

UC-NRLF



B 4 017 124



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.

ORIENTAL TEXT SERIES. I.

THE
MARTYRDOM AND MIRACLES
OF
SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

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.

LONDON.

D. NUTT, 270, STRAND.

1888.

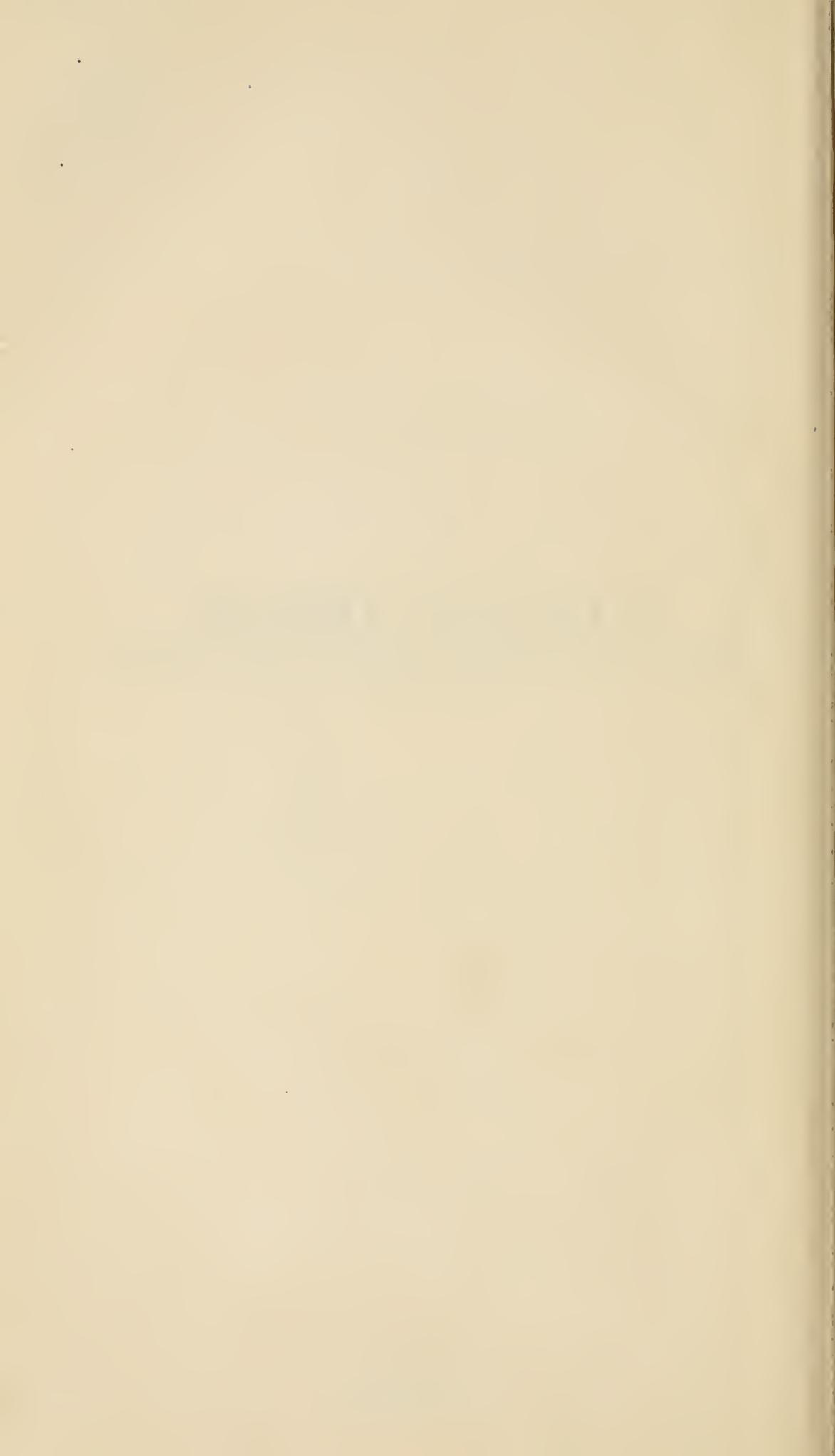
PJ2197
G3.
1888
MAIN

TO

P. LE PAGE RENOUF,

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

222750



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 ealdorman,
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.¹ 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 الخاطيا
والذنوب الذي لم يستحق ان يدع

¹ 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”¹

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 $\bar{\iota}\bar{\gamma}$, $\bar{\chi}\bar{\gamma}$, $\bar{\nu}\bar{\iota}$ 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:—

ⲁⲒⲐⲐⲗⲁⲧⲐⲗⲙⲓⲐⲁⲧⲕⲓⲱⲣ
ⲐⲐⲒⲓⲐ ⲁⲛⲁⲗⲟⲓⲣⲗⲗⲓⲙⲗⲗⲓⲙ

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

ⲛⲱⲗⲭⲙⲓⲕⲟⲥⲓⲩⲩⲓⲁⲒⲓⲙⲓ.

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 الكنيسة السيده بدير
برموس وليس لاحد سلطان من قبل الرب سبحانه

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

ان يُخْرِجَهُ عَنْ مَلِكِ الدَّيْرِ الْمَذْكُورِ مَا دَامَ عَامِرٌ بِالرَّهْبَانِ
دَائِمًا وَالسَّبِيحُ لَهُ دَائِمًا أَبَدًا ①

“This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.¹ 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.² Fol. 3*b*.

¹ 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 Maḥmûd 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.

² For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatiss 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.¹ Fol. 83*a*.

3. The nine Miracles wrought by Saint George.² 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 8³/₄ in. by 5³/₄. 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 pF instead of pE and pS; and leaves pOΛ and pOB 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.

¹ About A. D. 450. See *infra* p. 236.

² 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 **ϷϷ** (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, Kellouḡ the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Ḡephroenyxêt.¹ 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.² The leaves are eleven in number, nine paged īṙ—KĀ, 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 viiith or ixth 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 Luês and Kûlban, of the town of Shmin³ Panos, "for the salvation of his soul, and that Saint

¹ I have not been able to identify this town.

² See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

³ A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Aḥmîm. 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 $\overline{\text{M}}\overline{\text{S}}$, beneath the second column of writing are the words $\overline{\text{P}}\overline{\text{M}}\overline{\text{E}}\overline{\text{Z}} \overline{\Delta} \overline{\text{N}}\overline{\omega}\overline{\omega}$ “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 Ahmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Ahmîm 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 Martyr¹ 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

¹ 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. George¹ 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

¹ 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.

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,¹ 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,² 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

¹ 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.

² 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.¹ 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.²

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,³ he embraced the profession of a soldier and grew up without either manners or education.⁴ 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

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

² 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.

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

⁴ 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 Lactantius¹ 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.² The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.³ 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.⁴ 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

¹ *De mortibus persecutorum*, cap. 9.

² Gibbon, *Decline and Fall*, chap. viii. *

³ Tillemont, *Mémoires*, v, p. 21.

⁴ 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.¹ 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, **ⲡⲙⲉⲗ ⲁ̀ ⲛ̀ⲱⲱ**, "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,

¹ 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.¹ 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

¹ See Tillemont, *Mémoires*. xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae*, i, p. 158; 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,¹ and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat² 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.³

¹ 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.

² 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.

³ For the identification of Saint George with Mithra see Gut-smid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythengeschichte*, 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 אֱמֶתֶת and ὁ ἄδης by AMENT†, i. e.  *Amentet*, a word which meant first of all ‘the place where the sun hid himself’, and afterwards ‘the place of the dead’.¹ In this place Osiris sat in a hall of judgment surrounded by the forty-two “assessors” of the dead.² 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”;³ 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

¹ Brugsch, *Dict. Géog.* i, p. 33.

² See the vignette to the 125th chap. of the Book of the Dead.

³ 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.¹ 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 be² 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."³

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,⁴ and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ΔΑΝΔΗΚΑΝΟΣ**), 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.⁵ And they tore my soul from my body with terrible mercilessness, and they ran away

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

² Ibid. p. 140.

³ Ibid. p. 144.

⁴ Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 56.

⁵ 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.¹ 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,

¹ 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."¹

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

¹ 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.

Γ. Β. †μαρτυρία ἴτε πιάριος γεωργιος πιχωρι
 ἱμαρτύρος ἴτε πενῶς ἱη̄ς π̄χ̄ς ἑταρχωκ
 ἱπερᾶρων ἐβολ ἱσοῦ κ̄β̄ ἱπιὰβοτ
 φαρμοῦθι ἕεν οὔρινην
 ἴτε φ† ἁμην.

5

Δ. Α. ἱερηι δε ἕεν πιχοῦ ἑτεμμαῦ. ἱπχοῦ
 ἱπιχιμων νεν πινω† ἱτωρμος ἑταρτωνη
 ριχεν †εκκλησιᾶ. ναρῶπ πε ἱχε οὔριω†
 ἱσοσεν ερναῶτ. νιοῦρωοῦ δε κατα μα ναγ- 10
 σωρεμ πε. εὔρωλεμ ἱσα νιρερριωεννοῦρι
 ἴτε †μεθμηι ἕατατοῦ ἱνιωνοῦι ἴτε νιῶλων
 ναγερᾶναρκαζιν ἱοῦον νιβεν σε ἱτογερ ῶου-

Δ. Β. ῶουῶι ἱνιῶλων ἴτε νιδεμων. αρριτοτῆ
 οὔν ἱχε ποῦρο δαδιᾶνος φηῆταρδι ἱπιερῶι 15
 εαρμονι ἱπιᾶ ἱλακῆ ἴτε πκαρι. ἑταρερ-
 ῶορπ ἱχε ποῦρο δαδιᾶνος αρρεμει ριχεν πι-
 βημα αρῆαι ἱζανπροστορμα σε ρινα ἱσεῶ
 ἱμῶοῦ ἕεν πικοςμος τηρῆ. ναι νε νηῆτῆνοῦτ
 ἱῆητοῦ. σε ἐπιδη ἱ οὔσμη ἱ ἐναμαῶς σε φη 20

Ε. Α. ἑτ α μαριᾶ μαρῆ. ἱθοῦ ἱμαγᾶτῆ πετοῦοῦῶτ
 ἱμοῦ πε. οὔοῆ πᾶπολλων νεν ποσιτων νεν
 πιερμης νεν †αταρτη νεν πιζεῦς νεν
 ἐζαβελ νεν ῶρνας νεν σκαμανδρον νεν
 πεῶσπ ἱνινοῦ† σεοῦῶτ ἱμῶοῦ αν. ἁλλα 25

- ἸΗΣ ΠΧΣ ἸΜΑΓΑΤϞ ΦΗ ἘΤΑ ΝΙΟΥΔΑΙ ἸΘΘΒΕϞ ἸΘΟϞ
 Ἐ. Β. ΠΕΤΟΥΩΜΩ ἸΜΟϞ. ΕΘΒΕ ΦΑΙ ΕΙΣἸΑΙ ἸΜΑΙ ΝΙΒΕΝ
 ΝΙΟΥΓΡΩΟΥ ΚΑΤΑ ΧΩΡΑ ΝΕΜ ΝΙΑΡΧΩΝ ΤΗΡΟΥ
 ΕΤΧΗ ἸΒΕΝ ΠΛΑΜΑΖΙ ἸΤΑΜΕΤΟΥΡΟ ἸΜΩΙΝΙ ΖΑΡΟΙ
 ἸΧΩΛΕΜ ἸΤΕΤΕΝἸΜΙ ἸΠΣΟΒΜΙ ἸΤΕ ΠΛΕΡΩΩ. 5
 ΤΟΤΕ ΑΥΘΩΟΥ† ἸΜΑΥ ἸΧΕ Ὢ ἸΟΥΡΟ ἸΒΟΛἸΒΕΝ
 †ΟΙΚΟΥΜΕΝΗ ΤΗΡΣ ΝΕΜ ΖΑΝΝΙΩ† ἸΜΗΩ ΕΥΩΩ
 ΖΩΣ ΔΕ ἸΤΕΩΤΕΜ ΠΙΜΑ ΩΟΛΟΥ ΖΙΤΕΝ ΠΟΥΛΩΑΙ.
- Ϟ. Α. ΟΥΟΖ ΑϞΖΕΜΣΙ ἸΧΕ ΠΟΥΡΟ ΔΑΔΙἈΝΟΣ ΖΙ ΠΙΒΗΜΑ.
 ΑϞΘΡΟΥἸΝΙ ΝΑϞ ἸΝΙΣΘΒΑΙ ΤΗΡΟΥ ἸΤΕ ΝΙΒΑΖΑΝΙΣ- 10
 ΤΗΡΙΟΝ ΑΥΧΑΥ ἸἪΡΗΙ ΤΗΡΟΥ ΝΑΖΡΑϞ ἸΤΕ ΝΑΙ
 ΝΕ. ΖΑΝḂΛΟΧ ἸΖΟΜΤ ΝΕΜ ΖΑΝΚΕΛΕΥΒΙΝ ἸΖΑΝ-
 ΚΕΡΧΚΑΣ ΝΕΜ ΖΑΝΤΗΚΑΝΟΝ ἸΒΕΝΙΠΙ ΝΕΜ ΖΑΝ-
 ΤΡΟΧΟΣ ἸΡΕ ΖΑΝΧϞΙ ΤΑΚΤΗΟΥΤ ἸΡΩΟΥ ΝΕΜ ΖΑΝ-
 ΕΡΜΕΤΑΡΙΟΝ ΝΕΜ ΟΥΩΕ ΕϞΟΙ ἸΑΤΡΕ ΝΕΜ ΖΑΝΣΙΧ 15
- Ϟ. Β. ἸΒΕΝΙΠΙ ΝΕΜ ΖΑΝΧϞΙ ἸΧΑΧΛΑΣ ΝΕΜ ΖΑΝἸΩΟΥ
 ἸϞΟΧΩΑΛ ΝΕΜ ΖΑΝΣΑΖ ἸΒΕΝΙΠΙ ΕΥΟΥḂΤΕΝ ἸΝΙΚΑΣ
 ἸΜΑΥ ΝΕΜ ΖΑΝΒΑΩΟΥΡ ΕΥΜΟСК ΝΕΜ ΠΩΣ[Π]
 ἸΝΙΣΕΘΒΑΙΟΥ ἸΤΕ ΝΙΒΑΖΑΝΟΣ ΕΘΝΑΩΤ. ΟΥΟΖ ΑϞΕ-
 ΡἈΝΑΩ ἸΧΕ ΠΟΥΡΟ ΕϞΧΩ ἸΜΟΣ ΧΕ ἸΩΩΠ ΑΙΩΑΝ- 20
 ΧΕΜ ΖΑΝΟΥΟΝ ΕΥΟΙ ἸΖΗΤ Ḃ ΕΥΧΩ ἸΜΟΣ ἸΩΤΕΜΟΥ-
- ζ. Α. ΩΩΤ ἸΝΙΝΟΥ† †ΝΑΩΙΒ† ἸΝΑΙΖΟΝΖΕΝ ἸΤΕ ΝΑΙΟ†
 ἸΤΑΕΡΒΑΖΑΝΙΖΙΝ ἸΜΩΟΥ ἸΒΕΝ ἸΑΝΒΑΖΑΝΟΣ ΕΥἸΟ-
 ΣΙ †ΝΑἸΟΜἸΕΜ ἸΠΙΠΥΡΓΟΣ ἸΤΕ ΠΟΥΖΗΤ. †ΝΑ-
 ΚΩΡΧ ἸΝΟΥḂΦΗΟΥΙ. †ΝΑΧΩΡ ἸΒΟΛ ἸΤΣΩΟΥΖΙ 25
 ἸΧΩΟΥ ἸΒΕΝ ΖΑΝΧϞΙ ΕΥΦΟΡΙ. †ΝΑΕΡΚΙΝΔΡΙΖΙΝ
 ἸΜΩΟΥ. †ΝΑΒΙΣΙ ἸΝΕΝΣΗΒΙ ἸΡΑΤΟΥ. †ΝΑΣΩΛΠ
- ζ. Β. ἸΝΙΜΟΥ† ἸΤΕ ΠΟΥΣΩΜΑ. ἸΤΑΥΣΩΤΕΜ ΔΕ ἸΝΑΙ ἸΧΕ
 ΝΙΜΗΩ. ΑΥΕΡΖΟ† ἸΜΑΩΩ ἸΑΤΖΗ ἸΝΙΒΑΖΑΝΟΣ ΖΩΣ-
 ΤΕ ΝΙἸΘΟΥΩΩ ἸἸΡΜΑΡΤΥΡΟΣ ΕΥΝΑΥ ἸΝΙΜΗΩ 30

ἸΒΑΖΑΝΟΣ ἸΣΕ ΕΡΚΥΝΔΙΝΕΥΙΝ ΩΑΤΕ Γ ἸΡΟΜΠΙ
 ΣΙΝΙ ἸΠΕΟΥΑΙ ΩΕΡΤΟΛΜΑΝ ἸΣΟΣ ΧΕ ἸΝΟΚ ΟΥΧΡΗΣ-
 ΤΙΑΝΟΣ. ΝΕΟΥΟΝ ΟΥΒΕΛΩΡΙ ΠΕ ἸΠΕΡΡΑΝ ΠΕ ΓΕΩΡ-

Η. Α. ΡΙΟΣ. ΠΙΡΗ ἸΤΕ †ΜΕΘΜΗ ΠΙΣΙΟΥΓΙ ΕΤΤΑΙΝΟΥΤ ΕΤ
 ΗΕΝ ΘΜΗ† ἸΤΦΕΝΕΜ ΠΚΑΖΙ. ΦΑΙ ΤΕ ΝΑΡΟΙ ἸΘΡΙ- 5
 ΒΟΥΝΟΣ ΗΕΝ †ΤΑΖΙΣ ἸΤΕ †ΜΕΤΟΥΡΟ. ΟΥΟΖ
 ΝΕΟΥ ἸΒΟΛΗΕΝ †ΚΑΠΠΑΔΟΚΙΑ ΠΕ. ἸΤΑΡΧΩΚ
 ἸΠΙΩΕΜΩΙ ἸΒΟΛ ἸΤΕ †ΜΕΤΘΡΙΒΟΥΝΟΣ. ΑΡΘΙ ἸΖΑΝ-
 ΜΗΩ ἸΧΡΗΜΑ ΑΡΙ ΖΑ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΕΦΟΥΩΩ
 ἸΘΟΚΥ ἸΚΟΜΗΣ ΠΕ. ΕΤΑΡΙ ΔΕ ἸΖΡΗΙ Ε†ΒΑΚΙ 10

Η. Β. ἸΣΕ ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ. ἸΤΑΡΝΑΥ ἸΦΛΙΒΙ ἸΝΙΟΥ-
 ΡΩΟΥ ΗΕΝ †ΜΕΤΩΑΜΩΕ ἸΔΩΛΟΝ ΑΥΧΑ Φ† ἸΣΩΟΥ
 ΣΑΤΟΤΥ Ἰ ΠΕΡΖΗΤ ΦΩΝΖ ἸΧΩ ἸΣΩΥ Ἰ†ΤΑΖΙΣ
 ἸΤΕ †ΜΕΤΘΡΙΒΟΥΝΟΣ ΕΡΧΩ ἸΜΟΣ ΧΕ ΕΙΝΑΕΡΜΑΤΟΙ
 ἸΝΟΚ ἸΠΑΥΣ ἸΗΣ ΠΧΣ ΠΟΥΡΟ ἸΤΕ ΝΙΦΗΟΥΓΙ. 15

Θ. Α. ἸΤΟΤΥ ΑΡΤΗΙΤΟΥ ἸΝΙΖΗΚΙ ΑΡΘΟΧΙ ἸΒΟΥΝ ἸΠΕΜΘΟ
 ἸΝΙΟΥΡΩΟΥ ΑΡΩΩ ἸΒΟΛ ΕΡΧΩ ἸΜΟΣ ΧΕ ΖΕΡΙ
 ἸΠΕΤΕΝἸΒΟΝ Ω ΝΙΟΥΡΩΟΥ. ἸΠΕΡΧΟΣ ἸΝΕΕΤΕ
 ΖΑΝΝΟΥ† ΔΝ ΝΕ ΧΕ ΝΟΥ†. ΝΙΝΟΥ† ΓΑΡ ἸΤΕ 20
 ἸΠΟΥΘΑΜΙΔ ἸΤΦΕΝΕΜ ΠΚΑΖΙ ΜΑΡΟΥΤΑΚΟ. ἸΝΟΚ
 ΑΙΝΑΟΥΩΩΤ ἸΠΙΟΥΑΙ ἸΜΑΥΑΤΥ Φ† ΦΙΩΤ
 ἸΠΕΝΟΥΣ ἸΗΣ ΠΧΣ ΝΕΜ ΠΙΠΝΑ ἸΘΟΥΑΒ. ἸΤΑΡ-

Θ. Β. ΣΟΥΩΤ ΔΕ ἸΡΟΥ ἸΣΕ ΠΙΔΡΑΚΩΝ ΠΕΧΑΥ ΧΕ ΟΥΟΝ
 ΝΙΒΕΝ ἸΤΑΥΙ ἸΒΟΛΖΙΤΕΝ †ΜΕΤΡΕΦΕΡΠΕΘΑΝΕΥ 25
 ἸΤΕ ΝΙΝΟΥ†. ἸΝΟΝ ΔΕ ΕΝΗΠ ἸΝΗΕΤ ΣΑΠΕΣΗΤ.
 ΦΡΗ ΝΕΜ ΠΙΧΡΩΜ ἸΝΑΥΟΥΩΩΝΖ ΓΑΡ ἸΡΟΝ ΠΕ
 ἸΣΕ ΝΙΝΟΥ† ἸΦΡΗ† ἸΖΑΝΝΙΩ† ἸΡΙΕΜΙ †ΝΟΥ ΧΕ
 ἸΘΟΚ ΑΚΩΩΤΕΝ ΑΛΛΑ ΝΕΝΚΕΝΟΥ† ἸΔΙΚΕΟΣ

Ι. Α. ΑΚ†ΩΩΩ ΝΩΟΥ. †ΝΟΥ ΧΕ ἸΡΙ ΩΟΥΩΩΟΥΩΙ ἸΝΙ. 30

νοῦ† πὰπολλων φηῆθνοζεμ ἴτοικοῦμενη
 τηрс. νινοῦ† ἔτακθεβιδου θετ πογζηт nemak
 cecwoun ἴνηη††ταιο nwoy oγoz etcwtem
 ἴcwoy oγoz cecwoun ἴνηῆτερδαιωριν ἴνη-
 [ἔτ]ερατсωtem ἴwoy. †ноу xe ματαμοι xe 5
 ἴθoк oγ ἔβολ θων ιε nim πε πεκραν ιε ἔτακὶ
 ἴπαιμα εθεβοῦ ἴζωβ. αφεροῦῶ ἴξε πὰριος

ī. β. γεωργιος εφχω ἴμος xe παωορп ἴραν πεταγ-
 τηц ἔροι πε χρῦστιὰνος ογoz ἴнок oγ
 ἔβολθεν πωλλολ ἴνικαппαδοκεос ἔαγβοκτ 10
 ἴματαи βεν ογνοῦμερον εφταιноут. ογoz
 αιχωк ἴταμεтeрiβοῦνος ἔβολ ἴκαλωс nai-
 ωοп πε βεν †παлестинη ἴχωρα ογoz εταγ-
 ωανοῦωт ἴμαγ. nim ne νινοῦ† ὦ πογρο

īā. α. ἔτεκερὰнаркази ἴμοι ὦ πογρο ἔογωωт 15
 ἴμwoy. πεχε πογρο наг xe ειογωω ἴτεκερ-
 ωογωωoγωи ἴπιὰπολλων φηῆταρεω тφε
 nem ποситων φηῆταртаχρο ἴπикази εγсоп.
 αφεροῦῶ ἴξε πὰριος γεωργιος εφχω ἴμος xe
 εθвнтк лн ὦ пидраκων εтζwoy nem νεκωφнр 20
 ἴογρωoy. ἀλλα εθεβε naiμнω εтòзи ἔρατοῦ

īā. β. †наφiri εθεβε naiδικеос nem εθεβε νεκноῦ†
 εθмwoyт eκερὰнаркази ἴμοι ὦ πογρο ἔερ-
 ωογωωoγωи ἴnim. петрос писωтп ἴτε niλ-
 ποστολος ωαν πὰπολλων πιρεφτακο ἴτε 25
 πικoсmос τηрц eκογωω ἴтаεрθγciλ⁽¹⁾ ἴnim.
 ματαμοι ἴλιαс пiθесвγтнс пιαргелос εтзixен
 пикази εφmoωи зixен пкази oγoz ωαφaλни

^{ci}
 1) ms. ἴταεрθiα

- ιβ. α. ἐπῶωι ἕα νιπλη ἴτε τφε. ῶαν σκαμανδροσ⁽¹⁾
 πιάχῳ φηῆταφερζικ ἐπίχρωμ φηῆτοι ἴρεφῶνι
 ἴοῦμινῶ ἕεν νιμαγιά πινῶικ ἴτε †μητιὰ
 φηῆταφερμεσ σααρ νεμ σαφατ νιδῶανι
 ἴρεφ† ἴτε ποντοσ †βακι ναι ἕτε ἴοῦζβηοῦι 5
 σεζῶοῦ οῦοζ λῡχολκοῦ ἕεν πετῶηκ ἴτε
 φιομ. ἄχοσ νηι ὦ ποῦρο σε ἀκῶοντεν ἴμῶοῦ
- ιβ. β. ἐνιμ σαμοῦηλ πιρεφτωβζ ἴφ† ῶαν ποσιδῶν
 πιρεφτακο ἴτε νιῆχνοῦ ἴτε φιομ ἀντοσ νεμ
 ἐρακλῆσ ῶαν νιρεφῶι χλομ ἴτε νιμαρτυροσ 10
 νεμ νιπροφητησ. ἄχοσ νηι ὦ ποῦρο σε ἐκῶον-
 τεν ἴμῶοῦ ἐνιμ ιεζαβελ †ρεφῶτεβ ἴτε
 νιπροφητησ ῶαν μαριὰ †παρθενοσ ῶμαῦ
- ιγ. α. ἴπαῶσ ἴῆσ πῡσ. διῶπι ναι ὦ ποῦρο ζαννοῦ†
 ἀν νε νηῆτοῦῶῶτ ἴμῶοῦ. ἀλλὰ ζανιδῶλον 15
 ἴκοῦρ νε. ναι δε ἐφῡῶ ἴμῶοῦ ἴσε πὰριος
 γεωργιος ἄφῡῶντ ἴσε ποῦρο. ἀφερκελεῦιν
 ἴσεῶῶ ἐπιερμεταριον ἴσεζῶικ ἴμοῦ ῶατε
 νεφμαῶτ ῡῶ ἕβολ ζιχεν πικαζι. μενενα
 ναι δε ἀφθοῦῶῶλκῡ ἕβολ ἴσε δ ἴῶῶπ 20
- ιγ. β. ἴματοι ἴσεζιοῦι ἐροῦ ἕεν ἕανμοῦτ ἴμασι
 ῶατε νισαρζ ἴτε πεφῡῶμα σῶλπ ἐπεσῡτ. οῦοζ
 ἀφθοῦῶῶρπ ἴπεφῡῶμα ἴζμοῦ. οῦοζ ἀφ-
 ῡοῦῶνι ἴζανσῶκ ἴφῶι ἕθοῦῶῡ† ἴπεφῡῶ-
 μα ἴῡητοῦ ῶατε πεφῡῶνοῦ σῶκ ἕαροῦ ἴφρη†
 ἴοῦμῶοῦ. ἴθοῦ δε ναιῶῶμονι ἴτοτοῦ ἕεν πι- 25
- ιδ. α. βαζανοσ. οῦοζ ἀφερκελεῦιν δε οῦν ἐθοῦῶῶνι
 ναιῶ ἴοῦῡῶοῦι ἴβενιπι ἕοῦῶῡ ζανχολ οῦῡτεν

1) Arab. لقمطرش

- ἔροϋ ἀϋ† ιϋτ ἐνιωπ ἸΤΕ ΡΑΤϣ ἔβοϋν ἔροϋ
 ἔναρε πεϋϋνοϋ ϋωκ πε Ἰφρη† Ἰοϋμωοϋ.
 οϋοϋ ναϋλμονι Ἰτοτϣ ϋε Ἰφρη† Ἰθοϋ ἀν
 πε ετοϋφερβασανιζιν Ἰμοϋ. οϋοϋ μενεϋσα ναί
 ἀϋθοϋθαμιὸ ἸοϋϋνοϋἸ εϋδοϋ ἀϋθοϋἸνι Ἰξ 5
- ἸΔ. Β Ἰιϋ† εϋμοϋκ ἔμαϋω οϋοϋ Ἰβρηι Ἰβητοϋ ναϋ-
 ϋωλπ Ἰσα νισαρξ ἸΤΕ πιθμη. ἀϋοϋαρϋσαϋνι
 ἀϋενϣ ἔπεϋη† ἔβολϋι †ωνοἸ ἀϋβιτϣ ἔβρηι
 ἔοϋχαλκιον Ἰμωοϋ ἀϋσαϋ† βδροϋ. οϋοϋ
 νικκεπωλατωρ ναϋϋιοἸ ἔϋεν τεϋλφε βεν 10
 βανιϋ† εϋϋηρ ϋα† οϋβομβεν Ἰτϋωοϋϋι Ἰϋωϣ
- ἸΕ. Α. οϋοϋ πεϋανκεϋαλοϋ ἀϋϋωϋ ἔβολβεν ϋωϣ
 εϋοβω Ἰφρη† Ἰοϋἔρω† οϋοϋ πεϋϋωμα τηϋϣ
 ἀϋδωϋ Ἰϋνοϋ Ἰφρη† Ἰοϋτατϋ. τοτε ἀϋερ-
 κεϋεϋιν Ἰϋε ποϋρο ἀἸνι Ἰοϋϋλαϋι ἸΤΕ οϋ- 15
 ϋτϋλλοϋ εϋεϋκεϋερκεϋ Ἰμοϋ Ἰϋε Ἰ Ἰρωμι οϋοϋ
 ἀϋταλοϋ ἔϋεν τεϋνεϋι ἀϋθοϋϋϋονϋϣ ἔβοϋν
 ἔροϋ Ἰτοϋχαϣ ϋα† εϋϋοβμι ϋε ἀϋναεϋοϋ ναϋ.
- ἸΕ. Β. βεν πεϋωρϋ δε ἔτεμμαϋ ἀϋοϋωνϋ Ἰϋε πῶϋ
 ἐπιλγιοϋ ϋεωργιοϋ πεϋαϣ ναϋ ϋε βρο Ἰμοϋκ 20
 οϋοϋ Ἰτεκϋεμνομ† παμενρι† ϋεωργιοϋ ἀνοϋκ
 πε†ϋϋομ νακ ϋα† εκϋαι βα ναίϋιϋι τηροϋ
 ἔταϋἔνοϋ ἔϋωκ †ωρκ Ἰμοι Ἰμιν Ἰμοι νεν
 ναλγρελοϋ ἔθοϋαβ ϋε βεν πϋινμικι Ἰνιϋιὸμι
- Ἰϋ. Α. Ἰπεοϋον τωϋϣ ἔνααϣ ἔιωαννηϋ πιρεϋ†ωμἸϋ 25
 μενεϋϋωϣ Ἰθοϋκ πε Ἰνεοϋον τωϋϣ εϋδἸνι Ἰμοϋκ
 ιϋ ϋηππε λιθηϋ νακ εθρεκεϋεϋῶϋ ἐπι ῶ Ἰοϋρο
 φηἔτεκναϋοϣ εϋἔωπι Ἰμωοϋ. Ἰθοϋκ δε χνα-
 μοϋ ἸἸ Ἰϋοπ Ἰτατοϋνοϋκ βεν πιϋοπ δε Ἰμαϋξ
 ἀνοϋκ Ἰμιν Ἰμοι εἰεἰ ἔϋεν νιβηπι Ἰταωλι 30

15. B. ἴτα παραθῆκη ἔταιχαλος ἔροκ ἕεν πεκπαν-
 ωπι ἔθογαν. χεμνομ† ἰπερερρο† χε ἄνοκ
 †χη νεμακ. ογορ ἔταφερασπαζεσθε ἰμορ αq-
 ωε ναq ἔπωωι ἐνιφθογὶ ἕεν ογνιω† ἰώογ νεμ
 νεqαγγελος εθογαν. ἔτατοογὶ δε ωπι αqογ- 5
 λρσαρμι ἰσε πογρο αγενq ἔχεν πιβημα. ἰθοq
16. A. δε ναqερψαλιν εqσω ἰμορ χε φ† μαρθῆκ ἔτα-
 βοῆθιὰ μαρθῆκ επσιῖνωπτ ἔροκ. ἔταqφορ δε
 ἐπιβημα αqωω ἔβολ εqσω ἰμορ χε πιβημα αἰ
 ραροκ ον ἰφοογ ἰθωκ νεμ πεκὰ πολλων ἰώμι 10
 ἄνοκ νεμ παῦς ἰῆς πᾶς. ογορ αqᾶμοι ἰμορ
 αqβολκq ἔβολῆεν ᾶ ἰμογσερ ναγραιογὶ ἔροq
17. B. πε ἕεν ρανμογ† ἰμασι ἕεν πεqσοι νεμ τεq-
 νεχι παλιν ον αqθορογτασθοq ἐπιωτεκο. αqσῆαι
 δε ἰσε πογρο δαδιᾶνος ἰογ ἐπιστολη εqσω ἰμορ 15
 ἰπαιρη† χε †σῆαι ἰτοικογμενι τηρς χερετε
 χε ἄχω νιβεν νεμ μαρς νιβεν ἔτε ογονωχομ
 ἰμωογ ἔτογῶ ἔβολ ἰνιμαγιά ἰτε πιχρyστι-
18. A. ἄνος μαρεqὶ ἕαροι †να† ναq ἰογμνω ἰχρημα
 νεμ θωω νιβεν ἔτεqναερετιν ἰμωογ ογορ 20
 qμαωωπι εqοι ἰμαρβ ἕεν ταμετογρο. ἔτα-
 qογωρπ δε ἰναισῆαι ἔβολῆεν τοικογμενη τηρς
 ρηπε ic ογρωμι αqογονρq ἔβολ ἔπεqραν πε
 ἄθανασιος αqὶ ρα πογρο εqσω ἰμορ χε πογρο
19. B. ωνῆ ωα ἔνερ ἰνερλι ἰρωβ ερατχομ ἰπαῖθο 25
 ἔβολ. αqραωι ἰσε πογρο πεσαq ναq χε αω
 πε πιμνιῖνι ἔτεκνααιq ἰπαῖθο χε ρινα ἰταῖμι
 χε ογονωχομ ἰμοκ ετογῶ ἔβολ ἰνιμαγιά
 ἰτε νιχριστιᾶνος. αqἔρογῶ ἰσε ἄθανασιος
 πεσαq χε μαρογῖνι ἰογμασι. ἔταγενq αq- 30

- CAXI EPHNI EPEDMAWS AQFΩB AQEPB. OYOS
 ἰθ. α. ΠΕΧΑQ ΝΑQ ΧΕ ΜΑΡΟΥΙΝΙ ΝΗΙ ΝΟΥΜΑΩΙ ΟΥΟΣ
 ΛΥΕΝC ΝΑQ. ΕΤΑΥΖΙΟΥΓΙ ΔΕ ἸΤΦΑΩΙ ἸΤΕ ΠΙΜΑCΙ
 ΕΟΥCΑ ἸΤΕ †ΜΑΩΙ ΟΥΟΣ †ΚΕΦΑΩΙ ΕΠΙΚΕCΑ ΛΥΙ
 ΕΒΟΛ ΕΩΗΩ ΝΕΜ ΝΟΥΕΡΗΟΥ ΖΩCΤΕ ἸΤΟΥΩΤΕΜ 5
 ΟΥΤΩΙ CΩΚ ΕΟΥΤΩΙ. ΑΦΟΥΑΖCΑΖΗΙ ἸΧΕ ΠΟΥ-
 ΡΟ ΑΦΘΡΟΥΙΝΙ ἸΠΙΛΑΡΙΟC ΓΕΩΡΓΙΟC ΖΙΧΕΝ ΠΙΒΗΜΑ
- ἰθ. β. ΠΕΧΑQ ΝΑQ ΧΕ ΓΕΩΡΓΙΟC ΕΘΒΗΤΚ ΛΙΜΟΥ† ΕΠΑΙ-
 ΡΩΜΙ ΕΒΟΥΗ ΕΤΑΜΕΤΟΥΡΟ ΙΕ ἸΤΕΚ†ΟΥΩ ἸΝΝΕQ-
 ΜΑΓΙΑ ΕΒΟΛ ΙΕ ἸΤΕQ†ΟΥΩ ἸΝΝΟΥΚ ΕΒΟΛ ΙΕ ἸΤΕΚ- 10
 ΗΘΘΒΕQ ΙΕ ἸΤΕQΗΘΘΒΕΚ. ΠΙΛΑΡΙΟC ΓΕΩΡΓΙΟC ΔΕ
 ΕΤΑQΝΑΥ ΕΠΙΜΑΓΟC ΠΕΧΑQ ΝΑQ ΧΕ ΙΩC ἸΜΟΚ
 ΠΑCΟΝ ΠΕΤΕΚΟΥΩΩ ΕΑΙQ ΛΡΙΤQ ἸΧΩΛΕΜ ΧΕ
- κ. α. †ΝΑΥ ΓΑΡ ΕΡΟΚ ΕΛΠΙΖΜΟΤ ΤΑΖΩΚ ΖΩΚ. ΗΕΝ
 †ΟΥΝΟΥ ΔΕ ΕΑQΒΙ ΝΑQ ΝΟΥΛ ΦΟΤ ἸΧΕ ΛΘΑΝΑCΙΟC 15
 ΑQΙΩΙ ἸΠΕQΖΟ ΕΒΟΛ ΑQΜΟΥ† ΟΥΒΕ ΖΑΝΡΑΝ ἸΤΕ
 ΖΑΝΔΕΜΩΝ ΕΧΕΝ ΠΙΛΦΩΤ ΑQΤΗΙQ ΝΑQ ΕΘΡΕQ-
 CΟQ. ΕΤΑQCΟQ ΔΕ ἸΠΕΖΛΙ ἸΠΕΤΖΩΟΥ ΤΑΖΩQ
 ΕΠΤΗΡQ. ΑΦΕΡΟΥΩ ἸΧΕ ΛΘΑΝΑCΙΟC ΠΕΧΑQ ΝΑQ
 ΧΕ ΠΑΥC ΚΕ ΜΗΙΜΙ ἸΜΑΥΑΤQ ΠΕ †ΝΑΤΗΙQ ΝΑΚ. 20
- κ. β. ΕΩΩΠ ἸΤΕΩΤΕΜ ΠΕΤΖΩΟΥ ΩΩΠΙ ἸΜΟΚ †ΝΑΖ†
 ΖΩ ΕΦΗΕΤΑΥΕΡCΤΑΥΡΩΝΙΝ ἸΜΟQ. ΑQΒΙ ΔΕ ἸΚΕ-
 ΛΦΩΤ ΑQΙΩΙ ἸΠΕQΖΟ ΕΒΟΛ ἸΒΗΤQ ΑQΜΟΥ†
 ΕΖΑΝΡΑΝ ἸΔΕΜΩΝ ΕΖΡΗΙ ΕΧΩQ ΕΥΖΩΟΥ ΕΖΟΤΕ
 ΝΙΖΟΥΛ†. ΑQ†ΝΑQ ἸΠΙΛΦΩΤ ΕΘΡΕQCΩQ. ΟΥΟΣ 25
 ΕΤΑQCΩQ ΟΝ ἸΧΕ ΠΙΛΑΡΙΟC ἸΠΕΖΛΙ ἸΠΕΤΖΩΟΥ
- κλ. α. ΤΑΖΩQ. ΕΤΑQΝΑΥ ἸΧΕ ΛΘΑΝΑCΙΟC ΧΕ ἸΠΕΖΛΙ
 ἸΠΕΤΖΩΟΥ ΩΩΠΙ ἸΜΟQ. ΠΕΧΑQ ΧΕ ΦΗΕΘΟΥΛΒ
 ΓΕΩΡΓΙΟC ΠΙCΤΑΥΡΟC ΕΡΟΚ ἸΤΕ ΠΩΗΡΙ ἸΦ† ἸΗC
 ΠΧC ΦΗΕΤΑQΙ ΕΠΙΚΟCΜΟC ΕΝΟΖΕΜ ἸΝΙΡΕQΕΡΝΟΒΙ 30

ΝΑΙ ἅ ΤΑΨΥΧΗ ΟΥΟΣ ΜΟΙ ἸΤΣΦΡΑΓΙΣ ἸΤΕ ΠΧ̄
 ΝΗΙ. ΔΑΔΙΑΝΟΣ ΔΕ ἘΤΑΦΝΑΥ ἘΦΗἘΤΑΦΩΠΙ ΑΦ-

ΚΑ. Β. ΣΩΝΤ ἘΜΑΨΩ ΑΦΟΥΑΖΣΑΖΝΙ ἸΣΕΩΛΙ ἸΠΙΜΑΓΟΣ
 ΣΑΒΟΛ ἸΤΒΑΚΙ ἸΣΕἩΘΘΒΕΦ ἸΤΣΗΦΙ ΟΥΟΣ ΑΦΣΩΚ
 ἸΤΕΦΜΑΡΤΥΡΙΑ ἘΒΟΛ ΑΦΕΡΠΕΜΨΑ ἸΠΙΩΝἩ 5
 ἸἘΝΕΖ. ΤΟΤΕ ΑΦΕΡΚΕΛΕΥΙΝ ἸΣΕ ΠΟΥΡΟ ΕΘΡΟΥ-
 ΖΙΟΥΓΙ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἘΠΙΨΤΕΚΟ ΨΑΤΕΦ-
 ΣΟΒΝΙ ΣΕ ΟΥ ΠΕ ἘΤΕ ΦΝΑΔΙΦ ΝΑΦ. ἘΤΑΤΟΟΥΓΙ ΔΕ

ΚΒ. Α. ΨΩΠΙ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΘΑΜΙΔ ἸΟΥΤΡΟΧΟΣ
 ΕΦΟΙ ἸΝΙΨΤ ἘΜΑΨΩ ΕΘΡΟΥΘΟΥΖ ἸΟΥΜΗΨ ἸΙΦΤ 10
 ἘΡΟΦ ΝΕΜ ΖΑΝΚΑΨ ΕΥΘΟΥΖ. ΟΥΟΣ ΑΦΘΑΜΙΔ
 ἸΠΙΤΡΟΧΟΣ ΚΑΤΑ ΠΙΡΗΤ ἘΤΑΦΟΥΑΖΣΑΖΝΙ ἸΜΟΦ
 ΣΑΨΩΠΙ ΔΕ ἸΜΟΦ ΕΦΟΙ ἸΡΟ ἸΣΗΦΙ ΣΑἩΡΗΙ ΔΕ
 ἸΜΟΦ ΕΦΟΙ ἸΣΗΦΙ ἸΡΟ Ἡ ΕΥΣΗΡ. ΑΦΟΥΑΖΣΑΖΝΙ
 ἸΣΕ ΠΟΥΡΟ ΕΘΡΟΥΓΙΝΙ ΝΑΦ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ 15
 ἘΒΟΛἩΕΝ ΠΙΨΤΕΚΟ ἘΖΙΤΦ ἘΨΩΠΙ ἘΣΕΝ ΠΙΜΑΝ-

ΚΒ. Β ΚΑΝΩΝ. ἘΤΑΦΦΩΝΖ ΔΕ ἸΣΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΟΥΟΣ ΑΦΝΑΥ ἘΡΟΦ ἸΠΣΜΟΤ ἸΠΙΑΣΤΗΡΙΟΝ.
 ΣΑΨΩΠΙ ἸΜΟΦ ΕΦΟΙ ἸΡΟ ἸΣΗΦΙ ἘΡΕ ΣΑἩΡΗΙ
 ἸΜΟΦ ΕΦΟΙ ἸΣΗΦΙ ἸΡΟ Ἡ. ΠΕΣΑΦ ἸἩΡΗΙ ἸἩΗΤΦ 20
 ΣΕ ἈΛΗΘΟΣ †ΝΑΨΝΟΖΕΜ ΑΝ ἸΠΑΙ ἘΒΟΛἩΕΝ
 ΠΑΙΜΑΝΚΑΝΟΝ ΦΑΙ. ΠΑΛΙΝ ΟΝ ΜΕΝ[ΕΝ]ΣΩΣ
 ΠΕΣΑΦ ἸἩΡΗΙ ἸἩΗΤΦ ΣΕ ΟΥΟΙ ΝΑΚ ὠ ΓΕΩΡΓΙΟΣ.

ΚΓ. Α. ΕΘΒΕΟΥ ΑΚΧΑ ΠΑΙΜΕΥΓΙ ἘΛΛΗΙ ἘΖΡΗΙ ἘΣΕΝ ΠΕΚ-
 ΖΗΤ. ἈΡΙ ΦΜΕΥΓΙ ἸΠΙΚΑΝΡΟΣ ἘΤΑΦΤΑΖΟΚ. ἈΡΙ 25
 ΦΜΕΥΓΙ ΣΕ ΠΕΚῸΣ ΖΩΦ ΑΥΑΨΦ ἩΕΝ ΘΜΗΤ ἸΣΟΝΙ
 Ἡ ἸΣΕ ΝΗΟΥΔΑΙ. ΜΕΝΕΝΣΩΣ ΑΦΦΑΙ ἸΝΕΦΒΑΛ
 ἘΨΩΠΙ ἘΤΦΕ ΕΦΣΩ ἸΜΟΣ ΣΕ ΠῸΣ ΦΤ ΠΙΑΤΨΙΒΤ
 ΠΑΡΧΩΝ ἸΤΕ ΝΙἘΝΕΖ ΦΗ ἘΤΕ ΦΩΦ ΠΕ ΠΙΒΡΟ ΟΥΟΣ

ΚΓ. Β. ΕΦΤ ἸΜΟΦ ἸΖΜΟΤ ἸΝΙΜΑΡΤΥΡΟΣ ΣΕ ἸΘΟΚ ΠΕ 30

- ποῦωοῦ ΝΕΜ ποῦχλομ φηέτε ιςχεν ρη ἴπατε
 κθαμιὸ ἴγλι ἴπατε κθαμιὸ ἴτφε ΝΕΜ πκαζι
 εκμοτεν ἴμοκ ἔχεν ΝΙΜωοῦ ΝΕΜ †νοῦ εκ-
 μοτεν ἴμοκ ἔχεν πρενος τηρρ ἴνιρωμι ἴθοκ
 ετσωοῦν ἴνεκ ΜΑΝΕΜΤΟΝ φηέταρβωλκ ἴτφε 5
 ἴφρη† ἴνογκαμαρα οῦορ ΝΙΘΗΠΙ ἴεν πεκογαρ-
 κ̄δ. α. σαρني ἴπιναγ ἔωαγοπτ ἴνοῦμοῦ ἴρωοῦ. ἴθοκ
 π̄ο̄ ετρωοῦ ἔχεν ΝΙΘΗΠΙ ΝΕΜ ΠΙὸσι φηέταρϷι
 ἴνιτωοῦ ἴεν οῦϷι οῦορ ΝΙΒΕΛΛΟΤ ἴεν οῦ-
 μαϷι φηέτινι ἴνιθνοῦ ἔβολθεν ρανὰρρω οῦορ 10
 ΝΙΑΡΓΕΛΟC ἔταγερπαρabenin ακτηιτοῦ ἔβρη
 ἔφνοῦ[Ν] ἴτε ΝΙΤΑΡΤΑΡΟC ἔερκολαζιν ἴμωοῦ
 ἔβολζιτεν ρανδρακων εῦρρωοῦ. οῦορ ἴθωοῦ
 σεσονρ ἴεν ἴανσναγρ ἴατβωλ ἔβολ ΝΕΜ
 κ̄δ. β. ρανμοχλοῦς ἴατρωοῦων ἴμωοῦ ἴμονωσχομ 15
 ἴτε ρλι Ϸιβ† ἔβοῦν ἔρρεν ΝΕΚΟΓΑΡΣΑρني. π̄ο̄
 φ† ἴθοκ ακοῦωρπ ἴπεκμονορενης ἴωρη
 ἔπικοσμοC ἔπβαιε ἴτε ΝΙCΗΟῦ αρβι σαρρ ἴεν
 μαρἴα †παρθενοC οῦορ αρερρωμι ἴμονωσχομ
 ἴκα† ἴρρωμι ἔβοτβε† ἴτερρϷινερρωμι. ἴθορ π̄ο̄ 20
 ἴηC π̄χC ΠΙΜΙCΙ ἔβολ ἴβητκ ἴεν οῦμεθμη.
 κ̄ε. α. φηέταρμοϷι ριχεν πρo ἴφιομ ἴφρη† ιςχεκ
 ερμοϷι ριχεν φηέτρωοῦωοῦ φηέταρϷανω ἴε
 ἴωο ἴρωμι ἔβολθεν ἔ ἴωικ Ϸατοῦςι φηέταρερ
 ἔπιτιμαν ἴνιθνοῦ ἴεν φιομ ενχαι ΝΙΒΕΝ σεβ- 25
 νον ἴσωοῦ ΝΑΚ †νοῦ ἴμοῦ π̄αο̄C ἴεν ταιοῦνοῦ
 ἔτεκνηοῦ ἴηC ἴριβοῦθιν ἔταμετρωβ Ϸε ἴνοκ
 οῦρρερρνοβι. μαροῦλςιαι ἔβολ ραροῖ ἴχε ΝΑΙἴ-
 κ̄ε. β. καρρ Ϸε ΠΙὸοῦ φωκ πε οῦορ ερμερ ἴωοῦ
 ἴχε πεκραν Ϸα ἔνερ ἴμην. ερρωκ δε ἴπι- 30

ἀμην ἀγχιτῆ ἐβοῶν ἐπιτροχος ἀγῆοκ ἐχωρ
 ἐμαῶω σατοτῆ ἀ περσῶμα ἐρ ἰ ἡμερος. ἴτογ-
 νοῦ ἀρῆαι ἴτερσμη ἐπῶωι ἴξε δαδιάνος
 ἐρσῶ ἡμος χε ἀριέμι νιογρωοῦ ογορ χεμνομῆ
 χε ἡμον νογῆ ἐβῆλ ἐπιὰ πολλῶν νεν πιερμης 5

κς. α. νεν πιζεγς νεν ῥαθεννας νεν πικκαμάνδρος
 νεν πιφεστος νεν πιέρακλῆς νεν ποσιδων
 νηῆταγερ πεθονανερ ἡπιῖ ἡσα ἴτε φιομ
 νη ἔτε νιογρωοῦ δι χομ ἐβολ ριτοτοῦ ἀρῶων
 ἴξε ῥνοῦ φῆ ἡγεωργιος φηῆτογμοῦῆ ἐρορ 10
 χε ἡῆς φηῆταγῶω φη ἔτα νιογδαὶ ἡοθερ
 εθεβοῦ ἡπερῆ ἴτερμαρμερ ἐβολῆεν νασιχ.

κς. β. ἀερκελεγιν ἴξε πιδρακων ἴτε φνοῦν εθορῶ-
 βερβερ ἡνερκας σαβολ ἡῆπολις ἐβρη ἐογ-
 λακκος ἐρῶοῦῶοῦ ἐρσῶ ἡμος ἡβρη ἡβῆτῆ 15
 χε μῆπως ἴτε νιχρηστιάνος χιμι ἡνερκας
 ἴτογκωτ ἡογμάρτηριον ἐρορ ἴτογτοῦνος
 περσνορ ἐρρη ἐχων. νε φῆαγ ἡογωμ δε πε
 ἀρῶε ναρ ἴξε πογρο ἐογωμ νεν πικε ζῆ

ζ. α. ἡογρο νεμαρ. ἐγῶωμ δε ἀρῶωπι ἴξε ογνιῶῆ 20
 ἡμονμεν. ἡογροῆ βεν ογροῆ ἀ τφε βλωκ
 ἡβῆπι ογορ ἀρῶωπι ἴξε ογνιῶῆ ἡροῆ ρωο
 τε ἴτε νιτωοῦ φωσι βεν ογῆζαπινα ἴτε πκαρι
 κιμ ἴτε φιομ ῶθορτερ ἡρῶωμι ογορ ἴτε
 νερχολ ροσι ἐπῶωι ἡῆ ἡμαρι. ἀερσαλπιζιν 25
 ἴξε μῆχανῆ βεν πιταπ ρηππε ις πῶς ἡῆς ἀρῆ

ζ. β. ριχεν περζαρμα ἡχεροῦβιμ ἀρῶρι ἐρατῆ ριχεν
 νενσφοτοῦ ἡπιλακκος περῶω ἡμῆχανῆ πιαρ-
 χῆαρρελος χε μαῶε νாக ἐπεσῆτ ἐπιλακκος
 ῶωοῦῆ ἡνενκας ἡπααλοῦ γεωργιος. ἐπιδε 30

- αἰσοβνι ἴχε παῖχωρι ἕεν περζητ ἴχε γεωρ-
 ριος ἰχε μεφωνῆ σε †νανοζεμ αν ἴπαισοπ
 ἔβολῆεν παῖμANKANON ΔΙΧΑϞ ΔϞΡΑΟΥῶ ἴῆητϞ
 κῆ. α. σε ἴτεϞΝΑΖ† ἕεν περζητ τηρϞ οϞορ ἴτεϞ-
 ἔμι σε ἄνοκ πε φ† φῆ ἔτε οϞονωσομμοϞ 5
 ἔνοζεμ ἴμαγατϞ. ἄ μηχανῆ ωε ναϞ ἔπεσῆτ
 ἔπιλακκοσ αϞσεβτε πισωμα ἔθοϞαβ ἴτε
 πιάριος γεωργιος. ἄ πῶϞ ἄμονι ἴτεϞσιϞ εϞ-
 σω ἴμοσ σε γεωργιος παμενριτ Ϟῆπτε ἰϞ †σιϞ
 ετασθαμῖο ἴλδαμ πιωορπ ἴρωμι ἴθοσ ον 10
 †νοϞ ἔθοϞλζεμ σωнт ἴμοκ ἄ πῶϞ νιϞι ἔθοϞν
 κῆ. β. ἕεν περζο αϞμαρϞ ἴῆωνῆ ἴκε σοπ. αϞἔρασ-
 παζεσθε ἴμοϞ ἴχε πῶϞ αϞωε ναϞ ἔπωωι ἔνι-
 φνοϞι νεμ νεϞαρρελοσ ἔθοϞαβ. αϞτωνϞ ἕεν
 οϞιωσ ἴχε πιάριος γεωργιος ἔβολῆεν νιἔθ- 15
 μωσϞτ. οϞορ ναϞμοωι πε ἕεν πιπλλατι(sic) ἴτε
 †βακι εϞκωτ ἴσα νιοϞρωοϞ(sic). μενενα
 ναι δε αϞσιμι ἴνιοϞρωοϞ ἕεν πιπλατιἄ(sic)
 κῆ. α. εϞζεμσι σαθοϞν εϞ†ζαπ οϞορ αϞϞωσι ἔθοϞν
 ἔσωοϞ πεσαϞ νωοϞ σε τετενεσωοϞν ἴμοι αν 20
 ὠ νιοϞρωοϞ. αϞϞαι ἴνεϞβαλ ἔπωωι ἴχε ποϞρο
 δαδιἄνοσ ἕεν οϞωπι εϞσω ἴμοσ ἴπιάριος σε
 ἴθοκ νιμ ἴπαιρη†. πεσε πιμαρτυροσ ἴτε
 πῶϞ ναϞ σε ἄνοκ πε γεωργιος φῆἔτατενηωτεβ
 (sic) ἴμοϞ ἴσαϞ εῆβε τετενεμετρεϞ†ωωω ἔπα- 25
 κῆ. β. νοϞ† φαιεθνατακε θῆνοϞ ἴπατε οϞεσκι ωωπι.
 ποϞρο δε δαδιἄνοσ εϞμῆν εϞσομσ ἔθοϞν
 ἕεν πζο ἴπιάριος πεσαϞ ναϞ σε ἴθοκ αν
 πε ἄλλα τεϞῆῆιβι τε κε οϞαι δε πεσαϞ σε
 ἄρνοϞ αϞῶνι ἴμοϞ. ἔταϞἔμι δε ἴχε ἄνατολιος 30

ΠΙΣΤΡΑΪΤΙΛΑΤΗΣ ΠΕΣΑΥ ΧΕ ΉΕΝ ΟΥΜΕΘΜΗ ΦΑΙ
ΠΕ ΓΕΩΡΓΙΟΣ ΠΕΤΑΥΤΑΥΤΩΝΗ (sic) ἔΒΟΛΉΕΝ
ΝΗ ἘΘ ΜΩΟΥΤ ΑΥΝΑΥΤ ΔΕ ἸΣΕ ΑΝΑΔΟΛΙΟΣ (sic)

λ. α. ΝΕΜ ΝΑΤΕΥΤΑΥΤΙΣ ΤΗΡΣ. ΑΣΩΩΠΙ ΔΕ ἸΣΕ ΤΗΠΙ
ἸΝΝΗἘΤΑΥΝΑΥΤ ἘΠΧ̄Σ ΣΕΪΡΙ ἸΓ̄ ἸΨΟ ΝΕΜ Θ̄ ΝΕΜ 5
ΟΥΣΖΙΜΙ ἔΒΟΛΉΕΝ ΠΙΜΗΨ. ΟΥΟΣ ΑΥΟΥΑΥΣΑΥΝΙ
ἸΣΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΕΘΟΥΖΙΤΟΥ ΤΗΡΟΥ ΣΑ-
ΒΟΛ ἸΨΒΑΚΙ ΉΕΝ ΟΥΜΑ ἸΨΑΥΕ ΑΥΑΙΤΟΥ ἸΔ̄
ἸΜΕΡΟΣ ΑΥΒΟΥΤΒΕΤ ἸΜΨΟΥ. ΠΑΙΡΗΤ ΑΥΧΩΚ ἸΤΟΥ-
ΜΑΡΤΥΡΙΑ ἸΣΟΥ ἸΕ ἸΦΑΜΕΝΩΘ ΉΕΝ ΟΥἚΣΟΥ 10
ἸΣΑΒΒΑΤΟΝ ΉΕΝ ΑΣΠΘ ἸΠΙἘΣΟΥ ΟΥΟΣ ΑΥΨΕ

λ. β. ΝΨΟΥ ΉΕΝ ΟΥΨΟΥ ἘΠΠΑΡΑΔΙΣΟΣ ΕΥΘΙ ΖΜΟΤ
ἘΖΡΗ ἘΧΕΝ ΝΙΡΕΦΕΡΝΟΒΙ. ΑΥΟΥΑΥΣΑΥΝΙ ἸΣΕ ΠΟΥ-
ΡΟ ΕΘΟΥἸΝΙ ἸΠᾶΓΙΟΣ ΓΕΩΡΓΙΟΣ ἘΧΕΝ ΠΙΒΗΜΑ
ΟΥΟΣ ΑΥΧΟΣ ΕΘΟΥἸΝΙ ἸΟΥΒΛΟΧ ἸΒΕΝΙΠΙ ΖΙΝΑ 15
ἸΣΕΩΝΖ ἸΠΙΘΜΗ ἘΡΟΥ ΟΥΟΣ ΑΥΘΟΥΣΑΥΤ ΉΑ
ΟΥΤΑΥΣ ΨΑΤ ΕΥΒΩΛ ἔΒΟΛ ΟΥΟΣ ἸΣΕἸΝΙ ἸΟΥ-
ΜΟΚΙ ἸΠΣΜΟΤ ἸΟΥΧΘΟΝΙ ἸΒΕΝΙΠΙ ἸΣΕΖΙΤΥ ἔΒΡΗ

λ̄α. α. ἘΡΟΥ ΟΥΟΣ ΑΥΘΟΥΘΟΥΖ ἸΖ̄ ἸΙΥΤ ἘΤΕΥΔΦΕ
ἔΒΟΥΝ ἘΠΙΒΛΟΧ ΑΥΘΟΥἸΝΙ ἸΟΥΝΙΨΤ ἸΩΝΙ ΕΥ- 20
ΦΟΝΚ ΚΑΤΑ ΤΕΥΔΦΕ ΟΥΟΣ ΑΥΖΙ ΤΕΥΔΦΕ ἔΒΡΗ
ἘΡΟΥ ἘΤΑΥΡΟΣ ἸΤΑΥΤΥ ἸΣΕΣΚΕΡΚΕΡ ἸΜΟΥ ΝΕΜ
ΠῶΝΙ ΟΥΟΣ ἸΤΟΥΒΩΛ ἔΒΟΛ ἸΝΙΤΑΥΣΟ ἘΡΑΤΟΥ
ἸΤΕ ΝΕΥΚΑΣ. ἘΤΑΥΔΜΟΝΙ ΔΕ ἸΤΟΥΤΥ ΉΕΝ ΤΑΙ-
ΒΑΖΑΝΟΣ ΉΕΝ ΟΥΜΕΤΧΩΡΙ ΟΥΟΣ ΑΥΟΥΑΥΣΑΥΝΙ 25

λ̄α. β. ἘΘΟΥἸΝΙ ἸΠῶΝΙ ἔΒΟΛ ΖΑΡΟΥ ἘΔΨΥ ἘΠΨΩΙ
ἸΣΑΧΩΥ ΟΥΟΣ ἸΤΟΥΜΟΥΡ ἸΟΥΝΙΨΤ ἸΩΝΙ ἸΒΗΤΥ
ΝΕΜ ΕΒΕΡΕ ΟΥΝΙΨΤ ἸΧΡΕΜΤΣ ἘΠΨΩΙ ΉΑΡΟΥ.
ΜΕΝΕΝΣΑ ΝΑΙ ΔΕ ΑΥΟΥΑΥΣΑΥΝΙ ἘΖΙΤΥ ἔΒΟΥΝ
ἘΟΥΜΑΣΙ ἸΖΟΜΤ ΝΕΜ ἘΤΩΤΣ ἸΖΑΝΙΥΤ ΕΥΨΗΟΥ 30

- ἔβοϋν ἔροϋ. ἀφερκελεϋιν ἴσε πιάνομος ἴοϋρο
 λβ̄. α. εθοϋῖνι ἴοϋμανκανων ἴπιμασι ἴτοϋκω†
 ἔβοϋν ρινα ἴτοϋϋομβεμ ἴπσωμα ἴπιάριος
 ἴσε νιϋτ οϋοϋ ἴτε μεϋμελος ερ ἴφρη† ἴοϋ-
 ωωω ἴτε οϋδνωοϋ ἔεν πιωωμ. ἀϋάμονι 5
 ἴτοτϋ ον ἔεν οϋμετσωρι ἀϋοϋαϋσαϋνι δε
 ον εθοϋϋϋιτϋ ἔπιωτεκο νεμ ἔτοσϋ ἔπωε ωα
 τεϋσοδῶνι σε ϋναἔροϋ ναϋ ιε σε ϋνατακοϋ
 ἴαω ἴρη† νε οϋσαιε πε ἔμαωω ἔεν τεϋϋιν-
 λβ̄. β. ναϋ ἄ πῶϋ οϋονϋϋ ἔροϋ ἔεν πιἔσωρϋ ἔτεμμαϋ 10
 εϋσω ἴμοσ σε ἄμωνι ἴτοτκ πασοτπ γεωργιος
 οϋοϋ ϋεμνομ† ἴπερβωλ ἔβολ σε ἄνοκ †ϋη
 νεμακ οϋον οϋνιω† ἴραωι ωοπ νακ ἔεν τφε
 ἔϋρηι ἔσεν πεκἄϋων. ϋηππε ιϋ οϋσοπ ἀκμοϋ
 ἴμοϋ διτοϋνοσκ ἔτι ϋναμοϋ ἴκε σοπῶ 15
 λγ̄. α. οϋοϋ †νατοϋνοσκ ον ἔεν πιμαϋδ̄ δε ἴσοπ
 ἄνοκ ἔθναἰ ἴμιν ἴμοι ἔεν ϋανδῆπι οϋοϋ
 †παραθῆκη ἔταισαλος ἔπεκσωμα †ναδῖτϋ
 ἄνοκ εθνα†σომ ἴπεκσωμα ἔθοϋαβ ἴτα-
 θρεκῖτον ἴμοκ νεμ ἀβρααμ νεμ ισακ νεμ 20
 ιακωβ ἴπερερωλαϋ ἴϋητ ἄνοκ †ϋη νεμακ
 εσεωωπι ϋαρ ἴσε τεκμαρτηριἄ ἴπεμθο ἴπαι
 ῶ ἴοϋρο ναι ἐκερμεθερε ἴποϋῖθο εθβητ ϋναερ
 ϋ ἴρομπι εϋερβαϋανιϋιν ἴμοκ ἔϋρηι ϋισεν
 λγ̄. β. παραν ϋεμνομ† ἴπερερωλαϋ ἴϋητ ἔεν πϋιν- 25
 θρεϋταιεμοϋ† ἔροϋ ἴσε πῶϋ ἀϋωε ναϋ ἔπωωι
 ἔνιφνοϋἰ νεμ νεϋαγγελοσ ἔθοϋαβ ἔρε πιϋωρι
 ἴμαρτυροσ ἴτε πῶϋ σομϋ ἔροϋ οϋοϋ ἴθοϋ
 δε ναϋμην ἔβολῆεν πιωρωιϋ ωατε πιοϋωινι
 ωαι ἔβολ εϋοϋνοϋ ἴμοϋ ἔεν πιἔροϋϋτ ἔτα- 30

λδ. α. π̄ο̄ς τῆις ναϋ. ἔταωωρη δε ωωπι αφογαζσαζνι
 ἴχε πογρο εθοροῖνι ἴπιλῆριος γεωργιος ἔχεν
 πιβημα. ἔταγενϋ δε πεχε ογαι ναϋ ἐβολῆεν
 πι ὄ ἵογρο ἐπεεφραν πε μαρ[μ]εντιος σε γεωρ-
 ριος φερῆτιν ἵογμῆνι ἵτοτκ. ἐωωπι ακωα- 5
 ναιϋ ἵπαῖθο ωε πενῆνῆβ πιρη νενι πιῶ ἵνογ†
 νενι ἑμαϋ ἵνῆνογ† φαρτημῆς σε ἵθος εθ-

λδ. β. νοζεν ἵπικοςμος τηρη σε †ναναζ† ζω
 ἐνεκνογ† ἵταωεωωπι ἵμωογ ἵκαλως. πεχε
 πᾶριος γεωργιος ναϋ σε ἄσε πεκῆτημα νηι. 10
 πεχε μακμεντιος πογρο ναϋ σε ζηππε ις ὄ
 ἵθρονος σεχη ἕβρη φογαι φογαι ἵνῆθρονος
 ογος ζανφατςι ἵῆητογ ἵμῆνι νῆβεν ζανογον

λε. α. μῆν ἵτε ζανωωην ἵρεφτογταζ νενι ζανογον
 ἵατογταζ. ἐωωπι ογν ἵτογογωνζ ἐβολ ἵτογω- 15
 επνογνι ἵχε νῆφατςι ἵτε πιωωην ἵτε πιογαι
 πιογαι ἵῆητογ φῆρι ἐβολζιτεν νεκτωβζ ογος
 ἵτε νῆφαιςι(sic) ἵρεφτογταζ φορι ἐβολ ογος
 ἵτε νῆατογταζ ἵχωβι φορι ἐβολ ῆεν φαι
 †ναζ† ἐπεκνογ†. ἄ πᾶριος γεωργιος ζιτϋ 20
 ζιχεν πεφζο αϋτωβζ ἵφ† ἵογνῆω† ἵναϋ εφ-

λε. β. ϋλζομ. ἔταϋχωκ δε ἐβολ ἵ†προσεϋχη αϋχω
 ἵπιλῆμῆν αςωωπι δε ογνῆω† ἵζο† νενι ογ-
 σερτερ ῆεν πεφζιντωνϋ ογπῆᾶ γαρ ἵτε
 π̄ο̄ς αϋῖ ἔχεν ἵθρονος αϋ†ογῶ ἐβολ αϋβεπ- 25
 νογνι ἵχε νῆφατςι αϋφῆρι ἐβολ ογος νῆῆτοι
 ἵρεφτογταζ αϋ† ογταζ νη ἕτοι ἵατογταζ

λε. α. αϋζι χωβι ἐβολ. τοτε πεχε μαρμεντιος πογρο
 ναϋ σε ογνῆω† ἵνογ† πε πιερακλῆς σε νενι
 νῆκεωε ετωογῶογ αϋογωνζ ἵτεφζομ ἐβολ 30

- ἸΒΗΤΟΥ ἸΠΑΙΡΗ†. ΑΦΕΡΟΥΩ ἸΣΕ ΠΙΛΓΙΟΣ ΓΕΩΡ-
 ΓΙΟΣ ΕΓΣΩ ἸΜΟΣ ΣΕ Φ† ΦΗΕΤΑΦΘΑΜΙΔ ἸΤΦΕ
 ΝΕΜ ΠΚΑΖΙ ΦΗΕΤΑΦΘΕ ΝΗΕΤΩΟΠ ΑΝ ΨΩΠΙ ΑΚ-
 ΤΕΝΘΩΝΗ ΕΠΙΕΡΑΚΛΗΣ ΠΙΔΩΛΟΝ ἸΚΟΥΡ ἸΒΕΛΛΕ
 λ̄ς. β. ΦΗΕΤΕΚΝΑΤΑΚΟ ΝΕΜΑΦ ἸΧΩΛΕΜ. ΑΦΕΡΟΥΩ ἸΣΕ 5
 ΠΟΥΡΟ ΔΑΔΙΛΝΟΣ ΠΕΧΑΦ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΠΙΣΟΤΠ ἸΤΕ ΝΙΡΑΛΙΛΕΟΣ †ΣΩΟΥΝ ΣΕ †ΝΑΤΑ-
 ΚΟΚ ἸΑΨ ἸΡΗ†. ΤΟΤΕ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥἸΝΙ
 ἸΟΥΝΙΩ† ἸΒΑΨΟΥΡ ΔΥΒΙΣΙ ἸΜΟΦ ἸΕΝ ΤΕΦΜΗ†
 ΑΦΑΙΦ ἸΒ ΟΓΟΣ ΠΑΙΡΗ† ΑΦ† ἸΠΙΠΠ̄Α. ΑΦΕΡΟΥἸΝΙ 10
 ἸΟΥΝΙΩ† ἸΛΕΒΗΣ ἸΣΕΖΙΟΥἸ Ἰ†ΤΟΙ Β† ἸΤΕ ΠΣΩ-
 ΜΑ ἸΠΙΛΓΙΟΣ ΕΒΡΗΙ ΕΜΑΦ ΝΕΜ ΟΥΤΑΤΖ ΝΕΜ
 λ̄ζ. α. ΟΥΛΑΜΧΑΠΤ ΝΕΜ ΟΥΩΤ ἸΤΕΒΝΗ ΝΕΜ ΟΥΜΒΡΕΖΙ
 ΑΥΣΑΖ† ΖΑΡΟΦ ΕΜΑΨΩ ΖΩΣΤΕ ἸΤΕ ΝΕΦΒΕΡ-
 ΒΕΡ ΝΕΜ ΝΕΦΨΑΖ ΒΙΣΙ ΕΠΙΖΟΥΔ. ΖΩΣΤΕ ἸΤΕ 15
 ΝΗΕΤΣΑΖ† ΦΩΤ ΕΠΑΙΣΑ ΝΕΜ ΦΑΙ ΖΙΤΕΝ ΠΙΖΟΥΔ
 ἸΤΕ ΠΨΑΖ ΖΩΣΤΕ ἸΤΕΦΒΙΣΙ ἸΠ̄Ε ἸΜΑΖΙ ΑΥἸΝΙ
 ἸΝΝΙΝΕΒΧΙ ἸΤΕ ΝΙΛΕΒΗΣ ἸΠΟΥΡΟ ΕΥΧΩ ἸΜΟΣ ΣΕ
 λ̄ζ. β. ΑΦΟΥΩ ΑΦΜΟΥΝΚ ἸΣΕ ΠΙΒΕΡΨΟ ΕΤΕΜΜΑΦ ΑΦΟΥ-
 ΑΖΣΑΖΝΙ ἸΣΕ ΠΟΥΡΟ ΕΘΡΟΥΟΛΣ ἸΣΕΘΟΜΣ ἸΕΝ 20
 ΠΙΚΑΖΙ ΝΕΜ ΠΙΚΕΛΕΒΗΣ ΝΕΜ ΠΙΜΕΛΟΣ ἸΤΕ ΠΙΛ-
 ΓΙΟΣ ΕΤΕ ἸΒΗΤΣ ΣΕ ΖΙΝΑ ἸΝΕ ΝΙΧΡΗΣΤΙΛΝΟΣ ΣΙΜΙ
 ἸΟΥΜΕΛΟΣ ἸΤΑΦ ἸΤΟΥΤΟΥΝΟΣ ΟΥΜΑΡΤΗΡΙΟΝ
 ΝΑΦ. ΕΤΑΥΚΗΝ ΔΕ ΕΘΟΜΣ ἸΠΙΘΜΗΙ ἸΣΕ ΝΙΖΥΠΕ-
 ΡΕΤΗΣ ΑΥΕΡΑΝΑΧΩΡΙΝ ΝΩΟΥ ΑΦΨΩΠΙ ἸΣΕ 25
 ΟΥΝΙΩ† ἸΨΘΟΡΤΕΡ ἸΕΝ ΠΙΛΗΡ Ἰ ΠΚΑΖΙ ΚΙΜ
 λ̄π. α. ΨΑ ΝΕΦΣΕΝ† ΖΗΠΠΕ ΙΣ Π̄ΟΕ Π̄ΗΕ Π̄ΧΣ ΑΦἸ
 ΕΠΕΣΗΤ ΕΒΟΛΒΕΝ ΤΦΕ ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ ΕΘΟΥΑΒ
 ΑΦΔΖΙ ΕΡΑΤΦ ΕΣΦΝ ΠΙΜΑ ΕΤΕΡΕ ΠΙΛΕΒΗΣ ΘΟΜΣ
 ἸΒΗΤΦ. ΟΓΟΣ ΠΕΧΑΦ ἸΖΑΛΑΘΗΛ ΠΙΑΓΓΕΛΟΣ ΣΕ 30

ἄνιογι ἴπαιλεβης ἐπωωι εταρίνι δε ἴπαι-
 λεβης ἐπωωι αῤφονῆ ἐβολ ῆχεν πκαῤι. αῤε-
 λῆ. β. ροῤῶ ἴχε πῶῤ ἴτε νιχομ ἐῤρηι ἐχωῤ χε
 γεωργιος πασωτπ τωνκ ἐῤρηι ἄνοκ πε φη
 ἐταῤτοῤνος λαζαρος ἐβολῆεν νη ἐθωωοῤτ 5
 παρη† ον †νοῤ ἄνοκ. τοῤαῤσαῤνι νακ
 χε τωνκ οῤοῤ ἄμοῤ ἐπωωι ἐβολῆεν πιλεβης
 ὀῤι ἐρατκ ῆχεν νεκῶαλαῤχ ἄνοκ πε πῶῤ
 πεκνοῤ†. αῤτωνῤ ῆεν †οῤνοῤ ἐτεμμαῤ
 ἴχε πιχωρι ἄληθος ῆεν οῤνιω† ἴχομ εσχορ 10
 λῆ. α. ἴφρη† ἴοῤαι ἐτε ἴπεῤῶι ῆλι ἴῤικαῤ ἐπτηρη.
 οῤον νιβεν ἐταῤναῤ αῤερωφῆρι. πεχε πῶῤ
 ναῤ χε ῶρο ἴμοκ οῤοῤ χεμχομ γεωργιος
 παμενριτ χε οῤον οῤνιω† ἴραῤωι ῶωπι νακ
 ῆεν νιφῆοῤι νεμ ῆχεν πικαῤι νεμ ἴπεμεθ 15
 ἴπαιωτ ἴἀραθος νεμ ἴπεμεθ ἴνααγγελος
 ἐῤρηι ἐχεν πεκῶρων ῶωπι εκ χεμνομ† χε
 ἄνοκ †χη νεμακ. οῤοῤ αῤῶε ναῤ ἐπωωι ἐνι-
 λῆ. β. φῆοῤι νεμ νεῤαγγελος ἐθ οῤαβ. ἴθουῤ δε αῤ-
 τωνῤ αῤμοῤωι οῤοῤ αῤοῤωρη ῆα ποῤρο ἴχε 20
 πιλῆριος γεωργιος εῤχω ἴμοσ χε ῆηπε †σῆηνι
 ἴμοι ῆεν †πολις οῤοῤ ††σῶ. ῆεν †οῤνοῤ
 ἐτεμ[μαῤ] αῤοῤαῤσαῤνι ἴχε ποῤρο ἐάμοι
 ἴμοῤ εθροῤεῤῤ ῆαροῤ ἐχεν πιβῆμα. εῤῆνοῤ
 δε ναῤῶω ἐβολ χε πιβῆμα πιβῆμα αῤ ῆαροκ 25
 ῆ. α. ἴθοκ νεμ πεκῶπολλον ἄνοκ ῆω νεμ παῶῤ
 ἴῆῤ πῶῤ πῶηρι ἴφ† ετωνῆ. ῆηπε ις οῤῤῆι
 επεσαν πε χολλαστικῆ αῤῶω ἐβολ εσχω
 ἴμοσ οῤβε πιλῆριος γεωργιος πιμαρτυρος ἴτε
 πῶῤ χε παῶῤ γεωργιος ἄ παῶηρι νωῤεβ ἴπεῤ- 30

- ΜΑΣΙ ΉΕΝ ΤΚΟΙ ΔΑΖΕΙ ἸΣΕ ΠΙΜΑΣΙ ΟΥΟΖ ΔΑΡΜΟΥ
 ἌΡΙΒΟΗΘΙΝ ἘΤΑΜΕΤΧΩΒ †ΕΜΙ ΠΛΟΥΣ ΧΕ ΟΥΟΝΩΧΟΜ
 Μ. Β. ἸΦ† ἘΒΟΛΖΙΤΟΤΚ. ΠΕΧΕ ΠΙΛΓΙΟΣ ΝΑΣ ΧΕ ΒΙ
 ἸΠΑΙΩΒΩΤ ἘΒΟΛΉΕΝ ΝΑΣΙΧ ΜΑΩΕ ΝΕ ἘΤΚΟΙ ΧΩ
 ἸΠΑΙΩΒΩΤ ἘΧΕΝ ΦΜΟΥΤ ἸΠΙΜΑΣΙ ἘΡΕΧΩ ἸΜΟΣ 5
 ΧΕ ΝΑΙ ΝΕ ΝΗ ἘΤΕΡΧΩ ἸΜΩΟΥ ἸΣΕ ΓΕΩΡΓΙΟΣ ΧΕ
 ΉΕΝ ΦΡΑΝ ἸΉΕ ΠΧΕ ΤΩΝΚ ὀΖΙ ἘΡΑΤΚ. ἸΘΟΣ ΔΕ
 ΑΣΙΡΙ ΚΑΤΑ ΦΡΗ† ἘΤΑΧΟΣ ΝΑΣ ΟΥΟΖ ΔΑΤΩΝΑ
 ἸΣΕ ΠΙΜΑΣΙ ΉΕΝ †ΟΥΝΟΥ ἘΤΕΜΜΑΥ ΑΣ†ΩΟΥ
 ΜΑ. Α. ἸΦ† ἸΣΕ †ΣΖΙΜΙ ΕΣΧΩ ἸΜΟΣ ΧΕ ΣΜΑΡΩΟΥΤ 10
 ἸΣΕ †ΟΥΝΟΥ ἘΤΑΚΙ ἘΤΑΙ ΠΟΛΙΣ ἸΜΟΣ ἌΛΗΘΟΣ
 ἸΘΟΚ ΟΥΠΡΟΦΗΤΗΣ ΟΥΟΖ Ἄ Φ† ΧΕΜΠΩΙΝΙ ἸΠΕΡ-
 ΛΑΟΣ. ΠΑΛΙΝ ΔΑΟΥΩΡΠ ἸΣΕ ΔΑΔΙΑΝΟΣ ἸΣΑ ΠΙ-
 ΜΑΡΤΥΡΟΣ. ἘΤΑΪ ΔΕ ΠΕΧΕ ΠΟΥΡΟ ΤΡΑΚΙΑΛΙ
 ΝΕΜΑΔ ΧΕ ΓΕΩΡΓΙΟΣ ΝΙΩΕ ΕΤΩΟΥΩΟΥ ἘΤΑΥΦΙΡΙ 15
 ἘΒΟΛ ΤΕΝΕΜΙ ΑΝ ΑΚΡΙΒΩΣ ΧΕ ΠΕΚΝΟΥ† ΠΕ ΕΤΑΔ
 ΜΑ. Β. ΘΡΟΥΦΙΡΙ ἘΒΟΛ ΧΕ ΝΕΝΝΟΥ† ΝΕ ΑΛΛΑ ΖΗΠΠΕ
 ΙΣ ΟΥΜΖΑΥ ΕΡΧΗ ΉΑΤΟΤΕΝ ΉΕΝ †ΠΕΤΡΑ ἘΟΥ-
 ΜΩΙΤ ΠΕ ἸΡΕΡΧΑ ΡΕ[Ϛ]ΜΩΟΥΤ ἸΜΟΝ ΖΛΙ ἸΡΩΜΙ
 ΕΜΙ ἘΠΕΡΜΩΙΤ ΟΥΔΕ ΠΕΡΡΟ ἘΩΟΠ ΟΥΝ ἘΒΟΛ- 20
 ΖΙΤΕΝ ΝΕΚΤΩΒΖ ἸΤΟΥΤΩΟΥΝΟΥ ἸΣΕ ΝΙΚΑΣ ἸΤΕ
 ΝΗ ἘΘΜΩΟΥΤ ΩΕ ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥΖ ΝΕΜ
 ΜΒ. Α. †ΑΡΤΕΜΙΣ ΘΜΑΥ ἸΝΙΝΟΥ† ΕΙΕΝΑΖ† ΖΩ ἘΠΕΚ-
 ΝΟΥ† ἸΤΑΩΠΙ ἸΧΡΗΣΤΙΑΝΟΣ ΔΑΕΡὸΥὼ ἸΣΕ
 ΠΙΜΑΚΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΕΡΧΩ ἸΜΟΣ ΧΕ ΣΕΝΤΟΤ 25
 ἸΣΕ †ΣΜΗ ἘΤΑΙΣΟΘΕΜΕΣ ΉΕΝ ΠΙΕΥΑΡΓΕΛΙΟΝ ΕΤ-
 ΧΩ ἸΜΟΣ ΧΕ ἘΩΟΠ ΟΥΟΝ ΤΕΤΕΝΝΑΖ† ἸΜΑΥ
 ἸΠΣΜΟΤ ἸΟΥΝΑΦΡΙ ἸΨΕΛΤΑΜ ἸΤΕΤΕΝ ΧΟΣ ἸΠΑΙ-
 ΤΩΟΥ ΧΕ ΟΥὼΤΕΒ ἘΒΟΛ ΤΑΙ ΟΥΟΖ ἸΝΕΖΛΙ ΕΡΑΤ-
 ΜΒ. Β. ΣΟΜ ἸΤΕΝΘΗΝΟΥ ΤΩΝΚ ἸΘΟΚ ΝΕΜ ΠΟΥΡΟ ΔΑΔΙ- 30

ἄνος νεν νικεογρωοῦ ἴτε χημι μαθενωτεν
 ἄουων ἴφρο ἴπιῖζαγ οὔοζ ὀφι ἴνικας ἴτε
 νιρεφμωοῦτ ἔταγλοφλεφ *ἔβολ νεν νιωωω
 ἴτε νηῆταγμοῦ ἄνιτοῦ νηι ἴναι. οὔοζ αγθεν- 5
 ωοῦ σατοτοῦ ἴχε πιῖ ἴογρο ἔφμωιτ ἴπιῖ-

ϑῖ. α. ζαγ ἀουοων ἴπιρο ἴτε πιῖζαγ ἴπογχεμ
 ζλι ἴκας ἴτε νιρεφμωοῦτ ἴβητηγ ἀγῶφι
 ἴνιθμις ἔβολβεν νικας ἔταγχεμοῦ ἀγῖνι
 ἴμωοῦ ἴπιῖριος γεωργιος. τοτε πᾶριος γε-
 ωργιος ἀφζιοῦ ἴμοφ ζιχεν νεφκελι ἀφτωβζ 10
 ψα φναγ ἴογρονοῦ βεν πξινθρεφζωκ ἴπιῖ-
 μην ἔβολ ἀφωπι ἴχε οὔνιωτ ἴωθορτερ
 νεν ζανσετεβρηξ ἴχρωμ οὔοζ ἀγεροῦωινι

ϑῖ. β. ἔνικας ἔτεμμαγ οὔοζ σατοτοῦ ἀγῖ ἔβολ
 ἴβητοῦ ἴχε ἔ ἴρωμι νεν ἔ ἴςζιμι νεν ῖ 15
 ἴκογχι ἴἄλογ. νιογρωοῦ δε ἔταγναγ ἔφη-
 ἔταφωπι ἀγερωφηρι λοιπον ἄ νιογρωοῦ
 μοῦ† ἔογαι βεν νη ἔταγτωοῦνοῦ ἔβολβεν
 νηῆθμωοῦτ πεχωοῦ ναφ σε νιμ πε πεκραν.
 ἀγεροῦῶ ἴχε φηῆταφτωνφ ἔβολβεν νηῆθ- 20

ϑῖ. α. μωοῦτ εφζω ἴμμοξ σε ἴσογβην πε παραν. πεχε
 πογρο ναφ σε ἴσ οὔηρ ἴρομπι ἴχχεν ετακμοῦ.
 σε ἴσ ζοῦδ ῖ ἴρομπι. πεχε πογρο ναφ σε
 βεν πιςνοῦ ἔτεμμαγ νε ἀφῖ ἴχε πῶῖ ἔπι-
 κοσμοξ ψαν ἴφη. πεχε φηῆταφτωνφ ἔβολβεν 25
 νηῆθμωοῦτ ναφ σε †ῖρι ἴφμεγῖ ἀν οὔδε
 ἴπιςωτεμ ζολωξ σε ἀφῖ. πεχε δαδιἄνος ναφ

ϑῖ. β. σε νακναζ† ἔνιμ ἴνοῦ†. πεξε φηῆταφτωνφ
 ναφ σε ἴπερεφ ζλι ἴἄναρκη ἔροι ὦ πογρο
 †ωπι οὔν ἔχοξ σε ἀιναζ† ἔνιμ ἴνοῦ† ναι- 30

- ναρτ πε ἔογαι εὔμογ† ἔρογ σε πιαπολλων
 οὔσοx ἴκογρ ἴβο ἴβελλε ἔταιχω οὔν ἴσωι
 ἴτχιωνḅ ετζῶογ ἴτε παιβιος λιωπι ειωḅ
 ḅεν νιμωιτ εττη ḅεν πιαρο ἴχρωι ωλ
ΜΕ. Α. †ωεννι ἔβρηι ἔρογ αῖμαγ ἴχε πιϋιντ ἴα- 5
 τενκοτ ζαpa ἴθοκ ἴπεκωτεμ ἔνιγραφι ἴτε
 νιχρηστιἴνος εσφιρι ἔβολ ακ† ἴφμεγἴ νηι
 ἴπιἔροογ εττη ετοι νρο† πιμωιτ ετε ἴμον
 βοἴα ἴμαγ ἀλλα οὔτωμτ πε νειμ οὔρο†
 ἴμον ζλι ἴναι ἴβητq οὔδε ἴπαγωθετ 10
 ἴπρητ ἴπιρεϋ†ζαπ ἀλλα πζωβ ἴπιογαι
 πιογαι ἔταϋαιq χη ἴπεμθο ἴνεϋβαλ ἔβολ.
- ΜΕ. Β.** τοτε ωαϋἔρογῶ ἴχε .πιχανα ἴτεϋσοc σε
 ματαμοι ἔπζωβ ἴπιογαι πιογαι ἴμωτεν
 ζινα ἴτα† ναq ἴπεϋβεχε κατα νη ἔταϋ- 15
 λιτογ σωτεμ οὔν ἴταφιρι ḅατοτκ ῶ πογρο
 σε ρωμι νιβεν εἴναωπι ζιχεν πικαζι οὔρο
 ἴτεϋογωνζ ἔβολ ἴφἔταϋερσταγρωνιν ἴμοq
 ἔτε πḅc πε καν ἔωωπ ἔογον οὔμηνω
- ΜΖ. Α.** ἴννοβι δι ἔπεϋσωμα οὔρο ἴτεϋῶτεβ ἔβολḅεν 20
 παικοcμοc ἔτζωογ ωαϋωπι ḅεν ζανcναγζ
 εἴβε νεϋνοβι ἀλλα ḅεν †κγριακḅε† ἴτον
 ναq σε οὔνι ἔρε πῶc ἴḅc cοmε ἔβρηι ἔνικο-
 λασic ἴπεροογ ἴτκγριακḅε ἴνοκ δε οὔδε ζεν
 περοογ ἴτκγριακḅε ἴπαγ† ἴτον ναν ἔπτηρηq 25
 ἔπι δε ἴπιογωνζ ἴτεϋμετῶc ἔβολ ειωπ
- ΜΖ. Β.** ζιχεν πικαζι πως γαρ εἴναογωνζ ἔβολ εἴερ-
 σεβḅε ἴζανἴδωλον νειμ ζανθογωτ ἴπαγκιμ
 ἔρωογ ἔπτηρηq. αῖερογῶ ναq ἴχε πογρο πε-
 χαq σε ἴ πεκρητ χω ἔβολζιτεν παωαι ἴπιχ- 30

ρονος ἴτε παιῶ ἱρομπι. | αἰσοςμ δε ἴχε φη
 ἔταρτωνη ἐβολῆεν νηῆθμωογτ ἐπιμαρτύρος
 ἴτε πᾶῶ πᾶγιος γεωργιος πεχαῖ νας χε

Ἰζ. α. παῶῶ πιμαρτύρος ἴτε πᾶῶ τεντῶ ἐροκ μοι
 ναν ἱπιωμς ἐθογᾶβ ἴτε πᾶῶ χε ἴνογζιττεν 5
 ἐνικολασις ετενῆῆτογ ἴκεσοπ. ἔταρναγ ογν
 ἴχε πᾶγιος γεωργιος ἐπογναστ ἄτ ἴνογθεν-
 φατ ῆεν πικαζι αἰσῶσι ἐπωω ἴχε ογμωογ
 ογοῶ αἰσῶμς νωογ ῆεν φραν ἱφίωτ νεμ
 πωηρι νεμ πιπῆᾶ ἐθογᾶβ πεχαῖ νωογ χε 10

Ἰζ. β. μαῶε νωτεν ῆεν ογζιρηνη ἐπιπαρᾶδισος ογοῶ
 σατοτογ ἄγερ ἄθογωνῶ ἐβολ. ἱπογναγ ἔρωογ
 χε αἰσῶπι ἴχε πογρο εῖωνῶ ἐβολ ἴναγῆογ-
 νογ ἄγῆρογῶ νας ἴχε νιογρωογ εθνεμαῖ
 πεχωογ χε παιρωμι ογρεῖερζικ πε χε ἐβολ- 15
 ζιτεν νεγμαριᾶ αἰταῶ ἴζαναεμῶν ἐρατογ
 ἱπενῆθο ἐβολ αἰσος χε αἰτογνος ζανρεῖ-

Ἰη. α. μωογτ ἄνοκ ῶ τνογ τνατῶω ἱπαιγεννος
 τηρῖ χε χρηστῆᾶνος αἰερκελεῖν χε σωπ
 νηι ἴογχηρα ἴζηκι θη ἔτε ἱμον ῶλι ἴζηκι 20
 ἱπερρητ ῆεν πικοςμς ογοῶ αἰκῶτ ῆεν τπο-
 λις αἰξιμι νας ἴτχηρα ἴζηκι αἰζιογῖ ἱπιῆμη
 ἐβογν νεμας ῶς εῖογῶ ἔτῶω ἴνιχρησ-
 τιᾶνος. ἔταγῆν πιῆμη ἐβογν ἐπι ἴτχηρα

Ἰη. β. πεχαῖ νας χε μοι νηι ἴογωικ χε ογνι τῶκερ 25
 αἰῆρογῶ ἴχε τῶζιμι νας ἴχηρα ἴζηκι χε
 ἱμον ωικ ῆεν πανι ἄνοκ παῶῶ. πεχε πᾶγιος
 γεωργιος νας χε ἄρεναστ ἔνιμ ἴνογτ χε
 ἱμον ῶλι ἴωικ ῆεν πενι. πεχε τῶζιμι νας
 χε εἴναστ ἐπιαπολλῶν νεμ πιῆρακλῆς νινιῶτ 30

- ἴνογ† ἴτε νιογρωογ. πεξε πἰλριος γεωργιος
 νας xe ἄληθος ογζαπ ἴμμη ἴτε φ† πε φαι
 ᾠθ. α. xe ἴμον ζλι ἴωικ βεν πενι. ἔτασσομς ἔβογν
 βεν περζο ἴχε †εζγμι (sic) ασναγ ἔπερζο
 ἴπσμοτ ἴογαγγελος ἴτε πῶε πεσας ἴβρη 5
 ἴβητς ἴχε †εζιμι xe †ναωε νηι ἔβολ
 ἴτακω† ἴσα ωικ ἴτοτογ ἴναδῖσεγ νεμ να-
 θεωεγ ζινα ἴταχω βαρογ ἴπαιρωμι ἴτε φ†.
 παντος βεν περζιῖ ἔβογν ἔπανι ἴταξιμι
 ᾠθ. β. ἴογζμοτ ἴπεμεθο ἔβολ ἴναθεωεγ. ασωπι 10
 ογν βεν πζινηρεσζωλ ἔβολ ἴχε †εζιμι ἴχηρα
 ἴζηκι. πῶμη δε ναρζεμςι βαρατς ἴογβαςις
 ἴτε ογστγλλος ἴωε ἔβογν βεν πεσχι σατοτγ
 ογν αρωεπνογνι ἴχε πιστγλλος ογοζ αρζι σαλ
 ἔβολ αρωπι ἴχε [ογ]νιω† ἴωφην ογοζ αρερ- 15
 σαπωι ἴπινι ἴ ἴε ἴμαζι ἔπωι ζηππε ις
 ᾠ. α. μηχανλ πιαρχηαγγελος αρι ωαρογ νεμ ογ-
 τραπεζα εσμεζ ἔβολβεν ἄγαθον νιβεν αρογωμ
 ογοζ αρζεμνομ† ἴχε πἰλριος ογοζ ναρε
 †τραπεζα μεζ ἴωικ νεμ ἀγαθον νιβεν ἔτασι 20
 ἔβογν ἴχε †εζιμι ἴχηρα ἴζηκι ἔβογν ἔπεσχι
 ασναγ ἔζαννιω† ἴωφηρι ογτραπεζα εσχη
 ἔβρη εσμεζ ἴαγαθον νιβεν νεμ πιστιλλος (sic)
 ᾠ. β. ἔταρωεπνογνι βεν ογωε ερωογῶογ πεσας
 βεν πεσζητ xe ἄ φ† ἴνιχηρηστιἰλνος ερφμεγι 25
 ἴταμετζηκι βα †χηρα αριῖ ἴπερμαρτυρος
 ἔβογν ἔπανι βα †ταλεπωρος ἴψγχη ωα-
 τερφοβοῖθιν ἔροι ογοζ σατοτς ασζιτς ἔβρη
 βα νενβαλαγς ἴπἰλριος ασογωωτ ἴμογ.
 ᾠλ. α. αρερογῶ νας ἴχε πἰλριος γεωργιος ερζω ἴμος 30

χε τωοῦνι ὄρι ἐρα† ἔχεν νεβαλαγχ ἄνοκ
 γαρ ἄνοκ αν πε φ† ἡνιχρηστιἄνος ἀλλὰ ἄνοκ
 βωκ ἵταϗ εἰωεπῆιϑι ἐζρηι ἔχεν πεϗραν ἐθοῦ-
 αβ. παλιν πεχε †ϑζιμι ναϗ χε παῦϑ̄ ιϑξε λι-
 ζιμι ἵογζμοτ ἵπεκῆθο μῆιϑ νῆι εθριερτολ- 5
 μαν ἵταχω ἵογσαχι ἵπεκῆθο ἐβολ. πεχε
 πᾶριος ναϑ χε σαχι. πεχε †ϑζιμι ναϗ χε παῦϑ̄

π̄α. β. οῦον ἵτηι ἵμαγ ἵογἄλογ εϑχη ἕεν ῑ ἵρομ-
 πι οῦοϑ φαι οῦβελλε πε ἵκοῦρ ἵέβο ἵβαλε
 †ωπι ἵταμοϑ ἵναθεωεγ ἐωοπ οῦν ἵτεκ- 10
 ερεϑναγ ἵβολ ἵτεϑσωτεμ οῦοϑ ἵτεϑσαχι
 †ναζ† ϑω ἐπεκνοῦ†. αϑέρογῶ ἵχε πιῑμῆι
 εϑχω ἵμοϑ χε ἄνιογῖ ἵπιἄλογ νῆι ἵναι. τοτε
 αϑιῖνι ἵπιἄλογ ναϑ ἐβολἕεν †μαϑ ρ† ἵογ-

π̄β. α. αζμι ἵτε πεϑι οῦοϑ αϑωτοϑ ἕεν κενϑ ἵπιῑ- 15
 μῆι. πᾶριος δε γεωργιος ναϑμῆν ἐβολ εϑτωβϑ
 ἐζρηι ἔχωϑ ναρε χωϑ χοβϑ ἐπεϑτ πε οῦοϑ
 ἐρε πᾶλογ ἕεν κενϑ αϑηιϑι ἐβοῦν ἐζραϑ
 αγϑει ἐβολἕεν νεϑβαλ ἵχε ϑανκεκϑ σατοτϑ
 αϑναγ ἵβολ. πεχε †ϑζιμι ναϑ χε παῦϑ̄ ††ϑο 20
 ἐροκ εθρεϑσαχι οῦοϑ ἵτεϑσωτεμ ἕεν νεϑ-

π̄ζ. β. μαωχ ἵτεϑτωνϑ ἵτεϑμοωι ἔχεν νεϑβαλαγχ.
 πεχε πᾶριος γεωρ[ριος] ναϑ χε †ϑζιμι φαι
 ρωωι ἵμοϑ †νογ χε εερχρηἄ ἵμοϑ εθρεϑ-
 ωεμωι ἵμοι ἵογζωβ αἰωανμοῦ† ἐροϑ ἐτεϑ- 25
 σωτεμ ἐπαἕρωογ οῦοϑ ἵτεϑμοωι ἵτεϑ ερ
 διακονιν νῆι ἵπιϑαχι. οῦοϑ ἵπεϑωϑεμχομ

π̄η. α. ἵχε †ϑζιμι ἵέρογῶ ναϑ ἵογσαχι ναϑναγ γαρ
 ἐπεϑϑο ἵφρη† ἵπϑο ἵογαγγελοϑ ἵτε φ†.
 τοτε πᾶνομοϑ ἵλϑεβῆϑ ἵογρο δαδιαἄνοϑ νεμ 30

- ΝΙΚΕΖῚΘ ἸΟΥΡΟ ΕΘΝΕΜΑΓ ΕΤΑΓΙ ἘΒΟΛΗΕΝ ΠΙΛ-
 ΡΙΣΤΟΝ ΑΥΩΠΙ ΕΥΣΗΗΙΝΙ ἸΜΩΟΥ ΗΕΝ ΝΙΠΛΑΤΙΑ
 ἸΝΤΕ †ΒΑΚΙ. ἘΤΑΓΣΟΜΣ ΔΕ ἸΧΕ ΠΙΔΡΑΚΩΝ ἸΝΤΕ
 ΦΝΟΥΝ ἸΟΥΡΟ ΔΑΔΙΑΝΟΣ ΑΓΝΑΥ ἘΠΙΩΩΗΝ ΦΗ
 ἘΤΑΓΡΩΤ ἘΒΟΛΖΙΤΟΤΓ ἸΠΙΧΕ ἸΘΜΗΙ ΝΑΓΩΙΝΙ 5
- ΝΓ. Β. ἘΝΑΡΧΟΣ ἸΝΤΑΓ ΧΕ ΠΑΙΧΙΝΝΑΥ ἸΒΕΡΙ ΟΥΚΕΝΤΕ
 ΠΕ ΠΑΙΩΩΗΝ ΑΓΤΑΜΟΓ ΕΓΧΩ ἸΜΟΣ ΧΕ ΦΑΙ ΠΕ
 ΠΙΜΩΙΤ ἘΝΑΓΖΩΟΓΙ ἘΒΟΥΝ ἘΡΟΓ ἸΧΕ ΠΙΛΓΙΟΣ
 ΠΙΝΙΩ† ἸΝΤΕ ΝΙΓΑΛΙΛΕΟΣ ΓΕΩΡΓΙΟΣ. ἸΘΟΓ ΔΕ
 ΠΟΥΡΟ ΑΓΟΥΛΖΣΑΖΝΙ ΕΘΡΟΥΕΝΓ ἸΝΣΕΤΑΖΟΓ ἘΡΑΤΓ 10
 ἸΠΕΓΜῚΘ ἸΔΕΜΟΣΙΑ ΔΑΘΡΟΥΝΕΥΡΙΖΙΝ ἸΜΟΓ
 ΗΕΝ ΟΥΜΕΤΑΘΝΑΙ ΩΔΤΕ ΝΕΓΣΑΡΖ ΛΟΓΛΕΓ ἘΒΟΛ
- ΝΔ. Α. ΟΥΟΣ ἸΝΤΕ ΝΕΓΣΦΙΡΩΟΥ ΛΩΒΩ ΖΙΤΕΝ ΠΑΩΑΙ
 ἸΠΙΧΡΩΜ ἸΝΤΟΥΖΙΟΓΙ ἸΟΥΒΑΣΙΣ ἸΧΡΩΜ ΖΙΧΕΝ
 ΤΕΓΛΦΕ. ΜΕΝΕΝΣΩΣ ΑΘΡΟΥΑΩΓ ΟΝ ἸΝΣΕΖΩΚΙ 15
 ἸΜΟΓ ΟΥΟΣ ἸΝΣΕΜΕΖ ἸΖΑΝΦΥΛΛΗ ἸΒΕΝΙΠΙ ΕΥ-
 ΜΕΖ ἸΧΡΩΜ ἸΝΣΕΖΙΤΟΥ ΗΑ ΝΕΓΣΦΙΡΩΟΓΙ ΩΔ
 ΤΕΓ† ἸΠΙΠΝῚ ΟΥΟΣ ΑΓΕΡΚΕΛΕΓΙΝ ἸΧΕ ΠΟΥΡΟ
 ΕΘΡΟΥΒΙ ἸΠΕΓΣΩΜΑ ἸΝΣΕΒΕΡΒΩΡ ἘΒΟΛ ΖΙΧΕΝ
- ΝΕ. Β. ΟΥΤΩΟΥ ΕΓΘΟΣΙ ΝΑΓΧΩ ΟΥΝ ἸΜΟΣ ΠΕ ἸΧΕ 20
 ΠΙΔΡΑΚΩΝ ΗΕΝ ΠΕΓΖΗΤ ΧΕ ΣΕΝΑΙ ἸΧΕ ΝΙΖΑΛΑ†
 ἸΝΤΕ ΤΦΕ ἸΝΣΕΟΥΩΜ ἸΝΕΓΣΑΡΖ. ἘΤΑΓΩΛΙ ΟΥΝ
 ἸΠΙΣΩΜΑ ἸΝΤΕ ΜΑΚΑΡΙΟΣ ἘΒΟΛ ΖΙΧΕΝ ΠΑΙΤΩΟΥ
 ΦΗἘΤΟΥΜΟΥ† ἘΡΟΓ ΧΕ ΣΙΡΙΣ ΑΥΒΕΡΒΩΡΓ ἘΒΟΛ
 ἸΠΙΜΑ ἘΤΕΜΜΑΥ ΟΥΟΣ ΑΥΤΑΣΘΩΟΥ ἸΧΕ ΝΙ- 25
 ΖΥΠΕΡΕΤΗΣ. ἘΤΑΓΟΥΕΙ ΔΕ ἸΒΟΛ ἸΠΙΤΩΟΥ ἸΟΥ-
- ΝΕ. Α. ΚΟΥΧΙ ἸΧΕ ΝΙΖΥΠΕΡΕΤΗΣ ἸΝΤΕ ΠΙΔΙΑΒΟΛΟΣ ΝΑΥ
 Ὶ ἸΝΣΤΑΔΙΟΝ ΑΥΩΠΙ ἸΧΕ ΟΥΗΑΡΑΒΑΙ ΗΕΝ ΤΦΕ
 ΝΕΜ ΖΑΝΣΕΤΕΒΡΗΣ ΖΩΣ ΤΕ ἸΝΤΕ ΠΙΤΩΟΥ ΤΗΡΓ
 ἘΤΕΜΜΑΥ ΣΘΕΡΤΕΡ ΖΗΠΠΕ ΙΣ ΠῚΣ ΑΓΙ ΕΓΤΑΛΗ- 30

ΟΥΤ ἔχεν οὐβηπι οὐορ πεχαρ ἴπιάγιος γεωρ-
 ριος σε πασωτη εθ νανερ τωνκ ἐβολβεν πιεν-
 κοτ οὐορ σατοτq ἀγτωνq ἴχε πιμαρτυρος

ἴ. β. ἴτε π̄χ̄τ ἀρβοσι σαφλ[ρογ] ἴσα νιζυπερετης
 ερωω ἐβολ οὐβηογ ερωω ἴμος σε ὀρι νηι 5
 ἴογκογσι ωα †ι νεμωτεν. ἔταγcomc δε
 ριφαρογ ἴμωογ ἴχε νιζυπερετης ἀγναγ-
 ἐπιθμη γεωργιος ερωοσι ριφαρογ ἴμωογ
 ἀγτ̄ωογ ἴφ† ἀγριτογ ἐβρη βαρατογ ἴνεγ-
 βαλαγx ἀγτ̄ρο ἐρογ ερωω ἴμος σε μοι ναν 10
 ρων ἴ†εφραζic (sic) ἴτε π̄χ̄τ. πιναιατq οὐν

ἴ. α. ἴθμη πιάγιος γεωργιος ἀγτ̄ωmc νωογ βεν
 φραν ἴφραν (sic) ἴφιωτ νεμ πωηρι νεμ πιπ̄να
 ἔθ ογав οὐορ ἀγἴ ἀγὸρι ερατογ ἴπεμθo
 ἴπογρο ἴανομοc ἀγωω ἐβολ τηρογ σε ἄνον 15
 ρανxρηcτιάνοc ἴπαρρηcιὰ. τοτε νιογρωογ
 ἀγτ̄ωmt βεν οὐνιω† ἴφοβοc εθεβει παι ρωβ
 ἀγερκελεγιν εἴνι ἴνιζυπερετης ἴσεταρρωογ

ἴ. β. ἐρατογ ναρραq. φραν ἴογαι ἴμωογ πε κλαγ-
 δανη ἀθερογἴωι ἴμοq οὐορ ἴσε† ναq ἴρzan- 20
 διωριὰ πικεογαι δε εγμογ† ἐροq σε λαcιρι
 νεμ λαcιριάνη ρινα ἴτογτητογ ἐτοτc
 ἴτcηqι. κληκων ἀγτηiq ἐτοτq ἴπιθρηιον.
 μενεuca ναι οὐν ἀγερκελεγιν ἴχε νιογρωογ
 εθογἴνι ἴπιάγιος γεωργιος ἀγ̄ερογ̄ὼ ἴχε 25
 πογρο δαδιάνοc πεχαρ ναq σε γεωργιος ωε

ἴ. α. παῶc πιρη νεμ πιορ νεμ νινογ† νεμ τογ-
 μαγ †αρτηmic σε ††ὰco ἐροκ ἴφρη† ἴογ-
 ωηρι ἴμενριτ ἴθηι οὐορ ρωβ νιβεν ετεκ-
 ναερε̄τιν ἴμωογ ἴτοτ †νατητογ νακ ἴρμοτ 30

ΜΟΝΟΝ ΣΩΤΕΜ ἸΣΩΙ ΖΩΣ ΙΩΤ ΟΥΟΣ ΜΑΜΑ†
 ΖΙΝΑ ἸΤΕΚΙ ἸΤΕΚΟΥΩΩΤ ἸΝΙΝΟΥ† ἸΜΑΥΑΤ†.
 ΑΦΕΡΟΥΩ ἸΣΕ ΠᾶΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΧΑ† ΝΑ†
 π̄ζ. Β. ΣΕ †ΟΙ ἸΨΦΗΡΙ ἸΝΕΚΣΑΧΙ ΕΤ ΣΩ ἸΜΟΣ ΣΕ †ΝΟΥ
 ΝΑΙΧΗ ἸΤΟΤΕΝ ΨΑ ΦΟΥ ΕΘΒΕΟΥ ἸΠΕΚΣΕ ΝΑΙ 5
 ΝΗΙ ΖΗΠΠΕ ΙΣ Ξ ἸΡΟΜΠΙ ἸἸΖΟΥ ΑΥΣΙΝΙ ΕΚΕΡ-
 ΒΑΣΑΝΙΖΙΝ ἸΜΟΙ ΑΚΨΩΤΕΒ ἸΜΟΙ π̄ ρ ἸΣΟΠ ΟΥΟΣ
 ΑΙΜΟΥ ΑΨΤΟΥΝΟΣ† Ἰ ΠΙ ρ ἸΣΟΠ ἸΣΕ ΠΛΩΣ ἸΗΣ
 ΠΧΣ ΚΕΠΕΡ ἸΠΙΣΩΤΕΜ ἸΝΑΙ ΣΑ[ΧΙ]¹) ἸΤΟΤΚ
 ἸΒΗΛ Ἰ†ΝΟΥ ΚΣΩΟΥΝ ΑΝ Ω ΠΟΥΡΟ ΣΕ ΠΑΙ ΓΕΝΟΣ 10
 π̄η. Α. ἸΤΕ ΝΙΧΡΗΣΤΙΑΝΟΣ ΖΑΝΦΙΛΟΝΙΚΟΣ ΝΕ ΟΥΟΣ
 ΣΕ† ἸΒΟΥΝ ἸΖΡΕΝ ΝΗ Ἰ†† ἸΒΟΥΝ ἸΖΡΑΥ. ΑΛΛΑ
 †ΝΟΥ †ἸΕΡΟΥΟΤ ΝΗ ἸΤΕ ΤΕΚΜΕΤΝΙΩ† †ΝΑΕΡ-
 ΨΟΥΨΟΥΨΩΙ ἸΠΕΚΝΙΩ† ἸΝΟΥ† ΠᾶΠΟΛΛΩΝ ΦΗ
 ἸΤΕΚΜΕΙ ἸΜΟ†. ἸΤΑΨΣΩΤΕΜ ΟΥΝ ἸΝΑΙ ἸΣΕ 15
 ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ΑΨΡΑΨΙ ἸΜΑΨΩ ΑΨΛΜΟΝΙ
 ἸΤΑΨΕ ἸΠᾶΡΙΟΣ ΓΕΩΡΓΙΟΣ ΣΕ ΑΨΝΑ†ΦΗ ἸΕΡΟΣ.
 ΑΨ† ΤΟΤ† ἸΜΟ† ἸΣΕ ΠΘΜΗ ΕΨΣΩ ἸΜΟΣ ΣΕ
 π̄η. Β. ἸΨΩΡ Ω ΠΟΥΡΟ ΟΥΚΑΖΣ ΑΝ ΤΕ ἸΤΕ ΝΙΓΑΛΙ-
 ΛΕΟΣ ἸΨΩΠ ΑΨΨΤΕΜΟΥΩΩΤ ἸΝΙΝΟΥ† ἸΨΟΡΠ 20
 ΑΛΛΑ ΟΥΑΖΣΑΖ †ΝΟΥ ΕΘΡΟΥΖΙΟΥ† ἸΜΟΙ ἸΠΨ-
 ΤΕΚΟ ΨΑ ΠΕΨΡΑ†. ΑΦΕΡΟΥΩ ἸΣΕ ΠΟΥΡΟ ΠΕΧΑ†
 ΝΑ† ΣΕ ἸΝΕΣΨΩΠΙ ΝΗΙ ΙΣΧΕΝ †ΝΟΥ ἸΤΑΤΗΚ Ἰ
 ΖΛΙ ἸΔΙΜΟΡΙΑ ΑΛΛΑ ΗΙΣΙ ΝΙΒΕΝ ἸΤΑΙΤΗΤΟΥ
 π̄θ. Α. ΝΑΚ ΧΑΥ ΝΗΙ ἸΒΟΛ ΖΩΣ ΔΙΑΙΤΟΥ ΝΑΚ ΗΕΝ ΟΥ- 25
 ΜΕΤΑΤΕΜΙ ἸΨΡΗ† ἸΟΥΨΩΤ ΨΟΠ† ἸΕΡΟΚ. ἸΜΟΥ
 ΣΕ †ΝΟΥ ἸΤΑΒΙΤΚ ΣΑΒΟΥΝ ἸΠΙΠΑΛΛΑΤΙΟΝ Ἰ†

¹) Ms. ἸΝΑΙΣΑΝΑΙ ἸΤΟΤΚ. The Arabic version has منك
 هذا الكلام.

