

## *Edition*

### Ps.-Theophili Alexandrini *Sermo de Cruce et Latrone* (CPG 2622): Edition of Pierpont Morgan M595 with Parallels and Translation

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## *The Manuscripts*

*Codex A. De Cruce et Latrone* (CPG 2622; *clavis coptica* 0395) is a Sahidic homily attributed to Theophilus, patriarch of Alexandria between 385-412 C.E. The best preserved manuscript of this sermon is kept today in the Pierpont Morgan Library in New York and is hereby edited for the first time. It is the last text in codex M595, consisting of eight leaves (ff. 141r<sup>o</sup>-148r<sup>o</sup>).<sup>1</sup> The facsimile is available in the monumental photographic edition of the Pierpont Morgan Coptic codices, published by Henri Hyvernat.<sup>2</sup> Although the codex is still in good condition, the gelatin applied on its leaves during the restoration *séjour* in the Vatican laboratories has darkened the parchment.<sup>3</sup> As the facsimile was published at an early stage of the conservation process, it is nowadays more readable than the manuscript itself and consequently it was used for the present edition.

Like most of the Coptic documents that belong to the Pierpont Morgan collection, M595 comes from the Monastery of the Archangel Michael, situated in the Fayyum oasis, near present-day Hamuli.<sup>4</sup> It is a *codex homiliarium patristicum* which comprises liturgical texts for the feast of Easter.

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<sup>1</sup> Leo Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* 1 (Corpus of Illuminated Manuscripts 4 = Oriental Series 1; Leuven: Peeters, 1993), 345-350 (= no. 170); Henri Hyvernat, *A Check List of Coptic Manuscripts in the Pierpont Morgan Library* (New York: privately printed, 1919), 15-16 (= no. 39).

<sup>2</sup> Henri Hyvernat, *Bybliothecae Pierpont Morgan codices coptici photographice expressi* 43 (Rome: Biblioteca Apostolica Vaticana, 1922), plates 283-297.

<sup>3</sup> The idea to apply gelatin on the manuscript was proposed by Franz Ehrle while the Pierpont Morgan Coptic codices were transferred to the Vatican for conservation; see Eugène Tisserant, "Notes sur la restauration à la bibliothèque Vaticane des manuscrits coptes de la Pierpont Morgan Library," in *Coptic Studies in Honor of Walter Ewing Crum* (ed. M. Malinine; The Bulletin of the Byzantine Institute 2; Boston: The Byzantine Institute, 1950), 219-227.

<sup>4</sup> On the circumstances of their discovery and acquisition by the magnate John Pierpont Morgan, see e.g. Henri Hyvernat, "The J. P. Morgan Collection of Coptic Manuscripts," *Journal of Biblical Literature* 31 (1912): 54-57.

They are pseudonymously ascribed to several Fathers of the Coptic Church, and are introduced as discourse, exegesis, homily or catechesis:<sup>5</sup>

- 1) Ps.-Cyril of Jerusalem, *De Passione* 1 (ff. 1r<sup>o</sup>-27v<sup>o</sup>) (CPG 3598; *clavis coptica* 0114);<sup>6</sup>
- 2) Ps.-Evodius of Rome, *De Passione* (ff. 28r<sup>o</sup>-51r<sup>o</sup>) (*clavis coptica* 0149);<sup>7</sup>
- 3) Ps.-John Chrysostom, *De Resurrectione* (ff. 51v<sup>o</sup>-67v<sup>o</sup>) (CPG 5150.11; *clavis coptica* 0167);<sup>8</sup>
- 4) Ps.-Cyril of Jerusalem, *De Passione A* (ff. 68r<sup>o</sup>-79r<sup>o</sup>) (CPG 3600; *clavis coptica* 0116);<sup>9</sup>

<sup>5</sup> Although the *titloi* are diverse, the literary style of these documents is quite similar. It seems that there is no clear distinction between the various literary genres in the Coptic documents, sometimes the same work being entitled differently from one manuscript to another, see Paola Buzi, *Titoli e autori nella tradizione copta: Studio storico e tipologico* (Studi di egittologia e di papirologia, Biblioteca 2; Pisa: Giardini, 2005). For a different opinion, cf. Caspar D. G. Müller, *Die alte koptische Predigt: Versuch eines Überblicks* (Ph.D. diss., Heidelberg, 1954), 302-305, J. Mark Sheridan, *Rufus of Shotep: Homilies on the Gospels of Matthew and Luke: Introduction, Text, Translation, Commentary* (Corpus dei Manoscritti Copti Letterari; Rome: CIM, 1998), 39, and idem, "Rhetorical Structure in Coptic Sermons," in *The World of Early Egyptian Christianity: Language, Literature, and Social Context: Essays in Honor of David W. Johnson* (ed. J. E. Goehring and J. A. Timbie; CUA Studies in Early Christianity; Washington: The Catholic University of America Press, 2007), (25-48) 28-29.

<sup>6</sup> Another copy of this work, still unpublished, is found in Pierpont Morgan codex M594. Ps.-Cyril of Jerusalem's homily is identifiable also in at least four fragmentary manuscripts from the ancient library of the White Monastery, see e.g. Hans Förster, "Ich habe dich dem Johannes gegeben, den ich liebe: Edition von P. Vindob. K. 2644," *ZAC* 7 (2003): 3-13; on the identification of the fragment published by Förster as Ps.-Cyril of Jerusalem, *De Passione* 1, see Enzo Lucchesi, "Identification de P. Vindob. K. 2644," *Orientalia* 76 (2007): 174-175. Lucchesi has already recognized other fragments of this work, previously attributed to a *Life of the Virgin*, in idem, "D'une vie de Marie à une homélie sur la passion," *Analecta Bollandiana* 114 (1996): 269-272. See also Alin Suciu, "The Borgian Coptic Manuscripts in Naples: Supplementary Identifications and Notes to a Recently Published Catalogue," *Orientalia Christiana Periodica* 77 (2011): (299-325) 314-316 (about the reconstruction of codex MONB.GD, which contains *De Passione* 1).

<sup>7</sup> Edition: Ps.-Euodius of Rome, *De passione et resurrectione* (CSCO 524, Scriptorum Coptici 43, 79-106 Chapman), English translation by Paul Chapman (CSCO 525, Scriptorum Coptici 44, 83-114). Another copy, different in some regards, is part of the collection of Coptic documents in Turin and was published by Francesco Rossi, "Trascrizione con traduzione italiana di un testo copto del Museo Egizio di Torino," in *Memorie della Reale Accademia delle Scienze di Torino* 2,42 (1892): 107-252; reprinted in idem, *I papiri copti del Museo Egizio di Torino* 2,3 (Torino: Clausen, 1892). The homily of Ps.-Evodius is attested as well in at least four other fragmentary codices, but a full directory of the fragments has not been published yet.

<sup>8</sup> Edition: Ps.-John Chrysostom, *De resurrectione et apostolis* (CSCO 524, Scriptorum Coptici 43, 56-75 Pleše), English translation by Zlatko Pleše (CSCO 525, Scriptorum Coptici 44, 57-80).

<sup>9</sup> Edition: Ps.-Cyril of Jerusalem, *De passione A* (ed. and trans. A. Campagnano, *Ps. Cirillo di Gerusalemme: Omelie copte: sulla passione, sulla Croce e sulla Vergine* [Testi e Documenti per lo Studio dell'Antichità 66; Milano: Cisalpino-Goliardica, 1980], 24-53).

- 5) Ps.-Cyril of Jerusalem, *De Passione* 2 (ff. 79r<sup>o</sup>-93v<sup>o</sup>) (CPG 3599; *clavis coptica* 0115);<sup>10</sup>
- 6) Ps.-Cyril of Jerusalem, *De Passione B* (ff. 93v<sup>o</sup>-100r<sup>o</sup>) (CPG 3601; *clavis coptica* 0117);<sup>11</sup>
- 7) Ps.-Athanasius of Alexandria, *De misericordia Patris: De Passione* (ff. 100v<sup>o</sup>-108r<sup>o</sup>) (CPG 2184; *clavis coptica* 0051);<sup>12</sup>
- 8) Ps.-Athanasius of Alexandria, *De Lazaro resuscitato: In Iohannem* 11,1-44 (ff. 108r<sup>o</sup>-118r<sup>o</sup>) (CPG 2185; *clavis coptica* 0049);<sup>13</sup>
- 9) Ps.-Athanasius of Alexandria, *De Pentecoste* (ff. 118v<sup>o</sup>-140v<sup>o</sup>) (CPG 2192; *clavis coptica* 0052);
- 10) Ps.-Theophilus of Alexandria, *De Cruce et Latrone* (ff. 141r<sup>o</sup>-148r<sup>o</sup>) (CPG 2622; *clavis coptica* 0395).<sup>14</sup>

The colophon of the manuscript mentions that the transcription was completed on the 8th of Pharmoute in the year 571 after Diocletian, which corresponds to 3 April 855 C.E. According to a cryptogram,<sup>15</sup> M595 was copied by the deacon Cyril and his son, Kyre. The colophon also says that

<sup>10</sup> Two other Sahidic copies are part of the Pierpont Morgan codices: M596 (ff. 26r<sup>o</sup>-37r<sup>o</sup>) and M598 (ff. 9r<sup>o</sup>-21v<sup>o</sup>). This homily has not been edited in any modern language. It was composed for Thomas' Sunday (the first Sunday after the Resurrection). Fragments from the White Monastery are also attested.

<sup>11</sup> Edition: Ps.-Cyril of Jerusalem, *De passione B* (ed. and trans. Campagnano, *Omèlie copte* [see note 9], 56-73).

<sup>12</sup> Ed. and trans. in Joseph B. Bernardin, "A Coptic Sermon Attributed to St. Athanasius," *Journal of Theological Studies* 38 (1937): 113-129. There is a White Monastery fragment of this text (Cairo, Coptic Museum no. 9228), which was published (but not identified) a long time ago in Henri Munier, *Catalogue général des antiquités égyptiennes du Musée du Caire* 74: Nos. 9201-9304: *Manuscripts coptes* (Cairo: Institut Français d'Archéologie Orientale, 1916), 19-21. Enzo Lucchesi attributed this fragment to Ps.-Athanasius' homily *De Lazaro resuscitato*, although the text belongs in fact to *De misericordia Patris*, see Enzo Lucchesi, "Regards nouveaux sur la littérature copte," in *Christianity in Egypt: Literary Production and Intellectual Trends in Late Antiquity* (ed. P. Buzi and A. Camplani; Studia Ephemeridis Augustinianum 125; Rome: Institutum Patristicum Augustinianum, 2011), (369-414) 412; Lucchesi gives the correct parallel of the Cairo fragment as Pierpont Morgan M595, ff. 103r<sup>o</sup>-104r<sup>o</sup>, which proves that he made just a confusion and not a mistake. For the translation and the proper identification of the fragment see my site [www.alinsuciu.com](http://www.alinsuciu.com) ("A Fragment from a Homily Attributed to Athanasius of Alexandria," published on November 27, 2011).

<sup>13</sup> Ps.-Athanasius of Alexandria, *De Lazaro resuscitato* (ed. J. B. Bernardin, "The Resurrection of Lazarus," *American Journal of Semitic Languages and Literatures* 57 [1940]: 262-290). This text was meant to be read during Lazarus' Saturday. For other manuscript testimonies of this sermon see Lucchesi, "Regards nouveaux," (see note 12), 411-413, from which should be eliminated, however, the Cairo fragment which I mentioned in the preceding note, and added University of Pennsylvania E 16262. Under this inventory number three palimpsest fragments are kept, whose *scriptio superior* has been identified by Janet Timbie as belonging to Ps.-Athanasius, *De Lazaro resuscitato*. These fragments have not been announced yet in any scholarly publication, but Robert Kraft is currently preparing a catalogue of the Museum manuscripts.

<sup>14</sup> Edited and translated in the following pages, 201-225.

<sup>15</sup> Arnold van Lantschoot, *Les colophons coptes des manuscrits sahidiques* (Vol. 1 of *Recueil des colophons des manuscrits chrétiens d'Égypte*; Bibliothèque du Muséon 1; Leuven: Istas, 1929), fasc. 1: *Textes*, no. VIII and IX, and fasc. 2: *Notes et tables*, 14. Cf. also Depuydt, *Catalogue* (see note 1), 348-349.

the codex was received by the Monastery of the Archangel Michael *ex dono* from Apa Kosmas and the deacon Thoter.<sup>16</sup>

The size of the leaves is 342 × 277 mm,<sup>17</sup> with two columns of text varying between 33 and 36 lines. The scribes have not employed demarcation for word divisions, except for a few punctuation marks. The superlineation system does not conform to classic Sahidic orthography. The scribes inserted short strokes and dots above certain letters or groups of consonants. Like in other Sahidic documents copied in the Fayyum, the function of the superlinear strokes is similar to the *djinkim* of later Bohairic manuscripts.<sup>18</sup> Usually, but not systematically, the strokes denote a group of consonants or a syllabic vowel, both in the Coptic (e.g. ⲟⲩⲟⲩⲓⲛ, ⲉⲃⲟⲗ, ⲙⲃⲓⲟ, ⲉⲗⲟⲩⲛ, ⲧⲁⲩⲱⲉⲟⲩⲱ), as well as in the Greek words (e.g. ⲉⲡⲓⲧⲓⲙⲁ, ⲉⲗⲉⲭⲓⲁ, ⲃⲟⲭⲟⲥ).

*Codex B.* Beside the copy in the Pierpont Morgan collection, the homily *De Cruce et Latrone* by Ps.-Theophilus of Alexandria is preserved in a papyrus codex kept in the archive of the Egyptian Museum in Turin (call number: Museo Egizio di Torino, cat. 63000, cod. 2). The manuscript is almost complete, except for the last folio, which has disappeared. It contains two works: a Coptic translation of the *Acta Pilati* (*clavis coptica* 0035),<sup>19</sup> followed by Ps.-Theophilus' homily on the Cross and the Thief. As with all the other Coptic papyri in Turin, the manuscript belonged once to a monastery in Tin.<sup>20</sup>

In 1861, Tischendorf published in his *Anecdota sacra et profana* Amedeo Peyron's partial Latin translation of the sermon *De Cruce et Latrone*, preceded by a brief introduction.<sup>21</sup> More than two decades later, Francesco

<sup>16</sup> On this name, common in the Fayyum oasis, see Anne Boud'hors and Florence Calament, "Un ensemble de stèles fayoumiques inédites: à propos de la stèle funéraire de Pantoleos de Toutôn," in *Coptic Studies on the Threshold of a New Millennium: Proceedings of the Seventh International Congress of Coptic Studies: Leiden, 27 August - 2 September 2000* (ed. M. Immerzeel et al.; Orientalia Lovaniensia Analecta 133; Leuven: Peeters, 2004), (447-475) 459.

<sup>17</sup> Cf. Depuydt, *Catalogue* (see note 1), 345.

<sup>18</sup> Cf. William H. Worrell, "Bohairic versus Sahidic Pointing," *Bulletin de la Société d'Archéologie Copte* 4 (1938): 91-95; Hans J. Polotsky, "Une question d'orthographe bohairique," *Bulletin de la Société d'Archéologie Copte* 12 (1946-1947): 25-35; Hans Quecke, *Untersuchungen zum koptischen Stundengebet* (Publications de l'Institut Orientaliste de Louvain 3; Leuven: Peeters, 1970), 359-371. Cf. also Ugo Zanetti, "Le roman de Bakhéos sur les trois jeunes saints de Babylone: Fragments coptes sahidiques," in *Philomatheastos: Studies in Greek and Byzantine Texts* (ed. B. Janssens et al.; Orientalia Lovaniensia Analecta 137; Leuven: Peeters, 2004), (713-747) 724-725; Bentley Layton, "A Sahidic Manuscript with *Djinkim* Points: The Sahidic Coptic *Apophthegmata Patrum Aegyptiorum*," in *Coptica-Gnostica-Manichaica* (ed. L. Painchaud and P.-H. Poirier; Bibliothèque Copte de Nag Hammadi, Section Études 7; Leuven: Peeters, 2006), 493-517.

<sup>19</sup> Edition: *Acta Pilati* (ed. J. K. Thilo, "Evangelium Nicodemi cum epistolis Pilati," in idem, *Codex apocryphus Novi Testamenti* 1 [Leipzig: Vogel, 1832], 487-802).

<sup>20</sup> On the collection as a whole, cf. Tito Orlandi, "Les papyrus coptes du Musée Égyptien de Turin," *Le Muséon* 87 (1974): 115-127 and idem, "The Turin Coptic Papyri" (forthcoming). I am grateful to Prof. Orlandi for sharing his article with me before publication.

<sup>21</sup> L. F. Konstantin Tischendorf, *Anecdota sacra et profana* (Leipzig: Fries, 1861), 121-124.

Rossi finally edited the Coptic text.<sup>22</sup> Because of the numerous mistakes in rendering, editing and translating the text, Robert Atkinson replied with a critical article in which he proposed many improvements and ameliorations to Rossi's edition.<sup>23</sup> Recently, Norman Russell translated from Italian the homily of Ps-Theophilus for a popular Patristic series.<sup>24</sup>

The famous library of the White Monastery, situated near Sohag in Upper Egypt, possessed in its turn at least two copies of *De Cruce et Latrone* (codices C and D below). Unfortunately, they survived only fragmentarily, and the vestiges are scattered across several collections.

*Codex C.* Two folios which are kept in the Bibliothèque Nationale in Paris (BNF Copte 131<sup>4</sup>, ff. 94-95) were announced for the first time in an article by Marcel Richard.<sup>25</sup> In a paper offered at the Seventh International Conference on Patristic Studies, held in Oxford in 1975,<sup>26</sup> Tito Orlandi codicologically connected these folios to BNF Copte 131<sup>3</sup>, ff. 40-41. Finally, Enzo Lucchesi added to this dismembered codex a fifth leaf (BNF Copte 131<sup>5</sup>, f. 37) from the same work.<sup>27</sup> In the current state of research, we know the following remains of the codex in question, which might be dated to the end of the 10th or the beginning of the 11th century:

Paris, BNF Copte 131<sup>3</sup>, f. 40 (pages 69-70)

Paris, BNF Copte 131<sup>4</sup>, f. 94 (pages 71-72)

Paris, BNF Copte 131<sup>4</sup>, f. 95 (pages 72-73, *sc.* 73-74)

Paris, BNF Copte 131<sup>3</sup>, f. 41 (pages 74-75, *sc.* 75-76)

Paris, BNF Copte 131<sup>5</sup>, f. 37 (pages 76-77, *sc.* 77-78)

<sup>22</sup> Francesco Rossi, "Trascrizione di un codice Copto del Museo Egizio di Torino," *Memorie della Reale Accademia delle Scienze di Torino* 2,35 (1883): 64-83 (text), 84-90 (Italian translation); reprinted in idem, *I papiri copti del Museo Egizio di Torino* 1 (Torino: Loescher, 1887).

<sup>23</sup> Robert Atkinson, "On Professor Rossi's Publication of South-Coptic Texts," *Proceedings of the Royal Irish Academy* 3 (1893-1896): (24-99) 36-41.

<sup>24</sup> Norman Russell, *Theophilus of Alexandria* (Early Church Fathers; London: Routledge, 2007), 63-70.

<sup>25</sup> Marcel Richard, "Les écrits de Théophile d'Alexandrie," *Le Muséon* 52 (1939): (33-50) 43. Richard refers in a footnote to Walter E. Crum, *Der Papyruscodex saec. VI-VII der Phillippsbibliothek in Cheltenham: Koptische theologische Schriften* (Schriften der Wissenschaftlichen Gesellschaft in Strassburg 18; Strasbourg: Trübner, 1915), xvi (note 7), but Crum does not make such an identification in that place. As Richard was not able to read Coptic and he could not identify these leaves on his own, I suspect that, after all, Crum was the one who told him privately about the existence of the fragments in question; Richard, "Les écrits" (see above), 34 (note 7) mentions that he took benefit from the personal help of Crum to write his article.

<sup>26</sup> The volume was published only ten years later; see Tito Orlandi, "Theophilus of Alexandria in Coptic Literature," in *Studia Patristica: Papers Presented to the Seventh International Conference on Patristic Studies, Oxford, 1975* (ed. E. A. Livingstone; TU 129; Berlin: Akademie Verlag, 1985), (100-104) 102.

<sup>27</sup> Enzo Lucchesi, *Répertoire des manuscrits coptes (sahidiques) publiés de la Bibliothèque Nationale de Paris* (Cahiers d'Orientalisme 1; Geneva: Cramer, 1981), 79.

*Codex D*. Three other White Monastery fragments of the Ps.-Theophilus sermon are traceable to another codex. These fragments are:

- Cairo, Coptic Museum no. 2694 (no page numbers, last folio of the 12th quire)
- Vienna, K 4856 (no page numbers)
- Paris, BNF Copte 131<sup>8</sup>, f. 79 (no page numbers)

Except for Vienna K 4856, which was published without identification by Hans Förster,<sup>28</sup> the other two fragments are unedited. The paleographical data suggests that the manuscript to which they originally belonged was manufactured, like the previous one, in the 10th or 11th century.

A concordance of the four testimonies available thus far can be conveniently traced in the following synoptic table:

<i>Codex A</i>	<i>Codex B</i>	<i>Codex C</i>	<i>Codex D</i>
f. 141r <sup>o</sup>	Rossi p. 64-65	deficit	deficit
f. 141v <sup>o</sup>	Rossi p. 65-67	deficit	Cairo 2694
f. 142r <sup>o</sup>	Rossi p. 67-68	Paris 131 <sup>3</sup> , f. 40	Vienna K 4856
f. 142v <sup>o</sup>	Rossi p. 68-69	Paris 131 <sup>4</sup> , f. 94	Paris 131 <sup>8</sup> , f. 79
f. 143r <sup>o</sup>	Rossi p. 69-71	Paris 131 <sup>4</sup> , f. 95	idem
f. 143v <sup>o</sup>	Rossi p. 71-72	idem	deficit
f. 144r <sup>o</sup>	Rossi p. 72-74	Paris 131 <sup>3</sup> , f. 41	deficit
f. 144v <sup>o</sup>	Rossi p. 74-75	Paris 131 <sup>5</sup> , f. 37	deficit
f. 145r <sup>o</sup>	Rossi p. 75-76	idem	deficit
f. 145v <sup>o</sup>	Rossi p. 76-77	deficit	deficit
f. 146r <sup>o</sup>	Rossi p. 77-79	deficit	deficit
f. 146v <sup>o</sup>	Rossi p. 79-80	deficit	deficit
f. 147r <sup>o</sup>	Rossi p. 80-81	deficit	deficit
f. 147v <sup>o</sup>	Rossi p. 81-83	deficit	deficit
f. 148r <sup>o</sup>	deficit	deficit	deficit

Finally, a homily *On the Apostles and the Thief on the Right* is attributed to Theophilus of Alexandria in Ethiopic,<sup>29</sup> but the text does not correspond to the Sahidic witnesses.<sup>30</sup> It is, however, nevertheless important to note that our homily is not the only text on the Good Thief ascribed to Theophilus of Alexandria.

<sup>28</sup> Hans Förster, “Kestês und Dêmas, die beiden Schächer am Kreuz – aus einer koptischen Paraphrase der Acta Pilati,” *ZAC* 11 (2008): 405-420. The fragment has been identified by me and Enzo Lucchesi, see Enzo Lucchesi, “Identification de P. Vindob. K 4856: À propos de Dêmas et Kestas,” *Orientalia* 78 (2009): 421-422.

<sup>29</sup> Stefan Strelcyn, *Catalogue of Ethiopian Manuscripts in the British Library: Acquired Since the Year 1877* (London: British Library, 1978), 170.

<sup>30</sup> I owe this information to Dr. Getatchew Haile (St. John’s University), who kindly checked for me the microfilm of the Ethiopic manuscript.

### Authorship

Theophilus, the twenty-third patriarch of Alexandria (385-412 C.E.), is commemorated by the Coptic church on the 28th of Babeh (October 15).<sup>31</sup> His polemic against John Chrysostom during the first Origenist crisis, which ultimately led to the exile and death of the latter, does not seem to have left significant traces in Coptic literature. An imaginary reconciliation between the two saints was operated later, as indicated by a text attributed to Cyril of Alexandria, the nephew of Theophilus and his immediate successor on the patriarchal see. Thus, according to Ps.-Cyril of Alexandria's *De hora mortis* (CPG 5275; *clavis coptica* 0097), Theophilus has repented on his deathbed for the excommunication of John Chrysostom, after he had a vision in which Epiphanius of Salamina appeared holding Golden Mouth's hand.<sup>32</sup>

However, even if Theophilus is indicated as the author of the sermon on the Cross and the Thief, there are arguments that the text was composed in Coptic, by an anonymous author who used the name of the Alexandrian patriarch in order to gain prestige for his writing and to praise the memory of this highly esteemed personage.

The Coptic provenance of *De Cruce et Latrone* is suggested by the fact that, throughout, the quotations from the Bible follow the same rendering of words as in the Sahidic version. For example, in one place the homilist records the name of the rich man from the Gospel of Luke 16:19-31 as "Nineve":

Verily in that hour he will make the earth to open its mouth and swallow them in the abyss (χάος) and make them go down to the place of their brother Nineve and also (ἤ) of their other brothers who have been swallowed when the earth opened its mouth: Dathan and Abiram and the sons of Korah, the ones who rose up against Moses in the desert (ἐρημος).<sup>33</sup>

<sup>31</sup> The Coptic liturgical calendar dedicates him a notice: René Basset, *Le Synaxaire arabe jacobite (rédaction copte)* 1: *Mois de tout et de Babeh* (PO 1,3; Paris: Firmin-Didot, 1904), 345-347 [131]-[133]. See also the section concerning Theophilus in Basil Evetts, *Severus of Al'Ashmunein: History of the Patriarchs of the Coptic Church of Alexandria* 2: *Peter I to Benjamin I*, 661 (PO 1,4; Paris: Firmin-Didot, 1907), 425-430 [161]-[166].

<sup>32</sup> Ps.-Cyrill of Alexandria, *De hora mortis* (ed. É. Amélineau, *Monuments pour servir à l'histoire de l'Égypte chrétienne aux IV<sup>e</sup> et V<sup>e</sup> siècles* 1 [Mémoires Publiés par les Membres de la Mission Archéologique Française au Caire, Ministère de l'Instruction Publique et des Beaux-Arts 4,1; Paris: Leroux, 1888], 188-190). Similar hagiographic passages, in which Theophilus and John Chrysostom are reconciled, occur as well in some other authors, see Socrates, *Historia Ecclesiastica* 7,7 (GCS N.F. 1 352,21-353,8 Hansen); John Damascene, *De imaginibus oratio* 3 (PG 94:1409); George Kedrenos, *Compendium Historiarum* (PG 121:625); Nikephoros Kallistos, *Historia Ecclesiastica* 13,4; 14,28, quoted in Pierre Éviéux and W. H. Burns, *Cyrille d'Alexandrie: Lettres festales* 1-6 (SC 372; Paris: Cerf, 1991), 27, 68.

<sup>33</sup> M595, ff. 144v<sup>o</sup>, 61-145r<sup>o</sup>, 9.

As already pointed out a long time ago by Louis-Théophile Lefort, it is the Sahidic version of the New Testament that calls the rich man from the parable of Lazarus “Nineve”:<sup>34</sup> ΟΥΡΩΜΕ ΔΕ ΠΡῪΜΑΟ ΕΠΕΦΡΑΝ ΠΕ ΝΙΝΕΥΗ.<sup>35</sup> In Greek, only the Bodmer Papyrus XIV (P<sup>75</sup>) reads something similar: ἄνθρωπος δέ τις ἦν πλούσιος ὀνόματι Νευης.<sup>36</sup> Even though Neves has been connected by some scholars<sup>37</sup> with Nineve of the Sahidic version, the latter form of the name had an illustrious tradition only in Coptic homilies.<sup>38</sup>

### *Ps.-Theophilus and the Patristic Tradition*

The language of the homily is impregnated with Biblical references, which betray an author well-familiarized with the Christian scriptures. However, beside a good knowledge of the Bible, the author of the sermon *De Cruce et Latrone* shows awareness of certain Patristic literary *topoi*.

<sup>34</sup> Louis T. Lefort, “Le nom du mauvais riche (Lc 16.19) et la tradition copte,” *ZNW* 37 (1939): 65-72.

<sup>35</sup> Hans Quecke, *Das Lukasevangelium säidisch: Text der Handschrift PPalau Rib. Inv.-Nr. 181, mit den Varianten der Handschrift M 569* (Papyrologica Castroctaviana 6; Barcelona: Papyrologica Castroctaviana, 1977), 220.

<sup>36</sup> Victor Martin and Rodolphe Kasser, *Papyrus Bodmer XIV: Évangile de Luc chap. 3-24* (Vol. 1 of *Papyrus Bodmer XIV-XV: Évangiles de Luc et Jean*; Cologne: Bibliotheca Bodmeriana, 1961), 119. See also page 26, where it is stated that “La différence entre les deux noms propres” (i.e. Neves and Nineve) “peut provenir d’haplographie ou de dittographie.”

