This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ **Make non-commercial use of the files** We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ **Refrain from automated querying** Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ **Maintain attribution** The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ **Keep it legal** Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/)
THE COPTIC VERSION
OF
THE NEW TESTAMENT
IN THE NORTHERN DIALECT
THE COPTIC VERSION 
OF THE 
NEW TESTAMENT 
IN THE NORTHERN DIALECT 
OTHERWISE CALLED 
MEMPHITIC AND BOHAIRIC 

WITH 
INTRODUCTION, CRITICAL APPARATUS, AND LITERAL 
ENGLISH TRANSLATION 

VOLUME I 
THE GOSPELS OF S. MATTHEW AND S. MARK 
EDITED FROM MS. HUNTINGTON 17 
IN THE BODLEIAN LIBRARY 

Oxford 
AT THE CLARENDON PRESS 
1898
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>vii</td>
</tr>
<tr>
<td><strong>Introduction:</strong></td>
<td></td>
</tr>
<tr>
<td>Text</td>
<td>xiii</td>
</tr>
<tr>
<td>Translation</td>
<td>xvii</td>
</tr>
<tr>
<td>Critical Apparatus</td>
<td>xxxii</td>
</tr>
<tr>
<td>Description of the Manuscripts</td>
<td>xxxvii</td>
</tr>
<tr>
<td>Register and Additional Readings of the Curzon Catena</td>
<td>cxxx</td>
</tr>
<tr>
<td>Supplementary Collation of MS. Brit. Mus. 1317</td>
<td>cxli</td>
</tr>
<tr>
<td><strong>The Gospel According to Matthew</strong></td>
<td>2</td>
</tr>
<tr>
<td><strong>The Gospel According to Mark</strong></td>
<td>282</td>
</tr>
<tr>
<td><strong>Additions and Corrections</strong></td>
<td>484</td>
</tr>
</tbody>
</table>
PREFACE

This edition of the North Coptic Version of the New Testament was undertaken at the suggestion of Dr. Wallis Budge, Keeper of the Egyptian Department of the British Museum. The original idea was to ascertain the character of the MSS., and to print a text with various readings of ten or twelve authorities. After the collation of thirty MSS. of the Gospel of S. Matthew, of three Lectionaries, of the Curzon Catena, and the sufficient examination of six other MSS., it seemed best to give the result of this work in full, thereby saving the labour and time of other investigators in a somewhat thankless field, where the recent date of all the MSS. deprives them of great interest.

For the other three Gospels, twenty-two MSS. including the Catena and Lectionaries have been collated, and to these are added four which only contain the Gospel of S. John. Besides collating Mark i, Luke xxiv, John viii as test chapters in eleven other MSS., the whole of the Gospel of S. Mark was collated in two of them, then Luke xxiv
and John viii in four more which only contained those Gospels, and many chapters of three of the eleven were collated for all the three Gospels. Thus the character of forty-six MSS. has been determined with adequate certainty, and their contents with unimportant exceptions shewn to be fairly homogeneous.

Though two dated MSS. of the thirteenth, two probably earlier, and one of the fourteenth century were found during a visit to Cairo in 1892, the greater number of the oldest have been brought to the libraries of Europe. Rome, Paris, Berlin, London, and Oxford contain most, while Göttingen and two private English collections preserve some valuable specimens. The collation of many of these, begun in 1890, had been nearly completed in the autumn of 1893, by which time a large number of readings had been arranged and the MSS. finally classified. Printing began in the spring of 1894, but the first sheet was not printed off until August. Since that time the work has slowly but regularly progressed, and the three years have been chiefly occupied in compiling a concordance for the Gospels and a complete comparison with the Greek MSS. and other authorities cited by Tischendorf. This work, however, as well as a dissertation upon the chapters and sections, must be reserved for another publication, which will also contain a collation of the English Revised Version with the Coptic text and various readings.

It was in deference to the opinion of Professors
Ludwig Stern and Ignazio Guidi, and of the late Professor Lagarde that the text of one MS. was printed without attempt at emendation. The last-mentioned scholar deprecated the expense of time upon collation of other MSS., believing that the oldest Bodleian MS. contained the only ancient text. Before this important opinion had been heard, collation had already revealed several interesting facts about the MSS., justifying the performance of the work, and shewing that the printed Bodleian text is not alone in its purity, but while exhibiting more important omissions than other MSS. contains additions absent from two others which may be classed with it.

Until much labour has been expended upon the material collected, no final conclusion can be attained concerning the character of the Version. The first impression produced by a superficial study of the text and various readings tends to confirm the prevalent estimate of the Version, and it appears probable that this estimate will remain established until documents of another sort are discovered in Egypt. The theory of the preservation of an unchanged form of text in the Egyptian Jacobite MSS. is also strikingly confirmed by those collated. Corrections indeed occur in all, yet frequent notes in several state that the corrections are Greek and not Coptic, implying as plainly as possible that the Jacobite Copts jealously preserved a tradition as to the correct readings of
their Version against Melchite, i.e. Constantinopolitan readings or innovations.

The text and variants are now submitted to the comparatively few scholars who can use them, with a hope that as regards the Gospels there may be in future no ground for the lament expressed by an eminent German authority, 'We are afraid to use the Coptic Bible.' As for the translation which has been made at the desire of Bishop Westcott and the request of the Clarendon Press, much can be learned from it respecting the peculiarities of the Version; and many interesting facts relating to the Greek text will be now accessible to those English readers who may have patience to bear with the crudeness of the literal rendering.

Besides the debt of gratitude which is pre-eminently due to Dr. Wallis Budge for his first suggestion and continued interest in the work, thanks are most gratefully given to several learned men whose names may also be recorded. It was the favourable verdict of Professors Hyvernat and Guidi, upon a specimen offered by Dr. Neubauer to their criticism, which induced the Delegates of the Clarendon Press to accept the proposal for the work. Dr. Gregory of Leipzig gave important advice as to the method of collation, and such accuracy as may have been attained is largely due to his valuable counsel. Dr. Rieu, Mr. A. G. Ellis, Professor Stern at Berlin, and Professor Zotenberg in Paris, devoted much time to questions
regarding the MSS. under their able care, helping chiefly to elucidate the obscure Arabic colophons; to which task the Laudian Professor of Arabic contributed in still greater measure, his ample store of learning and acute conjecture being seldom consulted in vain. The friendliness of Professor Pietschmann at Göttingen, and of M. Taram, the Librarian of the Catholic Institute of Paris, who most kindly allowed his precious MS. to be taken away for collation, must also be acknowledged; while several other friends, the Rev. A. C. Headlam, Professors Erman and Steindorff, and Dr. K. Schmidt, have been most liberal in offer of help, and their suggestions and interest have been valued in the highest degree. The Rev. Forbes Robinson also took very great trouble over some sheets of the translation, and would have rendered still more assistance had time permitted. The death of Mgr. Carini prevents any acknowledgement to him for special facilities and increase of time, peculiarly gratifying in the Vatican Library. The ability and knowledge of Professor Guidi are already famous, and require no mention here except that they were always placed ungrudgingly at the disposal of a stranger in Rome. He was also specially kind in procuring photographs of the Vatican MSS. Patriarch Cyril of Alexandria under circumstances of great difficulty could give but little assistance beyond friendly words and a courteous reception, but the Bishop of Sanabau, the Priest Abd al-Malik,
and Naklah Bey generously allowed the collation of four interesting MSS. which had not been previously examined. Thanks are also due to Butrus Pasha, Marcus Bey Simaikah, and Habashi Bey for their sympathy and valuable support. The Earl of Crawford and Lord Zouche shewed great interest in the work, their permission for the collation of MSS. is here gratefully acknowledged. After the primary suggestion of Dr. Wallis Budge, it was the approval of Bishop Westcott that determined the undertaking of the work, and his encouragement, with that of Bishop Ellicott and Bishop Wordsworth, deserves very sincere gratitude. The same is also given to Mr. Pembrey, the celebrated Oriental Reader of the Press, whose accuracy, diligence, and versatile ability have been often praised.

G. H.

28 Thornton Road, Wimbledon:
August, 1897.
INTRODUCTION

TEXT.

The text of MS. Huntington 17, Bodleian Library, Oxford, called A in the apparatus, has been printed in the form of the original arrangement, shewing the small sections or verses. Occasionally a letter occurs which is rather larger than the ordinary script, and is sometimes reddened. Such a letter is regarded as a capital, and is thus printed wherever it may come in the line. If the letter is not reddened, no attention is paid to the larger size, although possibly referring to some special division of the copied MS. Besides these letters, a larger and sometimes reddened ε is occasionally seen as a final letter of a line; but this is seldom noticed in the printed text.

The Ammonian sections and canons have been taken from other MSS., chiefly B, and agree as nearly as possible with the same sections given by Tischendorf. Many slight variations of these sections are found in the MSS., and as none at all appear in A it was thought best to make them suit the convenience of students by conforming them to the Greek. Their differences with those also of the chapters may be reserved for future discussion.

The Chapters of the MS. are indicated by breaks in the printed text, and usually a Coptic letter will be seen therein following the Greek alphabetic notation. When the number is inserted within brackets some mistake or omission of the scribe disturbed the order. In the margin stand Greek uncial letters to denote the Greek larger chapters, which have been taken from various MSS., chiefly BC1 and Γ, according to the
chapters given by Mill, for convenience sake, A having only one series, viz. of the Coptic smaller chapters.

Other marginal Coptic numerals indicate the leaves of the MS., and an upright mark | in the text shews at what word or part of a word the division registered by the numeral takes place.

Quotations are usually marked in the MS. by a row of red signs which resemble the full point of the text. The Canticles in Luke are similarly marked except that Benedictus has the signs upon the inner margin.

A sixth external phenomenon is the slight projecting of the capital letters Σ and Ι, whereby the following small letter is drawn partly or fully into the margin. It may be remarked that in K and Fr. 3367 this happens also with the letter Δ. And this feature perhaps accounts for the fact that in many MSS. the letter following these capitals is written in the margin as a second capital of the same size or nearly as large as the first.

Within the text the most important consideration in a Coptic edition is the division of the words which are joined together in groups often as long as the lines. The method here employed is a partial application of the principle of accent or tone, as opposed to strict grammatical analysis. Words are often separated when the rule of accent would unite them, but they are never united when accent or tone would not operate for their union, e. g. ἔρατε may be separated from the word which it governs and with which accent would join it, while ἐράλις Ἴπνε are never joined because the accent falls on Ἴπλ. Whenever the syllable is shortened by the withdrawal of the accent or tone, that syllable may be joined to the next; on the other hand, no accented or tone syllable must unite with the following syllable, even though the intended meaning would make them one. Thus we may print ὁμολογήσας command, ἀνέπλουστ give thanks, but not ἀκοπήκτῃ thou doubtedst, ἀκράπηγτη grieved.

General usage now requires the junction of the small prepositions ε and ἴ(Ι); ια without prefix ἴ is also joined with the governed word, but the other prepp. ἴπ, ἴμενεις, &c.
are separated except when the suffixed noun is used for a pronoun, as ἔλοιπον ἀπὸ με. καὶ ἠκέλοια &c., ἵνα ἀνασκίνηται ἤπον &c. are regarded as compound forms, and εὐθεία is always joined to ΦΑΙ and ὀν, though it would have been better kept separate, like the other prepositions. ΠΕ is not regarded as enclitic because it may be separated from the previous word by τάπ or ἐκ (Luke xxiii. 2, xxiii. 38). ΧΕ and ΑΝ are also separated, and for consistency ΧΕ is never united to the following word, though ἐκΧΕ, as having but one merely mechanical use of denoting the subject of the sentence, is always joined thereto. The presubjective regent of the verb (ὁ, ἀρετὴ, ΠΕ, ΕΠΕ, &c.) is not joined; and the object is separated from the construct state except when the united form is practically one composite expression, as with the compounds of έπ, ζή, δι, κατα, and τά, though τά is separated from έρχολαν and δι for 'to sell' and 'to clothe;' δι also is separated from ἔλεων, but εὐκρίνη, εὐκλίνη, εἰρωτογισμον are joined. The demonstratives ΠΑΙ &c. are always joined with the following word except when ΠΑΙ is the plural of the absolute form ΦΑΙ, e.g. ΠΑΙ ΤΗΡΟΥΝ (Luke xxii. 12). ΧΕ is joined and enclosed if Π &c. precede. ΦΑ &c. are kept separate, and also ΠΕ when followed by εΤ, although at first this rule was not observed in the apparatus. ΠΕΧΕ and ονομάτικον are also never united with the succeeding word.

The punctuation by a full point alone does not follow the irregularities and obvious mistakes (e.g. ἔφη, ἔφη τά) of the original MS., but is intended to simplify the reading of the text, without regard to analysis of clauses. If the sense is made clear in a complex sentence by conjunctions, no point is put (Matt. ix. 15, κατανόησεν &c.). The point is always placed before ΧΕ of narration, however short the statement of the speaking may be. The abbreviated words of the text are those of the MS. In John i. 1, where the word ΦΤ occurs written in red (for ΦΝΟΤΡ), there seems to be the mark of abbreviation which is said to be the sign of the twelfth century writing, and earlier. Elsewhere it has been printed without the mark. MS. B having been written in the earlier style, MSS. D1 E1 and MS. Γ in the Epistles and Acts
(separate volume) use the mark above Φ Ἱ. Γ (Gospels) has it once very plainly, apparently by the original hand, in a marginal addition. In none of the other MSS. does this mark occur; E₂, though ascribed to the twelfth century, is no exception to the rule. ποτε is always printed for πολυτο; but with this form and the others, ποτε, ποτε, ποτε, the line ought to have extended over all the letters according to the usual practice of the MSS. ω is found in the earlier MSS. for 200 instead of 100, which would naturally follow π for 100. The later cursive form for Ἐ in the Ammonian sections, pages, and dates is ω, and this suggests that the form with a stroke attached might serve for 200, although Ἐ with a stroke is properly 2000.

In orthography the MS. has not been always followed: ἱρωάνς, ἡλθτς, ἀρχιερτς of the printed text were almost always ἱρώτς, ἡλθτς, ἀρχιερτς; εττ is often εττ. Wherever a vowel is represented by a very small line or other mark, as εττ for ετττττ, a short line has been printed except where a vowel precedes, as in εττττττ, which word is often written εττττττ. Similarly the line has not been printed above ετττττ, though the later MSS. write εττττ. Occasionally in the apparatus ετττττ &c. are brought down as part of εττττττττ &c., the line doing duty for the vowel, as remarked above. οτοι ΠΤΑΥ &c. is printed instead of οτοντας &c. The τ frequently written above another vowel is always printed in the line, though it is quite possible that the original scribe often omitted to add the letter which a corrector afterwards wrote. Other letters also written above at the end of the line are also printed in the line without remark. When however a letter is added above in the middle or earlier part of the line it is regarded as a correction and mentioned in the apparatus.
TRANSLATION.

The object of the translation is to supply the English reader with some knowledge of the Greek text which was translated by the Egyptians of the North-Western province, whose dialect has survived to the present day in the liturgical books of the Coptic church. This being the main object, it is also intended by literal treatment to give an idea of the peculiarities of the language and the method of the version.

Care has been taken with the vocabulary, yet no claim is made to secure and fix absolutely the best meaning of Coptic words in English. The translated word must be regarded as a token for a Greek word, and stands for that Greek word wherever it may occur, due exception being made for cases where one Coptic word plainly represents two or more Greek words, e.g. μουν may be for εἶναι, ψευδά, &c. In the use of many words the Revised Version (R.V.), with archaisms retained from the Authorised Version (A.V.), has been copied. If an unusual word occurs and is the same as R.V., the same Greek word is believed to underlie R.V. and the Coptic. Sometimes a paraphrase of R.V. has been employed, e.g. 'sit at meat,' and it must not be supposed that the Coptic is literally rendered by such expressions, which will usually be found to represent one Greek word.

On the other hand, Coptic paraphrases, minutely varying, are often preserved, though they reflect no peculiarity of the Greek; such small changes are probably caused by motive of style or failure of consistency. The rule of translating by the same English word has been kept as much as possible. Accidental variation will be found; and there are places where a variation is made because of some exceptional occurrence (Matt. xx. 21), to prevent ambiguity, and to bring out the full meaning of the Coptic or its accurate agreement with the Greek.

The literal character of the translation requires that the Coptic order of words should be maintained, and this rule has been carefully obeyed where any point of meaning is in question or important difference of order (John i. 26). When however R.V. has departed from the Greek order for the sake
INTRODUCTION.

of the English, the translation as a rule conforms to this variation. Another common variation arises when the unqualified subject follows the verb, or is preceded by the tense sign of the verb; but in cases of this kind if a Greek variant occurred the variation would not be made.

When the object of the sentence is placed first, conforming with the Greek order, and is afterwards repeated, the translation usually places the object after the verb.

It need scarcely be remarked that while the Coptic often follows the Greek order with scrupulous accuracy, exigencies of the language constantly disturb the arrangement of words; and, further, let the reader observe that peculiarities of the translation which at first sight might be ascribed to the Coptic will be found existing likewise in the Greek.

The punctuation of R. V. has been taken as a guide, especially in the Gospels of Mark and Luke. Occasionally the full stop may mark the end of a verse in the Coptic text. The use of the colon after words of speaking will be found below in the remarks upon χ€.

Amongst many inconsistencies of the translation, which might be corrected in a careful revisal, it will be found that rules are liable to be set aside in parallel passages (Mark ii. 23; Luke vi. 1). This is often intentional, and means to exhibit the precise correspondence of the parallel words.

After these general statements several points require special treatment which is bestowed upon them in the following grammatical order:

The Articles π, τ, θ ('the'), π, Φ, Τ, θ (the') πι, πιωτ (πικειωτ once), πιΔ never occur, therefore φι, φιωτ, πιΔ are always 'the sea,' 'the Father,' 'the Lord.' Similarly Φτ, πΧ, πιαταπα are always 'God,' 'Christ,' 'Satan' because πιοντι, πιΧι, πιαταπα are never seen.

It is occasionally suggested in the apparatus that π &c. represent the absence of the Greek article. The distinction however between π and π (as derived from παι and πη) is not well defined in the Gospels; although the difference between π . . . πτέ and π . . . η is usually observed, and exceptions perhaps admit of explanation.
TRANSLATION.

Proper names of persons never take III, but if κε be combined with such a proper name it seems necessary to use III or π, e.g. πίκεις, Luke iii. 21; πικέλαςαρος, John xii. 10. Names of countries always have τ, which is not translated; but the towns κανά, ταιρία, οίωοι being preceded by τ, it is rendered (‘the’) according to the rule. οίωοι takes π.

The few nouns suffixed by ζ are treated as defined by πι. Such are κεφι, πους, χως, ΕΩς, οιρίξωσ; but should any of them refer to a person, ζ is regarded as the usual possessive suffix, e.g. ζιφι επικουρ ‘he kissed his mouth.’ κατειρ ‘the west,’ ιαρίς ‘the south,’ ιεστ ‘the ends’ are translated with the definite article.

π, regularly ‘the,’ with ΣΑΤ, Matt. xxviii. 15, is rendered ‘the silver pieces.’ ηπι before the genitive is (‘the’) as plural of π &c.

The indefinite article ου is translated ‘a;’ when however it represents the Greek article or belongs to adjectives (ουέλθη, ουνίγις) and the adverbial paraphrase (ΣΕΝΩΥΣΩΤΕΝ), it must be omitted. ΣΑΤ (plur.) is seldom translated; for the only possible equivalent ‘some’ is stronger than the Coptic word, and translates ΣΑΝΟΤ. Once or more the plural idea is expressed by ‘things’ (ΣΑΝΝΕΤΣΩΤ ‘evil things’).

The possessive article σα &c. can usually be translated ‘of ;’ but ‘the things of’ must sometimes be used.

The personal Pronouns, expressed frequently in John, almost always correspond to the Greek; though the third person varies much, and has been translated according to R.V., so that it may represent δ, αίτος, ικεώς, and οίτος. The suffixes, literally ‘me’ &c., are often translated ‘myself’ &c., without implying Greek εμνών &c. The pronominal object after verbs of perception is generally absent in the Coptic, and sometimes has been supplied in round brackets.

The demonstrative pronouns. ιαί &c. prefixed to nouns render δ...οίτος &c., and there seems no way of following the Greek when the order of the Greek is changed for emphasis. ιαί, ‘these,’ often requires the addition ‘things,’
which word is bracketed in Mark, Luke, and John; where in Matthew the brackets are omitted it is always supplementary if preceded by 'these' or 'all these.' On the other hand, 'thing' (ἡ), 'things' (τα) are not bracketed after 'the'; and 'the thing' was latterly replaced by the less exact 'that' when followed by the relative: the rendering 'what' being avoided because reserved for ὅτα (interr.). Ἑ is the definite and usual expression for 'that,' ἐκείνος; ὅ, ὅν, ὅς translate at the risk of self-contradiction being literally 'this' and 'these which are there,' and the rarity of their occurrence gives suspicion of error.

Phil. ἔτ is (ὁ with participle, ὅ, ὅνταs) is translated 'he who,' 'that which,' or 'who,' 'which,' according as the phrase can dispense with expression of the antecedent. The same applies to the feminine and plural forms, there being no neuter. A few exceptions of rendering will be noted, viz. 'the sower,' 'the builders,' 'the fatlings,' for 'he who soweth' &c. Similarly the shortened forms πε ἔτ and ἔτ are 'he who,' 'that which,' unless prefixed to verbs and adjectives. In both these cases the pronominal particles may be ignored, and the combined form is translated by the simple tense or noun, ἔσθι πε ἔτῳ λέγω 'thou saidst,' not 'thoa art he who saidst;' πε ἔτῳ λέγω 'the evil,' not 'that which is evil.' There are several exceptions in the latter case required by the context. Occasionally (John iv. 10) πε ἔτ is used when ὅτυ is expressed, and in some few cases the literal translation is given where ὅτυ is not expressed (John iv. 18).

The possessive pronominal prefix (παί &c.) corresponding to ὅ... μοι &c. is the ordinary form and is translated 'my' &c. When ταί &c. occur apparently for the sake of emphasis (John i. 37) they have been translated 'of mine' &c.; ὅμι &c. being 'mine' &c. The want of a neuter form causes ambiguity with πε, and when any doubt prevails it is always rendered 'his.' The feminine πε frequently represents the neuter.

ἁ with suffix expressed or understood, radically meaning 'body,' gives emphasis to the accompanying pronoun, and
has been rendered by ‘self’ when possible. Elsewhere it is occasionally omitted and more rarely rendered ‘indeed,’ as also πω has once been rendered. Further, since it plainly represents καὶ, second word of the sentence, ‘also’ seems the more frequent and best equivalent.

Emphasis besides may be given to a suffixed word by the expression of the personal pronoun appropriate to the suffix, but this emphasis has usually been neglected in the translation.

_Nouns_ without article are often regarded as plural, only a few having a special plural form. For ἡ οὖν see below.

The spelling of the commonest proper names follows A.V. and R.V. unless there is any peculiarity to be noticed in the Coptic. ΠΗΝ for ΠΗΘ has not been retained.

If a noun of multitude be used with a verb of the singular number, this number is kept in the translation where in English the plural would be preferred.

When a noun with prefix ἡ(ἐ), but without article, follows another noun it is regarded as an _Adjective_, and in some cases a hyphen is used, especially where the Greek has the genitive, or expresses by one word, e.g. ἐφημεριάς, Luke i. 5. According to this rule ὄνωμεν ἐκείνης τῶν οἰκτοίρων should have been ‘a repentance-baptism,’ ἐκείνης ἡσα-λεοᾶ ‘camel-hairs.’

The preformatives ἐν, ἐὰς(ὁ) supply further the want of adjectives; but where it was thought necessary the literal meaning of present tense and relative has been retained.

ἡμᾶς and ὄννεομα chiefly represent μέγας and πολύς; there being however no apparent sign of distinction, the translation has followed the Greek, and renders ἡμᾶς by ‘much’ when the Greek has πολύς. ὄνομα, properly ‘multitude’ and often standing for Greek ἄχλος, when used with the articles ὦ, ἡ ἡν represents πολύς and πολλοὶ, ὦ rendering the Greek plural as well as ἡ ἡν.

There are no forms of comparison in Coptic. The superlative cannot be expressed, and the positive followed by ε and ἐγὼτε is translated as comparative with ‘than.’ ἑκὼτε is ‘more,’ and ἡμᾶς ἐκεῖνο os occurs for ‘greater,’ μεγαίρωσ, Luke xii. 18, without ε.
Nihar combining with οὖν and ἔργα is translated 'all,' where necessary 'all things,' without reference to ἔργα having a special plural form (translated 'works'); but if the singular number is plainly denoted in the sentence, the rendering is 'every one,' 'every thing,' even where the Greek may have plural. Τίρη &c., the suffix always appended is never noticed, and the usual translation is 'all'; but sometimes 'the whole' or 'all the' when representing Ἰάκου.

In Matthew the article of the Vocative has been printed with square or round brackets, while in the other Gospels it has been omitted. If the possessive pronoun accompanies the vocative it is always translated because the reading occasionally varies. This usage however may be regarded as an idiom and is never due to a Greek variant.

The Verb can be used without any preformative, and the tense must then be determined by the context. Elsewhere strict uniformity of rendering will be found in the translation of the tenses, and by the employment of the preformative of the third person singular, the method may be shewn in the following table:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Example</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Παρέχω</td>
<td>he heareth.</td>
</tr>
<tr>
<td>Imperfect</td>
<td>Παρέχαμαι</td>
<td>he was hearing.</td>
</tr>
<tr>
<td>Present Participle</td>
<td>Παρέχων.</td>
<td>(is) hearing.</td>
</tr>
<tr>
<td>Present Relative</td>
<td>Παρέχωκεν.</td>
<td>who heareth.</td>
</tr>
<tr>
<td>Preterite</td>
<td>Παρέχαν.</td>
<td>he heard.</td>
</tr>
<tr>
<td>Perfect</td>
<td>Παρέχω</td>
<td>he heard: (1) after conjunctions;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2) interrogative.</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>Παρέχασθαι</td>
<td>he had heard.</td>
</tr>
<tr>
<td>Perfect Participle</td>
<td>Παρέχον.</td>
<td>he having heard.</td>
</tr>
<tr>
<td>Preterite Relative</td>
<td>Παρέχοκεν.</td>
<td>who heard.</td>
</tr>
<tr>
<td>Future</td>
<td>Κοινων.</td>
<td>he will hear.</td>
</tr>
<tr>
<td></td>
<td>Παρέχει</td>
<td>he is to hear.</td>
</tr>
<tr>
<td></td>
<td>Παρέχεται</td>
<td>he shall hear.</td>
</tr>
<tr>
<td></td>
<td>Παρέχεσθαι</td>
<td>he was to hear (or about to hear).</td>
</tr>
<tr>
<td></td>
<td>Παρέχεται</td>
<td>he about, going to hear.</td>
</tr>
<tr>
<td></td>
<td>Παρέχον.</td>
<td>who will hear.</td>
</tr>
<tr>
<td></td>
<td>Παρέχοκεν.</td>
<td>who shall hear.</td>
</tr>
<tr>
<td>Imperative</td>
<td>Κοινων.</td>
<td>hear.</td>
</tr>
</tbody>
</table>
TRANSLATION.

Imperative ἀκουστεῖ let him hear.

Customary Present γακωτεῖ he heareth.

Customary Preterite ἔκωτεῖ he used to hear.

γακωτεῖ until he heard (hear).

Customary Present Negative ἔκωτεῖ not heareth.

Preterite Negative ἔκωτεῖ he heard not.

Prior Preterite ἔκωτεῖ he heard (heareth) not yet, before he heard.

Future iii. Negative ἔκωτεῖ he shall not hear.

Imperative Negative ἔκωτεῖ let him not hear.

Conjunctive ἔκωτεῖ see below.

Conjunctive Negative ἔκωτεῖ Γέωτεῖ.

Conditional ἔκωτεῖ he should hear.

Conditional Negative ἔκωτεῖ unless he heard (hear).

The personal pronoun (subject) is not necessarily expressed in the translation, and more often omitted unless θεός &c. occur.

No mention has been made of Present ii. ἔκωτεῖ because this form is regarded as Pret. since it has no certain sign of distinction from the Pret. Compounded with the participial forms ἡδικοῦ and γονί, ἔκ has been thrice or more translated as Pres., and occasionally the Pres. is used with (ἔκ). ἀπε and ἀρετέν are the only two forms of this tense which can be distinguished from the Pret., and of these the rarely found presubjective form ἀπε is translated as Pres. ἀρετένγέωτεῖ in Matt. v. 21, 27, 33, 38, 43 renders the Greek aorist without variant, and in 27 the Bohairic has ἀρετέν (10 MSS.) with variant ἀρετέν (7 MSS.): compare also Mark xi. 17 ἀρετεναι, ἐρετεν., D₂, ἀρετε., ΓΜ, Gr. BLΔ περιττκατε, ΝΑΚΔ &c. ἐπετεύχετε, 238 alone ποιεῖτε: also combined with τ, ἀρετέν is never translated Pres., therefore it cannot safely be thus rendered.

The object of these remarks being merely an exposition of the method of the translation, this is not the place to discuss in full such problems of tense, which can only be solved by evidence proceeding from the whole literature; nor need the translator decide when ἔκ renders the Pret. or Pres. This as well as the question when the full Perfect with 'have' or
the simple Pret. should be used in translating the same preformative \( \text{āq} \) must be left to further grammatical investigation.

There is also confusion between \( \text{ā}(\varepsilon)\text{q} \) and \( \text{ā}(\varepsilon)\text{r} \), caused by the similarity of the Greek pronunciation recognized by the Copts at the present day, whereby \( \text{av} \) is spoken \( \text{af} \); or by the similarity of the forms \( \text{τ} \) (\( \text{τ} \)) and \( \text{q} \). Some MSS. constantly shew this confusion between the singular and plural.

The auxiliary 'do' and 'did' have been occasionally employed, but as seldom as possible, and not indicating any difference in the Coptic Pres. or Pret.

\( \text{παρ} \) does not always correspond to the Gr. Imperfect, neither is it always possible to give the sign of the Imperfect in the translation. When necessary the word (imperf.) is added in brackets after 'was,' though this was not done in the earlier part of the work. Again \( \text{πe} \ldots \text{πe} \) has been sometimes rendered by the Imperfect; but latterly and more correctly it was regarded as the Pret.

The two common forms of the Future \( \text{κίνα} \) and \( \text{εκε} \), which often seem interchangeable in the Coptic, are carefully distinguished in the translation, being 'he will' and 'he shall' respectively. 'Will' is always printed with italics in Matthew, and is occasionally used in defiance of our idiom and should be corrected in a revisal. When \( \text{κίνα} \) occurs without prefix no difference is made. The second \( \varepsilon \) of \( \text{εκε} \) has probably fallen out in a few places, e.g. Luke ii. 34, \( xxv \). \( xxvi \). For irregularity about \( \text{παρκίνα} \) see below.

The Customary Present is never distinguished from the Pres., usually corresponding to the Gr. Pres. and but rarely to the Future. The rare Customary Pret. corresponds to the Gr. Imperfect.

The Optative is not used, \( \text{εσάρπε} \) being always treated as Imperative.

The Conjunctive varies according to the context between 'may,' 'might,' 'should,' and 'would' (after request) when following \( \text{κίνα} \). If merely connective, with or without previous \( \text{τo} \), 'and,' it carries on the foregoing tense, usually without repetition of the sign of that tense in the

ἀλήθευε always represents the Gr. Subjunctive, and is frequently accompanied by ἐγών. Where without ἐγών 'if' must often be supplied.

The sign of the Potential mood ἐγνωμαι seldom occurs, δώναμαι being usually rendered by οὐκομαίονταιομαιομαι, and ἱσχείν by μεταγίνομαι. The former is translated 'it is (not) possible,' and the latter 'to be able.'

The auxiliary form ἐπέκτρων has caused difficulty in the translation, and uniform treatment could not be maintained. Sometimes the literal causal force is expressed, and in a few cases even when the form stands for the Imperative Negative (ἰππεπεκτρὼν), though without intending any difference of meaning. Often with ἐ prefixed it represents the infinitive with 'to,' less frequently it was rendered by 'that...should.' Lastly, with or without κιν preixed, ἐπέκτρων has been translated as the noun of action.

The common phrase ἐπεκτρὼν πε was first translated 'whose name is,' but latterly this was replaced by 'his name being' without any reference to the slight variation of the Greek.

In several places the form ἐκείνη seems identical in meaning with ἐτεκτρῶν and has been rendered by 'having,' 'having been,' for it is possible that ἐ was prefixed for euphony, and in those places two Preterites ἐκείνη...ἐκτρῶν, according to the idiom of the language, may have been intended. On the other hand, the form is found after an indefinite antecedent, and also as attribute of the object of the verb (Stern, Gram., § 423).

ἐτέρθε in when combined with the simple form of the verb or a preposition is translated by the Relative and Present, unless, as above stated, it becomes with ἐκτρῶν a singular or plural noun. Where, however, past time belongs to the sentence ἐτεκτρῶν, ἐτέρθε may be translated 'who heard,' 'who were in.' Occasionally (John ii. 9) the Present has been used when plainly referring to a previous Imperfect with the idea of duration of time. Sometimes also (John iv. 35) the Relative is ignored as if πε preceded (cf. demonst. pronoun).


eo

 has been regarded invariably as Future, though frequently representing the Relative with avons, and sometimes even the Present, e.g. ΦΧ CENATAHNIT, δ παραθετευς.

No account has been taken of the double Negative τ...τ, but reference is made in the apparatus to the absence of τ or τ when both might have been expected, or when τ may have easily fallen out before τ in the form ΕΠΕΝΑΓΩΤΕΜΕ.

The Greek Ὠ ὡ is rendered by the negative of Future iii.

Interrogative sentences are usually introduced by μιξ, ὅτι, ἐγώ, ἵνα, ἵπτε. In the few cases where there is no interrogative word the Greek is usually likewise destitute. Therefore the translation sometimes ignores the question which is required by the context.

The separation of the Preformative from the verb by the Subject cannot be indicated by the translation, nor can there be any difference made between πεξε and πεξαγ. Moreover the difference in the government of the Object, immediately or by a preposition, cannot be expressed in English.

When the unvarying Greek Passive is translated by the Copt into the third plural Present or Pret. with pronominal suffix or pronoun or very rarely the nominal Object (John iii. 4), the Passive is given in English; whereas if the third singular be used, or the Subject or Object be expressed, or the Customary Pres. employed, the paraphrase is translated literally. There are a few unintentional exceptions to this rule. In many cases the simple form of the verb, as well as the participial or qualitative form, is treated as Passive in the translation, and τ when used as an auxiliary may also thus be rendered. On the other hand, if the English verb can be intransitive as ‘open,’ the neutral meaning is retained.

The Asyndeton, characteristic of the language, has been preserved in almost every case, because variation occurs in the MSS. The frequent phenomenon of repetition of tense where the Greek has a participle and finite verb is also rendered literally though printed with italics in Matthew, for it was at first thought that an unknown Greek variant might have existed.
Prepositions.

ε is not translated after verbs of perception, nor if this preposition is used is notice taken of the varying Greek construction of the verb of believing. When possible, ε is rendered by 'to' with verbs of motion, 'into' being kept for the compounds εξερήσις ε &c. Occasionally 'against,' 'at,' 'for,' 'of,' 'towards,' and 'with' are required by the meaning of a verb; and ε sometimes renders the Greek dative as well as the prepositions εἰς, ἐν, πρὸς. For ἐκκεν and εἰκολλ see below.

.rand renders the Greek dative and ablative more regularly and thus has been translated 'for,' 'to,' 'at,' 'by,' 'from,' 'in,' 'with' with or without the Greek prep. ἀπό, εἰς (time), ἐν, ἐν, παρά, πρὸς. Preceded rarely by εἰκολλ it renders ἀπό, but also ἐκ and παρά.

.rand almost always is 'of;' yet occasionally 'by,' 'for,' 'from,' 'to.'

.rand, usually rendering παρά, is 'from,' but also 'for,' 'by' (ὑπό), 'of.' Similarly rand ὑπότισς &c., though these more frequently render ὑπό and ἀπό.

eἰκολλ is regularly 'because of,' διά, ἐνεκα, ὑπὲρ; 'concerning,' περὶ, rarely πρὸς.

eἰκολογοῦ 'wherefore,' τί, διατί, πρὸς τί; eἰκολογοῦ 'therefore,' διά τοῦτο.

eἰεῖ varies in the translation according to the Greek καὶ, μετά, σύν.

.rand seldom occurs alone as 'at,' 'on,' much more often following verbs with appropriate meaning, e.g. κύφω 'seek for,' ἔξοδοι 'walk after.'

.rand should always be 'unto,' ἔως, to distinguish it from έν, but both may render πρὸς.

.rand, usually 'under;' may also be 'about,' 'against,' 'at,' 'for;' and in composition with πο and πατ, όγι, χείπ, χωρί 'before,' and with τεν 'by' (place), 'with.'

.rand, like rand, and possibly sometimes confused with it, represents the Greek dative and ablative without preposition, and has been variously translated. Most often it renders
The forms combined with adverbial substantives are sometimes literally translated, e.g. εἰσὶν ἂν ῥηῖν 'down in,' but ordinarily these forms are regarded as simple prepositions.

The phrase ἐν οἷς with noun is usually treated as an Adverb. ἐν εἰσεῖ is always 'here,' εἰσ. The periphrasis ὕπ(ορ φ)εῖν ἐτ... ἐν ὑπο τοι rendering ὑπὸ τοι is literally translated 'the place in which,' because of the slight variation between ἐν ὑπο τοι and ἐν ὑπο τοι. If this occurs, ἐν εἰσεῖ ἐτ... ἐν εἰσεῖ has been translated 'where.'

καὶ ἄλφη and καὶ καὶ καὶ ἄλφη are almost always translated 'thus,' and very often render ὅταν. Occasionally connected with ὅταν, representing ὅταν ὅταν, ὅταν ὅταν it might have been always translated 'likewise'; and this has been done in several places with (lit. thus again).

καὶ ἄλφη ἄλφη is always 'according as,' and usually rendering καθότι.

Conjunctions.

In conditional sentences εἰς ὃν with or without ἢ ὃν (ἐάν subj.) and ἢ ὃν (ἐτ ἡ δεικτικ.) are always 'if,' ἢ ὃν being never used with ἢ ὃν. εἰς ὃν, though occasionally rendering ὅταν, is never translated 'when,' even where that meaning is plainly intended. Conditional sentences are also introduced less often by ἐνε and ἔπαινε. In such cases
irregularity will be found in the translation arising from a hesitation to use the preterite and pluperfect and the forms 'would,' 'would have,' when the Coptic preformatives of Imperfect and Future Imperfect marked the tenses.

κε, the shortened form of κων 'say,' almost always rendering δι, has been translated 'that' and 'because,' and if necessary when the Greek does not give δι. It has been sometimes omitted after verbs when the objective or accusative sentence possesses another introductory word, e.g. οτι, ὅτι, ἥνοτε, &c. This conjunction almost invariably preceded narration both direct and oblique, and the few places where some or all MSS. omit κε should be treated with great caution in comparing with the Greek omission of δι. Whenever possible after verbs of speech the translation regards κε as preceding oblique narration, and renders by 'that.' In the numerous places where it precedes direct narration its presence is denoted by a colon and inverted comma, and when rarely preceding only a name also by inverted comma; very seldom it is translated 'viz.,' 'namely,' 'as to,' 'as,' 'whether.'