σα βοῦν πιμωιτ ετερε τοῦρω ἀλεξανδρα
 χη ἴμοσ βεν πεσκοιτων εσμοτεν ἴμοσ. ἔτα-
 ρῶλι δε ἴμοσ ἔβοῦν ἴχε ποῦρο αῤῥιοῦι
 ἴμοσ ἔβοῦν νενι τοῦρω ἀλεξανδρα αῤῥμαω-

π̄θ. β. θαμ ἴπιρο ἔρωσῶ ἴπ̄β αῤῥωε ναῤ ἴχε ποῦρο 5
 ἴεροῦζι γαρ πε. τοτε πιάριος γεωργιος αῤῥκωλχ
 ἴνεῤῥκελι οῦοσ αῤῥερζητε ἴτωβζ ἴφ† εῤῥω
 ἴμοσ χε φ† πανοῦ† ἴμον πετὸνι ἴμοκ
 βεν νινοῦ† ἴθοκ πε φ† ετ ἴρι ἴνιωφηρι.
 εθεβοῦ ζανεθνοσ αῤῥω ἔβολ οῦοσ ζανλαοσ 10
 αῤῥερμελεταν ἴζανσασι εῤῥωοῦιτ αῤῥωοῦ†

ζ. α. εῤῥμα ἴχε νιοῦρωοῦ τηροῦ ἴτε πκαζι νενι
 ἴνοῦ κε αῤῥων εῤῥοπ αῤῥσασι ἴσα π̄θ̄ νενι
 πεῤῥχ̄ρ̄ς. αῤῥερωῶ ἴχε ἀλεξανδρα τοῦρω
 εῤῥω ἴμοσ ἴπιάριος χε παῤ̄ς γεωργιος †εω- 15
 τεμ ἔροκ ἴκαλωσ οῦοσ †ερεπιθῦμῦν (sic)
 ἔνεκσασι νιμ δε νε νη ετ ωῶ ἔβολ ἴε νιμ
 νε νη ἔταῤῥερμελεταν ἴε νιμ πε π̄χ̄ ματ-

ζ. β. σαβοι ἔροῦ ἴτασοῦωνῥ. αῤῥερωῶ ἴχε
 πιάριος γεωργιος εῤῥω ἴμοσ χε ἴχε ἀρε- 20
 τερερετῖν ἔεμι ἔπ̄χ̄ νενι νεῤῥσασι σωτεμ
 ὦ ἀλεξανδρα. ζοτε ἔταπ̄θ̄ θαμιο ἴτφε νενι
 πκαζι οῦοσ αῤῥβι ἴνοῦῶμι ἔβολβεν πκαζι αῤῥ-
 θαμιὸ ἴπιρωμι εῤῥὸνι ἴμοσ κατα πεῤῥῖνι
 νενι τεῤῥῥκων πωσ αῤῥῖρι ἴνοῦκαζι ἴσαρζ 25
 παλιν αῤῥθαμιὸ ἴζανμο† ἔβολ ἴμοσ αῤῥθαμιὸ

ζ. α. ἴνοῦωαρ νενι νηἔθναῤ ἴταῤ νενι πωσπ ἴνι-
 μελοσ βεν πιρωμι αῤῥθαμιὸ ἴνιβαλ ἴζαν-
 βελλεῤ νενι οῤλασ νενι οῤωβωβι αῤῥθαμιὸ
 ἴζανχιχ νενι νητηροῦ εττακτηοῦ† ἔπιρωμι 30

αφτνιατq xε φ† πε αφερρωμι εθβε φηέτε
 φων ἰογσαι ἴτεφναρμεν ἴτοτq ἴπιδιὰβολος
 πιασι ἴτε †μεθμηι νιβεν φηέταφερζαλ
 ζβ. β. ἴπαι ὀ ἴογρο ἴἀνομος ετζωογ. αφερογῶ
 ἴχε †ογρω πεχας xε βεν ογμεθμηι καλωc 5
 ακασι ακῶτ ἴπαρζητ εθβε πᾶc xε φ† πε
 ἴπτηρη †νογ xε ††ζο ἐροκ τωβζ ἐζρη ἴχωι
 ζινα ἴτεσφωτ ἐβολ ζαροι ἴχε πλανη νιβεν
 ἴτε νιδεμων nem νιδωλον εγσοπ. αφερογῶ
 ἴχε πιάριος γεωργιος πεχαq nac xε ἀρεωαν 10
 ζδ. α. ναρ† ἐφηέταφερσταγρωνιν ἴμοq ἴηc πᾶc
 ἴμον ζλι ἴαβμη ἴτε νιδεμων ναωβωντ ἐρο
 αν επτηρη. πεχας ναq xε †ναρ† πῶc γεωρ-
 ριος ἀλλα †ερζο† βατζη ἴπογρο xε ρζωογ
 ἐμαωω ογαμσαρζ πε ἴφρη† ἴνιῶηριον ἀρεζ 15
 δε ἐπαιμγστηριον ἴπερταμε ζλι ωα †ερφοριν
 ἴπιχлом ἴτε †μετμαρτυροc βεν ὀμετογρο
 ζε. β. ἴπᾶc χατ ἴταἴτον ἴμοι ωα ωωρη. ἐτατοογῖ
 δε ωωπι αφερκελεγιν ἴχε πογρο εθρε πικι-
 ριζ (sic) ωω ἐβολ βεν †πολιc τηρc ερξω ἴμοc 20
 xε ὀωογ† τηρογ ἴτετενναγ ἐπαινω† ἴτε
 νιγαλιλεοc ερναογωωτ ἴπιὰπολλων. αφερ
 κελεγιν ἴχε πογρο εθρογῶλι ἴπιὰριος γεωρ-
 ριος βεν ογ†μη ἐπιερφει xε ἐρναερωογωωγ-
 ζε. α. ωι πεχαq ἴπιὰπολλων. αφερογῶ ἴχε πιάριος 25
 γεωργιος πεχαq ἴνιζγπερετηc ἐταγῖ ἴcωq
 xε μαωε νωτεν ἴῶτεν βαρατq ἴπογρο ἀνοκ
 ζω nem νιογηβ nem νικατηρογc ἴτε πιερφει
 τενναωε ναν ἐρατq ἴπιὰπολων τενογωωτ
 ἴμοq. πικιριζ δε ναρμηι ἐβολβεν ογμετζογῶ 30

- ἘΛΓΘΟΥ† ἸΝΧΕ ΝΑ†ΠΟΛΙΣ ΤΗΡΟΥ ΝΙΚΟΥΧΙ ΝΕΜ
 ̅̅̅. Β. ΝΙΝΙΩ† ἘΝΑΥ Ἐ†ΘΕΩΡΙΑ. ΕΤΑССΩΤЕМ ΟΥΝ ἸΝΧΕ
 †СЗИМИ ἸΧΗΡΑ ἸΖΗΚΙ ΘΗἘΤΑΠΑΓΙΟΣ ΤΑΛΒΟ
 ἸΠΕСΩΗΡΙ ΑΦΝΑΥ ἸΒΟΛ САТОТС АСΧΩ ἸΝЕСΑΦΕ
 ἘΒΟΛ АСΦΩΖ ἸΝЕССЗВОС ΟΥΟΣ. АС† ἸΠЕСΟΥΟΙ
 ἘΠΙΜΩΙТ ἘΝΑΡΕ ΠΑΓΙΟΣ ΧΗ ἸΜΟУ ΠΕΧΑΣ ΝΑУ
 ΧΕ ΦΗἘΤΤΟΥΝΟΣ ΝΙΡΕСМΩΟΥ† ἘТЕРОУΩΙΝΙ
 ἸΝΙΒΕΛΛΕУ ἸΜΙСΙ ἸΟΥΝΑУ ἸΒΟΛ ΝΗἘТΩΟΥΩΟΥ
 ̅̅̅. Α. ἘΤΑΥΛΟУЛЕУ ἘΒΟΛ ΑΚΘΟΥΩΩΠΙ ἸΖΑΝΩΩΗΝ
 ἸΜАСΟΥТАЗ ΟΥΟΣ ἸΤΟΥΩΩΠΙ ΕΥΦΟРИ ἘΒΟΛ 10
 ἸΚΑΛΩС ΦΗἘΤΑΦΘΕ ΠΙСТΥΛЛОС ἸΝΤΕ ΠΑΝΙ ΒΕП-
 ΝΟΥΝΙ ΑУΩΩΠΙ ἸΟΥΩΩΗΝ ΕУБДСΙ ΟΥΟΣ ΑУМОЗ
 ἸΝΤΑТРАПЕЗА ἸΩΙΚ ΝΕМ ἸΓΛΑΘОН ΝΙΒЕН ΦΗἘΤΑУ-
 ΟУΩΩΖ ἘΒΟΛ ἸΖΑΝΜΗΩ ἸΜΗΝΙ ΕУΩΠΙ ἸΠΙ-
 ΔΙΑΒΟЛОС †НОУ ΔΕ ΧΝΑΩЕ ΝΑК ἘРАТУ ἸΠΙΑ- 11
 ̅̅̅. Β. ΠΟΛΛΩΝ ἸΝΤΕΚΟΥΩΩ† ἸΜΟУ ἸΝΤΕΚ†ΩΠΙ ἸΠГЕНОС
 ТΗΡУ ἸΝΤΕ ΝΙΧРΗСТΙΑНОС. ἘТАУСΩТЕМ ΔΕ ἘΝΑΙ
 ἸΝΧΕ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΦΝЕТУ РΩР ἸСΩΒΙ
 ἘΒΟΥΝ ἘΧΩС ΠΕΧАУ ΝАС ΧΕ ΧΩ ἸΠΕΩΗРИ
 ἘПЕСЧТ †НОУ ἘΒΟΛЗИ ΝЕСИХ. САТОТС АСΧΩ 20
 ἸΜΟУ ἘПЕСЧТ. ПЕХЕ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ἸΠΙ-
 ΚΟΥΧΙ ἸἄΛΟΥ ΧΕ †ΟΥΩΩ ВЕН ФРАН ἸΠΑἘС
 ПἘС ПἘС ἸΝΤΕΚΙ ἸΝΤΕΚΕΡΔΙΑΚΩΝΙΝ ΝΗΙ ἸΠΑΙΖΩВ
 ̅̅̅. Α. САТОТУ ΠΙΚΟΥΧΙ ἸἄΛΟΥ ΑУСΩТЕМ ВЕН ΝΕУ-
 МАУХ ΑἸΙ ΑἸἸΦΕΙ ВАРАТУ ἸΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ. 21
 ПЕХЕ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑУ ΧΕ ἸΜΟΥ ΜΑΩЕ
 ΝΑК ἘΒΟΥΝ ἘΠΙΕΡΦΕΙ ἸΝΤΕ ΠΑΠΟΛΛΩΝ ἸΧОС
 ἸΠΙΘΩΟΥΩ† ἸΝТАУ ΧΕ ΓΕΩΡΓΙΟΣ ΠΙВΩК ἸΝΤΕ
 ПἘС СМОУ† ἘРОК ΑἸΩЕ ΝΑУ ВЕН ΟΥΙΩС
 ἸΝΧΕ ΠΙΚΟΥΧΙ ἸἄΛΟΥ ἘΒΟΥΝ ἘΠΙΕΡΦΕΙ ΠΕΧАУ 30

- ζζ. β. ναϛ χε λιχερε ἔροκ ἵθοκ πιβελλε ἵκογρ¹
 ἵατῆμι ἄμογ ἔβολ ἵχωλεμ χε ρμογ† ἔροκ
 ἵχε πιβωκ ἵτε π̄χ̄ πᾶριος γεωργιος. ἄ
 πιπ̄ν̄ ἔτρωογ ετχαλθογτ ἐπίδωλον αρω
 ἔβολ ἵβητϛ ερω ἵμοσ χε πιναζωρεος ακσεκ 5
 ογον νιβεν ἔροκ πικογχι ἵλλογ ρωϛ πετακ-
 ογορπ ἵμοσ ραροι ἔτρωω νηι. σατοτϛ ἄ
 η. α. πιθογωτ ἵτε πᾶπολλων ροσϛ ἔβολ ριχεν
 τερβασις αϛι ωα πᾶριος γεωργιος. αφερογῶ
 ἵχε πᾶριος γεωργιος πεσαϛ ναϛ χε ἄρα 10
 ἵθοκ πε φ† ἵτε νιεθνος. πεσαϛ ἵχε πιδεμων
 ετχαλθογτ ἔροϛ χε ῶογῆρητ νεμηι ἄνοκ
 εθναταμοκ ἔρωβ νιβεν ἵπατεκταμοι. πεχε
 πᾶριος γεωργιος ναϛ χε σαχι. αφερρητς ἵσαχι
 η. β. ογορ ἔφιρι ἔρωβ νιβεν ἵπερῆθο ἔβολ ερω 15
 ἵμοσ χε παῦς πᾶριος ἵτε φ† εκοι ἵατῆμι
 αν χε ιχεν ρη ἄ φ† θαμιῶ ἵογπαρاديος
 βεν ἔτεμ ἔναρχη σα πα ἵνιμανωαι αρω
 ἵβητϛ ἵπιρωμι φαι ἔταρθαμιῶϛ ἵχε φ†
 εϛῶνι ἵμοσ. αρωσ ἵχε πῶς χε μαρογῆ ἵχε 20
 νιαγγελος ἵτογογωωτ ἵμοσ σατοτϛ αϛι
 θ. α. ἵχε μιχανλ νεμ τερστρατιᾶ τηρς ἵαγγελος
 αϛι αγογωωτ ἵμοσ ἄνοκ δε ἵπιογωωτ
 ἵπιρωμι φηῆταρθαμιος ἵχε φ† ἀλλα λι-
 εραντιλεριν ἵπιαχι ἵτε φ† ειαῶ μμοσ χε 25
 ῶ πιρεϛ†ραπ ἵμηι ἄνοκ ογωορπ ἔροτε φαι
 πως ἵταογωωτ ἵπικογχι ἔροι σφερῆνιβι
 ἔροι ἵχε νιχερογβιμ εθμερ ἵβαλ. τοτε αϛ-
 χωντ ἔροι ἵχε φ† αϛιτ ἔβολβεν παῶογ

1) Ms. ἵκογῆ

- ̅̅θ̅. β. ἔναιχῆ ἵβητῆ ἀφερβωρτ ἔβολῆεν τφε
 ἵφρη† ἵνογῶμ ζιχεν †πετρα ογορ αἰωπι
 ἕεν ἕανσναγζ †νοῦ χε †ωοπ ἕεν παῖδωλον
 εἰωρεμ ἵνιωηρι ἵτε νιρωμι †ζαλαῖ εἰλῶ
 ῶα πιστερεῶμα ἵτε τφε εἰωτεμ ἔνιαγγελοσ
 εὔζωσ ἔποῦσ αἰωανσωτεμ ἔταλλποφασις ἵνογαι
 χε ρναμοῦ ἵτεϋῖ ἔβολῆεν πικοσμοσ ῶαιωεννι
- ̅̅. α. ῶαροῦ ἵτα† ἕισι ναῦ ῶατερῶεογῶ ἔφ†.
 ἀφεροῦ ἵχε πιάριος γεωργιος πεχαῦ ναῦ
 χε ἵπεκχω ἵ†μεῶμηι ὠ φηἔτσωντ ἵμεῶνοῦσ
 ἀλλα ἔγαγζιτκ ἔβολῆεν τφε εῶβε τεκμετ-
 βασιζη† ἕεν πσινῶρερσοβ† νακ ἵνογῶρονοσ
 χε ντεκ ζεμσι ζιχωῦ ἵτεκ ερ ζισοσ νεμ φηἔτ-
 βοσι πεχακ ἕεν οὔεζαπινα ἀφερβωρκ ἔβολ-
- ̅̅. β. ἕεν τφε ἔβρηι ἔπετῶηκ ἵτε φιομ νεμ τεκ-
 στρατιῶ τηρσ. ναι ἔταρσοῶμοῦ ζαροῦ ἀφῶμι
 ἵπερῶεμ σασι χε ἔχω επτηρῶ. ἕεν †οῦνοῦ
 ἶ πιάριος γεωργιος † ἵνοῦωενφα† ἕεν πικαζι
 ἶ πικαζι οῦων ἵρωῦ ογορ πεχαῦ ἵπιῶοῦω†
 χε μαῶε νακ χε †νοῦ ἔπεσῆ† ἔφνοῦν ὠ πιπνα
 ἵἀκαῶαρτον ῶα τεκ† λογοσ ἕα νιψγχι
- ̅̅α̅. α. τηροῦ ἔτακτακωοῦ. σατοτῶ ἕεν †οῦνοῦ
 ἀφῶε ναῦ ἔπεσῆ† ἔφνοῦ[ν] νεμ πικεῶοῦω†
 ἔτερε πιπῶἶ ἵἀκαῶαρτον σαλνοῦ† ἔροῦ.
 ἶ πιάριος γεωργιος † ἵνοῦωενφα† ἕεν πικαζι
 ἀφῶωῶ ἔβολ ἵπερῶη† ἵκεσοπ. μενεσκα ναι
 ἀφ†οῦὠ ἵπερῶωκ ἔβολ ἵχε πιάριος γεωργιος
 ἀφ† ἵπερῶοῦοἰ ἔπιῶοῦω† ἵτε πιερακλῆσ ἀρσοκ
- ̅̅α̅ β. ἵμοῦ ἔπκαζι ἀφῆεμῶομῶ πεχαῦ ἵπσωσπ
 ἵνιῶδωλον χε μαῶε νωτεν ἔφνοῦ[ν] ὠ νι-

νογ† ἵτε νιεθνος χε αἰ ψαρωτεν βεν
 ουχωντ nem ουμβον. ἔταγναγ δε ἵχε νιογηνβ
 nem νικατηρογς ἵτε πιερφει nem νιζυπερετης
 ετωεμωι ἵνιῖδωλον ἐπιτακο εταρταζε ἵου-
 νογ†. ἀγἄμονι ἵπιῖριος ἀγσονζα ἵνεφσιχ 5

ὑβ. α. ριφαζου ἵμοσ ογοσ ἀγωλι ἵμοσ ψα πογρο
 ἀγταμοσ ἔζωβ νιβεν ἔταγωπι ἵνινογ†
 πιαπολλων χε ἀγριογἰ ἵμοσ ἐπεσχητ ἔφ-
 νογν. ἀσωπι δε ἔταρσωτεμ ἔναι ἵχε πογρο
 δαδιἄνος ἀρμοσ ἵλιβι πέχαρ ἵπιῖριος γεωρ- 10
 ριος χε ὦ φηἔτεμψα ἵμοσνκκ μη ἵπεκχος

ὑβ. β. νηι χε †ναερψογψωογωι ἵνινογ† ετταινογ†
 ἔφμα ἔτεκογωπτ ἵνινογ† ογοσ ἵτεκταλε
 λιβανος νωογ ἔρρηι ἀκραιοτκ ἔζανζβηογἰ
 ἵμαριἄ ἵπαιρη† κσωογν ἀν χε ἔρε πεκπῶἄ 15
 χη βεν νασιχ. ἀφερογὼ ἵχε πιάριος γεωργιος
 πέχαρ ναρ χε μαψε νακ ἄνιογ νηι ἵπιῖριος
 νηι εμναι ἄνοκ πεθναογωπτ ἵμοσ ἵπεκκἰθο

ὑβ. α. ἔβολ. πεχε δαδιἄνος ναρ χε ἵπ[α]ρη† ἔταγ-
 ταμοι ἔβολριτεν νιογηνβ χε ἀρζωλ ἔφ[ν]ογν 20
 ογοσ †νογ χογωψ ἔθριζωλ ἵμαγ ρω ειωνβ.
 ἀφἔρογὼ ἵχε πιάριος γεωργιος πέχαρ ἵπογρο
 χε ισχε πιάπολλων πεκνιω† ἵνογ† πε ιε
 πωσ ἵπερψσμεχομ ἵερβο[η]θιν ἵμοσ ἵμιν

ὑβ. β. ἵμοσ ἀλλα ἀρωπι ἐπτακο ἵωορπ ἔνεκνογ† 25
 τηρογ ναι ετιρι ἵ ὦ βεν τογἠπι φαι ἵθοκ
 ἔτεκερζεल्पις ἔροσ χε ρναναρμεκ βεν πιἔ-
 ροογ ετζωογ ροταν ἀρψανἰ ἵχε πῶσ πανογ†
 ἔωιβ† ἵτφε nem πκαρζι ογ πε ετεκναδιρ
 ἵθοκ nem φηἔτεκερζεल्पις ἔροσ. τοτε ἀρψε ναρ 30

- ἴχε πογρο βεν ογνιω† ἴμικαζ ἴζητ εθεβ π
 0̄Δ. α. τακο ἴπερνογ† πιάπολλων ἐβογν ωα †ογρο
 ἄλεξανδρα εφχω ἴμος χε αιβιςι νεν παιγενος
 χε χε (sic) χριστιάνος (sic) παιγαλεος (sic) γεωρ-
 ριος. αςέρογῶ ἴχε †ογρω ἄλεξανδρα πεχαρ
 ἴπογρο χε ἴπιχος νακ ἴογμηω ἴσοπ χε
 ζενκ ἐβολζα παιγενος ἴτε νιχριστιάνος χε
 πογνογ† ἴθορ πε φ† ἴμμη ἴθορ ον πεθ-
 0̄Δ. β. ναθεβιοκ βεν τεκμετδασιζητ. αφερογῶ ἴχε
 πιογρο πεχαρ ἴ†ογρωογ ογοι νηι ἄλεξανδρα 10
 ††ερζο† νηι χε αγφοζ ἐρο ζω ἴχε νιμαγιά
 ἴτε νιχρηστιάνος. αράμονι ἴπιχοι ἴτε τεσαφε
 αρωω† ἴμος ωατ εφενς ἴπεμεθο ἐβολ ἴνι-
 ογρωογ εθενεμαρ ἴτε πι ζ̄θ νε. ογοζ αφερζητς
 0̄Ε. α. ἴταμωογ ἐζωβ νιβεν εταγωωπι. τοτε νιογ- 15
 ρωογ αφερκελεγιν εθοροενς ἐβολ ἴτογωως
 ἐπιερμεταριον ἴτογζωκι ἴμος. ἴθος δε ἴπες-
 χω ἴζλι ἴσασι ἀλλα ναςωωπι εςσομς ἐπωωι
 ἐτφε. ἐτασσομς δε ζεν προ ἴπιάριος γεωρ-
 ριος πεχας ναρ χε τωβζ ἐχωι χε †βοσι βεν 20
 ναιβασανος. αςέρογῶ ἴχε πιάριος γεωργιος
 0̄Ε. β. πεχαρ νας χε ἀριζγπομονιν ἴκεκογχι ὦ
 †ογρω ζινα ἴτεβι ἴπιχλομ ἴτοτq ἴποῦc ἴηc
 π̄χc. ἴθος δε πεχας ναρ χε π̄λῶc γεωργιος
 αινὰέρογ χε ἴπιβι ἴπιωμς ἐθογав. πεχε 25
 πιάριος γεωργιος νας χε μοωι τεραβι ἴπιωμς
 ἐβολζιτεν πιφων ἐβολ ἴτε σνοq ἐθογав.
 εγῶλι ἴμος ογν ἐτακος ασωω ἐβολ εςχω
 0̄Ζ. α. ἴμος χε π̄λῶc ἴηc π̄χc ζηππε αιχω ἴφρο
 ἴπαπαλλατιον εφογην ἴπιωταμ ἴμοq ἴθοκ 30

δε πῶς ἰπερωταμ εροι ἰφρο ἰπαραδικος
 ἴτε πογνοφ. ἔτασογῶ δε εσχω ἴναι ασχωκ
 ἴτεσμαρτυρία ἴχε ἀλεξανδρα τογρω ἴσογ
 ἴε ἴφαρμου† ἴαση π ἴπιέζοογ ἴεν ογμετ-
 γεννηςος ασβι ἴπιχλομ ἴαττακο. MENENCA 5
 ναι δε ἄ νιογρωογ μογ† ἐπιᾶριος γεωργιος

ὀζ. B. πεχωογ ναφ σε ζηππε ιε †κεογρω ακτακος
 ἴτοτεν λοιπον ανερωγ† ἐροφ. αφερογῶ ἴχε
 πογρογ μαρμεντιος ογαι ἐβολ ἴβητογ πε
 πεσαφ σε μαρεν† ἴτεφᾶποφασις ἄ πιζωβ 10
 ινα (sic) ἴμωογ τηρογ. αφζεμσι δε ἴχε πογρο
 αφσβαι ἴτεφ ᾶποφασις ἴπαιρη† εφσω ἴμιος

ὀζ. A. σε γεωργιος πινω† ἴτε νιγαλιλεος φηἔταφχω
 ἴσωφ ἴνιπροστογμα (sic) ἴτε νιογρωογ ††
 ἴμοφ ἔτοτε ἴτσηφι ᾶριέμι ογν ἴα νιλαος 15
 σε τενογβηογ† ᾶνον ἐβολἴα πεφςνοφ τηρογ
 ἴφοογ. αφσβαι ἴααατς ἴτεφ ἐπιστολη ἴχε
 πικε ζῆ ἴογρο εῶβε ναι. τοτε πᾶριος γεωρ-
 γιος ναφμοωι πε εφραωι ἐπιμα ἔτεφναδι

ὀζ. B. ἴπιχλομ ἴμοφ. εταφἴ ογν ἴπιμα ἔτεμμαγ 20
 πεσαφ ἴνιματοι ετᾶμονι ἴμοφ σε ῶογ ἴζητ
 νε μηι ἴογκογσι νασνηογ σε ιε ζ ἴρομπι
 αφσινι εγερβασανιζιν ἴμοι ζιτεν παι ὀ ἴογρο
 ζινα ντατωβζ ἔσωογ. τοτε αφσομς ἐπωωι
 ἔτφε ἴχε πᾶριος γεωργιος πεσαφ ἴπαιρη† 25
 σε πᾶὄς ἴης πᾶς φηἔταφογωρη ἴπιχωμ

ὀη. A. ἐβολἴεν τφε ἴπιᾶριος ἴλιας φατ εφογωμ
 ἴπιπεντικονταρχος β νεμ πογ ρ ἴματοι μα-
 ρεφἴ σε †νογ ἴχε πιχωμ ἔτεμμαγ ἐβολ-
 ζιτοτκ ἴτεφρωκζ ἴπαι ὀ ἴογρο νεμ νηἔτκω† 30

ἐρωοῦ ἵτεωτεμ οὔαι ἵνοῦωτ σωσπ σε φωκ
 πε πιώοῦ ωα ἐνεεζ ἵτε νιένεεζ τηροῦ ἀμην.
 ἐτι εφτωβζ ἵσε πιλγίος γεωργίος σατοτϷ
 ἀϷὶ ἐπεεεϷτ¹⁾ ἐβολβεν τφε ἵσε οὔχρωμ
 ὠθ. β. οὔοε οὔοε (sic) ἀφοῦωμ ἵπι ὠ ἵνοῦρο νεμ 5
 ποῦμηω ἐρετοῦἵπι ἵρι ἵἔ ἵθβλ. οὔοε παλιν
 πεξε πιλγίος ἵνιματοι ἐθοροῦοῦ ἵζητ ἵκε-
 κοῦχι ναϷτωβζ οἵν εϷω ἵμμοε σε πᾶῶῦ ἵἵῦ
 πᾶῦ †ναῦ ἐοῦμηω εϷχη ἵπαἵμα εῦοῦωω ἐώλι
 ἵπασωμα οὔοε πιεωμα ναρωῦ ἵπικοεμοε 10
 ἀν †τρω ἐεοκ μοι ἵνοῦεμοτ ἵπασωμα εἵνα
 ὠθ. α. οὔοἵν νιβεν ετρεεεωε εἵτεν οὔπᾶ ἵἀκα-
 εαρτον ἵτεεερφεμεῦὶ ἵπεκβωκ γεωργίος μαρε
 παρὰν ὠπι ναϷ εῦπεθᾶνεϷ. πᾶῦ πανοῦ†
 οὔοἵν νιβεν εθᾶωῦπι βεν οὔμαν†εαπ εϷοὶ 15
 ἵεο† ἐμαῦω ἵτεεερφεμεῦὶ ἵπαρὰν ἵτεϷὶ
 ἐβολβεν οὔεἵρηνη οὔοἵν νιβεν εθᾶεεβᾶι
 ἵταμάρτηριᾶ (sic) νεμ ναἵβᾶι ἐταἵωποῦ εκεε-
 βε ἵοῦραν επεωμ ἵπωνβ. εεεωῦπι ἀρεωᾶν
 ὠθ. β. τφε ἀμονὶ ἵνεεμοῦἵεωοῦ εἵεεν πκαεὶ οὔοε 20
 ἵτοῦφιρι ἐφραν ἵφ† ἵγεωργίος εἵτεο ἐροκ
 μαρε τεκβοἵθᾶ ταεωοῦ ἵεωλεμ. φ† ἵμμη
 φἵἔ†ωεπ ἵναἵβᾶι ἐερηὶ ἐεεν πεεραν ἐθοῦαβ
 ἐερφεμεῦὶ ἵοῦοἵν νιβεν εθᾶεῦρ πιναὶ νεμ οὔ-
 εηκὶ βεν παρὰν ἵτεεεω νωοῦ ἐβολ ἵνοῦνοβὶ 25
 ἐταῦαἵτοῦ. ναὶ εε εϷω ἵμωοῦ βεν φρωεε
 π. α. ἵτε πεεεητ ἵσε πιλγίος εἵππε ἵε πᾶῦ ἵἵῦ
 πᾶῦ ἀφοῦωνε ἐροϷ εϷω ἵμμοε σε ἀμοῦ σε

1) Ms. ΕΠΕΕΕΕΕΤ

†νοῦ ἐπωι ἐτφε ἴτεκ ἴτον ἴμοκ βεν
 πιμανωπι ἐταϊσεβτωτq νακ ἴζηι βεν ὀμε-
 τοῦρο ἴπαιωτ ἐτβεν νιφνοῖ. ὦ πασωτι
 γεωργιος ζωβ νιβεν ἐτακερῆτιν ἴμωοῦ †να-
 σοκοῦ νακ ἐβολ τηροῦ νεν ζανκεμηω εῖοι 5

π. β. ἴνιω† ἐναι. πεξε πᾶριος γεωργιος ἴνικεστον-
 ναριος ξε ἄμωιι †νοῦ χωκ ἐβολ ἴ†κελεγ-
 cis ὀηῆταγζενζεν ὀηνοῦ ἐροσ οῦοσ αῖσοῦτεν
 περμουτ ἐβολ ἀγῶλι ἴτερᾶφε ἐθοῦαβ αῖι
 ἐβολ ἴξε οῦμωοῦ νεν οῦῆρω†. ἄ πᾶϗ ἴηϗ 10

πᾶ. α. αῖβιτc νεμαq ἐπωι ἐνιφνοῖ αῖτηic ἴδωρον
 ἴπερῖωτ ἴἀρα῀οc νεν πιπᾶ ἴθοῦαβ. βεν
 †οῦνοῦ ἄ πκαζι κιμ ωα νερσεν† ἀγωπι
 ἴξε ζανζαραβαι νεν ζανσετεβρεχ ἴοῦζο† 15

βεν οῦζο† ζωc τε ἴτεωτεμ οῦρωμι ἴοῦωτ
 cini ἐβολβεν πιμα ἐτεῖμαγ ε῀βε †νιω†
 νζο†. οῦον νιβεν ἐταγερμαρτυροc ἐβολζιτεν
 πᾶ. β. πᾶριος γεωργιος σεῖρι ἴη ἴωο νεν ᾠϗ ἴη νεν
 ἄλεξανδρα †οῦρω. αῖχωκ ἴτερμαρτιρια (sic) 20

ἐβολ ἴξε πᾶριος γεωργιος ἴσοῦ κῖ ἴπιᾶβοτ
 φαρμοῖθι ἴοῦῆζοοῦ ἴκιριακη ἴαxπ ὀ ἴπιῆ-
 ζοοῦ. ἄνοκ πε cυγκρατηc πιωκ ἴτε πᾶριος
 γεωργιος εῖχη νεν πα῀ϗ ωα πχωκ ἐβολ ἴτε
 τερᾶθλγcic κατα νιᾶποφacic ἴτε πᾶσεβηc ἴοῦ- 25
 ρωοῦ παρη† αῖcβαι ἴτερμαρτηρια (sic) ἐθοῦ-
 αβ ἴπιτοῦζο ἐσωοῦ οῦδε ἴπιῶλι ἐβολ ἴβητοῦ
 πᾶ. α. εῖῆ†τοτq νενμη ἴξε πα῀ϗ ἴηε πᾶϗ φαι ἐτεπι-
 ωοῦ φωq πε νεν περῖωτ ἴἀρα῀οc νεν πιπᾶ
 ἐθοῦαβ ωα ἐνεζ ἴτε νιῆνεζ τηροῦ ἄμην. 30

πρ. α. ΝΑΙ ΝΕ ΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἘΤΑ Φ† ΔΙΤΟΥ
 ἘΒΟΛΖΙΤΟΤΥ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΜΕΝΕΝΣΑ ΤΕΥ-
 ΜΑΡΤΙΡΙΑ ΝΕΜ ΠΧΙΝΙ ἸΝΤΕ ΠΕΥΣΩΜΑ ἘΤΙΟΣΠΟΛΙΣ
 ΤΕΥΒΑΚΙ ΝΕΜ ΠΙΣΙΝΚΩΤ ἸΝΤΕ ΠΕΥΤΟΠΟΣ ΝΕΜ
 †ΧΙΝΧΩ ἸΝΤΕ ΠΕΥΣΩΜΑ ἸΒΗΗΤΥ ΑΥΧΟΚΥ ἘΒΟΛ
 ΑΥΕΡΑΓΙΑΖΙΝ ἸΠΕΥΤΟΠΟΣ ἸΣΟΥΖ ἸΠΙΛΒΟΤ ἈΘΩΡ
 ΠΙΛΓΙΟΣ ΘΕΩΔΟΡΟΣ ΠΙἘΠΙΣΚΟΠΟΣ ἸΝΤΕ ἸΛΗΜ ἸΘΟΥ
 πρ. β. ΠΕ ἘΤΑΥΤΑΟΥΘ ἸΝΙΧΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἘΤΑ
 Φ† ΔΙΤΟΥ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΕΜ ΝΙΖΜΟΤ
 ἘΤΑΥΩΠΙ ΒΕΝ ΠΙΜΑΡΤΗΡΙΟΝ ἘΘ ΟΥΑΒ ἘΤΑΥ- 10
 ΤΑΟΥΘ ἸΠΑΙΕΡΓΟΜΙΟΝ ΒΕΝ ΠΕΖΟΥ ἸΠΕΥΕΡ-
 ΦΜΕΥΙ ἘΘ ΟΥΑΒ ἘΤΕ ΣΟΥΖ ἸΛΑΘΩΡ ΠΕ ΕΥΕΡΩΑΙ
 ΒΕΝ ΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΩΟΥ ἸΠΕ-
 ΝΟΥΣ ἸΗΣ ΠΧΣ.

†ΝΑΟΥΩΝ ἸΡΩΙ ΒΕΝ ΖΑΝΠΑΡΑΒΟΛΗ ἸΤΑΣΑΧΙ 15
 πδ. α. ἸΝΝΗἘΤΖΗΠ ΙΣΧΕΝ ΩΟΡΠ ΝΗἘΤΑΝΣΟΘΜΟΥ ΟΥΟΖ
 ΑΝΕΜΙ ἘΡΩΟΥ ΝΗἘΤΑΝΕΜΙΟ† ΣΑΧΙ ἸΜΩΟΥ ΒΑ-
 ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ἘΤΑ ΠΙΠΝΑ ἘΘ ΟΥΑΒ ΣΑΧΙ
 ἘΒΟΛΒΕΝ ΡΩΥ ἸΔΑΓΙΑ ΠΙΟΥΡΟ ἸΔΙΚΕΟΣ. ΠΑΙΡΗ†
 ἈΝΟΚ ΖΩ †ΝΑΟΥΩΝΖ ΝΩΤΕΝ ἘΒΟΛ ἸΝΝΙΤΑΙΟ ΝΕΜ 20
 ΝΙΩΦΗΡΙ ἘΤΑΥΩΠΙ ἘΒΟΛΖΙΤΟΤΥ ἸΠΙΛΓΙΟΣ ΓΕΩΡ-
 πδ. β. ΓΙΟΣ ΠΙΔΙΝΑΤΟΣ ἸΜΑΡΤΥΡΟΣ ἸΝΤΕ ΠΧΣ ΝΕΜ
 ΝΗἘΤΑΥΩΠΙ ἸΜΟΥ ΒΕΝ ΣΩΡ †ΒΑΚΙ ΕΤΑΥΣΩΚ
 ἸΒΗΗΤΣ ΖΙΤΕΝ ΔΑΔΙΛΝΟΣ ΠΙΛΝΟΜΟΣ ἸΝΤΕ ΝΙΠΕΡΣΙΣ
 ἘΤΕ ΘΑΙ ΤΕ ΘΒΑΚΙ ἸΠΟΥΡΟ ΝΑΒΟΧΟΔΟΝΟΣΟΡ 25

ΦΗἘΤΑΦΕΡΟΥΡΟ ΖΙΧΕΝ ΝΙΧΑΛΔΕΟΣ ΤΗΡΟΥ ΟΥΟΣ
 ΔΙΧΩ ἸΣΩΦ ἸΣΩΡ ΤΕΦΒΑΚΙ ΔΙΦΕ ΝΑΦ ΕΘΒΑΒΙΛΩΝ
 ΔΙΚΟΤΣ ἸΚΑΛΩΣ ΔΙΤΑΧΡΟΣ ΔΙΔΑΙΣ ἸΒΑ[Κ]ΙΦ ἸΝΤΕ

ΠΕ. Α. †ΜΕΤΟΥΡΟ. ΔΣΩΠΙ ΔΕ ἘΤΑΥΩΛΙ ἸΤΑΦΕ ἸΠΙΔ-
 ΡΙΟΣ ΓΕΩΡΓΙΟΣ ΔΙΦΩΠΙ ΕΦΧΗ† ἘΒΟΛ ΙΣΧΕ ἸΔΑΠΘ 5
 ἸΠΙἘΖΟΥΦ ΨΑΤΕ ΦΡΗ ΖΩΤΠ. ΠΑΣΙΝΚΡΑΤΟΣ ΔΕ
 ΠΙΒΩΚ ἸΝΤΕ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ. ΝΑΦΔΖΙ ΣΑΒΟΛ
 ἸΜΟΦ ΕΦΡΙΜΙ ἘΡΟΦ ΕΦΔΡΕΖ ἘΡΟΦ. ΖΗΠΠΕ Ἰ Φ†
 ΤΗΙΣ ἘΒΡΗΙ ἘΠΖΗΤ ἸΠΕΦΚΕΨΦΗΡ Β ἸΒΩΚ ΔΥΙ
 Ἐ†ΒΑΚΙ ἘΧΕΜΠΨΙΝΙ ἸΠΟΥΘΣ ΖΙΝΑ ἸΝΤΟΥἘΜΙ 10

ΠΕ. Β. ἘΦΗἘΤΑΦΩΠΙ ἸΜΟΦ ΔΥΤΑΜΩΟΥ ΧΕ ἘΤΑΥΒΟΘ-
 ΒΕΦ ἸΦΟΥΦ. ἸΘΩΟΥ ΔΕ ΔΥΡΙΜΙ ΔΥΦΩΒ ἸΝΝΟΥΖ-
 ΒΩΣ ΟΥΟΣ ΔΥΙ ἸΣΑ ΠΕΦΣΩΜΑ ΔΥΧΙΜΙ ΜΠΑ-
 ΣΥΝΚΡΑΤΟΣ ΕΦΖΕΜΣΙ ΕΦΡΙΜΙ. ἸΘΩΟΥ ΖΩΟΥ
 ΔΥΖΕΜΣΙ ΔΥΡΙΜΙ ΝΕΜΑΦ. ΜΕΝΕΝΣΑ ΝΑΙ ΔΥΤΩΟΥ- 15
 ΝΟΥ ΕΥΣΟΠ ΝΕΜ ΝΟΥἘΡΗΟΥ ΔΥΤΩΜΙ ἸΝΤΕΦΔΦΕ
 ἘΠΕΦΣΩΜΑ ΔΣΤΩΜΙ ΔΕ ἘΡΟΦ ἸΦΡΗ† ΧΕ ἸΠΟΥ-

ΠΣ. Α. ΧΟΧΣ ἘΒΟΛ ἘΠΤΗΡΦ ΔΥΩΛΙ Ἰ†ΣΥΝΔΟΝΙΟΝ ἸΝΤΕ
 ΟΥΑΙ ΕΣΧΟΛΖ ἸΜΟΦ ΔΥΚΟΥΛΟΛΣ ἘΠΕΦΣΩΜΑ
 ἘΘ ΟΥΑΒ ΕΦΧΟΚΕΜ ἸΣΝΟΦ ΔΥΧΙΜΙ ἸΟΥἸΖΑΥ 20
 ἸΒΕΡΙ ΕΦΣΑΒΟΛ Ἰ†ΠΟΛΙΣ ΕΦΒΕΝΤ ἘΡΩΟΥ ΔΥ-
 ΖΙΟΥἸ ἸΠΣΩΜΑ ἸΦΗ ἘΘ ΟΥΑΒ ἘΒΟΥΝ ἘΡΟΦ ΨΑΤΕ
 ΨΩΡΠ ΨΩΠΙ ΝΑΥΖΕΜΣΙ ΣΑΒΟΛ ἸΠΙΡΟ. ΔΣΩΠΙ
 ΔΕ ἸΠΕΦΡΑΣ† ΔΥΤΩΟΥΝΟΥ ΔΥΨΕΝΩΟΥ ἘΒΡΗΙ

ΠΣ. Β. Ἐ†ΠΟΛΙΣ ΔΥΨΩΠ ἸΖΑΝΣΘΟΙ ἸΟΥΦΙ ΝΕΜ ΖΑΝ- 25
 ΣΥΝΔΟΝΙΟΝ ΔΥἘΝΟΥ ΔΥΤΗΙΤΟΥ ἘΠΣΩΜΑ ἸΠΙΔΡΙΟΣ
 ΓΕΩΡΓΙΟΣ ΔΥΧΙΜΙ Ἰ†ΔΑΦΕ ΕΣΣΩΛΚ ἘΒΟΥΝ ἘΠΙ-
 ΣΩΜΑ ἸΦΡΗ† ΕΦΩΝΒ ΟΥΟΣ ἸΠἘΖΛΙ ἸΜΗΙΝΙ ἸΝΤΕ
 †ΨΕΝΣΙΦΙ ΨΩΠΙ ἸΒΗΤΦ ἘΠΤΗΡΦ ΟΥΟΣ ΔΥΕΡΨ-
 ΦΗΡΙ ἘΜΑΨΩ ἸΣΧΕ ΝΕΦΔΛΩΟΥἸ ΟΥΟΣ ΔΥΝΑΖ† 30

- ἕΝ ΠΟΥΖΗΤ ΤΗΡΩ ΧΕ Ἄ ΦΤ ΨΟΠΩ ἘΡΩΩ ἕΝ
 πζ. α. ρΩΒ ΝΙΒΕΝ ἘΤΑ ΦΤ ΛΙΤΟΥ ΝΑΩ ΙΣΧΕΝ ΕΦΩΝῆ
 ΧΕ ΣΕΝΑΨΩΠΙ ἸΜΕΘΜΗ ΤΗΡΟΥ ΑΥΤ ἸΝΙΣΘΟΙ
 ἸΟΥΩΙ ἘΡΩΩ ΑΥΚΟΣΩ ἸΚΑΛΩΣ ΚΑΤΑ ΤΚΑΖΣ ἸΝΑ
 ΤΟΥΧΩΡΑ ΕΥΚΩΣ ΑΥΖΙΤΩ ἘΒΟΥΝ ἘἘΠΙἸΖΑΥ
 ΑΥΤΟΒΩ ΑΥΤ ἸΖΑΝΣΦΡΑΓΙΣ ἘΡΩΩ ΑΥΧΩ ἸΠΑ-
 ΣΥΝΚΡΑΤΟΣ ΣΑΒΟΛ ἸΜΟΩ ΕΦΡΩΙΣ ἘΡΩΩ. ΟΥΟΣ.
 Ἄ ΠΙΚΕ Ὺ ρΩΛ ἘΒΟΥ[Ν] ἘΤΒΑΚΙ ΑΥΕΡΡΩΒ ρΙΝΑ
 ἸΤΟΥΩΝῆ ΟΥΟΣ ἸΣΕΧΙΜΙ ἸΤΖΗΜΙ ἸΤΟΥΤΑΛΟ
 πζ. β. ἸΠΙΣΩΜΑ ἘΘΟΥΑΒ ἸΣΕΨΕΝΩΟΥ ἘΤΟΥΧΩΡΑ. ΑΣ- 10
 ΨΩΠΙ ΔΕ ΜΕΝΕΝΣΑ ἌΒΟΤ Ὺ ΕΥΕΡΡΩΒ Ἄ ΦΤ
 ΟΥΩΡΠ ρΑΡΩΟΥ ἸΟΥΧΟΙ ἕΝ ΙΟΠΗ ΑΩΙ ἘΜΑΥ
 ΝΕΜ ΟΥΠΡΑ[Γ]ΜΑΤΙΑ ἘΤΑΥΤ ἸΠΙΛΟΥΙΝ ἘΒΟΛ.
 Ἄ ΝΙΛΛΩΟΥΙ ἸΝΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΣΑΣΙ ΝΕΜ
 ΝΙΝΕΩ ΑΥΝΟΥΧ ἸΤΖΕΜΙ ΝΕΜΩΟΥ ΑΥΤΑΛΩΟΥ 11
 ΝΕΜ ΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἕΝ ΤΒΟἸΘΙΑ
 ἸΝΤΕ ΦΤ ΑΥΙ ἘΒΟΥΝ ἘΙΟΠΗ ἕΝ ΟΥΧΩΛΕΜ. ΟΥΟΣ
 πη. α. ἘΤΑΥΣΩΤΕΜ ἸΣΕ ΝΙΝΕΩ ΝΕΜ ΠΙΠΡΑΓΜΑΤΕΥΤΗΣ
 ΧΕ ΦΑΙ ΠΕ ΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΕΛΙΤΟΝ
 ἸΤΕΤΟΣΠΟΛΙΣ ΦΗἘΤΑΨΩΕ ΝΑΩ ἘΤΧΩΡΑ ἸΝΤΕ ΝΙ- 20
 ΠΕΡΣΙΣ ΝΑΥΕΡΨΦΗΡΙ ΠΕ ΧΕ ΔΨ ἸΡΗΤ ΑΩΜΑΡ-
 ΤΥΡΟΣ ΑΥΤΩΟΥΝΟΥ ΑΥΟΥΨΩΤ ἸΜΟΩ ΤΗΡΟΥ
 ΕΥΤΩΟΥ ἸΦΤ ΧΕ ΑΥΕΡΠΕΜΠΨΑ ΕΘΡΕ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΤΑΛΗΟΥΤ ἘΠΟΥΧΟΙ. ΟΥΑΙ ΔΕ ἘΒΟΛ
 πη. β. ἸῆΗΤΟΥ ἘΠΕΩΡΑΝ ΠΕΛΕΟΝΤΙΟΣ ΟΥΡΕΜΙΟΠΕ ΠΕ 2
 ΕΩΣΩΟΥΝ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΩΙΝΙ ἸΟΥΤΕΒΝΗ
 ΑΥΤΑΛΟΩ ΝΩΟΥ ΨΑΤΕΩΒΙ ἸΠΙΣΩΜΑ ἘΒΟΥΝ
 ἘΠΕΩΝΙ. ἘΤΑΥΟΛΩ ἘΠΕΩΝΙ ΑΥΧΙΜΙ ἸΤΕΩΜΑΥ ΝΕΜ
 ΤΕΩΣΩΝΙ ἘΑΥἸΤΟΝ ἸΜΩΟΥ. Ἄ ΠΨΙΝΙ ΣΩΡ ἘΒΟΛ
 ΧΕ ΑΥἸΝΙ ἸΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἘΒΟΥΝ 3

ἔπογνι ἔταψερμαρτγρος ογορ ις ζ ἠρομπι

πθ. α. ἀρχοκογ ἔβολ ἠπενναγ ἔρογ ἐπιδῆ νε ζαν-
 χριστιάνος νε ἀγζιτογ ἔβρη ἀγογωψτ
 ἠμογ εγριμι εγερωφρη ἠνῆῆταγωπι ἠμογ
 πάλιν ον ναγρῶπι πε εγτῶογ ἠφτ σε ἀγερ- 5
 πεμπωα ἠογδωρον ἠπαρητ. πασιγκρατος
 δε νεμ πιβωκ β ἔτε ναι νε ἠογραν ογαι σε
 λογκιος πικεογαι σε κριννεος ναγσαχι πε

πθ. β. νεμ νιρωμι ἠτε τπολις ἠζωβ νιβεν εταγ-
 ωπι ἠπογῶτ ναγερωφρη δε τηρογ πε 10
 ἀγχω ἠπσωμα ἠπιλγιοσ βεν ογκοιτον ἠτε
 περηι ἠογεβδωμας ἠἔροογ εγνηογ ζαρογ
 εγογωψτ ἠμογ τηρογ. ἔτα ογνιωτ δε ἠἔ-
 ροογ ωπι ἠωαι ἀγῶογτ τηρογ ἔτεκκλησιὰ
 ἀγωψ ἠτεψμαρτγρια ἔπιλαος τηρη ἠπιστος 15

ψ. α. βεν φαι ογν ἀγερωφρη ἠρογῶ ἔχεν νῆ-
 ταγωπι ἠμογ τηρογ ναγτῶογ ἠφτ πε νεμ
 πεγλγιοσ ἠμαρτγρος. ζῆππε ις ογνιωτ ἠρωμι
 ἠραμαδ ἠτε ἔπεγραν πε ἀνδρεας ογ ἔβολ
 πε βεν πγενος ἠῶμαγ ἠπιλγιοσ γεωργιοσ φαι 20
 ἔταψωτεμ ἔτεψμαρτγρια εγωψ ἠμοσ ἀ φτ
 ογων ἠπεγρητ ἀγτζοηγ ἐπιμα ἔτα φτ ογ-
 ονζγ ἔρογ εγχω ἠμοσ σε τωρκ ἔροι ἠμιν

ψ. β. ἠμοι σε ρωμι νιβεν εῶναερὸμολογιν νεκ-
 βισι ἠνεγλι ἠπετζωογ βορ ἔρωογ σε τἔμι 25
 γαρ σε ζανσαρζ ζι σνογ νε ρωμι νιβεν
 εῶναρλογω βεν ἀναγκῆ νιβεν ἠνεγλι ἠπετ-
 ζωογ βορ ἔρωογ ἠτε βεν ὄγμαντζαπ εροι
 ἠροτ ἠτε βεν ζανμωογ εγωψ ἠτε ζιχεν
 ζαντωογ ἠτε βεν ζοχζεχ νιβεν ογορ ἠτεψ- 30

- 4̄α. α. ερφμεγὶ ἰπαραν νεμ φραν ἰπαιωτ ἔτβεν
 νιφνογὶ νεμ πιπῶᾶ ἔθ ογав ογος ἰτερερ
 φμεγὶ ἰπαλλογ γεωργιος εἰἔναρμεγ ἔβολβεν
 ροςρех νιβεν ογον νιβεν ἔθνασбай ἰτεκ-
 μαρτγριὰ νεμ νεκχομ εφογωνρ ἰπεκ ἔρσογ 5
 ἔβολ νεμ νιβici ἔτακωπογ ἔχεν παραν
 †насbe ἰογραν ἔπχωμ ἰπωνb. φθεθα†
 ἰογπροσφορα νεμ ογᾶγραπн βεν πεκραн ιε
- 4̄α. β. φθεθαθαμιθ ἰογχωμ βεν νεκbici ἰτεγ-
 τηιγ ἔβογν ἔπεκτοποс βεν ογναρ† εγἔοπγ 10
 νεμ нн ἔθ ογав ἰтнι ογος ἰннахаγ ἔωατ
 ἰгλι ἰагаθон βεν παικοсμοс βεν περωνb
 τηрг ἰнок пе πῶс φ† φн ἔταρσφογ †нааиγ
 ἰφнἔθнаκωт ἰογτοποс βεν πεκραн †набιγ
 ἔβογн ἔταμετογρο ογος ἰннахаγ ἰсωи ωα 15
- 4̄β. α. ἔνερ †наөре ρанωφнри ἰниω† ωопи βεν
 пиа ἔτεμμαγ βεν пиа ἔτογнаχω ἰπεκ-
 сωма ἰbнтγ †наөре ρанлаос ἰτε пикази
 ἰ ἔратγ ἰπεκτοποс ἰсеἰни наκ ἰρандаωρον
 ниеθнос τηρογ ἰτε пкази ниоγдай νεμ ни- 20
 самаритнс νεμ ниперсис νεμ ненωнри ἰсаγ
 ωа ἔβογн ἔνικеварварос †наөроγἰ τηρογ
 ἔратγ ἰπεκτοποс ἰсеἰни наκ ἰρандаωρον.
- 4̄β. β. андрεас δε πирωми ἰπιστοс ογος ἰμαι νογ†
 βεν ογμεθннι ἔταρсωтем δε ἔнаιταλбо 25
 τηρογ ἔта φ† ерзмот ἰμωογ наγ аqби ἰογ-
 ниω† ἰраωи ἰφрн† ἰиаκωв ἔταρнаγ ἔпρo
 ἰиωснф πεγ ωнри εqoi ἰογρο βεν χнми аq-
 τωνγ βεν ογχωлем аqбай ἰτεγμαρτγριὰ
- 4̄β. α. аqхас βεν πεγни εqхω ἰмос ρε †наχω 30

ἸΠΕΡΦΜΕΥΙ ἸΠΑΣΟΝ ἕΝ ΠΑΝΙ ΖΙΝΑ ἸΤΕ ΠΕΡ-
 ΣΜΟΥ ΝΕΜ ΠΕΡΣΜΟΤ ὦΠΙ ΕΥΜΗΝ ἘΒΟΛ ΝΕΜΗ
 ὠΑ ἘΝΕΖ. ΔΥΜΟΥ† ἘΒΟΛἕΝ ΠΙΜΗΩ ΤΗΡΩ ΕΡΣΩ
 ἸΜΟΣ ΧΕ ΝΑΣΝΗΟΥ ΙΣΧΕ ΑΝΘΙ ἸΟΥΝΙΩ† ἸΜΚΑΖ
 ἸΖΗΤ ΕΘΒΕ ΠΕΝΣΟΝ ΧΕ ΑΥἔΘΒΕΩ ἕΝ ΤΣΗΩ 5
 ΑΛΛΑ †ΝΟΥ ΜΑΡΕΝΡΑΩΙ ἸΖΟΥΔὸ ΧΕ ΔΥΘΙ ἸΟΥ-
 φ. β. ΝΙΩ† ἸΤΑΙΔὸ ἕΝ ΤΦΕ ΑΛΗΘΩΣ ΟΥΟΝΩΧΟΜ ἸΦΑΙ
 ἸΠΑΙΡΗ† ἘΤΑΡΧΕΜ ΠΑΡΡΗΣΙΑ ἸΠΕΜΘΟ ἸΦ†
 ΕΘΡΕ†ΖΟ ἘΧΩΝ ΝΑΖΡΕΝ Φ† ΖΙΝΑ ἸΤΕΨΙΡΙ
 ἸΠΙΝΑΙ ΝΕΜΑΝ ΝΕΜ ΟΥΒΟἸΘΙΑ ἕΝ ΠΑΙἘΩΝ 10
 ΝΕΜ ΠΕΘΝΗΟΥ. †ΝΟΥ ΧΕ ΝΑΣΝΗΟΥ ἸΜΩΙΝΙ
 ΣΩΤΕΜ ἸΣΩΙ ἸΤΕΝΘΑΜΙΔὸ ἸΟΥΚΟΥΧΙ ἸΤΟΠΟΣ
 ἕΝ ΠΕΡΑΝ ἸΤΕΝΧΩ ἸΠΕΡΣΩΜΑ ἸἕΗΤΩ ΖΙΝΑ
 ἸΤΕ ΜΠΕΡΣΜΟΥ ΝΕΜ ΠΕΡΣΜΟΤ ὦΠΙ ΝΕΜΑΝ
 φ. δ. α. ὠΑ ἘΝΕΖ. Ἰ ΠΙΛΔΟΣ ΤΗΡΩ ΕΡΟΥΩ ἕΝ ΟΥΣΜΗ 15
 ἸΟΥΩΤ ΧΕ ΦἸἘΤΕΚΣΩ ἸΜΟΥ ΜΑΡΕΩ ὦΠΙ ΟΥΟΣ
 ΔΚΩΑΝΖΙΤΟΤΚ ἘΠΙΖΩΒ ΙΕ ΤΕΝΝΑΖΙΤΟΤΕΝ ΝΕΜΑΚ
 ΖΩΝ ΖΙΝΑ ἸΤΕ ΠΣΜΟΥ ἸΠΙΛΓΙΟΣ ὦΠΙ ΝΕΜ
 ΝΕΝΩΗΡΙ ΟΥΟΣ ἸΤΕ ΠΕΡΣΜΟΥ ὦΠΙ ἕΝ ΤΕΝ-
 ΠΟΛΙΣ ὠΑ ἘΝΕΖ. ΔΣΩΠΙ ΔΕ ἘΤΑΡΣΩΤΕΜ ἘΝΑΙ 20
 ΔΥΩΠΙ ἕΝ ΟΥΡΑΩΙ ΟΥΟΣ ΔΥΩΡΠ ἸΜΟΥ
 φ. δ. β. ἸΖΑΝἸΤΟΥΓΙ ΔΨΙΝΙ ἸΝΕΨἸΛΛΩΟΥΓΙ ΤΗΡΟΥ ΝΕΜ
 ΝΕΨΕΡΓΑΤΗΣ ΝΕΜ ΝΙἸΛΛΩΟΥΓΙ ἸΤΕ ΠΙΛΓΙΟΣ ΓΕΩΡ-
 ΓΙΟΣ ΔΥΩΡΩΨΕΡ ἸΝΙΧΟΙ ΝΕΜ ΝΙΜΑΝΩΠΙ ἸΤΕ
 ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕΧΑΩ ΧΕ ἸΝΑΧΩ ἸΠΣΩΜΑ 25
 ἸΠΑΣΟΝ ἕΝ ΟΥΚΑΖΙ ἸΨΕΜΜΟ ἘΦΩΩ ΔΝ ΠΕ
 ΟΥΟΣ ΝΑΡΕ ΖΑΝΚΕΧΩΟΥΝΙ ἸΤΕ †ΠΟΛΙΣ † Ἰ-
 ΤΟΤΟΥ ΝΕΜΑΩ ΠΕ ΕΥΕΡΖΩΒ ἘΠΙΜΑ ἘΘ ΟΥΑΒ
 ΟΥΟΣ ΔΨΕΡΟΥΘΙ ἸΠΣΩΜΑ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 φ. ε. α. ἘἔΟΥΝ ἘΨΕΚΚΛΗΣΙΑ ὠΑΤ ΟΥΕΡΚΑΘΑΡΙΖΙΝ ἸΠΙΜΑ 30

†ωφηρι ἠγογί† ἠτε πἰλγιοσ γεωργιοσ.

ἔταγκοτq ἀσωπι δε ἔταγερκαθαρζιν ἠπιμα
εθορογχα σεν† ἔβρηι ἀφορογσορτοζ κατα
θμαιη ἠπικογχι ἠτοποσ δε ςνακοτq κατα
τερχουμ.

†ωφηρι ἠγογί† ἠτε πἰλγιοσ γεωργιοσ.

5

- ϣἔ. β. †ωφηρι ἠγογί† τε θαι ἔταγαϊσ ἠχε πἰλγιοσ
γεωργιοσ ἕεν πκωτ ἠπιτοποσ ἔταγχω ἠπερ-
σωμα ἠβητε ἕεν ογζιρηνη ἠτε φ† ἠμην.
ἀνδρεασ δε φηἔταγζιτοτq ἠφμαρτιριον ἠπι-
λγιοσ γεωργιοσ ναρκεκοτ πε ἕεν πιεχωρζ 10
- ϣἕ. ἠ. ἔτεμμαγ ερμοκμεκ ἔβολ ἠβρηι ἠβητq ερχω
ἠμοσ δε λιωρἠ παικωτ ἔβολ ἠγογὸ ἠπα-
†ναγ ἔζλι ἠρωμι ἔα† τοτq νεμηι ψα †νογ
ἠπα†εμι δε †ναωχοκq ἔβολ ψανἠμον μη-
πωσ ἠτε νιρωμι σωβι ἠμοι εγχω ἠμοσ δε 15
ἠπαιρωμι ερζητε ἔπαικωτ ἠπερχοκq ἔβολ
κατα φρη† ἔταπενσωτηρ χοσ. ναι δε ερμοκ-
- ϣ἖. β. μεκ ερωογ ἕεν περζητ ςιχεν περμανενκοτ
ἠ πιζγνιμ σοκq ἀρωβω. ςηππε ισ πἰλγιοσ
γεωργιοσ ἀφογονζq ἔροq ἕεν ογζοραμα 20
ερχω ἠμοσ δε ἀνδρεασ ἀνδρε ἀκογωντ
ἠθοq δε πεχαq δε ογ πετωοπ παδῶ. πεχαq
ναq δε εκσωογν ἠμοι ἀν δε ἠνοκ νιμ. ἠθοq
δε πεχαq ναq δε ἠμον ἔπι δε ἀκογωνq
- ϣ἗. ἠ. ἕεν πιζοραμα ἀλλα ἀρωθορτερ ἀρτωνq ἀρ- 25
ζιτq ἔβρηι ἕαρατογ ἠνερβαλαγχ ἀφογωωτ
ἠμοq ερχω ἠμοq δε κωνἕ ρω παδῶ γεωργιοσ.
πεχε πἰλγιοσ γεωργιοσ ναq δε πζμοτ ἠφ†

ωηπ πασωμα βατεν θηνογ αλλα †ωνβ βεν
φ† ἐβολζιτεν πιπῆλ̄ εθ ογав †νογ σε λιναγ
ἐροκ εκοι ἠκογχι ἠζητ εκμοκμεκ ἐβολ εθε

ϥζ. β. πιτοποσ ἐτακζιτοτκ ἐρογ ἐκοτγ βεν παραν
εθρεκχω ἠπασωμα ἠβητγ αἰ ωαροκ ζινα 5
ἠταταμοκ ἐογκογχι ἠχρια ἠτε ναιο† ζινα
ἠτεκβο ἐβολ ἐπιτοποσ ἠβητγ σεμνομ† ἠπερ-
ερκογχι ἠζητ ἠνοκ †ηλθιγ ἐβρη ἐπζητ
ἠνιρωμι ἠτε ταπολιε εθρογ† τοτογ νεμακ
τωνκ μοωι ἠσωι ἠτα† ἠογωωλζ βεν πικαζι 10

ϥη. α. βεν πικοιτον ἠτε πανι ἐτακωφρωωργ πιμα
ἐτακχω ἠπασωμα ἠβητγ ἠωορπ ἠπατεκ-
βιτγ ἐ†εκκλησιὰ. ανδρεαε δε αφερ πсμοτ
σε εφηλτωνγ ἠτεφμοωι ἠσωγ ἠ πιλγιοσ γεωρ-
γιοσ αφερπсμοτ σε εφηαβιτγ ἐβογν ἐπικοιτον 15
ἠτε πεφηι αφταμογ ἐπιμωιτ ἐταγ† ἠπιωωλζ
ἐρογ ἠπεφθηβ πεχαγ ναγ χα ακωαντωνκ

ϥη. β. ἠωορπ ἠζανατοογἰ ἠμογ ἐβογν εφιμαωωκι
ἠβητγ ἠογμαζι χηαξιμι ἠπισμογ ἐτε πῶс
ναθαωγ ἐροκ. ἐταφερνιμφγν ἐβολβεν πιζο- 20
рама αφηεζσι ἠτεφсζιμι αφχω ἐροс ἠζωβ-
νιβεν ἐταφηαγ ἐρωογ ἠωορп βεν πιζοрама
αγερωφηρι ἐμαωω. πεχε τεφсζιμι ναγ σε
τωνκ †νογ βεν παιεχωρζ ἠτενβερο ἠογβηβс

ϥθ. α. ἠτενζωλ ἐπιμα ἐταφχοс νακ ἠτεκηαγ σε 25
τεηηαξιμι ἠπιωωλζ ωα ηἠιμον. ἐωωп γар
ανωανξιμι ἠπιωωλζ κατα φρη† ἐτακηαγ
ἐρογ βεν πιζοрама ιε πιλγῖοс γεωργιοс πε
ἐταφογонζ ἐροκ ἠζοογβεζο теηηαζ† βεν ογ-
μεθμηι σε теηηαξιμι ἠτεηχρια κατα φρη† 30

ἔταρταμοκ. αὐτωογνοῦ ἠπῆ αὐδερὸ οὐκαρ-
 της ἅ †ςζιμι ραι ἠμοῦ ἠθοῦ ρωῦ αῤῥὶ ἠοῦ-
 ρθ. β. τωρι ἕεν τερσιχ αῤῥὶ ἔπιμα ἔτεμμαγ ἕεν
 τφῶι ἠπιῆχωρρ. ἔταρσοῦωτ ἔπκαρζι αῤῥιμι
 ἠπιωωλρ ἔτα πἰλριος τηρῦ ἕεν περτηβ ἕεν 5
 πιζοραμα οῦορ ἀγναρ† ἕεν ποῦρρητ τηρῦ
 ρε πἰλριος γεωργιος πεταρθαμιοῦ αῤῥεωφηρι
 ἔμαωω ἠθοῦ νεμ τερςζιμι. αῤῥωνῦ δε ἠξε
 ἀνδρεας πιχωρι αῤῥμορῦ ἠοῦλεντιον ριχεν
 ρ. α. τερ†πι αῤῥὶ ἠοῦτωρι ἕεν τερσιχ αῤῥωκι ἕεν 10
 πικαρζι ἔταρῆρσαῤῥηρι δε ἠοῦκοῦσι αῤῥιμι
 ἠοῦκελλαθὶ ἔρερωσ χωῶ ἠκοπσι ναρῥωκι
 αῤῥενσ ἔπωωι εσοῦορ πλην αῤῥιτοῦ ριχεν ποῦ-
 ρο αῤῥοῦωω† ἠφ† νεμ πἰλριος γεωργιος.
 ἠωωοῦ δε ἅ αὐτωογνοῦ αῤῥαὶ ἠμοσ αῤῥωεν- 15
 ωοῦ ἔποῦηι εῤῥῶοῦ ἠφ† αὐδερὸ ἠοῦῤῥηβσ
 ρ. β. ἠκαλωσ αῤῥωλ ἔῤοῦη ἔνοῦταμιον ρινα
 ἠτεωτεμνη ἔτ ἕεν πιηι ἔμη ἔποῦρρωβ ἅ †ςζιμι
 εροῦῶιηι ἔροῦ ἠπιῤῥηβσ ἠθοῦ δε αῤῥωρπ
 ἠ†κολλαθὶ αῤῥεμεσ εσμερ ἠνοῦβ ωαρὸσ 20
 αὐτωογνοῦ αῤῥιτοῦ ριχεν ποῦρρο αῤῥοῦωωτ
 ἠφ† νεμ πἰλριος γεωργιος ἔχεν πιηιω†
 ἠρμοτ ἔταρραιῦ νεμωοῦ. πιρωμη δε αῤῥῖηι
 ρα. α. ἔβολ ἠπωαῤῥ ἠβ ἠρῖη ἠνοῦβ εῤρερῥκο ἔβολ
 ἠῤῥητοῦ ἔπκωτ ἠπιτοποσ αῤῥθομσσ δε οη 25
 αῤῥασ ἕεν περῥηι εσχηπ. ετατοοῦῖ δε ωωπι
 αῤῥοῦωω ἔ† ἠοῦωαι ἔ†πολισ τηρσ ἕεν φραν
 ἠπἰλριος γεωργιος πεχαῤῥ ἕεν περρρητ ρε
 πετερωε πε ἔ† ἠηιἰλπαρρη ἠπῶσ ἠωορπ αῤῥῖηι
 ἠοῦηιω† ἠἰρῖστοη ἠηῖρηκη τηροῦ ἠτε †πολισ 30

ρἄ. β. ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟϑ ΕΓΔΖΙ
 ἔρατϑ εϑωφρωϑι ἠμωοϑ οϑοϑ εϑραϑι ΝΕΜΩΟϑ
 ΤΗΡΟϑ. ΠΕϑραϑ† ΔΕ ΛϑΘΩΖΕΜ ἠΝΙΝΙΩ† ΤΗΡΟϑ
 ἠτε †πολιϑ λϑίρι ἠΚΕΝΙΩ† ἠωαι ἔρωοϑ ΗΕΝ
 ΦΡΑΝ ἠΠἰΛΓΙΟϑ ΡΕΩΡΓΙΟϑ ΟϑΟϑ ΛϑΡΘΒΕϑ 5
 ΝΕΜΩΟϑ ΖΩϑ Εϑραϑι ΝΕΜΩΟϑ ΕΘΒΕ ΠΙϑΜΟϑ
 ἔτα πῶϑ ἠΔωϑ ἔροϑ. ἔταγερφαϑι ΔΕ ἠΟϑΩΜ

ρβ. α. ΛϑϑΑϑΙ ΝΕΜΩΟϑ Εϑϑω ἠΜΟϑ ΔΕ ΝΑϑΝΗΟϑ ΖΑΡΑ
 ἠ Φ† ΤΗϑ ΕΠΕΤΕΝΖΗΤ ἠΤΕΤΕΝ† ΤΟΤΕΝ ΘΗΝΟϑ
 ΝΕΜΗΙ ἠΤΕΤΕΝ† ἠΟϑΚΟϑϑΙ ἔφοϑαι ΚΑΤΑ ΤΕϑ- 10
 ΧΟΜ ἠΤΕΝΘΑΜΙΔ ἠΠΑΙΝΙΩ† ἠϑΜΟϑ ΗΕΝ ΤΕΝ
 ΠΟΛΙϑ ΦΑΙ ἔτα Φ† ΕΘΡΕΝΕΡΠΕΜΠΩΑ ἠΜΟϑ
 ΗΕΝ ΤΕΝΓΕΝΕἠ ΕΘΡΕΝΚΩΤ ἠΠἰΜΑΡΤΗΡΙΟΝ ἠΤΕ

ρβ. β. ΠἰΛΓΙΟϑ ΡΕΩΡΓΙΟϑ ΗΕΝ ΤΕΝΠΟΛΙϑ. ΛϑΕΡΟϑῶ
 ΝΑϑ ΤΗΡΟϑ ΗΕΝ ΟϑΗΡΩΟϑ ἠΟϑΩΤ ΧΕ ΔΝΟϑῶ 15
 ἔΧΟϑ ΝΑΚ ΧΕ ΤΕΝΝΑΪΡΙ ΚΑΤΑ ΤΕΝΧΟΜ ΑΛΛΑ ΗΕΝ
 ΦΟϑΩϑ ἠΠῶϑ ΤΕΝΝΑΪ ωΑΡΟΚ ΦΗ ἔτε ΠΙΟϑΑΙ
 ΠΙΟϑΑΙ ἠΜΟΝ ΝΑΧΕΜϑ ΚΑΤΑ ΤΕϑΧΟΜ ϑΝΑΕΡϑ
 ΝΑΚ ἠΘΩΟϑ ΔΕ ΤΗΡΟϑ ΙϑΧΕΝ ΠΟϑΚΟϑϑΙ ωΑ
 ΠΟϑΝΙΩ† ΔϑΒἠΠΙ ἠΦΗἔταϑι ἔβοϑν ΗΕΝ ΦΡΑΝ 20

ργ. α. ἠΠἰΛΓΙΟϑ ΡΕΩΡΓΙΟϑ ΔϑΧΙΜΙ ἠωῶβ ἠΛΟϑΚΟϑΙ
 ἠΝΟϑΒ ΝΕΜ Οϑωῶ ἠϑΑΘΕΡΙ ἠΖΑΤ ΚΑΤΑ ΤΧΟΜ
 ἠΠΙΟϑΑΙ ΠΙΟϑΑΙ. ΜΕΝΕΝϑΑ ΝΑΙ ΔϑΙ ἔΠἰΜΩΙΤ
 ἔΤΟϑΝΑΚΩΤ ἠΠἰΤΟΠΟϑ ἠΗΗΤϑ ΗΕΝ ΦΡΑΝ ἠΠἰΛ-
 ΓΙΟϑ ΡΕΩΡΓΙΟϑ ΔϑΧΩ ἠ†ϑΕΝ† ἔβρη ΗΕΝ ΦΡΑΝ 25
 ἠΦ† ΝΕΜ ΦΡΑΝ ἠΠἰΛΓΙΟϑ ΡΕΩΡΓΙΟϑ ΟϑΟϑ Δϑ-
 ΚΟΤϑ ἠΚΑΛΩϑ ωΑ ΠΧΩΚ ἠῤ ἠΡΟΜΠΙ ΟϑΟϑ ΔϑΙΝΙ
 ἠΠἰΜΑΡΤϑΡΟϑ ἔθ ΟϑΑΒ ἔβοϑν ἔΠἰΜΑΡΤἰΡΙΟΝ

ργ. β. ἔΘΟϑΑΒ ΔϑΙΝΙ ἠΠἰΛΓΙΟϑ ἠἔΠἰϑΚΟΠΟϑ ἠτε ἠΛἠἠ
 ΔϑΕΡἠΓἠΖἠΝ ἠΠἰΤΟΠΟϑ. ῶ ΧΕ ΔϑΟϑΗΡ ἠωφηρι 30

†ωφηρι ἴμαζ β ἵτε πἰργιος γεωργιος.

ωωπι ἴπιναγ ἔτεμμαγ ὦ σε ἀγογηρ ἴρωμι
οὔσαι ἐβολῆεν ἵογῶωνι νεν ζανκεμηω
ἴπῆῶλ ἵακαθαρτον εὔνηογ ἐβολ ἆεν φραν
μἰπἰργιος γεωργιος πἰμαρτῦρος ἐθ οὔαβ ἵτε
πενῶσ ἵησ ἱρῆ.]

ῖδ. α. †ωηρι ἴμαζ β ἵτε πἰργιος γεωργιος.

αωωπι δε ἔτα πἰεπισκοπος ἐθ οὔαβ ἐρἰγι-
λζιν ἴπιτοπος ἵτε πἰργιος γεωργιος ἐρε
πἰεπισκοπος ἵνι ἐπωωι ἵ†προςφορα ἐθ οὔαγ
(sic) ἀγἰ ἐβογν ζωγ ἵσε οὔρωμι ἐρε οὔον
οὔπῆῶλ ἵακαθαρτον νημαγ ἱσxen τεφμετ-

ῖδ. β. κοὔσι ἀγἰνι ἴμογ ἐπεσῆτ ἐπκαζι εγ† ἵζαν-
νω† ἵβἰσι ναγ ἀγσκερκερ ἐρογ ἐρε ρωγ σε
ωσφει† ἐβολ ἀγἰ ζωγ ἀγῶζι ἐρατγ ἆεν Ἰμη†
ἴπιλαος εγογωω ἐβἰσμογ ζωγ νεν πἰμηω.
αωωπι δε ἔταγταογῶ ἴπιῶρισλἰργιος ἀγἰνι
ἴπκαζι ἀγσκερκερ ἴμογ ἐρε ρωγ σε ωσφει†
ἐβολ ἀγτωνγ ἀγῶζι ἐρατγ ἴπεμῶο ἴπἰμηω

ῖε. α. εγωω ἐβολ εγσω ἴμοσ σε ἵβοκ νενμη πἰργιος
ἵτε φ† †σῶῶγν ἴμοκ σε ἵθοκ νἰμ χναωζἰτ
ἐβολ ἀν ἆεν πἰρωμι ἵνοκ γαρ ἵνοκ οὔπερ-
μογ χναερωσχημοσ ἐροι ἀν ὦ γεωργιος
οὔοζ ἀγερζητс ἵχεογἶ ἐφ† νεν πἰργιος
γεωργιος. ναρε πἰργιος γεωρ[γιος] † ἵζαν-
νω† ἵβἰσι ναγ πε ἀγἰ ζα πἰστυλλοσ πἰλἰν οἷν

ῖε. β. ἵ πἰργιος γεωργιος σωνζ ἵνεγχιχ ζἰφἰζογ
ἴμογ ἀγσοκγ ἐπωωι ἵσα πἰστυλλοσ ἐρε νεγ-
χιχ σονζ ἐπωωι ἵσα πεγσοἰ ωατεγἶφε ἐρ

ca πωωι ἵ†κεφαλις ἵτε πικτγλλος ἐρε ογον
 niben erēōrin ἵμοq αγερωφηρι τηροq εγχω
 ἵμοc δε ἵπενναγ ἐογον ἵπαιρη† ἐνεz

ρς. α. zηππε γαρ περσοι γαρ (sic) τομι ἐπικτγλλος
 neqxiq conz zifazoy ἵμοq abne zli ἵnai ouze 5

neqbalax xh an zixen pikazi zηππε γαρ
 aq̄iωi ἵμοq cabol ἵπικτγλλος ἵcopb ἵμον
 zli ἵμονι ἵμοq ἵπενναγ ἐωφηρι ἵπαιρη†
 ἐνεz hen zli ἵμαρτγρος ἀλλα πἰργιος γεωρ-
 ριος πετἵμονι ἵπcωμα ἵπαιρωμι ἐαqερβα- 10

canizim ἵμοq oγoz nape oγon niben erēō-
 ρ̄ς. β. rin ἵμοq oγoz eγερωφηρι ἵμοq eγ†ōoy
 ἵφ† nem πἰργιος γεωργιος πιχωρι ἵμἰαρτγρος
 ἵτε penōc ἵh̄c π̄xc. menenca nai δε ἵ πἰργιος
 γεωργιος xaq ἐπεcнт aqzei ἐπωωι ἵ†κεφαλις 15

ἵτε πικτγλλος aqzei zixen pikazi aqeratēmi
 zocste ἵτε ογον niben xoc xe aqmoγ. ἐταγ†

ρ̄ς. α. δε ἵ†zγρηνη ἵ πἰλαoc τηρq φωh† ἐβρηι ἐχωq
 eγερωφηρι ἵμοq eqoi ἵφρη† ἵογρεqμωoy†.
 ne oγon oγρωμι δε ἵβαλε icxen eqhen onexi 20

ἵτε τεqμαγ ἵπεqμoωi ἐνεz ἀλλα eqzemci
 eqwatmeθnai ziren φpo ἵπιτοποc ἵπἰναγ
 ἐτεμμαγ aq̄i ἐβογn nem πιμηω eqωω† zixen
 neqxiq nem neqbalax ἐρε neqbalax ωω†

ρ̄ς. β. ἵcωq aq̄i ἐβογn ba nenbalax ἵνἰρωμι ωα- 25
 τεqφοz ἐπιρωμι ετοι ἵδεμων aqcoγten τεq-
 xiq ἐβολ aq̄ἵμονι ἵφμογ† ἵπιδἵλε aqcoκq
 eqoγωω ἐωλq ἵτοτq ἵ neqfat † ἵογνἰω†
 ἵωκαπ aγcωoyten ἐβολ catotoγ zankeroμι
 ωli ἵπεqμoy† ἵφητοι ἵτδεμων eγoγωω 30

- ἔχαρ ἐβολ εὔχω ἴμος χε ὄωρεμ μαψε νακ
 ἐβολ αῤτωνῆ αῤῶρι ἐρατῆ βεν οὔωθορτερ
 ρη. α. αὔταχρο ἵχε νεφάτ αῤῶρεμ ἐβολ αῤψε ναῤ
 νη δε ἐτσωοῦν ἴμοῤ αῤῶρεμ ἐροῤ ἵπε ῤλι
 ὠταῤοῤ ὠατερερ σαβολ ἵ†πλατιά ἵτε πιτο- 5
 ποσ οὔοῤ ἅ πιἐπισκοποσ οὔαῤσαῤνι εῤροῤγενῆ
 ναῤ νεμ πικερωμι ἐτοι ἵδεμων. αῤεροῤῶ
 ἵχε πιρωμι ετοι ἵδεμων εῤχω ἴμος χε χω
 νηι ἐβολ παιωτ ἐθ οὔαβ ἵταχω ἐροκ ἵνηῤται-
 ρη. β. ναῤ ἐρωοῤ ισxen ταμετάλοῤ οὔον οὔδεμων 10
 νεμηι ὠα ἐβοῤν ἐφοοῤ οὔοῤ ἵπιναῤ ἐροῤ
 βεν ναβαλ ἐβολ ἐφοοῤ οὔοῤ αῤῶανοῤγιῤί (sic)
 ἐχωι κατα σοπ ὠαίναῤ ἐοὔχρωμ ἵπαῤῖθο
 ἐβολ ὠαιωθορτερ ἵταῤει ἐπεснт ῤixen πικαῤι
 ἵπ[α]ιῤμι ἐῤλι ὠατε πιδεμων ὠε ναῤ ἐβολ ῤα- 15
 ροι. ἵτοῤῖ ἵχε νιρωμι ἵτοῤῤαῤοι ἐρατ αῤωωπι
 ρθ. α. δε ἴμοι ἐταῤί ἐχωι ἵπαισοπ αιερατῤμι αι-
 ναῤ ἐπιάριος γεωργιος αῤί ἐβοῤν ἐπιμανερ-
 ὠοῤῶι αῤῶμονι ἵταῤιχ αῤ†νομ† νηι αιναῤ
 ἐπιδεμων ἐτεμμαῤ ἵπαισοп βεν ναβαλ εῤοι 20
 ἵпсμοτ ἵοὔρωμι ἵπαῤῖθο ἐβολ ερε πιάριος
 γεωργιος † ἵῤαννιω† ἵβici ναῤ αῤῶμονι
 ἴμοῤ αῤσοκῆ ἐὔωι ἐπιστῤλλοσ ὠατεῤ-
 ρθ. β. φοῤ ἐ†κεφαλιс ἐὔωι οὔοῤ αῤ† ἵῤαννιω†
 ἵβici ναῤ επῤαῤ δε ἅ πιδεμων ὠω ἐβολ 25
 ἵοὔνιω† ἵβρωοῤ εῤωрк ἵῤανῶναῤ εῤχω
 ἴμος χε †наῤε νηι ἐβολβεν παирωμι †на-
 тасῤοι ἐροῤ αν ὠα ἐνεῤ ἵнок δε αιναῤ
 ἐπιάριος γεωργιος αῤῶμονι ἴμοῤ ἵθοῤ πιδε-
 μων αῤῤαῖ ἴμοῤ ἐὔωι αῤсаτῆ ἐπεснт ῤixen 30

ρἰ. ᾱ νἰπλαζ ογος ἅ πιδεμων † ἵογνἰω† ἵηρωογ
 ἔβοληεν περῳαι ἀρὶ ἔβολ ἀρῳε ναρ ἅνοκ ζω
 λιἔμι ἔροι ἔταιἰαἰαι ἕεν πασῳμα λιενκοτ
 ογος ἀιζωρπ ἵπἰναγ ἔζλι ῳατε παρῳμι
 ἔτοι ἵβαλε ἵτερῳογῳτ ἔζρη ἔχωι ογος 5
 ἔταιογῳν ἵναβαλ ἀἰναγ ἔπἰάριος γεωργιος
 ἀρἰμοἰ ἵναχιζ ἀρἰμολχογ ἔφμογτ ἵπἰβαλε

ρἰ. β. ἀρἰῳρεμ ογβηι χε ἅμοἰ ἵμογ ἵκαλωσ
 ἅνοκ ζω ἀἰμοἰ ἵπερῳογτ ἀἰωκ ἔχωγ ἅ
 πἰάριος γεωργιος ἅμοἰ ἵνερῳατ ἀρῳωκ 10
 ἵνερῳατ ἀρ† ἵογνἰω† ἵηρωογ ἔβολ ἀρῳαγ
 ἔβολ ἀρἰῳρεμ ογβηι ἀἰχω ἵπερῳογτ ἔβολ
 ἀρῳωνγ ἀρῳε ναρ ἔρἰβοχι ογος ἅ πἰάριος γεωρ-
 ριος ῳε ναρ ἔπῳωι ἔἵφἵογἰ εἰσομσ ἵσῳγ.

ρἰα. α. ναἰ δε ἔταρῳωτεμ ἔρωογ ἵχε πἰἔπἰσκοποσ 15
 νεμ πἰμηῳ ετκῳ† ἔρογ ναγερῳφἠρι ἔμαῳω
 ἕεν ογνἰω† ἵῳφἠρι ογος ναγ†ῳογ ἵφ†
 νεμ πἰάριος γεωργιος χε ογνἰω† τε τερῳχομ
 νεμ νἰζμοτ ἔτα φ† ἵρι ἵμῳογ νεμαγ ογος
 νἰρῳμι ἔταγογῳαι ἀγῳωπἰ ἵβωκ ἵπἰάριος 20
 γεωργιος εγῳεμῳι ἵἠἠτγ ἵπἰἔζοογ νεμ

ρἰα. β. πἰἔχωρζ ῳα πἰἔζοογ ἵτε πογμογ. ζανμηῳ
 δε ἵρῳμι νεμ ζανζἰῳμι νεμ ζανκογῳι
 ἵἀλωογἰ εγῳωἰ ἵογμηῳ ἵρη† ἕεν ζανἠ-
 μομ νεμ ζανἰρῳω νεμ ζανἵἵἵα εγῳωογ 25
 ἀγογῳαι ἕεν πἰἔζοογ ἔτεμἵμαγ ἕεν πτοποσ
 ἵπἰάριος γεωργιος ἔβολ ζἰτεν φραν ἵπεἵῳῳ
 ἵἠε πῳε.

ῤῖβ. α. †ωφηρι ἰμαζῆ ἵτε πᾶριος γεωργιος
πιμαρτῦρος ἵτε ἰη̅ς π̅χ̅ς.

ασωπι δε ἔτα πιέπισκοπος ἔθ οὔαβ ωε ναϋ
ἐζρηι εἰλῆμ̅ nem nh τηροῦ ἔθ nεμαϋ ναϋ-
σαχι πε ἵnimhini nem niωφηρι ἔταγωπι 5
ἐβολζιτεν πᾶριος γεωργιος ἕεν ἠμη† ἵπι-
λαος ζηππε ic οὔρωμι ἵαχω ἵιοῦδαι οὔοζ

ῤῖβ. β. ἵconi οὔοζ ἵρεφερζικ ἵνιρωμι ωατοῦεν-
κοτ ἵτεϋῶλι ἵπετεντωοῦ ἔταϋσωτεμ εἴβε
νιχομ nem niωφηρι ἔτερε πᾶριος γεωργιος 10
ἵρι ἵμωοῦ ναϋτενζοῦτ ἵμωοῦ αν πε αλλα
ναϋχω ἵμοc ἵnimhω xe ep̅e niχριστιᾶνοc
σωρεμ εὔζηλ ζα παιρωμι ἵκαζι ἵπενρη†

ῤῖγ. α. xe ἄριβοηθ̅ιν ἵτεκταλῶο ἵνενωωνι οὔοζ
ωαρε οὔμηω ἵχρηστιᾶνοc ἵλαβ̅ nεμαϋ 15
ἵοὔμηω ἵcop ἵθooϋ δε ναϋμην ἐβολῆεν
ζανμηω ἵμετρεϋχεοῦλ̅ παρη† αϋσωτεμ
δε ἔροϋ ἵχε οὔρωμι ἵκοῦχι ἵζητ ἕεν ni-
χρηστιᾶνοc αϋχωντ ἕμαωω αϋτωνϋ ep̅†
nεμαϋ ep̅χω ἵμοc xe φ† ναῶοῦἵζητ nεμακ 20

ῤῖγ. β. αν ἵπαιρη† εκωωω ἵνεϋμαρτῦροc ἔθ οὔαβ
αλλα πᾶριος ναβ̅ι ἵπωιω nεμακ οὔοζ ἵτεϋ
ϋοτκ ἐβολ οὔοζ † ἵζαννιω† ωωω ἵνοῦε-
ρηοῦ. menenca nai αϋεροῦῶ ἵχε πιρωμι
ἵιοῦδαι ep̅χω ἵμοc xe xa λοῦῶοῦ ἐβρηι 25
nemhi †νοῦ ἵταζωλ ἐβoῦν̅ ἐπτοποc ἕτεμ-
μαῦ ἵταωολϋ ἵται̅νι ἵνεϋσκεῦοc ἵπαιμα

ῤῖδ. α. ἵτεωτεμζλι ἕμι ἵταναϋ xe ἔρε γεωργιος
ναἔροῦ nηι. αϋεροῦῶ ἵχε πιχριστιᾶνοc xe

χα λογὼ ἐβρη νεμη ψα ῥ ἄλογοχι ἐωωπ
 ἄτεκῶλι ἄογλι ἐβολῆεν πτοπος ἄπιῆριος
 γεωργιος ἄτεκῆνι ἄμοσ ἄπαιμα ἄτενζωλ
 ἐπιτοπος ἄτενῶνι ἄτενῆμι ἐτμεθμη χε
 ἀκναῶλι ἄογλι ἄτε πιτοπος ἐωωπ ἄτεκῆρι 5

ῥῑδ. β. ἄογῶβοτ ἄεζοογ ἄτεωτεμ πετζωογ ταζοκ
 ἰε τῆαναζτ ζω κατὰ ροκ ογοζ τῆατ ἄκεῖ
 ἄλογοχι νακ ἐωωπ ἄτεκῶτεμῶχεμχομ
 ἄῶλι ἄγλι ἄτε πιτοπος ἄτεγλι ἄπετζωογ
 ῶπι ἄμοκ ἀκτ ἄτῆτ ἄλογοχι ἀκῶπι 10
 ζωκ ἄχρηστιῶνος ογοζ ἄπιζωβ ῶω ογτωογ

ῥῑε. α. ἄπαιρητ ἀγταζο ἄνιμετρεγ¹⁾ ἐρατογ. ἀφ-
 τῶνσ ἄχε πιρῶμι ετοι ἄλχω ἀφῶε ναφ
 ἐπιτοπος ἀφῶλι ἄζανσκεγος ἄβιογῖ ογοζ
 ἀφῖ ἐβολῆεν ῶμητ ἄπιτοπος ἐγῶβῶ τηρογ 15
 ἄπεγλι ἐμι ἐρογ ἐταφερ σαβολ ἄπιρο ετσα-
 βολ ἄπιτοπος πεχαφ ἄβρη ἄβητηφ ἐφχω ἄμοσ
 χε βῶπι νακ τῆνογ γεωργιος νεμ πικεογαι

ῥῑε. β. ἐταφχαλογῶ ἐβρη νεμη ναφσοβῆνι δε ἄβρη
 ἄβητηφ ἐφμοῶι ἐφχω ἄμοσ χε τῆατ ἄναι 20
 ἐβολῆα ογνῶτ ἄτιμη ἄταῶατ φη ἐτεμμαγ
 ἄτ κε ῆτ ἄλογοχι ἄταῶρεφχω ἄσωφ ἄπεφ-
 κεναζτ ἄτεφχωλ ἄπεφκεωμσ ἐβολ ογοζ
 ἄταναγ ἐπαιρεφμῶογτ χε γεωργιος ναῆρογ
 νηι ναῖ δε ἐφμοκμεκ ἐρωογ ἐφμοῶι ζηππε 25

ῥῑς. α. ἰε πιχωρι ἄμικαρτύρος πῆριος γεωργιος ἀφῖ
 ἐβογν ἐζραφ ἐφῆκ ἄπεμοτ ἄογματοι ἐρε
 ογνῶτ ἄταγρεῶχη βεν τεφχιχ πεχαφ ἄπι-

1) Ms. ΝΙΜΕΤΜΕΤΡΕΤ.

- ρωμι χε πἰσον οὔ πε φαι ἔτταλνοὔτ ἔροκ
 ματαμοι εροῦ ῥω ἵθοῦ δε ἅ ῥωφθωμ πεχαῦ
 χε παωφηρ †ναζηπ ῥλι ἔροκ αν ῥανκοῦχι
 ἵσκεῦος αἰῶλοῦ ἵβιοῦι ἅλλα ῥοσον ἅ φ†
- ῥἰῆ. β. ἵνι ἵμοκ ἔβρηι ναῥραι ἅμοῦ βι ἵπεκμερος 5
 ῥωκ νεμηι ῥινα ἵνεκταμε. ῥλι ἵρωμι. πεχε
 πἰλῆριος ῥεωρῆριος ναῦ χε ἱχε παρη† πε
 ἅμοῦ μαρον ἔπιτοπος ἵτενφωῦ ἔχων
 κατα πεκσαχι ἔταῦφοῥ δε ἔφρο ἵπιτοπος
 ἅ πἰλῆριος ῥεωρῆριος †ἵνοῦψε ἵμανκλαβι ἵβρηι 10
 βεν τεῦλφε εῦχω ἵμος χε ἀκοῦωντ χε ἅνοκ
 νιμ ἵθοῦ δε πεχαῦ ναῦ χε ἵφη παῦῆ αἱμοῦ
- ῥἰζ. α. αἱμοῦ οὔοῥ †σωῦν αν χε ἵθοκ νιμ. πεχε
 πἰλῆριος ῥεωρῆριος ναῦ χε ἅνοκ πε ῥεωρῆριος.
 ἵθοῦ δε ἔταῦσωτεμ ναῦφθορτερ ἀῦρει 15
 ῥιχεν πικαῥι. ἅ πἰλῆριος ῥεωρῆριος ἅμονι ἵμοῦ
 ἀῦω† ἵμοῦ εῦχω ἵμος χε εῦβεοῦ εκσω
 ἵμος χε αἱμοῦ αἱμοῦ ἵπατεκμοῦ ωα †νοῦ
- ῥἰη. β. ἅλλα ἅμοῦ ωαμναι ἵταῦρεκσοῦωντ χε
 ἅνοκ νιμ ἀῦσνοῥῥ βεν ἔμη† ἵπιτοπος 20
 ἀῦῶι ἵμοῦ ἔοῦνιω† ἵχωτ εῦλῶι ἀῦμοῦρ
 ἵνηῆταῦκολποῦ ἔβητῥ ἀῦῶι ἵμοῦ σα πῶωι
 ἵπικαῥι ἵῆ ἵμαῥι οὔοῥ ἀῦ† ἵῥανῆιω†
 ἵωαω ναῦ βεν πἰμανκλαβι ἔτχη ἵτοτῥ
 ῶ χε ἀῦοῦηρ ἵωφηρι ωῶπι βεν πἰναῦ ετε- 25
- ῥἰη. α. μμαῦ ῶ χε ἀῦεω οὔηρ ἵβρωοῦ ἔβολ ωατε
 νηῆτενκοτ τηροῦ ῥωσ ἔβολ ἵσετωοῦνοῦ
 ἵσει ῥδροῦ εῦερωφηρι ἵφηῆταῦωῶπι οὔοῥ
 ναῦωῶνι πε νεμ ἵοῦἔρηνοῦ χε νιμ ῥαρα πε
 ἔταῦῶι ἵφαι ἔπῶωι οὔοῥ ναῦχω ἵμος χε 30

νιμ γαρά ἐθναῶφορ ἐπῶωι ἐφαι εφοῦηοῦ
ἐπκαζι ἰπαιρητ̄ ἄθορ δε αφερὸμολογιν ἰφη-

ρ̄ιη̄. β. ἐταρταίη ναρταμο ἄογον νιβεν ἐνηῆταῶωπι
ἰμορ. ἄθωοῦ δε ναγερῶφηρι εῦχω ἰμορ
χε ἄνιοῦι ἄοῦμοῦκι ναν ἄτενχαρ ἐβρη. 5

αφεροῦῶ ἄχε ποικονομορ χε ρωνῆ ἄχε π̄ς
ἰμον ζλι ναχαρ ἐπεσχη ῶατε φηῆταρῶω
ἐπῶωι χαρ ἐπεσχη λῦχαρ εφάῶωι ἰπαιρητ̄
ῶατε ποῦωι νι ῶαι ἄτε οῦον νιβεν ερθεὸριν

ρ̄ιθ̄. α. ἰμορ. ἄθορ δε αφερὸμολογιν ἰπαιρητ̄ χε 10
αφχαοῦῶ ἐβρη νειμ πιρωμι ἄχρηστιάνορ ἕεν
ἰλ̄η̄μ̄ ναρριμι πε εφῶω ἐβολ χε ναι νηι παῶς
γεωργιορ τ̄ναοῦαζτοτ αν χε ἐκωλπ ἄσα ζλι
ἄρωμι ισχην παйнаῦ ἀλλα τ̄ναῶωπι ἄχρησ-
τιάνορ ισχην τ̄νοῦ οῦδε τ̄νακοττ αν χε 15

ἐερφαρμαγορ ἰφρητ̄ ἄῶορπ. ἄθορ δε αφ-
ριμι πε ἰπιῆροῦ τ̄ρηρ εφάῶωι ἐπῶωι ῶατε

ρ̄ιθ̄. β. ῶορπ ῶωπι ἐρεοῦον νιβεν ερθεὸριν ἰμορ
ἐτὰ π̄αγιορ γεωργιορ ναῦ ἐπταχρο ἰπερζητ̄
αφῶενζητ̄ ἕαρορ αφι ἕεν πιῆχωρζ αφχαρ 20

ἐβρη ἄθορ δε αφτ̄ ἄνικεῦορ ἐτοτῦ ἰπιοι-
κονομορ. αῶωπι δε ἐπερραστ̄ αφ῕αι ἄοῦ-
ἐπιστολη ἄρ̄ηις ἐτοτῦ ἄοῦβωκ ἄτε πιτοπορ
αφοῦορπῦ εἰλ̄η̄μ̄ ἄνεφρωμι νειμ τερςζιμι

ρ̄κ̄. α. ερταμο ἰμωοῦ ἰπιρητ̄ ἐταῶωπι ἰμορ 25
οῦορ ον χε ροῦῶω ἐῶωπι ἄχρηστιάνορ (sic)
ἰπε πιωφιτ̄ χαρ ἐζωλ εἰλ̄η̄μ̄. ἐταῦβι δε
ἄτ̄ἐπιστολη ἄχε νεφρωμι λῦοῦε αφερῶφηρι
ἄνι νιῶτ̄ ἄχομ ἐτῶοπ ἐβολζιτεν π̄αγιορ
γεωργιορ οῦορ πιχρηστιάνορ ἐταρχα ἄοῦῶ 30

†ωφηρι ἵμαζ δ̄ ἵτε πιὰριος γεωργιος.

ἔβρηι νεμαζ ἔταγσωτεμ αγραωι ἔμαωω
 αρωωι εφζιωω ἕεν ἰλῆῆι τηρε ἵνηἔταγ-
 ρ̄κ̄. β. ωπι ἵπιρωμι ἵιογδαί ἕεν πτοπος ἵπιὰριος
 γεωργιος ογον νιβεν ἔταγσωτεμ ναγτῶου
 ἵφ† αγτωουνογ τηρογ ἵχε νεφσνηογ νεμ
 τεφςζιμι νεμ νεφωηρι [νεμ] νεφωφηρ νεμ
 ζανκεμηω ἵιογδαί αγι ωαροφ αφχω ἔρωου
 ἵζωβ νιβεν ἔταγωωπι ἵμοφ ογοζ ἵθωου
 ζωου αγερζο† ἔμαωω ογοζ αγδι ωμε τηρογ
 ρ̄κ̄α. α. ἕεν πιἔζουογ ἔτεμμαγ ἕεν πτοπος ἵπιὰ- 10
 ριος γεωργιος ἕεν φραν ἵφιωτ νεμ πωηρι
 νεμ πιπῆδ̄ ἔθ ογав εγῶου ἵφ† ωα ἔνεζ.

†ωφηρι ἵμαζ δ̄ ἵτε πιὰριος γεωργιος.

ἀ φραν ἵπιὰριος γεωργιος ογοζ ἀ πεφωι
 σωρ ἔβολ ἕεν μαι νιβεν χε ρ̄ιρι ἵζαννιω† 15
 ρ̄κ̄α. β. ἵχομ νεμ ζανμηιμι νεμ ζαν ωφηρι νεμ
 ζανταλδο εγωω εφζιογι ἵνιδεμων ἔβολ. νε
 ογον ογρωμι δε ἕεν τχωρα ἵνιπερσις ἔπεφ-
 ραν πε νικανορ εφοι ἵαρχων ἔχεν †τερε
 ρ̄ ἵτε νιπερσις ἔρε ογον ωηρι ἵταγ χε 20
 ἀνατολιος ἔρε ογον ογσεζτ χη ἕεν πεφ-
 σωμα ἔρε ογον ζανκεχωογνι ἕεν πεφζο
 αρωωτεμ εθε νεχομ νεμ νιωφηρι ἔτα φ†
 ρ̄κ̄β. α. αιτογ ἔβολζιτοτγ ἵπιὰριος γεωργιος αρωω
 ἵμοφ ἵογωω ἵπαιρη† εφχω ἵμοσ χε ἔωωπ 25
 ἵτε φ† νεμ πιὰριος γεωργιος ταλδο ἵπαι-
 κωκ ἵσεζτ ἔβολἕεν πζο ἵπαωηρι †να†

ἵογκύναιον ἵνογβ ἔβογν ἔπερτοπος
ἵταωπι ἵχρηστγᾶνος νεμ πανι τηρϙ. ας-
ρ̄κβ. β. ωπι δε ἔταφ†ρωϙ ἵπαιρη† ογος ἔταρτωνϙ
ἵζανᾶτοογι ἔπερραστ ἅ πζο ἵπερωηρι
ογχαί ογος ἵπερλι ἵμῆινη ἴτε πικεστ ωπι 5
ἕεν περζο ογος νικανωρ πινιω† ἵαρχων
ἴτε νιπερσις ἔταρναγ ἔταινιω† ἵωφηρι
ἔτασωπι ἵπερωηρι αρτωνϙ αρβι ἵνιδωρον
ἔταρωω ἵμωογ νεμ ζανκεμῆω ἵσκεγος
νεμ ἵνατολιος περωηρι νεμ νερσνηογ νεμ 10

ρ̄κγ. α. ζανκεμῆω ἴτε νιπερσις ἔταγι νεμαϙ αγ-
τωογνογ αγταλωογ ἔζανἔσῆογ αγι ἔπτοπος
ἵπᾶριος γεωργιος αγχωκεμ ἵπερωηρι ἕεν
πιλογτηρ αγθαρσϙ ἵνεζ ἕεν πιφανος ἅ
περσωμα τηρϙ ογχαί σατοτϙ ἅρ† ἵπερ- 15
δωρον ἔβογν αρβι ωμς νεμ νη εθ νεμαϙ
ἔφραν ἵφιωτ νεμ πωηρι νεμ πιπῆᾶ ἔθογαν

ρ̄κδ. β. εγῶογ ἵφ† νεμ πᾶριος γεωργιος ἔσεν
πιζμοτ ἔταρωωπι νωογ αςωωπι δε ἔταγι
ἔτογχωρα αγκωτ ἵογνιω† ἵεκκλησιᾶ αγ- 20
μογ† ἔφραν ἵπᾶριος γεωργιος ἔζρηι ἔχως
ογος αρογωρπ ἔαντιῶχιᾶ αρῖνι ἵογἔπις-
κοπος ἵμᾶινογ† αρερᾶριᾶζιν ἵπιτοπος ἕεν
φραν ἵφιωτ νεμ πωηρι νεμ πιπῆᾶ ἔθογαν.

ρ̄κε. α. νεμ φραν ἵπᾶριος γεωργιος ογος ἅ ογμῆω 25
ἴτε νιπερσις βι ἵπιωμς ἔθογαν ἵπιἔρσοογ
ἔτεμμαγ ἵτε ρωμι ἵτε ςζιμι ἵτε κογχι ἵἄλογ.
ἔταγναγ ἑπιᾶλογ ἔταρογχαί ἔβολζα πικωκ
ἵσεστ ἕεν πτοπος ἵπᾶριος γεωργιος ογμῆω
εγωωνι ἴτε νιπερσις αγναζ† αγωανι ἔβογν 30

†ωφηρι ἴμαζ ἐ ἵτε πἰλγιοσ ρεωργιοσ.

ἐπιτοποσ ἐτεμμαγ ψαγοῦσαι σατοτοῦ
 ρ̄κ̄δ. β. εἰώου ἴφ† νεμ πἰλγιοσ ρεωργιοσ ψα ἐνεζ.

†ωφηρι ἴμαζ ἐ ἵτε πἰλγιοσ ρεωργιοσ.

νε οῦον οὔρωμι β̄ ἵσαμαριθις εἰοι ἵωφηρ
 νεμ νοῦέρηοῦ βεν οὔμετῶωτ εἰωι† βεν
 ρ̄ ἵλοῦκοχι αὔτωοῦνοῦ αὔβωκ ἵνοῦτεβ-
 νωοῦι αὔβι ἵνοῦνοῦβ νεμωοῦ αὔταλλωοῦ
 ρ̄κ̄ε. α. εἰοῦωψ ἐζωλ ἐταμασκοσ ἐῶωπ ἵτοῦπραγ-
 ματιὰ ἀ ροῦζι ῶωπι ἐρωοῦ εἰμοῦσι ζι φμωιτ
 ναῦσαχι νεμ νοῦέρηοῦ ζι πιμωιτ εῶβε νιχομ
 νεμ νιῶφηρι ἐτερε πἰλγιοσ ρεωργιοσ ἵρι
 ἵμωοῦ οὔοζ αῶωπι εἰσαχι νεμ νοῦέρηοῦ
 αὔβωντ ἐοῦτιμι ῶατενμῖλιον β̄ ἵε ρ̄ ζηππἠ
 αὔι ἐβοῦν ἐζραῦ ἵχε μοῦι β̄ ἐβολβεν νιαζ
 ρ̄κ̄ε. β. ῶωπἠ εἰζοκερ εἰζεμεζεμ εἰζωλεμ κατὰ
 φρη† ετῶηοῦτ σε αῦχω ἵοῦχακι αῦωωπι
 ἵχε οὔεχωρζ εἰεῖσι νιῦητῖ ἵχε νιῦηριον
 τηροῦ ἵτε πκαζι ζανμασ ἵμοῦι εἰζεμεζεμ
 εἰζωλεμ εἰκω† ἵσα τοῦβρε ἐτα νιεῶ ναῦ
 ἐνιῦηριον ἐταῦι ἐβοῦν εζραῦ αὔνωωπ αὔζει
 ἐπεσῆτ ἵχε νιρωμι αὔερφαῶμοῦ οὔδε ἵποῦ-
 ρ̄κ̄ε. α. ῶενωοῦ νεμ νιτεβνωοῦι οὔδε ἵποῦδοζ
 ἐρωοῦ ἀλλα αὔοζι ἐρατοῦ ἐρωοῦ εἰῶωρῶ
 ἐζρηι ἐχωοῦ νιρωμι δε ναῦσαχι νεμ νοῦ-
 ἐρῆοῦ εἰσω ἵμοσ σε ἐῶωπ ἵτε φ† νεμ
 πἰλγιοσ ρεωργιοσ νοζεμ ἵμον ἐβολβεν ρωοῦ
 ἵναιῦηριον τενα† ἵπαι ῶε ἵλοῦκοχι ἐβοῦν
 ἐπερτοποσ ἵτενωωπι ἵχρηστιἰνοσ αῶωπι

- ἔταγὶ ἐζρηι εἰλῆμ ἀγθητοῦ βα ῥ ἵλοῦκοχι
 ἴπατοῦφορ ρω ἔτοῦβακι τσαμαριὰ ἀγσαχι
 ἵξε νιρωμι νεμ νογῆρνοῦ εὔχω ἴμος χε
 πρμοτ ἴφ† ωηπ χε ἅ πιάριος γεωργιος
 εῶρενερπεμπωα ἴπαινω† ἵρμοτ ἀσωπι
 δε ἔταγὶ ἔτοῦβακι ἀγταμε οὔον νιβεν νεμ
 ρκῶ. α. νοῦσῦνγενησ ἐνιχομ νεμ νιωφηρι ἔτα φ†
 αιτοῦ νεμωοῦ οὔορ ἀγτωοῦνοῦ ἀγβι ἴπιρ
 ἵλοῦκοχι ἔταγωω ἴμωοῦ ἔτηιτοῦ ἴπτοπορ
 ἴπιάριος γεωργιος οὔορ ἀγριωω ἕεν †βακι
 τηρσ εὔχω ἴμος χε φηῆθοῦωω φ† μαρεφι
 ἐπτοπορ ἴπιάριος γεωργιος νεμαν ζανμηω
 ἵρωμι νεμ ζανσζιμι ἀγὶ ἐβολ νεμωοῦ ἕεν
 τσαμαριὰ ἔταγὶ δε ἐπιτοπορ ἐθοῦαβ ἀγ†
 ρκῶ. β. ἵνοῦαωρον ἐβοῦν ἀγναγ ἐζαννιω† ἵωφηρι
 νεμ ζανταλδο εὔωω ἵνηῆτωωμι οὔμηω
 ἵδεμων ἀρζιτοῦ ἐβολ ἀγτωοῦνοῦ τηροῦ
 ἀγβι ωμσ ἐφραν ἴφιωτ νεμ πωηρι νεμ
 πιπῆα ἐθοῦαβ ἀγωωπι ἵχρηστιάνορ ἵξε ρῆρ
 ἵψγχη ἕεν πιῆροῦ ἐτεμμαγ ἕεν πτοπορ
 ἴπιάριος γεωργιος ἕεν οὔζιρηνη ἵτε φ†
 ἀμην.

