΚΟΙ ΑCΖΕΙ ΟΥΟC  
 ΑCΜΟΥ †ΝΟΥ ΧΕ Ω ΠΑΩC ἸΡΙΒΟΗΘΙΝ ἘΡΟΝ

1) For ΝΟΥΖΠ.



fol. 157. ΧΕ ΛΝΟΝ ΖΑΝΖΗΚΙ ΠΕΧΕ ΠΙΘΜΗ ΝΑϞ ΧΕ ΒΙ ΝΕ  
 ΜΠΑΙ ΚΟΥΧΙ ΝΒΑΡΩΠ ΕΤΑΙΔΜΟΝΙ ΜΜΟϞ ΤΝΟΥ  
 ΗΕΝ ΤΑΧΙΧ ΟΥΟϞ ΜΑΩΕ ΝΕ ΕΤΚΟΙ ΤΑΛΟϞ ΕΧΕΝ  
 ΤΕΞΕ ΕΡ[Ε]ΧΩ ΜΜΟϞ ΧΕ ΠΕΧΕ ΠΙΒΩΚ ΝΤΕ ΠΟϞ  
 ΦΤ ΓΕΩΡΓΙΟϞ ΧΕ ΤΩΝΙ Ω ΤΕΞΕ ΕΒΟΛΗΕΝ ΝΗ  
 ΕΘΜΩΟΥΤ ΤΣΙΜΙ ΔΕ ΑϞΙΡΙ ΚΑΤΑ ΠΙΡΗΤ ΕΤΑ  
 ΠΙΔΓΙΟϞ ΧΟϞ ΝΑϞ ΟΥΟϞ ΔΩΝΒ ΝΧΕ ΤΕΞΕ ΑϞ-  
 ΤΩΟΥ ΝΦΤ ΑΩΩΠΙ ΕϞΜΗΝ ΕΠΙΔΓΙΟϞ ΓΕΩΡΓΙΟϞ  
 Ε ΝΑΡΕ ΟΥΜΗΩ ΚΩΤ ΕΠΙΔΓΙΟϞ ΠΕ ΕϞΤϞΒΩ ΝΩΟΥ  
 ΕΠΧΙΝϞΟΥΕΝ ΠΧϞ ΝΑΓΩΩ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ  
 ΦΤ ΝΠΙΔΓΙΟϞ ΓΕΩΡΓΙΟϞ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ  
 ΠΟΥΡΟ ΠΧϞ ΠΕΧΕ ΝΙΟΥΓΡΩΟΥ ΝΝΙΜΑΤΟΙ ΧΕ ΟΥ  
 ΝΕ ΝΑΙ ΩΩ ΕΒΟΛ ΕΤΩΩ ΝΠΑΙΡΗΤ ΕΤΕΝϞΩΤΕΜ  
 ΕΡΩΟΥ ΠΕΧΕ ΠΙΜΑΤΟΙ ΝΩΟΥ ΧΕ ΓΕΩΡΓΙΟϞ ΠΕ  
 ΕΤΑϞΤΩΝϞ ΕΒΟΛΗΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΡΕ ΝΙΜΗΩ  
 ΩΩ ΕΒΟΛ ΕΥΝΑΖΤ ΕΠΕϞΝΟΥΤ ΧΕ ΑϞΤΟΥΝΟϞ  
 ΕΒΟΛΗΕΝ ΝΗ ΕΘΜΩΟΥΤ ΝΙΟΥΓΡΩΟΥ ΔΕ ΕΤΑϞ-  
 ϞΩΤΕΜ ΧΕ ΓΕΩΡΓΙΟϞ ΠΕ ΕΤΑϞΩΝΒ ΝΚΕϞΟΠ  
 ΑΥΝΟΒΩΠ<sup>1</sup> ΕΦΑϞΟΥ ΠΕ ΝΑΥΕΡϞΟΤ ΠΕ ΜΜΑΩΩ  
 ΠΕΧΩΟΥ ΝΝΟΥΕΡΗΟΥ ΧΕ ΑΡΗΟΥ ΝΘΟϞ ΑΝ ΠΕ  
 ΟΥΟϞ ΠΕΧΕ ΝΙΜΑΤΟΙ ΧΕ ΖΗΠΠΕ ΤΕΝΝΔΕΝϞ  
 ΝΩΤΕΝ ΤΝΟΥ ΖΙΝΑ ΝΤΕΤΕΝΕΜΙ ΗΕΝ ΟΥΤΑΧΡΟ  
 ΧΕ ΝΘΟϞ ΠΕ ΓΕΩΡΓΙΟϞ ΝΙΜΑΤΟΙ ΔΕ ΑΥΙΝΙ ΜΠΙ-  
 ΔΓΙΟϞ ΖΙΧΕΝ ΠΙΒΗΜΑ ΝΑΡΕ ΠΙΜΗΩ ΜΩΩΙ ΝϞΩϞ  
 ΠΕ ΟΥΟϞ ΝΑΓΩΩ ΠΕ ΕΒΟΛ ΕΥΧΩ ΜΜΟϞ ΧΕ ΛΝΟΝ  
 ΖΑΝΧΡΗϞΤΗΛΝΟϞ ΝΠΑΡΡΗϞΙΑ ΝΑΓΩΩ ΕΒΟΛ ΠΕ  
 ΕΥΖΩΟΥΩ ΕΝΙΟΥΓΡΩΟΥ ΟΥΟϞ ΝΑΥΧΟΝΤ ΕΝΙΟΥ-  
 ΡΩΟΥ ΠΕ ΝΙΟΥΓΡΩΟΥ ΔΕ ΔΥΕΡΚΕΛΕΥΙΝ ΝΝΙΜΑΤΟΙ

ζβ.

1) Sic; for ΔΥΝΟΥΩΠ.

ἔθρογδοτδετ ἵσα νιμηω ιςχεν αχπ ρ<sup>1</sup> ἵπι-  
 ἔρογ ωα φναγ ἵναχπ ιτ ἵπιέροογ ἵμαρβ  
 εγβωτεβ ἵσωογ πε αγωπι ἵχε τηβι<sup>2</sup> ἵτε  
 νη εταγδι ἵπιχλομ βεν πιεροογ ἔτεμμαγ  
 σεῖρι ἵη ἵωο νεμ φ ἵψγχη αγρωλ ἐνιφθογι 5  
 βεν ογώογ ἐρε πογσμογ εθογав ωωπι νεμαν  
 τηρογ ωα ἐνεγ λμην μενεσα ναι αγκοτογ  
 ἵχε νιογρωογ ἐπιλγιοσ γεωργιοσ πεχωογ  
 ναγ χε γεωργιοσ πωσ ακτωνκ ἔβολβεν νη

ol. 138. εθμωογτ πεχε πιμακαριοσ νωογ χε παῡσ 10  
 ιη̄σ π̄χ̄σ πε ἔταρτογνοσ ἔβολβεν νη εθμω-  
 ογτ εθεβ φαι τωωπ ἵναι βιςι τηρογ ριχεν  
 πεφραν εθογав αφερογω ἵχε ογαι ἔβολ  
 ἵβητογ ἐπεφραν πε ρακλιλοσ ογορ πεχαρ  
 ἵπιθμη ἵπαι ρητ χε ω γεωργιοσ αλλα λληθωσ 15  
 ττοι ἵωφηρι ἵμοκ χε πωσ ακι ἔβολβεν παι-  
 λεβησ εκοι ἵφαχι φαχι ογορ εκσατ ἐπεσχη  
 ἐπκαρι τνογ χε εκογωω ἵταναρτ ἐπεκνογτ  
 εθεβ νιθρονοσ λ̄ε ἔταγτογω ἔβολ ογορ  
 ἵτενεμι χε πεκνογτ πε ἔταρερ παι μhini 20  
 ωαν νεννογτ νε αλλα ις ογσλη ἵνω̄νι  
 ἵπαι μα ἐρε ρανρεφμωογτ ἵβητς ἵτε νι-  
 λρχεοσ ογορ ἔωωπ ἵτεκτωβρ ἵπεκνογτ  
 ογορ ἵτερτογνοσογ εγονβ ογορ τναναρτ  
 ἐρογ ρω αφερογω ἵχε πιμακαριοσ γεωργιοσ 25  
 πεχαρ χε τ̄εμι λνοκ χε τετενναρτ αν αλλα  
 πιχρωμ εθναογεμθηνογ τηρογ πλην εθεβ  
 ζδ. φαι μηω ετδρι ἐρατογ τναορε πωογ ἵπαῡσ

1) Read ρτ.

2) Read τηπι.



ιη̄Ϛ π̄χ̄Ϛ ογωνϚ ἐβολ τωνκ̄ ν̄θοκ̄ nem φη  
 ἐτεκογῶϚ λουων̄ ἡ̄τ̄κλη̄ ἄνιογ̄ῑνι (sic) ἡ̄νη  
 ἐτε̄ ἡ̄β̄η̄τ̄ς ἡ̄πᾱε̄μ̄θο̄ (sic) ἐβολ̄ ἡ̄παῑ μ̄η̄ω̄ ρ̄ινα  
 ντε̄ φ̄ραν̄ ἡ̄πᾱογ̄ρο̄ ἡ̄μ̄η̄ι ογωνϚ ἐβολ̄ ἡ̄φοογ̄  
 λεγ̄τωνϚ ἡ̄χε̄ πογ̄ρο̄ ρακιλλοϚ nem πογ̄ρο̄ δα-  
 ριανοϚ nem διδ̄νη̄σιοϚ πογ̄ρο̄ ἡ̄χη̄μῑ ἀγογ̄ων̄  
 ἡ̄τ̄κλη̄ ἡ̄ων̄ι ἀγ̄ῑνι ἐπ̄ω̄ι ἡ̄νικαϚ ἡ̄τε̄ νη̄  
 ἐταγ̄μογ̄ ἐταγ̄λοϚλεϚ πεχωογ̄ ναϚ χε̄ ὦ̄ γε-  
 ωργιοϚ ἀγερ̄ρο̄λῑ ἡ̄χε̄ νικαϚ ρ̄ιχεν̄ πᾱω̄αῑ  
 ἡ̄πιχ̄ρομοϚ ογ̄οϚ ἀγερ̄ω̄ιω̄ ἡ̄χε̄ νικαϚ πεχε̄  
 πῑο̄μη̄ι χε̄ ἀνιογ̄ῑ νη̄ι ἡ̄νογ̄κε̄ω̄ιω̄ πᾱιρη̄τ̄  
 ἂ̄ πῑϚ ἡ̄νογ̄ρο̄ ἑ̄ρε̄ νιζ̄γ̄πε̄ρε̄τ̄η̄ς ω̄Ϛῑ ἡ̄νικαϚ  
 nem νογ̄κε̄ω̄ιω̄ ἐταγ̄χε̄μογ̄ ογ̄οϚ ἀγ̄ε̄νογ̄  
 ἀγ̄χαγ̄ ἡ̄πεν̄θο̄ (sic) ἐβολ̄ ἡ̄πιᾱγιοϚ γεωργιοϚ  
 ἡ̄θοϚ δε̄ πιμακαριοϚ λε̄κ̄ω̄λ̄χ̄ ἡ̄νε̄ρ̄κε̄λῑ λε̄τ̄  
 ἡ̄νογ̄ε̄γ̄χη̄ ἡ̄φ̄τ̄̄ β̄εν̄ τ̄ογ̄νογ̄ ἂ̄ ογ̄νιω̄τ̄  
 ἡ̄μον̄με̄ν ω̄ω̄πῑ nem ρ̄αν̄χᾱρᾱβαῑ nem ρ̄αν̄σε-  
 τε̄β̄ρη̄χ̄ ἂ̄ ογ̄π̄ἡ̄λ̄ ἡ̄τε̄ π̄ο̄Ϛ ω̄ω̄πῑ ρ̄ιχεν̄ π̄κᾱρῑ  
 fol. 139. nem νικαϚ nem νιω̄ω̄ιω̄ ογ̄οϚ ἀγ̄ῑ ἐβολ̄ ἡ̄χε̄  
 ἑ̄ ἡ̄ρω̄μῑ ἐβολ̄β̄εν̄ νιω̄ω̄ιω̄ nem ἑ̄ ἡ̄ς̄ρ̄ῑμῑ nem  
 ογ̄κογ̄χη̄ ἡ̄λλογ̄ ἂ̄ ογ̄νιω̄τ̄ ἡ̄ρο̄τ̄ ω̄ω̄πῑ ἡ̄νιογ̄-  
 ρωογ̄ nem νιμ̄η̄ω̄ ε̄θ̄νε̄μ̄ωογ̄ ε̄ο̄βε̄ τ̄ω̄φ̄η̄ρῑ  
 ἐτᾱς̄ω̄ω̄πῑ ναγ̄ς̄θ̄ερ̄τερ̄ πε̄ ρ̄ῑσο̄π̄ πε̄ ἀγ̄μογ̄τ̄  
 ἡ̄χε̄ νιογ̄ρωογ̄ ἡ̄νογ̄αῑ ἐτᾱγ̄τωνϚ ἐβολ̄β̄εν̄  
 νη̄ε̄θ̄μ̄ωογ̄τ̄ πεχωογ̄ ναϚ χε̄ νιμ̄ πε̄ πεκ̄ραν̄  
 πε̄χᾱϚ νωογ̄ χε̄ β̄ω̄η̄ς̄ πε̄ πῑραν̄ ἐτ̄τοῑ ἑ̄ροῑ  
 ογ̄οϚ πε̄χᾱϚ ναϚ ἡ̄χε̄ πογ̄ρο̄ χε̄ ῑς̄ ογ̄η̄ρ̄  
 ἡ̄ρο̄μ̄πῑ ῑς̄χεν̄ ἐτᾱκ̄μογ̄ ἀγε̄ρογ̄ω̄ χε̄ ῑς̄ ᾱ̄λ̄  
 ἡ̄ρο̄μ̄πῑ πεχωογ̄ ναϚ χε̄ β̄εν̄ πεκ̄χογ̄ ἂ̄ π̄χ̄Ϛ  
 κ̄η̄ν̄ ἰ̄ ἐπ̄ικ̄ο̄ς̄μοϚ πε̄ πε̄χᾱϚ νιμογ̄ χε̄ ἡ̄φ̄η̄

ΠΕΧΩΟΥ ΝΑϞ ΕΚΩΕΜΩΙ ἸΝΝΙΜ ἸΝΝΟΥ† ΠΕΧΑϞ  
 ΝΩΟΥ ΧΕ ΝΑΙΩΕΜΩΙ ἸΝΝΟΥ† ΧΕ ΠΙΛΠΟΛΛΩΝ  
 ΠΕ ΠΙΘΟΥΩΤ ἸΝΚΟΥΡ ἸΒΕΛΛΕ ΟΥΟΖ ἸΝΑΨΥΧΗ  
 ΑΣΩΠΙ ΔΕ ἸΤΑΙΜΟΥ ΑΥΣΑΤ ἸΟΥΓΙΑΡΟ ἸΧΡΩΜ  
 ΕΦΟΙ . . . . . ΕΦΣΑΠΕΣΗΤ ἸΦΝΟΥΝ ΕΦΟΥΩΜ ΗΕΝ 5  
 ΟΥΜΕΤΑΘΝΑΙ ΟΥΟΖ ΑΥΖΙΤΤ ἸΠΕΣΗΤ ἸΡΟϞ ΙΣ . . . .  
 ἸΡΟΜΠΙ ἸΦΟΥϞ †ΧΗ ΗΕΝ ΝΕϞΣΟΛ ΕΤΗΟΣΙ ΝΑΡΕ  
 ΠΙΛΠΟΛΛΩΝ ΠΙΘΟΥΩΤ ΧΗ ΝΕΜΗΙ ἸΒΗΤϞ ΠΕ  
 ΟΥΟΖ ΝΑϞ† ΗΙΣΙ ΝΗΙ ἸΠΙΖΟΥḀ ΠΕ ΕΦΧΩ ἸΜΟΣ  
 ΝΗΙ ΧΕ ΣΟΥΩΝΤ ὦ ΠΙΤΑΛΕΠΩΡΟΣ ΧΕ ΔΝΟΚ ΔΝ 10  
 ΠΕ †† ΑΛΛΑ ἸΝΟΚ ΟΥΙΔΩΛΟΝ ἸΝΑΨΥΧΗ ΕΘΒΕ  
 ΟΥ ΑΚΧΑ †† ΠΕΚΟΥΡΟ ἸΣΩΚ ΟΥΟΖ ΔΚΟΥΩΩΤ  
 ἸΠΣΑΔΑΝΑΣ ΕΘΒΕ ΦΑΙ †ΝΟΥϞ ΟΙ ΝΑΚ ΝΕΜΗΙ  
 ΕΥΣΟΠ ἸΝΝΟΥΚΟΛΑΣΙΣ ἸΝΕΝΕΖ ΛΟΙΠΟΝ ΜΕΝΕΝΣΑ  
 ΟΥΣΗΟΥ ΑϞΙ ἸΠΕΣΗΤ [Ε]ἸΜΕΝ† ἸΧΕ ἸΗΕ ΠΩΗΡΙ 15  
 Ἰ†† ΕΤΟΝΗ ΟΥΟΖ ΝΑΡΕ ΟΥΣΤΑΥΡΟΣ ἸΝΝΟΥΩΙΝΙ  
 ΣΩΚ ΗΑΣΩϞ ΠΕ ΑΜΕΝ† ΤΗΡϞ ΕΡΟΥΩΙΝΙ ΑϞΕΝ  
 †ΤΕΧΜΑΛΩΣΙΑ ΤΗΡΣ ἸΠΩΩΙ ΝΕΜΑϞ ΟΥΟΖ ΠΙ-  
 ΣΩΧΠ ΔΕ ἸΝΤΕ ΝΙΚΟΛΑΣΙΣ ΑΡΕΩΑΝ ΠΙΕΖΟΥϞ ἸΝΤΕ  
 †ΚΗΡΙΑΚΗ ΩΠΙ ΑΠΛΩΣ ΩΑΡΕ †† ΧΟΥΩΤ 20  
 ΖΙΣΕΝ ΝΙΚΟΛΑΣΙΣ ΟΥΟΖ ΩΑϞ†ΜΤΟΝ ΝΩΟΥ ΠΕ  
 ΑΛΛΑ ΔΝΟΝ ΗΑ ΝΙΩΑΜΩΕ ἸΔΩΛΟΝ ἸΠΑΥ†ΤΕΜΤΟΝ  
 ΝΑΝ ΠΕ ἸΠΤΗΡϞ ΗΕΝ ΖΛΙ ἸΝΝΑΥ ΝΑΙ ΔΕ ἸΤΑΥ-  
 ΣΩΤΕΜ ἸΡΩΟΥ ἸΧΕ ΝΙΟΥΡΩΟΥ ΝΕΜ ΠΙΜΗΩ  
 ΑΥΤΩΜΤ ΠΕΧΕ ΔΑΔΙΑΝΟΣ ΠΟΥΡΟ ΝΑϞ ΧΕ ΩΕ 25  
 fol. 140. ΠΙΛΠΟΛΛΩΝ ΠΙΝΙΩ† ἸΝΝΟΥ† Ἰ ΠΕΚΖΗΤ ΧΩ ΖΙΤΕΝ  
 ΠΑΩΑΙ ἸΠΙΧΡΟΝΟΣ ΕΤΟΣΚ ἸΜΟΥϞ †ΝΟΥϞ ΝΕΜ  
 ΝΕΚΣΗΝΟΥ ἸΤΑΥΤΩΟΥΝΟΥ ἸΒΟΛΒΕΝ ΝΗΕΘΜΩ-  
 ΟΥΤ ἸΤΕΤΕΝΟΥΩΩΤ ἸΠΙΛΠΟΛΛΩΝ ΠΙΝΙΩ† ἸΝΝΟΥ†  
 ΑΦΕΡΟΥḀ ἸΧΕ ΙΩΒΙΝΟΣ ΠΕΧΑϞ ΝΑϞ ΧΕ ΑΝΑΘΕΜΑ 30



ἔροκ ὦ πιζογορ ετσοϞ νεμ πιαπολλων ετσοϞ  
 ΝΕΜΑΚ ΟΥΟϞ ΑΡΖΙΤϞ ἔβρη βα ΝΕΝΒΑΛΛΑΧ  
 ΜΠΙΛΓΙΟϞ ΧΕ ††ϞΟ ἔροκ παῦϞ ΓΕΩΡΓΙΟϞ ΠΙΜΑΡ-  
 ΤΥΡΟϞ ἵΤΕ ἸΗϞ ΠΧϞ ΦΑΙ ἔρε ΝΙΣΤΡΑΤΙΑ ἵΤΕ  
 ΤΦ† (sic) ΧΟΥΩΤ ἔβολ ἁδχωϞ βΕΝ ΟΥΒΙΩΩΟΥϞ 5  
 ΕΦΩ ΕΘΡΕϞΙ ΨΑΡΟΥϞ βΕΝ †ΒΑΚΙ ἵΤΕ ΠΧϞ  
 ἸΛΗΜ ††ϞΟ ἔροκ παῦϞ ΜΟΙ ΝΑΝ ΖΩΝ ΤΗΡΟΥ  
 ΖΙΟΥϞΟΠ ἵΤΕΦΡΑΓΙϞ ἵΤΕ ἸΗϞ ΝΕΜ ΠΙΩΜϞ ἵΤΕ  
 ΠΧϞ ΟΥΟϞ ΤΩΒϞ ΜΠΟϞ ἔβρη ἔχων ΖΙΝΑ ἵΤΕϞ-  
 ΨΤΕΜΕΝΤΕΝ ἔπιμωιτ ἔτανι ἔβολ ἵβητϞ ἵΚΕ 10  
 ΟΠ ΠΘΜΗΙ ΔΕ ἔταρναϞ ἔποϞναϞ† ΑϞ†  
 ἵΝΟΥΩΕΝΦΑΤ βΕΝ ΠΙΚΑΖΙ ΔΟΥΩΝϞ ἔβολ ἵΧΕ  
 ΟΥΜΟΥΜΙ ΜΜΩΟΥ ΕΣΟΥΟΒΩ ΜΜΑΩΟΥ ΟΥΟϞ ΔΥΒΙ  
 ΜΠΩΜϞ ΤΗΡΟΥ ἵβητϞ ἔβολ ΖΙΤΕΝ ΙΑΚΟΥΒΟϞ  
 ̅̅̅. ΠΙΛΠΟϞΤΟΛΟϞ ΕΘΟΥΑΒ ΠϞΟΝ ἵΩΑΝΝΗϞ βΕΝ 15  
 ΦΡΑΝ ἵΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ  
 Α ΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΘΡΟΥΖΩΛ ἔπεϞχτ ἔ†Ϟλη  
 ἵΤΟΥΕΝΚΟΤ ΑΥΧΩΚ ἔβολ βΕΝ ΟΥΖΗΡΗΝΗ ΑΥ-  
 ὈΛΟΥ ἔβουϞ ἔπιπαρადιϞοϞ ἵΤΕ ΠΟΥΝΟϞ ΖΙΤΕΝ  
 ΝΕΝΤΩΒϞ ΜΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΜΕΝΕΝϞΑ ΝΑΙ 20  
 ΔΕ ΠΕΧΕ ΝΙΟΥΡΩΟΥ ἵΝΟΥἔρνοϞ ΧΕ ΟΥ ΠΕ  
 ΕΤΕΝΝΑΔΙϞ ἵΠΑΙ ΜΑΓΟϞ ΦΑΙ ΟΥΟϞ ΑΥΕΡΚΕ-  
 ΛΕΥΙΝ ἔθρουἵνι ΜΠΙΛΓΙΟϞ ΖΙΧΕΝ ΠΙΒΗΜΑ ΠΕ-  
 ΧΩΟΥ ΝΑϞ ΧΕ ΖΙΤΕΝ ΤΕΚΜΕΤΡΕϞΕΡΖΙΚ ΑΚΤΑΜΟΝ  
 ΖΑΝΔΕΜΩΝ ἔρατοϞ ζωϞ ρωμι ΟΥΟϞ ΠΑΙ ΡΗ† 25  
 ΑϞΘΡΟΥΒΟΛΚϞ ἔβολ ΑϞΘΡΟΥΖΙΟΥἵ ἔροϞ βΕΝ  
 ΖΑΝΩΒΩΤ ΕΥΜΕϞ ἵϞουρι ΨΑΤΕ ΠΕϞϞΟϞ ϞΩΚ  
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΠΕ ΟΥΟϞ ΑϞΟΥΑϞϞΑϞΜΙ ἔκω† βΕΝ  
 †ΠΟΛΙϞ ΤΗΡϞ ΨΑΤΟΥΧΙΜΙ ἵΝΟΥΧΗΡΑ ἵβηκι  
 ΘΑΙ ἔΤΕ ΜΜΟΝ ΖΛΙ ἵβηκι ἵΠΕϞρη† βΕΝ †ΠΟΛΙϞ 30

ΤΗΣ ΑΦΘΕΡΟΥΣΙΟΥΓΙ ἸΠΙΘΜΗ ἘΒΟΥΝ ἘΠΕΣΗ  
 ΝΑΧΩ ἸΜΟΣ ΠΕ ΧΕ ΤΝΑΤΩΩ ἸΠΩΛΟΛ ἸΝΤΕ  
 ΝΙΓΑΛΙΛΕΟΣ ΕΤΑΙ ΤΟΥΓΙ ΔΕ ΩΠΙ ΑΓΤΩΝΗ ἸΧΕ  
 fol. 141. ΠΙΜΑΚΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΑΧΙΜΙ ἸΠΕΡΩΜΑ  
 ΑΦΟΥΧΑΙ ἘΒΟΛΒΕΝ ΝΙΕΡΒΟΤ ΟΥΟΣ Ἰ ΠΗΙ ΤΗΡΗ 5  
 ΕΡΟΥΩΙΝΙ ΝΙΜΑΤΟΙ ΔΕ ΕΘΝΕΜΑΦ ΒΕΝ ΠΗΙ ἘΤΑΥ-  
 ΝΑΥ ἘΠΙΟΥΩΙΝΙ ΕΤΒΟΟΙ ΑΥΖΕΙ ἘΠΕΣΗΤ ΤΗΡΟΥ  
 ΖΙΧΕΝ ΠΟΥΖΟ ΟΥΟΣ Ἰ ΠΩΧ ἸΠΕΡΖΑΡΜΑ  
 ΣΑΠΩΩ ἸΠΙΜΑ ἘΡΕ ΠΙΛΓΙΟΣ ἸΜΟΦ ΑΦΟΥΑΖ-  
 ΣΑΖΗ ἸΠΙΑΡΧΗΑΓΓΕΛΟΣ ΣΑΡΑΘΗΛ ἘΘΡΕΦΩΠΙ 10  
 ΕΦΕΡΔΙΑΚΟΝΙΝ ἘΠΙΘΜΗ ΟΥΟΣ ΠΑΙ ΡΗΤ Ἰ ΠΩΧ  
 ΜΑΖΦ ἸΧΟΜ ΑΦΖΩΛ ἘΠΩΩ ἘΝΙΦΗΟΥΓΙ ΒΕΝ  
 ΟΥΩΟΥ Ἰ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἸΜΟΝΙ ἸΝΙΜΑΤΟΙ  
 ΑΦΤΟΥΝΟΟΟΥ ΑΦΤΝΟΜΤ ΝΩΔΟΥ (sic) ΟΥΟΣ ΠΑΙ-  
 ΡΗΤ ΑΦΟΥΟΡΠΟΥ ἸΝΗ ἘΤΕ ΝΟΥΟΥ ΒΕΝ ΟΥΖΙ 15  
 ΡΗΝΗ ΝΘΟΦ ΔΕ ΑΦΟΖΙ ΒΕΝ ΠΗΙ ἸΝΤΕ ΤΧΗΡΑ  
 ἸΖΗΚΙ [ΠΕΧΑΦ ΝΑΟ] ΧΕ ΜΑ ΟΥΩΙΚ ΝΗ ἸΤΑΟΥ-  
 ΟΜΦ ΧΕ ΟΥΟΝ ΙΟ 5 ἸἘΖΟΥΟΥ ἸΠΙΟΥΕΜ ΖΛΙ ΟΥΟΣ  
 ΑΣΕΡΟΥΩ ἸΧΕ ΤΧΗΡΑ ἸΖΗΚΙ ΧΕ ΧΩ ΝΗ ἘΒΟΛ  
 ΠΑΩΧ ΧΕ ἸΜΟΝ ΟΙΚ ΒΕΝ ΠΑΗ ἸΝ ΠΕΧΕ ΠΙΛΓΙΟΣ 20  
 ΓΕΩΡΓΙΟΣ ΝΑΟ ΧΕ ΕΡΝΑΖΤ<sup>1</sup> ἘΝΙΜ ἸΝΟΥΤ ΑΣΕ-  
 ΡΟΥΩ ἸΧΕ ΤΧΗΡΑ ἸΣΖΙΜΙ ΧΕ ΕΙΝΑΖΤ ἘΠΙΛΠΟΛ-  
 ΛΩΝ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑΟ ΧΕ ΕΘΒΕ ΦΑΙ ἸΛΗΘΩΟ  
 ἸΜΟΝ ΟΙΚ ΒΕΝ ΠΗΙ ΟΥΟΣ ἘΤΑΦΝΑΥ<sup>2</sup> ἘΠΕΦΖΟ  
 ἸΧΕ ΤΣΖΙΜΙ ΕΦΟΥΟΒΩ ΟΥΟΣ ΕΦΟΙ ἸΝΟΥΩΙΝΙ 25  
 ἸΦΡΗΤ ἸΝΟΥΑΓΓΕΛΟΣ ἸΝΤΕ ΠΩΧ ΠΕΧΑΟ ΧΕ ΤΝΑΩΕ  
 ΝΗ ἸΝΤΑΚΩΤ ἸΝΑ ΟΥΩΙΚ ἸΠΑΙ ἸΓΙΟΣ ἸΡΩΜΙ ἸΝΤΕ  
 ΦΤ ΑΡΗΟΥ ΕΘΒΗΤΦ ΤΝΑΧΙΜΙ ἸΝΟΥΖΜΟΤ ΝΑΖΡΕΝ

1) Read ἘΤΑΣΝΑΥ.

2) Read ΕΡΕΝΑΖΤ.



ΝΑΒΙϞΕΥ ἘΤΑϞΩΛ ἘΒΟΛ ἸΧΕ ἸϞΙΜΙ ΝΑΡΕ  
 ΠΙΘΜΗ ΖΕΜϞΙ ΠΕ ἘΡΕ ΠΕϞΖΟ ΕΡΟΥΩΙΝΙ ἸΜΑΩ  
 ΟΥΟϞ ΝΑΡΕ ΠΕϞϞΟΙ ΤΟΜ ἘΟΥϞΤΥΛΟϞ ΠΕ ἸΩΕ  
 ΦΑΙ ΝΑϞΤΑϞΗΟΥΤ ἘΡΑΤΥ ΠΕ ΕϞΤΩΟΥΝΟΥ ΗΑ  
 ΚΕΟΥΑΙ ἸΩΕ ἘΤΑϞΚΩΩ ΗΕΝ ἸΟΥΑϞϞΟΙ ἸΤΕ 5  
 ΠΗΙ ἸΤΕ ἸΧΗΡΑ ἸΖΗΚΙ ΗΕΝ ἸΟΥΝΟΥ ἘΤΑ ΠΙϞΟΙ  
 ἸΠΙΘΜΗ ΤΑϞ . . . . . ἸΤΕ ΠΙΩΕ ΑϞΒΕΠΝΟΥΝΙ  
 ΑϞΦΙΡΙ ἘΒΟΛ ΟΥΟϞ ΑϞΩΛ ἘΠΩΙ ΗΕΝ ΠΙΧΕ-  
 ΝΕΦΩΡ ἸΤΕ ἸϞΙΜΙ ΑϞΕΡϞΑΠΩΙ ἸΝΙΝΙΩἸ  
 ἸΚΩΤ ΕΤΒΟϞΙ ἸΤΕ ἸΠΟΛΙϞ ἸἸ ἸΜΑϞΙ Α ΜΙΧΑΗΛ 10  
 ΠΑΡΧΗΑΓΓΕΛΟϞ ἸΝΙ ΝΑϞ ἸΟΥΤΡΑΠΕΖΑ ΑϞΟΥΩΜ  
 ἸΧΕ ΠΙΜΑΚΑΡΙΟϞ ΑϞΧΑ ΟΥΩΙΚ ἸΤΕ ΤΦΕ ΖΙΧΕΝ  
 ἸΤΡΑΠΕΖΑ ἸΤΕ ἸΧΗΡΑ ΑϞΜΟϞ ἸΝΩΙΚ ΕΤϞΟΤΠ  
 fol. 142. ἸΜΑΩ ΑϞϞΜΟΥ ἘΠΕϞΗ ΑϞΜΟϞ ἸΑΓΡΑΘΟΝ ΝΙΒΕΝ  
 ἸΦΡΗἸ ἸΠΗΙ ἸΝΙΟΥΡΩΟΥ ΟΥΟϞ ΕΤΑϞΙ ἘΒΟΥΝ 15  
 ἸΧΕ ἸϞΙΜΙ ΑϞΝΑΥ ἘΠΖΟ ἸΠΙΑΓΙΟϞ ΓΕΩΡΓΙΟϞ  
 ΕϞΕΡΟΥΩΙΝΙ ἸΦΡΗἸ ἸΦΡΗ ΑϞΝΑΥ ἘἸΤΡΑΠΕΖΑ  
 ΕϞΜΕϞ ἸΝΩΙΚ ΝΕΜ ΑΓΡΑΘΟΝ ΝΙΒΕΝ ΝΕΜ ΠΙΩΕ  
 ἘΤΑϞΦΙΡΙ ἘΒΟΛ ΠΕΧΑϞ ΗΕΝ ΠΕϞϞΗΤ ΧΕ Α ΦἸ  
 ἸΝΙΓΑΛΙΛΕΟϞ Ἰ ἘΒΟΥΝ ἘΠΑΝΙ ΑΝΟΚ ΗΑ ἸΤΑΛΕ- 20  
 ΠΩΡΟϞ ΑϞΕΡΒΟἸΘΙΝ ἘΤΑΜΕΤΖΗΚΙ ΟΥΟϞ ΑϞΤΑΧΗ  
 ΑϞΖΙΤϞ ἘΒΡΗΗ ΗΑ ΝΕΝΒΑΛΑΥΧ ἸΠΙΘΜΗ ΑϞΟΥ-  
 ΩΩΤ ἸΜΜΟΥ ΕϞΧΩ ἸΜΜΟϞ ΧΕ ΝΑΙ ΗΑΡΟΙ ΠΑἸ  
 ΑϞΕΡΟΥἸ ἸΧΕ ΠΙΑΓΙΟϞ ΠΕΧΑϞ ΝΑϞ (sic) ΧΕ ΤΩΝΙ  
 ἘΖΡΗΗ ΑΝΟΚ ΑΝ ΠΕ ΦἸ ἸΝΙΓΑΛΙΛΕΟϞ ΑΛΛΑ ΑΝΟΚ 25  
 ΟΥΒΩΚ ἸΤΑϞ ΠΕΧΕ ἸΧΗΡΑ ΝΑϞ ΙϞΧΕ ἸΘΟΚ  
 ΟΥΒΩΚ ἸΤΑϞ ΟΥΟϞ ΙϞΧΕΝ ΝΑΙΧΙΜΙ ΖΜΟΤ ἸΠΕΚ-  
 ἸΘΟ ἘΒΟΛ Ἰ ΠΑἸ ΜΟΙ ΝΗΙ ἸΠΙΡΗἸ ἘΘΡΙϞΑΧΙ  
 ἸΠΕΚἸΘΟ ἘΒΟΛ ΠΕΧΕ ΠΙΑΓΙΟϞ ΝΑϞ ϞΑΧΙ ΠΕΧΕ  
 ΧΕ ΟΥΟΝ ἸΤΗΙ ἸΝΟΥΑΛΟΥ ΕϞΧΗ ΗΕΝ Θ ἸΑΒΟΤ 30

φαι δε ουβελλε πε ἡκογρ ογορ ἡβλαε †ωπι  
 ἔταμορ ἔναθεωεγ ογορ ἂ περῖωτ μογ αχχαρ  
 εἰῆβοκι ἡμορ εἰχη ἕεν δ ἡναβοτ ογορ ἰσxen  
 ἔταιμασρ ἡπιχαρ ἔθορυναγ ἔρορ ἔωωπ  
 παῶc ἡτε πεκναι ταροι †ηναρστ ρω ἔπεκ- 5  
 νογ† πεχε πιῆμη νας χε πιναἰ ἡτε πῶc  
 ναωωπι νε ἡφοογ τοτε ἀνιογῖ νηι εμναι  
 ἡπαι ἄλογ ἀcἰνι ναρ ἡπιαῖλογ ἔβολἕεν †μαρ  
 ρ ἡνογαρμἰ ἡτε πεcἡι ογορ ἀcχαρ ἕεν  
 κενρ ἡπιαῖριοc ρεωρριοc ἡθορ δε ναρωληλ 10  
 εχωρ πε ογορ ἀρερcφραριζἰν ἡμορ νεμ  
 νερβαλ ογορ ἀρἡιρἰ ἔβογν ἕεν περρο αγρἰ  
 ἔβολἕεν νερβαλ ἡχε ρανκἡκc ογορ ἀρἡαγ  
 ἡβολ cατοτρ πεχε τερμαγ ναρ χε παῶc  
 μαρογcωτεμ ἡχε νερμαωc ογορ ἡτερμωι 15  
 πεχε πιῆμη νας χε ὦ †cρἰμἰ χε φαι ρωι  
 ἔρορ †νογ δεοc ογορ ἀωανμογ† ἔρορ  
 ἡτερcωτεμ ἔταcμἡ ἡτερμωι ἡτερcωκ ἔβολ  
 ἡπασαχι ογορ ἡπεcωcεμcομ ἡνογῶρἡμ ναρ  
 ἡνογcαχι εcναγ ἔπερρο ἡφρἡ† ἡνογαρρελοc 20  
 ἡτε φ† τοτε πῶ ἡνογρῶ ἡανομοc ἔταγῖ  
 fol. 143. εγcἰνἰ ἕεν νἰπλατιἂ ἡτε †πολιc ογορ ἔταγ-  
 ναγ ἔπιωἡἡ ἔταρρωτ ἔβολ ρἰτεν φ† νεμ  
 πιαῖριοc ρεωρριοc ερcαπωι ἡ†πολιc ἡἰε  
 ἡμαρἰ ἡῶἰcι ἀγτωμτ τηρογ ριογcοπ πεχε 25  
 δαδἰἂνοc πογρῶ χε ογ πε παι cἰνναγ ἔταρ-  
 ωωπι ἕεν πολιc! ἡφοογ εῶβε παι νἰω† ἡωἡἡ  
 ετῶοcἰ ἔταρφἰρἰ ἔβολ ἡπαι μα πεχωογ ναρ

1) Read †πολιc.



ΧΕ ΕΤΑ ΤΑΙ ΧΟΜ ΨΩΠΙ ΕΒΟΛΖΙΤΕΝ ΓΕΩΡΓΙΟΣ  
 ΠΙΓΑΛΙΛΕΟΣ ΟΥΟΣ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΜΟΥΤ  
 ΕΠΙΛΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑΦ ΑΦΘΟΥΖΙΟΥΓΙ ΕΡΟΥ  
 ΝΧΕ Η ΗΚΕΣΤΩΝΑΡΙΟΣ ΒΕΝ ΖΑΝΜΟΥΤ ΜΜΑΧΙ  
 Δ ΕΥΨΙΒΤ ΗΔ ΨΑΤΕ ΝΕΦΣΑΡΖ ΖΕΙ ΖΙΧΕΝ ΠΙ-  
 ΚΑΖΙ ΗΚΟΥΧΙ ΚΟΥΧΙ ΟΥΟΣ ΗΤΕ ΠΕΦΣΝΟΥ ΨΟΥΔ  
 ΕΒΟΛΒΕΝ ΠΕΦΨΑΙ ΗΦΡΗΤ ΝΝΟΥΜΨΟΥ ΟΥΟΣ  
 ΑΦΘΟΥΓΙΝΙ ΗΖΑΝΛΑΜΠΑΣ ΗΧΡΩΜ ΗΤΟΥΖΙΤΟΥ  
 ΕΒΟΥΝ ΒΑ ΝΕΦΣΦΙΡΨΟΥΓΙ ΑΦΘΟΥΓΙΝΙ ΗΝΟΥΦΟΧΙ  
 ΗΨΕ ΑΦΘΟΥΨΤΟΥ ΕΧΩΣ ΟΥΟΣ ΗΤΟΥΤΨΩΤΣ ΗΖΑΝ 10  
 ΖΙΤΦ (sic) ΕΠΕΦΣΨΜΑ ΕΒΟΥΝ ΕΤΦΟΧΙ ΗΨΕ ΕΥΙΡΙ  
 ΟΔ. ΗΟΥ ΟΥΟΣ ΑΦΘΟΥΦΩΝ ΕΧΩΦ ΗΟΥΘΗΝ ΝΕΜ ΟΥΛΑΜ-  
 ΧΑΠΤ ΑΦΘΟΥΒΕΡΟ ΗΝΟΥΧΡΩΜ ΕΦΜΟΣ ΗΜΑΨΩ  
 ΠΑΙ ΡΗΤ ΑΦΤ ΗΠΙΠΝΑ ΗΧΕ ΠΙΘΜΗ ΟΥΟΣ Α  
 ΝΕΦΚΑΣ ΝΕΜ ΝΕΦΣΑΡΖ ΡΩΚΖ ΑΥΕΡΚΕΡΜΙ ΕΥΣΟΠ 15  
 ΑΦΘΟΥΩΛΙ ΗΤΕΦΚΕΡΜΙ ΖΙΧΕΝ ΟΥΤΨΟΥ ΕΦΒΟΧΙ  
 ΕΥΜΟΥΤ ΕΡΟΥ ΧΕ ΑΣΟΥΡΙΟΝ ΑΥΣΟΡΦ<sup>1</sup> ΕΒΟΛ-  
 ΖΙΧΕΝ ΠΙΤΨΟΥ ΝΕΜ ΠΙΘΗΟΥ ΟΥΟΣ ΑΥΤΑΣΘΨΟΥ  
 ΗΧΕ ΝΙΖΥΠΕΡΕΤΗΣ ΕΥΝΗΟΥ ΕΤΒΑΚΙ ΣΑΤΟΤΟΥ  
 ΒΕΝ ΟΥΙΩΣ ΙΣ ΖΑΝΧΑΡΑΒΑΙ ΑΥΨΩΠΙ ΝΕΜ ΖΑΝ- 20  
 ΣΕΤΕΒΡΗΧ ΝΕΜ ΟΥΝΙΨΤ ΗΜΟΝΜΕΝ ΖΩΣ ΔΕ  
 ΗΤΕ ΠΚΑΖΙ ΚΙΜ ΨΑ ΝΕΦΣΕΝΤ ΖΗΠΠΕ ΙΣ ΠΕΝΟΤ  
 ΗΝΤ ΠΧΤ ΑΦΙ ΕΧΕΝ ΟΥΘΗΠΙ ΗΝΟΥΨΙΝΙ ΝΕΜ  
 ΝΕΦΑΡΓΕΛΟΣ ΕΘΟΥΛΒ ΝΑΥΖΩΣ ΒΑΧΩΦ ΠΕ ΑΦΟΥ-  
 ΑΖΣΑΖΝΙ ΗΧΕ ΠΟΤ ΗΠΙΔ ΗΘΗΟΥ ΗΤΕ ΠΚΑΖΙ 25  
 ΕΘΟΥΘΨΟΥΤ ΝΑΦ ΕΒΟΥΝ ΗΠΙΨΩΨ ΗΤΕ ΠΨΩΜΑ  
 ΗΠΙΛΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΦΜΟΥΤ ΗΧΕ ΠΟΤ  
 ΒΕΝ ΤΕΦΣΜΗ ΗΝΟΥΤ ΕΦΧΩ ΗΜΟΣ ΧΕ ΓΕΩΡΓΙΟΣ

1) Read ΑΥΣΟΡΦ.

παλλοῦ τῶνκ ὦ παμενριτ ἐβολῆεν πιενκοτ  
 χε ἄνοκ πετογασαζνι νακ βεν τογνοῦ  
 fol 144. αῤτῶνq ἵχε πιμακαριος Ἰφρητ ἵνοῦπατ-  
 ψελετ εῤνηοῦ ἐβολῆεν περμανψελετ ἅ πῶτ  
 εῤασπαζεσθε ἵμοq αῤτ ναq ἵτζηρηνη (sic) 5  
 αῤζωλ ἐπωῶι ἐνιφνοῖ βεν οῦωοῦ πιμα-  
 καριος δε γεωργιος αῤβοχι ζιφαζοῦ ἵνιματοι  
 εῤχῶ ἵμοc χε διλογῶ νηι ὦ νασνηοῦ εῤρι[Ἰ]  
 νενωτεν ψα ναι ἀθνοῦτ ἵνοῦρῶοῦ νιματοι  
 δε ἐταγναγ ἐροq αῤερζοτ οῦοz αῤερψφηρι 10  
 εῤχῶ ἵμοc βεν οῦcμη ἵνοῦωτ χε ἵθοκ οῦ-  
 νιωτ ἵνοῦτ Ἰηc πῶc πενῶc χε νιρῶμι ἐταγερ-  
 κερμι οῦοz αῤψαῶοῦ νεν πιθνοῦ οῦοz  
 εῤβε πεκραν εῤογαν πῶc ακτοῦνοcοῦ εῤονῆ  
 ἵκεcοπ αῤζιτοῦ ἐπεcητ αῤοῦωῶτ Ἰπιὰριος 15  
 γεωργιος εῤχῶ ἵμοc χε πενῶc μοι ναν ζων  
 ἵτcφραγic ἵτε πῶc πιμακαριος δε γεωργιος  
 αῤχoc<sup>1</sup> αcῶωπι ἵχε οῦμοῦμι ἵμωοῦ εcζολx  
 ἵμαῶω αῤτῶβz δε ον αῤι ἵχε Ἰωαννηc  
 πιεγαρρελιcηc οῦοz αῤτῶμc ἵνιματοι εῤῖρι 20  
 ἵῖ (ἵῖ) οῦοz αῤcμοῦ ἵχε πιεγαρρελιcηc  
 ἐπιὰριος γεωργιος νεν νικεματοι οῦοz αῤ-  
 ζοπq ἐβολζαρῶοῦ νιματοι δε νεν πιὰριος  
 γεωργιος αῤι εῤcοπ ψα νιοῦρῶοῦ<sup>2</sup> χε διῶπι  
 νωτεν ὦ νιαῖνομοc ἵαθνοῦτ οῦοz ic γεωρ- 25  
 ριος φη ἐταρετενψαῶ τεφκερμι νεν πιθνοῦ

ῶc.

1) The scribe has left out some words here.

2) We must add here some few words like οῦοz αῤῶῶ

εῤχῶ ἵμοc.