<sup>37</sup> See e.g. Henry J. Cadbury, “A Proper Name for Dives: Lexical Notes on Luke-Acts VI,” *Journal of Biblical Literature* 81 (1962): 399-402, idem, “The Name for Dives,” *Journal of Biblical Literature* 84 (1965): 73, Joseph A. Fitzmyer, “Papyrus Bodmer XIV: Some Features of Our Oldest Text of Luke,” *Catholic Biblical Quarterly* 24 (1962): 170-179, Kendrick Grobel, “...Whose Name was Neves,” *New Testament Studies* 10 (1964): 373-382, James R. Royse, *Scribal Habits in Early Greek New Testament Papyri* (New Testament Tools, Studies and Documents 36; Leiden: Brill, 2008), 687-690.

<sup>38</sup> To the list found in Lefort, “Mauvais riche” (see note 34), 68 one could add Ps.-Chrysostom, *De quattuor creaturis incorporeis* 67 (CSCO 524, *Scriptores Coptici* 43, 45 Wansink; English translation by idem, CSCO 525, *Scriptores Coptici* 44, 46), and Ps.-Shenoute, *De moribus Christianis* 36 (CSCO 206, *Scriptores coptici* 29, 54 Kuhn; English translation by idem, CSCO 207, *Scriptores coptici* 30, 50). On the occurrence of the name of the rich man in this sermon see also Enzo Lucchesi, “Un nouveau témoin copte du *Sermon sur la conduite chrétienne* du Pseudo-Chenouté,” *Orientalia Christiana Periodica* 66 (2000): (419-422) 421. Two acephalous manuscripts, mentioned by Lefort as containing Nineve’s name, can be now attributed to the works of Shenoute. Thus, Paris BN 131<sup>4</sup>, f. 154 belongs to codex MONB.ZM, whereas Vienna K 9295 was part of codex MONB.DU. The text of the Vienna leaf is paralleled in another codex kept in the French Institute in Cairo. The Coptic text of the Cairo manuscript was published by Émile Chassinat, *La quatrième livre des entretiens et épîtres de Shenouti* (Mémoires de l’Institut Français d’Archéologie Orientale 23; Cairo: Institut Français d’Archéologie Orientale, 1911), 153-209, esp. 158; translated into English by David Brakke, “Shenute: On Cleaving to Profitable Things,” *Orientalia Lovaniensia Periodica* 20 (1989): (115-141) 121-122 (and note 16).

*The Sabek-Cross*

One interesting example is the typological interpretation of the Sabek tree from the book of Genesis, as the Cross of Christ:

Summon with me the God-lover, the Logos (λόγος)-lover and the one who is with the angels (ἄγγελος), this being Abraham, God's friend. Let him come and teach us concerning the type (τύπος) of this tree, Sabek, that has caught the ram in it. For (γάρ) the interpretation (ἐρμηνεία) of Sabek is "the resting place of the Savior," this being the wood of the Cross (σταυρός) on which the lamb of God has mounted in a great splendor (λαμπρός) in order to fulfill the *oikonomia* (οἰκονομία) full of salvation. He reposed on it like a man that has come from the field where he worked, he threw himself upon the bed and rested from his toil. This is how the Savior (σωτήρ) has proceeded when he rested on his bed, this being the Cross (σταυρός) of truth.<sup>39</sup>

The main Biblical passage alluded to in this place is Gen 22:13, which says, according to the LXX version, that the ram sacrificed by Abraham in place of Isaac has caught his horns in a "Sabek" plant:

καὶ ἀναβλέψας Ἀβραὰμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ κριὸς εἰς κατεχόμενος ἐν φυτῷ σαβέκ τῶν κεράτων· καὶ ἐπορεύθη Ἀβραὰμ καὶ ἔλαβεν τὸν κριὸν καὶ ἀνήνεγκεν αὐτὸν εἰς ὀλοκάρπωσιν ἀντὶ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ.

According to the early Christian typological exegesis, there is a correspondence between certain figures and episodes of the Hebrew scriptures and those of the New Testament. One of the characters which prefigured Jesus was Isaac, whose binding and sacrifice, even if unfulfilled, were interpreted by some Patristic authors as representations of Christ's death on the Cross.<sup>40</sup> Interestingly enough, it was not only Isaac that announced in a symbolic way the Passion of Christ, but also the ram which appeared miraculously to Abraham and spared the life of his son. In this peculiar exegesis, φυτόν would represent the wood on which Jesus will be crucified, while σαβέκ is the name of the Cross. If Christ is known as the lamb, he can also be represented by a ram, which, being caught by his horns on the Sabek tree with the forelegs remote and stretched, reminds one of the Savior suspended on the Cross.

In his *Adversus Iudaeos* (CPL 33), Tertullian thought that he had found in Gen 22:13 a reference to the crown of thorns that Jesus wore:

<sup>39</sup> M595, ff. 145r<sup>o</sup>, 34-146v<sup>o</sup>, 3.

<sup>40</sup> The seminal study on this topic remains that of Jean Daniélou, "La typologie du sacrifice d'Isaac," in idem, *'Sacramentum futuri': Études sur les origines de la typologie biblique* (Études de Théologie Historique; Paris: Beauchesne, 1950), 97-111; for an extensive list of the occurrences of this literary *topos* in Patristic literature cf. Isabel Speyart van Woerden, "The Iconography of the Sacrifice of Abraham," *VigChr* 15 (1961): (214-255) 251-253.

Sed quoniam haec fuerant sacramenta quae temporibus Christi perficienda servabantur, et Isaac cum ligno servatus est ariete oblato in vepre cornibus haerente et Christus suis temporibus lignum humeris suis portavit inhaerens cornibus crucis corona spinea capiti eius circumdata.<sup>41</sup>

A well-known passage, misattributed for a long time to Melito of Sardes but which belongs in fact to Eusebius of Emesa, is paradigmatic for the early Christian understanding of Gen 22:13 as a *testimonium* concerning Jesus' sacrificial death:

Τὸ Κατεχόμενος τῶν κεράτων, ὁ Σύρος καὶ ὁ Ἑβραῖος “κρεμάμενός” φησιν <...> ὡς σαφέστερον τυποῦνται τὸν σταυρόν. Ἀλλὰ καὶ τὸ κριὸς τοῦτο ἀκριβοῦς οὐ γὰρ εἶπεν ἄμνος, νέος ὡς ὁ Ἰσαάκ, ἀλλὰ κριὸς, ὡς ὁ κύριος τέλειος. Ὡς περ δὲ φυτὸν σαβὲκ, τουτέστιν “ἀφέσεως”, ἐκάλεσεν τὸν ἅγιον σταυρόν, οὕτω καὶ ὁ Ἰεζεκιήλ, ἐν τῷ τέλει, ὕδωρ ἀφέσεως ἐκάλεσεν τὸ ἐκτυποῦν τὸ ἅγιον βάπτισμα. Δύο οὖν ἐστὶ τὰ ἄφεσιν ἁμαρτιῶν χαριζόμενα· πάθος διὰ Χριστὸν καὶ βάπτισμα.<sup>42</sup>

From the 4th century onwards, the typological interpretation of the Sabek tree became a stereotype or a school tradition transmitted from one author to another. One can find it, for example, in the pseudo-Athanasian *Quaestiones in scripturam sacram* (CPG 2260), which similarly says that Φυτὸν Σαβὲκ ὁ τίμιός ἐστι σταυρός.<sup>43</sup> In the *Vita Pachomii Graeca Prima* (BHG 1396), it is stated that Pachomius used to interpret the scriptures for the monks. One difficult passage was Gen 22:13, in which Pachomius saw a reference to the Cross:

Περὶ δὲ τοῦ σταυροῦ, ὁ κριὸς ὁ κατεχόμενος τῶν κεράτων ἐν φυτῷ σαβὲκ ξύλῳ ὄντι καὶ εἰς ὀλοκάρπῳσιν ἀνενεχθεὶς ἀντὶ Ἰσαάκ, ἰκανῶς μάλιστα Ἀβραάμ λέγοντος περὶ αὐτοῦ ὅτι “Ὁφθη Κύριος ἐν τῷ ὄρει,” σημαίνων τὸν σταυρόν τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.<sup>44</sup>

<sup>41</sup> Tertullian, *Adversus Iudaeos* 13,21 (FC 75, 288 Hauses). Tertullian's metaphor is discussed by Daniélou, *Sacramentum futuri* (see note 40), 108, who gives also the reference to a similar theme in Augustine, *De Civitate Dei* 16,38 (CChr.SL 48, 543,1-545,71 Dombart/Kalb).

<sup>42</sup> The text is taken from the Greek *Catena in Genesim* 1277 (ed. F. Petit, *La Chaîne sur la Genèse: Édition integrale* 3: *Chapitres 12 à 28* [Traditio Exegetica Graeca 3; Leuven: Peeters, 1995], 236). The riddle of the authorship of the fragment was partially solved by Giovanni Mercati, “A quale tempo risale ‘il Siro’ dei commentatori greci della Bibbia,” *Biblica* 26 (1945): 1-11, and finally illuminated by R. Bas ter Haar Romeny, “‘Quis sit ὁ Σύρος’ Revisited,” in *Origen's Hexapla and Fragments* (ed. A. G. Salvesen; Texte und Studien zum Antiken Judentum 58; Tübingen: Mohr Siebeck, 1998), 360-398. Cf. also idem, *A Syrian in Greek Dress: The Use of Greek, Hebrew, and Syriac Biblical Texts in Eusebius of Emesa's Commentary on Genesis* (Traditio Exegetica Graeca 6; Leuven: Peeters, 1997), 326-331.

<sup>43</sup> Ps.-Athanasius, *Quaestiones in scripturam sacram*, *Interpretationes in Vetus Testamentum* 66 (PG 28:740c).

<sup>44</sup> *Vita Pachomii Graeca Prima* 56 (ed. F. Halkin, *Sancti Pachomii Vitae Graecae* [Subsidia Hagiographica 19; Bruxelles: Société des Bollandistes, 1932], 38,16-20). A French translation is available in André J. Festugière, *La première vie grecque de Saint Pachôme*

A similar interpretation of Gen 22:13 appears as well in certain Coptic sources. In an anonymous *Life of John Chrysostom* (*clavis coptica* 0632), preserved in Sahidic and Ethiopic,<sup>45</sup> God addresses Abraham with the words: “Behold, a lamb (ⲉϥϣⲟⲩ) which is not born (ⲁⲧⲙⲓϥⲉ) from a mother, is caught in a Sabek tree.”<sup>46</sup> A few lines later, the author underlines the supernatural condition of this lamb, which is “unborn” (ⲁⲧⲙⲓϥⲉ) and bigger than any other lamb.<sup>47</sup> The “unborn lamb” is not only a Christological title, but, at the same time, reminds of a debate concerning the ontological status of the ram caught in the Sabek tree: was it part of Abraham’s flock and transferred later on the mountain by God to be sacrificed or did it perhaps appear miraculously in that very moment, as the *Life of Chrysostom* seems to suggest?<sup>48</sup>

Amphilochius of Iconium’s sermon *On Abraham* (CPG 3240; *clavis coptica* 0016), whose Greek original is lost but which survived in a Bohairic translation,<sup>49</sup> contains in its turn most of the *clichés* usually applied by early Christian authors to Gen 22:13:

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(vol. 4,2 of *Les moines d'Orient*; Paris: Cerf, 1965), 189; for English, see Apostolos N. Athanassakis, trans., Birger A. Pearson, ed., *The Life of Pachomius: Vita Prima Graeca* (Texts and Translations 7; Missoula: Scholars Press, 1975), 84-85.

<sup>45</sup> The fragment that contains the reference to Gen 22:13 was published by Noël Giron, *Légendes coptes: Fragments inédits* (Paris: Geuthner, 1907), 25-29; see also his comments on the Sabek tree, on pages 10-11. The text was reedited, translated into German and supplemented with other folios by Oskar von Lemm, *Kleine Koptische Studien* 1-58 (Subsidia Byzantina 10; Leipzig: Zentralantiquariat der DDR, 1972), 483-516. Tito Orlandi identified additional material belonging to this *vita*, editing the whole in *Vita Joannis Chrysostomi* (ed. A. Campagnano, A. Maresca and T. Orlandi, *Quattro omelie copte: Vita di Giovanni Crisostomo, Encomi di 24 Vegliardi* [ps. Proclo e anonimo], *encomio di Michele Arcangelo di Eustazio di Tracia* [Testi e Documenti per lo Studio dell'Antichità 60; Milano: Cisalpino-Goliardica, 1977], 11-44). Review of the *dossier* by Paul Devos, “De Jean Chrysostome à Jean de Lycopolis: Chrysostome et Chalkedôn,” *Analecta Bollandiana* 96 (1978): 389-403. Delio V. Proverbio, “Chrysostomus adversus Chalkedon: Note supplémentaire sur le codex FB du Monastère Blanc à la lumière du manuscrit éthiopien Comboniano H3,” *Orientalia* 63 (1994): 57-67, announced the existence of an Ethiopic translation based on a lost, or not yet identified, Arabic version.

<sup>46</sup> *Vita Joannis Chrysostomi* (28 C./M./O.).

<sup>47</sup> *Vita Joannis Chrysostomi* (28 C./M./O.).

<sup>48</sup> In the 9th century, the Syriac author Isho’dad of Merv offered a good survey of the ancient opinions on this problem: Isho’dad of Merv, *In Genesim* (CSCO 156, Scriptores Syri 75, 189 van den Eynde).

<sup>49</sup> This sermon is preserved in a single manuscript from Saint Macarius Monastery: *Vat. Copt.* 61, ff. 194<sup>r</sup>-209<sup>v</sup> (10th century); description in Adolphe Hebbelynck, “Inventaire sommaire des manuscrits coptes de la Bibliothèque Vaticane,” in *Miscellanea Francesco Ehrle: Scritti di storia e paleografia* 5: *Biblioteca ed archivio Vaticano: Biblioteche diverse* (Studi e Testi 41; Rome: Biblioteca Apostolica Vaticana, 1924), (35-82) 44, and Adolphe Hebbelynck and Arnold van Lantschoot, *Codices coptici Vaticani* (vol. 1 of *Codices coptici Vaticani Barberiniani Borgiani Rossiani*; Bibliothecae Apostolicae Vaticanae codices manu scripti recensiti; Rome: Biblioteca Apostolica Vaticana, 1937), 428-429. A German translation made by Adolf Jacoby is available in Gerhard Ficker, *Amphilochiana* 1 (Leipzig: Barth, 1906), 286-306. The Bohairic text of Amphilochius of Iconium, *Oratio de Abraham patriarcha* was edited for the first time by Lucas van Rompay in Cornelis Datema, *Amphilochii Iconiensis Opera: Orationes, pluraque alia*

(f. 198v<sup>o</sup>) at once, he (i.e. Abraham) looked behind him, as the scripture says, (and) he saw a sheep (ΕCΘΟΥ), which was caught by its horns (ΕΥΑΜΑΖΙ ΜΜΟC ΉΕΝΝΕCΤΑΠ) . . . Unintentionally the just man gave a look with his eyes and he saw a sheep that the Lord has sent, a sheep which was not lost, nor grazing, as it is written, but ensnared by its horns on the Sabek tree (ΠΙΩΩΗΝ ΞΕ CΑΒΕΚ).<sup>50</sup>

(f. 199v<sup>o</sup>) When the just man saw the sheep, held back by its horns, he thought at the hands of the Lord, (and) he said: “Hands that are stretched are to be bound on the Cross in the way of this sheep on this Sabek tree.” For the interpretation (ΟΥΟΖΕΜ) of “Sabek” is: the remission (ΠΧΩ ΕΒΟΛ), and (as for) the Cross, its interpretation is: the remission of the race of men (ΠΧΩ ΕΒΟΛ ΜΠΓΕΝΟC ΝΝΙΡΩΜΙ).<sup>51</sup>

It is quite likely that, in the second passage quoted from Amphilochius’ sermon, the Coptic translator translated the Greek ἄφεσις by ΧΩ ΕΒΟΛ, “remission.” The same interpretation of the word “Sabek” occurs in a late Coptic manuscript (dated 1393 C.E.) which was edited by Adolph Hebbelynck under the title “Les mystères des lettres grecques.”<sup>52</sup> In the second part of this work, the author offers a mystical explanation of the last eight letters of the Greek alphabet, which would form the “mystery of Christ and the Church.” Commenting upon the hidden meaning of the letter *tau*, he states that “in its turn, the ram which Abraham sacrificed, being entangled by its horns in the tree called Sabek, is another figure (τύπος) of the Cross of Christ. For we interpret (ἐρμηνεύσθαι) ‘Sabek’ as ‘the remission’ and ‘the truth’ (ΠΚΩ ΕΒΟΛ ΜΝΤΜΕ).”<sup>53</sup>

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*quae supersunt, nonnulla etiam spuria* (CChr.SG 3; Turnhout: Brepols, 1978), 271-307, who joined to it an English translation.

<sup>50</sup> Amphilochius of Iconium, *Oratio de Abraham Patriarcha* (298-299 v. R. with a translation by idem).

<sup>51</sup> Amphilochius of Iconium, *Oratio de Abraham Patriarcha* (302-303 v. R. with a translation by idem).

<sup>52</sup> *Mysterium sive Thesaurus litterarum graecarum* (ed. A. Hebbelynck, “Les mystères des lettres grecques d’après un manuscrit copte-arabe de la Bibliothèque Bodléienne d’Oxford,” *Le Muséon* 19 [1900]: 5-36, 105-136, 269-300; *Le Muséon* 20 [1901]: 5-33, 369-414; reprinted in a single volume as idem, *Les mystères des lettres grecques d’après un manuscrit copte-arabe de la bibliothèque Bodléienne d’Oxford: texte copte, traduction, notes* [Leuven: Istas, 1902]). Hebbelynck presented the manuscript in idem, “Une page d’un manuscrit copte intitulé ‘Les mystères des lettres grecques’ (description cosmologique),” in *Mélanges Charles de Harlez* (Leiden: Brill, 1896), 127-132; see also Émile Galtier, “Sur les mystères des lettres grecques,” *Bulletin de l’Institut français d’archéologie orientale* 2 (1902): 139-162. The original Greek version of this curious text has been published recently by Cordula Bandt, *Der Traktat ‘Vom Mysterium der Buchstaben’: kritischer Text mit Einführung, Übersetzung und Anmerkungen* (TU 162; Berlin: de Gruyter, 2007), where the Coptic version is partly reedited; cf. also Jean Reynard, “Le Mystère des lettres grecques: Un inédit à paraître aux Sources Chrétiennes,” in *Studia Patristica: Papers presented at the Fifteenth International Conference on Patristic Studies held in Oxford 2007* (ed. J. R. Baun et al.; Leuven: Peeters, 2010), 277-282. Hereafter I shall quote from the edition of the Sahidic text published by Hebbelynck in *Le Muséon*.

<sup>53</sup> *Mysterium sive Thesaurus litterarum graecarum* (*Le Muséon* 20, 11 H.).

The translation of “Sabek” as “remission” is widespread. Thus, the Greek *Catenae in Genesim* link together several related passages taken from Patristic authors.<sup>54</sup> Besides the occurrences available in the *catenae*, many other instances can be quoted. For example, Alexander of Cyprus relates in his *Inventio Crucis* (CPG 7398) to Σαβέκ, ὃ ἐρμηνεύεται ἄφεσις.<sup>55</sup> Severus of Antioch employs the same meaning in the 41st cathedral homily: “the plant of Sabek is the holy Cross, because it is the wood of remission and of forgiveness.”<sup>56</sup>

However, this is not what we find in Ps.-Theophilus’ *De Cruce et Latrone*, because its author interprets the word “Sabek” as “the resting-place of the Savior.”<sup>57</sup> This meaning is based (from that author’s perspective) on a symbolical understanding of the Cross, which is seen as Christ’s resting-place:

He (i.e. Christ) reposed on it (i.e. on the Cross) like a man that has come from the field where he worked, he threw himself upon the bed and rested from his toil. This is how the Savior (σωτήρ) has done when he rested on his bed, this being the Cross (σταυρός) of truth.<sup>58</sup>

Although the interpretation of Sabek as “the resting-place of the Savior” does not seem to be recorded elsewhere, the image of the Christ resting himself on the Cross is known from other Coptic sources. One can find it, for example, in Ps.-Cyril of Jerusalem’s homily *In Crucem* (CPG 3602; *clavis coptica* 0120):

The holy and glorious wood that becomes the dwelling-place of God (ΠΜΑ ΝΟΥΩΣ ΜΠΝΟΥΤΕ). The wood of the holy Cross that becomes the resting-place of God (ΠΜΑ ΝΜΤΟΝ ΜΠΝΟΥΤΕ) in the humiliation that he suffered for us. The wood of the Cross which becomes the resting-place of God (ΠΜΑ ΝΜΤΟΝ ΜΠΝΟΥΤΕ) by the fact that he bends his head on it and gives his spirit.<sup>59</sup>

<sup>54</sup> *Catenae in Genesim* 1270-1278 (ad Gen 22:13) (231-237 P.); *Catena Sinaitica* G186-G189 (ad Gen 22:13) (CChr.SG 2 179-184 Petit). Cf. also Haar Romeny, *A Syrian in Greek Dress* (see note 42), 326-331.

<sup>55</sup> Alexander of Cyprus, *Inventio Crucis* (PG 87,3:4024c). The Greek text was republished with an Italian translation by Pio Carmelo Pennacchini, *Discorso storico dell’Invenzione della Croce del monaco Alessandro* (Grottaferrata: Tipografia Italo-Orientale ‘S. Nilo’, 1913), 15.

<sup>56</sup> Severus of Antioch, *Homiliae cathedrales* 41 (PO 36, 26 Brière/Graffin). The *Catenae in Genesim* 1276 (235 P.) contain the same passage in Greek.

<sup>57</sup> The reading of M595, ΠΜΑ ΝΜΤΟΝ ΜΠΕ4CΩΤΕ, “the resting-place of his salvation” does not make sense in this context. The Turin copy of the sermon has ΠΜΑ ΝΜΤΟΝ ΜΠΡΕ4CΩΤΕ, “the resting-place of the Savior,” which must be the correct reading.

<sup>58</sup> M595, ff. 145r<sup>o</sup>, 57-145v<sup>o</sup>, 3.

<sup>59</sup> Ps.-Cyril of Jerusalem, *In Crucem* 20 (ed. Campagnano, *Omélies coptes* [see note 9], 90,2-5). Ps.-Cyril of Jerusalem’s homily on the Cross is preserved in several Sahidic manuscripts as well as in Arabic, see Enzo Lucchesi, “L’homélie copte de Cyrille de Jérusalem en l’honneur de la Sainte Croix: Nouveaux apports,” *Analecta Bollandiana* 98 (1980): 83-84, Alin Suciu, “Borgian Coptic Manuscripts” (see note 6), 314-316.

Similarly, in an anonymous Coptic hymn, Christ sings to the Cross and calls it “my resting-place from the beginning, I came on the earth (and) I carried you.”<sup>60</sup>

### *The Anaphora of the Cross*

Ps.-Theophilus’ *De Cruce et Latrone* incorporates several anaphoras. One of them (M595, ff. 146v<sup>o</sup>, 8-147r<sup>o</sup>, 40) comprises an extensive *Laus Crucis*, which is an assembly of epithets and appellations for the Cross. The catalogue of qualities and virtues of the Cross must be connected with a similar composition from Ps.-Chrysostom’s *In venerabilem crucem sermo* (CPG 4525).<sup>61</sup> This text had a wide diffusion, as testified by the numerous translations preserved in Latin,<sup>62</sup> Syriac,<sup>63</sup> Old Nubian,<sup>64</sup> Arabic,<sup>65</sup> Ethiopic,<sup>66</sup> Slavonic,<sup>67</sup> and Armenian.<sup>68</sup>

<sup>60</sup> Hermann Junker, *Koptische Poesie des 10. Jahrhunderts 2: Text und Übersetzung* (Berlin: Karl Curtius Verlag, 1911), 174.

<sup>61</sup> Ps.-Chrysostom, *In venerabilem crucem sermo* (PG 50:815-820).

<sup>62</sup> André Wilmart, “La collection des 38 homélies latines de Saint Jean Chrysostome,” *JThS* 19 (1918): (305-327) 315; Berthold Altaner, “Beiträge zur Geschichte der altlateinischen Übersetzungen von Väterschriften,” *Historisches Jahrbuch* 61 (1941): 208-226.

<sup>63</sup> Gerald M. Browne, “Ps.-Chrysostom, *In venerabilem crucem sermo*: The Syriac Version,” *Le Muséon* 99 (1986): 39-59; idem, “Ps.-Chrysostom, *In venerabilem crucem sermo*: The Greek Vorlage of the Syriac Version,” *Le Muséon* 103 (1990): 125-139.

<sup>64</sup> Gerald M. Browne, *Chrysostomus Nubianus: An Old Nubian Version of Ps.-Chrysostom, In venerabilem crucem sermo* (Papyrologica Castroctaviana 10; Roma: Papyrologica Castroctaviana, 1984). The pseudo-Chrysostomic litany of the Cross is attached at the end of a revelation discourse of Jesus, known as the *Stauros-Text*, in another Old Nubian codex, see Francis L. Griffith, *The Nubian Texts of the Christian Period* (Abhandlungen der Preussischen Akademie der Wissenschaften, Philosophisch-historische Klasse 1913,8; Berlin: Verlag der Königlich Akademie der Wissenschaften, 1913), 41-53, and Gerald M. Browne, “Griffith’s *Stauros-Text*,” *Studia Papyrologica* 22 (1983): 75-119. The revelation discourse that opens the Old Nubian *Stauros-Text* is preserved also in Coptic, but this version replaces the pseudo-Chrysostomic piece with another hymn dedicated to the Cross; see the edition by Péter Hubai, *A Megváltó a keresztről: Kopt apokrifek Nubiából (A Kasr El-Wizz kódex)* (Cahiers Patristiques, Textes Coptes; Budapest: Szent István Társulat, 2006), and now idem, *Koptische Apokryphen aus Nubien: Der Kasr El-Wizz Kodex* (trans. A. Balog; TU 163; Berlin: De Gruyter, 2009). Interestingly enough, an expanded version of the hymn which occurs in the *Stauros-text* appears as well at the end of P. Berol. 22220, i.e. the so-called *Gospel of the Savior* (ed. C. W. Hedrick and P. A. Mirecki, *Gospel of the Savior: A New Ancient Gospel* [California Classical Library; Santa Rosa: Polebridge, 1999]). On the identity between P. Berol. 22220 and the *Strasbourg Coptic Gospel*, see Stephen Emmel, “Unbekanntes Berliner Evangelium = The Strasbourg Coptic Gospel: Prolegomena to a New Edition of the Strasbourg Fragments,” in *For the Children, Perfect Instruction* (ed. H.-G. Bethge et al.; NHMS 54; Leiden: Brill, 2002), 353-374.

<sup>65</sup> Cf. CPG: *Supplementum*, 293.

<sup>66</sup> The Ethiopic translation is not mentioned in the *clavis graeca*, but see now Delio V. Proverbio, *La recensione etiopica dell’omelia pseudocrisostomica De ficu exarata ed il suo tréfonds orientale* (Äthiopistische Forschungen 50; Wiesbaden: Harrassowitz, 1998), 75, 90, 96. Cf. also W. Witakowski, “John Chrysostom,” *Encyclopaedia Aethiopica* 3 (Wiesbaden: Harrassowitz, 2007): (293-295) 294.

<sup>67</sup> Cf. CPG 2, 548 and CPG: *Supplementum*, 293.

<sup>68</sup> Cf. CPG 2, 548.

A survey of the two litanies of the Cross reveals their similar content and favors the hypothesis that Ps.-Theophilus borrowed the hymnic material either directly from *In venerabilem crucem sermo*, or through an unidentified intermediary.

*Ps.-Theophilus*

The Cross purifies (καθαρίζειν) the man that pursues the energies (ἐνέργεια) cast forth from it.

The Cross is the holy mystery (μυστήριον) etc.

The Cross is the consolation of those who are in distress (λύπη) because of their sins.

The Cross is the straight way, not leading astray those who walk on it when they are estranged.

The Cross is the high tower (πύργος) which receives those who are running to it.

The Cross is the ladder which raises the man to the sky.

The Cross is the garment which the Christians are wearing.

The Cross is the helper (βοηθός) of the poor and the help (βοήθεια) for those who are distressed.

The Cross is the one who has destroyed the temple of the Jews, opened the Church and crowned (στεφανοῦν) it.

The Cross destroyed the demons (δαιμόνιος) (and) cast them away in fear.

The Cross is the stability of the ships that are sailing in beauty.

The Cross is the establishment of the priests that are in the house of God with wisdom.

The Cross is the immutable judge (κριτής) of the apostles

The Cross is the lamp (λυχνία) of gold whose holy flame is shining (λαμπεύειν).

The Cross is the father of the orphans (ὀρφανός), taking care of them.

The Cross is the judge (κριτής) of the widows (χήρα), wiping out the tears from their eyes.

The Cross is the consolation of the wanderers.

The Cross is the companion of those who are in the desert.