- ρλ. α. †ωφηρι ἴμαζ ῥ ἵτε πιάριος γεωργιος
 πιμαρτύρορ ἵτε πῆε.

νε οὔον οὔρωμι ἵχρηστιάνορ ἕεν ἵλῆμ
 ἐπεφραν πε ζωγραφωρ νε οὔον ἵταγ ἵοῦ-
 φηρι ἴμαγ εφοι ἴπερμοῦ οὔορ ἵθοῦ ζωφ
 ναφοι ἵἀποτακρορ παι ρωμι δε νε οὔραμαδ

ΠΕ ἘΜΑΩΩ ἘΟΥΟΝΤΑϞ ἸΜΑϞ ἸΖΑΝΝΙΩ† ἸΖΥ-
 ρ̄λ. β. ΠΑΡΧΟΝΤΑ ἪΕΝ ΠΙΝΟΥΒ ΝΕΜ ΠΙΖΑΤ ΝΕΜ ΖΑΝ-
 ΤΕΒΝΩΟΥΪ ΕΥΟΥ ΔCΩΠΙ ΔΕ ΔΥCΩΤΕΜ ΕΘΒΕ
 ΝΙCΟΜ ΝΕΜ ΝΙΩΦΗΡΙ ἸΝΤΕ ΠΙΔΡΙΟC ΓΕΩΡΓΙΟC
 ΔΥΩΩ ἸΜΟϞ ἸΠΑΙΡΗ† ΕϞΧΩ ἸΜΟC ΧΕ ἘΩΠ 5
 ἸΝΤΕ Φ† ΝΕΜ ΠΙΔΡΙΟC ΓΕΩΡΓΙΟC † ἸΠΙΟΥΧΑΙ
 ἸΝΝΑΦΑΤ ἘΒΟΛ ἪΕΝ ΠΑΙΒ† †ΝΑ† ἸΠCΟΥΕΝ ρ̄
 ἸΠΡΟCΦΟΡΑ ἘΠΕϞΤΟΠΟC ΝΕΜ ρ̄ ἸΖΕCΤΗC ἸΗΡΠ

ρ̄λ̄α. α. ἘΠΕϞΤΟΠΟC ΚΑΤΑ ἈΒΟΤ ἘΩΠ ἸΤΑΜΩΩΙ ΖΟΛΟC
 ΕΧΕΝ ΝΑΒΑΛΑϞΧ ΔΙΩΔΑΝΙ ἸCΟΥ ϰ̄ρ ἸΦΑΡΜΟΥΘΙ 10
 ἘΤΕ ΠΕϞΝΙΩ† ἸἘΖΟΥϞ ΠΕ †ΝΑΜΩΩΙ ἸΝΝΑΦΑΤ
 ἸΝΤΑ† ἸΟΥΚΥΝΔΙΝΑΡΙΟΝ ἸΝΟΥΒ ἘΠΕϞΤΟΠΟC
 ἘΤΑϞ† ΡΟΥ ἸΠΑΙΡΗ† Ἰ ΝΕϞΦΑΤΙ ἘΤΖΗ ἸΟΥ-
 ΚΟΥΧΙ ΚΟΥΧΙ (sic) Ἰ ΠΕϞCΩΜΑ ἸCΙΑΙ ἘΡΟΥ ἪΕΝ
 ΠΧΩΚ ἸΖΑΝἘΖΟΥϞ ΔΥΜΩΩΙ ΔΥΖΩΛ ἘΠΕϞΝΙ 15

ρ̄λ̄β. β. ΝΕΜ †ΕΚΚΛΗCΙΑ ΔΥΦΛΗΛ ἘΠΩΩΙ ΖΑ Φ† ΕϞΧΩ
 ἸΜΟC ΧΕ †ΩΕΠ ΖΜΟΤ ἸΤΟΤΚ Φ† ἸΠΙΔΡΙΟC
 ΓΕΩΡΓΙΟC ΜΕΝΕΝCΑ ἘΖΟΥϞ β̄ Ἰ ΠΕϞCΩΜΑ ΤΗΡϞ
 ΟΥΧΑΙ ἘΤΑϞἪΩΝΤ ἘΒΟΥΝ ἸΧΕ ΠἘΖΟΥϞ ἸΠΙ-
 ΜΑΡΤΥΡΟC ἘΘΟΥΑΒ ἘΤΕ ΦΑΙ ΠΕ CΟΥϰ̄ρ ἸΦΑΡ- 20
 ΜΟΥΘΙ ΔΥCΟΒ† ἸΝΗἘΤΕϞΝΑΒΙΤΟΥ ΤΗΡΟΥ ΝΕΜΑϞ
 ΟΥΟZ ΔΥΪ ΖΑΡΟΥ ἸΧΕ ΝΕϞἈΛΩΟΥΪ ΕΥΧΩ ἸΜΟC

ρ̄λ̄β. α. ΧΕ ΑΚΟΥΩΩ ἸΤΕΝCΟΒ† ΝΑΚ ἸΔΩ ἸΤΕΒΝΗ
 ἸΤΕΚἈΛΗΙ ἘΡΟC ΔΥΕΡΟΥΩ ἸΧΕ ΖΩΓΡΑΤΩΡ
 ΕϞΧΩ ἸΜΟC ΧΕ ϞΩΝἪ ἸΧΕ Φ† ΧΕ †ΝΑΜΩΩΙ 25
 ἸΝΝΑΦΑΤ ΙCΧΕΝ ΙἸἸC̄ ΩΑ ΠΤΟΠΟC ἸΠΙΔΡΙΟC
 ΓΕΩΡΓΙΟC ΠΙΜΑΡΤΥΡΟC ἘΘΟΥΑΒ ΑΥΤΩΟΥΝΑϞ
 ΑΥΩΕΝΩΟΥ ἘΠΤΟΠΟC ἸΠΙΔΡΙΘC ΓΕΩΡΓΙΟC ΔΥ-
 ΧΙΜΙ ἸΖΑΝΚΕΜΗΩ ΕΥΘΟΥΗΤ ΕΥΕΡΩΦΗΡΙ ἸΝΙCΟΜ

ρ̄λ̄β. β. ΝΕΜ ΝΙΖΜΟΤ ἸΝΤΑΛΒΘ ΕΤΩΠ ἘΒΟΛΖΙΤΕΝ ΠΙΔ- 30

- ριος γεωργιος ζωστε ἵτερερ ωφηρι ἵχε
 ζωγραφωρ εφναγ ἕνω† ἵωφηρι nem νιταλβο
 ἕτωπ εβολζιτεν πιάριος γεωργιος ογορ
 α† ἵνεφωρον ἕβογν ἕεν ρωογτq ἵζητ
 niben ασωπι δε ἕτα ποικονομος ναγ 5
 ἕνινιω† ἵωφηρι ἕτα ζωγραφωρ τητογ ἕβογν
 ρλ̄ϛ. α. αqάμονι ἵμοq ἕατοτq ἵάβοτ β εφογωμ
 ογορ εφco νεμαq ἕεν ογραωι ἕεν πιάβοτ
 ἵμαζ ϛ κατα ογ†μα† ἵτε φ† ἵ πωηρι
 ἵζωγραφωρ τωνq αqι ζινα ἵτερεμι σε ογ- 10
 πετωπ ἵπεριω† ἕτεἵπερεζωλ ἵθοq nem
 νηἕθνηογ επωαι ζωc τε ἕρε ζωγραφωρ ca-
 ἕογν εφcαχι nem ποικονομος εθε πεφ-
 ωηρι εφcω ἵμοc σε ογον ογωηρι ἵτηι ἕρε
 ρλ̄ϛ. β. ογδεμων νεμαq εφζωογ ἕμαωω ε† ἵζαν- 15
 νιω† ἵἕici ναqτωνο ζωc τε ἵτογχοc ἵογ-
 μηω ἵcoπ σε νανεc ναq ἵτερεμογ ἕζοτε
 ἕωνἕ εφχη ἕεν ναιβαcαζανοc ἕωπ ἵτε φ†
 nem πιάριος γεωργιος † ἵπιογχαι ναq ωα
 παιcηογ ἵκερομπι †ναενq νακ ἵταἵ ωαροκ 20
 ἕπαιμα ἵτα† ἵζαννιω† νταἵο ἕπερετοποc
 ρλ̄δ. α. ἕζοτε φαι πεχε ποικονομος ναq σε χναζ†
 σε ογονωχομ ἵφ† ἕεν ζωb niben ογορ
 †ναζ† σε ζωb niben ερε νηἕθογab ναερετιν
 ἵμωογ εγἕἕιτογ ογορ ἵνεζλι ερατχομ 25
 ἕατοτογ ἕεν πεφραν παλιν cεἕηογ† ἕεν
 πεγαρρελιον κατα ιωαννην σε φηἕθναζ†
 ἕροι νιζβηογἵ ἵνοκ ἕτιρι ἵμωογ εφἕἕιτογ
 ρλ̄δ. β. ζωq ζαννιω† ἕναι εφἕἕιτογ ασωπι δε
 εφcαχι nem νογἕρηογ ζηππε ic πωηρι ἵζω- 30

ΓΡΑΤΩΡ ΝΕΜ ΖΑΝΚΕΜΗΩ ἸΒΩΚ ΑΥΙ ΕΥΤΑ-
 ΛΗΟΥΤ ἸΝΙΖΘΟΡ ΑΥΘΙ ἸΡΑΤΟΥ ΖΙΡΕΝ ΦΡΟ
 ἸΠΙΤΟΠΟΣ ΑΥΩΙΝΙ ἸCΑ ΠΕΡΙΩΤ ΑΥΧΕΜΥ ΗΑΤΕΝ
 ΠΟΙΚΟΝΟΜΟΣ ΑΥΙ ΖΑ ΠΕΡΙΩΤ ΑΥCΑΧΙ ΝΕΜ
 ΝΟΥἸΡΗΟΥ ΖΟΣΟΝ ΕΥCΑΧΙ ΝΕΜ ΝΟΥἸΡΗΟΥ IC 5

ῤ̄ΛἸ. Α. ΠΙΔΕΜΩΝ ΑΥΙ ἸΒΟΥΝ ἸΠΙΛΛΟΥ ἸΟΥΖΟΥ ἸΕΝ
 ΟΥΖΟΥ ΑΥΗΙ ἸΜΟQ ἸΟΥΝΙΩΤ ἸΝΑΥ ἸΡΕΡΩQ
 ΧΕΩCΦΗΙ ἸΒΟΛ ΟΥΟZ ΑΥΤΩΝQ ΑΥΩ ἸΒΟΛ
 ΗΕΝ ΟΥΝΙΩΤ ἸCΜΗ ΧΕ ἸΒΟΚ ΝΕΜΗΙ ΖΩΚ ΓΕΩΡ-
 ΓΙΟΣ ΕΚΤ ἸΚΑZ ΝΗΙ ἸΜΑΩΩ ὠ ΒΙἸ ἸΝΟΚ 10
 ΓΑΡ ἸΝΟΚ ΟΥΠΕΡΕΜΟΥ ἸΜΟΝ ΖΛΙ ΝΑΩΖΙΤ ἸΒΟΛ
 ΟΥΟZ ΑΥΧὠ ἸΖΑΝΝΙΩΤ ἸΧΕΟΥἸ ΧΕ ὠ ΒΙἸ ΧΝΑΩ-
 ΖΙΤ ἸΒΟΛ ΑΝ ὠ ΓΕΩΡΓΙΟΣ Ἰ ΠΑΓΙΟΣ ΓΕΩΡΓΙΟΣ

ῤ̄ΛἸ. Β. ἸΝΖΑΝΝΙΩΤ ἸΩΑΩ ΝΑQ ΠΑΛΙΝ ΟΝ ΑΥΩ ἸΒΟΛ
 ΗΕΝ ΖΑΝΝΙΩΤ ἸΒΡΩΟΥ ΧΕ ὠ ΓΕΩΡΓΙΟΣ ΑΚΤ- 15
 ΗΙCΙ ΝΗΙ ΟΥΟZ ΑΥΩΡΚ ἸΖΑΝΝΙΩΤ ἸἸΝΑΩ
 ΕΥΧΩ ἸΜΟΣ ΧΕ ΑΚΩΑΝΧΑΤ ἸΒΟΛ ἸΝΑΚΟΤΤ ἸΡΟQ
 ΑΝ ΩΑ ἸΝΕZ ΕΤΑ ΠΙΔΕΜΩΝ CΑΤQ ἸΘΜΗΙ ἸΥΙ
 ἸΒΟΛ ἸΒΗΤQ ΟΥΟZ ἸΠΕΡΤΑCΘΟΥ ἸΡΟQ ΧΕ ΩΑ
 ἸΝΕZ ΠΑΙΡΗΙ ἸΟΥΧΑΙ CΑΤΟΥQ ΑCΩΩΠΙ ΔΕ 20

ῤ̄ΛἸ. Α. ἸΤΑ ΖΩΓΡΑΤΩΡ ΝΑΥ ΕΠΕΡΩΗΡΙ ἸΤΑ ΠΙΔΕΜΩΝ
 Ἰ ἸΒΟΛ ἸΒΗΤQ ΑΥΙ ἸΖΑΝΚΕΜΗΩ ἸΔΩΡΟΝ
 ἸΒΟΥΝ ἸΠΤΟΠΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΥΩΠ
 ΖΜΟΤ ἸΤΟΥQ ἸΦΙ ἸΥΑΝΙ ἸΠΕΖΟΥ ἸΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΚΑΤΑ ΡΟΜΠΙ ΩΑΥΙΡΙ ἸΟΥΝΙΩΤ ἸἸΡΙC- 25
 ΤΟΝ ἸΝΙΖΗΚΙ ΝΕΜ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ
 ἸΡΕ ΠΕΡΩΗΡΙ ΘΙ ἸΡΑΤQ ἸΡΩΟΥ ΗΕΝ ΟΥΡΑΩΙ
 ΕΥὠΟΥ ἸΦΙ ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΩΑ ΠΕ-
 ΖΟΥ ἸΝΤΕ ΠΕΡΜΟΥ.

ῤῥῥ. β. †ωφηρι ἰμαζ ζ ἵτε πιάριος γεωργιος.

αλωπι δε ἔταγῶαι ἵχε νιβωκ ἵτε πτοπος
ἰπιάριος γεωργιος ἅ ποικοινομος εθρογσωρ
ἐβολ ζινα ἵσεθωογ† ἐβογν ἵνιῶπαρχη νει
νιζωρον ἔτογ† ἵμωογ ἐβογν ἔπτοπος 5
ἐθογαν ἵτε πιάριος γεωργιος ἐπι δε ωρε
ογμηνω ἡανογφηρι ἵζανδωρον ιε ζανφερι

ῤῥζ. α. ιε ἵογτεβνωογῖ ἐβολζεν τογχωρα εγ†
ἵμωογ ἔπτοπος ἰπιάριος γεωργιος εθε
νιχομ νει νιωφηρι ἐναφῖρι ἵμωογ ογοζ 10
ογμηνω ἵςζιμι ἵαδρην ἐωωπ ἵτογωω ἵμωογ
νει ζαντεβνωογῖ ἐβογν ἔπιτοπος ωαγμικι
ογοζ ογμηνω ἵχοι εγερζωτ ἡεν φιομ ἅρε-
ωανογχιμων τωνη ἐξωογ ἵτογερκῦντι-

ῤῥζ. β. νεγιν (sic) ἡεν †ογνογ ωρε †βοῆθια ἵτε 15
φ† ταζωογ ἵχωλεμ ἵτε πογχοι νοζεν
ωατογμομι ἐπιλγμην ογοζ ογμηνω ἵτεβνη
ἐωωπ ἵτε πογνηβ ωω ἵμωογ ἵτερωτεμ-
τητογ ωρε νιτεβνωογῖ μοωι ἵμαγῶτογ
ωατογωε ἐβογν ἐπερτοπος εθεβογ †φῖρι 20
εθε νιτεβνωογῖ ἵμαγῶτογ ναι εθμοωι

ῤῥη. α. ἵμαγῶτογ εγζελ ἔπιτοπος ἵταχω ἵσωι
ἵναινω† ἵωφηρι ναιωε ἵατψγχη νει ναι
ῶνι νει ναιχομ νει ναινογβ ναι ἐωαγμοωι
ἵμαγῶτογ ἡεν πιαηρ ἵφ[ρ]η† ἵνιζαλα† 25
ωατογζωλ ἔπτοπος ἰπιάριος γεωργιος ἡεν
†βοῆθια ἵτε φ† ἐτωνῆ ζωο τε ἐρε ογχοι
ερκῦνδινεγιν ιε ζανωε ιε ἡανῆαι ιε ζαν-
νογβ ιε ζανητοο ἔτογσι† ἵμωογ ἐφιομ ἡεν

π̄λ̄η. β. οὐναζ† βεν φραν ἴπἰλῆριος γεωργιος
 ωλαϋενωου ἴμαγατοϋ βεν πἰλῆρ ωατ-
 ουϋε ἐβοϋν ἐπερτοπος ναι ἴνἰω† ἴχομ νεν
 ναιωφηρι ετοϋ ἐρε ουον νιβεν ναζ† ἐρωου 5
 ουοζ ἐρε ζανκεχωϋνι οι ἴαθναζ† ἐρωου
 ουαι δε ἐβολῆεν νιβοκ ἴτε πἰτοπος αϋὸζι
 εϋκωλπ ἴνἰενχαι ἴτε πἰτοπος εϋβἰ ἴμωου
 ρ̄λ̄θ. α. ἐβοϋν ἐπερἠι ἰ πἰμαρτῆρος ἐθοϋαβ ὠου
 ἴζητ ἐχωϋ ωα πχωκ ἴῆ ἴρομπἰ χε παντοϋ
 ϋναερμετἰνοἰν ἐχεν νεϋνοβἰ ἴταχω ναϋ 10
 ἐβολ ἴθοϋ δε ἴπαϋχα τοτῆ ἐβολ¹⁾ εϋἰρι
 ἴπἰρη† ἀλλα φἠ νιβεν ἐτοϋνα† ἴμωου
 ναϋ χε βἰτοϋ ἐπἰτοπος ωαϋβἰτοϋ ἐπερἠι
 ἴτεϋϋζἰμἰ ἴφρη† ἴνοϋδαϋ ἴπἰχοϋ εϋκωλπ
 ἴσα πἰωτηρ ἐβολῆεν πἰκλοϋκομοϋν εϋβἰ 15
 ὀλ̄θ. β. ἴμωου ἐβοϋν ἐτεϋϋζἰμἰ ἐτρωου νἠ τηροϋ
 ἐτοϋ† ἴμωου ἴπἰωτηρ ωαϋτηἰτοϋ ἐπἰ-
 κλοϋκομοἰν ἐτοτῆ ἴνοϋδαϋ ἴθοϋ ζωϋ ωαϋ-
 κολποϋ ἴτεϋτηἰτοϋ ἐτεϋϋζἰμἰ ἐτρωου εῶβε
 φαι ρω ἰ πἰνἰω† ἴπἰραϋμοϋ ταϋοϋ ζωϋ 20
 τε ἴτεϋοϋζῆ ἴμαγατῆ ἐπἰ δἠ νἰκεμαθῆτηϋ
 τηροϋ ἰχεν ἐτα π̄ο̄ϋ ἴαωου ἐ†μετἰποϋ-
 ὀμ. α. τολοϋ αϋχω ἴνωου ἴνοϋνἠ νεν ἴοϋζἰομἰ
 νεν ἴοϋωἠρι αϋοϋλῆροϋ ἴσα πωἠρι ἴφ†
 ἐτοἠῆ ωατεν ἴοϋδαϋ ἴμαγατῆ ετε ἴπεϋ- 25
 μοϋ ἴσα πεϋο̄ϋ ἀλλα εϋζηλ ἐβοϋν· ζα
 τεϋϋζἰμἰ εϋωοπ βεν παἰδωῆεν ἴοϋωτ νεμαϋ
 εῶβε φαι ἰ πἰδἰαβολοϋ χεμ ἴμανοϋοζ ἴῆητῆ

1) The Ms. writes ἴπαϋχα τοτῆ ἐβολ twice.

†ωφηρι ἰμαζ η̄ ἵτε πᾶριος γεωργιος.

- ωατεφαιϛ ἵωεμμο ἐφ† παιρη† ογον νιβεν
 εθναςωτεμ ἵσα ἵνογςζιμι ἐτζωοϛ ωατοϛαι-
 ρ̄μ. β. τοϛ ἵωεμμο ἐφ† εταφθαμιοϛ παικε οϛαι
 δε ζωϛ ναϛοι ἵβοκ ἐπτοπος ἵπιᾶριος γεωρ-
 ριος εϛ† ἵτεφχρι[α] ναϛ κατα φρη† ἵνεφω-
 φηρι τηροϛ ωαφδοτοϛ ἐβοϛν ἐπεφηι ἵπεφχα-
 τοτϛ ἐβολ εφκωλπ ἵσα νιενχαι ἵτε πιτοπος
 εφδο ἵμωοϛ ἐβοϛν ἐπεφηι μενεσα ναι ἵ π-
 ρ̄μ̄. α. μαρτυροϛ ἐθοϛαβ χω ἵνογδεμων ἐβοϛν ἐροϛ
 εφζωοϛ ἐμαωω αϛ† ἵζαννιω† ἵβιϛι ναϛ 10
 ἵπιἐζοοϛ νεμ πιἐχωρζ ογοϛ ἵ πιδεμων ἵνι
 ἵμοϛ ἐβοϛν ἐτεκκληϛιᾶ αϛσαϛι ἵβητηϛ
 εφχω ἵμοϛ χε ἵνοκ ρω διῶλι ἵνογμηω ἵενχαι
 ἵτε πιτοπος ἐβοϛν ἐπανι ζωλ ἐβοϛν ἐπανι
 ρ̄μ̄. β. τετενναξεμοϛ ἐταϛζωλ δε αϛξεμοϛ κατα 15
 νεφσαϛι μενεσα ἵβοτ β εφωοπ βεν ναιβιϛι
 ἵπαιρη† ἵ πᾶριος γεωργιος ωενζητ βαροϛ
 αϛταλδοϛ ογοϛ ἵ ποικονομοϛ ζιτηϛ ἐβολβεν
 πιτοπος ογον δε νιβεν ἐταϛσωτεμ αϛ†ῶοϛ
 ἵφ† νεμ πᾶριωϛ γεωργιος. 20

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

νε ογον οϛρωμι δε ἵραμαδὸ βεν ταντιδ-
 χιᾶ ἐπεφραν πε εϛλοριος ερε ογον οϛχοι
 ἵταϛ εφερζωτ βεν φιομ εφερζωβ βεν
 οϛνιω† ἵπραγματια πιρωμι δε νε οϛνητ 2
 πε εϛ† ἵζαννιω† ἵαγαπη ἵνιζηκι νεμ¹⁾

1) The Ms. writes ΝΕΜ wrice.

νιχωβ ναρ† ἵξανπροσφορα νεμ ζανὰ-
 ρ̄μβ. β. παρχη ἵεκκλησιὰ νιβεν ἵτε ἀποχιά τεφ-
 βακι εφίρι ἵοῦνιω† ἵαριστον ἵνικληρικος
 τηροῦ ἵτε τεφπολις ἵσοπ β̄ ἵτρωμπι οῦος
 εφοῦωμ εφσω νεμ πιαρχηἐπισκοπος ἵοῦ- 5
 μινω ἵσοπ εφτωβζ ἵφ† ἵσχοῦ νιβεν εφζηλ
 δε ον ἐπιωτεκωοῦ οῦος ναρε οῦον οῦμινω

ρ̄μγ. α. ἵμετραμαδ̄ ωοπ ναρ πε εφζηλ ἐπτοπος
 ἵπιάριος γεωργιος ἵοῦμινω ἵσοπ οῦος ον
 εφζηλ ἐπεφῆνιω† ἵἐζοοῦ ἵωαι ἐτε φαι πε 10
 σοῦκ̄ρ ἵφαρμοῦθι ναρωληλ πε ζεν πιτοπος
 εφ† ἵοῦθερμεσι ἐβοῦν ἐπιτοπος οῦος ἵτε-
 φοῦωμ ἵτεφσω νεμ ποικονομος ἵτεφτασθο
 ἐπεφηι βεν οῦζιρηνη ασωωπι δε μενεנса

ρ̄μγ. β. ἵβ̄ ηρωμπι εφίρι ἵπαιρη† ἵπιδιὰβολος πιχαχι 15
 ἵτε οῦον νιβεν εθναζ† ἐπ̄χ̄ε αφχοζ ἐροφ
 εθβε νεφμετνδαντ ἐναφίρι ἵμωοῦ αφτοῦνος
 οῦνιω† ἵγνοφος ἵχακι βεν φιομ νεμ οῦχι-
 μων πιχοι δε ἵτε εῦλοριος ναρμονι ἐπιχρο
 πε νινεφ δε αφερζο† ζε ἵνε πιχοι τακο β̄α- 20

ρ̄μδ. α. ρωοῦ ἵσεζωλ βεν φιομ αφτωοῦνοῦ αφῖνι
 ἵνικκεῦος ἐπιχρο νεμ νογζβωσ ἵἀναγκε-
 ον τηροῦ ἐπιχρο αφερπιεχωρζ τηρφ εφερ-
 ζηβι τοτε ἵπῆνοῦ ζωλεμ ἵπιχοι ἵποῦἐμι
 ζε ἐταφζωλ ἐθων ἐτα πιοῦωῖνι δε σωρ ἐβολ 25
 αφβ̄ιςι εῦκω† ἵποῦχιμι ἵπιχοι ἵτε εῦλο-
 ριος αφῖ ἐζηι αφταμε εῦλοριος ἐζωβ νιβεν
 ἐταφωωπι ἵθοφ δε νεμ τεφςζιμι ναφριμι

ρ̄μδ. β. πε οῦος ναφερζηβι μενεנса ναι αφωφ
 ζμοτ ἵτοτφ ἵφ† εῦζω ἵμιοσ ζε πετεζναφ 30

- ἰποῦ μαρεφωπι μαρεφ φραν ἰποῦ ωπι
 εφσμαρωοῦτ ωα ἐνεζ ἄρεωαν φ† οὔω
 ρηαερπιναι νεμαν ἵτενηαμιὸ ον ἵκεσοι
 ἰπερη† ηαι δε εὔχω ἰμωοῦ ἵνογερνοῦ
 ρ̄μ̄ε. α. εὔ†νομη† ἵνογέρνοῦ ἕεν ποῦ ἵθωοῦ δε 5
 ναυταχροῦ πε ἕχεν νιχρομα ετχη ἵτοτοῦ
 ρηπε ις παιλᾶβολος αῤτοῦνος κε πιασμος
 ἐζηρη ἕχωοῦ εφοι ἵνιω† ἐφαι οὔρωμι δε
 ἵρεμῆχημη εφοι ἵστρεβλα ἐμαωω ἕεν †μετ-
 coni ἐταγκω† δε ἵνωφ ἐβοθεφ αῤτωνφ 10
 αῤφωτ αῤι ριχεν φιομ κατα οὔ†μα† δε ἵτε
 ρ̄μ̄ε. β. πσατανας αῤχιμη ἵοὔχοι εφερρωτ εταντιο-
 χιὰ αῤλᾶλη ἕροφ αῤι ἐμμαγ αῤωωπι δε ἕατεν
 πηι ἵεὔλοριος μενεσα ρανκεκοῦσε ἵεζοοῦ
 εφχη ἕατεν πηι ἵεὔλοριος αῤωωπι ναφ ἵερ- 15
 ρατης ἵρομη β† αῤἔμη ἐζωβ νιβεν ἐτ ἕεν
 πηι ἵεὔλοριος ἵπογἔμη σε οὔconi πε αῤχα
 ρ̄μ̄ε. α. ποῦζητ ἐβολ νεμαφ ἵθοφ δε αῤχιμη ἵκε β
 ἵπαρανομος ἵπερη† αῤερωφηρ ἐρωοῦ
 κατα φρη† ἐρε †γραφη χω ἵμος σε ωαρε 20
 ποῦαι ποῦαι τομη νεμ φηετὸν ἵμοφ
 ἵθωοῦ δε αῤσοβνη νεμ νογέρνοῦ εθορῶκωλπ
 ἵπηι ἵεὔλοριος αῤωωπι δε ἐτα πέζοοῦ
 ἵπιμαρτῦρος ἕωντ ἐβοῦν ἐτε φαι πε σοῦκρ
 ρ̄μ̄ε. β. ἵφαρμοῦθαι ἵεὔλοριος σεβτωτφ νεμ ραν- 25
 κεμηω ἵρωμη νεμαφ εθορῶωενωοῦ ἐπιτοπος
 αῤωωπι δε εὔχη ἵμαγ κατα φοῦωω ἵφ†
 ατωωμη ἵεὔλορι[ος] ωωπι αῤμοῦ αῤτωνε ἵχε
 τεφρρμη νεμ νεφρρνηοῦ αῤωενωοῦ αῤριμη
 ἐρος αῤχω ἵπιρεμῆχημη ἕατεν πηι ἵθοφ 30

ρμζ. α. δε αϱτωνϱ αϱωε ναϱ ἐβοϱν ἐπιηι ἵχωλεμ
 nem νεϱκεωφηρ αϱόλοϱ νεμαϱ ἐβοϱν ἐπιηι
 αϱοϱωμ οϱοϱ αϱσω αϱερ πιέϱοοϱ τηρϱ
 εϱωωλ ἵσα πηι ἵεϱλογιος αϱώλι ἵηηινοϱβ
 nem ηιϱατ nem ηικεϱοϱ τηροϱ εϱηανεϱ 5
 αϱχιμη δε οη ἵπαιρη† ἵοϱχοι ἵτε ϱακο†
 αϱταλωοϱ ἐροϱ αϱι ἐβοϱν ἐρακο† αϱφερω

ρμζ. β. ηικεϱοϱ τηροϱ ἵτε εϱλογιος ϱι †αϱωρα
 αϱτηιτοϱ ἐβολϱα οϱμηω ἵηοϱβ αϱταλωοϱ
 ἐχεη ηικεοϱον ϱωϱ τε ἵτοϱερ ἱ ἵωο ἵλοϱ- 10
 κοχι αϱωωπι δε ἐταϱι ἵχε εϱλογιος ἐβολῆβεν
 πτοποϱ ἵπιάγιος γεωργιος αϱχιμη ἵτεϱϱιμη
 nem ηη ἐτεηοϱϱ τηροϱ εϱερϱηβι αϱταμοϱ
 ἐφηῆταϱωωπι αϱερῆκαϱ ἵϱητ εμαωω ἵοϱ-

ρμη α. ηηω ἵεϱοοϱ ηενενσα ηαι αϱχεμνηομη† ἕβεν 15
 πōϱ αϱ†ώοϱ ἵφ† εϱχω ἵμοϱ χε πετεϱναϱ
 ἵπōϱ ηαρεϱωωπι ηη δε ἐταϱώλι ἵφηῆτεη-
 ταϱ αϱωενωοϱ ἐχημη ἐηιϱα ἵτε περεμοϱη
 αϱωωπι ἵμαϱ ἵ οϱαι ἐβολ ἵῆητοϱ ωωρτ
 αϱερδεμωη αϱωε ναϱ ἵποϱῆμη χε αϱωε ναϱ 20

ρμη. β. ἐϱοη ηενενσα ϱανκοϱχι δε ἵῆϱοοϱ ἵ οϱχωητ
 ωωπι ἕβεν ῑμη† ἵπιβ αϱμηωι nem ηοϱῆρηοϱ
 ἵ πιρεμηῆχημη τωηϱ ἕβεν τφαωι ἵπιεχωρϱ
 αϱβι ἵοϱχηϱι αϱῆωτεβ ἵπεϱωφηρ ἵπεϱῆμη
 οϱοϱ αϱτωνϱ αϱβι ηηοϱβ τηροϱ αϱωε ναϱ 25
 ἐ†παληϱτιηη ἵχωρα αϱωωπι εϱβι† ἕβεν
 ϱανηετωωτ εϱοϱωμ οϱοϱ εϱϱω ἕβεν ηιχηρηα

ρμη. α. ἵτε εϱλογιος ἵοϱηιω† ἵχηοϱῆ εϱλογιος δε πι-
 χριϱτιάνοϱ ἕβεν οϱμηῑμη nem εϱφϱμηλ (sic)
 τεϱϱιμη ἵληῑοϱ κατα φ† ἵποϱχα τοτοϱ 30

- ἐβολῆεν νιπροσφορα νεμ νιάπαρχη ογορ
 νογὰγραπὴ ἕεν νιέζοογ ἵωαι εγίρι ἴμωογ
 ἵνιζηκι νεμ νιχωβ ἵφρη† ἵωορπ ἵπογκορ-
 ρῆθ̄. β. ρογ ἀρ† ἵνεφὰποθηκη ἐβολ νεμ ζωβ νιβεν
 ετωοπ ναρ ἐταρογὼ δε ερβο ἵζωβ νιβεν 5
 ἐτωοπ ναρ ἵ πιέζοογ ἵτε πιμαρτύρος
 ἕωντ ἐβογν ογορ ἵ εγλοριος σαχι νεμ
 τερςζιμι ερχω ἴμος χέ ζηππε ις νιρωμι
 τηρογ ἵτε †βακι σεζηλ ἐπτοπος ἵπιαριος
 γεωργιος ἴμον ζημι ἵτοτεν ἀν εθρεν† 10
 ρῆ. α. ἵται ρομπι ἀλλα ις φ† νεμ πιάριος γεωρ-
 ριος ερῆναγ ἐπενζοχζεχ ἀσερογὼ ἵχε
 τερςζιμι ἴμδινου† πεχας ναρ ἕεν ογθεβιὸ
 χε †ῆμι πασον χε ἴμον ἵτοτεν ἵζλι ἀν
 ογορ ἴμον ζλι ἵρωμι νατενζογτεν ἀν χε 15
 ἀνερζηκι ἀλλα ζηπε ις ωθηη β† ἵτηι ἀλι
 θαί εθνανεσ μηις ἐβολῆεν πιθερμεσι ἵτεκω-
 ρῆ. β. τεμκωρρ ἵ†προσφορα ἵτε πιτοπος ἐταρ-
 σωτεμ ἵναι ἵτοτε ἵτερςζιμι ἀνερβαλ †ερμη
 λγριμι ἵπῶ παλιν οη ἵ εγλοριος σαχι νεμ 20
 τερςζιμι εθεβ †ζημι νεμ πισκο ἐβολ ἵτε
 πιμωιτ ἀσερογὼ ἵχε †μακαριὰ εγφιμιὰ
 ερχω ἴμος χε πασον ἐθνανεφ τωνκ ζωλ
 ωα νεκωφηρ παντως φ† ναθηκ ἐζανμετ-
 ρῆα. α. ωενζητ ἵπογῆθο ἵσε† ἵογθερμησι νακ 25
 επογωαπ ἵτεκτεμμο ἵτεκχριὰ ζινα ἵτεκ-
 ζωλ ἐπιτοπος ἕεν ογζιρηνη λγωτεμ† νακ
 ἵπιθερμεσι † ἵταιωθηη ἵνιρωμι ετζηλ ἐπι-
 τοπος πετερναρ ἵπῶτ μαρεφωπι ἀρσωτεμ
 δε ἵσως ἀρτωνρ ἀρωε ναρ ζα ογωφηρ ἵταρ 30

ΠΕΧΑϞ ΝΑϞ ΧΕ †ΟΥΩϞ ÈΧΩ ÈΡΟΚ ἸΠΑΙΜΥΣΤΗ-
 ρ̄ḡḶ. Β. ΡΙΟΝ ἸΘΟϞ ΔΕ ΠΕΧΑϞ ΝΑϞ ΧΕ ΣΑΧΙ ΠΑΜΕΝΡΙΤ
 ἸΣΟΝ ΠΕΧΕ ΕΥΛΟΓΙ[ΟC] ΝΑϞ ΧΕ ΙC ΠΕΖΟΥ
 ἸΠΙÀΡΙΟC ΓΕΩΡΓΙΟC ΑϞΒΩΝΤ ÈΒΟΥΝ †ΟΥΩϞ
 ΑΝ ÈΚΩΡϞ ἸΠΙΚΟΥΧΙ ἸΔΩΡΟΝ ἸΤΕ ΠΙΤΟΠΟC 5
 È†† ἸΜΟϞ ÈΒΟΥΝ ἸΤΕ ἸΡΟΜΠΙ ΖΗΠΠΕ ἸΜΟΝ
 ΖΛΙ ἸΤΟΤΕ ΝΑΝ ἸΤΑΙ ΡΟΜΠΙ ΚΕΜΙ ΖΩΚ ÈΝΗÈ-
 ΤΑΥΩΠΙ ἸΜΟΙ ΤΗΡΟΥ †ΝΟΥ ΧΕ ΠΑΩΦΗΡ
 ρ̄ḡḶ. Α. ΠΑΝΤΩC †ΝΑΧΙΜΙ ἸΟΥΘΕΡΜΕCΙ ἸΤΟΤΚ ÈΠΟΥ-
 ΩΑΠ ΩΑΤΕ †† ΒΙἸΩΙΤ ΝΗΙ ἸΤΑΕΡΖΩΒ ἸΕΡ- 10
 ΓΑΤΗC ἸΤΑΜΑΖϞ ÈΒΟΛ ΖΟCΟΝ ΕϞΣΑΧΙ À ΝΕϞΒΑΛ
 †ΕΡΜΗ ΟΥΟΖ ΠΕΧΑϞ ἸΕΥΛΟΓΙΟC ΧΕ Ω ΠΙCΟΝ
 ÈΘΝΑΝΕϞ ΕΘΒΕΟΥ ΕΚΣΩ ἸΝΑΙ ΝΗΙ ΖΑΝΚΕ-
 ΧΩΟΥΝΙ ἸΠΑΙΡΗ† ΕΤΟΙ ἸΒΩΚ ΝΑΚ ΩΑ ΦΟΟΥ
 †ΝΟΥ ΧΕ ΕΘΒΕΟΥ ΕΚΣΩ ἸΝΑΙ ΝΗΙ ΕΘΒΕ ΟΥΘΕΡ- 15
 ρ̄ḡḶ. Β. ΜΕCΙ ϞΩΝΒ ἸΧΕ †† ΧΕ ΑϞΩΑΝÈΡΕΤΙΝ ἸΜΟΙ Ἰ
 Ἰ ἸΛΟΥΚΟΧΙ †ΝΑΤΗΙΤΟΥ ΝΑΚ ΖΙΝΑ ἸΤΑΒΙ
 ἸΠCΜΟΥ ἸΠΙΜΑΡΤΥΡΟC ΑΛΛΑ ΙC Ḷ ἸΛΟΥΚΟΧΙ
 ἸΤΟΤ ἸΠΑΙΜΑ ΒΙΤΟΥ ΝΑΚ ΑϞΩΑΝΕΡΧΡΙΑ ΟΝ
 †ΝΑ† ΝΑΚ ἸΘΟϞ ΔΕ ΑϞΒΙΤΟΥ ΑϞÈΝΟΥ ΖΑ 20
 ΤΕϞCΖΙΜΙ ΕϞΧΩ ΜΜΟC ΧΕ †ΝΑΖ† È†† ΝΕΜ
 ΠΙÀΡΙΟC ΓΕΩΡΓΙΟC ÈΤΑΝΖΙ ΠΕΝΡΩΟΥΩ ΤΗΡϞ
 ρ̄ḡḶ. Α. ÈΡΟϞ ΧΕ ϞΝΑΕΡΠΙΝΑΙ ΝΕΜΑΝ ἸΚΕCΟΠ ΠΕΧΕ
 ΤΕϞCΖΙΜΙ ΝΑϞ ΧΕ À †† ΘΑΩΚ ÈΠΙΘΕΡΜΕCΙ
 ἸΘΟϞ ΔΕ ΠΕΧΑϞ ΧΕ ΠΖΜΟΤ Ἰ†† ΩΕΠ ΝΕΜ 25
 Π[Μ]ΑΡΤΥΡΟC ÈΘΟΥΑΒ ÈΤΑΙΩΕΝΗΙ ΖΑ ΠΑΝΙΜ
 ἸΡΩΜΙ ΛΙΤΑΜΟϞ ÈΖΩΒ ΝΙΒΕΝ ΑϞΧΟC ΝΗΙ ΧΕ
 ÈΩΩΠ ἸΤΕΚΕΡΧΡΙΑ ÀΜΟΥ ΝΗΙ ÈΠΑΙΜΑ ἸΤΑ†
 ΝΑΚ ἸΠÈΤΕΚΕΡΧΡΙΑ ἸΜΟϞ ἸΘΟC ΔΕ ΑCΡΑΩΙ
 ρ̄ḡḶ. Β. ÈΜΑΩΩ ΑΥΩΕΠΖΜΟΤ ἸΤΟΤϞ Ἰ†† ΟΥΟΖ ΑϞ- 30

†ωφηρι ἰμαζ η̄ ἵτε πἰργιος γεωργιος.

- τωνη ἵχε εὐλοριος ἀγταλοη νεμ νη τηροῦ
 ἐθνεμαη ἐτζηλ ἐπιτοπος ἵτε πἰργιος γεωρ-
 ριος ζηππε ις πιωμι ζωη ἐταρκωλπ ἰφνὲ-
 τεντα εὐλοριος ἐταρκμοκμεκ ἵβρηι ἵβητη
 πεχαη χε †ωοῦν χε διερνοβι ισxen ταμε- 5
 τἄλοῦ ψα ἐβοῦν ἐ†νοῦ χωρις κε νιω†
 ρ̄νδ̄. α. ἵνοβι ἐταιριη ἐταιτωντ ἐχεν ναωφηρ δι-
 βοθεη βεν οὔχροη εθε ναι χρημα ἵαλλοτ-
 ριον ναι εθναωπι νηι ἵνογκαλασις ἵνεεζ
 †νοῦ ις πὲζοοῦ ἵπιμαρτγρος ἀβωντ 10
 †νατωντ ἵταωε νηι ἐμαῦ ἵταωληλ ἵτα†
 ἵνογκογσι ἵητος ἐβοῦν ἐροη παντως ρναβι
 ζμοτ ἐζηρι ἐχωι ἵπεμεθο ἵφ† ἵτεϋιρι ἵοῦναι
 ρ̄νδ̄. β. νεμ ταταλεπωρος ἵψγχη ἀωωπι δε ἐτα
 εὐλοριος ἵ ἐπιτοπος ἵτε πἰργιος γεωργιος 15
 ἀγωληλ νεμ νηἐθνεμαη ἀγὶ βατεν ποι-
 κονομος ἀγ† ἵνογδωρον ἐβοῦν ογος ἵ
 ποικονομος σογην εὐλοριος χερηνοῦ ἐπι-
 τοπος ἵτεμρομπι κατα τερκασε εφογωμ
 ογος ερσω νεμαη. ἐτατοογὶ δε ωωπι ἀγὶ 20
 ρ̄νε̄. α. ἐβοῦν ἐπιτοπος ἀγωληλ ἀγὸζι ἐρατοῦ ψα
 τοῦχω ἵ†σγναζις ἐβολ ἀγὶ ἐβολ ερμωωι ἵχε
 εὐλοριος νεμ νεφρεμἵβακι χε εγναζωλ
 ἐ†λγωρα ζηππε ις πηρεμἵχημι ἐταρωωλ
 ἵπηι ἵεὐλοριος ἀγὶ ἐβοῦν ἐζραγ ζι †βηνηη 25
 ἵτε πιτοπος ἐρε †κασογλι ἵτε εὐλοριος
 τοι ἐροη ἐρε νινογβ μηρ †αβοῦν ἵμοη ἀγ-
 ρ̄νε̄. β. σογωνη σατοτοῦ ἀγχοσι ἐβοῦν ἀγἄμονι
 ἵμοη ἵθεη δε ἀρογωω ἐφωτ πε ἵθωοῦ δε
 ἀγσονζη ἀγενη ἐρατη ἵποικονομος πεχε 30

ΠΟΙΚΟΝΟΜΟΣ ΝΑΨ ΧΕ ΔΚΕΡΟΥ ÑΝΙΚΕΥΟΣ ΕΤΑΚ-
 ΚΟΛΠΟΥ ÑΘΟΥ ΔΕ ΠΕΧΑΨ ΧΕ ÑΠΙΚΕΛΠ ΖΛΙ ΠΑΥΣ
 ΕΥΛΟΓΙΟΣ ΚΩΟΥΝ ΖΩΨ ΧΕ ΔΙΕΡΡΟΜΠΙ ΣΝΟΥ†

ρññ. Α. ÑΕΡΓΑΤΗΣ ΝΑΚ ÑΠΙΚΕΛΠ ΖΛΙ ΕΒΟΛΒΕΝ ΠΕΚΗΙ
 ÈΝΕΖ ΤΑΚΑΨΥΛΙ ΡΩ ΤΕ ΘΑΙ ΕΤΑΨΟΠΣ ΕΒΟΛ- 5
 ΒΕΝ †ΑΓΩΡΑ ΠΕΧΕ ΠΟΙΚΟΝΟΜΟΣ ΝΑΨ ΧΕ ΧΝΑΪ
 ΝΕΜΗΙ ΕΒΟΥΝ ΕΠΙΜΑΝΕΡΨΩΟΥΨ ÑΤΕ ΠΙΑΡΙΟΣ
 ΓΕΩΡΓΙΟΣ ÑΤΕΚΩΡΚ ΝΗΙ ÑΦΡΑΝ ÑΦ† ΝΕΜ
 ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΧΕ ÑΝΟΚ ΑΝ ΕΤΑΨΚΟΛΠΟΥ
 ÑΤΕΚΨΕ ΝΑΚ ÑΘΟΥ ΔΕ ΔΨΡΑΨΙ ΧΕ ΨΝΑΕΡ ΕΒΟΛ 10

ρññ. Β. ÑΤΕΨΕ ΝΑΨ ΔΨΨ ΕΒΟΛ ΕΨΧΩ ÑΜΟΣ ΧΕ ΜΑΙ
 ΝΙΒΕΝ ΕΤΕΚΟΥΔΨΨ †ΝΑΩΡΚ ΝΑΚ ÑΡΗ† ΝΙΒΕΝ
 ΕΤΕΚΟΥΔΨΨ ΔΨΒΪΤΨ ΔΕ ΧΕ ΨΝΑΩΡΚ ΠΕΧΕ ΠΟΙ-
 ΚΟΝΟΜΟΣ ΧΕ ΣΘΟΥ ΝΗΙ ΕΦΑΖΟΥ Æ ΦΑΙ ΣΩΤΠ
 ΝΑΨ ÑΦΜΟΥ ΕΖΟΤΕ ΠΩΝΒ †ΧΩ ÑΜΟΣ ΝΩΤΕΝ 15
 ΧΕ ΙΣΧΕΝ ÈΤΕ ΠΙΡΩΜΙ ΝΑ† ññ† ÑΨΕΝΦΑΤ ΧΕ

ρñζ. Α. ΕΨΝΑΩΡΚ Æ ΠΙΑΝΑΨ ΨΩΠ ÈΡΟΥ ÑΠΕΜΘΟ ÑΦ†
 ÑΝΟΚ ΔΕ Æ ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΚΗΝ ΕΤΑΜΟΙ
 ΒΕΝ ΘΡΑΨΟΥΪ ΒΕΝ ΠΑΙÈΨΩΡΖ ΧΕ ΣΕΝΑΪΝΙ ΖΑ-
 ΡΟΚ ÑΟΥΡΩΜΙ ΒΕΝ ΡΑΨ† ΕΤΑΨΚΩΛΠ ÑΠΕΤΕΝ 20
 ΤΗΙ ÑΠΕΡΧΑΨ ΕΒΟΛ ΑΝ ΕΚΕΡΒΑΣΑΝΙΖΙΝ ÑΜΟΥ
 ΨΑΤΕΨ† ΝΑΚ ÑΠΕΤΑΨΚΟΛΠ ΤΗΡΨ ΟΥΟΖ ÑΝΟΚ
 ÑΠΙΚΑ† ΕΠΙΖΟΡΑΜΑ ΨΑ †ΝΟΥ ΔΨΕΡΚΕΛΕΨΙΝ

ρñζ. Β. ΔΕ ΔΨΪΝΙ ΝΑΨ ÑΜΑΝΚΛΑΒΙ ñ ÑΒΕΡΙ ΕΤΑΨÈΝΟΥ
 ΔΕ ΔΨ† ÑΖΑΝΝΙΨ† ÑΨΑΨ ΝΑΨ ÑΘΟΥ ΔΕ ΝΑΨ- 25
 ΧΩ ÑΡΩΨ ΝΑΨΣΑΧΙ ΑΠ ΠΕ ΠΟΙΚΟΝΟΜΟΣ ΔΕ
 ΔΨΩΡΚ ΕΨΧΩ ÑΜΟΣ ΧΕ ΠΕΚΩΜΑ ΝΑΨΕΝ ΠΑΙ-
 ΜΑ[Ν]ΚΛΑΒΙ ΕΒΟΛ ΑΝ ΨΑ ÑΤΕΚΜΟΥ ΙΕ ÑΤΕΚ†
 ÑΝΙΚΕΥΟΣ ΕΤΑΚΚΟΛΠΟΥ ΔΨΕΡΚΕΛΕΨΙΝ ΔΕ
 ÈΒΑΨΨ ΕΒΟΛ ÑΝΕΨΖΒΩΣ ΕΖΝΑΨ ΑΝ È† ÑΖΑΝ- 30

- ῥῆη. α. μἰω ἴωαω ναγ ἔταγβαωγ δε αχσιμι ἴνι-
 νογβ σαβογν ἴμογ πεχωογ σε ογ νε ναι
 ἴθογ δε αφογωωτ ἴμωογ εφχω μμοσ σε
 λιερνοβι παῦτ αφογωνε εβολ ἴπεμεθο ἴνι-
 μἰω βεν ἴμη† ἴπιτοποσ ἴτε πἰργιος γεωρ-
 γιος ἴθογ δε αφερὸμολογιν ἴζωβ νιβεν
 ἔταγωωπι ἴμογ ἔταγ† ἴζανκενιω† ἴωαω
 ῥῆη β. ναγ αχσιτγ ἔβογν ἔογρι ἴχακι ογοε
 αχχαγ ἴατογωμ ἴατσω ζωσ τε ἴτερμωγ
 ἔτα ἔγλογι[οσ] δε βι ἴνινογβ αγ† ῆ̄ ῆ̄
 ἴλογκοσι ἔβογν ἔπιτοποσ αγῖρι ἴογνιω†
 ἴαριστον ἴνιζηκι νεμ νιχωβ εφραωι εφωεπ
 ζμοτ ἴτοτγ ἴφ† νεμ πἰργιος γεωργιος
 ῥῆθ. α. φἠἔτιρι ἴνιχομ νεμ νιωφηρι νινογβ δε
 ἔταγχεμογ ἴτοτγ ἴπιρωμι ναγῖρι δε ἴζογδ
 ἔ ἴωο ἴλογκοσι μενεμσα ναι δε ἴ εγλο-
 γιος †ζο ἔπιοικονομοσ αχχω ἴπιρωμι εβολ
 αγ† ναγ ἴῥ ἴλογκοσι νεμ †κασογλι εττοι
 ζιωτγ αχχαγ εβολ βεν ογζιρηνη πιρωμι
 δε ζωγ ἔταγναγ ἔ†μετωενεζητ ἴτε εγλο-
 ῥῆθ β. γιος νεμ νιχομ [νεμ] νιωφηρι ἴτε πἰργιος
 γεωργιος καταφρη† ἔταγταμε πιοικονομοσ
 ἔπιζοραμα αγ† ἴ†κε ῥ† ἴλογκοσι ἔβογν
 ἔπιτοποσ ἴτε πἰργιος γεωργιος αφωωπι εφ-
 ωεμωι ἴνηἔτωωμι ωα πἔζοογ ἴτε περμωγ
 ἴ πἰργιος γεωργιος βι ζμοτ ἔχωγ αχχα νεφ-
 ῥζ. α. νοβι ναγ εβολ μενεμσα ναι ἴ πἰργιος γεωρ-
 γιος ογονεγ ἔεγλογιος βεν πἰἔχωρε πεχαγ
 ναγ σε ἴ πῶτ σωτεμ ἔνεκπροσεγχη νεμ
 νεκμετναητ ζοσον λιἔμι σε πιναι ἴβητκ

ἐβοῦν ἐνιζηκι νεμ νισωβ †ηλιρι ἵοῦναι
 νεμακ βεν παιῆνεζ νεμ βεν πεθνηοῦ ακ-

ζ̄. β. ωανοῦωω ἐζωλ ἐπεκκη χναξιμι ἵπαικενιω†
 ἵχοι ἵτακ ἐταρσωρεμ εφοπτ ἵποθηκη νεμ
 ωε βιτοῦ νாக ἐτεκπολις ρινα ἵτεκκωτ 5
 ἵοῦτοπος βεν παραν †ηασμοῦ ἐροκ χε
 ἵνεκωωτ ἵζλι ἵἀραθον βεν πεκωνῆ δσ-

ζ̄α. α. νεμ νιρωμι ἐζωβ νιβεν ἐτα πιάριος γεωρ-
 ριος χοτοῦ ναζ βεν πιῆχωρζ αγερωφηρι 10
 ἐμαωω ογοζ αῦταλωοῦ ἵοῦχοι αγερζωτ
 ἐταντιδὸχιὰ ρηππε ις πιάριος γεωργιος αῖιμι
 ἵπιχοι ἵτε εὔλοριος ἐβοῦν εζραῦ ἐρε ογον
 οῦνιω† ἵπεθνανεφ ταλνοῦτ ἐροφ νεμ

ζ̄β. β. ρανωε ἵκῦπαριος ἵ εὔλοριος δε σοῦωνφ 15
 νεμ νηῆθνεμαφ αῦτωοῦνοῦ αῦταλωοῦ ἐροφ
 • εῦραωι αῦενφ ἐζρηι ἐταντιδὸχιὰ αῦζιωω
 ἵ†πολις τηρς ἐταῦσωτεμ δε αῦτῶοῦ ἵφ†
 νεμ πιάριος γεωργιος ἵ εὔλοριος δε †
 ἵζαννιω† ἵἀραπη ἵνιζηκι νεμ νισωβ νεμ 20

ζ̄β. α. νιορφανος ἵπεζοοῦ ἵπιάριος γεωργιος ναρε
 νεφπροσεῦχη νεμ νεφπροσφορα νεμ νεφ-
 ἀπαρχη μην ἐβολ βεν νιῆκκλησιὰ ἵσχοῦ
 νιβεν ακωτ ἵοῦτοπος εφταινοῦτ βεν φραν
 ἵπιάριος γεωργιος πιμαρτῦρος ἐθουαβ ακ- 25
 ωωπι εφωεωωι ἵῆηηφ ἵθooφ νεμ τεφςζιμι νεμ

ζ̄β. β. νεφωηρι ωα πεζοοῦ ἵτε περμοῦ ἵ πιάριος
 γεωργιος βι ρμοτ ἐχωφ ἵπεμεθo ἵφ† ακερω-
 φηρετεφμετοῦρο βεν ἵλῆμ ἵτε τφε πιμα ἐταφ-
 βιωωωοῦ ἵμοφ ακερωαι νεμ νηῆθουαβ τηροῦ 30

ῤῥῚῚ. α. †ωφηρι ἰμαζ ᾠ ἵτε πὰριος γεωργιος.

ασωπι δε βεν ᾠμετογρο ἵδιοκληδιάνος
πἰάννομος ἵωαμωε ἰδωλον φηῆτζωου ἔβολ
ογδε πκαζι τηρῆ νε ογον ογστρατύλατης
βεν τερμετογρο ἔπεφραν πε εγζιος εφοι
ἵαγριος βεν σμοτ ογοζ ἵἔπαντροπος εφ- 5

ῤῥῚῚ. β. ζωου ἔμαωω πογρο δε διοκκληδιάνος (sic)
αφωω ναῖ ἵῚ ἵᾠβα ἵματαοι ογοζ αφογορ-
ποῦ ἔβρηι ἔχημι εθρογωορωερ ἵνιἔκκλησιὰ
τηροῦ ογοζ ἵσεκωτ ἵνιερφηοῦι ἵτε νιἰδω-
λον ετδαβεν βεν μαι νιβεν φαι δε βεν 10
πξινᾠρεῖι ἔβρηι ἔτχωρα ἵχημι αφωω
ἵζανζγρεμων κατα βακι νεν ζανκομης

ῤῥῚῚ. α. νεν ζανδοῦζ ογοζ αφερκελεῖιν εθρογσονζ
ἵνιχριστιάνος ἵτηροῦ κατα ἀπαρχιὰ νιβεν
αῖῚ νωου ἵζαννιωῖῚ ἵδιμοριὰ νεν ζαν- 15
βαζανος εγῖοσι ἔπῖαι δε αῖῖλι ἵτογὰφε
βεν ρωσ ἵτσηῖι αῖωωπι ἵμαρτῦρος αῖμοῦ
ἔχεν φραν ἵπενᾠτ ἵᾠτ πῖτ ογοζ αφογορῖ

ῤῥῚῚ. β. ἵοῦπροστογμα ἔβολ βεν χα τηρς ἵχημι
αῖωορωερ ἵνιἔκκλησιὰ τηροῦ ογοζ αῖκωτ 20
ἵνιερφηοῦι ἵτε νιἰδωλον εθρογωεμῖ ἵνι-
δεμων ἵῖητοῦ ασωπι δε μενεσα ναι
τηροῦ ἵφῚ πἰαγαῖος ερφμεῖι ἵνιπετζωου
τηροῦ ἔταῖαιτοῦ ἵχε πἰασειβης ἵοῦρο διοκ-
ληδιάνος νεν νισνοῦ ἵαῖνοβι ἵτε νιἰγριος 25

ῤῥῚῚ. α. ἵμαρτῦρος ἔθουαβ ἔταῖαφονοῦ ἔβολ ἔτασ-
ῖωντ ἔῖοῦν ἔροῖ ἵχε τεῖῖαἔ αῖμοῦῚ

ἔεγχιος πιτρατιλατης πεχαρ ναρ κε †εμι
 κε ἵθοκ ογρωμι ἵσαβε εκχωκ ἐβολ ἵπιπρο-
 στογμα ἵτε νιογρωου νεμ νογρονζεν †νου
 κε τωνκ δι νακ ἵογβοῆθια ματοι νεμ πιπ-

026. B. ροστογμα ἵτε νιογρωου μαωε νακ βεν 5
 ογχωλεμ ἐ†σιρια ἵτε †παληστινη ογορ
 μαωε νακ ἵωορπ ἐβογν ἐπτοπος ἵφηῆτογ-
 μογ† ἐρορ κε γεωργιος ἵτεκωερωορσ ωα
 νεσεν† κε ογχι †ωωου ἵζητ αν ειωτεμ
 εθεβ νιχομ ἵμετᾶχω ἐγγυθαμιωου βεν 10
 πεφραν φαι ἐτα δαδιανος πιπερσις ωλι ἵτε-

027. A. ρᾶφε ις ογμηνω ἵρομπι ογορ αγκωτ ἵογτο-
 πορ βεν πεφραν ἐρε ζανχρηστιανος ἵβητη
 εγῖρι ἵζανχομ νεμ ζανμηινη βεν βανζ-
 βηογῖ ἵμαρια ζωσ τε ἵτε πεφραν ἐρνω† 15
 βεν νιχωρα τηρογ ἵ ογμηνω χω ἵσωου
 ἵνινογ† ἐτταινογτ αγογᾶζου ἵσα νιχομ

028. B. ἵφηῆτεμμαγ αγωπι ἵχρηστιανος εγχιος
 δε πιτρατιλατης αρογωωτ ἵπογρο ογορ
 αρδι ἵπιπροστογμα ἵτοτγ ογορ ἵ πογρο 20
 θωω ναρ ἵν ἵωο ἵματοι ογορ αρογορπογ
 ἐ†σιρια αρζωνζεν ναρ ερχω ἵμορ κε ακ-
 ωανωορωερ ἵπτοπος ἵτε γεωργιος ἵωορπ

029. A. παιρη† εκεωορωερ ἵνιεκκλησια τηρογ ογορ
 εκεσονζ ἵνιχρηστιανος τηρογ ἵτεκζιτογ 25
 ἐβογν ἐνωτεκωου ογορ ἵτεκερδαμοριν
 ἵμωου ἵτεκ† νωου ἵζαννηω† ἵβαζανος
 εγβοσι ογορ νηῆθναογωωτ ἵνεννογ† αν
 εκεωλι ἵτογᾶφη ἵτχηρι ογορ πιτρατιλα-

030. B. τηρ (sic) αρδι ἵνιματοι εθνεμαρ αρταλωου 30

†ωφηρι ἰμαζ θ̄ ἵτε πιάριος γεωργιος.

ἵζανῆσχογ ἀφερζωτ ἐ†σιριὰ ογοζ ἕταγ-
μονι ἰπιζορμεс ἵτε πιάριος γεωργιος ἵχω-
λεμ ἵθωογ τηρογ ἀγὶ ἐζρηι ἐ†πολιс ερε
τοτογ ταχρογ† ἵτσηι nem ζανζαρμα
nem ζανφ† nem ζανσοθνεγ ογοζ ἅ †πολιс

ῤ̄ζ̄η. α. τηρс ωθορτερ ἵτε ἵπαωαι ἵνιματοι εγζιος
δε ἀφωε ἐβογν ἐπτοπος ἵπιάριος γεωργιος
ἐρε ογωβωτ ἕεν τεγχιχ ἕεν ογνιω† ἵμετ-
басιζηт ἐρε παωαι ἵνιματοι ογεζ ἵσωγ
ἵφρη† ἵαλλοφερνης ἵπιсχογ εтτη πινω† 1
ἵαρχων ἵτε ναβογχοζονοсор ογοζ ἕταφωε

ῤ̄ζ̄η. β. ἐβογн ἐπιτοπος ἀφναγ ἐπιφανοс εγμοζ
ἐπιάριος γεωργιος πεχαγ χε ἅναγ ἐθμε-
татζηт ἵνιχρηстиἅнос μη ερε ναינוγ†
ἵτωογοι ἵβελλε ιε φρη ετερογωini γερχριἅ 1
ἵογθβα ἵἕηвс ετερογωini ογοζ ἀφ† τοτγ
ἐπιωβωт ἐтἕен τεγχιχ ἀφ† ἵογωω ἕен

ῤ̄ζ̄θ. α. πιφανοс εγχω ἵμοс χε ογ πε φαι ογοζ ἀφ-
κωω ἵχε πιφανοс ἀφноχἕ ἐἕρηι ἐχωγ nem
ζанкеογон ἕен ниматоι ογοζ ἅ ογκογχι 2
ἵβαχhini θογζ ἐἕρηι ἕен τεγλἅφε ἵθογ δε
ἵπεγἕми ἐροс май нивен ἵτε πεγсωма ἕта
πινεζ таζογ ἀφκωк ἵсезт ἵθογ δε ναγ-
меγὶ χε φαι ἵμαγатγ πεθναωωпи ἵμογ

ῤ̄ζ̄θ. β. πεχαγ ἵνιματοι χε ωαφοογ нан сωтем ἕен 2
ненмаωχ χε ογон ζанἅχω ἵπαима ἵφοογ
де аннаγ ἕен ненвал соγωт ἵτε тennaγ
ἕнаχич nem набалагч χε ογ ἕтаφωωпи
ἵμωογ ζοсон ἐρε нимηω ἵτε ниматоι κω†
ἐρογ εγερωφηри ἵ†χομ ἵτε пимартγрос

ρῶ. α. ἔθογαν ἔταφθερεγκωκ ἵσεστ ογος ἅ τεράφε
 †κας ἔροφ ἔμαω ογος πεχαρ ἵνιματοι σε
 ἵμαρον τενἵτον ἵμον ωα ζανἰτοογι ογος
 αφωφίτ ἔμαω εθεβ νιμηω ἵτε νιματοι
 ετκω† ἔροφ ἐπι δη †πολις τηρε νε ζανχρις- 5
 τιἰνος νε ἵπερλι ἵβητογ διτφ ἔπεφηι εγ-

ρῶ. β. χωντ ἔροφ εθεβ πιφανος ἵτε πιτοπος
 ἔταρκοωφ αγφε νωοφ αγχαφ αφτωνφ αφζωλ
 ἔβολθεν ογωπι αφωπι δε ἔταρφορ ἔτβεν-
 νη ἵτε πιτοπος εφναω ἔβολ ἅ τεράφη 10
 σκωτος αφζει ἔπεσντ ζιχεν πικαζι ἔρε πεφ-
 σωμα τηρφ σθερτερ ογος ἵπεφωσμεσμο

ρῶα. α. ἵδρι ἔρατφ αγκω† ἔροφ ἵσε νιματοι αγ-
 ταλοφ αγολφ ἔβογν ἔογνι ἰγογωμ ογος
 αγσω ἵθοφ δε ἵπεφωσμε†πι ἵρλι ἰλλα ναρε 15
 τεράφε μοκζ πε βεν ογνιω† ἵβιςι ἔτα
 ρογζι δε ωωπι αγενκωτ ογος αγζωρπ ἵθοφ
 δε αφναγ ἔογζοραμα ἵπαιρη† αφναγ ἔογαι
 βεν νιματοι ἔπεφραν πε γεωργιος εφζι

ρῶβ. β. σθνεφ ἔβολ βεν πἰληρ ογος ἅ ογσθνεφ 20
 ἵ ερρη ἔχεν τεράφε ογος αφωω ἔβολ βεν
 ογνιω† ἵσμη εφχω ἵμος σε γεωργιἔ γεωρ-
 ριἔ σατοτφ αφρωσ ἔβολθεν πιζινιμ νε δε
 ἔτβεν πιηι νεμαφ ἔταγσωτεμ ἐπιβρωοφ
 πεχωοφ σε κσαχι νεμ νιμ πενῶσ ἵθοφ δε 25

ρῶβ. α. αφωπι ἵταμωοφ ε†ρασογι αφωωπι εφχω
 ἵρωφ ογος ἵπεφογωω ἔταογβε φραν ἵπι-
 ἰλιος γεωργιος ἔβολθεν ρῶφ ἐπτηρφ ἔταγ-
 ωωρπ δε ωωπι αφβιςι ἔμαω ερε †βα-
 χηιηι βεν τεράφε ογος αφωω ἔβολθεν ογ- 30

- νιω† ἰβρωογ εφχω ἰμος εφσθερτερ ἰνι-
 ρῶβ. β. ματοι χε ταλοι ἵτενωε ναν ἕτενωρα χε
 ἵναμογ βεν ταχωρα ἵνωεμο ογορ αγτωογ-
 νογ τηρογ ἵχε νιματοι βεν ογραωι αγτα-
 λωογ ἐνιἕχογ αγερζωτ ἕταντιόχιᾶ βεν 5
 ογνιω† ἵωπι τᾶφε δε ἵπιστρατιλατης
 ασερογμαμε† αςχωνς ἕμαωω ογορ βεν
 πιμαζ ρ ἵἕροογ ἅ πῶς ωαρι ἕρογ αρμογ
 ρῶρ. α. αςωωπι δε μενενα ε ἵἕροογ αρωογῶ ρεντ
 ἕβολ τηρῆ ἕβολ αρωωνς ἕμαωω ἅ νιματοι 10
 αμονι ἵμογ αγσατῆ ἕφιομ ἕταγῆ δε ἕβογν
 ἕταντιόχιᾶ αγταμε πογρο ἕζωβ νιβεν ἕταγ-
 ωωπι ογορ αγχω ἕρογ ἵνιχομ ἵνεμ νιωφηρι
 ἕταγναγ ἕρωογ βεν πτοπος πᾶριος γεωρ-
 ρῶρ. β. ριος διοκληδιᾶνος δε πᾶνομος ἵωογμοστ 15
 ἵμογ ἵναποστατης ἵπερζω ἕρογ βεν ναι
 ἵπαιρη† χε ναρε φ† ογωω ἕτακογ πε βεν
 ογτακο εφζωογ εθεβ νιπεθζωογ τηρογ ἕτα-
 ραιτογ ἵνηἕθογαν αλλα ἐπι δε αφρε περζητ
 ενωοτ ἵφρη† ἵφαραῶ ἵπικογ ογορ πεσαρ 20
 ναρ ἵνιματοι χε ἵρετενῆωτεβ ἵπινιω†
 ρῶδ. α. ἵστρατιλατης ἵτε †μετογρο ἵρετενχω ἵναι-
 μεθνογχ ετσογ χε ἅ γεωργιος πιραλιθεορ
 θαμιῶ ἵζανχομ νεμ ζανωφηρι ωενενηνογ†
 ἕτταινογτ χε †ναωε νηι ἕμαγ ἵναφατ δι- 25
 ωανἕμι ἕνετενμεθνογχ ετσωγ †ναῶλι
 ρῶδ. β. ἵτετενᾶφε τηρογ βεν ρωο ἵτχηγι ογορ
 †ναδι ἵπιστρατεγμα ἕμαγ νεμηι ἵταρω†
 ἵ†πολις τηρς ἕβολβεν ρωο ἵτχηγι †ναωορ-
 ωερ ἵπιτοπος ἕτεμμαγ ωα νερσεν† ἵταθερ 30

ΝΙΧΡΙΣΤΙΑΝΟC ΟΥΩΨΤ ἸΝΙΨΔΩΛΟΝ (sic) ἸΕΝ
 ΤΕΡΜΗ†. ΜΕΝΕΝCΑ ΝΑΙ CΑΧΙ ΔΕ ΑΡΤΩΝΩ ἸΧΕ

ρῶε. α. ΔΙΟΚΛΗΔΙΑΝΟC ΑΡΘΩΟΥ† ἸΒΟΥΝ ἸΝΙΜΑΤΟΙ
 ΤΗΡΟΥ ΑΡCΟΒ† ἸΝΙἸCΗΟΥ ΕΘΡΟΥΤΑΛΩΟΥ ἸΤΟΥ-
 ΕΡΖΩΤ Ἰ†CΙΡΙΑ ΑΡΘΕ ΠΙ[ΚΙ]ΡΙΖ ΩΨ ἸΒΟΛ 5
 ἸΕΝ †ΠΟΛΙC ΤΗΡC ΧΕ CΕΒΤΗ ΘΗΝΟΥ ἸΑ ΝΙΜΑ-
 ΤΟΙ ἸΤΕΝΨΕ ΝΑΝ Ἰ†CΥΡΙΑ ἸΤΑΨΟΡΨΕΡ ἸΠΙ-
 ΤΟΠΟC ἸΤΕ ΠΙΝΙΨ† ἸΛΧΩ ἸΤΕ ΝΙΓΑΡΙΛΕΟC ἸΤΙ
 ἸΕΡΕ ΠΙCΑΧΙ ἸΕΝ ΡΩΨ ἸΠΟΥΡΟ ΝΑΡΕ ΖΑΝΕΡ-

ρῶε. β. ΜΑΝ [Ν]ΝΟΥΒ ἸCΕΝ ΤΑΦΕ ἸΠΙΘΕΡΟΝΟC ἸΝΑΡΖΕΜCΙ 10
 ΖΙΧΩΨ ΖΗΠΠΕ ΙC ΜΗΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟC
 ἸΘΟΥΑΒ ΝΕΜ Πἰργιου ρεωργιου ΑΥἸ ἸΠΕCΗΤ
 ἸΒΟΛἸΕΝ ΤΦΕ ΑΡΦΩΝΧ ἸΠΙΘΕΡΟΝΟC ἸΑΡΟΥ ΟΥΟΖ
 ΝΙΕΡΜΑΝ ἸΝΟΥΒ ἸΤΖΙCΕΝ ΠΙΘΕΡΟΝΟC ΑΥ†ΜΑ†
 ἸΕΝ ΝΕΡΒΑΛ ΑΥΦΩΡΚ ἸΝΕΡΔΑΛΛΟΥ ἸΠΕCΗΤ ΟΥΟΖ 15

ρῶε. α. ΑΡΩΨ ἸΒΟΛ ἸΕΝ ΟΥΝΙΨ† ἸCΜΗ ΑΡΡΙΜΙ ΕΡΧΩ
 ἸΜΟC ΧΕ ΟΥΟΙ ΝΗ ΠΑῪC ΟΥΟΙ ΝΗ ΠΑῪC Φ†
 Πἰργαθου ΔΙΕΡΝΟΒΙ ΧΩ ΝΗ ἸΒΟΛ ΧΕ ΔΙΕΡ[ΖΑΝ]-
 ΝΙΨ† ἸΜΕΤΠΕΤΖΩΟΥ ἸΝΙἸΒΙΑΙΚ ἸΤΑΚ ΖΙCΕΝ ΠΙ-
 ΚΑΖΙ Φ† ΧΩ ΝΗ ἸΒΟΛ ΧΕ ἸΝΟΚ ΟΥΡΕΡΕΡΝΟΒΙ 20
 ΟΥΟΖ Ἰ ΤCΜΗ ἸΠΙΑΡΧΗΑΓΓΕΛΟC ἸΘΟΥΑΒ ΜΗ-

ρῶε. β. ΧΑΗΛ ΨΩΠΙ ΖΑΡΟΥ Ἰ†ΟΥΝΟΥ ΧΕ ἸΜΟΝ ΧΩ
 ἸΒΟΛ ΝΑΨΩΠΙ ΝΑΚ ἸΕΝ ΠΑΙἸΩΝ ΟΥΔΕ ΠΕΘΗΝΟΥ
 †ΝΟΥ ΧΕ Ἰ ΤΕΚΜΕΤΟΥΡΟ CΕΝΚ ΑΥΤΗΙC ἸΚΩC-
 ΤΑΝΤΙΝΟC ΦΗἸΤΤΑΙΝΟΥ† ἸΖΟ† ἸΡΩΚ ἸΟΥΘΒΑ 25
 ἸΚΩΒ ΟΥΟΖ Ἰ ΚΕΜΗΨ ἸΤΕ ΝΙΜΑΤΟΙ ΝΕΜ †CΥΝ-
 ΚΛΗΤΟC ΤΗΡC ἸΤΟΥΗ† Ἰ†ΜΕΤΟΥΡΟ ΑΥCΩΤΕΜ
 ἸΤCΜΗ ἸΠΙΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΕΡCΑΧΙ ΟΥΟΖ

ρῶε. α. ΑΥΕΡΨΦΗΡΙ ἸΦΗἸΤΑΡΨΩΠΙ ἸΒΟΛἸΕΝ ΤΦΕ
 ἸΟΥΖΟ† ἸΕΝ ΟΥΖΟ† ΟΥΟΖ ΑΥΤΩΟΥΝΟΥ CΑΤΟ- 30

†ωφηρι ἰμαζ θ̄ ἵτε πἰλγιοσ γεωργιοσ.

- τοῦ ἀγριτῆ ἐβολῆεν †μετοῦρο οὔρο ἀγῖνι
 ἰκωσταντινοσ ἐβοῦν ἵτερωβιῶ ἀγ† ἐχωῶ
 ἵτρεβσω ἵτε †μετοῦρο νε οὔρωμι πε ἰμαι-
 ρῶζ. B. νογ† ἰμαιἀγραπῆ ἰμαιρωμι ἰμαιπεθῶνεῶ
 nem οὔρον niben ῶαρωε ναῶ ἐ†εκκλησιὰ ἵ- 5
 ῶωρπ ἰμῆνι nem ροῦζι ἐῶρι ἵζαννιω†
 ἵσυναζις ἐῶληλ ἐῶωι ζα φ† ἕεν οὔνιω†
 ἵῶρωοῶ ἐῶ† ἵζαννιω† ἵἀγραπῆ nem ζαν-
 ρῶη. A. προσφορα ἐῶερζο† ἕατρη ἵπῶσ ἵχοῦ niben
 ἵθοῶ nem πεῶνι τηρῶ nem τεῶμαῶ ἰμαι- 10
 νογ† ἐλενη †οῦρω ἐῶωσ οὔρο ἐῶεσμοῶ ἐῶ-
 ῶεμζμοτ⁽¹⁾ ἵτοτῶ ἵπῶσ οὔρο πεννογ† οὔρο
 πενσωτηρ ἵησ πῶσ φαῖ ἐτε ἐβολζιτοτῶ ἐρε-
 ῶοῶ niben nem ταῖο niben nem προσκῶνιςις
 (sic) niben ἐρπεπι ἵῶιω† nem πῶηρι nem πιπῶῶ 15
 ρῶη. B. ἐθοῶαβ ἵρεῶτανῶ οὔρο ἵὸμοοῶσιος nemαῶ
 †νοῶ nem ἵχοῶ niben nem ῶα ἐνεζ ἵτε
 ἵενεζ τηροῶ ἵμῆν.

(1) Read ἐῶῶεπζμοτ.

fol. 106. ΟΥΕΝΓΩΜΙΟΝ ΕΑΡΤΑΟΥΟΥ ΝΧΕ ΠΙΜΑΚΑΡΙΟΣ
ΝΕΠΙΣΚΟΠΟΣ ΑΒΒΑ ΘΕΟΔΟΤΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΝΤΕ
ΑΝΚΗΡΑ ΝΤΕ ΚΑΛΑΤΙΑ ΒΕΝ ΠΙΕΖΟΥΟΥ ΝΤΕ ΠΙΕΡ-
ΦΜΕΥΙ ΕΤΤΑΙΝΟΥΤ ΝΤΕ ΠΙΡΗ ΝΤΕ ΤΜΕΘΜΗ
ΠΙΣΙΟΥ ΝΤΕ ΖΑΝΑΤΟΥΟΥ ΠΙΝΙΩΤ ΝΜΕΛΙΤΩΝ ΝΤΕ 5
ΝΙΓΑΛΙΛΕΟΣ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ ΠΧ̄C ΠΙΛΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΠΙΜΑΡΤΥΡΟΣ ΝΡΕΜΤΟΣΠΟΛΙC ΝΤΕ
ΤΠΑΛΙCΤΙΝΗ ΕΤΕ ΦΑΙ ΠΕ CΟΥ Κ̄Ρ̄ ΝΠΙΛΒΟΤ
ΦΑΡΜΟΥΘΙ ΕΦΟΥΩΝΖ ΕΒΟΛ ΝΤΕΥCΥΝΓΕΝΙΑ ΝΕΜ
ΝΙΝΙΩΤ ΝΝΑΓΩΝ ΕΤΑΦΕΡΖΥΠΟΜΕΝΙΝ ΕΡΩΟΥ 10
ΝΕΜ ΝΙΤΑΙΟ ΕΤΑΦΒΙΤΟΥ ΒΕΝ ΝΙΦΗΟΥΙ ΒΕΝ
ΟΥΖΗΡΗΝΗ ΝΤΕ ΦΤ̄ ΛΜΗΝ.

Церпрепин оуоз оудикеон пе оузхоу пе
нненψγχη ω наменраτ εθοуав ερεнер-
φμευι нниβici нем нiагwon нiωουγταιоу нте 15
В ннеθοуав нзоуò δε нзоуò пиниωτ нiагwon
ετδoci оуоз нiωουγταιоу нте пиниωτ нiаθλγ-
тнс оуоз нхωри εтeнepωai нау нiφооу
πiагioc γεωργioc φα пeрφmeυi εттaиoυт
φai εтaφoγωнz наn εβoλ εφcотп назpen 20
φт̄ оуоз нiωoυmeнpитq назpen нiрωmi εθβε
нeφzβнoυi нiдикeон εтaφтaзωoу εpaтoу нai
де εθβнтoу дeрпeмпωa εθpoγθaзmeφ
εβoγн εниeмkaз ннoγxai нтe пx̄c оуоз
нтeφqai бa нiφωλz бeн пeφcωma εθβε пx̄c. 25

ΗΕΝ ΝΙΝΙΩΤ ΝΖΥΠΟΜΕΝΗ ΝΕΜ ΝΙΝΙΩΤ ΝΜΕΤ-
 ΧΩΡΙ ΝΕΜ ΟΥΖΗΤ ΕΓΤΟΥΒΗΟΥΤ ΕΓΧΗΚ ΕΒΟΛ
 ΗΕΝ ΠΧΙΝΘΡΕΥΤ ΝΤΕΡΠΡΟΖΕΡΕϞΙϞ ΤΗΡϞ ΝΦΤ
 ΖΙΤΕΝ ΠΙΝΙΩΤ ΝΒΜΟΜ ΕΤΩΟΠ ΗΕΝ ΠΕΡΖΗΤ
 ΕΒΟΥΝ ΕΦΤ ΝΕΜ ΤΕΡΖΟΤ ΕΤϞΑΒΟΥΝ ΝΜΟϞ
 ΘΑΙ ΕΤΑϞΤ ΟΥΤΑϞ ΝΦΤ ΝΚΑΛΩϞ ΝΖΡΗΙ ΗΕΝ
 Ρ ΝΕΜ Ξ ΝΕΜ Λ. ΟΥΟϞ ΟΝ ΑΡΧΩ ΝϞΩϞ ΗΕΝ
 ΠΕΡΟΥΩΩ ΝΜΙΝ ΝΜΟϞ ΝΠΑΩΑΙ ΝΝΕΡΧΡΗΜΑ
 ΕΤΩΩ ΝΕΜ ΝΕΡΕΒΙΑΙΚ ΝΕΜ ΤΕΡΝΙΩΤ ΝΜΕΤΡΑ-
 ΜΑΘ ΤΗΡϞ ΑΡϞΩΤΕΜ ΝϞΑ ΤϞΜΗ ΝΝΟΥΤ ΟΥΟϞ
 fol. 107. ΑΡϞΑΙ ΝΠΕΡϞΤΑΥΡΟϞ ΑΡΜΩΙ ΝϞΑ ΠΕΝΘϞ ΙΗϞ
 ΑΡΟΥΑϞϞ ΝϞΩϞ ΗΕΝ ΟΥΖΗΤ ΕΓϞΟΥΤΩΝ ΕΘ-
 ΒΕ ΦΑΙ ΖΩϞ ΑΡΘΙ ΝΠΑΙ ΝΙΩΤ ΝΤΑΙΘ ΕΒΟΛ
 ΖΙΤΟΤϞ ΝΠΧϞ ΕΘΒΕ ΦΑΙ ΝΑΡΧΩ ΝΜΟϞ ΝΑϞ ΠΕ
 ΗΕΝ ΟΥΑΝΑΩ ΧΕ ΝΜΟΝ ΟΥΟΝ ΗΕΝ ΝΙΜΑΡΤΥΡΟϞ
 ΕΤΑΥΩΠΙ ΕϞΟ(Ν)Ι ΝΜΟΚ ΗΕΝ ΝΙΦΗΟΥΙ ΟΥΟϞ
 ΝΝΕ ΟΥΟΝ ΩΠΙ ΕϞΘΝΙ ΝΜΟΚ ΩΔΕΙΝΕϞ ΟΥΟϞ
 ΝΑϞΒΕΡΒΕΡ ΔΕ ΟΝ ΠΕ ΗΕΝ ΠΙΠΝΑ ΕΘΟΥΑΒ ΕϞΙΡΙ
 ΝΤΕΡΠΟΛΙΤΙΑ ΠΕ ΝΜΗΝΙ ΝΕΜ ΟΥϞΠΟΥΔΗ ΕΘΡΕϞ-
 ΩΠΙ ΗΕΝ ΝΗ ΕΤϞΟΤΠ ΟΥΟϞ ΕΤΟΙ ΝΖΗΟΥ ΝΝΕΝ-
 ΨΥΧΗ. ΑΠΛΩϞ ΑϞΙΡΙ ΝΦΟΥΩΩ ΤΗΡϞ ΝΦΤ
 ΟΥΟϞ ΑϞΕΡϞΑΒΟΛ ΝΜΕΥΙ ΝΙΒΕΝ ΕΤΟΙ ΝΒΡΟ[Π]
 ΝΤΨΥΧΗ. ΟΥΟϞ ΝΑϞΩΟΠ ΠΕ ΗΕΝ ΟΥΜΕΤΩΑΜ-
 ΩΕΝΟΥΤ ΟΥΟϞ ΝΑϞΟΥΗΟΥ ΕΒΟΛ ΠΕ ΖΑ ΝΙΧΙΝΝΑΥ
 ΝΕΦΛΗΟΥ ΝΤΕ ΠΑΙ ΒΙΟϞ ΝΑΙ ΕΤΟΙ ΝΦΡΗΤ ΝΝΙ-
 ΡΑϞΟΥΙ ΟΥΟϞ ΩΑΥϞΙΝΙ ΝΧΩΛΕΜ ΝΦΡΗΤ ΝΝΟΥ-
 ΒΗΙΒΙ ΟΥΟϞ ΕΘΒΕ ΦΑΙ ΟΥΝ Α ΠΑΙ ΧΩΡΙ
 ΕΤΕΜΜΑΥ ΔΙΩΩΟΥ ΕΝΑΤΦΕ. ΕϞΙΡΙ ΝΦΜΕΥΙ
 ΝΠΙΜΑΚΑΡΙΟϞ ΠΑΥΛΟϞ ΕΓΧΩ ΝΜΟϞ ΧΕ ΙϞΧΕ
 ΑΤΕΤΕΝΤΕΝΘΗΝΟΥ ΝΕΜ ΠΧϞ ΚΩΤ ΝϞΑ ΝΑΠΩΩΙ

Δ. ΠΙΜΑ ΕΡΕ ΠΧ̄C̄ Ν̄ΜΟQ ΟΥQZ ΕQΖΕΜCΙ CΑ ΟῩΙΝΑΜ
 Ν̄Φ̄† ΟΥQZ ΜΕΓ̄Ι Ε̄ΝΑΠΩΩΙ ΝΗ ΕΤΖΙΧΕΝ ΠΚΑΖΙ
 ΔΝ ΦΗ ΕΘΟΥΑΒ ΧΕ ΟΥΝ ΟΥQZ ΕΤΤΑΙΗΟΥΤ ΑΛΗ-
 ΘΩC ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ Ν̄ΠΕ ΘΜΕΤ-
 ΚΟΜΗC Ν̄ΠΕQΙΩΤ ΟΥΔΕ †ΜΕΤΕΥΓΕΝΗC Ν̄ΤΕ ΤΕQ- 5
 ΜΑΥ ΟΥΔΕ ΠΙΩΟΥ Ν̄ΤΕ ΤΕQΜΕΤΜΑΤΟΙ ΩΒΡΟ
 ΕΠΕQΛΟΓΙCΜΟC ΟΥΔΕ ΟΝ Ν̄ΠΕ ΖΛΙ ΗΕΝ ΝΑΙ
 ΕΡΖΑΛ Ν̄ΜΟQ ΟΥΔΕ Ν̄ΤΕCΕΡΖΑΛ Ν̄ΤΕQΨΥΧΗ
 ΕΘΡΕQΧΩ Ν̄CΩQ Ν̄ΤΕQΜΕΤΕΥCΕΒΗC ΝΕΜ ΠΕQΛΟ-
 ΓΙCΜΟC ΕΤΧΟΥΧΗΟΥΤ¹⁾ ΝΕΜ ΠΕQΝΑΖ† ΕΤΧΗΚ 10
 ΕΒΟΛ ΟΥQZ ΕΡΕ ΠΙΖΜΟΤ Ν̄ΤΕ Φ† ΕΡCΚΕΠΑΖΙΝ
 Ν̄ΜΟQ ΗΕΝ ΖΩΒ ΝΙΒΕΝ ΕQΕΡΖΕΜΙ Ν̄ΜΟQ ΟΥQZ
 ΕQΕΡΖΟ† ΗΑΤΖΗ Ν̄Φ† ΕQΑΡΕΖ ΕΡΟQ ΕΑ ΠΩC
 ΤΑΧΡΟQ Ν̄CΑ CΑ ΝΙΒΕΝ Ν̄ΤΑQ ΧΕ Ν̄ΝΕQΚΙΜΩΑ
 ΕΝΕΖ Ν̄ΦΡΗ† Ν̄ΠΙΩΝΙ Ν̄ΝΑΤΑΜΑC (sic) ΕΤCΟΤΠ ΕΘ- 15
 ΒΕ ΦΑΙ ΔΕ ΗΕΝ ΠΧΙΝΘΡΕ ΠCΗΟΥ Ν̄ΠΙΔΙΩΓΜΟC
 ΩΩΠΙ ΑQΩΩΠΙ ΖΩQ Ν̄ΧΕ ΦΗ ΕΘΟΥΑΒ ΠΙΛΓΙΟC
 ΓΕΩΡΓΙΟC ΕQCΕΒΤΩΤ ΗΕΝ ΠΕQΖΗΤ ΟΥQZ ΗΕΝ
 ΠΧΙΝΘΡΕ ΠΩC ΘΑΖΜΕQ Ε̄ΒΟΥΝ ΕΠΙΛΓΩΝ ΕΘΟΥΑΒ
 ΟΥQZ ΑQΩΩΠΙ ΕQΡΩΟΥΤ ΜΑΛΛΟΝ ΔΕ ΑQΩΕ 20
 fol. 108. ΩΑ ΠΙΛΓΩΝ ΕΘΟΥΑΒ ΟΥQZ ΑQΩΩΠΙ ΕQΜΩΩΙ ΗΕΝ
 ΠΙΛΓΩΝ ΕΘΟΥΑΒ Ν̄ΜΑΥΑΤQ ΛΟΙΠΟΝ ΗΕΝ ΠΧΙΝ-
 ΘΡΟΥΕΡ ΒΑΖΑΝΙΖΙΝ Ν̄ΜΟQ ΑQΩΩΠΙ Ν̄ΧΩΡΙ ΕQΤΑ-
 ΧΡΗΟΥΤ ΟΥQZ ΑQΩΩΠΙ ΕQΤΑΧΡΗΟΥΤ ΕΝΕQΧΑΧΙ
 ΑQΜΙΩΙ ΝΕΜ ΝΙΟΥΡΩΟΥ Ν̄ΝΑCΕΒΗC ΑQΘΙ Ν̄ΠΙ- 25
 ΧΛΟΜ Ν̄ΑΤΛΩΜ ΩΑ ΕΝΕΖ ΝΕΜ †ΒΡΗΠΙ Ν̄ΝΟΥΡΟ
 ΝΕΜ ΠΙΘΡΟΝΟC Ν̄ΒΑCΙΛΙΚΟΝ Ε̄ΒΟΛΖΙΤΕΝ ΠΕQΠΑΤ-
 ΩΕΛΕΤ Ν̄ΜΗΙ ΟΥQZ ΕΘΟΥΑΒ ΠΕΝΩC ΙΗC̄ ΠΧ̄C̄.

1) Read ΕΤΤΟΥΧΗΟΥΤ.

ΟΥΜΟΝΟΝ ΝΘΟϞ ΝΜΑΓΑΤϞ ΔΝ ΑΛΛΑ ΖΑΝΚΕΜΗϞ
 ΝΨΥΧΗ [ΔΥΙ]ΕΒΙ ΝΠΙΧΛΟΜ ΕΒΟΛΖΙΤΟΤϞ ΝΤΖ
 ΝΡΟΜΠΙ ΕΤΑϞΑΙΤΟϞ ΕΥΕΡΒΑΣΑΝΙΖΙΝ ΝΜΟϞ ΝΑΙ
 ΔΕ ΕΨΩΠ ΝΤΕ ΠΩϞ ΕΡΖΜΟΤ ΝΑΝ ΝΠΕϞΕΜΙ
 ΝΜΗΙ ΤΕΝΕΡΖΕΛΠΙϞ ΧΕ ΤΕΝΝΑΟΥΩΝΖΟΥ ΝΩ-
 ΤΕΝ ΕΒΟΛ ΗΕΝ ΠΙΕΝΓΩΜΙΟΝ ΝΕΜ ΝΙΚΕΤΑΙΔ
 ΕΤΒΟϞΙ ΝΤΕ ΠΙΧΩΡΙ ΝΔΘΛΗΤΗϞ ΟΥΟΖ ΠΙΜΑΤΟΙ
 ΝΤΕ ΠΧϞ ΠΙΔΓΙΟϞ ΓΕΩΡΓΙΟϞ ΠΙΜΕΛΙΤΩΝ ΕΘΟΥΑΒ
 ΟΥΟΖ ΝΓΕΝΝΕΟϞ ΚΕΓΑΡ ΤΖΥΠΟΘΥϞΙϞ ΧΗ ΝΑΝ
 ΕΗΡΗΙ ΕΡΠΡΟΔΡΟΠΙΝ¹⁾ ΝΜΟΙ ΕΘΡΙΤΑΜΩΤΕΝ ΕΖΩΒ 10
 ΝΙΒΕΝ ΑΛΗΘΩϞ ΠΑΖΗΤ ΟΥΝΟϞ ΕΡΟΙ ΝΦΟΟΥ ΝΜΑ-
 5. ΨΩ ΟΥΟΖ ϞΤΙΕΡΟϞΟΤ (sic) ΝΗΙ ΕΠΙΖΟΥΔ ΕΘΡΙϞΑΧΙ
 ΕΠΤΑΙΔ ΝΠΙΝΙΩΤ ΝΡΕϞΕΡΟϞΩΙΝΙ ΦΗ ΕΤΟΥΕΡΨΑΙ
 ΝΑϞ ΝΦΟΟΥ ΗΕΝ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡϞ ΠΙΔΓΙΟϞ
 ΓΕΩΡΓΙΟϞ ΦΗ ΕΡΕ ΠΩϞ ΕΡΜΕΘΡΕ ΗΑΡΟϞ ΗΕΝ 15
 ΟΥΑΝΑΨ ΕϞΧΩ ΝΜΟϞ ΝΠΑΙΡΗΤ ΧΕ ΤΩΡΚ ΝΜΟΙ
 ΝΜΙΝ ΝΜΟΙ ΝΕΜ ΠΑΙΩΤ ΝΔΓΑΘΟϞ ΝΕΜ ΠΙΠΝΑ
 ΕΘΟΥΑΒ ΧΕ ΗΕΝ ΠΧΙΝΜΙϞΙ ΤΗΡϞ ΝΤΕ ΝΙΖΙΔΟΜΙ
 ΝΜΟΝ ΦΗ ΕΤΔΝΙ ΝΙΩΔΑΝΝΗϞ ΠΙΡΕϞΤΩΜϞ ΟΥΟΖ
 ΟΝ ΗΕΝ ΠΙΤΑΓΜΑ ΤΗΡϞ ΝΤΕ ΝΙΜΑΡΤΥΡΟϞ ΝΜΟΝ 20
 ΦΗ ΕΤΔΝΙ ΝΜΟΚ ΟΥΔΕ ΟΝ ΝΝΕ ΟΥΟΝ ΨΩΠΙ
 ΕϞΔΝΙ ΝΜΟΚ ΨΑ ΕΝΕΖ ΑΛΛΑ ΕΚΕΨΩΠΙ ΕΚΒΟϞΙ
 ΕΖΟΤΕ ΡΩΟΥ ΤΗΡΟΥ ΗΕΝ ΤΑΜΕΤΟΥΡΟ ΕΥΕΜΟΥΤ
 ΕΡΟΚ ΤΗΡΟΥ ΧΕ ΓΕΩΡΓΙΟϞ ΠΙΜΕΝΡΙΤ ΝΤΕ ΦΤ
 ΕΤΒΟϞΙ ΤΕΡΖΟΤ ΔΕ Ω ΝΑΜΕΝΡΑΤ ΕΘΡΙΕΡΖΗΤϞ 25
 ΝϞΑΧΙ ΕΠΤΑΙΔ ΝΠΑΙ ΝΙΩΤ ΝΦΩϞΤΗΡ ΟΥΟΖ
 ΝΧΩΡΙ ΝΤΑΙ ΜΑΙΝ ΕΙϞΩΟΥΝΟΥ ΝΘΜΕΤΖΗΚΙ
 ΝΠΑΝΟΥϞ. ΝΕΜ ΘΜΕΤΑϞΘΕΝΗϞ ΝΠΑϞΑΧΙ ΕΤΧΟ-

1) Read ΕΕΡΠΡΟΤΡΕΠΙΝ.

ΧΕΒ ΧΕ ΤΝΑΨΦΟΖ ΑΝ ΕΠΩΙ ἸΝΤΕ ΠΕΨΤΑΙΟ ΕΤΒΟCΙ
 ΝΕΜ ΠΕΨΑΓΩΝ ΕΤCΟΤΠ ΑΛΛΑ ΤΕΡΖΥΠΟΜΕΝΙΝ
 ΟΥΟΖ ΤΕΡΖΕΛΠΙC ΕΠΩC ΧΕ ΨΝΑΟΥΩΡΠ ΝΗΙ
 ἸΝΝΙΑΚΤΙΝ ἸΝΝΟΥΩΙΝΙ ἸΝΤΕ ΠΙΧΩΡΙ ΕΤΕΜΜΑΥ
 ολ. 109. ΕΘΡΟΥΕΡΟΥΩΙΝΙ ΕΠΑΖΗΤ ΟΥΟΖ ἸΝΤΟΥΤΕΡΟΥΟΤ 5
 ἸΠΑΛΑC ΕΤΧΟΧΕΒ ΖΙΝΑ ἸΝΤΑΧΩ ἸΖΑΝΚΟΥΧΙ
 ΗΕΝ ΠΕΨΤΑΙΟ ἸΠΙΛΑΟC ἸΜΑΙΧΡΩC ΚΕΤΟΙ ΤΧΙΝ-
 CΑΧΙ ἸΠΤΑΙΟ ἸΠΑΙ ΧΩΡΙ ΦΑΙ Ω ΝΑΜΕΝΡΑΤ
 ΨCΑΠΩΩΙ ἸΜΕΥΙ ΝΙΒΕΝ ἸΡΩΜΙ ΕΤΖΙΧΕΝ ΠΚΑΖΙ
 ΜΑΛΙCΤΑ ΠΑΛΑC ΕΤΘΕΒΙΝΟΥΤ ἸΝΟΚ ΦΗ ΕΤΟΥΩΨ 10
 ΕΧΩ ἸΠΤΑΙΟ ἸΠΑΙ ΧΩΡΙ ἸΜΑΡΤΥΡΟC ΕΘΟΥΑΒ
 ΠΙΑΡΙΟC ΓΕΩΡΓΙΟC ΨΕΡἸΧΡΙΑ ἸΝΝΟΥCΟΦΙΑ ἸΒΟΛ-
 ΖΙΤΕΝ ΠΩC ΝΕΜ ΟΥΛΑC ἸΝΤΕ ΝΑΤΦΕ ΟΥΟΖ ΧΕ
 ΖΙΝΑ ἸΤΕΨΩΤΕΜΧΑ ΖΛΙ ΕΦΑΖΟΥ ΗΕΝ ΝΙΝΙΩΤ
 ἸΑΓΩΝ ΕΤΒΟCΙ ἸΝΤΕ ΠΙΑΘΛΗΤΗC ΟΥΟΖ ἸΧΩΡΙ 15
 ἸΓΕΝΝΕΟC ΕΤΕΜΜΑΥ ΠΙΑΡΙΟC ΓΕΩΡΓΙΟC ΝΑΙ
 ΕΤΑΨΤΑΖΩΟΥ ΕΡΑΤΟΥ ἸΠΕΜΘΟ ἸΝΟΥΟΝ ΝΙΒΕΝ
 ΗΕΝ ΤΕΨΝΙΩΤ ἸΖΥΠΟΜΟΝΗ ΝΕΜ ΤΕΨΜΕΤΧΩΡΙ
 ΚΕΓΑΡ ΟΥΨΟΥΤΑΙΟΥ ΨΕ ΕΖΡΗΙ ΖΙΧΕΝ ΘΟΥΓΙ ΘΟΥΓΙ
 ἸΝΝΙ ΜΕΤΧΩΡΙ ΕΤΑΨΑΙΤΟΥ ΗΕΝ ΝΙΝΙΩΤ ἸΗΙCΙ 20
 ΝΕΜ ΟΥΜΗΨ ἸΝΝΑΓΩΝ ΕΥΟΥ ΝΑΙ ΕΨΩΠ ἸΝΤΕ
 ΠΩC Τ ἸΠΙΡΗΤ ΝΑΝ ΤΕΝΝΑΧΑ ΖΑΝΚΟΥΧΙ ΝΩΤΕΝ
 ΕΖΡΗΙ ΤΝΟΥ ΔΕΩC ΕΒΟΛ ἸΗΗΤΟΥ ΑΥΙC ΧΕ
 ΤΝΟΥ ἸΝΤΕΝΧΩ ΝΩΤΕΝ ΕΗΡΗΙ ἸΝΝΗ ΕΤΑΝCΟΤΟΥ
 ΕΘΒΗΤΨ ἸΘΟΥ ΠΑΙ ΧΩΡΙ ἸΜΑΤΟΙ ἸΝΤΕ ΠΧΩC 25
 Η. ΠΙΑΡΙΟC ΓΕΩΡΓΙΟC ΔΨ ΧΕ ΝΑΙ ΝΕ ΠΕΨΝΑΖΤ
 ΕΤCΟΥΤΩΝ ΕΒΟΥΝ ΕΦΤ ΔΘΝΕ ΖΛΙ ἸΜΕΤΖΗΤΒ
 ΤΕΨΖΕΛΠΙC ΕΤΤΑΧΡΗΟΥΤ ΤΕΨΑΓΡΑΠΗ ἸΑΤΜΕΤ-
 ΨΟΒΙ ΤΕΨΜΕΤΨΕΝΖΗΤ ΕΒΟΥΝ ΕΟΥΟΝ ΝΙΒΕΝ ΝΕΜ
 ΠΓΕΝΟC ΤΗΡΨ ἸΝΤΕ ΤΜΕΤΡΩΜΙ ΤΕΨΜΕΤΡΕΜΡΑΨΩ 30

ἔβοϞν ἐπισωντ τηρϞ νικοϞχι νεμ νινιω†
 τεϞμετ̄χ̄ρ̄Ϟ̄ τεϞμετ̄λ̄γαθ̄οϞ̄ τεϞμετεπικηϞ
 τεϞχινάμονι ἵτοτϞ ἔβολ ρα πιβιζραϞ ἵτε
 παι βιοϞ τεϞπροζερεϞιϞ εθναςεϞ οϞοϞ φραϞι
 ἵτε τεϞψϞχη ἠμετατδωρτπ (sic) ἵτε πεϞζητ
 τεϞχινδ̄οϞι ἔρατϞ ἐπιδικαστηριον ἕεν οϞμετ-
 χωρι τεϞχινσαχι ἕεν οϞπαρρησιὰ ἵπεμεθ̄ο
 ἵνιοϞρωοϞ δ̄βνε ρλι ἵωπι ῑε̄ρο† ἵρωμι ἐπ-
 τηρϞαν ρολωϞ καταφρη† ἔταϞχοϞ ἵχε πιρε-
 Ϟερψαλιν δαγιδ εϞχω ἵμοϞ χε ναισαχι ἵνεκ
 μετμεθερεϞ ἵπεμεθ̄ο ἵνιοϞρωοϞ οϞοϞ ναιωπι
 αν πε τεϞρϞπομονη ἔβοϞν ἐνιβασανοϞ ἕεν
 οϞνιωτ ἵρωοϞτ ἵζητ νεμ πωϞπ ἵνιεμκαϞρ
 ναι ἔταϞερϞπομονι¹⁾ ἔρωοϞ ἔχεν φραν
 ἵπενεδ̄οϞ̄ ῑη̄Ϟ̄ π̄χ̄Ϟ̄. †

fol. 110. ναι ετανναχα ρανκοϞχι νωτεν ἔβρη ἵβη-
 τοϞ̄ κατα φρη† ἔτανχοϞ̄ σατρη ἵπιπροοιμιον
 ναι ἔταϞωτεμ εθβητοϞ̄ ἔτ̄σμη ἵμακαριον
 ἔτεμμαϞ̄ ἵτε π̄Ϟ̄ εϞχω ἵμοϞ χε ἵθωτεν
 βα νη εταϞοϞι νεμη ἕεν ναπρασμοϞ ἵφρη†
 ἔταϞσεμνι νεμη ἵχε παιωτ ἵνοϞμ̄ετοϞρο
 ανοκ ρω †ναςεμνι νεμωτεν ἵνοϞμ̄ετοϞρο
 ἵνατκηη οϞοϞ νατβωλ ἔβολ ρα ἔνεϞ οϞοϞ
 ον χε τετενναοϞωμ ἵτετενεω νεμη ἕεν
 ταμετοϞρο εθε θε̄ι σμη οϞν εθεϞ νραϞι
 ἵπαιρη† νεμ εϞφροϞνη ἵνιβεν ἵπιμακα-
 ριοϞ ρεωρ̄ιοϞ̄ ἔεροϞο† ἔβοϞν ἐπιὰγων ἵροϞδ̄ο
 νεμ πιερφμεγ̄ι ἵτε νιὰγαθ̄ον ἔτεμμαϞ̄ ναϞθ-

1) Read ἔταϞερϞπομενιν.