ΙϚ ΠΧ̄Ϛ ΙΗ̄Ϛ ΠΕΝΘ̄Ϛ ΟΥΟϚ ΠΕΝΝΟΥ† ΔΗΤΟΥΝΟϚ  
 ΕΒΟΛΗΒΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΑΝΟΝ  
 ΤΗΡΟΥ ΕΥϚΟΠ ΤΕΝΝΑΖ† ΕΡΟϚ ΙΧΧΕΝ †ΝΟΥ  
 ΑΝΟΝ ΓΑΡ ΑΝΟΝ ΖΑΝΜΑΤΟΙ ΝΤΑϚ ΝΙΟΥΓΡΩΟΥ  
 ΔΕ ΕΤΑΥΝΑϚ ΕΠΙΔΓΙΟϚ ΓΕΩΡΓΙΟϚ ΕΦΘ̄ϚΙ ΕΡΑΤϚ  
 ΑΓΕΡΩΦΗΡΙ ΜΜΑΩΩ ΑΓΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΔΟΛϚ  
 ΕΠΩΤΕΚΟ ΩΑΤΟΥϚΟΒΝΙ ΧΕ ΕΥΝΑΕΡΟΥ ΝΑϚ  
 ΝΙΜΑΤΟΙ ΔΕ ΖΑΝΟΥΟΝ ΕΒΟΛ ΝΒΗΤΟΥ ΕΤΕ ΚΛΗ-  
 ΚΩΝ ΠΕ ΝΕΜ ΠΙΚΕ† Ν̄ϚΟΝ ΛΑϚΙΡΙ ΝΕΜ ΔΙΔΝΗϚΙΟϚ  
 ΝΕΜ ΙΩϚΗΦ ΑΥΤΗΙΤΟΥ ΝΝΙΘΗΡΙΟΝ ΑΥΧΩΚ ΕΒΟΛ 10  
 ΟΥΟϚ ΑΓΩΛΙ ΝΤΟΥΔΦΕ ΒΕΝΡΩϚ ΝΤϚΗϚΙ ΟΥΟϚ  
 ΠΑΙ ΡΗ† ΑΥΧΩΚ ΕΒΟΛ ΑΥΘΙ ΝΠΙΧΛΟΜ ΝΑΤΛΩΜ  
 ΝϚΟΥΒ̄ ΝΠΙΔΒΟΤ ΠΑΩΟΝϚ ΕΡΕ ΠΟΥϚΜΟΥ ΕΘΟΥΑΒ  
 ΩΩΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΩΑ ΕΝΕϚ ΑΜΗΝ ΜΕΝΕΝϚΑ  
 fol. 145. ΝΑΙ ΔΕ ΑΓΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΜΠΙΔΓΙΟϚ ΓΕΩΡ- 15  
 ΓΙΟϚ ΝΩΟΥ ΝΧΩΠ ΧΕ ΝΝΕ ΝΙΜΗΩ ΝΑϚ ΕΡΟϚ  
 ΕΦΘ̄Ϛ ΝΤΟΥ†ΩΩ ΝΩΟΥ ΕΤΑΥΕΝϚ ΔΕ ΠΕΧΩΟΥ  
 ΝΑϚ ΧΕ ΓΕΩΡΓΙΟϚ ΑΝΕΜΙ ΜΦΟΟΥ ΧΕ ΝΘΟΚ  
 ΟΥϚΑΒ̄ ΜΜΑΓΟϚ ΜΜΟΝ ΟΥΟΝ ΕΦΘ̄ϚΙ ΜΜΟΚ ΒΕΝ  
 ΠΙΚΟϚΜΟϚ ΤΗΡϚ ΛΟΙΠΟΝ ΘΙ ΝΑΚ ΕΒΟΛ ΖΙΤΟΤΕΝ 20  
 ΝΝΟΥΚΥΝΔΙΝΑΡΙΟΝ [Ν]ΝΟΥΒ̄ ΟΥΟϚ ΜΑΩΕ ΝΑΚ  
 ΕΒΟΛ ΒΕΝ ΤΑΙ ΠΟΛΙϚ ΝΧΩΠ ΧΕ ΝΝΕ ΖΛΙ ΕΜΙ  
 ΕΡΟΚ ΖΙΝΑ ΝΤΕΚΚΗΝ ΖΩΚ ΕΒΟΛΗΒΕΝ ΝΑΙ ΒΑϚΑΝΟϚ  
 ΝΕΜ ΝΑΙ ΗΙϚΙ ΕΤΕΚΩΩΠ ΝΜΩΟΥ ΑΦΕΡΟΥΩ ΝΧΕ  
 ΠΙΜΑΚΑΡΙΟϚ ΠΕΧΑϚ ΝΩΟΥ ΧΕ Ω ΝΙΟΥΖΟΡ ΕΤ- 25  
 ΒΑΒΕΜ ΔΙΧΩ ΝϚΩΙ ΝΝΑΧΡΗΜΑ ΕΤΩΩ ΕΤΑ ΝΑΙΟ†  
 ΧΑϚ ΝΗΙ ΝΑΙ ΕΤΙΡΙ ΝΖΟΥΔ̄ Ϛ ΝΚΥΝΔΙΝΑΡΙΟΝ  
 ΝΝΟΥΒ̄ ΝΕΜ ΖΟΥΔ̄ Ϛ ΝΚΗΝΔΙΝΑΡΙΟΝ ΝΖΑΤ ΝΕΜ  
 ΝΑΤΕΒΝΩΟΥ† ΕΤΕ ΜΠΙΔΙΗΠΙ ΜΜΩΟΥ ΕΝΕϚ ΝΕΜ  
 ΝΑΕΒΙΑΙΚ ΝΖΩΟΥΤ ΝΕΜ ϚΖΙΜΙ ΝΕΜ ΝΑΕΖΩΩΡ 30

ΕΤΩ ΝΕΜ ΝΑΞΗΟΥ ΝΕΜ ΝΑΜΑΝΑΛΟΛΙ ΕΤΟΙ  
 ΝΝΙΩ† ΝΕΜ ΝΑΔΩΙ ΝΧΩΙΤ ΝΕΜ ΝΑΠΑΛΛΑΤΙΟΝ  
 ΟΠ. ΕΤΣΕΛΩΛ ΕΒΟΛ ΚΑΤΑ ΠΑΙ ΚΟΣΜΟΣ ΝΕΦΛΗΟΥ  
 ΛΙΧΑ ΝΑΙ ΤΗΡΟΥ ΝΩΙ ΝΕΜ ΤΑΚΕΜΑΥ ΝΕΜ  
 ΝΑΚΕΣΝΗΟΥ ΕΘΒΕ ΦΡΑΝ ΜΠΑΥΣ ΙΗC ΠΧC ΛΙΩΕΠ 5  
 [ΝΑΙ]ΒΙCΙ ΤΗΡΟΥ ΕΒΟΛΖΙΤΕΝ ΘΗΝΟΥ ΕΘΒΕ ΤΕΡΛ-  
 ΓΑΡΗ ΧΕ ΝΝΑΧΑΣ ΝΩΙ ΨΑ ΕΝΕΖ †ΝΟΥ ΧΕ ΖΩΤΕΝ  
 ΤΕΤΕΝ†CΟΒΝΙ ΝΗΙ ΧΕ ΖΙΝΑ ΝΤΑΒΙ ΝΙ ΝΚΥΝ-  
 ΔΙΝΑΡΙΟΝ ΝΝΟΥΒ ΖΙΤΕΝ ΘΗΝΟΥ [ΕΙΝΑ]ΧΩΛ ΕΒΟΛ  
 ΝΦ† ΝΝΙΧΡΗCΤΗΑΝΟΣ ΝΤΑΖΩΛ ΕΠΩΙΚ ΝΑΜΕΝ† 10  
 ΨΑ ΕΝΕΖ ΝΠΕΤΕΝΡΗ† Ω ΝΗ ΕΤC[Ζ]ΟΥΟΡΤ ΕΠΙ-  
 ΧΡΩΜ ΝΕΝΕΖ ΝΕΜ ΠΕΤΕΝΙΩΤ ΠΙΔΙΑΒΟΛΟΣ ΝΕΜ  
 ΝΕΦΔΕΜΩΝ ΕΤΑΥCΩΤΕΜ ΔΕ ΕΝΑΙ ΝΧΕ ΝΙΑΝΟΜΟΣ  
 ΑΥΧΩΝΤ ΜΜΑΨΩ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΝΝΟΥ-  
 ΖΟΜ ΝΕΜ ΟΥCΜΙΛΛΑ ΑΥΖΩΚΙ ΝΠΙΨΑΡ ΝΤΕ 15  
 ΤΕΡΛΦΕ ΟΥΟΣ ΑΥΙΝΙ ΙΟΥ ΝΒ ΕΥΛΩΨ Ν[Χ]ΡΩΜ  
 ΟΥΟΣ ΑΥΖΙΤΟΥ ΕΒΟΥΝ ΕΝΕΦΒΑΛ ΟΥΟΣ ΠΑΙΡΗ†  
 ΑΥΩΧΙ ΕΒΟΛ ΝΧΕ ΤΕΡΛΛΛΟΥ Β† ΑΥΘΡΟΥΧΩΧΙ  
 ΕΒΟΛ ΝΠΕΡΛΑΣ ΑΥΤΑΛΟ ΝΝΕΦΒΑΛΛΑΥΧ ΕΟΥΨΕ  
 ΑΥΚΩΨ ΝΝΙCΗΦΙ ΝΤΕΡΑΤΦ ΒΕΝ ΖΑΝΚΕΛΕΒΙΝ 20  
 ΑΥΦΑΙ ΝΜΟΥ ΑΥΧΑΦ ΒΕΝ ΠΩΤΕΚΟ ΕΡΕ ΟΥΟΝ  
 ΟΥΚΟΥΧΙ ΝΝΙΦΙ CΟΧΠ ΝΒΗΤΦ ΑΥΨΕ ΝΩΟΥ ΕΠΟΥ-  
 ΟΙ. 146. ΜΑ ΒΕΝ ΟΥΙΩC ΕΥCΟΠ ΒΕΝ ΤΦΑΨΙ ΝΠΙΞΩΡΦ  
 ΑΦΙ ΕΒΟΥΝ ΕΠΩΤΕΚΟ ΝΧΕ ΠΩC ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ  
 ΕΘΟΥΑΒ ΟΥΟΣ ΑΥΖΙΟΥΙ ΝΤΕΡΧΙΧ ΖΙΧΕΝ ΠΕΦ- 25  
 CΩΜΑ ΤΗΡΦ ΑΥΤΑΛΔΟΥ ΑΥΤΑΖΟΥ ΕΡΑΤΦ ΠΕΧΑΦ  
 ΝΑΦ ΧΕ ΧΕΜΝΟΜ† ΝΑΚ Ω ΠΑΜΕΝΡΙΤ ΠΑΔΙΝΑΤΟΣ  
 ΕΘΟΥΑΒ †ΨΟΠ ΝΕΜΑΚ ΝΕΜ ΠΑΙΩΤ ΝΑΓΡΑΘΟΣ  
 ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΑΥΒΩΝΤ ΓΑΡ ΕΡΟΚ ΝΧΕ  
 ΠΙΞΟΥΟΥ ΝΤΕΚΝΑΒΙ Ν†ΒΡΗΠΙ ΝΤΕ †ΜΕΤΟΥΡΟ 30



ἵβητη νεμ πιζ ἵχλομ ἵατλωμ ψα ἐνεε  
 ἵτε νιῆνεε ναι δε ἕτα πῶε χοτογ ναγ  
 αφερασπαζεσε ἵμογ ογοε αμαζεγ τηρη  
 ἵχομ αεζωλ ἐπωωι βεν οῦωου νεμ οὔταιο  
 ἐνιφθογι ἕταετωνε δε ἵεαννατοογι ἵχε 5  
 πογρο λαδιάνοε πεσαε ἵνιματοι χε μαωε  
 νωτεν ἐπιωτεκο ἀναγ χε οὔ πε ἕταεωωπι  
 ἵπαι ἀχω ἵχρηστηάνοε ἕταεζωλ ἐπιωτεκο  
 αχσιμι ἵπιμακαριοε εφοι ἵφρητ ισεκε ἵπογ-  
 π. ερβασανιζιν ἵμογ ἐπτηρη πε ογοε αεζιτογ 10  
 ἐπεσχη αῦοῦωωτ ἵμογ εγχω ἵμοε χε  
 τενηεο ἐροκ πενωε γεωργιοε ἀριτεν ζων  
 ἵβωκ ἵπεκνογτ πιερενεοε αετσαβωου ἐπῶε  
 αεερεπεμψα ἵτῶρεα ἵτε πιωμε εθογав  
 ἐβολειτοεγ αγι νεμαε εγσοп ψα νιογρωου 15  
 εγχω ἵμοε χε ἵνον ζανχρηστηανοε ἵβωκ  
 ἵτε πῶε ἵηε ογοε πῶε νιμηω δε ἕταγναγ  
 ἐπιἀριοε γεωργιοε εφοε εραε ἵμον ελι  
 ἵπεεζωου ωοп ἵμογ ἐρε πεεεο ερογωιμι  
 ἵφρητ ἵφρη αγωω ἐβολ εγχω ἵμοε χε 20  
 ἀληθωε ἵμον νογτ βεν τφε ογδε ειχεν  
 πκαε εβηλ ἐφτ ἵγεωργιοε ἵηε πῶε πενωε  
 ογοοε (sic) πενωγτ ογοε ἵνον τηρεν ενηп  
 ἐροε ισεκε παι ναγ τοτε νιἀνομοε αγωπι  
 ἵμαωω πε αχωνт βεν ογενβон αῦογг- 25  
 саεни ἵπистратеγма ἐθοροδолоγ ἵсавол  
 ἵтποлиц ογοε ἵσεωλι ἵτογἀφε βεν ρωε  
 ἵтσηи ογοε παιρηт αχωк ἐβολ ἵτογмар-  
 тγριā αγβι ἵπιχλομ ἵατλωμ ψα ἐνεε ἵτε  
 νιῆνεε τηρογ ἀμην ἵσογ κε ἵπιἀβοε ἐηп 30

fol 147. ΕΥΡΙ ΝΒ ἢΨ ΝΕΜ Υ ἢΨΕ ΒΕΝ ΤΟΥΗΠΙ ΝΕΜ  
 ΠΙΚΕΗ ἢΜΑΤΟΙ ἘΤΑΥΘΙ ἢΠΙΩΜΣ ἘΡΕ ΠΟΥΣΜΟΥ  
 ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΨΑ ἘΝΕΖ ἈΜΗΝ  
 ΑΛΗΘΩΣ ὦ ΝΑΜΕΝΡΑ† ΑΨΑΝΖΙΤΟΤ ἘΝΙΒΙΣΙ  
 ΤΗΡΟΥ ἘΤΑΦΕΡΖΥΠΟΜΕΝΙΝ ἘΡΩΟΥ ἢΧΕ ΠΙΘΜΗ 5  
 ΠΙΜΑΤΟΙ ἢΧΩΡΙ ἢΤΕ ΠΧ̄C ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ  
 ἘΘΡΙΧΟΤΟΥ ΠΙΣΗΟΥ ΝΑΜΟΥΝΚ ἘΡΟΙ ἢΠΑ†ΨΧΟ-  
 ΤΟΥ ΤΗΡΟΥ ΧΕ ΣΕΩΨ ἢΜΑΨΩ ΟΥΟΣ ΟΥΡΩΜΙ  
 ἘΤΑΦΕΡ Ζ ἢΡΟΜΠΙ ἢἘΖΟΥ ΒΕΝ ΟΥΜΑΝ ἢΟΥΩΤ  
 ΕΥΣΕΜΣΙ ἢΧΕ ὀ ἢΟΥΡΟ ΝΕΜ ΝΟΥΣΤΡΑΤΕΥΜΑ 10  
 ΕΥΣΡΟΤΨ ἘΡΟΨ ἢΜΑΨΑΤΨ ΒΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΨ  
 ΝΕΜ ΑΥΡΗΧΨ ΑΛΗΘΩΣ †ΤΟΜΤ ΟΥΟΣ †ΘΕΩΨ ἘΒΟΛ  
 †ΟΙ ἢΨΦΗΡΙ ἢΜΑΨΩ ὦ ΝΑΣΗΝΟΥ ΑΨΑΝΦΗΡΙ  
 ἘΝΙΛΓΩΝ ἢΨΟΥΦΕΡΨΦΗΡΙ ἢΜΩΟΥ ἢΤΕ ΠΙΝΙΨ†  
 ἢΡΕΦΕΡΟΥΩΙΝΙ ΟΥΟΣ ἢΜΕΝΡΙΤ ἢΤΕ Φ† ΦΗ 15  
 ΕΘΟΥΑΒ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΧΩΡΙ ἢΤΕ ΠΧ̄C  
 ΦΑΙ ἘΤΑΦΘΖΙ ἘΡΑΤΨ ἢΜΑΨΑΤΨ ΒΕΝ †ΟΙΚΟΥ-  
 ΜΕΝΗ ΤΗΡΣ ἘΤΕ ἢΜΟΝ ΖΛΙ ΨΟΥΩΝΣ ἢΜΟΨ  
 ἘΒΟΛ ΑΝ ἢΘΟΨ ΠΧ̄C Ἀ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΣΟΖΙ  
 ἢΝΙΟΥΡΨΟΥ ΤΗΡΟΥ ἢΤΕ ΠΙΚΟΣΜΟΣ ΝΕΜ ΝΟΥ- 20  
 ΑΡΧΩΝ ΕΦΟΥΩΝΣ ἘΒΟΛ ἢΠῸC ἢΤΕ ΤΕΝΧΟΜ ΧΕ  
 ἢΘΟΨ ΠΕ Φ† ἢΤΕ ΟΥΟΝ ΝΙΒΕΝ ΑΙΝΑΜΟΥ† ἘΡΟΚ  
 ΧΕ ΝΙΜ ὦ ΠΑῸC ΓΕΩΡΓΙΟΣ ΒΕΝ ΝΗ ΕΘΟΥΑΒ  
 ΑΨΑΝΧΟΣ ἘΡΟΚ ΧΕ ΠΡΟΦΗΤΗΣ ΙἘ ΝΟΜΟΘΕΤΗΣ  
 ΙἘ ΑΝ ἢΤΑΧΟΣ ΧΕ ΑΠΟΣΤΟΛΟΣ ΙἘ ΜΑΡΤΥΡΟΣ 25  
 ΙἘ ΔΙΚΕΟΣ ΚΕΜΑΛΛΟΝ ΚΕΜΠΨΑ ΒΕΝ ΟΥΜΕΘΜΗ  
 ὦ ΠΙΜΕΝΡΙΤ ἢΤΕ ΠΧ̄C ἘΘΡΙΜΟΥ† ἘΡΟΚ ΒΕΝ ΝΑΙ  
 ΡΑΝ ΤΗΡΟΥ ΑΨΑΝΧΟΣ ἘΡΟΚ ΧΕ ΠΡΟΦΗΤΗΣ ΑΚ-  
 ΒΙΣΙ ΠΑΡΑΡΨΟΥ ΟΥΟΣ ΝΟΜΟΘΕΤΗΣ ΚΟΥΟΤ ἘΡΩΟΥ  
 ΑΥΒΙΣΙ ἢΝΗΣΑΙΑΣ ΒΕΝ ΟΥΒΑΨΟΥΡ ἢΨΕ ΒΕΝ 30

πβ.



ΟΥϞΟΠ ΝΝΟΥϞΟΠ ΝΝΟΥΩΤ ΕΘΒΕ †ΜΕΘΜΗ ΑΓΕΝ-  
 ΚΟΤ ΝΝΟΥϞΟΠ ΝΝΟΥΩΤ ΝΕΜ ΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ  
 ΝΘΟΚ ΔΕ ΖΩΚ Ω ΠΑΥϞ ΓΕΩΡΓΙΟϞ ΑΥΒΑϞ ΒΕΝ  
 ΝΙΒΑΨΟΥΡ ΝΡΟ Β ΝΕΜ ΝΙΤΡΟΧΟϞ ΝΕΜ ΝΙΧΗϞ  
 ΝΡΟΒ ΝΕΜ ΝΙΚΕΛΕΒΙΝ ΟΥΟϞ ΟΝ ΑΚΜΟΥ ΕΘΒΕ 5  
 fol. 148. †ΜΕΘΜΗ..... ΝϞΟΠ ΜΩϞΧΗϞ ΔΕ ΟΝ ΠΙΝΟΜΟΘΕ-  
 ΤΗϞ ΑΓΝΑΥ ΕΟΥϞΟΥϞΙ ΒΕΝ ΠΙΩΟΥ ΝΤΕ ΠΥϞ  
 ΝΘΟΚ ΖΩΚ ΠΑΥϞ ΓΕΩΡΓΙΟϞ Α ΠΥϞ ΜΠΙΩΟΥ ΝΕΜ  
 ΠΙΤΑΙΟ ΣΑΧΙ ΝΡΟ ΝΕΜ ΡΟ ΝΕΜΑΚ ΝΙΔΠΟϞΤΟΛΟϞ  
 ΜΕΝ ΝΑΥΖΙΩΨ ΠΕ ΒΕΝ †ΟΙΚΟΥΜΕΝΗ ΤΗΡϞ 10  
 ΕΥΙΡΙ ΝΙΒ ΝΕΜ ΠΙΚΕΥ ΜΜΑΘΗΤΗϞ ΑΥϞΟϞΙ ΝΝΙ-  
 ΨΑΜΨΕΙΔΩΛΟΝ ΑΥΤΑϞΘΩΟΥ ΕΠΧϞ ΠΙΟΥΑΙ ΠΙ-  
 ΟΥΑΙ ΒΕΝ ΤΕϞΧΩΡΑ ΝΕΜ ΠΕϞΟΥΡΟ ΝΘΟΚ ΖΩΚ  
 Ω ΠΙϞΙΟΥ ΕΤΕΡΟΥΩΙΝΙ ΑϞϞΟϞΙ ΜΜΑΥΑΤΚ ΝΝΙ-  
 ΨΑΜΨΕΙΔΩΛΟΝ ΝΕΜ ΝΙΟΥΡΩΟΥ ΝΕΜ ΝΟΥϞΤΡΑ- 15  
 ΤΕΥΜΑ ΝΕΜ ΠΙΚΟϞΜΟϞ ΤΗΡϞ ΑϞΨΑΙΡΙ ΕΡΩΟΥ  
 ΤΗΡΟΥ ΒΕΝ ΠΙΧΡΩΜ ΝΤΕ ΤΦΕ ΟΥΟϞ ΑΚΘΕΡΕ  
 ΦΡΑΝ ΜΠΧϞ ΕΡΟΥΩΙΝΙ ΒΕΝ ΠΙΚΟϞΜΟϞ ΤΗΡϞ  
 ΝΙΚΕΜΑΡΤΥΡΟϞ ΟΝ ΠΙΖΩΒ ΟΥΩΝϞ ΕΒΟΛ ΧΕ ΑΚ-  
 ΒΙϞΙ ΕΡΩΟΥ ΤΗΡΟΥ ΕΥϞΟΠ ΕΘΒΕ ΧΕ ΑΝΟΚ ΑΝ 20  
 ΠΕΤΧΩ ΝΑΚ ΝΦΑΙ ΑΛΛΑ ΠΟΥΡΟ ΝΤΕ ΝΙΟΥΡΩΟΥ  
 ΙΗϞ ΠΧϞ ΠΕΝΥϞ ΕΤΕΡΜΕΘΡΕ ΒΑΡΟΚ Ω ΠΙΜΑ-  
 ΚΑΡΙΟϞ ΧΕ ΜΜΟΝ ΟΥΟΝ ΕϞΘΝΙ ΝΙΩΑΝΝΗϞ ΒΕΝ  
 ΝΙΜΙϞΙ ΝΤΕ ΝΙΖΙΘΜΙ ΜΜΟΝ ΟΥΟΝ ΕϞΘΝΙ ΜΜΟΚ  
 ΠΔ. ΒΕΝ ΝΙΜΑΡΤΥΡΟϞ ΤΗΡΟΥ ΕΤΑΥΨΩΠΙ ΟΥΟϞ ΝΝΕ- 25  
 ΟΥΟΝ ΨΩΠΙ ΕϞΘΝΙ ΜΜΟΚ ΨΑ ΕΝΕϞ ΝΙΔΙΚΕΟϞ  
 ΑΚΒΙϞΙ ΠΑΡΑΡΩΟΥ ΖΙΤΕΝ ΤΕΚΖΥΠΟΜΟΝΗ ΒΑ  
 ΠΙΕϞΚΟ ΝΕΜ ΠΙΒΙ ΝΕΜ ΝΙΨΤΕΚΩΟΥ ΝΕΜ ΝΙ-  
 ΠΛΗΓΗ ΝΤΕ ΝΙΒΑϞΑΝΟϞ ΝΑΙ ΕΤΒΕΝ ΠΕΚΨΩΜΑ  
 ΜΠΙΕϞΟΥϞ ΝΕΜ ΠΙΕΨΩΡϞ ΝΖ ΝΡΟΜΠΙ ΝΕϞΟΥϞ 30

ΜΑΛΙΣΤΑ ΠΙΤΟΥΒΟ ΝΤΕ ΠΕΚΩΜΑ ΑΛΛΑ ΑΛΗΘΩΣ  
 Ω ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΚΘΙΣΙ ΝΜΑΩΩ Ω ΠΙΡΗ  
 ΝΤΕ ΤΜΕΘΜΗ ΕΞΟΤΕ ΝΙΠΑΤΡΙΑΡΧΗΣ ΝΕΜ ΝΙΚΡΙ-  
 ΤΗΣ ΤΗΡΟΥ ΠΛΗΝ Ω ΠΙΜΕΝΡΙΤ ΝΤΕ ΠΧ̄ ΤΤΖΟ  
 ΕΡΟΚ ΝΠΕΡΖΙΠΖΟ ΧΕ ΝΠΙΩΧΕΜΣΟΜ ΒΕΝ ΠΑΝΟΥΣ 5  
 ΕΤΧΟΧΕΒ ΕΧΩ ΝΠΕΚΤΑΙΩ ΕΤΘΟΙ ΤΕΜΙ ΒΕΝ ΟΥ-  
 ΜΕΘΜΗ ΧΕ ΟΥΧΕ ΑΝΟΚ ΒΑ ΠΙΕΛΑΧΙΣΤΟΣ ΘΕΟ-  
 ΔΟΣΙΟΣ ΟΥΔΕ ΝΗ ΕΘΝΗΟΥ ΜΕΝΕΝΣΩΙ ΤΕΝΝΑΩΧΩ  
 ΑΝ ΝΠΙΤΑΙΩ ΝΠΑΙ ΧΩΡΙ ΝΜΑΤΟΙ ΝΤΕ ΠΧ̄ Ω  
 ΝΑΜΕΝΡΑΤ ΝΣΝΗΟΥ ΕΘΒΕ ΝΙΝΙΩΤ ΝΒΙΣΙ ΕΤΑΓ- 10  
 ΩΠΟΥ ΝΤΑΙ Ζ ΝΡΟΜΠΙ ΖΙΤΕΝ ΠΑΙΩ ΝΘΗΡΙΟΝ  
 ΕΤΖΩΟΥ ΑΛΛΑ ΤΕΝΝΑΚΟΤΕΝ ΒΕΝ ΦΟΥΩΩ ΜΦΤ  
 ol. 149. ΝΤΕΝΤ ΝΝΟΥΣΧΩΚ ΝΠΙΕΝΓΩΜΙΟΝ ΟΥΟΣ ΝΤΕ ΤΕΝ-  
 ΤΑΜΩΤΕΝ ΕΠΧΩΚ ΕΒΟΛ ΝΤΑΘΛΥΣΙΣ ΕΘΟΥΑΒ  
 ΝΤΕ ΠΙΝΑ[1]ΑΤΓ ΒΕΝ ΟΥΜΕΘΜΗ ΠΙΛΓΙΟΣ ΓΕΩΡ- 15  
 ΡΙΟΣ ΔΣΩΠΙ ΔΕ ΜΕΝΕΝΣΑ ΝΑΙ ΕΤΑΥΝΑΥ ΝΧΕ  
 ΠΙΩ Ν ΝΟΥΡΟ ΧΕ ΙΣ Ζ ΝΡΟΜΠΙ ΤΟΥΕΡΒΑΣΑ-  
 ΝΙΖΙΝ ΜΠΑΙ ΑΓΙΟΣ ΝΠΟΥΩΒΡΟ ΕΠΕΡΛΟΓΙΣΜΟΣ  
 ΕΤΤΑΧΡΗΟΥΤ ΟΥΟΣ ΑΥΒΟΘΒΕΓ ΝΓ ΝΣΟΠ ΑΡΤΩΝΩ  
 ΕΒΟΛΒΕΝ ΝΗ ΕΘΜΩΟΥΤ ΟΥΟΣ ΑΥΣΟΒΝΙ ΕΤΑΖΟΥ 20  
 ΒΕΝ ΖΑΝΣΑΧΙ ΝΚΟΛΑΚΙΑ ΠΑΙΡΗΤ ΑΦΕΡΚΕΛΕΥΙΝ  
 ΕΘΡΟΥΙΝΙ ΜΠΙΜΑΚΑΡΙΟΣ ΖΙΧΕΝ ΠΙΒΗΜΑ ΠΕΧΕ  
 ΔΑΔΙΑΝΟΣ ΠΟΥΡΟ ΝΑΓ ΜΠΑΙΡΗΤ ΧΕ ΓΕΩΡΓΙΟΣ  
 ΩΕ ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΣ ΝΕΜ ΝΙΝΟΥΤ ΤΗΡΟΥ  
 ΝΕΜ ΤΟΥΜΑΥ ΑΡΤΕΜΙΣ ΧΕ ΤΝΑΩΩΠ ΕΡΟΙ ΝΕΜΑΚ 25  
 ΜΦΡΗΤ ΝΝΟΥΩΗΡΙ ΜΜΕΝΡΙΤ ΝΤΗΙ ΟΥΟΣ ΖΩΒ  
 ΝΙΒΕΝ ΕΤΕΚΝΑΕΡΕΤΙΝ ΜΜΩΟΥ ΩΑ ΤΦΑΩΙ ΝΤΕ  
 ΤΑΜΕΤΟΥΡΟ ΝΤΕΤΗΙΤΟΥ<sup>1</sup> ΝΑΚ ΤΗΡΟΥ ΜΟΝΟΝ

1) Sic; read ΝΤΑΤΗΙΤΟΥ.



CΩTEM ΝCΩΙ ΖΩC ΙΩΤ ΝΤΕΚΟΥΩΩΤ ΝΠΙΑ-  
 ΠΟΛΛΩΝ ΝΝΟΥCΟΠ ΝΝΟΥΩΤ ΝΤΕΚΕΡ ΜΑΖΒ ΉΝ  
 ΤΑΜΕΤΟΥΡΟ ΟΥΟϞ ΑΦΕΡΟΥΩ ΝΧΕ ΠΙΘΜΗ ΟΥΟϞ  
 ΠΕΧΑϞ ΧΕ ΕΡΕ ΠΑΙ CΑΧΙ ΝΘΩΝ ΝΤΟΤΚ ΠΕ ΛΩ  
 πς. ΦΟΥ ΠΕ ΙC Ζ ΝΡΟΜΠΙ ΕΚΕΡΒΑCΑΝΙΖΙΝ ΝΜΟΙ  
 ΝΜΗΝΙ ΠΕ ΙC Ρ ΝCΟΠ ΔΙΧΕΜΤΙΠΙ ΝΦΜΟΥ ΕΒΟΛ-  
 ΖΙΤΟΤΚ Α ΠΑΥC ΙΗC ΠΧC ΤΟΥΝΟCΤ ΟΥΟϞ ΔΙ-  
 ΜΟΥΝΚ ΕΒΟΛΖΙΤΕΝ ΝΙΒΑCΑΝΟC ΕΤΑΚΤΗΙΤΟΥ ΝΗΙ  
 ΟΥΟϞ ΕΒΗΛ ΧΕ ΕΡΕ ΠΑCΩΤΗΡ ΑΜΟΝΙ ΝΤΑΨΥΧΗ  
 ΝΒΗΤ ΠΕ [Μ]ΜΟΝ ΝΑΙΝΑΜΟΥ ΝΝΟΥCΟΠ ΝΝΟΥΩΤ 10  
 ΑΝ ΑΛΛΑ ΟΥΘΒΑ ΝCΟΠ ΠΕ ΠΛΗΝ ΝΠΙCΩΤΕΜ ΕΝΕΖ  
 ΝΖΑΝCΑΧΙ ΝΠΑΙΡΗΤ ΟΥΟϞ ΚΕΜΙ ΑΝ Ω ΠΟΥΡΟ  
 ΧΕ ΠΩΛΟΛ ΤΗΡϞ ΝΤΕ ΝΙΓΑΛΙΛΕΟC ΖΑΝΦΥΛΟ-  
 ΝΙΚΟC ΝΕ ΟΥΟϞ CΕΤ ΕΒΟΥΝ ΕΖΡΕΝ ΕΝΗ ΕΤ  
 ΝΕΜΩΟΥ ΛΟΙΠΟΝ ΙC ΖΗΠΠΕ Α ΝΕΚCΑΧΙ ΤΕΡΟΥΩΤ 15  
 ΝΗΙ ΝΦΟΥ ΟΥΟϞ ΝΕΚCΑΧΙ CΕΘΩΤ ΝΠΑΖΗΤ  
 ΝΜΑΩΩ ΠΟΥΡΟ ΔΕ ΔΑΔΙΑΝΟC ΕΤΑϞCΩΤΕΜ ΕΝΑΙ  
 ΑϞΡΑΩΙ ΝΜΑΩΩ ΠΕ ΑϞΤΦΙ ΕΧΕΝ ΤΑΦΕ ΝΠΙ-  
 ΑΡΙΟC ΓΕΩΡΓΙΟC ΠΙΜΑΚΑΡΙΟC ΔΕ ΠΕΧΑϞ ΝΠΟΥΡΟ  
 ΧΕ ΖΕΝΚ ΕΒΟΛΖΑΡΟΙ Ω ΠΟΥΡΟ ΝΠΕΡΤΦΙ ΕΡΟΙ 20  
 ΑΝ ΤΝΟΥ ΟΥΔΕ ΤΑΛΦΕ ΩΑΤΩΩΤ ΝΠΙΛΠΟΛΛΩΝ  
 ΝΩΟΡΠ ΜΕΝΕΝCΩC ΑΡΙΟΥΙ ΝΦΗ ΕΘΡΑΝΑ ΝΜΟΚ  
 fol. 150. ΕΥCΟΠ ΑΛΛΑ ΑΡΙΚΕΛΕΥΙΝ ΕΘΡΟΥΟΛΤ ΕΠΩΤΕΚΟ  
 ΩΑ ΠΕϞΡΑCΤ ΧΕ Α ΠΙΕΖΟΥC CΙΝΙ ΟΥΟϞ ΕΩΩΠ 25  
 ΝΤΕ ΤΟΥΙ ΩΩΠΙ ΟΥΟϞ ΜΑΡΕ ΠΙΚΥΡΙΖ ΩΩ ΕΒΟΛ  
 ΝΤΟΥΙ ΤΗΡΟΥ ΝCΕΝΑΥ ΕΡΟΙ ΕΙΩΩΤ ΝΝΙΝΟΥΤ  
 ΤΟΤΕ ΑΦΕΡΟΥΩ ΝΧΕ ΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ  
 ΝΝΕCΩΩΠΙ ΝΜΟΙ ΝΚΕCΟΠ ΕΘΡΙΖΙΤΚ ΕΠΩΤΕΚΟ  
 Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟC ΑΛΛΑ ΝΙΒΙCΙ ΕΤΑΙΤΗΙ-  
 ΤΟΥ ΝΑΚ ΧΑϞ ΝΗΙ ΕΒΟΛ ΖΩC ΤΕΜΙ ΑΝ ΑΛΛΑ 30

ὠΠΤ ἔροκ ζωσ ιωτ ογορ ἀμογ νεμνι ἔβογν  
 ἐπιπαλλατιον πιμα ἔρε τουργω αλεξανδριὰ  
 χη ἴμογ βεν πικοιτων ετσαβογν παιρητ  
 αφολq ἔβογν ἴχε πογρο αqζιτq ἔβογν ἐπι-  
 κοιτων ἴτε πιμα ἔρε τουργω χη ἴμογ ογορ 5  
 αqι ἔβολ ὡα νιογρωογ αqερὰριστον νεμωογ  
 ἔτα ρογζι χε ὡπι ἀ πιὰγιος γεωργιος κωλx  
 ἴνεqκελι αqτωβz εqσω ἴμοc ἴπαιρητ πε  
 χε πῶc πανογτ ἴμον φη ἔτὸνι ἴμοκ βεν  
 νινογτ τηρογ ἴθοκ πε πῶc φτ ἴμον πετ- 10  
 ναῶνι ἴμοκ ογορ εῶβε ογ ἀ ζανεθνοc  
 αγωῶ ἔβολ ζανλαοc αqερμελεταν ἴζανετ-  
 ὡογит ογορ αqῶογτ εγμα ἴχε νιογρωογ  
 τηρογ ἴτε πκαζι νογκεαρχων αqι ἔογμα  
 αqσαχι ἴσα πῶc νεμ ἔτoγβε πεqχp̄c εγσοп 15  
 αcερογω ἴχε τουργω πεxαc χε παῶc γεω-  
 ριοc νιm νε νιογρωογ ἔταqῶογτ νεμ νογ-  
 αρχων ἴε νιm πε πιῶc ἔταγτoγβηq νεμ  
 πεqχp̄c μιν (sic) πε ματcαβοι ἔροq ω παῶc γε-  
 ωργιοc αqογων ἴρωq ἴχε πιμακαριοc αqβωλ 20  
 ἔροc ἴνιζητιμα ετῶηκ ἴτε νιγραφη ἐνὰπασ  
 νεμ τβερι ογορ αqταμοc ἴπιρητ ἴσογεν-  
 φιωτ νεμ πῶηρι νεμ πιπῶα εῶογав ογορ  
 αqταμοc ἴπιρητ ἔτα πῶc ῶαμιὸ ἴτφε νεμ  
 πκαζι νεμ πιρη νεμ πιῶz νεμ νιcιογ νεμ 25  
 πιῶαμιὸ τηρq ογορ αqταμοc οη χε ἔταq-  
 ῶαμιὸ ἴπiρωμι ἔβολβεν ογκαζι ὦ τουργω  
 μη ἔταqωωντ ἴμογ αν ἔβολ ἴβηητq ογορ  
 ἔταqχιμι ἴῶων ἴναι καc νεμ ναι μοτ νεμ  
 παι ὡαρ νεμ ναι βαλ νεμ παι λαc νεμ ται 30



ψωβι ΝΕΜ ΠΑΙ ΣΩΤΕΜ ΝΕΜ ΠΑΙ ΨΩΛΕΜ ΝΕΜ  
 fol. 151. ΠΑΙ ΧΙΝΘΑΜΙΔ ἸΤΕ ΝΑΙ ΖΒΗΟΥΙ ΤΗΡΟΥ ΜΗ Φ†  
 ΠΕ ἘΤΑΘΑ[Μ]ΙΔ ἸΝΑΙ ΤΗΡΟΥ ΟΥΟϚ ΠΙΡΩΜΙ  
 ἘΒΟΛΒΕΝ ΠΑΙΔΜΙ ἸΝΟΥΩΤ ΑΥΜΑΖϚ ἸΚΑ† ΝΕΜ  
 ΣΟΦΙΑ ἘΒΟΛΒΕΝ ΠΙἘΜΙ ἸΜΜΗΙ ἸΤΕ Φ† ΑΥΧΑϚ 5  
 ΒΕΝ ΠΙΠΑΡΑΔΙΟϚ ἸΤΕ ΠΟΥΝΟϚ ΟΥΟϚ ΑΥ† ΝΑϚ  
 ἸΤΕΥΕΝΤΟΛΗ ἘΠΧΙΝΤΕΥΑΡΕϚ ἘΠΕΥΣΑΧΙ<sup>1</sup> ΖΩϚ  
 ΟἚ ἸΘΟϚ ΧΕ ΠΙΡΩΜΙ ΑΥΕΡΑΤΣΩΤΕΜ ἸΝΣΑ ΠΕΥΟἚ  
 ΑΥΘΩΤ ἸΠΖΗΤ ἸΠΕΥΣΑΧΙ ΑΥΜΟΥ ΝΕΜΑϚ ΒΕΝ  
 ΦΝΟΒΙ ΑΥΖΩΛ ἘΠΕΣΗΤ ἘΛΜΕΝ† ΝΕΜΑϚ ΨΑ 10  
 ἘΝΕϚ ΑΝ ΕΤΑΥ[ΝΑΥ] ΔΕ ἸΧΕ Φ† ἘΠΕΥΘΑΜΙΔ  
 ΒΕΝ ΝΙΩΝΗΟΥ ἸΤΕ ΠΕΥΣΑΧΙ ἸΠΕΥΦΟΥἸΖΗΤ  
 ΕΘΒΕ ΤΕΥΜΕΤΑΓΑΘΟϚ ΑΛΛΑ ΑΥΟΥΩΡΠ ἸΠΕΥ-  
 ΜΕΝΡΙΤ ἸΨΗΡΙ ἘΠΙΚΟϚΜΟϚ ΑΥΒΙΣΑΡϚ ΒΕΝ ΟΥ-  
 ΠἸΑ ΕΘΟΥΑΒ ΝΕΜ †ΑΘΩΛΕΒ ἸΠΑΡΘΕΝΟϚ †ΘΕΟ- 15  
 ΔΟΚΟϚ ΜΑΡΙΑ ΟΥΟϚ ΑΣΜΑϚ ΖΩϚ ΡΩΜΙ Φ†  
 ΠΕΤΧΗΚ ἘΒΟΛ ΒΕΝ ΟΥΜΕΘΜΗΙ ΟΥΟϚ ΦΡΩΜΙ  
 ΠΕ ΧΩΡΙϚ ΠΝΟΒΙ ΠΕ ἸΜΑΥΑΤϚ ΟΥΟϚ ἘΤΑΥΤΑΛΟΥ  
 ἘΠΙΣΤΑΥΡΟϚ ΒΕΝ ΠΕΥΟΥΩΨ ἸΜΙΝ ἸΜΟΥ ΝΕΜ  
 Ϛ. ΠΙ†ΜΑ† ἸΤΕ ΦΙΩΤ ΝΕΜ ΠΙ[ΠἸΑ] ΕΘΟΥΑΒ ΟΥΟϚ 20  
 ΑΥΜΟΥ ΒΑΡΟΝ ΒΕΝ ΤΣΑΡϚ ΨΑΤΕΥΣΩ† ἸΜΟΝ  
 ἘΒΟΛΒΕΝ ΝΕΝΧΙΧ ἸΤΕ ΝΕΝΧΑΧΙ ΟΥΟϚ ΑΥΤΑϚ-  
 ΘΟϚ ἘΠΕΥΗΙ ἸΚΕϚΟΠ ἘΤΕ ΠΙΠΑΡΑΔΙΟϚ ΠΕ ἸΤΕ  
 ΠΟΥΝΟϚ ἘΤΑΥΝΑΥ ΟΝ ἸΧΕ ΠΙΧΑΧΙ ἸΔΙΑΒΟΛΟϚ  
 Ἐ†ΜΕΤΡΩΜΙ ΧΕ ΑΣΟΥΕΝ ΠΙΔΥΜΙΟΥΡΓΟϚ ἸΜΜΗΙ 25  
 Φ† ΑΥΖΩΛ ἘΒΟΥἸ ἸΝΙΟΥΡΩΟΥ ΝΕΜ ΝΙΑΡΧΩΝ  
 ἸΤΕ ΠΚΑΖΙ ΟΥΟϚ ΑΥΘΑΜΙΔ ἘΖΑΝΙΔΩΛΟΝ ΒΕΝ  
 ΦΡΑΝ Ἰ[Ν]ΙΔΩΛΟΝ ἸΔΕΜΩΝ ΟΥΟϚ ΑΥΟΥΩΨ

1) Ms. à ΠΕΥΣΑΧΙ.

ΜΜΩΟΥ<sup>1</sup> ΟΥΟΣ ΔΥΧΑ ΠΟΥΡΕΘΑΜΙΔ ἸΣΩΟΥ Φ†  
 ΕΤΒΟCΙ ΠΕΧΕ †ΟΥΡΩ ΟΥΝ ΝΑΥ ΧΕ ΟΥΚ ΟΥΝ  
 ΠΑΥC ΓΕΩΡΓΙΟC ΠΑΥC ΜΕΝΕΝCΑ Φ† ΝΑΙ ΙΔΩΛΟΝ  
 ΖΑΝΔΕΜΩΝ ΝΕ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟC ΝΑC ΧΕ ΑΖΑ<sup>2</sup>  
 ΖΑΝΔΕΜΩΝ ΕΤΖΩΟΥ ΝΕ ΟΥΟΣ ΠΕΧΕ †ΟΥΡΩ ΝΑΥ 5  
 ΧΕ ΠΑΥC ΓΕΩΡΓΙΟC ΡCΩΟΥΝΟΥ ἸΦ† ΑΝ ἸΧΕ  
 ΠΟΥΡΟ ΕΒΗΛ ΕΠΙΑΠΟΛΛΩΝ †ΝΟΥ ΟΥΝ ΜΑΤΑΜΟΙ  
 ΧΕ ΕΤΑ ΠΩΗΡΙ ἸΦ† Ἰ ΕΠΙΚΟCΜΟC ἸΝΩ ἸΡΗ†  
 ΟΥΟΣ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟC ΓΕΩΡΓΙΟC ΧΕ CΩΤΕΜ  
 ΕΡΟΙ Ω ΑΛΕΞΑΝΔΡΑ †ΟΥΡΩ CΩΤΕΜ ΕΔΑΥΙΑ 10  
 I. 152. ΕΡΧΩ ἸΜΜΟC ΧΕ ΦΗ ΕΤΖΕΜCΙ ΖΙΧΕΝ ΝΙΧΕΡΟΥΒΙΜ  
 ΟΥΟΝΖΚ ΕΒΟΛ ΟΥΟΣ ΡΑΙ ἸΤΕΚΜΕΤΧΩΡΙ ΑΜΟΥ  
 ΨΑΡΟΝ ΕΦΝΑΖΜΕΝ ΟΥΟΣ ΠΕΧΕ ΔΑΥΙΑ ΟΝ ΧΕ  
 ΕΡΕἰ ΕΠΕCΗ† ἸΦΡΗ† ἸΝΟΥΜΟΥἸΖΩΟΥ ΖΙΧΕΝ  
 ΟΥCΟΡ† ΕΤΕ †ΠΑΡΘΕΝΟC ΤΕ CΩΤΕΜ Ω †ΟΥΡΩ 15  
 [Ε]ΑΒΒΑΚΟΥΜ ΠΙΠΡΟΦΗΤΗC ΕΡΧΩ ἸΜΜΟC ΧΕ ΠΥC  
 ΛΙCΩΤΕΜ ΕΠΕΚΗΡΩΟΥ ΔΙΕΡΖΟ† ΟΥΟΣ ΔΙ† ΝΙΑΙ†<sup>3</sup>  
 ἸΝΕΚΕΖΒΗΟΥἰ ΔΙΤΩΜ† ΚΕΓΑΡ ΠΙΠΝΑ ΕΘΟΥΑΒ  
 ΑΤΧΕ<sup>4</sup> ΝΑΙ ΤΗΡΟΥ ΟΥΟΣ ΠΕΧΕ †ΟΥΡΩ ΝΑΥ ΟΝ  
 ΧΕ ΠΑΥC ΕΤΑ ΠΙΠΡΟΦΗΤΗC CΩΤΕΜ ΕΠCΑΧΙ ἸΠΥC 20  
 ΟΥΟΣ ΑΡΕΡΖΟ† ΕΘΒΕ ΟΥ ἸΕ ΕΤΑΥ†ΝΙΑΤΥ ἸΝΟΥ  
 ΒΕΝ ΝΕΡΖΒΗΟΥἰ ΑΥΤΩΜ† ΠΕΧΕ ΠΙΜΑΚΑΡΙΟC ΝΑC  
 ΧΕ CΩΤΕΜ Ω †ΟΥΡΩ ΕΤΑ ΠΙΠΡΟΦΗΤΗC ΕΜΙ  
 ΧΕ ΠΥC ΝΗΟΥ ΕΒΟΛΒΕΝ ΤΦΕ ΑΡΕΡΖΟ† ΑΥΕΜΙ  
 ΟΝ ΧΕ ΦΝΑΨΩΠΙ ΝΕΜ ΝΙΡΩΜΙ ΟΥΟΣ ΑΥΤΩΜ† 25  
 ΟΥΟΣ ΑCΕΡΟΥΩ ἸΧΕ †ΟΥΡΩ ΧΕ ΑΛΗΘΩC ΚΑΛΩC  
 ΑΚCΑΧΙ Ω ΠΙΡΕΡΕΡΟΥΩΙΝΙ ΕΤΣΗΚ ΕΒΟΛ ††ΖΟ

1) Read ἸΜΜΟΥ.

2) Ms. ΑΖΑΑ.

3) Sic; read ΝΙΑΤ.

4) Sic; read ΑΥΧΕ.