*Ps.-Chrysostom*

Σταυρός ἀπηλπισμένων ἐλπίς

Σταυρός πεπλανημένων ὁδός

Σταυρός Χριστιανῶν ἐλπίς

Σταυρός πενήτων παραμυθία  
Σταυρός ἀπηλπισμένων ἐλπίς

Σταυρός Ἰουδαίων σκάνδαλον

Σταυρός ναῶν καθαίρεσις

Σταυρός τρόπαιον κατὰ δαιμόνων

Σταυρός πλεόντων κυβερνήτης

Σταυρός ἱερέων χαρά

Σταυρός ἀποστόλων κατάγγελημα

Σταυρός πατήρ ὀρφανῶν

Σταυρός προστάτης χηρῶν

Σταυρός μοναζόντων ἄσκησις

*Ps-Theophilus*

The Cross is the ornament (κόσμησις) of the holy altars (θυσιαστήριον).

The Cross is the sweetness of those who were bitter.

The Cross is the help (βοηθεῖν) of the man in the moment of his necessity (ἀνάγκη), when he goes out from the body.

The Cross is the governor (διοικητής) of the compassionates.

The Cross is the administrator (οἰκονόμος) of those who have put their care in it.

The Cross is the chastity (ἀγνεία) of the virgins (παρθένος).

The Cross is the fortified wall.

The Cross is the physician who cures (θεραπεύειν) every sickness.

*Ps-Chrysostom*

Σταυρὸς παρθένων σωφροσύνη

Σταυρὸς πολεμουμένων τεῖχος

Σταυρὸς νοσοῦντων ἱατρός

As can be seen in the synoptic table above, the Coptic author does not follow the arrangement of the text in Ps.-Chrysostom, and often expands the description of the Cross' qualities. However, even though these parallels concur in showing that the anaphora of the Cross from Ps.-Theophilus reworks the material found in Ps.-Chrysostom's *In venerabilem crucem sermo*, they suffice to confirm the literary connection between the two pieces.

The Old Nubian, Arabic and Ethiopic versions of *In venerabilem crucem sermo* suggest perhaps the existence of a lost, or not yet identified, Coptic intermediary, which might have served as a source for Ps.-Theophilus' litany of the Cross.

The survival of other similar liturgical hymns of the Cross in Ethiopic might indicate that they come from Coptic via Arabic.<sup>69</sup> Moreover, portions of the pseudo-Chrysostomic litany of the Cross occur in certain Coptic liturgical books, which seems to indicate that such hymns were relatively widespread in Egypt. For example, a Coptic manuscript from Leiden (Rijksmuseum MS Insinger 92), which contains various liturgical hymns, offers an analogous litany:

<sup>69</sup> See the similar Ethiopic hymns of the Cross in Sylvain Grébaud, "Litanies de la Croix," *Aethiopica* 4 (1935): 187-190; Déborah Lifchitz, ed., *Textes éthiopiens magico-religieux* (Travaux et Mémoires de l'Institut d'Éthnologie 38; Paris: Institut d'éthnologie, 1940). On the general tenure of these Ethiopic texts, see Bogdan Burtea, "Haṣurā mäsqäl," *Encyclopaedia Aethiopica* 2 (Wiesbaden: Harrassowitz Verlag, 2005): 1045-1046.

*Insinger 92**Ps.-Chrysostom*

The Cross is the foundation of the Church, Σταυρὸς Ἐκκλησίας θεμέλιος  
 The Cross is the altar,  
 The Cross is the baptism,  
 The Cross is the holy temple,  
 The Cross is the proclamation of the apostles, Σταυρὸς ἀποστόλων κατάγγελμα  
 The Cross is the boast of the martyrs, Σταυρὸς μαρτύρων καύχημα  
 The Cross is the joy of the priests, Σταυρὸς ἱερέων χαρὰ  
 The Cross is the holy seal,  
 The Cross is the holy resurrection, Σταυρὸς νεκρῶν ἀνάστασις  
 The Cross is the one who made the water  
 sweet through Moses (and) the people drank,  
 The Cross filled the water with sweetness  
 through Bachios<sup>70</sup> and the people drank.<sup>71</sup>

A similar sequence is to be found in a Greco-Coptic liturgical manuscript from the White Monastery:

*BL Or. 3580A, f. 12<sup>72</sup>**Ps.-Chrysostom*

The Cross is the boast of the apostles. Σταυρὸς ἀποστόλων κατάγγελμα  
 The Cross is the foundation of the Church. Σταυρὸς Ἐκκλησίας θεμέλιος

It is still unclear whether the pseudo-Chrysostomic piece directly influenced *De Cruce et Latrone* or only through an intermediary. Whatever the truth may be, the encounter of John Chrysostom and Theophilus of Alexandria, this time in the peaceful context of literary history, is not without a sense of irony.

The present edition collates all available testimonies of Ps.-Theophilus' homily *De Cruce et Latrone*. The base manuscript is Pierpont Morgan M595, ff. 141r<sup>o</sup>-148r<sup>o</sup> (codex A) whereas the critical apparatus records *variae lectiones* in codices B, C, D, except the minor orthographical variations.

<sup>70</sup> This refers to an episode described in Ps.-Cyril of Jerusalem, *In Crucem* 14-29 (85,20-95,24 C.): Bachios, a monk from Ascalon, has a polemic with a certain Isaac the Samaritan, which ends with the conversion of the latter to Christianity. Bachios performs a miracle by the power of the Cross, making drinkable the infected water of the pool from Gabaon so that the crowd gathered there "found it sweet like honey." Isaac is persuaded by this miracle and converts to Christianity. The story of Isaac the Samaritan is mentioned in another hymn of the Cross, see Gabriele Giamberardini, "La Croce e il Crocifisso presso i Copti," in *Studia Orientalia Christiana: Collectanea* 7 (1962): (45-100) 63 [19]; De Lacy E. O'Leary, ed., *The Difnar (Antiphonarium) of the Coptic Church (First Four Months) from the Ms. in the John Rylands Library, Manchester: with Fragments of a Difnar recently Discovered at the Der Abu Makar in the Wadi n-Natrun* (London: Luzac & Co., 1926), 16.

<sup>71</sup> Willem Pleyte and Pieter A. A. Boeser, *Manuscripts coptes du Musée d'antiquités des Pays-Bas à Leide* (Leiden: Brill, 1897), 433-434.

<sup>72</sup> The old call number of the fragment, before the current foliation of the British Library Coptic manuscripts, used to be Or. 3580A (15). Description in Walter E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum* (London: British Museum, 1905), 47 (= no. 158).

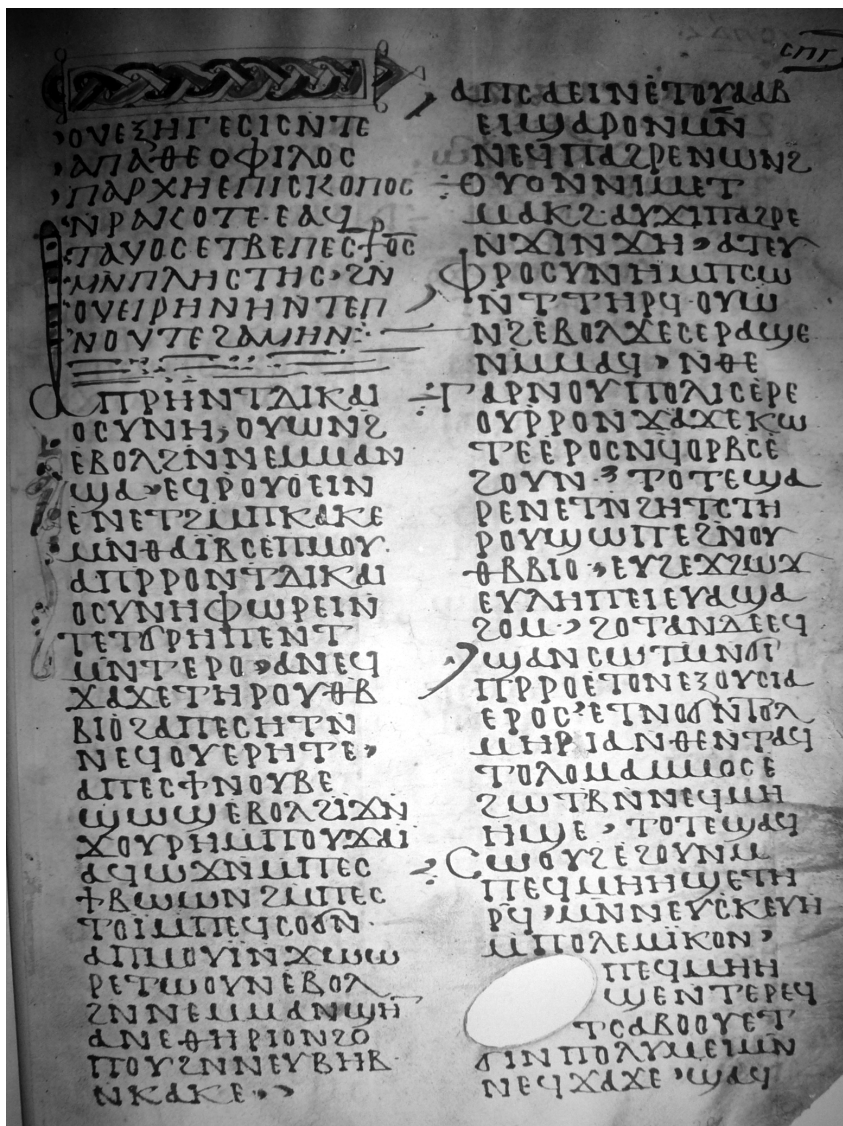


Abb. Codex A. New York, Pierpont Morgan M595, f. 141r°

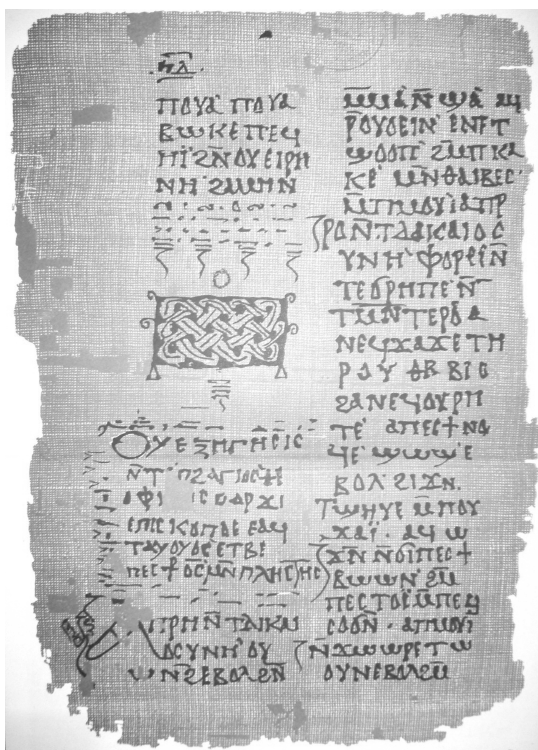


Abb. Codex B. Turin,  
Museo Egizio Cat.  
63000, cod. 2, page 84.

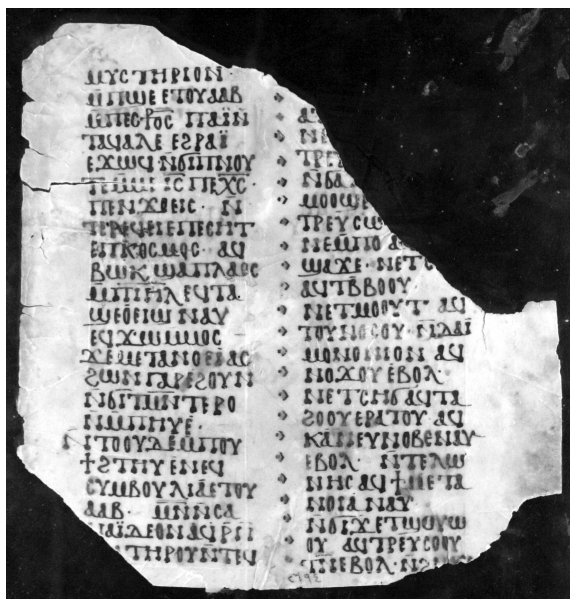


Abb. Codex D. Cairo,  
Coptic Museum 2694r

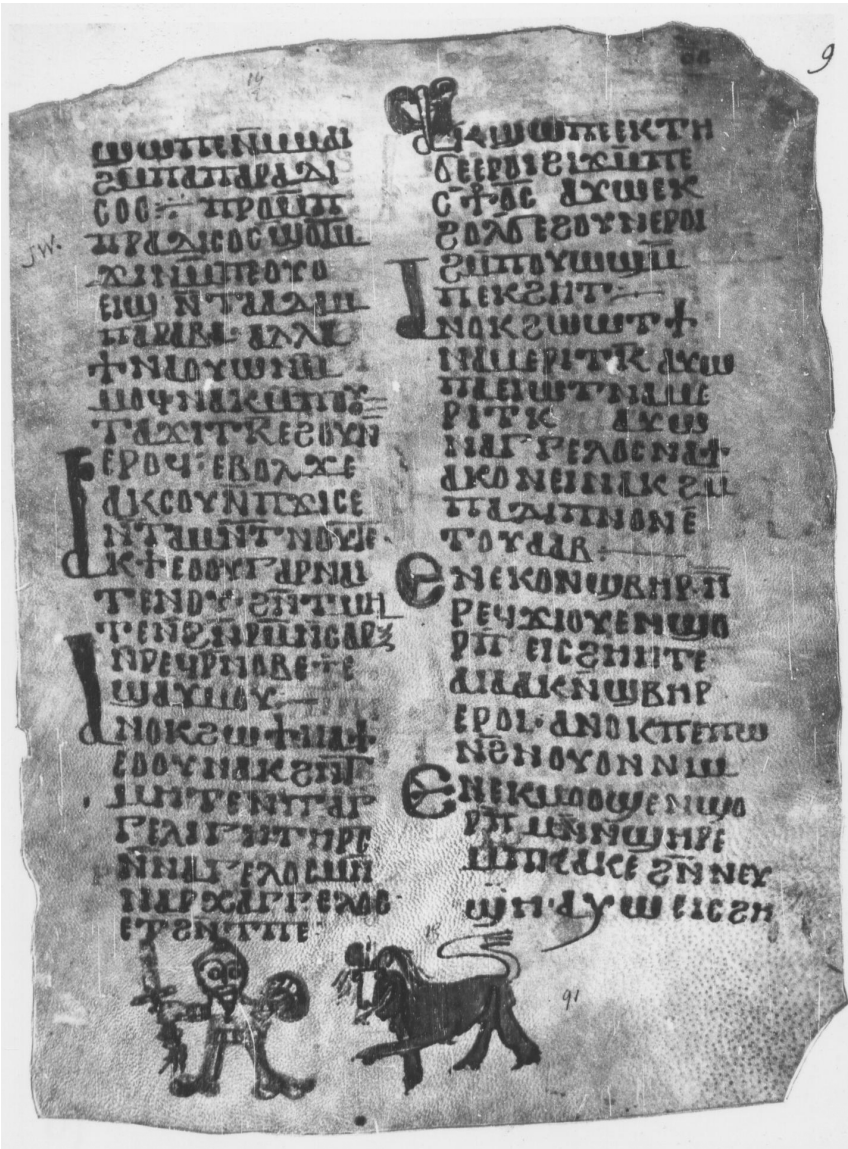


Abb. Codex C. Paris, BnF Copte 131<sup>4</sup>, f. 94r<sup>o</sup>

Pierpont Morgan M595, ff. 141<sup>r</sup>-148<sup>r</sup>

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	ΠΑΡΧΗΕΠΙCΚΟΠΟC		ΝΕΥΠΑΖΡΕ ΝΩΝΖ
	ΝΡΑΚΟΤΕ· ΕΑΥ		ΟΥΟΝ ΝΙΜ ΕΤ
5	ΤΑΥΟC ΕΤΒΕ ΠΕCⲢΟC		ΜΑΚΖ· ΑΥΧΙ ΠΑΖΡΕ
	ΜΝΠΑΗCΤΗC· ΖΝ	40	ΝΧΙΝΧΗ· ΑΤΕΥ
	ΟΥΕΙΡΗΝΗ ΝΤΕΠ		ΦΡΟCΥΝΗ ΜΠCΩ
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	ΕΝΕΤΖΜΠΚΑΚΕ		ΖΟΥΝ· ΤΟΤΕ ΩΑ
15	ΜΝΘΑΙΒC ΕΠΜΟΥ		ΡΕΝΕΤΝΖΗΤC ΤΗ
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20	ΧΑΧΕ ΤΗΡΟΥ ΘΒ		ΩΑΝCΩΤΜ ΝΟΙ
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	ΑΠΕCⲢΝΟΥΒΕ		ΜΗΡΙΑ ΝΘΕ ΝΤΑΥ
	ΩΩΩ ΕΒΟΛ ΖΊΧΝ		ΤΟΛΟΜΑ ΜΜΟC Ε
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	ΤΟΙ ΜΠΕΥCΟΘΝ·		ΠΕΥΜΗΗΩΕ ΤΗ
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	ΖΝΝΕΜΜΑ ΝΩΗ(Ν)	65	ΠΕΥΜΗΗ
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	ΝΚΑΚΕ·		CΙΝΠΟΛΥΜΕΙ ΜΝ
			ΝΕΥΧΑΧΕ· ΩΑΥ

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## CΠΔ

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	CΟΟΥΝ ΧΕ 4ΝΑΘΩ		ΚΟΤC·ΜΝΝΕΤΕΙΝΕ
	ΤΠ ΝΝΕ4ΧΑΧΕ		ΝΝΑΪ ΝΤΜΙΝΕ·
5	ΖΝΟΥΝΟC ΝΘΟΜ	40	ΝΑΪ ΝΕ ΝΘΟΡΘC ΝΤΑΠ
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	ΠΕΝΧΟΕΙC ΙC ΠΕΧC		ΝΝΡΩΜΕ ΝΖΗΤΟΥ
	ΝΤΕΡΕ4ΝΑΥ ΕΠ		ΨΑΝΤΕ4CΟΡΜΟΥ
	ΧΑΧΕ ΝΤΜΝΤΡΩ		Ν4ΧΟΟΡΟΥ ΕΒΟΛ·
10	ΜΕ ΤΗΡC· ΕΤΕ ΠΑΪ	45	ΑΥΕΙC ΖΩΩ4 ΤΕ
	ΠΕ ΠΔΙΑΒΟΛΟC		ΝΟΥ ΝΤΝΝΑΥ ΧΕ
	Α4ΩΡ4 ΕΖΟΥΝ ΝΤΟΙ		ΕΡΕΠΕΧC ΠΕΝΡΡΟ
	ΚΟΥΜΕΝΗ ΤΗΡC		ΠΟΛΥΜΕΙ ΝΜΜΑ4
	Α4ΘΜΚΟ ΝΟΥΝ		ΝΑΩ Ν2Ε· ΨΑΝ
15	ΝΙΜ ΖΝΝΕ4CΝΑΥΖ	50	ΤΕ44Ι ΝΤΟΟΤ4 Ν
	ΕΤΜΕΖ ΝΝΟΒΕ Α4		ΝΕΝΨΥΧΗ Ν4Α
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	ΝΕ4ΠΛΥΓΗ ΕΤΩΨ		ΡΕ4Ρ2ΝΑ4 ΝΘΙΠ
	ΕΤΕ ΝΑΪ ΝΕ·		ΝΟΥΤΕ ΠΠΑΝ
20	ΤΜΝΤΡΕ4ΨΜΨΕ	55	ΤΩΚΡΑΤΩΡ ΠΑΪ
	ΕΙΔΩΛΟΝ· ΤΜΝΤ		ΖΙΤΝΤΕ4ΝΟC ΝΑ
	ΡΕ4ΤΩΡΠ· ΤΜΝΤ		ΓΑΠΗ ΝΤΑ4ΜΕ
	ΑΤΨΑΥ· ΤΜΝΤ		ΡΙΤΝ Ν2ΗΤC· Α4
	ΡΕ4ΧΙΟΥΕ· ΤΜΝΤ		ΤΝΝΟΟΥ ΜΠΕ4
25	ΡΕ4ΖΩΤΒ· ΤΓΑΤΑ	60	ΜΕΡΙΤ ΝΩΗΡΕ ΕΠ
	ΛΑΛΙΑ·ΠΚΩΖ·ΠΜΟCΤΕ		ΚΟCΜΟC· Α4ΒΩΚ
	ΠΘΩΝΤ· ΤΟΡΓΗ·		ΨΑΠΛΑΟC ΕΤCΟ
	ΠΤ2Ε· ΤΜΝΤΡΕ4		ΟΥ· Α4ΤΑΨΕΟΕΙΨ
	Ρ2ΙΚ· ΠΧΩΖΜ· Τ		ΝΑΥ ΧΕ ΜΕΤΑΝΟΪ
30	ΠΑΝΟΥΡΓΙΑ· ΠΕΚ	65	ΑCΖΩΝ ΓΑΡ ΕΖΟΥΝ
	ΡΟ4· {ΠΧΩ		ΝΘΙΤΜΝΤΕΡΟ Ν
	ΖΜ· ΤΠΑΝΟ		ΝΕΜΠΗΥΕ· Ν
	ΥΡΓΙΑ· ΠΕΚ		ΤΟΟΥ ΔΕ ΜΠΟΥ†Ζ
	ΡΟ4} ΤΜΝΤΧΑCΙΖΗΤ·		ΤΗΥ ΕΝΕ4CΥΝ
35	ΝΑΝΑΨ ΝΝΟΥΧ·	70	ΒΙΑ ΕΤΟΥΓΑΑΒ·

1 (ΨΑ4)ΜΟΟΨΕ ΖΑΤΕΥΖΕ] Α4ΜΟΟΨΕ ΖΑΤΕΥΖΗ Β || 5 ΝΘΟΜ] ΝΘΟΠC Β || 9 *post* ΧΑΧΕ *add.* NAME Β || 11 *post* ΠΔΙΑΒΟΛΟC *add.* ΧΕ Β || 15-16 ΖΝΝΕ4CΝΑΥΖ ΕΤΜΕΖ ΝΝΟΒΕ] ΖΝ2ΕΝΜΙΝΕ ΝΝΟΒΕ ΕΥΩΨ Β || 16-17 Α4ΧΟΟΡΟΥ ΕΒΟΛ] ΕΑ4ΧΟΟΡΟΥ ΕΒΟΛ Β || 18 ΝΕ4ΠΛΥΓΗ] ΝΕΙΠΑΗ-ΓΟΟΥΕ Β || 20 ΤΜΝΤΡΕ4ΨΜΨΕ] ΜΜΝΤΡΕ4ΨΜΨΕ Β || 21-22 ΤΜΝΤΡΕ4ΤΩΡΠ] ΜΜΝΤΡΕ4ΤΩΡΠ Β || 22-23 ΤΜΝΤΑΤΨΑΥ] ΜΜΝΤΑΤΨΑΥ Β || 23-25 ΤΜΝΤΡΕ4ΧΙΟΥΕ· ΤΜΝΤΡΕ4ΖΩΤΒ] ΜΜΝΤΝΟΕΙΚ ΝΧΙΟΥΕ ΝΖΩΤΒ Β || 25-26 ΤΓΑΤΑΛΑΛΙΑ] ΝΚΑΤΑΛΑΛΕΙΑ Β; *post* ΝΚΑΤΑΛΑΛΕΙΑ *add.* Ν†ΖΕ ΝΧΗΡ Ν†ΤΩΝ Β || 26 ΠΚΩΖ· ΠΜΟCΤΕ] ΝΚΩΖ ΜΜΟCΤΕ Β; *post* ΜΜΟCΤΕ *add.* ΝΝΟΥΘC Β || 27 ΤΟΡΓΗ] *om.* Β || 28-31 ΤΜΝΤΡΕ4Ρ2ΙΚ *usque ad* ΠΕΚΡΟ4] ΜΜΝΤΡΕ4ΡΤΑΖΡΕ Ν2ΙΚ ΝΧΩΖΜ ΜΠΑΝΟΥΡΓΙΑ ΝΚΡΟ4 Β || 34 ΤΜΝΤΧΑCΙΖΗΤ] ΜΜΝΤΧΑCΙΖΗΤ Β || 39 Ν†ΜΙΝΕ] *om.* Β || 40-42 ΝΤΑΠΔΙΑΒΟΛΟC *usque ad* ΝΖΗΤΟΥ] ΜΠΔΙΑΒΟΛΟC ΝΤΑ4ΘΡΘ ΕΤΜΝΤΡΩΜΕ ΝΖΗΤΟΥ Β || 43 *post* CΟΡΜΟΥ *add.* ΑΥΩ Β || 45-46 ΤΕΝΟΥ] *om.* Β || 47-48 ΕΡΕΠΕΧC *usque ad* ΝΜΜΑ4] ΝΤΑΠΡΡΟ ΠΕΧC ΡΠΟΛΕΜΟC ΝΜΜΑ4 Β || 50-51 ΝΝΕΝΨΥΧΗ] ΝΝΕΨΥΧΟΟΥΕ Β || 51-52 Ν4ΑΑΑΥ ΝΡΜΖΕ] Ν4ΑΑΥ ΝΡΜΝΖΕ Β || 52 *post* ΝΡΜΝΖΕ *add.* ΜΑΡΝΑΡΧΕΙ ΘΕ ΤΕΝΟΥ ΝΧΩΤΕ ΕΖΟΥΝ ΕΠΝΟC ΘΟΥCΑΥΡΟC ΕΤΜΕΖ ΝΚΑΡΠΟC ΝΩΝ2 ΕΤΕ ΠΑΪ ΠΕ ΠΝΟC ΜΜΥCΤΗΡΙΟΝ ΕΤΟΥΓΑΑΒ ΜΨΩΕ ΜΠΕCΨΟC ΠΑΪ ΝΤΑ4ΑΛΕ ΕΖΡΑΪ ΕΧΩ4 ΖΝΟΥΓΑΓΑΠΗ ΝΘΙΠΝΟΥΤΕ ΜΜΕ ΙC ΠΕΧC Β; [...] ΜΥCΤΗΡΙΟΝ ΜΨΩΕ ΕΤΟΥΓΑΑΒ ΜΠΕCΨΟC ΠΑΪ ΝΤΑ4ΑΛΕ ΕΖΡΑΪ ΕΧΩ4 ΝΘΙΠΝΟΥΤΕ ΜΜΕ ΙC ΠΕΧC ΠΕΝΧΟΕΙC D || 52-61 ΝΤΕΡΕ4Ρ2ΝΑ4 *usque ad* ΕΠΚΟCΜΟC] ΝΤΕΡΕ4ΕΪ ΕΠΕCΤΗ ΕΠΕΪΚΟCΜΟC Β, D || 62-63 ΠΛΑΟC ΕΤCΟΟ4] ΠΛΑΟC ΜΠΙΗΛ Β, D || 63 Α4-] Ε4- D || 64 ΧΕ] Ε4ΧΩ ΜΜΟC ΧΕ Β, D || 69-70 CΥΝΒΙΑ] CΥΜΒΟΥΛΙΑ Β, D ||