ρο ἠνιβίσι ἀσίου ἠναζραῖ πε οὔτος ἠτερραῖ
 ἡα ζωβ νιβεν ἡεν οὔεροὔοτ εὔβε χε ῥαρε
 περοὔοτ ῥωπι ἐροῖ ἠζωβ νιβεν ἡεν οὔραῖ
 οὔος ἠπαρε ῖλι ἠζωβ ῥταρνο ἠτπροζερεσις
 ετσοὔτων εὔβε νιβίσι γαρ ἠτε παι μα ἀγ- 5
 σοβτ ναῖ ἠνιὰ γαθον ἠτε πιέων εὔνηοὔ οὔος
 εὔβε τζὔπομονη ἀγσοβτ ναῖ ἠπιχλομ ἠατλωμ
 ῥα ἐνεζ ἠρρη ἡεν νιφνοὔι οὔος ῥα τνοὔ
 τενοσκ ἠπιασῖ ῥα τνοὔ ὦ ναμενρατ ἡεν
 πιπροοιμιο[ν] ἠπατενω εὔρη ῥα τνοὔ 10
 ἠνιενκαζ ετταινοὔτ ἠῥοὔερωφρη ἠμωοὔ
 ἠτε πιῥωῖ ἠρεῖτ ἐχεν τμετεὔσεβης πιαθ-
 λητης ἠμαρτὔρος ἠτε πῶτ πιαῖος γεωρ-
 ριος. Ἀγῖο χε τνοὔ ἠτενω εὔρωτεν ἠνη
 ετανχαῖ εὔρη νεν νη ἐτενναχοτοὔ ον 15
 μενενοσωοὔ. Ἀσῥωπι δε ἡεν πσοὔ ἠδαδια-
 νος πινωτ ἠνοὔρο ἠτε νιπερσοῖ ζοταν δε
 ἐταρῖ ἠπιερῥωῖ εὔρεραμονι ἐχεν τοικοὔ-
 μενη τηρς. Οὔος ἀγχοῖ εὔβε ποὔρο ἠτὔ-
 ρανος ἐτεμμαῖ χε ἀῥωπι ἠκοσμοκρατωρ 20
 ζιχεν πικοσμοῖ τηρῖ ἀλλα ναῖσωοὔνοὔ ἀν
 πε ἠπιπαντοκρατωρ ἠμμη φη ετζιχεν πιεπ-
 τηρῖ φη ἐταρτ ναν ἠπαιερῥωῖ ἠπαιρητ
 οὔος ἐρε φνιῖ ἠνοὔον νιβεν ἡεν νεῖσις
 ἀλλα ναῖσωοὔνοὔ ἠθοῖ πε ἠφιωτ ἠτκακῖα 25
 τηρς πιαβολοῖ φη ετερφθονῖν ἐπενγενος
 ἠσοὔ νιβεν. Φαι δε ἡεν πῥινῥεραῖ
 ἐπιαζτ ἠτε πῶτ εὔνηοὔ ἠναδῖαι ἠμμη
 ἡεν πικοσμοῖ τηρῖ ἀρμοῖ ἠχοῖ ἠμαῥω
 ἀῖζωλ ἐῥοὔν ἐπρητ ἠπιοὔρο ἠἀσεβης ἐτεμ- 30

fol. 111. ΜΑΥ ΔΑΔΙΑΝΟϞ. ΦΗ ΕΤΕΜΜΑΥ ϞΖΩΟΥ ΝΙΜΑΨΩ
 ΕΒΟΛ ΟΥΔΕ¹ (sic) ΠΚΑΖΙ ΤΗΡϞ ΕΑϞΤ ΕΝΨΟΤ
 ΝΠΕϞΖΗΤ ΝΦΡΗΤ ΝΦΑΡΑΨ ΝΠΙΧΗΟΥ ΕΛΑϞΤΟΥ-
 ΝΟϞ ΟΥΝΙΨΤ ΝΔΙΩΓΜΟϞ ΕΧΕΝ ΝΙΧΡΗϞΤΗΑΝΟϞ
 ΤΗΡΟΥ. ΟΥΟϞ ΔϞΖΕΜϞΙ ΔϞϞΒΑΙ ΝΝΟΥΠΡΟϞ-
 ΤΑΡΜΑ ΕΒΟΛ ΞΕΝ ΤΟΙΚΟΥΜΕΝΗ ΤΗΡϞ ΟΥΟϞ ΝΑΙ
 ΔΕ ΝΗ ΝΕ ΝΗ ΕΤϞΒΗΟΥΤ ΝΒΗΤϞ ΧΕ ΕΠΙΔΗ Α
 ΟΥΨΙΝΙ ΦΟϞ ΕΝΑΜΑΨΧ ΧΕ ΦΗ ΕΤΑ ΜΑΡΙΑ ΜΙϞΙ
 ΝΙΜΟϞ ΝΘΟϞ ΠΕ ΕΤΟΥ[ΟΥ]ΨΩΤ ΝΙΜΟϞ ΟΥΟϞ
 ΠΙΑΠΟΛΛΩΝ ΝΕΜ ΡΟϞΙΤΩΝ ΝΕΜ ΠΙΕΡΜΗϞ ΝΕΜ 1
 ΠΙΖΕΥϞ ΝΕΜ ΤΑΡΤΕΜΙϞ ΝΕΜ ΠϞΨΠ ΝΝΙΝΟΥΤ
 ϞΕΟΥΨΩΤ ΝΙΜΩΟΥ ΔΝ ΦΗ ΕΤΑ ΝΙΟΥΩΝΨ ΝΡΕϞ-
 ΖΩΛΕΜ ΟΥΟϞ ΝΙ[Ι]ΟΥΔΑΙ ΞΟΘΒΕϞ ΝΘΟϞ ΠΕ
 ΕΤΟΥ[ΟΥ]ΨΩΤ ΝΙΜΟϞ ΟΥΟϞ ΕΥΨΕΜΨΙ ΝΙΜΟϞ ΝΧΕ
 ΟΥΟΝ ΝΙΒΕΝ ΕΥϞΟΠ ΦΑΙ ΠΕ ΠΙΡΗΤ ΕΤϞΒΑΙ ΝΩΤΕΝ 1
 ΝΙΟΥΡΨΟΥ ΤΗΡΟΥ ΝΤΕ ΠΙΚΟϞΜΟϞ ΤΗΡϞ ΝΑΙ ΕΡΕ
 ΠΙΔΜΑΖΙ ΝΤΕ ΤΑΜΕΟΥΡΟ ΧΗ ΖΙΧΨΟΥ ΧΕ ΖΙΝΑ
 ΝΤΕΤΕΝΙ ΨΑΡΟΙ ΤΗΡΟΥ ΝΕΜ ΝΕΤΕΝΜΗΨ ΙΤΕ ΚΟ-
 ΜΗϞ ΙΤΕ ϞΤΡΑΤΗΛΑΤΗϞ ΙΤΕ ΜΑΤΟΙ ΙΤΕ ΘΡΙΒΟΥ-
 ΝΟϞ ΙΤΕ ΠΑΡΑΝΟϞ ΧΕ ΖΙΝΑ ΝΤΕΤΕΝΕΜΙ ΧΕ ΟΥ 2
 ΠΕ ΕΤΟΥΨΩ ΕΨΕΝΕΘΗΝΟΥ ΕΡΟϞ ΔΝΟΚ ΟΥΟϞ ΔϞΟΥ-
 ΨΡΠ ΝΝΙΠΡΟϞΤΑΡΜΑ ΕΒΟΛ ΞΕΝ ΠΙΚΟϞΜΟϞ ΤΗΡϞ
 ΟΥΟϞ ΠΑΙΡΗΤ ΔΥΘΨΟΥΤ ΖΑΡΟϞ ΝΧΕ ΞΘ ΝΝΟΥΡΟ
 ΝΗ ΕΤΧΗ ΞΕΝ ΠΙΚΟϞΜΟϞ ΤΗΡϞ ΝΕΜ ΦΜΗΨ ΝΠΙ-
 ΟΥΑΙ ΠΙΟΥΑΙ ΝΙΜΩΟΥ ΟΥΟϞ ΔΥΙ ΤΗΡΟΥ ΨΑΡΟϞ 2
 ΝΠΧΩΚ ΝΕ ΝΡΟΜΠΙ ΕΤΑΥΦΟϞ ΔΕ ΕΡΟϞ Α ΠΚΑΖΙ
 ΤΗΡϞ ΨΘΟΡΤΕΡ ΕΘΒΕ ΠΑΨΑΙ ΝΝΙΜΗΨ ΕΤΩΨ
 ΝΙΜΑΨΩ ΟΥΟϞ ΝΑΤΒΙΗΠΙ ΝΙΜΩΟΥ ΕΘΝΕΜΨΟΥ

1) Read. ΕΒΟΛΟΟΤΕ.

ΟΥΟΣ ἘΤΑΡΝΑΥ ἘΡΩΟΥ ἸΧΕ ΠΙΤΥΡΑΝΝΟΣ ΕΤ-
 ΖΩΟΥ ἘΤΕΜΜΑΥ ΑΥΖΙΤΟΥ ἘΠΕΧΗΤ ΑΥΟΥΩΩΤ
 ἸΜΟQ ΟΥΟΣ ΑΥΤ ἸΝΝΟΥΔΩΡΟΝ ΝΑQ ΑΥΘΙCΙ ἸΧΕ
 ΠΕQΖΗΤ ἸΜΑΩΩ ΑΥΖΕΜΖΕΜ ἸΦΡΗΤ ἸΝΝΟΥΜΟΥἸ
 ΟΥΟΣ ΑΥΕΡΑΡΙCΤΟΝ ΝΕΜΩΟΥ ἸῸ ἸἘΖΟΥ ἘΩ- 5
 ΤΕΜΤΖΑΠ ἘΖΛΙ ΑΛΛΑ ΝΑΥΕΡΑΡΙCΤΟΝ ἸΜΗΝΙ
 ΠΕ ΟΥΟΣ ΜΕΝΕΝCΑ ΠῸ ἸἘΖΟΥ ΑΥΖΕΜCΙ ΖΙΧΕΝ
 ΠΙΒΗΜΑ ἸΧΕ ΠΙΛCΕΒΗC ἸΝΝΟΥΡΟ ΔΑΔΙΑΝΟΣ
 ΠΙΛΘΝΟΥΤ ἸΑΤΖΗΤ ΝΕΜ ΠΙΚΕΞῸ ΝΕΜΑQ ΟΥΟΣ
 ΝΑΥΙΡΙ ἸῸ ἸΝΝΟΥΡΟ ἸΛΘΝΟΥΤ ΟΥΟΣ ΑΥΘΕΡΟΥἸΝΙ 10

fol. 112. ΝΑQ ἸΝΙCΘΒΑΙ ΤΗΡΟΥ ΤΗΡΟΥ (sic) ἸΒΑCΑΝΙCΤΗ-
 ΡΙΟΝ ΝΕΜ ΖΑΝΔΙΚΑCΤΑΤΟΝ ΝΕΜ ΖΑΝΔΙΚΑΝΟC ΝΕΜ
 ΖΑΝΚΕΛΕΒΙΝ ΝΕΜ ΖΑΝCΗQΙ ἸΡΟΒ ΝΕΜ ΖΑΝΒΑ-
 ΩΟΥΡ ΝΕΜ ΖΑΝΤΡΟΧΟC ΝΕΜ ΖΑΝΛΑΔΟΥ ἸΒΕΝΙΠΙ
 ΝΕΜ ΖΑΝΚΑCΙC ἸΖΜΟΤ ΝΕΜ ΖΑΝΧΑΛΚΙΟΝ ἸΒΑ- 15
 ΡΩΘ ΝΕΜ ΖΑΝCΗQΙ ἸΧΟΧΛΑC ΝΕΜ ΖΑΝΧΙΧ
 ἸΒΕΝΙΠΙ ΕΥΟΥΩΤΕΝ ἸΝΙΚΑC ἸΜΩΟΥ ΝΕΜ ΖΑΝ-
 ΘΟΚ ἸΡΩQ ἸΒΑΩΟΥΡ ΝΕΜ ΖΑΝΝΑCΤΗΡΙΟΝ ἸΝΑΜ-
 ΩΕ ἘΡΕ CΑΘΟΥΝ ἸΜΩΟΥ ΜΕΖ ἸΒΕΝΙΝΙ ΕΥΧΗΡ
 ΝΕΜ ΠΙΚΕCΩCΠ ΕΤΕ ἸΠΕΝΧΟΤΟΥ ΤΗΡΟΥ ΝΑΙ 20
 ἘΝΑΥCΕΒΤΩΤ ἸΝΤΟΤQ ἸΠΙΛCΕΒΗC ἸΑΧΕΝ ΠΙἘΖΟΥ
 ἘΤΕΜΜΑΥ ΟΥΟΣ ΑΥΕΡΑΝΑΩ ἸΧΕ ΠΙΤΥΡΑΝΝΟC
 ἸΝΝΟΥΡΟ ΕQΧΩ ἸΜΟC ἸΠΙΚΕ ΞῸ ἸΝΝΟΥΡΟ ΝΕΜ
 ΝΟΥCΤΡΑΤΕΥΜΑ ΤΗΡΟΥ ΧΕ ἘΩΩΠ ἸΝΤΕ ΤΑΧΙΧ
 ΧΙΜΙ ἸΝΝΟΥΔΑΙ ἸΕΝ ΠΙΚΟCΜΟC ΤΗΡQ ΕQΟΙ ἸΖΗΤῸ 25
 ἘΘΟΥΝ ἘΠΙΩΕΜΩΙ ἸΝΤΕ ΝΙΝΟΥΤ ἘΤΑΝΖΟΝΖΕΝ
 ΕΘΒΗΤΟΥ ΩΕ ΠΙΚΡΑΤΟC ἸΝΤΕ ΤΑΜΕΤΟΥΡΟ [ΩΕ]
 †ΝΑΕΡΔΙΜΩΡΙΝ ἸΜΟQ ἸΕΝ ΝΑΙ ΤΗΡΟΥ ΕΤΧΗ
 ἸΔ. ἘἸΡΗΝ ἸΠΑΕΜΘΟ ἘΒΟΛ. ΟΥΟΣ †ΝΑΘΟΜἸΕΜ ἸΠΙ-
 ΠΥΡΓΟC ἸΝΤΕCΧΩC ἸΝΤΟΥΛΦΕ ΟΥΟΣ ἸΝΤΑΒΙCΙ ἸΝΝΙ- 30

ΣΗϞΙ ΝΤΕΡΑΤΟΥ ΟΥΟϞ ΝΤΑΙΝΙ ΝΠΟΥΑΝΚΕΦΑΛΟϞ
 ΕΒΟΛ ΗΕΝ ΠΟΥΩΔΙ ΝΘΩΤΕΝ ΔΕ ΖΩΤΕΝ Ω ΝΙΟΥΓ-
 ΡΩΟΥ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΘΩΤΕΜ ΕΡΟΙ ΝΦΟΥΟϞ ΜΑ-
 ΩΕ ΝΩΤΕΝ ΤΗΡΟΥ ΟΥΩΩΤ ΝΝΙΝΟΥϞ ΕΤΤΑΙΗΟΥΤ
 ΖΙΝΑ ΝΤΕΤΕΝΔΙ ΝΝΟΥΖΟΥΔ ΤΑΙΔ ΕΒΟΛΖΙΤΟΤϞ ΝΤΑ-
 ΜΕΤΟΥΡΟ ΟΥΟϞ ΝΗ ΕΤΝΑΕΡΑΤΩΤΕΜ ΝΣΕΝΑΖϞ
 Ν[Ι]ΗϞ ΦΗ ΕΤΑ ΝΙΟΥΔΑΙ ΕΡΣΤΑΥΡΩΝΙΝ ΝΜΟϞ
 ΩΕ ΠΑΜΑΖΙ ΝΤΕ ΤΕΝΜΕΤΟΥΡΟ ΝΕΜ ΠΙΧΛΟΜ
 ΝΤΕ ΤΑΔΦΕ ΧΕ ϞΝΑΖΩΡΠ ΝΝΑΣΙΘΒΑΙ ΤΗΡΟΥ
 ΕΒΟΛ ΗΕΝ ΠΟΥΣΝΟϞ ΝΤΕ ΠΟΥΣΩΜΑ ΝΕΜ ΠΙΣΝΟϞ 1
 ΝΤΕ ΝΟΥΩΗΡΙ ΝΕΜ ΝΟΥΩΕΡΙ ΕΤΖΟΛΧ ΟΥΟϞ
 ΝΤΑΩΛΙ ΝΝΗ ΕΤΩΟΠ ΝΩΟΥ ΤΗΡΟΥ ΝΤΑΡΩΚΖ
 ΝΝΟΥΣΩΜΑ ΗΕΝ ΠΙΧΡΩΜ ΕΥΟΝ Η ΝΙΟΥΡΩΟΥ ΔΕ
 ΝΕΜ ΝΟΥΜΗΩ ΑΥΖΙΤΟΥ ΕΒΗΡΗΙ ΤΗΡΟΥ ΑΥΟΥΩΩϞ
 ΝΝΙΝΟΥϞ ΕΤΣΟϞ ΟΥΟϞ ΟΥΟΝ ΝΙΒΕΝ ΕΤΜΗΝ 1
 ΕΦϞ ΕΤΑΥΣΩΤΕΜ ΑΥΒΩΛ ΕΒΟΛ ΗΕΝ ΟΥΖΟϞ ΕΘΒΕ
 ΠΙΝΙΩϞ ΝΧΙΜΩΝ ΕΤΑΥΤΩΝϞ ΕΧΕΝ ΝΙΕΚΚΛΗϞΙΑ
 fol. 113. ΝΤΕ ΠΧϞ ΟΥΟϞ ΠΑΙΡΗϞ Α ΡϞ ΝΡΟΜΠΙ ΣΙΝΙ
 ΖΙΧΕΝ ΠΙΚΟϞΜΟϞ ΤΗΡϞ ΝΠΕ ΖΛΙ ΝΨΥΧΗ ΕΡΤΟΛ
 ΜΑΝ ΕΧΟϞ ΕΒΟΛ ΗΕΝ ΡΩϞ ΧΕ ΑΝΟΚ ΟΥΧΡΗϞ 2
 ΤΙΛΝΟϞ ΝΑΥΩΟΠ ΠΕ ΝΧΕ ΟΥΝΙΩϞ ΝΕΜΚΑΖ ΝΖΗΤ
 ΕΦΩ ΗΕΝ ΠΙΚΟϞΜΟϞ ΤΗΡϞ ΝΜΟΝ ΦΗ ΕΤΦΙΡΙ
 ΕΦΡΑΝ ΝΠΩϞ ΕΒΟΛ ΗΕΝ ΡΩϞ ΠΕ ΟΥ ΧΕ ΠΕ
 ΕΤΑΥΩΩΠΙ ΜΕΝΕΝΣΑ ΝΑΙ ΣΩΤΕΜ ΝΤΑΤΑΜΩΤΕΝ
 ΕΡΟϞ ΠΙΣΝΟΥ ΧΕ ΟΥΝ Ω ΝΑΜΕΝΡΑϞ ΕΘΡΙΝΙ 2
 ΝΩΤΕΝ ΕΘΜΗϞ ΝΠΙΩΟΥΤΑΙΟϞ ΟΥΟϞ ΝΝΑΓΩΝΙϞ-
 ΤΗϞ ΝΤΕ ΠΧϞ ΙΗϞ ΠΑΙ ΤΥΝΑΤΟϞ (sic) ΝΡΕϞΔΡΟ
 ΠΑΙ ΜΑΡΓΑΡΙΤΗϞ ΝΜΗΙ ΝΤΕ ΦϞ ΠΑΙ ΔΑΥΙΔ
 ΝΒΕΡΙ ΕΤΑΥΩΩΠΙ ΕΚΟΛΙΑΘ ΕΤΕ ΠΙΔΙΑΒΟΛΟϞ ΠΕ
 ΝΕΜ ΝΕϞΔΕΜΩΝ ΕΤΖΩΟΥ ΠΑΙ ΡΗ ΝΤΕ ϞΜΕΘ 3

ΜΗΙ ΉΕΝ ΘΜΗ† ΝΤΦΕ ΠΑΙ ΕΤΑ ΠΕΡΜΟΥΕ ΝΕΜ
 ΝΕΦΑΚΤΙΝ ΕΡΟΥΩΙΝΙ ΕΠΙΚΟΣΜΟΣ ΤΗΡΦ ΕΥΣΟΠ
 ΕΤΕ ΦΑΙ ΠΕ ΦΗ ΕΤΕΝΕΡΨΑΙ ΝΑΦ ΝΨΟΥΦ ΉΕΝ
 ΠΙΚΟΣΜΟΣ ΤΗΡΦ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΕΝΡΙΤ
 ΝΤΕ Φ† ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ ΝΕ ΟΥΕΒΟΛ ΠΕ ΉΕΝ 5
 ΙΕ. ΤΧΩΡΑ ΝΝΙΚΑΠΠΑΤΟΚΙΑ ΠΨΗΡΙ ΝΠΙΕΠΑΡΧΟΣ
 ΝΤΟΣΠΟΛΙΣ ΕΑΡΕΜΤΟΝ ΝΜΟΦ ΝΧΕ ΠΕΡΙΩΤ ΕΦΟΙ
 ΝΟΡΘΟΔΟΖΟΣ ΕΤΧΗΚ ΕΒΟΛ ΝΚΑΛΩΣ ΟΥΟΣ ΑΦΩΣΠ
 ΝΠΙΘΜΗΙ ΕΦΉΕΝ Ι† ΝΡΟΜΠΙ ΝΕΜ ΚΕΣΩΝΙ ΝΣΖΙΜΙ
 ΝΤΑΦ ΕΥΜΟΥ† ΝΝΟΥΓΙ ΝΜΩΟΥ ΧΕ ΚΑΣΙΑ †ΚΕΟΥΓΙ 10
 ΧΕ ΜΑΘΡΩΝΑ ΝΕ ΟΥΟΝ ΟΥΝΙΨ† ΝΟΥΣΙΑ ΨΟΠ
 ΝΩΟΥ ΠΕ ΖΑΝΝΟΥΒ ΝΕΜ ΟΥΖΑΤ ΕΦΩ ΟΥΟΣ
 ΖΑΝΝΕΒΙΑΙΚ ΝΖΩΟΥΤ ΝΕΜ ΖΑΝΒΩΚΙ ΝΣΖΙΜΙ ΕΥΩ
 ΝΜΑΨΩ ΖΑΝΤΕΒΝΩΟΥΓΙ ΕΥΩ ΕΠΙΖΟΥΔΟ ΖΑΝ
 ΖΘΩΡ ΕΥΤΑΙΗΟΥΤ ΖΑΝΝΕΣΩΟΥ ΝΜΟΝΤΟΥΗΠΙ 15
 ΑΠΛΩΣ ΝΜΟΝ ΦΗ ΕΤΟΝΙ ΝΜΩΟΥ ΠΕ ΉΕΝ †ΠΑ-
 ΛΙΣΤΙΝΗ ΤΗΡΣ ΝΕΜ ΝΕΣΘΩ ΕΡΕ ΤΟΥΒΑΚΙ ΤΗΡΣ
 ΜΕΙ ΝΜΩΟΥ ΠΕ ΕΘΒΕ ΝΙΝΙΨ† ΝΠΕΘΝΑΝΕΥ ΕΤΟΥΓΙΡΙ
 ΝΜΩΟΥ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΟΥΟΣ ΜΕΝΕΝΣΩΣ
 ΑΥΘΩ ΝΝΟΥΕΠΑΡΧΟΣ ΕΤΧΩΡΑ Ν†ΠΑΛΙΣΤΙΝΗ 20
 ΝΤΨΕΒΙΩ ΝΦΙΩΤ ΝΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΝΕ
 ΟΥΜΑΙΝΟΥ† ΠΕ ΕΜΑΨΩ ΠΕ ΕΦΣΩΟΥΝΟΥ ΝΠΙ-
 ΤΑΙΔΟ ΝΠΙΘΜΗΙ ΝΕΜ ΘΜΕΤΕΥΓΕΝΗΣ ΝΝΕΦΙΟ†
 ΟΥΟΣ ΝΕ ΝΜΟΝ ΨΗΡΙ ΨΟΠ ΝΑΦ ΠΕ ΕΒΗΛ
 ΕΟΥΨΕΡΙ ΝΣΖΙΜΙ ΕΣΧΗ ΉΕΝ ΡΟΜΠΙ ΣΝΟΥ† ΝΕ- 25
 ΖΟΥ ΟΥΟΣ ΕΤΑΦΙ ΕΒΟΥΝ Ε†ΠΟΛΙΣ ΉΕΝ ΟΥΝΙΨ†
 ΙΕ. 114. ΝΤΑΖΙΣ ΕΣΩ ΚΑΤΑ ΠΕΦΑΚΖΙΩΜΑ ΝΕΜ ΠΤΑΙΔΟ
 ΝΤΕΦΜΕΤΝΙΨ† ΑΦΟΥΩΡΠ ΑΦΙΝΙ ΝΠΙΛΛΟΥ ΕΘΟΥΛΒ
 ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΦ†ΦΙ ΕΡΩΦ ΝΝΟΥΝΙΨ†
 ΝΝΑΥ ΕΦΡΙΜΙ ΕΘΒΕ ΠΙΣΙΝΟΥΩΤΕΒ ΕΒΟΛ ΝΤΕ 30

ΠΕΡΙΩΤ| ΟΥΟϞ ΜΕΝΕΝCΩC ΑΦΤϞΟ ΕΤΕΡΜΑΥ
 ΕΘΡΕCΤΗΙϞ ΝΑϞ ΝΤΕΡΩΩΠΙ ΝΑϞ ΝΨΗΡΙ ΟΥΟϞ
 ΝΤΕΡΒΟΚϞ ΝCΤΡΑΤΗΛΑΤΗC ΕΧΕΝ ΠΙΜΗΨ ΤΗΡϞ
 ΕΘΝΕΜΑϞ ΟΥΟϞ ΑCΤΗΙϞ ΝΑϞ ΑϞΟΥΩΡΡ ΜΜΟϞ
 ΝΠΟΥΡΟ ΝΕΜ Ρ ΜΜΑΤΟΙ ΝΕΜΑϞ ΟΥΟϞ ΑϞCΒΑΙ 5
 ΕΡΑΤϞ ΜΠΟΥΡΟ ΕϞΤΑΜΟϞ ΕΠΕϞΤΑΙΟ ΝΕΜ ΘΜΕ-
 ΤΕΥΓΕΝΗC ΝΝΕϞΙΟΤ ΠΟΥΡΟ ΔΕ ΕΤΑϞΩΨ ΝΝΙC-
 ΒΑΙ ΑϞΡΑΨΙ ΜΜΑΨΩ ΕΞΗΗ ΖΙΧΕΝ ΠΙΛΓΙΟϞ
 ΓΕΩΡΓΙΟϞ ΟΥΟϞ ΠΑΙΡΗΤ ΑϞΒΟΚϞ ΝCΤΡΑΤΗΛΑ-
 ΤΗC ΖΙΧΕΝ Ε ΝΨΟ ΜΜΑΤΟΙ ΟΥΟϞ ΑϞCΒΑΙ ΝΠΕϞ- 10
 ΡΑΝ ΕΘΡΕϞΒΙ ΝΓ ΝΨΟ ΝΝΟΜΙCΜΑ ΚΑΤΑ ΑΒΟΤ
 ΧΩΡΙC ΝΕϞΔΗΜΟCΙΟΝ ΕΤΑΥΧΑΥ ΝΑϞ ΕΒΟΛ ΟΥΟϞ
 ΑϞΟΥΟΡΡϞ ΨΑ ΠΙΕΠΑΡΧΟC ΗΕΝ ΟΥΝΙΨΤ ΝΦΟΒΟC
 12. ΝΒΑCΙΛΙΚΟΝ ΟΥΟϞ ΕΤΑϞΙ ΕΒΟΥΝ ΕΠΕϞΗΙ Α ΤΠΟ-
 ΛΙC ΤΗΡC ΝΕΜ ΠΙΕΠΑΡΧΟCΙ ΕΒΟΛ ΒΑΧΩϞ ΟΥΟϞ 15
 ΑΓΟΛϞ ΕΒΟΥΝ ΕΠΕϞΗΙ ΗΕΝ ΟΥΝΙΨΤ ΝΡΑΨΙ
 ΕΠΕϞΡΑCΤ ΔΕ Α ΤΕϞΜΑΥ CΩΡ ΕΒΟΛ ΝΝΟΥΝΙΨΤ
 ΝΑΡΙCΤΟΝ ΝΤΠΟΛΙC ΤΗΡC ΝΙΡΑΜΑΟ ΝΕΜ ΝΙΖΗΚΙ
 ΕΥCΟΠ ΝΙΖΩΟΥΤ ΝΕΜ ΝΙΖΙΟΜΙ ΝΙΚΟΥΧΙ ΝΕΜ
 ΝΙΝΙΨΤ ΟΥΟϞ ΑCΩΡ ΕΒΟΛ ΝΝΟΥΜΗΨ ΝΧΡΗΜΑ 20
 ΝΑΨΩΟΥ ΝΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟC ΜΕΝΕΝCΩC
 ΑCΘΩΖΕΜ ΜΠΙΕΠΑΡΧΟC ΝΕΜ ΠΕϞΜΗΨ ΤΗΡϞ
 ΟΥΟϞ ΑCΙΡΙ ΕΡΩΟΥ ΝΝΟΥΝΙΨΤ ΝΝΑΡΙCΤΟΝ ΝΓ
 ΝΝΕΖΟΥϞ ΠΙΕΠΑΡΧΟC ΑϞCΒΑΙ ΝΠΙΛΓΙΟϞ ΓΕΩΡ-
 ΓΙΟϞ ΝΨΗΡΙ ΝΑϞ ΝΕΜ ΚΛΗΡΟΝΟΜΟC ΝΠΕΤΕΝΤΑϞ 25
 ΤΗΡϞ ΟΥΟϞ ΑϞΩΠ ΔΕ ΝΤΕϞΨΕΡΙ ΝΑϞ ΕΥCΖΙΜΙ
 ΟΥΟϞ ΑϞΑΙϞ ΟΝ ΝΟC ΖΙΧΕΝ ΠΕϞΗΙ ΤΗΡϞ ΟΥΟϞ
 ΝΑϞΧΗ ΝΕΜΑϞ ΖΙΧΕΝ ΝΙΕΖΒΗΟΥΙ ΝΤΕ ΤΜΕΤΟΥΡΟ
 ΟΥΟϞ ΝΑϞΨΟΠ ΝΕΜΑϞ ΠΕ ΨΑ ΠΧΩΚ ΕΒΟΛ ΝΤ
 ΝΡΟΜΠΙ ΝΕΖΟΥϞ ΠΕ ΕΤΑϞΧΟΚ Κ ΔΕ ΝΡΟΜΠΙ 30

ἸΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΔΕΩΠΙ ἸΧΩΡΙ
 ἸΔΗΝΑΤΟΣ ΕΥΧΟΡ ἸΜΑΩΩ ΠΕ ΖΩΣΔΕ ἸΤΕΥ-
 ΩΠΙ ἸΠΟΛΕΜΑΡΧΟΣ ἸΕΝ ΠΙΠΟΛΕΜΟΣ ΝΕ
 ἸΜΟΝ ΖΛΙ ΠΕ ἸΕΝ ΝΙΛΡΙΘΜΟΣ ΤΗΡΟΥ ΠΕ ἸΜΑ-
 fol. 115. ΤΟΙ ΕΥΘΕΝΘΩΝΤ ἸΡΟΥ ἸΕΝ †ΧΟΜ ΝΕΜ †ΜΕΤ. 5
 ΒΕΡΙ ΟΥΟΣ ΝΑΡΕ ΠΙΖΜΟΤ ἸΤΕ Φ† ΩΟΠ ΝΕΜΑΥ
 ΠΕ ΟΥΟΣ ΝΑΥ† ΣΑΙ ΝΕΜ ΧΟΜ ΝΑΥ ΠΕ ΖΩΣΔΕ
 ΝΗ ΕΘΝΑΥ ἸΡΟΥ ἸΤΟΥΓΕΡΩΦΗΡΙ ἸΖΡΗΙ ΖΙΧΕΝ
 ΤΕΥΧΟΜ ΝΕΜ ΤΕΥΜΕΤΒΕΡΙ ΟΥΟΣ ἸΩΩΠ ἸΤΕΥ-
 ΖΩΛ ἸΠΙΠΟΛΕΜΟΣ ΝΑΥΟΙ ἸΖΟ† ΠΕ ἸΝΗ ΕΘΝΑΥ 10
 ἸΡΟΥ ΝΕΜ ΝΗ ΕΘ†ΟΥΒΗΥ ΟΥΟΣ ΩΑΡΕ ΠΕΥΖΘΟ
 ΖΩΛ ἸΒΟΥΝ ΠΕ ἸΠΕΜΘΟ ἸΒΟΛ Ἰ†ΠΑΡΑΒΟΛΗ¹
 (sic) ἸΤΕ ΝΕΥΧΑΧΙ ἸΡΕ ΤΕΥΧΗΥ ΘΟΚΕΜ ἸΕΝ
 ΤΕΥΧΙΧ ΕΥΧΩ ἸΜΟΣ ΝΩΟΥ ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡ-
 ΓΙΟΣ ΠΙΜΕΛΙΤΩΝ ΙΣ ΖΗΠΠΕ ΔΙΪ ΖΑΡΩΤΕΝ ἸΕΝ 15
 ΟΥΧΩΝΤ ΟΥΟΣ ἸΕΝ †ΟΥΝΟΥ ΩΑΡΕ ΝΟΥΖΟΠΛΟΝ
 ἸΜΙΩΙ ΖΕΙ ἸΒΟΛ ἸΕΝ ΝΟΥΧΙΧ ΟΥΟΣ ΠΑΙΡΗ†
 ΩΑΥΩΑΙΡΙ ἸΡΩΟΥ ΤΗΡΟΥ ἸΤΕΥΩΛΙ ἸΝΟΥΩΩΛ
 ἸΠΛΩΣ ΝΑΡΕ ΠΩΣ ΧΗ ΝΕΜΑΥ ΠΕ ἸΕΝ ΝΕΥ-
 ΜΩΙΤ ΤΗΡΟΥ ΠΕ ΠΙΛΓΙΟΣ ΔΕ ἸΤΑΥΧΩΚ Ἰ Ν Κ 20
 ἸΡΟΜΠΙ ἸΒΟΛ Ἰ ΠΙἸΠΑΡΧΟΣ ΟΥΡΩΟΥΩ ἸΡΟΥ ΕΘ-
 ΡΕΥΙΡΙ ἸΠΕΥΖΟΠ ΝΕΜ ΤΕΥΩΕΡΙ ΟΥΟΣ ΝΑΥἸΜΙ
 ΑΝ ΡΩ ΠΕ ΧΕ ἸΡΕ ΠΧΣ ΡΩΙΣ ἸΡΟΥ ΝΑΥ ἸΝΟΥ-
 ΠΑΤΩΕΛΕΤ ΕΥΤΟΥΒΗΟΥ† ἸΠΑΡΘΕΝΟΣ ΟΥΟΣ ἸΤΙ
 ἸΘ. ΕΥΜΟΚΜΕΚ ἸΝΑΙ ἸΕΝ ΠΕΥΖΗΤ ἸΧΕ ΠΙἸΠΑΡ- 25
 ΧΟΣ ἸΔΑΥἸΤΟΝ ἸΜΟΥ ἸΕΝ ΠΩΣ ΔΕΥΩΧΠ ἸΦΗ
 ἸΤΕΝΤΑΥ ΤΗΡΥ ἸΠΙΜΑΚΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕ
 ΟΥΟΣ Ἰ Φ† ΠΙΛΓΑΘΟΣ ΟΥΩΩ ἸΣΩΚ ΩΑΡΟΥ

1) Read ΠΑΡΕΜΒΟΛΗ.

ἴπαι νιψ† ἴδηνατοϞ ἴπαιρη† ρινα ἴτε
 πεφραν εθογαν διωογ ἴβρη ἴβητη ογοϞ παι
 ρη† αφθερ παι σοβνι φαι ετσογτων ἴ εχεν
 πεφρητ εφχω ἴμοϞ χε ιϞ ρηππε αιϞωτεμ χε
 ἴ δαδιἴνοϞ πογρο θωογ† ἴκεμηϞ ἴνογρο 5
 νεμαϞ βεν σορ †βακι εθβε νιθωϞ ἴτε πι
 κοϞμοϞ †νατωντ ἴταβι νηι ἴρνανταιἴο νεμ
 ρανχρημα ἴταρωλ ψαρωογ ἴτατητογ
 νωογ ογοϞ ἴταερἴτιν ἴμωογ εθογαιτ
 ἴεπαρχοϞ εφμα ἴναιο† εταγϞινι Ϟατοτη 10
 αφτωνη αφβι ἴρανχρημα εγωϞ νεμ ογμηϞ
 ἴταιἴο ογοϞ αφταλωογ εογχοι ἴθοϞ νεμ
 νεφἴβιαικ ογοϞ αφρωλ ψα νιογρωογ εταφ
 φοϞ δε ερωογ ἴχε πἴριοϞ αφχω ἴνεφἴλ
 fol. 116. λωογἴ βεν πιχοι νεμ †ργλη τηρϞ ογοϞ 15
 παιρη† αφἴ επωι εθερεφἴπανταν ενιογ
 ρωογ ἴωορπ ογοϞ εταφἴπανταν εδαδιἴ
 νοϞ πἴνομοϞ ογοϞ αφναγ ενιἴδωλον ἴπεφ
 ἴθο εβολ ερε νιρωμι ταλε θγϞιἴ νωογ επ
 ωι βεν ογνιϞ† ἴϞπογδη αφτωμτ βεν 20
 πεφρητ τηρϞ πε ἴνογνιϞ† ἴναγ ογοϞ πε
 χαϞ βεν νεφμεγἴ χε ογἴροι †νογ πε εταιχω
 ἴπανι ἴϞωι νεμ ταϞαιε ἴπολιϞ ἴμαιχρἴ
 θαι ετογψεμωι ἴβητηϞ ἴπἴϞ ἴτφε νεμ πι
 καϞι ἴπιἴρσοογ νεμ πιἴχωρϞ ἴται ἴαι 25
 παρανομοϞ ετρωογ ναι εταγχω ἴϞωογ
 ἴπἴϞ αγψεμωι ἴπϞαδαναϞ ιἴ ογ εροι ρω
 πε χε ἴτακω† ἴϞα ογμετκομηϞ ἴτοτογ
 ἴναι αθνογ† ἴπαρανομοϞ. Αηαθεμα ἴναι
 παρανομοϞ ναι ετσογ νεμ τογμετογρο 30

ΝΕΜΩΟΥ ΦΑΙ ΕΘΝΑΣΙΝΙ ΜΠΑΤΕ ΕΣΚΙ ΨΩΠΙ ΟΥΟΣ
 ΑΙΕΜΙ ΧΕ ΠΩΣ ΠΕΤΝΑΨΟΠΤ ΕΡΟΥ ΤΝΑΚΩΤ ΝΣΑ
 ΜΕΤΟΥΡΟ ΑΝΟΚ ΑΝ ΝΤΕ ΠΑΙ ΚΟΣΜΟΣ ΕΘΝΑΤΑ-
 ΚΟ ΑΛΛΑ ΔΙΝΑΚΩΤ ΝΣΑ ΤΜΕΤΟΥΡΟ ΝΠΑΨΣ
 ΙΗΣ ΠΧΣ ΘΑΙ ΕΘΜΕΝ [sic] ΕΒΟΛ ΨΑ ΕΝΕΖ ΤΝΑΤΑΣ- 5
 ΚΑ. ΘΟΙ ΑΝ ΧΕ ΕΤΑΠΟΛΙΣ ΨΑ ΤΑΜΑΥ ΤΝΟΥ ΔΕΩΣ
 ΚΑΤΑ ΠΑΩΝΗ ΒΕΝ ΠΑΙ ΚΟΣΜΟΣ ΑΛΛΑ ΤΕΡΖΕΛ-
 ΠΙΣ ΕΠΑΨΣ ΙΗΣ ΠΧΣ ΘΑΙ ΕΤΜΗΝ ΕΒΟΛ ΨΑ ΕΝΕΖ
 ΧΕ ΨΝΑΤ ΧΟΜ ΝΗΙ ΒΕΝ ΤΕΨΜΕΤΑΓΡΑΘΟΣ ΝΤΑ-
 ΜΟΥ ΖΙΧΕΝ ΠΕΨΡΑΝ ΕΘΟΥΑΒ ΨΝΑΨΛΙ ΝΝΑΚΑΣ 10
 ΕΠΑΜΑΝΧΩΙΛΙ ΕΤΖΙΧΕΝ ΠΚΑΖΙ ΝΚΕΣΟΠ ΝΤΟΥ-
 ΧΑΥ ΒΕΝ ΠΙΕΜΖΑΥ ΝΤΕ ΝΑΙΟΤ ΕΤΑΨΕΝΚΟΤ
 ΟΥΟΣ ΕΤΑΨΚΗΝ ΕΨΕΡΜΕΛΕΤΑΝ ΒΕΝ ΝΑΙ ΒΕΝ
 ΠΕΨΖΗΤ ΟΥΟΣ ΑΨΤΑΣΘΟΥ ΕΠΙΧΟΙ ΨΑ ΝΕΨΕΒΙΑΙΚ
 ΑΨΤΑΜΨΟΥ ΕΖΩΒ ΝΙΒΕΝ ΕΤΒΕΝ ΠΕΨΖΗΤ ΝΘΨΟΥ 15
 ΔΕ ΑΨΤΖΟ ΕΡΟΥ ΕΨΧΨ ΜΜΟΣ ΧΕ ΠΕΝΨΣ ΙΣΧΕ
 ΠΑΙΡΗΤ ΠΕΨΨΟΠ ΜΑΡΕΝΤΑΣΘΟΝ ΕΤΕΝΠΟΛΙΣ
 ΝΕΜ ΠΙΧΟΙ ΟΥΟΣ ΝΠΕΡ ΧΑ ΖΛΙ ΕΜΙ ΕΡΟΝ ΧΕ
 ΕΤΑΝΙ ΕΠΑΙ ΜΑ ΕΘΒΕ ΟΥ ΟΥΟΣ ΠΕΧΕ ΠΙΛΓΙΟΣ
 ΝΨΟΥ ΧΕ ΝΝΕΣΨΨΠΙ ΜΜΟΙ ΙΣΧΕΝ ΤΝΟΥ ΕΤΑΣ- 20
 ΘΟΙ ΕΠΑΝΙ ΟΥΟΣ ΝΝΑΝΑΥ ΕΠΖΟ ΝΤΑΜΑΥ ΝΚΕ-
 ΣΟΠ ΑΛΛΑ ΔΙΝΑΜΟΥ ΝΠΑΙ ΜΑ ΖΙΧΕΝ ΠΙΡΑΝ
 ΕΘΟΥΑΒ ΝΤΕ ΠΑΨΣ ΙΗΣ ΠΧΣ ΠΟΥΡΟ ΝΤΨΕ ΝΕΜ
 ΠΚΑΖΙ ΝΕΜ ΝΗΕΤΣΑΠΕΣΗΤ ΝΠΚΑΖΙ ΠΨΣ ΝΤΚ-
 ΤΗΣΙΣ ΤΗΡΣ ΤΝΟΥ ΧΕ ΟΙ ΝΨΤΕΝ ΝΤΟΤ ΝΤΕΤΕ- 25
 ΝΕΨΛΕΨΘΕΡΙΑ ΝΤΕΤΕΝΜΕΤΡΕΜΖΕ ΟΥΟΣ ΨΡΚ ΝΗΙ
 ΜΨΤ ΠΙΠΑΝΤΟΚΡΑΤΨΡ ΜΜΗΙ ΧΕ ΝΝΕΤΕΝΚΕΤ-
 ολ. 117. ΘΗΝΟΥ ΨΑ ΠΑΝΙ ΝΚΕΣΟΠ ΕΤΙ ΕΙΟΝΗ ΜΗΨΩΣ

1) Read. φαί.

ΝΤΕ ΤΑΜΑΥ ΝΕΜ ΝΑΣΝΗΟΥ ΕΜΙ ΕΠΑΩΙΝΙ ΝΤΟΥΕΝ
 ΠΟΥΜΟΥ ΝΩΟΥ ΝΜΑΓΑΤΟΥ ΔΛΛΑ ΒΙ ΝΩΤΕΝ
 ΝΝΟΥΜΕΤΡΕΜΖΕ ΟΥΟϚ ΑΛΙΟΥΓΙ ΝΩΤΕΝ ΝΡ†
 ΝΛΙΤΡΑ ΝΝΟΥΒ ΝΦΟΥΑΙ ΦΟΥΑΙ ΝΜΩΤΕΝ ΝΕΜ
 Ι ΝΣΤΟΛΗ ΟΥΟϚ ΜΑΩΕ ΝΩΤΕΝ ΕΠΙΜΩΙΤ ΕΡΕΤΕ-
 ΝΟΥΑΩϚ ΗΕΝ ΠΙΚΟϚΜΟϚ ΤΗΡϚ ΧΩΡΙϚ ΤΑΠΟΛΙϚ
 ΝΜΑΓΑΤϚ ΟΥΟϚ ΕΩΠΙ ΝΤΕΤΕΝΩΝΗ ΝΤΕΤΕΝ-
 ΣΩΤΕΜ ΧΕ ΔΙΜΟΥ ΑΡΙ †ΑΓΑΠΗ ΕΘΒΕ ΠΩΣ ΝΤΕ-
 ΤΕΝΚΩϚ ΝΠΑΣΩΜΑ ΟΥΟϚ ΝΤΕΤΕΝΟΛϚ ΕΤΑΠΟΛΙϚ
 ΝΑΙ ΔΕ ΕΤΑΥΣΩΤΕΜ ΕΡΩΟΥ ΝΧΕ ΝΙΛΛΩΟΥΓΙ
 ΝΤΕ ΠΙΝΑ[Ι]ΑΤϚ ΓΕΩΡΓΙΟϚ ΟΥΟϚ ΔΥΡΙΜΙ ΝΝΟΥ-
 ΝΙΩ† ΝΝΑΥ ΜΕΝΕΝΣΩϚ ΔΥΩΠΤΟΤϚ ΟΥΑΙ ΔΕ
 ΕΒΟΛ ΝΗΗΤΟΥ ΝΠΕΡΤΑΣΘΟΥ ΕΨΟΠΟΛΙϚ ΩΑΤΕ
 ΦΗ ΕΘΟΥΑΒ ΧΩΚ ΕΒΟΛ Ρ ΔΕ ΕΒΟΛ ΗΕΝ ΠΙΛ-
 ΛΩΟΥΓΙ ΔΥΖΕΜϚ ΝΕΜ ΦΗ ΕΘΟΥΑΒ ΗΕΝ ΣΟΡ
 †ΒΑΚΙ ΕΘΡΟΥΕΡΘΕΘΡΙΝ ΝΠΕΡΑΓΩΝ ΟΥΟϚ ΠΙΜΑ-
 ΚΑΡΙΟϚ ΔΕ ΔΥΣΩΡ ΕΒΟΛ ΝΝΙΧΡΗΜΑ ΕΤΩΩ
 ΕΤΑΥΕΝΟΥ ΝΝΙΖΗΚΙ ΝΕΜ ΝΙΧΩΒ ΝΕΜ ΝΙΤΑΙΟ
 ΕΤΑΥΕΝΟΥ ΝΝΙΟΥΡΩΟΥ ΔΥΣΟΡΟΥ ΕΒΟΛ ΤΗΡΟΥ
 ΝΝΗΕΤΕΡΗΔΙΕ ΩΑ ΕΖΡΗΙ ΕΝΕΡΚΕΖΩϚ ΝΜΙΝ
 ΝΜΟϚ ΔΥΤΗΙΤΟΥ ΝΝΗ ΕΤΒΗΩ ΟΥΟϚ ΔΥΦΟϚϚ
 ΕΘΜΗ† ΝΝΙΑΣΕΒΗϚ ΝΝΟΥΡΩΟΥ ΔΥΩΩ ΕΒΟΛ ΕΥ-
 ΧΩ ΝΜΟϚ ΧΕ ΑΝΟΚ ΟΥΧΡΗϚΤΗΑΝΟϚ ΝΠΑΡΡΗ-
 ΣΙΑ ΟΥΟϚ †ΕΡΖΟ† ΔΝ ΗΑΤΖΗ ΝΝΕΤΕΝ ΑΠΟΝΙΑ
 Ω ΝΙΟΥΡΩΟΥ ΝΤΕ ΠΩΙΝΧΟΝϚ ΝΕΤΕΝΝΟΥ† ΓΑΡ
 ΖΑΝΔΕΜΩΝ ΝΕ ΝΙΝΟΥ† ΓΑΡ ΕΤΕΜΠΟΥΘΑΜΙΟ
 ΝΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΜΑΡΟΥΤΑΚΟ ΕΒΟΛ ΣΑΠΕϚΗΤ
 ΝΤΦΕ ΤΗΡϚ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΤΟΥ[ΟΥ]ΩΩΤ
 ΝΜΩΟΥ ΕΡΕ ΧΗ ΕΡΩΟΥ ΡΩΟΥ ΕΤΑΥΧΟΥΩΤ ΔΕ
 ΕΒΟΥΝ ΕΧΩϚ ΝΧΕ ΠΙΔΡΑΚΩΝ ΝΤΕ ΦΜΟΥ ΝΘΟϚ

ΔΑΔΙΛΝΟΣ ΠΙΛΝΟΜΟΣ ἘΤΑΦΝΑΥ ἘΡΟΦ ΕΦΧΗΝ
 ΗΕΝ ΠΕΦΩΜΑ ΕΦΧΑΙΩΟΥ ΗΕΝ ΠΕΦΖΟ ἸΦΡΗΤ
 ἸΠΙΝΙ ἸΠΠΙΟΣ ΗΕΝ ΠΕΦΟΥΩΙΝΙ ΟΥΟΣ· ΝΑΦΣΕΛ-
 ΩΛ ΤΗΡΦ ΠΕ ΗΕΝ ΠΕΦΣΜΟΝΤ ΠΕ ἸΦΡΗΤ
 ἸΝΟΥΛΛΑΒΑΣΤΡΟΝ ἸΝΑΝΑΜΗΙ ἸΚΑΘΑΡΟΣ ΕΦΤΟΥ 5
 ΒΗΟΥΤ ΟΥΟΣ ΑΦἸΜΙ ΗΕΝ ΤΟΥΝΟΥ ΧΕ ΟΥΕΥΓΕΝΗΣ
 ΠΕ ΟΥΟΣ ἸΨΗΡΙ ἸΤΕ ΝΙἸΠΑΡΧΟΣ ΕΤΒΟΟΙ ΟΥΟΣ
 ΑΦΤΩΝΦ ΗΕΝ ΤΟΥΝΟΥ ΑΦἸΖΙ ἘΡΑΤΦ ΗΕΝ ΟΥ-
 bl. 118. ΤΩΜΤ ΟΥΟΣ ΝΑΦΟΙ ἸΨΦΗΡΙ ἸΤΕΦΜΕΤΒΕΡΙ ΝΕΜ
 ΤΕΦΒΙΝΕΡΟΥΩ ΕΤΖΟΛΧ ΑΦΕΡΟΥΩ ΠΕΧΑΦ ΝΑΦ 10
 ΧΕ ἸΝΟΝ ΤΗΡΕΝ ΤΕΝΨΟΠ ΖΙΧΕΝ ΠΚΑΖΙ ΕΝΜΕΖ
 ἘΒΟΛΗΕΝ ΠΕΘΑΝΕΦ ΝΙΒΕΝ ἸΤΕ ΝΙΝΟΥΤ ΟΥΟΣ
 ΤΕΝΨΟΠ ΝΩΟΥ ἸΜΙΕΝΡΙΤ ἸΜΑΨΩ ΟΥΟΣ ΙΟ ΖΗΠΠΕ
 ἸΘΟΚ ΖΩΚ ΚΗΠ ἘΡΟΝ ΗΕΝ ΠΙΤΑΙἸ ΝΕΜ ΤΜΕΤ-
 ΝΙΨΤ ΟΥΟΣ ΚΧΟΥΟΝΖ¹ ἘΒΟΛ ΗΕΝ ΠΕΚΣΜΟΝΤ 15
 ΕΘΑΝΕΦ ΧΕ ἸΘΟΚ ΟΥΝΙΨΤ ΕΦΤΑΙΝΟΥΤ ἸΜΑΨΩ
 ΟΥΟΣ ἸΡΙἸΜΙ ΝΑΚ ΤΝΟΥ Ω ΠΙΜΕΝΡΙΤ ΦΑΙ ἘΤΑΙ-
 ΜΕΝΡΕ ΠΣΑΙ ἸΤΕ ΠΕΦΖΟ ΧΕ ΙΟ ΡΤ ἸΡΟΜΠΙ ἸΦΟΟΥ
 ΙΟΧΕΝ ἘΤΑΙΖΕΜΟΙ ΗΕΝ ΠΑΙ ΜΑ ΑΝΟΚ ΝΕΜ ΠΑΙ
 ΞΘ ἸΝΟΥΡΟ ΝΑΙ ἘΤΑΙΘΟΥΩΤΟΥ ἘΒΟΛ ΗΕΝ 20
 ΠΙΚΟΣΜΟΣ ΤΗΡΦ ΟΥΟΣ ἸΠΕΝΣΩΤΕΜ ἸΚΕΣΜΗ
 ἸΠΑΙΡΗΤ ΗΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΦ ΙΟ ΡΤ ἸΡΟΜΠΙ
 ΧΕ ΧΡΗΣΤΗΑΝΟΣ ἘΒΗΛ ἘΤΝΟΥ ΕΘΒΕ ΦΑΙ ΛΙἸΜΙ
 ΗΕΝ ΠΑΖΗΤ ΧΕ ἸΘΟΚ ΟΥΝΙΨΤ ΕΤΤΑΙΝΟΥΤ ΟΥΟΣ
 ΚΧΟΡ ΗΕΝ ΤΕΚΧΟΜ ΝΕΜ ΠΑΨΑΙ ἸΤΕ ΝΕΚΧΡΗΜΑ 25
 ΛΟΙΠΟΝ ἸΠΕΣΕΡΜΕΛΙΝ ΝΑΚ ΗΑ ΝΙΟΥΡΩΟΥ ΟΥΔΕ
 ΝΙΜΗΨ ΕΤΚΩΤ ἘΡΩΟΥ ΤΝΟΥ ΧΕ ΜΑΡΕ ΠΙΖΩΒ
 ΟΥΩΝΖ ΝΑΚ ἘΒΟΛ ὦ ΦΗ ΕΤΤΑΙΝΟΥΤ ΧΕ ἸΝΟΝ

1) Sic; read ΚΟΥΟΝΖ.

K̄B. ἸΜΑΓΑΤΕΝ ΑΝ ΗΑ ΝΙΟΥΡΩΟΥ ΠΕ ΠΕ ἘΤΑΚ
 †ωωω ΝΑΝ ΑΛΛΑ ΝΙΚΕΝΟΥ† ἸΔΙΚΕΟΝ ΑΚ†ωωω
 ΝΩΟΥ ΖΩΟΥ ΕΘΒΕ ΦΑΙ ΧΕ †ΝΟΥ ΠΕΤΕϞΩΕ ἘΡΟΚ
 ἘΘΡΕΚΕΡΜΕΤΑΝΟΙΝ ΟΥΟΖ ἸΤΕΚΤΑϞΘΟΚ ΗΕΝ
 ΠΕΚΖΗΤ ἸΤΕΚΟΥΩΩΤ ἸΝΙΝΟΥ† ἘΘΡΟΥΧΩ ΝΑΚ 5
 ἘΒΟΛ ἸΝΕΚΩΟΡΠ ἸΜΕΤΑΤἘΜΙ ΑΝΟΝ ΔΕ ΗΑ ΝΙΟΥ-
 ΡΩΟΥ ΤΕΝΝΑΩΩΠ ἘΡΟΝ ΝΕΜΑΚ ἸΦΡΗ† ἸΝΝΟΥ-
 ΩΗΡΙ ἸΜΕΝΡΙΤ ἸΤΑΝ ΟΥΟΖ ΚΝΑΒΙ ἘΒΟΛ ΖΙΤΟΤΕΝ
 ΤΗΡΟΥ ΝΕΜ ΝΙΝΟΥ† ἸΝΝΟΥΝΙΩ† ἸΤΑΙΟ ΝΕΜ
 ΟΥΑΚΖΙΩΜΑ (sic) ἸΒΑϞΙΛΙΚΟΝ ἘΘΡΕΚΩΩΠΙ ἸΝΕΠΑΡ- 10
 ΧΟϞ ΖΙΧΕΝ Ἰ† ἸΠΟΛΙϞ ἸΤΕ ΠΙΚΟϞΜΟϞ ΝΕΜ
 ΝΟΥΧΩΡΑ ΗΕΝ ΜΑΙ ΝΙΒΕΝ ἘΤΕΚΟΥΔΩΟΥ ΗΕΝ ΠΙ-
 ΚΟϞΜΟϞ ΤΗΡϞ ΑΦΕΡΟΥΩ ἸΧΕ ΠΙΝΑΙΑΤϞ ΑΛΗΘΩϞ
 ΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΠΕΧΑϞ ΝΑϞ ΧΕ ΚϞ[Ζ]ΟΥΟΡΤ
 ἸΘΟΚ ΝΕΜ ΝΑΙ ΠΑΡΑΝΟΜΟϞ ΕΤΝΕΜΑΚ ΝΕΜ 15
 ΝΕΚΙΔΩΛΟΝ ΕΤϞΟϞ ΝΑΙ ἘΤΕΚΜΟΥ† ἘΡΩΟΥ ΧΕ
 ΝΟΥ† ΖΑΝΝΟΥ† ΑΝ ΝΕ ΑΛΛΑ ΖΑΝΔΕΜΩΝ ΝΕ
 ΕΚΕΤΑΚΟ ἸΘΟΚ ΝΕΜΩΟΥ ΕΥϞΟΠ ΠΟΥΡΟ ΔΕ ΑϞ-
 ΧΩΝΤ ΗΕΝ ΟΥΕΝΒΟΝ (sic) ΠΕΧΑϞ ΝΑϞ ΧΕ ΑΙϞΑϞΙ
 ΝΕΜΑΚ ΖΩϞ ἸΦΡΗ† ἸΝΝΟΥἸΩΤ ΝΕΜ ΠΕϞΩΗΡΙ 20
 fol. 119. ΟΥΟΖ ΑΙ†ϞΟΒΝΙ ΝΑΚ ἘΠΕΚΤΑΙΟ ΝΕΜ ΠΕΚΟΥΧΑΙ
 ἸΜΙΝ ἸΜΟΚ ΟΥΟΖ ἸΘΟΚ ΖΩΚ ΖΩϞ ΑΤΚΑ†
 ἸΝΝΑΤΖΗΤ ΑΚ†ωωω ΝΑΝ ΠΛΗΝ ΜΑΤΑΜΟΙ ΧΕ
 ἸΘΟΚ ΟΥ ἘΒΟΛ ΘΩΝ ἸἘ ΝΙΜ ΠΕ ΠΕΚΡΑΝ ἸἘ ΦΡΑΝ
 ἸΝΝΕΚΝΟΥ† ἸΘΟΚ ΝΕΜ ΝΕΚΙΟ† ἘΤΑΧΦΟΚ ἘΠΙ- 25
 ΚΟϞΜΟϞ ἸἘ ΟΥ ΠΕ ἘΤΑΚΙ ΕΘΒΗΤϞ ΠΙΜΑΚΑΡΙΟϞ ΔΕ
 ΝΑϞΟΥΩΩ ΑΝ ΠΕ ἘΤΑΜΟϞ ἘΠΕϞΡΑΝ ΟΥΔΕ
 ΠΙΝΙΩ† ἸΝΑΚΖΙΩΜΑ ἸΤΕ ΝΕϞΙΟ† ΠΟΥΡΟ ΔΕ ΝΕΜ
 ΝΙΚΕΟΥΡΩΟΥ ΤΗΡΟΥ ΠΕΧΩΟΥ ἸΠΙΛΓΙΟϞ ΓΕΩΡ-
 ΡΙΟϞ ΔΕ ΤΕΝΤΑΡΚΟ ἸΜΟΚ Ω ΠΙΛΛΟΥ ἸϞΑΙἘ 30

ἡ̅ῖῃ̅ π̅χ̅ φαι ἡ̅θ̅ο̅κ̅ ἔτεκμοῦ† ἔροϋ νακ
 ἡ̅ῖ̅νοῦ† χεχασ ἡ̅τεκταμοι ἔπεκραν νεμ φραν
 ἡ̅νεκιο† νεμ φραν ἡ̅τεκπολις ἰῆ̅ χε σεονῆ
 ἡ̅χε νη ἔτενοῦγκ¹ ἰῆ̅ οῦον συν ἰῆ̅ σωνι ῶοπ
 νακ ἰῆ̅ εκῶνι ἡ̅σαοῦ ἰῆ̅ ἔτακί ἔται πολις 5
 εθεβε οῦ ἡ̅ζωβ π̅λ̅ριος δε γεωργιος ἔταγ-
 ταρκοϋ ἔφραν ἡ̅π̅χ̅ ἀφοῦωνε ἔρωοῦ εϋχω
 ἡ̅μος χε ἔπιδη ἄρετενταρκοι ἔφραν ἡ̅πα-
 νοῦ† ἡ̅μον ῶσομ ἡ̅μοι ἡ̅ταζεπ ζλι ἔρωτεν
 κ̅ε̅. ἀνοκ οὔχρησθηανος ἡ̅ῶ̅η̅ρι ἡ̅ χρησθη̅λ̅νος 10
 ἡ̅πε ζλι ἡ̅χροχ ἡ̅τηι ῶεμῶι ἡ̅ν̅η̅ιδ̅ω̅λον ἔνεε
 ζολως οῦοε παῖωτ πε ἀναστασιος πιῆ̅παρ̅χος
 ἡ̅τε μελιτινη π̅ῶ̅η̅ρι ζωϋ πε ἡ̅ιω̅αν̅νη̅ς πι̅ν̅ι̅ῶ̅†
 ἡ̅ῆ̅παρ̅χος ἡ̅τε τκαππατοκιά λοιπον ἔτα
 ποῦρο ναῦ εθεμετχωρι ἡ̅παῖωτ ἀναστασιος 15
 ἀφ̅ε̅ρ̅ε̅τιν ἡ̅μοϋ ζιτεν ἡ̅περ̅ι̅ω̅τ ἰω̅αν̅νη̅ς
 πιῆ̅παρ̅χος ἡ̅τε †καππατοκιά ἀφ̅ο̅κ̅ῶ̅ ἡ̅ῆ̅παρ̅-
 χος ζιτεν μελιτινη νεμ †παλιστινη τηρε
 ἡ̅χωρα ἔναρ̅χη̅ γαρ πε ἡ̅εν κ̅ε̅ ἡ̅ρομ̅πι ἡ̅χε
 ἀναστασιος παῖωτ ἔταρ̅β̅ι ἡ̅†μετεπαρ̅χος 20
 οῦοε ἀ ποῦρο † ναῦ ἡ̅ ῖ̅ ἡ̅ῶ̅ο̅ ν̅μα̅τοι εὔ̅η̅η̅κ̅
 ἔπερ̅νοῦ̅μερον πε ἡ̅εν π̅χ̅ιν̅θ̅ρε̅φ̅λ̅μα̅ζι δε
 ζιτεν †παλιστινη τηρε ἡ̅χωρα οῦοε ἀφ̅ῶ̅ν̅ι
 ζιτεν ν̅ι̅ν̅ι̅ῶ̅† ἡ̅τε †πολις ἡ̅σα οὔςζιμι ε̅στα̅ι-
 ἡ̅οῦ† κατὰ π̅τ̅αι̅ὸ̅ ἡ̅ν̅ι̅με̅λι̅των̅ ε̅τ̅σο̅π̅ ζ̅ι̅να 25
 ἡ̅τερο̅λ̅ς̅ ναῦ ἡ̅εν οὔγραμος ἡ̅σεμνον οῦοε
 πα̅ι̅ρη̅† ἀῦ†σο̅β̅ν̅ι̅ ναῦ εὔ̅χ̅ῶ̅ ἡ̅μος χε πεν̅ῶ̅
 ἡ̅μον ἡ̅εν ται πολις τηρε ε̅σε̅ρ̅π̅ρε̅π̅ι ἡ̅πε-

1) Read ΕΤΕΝΟΥΚ.

fol. 120. ΚΑΚΖΙΩΜΑ ΝΕΜ ΠΙΤΑΙΟ ΝΤΕ ΤΕΚΜΕΤΝΙΩΤ
 ΕΒΗΛ Ε ΚΙΡΑ ΘΕΟΓΝΩϞΤΑ ΤΩΕΡΙ ΝΤΟΝΗΣΙΟϞ
 ΠΙΚΟΜΗΣ ΝΤΕ ΤΟϞΠΟΛΙϞ ΦΗ ΕΤΧΗ ΗΑ ΠΙΕΡΩΩΙ
 ΝΤΕ ΤΕΚΜΕΤΝΙΩΤ ΟΥ ΠΑΡΘΕΝΟϞ ΓΑΡ ΤΕ ΕϞΧΗ
 ΗΕΝ ΙΗ ΗΡΟΜΠΙ ΗΦΟΟΥ ΟΥΟϞ ΗΜΟΝ ΖΛΙ ΗΕΝ
 ΤΑΙ ΧΩΡΑ ΤΗϞ ΗΜΕΛΙΤΩΝ ΕΒΗΛ ΕΠΕϞΙΩΤ
 ΝΕΜ ΠΕΦΗΙ ΗΘΟϞ ΔΕ ΔΥΟΥΑΖϞΑΖΗΙ ΗΕΝ ΤΟΥΝΟΥ
 ΑΥΙΝΙ ΗΠΕϞΙΩΤ ΔΙΟΝΗΣΙΟϞ ΔΥΤ ΝΑϞ ΗΤΕϞΒΡΗϞΙ
 ΗΝΟΥΒ ΕΤΕ ΠΕϞΩΙ ΠΕ ΗϞΟΠ Β ΧΩΡΙϞ ΖΑΝΤΑΙΟ
 ΕΝΑΩΩΟΥ ΝΕΜ ΖΑΝΕΒΙΑΙΚ ΗΖΩΟΥΤ ΖΙ ϞΖΙΜΙ 10
 ΟΥΟϞ ΔΥΤ ΝΑϞ ΗΖΑΝΖΒΩϞ ΝΕΜ ΖΑΝΒΩΜ ΝΕΜ
 ΖΑΝΚΟΙ ΝΕΜ ΖΑΝΜΑΝΑΛΟΛΙ ΕΥΟΙ ΗΝΑΤΤΥΜΟ-
 ϞΙΟΝ ΟΥΟϞ ΔΥΒΙΤϞ ΝΑϞ ΕΥϞΖΙΜΙ ΔΥΜΕΝΡΙΤϞ
 ΗΜΑΩΩ ΖΩϞΔΕ ΗΤΕΦΕΡΠΩΒΩ ΗΤΚΑΠΠΟΤΟΚΙΑ
 (sic) ΝΕΜ ΝΕϞΙΟΥΤ ΟΥΟϞ ΗΤΕϞΩΩΠΙ ΗΕΝ ΤΠΛ- 15
 ΛΙϞΤΙΝΗ ΩΑΤΕ ΠΩϞ ΧΕΜ ΠΕϞΩΙΝΙ ΗΜΑΥ ΕΤΑϞΧ-
 ΦΟΙ ΔΕ ΝΑϞ ΗΣΕ ΤΑΜΑΥ ΚΙΡΑ ΘΕΟΓΝΩϞΤΑ
 ΤϞΥΝΚΛΗΤΙΚΗ ΔΥΜΟΥΤ ΕΠΑΡΑΝ ΣΕ ΓΕΩΡΓΙΟϞ
 ΚΑΤΑ ΦΡΑΝ ΗΦΙΩΤ ΗΠΕϞΙΩΤ ΟΥΟϞ ΔϞΜΙϞΙ
 ΝΑϞ ΟΝ ΗΣΕ ΤΑΜΑΥ ΗΚΕϞΩΝΙ ΒΤ ΗϞΖΙΜΙ ΦΡΑΝ 20
 ΗΝΟΥΓΙ ΣΕ ΚΑϞΙΑ ΤΚΕΟΥΓΙ ΣΕ ΜΑΘΡΩΝΑ ΔΥΕΜ-
 ΤΟΝ ΗΜΟϞ ΗΣΕ ΠΑΜΑΚΑΡΙΟϞ ΗΙΩΤ ΑΝΑϞ-
 ΤΑϞΙΟϞ ΠΙΕΠΑΡΧΟϞ ΔΥΧΑΤ ΕΙΗΕΝ Ι ΗΡΟΜΠΙ
 ΤΟΥΓΙ ΗΕΝ ΝΑϞΩΝΙ ΕϞΗΕΝ Ϟ ΗΡΟΜΠΙ ΤΚΟΥΓΙ
 ΕϞΗΕΝ ΡΟΜΠΙ ϞΝΟΥΤ ΜΕΝΕΝϞΩϞ ΔΥΘΩΩ 25
 ΗΝΟΥΓΕΠΑΡΧΟϞ ΕΦΜΑ ΗΠΑΙΩΤ Ε ΠΕϞΡΑΝ ΠΕ
 ΙΟΥϞΤΟϞ ΔΥΩΩΠΙ ΝΗΙ ΗΝΟΥΩΕΒΙΩ ΗΠΑΜΑΚΑ-
 ΡΙΟϞ ΗΙΩΤ ΗΘΟϞ ΟΝ ΠΕ ΕΤΑϞΦΕΡΟΥϞΟΚΤ ΗϞΤ-
 ΡΑΤΗΛΑΤΗΣ ΕΧΕΝ Ε ΗΩΟ ΗΜΑΤΟΙ ΟΥΟϞ ΔΥΦ-
 ΡΟΥϞϞΕ ΠΑΡΑΝ ΖΙΤΕΝ ΠΟΥΡΟ ΕΘΡΙΔΙ ΗΓ ΗΩΟ 30

ἠΝΟΜΙΣΜΑ ΚΑΤΑ ἌΒΟΤ ΟΥΟΣ ΝΑΥΣΩΟΥΝΟΥ
 ἠΝΕΖΛΙ ΔΝ ΠΕ ΉΕΝ ΠΕΦΗ ΕΒΗΛ ΕΦΗ ΕΤΕΦ-
 ΝΑΟΥΟΜΩ ΝΕΜ ΦΗ ΕΤΕΦΝΑΣΟΦ ΔΛΛΑ ΔΝΟΚ
 ΠΕ ΕΤΕΡΔΙΚΙΝ ἠΠΕΦΛΜΑΖΙ ΝΕΜ ΠΕΦΚΕΝΙ ΟΥΟΣ
 ΛΦΩΠ ἠΤΕΦΦΕΡΙ ΝΗΙ ΕΘΡΙΒΙΤΕ ΉΕΝ ΟΥΓΑΜΟΣ 5
 ἠΣΕΜΝΟΝ ΕΥΣΟΠ ΕΤΙ ΕΦΜΟΚΜΕΚ ΕἶΡΙ ἠΠΙΖΟΠ
 ΕΡΟΙ ΝΕΜΑΣ ἠ ΠΘΩΦ ἠΡΩΜΙ ΝΙΒΕΝ ΡΩΠΙ ἠΜΟΦ
 ΛΦΣΙΝΙ ἠΠΑΙ ΜΑΝΧΩΙΛΙ ἠΤΕ ΠΑΙ ΒΙΟΣ ἠΕΦ-
 ΛΗΟΥ ΔΙΘΟΜΦ ΉΕΝ ΠΙΕΜΖΑΥ ἠΤΕ ΠΑΜΑΚΑ-
 ΡΙΟΣ ἠΙΩΤ ΕΡΕ ΠΩΕ ΦΕΜΤΟΝ ΝΩΟΥ ΦΑ ΕΝΕΖ 10
 ΔΜΗΝ ΔΝΟΚ ΖΩ ΛΙΧΩΚ ΕΒΟΛ ἠΤΑ ΜΕΤΜΑΤΟΙ
 ἠΚΑΛΩΣ ΟΥΟΣ ΉΕΝ ΟΥΣΟΘΝΙ ἠΤΕ ΝΑΤΑΧΩΡΑ
 ΝΕΜ ΠΤΜΑΦ ἠΤΑΜΑΥ ΕΥΣΟΠ ΟΥΟΣ ΛΙΒΙ ΝΗΙ
 ἠΖΑΝΧΡΗΜΑ ΝΕΜ ΖΑΝΤΑΙΘ ΔΥΙ ΝΕΜΩΟΥ ΉΕΝ
 ΟΥΣΟΙ ΕΦΩΙ ΠΕ ΕΡΕ ΝΑΕΒΙΑΙΚ ΜΟΦΙ ΝΕΜΗΙ ΠΕ 15
 ΛΙἰ ΕΤΑΙ ΠΟΛΙΣ ΕΘΡΙΦ ΝΩΤΕΝ ΗΑ ΝΙΟΥΡΩΟΥ
 ἠΝΙΧΡΗΜΑ ΝΕΜ ΝΙΤΑΙΘ ΧΕ ΖΙΝΑ ἠΤΕΤΕΝΔΙΤ
 ἠΕΠΑΡΧΟΣ ΕΦΜΑ ἠΝΝΑΙΟΦ ΕΤΑΥΣΙΝΙ ΛΟΙΠΟΝ
 ΉΕΝ ΠΧΙΝΘΡΙΝΑΥ ΕΡΩΤΕΝ ΕΤΑΡΕΤΕΝΧΩ ἠΣΩ-
 ΤΕΝ ἠΦΦ ἠΤΕ ΤΦΕ ΝΕΜ ΠΚΑΖΙ ΦΑΙ ΕΤΑΦΦ 20
 ΝΩΤΕΝ ἠΤΜΕΤΟΥΡΟ ΟΥΟΣ ἠΤΕΤΕΝΦΕΜΦΙ ἠΠΣΑ-
 ΔΑΝΑΣ ΔΙΧΟΣ ΉΕΝ ΠΑΖΗΤ ΧΕ ΜΕΤΟΥΡΟ ΝΙΒΕΝ
 ΕΘΝΗΟΥ ΕΒΟΛ ΖΙΤΕΝ ΠΣΑΔΑΝΑΣ ΝΕΜ ΝΕΦΦΗΡΙ
 ΕΤΕ ἠΘΩΤΕΝ ΠΕ ΜΑΡΟΥΤΑΚΟ ΠΑΙΡΗΦ ΛΙΦ ἠΝΙΧ-
 ΡΗΜΑ ΝΕΜ ΝΙΤΑΙΘ ἠΝΙΚΟΥΧΙ ἠΣΝΗΟΥ ἠΤΗΙ ἠΤΕ 25
 ΠΑΩΕ ΙΗΕ ΠΧΕ ΝΑΙ ΕΤΕΜ(Π)ΦΑ ἠΜΩΟΥ ΕΖΟΤΕ
 ΡΩΤΕΝ ἠΘΩΤΕΝ ΟΥΟΣ ΛΙἰ ΖΑΡΩΤΕΝ ΕΘΡΙΣΟΖΙ
 ἠΤΕΤΕΝΜΕΤΣΟΦ ΧΕ ΖΑΝΝΟΥΦ ΔΝ ΠΕ ΕΡΕ
 ΤΕΝΟΥΦΩΤ ἠΜΩΟΥ ΑΛΛΑ ΖΑΝΔΕΜΩΝ ΕΤΒΑΒΕΜ
 ΝΕ ΙΣ ΖΗΠΠΕ ΛΙΤΑΜΩΤΕΝ ΕΠΑΖΩΒ ΤΗΡΦ ΧΕ 30

fol. 121.

ἄνοκ οὐχρηστηἄνος ἠπαρρησιᾶ εἰναζτ
 ἐπαῦς ἰη̄ς π̄χ̄ς φη ετεζνωτεν ἄριτq νηι
 ΝιογρωοϚ δε ἔταγσωτεμ ἐβολζιτοτq σε
 οὐμελιτων πε ἠκαπατοκος ογορ σε πωηρι
 πε ἠπινιωτ ἠἐπαρχος σατοτοϚ αγενζοϚρ
 πεχωοϚ μαq βεν ζανσασι ἠκολακιά σε πι-
 βελωπι ανἔμι οϚν ἐπεκταιὸ νεμ ἠμετεϚ-
 γενης ἠνεκιοτ †νοϚ σε ἄμοϚ σωτεμ ἠσων
 ογορ μαρε πενσοβ̄νι ρανακ ἄριωοϚωοϚωπι
 ἠνινοϚτ ἠρεϚβ̄ρο ζινα ἠτεκβ̄ι ἐβολ ζιτοτοϚ
 οϚμονον ἠἠμετεπαρχος ἠνεκιοτ ἄλλα τε-
 νααιτ κ ἠζυροϚμενος ζιζεν πικοςμος τηρq
 εϚσοπ ογορ μενεσα νιογρωοϚ ἠθοκ πε ζινα
 ηη ἔτεκογαωοϚ ἠτεκβοκοϚ ἠκομης βεν νιἔ-
 παρχια τηροϚ ἠτε πικοςμος τηρq ογορ
 ἠτοϚωωπι ἠσε νιζυρεμων νεμ νιζυροϚμενος
 νεμ νιζοϚζ βα πεκἄμαζι βεν μαι νιβεν
 ΔϚεροϚὼ ἠσε πιἠμηι εϚσω ἠμος σε ϚζωοϚ
 ἠμαωω ἠσε παι σοβ̄νι ἠτωτεν φαι ετβ̄ι
 ἐπτακο νεμωτεν πλην ματαμοι ὠ νιἄνομος
 σε νιμ ἠνοϚτ ἠτωτεν ἐρετενοϚωω ἔθριωωτ
 fol. 122. μαq ογορ αϚεροϚὼ ἠσε δαδιἄνος σε ενοϚωω
 ρεωργιος ἐθρεκωωτ ἠπιαπολλων φη ἔταϚίωι
 ἠτφε ΔϚεροϚὼ ἠσε πιμακαριος σε ιςσε πια-
 πολλων πε ἔταϚίωι ἠτφε ω πογρο ιἔ καλωσ
 ακμοϚτ ἐροϚ σε νοϚτ ογορ ιςσε ποσιτων πε
 ἔταϚταζρο ἠπικαζι ιἔ παι κεοϚαι οϚνοϚτ ον
 πε κωπι αν ὠ πιαθνοϚτ ετσοϚ πιαρακων ετ-
 βεν φνοϚν εκμοϚτ ἔ ται θοϚωτ ἠδεμων
 ετδἄβεν σε νοϚτ Δνοκ δε εθβ̄ητκ αν

ΟΥΔΕ ΕΘΒΕ ΝΕΚΚΕΟΥΡΩΟΥ ἸΛΘΗΝΟΥ† ΕΘΖΕΜΙ
 ΝΕΜΑΚ ΑΛΛΑ ΕΘΒΕ ΝΑΙ ΜΗΩ ΕΤΟΖΙ ΕΡΑΤΟΥ
 †ΝΑΦΙΡΙ ΕΘΒΕ ΖΑΝΟΥΟΝ ΉΕΝ ΝΙΛΓΙΟΣ ΕΚΘΟΝ-
 ΘΕΝ ἸΠΙΑΠΟΛΛΩΝ ἸΝΙΜ ὦ ΠΟΥΡΟ ΕΚΘΟΝΘΕΝ
 ἸΜΟϚ ἸΠΙΝΙΩ† ΠΕΤΡΟΣ ΠΑΝΧΩΣ ἸΝΙΑΠΟΣΤΟ- 5
 ΛΟΣ ΦΗ ἸΤΑΥ† ΝΑϚ ἸΝΙΩΩΤ ἸΤΕ ΤΜΕΤΟΥΡΟ
 ἸΝΙΦΗΟΥἸ ἸἸ ΕΚΘΟΝΘΕΝ ἸΠΙΝΙΩ† ἸΗΛΙΑΣ ΠΙΘΕΣ-
 ΒΥΤΗΣ ΦΑΙ ἸΤΑϚΩΠΙ ἸΝΟΥΑΡΓΕΛΟΣ ΖΙΧΕΝ
 ΠΚΑΖΙ ΟΥΟΖ ΑΓΟΛϚ ἸΤΦΕ ΉΕΝ ΖΑΝΖΑΡΜΑ
 ἸΧΡΩΜ ΖΑΡΑ ἸΘΟΥ ΠΕ ΕΤΣΟΤΠ ΨΑΝ ΠΟΣΙΤΩΝ 10
 ΠΕ ΠΙΜΑΓΟΣ ΕΤΣΟϚ ἸἸ ΣΜΑΡΑΚΤΟΣ ΕΤΣΟϚ ΦΗ
 ἸΤΑϚΕΡΖΙΚ ἸΠΙΧΡΩΜ ἸΑϚΩΠΙ ΝΕΜ ΝΗ ΕΤ-
 ΣΟϚ ΘΗ ἸΤΟΥΜΟΥ† ἸΡΟΣ ΧΕ †ΜΕΤΙΛΑ ΟΥΟΖ ΑΣ-
 ΜΙΣΙ ἸΣΑΡΑΦΙΝ ἸΡΕϚ† ΉΕΝ ΦΙΟΜ ΝΑΙ ΔΕ ΕΘΒΕ
 ΝΟΥΕΖΒΗΟΥἸ ΕΤΖΩΟΥ ΑΥΖΙΤΟΥ ἸΠΨΩΚ ἸΦΙΟΜ 15
 ΟΥ ΠΕ ἸΤΕΚΜΕΥἸ ἸΡΟϚ ὦ ΠΟΥΡΟ ΙΕΖΑΒΕΛ ΘΗ
 ἸΤΑΣΉΩΤΕΒ ἸΝΙΠΡΟΦΗΤΗΣ ΨΑ ΜΑΡΙΑ †ΠΑΡ-
 ΘΕΝΟΣ ΕΤΒΟΣΙ ΘΑΙ ἸΤΑΣΜΙΣΙ ΝΑΝ ἸΠΕΝὨΤ ἸΗΤ
 ΠΧΤ ΔΙΨΠΙ ΝΑΚ †ΝΟΥ ὦ ΠΙΛΤΚΑ† ΧΕ ΖΑΝ-
 ΔΕΜΩΝ ΝΕ ΝΕΚΝΟΥ† ΕΤΒΑΉΕΜ ΟΥΟΖ ΕΤΣΟϚ 20
 ἸΤΑϚΣΩΤΕΜ ΔΕ ἸΝΑΝ¹ ἸΧΕ ΔΑΔΙΑΝΟΣ ΠΟΥ-
 ΡΟ ΑϚΜΟΖ ἸΧΩΝΤ ἸΜΑΨΩ ΟΥΟΖ ΑϚΕΡΚΕΛΕΥἸΝ
 ἸΘΡΟΥΒΑΨϚ ἸΒΟΛ ἸΝΕϚΕΖΒΩΣ ΝΑΙ ΕΤΤΟΙ
 ΖΙΩΤϚ ΟΥΟΖ ΑϚΘΡΟΥΉΟΚϚ ἸΝΟΥΠΕΡΙΣΩΜΑ
 ΖΙΧΕΝ ΤΕϚ†ΠΙ ΟΥΟΖ ΑϚΘΡΟΥΑΨϚ ἸΠΙἸΡΜΕΤΑ- 25
 ΡΙΟΝ ἸΤΟΥΖΩΚΙ ἸΜΟϚ ΨΑΤΕ ΝΕϚΚΑΣ ϚΩΧΙ
 ἸΒΟΛΉΕΝ ΠΕϚΣΩΜΑ ΟΥΟΖ ΝΑϚΧΗ ΠΕ ΉΕΝ ΚΑ
 ἸΡΟΜΠΙ ΠΕ ΝΕΜ Ρ ἸΛΑΒΟΤ ΝἸ ΣΟΥΑΙ ἸΦΑΡ-

1) Sic; read. ἸΝΑΙ.

ΜΟΥΘΙ ΠΕ ΠΩΟΡΠ ἸἘΣΟΥ ἘΤΑΥΕΡΒΑΣΑΝΙΖΙΝ
 ἸΠΙΘΜΗ ἸἩΗΤΩ ΟΥΟΣ ΝΑΡΕ ΠΕΥΣΩΜΑ ΕΘΟΥΑΒ
 fol. 123. [ΟΥ]ΟΩΕΜ ἩΕΝ ΟΥΣΝΟΥ ΠΕ ΝΑΥΛΜΟΝΙ ἸΤΟΤΩ
 ἸΣΕ ΠΙΜΑΚΑΡΙΟΣ ἩΕΝ ΝΑΙ ΕΡΒΟΤ ΕΤΒΟΟΙ ἸΠΑΙ
 ΡΗΤ ΠΑΛΙΝ ΟΝ ΑΥΘΡΤΟΥ ἸΝΟΥΘΩΟΥ ἸΒΕΝΠΙ
 ἸΝΕΥΒΑΛΛΑΥΧ ΑΥΘΡΟΥΖΩΤΩ ἸΝΕΥΒΑΛΛΑΥΧ ἸΝΙ-
 ΙΩΤ ἸΒΟΥΝ ἸΠΙΘΩΟΥ ἸΟΥΟΣ ΝΑΡΕ ΠΕΥΣΝΟΥ
 ΣΕΚ ἩΔΤ ΠΕ ἸΦΡΗΤ ἸΝΟΥΜΩΟΥ ΠΑΛΙΝ
 ΟΝ ΝΑΥΘΡΟΥΖΙΤΩ ΖΙΣΕΝ ΠΕΥΣΟΙ ΑΥΘΡΟΥΖΙΟΥ Ἰ
 ἸΣΕΝ ΤΕΥΝΕΣΙ ἸΧ ἸΚΟΥΦΟΣ ΩΑΤΕ ΤΕΥΝΕΣΙ
 ΦΩἩ ΟΥΟΣ ΝΗ ΕΤΣΑΒΟΥΝ ἸΜΟΥ ΦΩΝ ἸΒΟΛ
 ΖΙΣΕΝ ΠΚΑΖΙ ΟΥΟΣ ΑΥΘΡΟΥΖΙΟΥ Ἰ ΖΙΣΕΝ ΤΕΥΛΑΦΕ
 ἩΕΝ ΖΑΝΚΟΥΦΟΣ ἸΒΕΝΠΙ ΟΥΟΣ ἸΡΕ ΖΑΝΛΑΦΕ
 ΤΟΙ ἸΡΩΟΥ ΩΑΤΕ ΠΕΥΛΑΝΚΕΦΑΛΟΣ ΩΟΥΘ ἸΒΟΛ
 ἩΕΝ ΠΕΥΩΑΙ ΕΟΥΟΥΒΩ ἸΦΡΗΤ ἸΠΙΕΡΩΤ ΟΥΟΣ
 ΝΑΥΟΥ ἸΖΗΤ ΠΕ ἩΕΝ ΝΑΙ ΤΗΡΟΥ ΕΘΒΕ ΧΕ
 ΝΑΡΕ ΠΧῚ ΤΑΧΡΟ ἸΤΕΥΨΥΧΗ ἸΖΡΗ ἸἩΗΤΩ
 ΠΕ ΟΥΟΣ ΠΑΛΙΝ ΟΝ ΑΥΘΡΟΥ ἸΝΙ ἸΖΑΝΘΟΚ ἸΒΕ-
 ΝΠΙ ΟΥΟΣ ΝΑΥΟΙ ἸΡΩ (sic) ἸΒΑΩΟΥΡ ΟΥΟΣ
 ΑΥΘΡΟΥΕΡ ΠΕΥΣΩΜΑ ἸΦΩἩ ΦΩἩ ἸἩΗΤΟΥ ΟΥΟΣ
 ΑΟΥΑΖΣΑΖΝΙ ἸΘΡΟΥ ἸΝΟΥΖΜΟΥ ΝΕΜ ΟΥ-
 ΖΕΜΣ ἸΝΑΠΑΣ ΟΥΟΣ ἸΣΕΦΟΝΟΥ ΖΙΣΕΝ ΝΕΥΕΡ-
 ΒΟΤ ΟΥΟΣ ΑΥΘΡΟΥἩΤ ἸΠΕΥΣΩΜΑ ἩΕΝ ΝΙΤΩΙΟΙ
 ἸΥΩΙ ΩΑΤΕ ΝΕΥΚΑΣ ΥΩΣΙ ΖΕΙ ΖΙΣΕΝ ΠΚΑΖΙ
 ἸΚΟΥΣΙ ΚΟΥΣΙ ΠΙΜΑΚΑΡΙΟΣ ΔΕ ΑΥΧΑΤΟΤΩ
 ἸΒΟΛ ΠΕ ἸΦΜΟΥ ΑΛΛΑ ΝΑΡΕ ΠΥῚ ΤΑΧΡΟ ἸΠΕΥ-
 ΠΝἸ ἸἩΗΤΩ ΠΕ ΟΥΟΣ ΑΥΘΡΟΥΩΤΩ ΖΙΣΕΝ
 ΟΥΒΛΟΧ ἸΨΕ ΑΥΘΡΟΥΖΩΤΩ Ἰ Κ ἸΙΩΤ ἸΠΕΥΣΩΜΑ
 ἸΒΟΥΝ ἸΠΙΒΛΟΧ ἸΨΕ ΟΥΟΣ ΑΥΘΡΟΥΥΑΙ ἸΜΟΥ
 ΕΥΟΙ ἸΑΤἸΜΙ ΟΥΟΣ ἸΣΕΘΛΩ ἸΠΩΤΕΚΟ ΟΥΟΣ

ΝΑΡΕ ΖΑΝΜΗΩ ΠΕ ΉΕΝ ΝΗ ΕΤὸΣΙ ΕΡΑΤΟΥ
 ἸΠΙΕΖΟΥ ΕΤΕΜΜΑΥ ΕΥΡΙΜΙ ΕΘΒΕ ΠΣΑΙ ἸΠΤΕ
 ΤΕΡΖΥΛΗΚΙΑ ΝΕΜ ΤΕΡΜΕΤΒΕΡΙ ΟΥΟΣ ΝΑΥΣΩ
 ἸΜΟΣ ἸΝΟΥΕΡΗΟΥ ΠΕ ΣΕ Ω ΝΕΜ ΘΜΕΤΣΑΙΕ
 ἸΠΑΙ ἸΛΟΥ ἸΜΕΛΙΤΩΝ ΝΕΜ ΠΘΟΡΩΡΕΩ ἸΠΕΡ 5
 ΣΩΜΑ ΕΤΤΑΙΗΟΥΤ ΕΤΑ ΝΑΙ ΠΑΡΑΝΟΜΟΣ ΤΑΚΟΥ
 ἸΠΑΙ ΡΗΤ ΉΕΝ ΝΑΙ ΒΑΣΑΝΟΣ ΕΤΒΟΣΙ ἸΠΑΙ ΡΗΤ
 ΕΤΑΥΕΝΟΥ ΕΣΩΡ ΉΕΝ ΠΑΙ ΕΣΩΡΖ ΟΥΟΣ ΕΤΑΥ-
 ΖΩΛ ΕΝΟΥΗΙ ΝΑΥΣΩ ἸΜΟΣ ΠΕ ἸΝΟΥΖΙὸΜΙ ΝΕΜ
 ΝΟΥΩΗΡΙ ΣΕ ἸΛΗΘΩΣ ΑΝΝΑΥ ΉΕΝ ΜΕΝΒΑΛ 10
 ἸΦΟΥ ἸΝΑΩ ἸΡΗΤ ΝΕΜ ΑΩ ἸΣΜΟΤ ΣΧΕΔΕΟΝ¹
 ΝΑΡΕ ΤΒΑΚΙ ΤΗΡΣ ΦΙΡΙ ΕΡΟΥ ΠΕ ἸΠΙΕΣΩΡΖ
 ΤΗΡΣ ΕΤΕΜΜΑΥ [Δ]ΣΩΠΙ ΔΕ ΉΕΝ ΤΦΑΩΙ
 ἸΠΙΕΣΩΡΖ ΑΦΟΥΟΝΖΩ ΕΡΟΥ ΉΕΝ ΠΩΤΕΚΟ ἸΣΕ
 fol. 124. ΟΥΑΓΓΕΛΟΣ ἸΝΟΥΩΙΝΙ ΟΥΟΣ ΟΥΝΙΩΤ ἸΜΟΝΜΕΝ 15
 ΑΦΩΠΙ ΖΩΣΔΕ ἸΠΤΕ ΤΒΑΚΙ ΚΙΜ ΩΔ ΝΕΣΣΕΝΤ
 ΟΥΟΣ ΙΣ ΠΩΣ ΑΦΙ ΕΒΟΥΝ ΕΠΙΩΤΕΚΟ ΝΕΜ
 ΖΑΝΝΑΝΘΒΑ² ἸΝΑΓΓΕΛΟΣ ΕΥΟΥΑΒ ἸΤΑΦ ΟΥΟΣ
 Ἰ ΠΙΜΑ ΤΗΡΣ ΜΟΖ ΕΒΟΛ ΉΕΝ ΟΥΣΘΟΙΝΟΥΣΙ
 ΕΤΣΟΤΠ ἸΜΑΩ ΟΥΟΣ Ἰ ΠΩΣ ΜΟΥΤ ΕΡΟΥ 20
 ἸΠΑΙΡΗΤ ΕΡΣΩ ἸΜΟΣ ΣΕ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ
 ΤΩΝΚ ΕΠΩΙ ΕΚΕΝΚΟΤ ΟΥΟΣ ΕΚΟΥΟΣ ἸΜΟΝ ΖΛΙ
 ἸΤΑΚΟ ΩΠ ἸΜΟΚ ΉΕΝ ΤΟΥΝΟΥ ΑΦΟΥΣΩ
 ΕΠΩΙ ἸΜΟΝ ΖΛΙ ἸΝΕΚΑΖ ΩΠ ΉΕΝ ΠΕΡΣΩΜΑ
 ΕΠΤΗΡΣ ΑΛΛΑ ΝΑΦΟΙ ἸΦΡΗΤ ἸΝΟΥΑΙ ΕΤΑΦ 25
 ΤΩΝΚ ΕΒΟΛΉΕΝ ΟΥΑΡΙΣΤΟΝ ἸΝΟΥΡΟ ΟΥΟΣ ΕΤΑΦ-
 ΖΙΤΩ ΕΠΕΣΗΤ ΑΦΟΥΩΩΤ ἸΠΩΣ ΠΑΙΡΗΤ ΑΦΑΜΟΝΙ

1) Sic; read. ΣΧΕΔΟΝ(?)

2) Sic; read ΖΑΝΑΝΑΝΘΒΑ.

fol. 125. ΔΕ Ἰφρω Ἰπιωτεκο ἀγναγ ἐπιαριος ἐφὸρι
 ἐρατq ἐπιωωληλ (sic) ναρε περζο ερογωινι
 Ἰφρητ Ἰφρη ογος ἀγερωφηρι Ἰμαωω ἀγ-
 βοσι ἀγταμε νιογρωογ ἐζωβ νιβεν ογος
 ἀγογασαζνι εθρογὲνq ἐχεν πιβημα ογος 5
 βεν πχινθρογηνq δε ναρχω Ἰμος πε δε
 πανογτ πανογτ ματζθηκ ἐροι εθβε ογ πα-
 νογτ εκναχατ Ἰσωκ πανογτ ἰωσ Ἰμοκ
 ἐπχινναζμετ ἐταρφορ δε ἐπιβημα πεχαq δε
 πιβημα πιβημα δι ἡζαροκ ον Ἰθοκ νεν νεκ 10
 (sic) πεκλπολλων ἀνοκ ζω νεν παῦς ἰης πχ̄
 ἐταγναγ δε ἐροq Ἰσε νιλνομος ἀγερωφηρι
 πεχωογ ναρ δε εθβε ογ Ἰμον ἡλι Ἰπετρωογ
 ωοπ Ἰμοκ ἀν ω γεωργιος ογος νιμ πε ἐταq
 τάλβοκ πεχε πιθμη νωογ δε τετενεμπωλ 15
 Ἰθωτεν ἀν ὦ νιλνομος ἐσωτεμ ἐφραν
 Ἰφηἐταqταλβοι βεν νετενμαωσ ετζωογ
 τοτε ἀγχωντ βεν ογηνβον (sic) ἀγερκελεγῖν
 εθρογδωλκ ἐβολ Ἰπιαριος Ἰδῆωμογ εγδοσι
 ογος Ἰσετ ναρ Ἰ γ Ἰταγρελ βεν περσοι 20
 ογος Ἰσεφονζq ογος Ἰσετ ναρ Ἰκε γ Ἰτεq-
 νεχι παρητ λ νερσαρζ φοτφετ¹⁾ ογος ἀγζει
 ζιχεν πικαζι Ἰκογς κογχι ογος ναρε περσ-
 νοq σωκ Ἰφρητ Ἰνογμωογ παρητ ἀφθ-
 ρογῖνι Ἰνογκονιὰ Ἰατωωμε ογος Ἰσεταλοq 25
 ζιχεν περσωμα ογος ἀφθρογφων Ἰνογζεμχ
 νεν ογθην ζιχεν περσωμα ογος ἀφθρογ-
 ρωις ἐροq βεν πιωτεκο Ἰσε ἡ Ἰματαοι νεν

1) For φοτζφετζ.

ē ἡθριβοϚνος ϖα πεφραστ̄ Πιμακαριος δε
 ἂ πιχωμ νερσι βεν πεφωμα τηρϚ οϚοϚ
 λϚβιςι ἡμαϖω πε ἂ πῶτ̄ ἡῆτ̄ ναϚ ἐπεφῆκαϚ
 χε οϚηι ναϚϖχεμχομ αν πε ἔσαχι ἐπτηρϚ
 λϚῑ ἐπεσϚτ̄ ἐβολῆβεν πιμα ετῶσι ἡτε τφε
 ἡχε πενοῦτ̄ ἡῆτ̄ πῶτ̄ οϚοϚ λϚσαχι νεμαϚ εϚϖω-
 ἡμος χε λιβεροκ ἡθοκ παμενριτ γεωργιος
 τωнк ἐβολῆ βεν νεκῆιςι τηροϚ χεμχομ χε
 ανοκ †ωοп νεμακ οϚοϚ λϚτωηϚ ἡχε πιῆμη
 ἂ πῶτ̄ ϚιοϚῑ ἡτεφχιχ Ϛιχεν πεφωμα τηρϚ
 λϚταλῶοϚ οϚοϚ λϚ† ναϚ ἡ†Ϛηρηνη (sic) λϚ-
 Ϛωλ ἐπῶωι ἐνιφηοϚῑ βεν οϚῶοϚ νεμ οϚταῖο
 πιμακαριος δε ναϚχη βεν πιῶτεκο πε εϚερ-
 ψαλιν ϖατε πιοϚωιηι ϖαι ηιματαοι δε ετρωις
 ἐροϚ νεμ ηιθροϚβοϚνος¹ ἐταϚηναϚ ἐ φη ἐταϚ-
 fol. 126. ϖωπι ἡπιἂριος εϚτοϚϚηοϚτ̄ λϚερῶφηρι οϚοϚ
 λϚταμε ηιοϚρωοϚ πεχε ποϚρο δαδιἂνος χε
 γεωργιος οϚσαῆ ἡμαḡος πε αλλα †ηασωτεμ
 ἐροϚ αν ἡκεσοп ϖανταῖηι ἡηοϚσαῆ ἡμα-
 Ϛος εϚοϚοτ̄ ἐροκ² σατοτϚ λϚϚεμσι λϚῆαι
 ἡηοϚἐπιστολη εϚϖω ἡμος χε ποϚρο
 δαδιἂνος εϚῆαι ἐβολῆ βεν πικοσμοσ τηρϚ
 χερετε χε μαḡος ηιβεν ἔτε οϚον ϖχομ
 ἡημοϚ ἐ†οϚω ἐβολῆ ἡηιμαḡια ἡτε ηιχρηῆ-
 τηανος μαρεϚῑ Ϛαροι οϚοϚ ἂνοκ †ηα† ναϚ
 ἡ ῖ ἡλιτρα ἡηοϚβ νεμ ῖ ἡλιτρα ἡϚατ̄ νεμ
 κτησις ηιβεν ἔτεφοϚαϖοϚ οϚοϚ Ϛηαϖωπι

1) Sic; read. ηιθροϚβοϚνος.

2) Sic; read. ἐροϚ.

ἸΜΑΖΒ̄ ἕΝΕΝ ΤΑΜΕΤΟΥΡΟ ΝΑΙ ΣΒΑΙ ΔΕ ΑΥΔΩΟΥ
 ΚΑΤΑ ΜΑ ΙC ΖΗΠΠΕ ΑΦΟΥΟΝΖΦ ἘΒΟΛ ἸΠΕΜΘΟ
 ἸΠΟΥΡΟ ἸΣΧΕ ΟΥΑΙ Ἐ ΠΕΦΡΑΝ ΠΕ ΛΘΑΝΑΣΙΟΣ
 ΕΦΣΩ ἸΜΟΣ ΧΕ ΠΛΥΤ̄ ΠΟΥΡΟ ΟΝΒ̄ ΩΛ ἘΝΕΖ
 ἈΡΙΚΕΛΕΥΙΝ ΦΑΙ ἘΤΕ ΠΕΦΡΑΝ ΧΕ ΓΕΩΡΓΙΟΣ 5
 ΕΘΡΕΦΙΡΙ ἸΝΟΥΖΩΒ ἸΠΑΜ̄ΘΟ ἘΒΟΛ ΟΥΟΣ ἈΝΟΚ
 ΕΘΝΑΒΩΛ ἸΝΕΦΜΑΓΙΑ ὈΥΟΣ ΑΦΡΑΩΙ ἸΜΑΩΩ
 ΠΕΣΑΦ ἸΠΙΜΑΓΟΣ ΧΕ ΟΥ ἸΖΩΒ ΠΕ ἘΤΕΚΝΑΛΙΦ
 ἸΠΑΜ̄ΘΟ ἘΒΟΛ ΖΙΝΑ ἸΤΛΕΜΙ ΧΕ ΚΝΑΒΡΟ ἘΝΙ-
 ΜΑΓΙΑ ἸΝΤΕ ΠΑΙ ΧΡΗΣΤΗΑΝΟΣ ΟΥΟΣ ΠΕΧΕ ἈΘΛ- 10
 ΝΑΣΙΟΣ ἸΠΟΥΡΟ ΧΕ ΑΡΙΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΝΗΙ
 ἸΝΟΥΜΑΣΙ ΑΦΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΙΝΙ ἸΝΟΥΜΑΣΙ
 ΟΥΟΣ ΑΦΣΑΧΙ ἘΒΡΗΙ ἘΝΙΜΑΩΧ ἸΠΙΜΑΣΙ ΑΦΦΩΒ̄
 ΑΦΕΡΒ̄ ΠΟΥΡΟ ΔΕ ΑΦΣΩΒΙ ΠΕΣΑΦ ΧΕ ΑΛΗΘΩC
 ἸΘΟΚ ΕΘΝΑΒΩΙ' ἘΒΟΛ ἸΝΙΜΑΓΙΑ ἸΝΤΕ ΜΙΧΡΗΣ- 15
 ΤΗΑΝΟΣ ΠΕΧΕ ἈΘΑΝΑΣΙΟΣ ἸΠΟΥΡΟ ΧΕ ΜΑΡΟΥΙΝΙ
 ΝΗΙ ἸΝΟΥΜΑΩΙ ἘΤΑΥΕΝC ΑΥΖΙΟΥΙ ἸΝΙΜΕΛΟΣ
 ἸΝΤΕ ΠΙΜΑΣΙ ἘΒΟΥΝ ἘΡΟΣ ἕΝΕΝ ΠΙCΑΒ̄ ἸΝΤΕ ΤΜΑ-
 ΩΙ ΟΥΟΣ ΑΥΙ ἘΒΟΛ ΕΥΩΗΩ ΝΕΜ ΝΟΥΕΡΗΟΥ
 ΟΥΟΣ ΠΟΥΡΟ ΔΕ ΑΦΘΡΟΥΙΝΙ ΝΑΦ ἸΠΙΑΓΙΟΣ ΓΕΩΡ- 20
 ΓΙΟΣ ΠΕΣΑΦ ΝΑΦ ΧΕ ΓΕΩΡΓΙΟΣ ΕΘΒΗΤΚ ΑΙΜΟΥΤ̄
 ἘΠΑΙ CΑΒ̄ ἸΜΑΓΟΣ ΕΤἕΝΕΝ ΤΑΜΕΤΟΥΡΟ ΙἘ ἸΝΤΕΚ-
 ΒΩΛ ἘΒΟΛ ἸΝΕΦΜΑΓΙΑ ΙἘ ἸΝΤΕΦΒΩΛ ἸΝΟΥΚ
 ἘΒΟΛ ΠΙΑΓΙΟΣ ΔΕ ΓΕΩΡΓΙΟΣ ΠΕΣΑΦ ἸΠΟΥΡΟ ΧΕ
 ἸΠΑΡΕ ΜΙΧΡΗΣΤΗΑΝΟΣ ΕΤΖΗΠ ἘΠΧ̄Ε ΕΡΜΑΓΙΑ 25
 ἘΝΕΖ ὦ ΠΙΑCΕΒΗC ΠΕΧΕ ΠΙΑΓΙΟΣ ἸΠΙΜΑΓΟΣ ΧΕ
 ΙΩC ἸΜΟΚ ὦ ΠΑΩΗΡΙ ΦΗ ΕΤΕΖΝΑΚ ἈΡΙΤΦ
 ἸΧΩΛΕΜ ΙC ΖΗΠΠΕ ΤΝΑΥ ἘΠΙΖΜΟΤ ἸΝΤΕ Φ̄Τ̄

1) Sic; read. ΕΘΝΑΒΩΛ.

ἔταφῶντ ἔροκ ΔΘΑΝΑΣΙΟϚ ΔΕ ΑϚΒΙ ἸΝΟΥΛΑ-
 ΦΟΤ ΑϚΜΑΖϚ ἔβολ ἕεν ΝΕϚΜΑΓΙΑ ἈϚΕΡΕΠΙΚΑ-
 fol. 127. ΛΙϚΘΕ ἸΖΑΝΝΙΩ† ἸΡΑΝ ἸΔΕΜΩΝ ἔΖΡΗ ἔΧΩϚ
 ΟΥΟΖ ΑϚΤΗΙϚ ἸΠΙΑΓΙΟϚ ΓΕΩΡΓΙΟϚ ΕΘΡΕϚϚΟϚ
 ἔΤΑϚϚΟϚ ΔΕ ἸΠΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΩΠΙ ἸΜΟϚ
 ΠΕΧΕ ἈΘΑΝΑΣΙΟϚ ΧΕ ὦ ΓΕΩΡΓΙΟϚ ΚΕ ἈΦΟΤ ΠΕ ἔΤ-
 ΝΑΤΗΙϚ ΝΑΚ ἔΨΩΠ ἸΝΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΩΠΙ
 ἸΜΟΚ ἈΝΟΚ ΖΩ Ἰ†ΝΑΝΑΖ†¹ ἔΠΕΚΝΟΥ†
 ΑϚΒΙ ἸΠΙΑΦΟΤ ἸΣΕ ἈΘΑΝΑΣΙΟϚ ΠΙΜΑΓΟϚ ΑϚΧΩ
 ἸΖΑΝΝΙΩ† ἸΡΑΝ ἸΔΕΜΩΝ ΕΥΖΩΟΥ ἔΖΟΤΕ ΝΙ-
 ΨΟΡΠ ΑϚΤΗΙϚ ἸΠΙΘΜΗΙ ΑϚϚΟϚ ἸΠΕ ΖΛΙ ἸΠΕΤ-
 ΖΩΟΥ ΨΩΠΙ ἸΜΟϚ ΔΘΑΝΑΣΙΟϚ ΔΕ ΑϚΖΙΤϚ
 ἔΠΕϚΗΤ ἕΑΡΑΤϚ ἸΠΙΑΓΙΟϚ ΕϚΧΩ ἸΜΟϚ ΝΑϚ ΧΕ
 †ΩΡΚ ἔροκ ἸἸἤϚ ΠḄḄ μοι ΝΗΙ ΖΩ Ἰ†ϚΦΡΑΓΙϚ
 ἸΤΕ ἸἸḄ ΦΗ ἔΤΕΚΩΕΜΩΙ ἸΜΟϚ ΖΙΝΑ ἸΤΟΥΛΑ-
 ΟΥΩΝ ΝΗΙ ΖΩ ἸΘΜΕΤΟΥΡΟ ἸΝΙΦΗΟΥἸ ἔΤΑϚ-
 ΝΑϚ ἔΠΕϚΝΑΖ† ἸΣΕ ΠΙΜΑΡΤΥΡΟϚ ΕΘΟΥΑΒ
 ΑϚ† ἸΟΥΨΕΝΦΑΤ ἕεν ΠΙΚΑΖΙ ΟΥΟΖ ΑϚϚ-
 ΟΧϚϚ² ἔΨΩΠ ἸΣΕ ΟΥΜΩΜΙ³ ἸΜΩΟΥ ΕϚΜΕΖ
 ἸϚΘΟΙΝΟΥϚΙ ΕΤϚΟΤΠ ἸΜΑΨΩ ΟΥΟΖ Ἀ ΠΙΜΑ-
 ΚΑΡΙΟϚ ΤΩΒΖ ἕεν ΠΕΤΖΗΠ ΑϚἸ ἸΣΕ ΘΩ-
 ΜΑϚ ΠΙΑΠΟϚΤΟΛΟϚ ΑϚ†ΩΜϚ ἸΝΑΘΑΝΑΣΙΟϚ ΠΙ-
 ΜΑΓΟϚ ἕεν ΦΡΑΝ ἸΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ
 ΠΙΠἸἈ ΕΘΟΥΑΒ ΑϚΒΙ ἸΠΙΧΩ ΕΒΟΛ ἸΤΕ ΝΕϚΝΟΒΙ
 Ἀ ΠΙΑΠΟϚΤΟΛΟϚ † ΝΩΟΥ Ἰ†ΖΗΡΗΗ ἕεν ΠΕΤΖΗΠ
 ΑϚΖΟΠϚ ἔΒΟΛΖΑΡΩΟΥ ΟΥΟΖ ΠΑΙΡΗ† Ἀ †ΜΟΥ-
 ΜΙ ἸΜΩΟΥ ΤΑϚΘΟϚ ἔΠΕϚΜΑ ΠΟΥΡΟ ΔΕ ἔΤΑϚ-

1) Sic; read. †ΝΑΝΑΖ†. — 2) Read ΑϚϚΟΧϚϚ.

3) Sic; read. ΟΥΜΟΥΜΙ.

ΝΑΥ ΝΕΜ ΝΗ ΕΘΝΕΜΑϞ ΤΗΡΟΥ ΕΦΗ ΕΤΑϞΩΠΙ
 ΑΥΤΩΜΤ ΝΜΑΩΩ ΟΥΟΣ ΑΥΕΡΩΦΗΡΙ ΔΘΑΝΑ-
 ΣΙΟΣ ΔΕ ΑϞΩΩ ΕΒΟΛ ΝΠΕΜΘΟ ΝΝΙΟΥΡΩΟΥ ΧΕ
 ΑΝΟΚ ΟΥΧΡΗΣΤΙΑΝΟΣ †ΩΕΠΖΜΟΤ ΝΤΟΤϞ ΝΨ†
 ΝΕΜ ΠΕϞΒΩΚ ΓΕΩΡΓΙΟΣ ΧΕ ΑϞΟΠΤ ΕΠΑΡΙΘΜΟΣ 5
 ΝΤΕ ΝΕϞΕΒΙΑΙΚ ΑΝΟΚ ΗΑ ΠΙΕΡΓΑΤΗΣ ΝΤΕ †ΑΧΠ
 ΙΑ ΟΥΟΣ †ΕΡΖΕΛΠΙΣ ΧΕ ΠΕϞΝΑΙ ΝΑΤΑΖΟΙ ΖΩ
 ΖΙΤΕΝ ΝΙΤΩΒΖ ΝΤΕ ΠΙΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΡ-
 ΤΥΡΟΣ ΕΘΟΥΑΒ ΟΥΟΣ ΠΙΤΥΝΑΤΟΣ ΟΥΟΣ ΑΥ-
 ΧΩΝΤ ΝΧΕ ΝΙΑΝΟΜΟΣ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΟΥΩΛΙ 10
 ΝΝΑΘΑΝΑΣΙΟΣ ΣΑΒΟΛ Ν†ΒΑΚΙ ΝΣΕΩΛΙ ΝΤΕϞΑΦΕ
 ΗΕΝ ΡΩΣ ΝΣΗϞΙ ΦΑΙΡΗ† (sic) ΑϞΧΩΚ ΕΒΟΛ ΝΤΕϞ-
 ΜΑΡΤΥΡΙΑ ΝΣΟΥ ΚΓ ΝΠΙΑΒΟΤ ΤΩΒΙ ΝΝΟΥΕΖΟΥ
 ΝΣΑΒΒΑΤΟΝ ΕΡΕ ΠΕϞΣΜΟΥ ΕΘΟΥΑΒ ΩΠΙ ΝΕΜΑΝ
 ΤΗΡΟΥ ΩΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ ΕΤΑϞΚΟΤϞ 15
 ΔΕ ΝΧΕ ΠΙΘΜΗΙ ΕΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ ΦΗ
 ολ. 128. ΕΤΕΚΟΥΑΩϞ ΑΡΙΤϞ ΝΗΙ. ΔϞΕΡΟΥΩ ΝΧΕ
 ΠΟΥΡΟ ΠΕΧΑϞ ΝΑϞ ΧΕ ΩΕ ΝΙΝΟΥ† Ω ΓΕΩΡΓΙΟΣ
 ΧΕ †ΝΑΣΡΩΤϞ ΕΡΟΚ ΠΑΙΡΗ† ΑϞΘΕΡΟΥΘΟΥ†
 ΝΖΑΝΑΜΩΕ ΝΕΜ ΖΑΝΣΕΒΝΗΤ ΑϞΘΕΡΟΥΘΑΜΙΘ 20
 ΝΝΟΥΤΡΟΧΟΣ ΕϞΘΟΙ ΝΜΑΩΩ ΟΥΟΣ ΑϞΘΕΡΟΥ
 ΤΩΙΣ¹ ΕΡΟϞ Ν Ρ ΝΕϞΤ ΕΥΟΙ ΝΝΟΥΜΑΖΙ ΕΦΟ-
 ΥΑΙ ΑΥΜΑΖϞ ΤΗΡϞ ΗΕΝ ΖΑΝΦΕΡΟΝΙΟΝ ΕΥΣΗΡ
 ΝΜΑΩΩ ΟΥΟΣ ΑΥΖΙΟΥΪ ΕΠΩΩΙ ΗΕΝ ΝΕϞΩΩΛΖ
 ΝΖΑΝΛΑΒΟΥ ΝΕΜ ΖΑΝΩΤΕΝ ΝΒΕΝΙΠΙ ΕΥΜΟΚΖ 25
 ΝΜΑΩΩ ΑϞΘΕΡΟΥΘΑΜΙΘ ΝΠΙΤΡΟΧΟΣ ΝΦΟΞΙ Β†
 ΕΥΟΙ ΝΝΑΣΤΗΡΙΟΝ ΝΗΩΚ ΣΑ ΠΑΙ ΣΑ ΕϞΜΕΖ ΝΪϞΤ
 ΝΕΜ ΦΕΡΟΝΙΟΝ ΣΑ ΠΑΙ ΚΕΣΑ ΕϞΜΕΖ ΝΣΗϞΙ ΝΡΩϞ

1) Sic; read ΑϞΘΕΡΟΥΤΩΤΣ.