Ϟβ. ἔροκ τωβϞ ἸπῶϞ ἔχωι ἔθερεϞφωτ Ϟαβολ Ἰμοι  
 Ἰχε Ἰπλανη Ἰτε νιδωλον ετσοϞ πεχε πι-  
 ϞιοϞ γεωργιοϞ ναϞ χε ναϞϞτ νε Ἰθεο ἸϞθριοϞ  
 εθοϞαβ ἸνομοοϞϞιοϞ οϞοϞ Ἰμον Ϟλι Ἰαδνι  
 Ἰτε νιδωλον ναϞῶωντ ἔρο αν ἔπτηρη οϞοϞ  
 πεχαϞ χε ἸναϞϞτ παῶϞ αλλα ἸεργοϞτ εθε  
 παι ἔθριον ετϞωοϞ οϞοϞ ἸνοϞρο Ἰπαρα-  
 βαθηϞ χε οϞνι ὦ παῶϞ οϞρεϞοϞεμϞαρϞ Ἰρωμι  
 πε ἔεν οϞμεῶμηι οϞοϞ οϞἸανομοϞ πε ἔϞοτε  
 οϞον νιβεν ετϞοπ Ϟιχεν πἸαϞι πλην ὦ παῶϞ  
 γεωργιοϞ ἸρεϞ ἔπαι μϞϞτηριον ῶαϞι ἔρατκ  
 ἔϞαϞλη Ἰτε πἸϞ πινιϞῶτ ἸνοϞρο χατ δεοϞ  
 Ἰταεμτον Ἰμοι ἸνοϞκοϞχι ὦ παῶϞ Ἰιωτ  
 εθοϞαβ οϞοϞ πῶϞ ϞωοϞνοϞ χε διϞϞηοϞ ἔροκ  
 ἸμαϞω οϞοϞ ἔτα τοοϞι δε ῶοπι αϞε-  
 κελεϞν Ἰχε πιἸανομοϞ ἸνοϞρο ετϞωοϞ Ϟινα  
 ἸϞεινι ἸπιμακαριοϞ ναϞ εβολἔεν πιπαλλα-  
 τιον ἔπιερφηι Ἰτε ἸπολιϞ οϞοϞ αϞοϞωρη ναϞ  
 fol. 153. Ἰχε ποϞρο χε ἸωϞ Ἰμοκ ἸμοϞ ῶαροι οϞοϞ  
 ἸτεκοϞωϞτ ἸννινοϞῶτ οϞοϞ Ἰτεκδι ἸνοϞνιϞῶτ  
 Ἰταιο ἸτοτοϞ ἸννιοϞρωοϞ τηροϞ οϞοϞ ἸτοϞῶτ  
 ἔχωκ ἸνοϞδρηπι ἸνοϞρο οϞοϞ Ἰτε πεϞϞητ  
 οϞνοϞ ἔροκ ὦ πιμενρητ οϞοϞ ετϞολϞ ἸμαϞω  
 οϞοϞ Ἰτε οϞον νιβεν ναϞ ἔροκ ἸπατενϞωλ  
 ἔπιἸριϞτον οϞοϞ πεχε πιμακαριοϞ ναϞ χε  
 ϞεμϞι νακ Ἰθεοκ νεμ νιοϞρωοϞ Ἰπαιμα ῶα-  
 ἸτοϞωϞτ ἸννινοϞῶτ ἸταταϞῶοι ἔροκ οϞοϞ  
 παρηῶτ Ἰ πικεριϞ ῶω ἔβολ ἔεν οϞνιϞῶτ Ἰχομ  
 χε ὦ νιλαοϞ τηροϞ ἔωοϞῶτ τηροϞ ἸφοοϞ  
 εϞϞοπ ἔἔοϞν ἔπιερφει Ϟινα ἸτετενναϞ ἔρε-

ωργιος πινωτ̄ ἵτε νιγαλιλεος εφναογωωτ̄  
 ἵπιὰ πολλων πινωτ̄ ἵνογτ̄ ογορ̄ παρητ̄ βεν  
 τογνογ̄ αγωογτ̄ τηρογ̄ ἵχε νατ̄πολις τηρς  
 νιρωμι νεμ νιζιδ̄μι εγσοπ̄ ναγοι ἵωφ̄ηρι  
 πε εμαωω εθεε πιμακαριος γεωργιος πινωτ̄ 5  
 φδ. ἵρεφερογωιμι ογορ̄ ναγχω ἵμος πε ἵνογε-  
 ρητ̄<sup>1</sup> χε πως φαι ναωωπι ἵπιθ̄μηι τ̄χηρα δε  
 ἵςζ̄ιμι ρωο̄ ε̄τασσωτεμ̄ ε̄ναι εθεε πιμακα-  
 ριος γεωργιος βεν θμητ̄ ἵπιμηω τηρ̄ εσχω  
 ἵμος χε ὦ παῦτ̄ γεωργιος πιματοι ἵχωρι 10  
 ἵτε πογρο π̄χ̄τ̄ ἵη̄τ̄ παῦτ̄ ὦ φη ε̄ταφ̄ερ̄ ογθα  
 ἵμηιμι νεμ χομ̄ βεν ται πολις ογορ̄ ακ-  
 τογνος νιρεφ̄νωογτ̄ ογορ̄ ακτ̄ ἵφογωιμι  
 ἵνιβελλ̄εγ̄ ακ̄ερε νιβαλεγ̄ μοωι νιεβο δε ον  
 ακερογ̄σαχι ογορ̄ νικογρ̄ ακ̄ερογ̄ σωτεμ̄ νι- 15  
 κακσεγ̄τ̄ ακτογ̄βωογ̄ νιχεμ̄ων ακ̄ζιτογ̄ ε̄βολ  
 ογορ̄ ον ακωωπι ἵνογρεφερογωιμι βεν πι-  
 κοσμο̄ς τηρ̄ ὦ παῦτ̄ γεωργιος νιω̄ην̄ ε̄ταγ̄ερ-  
 ρολι ακ̄ερογ̄ωωπι ἵμασογ̄ταρ̄ ἵκεσοπ̄ ὦ φη  
 ε̄ταρ̄ῑ ε̄βογ̄ν̄ ε̄πανῑ ειοῑ ἵζη̄κῑ λιωωπῑ ειοῑ 20  
 ἵραμαδ̄ ἵμαωω ογορ̄ ειορεμ̄ αρ̄τασθ̄οῑ ρα  
 φτ̄ πιπαντοκρατωρ̄ ἵμηῑ μενε̄νσᾱ ναῑ τηρογ̄  
 ε̄τακᾱιτογ̄ βεν φραν̄ ἵπ̄χ̄τ̄ ακ̄ναογωωτ̄ ἵπι-  
 ἀπολλων̄ ε̄τ̄βαβ̄εμ̄ ογορ̄ ἵτεκτ̄ωπῑ ἵπλαο̄ς  
 τηρ̄ ἵνῑχρη̄στῑλ̄νο̄ς̄ πῑλ̄γιο̄ς̄ δε̄ γεωργιος 25  
 ε̄ταρ̄σωτεμ̄̄ ε̄ρο̄ς̄ εσχω ἵναῑ σαχῑ ναῑ ογορ̄  
 αρ̄ραωῑ ε̄χε̄ν̄ π̄ταχρο̄ ἵτε̄ πε̄σναρ̄τ̄ ογορ̄  
 αρ̄νετ̄ρ̄ ρω̄ρ̄ ἵσω̄βῑ ε̄θογ̄αβ̄ ε̄βογ̄ν̄ ε̄χω̄ς̄ εφ̄χω

1) Sic; read ἵνογερνογ̄.



ἸΗΣΟΥΣ ἸΣΤΑΡΗΤ ἸΕ ΧΩ ἸΠΕΩΗΡΙ ἸΖΗΝΙ ἸΧΕΝ  
 ΠΚΑΖΙ ΟΥΟΣ ΑΣΧΑΓ ἸΠΕΣΗΤ ΟΥΟΣ ΑΦΕΡΟΥΩ  
 ΟΝ ἸΧΕ ΠΙΔΡΙΟΣ ΟΥΟΣ ΠΕΧΑΓ ἸΠΙΔΛΟΥ ΧΕ ΠΧ  
 ΠΑΝΟΥΤ ΠΕΤΧΩ ἸΜΟΣ ΝΑΚ ΧΕ ΤΩΝΚ ἸΜΟΥ  
 ΨΑΡΟΙ ἸΤΕΚΧΩΚ ἸΒΟΛ ἸΠΑΣΑΧΙ ΟΥΟΣ ΒΕΝ  
 ΤΟΥΝΟΥ ΑΥΣΩΤΕΜ ἸΧΕ ΝΕΦΜΑΨΧ ΟΥΟΣ ΑΥ-  
 ΤΑΧΡΟ ἸΧΕ ΝΕΦΒΑΛΛΑΥΧ ΟΥΟΣ ΑΓΙ ΖΑ ΠΙΔΡΙΟΣ  
 ΓΕΩΡΓΙΟΣ ΠΕΧΕ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ ἸΠΕΜΘΟ  
 ἸΠΙΜΗΨ ΤΗΡΓ ΧΕ ΜΑΨΕ ΝΑΚ ἸΒΟΥΝ ἸΠΙΕΡ-  
 ΦΕΙ ἸΤΕ ΠΙΠΟΛΛΩΝ ΟΥΟΣ ἸΤΕΚΧΟΣ ἸΠΙ- 10  
 ΠΟΛΛΩΝ ΠΙΘΟΥΩΤ ΧΕ ΕΙΒΕΡΟΚ ἸΘΟΚ ΠΙΒΕΛΛΕ  
 ς. ἸΝΚΟΥΡ ΟΥΟΣ ἸΑΤΚΑΤ ΟΥΟΣ ἸΑΤΕΜΙ ἸΜΟΥ  
 ἸΒΟΛ ΧΕ ΓΜΟΥ[Τ] ἸΕΡΟΚ ἸΧΕ ΠΙΒΩΚ ἸΤΕ ΦΤ  
 ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΓΖΩΛ ἸΒΟΥΝ ἸΠΙΕΡΦΕΙ ἸΧΕ  
 ΠΙΚΟΥΧΙ ἸΝΔΛΟΥ ΟΥΟΣ ΑΓΧΟΣ ἸΠΙΡΗΤ ΠΙΠΝΑ 15  
 ΧΕ ΕΤΒΑΛΗΟΥΤ ἸΠΙΘΟΥΩΤ ΑΓΩΨ ἸΒΟΛ ΧΕ Ω  
 ΙΗΘ ΠΙΝΑΖΩΡΕΟΣ ΑΚΣΕΚ ΟΥΟΝ ΝΙΒΕΝ ἸΕΡΟΚ ΠΑΙ  
 ΚΟΥΧΙ ΔΕ ἸΝΔΛΟΥ ΟΝ ΑΚΤΟΥΝΟΣ ἸΖΗΝΙ ἸΧΩΙ  
 ΟΝ ἸΒΟΛ ἸΘΩΝ ΤΝΟΥ ΟΥΟΣ ΣΑΤΟΤΓ ΑΓΦΟΧΓ  
 ἸΒΟΛ ΖΙΧΕΝ ΤΕΦΒΑΣΙΣ ΟΥΟΣ ΑΓΙ ΖΑ ΠΙΘΜΗ 20  
 ΓΕΩΡΓΙΟΣ ΠΕΧΕ ΠΙΔΡΙΟΣ ἸΠΙΘΟΥΩΤ ΧΕ ἸΝΟΚ  
 ΑΝ ΠΕ ΦΤ ἸΝΙΧΡΗΣΤΙΑΝΟΣ ΟΥΟΣ ΠΕΧΕ ΠΙΔΕΜΩΝ  
 ἸΠΙΔΡΙΟΣ ΧΕ ΩΟΥΝΖΗΤ ΝΕΜΗ ἸΟΥΚΟΥΧΙ Ω  
 ΠΑΘΣ ΤΝΑΤΑΜΟΚ ἸΖΩΒ ΝΙΒΕΝ ΟΥΟΣ ΠΕΧΕ ΠΙ-  
 ΔΡΙΟΣ ΝΑΓ ΧΕ ΣΑΧΙ ΠΕΧΕ ΠΙΠΝΑ ΝΑΓ ΧΕ ἸΝΟΚ 25  
 ΓΑΡ ΠΕ ΦΤ ἸΝΙΖΕΛΛΗΝΟΣ ΟΥΟΣ ΑΝΟΚ ΟΥΔΕΜΩΝ  
 ἸΧΑΚΙ ἸΠΙΔΗ Ω ΠΑΘΣ ἸΝΟΚ ΟΥΔΑΓΓΕΛΟΣ ἸΤΕ  
 ΦΤ ΖΩ ἸΨΟΡΠ ΛΟΙΠΟΝ ΒΕΝ ΠΧΙΝΘΕΡΙΑΤΣΩΤΕΜ  
 ἸΣΑ ΦΤ ΟΥΟΣ ΑΦΟΥΑΖΣΑΖΝΙ ΟΥΟΣ ΑΥΨΘΑΜ  
 fol. 155. ἸΤΦΕ ΝΑΖΡΑΝ ΟΥΟΣ ΑΥΖΙΤΤΕΝ ἸΒΟΛ ἸΒΗΤΣ ΟΥΟΣ 30

ΑΝΩΩΠΙ ἸΔΙΑΒΟΛΟΣ ΝΑΝΧΟΣ ΠΕ ἘΝΙΡΩΜΙ ἘΤΑΝ-  
 ΝΑΥ ΧΕ ἘΝΙΡΩΜΙ ΧΕ Ἄ ΠῶΣ ὈΛΟΥ ἘΠΩΩΙ ἘΤΦΕ  
 ΑΝΟΝ ΖΩΝ ΑΚΖΙΤΤΕΝ ἘΠΕΣΗΤ ἘΦΝΟΥΝ ἘΠΚΑΖΙ  
 ΟΥΟΣ ΕΘΒΕ ΦΑΙ ΑΝΩΩΠΙ ἸΧΑΧΙ ἸΝΙΡΩΜΙ ΟΥΟΣ  
 ΑΝΘΡΟΥΧΑ Φ† ἸΨΩΟΥ ἸΤΟΥΟΥΩΩΤ ἸΜΟΝ 5  
 ΗΑ ΝΙΔΩΛΟΝ ΧΕ ΖΙΝΑ ἸΤΕ Φ† ΖΙΤΟΥ ἘΠΕΣΗΤ  
 ἘΦΝΟΥΝ ΝΕΜΑΝ ΠΕΧΕ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑΥ  
 ΧΕ ὦ ΠΙΠΟΝΗΡΟΣ ΟΥΟΣ ἸΧΗΡΗΧ<sup>1</sup> ΕΤΖΩΟΥ ΧΑΣ  
 ΧΕ ΑΚΩΩΠ ΝΑΚ ἸΠΙΧΑΚΙ ΗΕΝ ΠΕΚΟΥΩΩ ΕΘΒΕ  
 ΟΥ ΟΝ ΕΚΟΙ ἸΧΑΧΙ ἸΤΖΥΚΩΝ ἸΤΕ Φ† ΠΕΧΕ 10  
 ΠΙΠῶ ΧΕ ΝΑΥ ΧΕ ΩΕ ΠΙΖ ἸΣΤΕΡΕΩΜΑ ἸΤΦΕ  
 ΝΕΜ ΠΙΚΥΚΛΟΣ ἸΤΕ ΠΙΡΗ ΝΕΜ ΠΙΟΥΣ ΝΕΜ ΠΙ-  
 ἌΛΟΚ ἸΤΕ ΦΝΟΥΝ ΧΕ ΝΕ ΑΥ† ἘΖΟΥΣΙΑ ΝΗΙ  
 ἘΒΟΥΝ ἘΡΟΚ ΝΑΙΝΑΣΟΡΜΕΚ ΖΩΚ ΠΕ ΕΘΒΕ ΧΕ  
 ἌΝΟΚ ΠΕΤΖΗΛ ἘΠΩΩΙ ΩΑ ΝΙΡΩΟΥ ἸΤΕ ΤΦΕ 15  
 ΟΥΟΣ †ΔΙΣΜΗ ἘΤΑΠΟΦΑΣΙΣ ΕΘΝΗΟΥ ἘΒΟΛΗΕΝ  
 ΡΩΥ ἸΦ† ΟΥΟΣ †ΙΝΙ ἸΝΝΟΥΜΗΩ ἸΘΛΥΨΙΣ ἘΧΕΝ  
 ΦΗ. ΨΥΧΗ ΝΙΒΕΝ ἸΤΕ ΝΙΡΩΜΙ †ΙΝΙ ΟΥΝ ἸΠΙΖΙΝΙΜ  
 ΖΙΧΕΝ ΝΙΡΩΜΙ ΝΕΜ ΝΙΖΙΔΟΜΙ ΗΕΝ †ΕΚΚΛΗΣΙΑ ΧΕ  
 ἸΝΝΟΥΣΩΤΕΜ ἘΠΙΣΑΧΙ ἸΤΕ Φ† ΟΥΟΣ ἸΤΟΥΝΟΖΕΜ 20  
 ἘΒΟΛΗΕΝ ΝΙΚΟΛΑΣΙΣ ΠΕΧΕ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ  
 ΝΑΥ ΧΕ ὦ ΠΙΤΑΛΕΠΩΡΟΣ ΑΚΖΙΤΟΤΚ ἘΡΟΙ ἸΝΝΟΥ-  
 ΜΗΩ ἸΣΟΠ ΑΛΛΑ ἸΠΕΚΧΕΜ ΖΛΙ ἸΤΑΚ ἸΒΗΤ  
 ἘΠΤΗΡΥ ΖΙΤΕΝ †ΧΟΜ ἸΤΕ ΠΑῶΣ ἸΗΣ ΠΧΣ †ΝΟΥ  
 ΧΕ ΩΩΠ ἘΡΟΚ ἘΝΙΔΙΜΩΡΙΑ ἘΡΕ ΠῶΣ ΝΑΕΝΟΥ 25  
 ἘΖΡΗΙ ἘΧΩΚ ΩΑ ἘΝΕΖ ἸΤΕ ΝΙἘΝΕΖ ὦ ΦΗ ΕΤ-  
 ΔΑΒΕΜ ΠΙΔΡΙΟΣ ΧΕ ΓΕΩΡΓΙΟΣ ΑΥ† ἸΟΥΩΕΝ-  
 ΦΑΤ ΗΕΝ ΠΚΑΖΙ ΑΟΥΩΩΝ ΩΑ ΦΜΟΥΝ<sup>2</sup> ΟΥΟΣ

1) Read ἸΧΕΡΗΧ.

2) Read ΩΑ ΦΝΟΥΝ.



ΠΕΧΑΡ ΜΠΙΠΝΑ ΔΕ ἸΘΟΚ ἅ ΠΙΘΟΥΩΤ ΝΕΜ  
 ΦΗ ΕΤΒΑΛΗΟΥΤ ἔΡΟΚ ΜΑΩΕ ΝΑΚ ἘΠΕCΗΤ  
 ἘΦΝΟΥΝ ἸΤΕΚΤΛΟΓΟΣ ἅ ΝΙΨΥΧΗ ΤΗΡΟΥ ἘΤΑΚ-  
 ΣΟΡΜΟΥ ΣΑΒΟΛ ἸΦΤ ΟΥΟΣ ἅΕΝ ΤΟΥΝΟΥ ΑΥΖΩΛ  
 ἘΠΕCΗΤ ἘΦΜΟΥΝ<sup>1</sup> ΜΠΕΜΘΟ ἸΝΟΥΟΝ ΝΙΒΕΝ ΟΥΟΣ 5  
 ἅ ΠΚΑΖΙ ΖΩΒC ἘΒΟΛ ΖΙΧΩΥ ΟΥΟΣ ΑΥΤΟΥΩ  
 ΜΠΕΥΒΩΚ ἸΧΕ ΠΙΘΜΗ ΑΥΖΩΛ ἘΒΟΥΝ ἘΠΙΕΡΦΕΙ  
 ΑΥΤΗΥ ἘΦΜΟΥΤ ἸΠΙΔΡΑΚΛΗC ΠΕΧΑΡ ΝΑΥ ΧΕ  
 fol. 156. ὦ ΠΙΠΝΑ ἸΠΟΝΗΡΟΝ ΕΤΒΑΛΗΟΥΤ ἘΠΑΙ ΕΡΦΕΙ  
 ἸΜΩΙΝΙ ἘΒΟΛ ἸΒΗΤΥ ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡΓΙΟC 10  
 Αἰ ΖΑΡΩΤΕΝ ἅΕΝ ΟΥΧΩΝΤ ΟΥΟΣ ἅΕΝ ΤΟΥΝΟΥ  
 ἅ ΝΙΔΕΜΩΝ ΤΗΡΟΥ ΕΤΒΑΛΗΟΥΤ ἘΝΙΔΩΛΟΝ  
 ΕΡΑΤΟΥΩΝC ἘΒΟΛ Α ΠΙΔΓΙΟC ΧΩ ἸΠΕΥΒΩΚ  
 ΖΙΧΕΝ ΝΙΘΟΥΩΤ ΝΕΜ ΝΟΥΒΑCΙC ΑΥΖΕΙ ἘΠΕCΗΤ  
 ΟΥΟΣ ΑΥΕΡ ἸΦΡΗΤ ἸΝΟΥΩΩΙΩ ἸΘΟΥ ΔΕ ΑΥ- 15  
 ΖΩΜΙ ἘΧΩΟΥ ἸΝΕΥΒΑΛΛΑΥΧ ΕΥCΟΠ ΝΙΟΥΗΒ ΔΕ  
 ἘΤΑΥΝΑΥ ἘΠΙΤΑΚΟ ἸΤΕ ΠΙΕΡΦΕΙ ΟΥΟΣ ΑΥΦΩḂ  
 ἸΝΟΥΖΒΩC ΟΥΟΣ ΑΥΖΩΛ. ΩΑ ΝΙΟΥΡΩΟΥ ΑΥ-  
 ΤΑΜΩΟΥ ἘΖΩΒ ΝΙΒΕΝ ἘΤΑΥΩΩΠΙ ἸΘΟΥ ΔΕ  
 ΑΥΜΟΣ ἸΧΩΝΤ ἸΜΔΩΩ ΟΥΟΣ ΑΥΟΥΩΡΠ ἸΖΑΝ- 20  
 ΖΥΠΕΡΕΤΗC ΑΥCΩΝC ἸΠΙΔΓΙΟC ΓΕΩΡΓΙΟC ΑΥΕΝΥ  
 ΩΑ ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΝΑΡΕ ΠΙΜΗΩ ΟΥΕC ἸCΩΥ  
 ΤΗΡΟΥ ΠΕ ΟΥΟΣ ΝΑΥΩΩ ἘΒΟΛ ΤΗΡΟΥ ΠΕ ΧΕ  
 ἸΝΟΝ ΖΑΝΧΡΗCΤΙΑΝΟC ΟΥΟΣ ΕΝΗΠ ἘΦΤ ἸΓΕ-  
 ΩΡΓΙΟC ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟC ἸΠΙΔΓΙΟC ΓΕΩΡ- 25  
 ΓΙΟC ΧΕ ὦ ΦΗ ΕΤCΟΥ ἘΒΟΛΟΥΤΕ ΝΙΧΡΗCΤΙΑΝΟC  
 ΤΗΡΟΥ ΜΗ ἸΠΕΚΩΡΚ ΝΗ ἸΡΟΥΖΙ ΧΕ ΤΝΑΕΡ-  
 Ρ. ΩΟΥΩΩΟΥΩΙ ἸΠΙΔΠΟΛΛΩΝ ΠΕΧΕ ΠΙΘΜΗ ΝΑΥ

1) Read ἘΦΝΟΥΝ.

χε μαωε νακ ω πογρο ανιογῑ νηῑ ἠπῑ-  
 πολλων̄ ἠταουωωτ̄ ἠμοσ̄ ἠπεκ̄μη̄ο̄ ε̄βολ  
 †νοσ̄ πεχε̄ πιμακαριος̄ νασ̄ οη̄ χε̄ ε̄ωωπ  
 ἠτεκ̄ῑνῑ ἠπῑαρακλ̄η̄ς ἠθοσ̄ πε̄ ε̄†ναουωωτ̄  
 ἠμοσ̄ ἠπεκ̄μη̄ο̄ ε̄βολ̄ πεχε̄ πογρο̄ νασ̄ χε̄ 5  
 ε̄ιν̄ᾱξῑμῑ ἠθων̄ ἠπῑᾱπολλων̄ ῑε̄ πῑαρακλ̄η̄ς  
 κατᾱ †βεν̄<sup>1</sup> ε̄τᾱ νιογ̄η̄β̄ ταμοῑ ακκωω̄ ἠπῑ-  
 αρακλ̄η̄ς ακογ̄ωρπ̄ ἠπῑᾱπολλων̄ ε̄πεσ̄η̄τ̄  
 ε̄φ̄μογ̄ν<sup>2</sup> ζᾱρα ακναουωωρπ̄ ἠμοῑ ζω̄ ἠμαγ̄  
 ε̄ιον̄β̄ ω̄ γεωργιος̄ πεχε̄ πῑᾱριος̄ νασ̄ χε̄ ω̄ 10  
 πῑατ̄ζη̄τ̄ ῑσ̄χεν̄ νη̄ ε̄τε̄ ζη̄η̄κ̄ χη̄ ε̄ρωσ̄ῡ ἠπογ̄-  
 ωερβον̄θ̄ιν̄ ε̄ρωσ̄ῡ ἠμαγ̄ατογ̄ ῑε̄ πω̄ς ογ̄-  
 οη̄ωσ̄ομ̄ ἠμωσ̄ῡ ε̄ναζ̄μεκ̄ βεν̄ πῑνῑω† ἠν̄ε̄-  
 ζοογ̄ ἠτε̄ πῑζα† ἠμη̄ῑ ογ̄οζ̄ ε̄ρε̄ πῑογ̄αῑ πῑογ̄αῑ  
 ναβ̄ῑ κατᾱ νη̄ ε̄τᾱσ̄αῑτογ̄ τοτε̄ ᾱσ̄ω̄πῑ ἠμαωω̄ 15  
 ᾱσ̄τωη̄σ̄ ᾱσ̄ζωλ̄ ε̄βογ̄ν̄ ε̄πῑπαλλ̄ατιον̄ πεχᾱσ̄  
 ἠ†ογ̄ρω̄ χε̄ ογ̄οῑ νη̄ῑ ω̄ αλεζ̄αν̄δρᾱ †ογ̄ρω̄  
 ᾱῑβ̄ῑσῑ ἠμαωω̄ ν̄ε̄μ̄ παῑω̄λολ̄ ἠτε̄ νῑγαλῑλεος̄  
 fol. 157. ἠζογ̄ο̄ δε̄ παῑ ἠχω̄ χε̄ γεωργιος̄ πεχε̄ †ογ̄ρω̄  
 νασ̄ χε̄ ἠπῑσ̄ο̄ς νακ̄ ἠνογ̄μη̄ω̄ ἠσοπ̄ ω̄ πῑ-  
 λοῑμο̄ς ἠογ̄ε̄μ̄σαρ̄ζ̄ χε̄ ζεν̄κ̄ σαβολ̄ ἠπαῑω̄λολ̄  
 χε̄ χ̄ρη̄σ̄τη̄λ̄νο̄ς χε̄ πῑογ̄ρο̄ ἠτε̄ τ̄φε̄ ἠθοσ̄  
 πε̄ ἠογ̄νογ̄†<sup>3</sup> ογ̄οζ̄ ἠθοσ̄ πε̄ π̄ω̄ς ἠτ̄φε̄ ν̄ε̄μ̄  
 π̄κᾱζ̄ῑ ογ̄οζ̄ ἠθοσ̄ πε̄τ̄νᾱθε̄β̄ῑο̄ ἠτε̄κ̄με̄τ̄β̄ᾱσῑ-  
 ζη̄τ̄ ε̄τ̄ζωσ̄ῡ ε̄γ̄σοπ̄ ογ̄οζ̄ πεχε̄ πῑᾱνομο̄ς 25  
 νᾱς χε̄ †μεγ̄ῑ ω̄ αλεζ̄αν̄δρᾱ †ογ̄ρω̄ χε̄ ᾱσ̄φο̄ζ̄  
 ε̄ρο̄ ἠχε̄ †μᾱρῑᾱ ἠτε̄ γεωργιος̄ φ̄αῑ ε̄τᾱσ̄ῑ

1) Read ΚΑΤΑ †ΒΕ.

2) Read ΕΦΝΟΥΝ.

3) Read ΠΟΥΝΟΥ†.



ἔβοϞν ψαροι οϞοϞ πεχασ ναϞ ἠπαρη† χε  
 ἔρε παῦϞ ἰηϞ πᾶϞ θαρμεν βεν πῶωζεμ  
 εθοϞαβ ἵτε γεωργιοϞ πἰανομοϞ δε ἵνοϞρο  
 ἔταϞσωτεμ ἔφραν ἠπᾶϞ ἔβολβεν ρωϞ οϞοϞ  
 αϞχωντ ἠμαϞω αϞἰμονι ἠπιϞωι ἵτε τεϞἰφε  
 οϞοϞ αϞι<sup>1</sup> ἔβολ ψα νιοϞρωοϞ οϞοϞ αϞταμοϞ  
 ἔρωβ νιβεν ἔετβοϞι<sup>2</sup> ἵβασανιζτηριον αϞενϞ  
 ἔβολ ψα νιοϞρωοϞ οϞοϞ αϞταμωοϞ ἔρωβ  
 νιβεν ἔταϞσχοτοϞ νιοϞρωοϞ δε αϞερκελεϞιν  
 ρᾶ. εθοϞῃωκι ἠμοϞ εϞβηϞ ἔβολ ἵθοϞ δε ναϞσχω 10  
 ἵρωϞ πε οϞοϞ ναρε νεϞβαλ χοϞωτ ἔπωωι  
 ἔτφε πε οϞοϞ πεχασ ἠπιἰαριοϞ γεωργιοϞ χε  
 τωβϞ ἔρηι ἔχωι ὦ παῦϞ γεωργιοϞ χε †βοϞι  
 ἠμαϞω πεχε πῶμηι ναϞ χε ἰριϞϞπομενι  
 ἵνοϞκοϞχι ὦ †οϞρω Ϟινα ἵτεβι ἵπᾶλομ 15  
 ἵατλωμ ἵτοτϞ ἵπαῦϞ ἰηϞ πεχε †οϞρω ναϞ  
 χε ειναεροϞ παῦϞ χε ἠπιβι ἠπιωμϞ ἵτε  
 νιχρηϞτιἰανοϞ πεχε πἰμακαριοϞ ναϞ χε χεμ-  
 νομ† τεραβι ἠπιωμϞ ἔβολϞιτεν †ωενϞχι  
 βεν †μοϞμι ἵτε πεϞνοϞ οϞοϞ σατοτϞ αϞ† 20  
 ἵτεϞἰποφασιϞ αϞῶλι ἵτεϞἰφε εταϞῶλοϞ ἔβολ  
 ἔωλι ἵτεϞἰφε εθοϞαβ αϞωϞ ἔβολ εϞχω ἠμοϞ  
 χε Ϟηππε αἰχω ἵπιρο ἵτε παπαλατιον  
 εϞοϞην ἰοϞων νηι παῦϞ ἰηϞ πᾶϞ ἵπρο  
 ἵπιπαραδἰοϞ ἵτε ποϞρ<sup>3</sup> ωοπ† εροκ βεν οϞοϞ 25  
 ἠμον ωπι ἵβητϞ λη ναι δε ἔταϞσχοτοϞ  
 αϞῶλι ἵτεϞἰφε εθοϞαβ ἵϞοϞιῆ ἵπιἰβοτ φαρ-

1) Read αϞι ἔβολ.

2) Read ετβοϞι.

3) Read ἵτε ποϞροϞ?

μοῦθι οὔος ασβι ἠπιχλομ ἠατλωμ ψα ἐνεε  
 ἄμην οὔος μενεσα ναι αγθουῖ ἠχε νιοῦ-  
 fol. 158. ρωου ἐπιλῖος γεωργιος πεχωου ναρ χε ὦ  
 γεωργιος ιε τοῦρω ακτακος παλιν ακρωτω  
 ἐρον ρων πεχε ποῦρο μακμεντιος νωου 5  
 χε μαρενῖ ἀποφασις ἐροῦ ἠμον ρηατακον  
 τηρεν οὔος αρρεμει ἠχε ποῦρο δαδιανος  
 αρεχαι ἠῖ ἀποφασις ἠτε πιμακαριος γεωρ-  
 γιος ερχω ἠμος ἠπαι ρηῖ χε γεωργιος πιμε-  
 λιτων πινηῖ ἠτε νιγαλιλεος αρχω ἠσωρ 10  
 ἠνιπροσταγμα ἠτε νιῶ ἠνοῦρο ἠτε πικοςμος  
 τηρῦ νει πιωεμῖ ἠτε νινοῦῖ ἠρεῖδρω οὔος  
 εθε φαι तेनेρκελεῖν ἐθορωῶλι ἠτεῖαφε  
 ἠεν ρως ἠτσηῖ ἠριῖμι νωτεν ὦ νιλαος χε  
 τενοῦβηουῖ ἐβολρα περσνοῦ οὔος αγχαι 15  
 ἠαρατς ἠῖ ἀποφασις ἠχε πι ζῖ ἠνοῦρο πιλ-  
 γιος δε γεωργιος ἐταρῖ ἠτεῖαποφασις ἠεν  
 νερχιχ εθοῦαβ αῖ ἐβολ εραῖ οὔος ναρ-  
 θεληλ ἠμαῖω πε ἐταῖ ἠβολ ἐπιμα ἐτεῖ-  
 ναχωκ ἐβολ ἠῖητῦ πεχαῖ ἠνιματοι χε ὦου- 20  
 ἠρητ νειμη ἠνοῦκοῦχι ὦ νασνηου ἐοριῖ  
 ἠνοῦεῖχη ἠπανουῖ ἠριῖμι νωτεν ὦ νασ-  
 ρῖ. νηου χε ιε ζ ἠρομπι ἠφοου τοῦερβασανιζιν  
 ἠμοι ἠχε παιῶ ἠνοῦρο ἠπαρانونος ἠῖωου  
 δε αγχαῖ νιοῦρωου δε αγσβῖ ἠνοῦαριστον 25  
 οὔος ναῖραῖ πε ριχεν φμοῦ ἠπιμακαριος  
 τοτε αρχουῖ ἐπῖωι ἐτφε ἠχε πιμακαριος  
 οὔος πεχαῖ χε παῶς ιηῖ πῖϕη ἐταῖρε  
 πιχρωμ ἠ ἐπεσητ ἐβολῖεν τφε ἠεν πιχαῖ  
 ἠτε πεκβωκ ἠλιας πιπροφητης οὔος ἠν 30



ΑΓΟΥΩΜ ἸΠΙΕΠΕΝΤΥΚΟΝΤΑΡΧΟϞ (sic) Ḃ ΝΕΜ ΠΟΥ-  
 ΚΕῤ ἸΜΑΤΟΙ ΕΚΕΟΥΩΡΠ ΝΗΙ ὦ ΠΑῸῤ ἸΠΙΧΡΩΜ  
 ἘΤΕΜΜΑΥ ΖΙΝΑ ἸΤΕΟΥΩΜ ἸΠΑΙ ὀ ἸΝΟΥΡΟ  
 ἸΠΑΡΑΝΟΜΟϞ ΕΤΙ ἔΡΕ ΠΙΧΑΧΙ ΧΗ ἪΕΝ ΡΩϞ  
 Αῖ ἸΧΕ ΠΙΧΡΩΜ ἘΒΟΛἪΕΝ ΤΦΕ ΟΥΟϞ ΑΓΟΥΩΜ 5  
 ἸΠΙῸ ἸΝΟΥΡΟ ΟΥΟϞ ΝΑΡΕ ΠΙΛΦΟΤ ἪΕΝ ΝΕΝ-  
 ΧΙΧ ἸΠΙΛΝΟΜΟϞ ἸΠΑΤΕΡΧΕΜΤΙΠΙ ἸΜΟϞ ΟΥΟϞ  
 ΑΓΟΥΩΜ ἸΚΕἘ ἸΨΟ ἸΜΑΤΟΙ ἸΝΑΤΝΟΥῤ ΝΑΙ  
 ΕΤΩΕΜΩΙ ἸΜΩΟΥ ΟΥΟϞ ἸΠΕ ΝΙΜΑΤΟΙ ΕΤΜΩΙ  
 ΝΕΜ ΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ἘΜΙ ἘΠΙΜΥΣΤΗΡΙΟΝ ΨΑ 10  
 ΤΟΥΚΗΝ ΕΥῸΛΙ ἸΤΕΡΛΦΕ ΕΘΟΥΑΒ ἘΤΑῖΕΜΙ ἸΧΕ  
 ΠΙΘΜΗ ΧΕ Ἰ ΠΙΧΡΩΜ ΟΥΩΜ ἸΝΙΑΣΕΒΗϞ ΑῖΚΩΛΧ  
 159. ἸΝΕῖΚΕΛΙ ΑῖΤΩΒϞ ἸΠΑΙΡΗῤ ΕῖΧΩ ἸΜΟϞ ΧΕ  
 ΠΑῸῤ ΟΥΟϞ ΠΑΝΟΥῤ ΠΟΥΝΟϞ ἸΤΕ ΤΑΨΥΧΗ  
 ΝΕΜ ΠΑΠἸἈ ΦΙΩΤ ἸΠΑῸῤ ἸἸῤ ΠḂῤ ḂΩΤΕΜ ἔΡΟΙ 15  
 ἸΦΟΟΥ ΑΝΟΚ ἪΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟϞ ΟΥΟϞ  
 ΨΟΠΤ ἔΡΟΚ ἪΕΝ ΟΥΝΟΥ ΕΣΕΡΨΑΥ ῤΝΑΥ ΠΑΝΗΒ  
 ἘΟΥΜΗΨ ΕῖΩΨ ΕΥῸϞΙ ἘΡΑΤΟΥ ΟΥΟϞ ΝΑΥΜΕῖ  
 ἸῤΩΡ ἸΠΑΣΩΜΑ ἘῖΡΑΥ ΑΙΨΑΝΧΩΚ ἘΒΟΛ ῤΝΟΥ  
 ΟΥΟϞ ἸΘΟΚ ΕῤΕΜΙ ὦ ΠΑῸῤ ΧΕ ΠΑΣΩΜΑ ΝΑΡΩΨΙ 20  
 ἸΠΙΚΟϞΜΟϞ ΤΗΡῖ ΑΝ ΛΟΙΠΟΝ ḂΩΤΕΜ ἔΡΟΙ  
 ΠΑΝΗΒ ἪΕΝ ΤΑΙ ΟΥΝΟΥ ἸΤΕΚῤ ἸΝΟΥῖΜΟΤ  
 ἸΠΑΡΑΝ ἸΤΕῖΨΩΠΙ ἸῤΩΤΗΡΙΑ ΝΕΜ ΟΥΒΟΗΘΙΑ  
 ἸΠΙΚΟϞΜΟϞ ΤΗΡῖ ἘΒΟΛΖΙΤΟΤΚ ΧΕ ἔΡΕ ΠΙῸΟΥ  
 ΕΡΠΡΕΠΙ ΝΑΚ ΝΕΜ ΠΕΚΙΩΤ ἸΝΑΚΑΘΟϞ (sic) ἸἸῤ 25  
 ΠḂῤ ΠΕΝῸῤ ΝΕΜ ΠΙΠἸἈ ΕΘΟΥΑΒ ἸΡΕῖΤΑΝἪΟ ΨΑ  
 ἘΝΕῖ ἸΤΕ ΝΙἘΝΕῖ ΤΗΡΟΥ ἸΜΗΝ ΕΤΑῖΧΩ ΔΕ  
 ἸΠΙΛΜΗΝ Ἰ ΠΙΣΤΕΡΕῸΜΑ ΤΗΡῖ ΜΟϞ ἸΝΑΓΓΕΛΟϞ  
 ἸΤΕ Πῖῖῖ ΟΥΟϞ Αῖῖ ΨΑΡΟϞ ἸΧΕ ΠΕΝῸῤ ἸἸῤ  
 ΠḂῤ ΟΥΟϞ ΝΑῖῖΕΜῖ ΖΙΧΕΝ ΝΙΧΕΡΟΥΒΙΜ ΝΕΜ 30

ΝΙΣΕΡΑΦΙΜ ΟΥΟΣ ΝΑΡΕ ΠΙΧΟΡΟΣ ἸΤΕ ΝΙΠΡΟ-  
 ΦΗΤΗΣ ΝΕΜ ΝΙΛΠΟCΤΟΛΟΣ ΝΕΜ ΝΙΜΑΡΤΥΡΟΣ  
 ΝΕΜ ΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ ΕΥΕΡΖΥΜΝΟΣ ΕΡΟΥ  
 ΝΕΜ ΝΙΤΑΓΜΑ ΤΗΡΟΥ ἸΤΕ ΝΙΦΗΟΥΓΙ ΟΥΟΣ ΑΥ-  
 ΖΙΝΙΜ ΤΗΡΟΥ ἸΧΕ ΝΙΜΑΤΟΙ ΕΤΜΩΙ ΝΕΜ ΠΙ- 5  
 ΜΑΚΑΡΙΟΣ ΑΥΕΡΜΦΡΗΤ ἸΝΙΡΕΦΜΩΟΥΤ ΠΕΧΕ  
 ΠΩC ἸΜΙΜΑΚΑΡΙΟΣ (sic) ΓΕΩΡΓΙΟΣ ΧΕ ΧΕΡΕ ΦΗ  
 ΕΤΕ ΦΩΙ ΓΕΩΡΓΙΟΣ ΧΕΡΕ ΠΙΜΕΝΡΙΤ ἸΤΗΙ ΝΕΜ  
 ΝΑΑΓΓΕΛΟΣ ΧΕΡΕ ΠΙΔΩΝΙΖΤΗΣ ἸΤΕ ΤΜΕΤΟΥΡΟ  
 ἸΝΙΦΗΟΥΓΙ ΩΟΥΝΙΑΤΚ ἸΦΟΥΟΥ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡ- 10  
 ΡΙΟΣ ΧΕ ΔΙCΟΒΤ ΝΑΚ ἸΖ ἸΧΛΟΜ ἸΩΟΥ ΒΕΝ  
 ΝΕΝΧΙΧ ἸΠΑΙΩΤ ΕΦΝΑΤΗΙΟΥ ΕΧΩΚ ΒΕΝ ΠΑΙ  
 ΕΖΟΥΟΥ ΩΟΥΝΙΑΤΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ  
 ΔΥCΟΒΤ ΝΑΚ ἸΝΟΥΓΒΡΗΠΙ ἸΝΟΥΡΟ ΟΥΟΣ ΝΑC-  
 CΕΛCΩΛ ΕΒΟΛ ΒΕΝ ΟΥΝΟΥΒ ΖΙ ΜΑΡΓΑΡΙΤΗΣ 15  
 ΟΥΟΣ ΔΙΝΑΤΗΙC ΕΧΩΚ ΒΕΝ ΝΑΧΙΧ ἸΦΟΥΟΥ ΩΟΥ-  
 ΝΙΑΤΚ ἸΦΟΥΟΥ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ ΔΥCΟΒΤ  
 ΝΑΚ ἸΝΟΥΝΙΩΤ ἸΘΕΡΟΝΟC ΕΦΔΟΧΙ ΟΥΟΣ ΕΦCΕΛ-  
 CΩΛ ΕΒΟΛ ἸΚΑΛΩC ΒΕΝ ΟΥΝΟΥΒ ΕΦCΟΤΠ ἸΜΑΩΩ  
 ΝΕΜ ΟΥΩΝΙ ἸΜΗΙ ΕΝΑΩΕΝCΟΥΕΝΟΥ ΟΥΟΣ ΕΥ- 20  
 ΝΑΤΖΕΜCΟΚ ΖΙΧΩΟΥ ἸΦΟΥΟΥ ΒΕΝ ΝΙΕΠΩΡΑΝΙΟΝ  
 fol. 160. ΕΤCΑΠΩΩΙ ΕΒΟΛΖΙΤΕΝ ΠΙΠΝΑ ΕΘΟΥΑΒ ΩΟΥΝΙΑΤΚ  
 Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ ΔΥΟΥΩΝ ΝΑΚ ἸΝΙ-  
 ΠΥΛΩΝ ἸΜΑΡΓΑΡΙΤΗΣ ἸΤΕ ΝΙCΚΗΝΗ ἸΝΟΥΩΙΝΙ  
 ΟΥΟΣ ἸΤΕΚΖΩΛ ΕΒΟΥΝ ἸΠΕΜΘΟ ἸΤΤΡΙΑC 25  
 ΕΘΟΥΑΒ ἸΜΟΝ ΦΗ ΕΤΕΡΚΟΛΙΝ ἸΜΟΚ ΩΟΥΝΙΑΤΚ  
 Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΠΙΧΩΡΙ ΧΕ Ἰ ΠΑΙΩΤ  
 ἸΝΑΓΑΘΟC CΒΑΙ ἸΠΕΚΡΑΝ ΕΠΙΖΑΡΜΑ ἸΤΕ ΤΤΡΙΑC  
 ΕΘΟΥΑΒ ΧΕ ΖΙΝΑ ΝΗ ΕΘΝΑΧΟC ΧΕ ΦΤ ἸΓΕΩΡ-  
 ΡΙΟΣ ἸΡΙΒΟΗΘΙΝ ΕΡΟΝ ἸΤΕΚCΩΤΕΜ ΕΡΟΝ ΟΥΟΣ 30





fol. 161.

ΦΙΟΜ ἸΤΕ ΒΕΝ ΝΙΑΡΩΟΥ (sic) ἸΤΕ ΒΕΝ ΝΙΛΥΜΝΗ  
 ἸΤΕ ΒΕΝ ΝΙΜΩΙΤ ἸΜΩΙ ἸΤΕ ἸΤΟΥΓΙ ἸΤΟΤΟΥ  
 ἸΝΣΙΝΩΟΥΓΙ ἸΤΕ ἸΤΟΥΓΡΑΓΩ ἸΖΑΝΘΗΡΙΟΝ ἸΤΕ  
 ΟΥΧΡΩΜ ἸΤΕ ΖΑΝΜΟΥΓΙ ἸΤΕ ΖΑΝΜΟΥ ΕΥΖΩΟΥ  
 ἸΜΑΩΩ ἸΤΕ ἸΝΑΓΚΗ ΝΙΒΕΝ ΝΕΜ ΟΥΜΗΩ ἸΒΙΣΙ 5  
 ΕΥΩΩ ἸΜΑΩΩ ἸΠΛΩΣ ΖΟΧΖΕΧ ΝΙΒΕΝ ΕΤΟΥ-  
 ΝΑΡΛΟΥΩ ἸΡΩΟΥ ἸΧΕ ΝΙΩΗΡΙ ἸΤΕ ΝΙΡΩΜΙ  
 ΟΥΟΣ ἸΤΟΥΩΩ ἸΠΩΩΙ ΖΑΡΟΙ ΒΕΝ ΠΕΚΡΑΝ ΩΑ  
 Γ ἸΝΟΠ ΧΕ Φ† ἸΓΕΩΡΓΙΟΣ ἸΡΙΒΟΗΘΙΝ ἸΡΟΝ  
 †ΝΑΣΩΤΕΜ ἸΡΩΟΥ ἸΧΩΛΕΜ ΟΥΟΣ ἸΤΑΧΩΚ 10  
 ἸΒΟΛ ἸΖΩΒ ΝΙΒΕΝ ἸΤΟΥΝΑΕΡἸΤΙΝ ἸΜΟΩ ΒΕΝ  
 ΠΟΥΖΗΤ ΟΥΟΥ ΡΩΜΙ ΝΙΒΕΝ ΕΘΝΑΚΩΤ ἸΝΟΥ-  
 ΜΑΡΤΥΡΙΟΝ ΒΕΝ ΠΕΚΡΑΝ ἸἸ ΟΥΧΩΜ ἸΝΩΩ  
 ἸΒΟΛ ΒΕΝ ΝΕΚΒΙΣΙ ΝΕΜ ΝΕΚΛΩΝ ἸΤΕΡΤΗΙΩ  
 Ἰ†ΕΚΚΛΗΣΙΑ ΒΕΝ ΠΕΚΡΑΝ †ΝΑΣΒΑΙ ἸΠΕΡΑΝ 15  
 ἸΠΧΩΜ ἸΠΩΝΒ ΟΥΟΣ ἸΤΑΘΕΡΕΩΩΠΙ ΒΕΝ ΟΥ-  
 ΜΑ ἸΝΟΥΩΤ ΝΕΜΑΚ ΒΕΝ ΤΑΜΕΤΟΥΡΟ ΩΑ ἸΝΕΖ  
 ΦΗ ΕΘΝΑ† ἸΟΥΠΡΟΣΦΟΡΑ ἸἸ ΟΥΔΑΠΑΡΧΗ Ἰ†ΕΚ-  
 ΚΛΗΣΙΑ ΒΕΝ ΠΕΚΡΑΝ ἸἸ ἸΤΕΡΤΕΜΜΟ ἸΝΟΥΖΗΚΙ  
 ΒΕΝ ΠΕΚΡΑΝ ἸἸ ΟΥΧΗΡΑ ΒΕΝ ΠΙἸΖΟΥ ἸΤΕ 20  
 ΠΕΚΕΡΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ †ΝΑ† ΝΑΩ ἸΝΟΥΒΟΗ-  
 ΘΙΑ ΒΕΝ ΠΑΙ ΚΟΣΜΟΣ ἸΤΑΘΕΡΕΟΥΝΟΩ ΝΕΜΑΚ  
 ΒΕΝ ΝΙΑΓΑΘΟΝ ἸΤΕ ΤΑΜΕΤΟΥΡΟ ΦΗ ΕΘΝΑΖΩΒ  
 ἸΝΟΥΑΙ ΕΩΒΗΩ ΒΕΝ ΠΕΚΡΑΝ †ΝΑΖΩΒΩΩ ΒΕΝ  
 ΝΙΕΝΤΗΜΑ ἸΤΕ ΝΙΦΗΟΥΓΙ ΦΗ ΕΘΝΑΒΕΡΟ ἸΝΟΥ- 25  
 ΒΗΒΩ ΒΕΝ †ΕΚΚΛΗΣΙΑ ἸΒΕΝ ΠΕΚΡΑΝ ἸἸ ΟΥΣΘΟΙ-  
 ΝΟΥΓΙ †ΝΑΘΡΕ ΝΑΔΓΓΕΛΟΣ ΕΡΟΥΩΙΝΙ ἸΡΟΩ  
 ΕΩΝΗΟΥ ΖΑΡΟΙ ΒΕΝ ΟΥΡΑΩΙ ΦΗ ΕΘΝΑ† ἸΠΕΚΡΑΝ  
 ἸΠΕΡΩΗΡΙ ΒΕΝ ΟΥΝΑΖ† ΝΑΘΩΤ<sup>1</sup> ἸΠΟΥΖΗΤ

1) Sic; read †ΝΑΘΩΤ.