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	ΜΝ̄Ν̄ϸΑ ΝΑΪ Αϸϫ̄		ϨΟϸ ϫⲉ ΤΟΥΠΙϸΤΙϸ
	ΝΕΙϸΟΜ ΘΗΡΟΥ ϨΝ		ΤΕ ΝΤΑϸΝΑϨΜⲉ
	ΤΕΥΜΗΤⲉ· ΕϨΕΝ̄		ΒΩϸ ϨΝΟΥΕΙΡΗΝΗ
5	ϨΙΗΠⲉ ΜΜΟΟΥ Νⲉ	40	ΜΝ̄Ν̄ϸΑ ΝΑΪ ΘΗΡΟΥ
	̄ΝΒΛΛⲉ ΑϸΤΡΕΥ		̄ΝΤΑϸΑΑΥ ΜΠΟΥ
	ΝΑΥ ΕΒΟΛ· ΝΑΛ Αϸ		ΠΙϸΤΕΥⲉ̄ Ε̄ΡΟϸ· ΑΛ
	ΤΡΕΥϸΩΤΜ· Ν̄ϸΑ		ΛΑ ΑΥϸΟΠ̄ϸ ΑΥΠΑ
	Λⲉ ΑϸΤΡΕΥΜΟΟϨⲉ·		ΡΑΔΙΔΟΥ ΜΜΟϸ
10	ΝΕΤϸΑΒ̄Ϩ ΑϸΤΒΒΟΟΥ·	45	ΑΥϸϫ̄ϸΟΥ ΜΜΟϸ
	ΝΕΤΜΟΟΥΤ Αϸ		ΝΤΕΡΕϸΒΩϸ Ε̄ϨΟΥ(Ν)
	ΤΟΥΝΟΥϸΟΥ· Ν		ΕΤΑΥΛΗ ΜΠΑΡΧΙ
	ΔΑΙΜΟΝΙΟΝ Αϸ		ΕΡΕΥϸ· ΑΥ† ΝΑϸ
	ΝΑϨΟΥ Ε̄ΒΟΛ· Νⲉ		̄ΝϨΕΝϸΩϨ ΕΠΜΑ
15	ϸΙϨ ΕΤΩΟΥΩΟΥ	50	̄ΝϨΕΝΤΑΙΟ· ΤΟΤⲉ
	ΑϸϸΟΥΤΩΝΟΥ		ΑΠΩΑϨⲉ ΕΤϸΗϨ
	Ε̄ΒΟΛ· ̄ΝϨΗΚⲉ Αϸ		ϨΩϸ Ε̄ΒΟΛ ϫⲉ ΑΥ
	ΤϸΙΟΥ ΝΟΕΙΚ·		ΕΙΡⲉ ΝΑΪ ̄ΝϨΕΜ
	ΜΠΟΡΝΟϸ ΑϸΤΒ		ΠΕΘΟΥ ΑΥΠΜΑ ̄Ν
	ΒΟΥ· ΑϸΚΑ ΝΕΥ		ϨΕΜΠΕΤΝΑΝΟΥϸ·
20	ΝΟΒⲉ ΝΑΥ Ε̄ΒΟΛ	55	ΑΥΩ ΟΥΜΟϸΤⲉ ΕΠ
	Ϩ̄ΝΤΕϸΜ̄ΝΤΝΟΥΤⲉ		ΜΑ ΜΠΑΜⲉ·
	ΑϸΑΑΥ Ν̄Θⲉ ̄ΝΝΙ		ΑϨ ⲃⲉ Νⲉ ΝΕΠΕΘΟ
	ΠΑΡΘΕΝΟϸ· ΑΤⲉϸ		ΟΥ ̄ΝΤΑΥΑΑΥ Μ
25	ϨΙΜⲉ ΓΑΡ Ε̄ΤΜΜΑΥ	60	ΠΕΥϨΟΕΙϸ· ̄ΝΤΕΡⲉ
	ΜΠΩΑ ΝΟΥΝΟϸ		ΝΙΦΩΝΕΥϸ ⲃΟΠϸ
	̄ΝΤΑΙΟ· ̄ΝΤΑΝⲉϸ		ΑΥΕΙϸ ̄ΝΤΕΝΕΙΜⲉ
	ϸΙϨ ΤΩϨϸ ̄ΝΝⲉ		ΕΡΟΥ· ϨΕΝϨΟΤⲉ
	ΟΥΕΡΗΤⲉ ΜΠΕΝ		ΓΑΡ Νⲉ Ε̄ϨΟΥ· ΠΑ
	ΤΑϸΠΛΑϸϸⲉ Μ		ΛΑϸ ΜΑΚϨ· ΝΑΒΑΛ
30	ΜΟϸ· Ϩ̄ΝΤΕΥΝΟΥ	65	†ΡΜΕΙΗ· ΠΑΠ̄ΝΑ
	ΕΤΜΜΑΥ ΑϸΜΕΤⲉ		ΑΩΑϨΟΜ· ΤΑΨΥ
	ϫⲉ ΜΠΤΒΒΟ ΝΤⲉϸ		ϫΗ Ω†Ρ†ΩΡ ΕΤ
	Μ̄ΝΤΝΟΥΤⲉ·		ΡΑϨΟΥ· ΠΝΟΥΤⲉ
35	ΝΤΕΥΝΟΥ ΑΤⲉΦΩ	70	ΠΕΝΤΑΥϸΟΠ̄ϸ·
	ΝΗ ΜΠΝΟΥΤⲉ ΤΑ		ΠϨΟΕΙϸ ΠΕΝΤΑΥ

1 *post* ΝΑΪ *add.* Δⲉ ΟΝ D || 2 ΝΕΙ-] ̄Ν- B || 2 *post* ΘΗΡΟΥ *add.* ̄ΝΤΕϸΝΟΥΤⲉ B || 3-4 ΑϨΙΗΠⲉ] ΑΤϨΙΗΠⲉ B || 6-7 ̄ΝΑΛ ΑϸΤΡΕΥϸΩΤ̄Μ] *om.* B || 8 *post* ΜΟΟϨⲉ *add.* ̄ΝΑΛ ΑϸΤΡΕΥϸΩΤ̄Μ B || 10-11 ΑϸΤΟΥΝΟΥϸΟΥ] ΕϸΤΟΥΝΟϸΟΥ B || 13 *post* Ε̄ΒΟΛ *add.* ΝΕΤϸⲃ ΑϸΤΑΤΑϨⲉΟΥ ΕΡΑΤΟΥ ΑϸΚΑ ΝΕΥΝΟΒⲉ ΝΑΥ Ε̄ΒΟΛ ̄ΝΤΕΛΩΝΗϸ Αϸ†ΜΕΤΑΝΟΙΑ ΝΑΥ B, D || 15 ΑϸϸΟΥΤΩΝΟΥ] ΑϸΤΡΕΥϸΟΟΥΤ̄Ν B || 16-17 ΑϸΤϸΙΟΥ Ν̄ΘΕΙΚ] ΑϸΕΥΑΓΓΕΛΙϨⲉ ΝΑΥ B || 18-23 ΜΠΟΡΝΟϸ *usque ad* ΠΑΡΘΕΝΟϸ] ΜΠΟΡΝΗ ΑϸΚΑ ΝΕΥΝΟΒⲉ ΝΑΥ Ε̄ΒΟΛ ΑϸΤΒΒΟΥ Ϩ̄ΝΤΕϸΜ̄ΝΤΝΟΥΤⲉ ΑϸΑΑΥ Ν̄Θⲉ ̄ΝΜΠΑΡΘΕΝΟϸ B || 23-24 ΑΤⲉϸϨΙΜⲉ] Ϩ̄ΜΠΤΡΕΤⲉϸϨΙΜⲉ B || 24 *post* ΓΑΡ *add.* ΜΠΟΡΝΗ B, D || 25-27 ΝΟΥΝΟϸ ̄ΝΤΑΙΟ ̄ΝΤΑΝⲉϸϸΙϨ] ΜΠΕΙΝΟϸ ̄ΝϨΜΟΥΤ ΕΤΡΕΝⲉϸϸΙϨ B, D || 29 ΠΛΑϸϸⲉ ΜΜΟϸ] ΤΑΜΙΟϸ B, D || 30 Ϩ̄ΝΤΕΥΝΟΥ] ̄ΝΤΕΥΝΟΥ B, D || 32 Μ-] Ε- D || 35-36 ΜΠΝΟΥΤⲉ ΤΑϨΟϸ] ΠΩϨ ΦΑΡΟϸ B; ̄ΝΤΕϸΜ̄ΝΤΝΟΥΤⲉ ΠΩϨ ΦΑΡΟϸ C, D || 39 *post* ΝΑΪ *add.* Δⲉ B, C, D || 40 *post* ̄ΝΤΑϸΑΑΥ *add.* Ϩ̄ΝΤΕΥΜΗΤⲉ B, C, D || 44 ΑΥϸϫ̄ϸΟΥ ΜΜΟϸ] ΕΤΡΕΥϸϫ̄ϸΟΥ ΜΜΟϸ B, D || 45 ̄ΝΤΕΡΕϸΒΩϸ Ε̄ϨΟΥ] ̄ΝΤΕΡΟΥϨΙΤ̄ Δⲉ Ε̄ϨΟΥΝ B, C, D || 51-54 ΑΥΕΙΡⲉ *usque ad* Ϩ̄ΝΕΜΠΕΤΝΑΝΟΥϸ] ΑΥϸΜΙΝⲉ ̄ΝϨΕΝΠΕΘΟΥ ΕΡΟΪ ΕΠΜΑ ̄ΝϨΕΝΠΕΤΝΑΝΟΥϸ B, C, D || 57 Νⲉ-] Μ- B, C || 58-62 ΜΠΕΥϨΟΕΙϸ *usque ad* ΕΡΟΥ] ΜΠΕΝΤΑΜΙΟΥ ̄ΝϸΙΠΛΑΟϸ ΜΦΟΝΕΥϸ B, C || 63 Ε̄ϨΟΥ] ΕΤΑΥΟΥ Η ΕϸΩΤ̄Μ ΕΡΟΥ B, C || 64 ΜΑΚϨ] ϸΤΩΤ B, C || 70 ΠΕΝΤΑΥ-] ΠΕΝ- B ||

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5 ΜΟΡᲠ· ΠΡΡΟ ΠΕΝ  
 ΤΑΥϢ-ΡΟΥ ΜΜΟϢ  
 ΙϢ ΠΕΧϢ ΠΕΝΤΑΥ  
 CONZC· ΑΥΤΕΙΒΤ  
 10 ΝΑϢ ΕΝΕϢΙϢ ΕΤΟΥ  
 ΑΑΒ· ΑΥΤΑΑϢ ΕΖΟΥ(Ν)  
 ΖΜΠΕϢΖΟ· ΝΤΟϢ  
 ΠΕΝΤΑϢΤΑΜΙΟΥ·  
 ΑΥΤΚΛΥ ΕΧΝΤΑΠΕ  
 15 ΜΠΕΥΧΟΕΙϢ· ΑΥΤ  
 ΝΟΥΚΛΟΜ ΝΩΟΝ  
 ΤΕ ΕΧΩϢ· ΑΥΤΖΙ  
 ΩΩϢ ΝΟΥΧΛΑΜΗϢ  
 ΝΚΟΚΚΟϢ· ΑΥΤ  
 20 ΝΑϢ ΝΟΥΖΜΧ ΜΝ  
 ΟΥϢΙΩΕ· ΝΑΙ ΤΗ  
 ΡΟΥ ΝΕΥΕΙΡΕ ΜΜΟ  
 ΟΥ ΝΑϢ ΠΕ· ΑΥ  
 Ϣ-ΡΟΥ ΝΜΜΑϢ Ν  
 25 ΚΕΛΗϢΤΗϢ ϢΝΑΥ  
 ΟΥᲚ ΔΕ ΝΖΗΤΟΥ ΝᲘ  
 ΜΠΩΔ ΜΠΕΟΥ  
 ΜΠΝΟΥΤΕ ΑΝ·  
 ΠΕΧΑϢ ΜΠΧΟΕΙϢ  
 30 ΕϢΝΟϢΝΕϢ ΜΜΟϢ  
 ΕϢΧΩ ΜΜΟϢ ΧΕ ΕΩ  
 ΧΕ ΝΤΟΚ ΠΕ ΠΕΧϢ  
 ΝΑΖΜΕΚ· ΑΥΩ ΝᲚ  
 ΝΑΖΜΕΝ ΖΩΩΝ  
 35 ΑΠΚΕΟΥᲚ ΕΠΙΤΙ  
 ΜΑ ΝΑϢ ΖΝΟΥϢΩΝΤ  
 ΧΕ ΝᲚΡΖΟΤΕ ΝΤΟΚ  
 ΑΝ ΖΗΤϢ ΜΠΝΟΥΤΕ  
 ΑΝΟΝ ΓΑΡ ΕΝΧΙ ΚΑ  
 40 ΤΑ ΠΕΜΠΩΔ ΝΝ

40 NOBE NTANAAY  
 ΠΑΙ ΔΕ ΜΠΕϢΡ ΛΑ  
 ΑΥ ΜΠΕΘΟΥ· ΑΥΩ  
 ΠΕΧΑϢ ΧΕ ΑΡΙΠΑ  
 ΜΕΕΥΕ ΜΠΧΟΕΙϢ ΕΚ  
 ΩΑΝΕΙ ΖΝΤΕΚΜΝ  
 45 ΤΕΡΟ· ΠΕΧΕ ΙϢ ΝΑϢ  
 ΖΝΟΥΝΟϢ ΝΡΑΩΕ·  
 ΧΕ ΜΠΟΥϢ ΚΝΑ  
 ΩΩΠΕ ΝΜΜΑΙ  
 ΖΜΠΑΠΑΡΑΔΙϢ·  
 ΠΡΟ ΜΠΠΑΡΑΔΙ  
 50 ϢΟϢ ΩΟΤΜ· ΕΧΙΝ  
 ΠΕΥΟΕΙΩ ΝΤΑ[Α  
 ΔΑ]ΑΔΑΜ ΠΑΡΑ  
 ΒΑ· ΑΛΛΑ ᲚΝΑ  
 ΟΥΩΝ ΜΜΟϢ ΝΑΚ  
 ΤΑΧΙΤΚ ΕΖΟΥΝ  
 55 ΕΡΟϢ· ΑΚϢΟΥΝ  
 ΠΧΙϢΕ ΝΤΑΜΝΤ  
 ΝΟΥΤΕ· ΕΚΖΙΧΜ  
 ΠΕϢ-ΡΟϢ· ΚΝΑ  
 ΩΩΠΕ ΝΜΜΑΙ  
 60 ΝΚΟΙΝΟΝΟϢ ΖΜ  
 ΠΡΑΩΕ ΝΤΑΜΝ  
 ΤΕΡΟ· ΑΚᲚΕΟΥ  
 ΝΑΙ ΖΝΤΜΗΤΕ Ν  
 ΖΕΝΡΕϢΡΝΟΒΕ·  
 ΑΝΟΚ ΖΩ ᲚΝΑ  
 65 ᲚΕΟΥϢ ΝΑΚ· ΖΝΤ  
 ΜΗΤΕ ΝΤΑΑΓΓΕ  
 ΛΙΚΗ· ΩΩΠΕ ΕΚ  
 ΤΗϢ ΕΡΟΙ ΖΙΧΜ  
 ΠΕϢ-ΡΟϢ· ΕΚΖΩ  
 70 ΛᲚ ΕΖΟΥΝ ΕΡΟΙ ΖΜ

1 ΜΟΡᲠ] Ϣ-ΡΟΥ ΜΜΟϢ C; *post* ΠΡΡΟ *add.* ΜΠΕΟΥ B, C || 2 Ϣ-ΡΟΥ] ΜΟΡᲠ C || 4-6 ΑΥΤΕΙΒΤ *usque*  
*ad* ΕΤΟΥΑΑΒ] ΑΥΕΤΕΙϢΤ ΕΝϢΙΧ ΜΠΕΝΤΑϢΤΑΜΙΟΥ B; ΑΥΕΤΕΙΒΤ ΝΟΙΧ *etc* C || 6-8 ΑΥΤΑΑϢ  
*usque* *ad* ΠΕΝΤΑϢΤΑΜΙΟΥ] ΑΥΖΙΟΥΕ ΝΖΕΝΑϢ ΕΖΟΥΝ ΖΜΠΖΟ ΜΠΕΥΧΟΕΙϢ B; ΑΥΤ ΝΖΝΑΑϢ  
*etc* C || 9 ΤΑΠΕ] ΤΕϢΑΠΕ B, C || 10 ΜΠΕΥΧΟΕΙϢ] *om.* B, C || 11 ΝΟΥ-] *om.* C || 12-13 ΖΙΩΩϢ] *om.*  
 C || 13 ΟΥΧΛΑΜΗϢ ΝΚΟΚΚΟϢ] ΟΥΧΛΑΜΥϢ ΝΧΗϢΕ B; ΟΥΧΛΑΜΙϢ ΝΧΗΧΕ ΖΙΩΩϢ C || 16 *post*  
 ΝΑΙ *add.* ϢΕ B, C || 18 *post* ΠΕ] *add.* ΕΝΕϢΚΩ ΝᲚΩϢ ΠΕ ΕΤΒΕ ΠΕΝΟΥΧΑΙ· ΧΕΚΑϢ ΕϢΝΑϢΟΤΝ  
 ΝΤΟΟᲚ ΜΠΧΑΧΕ ΑΥΩ *etc.* C || 19-20 ΝΜΜΑϢ *usque* *ad* ϢΝΑΥ] ΜΜΟϢ· ΜΝΠΛΗϢΤΗϢ ϢΝΑΥ C  
 || 20 ΚΕ *om.* B || 21-23 ΟΥᲚ *usque* *ad* ΑΝ] ΠΟΥᲚ ΔΕ ΝΖΗΤΟΥ ΝΕ ΟΥᲚΤΜΠΩΔ ΠΕ ΜΠΟΥΩΝΖ  
 ΕΒΟΛ ΝΤΕϢΜΝΤΝΟΥΤΕ B; ΠΟΥᲚ ϢΕ ΝΖΗΤΟΥ· ΕΤΕ ΔΗΜΑϢ ΠΕ· ΟΥᲚ ΠΕ ΕΝᲚΜΠΩΔ ΑΝ·  
 ΝΤΕϢΜΝΤΝΟΥΤΕ C || 24 *post* ΠΕΧΑϢ *add.* ΔΕ C || 26 ΕϢΧΩ ΜΜΟϢ *om.* B, C || 28-29 ΝΑΖΜΕΚ  
*usque* *ad* ΖΩΩΝ] ΜΑΤΟΥΧΟΚ ΝΜΜΑΝ B; ΝΑΖΜΚ ΝΜΜΑΝ || *post* ΑΠΚΕΟΥᲚ *add.* ΔΕ ΟΥΩΩᲚ· ΕΤΕ  
 ΚΕϢΤΗϢ ΠΕ C || 30-31 ΕΠΙΤΙΜΑ ΝΑϢ] ΟΥΩΩᲚ ΑϢΕΠΙΤΙΜΑ ΝΑϢ B; ΕϢΕΠΕΙᲚΤΙΜΑ ΝΑϢ C || 32 ΧΕ]  
 ΕϢΧΩ ΜΜΟϢ ΧΕ C || 32 ΝΤΟΚ] *om.* B, C || 33 *post* ΜΠΝΟΥΤΕ] *add.* ΕΤΟΝΖ C || 34-36 ΑΝΟΝ *usque* *ad*  
 NOBE] ΕΠΧΙ ΑΝΟΝ ΜΠΕΜΠΩΔ ΝΝΕΝNOBE B; ΝΧΙ ΓΑΡ ΜΠΜΠΩΔ *etc* C || 37 ΔΕ] ϢΕ *et* *add.* ΝΤΟϢ  
 C || 38 ΜΠΕΘΟΥ] ΝΝΟΒΕ B, C || 39 ΠΕΧΑϢ ΧΕ] ΑΥΩ ΟΝ ΑϢΟΥΩᲚ ΧΕ ΠΧΟΕΙϢ C; *post* ΧΕ  
*add.* ΙϢ B || 40 ΜΠΧΟΕΙϢ] *om.* B, C || 42 *post* ΙϢ] *add.* ΔΕ C || 43 ΖΝΟΥΝΟϢ ΝΡΑΩΕ] ΖΝΟΥΡΑΩΕ C  
 || 44 *post* ΧΕ *add.* ΖΑΜΗΝ ΖΑΜΗΝ ᲚΧΩ ΜΜΟϢ ΝΑΚ B || 44 ΜΠΟΥ] ΧΕ ΠΟΥ B || 46 ΠΑ-] Π- B ||  
 48 ΕΧΙΝ] ΧΙΝ B, C || 52 ΝΑΚ *om.* *et* *post* ΜΜΟϢ *add.* ΜΠΟΥ B, C || 54 *post* ΕΡΟϢ *add.* ΕΒΟΛ ΧΕ B,  
 C || 55-57 ΝΤΑΜΝΤΝΟΥΤΕ· ΕΚΖΙΧΜΠΕϢ-ΡΟϢ] ΝΤΑΑΠΕ ΖΙΧΜΠΕϢ-ΡΟϢ B || 56-61 ΕΚΖΙΧΜΠΕϢ-ΡΟϢ  
*usque* *ad* ΝΤΑΜΝΤΕΡΟ] *om.* C || 57 *post* Ϣ-ΡΟϢ *add.* ΑΚΚΟΙΝΩΝΕΙ ΝΜΜΑΙ ΕΠΖΙϢΕ ΜΠΕϢ-ΡΟϢ B ||  
 61 *post* ΑΚᲚΕΟΥ] *add.* ΓΑΡ C || 62 *post* ΝΑΙ] *add.* ΤΕΝΟΥ C || 62 *post* ΖΝΤΜΗΤΕ *add.* ΝΖΕΝΡΩΜΕ  
 ΝϢΑΡᲚ B; ΝΖΝᲚΡ ΝϢΑΡᲚ C || 62-63 ΝΖΕΝΡΕϢΡΝΟΒΕ] ΝᲚΡΕϢΡΝΟΒΕ B; ᲚΡΕϢΡΝΟΒΕ ΤΕΩΔΥΜΟΥ C  
 || 66 ΝΤΑ-] ΝΤ- B, C || 66-67 *post* ΝΤΑΑΓΓΕΛΙΚΗ] *add.* ΤΗᲚ ΝΝΑΓΓ<Γ>ΕΛΟϢ ΜΝΝΑΡΧΑΓΓΕΛΟϢ  
 ΕΤΖΝΤΠΕ C || 67 ΩΩΠΕ] ΑΚΩΩΠΕ B, C || 69 *post* ΠΕϢ-ΡΟϢ] *add.* ΑΥΩ C ||

CΠΖ

	ΠΕΚΟΥΩΩ ΝΖΗΤ		ΤΗΣ ΝΡΕ42ΩΤΒ	
	ΑΝΟΚ ΖΩ ΤΝΑΜΕ		ΝΡΕ4ΧΙΟΥΕ· ΝΡΕ4	
	ΡΙΤΚ· ΑΥΩ ΝΑΑΓ		ΒΩΘΕ ΝΡΕ4ΤΑΚΟ· ΑΥΩ	
5	ΓΕΛΟC ΝΑΨΑΚΩ	40	ΑΚΖΟΜΟΛΟΓΕΙ Μ	
	ΝΕΙ ΝΑΚ ΖΜΠΔΙΠ		ΜΟΙ ΞΕ ΑΝΟΚ ΠΕ Π	
	ΝΟΝ ΝΝΕΤΟΥΑΑΒ·		ΝΟΥΤΕ· ΕΤΒΕ ΠΑΙ	
	ΝΕΚΩ ΝΩΒΗΡ Ν		ΝΕΚΝΟΒΕ ΕΤΝΑΩΩ	
	ΡΕ42ΩΤΒ ΝΩΟΡΠ		ΟΥ ΚΗ ΝΑΚ ΕΒΟΛ	
10	ΕΙC2ΗΗΤΕ ΔΙΑΑΚ	45	ΞΕ ΑΚΖΟΜΟΛΟΓΕΙ	
	ΝΩΒΗΡ ΕΡΟΙ·		ΜΜΟΙ· ΤΝΑΤΡΕΚ	
	ΑΝΟΚ ΠΕ ΠΩΝΖ		ΩΩΠΕ ΜΠΟΛΙ	
	ΝΟΥΟΝ ΝΙΜ· ΝΕΚ		ΤΗΣ ΜΠΠΑΡΑΔΙ	
	ΜΟΟΩΕ ΓΑΡ ΖΝΝΕΥ		COC· ΤΝΑΤΡΕ ΠΕΚ	
15	ΩΟΟΥΕ ΜΝΝ	50	CΩΜΑ ΩΩΠΕ Ε4	
	ΩΗΡΕ ΜΠΚΑΚΕ		ΧΗΚ ΩΑΝΨΤΟΥ	
	ΕΙC2ΗΗΤΕ ΑΙΤ		ΝΟCΚ· ΠΑΙ ΔΕ ΝΤΑ4	
	ΡΕΚΜΟΟΩΕ ΝΜ		ΑΡΝΑ ΜΜΟΙ ΝΑ	
	ΜΑΙ· ΑΝΟΚ ΠΕ		ΝΑΥ ΕΡΟΚ ΕΚΔΟΟ	
	ΠΟΥΟΕΙΝ ΜΠΚΟC		ΛΕ ΝΟΥΕΟΟΥ·	
20	ΜΟC· ΝΕΚΧΙ ΩΟΧ	55	ΝΤΟ4 ΔΕ Ε4ΔΟΟΛΕ	
	ΝΕ ΝΩΟΡΠ ΜΝΝ		ΝΟΥΩΩΩ· ΜΝ	
	ΡΕ42ΩΤΒ· ΔΙΑΑΚ		ΟΥΖΙCΕ· ΨΝΑΝΑΥ	
	ΝΩΒΗΡ ΕΡΟΙ ΑΝΟΚ		ΕΡΟΚ ΕΚΔΟΟΛΕ Μ	
	ΠΕ ΠΡΕ4ΤΑΝΖΟ		ΠΟΥΘΕΙΝ· ΝΤΟ4	
25	ΝΑΙ ΤΗΡΟΥ ΤΝΑΧΑ	60	ΔΕ Ε4ΑΠΟΛΑΥΕ Μ	
	ΡΙΖΕ ΜΜΟΥ ΝΑΚ		ΜΟ4 ΖΜΠΚΑΚΕ	
	ΞΕ ΑΚΖΟΜΟΛΟΓΕΙ		ΨΝΑΝΑΥ ΕΡΟΚ	
	ΝΤΑΜΝΤΝΟΥΤΕ		ΕΚΔΟΟΛΕ ΜΠΡΑ	
	ΜΠΜΤΟ ΕΒΟΛ Ν		ΩΕ ΜΝΠΟΥΝΟ4	
30	ΝΕΤΑΡΝΑ ΜΜΟΙ	65	ΝΤΟ4 ΔΕ Ε4ΑΠΟ	
	ΝΤΟΥ ΔΕ ΑΥΝΑΥ		ΛΑΥΕ ΜΜΟ4 ΖΝ	
	ΕΝΑΘΟΜ ΤΗΡΟΥ		ΤΛΗΠΗ ΜΝΠΑ	
	ΝΤΑΙΑΑΥ ΜΠΟΥ		ΩΑΖΟΜ· ΨΝΑ	
	ΠΙCΤΕΥΕ ΕΡΟΙ· Ν		ΝΑΥ ΕΡΟΚ ΖΜΠΟΥ	
35	ΤΟΚ ΔΕ ΝΤΚΟΥΛΗC	70	ΩΩC ΕΒΟΛ ΜΝ	

1 ΠΕΚΟΥΩΩ ΝΖΗΤ] ΠΟΥΩΩΜ ΠΕΚΖΗΤ C || 2 ΖΩ] ΖΩΩΤ C || 2-3 *post* ΜΕΡΙΤΚ *add.* ΑΥΩ ΠΑΕΙΩΤ ΝΑΜΕΡΙΤΚ B, C || 3 ΝΑ- B, C || 5-6 ΖΜΠΔΙΠΝΟΝ ΝΝΕΤΟΥΑΑΒ] ΖΜΠΑΔΕΙΠΝΟΝ ΕΤΟΥΑΑΒ B, C || 8 ΡΕ42ΩΤΒ] ΡΕ4ΧΙΟΥΕ C || 11 ΠΕ] *om.* B || 13 ΓΑΡ] *om.* *et post* ΜΟΟΩΕ *add.* ΝΩΟΡΠ B, C || 15 *post* ΚΑΚΕ] *add.* ΑΥΩ C || 16 *post* ΕΙC2ΗΗΤΕ] ΔΕ ΤΕΝΟΥ C || 19-20 *post* ΚΟCΜΟC *add.* ΤΗΡ4 B || 20-21 ΝΕΚΧΙ ΩΟΧΝΕ ΝΩΟΡΠ] ΧΙ ΝΕΚΧΙ ΩΟΧΝΕ ΝΩΟΡΠ C || 21-22 *post* ΝΡΕ42ΩΤΒ *add.* ΕΙC2ΗΗΤΕ B; ΑΥΩ ΕΙC2ΗΗΤΕ ΤΕΝΟΥ C || 24 ΤΑΝΖΟ] ΤΑΜΙΟ B; ΤΑΝΖΟ· ΜΠΤΗΡ4 C || 25 *post* ΝΑΙ *add.* ΔΕ B, C || 27 ΞΕ] ΕΒΟΛ ΞΕ C || 27 *post* ΖΟΜΟΛΟΓΕΙ] *add.* ΜΜΟΙ ΜΝΤΑ- C || 29 ΜΠΜΤΟ ΕΒΟΛ] ΖΝΤΜΗΤΕ B, C || 31 ΔΕ] *om.* *et post* ΝΤΟΥ *add.* ΜΕΝ ΓΑΡ B, C || 32 ΕΝΑ-] ΕΝ- B || 35-36 *post* ΛΗCΤΗC *add.* ΝΡΕ4ΤΩΡΠ B || 36 *post* ΖΩΤΒ *add.* ΑΥΩ C || 37-38 ΝΡΕ4ΒΩΘΕ ΝΡΕ4ΤΑΚΟ] *om.* C || 40-41 ΑΝΟΚ ΠΕ ΠΝΟΥΤΕ] ΑΝΟΚ ΟΥΠΝΟΥΤΕ B || 44-45 ΑΚΖΟ- ΜΟΛΕΓΕΙ ΜΜΟΙ] ΑΚΜΕΡΙΤ ΕΜΑΤΕ B, C || 46-47 ΜΠΟΛΙΤΗC] *om.* C || 47 Μ-] ΖΜ- B, C || 48-51 ΤΝΑΤΡΕ *usque ad* ΩΑΝΨΤΟΥΝΟCΚ] ΤΝΑΧΩΚΜ ΜΠΕΚCΩΜΑ ΞΕ ΝΝΕCΚΝΟC ΩΑΝΨΤΟΥΝΟCΚ ΝΜΜΑΙ ΖΜΜΕΖΩΟΜΤ ΝΖΟΥ ΤΑΧΙΤΚ ΕΠΧΙCΕ ΝΜΜΑΙ B, C || 51 ΠΑΙ ΔΕ] ΠΚΕΟΥΑ B, C || 52 ΜΜΟΙ] ΜΜΟ4 ΖΩΩ4 C || 52 ΝΑ-] ΨΝΑ- B, C || 54 ΝΟΥΕΟΟΥ] ΜΠΕΟΟΥ C || 55 *post* ΔΕ] *add.* ΖΩΩ4 C || 56-57 ΝΟΥΩΩΩ· ΜΝΟΥΖΙCΕ] ΜΠΖΙCΕ ΜΝΠCΩΩ B; ΜΠΩΠΤΕ *etc* C || 58 ΕΚΔΟΟΛΕ] *om.* C || 58 Μ-] ΖΜ C || 60 ΔΕ] *om.* B *et post* ΝΤΟ4 *add.* ΖΩΩ4 B, C || 60-61 Ε4ΑΠΟΛΑΥΕ ΜΜΟ4] *om.* C || 61 ΖΜΠΚΑΚΕ] Ε4ΖΜΠΚΑΚΕ C || 63 ΕΚΔΟΟΛΕ] *om.* B, C || 63-64 ΜΠΡΑΩΕ ΜΝΠΟΥΝΟ4] ΖΜΠΟΥΝΟ4 ΜΝΠΡΑΩΕ B, C || 65 ΔΕ] *om.* *et post* ΝΤΟ4 *add.* ΖΩΩ4 B, C || 65-66 Ε4ΑΠΟΛΑΥΕ ΜΜΟ4] *om.* C || 66-67 ΖΝΤΛΗΠΗ] Ε4ΖΝΤΛΥΠΗ C || 65-68 Ε4ΑΠΟΛΑΥΕ *usque ad* ΜΝΠΑΩΑΖΟΜ] Ε4ΖΝΟΥΡΙΜΕ ΜΝΟΥΑΩΑΖΟΜ B || 69-70 ΖΜΠΟΥΩΩC] ΕΚΖΜΠΟΥΩΩC B ||