129. ΤΗΡΩ ΦΗ ἘΤΑΦΘΑΜΙὸ ἸΝΙΘΗΠΙ ἘΘΡΟΥΦΟΥΟ
 ΜΟΥΖΩΟΥ ΖΙΧΕΝ ΠΙΚΑΖΙ ἘΧΕΝ ΝΙΘΜΗΙ ΝΕΜ
 ΝΙΡΕΦΕΡΝΟΒΙ ΕΥΣΟΠ ΦΗ ἘΤΑΦΘΑΜΙὸ ἸΝΙΤΩΟΥ
 ΝΕΜ ΝΙΚΑΛΑΜΦΟ ἮΕΝ ΟΥΩΙ ΝΕΜ ΟΥΜΑΩΙ
 ἸΝΤΕΡΩΦ ΦΗ ἘΤΑΦΕΡΕΠΙΔΙΜΑΝ ἸΝΙΔΣΕΒΗΣ ΤΗ 5
 ΡΟΥ ΟΥΟΣ ἸΠΑΡΑΝΟΜΟΣ ΝΑΙ ἘΤΑΦΕΡΑΤΣΩΤΕΜ
 ΟΥΟΣ ΔΑΖΙΤΟΥ ΕΖΡΗΙ¹ ἘΠΙΤΑΡΤΑΡΟΣ ἸΤΕ ἈΜΕΝ†
 ΣΕΧΗ ἸΜΔΥ †ΝΟΥ ἮΕΝ ΠΙΧΡΩΜ ΝΕΜ ΖΑΝΜΟΥ-
 ΧΛΟΣ ἸΤΕ ἈΜΕΝ† ΟΥΟΣ ΕΥΕΡΚΟΛΑΖΙΝ ἸΜΩΟΥ
 ἘΒΟΛΖΙΤΕΝ ΖΑΝΔΡΑΚΩΝ ΕΥΖΩΟΥ ΔΡΙΠΙΔΙΜΑΝ² 10
 ΠΑΝΟΥ† ἸΝΙΔΣΕΒΗΣ ΤΗΡΟΥ ΟΥΟΣ ἸΜΟΝ ΖΛΙ
 ΝΑΩ† ἘΒΟΥΝ ἘΖΡΕΝ ΠΕΚΟΥΑΖΣΑΖΝΙ ΦΗ ἘΤΕ
 ἮΕΝ ΝΙΕΖΟΥΟΥ ἸΒΑΙΕ ἘΔΚΟΥΟΝΣΚ ΝΑΝ ἘΒΟΛ
 ΖΙΧΕΝ ΠΙΚΑΖΙ ΟΥΟΣ ΔΚΒΙ ΣΑΡΣ ἮΕΝ †ΘΕΟΔΟΚΟΣ
 ΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ ἮΕΝ ΟΥΜΥΣΤΗΡΙΟΝ ἸΝΑΤ 15
 ἮΕΤΩΤΩ ΟΥΟΣ ἸΑΤΕΜΙ ἘΡΟΥ ΠΙΧΦΟ ἸΝΑΛΙΝ-
 ΘΙΝΟΝ³ ΦΗ ἘΤΑΦΜΩΙ ΖΙΧΕΝ ΝΙΧΟΛ ἘΤΕ ἸΠΕ
 ΝΕΦΔΑΛΑΥΧ ΘΩΛΕΒ ἸΜΩΟΥ ΦΗ ἘΤΕ ἘΒΟΛΖΙΤΕΝ
 Ε ἸΩΙΚ ΔΦΕΡΕ Ε ἸΩΟ ἸΡΩΜΙ ΟΥΩΜ ΔΥΣΙ ΦΗ
 ἘΤΑΦΕΡΕΠΙΔΙΜΑΠ ἸΦΙΟΜ ΝΕΜ ΝΙΘΗΟΥ ΟΥΟΣ 20
 ΑΥΧΑ ΡΩΟΥ [ΕΝΧΑΙ] ΝΙΒΕΝ ΣΕΣΩΤΕΜ ΝΑΚ ΧΕ
 [Ζ]ΑΝΘΑΜΙὸ ἸΤΑΚ ΤΗΡΟΥ ΝΕ ΜΑΡΕΦΙ ἸΧΕ ΠΕΚΝΑΙ
 ΕΖΡΗΙ ἘΧΩΝ ΝΕΜ ἈΝΟΚ ἮΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟΣ
 ΧΕ ΟΥΗΙ ἘΡΕ ΠΙΝΑΙ ΧΗ ἸΤΟΤΚ ΦΩΚ ΠΕ ΠΙΩΟΥ
 ΝΕΜ ΠΕΚΙΩΤ ἸΛΓΑΘΟΣ ΝΕΜ ΠΙΠῆΑ ΕΘΟΥΑΒ ΩΛ 25
 ἘΝΕΣ ἈΜΗΝ ἘΤΑΦ† ΔΕ ἸΠΙΔΜΗΝ ΔΥΖΙΤΩ ἘΒΟΥΝ
 ἘΠΙΤΡΟΧΟΣ ἘΤΑΦΖΕΙ ΔΕ ἮΕΝ ΘΜΗ† ἸΝΙΟΡΓΑΝΟΝ

1) Read ΕΒΡΗΙ.

2) Read ΔΡΙΕΠΙΔΙΜΑΝ.

3) Read ἸΝΑΛΗΘΙΝΟΝ.

ΕΤΧΟΡΧ ΛΥΣΩΚ ἘΣΩΓ ἸΝΟΥΣΟΠ ἸΝΟΥΩΤ ΟΥΟΣ
 ΛΦΒΩΛ ἘΒΟΛ ἕΒΕΝ ΟΥΙΩΣ ΝΙΚΑΣ ΝΕΜ ΝΙΑΦΟΥΓΙ
 ΛΥΜΟΥΗΚ ΕΥΣΟΠ ΠΙΤΥΡΑΝΟΣ ΔΕ ΑΦΩΨ ἘΒΟΛ
 ἸΠΕΜΘΟ ἸΝΙΟΥΓΡΩΟΥ ΕΤΚΩΤ ἘΡΟΦ ΕΦΣΩ ἸΜΟΣ
 ΧΕ ἸΜΟΝ ΝΟΥΤ ἘΒΗΛ ἘΠΙΛΠΟΛΛΩΝ ΝΕΜ ΠΙΕΡ-
 ΜΗΣ ΝΕΜ ΠΙΖΕΥΣ ΝΕΜ ΠΙΛΑΚΛΗΣ ΝΕΜ ΤΑΘΕΝ-
 ΝΑΣ ΝΕΜ ΤΚΑΜΑΝΔΡΑ ΝΕΜ ΠΟΣΙΤΩΝ ΝΑΙ ἘΤΟΥ-
 ΣΟΛΣΕΛ ἸΤΦΕ ΝΑΙ ΕΤΤΜΕΤΟΥΡΟ ἸΝΙΟΥΓΡΩΟΥ
 ΕΥΘΡΟ ἸΝΙΧΩΡΙ ἸΜΑΖΙ ἸΠΙΚΑΖΙ ΑΦΘΩΝ ΤΝΟΥ
 ΦΤ ἸΓΕΩΡΓΙΟΣ ΦΗ ΕΤΑ ΝΙΡΑΒΤΟΥΧΟΣ ἸΝΙΟΥΙΔΑΙ
 ἕΘΘΒΕΦ ΕΘΒΕ ΟΥ ἸΠΕΦΙ ἸΝΤΕΦΝΑΖΜΕΦ ἘΒΟΛἕΒΕΝ
 ΝΑΧΙΧ ΟΥΟΣ ΑΦΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΩΛΙ ἸΠΙΩΩΨ
 ἸΝΤΕ ΝΕΦΚΑΣ ΝΕΜ ΝΕΦΑΦΟΥΓΙ ΝΕΜ ΠΙΚΑΖΙ ἘΤΑΦΣΩ
 ἸΠΕΦΣΝΟΦ ΕΘΟΥΑΒ ΑΦΖΙΤΟΥ ἘΠΕΣΗΤ ἘΟΥΛΑΚΚΟΣ
 ΕΤΨΟΥΩΟΥ ἸΑΤΜΩΟΥ ΑΥΨΟΡΦ ἸΝΙΤΕΜ¹ ΨΑΡΩΦ
 fol. 130. ΝΑΦΣΩ ἸΜΟΣ ΠΕ ΧΕ ΜΗΠΟΤΕ ἸΝΤΕ ΝΙΧΡΗΣΤΗΑΝΟΣ
 ΣΙΜΙ ἸΝΟΥΨΩΨ ἸΝΤΟΥΓΙΡΙ ἸΖΑΝΣΟΜ ἸἕΗΤΦ ΜΕ-
 ΜΕΝΣΩΣ ΑΦΤΩΝΦ ἸΘΟΦ ΝΕΜ ΠΙΚΕ ΞΘ ἸΝΟΥΡΟ
 ΟΥΟΣ ΑΥΖΩΛ ἘΠΙΛΡΙΣΤΟΝ ΝΑΥΡΑΨΙ ΠΕ ΧΕ
 ΑΥΒΡΟ ἘΠΟΥΣΑΧΙ ΠΕ ΟΥΟΣ ἕΒΕΝ ΤΟΥΗΟΥ Ἰ
 ΠΙΛΗΡ ΤΗΡΦ ΕΡΧΑΚΙ ΟΥΟΣ ἸΤΦΕ ΖΩΒΣ ἸἕΗΠΙ
 Ἰ ΖΑΝἕΑΡΑΒΑΙ ΝΕΜ ΖΑΝΣΕΤΕΒΡΗΣ ΨΩΠΙ Ἰ
 ΠΙΚΑΖΙ ΤΗΡΦ ΣΘΕΡΤΕΡ ΨΑ ΝΕΦΣΕΝΤ Ἰ ΠΙΔΡ-
 ΧΗΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ΕΡΣΑΛΠΙΖΙΝ ἕΒΕΝ ΤΣΑΛ-
 ΠΙΓΡΟΣ ΑΦΙ ἸΧΕ ΠΩΣ ΖΙΧΕΝ ΟΥΖΑΡΜΑ ἸΧΕΡΟΥ-
 ΒΙΜ ΝΕΜ ΖΑΝΑΝΘΒΑ ἸΑΓΓΕΛΟΣ ΟΥΟΣ ΑΦΟΥΟΣ
 ΖΙΧΕΝ ΠΙΛΑΚΚΟΣ ΠΕΣΕ ΠΩΣ ἸΜΙΧΑΗΛ ΧΕ ἸΣΟΣ
 ἸΠΙΛΙΔΑΚ[Κ]ΟΣ ΧΕ ΜΟΙ ΝΗΙ ἸΝΙΣΝΟΦ ΝΕΜ ΝΙΚΑΣ

1) Read ἸΝΙΤΕΝ.

ΝΕΜ ΝΙΑΦΟΥΪ ΝΕΜ ΝΙΨΩΨ ἸΤΕ ΠΙΘΜΗ ΓΕΩΡΓΙΟΣ
 ΕΘΒΕ ΧΕ ΑΨΧΟΣ ΧΕ ΨΝΑΨΝΟΖΕΜ ἸΠΑΙ ΣΟΠ ΑΝ
 ΖΙΝΑ ἸΤΕΨἸΜΙ ΉΕΝ ΠΕΨΖΗΤ ΤΗΡΨ ΧΕ ἸΝΟΚ ΠΕ
 ΦΨ ἸΑΒΡΑΑΜ ΝΕΜ ΦΨ ἸΣΑΑΚ ΝΕΜ ΦΨ ἸΙΑΚΩΒ
 ΟΥΟΣ Ἰ ΜΙΧΑΗΛ ΧΑΨ ἸΠΕΨἸΘΟ ἸΒΟΛ ΑΨΒΙ ἸΝΙ- 5
 ΚΑΣ ἸΧΕ ΠῪΣ ΉΕΝ ΤΕΨΧΙΧ ΕΨΧΩ ἸΜΙΟΣ ἸΠΑΙΡΗΨ
 ΧΕ ΓΕΩΡΓΙΟΣ ΠΑΛΛΟΥΨ ΨΧΙΧ ἸΤΑΣΕΡΠΑΛΖΙΝ¹
 ἸΝΑΔΑΜ ἸΘΟΣ ΟΝ ΨΝΟΥΨ ΠΕ ΕΤΕΡΠΑΛΖΙΝ
 ἸΜΟΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑΨΜΙΨ
 ἸΒΟΥΝ ἸΖΡΑΨ ΑΨΨ ΝΑΨ ἸΠΙΠΠἸ ἸΩΝΉ ΟΥΟΣ 10
 ΑΨΤΩΝΨ ἸΒΟΛ ΉΕΝ ἸΗΕΘΜΩΟΥΤ ἸΧΕ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ Ἰ ΠῪΣ ΕΡΑΣΠΑΖΕΣΘΕ ἸΜΙΟΥΨ ΟΥΟΣ
 ΑΨΨ ΝΑΨ ἸΨΖΗΡΗΝΗ ΑΨΖΩΛ ἸΨΩΨ ἸΝΙΦΗΟΥΪ
 ΕΨΣΟΜΣ ἸΣΩΨ ἸΘΟΥΨ ΔΕ ΑΨΤΩΝΨ ΑΨΙ ΨΑ ΜΙΟΥ-
 ΡΩΟΥΨ ἸἸΝΟΜΟΣ ΝΕΜ ΝΙΚΕΜΑΤΟΙ ἸΤΑΨΖΙΤΨ 15
 ἸΠΙΛΑΚΚΟΣ ΟΥΟΣ ΠΕΣΑΨ ΝΩΟΥΨ ΕΨΣΟΠ ΧΕ ΣΟΥ-
 ΩΝΤ Ω ΝΙἸΝΟΜΟΣ ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡΓΙΟΣ ΦΗ
 ἸΤΑΡΕΤΕΝΉΘΒΕΨ ΟΥΟΣ ἸΑΡΕΤΕΝΖΙΤΨ ἸΠΙΛΑΚ-
 ΚΟΣ ΕΤΑΨΨΝΙΑΤΨ ἸΜΙΟΥΨ ἸΧΕ ΠΙΛΣΕΒΗΣ ΔΑΔΙ-
 ΑΝΟΣ ΟΥΟΣ ΠΕΣΑΨ ἸΝΙΜΑΤΟΙ ΧΕ ΤΕΨΉΝΙΒΙ ΠΕ 20
 ΤΕ ΠΕΧΕ ΜΑΚΜΕΝΤΙΟΣ ΠΟΥΡΟ ἸΨΑΡΜΕΝΙΑ ΧΕ
 ἸΜΟΝ ΤΕΨΉΝΙΒΙ ΑΝ ΤΕ ΑΛΛΑ ΕΨἸΝΙ ἸΜΙΟΥΨ
 ΑΝΑΤΟΛΙΟΣ ΧΕ ΠΙΣΤΡΑΤΗΛΑΤΗΣ ΝΑΨΧΩ ἸΜΙΟΣ
 ΝΩΟΥΨ ΠΕ ΧΕ ΤΕΤΕΝΨΠΙ ΑΝ Ω ΝΙΑΘΗΟΥΨ ἸΕΡΕ-
 ΤΕΝΧΩΠ ἸΨΜΕΘΜΗ ΑΛΛΑ ΑΛΗΘΩΣ ΦΑΙ ΠΕ ΓΕ- 25
 ΩΡΓΙΟΣ ΠΙΒΩΚ ἸΤΕ ΦΨ ΕΤΟΝΉ ἸΤΑ ΠΑῪΣ ἸΨΣ
 ολ. 131. ΠῪΣ ΠΨΗΡΙ ἸΦΨ ΕΤΟΝΉ ἸΤΑΨΤΟΥΝΟΣΨ ἸΒΟΛ
 ΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΖΩ ΨΝΑΖΨ

1) Read ἸΤΑΣΕΡΠΑΛΖΙΝ.

ἘΠΑῸḲ ἸἢḲ ΠḲḲ ΔΑΝΟΚ ΝΕΜ ΝΑΜΑΤΟΙ ΤΗΡΟΥ
 ΕΤΜΟϞΙ ΝΕΜΗΙ ΤΟΤΕ ΔΗΣΩΝΤ ἸΝΣΕ ΠΙΔΣΕΒΗϞ
 ΔΑΔΙΑΝΟϞ ΔΗΡΚΕΛΕΥΙΝ ἘΘΡΟΥΔΟΛΟΥ ΣΑΒΟΛ ἸΤ-
 ΠΟΛΙϞ ΟΥΟϞ ἸΝΣΕΑΙΤΟΥ Ἰὶ ἸΑΡΧΗ ΟΥΟϞ ἸΝΣΕ-
 ΒΕΤΔΩΤΟΥ ἸΤΣΗϞΙ ΦΑΙ ΠΕ ΠΙΡΗΤ ἘΤΑΥΣΩΚ
 ἘΒΟΛ ἸΤΟΥΜΑΡΤΥΡΙΑ ἸΝΣΟΥ ΚḲ ἸΠΙΔΒΟΤ ΜΕΧΙΡ
 ΟΥΟϞ ΔΥΒΙ ἸΠΙΧΛΟΜ ἸΝΗΑΤΤΑΚΟ ΕΥΙΡΙ ἸḲ ἸΨΟ
 ἸΜΑΤΟΙ ΝΕΜ ΠΟΥΣΤΡΑΤΗΛΑΤΗϞ ΑΝΑΤΟΛΙΟϞ ΝΕΜ
 Θ ἸΨΟ ἘΒΟΛḲΕΝ ΝΙΜΗΨ ΕΤΔϞΙ ἘΡΑΤΟΥ ΖΑΝ-
 ΖΩΟΥΤ ΝΕΜ ΖΑΝΖΙΔΜΙ ΟΥΟϞ ΝΑΡΕ ΠΙΔΓΙΟϞ 1
 ΓΕΩΡΓΙΟϞ ΔϞΙ ἘΡΑΤϞ ΕΦΤΝΟΜΤ ΝΩΟΥ ΤΗΡΟΥ
 ΨΑΤΟΥΣΩΚ ἘΒΟΛ ἸΚΑΛΩϞ ἘΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ
 ΨΟΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΨΑ ἘΝΕΖ ἈΜΗΝ ΜΕΝΕΝΣΑ
 ΝΑΙ ΔΗΡΚΕΛΕΥΙΝ ΕΘΡΟΥΨΤΟ ἸΠΙΘΜΗΙ ΖΙΧΕΝ
 ΟΥΒΛΟϞ ἸΒΕΝΙΠΙ ΟΥΟϞ ἸΝΣΕΖΩΤϞ ἸΠΕϞΣΟΙ ἘḲΟΥΝ 1
 ἘΠΙΒΛΟϞ ΟΝ ΠΑΛΙΝ ΟΝ ΔΗΘΡΟΥΜΟϞ ἸΝΝΟΥΧΑΛ-
 ΚΙΟΝ ἸΤΑΖΤ ἸΤΟΥΣΑΖΤ ḲΑΡΟΥ ΨΑΤΟΥΕΡ
 ἸΦΡΗΤ ἸΝΝΟΥΜΩΟΥ ΔΗΘΡΟΥΔΟΛΟΥΩΝ ἸΡΩϞ ἸΠΙ-
 ΔΓΙΟϞ ἸΤΟΥΧΩΨϞ ἘḲΡΗΙ ἘΤΕϞΝΕΧΙ ΕϞΒΕΡΒΕΡ
 ἸΠΕ ΖΛΙ ἸΠΕΤΖΩΟΥ ΨΟΠΙ ἸΜΟϞ ΔΗΡΚΕΛΕΥΙΝ 2
 ἸΝΣΕ ΠΙΔΣΕΒΗϞ ἸΝΣΕϞΩΧΙ ἸΝΝΙῶΤ ἘΒΟΛḲΕΝ ΠΕϞ-
 ΣΩΜΑ ἸΝΣΕΔΨϞ ἘΨΩΙ ḲΕΝ ΟΥΤΑΡ ἸΤΕ ΟΥΨΗΝ
 ἸΝΣΑ ΝΕϞΦΑΤ ΟΥΟϞ ἸΝΣΕΜΟΥΡ ἸΝΝΟΥΩΝΙ ἸΝΣΑ
 ΠΕϞΜΟΥΤ ΔΗΕΡ Ἰ ἸἘΖΟΥΟΥ ΝΕΜ Ἰ ἸἘΧΩΡϞ ἘϞΔΩΙ
 ἘΖΡΗΙ ΨΑΤΕ ΠΕϞΣΝΟϞ ΨΟΥΔ ἘΒΟΛḲΕΝ ΠΕϞΨΑΙ 2
 ἸΦΡΗΤ ἸΝΝΟΥΜΩΟΥ ΕΤΑ Ἰ ΔΕ ἸἘΖΟΥΟΥ ΣΩΚ
 ἘΒΟΛ ΔΗΘΡΟΥΧΑϞ ἘΠΕϞΗΤ ἸΝΣΕ ΔΑΔΙΑΝΟϞ ΠΙΤΥ-
 ΡΑΝΝΟϞ ΟΥΟϞ ΝΑΡΕ ΟΥΚΟΥΧΙ ἸΝΝΙϞΙ ΣΟΧΠ ἸḲΗΤϞ
 ΠΕ ΟΥΟϞ ΔΗΘΡΟΥΨΤΟϞ ΖΙΧΕΝ ΠΙΚΑΖΙ ΔΗΘΡΟΥ-
 ΖΙΟΥἸ ἘΧΕΝ ΠΕϞΣΩΜΑ ḲΕΝ ΡΩϞ ἸΤΣΗϞΙ ΙΧΕΝ 3

ΝΕΦΑΤ ΨΑ ΤΕΦΛΦΕ ΟΥΟΣ ΑΓΑΙϞ ἸΦΩḂ ΦΩḂ
 ΤΗΡϞ ἸΤΑ ΑΦΘΟΥΖΙΟΥἸ ἘΧΕΝ ΤΕΦΛΦΕ ḂΕΝ
 ΟΥΚΕΛΕΒΙΝ ΨΑΤΕΦΩḂ ΠΑΛΙΝ ΟΝ ΑΦΘΟΥΚΩΨ
 ἸΠΠΥΡΓΟΣ ἸΤΕ ΧΩϞ ΝΕΜ ΝΙΧΒΙ ἸΤΕΡΑΤϞ
 ḂΕΝ ΟΥΚΕΛ[Ε]ΒΙΝ ΟΥΟΣ ΑΦΘΟΥἸΝΙ ἸΝΟΥΝΙΩΨ 5
 ἸΝΙϞΤ¹ ΕΦΛΟΒΨ ἸΧΡΩΜ ΑΦΘΟΥΖΙΤϞ ἘḂΟΥΝ

ol. 132. ἘΠΕΦΜΑΨ ἸΝΟΥΒΙΝΑΜ² ΑἸ ἸΧΕ ΝΙΖΥΠΕΡΕΤΗΣ
 ΑΥΖΙΟΥἸ ἘΧΩϞ ΨΑΤΕϞἸ ἘΒΟΛḂΕΝ ΠΙΚΕΣΑ ΟΥΟΣ
 ΑΦΘΟΥϞΑΙ ἸΜΟΥ ΕϞΟΙ ἸΡΕΦΜΩΟΥΤ ἸΣΕḂΛϞ
 ἘΠΙΨΤΕΚΟ ΝΑϞΧΗ ΧΕ ΠΕ ḂΕΝ ΠΙΨΤΕΚΟ ἸΧΕ 10
 ΠΙΘΜΗ ΝΑϞΨΟΠ ΠΕ ḂΕΝ ΟΥΝΙΩΨ ἸḂΙϞΙ ΕΘΒΕ
 ΝΙΒΑΣΑΝΟΣ ΕΤḂΕΝ ΠΕϞΨΩΜΑ ΕΘΟΥΑΒ ḂΕΝ ΠΙἘ-
 ΧΩΡΖ ΟΥΝ ἸΜΑΖ Ḃ Ἐ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ ḂΕΝ
 ΝΙΠΛΥΓΗ Ἰ ΠḂḂ ἸḂḂ ΠΧḂ Ἰ ΨΑΡΟΥ ḂΕΝ ΠΙΨ-
 ΤΕΚΟ ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ ΕΘΟΥΑΒ ΟΥΟΣ Ἰ ΠΙΨΤΕΚΟ 15
 ΜΟΥ ἸΝΟΥΩΙΝΙ ΠΕΧΕ ΠḂḂ ΝΑϞ ΧΕ ΓΕΩΡΓΙΟΣ ΖΗΠΠΕ
 ΨΕΡΚΕΛΕϞἸΝ ΝΑΚ ΤΩΝΚ ḂΖΙ ἘΡΑΤΚ ΖΙΧΕΝ ΝΕΚ-
 ΒΑΛΑϞΧ ΕΚΟΥΟΧ ΟΥΟΣ ḂΕΝ ΨΟΥΝΟΥ ΑϞΤΩΝϞ
 ΕϞΟΙ ἸΑΤΤΑΚΟ ΑΦΕΡΑΣΠΑΖΕΣΘΕ ἸΜΟΥ ἸΧΕ ΠḂḂ
 ΟΥΟΣ ΑϞΖΙΟΥἸ ἸΤΕϞΧΙΧ ΖΙΧΕΝ ΠΕϞΨΩΜΑ ΤΗΡϞ 20
 ΑϞΜΑΖϞ ἸΝΟΜΨ ΠΕΧΑϞ ΝΑϞ ΧΕ ΤΩΟΥΝΟΥ
 ἸΤΕΚΖΩΛ ΨΑ ΝΑΙ ἸΣΕΒΗΣ ἸΝΟΥΓΡΩΟΥ ΟΥΟΣ
 ἸΤΕΚΨΠΙ ΝΩΟΥ ΝΕΜ ἸΟΥΝΟΥΨ ΧΕΜΝΟΜΨ
 ἸΠΕΡΕΡΖΟΥΨ ΨΨΟΠ ΝΕΜΑΚ ἸΧΟΥ ΝΙΒΕΝ ΨΧΩ
 ΝΒ. ἸΜΟΣ ΝΑΚ Ḃ ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ ΟΥΟΝ 25
 ΟΥΡΑΨΙ ΨΟΠ ḂΕΝ ΤΦΕ ἘΧΕΝ ΠΕΚḂΜΟΝΙ ἸΤΟΤΚ
 ΟΥΟΣ Ἰ ΠΙΑΓΓΕΛΟΣ ΘΕΛΗΛ ἘΧΕΝ ΠΕΚΨ ΕΘΝΑΝΕϞ
 ΙϞ ΖΗΠΠΕ ΨΝΟΥ ΚΕḂ ἸΡΟΜΠΙ ΝΑΨΩΠΙ ΕΚΨΟΠ

1) Read ἸΙϞΤ.

2) Read ἸΟΥἸΝΑΜ.

ΗΕΝ ΝΑΙ ΒΑCΑΝΟC ἘΒΟΛΖΙΤΕΝ ΜΙΟΥΡΩΟΥ ἸΛCΕ-
 ΒΗC ΟΥΟZ ΧΝΑΜΟΥ Ἰ Ἦ ἸCΟΠ ἸΝΗΟΥ ἸΝΟΚ
 ἸΜΙΝ ἸΜΟΙ ΝΕΜ ΝΙΑΓΓΕΛΟC ΕΘΟΥΑΒ ἸΝΤΑΘΙ
 ἸΝΤΕΚΨΥΧΗ ἸΝΤΑἸ ΕΜΤΟΝ ΝΑΚ ΗΕΝ ΚΕΝΥ ἸΝΑ-
 ΒΡΑΑΜ ΝΕΜ ἸΝCΑΑΚ ΝΕΜ ΙΑΚΩΒ ΗΕΝ ΠΙΠΑΡΑ-
 ΔΙCΟC ἸΝΤΕ ΠΟΥΝΟΥ ΝΑΙ ΔΕ ἸΤΑ ΠῸC ΧΟΤΟΥ
 ΝΑΥ ΟΥΟZ ΔΥἸ ΝΑΥ ἸἸΖΗΡΗΝΗ ΔΥΖΩΛ ἸΠΩΩΙ
 ἸΝΙΦΗΟΥἸ ΗΕΝ ΟΥΩΟΥ ΕΥCΟΜC ἸCΩΥ Ν ΠΙΔΡΙΟC
 ΔΕ ΓΕΩΡΓΙΟC ΔΥΕΡ ΠΙΞΩΡZ ΤΗΡΥ ΕΥΩΛΗΛ ΨΑΤΕ
 ΠΙΟΥΩΙΝΙ ΨΑΙ ἸΤΑ ΨΩΡΠ ΔΕ ΨΩΠΙ Ἰ ΝΙΔΝΟ-
 ΜΟC ἸΝΟΥΡΩΟΥ ΕΡΚΕΛΕΥἸΝ ἸΕΝΥ ΖΙΧΕΝ ΠΙΒΗΜΑ
 ΠΕΧΕ ΜΑΚΜΕΝΤΙΟC ΠΟΥΡΟ ΝΑΥ ΧΕ ὠ ΓΕΩΡΓΙΟC
 ἸΟΥΩΨ ἸΝΑΥ ἸΟΥΜΗΝΙ ἸΒΟΛ ΖΙΤΟΤΚ ΨΕ ΠΑΝΗΠ
 (sic) ΠΙΡΗἸ (sic) ἸΝΕΜ (sic) ΠΙΟΥ¹ ΝΕΜ ἸΑΡ-
 ΤΕΜΙC ΘΜΑΥ ἸΝΙΝΟΥἸ ΤΗΡΟΥ ἸΝΑΝΑΖἸ ΖΩ
 ἸΠΕΚΝΟΥἸ ἸἮC ΠΧC² ΧΕ ἸἸΜΙ
 ΧΕ ἸΠΕΚΧΕ ΜΕΘΜΗ ἸΝΕΖ ΑΛΛΑ ΜΑΤΑΜΟΙ ΧΕ
 ΕΚΕΡΕΤΙΝ ἸΝΑΥ ΠΟΥΡΟ ΧΕ ΠΕΧΑΥ ΝΑΥ ΧΕ ΖΗΠΠΕ
 fol. 133. IC ὀ ἸΘΡΟΝΟC ἸΠΑΙΜΑ ΟΥΒΕΤ ΝΙΩΕ ἸΝΤΕ ΠΙΟΥΑΙ
 ΠΙΟΥΑΙ ἸΜΩΟΥ ΖΑΝΟΥΟΝ ΗΕΝ ΟΥΨΕ ἸΜΑCΟΥ-
 ΤΑZ ΝΕ ΖΑΝΟΥΟΝ ἸΒΟΛΗΕΝ ΝΙΩΕ ἸΝΑΤΟΥΤΑZ
 ΝΕ ΕΨΩΠ ΗΕΝ ΝΕΚΕΥΧΗ ἸΤΟΥἸΟΥΩ ἸΒΟΛ
 ἸΤΟΥΘΕΠΝΟΥΝΙ ἸΝΤΕ ΝΙΩΕ ἸΜΑCΟΥΤΑZ ΟΥΩΝZ
 ἸΒΟΛ ΗΕΝ ΝΙΑΤΟΥΤΑZ ΔΝΟΚ ΖΩ ἸΝΑΝΑΖἸ
 ἸΠΕΚΝΟΥἸ ἸἮC CΑΤΟΤΥ ΔΥΚΩΛX ἸΝΕΥΚΕΛΙ
 ΔΥἸ ἸΟΥΕΥΧΗ Δ ΠῸC ΕΤΑΥἸ ΔΕ ἸΠΙΔΜΗΝ Ἰ

1) Read ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΥZ.

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

ΟΥΠΝ̄Α ἰ ἔΧΕΝ ΝΙΘΡΟΝΟΣ ΑΥΤΟΥΩ ἔΒΟΛ ΑΥΒΕ-
 ΠΝΟΥΝΙ ἸΧΕ ΝΙΘΡΟΝΟΣ ΟΥΟΣ Ἄ ΝΙΟΥΟΝ ἸΜΑ-
 ΣΟΥΤΑΣ ΦΙΡΙ ἔΒΟΛ ἸΧΩΒΙ ΝΕΜ ΟΥΤΑΣ ΝΙΚΕ-
 ΟΥΟΝ ἸΝΑΤΟΥΤΑΣ ΑΥΤΛΟΥΘ ΧΩΒΙ ἔΒΟΛ ΠΟΥΡΟ
 ΔΕ ΝΕΜ ΝΙΚΕΟΥΡΩΟΥ ἸΝΑΣΕΒΗΣ ἘΤΑΥΝΑΥ ἔΦΗ 5
 ἘΤΑΥΩΠΙ ἔΒΟΛ ΖΙΤΕΝ ΠΙΘΜΗ ΑΥΩΠΙ ἸΜΑΩΩ
 ΑΥΩΩ ἔΒΟΛ ΕΥΧΩ ἸΜΟΣ ΧΕ ἸΘΟΚ ΟΥΝΙΩ†
 ἸΝΟΥ† ΠΙΑΠΟΛΛΩΝ ΧΕ ἔΒΕΝ ΝΙΚΕΩΕ ΕΤΩΟΥΩΟΥ
 ΑΚΟΥΩΝΣ ἸΤΕΚΧΟΜ ἔΒΟΛ ΤΟΤΕ ΑΦΕΡΚΕΛΕΥΙΝ
 ἸΧΕ ΠΙΑΝΟΜΟΣ ἘΘΡΟΥΤΣΕΜΣΟ ἸΠΙΔΓΙΟΣ ΓΕΩΡ- 10
 ΡΙΟΣ ΖΙΧΕΝ ΟΥΒΛΟΧ ἸΖΟΜΤ ΟΥΟΣ ΑΦΕΡΟΥΙΝΙ
 ΠΔ. ἸΒ ἸΙΨΤ ΕΥΟΙ ἸΟΥΜΑΖΙ ἸΩΙΗ ἸΠΙΟΥΑΙ ΠΙΟΥΑΙ
 ἸΜΩΟΥ ΟΥΟΣ ΑΥΛΟΒΩΟΥ ἔΒΕΝ ΠΙΧΡΩΜ ΑΥΘΟΚ-
 ΖΟΥ ἔΒΕΝ ΠΕΡΧΦΟΙ Β ΩΑΤΟΥΙ ἔΒΟΛ ΣΑΒΡΗΝΙ
 ἸΠΙΒΛΟΧ ΠΑΙΡΗ† Ἄ ΠΙΘΜΗ ΩΩΠΙ ΕΨΤΟΤΣ ἘΠΙ- 15
 ΒΛΟΧ ΟΥΟΣ ΠΑΙΡΗ† ΑΦΕΡΟΥΙΝΙ ἸΟΥΑΜΩΕ ἸΤΕΨ-
 ΦΩΝΚ ἸΘΜΗ† ἸΤΕΨΔΦΕ ἔΒΕΝ ΟΥΜΑΧΙ ἸΒΕΝΙΠΙ
 ΑΦΕΡΟΥΦΩΝ ἘΖΡΗΝΙ ἘΡΟΣ ἸΝΟΥΓΛΑΜΧΑΠΤ ΕΨΒΕΡ-
 ΒΕΡ ΩΑΤΕΨΜΟΣ ἸΤΕΨΝΕΧΙ ἸΤΕΨΙ ἔΒΟΛἔΒΕΝ ΤΕΨ-
 ΧΕΒΩΑΙ ΝΕΜ ΝΕΨΜΑΩΧ ΝΕΜ ΣΑΒΡΗΝΙ ἸΜΟΣ 20
 ΣΑΤΟΤΨ Ἄ ΠΙΧΡΩΜ ΝΕΖΣΙ ἔΒΕΝ ΤΕΨΔΦΕ ΝΕΜ
 ΠΕΨΣΩΜΑ ΤΗΡΨ ΑΦΕΡ ἸΦΡΗ† ἸΟΥΡΕΨΜΩΟΥΤ
 ΑΦΕΡΟΥΨΩΧΙ ἸΝΙΨΤΨ ἔΒΟΛἔΒΕΝ ΝΕΨΧΦΩ† ΟΥΟΣ
 ἸΤΟΥΖΙΤΨ ἔΒΟΥΝ ἘΟΥἔΖΕἸΖΟΜΤ ΟΥΟΣ ΑΦ-
 ΘΡΟΥΣΑΖ† ἸΨΕΖΕ ἘΡΕ ΠΙΜΑΚΑΡΙΟΣ ἸΒΗΤΣ ἸΠ̄ 25
 ἸΕΖΟΥΨ ἔΒΕΝ ΖΑΝΩΕ ἸΔΛΟΛΙ ΝΕΜ ΖΑΝΚΑΠΑΡΙ-
 ΣΟΣ ΟΥΟΣ Ἄ ΠΩΣ ΝΑΥ ἘΠΗΣΙ ἸΠΙΘΜΗ ΟΥΟΣ ΑΨΙ
 ΩΑΡΟΣ ΖΙΧΕΝ ΟΥΒΗΠΙ ΑΨΩΩΕΜ ἸΠΙΧΡΩΜ ΒΑΡΟΣ
 ΑΨΤΑΛΒΟ ἸΠΕΨΣΩΜΑ ΤΗΡΨ ΑΦΕΡΕ ΨἔΖΕ ἸΖΟΜΤ
 ΦΩΒ ἔΒΕΝ ΤΕΣΜΗ† ΟΥΟΣ ΑΨΙ ἔΒΟΛ ἸΒΗΤΣ 30

fol. 134. ΝΧΕ ΠΙΜΑΚΑΡΙΟϞ ΓΕΩΡΓΙΟϞ ΝΦΡΗ† ΝΝΟΥΑΙ
 ΕΤΑΡΧΩΚΕΜ ΉΕΝ ΟΥΣΙΩΟΥΝΙ ΟΥΟϞ ΑϞΙ ΕΒΟΛ
 ΝΉΗΤΕ ΟΥΟϞ Α ΠΩϞ ΕΡΑΣΠΑΖΕϞΘΕ ΝΜΟϞ ΑϞ-
 ΜΑϞϞ ΝΧΟΜ ΑϞ† ΝΑϞ Ν†ΖΗΡΗΝΗ ΑϞΨΕ ΕΠΩΩΙ
 ΕΝΙΦΗΟΥΙ ΉΕΝ ΟΥΩΟΥ ΕϞϞΟΜϞ ΝϞΩϞ ΠΙΜΑΚΑ-
 ΡΙΟϞ ΔΕ ΑϞΘϞΙ ΕΡΑΤϞ ΝΠΕΜΘΟ ΝΝΙΟΥΓΡΩΟΥ
 ΝΜΟΝ ϞΛΙ ΝΤΑΚΟ ΨΟΠ ΝΜΟϞ ΕΤΑ ΠΙΜΗΨ ΔΕ
 ΝΑϞ ΕΦΗ ΕΤΑϞΨΩΠΙ ΑϞΨΩ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ Φ†
 ΝΓΕΩΡΓΙΟϞ ΙΗϞ ΠΧϞ ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΝΙΟΥΓΡΩΟΥ
 ΔΕ ΑϞΘΡΕ ΝΙΜΗΨ ΚΩ† ΕΡΩΟΥ ΑϞΩΛΙ ΝΤΟΥΑΦΕ
 ΉΕΝ ΡΩϞ ΝΤϞΗϞΙ ΠΑΙΡΗ† ΑϞΧΩΚ ΕΒΟΛ ΝΤΟΥ-
 ΜΑΡΤΥΡΙΑ ΑϞΒΙ ΝΠΙΧΛΟΜ ΝΤΕ ΠΩΝΉ ΉΕΝ
 ΟΥΕϞΟΟΥ ΝΟΥΩΤ ΝϞΟΥΙ ΝΦΑΜΕΝΩΘ ΝΧΕ Ε
 ΝΨΩ ΝΨΥΧΗ ΟΥΟϞ ΝΑΡΕ ΦΗ ΕΘΟΥΑΒ †ΤΑΧΡΟ
 ΝΖΗΤ ΝΩΟΥ ΨΑΤΟΥΧΩΚ ΕΒΟΛ ΝΠΟΥΑΓΩΝ ΉΕΝ
 ΟΥΖΗΡΗΝΗ ΝΤΕ Φ† ΑΜΗΝ ΜΕΝΕΝϞΑ ΝΑΙ ΑϞΕΡ-
 ΚΕΛΕϞΙΝ ΝΧΕ ΝΙΟΥΓΡΩΟΥ ΕΘΡΟΥΙΝΙ ΝΝΟΥΜΗΡΙ
 ΝΚΑΨ ΝΝΑΛΟΛΙ ΕΘΩΟΒΙ ΝϞΕΤϞΕΜϞΟ ΝΠΙΘΜΗ
 ϞΙΧΕΝ ΟΥΩΝΙ ΟΥΟϞ ΑϞΨΟΠΨΕΠ ΝΝΙΚΑΨ ΉΕΝ
 ϞΑΝΜΑΧΕΡΑ ΕϞΧΗΡ ΟΥΟϞ ΑϞΤΕΡΤΩΡΟΥ ΉΕΝ
 ΠΕϞϞΩΜΑ ΕΘΟΥΑΒ ΑϞΦΩΉ ΝΝΕϞΑΛΟϞ ΑϞΛΟΚ-
 ϞΟΥ ΕΒΟΥΝ ΕΡΩΟΥ ΟΥΟϞ ΑϞΙΝΙ ΕΒΟΛ ΝΝΙΕΒ
 ΝΤΕ ΝΕϞϞΙΧ ΝΕΜ ΝΑΝΕϞΒΑΛΛΑϞΧ (sic) ΑϞΛΟϞΟΥ
 ΝΚΑΨ ΑϞΛΟΥϞ ΟΝ ΝΧΕ ΝΙϞΥΠΕΡΕΤΗϞ ΝΚΕ Β
 ΕϞΨΕΠΩΩΠ ΕΠΩΩΙ ΉΕΝ ΠΕϞΨΑΙ ΨΑΤΟΥϞΕΙ¹ ΕΠΩΩΙ
 ΉΕΝ ΤΕϞΑΦΕ ΟΥΟϞ ΑϞϞΕΡΚΕΡ ΝΜΟϞ ϞΙΧΕΝ
 ΠΩΝΙ ΕΡΕ ΝΙΚΑΨ ΘΟϞ ΉΕΝ ΠΕϞϞΩΜΑ ΨΑΤΕ
 ΠΕϞϞΟϞ ϞΕΚΉΑ† ϞΙΧΕΝ ΠΙΚΑϞΙ ΝΦΡΗ† ΝΝΟΥ-

π̄.

1) Read ΨΑΤΟΥΙ.

μωου_ ερσωκ ναρε πιθμη βοσι ἴμαω πε
 βεν ται βασανος παλιν ον αφρογτομ
 περσοι εογφοσι ἴωε ογορ ἴτογτομ κεογι
 ετερνεσι ἴτογτοσογ νιιτq' αφρογβοικq βεν
 θμη† ἴτφοσι σνογ† αγῖνι ἴνογνιω† ἴβα- 5
 ωογρ ἴβενιπι ογορ αγβασq βεν θμη† ἴσωq
 ωα νεqδλλαγx παρη† αφ† ἴπιπῆα σατοτq
 ογορ εταγναγ xε αφμογ αγογασαζνι εθρογ-
 ἴνι ἴνογνιω† ἴλεβηc ἴζομτ ογορ αγζιογι
 ἴπσωμα ἴπιἀριος επιλεβηc νεμ περσνοq νεμ 10
 νεραφογι τηρογ ενεμ νη εταγσωлк ενικαω
 νεμ νη εταγσωлк ενεννασζι ἴτβαωογρ
 fol. 135. αφρογζιογι εσωq ἴνογταζτα νεμ ογασ-
 φαλτον νεμ ογωαζλ ωατε πιωαζ βισι σαπ-
 ωωι ἴπιλεβηc ἴζογò ιε ἴμαζι ναρε πιλεβηc 15
 γαρ χη βεν ογωικ ερζηλ επεσнт ἴ λ ἴμαζι
 αγερκελεγῖν εθρογωορ ἴτεμ εσωq νεμ πιωικ
 σαπωωι ἴπικαζι ἴκε θ ἴμαζι αφρογκωτ
 ζιχεν πιωικ ἴνογμανχασοθνεq ἴτε νιογρωογ
 xε ζινα πεσωογ xε ἴνε νιχρηcτιανος xεμ 20
 ζλι ἴμελος ἴταq ἴτογκωτ ἴνογμартηριον
 εσωq εταγωε νωογ ἴχε νιζγπερετηc ζηππε
 αφωωπι ἴχε ογνιω† ἴμονμεν βεν πιἀηρ
 ἀ πρη ερχακι ἀ νισιογ ογωνζ εβολ βεν
 τφωι ἴπιεζοογ ετεμμαγ ογορ ἀ πῶc ἴ επε- 25
 снт εβολβεν тφe νεμ ζανнанѠва (sic) ἴαг-
 гелос νεμ ζанxорос ἴτε νη εθoγав ερε πιῶ
 ἴαποcтолос νεμωογ νεμ δαγiα πογρο νεμ

1) Read νιιτq.

ΝΙΠΡΟΦΗΤΗΣ ΤΗΡΟΥ ΟΥΟΖ Α ΠΙΜΑ ΤΗΡΑ ΜΟΖ
 ΝΝΟΥΩΙΝΙ ΜΜΑΩΩ ΖΩΣΔΕ ΝΤΕ ΝΗ ΕΘΟΥΗΟΥ
 ΝΗ. ΤΗΡΟΥ ΕΤΒΕΝ †ΠΟΛΙΣ ΝΕΜ ΝΙΚΕΑΣΕΒΗΣ ΝΟΥ-
 ΡΩΟΥ ΝΑΥ ΕΠΙΟΥΩΙΝΙ ΝΤΟΥΖΕΙ ΤΗΡΟΥ ΖΙΧΕΝ
 ΠΟΥΖΟ Α ΠΩΣ Ι ΕΧΕΝ ΠΙΜΑ ΕΡΕ ΠΙΛΕΒΗΣ ΝΒΗΤΑ
 ΑΦΟΥΑΖΣΑΖΝΙ ΝΓΑΒΡΙΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘΡΕΦ-
 ΦΩΒ ΝΠΙΚΑΖΙ ΟΥΟΖ ΝΤΕΡΙΝΙ ΕΠΩΩΙ ΝΠΙΛΕΒΗΣ
 ΑΦΜΟΥ† ΝΧΕ ΠΩΣ ΖΙΧΕΝ ΠΙΚΕΡΜΙ ΝΤΕ ΝΕΝΚΑΣ
 ΝΠΙΘΜΗ ΕΤΒΕΝ ΠΙΛΕΒΗΣ ΕΦΧΩ ΜΜΟΣ ΧΕ ΓΕΩΡ-
 ΡΙΟΣ ΓΕΩΡΡΙΟΣ ΔΝΟΚ ΠΕ Φ† ΦΗ ΕΤΑΓΤΟΥΝΟΣ
 ΛΑΖΑΡΟΣ ΕΒΟΛΒΕΝ ΝΗ ΕΤΜΩΟΥ† †ΟΥΑΖΣΑΖΝΙ
 ΝΑΚ ΟΝ †ΝΟΥ ΕΘΡΕΚΟΖΙ ΕΡΑΤΚ ΕΤΕΚΙ ΕΒΟΛΒΕΝ
 ΠΙΛΕΒΗΣ ΣΑΤΟΤΑ ΑΦΤΩΝΑ ΑΦΟΖΙ ΕΡΑΤΑ ΝΧΕ
 ΠΙΘΜΗ ΕΦΧΗΚ ΕΒΟΛ ΜΜΟΝ ΖΛΙ ΝΑΒΝΙ ΝΒΗΤΑ
 ΔΝ ΠΕ Α ΠΩΣ ΕΡΑΣΠΑΖΕΣΘΕ ΜΜΟΥ ΑΦΜΑΖΑ
 ΝΧΟΜ ΝΕΜ ΝΟΜ† ΕΦΧΩ ΜΜΟΣ ΧΕ ΓΕΩΡΡΙΟΣ
 ΠΑΜΕΝΡΙΤ ΒΡΟ ΜΜΟΚ ΟΥΟΖ ΝΤΕΚΑΜΟΝΙ ΝΤΟΤΚ
 ΧΕ ΔΙΣΕΜΝΙ ΝΑΚ ΝΝΟΥΘΟΡΟΝΟΣ ΒΕΝ ΙΛΗΜ ΝΤΦΕ
 ΦΔΙ ΕΤΕ ΜΜΟΝ ΖΛΙ ΕΦΟΝΙ ΜΜΟΥ ΒΕΝ ΝΙΜΑΝ-
 ΖΕΜΣΙ ΝΤΕ ΝΙΜΑΡΤΥΡΟΣ ΤΗΡΟΥ ΝΑΙ ΕΤΑΓΩΩΠΙ
 ΙΣΧΕΝ ΩΟΡΠ ΟΥΟΖ ΝΝΕ ΟΥΟΝ ΩΩΠΙ ΕΦΟΝΙ ΜΜΟΚ
 ΩΑ ΕΝΕΖ ΒΕΝ ΝΙΚΕΟΥΟΝ ΕΘΝΑΩΩΠΙ Ω ΠΑΜΕΝΡΙΤ
 fol. 136. ΓΕΩΡΡΙΟΣ Α ΠΙΜΗΩ ΝΤΕ ΝΙΠΡΟΦΗΤΗΣ ΝΕΜ
 ΝΙΑΠΟΣΤΟΛΟΣ † ΝΠΟΥΟΙ ΑΥΕΡΑΣΠΑΖΕΣΘΕ ΜΜΟΥ
 ΠΕΧΩΟΥ ΝΑΥ ΧΕ Ω ΟΥΝΙΑΤΚ ΔΛΗΘΩΣ Ω ΓΕΩΡ-
 ΡΙΟΣ ΠΙΜΕΝΡΙΤ ΝΤΕ Φ† ΝΕΜ ΝΕΦΑΓΓΕΛΟΣ ΝΕΜ
 ΝΙΧΕΡΟΥΒΙΜ ΝΕΜ ΝΙΣΕΡΑΦΙΜ ΟΥΟΖ ΔΝΟΝ ΖΩΝ
 ΤΕΝΩΟΥΩΟΥ ΜΜΟΝ ΝΒΗΤΚ ΝΕΜ ΤΕΚΝΙΩ† ΝΖΥ-
 ΠΟΜΟΝΗ ΜΑΛΙΣΤΑ ΝΘΟΚ ΜΜΑΥΑΤΚ †ΝΟΥ ΕΘΟΥ-
 ΩΝΖ ΕΒΟΛ ΝΦΡΑΝ ΜΦ† ΒΕΝ ΟΥΠΑΡΡΗΣΙΑ ΒΕΝ

†ΟΙΚΟΥΜΕΝΗ ΤΗΡC ΝΕΜ ΠΕCΜΟC ΕΘΒΕ ΦΑΙ
 ΠΕΝCΩΤΗΡ ΝΑΟΥΟΝΖΕΚ (sic) ἔΒΟΛ ΖΩΚ ΗΕΝ
 ΤΦΕ ΕΚΩΟΠ ΗΕΝ ΟΥΩΟΥ ἸΑΤCΑΧΙ ἸΜΟC ἸΠΕΜΘΟ
 ἸΠΙCΩΝΤ ΤΗΡC ἸΤΕ ΤΦΕ ΝΕΜ ΠΚΑΖΙ ΟΥΟC
 ἔΤΑΥΜΑΖC ἸΡΑΩΙ Ἰ ΠΩC †ΝΕΜΑC Ἰ†ΖΗΡΗΝΗ 5
 (sic) ΔCΨΕ ἔΠΩΩΙ ἔΝΙΦΗΟῖ ΝΕΜ ΝΕCΑΓΓΕΛΟC ΝΕΜ
 ΝΗ ΕΘΟΥΑΒ ΤΗΡΟῦ ἸΤΑC ΗΕΝ ΟΥΝΙΩ† ἸΩΟΥ
 ΝΕΜ ΟΥΤΑΙΟ ΠΙΜΑΚΑΡΙΟC ΔΕ ΑCΙ ἔΘΜΗ† ἸΠΙ-
 ΘΕΑΤΡΟΝ ἸΤΕ †ΒΑΚΙ ἔΡΕ ΠΕCΖΟ ΜΕΖ ἸΝΝΟΥΩΙΝΙ
 ΔCΨΩ ἔΒΟΛ ΕCΧΩ ἸΜΟC ΧΕ ΩΟΥ ΝΙΟΥΡΩΟΥ 10
 Ζ. ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΘΜΩΙ ΝΕΜΩΟΥ ΝΕΜ ΝΙΚΕ
 ΜΑΤΟΙ ΕΤΩΟΠ ΗΕΝ ΤΑΙ ΒΑΚΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ
 ΕΤΩΟΠ ἸΗΗΤC ἸΜΩΙΝΙ ἔΒΟΛ ΤΗΡΟῦ ἸΤΕΤΕΝΝΑῦ
 ἔΡΟΙ ΕΙΟΝΗ ΗΕΝ ΤΧΟΜ ἸΠΑΝΟΥ† ΔΝΟΚ ΠΕ ΓΕ-
 ΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ἸΤΕ ΝΙΓΑΛΙΛΕΟC ΔΝΟΚ ΠΕ 15
 ἔΤΑ ΝΑΙ ΔΘΝΟΥ† ἸΝΝΟΥΡΩΟΥ ΗΟΘΒΕΤ ΟΥΟC
 ΔΥΘΟΜCΤ ΗΕΝ ΠΙΚΑΖΙ Ἰ ΠΑΝΟΥ† ἸΗC ΠΧC
 ΤΟΥΝΟCΤ ἔΒΟΛΗΕΝ ΝΗ ΕΘΜΩΟΥΤ ΧΕ ἸΘΟC ΠΕ
 †† ἸΤΕ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΙΜΗΩ ΔΕ ἔΤΑΥ-
 CΟΥΩΝC ΧΕ ἸΘΟC ΠΕ ΔΥΩΩ ἔΒΟΛ ΕΥΧΩ ἸΜΟC 20
 ΧΕ ἸΜΟΝ ΝΟΥ† ΗΕΝ ΤΦΕ ΟΥΔΕ ΖΙΧΕΝ ΠΙΚΑΖΙ
 ἔΒΗΛ ἔἸΗC ΠΧC †† ἸΓΕΩΡΓΙΟC ΠΙΜΕΛΙΤΩΝ ΟΥΟC
 ΟΥCΖΙΜΙ ἔΒΟΛΗΕΝ ΝΙΜΗΩ ἔΤΑCΝΑῦ ἔ†ΨΦΗΡΙ
 ἔΤΑCΩΠΙ ΔCΝΑΖ† ἔ ΠΕCΡΑΝ ΠΕ CΧΟΛΑCΤΙΚΗ
 ΔCΟΥΩΨΤ ἸΠΙΜΑΡΤΥΡΟC ΕCΧΩ ἸΜΟC ΝΑC ΧΕ 25
 ΠΑΩC ΓΕΩΡΓΙΟC Ἰ ΠΑΨΗΡΙ ΜΟΥΖΠ¹ ἸΤΕC-
 ἔΖΕ ΧΕ ἸΤΕCΧΑΙ ΗΕΝ ΤΚΟΙ ΔCΖΕΙ ΟΥΟC
 ΔCΜΟΥ †ΝΟΥ ΧΕ Ω ΠΑΩC ἸΡΙΒΟΗΘΙΝ ἔΡΟΝ

1) For ΝΟΥΖΠ.

fol. 157. ΧΕ ΑΝΟΝ ΖΑΝΖΗΚΙ ΠΕΧΕ ΠΙΘΜΗ ΝΑϞ ΧΕ ΒΙ ΝΕ
 ΜΠΑΙ ΚΟΥΧΙ ΝΩΡΩΠ ΕΤΑΙΛΑΜΟΝΙ ΜΜΟϞ ΤΝΟΥ
 ΗΕΝ ΤΑΧΙΧ ΟΥΟϞ ΜΑΩΕ ΝΕ ΕΤΚΟΙ ΤΑΛΟϞ ΕΧΕΝ
 ΤΕΖΕ ΕΡ[Ε]ΧΩ ΜΜΟϞ ΧΕ ΠΕΧΕ ΠΙΒΩΚ ΝΤΕ ΠΩ
 ΦΤ ΓΕΩΡΓΙΟϞ ΧΕ ΤΩΝΙ Ω ΤΕΖΕ ΕΒΟΛΗΕΝ ΝΗ
 ΕΘΜΩΟΥΤ ΤΣΙΜΙ ΔΕ ΑΣΙΡΙ ΚΑΤΑ ΠΙΡΗΤ ΕΤΑ
 ΠΙΛΓΙΟϞ ΧΟϞ ΝΑϞ ΟΥΟϞ ΔΩΝΗ ΝΧΕ ΤΕΖΕ Α-
 ΤΩΟΥ ΜΦΤ ΑΩΩΠΙ ΕΣΜΗΝ ΕΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ
 Ε ΝΑΡΕ ΟΥΜΗΩ ΚΩΤ ΕΠΙΛΓΙΟϞ ΠΕ ΕΓΤΣΒΩ ΝΩΟΥ
 ΕΠΧΙΝΟΟΥΕΝ ΠΧΩ ΝΑΓΩΩ ΕΒΟΛ ΧΕ ΟΥΑΙ ΠΕ
 ΦΤ ΝΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΠΙΜΑΤΟΙ ΝΧΩΡΙ ΝΤΕ
 ΠΟΥΡΟ ΠΧΩ ΠΕΧΕ ΝΙΟΥΓΡΩΟΥ ΝΝΙΜΑΤΟΙ ΧΕ ΟΥ
 ΝΕ ΝΑΙ ΩΩ ΕΒΟΛ ΕΤΩΩ ΝΠΑΙΡΗΤ ΕΤΕΝΩΤΕΜ
 ΕΡΩΟΥ ΠΕΧΕ ΠΙΜΑΤΟΙ ΝΩΟΥ ΧΕ ΓΕΩΡΓΙΟϞ ΠΕ
 ΕΤΑΓΤΩΝϞ ΕΒΟΛΗΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΡΕ ΝΙΜΗΩ
 ΩΩ ΕΒΟΛ ΕΥΝΑΖΤ ΕΠΕΡΝΟΥΤ ΧΕ ΑΓΤΟΥΝΟϞ
 ΕΒΟΛΗΕΝ ΝΗ ΕΘΜΩΟΥΤ ΝΙΟΥΓΡΩΟΥ ΔΕ ΕΤΑΓ-
 ΖΒ. ΩΤΕΜ ΧΕ ΓΕΩΡΓΙΟϞ ΠΕ ΕΤΑΓΩΝΗ ΝΚΕϞΟΠ
 ΑΥΝΟΒΩΠ¹ ΕΦΑΖΟΥ ΠΕ ΝΑΓΕΡΖΟΤ ΠΕ ΝΙΜΑΩΩ
 ΠΕΧΩΟΥ ΝΝΟΥΕΡΗΟΥ ΧΕ ΑΡΗΟΥ ΝΘΟϞ ΑΝ ΠΕ
 ΟΥΟϞ ΠΕΧΕ ΝΙΜΑΤΟΙ ΧΕ ΖΗΠΠΕ ΤΕΝΝΑΕΝϞ
 ΝΩΤΕΝ ΤΝΟΥ ΖΙΝΑ ΝΤΕΤΕΝΕΜΙ ΗΕΝ ΟΥΤΑΧΡΟ
 ΧΕ ΝΘΟϞ ΠΕ ΓΕΩΡΓΙΟϞ ΝΙΜΑΤΟΙ ΔΕ ΑΥΙΝΙ ΜΠΙ-
 ΛΓΙΟϞ ΖΙΧΕΝ ΠΙΒΗΜΑ ΝΑΡΕ ΠΙΜΗΩ ΜΩΩΙ ΝΩΩ
 ΠΕ ΟΥΟϞ ΝΑΓΩΩ ΠΕ ΕΒΟΛ ΕΥΧΩ ΜΜΟϞ ΧΕ ΑΝΟΝ
 ΖΑΝΧΡΗϞΤΗΑΝΟϞ ΝΠΑΡΡΗϞΙΑ ΝΑΓΩΩ ΕΒΟΛ ΠΕ
 ΕΥΖΩΟΥΩ ΕΝΙΟΥΓΡΩΟΥ ΟΥΟϞ ΝΑΓΧΟΝΤ ΕΝΙΟΥ-
 ΡΩΟΥ ΠΕ ΝΙΟΥΓΡΩΟΥ ΔΕ ΑΥΕΡΚΕΛΕΥΙΝ ΝΝΙΜΑΤΟΙ

1) Sic; for ΑΥΝΟΥΩΠ.

ἔθροῦδοτδβτ ἵσα νιμηω ισxen λxp ᾠ¹ ἵπι-
 ἔροῦ ωα φναγ ἵναxp ἵτ ἵπιἔροῦ ἵμαzβ
 εγῶτεβ ἵσωοῦ πε λγωωπι ἵxe τηβι² ἵτε
 νη εταγδι ἵπιχλομ ἵεν πιεροῦ ἔτεμμαγ
 σεῖρι ἵη ἵωο νεν φ ἵψγχη λγzωλ ἐνιφθογῖ 5
 ἵεν οῦωοῦ ἔρε πογcμοῦ εθογab ωωπι νεναν
 τηροῦ ωα ἐνεz ἀμην νενενca ναι λγκοτοῦ
 ἵxe νιογρωοῦ ἐπιλγιοc γεωργιοc πεxωοῦ
 ναq xe γεωργιοc πωc ακτωνκ ἐβολῆεν νη

fl. 138. εθωοῦτ πεxe πιμακαριοc νωοῦ xe παῶc 10
 ιῆc πῶc πε ἔταqτοῦνοc ἐβολῆεν νη εθω-
 οῦτ εθε φαι τωωπ ἵναι ἵci τηροῦ zixen
 πεqpan εθογab λqεροῦω ἵxe ογαι ἐβολ
 ἵῆητοῦ ἔπεqpan πε ρακλιλοc ογοz πεxαq
 ἵπιθμη ἵπαι ρητ xe ὦ γεωργιοc ἀλλὰ ἀληθωc 15
 τoi ἵωφηρι ἵμοκ xe πωc ακι ἐβολῆεν παι-
 λεβηc εκoi ἵφαχι φαχι ογοz εκcaτ ἔπεcητ
 ἔπκαzι τνοῦ xe εκογωω ἵταναzτ ἔπεκνοῦτ
 εθε νιθρονoc λῆ ἔταγτοῦω ἐβολ ογοz
 ἵτενῆμι xe πεκνοῦτ πε ἔταqερ παι μhini 20
 ωαν νεννοῦτ νε ἀλλὰ ic ογcλη ἵνῶνι
 ἵπαι μα ἔρε zαμρεqμωοῦτ ἵῆητεc ἵτε νι-
 ἀρχεoc ογοz ἔωωπ ἵτεκτωβz ἵπεκνοῦτ
 ογοz ἵτεqτοῦνοcοῦ εγονῆ ογοz τnαναzτ
 ἔροq zω λqεροῦω ἵxe πιμακαριοc γεωργιοc 25
 πεxαq xe τῆμι ἀνοκ xe τετενναzτ αν ἀλλὰ
 πιxρωμ εθναοῦεμῆνοῦ τηροῦ πλην εθε
 zδ. φαι μνω ετδzι ἔρατοῦ τnaερε πωοῦ ἵπαῶc

1) Read ᾠτ.

2) Read τηπι.

✓ ΙΗϞ ΠΧϞ ΟΥΩΝϞ ΕΒΟΛ ΤΩΝΚ ΝΘΟΚ ΝΕΜ ΦΗ
 ΕΤΕΚΟΥΛΩϞ ΛΟΥΩΝ ΝΤΣΛΗ ΛΝΙΟΥΙΝΙ (sic) ΝΝΗ
 ΕΤΕ ΝΒΗΤϞ ΝΠΑΕΜΘΟ (sic) ΕΒΟΛ ΝΠΑΙ ΜΗΩ ΖΙΝΑ
 ΝΤΕ ΦΡΑΝ ΝΠΑΟΥΡΟ ΝΜΗΙ ΟΥΩΝϞ ΕΒΟΛ ΝΦΟΥ
 ΛΥΤΩΝϞ ΝΧΕ ΠΟΥΡΟ ΡΑΚΙΛΛΟϞ ΝΕΜ ΠΟΥΡΟ ΔΑ-
 ΔΙΑΝΟϞ ΝΕΜ ΔΙΔΝΗϞΙΟϞ ΠΟΥΡΟ ΝΧΗΜΙ ΑΥΟΥΩΝ
 ΝΤΣΛΗ ΝΩΝΙ ΑΥΙΝΙ ΕΠΩΩΙ ΝΝΙΚΑϞ ΝΤΕ ΝΗ
 ΕΤΑΥΜΟΥ ΕΤΑΥΛΟϞΛΕϞ ΠΕΧΩΟΥ ΝΑϞ ΧΕ Ω ΓΕ-
 ΩΡΓΙΟϞ ΑΥΕΡΖΟΛΙ ΝΧΕ ΝΙΚΑϞ ΖΙΧΕΝ ΠΑΩΑΙ
 ΝΠΙΧΡΟΜΟϞ ΟΥΟϞ ΑΥΕΡΩΩΙΩ ΝΧΕ ΝΙΚΑϞ ΠΕΧΕ
 ΠΘΜΗΙ ΧΕ ΛΝΙΟΥΙ ΝΗΙ ΝΝΟΥΚΕΩΩΙΩ ΠΑΙΡΗΤ
 Λ ΠΙΓ ΝΝΟΥΡΟ ΘΡΕ ΝΙΖΥΠΕΡΕΤΗϞ ΩϞΙ ΝΝΙΚΑϞ
 ΝΕΜ ΝΟΥΚΕΩΩΙΩ ΕΤΑΥΣΕΜΟΥ ΟΥΟϞ ΑΥΕΝΟΥ
 ΑΥΧΑΥ ΝΠΕΝΘΟ (sic) ΕΒΟΛ ΝΠΙΑΓΙΟϞ ΓΕΩΡΓΙΟϞ
 ΝΘΟϞ ΔΕ ΠΙΜΑΚΑΡΙΟϞ ΛΥΚΩΛΧ ΝΝΕϞΚΕΛΙ ΛΥΤ
 ΝΝΟΥΕΥΧΗ ΝΦΤ ΉΕΝ ΤΟΥΝΟΥ Λ ΟΥΝΙΩΤ
 ΝΜΟΝΜΕΝ ΩΠΙ ΝΕΜ ΖΑΝΧΑΡΑΒΑΙ ΝΕΜ ΖΑΝΣΕ-
 ΤΕΒΡΗΧ Λ ΟΥΠΝΑ ΝΤΕ ΠΩϞ ΩΠΙ ΖΙΧΕΝ ΠΚΑΖΙ
 fol. 139. ΝΕΜ ΝΙΚΑϞ ΝΕΜ ΝΙΩΩΙΩ ΟΥΟϞ ΑΥΙ ΕΒΟΛ ΝΧΕ
 Ε ΝΡΩΜΙ ΕΒΟΛΉΕΝ ΝΙΩΩΙΩ ΝΕΜ Θ ΝΣΖΙΜΙ ΝΕΜ
 ΟΥΚΟΥΧΙ ΝΑΛΟΥ Λ ΟΥΝΙΩΤ ΝΖΟΤ ΩΠΙ ΝΝΙΟΥ-
 ΡΟΥ ΝΕΜ ΝΙΜΗΩ ΕΘΝΕΜΟΥ ΕΘΒΕ ΤΩΦΗΡΙ
 ΕΤΑϞΩΠΙ ΝΑΥΣΘΕΡΤΕΡ ΠΕ ΖΙΟΠ ΠΕ ΑΥΜΟΥΤ
 ΝΧΕ ΝΙΟΥΡΟΥ ΝΝΟΥΑΙ ΕΤΑΥΤΩΝϞ ΕΒΟΛΉΕΝ
 ΝΗΕΘΜΟΥΤ ΠΕΧΩΟΥ ΝΑϞ ΧΕ ΝΙΜ ΠΕ ΠΕΚΡΑΝ
 ΠΕΧΑϞ ΝΩΟΥ ΧΕ ΒΩΗϞ ΠΕ ΠΙΡΑΝ ΕΤΤΟΙ ΕΡΟΙ
 ΟΥΟϞ ΠΕΧΑϞ ΝΑϞ ΝΧΕ ΠΟΥΡΟ ΧΕ ΙϞ ΟΥΗΡ
 ΝΡΟΜΠΙ ΙϞΧΕΝ ΕΤΑΚΜΟΥ ΑΥΕΡΟΥΩ ΧΕ ΙϞ ΥΛ
 ΝΡΟΜΠΙ ΠΕΧΩΟΥ ΝΑϞ ΧΕ ΉΕΝ ΠΕΚΧΟΥ Λ ΠΧϞ
 ΚΗΝ Ι ΕΠΙΚΟϞΜΟϞ ΠΕ ΠΕΧΑϞ ΝΙΜΟΥ ΧΕ ΝΦΗ

ΠΕΧΩΟΥ ΝΑϞ ΕΚΩΕΜΩΙ ἸΝΝΙΜ ἸΝΝΟΥ† ΠΕΧΑϞ
 ΝΩΟΥ ΧΕ ΝΑΙΩΕΜΩΙ ἸΝΝΟΥ† ΧΕ ΠΙΛΠΟΛΛΩΝ
 ΠΕ ΠΙΘΟΥΩΤ ἸΚΟΥΡ ἸΒΕΛΛΕ ΟΥΟΣ ἸΑΤΨΥΧΗ
 ΑΣΩΩΠΙ ΔΕ ἸΤΑΙΜΟΥ ΑΥΣΑΤ ἸΟΥΓΙΛΡΟ ἸΧΡΩΜ
 ΕϞΟΙ ΕϞΣΑΠΕΣΗΤ ἸΦΝΟΥΝ ΕϞΟΥΩΜ ἸΕΝ 5
 ΟΥΜΕΤΑΘΝΑΙ ΟΥΟΣ ΑΥΖΙΤΤ ἸΠΕΣΗΤ ἸΕΡΟΥ ΙΣ
 ἸΡΟΜΠΙ ἸΦΟΥϞ †ΧΗ ἸΕΝ ΝΕϞΧΟΛ ΕΤΗΟΣΙ ΝΑΡΕ
 ΠΙΛΠΟΛΛΩΝ ΠΙΘΟΥΩΤ ΧΗ ΝΕΜΗΙ ἸἸΗΤϞ ΠΕ
 ΟΥΟΣ ΝΑϞ† ἸΙΣΙ ΝΗΙ ἸΠΙΖΟΥὸ ΠΕ ΕϞΣΩ ἸΜΟΣ
 ΝΗΙ ΧΕ ΣΟΥΩΝΤ ὦ ΠΙΤΑΛΕΠΩΡΟΣ ΧΕ ΔΝΟΚ ΔΝ 10
 ΠΕ Φ† ΔΛΛΑ ἸΝΟΚ ΟΥΙΔΩΛΟΝ ἸΑΤΨΥΧΗ ΕΘΒΕ
 ΟΥ ΔΚΧΑ Φ† ΠΕΚΟΥΡΟ ἸΣΩΚ ΟΥΟΣ ΔΚΟΥΩΩΤ
 ἸΠΣΑΔΑΝΑΣ ΕΘΒΕ ΦΑΙ †ΝΟΥ ΒΙ ΝΑΚ ΝΕΜΗΙ
 ΕΥΣΟΠ ἸΝΝΟΥΚΟΛΑΣΙΣ ἸἸΕΝΕΖ ΛΟΙΠΟΝ ΜΕΝΕΝΣΑ
 ΟΥΣΗΟΥ ΔϞΙ ἸΠΕΣΗΤ [Ε]ἸΜΕΝ† ἸΧΕ ἸἸἸ ΠΩΗΡΙ 15
 ἸΦ† ΕΤΟΝἪ ΟΥΟΣ ΝΑΡΕ ΟΥΣΤΑΥΡΟΣ ἸΝΝΟΥΩΙΝΙ
 ΣΩΚ ἸΔΑΧΩϞ ΠΕ ΔΜΕΝ† ΤΗΡϞ ΕΡΟΥΩΙΝΙ ΔϞΕΝ
 †ΕΧΜΑΛΩΣΙΑ ΤΗΡΣ ἸΠΩΩΙ ΝΕΜΑϞ ΟΥΟΣ ΠΙ-
 ΣΩΧΠ ΔΕ ἸΝΤΕ ΝΙΚΟΛΑΣΙΣ ΔΡΕΩΑΝ ΠΙἸΖΟΥϞ ἸΝΤΕ
 †ΚΗΡΙΑΚΗ ΩΩΠΙ ΑΠΛΩΣ ΩΑΡΕ Φ† ΣΟΥΩΤ 20
 ΖΙΣΕΝ ΝΙΚΟΛΑΣΙΣ ΟΥΟΣ ΩΑϞ†ἸΝΤΟΝ ΝΩΟΥ ΠΕ
 ΔΛΛΑ ΔΝΟΝ ἸΑ ΝΙΩΑΜΩΕ ἸΔΩΛΟΝ ἸΠΑΥ†ΕΜΤΟΝ
 ΝΑΝ ΠΕ ἸΠΤΗΡϞ ἸΕΝ ΖΛΙ ἸΝΝΑΥ ΝΑΙ ΔΕ ἸΤΑΥ-
 ΣΩΤΕΜ ἸΕΡΟΥϞ ἸΧΕ ΝΙΟΥΡΩΟΥ ΝΕΜ ΠΙΜΗΩ
 ΔΥΤΩΜΤ ΠΕΧΕ ΔΑΔΙΑΝΟΣ ΠΟΥΡΟ ΝΑϞ ΧΕ ΩΕ 25
 ολ. 140. ΠΙΛΠΟΛΛΩΝ ΠΙΝΙΩ† ἸΝΝΟΥ† Ἰ ΠΕΚΖΗΤ ΧΩ ΖΙΤΕΝ
 ΠΑΩΔΑΙ ἸΠΙΧΡΟΝΟΣ ΕΤΟΣΚ ἸΜΟΥ †ΝΟΥ ΝΕΜ
 ΝΕΚΣΗΝΟΥ ἸΤΑΥΤΩΟΥΝΟΥ ἸΒΘΛἪΕΝ ΝΗΕΘΜΩ-
 ΟΥ† ἸΤΕΤΕΝΟΥΩΩΤ ἸΠΙΛΠΟΛΛΩΝ ΠΙΝΙΩ† ἸΝΝΟΥ†
 ΔϞΕΡΟΥὸ ἸΧΕ ΙΩΒΙΝΟΣ ΠΕΧΑϞ ΝΑϞ ΧΕ ΔΝΑΘΕΜΑ 30

ἐροκ ὠ πιζογορ ετσορ νεμ πιαπολλων ετσορ
 νεμακ ογορ αριτιγ ἐβρηι βα νενβαλλαγχ
 ἠπιὰριος χε ††ζο ἐροκ παῦτ γεωργιος πιμαρ-
 τυρος ἠτε ἠῆτ πᾶτ φαι ἐρε νιστρατιὰ ἠτε
 τφ† (sic) χογωτ ἐβολ βαχωγ βεν ογδιωωωογ
 ερω εθρεφι ψαρωογ βεν †βακι ἠτε πᾶτ
 ἰλῆμ ††ζο ἐροκ παῦτ μοι ναν ζων τηρογ
 ζιογσοπ ἠτεφραγic ἠτε ἠῆτ νεμ πιωmc ἠτε
 πᾶτ ογορ τωβζ ἠποτ ἐβρηι ἐχων ζινα ἠτεφ-
 ωτεμεντεν ἐπιμωιτ ἐτανι ἐβολ ἠβητιγ ἠκε
 σοπ πιθμη δε ἐταρναγ ἐπογναστ† αρι†
 ἠνογωφενφαι βεν πικαρι ασογωνζ ἐβολ ἠσε
 ογμογμι ἠμωογ εσογωβω ἠμαωω ογορ αγδι
 ἠπιωmc τηρογ ἠβητε ἐβολ ζιτεν ιακογβοc
 ζῆ. πιὰποστολος εθογав πσον ἠιωαννης βεν
 φραν ἠφιωτ νεμ πωηρι νεμ πιπῆα εθογав
 α πιὰριος γεωργιος θρογζωλ ἐπεснт ἐ†ελη
 ἠτογενκοτ αγχωκ ἐβολ βεν ογζηρηνη αγ-
 ὀλογ ἐβογν ἐπιπαραδicoс ἠτε πογνογ ζιτεν
 νεντωβζ ἠπιὰριος γεωργιος мененса ναι
 δε πεχε νιογρωογ ἠνογἐρνογ χε ογ πε
 ετενναδιγ ἠπαι μαγoc φαι ογορ αγερκε-
 λεγῖν ἐθογῖνι ἠπιὰριος ζιχεν πιβημα πε-
 χωογ ναι χε ζιτεν τεκμετρεφερζικ ακταμον
 ζανδεμων ἐρατογ ζωc ρωμι ογορ παι ρη†
 αφθογβολκγ ἐβολ αφθογζιογῖ ἐρογ βεν
 ζανωβωτ εγμεζ ἠσογρι ωατε πεφcноγ cωκ
 ζιχεν πικαρι πε ογορ αφογλζcaζνι ἐκω† βεν
 †πολιc τηρε ωατογχιμι ἠνογχηρα ἠζηκι
 θαι ἐτε ἠμον ζλι ἠζηκι ἠπεсρη† βεν †πολιc

τηρσ αφερογζιογι ἰπιθμη ἐβογν ἐπεσχι
 ναχω ἰμος πε σε τνατωω ἰπιωλολ ἰτε
 νιγαλιλεος εται τοογι δε ωπι αχτωνη ἰσε

ol. 141. πιμακαριος γεωργιος αχσιμι ἰπερσωμα
 αχογχαι ἐβολθεν νιερθοτ ογορ ἰ πιηι τηρσ 5
 ερογωινη νιματοι δε εθνεμαχ βεν πιηι ἐταγ-
 ναγ ἐπιογωινη ετδοσι αγζει ἐπεσχιτ τηρογ
 ζιχεν πογρο ογορ ἰ πωτ χω ἰπερσαρμα
 σαπωι ἰπιμα ἐρε πιαριος ἰμογ αχογασ-
 σαζνη ἰπιαρχηαγγελος σαραθιηλ ἐθερεγωπι 10
 εφερδιακονιν ἐπιθμη ογορ παι ρητ ἰ πωτ
 μαζγ ἰχομ αχζωλ ἐπωι ἐνιφθογι βεν
 ογωογ ἰ πιαριος γεωργιος ἰμονι ἰνιματοι
 αχτογνοσογ αχτνομτ νωδογ (sic) ογορ παι-
 ρητ αχογορπογ ἰνη ἐτε νογογ βεν ογζι- 15
 ρηνη νθογ δε αχοζι βεν πιηι ἰτε τχηρα
 ἰζηκι [πεχασ νας] σε μα ογωικ νηι ἰταου-
 ομη σε ογον ις ϛ ἰεζοογ ἰπιογემ ζλι ογορ
 ασερογω ἰσε τχηρα ἰζηκι σε χω νηι ἐβολ
 παωτ σε ἰμον ωικ βεν πανι αν πεσε πιαριος 20
 γεωργιος νας σε ερναζτ¹ ἐνιμ ἰνογτ ασε-
 ρογω ἰσε τχηρα ἰσεζιμι σε ειναζτ ἐπιαπολ-
 λων πεσε πιμακαριος νας σε εθε φαι ἰληθωσ
 ἰμον ωικ βεν πενη. ογορ ἐταγναγ² ἐπερσο
 ἰσε τσεζιμι εφογοβω ογορ εφοι ἰνογωινη 25
 ἰφρητ ἰνογαγγελος ἰτε πωτ πεχασ σε τναωε
 νηι ἰτακωτ ἰσα ογωικ ἰπαι ἰριος ἰρωι ἰτε
 φτ αρηογ εθβητη τνασιμι ἰνωγζμοτ ναζρεν

1) Read ἐτασναγ.

2) Read ερεναζτ.

ΝΑΒΙΣΕΥ ΕΤΑΣΩΛ ΕΒΟΛ ΝΧΕ ΤΣΙΜΙ ΝΑΡΕ
 ΠΙΘΜΗ ΖΕΜΣΙ ΠΕ ΕΡΕ ΠΕΥΖΟ ΕΡΟΥΩΙΝΙ ΝΙΜΑΩ
 ΟΥΟΣ ΝΑΡΕ ΠΕΥΣΟΙ ΤΟΜ ΕΟΥΣΤΥΛΟΣ ΠΕ ΝΩΕ
 ΦΑΙ ΝΑΥΤΑΖΗΟΥΤ ΕΡΑΤΥ ΠΕ ΕΥΤΩΟΥΝΟΥ ΒΑ
 ΚΕΟΥΑΙ ΝΩΕ ΕΤΑΥΚΩΩ ΒΕΝ ΤΟΥΑΖΣΟΙ ΝΤΕ
 ΠΙΝΗ ΝΤΕ ΤΧΗΡΑ ΝΖΗΚΙ ΒΕΝ ΤΟΥΝΟΥ ΕΤΑ ΠΙΣΟΙ
 ΝΠΙΘΜΗ ΤΑΖ ΝΤΕ ΠΩΕ ΑΥΒΕΠΝΟΥΝΙ
 ΑΥΦΙΡΙ ΕΒΟΛ ΟΥΟΣ ΑΥΩΛ ΕΠΩΩΙ ΒΕΝ ΠΙΧΕ-
 ΝΕΦΩΡ ΝΤΕ ΤΣΙΜΙ ΑΥΕΡΣΑΠΩΩΙ ΝΝΙΝΙΩΤ
 ΝΚΩΤ ΕΤΒΟΣΙ ΝΤΕ ΤΠΟΛΙΣ ΝΙΕ ΝΙΜΑΖΙ Α ΜΙΧΑΗΛ
 ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΙΝΙ ΝΑΥ ΝΟΥΤΡΑΠΕΖΑ ΑΥΟΥΩΜ
 ΝΧΕ ΠΙΜΑΚΑΡΙΟΣ ΑΥΧΑ ΟΥΩΙΚ ΝΤΕ ΤΦΕ ΖΙΧΕΝ
 ΤΤΡΑΠΕΖΑ ΝΤΕ ΤΧΗΡΑ ΑΣΜΟΣ ΝΝΩΙΚ ΕΤΣΟΤΠ
 fol. 142. ΝΙΜΑΩ ΑΥΣΜΟΥ ΕΠΕΣΧΙ ΑΥΜΟΣ ΝΑΓΛΘΟΝ ΝΙΒΕΝ
 ΝΙΦΡΗΤ ΝΠΙΝΗ ΝΝΙΟΥΓΡΩΟΥ ΟΥΟΣ ΕΤΑΣΙ ΕΒΟΥΝ
 ΝΧΕ ΤΣΙΜΙ ΑΣΝΑΥ ΕΠΖΟ ΝΠΙΑΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΕΥΕΡΟΥΩΙΝΙ ΝΙΦΡΗΤ ΝΙΦΡΗ ΑΣΝΑΥ ΕΤΤΡΑΠΕΖΑ
 ΕΣΜΕΖ ΝΝΩΙΚ ΝΕΜ ΑΓΛΘΟΝ ΝΙΒΕΝ ΝΕΜ ΠΩΕ
 ΕΤΑΥΦΙΡΙ ΕΒΟΛ ΠΕΧΑΣ ΒΕΝ ΠΕΣΖΗΤ ΧΕ Α ΦΤ
 ΝΝΙΓΑΛΙΛΕΟΣ Ι ΕΒΟΥΝ ΕΠΑΝΗ ΑΝΟΚ ΒΑ ΤΤΑΛΕ-
 ΠΩΡΟΣ ΑΥΕΡΒΟΗΘΙΝ ΕΤΑΜΕΤΖΗΚΙ ΟΥΟΣ ΑΣΤΑΧΗ
 ΑΣΖΙΤΣ ΕΒΡΗΗ ΒΑ ΝΕΝΒΑΛΑΥΧ ΝΠΙΘΜΗ ΑΣΟΥ-
 ΩΩΤ ΝΜΟΥ ΕΣΧΩ ΝΜΟΣ ΧΕ ΝΑΙ ΒΑΡΟΙ ΠΑΥC
 ΑΥΕΡΟΥΩ ΝΧΕ ΠΙΑΓΙΟΣ ΠΕΧΑΥ ΝΑΥ (sic) ΧΕ ΤΩΝΙ
 ΕΖΡΗΗ ΑΝΟΚ ΑΝ ΠΕ ΦΤ ΝΝΙΓΑΛΙΛΕΟΣ ΑΛΛΑ ΑΝΟΚ
 ΟΥΒΩΚ ΝΤΑΥ ΠΕΧΕ ΤΧΗΡΑ ΝΑΥ ΙΧΧΕ ΝΘΟΚ
 ΟΥΒΩΚ ΝΤΑΥ ΟΥΟΣ ΙΧΧΕΝ ΝΑΙΧΙΜΙ ΖΜΟΤ ΝΠΕΚ-
 ΜΘΟ ΕΒΟΛ Ω ΠΑΥC ΜΟΙ ΝΗ ΝΠΙΡΗΤ ΕΘΡΙΣΑΧΙ
 ΝΠΕΚΜΘΟ ΕΒΟΛ ΠΕΧΕ ΠΙΑΓΙΟΣ ΝΑΣ ΣΑΧΙ ΠΕΧΕ
 ΧΕ ΟΥΟΝ ΝΤΗΙ ΝΝΟΥΑΛΟΥ ΕΥΧΗ ΒΕΝ Θ ΝΑΒΟΤ

φαι δε ουβελλε πε ἡκογρ ογορ ἡβαλε †ωπι
 06. ἔταμοϋ ἔναθεψευ ογοϋ ἅ περῖωτ μοϋ αϣχαϣ
 εἰνβοκι ἡμοϋ εἰχη ἕεν δ ἡναβοτ ογορ ἰϣεν
 ἔταιμαϣ ἡπιχαϣ ἔθορϣναϣ ἔροϣ ἔωωπ
 παῦϣ ἡτε πεκναι ταροῖ †ναναρ† ϣω ἔπεκ- 5
 νοϥ† πεϣε πιῶμηι ναϣ ϣε πιναῖ ἡτε πῶϣ
 ναωωπι νε ἡφοοϣ τοτε ἀνιοϥῖ νηι εμναι
 ἡπαι ἅλοϣ ἀϣῖνι ναϣ ἡπιἅλοϣ ἔβολἕεν †μαρ
 ρ ἡνοϣαρμι ἡτε πεϣηι ογορ ἀϣχαϣ ἕεν
 κενϣ ἡπιἅριοϣ γεωρριοϣ ἡθοϣ δε ναϣωληλ 10
 εϣωϣ πε ογορ ἀϣερϣφραριζῖν ἡμοϣ νεμ
 νεϣβαλ ογορ ἀϣηιϣῖ ἔβοϣν ἕεν πεϣρο ἀϣρῖ
 ἔβολἕεν νεϣβαλ ἡϣε ϣανκηκϣ ογορ ἀϣηναϣ
 ἡβολ ᣅατοτϣ πεϣε τεϣμαϣ ναϣ ϣε παῦϣ
 μαροϣϣωτεμ ἡϣε νεϣμαωϣ ογορ ἡτεϣμοωι 15
 πεϣε πιῶμηι ναϣ ϣε ὦ †ϣρῖμι ϣε φαι ϣωωι
 ἔροϣ †νοϣ δεοϣ ογορ ἀἰωανμοϥ† ἔροϣ
 ἡτεϣϣωτεμ ἔταϣμηι ἡτεϣμοωι ἡτεϣϣωκ ἔβολ
 ἡπαϣαϣι ογορ ἡπεϣωϣεμϣομ ἡνοϣῶρεμ ναϣ
 ἡνοϣϣαϣι εϣναϣ ἔπεϣρο ἡφρη† ἡνοϣαργελοϣ 20
 ἡτε φ† τοτε πιῶ ἡνοϣρο ἡανομοϣ ἔταϣῖ
 ol. 143. εϣϣῖνι ἕεν νηπλατιἅ ἡτε †πολιϣ ογορ ἔταϣ-
 ναϣ ἔπιωηη ἔταϣρωτ ἔβολ ϣιτεν φ† νεμ
 πιἅριοϣ γεωρριοϣ εϣϣαπωωι ἡ†πολιϣ ἡἰε
 ἡμαρῖ ἡἄῖϣι ἀϣτωμτ τηροϣ ϣιοϣϣοπ πεϣε 25
 δαδιἅνοϣ ποϣρο ϣε οϣ πε παι ϣῖνναϣ ἔταϣ-
 ωωπι ἕεν πολιϣ¹ ἡφοοϣ εῶβε παι νηω† ἡωηη
 ετἄοϣι ἔταϣφῖρι ἔβολ ἡπαι ἡα πεϣωοϣ ναϣ

1) Read †πολιϣ.

ΧΕ ΕΤΑ ΤΑΙ ΧΟΜ ΨΩΠΙ ΕΒΟΛΖΙΤΕΝ ΓΕΩΡΓΙΟϞ
 ΠΙΓΑΛΙΛΕΟϞ ΟΥΟϞ ΔΕΟΥΑΖΣΑΖΝΙ ΕΘΡΟΥΜΟΥ†
 ΕΠΙΔΓΙΟϞ ΓΕΩΡΓΙΟϞ ΝΑϞ ΔΕΘΡΟΥΖΙΟΥΓΙ ΕΡΟϞ
 ΝΧΕ Η ΝΚΕΣΤΩΝΑΡΙΟϞ ΉΕΝ ΖΑΝΜΟΥΤ ΝΙΜΑϞΙ
 Δ ΕΥΨΙΒ† ΝΔ ΨΑΤΕ ΝΕϞΣΑΡΖ ΖΕΙ ΖΙΧΕΝ ΠΙ-
 ΚΑΖΙ ΝΚΟΥΧΙ ΚΟΥΧΙ ΟΥΟϞ ΝΤΕ ΠΕϞΣΝΟϞ ΨΟΥΘ
 ΕΒΟΛΉΕΝ ΠΕϞΨΑΙ ΝΦΡΗ† ΝΝΟΥΜΩΟΥ ΟΥΟϞ
 ΔΕΘΡΟΥΓΙΝΙ ΝΖΑΝΛΑΜΠΑΣ ΝΧΡΩΜ ΝΤΟΥΖΙΤΟΥ
 ΕΉΟΥΝ ΗΑ ΝΕϞΣΦΙΡΩΟΥΓΙ ΔΕΘΡΟΥΓΙΝΙ ΝΝΟΥΦΟΧΙ
 ΝΨΕ ΔΕΘΡΟΥΨΤΟΥ ΕΧΩϞ ΟΥΟϞ ΝΤΟΥΤΩΤϞ ΝΖΑΝ
 ΖΙΤϞ (sic) ΕΠΕϞΣΩΜΑ ΕΉΟΥΝ Ε†ΦΟΧΙ ΝΨΕ ΕΥΓΙΡΙ
 ΟΔ. ΝΟΥ ΟΥΟϞ ΔΕΘΡΟΥΦΩΝ ΕΧΩϞ ΝΟΥΘΗΝ ΝΕΜ ΟΥΛΑΜ-
 ΧΑΠΤ ΔΕΘΡΟΥΒΕΡΟ ΝΝΟΥΧΡΩΜ ΕϞΜΟϞ ΝΙΜΑΨΩ
 ΠΑΙ ΡΗ† ΔϞ† ΝΠΙΠΝΑ ΝΧΕ ΠΙΘΜΗ ΟΥΟϞ Δ
 ΝΕϞΚΑϞ ΝΕΜ ΝΕϞΣΑΡΖ ΡΩΚΖ ΔΥΕΡΚΕΡΜΙ ΕΥΣΟΠ
 ΔΕΘΡΟΥΩΛΙ ΝΤΕϞΚΕΡΜΙ ΖΙΧΕΝ ΟΥΤΩΟΥ ΕϞΘΟϞΙ
 ΕΥΜΟΥ† ΕΡΟϞ ΧΕ ΑΣΟΥΡΙΟΝ ΔΥΣΟΡϞ¹ ΕΒΟΛ-
 ΖΙΧΕΝ ΠΙΤΩΟΥ ΝΕΜ ΠΙΘΗΟΥ ΟΥΟϞ ΔΥΤΑΣΘΩΟΥ
 ΝΧΕ ΝΙΖΥΠΕΡΕΤΗϞ ΕΥΝΗΟΥ Ε†ΒΑΚΙ ΣΑΤΟΤΟΥ
 ΉΕΝ ΟΥΙΩϞ ΙϞ ΖΑΝΧΑΡΑΒΑΙ ΔΥΨΩΠΙ ΝΕΜ ΖΑΝ-
 ΣΕΤΕΒΡΗΧ ΝΕΜ ΟΥΝΙΨ† ΝΙΜΟΝΜΕΝ ΖΩϞ ΔΕ
 ΝΤΕ ΠΚΑΖΙ ΚΙΜ ΨΑ ΝΕϞΣΕΝ† ΖΗΠΠΕ ΙϞ ΠΕΝΟΥ
 ΙΗϞ ΠΧϞ ΔϞΙ ΕΧΕΝ ΟΥΘΗΠΙ ΝΝΟΥΩΙΝΙ ΝΕΜ
 ΝΕϞΑΡΓΓΕΛΟϞ ΕΘΟΥΑΒ ΝΑΥΖΩϞ ΗΑΧΩϞ ΠΕ ΔΕΟΥ-
 ΑΖΣΑΖΝΙ ΝΧΕ ΠΟΥ ΝΠΙΔ ΝΘΗΟΥ ΝΤΕ ΠΚΑΖΙ
 ΕΘΡΟΥΘΩΟΥ† ΝΑϞ ΕΉΟΥΝ ΝΠΙΨΩΨ ΝΤΕ ΠΣΩΜΑ
 ΝΠΙΔΓΙΟϞ ΓΕΩΡΓΙΟϞ ΟΥΟϞ ΔϞΜΟΥ† ΝΧΕ ΠΟΥ
 ΉΕΝ ΤΕϞΣΜΗ ΝΝΟΥ† ΕϞΧΩ ΝΙΜΟϞ ΧΕ ΓΕΩΡΓΙΟϞ

1) Read ΔΥΣΟΡϞ.

παλλοῦ τῶνκ ὠ παμενριτ ἐβολθεν πιενκοτ
 σε ἄνοκ πετογασαζνι νακ βεν τογνοῦ
 fol. 144. αῖτωνῃ ἴχε πιμακαριος ἱφρητ ἱνοῦπατ-
 ψελετ εῖρνηοῦ ἐβολθεν περμανψελετ ἅ πῶε
 ερασπασεθε ἱμοῦ αῖτ ναῖ ἱτζηρηνη (sic) 5
 αῖζωλ ἐπωι ἐνιφνοῖ βεν οὔωοῦ πιμα-
 καριος δε γεωργιος αῖβοσι ζιφασοῦ ἱνιματοι
 εῖχω ἱμος σε διλοῦω νηι ὠ νασνηοῦ εῖρι[i]
 νενωτεν ψα ναι ἀνοῦτ ἱνοῦρωοῦ νιματοι
 δε ἔταγναῦ ἐροῦ αῖερζοτ οὔοζ αῖερψφηρι 10
 εῖχω ἱμος βεν οὔσμη ἱνοῦωτ σε ἱθοκ οὔ-
 νιψτ ἱνοῦτ ἱηε πῶε πενωε σε νιρωμι ἔταγερ-
 κερμι οὔοζ αῖψαωοῦ νεν πιθνοῦ οὔοζ
 εῖβε πεκραν εῖογαν πῶε ακτοῦνοσοῦ εῖονβ
 ἱκεσοπ αῖζιτοῦ ἐπεσῆτ αῖοῦωωτ ἱπιὰριος 15
 γεωργιος εῖχω ἱμος σε πενωε μοι ναν ζων
 ἱτςφραγic ἱτε πῶε πιμακαριος δε γεωργιος
 αῖχος¹ αῖωωπι ἴχε οὔμοῦμι ἱμωοῦ εῖζολα
 ἱμαωω αῖτωβζ δε ον αῖι ἴχε ἱωαννης
 πιεγαρρελιςτης οὔοζ αῖτωμε ἱνιματοι εῖρι 20
 ἱνι (ἱκ) οὔοζ αῖεμοῦ ἴχε πιεγαρρελιςτης
 ἐπιὰριος γεωργιος νεν νικεματοι οὔοζ αῖ-
 ζοπη ἐβολζαρωοῦ νιματοι δε νεν πιὰριος
 γεωργιος αῖι εῖσοπ ψα νιοῦρωοῦ² σε διωπι
 νωτεν ὠ νιὰνομος ἱἀνοῦτ οὔοζ ic γεωρ- 25
 ριος φη ἔταρετενψαω τερκερμι νεν πιθνοῦ

1) The scribe has left out some words here.

2) We must add here some few words like οὔοζ αῖωω

εῖχω ἱμος.