οκ, though sometimes rendering καὶ, 'also,' is commonly translated 'again' as representing πάλιν, and where ΠΑΛΙΝ οκ occurs it is best regarded as redundant, though sometimes the phrase may render πάλιν οὖν. Similar redundancy may be seen in the combinations οτι κε, John xii. 6, xv. 19 (M); κε...τῷ...κε, xii. 43 (P); οτί κε, xii. 35, xiii. 33, xiv. 19; κε...κε, xiii. 9. This similarity between Coptic οκ and Greek οὖν must have often caused confusion, particularly in those MSS. in which a corrector may have added ρ above the ο in every word where the syllable οτ occurred. Here a further confusion may be noticed. κε, a different word, means 'then' and 'any more' (or longer), and is the regular equivalent of οὖν, though seldom used in Bohairic: this word resembling ΑΚ becomes confused with it. Further, it is interesting to notice that δι and οὖν seem often to replace each other amongst Greek variants.

In translating κε R.V. has been carefully followed, so that the usual rendering is 'and'; and thus it is always translated if the revised Greek text fails to read δι.
OTON is always 'then,' second word of the sentence; 'therefore' being reserved for eepetia. Σας, seldom found, is also 'then.'

It is worth attention that in Matthew five times, and in John once, δῶς is rendered by Σινα. Elsewhere Σινα agrees with τω and is very often used, though occasionally τω is rendered by ΧΕ.

ΣΟΤΕ, ΣΟΤΑΤ have been translated 'when.' ΣΑΤ usually follows ΣΟΤΑΤ, and is rendered by 'should' according to the rule, so that 'whenever' is not required.

There is confusion between ΣΩΣ, ΣΩΣ ΧΕ and ΣΩΣΤΕ (Τ being now pronounced Χ). Χ; has been usually rendered by ΧΠΡΗ, which is always translated 'as'; but when ΣΩΣ itself appears it is translated as if Greek, according to the context. ΣΩΣΤΕ with conjunctive and Greek tense is always 'so that,' with Ε 'so as.'

The word 'indeed' is used for ΜΕΝ and for ΧΕ after ΟΨΟΣ, as well as for ΡΕΟΨ, ΡΩ and ΣΩ in a few places, and might have been more often employed, although the Greek did not imply emphasis.

The translation of several common words requires some remark. Coptic having no equivalent for ἐχω expresses the idea impersonally by means of ΟΨΟΝ, ΣΨΝ and prepositions. When there is no doubt as to the Greek the rendering is 'have' in almost every case.

'Say' has been used for 'speak' and 'tell' in a few places where it is scarcely admissible in English.

 الفني, ΠΗΟΤΑ are always 'come'; ΣΕ and the much more common ΣΕ ΝΑΙ &c. are 'go'; ΣΕ ΕΣΟΤΕ Ε 'enter,' but ΣΕ ΝΑΙ ΕΣΟΤΕ Ε 'go into.'

ΧΩ and ΧΑ have been translated 'set' rather than 'put' when used without a specialising preposition: ΧΗ has given difficulty because frequently used where the Greek employs the substantive verb, without idea of putting or laying.

ΣΙΟΤΗ, ΣΙ are 'throw' or 'cast' without any difference of meaning.
GREEK with εποχ &c. has been translated ‘receive to him’ &c. because the use occasionally varied, but it need not be supposed that any Greek variant gave rise to this peculiar idiom.

ἐαρχίᾳ ἱκά and οὐλογίᾳ ἱκά equally render ἀκολούθειν, but the former is always translated ‘walk after’ as being capable of literal rendering, whereas οὐλογίᾳ (lit. added him) could not be thus treated.

κωστὶ and κάτι shew no regular difference of meaning, and have been translated ‘know.’

The translation of ἐπ, οἱ and γῷν is irregular on account of the arbitrary manner in which these words render ἐπαί and γνωσθαί. It seemed best to restrict ἐπ to the simpler English word ‘do,’ though ‘make’ has sometimes been used when the radical meaning of the word was intended by the Coptic. Occasionally (lit. did) has been printed, but this does not imply any peculiar difference attaching to the phrase in those places. The rendering of γῷν will seem still less consistent. In several cases R.V. is followed translating γνωσθαί by the passive ‘made,’ ‘done,’ ‘accomplished,’ διαγεν., ‘kept’; also by ‘come’ of time of day, voice, &c. Further, ‘happen’ is often used. Then, again, as rendering μένειν it is translated ‘abide,’ ‘remain,’ κατοικεῖν, ‘dwell.’ Finally ἁγῷν ‘it came to pass’ has a great variety of usage, few places exactly agree in the construction employed, so that consistency of translation could not be expected.

Ταυρῷ with ε is always translated ‘show it to him,’ the Coptic literally expressing ‘shew him to it.’ ‘Give’ always requires ‘to’ with the remoter object.

ἐλι is almost always separated from the negative to show that the Coptic verb uses the negative form. It has seldom (Matt. xxiii. 16) been translated ‘nothing’ even when the Greek has οὐδέν; ‘no one’ for οὐδεὶς has to be used more often.

The use of capital letters and the orthography will appear occasionally inconsistent, e.g. ‘Sabbath’ is spelt with a capital in Matthew, but not in the other Gospels. The translator is alone responsible for these blemishes.
Typographical signs:

Round brackets imply (1) supplementary words required by the English language, and (2) mark the weak articles Π, Φ, Τ, Θ, ΝΕΝ, e.g. ΝΑΕΕΕΟ 'the foreign (land).'</br>Square brackets enclose superfluous words of the Coptic which spoil the sense in English.

In Matthew italics are often used (1) to shew where the future with ΝΑ occurs, (2) to imply that the Copt may have seen a word in his Greek text varying from any MS. known to us; but that this is very improbable, and that the variant arises from the taste, caprice or inaccuracy of the scribe.

A dash is very rarely used where the Coptic order has been kept, evidently agreeing with the Greek order in some peculiar manner, or where the construction was difficult to be translated.

CRITICAL APPARATUS.

The apparatus contains the mistakes of MS. A which have been corrected in the text; the readings of the other collated MSS.; references to Greek and other authorities; and a few incidental remarks.

Words within a square bracket are copied from the text with slight difference in division of words, or from the translation sometimes altered to be more literal. The variant word or words, and translation without inverted commas follow, then the MS. letter or letters. Colons separate further variants. Semicolons precede additional remarks which may refer to all the foregoing words, from the copied words to the last variant, e.g. when one Greek reading represents two or more Coptic variants. Occasionally a semicolon separates differences of spelling. If only a comma occurs, the following statement applies only to the immediately previous fact. Round brackets contain a statement which refers only to the preceding letter. This and other rules are not always kept in the earlier portion of the work.

All the Coptic MSS. are usually given on both sides of a variation, unless, as a rule, only two independent authorities can be cited.
Some MSS. are designated by figures following a letter, C, 12 (= C1 C2), in order to shew that their texts are practically identical. Whenever the figures 2 &c. are printed, MS 1 is absent, or MS 2 &c. have a variant; except in the case of D 2, which is always given because collated throughout, like C1 D 1 &c.

* denotes the original writing of the scribe as far as can be ascertained. When this or any of the following signs is put against a letter which has numerals (1, 2, &c.) it always refers to 1.

o means a correction of any kind, whether in the margin or elsewhere. If A o occur without A* on the other side, it would mean that the reading of A* could not be ascertained (Matt. v. 23).

ms implies a correction placed in the margin, and is seldom used except with A. The comparatively recent date of all the MSS. renders it unimportant to determine the hand of each corrector. There are few materials for deciding this question, and it would be hazardous to discriminate between the corrections which seem to be those of the original or subsequent writer, for we have nothing to shew that the original scribe was writing in his ordinary style. He may sometimes write corrections in his ordinary style, such as most of the corrections of A appear to be; and again, when correcting, he may imitate his own artificial style. The abbreviation ms has been used specially for A, because Bishop Lightfoot, in Scrivener's Introduction, refers particularly to marginal corrections, attributing to them an ancient style of writing. Most of the other corrections of A were written apparently by this same corrector. Some very few corrections of MSS. are of obviously recent date, if 'later' occurs it means very recent.

* indicates that the MS. has been restored, rarely earlier than the eighteenth or nineteenth centuries. Much of this restored work has been collated, though it has not been cited in Matthew. 'Many MSS.' occasionally occurring in the earlier part of Matthew implies all the MSS. that have been examined.

+ is used for an addition.

VOL. I.
om., denotes omission. At first the word after which the omission occurs is sometimes brought down from the text. Otherwise the omitted word is brought down. Both methods will be found in p. 154, \( \Phi\text{m.} \) om. \( \Delta\text{e, C}_1 \&c. \), and \( \Phi\text{m.} \) om. \( D_1 \&c. \). Omissions of more than two words always specify the first and last omitted words.

\&c., often omitted in earlier citations after the few Greek MSS. quoted, always requires reference to Tischendorf's full statement. Besides thus standing for the rest of the MSS., Greek or Coptic, it may denote words or part of a word omitted in bringing down, or in statement of a variant. In the later work a full point is used when part of a word is suppressed. When used with syr\(^\text{a}\) it should always be placed before that symbol, and means that Greek MSS. and other versions give their support; if it is placed after, it does not refer only to other versions.

pref., for 'prefixes,' is usually employed in vol. ii instead of repeating the Coptic word to which the other word is prefixed by a variant.

o. e., means over the erasure of a letter, sometimes of more than one.

alt., implies that there has been an alteration from a former letter.

added, usually signifies that the added letter or letters are placed above the line in the MS.

> is for transposition.

int., means interline, i.e. between the lines of a MS.

| marks the end of a line in a MS.

cf., indicates exact agreement as far as Coptic can represent the Greek. It was intended at first to print the word 'but' wherever Greek MSS. were quoted as not agreeing with the Coptic, and the word has not been always removed; where it may accidentally remain, nothing special is implied. As a rule if one or more Greek MSS. vary from the Coptic, Gr. or Gr. \( N \&c. \) is printed immediately after the square bracket, or, should there be another variant Greek or Coptic, it is printed after the colon.

cf. ?, means doubtful agreement.

obs., merely calls attention to possible agreement or some other point of interest.
tr., is the Arabic translation which accompanies many of the MSS.

The frequent references to Greek MSS. and other authorities, which are probably sufficient to determine the character of the Bohairic Version, have been taken from Tischendorf's eighth edition of the New Testament with the abbreviations therein employed, a few additional authorities being mentioned below. As a rule when Tischendorf is not quoted a full point follows all abbreviations. Words which Tisch. printed in italics are marked by inverted commas, and occasionally 'schw.' is used to denote Schwartze's edition of the Coptic Gospels, and still more rarely 'ap. L. n.' appears indicating a citation by Schwartze of Lachmann's edition of the New Test.; 'schw.' is chiefly employed to distinguish Tischendorf's quotation of 'sah' as being probably quoted from Schwartze's citation of the Sahidic Version.

At first only Gr. N BCDL were noticed, and D occurring alone was neglected. Afterwards the references will be found to increase in number of authorities, though 'sah' is not often mentioned because this Version awaits complete and critical edition. In the Gospels of Luke and John some of Dr. Gregory's corrections have been inserted.

Greek accents, at first always added, before the end of Matthew were omitted when readings of MSS. unprowided with accents were quoted. Thus Mark ii. 23, Gr. D &c. add πάλιν, because other Greek MSS. are present; but iii. 3, Gr. D &c. add καὶ στῆθεν, shews that '&c.' refers to non-Greek MSS.

The editions of Wilkins and Schwartze are scarcely ever quoted because Wilkins gave no authorities for his text, and Schwartze, while giving Wilkins' readings and his own authorities with the greatest diligence and accuracy, possessed but one original MS. unknown to Wilkins, and a transcript of one other MS. which Wilkins described in his Introduction. Schwartze often selected the readings of his original MS. Diez, where preferable. His criticism, however, did not proceed from adequate evidence, and he would probably have chosen the readings of MS. Diez much more often if he had known of the consistent support which the chief part of that
MS. receives from AC, G, and H, where important readings are concerned.

The few other authorities mentioned above and not taken from Tischendorf are publications of Coptic texts by several well-known scholars:

Æ. Ægyptiaca (Lagarde).
Ephr. S. Ephrem on the Transfiguration (Budge).
geo. The Acts of S. George (Budge).
mtt. Actes des Martyres (Hyvernat).
R. Receuil de Travaux, 1886 (Bouriant).
sh. Vie de Shenoudi (Amélineau).
theo. or th. Vie de S. Theodore (Amélineau).
Vie S.P. Vie de S. Pakhome (Amélineau).
Z. Catalogus of Zoega.

The smallest phenomena and differences of A have been carefully recorded, and if possible without bringing down into the apparatus the corrected text. Other MSS. are added if agreeing with A, though an unimportant point, e.g. of spelling, may occasion the reference.

As for the other MSS., many small differences which are noted will be thought of slight consideration: yet regarding the present state of the knowledge of the language and the small number of MSS. hitherto collated throughout, it seemed most desirable that the result of a collation of a fair number should be presented to scholars with greater rather than less fulness. Differences of spelling, such as γηλατε for γηλατε, & for ε, Τ for Θ, ΝΙ for ΝΙΗ, the omission of the auxiliary επ, are among others omitted. Also when one MS. gives a variant which appears to be a mistake of the scribe it has sometimes been neglected.

If MS* be alone given on one side of a variation, MS⁺ is presumed to be on the opposite side; so also if MS⁺⁺⁺ appear, MS* omits the marginal addition or correction.

MSS. which have not been collated throughout, but only tested in a few chapters, have received besides an amount of examination the result of which is recorded with the rest.

When Ν is not cited in a verse which appears in the special register for this MS., the reading probably agrees with
Schwartze's text, and differs from the reading of A &c.; the omission having unfortunately occurred because Schwartze's text was used as the standard of collation; and this text as following Wilkins, where possible, corresponds to B &c. rather than A &c. This remark applies also to other MSS.

Some MSS. are rich in Arabic glosses. Many of these are given with translation. In J the letter χ very often accompanies the marginal note, and is supposed to refer to another copy or copies. Further investigation may trace these notes to other Arabic MSS. Only a few seem to indicate different Greek readings, and perhaps many are merely explanations, since they belong to words rather than sentences.

Mention of tenses and other grammatical remarks were omitted in John when the appointed limit of this first portion of the work began to be seriously exceeded.

' order,' 'position,' these words were at first used without 'for,' which was afterwards prefixed.

DESCRIPTION OF THE MANUSCRIPTS.

ABBREVIATIONS: Evv., the four Gospels; Copt.-Arab., Coptic text with Arabic translation; Bodl., Bodleian Library; Nat., National Library; Vat., Vatican Library; perfect and imperfect refer to text only; an. Mart., year of the Martyrs under Diocletian; foll., leaves; ll., lines of text; l. c., large capitals; a. c., small capitals; blk. redden., black reddened; ch., chapters; Am. sec. and can., Ammonian sections and canons; quire ending &c., ending and beginning of quires; a. o. o., small central ornament; orn. ornament.

1. N, Copt. [London Brit. Mus.] Parham, Curzon Catena of the four N Gospels, imperfect. A.D. 889, an. Mart. 605 (see description of MS. C1), vellum, foll. 256, col. i. II. 35. 36 x 28 cm., text 28.5 x 18 cm., quaternions, writing of the archaic form which is often imitated by the later MSS. in first words and subscriptions, ruling punctures, Γτ, Βς, Κς, Νης, Σο &c. outside the column, ОρΟς, not uncommon midline, and very prominent when first word (p. 27); punct. red +, blk. hyphens and blk. color, with no point at end of sections; l. c. red ornamented, and inclosing Coptic numerals when corresponding with chapters, a. c. blk. redden., birds are occasionally painted and very rarely other animals, headings red in thinner writing, the same as the colophon: paginated on verso for every second page, signature of ordinary verso ΠΑύCИC MΑΙНHί 'My Lord
INTRODUCTION.

Jesus pity me in letters leaning to the right: quire ending &c. the same words with flourishes, a. c. c., and quire number at inner margins: orn. frontispieces of Matthew and Mark survive with three sides of border of interlacing ornament, red, yellow, white, and black, which are the usual colours throughout all the MSS.—Orthography, ΜΑΘΙΩΘΗΣΤΙ, ΟΡΧΗΣΕΤΩC.

For contents and present arrangement, see ed. Lagarde, Göttingen, 1886.

For general method &c., see register below. On p. 116 (CH) at the end of John is a colophon, giving the date, written by Theod(orus cf) Pāsir (Būsir, four towns are mentioned by the geographers), monk of the Laura of S. Makari (Macarius). This monastery still exists in the Nitrian valley of the desert NW. of Cairo, whence the volume was brought in 1838 by Robert Curzon, whose arms the modern binding displays. The Curzon MSS. belonging to Lord Zouche are at present in the custody of the British Museum.

For Matthew the MS. itself was collated, but for the other Gospels and compilation of the register the accurate edition, of Lagarde was chiefly used. The discontinuous text where independent of the commentary has many of the omissions of the Coptic Version, but there is no statement of not having been translated from a Greek Catena. The first title of the volume is as follows: 'The interpretation (or commentary) of the holy Gospel according to Matthew, by many scribes and luminaries of the Church, whom God severally enlightened to set down words as they are joined together (in this book).'</A

2. A, Evv., Copt.-Arab., Oxford Bodl., Huntington (Wilkins says that H. was in Egypt in 1683) 17 (Greg. 1), perfect. A. D. 1174, an. Mart. 890 Mēṣūri (July-Aug.), paper, foll. 457 (+5), coll. 2, ll. 20, 34.5x26 cm., text 25.1x17.5 cm., quinuous, writing slightly leaning to the left, somewhat like C1.2, but firmer, subscriptions in archaic style of writing; punct. red GetString. small line above certain letters seems original; 1. c. small red with attached ornament which is not later than the corrections (p. PK2.), and incloses uncial numerals, a. c. blk. redd.; ch. Copt. marked by one red line of text; no Am. sec.: foliated on verso from beginning to end with Coptic uncials, and from end to beginning with the Siyāk ساچيٰ numeration, consisting of the abbreviated Arabic names of the numbers (see Anglo-Persian Grammar, by Ameer Ali, Bombay, 1890), no signature of page or name of Evangelist except for Mark: quire ending &c. ١٧, ١٨, and quire numbers: pictures of the Evangelists and frontispieces in bright but crude colour.

Orthography, ΜΑΘΙΩΘΗΣΤΙ, ΟΡΧΗΣΕΤΩC, 0 and ω often incorrectly for one another, cf. H1.
DESCRIPTION OF THE MANUSCRIPTS.

p. ρ khả in large letters, ἀριφελητι ἀος πεικαῳκ πιγεκι Α πιαλαντος ιεσιεον ζτηρι ιωαννικς εεεετων- οτπ πιςικ ζτηρι ιεπολολεενος 'Remember, O Lord, thy servant the poor, the least, Simeon son of John. Give rest then to the soul (of) the son of Epolomenos.'

p. ρχιν after subscr. of Mark, in small letters like those of the text, ὅσ ἰακ ιςεναι δανεκαωκ ζτηρι οτον ζωωβ ζεντινπ κε πηεεεελεκ ιεσατ φι ετασεδαί . ιώ . εεοτπανος ζτηρι μικς ζεακαρι ζεεκι 'O Lord Jesus Christ pity upon thy servant, poor and weak (and) needy, the neglectful (and) indigent, who wrote (viz.) John, a monk, the son of Abba Makari, Amen.'

p. ρχινb contains in Arabic the acts of Mar Dalal مار دلال, daughter of Wahish of ܣܪܓܚܝܬܐ, who was martyred by the Moslems at Damascus in the year 996, An. Mart. 712.

p. ΤλαΑ Arabic prayer of Shanūdah, who worked (studied) in the book at the expense of Naṣr Allah son of Simeon. Other short prayers of Samuel son of Michael son of Mansūr, and of Makarim Allah son of Mīrham son of Gabriel. Then a longer and verbose appeal to the mercy of God for pardon at the last day, invoking the intercessions of S. Mary and all the martyrs and saints, but without name of the suppliant.

p. ΤλαΑ at the end of John, after the date which Prof. Hyvernat pronounces genuine, comes this followed by a prayer in groups of red and black lines: Ἑντρωπ ᾿εξίωτ πεαεαπαμη πεανππῆ κεσταλ τριασ πολλονοντιος οτον θατωρξ εεκι διπολοεεντοτ ιονιετ τεντωντ ιεπολοις τεντωντ ιεπολοεεντοτ επελεκτι κεσταλ θατωρξ ιαογ οτον πεπηα πιελεσελ επεμειοσεσ )κριοσε πολεολεενερ οτον θεοφυζεσ αναλοσ πιελεσελ επελεκτι κεσταλ θατωρξ επολλαξετ πιγεκαῳκ ιερωσι ετταούτ θαταοτ πιδεπ πιδεκαῳκ ιεσαϊς οτον θεολεπ οτον θεολεπ ιελιετετει θαταοτ επολλαξετ πιγεκαῳκ ιεπολολεενερ οτον θεοφυζεσ αναλοσ πιελεσελ επελεκτι κεσταλ θατωρξ επολλαξετ πιγεκαกี.
INTRODUCTION.

A εὐαγγελίαν εὐφράστην πάντες εὐεργετήσαντες πάντες εὐεργετήσαντες πάντες εὐεργετήσαντες πάντες εὐεργετήσαντες πάντες εὐεργετήσαντες πάντες εὐεργετήσαντες πάντες εὐεργετήσαντες.

Ποτ Ἰς καὶ πεπόνησσας, ἑκάστοις πάντες εὐεργετήσαντες, πάντες εὐεργετήσαντες, πάντες εὐεργετήσαντες, πάντες εὐεργετήσαντες, πάντες εὐεργετήσαντες, πάντες εὐεργετήσαντες, πάντες εὐεργετήσαντες, πάντες εὐεργετήσαντες.

This too our God, also whom Abel, and his lovers, and his wives, and his father, and his mother, and his brothers, and his sons, and his brethren, and those who came after him.

Monogram of the Cross: 'In the name of the Father and the Son and the Holy Spirit, the Omoiota and undivided Trinity being one Deity whom we bless and glorify. O God, who received the gifts of righteous Abel, and the sacrifice of our father Abraham, and the two mites of the widow woman, receive then, O our lord, lover of man, the thank-offering of thy servant (the) archon worthy of all kinds of honour, the Deacon, lover of Christ and lover of charity and lover of strangers, the Sheikh, Wali 'd-Daulah Abu 'l-Barakāt the son of Abu 'l-Mansūr. (For) he provided for (the writing of) this holy book of the four rivers of life, which are the four holy Gospels, having wrought it of his righteous labour to insure thereby profit of his soul, for remembrance of himself and his sons and his brothers and those who come after him.

'O Lord Jesus Christ, our true God, recompense him for his labour with a hundred and sixty and thirty(-fold) in heavenly Jerusalem in the land of the living, who have pleased thee by their works; and as he remembered thy holy name upon the earth, remember him also in thy kingdom, and also in this world forsake him not, for thou art blessed, the Father and the Son and the Holy Spirit from and unto ages of all ages. Amen.'

The last paragraph is probably of much later writing.

Abū Sālih (see Anecdota Oxon., Sem. Series vii, Evetts, 1895), who wrote probably at the beginning of the thirteenth century, alludes to the Sheikh Abū 'l-Barakāt Mauzūb ibn Mansūr ibn Musārāj, 'the Alexandrian deacon,' as the biographer of the 66th Patriarch Christodulos (1047-1077), also to another Sheikh Abu 'l-Barakāt Yūhanna, the scribe, son of Abu 'l-Laith, who was the metwalli of the Diwān at-talā'kik (treasury office), and put to death in 1134. This date is too early if the above colophon is genuine, and it is possible that confusion has arisen between two individuals bearing the same name, unless, as still more likely, another person is meant.
A statement closely resembling the above occurs in the Curzon MS. A
of the Martyrdom of S. Isaac, dated 1199, edited by Dr. Budge.

p. 18 contains the eighteenth page of an Arabic Calendar, which
begins at the end of the book. On the last page are three prayers in
Arabic of two readers (1) of George son of Sarah, who read in the book;
(2) Sa'id son of George son of Anba Romanus (?), who invokes the inter-
cession of 'this Gospel;' and (3) of Michael son of Matthew, who studied
in the book, and gives the date 1508, an. Mart. 1224.

The omissions of this MS. have been remarked upon by Bp. Lightfoot,
and a table will be found at the end of this section shewing the omissions
of all the MSS., where several omit together. Besides these, A omits one
word or more seventy times, four of these omissions correspond to a Greek
variant, but the remainder may be due to the negligence of the writer.
In constant agreement with C and H, this MS. may be ranked among
the three containing the purest form extant of the Bohairic Version.

The corrections are of two kinds, either in imitation of the text over
erased letters, or in a thinner hand than the text, but possibly contemporary
with it.

Wilkins mentions this MS. as n. 17. Fol. of the Huntingtonian collec-
tion, and amongst the five of the Bodleian Library which he used.

The MS. was first collated with Schwartzte's text, which has been
practically the standard throughout, then copied, and finally collated with
the proofs of the printed text.

an. Mart. 896 Thouët (Aug.-Sept.), vellum, foll. 286 (+6), col. 1, ll. 35,
38.5 x 27.5 cm., text 32.6 x 17.3, the lines sometimes end at unequal receding
distances at the end of page and chapters, quires irregular, writing archaic;
punctuation (sometimes in middle of word X. C. Oμωγγ, CO. III) by large gilt
points within red circles and larger heart-shaped forms gilt within double red
line, smaller forms of the same shape with single red line, small blue and
black horizontal lines after the heart-shaped forms, small A and S above
abbreviated and other letters; I. c. small usually, inclining a gilt floret,
s. c. not much smaller without ornament; ch. Copt. and Gr. in Matthew,
ch. Copt. in the rest, marked by space with graceful arabesques, sometimes
inclosing numeral; Am. sec. can. marked by gilt floret as far as p. 14,
then a gilt point, floret resumed later, non-archaic uncials with accom-
panying cursives of sections, but not of canons: paginated with uncials
every second page on verso, the numbers beginning afresh for each Gospel,
but also paged at foot of page with inverted Syriac letters in one series from
the beginning, proceeding by even numbers like the Coptic: the ending and
INTRODUCTION.

B beginning (marked by the commas below) of the irregular quires, proceed by 12 foll. in Matthew, 13 and 14 in Mark, 14 and 15 in Luke, and 16 and 14 in John, are elaborately adorned, and contain the following ejaculations, 'Jesus pity us, Christ &c.; My God Jesus Christ, God pity us; Jesus Christ the Son, the living God; My Lord Jesus pity us, Christ our God help us; In the name of the Father and, the Son and the Holy Spirit; God bless thy people, with love of Christ Amen; God forgive me Amen; Pity us God Amen; Jesus Christ, my God give salvation; My Lord God, pity us; Jesus Christ my God, pity us Amen; Jesus Christ my God, have mercy upon us; In the name &c.; Pity us God my Saviour, Jesus Christ my God; God my God, pity us Amen; God my God my Saviour, bless his people Amen Amen.' The quires are numbered at foot of the page with Estrangelo Syriac letters and Arabic equivalents, beginning from the end and enumerating 16 sets of foll. varying from 12 to 18 foll. 

p. 1\textsuperscript{a} large picture of dignified seated figure in blue robe with crosier, while behind stands a man, black-faced, white-robed, holding a red book, with a bordering Arabic inscription: 'In the name &c. (effaced) one God, this is the picture of the holy, spiritual, celebrated Anba Markus, Patriarch of the great city Alexandria and Egypt and Abyssinia and Nubia and the five cities, the 73rd (Patriarch).'

p. 2\textsuperscript{a} has the following writing: \textit{πώς εὐαγγελιον ἑοτα} \\
\textit{εἰς τοιοὺς} \textit{πνεύματος αὐτοὺς} \\
\textit{λόγος πνευματικός} \\
\textit{καὶ ἀληθινοὶ} \\
\textit{περιπτοποιοὶ} \\
\textit{πνευματικοὶ ἑοτα} \\
\textit{ταῖς} \\
\textit{ἐορθαί} \\
\textit{πτερεῖς} \\
'The four holy Gospels, Matthew and Mark, Luke and John, belonging to the Library of the Place of the holy Theotokos, Saint Mary of Damietta.'

p. 2\textsuperscript{b} large picture of seated figure with Arabic inscription: 'In the name of the Father and of the Son and of the Holy Spirit, one God, the poor (and) weak servant of the Lord (and) Saviour Jesus Christ, Michael the ? wrote these four holy Gospels, and painted them, and bound them. And the picture is of our Lord (and) Saviour Jesus Christ.' Other small paintings illustrative of the text (first three Gospels) abound in the book, of vigorous and fairly good drawing, while the frequent arabesque ornament is often of real beauty. Each Gospel has a frontispiece with more or less ornamented borders of interlacing colours.—Mark and John having a large cross on previous verso with 'Jesus Christ my Saviour pity me, Jesus Christ my God pity me, Amen.'

p. 87\textsuperscript{a} after the subscription of Matthew, εἰς ὑμᾶς ἦν ἢκα
DESCRIPTION OF THE MANUSCRIPTS.

Greek text:

εβολ Σεν φαρεοτει πολεμυ ωυα & Δεντι πι- β
πασχά. 'The end on 24(th) of Pharmonthi (April), year 894 of the Martyrs on the 3(rd day of) Easter.'

p. 133* after the subscription of Mark is ποκ φτετον
πτεψα ουπειηην επετειειε σταθεας επει-
χαλ σει | etoi πατερας εοροτςσενπ τοητελειαν
τολη ποις σεια εολ μανηων ποληη ως

p. 281* after the subscription of John is a colophon (and Arabic translation) the same as after Mark, except πτές for πτεψ., σειηη for σει, ποηνε ως σεια σειηη εολ σειολ

p. 281* ετκας οικανον ετακαν όρι φα-
κενιον εοναβ σεππιπεον ενίπηα εοναβ
πικης επειονς τε πεπικηως ανεπικηως ξρο
ἐκ. for Λειος &c. 'the end of writing on 13 of Tobi (January) &c. 896.'

p. 281* ετκας οικανον ετακαν όρι φα-
κενιον εοναβ σεππιπεον ενίπηα εοναβ
πικης επειονς τε πεπικηως ανεπικηως ξρο
ἐκ. for Λειος &c. 'the end of writing on 13 of Tobi (January) &c. 896.'

p. 381* after the subscription of John is a colophon (and Arabic translation) the same as after Mark, except πτές for πτεψ., σειηη for σει, ποηνε ως σεια σειηη εολ σειολ

From pp. 134* to 151* (Luke i-v), besides the usual Arabic explanation of the miniatures, are Arabic titles of sections. At the end of Luke after the subscription is ποκ παι ειπικουι ηεηηηε ςταθεας επει-
χαλ τετελιαν σειηη επωιε ως σεια σει ηολ
μεπαπωη ποληη ως 'Lord pity the vile and needy one who wrote, Michael (of) Damietta, Amen; the end on Pdp 8 (October), year of the Martyrs 896.'

Digitized by Google
The usual (lit. The custom of the) canons which our holy fathers Saint Eusebius (Eusebius) and Saint Climios (Ammonius) set down by the grace of the Holy Spirit (for the) four holy Gospels; and being ten canons. The first in which agree the four, Matthew, Mark, Luke, John. The second in which agree the three, Matthew, Mark, Luke. The third in which agree the three, Matthew, Luke, John. The fourth in which agree the three, Matthew, Mark, John. The fifth in which agree the two, Matthew, Luke. The sixth in which agree the two, Matthew, Mark. The seventh in which agree the two, Matthew, John. The eighth in which agree the two, Mark, Luke. The ninth in which agree the two, Luke, John. The tenth for the things which each of them (separately) have said. These canons occupy part of eight pages, and the MS. continues with the canons of the lections for the Saturdays and the Sundays in the whole year and the signs for finding out the things which are written, namely these, Ζ (the seventh day) (for) the Saturdays, Α. (the first day) (for) the Sundays. The first page contains ΘΩΤΤ, ΠΑΟΠΙ, ΔΕΩΡ, ΧΟΙΑΚ, the second ΤΩΒΙ, ΜΗΧΙΡ, ΠΙ- ΕΕΡΕΔΘΩΝΙ ΠΙΓΣ (the fast the 40), the third ΠΙΠ (the 50), ΦΑΙΕΝΠΕ, ΝΑΙΟΝΟΣ, ΝΑΙΠΙ, ΕΠΝΠ, ΜΗΣΩΡΙ, the fourth ΠΙΚΟΝΚΙ ΑΒΟΤ the little (intercalary) month. The letters Α., Β., Γ., which are above the sections in the three columns, stand for Matthew, Mark, and Luke. The first table providing for the four Saturdays and Sundays of Thoth.
According to the colophons, which are contemporary, the MS. may have been begun in the year 1178, Matthew was finished in April of that year, Mark in September 1179, Luke in October 1179, and John in January 1180. The scribe Michael, Metropolitan of Damietta, is mentioned by Le Quien, Vansleb, and Renaudot; and Abū Šāliḥ quotes from his writing a statement of the heretical opinions of Mark Ibn al-Kanbar, whose history affords an interesting episode in that work ably edited by Mr. Evetts.

After the colophons occur some small Arabic notes, difficult to read, but apparently referring to the collation of the MS. by the diorthotes or
INTRODUCTION.

B corrector, whose name seems to be given as Khayil (=Michael). They merely record the collation and the dates, which may be for John Amshir (Amshir) 3, 1780, for Matthew Amshir 4, 1780, for Luke Amshir 8, 1780, and for Mark Amshir 18 or 28, 1780.

The MS. is said to have been brought to France by S. Louis (Tromler C. H. Bibliotheca Copto-jacobita, 1767, p. 38).

Bp. Lightfoot remarks that this MS. is erroneously dated 1773 in the Catalogue, and 1764 by Le Long.

Wilkins mentions it amongst his 'Parisiensis,' but with 'n. 329' and without particulars of the text, nor does he record any collation, as he does of the Vat. MSS.

The text is peculiar throughout, containing many slight differences of reading. In most of the important omissions it agrees with A, and besides there are 104. It is nearest F in Luke and John, and probably also in Matthew, but the imperfect state of F renders this uncertain; in Mark ΓΜ are nearest to B. The lectionary Hunt 26 often supports B alone.

The MS. has been collated by the editor twice for Matthew, and once for the rest, 1890-93.

4. C1, Evv., Copt.-Arab., Paris Nat. Copte 16, formerly De la Mare 579, Reg. 330 (Greg. 21), almost perfect. A.D. 1196, an. Mart. 920, paper, f.oll. 369 (+2), coll. 2, II. 26, 28.5 x 21 cm., text 24.4 x 14.9 cm., quiniones, writing resembling A, though rougher, probably by same writer as C2; punctuation Inserted: 1. c. measure three lines of text, (1) ornamented black, (2) black reddened, (3) red, ornament very rarely attached, s. c. black reddened or red; ch. Copt. Gr. (ε for κιβτ, β for ρύμ) marked by one or two or three red lines of text, with green uncial numbers for Greek, red for Coptic; Am. sec. red and can. black uncials, marked in the text also by red words or part of word, Arabic has Coptic cursive numbers red for chapters, black for sec. can., apparently of the same date as the translation: paginated with uncial every second page: quire endings &c. ΙΤ, ΧΤ, and a. c. o. No paintings except frontispieces of the Gospels.—Orthography, red Φ†; this abbreviation once (Matt. 1, 23) has dot below.

The MS. in its present state begins with the register of titles of Matthew forming part of the prologue to the Gospel. This prol. and three others are found in C1,2D1E1,2,3J3,4 with considerable variation. Though a corrector has supplied the missing text at p. 343 the readings of this supplement are inferior to those of E1, which are here given instead: Δεσφραν δεφιωτ πελεπουρι πελεπιπα εθοταβ ουπονσιν ποιωτ. ομφι† τεπερεθροστιν οτοι Δεσφραν πιθεν εραγενοτ χα ερογιν οτοιν τηεπ-
DESCRIPTION OF THE MANUSCRIPTS.

In the name of the Father and the Son and the Holy Spirit, one God; we rejoice toward God, and confide in him for everything, and we follow the footsteps of the primitive teachers of the orthodox faith as regards the titles (lit. the reminder) of the four honourable Gospels, (placed) before each of them, (giving) the numbers which belong to the chapters and an abstract of their contents (lit. meaning): and we produce the chapters as an established arrangement for the convenience (lit. to cause to come near) of those who require some fixity of the signs of the lections (III) 1. And the numbers of the chapters of the Gospel according to Matthew are for the large 68, for the Coptic 93, for the small 355; (of these smaller) 293 in common (with the other Gospels) of the Evangelists, while 62 are peculiar; and the number of his words (περαρα) is 2000 and 500. And these are the titles (lit. the reminder) of all the 68 large Greek chapters:

1 Concerning (thus before every title) the asking of the Magi, 2 the little children whom Herod slew, 3 the preaching of John, 4 the teaching of the Saviour, 5 the beatitudes, 6 the cleansing of the leper, 7 the centurion, 8 Peter’s mother-in-law, 9 them who were healed by the Lord among many who were sick, 10 him whom he did not command to follow him, 11 the

---

1 The text is very corrupt, and the translation conjectural.
INTRODUCTION.

O1 rebuking the winds and the sea, 12 the demoniacs, 13 the palsied, 14 the call of Matthew the publican, 15 the daughter of the ruler of the synagogue, 16 her who had the issue of blood, 17 the seeing of the two blind, 18 the deaf demon, 19 the sending of the apostles, 20 the messengers of John, 21 him who had the withered hand, 22 him who was blind, having a demon, being dumb, 23 the seeking of the Scribes and Pharisees for signs from heaven, 24 the parables, 25 the beheading of John, 26 the five loaves and two fishes, 27 the walking of the Lord upon the waters of the sea, 28 the transgression of the Scribes and Pharisees of the commandments of God, 29 the Cananean and Phenician woman, 30 the healing the blind and lame and dumb, 31 the seven loaves, 32 the leaven of the Pharisees, 33 the asking in Cesarea Philippi, 34 the transfiguration of Jesus before them on mount Thabor, 35 the casting out the devil from the epileptic, 36 them who took the tribute, and the casting a stater from the fish’s mouth, 37 the asking of the disciples of the Lord, who is the great in the kingdom of heaven, 38 the parable of the 100 sheep, 39 him who owed the many talents, 40 them who asked him whether it was lawful for a man to put away his wife, 41 the rich man who asked the Lord, 42 the labourers of the eleventh hour, 43 the sons of Zebedee, 44 the two blind in Jericho, 45 the coming of the ass and the foal, 46 the healing of the dumb and lame and blind, 47 the fig-tree which was withered, 48 the chief priests and elders who asked the Lord, 49 the parable of the two sons, 50 the parable of the vineyard and the tower, 51 them who were called to the wedding, 52 them who asked about the census, 53 the Sadducees who tempted the Lord, 54 the lawyer who tempted him, 55 the Lord asking them, 56 the answer of the Lord to the Scribes and Pharisees, 57 the last consummation, 58 the day and the hour, 59 the ten virgins, 60 them who received the talents, 61 the coming of the Lord, 62 her who anointed the Lord with ointment, 63 the asking for the preparation of the passover, 64 the mystic supper, 65 the betrayal of the Lord by Judas, 66 the denial of Peter, 67 the repentance of Judas Iscariot, 68 Joseph of Arimathaea and the receiving of the body of the Lord—again the Resurrection.’ These titles in E1 are numbered with red uncialis for the Coptic and red cursives for the Arabic, both contemporary; C1 also has uncialis and cursives. For the life of Matthew, which probably came here, and which is inserted on a recent leaf (fol. 58), see E1.
We begin with the help of God and the excellence of his aid the writing of the Gospel of Matthew the Apostle, one of the twelve disciples. May God grant his protection to him who wrote and him who readeth in it and him who heareth it Amen. Chapter the first.' The Gospel then begins with ornamental letters, and black and red lines of archaic letters, the genealogy being written in pairs of lines alternately black and red.
INTRODUCTION.