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	ΤΕΥΦΡΟ<CΥ>ΝΗ· ἦ ΤΟΥ ΖΩΩC ΕC2Μ ΠΖΑΧΖΕΧ ΜΝΠ		ΖΑΛ ΜΜΟΝ ἦCΕ ΑΔΝ ἦΩΜΜΟ Ε
5	CΑΖΟΥ· ἦΝΑΝΑΥ ΕΡΟΚ ΕΡΕΝΑΓΓΕ ΛΟC CΟΛCΑ ΜΜΟΚ ἦΤΟΥ ΖΩΩC ΕC ΩΟΟΠ ΖΜΠΤΑΡΤΑ	40	ΠΕΝΤΑCΤΑΜΙΟΝ· ΕΤΒΕ ΝΕΝΚΑ ἢ ΠΕΙΔΙΩΝ· ΟΥἷΝ ΖΟΙΝΕ ΩΟΟΠ ΤΕ ΝΟΥ ΕΥΑΡΝΑ ἢ ΠΝΟΥΤΕ ΕΤΒΕ ΖΕ(Ν)
10	ΡΟC· ΟΥΜΟΝΟΝ ΧΕ ΜΠΕC2ΟΜΟΛΟΓΕΙ ΜΜΟΙ· ΑΛΛΑ ΑC ΑΡΝΑ ΜΜΟΙ ΜἢΤΑ ΜἢΤΝΟΥΤΕ· ΑC ΩΩ ΕCΝΟΟΝΕC	45	ΧΡΗΜΑ· ΩΑΡΕ ΤΜἢΤΜΑΙΧΡΗ ΜΑ ΓΑΡ· ΤΩΜ ἢἢΒΑΛ ΜΠΕΝ ΤΑCΜΕΡΙΤC· ΝΤΟΥ ΖΩΩC ΟΝ
15	ΑΥΩ ΕCΩΩ ἢ ΜΟΙ· ΕΤΒΕ ΠΑΙ ΕΡΕ ΠΟΥἶ ΠΟΥΑ ΧΙ ΚΑ ΤΑ ΝΕC2ΒΗΥΕ· ΑΙΟΥἶ ΓΑΡ ΕΙΧΩ	50	ΝΤΟΥ ΖΩΩC ΟΝ ΩΑCΧΙ ἢΤΜΕΡΙC ΝΙΟΥΔΑC· ΚΑΙ ΓΑΡ ἢΤΟΥ ΖΩΩC ΑCἢ ΜΠΕC2ΟΕΙC ΕΒΟΛ· ΖΑΜΑΑΒΕ
20	ΜΜΟC ΝΑΥ ΖἢΤ ΜΗΤΕ ΝΟΥΟΝ ΝΙΜ ΧΕ ΠΕΤΝΑΖΟΜΟ ΛΟΓΕΙ ΜΜΟΙ ΜΠἢ ΤΟ ΕΒΟΛ ἢἢΡΩΜΕ	55	ΝCΑΤΕΕΡΕ ΝΖΑΤ· ΟΥΑΓΑΘΟΝ ΔΕ ΝΑΝ ΠΕ· ΕΝΩΑΝΝΕC ΠΕΝΡΟΟΥΩ ΜΠ ΧΟΕΙC· ἢΤΟΥ ΓΑΡ
25	ἢΝΑΖΟΜΟΛΟΓΕΙ ἢ ΜΟΥ ΜΠἢΤΟ ΕΒΟΛ ἢΠΑΕΙΩΤ ΕΤ2ἢ ἢΜΠΗΥΕ· ΤΕΤΝ ΝΑΥ ΔΕ ὦ ΝΕCΝΗΥ	60	ΠΕΤΝΑCΙ ΡΟΟΥΩ ΖΑΡΟΝ· ΚΑΤΑ Π ΩΑΧΕ ἢΠΕΝΕΙΩΤ ΠΕΤΡΟC· ΜΑ ΡΕΝΚΤΟΝ ΔΕ ΕΧἢ
30	ΧΕ ΟΥΖΙC ΝΑΩ ἢ ΖΕ ΠΕΤΝΑΤΑΖΕ Π ΡΩΜΕ ΕΤΝΑΑΡΝΑ ἢΠΕC2ΟΕΙC· ΕΤ ΒΕ ΠΑΙ ΜΑΡΕΝΡΟΕΙC	65	ΠΕΤΡΟΚΙΜΕΝΟΝ ΕΤΒΕ ΠΕCἢΡΟC ἢ ΠΕΝΧΟΕΙC ΙC ΠΕ ΧC· ΜἢΠΛΗC ΤΗC· ΟΥΩΕ ΓΑΡ
35	ΕΡΟΝ ΧΕ ἢΝΕΥἢ ΕΡΟΝ ΧΕ ἢΝΕΥἢ	70	ἢΡΕCἢΩΝ2 ΠΕ

1-2 *post* ἢΤΟΥ *add.* ΔΕ C || 2-3 ΕC2ΜΠΖΑΧΖΕΧ] ΕCΩΟΟΠ ΖΜΠ2ΟΧ2Χ B || 5-6 *post* ἢΑΓΓΕΛΟC *add.* ΜἢΑΡΧΑΓΓΕΛΟC C || 7 *post* ἢΤΟΥ *add.* ΔΕ C || 7-9 ΕCΩΟΟΠ ΖΜΠΤΑΡΤΑΡΟC] ΕΡΕΝΕΖΟΥCΙΑ ΜΠΚΑΚΕ ΩΤΟΡΤἢ ΜΜΟΥ ΑΥΩ ΕCΩΟΟΠ ΖἢΤΜΗΤΕΙ ΜΠΧΑC ΕΡΕΝἢΝΤ ἢΑΤἢΚΟΤἢ ΟΥΩΜ ἢCΩC B; ΕC2ἢΤΜΗΤΕ ΜΠΧΑΒ *etc* C || 11-12 ΑCΑΡΝΑ] ΜἢἢCΑ ΤΡΕCΑΡΝΑ B, C || 12-15 ΜἢΤΑΜἢΤΝΟΥΤΕ *usque ad* ΑΥΩ] *om.* B || 16 ΕΡΕ-] *om.* B || 17 ΧΙ] ΝΑΧΙ B || 18 ΝΕC2ΒΗΥΕ] ΝΕΝΤΑCΑΑΥ ΕΙΤΕ ΑΓΑΘΟΝ ΕΙΤΕ ΠΕΘΟΥ C || 20 ΝΑΥ] ΕΡΟΥ ΕΙΩΩ ΕΒΟΛ B; ΕΡΟΥ ΑΥΩ ΕΙΧΙ ΩΚΑΚ ΕΒΟΛ C || 25 *post* ΖΟΜΟΛΟΓΕΙ *add.* ΖΩ B || 28 *post* ΠΗΥΕ *add.* ΠΕΤΝΑΑΡΝΑ ἢΜΟΙ ἢΜΕΤΟ ΕΒΟΛ ἢἢΡΩΜΕ ἢΝΑΑΡΝΑ ΖΩ ἢΜΟΥ ἢΠΕΜΤΟ ΕΒΟΛ ἢΠΑΕΙΩΤ ΕΤ2ἢΜΠΗΥΕ B; *post* ΜΠΗΥΕ *add.* ΜἢΝΕCΑΓΓΕΛΟC C || 28-29 ΤἢἢΝΑΥ] ΑΤΕΤἢΕΙΜΕ C || 29 ΔΕ] *om.* B, C *et post* ΝΑΥ *add.* ΔΕ B || 30-31 ἢΖΕ ΠΕΤΝΑ-ΤΑΖΕ] ἢΟΤ ΠΕ ΝΑΤΑΖΕ B, C || 31-33 ΠΡΩΜΕ *usque ad* ΜΠΕC2ΟΕΙC] ΝΕΤΑΡΝΑ ΜΠΧΟΕΙC C || 35 ΝΕΥ-] ΝΝΕΥ- B, C || 36 *post* ἢΜΟΝ] *add.* ἢCΑCΑ ΝΙΜ C || 41 *post* ΖΟΙΝΕ *add.* ΓΑΡ B, C || 41 *post* ΩΟΟΠ] *add.* ΟΝ C || 43 ΕΤΒΕ ΕΖΕΝ-] *om.* B; ΕΤΒΕ ΧΡΗΜΑ C || 44-45 ΩΑΡΕΤΜἢΤΜΑΙΧΡΗΜΑ] ΖΜΠΤΕΤΜἢΤΜΑΙΖΟΜἢ B, C || 47 ἢἢΒΑΛ] ἢἢΝΕΥΒΑΛ C || 47-48 ΜΠΕΝΤΑCΜΕΡΙΤC] ἢΝΕΝΤΑΥ- B; *om.* C || 49-50 ἢΤΟΥ *usque ad* ΩΑCΧΙ] ΝΤΟΥ ΖΩΟΥ ΟΝ ΝΕΤΜΜΑΥ· ΩΑΥΧΙ C || 52 ἢΤΟΥ ΖΩΩC] ΠΕΤΜΜΑΥ ΖΩΩC ΟΝ B, C || 53 ΜΠΕC-] Π- B || 54-55 ΖΑΜΑΑΒΕ ΝCΑΤΕ ΕΡΕἢΝΖΑΤ] ΖΑΜΑΑΒ ἢΖΑΤ B C || 56 ΟΝ] *om.* B; ΟΝ ΔΕ] *om.* *et post* ΝΑΝ *add.* ΓΑΡ C || 57 ΕΝΩΑΝ-] ΕΤΡΕΝ- B || 58-59 ΠΕΝΡΟΟΥΩ ΜΠΧΟΕΙC] ΠΕΝΡΟΟΥΩ ΤΗΡἢ ΕΠΝΟΥΤΕ C; ΕΠΧΟΕΙC B || 60 ΠΕΤΝΑ-] ΠΕΤ- B, C || 61 ΖΑΡΟΝ] ΕΡΟΝ C || 62 ἢΠΕΝΕΙΩΤ] ΜΠΜΑΚΑΡΙΟC ΕΤΟΥΑΑΒ C || 64 *post* ΔΕ *add.* ἢΤἢΕΙ ΕΖΡΑΙ B *et* ΤΕΝΟΥ *etc* C || 65 *post* ΠΡΟΚΙΜΕΝΟΝ *add.* ΕΤΚΗ ΝΑΝ ΕΖΡΑΙ B; ΕΤΚΗ ΝΑΝ ΕΖΡΑΙ ἢΤΕΝΩΑΧΕ C || 66-70 ἢΠΕΝΧΟΕΙC *usque ad* ΠΕ] *om.* *et post* ΠΕCἢΡΟC *add.* ΤΕCΟΛΟΟC ΓΑΡ ΕΝΤΑΙἰΚΩΒ ΘΕΩΡΕΙ ἢΜΟC ΕCΤΑΧΡΗΥ ΙΕ ΖΙΧἢΜΠΚΑΖ ΩΑΖΡΑΙ ΕΤΠΕ ΕΡΕἢΑΓΓΕΛΟC ἢΠΝΟΥΤΕ ΒΗΚ ΕΖΡΑΙ ΑΥΩ ΕΥἢΝΗΥ ΕΠΕCΗΤ ΖΙΧΩC· ΕΤΕ ΠΑΙ ΠΕ ΠΕΝΧΟΕΙC ΙC ΠΕΧC ΕCΤΑΛΛΗΥ ΕΧἢΠΩΕ ΜΠΕCἢΡΟC B, C || 68-69 ΜἢΠΛΗCΤΗC] *om.* C ||

ⲥⲡⲉ

	ⲡⲱⲉ ⲙⲡⲉϥⲫⲟϥ· ⲉⲣⲉⲛⲁⲓⲛⲉⲗⲟϥ ⲃⲛⲕ ⲉⲛⲣⲁⲓ ⲱⲁⲡⲉⲓⲱⲧ ⲁⲓⲱ ⲉⲓⲛⲛⲱ ⲉⲡⲉ 5     ⲥⲛⲧ ⲱⲁⲡⲱⲛⲣⲉ ⲛⲓⲁⲙⲡⲉϥⲫⲟϥ· ⲉⲓ ⲟⲱⲱⲧ ⲉⲃⲟⲗ ⲛⲓ ⲟⲩ ⲙⲡⲉϥⲟⲓⲱⲱ· ⲁⲛⲁⲓ ⲉⲧⲙⲛⲧⲱⲁⲛ 10     ⲛⲧⲛⲁ ⲙⲡⲛⲟⲓⲧⲉ ⲙⲛⲧⲉϥⲁⲛⲟⲩⲛ ⲉϥⲟⲱⲱⲧ ⲉⲃⲟⲗ ⲛⲙ ⲡⲱⲓϥ· ⲉϥⲛⲁⲓ ⲉ ⲡⲉϥⲙⲟⲛⲟⲓⲛⲛⲛⲥ 15     ⲛⲱⲛⲣⲉ ⲉϥⲟⲃⲧ ⲉ ⲛⲟⲓⲛ ⲉⲡⲉϥⲫⲟϥ· ⲉϥ ⲛⲟⲣⲱ ⲛⲛⲧ ⲛⲛⲧⲉϥ ⲙⲛⲧⲭⲣⲛⲥⲧⲟϥ· ⲛⲧⲟϥ ⲁⲉ ⲛⲱⲱϥ 20     ⲡⲉⲛⲱⲟⲓϥ ⲓϥ ⲡⲉ ⲱⲥ· ⲉⲓⲧⲉⲓⲃⲧ ⲉ ⲛⲉϥⲟⲓⲱ· ⲁⲓⲱ ⲉⲓ ⲧⲁⲁϥ ⲉⲛⲟⲓⲛ ⲛⲙ ⲡⲉϥⲛⲟ· ⲉⲓⲧⲕⲁⲓ 25     ⲛⲓⲁⲛⲧⲉϥⲁⲡⲉ· ⲉⲓⲧϥⲟ ⲙⲙⲟϥ ⲛⲟⲓⲧⲙⲱ· ⲙⲛⲟⲓ <sup>vacat</sup> ⲥⲱⲉ· ⲉⲓⲡⲱⲱ ⲛⲛⲉϥⲛⲟⲓⲧⲉ ⲉ 30     ⲱⲱⲟⲓ· ⲉⲓⲛⲛⲱ ⲕⲁⲛⲣⲟϥ ⲉⲣⲟⲓ <sup>vacat</sup> ⲁⲓⲱ ⲉⲓⲛⲟⲓⲉ ⲛⲓ <sup>vacat</sup> ⲱⲛⲧⲉϥⲁ ⲡⲉ ⲛ <sup>vacat</sup> ⲟⲓⲕⲁⲱ 35     ⲛⲛⲁⲓ <sup>vacat</sup> ⲧⲛⲣⲟⲓ		ⲙⲡⲉϥⲟⲓⲱⲛⲧ· ⲟⲓⲱⲉ ⲙⲡⲉϥⲕⲱ ⲛⲟⲓⲕ ⲣⲟϥ ⲛⲙⲡⲉϥⲛⲧ ⲉ ⲛⲟⲓⲛ ⲉⲣⲟⲟⲓ· ⲕⲟⲓ ⲱⲱ ⲉⲓⲙⲉ ⲥⲱⲧⲙ ⲧⲁⲧⲁ ⲙⲟⲕ· ⲥⲱⲧⲙ ⲉⲣⲟϥ ⲉϥⲱⲱ ⲉⲃⲟⲗ ⲱⲉ ⲡⲁ ⲉⲓⲱⲧ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ⲱⲉ ⲛⲥⲉϥⲟⲓⲛ ⲁⲛ 45     ⲙⲡⲉⲧⲟⲓⲉⲣⲉ ⲙⲙⲟϥ ⲁⲕⲛⲁⲓ ⲟⲉ ⲉⲧⲛⲟⲟ ⲛ ⲙⲛⲧⲱⲁⲛⲛⲧⲛⲁ ⲙⲡⲉⲓⲱⲧ· ⲙⲡⲉϥ ⲱⲛⲣⲉ ⲉⲛⲟⲓⲛ ⲉⲣⲟⲛ 50     ⲁϥⲁⲗⲉ ⲉⲱⲙⲡⲉϥⲫⲟϥ ⲱⲁⲛⲧⲉϥⲱⲧⲉ ⲙⲡⲥⲱⲛⲧ ⲧⲛⲣⲓ ⲙⲡⲛⲁⲓ ⲉϥⲁⲱⲉ ⲉ ⲡⲉϥⲫⲟϥ· ⲁϥⲧⲃ 55     ⲃⲟ ⲙⲡⲥⲱⲛⲧ ⲧⲛⲣⲓ ⲛⲁⲧⲡⲉ ⲙⲛ ⲛⲁⲧⲡⲕⲁⲛ· ⲁϥⲧⲃ ⲃⲟ ⲙⲡⲁⲛⲣ ⲧⲛⲣⲓ ⲛⲙⲡⲉϥϥⲱⲙⲁ ⲛ 60     ⲛⲟⲓⲧⲉ· ⲁϥⲕⲁⲟⲁ ⲣⲓⲉ ⲙⲙⲟϥ· ⲛⲟ ⲙⲟⲓⲱⲥ· ⲁⲡⲉϥϥⲛⲟϥ ⲉⲧⲟⲓⲁⲃ ⲛⲧⲁⲓ ⲡⲁⲛⲧⲓ ⲉⲃⲟⲗ· ⲁϥ 65     ⲧⲣⲉⲡⲕⲁⲛ ⲧⲣⲃⲟ ⲉ ⲃⲟⲗ ⲛⲙⲡⲱⲱⲛ ⲉⲧⲛⲓⲱⲱ· ⲁⲓⲧⲓ ⲟⲛ ⲁϥⲃⲱⲕ ⲉⲡⲉ ⲥⲛⲧ ⲉⲁⲙⲛⲧⲉ ⲁϥ 70     ⲱⲱⲗ ⲙⲙⲟϥ· ⲁϥ
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1 ⲡⲱⲉ ⲙⲡⲉϥⲫⲟϥ] *om.* B || 7-8 ⲛⲓⲟⲩ ⲙⲡⲉϥⲟⲓⲱⲱ] ⲉⲡⲉϥⲟⲓⲱⲱ ⲟⲱⲱⲧ B; ⲛⲧⲛⲁ ⲙⲡⲉϥⲟⲓⲱⲱ ⲟⲱⲱⲧ C || 9 ⲁⲛⲁⲓ] ⲛⲧⲉⲧⲛⲁⲓ B, C || 11 ⲧⲉϥⲁⲛⲟⲩⲛ] ⲧⲉϥⲛⲟⲟ ⲛⲁⲛⲟⲩⲛ B || 11 *post* ⲁⲛⲟⲩⲛ *add.* ⲉⲧⲛⲁⲱⲱⲥ ⲛⲟⲉ *etc.* C || 16 ⲉⲡⲉϥⲫⲟϥ] ⲉⲡⲱⲉ ⲙⲡⲉϥⲫⲟϥ B, C || 16-18 ⲉϥⲛⲟⲣⲱ ⲱⲱⲱⲱ *usque ad* ⲭⲣⲛⲥⲧⲟϥ] ⲁⲓⲱ ⲉϥⲟ ⲛⲛⲁⲣⲛⲧⲛⲧ ⲛⲛⲧⲉϥⲛⲟⲟ ⲙⲙⲛⲧⲭⲣⲛⲥⲧⲟϥ B; ⲁⲓⲱ ⲉϥⲛⲟⲣⲱ ⲛⲛⲧⲛⲧⲉϥⲛⲟⲟ ⲙⲙⲛⲧⲭⲣⲛⲥⲧⲟϥ C || 20-21 ⲡⲉⲱⲥ] *om.* *et post* ⲓϥ *add.* ⲉⲧⲓ B || 22 *post* ⲛⲉϥⲟⲓⲱ *add.* ⲉⲧⲟⲓⲁⲃ B, C *et* ⲁⲓⲱ ⲛⲣⲉϥⲧⲁⲛⲟ C || 22 *post* ⲁⲓⲱ] *add.* ⲟⲛ C || 22-23 ⲁⲓⲱ ⲉⲓⲧⲁⲁϥ] ⲉⲓⲧⲁⲁϥ B || 24 *post* ⲡⲉϥⲛⲟ *add.* ⲁⲓⲱ B, C || 25 ⲛⲓⲁⲛⲧⲉϥⲁⲡⲉ] ⲉϥⲱⲱ ⲁⲓⲱ B; ⲉϥⲛⲧⲉϥⲁⲡⲉ ⲁⲓⲱ ⲟⲛ C || 27-28 ⲛⲟⲓⲧⲙⲱ· ⲙⲛⲟⲓϥⲱⲉ] ⲙⲡⲧⲙⲱ ⲉϥⲧⲛⲛ ⲛⲓϥⲱⲉ B, C || 28 *post* ⲥⲱⲉ] *add.* ⲁⲓⲱ ⲟⲛ C || 29-30 *post* ⲉϥⲱⲱⲟⲓ *add.* ⲁⲓⲱ C || 31 ⲉⲣⲟⲟⲓ] ⲉϥⲱⲱⲟⲓ C || 32-34 ⲁⲓⲱ ⲉⲓⲛⲟⲓⲉ ⲛⲓⲁⲛⲧⲉϥⲁⲡⲉ ⲛⲟⲓⲕⲁⲱ] ⲉⲓⲣⲱⲛⲧ ⲛⲟⲓⲕⲁⲱ ⲉϥⲛⲧⲉϥⲁⲡⲉ ⲁⲓⲱ B, C || 36 *post* ⲟⲓⲱⲉ *add.* ⲟⲛ C || 37-38 ⲙⲡⲉϥⲕⲱ ⲛⲟⲓⲕⲣⲟϥ] ⲙⲛⲕⲣⲟϥ B, C || 40-41 ⲥⲱⲧⲙ ⲧⲁⲧⲁⲙⲟⲕ· ⲥⲱⲧⲙ ⲉⲣⲟϥ] ⲱⲉ ⲙⲙⲟⲛ ⲁⲛⲟⲕ ⲧⲛⲁⲧⲁⲙⲟⲕ ⲥⲱⲧⲙ ⲉⲣⲟϥ ⲙⲛⲛⲥⲁ ⲛⲁⲓ ⲧⲛⲣⲟⲓ B, C || 42 *post* ⲉⲃⲟⲗ *add.* ⲉϥⲱⲱ ⲙⲙⲟϥ B, C || 44 ⲱⲉ] *om.* *et post* ⲛⲥⲉϥⲟⲓⲛ *add.* ⲉⲣⲁⲓ B, C || 46 *post* ⲟⲉ *add.* ⲧⲉⲛⲟⲓ *et om.* ⲉⲧⲛⲟⲟ C || 46 ⲛ-] ⲙ- B, ⲉⲧ- C || 50-51 ⲁϥⲁⲗⲉ ⲉⲱⲙⲡⲉϥⲫⲟϥ ⲱⲁⲛⲧⲉϥⲱⲧⲉ] ⲉⲛⲧⲁϥⲁⲗⲉ ⲉⲣⲁ ⲉⲡⲉϥⲫⲟϥ ⲉⲧⲉⲃ ⲡⲟⲓⲱⲁⲓ B, C || 50 *post* ⲧⲛⲣⲓ *add.* ⲛⲁⲙⲡⲛⲱⲉ ⲙⲛⲛⲁⲧⲡⲕⲁⲛ C || 53-67 ⲙⲡⲛⲁⲓ *usque ad* ⲉⲧⲛⲓⲱⲱ] ⲡⲉϥϥⲱⲙⲁ· ⲙⲉⲛ ⲛⲛⲟⲓⲧⲉ· ⲟⲱⲧ ⲉⲡⲉϥⲫⲟϥ· ⲉϥⲧⲃⲟ ⲙⲡⲧⲛⲣⲓ ⲁⲓⲱ ⲉϥⲕⲁⲟⲁⲣⲓⲉ ⲙⲙⲟϥ ⲛⲟⲙⲟⲓⲱⲥ ⲁⲉ ⲟⲛ ⲡⲕⲁⲛ ⲁϥⲧⲃⲟⲱ ⲛⲙⲡⲉϥϥⲱⲙⲁ ⲉⲧⲟⲓⲁⲃ ⲛⲧⲉⲣⲉϥⲧⲁⲛⲧ ⲉⲃⲟⲗ ⲛⲓⲱⲱ C || 53 *post* ⲙⲡⲛⲁⲓ *add.* ⲉⲣⲁ B || 55 ⲙⲡ-] ⲡ- B || 57 ⲛⲁⲧⲡⲕⲁⲛ] ⲛⲁⲧⲉϥⲛⲧ B || 57-60 ⲁϥⲧⲃⲟ ⲙⲡⲁⲛⲣ ⲧⲛⲣⲓ ⲛⲙⲡⲉϥϥⲱⲙⲁ ⲛⲛⲟⲓⲧⲉ] ⲡⲉϥϥⲱⲙⲁ ⲙⲉⲛ ⲛⲛⲟⲓⲧⲉ ⲥⲱⲉ ⲉⲡⲉϥⲫⲟϥ ⲁϥⲧⲃⲟ ⲙⲡⲁⲛⲣ ⲧⲛⲣⲓ B || 62 ⲁ-] *om.* B || 63 ⲛⲧⲁⲓ-] ⲛⲧⲉⲣⲉϥ- B || 64-65 ⲁϥⲧⲣⲉⲡⲕⲁⲛ] ⲁⲧⲕⲁⲛ ⲧⲛⲣⲟⲓ B || 66-67 ⲛⲙⲡⲱⲱⲛ ⲉⲧⲛⲓⲱⲱ] ⲛⲛⲉϥⲱⲱⲛ ⲉⲧⲛⲓⲱⲱ B || 68 *post* ⲟⲛ] *add.* ⲧⲉϥⲙⲛⲧⲛⲟⲓⲧⲉ B, C || 69-70 ⲁϥⲱⲱⲗ ⲙⲙⲟϥ] ⲁϥⲱⲱⲗ ⲉⲁⲙⲛⲧⲉ B, C ||