ΕΞΡΗΙ ΕΧΩϞ ΦΗ ΕΘΝΑΩΩΠ ΝΟΥΩΕΜΜΟ ΕΡΟϞ  
 ΗΕΝ ΠΕΚΡΑΝ ΤΝΑΧΩ ΝΑϞ ΕΒΟΛ ΝΝΕϞΝΟΒΙ ΟΥΟϞ  
 ΤΝΑΩΟΠϞ ΕΡΟΙ ΗΕΝ ΤΑΜΕΤΟΥΡΟ ΩΑ ΕΝΕϞ ΤΩΡΚ  
 ΝΜΟΙ ΝΜΙΝ ΝΜΟΙ Ω ΓΕΩΡΓΙΟϞ ΠΑΜΕΝΡΙΤ ΧΕ  
 ΝΦΡΗΤ ΕΤΑΙΚΗΝ ΕΧΟϞ ΝΑΚ ΤΝΟΥ ΟΝ ΤΧΩ 5  
 ΝΜΟϞ ΝΑΚ ΧΕ ΗΕΝ ΝΙΜΙϞΙ ΝΤΕ ΝΙΖΙΟΜΙ ΝΜΟΝ  
 ΦΗ ΕΤΟΝΙ ΝΙΩΑΝΝΗϞ ΠΙΡΕϞΤΩΜϞ ΟΥΟϞ ΗΕΝ  
 ΠΙΧΟΡΟϞ ΝΤΕ ΝΙΜΑΡΤΥΡΟϞ ΝΜΟΝ ΦΗ ΕΤΟΝΙ  
 ΝΜΟΚ ΗΕΝ ΝΗ ΕΤΑΥΩΩΠΙ ΤΗΡΟΥ ΟΥΔΕ ΝΝΕ  
 ΟΥΟΝ ΩΩΠΙ ΕϞΟΝΙ ΝΜΟΚ ΙΩϞ ΝΜΟΚ Ω ΠΑ- 10  
 ΜΕΝΡΙΤ ΧΩΚ ΕΒΟΛ ΝΤΕΚΟΙΚΟΝΟΜΙΑ ΝΤΑΟΛΚ  
 ΕΠΩΩΙ ΝΕΜΗΙ ΖΙΧΕΝ ΠΙΖΑΡΜΑ ΝΧΕΡΟΥΒΙΝΙΚΟΝ  
 ΟΥΟϞ ΝΤΑΤΗΚ ΝΔΩΡΟΝ ΝΠΑΙΩΤ ΝΑΓΡΑΘΟϞ ΝΕΜ  
 ΠΙΠΝΑ ΕΘΟΥΑΒ ΟΥΟϞ ΝΤΕ ΝΑΤΦΕ ΤΗΡΟΥ ΡΑΩΙ  
 ΝΕΜΑΚ ΧΕ ΟΥΗΙ ΣΕΧΟΥΩΤ ΕΒΟΛ ΗΑΧΩΚ ΕΘΒΕ 15  
 fol. 162. ΠΕΚΩΜΑ ΔΕ ΟΝ ΤΝΑΘΡΕ ΖΑΝΜΟΝΜΕΝ ΩΩΠΙ  
 ΤΝΟΥ ΧΕ ΝΝΕ ΖΛΙ ΗΕΝ ΝΑΙ ΜΗΩ ΒΙ ΝΕΜΑϞ  
 ΕΠΤΗΡϞ ΩΑΤΟΥΓΙ ΝΧΕ ΝΕΚΑΛΩΟΥΓΙ ΝΤΟΥΟΛϞ ΙϞ  
 ΤΕΚΜΑϞ ΝΕΜ ΤΕΚΩΝΙ ΒΤ ΝΕΜ ΤΕΚΚΕΩΕΛΕΤ  
 ΕΤΑΥΩΠ ΝΧΩϞ ΝΑΚ ΔΙΚΗΝ ΕΟΛΟΥ ΕΤΑΜΕΤΟΥΡΟ 20  
 ΗΑΧΩΚ ΧΕ ΖΙΝΑ ΝΝΟΥΝΑϞ ΕΠΕΚΜΟΥ ΗΕΝ ΠΑΙ  
 ΚΟϞΜΟϞ ΑΛΛΑ ΝΤΟΥΝΑϞ ΕΡΟΚ ΝΕΜ ΠΕΚΙΩΤ  
 ΝΕΜ ΠΕΚΠΑΠΙΟϞ (sic) ΝΕΜ ΠΙΝΙΩΤ ΝΝΩΟΥ ΕΤΝΑ-  
 ΤΗϞ ΝΑΚ ΗΕΝ ΤΦΕ ΗΕΝ ΤΑΜΕΤΟΥΡΟ ΟΥΟϞ ΙϞ  
 ΝΙΔΣΕΒΗϞ ΝΝΟΥΡΩΟΥ ΝΤΕ ΠΙΚΟϞΜΟϞ ΤΗΡϞ 25  
 ΔΙΤΑΚΩΟΥ ΕΘΒΗΤΚ ΕΩΩΠ ΝΤΕ ΠΕΚΣΝΟΥ ΦΩΝ  
 ΕΒΟΛ ΖΙΧΕΝ ΠΚΑΖΙ ΤΝΟΥ ΠΙΩΕΜΩΙ ΝΤΕ ΝΙ-  
 ΔΩΛΟΝ ΝΑΚΩΡϞ ΟΥΟϞ ΣΕΝΑΤΩΟΥ ΝΠΑΡΑΝ  
 ΗΕΝ ΠΙΚΟϞΜΟϞ ΤΗΡϞ ΤΝΑΘΡΕ ΠΕΚΣΥΝΓΕΝΗϞ  
 ΚΩΤ ΝΑΚ ΝΝΟΥΤΟΠΟϞ ΗΕΝ ΤΕΚΠΟΛΙϞ ΝΤΕϞΧΩ 30

ἸΠΕΚΣΩΜΑ ἸΒΗΤῆ ἕΝ ΟΥΤΑΙῸ ΜΕΝΕΝΣΑ ΟΥ-  
 ΚΟΥΧΙ ἸΣΗΟΥ ΠΣΑΔΑΝΑΣ ΝΑΤΟΥΝΟΣ ΟΥΔΙΩΓΜΟΣ  
 ΖΙΧΕΝ ΝΙΕΚΚΛΗΣΙΑ ὈΟΥΣ ΣΕΝΑΦΩΝ ἸΠΣΝΟΥ  
 ἸΝΝΟΥΘΒΑ ἸΜΑΡΤΥΡΟΣ ἘΒΟΛ ἕΝ ΠΙΚΟΣΜΟΣ  
 ΤΗΡῆ ἸΚΑ ἸΡΟΜΠΙ ἸἘΖΟΥ ἘΒΟΛ ΟΝ ΖΙΤΕΝ 5  
 ΝΙΧΟΜ ἘΤΝΑΛΙΤΟΥ ἘΒΟΛΖΙΤΟΤΚ ἕΝ ΠΕΚΤΟΠΟΣ  
 ΕΘΟΥΑΒ ΟΟΥΣ ΚΝΑΣΟΒΝΙ ἸΧΕ ΠΙΔΣΕΒΗΣ ἸΝΝΟΥΡΟ  
 ἸΤΕ ΠΙΣΗΟΥ ἘΤΕΜΜΑῤ ἘΨΟΡΨΕΡ ἸΠΕΚΤΟΠΟΣ  
 ΕΘΟΥΑΒ ΟΟΥΣ ΚΝΑΟΥΩΡΠ ἸΟΥΣΤΡΑΤΗΛΑΤΗΣ  
 ΝΕΜ ΝΕΚΜΑΤΟΙ ἘΕΡ ΠΑΙ ΖΩΒ ΟΟΥΣ ΤΝΑΘΕΚ- 10  
 ΨΑΙΡΙ ἘΡΟΥ ἕΝ ΟΥΜΟΥ ΕΚΖΟΥ ἸΜΑΨΩ  
 ἸΦΡΗΤ ἘΤΑΚΨΑΙΡΙ ἸΝΝΑΙ ΟΥΡΩΟΥ ΝΑΙ ΟΟΥΣ  
 ΛΚΩΡῆ ἸΧΕ ΠΙΔΙΩΓΜΟΣ ἘΒΟΛΖΙΤΟΤΚ ΠΑΙ ΡΗΤ  
 ΟΝ ΤΝΑΟΥΟΡΠΚ ἘΘΕΚΨΑΙΡΙ ἘΡΟΥ ἸΘΟΥ ΠΙ-  
 ΣΕΒΗΣ ἘΤΕΜΜΑῤ ΟΟΥΣ ΤΝΑΤΖΕΜΣΟ ἸΚΕΟΥΑΙ 15  
 ἘΠΕΚΜΑ ΚΑΤΑ ΠΙΟΥΑΖΣΑΖΝΙ ἸΤΕ ΠΑΙΩΤ ἸΑ-  
 ΓΑΘΟΣ ΟΟΥΣ ΦΝΑΚΩΤ ΝΑΚ ἸΝΝΟΥΤΟΠΟΣ ΕΚΨΟΙ  
 ΕΚΤΑΙΝΟΥΤ ἸΚΑΛΩΣ ΟΟΥΣ ΚΝΑΤΨΟΥ ἸΝΕΚ-  
 ΚΛΗΣΙΑ ΟΟΥΣ ΣΕΝΑΨΕΜΨΙ ἸΜΟΙ ἕΝ ΟΥΠΑΡ-  
 ΡΗΣΙΑ ἕΝ ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΨΑ ἘΝΕΖ ΟΟΥΣ 20  
 ΤΝΑΘΡΟΥΚΩΤ ΝΑΚ ἸΖΑΝΜΗΨ ἸΤΟΠΟΣ ἕΝ  
 ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΤΝΑΘΕ ΝΙΦΥΛΗ ΤΗΡΟΥ ἸΤΕ  
 ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΤΨΟΥ ΝΑΚ ΟΟΥΣ ΤΝΑΘΕ ΠΕΚΡΑΝ  
 ΜΟΣ ἸΠΙΚΟΣΜΟΣ ΤΗΡῆ ΟΟΥΣ ΤΝΑΘΕ ΖΑΝΜΗΨ  
 ΕΝ ΤΩΡΟΝ (sic) ἘΠΕΚΤΟΠΟΣ ΤΝΑΘΡΟΥ ΕΡΨΑΙ 25  
 ΝΑΚ ἕΝ ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΜΑΛΙΣΤΑ ΠΙἘΖΟΥ  
 ἸΤΕ ΠΕΚΕΡΦΜΕῤ ἘΤΕ ΠΙἘΖΟΥ ἸΤΕ ΠΕΚΧΩΚ  
 ἘΒΟΛ ΠΕ ΟΟΥΣ ἕΝ ΠΑΙ ἘΖΟΥ ΑΙΤΩΠ ἸΠΙ-  
 ΣΟΥΟΝΤ ΕΠΚΑΖΙ ἸΒΗΤῆ ΟΟΥΣ ΑΙΤΧΛΟΜ ΖΙΧΕΝ  
 ΝΙΚΑΡΠΟΣ ἸΤΕ ΠΚΑΖΙ ἕΝ ΠΙἘΖΟΥ ἸΤΕ ΠΕΚ- 30

bl. 163.



ΧΙΝΒΙΧΛΟΜ ἸΒΗΤΩ ΟΥΟΣ ΟΝ ΒΕΝ ΠΙΕΖΟΥ ἸΤΕ  
 ΠΕΚΒΙΔΙΚ ΠΕΤΑΡΧΗ ἸΝΙΚΑΡΠΟΣ ἸΤΕ ΠΚΑΖΙ ἸΤΕ  
 ΣΟΥΖ ἸΝΑΘΩΡ ΠΕ ΠΕΚΡΑΝ ΒΟΣΙ ΒΕΝ ΤΦΕ ΟΥΟΣ  
 ΡΤΑΙΝΟΥΤ ΟΝ ΖΙΧΕΝ ΠΚΑΖΙ ὠ ΠΑΜΕΝΡΙΤ ΓΕΩΡ-  
 ΡΙΟΣ ΠΑΜΑΤΟΙ ἸΧΩΡΙ ΩΑ ἸΝΕΖ ἸΤΕ ΝΙΕΝΕΖ 5  
 ἸΜΗΝ ΝΑΙ ΔΕ ἸΤΑ ΠΩΣ ΧΟΤΟΥ ΝΑΥ ΑΥΜΑΖΩ  
 ἸΧΟΜ ΝΕΜ ΠΟΥΝΟΥ ἸΘΟΥ ΔΕ ΖΩΥ ΠΙΜΑΚΑΡΙΟΣ  
 ΑΥΡΑΩ ἸΜΑΩ ΠΕ ΟΥΟΣ ΝΑΥΘΕΛΗΛ ΠΕ ΕΥΧΩ  
 ἸΜΟΣ ΧΕ ΤΩΠΕΖΜΟΤ ἸΤΟΤΚ ΠΑΩΣ ἸΗΣ ΧΕ  
 ΑΚΤΑΙΟΙ ἸΜΑΩ ΠΑΡΑ ΠΑΕΜΠΩΑ ΟΥΟΣ ΑΥΕΡ- 10  
 ΦΡΑΓΙΖΙΝ ἸΜΟΥ ΑΥΖΟΠΩ ἸΒΟΛΖΑΡΟΥ ΟΥΟΣ ΦΗ  
 ΕΘΟΥΑΒ ΤΟΥΝΟΣ ΝΙΜΑΤΟΙ ΕΥΧΩ ἸΜΟΣ ΝΩΟΥ ΧΕ  
 ἸΜΩΙΝΙ ὠ ΝΑΣΝΗΟΥ ΧΩΚ ἸΒΟΛ ἸΦΗ ἸΤΑΥΟΥ-  
 ΑΖΣΑΖΝΙ ἸΜΟΥ ΝΩΤΕΝ ΟΥΟΣ ΠΑΙΡΗΤ ΑΥΣΟΥΤΩΝ  
 ΠΕΥΜΟΥΤ ἸΒΟΛ ΟΥΟΣ ΑΥΩΛΙ ἸΤΕΥΑΦΕ ΕΘΟΥΑΒ 15  
 ἸΧΕ ΝΙΜΑΤΟΙ ΟΥΟΣ ΣΑΤΟΥΤ ΑΥΙ ἸΒΟΛ ἸΒΗΤΩ  
 ἸΧΕ ΟΥΣΝΟΥ ΝΕΜ ΟΥΕΡΩΤ ΟΥΟΣ Ἰ ΠΩΣ ΘΡΕ  
 ΜΙΧΑΗΛ ΒΙ ἸΠΕΥΣΝΟΥ ΝΕΜ ΠΕΥΕΡΩΤ ἸΤΕΥ-  
 ΣΤΟΛΗ ἸΝΟΥΩΙΝΙ ΟΥΟΣ Ἰ ΠΩΣ ΒΙ ἸΤΕΥΨΥΧΗ  
 ΒΕΝ ΤΕΥΧΙΣ ἸΜΙΝ ἸΜΟΥ ΟΥΟΣ ΑΥΕΡΑΣΠΑΖΕΣΘΕ 20  
 ἸΜΟΥ ΟΥΟΣ ΑΥΚΟΥΛΩΛΣ ΒΕΝ ΝΙΠΟΥΦΥΡΑ ἸΕ-  
 ΠΩΡΑΝΙΟΝ ΟΥΟΣ ΑΥΖΩΛ ἸΠΒΙΣΙ ΝΕΜΑΣ ΟΥΟΣ  
 ΝΑΡΕ ΠΙΣΤΕΡΕΩΜΑ ΤΗΡΩ ΜΕΖ ΠΕ ἸΝΑΡΓΕΛΟΣ  
 ΕΘΟΥΑΒ ΝΕΜ ΠΙΧΟΡΟΣ ἸΤΕ ΝΗ ΕΘΟΥΑΒ ΟΥΟΣ  
 ΝΑΥΕΡΖΥΜΝΟΣ ΖΙΤΖΗ ἸΜΟΥ ΠΕ ΩΑΤΕΥΤΗΙΩ 25  
 ἸΔΩΡΟΝ ἸΠΕΥΙΩΤ ἸΑΡΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ  
 ΟΥΟΣ ΑΥΤ ἸΧΩΥ ἸΤΕΥΣΤΟΛΗ ἸΝΟΥΩΙΝΙ ΝΕΜ  
 ΟΥΒΡΗΠΙ ἸΝΟΥΒ ΕΥΣΟΤΠ ΟΥΟΣ ΝΑΣΤΟΤΣ ΒΕΝ  
 ΟΥΩΝΙ ἸΜΗΝ ΟΥΟΣ ΝΑΡΕ Ζ ἸΧΛΟΜ ΖΙΧΩΣ ΟΥΟΣ  
 ΝΑΥΩΝΤ ἸΒΟΛ ΒΕΝ ΝΙΖΡΗΡΙ ἸΤΕ ΠΙΩΩΗΝ ἸΤΕ 3

πῶν ὄγοσ ἀρεβαι Ἰπερραν Νεμ Νιωορπ-  
 Ἰμικι ψα ἔνεσ ογοσ ἀρερε τἀρελι τηρε  
 Ἰτε τφε Νεμ Νιταγμα Ἰτε Νη εθογαν τρεμ-  
 σογ ριχεν πιθρονος ογοσ Ἰτογερψαι Νεμαρ  
 βεν Ἰλῆμ Ἰτε τφε Μενενσα Ναι Ἰ Ζανμονμεν 5

fo. 164. ψοπι Νεμ Ζανχαρβαί Νεμ Ζανσετεβρηχ  
 Νεμ Ζανμογῆζωογ εγωω Ἰμαωω ογοσ  
 Νιμηω ετορι ἔρατογ Νεμ Νικεματοι ἀγφωτ  
 ἔβογν ἔτβακι πασυγκρατωρ δε πιβωκ Ἰτε  
 Πιλιος Γεωργιος Ναρδορι ἔρατγ σαβολ ἔατεν 10  
 Πισωμα Ἰτε περσοῦ ογοσ Ναρριμι ἔρογ πε  
 ογοσ Ἰπε ρλι Ἰμογῆζωογ ογδε χοσεμ ψοπι  
 βεν Πιμα ἔρε πσωμα Ἰπιθμη Ἰβητγ ἀλλα  
 Ναρε Πιμα τηρε οι Ἰνογωινι ογοσ Ἰ Πικε β.  
 Ἰναλογ Ἰτε Πιλιος Γεωργιος ετχη βεν 15  
 τβακι ἀγὶ ψα Πικεογαι Ἰψφηρ Ἰτωογ ερ-  
 σαβολ Ἰπσωμα Ἰπογοῦτ ερριμι εταγναγ  
 ἔπογοῦτ χε ἀγῶλι Ἰτερὰφε ογοσ Παι ρητ  
 ἀγφαβτογ ἔβρη ἔχωγ ἀγογωωτ Ἰμογ εγ-  
 ριμι ογοσ ἀπ'ασυγκρατωρ δε ἀρταμωογ 20  
 ἔρωβ Νιβεν ἔτα πσοῦ χοτογ Ἰπογοῦτ ογοσ ἀγ-  
 ραωι Ἰμαωω ογοσ ἀγτωμι Ἰτερὰφε εθογαν  
 ἔβογν ἔπερσωμα ετσμαρωογτ ογοσ ἀστωμι  
 ἔρογ ρωε ισχεκ Ἰπογχοχε ἔβολ ἔπτηρηγ  
 ογδε Πιμηινη Ἰτε τψενχηγι Ἰπερψοπι Ἰβητγ 25  
 ρολωε ογοσ πεχε νερεβιαικ Ἰνογερνογ χε  
 τενναρτ βεν ογμεθμη χε Ἰ φτ ψοπ ἔρογ  
 Ἰπενσοῦ ογοσ σαχι Νιβεν ἔταρχοτογ Ναρ  
 ρναχοκογ Ναρ ἔβολ Ἰκαλωε λοιπον ἀγταλο  
 Ἰπισωμα εθογαν ογοσ Ναρψεω σθοινογχι 30



ἔβολ ογοϚ ἀγὸλq ἐπινι ἔναγχι ἵηηηq ἵπιω-  
 βορ ἵζ ἵρομπι νε ἵμον ζλι ἵηηηq νεμωοϚ  
 πε ογοϚ ἀγχοπη ἵμαγ ογοϚ νारे πιχακι  
 ΝΕΜ ΠΙΜΟΝΜΕΝ ωοπ πε ογοϚ ἅ φιομ διςι  
 ἐπωωι σαπωωι ἵηηπολιϚ ογοϚ ναροϚωω ἔωμϚ 5  
 ἵμοϚ ἐπεϚητ πε νιπιϚτοϚ δε ἔταγϚωτεμ  
 ἔτϚμη ἵπῶϚ εϚϚαχι ΝΕΜ ΠΙΜΑΚΑΡΙΟϚ ΓΕΩΡ-  
 ΡΙΟϚ ΟΓΟϚ ΑΓΩω ἔβολ χε φῑ ἵγεωργιοϚ  
 ἀριβοῆθιν ἔρον βεν ται ἀναγκη ογοϚ σατοτq  
 αqζερι ἵχε φιομ ογοϚ ἀγχωρ ἔβολ ἵχε 10  
 νιχοϚεμ ογοϚ αqωαι ἵχε φρη ἐπεϚραϚῑ  
 ογοϚ νιἄλωογι δε ἵτε πιἄριοϚ γεωργιοϚ  
 ογοϚ ἀγωωι ἵϚα νιογρωοϚ ἀγχεμοϚ ἅ πῶϚ  
 fol. 165. ϚοτοϚ ἔβολ ἅ ογνιωῑ ἵραωι ωοπι βεν  
 ῑοικοϚμηνη τηϚ ογοϚ ἀγοϚων ἵφρο ἵνιεκ- 15  
 κληϚια ἵκεϚοπ βεν πικοϚμοϚ τηϚ ογοϚ  
 ἅ νιεγβιαικ (sic) ἵτε πιἄριοϚ γεωργιοϚ ωοπ  
 ἵζανϚονϚονιον εϚταιῆογῑ ἵμαωω ΝΕΜ ΖΑΝ-  
 Ϛοινογῑ εϚϚοπ ἵμαωω ογοϚ ἀγκωϚ  
 ἵπϚωμα ἵπογῶϚ ἵκαλωϚ ογοϚ ἀγὸλq ἔβολ 20  
 ἵχωπ βεν ῑπολιϚ ογοϚ ἀγταλοq ἔογχοι  
 ογοϚ ἀγὸλq ἔῑοϚπολιϚ ΝΕΜ ΠΙΧΩΜ ἵτε  
 νεϚῑιϚι εϚϚοπ ογοϚ ἀγχιμῑ ἵνηη ετενογῑ  
 τηροϚ ἔταγϚεμτον ἵμωοϚ βεν πῶϚ ογοϚ  
 νε ογον ογρωμῑ δε χε ἀναϚεαϚ πϚον πε 25  
 ἵημαγ ἵπιἄριοϚ γεωργιοϚ ογοϚ ἀγὸλι  
 ἵπϚωμα ἵπιἄριοϚ γεωργιοϚ ἔβογν ἐπεϚη  
 εϚραωι ἵμαωω ογοϚ ἅ ῑπολιϚ τηϚ ῑωογῑ  
 ογοϚ ἀγκωτ ἵνογτοποϚ ναq βεν πεϚηι ἵμῑν  
 ἵμοq ογοϚ ἀγογωρπ ἵἄηημ ογοϚ ἀγῑνι 30

ἩΠΙΛΑΡΧΗΠΙΣΚΟΠΟΣ ΑΒΒΑ ΘΕΟΔΩΣΙΟΣ ΟΥΟΣ  
 ΑΦΕΡΑΓΙΑΖΙΝ ἩΜΟϞ ἩΣΟΥΖ ἩΠΙΛΑΒΟΤ ΛΘΩΡ  
 ΟΥΟΣ ΑΥΣΕΜΝΙ ἩΠΕΡΛΥΜΙΨΑΝΟΝ ΕΘΟΥΑΒ ἩΒΗΤϞ  
 ΒΕΝ ΠΑΙ ΕΞΟΥϞ ΡΩ ΟΝ ἩΝΟΥΩΤ ΕΤΕ ΣΟΥΖ  
 ΝΠΙΛΑΒΟΤ ΛΘΩΡ ΠΕ ΟΥΟΣ ΑΥΧΩΚ ΕΒΟΛ ΕΧΩϞ 5  
 ἩΤΘΥΣΙΑ ΕΘΟΥΑΒ ΠΙΣΩΜΑ ΕΘΟΥΑΒ ΝΕΜ ΠΙΣΝΟϞ  
 ΕΤΤΑΙΗΟΥΤ ἩΤΕ ΠΩϞ ἩΗϞ ΠΧϞ ΟΥΟΣ ΑΥΩΩΠΙ  
 ΒΕΝ ΠΙΤΟΠΟΣ ΕΘΟΥΑΒ ἩΧΕ ΖΑΝΜΗΝΙ ΝΕΜ  
 ΖΑΝΩΦΗΡΙ ΕΥΩΩ ΟΥΟΣ ἩΘΟϞ ΔΕ ΠΙΛΓΙΟΣ ΓΕΩΡ-  
 ΡΙΟΣ ΑϞΙ ΕΒΟΛΒΕΝ ΤΦΕ ΚΑΤΑ ΠΙΟΥΑΖΣΑΖΝΙ 10  
 ἩΤΕ ΠΩϞ ΟΥΟΣ ΑϞΩΛΙΡΙ ἩΕΥΖΙΟΣ ΠΙΣΤΡΑΤΗ-  
 ΛΑΤΗΣ ΟΥΟΣ ΑϞΦΩΡΚ ἩΝΕΝΒΑΛ ἩΤΟΚΚΛΗΤΙ-  
 ΛΝΟΣ ΕΒΟΛ ΟΥΟΣ ΑϞΘΕΡΟΥΖΙΤϞ ΕΒΟΛΒΕΝ ΠΙ-  
 ΠΑΛΛΑΤΙΟΝ ΟΥΟΣ ἩΣΕΤΖΕΜΣΟ ἩΚΩΣΤΑΝΤΙΝΟΣ  
 ἩΝΟΥΡΟ ἩΤΕϞΩΒΙΩ ΟΥΟΣ ΑϞΟΥΩΝ ἩΝΙΕΚ- 15  
 ΚΛΗΣΙΑ ΕΤΒΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡϞ ΑϞΟΥΩΝ ἩΝΙ-  
 ΡΩΟΥ ἩΤΕ ΝΙΩΤΕΚΩΟΥ ΟΥΟΣ ΑϞΟΥΩΝΖ ΕΒΟΛ  
 ἩΠΙΣΤΑΥΡΟΣ ΟΥΟΣ ΑϞΤΑΧΡΟ ἩΠΙΝΑΖ† ἩΝΟΡ-  
 ΘΟΔΩΖΟΣ ΑϞΚΩΤ Ἡ†ΑΝΑΣΤΑΣΙΣ ἩΤΕ ΠΩϞ ΒΕΝ  
 ἩΛΗΜ ΝΕΜ ΖΑΝΚΕΜΗΩ ἩΝΕΚΚΛΗΣΙΑ ΒΕΝ ΠΙ- 20  
 ΚΟΣΜΟΣ ΤΗΡϞ ΟΥΟΣ ἩΘΟϞ ΟΝ ΑϞΙ ΕΒΟΥΝ ΕΠ-  
 ΤΟΠΟΣ Ἡ†ΑΝΑΣΤΑΣΙΣ ΑϞΩΛΗΛ ἩΒΗΤΣ ΟΥΟΣ  
 ἩΘΟϞ ΟΝ ΑϞΙ ΕΒΟΥΝ ΕΠΤΟΠΟΣ ἩΠΙΛΓΙΟΣ ΓΕΩΡ-  
 ΡΙΟΣ ΝΕΜ ΕΛΕΝΗ ΤΕϞΜΑΥ ΝΕΜ ΕΥΔΟΖΙΑ ΤΕϞ-  
 ΣΩΝΙ ΟΥΟΣ Ἡ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΝΖϞ ΕΡΟϞ 25  
 fol. 166. ΟΥΟΣ ΑϞΤΑΜΟϞ ΒΕΝ ΠΙΕΧΩΡΖ ἩΝΗ ΕΤΕϞΝΑΛΙ-  
 ΤΟΥ ΟΥΟΣ ἩΘΟϞ ΠΕ ΕΤΑϞΚΩΤ ἩΠΤΟΠΟΣ ΕΘΟΥΑΒ  
 ἩΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΒΕΝ †ΟΣΠΟΛΙΣ ΕΘΒΕ  
 ΧΕ ΝΑϞΟΙ ἩΚΟΥΧΙ ἩΩΟΡΠ ΠΕ ΟΥΟΣ ΑϞΑΛΙϞ  
 ἩΘΑΥΜΑΣΤΟΝ ἩΠΑΙ ΡΗ† ΟΥΟΣ ΦΑΙ †ΝΟΥ ΕΤΟΥ- 30



ὡΠ Ἰβητη Ἰστε ναι μhini nem ναι xom  
 ετωω ναι ετcβhoγτ zi κεxωm xωpic φαι  
 εγώου Ἰφ† nem περμαρτγροc εθογab πλ-  
 ριοc γεωργιοc ἔταρxωκ ἔβολ Ἰπερὰγων Ἰστε  
 πλριοc γεωργιοc Ἰcoγ κβ Ἰπιὰβοτ φαρ- 5  
 μογθι Ἰογἔροογ Ἰπαρascκεγη Ἰναxπ Ἰ†  
 Ἰπιἔροογ ογοc νη τηρογ ἔταγερμαρτγροc  
 ἔβολzιτεν πλριοc γεωργιοc ογοc Ἰceipι  
 Ἰκῆ Ἰωο nem xp nem αλεξανδρα †ογρω  
 ογοc αγβι Ἰπιxλοm Ἰαττακο ἔβολzιτεν 10  
 πενoῦ Ἰηc πxῆ ογοc Ἰceογνοc Ἰμωογ †νογ  
 nem πλριοc γεωργιοc βεν Ἰλῆμ Ἰβακι Ἰνη-  
 εθογab τηρογ ογοc ic ναι men ανxοτογ  
 νακ (sic) ωα παι μα ενταμω Ἰμωτεν εβε  
 νιβici nem νιλγων Ἰωογταιωογ ναι ἔταγερ- 15  
 ζυπομενιν ἔρωογ Ἰστε πλριοc γεωργιοc  
 πιωωix Ἰρερδβο Ἰτε πενoῦ Ἰηc πxῆ μαρενναγ  
 δε ἔνιταιο ετβοci ἔταρβιτογ βεν νιφhoγi  
 zιτεν πενcωτηρ Ἰηc Ἰηc cωτεm xε †νογ  
 ὦ ναμενρα† Ἰνη ἔταιναγ ἔρωογ βεν ναβαλ 20  
 nem νη εταicoθμογ Ἰναμαωx Ἰνοκ πιἔλα-  
 χictoc θεδωτοc acωωπι δε βεν πchoγ  
 Ἰπιμαinoγ† Ἰνογρο θεoδοcioc φα πιρερερ-  
 φμεγi ετταιnoγτ αγναγ ἔογωφηρι βεν  
 πιωορπ Ἰἔροογ ἔταγερογρο ογοc αγναγ 25  
 ἔπιλριοc γεωργιοc ἔταqi ἔβολβεν τφε βεν  
 ογνιω† Ἰωογ ογοc ναρε πλρxηλργελοc  
 μοωι nemαq πε αγτζεmco Ἰπιμαinoγ†  
 Ἰνογρο θεoδοcioc zιxεν περονoc Ἰνιρωμεoc  
 εβε xε ναρε ογναz† εγταxρηoγτ Ἰταq 30

ΠΕ ἔβογν ἐπιλγίος γεωργίος ἠπερσοῦ τηρῆ  
 ΠΕ [λοι]πον μενεσα κ̄ ἠρομπι ιςχεν ἔτα  
 ρερογρο ογορ ἀρκωτ ἠνογνιω† ἠνεκκλησια  
 fol. 167. βεν φραν ἠπιλγίος γεωργίος ογορ ἀρῶου†  
 ἔβογν ἠνιἠπισκοπος τηροῦ ἐπιλγισμος ἠτε 5  
 πιλγίος γεωργίος ογορ ἀροῦωρπ ἠσα ταμετ-  
 ελαχιστος ζω νεμ νιἠπισκοπος τηροῦ ογορ  
 νε διὸρι ἔρατ ζω πε βεν οῦμετατχομ ἠτε  
 †μετβελλο λοιπον ἔτανεραγιαζιν ἠτεκκλη-  
 CIA εθοῦαβ βεν φραν ἠφ† νεμ πιλγίος 10  
 γεωργίος ογορ ἠ νιφγλοπονος ερψαλιν  
 κατα πεττομι ογορ ναρε ποῦρο νεμαν πε  
 νεμ †συγκλητος τηρς νεμ να†πολις τηροῦ  
 ογορ μενεσα ῥρενζεμσι νεμ ποῦρο νεμ  
 πιμηω τηρῆ ογορ ἠ ποῦρο ερκελεγειν ῥροῦωω 15  
 (sic) ἔρον ἠ†μαρτυρια ἠτε πιλγίος γεωργίος  
 εθεε χε νε σοῦκ̄ῖ ἠφαρμοῦθι πε πιἔροοῦ  
 ἔτεμμαγ ογορ νανδισμη πε βεν οῦχαρωῦ  
 ἔταρφορ δε ἔ[πι]μα ερε π̄ο̄ μεθερε ναρ  
 ερχω ἠμος χε ἠμον φη ετὸνι ἠμοκ βεν 20  
 νιμαρτυρος τηροῦ οῦδε ἠνε οῦον ωπι  
 ερὸνι ἠμοκ ωα ἔνερ ογορ ἠνοκ ζω ἠ πιζωβ  
 ερρω[γω] νηι ειχω ἠμος χε οῦμηω ἠστρα-  
 τηλατης νεμ νιἔπα[ρ]χος νεμ οῦρο (sic)  
 ἠτε παι κοσμος ἀγχω ἠσωοῦ ἠπωοῦ τηρῆ 25  
 ἠπαι κοσμος νεμ ποῦαζιῶμα νεμ τοῦμετ-  
 ραμαδ ογορ ἀγμοῦ ριχεν φραν ἠπεν̄ο̄  
 ιης π̄χ̄ ναρραῦ ἠπελσεβης ἠνοῦρο διοκλη-  
 τιανος πιλνομος ογορ νε ἀρδ̄ισι ἠναι τηροῦ  
 ἠχε παι μαρτυρος εθοῦαβ φαι ογορ ἔτανκην 30



ΕΝΙΡΙ ΝΤΣΥΝΑΖΙϞ ΕΘΟΥΑΒ ΟΥΟϞ ΕΤΑ ΡΟΥΖΙ  
 ΨΩΠΙ ΑΝΙΡΙ ΝΠΙΛΥΧΝΙΚΟΝ ΝΕΜ ΠΟΥΡΟ ΑΝΕΝΚΟΤ  
 ΟΥΟϞ ΝΕ ΝΠΕ ΖΛΙ ΝΒΗΤΟΥ ΟΥΩΜ ΠΕ ΟΥΔΕ  
 ΠΚΕΟΥΡΟ ΑΛΛΑ ΝΑΦΕΝΚΟΤ ΝΕΜΑΝ ΕΥϞΟΠ ΒΕΝ  
 ΤΕΚΚΛΗϞΙΑ ΕΘΟΥΑΒ ΝΖΑΝΑΡΟΥΖΙ ΠΕ ΝΤΚΥΡΙΑΚΗ 5  
 ΕΘΒΕ ΕΤΑ ΠΙΔΡΙΑϞΜΟϞ ΨΩΠΙ ΝΝΟΥΕΨΟΥϞ ΝϞΑ-  
 ΒΑΤΟΝ ΕΤΑ ΠΙΕΧΩΡϞ ΔΕ ΨΩΠΙ ΑΝΙΡΙ ΝΤΣΥ-  
 ΝΑΖΙϞ ΝΤΕ ΠΙΕΧΩΡϞ ΚΑΤΑ ΦΗ ΕΤΕΡΠΡΕΠΙ ΟΥΟϞ  
 ΑΝΤ ΝΠΙΔΜΗΝ ΑΝΖΕΜϞΙ ΟΥΟϞ ΑΝϞΑΧΙ ΝΝΙ-  
 ΜΕΤΝΙΩΤ ΝΤΕ ΦΤ ΟΥΟϞ ΝΑϞ[ι] ΝΕΜΑΝ ΝΧΕ 10  
 ΠΟΥΡΟ ΟΥΟϞ Α ΟΥΑΙ ΒΕΝ ΝΕΝΙΟΤ ΝΕΠΙϞΟΚΟΠΟϞ  
 ΑΥΟΛϞ ΒΕΝ ΟΥΟΠΤΑϞΙΑ ΕΠΨΩΠΙ ΕΤΦΕ ΟΥΟϞ  
 ΑϞΝΑΥ ΕΖΑΝΜΥϞΤΗΡΙΟΝ ΕΥΔΟϞΙ ΝΜΑΨΩ ΟΥΟϞ  
 ϞΨΕ ΑΝ ΝΤΕ ΖΛΙ ΝΡΕΜΗΚΑΖΙ ϞΑΧΙ ΕΡΩΟΥ  
 ΑΙΝΑΥ ΕΡΟΙ ΟΝ ΠΕΧΑϞ . . . ΠΕΜΘΟ ΝΠΙΘΕΡΟΝΟϞ 15  
 ΝΤΕ ΦΙΩΤ [ΑΙ]ΝΑΥ ΕΖΑΝΑΝΨΟΝΨΟ ΝΕΜ ΖΑΝΑΝ-  
 ΘΒΑΝΘΒΑ ΕΥΖΩϞ ΕΤΤΡΙΑϞ ΕΘΟΥΑΒ ΤΗΡΟΥ ΕΥ-  
 fol. 168. ΝΗΟΥ ΚΑΤΑ ΤΑΖΙϞ ΟΥΟϞ ΝΑΥΟΥΨΩΤ ΝΦΤ  
 ΟΥΟϞ ΝΑΥΤΨΟΥ ΝΑϞ ΟΥΟϞ ΝΑΥϞΜΟΥ ΕΡΟϞ  
 ΟΥΟϞ ΝΑΥΕΡΕΤΙΝ ΝΝΟΥΕΤΗΜΑ ΜΕΝΕΝϞΩϞ ΑΥΔΖΙ 20  
 ΕΡΑΤΟΥ ΝϞΤΥΧΟϞ ϞΤΥΧΟϞ ΟΥΟϞ ΝΜΟΝ ΖΛΙ  
 ΝΡΕΜΗΚΟϞΜΟϞ ΝΑΨΧΩ ΑΝ ΝΠΙΨΟΥ ΝΕΜ ΠΙΝΙΩΤ  
 ΝΤΑΙΔ ΕΤΟΥΨΟΠ ΝΒΗΤϞ ΟΥΟϞ ΑΙΝΑΥ ΕΟΥΑΙ  
 ΕϞΝΗΟΥ ΕΒΟΛ ϞΑΒΟΥΝ ΝΠΙΚΑΤΑΠΕΤΕϞΜΑ ΕϞΟ-  
 ΝΙ ΝΝΟΥΟΥΡΟ ΟΥΟϞ ΝΑΦΕΡΦΟΡΙΝ ΝΝΟΥΔΡΗΠΙ 25  
 ΝΝΟΥΒ ΠΕ ΕΡΕ Ζ ΝΧΛΟΜ ΖΙΧΩϞ ΟΥΟϞ ΝΑϞ-  
 ΤΑΛΗΟΥΤ ΝΝΟΥΖΘΟ ΝΝΟΥΨΩ ΟΥΟϞ ΝΑΦΕΡ-  
 ΟΥΩΙΝΙ ΕΖΟΤΕ ΦΡΗ ΝΝΟΥΜΗΨ ΝΚΩΒ ΝϞΟΠ  
 ΕϞϞΕΒΤΩΤ ΒΕΝ ΖΑΝϞΗϞΙ ΝΕΜ ΖΑΝΖΟΠΛΟΝ ΝΕΜ  
 ΖΑΝΖΒΗΟΥΙ ΝΝΟΥΡΟ ΑΠΛΩϞ ΝΜΟΝ ΨΙ ΨΟΠ 30

ἸΠΙΛΖΙΩΜΑ ἸΒΑΣΙΛΙΚΟΝ ΟΥΟΣ ἸΒΕΝ ΠΧΙΝΘΡΕΦΙ  
 ἸΒΟΛ Ἰ ΟΥΜΗΩ ΕΦΩ ΟΥΑΖΩ ἸΝΩΩ ΣΑΜΝΗ  
 ἸΜΟΦ ΝΕΜ ΣΑΜΝΑΙ ἸΜΟΦ ΟΥΟΣ ΑΙΝΑΥ ἸΝΗ  
 ΕΘΟΥΑΒ ΤΗΡΟΥ ΕΥΕΡΠΡΟΣΚΥΝΙΝ ἸΜΟΦ ΑΙ[ΝΑΥ]  
 ΔΕ ΑΙΤΩΜΤ ΟΥΟΣ ΝΑΙ[ΟΥΩΩ ἸΕ]ΜΙ ἸΡΟΦ ΧΕ 5  
 ΝΙΜ ΠΕ ΟΥΟΣ ΑΙΣΟΜΣ ΣΑΟΥΙΝΑΜ ἸΜΟΙ ΑΙΝΑΥ  
 ἸΟΥΜΟΥΝΑΧΟΣ ΕΦΟΖΙ ἸΡΑΤΩ ἸΡΕ ΖΑΝΤΕΝΣ  
 ἸΜΟΦ ἸΦΡΗΤ ἸΝΟΥΑΓΓΕΛΟΣ ἸΤΕ ΦΤ ΟΥΟΣ  
 ΝΑΦΕΡΦΟΡΙΝ ἸΝΟΥΧΛΟΜ ἸΝΟΥΡΟ ΝΕΜ ΟΥΖΕΒΣΩ  
 ἸΜΟΝ ΖΛΙ ἸΒΕΝ ΝΙΜΕΤΟΥΡΩΟΥ ἸΤΕ ΠΙΚΟΣΜΟΣ 10  
 ἸΝΙ ἸΜΟΣ ΟΥΟΣ ἸΡΕ ΟΥΩΒΩΤ ἸΝΟΥΒ ἸΒΕΝ  
 ΤΕΦΧΙΧ ἸΝΟΥΙΝΑΜ ΟΥΟΣ ΝΑΡΕ ΠΕΦΖΟ<sup>1</sup> ΜΕΖ  
 ἸΡΑΩΙ ΟΥΟΣ ἸΡΕ ΟΥΝΙΩΤ ἸΝΩΟΥ ΚΩΤ ἸΡΟΦ  
 ΟΥΟΣ ΑΙΤΖΟ ἸΡΟΦ ΕΙΧΩ ἸΜΟΣ ΧΕ ΠΑΙΩΤ  
 ††ΖΟ ἸΡΟΚ ΜΑΤΑΜΟΙ ΧΕ ἸΘΟΚ ΝΙΜ ΕΚΩΟΠ 15  
 ἸΒΕΝ ΠΑΙ ΝΙΩΤ ἸΝΤΑΙḠ ἸΠΑΙΡΗΤ ΟΥΟΣ ἸΘΟΦ  
 ΔΕ ΑΦΕΡΑΜΑΛΗΧ ἸΡΟΙ ΟΥΟΣ ΠΕΧΑΦ ΝΗΙ ΧΕ ἸΝΟΚ  
 ΠΕ ΠΑΥΛΕ ΠΙΡΕΜΤΑΜΜΑ ΚΑΛΩΣ ΑΚΙ Ḡ ΠΙΜΑ-  
 ΝΕΣΩΟΥ ἸΤΕ ΠΕΝΟΥΡΟ ἸΜΗΙ ΠΕΝḠ ἸΗḠ ΠΧḠ  
 ΟΥΟΣ ἸΒΕΝ ΠΧΙΝΘΡΕΦΧΕ ΝΑΙ ΝΗΙ ΑΙΡΑΩΙ ΧΕ 20  
 ΑΙΧΕΜ ΠΑΡΡΗΣΙΑ ΝΑΖΡΑΦ ΟΥΟΣ ΠΕΧΗΙ ΝΑΦ ΧΕ  
 Ḡ ΠΑḠ ἸΝΙΩΤ ΕΘΟΥΑΒ ††ΖΟ ἸΡΟΚ ΙΣ ΧΕ ΑΚΑΙΤ  
 ἸΝΕΜΠΩΑ ἸΠΕΚΑΣΠΑΣΜΟΣ ΕΘΟΥΑΒ ††ΖΟ ἸΡΟΚ  
 ΖΙΝΑ ἸΤΕΚΤΑΜΟΙ ΧΕ ΝΙΜ ΠΕ ΠΑΙ ΝΙΩΤ ἸΝΟΥΡΟ  
 ἸΤΑΦΙ †ΝΟΥ ΟΥΟΣ Ἰ ΠΑΙ ΜΗΩ ΤΗΡΦ ΕΡΠΡΟΣ- 25  
 ΚΥΝΙΝ ἸΜΟΦ ΟΥΟΣ ἸΘΟΦ ΔΕ ΠΙΜΑΚΑΡΙΟΣ ΑΦ-  
 [Ν]ΕΤΦ ΡΩΦ ἸΝΩΒΙ ἸΠΝΑΤΙΚΟΝ ΠΕΧΑΦ ΝΗΙ ΧΕ  
 fol. 169. ἸΠΕΚΣΟΥΕΝ ΦΑΙ ΩΑ †ΝΟΥ ΠΕΧΗΙ ΝΑΦ ΧΕ ΕΙΝΑΩ-

1) Ms. ΠΕΦΖΟΜ.