IC ΠΧ̄C̄ ΙΗ̄C̄ ΠΕΝ̄ŌC̄ ΟΥΟϞ ΠΕΝΝΟΥ† ΑΦΤΟΥΝΟϞ
 ΕΒΟΛΗΕΝ ΝΗ ΕΘΜΩΟΥΤ ΕΘΒΕ ΦΑΙ ΓΑΡ ΑΝΟΝ
 ΤΗΡΟΥ ΕΥCΟΠ ΤΕΝΝΑΖ† ΕΡΟΥ ΙCΧΕΝ †ΝΟΥ
 ΑΝΟΝ ΓΑΡ ΑΝΟΝ ΖΑΝΜΑΤΟΙ ΝΤΑϞ ΝΙΟΥΡΩΟΥ
 ΔΕ ΕΤΑΥΝΑΥ ΕΠΙΛΑΡΙΟϞ ΓΕΩΡΓΙΟϞ ΕΦΘϞ ΕΡΑΤϞ
 ΑΥΕΡΩΦΗΡΙ ΝΜΑΩΩ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΔΟΛϞ
 ΕΠΩΤΕΚΟ ΩΑΤΟΥCΟΘΝΙ ΧΕ ΕΥΝΑΕΡΟΥ ΝΑϞ
 ΝΙΜΑΤΟΙ ΔΕ ΖΑΝΟΥΟΝ ΕΒΟΛ ΝΒΗΤΟΥ ΕΤΕ ΚΛΗ-
 ΚΩΝ ΠΕ ΝΕΜ ΠΙΚΕ† ΝCΟΝ ΛΑCΙΡΙ ΝΕΜ ΔΙΔΝΗCΙΟϞ
 ΝΕΜ ΙΩCΗΦ ΑΥΤΗΙΤΟΥ ΝΝΙΘΗΡΙΟΝ ΑΥΧΩΚ ΕΒΟΛ
 ΟΥΟϞ ΑΥΩΛΙ ΝΤΟΥΛΦΕ ΒΕΝΡΩC ΝΤCΗϞ ΟΥΟϞ
 ΠΑΙ ΡΗ† ΑΥΧΩΚ ΕΒΟΛ ΑΥΘΙ ΝΠΙΧΛΟΜ ΝΑΤΛΩΜ
 ΝCΟΥΒ̄ ΝΠΙΛΒΟΤ ΠΑΩΟΝC ΕΡΕ ΠΟΥCΜΟΥ ΕΘΟΥΑΒ
 ΩΩΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ΩΑ ΕΝΕϞ ΑΜΗΝ ΜΕΝΕΝCΑ

fol. 145. ΝΑΙ ΔΕ ΑΥΕΡΚΕΛΕΥΙΝ ΕΘΡΟΥΙΝΙ ΝΠΙΛΑΡΙΟϞ ΓΕΩΡ-
 ΓΙΟϞ ΝΩΟΥ ΝΧΩΠ ΧΕ ΝΝΕ ΝΙΜΗΩ ΝΑΥ ΕΡΟΥ
 ΕΦΟΝΒ̄ ΝΤΟΥ†ΩΩΩ ΝΩΟΥ ΕΤΑΥΕΝϞ ΔΕ ΠΕΧΩΟΥ
 ΝΑϞ ΧΕ ΓΕΩΡΓΙΟϞ ΑΝΕΜΙ ΝΦΟΥΟΥ ΧΕ ΝΘΟΚ
 ΟΥCΑΒ̄ ΝΜΑΓΟϞ ΝΜΟΝ ΟΥΟΝ ΕΦΘΝΙ ΝΜΟΚ ΒΕΝ
 ΠΙΚΟCΜΟϞ ΤΗΡϞ ΛΟΙΠΟΝ ΘΙ ΝΑΚ ΕΒΟΛ ΖΙΤΟΤΕΝ
 ΝΝΟΥΚΥΝΔΙΝΑΡΙΟΝ [Ν]ΝΟΥΒ̄ ΟΥΟϞ ΜΑΩΕ ΝΑΚ
 ΕΒΟΛ ΒΕΝ ΤΑΙ ΠΟΛΙC ΝΧΩΠ ΧΕ ΝΝΕ ΖΛΙ ΕΜΙ
 ΕΡΟΚ ΖΙΝΑ ΝΤΕΚΚΗΝ ΖΩΚ ΕΒΟΛΗΕΝ ΝΑΙ ΒΑCΑΝΟϞ
 ΝΕΜ ΝΑΙ ΗΙCΙ ΕΤΕΚΩΩΠ ΝΜΩΟΥ ΑΦΕΡΟΥΩ ΝΧΕ
 ΠΙΜΑΚΑΡΙΟϞ ΠΕΧΑϞ ΝΩΟΥ ΧΕ Ω ΝΙΟΥΖΟΡ ΕΤ-
 ΒΑΒΕΜ ΔΙΧΩ ΝCΩΙ ΝΝΑΧΡΗΜΑ ΕΤΩΩ ΕΤΑ ΝΑΙΟ†
 ΧΑΥ ΝΗΙ ΝΑΙ ΕΤΙΡΙ ΝΖΟΥΔ̄ C̄ ΝΚΥΝΔΙΝΑΡΙΟΝ
 ΝΝΟΥΒ̄ ΝΕΜ ΖΟΥΔ̄ Ῡ ΝΚΗΝΔΙΝΑΡΙΟΝ ΝΖΑΤ ΝΕΜ
 ΝΑΤΕΒΝΩΟΥΙ ΕΤΕ ΝΠΙΘΙΗΠΙ ΝΜΩΟΥ ΕΝΕϞ ΝΕΜ
 ΝΑΕΒΙΑΙΚ ΝΖΩΟΥΤ ΝΕΜ CΖΙΜΙ ΝΕΜ ΝΑΕΖΘΩΡ

ΕΤΩΨ ΝΕΜ ΝΑΪΣΗΟΥ ΝΕΜ ΝΑΜΑΝΑΛΟΛΙ ΕΤΟΙ
 ἸΝΙΩ† ΝΕΜ ΝΑΔΩΙ ἸΣΧΩΙΤ ΝΕΜ ΝΑΠΑΛΛΑΤΙΟΝ
 0H. ΕΤΣΕΛΣΩΛ ἘΒΟΛ ΚΑΤΑ ΠΑΙ ΚΟΣΜΟΣ ἸΝΕΦΛΗΟΥ
 ΑΙΧΑ ΝΑΙ ΤΗΡΟΥ ἸΣΧΩΙ ΝΕΜ ΤΑΚΕΜΑΥ ΝΕΜ
 ΝΑΚΕΣΝΗΟΥ ΕΘΒΕ ΦΡΑΝ ἸΠΑΥΣ ἸΗΣ ΠΧΣ ΑΙΩΠ 5
 [ΝΑΙ]ΒΙΣΙ ΤΗΡΟΥ ἘΒΟΛΖΙΤΕΝ ΘΗΝΟΥ ΕΘΒΕ ΤΕΦΛ-
 ΓΑΠΗ ΣΕ ἸΝΑΧΑΣ ἸΣΧΩΙ ΨΑ ἘΝΕΖ †ΝΟΥ ΣΕ ΖΩΤΕΝ
 ΤΕΤΕΝ†ΣΟΒΝΙ ΝΗΙ ΣΕ ΖΙΝΑ ἸΤΑΒΙ ἸΝΙ ἸΚΥΝ-
 ΔΙΝΑΡΙΟΝ ἸΝΟΥΒ ΖΙΤΕΝ ΘΗΝΟΥ [ΕΙΝΑ]ΣΧΩΛ ἘΒΟΛ
 ἸΦ† ἸΝΙΧΡΗΣΤΗΑΝΟΣ ἸΤΑΖΩΛ ἘΠΩΙΚ ἸΝΑΜΕΝ† 10
 ΨΑ ἘΝΕΖ ἸΠΕΤΕΝΡΗ† Ω ΝΗ ΕΤΣ[Ζ]ΟΥΟΡΤ ἘΠΙ-
 ΧΡΩΜ ἸἘΝΕΖ ΝΕΜ ΠΕΤΕΝΙΩΤ ΠΙΔΙΛΒΟΛΟΣ ΝΕΜ
 ΝΕΦΔΕΜΩΝ ἘΤΑΥΣΩΤΕΜ ΔΕ ἘΝΑΙ ἸΣΧΕ ΝΙΛΑΝΟΜΟΣ
 ΑΥΣΩΝΤ ἸΜΑΨΩ ΑΥΕΡΚΕΛΕΥΙΝ ἘΘΡΟΥΙΝΙ ἸΝΟΥ-
 ΖΟΜ ΝΕΜ ΟΥΣΜΙΛΛΑ ΑΥΖΩΚΙ ἸΠΙΨΑΡ ἸΤΕ 15
 ΤΕΦΛΦΕ ΟΥΟΣ ΑΥΙΝΙ ἸΦΤ ἸΒ ΕΥΛΟΒΨ Ἰ[Χ]ΡΩΜ
 ΟΥΟΣ ΑΥΖΙΤΟΥ ἘΒΟΥΝ ἘΝΕΦΒΑΛ ΟΥΟΣ ΠΑΙΡΗ†
 ΑΥΦΩΣΙ ἘΒΟΛ ἸΣΧΕ ΤΕΦΛΛΟΥ Β† ΑΥΘΡΟΥΣΩΣΙ
 ἘΒΟΛ ἸΠΕΦΛΑΣ ΑΥΤΑΛΟ ἸΝΕΦΒΑΛΛΑΥΣ ἘΟΥΨΕ
 ΑΥΚΩΨ ἸΝΙΣΗΦΙ ἸΤΕΡΑΤΦ ΒΕΝ ΖΑΝΚΕΛΕΒΙΝ 20
 ΑΥΦΑΙ ἸΜΟΥ ΑΥΧΑΦ ΒΕΝ ΠΩΤΕΚΟ ἘΡΕ ΟΥΟΝ
 ΟΥΚΟΥΣΙ ἸΝΙΦΙ ΣΟΧΠ ἸΒΗΤΦ ΑΥΨΕ ΝΩΟΥ ἘΠΟΥ-
 11. 146. ΜΑ ΒΕΝ ΟΥΙΩΣ ΕΥΣΟΠ ΒΕΝ ΤΦΑΨΙ ἸΠΙἘΣΩΡΖ
 ΑΦΙ ἘΒΟΥΝ ἘΠΩΤΕΚΟ ἸΣΧΕ ΠΥΣ ΝΕΜ ΝΕΦΑΡΓΕΛΟΣ
 ΕΘΟΥΑΒ ΟΥΟΣ ΑΥΖΙΟΥΙ ἸΤΕΦΣΙΧ ΖΙΣΕΝ ΠΕΦ- 25
 ΣΩΜΑ ΤΗΡΦ ΑΥΤΑΛΒΟΥ ΑΥΤΑΖΟΥ ἘΡΑΤΦ ΠΕΧΑΦ
 ΝΑΦ ΣΕ ΣΕΜΝΟΜ† ΝΑΚ Ω ΠΑΜΕΝΡΙΤ ΠΑΔΙΝΑΤΟΣ
 ΕΘΟΥΑΒ †ΨΟΠ ΝΕΜΑΚ ΝΕΜ ΠΑΙΩΤ ἸΛΓΑΘΟΣ
 ΝΕΜ ΠΙΠἸΛ ΕΘΟΥΑΒ ΑΥΒΩΝΤ ΓΑΡ ἘΡΟΚ ἸΣΧΕ
 ΠΙἘΖΟΥΟΥ ἸΤΕΚΝΑΒΙ Ἰ†ΒΡΗΠΙ ἸΤΕ †ΜΕΤΟΥΡΟ 30

ἠβητηq nem πιζ ἠχλωμ ἠατλωμ ψα ἐνεζ
 ἠτε νιῆνεζ ναι δε ἔτα πῶc χοτογ ναq
 αφερασπαζεcθε ἠμοq ογοζ αφμαζq τηρη
 ἠxομ αφζωλ ἐπωωι ἠεν ογῶου nem ογταιο
 ἔνιφνογι] ἔταqτωνq δε ἠζαννατοογι ἠξε
 πογρο δαδιἠνος πεχαq ἠνιματοι xe μαωε
 νωτεν ἐπιωτεκο ἠναγ xe ογ πε ἔταqωωπι
 ἠπαι ἠχω ἠχρηcτηἠνος ἔταγζωλ ἐπιωτεκο
 αφξιμι ἠπιμακαριος εqοι ἠφρηἠ icxek ἠπογ-
 π. εpβacaνιζιν ἠμοq ἐπτηρηq πε ογοζ αφζιτογ
 ἐπεcηт αφογωωт ἠμοq εγχω ἠμοc xe
 ten†zo ἐροκ πενῶc γεωργιος ἠριπτεν ζων
 ἠβωκ ἠπεκνογ† πιγεννεος αφтcавωου ἐπḄc
 αφεpπεмпωα ἠ†αωpeἠ ἠτε πιωmc εθογав
 ἐβολζιτοτq αγι nemaq εγcоп ψα νιογpωου
 εγχω ἠμοc xe ἠνον ζανχρηcτηἠνος ἠβωκ
 ἠτε πḄc ἠḄc ογοζ πῶc νιμηω δε ἔταγἠναγ
 ἐπιἠριος γεωργιος εqῶζι ἐρατq ἠμον ζλι
 ἠπεтζωου ωоп ἠμοq ἐpe πεqζο εpογωini
 ἠφρηἠ ἠφρη αφωω ἐβολ εγχω ἠμοc xe
 ἠληθωc ἠμον νογ† ἠεν тφε ογδε ζixen
 пкази ἐβηλ ἐφ† ἠγεωργιος ἠc πḄc πεнῶc
 ογογoз (sic) πεнноγ† ογοζ ἠνον τηpен εпнп
 ἐpоq icxен παι ναγ τοτε νιἠномос αφωπι
 ἠμαωω πε αφxωνт ἠен ογeнвон αφογаз-
 cазни ἠпистратеγма ἐθοpογῶлог ἠcавολ
 ἠ†ποlic ογοζ ἠceῶли ἠтоγἠφε ἠен pωc
 ἠтcηqι ογοζ παipηἠ αφxωк ἐβολ ἠтоγμαp-
 тγpἠἠ αφῶι ἠпixлом ἠατλωμ ψα ἐνεζ ἠτε
 νιῆνεζ τηpоγ ἠμhн ἠcoγ кῆ ἠπιἠвот ἐпнп

1. 147. ΕΥΙΡΙ Ἰῆ Ἰῶ ΝΕΜ Ἰ Ἰῶ ΕΝ ΤΟΥΗΠΙ ΝΕΜ
 ΠΙΚΕῩ ἸΜΑΤΟΙ ἸΤΑΥΒΙ ἸΠΙΩΜΙ ΕΡΕ ΠΟΥΣΜΟΥ
 ΕΘΟΥΑΒ ῶΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ῶΑ ἸΝΕΖ ἸΜΗΝ
 ΑΛΗΘΩΣ ὦ ΝΑΜΕΝΡΑ† ΛΙΩΑΝΖΙΤΟΤ ἸΝΙΒΙΣΙ
 ΤΗΡΟΥ ἸΤΑΦΕΡΖΥΠΟΜΕΝΙΝ ἸΡΩΟΥ ἸΧΕ ΠΙΘΜΗ 5
 ΠΙΜΑΤΟΙ ἸΧΩΡΙ ἸΤΕ ΠΧῚ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ἸΘΡΙΧΟΤΟΥ ΠΙΣΗΟΥ ΝΑΜΟΥΝΚ ἸΡΟΙ ἸΠΑ†ῶΧΟ-
 ΤΟΥ ΤΗΡΟΥ ΧΕ ΣΕῶ ἸΜΑῶ ΟΥΟΣ ΟΥΡΩΜΙ
 ἸΤΑΦΕΡ ῶ ἸΡΟΜΠΙ ἸἸΖΟΥ ἸΕΝ ΟΥΜΑΝ ἸΟΥΩΤ
 ΕΥΖΕΜΙ ἸΧΕ ὀ ἸΟΥΡΟ ΝΕΜ ΝΟΥΣΤΡΑΤΕΥΜΑ 10
 ΕΥΣΡΟΤῆ ἸΡΟῆ ἸΜΑΓΑΤῆ ἸΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡῆ
 ΝΕΜ ΑΥΡΗΧῆ ΑΛΗΘΩΣ †ΤΟΜΤ ΟΥΟΣ †ΘΟΒῶ ἸΒΟΛ
 †ΟΙ ἸῶΦΗΡΙ ἸΜΑῶ ὦ ΝΑΣΗΝΟΥ ΔΙΩΑΝΦΙΡΙ
 ἸΝΙΔΓΩΝ ἸῶΟΥΕΡῶΦΗΡΙ ἸΜΩΟΥ ἸΤΕ ΠΙΝΙῶ†
 ἸΡΕΦΕΡΟΥΩΙΝΙ ΟΥΟΣ ἸΜΕΝΡΙΤ ἸΤΕ Φ† ΦΗ 15
 ΕΘΟΥΑΒ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΧΩΡΙ ἸΤΕ ΠΧῚ
 ΦΑΙ ἸΤΑΦῶΖΙ ἸΡΑΤῆ ἸΜΑΓΑΤῆ ἸΕΝ †ΟΙΚΟΥ-
 ΠΒ. ΜΕΝΗ ΤΗΡῆ ἸΤΕ ἸΜΟΝ ΖΛΙ ῶΟΥΩΝΖ ἸΜΟΥ
 ἸΒΟΛ ΑΝ ἸΘΟΥ ΠΧῚ Ἰ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΣΟΖΙ
 ἸΝΙΟΥΡΩΟΥ ΤΗΡΟΥ ἸΤΕ ΠΙΚΟΣΜΟΣ ΝΕΜ ΝΟΥ- 20
 ΑΡΧΩΝ ΕΦΟΥΩΝΖ ἸΒΟΛ ἸΠῶῚ ἸΤΕ ΤΕΝΧΟΜ ΧΕ
 ἸΘΟΥ ΠΕ Φ† ἸΤΕ ΟΥΟΝ ΝΙΒΕΝ ΔΙΝΑΜΟΥ† ἸΡΟΚ
 ΧΕ ΝΙΜ ὦ ΠΑῶῚ ΓΕΩΡΓΙΟΣ ἸΕΝ ΝΗ ΕΘΟΥΑΒ
 ΔΙΩΑΝΧΟΣ ἸΡΟΚ ΧΕ ΠΡΟΦΗΤΗΣ ἸἸ ΝΟΜΟΘΕΤΗΣ
 ἸἸ ΑΝ ἸΤΑΧΟΣ ΧΕ ΑΠΟΣΤΟΛΟΣ ἸἸ ΜΑΡΤΥΡΟΣ 25
 ἸἸ ΔΙΚΕΟΣ ΚΕΜΑΛΛΟΝ ΚΕΜΠῶΑ ἸΕΝ ΟΥΜΕΘΜΗ
 ὦ ΠΙΜΕΝΡΙΤ ἸΤΕ ΠΧῚ ἸΘΡΙΜΟΥ† ἸΡΟΚ ἸΕΝ ΝΑΙ
 ΡΑΝ ΤΗΡΟΥ ΔΙΩΑΝΧΟΣ ἸΡΟΚ ΧΕ ΠΡΟΦΗΤΗΣ ΑΚ-
 ΒΙΣΙ ΠΑΡΑΡῶΟΥ ΟΥΟΣ ΝΟΜΟΘΕΤΗΣ ΚΟΥΟΤ ἸΡΩΟΥ
 ΑΥΒΙΣΙ ἸΝΗΣΑΙΑΣ ἸΕΝ ΟΥΒΑῶΟΥΡ ἸῶΕ ἸΕΝ 30

ΟΥϚΟΠ ΝΝΟΥϚΟΠ ΝΝΟΥΩΤ ΕΘΒΕ †ΜΕΘΜΗ ΑΥΕΝ-
 ΚΟΤ ΝΝΟΥϚΟΠ ΝΝΟΥΩΤ ΝΕΜ ΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ
 ΝΘΟΚ ΔΕ ΖΩΚ Ω ΠΑῩ ΓΕΩΡΓΙΟϚ ΑΥΒΑϚΚ ΗΕΝ
 ΝΙΒΑΨΟΥΡ ΝΡΟ Β̄ ΝΕΜ ΝΙΤΡΟΧΟϚ ΝΕΜ ΝΙϚΗϚΙ
 ΝΡΟΒ̄ ΝΕΜ ΝΙΚΕΛΕΒΙΝ ΟΥΟΖ ΟΝ ΑΚΜΟΥ ΕΘΒΕ
 fol. 148. †ΜΕΘΜΗ..... ΝϚΟΠ ΜΩΥϚΗϚ ΔΕ ΟΝ ΠΙΝΟΜΟΘΕ-
 ΤΗϚ ΑΥΝΑΥ ΕΟΥΚΟΥΧΙ ΗΕΝ ΠΙΩΟΥ ΝΤΕ ΠῩ
 ΝΘΟΚ ΖΩΚ ΠΑῩ ΓΕΩΡΓΙΟϚ Α ΠῩ ΝΠΙΩΟΥ ΝΕΜ
 ΠΙΤΑΙΟ ΣΑΧΙ ΝΡΟ ΝΕΜ ΡΟ ΝΕΜΑΚ ΝΙΔΠΟϚΤΟΛΟϚ
 ΜΕΝ ΝΑΥΖΙΩΨ ΠΕ ΗΕΝ †ΟΙΚΟΥΜΕΝΗ ΤΗΡϚ
 ΕΥΙΡΙ ΝΙΒ̄ ΝΕΜ ΠΙΚΕΩ̄ ΝΜΑΘΗΤΗϚ ΑΥϚΟΖΙ ΝΝΙ-
 ΨΑΜΨΕΙΔΩΛΟΝ ΑΥΤΑϚΘΩΟΥ ΕΠΧ̄ ΠΙΟΥΑΙ ΠΙ-
 ΟΥΑΙ ΗΕΝ ΤΕΥΧΩΡΑ ΝΕΜ ΠΕϚΟΥΡΟ ΝΘΟΚ ΖΩΚ
 Ω ΠΙϚΙΟΥ ΕΤΕΡΟΥΩΙΝΙ ΑΚϚΟΖΙ ΝΜΑΥΑΤΚ ΝΝΙ-
 ΨΑΜΨΕΙΔΩΛΟΝ ΝΕΜ ΝΙΟΥΡΩΟΥ ΝΕΜ ΝΟΥϚΤΡΑ-
 ΤΕΥΜΑ ΝΕΜ ΠΙΚΟϚΜΟϚ ΤΗΡϚ ΑΚΩΔΙΡΙ ΕΡΩΟΥ
 ΤΗΡΟΥ ΗΕΝ ΠΙΧΡΩΜ ΝΤΕ ΤΦΕ ΟΥΟΖ ΑΚΘΕΡΕ
 ΦΡΑΝ ΝΠΧ̄ ΕΡΟΥΩΙΝΙ ΗΕΝ ΠΙΚΟϚΜΟϚ ΤΗΡϚ
 ΝΙΚΕΜΑΡΤΥΡΟϚ ΟΝ ΠΙΖΩΒ ΟΥΩΝΖ ΕΒΟΛ ΧΕ ΑΚ-
 ΒΙϚΙ ΕΡΩΟΥ ΤΗΡΟΥ ΕΥϚΟΠ ΕΘΒΕ ΧΕ ΑΝΟΚ ΑΝ
 ΠΕΤΧΩ ΝΑΚ ΝΦΑΙ ΑΛΛΑ ΠΟΥΡΟ ΝΤΕ ΝΙΟΥΡΩΟΥ
 ΙΗ̄ ΠΧ̄ ΠΕΝΩ̄ ΕΤΕΡΜΕΘΡΕ ΗΑΡΟΚ Ω ΠΙΜΑ-
 ΚΑΡΙΟϚ ΧΕ ΝΜΟΝ ΟΥΟΝ ΕϚΩΝΙ ΝΙΩΑΝΝΗϚ ΗΕΝ
 ΝΙΜΙϚΙ ΝΤΕ ΝΙΖΙΩΜΙ ΝΜΟΝ ΟΥΟΝ ΕϚΩΝΙ ΝΜΟΚ
 ΠΔ. ΗΕΝ ΝΙΜΑΡΤΥΡΟϚ ΤΗΡΟΥ ΕΤΑΥΨΩΠΙ ΟΥΟΖ ΝΝΕ-
 ΟΥΟΝ ΨΩΠΙ ΕϚΩΝΙ ΝΜΟΚ ΨΑ ΕΝΕΖ ΝΙΔΙΚΕΟϚ
 ΑΚΒΙϚΙ ΠΑΡΑΡΩΟΥ ΖΙΤΕΝ ΤΕΚΖΥΠΟΜΟΝΗ ΗΑ
 ΠΙΕΖΚΟ ΝΕΜ ΠΙΒΙ ΝΕΜ ΝΙΨΤΕΚΩΟΥ ΝΕΜ ΝΙ-
 ΠΛΗΓΗ ΝΤΕ ΝΙΒΑϚΑΝΟϚ ΝΑΙ ΕΤΗΕΝ ΠΕΚΩΜΑ
 ΝΠΙΕΖΟΥΟΥ ΝΕΜ ΠΙΕΧΩΡΖ ΝΖ̄ ΝΡΟΜΠΙ ΝΕΖΟΥΟΥ

ΜΑΛΙΣΤΑ ΠΙΤΟΥΒΟ ἸΝΤΕ ΠΕΚΣΩΜΑ ΑΛΛΑ ΑΛΗΘΩΣ
 ὦ ΠΙΔΡΙΟΣ ΓΕΩΡΓΙΟΣ ΑΚΒΙΣΙ ἸΜΑΩΩ ὦ ΠΙΡΗ
 ἸΝΤΕ †ΜΕΘΜΗ ἸΖΟΤΕ ΝΙΠΑΤΡΙΑΡΧΗΣ ΝΕΜ ΝΙΚΡΙ-
 ΤΗΣ ΤΗΡΟΥ ΠΛΗΝ ὦ ΠΙΜΕΝΡΙΤ ἸΝΤΕ ΠΧ̄ ††ΖΟ
 ἸΡΟΚ ἸΠΕΡΖΙΠΖΟ ΧΕ ἸΠΙΩΧΕΜΣΟΜ ΉΕΝ ΠΑΝΟΥΣ 5
 ΕΤΣΟΧΕΒ ἸΧΩ ἸΠΕΚΤΑΙὸ ΕΤΔΟΣΙ †ἸΜΙ ΉΕΝ ΟΥ-
 ΜΕΘΜΗ ΧΕ ΟΥΧΕ ἸΝΟΚ ΗΔ ΠΙἸΛΑΧΙΣΤΟΣ ΘΕΟ-
 ΔΟΣΙΟΣ ΟΥΔΕ ΝΗ ΕΘΝΗΟΥ ΜΕΝΕΝΣΩΙ ΤΕΝΝΑΩΣΩ
 ΔΗ ἸΠΙΤΑΙὸ ἸΠΑΙ ΧΩΡΙ ἸΜΑΤΟΙ ἸΝΤΕ ΠΧ̄ ὦ
 ΝΑΜΕΝΡΑ† ἸΣΗΝΗΟΥ ΕΘΒΕ ΝΙΝΙΩ† ἸΒΙΣΙ ἸΤΑϞ- 10
 ΩΠΟΥ ἸΤΑΙ Ζ ἸΡΟΜΠΙ ΖΙΤΕΝ ΠΑΙὨ ἸΘΗΡΙΟΝ
 ΕΤΖΩΟΥ ΑΛΛΑ ΤΕΝΝΑΚΟΤΕΝ ΉΕΝ ΦΟΥΩΩ ἸΦ†
 fol. 149. ἸΤΕΝ† ἸΝΟΥΣΩΚ ἸΠΙΕΝΓΩΜΙΟΝ ΟΥΟΣ ἸΝΤΕ ΤΕΝ-
 ΤΑΜΩΤΕΝ ἸΠΣΩΚ ἸΒΟΛ Ἰ†ΑΘΛΥΣΙΣ ΕΘΟΥΑΒ
 ἸΝΤΕ ΠΙΝΑ[ι]ΑΤϞ ΉΕΝ ΟΥΜΕΘΜΗ ΠΙΔΡΙΟΣ ΓΕΩΡ- 15
 ΓΙΟΣ ΔΣΩΠΙ ΔΕ ΜΕΝΕΝΣΑ ΝΑΙ ἸΤΑΥΝΑΥ ἸΧΕ
 ΠΙὨ Ἰ ΝΟΥΡΟ ΧΕ ΙΣ Ζ ἸΡΟΜΠΙ ΤΟΥΕΡΒΑΣΑ-
 ΝΙΖΙΝ ἸΠΑΙ ἸΓΙΟΣ ἸΠΟΥΩΔΡΟ ἸΠΕϞΛΟΓΙΣΜΟΣ
 ΕΤΤΑΣΡΗΟΥΤ ΟΥΟΣ ΑΥΉΘΒΕϞ ἸΓ̄ ἸΣΟΠ ΑϞΤΩΝϞ
 ἸΒΟΛΉΕΝ ΝΗ ΕΘΜΩΟΥΤ ΟΥΟΣ ΑΥΣΟΒΝΙ ἸΤΑΖΟϞ 20
 ΉΕΝ ΖΑΝΣΑΧΙ ΝΚΟΛΑΚΙἸ ΠΑΙΡΗ† ΑϞΕΡΚΕΛΕΥΙΝ
 ἸΘΡΟΥΙΝΙ ἸΠΙΜΑΚΑΡΙΟΣ ΖΙΧΕΝ ΠΙΒΗΜΑ ΠΕΧΕ
 ΔΑΔΙΑΝΟΣ ΠΟΥΡΟ ΝΑϞ ἸΠΑΙΡΗ† ΧΕ ΓΕΩΡΓΙΟΣ
 ΩΕ ΠΑΝΗΒ ΠΙΡΗ ΝΕΜ ΠΙΟΣ ΝΕΜ ΝΙΝΟΥ† ΤΗΡΟΥ
 ΝΕΜ ΤΟΥΜΑΥ ΑΡΤΕΜΙΣ ΧΕ †ΝΑΩΩΠ ἸΡΟΙ ΝΕΜΑΚ 25
 ἸΦΡΗ† ἸΝΟΥΩΗΡΙ ἸΜΕΝΡΙΤ ἸΤΗΙ ΟΥΟΣ ΖΩΒ
 ΝΙΒΕΝ ἸΤΕΚΝΑΕΡἸΤΙΝ ἸΜΩΟΥ ΩΑ ΤΦΑΩΙ ἸΝΤΕ
 ΤΑΜΕΤΟΥΡΟ ἸΤΕΤΗΙΤΟΥ¹ ΝΑϞ ΤΗΡΟΥ ΜΟΝΟΝ

¹) Sic; read ἸΤΑΤΗΙΤΟΥ.

ΩΤΕΜ ΝΣΩΙ ΖΩΣ ΙΩΤ ΝΤΕΚΟΥΩΩΤ ΝΠΙΑ-
 ΠΟΛΛΩΝ ΝΝΟΥΣΟΠ ΝΝΟΥΩΤ ΝΤΕΚΕΡ ΜΑΖΒ ΉΕΝ
 ΤΑΜΕΤΟΥΡΟ ΟΥΟΖ ΑΦΕΡΟΥΩ ΝΧΕ ΠΙΘΜΗΙ ΟΥΟΖ
 ΠΕΧΑΖ ΧΕ ΕΡΕ ΠΑΙ ΣΑΧΙ ΝΘΩΝ ΝΤΟΤΚ ΠΕ ΑΩ
 πς. ΦΟΥ ΠΕ ΙΣ Ζ ΝΡΟΜΠΙ ΕΚΕΡΒΑΣΑΝΙΖΙΝ ΝΜΟΙ
 ΝΜΗΝΙ ΠΕ ΙΣ Γ ΝΣΟΠ ΛΙΧΕΜΤΙΠΙ ΝΦΜΟΥ ΕΒΟΛ-
 ΖΙΤΟΤΚ Α ΠΑΥΣ ΙΗΣ ΠΧΣ ΤΟΥΝΟCT ΟΥΟΖ ΛΙ-
 ΜΟΥΝΚ ΕΒΟΛΖΙΤΕΝ ΝΙΒΑΣΑΝΟΣ ΕΤΑΚΤΗΤΟΥ ΝΗΙ
 ΟΥΟΖ ΕΒΗΛ ΧΕ ΕΡΕ ΠΑΣΩΤΗΡ ΑΜΟΝΙ ΝΤΑΨΥΧΗ
 ΝΉΗΤ ΠΕ [Ν]ΜΟΝ ΝΑΙΝΑΜΟΥ ΝΝΟΥΣΟΠ ΝΝΟΥΩΤ
 ΑΝ ΑΛΛΑ ΟΥΘΒΑ ΝΣΟΠ ΠΕ ΠΛΗΝ ΝΠΙΣΩΤΕΜ ΕΝΕΖ
 ΝΖΑΝΣΑΧΙ ΝΠΑΙΡΗΤ ΟΥΟΖ ΚΕΜΙ ΑΝ Ω ΠΟΥΡΟ
 ΧΕ ΠΩΛΟΛ ΤΗΡΑ ΝΤΕ ΝΙΓΑΛΙΛΕΟΣ ΖΑΝΦΥΛΟ-
 ΝΙΚΟΣ ΝΕ ΟΥΟΖ ΣΕΤ ΕΉΟΥΝ ΕΖΡΕΝ ΕΝΗ ΕΤ
 ΝΕΜΩΟΥ ΛΟΙΠΟΝ ΙΣ ΖΗΠΠΕ Α ΝΕΚΣΑΧΙ ΤΕΡΟΥΩΤ
 ΝΗΙ ΝΦΟΥ ΟΥΟΖ ΝΕΚΣΑΧΙ ΣΕΘΩΤ ΝΠΑΖΗΤ
 ΝΜΑΩ ΠΟΥΡΟ ΔΕ ΔΑΔΙΑΝΟΣ ΕΤΑΨΩΤΕΜ ΕΝΑΙ
 ΑΨΡΑΩΙ ΝΜΑΩ ΠΕ ΑΨΤΦΙ ΕΧΕΝ ΤΑΦΕ ΝΠΙ-
 ΑΓΡΙΟΣ ΓΕΩΡΓΙΟΣ ΠΙΜΑΚΑΡΙΟΣ ΔΕ ΠΕΧΑΖ ΝΠΟΥΡΟ
 ΧΕ ΖΕΝΚ ΕΒΟΛΖΑΡΟΙ Ω ΠΟΥΡΟ ΝΠΕΡΤΦΙ ΕΡΟΙ
 ΑΝ ΤΝΟΥ ΟΥΔΕ ΤΑΛΦΕ ΨΑΤΩΩΤ ΝΠΙΑΠΟΛΛΩΝ
 ΝΨΟΡΠ ΜΕΝΕΝΣΩΣ ΑΡΙΟΥΙ ΝΦΗ ΕΘΡΑΝΑ ΝΜΟΚ
 fol. 150. ΕΥΣΟΠ ΑΛΛΑ ΑΡΙΚΕΛΕΥΙΝ ΕΘΡΟΥΟΛΤ ΕΠΙΩΤΕΚΟ
 ΨΑ ΠΕΨΡΑCΤ ΧΕ Α ΠΙΕΖΟΥ ΟΙΝΙ ΟΥΟΖ ΕΨΩΠ
 ΝΤΕ ΤΟΥΙ ΨΩΠΙ ΟΥΟΖ ΜΑΡΕ ΠΙΚΥΡΙΖ Ω ΕΒΟΛ
 ΝΤΟΥΙ ΤΗΡΟΥ ΝΣΕΝΑΨ ΕΡΟΙ ΕΙΩΩΤ ΝΝΙΝΟΥΤ
 ΤΟΤΕ ΑΦΕΡΟΥΩ ΝΧΕ ΠΟΥΡΟ ΠΕΧΑΖ ΝΑΨ ΧΕ
 ΝΝΕCΨΩΠΙ ΝΜΟΙ ΝΚΕCΟΠ ΕΘΡΙΖΙΤΚ ΕΠΙΩΤΕΚΟ
 Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΑΛΛΑ ΝΙΒΙCΙ ΕΤΑΙΤΗ-
 ΤΟΥ ΝΑΚ ΧΑΨ ΝΗΙ ΕΒΟΛ ΖΩC ΤΕΜΙ ΑΝ ΑΛΛΑ

ωοπτ ἐροκ ζωσ ιωτ ογορ ἀμογ νενμη ἐβογν
 ἐπιπαλλατιον πιμα ἐρε τογρω αλεξανδριὰ
 χη ἰμογ βεν πικοιτων ετσαβογν παρητ
 αφολq ἐβογν ἵξε πογρο αqριτq ἐβογν ἐπι-
 κοιτων ἵτε πιμα ἐρε τογρω χη ἰμογ ογορ 5
 αqι ἐβολ ωα νιογρωογ αqερὰριστον νενωογ
 ἔτα ρογρι σε ωωπι ἀ πιλγιος γεωργιος κωλx
 ἵνεqκελι αqτωβz εqχω ἰμοσ ἰπαιρητ πε
 σε πῶc πανογτ ἰμον φη ἐτόνι ἰμοκ βεν
 νινογτ τηρογ ἵθοκ πε πῶc φτ ἰμον πετ- 10
 ναωῖνι ἰμοκ ογορ εθεβ ογ ἀ ζανεθνοσ
 αγωω ἐβολ ζανλαοσ αγερμελεταν ἵζανετ-
 ωογит ογορ αγθωογτ εγμα ἵξε νιογρωογ
 τηρογ ἵτε πκαρι νογκεαρχων αγι ἐογμα
 αγσαχι ἵσα πῶc νεν ἐτογβε πεqχp̄c εγσοπ 15
 ασερογω ἵξε τογρω πεxαc σε παῶc γεωρ-
 γιοσ νιμ νε νιογρωογ ἔταγθωογτ νεν νογ-
 αρχων ἵε νιμ πε πῶc ἔταγτογβηq νεν
 πεqχp̄c μιν (sic) πε ματσαβοι ἐροq ω παῶc γε-
 ωργιοσ αqογων ἵρωq ἵξε πιμακαριοσ αqβωλ 20
 ἐροσ ἵνιζητιμα ετwhκ ἵτε νιγραφη ἐνἀπασ
 νεν τβερι ογορ αqταμοσ ἵπρητ ἵσογεν-
 φωτ νεν πwhρι νεν πιπn̄ā εθογab ογορ
 αqταμοσ ἵπρητ ἔτα πῶc θαμιδ ἵτφε νεν
 πκαρι νεν πιρη νεν πιῶz νεν νιcioγ νεν 25
 πιθαμιδ τηρq ογορ αqταμοσ ον σε ἔταq-
 θαμιδ ἵπρωμι ἐβολβεν ογκαρι ω τογρω
 μη ἔταqωont ἰμοq αν ἐβολ ἵβητq ογορ
 ἔταqχιμι ἵθων ἵναι καc νεν ναι μοτ νεν
 παι ωαρ νεν ναι βαλ νεν παι λαc νεν ται 30

ωβωβι ΝΕΜ ΠΑΙ ΣΩΤΕΜ ΝΕΜ ΠΑΙ ωωλεμ ΝΕΜ
 fol. 151. ΠΑΙ ΧΙΝΘΑΜΙὸ ἸΤΕ ΝΑΙ ΖΒΗΟΥΙ ΤΗΡΟΥ ΜΗ Φ†
 ΠΕ ἘΤΑΨΘΑ[Μ]Ιὸ ἸΝΝΑΙ ΤΗΡΟΥ ΟΥΟϞ ΠΙΡΩΜΙ
 ἘΒΟΛῆΒΕΝ ΠΑΙὸΜΙ ἸΝΝΟΥΩΤ ΑΨΜΑϞϞ ἸΚΑ† ΝΕΜ
 ΣΟΦΙΑ ἘΒΟΛῆΒΕΝ ΠΙἘΜΙ ἸΜΜΗΙ ἸΤΕ Φ† ΑΨΧΑΨ
 ῆΒΕΝ ΠΙΠΑΡΑΔΙΟϞ ἸΤΕ ΠΟΥΝΟϞ ΟΥΟϞ ΑΨ† ΝΑΨ
 ἸΤΕΨΕΝΤΟΛΗ ἘΠΧΙΝΤΕΨἸΡΕϞ ἘΠΕΨΣΑΧΙ¹ ΖΩϞ
 ὪϞ ἸΘΟϞ ΧΕ ΠΙΡΩΜΙ ΑΨΕΡΑΤΣΩΤΕΜ ἸΣΑ ΠΕΨὪϞ
 ΑΨΘΩΤ ἸΠΖΗΤ ἸΠΕΨΣΑΧΙ ΑΨΜΟΥ ΝΕΜΑΨ ῆΒΕΝ
 ΦΝΟΒΙ ΑΨΖΩΛ ἘΠΕΨΗΤ ἘἸΜΕΝ† ΝΕΜΑΨ ωΑ
 ἘΝΕϞ ΑΗ ΕΤΑΨ[ΝΑΨ] ΔΕ ἸΧΕ Φ† ἘΠΕΨΘΑΜΙὸ
 ῆΒΕΝ ΝΙΩΝΗΟΥ ἸΤΕ ΠΕΨΣΑΧΙ ἸΠΕΨΩΟΥἸΖΗΤ
 ΕΘΒΕ ΤΕΨΜΕΤἸΓΡΑΘΟϞ ΑΛΛΑ ΑΨΟΥΩΡΠ ἸΠΕΨ-
 ΜΕΝΡΙΤ ἸΨΗΡΙ ἘΠΙΚΟϞΜΟϞ ΑΨΒΙΣΑΡϞ ῆΒΕΝ ΟΥ-
 ΠἸἸ ΕΘΟΥΑΒ ΝΕΜ †ΑΘΩΛΕΒ ἸΠΑΡΘΕΝΟϞ †ΘΕΟ-
 ΔΟΚΟϞ ΜΑΡΙΑ ΟΥΟϞ ΑΣΜΑΨϞ ΖΩϞ ΡΩΜΙ Φ†
 ΠΕΤΣΗΚ ἘΒΟΛ ῆΒΕΝ ΟΥΜΕΘΜΗΙ ΟΥΟϞ ΦΡΩΜΙ
 ΠΕ ΧΩΡΙϞ ΠΝΟΒΙ ΠΕ ἸΜΑΨΑΤΨ ΟΥΟϞ ἘΤΑΨΤΑΛΟϞ
 ἘΠΙΣΤΑΨΡΟϞ ῆΒΕΝ ΠΕΨΟΥΩω ἸΜΙΝ ἸΜΟϞ ΝΕΜ
 Ϟ. ΠΙ†ΜΑ† ἸΤΕ ΦἸΩΤ ΝΕΜ ΠΙ[ΠἸἸ] ΕΘΟΥΑΒ ΟΥΟϞ
 ΑΨΜΟΥ ῆΑΡΟΝ ῆΒΕΝ ΤΣΑΡϞ ωΑΤΕΨΩ† ἸΜΟΝ
 ἘΒΟΛῆΒΕΝ ΝΕΝΣΙΧ ἸΤΕ ΝΕΝΣΑΧΙ ΟΥΟϞ ΑΨΤΑϞ-
 ΘΟϞ ἘΠΕΨΗΙ ἸΚΕϞΟΠ ἘΤΕ ΠΙΠΑΡΑΔΙΟϞ ΠΕ ἸΤΕ
 ΠΟΥΝΟϞ ἘΤΑΨΝΑΨ ΟΝ ἸΧΕ ΠΙΧΑΧΙ ἸΔΙΑΒΟΛΟϞ
 Ἐ†ΜΕΤΡΩΜΙ ΧΕ ΑΣΟϞΕΝ ΠΙΔΨΜΙΟΥΡΓΟϞ ἸΜΗΙ
 Φ† ΑΨΖΩΛ ἘῆΟΥΝ ἸΝΝΙΟΥΡΩΟΥ ΝΕΜ ΝΙΑΡΧΩΝ
 ἸΤΕ ΠΚΑΖΙ ΟΥΟϞ ΑΨΘΑΜΙὸ ἘΖΑΝΙΔΩΛΟΝ ῆΒΕΝ
 ΦΡΑΝ Ἰ[Ν]ΙΔΩΛΟΝ ἸΔΕΜΩΝ ΟΥΟϞ ΑΨΟΥΩωΤ

¹⁾ Ms. Ἰ ΠΕΨΣΑΧΙ.

ΜΜΩΟΥ¹ ΟΥΟΣ ΔΥΧΑ ΠΟΥΡΕΦΘΑΜΙΔ ἸΩΟΥ Φ̄Τ
 ΕΤΒΟCΙ ΠΕΧΕ ΤΟΥΡΩ ΟΥΝ ΝΑΦ ΧΕ ΟΥΚ ΟΥΝ
 ΠΑΥC ΓΕΩΡΓΙΟΣ ΠΑΥC ΜΕΝΕΝCΑ Φ̄Τ ΝΑΙ ἸΔΩΛΟΝ
 ΖΑΝΔΕΜΩΝ ΝΕ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑC ΧΕ ἸΖΑ²
 ΖΑΝΔΕΜΩΝ ΕΤΖΩΟΥ ΝΕ ΟΥΟΣ ΠΕΧΕ ΤΟΥΡΩ ΝΑΦ ⁵
 ΧΕ ΠΑΥC ΓΕΩΡΓΙΟΣ ΡCΩΟΥΝΟΥ ἸΦ̄Τ ΔΗ ἸΧΕ
 ΠΟΥΡΟ ἸΒΗΛ ἸΠΙΑΠΟΛΛΩΝ ΤΝΟΥ ΟΥΝ ΜΑΤΑΜΟΙ
 ΧΕ ἸΤΑ ΠΩΗΡΙ ἸΦ̄Τ Ἰ ἸΠΙΚΟCΜΟC ἸΝΑΩ ἸΡΗΤ
 ΟΥΟΣ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΓΕΩΡΓΙΟΣ ΧΕ CΩΤΕΜ
 ἸΡΟΙ ὠ ἸΛΕΖΑΝΔΡΑ ΤΟΥΡΩ CΩΤΕΜ ἸΔΔΥΙΔ ¹⁰
 ολ. 152. ΕΡΧΩ ἸΜΟC ΧΕ ΦΗ ΕΤΖΕΜCΙ ΖΙΧΕΝ ΝΙΧΕΡΟΥΒΙΜ
 ΟΥΟΝΖΚ ἸΒΟΛ ΟΥΟΣ ΦΑΙ ἸΤΕΚΜΕΤΧΩΡΙ ΑΜΟΥ
 ΨΑΡΟΝ ἸΦΝΑΖΜΕΝ ΟΥΟΣ ΠΕΧΕ ΔΔΥΙΔ ΟΝ ΧΕ
 ΕΡΕἸ ἸΠΕCΗΤ ἸΦΡΗΤ ἸΝΟΥΜΟΥΝΖΩΟΥ ΖΙΧΕΝ
 ΟΥCΟΡΤ ἸΤΕ ΤΠΑΡΘΕΝΟC ΤΕ CΩΤΕΜ ὠ ΤΟΥΡΩ ¹⁵
 [Ε]ΑΒΒΑΚΟΥΜ ΠΙΠΡΟΦΗΤΗC ΕΡΧΩ ἸΜΟC ΧΕ ΠΥC
 ΔΙCΩΤΕΜ ἸΠΕΚΒΡΩΟΥ ΔΙΕΡΖΟΤ ΟΥΟΣ ΔΙΤ ἸΝΙΑΙΤ³
 ἸΝΕΚἸΖΒΗΟΥἸ ΔΙΤΩΜΤ ΚΕΓΑΡ ΠΙΠΝἸ ΕΘΟΥΑΒ
 ΑΤΧΕ⁴ ΝΑΙ ΤΗΡΟΥ ΟΥΟΣ ΠΕΧΕ ΤΟΥΡΩ ΝΑΦ ΟΝ
 ΧΕ ΠΑΥC ἸΤΑ ΠΙΠΡΟΦΗΤΗC CΩΤΕΜ ἸΠCΑΧΙ ἸΠΥC ²⁰
 ΟΥΟΣ ΑΦΕΡΖΟΤ ΕΘΒΕ ΟΥ ἸἸ ἸΤΑΦΤΝΙΑΤΦ ἸΝΟΥ
 ΒΕΝ ΝΕΦΖΒΗΟΥἸ ΑΦΤΩΜΤ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑC
 ΧΕ CΩΤΕΜ ὠ ΤΟΥΡΩ ἸΤΑ ΠΙΠΡΟΦΗΤΗC ἸΜΙ
 ΧΕ ΠΥC ΝΗΟΥ ἸΒΟΛΒΕΝ ΤΦΕ ΑΦΕΡΖΟΤ ΑΦἸΜΙ
 ΟΝ ΧΕ ΦΝΑΨΩΠΙ ΝΕΜ ΝΙΡΩΜΙ ΟΥΟΣ ΑΦΤΩΜΤ ²⁵
 ΟΥΟΣ ΑCΕΡΟΥὠ ἸΧΕ ΤΟΥΡΩ ΧΕ ἸΛΗΘΩC ΚΑΛΩC
 ΑΚCΑΧΙ ὠ ΠΙΡΕΦΕΡΟΥΩΙΝΙ ΕΤΧΗΚ ἸΒΟΛ ΤΤΖΟ

1) Read ἸΜΟΥ.

2) Ms. ΔΖΔΔ.

3) Sic; read ΝΙΑΤ.

4) Sic; read ΔΦΧΕ.

- Ϟβ. ἐροκ τωβζ ἰπῶϞ ἐχῶι ἐθερεσφωτ σαβολ ἰμοι
 ἰχε ἰπλανη ἰτε νιδωλον ετσοϞ πεχε πιὰ-
 ϞιοϞ γεωρϞιοϞ ναϞ χε ναζἰ με ἰθο ἰἰεριασ
 εθογὰβ ἰνομοογϞιοϞ ογος ἰμον ζλι ἰλβνι
 ἰτε νιδωλον ναψῶωντ ἐρο αν ἐπτηρη ογος
 πεχασ χε ἰναζἰ παῶϞ ἀλλα ἰερζοἰ εθε
 παι θηριον ετζωογ ογος ἰνογρο ἰπαρα-
 βατης χε ογνι ὠ παῶϞ ογρεφογεμσαρζ ἰρωμι
 πε ἰεν ογμεθμη ογος ογὰνομοϞ πε ἐζοτε
 ογον νιβεν ετῶοπ ζιχεν πκαζι πλην ὠ παῶϞ
 γεωρϞιοϞ ἀρεζ ἐπαι μγστηριον ψαἰ ἰερατκ
 ἐἰαγλη ἰτε πῶϞ πινωἰ ἰνογρο χατ δεοϞ
 ἰταεμτον ἰμοι ἰνογκογχι ὠ παῶϞ ἰιωτ
 εθογὰβ ογος πῶϞ σωγνογ χε λιἰζηογ ἐροκ
 ἰμαῶω ογος ἐτα τοογἰ δε ῶοπι αφερ-
 κελεγἰν ἰχε πιὰνομοϞ ἰνογρο ετζωογ ζινα
 ἰσεἰνι ἰπιμακαριοϞ ναϞ εβολἰεν πιπαλλα-
 τιον ἐπιερφη ἰτε ἰπολιϞ ογος αφογωρη ναϞ
- fol. 153. ἰχε πογρο χε ἰωϞ ἰμοκ ἀμογ ψαροι ογος
 ἰτεκογῶωτ ἰνινογἰ ογος ἰτεκβι ἰνογνιωἰ
 ἰταιο ἰτοτογ ἰνιογρωογ τηρογ ογος ἰτογἰ
 ἐχῶκ ἰνογβρηπι ἰνογρο ογος ἰτε πεκζητ
 ογνοϞ ἐροκ ὠ πιμενριτ ογος ετζολζ ἰμαῶω
 ογος ἰτε ογον νιβεν ναγ ἐροκ ἰπατενζῶλ
 ἐπιὰριϞτον ογος πεχε πιμακαριοϞ ναϞ χε
 ζεμϞι νακ ἰθοκ νεμ νιογρωογ ἰπαιμα ψα-
 ἰτογῶωτ ἰνινογἰ ἰταταϞθοι ἐροκ ογος
 παιρηἰ ἀ πικεριζ ῶω ἐβολ ἰεν ογνιωἰ ἰχομ
 χε ὠ νιλαοϞ τηρογ θωογἰ τηρογ ἰφοογ
 εγϞοπ ἐβογν ἐπιερφει ζινα ἰτετενναγ ἐ γε-

ωργιος πινωϕτ ἵτε νιγαλιλεος εφναοϕωϕτ
 ἵπιὰ πολλων πινωϕτ ἵνοϕτ οϕορ παρηϕτ ἕεν
 ϕοϕνοϕ ἀϕωοϕτ τηροϕ ἵχε ναϕπολις τηρς
 νιρωμι νεμι νιζιὸμι εϕσοπ ναϕοι ἵϕφηρι
 πε ἕμαϕω εϕβε πιμακαριος γεωργιος πινωϕτ 5
 ϕδ. ἵρεϕεροϕωιμι οϕορ ναϕχω ἵμος πε ἵνοϕε-
 ϕηϕ¹ χε πως φαι ναϕωπι ἵπιϑμη ϕχηρα δε
 ἵςζιμι ζως ἕτασσωτεμ ἕναι εϕβε πιμακα-
 ϕιος γεωργιος ἕεν ἑμηϕτ ἵπιμηϕ τηρϕ εςχω
 ἵμος χε ὦ παῦς γεωργιος πιματοι ἵχωρι 10
 ἵτε ποϕρο πχς ἵης παῦς ὦ φη ἕταϕερ οϕϑβα
 ἵμηιμι νεμι χομ ἕεν ται πολις οϕορ ἀκ-
 τοϕνος νιρεϕμωοϕτ οϕορ ἀκϕ ἵφοϕωιμι
 ἵνιβελλεϕ ἀκϑρε νιβαλεϕ μοϕι νιέβο δε ον
 ἀκϑροϕσαχι οϕορ νικοϕρ ἀκϑροϕ σωτεμ νι- 15
 κακςεζτ ἀκτοϕβωοϕ νιχεμων ἀκζιτοϕ ἕβολ
 οϕορ ον ἀκϕωπι ἵνοϕρεϕεροϕωιμι ἕεν πι-
 κοςμος τηρϕ ὦ παῦς γεωργιος νιϕην ἕταϕερ-
 ζολι ἀκϑροϕωπι ἵμασοϕταζ ἵκεσοπ ὦ φη
 ἕταϕι ἕβοϕν ἕπανι ειοι ἵζηκι διϕωπι ειοι 20
 ἵραμαδὸ ἵμαϕω οϕορ ειοροϕεμ ἀϕτασϑοι ζα
 fol. 154. ϕϕτ πιπαντοκρατωρ ἵμηι μενενα ναι τηροϕ
 ἕτακαίτοϕ ἕεν φραν ἵπχς ἀκναοϕωϕτ ἵπι-
 ἀπολλων ετβαἕεμ οϕορ ἵτεκϕωπι ἵπλαος
 τηρϕ ἵνιχρηστιὰνος πιὰριος δε γεωργιος 25
 ἕταϕσωτεμ ἕρος εςχω ἵναι σαχι ναι οϕορ
 ἀϕραϕι ἕχεν πταχρο ἵτε πεςναζϕτ οϕορ
 ἀϕνετϕ ϕωϕ ἵςωβι εϑοϕαβ ἕβοϕν ἕςως εϕχω

1) Sic; read ἵνοϕεϕηνοϕ.

ἸΜΟΣ ἸΠΑΙΡΗ† ΧΕ ΧΩ ἸΠΕΩΗΡΙ ἘΖΗΙ ἘΧΕΝ
 ΠΚΑΖΙ ΟΥΟΣ ΛΣΧΑϞ ἘΠΕΣΗΤ ΟΥΟΣ ΑΦΕΡΟΥΩ
 ΟΝ ἸΣΕ ΠΙΛΓΙΟΣ ΟΥΟΣ ΠΕΧΑϞ ἸΠΙΛΛΟΥ ΧΕ ΠΧ̄
 ΠΑΝΟΥ† ΠΕΤΧΩ ἸΜΟΣ ΝΑΚ ΧΕ ΤΩΝΚ ἸΜΟΥ
 ΨΑΡΟΙ ἸΤΕΚΣΩΚ ἘΒΟΛ ἸΠΑΣΑΧΙ ΟΥΟΣ ΞΕΝ
 †ΟΥΝΟΥ ΔΥΣΩΤΕΜ ἸΣΕ ΝΕΦΜΑΨΧ ΟΥΟΣ ΔΥ-
 ΤΑΧΡΟ ἸΣΕ ΝΕΦΒΑΛΛΑΥΧ ΟΥΟΣ ΑϞΙ ΖΑ ΠΙΛΓΙΟΣ
 ΓΕΩΡΓΙΟΣ ΠΕΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ἸΠΕΜΘΟ
 ἸΠΙΜΗΨ ΤΗΡϞ ΧΕ ΜΑΨΕ ΝΑΚ ἘΒΟΥΝ ἘΠΙΕΡ-
 ΦΕΙ ἸΤΕ ΠΙΑΠΟΛΛΩΝ ΟΥΟΣ ἸΤΕΚΣΟΣ ἸΠΙΑ-
 ΠΟΛΛΩΝ ΠΙΘΟΥΩΤ ΧΕ ΕΙΒΕΡΟΚ ἸΘΟΚ ΠΙΒΕΛΛΕ
 Ϟ̄. ἸΚΟΥΡ ΟΥΟΣ ἸΑΤΚΑ† ΟΥΟΣ ἸΑΤΕΜΙ ἸΜΟΥ
 ἘΒΟΛ ΧΕ ϞΜΟΥ[†] ἘΡΟΚ ἸΣΕ ΠΙΒΩΚ ἸΤΕ Φ†
 ΓΕΩΡΓΙΟΣ ΟΥΟΣ ΑϞΖΩΛ ἘΒΟΥΝ ἘΠΙΕΡΦΕΙ ἸΣΕ
 ΠΙΚΟΥΧΙ ἸΝἸΛΟΥ ΟΥΟΣ ΑϞΧΟΣ ἸΠΑΙΡΗ† ΠΙΠἸ
 ΧΕ ΕΤΒΑΛΗΟΥ† ἘΠΙΘΟΥΩΤ ΑϞΨ ἘΒΟΛ ΧΕ Ω
 ἸἸ̄ ΠΙΝΑΖΩΡΕΟΣ ΔΚΣΕΚ ΟΥΟΝ ΝΙΒΕΝ ἘΡΟΚ ΠΑΙ
 ΚΟΥΧΙ ΔΕ ἸΝἸΛΟΥ ΟΝ ΑΚΤΟΥΝΟΣϞ ἘΖΗΙ ἘΧΩΙ
 ΟΝ ἘΒΟΛ ἸΘΩΝ †ΝΟΥ ΟΥΟΣ ΣΑΤΟΥϞ ΑϞϞΟΥϞ
 ἘΒΟΛ ΖΙΧΕΝ ΤΕϞΒΑΣΙΣ ΟΥΟΣ ΑϞΙ ΖΑ ΠΙΘΜΗ
 ΓΕΩΡΓΙΟΣ ΠΕΧΕ ΠΙΛΓΙΟΣ ἸΠΙΘΟΥΩΤ ΧΕ ἸΝΟΚ
 ΔΝ ΠΕ Φ† ἸΝΙΧΡΗΣΤΙΑΝΟΣ ΟΥΟΣ ΠΕΧΕ ΠΙΔΕΜΩΝ
 ἸΠΙΛΓΙΟΣ ΧΕ ΩΟΥἸΖΗΤ ΝΕΜΗΙ ἸΟΥΚΟΥΧΙ Ω
 ΠΑΨ †ΝΑΤΑΜΟΚ ἘΖΩΒ ΝΙΒΕΝ ΟΥΟΣ ΠΕΧΕ ΠΙ-
 ΛΓΙΟΣ ΝΑϞ ΧΕ ΣΑΧΙ ΠΕΧΕ ΠΙΠἸ ΝΑϞ ΧΕ ἸΝΟΚ
 ΓΑΡ ΠΕ Φ† ἸΝΙΖΕΛΛΗΝΟΣ ΟΥΟΣ ΔΝΟΚ ΟΥΔΕΜΩΝ
 ἸΧΑΚΙ ἘΠΙΔΗ Ω ΠΑΨ ἸΝΟΚ ΟΥΑΓΓΕΛΟΣ ἸΤΕ
 Φ† ΖΩ ἸΨΟΡΠ ΛΟΙΠΟΝ ΞΕΝ ΠΧΙΝΘΗΡΙΑΤΣΩΤΕΜ
 ἸΣΑ Φ† ΟΥΟΣ ΑϞΟΥΑΖΣΑΖΝΙ ΟΥΟΣ ΑΥΨΘΑΜ
 fol. 155. ἸΤΦΕ ΝΑΖΡΑΝ ΟΥΟΣ ΑΥΖΙΤΤΕΝ ἘΒΟΛ ἸἸΗΤΣ ΟΥΟΣ

ΑΝΩΠΙ ΝΔΙΑΒΟΛΟΣ ΝΑΝΧΟΣ ΠΕ ΕΝΙΡΩΜΙ ΕΤΑΝ-
 ΝΑΥ ΧΕ ΕΝΙΡΩΜΙ ΧΕ Α ΠΩC ΟΛΟΥ ΕΠΩΩΙ ΕΤΦΕ
 ΑΝΟΝ ΖΩΝ ΑΚΖΙΤΤΕΝ ΕΠΕCΗΤ ΕΦΝΟΥΝ ΕΠΚΑΖΙ
 ΟΥΟΣ ΕΘΒΕ ΦΑΙ ΑΝΩΠΙ ΝΣΑΧΙ ΝΝΙΡΩΜΙ ΟΥΟΣ
 ΑΝΘΡΟΥΧΑ Φ† ΝCΩΟΥ ΝΤΟΥΟΥΩΩΤ ΝΜΟΝ 5
 ΗΑ ΝΙΔΩΛΟΝ ΧΕ ΖΙΝΑ ΝΤΕ Φ† ΖΙΤΟΥ ΕΠΕCΗΤ
 ΕΦΝΟΥΝ ΝΕΜΑΝ ΠΕΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΝΑΥ
 ΧΕ Ω ΠΙΠΟΝΗΡΟΣ ΟΥΟΣ ΝΣΗΡΗΣ¹ ΕΤΖΩΟΥ ΧΑΣ
 ΧΕ ΑΚΩΤΠ ΝΑΚ ΝΠΙΧΑΚΙ ΗΕΝ ΠΕΚΟΥΩΩ ΕΘΒΕ
 ΟΥ ΟΝ ΕΚΟΙ ΝΣΑΧΙ Ν†ΖΥΚΩΝ ΝΤΕ Φ† ΠΕΧΕ 10
 ΠΙΠΝΑ ΧΕ ΝΑΥ ΧΕ ΩΕ ΠΙΖ ΝCΤΕΡΕΩΜΑ ΝΤΦΕ
 ΝΕΜ ΠΙΚΥΚΛΟΣ ΝΤΕ ΠΙΡΗ ΝΕΜ ΠΙΟΥ Ζ ΝΕΜ ΠΙ-
 ΑΛΟΚ ΝΤΕ ΦΝΟΥΝ ΧΕ ΝΕ ΑΥ† ΕΖΟΥCΙΑ ΝΗΙ
 ΕΒΟΥΝ ΕΡΟΚ ΝΑΙΝΑCΟΡΜΕΚ ΖΩΚ ΠΕ ΕΘΒΕ ΧΕ
 ΑΝΟΚ ΠΕΤΖΗΛ ΕΠΩΩΙ ΩΑ ΝΙΡΩΟΥ ΝΤΕ ΤΦΕ 15
 ΟΥΟΣ ΤΒΙCΜΗ Ε†ΑΠΟΦΑCΙC ΕΘΗΝΟΥ ΕΒΟΛΗΕΝ
 ΡΩΥ ΝΦ† ΟΥΟΣ ΤΙΝΙ ΝΝΟΥΜΗΩ ΝΘΛΥΨΙC ΕΧΕΝ
 ΨΥΧΗ ΝΙΒΕΝ ΝΤΕ ΝΙΡΩΜΙ ΤΙΝΙ ΟΥΝ ΝΠΙΖΙΝΙΜ
 ΖΙΧΕΝ ΝΙΡΩΜΙ ΝΕΜ ΝΙΖΙΔΟΜΙ ΗΕΝ ΤΕΚΚΛΗCΙΑ ΧΕ
 ΝΝΟΥCΩΤΕΜ ΕΠΙCΑΧΙ ΝΤΕ Φ† ΟΥΟΣ ΝΤΟΥΝΟΖΕΜ 20
 ΕΒΟΛΗΕΝ ΝΙΚΟΛΑCΙC ΠΕΧΕ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΝΑΥ ΧΕ Ω ΠΙΤΑΛΕΠΩΡΟΣ ΑΚΖΙΤΟΤΚ ΕΡΟΙ ΝΝΟΥ-
 ΜΗΩ ΝCΟΠ ΑΛΛΑ ΝΠΕΚΧΕΜ ΖΛΙ ΝΤΑΚ ΝΒΗΤ
 ΕΠΤΗΡΥ ΖΙΤΕΝ ΤΧΟΜ ΝΤΕ ΠΑΩC ΙΗC ΠΧC ΤΝΟΥ
 ΧΕ ΩΠ ΕΡΟΚ ΕΝΙΔΙΜΩΡΙΑ ΕΡΕ ΠΩC ΝΑΕΝΟΥ 25
 ΕΖΡΗΙ ΕΧΩΚ ΩΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ Ω ΦΗ ΕΤ-
 ΒΑΒΕΜ ΠΙΛΓΙΟΣ ΧΕ ΓΕΩΡΓΙΟΣ ΑΥ† ΝΟΥΩΕΝ-
 ΦΑΤ ΗΕΝ ΠΚΑΖΙ ΑΦΟΥΩΝ ΩΑ ΦΜΟΥΝ² ΟΥΟΣ

1) Read ΝΣΕΡΗΣ.

2) Read ΩΑ ΦΝΟΥΝ.

ΠΕΧΑϞ ἸΠΠἸἈ ΔΕ ἸΘΟΚ Ἡ ΠΙΘΟΥΩΤ ΝΕΜ
 ΦΗ ΕΤΒΑΛΗΟΥΤ ἘΡΟΚ ΜΑΩΕ ΝΑΚ ἘΠΕΣΗΤ
 ἘΦΝΟΥΝ ἸΤΕΚΤΛΟΓΟΣ Ἡ ΝΙΨΥΧΗ ΤΗΡΟΥ ἘΤΑΚ-
 ΣΟΡΜΟΥ ΣΑΒΟΛ ἸΦ† ΟΥΟΣ Ἡ ΕΝ ΤΟΥΝΟΥ ΑΥΖΩΛ
 ἘΠΕΣΗΤ ἘΦΜΟΥΝ¹ ἸΠΕΜΘΟ ἸΝΟΥΟΝ ΝΙΒΕΝ ΟΥΟΣ
 Ἰ ΠΚΑΖΙ ΖΩΒΣ ἘΒΟΛ ΖΙΧΩϞ ΟΥΟΣ ΑΥΤΟΥΩ
 ἸΠΕϞἩΩΚ ἸΣΕ ΠΙΘΜΗ ΑΥΖΩΛ ἘΒΟΥΝ ἘΠΙΕΡΦΕΙ
 ΑΥΤΗΙϞ ἘΦΜΟΥ† ἸΠΙΛΑΡΑΚΛΗΣ ΠΕΧΑϞ ΝΑϞ ΧΕ
 fol. 156. ὦ ΠΠἸἈ ἸΠΟΝΗΡΟΝ ΕΤΒΑΛΗΟΥΤ ἘΠΑΙ ΕΡΦΕΙ
 ἸΜΩΙΝΙ ἘΒΟΛ ἸἩΗΤϞ ΧΕ ἸΝΟΚ ΠΕ ΓΕΩΡΓΙΟΣ
 Αἰ ΖΑΡΩΤΕΝ Ἡ ΕΝ ΟΥΣΩΝΤ ΟΥΟΣ Ἡ ΕΝ ΤΟΥΝΟΥ
 Ἰ ΝΙΔΕΜΩΝ ΤΗΡΟΥ ΕΤΒΑΛΗΟΥΤ ἘΝΙΔΩΛΟΝ
 ΕΡΑΤΟΥΩΝΣ ἘΒΟΛ Α ΠΙΛΓΙΟΣ ΧΩ ἸΠΕϞἩΩΚ
 ΖΙΧΕΝ ΝΙΘΟΥΩΤ ΝΕΜ ΝΟΥΒΑΣΙΣ ΑΥΖΕΙ ἘΠΕΣΗΤ
 ΟΥΟΣ ΑΥΕΡ ἸΦΡΗ† ἸΝΟΥΩΩΙΩ ἸΘΟΥ ΔΕ ΑΥ-
 ΖΩΜΙ ἘΧΩΟΥ ἸΝΕϞΒΑΛΛΑΥΧ ΕΥΣΟΠ ΝΙΟΥΗΒ ΔΕ
 ἘΤΑΥΝΑΥ ἘΠΙΤΑΚΟ ἸΤΕ ΠΙΕΡΦΕΙ ΟΥΟΣ ΑΥΦΩἩ
 ἸΝΟΥΖΒΩΣ ΟΥΟΣ ΑΥΖΩΛ ΩΑ ΝΙΟΥΡΩΟΥ ΑΥ-
 ΤΑΜΩΟΥ ἘΖΩΒ ΝΙΒΕΝ ἘΤΑΥΩΩΠΙ ἸΘΟΥ ΔΕ
 ΑΥΜΟΣ ἸΣΩΝΤ ἸΜΑΩΩ ΟΥΟΣ ΑΥΟΥΩΡΠ ἸΖΑΝ-
 ΖΥΠΕΡΕΤΗΣ ΑΥΣΩΝΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΑΥΕΝϞ
 ΩΑ ΝΙΟΥΡΩΟΥ ΟΥΟΣ ΝΑΡΕ ΠΙΜΗΩ ΟΥΕΣ ἸΣΩϞ
 ΤΗΡΟΥ ΠΕ ΟΥΟΣ ΝΑΥΩΩ ἘΒΟΛ ΤΗΡΟΥ ΠΕ ΧΕ
 ἸΝΟΝ ΖΑΝΧΡΗΣΤΙἸΝΟΣ ΟΥΟΣ ΕΝΗΠ ἘΦ† ἸΓΕ-
 ΩΡΓΙΟΣ ΠΕΧΕ ΠΟΥΡΟ ΔΑΔΙΑΝΟΣ ἸΠΙΛΓΙΟΣ ΓΕΩΡ-
 ΓΙΟΣ ΧΕ ὦ ΦΗ ΕΤΣΟΥ ἘΒΟΛΟΥΤΕ ΝΙΧΡΗΣΤΙΑΝΟΣ
 ΤΗΡΟΥ ΜΗ ἸΠΕΚΩΡΚ ΝΗΙ ἸΡΟΥΖΙ ΧΕ †ΝΑΕΡ-
 Ϟ. ΩΟΥΩΩΟΥΩΙ ἸΠΙΛΠΟΛΛΩΝ ΠΕΧΕ ΠΙΘΜΗ ΝΑϞ

¹) Read ἘΦΝΟΥΝ.

ΞΕ ΜΑΩΕ ΝΑΚ ὦ ΠΟΥΡΟ ΛΗΙΟΥΓΙ ΝΗΙ ἸΠΙΛ-
 ΠΟΛΛΩΝ ἸΤΑΟΥΩΨΤ ἸΜΟϞ ἸΠΕΚἸΘΟ ἸΒΟΛ
 †ΝΟΥ ΠΕΞΕ ΠΙΜΑΚΑΡΙΟΣ ΝΑϞ ΟΝ ΞΕ ἸΩΩΠ
 ἸΤΕΚἸΝΙ ἸΠΙΛΑΡΑΚΛΗΣ ἸΘΟϞ ΠΕ Ἰ†ΝΑΟΥΩΨΤ
 ἸΜΟϞ ἸΠΕΚἸΘΟ ἸΒΟΛ ΠΕΞΕ ΠΟΥΡΟ ΝΑϞ ΞΕ 5
 ΕΙΝΑΧΙΜΙ ἸΘΩΝ ἸΠΙΛΠΟΛΛΩΝ ἸἸ ΠΙΛΑΡΑΚΛΗΣ
 ΚΑΤΑ †ΒΕΝ¹ ἸΤΑ ΝΙΟΥΗΒ ΤΑΜΟΙ ΑΚΚΩΨ ἸΠΙ-
 ΛΑΡΑΚΛΗΣ ΑΚΟΥΩΡΠ ἸΠΙΛΠΟΛΛΩΝ ἸΠΕΨΗΤ
 ἸΦΜΟΥΝ² ΖΑΡΑ ΑΚΗΑΟΥΩΡΠ ἸΜΟΙ ΖΩ ἸΜΑϞ
 ΕΙΟΝΒ ὦ ΓΕΩΡΓΙΟΣ ΠΕΞΕ ΠΙΛΓΙΟΣ ΝΑϞ ΞΕ ὦ 10
 ΠΙΑΤΖΗΤ ΙΣΧΕΝ ΝΗ ἸΤΕ ΖΘΗΚ ΧΗ ἸΡΩΟΥ ἸΠΟΥ-
 ΨΕΡΒΟΗΘΙΝ ἸΡΩΟΥ ἸΜΑϞΑΤΟΥ ἸἸ ΠΩΣ ΟΥ-
 ΟΝΩΣΟΜ ἸΜΩΟΥ ἸΝΑΖΜΕΚ ΒΕΝ ΠΙΝΙΩ† ἸΝἸ-
 ΖΟΥ ἸΤΕ ΠΙΖΑΠ ἸΜΗΙ ΟΥΟΖ ἸΡΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ
 ΝΑΒΙ ΚΑΤΑ ΝΗ ἸΤΑϞΑΙΤΟΥ ΤΟΤΕ ΑϞΨΠΙ ἸΜΑΨΩ 15
 ΑϞΤΩΝϞ ΑϞΖΩΛ ἸΒΟΥΝ ἸΠΙΠΑΛΛΑΤΙΟΝ ΠΕΞΑϞ
 Ἰ†ΟΥΡΩ ΞΕ ΟΥΟΙ ΝΗΙ ὦ ΑΛΕΞΑΝΔΡΑ †ΟΥΡΩ
 ΑΙΒΙϞΙ ἸΜΑΨΩ ΝΕΜ ΠΑΙΨΛΟΛ ἸΤΕ ΝΙΓΑΛΙΛΕΟΣ
 f. 157. ἸΖΟΥΘ ΔΕ ΠΑΙ ΛΑΧΩ ΞΕ ΓΕΩΡΓΙΟΣ ΠΕΞΕ †ΟΥΡΩ
 ΝΑϞ ΞΕ ἸΠΙΨΟΣ ΝΑΚ ἸΝΟΥΜΗΨ ἸΝΟΠ ὦ ΠΙ- 20
 ΛΟΙΜΟΣ ἸΟΥΕΜϞΑΡΞ ΞΕ ΖΕΝΚ ΣΑΒΟΛ ἸΠΑΙ ΨΛΟΛ
 ΞΕ ΧΡΗΨΤΗΑΝΟΣ ΞΕ ΠΙΟΥΡΟ ἸΤΕ ΤΦΕ ἸΘΟϞ
 ΠΕ ἸΟΥΝΟΥ†³ ΟΥΟΖ ἸΘΟϞ ΠΕ ΠΩΨ ἸΤΦΕ ΝΕΜ
 ΠΚΑΖΙ ΟΥΟΖ ἸΘΟϞ ΠΕΤΝΑΘΕΒΙΘ ἸΤΕΚΜΕΤΒΑΨΙ-
 ΖΗΤ ΕΤΖΩΟΥ ΕΥΨΟΠ ΟΥΟΖ ΠΕΞΕ ΠΙΛΝΟΜΟΣ 25
 ΝΑΨ ΞΕ †ΜΕϞΙ ὦ ΑΛΕΞΑΝΔΡΑ †ΟΥΡΩ ΞΕ ΑΨΦΟΖ
 ἸΡΟ ἸΞΕ †ΜΑΓΙΑ ἸΤΕ ΓΕΩΡΓΙΟΣ ΦΑΙ ἸΤΑϞΙ

1) Read ΚΑΤΑ †ΒΕ.

2) Read ΕΦΜΟΥΝ.

3) Read ΠΟΥΝΟΥ†.

ἔβοϋν ψαροι οϋορ πεχας ναϋ Ἰπαιρη† χε
 ἔρε παῦϋ ἰηϋ πᾶϋ θαρμεν βεν πῶωζεμ
 εθοϋαβ ἴτε ρεωργιος πἰλνομοϋ δε ἴνοϋρο
 ἔταρσωτεμ ἔφραν Ἰπᾶϋ ἔβολβεν ρωϋ οϋορ
 λϋχωντ Ἰμαψω αϋλᾶμονι Ἰπιϋωι ἴτε τεϋὰφε
 οϋορ ασι¹ ἔβολ ψα νιοϋρωοϋ οϋορ αϋταμοϋ
 ἔζωβ νιβεν ἔετβοϋ² ἴβασανιζτηριον αϋενϋ
 ἔβολ ψα νιοϋρωοϋ οϋορ αϋταμωοϋ ἔζωβ
 νιβεν ἔτασχοτοϋ νιοϋρωοϋ δε αϋερκελεϋιν
 ρᾶ. εθοϋβωκι Ἰμοϋ εϋβηψ ἔβολ ἴθοϋ δε ναϋσχω
 ἴρωϋ πε οϋορ ναρε νεϋβαλ χοϋψτ ἔπωωι
 ἔτφε πε οϋορ πεχας Ἰπἰλᾶριοϋ ρεωργιοϋ χε
 τωβρ ἔρρη ἔχωι ὦ παῦϋ ρεωργιοϋ χε †βοϋ
 Ἰμαψω πεχε πῶμηι ναϋ χε ἰριζϋπομενι
 ἴνοϋκοϋχι ὦ †οϋρω ρινα ἴτεβι ἴπιχλομ
 ἴατλωμ ἴτοτϋ ἴπαῦϋ ἰηϋ πεχε †οϋρω ναϋ
 χε ειναεροϋ παῦϋ χε Ἰπιβι Ἰπιωμϋ ἴτε
 νιχρηϋτιᾶνοϋ πεχε πἰμακαριοϋ ναϋ χε χεμ-
 νομ† τεραβι Ἰπιωμϋ ἔβολζιτεν †ωενϋχι
 βεν †μοϋμι ἴτε πεϋνοϋ οϋορ ϋατοτϋ αϋ†
 ἴτεϋὰποφασιϋ αϋῶλι ἴτεϋὰφε εταϋῶλε ἔβολ
 ἔωλι ἴτεϋὰφε εθοϋαβ αϋωψ ἔβολ εϋχω Ἰμοϋ
 χε ρηππε διχω ἴπιρο ἴτε παπαλατιον
 εϋοϋην ἰοϋων νηι παῦϋ ἰηϋ πᾶϋ Ἰπρο
 Ἰπιπαραδιϋοϋ ἴτε ποϋρ³ ψοπτ εροκ βεν οϋορ
 Ἰμον ψιπι ἴβητϋ αν ναι δε ἔτασχοτοϋ
 αϋῶλι ἴτεϋὰφε εθοϋαβ ἴϋοϋἰἔ Ἰπἰλᾶβοτ φαρ-

1) Read αϋἰ ἔβολ.

2) Read ετβοϋ.

3) Read ἴτε ποϋνοϋ?

ol. 158.

ρβ.

μοῦθι οὔοϛ ασβι Ἰπιχλομ Ἰατλωμ ψα ἐνεϛ
 Ἰμην οὔοϛ μεμενσα ναι αγῶοῦ† Ἰσε μιοῦ-
 ρωοῦ ἐπιλγιοϛ γεωργιοϛ πεχωοῦ ναι ϛε ὦ
 γεωργιοϛ ιϛ †οῦρω ακτακοϛ παλιν ακρωτωϛ
 ἐρον ϛων πεξε ποῦρο μακμεντιοϛ νωοῦ 5
 ϛε μαρεν† Ἰποφασιϛ ἐροϛ Ἰμον ϛνατακον
 τηρεν οὔοϛ αϛϛεμσι Ἰσε ποῦρο δαδιανοϛ
 αϛϛαι Ἰ† Ἰποφασιϛ Ἰτε πιμακαριοϛ γεωρ-
 ριοϛ εϛϛω Ἰμοϛ Ἰπαι ϛη† ϛε γεωργιοϛ πιμε-
 λιτων πινω† Ἰτε νιγαλιλεοϛ αϛϛω Ἰσωϛ 10
 Ἰνιπροσταγμα Ἰτε νιῶ Ἰνοῦρο Ἰτε πικοϛμοϛ
 τηρϛ νεμ πιωεμωι Ἰτε νινοῦ† Ἰρεϛδβο οὔοϛ
 εῶβε φαι तेनेρκελεῦῖν ἐθοροῦῶλι Ἰτεϛἀφε
 βεν ϛωϛ Ἰτϛηϛι Ἰριέμι νωτεν ὦ νιλαοϛ ϛε
 τεπτοῦβηοῦ† ἐβολϛα πεϛϛνοϛ οὔοϛ αϛϛαι 15
 βαρατε Ἰ† Ἰποφασιϛ Ἰσε πι ḫ̅̅̅ Ἰνοῦρο πι-
 ριοϛ δε γεωργιοϛ ἐταϛῶι Ἰτεϛἀποφασιϛ βεν
 νεϛϛιϛ εῶοῦᾶβ αϛῖ ἐβολ εϛραωι οὔοϛ ναιϛ-
 θεληλ Ἰμαῶω πε ἐταϛῖ ἐβολ ἐπιμα ἐτεϛϛ-
 νασωκ ἐβολ Ἰβητωϛ πεϛαϛ Ἰνιματαοι ϛε ὦοῦ- 20
 Ἰϛητ νεμνι Ἰνοῦκοῦϛι ὦ νασνηοῦ ἐορι†
 Ἰνοῦεῦϛη Ἰπανοῦ† Ἰριέμι νωτεν ὦ νασ-
 νηοῦ ϛε ιϛ ḫ̅̅̅ Ἰρομπι Ἰφοοῦ τοῦερβασανιζιν
 Ἰμοι Ἰσε παιῶ Ἰνοῦρο Ἰπαρανομοϛ Ἰῶοῦ
 δε αϛϛαϛ μιοῦρωοῦ δε αϛϛοβ† Ἰνοῦαριϛτον 25
 οὔοϛ ναιϛραωι πε ϛιϛεν φμοῦ Ἰπιμακαριοϛ
 τοτε αϛϛοῦῶ† ἐπῶωι ἐτφε Ἰσε πιμακαριοϛ
 οὔοϛ πεϛαϛ ϛε παῶϛ ιηϛ πḫ̅̅̅ φη ἐταϛῶρε
 πιϛρωμ Ἰ ἐπεϛητ ἐβολβεν τφε βεν πιϛαϛι
 Ἰτε πεκβωκ Ἰλιαϛ πιπροφητηϛ οὔοϛ Ἰν 30

ΑΡΟΥΩΜ ΝΠΙΕΠΕΝΤΥΚΟΝΤΑΡΧΟϞ (sic) Β ΝΕΜ ΠΟΥ-
 ΚΕΡ̄ ΝΜΑΤΟΙ ΕΚΕΟΥΩΡΠ ΝΗΙ Ω ΠΑῩC ΝΠΙΧΡΩΜ
 ΕΤΕΜΜΑΥ ΖΙΝΑ ΝΤΕΡΟΥΩΜ ΝΠΑΙ Ο ΝΝΟΥΡΟ
 ΝΠΑΡΑΝΟΜΟϞ ΕΤΙ ΕΡΕ ΠΙCΑΧΙ ΧΗ ΉΕΝ ΡΩϞ
 ΑΡΙ ΝΧΕ ΠΙΧΡΩΜ ΕΒΟΛΉΕΝ ΤΦΕ ΟΥΟϞ ΑΡΟΥΩΜ
 ΝΠΙΟ ΝΝΟΥΡΟ ΟΥΟϞ ΝΑΡΕ ΠΙΛΦΟΤ ΉΕΝ ΝΕΝ-
 ΧΙΧ ΝΠΙΛΝΟΜΟϞ ΝΠΑΤΕΡΧΕΜΤΙΠΙ ΝΜΟϞ ΟΥΟϞ
 ΑΡΟΥΩΜ ΝΚΕΕ̄ ΝΨΟ ΝΜΑΤΟΙ ΝΝΑΤΝΟΥ† ΝΑΙ
 ΕΤΩΕΜΨΙ ΝΜΩΟΥ ΟΥΟϞ ΝΠΕ ΝΙΜΑΤΟΙ ΕΤΜΟΨΙ
 ΝΕΜ ΠΙΛΓΙΟϞ ΓΕΩΡΓΙΟϞ ΕΜΙ ΕΠΙΜΥCΤΗΡΙΟΝ ΨΑ-
 ΤΟΥΚΗΝ ΕΥΩΛΙ ΝΤΕΡΛΑΦΕ ΕΘΟΥΑΒ ΕΤΑΡΕΜΙ ΝΧΕ
 ΠΙΘΜΗ ΧΕ Λ ΠΙΧΡΩΜ ΟΥΩΜ ΝΝΙΑCΕΒΗC ΑΡΚΩΛΧ
 159. ΝΝΕΡΚΕΛΙ ΑΡΤΩΒϞ ΝΠΑΙΡΗ† ΕΡΧΩ ΝΜΟϞ ΧΕ
 ΠΑῩC ΟΥΟϞ ΠΑΝΟΥ† ΠΟΥΝΟϞ ΝΤΕ ΤΑΨΥΧΗ
 ΝΕΜ ΠΑΠΝ̄Α ΦΙΩΤ ΝΠΑῩC ΙΗ̄C ΠΧ̄C CΩΤΕΜ ΕΡΟΙ
 ΝΦΟΟΥ ΑΝΟΚ ΗΑ ΠΕΚΒΩΚ ΓΕΩΡΓΙΟϞ ΟΥΟϞ
 ΨΟΠΤ ΕΡΟΚ ΉΕΝ ΟΥΝΟΥ ΕCΕΡΨΑΥ †ΝΑΥ ΠΑΝΗΒ
 ΕΟΥΜΗΨ ΕΦΩ ΕΥΔΙ ΕΡΑΤΟΥ ΟΥΟϞ ΝΑΥΜΕΥΙ
 ΝCΩΡ ΝΠΑCΩΜΑ ΕΖΡΑΥ ΑΙΩΑΝΧΩΚ ΕΒΟΛ †ΝΟΥ
 ΟΥΟϞ ΝΘΟΚ ΕΤΕΜΙ Ω ΠΑῩC ΧΕ ΠΑCΩΜΑ ΝΑΡΩΨΙ
 ΝΠΙΚΟCΜΟϞ ΤΗΡϞ ΑΝ ΛΟΙΠΟΝ CΩΤΕΜ ΕΡΟΙ
 ΠΑΝΗΒ ΉΕΝ ΤΑΙ ΟΥΝΟΥ ΝΤΕΚ† ΝΝΟΥΖΜΟΤ
 ΝΠΑΡΑΝ ΝΤΕΡΨΩΠΙ ΝCΩΤΗΡΙΑ ΝΕΜ ΟΥΒΟΗΙΑ
 ΝΠΙΚΟCΜΟϞ ΤΗΡϞ ΕΒΟΛΖΙΤΟΤΚ ΧΕ ΕΡΕ ΠΙΩΟΥ
 ΕΡΠΡΕΠΙ ΝΑΚ ΝΕΜ ΠΕΚΙΩΤ ΝΝΑΚΑΘΟϞ (sic) ΙΗ̄C
 ΠΧ̄C ΠΕΝΟῩC ΝΕΜ ΠΙΠΝ̄Α ΕΘΟΥΑΒ ΝΡΕΡΤΑΝΗΟ ΨΑ
 ΕΝΕϞ ΝΤΕ ΝΙΕΝΕϞ ΤΗΡΟΥ ΛΜΗΝ ΕΤΑΡΧΩ ΔΕ
 ΝΠΙΛΜΗΝ Λ ΠΙCΤΕΡΕΩΜΑ ΤΗΡϞ ΜΟϞ ΝΝΑΓΓΕΛΟϞ
 ΝΤΕ ΠΒΙCΙ ΟΥΟϞ ΑΡΙ ΨΑΡΟϞ ΝΧΕ ΠΕΝΟῩC ΙΗ̄C
 ΠΧ̄C ΟΥΟϞ ΝΑΡΖΕΜCΙ ΖΙΧΕΜ ΝΙΧΕΡΟΥΒΙΜ ΝΕΜ

ΝΙΣΕΡΑΦΙΜ ΟΥΟΣ ΝΑΡΕ ΠΙΧΟΡΟΣ ἸΤΕ ΝΙΠΡΟ-
 (sic) ΦΗΤΗΣ ΝΕΜ ΝΙΑΠΟΣΤΟΛΟΣ ΝΕΜ ΝΙΜΑΡΤΥΡΟΣ
 ρ̄Δ. ΝΕΜ ΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ ΕΥΕΡΖΥΜΝΟΣ ἘΡΟQ
 ΝΕΜ ΝΙΤΑΓΜΑ ΤΗΡΟΥ ἸΤΕ ΝΙΦΗΟΥἸ ΟΥΟΣ ΑΥ- 5
 ΖΙΝΙΜ ΤΗΡΟΥ ἸΧΕ ΝΙΜΑΤΟΙ ΕΤΜΩΙ ΝΕΜ ΠΙ-
 ΜΑΚΑΡΙΟΣ ΑΥΕΡῚΦΡΗ† ἸΝΙΡΕΦΜΩΟΥΤ ΠΕΧΕ
 ΠΩC ἸΜΙΜΑΚΑΡΙΟΣ (sic) ΓΕΩΡΓΙΟΣ ΧΕ ΧΕΡΕ ΦΗ
 ἘΤΕ ΦΩΙ ΓΕΩΡΓΙΟΣ ΧΕΡΕ ΠΙΜΕΝΡΙΤ ἸΤΗΙ ΝΕΜ
 ΝΑΔΡΓΕΛΟΣ ΧΕΡΕ ΠΙΑΓΩΝΙΖΤΗΣ ἸΤΕ ΤΜΕΤΟΥΡΟ
 ἸΝΙΦΗΟΥἸ ΩΟΥΝΙΑΤΚ ἸΦΟΥQ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡ- 10
 ΓΙΟΣ ΧΕ ΔΙΣΟΒ† ΝΑΚ ἸΖ ἸΧΛΟΜ ἸΩΟΥC ἸΕΝ
 ΝΕΝΧΙΧ ἸΠΑΙΩΤ ΕΦΝΑΤΗΙΤΟΥ ἘΧΩΚ ἸΕΝ ΠΑΙ
 ἘΖΟΥQ ΩΟΥΝΙΑΤΚ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ
 ΑΥΣΟΒ† ΝΑΚ ἸΝΟΥCῚΡΗΠΙ ἸΝΟΥCΡΟ ΟΥΟΣ ΝΑC-
 ΣΕΛCΩΛ ἘΒΟΛ ἸΕΝ ΟΥΝΟΥCΒ ΖΙ ΜΑΡΓΑΡΙΤΗΣ 15
 ΟΥΟΣ ΔΙΝΑΤΗΣ ἘΧΩΚ ἸΕΝ ΝΑΧΙΧ ἸΦΟΥQ ΩΟΥ-
 ΝΙΑΤΚ ἸΦΟΥQ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ ΑΥΣΟΒ†
 ΝΑΚ ἸΝΟΥΝΙΩ† ἸΘΡΟΝΟΣ ΕΦCΟΧΙ ΟΥΟΣ ΕΦCΕΛ-
 CΩΛ ἘΒΟΛ ἸΚΑΛΩC ἸΕΝ ΟΥΝΟΥCΒ ΕΦCΟΤΠ ἸΜΑΩ
 ΝΕΜ ΟΥΩΝΙ ἸΜΗΙ ἸΝΑΩΕἸCΟΥΕΝQ ΟΥΟΣ ΕΥ- 20
 ΝΑΤΖΕΜCΟΚ ΖΙCΩQ ἸΦΟΥQ ἸΕΝ ΝΙΕΠΩΡΑΝΙΟΝ
 ολ. 160. ΕΤCΑΠΩΩΙ ἘΒΟΛΖΙΤΕΝ ΠΙΠῚΑ ΕΘΟΥΑΒ ΩΟΥΝΙΑΤΚ
 Ω ΠΑΜΕΝΡΙ† ΓΕΩΡΓΙΟΣ ΧΕ ΑΥΟΥΩΝ ΝΑΚ ἸΝΙ-
 ΠΥΛΩΝ ἸΜΑΡΓΑΡΙΤΗΣ ἸΤΕ ΝΙCΚΗΝΗ ἸΝΟΥCΩΙΝΙ
 ΟΥΟΣ ἸΤΕΚΖΩΛ ἘCΟΥΝ ἸΠΕΜΘΟ Ἰ†ΤΡΙΑC 25
 ΕΘΟΥΑΒ ἸΜΟΝ ΦΗ ΕΤΕΡΚΟΛΙΝ ἸΜΟΚ ΩΟΥΝΙΑΤΚ
 Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΠΙΧΩΡΙ ΧΕ Ἰ ΠΑΙΩΤ
 ἸἈΓΑΘΟΣ CῚΑΙ ἸΠΕΚΡΑΝ ΕΠΙΖΑΡΜΑ ἸΤΕ †ΤΡΙΑC
 ΕΘΟΥΑΒ ΧΕ ΖΙΝΑ ΝΗ ΕΘΝΑΧΟΣ ΧΕ Φ† ἸΓΕΩΡ-
 ΓΙΟΣ ἸΡΙΒΟῚΘΙΝ ἘΡΟΝ ἸΤΕΚCΩΤΕΜ ἘΡΟΝ ΟΥΟΣ 30

/^ε ΠΑΙΡΗΤ ΝΤΕΚΩΤΕΜ ΕΡΩΟΥ ΩΟΥΝΙΑΤΚ Ω ΠΑ-
 ΜΕΝΡΙΤ ΓΕΩΡΓΙΟΣ ΧΕ ΑΚΟΥΩΝΖ ΜΠΑΡΑΝ ΕΒΟΛ
 ΝΕΜ ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ
 ΜΠΕΜΘΟ ΝΝΙΟΥΡΩΟΥ ΝΤΕ ΠΙΚΟΣΜΟΣ ΤΗΡΩ ΟΥΟΣ
 ΛΝΟΚ ΖΩΝ ΤΝΑΟΥΟΝΖΚ ΕΒΟΛ ΗΕΝ ΤΦΕ ΕΚΟΙ
 ΝΝΟΥΩΙΝΙ ΜΜΑΩΩ ΤΧΩ ΜΜΟΣ ΝΑΚ Ω ΠΑΜΕΝ-
 ΡΙΤ ΧΕ ΜΠΙΡΗΤ ΕΤΕ ΜΠΕ ΖΛΙ ΗΕΝ ΤΜΕΤΡΩΜΙ
 ΤΗΡΩ ΨΧΕΜΧΟΜ ΝΝΟΥΩΝΖ ΜΠΑΡΑΝ ΕΒΟΛ Ν
 ΡΤ ΝΡΟΜΠΙ ΝΕΖΟΟΥ ΕΒΗΛ ΕΡΟΚ ΜΜΑΥΑΤΚ ΕΚΟΖΙ
 ΕΡΑΤΚ ΜΠΕΜΘΟ ΜΠΑΙ Ο ΝΝΟΥΡΟ ΗΕΝ ΤΟΙ-
 ΡΓ.¹ ΚΟΥΜΕΝΗ ΤΗΡΩ ΙΤΕ ΕΠΙΚΟΣΜΟΣ ΟΥΔΕ ΠΡΕΣΒΥ-
 ΤΕΡΟΣ ΟΥΔΕ ΔΙΑΚΩΝΟΣ ΟΥΔΕ ΛΑΙΚΟΣ ΕΒΗΛ ΕΡΟΚ
 ΜΜΑΥΑΤΚ ΗΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΩ ΨΕ ΤΑΧΙΧ
 ΝΝΟΥΙΝΑΜ Ω ΠΑΜΕΝΡΙΤ [ΧΕ] ΤΝΑΣΕΜΝΙ ΝΕΜΑΚ
 ΝΝΟΥΔΙΑΘΗΚΗ ΧΕ ΕΨΩΠ ΝΤΕΚΤΑΛΟΚ ΕΠΕΚΖΟ
 ΜΠΝΑΤΙΚΟΝ ΗΕΝ ΤΦΕ ΟΥΟΣ ΝΤΕΚΙ ΝΕΜ ΤΕΚ-
 ΘΩΟΥΤΣ ΤΗΡΩ ΕΟΥΩΨΤ ΝΤΤΡΙΑΣ ΕΘΟΥΑΒ ΕΡΕ
 ΝΗ ΕΘΟΥΑΒ ΤΗΡΟΥ ΟΥΩΝΚ ΕΘΒΕ ΠΙΤΑΙΟ ΕΤΝΑ-
 ΤΗΙΩ ΝΑΚ Ω ΠΑΜΕΝΡΙΤ ΟΥΟΣ ΕΥΕΜΖ² ΤΗΡΟΥ
 ΧΕ ΝΤΟΚ ΠΕ ΓΕΩΡΓΙΟΣ ΠΙΜΕΝΡΙΤ ΝΤΕ ΦΤ²
 ΕΥΕΕΡΠΡΟΣΚΥΝΙΝ ΜΜΟΚ ΤΗΡΟΥ ΚΑΤΑ ΠΙΟΥΑΖ-
 ΣΑΖΝΙ ΝΤΕ ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΙΣ ΖΗΠΠΕ ΟΝ ΤΝΟΥ
 Ω ΠΑΜΕΝΡΙΤ ΔΙΤΟΜ ΠΕΚΡΑΝ ΕΦΩΙ ΝΤΕΨΩΠΙ
 ΝΝΟΥΛΥΜΗΝ ΝΝΟΥΧΑΙ ΗΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΩ
 ΖΙΝΑ ΡΩΜΙ ΝΙΒΕΝ ΙΕ ΣΖΙΜΙ ΝΙΒΕΝ ΕΘΝΑΡΑΟΥΩ
 ΕΖΑΝΖΟΧΖΕΧ ΙΤΕ ΗΕΝ ΝΙΜΑΝΤΖΑΠ ΙΤΕ ΗΕΝ
 ΝΙΜΑΝΔΥΜΟCΙΟΝ ΙΤΕ ΗΕΝ ΝΙΩΤΕΚΩΟΥ ΙΤΕ ΗΕΝ

1) After this number the Coptic numbering of the page ceases.

2) Sic; read ΕΥΕΕΜΙ.

φιομ ἰτε βεν νιάρωου (sic) ἰτε βεν νιλῦμνη
 ἰτε βεν νιμωιτ ἡμοωι ἰτε ἡτογι ἔτοτοου
 ἡσινωογι ἰτε ἡτογραγω ἔζανθηριον ἰτε
 α. 161. οὔχρωμ ἰτε ζανμογι ἰτε ζανμοῦ εὔζωου
 ἡμαωω ἰτε ἀναγκη νιβεν νεμ οὔμηω ἡβici 5
 εὔωω ἡμαωω ἀπλωσ ζοχζεχ νιβεν ετοῦ-
 ναραοῦω ἔρωου ἡχε νιωηρι ἡτε νιρωμι
 οὔοζ ἡτοῦωω ἔπωωι ζαροι βεν πεκραν ωλ
 ρ ἡσοπ χε φ† ἡγεωργιος ἀριβονθιν ἔρον
 †νασωτεμ ἔρωου ἡχωλεμ οὔοζ ἡταχωκ 10
 ἔβολ ἡζωβ νιβεν ἔτοῦναερέτιν ἡμοῦ βεν
 ποῦζητ οὔοῦ ρωμι νιβεν εθνακωτ ἡνοῦ-
 μαρτύριον βεν πεκραν ἰε οὔχωμ ἡνωω
 ἔβολ βεν νεκβici νεμ νεκἀγων ἡτεϋτηιϋ
 ἔτεκκλησια βεν πεκραν †νασβαι ἡπεκραν 15
 ἔπχωμ ἡπωνβ οὔοζ ἡταθρεϋωωπι βεν οὔ-
 μα ἡνοῦωτ νεμακ βεν ταμετοῦρο ωα ἔνεζ
 φη εθνα† ἡοῦπροσφορα ἰε οὔἀπαρχη ἔτεκ-
 κλησια βεν πεκραν ἰε ἡτεϋτεμμο ἡνοῦζηκι
 βεν πεκραν ἰε οὔχηρα βεν πιεζοοῦ ἡτε 20
 πεκερφμεγι ἔτταινοῦτ †να† ναϋ ἡνοῦβοῡ-
 θια βεν παι κοσμος ἡταθρεϋοῦνοῦ νεμακ
 βεν νιαγαθον ἡτε ταμετοῦρο φη εθναζωβс
 ἡνοῦαι εϋβηω βεν πεκραν †ναζοβсϋ βεν
 νιεντημα ἡτε νιφνογι φη εθναβερο ἡνοῦ- 25
 βηвс βεν †τεκκλησια βεν πεκραν ἰε οὔσθoi-
 νοῦϋι †ναθρε ναἀγγελος ερωῦωini ἔροϋ
 εϋηνοῦ ζαροι βεν οὔραωι φη εθνα† ἡπεκραν
 ἔπεϋωηρι βεν οὔναζ† ναθωτ¹ ἡποῦζητ

1) Sic; read †ναθωτ.

ΕΖΡΗΙ ΕΧΩΓ ΦΗ ΕΘΝΑΩΠ ΝΟΥΩΕΜΜΟ ΕΡΟΥ
 ΒΕΝ ΠΕΚΡΑΝ ΤΝΑΧΩ ΝΑΓ ΕΒΟΛ ΝΝΕΦΝΟΒΙ ΟΥΟΣ
 ΤΝΑΩΟΠΓ ΕΡΟΙ ΒΕΝ ΤΑΜΕΤΟΥΡΟ ΩΑ ΕΝΕΖ ΤΩΡΚ
 ΝΜΟΙ ΝΜΙΝ ΝΜΟΙ Ω ΓΕΩΡΓΙΟΣ ΠΑΜΕΝΡΙΤ ΧΕ
 ΝΙΦΡΗΤ ΕΤΑΙΚΗΝ ΕΣΟΣ ΝΑΚ ΤΝΟΥ ΟΝ ΤΧΩ
 ΝΜΟΣ ΝΑΚ ΧΕ ΒΕΝ ΝΙΜΙΣΙ ΝΤΕ ΝΙΖΙΟΜΙ ΝΜΟΝ
 ΦΗ ΕΤΟΝΙ ΝΙΩΑΝΝΗΣ ΠΙΡΕΦΤΩΜΣ ΟΥΟΣ ΒΕΝ
 ΠΙΧΟΡΟΣ ΝΤΕ ΝΙΜΑΡΤΥΡΟΣ ΝΜΟΝ ΦΗ ΕΤΟΝΙ
 ΝΜΟΚ ΒΕΝ ΝΗ ΕΤΑΥΩΠΙ ΤΗΡΟΥ ΟΥΔΕ ΝΝΕ
 ΟΥΟΝ ΩΠΙ ΕΦΟΝΙ ΝΜΟΚ ΙΩΣ ΝΜΟΚ Ω ΠΑ-
 ΜΕΝΡΙΤ ΧΩΚ ΕΒΟΛ ΝΤΕΚΟΙΚΟΝΟΜΙΑ ΝΤΑΟΛΚ
 ΕΠΩΩΙ ΝΕΜΗΙ ΖΙΧΕΝ ΠΙΖΑΡΜΑ ΝΧΕΡΟΥΒΙΝΙΚΟΝ
 ΟΥΟΣ ΝΤΑΤΗΚ ΝΔΩΡΟΝ ΝΠΛΙΩΤ ΝΑΓΑΘΟΣ ΝΕΜ
 ΠΙΠΝΑ ΕΘΟΥΑΒ ΟΥΟΣ ΝΤΕ ΝΑΤΦΕ ΤΗΡΟΥ ΡΑΩΙ
 ΝΕΜΑΚ ΧΕ ΟΥΗΙ ΣΕΧΟΥΩΤ ΕΒΟΛ ΒΑΣΩΚ ΕΘΒΕ

fol. 162. ΠΕΚΩΜΑ ΔΕ ΟΝ ΤΝΑΘΡΕ ΖΑΝΜΟΝΜΕΝ ΩΠΙ
 ΤΝΟΥ ΧΕ ΝΝΕ ΖΛΙ ΒΕΝ ΝΑΙ ΜΗΩ ΒΙ ΝΕΜΑΓ
 ΕΠΤΗΡΓ ΩΑΤΟΥΙ ΝΣΕ ΝΕΚΑΛΩΟΥΙ ΝΤΟΥΟΛΓ ΙΣ
 ΤΕΚΜΑΓ ΝΕΜ ΤΕΚΩΝΙ ΒΤ ΝΕΜ ΤΕΚΚΕΩΕΛΕΤ
 ΕΤΑΥΩΠ ΝΣΩΣ ΝΑΚ ΔΙΚΗΝ ΕΟΛΟΥ ΕΤΑΜΕΤΟΥΡΟ
 ΒΑΣΩΚ ΧΕ ΖΙΝΑ ΝΝΟΥΝΑΥ ΕΠΕΚΜΟΥ ΒΕΝ ΠΑΙ
 ΚΟΣΜΟΣ ΑΛΛΑ ΝΤΟΥΝΑΥ ΕΡΟΚ ΝΕΜ ΠΕΚΙΩΤ
 ΝΕΜ ΠΕΚΠΑΠΙΟΣ (sic) ΝΕΜ ΠΙΝΙΩΤ ΝΝΩΟΥ ΕΤΝΑ-
 ΤΗΙΓ ΝΑΚ ΒΕΝ ΤΦΕ ΒΕΝ ΤΑΜΕΤΟΥΡΟ ΟΥΟΣ ΙΣ
 ΝΙΑΣΕΒΗΣ ΝΝΟΥΡΩΟΥ ΝΤΕ ΠΙΚΟΣΜΟΣ ΤΗΡΓ
 ΔΙΤΑΚΩΟΥ ΕΘΒΗΤΚ ΕΩΠ ΝΤΕ ΠΕΚΣΝΟΥ ΦΩΝ
 ΕΒΟΛ ΖΙΧΕΝ ΠΚΑΖΙ ΤΝΟΥ ΠΙΩΕΜΩΙ ΝΤΕ ΝΙ-
 ΔΩΛΟΝ ΝΑΚΩΡΓ ΟΥΟΣ ΣΕΝΑΤΩΟΥ ΝΠΑΡΑΝ
 ΒΕΝ ΠΙΚΟΣΜΟΣ ΤΗΡΓ ΤΝΑΘΡΕ ΠΕΚΣΥΝΓΕΝΗΣ
 ΚΩΤ ΝΑΚ ΝΝΟΥΤΟΠΟΣ ΒΕΝ ΤΕΚΠΟΛΙΣ ΝΤΕΡΧΩ

ἸΠΕΚΣΩΜΑ ἸῆΗΤῆ ἕΝ ΟΥΤΑΙὸ ΜΕΝΕΜΣΑ ΟΥ-
 ΚΟΥΧΙ ἸΣΗΟΥ ΠΣΑΔΑΝΑΣ ΝΑΤΟΥΝΟΣ ΟΥΔΙΩΓΜΟΣ
 ΖΙΧΕΝ ΝΙΕΚΚΛΗΣΙΑ ὈΟΥΣ ΣΕΝΑΦΩΝ ἸΠΣΗΟΥ
 ἸΝΝΟΥΘΒΑ ἸΜΑΡΤΥΡΟΣ ἘΒΟΛ ἕΝ ΠΙΚΟΣΜΟΣ
 ΤΗΡῆ Ἰῆῶ ἸΡΟΜΠΙ ἸἘΖΟΥ ἘΒΟΛ ΟΝ ΖΙΤΕΝ 5
 ΝΙΧΟΜ ἘΤΝΑΛΙΤΟΥ ἘΒΟΛΖΙΤΟΤΚ ἕΝ ΠΕΚΤΟΠΟΣ
 ΕΘΟΥΑΒ ΟΟΥΣ ῬΝΑΣΟΒΝΙ ἸΧΕ ΠΙΔΣΕΒΗΣ ἸΝΝΟΥΡΟ
 ἸΤΕ ΠΙΣΗΟΥ ἘΤΕΜΜΑῤ ἘΨΟΡΨΕΡ ἸΠΕΚΤΟΠΟΣ
 ΕΘΟΥΑΒ ΟΟΥΣ ῬΝΑΟΥΩΡΠ ἸΟΥΣΤΡΑΤΗΛΑΤΗΣ
 ΝΕΜ ΝΕῤΜΑΤΟΙ ἘΕΡ ΠΑΙ ΖΩΒ ΟΟΥΣ ῬΝΑΘΕΚ- 10
 ΨΑΙΡΙ ἘΡΟῤ ἕΝ ΟΥΜΟΥ ΕῤΖΩΟΥ ἸΜΑΨΩ
 ἸΦΡΗῤ ἘΤΑΚΨΑΙΡΙ ἸΝΝΑΙ ΟΥΡΩΟΥ ΝΑΙ ΟΟΥΣ
 ΛῤΚΩΡῆ ἸΧΕ ΠΙΔΙΩΓΜΟΣ ἘΒΟΛΖΙΤΟΤΚ ΠΑΙ ΡΗῤ
 ΟΝ ῬΝΑΟΥΟΡΠΚ ἘΘΕΚΨΑΙΡΙ ἘΡΟῤ ἸΘΟΥ ΠΙΔ-
 ΣΕΒΗΣ ἘΤΕΜΜΑῤ ΟΟΥΣ ῬΝΑΤΖΕΜΣΟ ἸΚΕΟΥΑΙ 15
 ἘΠΕῤΜΑ ΚΑΤΑ ΠΙΟΥΑΖΣΑΖΝΙ ἸΤΕ ΠΑΙΩΤ ἸΑ-
 ΓΑΘΟΣ ΟΟΥΣ ῬΝΑΚΩΤ ΝΑΚ ἸΝΝΟΥΤΟΠΟΣ ΕῤΒΟΣΙ
 ΕῤΤΑΙΗΟΥΤ ἸΚΑΛΩΣ ΟΟΥΣ ῬΝΑῤΨΟΥ ἸΝΕΚ-
 ΚΛΗΣΙΑ ΟΟΥΣ ΣΕΝΑΨΕΜΨΙ ἸΜΟΙ ἕΝ ΟΥΠΑΡ-
 ΡΗΣΙΑ ἕΝ ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΨΑ ἘΝΕΖ ΟΟΥΣ 20
 ῬΝΑΘΕΡΟΥΚΩΤ ΝΑΚ ἸΖΑΝΜΗΨ ἸΤΟΠΟΣ ἕΝ
 ΠΙΚΟΣΜΟΣ ΤΗΡῆ ῬΝΑΘΕ ΝΙΦῤΛΗ ΤΗΡΟΥ ἸΤΕ
 ΠΙΚΟΣΜΟΣ ΤΗΡῆ ῤΨΟΥ ΝΑΚ ΟΟΥΣ ῬΝΑΘΕ ΠΕΚΡΑΝ
 ΜΟΣ ἸΠΙΚΟΣΜΟΣ ΤΗΡῆ ΟΟΥΣ ῬΝΑΘΕ ΖΑΝΜΗΨ
 ΕΝ ΤΩΡΟΝ (sic) ἘΠΕΚΤΟΠΟΣ ῬΝΑΘΕΡΟΥ ΕῤΨΑΙ 25
 f. 163. ΝΑΚ ἕΝ ΠΙΚΟΣΜΟΣ ΤΗΡῆ ΜΑΛΙΣΤΑ ΠΙἘΖΟΥ
 ἸΤΕ ΠΕΚΕῤΦΜΕῤ ἘΤΕ ΠΙἘΖΟΥ ἸΤΕ ΠΕΚΣΩΚ
 ἘΒΟΛ ΠΕ ΟΟΥΣ ἕΝ ΠΑΙ ἘΖΟΥ ἸΤΩΠ ἸΠΙ-
 ΣΟΥΟΝΤ ΕΠΚΑΖΙ ἸῆΗΤῆ ΟΟΥΣ ΛΙῤΧΛΟΜ ΖΙΧΕΝ
 ΝΙΚΑΡΠΟΣ ἸΤΕ ΠΚΑΖΙ ἕΝ ΠΙἘΖΟΥ ἸΤΕ ΠΕΚ- 30

ΧΙΝΒΙΧΛΟΜ ΝΒΗΤϚ ΟΥΟϚ ΟΝ ΉΕΝ ΠΙΕϚΟΟΥ ΝΤΕ
 ΠΕΚΒΙΔΙΚ ΠΕΤΑΡΧΗ ΝΝΙΚΑΡΠΟϚ ΝΤΕ ΠΚΑΖΙ ΕΤΕ
 ΟΥΖ̄ ΝΝΑΘΩΡ ΠΕ ΠΕΚΡΑΝ ΒΟϚΙ ΉΕΝ ΤΦΕ ΟΥΟϚ
 ϚΤΑΙΝΟΥΤ ΟΝ ΖΙΧΕΝ ΠΚΑΖΙ Ω ΠΑΜΕΝΡΙΤ ΓΕΩΡ-
 ΡΙΟϚ ΠΑΜΑΤΟΙ ΝΧΩΡΙ ΩΑ ΕΝΕϚ ΝΤΕ ΝΙΕΜΕϚ
 ΛΜΗΝ ΝΑΙ ΔΕ ΕΤΑ ΠΩ̄ ΧΟΤΟΥ ΝΑϚ ΑϚΜΑϚϚ
 ΝΧΟΜ ΝΕΜ ΠΟΥΝΟϚ ΝΘΟϚ ΔΕ ΖΩϚ ΠΙΜΑΚΑΡΙΟϚ
 ΑϚΡΑΩΙ ΝΜΑΩΩ ΠΕ ΟΥΟϚ ΝΑϚΘΕΛΗΛ ΠΕ ΕϚΧΩ
 ΝΜΟϚ ΧΕ †ΩΠΕϚΜΟΤ ΝΤΟΤΚ ΠΑΩ̄ ΙΗ̄ ΧΕ
 ΑΚΤΑΙΟΙ ΝΜΑΩΩ ΠΑΡΑ ΠΔΕΜΠΩΑ ΟΥΟϚ ΑϚΕΡϚ-
 ΦΡΑΓΙΖΙΝ ΝΜΟϚ ΑϚϚΟΠϚ ΕΒΟΛΖΑΡΟϚ ΟΥΟϚ ΦΗ
 ΕΘΟΥΑΒ ΤΟΥΝΟϚ ΝΙΜΑΤΟΙ ΕϚΧΩ ΝΜΟϚ ΝΩΟΥ ΧΕ
 ΛΜΩΙΝΙ Ω ΝΑϚΝΗΟΥ ΧΩΚ ΕΒΟΛ ΝΦΗ ΕΤΑΥΟΥ-
 ΑϚϚΑϚΝΙ ΝΜΟϚ ΝΩΤΕΝ ΟΥΟϚ ΠΑΙΡΗ† ΑϚΟΟΥΤΩΝ
 ΠΕϚΜΟΥΤ ΕΒΟΛ ΟΥΟϚ ΑΓΩΛΙ ΝΤΕϚΛΦΕ ΕΘΟΥΑΒ
 ΝΧΕ ΝΙΜΑΤΟΙ ΟΥΟϚ ϚΑΤΟΤϚ ΑϚΙ ΕΒΟΛ ΝΒΗΤϚ
 ΝΧΕ ΟΥϚΝΟϚ ΝΕΜ ΟΥΕΡΩ† ΟΥΟϚ Α ΠΩ̄ ΘΡΕ
 ΜΙΧΑΗΛ ΒΙ ΝΠΕϚϚΝΟϚ ΝΕΜ ΠΕϚΕΡΩ† ΕΤΕϚ-
 ϚΤΟΛΗ ΝΝΟΥΩΙΝΙ ΟΥΟϚ Α ΠΩ̄ ΒΙ ΝΤΕϚΨΥΧΗ
 ΉΕΝ ΤΕϚΧΙΧ ΝΜΙΝ ΝΜΟϚ ΟΥΟϚ ΑϚΕΡΑϚΠΑΖΕϚΘΕ
 ΝΜΟϚ ΟΥΟϚ ΑϚΚΟΥΛΩΛϚ ΉΕΝ ΝΙΠΟΡΦΥΡΑ ΝΕ-
 ΠΩΡΑΝΙΟΝ ΟΥΟϚ ΑϚΖΩΛ ΕΠΒΙϚΙ ΝΕΜΑϚ ΟΥΟϚ
 ΝΑΡΕ ΠΙϚΤΕΡΕΩΜΑ ΤΗΡϚ ΜΕϚ ΠΕ ΝΝΑΓΓΕΛΟϚ
 ΕΘΟΥΑΒ ΝΕΜ ΠΙΧΟΡΟϚ ΝΤΕ ΝΗ ΕΘΟΥΑΒ ΟΥΟϚ
 ΝΑΥΕΡΖΥΜΝΟϚ ΖΙΤΖΗ ΝΜΟϚ ΠΕ ΩΑΤΕϚΤΗΙϚ
 ΝΔΩΡΟΝ ΝΠΕϚΙΩΤ ΝΑΓΑΘΟϚ ΝΕΜ ΠΙΠΝ̄Α ΕΘΟΥΑΒ
 ΟΥΟϚ ΑϚ† ΕΧΩϚ ΝΤΕϚϚΤΟΛΗ ΝΝΟΥΩΙΝΙ ΝΕΜ
 ΟΥΘΡΗΠΙ ΝΝΟΥΒ ΕΤϚΟΤΠ ΟΥΟϚ ΝΑϚΤΟΤϚ ΉΕΝ
 ΟΥΩΝΙ ΝΜΗΙ ΟΥΟϚ ΝΑΡΕ ζ̄ ΝΧΛΟΜ ΖΙΧΩϚ ΟΥΟϚ
 ΝΑΥΩΟΝΤ ΕΒΟΛ ΉΕΝ ΝΙΖΡΗΡΙ ΝΤΕ ΠΙΩΩΗΝ ΝΤΕ

πωνῆ οὔτος ἀρεῖαι ἠπερραν νενι νιωορπ-
 ἠμισι ψα ἔνεξ οὔτος ἀρερε φαρῆλη τηρε
 ἠτε τφε νενι νιταγμα ἠτε νη εθογαν τρεμ-
 σοφ ριχεν πιθρονος οὔτος ἠτογερψαι νημαρ
 ἕεν ἰλῆμ ἠτε τφε μενεσα ναι ἠ ζανμονμεν 5

51. 164. ψωπι νενι ζανχαρავαι νενι ζανσετεβρηξ
 νενι ζανμοῦνζωοῦ εὔωψ ἠμαψω οὔτος
 νιμηψ ετὸζι ἔρατοῦ νενι νικεματοι ἀφωτ
 ἔβοῦν ἔτβακι πασῦνκρατωρ δε πιβωκ ἠτε
 πἰλγιος ρεωργιος ναρὸζι ἔρατῳ σαβολ ἕατεν 10
 πισωμα ἠτε περῶτ οὔτος ναρριμι ἔροφ πε
 οὔτος ἠπε ρλι ἠμοῦνζωοῦ οὔδε χοσεμ ψωπι
 ἕεν πιμα ἔρε πσωμα ἠπιθμη ἠῆητῳ ἀλλὰ
 νारे πιμα τηρε οἱ ἠμοῦωιμι οὔτος ἠ πικε ῶ
 ἠναλοῦ ἠτε πἰλγιος ρεωργιος ετχη ἕεν 15
 τβακι ἀγὶ ψα πικεοῦαι ἠψφηρ ἠτῶοῦ εφ-
 σαβολ ἠπσωμα ἠποῦτ εφριμι εταῦναῦ
 ἔποῦτ σε ἀγῶλι ἠτερἰλφε οὔτος παι ρητ
 ἀφῆτοῦ ἔβρη ἔχωφ ἀγοῦωψτ ἠμοῦ εὔ-
 ριμι οὔτος ἀπ᾽ασῦνκρατωρ δε ἀρταμῶοῦ 20
 ἔζωβ νιβεν ἔτα πῶτ χοτοῦ ἠποῦτ οὔτος ἀγ-
 ραῦ ἠμαψω οὔτος ἀτῶμι ἠτερἰλφε εθογαν
 ἔβοῦν ἔπερῳμα ετσεμαρῶοῦτ οὔτος ἀτῶμι
 ἔροφ ρωσ ισεκ ἠποῦτσε ἔβολ ἔπτηρε
 οὔδε πιμηιμι ἠτε φῶενσηρι ἠπερῳωπι ἠῆητῳ 25
 ρολωσ οὔτος πεξε νερεβιαικ ἠνογερνοῦ σε
 τεσσαρτῆ ἕεν οὔμεθμη σε ἠ φτ ψωπ ἔροφ
 ἠπενῶτ οὔτος σασι νιβεν ἔταρῳχοτοῦ ναρ
 ρναχοκοῦ ναρ ἔβολ ἠκαλωσ λοιπον ἀγταλο
 ἠπσωμα εθογαν οὔτος ναρῳεψ σεοινοῦρι 30