The beginning of the translation of (the) Gospel according to Mark. May it please God, our helper, and may his strength assist us. His mercy is our store (ἐκαίνια), and his compassion our trust (reading ἐρος, D₁ for ἐβολαῖον), and we believe the eternal Trinity and our heart is established upon the one Godhead (D₁), and our understanding is firm upon his foundation, and our mind (reading ΠΟΤΕ for ΠΟΤΕῖ, D₁) is purified by him, and his gift hath been communicated to us, and we all establish ourselves upon his foundation, because we take our stand upon his hope and rely upon his greatness. And we depart not from his paths though ignorant of his intelligence. And when we have no resource outside of the revelation, and confess and are grieved at the preaching of the things which have been concealed and revealed, he hath given to us the merit of the martyrs and the righteous, because we (are) in the last times, according as the king hath said:

“Behold, I send you as sheep amongst lions and wolves.” And he hath granted to our ignorance his holy name, forgiving us our shortcomings and our transgressions, (giving us) peace by the excellence of his (lit. thy) Gospel, which he gave to Mark the Apostle in the language of the orthodox Romans. And the (lit. his) numbers of the (lit. his) chapters, in which are collected their (lit. his) contents, are for the large, 48 chapters, the small, 235; (of these) 213 chapters in common, 22 peculiar to Mark. He wrote his Gospel in the city of Rome in the language of the Romans of France (Εὐρωπία, i.e. Latin), and our honourable father Abba Petroe
having preached it in the city of Rome, Mark thereupon wrote it and C1 preached it in the city of Alexandria (Bakot) and Egypt (Chêní) and the five cities, in the fourth year of the reign of Claudius, after the Ascension of our Saviour twelve years. And it was found in another book that it was written in the Assyrian language, and the (his) number of his words (πηγαρὰ) is 1800. Then follow the 54 titles, instead of which the 48 of E1 are given: 1 Concerning him who had the unclean spirit, 2 Peter's mother-in-law, 3 those who were healed among many sick, 4 the leper, 5 the palsied, 6 Levi of Alpheos, 7 him who had the withered hand, 8 his choosing the Apostles, 9 the parable of the sower, 10 the rebuking of the winds and the sea, 11 him who had the legion, 12 the daughter of the ruler of the synagogue, 13 the woman who had the issue of blood, 14 the commission (ΔΙΑΤΑΚΗ) of the Apostles, 15 John and Herod, 16 the five loaves and the two fishes, 17 the walking of the Lord upon the sea, 18 the transgressing the commandment of God, 19 the Canaanite and Phenician woman whose daughter had an unclean spirit, 20 the deaf dumb, 21 the seven loaves and the fishes, 22 the leaven of the Pharisees, 23 the blind, 24 the asking at Cesarea Philippi, 25 the transfiguration of Jesus, 26 him who was epileptic who had the demon, 27 them who reasoned as to who was the great among them, 28 the Pharisees who asked tempting him, 29 the rich man who asked the Lord, 30 the sons of Zebedee, 31 Bartimeos the son of Timeos, 32 the foal, 33 the fig-tree which withered, 34 never falling in prayer, 35 the asking of the chief priests of the Lord by what authority dost thou these things, 36 the vineyard, 37 them who asked him about the census, 38 the Sadducees who say there will be no resurrection, 39 the scribe who asked him, 40 the Lord asking them, 41 the woman who had the two mites, 42 the final consummation, 43 the day or the hour, 44 her who anointed the Lord with ointment, 45 the passover, 46 the prophecy of the betrayal, 47 the denial of Peter, 48 him who asked for the body of the Lord Jesus: in E1 red uncials and black cursive.

p. 107 Mark begins with ornamental letters &c. after the heading τεπεράντος Ἰησοῦν κατὰ Μάρκον τεηπρέσβια ἐγραφή εὐσώμων ἱλά破损 'We begin with the help of God to write the Gospel according to Mark, his intercession be with us Amen. Chapter i.'

p. 169 on a bordered page begins ταρχὴ ἐπετέλοντος Ἰησοῦν κατὰ λοτκαν. Φθε τασσολεύτιτι παν ἱησοῦν ἁνεπεπάνο ἁπανταπλάνοι (κ, έ) πετρι- 3ετελείλε. οὐος, εἰςολεκ επεπερίτωτον μεν-
The beginning of the blessing of the Gospel according to Luke. He who guided us by his mercy after the error and blindness, having beheld (εἴδο, C₂ έντολος) our ways along (lit. after) corruption and wickedness, and enlightened our minds by his infinite wisdom and his revealed law, and hath given to us a strong plea in that he revealed to us the mysteries of the faith in the eternal Trinity and the Unity of his essence. And he dispelled from us illusions (الشَهَام) by the glorious Gospel which he sent, and by which his signs were discerned, and his covenant agreed upon, and his wonders magnified, and the marvellous wondered at; and his outward appearance was shewn, and he gave delight in his joy; because
DESCRIPTION OF THE MANUSCRIPTS.

blessed (and) exalted is his glory, and there is no God beside him (lit. thee). C

With the help of God we begin our copying of the preaching of the Evangelist
and Apostle Luke, may his intercession be with us for ever Amen. And the
numbers of his chapters according as they are established in the orthodox
books are of the large, 83 and the small, 342, (of these) 271 in common and 71
peculiar. He wrote his Gospel in the language of the Greeks in the twelfth
year of Claudius the king after the Ascension of our Lord Jesus Christ ten
years, in Antioch, stichoi 3000.' Then follow the 86 titles (ΠΕΡΙΦΕΡΕΤΙ),
instead of which the 84 of Eγ are given: 1 the apographé, 2 the shepherds,
3 Simeon the priest, 4 Anna the prophetess, 5 the word which came to John,
6 them who asked John, 7 the temptation of the Saviour, 8 him who
had the unclean spirit, 9 Peter's mother-in-law, 10 them who were healed
among many who were sick, 11 the draught of the fishes, 12 the leper,
13 the palsied, 14 Matthew the Evangelist, 15 him who had the withered
hand, 16 the choosing of the twelve Apostles, 17 the beatitudes, 18 the
centurion, 19 the son of the widow in Nain, 20 the messengers of John,
21 her who anointed the Lord with ointment, 22 the parable of the sower,
23 the rebuking of the winds and the waves of the waters, 24 him who
had the legion, 25 the daughter of the ruler of the synagogue, 26 her who
had the issue of blood, 27 the sending of the twelve Apostles, 28 the five
loaves and the two fishes, 29 the Lord's asking them, 'Who do men say
I am?' 30 the transfiguration, 31 him whose son was epileptic, 32 the
reasoning of the Apostles which of them is the great, 33 him whom he
did not command to follow him, 34 the seventy who were sent two and
two, 35 the lawyer who asked the Lord, 36 him who fell among
(ΕΤΑΧΙΝΗ ΕΤΟΤΟΥ) the robbers, 37 Martha and Mary, 38 praying,
39 him who had the deaf spirit, 40 the woman who lifted up her voice in
the multitude, 41 them who asked for signs from heaven, 42 the Pharisee
who called the Lord, 43 the woe of the lawyers, 44 the leaven of the
Pharisees, 45 him who wished to divide the inheritance, 46 the rich man
whose land was fertile, 47 the Galileans and those in the Syloam, 48 the
woman with the spirit of sickness, 49 the parables, 50 him who said, 'Are
there few who will be saved?' 51 them who spoke to the Lord, 'Herod
wishes to slay thee,' 52 the dropsical, 53 the not having the chief seats
at banquets, 54 them who were called to the supper, 55 the parable of
the building of the tower, 56 (concerning omitted) a parable concerning
the 100 sheep, 57 him who went to a far country, 58 the steward of
unrighteousness, 59 the rich man and Lazarus the poor, 60 the ten lepers,
61 the judge of unrighteousness, 62 the Pharisee and the publican, 63 the
rich man who asked the Lord, 64 the blind, 65 Zacheos, 66 him who
C1 went to a land to receive a kingdom, 67 them who received the ten pounds, 68 the foal, 69 the chief priests and scribes who asked the Lord 'by what authority dost thou these things?' 70 the vineyard, 71 the crafty asking about the census, 72 the Sadducees, 73 the Lord asking the Pharisees, 74 the poor widow and the two mites, 75 the final consummation, 76 the passover, 77 them who strove which should be the great, 78 the speaking of Simon, 79 the seeing of Herod of the Lord, 80 the women who wept and bewailed him, 81 the robber who repented, 82 him who asked for the body of the Lord, 83 Cleopa and his friend, 84 the Ascension of the Lord into heaven. In E1 these numbers are red uncials and black cursives.

The Gospel of Luke begins in the same manner as Mark, except that the prayer for intercession is omitted from the opening statement.
DESCRIPTION OF THE MANUSCRIPTS.

in Cana of Galilee, 2 them whom he cast out of the temple, 3 Nicodemus, C1 4 the question about purifying, 5 the Samaritan woman, 6 the nobleman, 7 him who had been thirty-eight years in his sickness, 8 the five loaves and the two fishes, 9 the Lord’s walking on the waters, 10 the blind from birth, 11 Lazarus, 12 her who anointed the Lord with ointment, 13 the words which Judas said to them, 14 the mounting upon the ass, 15 the Greeks who came to the feast to worship, 16 the Lord washing the disciples’ feet, 17 the Paraclete, 18 him who asked for the body of the Lord, 19 the good news of the angel to the women of the resurrection, 20 the coming of the Lord to the Apostles when the doors were shut.

The Gospel begins similarly to Luke. At the end there are twenty-one pages of Arabic directory for the lessons of the year. Then comes an Arabic statement preceding the canons also in Arabic, after which is another Arabic statement prefatory to a calendar which gives the years of Christ (玘g3871 &4211XO), the years of the Martyrs (玘g3871 &4211X01P), the concursents of the sun (玘871) and the ephets of the moon (玘87100) in four parallel columns. The first years in the two first columns are , and , 1196 and 920, and the last and , 1416 and 1440. In order to reduce the latter to years of Christ 276 or 277 must be added instead of 283 or 284, because the Alexandrians wishing that the cycle should begin a new period with the reign of Diocletian took upon themselves to diminish by ten years the duration of the world. They were already in advance of our era by three years, and therefore still differ from our reckoning by seven (see L’Art de verififer &c.). It should be observed that although the Copts always speak of the year of the Martyrs, their present era begins with the accession of Diocletian in 283-284, and before the beginning of his Persecution. The MS. contains no name of writer nor date of writing or dedication. Wilkins does not mention it, and there is no record of former ownership, except a note below the former catalogue numbers ‘Ce volume vient de Mr de Peires,’ but the reading of this name is uncertain.

The text is perfect with the exception of a small lacuna, John 16, 6 \begin{math} \text{v}xw \end{math}—18 ... \&r, and may be regarded as the same text as \text{C1}, which is imperfect, but appears to have been a finer book written by the same scribe. Eighteen omissions occur besides those of the tables, including John 9, 26; otherwise the text agrees closely with \text{A} and \text{H}.

It was twice collated by the editor for Matthew, and once for the rest, \text{1890-93}.

5. \text{C1}, Evv., Copt.-Arab., Rome Vat. 8, formerly Raymond 1, imperfect. \text{C1} XII-XIII century, paper, foll. 351 (+4), coll. 2, ll. 26, 27, 33.7 x 23.2 cm.,
text 26.2 × 16 cm., quinions, writing the same as C1; punctuation only + & , ornament and capitals similar to C1; ch. Copt. and Gr. marked as in C1; Am. sec. and can. the same as in C1: paginated on verso with Coptic uncialas as C1, but with another pagination in Coptic cursives, probably a correction of the uncial: quire enrichment the same as in C1.

The seven first pages are recent, and an Arabic statement therein says that Matthew wrote in the Hebrew (بالعربية) (العربية) (بالعربية) in Palestine seven years after the Ascension, and preached it in Jerusalem and India (الインド). After the restored chapters of Matthew on p. 100 begins the same prologue as in C1 for Mark at the word εὐαγγελικόν and continues to Α. Δ. W, where is inserted in red την Φιλιππαί την Φιλιδοτς Νε (and cursive for 54) 'his reminder of the 54 chapters which are these.' After this follow the titles ending with 54. Before Luke there is the same prologue as in C1, and a damaged picture of the Evangelist, and again the same prologue for John as in C1.

p. 35r^b contains an Arabic statement as to the restoration of the book by Arghadyus son of John at the expense of the lord Salib the son of the Mulla George, both are also styled deacon, archon, and shaykh, in the month Pashons (May) of the year 1587, an. Mart. 1393.

Mai refers this MS. to the fourteenth century, but the exact resemblance to C1 in writing, style of ornament and text places it in the end of the twelfth or beginning of the thirteenth. Wilkins speaks of this MS. as among the three which he saw and collated in the Vatican, and which were brought from Egypt by Girolamo Vecchetti in 1594, and bequeathed to the library by John Baptist Raymond in 1614; and he calls it 'primum,' erroneously assigning to it the date of the restoration, and stating inaccurately that there is no prologue to Luke.


Matthew was collated by the editor in 1890, the test chapters in 1893.
DESCRIPTION OF THE MANUSCRIPTS.

red and yellow, occasionally only red, s.c. black reddened; ch. Copt. marked \( \Gamma \) by two red lines of text and red uncial numbers, Gr. by black uncial numbers for Matthew. As in A there are no lines of archaic letters; Am. sec. and can. given in black uncials, and occasional \( \diamond \) in the text, but no other indication: foliated on verso with uncials, \( \text{μαρκο\, λούκ\, λούκα, \( \text{τω} \) in red on recto: quire endings &c. \( \text{τη}, \text{ςτ}, \text{ο\, ο\, κ} \), and s. c. o.; orn. scanty, but birds common for \( \Delta \): two frontispieces for Mark and Luke survive uninjured with interlacing border of simple rectangular form and without arches, pleasing in colour. The beginning and end of the lections are marked in Arabic.

Orthography, \( \Phi \) occurs undoubtedly in text (Luke 8, 10. 23. 40; John 5. 18), and once very plainly in the margin where it is not in the formal writing of the text (Matthew 22. 32); small thin line for point above letters.

p. \( \text{C\, F\, b} \) Luke ends without inscription, and the following statement occurs: 'وكان ترميم هذا الكتاب في يوم الآبزو المبارك سادس عشر شهرت المقدسة ف خمسية واحدة عشر الشهداء على يد القديس أت납اسس خادم بيعة الله المقدسة بكرسي أبديي طالب بذلك الاجر من الله بطلات القديسين أمين وكان تاريخ نصفه الأولي سنة تسعامية للشهداء الأفلاج رفعنا الله بهبوم بشفاعتهم أمين.

'And the restoration of this book was (finished) on the blessed fourth day, 16th of the month Tūt, year 1511 of the Martyrs, by means (lit. upon hand) of the miserable Athanasius, servant of the holy Church of God in the see of Abūtīj, who sought thereby a reward from God through the supplications of the saints Amen: and the date of its original copying was year 900 of the pure Martyrs, may God grant to us acceptance through their intercessions Amen.'

p. \( \text{C\, F\, b} \) contains only ten lines, the rest is ruled as usual and left blank, except for two Arabic notes, (1) neat, سهر السكين الناقل 'negligence of the poor copyist.' (2) rough, partly concealed by patch, appears to refer to a priest Anthony, and ends 'whoever studies in this Gospel of the four Evangelists shall remember all who have laboured on it, and may he who prays for any blessing have the like.'

p. \( \text{C\, E\, b} \) after the subscription of John there is an Arabic colophon, تاريخ سنة 1011 للشهدة وكان ترميمها 'its date year 900 of the Martyrs: and its restoration was 1511 of the Martyrs,' followed by signature of \( \text{πιε\, κο\, άπα\, κα\, τιμα\, ο\, κι} \) 'the poor Athanasius (of) Apothikē.' Then comes in ornamental writing بسم الله الرحمن الرحيم 'in the name of God the merciful and clement, glory to God in the height,' and the dedication وتنيم لجودا وحبصا مخلدا على دير أبونا...
INTRODUCTION.

In sure and perpetual dedication to the monastery of our father the great Saint Antony, the father of monks, known as the mountain of Al 'Arabah, east of Itthi. Let not (the book) be sold, or pledged, or removed from its dedication: and let every one who disposes of it or removes it in any way of causing it to be lost have his lot with Simon the sorcerer and Judas the traitor, and be condemned by God most high and excluded from his happiness. Beware, then beware of transgressing this injunction: and upon all children of obedience may there descend blessing from the kingdom of the great one, whose name and sign are most high: and to God be thanks for ever and ever.'

The volume bears a label "كتاب الأرثة الالجبل" written in Arabic, which translates to "the book of the four Gospels, Coptic without Arabic, year 600 of the Martyrs" with the number as given above. In 1892 it was shown to the editor in the Patriarch's House at Cairo, but was not then in the library room. At the destruction of the monasteries in the Eastern desert, at the end of the fifteenth century, the books that could be saved appear to have been brought to Cairo.

Lacunae, Matthew 1, 1–5, 25 ... ΚΡΙΤΗΣ 1°, 25, 25 ΧΙΝΩΠ—37 ... ΗΜΕΡΑ. Luke 10, 2 ΤΡΙΜΕ–27 ... ΔΕΝΝΕΚ, 22, 52 ΠΙΠΡΕΨΗΤΕΡΟΣ–66 ... ΡΙΚΑΣ. John 1, 1–31 ... ΟΥΟΓ ΔΙΝΟΚ, 18, 18 ΟΥΟ–40, 19, 24 ΧΕ 2° to the end of the Gospel.

The text in Matthew and Mark has many of the additions, but in Luke and John the few additions agree with A or B. Twenty omissions are peculiar. In Mark Γ is closely related to M, and these two MSS. come nearest to B; in Luke Γ is much nearer B than A, while in John it keeps with ACGH.

This MS. was collated throughout by the editor in 1892–93.

D1 7. D1, Evv., Copt.-Arab., Rome Vat. 9, formerly Raymund 4 (Greg. 30), perfect. A. D. 1205, an. Mart. 921, paper, fol. 504 (+5), coll. 2, ll. 22, 34.5 × 25 cm., text 25.5 × 17 cm., quiniones, writing peculiar to D1E1 rather thin and free; punctuation, black colon very common and used often with red † + ‡ ‡, dot or curve used over letters; ꞌ, ꞌ, ꞌ, ꞌ, ꞌ are always reddened and rarely several other letters; 1. c. small, usually gilt with blue ornament arabesqued, occasionally a kind of bird capital for ꞌ; s. c.
DESCRIPTION OF THE MANUSCRIPTS.

gilt and sometimes slightly ornamented and with red or black; ch. Copt. D1 marked by one line of text in semi-archaic letters and black uncial numbers, ch. Gr. by red uncial numbers; Am. sec. and can. black uncial with gilt floret above and below: paginated with uncials on verso every second page, separately for each Gospel, Evangelist's abbreviated name on recto: quire ending &c. elaborate with arabesques and blue enrichment IC XC, TC ΘΥ, almost invariably; there occur also IC XC, ΚΤ ΘΥ; IC XC, IOC ΘΕΟ; the quires, besides the Coptic uncial, are numbered with Syriac letters from the beginning, at head of page inner corner precisely like B verso and recto, they are also numbered with Arabic words (not Siyet) and Coptic numerals on recto: orn. pictures of Christ and the Evangelists, magnificent frontispieces and other arabesque ornament, with a later inserted leaf containing a cross and the date.—

Orthography, ΦΠ, ἈΡΧΙΕΡΕΥΣ (usually), ΑΕΣΘΗΣ.

p. 1° contains the following Arabic statement:

This holy Gospel is in sure and perpetual dedication to the monastery of the great Saint Antony in the desert of Al 'Arabah by the worshipful archon and upright shaykh, the deacon Michael al Hakim Abu Halikah. Every one of the holy fathers or brothers dwelling in this monastery who study this book shall remember this holy man, and pray for him the mercy of our Lord Christ, whether he be alive or dead. And the writer of these lines, the poor Gabriel, called by the mercy of God and his un-
INTRODUCTION.

Di searchable wisdom Patriarch of the city Alexandria and what belongs to it, interdicts and excommunicates every one who shall remove this holy book from the church of this monastery aforesaid: and it shall not be carried up to the tower (jatxak, Persian word for high building) like the rest of the books, and it shall not be concealed, but it shall be in the church with the books, and shall be read on Sundays and festivals at evening and morning prayer, and at the time of the Liturgy. And whoever of the monks wishes to take it to his cell to examine it, or collate with it, he is not to be prevented, but when he has finished his work he shall bring it back to the church: and the peace of the Lord be upon them, and his favour embrace them, and his mercy save their souls Amen. Adoration to God for ever and ever. He wrote this in the church of Saint Mercurius in Cairo the preserved, in the presence of Al Hakim aforesaid, on the 3rd of Barmanát, year 986 of the righteous Martyrs, corresponding to the 5th of Rajab al Ḍam (of the dead) year 668 (A.D. 1270).

p. 16 beautiful ornament with ἸϹϹ ΠΧϹ ΓΡΑΨΗ ΓΩΗϹ ΠΙΤΑΨΗΝ ΠΨΗΔΗ ΔΡΗΡΟ 'Jesus Christ the tree of life hath conquered.' There are two short Arabic notes, then p. 2 contains title to letter of Eusebina which follows with the canons: ΠΙΤΩΡΗ ΠΚΑΨΗΝ ΔΡΗΡΗ ΡΗΣΤΗΡ ΠΧΕΨΗ ΠΕΤΑΠΤΕΛΙΣΤΗϹ ΜΑΤΙϹΟϹ ΛΟΤΙΚΑϹ ΙΨΑΝΗϹ. ΠΙĽΕΑϹΡΗ ΠΚΑΨΗΝ ΟΤΟΝ ΦΡΗΡΗ ΡΗΣΤΗΡ ΜΑΤΙϹΟϹ ΛΟΤΙΚΑϹ 'The first canon in which the four Evangelists Matthew, Mark, Luke, John agree. The second canon in which there are three agreeing, Matthew, Mark, Luke.' The rest of the canons follow regularly, and the tenth is labelled thus: ΠΙĽΕΑϹΡΗ ΠΚΑΨΗΝ ΦΑΙ ΕΤΕϹΧΗ ΡΗΣΤΗΡ ΧΕΟΤ ΑΦΟΙΑΙ ΦΟΤΑΙ ΠΙΤΩΡΗ ΠΕΤΑΠΤΕΛΙΣΤΗϹ ΑΟΙΤΗΡΑΙ ΔΑΡΙ ΔΑΡΟῈΙ ΠΕΤΑΠΤΕΛΙΣΤΗϹ ΕΤΗΡΑΙ ΑΠΕΝΩΤ ΙΗϹ ΠΧϹ ΓΑΝΕΝΕΡΙ ΠΤΕΝΙΕΝΕΡΙ ΣΕΛΗΝ 'The tenth canon in which is put what each Evangelist wrote by himself alone, Glory be to our Lord Jesus Christ for ages of ages Amen.' Canon I ends with a subscription ΤΗΠΙ ΠΠΙΛΗϹΙϹ ΟΤΙ ΠΠΙΛΗϹΙϹ ΠΕ ΑΡΧΗΕ ΕΒΟΛ ΠΧΕΨΗΧΟΡΗ ΠΚΑΨΗΝ 'the number of the passages is 73 passages, the first canon endeth.' The canons occupy twenty-two pages, and end with ΑΡΧΗΕ ΕΒΟΛ ΠΧΕΨΗ ΠΚΑΨΗΝ ΕΤΑΨΗΟΤΟΥΡ ΠΧΕΨΗΕΠΙΟϹ ΠΚΑΡΠΙΑΝΟϹ ΕΤΑΛΕΟ ΕΜΕΟϹ ΕΠΙΛΗϹΙϹ ΕΤΡΕΑΤ ΠΕΛΙΝΩΡΙΟΤΟΥ ΔΕΝΝΗϹ ΠΕΤΑΠΤΕΛΙΟΝ 'The ten canons
and which Eusebius wrote for Carpianus, shewing him the passages which D₁ agree together in the four Gospels.'

p. 15⁰ under arched border begins Ἁσφαλεῖ αὐτῷ ἔτερα ἐπιστήμων. Οὐγά μὴ εὐθὺς ἐτέρανοι. εἰρκα ἑαυτῷ τεπερατροφίαν οὐγά Ἁσφαλῖ πὴλεν εἰπορεήν πώ εἰρκα. Οὐγά τεπεράτορι ἰεσαίαμενι ἰπνή ἐταπὶ ἄξων ἔβολ ἄσπενῳ ἰπνύ ἰπτερισυγ ἀπορος ἰπτερφελεῃ ἰπκεφαλεον ἰτεπίι ἰπτεραι ἰπταμελειον ιεσωοὶ ἰππολεον ἰπναλιστι οὐταὶ οὐλι ἰπκερον. Οὐγά, πιαρισεος τεπεράτορι οὐγά μὴ εὐθὺς ἰπνύ ἰπκεφαλεον ἐποκεπταμον ερατον εὐαγγελισμον εἰπκατ ἰπτεραι ἰπταμελειον. Οὐγά, πιαρισεος ἰπκεφαλεον ἰτεπεραιμελειον κατὰ Ρεσπερεον πινοτῇ εἰππεραμ ποντι ἰπκεφαλεον εἰπκατ ἰπτεραι ἰπταμελειον. Ἐκ τυπος ἐναπέταμελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰππεραμ ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγά ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον. Ἐκ τυπος ἐπαπμαζελειον ἰππακαμί ἰπεβεβρεος ἰπεφιλετικὴν οὐγὰ ἰπγαρισμί ἰπκερον.
The Gospel of Saint Matthew the Evangelist, (who) was one of the twelve Apostles. He wrote it in the land of Palistiné in the Hebrew language for the believing Jews. And he preached it in Jerusalem and Tyre and Tsiddén and the Indies through the grace of the Holy Spirit. And the number of the great chapters is 68 lections. And these are all the titles (ΠΟΛΕΜΕΔια).’ The register of Gr. chapters proceeds to p. 196, where is the same prefatory remark as in C1.

pp. 201,2 are on the thicker and apparently later leaf with large cross, Christ in the centre, and the four Evangelists in the corner medallions with words ΙΗΣ ΠΧΕ ΓΕΛΗΝΗ ΓΩΝΗ ΠΝΗΜΑΝΤΗ ΑΧΩΡΟ. ΦΙ ΝΑΙ ΕΜΠΙΕΒΙΝ ΥΨΗΤΙΚΟ ΧΡΟΝΟΝ ΤΟΝ ΑΥΤΟΚ ΠΕΡΓ ΚΑ ‘Jesus Christ (the) tree of life hath conquered. God pity the needy Gorgis of the time of the holy Martyrs 921 (1205).’

p. 226 has a picture of Christ blessing Matthew, and on p. 23 the Gospel begins.

p. 1426 under two arches begins ΚΤΩΘΟΟ ΠΑΤΡΗ ΚΕ ΙΟΝ ΚΕ ΤΟ ΠΝΑ ΑΥΤΟ ‘With God, Father and Son and Holy Spirit,’ then εγερμαν &c. as in C1 with a few variants, some of which have been used to make better sense. After ΕΚΕ 48 comes ΠΑΘΕΕΝ ΠΟ ΟΥΚΟΝ ΣΕ ΣΑΚΕ ΕΓΕΡΜΑΝΤΟ ΜΙΕ ΕΓΧΩΡΧ ΚΑ ΠΝΗΜΑΝΤΗ ΑΧΩΡΟ, then omitting the sentence about Peter, ΟΤΩΡ ΑΓΩΙΜΙΗ &c. reading ΠΕΣΕΩΥ ΤΗΡΟΥ ‘all her borders’ for ‘and Egypt and five cities’ down to ΑΛΩ, then on

p. 143b under rich heading, ΠΙΕΤΡΑΓΓΕΛΙΑΝ ΠΤΕΝΕΠΗΜΩΤ ΕΕΟΥΑΡ ΠΑΝΟΣΤΟΛΟΣ ΟΤΟΡ ΠΕΤΑΓΓΕΛΙΣΤΗΧ ΟΤΟΡ ΑΕΕΑΡΤΡΟΣ ΑΕΡΚΟΣ ΟΤΑΙ ΠΕ ΠΤΕΝΙΟ ΑΕΕΑΓΓΕΛΤΗΚ ΠΑΝΟΣΤΟΛΟΣ. ΑΡΣΑΙ ΑΙΕΟΙ ΕΒΕΡΙΕΕΝ ΤΠΙΤ ΑΠΟΛΙΚ ΑΕΕΑΡΤΡΕΕΟΣ, then lengthwise in margin, but by the same hand, [ecutefrapntia. ΟΤΟΡ ΕΓΓΙΩΥ ΑΙΕΟΙ ΠΤΕΝΕΠΗΜΩΤ ΕΤΑΙΝΟΝΤ ΠΕΤΡΟΣ ΕΒΕΡΙ ΠΑΠΑΛΙΚ ΠΡΕΕΕ. ΙΤΑ ΑΡΣΑΙ ΑΙΕΟΙ ΠΝΗΜΑΝΤΗΚ ΑΕΕΑΡΚΟΣ] ΟΤΟΡ ΕΓΓΙΩΥ ΑΙΕΟΙ ΕΒΕΡΙ ΠΕΝΕΠΕΕΟΥΝ ΠΕΝΕΧΑΙΝΕ ΑΕΕΑΡΤΡΕΕΟΣ ΑΕΕΑΡΤΑΦΡΙΚΙΟ,
DESCRIPTION OF THE MANUSCRIPTS

p. 145

'Alphabet of our holy father, Apostle and Evangelist and martyr Mark, being one of the seventy Apostles-disciples. He wrote it in the great city Rome in Roman [which is of France (†Ephræm)], and preached it our honourable father Petros in the city of Rome, thereupon Mark wrote it and preached it in Rakoti and her borders and Egypt and Pentapolis and Africa and the Ethiopians. And the number of the chapters according to their contents (μνημεια) is 48.' The register of titles follows for the Gr. chapters.

p. 147 is a picture of Mark and the archangel Michael, and p. 147 has beginning of the Gospel with one gilt line of text.

p. 231 under three-arched heading Ἑφραῖμ & c., and same statement as in C1, beginning Φιλ. to οὕτως ἦ, then καὶ παρερχόμενος καὶ οὐκ οὕτως αὐτοῦ ἀνέρχεται. Ἡμείς ἐπείρον αὐτὸς ἀνέρχεται Ἐφραῖμος ὑπὲρ τῶν ἀγγέλων τῆς Δέσποτος Ἀκαλλῆ. And it was found in another book that he wrote it in Rakoti, and that there are 3000 words.'

p. 232 under gilt heading πιετατελείον ἱπεταπαίος λοικάς πιετατελείστας οὔαν πε Πτερίδι ἱπεταπαίος λοικάς πιετατελείστας Ἱερεύκειον Ἰον ἤς Ἀκαλλῆν 'The Gospel of Saint Luke the Evangelist, being one of the seventy disciples. He wrote it in Greek in Rakoti for Theophilos the king.' Then the register of Gr. titles, after which a picture of Luke and an angel, and beginning of Gospel with headpiece and one line of gilt text.

p. 385 beautiful letter and three-arched headpiece above Ἑφραῖμ & c. instead of Ταρξή & c., then the same as in C1, except Φιλ. εὐθανατ. 'the holy' before ἱωάννης, παρερχόμενος ἠδών. 'the medium-sized (chapters) 46,' παῖς for παῖς, παῖς for παῖς, then p. 386 below heading πιετατελείον ἱπεταπαίος ἱωάννης πιετατελείστας οὔαν περι Ἱερεύκειον Παπακόλων Ἀπαφειδοπλοκοῦ Ἐφραῖμος οὔαν ὑπερεκτικοῦ Πτερίδος Παπακόλων πιετατελείστας οὔαν περι Ἱερεύκειον Παπακόλων Ἐφραῖμος Παπακόλων: 'The Gospel of Saint John the Divine the son of
INTRODUCTION.

D. Zebedee, the Apostle and Evangelist and the pure virgin, being one of the twelve Apostles, the beloved of our Lord Jesus Christ. He wrote it in Ephesus in Greek, and preached it in Asia first; and the number of the great chapters makes 20.' Then comes the register of Gr. titles, followed by a picture of John as an old man, and before him is S. Mary.

p. 504 after the subscription of John is statement in Arabic: اشترى هذا الكتاب المقدس الأربعة بشار متي ومرقس ولوئى ويوحنان الإبر الإله السيد الابن غريال المائة من الإبا البطاركة إمام الله تعالى رياسته سنين كثيرة وزينة سالمة مديدة وتفضع أعداء تحت أقدامه اتباعه من العلم خروص ابن خلاب مي ابن بشادة يبلغ فئة جديدة سليمانية خمسين فئة معاملة تأرية وصار ملك السيد الإبر الكرم البطريرك الإبرن غريال كتب هذا يوم الأرباء الماء الماء الثالث من شهر كيده سنة مارتي اثنين واربعين بعد الفق المله الاقطان اعداء الإبر رقنا الرب بركاتهم يكون معنا والشكر له ابداً 'This holy book of the four Gospels, Matthew and Mark and Luke and John, was bought by the father and the lord Patriarch Anba Gabriel the fifth (i.e. G. v) of the fathers the Patriarchs, may God most high prolong his primacy many years in length of time and peace, and humble his enemies under his feet. It was sold by the learned Baqum son of Michael Sany son of Bashadah, the amount of new Sulaimaniyan silver being fifty silver current coins, and the book became the possession of the father the honoured lord Patriarch Anba Gabriel. The date, the blessed fourth day, 4th of the month Kihak, year two hundred and forty after the thousand of the pure Martyrs happy and righteous (1525), may the Lord grant their blessings to be with us, and thanks to God for ever.'

After this comes another Arabic statement: المجد الله دايمًا ابداً للفلاص: للرب يا الله فلاص يقبل مكننا لتغير يرتحنا لالم أمي نعمة الله السامعي الكروي الرقصي من غير استحقاق وشير باسم رتنا يعشق السيد ان ليسوق هذا في الوقفية المذكرة طاهر هذه الورق بما كنت بالابكم السيد الإبر الإبريلي المعروف بالاسم الإبر وهو في عدة البطاركة السبع والسبعين من بطارة الأسكندرية لما كان دير القديس إبر الكنيسة انانتوبيس المعروف بدير القندورة بيره القيزن عامارًا بارباين وحلي من عدم السكان وفيه العرب واخذ هذا الكتاب من يد العرب الذي نهرو من جملة المهن وحلاناً لمعينة الله ما تقدور من القرو بواقع الاسم السيد الإبر الإبريلي الغريالى بما كتب في مكانه، يكون حكماً بطلبات العذر كل حزين والشهداء والقدسيين أمين والسبيس الله دايمًا ابداً

تاريخ رفع شهر فرسان المارك سنة 8. ACK8
DESCRIPTION OF THE MANUSCRIPTS.

'Glory to God for ever and ever. Salvation belongs to the Lord. D₁
0 God, the Saviour. Thus says the miserable John, unworthy servant
of the Church of God of the Christian people in the see of Mark, and
declares in the name of our Lord Jesus Christ that no one need attend
to the dedication mentioned on the back of this leaf by your father, my
lord, my father Gabriel, known by the name Amī, who was in the
number of the legitimate (?) Patriarchs the 77th of the Patriarchs of
Alexandria. Whereas the monastery of our holy father Antonius, known
as the monastery of Al 'Arabah in the desert of Al Kulzum inhabited by
monks, was vacant without residents, ravaged by the Arabs, and this book
was (then) taken from the hand of the Arabs, who ravaged the place
utterly, we have abrogated by the grace of God what was decreed by the
saying written down with the pen of my lord, my father the Patriarch
Gabriel, according as he wrote in his place, and it shall be abrogated
through the power of the priesthood proceeding from the true and holy
month, saying, 'Whatsoever ye release shall be released,' together with
the supplication of the Ever-Virgin and the Martyrs and the Saints Amen;
and adoration to God for ever and ever. Dated the 4th of the month
Bashons the blessed, year 1222 (1506).' Next is a further statement
calculating the difference between the year of the dedication and the
abrogation as 236 years, Arabic 243.

Another note refers to the MS. coming to the possession of the Church of the?
Martyrs Sergius and Bacchus of the great city Alexandria, 1537.'

On a leaf at the beginning is 'Portato da Egitto da me Girolamo Vecchietti, Anno 1594. J. B. Raymund bequeathed it to the Vatican.'

Besides the omissions in the tables, eleven only are peculiar to this MS.
The text is practically the same as D₂₃₄, though D₂, following the
corrections of D₁, has been often corrected by other MSS. and followed
by D₄₅, while D₄ again has been much corrected and contains most of
the later additions. D₁ may be classed with E₁₂Δ₁ and O. In all
the more important omissions D₁ agrees with the earlier MSS., and can
hardly be said to shew a different tradition of text.

The Gospel of Matthew was collated twice, the remainder once, by the
editor, 1890-93.

XIV century, paper, fol. 331 (±3), coll. 2, ll. 26-29, 40.3 x 28.5 cm., text
30 x 19, 27.7 x 19 cm., quinious, writing not much like any other, belonging
rather to the class of KNO, but thinner and probably earlier; punctuation,
red entication colon very rare; i. c. scarcely different in size from small and

VOL. 1.
INTRODUCTION.

The distinguished noquire is Dj'.Copt-Arab., c. Jf—
and ibn ibn The of ch. Bead has the signed foliated lines.
33°/A^/\ 33x137 Dj*
36x536 Dg
48x94 jl^tjfl
50x57 to completion John The the peculiar other closely of the fourth the the ibn is marked I, therefore no preface existed of any extent, verso is signed with name of Evangelist in Arabic: quire ending &c. KC ως, 17 χτ; or 17 χτ alone, with s. c., yellow is the predominant colour. No ornament except one cross on p. 1b with IC χτ αψρο and 1w; frontispieces to Gospels, first two with upper and outer border, last two only upper; lines of text of first pages have letters of various size.