COYEN ΦΑΙ ἸΝΝΑΩ ἸΡΗΤ ὦ ΠΑΙΩΤ ἸΠΙΝΑΥ  
 ἘΡΟΓ ἘΝΕΖ ἘΒΗΛ ἘΤΝΟΥ ΔΕΡΟΓΩ ΠΕΧΑΥ ΝΗ  
 ΧΕ ἘΤΑΥΟΓΟΡΠΕΤ (sic) ΔΑΡΟΚ ἘΘΡΙΘΩΤ ἸΠΕΚ-  
 ΖΗΤ ΕΘΒΕ ΝΗ ἘΤΑΚΕΡΜΕΛΕΤΑΝ ἸΜΩΟΥ ἸΕΝ  
 ΠΕΚΖΗΤ ἸΣΑΥ ἸΕΝ ΤΕΚΚΛΗΣΙΑ ἘΘΒΕ ΠΙΛΓΙΟΣ 5  
 ΓΕΩΡΓΙΟΣ ΠΙΜΕΝΡΙΤ ἸΤΕ ΦΤ ΠΙΣΩΤΠ ἸΜΑΡ-  
 ΤΥΡΟΣ ΧΕ ΕΓΘΟСИ ἘΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ ΚΑΤΑ  
 ΠΣΑΧΙ ἸΠΕΝΣΩΤΗΡ ἘΠΙΔΗ ΨΥΧΗ ΝΙΒΕΝ ΕΘΝΑΙ  
 ἘΒΟΛἪΕΝ ΣΩΜΑ ἸΤΕ ΝΙΘΜΗ ἸΤΕ ΝΙΡΕΦΕΡΝΟΒΙ  
 ΔΑΡΕ ΝΟΥΖΒΗΟΥΙ ΤΗΡΟΥ ΟΥΩΝΖ ἘΒΟΛ ἸΕΝ 10  
 ΟΥΠΙΝΑΓΙΣ ἸΠΝἸΛΤΙΚΟΝ ΟΥΟΣ ΔΑΣΩΠΙ ἸΠΕΜΘΟ  
 ἘΒΟΛ ἸΝΕΦΒΑΛ ἸΣΗΟΥ ΝΙΒΕΝ ἘΡΕ ΝΕΡΠΡΑΖΙΣ  
 ΣΗΝΟΥΤ ἘΡΟΣ ΛΟΙΠΟΝ ἘΤΑΣΡΑΝΑΥ ἸΠΑΥΘ ἸΗΘ  
 ΠΧΘ ἘΤΕΜΤΟΝ ΝΗ ἸΝΟΚ ἸΑ ΠΕΡΒΩΚ ἘΘΡΕΡΧΕΜ  
 ΠΑΩΙΝΙ ΔΙ ἘΒΟΛἪΕΝ ΠΑΙ ΚΟΣΜΟΣ ΔΑΙΤ- 15  
 ΕΝΕΜΠΩΑ ἸΕΝ ΤΕΡΜΕΤΑΓΑΘΟΣ ΔΑΡΕΝΤ ἘΒΟΥΝ  
 ἘΤΕΡΠΟΛΙΣ ΟΥΟΣ ΔΙΕΡΘΕΩΡΙΝ ἸΦΑΙ ΤΝΟΥ ΤΕΚ-  
 ΝΑΥ ἘΡΟΓ ΖΩΚ ἘΡΕ ΤΑΙ ΘΡΗΠΙ ἸΝΝΟΥΡΟ ΤΟΙ ἘΡΟΓ  
 ἘΡΕ Ζ ἸΧΛΟΜ ἘΧΩΣ ΔΙΝΑΥ ἘΡΟΣ ΔΙΩΩ ἸΝΙΣΧΑΙ  
 ΕΤΣΗΝΟΥΤ ἘΡΟΣ ΧΕ ΠΑΙ ΠΕ ΓΕΩΡΓΙΟΣ ΠΙΜΕΛΙΤΩΝ 20  
 ἸΡΕΜΤΟΣΠΟΛΙΣ ΦΗ ἘΤΑΥΜΟΥ ἸΓ ἸΣΟΠ ἘΧΕΝ  
 ΦΡΑΝ ἸΠΕΝΘΘ ἸΗΘ ΠΧΘ ΟΥΟΣ ΔΙΝΑΥ ἘΝΗ ΕΘΟΥΑΒ  
 ΤΗΡΟΥ ΕΥΕΡΠΡΟΣΚΥΝΙΝ ἸΜΟΥ ΟΥΟΣ ΔΝΟΚ ΖΩ  
 ΔΙΩΕΠ ΟΥΜΗΩ ἸΒΙΣΙ ΖΙΧΕΝ ΦΡΑΝ ἸΠΕΝΘΘ ἸΗΘ  
 ΠΧΘ ΟΥΟΣ ΔΙΜΟΥ ἸΔ ἸΣΟΠ ΝΑΙΧΩ ἸΜΟΣ ΠΕ 25  
 ἸΕΝ ΝΑΜΕΥΙ ΠΕ[ΧΕ] ΙΣ ΖΗΠΠΕ ΤΩΗΩ ΝΕΜΑΥ ἸΕΝ  
 ΠΙΤΑΙΘ ΟΥΟΣ ΔΙΤΑΖΝΟ ἸΠΙΕΡΠΡΟΣΚΥΝΙΝ ἸΜΟΥ  
 ΟΥΟΣ ΠΑΙ ΡΗΤ ἸΕΝ ΟΥΣΟΥΣΟΥ ἸΟΥΩΤ Ἰ ΦΗ  
 ΕΤΣΩΟΥΝΟΥ ἸΠΖΗΤ ἸΝΝΟΥΟΝ ΝΙΒΕΝ ΟΥΩΡΠ  
 ΔΑΡΟΙ ἸΠΙΔΡΧΗΔΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΟΥΟΣ ΠΕΧΑΥ 30

ΝΗΙ ΧΕ ΠΙΣΩΤΠ ΠΑΥΛΕ ΕΘΒΕ ΟΥ ΟΥΝ ἸΠΕΚ-  
 ΩΩΠΙ ΗΕΝ ΠΙΑΣΠΑΣΜΟΣ ἸΠΝᾶΤΙΚΟΝ ΚΑΤΑ ΠΙΟΥ-  
 ΑΖΣΑΖΝΙ ἸΝΤΕ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΑΙΧΩ ἸΕΡΟϞ ἸΦΗ  
 ΕΤΗΕΝ ΠΑΖΗΤ ΟΥΟΖ ΑϞΟΛΤ ΣΑΤΟΤϞ ΨΑ ΦΗ  
 ΕΘΟΥΑΒ ἸΠΑΝΟΥΒ ΠΙΔΟΜΟΛΟΓΙΤΗΣ ΕΠΙΔΗ ΑϞΩΩΠΙ 5  
 ΗΕΝ †ΜΕΤΜΑΡΤΥΡΟΣ ΝΕΜ †ΜΕΤΜΟΥΝΑΧΟΣ  
 ΕΥΣΟΠ ΑϞΤΑΜΟϞ ἸΠΙΟΥΑΖΣΑΖΝΙ ἸΝΤΕ ΠῸϞ  
 fol. 170. ΠΕΧΕ ΦΗ ΕΘΟΥΑΒ ὈΜΟΛΟΓΙΤΗΣ ΝΗΙ ΧΕ ΠΑΙΩΤ  
 ΕΘΟΥΑΒ ΠΑΛΕ (sic) ΜΑΩΕ ΝΑΚ ΧΩΚ ἸΒΟΛ ἸΦΟΥ-  
 ΑΖΣΑΖΝΙ ἸΠῸϞ ΟΥΟΖ ἸΠΕΡΧΟΣ ΧΕ ΔΙΒΙϞΙ ἸΜΑΩΩ 10  
 ΖΩ ἸΦΡΗ† ἸΠΙΝΙΩ† ΓΕΩΡΓΙΟΣ ΕΠΙΔΗ ΗΕΝ  
 ΠΕΚΟΥΩΩ ἸΜΑΥΑΤΚ ΕΘΒΕ ΠῸϞ ΠΙΘΜΗΙ ΔΕ  
 ἸΕΤΕΜΜΑΥ ἸΘΟϞ ΖΙΤΕΝ ΖΑΝΚΕΛΕΒΙΝ ΝΕΜ ΖΑΝ-  
 ΜΑΧΙ ΝΕΜ ΖΑΝΒΑΩΟΥΡ ΝΕΜ ΖΑΝΙϞΤ ΝΕΜ  
 ΟΥΧΡΩΜ ΝΕΜ ΟΥΧΗϞΙ ἸΡΟῸ ΝΕΜ ΖΑΝΟΥΡΩΟΥ 15  
 ἸΘΗΡΙΟΝ ΕΥΖΩΟΥ †ΧΩ ΓΑΡ ἸΜΟΣ ΝΑΚ ὠ ΠΑ-  
 ΜΕΝΡΙΤ ΧΕ ΝΑΝΕ ΟΥΣΟΠ ἸΝΝΟΥΩΤ ΑΝ ἸΝΤΕ  
 ΠΙΖΥΠΕΡΕΤΗΣ Ἰ ἸΝΤΕϞΟΣ ΝΑΚ ΧΕ ΠΟΥΡΟ ΜΟΥ†  
 ἸΕΡΟΚ ἸΜΟΥ ἸΒΟΛ ἸΦΡΗ† ἸῸ ἸΡΟΜΠΙ ἸΝΤΕ  
 ΟΥἸΝΑΧΩΡΙΤΗΣ ΕϞΕΡΠΟΛΙΤΕΥΕΣΘΕ ΗΕΝ ΤΕϞ- 20  
 ΜΟΝΗ ἸΤΑΙΣΩΤΕΜ ΔΕ ἸΝΑΙ ΔΙ†ΜΕΤΑΝΙἸ ἸΠΙ-  
 ἸΡΧΗἸΓΓΕΛΟΣ ΝΕΜ ΦΗ ΕΘΟΥΑΒ ΕΙΧΩ ἸΜΟΣ  
 ΧΕ ΧΩ ΝΗΙ ἸΒΟΛ ΟΥΟΖ ΠΑΙ ΡΗ† ΑΥΡΑΩΙ ΝΕΜΗΙ  
 ΟΥΟΖ ΔΙΖΩΛ ΨΑ ΠΙΜΑΡΤΥΡΟΣ ΣΑΤΟΤ ΔΙΕΡ-  
 ΠΡΟΣΚΥΝΙΝ ἸΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ ἸΝΤΕ ΠΧϞ 25  
 ΛΟΙΠΟΝ ὠ ΠΙΜΑΝΕΣΩΟΥ ἸΝΤΕ ΠΧϞ ἸΤΕΝΖΟΤ  
 ΤΑΧΡΕ ΠΕΚΖΗΤ ΧΕ ἸΜΟΝ ΦΗ ΕΤὈΝΙ ἸΜΟΚ  
 ἸΘΟϞ ΠΙἸΓΙΟΣ ΓΕΩΡΓΙΟΣ ΗΕΝ ΝΙΜΑΡΤΥΡΟΣ  
 ΤΗΡΟΥ ΕΤΑΥḄΙΧΛΟΜ ΖΩΣ ΔΕ ἸΡΕ ΦΗ ΕΘΟΥΑΒ  
 ΣΑΧΙ ΝΕΜΗΙ Ἰ ΠΙΜΑΤΟΙ ἸΝΤΕ †† ΠΙἸΓΙΟΣ ΓΕΩΡ- 30



ϞΙΟϞ ἰ ἔϞΑΡΟΙ (sic) ἔΡΕ ΠΕϞΖΟ ΖΙΑΚΤΙΝ ἸΝΝΟΥ-  
 ΩΙΝΙ ἔΒΟΛ ΔΥΕΡΑϞΠΑΖΕϞΘΕ ἸΜΟΙ ΟΥΟϞ ΔΥΜΑΖΤ  
 ἸΡΑΩΙ ΝΕΜ ΟΥΝΟϞ ΟΥΟϞ ΠΕΧΑϞ ΝΗΙ ΧΕ ἔΩΩΠ  
 ἸΤΕΚΖΩΛ ἸΤΕΚΠΟΛΙϞ (sic) ΔΗΚΥΡΑ ΚΩΤ ἸΝΝΟΥΗΙ  
 ΝΗΙ ἸΒΗΤϞ ΖΙΝΑ ἸΤΑΙ ἸΤΑΩΩΠΙ ΒΑΤΟΤΚ ΕΘΒΕ 5  
 ΧΕ ΚΕῤ ΝΕΜ ἔ ΝΝΑΒΟΤ ΩΑΤΕΚΙ ΩΑΡΟΙ ἔΤΑΙ  
 ΠΟΛΙϞ ΕΘΟΥΑΒ ΝΑΙ ΔΕ ἔΤΑϞΧΟΤΟΥ ΝΗΙ ΔΙΤΩΟΥ-  
 ΝΟΥ ΒΕΝ ΤΟΥΝΟΥ ἔΒΟΛΒΕΝ ΠΙΖΟΡΑΜΑ ΠΟΥΡΟ  
 ΔΕ ΝΕΜ ΠΙΚΕ ἸΒ ἸΝΕΠΙϞΚΟΠΟϞ ἔΤΑϞΝΑϞ ἔΠΖΟ  
 ἸΠΙΕΠΙϞΚΟΠΟϞ ΕϞΟΙ ἸΝΝΟΥΩΙΝΙ ΔΥἔΜΙ ΧΕ ΔΥΝΑϞ 10  
 ἔΟΥḂΩΡΠ ἔΒΟΛ ΟΥΟϞ ΔΥΤΖΟ ἔΡΟϞ ἔΘΕΡΕϞΧΩ  
 ἔΡΩΟΥ ἸΝΗ ΕΤΑϞΝΑϞ ἔΡΩΟΥ ἸΘΟϞ ΔΕ ἔΤΑϞΙ  
 ἔΡΟϞ ἸΧΕ ΠΕϞΖΗΤ ΔΥΧΩ ἔΡΩΟΥ ἸΤΟΠΤΑϞΙΑ  
 ΤΗϞ ἔΤΑϞΝΑϞ ἔΡΟϞ ΟΥΟϞ ΔΥΕΡΩΦΗΡΗ ἸΜΑΩΩ  
 ΟΥΟϞ ΔΥΤΩΟΥ ἸΦΤ ΝΕΜ ΠΙΜΑΡΤΥΡΟϞ ΕΘΟΥΑΒ 15  
 ΠΙΔΡΙΟϞ ΓΕΩΡΓΙΟϞ ΟΥΟϞ Ἰ ΠΟΥΡΟ ΕΡΟΥḂ ΠΕΧΑϞ  
 ΧΕ ΒΕΝ [ΠΙ]ἔΖΟΥϞ ἔΤΑ ΠῸϞ ΤΖΕΜϞΟΙ ΖΙΧΕΝ  
 [ΠῸ]ΟΝΟϞ ἸΝΗΙΡΩΜΕΟϞ ΠΑΡΑ ΠΑΕΜ[ΠΩ]Α ΟΥΟϞ  
 ΔΙΝΑϞ ΒΕΝ ΝΑΒΑΛ ἸΡΕϞ[ΕΡ]ΝΟΒΙ ἔΠΙΔΡΙΟϞ ΓΕΩΡ-  
 ΡΙΟϞ ἔΤΑϞΙ ἔΒΟΛΒΕΝ ΤΦΕ ΕϞΤΑΙἸΟΥΤ ἔΠΕΖΘΟ 20  
 fol. 171. ἔΡΕ ΟΥΟΝ ΟΥΚΟΝΤΑΡΙΟΝ ἸΝΝΟΥΒ ΒΕΝ ΤΕϞΧΙΧ  
 ἸΝΝΟΥἸΝΑΜ ἔΡΕ ΠΙΔΡΧΗΑΓΓΕΛΟϞ ΜΩΩΙ ΝΕΜΑϞ  
 ΟΥΟϞ ΔΙΝΑϞ ἔΟΥḂῤΗΠΙ ἸΝΝΟΥΒ ΤΟΙ ἔΧΕΝ ΤΕϞΔΦΕ  
 ἔΡΕ Ζ ἸΧΛΟΜ ΤΟΙ ἔΧΕΝ ΤΕϞΔΦΕ ΟΥΟϞ ΝΑϞΕΡ-  
 ΟΥΩΙΝΙ ΕΖΟΤΕ ΦΡΗ ἸΝΝΟΥΘΒΑ ἸΚΩΠ ἸϞΟΠ 25  
 ΟΥΟϞ ΔΥΙ ΩΑΡΟΙ ΕϞΜΕϞ ἸΡΑΩΙ ΔΥΑΜΟΝΙ ἸΜΟΙ  
 ΟΥΟϞ ΔΥΤΖΕΜϞΟΙ ΖΙΧΕΝ ΠῸΟΝΟϞ ἸΤΜΕΤΟΥΡΟ  
 ΟΥΟϞ ἔΡΕ ΟΥΜΗΩ ΒΕΝ ΝΗ ΕΤΕΜΠΩΑ ΒΕΝ ΠΙ-  
 ΣΤΡΑΤΕΥΜΑ ΕΡΘΕḂῤΙΝ ἸΜΟϞ ἸΖΟ ΟΥΕ (sic<sup>1</sup>)

1) Read ΟΥΒΕ.

20 ΟΥΟΣ ΔΙΝΑΥ ἔροϋ ἸΚΕΣΟΠ ἕΝ ΤΕΡΕΚ-  
 ΚΛΗΣΙΑ ἘΘΟΥΑΒ ΔΥΤΑΜΟΙ ἸΝΗ ἘΤΕΡΝΟΥΡΙ ἸΤΑ-  
 ΨΥΧΗ ΔΝΟΚ ΔΕ ἘΤΑΙΩΤΕΜ ἘΝΑΙ ΔΙΣΜΟΥ ἘΠΑΥΣ  
 ἸΗΤ ΝΕΜ ΝΗ ἘΘΟΥΑΒ ἸΜΑΡΤΥΡΟΣ ἸΤΑϋ ΜΕ- 5  
 ΝΕΝΣΑ ΝΑΙ Ἰ ΠΙΕΠΙΣΚΟΠΟΣ ἘΤΕΜΜΑΥ ΩΕ ἘΤΕϋ  
 ΒΑΚΙ ΔΥΚΩΤ ἸΝΟΥΕΚΚΛΗΣΙΑ ἘΣΤΑΙΝΟΥΤ ἕΝ  
 ΦΡΑΝ ἸΦ† ΝΕΜ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΔΥΕΡ-  
 ΔΥΑΖΙΝ ἸΜΟΣ ἸΝΕϋΧΙΧ ἸΠΑΤΕϋ ἘΒΟΛ ἕΝ  
 ΣΩΜΑ ΝΕ ΟΥΔΙ ΖΩϋ ΠΕ ἘΒΟΛ ἕΝ ΠΙΤἸ ἸΕΠΙΣ-  
 ΚΟΠΟΣ ἘΤΑϋΘΟΥ† ἕΝ ΝΙϋΕΑ (sic) ΟΥΟΣ ΔΥΕΡ- 10  
 ΟἸ ἸΡΟΜΠΙ ἸΕΠΙΣΚΟΠΟΣ ΟΥΟΣ ΔΥΕΝΚΟΤ ἕΝ  
 ΠΥΣ ΕϋΧΗ ΡἸ Ἰ[ΡΟΜ]ΠΙ ΙΣ ΝΑΙ ΜΕΝ ΔΝΧΟΤΟΥ  
 ΝΩ[ΤΕΝ] ὠ ΝΑΜΕΝΡΑ† ἸΣΝΗΟΥ ἘΒΟΛἕΝ ΝΙ-  
 ΝΙΩ† ἸΤΑΙΔ ἘΤΑ Φ† ΤΗΤΟΥ ἸΠΙΜΑΤΟΙ ἸΧΩΡΙ  
 ἸΤΕ †ΧΟΜ ΠΙΝΙΩ† ἸΝΑΘΛΥΤΗΣ ΠΙΔΡΙΟΣ ΓΕΩΡ- 15  
 ΓΙΟΣ ΦΑΙ ἘΤΟΥΕΡΨΑΙ ΝΑϋ ἸΦΟΥϋ ἕΝ ΠΙΚΟΣΜΟΣ  
 ΤΗϋ ΝΕΜ ἕΝ ΝΙΦΗΟΥἸ ΠΙΚΕΣΕΠΙ ἸΤΕ ΠΕϋΦΟΥ  
 ΝΕΜ ΠΕϋΝΙΩ† ἸΤΑΙΔ ἘΤΩΣΙ ἘΔΥΧΗ ἕΝ ἸΛἸΜ  
 ἸΤΕ ΤΦΕ ΤΠΟΛΙΣ ἸΠΟΥΡΟ ΠΧΤ ΛΟΙΠΟΝ †ΝΟΥ  
 ΧΕ ὠ ΝΑΜΕΝΡΑ† ἘΤΣΜΑΡΩΟΥΤ ἕΝ ΠΥΣ ΖΩΣΟΝ 20  
 ἘΔΝἸΜΙ ἕΝ ΟΥΜΕΘΜΗ ΧΕ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ  
 ἕΝΤ ἘΒΟΥΝ Φ† ἸΤΑΙ ἕΕ ΤΗϋ ΟΥΟΣ ΟΥΟΝ-  
 ΤΕϋ ΠΑΡΡΗΣΙΑ ἸΜΑϋ ἘΖΩΛ ἘΒΟΥΝ ἸΠΕΜΘΟ  
 Ἰ†ΤΡΙΑΣ ἘΘΟΥΑΒ ἸΣΗΟΥ ΝΙΒΕΝ ἘΒΙΖΜΟΤ ἘΧΕΝ  
 ΟΥΟΝ ΝΙΒΕΝ ΛΟΙΠΟΝ ΜΑΡΕΝΧΑΝ ΖΩΝ ἸΠΡΟΣ- 25  
 ΤΑΤΗΣ ἘΒΟΛΖΙΤΕΝ †ΔΥΑΠΗ ἘΒΟΥΝ ἘΒΟΥΝ (sic)  
 ἘΝΕΝΣΝΗΟΥ ἸΖΗΚΙ ΝΕΜ ΝΙΩΕΜΜΩΟΥ ΜΑΡΕΝ-  
 ΜΕΝΡΕ ΝΕΝΕΡΗϋ ΜΑΡΕΝΔΡΕΖ ἘΠΙΤΟΥΒΟ ΕΣΕΨΩΠΙ  
 ΝΑΝ ΤΗΡΟΥ ὠ ΝΑΜΕΝ[ΡΑ† ἘΘ] ΡΕ ΠΙΔΡΙΟΣ ΓΕ-  
 ΩΡΓΙΟΣ ΒΙΖΜΟΤ ἘΖΡΗΙ ἘΧΩΝ ΝΑΖΡΕΝ ΠΕΝΥΣ 30



ἸΗ̄C ΠΧ̄C ρΟΠΩC ἸΝΤΕΡΩΕΝΖΗΤ [ΖΑ]ΡΟΝ ΟΥΟZ  
 ἸΝΤΕΡΧΩ ΝΑΝ ἘΒΟΛ ἸΝΝΕΝΝΟΒΙ ΟΥΟZ ἸΝΤΕΡCΜΟΥ  
 ἘΠ[Θ]ΩΟΥ† ἘΒΟΥΝ ἸΝΤΕ ΠΕΝΛΑΟC ΝΙΚΟΥΧΙ ΝΕΜ  
 ΝΙΝΙΩ† ΝΙΒΕΛΛΟΙ [ΝΕΜ] ΝΙΛΛΩΟΥἸ ΝΙΧΗΡΑ ΝΕΜ  
 ΝΙΠΑΡΘΕΝΟC ΟΥΟZ ΟΝ ἸΝΤΕΡCΜΟΥ ἸΦΗ ἘΤΑΓ- 5  
 fol. 172. ρΙΦΡΩΟΥΩ ἸΠΑΙΧΩΜ ΑΓΘΑΜΙΟΥ ἘΒΟΛ ἪΕΝ ΝΕΡ-  
 ΗΙCΙ ἸΜΗΗ ἪΕΝ ΠΧ̄C ἸΗ̄C ΠΕΝΘ̄C ΦΑΙ ἘΤΕ ἘΒΟΛ  
 ΖΙΤΟΥΤΩ ΕΡΕ ΠΙΩΟΥ ΠΡΕΠΙ ΝΑΡ ΝΕΜ ΠΕΡΙΩΤ  
 ἸΛΑΓΡΑΘΟC (sic) ΝΕΜ ΠΙΠῆΛ ΕΘΟΥΑΒ ἸΝΡΕΡ-  
 ΤΑΝΘΟ ΟΥΟZ ἸΝΟΜΟΥCΙΟC ΝΕΜΑΡ †ΝΟΥ ΝΕΜ 10  
 ἸΝCΗΟΥ ΝΙΒΕΝ ΝΕΜ ΩΔ ἘΝΕΖ ἸΝΤΕ ΝΙἘΝΕΖ ΤΗΡΟΥ  
 ἸΜΗΗ

fol. 172 obverse.

† ἪΕΝ ΠΡΑΝ ἸΠΕΝ<sup>1</sup>  
 Θ̄C ἸΗ̄C ΠΧ̄C ΑΓΩΩΠΙ ἸΧΕ 15  
 ΠΑΙ ΛΑΓΘΟΝ ἸΩΕΝΕΡΦΜΕΥἸ  
 ἸΝΤΕ ΠΑΙ ΧΩΜ ἘΒΟΛ ΖΙΤΟΥΤΟΥ  
 ἸΝΝΕΝΜΑΙΝΟΥ† ἸΝCΗΟΥ ἸΜΑΙ  
 ΑΓΑΠΕ ΠΙΔΙΑΚΟΝ ΠΕΤΡΟC ΕΝΕ.....  
 ΠΙ†ΑΚΟΝ ΚΕΛΛΟΥΧΝΕΜΝΟΥΩΗ[ΡΙ ἸΠῆῆΑΤΙΚ](?)ΟΝ 20  
 ΑΓΩΟΦΩ ἘΒΟΛ ἪΕΝ ΠΟΥΗΙCΙ ἸΜ[ΗΗ ΑΥΤΗΙΩ](?)  
 ἘΒΟΥΝ Ἐ†ΑΚΙΔ ἸΝΕΚΛΗCΙΔ ἘΤΕ . . . . .  
 ΜΙΧΑΗΛ ἸΝΤΕ †ΧΕΦΡΟΝΕ Ἢ . . . . .  
 ΕΥΩΕΝΕΡΦΜΕΥἸ ΝΩΟΥ ΝΕΜ ΝΟΥΙΟΥ†  
 ††ΖΟ ἘΒΟΝ ΝΙΒΕΝ ΕΘΝΑΩΩ ἸἪΗΤΩ ἸἘ ΝΗ 25  
 ΕΘΝΑCΩΤΕΜ ἘΡΟΥ ἸΝΤΟΥΧΟC ΧΕ ΝΗ ΕΤ ΟΝ[Ζ](?)  
 ἸΝΤΩΟΥ ἸΝΤΕ ΠΘ̄C ΕΡΠΕΡΝΑΙ ἸΝΝΙΩ† ΝΕΜ[ΑΥ]

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

ΚΕ ΝΗ ΕΤ[ΑΥΣΙΝΙ](?) ἘΒΟΛ ἸΤΩΟΥ ΤΕ ΠῪΣ ΤῪ  
 ΤΟΝ ἸΟΥΨΙΧΗ ΤΕΡΡΟΘΒΟΥ ἪΕΝ ΚΕΝῪ  
 ΝΕΝΙΟ† ΕΘΟΥΔΒ ΑΥΡΑ[ΖΑΜ ΝΕΜ ΙΣΑΛΚ]  
 ΝΕΜ ΙΑ[ΚΩΒ]

fol. 172 reverse.

5

ΟΤΡ̄Σ ΠῪΣ Φ† ἸΝΤΕ ΝΙΧΟΜ ΠΗ ΕΤῪΕΝ ΚΕΝῪ ἸΠΕΡΙΩΤ  
 ἸΛ[ΓΑΘΟΣ]<sup>1</sup>  
 ΠΗ ΕΡΕ ΝΕΡΑΖΩΡ ΜΕΖ ἸΝΝΑΙ ΝΕΜ ΜΕΤΩΝΕΖΗΤ ΠΗ  
 ΕΤΧ . . . . .  
 ΟΜΟΚ ἸΝΟΟΥ ΝΙΒΕΝ ἸΝΣΑ ΘΜΕΔΑΝΙΑ ἸΝΠΙΡΕΦΕΡΝΟΒΙ 10  
 ΠΗ ΕΘΒΟΥΨ ΦΜΟΥ ΔΗ ἸΠΙΡΕΦΕΡΝΟΒΙ ἸΠΡΗ† ΤΕῪ  
 [ΤΑΣ]ΘΟΥ ΤΕῪΩΝῪ ΤΕΝΤΩΒΖ ἸΤΕΚΜΕΤΑΓΑΘΟΣ  
 [Φ†] ΠΙΜΑΙΡΩ[ΜΙ] ΖΙΤΕΝ ΝΙ†ΖΟ ἸΝΤΕ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ  
 ΤΕΚΕΡΠΙΝΑΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΡΕ ἪΙΣΙ ΕΩΝΕΡΦΜΕΥΙ  
 . . . . . ΟΟΥ ἪΕΝ ΠΑΙ ΚΟΥΧΙ ἸΝΧΩΜ ἪΕΝ ΠΑΙ ΕΩΝ 15  
 ἪΕΝ ΚΕ ΕΩΝ ΕΘΝΟΥ ΠῪΣ ΕΚΕΒΙ ἸΝΟΥΨΥΧΗ  
 ἸΝΙΤΟΠΟΣ ἸΝΤΕ ΠΕΜΤΟΝ ΧΕ ἸΘΟΚ ΕΡΕ ΠΕΡΨΩΨΙ ΝΙΝ(?) ΔΙ  
 ΤΟΤΚ ΠΙΩ[ΟΥ] ΝΕΜ ΠΙΣΜΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΦΙΩΤ  
 ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠῪΛ ΨΑ ΝΙΕΝΕΖ ΤΗΡΟΥ ἸΜΗΝ.  
 ΧΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧῪΒ. 20

<sup>1</sup>) These lines are written in the middle of the page.





FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.



MEMOIRS OF A SIBIRIAN TRAVELLER

MARTINUS DE VRIES

## Fragment A.

[Codex Borgianus CLII.]

page 12. ΔΘΑΝΑΣΙΟΣ<sup>1</sup> ΔΕ ΑΡΧΙ ΝΟΥΑΠΟΤ ΜΜΟΥΝΩΡΩ  
 col. I. ΑΡΕΠΕΙΚΑΛΕΙ ΝΖΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΞΡΑΪ ΕΧΩΓ·  
 ΑΡΤΑΛΑΓ ΝΑΓ. ΑΥΩ ΝΤΕΡΕΡΕΣΟΟΓ ΜΠΕΛΑΔΥ ΜΠΕ-  
 ΘΟΟΥ ΩΠΕ ΜΜΟΓ ΕΠΤΗΡΓ. ΑΘΑΝΑΣΙΟΣ ΔΕ  
 ΠΕΧΑΓ ΜΠΡΡΟ ΧΕ ΕΤΙ ΚΕΚΟΥΪ ΠΕ ΝΤΑΔΟΚΙΜΑΖΕ 5  
 ΜΜΟΓ. ΕΩΠ ΕΡΩΑΝ ΤΜ ΠΕΘΟΟΥ ΩΠΕ ΜΜΟΓ·  
 ΕΙΕ ΑΝΟΚ ΖΩΩΤ ΟΝ ΨΝΑΟΥΑΖΤ ΝΣΑ ΠΕΝΤΑΥ-  
 ΣΤΑΓΡΟΥ ΜΜΟΓ. ΠΑΛΙΝ ΟΝ ΑΡΧΙ [ΝΚ]ΕΛΠΟΤ  
 page 12. ΜΜΟΥΝΩΡΩ (sic) ΑΥΩ ΑΡΤΕΖ ΖΝΚΕΠΑΖΡΕ ΕΡΟΓ  
 col. II. ΑΡΕΠΕΙΚΑΛΕΙ ΝΖΝΚΕΝΟΒ ΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΥ- 10  
 ΖΟΟΥ ΝΖΟΥΘ ΝΩΟΡΠ ΕΞΡΑΪ ΕΧΩΓ ΑΡΤΑΛΑΓ  
 ΝΑΓ ΟΝ. ΑΥΩ ΑΡΧΙΤΓ ΝΤΟΟΤΓ ΜΠΜΑΓΟС· ΑΓ-  
 СΦΡΑΓΙΖΕ ΜΜΟΓ ΝΩΟΜΗΤ ΝСОΠ ΕΠΡΑΝ ΜΠΕΙΩΤ  
 ΜΗ ΠΩΗΡΕ ΜΗ ΠΕΠΝΑ ΕΤΟΥΑΔΒ. ΑΥΩ ΝΤΕΥΝΟΥ  
 ΑΓСОΟΓ ΜΠΕΜΤΟ ΕΒΟΛ ΜΠΡΡΟ ΜΗ ΠΜΑΓΟС ΑΥΩ 15  
 ΜΠΕ ΛΑΔΥ ΜΠΕΘΟΟΥ ΩΠΕ ΜΜΟΓ ΕΠΤΗΡΓ. ΑΘΑ-  
 page 14. ΝΑΣΙΟΣ ΔΕ ΑΡΩΠΗΗΡΕ ΜΜΟΓ ΠΕΧΑΓ ΝΑΓ ΧΕ  
 col. I. Ω ΓΕΩΡΓΙΟС ΠΕΤΤΑΕΙΗΓ Ω ΠΖΗΒΕ ΝΤΜΕ ΨΩΡΚ  
 ΕΡΟΚ ΜΠΕСТАΓΡΟС ΜΠΕΧС ТС ΠΝΟΥΤΕ ΝΤΑΓΕΙ  
 ΕΠΚΟСМОС ΕΝΟΥΖΜ ΝΝΕΤСΩΡΜ (sic) ΤΗΡΟΥ ΝΑ<sup>2</sup> 20

1) For the memphitic version of this fragment see page 8,  
 line 15.

2) Memphitic version, p. 9.



ἵσταψυχῆ· ἀγὼ νῆτ̄ ναῖ ἵτεσφραγίς· ἐτῆμ  
 πεῦχ̄ σκεκας ἐγέουων ναῖ. ἵτερεφναγ δε  
 ἵδι ἵζαγίος γεωργίος ἐτερεπιστις· ἀφλακτιζε  
 ἵπκαζ· ἀφωζ ἀφταγὸ ἐζραῖ ἵουμοογ ἵθε  
 page 14. ἵουγείερο ἐφζαλτε. ἀγὼ ἀφβαπτίζε ἵμογ. 5  
 col. II. ἐπραν ἵπειωτ μὴ πωρηε μὴ πεπῆα ἐτογλαβ.  
 ἀσωπε δε ἵτερεφουγὼ ἐφβαπτίζε ἵμογ  
 ἵτεγνογ α πμοογ ἀναχωρεῖ ναγ ἐπερμα  
 ἵκεσοπ. πῆρο δε ἵτερεφναγ ἐπενταφωπε  
 ἀφκελεγὲ ἐτρεγχι ἵαθανασίος ἐβολ ἵβολ 10  
 ἵτπολις ἵσεταγογ ἐζραῖ ζῆ ογσηφε· ἀφχωκ  
 ἐβολ ἵτεφμαρτυριὰ ἵσογχογτσαφ ἵπεβοτ  
 page 15. τ[ωβε] ἀφχιτφ ἐπ[παρα]δισος ζῆ ογεοογ. 15  
 col. I. μὴ ἵσως ἀφουεζσαζνε ἵδι πῆρο ἐτρεγχι  
 ἵπζαγίος γεωργίος· ἐπεωτεκο ἵκεσοπ φαν-  
 τεφσκεπτι ἵμογ· κε ογ πετεφναλααφ· ζτοογὲ  
 δε ἵτερεφωπε ἀφκελεγὲ ἐτρεγςμινε ἵου-  
 νοβ ἵτροχος· ἵπεσμοτ ἵογδλιβ· ἵζαμωε·  
 ἐφχιρα ἵζῆσχηφε ἐτπε ζιπεσχητ δε ζῆδορτε·  
 νε· ἐγχηρ ἐπζο ἵναγ ἐγὸβτ ἐζογν ἐρογ. 20  
 πῆρο δε ἀφουεζσαζνε ἐτρεγντῆ ἐβολζῆ  
 πεωτεκο· ἵσεχιτφ ἐπμὰ ἐτερε πμαῖγρανον  
 page 15. ἵζητφ. ππετογλαβ δε γεωργίος ἵτερεφει 25  
 col. II. ἐπμα ἐτερε ἵμανγρανον ἵζητῆ· ἀφναγ ἐπε-  
 τροχος ἐτε ἵμανγρανον πε ἐφχιρα ἵσχηφε  
 μεν ζιτπε ἵμογ ζιπεσχητ δε ἐφχιδορτε ἐπζο  
 ἵναγ· ἐγὸβτ ἐζογν ἐρογ. ἀφχοος ἵτεγνογ  
 ζραῖ ἵζητφ κε name· ἵτῆναογχαῖ ἀν ἐβολ-  
 ζῆ π[ε]ιμανγρανον. μὴ ἵσως δε ἀφκτογ ζῆ  
 πεφμεεγε πεχαγ ζῆ πεφζητ. κε γεωργίος· 30

page 16. ΕΤΒΕ ΟΥ ΕΚΜΟΚ[ε] ΖΙ ΝΑΙ. ΝΟΕΙ ἸΠΕΚΛΗΡΟΣ  
 col. I. ἸΝΤΑΡΤΑΖΟΚ ΧΕ ΠΕΧ̄Τ̄ ΖΩΩΓ ἸΝΤΑΥΑΥΤ̄ ἸΝ  
 ΤΜΗΝΤΕ ἸΝΛΙΣΤΗΣ ἸΝΑΥ. ἸΝΤΕΡΕΡΧΕ ΝΑΙ ΔΕ.  
 ΔΡΦΕΙ ἸΝΕΡΒΑΛ ΕΖΡΑΪ ΕΤΠΕ ἸΝΝΑΖΡ̄Μ ἸΧΟΕΙΣ·  
 ἸΡΕΡ̄Ρ̄ΠΕΤΝΑΝΟΥΓ ΝΑΥ. ΠΕΧΑΥ ΧΕ ἸΧΟΕΙΣ ΠΕΤΕ- 5  
 ΜΕΡΩΒΕ· ἸΝΕΣ ΠΑΓΟΝΟΘΕΤΗΣ ἸΡΕΡ̄ΧΡΟ· ΠΩΟΥ-  
 ΩΟΥ· ΑΥὼ ἸΠΕΛΗΛ Μ̄Ν ΠΕΚΛΟΜ ἸΝ̄ΜΑΡΤΥΡΟΣ·  
 ΠΕΤΩΟΠ<sup>1</sup> ΧΙΝ ΤΕΖΟΥΕΙΤΕ· ΠΕΝΤΑΡΤΑΜΙΕ ΤΠΕ·  
 ΑΥΩ ΔΡ̄Σ̄Μ̄Ν̄Σ̄ΕΝΤΕ ἸΠΚΑΖ· ΖΙΧ̄Μ̄ ΠΜΟΥ· ΠΕ-  
 ΤΟΥΑΛΒ ἸΤΜΤΟΝ ἸΜΟΥ ἸΝ ΝΕΤΟΥΑΛΒ. ΠΕΤΕ 10

page 16. ἸΠΕ ΛΑΛΥ ἸΡΩΜΕ ΝΑΥ ἸΡΟΥ ἸΝΕΣ. ΠΕΝ-  
 col. II. ΤΑΡΠΩΡ̄ ἸΒΟΛ ἸΤΠΕ ἸΘΕ ἸΝΟΥΖΩ· ἸΑΡΚΩ  
 ἸΖΗΤ̄ ἸΝ̄ΜΟΥ Μ̄Ν ΝΕΙΩΤΕ Μ̄Ν ΝΑΗΡ ΕΤΝΑ-  
 ΝΟΥΟΥ. ΠΕΝΤΑΡΜΕΣ ΝΕΚΛΟΟΛΕ ἸΜΟΥ ἸΖΩΟΥ.  
 ΕΤΡΕΥΖΩΟΥ ἸΧ̄Ν ἸΝΔΙΚΑΙΟΣ Μ̄Ν ἸΡΕΡ̄Ρ̄ΝΟΒΕ. 15  
 ΠΧΟΕΙΣ ἸΣ ΠΕΝΤΑΡ̄Ω ἸΝ̄ΤΟΥ ἸΝ ΟΥΩ ΑΥὼ ΝΕΚ-  
 ΡΩΟΥ ἸΝ ΟΥΜΑΨΕ· ΠΕΝΤΑΡΟΥΩΣ ἸΖΗΤ̄ ἸΝ̄Τ̄Π̄Ρ-  
 ΘΕΝΟΣ ἸΤΟΥΑΛΒ ΜΑΡΙΑ ἸΘΕ ἸΝΤΑΡΟΥΑΨ. ἸΒΟΛ  
 ΧΕ Μ̄ΝΩΒΟΜ ἸΛΑΛΥ ἸΝΕΣ. ἸΖΟΥΖΕΤ ἸΝΣΑ ἸΧΩΚ  
 ἸΝΤΕΚΜ̄Ν̄Τ̄ΝΟΥΤΕ. ΤΕΝΟΥ ΒΕ ΠΑΧΟΕΙΣ ἸΜΟΥ 20  
 Ν̄ΒΟἸΘΕΙ ἸΡΟΪ. ΑΥὼ Ν̄ΚΩ ΝΑΪ ἸΒΟΛ ἸΝΟΚ ΠΙΡΕΡ̄-

page 17. ἸΡΝΟΒΕ (sic)· ΝΓ̄Τ̄Μ̄ΤΟΝ ΝΑΪ ἸΒΟΛ ἸΝ Ν[Ε]Ι ΖΙΣΕ  
 col. I. (sic)· ΕΤΚΩΤΕ ἸΡΟΪ· ΧΕ ΠΕΚΡΑΝ ΖΑ ἸΟΥΥ ΨΑ  
 ἸΝΕΣ ἸΝΕΝΕΣ ΖΑΜΗΝ. ΝΤΕΡΕΡ̄ΧΩΚ ΔΕ<sup>2</sup> ἸΒΟΛ ἸΠΕΨ-  
 ΛΗΛ ΑΥὼ Ν̄Γ̄Τ̄ ἸΠΖΑΜΗΝ ΔΥΝΟΧ̄ ἸΖΟΥΝ ΖΑ ΠΕ- 25  
 ΒΛΙΛ ΑΥΩ ἸΝΤΕΡΟΥΖΩΚ ἸΧΩΓ ΑΥΨΑΑΤ̄ ΔΥΛΑΥ  
 ἸΜΕΛΟΣ ΜΕΛΟΣ. Π̄ΡΡΟ ΔΕ ΔΙΔΙΑΝΟΣ ΔΡ̄ΧΙΣΕ

1) Memphitic version, p. 10.

2) Memphitic version, p. 11.



εζραϊ ἠτερεσμη εφχω ἴμος ἠνερωου γε ἀναγ  
 γε μὴ κενουτε ἠθε ἠπαπολλων· μὴ πζερ-  
 μησ μὴ πζεγς. μὴ σκαμαντροσ μὴ φαιστοσ  
 μὴ ζυρακλγς ναϊ ἔτο ἠρρο ἔχμ πογῆωμῆτ  
 page 17. ἠτπε· αγὼ ἔβολ ζιτοῦτογ ἔρε ἠρρωου ὠ 5  
 col. II. ἠρρο. αγὼ ερε ἠχωῶρε αμαzte ἠπκαz  
 ἔβολ ζιτοοτογ. εφτων δε ἰσ πενταγσταγρογ  
 ἴμοσ ἴνογτε ἠρεωργιοσ· παϊ ἠταγμοογτγ  
 ἠβι ἠφαιωωωτ ἠιογδαϊ. ετβε ογ ἠπερεϊ νεφ-  
 ναzμεφ ἔβολzῆ ναβιx. ναϊ δε ἠτερεφχοογ 10  
 ἠβι πεzρακων ετzμ ἴνογν. αφογεzσαzνε  
 ετρεγνογχε ἠνεφκεφς. εζραϊ εγωῆ ἔμῆ  
 page 18. μοογ ἠzηιτγ ἔαφχοοσ γε μηποτε ἠτε ογὰ  
 col. I. ει zῆ νεφριτῆλῆνοσ· νεφρι ἠπερεφωμα· νεφκωτ  
 ἔροφ ἠογμαρτγριον· νεφεϊνε ἠπερεφῆνοφ ἔzραϊ 15  
 ἔχν τὰλλπε. ε νε α πναγ γαρ ἠπαριστον  
 ωωπε· αγὼ ἠρρο μὴ ἠκερρο ετῆῆμαφ. αγβωκ  
 ἔπαριστον. αωωπε δε zῆ τεγνογ ἔτῆμαγ·  
 ἠ παῆρ μογz ἠκλοῶλε αγὼ αγνοσ ἠκμτο  
 ωωπε ζωστε ἠτε ἠκαz ὠτορτῆ αγὼ ἠτ[ε] 20  
 ἠτογειῆ (sic) νοεϊν· ἠτε θαλασσα τωογν εζραϊ  
 page 18. να μῆητῆ (sic) ἠμαze· ε νε ἠ ἠχοεϊσ γαρ ει ἔπε-  
 col. II. σῆτ· ἔβολ zῆ ἠπηγῆ εφzμοο· ἔχμ ἠzαρμα ἠνε-  
 χερογβιν αφαzερατγ zατῆ ἠταπρο ἠῆωῆ·  
 αφκελεγῆ ἠμῆαῆηλ ετρεφεϊνε ἠῆμελοσ· ἠρε-  
 ωργιοσ ἔzογν ἔνεγῆρηγ. επειzῆ<sup>1</sup> αφχοοσ zιν  
 εφῶνεz γε ἠτῆναογχαϊ αν ἔβολzῆ πεϊμανγ-  
 νον. xεκασ εφῆπιστεγῆ γε ογῆ[βομ] ἠπνογτε·

1) Memphitic version, p. 12.

ΕΤΟΥΝΕC ΝΕΤΜ[ΜΟΟΥΤ]<sup>1</sup> ΜΗΝCΑ ΤΡΕΥΜΟΥ. ΠΧΟ-  
 ΕΙC ΔΕ ΙC ΑCΑΜΑΖΤΕ ΝΓΕΩΡΓΙΟC ΖΗ ΤΕQ[ΒΙΧ]  
 ΠΕΧΑQ ΝΑQ ΧΕ ΓΕΩΡΓΙΟC ΤΒΙΧ ΝΤΑCΠΛΑCCE  
 page 19. ΝΛΔΑΜ ΠΨΟΡΠ ΝΡΩΜΕ· ΝΤΑΪΤΑΜΙΟQ ΕΒΟΛ ΖΗ  
 col. I. ΠΚΑΖ ΝΜΜΑ ΝΨΑ. ΝΤΟC ΟΝ ΤΕΝΟΥ· ΕΤΝΑΪΛΑCCE 5  
 ΝΜΟΚ. Α ΠΧΟΕΙC ΝΙCΦ ΕΞΟΥΝ ΕΖΡΑQ ΝΟΥΠΝΟΗ  
 ΝΩΝΖ. ΑΓΩ ΝΤΕΡΕ ΠΧΟΕΙC ΑCΠΑΖΕ ΝΜΟQ  
 ΑQΒΩΚ ΕΖΡΑΪ ΜΠΗΓΕ ΜΗ ΝΕQΑΓΓΕΛΟC. ΓΕΩΡ-  
 ΡΙΟC ΔΕ ΝΤΕΡΕQΤΩΟΥΝ ΕΒΟΛ ΖΗ ΝΕΤΜΟΟΥΤ.  
 [Α]QΜΟΟΥΕ ΑQ[Τ]ΩΜΝΤ ΕΝΡ[ΡΟΥQ] ΖΗ ΤΕΠ[Λ]- 10  
 ΑΤΙΑ ΕΥΤΖΑΠ [Ε]ΖΗΡΩΜΕ ΕΑQΨΩΛ<sup>1</sup> ΝΟΥΡΠΕ.  
 page 19. ΑQΤ ΜΠΕQΟΥΟΪ ΑQΡ ΖΙΘΗ ΝΜΟΟΥ· ΠΕΧΑQ ΝΑQ  
 col. II. ΔΕ Ω ΝΡΡΟΥQ· ΑΤΕΤΗCΟΥΩΝΤ ΜΗ ΠΕΤΗCΤΡΑ-  
 ΤΕΥΜΑ ΧΕ ΔΑΝΡ ΝΙΜ· ΑQΦΙΩΡΜ ΔΕ ΕΞΟΥΝ ΕΖΡΑQ  
 ΝΒΙ ΠΕΔΡΑΚΩΝ ΕΤΖΜ ΠΝΟΥΝ· ΠΕΧΑQ ΧΕ ΠΕQ- 15  
 ΠΡΟCΟΠΟΝ ΠΕ· ΖΗΚΟΟΥΕ ΔΕ ΝΕΥΧΩ ΝΜΟC ΧΕ  
 ΝΜΟΝ· ΑΛΛΑ ΕQΕΙΝΕ ΝΜΟQ ΠΕΤΗΜΑQ ΓΑΡ  
 ΑQΟΥΩ ΕQΜΟΥ ΑΓΩ ΝΑΨ ΝΖΕ QΗΑΩΝΖ. ΑQΟΥ-  
 ΩΨΕ ΝΒΙ ΠΕΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC ΠΕΧΑQ ΧΕ  
 ΑΝΟΚ ΠΕ ΓΕΩΡΓΙΟC· ΠΕΝΤΑΤΕΤΗΨΑΑΤQ ΖΗ 20  
 page 20. ΤΕQΜΗΤΕ· ΕΘΒΕ ΟΥ ΤΕΤΗΝΟΟΒΝΕΒ ΜΠΡΑΝ ΜΠΑ-  
 col. I. ΝΟΥΤΕ ΠΕΝΤΑQΤΑΜΙΟ ΝΤΠΕ ΜΗ ΠΚΑΖ ΜΗ ΝΕΤ-  
 ΝΖΗΤΟΥ ΤΗΡΟΥ· ΑΓΩ ΑQΤ ΝΗΤΗ ΝΤΜΗΝΤΕΡΟ.  
 ΕΨΑCΤΑΚΟ. ΑQΝΑQ ΔΕ ΝΒΙ ΑΝΑΤΟΛΑΙΟC<sup>2</sup> ΠΕC-  
 ΤΡΑΤΥΛΑΤΗC ΧΕ Α ΓΕΩΡΓΙΟC ΤΩΟΥΝ ΕΒΟΛ ΖΗ 25  
 ΝΕΤΜΟΟΥΤ· ΑQΠΙCΤΕΥΕ ΝΤΟQ ΜΗ ΤΕQΔΑΖΙC

1) A later hand has written on the margin the Arabic equivalent of this word; سرقوا

2) Memphitic version, p. 13.