ΕΒΟΛ ΟΥΟϚ ΑΓΟΛϚ ΕΠΙΝΙ ΕΝΑΓΧΗ ΝΒΗΤϚ ΝΠΙΩ-
 ΒΟΡ ΝΖ ΝΡΟΜΠΙ ΝΕ ΝΜΟΝ ΖΛΙ ΝΒΗΤϚ ΝΕΜΩΟΥ
 ΠΕ| ΟΥΟϚ ΑΓΧΟΠϚ ΝΜΑΥ ΟΥΟϚ ΝΑΡΕ ΠΙΧΑΚΙ
 ΝΕΜ ΠΙΜΟΝΜΕΝ ΨΟΠ ΠΕ ΟΥΟϚ Α ΦΙΟΜ ΒΙϚΙ
 ΕΠΨΩΙ ΣΑΠΨΩΙ ΝΨΠΟΛΙϚ ΟΥΟϚ ΝΑΦΟΥΨ ΕΩΜϚ
 ΝΜΟϚ ΕΠΕϚΗΤ ΠΕ ΝΙΠΙϚΤΟϚ ΔΕ ΕΤΑΥϚΩΤΕΜ
 ΕΤϚΜΗ ΝΠΥϚ ΕϚϚΑΧΙ ΝΕΜ ΠΙΜΑΚΑΡΙΟϚ ΓΕΩΡ-
 ΡΙΟϚ ΟΥΟϚ ΑΨΩ ΕΒΟΛ ΧΕ ΦΨ ΝΓΕΩΡΡΙΟϚ
 ΑΡΙΒΟΗΘΙΝ ΕΡΟΝ ΗΕΝ ΤΑΙ ΑΝΑΓΚΗ ΟΥΟϚ ΣΑΤΟΤϚ
 ΑϚΖΕΡΙ ΝΧΕ ΦΙΟΜ ΟΥΟϚ ΑΨΩΡ ΕΒΟΛ ΝΧΕ
 ΝΙΧΟϚΕΜ ΟΥΟϚ ΑΨΩΙ ΝΧΕ ΦΡΗ ΕΠΕϚΡΑϚΨ
 ΟΥΟϚ ΝΙΔΛΩΟΥΙ ΔΕ ΝΤΕ ΠΙΔΡΙΟϚ ΓΕΩΡΡΙΟϚ
 ΟΥΟϚ ΑΨΩΙΝΙ ΝΣΑ ΝΙΟΥΡΩΟΥ ΑΨΧΕΜΟΥ Α ΠΥϚ
 fol. 165. ϚΟΤΟΥ ΕΒΟΛ Α ΟΥΝΙΨΨ ΝΡΑΨΙ ΨΩΠΙ ΗΕΝ
 ΨΟΙΚΟΥΜΕΝΗ ΤΗΡϚ ΟΥΟϚ ΑΓΟΥΩΝ ΝΦΡΟ ΝΝΙΕΚ-
 ΚΛΗϚΙΑ ΝΚΕϚΟΠ ΗΕΝ ΠΙΚΟϚΜΟϚ ΤΗΡϚ ΟΥΟϚ
 Α ΝΙΕΥΒΙΑΙΚ (sic) ΝΤΕ ΠΙΔΡΙΟϚ ΓΕΩΡΡΙΟϚ ΨΩΠ
 ΝΖΑΝϚΟΝΔΟΝΙΟΝ ΕΥΤΑΙΗΟΥΤ ΝΜΑΨΩ ΝΕΜ ΖΑΝ-
 ΘΟΙΝΟΥϚΙ ΕΥϚΟΤΠ ΝΜΑΨΩ ΟΥΟϚ ΑΨΚΩϚ
 ΝΠϚΩΜΑ ΝΠΟΥϚϚ ΝΚΑΛΩϚ ΟΥΟϚ ΑΓΟΛϚ ΕΒΟΛ
 ΝΧΩΠ ΗΕΝ ΨΠΟΛΙϚ ΟΥΟϚ ΑΥΤΑΛΟϚ ΕΟΥΧΟΙ
 ΟΥΟϚ ΑΓΟΛϚ ΕΨΟϚΠΟΛΙϚ ΝΕΜ ΠΙΧΩΜ ΝΤΕ
 ΝΕϚΒΙϚΙ ΕΥϚΟΠ ΟΥΟϚ ΑΨΣΙΜΙ ΝΝΗ ΕΤΕΝΟΥϚ
 ΤΗΡΟΥ ΕΤΑΥΕΜΤΟΝ ΝΜΩΟΥ ΗΕΝ ΠΥϚ ΟΥΟϚ
 ΝΕ ΟΥΟΝ ΟΥΡΩΜΙ ΔΕ ΧΕ ΑΝΔΡΕΑϚ ΠϚΟΝ ΠΕ
 ΝΘΜΑΥ ΝΠΙΔΡΙΟϚ ΓΕΩΡΡΙΟϚ ΟΥΟϚ ΑΨΩΛΙ
 ΝΠϚΩΜΑ ΝΠΙΔΡΙΟϚ ΓΕΩΡΡΙΟϚ ΕΒΟΥΝ ΕΠΕϚΗ
 ΕϚΡΑΨΙ ΝΜΑΨΩ ΟΥΟϚ Α ΨΠΟΛΙϚ ΤΗΡϚ ΘΩΟΥΨ
 ΟΥΟϚ ΑΨΚΩΤ ΝΝΟΥΤΟΠΟϚ ΝΑϚ ΗΕΝ ΠΕϚΗ ΝΜΙΝ
 ΝΜΟΥ ΟΥΟϚ ΑΓΟΥΩΡΠ ΝΙΛΗΜ ΟΥΟϚ ΑΨΙΝΙ

ἡπιαρχηπισκοπος αββα θεοδωσιος ογος
 αφεραριαζιν ἡμοσ ἡσογζ ἡπιαβοτ λωρ
 ογος αψεμνι ἡπερλυμψανον εθογαν ἡβητη
 βεν παι εζοογ ρω ον ἡνογωτ ετε σογζ
 ηπιαβοτ λωρ πε ογος αψωκ εβολ εχωσ 5
 ἡτθωσια εθογαν πικωμα εθογαν νεν πικνοσ
 ετταιηογτ ἡτε πω̄ς ιη̄ς πχ̄ς ογος αψωπι
 βεν πιτοπος εθογαν ἡσε ζανμηνι νεν
 ζανωφηρι εγωσ ογος ἡθοσ δε πιαγιος γεωρ-
 γιος αψι εβολβεν τφε κατα πιογασαζνι 10
 ἡτε πω̄ς ογος αψωαιρι ἡεγζιος πικρατη-
 λατης ογος αψωρκ ἡνενβαλ ἡτοκκλητι-
 λνος εβολ ογος αψωογζιτη εβολβεν πι-
 παλλατιον ογος ἡσετζεμσο ἡκωσταντινος
 ἡνογρο ἡτερψεβιω ογος αψωων ἡνιεκ- 15
 κλησια ετβεν πικοςμος τηρη αψωων ἡνι-
 ρωογ ἡτε νιωτεκωογ ογος αψωωνε εβολ
 ἡπικταγρος ογος αψαχρο ἡπιναρτ ἡνορ-
 θοδοζος αψκωτ ἡταναστασις ἡτε πω̄ς βεν
 ιλ̄η̄μ νεν ζανκεμηω ἡνεκκλησια βεν πι- 20
 κοςμος τηρη ογος ἡθοσ ον αψι εβογν επ-
 τοπος ἡταναστασις αψωληλ ἡβητε ογος
 ἡθοσ ον αψι εβογν επτοπος ἡπιαγιος γεωρ-
 γιος νεν ελενη τερμαγ νεν εγδοζια τερ-
 ωνι ογος ἡ πιαγιος γεωργιος ογωνεσ εροσ 25
 pl. 166. ογος αψταμοσ βεν πιεχωρε ἡνη ετερναλι-
 τογ ογος ἡθοσ πε εταψκωτ ἡπτοπος εθογαν
 ἡτε πιαγιος γεωργιος βεν τοςπολις εβε-
 σε ναροι ἡκογσι ἡωορπ πε ογος αψαλιε
 ἡθαγμαστον ἡπαι ρητ ογος φαι τνογ ετογ- 30

ωοπ ἠβητϞ ἠχε ναι μhini nem ναι χομ
 ετοω ναι ετςβηοϞτ ρι κεχωμ χωρις φαι
 εϞωοϞ ἠφ† nem πεϞμαρτϞροϞ εθοϞαβ πι-
 ριοϞ γεωρϞιοϞ ἔταϞαωκ ἔβολ ἠπεϞἀγωη ἠχε
 πιὰριοϞ γεωρϞιοϞ ἠσοϞ κ̄ρ ἠπιὰβοτ φαρ-
 μοϞθι ἠοϞἔϞοοϞ ἠπαρασκεϞη ἠνααπ ἠ†
 ἠπιἔϞοοϞ οϞοϞ ηη τηροϞ ἔταϞερμαρτϞροϞ
 ἔβολϞιτεν πιὰριοϞ γεωρϞιοϞ οϞοϞ ἠσεἰρι
 ἠκ̄η ἠωο nem χ̄π nem αλεϞανδρα τοϞρω
 οϞοϞ αϞβι ἠπιχλομ ἠαττακο ἔβολϞιτεν
 πενῶϞ ἠηϞ π̄χϞ οϞοϞ ἠσεοϞηνοϞ ἠμωοϞ †νοϞ
 nem πιὰριοϞ γεωρϞιοϞ βεν ἠλ̄η̄μ ἠβακι ἠνη-
 εθοϞαβ τηροϞ οϞοϞ ιϞ ναι μεη ανσοτοϞ
 νακ (sic) ωα παι μα ενταμω ἠμωτεν εθε
 νιβιϞι nem νιαρῶη ἠωοϞταιωοϞ ναι ἔταϞερ-
 ϞϞπομενιη ἔρωοϞ ἠχε πιὰριοϞ γεωρϞιοϞ
 πιωωιχ ἠρεϞβρο ἠτε πενῶϞ ἠηϞ π̄χϞ μαρενναϞ
 δε ἔνιταιο ετῶϞι ἔταϞβιτοϞ βεν νιφηοϞι
 Ϟιτεν πενϞωτηρ ἠηϞ ἠηϞ Ϟωτεμ Ϟε †νοϞ
 ὠ ναμενρα† ἠνη ἔταιναϞ ἔρωοϞ βεν ναβαλ
 nem ηη εταἰϞοθμοϞ ἠηηαμαωϞ ἀνοκ πιἔλα-
 χιστοϞ θεῶδαωτοϞ αϞωωπι δε βεν πϞοϞ
 ἠπιμαἰνοϞ† ἠνοϞρο θεοδαοϞιοϞ φα πιρεϞερ-
 φμεϞι ετταἰνοϞτ αϞναϞ ἔοϞωφηρι βεν
 πιωορπ ἠἔϞοοϞ ἔταϞεροϞρο οϞοϞ αϞναϞ⁵
 ἔπιὰριοϞ γεωρϞιοϞ ἔταϞι ἔβολβεν τφε βεν
 οϞηνω† ἠωοϞ οϞοϞ ναρε πιὰρχηἀγγελοϞ
 μοϞι nemαϞ πε αϞτϞεμϞο ἠπιμαἰνοϞ†
 ἠνοϞρο θεοδαοϞιοϞ Ϟιχεν περονοϞ ἠηηρωμεοϞ
 εθε Ϟε ναρε οϞναϞ† εϞτααρηοϞτ ἠταϞ⁰

πε ἔβογν ἐπιλγιοσ γεωργιοσ ἰπερσχογ τηρρ
 πε [λοι]πον μενεσα κ̄ ἰρομπι ισxen ἔτα-
 φερογρο ογοσ αγκωτ ἰνογνιω† ἰνεκκλησια
 fol. 167. βεν φραν ἰπιλγιοσ γεωργιοσ ογοσ αφθωογ†
 ἔβογν ἰνιἔπισκοποσ τηρογ ἐπιαγιασμοσ ἰτε 5
 πιλγιοσ γεωργιοσ ογοσ αφογωρπ ἰσα ταμετ-
 ελαχιστοσ ζω νεμ νιἔπισκοποσ τηρογ ογοσ
 νε διὸρι ἔρατ ζω πε βεν ογμετατχομ ἰτε
 †μετβελλο λοιπον ἔτανεραγιαζιν ἰτεκκλη-
 CIA εθογав βεν φραν ἰφ† νεμ πιλγιοσ 10
 γεωργιοσ ογοσ ἰ νιφγλοπονοσ ερψαλιν
 κατα πεττομι ογοσ ναρε πογρο νεμαν πε
 νεμ †σγνκλητοσ τηρσ νεμ να†πολισ τηρογ
 ογοσ μενεσα ἔρενζεμσι νεμ πογρο νεμ
 πιμηω τηρρ ογοσ ἰ πογρο ερκελεγιν ἔρογωω 15
 (sic) ἔρον ἰ†μαρτυρια ἰτε πιλγιοσ γεωργιοσ
 εθεβε σε νε σογκ̄ ἰφαρμογθι πε πιἔροογ
 ἔτεμμαγ ογοσ νανδισμη πε βεν ογχαρωρ
 ἔταφφοσ δε ἔ[πι]μα ερε π̄σ μεθερε ναρ
 ερξω ἰμοσ σε ἰμον φη ετὸνι ἰμοκ βεν 20
 νιμαρτυροσ τηρογ ογδε ἰνε ογον ωπι
 ερὸνι ἰμοκ ωλ ἔνεσ ογοσ ἰνοκ ζω ἰ πιζωβ
 ερρω[γω] νηι ειχω ἰμοσ σε ογμηω ἰστρα-
 τηλατησ νεμ νιἔπα[p]χοσ νεμ ογρο (sic)
 ἰτε παι κοσμοσ αγχω ἰσωογ ἰπωογ τηρρ 25
 ἰπαι κοσμοσ νεμ πογαζιὼμα νεμ τογμετ-
 ραμαδ ογοσ αγμογ ριxen φραν ἰπεν̄σ
 ἰη̄σ π̄χ̄σ ναρραρ ἰπελσεβησ ἰνογρο διοκλη-
 τιανοσ πιλνομοσ ογοσ νε αρβισι ἰναι τηρογ
 ἰχε παι μαρτυροσ εθογав φαι ογοσ ἔτανκην 30

ΕΝΉΡΙ ΉΤΣΥΝΑΖΙϚ ΕΘΟΥΑΒ ΟΥΟϚ ΕΤΑ ΡΟΥΖΙ
 ΨΩΠΙ ΔΑΉΡΙ ΉΠΙΛΥΧΝΙΚΟΝ ΝΕΜ ΠΟΥΡΟ ΔΑΝΕΚΟΤ
 ΟΥΟϚ ΝΕ ΉΠΕ ΖΛΙ ΉΒΗΤΟΥ ΟΥΩΜ ΠΕ ΟΥΔΕ
 ΠΚΕΟΥΡΟ ΑΛΛΑ ΝΑΦΕΝΚΟΤ ΝΕΜΑΝ ΕΥΣΟΠ ΉΕΝ
 ΤΕΚΚΛΗϚΙΑ ΕΘΟΥΑΒ ΉΖΑΝΑΡΟΥΖΙ ΠΕ ΉΤΚΥΡΙΑΚΗ
 ΕΘΒΕ ΕΤΑ ΠΙΛΓΙΑϚΜΟϚ ΨΩΠΙ ΉΝΟΥΕΖΟΥϚ ΉϚΑ-
 ΒΑΤΟΝ ΕΤΑ ΠΙΕΧΩΡϚ ΔΕ ΨΩΠΙ ΔΑΉΡΙ ΉΤΣΥ-
 ΝΑΖΙϚ ΉΤΕ ΠΙΕΧΩΡϚ ΚΑΤΑ ΦΗ ΕΤΕΡΠΡΕΠΙ ΟΥΟϚ
 ΑΝΤ ΉΠΙΔΑΜΗΝ ΔΑΖΕΜϚΙ ΟΥΟϚ ΔΑΝϚΑΧΙ ΉΝΙ-
 ΜΕΤΝΙΩΤ ΉΤΕ ΦΤ ΟΥΟϚ ΝΑϚ[ι] ΝΕΜΑΝ ΉΞΕ
 ΠΟΥΡΟ ΟΥΟϚ Δ ΟΥΑΙ ΉΕΝ ΝΕΝΙΟΤ ΉΝΕΠΙϚΚΟΠΟϚ
 ΑΥΟΛϚ ΉΕΝ ΟΥΔΟΠΤΑϚΙΑ ΕΨΩΠΙ ΕΤΦΕ ΟΥΟϚ
 ΔΑΦΝΑΥ ΕΖΑΝΜΥϚΤΗΡΙΟΝ ΕΥΒΟϚΙ ΉΜΑΨΩ ΟΥΟϚ
 ΨΩΕ ΔΑ ΉΤΕ ΖΛΙ ΉΡΕΜΉΚΑΖΙ ϚΑΧΙ ΕΡΩΟΥ
 ΔΙΝΑΥ ΕΡΟΙ ΟΝ ΠΕΧΑϚ . . . ΠΕΜΘΟ ΉΠΙΘΕΡΟΝΟϚ
 ΉΤΕ ΦΙΩΤ [ΔΙ]ΝΑΥ ΕΖΑΝΑΝΨΟΉΨΟ ΝΕΜ ΖΑΝΑΝ-
 ΘΒΑΉΘΒΑ ΕΥΖΩϚ ΕΤΤΡΙΑϚ ΕΘΟΥΑΒ ΤΗΡΟΥ ΕΥ-
 fol. 168. ΝΗΟΥ ΚΑΤΑ ΤΑΖΙϚ ΟΥΟϚ ΝΑΥΟΥΨΩΤ ΉΦΤ
 ΟΥΟϚ ΝΑΥΤΨΟΥ ΝΑϚ ΟΥΟϚ ΝΑΥϚΜΟΥ ΕΡΟϚ
 ΟΥΟϚ ΝΑΥΕΡΕΤΙΝ ΉΝΟΥΕΤΗΜΑ ΜΕΝΕΝϚΩϚ ΑΥΔΖΙ
 ΕΡΑΤΟΥ ΉϚΤΥΧΟϚ ϚΤΥΧΟϚ ΟΥΟϚ ΉΜΟΝ ΖΛΙ
 ΉΡΕΜΉΚΟϚΜΟϚ ΝΑΨΩ ΔΑ ΉΠΙΨΟΥ ΝΕΜ ΠΙΝΙΩΤ
 ΉΤΑΙΔΟ ΕΤΟΥΨΟΠ ΉΒΗΤϚ ΟΥΟϚ ΔΙΝΑΥ ΕΟΥΑΙ
 ΕΦΗΝΟΥ ΕΒΟΛ ϚΑΒΟΥΝ ΉΠΙΚΑΤΑΠΕΤΕϚΜΑ ΕΦΟ-
 ΝΙ ΉΝΟΥΟΥΡΟ ΟΥΟϚ ΝΑΦΕΡΦΟΡΙΝ ΉΝΟΥΒΡΗΠΙ
 ΉΝΟΥΒ ΠΕ ΕΡΕ Ζ ΉΧΛΟΜ ΖΙΧΩϚ ΟΥΟϚ ΝΑϚ-
 ΤΑΛΗΟΥΤ ΉΝΟΥΖΘΟ ΉΝΟΥΩΒΨ ΟΥΟϚ ΝΑΦΕΡ-
 ΟΥΩΙΝΙ ΕΖΟΤΕ ΦΡΗ ΉΝΟΥΜΗΨ ΉΚΩΒ ΉϚΟΠ
 ΕΦϚΕΒΤΩΤ ΉΕΝ ΖΑΝϚΗϚΙ ΝΕΜ ΖΑΝΖΟΠΛΟΝ ΝΕΜ
 ΖΑΝΖΒΗΟΥΉ ΉΝΟΥΡΟ ΔΠΛΩϚ ΉΜΟΝ ΨΙ ΨΟΠ

ἸΠΙΛΑΞΙΩΜΑ ἸΒΑΣΙΛΙΚΟΝ ΟΥΟΣ ἄΕΝ ΠΧΙΝΘΕΡΕϐΙ
 ἘΒΟΛ ἄ ΟΥΜΗΩ ΕϐΩΩ ΟΥΑΖϐ ἸΣΩϐ ΣΑΜΝΗ
 ἸΜΟϐ ΝΕΜ ΣΑΜΝΑΙ ἸΜΟϐ ΟΥΟΣ ΑΙΝΑΥ ἘΝΗ
 ΕΘΟΥΑΒ ΤΗΡΟΥ ΕΥΕΡΠΡΟΣΚΥΝΙΝ ἸΜΟϐ ΑΙ[ΝΑΥ]
 ΔΕ ΑΙΤΩΜΤ ΟΥΟΣ ΝΑΙ[ΟΥΩΩ ἘΕ]ΜΙ ἘΡΟϐ ΧΕ 5
 ΝΙΜ ΠΕ ΟΥΟΣ ΑΙΣΟΜΣ ΣΑΟΥΙΝΑΜ ἸΜΟΙ ΑΙΝΑΥ
 ἘΟΥΜΟΥΝΑΧΟΣ ΕϐΟΖΙ ἘΡΑΤϐ ἘΡΕ ΖΑΝΤΕΝΖ
 ἸΜΟϐ ἸΦΡΗ† ἸΝΟΥΑΓΓΕΛΟΣ ἸΝΤΕ Φ† ΟΥΟΣ
 ΝΑϐΕΡΦΟΡΙΝ ἸΝΟΥΧΛΟΜ ἸΝΟΥΡΟ ΝΕΜ ΟΥΖΕΒΣΩ
 ἸΜΟΝ ΖΛΙ ἄΕΝ ΝΙΜΕΤΟΥΡΩΟΥ ἸΝΤΕ ΠΙΚΟΣΜΟΣ 10
 ὀΝΙ ἸΜΟΣ ΟΥΟΣ ἘΡΕ ΟΥΩΒΩΤ ἸΝΟΥΒ ἄΕΝ
 ΤΕϐΧΙΧ ἸΝΟΥΙΝΑΜ ΟΥΟΣ ΝΑΡΕ ΠΕϐΖΟ¹ ΜΕΖ
 ἸΡΑΩΙ ΟΥΟΣ ἘΡΕ ΟΥΝΙΩ† ἸΝΩΟΥ ΚΩ† ἘΡΟϐ
 ΟΥΟΣ ΑΙ†ΖΟ ἘΡΟϐ ΕΙΧΩ ἸΜΟΣ ΧΕ ΠΑΙΩΤ
 ††ΖΟ ἘΡΟΚ ΜΑΤΑΜΟΙ ΧΕ ἸΘΟΚ ΝΙΜ ΕΚΩΟΠ 15
 ἄΕΝ ΠΑΙ ΝΙΩ† ἸΝΤΑΙὸ ἸΠΑΙΡΗ† ΟΥΟΣ ἸΘΟϐ
 ΔΕ ΑϐΕΡΛΑΜΑΛΗΧ ἘΡΟΙ ΟΥΟΣ ΠΕΧΑϐ ΝΗΙ ΧΕ ἸΝΟΚ
 ΠΕ ΠΑΥΛΕ ΠΙΡΕΜΤΑΜΜΑ ΚΑΛΩΣ ΑΚΙ ὦ ΠΙΜΑ-
 ΝΕΣΩΟΥ ἸΝΤΕ ΠΕΝΟΥΡΟ ἸΜΗΙ ΠΕΝὀΣ ἸΗΣ ΠΧΣ
 ΟΥΟΣ ἄΕΝ ΠΧΙΝΘΕΡΕϐΧΕ ΝΑΙ ΝΗΙ ΑΙΡΑΩΙ ΧΕ 20
 ΑΙΧΕΜ ΠΑΡΡΗΣΙΑ ΝΑΖΡΑϐ ΟΥΟΣ ΠΕΧΗΙ ΝΑϐ ΧΕ
 ὦ ΠΑὀΣ ἸΙΩΤ ΕΘΟΥΑΒ ††ΖΟ ἘΡΟΚ ΙΣ ΧΕ ΑΚΑΙΤ
 ἸΝΕΜΠΩΑ ἸΠΕΚΑΣΠΑΣΜΟΣ ΕΘΟΥΑΒ ††ΖΟ ἘΡΟΚ
 ΖΙΝΑ ἸΤΕΚΤΑΜΟΙ ΧΕ ΝΙΜ ΠΕ ΠΑΙ ΝΙΩ† ἸΝΟΥΡΟ
 ἘΤΑϐΙ †ΝΟΥ ΟΥΟΣ ἄ ΠΑΙ ΜΗΩ ΤΗΡϐ ΕΡΠΡΟΣ- 25
 ΚΥΝΙΝ ἸΜΟϐ ΟΥΟΣ ἸΘΟϐ ΔΕ ΠΙΜΑΚΑΡΙΟΣ Αϐ-
 [Ν]ΕΤϐ ΡΩϐ ἸΣΩΒΙ ἸΠἸΑΤΙΚΟΝ ΠΕΧΑϐ ΝΗΙ ΧΕ
 ol. 169. ἸΠΕΚΣΟΥΕΝ ΦΑΙ ΩΑ †ΝΟΥ ΠΕΧΗΙ ΝΑϐ ΧΕ ΕΙΝΑΩ-

1) Ms. ΠΕϐΖΟΜ.

COYEN φαι ἵναω ἵρη† ὦ παιωτ ἵπιναυ
 ἔροϞ ἔνεζ ἔβηλ ἔ†νοϞ αϞεροϞω πεχαϞ νη
 χε ἔταϞοϞορπετ (sic) ωαροκ ἔθριωτ ἵπεκ-
 ζητ εῶβε νη ἔτακερμελεταν ἵμωοϞ βεν
 πεκζητ ἵσαϞ βεν †εκκλησιὰ εῶβε πἰλριος
 γεωργιος πιμενριτ ἵτε φ† πιωτπ ἵμαρ-
 τυροϞ χε εϞῶσι ἔνη εῶοϞαβ τηροϞ κατὰ
 πσαχι ἵπενσωτηρ] ἐπιδη ψυχη νιβεν εῶνὰ
 ἔβολβεν σωμα ἵτε νιῶμη ἵτε νιρεϞερνοβι
 ωαρε νοϞζβηοϞὶ τηροϞ οϞωνζ ἔβολ βεν 1
 οϞπιναριϞ ἵπἵλτικον οϞοζ ωασωπι ἵπεμῶ
 ἔβολ ἵνεϞβαλ ἵσχοϞ νιβεν ἔρε νεϞπραζιϞ
 σῆνοϞτ ἔροϞ λοιπον ἔτασραναϞ ἵπαῶϞ ἵηϞ
 πῶϞ ἔ†εμτον νη ἵνοκ ῆα πεϞβωκ ἔθρεϞχεμ
 παωι νι δι ἔβολβεν παι κοσμοϞ αϞαιτ- 1
 ενεμπωα βεν τεϞμεταγαῶοϞ αϞεντ ἔβοϞν
 ἔτεϞπολιϞ οϞοζ διερῶεωριν ἵφαι †νοϞ τεκ-
 ναυ ἔροϞ ζωκ ἔρε ται βρηπι ἵνοϞρο τοι ἔροϞ
 ἔρε ζ ἵχλομ ἔχωϞ λιναιϞ ἔροϞ λιωω ἵνιϞῆαι
 ετςῆνοϞτ ἔροϞ χε παι πε γεωργιος πιμελιτων 2
 ἵρεμ†οσπολιϞ φη ἔταϞμοϞ ἵῶ ἵσοπ ἔχεν
 φραν ἵπενῶϞ ἵηϞ πῶϞ οϞοζ λιναιϞ ἔνη εῶοϞαβ
 τηροϞ εϞερπροσκυνιν ἵμοϞ οϞοζ ανοκ ζω
 λωεπ οϞμηω ἵβιϞι ζιχεν φραν ἵπενῶϞ ἵηϞ
 πῶϞ οϞοζ λιμοϞ ἵζ ἵσοπ ναιχω ἵμοϞ πε 2
 βεν ναμεϞὶ πε[χε] ιϞ ζηππε †ωηω νεμαϞ βεν
 πιταιδ οϞοζ λιταζνο ἵπιερπροσκυνιν ἵμοϞ
 οϞοζ παι ρη† βεν οϞσοϞσοϞ ἵοϞωτ ἵ φη
 ετςωοϞνοϞ ἵπζητ ἵνοϞον νιβεν οϞωρπ
 ωαροι ἵπἰρχηλγγελοϞ μιχανηλ οϞοζ πεχαϞ 3

ΝΗΙ ΧΕ ΠΙΣΩΤΗ ΠΑΥΛΕ ΕΘΒΕ ΟΥ ΟΥΝ ἸΠΕΚ-
 ΩΩΠΙ ΗΕΝ ΠΙΑΣΠΑΣΜΟΣ ἸΠΝᾶΤΙΚΟΝ ΚΑΤΑ ΠΙΟΥ-
 ΑΖΣΑΖΝΙ ἸΝΤΕ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΛΙΧΩ ἸΕΡΟϞ ἸΦΗ
 ΕΤΗΕΝ ΠΑΖΗΤ ΟΥΟΣ ΑϞΟΛΤ ΣΑΤΟΤϞ ΨΑ ΦΗ
 ΕΘΟΥΑΒ ἸΠΑΝΟΥΒ ΠΙΔΟΜΟΛΟΓΙΤΗΣ ΕΠΙΔΗ ΑϞΩΩΠΙ 5
 ΗΕΝ ΤΜΕΤΜΑΡΤΥΡΟΣ ΝΕΜ ΤΜΕΤΜΟΥΝΑΧΟΣ
 ΕΥΣΟΠ ΑϞΤΑΜΟϞ ἸΠΙΟΥΑΖΣΑΖΝΙ ἸΝΤΕ ΠᾶC

Δ. 170. ΠΕΧΕ ΦΗ ΕΘΟΥΑΒ ἸΜΟΛΟΓΙΤΗΣ ΝΗΙ ΧΕ ΠΑΙΩΤ
 ΕΘΟΥΑΒ ΠΑΛΕ (sic) ΜΑΨΕ ΝΑΚ ΧΩΚ ἸΒΟΛ ἸΦΟΥ-
 ΑΖΣΑΖΝΙ ἸΠᾶC ΟΥΟΣ ἸΠΕΡΧΟΣ ΧΕ ΑΙΒΙCΙ ἸΜΑΨΩ 10
 ΖΩ ἸΦΡΗΤ ἸΠΙΝΙΨΤ ΓΕΩΡΓΙΟΣ ΕΠΙΔΗ ΗΕΝ
 ΠΕΚΟΥΨ ἸΜΑΥΑΤΚ ΕΘΒΕ ΠᾶC ΠΙΘΜΗ ΔΕ
 ἸΤΕΜΜΑΥ ἸΘΟϞ ΖΙΤΕΝ ΖΑΝΚΕΛΕΒΙΝ ΝΕΜ ΖΑΝ-
 ΜΑΧΙ ΝΕΜ ΖΑΝΒΑΨΟΥΡ ΝΕΜ ΖΑΝΙϞΤ ΝΕΜ
 ΟΥΧΡΩΜ ΝΕΜ ΟΥΧΗϞ ἸΡΟΒ ΝΕΜ ΖΑΝΟΥΡΨΟΥ 15
 ἸΘΗΡΙΟΝ ΕΥΖΨΟΥ ΤΧΩ ΓΑΡ ἸΜΟΣ ΝΑΚ ᾠ ΠΑ-
 ΜΕΝΡΙΤ ΧΕ ΝΑΝΕ ΟΥΣΟΠ ἸΝΝΟΥΨΤ ΑΝ ἸΝΤΕ
 ΠΙΖΥΠΕΡΕΤΗΣ Ἰ ἸΝΤΕϞΧΟΣ ΝΑΚ ΧΕ ΠΟΥΡΟ ΜΟΥΤ
 ἸΕΡΟΚ ἸΜΟΥ ἸΒΟΛ ἸΦΡΗΤ Ἰᾶ ἸΡΟΜΠΙ ἸΝΤΕ
 ΟΥᾶΝΑΧΩΡΙΤΗΣ ΕΦΕΡΠΟΛΙΤΕΥΕCΘΕ ΗΕΝ ΤΕϞ- 20
 ΜΟΝΗ ἸΤΑΙCΨΤΕΜ ΔΕ ἸΝΔΙ ΑΙΤΜΕΤΑΝΙᾶ ἸΠΙ-
 ἸΡΧΗᾶΓΓΕΛΟΣ ΝΕΜ ΦΗ ΕΘΟΥΑΒ ΕΙΧΩ ἸΜΟΣ
 ΧΕ ΧΩ ΝΗΙ ἸΒΟΛ ΟΥΟΣ ΠΑΙ ΡΗΤ ΑΥΡΑΨΙ ΝΕΜΗΙ
 ΟΥΟΣ ΑΙΖΩΛ ΨΑ ΠΙΜΑΡΤΥΡΟΣ ΣΑΤΟΤ ΔΙΕΡ-
 ΠΡΟCΚΥΝΙΝ ἸΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ ἸΝΤΕ ΠᾶC 25
 ΛΟΙΠΟΝ ᾠ ΠΙΜΑΝΕCΨΟΥ ἸΝΤΕ ΠᾶC ἸΤΕΝΖΟΤ
 ΤΑΧΡΕ ΠΕΚΖΗΤ ΧΕ ἸΜΟΝ ΦΗ ΕΤᾶΝΙ ἸΜΟΚ
 ἸΘΟϞ ΠΙᾶΓΙΟΣ ΓΕΩΡΓΙΟΣ ΗΕΝ ΝΙΜΑΡΤΥΡΟΣ
 ΤΗΡΟΥ ΕΤΑΥΒΙΧΛΟΜ ΖΩC ΔΕ ἸΕΡΕ ΦΗ ΕΘΟΥΑΒ
 ΣΑΧΙ ΝΕΜΗΙ Ἰ ΠΙΜΑΤΟΙ ἸΝΤΕ ΦΤ ΠΙᾶΓΙΟΣ ΓΕΩΡ- 30

ρο ογορ διναγ έρορ Ἰκεσοπ ἕεν τερεκ-
 κλησιὰ εθογав δαταμοι Ἰνη ετερνοφρι Ἰτα-
 ψυχη ανοκ δε εταισωτεμ Ἰναι δισμογ Ἰπαῶτ
 Ἰἠτ̄ nem nh εθογав Ἰμαρτγρος Ἰταγ με-
 nensa ναι Ἰ πεπισκοπος Ἰετμμαγ ἕε Ἰτεγ- 5
 βακι δακωτ Ἰνογεκκλησιὰ εσταινογτ ἕεν
 φραν Ἰφ̄τ̄ nem πἸαριος γεωργιος ογορ δαερ-
 αριαζιν Ἰμος Ἰνεφχιχ Ἰπατεφι Ἰβολ ἕεν
 σωμα νε ογαι ρωγ πε Ἰβολ ἕεν πἸτἸἠ nepic-
 κοπος Ἰταγθωογτ ἕεν νιρεα (sic) ογορ δαερ- 10
 ῶε Ἰρομπι Ἰεπισκοπος ογορ δαενκοτ ἕεν
 πῶτ̄ εφχη ρἸἠ Ἰ[ρομ]πι ιε ναι μεν ανχοτογ
 νω[τεν] ὠ ναμενρατ̄ Ἰσνηογ Ἰβολἕεν νι-
 νιωτ̄ Ἰταιὸ Ἰτα φ̄τ̄ τητογ Ἰπιματοι Ἰχωρι
 Ἰτε †χομ πινιωτ̄ Ἰναθλγτης πἸαριος γεωρ- 15
 ριος φαι ετογερωαι ναγ Ἰφοογ ἕεν πικοςμοσ
 τηργ nem ἕεν νιφνογἰ πικεσεπι Ἰτε πεφωογ
 nem πεφνιωτ̄ Ἰταιὸ ετῶσι Ἰαφχη ἕεν ἸλἸἠἸ
 Ἰτε τφε τπολιε Ἰπογρο πḄτ̄ λοιπον †νογ
 χε ὠ ναμενρατ̄ ετсμαρωογτ ἕεν πῶτ̄ ρωсон 20
 ἸανἸμι ἕεν ογμεθμη χε πἸαριος γεωργιος
 ἕεντ Ἰβογν φ̄τ̄ Ἰται ἕε τηрс ογορ ογον-
 τεγ παρρησιὰ Ἰμαγ Ἰζωλ Ἰβογн Ἰπεμεθ
 Ἰ†τριαс εθογав Ἰсноγ νιβεν Ἰδизμοτ Ἰчен
 ογον νιβεν λοιπον μαρενχαν ρων Ἰπροс- 25
 таτης Ἰβολζιτεν †αγαπἸ Ἰβογн Ἰβογн (sic)
 Ἰνεנסνηογ Ἰζηки nem νιϗεμμωογ μαρεν-
 менре νενερηγ μαρενἸρεз Ἰπιτογβο εσεωπι
 нан τηρογ ὠ ναμεν[ρατ̄ Ἰθ] ρε πἸαριος γε-
 ωργιος διζμοτ Ἰρнι Ἰсων ναρрен пенῶт 30

ΙΗϞ ΠΧϞ ϞΟΠΩϞ ΝΤΕϞΦΕΝϞΖΗΤ [ϞΛ]ΡΟΝ ΟΥΟϞ
 ΝΤΕϞΧΩ ΝΑΝ ΕΒΟΛ ΝΝΕΝΝΟΒΙ ΟΥΟϞ ΝΤΕϞϞΜΟΥ
 ΕΠ[Θ]ΩΟΥ† ΕΒΟΥΝ ΝΤΕ ΠΕΝΛΑΟϞ ΝΙΚΟΥΧΙ ΝΕΜ
 ΝΙΝΙΩ† ΝΙΒΕΛΛΟΙ [ΝΕΜ] ΝΙΛΛΩΟΥΙ ΝΙΧΗΡΑ ΝΕΜ
 ΝΙΠΑΡΘΕΝΟϞ ΟΥΟϞ ΟΝ ΝΤΕϞϞΜΟΥ ΝΦΗ ΕΤΑϞ-
 fol. 172. ϞΙΦΡΩΟΥΩ ΝΠΑΙΧΩΜ ΑϞΘΑΜΙΟΥ ΕΒΟΛ ΗΕΝ ΝΕϞ-
 ΗΙϞΙ ΝΜΗΗ ΗΕΝ ΠΧϞ ΙΗϞ ΠΕΝΟϞ ΦΑΙ ΕΤΕ ΕΒΟΛ
 ϞΙΤΟΤϞ ΕΡΕ ΠΙΩΟΥ ΠΡΕΠΙ ΝΑϞ ΝΕΜ ΠΕϞΙΩΤ
 ΝΛΑΓΡΑΘΟϞ (sic) ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΝΡΕϞ-
 ΤΑΝΒΟ ΟΥΟϞ ΝΟΜΟΟΥϞΙΟϞ ΝΕΜΑϞ †ΝΟΥ ΝΕΜ
 ΝΧΟΥ ΝΙΒΕΝ ΝΕΜ ΩΑ ΕΝΕϞ ΝΤΕ ΝΙΕΝΕϞ ΤΗΡΟΥ
 ΛΜΗΝ

fol. 172 obverse.

† ΗΕΝ ΠΡΑΝ ΝΠΕΝ¹
 ΟϞ ΙΗϞ ΠΧϞ ΑϞΩΩΠΙ ΝΧΕ
 ΠΑΙ ΛΓΡΑΘΟΝ ΝΩΕΝΕΡΦΜΕϞΙ
 ΝΤΕ ΠΑΙ ΧΩΜ ΕΒΟΛ ϞΙΤΟΟΤΟΥ
 ΝΝΕΝΜΑΙΝΟΥ† ΝΧΗΟΥ ΝΜΑΙ
 ΑΓΡΑΠΕ ΠΙΔΙΑΚΟΝ ΠΕΤΡΟϞ ΕΝΕ.....
 ΠΙ†ΑΚΟΝ ΚΕΛΛΟΥΧΝ ΝΕΜ ΝΟΥΩΗ[ΡΙ ΝΠΝΑΤΙΚ](?)ΟΝ
 ΑϞΩΟΦϞ ΕΒΟΛ ΗΕΝ ΠΟΥΗΙϞΙ ΝΜ[ΗΙ ΑΥΤΗΙϞ](?)
 ΕΒΟΥΝ Ε†ΑΚΙΑ ΝΕΚΛΗϞΙΑ ΕΤΕ.....
 ΜΙΧΑΗΛ ΝΤΕ †ΧΕΦΡΟΝΕ Η.....
 ΕϞΩΕΝΕΡΦΜΕϞΙ ΝΩΟΥ ΝΕΜ ΝΟΥΙΟ†
 ††ϞΟ ΕΒΟΝ ΝΙΒΕΝ ΕΘΝΑΩΩ ΝΗΗΤϞ ΙΕ ΝΗ
 ΕΘΝΑϞΩΤΕΜ ΕΡΟΥ ΝΤΟΥΧΟϞ ΧΕ ΝΗ ΕΤ ΟΝ[Ϟ](?)
 ΝΤΩΟΥ ΝΤΕ ΠΟϞ ΕΡΠΕϞΝΑΙ ΝΝΙΩ† ΝΕΜ[ΑΥ]

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

ΚΕ ΝΗ ΕΤ[ΑΥΣΙΝΙ](?) ἔΒΟΛ ἸΝΤΩΟΥ ΤΕ ΠῪC †^Μ
 ΤΟΝ ἸΝΟΥΨΙΧΗ ΤΕΦΡΟΘΒΟΥ ἔΒΕΝ ΚΕΝΩ
 ΝΕΝΙΟ† ΕΘΟΥΑΒ ΑΥΡΑ[ΖΑΜ ΝΕΜ ΙΣΛΑΚ]
 ΝΕΜ ΙΑ[ΚΩΒ]

fol. 172 reverse.

5

ΕΤΡC ΠῪC † ἸΝΤΕ ΝΙΧΟΜ ΠΗ ΕΤἔΒΕΝ ΚΕΝΩ ἸΠΕΡΙΩΤ
 ἸΝ ἔΡΕ ΝΕΦΑΖΩΡ ΜΕΖ ἸΝΝΑΙ ΝΕΜ ΜΕΤΩΝΕΖΗΤ ΠΗ
 ΕΤΧ

ΟΜC ἸΝΧΟΥ ΝΙΒΕΝ ἸΝCΑ ΘΜΕΔΑΝΙΑ ἸΝΝΙΡΕΦΕΡΝΟΒΙ 10
 ΠΗ ΕΘΟΥΩ ΦΜΟΥ ΔΝ ἸΠΙΡΕΦΕΡΝΟΒΙ ἸΠΡΗ† ΤΕΦ
 ΤΑC]ΘΟΥ ΤΕΦΩΝἔ ΤΕΝΤΩΒΖ ἸΤΕΚΜΕΤΑΓΑΘΟC
 †] ΠΙΜΑΙΡΩ[ΜΙ] ΖΙΤΕΝ ΝΙ†ΖΟ ἸΝΤΕ ΠΙΔΡΙΟC ΓΕΩΡΓΙΟC
 ΤΕΚΕΡΠΙΝΑΙ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΡΕ ἔΙCΙ ΕΩΝΕΡΦΜΕΥΙ
 ΩΟΥ ἔΒΕΝ ΠΑΙ ΚΟΥΧΙ ἸΝΧΩΜ ἔΒΕΝ ΠΑΙ ΕΩΝ 15

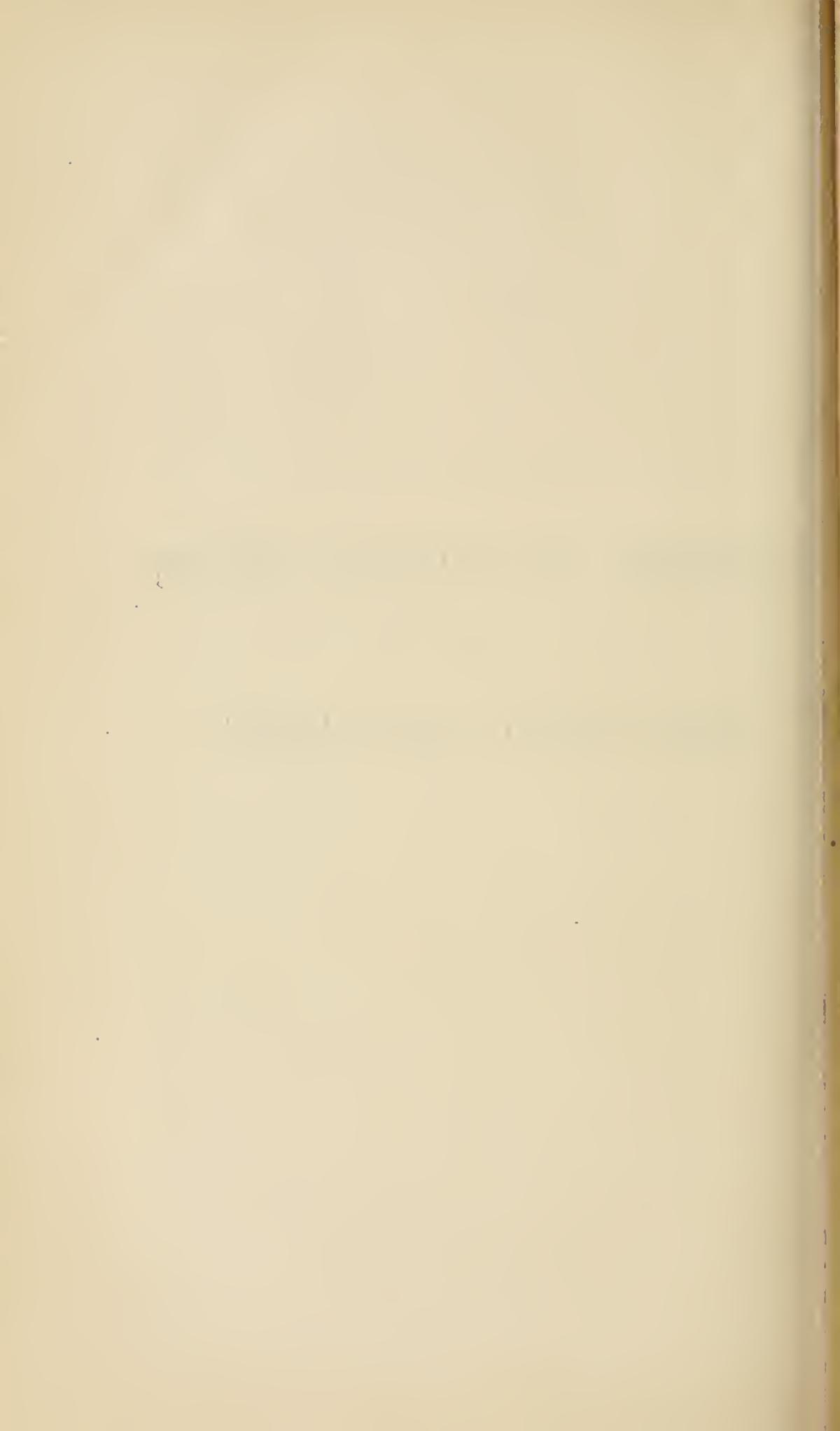
ΒΕΝ ΚΕ ΕΩΝ ΕΘΝΗΟΥ ΠῪC ΕΚΕΒΙ ἸΝΝΟΥΨΥΧΗ
 ΝΙΤΟΠΟC ἸΝΤΕ ΠΕΜΤΟΝ ΧΕ ἸΘΟΚ ΕΡΕ ΠΕΡΩΙΩΙ ΝΙΝ(?) ΔΙ
 ΟΤΚ ΠΙΩ[ΟΥ] ΝΕΜ ΠΙCΜΟΥ ΕΡΠΡΕΠΙ ΝΑΚ ΦΙΩΤ
 ΙΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠἸΑ ΩΑ ΝΙἔΝΕΖ ΤΗΡΟΥ ἸΜΗΝ.
 CΡΟΝΟΝ ΜΑΡΤΥΡΟ ΧῪΒ. 20

1) These lines are written in the middle of the page.

FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.



Fragment A.

[Codex Borgianus CLII.]

Page 12. fol. I. ΔΘΑΝΑΣΙΟΣ¹ ΔΕ ΑΡΧΙ ΝΟΥΑΠΟΤ ΝΙΜΟΥΝΩΡΩ
 ΔΕΠΕΙΚΑΛΕΙ ΝΖΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΖΡΑΪ ΕΧΩΦ·
 ΑΥΤΑΛΑΦ ΝΑΦ. ΑΥΩ ΝΤΕΡΕΦΣΟΟΥ ΝΠΕΛΑΛΥ ΝΠΕ-
 ΘΟΟΥ ΨΩΠΕ ΝΙΜΟΦ ΕΠΤΗΡΦ. ΑΘΑΝΑΣΙΟΣ ΔΕ
 ΠΕΧΑΦ ΝΠΡΡΟ ΧΕ ΕΤΙ ΚΕΚΟΥΪ ΠΕ ΝΤΑΔΟΚΙΜΑΖΕ 5
 ΝΙΜΟΦ. ΕΨΩΠ ΕΡΨΑΝ ΤΜ ΠΕΘΟΟΥ ΨΩΠΕ ΝΙΜΟΦ·
 ΕΙΕ ΑΝΟΚ ΖΩΩΤ ΟΝ ΨΝΑΟΥΑΖΤ ΝΣΑ ΠΕΝΤΑΥ-
 ΣΤΑΥΡΟΥ ΝΙΜΟΦ. ΠΑΛΙΝ ΟΝ ΑΡΧΙ [ΝΚ]ΕΛΠΟΤ
 Page 12. fol. II. ΝΙΜΟΥΝΩΡΩ (sic) ΑΥΩ ΑΥΤΕΖ ΖΝΚΕΠΑΖΡΕ ΕΡΟΦ
 ΔΕΠΕΙΚΑΛΕΙ ΝΖΝΚΕΝΟΒ ΝΡΑΝ ΝΔΑΙΜΟΝΙΟΝ ΕΥ- 10
 ΖΟΟΥ ΝΖΟΥΘ ΝΨΟΡΠ ΕΖΡΑΪ ΕΧΩΦ ΑΥΤΑΛΑΦ
 ΝΑΦ ΟΝ. ΑΥΩ ΑΥΧΙΤΦ ΝΤΟΟΤΦ ΝΠΜΑΓΟΣ· ΑΥ-
 ΣΦΡΑΓΙΖΕ ΝΙΜΟΦ ΝΨΟΜΝΤ ΝΣΟΠ ΕΠΡΑΝ ΝΠΕΙΩΤ
 ΜΝ ΠΨΗΡΕ ΜΝ ΠΕΠΝΑ ΕΤΟΥΑΔΒ. ΑΥΩ ΝΤΕΥΝΟΥ
 ΔΥΣΟΟΥ ΝΠΕΜΤΟ ΕΒΟΛ ΝΠΡΡΟ ΜΝ ΠΜΑΓΟΣ ΑΥΩ 15
 ΝΠΕ ΛΑΛΥ ΝΠΕΘΟΟΥ ΨΩΠΕ ΝΙΜΟΦ ΕΠΤΗΡΦ. ΑΘΑ-
 Page 14. fol. I. ΝΑΣΙΟΣ ΔΕ ΑΥΡΨΠΗΗΡΕ ΝΙΜΟΦ ΠΕΧΑΦ ΝΑΦ ΧΕ
 Ω ΓΕΩΡΓΙΟΣ ΠΕΤΤΑΕΙΝΥ Ω ΠΖΗΒΕ ΝΤΜΕ ΨΩΡΚ
 ΕΡΟΚ ΝΠΕΣΤΑΥΡΟΣ ΝΠΕΧ̄C IC ΠΝΟΥΤΕ ΝΤΑΦΕΙ
 ΕΠΚΟΣΜΟΣ ΕΝΟΥΖΜ ΝΝΕΤΣΩΡΜ (sic) ΤΗΡΟΥ ΝΑ² 20

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

2) Memphitic version, p. 9.

ἤΝΤΑΨΥΧΗ· ΑΓΩ ΝΓ† ΝΑΪ ἤΝΤΕΦΡΑΓΙΣ· ΕΤΖΜ̄
 ΠΕΧ̄C ΧΕΚΑΣ ΕΥΕΟΥΩΝ ΝΑΪ. ἤΝΤΕΡΕΦΝΑΥ ΔΕ
 ἤΝΒΙ ἤΝΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ἘΤΕΦΠΙCΤΙC· ΑΦΛΑΚΤΙΖΕ
 ἤΠΚΑΖ· ΑΦΠΩΖ ΑΦΤΑΓΔ ἘΖΡΑΪ ἤΝΟΥΜΟΟΥ ἤΘΕ
 ἤΝΟΥΕΙἘΡΟ ΕΦΖΑΛΤΕ. ΑΓΩ ΑΦΒΑΠΤΙΖΕ ἤΜΟΦ.
 ΕΠΡΑΝ ἤΠΕΙΩΤ Μἢ ΠΩΗΡΕ Μἢ ΠΕΠἢΑ ἘΤΟΥΔΑΒ.
 ΑCΩΩΠΕ ΔΕ ἤΝΤΕΡΕΦΟΥΩ ἘΦΒΑΠΤΙΖΕ ἤΜΟΦ
 ἤΝΤΕΥΝΟΥ Α ΠΜΟΟΥ ἤΝΑΧΩΡΕΙ ΝΑΦ ἘΠΕΦΜΑ
 ἤΝΚΕCΟΠ. ΠῚΡΟ ΔΕ ἤΝΤΕΡΕΦΝΑΥ ἘΠΕΝΤΑΦΩΠΕ
 ΑΦΚΕΛΕΥἘ ἘΤΡΕΥΦΙ ἤΝΑΘΑΝΑCΙΟC ἘΒΟΛ ΠΒΟΛ
 ἤΝΤΠΟΛΙC ἤΝCΕΤΑΦΟΥ ΕΖΡΑΪ Ζἢ ΟΥCΗΦΕ· ΑΦΧΩΚ
 ἘΒΟΛ ἤΝΤΕΦΜΑΡΤΥΡΙΑ ἤΝCΟΥΧΟΥΤCΑΩΦ ἤΠΕΒΟΤ
 Τ[ΩΒΕ] ΑΥΧΙΤΦ ἘΠ[ΠΑΡΑ]ΔΙCΟC Ζἢ ΟΥΕΟΟΥ.
 ΜἢἤΝCΩC ΑΦΟΥΕΖCΑΖΝΕ ἤΝΒΙ ΠῚΡΟ ΕΤΡΕΥΦΙ
 ἤἤΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ· ἘΠΕΩΤΕΚΟ ἤΝΚΕCΟΠ ΩΑΝ-
 ΤΕΦΚΕΠΤΙ ἤΜΟΦ· ΧΕ ΟΥ ΠΕΤΕΦΝΑΔΑΦ· ΖΤΟΟΥἘ
 ΔΕ ἤΝΤΕΡΕΦΩΠΕ ΑΦΚΕΛΕΥἘ ἘΤΡΕΥCΜΙΝΕ ἤΟΥ-
 ΝΟC ἤΝΤΡΟΧΟC· ἤΠΕCΜΟΤ ἤΟΥCΛΙC· ἤΖΑΜΩΕ·
 ΕΦΧΙΡΑ ἤΖἢCΗΦΕ ΕΤΠΕ ΖΠΕCΗΤ ΔΕ ΖἢCΟΡΤΕ·
 ΝΕ· ΕΥΧΗΡ ΕΠΖΟ ἘΝΑΥ ΕΥΟΒἘ ἘΖΟΥΝ ἘΡΟΦ.
 ΠῚΡΟ ΔΕ ΑΦΟΥΕΖCΑΖΝΕ ΕΤΡΕΥΝΤἘ ἘΒΟΛΖΜ̄
 ΠΕΩΤΕΚΟ· ἤΝCΕΧΙΤΦ ἘΠΜΑ ἘΤΕΡΕ ΠΜΑἤΝΓΑΝΟΝ
 ἤΝΖΗΤΦ. ΠΠΕΤΟΥΔΑΒ ΔΕ ΓΕΩΡΓΙΟΣ ἤΝΤΕΡΕΦΕΙ
 ἘΠΜΑ ἘΤΕΡΕ ἤΜΑἤΝΓΑΝΟΝ ἤΝΖΗΤἘ· ΑΦΝΑΥ ἘΠΕ-
 ΤΡΟΧΟC ΕΤΕ ἤΜΑἤΝΓΑΝΟΝ ΠΕ ΕΦΧΙΡΑ ἤΝCΗΦΕ
 ΜΕΝ ΖΙΤΠΕ ἤΜΟΦ ΖΠΕCΗΤ ΔΕ ΕΦΧΙCΟΡΤΕ ΕΠΖΟ
 ἘΝΑΥ· ΕΥΔἘ ἘΖΟΥΝ ἘΡΟΦ. ΑΦΧΟΥC ἤΝΤΕΥΝΟΥ
 ΖΡΑΪ ἤΝΖΗΤΦ ΧΕ ΝΑΜΕ· ἤἤΝΑΟΥΧΑΪ ΑΝ ἘΒΟΛ-
 ΖΜ̄ Π[Ε]ΙΜΑἤΝΓΑΝΟΝ. ΜἢἤΝCΩC ΔΕ ΑΦΚἘΤΟΦ Ζἢ
 ΠΕΦΜΕΕΥΕ ΠΕΧΑΦ Ζἢ ΠΕΦΖΗΤ. ΧΕ ΓΕΩΡΓΙΟC·

page 14.
col. II.

page 15.
col. I.

page 15.
col. II.

page 16. ΕΤΒΕ ΟΥ ΕΚΜΟΚ[Σ] ΖΙ ΝΑΪ. ΝΟΕΙ ΝΠΕΚΛΗΡΟΣ
 col. I. ΝΤΑΡΤΑΖΟΚ ΧΕ ΠΕΧ̄C ΖΩΩC ΝΤΑΥΑΩΤ̄C ΖΝ
 ΤΜΗΤΕ ΝΛΙCΤΗC ἘΝΑΥ. ΝΤΕΡΕCΧΕ ΝΑΪ ΔΕ.
 ΛΑΦΕΙ ΝΝΕCΒΑΛ ΕΖΡΑΪ ΕΤΠΕ ΝΝΑΖΡ̄Μ ΠΧΟΕΙC·
 ΠΡΕCΡ̄ΠΕΤΝΑΝΟΥC ΝΑΥ. ΠΕΧΑΥ ΧΕ ΠΧΟΕΙC ΠΕΤΕ- 5
 ΜΕCΩΙΒΕ· ἘΝΕΖ ΠΑΡΟΝΟΘΕΤΗC ΝΡΕCΧΡΟ· ΠΩΟΥ-
 ΨΟΥ· ΑΥΩ ΠΤΕΛΗΛ ΜΝ ΠΕΚΛΟΜ ΝΜΑΡ̄ΤΥΡΟC·
 ΠΕΤΩΟΠ¹ ΧΙΝ ΤΕΖΟΥΕΙΤΕ· ΠΕΝΤΑΡΤΑΜΙΕ ΤΠΕ·
 ΑΥΩ ΑCΜ̄ΝCΕΝΤΕ ΝΠΚΑΖ· ΖΙΧ̄Ν ΠΜΟΟΥ· ΠΕ-
 ΤΟΥΑΔΒ ἘΤΜΤΟΝ ΝΜΟC ΖΝ ΝΕΤΟΥΑΔΒ. ΠΕΤΕ 10

page 16.
 col. II. ΝΠΕ ΛΑΔΥ ΝΡΩΜΕ ΝΑΥ ἘΡΟC ἘΝΕΖ. ΠΕΝ-
 ΤΑΡΠΩΡ̄ ἘΒΟΛ ΝΤΠΕ ΝΘΕ ΝΟΥΖΒΩ· ἘΑΚΩ
 ΝΖΗΤ̄C ΝΜΜΟΟΥ ΜΝ ΝΕΙΩΤΕ ΜΝ ΝΑΗΡ ΕΤΝΑ-
 ΝΟΥΟΥ. ΠΕΝΤΑCΜΕΖ ΝΕΚΛΟΟΛΕ ΝΜΟC ΝΖΩΟΥ.
 ΕΤΡΕΥΖΩΟΥ ἘΧ̄Ν ΝΔΙΚΑΙΟC ΜΝ ΝΡΕCΡ̄ΝΟΒΕ. 15
 ΠΧΟΕΙC ἘC ΠΕΝΤΑCΩΙ ΝΝΤΟΟΥ ΖΝ ΟΥΩΙ ΑΥΩ ΝΕΚ-
 ΡΩΟΥ ΖΝ ΟΥΜΑΩΕ· ΠΕΝΤΑCΟΥΩΖ ΝΖΗΤ̄C ΝΤΠ̄ΑΡ-
 ΘΕΝΟC ἘΤΟΥΑΔΒ ΜΑΡΙΑ ΝΘΕ ΝΤΑCΟΥΑΩC. ἘΒΟΛ
 ΧΕ ΜΝΩΒΟΜ ΝΛΑΔΥ ἘΝΕΖ. ἘΖΟΤΖΕΤ ΝCΑ ΠΧΩΚ
 ΝΤΕΚΜ̄ΝΤΝΟΥΤΕ. ΤΕΝΟΥ CΕ ΠΑΧΟΕΙC ἌΜΟΥ 20
 ΝΡΒΟΗΘΕΙ ἘΡΟΪ ΑΥΩ ΝΡ̄ΚΩ ΝΑΪ ἘΒΟΛ ἌΝΟΚ ΠΙΡΕC-

page 17.
 col. I. Ρ̄ΝΟΒΕ (sic)· ΝΡ̄Τ̄ΜΤΟΝ ΝΑΪ ἘΒΟΛ ΖΝ Ν[Ε]Ι ΖΙCΕ
 (sic)· ΕΤΚΩΤΕ ἘΡΟΪ· ΧΕ ΠΕΚΡΑΝ ΖΑ ἘΟΟΥ ΨΑ
 ἘΝΕΖ ΝΕΝΕΖ ΖΑΜΗΝ. ΝΤΕΡΕCΧΩΚ ΔΕ² ἘΒΟΛ ΝΠΕΩ-
 ΛΗΛ ΑΥΩ ΝC̄Τ̄ ΝΠΖΑΜΗΝ ΑΥΝΟCΥ ἘΖΟΥΝ ΖΑ ΠΕ- 25
 ΒΛΙΛ ΑΥΩ ΝΤΕΡΟΥΖΩΚ ἘCΩC ΑΥΩΑΑΤC ΑΥΑΔC
 ΝΜΕΛΟC ΜΕΛΟC. ΠΡ̄ΡΟ ΔΕ ΔΙΔΙΑΝΟC ΑCΧΙCΕ

¹) Memphitic version, p. 10.

²) Memphitic version, p. 11.

εζραϊ ἵτεφεῖςμη εφχω ἵμοσ ἵνερωου γε ἀναγ
 γε μὴ κενουτε ἵθε ἵπαπολλων· μὴ πζε-
 μησ μὴ ἵζεγσ. μὴ σκαμαντῖροσ μὴ φαιστοσ
 μὴ ζυρακλγσ ναϊ ἐτο νῖρο ἐσμ πογῆωμῆτ
 ἵτπε· αγὼ ἐβολ ζιτοδοτογ ἐρε ἵρρωου ὠ 5
 νῖρο. αγὼ ερε ἵχωὼρε αμαzte ἵπκαz
 ἐβολ ζιτοδοτογ. εφτων δε ἵε πενταγσταγρογ
 ἵμοσ ἵπνογτε ἵρεωργιοσ· παϊ ἵταγμοογτq
 ἵβι ἵφαιωωωτ ἵιογδαϊ. ετβε ογ ἵπεφει νεφ-
 ναzμεφ ἐβολzῆ ναβιx. ναϊ δε ἵτερεφχοου 10
 ἵβι πεδρακων ετzμ ἵπνογν. αφογεzσαzνε
 ετρεγνογσε ἵνεφκεεσ. εζραϊ εγωῆ ἵμῆ
 μοογ ἵzηῖτq ἐαφχοοσ γε μηποτε ἵτε ογὰ
 εἰ zῆ νεφρι†ἀνοσ· νεφφι ἵπεφσωμα· νεφκωτ
 ἐρογ ἵογμαρτγριοσ· νεφφεινε ἵπεφῖνοσ εζραϊ 15
 ἐxη τἀἀπε. ε νε α πναγ γαρ ἵπαριστοσ
 ωωπε· αγὼ πῖρο μὴ ἵκεῖρο ετνηῖμαφ. αγωκ
 ἐπαριστοσ. αcωωπε δε zῆ τεγνογ ἐτῖμαγ·
 ἀ παηρ μογz ἵκλοὸλε αγὼ αγνοσ ἵκμτο
 ωωπε ζωστε ἵτε ἵπκαz ὠτορτῖ αγὼ ἵτ[ε] 20
 ἵτογφειῆ (sic) νοφειν· ἵτε θαλαcca τωογν εζραϊ
 να μῆνη (sic) ἵμαze· ε νε ἀ ἵχοφεισ γαρ εἰ ἐπε-
 cητ· ἐβολ zῆ ἵπῆγῆ εφzμοο· ἐσμ ἵzαρμα ἵνε-
 χερογβιν αφαzερατq zατῆ ἵταπρο ἵπωῆῖ·
 αφκελεγῆ ἵμῖχαηλ ετρεφφεινε ἵῆμελοσ· ἵρε- 25
 ωργιοσ ἐzογν ἐνεγῆρηγ. επειδη¹ αφχοοσ xιν
 εφὸνηz γε ἵτῆναογxαι αν ἐβολzῆ πειμανγα-
 νοσ. xεκαc εφῆπιcτεγῆ γε ογῆ[βομ] ἵπνογτε·

1) Memphitic version, p. 12.

ΕΤΟΥΝΕC ΝΕΤΜ[ΜΟΟΥΤ]¹ ΜΗΝCΑ ΤΡΕΥΜΟΥ. ΠΧΟ-
 ΕΙC ΔΕ ΙC ΑΦΑΜΑΖΤΕ ΝΓΕΩΡΓΙΟC ΖΗ ΤΕΦ[ΒΙΧ]
 ΠΕΧΑΦ ΝΑΦ ΧΕ ΓΕΩΡΓΙΟC ΤΒΙΧ ΝΤΑCΠΛΑCCE
 page 19. ΝΛΔΑΜ ΠΩΟΡΠ ΝΡΩΜΕ· ΝΤΑΪΤΑΜΙΟΦ ΕΒΟΛ ΖΗ
 col. I. ΠΚΑΖ ΝΜΜΑ ΝΨΑ. ΝΤΟC ΟΝ ΤΕΝΟΥ· ΕΤΝΑΠΛΑCCE 5
 ΝΜΟΚ. Α ΠΧΟΕΙC ΝΙΦΕ ΕΖΟΥΝ ΕΖΡΑΦ ΝΟΥΠΝΟΗ
 ΝΩΝΖ. ΑΓΩ ΝΤΕΡΕ ΠΧΟΕΙC ΑCΠΑΖΕ ΝΜΟΦ
 ΑΦΒΟΚ ΕΖΡΑΪ ΝΠΗΓΕ ΜΗ ΝΕΦΑΓΓΕΛΟC. ΓΕΩΡ-
 ΓΙΟC ΔΕ ΝΤΕΡΕΦΤΩΟΥΝ ΕΒΟΛ ΖΗ ΝΕΤΜΟΟΥΤ.
 [Α]ΦΜΟΟΥΦ ΑΦ[Τ]ΩΜΗΝΤ ΕΝΡ[ΡΩΟΥ] ΖΗ ΤΕΠ[Λ]- 10
 ΑΤΙΑ ΕΥΤΖΑΠ [Ε]ΖΗΡΩΜΕ ΕΑΓΨΩΛ¹ ΝΟΥΡΠΕ.
 page 19. ΑΦΤ ΜΠΕΦΟΥΟΪ ΑΦΡ ΖΙΘΗ ΝΜΟΟΥ· ΠΕΧΑΦ ΝΑΦ
 col. II. ΔΕ Ω ΝΡΡΩΟΥ· ΑΤΕΤΗCΟΥΩΝΤ ΜΗ ΠΕΤΗCΤΡΑ-
 ΤΕΥΜΑ ΧΕ ΔΝΓ ΝΙΜ· ΑΦΕΙΩΡΜΙ ΔΕ ΕΖΟΥΝ ΕΖΡΑΦ
 ΝΒΙ ΠΕΔΡΑΚΩΝ ΕΤΖΗ ΠΝΟΥΝ· ΠΕΧΑΦ ΧΕ ΠΕΦ- 15
 ΠΡΟCΟΠΟΝ ΠΕ· ΖΗΚΟΟΥΕ ΔΕ ΝΕΥΧΩ ΝΜΟC ΧΕ
 ΝΜΟΝ· ΑΛΛΑ ΕΦΕΙΝΕ ΝΜΟΦ ΠΕΤΜΜΑΦ ΓΑΡ
 ΑΦΟΥΩ ΕΦΜΟΥ ΑΓΩ ΝΔΨ ΝΖΕ ΦΝΑΩΝΖ. ΑΦΟΥ-
 ΩΨΒ ΝΒΙ ΠΕΠΕΤΟΥΔΑΒ ΓΕΩΡΓΙΟC ΠΕΧΑΦ ΧΕ
 ΔΝΟΚ ΠΕ ΓΕΩΡΓΙΟC· ΠΕΝΤΑΤΕΤΗΨΑΔΤΦ ΖΗ 20
 page 20. ΤΕΦΜΗΤΕ· ΕΘΒΕ ΟΥ ΤΕΤΗΝΟΒΝΕΒ ΝΠΡΑΝ ΝΠΑ-
 col. I. ΝΟΥΤΕ ΠΕΝΤΑΦΤΑΜΙΟ ΝΤΠΕ ΜΗ ΠΚΑΖ ΜΗ ΝΕΤ-
 ΝΖΗΤΟΥ ΤΗΡΟΥ· ΑΓΩ ΑΦΤ ΝΗΤΗ ΝΤΜΗΝΤΕΡΟ.
 ΕΨΑCΤΑΚΟ. ΑΦΝΑΦ ΔΕ ΝΒΙ ΑΝΑΤΟΛΑΙΟC² ΠΕC-
 ΤΡΑΤΥΛΑΤΗC ΧΕ Α ΓΕΩΡΓΙΟC ΤΩΟΥΝ ΕΒΟΛ ΖΗ 25
 ΝΕΤΜΟΟΥΤ· ΑΦΠΙCΤΕΥΕ ΝΤΟΦ ΜΗ ΤΕΦΔΑΖΙC

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

2) Memphitic version, p. 13.

ΤΗΡΣ· ΨΥΧΗ ΝΙΜ ΝΤΑΥΠΙΣΤΕΥÈ ÈΠΧΟΕΙΣ· ΝΠΕ-
 ΖΟΟΥ ÈΤΕΜΑΥ ΕΥΝΑΡ ΜΑΑΒ ΨΙΣ ΝΩΕ ΕΠΣ-
 ΤΑΙΟΥ ΨΙΤΕ ΝΨΥΧΗ. ΑΚΚΕΛΕΥΕ ΝΒΙ ΠΡΡΟ ΔΑ-
 ΔΙΑΝΟΣ ΕΤΡΕΥΧΙΤΟΥ¹ ΠΒΟΛ ΝΤΠΟΛΙΣ ΝΣΕΖΡΑ
 ΝΜΟΟΥ· ÈΖΕΝ ΜΑΝΧΑΪÈ· ΝΣΕΑΛΥ ΝΜΗΤ ΝΤΑΓΜΑ· 5
 ΝΣΕΖΟΤΒΟΥ ΖΝ ΤΣΗΕ. ΑΥΩ ΝΤΕΙΖΕ ΔΣΧΩΚ
 ÈΒΟΛ ΝΒΙ ΤΕΥΜΑΡΤΥΡΙΑ ΖΝ ΟΥΖΟΜΟΛΟΓΙΑ ÈΝΑ-
 ΝΟΥΣ· ΝΣΟΥ ΜΕΝΤΗ ΝΠΕΒΟΤ ΝΩΙΡ· ΑΥΣΙ ΝΝΕΥ-
 ΚΛΟΜ· ΑΥΧΙΤΟΥ ΕΠΠΑΡΑΔΙΣΟΣ ΖΝ ΟΥΕΙΡΗΝΗ·
 ΑΥΩ ΣΕΤΩΒΖ ÈΧΩΝ ΑΝΟΝ ΝΕΙ ΡΕΦΡΝΟΒΕ ΝΝΑΖΡΝ 10
 ΠΕΝΡΡΟ ΠΕΧ̄C.

ΜΗΝCΑ ΝΑΪ ΑΚΚΕΛΕΥΕ ΝΒΙ ΔΑΔΙΑΝΟΣ ΕΤΕ ΠΕ
 ΔΡΑΚΩΝ ΕΤΖΜ ΠΝΟΥΝ ΠΕ ΕΤΡΕΥΕΙΝΕ ΝΑΦ
 ΝΠΠΕΤΟΥΑΔΒ ΓΕΩΡΓΙΟΣ· ΕΠΒΗΜΑ· ΑΥΩ ΑΦΟΥΕΖ-
 ΣΑΖΝΕ ΕΤΡΕΥΕΙΝΕ ΝΟΥΒΛΟΒ ΝΠΕΝΙΠΕ· ΝΣΕΣΤΟ 15
 ÈΧΩΦ ΝΠΔΙΚΑΙΟΣ. ΜΗΝCΩC ΝΣΕΕΙΝΕ ΝΟΥΒΑΛΑΖΤ
 ΝΣΕΝΟΥΣΕ ÈΡΟΣ ΝΟΥΤΑΖΤ ΖΑΡΟΣ· ΨΑΝΤΕC-
 ΒΡΒΡ· ΝΣΕΟΥΩΝ ΝΤΕΦΤΑΠΡΟ ΖΝ ΟΥΔΑΧΩ ΝΠΕΝΙΠΕ·
 ΝΣΕΦΟΥΕ ΤΑΖΤ ΕΖΡΑΪ ÈΡΩΦ. ΜΗΝCΩC ΔΕ ΟΝ
 ΑΚΚΕΛΕΥÈ ΕΤΡΕΥΒΟΛΦ ÈΒΟΛ ΖΜ ΠΠΕΝΙΠΕ ΝΣΕ- 20
 ΟΥΤ ΝΖΝΕΙΒΤ È[Τ]ΕΦΔΠΕ. ΑΦΟΥΑΖΣΑΖΝΕ ΔΕ

ΟΝ ΕΤΡΕΥΕΙΝΕ ΝΟΥΝΟΒ ΝΩΝΕ· ΝΣΕΩΤΩΩΤΩ
 ΝΣΕΟΥΑΖΩ ΕΖΡΑΪ ÈΧΝ ΤΕΦΔΠΕ ΝΣΕΟΡΧ ΝΜΟΥ·
 ΖΝ ΟΥΤΑΖΤ· ΑΥΩ ΝΣΕΚΟΡΚΡ ΝΠΩΝΕ. ΖΝ ΟΥΜΑ
 ΕΦΚΡΚΩΡ ÈΠΕCΗΤ· ΖΩCΤΕ ΝΤΕ ΝΕΦΜΕΛΟΣ ΝΟΥΖ 25
 ÈΒΟΛ ΝΝΕΥÈΡΗΥ· ΝΤΕΡΕΦΦΙ ΔΕ ΕΖΡΑΪ ΖΑ ΤΚΕ (sic)
 ΒΑΣΑΝΟΣ. ΖΝ ΟΥΜΝΤΧΩΩΡΕ· ÈΡΕ ΠΩΝΕ ΟΥΤ
 ÈΧΝ ΤΕΦΔΠΕ· ΨΑ ΠΕΦΜΟΚΖ. ΑΚΚΕΛΕΥÈ ΕΤΡΕΥ-

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

ΑΩΤΩ ΕΖΡΑΪ ΝΣΑΧΩΩ· ΝΣΕΖΩΚ ΝΜΟΩ. ΠΔΙΚΑΙΟΣ
 ΔΕ ΝΕΩΣΟΠΕ ΕΩΩ ΝΜΟΣ ΔΕ ΠΑΧΟΕΙΣ ΙΩ ΠΕΧΩ
 ΝΑΖΜΕΤ ΕΒΟΛΖΗ ΝΕΙ ΒΑΣΑΝΟΣ. ΜΗΝΣΑ ΝΑΪ
 ΔΕ ΑΚΚΕΛΕΥΕ ΝΒΙ ΠΕΔΡΑΚΩΝ ΕΤΖΜ ΠΝΟΥΝ.
 ΕΤΡΕΥΤΑΜΙΔ ΝΟΥΕΖΕ ΝΖΟΜΗΤ ΝΣΕΟΩ¹ ΕΖΟΥΝ 5
 ΕΡΟΣ ΝΖΗΕΙΒΤ ΕΥΩΟΪ ΜΗ ΖΕΝΟΙΜΕ ΕΥΩΟΪ·
 ΝΣΕΝΟΥΣΕ ΕΖΟΥΝ ΕΡΟΣ ΜΠΔΙΚΑΙΟΣ. ΑΓΩ
 ΑΚΚΕΛΕΥΕ ΕΤΡΕΥΚΩΤΕ ΝΖΗΖΟΜΗΤ ΜΗ ΖΕΝ-
 ΜΑΝΓΑΝΟΝ. ΖΩΣΤΕ ΝΤΕ ΝΕΩΜΕΛΟΣ ΕΤΖΙΖΟΥΝ
 ΩΩΩ ΕΒΟΛ ΝΘΕ ΝΟΥΧΝΟΟΥ ΜΠΩΩΜ. ΝΤΕΡΕΩΩΕΙ 10
 ΔΕ ΖΑ ΤΚΕΒΑΣΑΝΟΣ (sic) ΖΗ ΟΥΜΗΤΧΩΩΡΕ. ΑΚΚΕ-
 ΛΕΥΕ ΕΤΡΕΥΧΙΤΩ ΕΠΕΩΤΕΚΟ· ΝΣΕ ΝΟΧΩ ΕΒΟΛ·
 ΩΑΝΤΕΩΩΩΩΤΩ ΔΕ ΖΗΑΩ ΝΚΟΛΑΣΙΣ· ΩΝΑ
 ΑΝΖΑΛΙΣΚΕ ΜΠΣΑ ΝΤΕΩΜΗΤΒΩΡΡΕ. Α ΠΧΟΕΙΣ ΔΕ
 ΟΩΩΝΩ ΕΡΟΩ ΖΗ ΤΕΩΩΗ ΕΤΜΜΑΥ ΠΕΧΑΩ ΝΑΩ 15
 ΔΕ ΤΩΚ ΝΜΟΚ ΓΕΩΡΓΙΟΣ ΑΝΟΚ ΓΑΡ ΤΩΟΠ
 ΝΜΜΑΚ. ΕΙΣ ΖΗΗΤΕ ΑΚΜΟΥ ΜΠΩΟΡΠ ΝΣΟΠ
 ΑΪΤΟΥΝΟΚ ΠΜΕΖΩΤΟΟΥ ΔΕ [Ν]ΣΟΠ ΤΝΗΥ
 [Ε]ΡΟΚ ΖΙΧΗ ΝΕ[Κ]ΛΟΔΕ. ΤΑ ΧΙ [Ν]ΤΠΑΡΑ-
 ΘΗΚΗ [ΝΤΑΙ] ΒΑΛΩΟΥ [ΕΡΟΚ ΕΤΕ ΠΕΚ] ΣΩΜΑ 20
 [ΜΗ ΤΕΚ] ΨΥΧΗ ΤΕ. ΤΕΚΜΑΡΤΥΡΙΑ ΓΑΡ ΝΑ-
 ΩΩΠΕ ΕΣΤΣΟΕΙΤ ΖΗ ΜΜΗΤΕΡΩΟΥ ΝΣΑΩΩΕ
 ΝΡΟΜΠΕ· ΒΜΒΟΜ ΤΕΝΟΥ· ΑΓΩ ΝΓΤΜΒΩΛ ΕΒΟΛ·
 ΑΓΩ Α ΠΧΟΕΙΣ ΑΣΠΑΖΕ ΝΜΟΩ. ΑΩΩΩΚ ΕΖΡΑΪ
 ΜΠΗΥΕ ΜΗ ΝΕΩΑΓΓΕΛΟΣ. ΝΤΕΡΕ² ΖΤΟΟΥΕ ΔΕ 25
 ΩΩΠΕ· ΑΚΚΕΛΕΥΕ ΕΤΡΕΥΕΙΝΕ ΝΜΟΩ ΕΠΒΗΜΑ.
 ΠΕΧΑΩ ΝΑΩ ΝΒΙ ΠΡΡΟ ΜΑΓΝΕΝΤΙΟΣ ΔΕ ΓΕΩΡΓΙΟΣ

1) Memphitic version, p. 14.

2) Memphitic version, p. 15.

† αιτι ἰμοκ ἰουαῖτημα [χε] ἰνεκρμαγιά
 [ἰ]ζητηϋ ωε πα χοεις πρρο [μῆ πε]ωβε [ἰ]νου-
 τε· μῆ ταρτεμῖς τῆλλυ ἰἰνουτε τηροϋ † να-
 page 23.
 col. II. πιστευε ἐπεκνουτε. πεχαϋ χε λχι πετεκοϋ-
 λωϋ πεχαϋ ἰβῖ μαρνετιος χε εις ζηητε 5
 σεραστην ἰβῖ μενταϋτε ἰθρονος αγω πογὰ
 πογὰ ἰνεθρονος εϋτηϋ ζῆ ζενποβε ἰωε.
 ζοῖνε μεν ἐβολ ἰζητοϋ· ζῆἐβολζῆ ζεν-
 ωην ἰρεϋ†καρπος. ζῆκοοϋε δε οη ἰζητοϋ
 εϋο ἰατκαρπος εωωπε εϋωανβωλ ἐβολ ἰβῖ 10
 πῆἰνταϋτε ἰθρονος· ζιτῆ νεκωληλ ἰτε ἰποβε
 page 24.
 col. I. ετζιωοϋ· χινοϋνε ἐβολ αγω ἰσε†καρπος
 εϋπηζ ἐβολ αγω νατκαρπος ἰσεβω εϋδ
 ἰατκαρπος· τῆναπιστευε ἐπεκνουτε. ἰπετ-
 οϋαδβ δε ναμε ετταιῖνηϋ γεωργιος· αϋκωλῆ 15
 ἰνεϋπατ· αϋωληλ να οϋνοϋ σετε· ζωστε
 ἰτε παηρ ωωπε· ζῆ οϋνοβ ἰωτορτρ. αγω
 αϋνοβ ἰκῆιτο ωωπε κατα θε ἰταϋωωπε
 ἰπναϋ ἰταϋτωοϋν ἐβολζῆ νετμοοϋτ. αγω
 page 24.
 col. II. ἰτεϋνοϋ ἰ πῆἰνταϋτε ἰθρονος βωλ ἐβολ 20
 ζιτῆ τβom ἰπῆνοϋτε. ἰ ηποδβε ἰωε χινοϋνε
 ἐβολ αγωωπε ἰρεϋ†καρπος εϋπηζ. νε μῆκαρ-
 πος ζιωοϋ δε αγδω εϋδ ἰατκαρπος ἰτε-
 ρεϋναϋ δε ἰβῖ πρρο πεχαϋ χε ἰτκ οϋ νοβ
 ζηρακλῆς χε ζῆ ἰκεωε ετωοϋωδϋ ακοϋενζ 25
 τεκβom ἐβολ¹ ἰζητοϋ. γεωργιοζ ζωω †σοοϋν
 χε ειη[α]τακοϋ ἰαω ἰζ[ε]· αϋκελεϋε ετρε[ϋ]-
 ταμιο ἰοϋν[οβ] ἰβαωοϋρ ἰσε[ωαατϋ] ζῆ

1) Memphitic version, p. 16.

ΤΕΦΜΗΤΕ ἸΣΕΑΑϞ ἸϞ ΣΝΑΥ ΑΥΩ¹. ΤΕ
 ΘΕ ἸΤΑϞ† ἸΠΕϞΠᾶ.
 ΜἸἸΣΩΣ ΔΕ ΟΝ ΑϞΟΥΕΖΣΑΖΝΕ ΕΤΡΕΥΕΙΝΕ ἸΟΥ-
 ΝΟΒ ἸΧΑΛΧΙΩΝ (sic)· ἸΣΕΝΟΥ ΧΕ ΕΖΡΑἸ ἸΡΟϞ
 ἸἸΜΕΛΟΣ ἸΠᾶΙΚΑΙΟΣ· ΜἸ ὈΥΤΑΖΤ ἸΣΕΣΑΖΤΕ 5
 ΖΑΡΟϞ ΖΑ ΠΕΧΑΛΧΙΩΝ (sic) ΜἸ ὈΥΛΑΜΣΑΤἸ
 ΜἸ ὈΥΩΤ· ΜἸ ὈΥΑΜΡΗΖΕ ΨΑΝΤΕϞΒῚΒῚ ΝΕϞΝΗΧ
 ΨΛΙΒ ἸΒΟΛ ΝΑΜΕΝΤΗ ἸΜΑΛᾶΖΕ. ἸΖΥΠΕΡΗΤΗΣ ΔΕ
 ΝΑἸ ΕΤΣΑΖΤΕ ΖΑ ΠΕΧΑΛΧΙΟΝ (sic) ΑΥΠΩΤ
 ἸΠΟΥᾶ· ἸΤΕΡΟΥΤΜΕΨΩΒΜΒΟΜ ἸϞΙ ἸΖΡΑἸ ΖΑ- 10
 ἸΤΕΛΤΙΛΕ· ΕΤϞΩΒΕ ἸΖΡΑἸ ΖἸ ΠΕΧΑΛΧΙΩΝ (sic)
 ΕΤΕϞΨΟΟΠ ἸΖΗΤϞ [ΑΥΤΑΜΕ ΠῚΡΟ ΧΕ Ἰ ΠΙΤΑΔΑΙ-
 ΠΟΡΟΣ ΡΩΚΖ ΜΠΗΤΡϞ ΑϞΟΥΑΖΣΑΖΝΕ ἸΣΕΤΟΜΣϞ
 ἸΠΚΑΖ ΜἸ ΠΕΧΑΛΧΙΩΝ (sic)· ΕΤΕϞΨΟΟΠ ἸΖΗΤϞ]²
 ΧΕΚΑΣ ἸΝΕ ΝΕΧΡΙΣΤἸᾶΝΟΣ ΖΕ ἸΡΟϞ ἸΣΕϞἸ 15
 ἸΒΟΛ ΖἸ ΝΕϞΜΕΛΟΣ· ἸΣΕᾶΜΙΝΕ ἸΟΥΜΑΡΤΥΡΙΟΝ
 ἸΡΟϞ. ΕΥΒΗΚ ΔΕ ΕΤΑΜΕ ΠῚΡΟ· ΑΥΝΟΒ ΔΕ
 ἸΨΤΟΡΤῚ ΔΕ ΨΩΠΕ. ΖΩΣΤΕ ἸΤΕ ΤΠΕ ῚΚΑΚΕ
 ἸΣΕΤἸῚΡΟΥᾶΕΙΝ ἸΒἸ ἸΣΙΟΥ. ΝΕ Α ΠΧΟΕΙΣ ΓΑΡ
 ΕΙ ἸΠΕΣΗΤ. ΜἸ ΝΕϞΑΓΓΕΛΟΣ ἸΣἸ ΠΕΧΑΛΧΙΩΝ 20
 (sic) ΕϞΧΩ ἸΜΟΣ ΧΕ ἸΝΟΚ³ ΠΕ ΠΝΟΥΤΕ ἸΤΑϞ-
 ΤΟΥΝΕΣ ΛΑΖΑΡΟΣ. ἸΒΟΛ ΖἸ ΝΕΤΜΟΟΥΤ. ἸΤΟΚ
 ΖΩΟΚ ὠ ΓΕΩΡΓΙΟΣ †ΧΩ ἸΜΟΣ ΝΑΚ ΧΕ ἸΜΟΥ
 ἸΒΟΛ ΖἸ ΠΕΧΑΛΧΙΩΝ (sic) ἸΓΑΖΕΡΑΤἸ ἸΣἸ
 ΝΕΚΟΥᾶΡΗΤΕ ἸΜἸΛΑΔΥ ἸΤΑΚΟ ΨΟᾶΠ ἸΖΗΤἸ. 25
 ΑΥΩ ἸΤΕΥΝΟΥ ΑϞΤΩΟΥΝ ἸΒΟΛ ΖἸ ΝΕΤΜΟΟΥΤ

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.

ἰδοὶ ἡμάρτυρος ετοῦλαβ γεωργιος· ζωσ
 ἰπε λααγ ἰπεθοογ ωπε ἰμογ επτηρῆ.
 πεσε ἰχοεϊς ναγ σε γεωργιος ογῆ ογνοδ
 ἰραωε ωοοπ γῆ τπε· ἰπεμτο ἐβολ ἰναργελοσ
 ἔσμῖ πεκλῶν. ανοκ δε ον ἰνηγ ωαροκ ριχῆ 5
 πεκλοδλε ταἰδομ νακ· ἰθε ἰαβραζαμ μῆ
 ἰσαακ μῆ ἰακωβ νακληρονομος δῆδομ αγῶ
 ἰῆχρο· ἰνοκ γαρ ἰωοοπ μῆμακ. πχοεϊς
 δε ἰσ αρωκ ἐζραῖ ἰπηγῆ μῆ νεγαργελοσ.
 μῆῆσως δε ον νεταζερατογ ετσαρτε ρα 10
 πεχαλχιον ἰτερογναγ ἐπενταρωπε· αγπωτ
 αγταμε πῆρο σε γεωργιος· πεντακνοσῆ ἐπε-
 χαλκιον· εἰσ γῆῆτε τενογ εἰἰσβω γῆ τῆολις.
 αγω αἰκελεγῆ ἐτρεγῆτῆ ναγ.¹

. 15
 γεωργιος ταμογ ἐρογ αρωβινε ἰῆνογβ εγκῆ
 ἐζραῖ αρωιτογ ἐρογν ἐπτοποσ. πρωμε δε
 ἰταρωρῆ ἰνογς ἰτερε παιῆμονιον κλαγ
 ἰογκογῆ αρωω ἐβολ σε ἰνογτε ἰῆγαριος
 γεωργιος κω ναἰ ἐβολ· αγῶ αρωομολογει 20
 ἰπερνοβε ἰπεμτο ἐβολ ἰογον νιμ ἰ πνογτε
 ωνεστηγ ραρογ αρωεσ παιῆμονιον ἐβολ
 ἰρητγ. ἰτερε πογχαῖ δε ωπε ναγ πεσαγ
 ἰτερσζιμε σε αἰρνοβε ἐπνογτε ἰῆγαριος
 γεωργιος τενογ δε τωογν ἰτεβωκ ἐπενῆι 25
 ἰτεσῆνε ἰῆνογβ ἰπτ[οπο]ς. παν²

page ?
 col. II.
 κων

1) The page ends here.

2) The column ends here.

NOBE
 ΝΑΨ ΝΒΙ ΤΕΨΣΖΙΜΕ ΞΕ ΞΙΝΞΠ̄ΣΟΝ̄ΣΑΨ ΑΨΡΩΜΕ .
 ΞΕ ΓΕΩΡΓΙΟΣ ΕΙΝΕ ΝΑΨ Ν̄ΠΕΚΖΟΥΡ̄ ΑΨΨΝΑΨ
 Ν̄ΝΝΟΥΒ. ΑΨΩ ΟΨΡΩΜΕ ΠΕ Ν̄ΟΥΟΒΩ Ν̄ΚΑΡΟΥΣ.
 Λ̄ΝΟΚ ΔΕ Δ̄ΙΜΟΟΨΕ Ν̄ΜΑΨ ΨΑΖΟΥΝ̄ Ε̄ΠΤΟΠΟΣ. 5
 ΑΨΩ Δ̄ΙΛΟ ΕΙΝΑΨ Ε̄ΡΟΨ. ΠΡΩΜΕ ΔΕ ΑΨΕΙΜΕ
 ΞΕ Π̄ΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΠΕ ΑΨΩ ΑΨΨ̄ΖΜΟΤ
 Ν̄Τ̄Μ̄ Π̄ΝΟΥΤΕ Ε̄ΧΜ ΠΕΖΜΟΤ Ν̄ΤΑΨΤΑΖΟΨ Μ̄Ν ΘΕ
 Ν̄ΤΑΨΟΥΞΑΨ̄ Ε̄ΒΟΛ Ζ̄Μ̄ Π̄ΔΑΙΜΟΝΙΟΝ. ΑΨΩ ΜΕΨ-
 ΨΟΟΠ Ζ̄Μ̄ ΠΤΟΠΟΣ Ν̄Π̄ΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΕΨΔΙΑ- 10
 ΚΟΝΕΙ ΝΑΨ ΨΑ ΠΕΖΟ[ΟΥ] Ν̄ΠΕΨ [ΒΙΟΣ]
 [ΨΠ]ΗΡΕ
 ΗΠΕ
 Ν̄ΙΜΟΟΥ. ΑΨΨΩΠΕ Ζ̄Μ̄ Π̄ΤΟΠΟΣ Ν̄Π̄ΖΑΓΙΟΣ ΓΕΩΡ- 15
 ΡΙΟΣ ΖΩΣΤΕ Ν̄ΤΕ ΠΕΨΣΟΕΙΤ ΠΩΖ ΨΑ ΝΕΧΩΡΑ
 ΤΗΡΟΥ ΕΤΒΕ Ν̄ΒΟΜ ΕΤΨΟΟΠ Ν̄ΖΗΤΨ. ΝΕΤΨΩΝΕ
 Ν̄ΨΤΑΛΒΟ Ν̄ΙΜΟΟΥ Ν̄ΔΑΙΜΟΝΙΟΝ Ν̄Ψ̄ΝΟΥΞΕ Ν̄ΙΜΟΟΥ
 Ε̄ΒΟΛ. ΑΨΕΙ ΨΑΡΟΨ Ν̄ΒΙ Ν̄Ρ̄ΡΩΟΥ Μ̄Ν Ν̄ΚΩΜΗΣ.
 ΑΨΠΑΖΤΟΥ ΑΨΧΙΣΜΟΥ Ζ̄Μ̄ ΠΕΨΤΟΠΟΣ Ε̄ΤΟΥΑΔΒ 20
 ΑΨΕΙΝΕ ΝΑΨ Ν̄ΖΝΔΩΡΟΝ. ΖΟΙΝΕ ΑΨΤΑΜΙΟ Ν̄Ζ̄Ν-
 ΖΙΚΟΝ Ν̄ΝΟΥΒ ΑΨΤΑΖΟΥΨ ΠΕΨΤΟΠΟΣ
 Ζ̄Μ̄ ΚΟΟΥΕ ΔΕ ΑΨΤΑΜΙΟ Ν̄Ζ̄Ν̄ΛΙΜΗΝ̄ Ν̄ΝΟΥΒ. Μ̄Ν
 ΖΕΝΚΥΜΕΛΙΟΝ Μ̄Ν ΖΝΕΨΑΡΓΕΛΙΟΝ ΕΨΡ̄Π̄ΜΕΕΨΕ
 Ν̄ΝΕΨΨΗΡΕ. ΑΨΩ ΝΕΡΕ Π̄ΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ· 25
 ΞΙΖΜΟΤ ΕΨΡΑΨ̄ Ε̄ΧΩΟΥ Ν̄ΝΑΖΡ̄Μ̄ Π̄ΝΟΥΤΕ. ΑΨΩ
 Λ̄ ΠΕΧ̄Τ̄ ΨΝΑΨ Ν̄ΠΕΙ ΚΕΝΟΒ̄ Ν̄ΖΜΟΤ· Ν̄ΘΕ Ν̄ΤΑΨΩΡΚ
 ΝΑΨ ΕΨΧΩ Ν̄ΙΜΟΣ ΞΕ ΔΙΩΡ̄Κ̄ Ν̄ΙΜΟΨ̄ Ν̄ΜΙΝ̄ Ν̄ΜΟΨ̄·
 ΞΕ ΡΩΜΕ ΝΙΜ ΕΤΨΟΟΠ Ζ̄Μ̄ ΟΨΔ̄ΝΑΡΚΗ Μ̄Ν Π̄-
 ΡΑΣΜΟΣ ΝΙΜ· ΕΨΨΑΝΩΨ Ε̄ΨΡΑΨ̄ Ε̄ΡΟΨ̄ Ζ̄Μ̄ ΠΕΨΖΗΤ 30

page ?
col. I.

page ?
col. II.

page ?
col. I. ΤΗΡῆ ΝΕΦΧΟΟΣ ΧΕ ΠΝΟΥΤΕ ΜΠΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ
ΒΟΗΘΕΙ ΕΡΟΪ. †ΝΑΝΑΖΜΟΥ ΕΒΟΛ ΖΗ ΠΙΡΑΣΜΟΣ
ΝΙΜ· ΜΗ ΑΝΑΓΚΗ ΝΙΜ ΕΙΣ ΝΑΪ ΜΕΝ ΑΝΧΟΟΥ
ΕΤΒΗΗΤΚ ὠ ΠΜΑΡΤΥΡΟΣ ΜΠΕΧ̄C ΑΥὸ ΠΧΩΩΡΕ
ΝΔΥΝΑΤΟΣ· ΠΕΝΤΑ ΠΝΟΥΤΕ †ΤΑΕΙὸ ΝΑΦ ΖΗ 5

page ?
col. II. ΤΠΕ ΑΥὸ ΖΙΧΜ ΠΚΑΖ· ΤΗΣΟΠ̄C ΜΜΟΚ ΑΡΙΠΡΕC-
ΒΕΥΦ ΕΖΡΑΪ ΕΧΩΝ ΝΝΑΖΡΗ ΠΕΝΤΑΚΜΕΡΙΤῆ
ΠΕΧ̄C ΝΕΦΩΕΝΕΖΤΗΦ ΖΑΡΟΝ. ΝΕΦΑΥΖΑΝΕ ΝΝΕΝ-
CΩΩ, ΜΗ ΝΕΝΓΕΝΗΜΑ. ΝῆCΑΝῶ ΝΡ[Ω]ΜΕ
ΝΕΦ†ΒΟΜ ΝΗΤΒΝΟΟΥΕ ΑΥὸ ΝΕΦΖΩΤΠ ΝΜΙΜΑΝ 10
ΜΠΕΦΝΑ· ΜΗ ΤΕΦΑΓΡΑΠΗ ΖΙ ΟΥCΟΠ. ΝῆΦΙ ΜΜΑΥ
ΝΗΝΙΖΙCΕ· ΜΗ ΠΙΠΟΛΥΜΟΣ ΕΒΟΛ ΖΙΧΩΝ. ΑΥὸ
ΝΕΡΡΩΟΥ ΜΗ ΝΕΖΟΥCΙΑ ΜΗ ΝΑΡΧΩΝ ΜΗ ΝΕ-
ΚΡΙΤΗΣ· ΕΤΑΡΧΕΙ ΕΧΩΝ. ΝῆΑΔΥ ΝΖΥΜΕΡΟΣ ΕΖΟΥΝ
ΕΠΕΦΠΛΑCΜΑ ΕΤΟΥΑΔΒ· ΑΥὸ Νῆ† ΝΑΝ ΝΖΗΟΥ- 15

page ?
col. I. ΟΕΙΩ ΝΕΙΡΗΝΙΚΟΝ· ΧΕ ΤΗΣΟΟΥΝ ΧΕ ΟΥΝΒΟΜ
ΜΜΟΚ ΕΠΡΕCΒ[ΕΥΦ ΕΖ]ΡΑΪ ΕΧΩΝ [Ν]ΤΗ ΤΕΧΑΡΙC
ΜΗ ΤΜΗΤΜΑΪΡΩΜΕ ΜΠΕΝΧΟΕΙC ΙC ΠΕΧ̄C ΠΑΪ
ΕΒΟΛ ΖΙΤΟὸΤῆ ΕΡΕ ΠΕΟΟΥ ΜΗ ΠΤΑΕΙὸ· ΜΗ ΤΕ-
ΠΡΟCΚΥΝΕCΙC ΠΡΕΠΕΙ ΝΑΦ ΜΗ ΠΕΦΕΙΩΤ ΝΑΓΑ- 20
ΘΟC ΜΗ ΠΕΠῆΑ ΕΤΟΥΑΔΒ· ΝΡΕΦΤΑΝΖΟ ΜΠΤΗΡΦ
ΑΥὸ ΝΖΟΜΟΟΥCΙΟΝ· ΤΕΝΟΥ ΜΕΝ ΑΥὸ ΝΟΥὸΕΙΩ
ΝΙΜ ΑΥὸ ΩΑ ΝΑΙΩΝ ΤΗΡΟΥ ΝΝΑΙΩΝ ΖΑΜΗΝ.

ΑCΧΩΚ Ε[ΒΟΛ ΝΒ]Ι ΤΜΑΡΤΥΡΙΑ [ΜΗ ΝΒΟΜ] 25
ΜΠΖΑΓΙΟΣ [ΓΕΩΡΓΙΟΣ] ΖΗ ΟΥΕΙΡΗΝΗ [ΝΤΕ]
ΠΝΟΥΤΕ ΖΑΖΑΜΗΝ (sic) ΙΡ ΜΠΑ
col. II. ρ?

ΕΓΩ ΕΛΑΧ CΤΕΦΑΝΟC ΚΑΙ ΙΩΑΝΝΗC ΑΔΕΛΦΟΥ 30

γραψα ἀριπενμεεγε· πῶς ἰς πεῖς εφεςμοῦ
 ἀγὼ νεφζαρες ἐπωνε μὴ ἴταρο ἐρατῆ
 ἴπαπα ἰακωβ πῦγ ἴπαρχηπαπα ληγς μὴ
 κοῦλβαν ἀποχωριον ὦμιν πανος χε ἴτοῦ
 ἀφῆ ἴροογῶ ἴπειχωμε ἴζυπομνημα ἴπι- 5
 ζαγιος γεωργιος ζα πογχαῖ ἴτεφψγχη χε
 κας ἐρε πζαγιος γεωργιος ναχιζμοτ ἐχωῦ
 ἴναζρῆ πῖρο πεῖς ἴτογχοῦ ζῆ πειαιων
 ἴπονηρον ἀγὼ ἴῖῖῖῖῖ ἴογμερος μὴ οὔ
 κληρος μὴ νετογδαβ τηροῦ ζῆ πκελιων 10
 ετνηγ [ζαμην].

Fragment B.

115. ΜΟΥΤΕ¹ ΕΡΟQ ΧΕ ΑCΗΡ· ΑΥΝΟCQ ΕΒΟΛ ΝΙΜΑΥ
 col. I. ΝΒΙ ΝΖΥΠΗΡΕΤΗC ΑΥΚΟΤΟΥ ΕΠΕCΗΤ. ΑΥΟΥΕ ΔΕ
 ΕΒΟΛ ΝΠΤΟΥQ ΝΟΥCΤΑΔΙΟΝ. ΑΥΩ ΝΤΕΥΝΟΥ
 ΕΙC ΟΥΝΟB ΝΖΡΟΥΜ ΠΕ ΑΥΩΠΕ· ΖΩCΤΕ ΕΤΡΕΠ-
 ΤΟΥQ ΤΗΡQ ΝΟΕΙ. ΑΥΩ Α ΠΧΟΕΙC ΕΙ² ΖΙΧΝ 5
 ΝΕΚΛΟΟΛΕ· ΑΥΜΟΥΤΕ ΕΡΕΩΡΓΙΟC ΕΥΧΩ ΝΜΟC
 ΝΑΥ· ΧΕ Ω ΠΑCΩΤΠ ΝΖΜΖΑΛ ΤΩΟΥΝ ΕΖΡΑΪ
 ΖΙΧΝ ΠΚΑΖ. ΖΝ ΤΕΥΝΟΥ ΔΕ ΕΤΝΙΜΑΥ ΑΥΤΩΟΥΝ
 col. II. ΝΒΙ ΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC ΕΒΟΛΖΝ ΝΕΤΜΟΟΥ.
 ΑΥΠΩΤ ΖΙΠΑΖΟΥ ΝΝΖΥΠΕΡΕΤΗC ΑΥΧΙΩΚΑΚ ΕΒΟΛ 10
 ΧΕ BΩ ΝΗΤΝ ΝΟΥΚΟΥΪ. ΝΖΥΠΗΡΕΤΗC ΔΕ ΝΤΕΡΟΥ-
 CΩΤΜ ΕΤΕΥCΜΗ ΑΥΚΟΤΟΥ ΕΠΑΖΟΥ· ΑΥΩ ΝΤΕ-
 ΡΟΥΝΑΥ ΕΠΠΕΤΟΥΑΑΒ ΓΕΩΡΓΙΟC· ΕΥΠΗΤ ΖΙΠΑΖΟΥ
 ΝΜΟΟΥ ΕΥΧΙΩΚΑΚ ΕΒΟΛ· ΑΥΖΕ ΖΑ ΝΕΥ ΟΥΕΡΗΤΕ
 ΕΥΧΩ ΝΜΟC ΧΕ Ω ΠΕΝΜΕΡΙΤ ΝΕΪΩΤ ΕΤΤΑΒΙΝΥ 15
 ΑΥΩ ΠΖΜΖΑΛ ΝΠΝΟΥΤΕ ΖΝ ΟΥΜΕ· ΜΑ ΝΑΝ
 ΖΩΩΝ ΝΤΕCΦΡΑΓΙC ΕΤΖΜ ΠΕΧC ΙC· ΑΥΩ ΝΤΕΥ-
 ΝΟΥ ΑΥΜΟΟΥ ΟΥΩΝΖ ΕΒΟΛΖΙ ΖΗ ΝΠΔΙΚΑΙΟC
 116. col. I. ΟΥΑΠΤΕΙΖΕ ΝΜΟΟΥ ΕΠΡΑΝ ΝΠΕΪΩΤ ΜΝ ΠΩΗΡΕ
 ΜΝ ΠΕ ΠΝΑ ΕΤΟΥΑΑΒ. ΝΜΑΤΟΪ ΔΕ ΝΤΑΥΧΟΟΥ- 20

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

2) Memphitic version, p. 25.

COY ἠβι ΝΕΡΡΩΟΥ. ἔΝΟΥΧΕ ἔΒΟΛ ἠΠΣΩΜΑ
 ἠΠΠΕΤΟΥΛΑΒ ΓΕΩΡΓΙΟΣ. ΠΕΓΛΗΓΩΝ· Μὴ ΚΛΗ-
 ΓΑΤΙΟΣ Μὴ ΛΑΝΑΣΙΑΡΙΟΣ Μὴ ΜΑΝΔΡΙΑΝΟΣ ΝΤΕ-
 ΡΟΥΡΕΙΔΕ ΩΑ ΠῆΡΟ ΛΥΧΙΩΚΑΚ ἔΒΟΛ ΕΥΧΩ
 ἠΜΙΟΣ ΧΕ ἌΝΘΗ ΖἠΧΡΙΣΤΙΑΝΟΣ ΠΑΡΡΗΣΙΑ. ΠῆΡΟ. 5
 col. II. ΔΕ ΛΥΩΩΠΕ Ζἠ ΟΥΜΟΒ ἠΖΒΑ· ΛΥΚΕΛΕΥΕ ΧΕ
 ΚΛΗΓΩΝ ΕΤΡΕΥΑΩΤῆ ἠΣΑ ΧΩΦ. ΜΑΝΔΡΙΑΝΟΣ ΔΕ·
 Μὴ ΛΑΝΣΙΑΡΙΟΣ ΕΤΡΕΥΜΟΟΥΤΟΥ Ζἠ ἸΣΗΦΕ.
 ΛΥΩ ΚΛΗΓΑΔΙΟΣ ΕΤΡΕΥΜΟΟΧῆ ΕΠΚΕΝΙΚΙΟΝ ΝΕΦ-
 ΜΩΕ Μὴ ΝΕΘΗΡΙΟΝ ΛΥΩ ἠΤΕΙΖΕ ΛΥΧΩΚ ἔΒΟΛ 10
 ἠΤΕΥΜΑΡΤΥΡΙΑ Ζἠ ΟΥΖΟΜΟΛΟΓΙΑ ἔΝΑΝΟΥΣ
 ἠΠῆΝΑΥ ἠΣῆΨΙΤΕ ἠΣΟΥΨΙΣ ἠΠΕΒΟΤ ΠΑΡῆΖΟΤ
 Ζἠ ΟΥΕΙΡΗΝΗ ἠΤΕ ΠΝΟΥΤΕ ΖΑΜΗΝ.¹ ΕΙΤΑ Μὴ-
 ἠΣΑ ΝΑῖ Ἄ ΠῆΡΟ ΜΟΥΤΕ ΕΠΖΑΓΙΟΣ ΓΕΩΡΓΙΟΣ
 ΠΕΧΑΦ ΝΑΦ ΧΕ ΩΕ ΠΑΧΘΕΙΣ ΠῆΗ Μὴ ἠΤΑΙ ΟΥ- 15
 ΣΟΥΤ ΨΙΣ ἠΝΝΟΥΤΕ· ΛΥΩ ΤΑΡΤΗΜΙΣ ἸΜΑΥ
 ἠἠΝΝΟΥΤΕ ἸἸΣΟ ἔΡΟΚ ἠΘΕ ΝΟΥΩΗΡΕ ἠΜΕΡΙΤ.
 ΔΜΟΥ² ΔΕ ΤΕΝΟΥΩ ΠΑΩΗΡΕ ΓΕΩΡΓΙΟΣ ἠῆ ΣΩΤῆ
 ἠΣΩῖ ΕΙἸΣΩ ΝΑΚ· ΕΠΕΤΕΩΩῆ ΠΕ ΝῆἸ ἠΠΕΚΟΥΟῖ
 ἠῆ ΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑῖ ἠΠΑΠΟΛΛΩΝ ΠΕΤΤΟΥΧΣΟ 20
 col. II. ἠΤΟΙΚΟΥΜΕΝΗ ΤΗΡΣ. ΠΕΧΣΕ ἠΠΠΕΤΟΥΛΑΒ ΝΑΦ ΧΕ
 ἔΡΕ ΝΕΙ ΩΑΣΕ ΤΩΝ ΩΑ ΠΟΥ ΕΙΣ ΣΟ ἠΡΟΜΠΕ
 ΕΚΒΑΣΑΝΙΖΕ ἠΜΟῖ ἔΑΚΑΛΑΤ ἠΜΕΛΟΣ ΜΕΛΟΣ ἠΩΟ
 ΜἠἸ ἠΣΟΠ ἠΠΕΙΣΩΤῆ ἔΝΕΙ ΩΑΣΕ ΕΤΖΟΛΔ
 ἠΤΟΔῆΚ ἔΝΕΖ ἠΣΑ ΠΟΥ. ΑΡΑ ΔΕ Ω ΠῆΡΟ ἠ ΓΣΟΟΥΝ 25
 ΔΗ ΧΕ ἠΓΕΝΟΣ ἠΝΕΧΡΙΣΤΙΑΝΟΣ ΜΕΥΕ ΩΜΟΟΥ-

1) At the foot of this page, under the second column, is written in smaller letters ∴ ΠΜΕΖΔ ἠΣΟΠ ἠΩΩ ∴

2) Memphitic version, p. 26.