Luke begins with CTP ΘΕΩ ΕΥΧΟΤΙΚΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.
p. 331b has six Arabic notes. The 1st contains the name of a deacon Joseph, and the short prayer ends with reference to the reader, writer, copyist, and reviser (المغ). 2nd and 3rd have no legible names, and are of no importance. 4th, قرأ فيه وطعام بموجب نسخ نقل منه نص خط يد المغير بخطايا الذي لا مسبوق اين يدي باسم مية الله بن غيريل 'Read in it, and toiling at the work of copying, transcribed it with writing of hand, the miserable for his sins, who is not worthy to be called by the name of Hibat Allah ibn Gabriel, ibn 2 ibn Abu '1-faraj, ibn Gabriel, ibn Fadhil Allah, ibn Abu '1-faraj, ibn 2 ibn Abu '1-faraj, Abu '1-masab ibn Yāsus, ibn Abu '1-faraj, ibn Sirjia;' then comes وكان نهاية مقالية السنة الذي نقلت منه نص خط اليه 'And the end of my collation in the year in which I copied it was the blessed fourth day, 10th of the month Maṣr 1309 (1593) of the Martyrs, the happy, the righteous.' 5th and 6th are very difficult to read, but of no importance, and the 6th may be dated 1453 (1737). There is no further indication of ancient or modern history of the volume. There seems a number on the last page, but whether it is 33° or 33° or 33b can hardly be determined. The text is perfect, and much less cut than the other MSS. While following closely D, and the corrections of that MS., it has many corrections from other MSS., and is of no great importance. There are sixteen omissions peculiar to the MS.

It was collated throughout by the editor, 1890-93.

D8, Copt.-Arab., Paris Nat. 14 A, perfect. A.D. 1593 (1309), paper. After John is written, كملت بشارة يوجنا لملب السور الإنجيلي وهي كمال الإنجيل المقدس بسلام من الله والسج وَالمجد لله دابعًا أبداً وكان تمامًا يرم الانثيّن مبارك اعشر من شهير مسري المبارك سنة 1453، الشهيدا الأطهار 'I completed the Gospel of John the beloved, the Apostle the Evangelist, and it is the completion of the holy Gospel, in peace of God; and adoration and glory to God for ever and ever. And it was finished on the blessed second day,
DESCRIPTION OF THE MANUSCRIPTS.

the 10th of the month Masri, the blessed, year 1309 of the pure Martyrs. D2
This date agrees precisely with the above colophon in D2, and, after sufficient comparison, there can be no doubt that this MS. was copied from D2 in 1593.

9. D3, Evv., Copt.-Arab., Rome Vat. 10 (Greg. 31), perfect. XIII-XIV D3 century, paper, fol. 504, ll. 20, 21, 25.2 x 17.2 cm., text 19.5 x 11.7 cm., quinions, writing peculiar and seven first pages much better than the rest, irregular, nearly upright, and possibly earlier than D2; punctuation, red & seldom used and degenerating into rough spot; l. c. often much larger than the small, with very slight ornament; ch. Copt. marked by red, ch. Gr. black uncial; Am. sec. and can. in black uncial; foliated on verso in black uncial, quire ending &c. like recto, signed with abbreviated name of Evangelist beside the number of the quire and folio on both pages. Remains of a cross occur at the beginning; Matthew has arched headpiece, but only one large letter at the first verse. Mark and Luke begin with three red lines of text, John with three large letters. The unnumbered pages at the beginning and end contain Arabic notes of births with the dates 1205 (1489), 1209 (1493), 1212 (1496), 1215 (1499).

The text follows D2 very closely, and was collated by the editor in 1891 and 1893 for Matthew, Mark 1, Luke 24, and John 8.

10. D4, Evv., Copt.-Arab., London Brit. Mus. Additional 5995 (Rieu D4 795, Greg. 9), imperfect. XIV? century, paper, fol. 233 (+7), ll. 31-33, 39.8 x 26.4 cm., text 32.7 x 17.5 cm., quinions, writing rather irregular and small compared with the earlier MSS.; punctuation, + & usually placed rather high; l. c. not much larger than small; ch. Copt. with red uncial; a. c. black reddened; Am. sec. and can. in black cursives: foliated on verso, which is signed with KÂ.T.A, the name of the Evangelist being written upon recto: quire ending &c. have folio number also on recto, number of quire on recto alone, IHΣ ΠΧC ΠΑ.Ι ΝΠ.Ι, and sometimes ΠΑ.Ι ΠΠΙ 'pity us,' or 'me,' upon each page, and a. c. o.: orn. scanty, one headpiece alone surviving.

The modern first page has with وصف السيدة بالبراءوس 'dedication to the Lady at Al Baramus' (a monastery in the Nitrian valley) a cross and ΙΧΟΣ ΠΧΡΗΣΤΟΣ ΠΑΥΡΙ ΕΦΠΟΥΤΡ ΠΙΝΠ ΑΥΣΡΟ ΑΥ 'Jesus Christ the Son of God the cross has conquered.' Headpiece with ΧΤΕΘΕΙ ἩΧΙΝΕ ΠΕΡΙ ΑΓΑΓΓΕΛΙΟΝ ΕΕΤ ΓΟΡΠΙ ΕΙΜΙΑΤΙΝΙ ΑΓΙΟΣ ΠΑΥΡΙ ΕΠΩΤΗΡ 'With God, Jesus Christ, the four holy Gospels, first the preaching of Saint Matthew the chosen.'

At the modern end of Matthew are two unimportant Arabic notes, one beginning with the date 1501 (1785). At the modern end of Mark is
INTRODUCTION.

D4 a short prayer mentioning, as in the first, the priests George and 'Atih his father. After the modern end of John is the following statement:

Then رَكَعَ مِرَأَةَ هَذَا الْمَحْفُوْضُ الْشَّرِيفُ الأَعْلَى الْطَّاهِرُ وَالْمَصِبَاحُ الْدُّخَابُرُ فِي الْيَوْم

أَرْضَا رَابِعَ عَشْرَةِ بُوْنَةَ الْمَارِكَةِ سَنَةَ سَتِّيْرِ بُبِيْهِ الشَّهِيْدُ وَأَمَامُ تَأْوِيقٍ الْأَمِينِ يفْقُرُ

أَكْثَرَ مِنَ أَرْبَعَةِ مَيْاَةِ سَنَةٍ وَهَذَا رَسُومُ دِيْرِ الْبِرْمُوسُ الَّذِي لِسَادَاتِ الأَيَاَ الْرُّومُ

مُكْسِمِينَ وَدِمَادِيوْسُ بَرْيَةٍ شَهَائِتٍ وَأَدِي الْأَطْرَافِ عِنْدَ اللَّهِ تَحَمَّلَى إِلَى الْإِطْمَ

امَينَ تَرَى بُيْدَةٍ لِّلْقَيْرِ إِبْنِ إِبْرَاهِيمَ ابْنِ سَمَّنَ النَّاسِقِ الْمِسْرَىٰ الْهَنَّ يَعْضُوُّ الْمُهْتَمِ

ِمَنْ لَيْ تَعْبُدُ فِي مَكْرَمَ السَّمَوَاتِ اِمْنِ كَيْرَالِيْمَوْنَ,”

The restoration of this noble volume of the pure Gospel, (which is) a shining light, was fully completed on the fourth day, the 14th of Bûnnah the blessed, year 1492 (1776). And as for the original date, it overpasses more than 400 years. And this book belongs to the monastery of Al Baramûs, which (is dedicated) to my lords the Greek fathers Maksimûs and Domȃdûs in the desert of Shhât Wady al Itrân, may God most high prosper it for ever Amen. It was restored by the hand of the sinner Ibrâhîm son of Simon the copyst, may Christ our God reward him who provided for it and him who toiled, in his heavenly kingdoms Amen Kyrie eleison.’

The Hijrah date is also given as 1190. 1376 might not be too early for the MS. Gen. Turner brought it from Egypt in Aug. 1801.

Lacunae, Matthew 1, 1—5, 29 ... ΠΕΚ Mellon, 8, 17 ΟΠΟΓ

ἀφικτὶ—9, 13 ... Ω ΠΕ, 28, 12 to the end of the Gospel. Mark

15, 33 ΑΟΥΧΑΚΙ to the end of the Gospel. Luke 1, 1—4 ... ἐπ-

ελλειπάρ, 6, 9 ἜΠΕ—7, 28 2Ε, 8, 20—44 ... ἘΠΟ, 24, 46

ΟΠΟΓ ΠΡΕΥ to the end of the Gospel. John 1, 1—41, 7, 8 ΑΝΟΚ—

30 ... ΕΧΩΨ, 8, 22—41 ... ΝΕΩΤΕΝ, 21, 18 2Ε to the end of the Gospel.

The text contains many of the additions, while following D1 or rather D2,3 with sufficient regularity.

Matthew, also Mark 1—5, 17, ch. 13, 22 to end of ch. 14, Luke 9, 49 to end of 10, ch. 24, John 4, 31 to end of 5, and ch. 8 were collated by the editor, 1890—93.

Δ1 11. Δ1, Evv., Copt., London Brit. Mus. Oriental 3381 (Greg. 14), imperfect. XIII century, paper, foll. 298 (+7), col. 1, ll. 25, 33 x 24 cm., text 23.2 x 19 cm., quiniones, writing very bold and leaning sometimes to the right. There is a pencil note inviting comparison with Add. 5997, but the writing and ornament of that MS. dated 1274 seem quite different and later, more like D2: punctuation, red + + · · · ; l. c. measure more than three lines of text with rather well painted ornament, including
DESCRIPTION OF THE MANUSCRIPTS.

birds in bright yellow, red, and black; a. c. black reddened; ch. Copt. Δ mark by large capitals and sometimes one thicker archaic line of text; Am. sec. and can. in black unials, recent Arabic titles and endings of chapters: paginated for every second page on verso, ΚΑΤΔ on verso and Evangelist's name on recto: quire ending &c. perhaps original signed with pages and quire number, ΙΓΧ, ΥΤ with a. c. o. The ancient frontispieces of Mark, Luke, and John survive of various size, also some very quaint letters and rough ornament, but no pictures.

After the subscription of Matthew is in red πος Δριοναι πεπιπερετοροπι εταοεδι Βικτυρ δεκαί 'Lord have pity on the sinner who wrote, Biktör, Amen,' followed by an Arabic note في ملك مالطة رافائيل غربان الادفو املأ ومعرفًا فاسًا ويطلب من كمن طالع فيه بدعوا لهبغرن حطاءا، والرب يعوضهم امهات فذلك في ملكوت السوات 'Amongst the possessions of the miserable Rafael Gabriel of Edffî, wandering and lame, who begs all studying in it to pray for him pardon of his sins, and the Lord will reward them twice as much in his kingdom of the heavens.'

fol. 86 is recent, and bears an Arabic note written by Hanîn, minister of the Church of the Virgin in Ḥarât ar-ṣūm in Cairo, with date ΑΦΙΟ 1519 (1803). After the subscription of Luke is again in red πος Δριοναι πεπιπερετοροπι (the needy) εταοεδι Βικτυρ δεκαί nearly as above. fol. 160 restored, again refers to the labours of Hanîn. At the end, fol. 297, is the following Arabic colophon, 'And the copyist poor and wretched humbles himself (lit. beats a number of repentances, مطالوات) under the feet of every one who reads in it, (begging him) to remember him in the end of his prayers, and whoever prays a prayer shall have himself the double. And the end of the restoration of this holy book of the four holy Gospels, rivers of water of life, was on the blessed first day, the 7th خلت of the month Kihak the blessed, year 1510 of the pure and happy Martyrs' years' (a side note states that the name of the restorer was Moses, a priest of the Church of our Lady as-Sîrâniyah, i.e. one of the Nîtrîan monasteries). 'And he who provided for the work was our father' (who is further praised and compared with S. John, Abraham, and Melchizedek) 'our bishop Athanasius, who is known as the' (the local name is erased),—'may the Lord prolong his life, and strengthen him on his throne for many years, and speedily humble his enemies, by the intercession of the Lady Saint Mary Amen.' Then a note on fol. 298 further records the studies of the priest Hanîn.

At the beginning of the book is a memorandum: 'I obtained this MS. of the Memphitic Egyptian Gospels at Cairo in March, 1864, from the
INTRODUCTION.

Δ1 Rev’d. R. T. Lieder, who purchased it many years before from the Bishop of Luxor. The MS. came from Esneh, and was used by Mr. Lieder in the preparation of his folio edition of the Coptic N. T. published in London in 1848-52 under the auspices of S. P. C. K. The oldest parts of this MS. are believed to belong to the twelfth century, John Drury Geden.” After this is a further note: ‘By of the Rev’d. Alfred S. Geden, 11 Oct. 1866.’

Lacunae, Matthew 1, 1—9. 4, 8 ΠΙΚΟΣΠΟΡΟΣ—21. 12, 3 ΧΕ 1ο—17 ... ΕΤΟΤΥ, 13, 50 ΓΥΜΠΙ—14, 6 ... ΡΧΕ. Mark 15, 46 επι to the end of the Gospel. Luke 1, 26—28 ... ΕΑΡΟΤΩ, 3, 15 ΠΟΠΟΣΗΤ—28 ... ΚΩΣΚΑ, 4, 43 ΠΤΑΠΙ—5, 11, 5, 21 ΦΑΙ—34 ... ΕΕΕΕΤΕΝ, 6, 21 ΤΕΕΝΝΑΚΟΒΙ—26 ... ΠΥΤΕΝ ΕΥ, 8, 10 ΣΤΟΙ—29 ... ΠΕΔΚΣ, 10, 6 ΤΕΕΝΝΑΙΡΗΝ—22, 27 ... ΑΙΑΚΩΝΙ. John 8, 48 ΧΕ 2ο—9, 2, 14, 30 ΕΛΙ—16, 9, 20, 6 ΕΔΟΥΝ to the end of the Gospel.

The text in Matthew is so like Β that the MS. was first styled Β, but many differences occurred in the rest of the Gospels, and the sign Δ1 was employed instead. In Mark it shows none of the additions of the tables, and with Α1 may be supposed to have the purest text in that Gospel. In Luke and John it has probably the same text as Ο, but the fragmentary condition prevents certainty. There are a few indications of greater likeness to Gr. B, which may point to another tradition, or to correction by other Greek MSS. of that type formerly existing in Egypt.

Matthew was collated twice, and the rest of the Gospels once, by the editor in 1890-92.

Δ2 12. Δ2, Evv., Copt., Old Cairo Church of S. Mercurius called Abu Saifain (Greg. 39), perfect, not cut, and only occasionally patched. A.D. 1327, an. Mart. 1043, paper, tall. 393, ll. 27 rarely fewer, 38.8 x 28 cm., text 27.5 x 17.8 cm., quinions, writing like ΛΜ; punctuation, red: Δε... l. c. usually gilt with blue and red ornament, often very beautiful, birds very rare; s. c. black reddened and occasionally red for Am. sec.; ch. Copt. numbered with large blue reddened uncials, and usually marked by line of tall gilt or blue or black ornamented letters and a second line of red; Am. sec. and can. black and red uncials, and often the first word or more red: foliated on verso, where also is ΚΑΤΑ, with ΑΑΤΕΕΝΕΝ ΑΕΑΡΚΟΝ ΛΟΤΚΑΝ ΜΑΤΗΠΗΝ on recto: quire ending &c. both recto and verso paged IC ΧC, υC ΘC, with s. c. ο.: orn. sumptuous and delicate at frontispieces, but no pictures. Two first leaves are lost.

The subscription to Matthew ends with Χ Χ ΕΛΕΓΚ : ΠΙΝΑ : ΦΑΠΕΙ 12, afterwards in red ΠΟΧ ΑΠΟΙΝΗΑΙ ΠΕΝΝΗΠΕΡΕΠΕΡΗΠ ΠΟΙ ΦΣΤΑΚΟΔΑΙ ΕΕΕΑΚ ΠΕΕΗ Χ ΕΕΕΗ 'Time of the Martyrs 1042,
DESCRIPTION OF THE MANUSCRIPTS.

The splendid frontispiece before the first page of Mark has inscribed in Arabic, 'And Jesus came to Galilee preaching the Gospel of the kingdom of God, saying, "The time hath been fulfilled and the kingdom of God hath come near, repent and believe the Gospel."' Also the dedication, in dedication sure and perpetual, settled to the church of the noble martyr Mercurius in the street of the River in Cairo the preserved.' The Nile formerly flowed near the monasteries of Old Cairo (see note, p. 116, Anecdota Oxon., Sem. Series vii). After the subscription comes in red the same statement of the writer, except that he calls himself Miæhinn, and puts the date last. Another fine frontispiece inscribed with Luke 24, 46-48, then the same first page with dedication, and another hand has written in the text AEKAPRIOC AΛΑΧΙΣΤΟC Χϩ ρα&ν εβολ 'forgive him.' After the subscription of Luke occurs a line of cryptogram, ἡαβακη: οτητα: εντ ηνελεαν: ομη ϖνετς δλει, with the kind help of M. Bouiant this was interpreted Miæhinn oxeec fε ναι ρα&ν οεεην οεεην 'The needy Thomas, God pity him.' After this in graceful, tall letters Ἄοο τεστιν οοπον αριστερώv ρα&ν θείημα ρα&ν ετερελστον θενκεν απηοτ ικον οτοο χϩ ρα&ν οοπονο ικαι. οτοο, υενηατ εαροη. οτοο οοπερτοια ρα&ν θεναικοςεος εκ ετερονκ. οοπερεποταοι οοτα ενεοτεπενος οοο θιλι εχωον θεντεκχιον, οοπερεπει εδοτη τηνεοταταναο οοτα ενεοτεπενον ρα&ν 'Remember Lord, Makarios the son of the priest Mina, who is at rest in the bosom of the fathers okov and forgive him his sins and have compassion upon him, and take not vengeance on him in this perishable world, let not an enemy attack him or his brother, and shelter them in thy hand. Let not Satan attack them, and be with them for ever and for ever Amen.' The frontispiece of John has the passage 12, 44-46, with first page and dedication as before, but there is no subscription or colophon. The book is bound in dilapidated red morocco, and preserved with care in the church, where, through the liberal kindness of the priest Abd al-Malik, the editor was
\[ \Delta_2 \] permitted to examine and collate Matthew, Mark 1, Luke 24, John 8. The text follows \( \Delta_1 \) so closely in Matthew that it was styled \( \Delta_2 \), but the similarity does not extend beyond that Gospel. It appears to have some of the later additions, and there is no reason to suppose that the text is important. It would be well to collate the whole book in hope of supporting the peculiar readings of \( \Delta_1 \) and \( O \), and further to photograph the magnificent ornament.

13. \( E_1 \), Evv., Copt.-Arab., London Brit. Mus. Oriental 1315 (Greg. 11), perfect. A.D. 1208, an. Mart. 924 Mechir, Jan.–Feb., paper, foll. 447 (+10), coll. 2, ll. 22, 34.2 x 26 cm., text 24.3 x 18.2 cm., quinions, but irregular, writing probably by the same hand as \( D_1 \); punctuation, \( \vdash : \vdash : \vdash : \vdash \); \( \sigma \, \varepsilon \, \xi \, \phi \) sometimes reddened; i.e. measuring more than two lines of text red and black, sometimes ornamented and with green; s.c. black and red, and slightly ornamented, and sometimes preceded by 3; ch. Copt. marked by one red line of text with large capitals and uncials numbers; Am. sec. and can. uncials (in Mark also cursives): paginated for every second page on verso, which is usually signed with \( \kappa \alpha \tau \alpha \), and recto usually has the Evangelist’s name: quire ending &c. \( IC \, \chi \, \kappa \, \theta \) or \( OC \), with s. c. o., and page numbered on recto also: orn. scanty, and bird capitals rare.

p. 2\textsuperscript{b} has large thin cross, as in \( D_1 \), extending to the four sides, without a central figure, but with the four medallions cut away, on these vacant spaces is \( \gamma \lambda \alpha \nu \pi \gamma \kappa \nu c \, \lambda \mu \nu c \, \mu \upmu c \, \nu \tau e \pi w \nu d c \), and within \( \tau c \, \pi \chi c \, \alpha \, \beta o \) (see \( D_1 \)), and below the two lower circles at the foot of the cross \( \phi \, \kappa \, \alpha \, \mu \, \mu c o \, \tau \, \iota \, \pi e c e r n o b i \, \xi w r t c \, \tau c \, \epsilon \epsilon o u c o l c c \, h a c c c \) (\( \times \, ? \)?) \( \alpha e n h \, \alpha e n h \) ‘God pity the wretched (\( \chi o v i \)) sinner Gorgis son of Mûhêdêb the humpbacked? Amen Amen.’ Remains of two or three other letters appear below.

p. 3\textsuperscript{a} simple rectangular headpiece contains \( \epsilon f r a n \, f i w t \, \pi e a m c h k r i \, \pi e a m c h p i a \, \epsilon o o t a \, e c e c e m n o s t - n o b t \, \pi o w t \) ‘(In) the name of the Father and the Son and the Holy Spirit being in one Deity.’ Then two red lines \( \epsilon c e b i o c \, \epsilon k a r p i a n o c \, \pi e a m c h r i t \) (\( \alpha c o n \)) \( \epsilon e n o c \, \chi e r e . \, d e u n n o c e e n \, \pi a l e p a n a p e a c o c \) \( \alpha t t a g i \) \( e t - s o c i \, a c i r i \, w c i k o c \, \pi o w t i g t \, \epsilon e e t e l a s i c i \, \pi e l l - o c t o n o a k \, e e b e p i c \, \pi e t a g c l e i o n \, e t e r c e - f w n c i n \) \( \pi e l l o c e r n o c \) \( \pi e n t e - f i a t \) \( \pi e n t e - f i a t \) \( \pi o m a n h n w - c i c \). \( o t o c \, \alpha t t c o \, e p n c h l e n g a n l c i c i \, \pi e n g a n - u p w c i c \) \( e e b e p i c \) \( \pi o w n c e e a \) \( \pi e n t a g o \)
Eusebius to Karpianos my beloved brother in the Lord greeting,—

Ammonios indeed the Alexandrian of the highest rank bestowed as it seems great love of labour and diligence upon the four Gospels, harmonising them and making the lections agree, having besought Christ with toil and watching concerning the agreement of their contents, and the context (σαια) of the sections. With reference to which we have been urgently constrained; (and) after much pains, and by the help of the Lord at length we put forth [these canons, from consideration\(^1\) for the three writers (M. L. J.); that we may be saved from scandal, and escape the trouble of what has been done and asserted in this matter, for they have despised the word of all who are deficient (in learning) and ignorant. Yet (the Gospels) are a fountain of life and a cause of salvation, so it has pleased me to arrange for thee the number of ten canons to put to shame our opponents. The first indeed of the number (is for) the things which each of the four Evangelists was saying similarly to each. This moreover is the scheme of the canons (written) below, and for each of the four Gospels there are numbers indicating them.'

\(^1\) 'for the continuity of.'
Then follow the tables, and at the end comes ἐν Παναι τῇ Ἰερουσαλήμ Ἀγιοστός Ἰωάννης τοῦ Καρπιανοῦ, εὐαγγελικό ἐπίλεγμα ἐπιθετικόν ἑπταοχον Ἕββην Ἠλευσελίων Χειμακούφην ἐτελευσάτο σαλί γαρος εἰς ἐν αὐτώ νῦν Ἐπισκόπηρῳ ἤτεφτ the place

\[\text{Finished are the canons which Eusebios wrote for Karplanos, to show him the passages which agreed together in the four Gospels, when that man wrote to him about this thing, in peace of God Amen.'} \]

p. 1\textsuperscript{2} ἐν Παναι τῇ Ἰερουσαλήμ Ἀγιοστός Ἰωάννης τοῦ Καρπιανοῦ, εὐαγγελικό ἐπίλεγμα ἐπιθετικόν Ναβαρρίου ἔσσεται πολλοῖς ὑποκείμενοι. Οὐαι ἐν τῷ τῇ μικρῇ ἱππαρχικῇ ἀρχηγῷ Μαθαθιστήν ἔστησεν Ἀγιοστός Ἰωάννης τοῦ Καρπιανοῦ, εὐαγγελικό ἐπιθετικόν ἐπιθετικόν ἑπταοχον Ἕββην Ἠλευσελίων Χειμακούφην ἐτελευσάτο σαλί γαρος εἰς ἐν αὐτώ νῦν Ἐπισκόπηρῳ ἤτεφτ the place

\[\text{Then under small headpiece of interlacing ornament comes the same prologue to Matthew as in C\textsubscript{1} with a few variants, some of which have been used in the description of C\textsubscript{1}: om. οὐκοτ ἕως ἑρείπη ἕαβαθ, add ἐρειον κα τημερείαν ἤπειρον ὑποτῆς γαρ ἀποτρέπουσι των προηγούμενων ἀναπαραβασισμων ἐνώς παρά πάσης ἡμερας τῇ παρεσκευῇ σελαί σὺ ὑπάρχει τῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικῇ ἐπιθετικ://google.com
DESCRIPTION OF THE MANUSCRIPTS.

Saint Matthew the Evangelist, one of the twelve Apostles, and called Levi (the) Galilean of the city Nazareth, wrote his Gospel in the Hebrew language in the land of Palestine for the unbelieving Jews in the first year of the reign of Claudius the king, after the Ascension of Christ our Lord nine years, and he preached it in Jerusalem and Tyre and Tarsus, and went to the Indies (אֵנְסְתָּה) and preached it, and went to the city of the cannibals and baptised them and returned to Jerusalem (and) preached it there. Then Saint John the son of Zebedee translated it in the city Nilas. And he finished his conflict the 11th of the month Paopi, may his holy blessing be with us all, Amen.

The Gospel of Matthew then begins under small headpiece with one line of ornamented letters and one of semi-archaic. Before the beginning of Mark, on a vacant page 137b, is an Arabic note: حسب هذا الكتاب المقدس على كنيسة القديس الشهيد للليل بور جرج بدير الطس 'This holy book is dedicated to the church of the holy and venerable martyr Saint George

1 Meaning 'the tongues'; this word is a corruption from the Arabic **Ephesians, I was joined to** and all points being omitted and **written as a line** — the word resembled السنس 'the tongues.'
INTRODUCTION.

E1 in Dair at-Tin' (probably the large church mentioned by Abu Sālih, near the church of S. John on the lake of Al Habash in Old Cairo. Makrisi says that this church of S. John was also called Dair at-Tin, Anecdota, pp. 131, 309). Then after threatening is given the date 'وكتب تاريخ تاسع عشرأمسكر سنة ثلاث وسبعين وتسع مية للعهد الأبرار. And it was written at the date 19th of Amshir, year 973 of the righteous Martyrs (1257).'

p. 138 headpiece and prologue as in C1 with variants, ḪTEEO ΠΑΤΗΡ ΚΕ ΙΟΣ ΚΕ ΤΟΠΗΑ ΔΥΙΟΧ as in D1 for ΤΑΡΧΗ &c., ἐρωτ for ἔβολ, add ἔτειν before ἔτειν, ἔτεινετποντ for ἔτοιμε; then ὁτὸς ἐκε- ῇρωμίκι ἐβολὴ ἔλλογ ἔκατενντος ὁτὸς ἐκτορν ἐβολὴ ἔπηκτὴν ἔκατενντος. ὁτὸς ἀκομὴν ἔτεινε- πετάλιον τηρεῖν ὁτὸς ἐκταξρὸ ἀγρι ἐκτεντε- σετή ἔκατενντος. ἔραιν ἐβολὴ ἔκατεν-

κινοι ἔρατεν ἀγρι ἐκτεντεσελνικ ὁτὸς ἀναλοιπον ἔκελον ἔτεινετ &c. 'and by it (or him) our mind is enlightened, and by it (or him) our hearts are (ΕΤ for ΕΥ) purified.' The following words are plainly another form of the passage in C1, but the construction seems to be confused. ἔτεινετ for ἔτει, ἐβολὴ for σαβολ, ἔτει for ὁτὸς ἔ, add ἔ before ἔτεινε., ἔννεκο for τέεε., ἔβολ ἔλλογ

ἐγγορυ ἔτατ ὅπη 'from the things of him which are heavy in' for ἔννεκο ὅπη, ὁτὸς ἐκτορν ἐβολὴ, ἔλλογ ἐκτεντεσελνικ for ἔλλογ, ἔτεινε for πνη, πνη; then instead of ἐκεν ἐκεξω ὅπτος ὅπτος, ἐκεν ἐκεν-γατ ἐβολὴ πν ετονεωτὸν ἔκατενντος ὁτὶ ὅπτος ὅπτος ἔλλογ ἔκατενντος ἔβολ ἔκατεν- τεσελνικι ἔπεκαταγέλιον ἓ ποτακτὶς ἔλλογ ἔκατεν

κινοι ἔρατεν ἀγρι ἐκτεντεσελνικ ὁτὸς ἀναλοιπον ἔκελον ἔτεινετ &c. 'who confess their deficiencies and know their offences, peace (reading ἐκεν ἐκεξω ὅπτος and ἔκατενντος) as he was constrained through the translation of thy Gospel which thou gavest to Mark thine Apostle. And he wrote it in the city Rome &c.' ΤΡΙ for ΠΕΚΑΡΙΕΕΑΟΣ, οὔεινιν ἔ before πυμν, then ᾿ΕΚ ΝΕ ΚΕΠΤΙΟΣ ἔι ΡΑΝΠΙΟΝΙΑΜ omitting ἔκεφαλεον, then ὅτονοικοι ΝΕ ΕΠΙΕΣΕΝaight
DESCRIPTION OF THE MANUSCRIPTS.

The number of his words is 1800. These are the numbers of the great chapters with all their contents. After the register comes Πιστιος Μαρκος πιστοποιος Πετρος Μαρκος Πετρος. Еστι μετατελεσθεν Μηνιωτης Ενεπερημος Μετατελεσθεν Μηνιωτης Εστι Μηνιωτης. Αυτος Μηνιωτης Εστι Μηνιωτης. Αυτος Μηνιωτης Εστι Μηνιωτης. Αυτος Μηνιωτης Εστι Μηνιωτης.

Saint Mark the Apostle and Evangelist and Martyr was the son of the sister of Barnabas, he was one of the seventy disciples and became a disciple of Peter. He wrote his Gospel in the fourth year of the reign of Claudius, after the Ascension of our Saviour twelve years. And our honourable father Peter the chief of the Apostles having preached it in Rome, thereupon our father Mark wrote it and preached it in the city Rakoti and its borders, and all Egypt, and Lybia, and Afrida, and the Pentapolis, and the Ethiopians, and he went to rest in Rakoti on the last of Pharmuti (J. reads 'on the last').

Then further Αυτος Μηνιωτης Εστι Μηνιωτης Εστι Μηνιωτης Εστι Μηνιωτης. Αυτος Μηνιωτης Εστι Μηνιωτης Εστι Μηνιωτης.
INTRODUCTION.

Ixxviii

Greek (Roman) writings. Mark, who became disciple of Peter, wrote the Gospel in Agallia (Galilee or possibly a version of Ἑὐαγγελία Εὐαγγελία), and preached of Christ that he is perfect man. When he had come to the baptism of John and began to be Son at thirty years and was caused to preach the kingdom of the heavens. And when the thirty years were finished, he by his own soul became a paschal victim for the world, and ran (his course) as a sheep and was slaughtered, and he gave good news of the resurrection of life to them who believed in him. The Gospel then begins with brightly coloured line of text, and two lines red and black reddened semi-archaic.

p. 215* prologue to Luke, beginning under headpiece Ἑνδραν &c. 'In the name' &c. as in D₁, the rest of the text as in C₁ with variants, Ἀναμενόμεν he shewed us' for εὑρετε, ετσοδι 'lofty' for πάντα υπερήφανην, ἐπιτενιηρ. for Ἑντρ., ἐπιτην for Ἑν, ἐπερωτημένο 'light giving' for εὐπρεποτε, ἀντιτοτο τον 'was ratified' for Ἑνεοτε, ἀνοσω χαίρουμεν 'his wonders were manifested' for ἀρχεροπηνυτ ἀρχεροπηνυτ, παραλογον add ἀρχεροπηνυτ 'of his signs,' ἀρχεροπηνυτ ἀρχεροπηνυτ 'his wonders were surpassing,' lit. found power (を作る) for ἐν ἐπισχόντος &c., ὁτοιοιοσοι for κατακ, τεχνετηνυτ 'his greatness' for πενσων, Υαρενεπ 'let us' for τενεπ, καθι 'write' for καλογραφιν, ετασσελον ἄπιεασιον for ἄμια ἄπιεασιον &c., om. ὁτοι, ερεπερερεοθ εἰσώξαμ ψωμὶ πεταλ 'his holy blessing be with us' for τεχνετεκεια &c., πικεφ. 'the chapters' for περικ, πᾶτι ἐκεφαλεον ὅσεμιν πε κεπτιοκ ἐναμενες 'are 84 Greek chapters, Coptic 94 lections' for ὁπιτηνυτ, ὤτο τε ἐκσνφρων for ἠδα ἐκσφρων, ὁδ. περισσαὶ τὸ ψάγγον ἱκανοὶ '72, his words 3000' for ἠδ &c. to τὸ ψάγγον. Then the register, after which as follows: Πιλισκάριος λογκας οὐδε πε τεπμὸ ἀδελαντικε πε ὁτοι,
The blessed Luke was one of the seventy disciples, and he was the disciple of Peter the Apostle the chief of the Apostles, having been a physician and native of Antioch and a painter. He wrote his Gospel in the language of the Greeks in Rakoti to Theophilus the king, in the eleventh year of Claudius the king, after the Ascension of our Lord Jesus Christ twenty-two years. And Paul preached it first, and then again Luke preached it after him. And he was beheaded in Rome, and finished his witness the 24th day of Paopi in the peace of God Amen.
'Luke, the disciple of Paul, and his companion, wrote his Gospel for (lit. in) the Dispersion, and he it was who wrote the Acts of the Apostles and their works. And he revealed in his Gospel the High Priesthood of Christ by the combination in him of the tribe of Levi and the tribe of Judas, that (thus) he might reveal that the Son of God was indeed a priest and a king, because he was of the seed of David and of the tribe of Aaron by birth according to the flesh. And in the works of the disciples and their acts he manifested therein the works of each of them, and (especially) the witness of Paul, how he went from Jerusalem to Rome at the hands of Festus the governor.'

Next comes the same Arabic note of dedication as before; afterwards the Gospel begins with one line of text large and brightly coloured, followed by a semi-archaic line. The same Arabic note occurs on the vacant page before the prologue to John, which begins Ἡμεῖς ἔχουσιν. Ποιεόμεθα; εὐαγγελία ταῦτα ἐπιβδομάδας παρακλήσεως παρακλήσεως αὐτού περὶ εὐαγγελίας ἤπειρος. ἡ οἰκουμένη ἡ θεοτόκη τῆς δικαιοσύνης ἀπετελεῖται ἐκ οἱ καὶ ἑβδομάδοι. Σὺ περὶ τοὺς πάντες τοὺς παρακελεύοντάς σε, ὦ διδάσκαλε, δόξα σοι."
DESCRIPTION OF THE MANUSCRIPTS.

1xxxi

the number of his great chapters of the Gospel is 20, Coptic 51 lections, $E_1$
small 232, 135 in common, 97 peculiar, and there are 360 stichoi and
2820 signs, and the number of his words is 2400. The titles of the great
chapters, viz. 20 chapters, are.' Then comes the register, and under a
headpiece begins the Gospel, like Mark. After the subscription is the
following: Χρονιος τον Αιωνα Φραεμωνε Αεξιρ
coivα ιημαβει ιηπεηςουρ εδομι Φι Ναι
Ειπιανι ιαλαξικ εταςια ιεην ιεην 'In the
time of the holy Martya 924, of the month Mechir the fourteenth day,
sabbath of the Fast. God pity the worthless, least (of all men) who
wrote Amen Amen.'

Nothing further is known of the book except that it was bought of
Sir Charles Murray, June 1875.

The text, profusely glossed in Arabic, follows $D_1$ with much similarity
except in the earlier chapters of Luke, but there is sufficient difference
throughout to require a different letter for classification. In Luke and
still more in John it is very close to $J_1$, having also the same prologues
as $J_2$. There are seventeen omissions besides those in the tables.

Matthew was collated twice, and the rest once, by the editor, 1890–93.

imperfect. XIII century, paper, fols. 264 (+6), coll. 2, ll. 32, 24.7 $\times$ 16.3 cm.,
text 21 $\times$ 12.5 cm., quinions, writing unlike the earlier MSS., more regular
than $H_1$, and rather neater and smaller than $G_2$, which it most resembles;
punctuation, red $+$ $+$ $+$ ; I. c. measuring more than four lines of text,
coloured and with well-drawn ornament; e. c. red, and black reddened;
ch. Copt. marked by two red lines of text, numbered with gilt uncials;
ch. Gr. with smaller red uncials and Ρημι; Am. sec. and can. cursive,
can. red: foliated on verso with uncials (occasionally paginated in John):
quire ending $&$. KE Ο€C, NI KA, KE TC; IV XY, HIC ΠΧC,
VC ΘC, with s. c. o., number written also on recto, KA TA on verso,
am and name of Evangelist on recto: orn. scanty, but of good style, fine
geometric figures before Mark and John, gilt and archaic letters at
beginning of Mark, Luke, and John, no pictures.

A fragmentary and recent unnumbered leaf has كتاب الأرعة الأنجيل
The book of the four
Gospels, Coptic Buhairic (?), dedicated (to) Dair Abuna Antonius in the
desert of Al 'Arabah.' Buhairic is spelt with the wrong $h$, and is never
mentioned elsewhere in these MSS. There are two other Arabic notes on
these recent first pages, and a rough cross on restored leaf with Χρεπ
πιξε ιν€ ΠΧ€ Τ€ Θ€ περερ ςπο 'Hail the cross (of)
INTRODUCTION.

Jesus Christ the Son of God the conqueror. The same prologue as in E₁ with register and notices of the life of Matthew occurs in the restored part.

p. 73ᵇ (ancient) has prologue &c. of Mark following the variants of E₁, and the register with numerals in cursive as well as uncial.

pp. 76ᵃ and 77ᵇ have unimportant Arabic prayers without names, 77ᵇ

In the name of God the merciful and clement. Glory to God in the height. And he who provided for the restoration of this holy book, which is the Gospel, was the miserable for his sins, Athanasius called bishop of the see of Abutij, consecrated by his father and his master the lord and father the Patriarch Anba Yannas the seventh after the hundred of the fathers. May God in heaven strengthen him upon his throne. And the date of this book the first (i.e. the ancient part) Coptic year 908 (1192).'

At the side is the signature of ΠΙΗΗΚΙ ΑΓΑΝΑΣΙΟΣ ΤΑΛΛΟΘΗΚΗ 'the poor Athanasios of Apothékè; and below are two more lines:

And it became the property of the miserable (the lowly one whose signature is ⁹) above, who prays and beseeches of all who read in it to invoke for him mercy and forgiveness of sins.' The Gospel of Mark begins under triple round-arched headpiece with line of tall gilt letters, two lines of archaic, one smaller gilt, one archaic.

p. 122ᵃ is probably out of place, containing the following:

Let us begin, with the help of God, and write the Gospel of Luke the Apostle; may his holy blessing be with us.'

fol. 123 is probably an insertion, having

'Let us begin, with the help of God, and write the Gospel of Luke the Apostle; may his holy blessing be with us.'

¹ 'The same prologue as in E₁ with register and notices of the life of Matthew occurs in the restored part.'
**DESCRIPTION OF THE MANUSCRIPTS.**

... disposed variants.