20. page 20. col. II. 5  
 τηρε· ψυχην νιμ νταγπιστευε̄ ἐπχοεις· ἴπε-  
 ρουγ· ἐτεῖμαγ εγναρ̄ μααβ ψις ἴωε επσ-  
 ταιουγ ψιτε ἴψυχην. ἀκελεγε̄ ἴβι π̄ρο δα-  
 διάνος ετρεγχιτογ<sup>1</sup> ἴβολ ἴτπολις ἴσεζρα  
 ἴμοογ· ἐζεν μαῖχαῖε· ἴσεααγ ἴμμητ ἴταγμα·  
 ἴσεζοτβογ ζῆ ἴτσηε. ἀγὼ ἴτειζε ἀσχωκ  
 ἐβολ ἴβι τεγμартγριᾱ ζῆ ογζομολογιᾱ ἐνα-  
 νογς· ἴσογ μεντη ἴπεβοτ ἴωιρ· ἀγχι ἴνεγ-  
 κλομ· ἀγχιτογ εππαραδισος ζῆ ογειρηνη·  
 ἀγὼ σετωβζ ἐχων ἴνον νει ρεφ̄ρνοβε ἴναζρῆ 10  
 πεν̄ρο πεχ̄τ.

21. page 21. col. I. 15  
 Μῆῆσα ναῖ ἀκελεγε̄ ἴβι δαδιάνος ετε πε  
 δρακων ετζῆ πνογν πε ετρεγεινε ναγ  
 ἴππετογλααβ γεωρριος· επβημα· ἀγὼ ἀρογεζ-  
 σαζνε ετρεγεινε ἴογβλοβ ἴπενιπε· ἴσεχτο 15  
 ἐχωγ ἴπδικαιος. μῆῆσως ἴσεεινε ἴογβαλαζτ̄  
 ἴσενογχε ἐρος ἴογταζτ̄ ζαρος· ωαντες-  
 βρβ̄ρ· ἴσεογων ἴτεγταπρο ζῆ ογλ̄χω ἴπενιπε·  
 ἴσεωογε ταζτ̄ εζραῑ ἐρωγ. μῆῆσως δε ον  
 ἀκελεγε̄ ετρεγβολγ ἐβολ ζῆ ἴπενιπε ἴσε- 20  
 ογτ ἴζῆειβτ̄ ἐ[τ]εγ̄απε. ἀρογασσαζνε δε

21. page 21. col. II. 25  
 ον ετρεγεινε ἴογνοβ ἴωνε· ἴσεὼτωωτ̄γ  
 ἴσεογασγ̄ εζραῑ ἐχῆ τεγ̄απε ἴσεορ̄χ ἴμογ·  
 ζῆ ογταζτ̄· ἀγὼ ἴσεκορκ̄ρ ἴπωνε. ζῆ ογμα  
 εγκ̄ρκωρ ἐπεσнт· ζωστε ἴτε νεγμελος νογζ 25  
 ἐβολ ἴνεγ̄ερηγ. ἴτερεγγι δε εζραῑ ζα †κε (sic)  
 βασανος. ζῆ ογμῆτχω̄ρε· ἐρε πωνε ογτ̄  
 ἐχῆ τεγ̄απε· ωα περμοκζ. ἀκελεγε̄ ετρεγ-

1) This word has been written on the margin by a later hand.

ΑΩΤΩ ΕΞΡΑΪ ΝΣΑΧΩΩ· ΝΣΕΖΩΚ ΜΜΟΩ. ΠΑΙΚΑΙΟΣ  
 ΔΕ ΝΕΩΣΟΠΣ ΕΩΩ ΜΜΟΩ ΧΕ ΠΑΧΟΕΙΣ ΙΣ ΠΕΧΣ  
 ΝΑΖΜΕΤ ΕΒΟΛΩΝ ΝΕΙ ΒΑΣΑΝΟΣ. ΜΗΝΣΑ ΝΑΪ  
 ΔΕ ΑΚΚΕΛΕΓΕ ΝΩΙ ΠΕΔΡΑΚΩΝ ΕΤΩΜ ΠΠΟΥΝ.  
 ΕΤΡΕΥΤΑΜΙΩ ΝΟΥΕΣΕ ΝΖΟΜΗΤ ΝΣΕΟΩΤ<sup>1</sup> ΕΖΟΥΝ 5  
 ΕΡΟΣ ΝΖΝΕΙΒΤ ΕΥΩΟΪ ΜΗ ΖΕΝΟΙΜΕ ΕΥΩΟΪ·  
 ΝΣΕΝΟΥΧΕ ΕΖΟΥΝ ΕΡΟΣ ΜΠΔΙΚΑΙΟΣ. ΑΓΩ  
 ΑΚΚΕΛΕΓΕ ΕΤΡΕΥΚΩΤΕ ΝΖΝΖΟΜΗΤ ΜΗ ΖΕΝ-  
 ΜΑΝΓΑΝΟΝ. ΖΩΣΤΕ ΝΤΕ ΝΕΩΜΕΛΟΣ ΕΤΖΙΖΟΥΝ  
 ΩΩΩ ΕΒΟΛ ΝΘΕ ΝΟΥΣΝΟΥΩ ΜΠΩΩΜ. ΝΤΕΡΕΩΩΕΙ 10  
 ΔΕ ΖΑ ΤΚΕΒΑΣΑΝΟΣ (sic) ΖΗ ΟΥΜΝΤΧΩΩΡΕ. ΑΚΚΕ-  
 ΛΕΓΕ ΕΤΡΕΥΣΙΤΩ ΕΠΕΩΤΕΚΟ· ΝΣΕ ΝΟΥΩ ΕΒΟΛ·  
 ΩΑΝΤΕΩΜΩΩΤΩ ΧΕ ΖΗΑΩ ΝΚΟΛΑΣΙΣ· ΩΝΑ  
 ΑΝΖΑΛΙΣΚΕ ΜΠΣΑ ΝΤΕΩΜΝΤΒΩΡΡΕ. Α ΠΧΟΕΙΣ ΔΕ  
 ΟΥΩΝΩ ΕΡΩΩ ΖΗ ΤΕΩΩΗ ΕΤΜΜΑΩ ΠΕΧΑΩ ΝΑΩ 15  
 ΧΕ ΤΩΚ ΜΜΟΩ ΓΕΩΡΓΙΟΣ ΑΝΟΚ ΓΑΡ ΤΩΩΠ  
 ΝΜΜΑΚ. ΕΙΣ ΖΗΗΤΕ ΑΚΜΟΥ ΜΠΩΩΡΠ ΝΣΟΠ  
 ΑΪΤΟΥΝΟΣΙ ΠΜΕΖΩΤΟΥ ΔΕ [Ν]ΣΟΠ ΤΝΗΩ  
 [Ε]ΡΟΚ ΖΙΧΗ ΝΕ[Κ]ΛΟΔΕ. ΤΑ ΧΙ [Ν]ΤΠΑΡΑ-  
 ΘΗΚΗ [ΝΤΑΙ] ΒΑΛΩΟΥ [Ε]ΡΟΚ ΕΤΕ ΠΕΚ] ΣΩΜΑ 20  
 [ΜΗ ΤΕΚ] ΨΥΧΗ ΤΕ. ΤΕΚΜΑΡΤΥΡΙΑ ΓΑΡ ΝΑ-  
 ΩΩΠΕ ΕΣΤΣΟΕΙΤ ΖΗ ΜΜΝΤΕΡΩΟΥ ΝΣΑΩΩΕ  
 ΝΡΟΜΠΕ· ΒΜΒΟΜ ΤΕΝΟΥ· ΑΓΩ ΝΡΤΜΒΩΛ ΕΒΟΛ·  
 ΑΓΩ Α ΠΧΟΕΙΣ ΑΣΠΑΖΕ ΜΜΟΩ. ΑΩΒΩΚ ΕΞΡΑΪ  
 ΜΠΗΩΕ ΜΗ ΝΕΩΑΓΓΕΛΟΣ. ΝΤΕΡΕ<sup>2</sup> ΖΤΟΥΕ ΔΕ 25  
 ΩΩΠΕ· ΑΚΚΕΛΕΓΕ ΕΤΡΕΥΕΙΝΕ ΜΜΟΩ ΕΠΒΗΜΑ.  
 ΠΕΧΑΩ ΝΑΩ ΝΩΙ ΠΡΡΟ ΜΑΓΝΕΝΤΙΟΣ ΧΕ ΓΕΩΡΓΙΟΣ

1) Memphitic version, p. 14.

2) Memphitic version, p. 15.



†ΑΙΤΙ ΜΜΟΚ ΝΟΥΑΪΤΗΜΑ [ΧΕ] ΝΝΕΚΡΜΑΓΙΑ  
 [Ν]ΖΗΤΩ ΩΕ ΠΑ ΧΟΕΙΣ ΠΡΡΟ [ΜΝ ΠΕ]ΩΒΕ [Ν]ΝΟΥ-  
 ΤΕ· ΜΝ ΤΑΡΤΕΜΙΣ ΤΜΑΛΥ ΝΗΝΟΥΤΕ ΤΗΡΟΥ †ΝΑ-  
 ΠΙΣΤΕΥΕ ΕΠΕΚΝΟΥΤΕ. ΠΕΧΑΥ ΧΕ ΑΧΙ ΠΕΤΕΚΟΥ-  
 ΛΩΪ ΠΕΧΑΥ ΝΒΙ ΜΑΓΝΕΝΤΙΟΣ ΧΕ ΕΙΣ ΖΗΗΤΕ 5  
 ΣΕΖΑΣΤΗΝ ΝΒΙ ΜΕΝΤΑΥΤΕ ΝΘΡΟΝΟΣ ΑΥΩ ΠΟΥΑ  
 ΠΟΥΑ ΝΝΕΘΡΟΝΟΣ ΕΡΤΗΘ ΖΗ ΖΕΝΠΟΒΕ ΝΩΕ.  
 ΖΟΪΝΕ ΜΕΝ ΕΒΟΛ ΝΖΗΤΟΥ· ΖΗΕΒΟΛΖΗ ΖΕΝ-  
 ΩΗΝ ΝΡΕΥ†ΚΑΡΠΟΣ. ΖΗΚΟΟΥΕ ΔΕ ΟΝ ΝΖΗΤΟΥ  
 ΕΥΟ ΝΑΤΚΑΡΠΟΣ ΕΩΩΠΕ ΕΥΩΑΝΒΩΛ ΕΒΟΛ ΝΒΙ 10  
 ΠΜΗΝΤΑΥΤΕ ΝΘΡΟΝΟΣ· ΖΙΤΗ ΝΕΚΩΛΗΛ ΝΤΕ ΜΠΟΒΕ  
 ΕΤΖΙΩΟΥ· ΧΙΝΟΥΝΕ ΕΒΟΛ ΑΥΩ ΝΣΕ†ΚΑΡΠΟΣ  
 ΕΡΠΗΖ ΕΒΟΛ ΑΥΩ ΝΑΤΚΑΡΠΟΣ ΝΣΕΩ ΕΥΘ  
 ΝΑΤΚΑΡΠΟΣ· ΤΗΝΑΠΙΣΤΕΥΕ ΕΠΕΚΝΟΥΤΕ. ΠΠΕΤ-  
 ΟΥΑΑΒ ΔΕ ΝΑΜΕ ΕΤΤΑΙΗΥ ΓΕΩΡΓΙΟΣ· ΑΥΚΩΛΧ 15  
 ΝΝΕΥΠΑΤ· ΑΥΩΛΗΛ ΝΑ ΟΥΝΟΥ ΣΕΝΤΕ· ΖΩΣΤΕ  
 ΝΤΕ ΠΑΗΡ ΩΩΠΕ· ΖΗ ΟΥΝΟΒ ΝΩΤΟΡΤΡ· ΑΥΩ  
 ΑΥΝΟΒ ΝΚΜΤΟ ΩΩΠΕ ΚΑΤΑ ΘΕ ΝΤΑΥΩΩΠΕ  
 ΜΠΝΑΥ ΝΤΑΥΤΩΟΥΝ ΕΒΟΛΖΗ ΝΕΤΜΟΟΥΤ. ΑΥΩ  
 ΝΤΕΥΝΟΥ Α ΠΜΗΝΤΑΥΤΕ ΝΘΡΟΝΟΣ ΒΩΛ ΕΒΟΛ 20  
 ΖΙΤΗ ΤΒΟΜ ΜΠΗΟΥΤΕ. Α ΝΠΟΔΒΕ ΝΩΕ ΧΙΝΟΥΝΕ  
 ΕΒΟΛ ΑΥΩΩΠΕ ΝΡΕΥ†ΚΑΡΠΟΣ ΕΡΠΗΖ. ΝΕ ΜΗΚΑΡ-  
 ΠΟΣ ΖΙΩΟΥ ΒΕ ΑΥΩ ΕΥΘ ΝΑΤΚΑΡΠΟΣ ΝΤΕ-  
 ΡΕΥΝΑΥ ΔΕ ΝΒΙ ΠΡΡΟ ΠΕΧΑΥ ΧΕ ΝΤΚ ΟΥ ΝΟΒ  
 ΖΗΡΑΚΛΗΣ ΧΕ ΖΗ ΝΚΕΩΕ ΕΤΩΟΥΩΔΥ ΑΚΟΥΕΝΖ 25  
 ΤΕΚΒΟΜ ΕΒΟΛ<sup>1</sup> ΝΖΗΤΟΥ. ΓΕΩΡΓΙΟΣ ΖΩΩ †ΣΟΟΥΝ  
 ΧΕ ΕΙΝ[Α]ΤΑΚΟΥ ΝΑΩ ΝΖ[Ε]· ΑΥΚΕΛΕΥΕ ΕΤΡΕ[Υ]-  
 ΤΑΜΙΟ ΝΟΥΝ[ΟΒ] ΝΒΑΩΟΥΡ ΝΣΕ[ΩΑΑΥΤ] ΖΗ

1) Memphitic version, p. 16.

TEPMHTE NCEAAQ NΩ . . . . . CNAΓ AYΩ<sup>1</sup>. TE  
 ΘE NTAQT NΠECPN̄A.

MHN̄NCWC ΔE ON AQOYEPZCAZNE ETPEYEINE NOY-  
 NOB NXALXION (sic)· NCENOY XE EZPAI EPQ  
 NIMELOC NΠΔIKAIOC· MHN OYTAZT NCECAZTE 5  
 ZAPOY ZA ΠEXALXION (sic) MHN OYΛAMXATH  
 MHN OYOT· MHN OYAMPHZE WANTEQBVB̄B̄ NEQNHX  
 ΩLIB EBOL NAMENTH NMAΛZE. NZYPERHTHC ΔE  
 NAĪ ETCAZTE ZA ΠEXALXION (sic) AYΠOT

EPQYÈ· NTEPOYTMEB̄MB̄OM ÈQI ÈZPAI ZA- 10  
 NTEΛTILE· ETQOBE ÈZPAI ZH̄ ΠEXALXION (sic)  
 ETEQWOOΠ NZHTQ [AYTAME P̄PO XE A ΠITALLI-  
 POROC POKZ MΠTHPQ AQOYAZCAZNE NCETOMCQ  
 M̄PKAZ MHN ΠEXALXION (sic)· ETEQWOOΠ NZHTQ]<sup>2</sup>  
 XEKAC NNE NEXPICTIANOC ZE EPQ NCEQI 15  
 EBOL ZH̄ NEQMELOC· NCECMINE NOYMAPTYPION  
 EPQ. EYBHK ΔE ETAME P̄PO· AYNOB ΔE  
 NΩTOPT̄ ΔE ΩΠE. ZΩCTE NTE TPE P̄KAKE  
 NCETM̄POYDEIN NDI NCIOY. NE A ΠXOEIC ΓAP  
 EI EPESH. MHN NEQAPPELOC ÈXN̄ ΠEXALXION 20

(sic) EQXW N̄MOC XE ANOK<sup>3</sup> ΠE ΠNOYTE NTAQ-  
 TOYNEC ΛAZAPOC. EBOL ZH̄ NETMOOYT. NTOK  
 ZOOK Ω ΓEWPPIOC TXW N̄MOC NAK XE ANOY  
 EBOL ZH̄ ΠEXALXION (sic) NΓAZEPATK̄ ÈXN̄  
 NEKOYEPHTE ÈM̄N̄ΛAAY NTAKO ΩOΠ NZHTK̄. 25  
 AYΩ NTEYNOY AQTWOYH̄ EBOL ZH̄ NETMOOYT

1) The page ends here.

2) The words enclosed by

brackets have been written on the margin by a later hand.

3) Memphitic version, p. 17, l. 4.



ἠδὲ ἡμαρτυροῦς ετοῦλαβ γεωργιος· ζωσ  
 ἠπε λααγ ἠπεθοογ ῶωπε ἠμογ επτηρῆ.  
 πεχε ἡχοεις ναγ χε γεωργιος οὐν οὐνοῦ  
 ἠραῶε ῶοοπ γὴν τπε· ἠπεμτο ἐβολ ἠναργελοσ  
 ἔχῃ πεκλῶων. ἀνοκ δε ον τνηγ ῶαροκ ριχὴ 5  
 νεκλοῦλε τατῶομ νακ· ἠθε ἠαβραζαμ μὴ  
 ἰσακ μὴ ἰακωβ νακληρονομοσ δὴῶομ αγὼ  
 ἠῆχρο· ἀνοκ γαρ τῶοοπ ἠῆμακ. πχοεις  
 δε ἰσ αqβωκ ἐζραῖ ἠπηγὲ μὴ νεqαργελοσ.  
 μῆῆσωσ δε ον νεταζερατοῦ ετσαρτε ρα 10  
 πεχαλχιον ἠτερογναγ ἐπενταqῶωπε· αγπωτ  
 αγταμε πῆρο χε γεωργιος· πεντακνοσχ ἐπε-  
 χαλκιον· εἰσ ρηῆτε τενοῦ εqτcbω γὴν τῆολις.  
 αγω αqκελεγὲ ἐτρεγῆτῆ ναq.<sup>1</sup>

. . . . . 15  
 page ?  
 col. I. γεωργιος ταμογ ἐρογ αqῶῖνε ἠῆνογβ εγκη  
 ἐζραῖ αqχιτοῦ ἐρογν ἐπτοποσ. πρωμε δε  
 ἠταqῶρῆ ἠνογχ ἠτερε παλιῶμονιον κλαq  
 ἠογκογὶ αqῶῶ ἐβολ χε ἠνογτε ἠῆζαριος  
 γεωργιος κω ναι ἐβολ· αγὼ αqζομολογει 20  
 ἠπεqῆνοβε ἠπεμτο ἐβολ ἠογον νιμ ἠ πῆογτε  
 ῶεβεζηηq ραρογ αqῆεχ παλιῶμονιον ἐβολ  
 ἠζηηq. ἠτερε πογχαῖ δε ῶωπε ναq πεχαq  
 ἠτεqςρῖμε χε αῖῆνοβε ἐπῆογτε ἠῆζαριος  
 γεωργιος τενοῦ βε τῶογν ἠτεβωκ ἐπενηῖ 25  
 ἠτεσῖνε ἠῆνογβ ἠπτ[οπο]c. παν<sup>2</sup> . . . . .

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

1) The page ends here.

2) The column ends here.

ΝΟΒΕ . . . . .  
 ΝΑΨ ΝΒΙ ΤΕΨΣΙΜΕ ΧΕ ΧΙΝΧΨΙΣΟΨΝΣΑΨ ΑΨΡΩΜΕ  
 ΧΕ ΓΕΩΡΓΙΟΣ ΕΙΝΕ ΝΑΨ ΨΠΕΚΖΟΥΡ· ΑΨΨΝΑΨ  
 ΨΨΝΟΥΒ. ΑΨΨ ΟΨΡΩΜΕ ΠΕ ΨΟΥΟΒΨ ΨΚΑΡΟΥΣ.  
 ΨΝΟΚ ΔΕ ΑΨΜΟΟΨΕ ΨΨΜΑΨ ΨΑΖΟΥΨ ΨΠΤΟΠΟΣ. 5  
 ΑΨΨ ΑΨΛΟ ΕΙΝΑΨ ΨΡΟΨ. ΠΡΩΜΕ ΔΕ ΑΨΕΙΜΕ  
 ΧΕ ΨΖΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕ ΑΨΨ ΑΨΨΨΨΜΟΤ  
 ΨΤΨ ΠΝΟΥΤΕ ΨΣΜ ΠΕΖΜΟΤ ΨΤΑΨΤΑΖΟΨ ΜΨ ΨΕ  
 ΨΤΑΨΟΥΧΑΨ ΨΒΟΛ ΖΨ ΨΔΑΙΜΟΝΙΟΝ. ΑΨΨ ΝΕΨ-  
 ΨΟΟΠ ΖΨ ΠΤΟΠΟΣ ΨΨΖΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΕΨΔΙΑ- 10  
 ΚΟΝΕΙ ΝΑΨ ΨΑ ΠΕΖΟ[ΟΥ] ΨΠΕΨ [ΒΙΟΣ] . . . . .  
 . . . . . [ΨΠ]ΨΡΕ . . . . .  
 . . . . . ΨΠΕ . . . . .  
 ΨΜΟΟΥ. ΑΨΨΨΠΕ ΖΨ ΨΤΟΠΟΣ ΨΨΖΑΡΙΟΣ ΓΕΩΡ- 15  
 ΡΙΟΣ ΖΩΣΤΕ ΨΤΕ ΠΕΨΣΟΕΙΤ ΠΩΖ ΨΑ ΝΕΧΩΡΑ  
 ΤΨΡΟΥ ΕΤΒΕ ΨΒΟΜ ΕΤΨΟΟΠ ΨΖΨΤΨ. ΝΕΤΨΩΝΕ  
 ΨΨΤΑΛΒΟ ΨΜΟΟΥ ΨΔΑΙΜΟΝΙΟΝ ΨΨΨΟΥΧΕ ΨΜΟΟΥ  
 ΨΒΟΛ. ΑΨΕΙ ΨΑΡΟΨ ΝΒΙ ΨΨΡΨΟΥ ΜΨ ΨΚΩΜΨΣ.  
 ΑΨΠΑΖΤΟΥ ΑΨΧΙΣΜΟΥ ΖΨ ΠΕΨΤΟΠΟΣ ΨΤΟΥΔΑΒ 20  
 ΑΨΕΙΝΕ ΝΑΨ ΨΖΨΔΩΡΟΝ. ΖΟΙΝΕ ΑΨΤΑΜΙΟ ΨΖΨ-  
 ΖΙΚΟΝ ΨΝΟΥΒ ΑΨΤΑΖΟΥΨ . . . . . ΠΕΨΤΟΠΟΣ  
 ΖΨ ΚΟΟΥΕ ΔΕ ΑΨΤΑΜΙΨ ΨΖΨΨΨΨΨ ΨΝΟΥΒ. ΜΨ  
 ΖΕΝΚΨΜΕΛΙΟΝ ΜΨ ΖΨΕΨΑΡΓΓΕΛΙΟΝ ΕΨΡΨΨΜΕΕΨΕ  
 ΨΝΕΨΨΨΡΕ. ΑΨΨ ΝΕΡΕ ΨΖΑΡΙΟΣ ΓΕΩΡΓΙΟΣ· 25  
 ΧΙΖΜΟΤ ΕΖΡΑΨ ΨΧΨΟΥ ΨΝΑΖΨΨ ΨΨΟΥΤΕ. ΑΨΨ  
 Ψ ΠΕΨΧ ΨΨΝΑΨ ΨΠΕΙ ΚΕΝΟΒ ΨΖΨΜΟΤ· ΨΨΕ ΨΤΑΨΨΡΚ  
 ΝΑΨ ΕΨΧΨ ΨΜΟΨ ΧΕ ΑΨΨΡΚ ΨΜΟΨ ΨΜΨΝ ΨΜΟΨ·  
 ΧΕ ΡΩΜΕ ΝΨΜ ΕΤΨΟΟΠ ΖΨ ΟΨΔΑΝΑΡΚΨ ΜΨ ΨΨ-  
 ΡΑΨΜΟΨ ΝΨΜ· ΕΨΨΑΝΨΨ ΨΖΡΑΨ ΨΡΟΨ ΖΨ ΠΕΨΖΨΤ 30

page ?  
col. I.

page ?  
col. II.



page ?  
 col. I. ΤΗΡΪ ΝΕΨΧΟΟC ΧΕ ΠΝΟΥΤΕ ΜΠΖΑΡΙΟC ΓΕΩΡΓΙΟC  
 ΒΟΗΘΕΙ ΕΡΟΪ. †ΝΑΝΑΖΜΟΥ ΕΒΟΛ ΖΗ ΠΙΡΑCΜΟC  
 ΝΙΜ· ΜΗ ΑΝΑΓΚΗ ΝΙΜ ΕΙC ΝΑΪ ΜΕΝ ΑΝΧΟΟΥ  
 ΕΤΒΗΗΤΚ Ω ΠΜΑΡΤΥΡΟC ΝΠΕΧ̄C ΑΓΩ ΠΧΩΩΡΕ  
 ΝΔΥΝΑΤΟC· ΠΕΝΤΑ ΠΝΟΥΤΕ †ΤΑΕΙΔ̄ ΝΑΨ ΖΗ 5  
 ΤΠΕ ΑΓΩ ΖΙΧ̄Μ ΠΚΑΖ· ΤΗCΟΠ̄C ΜΜΟΚ ΑΡΙΠΡΕC-  
 ΒΕΥΦ ΕΖΡΑΪ ΕΧΩΝ ΝΝΑΖΡΗ ΠΕΝΤΑΚΜΕΡΙΤΪ  
 ΠΕΧ̄C ΝΕΨΩΠΕΝΕΖΤΗΨ ΖΑΡΟΝ· ΝΕΨΑΥΖΑΝΕ ΝΝΕΝ-  
 page ?  
 col. II. CΩΨ, ΜΗ ΝΕΝΓΕΝΗΜΑ· ΝΪCΑΝΩ ΝΡ[Ω]ΜΕ  
 ΝΕΨ†ΒΟΜ ΝΗΤΒΝΟΟΥΕ ΑΓΩ ΝΕΨΩΤΪ ΝΜΜΑΝ 10  
 ΝΠΕΨΝΑ· ΜΗ ΤΕΨΑΓΡΑΠΗ ΖΙ ΟΥCΟΠ· ΝΪΨΙ ΜΜΑΨ  
 ΝΝΙΖΙCΕ· ΜΗ ΠΙΠΟΛΥΜΟC ΕΒΟΛ ΖΙΧΩΝ· ΑΓΩ  
 ΝΕΡΡΩΟΥ ΜΗ ΝΕΖΟΥCΙΑ ΜΗ ΝΑΡΧΩΝ ΜΗ ΝΕ-  
 ΚΡΙΤΗC· ΕΤΑΡΧΕΙ ΕΧΩΝ· ΝΪΑΛΨ ΝΖΥΜΕΡΟC ΕΖΟΥΝ  
 ΕΠΕΨΠΛΑCΜΑ ΕΤΟΥΑΑΒ· ΑΓΩ ΝΪ† ΝΑΝ ΝΖΗΟΥ- 15  
 ΟΕΙΨ ΝΕΙΡΗΝΙΚΟΝ· ΧΕ ΤΗCΟΟΥΝ ΧΕ ΟΥΝΒΟΜ  
 page ?  
 col. I. ΜΜΟΚ ΕΠΡΕCΒ[ΕΥΦ ΕΖ]ΡΑΪ ΕΧΩΝ [Ν]ΤΗ ΤΕΧΑΡΙC  
 ΜΗ ΤΜΗΤΜΑΪΡΩΜΕ ΝΠΕΝΧΟΕΙC ΙC ΠΕΧ̄C ΠΑΪ  
 ΕΒΟΛ ΖΙΤΟΔΤΨ ΕΡΕ ΠΕΟΟΥ ΜΗ ΠΤΑΕΙΔ̄· ΜΗ ΤΕ-  
 ΠΡΟCΚΥΝΕCΙC ΠΡΕΠΕΙ ΝΑΨ ΜΗ ΠΕΨΕΙΩΤ ΝΔΓΑ- 20  
 ΘΟC ΜΗ ΠΕΠΝ̄Α ΕΤΟΥΑΑΒ· ΝΡΕΨΤΑΝΖΟ ΜΠΤΗΡΨ  
 ΑΓΩ ΝΖΟΜΟΟΥCΙΟΝ· ΤΕΝΟΥ ΜΕΝ ΑΓΩ ΝΟΥΔΕΙΨ  
 ΝΙΜ ΑΓΩ ΨΑ ΝΑΙΩΝ ΤΗΡΟΥ ΝΝΑΙΩΝ ΖΑΜΗΝ·

ΑCΧΩΚ Ε[ΒΟΛ ΝΒ]Ι ΤΜΑΡΤΥΡΙΑ [ΜΗ ΝΒΟΜ] 25  
 ΜΠΖΑΡΙΟC [ΓΕΩΡΓΙΟC] ΖΗ ΟΥΕΙΡΗΝΗ [ΝΤΕ]  
 ΠΝΟΥΤΕ ΖΑΖΑΜΗΝ (sic) . . . . . ΙΡ ΜΠΑ

col. II. . . . . ρ?

ΕΓΩ ΕΛΑΧ ΣΤΕΦΑΝΟC ΚΑΙ ΙΩΑΝΝΗC ΑΔΕΛΦΟΥ 30

γραψα ἀριπενμееγε· πῶς τῶ πεχῶ εφεσμογ  
 ἀγὼ νεφζαρεζ ἐπωνεζ μὴ ἴταζο ἐρατq  
 ἴπαπα ιακωβ πᾶγ ἴπαρχηπαπα ληγς μὴ  
 κογλβαν ἀποχωριον ωμιν πανος κε ἴτοq  
 αqqi ἴροογω ἴπειχωωμε ἴζυπομνημα ἴπι- 5  
 ζαριος γεωργιος ζα πογχαῖ ἴτεφψγχη κε  
 κας ἐρε παζαριος γεωργιος ναχιζμοτ ἐχωq  
 ἴναζρῖ ἴρρο πεχῶ ἴτόγχοq ζῖ πειαιων  
 ἴπονηρον ἀγὼ ἴῆῆναq ἴογμερος μὴ ογ  
 κληρος μὴ νετογλαβ τηρογ ζῖ πκεαιων 10  
 ετηνη [ζαμνη].



Fragment B.

MĒ. ΜΟΥΤΕ<sup>1</sup> ἔροϋ χε λσϠρ· ἀγνοχῆ ἔβολ ἰμμαγ  
 col. I. ἵβι ἡγυπηρεθς ἀγκοτοϋ επεσϠτ. ἀγογῆ δε  
 ἔβολ ἰπτοοϋ ἡοϡσταδιον. ἀγῶ ἡτεγνοϋ  
 εις οϡνοβ ἡζροϡμ πε ἀρῳωπε· ζωστε ετρεῖ-  
 ττοοϋ τηρῆ νοει. ἀγῶ ἂ πχοεις ει<sup>2</sup> ζιχῆ 5  
 νεκλοολε· ἀρμοϡτε ἔρεωργιος ερᡑω ἰμοϡ  
 ναρ· χε ὦ πασωτπ ἡζῆζαλ τῳοϡν εζραῖ  
 ζιχῆ ἰκαζ. ζῆν τεγνοϋ δε ἔτῆμμαγ ἀρᡑωοϡν  
 col. II. ἵβι ἰππετοϡααβ ρεωργιος ἔβολζῆν νετμοοϡ.  
 ἀρᡑωτ ζιπαζοϡ ἡῆγυπερεθς ἀρᡑιῳκακ ἔβολ 10  
 χε ὄω νητῆ ἡοϡκοϡῖ. ἡγυπηρεθς δε ἡτεροϡ-  
 σωτῆ ἔτερϡσμῆ ἀγκοτοϋ ἔπαζοϡ· ἀγῶ ἡτε-  
 ροϡναγ εππετοϡααβ ρεωργιος· ερᡑῆτ ζιπαζοϡ  
 ἡμοοϡ ερᡑιῳκακ ἔβολ· ἀγζε ζα νεϡ οϡῆρητε  
 εϡᡑω ἰμοϡ χε ὦ πενμεριτ ἡεῖωτ ετταειῆγ 15  
 ἀγῶ ἰζῆζαλ ἡπνοϡτε ζῆν οϡμε· μα ναν  
 ζωων ἡτεσφῆραγς ετζῆν πεχῶ ἰϡ· ἀγῶ ἡτεγ-  
 νοϡ ἀγμοοϡ οϡωωνζ ἔβολζι ζῆ ἡῖδικαῖοϡ  
 ϡβαπτεῖζε ἡμοοϡ επραν ἡπεῖωτ ἡῆ ἡῳηρε  
 ἡῆ πε πῆἂ ἔτοϡααβ. ἡματοῖ δε ἡταϡχοοϡ- 20

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

2) Memphitic version, p. 25.

COY Ἰδὶ ΝΕΡΡΩΟΥ. ἔΝΟΥΧΕ ἔΒΟΛ ἸΠΣΩΜΑ  
 ἸΠΠΕΤΟΥΛΑΒ ΓΕΩΡΓΙΟΣ. ΠΕΓΛΗΓΩΝ· Μὴ ἸΛΗ-  
 ΓΑΤΙΟΣ Μὴ ΛΑΝΑΣΙΔΡΙΟΣ Μὴ ΜΑΝΔΡΙΔΝΟΣ ΝΤΕ-  
 ΡΟΥΡΕΙΔΕ ΩΑ ΠῆΡΟ ΑΥΧΙΩΚΑΚ ἔΒΟΛ ΕΥΣΩ  
 ἸΜΙΟΣ ΧΕ ἸΝΟΝ ΖἸΧΡΙΣΤΙΔΝΟΣ ΠΑΡΡΗΣΙΑ. ΠΡΡΟ 5

col. II. ΔΕ ΑΥΩΩΠΕ ΖἸ ΟΥΝΟΒ ἸΖΒΑ· ΑΥΚΕΛΕΥἔ ΧΕ  
 ἸΛΗΓΩΝ ΕΤΡΕΥΑΩΤῆ ἸΝΣΑ ΧΩΦ. ΜΑΝΔΡΙΔΝΟΣ ΔΕ  
 Μὴ ΛΑΝΣΙΔΡΙΟΣ ΕΤΡΕΥΜΟΟΥΤΟΥ ΖἸ ἸΤΗΦΕ.  
 ΑΥΩ ἸΛΗΓΑΔΙΟΣ ΕΤΡΕΥΝΟΧῆ ΕΠΚΕΝΙΚΙΟΝ ΝΕΦ-  
 ΜΙΩΕ Μὴ ΝΕΘΗΡΙΟΝ ΑΥΩ ἸΝΤΕΙΖΕ ΑΥΧΩΚ ἔΒΟΛ 10  
 ἸΝΤΕΥΜΑΡΤΥΡΙΑ ΖἸ ΟΥΖΟΜΟΛΟΓΙΑ ἔΝΑΝΟΥΣ  
 ἸΠἸΝΑΥ ἸΣἸΨΙΤΕ ἸΣΟΥΨΙΣ ἸΠΕΒΟΤ ΠΑΡἸΖΟΤ  
 ΖἸ ΟΥΦΙΡΗΝΗ ἸΝΤΕ ΠΝΟΥΤΕ ΖΑΜΗΝ.<sup>1</sup> ΕΙΤΑ Μὴ-  
 ἸΝΣΑ ΝΑἸ Ἰ ΠῆΡΟ ΜΟΥΤΕ ΕΠΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ  
 ΠΕΧΑΦ ΝΑΦ ΧΕ ΩΕ ΠΑΧΟΕΙΣ ΠῆΗ Μὴ ἸΤΑΙ ΟΥ- 15  
 ΧΟΥΤ ΨΙΣ ἸΝΝΟΥΤΕ· ΑΥΩ ΤΑΡΤΗΜΙΣ ἸΤΜΑΥ  
 ἸΝΝΟΥΤΕ ἸἸΣΟ ἔΡΟΚ ἸΘΕ ΝΟΥΩΗΡΕ ἸΜΕΡΙΤ.  
 ΔΜΟΥ<sup>2</sup> ΔΕ ΤΕΝΟΥΩ ΠΑΩΗΡΕ ΓΕΩΡΓΙΟΣ ἸἸ ΣΩΤἸ  
 ἸΝΣΩἸ ΕΙἸἔΒΩ ΝΑΚ· ΕΠΕΤΕΩΩἔ ΠΕ ΝῆἸ ἸΠΕΚΟΥΟἸ  
 ἸἸ ΤΑΔΕ ΘΥΣΙΑ ΕΖΡΑἸ ἸΠΑΠΟΛΛΩΝ ΠΕΤΤΟΥΧΟ 20

col. II. ἸΝΤΟΙΚΟΥΜΕΝΗ ΤΗΡΣ. ΠΕΧΕ ἸΠΠΕΤΟΥΛΑΒ ΝΑΦ ΧΕ  
 ἔΡΕ ΝΕΙ ΩΑΧΕ ΤΩΝ ΩΑ ΠΟΥ ΕΙΣ ΣΟ ἸΝΡΟΜΠΕ  
 ΕΚΒΑΣΑΝΙΖΕ ἸΜΟἸ ἔΑΚΑΑΤ ἸΜΕΛΟΣ ΜΕΛΟΣ ἸΩ  
 ΜἸἸ ἸΝΣΟΠ ἸΠΕΙΣΩΤἸ ἔΝΕΙ ΩΑΧΕ ΕΤΖΟΛΒ  
 ἸΝΤΟἸΤῆ ἔΝΕΖ ἸΝΣΑ ΠΟΥ. ΑΡΑ ΔΕ ὠ ΠῆΡΟ Ἰ ἸΣΟΟΥΝ 25  
 ΔΝ ΧΕ ἸἸΡΕΝΟΣ ἸΝΕΧΡΙΣΤΙΔΝΟΣ ΜΕΥΕ ΩΜΟΟΥ-

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

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



τοῦ ἐνεῖ ἀλλὰ ἐψαγῶ εἴτογβε ἠψαχε  
 ἔτογσω ἠμοοῦ ναγ. τENOY δε ακπροτρεπει  
 ἠμοι ρῆ ρENΓOΛAΓIÀ †NATALE ΘYCIA ECPAI·  
 ΜΗ. ΕΝΟΥ ἠΠΝΟΘ ἠΝΟΥΤΕ ΠΑΠΟΛΛΩΝ. Πῆρο δε  
 col. I. AQTPEI ἔXῆ TEQÀΠE. ΠΠETOYΛAB ΔE ΓEΩPPIOC 5  
 APMOXḶ ἠCABOΛ ἠMOY ECPXW ἠMOC XE MENTE  
 ἠΓAΛIΔAIOC CYNHΘIÀ ἠTMINE ἔTIΠEI ἔXῆ  
 TEQÀΠE EIMHTEI ἠTATALE ΘYCIA ECPAI ἠXOPῆ  
 ἠNEKNOYTE. OYEPCAZNE ΔE ETPEYACΦAΛIZE  
 ἠMOI. EPΩE. EΠEI ΔH Ἄ ΠEZOY OYEI NE AYŌ 10  
 Ἄ ΠPH PIKE ἔZOTῆ AΛΛA XEKAC EIPANTΩOYH  
 col. II. EPZOYÈ ÈPE ΠMHΩE THPQ CWOYZ ἌNOK ΔE  
 ZΩOT ἠTATALE ΘYCIÀ ECPAI ἠἠNOYTE. ΠEXAQ  
 ΔE ἠΠMARTYPOC XE ἠNECΩOΠI ὠ ΓEΩPPIOC  
 ETPAKΩAZE ἠMOK ἠKE COΠ AΛΛA ἠKECEΩE 15  
 ἠTAITAAΓ NAK EYCBW ἠΘE ἠOYEIOT ECPAIΔEYÈ  
 ἠΠECPΩHPE. TENOY ΔE AMOY Nῆ BOK EPZH<sup>1</sup>  
 ΩA ΠΠAΛΛATION ΩA TPPO AΛEZANTPIÀ Nῆ  
 ἠTON ἠMOK ΩA ZTOOYE. NTepoYXITḶ ΔE ἔZOYH  
 ΩA TPPO AΛEZANTPIÀ ACPOTAM MῆPO ÈPOOY 20  
 APEI ÈBOΛ POPYE ΔE ἠTEPECPΩOΠE ACPKΩΛX  
 ἠNECPAT ACPŌΛHΛ ECPXW ἠΠEI ψAΛMOC XE NIM  
 ΠE ΠNOYΘ ἠNOYTE ἠΘE ἠΠENNOYTE ἠTOK ΠE  
 ΠNOYTE ÈTEIPE ἠNEIΩΠHPE MAΓAAG· AYŌ ON  
 XE AZPOOY ἠZEΘNOC AYXICE ἠZHῆ· ANAOC (sic) 25  
 MELETAN ἠZENΠETΩOYEIῆ· AYAZ EPATOY ἠBῆ  
 NEPPPOY ἠΠKAZ. AYŌ ἠNAPXΩH (sic) CWOYZ  
 EYMAἠNOYOT È† OYBE ἠXOEIC MEN ΠECPXPC· NT-

1) Memphitic version, p. 27.

col. II. ρε ππετογλαβ δε γεωργιος ογῶ εφωληλ αφ  
 ἠπζαμην. πεχας ναφ ἠδι τῆρω ἀλεξαν-  
 τριὰ χε παχοεις γεωργιος nim ne νειρρωου  
 ἠταγχισε ἠζητ ἠ nim ne νει αρχων ἠταγ-  
 μελετα ἠζενπετωγειτ αγῶ ον ταμοὶ χε 5  
 nim πε πεχῶρῶ αγῶ ἠνοκ ἠναςωτῆ ἐροφ. ἠ  
 ππετογλαβ δε γεωργιος ογων ἠτερταπρο  
 πεχαφ χε σωτῆ ὦ τῆρω ἀλεξαντριά τα  
 φαχε ἠἠμε· ἠπεροου δε ἠτα ἠουτε ταμιδ  
 ἠἠπε ἠἠκαζ. ἠτερεφουῶ δε εφταμιδ ἠἠτηρφ 10  
 αφχι ἠουκαζ ἠβολζῆ ἠκαζ. αφἠλασσε ἠου-  
 ρωμε αγῶ ἠκαζ αφωπε ἠουσαρζ ἠἠ ζεν-  
 φααρ ἠρε ζενμουτ ἠἠ ζεννευρον μουρ  
 ἠμοφ αφῶτομαχος δε ωωπε ἠζητφ ἠἠ ζενβαλ  
 ἠἠ ζενμουτ ἠἠ ογλας ἠἠ ογφουῶβε· ἠἠ 15  
 ζενδῆχ ἠἠ ζενουρητε· αγῶ ἠκεμελος τηροφ¹.  
 ναφ ἠζε ὦ τῆρω ἀλεξαντριά α τει ογχιὰ  
 col. I. II. ἠουωτ ἠτε ἠκαζ πε ωωπε ζἠ ἠτεχνη ἠουωτ  
 ἠτε πχοεις μη ογἠδουμ ἠειμε χε ἠταφταμι  
 ἠἠρῶμε ναφ ἠζε. ται ον τε θε ἠἠ δουμ 20  
 ἠειμε ἠτεγνου ἠερε ἠἠουτε ναφινε ἠσα  
 ἠρῶμε ἠζητῶ ετρεφωκ φαροφ. ετβε ἠρῶμε  
 γαρ ἠταγπερῶ τπε ἠβολ. αγω ετβηητῶ ἠτα  
 πρη ἠογοειν ἠρε ποος λυτογρφει ετβηητῶ  
 ἠταγπωρῶ ἠβολ ἠπανρ ἠρε νεστοιχιον ἠζε- 25  
 ρατοφ ζἠ νεγδαζις ετβηητῶ. α ζρωὶ δε ει-  
 φαχε ὦ τῆρω ἀλγζανδριὰ ετβηητῶ. τῆρω δε  
 ἠλεξανδριὰ πεχας ἠἠπετογλαβ γεωργιος χε

1) Memphitic version, p. 28.



ΠΑΧΟΕΙΣ ἰογωϞ ἐΕΙΜΕ ΧΕ ἸΤΑ ΠΧΟΕΙΣ ΕΙ ἘΒΟΛ-  
 ΖἸ ἸΠΕ ΝΑΩ ἸΖΕ. ΠΕΧΑϞ ΔΕ ΝΑΣ ἸΒΙ ἸΠΕΤΟΥΑΑΒ  
 ΓΕΩΡΓΙΟΣ ΧΕ ἘΠΕΙ ΔΗ ΑϞΝΑΥ ΧΕ Α ΤΟΙΚΟΥΜΕΝΗ  
 ΤΗΡϞ ΧΩ ΖἸ ΖἸΤΕΘΥϞΙΑ ἸἸΔΑἸΜΟΝΙΟΝ ΝΑἸ  
 ἘΤΕΡΕ ἸΡΩΜΕ ΩἸΩΕΝΑΥ ΖἸ ἸΤΡΕΥΚΩ ἸϞΩΟΥ 5  
 col. II. ἸΠΝΟΥΤΕ. ΠΕΧΕ ΤΡῼ ἸΠΠΕΤΟΥΑΑΒ ΧΕ ΟΥΚ  
 ΟΥΝ ἸΝΟΥΤΕ ΖἸΔΑἸΜΟΝΙΟΝ ΝΕ· ΠΕΧΕ ἸΠΕΤΟΥ-  
 ΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ἘΖΕ. ΠΕΧΑΣ ΝΑϞ ΧΕ ἸΤΑ  
 ΠΕΧϞ ῬῼΜΕ ΝΑΩ ἸΖΕ. ΠΕΧΑϞ ΔΕ ΝΑΣ ἸΒΙ  
 ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ΣΩΤἸ ὦ ΤΡῼ ἈΛΕ- 10  
 ΖΑΝΤΡΙΑ ἸΘΕ ἸΤΑΥΠΡΟΦΗΤΕΥἘ ἘΤΒΗΗΤϞ ΖἸ  
 ΠΕΠἸ ἘΤΟΥΑΑΒ ἸΒΙ ΝΕἸΠΡΟΦΗΤΗΣ. ΔΑΥΕΙΔ  
 ΜΕΝ ΧΙΩΚΑΚ ἘΒΟΛ ΕϞΧΩ ἸΜΜΟΣ ΧΕ ΠΕΤἘΜΟΟΣ  
 ΕΖΡΑἸ ἘΧἸ ΝΙΧΑΙΡΟΥΒΙΝ ΟΥΩΝΖἸ ΝΑΝ ἘΒΟΛ  
 ΑΥ὞ ΟΝ ΕϞΧΩ ἸΜΜΟΣ ΧΕ ΜΑΤΟΥΝΕΣ ΤΕΚΔΟΜ 15  
 ΝἸ ΕΙ ἘΤΟΥΧΟΝ. ΠΑΛΙΝ ΟΝ ΧΕ ΕϞΗΗΥ ἘΠΕϞΗΤ  
 ἸΘΕ ΝΟΥΖΩΟΥ ἘΧἸ ΟΥϞΟΡἸ ἘΤΕ ἸΠΑΡΘΕΝΟΣ  
 ΜΑΡΙΑ ΤΕ. ΕϞΧΩ ΔΕ ἸΜΜΟΣ ΖΩΩϞ ἸΒΙ ΑΒΒΑΚΟΥΜ  
 ΠΕἸΠΡΟΦΗΤΗΣ· ΧΕ ἸΧΟΕΙΣ ΑἸϞΩΤἸ ἘΠΕΚΖΡΟΟΥ  
 ΑἸῤῥΟΤΕ. ΑἸϞΟΥἸ ΝΕΚΖΒΗΥἘ ΑἸῤῥΠΗΡΕ. ΠΕΧΑΣ 20  
 ΔΕ ΝΑϞ ἸΒΙ ΤΡῼ ἈΛΥΖΑΝΔΡΙΑ· ΧΕ ἸΤΑ ΠΕ-  
 col. II. ΠΡΟΦΗΤΗΣ ΣΩΤἸ ἘΡΟϞ ΖἸ ΟΥ ΑϞῤῥΟΤΕ Ἰ ἸΤΑϞ-  
 ΝΑΥ ἘΝΕϞῤῥΒΗΥἘ ΖἸ ΟΥ ΑϞῤῥΠΗΡΕ. ΠΕΧΑϞ ΔΕ  
 ΝΑΣ ἸΒΙ ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ ΧΕ ΣΩΤἸ ὦ  
 ΤΡῼ ΧΕ ἸΠΠΕ ΠΡΟΦΗΤΗΣ ΩΟΒἸΑ . . . . ΕϞΩΑΧΕ. 25  
 ΑϞϞΩΤἸ ΓΑΡ ΧΕ ἸΧΟΕΙΣ ΝΗΥ ΑϞῤῥΟΤΕ<sup>1</sup> ΑϞϞΟΥ-  
 ΩΝἘ ΔΕ ΟΝ ΧΕ ἸΝΑἈΝΑϞΤῤῥΥΦΗ ΜἸ ἸΡΩΜΕ

ἸΒ.  
 col. I.