ΤΟΥ ἔΝΕΖ ΑΛΛΑ ἔΨΑΓΩ ΕΥΨΟΥΒΕ ἠΨΑΧΕ
 ἔΤΟΥΧΩ ἠΜΟΟΥ ΝΑΥ. ΤΕΝΟΥ ΒΕ ΑΚΠΡΟΤΡΕΠΕΙ
 ἠΜΟΙ Ζἠ ΖΕΝΓΟΛΑΓΙΑ ἠΝΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ·
 ΜΗ. ΕΝΟΥ ἠΠΝΟΘ ἠΝΟΥΤΕ ΠΑΠΟΛΛΩΝ. ΠῆΡΟ ΔΕ
 col. I. ΑΦΨΕΙ ἔΣἠ ΤΕΥΛΑΠΕ. ΠΠΕΤΟΥΛΑΒ ΔΕ ΓΕΩΡΓΙΟΣ 5
 ΑΦΝΟΣῆ ἠΣΑΒΟΛ ἠΜΟΟΥ ΕΦΧΩ ἠΜΟΣ ΣΕ ΜΕΝΤΕ
 ἠΓΑΛΙΛΑΙΟΣ ΣΥΝΗΘΙΑ ἠΨΜΙΝΕ ἔΤΙΠΕΙ ἔΣἠ
 ΤΕΥΛΑΠΕ ΕΙΜΗΤΕΙ ἠΤΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ ἠΨΟΡῆ
 ἠΝΕΚΝΟΥΤΕ. ΟΥΕΖΣΑΖΝΕ ΒΕ ΕΤΡΕΥΑΣΦΑΛΙΖΕ
 ἠΜΟΙ. ΕΠΨΕ. ΕΠΕΙ ΔΗ ἠ ΠΕΖΟΥ ΟΥΕΙ ΝΕ ΑΥῶ 10
 ἠ ΠΗ ΡΙΚΕ ἔΖΩΤῆ ΑΛΛΑ ΣΕΚΑΣ ΕΨΑΝΤΩΟΥΝ
 col. II. ΕΖΤΟΥῆ ἔΡΕ ΠΜΗΨΕ ΤΗΡΦ ΣΩΟΥΖ ἠΝΟΚ ΔΕ
 ΖΩΩΤ ἠΤΑΤΑΛΕ ΘΥΣΙΑ ΕΖΡΑΪ ἠἠΝΟΥΤΕ. ΠΕΧΑΦ
 ΔΕ ἠΠΜΑΡΤΥΡΟΣ ΣΕ ἠΝΕΣΨΩΠΙ ὠ ΓΕΩΡΓΙΟΣ
 ΕΤΡΑΚΩΛΑΖΕ ἠΜΟΚ ἠΚΕ ΣΟΠ ΑΛΛΑ ἠΚΕΣΕΨΕ 15
 ἠΤΑΪΤΑΔΥ ΝΑΚ ΕΥΣΒΩ ἠΘΕ ἠΟΥΕΙΩΤ ΕΦΠΑΪΔΕΥῆ
 ἠΠΕΦΨΗΡΕ. ΤΕΝΟΥ ΒΕ ΑΜΟΥ Νῆ ΒΩΚ ΕΖΟΥΝ¹
 ΨΑ ΠΠΑΛΛΑΤΙΟΝ ΨΑ ΤῆΡΩ ΑΛΕΖΑΝΤΡΙΑ Νῆ
 ἠΤΟΝ ἠΜΟΚ ΨΑ ΖΤΟΥῆ. ΝΤΕΡΟΥΧΙΤῆ ΔΕ ἔΖΟΥΝ
 ΨΑ ΤῆΡΩ ἠΛΕΖΑΝΤῆΡΙΑ ΑΦΨΤΑΜ ΜῆΡΟ ἔΡΟΥ 20
 ΜΗ. ΑΦΕΙ ἔΒΟΛ ΡΟΥΖΕ ΔΕ ἠΤΕΡΕΦΨΩΠΕ ΑΦΚΩΛΧ
 col. I. ἠΝΕΦΠΑΤ ΑΦΨΛΗΛ ΕΦΧΩ ἠΠΕΙ ΨΑΛΜΟΣ ΣΕ ΝΙΜ
 ΠΕ ΠΝΟΥΘ ἠΝΟΥΤΕ ἠΘΕ ἠΠΕΝΝΟΥΤΕ ἠΤΟΚ ΠΕ
 ΠΝΟΥΤΕ ἔΤΕΙΡΕ ἠΝΕΨΠΗΡΕ ΜΑΥΛΑΦ· ΑΥῶ ΟΝ
 ΣΕ ΑΖΡΟΥ ἠΖΕΘΝΟΣ ΑΥΣΙΣΕ ἠΖΗΤ· ΑΝΛΑΟΣ (sic) 25
 ΜΕΛΕΤΑΝ ἠΖΕΝΠΕΤΨΟΥΕΙΤ· ΑΥΑΖ ΕΡΑΤΟΥ ἠΘΙ
 ΝΕΡΡΩΟΥ ἠΠΚΑΖ. ΑΥῶ ἠΝΑΡΧΩΝ (sic) ΣΩΟΥΖ
 ΕΥΜΑἠΟΥΩΤ ἔΨ ΟΥΒΕ ΠΧΟΕΙΣ ΜΕΝ ΠΕΦΧῆΡC· ΝΤΕ-

1) Memphitic version, p. 27.

col. II. ρε ππετογλαβ δε γεωργιος ογῶ εφωληλ αφτ
 ἰπζαμην. πεχας ναϗ ἵβι τῖρω ἀλεξαν-
 τριά χε παχοεις γεωργιος νιμ νε νειρρωου
 ἵταγχισε ἵζητ ἡ νιμ νε νει αρχων ἵταγ-
 μελετα ἵζενπετσογειτ αγῶ ον ταμοῖ χε 5
 νιμ πε πεχῖρῆ αγῶ ἀνοκ ἵναςωτῖ ἕροϗ. ἀ
 ππετογλαβ δε γεωργιος ογων ἵτεϗταπρο
 πεχαϗ χε σωτῖ ὦ τῖρω ἀλεξαντριά τα
 ψασε νῖμε· ἵπεζοου δε ἵτα πουτε ταμιδ

^{Ἰ.}
 col. I. ἵτπε μῖ ἵκαζ. ἵτερεϗογῶ δε εϗταμιδ ἵπτηρϗ 10
 αφχι ἵουκαζ ἕβολζῖ ἵκαζ. αφῖλασσε ἵου-
 ρωμε αγῶ ἵκαζ αφωπε ἵουσαρζ μῖ ζεν-
 ψααρ ἕρε ζενμοϗτ μῖ ζεννεϗρον μοϗρ
 ἵμοϗ αφῖστομαχος δε ψωπε ἵζητϗ μῖ ζενβαλ
 ἵν ζενμοϗτ μῖ ογλας μῖ ογωογῶβε· μῖ 15
 ζενδῖχ μῖ ζενοϗρητε· αγῶ ἵκεμελος τηροϗ¹.
 ναω ἵζε ὦ τῖρω ἀλεξαντριά α τει οϗσιὰ

col. II. ἵοϗωτ ἕτε ἵκαζ πε ψωπε ζῖ ἵτεχνη ἵοϗωτ
 ἵτε πχοεις μη οϗῖδὸμ ἕειμε χε ἵταϗταμι
 ἕπῖρωμε ναω ἵζε. ται· ον τε θε μῖ δὸμ 20
 ἕειμε ἕτεϗνοϗ ἕτερε ἵνοϗτε ναωινε ἵσα
 ἵρρωμε ἵζητῆ ετρεϗβωκ ψαροϗ. ετβε πῖρωμε
 ϗαρ ἵταϗπερῶ τπε ἕβολ. αγω ετβηητῖ ἵτα
 πρη ϖοϗοειν ἕρε ποοζ λϗτοϗρρει ετβηητῖ
 ἵταϗπωρῶ ἕβολ ἵπανη ἕρε νεστοιχιον ἀζε- 25

^{ἸΑ.}
 col. I. ϗατοϗ ζῖ νεϗδαζις ετβηητῖ. α ζρωῖ δε ει-
 ψασε ὦ τῖρω ἀλϗξανδριά ετβηητῖ. τῖρω δε
 ἀλεξανδριά πεχας ἵππετογλαβ γεωργιος χε

1) Memphitic version, p. 28.

ΠΑΧΟΕΙΣ ἰουωω εἶμε σε ἴτα παχοεις ει ἐβολ-
 ζῆν ἴπε ναω ἴζε. πεχαϑ δε νας ἴβι ἴπετογααβ
 γεωργιος σε ἐπει δι ἀφναγ σε α τοικοῦμενη
 τηρὲ χω ζῆ ζῆτεθγσιὰ ἴἴδαῖμονιον ναῖ
 ἔτερε ἴρωμε ωῖωφναγ ζῆ ἴτρεγκω ἴσωογ 5
 col. II. ἴππουγε. πεχε τῆρω ἴππετογααβ σε οὔκ
 οὔν ἴνουγε ζῆδαῖμονιον νε· πεχε ἴπετογα-
 ααβ γεωργιος σε ἔζε. πεχας ναϑ σε ἴτα
 πεχ̄τ̄ ῖρωμε ναω ἴζε. πεχαϑ δε νας ἴβι
 ππετογααβ γεωργιος σε σωτῆ ὠ τῆρω ἄλε- 10
 ζαντριὰ ἴθε ἴταγπροφητεγὲ ετβηηηϑ ζῆ
 πεπῆα ἔτογααβ ἴβι νεῖροφηης. δαγεια
 μεν χιωκακ ἐβολ εφχω ἴμος σε πετῆμοος
 εζραῖ ἔχῆ νιχαυρουβιν οὔωνζκῆ ναν ἐβολ
 αὔ ὄν εφχω ἴμος σε ματοῦνες τεκδομ 15
 νῖ ει ἔτογχοη. παλιν ὄν σε εφνηγ ἐπεσχη
 ἴθε νογζωογ ἔχῆ οὔσορῖ ἔτε ἴπαρθεηος
 μαριὰ τε. εφχω δε ἴμος ζωωϑ ἴβι ἀββακοῦμ
 πεῖροφηης· σε ἴχοεις ἀῖσωτῆ ἐπεκζροογ
 ἀῖρζοτε. ἀῖσογῆ νεκζβηγὲ ἀῖρωπηρε. πεχας 20
 δε ναϑ ἴβι τῆρω ἄλγζανδριὰ· σε ἴτα πε-
 col. II. προφηης σωτῆ ἔροϑ ζῆ οὔ ἀφῖρζοτε ἴ ἴταϑ-
 ναγ ἔνεφζβηγὲ ζῆ οὔ ἀφῖρωπηρε. πεχαϑ δε
 νας ἴβι πῖπετογααβ γεωργιος σε σωτῆ ὠ
 τῆρω σε ἴπε προφηης ωβῖα εφωαχε. 25
 ἀφσωτῆ γαρ σε ἴχοεις ηηγ ἀφῖρζοτε¹ ἀφσογ-
 ωηϑ δε ὄν σε ἴναἀναστῆργφη μῆ ἴρωμε

ἴβ.
 col. I.

1) Memphitic version, p. 29.

αγὼ ἀφῶπηρε. πεχας δε ναϋ χε ναμε πα-
 χοεις καλως ἀκωχε αγὼ ἀνοκ ζω ἴογωω
 ἐσωτμ ἐροκ. ὠληλ βε ἐχωϊ ἴτε τεπλανη

π̄β.
 col. I. ἀλβ γεωργιος χε πιστεγε ἐπενταγῆταγροϋ 5
 ἴμοϋ αγὼ μεφναρῶρ χοεις ερω αν ἴδι πρεφ-
 σωρμ ἴ δαϊμονιον πεχας δε ναϋ χε ἴπι-
 στεγε ἀλλα ἴρζοτε ζητῆ ἴπειρρο ἴανομος
 χε οὔλοϊμος πε ἴογαμσαρζ· εἴβε παϊ ζαρεζ
 ἐπμυστηριον ζα ζτηκ ὠαν ἴμψα ἴτε πεπνᾶ 10
 ἴπχοεις ει εζραϊ ἐχωϊ ἀλλα καατ ταοβῶ

col. II. ἴογκογι. ππετογααβ δε γεωργιος ἀκκαας
 ἴπεφ ὠαχε νῆμας· ἀκωλχ δε ἴνεφπατ
 ἀφῶληλ εφχω ἴμος χε πχοεις σωτμ ἐπαῶληλ·
 μαρε πασοπῆ ζων ἐζοϋν ἐροκ. μαρε παταειο 15
 ει ἐζοϋν ἴπεκῆιτο ἐβολ. αγὼ ἀφῶ εφμην
 ἐβολ εφῶληλ ὠαντε πογῶειν ει ἐβολ. ζτοογε
 δε ἴτερεφωπε ἀκκελεγε ἴδι πρρο ετρεφει
 ἐβολ νῆβωκ νῆμας ἐπερπε. πεχε ἴπετογααβ
 γεωργιος ἴπρρο χε ῶαν οὔρρο ἴογωτ προ- 20
 ελθῆ ὠαρε οὔνδῶ μμηνῶ εσωογζ ἐροϋ ποσο

π̄δ.
 col. I. μαλλον νεῖρρωϋ τηροϋ εφωανει ἐβολ ὠαγζε
 ἐζῆῆβα ἴτβα εφσωογζ ἐρωοϋ αγω εϋοϋνηζ
 ἴσωοϋ. ἀλλα ἴτωτῆ ζμοος νητῆ ζμ ἴπαλλα-
 τιον ἀνοκ δε μῆ ἴογῆνβ τῆναβωκ ἐπερπε 25
 ὠα παπολλων ἴτη ταλε θῦσιᾶ ναϋ εζραϊ.
 αγὼ ἴ πρρο τρε ἴκγριζ ὠω ἐβολ εφχω
 ἴμος χε σωογζ τηρτῆ ἴτετῆ ει ἴτετῆναϋ
 col. II. χε εις πσαζ νεμ μυστηριον ἴἴγαλιλαιος ναει

ἐπερπε νεϋταλε θυσιὰ εζραϊ ἠπαπολλων.
 нтересσωтем¹ δε ἠβι τεσζιμε ἠχηρα ἠτα
 πεσωηρε ναγ ἐβολ ἐτεσμη ἠπκγριζ εφωω
 ἐβολ. ασει ἠτεγνογ ἐτῆμαγ ἐρε ἠβω ἠτεσ- 5
 απε βηλ ἐβολ ἐρε πωηρε ωημ ἠτοδτε. αс-
 χижкак ἐβολ εсхω ἠмос. хе оγοῖ ναῖ γεωργιος
 πενταϋτρε νετμοογт τωογн αϋτρε ἠβλλε
^{ἠἔ.}
 col. I. ναγ ἐβολ αϋτρε ἠβαλε μοδωε. πενταϋτρε
 ἠωηη ετωωογ ἐρωηη ἠκεсоп. πενταϋτρε
 τογεβρω ἠпани χινογνε ἐβολ. πενταϋει ἐζογн 10
 ἐпани αϋτρε πανογс χι ογδειн ἐροῖ αῖсоγн
 ἠноγте ἠταϋтаμιοῖ. πενταϋμογз ἠтаτра-
 пеза ἐβολзἠ ἀγαθον nim. πενταϋ τωιπε
 col. II. ἠπιδιὰβολοс μἠ νεϋδαимων хе μἠἠса ναῖ
 τηρογ ἠтакаαγ μἠ нйом τηρογ ἠтаγωωπε 15
 ἐβολзи тоδтк екна† ἠπεκογοῖ ἐπαπολλων
 нῖ ογωω† ναϋ нῖωωπε ἠнобἠб ἠνεchristy-
 ἠнос. ἠπετογaab δε γεωργιος αϋсωβε πεχαϋ
 хе ω τεσζιμε ка ποωηρε εζραῖ εтзἠ πογ-
 замнр ἠтос δε аскаαϋ εζραῖ. αϋμογте 20
 ἐροϋ ἠβι ἠπετογaab γεωργιος хе ειсхω ἠмос
^{ἠῖ.}
 col. I. нак ἠωηρε ωημ зἠ ἠран ἠпχοεις ιс πεхс.
 πενταϋρογδ ειн ενет зἠ ἠкаπε² τωογн εζραῖ
 нῖαзерат нῖгоб некоγ ἐρηте нῖδιаконинει
 ἠἠωαхе. нтеγноγ δε етῆμαγ а πωηρε ωημ 25
 гобϋ αϋαзератϋ. αϋпω αϋει ωа ἠμαртγрос
 αϋογωω† занеϋογἐρηте. ἠπετογaab δε γεωρ-
 гιος πεχαϋ ναϋ хе ειсхω ἠмос нак πωηρε

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

ψΗΜ ΒΩΚ ἔζογν ἔπερπε ἠὲζῆλλην ἠὲ ζοοο
 col. II. ἠπετογωτ παπολλων
 μογτε ἔροκ· ἠψηρε δε ψημ αφβωκ ἔζογν
 ἔπερπε ἠὲζῆλλην πεχαφ ἠπετογωτ¹ πα-
 πολλων χε ειχω ἔροκ ἠτοκ ἠκοφος ἠβῆλε 5
 ἔτε μὴ δισθεσις ἠζητῆ· δεπη ἠμογ ἔβολ χε
 ἠζῆζαλ ἠ ἠνογτε μογτε ἔροκ. πεχαφ ἠβι
 πῆᾶ ετψαχε ζῆ πειδωλον χε ὠ ἠε ἠρῆνα-
 ζαρεθ. ακσεκ ογον nim ψαροκ· ἠτακζε ἔπει-
 ψηρε ψημ των. ακτογνοςῆ ἔζραῖ ἔχων αφει 10
 δε ἔβολ ἠβι παπολλων εφογνηζ ἠσα ἠψηρε
 ψημ. ἠτερεφει δε ψα ἠπετογαδβ γεωργιος
 αφᾶζερατῆ ἠπεφῆτο ἔβολ. πεχαφ ναφ ἠβι
 ἠδικαιος χε ἠθοκ πε ἠνογτε ἠὲζῆλλην. αφογ-
 ὠψῆ ἠβι πεπῆᾶ ἠπονηρον ετψαχε ζῆ πει- 15
 δωλον. πεχαφ ναφ χε βω ὠ γεωργιος ταχω
 νακ ἠζωβ nim. ἠτοφ δε πεχαφ χε ψαχε.
 col. II. πεχαφ ναφ ἠβι ἠδαῖμονιον χε σωτῆ ὠ γε-
 ὠργιῆ. ἠπεογδεις ἠτα πνογτε ειψε ἠτπε.
 αγω αφῆμῆν σεπτε ἠῆκαζ. αφτωδε ἠογπαρα- 20
 δισος ζῆ ἔδεμ κατα ἠμαῆψα ἠπῆρῆ. ἠ ἠνογτε
 ταμιδ ἠογρωμε κατα πεφεινε μὴ τεφζικων.
 λνον δε ἠτερεν ῆχασιζητ ἠ πνογτε βωνῆ
 ἔρον. αφνοχῆ ἔβολζῆ πενῆοογ². αφζῆρῆβωρῆ
 ἔπεσчт επноγн. εψωп εβετεпоγ ἠψανεψ 25
 ἠῆ.
 col. I. βῆβομ ἔογᾶ ἠτῆρῆζαλ ἠμοφ ψανοπῆ нан
 ἠογνοб ἠζηγ. αγὼ он ψανтолман ἠτῆβωк

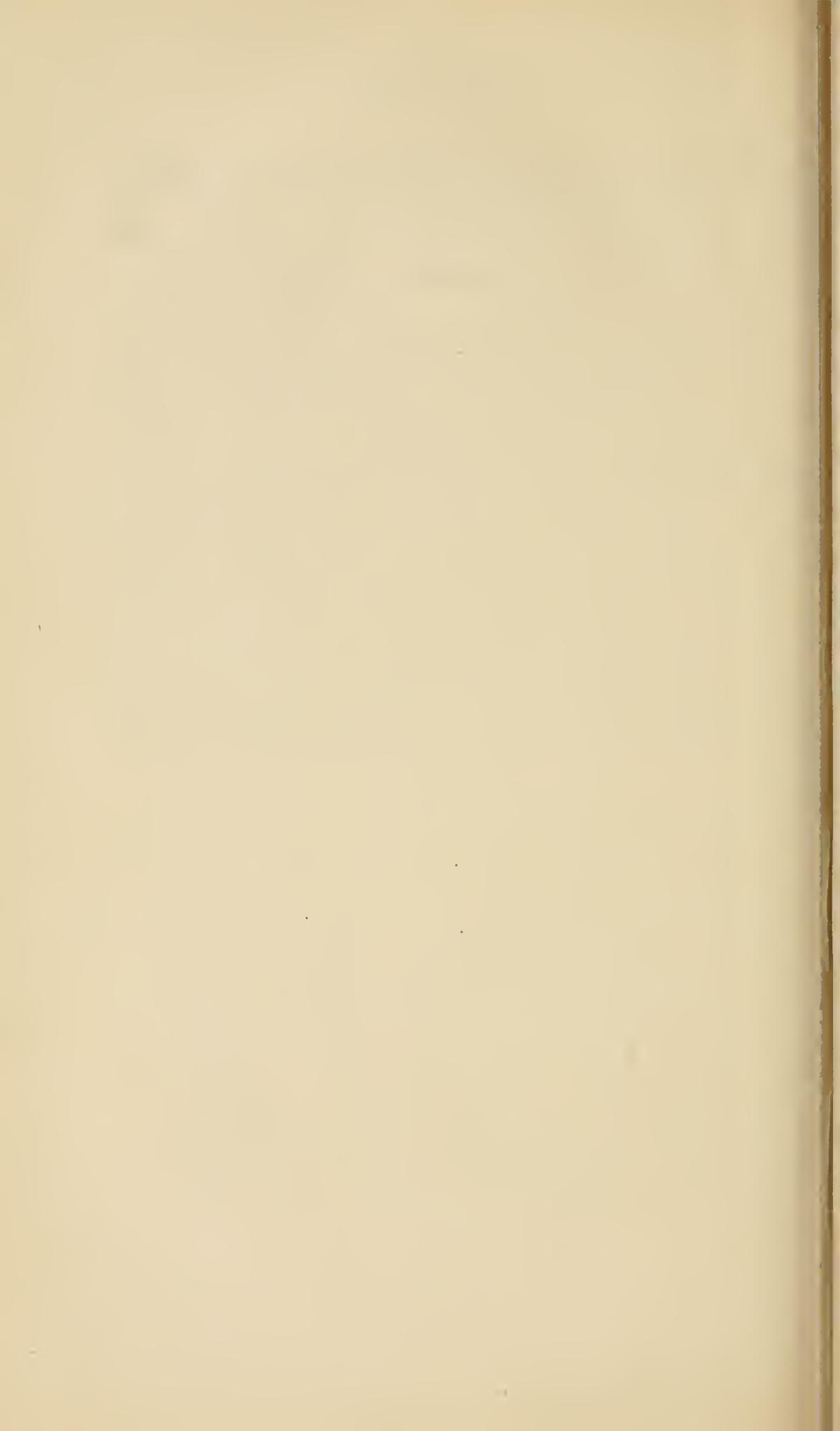
1) Memphitic version, p. 31.

2) Memphitic version, p. 32.

ἔζοῦν ἐτεκλήσιὰ ἠπνοῦτε ἠτὴν ἀζερατὴν ζῆ
 πμα ἐτῆμαγ ἠτὴν ἀπαταν ἠρωμε ζῆ οὔμντα-
 πιστος· ἠζοῦδ δε ἐρῶαν ποῦνηβ κα οὔαζιβολ
 ῶανὸποῦδαζε ἠτῆσοκὴ ναν ἠπροτρεπει ἠμοῦ
 ἐνεине ἔζοῦν ἐπερζητ ἠνετεμεῶωε ετρε- 5
 ρααγ. πεχαγ δε ναγ ἠβι ἠμαρτῦρος ετοῦααβ
 col. II. χε ὦ ἠταλαιπωρος εσχε ζῆ τεκπροζαιρεσις
 ἠμιν ἠμοκ ἀκαακ ἠῶἠμο ἐπεκεοοῦ ἀζροκ
 ἐκοῦωῶ ἐχῶῶρε ἐβολ ἠνεψχη ἠνεχριστι-
 ἠνος. πεχαγ ναγ ἠβι πεπῆᾶ ἠπονῆρον χε 10
 †ζομολογει νακ χε ἐνε οὔ ἠταῖ ἐζοῦσια
 ἠμαγ ἔζοῦν ἐροκ νει νατακο πε ἠτεκψχη
 μῆ πεκῶμα ζι οὔσοπ πεχε ἠμαρτῦρος ναγ
 ἠῶ χε οὔκ οὔν τενοῦ ἐκροῦτ ἐροῖ ζωωτ οὔ
 col. I. μονον ρι ἐροκ νεκναγ ἐτεκδῦμοριὰ· ἠτεκνοῦ 15
 δε ἀλακτιζε ἠῖκαζ ἀφοῦων ἠρωφ. πεχε
 ἠμαρτῦρος ἠπαπολλων χε ἀμοῦ κ
 νακ ἐπεσῆτ ἐπνοῦν ῶα πεζοοῦ ἠπνοῦ ἠζαπ
 ἠμε· παῖ ἐτεκνα† λογος ἠζητὴ ζα νεψγ-
 χοοῦε ἠτακσορμοῦ. ντοῦ δε ἠμαρτῦρος 20
 col. II. ετοῦααβ ἀρβωλ ἐβολ ἠπερμοῦς· ἀρπωτ
 ἔζοῦν ἐπερπε ἀρμορῦ ἐπζητ ἠῆζηρακλῆς
 ἀρσοκὴ ἐπεσῆτ ἀφοῦδῶπῦ ἀτῖρεῦῶωπε ἠθε
 ἠνιειτῆ. πεχαγ δε ἔζοῦν ζῆ ἠκεῶοχῖ ἠνει-
 δωλον χε πωτ νητὴ ἐβολζῆ [π]εμα ἠνοῦτε¹ 25
 ἠῆζελλῆν χε ἀiei ἐτακετηῦτῆ. ἠοῦνηβ δε
 ἠτεροῦναγ ἐπτακο ἠνεῦνοῦτε ἀγᾶμαzte
 ἠῖπετοῦααβ γεωργιος ἀγσονζὴ ζιπαζοῦ ἠμοῦ

¹) Memphitic version, p. 33.

$\bar{\Sigma}$.
 col. I. ΛΥΕΝΤὸ ἔρατq ἠνερρωοq λqσω ἔροοq ἠνε-
 ταγωωπε τηροq ἠνεγνοyτε ἠρογὸ δε με-
 ταγωωπε ἠπαπολλων. πεχε πῆρο δαδιανος
 ναq σε ὦ γεωργιος πεκμηῶα ἠπ[μ]οy.
 μη ἠπεκcmῆ τcῆν οἱ ἔταλε θυγια εzραῖ 5
 ἠἠνοyτε· ἠἠβεοy ἔπμανροyωωτ ναy ἠἠ ταλε
 θυγια ναy εzραῖ· ακ δμα ακειρε . . . ἠzε-
 zβηγῆ ἠτμενε· ἠρσοοyῆ αν σε πεκcνοq
 col. II. ἠἠαδix. πεχαq δε ναq ἠἠβι γεωργιος σε ανοκ
 γαρ ἠἠνοyτεῆ ταῖ zε ἔροοq αῖοyωωτ ναy. 10
 εωχε ἠἠ ποτεy ἔἠαῖ αν ω πῆρο· εἰἔβωκ
 ανἠνε ναῖ ἔπεῖ μα ἠπαπολλων τατ[αλε]
 [θυ]cia ναq εzραῖ επεκἠτο ἔβολ; πεχε πῆρο
 σε αῖοyὸ εεἰμε ἔβολzi τοοτοy ἠἠοyἠἠβ· σε
 ακἠρεqβωκ επεcἠτ επνοyῆ εἰεεκοyωω ἔχοοy
 τzμωτ εἰπ . . ρτπ ἠμαy ἠωνz· πεχαq ναq ἠἠβι.



TRANSLATION.

Th
L

and
Ch
lre
and
ls
and
W
W
the

D
6

ay
E

C
E
W
M
es
st
c
e
e
e

IN THE NAME OF GOD.

The Martyrdom of Saint George¹, the valiant martyr of our [1] Lord Jesus Christ; who completed his strife on the 23rd of the month Pharmûthi², 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 Dadianus³, 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

¹ 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.

² 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.

³ Arab. *داديانس*, Syr. *ܕܕܝܢܝܢܝܫ*, Ethiop. *ደደያኖስ*: 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 **ΕΥΖΙΟC** 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 Ezabel¹ (*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.”² Then seventy³ 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.⁴ 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

¹ 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.

² 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 الابتون وبوسيطون وهرمس واضين والشترى وبازول وارناس وارستيماس وبقية الاله لا يسجد لها لکن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل حوره 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.

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

⁴ 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.¹ 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 [3] 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 earth²; he was a tribune in the imperial army³, 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

¹ The Arabic runs:— انسرة نكاس . وافواس لتكسر العظام . ومعاصير . وكفوف حديد . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكلبتين لقطع الاضراس ومتاقيب حديد تتقب العظام ومناشير حادة .

² Read ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ.

³ Arab. وكان مستخدما في طقوس المملكة.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon¹ 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;² know now that thou hast not only despised us,³ but thou hast also despised the righteous gods. [4] Offer sacrifice then to the || gods and to Apollo⁴ 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 Poseidon⁵ 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-

¹ Arab. التنين.

² Arab. ان من خرج عن احسان الاله يهلك وتكن محسوبيين السفليات وهى الشمس والنار وتكن فنظهر لنا الاله 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.

⁴ Arab. أبَلون.

³ Read **ΑΚΩΟΥΤΕΝ ΑΝ?**

⁵ 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 ¹, 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 times², 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 ||

¹ Arab. *اتون عاليه*.

² 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."¹ When he had come to the tribune², 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-

¹ Psalm xxii. 19.

² 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 Athanasius¹ took a cup,² and washed his face in it,³ 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,⁴ "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,⁵ and invoked the names of demons more evil⁶ than the first over it, and he gave him the cup to drink;⁷ and when the saint had drunk no evil happened to him.⁸ 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."⁹ 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.¹⁰ And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

¹ 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.

² D adds 'of cold water'. ³ Arab. *وعسل وجهه فيه*.

⁴ D makes Athanasius address Dadianus.

⁵ D 'and he mixed poisons in it'.

⁶ D 'mightier names of devils.' ⁷ 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.'

⁸ Fragment A of the Sahidic version (D) of the martyrdom begins here.

⁹ 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.

¹⁰ According to D he was martyred on the seventh day of Tôbc.

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,¹ 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,² 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

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

² Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κανρος.

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 dragon¹ 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

¹ 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 Michael¹ blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, 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 woman² 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 four³ divisions and to be slain. Thus they consummated their martyrdom at the ninth

¹ 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*, pp. 9, 144, 169. ² D 3999. ³ D 'ten'.

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

Then the governor commanded them to bring Saint² 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 it³ [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 chiselled⁴ out to fit his head, and they thrust his head in it, and made it fast with lead,⁵ and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures⁶ 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 things⁷ the governor commanded to throw him [14] into a bronze 'bull'⁸ and to drive⁹ sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',¹⁰ that the body of the saint might be broken to pieces¹¹ 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 do¹² with him or how he should destroy¹³ him; now he was very handsome¹⁴

¹ I. e., March 11. D Mechir.

² B begins with the letters ΓΙΟΣ of ἩΠΙΛΓΙΟΣ. ³ B ἸΝΣΕΖΙΤΣ.

⁴ B ΕΥΦΟΝΚ ΚΑΤΑ ΤΕΦΛΦΕ ΕΉΡΗΙ ΕΡΟΦ (sic).

⁵ B rightly ἸΤΑΖΤ. ⁶ B ΤΑΙΒΑΚΑΝΟΣ. ⁷ B ΝΑΙ ΔΕ ΟΝ.

⁸ Saint Apater was *boiled* in a 'bull' of brass, ἸΟΥΣΩΔΙΟΝ 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.

⁹ B ΕΤΩΣ. ¹⁰ Arab. عجله للعجل وان تدور عليه.

¹¹ B ἸΠΟΥΒΟΛΒΕΛ. ¹² B ΛΗΝΑΕΡΟΥ.

¹³ B ΛΗΝΑΤΑΚΟΥ. ¹⁴ B ΟΥΣΑΙΕ ΓΑΡ and omits ΠΕ.

in appearance.¹ And in that night the Lord appeared to him, saying,² "Be patient,³ 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 heaven⁴ for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die⁵ 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."⁶ 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 I⁷ am with thee. Thy martyrdom⁸ shall be consummated before these seventy governors, and thou shalt testify of Me before⁹ 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,¹⁰ and continued looking until the day rose;¹¹ 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 lord¹² the Sun, and by the seventy gods,¹³ and by Artemis the saviour¹⁴ of the whole world, I will believe on thy God, and will worship Him¹⁵ nobly." Saint

¹ B ΠΕΡΧΙΝΝΑΥ. ² B ΕΥΧΩ ἸΜΟC ΝΑΥ.

³ B ΔΜΟΝΙ. I shall not notice such variants as this in future.

⁴ B ΩΠ ΝΑΚ ἸΖΡΗΙ ΉΕΝ ΝΙΦΗΟΥΙ. ⁵ B ΕΤΕΚΝΑΜΟΥ.

⁶ Arab. والوديعه التي اودعتها في جسدك اخدها.

⁷ B ΣΕ ΔΝΟΚ. ⁸ B ΤΕΚΜΑΡΤΥΡΙΑ.

⁹ B ἸΠΟΥἸΘΟ ΕΒΟΛ. ¹⁰ B CΟΜC ἸCΩΥ ἸΘΟΥ.

¹¹ B omits ΩΛΙ. ¹² B ΠΑΝΗΒ.

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

¹⁵ B rightly ἸΜΟΥ.

George said to him, "Say what thou wilt ask of me." Magnentius¹ the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs² 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 through³ thy prayer; and that each one made of the wood of a fruit-bearing tree⁴ gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves⁵ [only]; by this will I believe⁶ on thy God." Then Saint George threw himself upon his face and prayed to God a long time,⁷ and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great⁸ trembling and shaking,⁹ 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 leaves¹⁰ only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests¹¹ his power in dry wood." Saint George [16] answered and said, "Wilt thou compare¹² 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."¹³ Then he commanded them to bring a huge saw, and they sawed him in two,¹⁴ and so he yielded up his spirit. And he commanded a large cauldron to be brought

¹ B ΜΑΓΝΕΝΤΙΟΣ.

² B ΑΝΦΑΤΣΙ (sic).

³ B ΦΙΡΙ ΕΒΟΛ ΗΒΗΤΟΥ ΣΙΤΕΝ.

⁴ B ΗΡΕΦΤΟΥΤΑΣ ΝΟΥΟΥΤΑΣ ΕΦΦΟΡΙ ΕΒΟΛ.

⁵ B ΕΦΦΟΡΙ.

⁶ B ΤΕΝΝΑΝΑΣΤ.

⁷ B ΗΜΑΥ.

⁸ B ΗΣΕ ΟΥΝΙΩΤ.

⁹ B ΟΥΨΘΟΡΤΕΡ.

¹⁰ B ΣΨΟΥΙ.

¹¹ B ΑΥΟΥΩΝΣ.

¹² B ΑΚΘΕΝΘΩΝΣ.

¹³ B ΤΣΨΟΥΝΟΥ ΑΝ ΣΕ ΕΙΜΑΤΑΚΟΥ ΗΑΨΗΡΗΤ.

¹⁴ B ΑΥΑΙΣ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,¹ and bitumen;² 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)³ 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 it⁴ in the earth, lest the Christians should find his remains and build a martyrion 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 Zalathîel⁵ [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!⁶ For I am He that raised up Lazarus from the dead, and I now command⁷ 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 pain⁸ 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.

¹ B omits ΝΕΜ ΟΥΩΤ.

² B ΟΥΕΡΠΡΕΣΙ.

³ B ἸΝΤΕ ΠΙΒΕΡΩΟ. Arab. فنى الزيت الذى فيه.

⁴ Leaf no. 39 is wanting in B.

⁵ I. e., שאלהיאל.

⁶ B fol. 41a, begins with ΤΩΝΚ.

⁷ B ΑΝΟΚ ΠΕ ΕΤΟΥΑΖΣΑΖΝΙ.

⁸ 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 him¹ 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 thee² and thy Apollo."

And behold, a woman whose name was Schollastikê³ cried out to⁴ 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 into⁵ this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali⁶ 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 here⁷ a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening⁸ of it is: but if through thy prayers the bones of those

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

² B αὐτὸν ζῆλον σου.

³ B ΣΧΟΛΛΑΣΤΙΚΗ. Arabic كسستىكا. The Greek has ἐν οἷς καὶ τις ἀνὴρ, Γλυκερίος τοῦνομα. *Acta Sanctorum*, Appendix to April 23. p. xi.

⁴ B ΟΥΒΕ ΠΛΗΡΙΟΣ ἩΜΑΡΤΥΡΟΣ ἸΝΤΕ ΠΧ̄C ΕCΣΩ ἩΜΟΣ.

⁵ B ἔβουγν ἔται.

⁶ The form given by Theodotus is ΡΑΚΛΙΛΟΣ. Arabic اطرافىالى, Syr. ܩܪܩܝܠܝܘܣܝܘܬܝܘܢ. ⁷ B ԽԱՏՈՒՄԵՆ ՉՈՒՑ ԷԲՈՒԿՆ. ⁸ B ΠΟΥΡΟ.

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 believe¹ 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 ye² 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 impossible³ to you.⁴ But now arise, thou and Dadianus and the governors⁵ of [19] Egypt, and open the door of the tomb and bring⁶ 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.⁷ When he had finished his prayer and said 'Amen', there was a mighty⁸ trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three⁹ 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."¹⁰ Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."¹¹ Dadianus said to him "Had Christ come into the world at that time, or not?"¹² and he that had risen from the dead said, "I do not know, nor

¹ B ΕΙΤΝΑΖΤ.² B ΕΨΩΠ ΟΥΝ.³ B ΝΕΡΑΤΧΟΜ.⁴ S. Matt. xvii. 20.⁵ B ΝΙΚΕΟΥΡΩΟΥΙ.⁶ B ΛΕΙ.⁷ B ΩΛ ΦΟΥΩΩ.⁸ Read ΟΥΝΙΩΤ.⁹ B Ι 'ten'.¹⁰ Arab. ساجون, Syr. ܒܘܥܝܢ, B ΒΙΟΥΒΗΝ. Theodotus gives the name as ΒΟΗΣ.¹¹ B ΠΕΧΑΦ ΝΑΦ ΧΕ ΙΣ ΖΟΥΘ Ξ ΉΡΟΜΠΙ.¹² Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur le Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"¹ and he that had risen from [20] the dead said to him, "Do not force me,² 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, deaf³ and blind [idol]. When I left the evil living⁴ of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.⁵ 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,⁶ but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;⁷ but the work which every man hath done shall be laid before His eyes. Then⁸ the Judge⁹ will answer and say, 'Show me each one his work that I may give him¹⁰ 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 departs¹¹ 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;¹² 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 confess¹³ and worship idols and images which cannot move"? Dadianus the governor answered¹⁴ and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."¹⁵ [21] Then he that had risen from the dead looked upon Saint George

¹ B ΧΕΙC ΑΝΟΚ ΝΑΖ†. ² B ΑΝΑΡΚΗ.

³ B ΝΕΒΟ. ⁴ B ΜΠΙΧΙΝΩΝΒ.

⁵ B ΕΉΡΗΙ ΕΡΟQ ΑΦΕΜΜΑΥ ΝΧΕ ΠΙΦΕΝΤ.

⁶ B ΜΜΟΝ ΖΛΙ ΜΒΟΗΘΙΑ. ⁷ B ΜΠΛΥΩΕΤ ΝΖΗΤ.

⁸ B ΙΤΑ. ⁹ Arab. القاضى. We should probably read ΚΡΙΤΗΣ here.

¹⁰ B ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΝΩΤΕΝ ΝΤΑ† ΜΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΠΕΦΒΕΧΕ. ¹¹ B ΝΤΕΦΟΥΩΤΕΒ. ¹² B ΝΤΕ †ΚΥΡΙΑΚΗ.

¹³ B ΑΝΝΑΟΥΟΝΖQ. ¹⁴ B ΑΦΕΡΟΥΩ ΔΕ. ¹⁵ B ΠΑΙΩ.

the martyr of Christ, and said to him, "O my lord the holy¹ 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."² 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.³

And Dadianus the governor was stupefied for a time.⁴ Then the governors who were with him said, "This man is a magician⁵, and by his magic has made demons⁶ rise up before us, saying, 'I have raised the dead.'" Dadianus said, "I will now disgrace the whole race⁷ 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 disgrace⁸ the Christians. When they had brought⁹ 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,¹⁰ "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 Herakles¹¹ 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."¹² 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

¹ B adds ΕΘΟΥΑΒ.

² B ΕΤΕΝΒΗΤΟΥ.

³ B ἸΠΕΡΛΙ ΝΑΥ.

⁴ B ΝΑΥΟΥΠΟΥ.

⁵ B ΟΥΡΕΦΣΙΚ.

⁶ Read ἸΣΑΝΔΕΜΩΝ.

⁷ B ἸΠΑΙΓΕΝΟΣ.

⁸ B ἘΤΝΑΩΩΩ.

⁹ B ἘΤΑΥΙΝΙ.

¹⁰ B omits ΝΑΥ.

¹¹ B ΠΙΛΑΚΛΗΣ.

¹² 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 down¹ by the foot of the wooden pillar in her house; and it straightway took root², and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came³ with a table⁴ filled with all good things, and the saint⁵ 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 pillar⁶ of dry wood which had taken root,⁷ 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;"⁸ and she straightway⁹ threw herself down at the feet of the saint and worshipped¹⁰ him. Saint George [23] answered and said to her,¹¹ "Rise up and stand¹² upon thy feet, for I¹³ am not the God of the Christians, but only His servant,¹⁴ 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 holy¹⁵ 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 believe¹⁶ upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

¹ B ΝΑΦΖΕΜCΙ ΠΕ.

² B ΑΦΒΕΠΝΟΥΝΙ.

³ B ΑΦΙΝΙ.

⁴ B ἸΟΥΔΡΑΠΕΖΑ.

⁵ B adds ΓΕΩΡΓΙΟΣ.

⁶ B ΝΕΜ ΠΙΚΕCΤΥΛΛΟC.

⁷ B ἘΤΑΦΒΕΠΝΟΥΝΙ ΝΕ ΟΥΩΕ.

⁸ B †ΤΑΛΕΠΩΡΟC ἸΧΗΡΑ.

⁹ B CΑΤΟΤΦ.

¹⁰ B ΑCΟΓΟΥΩΦΤ.

¹¹ B adds ΝΑC.

¹² B ὀγι ἔρατ.

¹³ B omits the second ἄΝΟΚ.

¹⁴ B ΟΥΒΩΚ ἸΤΑΦ ΑΙΒΙCΙ.

¹⁵ B ΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

¹⁶ B †ΝΑΝΑΖ†.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down¹ 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.² 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."³ Saint George said to her, "O woman, this is sufficient now, but when I need him⁴ to serve me in a matter, I will call him and he shall hear me,⁵ and shall go and serve me." And the woman was not able to answer⁶ 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,⁷ he asked one of his rulers,⁸ "[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,⁹ and he made them flog him without mercy¹⁰ until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity¹¹ of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up¹² to torture him, and they filled iron pots full¹³ of fire and placed them under him,

¹ B omits ΕΓΤΩΒΣ ΕΞΡΗΙ ΕΧΩΓ ΝΑΡΕ ΧΩΓ ΧΟΒΣ ΕΠΕΧΗΤ.

² B adds ΗΕΝ ΝΕΓΒΑΛ.

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

⁴ B ΙΕΡΕΝΧΡΙΑ.

⁵ B ΝΤΕΓΩΤΕΜ.

⁶ B ΕΡΟΥΩ.

⁷ Read ΗΠΙΘΜΗ.

⁸ B ΗΝΝΙΕΝΑΡΧΟΣ.

⁹ B ΔΙΜΩΣΙΑ.

¹⁰ B ΗΕΝ ΟΥΜΕΤΑΝΟΙΑ (sic) ΗΕΝ ΟΥΜΕΤΑΘΝΑΙ.

¹¹ B ΠΑΙΩΔΙ.

¹² B ΑΓΕΡΟΥΒΑΩ ΟΝ.

¹³ B ΟΝ ΣΕΜΕΣ.

until he yielded up his spirit. Then the governor commanded them to take his body and east it¹ 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 blessed² man to a mountain³ called¹ Siris,⁵ the attendants cast it away there, and returned. Now when these devilish attendants had come away⁶ from the mountain a short distance, about thirty⁷ 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,⁸ 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,⁹ "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring¹⁰ the attendants and to set them before him,¹¹ and he made them crucify one of them who was called Klaudane¹² and torture him;¹³ two others called Lasiri and Lasirianê¹⁴

¹ B ἸΣΤΕΒΕΡΒΩΡΓ. ² B ΠΙΜΑΚΑΡΙΟΣ. ³ B ΠΙΤΩΟΥ.

⁴ E begins here with the letters ΜΟΥ†.

⁵ Arab. سيرين, E ΔΣΗΡ, Theodotus ΔΣΟΥΡΙΟΝ.

⁶ B ἔβολ. ⁷ E a stadium.

⁸ B ΣΑΦΑΖΟΥ ἸΝΙΣΥΠΕΡΕΤΗΣ.

⁹ B ΕΥΩΩ. ¹⁰ B ΕΘΡΟΥΙΝΙ.

¹¹ B omits ἔρατοῦ ΝΑΣΡΑΓ.

¹² Arab. الكلودانا. ¹³ B ἸΣΕ† ἸΤΕΡΔΙΜΩΡΙΔ.

¹⁴ Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn¹ they threw to the wild beasts.²

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 thou³ hast just now spoken. I have been in thy power⁴ until this day, why hast thou not spoken them before?⁵ Behold, thou hast put me to the torture for the past seven⁶ 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.⁷ Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights⁸ against those who fight against it?⁷ But now I rejoice⁹ that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom¹⁰ thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head¹¹ 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; command¹² that they put me¹³ in

¹ Arab. الكليكون. E calls these martyrs Glêgôn, Klêgatiôs, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

² According to E they suffered martyrdom on the ninth day of Pharmûthi.

³ Read ΕΤΕΚΣΩ ΜΗΜΟC?

⁴ B ΝΑΥΧΗ ΝΘΩΤΕΝ. Read ΝΤΟΤΚ?

⁵ B ΝΑΙ ΝΗΙ ΙCΧΕΝ ΩΟΡΠ. ⁶ E six years.

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

⁹ B Ε†ΕΡΟΥΟΤ ΝΗΙ ΝΣΕ. ¹⁰ B ΦΑΙ. ¹¹ B ΝΤΑΑΦΕ.

¹² B ΟΥΑΖCΑΖΝΙ. ¹³ B ΜΗΜΟC.

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 inflicted¹ upon thee, for I wrought them on thee in ignorance. Accept me now as² a father, [27] and come, I will take thee into the interior³ 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 knees⁴, and began to pray to God, saying, "O God, my God, there is none like⁵ unto Thee among the gods;⁶ Thou art the God who doest marvellous things.⁷ 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."⁸ 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'? who⁹ 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 desirest¹⁰ 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 unseeing¹¹ (?), the tongue,¹² 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

¹ Β ἔαιτογ. ² Β ἀλλὰ ἰφρητ̄.

³ Β σα βογν ἰπιμωιτ. ⁴ Β ἰπερκελι.

⁵ Ps. lxxxvi. 8.

⁶ Β πρετονι.

⁷ Psalm lxxii. 18.

⁸ Psalm ii. 1.

⁹ Β νιμ νη.

¹⁰ Β ἀρερετιν.

¹¹ The text is probably corrupt here.

¹² ἀφθαμιὸ νογλας.

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 worship¹ abominable things and not God, for they serve soulless² 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?"³ Saint George answered and said⁴ 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.'⁵ And again he saith, 'He shall come down like rain upon the mown grass'⁶, that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and⁷ I was afraid I considered Thy works and I was speechless.'⁸ When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,⁹ and [29] 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,¹⁰ who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest¹¹ well, and hast persuaded me that Christ is the God of the universe;¹² and now I

¹ B ΕΥΟΥΩΩ.² B ΝΑΝ ἸΦΥΧΟΝ.³ 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. 8.⁴ Read ΠΕΣΑΥ ΝΑΣ.⁵ Psalm lxxx. 1, 2.⁶ Psalm lxxii. 6.⁷ B omits ΟΥΟΣ.⁸ Habakkuk iii. 2. Saint George is quoting the

Coptic version of Habakkuk.

⁹ B ἸΠΙΚΟΣΜΟΣ.¹⁰ B ΜΕΘΜΗ.¹¹ B ΚΣΑΧΙ.¹² 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 blemish¹ 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 flesh² 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 me³ 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, and⁴ the priests, and the ministers⁵ 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 straightway⁶ 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;⁷ who didst make to appear those who were dried up and gone to dust;⁸ who didst make pieces of wood of fruit-bearing trees⁹ to blossom beautifully; who didst make the pillar of my house to take root¹⁰ and become a mighty tree, and didst cause a table¹¹ 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 now¹² go to Apollo and worship

¹ B ἸΑΤΑΘΝΙ. ² B ΟΥΕΜCΑΡΞ. ³ B ΧΑΤ ΧΕ †ΝΟΥ.

⁴ B ΑΝΟΚ ΔΕ ΝΕΜ. ⁵ B ΝΙCΑΤΗΡΟC. ⁶ B CΑΤΟΤϞ.

⁷ B ἘΤΕΡΟΝ (sic) ἸΝΙΒΕΛΛΕΥ. ⁸ B ΝΙΩΦΕΕΤΩΟΥΩΟΥ.

⁹ B ἸΩΩΗΝ. ¹⁰ B ΩΠΝΟΥΝΙ. ¹¹ B ἸΤΑΔΡΑΠΕΖΑ.

¹² B †ΝΟΥ ΧΕ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,¹ and said, "Put down thy child out of thy arms," and she put² 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'."³ And the child went quickly into the temple and said⁴, "I tell thee,⁵ O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned⁶ in the idol cried out within him, saying,⁷ "O Nazarene, thou drawest every one to thee, and thou hast sent⁸ this⁹ 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 sojourned⁶ in the idol said, "Bear with me a little, and I will tell thee¹⁰ every thing before thou askest (?)¹¹ 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 art¹² not ignorant that of old time God made a Paradise in Eden,¹³ 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

¹ B ΔΑΡΝΕΤΩ ΡΩΦ. ² B ΔΚΧΩ.

³ Read ΜΟΥ† ἔροκ. ⁴ B omits ΝΑΦ.

⁵ B ΔΙΒΕΡΟΚ. ⁶ B ΕΤΒΑΛΛΗΟΥΤ.

⁷ B omits ΕΦΩ ἸΜΟΣ. ⁸ B ΠΕ*ΕΤΑΚΟΥΩΡΠ.

⁹ B ΠΑΙΚΟΥΧΙ. ¹⁰ B ΠΕΘΝΑΤΑΜΟΚ.

¹¹ We might read ἸΠΑΤΕΚΤΑΚΟΙ 'before thou destroyest me'.

¹² B ΚΟΙ. ¹³ 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 equal¹ 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 straightway² into the abyss together with the idol³ in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.⁴ 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^[33] 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,⁵ 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 throw⁶ 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

¹ Β ΖΥCOC. ² Β CΑΤΟΤΥ ΟΥΝ.

³ Β ΠΙΚΕΘΟΥΩΤ ΝΤΕ ΠΙΠΝᾶ ΝᾶΚΑΘΑΡΤΟΝ ΕΤΣΑΛΗΟΥΤ.

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

⁵ Β ΜΑΛΙCΤΑ ΠΙΝΙΩ† ΝΝΟΥ† ΠΙΑΠΟΛΛΟΝ.

⁶ Β ΝΤΕΚΤΑΛΟ.

answered and said to him, "Go and bring¹ Apollo hither² to me, and I will worship him before thee." Dadianus said to him, "It has just³ been told me by the priests that he has gone down⁴ into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,⁵ "If Apollo was the mighty god in whom thou didst trust⁶ to deliver thee in the evil day, how was it that he was unable to help himself,⁷ 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 grief⁸ 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 Galilean⁹ 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 God¹⁰ is the true God, and He will humble thee in thy pride." The governor¹¹ answered and said to the Queen,¹² "Woe is me, O Alexandra, for I fear¹³ that the magic of the Christians has entered into thee;" and he laid hold of the hair¹⁴ 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

¹ Read ΔΝΙΟΥΓΙ. ² B ἸΝΑΙ and omits ΝΗΙ.

³ Read ἸΠΙΡΗΤ with B. ⁴ B ΔΚΕΡΟΥΖΩΛ.

⁵ E comes to an end here with the word ἸΒΙ. ⁶ B ΕΤΕΡΖΕΛΠΙΣ.

⁷ B ἸΕΡΒΟΗΘΙΝ ἘΡΟΥ. ⁸ B ἸΕΜΚΑΣ ἸΤΕ ΠΕΡΖΗΤ.

⁹ B ΜΑΛΙΣΤΑ ΠΑΙΓΑΛΙΛΕΟΣ.

¹⁰ B ΣΕ ΟΥΗΙ ΠΟΥΝΟΥΤ ἸΘΟΚ (sic). ¹¹ B ΠΟΥΡΟ.

¹² Read ἸΤΟΥΡΩ. ¹³ Read ΤΕΡΖΟΤ.

¹⁴ Β ΟΥΟΣ ΔΡΑΜΟΝΙ ἸΠΙΩΙ.

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 away¹ 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 Pharmûthi² 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."³ And Magnentius⁴ one of the governors said, "Let us pass sentence of death upon him," and the thing pleased⁵ 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 innocent⁶ of his blood this day;" and the sixty-nine governors who were with him⁷ signed⁸ the writing. Then Saint George went to the place where he should receive his crown,

¹ B ΕΓΩΛΙ ΟΥΝ ΗΜΟC ΕΒΟΛ.

² 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.

³ Read ΕΡΟΚ with B.

⁴ 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.

⁵ Read Α ΠΙΖΩΒ ΡΑΝΑ with B.

⁶ B ΤΕΤΕΝΤΕΝΤΟΥΒΗΟΥΤ ΑΝΟΝ ΕΒΟΛΖΑ.

⁷ Read ΕΘΝΕΜΑÇ with B.

⁸ B ΑΥΧΒΑΙ ΒΑΡΑΤÇ ΗΝΤΕÇ ΕΠΙCΤΟΛΗ ΕΞΕΝ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me¹ a little, that I may pray for the seventy governors who have tortured² 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 devour³ 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 while⁴ 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 wishing⁵ to carry away my⁶ body, but my body will not suffice for the whole world. I beseech Thee to grant a favour⁷ to me, grant that my name may heal⁸ 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 Book⁹ of Life the name of every one who shall write down my martyrdom and the sufferings¹⁰ which I have endured. If the heavens withhold their¹¹ 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 suffered¹² these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins¹³ which they have com-

¹ Read ΝΕΜΗΙ. ² Β ΛΥCΙ CΕΕΡΒΑCΑΝΙΖΙΝ.

³ Β ΝΤΕΡΡΟΚΖΟΥ. ⁴ Β ΕΤΙ ΔΕ ΕΓΤΩΒΖ.

⁵ Β ΕΦΟΥΩΩ. ⁶ Β ΠΑCΩΜΛ. ⁷ Β ΝΕΜΩΟΥ ΖΜΟΤ.

⁸ Β ΕΟΥΠΕΘΝΑΝΕΦ. ⁹ Β ΝΠCΩΜ. ¹⁰ Β ΝΙΒΙCΙ.

¹¹ Β ΝΝΕCΜΟΥΝΖΩΟΥ. ¹² Β ΦΗΕΤΩΟΠ. ¹³ Β 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, "Come now, and perform that which has been commanded you;" and he stretched² 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 it³ 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 Pasikrates⁴ the servant of Saint George was with my master until the end of his contest⁵ 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.

¹ B ἸΝΙΚΕΤΩΝΝΑΡΙΟΝ (sic).

² B ΔΕΧΩΟΥΤΕΝ ἸΠΕΡΜΩΙΤ (sic).

³ B ἸΜΟΘ.

⁴ Arab. سكرادسي, Syr. ܣܟܪܐܕܣܝ.

⁵ B ΠΕΡΑΘΛΥΣΙΣ.

[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,¹ 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 martyrdom² 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 orthodox³ 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 heard⁴ and known, and which our fathers have declared unto us.”⁵ As

¹ 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. 869. 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.

² Β ΠΙΜΑΡΤΥΡΟΣ.

³ Β adds ΕΓΘΟΥΗΤ ΝΧΕ ΟΥΝΙΩΤ

ΝΜΗΩ ΝΤΕ ΝΙΟΡΘΟΔΟΖΟΣ ΕΥΕΡΩΔΙ.

⁴ Β ΝΝΗΕΤΑΝΣΟΘΜΟΥ.

⁵ 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 king¹ Nebuchad-^[39] nezzar who was king of² all the Chaldeans, and he forsook his city Tyre, and went to Babylon,³ 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 day⁴ until sunset; and Pasikrates the servant of Saint George stood⁵ 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;⁶ and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came⁷ 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 head⁸ of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin⁹ 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 body¹⁰ of Saint George; and they found that the head had joined on to the body

¹ Β ΝΑΒΟΧΟΔΟΝΟCΟΡ ΠΟΥΡΟ. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

² Β ΕΞΕΝ. ³ Β ΕΤΒΑΒΥΛΩΝ. ⁴ Β ἸΝΤΕ ΠΙΕΖΟΥ.

⁵ Β ΝΑΡΣΕΜCΙ. ⁶ Β ἸΝΤΟΥΕΜΙ ΔΕ ΟΥ ΠΕ ἸΤΑΡΩΠΙ.

⁷ Β ἸΝΝΟΥΖΒΩC ΑΥΚΩ† ΟΥΟZ ΑΥΩΙΝΙ ἸCΑ.

⁸ Β ΕΤΕΡΑΦΕ. ⁹ Β ἸΝΔΙ CΥΝΔΩΝΙΟΝ. ¹⁰ Β ἸΠCΩΜΑ.

as if he were alive and there was no mark of the sword stroke¹ upon it at all. And the servants marvelled greatly², and believed [40] with all their heart that God had received him to Himself, and that everything which He had promised³ 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 buried⁴ him in a sepulchre⁵, and sealed⁶ 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 body⁷ 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 Joppa⁸ laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed⁹ 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 merchant¹⁰ heard¹¹ 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 the¹² manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying¹³ Saint George in their ship. And one of the sailors, Leontius¹⁴ of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it¹⁵ 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.

¹ B †ΩΕΝΣΗΓΙ. ² B ἸΜΑΩΩ. ³ B † ΣΟΤΟΥ.

⁴ B ΑΥΚΩΣ. ⁵ B ἸΠΙΜΖΑΥ. ⁶ B ΑΥΤΟΠΓ.

⁷ B ἸΠΟΥΣΩΜΑ. ⁸ B ΙΟΠΠΗ ΑΥΙ. ⁹ B ΑΥ†ΝΟΥΣ.

¹⁰ B ΠΙΠΡΑΚΜΑΤΕΥΤΗΣ. ¹¹ B ΕΤΑΨΩΤΕΜ.

¹² B ΝΑΥΕΡΩΦΗΡΙ ἸΜΑΩΩ ΠΕ ΣΕ ἸΑΩ ἸΡΗ† ΑΨΕΡ-
ΜΑΡΤΥΡΟΣ. ¹³ B ΕΤΑΛΟΨ.

¹⁴ Read ΠΕ ΛΕΟΝΤΙΟΣ, B has ΛΕΟΝΤΙΝΟΣ.

¹⁵ B ἸΠΕΨΩΜΑ.

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,¹ and because they were Christians they threw themselves down and worshipped him,² 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 servants³ whose names⁴ 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 festival⁵ 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 happened⁶ to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city⁷ called Andrew, who was of the family⁸ of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom]⁹ which says, "And the Lord appeared unto him,¹⁰ 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, whether¹¹ 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

¹ B ΕΠΗΙ and omits. ΑΡΧΟΚΟΥ ΕΒΟΛ.

² B ΕΟΥΩΩΤ.

³ B ΠΙΚΕΒΩΚ.

⁴ B ΟΥΛΙ ΔΕ ΧΕ.

⁵ B ΗΤΑΙ (sic) ΩΩΠΙ.

⁶ Read ΝΗΕΤΑΥΩΩΠΙ with B.

⁷ B ΗΡΑΜΛΟ ΗΤΕ ΨΠΟΛΙΣ ΕΠΕΦΡΑΝ ΠΕ ΑΝΔΡΕΑΣ ΟΥΟΣ.

⁸ B ΗΠΡΕΝΟΣ.

⁹ See page 36.

¹⁰ B ΕΡΟΦ ΑΡΧΑΧΙ ΝΕΜΑΦ ΕΦΣΩ ΗΜΟΣ.

¹¹ B ΙΤΑ.

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 want¹ 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 sufferings² 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 said³ will I do. I will take into My kingdom whosoever shall build⁴ a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where-⁵ soever thy body shall be laid; I will make the nations of the earth⁶ 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 Esau⁷ 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 memorial⁸ 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 tribulation⁹ 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.¹⁰ And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

¹ B ἠΨΩΤ.

² B ΝΕΦΗΙΣΙ.

³ B ἘΤΑΙΣΟΦ.

⁴ B ΦΗΘΝΑΚΩΤ.

⁵ B omits ἘΤΕΜΜΑΥ ΒΕΝ ΠΙΜΑ.

⁶ B ΠΚΛΖΙ.

⁷ B ἸΗΣΑΥ.

⁸ B ἸΠΕΚΕΡΦΜΕΥΙ.

⁹ B ΝΕΜΚΑΖ.

¹⁰ B ΦΗΘΝΗΟΥ.

us lay his body in it, that his blessing¹ 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.² 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 walls³ 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 ground⁴ [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 be⁵ according to the size⁶ of the little shrine, and he built it as well as he could⁷ (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.⁸ And it came to pass

¹ B ΠΕΡΣΜΟΥ.

² B ÈΤΑΡΩΤΕΜ ÈΝΑΙ ΑΦΡΑΩΙ ΟΥΟΣ ΑΦΩΡΡΠΦ.

³ B ΗΣΑ ΝΙΧΟΙ.

⁴ B ΩΛΤ ΟΥΕΡΚΛΘΑΡΙΖΙΝ ΗΠΙΜΑ

ΕΘΡΟΥΧΑ ΣΕΝ† ÈΗΡΗΙ ΑΦΘΡΟΥΣΟΡΤΟΣ.

⁵ Arab. امر ان يُعَلِّمَ بِالْتِبْنِ عَلَى حَدِّ بَنِيَانِ.

⁶ B ΤΜΑΙΗ.

⁷ B adds ΑΣΧΩΚ ÈΒΟΛ ΗΤΕΦΜΑΡΤΥΡΙΑ ÈΤΑΡΚΩΤ È†-ΕΚΚΛΗΣΙΑ ÈΤΕ ΣΟΥΖ ΗΠΙΛΒΩΤ ΛΘΦΡ ΠΩΣ ΝΑΙ ΗΠΙΡΕΦΕΡ-ΝΟΒΙ ΕΤΑΡΣΗΛΙ ΑΜΕΝ. "His martyrion (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

⁸ B omits from †ΩΦΗΡΙ to ΛΜΗΗ.

that Andrew, who had set himself to build¹ the martyrion of Saint George, was lying on his bed one night and thinking within himself,² saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know³ 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 him⁴ 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,⁵ "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 build⁶ 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 it⁷ 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,

¹ Add ἔκωτ with B.

² B ἵβητη ἐρε περλορισμος φονε ἵβρη ἵβητη.

³ B ἵπετ ἔμι.

⁴ B ἐρσω ἵμος ναρ σε ανδρεας ανδρεας σογωντ.

⁵ B ἐρσω ἵμος. ⁶ B ἔτακζιτοτκ ἔρος.

⁷ B †ναθησ ἐπζητ.

and said to him,¹ "Rise up early in the morning and come here,² and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke³ up from his vision he roused his wife, and told her everything¹ 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 Saint⁵ George who has appeared to thee,⁶ and we may in truth believe that we shall find the money⁷ even as he hath shown⁸ thee." So they two arose, and lit⁹ 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 finger¹⁰ 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.¹¹ 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 light¹² to burn brightly, and went into¹³ 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 jar¹⁴,

¹ Read ΝΑΥ ΧΕ.² Read ΕΠΑΙ ΜΑ ΩΦΚΙ.³ Β ΕΤΑΦΕΡΝΗΦΙΝ.⁴ Β omits ΕΡΩΟΥ.⁵ Β ΙΕ ΔΛΗΘΩΣ ΝΠΑΓΙΟΣ.⁶ Β ΕΡΟΥ.⁷ Β ΝΤΑΙΧΡΙΛ.⁸ Β ΕΤΑΥΤΑΜΟΚ.⁹ Β ΔΥΒΕΡΟ ΝΟΥΚΑΡΑΠΤΗΣ Α ΤΣΙΜΙ ΤΩΟΥΝΟΥ ΝΙΜΟΥ.¹⁰ Β ΠΕΦΤΗΠ.¹¹ Β ΠΕΕΤΑΦΘΑΜΙΟΥ.¹² Β ΝΠΙΒΗΒΣ.¹³ Β ΕΖΡΗΙ.¹⁴ Β ΝΤΚΟΥΛΛΑΘΙ.

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 hins¹ 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 city² 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 arose³, and spake with them saying, "Since⁴ 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 worthy⁵ of, and build the martyrion of Saint George in our city." And they all answered him with one voice, saying,⁶ "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 pounds⁷ in gold and one thousand silver *sathêri*.⁸ After these

¹ B ἤζιμ. ² B ἡ πόλις. ³ B adds ἀρτωνῆ.

⁴ B ζαρά σε. ⁵ B φη ἔτα φτ ἑρενερπεμπωλ.

⁶ B ενσω ἴμιος.

⁷ Arab. دينار. The Coptic word ΛΟΥΚΟΣΙ or ΛΟΥΚΟΤΤΙΝ, Greek λοκοτήνην, ὀλοκοτίνιν, ὀλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Graccitas*, i. 1038. The Sahidic form is ΖΟΛΟΚΩΤΤΙΝΟΣ. See Zoega, *Catalogus*, p. 538.

⁸ 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, and¹ 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 consecrated² the shrine. And what a number of miracles took place then! What a number of people were cured³ 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 miracle⁴ 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,⁵ 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 τρισάγιον⁶ the spirit brought

¹ B ΝΕΜ ΠΙΛΓΙΟΣ ΓΕΩΡΓΙΟΣ ΔΥΚΟΤΥ.

² B ΔΥΕΡΑΓΙΛΖΙΝ ΗΜΟΥ.

³ B ΟΥΧΩΣ.

⁴ Read

†ΩΦΗΡΙ. After ΓΕΩΡΓΙΟΣ B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.

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

⁶ I. e. Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος 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 ground¹ and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried² 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,³ 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 marvelled⁴ 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,⁵ 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 man⁶ 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 down⁷ senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace⁸ had been given they pressed round about him, and marvelled at him, for he was⁹ 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 feet¹⁰ after him. And he crawled in among the feet of the people¹¹ until he came to the

¹ B ΑΓΙΝΙ ΝΙΜΟQ ΕΠΚΑΖΙ.

² B ΑQΩΩ.

³ B ΟΥΠΕΡΕΜΟΥ ΧΝΑΨΧΕΜΧΟΜ.

⁴ B ΕΓΕΡΩΦΗΡΙ.

⁵ B ΑΘΝΕ ΝΝΟQ.

⁶ B ΝΙΠΙΡΩΜΙ.

⁷ B ΝΙΠΩΩΙ.

⁸ I. e., 'the kiss of peace', referring to the words ἀσπασόμεθα ἀλλήλους ἐν φιλήματι ἀγίῳ Romans xvi, 16.

⁹ B ΕΥΟΙ.

¹⁰ B ΝΕQΦΑΤ.

¹¹ B ΝΕΝΒΑΛΑΓΧ 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,¹ and his legs gave a loud crack and became straight immediately. Then the people² took away his neck out of the hands of him that was possessed of a devil,³ wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,⁴ and his legs gained strength, and he went forth and departed.⁵ 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 youth⁶ 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,⁷ I saw fire before me, and I was frightened⁸ 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 I⁹ saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

¹ B ΛΥΣΩΚ ΕΡΩΟΥ ΕΥΟΥΩΩ ΕΟΛΩ. ² B Α ΖΑΝΚΕΡΩΜΙ.

³ B ΗΤΟΤΩ ΗΠΙΡΩΜΙ ΕΤΟΙ ΗΔΕΜΩΝ.

⁴ B ΗΕΝ ΟΥΩΘΟΡΤΕΡ ΑΦΘΩ ΕΡΑΤΩ. ⁵ B ΕΡΑΤΩ.

⁶ B ΙΧΧΕΝ ΤΑΜΕΤΚΟΥΧΙ ΟΥΔΕΜΩΝ ΕΧΩΙ.

⁷ B ΗΕΝ ΝΑΒΑΛ ΕΝΕΖ ΕΒΗΛ ΕΦΟΟΥ ΑΦΩΛΗΝΟΥΓΙ ΕΙ ΕΧΩΝ.

⁸ B ΗΩΛΙΩΘΟΡΤΕΡ. ⁹ 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 holding¹ my hands, and embracing the neck² 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 legs³ gave forth a loud noise; and Saint George let go⁴ his legs and beckoned to me⁵ 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 multitude⁶ 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 which⁷ God works through him." And the men who were healed became⁸ 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.*⁹

And it came to pass that when the holy Bishop went into Jerusalem with all those¹⁰ 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

¹ B ΕΓΓΡΑΜΟΝΙ. ² B ΕΦΜΟΥ. ³ B Α ΝΕΡΦΑΤ †.

⁴ B ΑΡΧΑΛΥ. ⁵ B ΝΟΥΒΗΙ. ⁶ B ΠΙΜΗΩ ΓΑΡ.

⁷ B ΕΡΕ. ⁸ B ΕΥΟΙ ΝΙΒΩΚ ΉΕΝ ΠΤΟΠΟΣ.

⁹ B has ΕΘΟΥΛΑΒ instead of ΝΤΕ ΙΗΣ ΧΡΙΣΤΟΥ.

¹⁰ B ΕΘ ΝΕΜΑΡ ΤΗΡΟΥ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments ¹ 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 ² 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 ³ each other with many curses. After these things the Jew answered and said, "Come now and lay a wager ⁴ with me, I will go into the shrine, and will plunder it and bring out ⁵ 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, ⁶ 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. ⁷ 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, ⁸ he spake within himself, saying, "Be ashamed

¹ В ἠρεφερτικῆ.

² В ἠπαίρητ' ἀρρωτεμ.

³ В ἀγτ' ἠζαννωτ' ἠωωω. ⁴ В χα λουγω.

⁵ В ἔπαίμα. ⁶ В πετρωου ωπι ἠμοκ.

⁷ В ἠνιμετρε. ⁸ В 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?¹ show² 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,³ 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 trembled⁴ and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest⁵ 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 bound⁶ him in the shrine, and tied the things which he had stolen to him,⁷ and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip⁸ 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

¹ B ΕΤΤΑΙΝΟΥΤ.

² Read ΝΤΑΥΡΕΛ ΧΗ.

³ B ΕΒΟΥΝ ΕΒΡΗΙ.

⁴ B ΑΦΘΟΡΤΕΡ ΑΓΣΕΙ ΕΒΡΗΙ

ΣΙΧΕΝ.

⁵ B ΚΧΩ ΝΜΟC.

⁶ Read ΑΓCΟΝCΓ with B.

⁷ B ΝΗΗΤC ΑΓΙΩΙ.

⁸ B ΠΙΜΑΚΛΑΒΙ.

up,¹ 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 wager² 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 return³ to the working of magic as of old;" and he wept⁴ 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 stolen⁵ 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 happened⁶ 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 went⁷ and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified⁸ God. And his wife and children and all his

¹ Read ρωις with B.

² B ἰπαρῆ† ἑταρχαλογω.

³ B †νακοτ.

⁴ B ναρριμι.

⁵ B omits ἑτοττ.

⁶ B ἑταρρωπι.

⁷ B omits ἑμαωω λριωωι.

⁸ B αγ†ωου.

neighbours and a multitude of Jews¹ 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.¹

The fourth miracle of Saint George the holy martyr.²

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 face³ 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 gold⁴ 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 morrow⁵ 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 shrine⁶ of Saint George, and they washed his son in the bath and anointed

¹ B ἸΝΤΕ ΝΙΟΥΔΑΙ.

² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΛΒ.

³ B ΖΑΝΚΕΟΥΟΝ ΒΕΝ ΠΕΡΖΟ.

⁴ Arab. قنطار ذهب. For an account of the word ΚΟΥΝΔΙΝΑΡΙΟΝ or ΚΟΥΝΤΙΝΑΡΙΟΝ, Gr. κεντηνάριον, *Centenarium*, see Du Cange, *Glossarium Med. et Infim. Graccitas*, I, p. 634.

⁵ B ἸΠΕΡΡΑΣΤ.

⁶ B ἸΠΤΟΠΟΣ.

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 name¹ 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 George² the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy³ 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 which⁴ 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 town⁵, behold there came forth against them out of the wood,⁶ two hungry, roaring and ravening lions, as it is written, "He maketh darkness⁷, and it is night in which all the beasts of the earth go about.

¹ B **ΒΕΝ ΦΡΑΝ.**

² B adds **ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΑΒ.**

³ B **ΕΥΒΙ†.**

⁴ B **ΕΡΕ.**

⁵ B **ΕΟΥΤΙΜΙ ΩΑΤΕΝΜΥΛΛΙΟΝ.**

⁶ B **ΠΙΑΣ.**

⁷ B **ΑΚΧΩ ΝΟΥΧΑΚΙ.**

The young lions roar¹ and raven and seek after their food.”² 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.³ 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 spake⁴ with one another, saying, “If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred⁵ 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 woods⁶ and departed. And the men whose minds had thus been quieted knew that it was Saint George⁷ who had vouchsafed to them this gift, and they glorified God and His holy⁸ 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 several⁹ men, and multitudes of animals¹⁰ of this district, but glory be to Saint George who hath delivered¹¹ you from this wrath.” After these things the two merchants took counsel with each other, saying, “What we have vowed to the shrine¹² of Saint George let us

¹ Β ΖΑΝΜΑΣ ΝΙΜΟΥΙ ΕΥΖΟΚΕΡ. ² Psalm civ. 20.

³ Β ΑΥΕΡΦΑΩΜΟΥ ΟΥΟΣ Α ΠΙΘΗΡΙΟΝ ΟΖΙ ΕΡΑΤΟΥ
ΣΑΠΩΩΙ ΝΙΜΩΟΥ ΕΝΑΓΟΥΩΩ ΕΟΥΩΜ ΝΝΙΡΩΜΙ.

⁴ Β ΕΥΣΑΧΙ. ⁵ Β ΝΠΑΙ Ρ. ⁶ Β ΕΒΟΥΝ ΗΕΝ ΠΙΑΖ.

⁷ Β ΓΕΩΡΓΙΟΣ ΤΕ. ⁸ Β ΠΙΜΑΡΤΥΡΟΣ. ⁹ Β ΖΑΝΜΗΩ.

¹⁰ Β ΝΤΕΒΝΗ. ¹¹ Β ΠΕΤΑΦΝΑΖΕΜ. ¹² Β ΝΠΤΟΠΟΣ.

perform as a thanksgiving to the glory of God, and let us become Christians¹ in very truth and not turn back.² 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 bought³ for one hundred pounds in gold; and when they came into Jerusalem they sold [60] them for two hundred pounds in gold before they reached their native city in Samaria.⁴ 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 city⁵ 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,⁶ 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 devils⁷ which were cast out, and they all rose⁸ up and received baptism in the name⁹ of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians¹⁰ that day in the shrine of Saint George in the peace of God, Amen.

¹ B ἸΟΥΧΡΗΤΙΑΝΟΣ.

² B ἸΠΕΝΘΡΕΝΤΑΘΕ ἘΦΑΖΟ ΖΟΘΟΝ. ³ B ΑΥΘΟΠ.

⁴ B ἘΤΟΥΒΑΙ (sic) ἸΝΤΑΜΑΡΙΑ. ⁵ B ἘΤΒΑΚΙ.

⁶ B ΓΕΩΡΓΙΟΣ ΝΕΜΑΝ ΟΥΟΣ ΑΥΖΙΩΩ.

⁷ B ἸΔΕΜΩΝ Ἰ ΝΑΖΙΟΥ Ἰ ἸΜΩΟΥ.

⁸ B ΑΥΤΩΟΥΝΟΥ ΔΕ. ⁹ B ἸΦΡΑΝ.

¹⁰ B ἸΧΡΗΤΙΑΝΟΣ ΣΕ.

*The sixth miracle of Saint George the holy martyr¹ of
Jesus Christ.*

Now there was a certain Christian² in Jerusalem whose name [61] was Zôgratôr,³ and he had a son who was a lunatic, and he himself was gouty;⁴ and the man was very rich,⁵ and had much wealth in gold⁶ and silver and many herds of cattle. And it came to pass that when he heard⁷ of the mighty deeds and miracles of Saint George, he vowed⁸ 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 legs⁹ became smaller (?) little by little,¹⁰ 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?"¹¹ Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem¹² 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

¹ B adds ΕΘΟΥΑΒ.

² B ΟΥΡΩΜΙ ΔΕ ΝΧΡΗΧΤΙΑΝΟΣ.

³ B ΖΩΓΡΑΤΗΡ.

⁴ B ΝΛΠΟΤΑΚΡΗΣ.

⁵ B ΕΜΑΩΩ ΠΕ.

⁶ B ΟΥΝΟΥΒ.

⁷ B ΕΦΩΤΕΜ.

⁸ B ΝΙΜΟΦ ΖΩΦ.

⁹ B ΝΕΦΛΑΨ.

¹⁰ B ΝΟΥΚΟΥΣΙ ΝΟΥΚΟΥΣΙ.

¹¹ B ΝΤΕΚΑΛΗΝΙ ΕΡΟΦ.

¹² B read ἱλμ̄.

had taken place through Saint George, that Zôgratôr¹ 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 day², 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 festival³ had not returned. Now Zôgratôr was within,⁴ talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts⁵ such great sufferings upon him⁶ that it has been said many times, 'It would be better for him to be dead⁷ rather than live⁸ and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him⁹ 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 receive¹⁰ everything which¹¹ they ask for, and that nothing is too hard for them¹² [to do] in God's name.¹³ Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do.'¹⁴ 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

¹ B ζωγρατηρ εφναυ ενιτω. ² B βεν πιεζουου δε.

³ B ετεμπεφρωλ ηθοσ νεν μηεταφρωλ επιωαι.

⁴ B σαβολ. ⁵ B αυτ. ⁶ Read ναφ των α? with B.

⁷ B εθρεφμου. ⁸ B εφονη.

⁹ B τναφενσ νακ ηται ωαροκ παυμα ητατ ηζαννωτ.

¹⁰ B τετενναδιτου. ¹¹ B ετε ερε.

¹² B ητενηνου. ¹³ B παραν.

¹⁴ 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,¹ saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?"² By Hercules,³ 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,⁴ 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 return⁵ to him again." And when the devil⁶ 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.⁷ And he came to the shrine every year on Saint George's day⁸, and made⁹ a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified¹⁰ God and Saint George¹¹ until the day of his death.]

The seventh miracle of Saint George¹² the holy martyr.

[64] And it came to pass that when the servants of the shrine of Saint George¹³ had increased, the steward made them go out to collect and

¹ B adds ΕCΧΩ ΝΙΜΟC.

² B ΝΗΙ ΕΝΑΩ.

³ For other instances of the use of this interjection see Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 35, 106.

⁴ B ΝΩΔΩΙ.

⁵ B †ΝΑΚΟΤ.

⁶ B ΠΙΔΕΜΩΝ ΔΕ.

⁷ B ΝΤΟΤΩ Φ†.

⁸ B ΠΕΖΟΥΓ.

⁹ B ΩΑΤΕΨΙΡΙ.

¹⁰ B ΕΥ†ΩΟΥ.

¹¹ B ΓΕΩΡΓΙΟC ΕΠΕΖΟΥΓ ΝΤΕ ΠΕΨΜΟΥ.

¹² B adds ΠΙΜΑΡΤΥΡΟC ΕΘΟΥΑΒ.

¹³ B omits ΝΠΙΛΓΙΟC ΓΕΩΡΓΙΟC.

gather in the first-fruits and gifts which were given to the holy shrine¹ of Saint George. Moreover, many people in the country vowed² and dedicated their sons and daughters³ and cattle to⁴ 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,⁵ and the sailors cried out to God and Saint George, saying, "Help us," straightway⁶ the help of God strengthened them speedily and saved⁷ their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord⁸ 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 help⁹ of the living God? If a ship¹⁰ 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.¹¹ And one of the servants¹² 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 repent¹³ of his sins, and

¹ Β ΕΠΙΤΟΠΟΣ. ² Β ΟΥΜΗΩ ΩΩ. ³ Β ΖΔΝΩΗΡΙ.

⁴ Β ΕΪΘΟΥΝ ΕΠΤΟΠΟΣ. ⁵ Β ΗΤΟΥΕΡΚΥΝΔΙΝΕΥΙΝ.

⁶ Β ΗΕΝ ΤΟΥΝΟΥ ΕΤΟΥΝΔΩΩ ΕΒΟΛ ΧΕ Φ† ΝΕΜ ΠΙΔΓΙΟΣ
ΓΕΩΡΓΙΟΣ ΔΡΙΒΟΗΘΙΝ ΕΡΟΝ ΗΕΝ ΤΟΥΝΟΥ.

⁷ Β ΠΟΥΧΟΙ ΣΕΜΝΙ. ⁸ Β omits ΩΑΡΕ ΝΙΤΕΒΝΩΟΥΪ ΜΩΩΙ.

⁹ Β ΗΙΤΕΝ ΤΒΟΗΘΙΑ. ¹⁰ Β ΔΡΕΩΑΝ ΟΥΧΟΙ.

¹¹ Β ΗΑΤΝΑΖ†. ¹² Β ΠΙΒΩΚ.

¹³ Β ΓΝΔΕΡΜΕΤΑΝΟΙΝ ΕΖΡΗΙ.

I will forgive him;" but he did not cease to steal, and he acted¹ 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 bag² in the hands of Judas;³ even so did the servant steal and give to his wicked wife.⁴ It was on account of his wife that great temptation came upon⁵ 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 [36] her, and for this reason the devil found a resting place⁶ 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 God⁷ who created them. Now this man who was a servant of the shrine⁸ of Saint George and to whom things were given as to all his other fellow⁹ 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 church¹⁰ and spake from within him, saying, "I have taken much property¹¹

¹ B omits εἶπι.

² B ΠΙΡΛΟΚΟΚΟΜΩΝ.

³ 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 Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

⁴ B ἸΝΤΕΡΣΙΜΙ.

⁵ Read ΤΑΖΟϞ.

⁶ B ΠΙΔΙΑΒΟΛΟΣ ΧΕΜΧΟΜ ΟΥΟΖ ἸΒΗΤϞ.

⁷ B ἸΦ†.

⁸ B ἸΠΤΟΠΟϞ.

⁹ B ἸΝΝΕΡϞΦΕΡ.

¹⁰ B ἸΠΙΤΟΠΟϞ.

¹¹ B ἸΝΟΥΜΗϞ ΝΕΜ ΕΝΧΑΙ ἸΝΤΕ ΠΑΙΤΟΠΟϞ.

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 suffered¹ 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 George² the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;³ and he had a ship which went to sea,⁴ 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 church⁵ in his city Antioch,⁶ 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 shrine⁷ of Saint George, and went there on the great⁸ day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,⁹ and gave money¹⁰ 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 enemy¹¹ 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 darkness¹² on the sea, and a storm. Now the ship of Eulogios was keeping close

¹ B ΔΒΟΤ ΔΕ Β. ² B adds ΠΙΜΑΡΤΥΡΟΣ ΕΘΟΥΔΒ.

³ B ΕΥΛΟΓΙΣΜΟΣ. ⁴ B ΕΦΕΡΖΩΤΠ.

⁵ B ΝΕΜ ΕΚΚΛΗΣΙΑ. ⁶ Read ΑΝΤΙΟΧΙΑ.

⁷ B ΕΦΤΑΛΕ ΠΤΟΠΟΣ ΕΦΖΗΛ ΟΝ. ⁸ B ΕΠΑΙΝΙΩΤ.

⁹ B ΝΑΦΩΛΗΛ ΠΕ ΉΕΝ ΠΙΤΟΠΟΣ ΟΥΟΣ ΗΤΕΦΤ ΗΟΥΘΕΡ-
ΜΗΣΙ. ¹⁰ Also spelt ΘΕΡΝΗΣΙ. See Zoega, *Catalogus*, 625, note 9.

¹¹ B ΗΧΑΧΙ ΗΟΥΟΝ.

¹² B ΗΟΥΓΝΟΦΟΣ ΗΧΑΚΙ ΗΟΥΧΙΜΩΝ 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 necessary¹ 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 name² for ever. If He wishes to be merciful³ to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong⁴ 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 after⁵ 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,⁶ and lived in the house of Eulogios. After he had been there a few⁷ days he became a labourer for two years, and knew⁸ everything that was in the house of Eulogios,⁹ who knew not that he was a thief,¹⁰ but trusted him. And the thief found two other transgressors like¹¹ 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 day¹² of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

¹ Β ΝΑΝΑΝΚΕ ΟΝ ΟΥΟΣ ΑΥΙ ΕΠΙΧΡΟ.

² Read ΜΑΡΕ ΦΡΑΝ with B. ³ Β ΟΥΩΩ ΝΑΕΡΠΙΝΑΙ.

⁴ Β ΝΑΥΤΑΧΡΗΟΥΤ. ⁵ Β omits ΔΕ.

⁶ Β ΕΜΑΥ ΑΦΩΩΠΙ ΔΕ. ⁷ Β ΖΑΝΚΟΥΧΙ ΔΕ.

⁸ Β ΑΥΙΝΙ (sic). ⁹ Β ΠΙΕΥΛΟΡΙΟΣ. ¹⁰ Β ΟΥΣΟΒΝΙ.

¹¹ Β ΞΠΑΙΡΗΤ. ¹² Β ΠΙΕΖΟΥΥ.

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,¹ 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 day² in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship³ 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 amounted⁴ 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 will⁵ be done." Meanwhile those⁶ who had stolen his property went into Egypt to Peremoun,⁷ and lived there; and one of them fell sick (?),⁸ 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 slew⁹ 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

¹ Read $\omega\omega\text{NI}$. ² B $\Delta\Upsilon\text{ΠΙΕΧΩΡ}\zeta$.

³ B omits $\text{ON } \dot{\text{M}}\text{ΠΑΙΡΗ}\dagger$. ⁴ B $\zeta\omega \text{ TE } \text{E}\theta\text{ROYEP}$.

⁵ B $\phi\text{N } \text{E}\text{T}\zeta\text{N}\alpha\zeta$. ⁶ B $\text{N}\alpha\text{I}$.

⁷ or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 83, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmūd Bēy's map, but it must be near the ruins of the castle of Tīna اثار قصره الطينه .

⁸ I do not know what $\omega\omega\text{PT}$ means here.

⁹ B $\Delta\zeta\text{B}\omega\text{TEB } \dot{\text{M}}\text{ΠE}\zeta\omega\phi\text{HP}$.

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 days¹ 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 day² of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city³ are going to the shrine of Saint George, but we have no income, this year to give; behold, O God, may Saint George look⁴ upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none⁵ to lend us anything,⁶ for we are poor, but behold,⁷ I have two garments,⁸ 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 money⁹ 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

¹ B ΝΕΜ ΝΟΥΛΠΑΡΧΗ ΝΕΜ ΝΟΥΕΖΟΥ.

² B ΝΙΕΖΟΥ. ³ B ΠΙΡΩΜΙ ΤΗΡΟΥ ΝΤΕ ΤΑΙΒΑΚΙ.

⁴ B ΝΑΥ. ⁵ B ΟΥΟΣ ΟΝ ΝΜΟΝ.

⁶ B ΝΑΤΕΝΖΟΥΤ ΝΑΝ ΧΕ. ⁷ Read ΖΗΠΠΕ.

⁸ B ΝΤΗΙ ΝΗΙ ΕΤΤΟΙ ΖΙΩΤ.

⁹ B ΝΑΚ ΨΑ ΠΘΕΡΜΗΣΙ ΝΤΕ ΤΑΙΨΘΗΝ.

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 have¹ nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow² some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,³ his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these⁴ 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,⁵ hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing⁶ of the martyr. But behold⁷ now, I have here three pounds in gold, take them, and if thou needest⁸ 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 martyr⁹, for when I went to such and such a man and told him¹⁰ everything, he said to me, 'If thou art in need¹¹ of more, come hither to me, and I will give thee what thou needest;"¹² and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with¹³ 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

¹ Read ἄπο τὸν ἀν.

² B ἵπποϋϋαπ.

³ B ζοσον ναϋσασι.

⁴ B ἵνα μὴ ζανκεοϋον.

⁵ B ϋονϋ δε.

⁶ B ζινδ ἵτε πσμοϋ.

⁷ B ιϋ ζηππε.

⁸ B ακϋανερἵχρια.

⁹ B πεϋμαρτυροϋ.

¹⁰ B αϋταμοϋ.

¹¹ B ἵτεκερἵχρια.

¹² B ἵπετεκερἵχρια.

¹³ B omits εϋνεμαϋ.

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 now¹ 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 Saint² 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 and³ 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 dressed⁴ in the dress⁵ 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 knowest⁶ that I served thee for two years, and that I never stole anything from thy⁷ house; and this dress (?) is one which I bought in⁸ 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',⁹ 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,

¹ B †ΝΟΥ ΣΕ.

² B ἸΠΙΔΡΙΟΣ.

³ B omits ΟΥΟΣ.

⁴ B ΤΟΙ ΕΣΩΦ.

⁵ B ΚΛΣΟΥΛΑ. I do not know the exact meaning of this word.

⁶ B ΣΩΟΥΝ.

⁷ B ΠΕΦΗΙ.

⁸ B ΕΒΟΛΖΙ.

⁹ 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 oath¹ it is received in the presence of God before he can smite² the earth thrice with his foot. As for me, Saint³ George has already told me in a dream during the past night, saying,⁴ '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 vision⁵ until this moment." And he commanded two new whips to be brought⁶ to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not⁷ speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips⁸ 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 money⁹ inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude¹⁰ in the shrine¹¹ 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 food¹² and water to die. When Eulogios had received the money he gave¹³ 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

¹ В ΔΡΗΑΩΡΚ. ² В ΠΙΡΩΜΙ † Ρ. ³ В ἸΠΙΔΓΙΟΣ.

⁴ В ἸΝΗἘΤΑΡΚΟΛΠΟΥ ΤΗΡΟΥ. ⁵ В ἸΠΙΖΟΡΟΜΑ.

⁶ В ΔΡΕΡΚΕΛΕΥΙΝ ΕΥἸΝΙ ΝΑΔ ἸΜΑΚΛΑΒΙ.

⁷ В ΝΑΡСАХИ АН. ⁸ В ПЕКΩΜΑ ΝΑΣ ἸΠΑΙΜΑΚΛΑΒΙ.

⁹ В ἸΠΙΝΟΥΒ. ¹⁰ В ἸΠΙΜΗΩ. ¹¹ В ἸΠΙΤΟΠΟΣ ΝΕΜ.

¹² В ἸΔΘΟΥΩΜ. ¹³ В ΔΥ†.

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,¹ 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 Saint² 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'.³ When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores⁴ and wood; take it to thy city that thou mayest build⁵ 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

¹ B ΛΥΧΩ.

² B ἸΠΙΔΡΙΟΣ.

³ B ΦΡΕΘΗΝΟΥ.

⁴ B ΝΕΜ ΘΗΚΗ.

⁵ 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 land¹ 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

¹ Read ΚΑΖ.

wrought¹ 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,² and commanded him, saying, "Thou shalt first destroy the shrine of Saint³ George. Then thou shalt pull down all the churches and⁴ bind all the Christians and cast⁵ them into prison. And thou shalt punish them and inflict fearful⁶ sufferings upon them, and thou shalt cut off with the sword the heads⁷ of those who will not worship our gods,⁸ and shalt spare them not."⁹ 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 quickly¹⁰ into the city with swords, and weapons,¹¹ and bows and arrows¹² in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes¹³ 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

¹ Read ἘΤΑΥΘΑΜΙΩΟΥ.

² B begins again here with the letters ρια.

³ B ἸΠΙΔΡΙΟΣ ἸΨΟΡΠ ΠΑΙΡΗΤ ΟΝ ΕΚΕΨΟΡΨΕΡ ΗΕΝ ΠΙΜΑ ΕΤΕΜΜΑΥ. ⁴ B omits ΟΥΟΣ.

⁵ B ΕΚΕΣΙΤΟΥ ΕΠΙΩΤΕΚΟ ΟΥΟΣ ἸΤΕΚΤ ΝΨΟΥ.

⁶ B omits ΕΥΗΟΟΙ ΟΥΟΣ. ⁷ B ΕΚΩΛΙ. ⁸ B ἸΝΕΙΝΟΥΤ.

⁹ B ἸΠΕΡΤΑΟ ΕΨΟΥ. ΤΟΤΕ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΝΕΜ ΝΗΘΝΕΜΑΥ ΔΥΤΑΛΗΟΥ ἸΝΙἘΧΗΟΥ.

¹⁰ B omits ἸΧΩΛΕΜ and has ἸΘΨΟΥ ΔΕ.

¹¹ B omits ΝΕΜ ΖΑΝΖΑΡΜΑ.

¹² B omits from ΝΕΜ ΖΑΝΟΘΝΕΥ to ΟΥΕΖ ἸΨΩΥ.

¹³ Judith ii. 4.

multitude of soldiers following after him.¹ When he had come into the shrine² 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 see³ 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 pained⁴ 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

¹ B omits from ΕΤΤΕ to ΟΥΟΣ.

² B ends with the words ΕΤΑΧΩΕ ΕΒΟΥΝ ΕΠΙΤΟΠΟΣ ΜΠΑ-
 ΡΙΟΣ ΠΕΧΑΩ ΧΕ ΑΝΑΥ ΕΠΑΙΑΤΖΗΤ ΧΕ ΓΕΩΡΓΙΟΣ ΟΥΟΣ
 ΝΑΩΧΩ ΜΜΟΣ ΧΕ ΑΙΝΑΥ ΕΘΜΕΤΑΤΖΗΤ ΝΝΙΧΡΗΣΤΙΑΝΟΣ ΝΗ
 ΕΡΕ ΝΑΙΝΟΥ† ΝΤΩΟΥ.

³ Read ΝΤΕΤΕΝΝΑΥ.

⁴ Read ΤΚΑΣ.

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,¹ 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

¹ 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.¹ 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 assembled² in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

¹ 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.

² Read ἑτθοϋητ.

[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,¹ 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,² Bishop of Ancyra³ of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi⁴—of Saint George, the martyr of Diospolis⁵ of*

¹ The True Cross was discovered by Helena in the year 326.

² Theodotus the twelfth 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.

³ Ancyra or Angorah, Ἀγκυρα, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

⁴ I. e. April 18.

⁵ 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 great¹ endurance, and mighty valour, and a pure [84] 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."² 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 البلد. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

¹ Read ΝΙΝΙΩΤ, and in line 4 read ΠΙΝΙΩΤ.

² 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,¹ "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

¹ 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,¹ 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 great² 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 permit³ 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]

¹ S. Matt. xi. 11. ² Read ΤΕΡΝΙΩΤ.

³ Read ΠΥΣ † ἸΠΑΙΡΗΤ.

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;"¹ his patient endurance of tortures with great² 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."³ And again, "Ye shall eat and drink with Me in my kingdom."⁴ 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

¹ Psalm cxxix. 46.

² Read ΟΥΝΙΩΤ.

³ S. Luke xxii, 28, 29.

⁴ 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 Mathrôna. Now they were exceeding rich in gold and silver; and they had menservants 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 com-
 [95] pleted 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 generosity¹ 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-

¹ Read Π†ΜΑ†.

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 Tôbî,¹ 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].² 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;

¹ I. e., January 18.

² 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; Harken 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 shoulders¹ 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-

¹ 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.¹ 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 martyrion 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-

¹ 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 stupefied¹ 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

¹ Read ΔΥΝΩΠ 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 Rakilos (*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 time¹ [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

¹ 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; bring¹ 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 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

¹ Read ΤΟΤΕ ΠΕΣΑΘ ΝΑC ΑΝΙΟΥΙ.

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 man¹ 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

¹ Read πῖρωμι.

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;¹ 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 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

¹ 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.¹ [139] Now they were two thousand four hundred and eight in number,

¹ 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 Isaiah¹ 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

¹ 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."¹ 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

¹ 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".¹ 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, 46] 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

¹ 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,¹ 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

¹ Β 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-
^{49]}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
^{50]}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 [151] 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,¹ 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

¹ 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 one¹ 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

¹ Read ΟΥΟΣ ΡΩΜΙ ΝΙΒΕΝ.

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,¹ 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 He² 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

¹ 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 $\alpha\phi : \alpha\sigma\theta\theta\tau$: 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note r.

² 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,¹ 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

¹ 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,¹ 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 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 George², 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

¹ See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

² 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 Pharmûthi, 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,¹ 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,² and he was many

¹ The Bishop appears to have been Theodotus himself. See page 329, line 8.

² In Brit. Mus. MS. Or. 713, fol 2b, 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 Paul¹ 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

¹ Paul of Tamma in the nome of Koeis, ΠΑΥΛΕ ΟΥΡΕΜΤΑΜΜΑ ΖΜ ΠΤΑΩ ΚΟΕΙC is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroeit. 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-Qîs. 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 spiritual¹ 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 four² 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

¹ Theodotus means that the tablet existed in *form* only.

² 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;¹ 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.

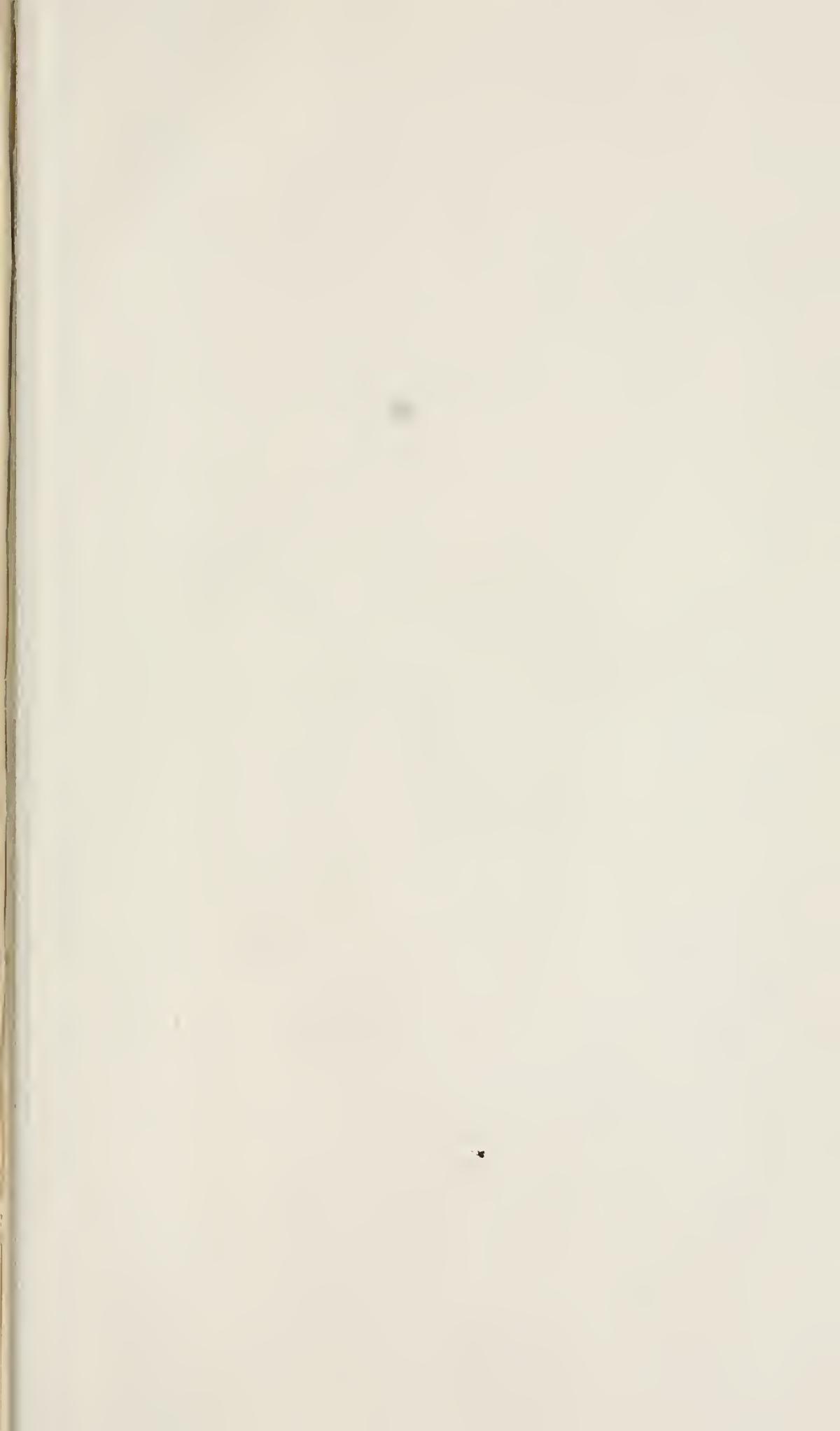
Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty 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.

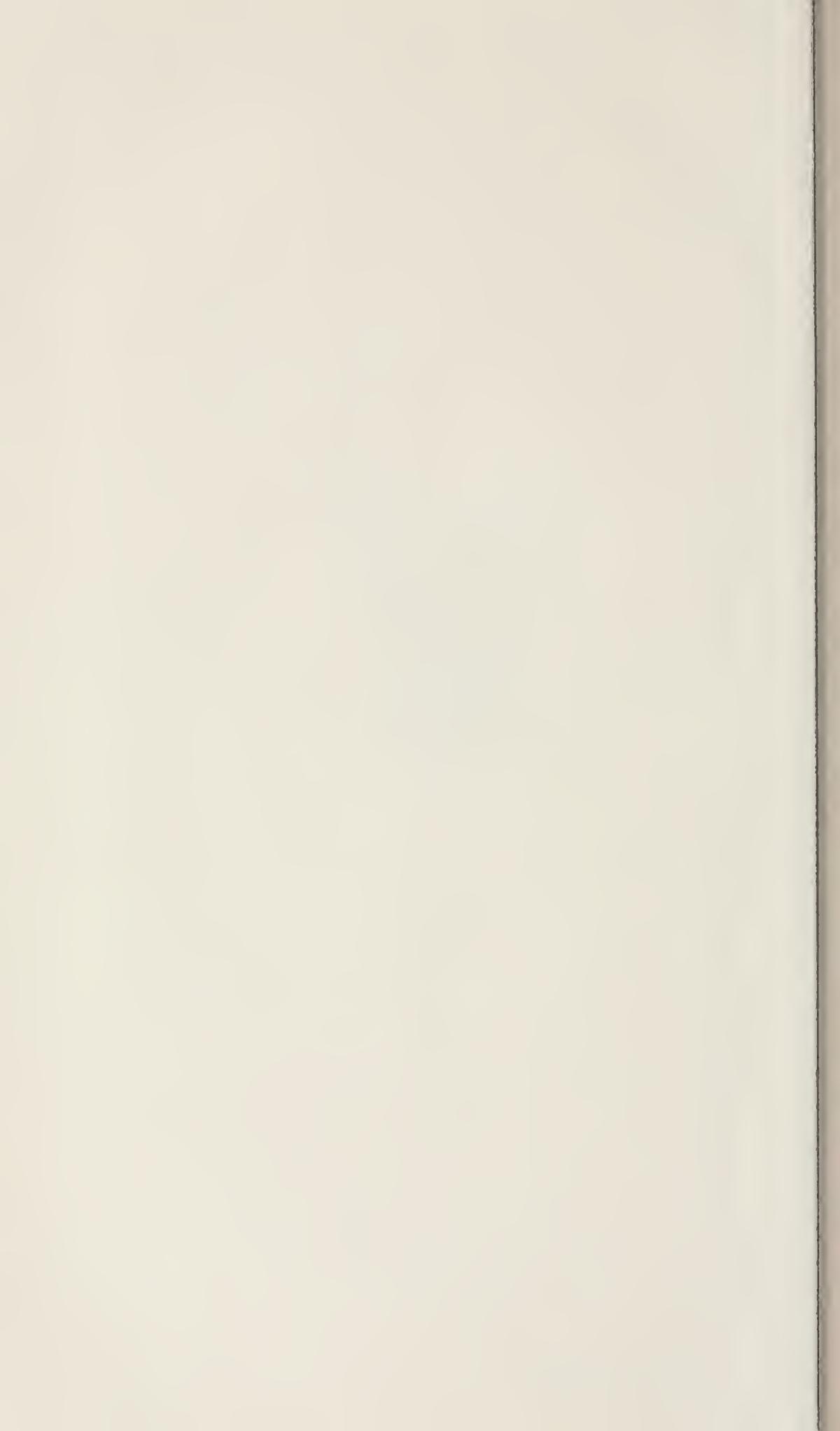
¹ Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.

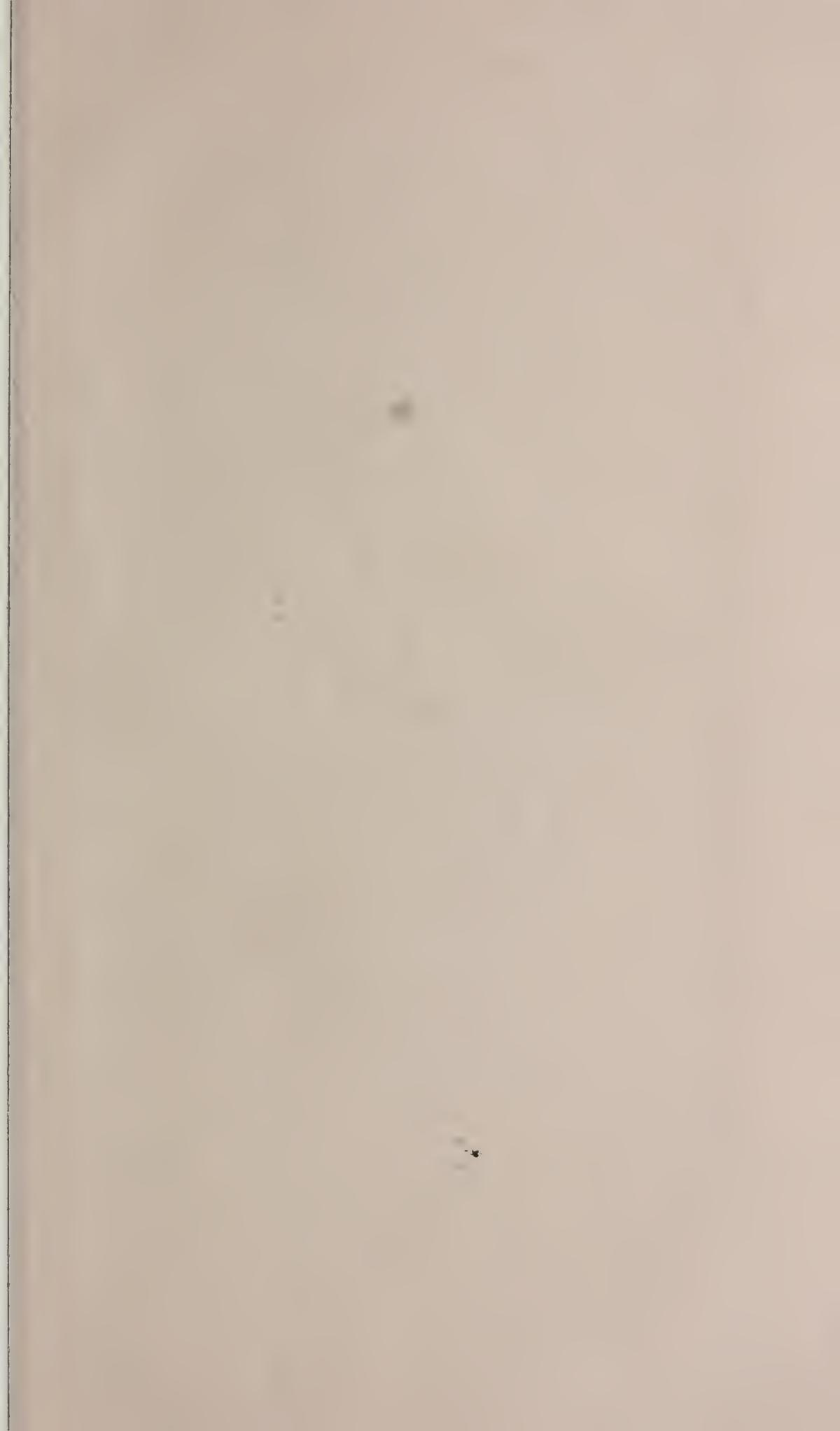


W. DRUGULIN, ORIENTAL-PRINTER. — LEIPZIG.

10 32 84







RETURN TO **CIRCULATION DEPARTMENT**
202 Main Library

LOAN PERIOD 1 HOME USE	2	3
4	5	6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
 1-month loans may be renewed by calling 642-3405
 6-month loans may be recharged by bringing books to Circulation Desk
 Renewals and recharges may be made 4 days prior to due date

DUE AS STAMPED BELOW

REC. CIR. MAR 17 1980	APR 7 1983 9 0	
SEP 21 1980	DEC 10 1999 DUE	
	JAN - 2	
REC. CIRC. JAN 19 '81	SUBMIT TO RECALL IMMEDIATELY	
REC. CIR. JAN 19 '81		
REC. CIR. JAN 19 '81		
MAR 22 1981 13 1		
RECEIVED BY		
APR 25 1981		
CIRCULATION DEPT.		
REC. CIR. MAY 30 '81		

U. C. BERKELEY LIBRARIES



C046968175