And the number of the great chapters according to what is established in the writings of the orthodox is 84 Greek chapters, Coptic 97 lessons, and small 342, in common 270, peculiar 72, and the number of his words 3000. And these are the great Greek chapters.' Then the register and notice of Luke as in E₁ with slight variants.

p. 125b contains another colophon of Athanasius with his signature as before, except correct Φο. for Φα, and the date ΑΦΗ 1508 (1792), recording the sure and perpetual dedication to the monastery of the great Saint the father Antonius in the desert of Al 'Arabah, east of Itilh, and let it not be sold, or pledged, or borrowed, or disposed of in any way of causing its loss, and whoever trangresses this let him be excommunicated, cut off and interdicted by the severe word of God, and have his part with Judas the traitor, Simon the sorcerer, and Herod the blighted, and Diocletian (Νας) the unbeliever, and Dāthān and Abīrām.' And that (the book) 'was the property of the miserable the lowly one whose signature and name are above, who also says: "It is ordered that (the book) should go to the monastery mentioned above." And upon the children of obedience may there descend blessings; and thanks to God for ever and ever, in year 10.8 ΑΦΗ 1508 Coptic (1792), 2nd of the month Abīb;

then كان خلا رول الأرز القمح بالكيل المعرمي حصة عشر ريال وربنا يغفر الكرب عن خلفه والسكاره ابداً أمين: 'The price of the ardeb of wheat by Egyptian measure reached 25 riyāl (reals), and may our Lord remove the distress from his creatures, and thanks to God for ever Amen.' Mr. A. G. Ellis kindly verified the fact of this famine in Jabarti's history, where it is said that the price of the ardeb (5 bushels) rose to 18 taleris (dollars). Spiro (Vocabulary, Cairo, 1895) gives riyāl = 20 piastres, therefore equivalent to a dollar or thaler.

p. 126b the same prologue as in E₁ with variants of that MS.; then a graceful pointed-arched headpiece with cusps for the beginning of the Gospel, and arrangement of lines of text much as for Mark. Prologue &c. for John as in E₁, variants: om. ΠΕΡΩ in notice of John, ΘΕΝ-ΝΙΕΟΥ ΠΤΕΠΑΙΑΙA 'in the borders of Asia,' also ΤΗΝ for ΠΙΑΡΙΕΛΛΟΟ, ΠΑ for ΠΑ, ΕΨΨΨΨ for ΑΝΑΧΨΨΨΨ. After ending of John is كتب نسخة الأول في سنة 1.8 'the copy of the first was written (in the) Coptic year 908,' but this is plainly written over an erasure.

The book was bought of N. Nassif in May 1869.
INTRODUCTION.

E₂ Lacunae, Matthew 1, i.—4, 24... ΠΑΣ Ἱ, John 16, 33 ἈΛΛΑ—
17, 14... ΔΝ ΝΕ.

The text follows E₁ with great regularity, but has been corrected from
other MSS., and in the early chapters of Luke, where E₁ leaves D₁, E₂
keeps with D₁; E₂ usually follows the corrections of E₁; in Matthew 9,
13 has 'to repentance,' Mark 14, 24 'new,' Luke 11, 4 'but deliver us
from evil,' John 8, 29 'my Father,' important additions which with the style
of writing confirm the idea that the date of 1192 is too early, and that the
latter part of the thirteenth century is the more probable time of writing.

Matthew and Mark, Luke i—3, 13, ch. 24, John 8 have been collated, and
all the readings of E₁ have been examined in E₂, by the editor, 1892–93.

Bible Society (Greg. 14⁴), perfect. A.D. 1816–1818, paper, foll. 375.

This MS. agrees regularly with E₁ in arrangement and text of the
prologues &c. and Gospels, and appears to have been copied from E₁.

Part of Matthew was collated by the editor, also Mark 1, Luke 24, John 8.

33⁰³ (Greg. 20), imperfect. A.D. 1216, an. Mart. 932, foll. 291 (+3),
col. i, ll. 25, 30 x 23 cm., text 25.3 x 18 cm., quinions, writing upright
and neat, unlike other MSS.; punctuation, red 9; l. c. three lines of
text, coloured and with attached ornament; s. c. when reddened are more
carefully painted than in other MSS.; ch. Copt. numbered with red uncials;
Arabic titles and liturgical indications; Am. sec. and can. black, probably
of the date of the corrections (see p. 4¹): no foliation or pagination, the
Evangelist's name is sometimes seen on verso; quire ending &c. with
ἰτ ἔτ, ΤC EC, with or without ΠΑΙ ΝΗΙ 'pity me,' ΑΠΙΧΟΗΕΙΝ
ἐποί 'help me,' ἹΩ ΝΗΙ ἙΒΟΛ 'forgive me,' ΟΥΟΡ ΝΑΓΕΕΤ
'and save me,' ΠΑΙ ΝΗΙ ἙΦΙ 'God,' ΑΠΙΧΟΗΕΙΝ ΝΟΕ 'Lord,'
with s. c. o. and uncial numbers: orn. scanty and poor, headpieces to Mark
and John preserved.

At the end of the subscription of Matthew is ΧΡΩΝΟ ΡΧΠΘΕ

'In the time of the Martyrs 932 (1216).' Mark begins under simply
ornamented headpiece, with two archaic and one red line of text. John
begins under similar headpiece.

p. 290b (recent) contains an Arabic statement: 'Remember, O brothers,
with spiritual love the misery and wretchedness of my soul, I the poor
sinner who took the talent of my lord and master, who said to me, "Take
it and trade with it and make profit." So I took it, wretch and slothful
sluggard, and I dug a hole and placed it in the earth, and I said, "Verily,
my master is slow of coming, and truly there are the prayers of the Saints."
DESCRIPTION OF THE MANUSCRIPTS.

Verily, this was my thought, and I did not think that my lord would komc speedily. And I ask you by him who has come and who will come for the salvation of the human race, ask the Lord Christ to leave my crimes unpunished. Surely my Lord's mercy is great, and he will rejoice over the like of me when he returns. He will not desire the death of the sinner and the suppliant. And for the prayer which ye will say, my Lord Christ will give you his reward sevenfold in his everlasting kingdom. And the name, 0 brothers, with which I was named is the priest Victor; and as for him who completed these four Gospels (it was) the beloved son of Matiyas (or Ménas), pray for him . . ., and may God most high forgive all your sins by the power of the Martyrs and Saints Amen; and to our Lord be glory.'

The note at the beginning which ascribes the writing to Victor must refer to this recent statement, probably relating to the repair of the book.


This MS. cannot be identified among those referred to by Wilkins.

The ancient text is full of mistakes, which have been carefully corrected throughout by one corrector, probably in early time. οΣΟΕ 'and' is frequently supplied by this corrector. Otherwise the text is of great interest and purity, with suspicion however of Syriac influence. It comes nearest to B in Luke, but from the fragmentary condition it cannot be satisfactorily compared with the rest. There are seventy-one omissions besides those of the tables.

Matthew was collated twice, the rest once, by the editor, 1890—93.

17. F2, Evv., Copt.-Arab., Cairo Patriarchate, 15 and 15; ιερο υ i 1 F2 (Greg. 37), perfect. A.D. 1291, an. Mart. 1007, paper, foll. 398 (+11), coll. 2, ll. 24, 25, 33.5 x 24 cm., text 26.9 x 18 cm., quinions; punctuation, red & isolation; l. c. vary in size, usually gilt occasionally red, with attached arabesque ornament, only three bird capitals; s. c. black reddened; ch. Copt. usually marked by two gold (occasionally red) lines of text, and red uncials often with έξη; ch. Gr. by red numbers in Ar. words, but never with έξη; Am. sec. and can. black uncials: foliated on verso with uncials, Evangelists' names in red on recto, Copt.-Arab. ΣΣΤΟΕΟΝ ΣΣΣΡ- ΚΟΝ ΛΟΤΚΑΝ ΛΩΧ: quire ending &c. 17 ΧC, 10C ΘΕΟC; NIΛ PΗΙ; 10C ΘΕΟC, NIΛ ΝΑI; 17 ΧC, NIΛ ΝΑI; with s. c. o., one of which contains the name ΠΑΡΚΟΛΣ; and the quires are numbered also at the foot of ending and beginning pages in Syriac,
F2 starting from the end: orn. beautiful arabesque cross and frontispieces, pictures of Mark, Luke, and John.

The beautiful arabesque cross before Matthew is inscribed ΙϹ ΠϹ ΠΑϹΡΙ ΜΦΤ ΑϹ ΑΡΟ. The first page has fine arabesque border on upper and outer margins, and the Gospel begins with four gilt archaic lines of text.

After the subscription of Matthew is an Arabic note by the copyist:
'Finished is the Gospel of Matthew the Evangelist, may his blessing and prayers be with us Amen.' And the copyist asks all who study in this noble book to remember him; the rest is cut, but the remains shew that nothing important is lost.

p. ΠΙΑ has a picture of Mark writing, which with a narrow border measures 30.7 x 21.4 cm. Frontispiece of Mark the same as for Matthew.

Mark ends without subscription; on the next page is an Arabic note:
'Completed is the Gospel of Mark the Evangelist by the help of the Lord Christ, to whom be glory. And the number of the stichoi is 5950. And the poor copyist asks of him who studies in this noble book to remember him at the end of his prayers, and whoever says anything for him may the Lord reward him, as he said in the holy Gospel, thirty, and sixty, and an hundredfold. Adoration to God for ever.' Picture and frontispiece as before for Luke with only one gilt line of text and two red.

Luke ends as Mark, with the following in Arabic: 'Finished is the Gospel of the excellent (الجالس) the blessed (السعيد) Saint Luke the Apostle the disciple, may the blessing of his prayers protect us Amen. And may it protect the hearer and the worker. (العمال) and the poor copyist. And adoration to God for ever and ever.' Picture and frontispiece of even greater beauty for John, three gilt lines of text, two of red.

At the end of John 8, p. 382: ٰكُون جَرِي مَرَةَ هَذَا الْكِتَابِ الْمَبَارَكِ: constructs the book المبارك: ٰكُون جَرِي مَرَةَ هَذَا الْكِتَابِ الْمَبَارَكِ which is a very beautiful copy of the book and the pages are clearly written. The book is read from the end, and it ends with pictures of the Evangelists: Matthew, Mark, Luke, and John. The first page has a fine arabesque border on the upper and outer margins, and the Gospel begins with four gilt archaic lines of text.

After the subscription of Matthew is an Arabic note by the copyist:
'Finished is the Gospel of Matthew the Evangelist, may his blessing and prayers be with us Amen.' And the copyist asks all who study in this noble book to remember him; the rest is cut, but the remains shew that nothing important is lost.

p. ΠΙΑ has a picture of Mark writing, which with a narrow border measures 30.7 x 21.4 cm. Frontispiece of Mark the same as for Matthew.

Mark ends without subscription; on the next page is an Arabic note:
'Completed is the Gospel of Mark the Evangelist by the help of the Lord Christ, to whom be glory. And the number of the stichoi is 5950. And the poor copyist asks of him who studies in this noble book to remember him at the end of his prayers, and whoever says anything for him may the Lord reward him, as he said in the holy Gospel, thirty, and sixty, and an hundredfold. Adoration to God for ever.' Picture and frontispiece as before for Luke with only one gilt line of text and two red.

Luke ends as Mark, with the following in Arabic: 'Finished is the Gospel of the excellent (الجالس) the blessed (السعيد) Saint Luke the Apostle the disciple, may the blessing of his prayers protect us Amen. And may it protect the hearer and the worker. (العمال) and the poor copyist. And adoration to God for ever and ever.' Picture and frontispiece of even greater beauty for John, three gilt lines of text, two of red.

At the end of John 8, p. 382: ٰكُون جَرِي مَرَةَ هَذَا الْكِتَابِ المبارك: constructs the book المبارك: ٰكُون جَرِي مَرَةَ هَذَا الْكِتَابِ المبارك which is a very beautiful copy of the book and the pages are clearly written. The book is read from the end, and it ends with pictures of the Evangelists: Matthew, Mark, Luke, and John. The first page has a fine arabesque border on the upper and outer margins, and the Gospel begins with four gilt archaic lines of text.
monks of the monastery of our Lady the Virgin in As-Siryân (in the Nitrian valley). And he who spent his money on this and all the books of his prosperous Patriarchate was the perfect father and supreme pontiff, the honoured father and great pontiff, the father the Patriarch Anba Cyril, Patriarch 113. Let us pray the Lord God, who dwelleth in the height of heaven, to strengthen him upon his throne many days and times in safety of prolonged guidance, and humble his enemies under the soles of his feet Amen. And it was 1594 of the pure, happy, and righteous Martyrs (1878), may the Lord God grant us the benefit of all their prayers Amen, and to God be thanks for ever.'

p. ΤΕΛΗ in John 10 is an Arabic note of the restorer appealing to the mercy of the reader: 'because there did not remain in it the repairing of the last portion,' with further unimportant remarks.

After the subscription of John, p. ΦΗΨ, is a cross and ΣΕΝΦΡΑΝ ἘΦΙΩΤ ΠΕΛΕΝΨΗΡΙ ΠΕΛΕΝΠΙΠΠΑ ΕΕΟΤΑΒ ΤΕΡΙΑΣ ΕΕΟΤΑΒ ΠΟΛΕΟΟΤΣΙΟΣ. ΦΑΙ ΤΑΡ ΠΕ ΠΕΝΟΤΤ ΠΙΑΛΙΕΤΝΟΣ. ΑΝΟΝ ΤΕΡΕΝ ΣΑΝΙΧΡΙΣΤΙΑΝΟΣ. ΔΕΣΜΟΝ ΠΑΙΔΕΨΕΨΕΓΕΙ ΜΠΑΛΙΣΙΟΝ ΠΧΩΕ ΕΦΤΟΨΘΟΤ ΟΤΩΡ ΨΕΛΑΡΨΩΤΤ ΕΡΟΤΕΝΧΟΕΠ ΠΙΒΕΝ ΠΤΕΝΙΠΙΤΡΙ ΠΤΕΕΠ ΕΤΣΩΣΙ ΦΗ ΕΤΩΤΕΣΟΤ ΕΡΟΙ ΧΕΠΙΕΝΤΑΝΝΕΛΙΟΝ ΦΗ ΕΨΑΥΤΑΤΑΙΕΕΕΓ ΧΕΠΙΨΕΝΤΟΤΡΙ ΟΤΩΡ ΟΝ ΤΑΝΑΤΝΕΛΙ ΕΕ. ΕΒΟΙ ΕΙΤΟΣΙ ΕΕΕΙΝΟΤΤ ΕΕΕΙΑΤΓΑΝΗ ΕΕΕΙΝΨΙΧΕ ΕΕΕΙΤΙΓΕΕΕΕΥΟΝ ΜΙΑΡΨΤΗΝ ΕΤΤΑΙΝΟΤΤ ΟΤΩΡ ΠΙΓΚΕΛΕΨΕΨΟΤΤ ΣΕΝΦΕΨΤΑΚΟΝΙΑ ΡΙΔΕΛΛΟ ΕΕΝΛΕΨΕΨ ΣΕΝΨΕΠΑΛΝΟΝΤΗΣ ΡΙΔΕΨΕΨΛΕΨΟΤΙ ΡΟΡΕΟΟΟΟΟΣ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΕΕΕΞΑ ΕΕΛΣ
In the name of the Father and the Son and the Holy Spirit the Holy Omoificial Trinity: for this is our true God, (the God) of all us who are Christians. This copy of this holy book, pure and more blessed than every (other) power of the breath of God most high, which is called "the Gospel," which is interpreted "the bringing good news," and again the holy Message was (caused to be) made by the lover of God, lover of charity, lover of Christ, lover of strangers, the honourable archon and worshipper of God in his diaconate, the Shaikh virtuous in his mind and in his orthodox works Elemged the son of the Shaikh Etthakah and his son called "Thej May the Lord remember him in his kingdom, and let him find mercy with him in that terrible day Amen. And he shall help them as long as they think upon his healthful and life-giving mysteries to cause them to be celebrated, that they may live in life eternal for ever Amen." And he who wrote is the poor Parsuma, unworthy to be called "Christian," still less a deacon, who prays every one who will read this blessed copy to remember him for pity and forgiveness of his many sins, and he who will say anything for him may he have like (mercy). And it is right for us all to bless God continually and ceaselessly (not silently) in word and work, because our days and our bodily life will pass away, and there was no profit in them to us except for blessing God and his glory, because that is our life and our paradise and our comfort and our stability and our hope; let him who understands understand; and glory and blessing and honour and adoration becometh thee, O God, and Creator of all by thy word alone, henceforth and for evermore Amen.'
There are a few Arabic glosses in the margin, \( F_2 \) for the names Al Amjad, At-Ta'ah, Taj, Barṣūmah. 'With duration and without rest' for 'continually and ceaselessly.'

After the Coptic comes:

وكان الفراج عن هذا الكتيب الشريف المقدس يوم المئذنة تاسع من شهر شعبان سنة الف وسبعة للحدثاء الأطاح بالتيار الموافق لستين العربة الثالثة من شهر شعبان سنة تسعين وسبتمبر للعجوة ولئنا المجد والتناسج إلى الأبد

'And the finishing of this noble and holy book was the third day, the 9th of Masri, year 1007 of the pure Martyrs, corresponding to the Arabic year, the 3rd of the month Sha'aban, year 690 of the Hijrah. And to our Lord be glory and adoration and worship for ever Amen.'

This is followed by another and recent Arabic statement referring to study or work upon the book (طاع), which is described as the Gospels, rivers of water of life, whereby were saved Adam and Eve and their righteous offspring. The despicable slave gives his name as Barṣūmah and his office as deacon, and prays for pardon, and says he wrote in 1468 (1742).

p. \( \text{TQAh} \) contains the dedication 'to the monastery of the great martyr Mari Mercurius (Macarius?), known as the father of monks, known as the monastery of Shahrān,' on the 5th of Tāt in the year of the Martyrs 1045 (1328). This monastery is also styled in another short note on the previous page: 'دير القديس برسوما العربان بدير شهوان بالمحافظة في جانب البحر.' This probably identifies the monastery with that which is now called Dair al Aryan, near Tura, a short distance south of Old Cairo; Abu Sāliḥ (p. 142) mentions a cave, being no doubt the quarries of that neighbourhood.

p. \( \text{TQEc} \) has the prayer of another student or worker, the priest George of the same monastery.

p. \( \text{TQEb} \) begins the calendar or directory, including the twelve months, the little month, Lent, Easter, and Pentecost, the names of Saints being given throughout the year. After a table of the lessons comes: 'Completed is the directory for what is required to be read throughout the Coptic year of the holy Gospels and the Epistles (of Paul) and the Katālikton (Catholic Epistles) and the Acts, in peace of the Lord Amen.' Then the usual ascription of glory, and prayer for the provider, reader, copyist, and hearer, without name or date.

Matthew, Mark 1, Luke 24, John 8 were collated by the editor in 1892-93. It is desirable that the MS. should be fully collated to supply the defect of, and confirm the readings, \( F_1 \). Political events prevented further collation in 1893.
INTRODUCTION.

18. E., Evv., Copt.-Arab., Old Cairo Church of Al Mu'allaqah (Greg. 40), imperfect. A.D. 1257, an. Mart. 973, paper, foll. 365 (+17), coll. 2, ll. 25, 34.4 x 23 cm., text 26.4 x 19 cm., quinions, but irregular, writing slightly leaning back, though sufficiently like H₁ and L; punctuation, red + + ; l. c. red without ornament, s. c. black reddened; ch. Copt. marked usually by two red lines of text and red uncials, ch. Gr. by one red line and no numerals; Am. sec. and can. black uncials: foliated on verso with black uncials, the later hand wrote K&TA. and Evangelist's name on verso: quire ending &c. it xι, ke oοo0c, or τc Θc, with s. c. o. Remains of ancient picture of Mark upon recent leaf at the beginning. The beginning of Matthew and Mark is lost. After subscription of Mark is the cryptogram ΞΑΚ = ΦΓ ΕΡΦΣΕΞ = ΧΥ ΓΚΨ .Hour ___ , which represents Ἐλεάζερι τοι ἐνπεπωικ γαβριλ ἐταχθαι ἄλλη νεκραγγελίαν 'For the sake of God remember your servant Gabriel who wrote this Gospel.'

Under a headpiece resembling those of B and Δ, begins: Ἐταγγελία κατὰ λογικὴ πισκὴν πιεδεντικὴ πίτα-πατλος. Ἀχανὴ δεμπασπί κεδενονείνιν δεμτβακί πακοφ ἐπεπνεσίπας ἀναλυεις πίτα-πεπωστὶν πικὰ προεπι. Ἡτογ πατλος γιάνη ἐπικαὶ προρπ ὁτογ λογικ φὴ ἐταχθὴν ἄχ,γιανη ἐπεπωσφὴ δεμτβακί ἥλλεκαλιαν. ἐνεκεφαλεῖον πτ πεθλεγικ ἡΑ 'Gospel according to Luke the physician, the disciple of Paul. He wrote it in the Greek language in the city Rakoti after the Ascension of our Saviour twenty-two years. And Paul preached it first, and Luke, who wrote it, preached after him in the city of Macedonia. His chapters 83, his lections 402.' The Gospel begins with one line of large gilt letters, two black archaic, and three red ordinary lines.

After the subscription is an unimportant Arabic prayer referring to the four pictures in the book: ἄχαν ἑς τας πραξιν τας ψαλιν πιε υπεράσαντο την ἐκκληροποιησ ὑπερασποδωρος πιέαν θενικοπαχως πιατσσαντα ὑπερε-πρεβατετρος γαβριλ πιελαχιος ὑπερν στος ἐταχ-θαν ἄλλη νεκραγγελίαν ἐταθ. ὁτογ λεμτουβόι εβολ γαμπασγος ἐτ-
DESCRIPTION OF THE MANUSCRIPTS.

At the side is a text written in the Coptic language. This manuscript, known as the Mu'allakah, is considered the most famous and important Coptic manuscript. It was found to be correct in Coptic and Arabic. God have mercy on the copyist and the provider by the prayer of the Virgin, the owner of this book in Al Mu'allakah in Old Cairo, and glory to God for ever.

There are two more statements of those who had studied or worked in the book, and afterwards comes a long discussion by the writer Gabriel upon the subject of versious, which ends as follows: 'And the writer of this grand, honoured, and holy Gospel, the most miserable of the poor for sins and wickedness; Gabriel the monk, prays the masters and lords who read in it to remember him, that he may find mercy from the Lord Christ at his coming to judge the world, and whoever shall pray anything may he have the like and more, because the Lord said, "As ye measure it shall be measured to you, and ye shall have increase." And when any one finds a fault or a neglect or an oversight, let him correct it, and grant excuse, and know that man is not protected from slip or fault. And I have striven with the utmost exertion in Coptic and Arabic with all possible diligence. I wrote it during my stay at Cairo in the mansion.
INTRODUCTION.

of the Master the Shaikh Al Amjad son of Al 'Assal, may God pardon him and bless him and his pure house; for until the day of writing down these letters I have stayed in his house about ten years in Syria (الشام) and Cairo (مصر), may God give him a goodly portion. The completion of this book occurred on the 31st of Būtnah, year 973 of the Martyrs, corresponding to the end of Jumādī the 2nd, year 655. And thanks to God for ever and ever.'

Then follow twenty-three pages of directory or calendar, of which the first three and part of the fourth month are lost.

The MS. is still preserved with appreciative care at the Church of Al Mu'allakah, where Matthew and Mark were collated, and Luke 24 and John 8 sufficiently examined, by the editor in 1893.

Lacunae, Matthew I, 1—4, 6 ... ΠΑΨΠΡΙ, 16, 4—25 ΨΤΧΗ 2°. Mark I, 1—7 ... ΦΗ 2°, 10, 52 ΠΟΟΕΠ ΠΑΨΠΡΙΠ — II, 21. 13, 27 ΩΡΠ — 14, 2 ... ΠΕ ΧΕ. John I, 1—21, beginning of ch. 5, p. 286, P. 353.

The text in Matthew and Mark contains most of the additions, but appears purer in Luke and John, which may be worth collation. The date 1257 does not prevent the possibility that the writer was the same man who wrote ΗΙ, and who afterwards became Patriarch, 1268–1271.

19. G1, Evv., Copt., Paris Nat. Copte 59, formerly S. Germain 25 (Greg. 22), imperfect. A.D. 1229, an. Mart. 946, paper, foll. 237, col. 1, ll. 26, 27, 32.2 x 23.3 cm., text 25.6 x 18 cm., quinions, writing like Δι; punctuation, red  форме γ : Φ — — ; 1 c. more than three lines of text, red, yellow, and black ornament, occasionally attached; a. c. black reddened; ch. Gr. numbered with uncials in red circles and sometimes with Ρ; ch. Copt. with numerals placed first below, and later above Gr. ch. numerals, and with occasional red line of text; Am. sec. and can. with more modern thinner black uncials, and written previously to the ornament: paginated on verso for every second page in later uncials and foliated in cursives, abbreviated name of Evangelist on recto: quire ending &c. ΙΥ ΧΕ, ΗΑΙ ΗΗΙ, and a. c. o.: orn. scanty, but somewhat resembling Δι.

The first two numbered leaves with beginning of Matthew have been supplied by an early restorer, perhaps of the date of D2, and resembling the early restorer of G2. The frontispiece of Mark has a rather elegant upper border, two lines of gaily decorated letters, two of black archaic, and the rest red and black.

After the subscription of Mark the writer adds in Arabic: 'Finished is the copying of the Gospel of Mark the Evangelist in peace of the Lord Amen. May our Lord Jesus Christ give help for the finishing of the rest
DESCRiPTION OF THE MANUSCRIPTS.

by his mercy Amen. O reader, remember the poor sinner copyist, and Christ shall remember thee when he comes in his kingdom Amen (so) be it. Adoration and glory and might and excellence and honour to our God for ever and ever, and upon us be his mercy.'

The frontispiece of Luke has upper border and ornament on inner margin, one line of large decorated letters, two archaic, and the rest black and red.

After the subscription of John is written \(\text{AD} 946\) and the date of the Martyrs 946, the month of Tût. Then

"This is that which the priest Gabriel, minister of the church of the mighty angel Michael the archangel, known as the chief of the canal in Cairo the protected, bought. And it is the book of the holy Gospel of the four Evangelists complete, Matthew, Mark, Luke, and John, being a purchase valid and legal from the blessed monk John of the monastery of Al 'Arabî, who is known as Ibn an-Najib the secretary of the Treasury. And it has been inalienably attached as a dedication to the church of the angel Michael aforesaid, and in consequence of this dedication to the church aforesaid, let it not be sold or pledged or carried off from it to any other. And whoever takes it with the design of covetousness the Lord Jesus Christ shall give him no portion with Christ, either in this time or in the time to come. And Christ shall cause the angel Michael to be charged with the punishment of him in this world and the next Amen. And glory to God for ever and ever."


Lacunae, Matthew i, 1–10 \(\text{p} \text{A} \text{N} \text{A} \text{C} \text{C} \text{R} \text{Z} \). John i, 1–10, 26.

The text being probably the exemplar of MS. Diez (G2, Scriba I)

\begin{itemize}
\item "be it. Adoration and glory and might and excellence and honour to our God for ever and ever, and upon us be his mercy." \end{itemize}
INTRODUCTION.

G₁ has been already known as pure, in some readings purer than A. G₁ is usually allied with OH, but it has also a relation to ΓK, which sometimes suggests the forming of a separate family.

Matthew was collated twice, and the rest once, by the editor, 1890–93.

G₂ 20. G₂, Evv., Copt., Berlin Royal Library Orient. Diez A. Fol 40 (Greg. 26). XIII century, paper, foll. 359 (+2), col. 1, ll. 25, 24.8 x 17.2 cm., text 20.7 x 12.3, 19.7 x 12 cm., punctures of ruling visible, quinions, writing like E₂, but larger and rougher; punctuation, red + — — — — ; spaces often left instead of point; l. c. black, red, black reddened, bird holding ornament; s. c. black reddened; ch. Gr. marked by one or two red lines of text or a few red letters, and sometimes with red uncials alone, and sometimes in red circle like G₁, sometimes added; ch. Copt. black or red uncials; Am. sec. and can. irregularly given in black uncials: foliated on verso in uncials and later cursives, and verso also signed later with Evangelist’s name: quire ending &c. usually lost, 1τ χτ, 1τ θο being probably the usual signature with s. c. o.: orn., no pictures, but fine geometrical ornament (as in E₂) on two pages, and the frontispieces of Mark, Luke, and John survive without elaborate decoration.

Modern cross at the beginning, and modern frontispiece with triple round-arched headpiece. The ancient writing begins ΧΦΕ ΠΠΜΜΑΣΧΧ, which is crossed out with red. foll. 50–68 contain the writing of Schwartz’s Scriba II (J₂), and on p. 68b is in rough Arabic برس الشيخ العالم يدنا ‘with the mark of the Shaikh the teacher John,’ this occurs again nearly the same on p. 107b.

p. 108a Mark begins with small headpiece, under which is ΚΥΠΟΕΙ ἐκατερειαον κατα μελικ, large capital and one archaic line of text, two red, then black and red, ornament at outer border.

p. 170b Mark ends with neat Arabic subscription.

p. 171a has remains of Arabic, beginning هذا الكتاب المقدس ملك ‘this holy book is the possession,’ the name of the possessor is lost, but a ninth line gives a date of 1125 (1409).

p. 171b contains a short prayer to each person of the Holy Trinity, with six rougher Arabic lines referring to the entry of the sun into the signs of the zodiac: ‘Barmenḥát 17 the sign of the ram, Barmūdāh 17 the sign of the bull, Bashone 17 the sign of, Būmān 17 the sign of the crab, Abāb 17 the sign of, Masrī 17 the ear of corn, Tūt 17 the sign of the scales, Bābah 17 the sign of the scorpion, (Hatūr 17) the sign of the archer?, Kīhak 17? the sign of.’

Luke begins like Mark, foll. 219–237; Scriba II (J₂).

p. 278b has short pious statement in Arabic without name or date, which
DESCRIPTION OF THE MANUSCRIPTS.

has been copied from cut fragment near it. John begins nearly as Mark G₂ and Luke, and the last verses have been restored. Except the words 'Capucins du Caire,' written at the beginning, there is no further information as to the history of the book, which was bought by H. F. de Diez in 1804, among the books of Bp. Laurence Benzelstjern at Upsala. This collection had been made in the East by Benzel, Archbp. of Upsala.

Lacunae, Matthew 1, 1—10 ... ΔΕ ΔΨ Χ, 13, 55 ΗΗ—20, 13 ... ΨΦΠ. Luke 10, 9 ΟΤΟΤ ΑΧΟ—14, 17 ... ΑΘΚΩΤΔΡή, 18, 21—32 ... ΑΝΗΦΟΤΟΤ, 19, 15 ΑΝΙΑΤ—30 ... ΕΤΧ. John 21, 7 ΟΤΟΤ ΔΨΓΙΤΩ to the end of the Gospel. The two latter in Luke are supplied by a hand different from Scriba II and called G₂.

The text follows the corrections in G₁, and was probably copied from that MS., which it also resembles in small peculiarities, such as the numerals inclosed by circles and the accent on ὈΨΨ.

Matthew was collated by the editor in 1891, and John 1, 1—10, 26 in 1893: for the rest the sufficiently accurate collation of Schwartz has been trusted. The first six chapters of Luke were also carefully examined and compared with G₁, but not collated. There are thirty-six omissions in G₁, but not John; frontispieces for Matthew, Mark, Luke.

Matthew has short Arabic subscription. Mark ends with Arabic subscription exactly as in G₂, after which comes 'O reader, remember the misery and impurity of the copyist Abu al Maunû, in name a deacon, the least minister of the church of the Lady the most merciful (للتنور), the pure Saint Mary, mother of the Saviour of the world, may her intercessions be with us and with all the united children of Baptism Amen. And whoever finds a fault, corruption of what is right, grant respite, because in whom is there not fault and flaw? Luke ends with subscription as Matthew. John begins with different paper and writing, and ends with short Arabic subscription.

The text of Matthew, Mark, Luke has been copied from G₂J₂, i.e. the MS. of Diez in its present condition, the mistakes of G₂J₂ are occasionally corrected, but the spelling, which is very incorrect, is peculiar to the copyist.

The MS. was not fully collated for Matthew in 1890, but in the first ten chapters it agrees with G₂ twenty-eight times when the reading is
G₃ peculiar to G₂, and often with G₁,₂ when they vary from the others. Mark 1, Luke 24, and John 8 were collated in 1893. The text of John differs altogether; thus there are three different texts in the book. G₃ has been used in the apparatus for John, but has nothing in common with G₁,₂.

H₁ 22. H₁, Evv., Copt.-Arab., Paris Institut Catholique (Greg. 33), perfect. A.D. 1250, an. Mart. 966, paper, fol. 235 (+2), coll. 2, ll. 33, 25 × 17.5 cm., text 19.8 × 14.5 cm., quinions, writing not very regular with some resemblance to E₂, but more upright; punctuation, a gilt circular point for Matthew and Mark, also red ⦿; 1.c. red and measuring more than two lines of text, s.c. red and black; ch. Copt. marked by one red line of text and with black uncial; Am. sec. and can. red with red small capitals, the ordinary verses having black: foliated on verso in black uncial with name of Evangelist in red Arabic, cursive numbering also up to 30: quire ending &c. signed with ττ ΧΤ, ΚΕ ΘΕ (also ττ ΘΕ), with recto also numbered: orn. pictures of the Evangelists and of one scene of the narrative at the beginning of each Gospel; Matthew has six pages of six scenes each, Luke two, and John two, very well drawn and richly coloured on a gilt ground.

There is late Arabic writing on the second unnumbered page.

p. 1b picture of the Nativity, Shepherds and Magi included, with Arabic exophalous words, below in gilt letters the inscription, after which the first word of the Gospel in large gilt letters, two lines red, one black, two red. Pictures at p. 4b Magi and Herod, Flight into Egypt, Innocents, Baptism of John, Leper, Centurion; p. 5a Simon’s wife’s mother, Diemoniases, Palsy, Call of Matthew, Woman touching the hem, Jairus’ daughter; p. 18b Two blind men, Beheading of John, 5000, Transfiguration, Lunatic boy, Salome and her sons; p. 19b John and Peter sent, Triumphal entry, Ten Virgins, Anointing feet, Feet washing, Communion; p. 56b Agony (with angel), Betrayal, Christ led away, Trial, Denial, Trial; p. 57b Judas returning money and death, Crucifixion, Pilate washing hands, Deposition, Bearing the cross, Burial.

After subscription to Matthew in smaller writing than ordinary: παποιείν τοὺς Χριστοῦ καὶ εὐθλ. ξερόποι ταρ. ἀνομ. Δαμιάνως ητανομοι ξερεργάζεται κιβεν υψηλι εὐθλ. γιτοτοκ οτιπ ερερνοτ κιβεν ερπεπει πακ χλενεβο άλλην ός Ἰντα 'My Lord Jesus Christ forgive me my sins for they are many—me among the feeble who wrote. Because all grace is from thee, and all glory beseems thee for ever, Amen Amen.'
DESCRIPTION OF THE MANUSCRIPTS.


After subscription of Luke is οτόν πιθέν ενεδερπαλετει ανοκ δαπιλεαχις τον αριπεμετει βεν-
tεκελετορο ηεωπιον αεεκι εοωωτ πτεριαε εεωταβ γαενεπ γτεμιενερ, αεεκι 'Every one who will remember me, me among the least, Lord, remember him in thy eternal kingdom Amen.' Then in Arabic a prayer of Antonius the son of Victor son of Antonius, native of Kaisa, who wrote on the 20th of Rabia the second in the year 1107 (Hijrah?). More unimportant Arabic, probably of readers in the book, having date of 1134 of the Martyrs (1418).

p. 174 after an invocation, In the name of God &c., وقأ مرأئا و بيسا مخلدا, on Bp. the smithy of the state, Metenious Boer Beinfeq, Bm. the tunde, Bm. the world,' In dedication sure and perpetual to the church of the great martyr Mankarius (Mercurius) Abu Salfain in Old Cairo in the quarter (street?) of the Patriarch in the street of the River;' the usual prohibition &c. follow, and the date of the Martyrs 1467 (1751): the signature of Π.Π.Α. ΕΕΕΡΚΟΣ, 106th Patriarch. Picture of Descent of the Holy Ghost is at the beginning of John with one word in large gilt letters, two lines in red. Pictures on p. 178 Marriage at Cana, Nicodemus, Samaritan woman, Healing at the pool, Writing on the ground, Healing the blind; p. 179 Lazarus, Resurrection, Christ addressing Peter and John, Thomas, Draught of fishes, Blessing before Ascension.

After the subscription ἵπτεται λοια αριπεμετει εε-

βεθτ άππαρκι, γαβριη παταιπα αεοτ-

εντερ τεροι χελαπαχοι, επερευτερος πτεφτ

εω πιε εκολ αιρερ 'Behold the repentance. Remember me for the sake of God—among the poor, Gabriel, the unworthy to be called "Monk" or "Priest," and may God forgive me. In the time of the Martyrs 966 (1250). The expression εεικεθτ is worth notice as occurring in the cryptogram written by the Gabriel of Ξ.

The calendar or directory of what is required to be read in the months of the Coptic year, of the holy Gospels and the Apostle (Epp. of Paul)
INTRODUCTION.

H₁ (البسطلي) and the Kathâlikân and the Acts, follows on foll. 226–232, thou foll. 233–235 have the table of canons without preface.

p. 235⁴ has unimportant Arabic writing without names or date and invoking the god of insects ُYa'kbîkîj 'O Kabîkîj.'

The MS. was bought of M. Amelineau, the well-known Egyptian explorer and Coptic scholar, in 1885, and is of great value both for text and art. In an Arabic note of H₂ that MS. is said to have been copied from a copy which preserved the Coptic version in the purest form, and there can be no kind of doubt that H₁ is the copy there mentioned.

The text agrees with A and C, and is very correct except for interchange of O and Ω, which fact connects it further with A. There are fifteen omissions besides those in the tables.

It was collated by the editor, 1890–93.

H₂ 23. H₂, Evv., Copt.-Arab., London Brit. Mus. Oriental 425 (Greg. 6), imperfect. a.d. 1308, an. Mart. 1024, paper, foll. 164 (+4), coll. 2, ll. 33, 25.4 x 18.5 cm., text 21.1 x 14.3 cm., quinions, writing rough imitation of H₁; punctuation, red +; l.c. coloured red, yellow, and black, measure four lines of text, birds occur; a.c. red, and black reddened; ch. Copt. marked by two red lines of text and black uncials; Am. sec. and can. by small capitals red, and uncial numbers black reddened; foliated on verso with uncials, Evangelist's name in Arabic also on verso: quire ending &c. ΛΤ ΧΤ, KE ΟΓC, with s.c.o.: orn., no paintings, but there are ten vacant yellow pages and compartments marked, corresponding exactly with the pictures in H₁.

p. 235 'This is what was found in the exemplar, the directory for the year (at) the end (or the latest?);' then follows ΟΥΝΙΝΈΣΕΝΗ ΠΗΝΑΙΚΑΝΩΝ ΑΓΧΙΟΣ ΜΕΛΕΟΤ ΠΗΕΛΑΝΣΙΝΟΣ ΠΕΖΕΚΡΩΝΙΟΣ ΕΑΝΙ ΠΗΚΑΝΩΝ ΠΙΓΟΥΤ &c. . . . ΠΙΕΛΑΓΙ &c. 'A table of these canons of which Anthinos and Arsenios spoke, ten canons, the first &c.... the tenth &c.' The canons continue, and end with ΑΓΧΙΟΣ ΕΒΟΛ ΠΗΕΝΙΚΑΝΩΝ ΑΤΟΝΟΣ ΠΗΕΝΠΟΥΡ ΠΑΤΑΕΟΣ &c. ΑΓΧΙΟΣ ΑΡΙΦΕΡΕΝ ΑΝΟΝ ΑΠΑΠΘΙΚ ΠΡΕΦΕΡΙΟΦΙ ΕΤΑΕΣΒΑΙ ΠΗΝΑΝΗΚ ΠΗがありました 'Finished are the canons to the glory of our good God, 1024 (1308). Remember, Lord, the sinful servant who wrote, John the poor.'