C<sup>4</sup>

	ΒΩΛ ΕΒΟΛ ΝΝΕΨΥ XH ΕΤΟΤΠ ΕΖΟΥΝ ΕΝΤΑΜΙΟΝ ΝΚΑΚΕ ΑΥΑΑΥ ΝΡΜΖΕ· Ν		ΜΝΤΕΥΜΝΤΑΥ ΘΑΤΗC ΕΥΧΩ Μ ΜΟC· ΧΕ ΕΝΘΙ ΝΕ ΝCΑΙC ΠΝΑΖΩ
5	ΤΟ4 ΓΑΡ Α4ΕΡΗΤ ΝΑΝ ΖΝΤΕ4ΤΑΠΡΟ ΜΜΕ· ΤΑΪ ΕΤΜΠΕ ΒΟΛ ΕΙ ΕΒΟΛ ΝΖΗΤC	40	ΡΑΙΟC· Α4ΟΥΩ ΩΒ Ε4ΧΩ ΜΜΟC ΧΕ ΑΝΟΚ ΠΕ· ΑΝΑ ΚΤΙΝ ΜΠΟΥΔΕΙ(Ν)
10	ΕΝΕΖ ΧΕ ΖΟΤΑΝ ΕΥ ΩΑΝΧΑCΤ ΕΒΟΛ ΖΪ ΧΜΠΚΑΖ †ΝΑCΕΚ ΟΥΟΝ ΝΙΜ ΩΑΡΟΪ	45	ΝΤΕ4ΜΝΤΝΟΥ ΤΕ ΡΩ2Τ ΕΖΟΥΝ ΖΜΠΕΥ2Ο· ΑΥ2Ε ΕΠΕCΗΤ· ΖΟΜΟΙ ΩC ΟΝ Α4ΤΟΥΝΟ
15	ΖΝΤΜΡΡΕ ΝΤΑΑΓΑ ΠΗ· ΑΩ ΒΕ ΤΕ ΤΝΟΒ ΝΑΓΑΠΗ· ΝΘΕ ΝΤΑΪ ΝΤΕΡΕ4ΑΛΕ ΕΧΝΟΥ	50	CΟΥ ΖΝΤΕ4ΝΟΒ ΜΜΝΤΩΑΝΖΤΗ4· ΧΕ ΑΡΗΥ CΕΝΑ ΜΕΤΑΝΟΪ· ΑΥΑ ΜΑΖΤΕ ΝΝΕ4ΜΑ
20	ΠΕ4ΟΥΩΩ ΓΑΡ ΑΝ ΠΕ· ΝΙΜ ΠΕΤΝΑ ΩΑΜΑΖΤΕ ΜΜΟ4· ΝΙΜ ΓΑΡ ΠΕΤΝΑ ΩΑΜΑΖ<ΤΕ> ΜΠΝΟΥΤΕ	55	ΘΗΤΗC ΖΝΟΥΜΝΤ ΑΤCΟΟΥΝ· ΝΑΪ ΒΕ ΤΗΡΟΥ Ε4 ΕΙΡΕ ΜΜΟΥ Ν ΒΙΠΝΟΥΤΕ· Ε4 ΟΥΩΩ ΕΤΡΕΡΩ
25	ΕΤΟΝΖ· ΜΠΝΑΥ ΓΑΡ ΝΤΑΥΒΟΠ4 ΝΒΙ ΝΑΤΝΟΥΤΕ ΝΙΟΥΔΑΪ Α4ΧΝΟΥΟΥ ΖΝΟΥ ΝΟΒ ΜΜΝΤΩΑΝ	60	ΜΕ ΝΙΜ ΟΥΧΑΪ· ΜΜΟΝ ΜΠΝΑΥ ΕΤΜΜΑΥ· 4ΝΑΤ ΡΕ ΠΚΑΖ ΟΥ ΩΝ ΕΡΩ4
30	ΖΤΗ4· ΧΕ ΕΤΕΤΝ ΩΙΝΕ ΝCΑΝΙΜ ΜΝ ΝΕΙCΗCΕ ΜΝΝΙCΕ ΡΩΒ· ΑΥΟΥΩ ΩΒ ΖΝΤΕΥΜΝΤ	65	Ν4ΟΜΚΟΥ ΕΠΕ CΗΤ· ΕΠΕΧΑΟC· Ν4ΤΡΕΥΒ <sup>vacat</sup> ΩΚ ΕΠΕCΗΤ <sup>vacat</sup> ΕΠ ΜΑ ΜΠ <sup>vacat</sup> ΕΥCΟΝ
35	ΑΤCΟΟΥΝ ΜΝ ΤΕΥΜΝΤΧΑCΙΖΗΤ·	70	ΝΙΝΕΥ <sup>vacat</sup> Η· Η ΝΕΥ

1-2 ΝΝΕΨΥΧΗ] ΝΝΕΨΥΧΟΟΥΕ B, C || 3 Ν-] ΜΠ- C || 5 Α4ΕΡΗΤ] ΠΕΝΤΑ4ΕΡΗΤ B, C || 7-8 ΕΤΜΠΕΒΟΛ] ΕΤΕ ΜΛΑΑΥ ΝΒΟΛ B, C || 12 *post* ΩΑΡΟΪ *add.* 4CΗΖ ΖΝΚΕΜΑ ΧΕ †ΝΑCΟΚΟΥ ΩΑΡΟΪ B, 4CΗΖ ΔΕ ΟΝ ΖΝΚΕΩΑΧΕ· ΧΕ †ΝΑΩΟΠΟΥ ΕΡΟΙ C || 13 ΖΝΤΜΡΡΕ] ΖΝΜΜΡΡΕ B, C || 15 *post* ΝΘΕ *add.* ΓΑΡ C || 16 ΝΤΕΡΕ4ΑΛΕ] ΕΤΡΕ4ΑΛΕ ΕΖΡΑΪ B, ΝΤΑ4ΑΛΕ ΕΖΡΑΙ C || 17 Ν-] ΝΤΑΥ- C || 17-18 Ν4CΟΝ24 ΜΑΥΑΑ4] ΕΑ4ΜΟΡΪ ΟΝ ΜΑΥΑΑ4 ΕΖΟΥΝ ΕΡΟ4 ΖΑΠΕΝΝΟΥΧΑΙ C || 22 *post* ΓΑΡ *add.* ΕΝΕΖ B, C || 24 ΕΤΟΝΖ] ΠΡΕ4CΩΝΤ B, ΠΡΕ4CΩΝΕΤ ΜΠΤΗΡΪ C || 25 ΒΟΠ4] ΚΩΤΕ ΕΡΟ4 B, C || 26 ΝΑΤΝΟΥΤΕ] ΝΕΪΑΤΩΠΕ B, ΝΑΤΩΠΕ C || 26 *post* ΙΟΥΔΑΪ *add.* ΕΤΡΕΥ-ΒΟΠ4 B, C || 31-32 ΒΕΡΩΒ] ΜΕΡΕΖ B || 32-33 ΑΥΟΥΩΩΒ] ΝΤΟΥ ΔΕ ΑΥΟΥΩΩΒ B, C || 33-34 ΜΝΤΑΤCΟΟΥΝ] ΜΝΤΝΑΩΤ ΜΜΕ B || 35 ΜΝΤΧΑCΙΖΗΤ] ΜΝΤΟΥΑΖΙΖΗΤ B || 40-41 *post* Α4ΟΥΩΩΒ *add.* ΝΒΙC B; ΝΤΟ4 ΔΕ Α4ΟΥΩΩΒ ΝΑΥ ΝΤΕΥΝΟΥ C || 42 *post* ΠΕ] *add.* ΕΠΕΤΕΤΝΩΙΝΕ ΝCΩ4 ΑΥΩ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ *etc* C || 43 ΜΠΟΥΕΙΝ] *om.* C || 47 ΕΠΕCΗΤ] *om.* B, ΝCΑΠΑΖΟΥ C || 48-50 Α4ΤΟΥΝΟCΟΥ ΖΝΤΕ4ΝΟΒ ΜΜΝΤΩΑΝΖΤΗ4] ΖΝΤΕ4ΜΝΤΩΑΝΖΤΗ4 ΕΤΝΑΩΩC Α4ΤΟΥΝΟCΟΥ ΕΖΡΑΪ B || 51 ΑΡΗΥ] ΜΕΩΑΚ B || 552-53 ΑΥΑΜΑΖΤΕ] ΝΤΟΥ ΔΕ ΑΥΤΩΟΥΝ ΑΥΑΜΑΖΤΕ B || 54-55 ΜΝΤΑΤCΟΟΥΝ] ΜΝΤΝΑΩΑΤ ΜΜΕ B || 59-60 ΕΤΡΕΡΩΜΕ ΝΙΜ ΟΥΧΑΪ] ΕΤΡΕΝΟΥΧΑΪ B || 61 ΜΜΟΝ] ΕΠΕΙ ΜΜΟΝ B, C || 62-63 4ΝΑΤΡΕ] ΝΕ4ΝΑΤΡΕ B || 64 ΕΡΩ4] ΝΡΩ4 B, C || 65-68 Ν4ΟΜΚΟΥ ΕΠΕCΗΤ· ΕΠΧΑΟC· Ν4ΤΡΕΥΒΩΚ ΕΠΕCΗΤ] ΝCΕΒΩΚ ΕΠΕCΗΤ ΕΠΕΧΑCΜΑ B; ΝCΕΒΩΚ ΕΠΕCΗΤ ΕΠΝΟΥΝ C || 70 Η ΝΕΥ-] ΜΝ- B, C ||

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	ΚΕCΝΗΥ· ΝΑΪ Ν		ΜΑΪΛΟΓΟC· ΜΟΥ
	ΤΑΠΚΑ2 ΟΥΩΝ	35	ΤΕ ΝΑΪ ΕΠΜΑΪΝΟΥ
	ΕΡΩ4 ΑΧΟΜΚΟΥ		ΤΕ· ΑΥΩ ΠΜΑΪΛΟ
5	ΕΤΕ ΤΑΘΑΝ ΠΕ·		ΓΟC· ΑΥΩ ΠΡΕ4
	ΜΝΑΒΙΡΩΝ· ΜΝ		ΩΩΠ ΕΡΩ4 ΝΝΑΓ
	ΝΩΗΡΕ ΝΚΟΡΕ·		ΓΕΛΟC· ΕΤΕ ΠΑΪ
	ΝΑΙ ΝΤΑΥΤΩΟΥ(Ν)	40	ΠΕ ΑΒΡΑ2ΑΜ ΠΕΩ
	ΕΧΜΜΩΥCΗC 2Ν		ΒΗΡ ΜΠΝΟΥΤΕ·
	ΤΕΡΗΜΟC·		ΜΑΡΕ4ΕΙ Ν4ΤΑΜΟ(Ν)
10	ΜΑΡΕΝΚΤΟΝ ΟΕ		ΕΠΤΥΠΟC ΜΠΕΙ
	ΟΝ Ε2ΡΑΪ ΕΧΜΠΜΕ		ΩΗΝ ΧΕ CΑΒΕΚ
	ΓΕΘΟC· ΜΠΕΙΑ	45	ΕΡΕΠΕΙΟΪΛΕ ΜΗΡ
	2ΟΡΑΤΟΝ C-ΦΟC Ν		ΕΡΩ4· ΘΕΡΜΗΝΙΑ
	ΤΝΩΑΧΕ ΕΡΩ4·		ΓΑΡ ΝCΑΒΕΚ ΠΕ Π
15	ΤΗΝΟΛΟΤΙΝ Ν		ΜΑ ΝΜΤΟΝ ΜΠ<Ρ>Ε4
	ΤΝΕΙΜΕ ΕΝΕΠΡΟ		CΩΤΕ· ΕΤΕ ΠΑΪ ΠΕ
	ΦΗΤΙΑ ΝΝΕΠΡΟ	50	ΠΩΕ ΜΠΕC-ΦΟC· Ν
	ΦΗΤΗC· ΝΤΑΥΧΟ		ΤΑΠΕΖΙΕΙΒ ΜΠΝΟΥ
	ΟΥ ΕΡΩ4 ΧΙΝ ΤΑΡ		ΤΕ ΑΛΕ Ε2ΡΑΪ ΕΧΩ4
20	ΧΗ ΩΑΘΑΗ· ΝΤΩ		2ΝΟΥΝΟC ΜΜΝΤ
	ΤΝ 2ΩΤΤΗΥΤΝ		ΛΑΜΠΡΟC· ΕΤΡΕ4
	Ω ΝΑΚΡΩΑΤΗC·	55	ΧΩΚ ΕΒΟΛ ΝΤΟΙ
	ΟΥΩΩC ΕΒΟΛ ΝΝΕ		ΚΟΝΟΜΙΑ ΕΤΜΕ2
	ΤΝΑΙCΘΗΤΗΡΙΟΝ		ΝΟΥΧΑΪ· ΕΑ4Μ
25	ΝΤΕΤΝΧΙCΜΗ 2Ν		ΤΟΝ ΜΜΟ4 Ε2ΡΑΪ Ε
	ΟΥΕΖΕΧΙΑ· ΑΥΕΙC		ΧΩ4 ΝΘΕ ΝΟΥΡΩ
	ΝΤΝΟΥΩΝ ΜΠ	60	ΜΕ· ΕΑ4ΕΙ Ε2ΡΑΙ 2Ν
	ΝΟC ΝΘΥCΑΥΡΟC		ΤΕ4CΩΩΕ· Ε4Ρ2ΩΒ
	ΕΤΟΥΑΑΒ· ΝΤΝΕΙ		Ν4ΝΑΧ4 2ΙΧΜ
30	ΝΕ ΕΒΟΛ ΝΝΚΟCΜΗ		ΠΕ4ΜΑ ΝΕΝΚΑΤΚ
	CIC ΜΠΝΙΚΟΝ		Ν4ΜΤΟΝ ΜΜΟ4
	ΝΤΝΚΟCΜΕΙ ΝΝ	65	2ΜΠΕ42ΙCΕ· ΤΑΪ
	ΨΥΧΟΟΥΕ ΝΝΜ		ΤΕ ΘΕ ΝΤΑΠCΩΤΗΡ
			ΑΑC· ΝΤΑ4ΜΤΟΝ

1-2 ΝΑΪ ΝΤΑΠΚΑ2] ΕΝΤΑΥΤΡΕ ΠΚΑ2 Β || 3 ΕΡΩ4] ΝΡΩ4 Β || 4 ΕΤΕ ΤΑΘΑΝ ΠΕ ΜΝΑΒΙΡΩΝ ΜΝΝΩΗΡΕ ΝΚΟΡΕ] ΕΤΕ ΝΑΪ ΝΕ· ΔΑΘΑΝ ΜΝΑΒΙΡΩΝ ΜΝΝΩΗΡΕ ΝΚΟΡΕ Β, C || 7 ΤΩΟΥΝ] ΤΩΟΥΝ Ε2ΡΑΪ Β || 8-9 2ΝΤΕΡΗΜΟC] *om.* Β || 12-13 ΜΠΕΙΑ2ΟΡΑΤΟΝ C-ΦΟC] ΕΤΟΥΑΑΒ ΜΠΕC-ΦΟC ΕΤ-ΤΑΕΙΗΥ Β || 15 ΤΗΝΟΛΟΤΙΝ] *om.* Β; ΝΤΕΧΙ *et add.* ΑΥΩ C || 17 Ν-] ΝΤΑ- Β C || 18-19 ΝΤΑΥΧΟΟΥ ΕΡΩ4] ΧΟΟΥ ΕΤΒΗΗΤ4 Β, C || 19-20 ΤΑΡΧΗ] ΤΕ2ΟΥΕΙΤΕ Β, C || 23-26 ΟΥΩΩC *usque ad* 2ΝΟΥΕΖΕΧΙΑ] ΔΟΥΩΝ ΝΝΕΤΕΝΜΑΑΧΕ ΝΤΕΤΝΧΙCΩ 2ΝΟΥΝΟC ΕΝΕCΥΧΙΑ C || 26 *post* ΑΥΕΙC] *add.* ΔΕ C || 27 ΝΤΝΟΥΩΝ] ΟΥΝ ΤΕΝΟΥ C || 32-33 ΝΨΥΧΟΟΥΕ] ΝΕΨΥΧΗ Β || 36-37 ΠΜΑΪΛΟΓΟC] ΠΜΑΪΡΩΜΕ Β || 42 ΤΑΜΟΝ] ΤΑΜΟΪ Β || 43 ΕΠΤΥΠΟC] ΧΕ ΟΥ ΠΕ ΠΤΥΠΟC Β || 44 ΧΕ CΑΒΕΚ] *om.* Β || 46 *post* ΕΡΩ4] *add.* ΕΠΕ4ΡΑΝ ΠΕ CΑΒΕΚ Β || 47 ΓΑΡ] *om.* Β || 48 ΜΠΕ4-] ΜΠΡΕ4- Β || ΑΛΕ] ΟΛ4 Β || 55-56 ΝΤΟΙΚΟΝΟΜΙΑ] ΝΤΝΟC ΝΟΙΚΟΝΟΜΙΑ Β || 59 ΝΘΕ] ΜΠΕCΜΟΤ Β || 60 ΕΑ4ΕΙ] Ε4ΝΑΕΙ Β || 61 *post* CΩΩΕ *add.* ΕΑ42ΙCΕ Β || 62-63 Ν4ΝΑΧ4 2ΙΧΜΠΕ4ΜΑ ΝΕΝΚΑΤΚ] ΩΑ4ΝΟΧ4 ΕΧΜΠΕ4CΟΛΟC Β || 64 Ν4ΜΤΟΝ ΜΜΟ4] Ν4ΜΤΟΝ ΜΜΟ4 ΕΒΟΛ Β || 65 ΠΕ4-] ΝΕ4- Β || 67 ΝΤΑ4 ΜΤΟΝ] ΠΕ4CΟΛΟC ΓΑΡ ΕΝΤΑ4 ΜΤΟΝ Β ||

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	ΜΜΟ4 ΖΙΧΜΠΕ4		ΤΟΥΕΙΡΕ ΜΜΟ4· ΧΕ
	ΜΑ ΝΚΑΤΚ ΕΤΕ		ΚΑC ΕΚΕΕΙΜΕ ΧΕ
	ΠΕC̄ΡΟC̄ ΜΜΕ ΠΕ·		ΟΥ ΠΕΤΕΡΕΠΙΩΤ
5	Α4ΩΠ̄ ΖΙCΕ ΝΖΗΤ4	40	ΕΙΡΕ ΜΜΟ4· ΕΑ4
	ΩΑΝΤΕ4ΤΟΥΧΟ		ΑΑ4 ΜΠΝΑΥ ΕΤΜ
	ΝΤΜ̄ΝΤΡΩΜΕ ΤΗ		ΜΑΥ· ΝΑΩΕΝΕ4
	ΡC̄· Ν4CΑΩΜ̄ ΑΝ		ΜΝ̄ΤΩΑΝΖΤΗ4
	ΟΥΔΕ Ν4ΩΤΕΡΤΩΡ		ΓΑΡ ΜΜΟΝ 4̄ΝΑ
10	ΑΝ· ΟΥΔΕ Ν4ΘΟΝΤ	45	Τ̄ΝΝΟΟΥ ΕΖΡΑΪ Ε̄
	ΑΝ ΕΥΤΕΙΒΤ ΝΑ4·		ΧΩΟΥ ΝΤΟΡ
	ΟΥΔΕ Ν4ΑΚΑΝΑΚ		ΓΗ ΝΑΤΤΑΛΟ· ΩΑ(N)
	ΤΕΙ ΑΝ· ΕΥΤ̄ΚΛΟΜ		ΤΕΤΕCΜΗ ΜΠΕ4
	ΝΩΟΝΤΕ Ε̄ΧΩ4·		ΜΟΝΟΓΕΝΗC ΤΑ
	ΟΥΔΕ Ν4CΑΖΟΥ ΑΝ ΕΥ	50	ΖΟΥ· Ν4ΤΩ2̄Μ̄ Ν
15	ΖΙΟΥΕ̄ ΕΖΟΥΝ ΖΜ̄		ΤΕ4Μ̄ΝΤΩΑΝΖ
	ΠΕ4ΖΟ· ΟΥΔΕ Ν4̄Ν		ΤΗ4· Ν4ΚΤΕ ΤΕ4
	ΚΑΚΕΙ ΑΝ ΕΥΤCΑ Μ̄		ΟΡΓΗ Μ̄ΝΠΕ4ΘΩΝΤ
	ΜΟΥ ΝΟΥ2̄Μ̄Χ̄ Ε4ΤΕ2		ΕΠΑΖΟΥ· ΑΥΩ Α4
	ΖΙCΙΩΕ· Ν4ΜΙΩΕ	55	Τ̄ΝΝΟΟΥ ΝΟΥΑΓ
20	ΓΑΡ ΑΝ Μ̄ΝΝΕΤΝΟΘ		ΓΕΛΟC̄ Ν̄ΧΩΩΡΕ·
	ΝΕΘ ΜΜΟ4· ΟΥΔΕ		Α4ΠΩ2̄ Μ̄ΠΚΑ
	Ν4ΘΟΝΤ ΑΝ ΕΥΠΩΩ		ΤΑΠΕΤΑCΜΑ Μ̄ΠΡ
	Ν̄ΝΕ4ΖΟΙΤΕ Ε̄ΧΩΟΥ		ΠΕ Α4ΡC̄ΝΑΥ· ΑΠ
25	ΕΥΝΕΧ̄ ΚΛΗΡΟC̄ Ε̄	60	ΚΑΖ ΚΙΜ· ΑΜΠΕΤ
	ΡΟΥ· ΚΟΥΩΩ Ε		ΡΑ ΠΩ2· ΑΤΡΗ Ρ̄
	ΕΙΜΕ ΧΕ ΤΜΕ ΤΕ †		ΚΑΚΕ ΠΕΙΝΟΘ̄ Ν̄
	ΧΩ ΜΜΟC̄ CΩΤΜ̄		ΡΕ4ΡΟΥΟΕΙΝ· ΑΠ
	ΝΤΑΤΑΜΟΚ·		ΚΑΖ ΤΗΡ4 ΕΡΚΑ
	ΜΠΝΑΥ ΓΑΡ Ε̄ΤΟΥΕΙ	65	ΚΕ ΧΕΚΑC̄ Ε4ΕCΚΥ
30	ΡΕ̄ ΝΝΑΪ̄ ΤΗΡΟΥ ΝΑ4·		ΠΑΖΕ ΜΠΕ4CΩΜΑ
	Α44Ϊ̄ Ν̄ΝΕ4ΒΑΛ ΕΖ		Ε̄ΤΟΥΑΑΒ ΖΙΧΜ̄
	ΡΑΙ ΩΑΠΕ4ΕΙΩΤ		ΠΕC̄ΡΟC̄· ΕΒΟΛ ΧΕ
	Α4ΠΑΡΑΚΑΛΕΙ Μ		ΑΥΚΑΑ4 ΚΑΖΗΥ
	ΜΟΥ· ΧΕ ΠΑΕΙΩΤ	70	Ν̄ΝΕ4ΖΟΙΤΕ ΑΥ
35	ΚΩ ΝΑΥ ΕΒΟΛ ΧΕ Ν		ΠΩΟΥ Ε̄ΧΩΟΥ·
	CΕCΟΟΥΝ ΑΝ Μ̄ΠΕ		

1-7 ΖΙΧΜΠΕ4ΜΑ *usque ad* ΤΗΡC̄] ΖΙΧΩ4 ΠΕC̄ΡΟC̄ ΕΝ4ΩΠ̄ ΖΙCΕ ΑΝ ΟΥΔΕ Ν4†ΤΚΑC̄ ΑΝ ΟΥΔΕ Ν4ΒΑCΑΝΙΖΕ ΑΝ Β || 7 Ν4CΑΩΜ̄ ΑΝ] ΟΥΔΕ Ν4CΩΩΜ̄ ΑΝ Β || 9-10 ΟΥΔΕ *usque ad* ΝΑ4] ΟΥΔΕ ΝΕ4ΝΟΘC̄ ΑΝ ΑΝΕΤ†ΕΙ4Τ̄ ΕΝΕ4ΘΙΧ̄ Β || 12 ΑΥ†ΚΛΟΜ] ΕΝΕΤ†ΚΛΟΜ Β || 14-15 ΕΥΖΙΟΥΕ] ΕΝΕΤΖΙΟΥΕ Ν̄ΝΑC̄ Β || 17 *post* ΑΝ *add.* ΖΜ̄ΠΕ4ΖΗΤ Β || 17-19 ΕΥΤCΑ *usque ad* CΙΩΕ] ΕΝΕΤ†ΖΜ̄Χ̄ ΖΙCΙΩΕ ΕΖΟΥΝ ΕΤΕ4ΤΑΠΡΟ ΕΤΟΥΑΑΒ Β || 19 Ν4ΜΙΩΕ] ΟΥΔΕ Ν4ΜΙΩΕ Β || 20 ΓΑΡ] *om.* Β || 22 ΕΥΠΩΩ] ΑΝΕΤΠΩΩ Β || 28 Ν-] *om.* Β || 29 ΜΠΝΑΥ] ΕΤΙ Β || 29-34 ΕΤΟΥΕΙΡΕ *usque ad* ΧΕ] ΕΥΕΙΡΕ ΝΑ4 ΝΝΑΪ̄ ΤΗΡΟΥ Α44ΕΙΤ4 ΕΖΡΑΪ ΕΤΠΕ Α4ΠΑΡΑΚΑΛΕΙ ΜΠΕ4ΕΙΩΤ Ε4ΧΩ ΜΜΟC̄ ΧΕ Β || 35-36 ΧΕ] *om. et post* ΝCΕCΟΟΥΝ *add.* ΓΑΡ Β || 37-47 ΧΕΚΑC̄ *usque ad* ΝΑΤΤΑΛΟ] ΖΩCΤΕ ΟΥΝ ΑΚΕΙΜΕ ΧΕ ΕΡΕΠΝΟΥΤΕ ΠΕΙΩΤ CΥΜΒΟΥΛΕΥΕ ΜΜΟ4 ΜΠΝΑΥ ΕΤΜΜΑΥ ΕΤΡΕ4Τ̄ΝΝΟΟΥ ΕΧΩΟΥ ΝΤΕ4ΟΡΓΗ ΝΑΤΤΑΛΟ Β || 50-54 Ν4ΤΩ2̄ *usque ad* ΕΠΑΖΟΥ] Ν4ΤΩΒ2̄ ΜΜΟΥ Ν4ΚΤΕ ΠΩΩΝΤ̄ ΝΤΕ4ΟΡΓΗ ΕΠΑΖΟΥ Β || 54-55 ΑΥΩ Α4Τ̄ΝΝΟΟΥ] ΕΑ4Τ̄ΝΝΟΟΥ Β || 56 Ν̄ΧΩΩΡΕ] Ε4ΘΜΘΟΜ Β || 58-59 Μ̄ΠΡΠΕ Α4ΡC̄ΝΑΥ] ΧΙΝ ΤΠΕ ΕΠΕCΗΤ Α4ΑΑ4 ΝCΝΑΥ Β || 63-65 ΑΠΚΑΖ ΤΗΡ4 ΕΡΚΑΚΕ] ΑΠΚΑΚΕ ΜΟΥ2̄ Μ̄ΠΚΟCΜΟC̄ Β || 69-71 ΑΥΚΑΑ4 *usque ad* ΕΧΩΟΥ] ΝΕ4ΚΗΚΑΖΗΥ Ν̄ΝΕ4ΖΟΕΙΤΕ ΕΑΥΠΩΟΥ ΕΧΩΟΥ Β ||

	6ωωτ ω ναμερα	35	ροϋ· πειωτ 6ωωτ
	τε ντετνναγ ετ		εβολ 2ντπε· εϥθε
	μντωαν2τηϥ		ωρει μπεϥωηρε
5	μπνουτε· πετ†		πεϥμονογενηϥ·
	2βϥω 2ιωωϥ μπ	40	αγω εϥτεοογ ναϥ
	ϥωντ τηρϥ· αγ		παηρ τηρϥ χορεγε
	κααϥ κα2ηγ ννεϥ		πκα2 τηρϥ εωλοϥ
	2οϊτε 2ιϥμπεϥϥοϥ		λαϊ εβολ ϥε απεϥ
10	αλλα πρη 2ωβϥ μ		ρρο πω2τ μπεϥϥ
	πεϥϥοειϥ 2ιτμ		νοϥ εβολ 2ιϥωϥ·
	πκακε νταϥωω	45	νωην τηροϥ ταγε
	πε· ϥε ννεγνοϥ		2ρηρε εβολ· ϥε πϥο
	μμηϥτηριον ν		ειϥ αωε εϥμπωε
	ταϥωωπε 2ιϥμ		μπεϥϥοϥ·
15	πεϥϥοϥ εβολ ϥε ν		πωε νταφθαρϥια·
	ϥεμπωα μμοϥ αν	50	πωε νκανοβε εβολ·
	πενταϥμπωα γαρ		πωε νρεϥταλλο·
	αϥθεωρει μπϥωκ		πωε νρεϥ†ων2·
	τηρϥ ντεϥμντ		πωε νρεϥ†καρποϥ·
20	νουτε· μπναγ ετμ		πωε μπεμτον·
	μαγ· νιμ δε πεν	55	πωε μπογνοϥ·
	ταϥμπωα μπει		πωε μπραωε·
	νοϥ νταϊο· μαρε(ν)		πωε μπογϥαι·
	ειμε εροϥ· πληϥ		πωε μπεϥμοϥ·
25	τηϥ πε εϥταληγ		πωε μπων2·
	επϥιϥε μπεϥϥοϥ	60	πωε ντεχαριϥ μπε(ν)
	αϥναγ ε2ωβ νιμ		ϥοειϥ ιϥ πεϥϥ·
	νταγωωπε· αγω		πενταγλωτϥ 2ι
	αϥτεληλ ϥε αϥναγ		ϥμπωε μπεϥϥοϥ·
30	εροογ· ογ πε νταϥ		αιναγ επϥωντ τη
	ναγ εροϥ· ειμητει	65	ρϥ εϥτα2ηγ ερατϥ
	τεϥτρατια νναγ		αγω εϥϥμοντ 2μ
	γελοϥ εγκωτε επε		πεπρoϥωπον μ
	ϥϥοϥ εγ2υμνεγε ε		πεϥϥοϥ· πετεωαϥ
			ρ πρωμε νβρρε ν