1) Memphitic version, p. 29.





ἐπερπε νεϑταλε οὔσια ἐγραϊ ἠπαπολλων.  
 нтерессѡтем<sup>1</sup> δε ἠδὶ τεσσιμε ἠχηρα ἠτα  
 πεσῶηρε ναγ ἐβολ ἐτεςμη ἠπκγριζ ἐφωῶ  
 ἐβολ. ασει ἠτεγνοῦ ἐτῆμαγ ἐρε ἠβω ἠτεσ- 5  
 απε βηλ ἐβολ ἐρε πῶηρε ῶημ ἠτοῦτс. αс-  
 χιῶκακ ἐβολ εсχω ἠμος. χε οὔοϊ ναϊ γεωργιος  
 πενταϑῆρε νετμοοῦτ τῶοῦν αῖτρε ἠβῶλλε  
<sup>ἠῆ.</sup>  
 col. I. ναγ ἐβολ αῖτρε ἠβале μοῦῶε. πενταϑῆρε  
 ἠῶημ ἐτῶοῦ ἠῶημ ἠκεсоп. πενταϑῆρε  
 τοὔεβρω ἠпани χινοῦνε ἐβολ. πενταϑει ἐζοῦν 10  
 ἐпани αῖτρε панοῦс χι οὔδειν ἐροῖ αῖсоῦν  
 ἠпоῦτε ἠтаϑтамιοῖ. πενταϑμοῦε ἠтаῖтра-  
 πεза ἐβολεῖν ἀγαθον nim. πενταϑ ἠῶηπε  
 col. II. ἠῖαῖβολος μῆ νεϑδαιμων χε μῆῆса ναῖ  
 τηροῦ ἠтаκααγ μῆ нибом τηροῦ ἠтаγῶωπε 15  
 ἐβολεῖ τοῦτк екнаῖ ἠπεκοῦοῖ ἐπαπολλων  
 нῖ οὔωῶτ ναϑ нῖῶωπε ἠнобῆб ἠнехристγ-  
 ἠнос. ἠπετοῦαав δε γεωργιος αῖсῶε πεχαϑ  
 χε ὦ τεσσιμε ка ποῶηρε ἐγραϊ ἐτῆμ ποῦ-  
 γамηρ ἠтос δε аскааϑ ἐγραῖ. αῖμοῦτε 20  
 ἐροϑ ἠδὶ ἠπετοῦαав γεωργιος χε εἰχω ἠμος  
<sup>ἠῆ.</sup>  
 col. I. νακ ἠῶηρε ῶημ εῖμ ἠран ἠпхоеис ιс πεχс.  
 πενταϑῆροῦδ εἰν εнет εῖμ ἠкаπε<sup>2</sup> τῶοῦν ἐγραῖ  
 нῖаεрат нῖқоб некоῦ ἐρητε нῖαῖκονинеἰ  
 ἠῖῶαχε. нтеγνοῦ δε ἐтῆμαγ а πῶηρε ῶημ 25  
 ϑобϑ αῖаεратϑ. αῖπῶ αῖει ῶа ἠмартγрос  
 αῖφοῦῶῶτ εаневоῦἐρηте. ἠπετοῦαав δε γεω-  
 рιος πεχαϑ ναϑ χε εἰχω ἠμος νακ πῶηρε

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

ΩΗΜ ΒΩΚ ΕΞΟΥΝ ΕΠΕΡΠΕ ΝΗΖΛΛΗΝ ΝΙ ΧΟΥΣ

col. II. ΜΠΕΤΟΥΩΤ ΠΑΠΟΛΛΩΝ . . . . .

ΜΟΥΤΕ ΕΡΟΚ· ΠΩΗΡΕ ΔΕ ΩΗΜ ΑΡΒΩΚ ΕΞΟΥΝ  
ΕΠΕΡΠΕ ΝΗΖΕΛΛΗΝ ΠΕΧΑΡ ΜΠΕΤΟΥΩΤ<sup>1</sup> ΠΑ-  
ΠΟΛΛΩΝ ΧΕ ΕΙΧΩ ΕΡΟΚ ΝΤΟΚ ΠΚΟΦΟΣ ΝΒΛΛΕ 5

ΕΤΕ ΜΗ ΔΙΘΕΣΙΣ ΝΖΗΤΩ· ΒΕΠΗ ΑΜΟΥ ΕΒΟΛ ΧΕ  
ΠΖΜΖΑΛ Μ ΠΝΟΥΤΕ ΜΟΥΤΕ ΕΡΟΚ. ΠΕΧΑΡ ΝΒΙ  
ΠΝΑ ΕΤΩΑΧΕ ΖΜ ΠΕΙΩΛΟΝ ΧΕ Ω ΤΣ ΠΡΜΝΑ-

ΖΑΡΕΘ. ΑΚΣΕΚ ΟΥΟΝ ΝΙΜΨΑΡΟΚ· ΝΤΑΚΖΕ ΕΠΕΙ-  
ΩΗΡΕ ΩΗΜ ΤΩΝ. ΑΚΤΟΥΝΟΣΩ ΕΖΡΑΪ ΕΧΩΝ ΑΦΕΙ 10

ΔΕ ΕΒΟΛ ΝΒΙ ΠΑΠΟΛΛΩΝ ΕΦΟΥΗΣ ΝΣΑ ΠΩΗΡΕ  
ΩΗΜ. ΝΤΕΡΕΦΕΙ ΔΕ ΨΑ ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟΣ  
ΑΡΑΖΕΡΑΤΩ ΜΠΕΦΜΤΟ ΕΒΟΛ. ΠΕΧΑΡ ΝΑΡ ΝΒΙ

ΠΔΙΚΑΙΟΣ ΧΕ ΝΘΟΚ ΠΕ ΠΝΟΥΤΕ ΝΗΖΛΛΗΝ. ΑΡΟΥ-  
ΩΨΒ ΝΒΙ ΠΕΠΝΑ ΜΠΟΝΗΡΟΝ ΕΤΩΑΧΕ ΖΜ ΠΕΙ- 15

ΔΩΛΟΝ. ΠΕΧΑΡ ΝΑΡ ΧΕ ΩΩ Ω ΓΕΩΡΓΙΟΣ ΤΑΧΩ  
ΝΑΚ ΝΖΩΒ ΝΙΜ. ΝΤΟΡ ΔΕ ΠΕΧΑΡ ΧΕ ΨΑΧΕ.

col. II. ΠΕΧΑΡ ΝΑΡ ΝΒΙ ΠΔΑΙΜΟΝΙΟΝ ΧΕ ΣΩΤΜ Ω ΓΕ-  
ΩΡΓΙΕ. ΜΠΕΟΥΔΕΙΩ ΝΤΑ ΠΝΟΥΤΕ ΕΙΨΕ ΝΤΠΕ.

ΑΥΩ ΑΡΩΜΗΝ ΣΕΝΤΕ ΜΠΚΑΖ. ΑΡΤΩΒΕ ΝΟΥΠΑΡΑ- 20  
ΔΙΣΟΣ ΖΝ ΕΔΕΜ ΚΑΤΑ ΜΜΑΝΨΑ ΜΠΡΗ. Α ΠΝΟΥΤΕ  
ΤΑΜΙΩ ΝΟΥΡΩΜΕ ΚΑΤΑ ΠΕΦΕΙΝΕ ΜΗ ΤΕΦΖΙΚΩΝ.

ΑΝΟΝ ΔΕ ΝΤΕΡΕΝ ΡΧΑΣΙΖΗΤ Α ΠΝΟΥΤΕ ΩΩΝΤ  
ΕΡΟΝ. ΑΡΗΝΟΧΗ ΕΒΟΛΖΜ ΠΕΝΕΟΥ<sup>2</sup>. ΑΡΖΒΡΩΡΗ  
ΕΠΕΣΗΤ ΕΠΝΟΥΝ. ΕΨΩΠ ΕΒΕΤΕΝΟΥ ΝΨΑΝΕΨ 25

col. I. ΜΗ.  
col. I. ΟΜΒΟΜ ΕΟΥΑ ΝΤΗΡΖΑΛ ΝΜΟΥ ΨΑΝΟΠΩ ΝΑΝ  
ΝΟΥΝΟΒ ΝΖΗΥ. ΑΥΩ ΟΝ ΨΑΝΤΟΛΜΑΝ ΝΤΗΒΩΚ

1) Memphitic version, p. 31.

2) Memphitic version, p. 32.



ἔζοῦν ἐτεκλήσιὰ ἠπνοῦτε ἡτὴν ἀζερατὴν ζῆ  
 πμα ἐτῆμαγ ἡτὴν ἀπαταν ἡρωμε ζῆ οὔμντα-  
 πιστος· ἡζοῦδ δε εἶσαν ποῦνηβ κα οὔαζιβολ  
 ψανῶποῦαζε ἡτῆσοκὴ ναν ἠπροτρεπεί ἡμοῦ  
 ἐνεῖνε ἔζοῦν ἐπερζητ ἡνετεμεῶσε εἵρε- 5  
 ρααγ. πεχαρ δε ναρ ἡβὶ ἡμαρτῦρος εἵτοῦααβ  
 col. II. χε ὦ ἡταλαιπωρος εἵχε ζῆ τεκπροζαιρεσις  
 ἡμῖν ἡμοκ ἀκαακ ἡψῆμο ἐπεκεοοῦ αζροκ  
 εκοῶω ἐχῶῶρε ἐβολ ἡνεψχη ἡνεχριστι-  
 ἄνος. πεχαρ ναρ ἡβὶ πεπῆλ ἡπονῆρον χε 10  
 †ζομολογεῖ νακ χε ἐνε οὔ ἡταῖ ἔζοῦσια  
 ἡμαγ ἔζοῦν ἐροκ νεῖ νατακο πε ἡτεκψχη  
 μῆ πεκῶμα ζι οὔσοπ πεχε ἡμαρτῦρος ναρ  
 π̄θ χε οὔκ οὔν τενοῦ εκροοτ ἐροῖ ζῶωτ οὔ  
 col. I. μονον ρι ἐροκ νεκναγ ἐτεκζυμοριὰ· ἡτεκνοῦ 15  
 δε αζλακτιζε ἡπκαζ αζοῶων ἡρωφ. πεχε  
 ἡμαρτῦρος ἡπαπολλων χε αμοῦ . . . . . κ  
 νακ ἐπεσῆτ ἐπνοῦν ψα πεζοοῦ ἡπνοῦ ἡζαπ  
 ἡμε· παῖ ἐτεκνα† λορος ἡζητὴ ζα νεψγ-  
 χοοῦε ἡτακσορμοῦ. ντοῦ δε ἡμαρτῦρος 20  
 col. II. εἵτοῦααβ. αζβῶλ ἐβολ ἡπερμοῦς· αζπωτ  
 ἔζοῦν ἐπερπε αζμορρ ἐπζητ ἡμῆζηρακλῆς  
 αζσοκὴ ἐπεσῆτ αζοῦδῶπρ αζτρερῶωπε ἡθε  
 ἡνῖεῖτῆ. πεχαρ δε ἔζοῦν ζῆ ἡκῶωσῆ ἡνεῖ-  
 δῶλον χε πωτ ἡητὴ ἐβολζῆ [π]εμα ἡνοῦτε<sup>1</sup> 25  
 ἡῆζελλῆν χε αῖεῖ ἐτακετῆτῆ. ἡοῦνηβ δε  
 ἡτεροῦναγ ἐπτακο ἡνεῦνοῦτε ἀγάμαζε  
 ἡἡπετοῦααβ γεωργιος αζσονζὴ ζῖπαζοῦ ἡμοῦ

1) Memphitic version, p. 33.

<sup>ξ.</sup>  
 col. I. ΛΥΕΝΤῆ ἔρατῃ ἠνερρωοῦ ἀγχοῦ ἐροοῦ ἠνε-  
 ταῶωπε τηροῦ ἠνεγνοῦτε ἠροῦδὸ δε νεν-  
 ταῶωπε ἠπαπολλων. πεχε πῆρο δαδιάνος  
 ναῖ χε ὦ γεωργίος πεκμήωα ἠπ[μ]οῦ.  
 μη ἠπεκμῆ τῶν . . . οἱ ἔταλε θγσια εγραῖ 5  
 ἠἠνοῦτε· ἠἠβεοῦ ἐπμανῆροῶωτ ναῖ ἠἠ ταλε  
 θγσιὰ ναῖ εγραῖ· ἀκ . . . ἀμα ἀκείρε . . . ἠἠεν-  
 ρβηγὲ ἠἠμενε· ἠἠροοῦν ἀν χε πεκνοῦ  
 col. II. ἠἠαβίχ. πεχαῖ δε ναῖ ἠἠβι γεωργίος χε ἀνοκ  
 γαρ ἠἠνοῦτεν ταῖ ρε ἠἠροοῦ ἀἠοῶωτ ναῖ. 10  
 εῶχε ἠἠ πιοτεῦ ἠἠαῖ ἀν ὦ πῆρο· εἠἠβωκ  
 ἀἠἠνε ναῖ ἐπεῖ μα ἠἠπαπολλων τατ[ἀλε]  
 [θγ]σιὰ ναῖ εγραῖ ἐπεκῆτο ἐβολ; πεχε πῆρο  
 χε ἀἠοῶω εἠἠε ἐβολῖ τοοτοῦ ἠἠοῦἠἠβ· χε  
 ἀκῆρεῶωκ ἐπεχῆτ ἐπνοῦν εἠἠεκοῶω εἠἠοοῦ  
 τῆμωτ εἠἠ . . ρτπ ἠἠμαῖ ἠἠωνῆ· πεχαῖ ναῖ ἠἠβι.





TRANSLATION.



ИСТОРИЯ

## IN THE NAME OF GOD.

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

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus<sup>3</sup>, who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

<sup>1</sup> See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

<sup>2</sup> I. e., April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal., Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

<sup>3</sup> Arab. داديانوس, Syr. ܕܕܝܢܝܘܨ, Ethiop. ደደዳኑ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ΕΥΣΙΟC to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.



as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel<sup>1</sup> (*sic*) and Uranus and Scamandros and the other gods are not to be [2] worshipped at all, || but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power.”<sup>2</sup> Then seventy<sup>3</sup> governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.<sup>4</sup> And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

<sup>1</sup> The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

<sup>2</sup> The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد له وان الابليون وبوسيطون وهرمس واضين والشترى وبازول وارناس وارستيماس وبقيه الالهه لا يسجد لها لکن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل كوره والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا مشوره سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

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

<sup>4</sup> In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.<sup>1</sup> And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers of tortures which they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth<sup>2</sup>; he was a tribune in the imperial army<sup>3</sup>, and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

<sup>1</sup> The Arabic runs:— *اشرة نحاس . وافواس لتكسر العظام . ومعاصير . حديد . وبكر وحولها سيوف حادة . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكبتين لقطع الاضراس ومتاقيب حديد تنقب العظام ومناشير حادة .*

<sup>2</sup> Read *ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ*.

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



Father of our Lord Jesus Christ and the Holy Spirit." The dragon <sup>1</sup> looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; <sup>2</sup> know now that thou hast not only despised us, <sup>3</sup> but thou hast also despised the righteous gods. [4] Offer sacrifice then to the || gods and to Apollo <sup>4</sup> who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon <sup>5</sup> who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel [5] upon earth and who walked upon earth and was taken || up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

<sup>1</sup> Arab. التنين.

<sup>2</sup> Arab. ان من خرج عن احسان الالهه يهلكه ونكن مكسوبيين السفليات وهى الشمس والنار ونكن فنظهر لنا الالهه فى عظمتهم. According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after **ΝΤΕ ΝΙΝΟΥ†**. The Coptic text of this passage is probably corrupt.

<sup>3</sup> Read **ΑΚΩΟΥΤΕΝ ΑΝ?**

<sup>4</sup> Arab. أبَلون.

<sup>5</sup> Arab. بوسيطن.





laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him [6] iron boots with holes bored || in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform<sup>1</sup>, and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times<sup>2</sup>, and I will raise thee up again, but after the fourth [7] time, I Myself will come upon a cloud, and will take thee away to

<sup>1</sup> Arab. اتون عاليه.

<sup>2</sup> The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence."<sup>1</sup> When he had come to the tribune<sup>2</sup>, he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears, [8] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

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

<sup>2</sup> Arab. المنبر.



nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius<sup>1</sup> took a cup,<sup>2</sup> and washed his face in it,<sup>3</sup> and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,<sup>4</sup> "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,<sup>5</sup> and invoked the names of demons more evil<sup>6</sup> than the first over it, and he gave him the cup to drink;<sup>7</sup> and when the saint had drunk no evil happened to him.<sup>8</sup> When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my [9] soul, and give me the seal of Christ."<sup>9</sup> When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.<sup>10</sup> And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

<sup>1</sup> Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernât, *Les Actes des Martyrs de l'Égypte*, p. 59.

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

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

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

<sup>6</sup> D 'mightier names of devils.' <sup>7</sup> D, 'And he made the sign of the cross over it three times in the name of the Father and the Son and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

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

<sup>9</sup> D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

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

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,<sup>1</sup> he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,<sup>2</sup> and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

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

<sup>2</sup> Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κληρος.



send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

- [11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon<sup>1</sup> of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrrium over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

<sup>1</sup> Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael<sup>1</sup> blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim,<sup>2</sup> and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12] George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman<sup>2</sup> from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four<sup>3</sup> divisions and to be slain. Thus they consummated their martyrdom at the ninth

<sup>1</sup> According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 9, 144, 169.

<sup>2</sup> D 3999.

<sup>3</sup> D 'ten'.



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

Then the governor commanded them to bring Saint<sup>2</sup> George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it<sup>3</sup> [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled<sup>4</sup> out to fit his head, and they thrust his head in it, and made it fast with lead,<sup>5</sup> and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures<sup>6</sup> with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things<sup>7</sup> the governor commanded to throw him [14] into a bronze 'bull'<sup>8</sup> and to drive<sup>9</sup> sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',<sup>10</sup> that the body of the saint might be broken to pieces<sup>11</sup> by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do<sup>12</sup> with him or how he should destroy<sup>13</sup> him; now he was very handsome<sup>14</sup>

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

<sup>2</sup> B begins with the letters ΓΙΟΣ of ἸΠΙΛΓΙΟΣ. <sup>3</sup> B ἸΝΣΕΖΙΤΟ.

<sup>4</sup> B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΡΛΑΦΕ ΕΒΡΗΙ ΕΡΟQ (sic).

<sup>5</sup> B rightly ἸΝΤΑΖΤ. <sup>6</sup> B ΤΑΙΒΑΚΑΝΟC. <sup>7</sup> B ΝΑΙ ΔΕ ΟΝ.

<sup>8</sup> Saint Apater was *boiled* in a 'bull' of brass, ἸΝΟΥCΩΔΙΟΝ ἸΖΟΜΤ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

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

<sup>11</sup> B ἸΝΤΟΥΒΟΛΒΕΛ. <sup>12</sup> B ΛΥΝΑΕΡΟΥ.

<sup>13</sup> B ΛΥΝΑΤΑΚΟΥ. <sup>14</sup> B ΟΥCΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.<sup>1</sup> And in that night the Lord appeared to him, saying,<sup>2</sup> "Be patient,<sup>3</sup> O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven<sup>4</sup> for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die<sup>5</sup> twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.<sup>6</sup> It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I<sup>7</sup> am with thee. Thy martyrdom<sup>8</sup> shall be consummated before these seventy governors, and thou shalt testify of Me before<sup>9</sup> them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,<sup>10</sup> and continued looking until the day rose;<sup>11</sup> and he rejoiced in the encourage- [15] ment which the Lord had given him.

When it was morning, the governor commanded them to bring Saint George to the tribune. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord<sup>12</sup> the Sun, and by the seventy gods,<sup>13</sup> and by Artemis the saviour<sup>14</sup> of the whole world, I will believe on thy God, and will worship Him<sup>15</sup> nobly." Saint

<sup>1</sup> B ΠΕΡΧΙΝΝΑΥ.      <sup>2</sup> B ΕΡΧΩ ΜΜΟC ΝΑC.

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

<sup>4</sup> B ΩΠ ΝΑC ΉΞΡΗΙ ΗΕΝ ΝΙΦΗΟΥΙ.      <sup>5</sup> B ΕΤΕΚΝΑΜΟΥ.

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

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

<sup>9</sup> B ΜΠΟΥΜΘΟ ΕΒΟΛ.      <sup>10</sup> B CΟΜC ΉCΩC ΉΘΟC.

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

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

<sup>15</sup> B rightly ΜΜΟC.



George said to him, "Say what thou wilt ask of me." Magnentius<sup>1</sup> the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs<sup>2</sup> of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through<sup>3</sup> thy prayer; and that each one made of the wood of a fruit-bearing tree<sup>4</sup> gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves<sup>5</sup> [only]; by this will I believe<sup>6</sup> on thy God." Then Saint George threw himself upon his face and prayed to God a long time,<sup>7</sup> and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great<sup>8</sup> trembling and shaking,<sup>9</sup> for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves<sup>10</sup> only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests<sup>11</sup> his power in dry wood." Saint George [16] answered and said, "Wilt thou compare<sup>12</sup> this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."<sup>13</sup> Then he commanded them to bring a huge saw, and they sawed him in two,<sup>14</sup> and so he yielded up his spirit. And he commanded a large cauldron to be brought

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

<sup>3</sup> B ΦΙΡΙ ΕΒΟΛ ΜΗΗΤΟΥ ΖΙΤΕΝ.

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

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

<sup>8</sup> B ΗΧΕ ΟΥΝΙΩΤ.      <sup>9</sup> B ΟΥΩΘΟΡΤΕΡ.      <sup>10</sup> B ΧΩΟΥΙ.

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

<sup>13</sup> B †ΧΩΟΥΝΟΥ ΑΝ ΧΕ ΕΙΜΑΤΑΚΟΥ ΝΑΩΝΗΡΗΤ.

<sup>14</sup> B ΑΥΑΙΩ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,<sup>1</sup> and bitumen;<sup>2</sup> and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)<sup>3</sup> has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it<sup>4</sup> in the earth, lest the Christians should find his remains and build a martyrium over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathiël<sup>5</sup> [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise!<sup>6</sup> For I am He that raised up Lazarus from the dead, and I now command<sup>7</sup> thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain<sup>8</sup> at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

<sup>1</sup> B omits ΝΕΜ ΟΥΩΤ.      <sup>2</sup> B ΟΥΕΡΠΡΕΣΙ.

<sup>3</sup> B ΝΤΕ ΠΙΒΕΡΩΘ. Arab. فنى الزيت الذى فيه.

<sup>4</sup> Leaf no. 39 is wanting in B.      <sup>5</sup> I. e., שאלתיאל.

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

<sup>7</sup> B ΔΝΟΚ ΠΕ ΕΤΟΥΑΖΣΑΖΝΙ.      <sup>8</sup> B ΝΕΜΚΑΖ.



And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him<sup>1</sup> to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee<sup>2</sup> and thy Apollo."

And behold, a woman whose name was Schollastikê<sup>3</sup> cried out to<sup>4</sup> Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell [18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into<sup>5</sup> this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali<sup>6</sup> the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here<sup>7</sup> a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening<sup>8</sup> of it is: but if through thy prayers the bones of those

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

<sup>2</sup> B αὐτὸν ζαροκ ον.

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

<sup>4</sup> B ΟΥΒΕ ΠΛΗΡΙΟΣ ἸΜΑΡΤΥΡΟΣ ἸΝΤΕ ΠΧΘ ΕΣΧΩ ἸΜΜΟΣ.

<sup>5</sup> B ἔβουην ἔται.

<sup>6</sup> The form given by Theodotus is ρακλίλος. Arabic اطرافیالی, Syr. ܠܠܥܘܕܝܐ. <sup>7</sup> B βΑΤΟΤΕΝ ΖΩΣ ἔβουην. <sup>8</sup> B πογρο.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe<sup>1</sup> upon thy God and become a Christian." The blessed George answered and said. "There come to me the words which I have heard in the Gospel, saying, If ye<sup>2</sup> have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible<sup>3</sup> to you.<sup>4</sup> But now arise, thou and Dadianus and the governors<sup>5</sup> of [19] Egypt, and open the door of the tomb and bring<sup>6</sup> hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.<sup>7</sup> When he had finished his prayer and said 'Amen', there was a mighty<sup>8</sup> trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three<sup>9</sup> little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boês."<sup>10</sup> Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."<sup>11</sup> Dadianus said to him "Had Christ come into the world at that time, or not?"<sup>12</sup> and he that had risen from the dead said, "I do not know, nor

<sup>1</sup> B ΕΙΤΝΑΖΤ.<sup>2</sup> B ΕΩΠ ΟΥΝ.<sup>3</sup> B ΝΕΡΑΤΧΟΜ.<sup>4</sup> S. Matt. xvii. 20.<sup>5</sup> B ΝΙΚΕΟΥΡΩΟΥ.<sup>6</sup> B ΛΓΙ.<sup>7</sup> B ΩΛ ΦΟΥΩΩ.<sup>8</sup> Read ΟΥΝΙΩΤ.<sup>9</sup> B Ι 'ten'.<sup>10</sup> Arab. ساجون, Syr. ساجون, B ΒΙΟΥΒΗΝ. Theodotus gives the name as ΒΟΗΣ.<sup>11</sup> B ΠΕΧΑΓ ΝΑΓ ΧΕ ΙC ΖΟΥΟ ̅ ἦΡΟΜΠΙ.<sup>12</sup> Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*. p. 147.



did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"<sup>1</sup> and he that had risen from [20] the dead said to him, "Do not force me,<sup>2</sup> O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf<sup>3</sup> and blind [idol]. When I left the evil living<sup>4</sup> of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.<sup>5</sup> Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,<sup>6</sup> but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;<sup>7</sup> but the work which every man hath done shall be laid before His eyes. Then<sup>8</sup> the Judge<sup>9</sup> will answer and say, 'Show me each one his work that I may give him<sup>10</sup> his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs<sup>11</sup> from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;<sup>12</sup> but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why then should we confess<sup>13</sup> and worship idols and images which cannot move"? Dadianus the governor answered<sup>14</sup> and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."<sup>15</sup> [21] Then he that had risen from the dead looked upon Saint George

<sup>1</sup> B ΧΕΙC ΑΝΟΚ ΝΑΖΤ.      <sup>2</sup> B ΑΝΑΡΚΗ.

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

<sup>5</sup> B ΕΒΡΗΙ ΕΡΟQ ΑΓΕΜΜΑΥ ΝΧΕ ΠΙQΕΝΤ.

<sup>6</sup> B ΜΙΜΟΝ ΖΛΙ ΜΒΟΗΘΙΑ.      <sup>7</sup> B ΜΠΑΥQΕΤ ΝΖΗΤ.

<sup>8</sup> B ΙΤΑ.      <sup>9</sup> Arab. القاضى. We should probably read ΚΡΙΤΗC here.

<sup>10</sup> B ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ΝΤΑΤ ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΠΕQΒΕΧΕ.      <sup>11</sup> B ΝΤΕQΟΥQΤΕΒ.      <sup>12</sup> B ΝΤΕ ΤΚΥΡΙΔΚΗ.

<sup>13</sup> B ΑΝΝΑΟΥΟΝΖQ.

<sup>14</sup> B ΑQΕΡΟΥQ ΔΕ.

<sup>15</sup> B ΠΑΙC.

the martyr of Christ, and said to him, "O my lord the holy martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."<sup>2</sup> When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.<sup>3</sup>

And Dadianus the governor was stupefied for a time.<sup>4</sup> Then the governors who were with him said, "This man is a magician<sup>5</sup>, and by his magic has made demons<sup>6</sup> rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race<sup>7</sup> of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace<sup>8</sup> the Christians. When they had brought<sup>9</sup> the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,<sup>10</sup> "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman [22] said to him, "I believe in Apollo and Herakles<sup>11</sup> the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."<sup>12</sup> And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

<sup>1</sup> B adds ΕΘΟΥΛΒ.<sup>2</sup> B ΕΤΕΝΒΗΤΟΥ.<sup>3</sup> B ΜΠΕΣΛΙ ΝΑΥ.<sup>4</sup> B ΝΑΥΟΥΝΟΥ.<sup>5</sup> B ΟΥΡΕΦΣΙΚ.<sup>6</sup> Read ΝΣΑΝΔΕΜΩΝ.<sup>7</sup> B ΜΠΑΙΓΕΝΟΣ.<sup>8</sup> B ΕΤΝΑΩΩ.<sup>9</sup> B ΕΤΑΥΙΝΙ.<sup>10</sup> B omits ΝΑΥ.<sup>11</sup> B ΠΙΔΡΑΚΛΗΣ.<sup>12</sup> B ΠΑΝΙ.



his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down<sup>1</sup> by the foot of the wooden pillar in her house; and it straightway took root<sup>2</sup>, and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came<sup>3</sup> with a table<sup>4</sup> filled with all good things, and the saint<sup>5</sup> ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar<sup>6</sup> of dry wood which had taken root,<sup>7</sup> she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"<sup>8</sup> and she straightway<sup>9</sup> threw herself down at the feet of the saint and worshipped<sup>10</sup> him. Saint George [23] answered and said to her,<sup>11</sup> "Rise up and stand<sup>12</sup> upon thy feet, for I<sup>13</sup> am not the God of the Christians, but only His servant,<sup>14</sup> and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy<sup>15</sup> man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe<sup>16</sup> upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

<sup>1</sup> B ΝΑΥΖΕΜCΙ ΠΕ.<sup>2</sup> B ΑΥΒΕΠΝΟΥΝΙ.<sup>3</sup> B ΑΥΙΝΙ.<sup>4</sup> B ΝΟΥΔΡΑΠΕΖΑ.<sup>5</sup> B adds ΓΕΩΡΓΙΟΣ.<sup>6</sup> B ΝΕΜ ΠΙΚΕCΤΥΛΛΟC.<sup>7</sup> B ΕΤΑΥΒΕΠΝΟΥΝΙ ΝΕ ΟΥΩΕ.<sup>8</sup> B †ΤΤΑΛΕΠΩΡΟC ΝΧΗΡΑ.<sup>9</sup> B CΑΤΟΤΥ.<sup>10</sup> B ΑCΟΥΟΥΩΩΤ.<sup>11</sup> B adds ΝΑC.<sup>12</sup> B ΟΥΙ ΕΡΑΤ.<sup>13</sup> B omits the second ΑΝΟΚ.<sup>14</sup> B ΟΥΒΩΚ ΝΤΑΥ ΛΙΒΙCΙ.<sup>15</sup> B ΠΑΓΙΟC ΓΕΩΡΓΙΟC.<sup>16</sup> B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down<sup>1</sup> over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.<sup>2</sup> The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."<sup>3</sup> Saint George said to her, "O woman, this is sufficient now, but when I need him<sup>4</sup> to serve me in a matter, I will call him and he shall hear me,<sup>5</sup> and shall go and serve me." And the woman was not able to answer<sup>6</sup> him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,<sup>7</sup> he asked one of his rulers,<sup>8</sup> "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,<sup>9</sup> and he made them flog him without mercy<sup>10</sup> until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity<sup>11</sup> of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up<sup>12</sup> to torture him, and they filled iron pots full<sup>13</sup> of fire and placed them under him,

<sup>1</sup> B omits ΕΓΤΩΒΣ ΕΣΡΗΙ ΕΧΩΓ ΝΑΡΕ ΧΩΓ ΧΟΒΣ ΕΠΕCΗΤ.

<sup>2</sup> B adds ΗΕΝ ΝΕΓΒΑΛ.

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

<sup>4</sup> B ΙΕΡΕΝΧΡΙΑ.      <sup>5</sup> B ΗΤΕΡΩΤΕΜ.      <sup>6</sup> B ΕΡΟΥΩ.

<sup>7</sup> Read ΗΠΙΘΜΗ.      <sup>8</sup> B ΗΝΙΕΝΑΡΧΟΣ.      <sup>9</sup> B ΔΙΜΩCΙΑ.

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

<sup>11</sup> B ΠΑΙΩΑΙ.      <sup>12</sup> B ΑΓΕΡΟΥΒΑΩ ΟΝ.      <sup>13</sup> B ΟΝ CΕΜΕΣ.



until he yielded up his spirit. Then the governor commanded them to take his body and cast it<sup>1</sup> away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed<sup>2</sup> man to a mountain<sup>3</sup> called<sup>4</sup> Siris,<sup>5</sup> the attendants cast it away there, and returned. Now when these devilish attendants had come away<sup>6</sup> from the mountain a short distance, about thirty<sup>7</sup> stadia, there came mighty thunders [25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,<sup>8</sup> crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,<sup>9</sup> "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring<sup>10</sup> the attendants and to set them before him,<sup>11</sup> and he made them crucify one of them who was called Klaudane<sup>12</sup> and torture him;<sup>13</sup> two others called Lasiri and Lasirianê<sup>14</sup>

<sup>1</sup> B ἠσφερβωργ.      <sup>2</sup> B πιμακαριος.      <sup>3</sup> B πιτωου.

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

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

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

<sup>8</sup> B σαφραου ἠνιζυπερετης.

<sup>9</sup> B εγωω.      <sup>10</sup> B εθρογινι.

<sup>11</sup> B omits ἔρατου νασραυ.

<sup>12</sup> Arab. الكلودانا.      <sup>13</sup> B ἠσφῆ ἠτεφαιμωριλ.

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

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

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou<sup>3</sup> hast just now spoken. I have been inthy power<sup>4</sup> until this day, why hast thou not spoken them before?<sup>5</sup> Behold, thou hast put me to the torture for the past seven<sup>6</sup> years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.<sup>7</sup> Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights<sup>8</sup> against those who fight against it? But now I rejoice<sup>9</sup> that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom<sup>10</sup> thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head<sup>11</sup> of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command<sup>12</sup> that they put me<sup>13</sup> in

<sup>1</sup> Arab. اكلبيكون. E calls these martyrs Glégôn, Klégatios, Lanasiarios and Mandrianos, and Theodotus Klékôn, Lasiri, Dionysius and Joseph.

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

<sup>3</sup> Read ΕΤΕΚΣΩ ΝΙΜΟC?

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

<sup>5</sup> B ΝΑΙ ΝΗΙ ΙΧΕΝ ΩΡΠ. <sup>6</sup> E six years.

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

<sup>9</sup> B Ε†ΕΡΟΥΟΤ ΝΗΙ ΝΧΕ. <sup>10</sup> B ΦΑΙ. <sup>11</sup> B ΝΤΑΑΦΕ.

<sup>12</sup> B ΟΥΑΖCΑΖΝΙ. <sup>13</sup> B ΝΙΜΟC.



prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted<sup>1</sup> upon thee, for I wrought them on thee in ignorance. Accept me now as<sup>2</sup> a father, [27] and come, I will take thee into the interior<sup>3</sup> of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees<sup>4</sup>, and began to pray to God, saying, "O God, my God, there is none like<sup>5</sup> unto Thee among the gods;<sup>6</sup> Thou art the God who doest marvellous things.<sup>7</sup> Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."<sup>8</sup> Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who<sup>9</sup> are these who 'imagine [vain things]?' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest<sup>10</sup> to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing<sup>11</sup> (?), the tongue,<sup>12</sup> the throat, the [28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

<sup>1</sup> B ΕΔΙΤΟΥ.      <sup>2</sup> B ΑΛΛΑ ΝΙΦΡΗΤ.

<sup>3</sup> B ΣΑ ΒΟΥΝ ΝΙΠΙΜΩΙΤ.      <sup>4</sup> B ΝΙΠΕΡΚΕΛΙ.

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

<sup>6</sup> B ΠΕΕΤΟΝΙ.

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

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

<sup>9</sup> B ΝΙΜ ΝΗ.

<sup>10</sup> B ΑΡΕΕΡΕΤΙΝ.

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

<sup>12</sup> ΑΦΘΑΜΙΔ ΝΟΥΛΑΣ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship<sup>1</sup> abominable things and not God, for they serve soulless<sup>2</sup> idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?"<sup>3</sup> Saint George answered and said<sup>4</sup> to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'<sup>5</sup> And again he saith, 'He shall come down like rain upon the mown grass'<sup>6</sup>, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and<sup>7</sup> I was afraid I considered Thy works and I was speechless.'<sup>8</sup> When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,<sup>9</sup> and he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,<sup>10</sup> who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest<sup>11</sup> well, and hast persuaded me that Christ is the God of the universe;<sup>12</sup> and now I

<sup>1</sup> B ΕΥΘΥΩΩ.      <sup>2</sup> B ΝΑΝ ἸΦΥΧΟΝ.

<sup>3</sup> The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.

<sup>4</sup> Read ΠΕΣΑΥ ΝΑΣ.      <sup>5</sup> Psalm lxxx. 1, 2.      <sup>6</sup> Psalm lxxii. 6.

<sup>7</sup> B omits ΟΥΘΟΣ.      <sup>8</sup> Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk.      <sup>9</sup> B ἸΠΙΚΟΣΜΟΣ.

<sup>10</sup> B ΜΕΘΜΗ.      <sup>11</sup> B ΚΣΑΣΙ.      <sup>12</sup> B ἸΠΙΕΠΤΗΡΥ.



beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish<sup>1</sup> of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh<sup>2</sup> like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me<sup>3</sup> rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and<sup>4</sup> the priests, and the ministers<sup>5</sup> of the temple will go to Apollo, and worship him." [30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed saw this, she straightway<sup>6</sup> uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;<sup>7</sup> who didst make to appear those who were dried up and gone to dust;<sup>8</sup> who didst make pieces of wood of fruit-bearing trees<sup>9</sup> to blossom beautifully; who didst make the pillar of my house to take root<sup>10</sup> and become a mighty tree, and didst cause a table<sup>11</sup> to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now<sup>12</sup> go to Apollo and worship

<sup>1</sup> B ἸΑΤΑΘΝΙ.      <sup>2</sup> B ΟΥΕΜΠΑΡΖ.      <sup>3</sup> B ΧΑΤ ΧΕ ΤΝΟΥ

<sup>4</sup> B ΔΝΟΚ ΔΕ ΝΕΜ.      <sup>5</sup> B ΝΙCΑΤΗΡΟC.      <sup>6</sup> B CΑΤΟΤΩ

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

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

<sup>12</sup> B ΤΝΟΥ ΧΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,<sup>1</sup> and said, "Put down thy child out of thy arms," and she put<sup>2</sup> him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."<sup>3</sup> And the child went quickly into the temple and said<sup>4</sup>, "I tell thee,<sup>5</sup> O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned<sup>6</sup> in the idol cried out within him, saying,<sup>7</sup> "O Nazarene, thou drawest every one to thee, and thou hast sent<sup>8</sup> this<sup>9</sup> little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned<sup>6</sup> in the idol said, "Bear with me a little, and I will tell thee<sup>10</sup> every thing before thou askest (?)<sup>11</sup> me;" and Saint George said to him, "Speak." And he began to speak and to declare every thing, saying, "O master, and saint of God, thou art<sup>12</sup> not ignorant that of old time God made a Paradise in Eden,<sup>13</sup> towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

<sup>1</sup> B ΔΑΦΝΕΤΑ ΡΩΦ.      <sup>2</sup> B ΔΚΧΩ.

<sup>3</sup> Read ΜΟΥΤ ἔροκ.      <sup>4</sup> B omits ΝΑΦ.

<sup>5</sup> B ΑΙΒΕΡΟΚ.      <sup>6</sup> B ΕΤΒΑΛΗΟΥΤ.

<sup>7</sup> B omits ΕΦΧΩ ἸΜΟC.      <sup>8</sup> B ΠΕ ἘΤΑΚΟΥΩΡΠ.

<sup>9</sup> B ΠΑΙΚΟΥΧΙ.      <sup>10</sup> B ΠΕΘΝΑΤΑΜΟΚ.

<sup>11</sup> We might read ἸΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.

<sup>12</sup> B ΚΟΙ.      <sup>13</sup> B ΕΔΕΜ.





lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal<sup>1</sup> with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway<sup>2</sup> into the abyss together with the idol<sup>3</sup> in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.<sup>4</sup> After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of<sup>[33]</sup> the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,<sup>5</sup> saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'?' and thou saidst that thou wouldst throw<sup>6</sup> incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

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

<sup>3</sup> B ΠΙΚΕΘΟΥΩΤ ΝΤΕ ΠΙΠΝᾶ ΝᾶΚΑΘΑΡΤΟΝ ΕΤΧΑΛΗΟΥΤ.

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

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

<sup>6</sup> B ΝΤΕΚΤΑΛΟ.



answered and said to him, "Go and bring<sup>1</sup> Apollo hither<sup>2</sup> to me, and I will worship him before thee." Dadianus said to him, "It has just<sup>3</sup> been told me by the priests that he has gone down into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,<sup>5</sup> "If Apollo was the mighty god in whom thou didst trust<sup>6</sup> to deliver thee in the evil day, how was it that he was unable to help himself,<sup>7</sup> and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief<sup>8</sup> for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean<sup>9</sup> George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God<sup>10</sup> is the true God, and He will humble thee in thy pride." The governor<sup>11</sup> answered and said to the Queen,<sup>12</sup> "Woe is me, O Alexandra, for I fear<sup>13</sup> that the magic of the Christians has entered into thee;" and he laid hold of the hair<sup>14</sup> of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began [34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word; but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

<sup>1</sup> Read ΑΝΙΟΥΓΙ.

<sup>2</sup> B ΜΝΑΙ and omits ΝΗΙ.

<sup>3</sup> Read ἡπιρητ with B.

<sup>4</sup> B ἀκροογζωλ.

<sup>5</sup> E comes to an end here with the word ἴδι. <sup>6</sup> B ΕΤΕΡΖΕΛΠΙΣ.

<sup>7</sup> B ἡερβονοῖν ἔροσ. <sup>8</sup> B ἡεμκας ἡτε περζητ.

<sup>9</sup> B ΜΑΛΙΣΤΑ ΠΑΙΓΑΛΙΛΕΟΣ.

<sup>10</sup> B ΣΕ ΟΥΝΙ ΠΟΥΝΟΥ† ἡθοκ (sic). <sup>11</sup> B ΠΟΥΡΟ.

<sup>12</sup> Read ἡτογρω. <sup>13</sup> Read †ερζο†.

<sup>14</sup> B ΟΥΟΣ ΑΓΑΜΟΝΙ ἡπιρῶι.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away<sup>1</sup> to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi<sup>2</sup> at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."<sup>3</sup> And Magnentius<sup>4</sup> one of the governors said, "Let us pass sentence of death upon him," and the thing pleased<sup>5</sup> them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent<sup>6</sup> of his blood this day;" and the sixty-nine governors who were with him<sup>7</sup> signed<sup>8</sup> the writing. Then Saint George went to the place where he should receive his crown,

<sup>1</sup> B ΕΓΩΛΙ ΘΥΝ ΝΙΜΟC ΕΒΟΛ.

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

<sup>3</sup> Read ΕΡΟΚ with B.

<sup>4</sup> Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâk. See *Recueil de Travaux*, iv, p. 155.

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

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

<sup>7</sup> Read ΕΘΝΕΜΑϞ with B.

<sup>8</sup> B ΑΥΧΒΑΙ ΒΑΡΑΤϞ ΝΤΕϞ ΕΠΙCΤΟΛΗ ΕΧΕΝ.



rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me<sup>1</sup> a little, that I may pray for the seventy governors who have tortured<sup>2</sup> me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour<sup>3</sup> these seventy [36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while<sup>4</sup> he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing<sup>5</sup> to carry away my<sup>6</sup> body, but my body will not suffice for the whole world. I beseech Thee to grant a favour<sup>7</sup> to me, grant that my name may heal<sup>8</sup> all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book<sup>9</sup> of Life the name of every one who shall write down my martyrdom and the sufferings<sup>10</sup> which I have endured. If the heavens withhold their<sup>11</sup> rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered<sup>12</sup> these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins<sup>13</sup> which they have com-

<sup>1</sup> Read ΝΕΜΗΙ.

<sup>2</sup> B ΑΥΧΙ ΣΕΡΒΑΚΑΝΙΖΙΝ.

<sup>3</sup> B ἸΝΤΕΡΡΟΚΖΟΥ.

<sup>4</sup> B ἘΤΙ ΔΕ ΕΓΤΩΒΖ.

<sup>5</sup> B ΕΓΟΥΩΩ.

<sup>6</sup> B ΠΑΩΜΑ.

<sup>7</sup> B ΝΕΜΩΟΥ ΖΜΟΤ.

<sup>8</sup> B ἘΟΥΠΕΘΑΝΕΓ.

<sup>9</sup> B ἸΠΧΩΜ.

<sup>10</sup> B ΝΙΒΙΣΙ.

<sup>11</sup> B ἸΝΝΕΣΜΟΥΝΖΩΟΥ.

<sup>12</sup> B ΦΗΕΤΩΟΠ.

<sup>13</sup> B ΙΝΟΥΜΕΥΙ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,<sup>1</sup> "Come now, and perform that which has been commanded you;" and he stretched<sup>2</sup> out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it<sup>3</sup> and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates<sup>4</sup> the servant of Saint George was with my master until the end of his contest<sup>5</sup> by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

<sup>1</sup> B ἠΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

<sup>2</sup> B ἀρσῶογτεν ἠπερμῶιτ (sic).      <sup>3</sup> B ἠμοϙ.

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

<sup>5</sup> B περθελγσις.



[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,<sup>1</sup> Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrdom<sup>2</sup> when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox<sup>3</sup> to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

“I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard and known, and which our fathers have declared unto us.”<sup>5</sup> As

<sup>1</sup> As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 369. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754—756, and Notes lvii and lviii on pp. 925, 926.

<sup>2</sup> Β ΠΙΜΑΡΤΥΡΟΣ.

<sup>3</sup> Β adds ΕΡΘΟΥΝΤ ἸΧΘ ΟΥΝΙΩΤ

ἸΜΗΩ ἸΤΕ ΜΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΩΑΙ.

<sup>4</sup> Β ἸΝΗἸΤΑΝΘΕΜΟΥ.

<sup>5</sup> Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king<sup>1</sup> Nebuchad-<sup>[39]</sup>nezzar who was king of<sup>2</sup> all the Chaldeans, and he forsook his city Tyre, and went to Babylon,<sup>3</sup> and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day<sup>4</sup> until sunset; and Pasikrates the servant of Saint George stood<sup>5</sup> by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;<sup>6</sup> and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came<sup>7</sup> to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head<sup>8</sup> of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin<sup>9</sup> which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body<sup>10</sup> of Saint George; and they found that the head had joined on to the body

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

<sup>2</sup> B ΕΧΕΝ.      <sup>3</sup> B ΕΤΒΑΒΥΛΩΝ.      <sup>4</sup> B ΗΝΤΕ ΠΙΕΖΟΥΓ.

<sup>5</sup> B ΝΑΡΖΕΜCΙ.      <sup>6</sup> B ΗΤΟΥΓΕΜΙ ΧΕ ΟΥ ΠΕ ΕΤΑΡΩΠΙ.

<sup>7</sup> B ΗΝΟΥΖΒΩC ΑΥΚΩ† ΟΥΟC ΑΥΩΙΝΙ ΗCΑ.

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



as if he were alive and there was no mark of the sword stroke<sup>1</sup> upon it at all. And the servants marvelled greatly<sup>2</sup>, and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised<sup>3</sup> him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried<sup>4</sup> him in a sepulchre<sup>5</sup>, and sealed<sup>6</sup> it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body<sup>7</sup> of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa<sup>8</sup> laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed<sup>9</sup> with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant<sup>10</sup> heard<sup>11</sup> that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the<sup>12</sup> manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying<sup>13</sup> Saint George in their ship. And one of the sailors, Leontius<sup>14</sup> of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it<sup>15</sup> into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

<sup>1</sup> B †ΘΕΝΗΝΗ.      <sup>2</sup> B ἸΜΑΘΩ.      <sup>3</sup> B † ΧΟΤΟΥ.

<sup>4</sup> B ΑΥΚΩΣ.      <sup>5</sup> B ἸΠΙΜΖΑΥ.      <sup>6</sup> B ΑΥΤΟΠΥ.

<sup>7</sup> B ἸΠΟΥΣΩΜΑ.      <sup>8</sup> B ΙΟΠΠΗ ΑΥΙ.      <sup>9</sup> B ΑΥΤΝΟΥΧ.

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

<sup>12</sup> B ΝΑΥΕΡΩΦΗΡΙ ἸΜΑΘΩ ΠΕ ΧΕ ἸΔΩ ἸΡΗΤ ΑΥΕΡ-  
ΜΑΡΤΥΡΟΣ.      <sup>13</sup> B ΕΤΑΛΟΦ.

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

<sup>15</sup> B ἸΠΕΡΣΩΜΑ.