Matthew begins with vacant yellow headpiece, large red letters in first line, two red lines, one black and two red. After subscription comes the same Coptic prayer as in H₁, beginning ΠΛΟ ΗΧ ΠΧΧ, with the same mistake of ΧΗΑ for ΧΑΛΑ. On the next page 71² is
It was found in a copy: 

Mark begins as Matthew, except three lines of red, besides the first large line, and ends without statement.

p. 116\textsuperscript{b} at the end of the Gospel is a marginal note of the collation:

It has been collated for the Coptic with two copies, and this copy combines the correct (readings) of the copies with which it was collated. And it has been collated for the Arabic with the copy from which it was transcribed to the best of his ability. And glory to God for ever and ever. There were present at the collation of the Epistles, the master Al Makin son of the sister of An-Nafis, and the deacon Faraj Allah son of An-Nafis, and the Shaikh Ḥasan at-Ṭākir, Abu ʿl-Manṣūr the son of the brother of the lord Patriarch: those were the readers of the Epistles and of the Gospels, Abu ʿl-Manṣūr the Shaikh being present. May God increase their reward, and to God be glory for ever and ever. And the reader shall know that when he should find any addition to this text in Coptic copies, he must not add it in this copy. For most Coptic copies contain what has come down in the Greek and Syriac and other (languages), while this contains what has come down in the Coptic exclusively. So beware of adding to it anything in the belief that there is an omission by mistake. And this is not a command laid upon you. Forgive me. And adoration to God for ever and ever.' 

Dr. Rieu gave much help in this translation.
INTRODUCTION.

H₂ p. 117" John ends with subscription practically the same as H₁, then in thin writing, ἱστορίας ἀριστερά ἑκεῖθεν ἐκβεβλ. ὄνημα ἱωάννης ἰωάννης. ὅτε ἐστὶν ὑπερίας ἡνωμένος ἱωάννης ἐκεῖνος ἐκεῖνος ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάννης ἱωάν
which combines the statements in H₁ after Luke and John.

p. 117" it was found in a copy: ἀρχων ἑβόλ

John ends with subscription practically the same as H₁, then in thin writing, ἱστορίας ἀριστερά ἑκεῖθεν ἐκβεβλ. ὄνημα ἱωάν

which combines the statements in H₁ after Luke and John.

p. 117" it was found in a copy: ἀρχων ἑβόλ

He wrote the Gospel in Greek, and preached it in Ephesus after the Ascension of our Saviour the thirtieth year, the other book (says) thirty-first. He leaned upon our Saviour. He wrote in his Gospel that which his three fellow-Evangelists left (out), and he was the last. It was found in the other book 360 μάρα (σωρί) and word-signs 2820, the number of the chapters 271, in common 168, and apart (peculiar) 103, great Greek chapters 18, Coptic 45, small 232.'

The whole of the festivals which depend upon holy Easter, and (that) is the first of the fifty (days)." Then follow seven foll. of tables of days &c., beginning on p. 124."
p. 163 a calendar with seven columns,

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>The World</td>
<td>The Martyrs</td>
<td>The Sun</td>
<td>The Moon</td>
</tr>
<tr>
<td>πηκοσμ</td>
<td>πις</td>
<td>πήρ</td>
<td>πηοζι</td>
</tr>
</tbody>
</table>

p. 163b An interesting Arabic statement which gives the date of the exemplar as 1224, and describes the copy made from it as containing the directory in 19 quires, the Epistles in 28, and the Gospels in 31, also the binding painted and silver studded, the whole finished on the 19th of Mechir 1014 (1308). The writer calls himself Yunas Abu S’aid ibn Said ad-Darain Abu ’l-Faql the Christian, and says that he wrote the canons at the end of the Gospels, copying from the writing of a scribe named Stephen.

This John is presumably the writer of the Acts and Epistles of Brit. Mus. Or. 424, who is there called Abu S’aid ibn Said ad-Dar ibn Abu ’l-Faql the Christian. In 424 are two statements giving the pedigree of the copies of the Epistles, Catholic, and Acts: the Epistles were copied from a copy which was copied from the writing of Anba Yohanna, bishop of Samanud, and this bishop copied from the work of a priest Gabriel, who wrote in 1249 A.D. This Gabriel is said to have become Patriarch (mentioned under D7). And it is added that Gabriel made great exertions to produce the most correct Coptic and Arabic text. The Acts and Catholic were copied from a copy which was copied from the writing of Jurjah ibn Saksik, who copied the work of Gabriel, who wrote in 1249.

fol. 164 has a long Coptic prayer, without name or date, by the same hand.

24. H3, Evv., Copt.-Arab., London Brit. Mus. Oriental 1316 (Greg. 12, H3 Rieu 9), perfect. A.D. 1663, an. Mart. 1379, paper, fol. 250 (+3), coll. 2, ll. 36, 30 x 21 cm., text 23.2 x 15 cm., quinions; 1 c. not large, red or red and yellow; a. c. black, red and yellow; ch. Copt. marked by one red line of text, occasionally two, and black uncial; Am. sec. and can. with red uncial: foliated on verso with black uncial, where also the Evangelist's
INTRODUCTION.

H₂ name in red (Luke, yellow): quire ending &c. IHC ΠΧΧC YC ΘC, and three ornaments on each page, with recto also marked with number of folio: orn., many pictures of very bad drawing and painting, two of the pictures of the Evangelists recall the design of H₁, but it is stated in the note at the end of John that Shulanna (John?) painted them from Frank and Indian copies.

p. 1b dedication repeated before the other Gospels by John (105th Patr.) to the church of S. Mary in Ḥarāt ar-Rūm in Cairo, with date of the Martyrs 1447 (1731). After the subscription of Matthew is the same prayer as in H₁, slight difference in spelling and ḫTEMENION added. Then the copyist gives his name (more fully p. 230a) the deacon Abū 'l-Munāf (Ma) ibn Nasīm an-Nakīsh ibn al-Māryūm (Mrw). Mark begins with a line of large gilt letters, and one of smaller gilt, and three red. Dedication again after Mark. Luke begins after gorgeous page with one line of large gilt letters, one blue, and one red. After the subscription is the same Coptic prayer as in H₁, with mistakes in spelling, and two extra Amens. Another Arabic prayer follows, and then IC†ΕΣΣΑΣΤΑΝΟΙΑ. ΧΤ

οι εβολ. ΧΤ τοικειον. απερνοι (thrice) ΧΤ εβολ. ΧΤ ἤναξον ορέπερνοι αέλλην 'Behold the repentance, forgive me, say the blessing, I have sinned (thrice). Because (thou art) God forgive me, because I am a sinner Amen.' There is another dedication to the same church by John (107th Patr.) in 1774 (1490). After subscription of John the same Coptic prayer as after Luke, except ΤΧΠΟΤ for first ΑΕΛΗΝ, but no Arabic prayer. Then comes a statement of finishing and praise of the Gospels, after which a long Arabic request to reader to pray for writer, speaking of the exemplar as "مثبتة كلمة قديمة مثبطة على اللغط الفلطي القديم والعربي كلمة الماني 'esteemed, perfect, ancient, exact, according to the ancient Coptic words and Arabic of complete accuracy,' with mention of the index, directory, and synaxarium, with date of 1379 a.n. Mart., 1073 Hij. (1663). Then another note mentioning Al Mu'allim Luṭf-Allah Abu Yuseph as the provider of the book, who bought and dedicated it to the church of our Lady and S. George in the Ḥarāt ar-Rūm in ᾀΣΣΕΘ 1449 (1733). foll. 232-233 have directory for Holy Week; foll. 233-236 a harmony of the Gospels copied (1685) from a MS. 201 years older; foll. 236-240 the canons; foll. 241-249 directory for the year.

The text, sufficiently collated by the editor, has been copied from H₁, which would answer to the description above, and elsewhere also, as 'precious and beautiful.'

Θ  25. Θ, Evv., Copt., Old Cairo Church of Al Mu'allakāh (Greg. 41), imperfect. a.d. 1272, an. Mart. 988, paper, foll. 325 (+3), col. 1, ll. ?,
34 × 25 cm., text (i) 24.9 × 17, (ii) 25.7 × 18 cm., quinions, writing of two kinds, (i) nearly all Matthew and Luke 6, 8–7, 39 smaller and more modern, (ii) end of Matthew and the rest, and appears early for the date; punctuation, "", (i) rough, (ii) neater; l. c. (i) not large black, red and black, red and yellow, (ii) larger, yellow with slight attached ornament, small birds common as in K and occasionally for letters, also red capitals; s. c. (i and ii) black reddened; ch. Copt. marked by two red lines and red uncials (Luke i has gilt lines); Am. sec. and can. black uncials: foliated on verso with black uncials, (i) no name, (ii) red ka, te , ke , on recto: quire ending &c. (i) IC XC, TC ΘC, with number of quire twice on recto, (ii) UV XQ, KE ΘOC, both with usual ornaments: orn. (i) cross and frontispiece of Matthew, bad colour, (ii) beautiful arabesque ornament and cross (John).

Matthew begins with cross and frontispiece of broad upper and outer border, bad colour, large first capital, one tall black line, one thick black, and one and half red. The first and more modern writing ends Matthew 28, 14. After the subscription there is in thin writing ΗQCΟΡΤQ ΣΕΝΤΑΣΗΙ ΞΙΜΕΤΓΕΒΡΕΟC ΣΕΝΤΠΑΛΑΣΚΙΚΙΝΟΡΟΓ ΑΓΙΩΝΟΥ ΣΕΝΙΛΙΚΑΝ ΠΕΝΙΓΕΝΤΟΥ ΣΕΝΤΕΝΓΕΚ ΠΡΟΕΝΠΙ ΜΕΝΕΝΕΝΑΣΤΑΝΑΛΥΕΙΣΙΣ ΠΤΕΝΕΝΚΩΠΗΡ. ΟΡΟΓ ΑΓΗΠΕΝΝΕΤΙΝ ΞΙΛΟΓ ΠΕΣΙΔΑΝ ΠΑΜΡΙ ΠΕΣΕΒΕΟC ΣΕΝΕΒΑΚI ΠΠΙΑΣ ΚΕΛ ΠΙΕΤΕΝΕΣΤ ΣΟΤΓ ΚΑΝΚΑ. "He wrote it in the Hebrew language in Palastinâ, and preached it in Jerusalem and the Indies in the seventh year after the Ascension of our Saviour, and John the son of Zebedee translated it in the city of the Tongues, chapters 88, in common 293, apart (peculiar) 68."

p. ΤΚΣ has a rough Arabic dedication to the church of Al Mu'allakah without date.

p. ΤΚΣ beautiful arabesque page, then headpiece for first page of Mark. First capitals well drawn gilt, one large line discoloured, two gilt, two black archaic, one discoloured, two black archaic. After subscription of Mark is the Arabic dedication again. Luke begins nearly as Mark. After subscription of Luke is ΑΡΙΝΑΛΑΕΤΙ ΕΘΕΦΤΝ ΑΝΟΚ ΠΙΕΛΑΧ ΚΙΕΛΩΝ. "Remember me for the sake of God, me the least (of men) Simon."

p. CNΛ has a beautiful arabesque cross with medallions containing IC XC ΠΙ KA and at foot ΕΛΑΧ ΚΙΕΛΩΝ; first page nearly as for Mark and Luke.

p. ΤΚΣ contains an Arabic statement: "In the name of God, who
INTRODUCTION.

Θ has three Persons, this is the God of us Christians, and our hope, whom we worship and glorify. The copying of this holy volume was finished on the fourth day of life in the month Bashons of the year 988 of the Martyrs, corresponding to the 9th Shu'ail of the year 670 of the Hijrah. He who provided for it was the excellent and honourable archon Abu 'l-Fadl son of the Shaikh and archon, learned and erudite Nash al Imâm. He provided for it of his own trouble, and dedicated it surely and perpetually to the church of the Lady the Virgin Marta Miriam, known as Al Mu'allakah in Maqr the protected at Kasr ash-Sham'a, that she might be an intercessor for the saving of his soul, and for pardon of his sins at the coming of her Son to the judgement of mankind, and that he may hear the voice of joy, "Enter into the joy of the Lord." And he also prays every one who studies (in it), and beseeches them to call (upon God) for him and his parents and all believers. And may the Lord God accept this providing for it, and reward him with lasting things for temporary and with heavenly for earthly, and in the next world life everlasting Amen. And the poor copyist, unproductive earth, not worthy to be called man, much less Priest, Sim'an ibn Abu Nasr at-Ţameday (الطلابي), humbly intreats every one who studies in it to remember him at the end of his prayer, and shew kindness for his past faults in it, and correct the imperfections in all of it, and may he have his reward. And though indeed I wrote according to my power what I found (in) the copy; turn away from my errors, for surely I am not learned, but a learner and imitator of the learned who have passed away. For the sake of God remember me for good, because the Lord said, "As ye measure it shall be measured to you and ye shall have increase." And whoever says any (prayer) may he have the like (blessing), and to our Lord be glory Amen. I wrote it when I was staying in Maqr the protected, in the place known as Al Kasr ash-Sham'a. May God protect us with his mercy Amen Amen.'

The MS. still remains in this place called Kasr ash-Sham'a at Old Cairo, and Matthew and Mark, Luke 24 and John 8 were collated in the vestibule of the church called Al Mu'allaakah, by the editor in 1893, through the kindness of Nakhlah Bey Jusuf, and with the assistance of Butros Buktor, a minister of the church.

Lacunae of (ii), which is the real text of the book, Matthew 1, 1—28, 14. Mark 15, 2 ΤΕΡΙΟΤΑΔΙ—19 ... ΤΕΡΑ, 15, 45 ΠΕΙΤΗΚ—16, 9 ... ΗΙ. Luke 6, 8—7, 39.

The text of (i) is like O1; (ii) has much resemblance to L, and contains the later additions.
(Greg. 16), imperfect. XIII? century, paper, fol. (121) 124 (+10), (122)
97 (+4), (123) 125 (+4), coll. 2, ll. 25, 26, 33.5 x 24 cm., 25 x 18 cm.,
quivers, writing very good, of a style between Δ' and KNO 1;.
punctuation + + + +; 1. c. more than three lines of text, red and
yellow and black, with ornament attached or opposite; s. e. red, and black
reddened; ch. Copt. marked by two red lines with red uncials; Am. sec.
and can. black uncials marked by red small capitals: foliated on verso, where
also the Evangelist's name: quire ending &c. reminding of Hj, ΤC ΘC;
ΚΩΘC, ΙΤΧΤ, with s. o. o., and recto also numbered: orn. rather
well drawn, frontispiece of Luke and John.
121 Matthew with many lacunae, restored, but no colophon.
123 Luke has marginal ornament and rectangular upper border for
frontispiece, very large black and red first letters, two black, three red,
and one semi-archaic black line of text. After subscription on p. ΤΘb
is the same account of John as in E 1 with no important variants, and
with register of the chapters. Then there is a more recent Arabic note:
'This holy book of the four holy Gospels, rivers of life, is dedicated surely
and perpetually to the church of the Lady in Ḥāraḥ Zullah, and no one
has power from the Lord (adoration to him) to dispose of it from its
dedication to the church aforesaid by any means of causing it to be lost,
and may the peace of God descend upon the children of obedience Amen.
Adoration to God for ever and ever. Date the 1st of the month Ḥubah
the blessed, year ΔC13 121 11 (1495).'
122 John ornament for frontispiece like Luke, but upper border is
triple round-arched with ΠΗΣΗΑΛΕΙΟΝ ΠΗΣΕΩΝ ΠΙΝΕΟ-
ΛΟΓΟΣ, and below 1C (sic) ΤΟ ΑΝΟΗΔΑ ΤΗΣ ΑΓΙΑΣ ΤΡΙ-
ΑΔΟΣ, one line large black, two large red, and one large black.
On the last recent page but one is CTΘΘΘ ΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘTheta
INTRODUCTION.

J₁ The text contains many of the later additions, while twenty-eight omissions are peculiar to the MS. In Luke and John it has near relation to E₁₂.

The three volumes were collated by the editor, 1890-93.

J₂ J₂ is the text of Scriba II of Schwartzze in MS. Dies (G₂). Schwartzze discusses the difference between the two writings, and concludes rightly that II is not much more recent than I, but the work of a less educated writer (viliori eruditioni). He decides also with justice that II presents Sahidic forms, yet he seems not to have recorded that the readings are of a different class, following J₁ with regularity.

Collated by the editor, 1891-93.

J₃ 27. J₃, Evv., Copt.-Arab., [London Brit. Mus.] Parham 126 (Greg. 17), perfect. A.D. 1676-1730, an. Mart. 1393 Tah, 1446 Amshir, paper, fols. 333, coll. 2, ll. 29, 15.1 × 10.5 cm., text 10 × 6.4 cm., quinions; l.c. more than three lines of text, red and yellow and black; s.c. black reddened; ch. Gr. marked by two red lines of text with red uncials; ch. Copt. with half a red line; Am. sec. and can. with black uncials: foliated only at quire ending &c., which contain IV Xξ, ΥC ΘC, s. c. c., and recto also numbered: orn. rather neat, two crosses carefully drawn before prologues to Matthew and Mark, arched and rectangular headpieces.

Cross at beginning has IV Xξ ΥC ΘC between the arms.

Prologue as in C₁ with variants: add τεντεπάθων, om. ΧΗ, τεν for ἄτεν, κιεπ for ιυ, άνι... ιυ for ἄ, τενδ. for ετενδ., άν for ιν, νετμ. for νεσμο., ετινι for τενινι, δενηκ. for δνικ., ἕνωτατατικότι τενταξρο for εχωνταταξρο, μεκετος for Κέρτος, οὐοζ for ήε ουοζ, ομ. ΤΗΤΟΤ, om. ΤΗ ΤΕ.

After the register is a notice of Matthew the same as in E₁ down to επιβακι, then instead of άιπονυαρπερει it proceeds άιπωγηιν ουοζ αερεμελτρατος ιάκτης ειριμων δεννιεγον ιε παοπι. ουοζ ασκος δεπαρετον κεκαπια. ουοζ αερεμενενι άισιελεγελτίον ιωα παιρπι ηεζεβεζος δεντβακι ιτεμπλαζ. ουοζ ηςος ά γιο πελεκ ήκακι 'Of the Ethiopians? (επεσε) (مَدْنُ البَيْرَ) and he was martyred in it by stoning on the twelfth day of Paopi. And he was buried in Arthagon (ερατης) Kesaria. And John the son of Zebedee translated this Gospel in the city of the Tongues. And it (has) 2000 and 600 words.' After an Arabic statement of
DESCRIPTION OF THE MANUSCRIPTS. 

the end of the prologue is αριθμουντο τον πεκακωκ δεντει- 
edοτον τον ενετο ΛΕΙΗΝ 'Remember, Lord, thy servant in thine 
(lit. his) eternal kingdom Amen.' The Gospel begins under a neat headpiece 
with two tall black lines of text and three red, with outer marginal 
ornament. Short Arabic subscription: 'Finished is the Gospel of Matthew 
the Evangelist, his blessing be on us Amen, the fifth blessed day, the 3rd 
of the month Tfit the blessed, the opening of the year, 393 after the 
thousand of the pure, happy, and righteous Martyrs (1676), and adoration 
to God for ever.' 

Cross and headpiece with χυπεθεω Ναθωρ κε ΙΟΗ ΚΕ ΤΩ 
παξ Ανιοεις as in E1,2, then prologue and notice of Mark beginning 
Πιανιοεις ιεαρκοεις as in E1,2, oba. πε καπελικι. Mark 
begins with two tall black lines and three red, and ornament nearly as 
for Matthew. Arabic subscription giving date the first day, the 6th of 
Hathar; also at each side ποιναι ινα παρερειςκαι παρερ 
ερποις, γόνιεν εξυιο εθειφ ιευνοκ ουπερερ 
ποηι εελεμω 'Lord pity its (lit. his) writer the sinner. Pray for 
me for the sake of God, for I am a sinner exceedingly.' 

p. 145b after three red lines of invocation begins prologue to Luke, 
omitting ιεαρπει—εεινι, followed by register numbered with red 
cursives, and notice of Luke as in E1,2, ιευπνι for υτυνες, and 
following E1 with the longer form. Luke begins with bad headpiece, and 
one black reddened line of text. The same notice of John as in E1,2, also 
the same register. The Gospel begins under headpiece with two tall and 
two red lines of text, and ends with Arabic subscription giving date Friday 
(اللماء) the 5th of Amshir, 446th year after the thousand of the Martyrs 
(1730). The last page of John and the colophon and a few other 
words elsewhere in the book are in a rougher hand, and it would seem 
that the book had not been quite completed in 1676, and left in this 
unfinished state till 1730, when even it was not quite finished. 

The text follows J1, except in the first nine chapters of Luke, and 
contains most of the additions in Mark. 

Matthew, Mark 1 and 2 and 6, Luke 20 and 24, John 8, 10, and 16, 30 
to end of 17, besides many other verses, were collated by the editor. 

28. J4, Evv., Copt.-Arab., Cairo Patriarchate (Greg. 38), perfect J4 
except last leaf. XVII-XVIII century, paper, foll. 338 (+4), coll. 2, 
ll. 29, 30.7 x 20 cm., text 22.8 x 13 cm., quiniones; ch. Copt. marked by 
three or four red lines of text and uncials; ch. Gr. with cursive; Am. 
sec. and can.: foliated: quire ending &c. IOC ΘΕΟΣ, ΝΑΙ ΝΗΙ;
INTRODUCTION.

At the beginning there is a cross with "A" above and "O" below, between the arms "H" ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص ص
DESCRIPTION OF THE MANUSCRIPTS.

p. ροε fine cross, but bad colour; first page of Luke ornamented J₄ nearly as before.

p. Cεξ⁴ has two large geometrical figures; again at fol. Cεθο.

p. CO* John begins with first page as before. The last leaf of the Gospel has been restored.

The text agrees with J₁,3 as far as examined by the editor in 1893.

There is a duplicate of this book by the same writer, but not dated, in the church of S. Mark at Alexandria (Greg. 61), examined by the editor in 1892.

29. K, Evv., Copt., Oxford Bodleian Library 166, Maresc. Or. 6 (Greg. 4), K imperfect. A. D. 1320, an. Mart. 1036, paper, fol. 88i (+5), col. 1, ll. 26, 27, 34.6 x 26 cm., text 23.8 x 20 cm., quinions, writing somewhat of the style of J₁, but less pleasing and rather thinner; punctuation, red + + . rarely + — ; i. c. brightly coloured with yellow, red, and green, and ornament attached or opposite, a few birds; a. c. black reddened; ch. Gr. and Copt. marked by one line of black archaic letters with occasional red uncials; Am. sec. in cursive numerals without can.: foliated on verso, usually signed with ΚΑΤ or ΚΑΤΔ, and Evangelist's name on recto: quire ending &c. τε οη; παλινι ιτ χτ φι, φι τε ηε ράπετ; ποε ιτ χτ παι πηι, κε ηεε; ποε αρί κε ηεο ηεον εροι, τε ηε; αρίκονεις ιτ χτ εροι, τε ηε; ιτ χτ, τε ηε; ιτ χτ, πι ικα; οε παι τε ηε ηεο πηι, φι ιτ χτ παλινι; ποε αρι ικ (τε) ηε οηε— ροι, ι χιππι τε ηε δι ππανοι; on the fifth and sixth quires of Luke φι ιτ χτ χιππι, αποκ δα τε ηε δι πικωμ, and the last ending has ποε παι αρι φι ιτ χτ ετειπωμ, and a. c. o.: the quires begin again with new series of numbers for Luke; the recto of quire beginning is also numbered: orn. rather poor, Matthew has a cross (without inscription), and Luke a large geometrical figure at beginning. First page of Matthew bordered, one line large ornamented, one tall black line of text, one short, one tall, and three of ordinary-sized red letters. After subscription of Matthew in small writing ποε παι αρι φι ιτ ηεοι εταικοι ουοι αρικτηικωμ παρ 'Lord pity him who wrote and excuse him.' Mark has only upper border, one ornamented line, then nearly as Matthew. Luke lines of text nearly as Mark, upper and outer border, in which is written in the midst of the ornament ηε τεταναια αρικετι ειπαλασε τετεοσ 'Behold the repentance, remember the least (of men)
INTRODUCTION.

Mattheos.' After subscription of Luke is in smaller hand leaning to right:

Δριφελετι ἀπὸ τόπον Μνιεβικ τνερενοβι εταγ- 

cδαι πατημ. ὅνορ Χω ηνη εβοι τετεποιβι. 

Ἀπὸ Ἡπακωλὸ Ἁπικαρὶ Σεπταλφε Σατεπ-

πενσαλατι ὅνορ πιθεν ετωγ εβοι Ἑππα-

κσιε. Σιαν Ἑπερπαλεειν ηνογ Ἑπεταπνξωρι 

πη οεητελεταεειν. ὅνορ φ' Ἡπειζων παγ 

πηρπι Σεπτε (ἀληθι added red) 'Remember, Lord, the needy 

useless sinner who wrote, and forgive him his sins. I will strike the ground 

with my head under the feet of every one who reads in this book, that he 

may remember me and excuse me for my ignorance, and may God 

reward him in heaven Amen.' John upper border and lines of text 

nearly as Mark.

Seven restored pages finish the text, and contain the following Arabic 

statement: 'And there was the end of the restoration of this blessed 

book containing the Gospels of the four Evangelists, Matthew &c., from 

whose mouth issue the rivers of water of life, on the blessed third day, 

the 21st of the month Barmahat the blessed, year 1157 of the pure 

Martyrs. But in the ancient quire, instead of which we have made this 

copy, we found the date of the original copying of this book, that it was 

finished copying on the 11th of the month Būnānah, year 1036 of the pure, 

happy, righteous Martyrs. May God most high grant us salvation by 

their acceptable prayers Amen. And the person who provided for the 

restoration of this blessed book, of his wealth and solid (صلب) estate, 

was the descendant blessed and honoured, the respected and revered 

archon, noble of the nobles of the Jacobite religion in Maṣr (Cairo) the 

protected, the honoured Deacon, the honourable Shaikh, the teacher 

Joseph the son of the Master, the chief of the orthodox religion, the 

learned Shaikh, the teacher George brother of the priest Sergius who 

lives now at Anbabah, and minister of our Lady dwelling at Sabuk, 

renowned for their noble family بيت السنجارين: seeking thereby the 

perfect reward of abundant portions. And we will ask of him who 

neither neglects nor sleeps that he may enable him to do similar good 

in similar place, and that he may give him lasting things instead of 

perishable, and heavenly for earthly, and cause him to visit this land and 
specially this place, and make him arrive at the heavenly Jerusalem after 

being satiated with long life and lengthened course; through the acceptable 

prayers of the holy Martyrs Amen Amen Amen. And the copyist of 

this new quire, and restorer of this glorious book was the servant poor,
despicable, weak, lazy, and afflicted, who is not worthy to raise up his K
to be the head among men by reason of abundance of sins, Matthias by name, the
least and humblest of deacons of the church of our holy father Shanudah,
in the street of the River in Old Cairo. We ask of our fathers dwelling
in this holy ground that they will not forget us in their pious prayers
and continual liturgies. And it was in the time of the headship of our
honoured father the devoted monk the abbot Stephen. Almighty God,
dwelling in highest heaven, recompense all who toil in this and every
holy place with sevenfold reward. And thanks to God for ever and ever.'

This MS. is the 'quartus' of Wilkins; and Dr. Marshall writing in
his transcript (Bodl.), 'nactus sum cod. vetustiss. evang. Coptic. ab
Hierosolyma,' probably refers to K.

Lacuna, John 19, 15 to the end of the Gospel.

There are sixty-three omissions besides those in the tables. The
readings with strong peculiarity incline to BD E1 in Matthew, but
rather to ACHG in the other Gospels, there being probably a special
relationship to G.

Collated by the editor, 1890-92.

30. L, Evv., Copt., Göttingen Royal Library Oriental 125 (Greg. 28), L
imperfect. A.D. 1357, an. Mart. 1073, paper, foll. 197 (+3), col. i, ll. 30,
40.4 x 27.1 cm., text 32 x 21 cm., quinions, writing of style of Δ2 C
less formal than KNO; punctuation, red ˛ ˛; l.c. more than two
lines of text, red; s.c. black reddened; ch. Copt. marked by two red lines
of text, and with red uncials; ch. Gr. by part of a red line without
numerals, but with Arabic titles; Am. sec. without can. in black cursive:
foliated on verso in uncials, and name of Evangelist in Coptic on verso,
and in Arabic on recto, fact of dedication also often repeated in upper
margin: quire ending &c. have rather more interesting ejaculations than
in the other MSS., also two simple ornaments on each page, with recto
numbered: orn. scanty.

Beginning of Matthew restored; on pp. KΤ b and KΑ b is the frequently
stated 'dedication to the monastery of Anba Bishay in Wady Habib' (valley of the desert wind), elsewhere called
also 'Wady al Iskit' (Scete).

Mark begins under headpiece with one large ornamented letter, one
tall and three shorter black archaic and two ordinary red lines of text,
outer margin decorated with rather good ornament. After subscription of
Mark is an Arabic note, beginning حبس هذا الألف المقدس على كنيسة
'is this holy Gospel is dedicated to the church,' and next line begins بئرة
الشيهات 'in the desert of Al Shihat,' another form of the word above;
INTRODUCTION.

L then at the side in larger hand is a dedication to the monastery of Al Bisháy بيرادي الأطروان 'in Wády al lTrân' (Nitrian valley), with threat of excommunication.

p. §£ Luke begins under triple round-arched headpiece with large ornamented capital and lines as before, except that the last two are also red, the foliage ornament in outer border ends in the head of a quadruped, usually of a bird. The last verses of Luke are lost, and the restorer ends with short Arabic subscription.

The ancient beginning of John is lost, as also the end. After the restored verses is the following Arabic statement: 'Finished and completed was the holy Gospel of John the Evangelist in peace of the Lord Amen, on the blessed second day, 10th of the month Masri 2/5. 1491 of the pure Martyrs, وذلك كان تاريخ الكتاب الأصلي سنة ألف ثلاثة و سبعين للشهدا و كان المتهتم بفرقة هواري البشائر إنها ما ملائمة الآب الفاضل النجار الرابع, and this (lit. that) was the date of the ancient the original (writing) year 1073 of the Martyrs (1357): and he who provided for the restoration of those Gospels, rivers of water of life, was the excellent father the successful trader the honoured Anba Athanasius, bishop of Al Manáfiyyah to the north (بالوجه المحيط) of Cairo the protected, and this (lit. that) restoration was done by the hand of the miserable Ibráhim the copyist at Hárát ar-Rüm in Cairo.' Then 'In the name of God the merciful and clement. Glory to God in the highest. In sure and perpetual dedication to the monastery of the great saint Anba Bisháy the man (of God) in the desert of Shiháth in Wády at-Tránah, one of the four monasteries, and this (lit. that)—let it not be sold, nor exchanged, nor bartered, nor ever disposed of from this dedication by any means of causing its loss: and whoever shall transgress and dispose of it shall be under (the ban) of the glorious cross. And thanks to God for ever.'

Lacunae, Matthew 1, 1—5, 30 ... ΠΕΚΨΩΓΝ. Luke 24, 44 to the end of the Gospel. John 1, 1—12 ... ἐν δόξαν, 19, 2 to the end of the Gospel.

The readings are nearly related to Ξ and Θ, and contain most of the additions; beside the omissions in the tables there are twenty-one.

The MS. was collated by the editor, 1891-93.

M 31. M, Evv., Copt., Haigh near Wigan, Lindsay Library of the Earl of Crawford 13 (Greg. 15), imperfect. XIV century, paper, fol. 291, col. 1, ll. 25, 35.2 x 25.9 cm., text 24.7 x 18.5 cm., quinions, writing has some resemblance to H, but is larger; punctuation, red 4; l. c. more than

1 Coptic cursive numerals with which the MSS. dates are usually written.
three lines of text, red and yellow and black with ornament attached M or opposite; s. c. black reddened; ch. marked by two red lines, and very rarely one archaic line of text with red uncial without distinguishing Coptic from Greek; Am. sec. and can. (not always put) in uncial: foliated on verso, occasionally ἸΣ.ΤΑ. on verso, and name of Evangelist on recto: quire ending &c. IT XΓ, KE OOC, with usual ornament reminding of H mem: orn. scanty, in colour rather like Δ1 Ε2, but the style of KNO.

There is a curious modern picture at the beginning, Christ seated and extending a cup, over which a dove hovers, to a head without body, and below seems to be a square altar vested with a cloth, ornamented with six circles crossed, and at the upper edge a plate containing an Eucharistic cake. Below are eight or nine persons, two holding books, and one with outstretched hand.

p. τε is modern, and on p. τε is στιχεω ανεργίτης ἐπὶ τὸν ἀγγέλιον πνευματικοῖς ἀναπόδηλος μεταξύ τῶν εἰρημένων ἀνθρωπολογίας καὶ κυριακῆς 'With God. We begin in the power of God and the excellence of his commandment to write the Gospel of Saint Mark.' The beginning of Luke is also restored.

After subscription of Luke comes, in thin writing, ἀριστερῷ εἰς οὖν πιελαχιστος αἰειων περιστατικῶν πιστεύειν τὰς ἐφιμέρας ἐγκαλισθεῖν καὶ γενέσθαι ἐν συνθέσει ἐκ τοῦ κυρίου ἱδρωτοῦ τοῦ ἁγιου Σίμων του τούτου αυτοῦ γενομένου προδοτικοῦ ἀρχιερείας 'Remember me for the sake of God—me the least (of men), Simon the native of Tampeti, unworthy to be called deacon and copyist.'

Then an Arabic statement: 'Glory to God in the highest. Salvation belongs to the Lord, O God the Saviour. This holy book of the four Gospels, rivers of life, was dedicated surely and perpetually by the blessed son of the orthodox religion, the honoured deacon, the prosperous Shaikh Ibrahim al Bushirawy (may God cause him to be blessed!), to the monastery of the great saint Anba Bishay, known as the White monastery in Wady al Ḥurān. Let the monks read in it and from it (١٢٥٢), but none of the monks or learned men have power from the Lord (adoration to him!) to dispose of it from the monastery aforesaid by any means of causing its loss; as long as (the monastery) prospers with monks in the service (جع) of God mindful of him continually; and may he cause abundance and wealth in what befits monks and priests and ministers, and may the peace of the Lord descend on our fathers hearkening and obeying and devout ʿAmen. And thanks to God for ever and ever. The date, the month of Ṭubah the blessed, year 1230 of the Martyrs, A.D. 1514.
INTRODUCTION.

M Written by the miserable John, minister of the church of God of the rank of Saint Mark (Patriarch John XIII), who thanks God for his favour.'

At the end of John, restored, is another statement: 'Finished was this volume on blessed sabbath, 5th of the month Barmudah of the yearly months, year 1540 Coptic, of the pure Martyrs (1824). And remember with spiritual love the misery and nonentity of the miserable monk Girgis, whose many sins upon his head are like the number of the sand upon the shore of the sea. And I ask the fathers who study in this volume to pray for him forgiveness of his sins and crimes, for him and his parents. In due and perpetual dedication to the monastery of the great saint Anbabishay, the perfect man of God in the mountain of Shthät in Wady Habib. And everyone who should transgress (تدى) and cause it to go forth from the gate of the monastery, his lot shall be with Simon the sorcerer and Diocletian (ட) the unbeliever and Judas the traitor; and whoever blots this or cuts the leaf or sticks anything on it, may God blot his name out of the book of life; and whoever defends it and guards it for the monastery, may God defend him from all transgressions. Reward, O Lord, him who toiled, in the heavenly realms in the bosoms of our holy fathers Abraham, Isaac, and Jacob in the land of life and in the paradise of rest, the copyist and his parents, the reader and the hearer Amen.'

At the beginning is the name of Tattam with the number 400.

Lacunae, Matthew i, i—18, 20 ...ΕΤΕΟΡΩΙ. Mark i, i—10 ...ΦΡΗ. Luke i, i—10. John i, i—14 ...ΟΡΩ ΔΝ, 17, 7 ΓΑΝΕΒΟΛ to the end of the Gospel.

There are thirty-two omissions besides those in the tables. The readings in Matthew are peculiar, but usually inclining to BD₁E₁; in Mark they are very close to Γ, and these two in Mark are nearest B; in Luke,ΓΜ are near G and K, and again are nearest B in John. Thus the relation to B is maintained throughout, and constitutes a point of great interest.

The MS. was collated by the editor in 1892 and 1893.
DESCRIPTION OF THE MANUSCRIPTS.

ending &c. Ιτ. ΧΓ, ΚΕ ΟΘ, with s. c. o.; orn. scanty, but remains of N good cross at beginning, and elaborate frontispieces to each Evangelist, rough geometrical ornament with & Ω ΟΓ ΧΓ after Matthew and Mark.

At p. 6 is a fragment of ancient Arabic: 

النجل الأربعة البخاري | حسباً عليه
على كنيسة البيعاب | وليس لأحد سلطان من قبل | ملك الكتاب المذكور بالقديم
المرحوم | كلما فعل ذلك يكون نصبه مع يبرم | على المكان المذكور في معرف
خطة أهتم أمين وهذا ما أوقف
the upright lines mark where it is cut, 'The Gospel of the four Evangelists, dedicated perpetually to the church of the Jacobites... and no one has power from... possession of the churches aforesaid in noble Al Kuda (Jerusalem)... whoever does that, his portion shall be with Judas... (cause it to remain) at the aforesaid place, may the Lord pardon his sins Amen. And this is that which was dedicated by |.'

An Arabic prayer of no importance on the same page as the cross. Matthew frontispiece has an upper and outer border of ornament, one line of tall gilt letters, two short, one black archaic, three gilt archaic, two black archaic. Mark headpiece double, cusped, pointed-arched, and Σεφάντ &c. In the name &c. one line tall gilt, one tall black, two archaic black reddened, two ordinary red. Luke headpiece triple, cusped, round-arched, and Σεφάντ &c. one tall gilt, three black archaic, four ordinary black, and two ordinary red lines. John headpiece triple, round-arched with cpọew Σεφάντ &c. one tall gilt, one tall black, two black archaic, and two ordinary red lines.

Wilkins mentions this MS. amongst the five in the Bodleian.

There are twenty-eight omissions besides those in the tables.

The text, which has relation to B, and is found occasionally alone with A, contains many of the additions, but omits most of the important ones.

It was collated by the editor, 1890-95.