1 ω] *om.* *et post* 6ωωτ *add.* σε B || 4 *post* πνουτε *add.* μπτηρϥ B || 8 *post* 2οϊτε *add.* αγ-  
κααϥ εϥοολπ εβολ 2ιϥμπωε μπεϥϥοϥ B || 9 πρη] απρη π2μ2αλ νcαβε B || 11-12 *post*  
νταϥωωπε *add.* ωαντ2τομτμ ννβαλ ννειατνουτε B || 12-15 ϥε *usque ad* 2ιϥμπεϥϥοϥ  
ϥε ννεγναγ εβολ επνοϥ μμυϥτηριον ετνκοτκ 2ιϥμπωε μπεϥϥοϥ B || 15-16 νϥεμπωα]  
ϥεμπωα B || 18-21 αϥθεωρει *usque ad* ετμμαγ] ετρεϥθεωρει μπναγ ετμμαγ αϥναγ  
επϥωκ μπμυϥτηριον ντεϥμντνουτε B || 23 νταϊο] νεοογ μπναγ ετμμαγ B || 24 *post*  
εροϥ] *add.* πειωτ θεωρει μμοϥ εβολ 2ντπε B || 24-25 πληϥτηϥ πε εϥταληγ] πληϥτηϥ  
2ωωϥ ταληγ ε2ραι B || 27 αϥναγ ε2ωβ νιμ νταγωωπε] ϥεωρει ν2ωβ νιμ ενταγωωπε  
B || 28-30 αγω *usque ad* εροογ] αγω ϥραωε ϥτεληλ ϥε ϥναγ εροογ B || 30-35 ογ *usque*  
*ad* εροϥ] ογ δε πετϥναγ εροϥ τεϥτρατια νναγτελοϥ κωτε επεϥϥοϥ ϥε2υμνεγε  
εροϥ B || 36-39 εϥθεωρει *usque ad* ναϥ] εϥτεοογ μπεϥμονογενηϥ B || 40 *post* χορεγε  
*add.* ϥε πϥωμα μπρεϥϥωντ αωε ε2ραι B || 41-42 εωλογλαϊ εβολ] ϥλογλαϊ B || 42-44  
απεϥρρο *usque ad* 2ιϥωϥ] απεϥϥνοϥ μπεϥερρο πω2τ ε2ραι εϥωϥ αϥκαθαριζε B || 45-46  
νωην *usque ad* εβολ] ανωην τηροϥ τεντογω εβολ B || 50 πωε νκα νοβε εβολ] πωε  
νρεϥκω νοβε εβολ B || 54 πωε μπεμτον] πωε ετμε2 νμτον B || 55 πωε μπογνοϥ]  
πωε ετμε2 νογνοϥ B || 56 πωε μπραωε] πωε ετμε2 νραωε *et post* νραωε *add.* πωε  
ετμε2 ν2λοϥ B || 57 πωε μπογϥαι] πωε ετμε2 νογϥαι B || 58 πωε μπεϥμοϥ] πωε  
ετμε2 νϥμοϥ B || 59 πωε μπων2 *om.* B || 60-63 πωε *usque ad* μπεϥϥοϥ] πωε ετμε2  
νχαριϥ νιμ εβολ 2ιτνιϥ πεϥϥ παϊ νταγλωτϥ επωε μπεϥϥοϥ B || 64 ε-] *om.* B || 66  
ϥμοντ] εϥϥμοντ B || 68-69 πετεωαϥ] πεϥϥοϥ πε ωαϥ B ||

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	ΚΕСОΠ· ΜΝΝCΑ $\bar{\eta}$ CΕ $\bar{\rho}$ ΑC· $\omega$ ΑΥ $\bar{\tau}$ ΜΑΕΙΝ Ε $\rho$ ΟC ΖΙΤ $\bar{\mu}$ ΠΒΑΠΤΙCΜΑ Ε $\tau$ ΟΥ		ΩΩΠ Ε $\rho$ ΟC $\bar{\eta}$ ΝΕ $\tau$ ΠΗΤ Ε $\rho$ ΑΤC· ΠΕC $\bar{\rho}$ ΟC ΠΕ ΤΕCΛΟΟCΕ $\bar{\eta}$ ΡΕCΧΙ ΡΩΜΕ Ε $\tau$
5	ΑΑΒ· Ε $\omega$ ΑΥΑΑC Ζ $\bar{\mu}$ ΠΝΕ $\tau$ Μ $\bar{\eta}$ ΤΕCΦ ΡΑΓΙC ΜΠΕ $\bar{\chi}$ C· ΠΕC $\bar{\rho}$ ΟC ΠΕ $\omega$ ΑCΚΑ	40	ΡΑ $\bar{\iota}$ ΕΠΠΕ· ΠΕC $\bar{\rho}$ ΟC ΠΕ ΘΒCΩ Ε $\omega$ ΑΡΕΝΕ $\chi$ ΡΗC ΤΙΑΝΟC ΦΩΡΕ $\bar{\iota}$
10	ΘΑΡΙΖΕ Μ $\bar{\eta}$ ΡΩΜΕ $\bar{\eta}$ ΥΠΩΤ $\bar{\eta}$ CΑ $\bar{\eta}$ E ΝΕΡΓΙΑ $\bar{\eta}$ ΥΝΑ $\chi$ ΟΥ ΕΒΟΛ $\bar{\eta}$ ΖΗΤ $\bar{\tau}$ ·	45	ΜΜΟC· ΠΕC $\bar{\rho}$ ΟC ΠΕ ΠΒΟ $\bar{\eta}$ ΘΟC $\bar{\eta}$ ΝΕΕΒΙΗΝ· ΑΥΩ ΕΤΒΟΗΘΙΑ ΕΝΕΤ $\bar{\tau}$ ΗΩ·
15	ΠΕC $\bar{\rho}$ ΟC ΠΕ ΠΜΗC ΤΗΡΙΟΝ Ε $\tau$ ΟΥΑΑΒ ΖΟΤΑΝ ΓΑΡ ΕΥΩΑΝ CΦΡΑΓΙΖΕ ΜΠΟΕΙΚ	50	ΠΕC $\bar{\rho}$ ΟC ΠΕ ΝΤΑ $\chi$ ΩΟΡΩ $\bar{\rho}$ Μ $\bar{\eta}$ ΡΠΠΕ $\bar{\eta}$ ΝΙΟΥΔΑ $\bar{\iota}$ · ΑCΤ ΡΕΥΟΥΩΝ $\bar{\eta}$ ΤΕΚ ΚΛΗCΙΑ· ΑCΤΕ
20	Μ $\bar{\eta}$ ΠΠΟΤΗΡΙΟΝ ΖΙ $\bar{\chi}$ ΝΤΕΤΡΑΠΕΖΑ Ε $\tau$ ΟΥΑΑΒ· ΑΥΩ $\bar{\eta}$ CΕ ΕΠΙΤΕΛΕΙ Ε $\chi$ ΩΟΥ	55	ΦΑΝΟΥ ΜΜΟC· ΠΕC $\bar{\rho}$ ΟC ΑCΩΟΡ Ω $\bar{\rho}$ $\bar{\eta}$ ΝΔΑΙΜΟΝΙ ΟΝ ΑCΝΑ $\chi$ ΟΥ ΕΒΟΛ Ζ $\bar{\eta}$ ΟΥΖΟΤΕ·
25	ΟΥΚ ΕΤΕΙ ΝΟΥΘΕΙΚ ΑΝ ΠΕ· Μ $\bar{\eta}$ ΟΥΗΡ $\bar{\tau}$ $\bar{\eta}$ ΚΕCΟΠ· ΑΛΛΑ ΟΥ CΩΜΑ ΠΕ Μ $\bar{\eta}$ ΟΥC	60	ΠΕC $\bar{\rho}$ ΟC ΠΕ ΠΕCΜ $\bar{\iota}$ ΝΕ $\bar{\eta}$ ΝΕΕ $\chi$ ΗΥ Ε Τ $\bar{\rho}$ ΩΤ Ζ $\bar{\eta}$ ΟΥΜ $\bar{\eta}$ Τ CΑ $\bar{\iota}$ Ε·
30	ΠΗ ΕΤΒΕ ΝΕΥΝΟΒΕ· ΠΕC $\bar{\rho}$ ΟC ΠΕ ΤΕΖΙ $\bar{\eta}$ ΕΤ CΟΥΤΩΝ· ΖΟΤΑΝ ΕΥΩΑΝ $\bar{\rho}$ ΩΜΜΟ	65	ΠΕC $\bar{\rho}$ ΟC ΠΕ ΠΕCΜ $\bar{\iota}$ ΝΕ ΝΝΕΟΥΗΗΒ ΕΤ $\bar{\tau}$ ΜΠΗ $\bar{\iota}$ ΜΠΝΟΥ ΤΕ Ζ $\bar{\eta}$ ΟΥΜ $\bar{\eta}$ ΤCΑΒΕ·
35	ΜΕΥCΩΡ $\bar{\mu}$ $\bar{\eta}$ CΙΝΕΤ ΜΟΟΩΕ $\bar{\eta}$ ΖΗΤ $\bar{\tau}$ · ΠΕC $\bar{\rho}$ ΟC ΠΕ ΠΠΥΡ ΓΟC ΕC $\chi$ ΟCΕ Ε $\omega$ ΑC	70	ΠΕC $\bar{\rho}$ ΟC ΠΕ ΠΕΚ ΡΙΤΗC $\bar{\eta}$ ΝΑΤ ΠΩΩΝΕ ΝΝΑ ΠΟCΤΟΛΟC·

1-7 ( $\bar{\eta}$ )ΚΕCΟΠ] *om.* B;  $\bar{\mu}$ ΝΝCΑ *usque ad*  $\bar{\mu}$ ΠΕ $\bar{\chi}$ C] Ζ $\bar{\mu}$ ΠΤΡΕC $\bar{\rho}$ ΑC Ζ $\bar{\mu}$ ΠΤΡΕΥ $\bar{\tau}$ ΜΑΕΙΝ Ε $\rho$ ΟC Ζ $\bar{\mu}$ ΠΒΑΠΤΙCΤΗΡΙΟΝ Ε $\tau$ ΟΥΑΑΒ Ζ $\bar{\mu}$ ΠΠΝΕ $\tau$   $\bar{\eta}$ ΤΕCΦΡΑΓΙC B || 8-9 *post* ΚΑΘΑΡΙΖΕ *add.* Ε $\rho$ ΟC B || 9 ΜΠΕΡΩΜΕ] *om.* B || 12  $\bar{\eta}$ ΖΗΤ $\bar{\tau}$ ] *om.* B || 13-14 ΠΜΗCΤΗΡΙΟΝ] Π $\bar{\chi}$ ΩΚ ΜΠΜΥCΤΗΡΙΟΝ B || 19-20 ΑΥΩ *usque ad* Ε $\chi$ ΩΟΥ] *om.* B || 21-23 ΟΥΚ *usque ad*  $\bar{\eta}$ ΚΕCΟΠ] ΟΥΚ ΕΤΙ ΟΥΘΕΙΚ ΑΝ ΠΕ ΖΙΗΡ $\bar{\tau}$   $\bar{\eta}$ ΚΕCΟΠ B || 24 *post* CΩΜΑ] *add.*  $\bar{\eta}$ ΝΟΥΤΕ B || 26 CΟΛC $\bar{\chi}$ ] ΠCΟΛC $\bar{\chi}$  B || 27  $\bar{\eta}$ ΝΕΤ $\bar{\tau}$ ΖΕΝ-]  $\bar{\eta}$ ΝΕΤ- B || 30-31 ΖΟΤΑΝ ΕΥΩΑΝ $\bar{\rho}$ ΩΜΜΟ] *om.* B || 32 ΜΕΥCΩΡ $\bar{\mu}$ ] ΕΤΕ ΜΕΥCΩΡ $\bar{\mu}$  B || 33  $\bar{\eta}$ ΖΗΤ $\bar{\tau}$ ]  $\bar{\eta}$ ΖΗΤC B || 35 ΕC $\chi$ ΟCΕ] ΕΤ $\chi$ ΟCΕ B || 38 *post* ΤΕCΛΟΟCΕ] *add.* Ε $\tau$ ΟΥΑΑΒ B || 40 ΕΠΠΕ] ΕΜΠΗΥΕ B || 41 ΘΒCΩ] ΘΒCΩ Ε $\tau$ ΟΥΑΑΒ B || 46-48  $\bar{\eta}$ ΝΕΕΒΙΗΝ *usque ad* ΕΝΕΤ $\bar{\tau}$ ΗΩ]  $\bar{\eta}$ ΝΕΒΙΗΝ ΕΤΒΟΗΘΙΑ ΟΥΟΝ ΝΙΜ ΕΤ $\bar{\tau}$ ΗΩ B || 49-53  $\bar{\eta}$ ΤΑCΩΟΡΩ $\bar{\rho}$  *usque ad*  $\bar{\eta}$ ΤΕΚΚΛΗCΙΑ] ΠΕΝΤΑCΩΤΑΜ  $\bar{\eta}$ Ν $\bar{\rho}$ ΠΤΗΥΕ  $\bar{\eta}$ ΝΕΙΔΩΛΟΝ ΑCΟΥΩΝ  $\bar{\eta}$ ΝΕΚΚΛΗCΙΑ B || 54 ΜΜΟC] ΜΜΟΟΥ B || 55-56 ΑCΩΟΡΩ $\bar{\rho}$ ] ΠΕΝΤΑCΩ-ΤΟΡΤ $\bar{\rho}$  B || 57-58 ΑCΝΑ $\chi$ ΟΥ ΕΒΟΛ Ζ $\bar{\eta}$ ΟΥΖΟΤΕ] ΑCΤΡΕΥΠΩΤ Ζ $\bar{\eta}$ ΟΥCΤΩΤ B || 63-64 ΠΕCΜ $\bar{\iota}$ ΝΕ] ΠΡΑΩΕ B || ΟΥΜ $\bar{\eta}$ ΤCΑΒΕ] ΟΥΤCΑΝΟ B ||

	ΠΕC̄ΦOC ΠΕ ΤΛΥΧΝΙΑ N̄NOYB· ΕΡΕΠΤΗ BC ΕΤΟΥΑΑΒ ΖΙΧΩC ΕCΛΑΜΠΕΥΕ·	35	N̄NEMTAPΘENOC· ΠΕC̄ΦOC ΠΕ ΠCΟBT ΕΤΤΑΧΡΗΥ· ΠΕC̄ΦOC ΠΕ ΠCΑΕΙ(N)
5	ΠΕC̄ΦOC ΠΕ ΠΕΙΩΤ N̄NOPΦANOC ΕC POEIC ΕΡΟΟΥ· ΠΕC̄ΦOC ΠΕ ΠΕΚΡΙ THC N̄NEXHPA	40	ΕΤΘΕΡΑΠΕΥΕ N ΩINE NIM· AMHITN NEΦYΛH THPOY M̄ΠKAZ PA ΩE NTETNTENA
10	ΕCΩΩTE ΕΒΟΛ N̄NE PM̄EIOOYĒ ETZN NEΥBAΛ· ΠΕC̄ΦOC ΠΕ ΠCΟAC	45	XE AΠXOEIC P̄PPO EBOL Z̄M̄ΠΩE M ΠΕC̄ΦOC· NECKIM THPOY Z̄NNEM
15	N̄NPM̄NCOILE· ΠΕC̄ΦOC ΠΕ ΠΕΩBHP N̄NETΩOOT Z̄M̄ ΠXAIĒ·	50	MOYNEIOOYĒ· OY NOY MMΩTN XE AYCNOY M̄NOYMO OY ΩOYŌ EBOL M
20	ΠΕC̄ΦOC ΠΕ TKOCMH CIC N̄NEΘHCIAC THPION ΕΤΟΥΑΑΒ· ΠΕC̄ΦOC ΠΕ ΠΕΖΛΟC	55	MOY· N̄ZAAATE TH POY NTΠE· ΠEPΩ NETNTN̄Z EBOL Z̄N OYŌYPOY XE AYΠΩ
25	N̄NENTAYCIOΩE· ΠΕC̄ΦOC ΠΕ TBOH̄ ΘI EPΩME MT NAY NTETANAKH	60	PΩ N̄NETN̄OIX EBOL ZIXM̄ΠE C̄ΦOC· NEΘHPION ETZN TEPHMOC PAΩE N̄
30	ECNHY EBOL Z̄N CΩMA· ΠΕC̄ΦOC ΠΕ ΠΔIOI KHTHC N̄NNAHT·	65	TETNŌYNOY XE AΠP̄ ECATAΩEOEIO ΩΩΠE NHTN̄ N ΩM̄NOYBE· ATETNNAY XE OY
	ΠΕC̄ΦOC ΠΕ ΠOIKO NOMOC N̄NEN TAYNEX ΠEYPO OYΩ EPŌY· ΠΕC̄ΦOC ΠΕ ΘAΓNIA		AΩ N̄COT ΠE ΠME ΓEΘOC M̄ΠE C̄ΦOC M̄NTECHNOC NBO

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[1 ΤΛΥΧΝΙΑ] ΤΛΥΧΝΙΑ B || 4 ΕCΛΑΜΠΕΥΕ] ΕCΤΛΑΜΠAC B || 6 ΕC-] ΕΤ- B || 10-11 N̄NEPM̄EIOOYĒ] N̄NPM̄EIH B || 11 ΕΤZN-] N̄- B || 15-17 ΠΕΩBHP *usque ad* ΠXAIĒ] ΠΕΩB̄P̄ N̄NETZ̄M̄ΠXAIĒ B || 18-19 TKOCMH CIC] PKOCMECIC B || 19-20 N̄NEΘHCIACTHPION] M̄ΠEΘY CIACTHPION B || 23-24 TBOHΘI EPΩME] TBOHΘIA M̄PΩME B || 28-29 ΠΔIOIKHTHC N̄NNAZT̄] TΔIOIKHCIC N̄NΛOHT B || 31-33 N̄NENTAYNEX ΠEYPOOYΩ EPŌY] N̄NETNOYXE M̄ΠEYPOOYΩ EPXOEIC B || 41 ΦYΛH] ΦYΛOOYĒ B || 43 NTETNTENA] NTETNP̄ΩA M̄ΠOOU B || 45-46 M̄ΠE C̄ΦOC] *om.* B || 48-49 OYNOY] OYPOY B || 53 ΠEPΩ] KIM B || 54 NETN̄-] N̄NETN̄- B || 54 EBOL] *om.* B || 55 OYPOY] OYNOY B || 55-57 AYΠΩPΩ *usque ad* ZIXM̄ΠE C̄ΦOC] AYΠPΩ NECHIX EBOL EP̄E C̄ΦOC AΠEC̄TNOYGE MEZ ΠAHP THPŌY B || 58-59 ETZN̄TEPHMOC] N̄TEPHMOC B || 59-60 NTETNŌYNOY] *om.* B || 63 ΩM̄NOYBE] ZEHOYGE B || 67 M̄NTECHNOC] M̄NTECHBOM M̄NTECHNOC B ||

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5 ΗΘΙΑ ⲉⲭⲙⲡⲥΩΝΤ  
 ΤΗΡῲ· ΜΠΝΑΥ ΓΑΡ  
 ΕΤΕΡΕΠΡΩΜΕ ΝΑ  
 ΠΕΡῶ ΝΕΨΒΙΧ ΕΒΟΛ  
 10 ΜΠΤΥΠΟΣ ΜΠΕῚΡῚ  
 ΝῲΩΛΗΛ ΖῆΟΥΠΙΣ  
 ΤΙΣ· ΨΑΡΕΠΕΨΑΓ  
 ΓΕΛΟΣ ΣΟΠΣ ΜΠΝΟΥ  
 ΤΕ ΨΑΝΤΕΨΤ ΝΑΨ  
 15 ΜΠΕΨΑΙΤΗΜΑ·  
 ΖΑΧΑΡΙΑΣ ΑΨΩΛΗΛ Α  
 ΓΑΒΡΙΗΛ ΕΙ ΨΑΡΟΨ  
 ΑΨΤ ΝΑΨ ΜΠΕΨΑΙ  
 20 ΤΗΜΑ ΕΤΕ ΙΩΖΑΝ  
 ΝΗΣ ΠΕ· ΠΕΤΡΟΣ  
 ΑΨΩΛΗΛ ΑΠΑΓΓΕΛΟΣ  
 ΕΙ ΨΑΡΟΨ ΑΨΤΡΕΝΖΑ  
 ΛΗΣΙΣ ΜΠΕΝΙΠΕ ΒΩΛ  
 25 ΕΒΟΛ ΜΠΤΠΥΛΗ Μ  
 ΠΕΝΙΠΕ· ΖΟΜΟΙΩΣ  
 ΟΝ ΑΨΩΛΗΛ ΑΨΤΟΥ  
 ΝΕΣ ΤΑΒΙΘΑ· ΚΟΡΝΗ  
 ΛΙΟΣ ΑΨΩΛΗΛ ΑΠΑΓ  
 30 ΓΕΛΟΣ ΕΙ ΨΑΡΟΨ·  
 ΠΑΥΛΟΣ ΜΝΣΙΛΑΣ ΑΨ  
 ΩΛΗΛ ΑΠΑΓΓΕΛΟΣ  
 ΕΙ ΨΑΡΟΟΥ ΑΨΚΙΜ Ν  
 ΣΙΣΝΤΕ ΜΠΕΨΤΕΚΟ  
 ΜΩΥΧΗΣ ΑΨΩΛΗΛ ΑΨ  
 35 ΣΩΤΠ ΜΠΑΜΑΛΕΚ  
 ΤΩΒΙΑΣ ΑΨΩΛΗΛ  
 ΑΖΡΑΦΑΝΗ ΕΙ ΨΑΡΟΨ  
 ΑΨΤΑΛΒΟΨ· ΕΤΒΕ ΠΑΪ  
 ΜΑΡΕΝΩΛΗΛ ΝΟΥ  
 ΟΕΙΩ ΝΙΜ ΑΨΝΩ  
 ΨΝ· ΠΕΨΑΨ ΝΒΙΠΑ

40 ΠΟCΤΟΛΟC ΨΕ ΩΛΗΛ  
 ΑΨΝΩΨΝ· ΝΑΪ  
 ΔΕ ΕΤΟ ΝΔΑΙΜΩΝ  
 ΠΕΩΛΗΛ ΠΕ ΨΑΨ  
 ΘΕΡΑΠΕΥΕ ΜΜΟΥ  
 ΕΤΒΕ ΠΑΪ ΕΙCΜΝΤΗ  
 45 ΝΖΟΥΥ ΤῆΝΕCΤΕΥΕ  
 ΑΨΩ ΤῆΩΛΗΛ Ζῆ  
 ΜΜΑ ΕΤΟΥΑΑΒ·  
 ΝΤΟΚ ΕΚΖῆΜΜΑ ΝΙΜ  
 ΜΑΡΕΠΕΩΛΗΛ ΩΩ  
 50 ΠΕ ΝΑΚ ΝΩΒΗΡ·  
 ΩΛΗΛ ΕΚΝΑῆΚΑΤΚ  
 ΤΑΡΕΚΩΩΠΕ ΕΚ  
 ΟΥΟΨ ΕΠΙΡΑCΜΟC·  
 ΕΚΖῆΠΔΙΚΑCΤΗ  
 ΡΙΟΝ ΩΛΗΛ· ΑΨΩ  
 ΠΝΟΥΤΕ ΝΑΜΪΩΕ  
 55 ΕΖΡΑΪ ΕΨΩΚ·  
 ΕΚΤΑΛΗΥ ΕΝΕΜΟΥ  
 ΝΙΟΟΥΕ ΩΛΗΛ ΑΨΩ  
 ΚΝΑΝΟΥΖῆ ΕΩΜC·  
 ΕΥΨΑΝΤΑΖΜΕΚ  
 60 ΕΥΔΙΠΝΟΝ ΩΛΗΛ  
 ΜΠΑΤΕΚΟΥΩΜ  
 ΤΑΡΕΠΝΟΥΤΕ CΜΟΥ  
 ΕΠΕΚῚΕΙΚ ΜῆΝΕ  
 ΤΕΚΝΑCΟΥΤΝ Ε  
 65 ΡΟΥΥ ΤΗΡΟΥ· ΕΙΤΕ  
 ΤΕΤΝΟΥΩΜ ΕΙΤΕ  
 ΕΤΕΤῆCΩ· ΕΙΤΕ Ε  
 ΤΕΤΝΕΙΡΕ ΝΚΕ  
 ΖΩΒ· ΑΡΙΖΩΒ ΝΙΜ  
 70 ΕΤΕΤῆῚΕΟΥΥ ΜΠ  
 ΝΟΥΤΕ· ΕΨῆΝΝΑΪ  
 ΔΕ ΤΗΡΟΥ· ΜΑΡΕΝ

1 (ΒΟ)ΗΘΙΑ ΕΧΜΠCΩΝΤ ΤΗΡῲ] ΒΟΗΘΕΙ ΕΤΨΟΟΠ ΜΠCΩΝΤ ΤΗΡῲ Β || 3-4 ΕΤΕΡΕΠΡΩΜΕ  
 ΝΑΠΕΡῶ] ΕΡΕΠΡΩΜΕ ΝΑΠΡῶ Β || 7-9 ΨΑΡΕΠΕΨΑΓΓΕΛΟΣ *usque ad* ΝΑΨ] ΨΑΡΕΝΑΓΓΕΛΟΣ  
 ΨΤΟΡΤΡ ΝCΑΝΕΥΕΡΗΥ ΨΑΝΤΟΥΤ ΝΑΨ Β || 13 ΑΨΤ ΝΑΨ] ΑΨΧΑΡΙΖΕ ΝΑΨ Β || 19 ΜΠΤΠΥΛΗ  
 ΜΠΕΝΙΠΕ] ΑΠΠΥΛΗ ΜΠΕΝΙΠΕ ΟΥΩΝ ΝΑΥ ΜΑΥΑΑC Β || 21-22 ΑΨΤΟΥΝΕC ΤΑΒΙΘΑ] ΑΨΤ ΠΩΝΖ  
 ῆΤΑΒΙΘΑ Β || 22-23 ΚΟΡΝΗΛΙΟΣ ΑΨΩΛΗΛ] ΠΑΛΙΝ ΟΝ ΚΟΡΝΗΛΙΟΣ ΑΨΩΛΗΛ ΖῆΟΥΠΙCΤΙC Β  
 || 24 ΕΙ ΨΑΡΟΨ] ΟΥΩΝΖ ΝΑΨ ΕΒΟΛ *et add.* ΑΨΚΑΤΑΤΟΡΘΟΥ ΝΑΨ ΜΠΕΨΑΙΤΗΜΑ ΑΨΤΕΡ  
 ΠΕΤΡΟC ΕΪ ΨΑΡΟΨ ΑΨΤ ΠΟΥΟΕΙΝ ΝΑΨ Β || 25-28 ΑΨΩΛΗΛ *usque ad* ΜΠΕΨΤΕΚΟ] ΑΥΝΕΨΟΥ  
 ΕΠΕΨΤΕΚΟ ΑΨΩΛΗΛ ΟΝ ΜΠΤΥΠΟC ΜΠΕῚΡῚ ΑΠΑΓΓΕΛΟC CΕΠΗ ΑΨΕΪ ΨΑΡΟΟΥ ΑΨΚΙΜ  
 ΕΠΕΨΤΕΚΟ ΑΝΡΟ ΔΕ ΤΗΡΟΥ ΟΥΩΝ ῆΤΕΥΝΟΥ ΑΨΩ ΑΜΜΡΕ ΝΟΥΟΝ ΝΙΜ ΒΩΛ ΕΒΟΛ Β || 29  
*post* ΑΨΩΛΗΛ *add.* ΑΠΝΟΥΤΕ ΕΪ ΨΑΡΟΨ Β || 33 ΑΨΤΑΛΒΟΨ] ΑΨΡ ΠΑΖΡΕ ΕΡΟΨ Β || 35-36 *post*  
 ΑΨΝΩΨΝ] *add.* ΖῆΜΜΑ ΝΙΜ ΑΨΩ ΤῆΝΝΑΟΥΨΑΪ ΖῆΠΠΙΡΑCΜΟC ΝΙΜ Β || 36 ΠΕΨΑΨ] ΠΕΨΑΨ ΟΝ  
 Β || 38-39 ΝΑΪ ΔΕ ΕΤΟ ῆΔΑΙΜΩΝ] ΝΕΤΟ ῆΔΑΙΜΩΝΙΟΝ Β || 41 *post* ΜΜΟΥΥ] *add.* ΠCΩΤΗΡ ΨΩ  
 ΜΜΟC ΨΕ ΠΙΓΕΝΟC ΜΕΥΕΨΝΩΨ ΕΒΟΛ ΕΙΜΗΤΕ ΖῆΠΩΛΗΛ ΜῆΝΗCΤΙΑ ||

†ΕΘΟΥ ΜΠΕΦΡΑΝ  
 ΕΤΟΥΑΔΒ· 2ΜΠΕΤ  
 ΝΑΝΟΥΓ ΝΙΜ ΠΕΝ  
 5 ΧΟΕΙC ΙC ΠΕΧC· ΠΑΪ  
 ΕΤΕΡΕΠΕΘΟΥ ΠΡΕΠΕΙ  
 ΝΑΓ· ΜΝΠΤΑΪΟ  
 ΜΝΠΕCΜΟΥ ΦΑ  
 ΝΓΕΝΕΑ ΤΗΡΟΥ  
 ΑΥΩ ΦΑΝΑΙΩΝ  
 10 ΤΗΡΟΥ ΝΑΙΩΝ  
 2ΑΜΗΝ

*Translation of Pierpont Morgan M595, ff. 141<sup>r</sup>-148<sup>r</sup>*

(f. 141<sup>r</sup>) *An exegesis (ἐξήγησις) of Apa (ἁββᾶ) Theophilus, the archbishop (ἀρχιεπίσκοπος) of Alexandria, which he pronounced concerning the Cross (σταυρός) and the thief (ληστής). In the peace (εἰρήνη) of God, Amen (ἀμήν)!*

*1. Proemium: Christological hymn*

The sun of righteousness (δικαιοσύνη)<sup>1</sup> has appeared from out of the Eastern places,<sup>2</sup>

Lightening those who are in the darkness and the shadow of death.<sup>3</sup>

The king of justice (δικαιοσύνη)<sup>4</sup> has borne (φορεῖν) the crown of the kingdom

(And) all his enemies have been vanquished under his feet.<sup>5</sup>

The good odor has spread out on the altar of salvation

(And) has dissipated the stench with the perfume of its ointment.