Then the report spread abroad that they had brought the body [41] of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,<sup>1</sup> and because they were Christians they threw themselves down and worshipped him,<sup>2</sup> weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants<sup>3</sup> whose names<sup>4</sup> were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival<sup>5</sup> came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened<sup>6</sup> to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city<sup>7</sup> called Andrew, who was of the family<sup>8</sup> of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]<sup>9</sup> which says, "And the Lord appeared unto him,<sup>10</sup> saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether<sup>11</sup> he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42] the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

<sup>1</sup> B ΕΠΗ and omits ΑΡΧΟΚΟΥ ΕΒΟΛ.      <sup>2</sup> B ΕΟΥΩΩΤ.

<sup>3</sup> B ΠΙΚΕΒΩΚ.      <sup>4</sup> B ΟΥΛΙ ΔΕ ΧΕ.

<sup>5</sup> B ἸΤΑΙ (sic) ΩΩΠΙ.      <sup>6</sup> Read ΝΗΕΤΑΥΩΩΠΙ with B.

<sup>7</sup> B ἸΡΑΜΑΟ ΝΤΕ ΨΠΟΛΙΣ ΕΠΕΦΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΣ.

<sup>8</sup> B ἸΠΡΕΝΟΣ.      <sup>9</sup> See page 36.

<sup>10</sup> B ΕΡΟΦ ΑΦΣΑΧΙ ΝΕΜΑΦ ΕΦΧΩ ἸΜΟΣ.      <sup>11</sup> B ἸΤΑ.



of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want<sup>1</sup> any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings<sup>2</sup> and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said<sup>3</sup> will I do. I will take into My kingdom whosoever shall build<sup>4</sup> a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where<sup>5</sup> soever thy body shall be laid; I will make the nations of the earth<sup>6</sup> come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau<sup>7</sup> and even the barbarians and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote [43] down his martyrdom and put it in his house, saying, "I will set the memorial<sup>8</sup> of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation<sup>9</sup> for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.<sup>10</sup> And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

<sup>1</sup> B ἠΰωτ.      <sup>2</sup> B ΝΕΦΙΣΙ.      <sup>3</sup> B ἘΤΑΙΧΟΦ.

<sup>4</sup> B ΦΗΘΝΑΚΩΤ.      <sup>5</sup> B omits ἘΤΕΜΜΑΦ ΉΝ ΠΙΜΑ.

<sup>6</sup> B ΠΚΑΖΙ.      <sup>7</sup> B ἨΝΣΑΦ.      <sup>8</sup> B ἨΠΕΚΕΡΦΜΕΦΙ.

<sup>9</sup> B ΝΕΜΚΑΖ.      <sup>10</sup> B ΦΗΘΝΗΟΦ.

us lay his body in it, that his blessing<sup>1</sup> and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever." And it came to pass that when he heard these things he rejoiced.<sup>2</sup> And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls<sup>3</sup> and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground<sup>4</sup> [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be<sup>5</sup> according to the size<sup>6</sup> of the little shrine, and he built it as well as he could<sup>7</sup> (i. e., according to his means).

*The first miracle of Saint George.*

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.<sup>8</sup> And it came to pass

<sup>1</sup> B ΠΕΡΣΜΟΥ.

<sup>2</sup> B ἘΤΑΡΩΤΕΜ ἔΝΑΙ ΑΓΡΑΩΙ ΟΥΟΣ ΑΓΩΡΠΡ.

<sup>3</sup> B ἸΝΣΑ ΝΙΧΟΙ.

<sup>4</sup> B ΩΛΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἸΠΙΜΑ

ΕΘΡΟΥΧΑ ΣΕΝ† ἘΒΡΗΙ ΑΓΘΡΟΥΣΟΡΤΟΖ.

<sup>5</sup> Arab. امر ان يُعَلِّمَ بالتبن على حد بنيان.

<sup>6</sup> B ΤΜΑΙΗ.

<sup>7</sup> B adds ΑΣΧΩΚ ἘΒΟΛ ἸΤΕΡΜΑΡΤΥΡΙΑ ἘΤΑΡΚΩΤ ἘΤ-  
ΕΚΚΛΗΣΙΑ ἘΤΕ ΣΟΥΖ ἸΠΙΛΒΩΤ ΛΘΩΡ ΠΩΣ ΝΑΙ ἸΠΙΡΕΦΕΡ-  
ΝΟΒΙ ΕΤΑΡΩΤΑΙ ΑΜΕΝ. "His martyrrium (?) was finished and dedi-  
cated as a church on the seventh day of Athôr. O God, have mercy upon the  
sinner who wrote [this book], Amen."

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



that Andrew, who had set himself to build<sup>1</sup> the martyrion of Saint George, was lying on his bed one night and thinking within himself,<sup>2</sup> saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know<sup>3</sup> not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him<sup>4</sup> in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,<sup>5</sup> "Art thou alive, O George, my master?" Saint George said [45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art down-hearted about the shrine which thou hast undertaken to build<sup>6</sup> in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it<sup>7</sup> into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

<sup>1</sup> Add ἔκωτ with B.

<sup>2</sup> B ἠβητηγ ἐρε περλορισμος φονεζ ἠβρηι ἠβητηγ.

<sup>3</sup> B ἠπετῆμι.

<sup>4</sup> B ερσω ἠμος ναγ κε ανδρεας ανδρεας σογωντ.

<sup>5</sup> B ερσω ἠμος.

<sup>6</sup> B ἔτακσιτοτκ ἐρος.

<sup>7</sup> B τῆναθις ἐπρητ.

and said to him,<sup>1</sup> "Rise up early in the morning and come here,<sup>2</sup> and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke<sup>3</sup> up from his vision he roused his wife, and told her everything<sup>4</sup> which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint<sup>5</sup> George who has appeared to thee,<sup>6</sup> and we may in truth believe that we shall find the money<sup>7</sup> even as he hath shown<sup>8</sup> thee." So they two arose, and lit<sup>9</sup> a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger<sup>10</sup> in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.<sup>11</sup> Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light<sup>12</sup> to burn brightly, and went into<sup>13</sup> their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar<sup>14</sup>,

<sup>1</sup> Read **ΝΑΥ ΧΕ.**      <sup>2</sup> Read **ΕΠΑΙ ΜΑ ΩΟΚΙ.**

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

<sup>5</sup> B **ΙΕ ΑΛΗΘΩΣ ΜΠΑΓΙΟΣ.**      <sup>6</sup> B **ΕΡΟΦ.**

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

<sup>9</sup> B **ΔΥΒΕΡΟ ΝΟΥΚΑΡΑΠΤΗΣ Α ΤΣΕΜΙ ΤΩΟΥΝΟΥ ΜΜΟΦ.**

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

<sup>12</sup> B **ΜΠΙΪΗΒΣ.**      <sup>13</sup> B **ΕΞΡΗΙ.**      <sup>14</sup> B **ΝΤΚΟΓΛΛΑΘΙ.**



which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins<sup>1</sup> of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city<sup>2</sup> in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made [47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose<sup>3</sup>, and spake with them saying, "Since<sup>4</sup> God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy<sup>5</sup> of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,<sup>6</sup> "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds<sup>7</sup> in gold and one thousand silver *sathêri*.<sup>8</sup> After these

<sup>1</sup> B ἤσιμ.      <sup>2</sup> B ἡ πόλις.      <sup>3</sup> B adds ἀγῶν.

<sup>4</sup> B γὰρ χε.      <sup>5</sup> B φη ἐτα φτ ἑρενερεπεμπω.

<sup>6</sup> B ἐνσω ἴμος.

<sup>7</sup> Arab. دينار. The Coptic word ΛΟΥΚΟΞΙ or ΛΟΥΚΟΤΤΙΝ, Greek λοκοτήνην, ὀλοκοτίνιν, ὀλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Graecitas*, i. 1038. The Sahidic form is ΖΟΛΟΚΩΤ-ΤΙΝΟC. See Zoega, *Catalogus*, p. 538.

<sup>8</sup> Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and<sup>1</sup> they built it well in three years; and they brought the holy martyr into the martyrrium; and they brought the holy Bishop of Jerusalem and he consecrated<sup>2</sup> the shrine. And what a number of miracles took place then! What a number of people were cured<sup>3</sup> of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

*The second miracle<sup>4</sup> of the holy martyr Saint George.* [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,<sup>5</sup> a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον<sup>6</sup> the spirit brought

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

<sup>2</sup> B ΔΦΕΡΛΑΓΙΛΑΖΙΝ ΗΜΟΣ.

<sup>3</sup> B ΟΥΧΩΣ.

<sup>4</sup> Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΔΒ.

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

<sup>6</sup> I. e. Ἅγιος ὁ θεός, ἄγιος ἰσχυρός, ἄγιος ἀθάνατος, ελεησον ἡμας. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.



the man down upon the ground<sup>1</sup> and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried<sup>2</sup> out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,<sup>3</sup> and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings [49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled<sup>4</sup> and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,<sup>5</sup> and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man<sup>6</sup> to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down<sup>7</sup> senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace<sup>8</sup> had been given they pressed round about him, and marvelled at him, for he was<sup>9</sup> as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet<sup>10</sup> after him. And he crawled in among the feet of the people<sup>11</sup> until he came to the

<sup>1</sup> B ΔΥΙΝΙ ΝΙΜΟQ ΕΠΚΑΖΙ.

<sup>2</sup> B ΑΡΩΩ.

<sup>3</sup> B ΟΥΠΕΡΕΜΟΥ ΧΝΑΩΣΕΜΣΟΜ.

<sup>4</sup> B ΕΓΕΡΩΦΗΡΙ.

<sup>5</sup> B ΑΘΝΕ ΝΗΝΟΣ.

<sup>6</sup> B ΝΠΙΡΩΜΙ.

<sup>7</sup> B ΝΠΩΩΙ.

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

<sup>9</sup> B ΕΥΟΙ.

<sup>10</sup> B ΝΕQΦΑΤ.

<sup>11</sup> B ΝΕΝΒΑΛΑΥΧ ΝΕΝΩΑΛΕ ΝΝΙΡΩΜΙ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,<sup>1</sup> and his legs gave a loud crack and became straight immediately. Then the people<sup>2</sup> took away his neck out of the hands of him that was possessed of a devil,<sup>3</sup> wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,<sup>4</sup> and his legs gained strength, and he went forth and departed.<sup>5</sup> And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth<sup>6</sup> up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,<sup>7</sup> I saw fire before me, and I was frightened<sup>8</sup> and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I<sup>9</sup> saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

<sup>1</sup> B ΛΥΣΩΚ ΕΡΩΟΥ ΕΥΟΥΩΨ ΕΟΛΓ.      <sup>2</sup> B Λ ΖΑΝΚΕΡΩΜΙ.

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

<sup>4</sup> B ΞΕΝ ΟΥΘΟΡΤΕΡ ΑΦΘΖΙ ΕΡΑΤΓ.      <sup>5</sup> B ΕΡΑΤΓ.

<sup>6</sup> B ΙΧΞΕΝ ΤΑΜΕΤΚΟΥΧΙ ΟΥΔΕΜΩΝ ΕΧΩΙ.

<sup>7</sup> B ΞΕΝ ΝΑΒΑΛ ΕΝΕΖ ΕΒΗΛ ΕΦΟΟΥ ΑΦΩΑΝΝΟΥΓΙ ΕΙ ΕΧΩΝ.

<sup>8</sup> B ΝΩΛΙΘΟΡΤΕΡ.      <sup>9</sup> B ΑΝΟΚ ΔΕ.



[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding<sup>1</sup> my hands, and embracing the neck<sup>2</sup> of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs<sup>3</sup> gave forth a loud noise; and Saint George let go<sup>4</sup> his legs and beckoned to me<sup>5</sup> to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude<sup>6</sup> who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which<sup>7</sup> God works through him." And the men who were healed became<sup>8</sup> servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of  
Jesus Christ.<sup>9</sup>*

And it came to pass that when the holy Bishop went into Jerusalem with all those<sup>10</sup> that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

<sup>1</sup> B ΕΓΚΛΟΜΟΝΙ.    <sup>2</sup> B ΕΦΜΟΥ.    <sup>3</sup> B Α ΝΕΡΦΑΤ Τ.

<sup>4</sup> B ΑΡΧΑΥ.    <sup>5</sup> B ΝΟΥΒΗΝΙ.    <sup>6</sup> B ΠΙΜΗΩ ΓΑΡ.

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

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

<sup>10</sup> B ΕΘ ΝΕΜΑΥ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments<sup>1</sup> while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard<sup>2</sup> him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed<sup>3</sup> each other with many curses. After these things the Jew answered and said, "Come now and lay a wager<sup>4</sup> with me, I will go into the shrine, and will plunder it and bring out<sup>5</sup> its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,<sup>6</sup> I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.<sup>7</sup> Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,<sup>8</sup> he spake within himself, saying, "Be ashamed

<sup>1</sup> Β ἠρεφερτικῆ.<sup>2</sup> Β ἠπαρητή λεγωτεμ.<sup>3</sup> Β ἀγτή ἠζαννιωτή ἠωωω.<sup>4</sup> Β χα λογωω.<sup>5</sup> Β ἠπαίμα.<sup>6</sup> Β πετζωογ ωωπι ἠμοκ.<sup>7</sup> Β ἠνιμετρε.<sup>8</sup> Β ετσαβολ ἠτε πιτοπος.



now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man, [54] "My brother, what art thou carrying?<sup>1</sup> show<sup>2</sup> me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,<sup>3</sup> come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled<sup>4</sup> and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest<sup>5</sup> thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound<sup>6</sup> him in the shrine, and tied the things which he had stolen to him,<sup>7</sup> and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip<sup>8</sup> which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

<sup>1</sup> B ΕΤΤΑΙΗΟΥΤ. <sup>2</sup> Read ΝΤΑΥΡΕΛ ΧΗ.

<sup>3</sup> B ΕΒΟΥΝ ΕΒΡΗΙ. <sup>4</sup> B ΑΦΘΟΟΡΤΕΡ ΑΦΖΕΙ ΕΒΡΗΙ ΖΙΧΕΝ. <sup>5</sup> B ΚΧΩ ΜΜΟΣ. <sup>6</sup> Read ΑΦΣΟΝΣΖ with B.

<sup>7</sup> B ΝΒΗΤΣ ΑΦΩΙ. <sup>8</sup> B ΠΙΜΑΚΛΑΒΙ.

up,<sup>1</sup> and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far [55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager<sup>2</sup> with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return<sup>3</sup> to the working of magic as of old;" and he wept<sup>4</sup> the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen<sup>5</sup> to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened<sup>6</sup> to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced [56] greatly, and went<sup>7</sup> and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified<sup>8</sup> God. And his wife and children and all his

<sup>1</sup> Read  $\rho\omega\iota\varsigma$  with B.<sup>2</sup> B  $\mu\pi\alpha\rho\iota\eta\eta\tau\ \epsilon\tau\alpha\rho\chi\alpha\omicron\upsilon\omega$ .<sup>3</sup> B  $\tau\eta\ \nu\alpha\kappa\omicron\tau$ .<sup>4</sup> B  $\nu\alpha\rho\rho\iota\mu\iota$ .<sup>5</sup> B omits  $\epsilon\tau\omicron\tau\epsilon$ .<sup>6</sup> B  $\epsilon\tau\alpha\rho\omega\pi\iota$ .<sup>7</sup> B omits  $\epsilon\mu\alpha\omega\omega\ \lambda\rho\mu\omega\omega\iota$ .<sup>8</sup> B  $\lambda\upsilon\tau\omega\delta\omicron\upsilon$ .



neighbours and a multitude of Jews<sup>1</sup> arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

*The fourth miracle of Saint George the holy martyr.<sup>2</sup>*

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face<sup>3</sup> were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy [57] on the face of my son, I will dedicate a hundred pounds of gold<sup>4</sup> to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow<sup>5</sup> and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine<sup>6</sup> of Saint George, and they washed his son in the bath and anointed

<sup>1</sup> B ἸΝΤΕ ΝΗΟΥΔΑΙ.

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

<sup>3</sup> B ΖΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΖΟ.

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

<sup>5</sup> B ἸΠΕΡΡΑΚΤ.

<sup>6</sup> B ἸΠΠΟΠΟΣ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name<sup>1</sup> of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

*The fifth miracle of Saint George<sup>2</sup> the holy martyr.*

Now there were two Samaritans who were partners in business, and they wanted to buy<sup>3</sup> one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which<sup>4</sup> Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town<sup>5</sup>, behold there came forth against them out of the wood,<sup>6</sup> two hungry, roaring and ravening lions, as it is written, "He maketh darkness<sup>7</sup>, and it is night in which all the beasts of the earth go about.

<sup>1</sup> B  $\beta\epsilon\lambda\epsilon\eta\ \phi\rho\alpha\lambda\eta$ .

<sup>2</sup> B adds  $\pi\iota\mu\alpha\rho\tau\upsilon\rho\omicron\varsigma\ \epsilon\theta\omicron\upsilon\gamma\alpha\beta$ .

<sup>3</sup> B  $\epsilon\gamma\delta\iota\tau$ .

<sup>4</sup> B  $\epsilon\rho\epsilon$ .

<sup>5</sup> B  $\epsilon\omicron\upsilon\tau\iota\mu\iota\ \omega\alpha\tau\epsilon\lambda\eta\mu\gamma\lambda\lambda\iota\omicron\lambda\iota\omicron\upsilon$ .

<sup>6</sup> B  $\pi\iota\alpha\alpha$ .

<sup>7</sup> B  $\alpha\kappa\chi\omega\ \lambda\omicron\upsilon\chi\alpha\kappa\iota$ .



The young lions roar<sup>1</sup> and raven and seek after their food.”<sup>2</sup> When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.<sup>3</sup> And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake<sup>4</sup> with one another, saying, “If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred<sup>5</sup> pounds in gold to Saint George’s shrine, and become Christians.”

[59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods<sup>6</sup> and departed. And the men whose minds had thus been quieted knew that it was Saint George<sup>7</sup> who had vouchsafed to them this gift, and they glorified God and His holy<sup>8</sup> martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, “These wild beasts have destroyed several<sup>9</sup> men, and multitudes of animals<sup>10</sup> of this district, but glory be to Saint George who hath delivered<sup>11</sup> you from this wrath.” After these things the two merchants took counsel with each other, saying, “What we have vowed to the shrine<sup>12</sup> of Saint George let us

<sup>1</sup> Β ΖΑΝΜΑC ΜΜΟΥΙ ΕΥΖΟΚΕΡ.

<sup>2</sup> Psalm civ. 20.

<sup>3</sup> Β ΔΥΕΡΦΑΩΜΟΥ ΟΥΟΣ Α ΠΙΘΗΡΙΟΝ ΟΣΙ ΕΡΑΤΟΥ  
CΑΠΩΩΙ ΜΜΩΟΥ ΕΝΑΛΟΥΩΩ ΕΟΥΩΜ ΝΗΡΙΩΜΙ.

<sup>4</sup> Β ΕΥCΑΧΙ.

<sup>5</sup> Β ΜΠΑΙ Ρ.

<sup>6</sup> Β ΕΒΟΥΝ ΒΕΝ ΠΙΛΑC.

<sup>7</sup> Β ΓΕΩΡΓΙΟC ΤΕ.

<sup>8</sup> Β ΠΙΜΑΡΤΥΡΟC.

<sup>9</sup> Β ΖΑΝΜΗΩ.

<sup>10</sup> Β ΝΤΕΒΝΗ.

<sup>11</sup> Β ΠΕΤΑΦΝΑCΕΜ.

<sup>12</sup> Β ΜΠΤΟΠΟC.

perform as a thanksgiving to the glory of God, and let us become Christians<sup>1</sup> in very truth and not turn back.<sup>2</sup> And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought<sup>3</sup> for one hundred pounds in gold; and when they came into Jerusalem they sold<sup>[60]</sup> them for two hundred pounds in gold before they reached their native city in Samaria.<sup>4</sup> Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city<sup>5</sup> they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,<sup>6</sup> and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils<sup>7</sup> which were cast out, and they all rose<sup>8</sup> up and received baptism in the name<sup>9</sup> of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians<sup>10</sup> that day in the shrine of Saint George in the peace of God, Amen.

<sup>1</sup> B ἸΟΥΧΡΗΤΙΑΝΟΣ.

<sup>2</sup> B ἸΠΕΝΘΡΕΝΤΑΘΘ ἘΦΑΞΟ ΖΟΘΟΝ.      <sup>3</sup> B ΛΥΘΟΠ.

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

<sup>6</sup> B ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΛΥΖΙΩΩ.

<sup>7</sup> B ἸΝΔΕΜΩΝ Ἰ ΝΑΦΖΙΟΥΓΙ ἸΜΦΟΥ.

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

<sup>10</sup> B ἸΧΡΗΤΙΑΝΟΣ ΧΕ.



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

Now there was a certain Christian<sup>2</sup> in Jerusalem whose name [61] was Zôgratôr,<sup>3</sup> and he had a son who was a lunatic, and he himself was gouty;<sup>4</sup> and the man was very rich,<sup>5</sup> and had much wealth in gold<sup>6</sup> and silver and many herds of cattle. And it came to pass that when he heard<sup>7</sup> of the mighty deeds and miracles of Saint George, he vowed<sup>8</sup> a vow, saying, "If God and Saint George heal my feet and legs of this disease, I will give in return to his shrine, three meals and three pints of wine, every month. And if I can walk freely with my feet and can go along upon them by the twenty-third day of Pharmûthi, which is his great day, I will walk upon my legs to his shrine and will give one hundred pounds of gold to it." And when he had thus vowed, his legs<sup>9</sup> became smaller (?) little by little,<sup>10</sup> and his body became easier, and at the end of the appointed days he walked, and went into his house and into the church, and he prayed to God, saying, "I thank thee, O God of Saint George," and after two days his whole body was healed. When the day of the holy martyr, which is the twenty-third of Pharmûthi, drew near, he made ready everything which he would take with him, and his servants came to him, saying, "What animal shall we make ready for thee to ride?"<sup>11</sup> Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem<sup>12</sup> to the shrine of Saint [62] George the holy martyr." Then they arose and went to the shrine of Saint George, and they found so great multitudes gathered together there marvelling at the mighty deeds and graces of healing which

<sup>1</sup> B adds ΕΘΟΥΛΒ.

<sup>2</sup> B ΟΥΡΩΜΙ ΔΕ ΝΧΡΗΧΤΙΔΝΟΣ.

<sup>3</sup> B ΖΩΓΡΑΤΗΡ.

<sup>4</sup> B ΝΛΠΟΤΑΚΡΗΣ.

<sup>5</sup> B ΕΜΑΩΩ ΠΕ.

<sup>6</sup> B ΟΥΝΟΥΒ.

<sup>7</sup> B ΕΡΩΩΤΕΜ.

<sup>8</sup> B ΝΜΟΦ ΖΩΦ.

<sup>9</sup> B ΝΕΡΦΑΤ.

<sup>10</sup> B ΝΟΥΚΟΥΧΙ ΝΟΥΚΟΥΧΙ.

<sup>11</sup> B ΝΤΕΚΑΛΗΙ ΕΡΟΦ.

<sup>12</sup> B read ΙΛΜ.

had taken place through Saint George, that Zôgratôr<sup>1</sup> marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day<sup>2</sup>, by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival<sup>3</sup> had not returned. Now Zôgratôr was within,<sup>4</sup> talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts<sup>5</sup> such great sufferings upon him<sup>6</sup> that it has been said many times, 'It would be better for him to be dead<sup>7</sup> rather than live<sup>8</sup> and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him<sup>9</sup> to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive<sup>10</sup> everything which<sup>11</sup> they ask for, and that nothing is too hard for them<sup>12</sup> [to do] in God's name.<sup>13</sup> Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do.'<sup>14</sup> And it came to pass that while they were talking to one another, behold the son of Zôgratôr [63] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

<sup>1</sup> B ΖΩΓΡΑΤΗΡ ΕΦΝΑΥ ΕΝΙΝΙΩΤ.    <sup>2</sup> B ΗΕΝ ΠΙΕΖΟΥ ΔΕ.

<sup>3</sup> B ΕΤΕΜΠΕΡΖΩΛ ΗΘΟQ ΝΕΜ ΝΗΕΤΑΥΖΩΛ ΕΠΙΩΔΙ.

<sup>4</sup> B ΣΑΒΟΛ.    <sup>5</sup> B ΑΥΤ.    <sup>6</sup> Read ΝΑQ ΤΩΝ Α? with B.

<sup>7</sup> B ΕΘΡΕΦΜΟΥ.    <sup>8</sup> B ΕΦΟΝΒ.

<sup>9</sup> B ΤΗΝΑΕΝC ΝΑΚ ΗΤΑΙ ΩΑΡΟΚ ΠΑΙΜΑ ΗΤΑΤ ΗΖΑΝΝΙΩΤ.

<sup>10</sup> B ΤΕΤΕΝΝΑΔΙΤΟΥ.    <sup>11</sup> B ΕΤΕ ΕΡΕ.

<sup>12</sup> B ΗΤΕΝΘΗΝΟΥ.    <sup>13</sup> B ΠΑΡΑΝ.

<sup>14</sup> B ΕΤΙΡΙ. John xiv. 12.



found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,<sup>1</sup> saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?"<sup>2</sup> By Hercules,<sup>3</sup> I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smittings,<sup>4</sup> and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return<sup>5</sup> to him again." And when the devil<sup>6</sup> had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.<sup>7</sup> And he came to the shrine every year on Saint George's day<sup>8</sup>, and made<sup>9</sup> a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified<sup>10</sup> God and Saint George<sup>11</sup> until the day of his death.

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

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

<sup>1</sup> B adds ΕΧΩ ΜΜΟC.

<sup>2</sup> B ΝΗΙ ΕΝΑΩ.

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

<sup>4</sup> B ΝΩΛΩΙ.

<sup>5</sup> B †ΝΑΚΟΤ.

<sup>6</sup> B ΠΙΔΕΜΩΝ ΔΕ.

<sup>7</sup> B ΝΤΟΤC Φ†.

<sup>8</sup> B ΠΕΖΟΟΥ.

<sup>9</sup> B ΩΑΤΕCΙΡΙ.

<sup>10</sup> B ΕΥ†ΩΟΥ.

<sup>11</sup> B ΓΕΩΡΓΙΟC ΕΠΕΖΟΟΥ ΝΤΕ ΠΕCΜΟΥ.

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

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

gather in the first-fruits and gifts which were given to the holy shrine<sup>1</sup> of Saint George. Moreover, many people in the country vowed<sup>2</sup> and dedicated their sons and daughters<sup>3</sup> and cattle to<sup>4</sup> the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,<sup>5</sup> and the sailors cried out to God and Saint George, saying, "Help us," straightway<sup>6</sup> the help of God strengthened them speedily and saved<sup>7</sup> their ship until they arrived in heaven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord<sup>8</sup> until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help<sup>9</sup> of the living God? If a ship<sup>10</sup> were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.<sup>11</sup> And one of the servants<sup>12</sup> of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent<sup>13</sup> of his sins, and

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

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

<sup>6</sup> B ΞΕΝ ΤΟΥΝΟΥ ἘΤΟΥΝΑΩΩ ἘΒΟΛ ΧΕ Φ† ΝΕΜ ΠΙΔΡΙΟΣ  
ΓΕΩΡΓΙΟΣ ΔΡΙΒΟΨΘΙΝ ἘΡΟΝ ΞΕΝ ΤΟΥΝΟΥ.

<sup>7</sup> B ΠΟΥΧΟΙ ΣΕΜΝΙ.      <sup>8</sup> B omits ΩΔΡΕ ΝΙΤΕΒΝΩΟΥΪ ΜΩΩΙ.

<sup>9</sup> B ΞΙΤΕΝ ΤΒΟΨΘΙΔ.      <sup>10</sup> B ΔΡΕΩΔΑΝ ΟΥΧΟΙ.

<sup>11</sup> B ἸΔΑΤΝΑΖ†.      <sup>12</sup> B ΠΙΒΩΚ.

<sup>13</sup> B ΓΝΑΕΡΜΕΤΑΝΟΙΝ ἘΖΡΗΙ.



I will forgive him;" but he did not cease to steal, and he acted<sup>1</sup> in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag<sup>2</sup> in the hands of Judas;<sup>3</sup> even so did the servant steal and give to his wicked wife.<sup>4</sup> It was on account of his wife that great temptation came upon<sup>5</sup> Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with [86] her, and for this reason the devil found a resting place<sup>6</sup> within him until he made him an alien from God." And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God<sup>7</sup> who created them. Now this man who was a servant of the shrine<sup>8</sup> of Saint George and to whom things were given as to all his other fellow<sup>9</sup> servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church<sup>10</sup> and spake from within him, saying, "I have taken much property<sup>11</sup>

<sup>1</sup> B omits εἰρήν.

<sup>2</sup> B ΠΙΓΛΟΚΟΜΩΝ.

<sup>3</sup> According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dalaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

<sup>4</sup> B ἸΤΕΡΕΣΙΜΙ.

<sup>5</sup> Read ΤΑΖΟΦ.

<sup>6</sup> B ΠΑΙΔΑΒΟΛΟΣ ΧΕΜΧΟΜ ΟΥΟΣ ἸΒΗΤΙ.

<sup>7</sup> B ἸΦΤ.

<sup>8</sup> B ἸΠΤΟΠΟΣ.

<sup>9</sup> B ἸΝΕΡΩΦΕΡ.

<sup>10</sup> B ἸΠΙΤΟΠΟΣ.

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

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered<sup>1</sup> thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

*The eighth miracle of Saint George<sup>2</sup> the holy martyr.*

There was a certain rich man in Antioch whose name was Eulogios;<sup>3</sup> and he had a ship which went to sea,<sup>4</sup> and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church<sup>5</sup> in his city Antioch,<sup>6</sup> and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine<sup>7</sup> of Saint George, and went there on the great<sup>8</sup> day of his festival, which is the twenty-third of Pharmuthi, and he prayed there,<sup>9</sup> and gave money<sup>10</sup> to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy<sup>11</sup> of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness<sup>12</sup> on the sea, and a storm. Now the ship of Eulogios was keeping close

<sup>1</sup> B ΑΒΟΤ ΔΕ Β.      <sup>2</sup> B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

<sup>3</sup> B ΕΥΛΟΓΙCΜΟC.      <sup>4</sup> B ΕΦΕΡΖΩΤΠ.

<sup>5</sup> B ΝΕΜ ΕΚΚΛΗCΙΑ.      <sup>6</sup> Read ΑΝΤΙΟΧΙΑ.

<sup>7</sup> B ΕΦΤΑΛΕ ΠΤΟΠΟC ΕΦΖΗΛ ΟΝ.      <sup>8</sup> B ΕΠΑΙΝΙΩΤ.

<sup>9</sup> B ΝΑΡΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟC ΟΥΟZ ΝΤΕΦΤ ΝΟΥΘΕΡ-  
ΜΗCΙ.      <sup>10</sup> Also spelt ΘΕΡΝΗCΙ. See Zoega, *Catalogus*, 625, note 9.

<sup>11</sup> B ΝΧΑΧΙ ΝΟΥΟΝ.

<sup>12</sup> B ΝΟΥΓΡΝΟΦΟC ΝΧΑΚΙ ΝΟΥΧΙΜΩΝ ΉΕΝ ΦΙΟΜ.



to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary<sup>1</sup> clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying, [68] "God's will be done, blessed be His name<sup>2</sup> for ever. If He wishes to be merciful<sup>3</sup> to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong<sup>4</sup> in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after<sup>5</sup> to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,<sup>6</sup> and lived in the house of Eulogios. After he had been there a few<sup>7</sup> days he became a labourer for two years, and knew<sup>8</sup> everything that was in the house of Eulogios,<sup>9</sup> who knew not that he was a thief,<sup>10</sup> but trusted him. And the thief found two other transgressors like<sup>11</sup> unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day<sup>12</sup> of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

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

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

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

<sup>6</sup> Β ΕΜΑΥ ΑΦΩΠΙ ΔΕ.      <sup>7</sup> Β ΖΑΝΚΟΥΧΙ ΔΕ.

<sup>8</sup> Β ΔΡΙΝΙ (sic).      <sup>9</sup> Β ΠΙΕΥΛΟΡΙΟΣ.      <sup>10</sup> Β ΟΥΣΟΒΝΙ.

<sup>11</sup> Β ΜΠΑΙΡΗΤ.      <sup>12</sup> Β ΠΙΕΖΟΥ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,<sup>1</sup> and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day<sup>2</sup> in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship<sup>3</sup> they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted<sup>4</sup> to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will<sup>5</sup> be done." Meanwhile those<sup>6</sup> who had stolen his property went into Egypt to Peremoun,<sup>7</sup> and lived there; and one of them fell sick (?),<sup>8</sup> and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew<sup>9</sup> his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

<sup>1</sup> Read  $\omega\omega\text{NI}$ .      <sup>2</sup> B  $\lambda\upsilon\pi\epsilon\chi\omega\rho\zeta$ .

<sup>3</sup> B omits  $\text{ON } \mu\text{ΠΑΙΡΗΤ}$ .      <sup>4</sup> B  $\zeta\omega \text{ TE } \epsilon\text{ΡΟΥΓΕΡ}$ .

<sup>5</sup> B  $\phi\text{N } \epsilon\text{TΕΖΝΑΦ}$ .      <sup>6</sup> B  $\text{NAI}$ .

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

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

<sup>9</sup> B  $\lambda\upsilon\beta\omega\text{TEB } \mu\text{ΠΕΦΩΦΗΡ}$ .



time. And Eulogios, the true Christian and his wife Euphemia, [70] true to God, did not relax their offerings, and first-fruits, and charities on festival days<sup>1</sup> which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day<sup>2</sup> of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city<sup>3</sup> are going to the shrine of Saint George, but we have no income this year to give; behold, O God, may Saint George look<sup>4</sup> upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none<sup>5</sup> to lend us anything,<sup>6</sup> for we are poor, but behold,<sup>7</sup> I have two garments,<sup>8</sup> take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money<sup>9</sup> wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went [71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

<sup>1</sup> Β ΝΕΜ ΝΟΥΔΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥ.

<sup>2</sup> Β ΝΙΕΖΟΥ.      <sup>3</sup> Β ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

<sup>4</sup> Β ΝΔΥ.      <sup>5</sup> Β ΟΥΟΣ ΟΝ ΝΜΟΝ.

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

<sup>8</sup> Β ΝΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

<sup>9</sup> Β ΝΑΚ ΩΑ ΠΙΘΕΡΜΗΚΙ ΝΤΕ ΤΑΙΩΘΗΝ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have<sup>1</sup> nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow<sup>2</sup> some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,<sup>3</sup> his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these<sup>4</sup> to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,<sup>5</sup> hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing<sup>6</sup> of the martyr. But behold<sup>7</sup> now, I have here three pounds in gold, take them, and if thou needest<sup>8</sup> more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr<sup>9</sup>, for when I went to such and such a man and told him<sup>10</sup> everything, he said to me, 'If thou art in need<sup>11</sup> of more, come hither to me, and I will give thee what thou needest;"<sup>12</sup> and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with<sup>13</sup> him, to go to the shrine of Saint George. And behold, [72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

<sup>1</sup> Read ἸΝΤΟΤΕΝ ΔΝ.<sup>2</sup> B ἸΠΟΥΩΔΑΠ.<sup>3</sup> B ΖΟCΟΝ ΝΑΨCΑΧΙ.<sup>4</sup> B ἸΝΝΑΙ ΜΗ ΖΑΝΚΕΟΥΟΝ.<sup>5</sup> B ΦΟΝΗ ΔΕ.<sup>6</sup> B ΖΙΝΔ ἸΤΕ ΠCΜΟΥ.<sup>7</sup> B ΙC ΖΗΠΠΕ.<sup>8</sup> B ΔΚΩΔΑΝΕΡἸΧΡΙΔ.<sup>9</sup> B ΠΕΦΜΑΡΤΥΡΟC.<sup>10</sup> B ΑΨΤΑΜΟΥ.<sup>11</sup> B ἸΝΤΕΚΕΡἸΧΡΙΔ.<sup>12</sup> B ἸΠΕΤΕΚΕΡΧΡΙΔ.<sup>13</sup> B omits ΕΘΝΕΜΑΨ.



rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now<sup>1</sup> the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint<sup>2</sup> George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and<sup>3</sup> drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed<sup>4</sup> in the dress<sup>5</sup> of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried [73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest<sup>6</sup> that I served thee for two years, and that I never stole anything from thy<sup>7</sup> house; and this dress (?) is one which I bought in<sup>8</sup> the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',<sup>9</sup> thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

<sup>1</sup> B †ΝΟΥ ΧΕ.      <sup>2</sup> B ΜΠΑΓΙΟΣ.

<sup>3</sup> B omits ΟΥΟΣ.      <sup>4</sup> B ΤΟΙ ΕΧΩΦ.

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

<sup>6</sup> B ΣΩΟΥΝ.      <sup>7</sup> B ΠΕΦΗΙ.      <sup>8</sup> B ΕΒΟΛΖΙ.

<sup>9</sup> B ΑΝ ΠΕ ΕΤΑΙΚΟΛΠΟΥ.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, ". . . . . this man chooseth death rather than life. For I say unto you that when a man takes an oath<sup>1</sup> it is received in the presence of God before he can smite<sup>2</sup> the earth thrice with his foot. As for me, Saint<sup>3</sup> George has already told me in a dream during the past night, saying,<sup>4</sup> 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision<sup>5</sup> until this moment." And he commanded two new whips to be brought<sup>6</sup> to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not<sup>7</sup> speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips<sup>8</sup> until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money<sup>9</sup> inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude<sup>10</sup> in the shrine<sup>11</sup> of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food<sup>12</sup> and water to die. When Eulogios had received the money he gave<sup>13</sup> sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

<sup>1</sup> В ΛΓΝΑΩΡΚ.      <sup>2</sup> В ΠΙΡΩΜΙ † Γ̄.      <sup>3</sup> В ἸΠΙΛΓΙΟΣ.

<sup>4</sup> В ἸΝΗἘΤΑΓΚΟΛΠΟΥ ΤΗΡΟΥ.      <sup>5</sup> В ἸΠΙΖΟΡΟΜΑ.

<sup>6</sup> В ΛΓΕΡΚΕΛΕΥΙΝ ΕΥΙΝΙ ΝΑΓ ἸΜΑΚΛΑΒΙ.

<sup>7</sup> В ΝΑΓΣΑΧΙ ΑΝ.      <sup>8</sup> В ΠΕΚΩΜΑ ΝΑC ἸΠΑΙΜΑΚΛΑΒΙ.

<sup>9</sup> В ἸΠΙΝΟΥΒ.      <sup>10</sup> В ἸΠΙΜΗΩ.      <sup>11</sup> В ἸΠΙΤΟΠΟC ΝΕΜ.

<sup>12</sup> В ἸΔΑΘΟΥΩΜ.      <sup>13</sup> В ΑΥ†.



found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,<sup>1</sup> and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint<sup>2</sup> George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor [75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.<sup>3</sup> When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores<sup>4</sup> and wood; take it to thy city that thou mayest build<sup>5</sup> a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

<sup>1</sup> B ΛΥΧΩ.

<sup>2</sup> B ἸΠΙΛΓΙΟΣ.

<sup>3</sup> B ΦΗΘΗΝΗΟΥ.

<sup>4</sup> B ΝΕΜ ΘΗΚΗ.

<sup>5</sup> A break occurs in B here.

until the day of his death. And Saint George received him favourably before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

*The ninth miracle of Saint George.*

[76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land<sup>1</sup> of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria of Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

<sup>1</sup> Read ΚΑΖ.



wrought<sup>1</sup> in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,<sup>2</sup> and commanded him, saying, "Thou shalt first destroy the shrine of Saint<sup>3</sup> George. Then thou shalt pull down all the churches and<sup>4</sup> bind all the Christians and cast<sup>5</sup> them into prison. And thou shalt punish them and inflict fearful<sup>6</sup> sufferings upon them, and thou shalt cut off with the sword the heads<sup>7</sup> of those who will not worship our gods,<sup>8</sup> and shalt spare them not."<sup>9</sup> Then the general took the soldiers with him, and [78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly<sup>10</sup> into the city with swords, and weapons,<sup>11</sup> and bows and arrows<sup>12</sup> in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes<sup>13</sup> of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

<sup>1</sup> Read ἔταγματώου.

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

<sup>3</sup> B ἰπιαριος ἠωορπ παρητ̄ ον εκεωορωερ βεν  
πια ετεμμαγ. <sup>4</sup> B omits ογορ.

<sup>5</sup> B εκεζιτογ ἐπιωτεκο ογορ ἠτεκτ̄ νωογ.

<sup>6</sup> B omits εγβοσι ογορ. <sup>7</sup> B εκωλι. <sup>8</sup> B ἠνεινογτ̄.

<sup>9</sup> B ἠπερτασο ἐρωογ. τοτε πιτρατγλατης nem  
νηθενεμαγ αγταλθογ ἐνιἔσχογ.

<sup>10</sup> B omits ἠχωλεμ and has ἠεωογ δε.

<sup>11</sup> B omits nem ζανζαρμα.

<sup>12</sup> B omits from nem ζανκοθνεγ to ογεζ ἠνωγ.

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

multitude of soldiers following after him.<sup>1</sup> When he had come into the shrine<sup>2</sup> and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see<sup>3</sup> what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had [79] made him leprous. And his head pained<sup>4</sup> him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

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

<sup>2</sup> B ends with the words ΕΤΑΧΘΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΜΠΑ-  
 ΡΙΟΣ ΠΕΧΑΘ ΧΕ ΑΝΑΥ ΕΠΑΙΑΤΖΗΤ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΣ  
 ΝΑΘΧΩ ΜΜΟΣ ΧΕ ΑΙΝΑΥ ΕΘΜΕΤΑΤΖΗΤ ΝΝΙΧΡΗΤΙΑΝΟΣ ΝΗ  
 ΕΡΕ ΝΑΙΝΟΥΓ† ΝΤΩΟΥ.

<sup>3</sup> Read ΝΤΕΤΕΝΝΑΥ.

<sup>4</sup> Read ΤΚΑC.



came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from [80] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,<sup>1</sup> and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateworthy apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

---

<sup>1</sup> It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): *Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius . . . . Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.*

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.<sup>1</sup> And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled<sup>2</sup> in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

<sup>1</sup> It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

<sup>2</sup> Read ἑτθούητ.



[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,<sup>1</sup> feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,<sup>2</sup> Bishop of Ancyra<sup>3</sup> of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi<sup>4</sup>—of Saint George, the martyr of Diospolis<sup>5</sup> of*

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

<sup>2</sup> Theodotus the twelvth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1363; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemâni, *Bibl. Orient.* ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

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

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

<sup>5</sup> Diospolis, 'the city of Jove', was the classical name given to the city ܠܘܕ Lod, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

*Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.*

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and lovable before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great<sup>1</sup> endurance, and mighty valour, and a pure<sup>[84]</sup> heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."<sup>2</sup> He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is د. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

<sup>1</sup> Read ΝΙΝΙΩ†, and in line 4 read ΠΙΝΙΩ†.

<sup>2</sup> Read ΩΑ ΕΝΕΖ.



performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,<sup>1</sup> "If ye be risen with Christ, seek after the things which are [85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true [86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

---

<sup>1</sup> Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,<sup>1</sup> and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest.'" I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great<sup>2</sup> endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit<sup>3</sup> we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

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

<sup>3</sup> Read Πῶς † Ἰπαρῆ†.



and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"<sup>1</sup> his patient endurance of tortures with great<sup>2</sup> joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."<sup>3</sup> And again, "Ye shall eat and drink with Me in my kingdom."<sup>4</sup> By reason of the words full of joy and every happiness Saint George [89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

<sup>1</sup> Psalm cxxix. 46.      <sup>2</sup> Read ΟΥΝΙΩΤ.

<sup>3</sup> S. Luke xxii, 28, 29.      <sup>4</sup> S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's



chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these [92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the [93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrōna. Now they were exceeding rich in gold and silver; and they had men-servants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all



his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house; and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had completed his twentieth year he was so exceeding strong and valiant that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every [96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole



world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded



him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, [102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kîra Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kîra Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of [103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity<sup>1</sup> of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish'! And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

<sup>1</sup> Read ΠΤΜΑ†.



ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the [105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and [106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form . . . . ."; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up



from a royal feast. Then he cast himself down and worshipped [108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive [109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the



governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn [112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbi,<sup>1</sup> on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].<sup>2</sup> Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

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

<sup>2</sup> I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.



do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out [115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth and didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,



“Know, O lawless ones, that I am George whom ye slew and cast into the pit.” When the impious Dadianus had considered him, he said to the soldiers, “It is his shade.” Magnentius the governor of Armenia said, “It is not his shade, but it is like him.” Anatolius the general said to them, “Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the [118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ.” Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them [119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through



thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees [121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth*(?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders<sup>1</sup> and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox' [122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

<sup>1</sup> Read ΝΕΥΧΦΩΙ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.<sup>1</sup> And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrium over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

<sup>1</sup> I. e., March 6.



day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were [124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God [125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell [126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied<sup>1</sup> and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors [127] commanded the soldiers to attack the multitude, and they slew

<sup>1</sup> Read ΑΥΝΩΩΠ in note 1.



them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Rakillos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I know that thou wilt not believe except by the fire which shall [128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time<sup>1</sup> [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

<sup>1</sup> Read ἘΠΙΧΡΟΝΟΣ.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)." The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for . . . . . years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane



[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put [131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132] find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, "Speak." The woman said, "I have a child nine months old, [133] and he is blind, deaf, and lame, and I am ashamed to show him



to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring<sup>1</sup> hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city [134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

<sup>1</sup> Read ΤΟΤΕ ΠΕΣΑΔΙ ΝΑC ΑΝΙΟΥΓΙ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man<sup>1</sup> who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master; give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

<sup>1</sup> Read  $\pi\rho\omega\mu\iota$ .



had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;<sup>1</sup> may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my [137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

---

<sup>1</sup> I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.<sup>1</sup> [139] Now they were two thousand four hundred and eight in number,

<sup>1</sup> I. e., July 19.



besides the eight soldiers who received baptism: may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all these names, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers. [140] They sawed Isaiah<sup>1</sup> in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

<sup>1</sup> See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold



thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all [the sufferings [143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."<sup>1</sup> The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

---

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

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying, "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145] The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."



The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".<sup>1</sup> The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well, [146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

<sup>1</sup> Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the mighty illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,<sup>1</sup> and hast been an enlightener of the whole world; O George; my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

<sup>1</sup> B ΝΙΔΕΜΩΝ.



went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my dis-  
[149] obedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image?" The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth  
[150] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

astray from God;" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe lachets and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous <sup>[151]</sup> man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their



God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came [152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shalt receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me to Thyself without shame." And when she had said these things they [153] took off her holy head on the fifteenth day of Pharmûthi,<sup>1</sup> and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

<sup>1</sup> I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and



the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon [155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us, [156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one, that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one<sup>1</sup> who shall build a martyrion in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

<sup>1</sup> Read  $\sigma\gamma\omicron\sigma\ \rho\omega\mu\iota\ \nu\iota\beta\epsilon\mu$ .



My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout [159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,<sup>1</sup> thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He<sup>2</sup> wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

<sup>1</sup> I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George  $\Lambda\Phi : \text{A}\sigma\gamma\theta\iota$ : 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note *r*.

<sup>2</sup> According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernat, *Les Actes des Martyres de L'Égypte*, p. 38.



and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and [161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then [162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,<sup>1</sup> and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

<sup>1</sup> The Church of the Resurrection was dedicated by Constantine A. D. 335 See Tillemont, *Histoire des Empereurs*, iv, 227.



books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,<sup>1</sup> he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the [165] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George<sup>2</sup>, and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

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

<sup>2</sup> I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third of Pharmuthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, how can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,<sup>1</sup> was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,<sup>2</sup> and he was many

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

<sup>2</sup> In Brit. Mus. MS. Or. 713, fol 2*b*, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.



times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity [167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul<sup>1</sup> of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him, [168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

<sup>1</sup> Paul of Tamma in the nome of Koeis, ΠΑΥΛΕ ΟΥΡΕΜΤΑΜΜΑ ΖΗ ΠΤΑΩ ΚΟΕΙΣ is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroëit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ΠΡΕΜΔΑΜΜΑ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Q'is. See Champollion, *L'Égypte*, pp. 301—303; Quatremère, *Mémoires*, pp. 141, 515 and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual<sup>1</sup> tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four<sup>2</sup> times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

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

<sup>2</sup> Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times



the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs [170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial [171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;<sup>1</sup> and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

---

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





W. DRUGULIN, ORIENTAL-PRINTER. — LEIPZIG.

64













12

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---

LaEgy  
B927wa

Budge, (Sir) Ernest Alfred  
Wallis

The martyrdom and miracles  
of Saint George of Cappadocia