33. O₁, Evv., Copt., Oxford Bodleian Library, Marsac. Or. 5 (Greg. 3), O₁ perfect. XIV century, paper, foll. 261 (+4), col. i, ll. 27, 33.6 × 25.2 cm., text 24.7 × 17.5 cm., quinions, writing like N and of type of K; punctuation, red =; l. c. more than three lines of text, black or red or black and yellow reddened with scanty ornament attached; s. c. black reddened; ch. Copt. marked by two red lines and red uncials; Am. sec. black and can. red uncials: foliated on verso, beginning again at Luke, Evangelist’s name on verso: quire ending &c. Ιτ. ΧΓ, ΚΕ ΟΘ; ΥΩ ΟΘ, s. c. o., and recto also has numeral.

p. 257a (having begun from the end) has | حسباً عليه
بعده الملاك للليل مخابيل المشيئة بغير المكادير المرس والرس
سلطان في قبل الزرب سماه نجرد عن رفب البيعة المذكرة بوجه

h 2
INTRODUCTION.

p. 257b large cross with IC XΩ TC ΘC.

p. 256a the beginning of Matthew has upper border with CΤΡΩΕΩ, and ornament on outer and lower margin, two tall lines of gilt letters, two of tall black reddened, one of tall red, two black as before, one shorter, black, gilt, red, and blue floret stops continue to the end of the genealogy. Mark has triple, cusped, round-arched headpiece, and ornament on outer margin; under the arches are small discs containing crosses and IC XΩ TC ΘC, below is Πεφραπ αοοταβ black, and inscription as for Matthew with A red, nearly the same arrangement of lines as in Matthew. Luke has quadruple, cusped, round-arched headpiece with CΤΡΩΕΩ red, and under arches Πεφραπ... Ροτώτ black, below again ΕΤΑΤ. ΚΑΤ. ΛΟΥΚΑΝ ΚΕΛ A red, one line tall gilt, one tall black, one tall red, one tall black, ornament round outer and lower margin, floret stops for three pages. Subscription in small writing. John has quadruple, horseshoe-arched headpiece containing circles as for Mark, also CΤΡΩΕΩ girt, and ΟΙΚΤΙΡΕΟΙΚ ΚΕ ΚΤΕΡΝΑΟΙΚ black, and below Πεφραπ... Ροτώτ black, ΕΤΑΤ. K. ΙΩΑΝΝΗΝ ΤΑΡΧ red, two lines tall gilt, one black reddened, one red, one black reddened, two ordinary red, ornament lower and outer margin, floret stops for three pages. Subscription in the same large writing as for Matthew and Mark, and below in thinner hand ΕΛΑΧ ΑΒΡΑΑΜΕ ΠΙΣΙΑΚΩΝ γιλαλε εξοι 'Least of men, Abraam the deacon, pray for me.' Probably the writer. Then comes the same dedication with slight variation, the حارمة باللغة 'known as Al Mu'allakah;' 'may the peace of the Lord and his grace descend upon the humble.'

Dr. Marshall says in his transcript, 'Codex iste mens collatus est cum Cod. Copt.-Arabice RobH Huntingtoni et cum ejudem codice Arab. interlineato (Hunt 118?) quorum illum designat C hunc autem A. Post hæc
DESCRIPTION OF THE MANUSCRIPTS. cxvii

nactus sum Codicem vetustissimum Evangeliorum Copticum ab Hierosolymis. Hujus lit. H. Denique alium Cod. Copt. Evangeliorum comparavi ex Aegypto vetustum quem indigitavi \AE_\ramum: cod. isto meus sit \AE_1.'

Here Dr. Marshall's two MSS. and Huntingdon 17 appear to be mentioned. Wilkins mentions this MS. as 'tertium,' and fifth of Marshall's MSS.

In the first seventeen chapters of Matthew 01 agrees closely with \H_1, although containing several additions. In ch. 18 it begins to join \Delta_1, and continues nearly related to this MS., but again having many additions.

The MS. was collated by the editor in 1890-95.

34. O_2 the transcript of O_1, made by M. Th. Petrense at Leyden in 0_2 1662. Petrense copied Matthew, except the liturgical lections, in one volume, which Schwartz numbers P. I; Mark is in another volume, Schwartz's P. III; Luke, except liturgical lections, in a third, Schw. P. IV; all the liturgical lections from the Gospels in a fourth, Schw. P. II; then a fifth volume contains, with thirteen Psalms, the first chapter of Luke, Schw. P. V. Petrense mentions two MSS., one which he calls 'vetustissimo' from which he copied, and another with which he collated his transcript. In the second part of vol. IV at p. 21 is cyrenei.

OIKTIPOEOIC KECTEMNENIESEOFIAH EPILPHANK SEPFHRIANP EDOM TANGVOY TETPOYANWTA TO.

\EVA\N\G\E\L\E\O\N KATA IWANNHI (\Delta \Delta \Delta), the underlined is underlined with red; then follows the lection for 'die 3 Nativ. Christi S. festo S. Johannis' John 1: 1. This title is the same as in 0_1 for John. Petrense gives the subscription of Matthew and Mark the same as in O_1.

His copy of Luke ends in middle of verse 50 of ch. 24, and therefore there is no subscription, and it will be noticed that O_2 has subscription of Luke in a different hand. The inscription of Matthew is nearly the same as in P. I; P. III has an arched headpiece and one circle (cf. O_1) with \IV \X \V \T \X \C \OC. P. IV has the headpiece and inscription of Luke of O_1 exactly.

Petrense also gives the Arabic dedication of O_1, noting 'Summa h(ujus) MS. Copt. Legatis) in Eccles. usum, et S. Matth. Evang. flix. (prefixa) h(is) v6 (verbis) Arab. of (confer) et sub fmn (finem) S. Johann. ead(em) v6 (verba) Ar(ab).' He also notes (fol. 7) 'Matum a blattis et tineis lucfugis coronsum, et in quo plurimae literae caduce vel fugientes occurrunt.'

O_1 has been much repaired, nearly every leaf required some mending. These points are sufficient to identify the exemplar of Petrense with O_1; and further many mistakes of O_1, e.g. \ALEPH VOC for \ALEPH HUJ (multitude), Matthew 7, 28, have been faithfully transcribed. Though Schw. cites P. II. V and II. III as separate authorities, they have the same small mistakes of
O₂ spelling, e.g. ΕΠΑΣΠΗΛΟC for ΕΠΑΣΠΑΣΠΗΛΟC, Luke 1, 41, agreeing with O₁. Petreus gives no note of the result of collation with the other MS., which the title (Pref. p. ix) declares to have been made: 'Liber quattuor Evangeliorum...v etuitissimo Codice Mato descriptus et cum alio fideliter collatis.' All the citations of P₁ &c. by Schw. have been verified in O₁, and Matthew collated by the editor, 1890-95.

P
35. P, Ev. John, Copt., Paris Nat. Copte 62 (Greg. 25), perfect. XIV? century, paper, fol. 66 (+2), col. i, ll. (i) 21, 3, (ii) 21, (i) 28 × 19.5 cm., text 22.3 × 14, (ii) 28 × 20 cm., text 19.9 × 14 cm., larger writing, might be of the same hand as the larger Psalter at Berlin; smaller writing varies much, sometimes very neat and upright; punctuation after p. 35ᵇ, red § § §; scarcely any difference for larger or smaller capitals, some red; ch. Copt. regular to 12, just before smaller hand begins, and occasionally two lines of red letters; Am. sec. and can. none; a later hand, like the rough writing of the Psalter, has put cursive foliation on verso, 9ᵇ, 20ᵇ, 21ᵃ are marked with cursive 1, 2, 3, but no other signature of quires occurs; a few liturgical directions; no ornament. The first forty-five folios are translated verbatim into Arabic (cf. the Psalter), interline; and there are a few grammatical notes in red.

At the beginning are unimportant Arabic notes; on p. 1ᵇ has been written 'Paraphre au désir de l'ancy 15 Juillet 1763 Meunil.' At the end are also some Arabic notes, but no date is given.

There are fourteen omissions besides the tables.

Lacunae large writing, i, i-6, 35 ... ΠΝΟΣΟ, 18, 1 to the end of the Gospel.

The text does not seem of much interest, although with many of the omissions.

The MS. was collated by the editor, 1893.

Q
36. Q, Ev. John, Copt., Oxford Bodleian Library, Maresc. 99 (Greg. 5), perfect. XVI? century, paper, fol. 187 (+5), col. i, ll. 12-14, 15.5 × 9.9 cm., text 11.3 × 7 cm., quinions, writing irregular; punctuation, red spot, and reddened // at breaks; one large letter (the first capital) black reddened, and with ornament attached; s. c. less than two lines of text black reddened; ch. Copt. marked first with words and then numbered in cursives up to 33; twice the larger chapters are also marked: quires are marked by the word كارس (set) with name of number except the last two; Am. sec. without can. marked regularly to 55, then very rarely: orn. plain gilt headpiece for first line of text with slight ornament, on third ancient folio from end is a rough figure of John holding wallet and staff, with the first verses of the Gospel in Arabic down to 'John.'
Wilkins mentions the book as ‘admodum recens, forte centum Q annorum.’

There are thirty-one omissions besides the tables.
The text is purer than P, nearest to B, with relation also to LN.
It was collated by the editor, 1893.

37. R, Lectionary, Copt., Old Cairo Church of Al Mu'allakah, imperfect. R XII? century, paper, col. 1, ll. 12, 22.5 × 16.2 cm., text 16.8 × 9 cm., writing of the archaic style; no punctuation, but spaces left and occasional hyphens and :—. The first folio begins twenty-third quire, ‘The 28th of Athôr, the day of our father Abba Sarapamôn, the bishop of the city Pahati and the martyr.’ The fragment ends on p. 648, which is not numbered. The following lections were collated by the editor in 1893, Matthew 9, 14-17. 10, 34-42. 11, 25-30. 12, 9-15. 13, 1-5. 6-8. 28, 1-5. 5-9. 9-20. Mark 4, 1-9. 10-20. 30-34. 6, 30-44. 7, 24-30. 16, 2-8. Luke 5, 12-16. 6, 17-23. 8, 4-15. 12, 24-31. 14, 25-35. 24, 1-12. John 16, 20-33. No ornament appears in the fragment; nor is there any peculiarity about the text, which perhaps inclines to A in important points. The age of the fragment is by no means certain, and the writing should be compared with the smallest Psalter at Berlin.

38. S, Evv., Copt.-Arab., London Brit. Msc. 1317 (Greg. 13), perfect. S A.D. 1812, an. Mart. 1528, paper, foll. 410 (+7), coll. 2, ll. 25, 19.8 × 11.2 cm., text 13.2 × 7.2 cm., quinions; punctuation, small red point and large circular gilt points, perhaps marking the small sections of the exemplar; l. c. are small and red for the modern verses; ch. modern, marked by one blue (Luke red and yellow) and two red lines of text and with red uncials; ch. Copt. by two (Luke one red and yellow) red lines and red uncial; Am. sec. and can. usually marked by half red line of text and black uncial: foliated with black uncials on verso, and name of Evangelist sometimes on recto in red: quire ending &c. IHC ΠΧC ΤC ΘC, with s.c.o., and recto also numbered: orn. of pleasing colour, and the gilt border and division of every page gives a brilliant appearance, but when pictures of the Evangelists and a few scenes are attempted the drawing is very bad.

At the end of Mark is ΠΟΣ ΑΡΙΟΥΝΑΙ ΠΕΛΛΙΕΙΟΙΝ ΕΤΑΜΙΩΝΙ ΙΟΝ ΠΡΟΕΓΓΕΓΕΡΟΝ ΠΡΩΝ ΠΕΠΡΩΣΗ ΛΕΗΝΗ ΑΡΙΤΗΡΚΗ ‘Lord have pity on the needy one who wrote, John, priest, the name not the deed Amen, time of the Martyre 1528 (1812).’ At the end is an Arabic note of dedication attested by ΠΙχΚΙ ΠΕΤΡΟΣ ΡΟΤΕ ΟΤΑΡΞΗΕΡΕΤΣ ‘the poor Peter 109 high priest (Patriarch),’ and is dated 1533 (1816). There are prologues to each Evangelist, and the letter
INTRODUCTION.

S of Eusebius with the canons nearly the same as $E_{1,2}J_{1}$. Cross at beginning with $\Delta \text{IRC} \text{X} \text{C} \text{EC} \text{OC} \text{NP} \text{RFC} \text{E} \text{O} \text{PO} \text{WO}$. Before Matthew, $\text{CTHEW ICRPROS EPRFAN} \&c$. In headpiece to Matthew is the mark of the master, Girgis Abu ’Awad. Mark has flowery frontispiece with $\Delta \text{IRC} \text{X} \text{C} \text{EC} \text{OC} \text{WO}$, below headpiece $\text{CTHEW PPHR} \text{KE} \text{IO} \text{C} \text{KE} \text{TW} \text{PP} \text{AL} \text{AVOC}$: Luke geometric frontispiece $\&c$, then $\text{CTHEW}$, and under single round-arohed headpiece $\text{SN} \text{PAN} \&c$: for John no frontispieces, but $\text{CTHEW} \&c$. under cusped headpiece: at the end of John is Arabic date of Tit. $\text{AKL} \text{A} 1534$. Last comes the dedication.

In Matthew the text is very close to $E_{2}$, in the other Gospels it keeps with $\Delta_{1}E$ and 0, having many of the additions in Luke and John, and its purest text in Mark.

This small MS., bound in sumptuous native fashion, was bought of Sir Charles Murray in 1875, and collated by the editor, 1891-96.

T 39. T, Ev. John, Copt.-Arab., London Brit. Mus. Or. 426 (Greg. 7), imperfect. XIV? century, paper, foll. 147 (+2), coll. 2, ll. 20, 24.3 x 16.5 cm., text 19 x 11.7 cm., quinions, writing regular; punctuation, no points, but spaces; 1. c. measure three lines of text, red; ch. Copt. marked by two red lines of text and red uncials; s. c. black; Am. sec. and can. none: foliated with black uncials on verso: quire ending $\&c$. $\text{VX} \text{V} \text{C} \text{O} \text{C}$ or $\text{O} \text{C} \text{C}$, s. c. o., and number of quire twice on recto: orn. very scanty.

The first two lines of text have been restored.

At the end of the book are eight foll. containing the order for repetition (تدور) of baptism when it has been annulled (تائه).

The book was bought at Dean Tatham’s sale, June 1868.

Lacuna, i, i—23 ... $\text{IRG}$.

There are ten omissions besides the tables.

The text resembles P, but is rather purer.

The MS. was collated twice by the editor, 1890-96.

V 40. V, Ev. John, Copt.-Arab., Rome Vat. xi (Greg. 32), perfect. A.D. 1346, an. Mart. 1062, paper, foll. 108 (+4), coll. 2, ll. 23, 27 x 19 cm., text 18.8 x 12.3 cm., quinions, writing resembles E-; punctuation, black spot with red $+$ or $+$; 1. c. black, red and black reddened; s. c. black reddened; ch. Copt. marked by two red lines of text and red uncials; Am. sec. and can. smaller black uncials: foliated on verso with black uncials: quire ending $\&c$. $\text{VX} \text{V} \text{C} \text{O} \text{C}$, s. c. o., and number also on recto.

p. 6 large bright-coloured cross with $\text{VX} \text{V} \text{C} \text{O} \text{C}$. Triple
horseshoe-arched headpiece enclosing Καί θεό, and below IC ΤΟ V
όμηρα τοις ανασ τριαδος ουκενόττί πολεμώ.

Large capital, two tall black lines, three black archaic, two red and two
black ordinary lines of text.

After subscription is ακμωκ ευς ήποταρινη
πτεφ ήποταρινη ουκενόττοτι παρ
μοτε ι Ι Α ΑΙ επενότοι οι ποτρο εγρηκ εκνηκ

Δεννεκαι. 'It was finished in peace of God on the tenth day of
the month Pharmouth, time of the Martyrs 1062.' Then in Arabic,
'Remember, O Lord, thy servant the sinner Υδσυ, and forgive him all
his sins Amen' (thrice), and date Α.Χ.Λ. 1232 (1516).

There are eight omissions besides the tables. The text has a peculiar
version of 8, 1—11, but omits the other important words, and though
inclining to ΓΚ is of decidedly special character.

It was collated by the editor in 1893.

4. d. 1842–3, a.m. Mart. 1559, paper, foll. 172 (+4), coll. 2, l. 20, 28.5 x 20.5 cm.,
text 22.3 x 13.5 cm.; ch. Copt. marked by two red lines of text and red
uncials up to 2r; Am. sec. and can. none: orn. scanty.

The MS. was written by a monk of the monastery of the great saint
Ana Makâr in the desert of Shifâât, who gives his name Joseph al Fishâwy
in a long colophon. It was bought of the Rev. G. J. Chester in 1891.

The text contains the additions in r, 28. 9, 54—56. 22, 43, 44, though
not in 24, 42.

Chapter 24 was collated by the editor in 1896, and nothing of interest
found.

42. Par. 61, Ev. John, Copt., Paris Nat. Copte 61, imperfect. XVI? Par. 61
century, foll. 146 (+4), col. 1, l. 15, text 15.8 x 10.5 cm.; punctuation,
red ∗ and ∗; l. c. red or black, s. c. black reddened; ch. Copt.; Am. sec. and can. in uncials: foliated on verso with uncials, signed also
with name of Evangelist: orn. rough and a few liturgical directions.

The text has 8, 1—11, and may have relation to J1,3, but does not
seem to be of any special interest.

Chapter 8 was collated by the editor in 1893.

43. βι, Ev. John, Copt.-Arab., Berlin Royal Library 191, imperfect. βι
Recent, paper, foll. 86, coll. 2, l. 30, 11.3 x 7.5 cm., text 9.4 x 6.3 cm.;
ch. Copt.; Am. sec. without canons. It has 'who is in heaven,' 3, 13;
omits 'God,' 5, 44.
The text of chapter 8 has no peculiar interest (omits 8, i—11), and was
collated by the editor in 1893.

A.D. 1811, an. Mart. 1527, paper, foll. 187, coll. 2, ll. 19, 21.4×14.4 cm.,
text 15.1×9.3 cm., quinions; Am. sec. and can. marked by red capital:
ornamented.

Athanasius, bishop of Abu Tij, provided for the book, which was
dedicated to the monastery of Saint Anthony in the desert of Al 'Arabah
to the east of Ifshih.

The text is modern, having the additions; chapter 24 was collated by
the editor in 1893.

Hunt 18 45. Hunt 18, Lectionary, Copt., Oxford Bodleian Library, for the six
first months of the year, perfect. A.D. 1298, an. Mart. 1011, paper,
foll. 283 (4-8), col. 1, ll. 25, 34.3×24.3 cm., text 27×19 cm., quinions,
writing regular and nearly upright; punctuation, red ↓ ↑; l. c. measure
three lines of text, variously coloured with ornament attached; s. c. black
reddened; directions in red with Arabic translation, some lections begin
with black archaic line of text: paginated for every two pages on verso,
day of month in Arabic on recto: quire ending &c. Iω Χτ, with s. c.o.:
or n. scanty, but bold and well drawn except the bird capitals, and reminding
of Δ1, but of brighter colour. Large cross at beginning with ΗΚ
ΠΧΣ ΠΙΚΑ ΑΧΠΟ. The months have graceful headpieces.

At the end is ΧΡ ΑΙΑ ΠΟΟΤΩΣ ΑΠΙΑΣΟΤ ΠΑΚΟΥ-
ΛΕΝΩΝ ΕΤΕΝΙΚΟΤΖΙ ΠΑΣΟΤ ΝΕ 'In the time of the Martyrs
ΙΟΙΙ, on day six of the month Pakûmenôn (πακομενών), which is the
small month.'

Hunt 26 46. Hunt 26, Lectionary, Copt., Oxford Bodleian Library, for Lent
and Palm Sunday, imperfect. A.D. 1265, an. Mart. 663, paper, foll. 221,
col. 1, ll. 22, 23, 31×24 cm., text 24.5×17 cm., quaternions, writing rather
irregular, upright, larger than Η1, more like Λ—; l. c. about three lines
of text, black reddened; s. c. black reddened, headings of Gospel &c. and
directions for the days (translated into Arabic) in red, first and last words of
lections in Arabic with Am. sec. cursive: no foliation &c. visible: quire
ending &c. Ιω Χτ, with s. c.o.: scarcely any other ancient ornament
survives: Sundays begin with line of tall letters, and the first Gospel with
archaic. At beginning and end are two earlier folios (Copt.-Arab.) of liturgical
contents. The three first folios of the Lectionary have been restored.

p. 53* is an Arabic note referring to a purchase and eventual dedication to
a monastery of Saint George by a person called the disciple (اللميد) Marcus.
p. 75* is another Arabic note referring to the book as having become Hunt 26
the property of Marcus, and as being bequeathed to certain persons.

p. 168* is a dedication of the book to the church of the mighty angel
Gabriel, with date 1015 of the Martyrs.

p. 202* is a red original Coptic prayer: eθενητω οριφλετι
Καταμαρος εταγοδαι γαβριαλ πιοκι προερ-

νολι χανανολι κιν έβολ ξερωμ-

γαρ ΠΠΑ ΣΑΡΑΛΕΝΟΣ ΧΧΥ 981, 663 (1265).

p. 216* is the following: 'Whoever reads in this holy book is
asked to remember the miserable poor Gabriel the sinner, who wrote it
that he may find mercy from our Lord Jesus Christ at his coming to judge
the world, and the Lord shall pardon his sins and crimes by his far-reaching
kindness, and whoever prays anything for him may be have from God
twice as much of the same. He wrote it in Cairo in thankful recognition
of our Lord Jesus Christ, to him be glory and adoration for ages of ages
Amen.'

p. 219* the last page of the Lectionary has,'Was completed (وثق كمال)
this Katamayros on the half of the month Amahir, year one and eighty | hid, this

hiding, corresponding to the half of Rabia the second, year three and sixty | hid, the

sinner poor and miserable Gabriel during his stay in the mansion of the

archon | hid, ibn al 'Asāf, writer of the armies of Egypt (كتاب جبراش

المصرية), whoever studies (وثق) in this | hid,' the rest is unimportant and

similarly obscured.

Fragments collated by the Editor.


fol. 19, col. 1, 1l. 26–29, 25 x 16.7 cm., text 19.7 x 11.5 cm., writing irregular;
punctuation in Matthew, not in John; l. c. red, s. c. blk. redd. in Matthew,
blk. in John; ch. Copt. marked usually (two also occur) by one red line
of text and with red uncials; red lines of text and words also occur
without apparent meaning; Am. sec. and can. in blk. uncials: paginated
on verso for every second page with blk. uncials (last number ΠΠΑ),
verso signed with ελετο, ΙΩ; one quire beginning has ΙΥ ΧΧ

Ελετο, s. c. o., ΛΥ the following page is numbered Χ (600),

Fr. shewing probably that Matthew did not come first in the book: orn. none; later liturgical directions.

The text, Matthew 5, 36 ἀπεθανόν—6, 14; John 9, 16 ὅπως—11, 50... ὅπως, 12, 20 οὕτως—15, 14... ὅφερε, 18, 31 τεν ὁτα—19, 2... ὁτα, 1°. The following variants in Matthew are not quoted in the apparatus: (37) ΠΕ the probable original reading, (41) μελον, (43) ΧΩΣ] om. ΧΕ, (44) ΛΝΟΚ] om. ΛΕ, agreeing with A alone, ΕΤΧΚ] om. ΕΤ, (6, 1) ἀπεθανόν οἴεοντες, (5) om. ΕΒΟΛ, (6) ΧΙΑ with Γ, (7) ΔΕΝΟΥ with BG, (8) ΡΙΝΗ ΕΤΕ-ΤΕΝΑΤΟΣΡΙ, (12) δοὺς ητενχω, οὐτοταν. The text in John has nothing important, and inclines perhaps to A.

Fr., Copt., London Brit. Mus. Or. 1241 (box), much injured. XIII century, paper, fol. i., col. i., ll. 27, 32×25.3 cm., text 26.5×19 cm., writing fairly regular; punctuation, red, discoloured, and shiny + + + +; l. c. measure three lines of text, red, yellow, and black orn.; s. c. blk. redd.; ch. Copt. marked with red uncials and orn.; Am. sec. without can.; foliated? on verso in red πΝ, remains of s. c. o.: orn. rather like K.

The text, Mark 7, 36 τοί να ἱτονετε—8, 17 δούν-ΤΕΝ, agrees with M except in two cases.

Fr., Copt., London Brit. Mus. Or. 1241 (box). XIII? century, paper, fol. i., col. i., ll. 26, 34.8×24 cm., text 25.5×18 cm., good writing, like J1; punctuation, red + + +; l. c. bird with attached ornament, yellow, red, and black; s. c. blk. redd.; ch. Copt. marked by two red lines of text and with red uncials; Am. sec. and can. blk. uncials: quire ending signed CQ IV, s. c. o., ΧΤ ΚΘ, and ΙΩΑ red on recto.

The text, John 19, 11 ποί—23... άτσην, has nothing important.

Fr., Copt., London Brit. Mus. Or. 3367 (box). Before IX? century, vellum, foll. 11 (3 single foll., 1 set of 8 foll.), col. i., (i) ll. 14, 13.2×10.5 cm., text 7.5×8.5 cm., (ii) ll. 13, 14, 10.7×13.3 cm., text 8×8.2 cm., (iii) ll. 14, 10.3×13.5 cm., text 7.5×8 cm., (iv) only nine lines preserved; writing regular and thin, leaning very slightly to the left, lines close, points above letters, usually a small curved line (above I [sometimes two], Ω as well as Ε, Ν), sometimes a mere point; punctuation, a small black (red after red text) colon placed rather high, rarely followed by a short sinuous line, once also with a line between the two points, also with a second point or hyphens after the colon, quotations pointed with red +, Δ, Ξ, Τ, Ω, after capitals Π, Κ, Ω, Τ, Δ, partly in the margin; twelve pages have been re-inked without much damage to the text; l. c. measure more than two or three lines of the text, red with very slight enrichment; s. c. not
much smaller, blk.; ch. Copt. marked by three red lines if space enough Fr. in the page, with red uncial sometimes repeated, a red line of text also occurs at 17, 4 without apparent reason; Am. sec. not marked: paginated on verso with red uncial for every second page, both forms for 200 occur, and there is also a central flourish on some upper margins of verso, the first verso of (ii) is signed in red πηθ πιεσεθενη- πακλατο' κεφαλο άλτ; (iii) has a quire beginning signed in red η παλαιπελακν ο. c. o. ΕΕΑΚΩΠΙΩΔΗΟ ΣΙΤ with flourishes 'pity the least s. c. o. Makari deacon:' orn. 17, 1² rather graceful figure in margin, Christ with nimbus, head upturned and hands uplifted with another nimbus above, evidently representing the Father; 18, 11 two figures, one sitting with hand in act of command, Christ and Peter?; 20, 26 one figure, evidently Christ addressing Thomas.

The text, (i) John 12, 34 σει—40 ...ουκα ις, (ii) 16, 6—17, 24 ...παςε. (iii) 18, 11 ΊΣΧΙ—17 ιησος άλε, (iv) 20, 25 ποτ 2ο—31 ...φα, the last lines imperfect.—Orthography, ΑΡΧΙ as well as ΑΡΧΕΡΕΣ, ΕΝΕΘΗΣ.

Fr., Copt., London Brit. Mus. 14740, fifth fragment in the volume. XII century or earlier, vellum, four fragments of one fol., writing archaic; faint red punctuation occasionally visible; l.c., a.c. blk. with slight red orn.

The text, Luke 8, 3—18.

Fr., Copt., London Brit. Mus. 14740, foll. 31—35 of the volume. XII? century, paper, foll. 5 very imperfect, col. 1, ll. 21, text 24×17 cm., writing good upright, perhaps before 1200; punctuation, various, black and red, separate and also over one another; quotations in red letters; l. c. two of the largest ornamented, one red; s. c. blk. redd.; ch. Copt. marked by one red line, numerals not preserved; Am. sec. red uncial, and can. red cursive: paginated for every second page on verso, where also is ΕΑΤΗΟΙΝ; one quire ending is signed ΝΩΤ ΕΥΑΝΝΕΛ s. c. o. (large) ΧΤΑ ΚΑΤΑ Α.

The text, Matthew 2, 8—4, 20, has twelve important variants, agreeing chiefly with BDEK.

Fr., Copt., Oxford Bodleian Library (Hunt 278 at the beginning), very imperfect. XII? century, vellum, foll. 2, col. 1, ll. 25 preserved, text 20.7×10.5 cm., edges injured, upper and lower lines cut, writing irregular, not archaic; punctuation, red ἢ ἢ· ἢ·; l. c. none preserved, s. c. blk. redd.; chb. uncertain, three marked, one Copt. red line of text and part of another, two Gr.?, two red lines of text; Am. sec. and can. not preserved.

The text, Luke 13, 12—34, nothing remarkable, rather inclining to A,
INTRODUCTION.

Fr. though probably reading ΠΟC for ΘΗC ver. 15, and ΠΟC ΠΟC ver. 25 with D1.

Fr., Copt. Eth. Syr. Arm., Oxford Bodleian Library c. 2, imperfect. XIV? century, paper, fol. 1, coll. 5; (a) Eth. Syr. Copt. Syr. Arm., (b) Arm. Syr. Copt. Syr. Eth. (the Syriac reading across the Coptic), ll. 23 preserved, text 15.4 x 21.5 cm., lower edge cut, writing rather resembling Ι, but neater; punctuation, red Ψ with black spot; l.c. none preserved, s. c. blk. redd.; no ch. marked, the passage would not contain mark of Gr. ch.; Am. sec. and can. not marked: foliation not visible.

The text, Luke 7, 37 ENACOI—39 ...ΔΑΠΙΕ and 42 ΠΕΛΛΟΝ—44 ΔΚΩΨΠ, has no important variant, and perhaps agrees with Γ.

Fr., Lectionary?, Copt. Gr. Arab., Oxford Bodleian Library c. 3, imperfect. XIII? century, paper, fol. 1, coll. 3, Copt. Gr. Ar., ll. 25, text 24.2 x 17.8 cm., compact writing in short lines leaning to the left, with Τ of peculiar form; no punctuation; one l. c. (for ch. 15) red, black, yellow, of simple style, and three red lines of text.

The text, John 14, 26—15, 2 ...ΕΤΕΠ, seems to be the beginning of a lection, the Gr. being headed ευ χαρ ος, and the first two lines (imperfect) of the Coptic are archaic with red ΑΙΟΝ corresponding to the Gr. heading; 14, 29 reads ‘that I am he’ with Ε refere but there is scarcely any other variant.

Obs.—The Bodleian fragments are sometimes cited as Fr. i, ii, iii, and the Brit. Mus. fragments of 14740 continued this series as Fr. iv, v, but elsewhere the fragments are cited without a number, if only one contains the passage. If two or more fragments contain the passage, or part of the same passage, special numbers are used to denote each fragment in that passage.

TABLES OF OMISSIONS.

The following tables give (1) the verses omitted or those in which occur the important additions in the Gospels, and (2) the MSS. which omit them. When a MS. letter is enclosed by brackets the evidence is doubtful; when absent (and without = absent) the MS. has the addition. The Catena and Lectionaries are not included.

Matthew

5, 44. A B C1 D1.2.3.4 Δ1 E1.2 F2 G1.2 H1.2.3 Θ K < O S
6, 13. A B C1 D1.2.3.4 Δ1.2 E1.2 G1.2 H1.2.3 Θ K < N O S
6, 15. A C1.2 E1 F2 G1.2 H1.2.3 < L<
8, 29. A B C1.2 Δ1.2 E1 F2 G1.2 H1.2.3 Θ K < O
DESCRIPTION OF THE MANUSCRIPTS.  cxxvii

9, 13.  A  BC_{1,2}  D_{1,2,3,4}  \Delta_1  E_1  F_{1,2}  G_{1,2}  H_{1,2,3}  \Theta  K < N
9, 16.  A  BC_{1,2}  D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  K < S
10, 29.  BC_{1,2}  D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_{1,2}  H_{1,2,3}  K < N
12, 31.  D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  K < S
16, 2, 3.  (A)BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  J_{3,4}  K < N S
17, 21.  A  BC_{1,2}  D_{1,2,3}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  K < N S
18, 6.  A  C_{1,2}  \Gamma  \Delta_{1,2}  F_2  G_1  H_{1,2,3}  \Theta  J_{1,2,3}  K < S
18, 11.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  K < N S
19, 16.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  K < S
20, 7.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  K < N S
20, 16.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  K < S
20, 22.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  K M S
20, 23.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  K M S
21, 23.  B  D_{1}  \Delta_{1}  E_{1,2}  F_1  M S
22, 7.  A  BC_{1,2}  D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M N S
22, 45.  A  BC_{1,2}  D_{1}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M N S
23, 14.  A  BC_{1,2}  D_{1,2,3}  \Delta_{1}  E_{1,2}  F_1  G_1  H_{1,2,3}  M
23, 38.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M N S
25, 6.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  J_1  K M N S
27, 41.  A  BC_{1,2}  \Gamma D_{1,2,3}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  J_1  K M N S
27, 43.  A  BC_{1,2}  \Gamma D_{1,2,3,4}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  J_1  K M N S

Mark

1, 10.  A  BC_{1,2}  D_{1,2,3,4}  \Delta_{1}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  J_3,4  K L M N
1, 14.  A  BC_{1,2}  D_{1,2,3,4}  \Delta_{1}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  J_4  K N S
2, 17.  A  BC_{1,2}  \Gamma D_{1,2,3}  \Delta_{1}  E_{1,2}  F_1  G_1  H_{1,2,3}  K N S
4, 1.  A  BC_{1,2}  D_{1}  \Delta_{1}  F_1  G_1  H_{1,2,3}  \Theta  L N S
4, 3.  A  BC_{1,2}  D_{1}  \Delta_{1}  F_1  G_1  H_{1,2,3}  \Theta  L N S
4, 24.  A  BC_{1,2}  \Gamma D_{1,2,3}  \Delta_{1}  E_{1,2}  F_1  G_1  H_{1,2,3}  \Theta  K M N S
6, 11.  A  BC_{1,2}  \Gamma D_{1,2,3}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M O S
7, 16.  A  BC_{1,2}  \Gamma D_{1,2,3}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M O S
8, 10.  A  BC_{1,2}  D_{1}  \Delta_{1}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M O S
8, 13.  A  BC_{1,2}  D_{1}  \Delta_{1}  F_1  G_1  H_{1,2,3}  K M O S
9, 20.  A  C_{1}  \Gamma D_{1}  F_1  G_1  H_{1,2,3}  M
9, 24.  A  BC_{1,2}  \Gamma D_{1,2,3}  \Delta_{1}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M O S
9, 24.  A  BC_{1,2}  \Gamma F_1  G_1  H_{1,2,3}  \Theta  J_2  K L M N
9, 49.  A  BC_{1,2}  \Gamma D_{1,2,3}  \Delta_{1,2}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M O S
10, 31.  A  BC_{1,2}  \Gamma D_{1,2,3}  \Delta_{1}  E_{1,2}  F_1  G_1  H_{1,2,3}  K M S
10, 24.  B  \Delta_{1}  F_1  K M O
10, 30.  C_{1}  \Gamma \Delta_{1}  F_1  K M O S
11, 8.  C_{1}  \Gamma \Delta_{1,2}  F_1  G_1  H_{1,2,3}  M O S
INTRODUCTION.

10, 28. ABCD12.4 Δ1E1.2F1 G1.2H1<3 J1.3K MNO1 PQSTV
11, 17. ABCD12.4 Δ1E1.2F1 G1.2H1<3 J1.3K MNO1 PQ TV
11, 20. B D12.4 Δ1E1.2 < J1.3 NO1 QS
11, 39. A CD12.4 Δ1E1.2F1 G1.2H1<3 J1.3KL NO1 PQ TVFr
11, 43. ABCD12.4 Δ1E1.2F1 G1.2H1<3 J1.3KL NO1 P STVFr
11, 45. ABCD12.4 Δ1E1 F1 G1.2H1<3 L NO1 P Fr
12, 4. ABCD12.4 Δ1E1.2F1 G1.2H1<3 J1.3 NO1 PQS
12, 9. A CD12.4 Δ1E1.2F1 G1.2H1<3 J1.3KL NO1 P ST
12, 16. ABCD12.4 Δ1E1.2F1 G1.2H1<3 J1.3KL NO1 P ST
12, 29. ABCD12.4 Δ1 F1 G1.3H1<3 KLMNO1.2 PQSTVFr
12, 49. A C1 G2 H1<3 N
13, 32. D2 M PQ T
13, 33. ABCD1 G F1 G1.2H1<3 KLM O1 PQSTVFr
13, 36. A N
13, 37. A CD12.4 Δ1E1.2F1 G1.2H1<3 J1.3KL NO1 P STVFr
14, 29. ABCD12.4 Δ1E1 F1 G1.2H1<3 KLMNO1 PQ TVFr
16, 16. ABCD12.3 4 E1 < G1.2H1<3 J1 N Q VFr
17, 1. A C1 G1.2 Q V
17, 23. A C1 V
18, 7. A CD12.4 Δ1E1.2 < G1.2H1<3 < L<NO1 PQST
18, 7. ABCD1 G1.2H1<3 KL O1 Q TV
19, 26. ABCD1 G1 H1.2.3 << N Q TV
21, 12. < Δ2 < S
21, 20. ABCD12.4 Δ2E1.2 < G1 H1.2.3 <3 PQ TV

REGISTER AND ADDITIONAL READINGS OF THE CURZON CATENA.

The method of the Catena N seems to require that there should be a short section of the text of the Gospels, with a title referring to the contents and a heading ΕΙΣΑΓΩΓΕΙΟΝ, followed by the commentary with heading ΕΠΙΛΗΨΙΑ. But this rule is not strictly kept: for (1) sections are found without heading; (2) in ten cases ΕΙΣΑΓΩΓΕΙΟΝ belongs to a com-

" 12, 36.
mentary; (3 a) nine sections with this heading are summaries of text; (3 b) six give a text preceded by a short summary; (4) four times ἐπλησόμεθα comes before the title, and no text of the Gospels follows, but only a general commentary; (5) there are commentaries with title, but without heading or text.

The edition by Lagarde omits the headings; but ἐπλησόμεθα has been collected from the MS., and appears in the register below as Ev. In this register will be found all the sections which may be considered real text and not commentary: this text, having Coptic peculiarities, and bearing the Coptic numeration of chapters, may be a Coptic text and not a translation of the text of the Greek or Syrian commentator; yet since this is not certain, all the sections are accompanied by the name of the commentator to whose text they might possibly belong. Observe that the same commentator continues until the next name occurs, and that passages marked Cyr without Ev must be considered doubtful Coptic text, and probably belonging to the commentary. The readings quoted in the apparatus are marked Ν; when Νοm is seen, the reading occurs in a commentary and not in a section of real text.

The sections are sometimes introduced with 'then again said the Evangelist,' or a like remark, and very often with 'he said': these words were not noticed in the collation, because not affecting the reading; but where an asterisk is put in the register, it means that a conjunction or introductory phrase which might affect the reading has been neglected, for at first the importance of these small differences was not recognised.

   " 14, 21. John 6, 41, 42.
   " 14, 25. " 18, 19.
   " 20, 19. " 20, 4-10. 11-17.
   " 23, 8. (4) Matthew 8, The leper.
   " 23, 11, 12. The two demoniace.
   " 23, 50-53. 9, The ruler's daughter.
   " 23, 50-53. The two blind men.
INTRODUCTION.