The powerful lion<sup>6</sup> has risen from the forests

(And) the beasts (θηρίον) have hidden in their dark lair.

The holy physician has come to us with his medicines of life

(And) everyone who is afflicted has received the cure for free.

The joy (εὐφροσύνη) of the whole creation was revealed:

They rejoice with him!

*2. The Parable of the two kings*

For (γάρ), just as if a hostile king encircles a city (πόλις) and besieges it, then (τότε) all those who are inside it are in subjugation, tormented,

<sup>1</sup> Mal 4:2.

<sup>2</sup> Isa 41:2, 46:11; Ezek 43:2.

<sup>3</sup> Ps 106:14 (LXX); Isa 9:2; Matt 4:16; Luke 1:78-79.

<sup>4</sup> Heb 7:2.

<sup>5</sup> 1 Cor 15:25; Ps 46:2-3, 109:1 (LXX).

<sup>6</sup> Rev 5:5.

grieving (λύπη) (and) groaning. But (δέ) when (ὅταν) the king that has authority (ἐξουσία) over it hears about the great effrontery (τολμηρία), just as he ventures (τολμᾶν) to kill his troops, then (τότε) he gathers his entire host and their war (πολεμικός) equipment (σκεῦος). After he instructed his host to fight (πολεμεῖν) with his enemies, he (*f.* 141<sup>v</sup>) marches in front of them with joy, knowing that he will vanquish his opponents with great power.

This is also the manner of our Lord Jesus Christ when he sees the enemy of the entire mankind, this being the Devil (διάβολος). He surrounded the entire inhabited world (οἰκουμένη),<sup>7</sup> afflicted everyone with his fetters full of sin, scattered them by his many plagues (πληγή), these being the idolatry (εἰδωλολατρεία), the robbery, the obscenity, the theft, the murder, the denunciation (καταλαλία), the envy, the hate, the wrath, the anger (ὀργή), the drunkenness, the witchcraft, the pollution, the guile (πανουργία), the trickery, the arrogance, the false oaths, the abominations, the fornications (πορνεία), the crookedness and those of the same kind, resembling them. These are the snares by which the Devil (διάβολος)<sup>8</sup> entraps humans until he leads them astray and brings them to naught. Come now to see in what way Christ, our King, fights (πολεμεῖν) with him until he takes away from him our souls (ψυχή) and makes them free.

### 3. *The Jews reject Christ*

When it pleased him, God the Almighty (παντοκράτωρ) sent his beloved Son to the world (κόσμος)<sup>9</sup> through his great love (ἀγάπη) with which he loved us. He went to the defiled people (λαός) (and) preached to them: “Repent (μετανοεῖν), for (γάρ) the kingdom of heaven has drawn near!”<sup>10</sup> But (δέ) they did not pay attention to his holy advices (συμβουλία). (*f.* 142<sup>r</sup>) After these, he performed in their midst all the miracles which are numberless: he made the blind to see,<sup>11</sup> made the deaf to hear, made the cripples to walk,<sup>12</sup> cleansed the leprous, raised the dead, cast forth the demons (δαιμόνιος), straightened the withered hands, satisfied the poor with bread, purified the depraved (πόρνος), forgave their sins through his Godhead (and) made them like virgins (παρθένος). For (γάρ) that woman was worthy of a great honor <when> her hands anointed the feet of the one who created (πλάσσειν) her. When she partook (μετέχειν) in the purity of his Godhead, then the voice (φωνή) of God reached her: “Your faith (πίστις) has saved you, go in peace (εἰρήνη).”<sup>13</sup>

<sup>7</sup> Rev 12:9.

<sup>8</sup> 1 Tim 3:7; 2 Tim 2:26.

<sup>9</sup> John 3:16, 10:36, 17:21.

<sup>10</sup> Matt 3:2; Mark 1:15; Matt 4:17, 10:7.

<sup>11</sup> John 9:1-12.

<sup>12</sup> John 5:1-9.

<sup>13</sup> Luke 7:36-50.

After all that he has done, they did not believe (πιστεύειν) in him,<sup>14</sup> but (ἀλλά) captured him,<sup>15</sup> handed him over (παρὰδιδόναι) (and) crucified (σταυροῦν) him.<sup>16</sup> When he entered into the palace (αὐλή) of the High Priest (ἀρχιερεύς),<sup>17</sup> they gave him blows instead of praise. Then (τότε) the word that was written was fulfilled: “They have done to me evil instead of good, and hate instead of my love.”<sup>18</sup> Which are the evils that these murderers (φονεῖς) have done to their Lord when they arrested him?<sup>19</sup> Come and let us know them, for (γάρ) they are fearful to express: my tongue suffers, my eyes weep, my spirit (πνεῦμα) groans, my soul (ψυχή) is troubled to express them.<sup>20</sup> It is God that they seized, it is the Lord that they (*f.* 142<sup>v</sup>) bound, it is the King that they crucified (σταυροῦν), it is Jesus Christ that they fettered! They nailed him in his holy hands, slapped the face<sup>21</sup> of the one who created them, struck the head<sup>22</sup> of their Lord, put a crown of thorns on him,<sup>23</sup> clothed him with a scarlet (κόκκος) robe (χλαμύς)<sup>24</sup> (and) gave him vinegar and gall. All these things were done to him.

#### 4. *The two thieves on the cross*

They have crucified (σταυροῦν) him with two other thieves (ληστές).<sup>25</sup> And (δέ) one of them, who was not worthy for the glory of God, said to the Lord mocking at him: “If you are the Christ, save yourself and save us too!” The other one rebuked (ἐπιτιμᾶν) him with fury: “Don’t you fear God? For (γάρ) we are receiving according to (κατά) the merit of the sins that we have done but (δέ) this one has not done anything bad.” And he said: “Remember me to the Lord when you enter into your kingdom.” Jesus said to him with great joy: “Today you will be with me in my Paradise (παράδεισος). The gate of Paradise (παράδεισος) is closed since the moment when Adam transgressed (παρὰβαίνειν) but (ἀλλά) I will open it to you and receive you inside.

You have recognized the highness of my Godhead being on the cross (σταυρός), you will be my companion (κοινωνός) in the joy of my kingdom.

<sup>14</sup> John 12:37.

<sup>15</sup> John 18:12.

<sup>16</sup> John 19:18.

<sup>17</sup> Matt 26:3 (?).

<sup>18</sup> Ps 108:5 (LXX).

<sup>19</sup> John 18:12.

<sup>20</sup> Cf. Ps.-Cyril of Jerusalem, *De Passione* 1 (M595, f. 15<sup>v</sup>): ΑΛΗΤΩΣ ΠΑΖΗΤ ΩΤΡΤΩΡ ΕΙΣΩ ΝΝΑΪ Ω ΝΑΜΕΡΑΤΕ· ΑΥΩ ΤΑΥΥΧΗ ΤΑΡΑCCE ΠΑΒΑΛ ΤΡΜΕΙΗ.

Mark 14:65; Matt 26:67.

<sup>22</sup> Matt 26:67.

<sup>23</sup> John 19:2.

<sup>24</sup> Matt 27:28.

<sup>25</sup> John 19:18.

You have glorified me in the midst of the sinners, I will glorify you in my turn<sup>26</sup> in the midst of my angelic host (ἀγγελική).

Stick to me on the Cross (σταυρός), being sweet towards me by (*f. 143r<sup>o</sup>*) your heart's desire (and) I will love you in my turn and my angels (ἄγγελος) will serve (διακονεῖν) you at the feast (δεῖπνον) of the saints!

You used to be in the company of murderers, behold, I have made you my companion. I am the life of everyone.<sup>27</sup>

For (γάρ) you were walking in the nights with the sons of darkness (and) behold, I have made you walking with me. I am the light of the world (κόσμος).<sup>28</sup>

First you were taking counsel with the murderers (and) I have made you my companion. I am the Savior.

I will grant (χαρίζεσθαι) you all these because you have confessed (ὁμολογεῖσθαι) my divinity in the presence of those who have denied (ἄρνεῖσθαι) me. They have seen all the miracles that I have done (and) they did not believe (πιστεύειν) in me.<sup>29</sup> But (δέ) you, although you are a thief (λῃστής), murderer, robber, impetuous, briber, yet you have confessed (ὁμολογεῖσθαι) that I am God. Because of this, your numerous sins are forgiven for you have confessed (ὁμολογεῖσθαι) me.

I will make you to become inhabitant (πολίτης) of Paradise (παράδεισος),

I will make your body (σῶμα) to be perfect until I raise you up.

But (δέ) this one who has denied (ἄρνεῖσθαι) me will see you wrapped in glory while he is wrapped in shame and sufferance.

He will see you wrapped in light while he endures (ἀπολαυεῖν) the darkness.

He will see you wrapped in gladness and (*f. 143v<sup>o</sup>*) joy while he endures (ἀπολαυεῖν) the sorrow (λύπη) and the groan.

He will see you in dilation and joy (εὐφροσύνη), whereas he is in misery and curse.

He will see you while the angels (ἄγγελος) are encouraging you, whereas he is in Tartar.

Not only (οὐ μόνον) that he has not confessed (ὁμολογεῖσθαι) me, but (ἀλλά) he has denied (ἄρνεῖσθαι) me and my divinity. He kept mocking and deriding me. Because of this everyone receives according (κατά) to his deeds. For (γάρ) I have already told them in the midst of everybody: 'The one who will confess (ὁμολογεῖσθαι) me in the front of men, I will confess (ὁμολογεῖσθαι) him in front of my Father who is in heaven.'"

<sup>26</sup> 1 Kgs 2:30.

<sup>27</sup> John 11:25, 14:6.

<sup>28</sup> John 8:12, 9:5.

<sup>29</sup> John 12:37.

### 5. *Paraenesis*

So you see, O brothers, how is the sufferance that will befall the man who will deny (ἀρνεῖσθαι) his Lord. Therefore, let us guard ourselves so that they may not deceive us and estrange us from the one who has created us, by reason of the affairs of this world (αἰών). There are some who deny (ἀρνεῖσθαι) God for possessions (χρῆμα). For (γάρ) the cupidity (χρῆμα) closes the eyes of the one who has desired. He takes in his turn Judas' part (μερίς) for (καὶ γάρ) he has also sold his Lord for thirty silver coins.

### 6. *The Cross. God's endurance and long-suffering*

Now, it is good (ἀγαθόν) for us to cast our attention to the Lord, because (γάρ) he is the one who will take care of us according (κατά) to the word of our father Peter.<sup>30</sup> Let us turn now to the exposition (προκείμενον) about the Cross (σταυρός) of our Lord Jesus Christ and the thief (ληστής) because (γάρ) a life giving wood is (*f.* 144r<sup>v</sup>) the wood of the Cross (σταυρός).

The angels (ἄγγελος) ascend to the Father and descend to the Son<sup>31</sup> on the Cross (σταυρός), looking forward to his will. Behold God's compassion and his forbearance (ἀνοχή): watching from the height he sees his only-begotten (μονογενής) Son nailed on the Cross (σταυρός) enduring in his goodness (χρηστός). As for him, our Lord Jesus Christ, they are nailing his hands and they are slapping his face, they are striking his head, they are giving him vinegar and gall to drink, they are dividing his garments among them, they are casting lots (κλήρος) for them<sup>32</sup> and they are striking his head with a reed; during all this he did not get angry nor (οὐδέ) had he guile in his heart against them. Do you want to know? Listen and I will inform you. Hear him declaring: "My Father, forgive them because they do not know what they are doing."<sup>33</sup> You have seen now the great endurance of the Father and of his Son toward us.

### 7. *The crucified Christ purifies the creation*

He ascended on the Cross (σταυρός) saving the entire creation. In the moment when he was hanged on the Cross (σταυρός) he purified the entire creation,<sup>34</sup> those of the heaven and those of the earth. He has cleaned the entire air (ἀήρ), purifying (καθαρίζειν) it with God's body (σῶμα). Likewise (ὁμοίως), his holy blood that was shed has cleaned the earth from the pol-

<sup>30</sup> 1 Pet 5:7.

<sup>31</sup> John 1:51; Gen 28:12.

<sup>32</sup> John 19:23-24.

<sup>33</sup> Luke 23:34.

<sup>34</sup> MS75 f. 8v<sup>v</sup>: ἀϥτῶβο ᾠπῖκόσμοϥ ᾠτερεϥαλε ἔχᾠπεϥϣῶϥ.

lution which was on it.<sup>35</sup> Moreover (ἔτι), he descended into Amente (and) spoiled it. He (*f.* 144<sup>v</sup>) freed the souls (ψυχή) that were imprisoned in the chambers (ταμιεῖον) of darkness (and) released them.

### 8. *Christ sacrificed himself willingly for our sake*

For (γάρ) he promised us with his mouth of truth, from which no lie ever came out: “When (ὅταν) I will be lifted up from the earth, I will draw everyone to me<sup>36</sup> by the bond of my love (ἀγάπη).” Now, what love (ἀγάπη) is as great as this by which he mounted on the wood of the Cross (σταυρός) and bonded himself alone? For (γάρ) if it had not been his wish, who would have been able to seize him? Because (γάρ) who could seize the living God? In the moment when the godless Jews (ιουδαῖος) captured him,<sup>37</sup> he questioned them with great endurance: “Whom are you seeking with these swords and rods?”<sup>38</sup> They answered him in their ignorance, their arrogance and their insolence (αὐθάδεια), saying: “We are looking for Jesus the Nazarene (Ναζωραῖος)!” He replied saying: “It is me.” The beams (ἄκτις) of light of his divinity stroke their face (and) they fell down.<sup>39</sup> Likewise (ὁμοίως) again, he raised them up in his great mercy because perhaps they will repent (μετανοεῖν) (but instead) they have seized his disciples (μαθητής) in ignorance.

### 9. *The punishment of sinners*

Now God has performed all this wanting salvation for every man. Verily in that hour he will make the earth to open its mouth and swallow them in the abyss (χάος) and make them go down to the place of their brother Nineve and also (ἤ) of their (*f.* 145<sup>r</sup>) other brothers who have been swallowed when the earth opened its mouth: Dathan and Abiram and the sons of Korah, the ones who rose up against Moses in the desert (ἔρημος).<sup>40</sup>

### 10. *An Old Testament prophecy about the Cross*

Now let us return again to the greatness (μέγεθος) of the invisible (ἀόρατος) Cross (σταυρός) and discuss it and know the prophecies (προφητεία) that the prophets (προφήτης) have said about it since the beginning (ἀρχή) until the end. You in your turn, O hearers (ἀκροατής), spread forth your senses

<sup>35</sup> Ps.-Athanasius of Alexandria, *In passionem et crucem Domini* 21 (PG 28:224): Καὶ γὰρ κρεμάμενος ἐπὶ τοῦ σταυροῦ, τὸν μὲν ἄερα ἐκαθάριζε τῇ ἐκτάσει τῶν χειρῶν, τὴν δὲ γῆν ἐλυτροῦτο, τῷ αἵματι καὶ τῷ ὕδατι τῆς πλευρᾶς ἀποπλύνων αὐτήν.

<sup>36</sup> John 12:32.

<sup>37</sup> John 18:12.

<sup>38</sup> Matt 26:55; Mark 14:48; Luke 22:52.

<sup>39</sup> John 18:4-6.

<sup>40</sup> Num 16:1-30.

(αἰσθητήριον) and listen quietly (ἡσυχία). Come to open the great holy treasure (θησαυρός) and bring out the spiritual (πνευματικός) ornaments (κόσμησις) to adorn (κοσμεῖν) the souls (ψυχή) of the Logos(λόγος)-loving people.

Summon with me the God-lover, the Logos(λόγος)-lover and the one who is with the angels (ἄγγελος), this being Abraham, God's friend.<sup>41</sup> Let him come and teach us concerning the type (τύπος) of this tree, Sabek, that has caught the ram in it.<sup>42</sup> For (γάρ) the interpretation (ἐρμηνεία) of Sabek is "the resting-place of the Savior," this being the wood of the Cross (σταυρός) on which the lamb of God<sup>43</sup> has mounted in a great splendor (λαμπρός) in order to fulfill the *oikonomia* (οἰκονομία) full of salvation. He reposed on it like a man that has come from the field where he worked, threw himself upon the bed and rested from his toil. This is how the Savior (σωτήρ) has done when he rested (*f.* 145v<sup>o</sup>) on his bed, this being the Cross (σταυρός) of truth. He suffered on it until he saved the entire human kind.

### 11. Christ's mercy. The persecutors did not know who he was.

He has not been disheartened nor (οὐδέ) has he been troubled nor (οὐδέ) furious when they nailed him nor (οὐδέ) irritated (ἀγανακτεῖν) (when) they put a crown of thorns upon him<sup>44</sup> nor (οὐδέ) has he cursed<sup>45</sup> when they hit him in his face nor (οὐδέ) has he been coward (κακίζω) when they gave him to drink vinegar mixed with gall. For (γάρ) he has not opposed those who mocked him nor (οὐδέ) has he been furious when they divided his garments and cast lots (κλήρος) for them.<sup>46</sup>

Do you want to know which is the truth? I am telling it, listen and I will inform you. In the moment when they have done all this to him, he raised his eyes toward his Father (and) begged (παρακαλεῖν) him: "My Father, forgive them for they do not know what they are doing."<sup>47</sup> In this way you will know what the Father is doing and has done at that time, for (γάρ) his mercies to us are great, or else he would have sent upon them the incurable fury (ὀργή). Thus the voice of his only-begotten (μονογενής) reached him and summoned his mercy to turn back his fury (ὀργή) and wrath.

And he sent a powerful angel (ἄγγελος) (and) he cut in two the curtain (καταπέτασμα) of the temple. The earth moved, the rocks (πέτρα) split,<sup>48</sup>

<sup>41</sup> Jas 2:23.

<sup>42</sup> Gen 22:13.

<sup>43</sup> John 1:29.36.

<sup>44</sup> John 19:2.

<sup>45</sup> 1 Pet 2:23.

<sup>46</sup> John 19:23-24.

<sup>47</sup> Luke 23:34.

<sup>48</sup> Matt 27:51.

the sun grew dark.<sup>49</sup> This great luminary has darkened the entire earth in order to overshadow (σκεπάζειν) his holy body (σῶμα) on the Cross (σταυρός) because they have stripped off his clothes (and) divided them among them.<sup>50</sup> (f. 146r<sup>o</sup>) Look, O my friends, and see God's endurance. They have stripped off his garments on the Cross (σταυρός), the one who has clothed the entire creation, but (ἀλλά) the sun covered his Lord in darkness.<sup>51</sup> This has happened because they were not worthy for the great mystery (μυστήριον) which was on the Cross (σταυρός). But the one who was worthy has contemplated (θεωρεῖν) the entire perfection of his divinity in that moment.

### *12. The vision of the Good Thief after his confession*

Now who was worthy of this great honor? Let us know him. It is the thief (ληστής) mounted on the height of the cross (σταυρός). He has seen everything that happened and rejoiced because he has seen it. What has he seen if not (εἰ μή τι) the army (στρατία) of angels (ἄγγελος) surrounding the Cross (σταυρός) (and) singing hymns (ὑμνεῖν) to it? The Father looks from heaven contemplating (θεωρεῖν) his only-begotten (μονογενής) Son and glorifying him. The entire air (ἀήρ) sings (χορεύω), the whole earth is shouting aloud because its king shed his blood on it. All the trees blossom because the Lord has mounted on the wood of the Cross (σταυρός).

### *13. Hymn to the wood of the Cross*

The wood of incorruptibility (ἀφθαρσία),  
 The wood of forgiveness of sin,  
 The wood of the healer,  
 The wood of the life-giver,  
 The wood of the fruit-giver,  
 The wood of relief,  
 The wood of gladness,  
 The wood of joy,  
 The wood of salvation,  
 The wood of blessing,  
 The wood of life,  
 The wood of the grace (χάρις) of our Lord Jesus Christ, the one who has  
 been hanged on the wood of the Cross (σταυρός).

<sup>49</sup> Matt 27:45.

<sup>50</sup> John 19:23-24.

<sup>51</sup> Matt 27:45.

14. *The confession of the Good Thief after the vision*

“I have seen the entire creation established and arranged in the image (πρόσωπον) of the Cross (σταυρός).”

15. *The hymn of the Cross*

(The Cross) is the one who makes a man young (*f.* 146<sup>v</sup>) again after he grows old, signs him through the holy baptism (βάπτισμα) by marking him with the oil and Christ's seal (σφραγίς).<sup>52</sup>

The Cross (σταυρός) purifies (καθαρίζειν) the man that pursues the energies (ἐνέργεια) cast forth from it.

The Cross (σταυρός) is the holy mystery (μυστήριον). For (γάρ) when (ὅταν) they seal (σφραγίζειν) the bread and the chalice (ποτήριον) on the holy table (τράπεζα) and they accomplish (ἐπιτελεῖν) them, it is not anymore (οὐκ ἔτι) bread nor wine but (ἀλλά) it is holy body (σῶμα) and blood.

The Cross (σταυρός) is the consolation of those who are in distress (λύπη) because of their sins.

The Cross (σταυρός) is the straight way, not leading astray those who walk on it when (ὅταν) they are estranged.

The Cross (σταυρός) is the high tower (πύργος) which receives those who are running to it.

The Cross (σταυρός) is the ladder which raises man to the sky.

The Cross (σταυρός) is the garment which the Christians (χριστιανός) are wearing (φορεῖν).

The Cross (σταυρός) is the helper (βοηθός) of the poor and the help (βοήθεια) for those who are distressed.

The Cross (σταυρός) is the one who has destroyed the temple of the Jews (ιουδαῖος), opened the Church (ἐκκλησία) and has crowned (στεφανοῦν) it.

The Cross (σταυρός) destroyed the demons (δαιμόνιος) (and) cast them away in fear.

The Cross (σταυρός) is the stability of the ships that are sailing in beauty.

The Cross (σταυρός) is the establishment of the priests that are in the house of God with wisdom.

The Cross (σταυρός) is the immutable judge (κριτής) of the apostles (ἀπόστολος).

(*f.* 147<sup>r</sup>) The Cross (σταυρός) is the lamp (λυχνία) of gold<sup>53</sup> whose holy flame is shining (λαμπεύειν).

<sup>52</sup> Eph 1:13, 4:30; 2 Cor 1:21-22.

<sup>53</sup> Zech 4:2. The metaphor of the Cross as the lamp (λυχνία) whose flame is the crucified Christ appears elsewhere in Patristic literature. For some parallels taken from the Greek and Latin Fathers, see Michel Aubineau, *Hésychius de Jérusalem: Homélies pascales: Cinq homélies inédites* (SC 187; Paris: Cerf, 1972), 78-80. Cf. also O'Leary, *Difnar* (see Introduction note 70), 16a; Giamberardini, “La Croce e il Crocifisso” (see Introduction note 70), 64.

The Cross (σταυρός) is the father of the orphans (ὀρφανός),<sup>54</sup> taking care of them.

The Cross (σταυρός) is the judge (κριτής) of the widows (χήρα),<sup>55</sup> wiping out the tears from their eyes.

The Cross (σταυρός) is the consolation of the sojourners.

The Cross (σταυρός) is the companion of those who are in the desert.

The Cross (σταυρός) is the ornament (κόσμησις) of the holy altars (θυσιαστήριον).

The Cross (σταυρός) is the sweetness of those who were bitter.

The Cross (σταυρός) is the help (βοηθεῖν) of man in the moment of his necessity (ἀνάγκη), when he goes out from the body (σῶμα).

The Cross (σταυρός) is the governor (διοικητής) of the compassionates.

The Cross (σταυρός) is the administrator (οἰκονόμος) of those who have put their care in it.

The Cross (σταυρός) is the chastity (ἀγνεία) of the virgins (παρθένος).

The Cross (σταυρός) is the fortified wall.

The Cross (σταυρός) is the physician who cures (θεραπεύειν) every sickness.

Come, all tribes (φυλή) of the earth, rejoice and jubilate because the Lord has reigned from the wood of the Cross (σταυρός)! Be glad all those who are moving in the waters because blood and water have flown from him. Spread your wings with gladness, all birds of the sky, because he has spread his arms on the Cross (σταυρός). Be glad and rejoice, beasts (θηρίον) that are in the desert (ἔρημος), because his preaching was good news for you.<sup>56</sup>

You have seen of what sort is the greatness (μέγεθος) of the Cross (σταυρός) and its great (*f.* 147<sup>ν</sup>) help (βοήθεια) for the entire creation.

### 16. *Exhortation to prayer*

For (γάρ) in the moment when man will spread his arms on the image (τύπος) of the Cross (σταυρός) and will pray with faith (πίστις), the angels (ἄγγελος) entreat God until he fulfills his demand (αἴτημα). Zechariah prayed (and) Gabriel came to him (and) fulfilled his demand (αἴτημα), this being John.<sup>57</sup> Peter prayed (and) the angel (ἄγγελος) came to him (and) made the chains (ἄλυσις) of iron to loosen and the gate (πύλη) of iron <to open alone>.<sup>58</sup> Likewise (ὁμοίως) again, he prayed (and) resurrected Tabitha.<sup>59</sup> Cornelius prayed (and) the angel (ἄγγελος) came to him.<sup>60</sup> Paul

<sup>54</sup> Ps 67:6 (LXX).

<sup>55</sup> Ps 67:6 (LXX).

<sup>56</sup> Cf. Ps 95 (LXX).

<sup>57</sup> Luke 1:11-13.19.

<sup>58</sup> Acts 12:1-10.

<sup>59</sup> Acts 9:36-43.

<sup>60</sup> Acts 10:3.

and Silas prayed and the angel (ἄγγελος) came to them (and) the foundations of the prison moved.<sup>61</sup> Moses prayed (and) he defeated Amalek.<sup>62</sup> Tobias prayed and Raphael came to him (and) healed him.<sup>63</sup>

Therefore, let us pray continually on every occasion. The apostle (ἀπόστολος) said: “Pray continually.”<sup>64</sup> The prayer cures (θεραπεύειν) those possessed by demons (δαίμων). For this reason I have established today for us to fast (νηστεύειν) and pray in the holy place. Let the prayer be your companion everywhere you are. Pray when you lay down and you will be safe in the trial (πειρασμός). Pray while you are in the tribunal (δικαστήριον) and God will fight for you. Pray when you embark on waters and you will be safe from submerging. If they invite you to a feast (δείπνον), pray, do not eat, and God will bless your bread and everything that you will prepare. Whether (εἴτε) you eat, whether (εἴτε) you drink, whether (εἴτε) you do something else, do everything so as to glorify God.<sup>65</sup>

### 17. Doxology

In all this, let us (*f.* 148<sup>ro</sup>) glorify his holy name by every good thing, our Lord Jesus Christ, the one whom befits (πρέπει) the glory and the honor and the blessing until all the generations (γενεά) and until all the eternities (αἰών) of eternities (αἰών), Amen (ἀμήν).

### ZUSAMMENFASSUNG

Der vorliegende Beitrag bietet Edition und Übersetzung einer koptischen Homilie zum „Kreuz und dem guten Dieb“ (CPG 2622; *clavis coptica* 0395), welche Theophilus von Alexandria zugeschrieben wird. Die Edition basiert auf dem Pierpont Morgan Codex M595, ff. 141<sup>ro</sup>-148<sup>ro</sup>, einem Pergament-Codex aus dem 9. Jahrhundert, der zum Kloster des Erzengels Michael bei Hamuli in der Fayyum Oase gehörte. Der kritische Apparat belegt die verschiedenen Lesarten der drei anderen verbliebenen Manuskripte dieser Predigt. In der Einleitung findet sich eine Beschreibung der Manuskripte sowie ein Kommentar, der die Predigt über das „Kreuz und den guten Dieb“ von Pseudo-Theophilus ins Verhältnis zur patristischen exegetischen Tradition setzt. Auf literarische Verbindungen zwischen der langen Hymne auf das Kreuz im hier editierten Text und vergleichbarem Stoff im pseudo-Chrysostomischen Werk *In venerabilem crucem sermo* (CPG 4525) wird hingewiesen.

<sup>61</sup> Acts 16:25-26.

<sup>62</sup> Exod 17:8-16.

<sup>63</sup> Tob 3:1-25.

<sup>64</sup> 1 Thess 5:17.

<sup>65</sup> 1 Cor 10:31.