Chrysostom, Eusebius, Epiphanius, Severus, Severianus, Clement, Esaias the Anchorite, Gregorius Theologus, Greg. Thaumaturgus, Greg. brother of Basil, Titus, Irenæus, Timotheus, Didymus:—

<table>
<thead>
<tr>
<th>Matt. 1. 1 Chr</th>
<th>Matt. 5. 43. 44?</th>
</tr>
</thead>
<tbody>
<tr>
<td>3*... εξελιπ</td>
<td>6, 7... σάξι?</td>
</tr>
<tr>
<td>5 ῥοε... ποτὲ</td>
<td>Ev 16 Sev</td>
</tr>
<tr>
<td>16*... ἐξαιρὴσθ</td>
<td>17</td>
</tr>
<tr>
<td>Ev 18 Chr</td>
<td>Ev 19 Cyr</td>
</tr>
<tr>
<td>25*... ἄλος</td>
<td>22... ἡλ</td>
</tr>
<tr>
<td>20* ἐπερ*</td>
<td>Ev 25</td>
</tr>
<tr>
<td>Ev 2, 1... ποτροπ*</td>
<td>26-28 ἐσκων</td>
</tr>
<tr>
<td>2</td>
<td>28 εἰκ... 29</td>
</tr>
<tr>
<td></td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>31. 32</td>
</tr>
<tr>
<td></td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>34... ἄττη</td>
</tr>
<tr>
<td>Ev 34 ΧΡΗ Chr</td>
<td>Ev 34 ΧΡΗ Chr</td>
</tr>
<tr>
<td>Ev 7, 1. 2</td>
<td>Ev 6</td>
</tr>
<tr>
<td>Ev 7</td>
<td>Ev 7 Sev</td>
</tr>
<tr>
<td>Ev 13... ΧΗΟΤ Cyr</td>
<td>Ev 15</td>
</tr>
<tr>
<td>Ev 15</td>
<td>8, 16 Chr</td>
</tr>
<tr>
<td>21. 22... ΚΡΙΧΗC</td>
<td>21. 22 Cyr</td>
</tr>
<tr>
<td>Ev 22 ΦΗ 2ο... Ἐ&amp;Ν</td>
<td>Ev 9, 13... Ἐ&amp;Ν 1ο Chr</td>
</tr>
<tr>
<td>22 ΦΗ 3ο</td>
<td>Ev 14 Cyr</td>
</tr>
<tr>
<td>Ev 23. 24</td>
<td>Ev 16... Ἐ&amp;Ν Greg Theol</td>
</tr>
<tr>
<td>25... Ξω&amp;ίτ Καλας</td>
<td>10, 6 Χ&amp; Cyr</td>
</tr>
<tr>
<td>27. 28 Clem</td>
<td>Ev 9</td>
</tr>
<tr>
<td>29 Sev</td>
<td>Ev 16... Ω&amp;ΥΨ&amp;Ψ Chr</td>
</tr>
<tr>
<td>30 ΚΕΡ</td>
<td>Ev 21... ημπρ&amp; Cyr</td>
</tr>
<tr>
<td>31. 32 Chr</td>
<td>Ev 23... Ω&amp;Ι</td>
</tr>
<tr>
<td>33. 34... Ἐ&amp;Ν Κες</td>
<td>23 Ἐ&amp;ΚΗ</td>
</tr>
<tr>
<td>37</td>
<td>Ev 24</td>
</tr>
<tr>
<td>38. 39</td>
<td>Ev 32 Chr</td>
</tr>
<tr>
<td></td>
<td>Ev 34</td>
</tr>
<tr>
<td>Matt. Ev 10, 38</td>
<td>Matt. Ev 19, 12 ...</td>
</tr>
<tr>
<td>----------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Ev 39</td>
<td>Theol</td>
</tr>
<tr>
<td>Ev 41</td>
<td>Cyr</td>
</tr>
<tr>
<td>Ev 7</td>
<td>27</td>
</tr>
<tr>
<td>Ev 11</td>
<td>20, 1</td>
</tr>
<tr>
<td>Ev 13. 14</td>
<td>22, 2</td>
</tr>
<tr>
<td>Ev 16. 17</td>
<td>23, 1-3</td>
</tr>
<tr>
<td>Ev 20. 21</td>
<td>9, 10</td>
</tr>
<tr>
<td>Ev 23</td>
<td>14</td>
</tr>
<tr>
<td>Ev 25 ... KAI</td>
<td>15</td>
</tr>
<tr>
<td>Ev 28</td>
<td>16</td>
</tr>
<tr>
<td>Ev 12, 1</td>
<td>23</td>
</tr>
<tr>
<td>Ev 14. 15 ...</td>
<td>24 ... ΕΠΙΝΟΥ</td>
</tr>
<tr>
<td>Ev 15</td>
<td>34 ... IGI</td>
</tr>
<tr>
<td>Ev 31</td>
<td>39</td>
</tr>
<tr>
<td>Ev 35</td>
<td>24, 1. 2 Cyr</td>
</tr>
<tr>
<td>Ev 36 ... ΦΙΨΤ</td>
<td>Chrys</td>
</tr>
<tr>
<td>Ev 25, 14</td>
<td>Greg Thaum</td>
</tr>
<tr>
<td>Ev 31 ... ΠΝΕΕΣ</td>
<td></td>
</tr>
<tr>
<td>Ev 14-16 Sev</td>
<td>26, 1. 2'</td>
</tr>
<tr>
<td>Ev 17</td>
<td>14</td>
</tr>
<tr>
<td>Ev 18</td>
<td>15</td>
</tr>
<tr>
<td>Ev 19</td>
<td>16</td>
</tr>
<tr>
<td>Ev 20. 21</td>
<td>17</td>
</tr>
<tr>
<td>Ev 24</td>
<td>18</td>
</tr>
<tr>
<td>Ev 26</td>
<td>19, 20</td>
</tr>
<tr>
<td>Ev 27</td>
<td>21</td>
</tr>
<tr>
<td>Ev 28</td>
<td>30</td>
</tr>
<tr>
<td>Ev 29</td>
<td>31 ... ΞΩΡΩ</td>
</tr>
<tr>
<td>Ev 30</td>
<td>32. 33</td>
</tr>
<tr>
<td>Ev 31</td>
<td>36</td>
</tr>
<tr>
<td>Ev 32</td>
<td>39</td>
</tr>
<tr>
<td>Ev 33</td>
<td>40. 41 Cyr</td>
</tr>
<tr>
<td>Ev 34</td>
<td>45 1C—47</td>
</tr>
<tr>
<td>Ev 35</td>
<td>59-63 ... ΡΩΨ</td>
</tr>
<tr>
<td>Ev 36</td>
<td>63 ΠΝΕΕΣ, 64</td>
</tr>
<tr>
<td>Ev 37</td>
<td>65-68</td>
</tr>
<tr>
<td>Ev 38</td>
<td>69, 70 Cyr</td>
</tr>
<tr>
<td>Ev 39</td>
<td>27, 24-31</td>
</tr>
<tr>
<td>Ev 40</td>
<td>45. 46 Cyr</td>
</tr>
</tbody>
</table>
### INTRODUCTION.

<table>
<thead>
<tr>
<th>Matt. 27, 48</th>
<th>Mark 1, 1. 2</th>
<th>Luke Ev 1, 28</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ev 28, 1 En</td>
<td>Ev 14, 37*, 38</td>
<td>Ev 30*–32 ... ΣΟΙ</td>
</tr>
<tr>
<td>19. 20 Cyr</td>
<td>Ev 46*. 48. 49 ... ΕΕΟΙ</td>
<td>Ev 32 ΟΤΟΓ, 2* En</td>
</tr>
<tr>
<td>Ev 28, 29</td>
<td>Ev 51, 52 Epiph</td>
<td>Ev 33 ΕΥΙ</td>
</tr>
<tr>
<td>4, 11, 12</td>
<td>Ev 56-65 ... ΠΧC</td>
<td>Ev 38, 39*</td>
</tr>
<tr>
<td>26 ΠΑΙΡΗ-29</td>
<td>Ev 16, 2 Epiph</td>
<td>46* ΑΣΧΑΣ</td>
</tr>
<tr>
<td>5, 2 ΑΣΗ, 3 ... ΕΕΑΤ</td>
<td>Ev 16, 2 Epiph</td>
<td>4* 5* ... ΟΤΟΔΩ</td>
</tr>
<tr>
<td>9*</td>
<td>Ev 9</td>
<td>7 ΕΕΑΕ</td>
</tr>
<tr>
<td>30 ΕΤΑΧ</td>
<td>25 ΕΥΖωW</td>
<td>9</td>
</tr>
<tr>
<td>6, 8*, 9 ΠΑΛΑΤΧ</td>
<td>Ev 19 ΧΕΩ ... ΕΕΩΤΕΝ</td>
<td>Ev 35 ΧΕΟΡΠΩΑ</td>
</tr>
<tr>
<td>7, 3, 4</td>
<td>36, 37 ... ΕΕΕΟΙ</td>
<td>Ev 36</td>
</tr>
<tr>
<td>6 ΧΕ 2°, 7</td>
<td>43, 45-47</td>
<td>Ev 39, 40 En</td>
</tr>
<tr>
<td>8, 16*, ΑΝΑΤ</td>
<td>12, 32 ΚΑΛΨC ... 34 Φι</td>
<td>Ev 41</td>
</tr>
<tr>
<td>31</td>
<td>Ev (after ΠΝΧΕC) 42*–45</td>
<td></td>
</tr>
<tr>
<td>32 ΑΣΗ, 33</td>
<td>Ev 46 (ΧΕ) 46*-48 ... ΣΨΚΙ</td>
<td>Ev 48 ΕΝΝΕήSev</td>
</tr>
<tr>
<td>34 ΦΗ, 35</td>
<td>49*–50</td>
<td></td>
</tr>
<tr>
<td>9, 1 ΑΕΗΗν, 2</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>19 ΧΕΩ ... ΕΕΩΤΕΝ</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>36. 37 ... ΕΕΕΟΙ</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>43, 45-47</td>
<td>12, 14* ... ΚΑΤ† Tim</td>
<td></td>
</tr>
<tr>
<td>I2, 32 ΚΑΛΨC ... 34 Φ†</td>
<td>Ev 54-55</td>
<td></td>
</tr>
<tr>
<td>Ev 13, 14* ... ΚΑΤ† Tim</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>Ev 31. 1. Cy</td>
<td>Ev 57, 58 En</td>
<td></td>
</tr>
<tr>
<td>Ev 32. 2, Chrys Act</td>
<td>63*, 64</td>
<td></td>
</tr>
<tr>
<td>Ev 14, 1 Catelait</td>
<td>Ev 67*, 68</td>
<td></td>
</tr>
<tr>
<td>Ev 4. 5 Sev</td>
<td>69, 70</td>
<td></td>
</tr>
<tr>
<td>Ev 12</td>
<td>71, 72</td>
<td></td>
</tr>
<tr>
<td>Ev 17 ... 21 ... ΤΟΤΩ</td>
<td>73-77</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33 ΑΣΗΡ, 34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Luke 1, 78, 79
80
2, 6*, 7
Ev 13, 14 Rus
Ev 21 Ti
22, 23 Rus
Ev 24 Or
25*-32
Ev 33*
34, 351
352 ... Ἡχοχ
40*
42-46
3, 2 Δείην Ti
3-6
Ev 7 Νηνε
8* Ti
9 ... αὐχνή Ῥο Ti
10, 11
12-16
20
5, 2 ΝΙ. 1
7* οὖν 20
5* 6 ... αὐχνή 1
6, 29 ... οὖν Or
30* ... Ραχ
36
Ev 38 οὖν Or
Ev 39* ΕΕΗΤΙ
Ev 40
Ev 44 ... οὖν ΤΙ
Ev 45 ... εμονεβολ Ti
Ev 46 Or
Ev 8, 5 ΟΤΑΙ—8 Ti
9, 5 Or
16 Ti
Ev 18-20 Or
Ev 22-23
Ev 24
Ev 27 οὖν ... Ιωάν.

Luke Ev 9, 41 Ὡ Ἐνε
Ev 43 Ετ.—45 Ti
Ev 46 Or
Ev 47 Δακλεοντι Or
Ev 48 φίλοι Ῥο ... ἑλεοι
Ev 49
Ev 51-55 ... πωνιν Ti
51* ... λβλεψις
Ev 52. 53 ... ερωτ
Ev 56-58 οὖν ἄμυνε
Ev 59, 60 Or
66*
Ev 61, 62
Ev 10, 3 Ti
Ev 4
Ev 7 Κανέρ
Ev 8
Ev 17
Ev 18
Ev 19, 20
Ev 21 ... Ἀλωνιν
Ev 26-29
30* ξενε—37 Or
41 Τεσσι...Χριά
Ev 1, 2 ... φινων Πι
Ev 2 ... λεστρεπ...παν
Ev ... λεστρεπ...οτρο
Ev ... ΠΕΤ...ΚΑΓΙ
Ev 3
Ev 4 ... ερωτ
Ev οὖν ... πράκ-
Ev 5 ΝΗΗ—8 Ἐνε
Ev 15 Or
Ev 24-26
Ev 39 ἵποτ—41
Ev 42 Ti
Ev 12, 4. 5 Or
Ev 6
Ev 7 Κανέρ
INTRODUCTION.

Luke 14, 3 eųxw—4... ἀλ-  

Ev 14, 9 Greg Theol  
Ev 15, 9 Chrys  
Ev 16  
Ev 17-20... iωτ 1°  
Ev 22... στολή  
Ev 22... xix Chrys  
Ev 22 oto, eio oto, oto,  
Ev 23... άγαθη  
Ev 15° Ser  
Ev 16, 2-8... κατά  
Ev 9  
Ev 10... νῦν†  
Ev 11, 13  
Ev 17  
Ev 22, 23  
Ev 24-26... πελευθέρων  
Ev 17, 20, 21 Ser  
Ev 22, 23  
Ev 23  
Ev 24  
Ev 25  
Ev 26  
Ev 34  
Ev 35... eis  
Ev 37  
Ev 18, 1-5 Greg  
Ev 8 πλὴν  
Ev 16° Ser  
Ev 16° πιστόν  
Ev 20°  
Ev 25  
Ev 26, 27  
Ev 28  
Ev 29 aion, 30  
Ev 19, 12, 13
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ev 26 ΦΙ ΤΑΡ, 27</td>
<td>Ev 44-47 ... ΤΗΡΟΥ</td>
</tr>
<tr>
<td>Ev 37 ΟΥΟΥ-40 Συς</td>
<td>Ev 47 ΕΤΑΤΕΝ-53 Σεv</td>
</tr>
<tr>
<td>Ev 41-44</td>
<td></td>
</tr>
<tr>
<td>Ev 43° ΚΕΦΑΛ, 44</td>
<td></td>
</tr>
<tr>
<td>Ev 45 Συς</td>
<td></td>
</tr>
<tr>
<td>21, 5. 6 Σεv</td>
<td></td>
</tr>
<tr>
<td>7 ΞΕ-11 (Ev at 8)</td>
<td></td>
</tr>
<tr>
<td>Ev 20-24</td>
<td></td>
</tr>
<tr>
<td>Ev 25-32 Τι</td>
<td></td>
</tr>
<tr>
<td>Ev 34-37</td>
<td></td>
</tr>
<tr>
<td>Ev 22, 1-3</td>
<td></td>
</tr>
<tr>
<td>Ev 7. 9-12</td>
<td></td>
</tr>
<tr>
<td>Ev 15</td>
<td></td>
</tr>
<tr>
<td>19. 20</td>
<td></td>
</tr>
<tr>
<td>Ev 24</td>
<td></td>
</tr>
<tr>
<td>Ev 25 πιστρων</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Ev 29. 30 ... ουρο</td>
<td></td>
</tr>
<tr>
<td>Ev 30 ουρο</td>
<td></td>
</tr>
<tr>
<td>Ev 31</td>
<td></td>
</tr>
<tr>
<td>Ev 32 ... πατέρ</td>
<td></td>
</tr>
<tr>
<td>Ev 32 ΠΕΟΚ</td>
<td></td>
</tr>
<tr>
<td>Ev 35. 36</td>
<td></td>
</tr>
<tr>
<td>Ev 38</td>
<td></td>
</tr>
<tr>
<td>Ev 39. 40 πίστευς</td>
<td></td>
</tr>
<tr>
<td>Ev 41. 42</td>
<td></td>
</tr>
<tr>
<td>Ev 47. 48</td>
<td></td>
</tr>
<tr>
<td>68-23, 1</td>
<td></td>
</tr>
<tr>
<td>23, 7</td>
<td></td>
</tr>
<tr>
<td>ιττ ... ΚΡΗΜΣΗ</td>
<td></td>
</tr>
<tr>
<td>11° 12</td>
<td></td>
</tr>
<tr>
<td>Ev 27-30 Τι</td>
<td></td>
</tr>
<tr>
<td>Ev 33. 34 ευφυς, 35</td>
<td></td>
</tr>
<tr>
<td>ΠΑΤΕΛΚ, 36. 38-</td>
<td></td>
</tr>
<tr>
<td>46 Συρ</td>
<td></td>
</tr>
<tr>
<td>Ev 24, 1-4 ... Φ&amp;Ι</td>
<td></td>
</tr>
<tr>
<td>Ev 4 ΕΠΙΠΕ</td>
<td></td>
</tr>
<tr>
<td>Ev 13</td>
<td></td>
</tr>
<tr>
<td>Ev 33-40 Σεv</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>John Ev 2, 4 Chrys</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ev 5</td>
<td></td>
</tr>
<tr>
<td>Ev 6. 7</td>
<td></td>
</tr>
<tr>
<td>Ev 8 ΟΥΟΥΣ, 9 ... ΕΕΜΟΥ</td>
<td></td>
</tr>
<tr>
<td>Ev 9 ΑΠΙ, 10</td>
<td></td>
</tr>
<tr>
<td>Ev 12.13 ... ΙΟΥΑΙ</td>
<td></td>
</tr>
<tr>
<td>Ev 13 ΟΥΟΥ-15 ... ΕΠΦΕΙ</td>
<td></td>
</tr>
<tr>
<td>Ev 23-25 Chrys</td>
<td></td>
</tr>
<tr>
<td>Ev 3, 1-3</td>
<td></td>
</tr>
<tr>
<td>Ev 4 ... ΦΕΛΛΟ</td>
<td></td>
</tr>
<tr>
<td>5°. 6</td>
<td></td>
</tr>
<tr>
<td>Ev 8 ... ΕΕΜΠ</td>
<td></td>
</tr>
<tr>
<td>Ev 13 Σεv</td>
<td></td>
</tr>
<tr>
<td>Ev 14. 15</td>
<td></td>
</tr>
<tr>
<td>Ev 17. 18 Chrys</td>
<td></td>
</tr>
<tr>
<td>Ev 20</td>
<td></td>
</tr>
<tr>
<td>Ev 22. 24</td>
<td></td>
</tr>
<tr>
<td>Didymus</td>
<td></td>
</tr>
<tr>
<td>Ev 25-29 ... ΕΛΕΤ</td>
<td></td>
</tr>
<tr>
<td>Ev 29° ... ΕΛΕΤ</td>
<td></td>
</tr>
<tr>
<td>Ev 31 ΦΙ ΕΕΝΚΟΤ</td>
<td></td>
</tr>
<tr>
<td>2°. 32 Συρ</td>
<td></td>
</tr>
<tr>
<td>Ev 4, 1-8</td>
<td></td>
</tr>
<tr>
<td>Ev 6° ΙΚΣ ... ΕΕΟΥΣΙ</td>
<td></td>
</tr>
<tr>
<td>Ev 19. 20 Chrys</td>
<td></td>
</tr>
<tr>
<td>Ev 23 Συρ</td>
<td></td>
</tr>
<tr>
<td>Ev 24</td>
<td></td>
</tr>
<tr>
<td>Ev 35-38</td>
<td></td>
</tr>
<tr>
<td>Ev 50-53 Chrys</td>
<td></td>
</tr>
<tr>
<td>Ev 5, 1-3 ... ΜΩΝΙ</td>
<td></td>
</tr>
<tr>
<td>Ev 17</td>
<td></td>
</tr>
<tr>
<td>Ev 19 Chrys</td>
<td></td>
</tr>
<tr>
<td>Ev 20</td>
<td></td>
</tr>
<tr>
<td>Ev 24. 26. 27</td>
<td></td>
</tr>
</tbody>
</table>
Additional readings of Catena (N):

Matthew 1, 3 om. αγιον 1ον, 5 + εβολοι βεβαιοθηται, 18 + αει, + Πε; 2, 7 τομ. επιφανειας, 8 τομ. ευαγγελιας, 16 τομ. αγιον; 5, 5 τομ. πε καταηγορηθηκεν, 29 τομ. καταηγορηθηκεν ]; 6, 13 τομ. ευαγγελιας, 2 τομ. τοις ομοφωνας; 7, 6 τομ. ουτων δαλατων, 11 τομ. ικετεσθαι προ της ουρανου, 12 ομ. προφητης; 14, 33 τομ. + πε; 16, 19 ουτων; 17, 3 επισκοπης ]; επισκοπης τε [ οπωροθειης συν] τομ.: ἀπαντητηθης εὐθυς, 27 τομ. ἁγιασθηναι, -λιγεσθαι, > ψυχα εὐφορεῖ; 18, 5 τομ. Χρυσος: τομ. ουτως, πε εγειρθη, 6 τομ. + ερωτηθηκεν, 7 ταρα]; πε, ἄπωτον, 10 ουτων; ταρα]; αποκαλεσθαι, 15 τομ. αει, τομ. εροτησθαι, τετατειναι εννοων, 19 ἄπωτον, ἡττησθαι, 21 Αρια]; ομ. ευθυς; 19, 12 λατιν.; + εκείνοις ουτων, 21 τομ. Χρυσος: ουτως, εκεφορθηκεν τοις ουτωσ; πετρος ἡττησε, ουτως; 20, 7 τομ. Χρυσος: ουτως, ευθυς; 23 τομ. Χρυσος: ευθυς, 25 τομ. ουτως, 26 τομ. πε ευθυς, ομ. 13 τομ. Χρυσος: αρεταιναι, 19 τομ. Χρυσος: βεβαιοθηθηκεν, 41 τομ. Γρεγ: χατακωσθηκεν τω ἔκτη, 42 τομ. Γρεγ: πειρασθηκεν, ετυχον, 44 τομ. Χρυσος: ουτως; 22, 6 τομ. Χρυσος: πειρασθηκεν; 7 τομ. Χρυσος: βεβαιοθηθηκεν, πειρασθηκεν, 9 τομ. Χρυσος: αει, 13 τοις ομ. αει, 19 τομ. άπωτον, 42 τομ. Χρυσος: πειρασθηκεν, &c.; 44 Χρυσος; 23, 1 πε-
INTRODUCTION.

Mark 2, 17 ἐταύτα ἀν; 4, 11 ὁ τοῦτον ἐν τῷ ἀνθρώπῳ satisfaction. pref. ἄλλα; 14, 12 ἄκουσάν; 15, 33 ΠΚΑΕ; 16, 7 ἔλθεν ἔρχομαι. + ἐν ὑπό τινα ὑπότις ὑπέρτασεν.

Luke 1, 28 ὁ τὸ ὁ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 36 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 36 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 36 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 36 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 36 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 36 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 36 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 36 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 16, 9 ἀκούσας ἔστω ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω. 3 ὁ τὸ ὁ ἦν ἔλθεν ἀκούσας ἔστω.
SUPPLEMENTARY COLLATION OF MS. BRIT. MUS. 1317.

SUPPLEMENTARY COLLATION OF MS. BRIT. MUS. 1317.

Collation of S for Matthew vii and following chapters, and for Mark ix. 13—xii. 43:

INTRODUCTION.
SUPPLEMENTARY COLLATION OF MS. BRIT. MUS. I317. exlili

INTRODUCTION.

πις, 7 ὁνος &c., 11 om. δε, 12 γαρ, 13 οὐοι δε τετεν.,
οὐλεπηκ, ἵπτεινχαρα, ἰπνοῦλωικι &c., 13 -τε-
τεναστὶ, ἴποιγιαν προου, 14 * ἰ &c., ὠνος, 15 προ-
κλιτον, 16 ψι ετ &c., 19 πε ψι εττούβο, 24 ετολέκ,
26 τούβο, 27 σεουμης, 28 τετενονυμγι εβολ,
29 ἰνι, 30 * πανυμπι, 31 γως τετεν., 32 τετενεκ,
34 ἵπωρμπ, 36 * 1 κνομ, 37 οὐοτ, 38 -οχι Μ;
xxiv. 13 φαί πε φι εε &c., 16 γίξεν, 21 * om. γυμπι,
22 ἰπνοπος, 24 * εανμρε, * om. δαν, * om. ἱ-
λεπηκ ἰπελαπ, 26 * om. δαν, δλπιε εγπι, 29 πι &c.,
30 -ονογι, γίξεν, 32 +δε, 33 * +γαρ, * ? ἵπεντ,
42 λε &c., ἴπνονοι, 43 επαρε, 45 πιτος, 47 ερεχαγ,
48 * εγυμ; xxv. 2 -δε, 4 -δε, 6 +εφι, 7 ετελεπετς &c.,
8 -δε, 9 -δε, +δε, * γυμπι, 10 >εδονη νεεαγ,
12 +πωος, 15 οκεολι δε, * om. δε 1ο, 17 δε οπ., 18 λευμ,
20 εταγι, 22 εταζι δε, 24 εταζι δε, 25 π &c., 26 +δε,
27 -ζαθος, ιταζι, 28 om. οτν, 30 +εβολ, 32 ετε-
ενττ...πικενος, +τεντ ἰ, 33 -ίσκα, 40 λε-
ερογιω...εγιω μιμος, * αρετεπ &c., 41 * εγιομ; 
xxvi. 2 om. κε, 5+δε, 10+γαρ, 14 πικαρωτις, 15 ιτεπ,
17 ομπ, 19 αυσεπτιν, 20 παρρωτεβ, +πε, 22 οτογ,
ἀνερ, 23 πε εενα, 24 οτογ πνεμπι, ερπαγε, 25 +δε,
om. παξ 1ο, om. οτογ, 26 άγοι] εγι., 27 om. δι, 30 +δε,
ested学霸, 31 ἵπρη] pref. οτογ, 33 om. δε 1ο, 34 εκε &c.,
35 om. δε 1ο, om. κε, 36 τεθος, 37 om. νεοαγ, om. οτογ,
+δε, 39 om. οτογ 2ο, παλαις] * πι, 42 +οπ, εερε,
48 om. εαμπι, 52 om. οτν, 53 χετελελοτ &c., ειβ,
57 +οτογ, 62 εταζ &c., 64 πε ετακ, 65 πικεοτα, 69 om.
πε, πικεοταλότ μεζκι, 70 αγ &c., 73 +εβολ, 75 ξος;
xxvii. 2 οτογ ατ, 3 ε, 4 ελιτ, +ναχ, 5 εταζ &c., οτογ,
αγγιε, 6 τε, 8 ξενιογι, 9 om. πτε, 10 σαμπι, 12 πυπ-
τοτερ, 13 πι &c., 15 -συγ, 16 συγ, 19 >γαρ ὁτ-
εμαν, 21 -ομω δε, οτογ πεξαγ, πιβ, 24 οτογ αγια,
25 εταζεφ, πεκσιω, 27 οτογ ατ, 28 ποτελαεεις,
29 ει, 30 οτογ ατ &c., 31 οτογ αμ, 32 χεθουν,
33 ετελιτ, 34 οτεναδι, 36 παλαπις, 38 ανθικ.
SUPPLEMENTARY COLLATION OF MS. BRIT. MUS. 1317.
Prayer at the end of $H_2$.

The following prayer, which is mentioned in the description of $H_2$ (Brit. Mus. 425) as being at the end of the MS. on fol. 164, was omitted because no date or name of writer occurred therein. Space, however, has been found at the end of the Introduction, which thus receives an appropriate conclusion.

Prayer

The following prayer, which is mentioned in the description of $H_2$ (Brit. Mus. 425) as being at the end of the MS. on fol. 164, was omitted because no date or name of writer occurred therein. Space, however, has been found at the end of the Introduction, which thus receives an appropriate conclusion.
PRAYER AT THE END OF H₂.

In the name of the Father and the Son and the Holy Spirit, one God, who is Triple in Unity and Single in Trinity; for this is the hope of us Christians.

'O reader, in spiritual love forgive me, and pardon the daring of him who wrote, and turn his errors into some mystic good.

And say that he was not aware of what he wrote, and knew not what he was doing, and committed himself unwittingly to that of which he had no cognisance.

'The Lord God Jesus Christ who came for the redemption of the world shall forgive this least (of men) by thy prayers and the prayers of his saints who have pleased him in their good works Amen.

'I have written with my hand, and the writing bears witness to me because one day I shall leave it and depart.

'O thou that sojournest in the settled abode forget not the departure to-morrow! Because every one who sojourns in a settled abode shall depart.

'With what strength my hand has written when my hand shall perish my strength is still there.

'And there is no scribe that will not pass away, but what his hands have written will remain for ever.

'Write nothing with thy hand but that which thou wilt be well pleased to see at the resurrection.
'I wrote, and I thought there was no harm because my hand will perish one day, and its writing will remain. And I knew that God will bring it forth to-morrow: what then—O that I had considered—what defence will it make? 'The Lord God Jesus Christ, may he cause this holy copy to avail for the saving of the soul of the wretched man who wrote it. 'And lighten the eyes of his mind to know the mystery of his interpretation and the understanding of his spiritual secret, and make him worthy to strive in knowing for himself and him who shall read in it.'
THE COPTIC VERSION

OF

THE NEW TESTAMENT

IN THE NORTHERN DIALECT
ευαγγελιον κατά ιωάθεον.

(2)

Πιθανῶς καὶ ἐκεῖνος ποιήσεις τὸν πυρὸς πάσχειν ἕως ἐκείνος παῦσαι. ἐκεῖνος δὲ άρχης ἤγγικ. ἠγάπηκ δὲ άρχης ἢκωθ. ἢκωθ δὲ άρχης ἤτος ἀκραίως πείρας πενήντα. ἤτος δὲ άρχης θερίζεται πενήντα τρεις ἡμέρας ἔνθα ἑστήκει θείας.

Θείας ἐν άρχῃ θερίζεται. θερίζεται δὲ άρχῃ πάρος. πάρος δὲ άρχῃ καλείσθην. καλείσθην δὲ άρχῃ θεός.

Θεός δὲ άρχῃ ιότης. ιότης δὲ άρχῃ ἤτος.

ἡ ἤτος ἄρχῃ λατινή. λατινή ἄρχῃ ἤτος. ἤτος δὲ άρχῃ κοιλεῖσθαι. κοιλεῖσθαι δὲ άρχῃ ἄνωθεν.

ἄνωθεν δὲ άρχῃ φρονεῖ. φρονεῖ δὲ άρχῃ διάλεγε. διάλεγε δὲ άρχῃ σολόμων εὖ ἤμὲν ἑστὶν.

σολόμων δὲ άρχῃ ὅρος. ὅρος δὲ άρχῃ ἄμφοτερος. ἄμφοτερος δὲ άρχῃ αἰών. αἰών δὲ άρχῃ ἁρφάφ. ἁρφάφ δὲ άρχῃ ἱσαφάτ. ἱσαφάτ δὲ άρχῃ ἱσαφάτ. ἱσαφάτ δὲ άρχῃ ισαφάτ. ἱσαφάτ δὲ άρχῃ ἱσαφάτ. ἵσαφατ δὲ άρχῃ ισαφάτ. ἱσαφάτ δὲ άρχῃ ισαφάτ. ἱσαφάτ δὲ άρχῃ ἱσαφάτ.
THE GOSPEL ACCORDING TO MATTHEW.

I. The birth-book of Jesus Christ, the son of David, the son of Abraam. 2 And Abraam begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brothers. 3 And Judas begat Phares and Zara from Thamar; and Phares begat Esrom; and Esrom begat Aram. 4 And Aram begat Aminadab; and Aminadab begat Nasson; and Nasson begat Salmon. 5 And Salmon begat Boes from Rechab; and Boes begat Jhibited; and Jhibited begat Jesse. 6 And Jesse begat David, and David begat Solomon from the wife of Urias. 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asaph. 8 And Asaph begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias. 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Eze-

birth-book admits of ıTE. ΔΑΠΙΩΝ ΝΕΚΕΛ ΑΒΡΑΑΜ David and Abraam, E. 2 ΑΒΡΑΑΜ [om. ΑΕ, J3 K. ΙΔΑΚ] [om. ΑΕ, J3, cf. Gr. N*]. 3 eβολας] [om. ΕΝ, KS. 4 ΔΕΙΝ ΑΔΑΧ] [om. ΑΕ, F2*. 5 ΠΑΣΣΩΝΙ] [cf. Gr. ΛΔ: ΠΑΣΣΩΝΙ, CH: ΠΑΣΣΩΝΙ ΑE, H. 6 ΕΒΟΛΑ] [om. ΕΝ, D1*, PHΗΘΑ] [PHΗΘΑ, Δ2Θ* K, cf. Gr. ΛΟΕΓ] [cf. Gr. ΝΒ. 10ΒΗΡΑ] [ACHJ3: ΙΩΒΗΡΑ, BD1.2 E1 F1 K, cf. Gr. ΝΒ. 10ΤΗΡΗΔ] + eβολας ΕΝ ποτε from Ruth, A*m and many MSS. 6 ΔΑΠΙΩΝ 10] Δ*: + ΠΟΤΡΟ the king, A* and many MSS. ΔΑΠΙΩΝ 20] cf. Gr. NB: Arabic translation of E1 gives ΑΜΑL 'the king,' and gloss 'Greek and not in Coptic.' COLWEEON, B twice. 7 ΠΟΒΟΔΕΙ] [PΟΒΟΔΕΙ, BE1. ΑΒΙΑ ΑΕ] [A ΑΕ, lost, A. ΔΧΕ, A*]. 8 ΔΑΧΗΙΦ] [cf. Gr. ΝΒ: ΔΔΑΧΗΙΦ, 01'o twice. OΣΙΑΝ] [cf. Gr. CKL: ΙΩΣΙΑΝ, Δ2 Stwice. 9 ΙΧΑΣΕΕΕΕΕ] many MSS., including D1*, which has probable Κ erased between Ω and Δ, and Α altered; tr. has بَرَعَطَنَم يَهَّانِم, and gloss يَهَّانِم يَوْثَام; the same in next phrase. ΔΧΦΕ] [om. ΔΧΑΔ ΔΧΑΔ AΕ ΔΧΦΕ, B homeoteleuton. ΔΧΑΔ] ΔΧΑΔ, E1 twice, cf. Gr. CN*.
κατὰ ὑμᾶς Ἢθεον.

αξαξ θε εὐχαριστήκατε. 10 εὐχαριστήκατε θε εὐχαριστήκατε ἑλλάνασση, ἑλλάνασση δέ εὐχαρίστηκατε, ἑλλάνασση δέ εὐχαρίστηκατε. 11 εὐχαρίστηκατε θε εὐχαρίστηκατε. τῆς ἡμέρας τε πιοντα πιοντα θεὸν περί ἑβάτων ὑπὸ σαβαων.

kias. 10 And Ezekias begat Manasse; and Manasse begat Amos; and Amos begat Josias. 11 And Josias begat Jechonias and his brothers, at the time of the migration to Babylon. 12 After the migration to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel. 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor. 14 And Azor begat Sadok; and Sadok begat Achin; and Achin begat Eliud. 15 And Eliud begat Eleazar; and Eleazar begat Matthew; and Matthew begat Jacob. 16 And Jacob begat Joseph the husband of Mary, who bare Jesus who is called 'Christ.' 17 All the generations from Abraam to David are fourteen generations; and from David to the migration to Babylon fourteen generations; and from the migration to Babylon to Christ fourteen generations.

18 The birth of Jesus Christ was thus: Mary his mother having been betrothed to Joseph, before they knew each other she was found with child from the Holy Spirit. 19 And Joseph her husband was righteous, and not wishing to make her a public example, he intended to put her away secretly.
ΚΑΤΑ ΗΑΝΤΗΕΩΝ.


20 Ἡαι δὲ εταχειλεόκεεκ ερωτοῦν ἄνηπε ἱς ὀταγγελοὺς ἐπεὶ ποῦ ἀπονοηθείς εἰςκῆ ἔην ὀτρασοῦν εἰρχῳ ἐκκείος.

Εἰς ἐἰςκῇ πνεύμη ἀσαύα ἄπερεργοτ ἐνεπ ἐπερία τεκτῆς ἐροἴν.

Φυ ταρ εταχειλεόκεεκ οὐεβολ δὲν ὀτπα εὐκτᾶν πε.

21 Εσελείλις ἐς ἄπουρι ἐκελεότ ἐπεκρᾶν ἒν ἰς.

Ἅςογ ταρ εἰςποτεειμ ἐπερίλεος ηβολ δὲν ὄπωπι一二]

(5) 22 Φαὶ δὲ τὴρ ἄφυμι ἑιπνα ἄτεργχῳ εβολ ἄψεφι ἐτὰ ποῦ ἕοι εβολ γίτετη ἀλπηρο-

φής εἰρχῳ ἐκκείος. 23 Ζη

+ ἄνηπε ἰς ἄπερεργος εἰςερβοκὶ οὐογ ἐςελείλις

+ ἄπουρι ἐκελεότ ἐπεκρᾶν ἒν ἐςελείλις ποῦ

+ φυ ἐςεργατεόλεκε ἐν εἶ ἀπελεῖλ.

24 Εταχτούντις ἐς ἄψεφικῃ εβολ δὲν πικότ

ἀψηρὶ κατὰ φράς ἐτὰ πιγγελοὺς ἐπεὶ ποῦ ὀταγγειλ ηγᾶ.

Ὅτος ἄφυμεν ἐπερία τεκτῆς ἐροὶ.

25 Ὅτος

ἐπερίστεττες ἀπελείλις ἐς ἄπουρι ὀτος

ἀπελεότ ἐπεκρὰν ἒν ἰς.

Γ.

Α ἰς δὲ εταχειλεόκεεκ δὲν ὄκλεεείς ἐπεὶ ἰςο-

δες δὲν πιεροῦν ἐπεὶ κράζεις ποτρό.

Ζηπνε ἵς ἀπευςτογος ἀς εβολ σαπείεβτ εἰ-

κειλ. 2 ἔτομο ἐκκείος. ἔς ἄρση φυ ἐςα-

ειλεόκεεκ ποτρό ἐπεὶ πιοτὰλι. ἄνπατ ηαρ

emption σαπείεβτ. ἄς ἐς ἐπενοῦσύνην ἐκκείος.

20 εταχειλεόκεεκ] εχελεόκεεκ thinking. BE1, cf. Gr. Γ


δὲ, E_{1}G_{2}: σαπείεις ταρ for she is about to bear, ἐς. ἄπουρι]
20 And he having thought about these things, behold an angel of the Lord manifested himself to Joseph in a dream, saying:

And she shall bear a son; thou shalt call his name "Jesus;" for he will save his people from their sins. 22 And all this happened that it might be fulfilled which the Lord said by the prophet, saying: 23 'Behold, the virgin shall conceive, and shall bear a son, they shall call his name "Emmanuel," which is interpreted "God with us."

And Joseph having risen from the sleep, did as the angel of the Lord commanded him, and he took to him Mary his wife. 25 And he knew her not until she bare the son; and he called his name 'Jesus.'

And Jesus having been born in Bethlehem of Judea in the days of Herod the king, behold Magi came from the east to Jerusalem, saying: 'Where is he who is born king of the Jews? for we saw his star in the east, we are come that we

— MATTHEW I. 20—II. 2. —
8 Ἐταυσωτεῖν ὁ ἱκενοτρόπος ἁγίων ἡτοῖ τὸν τοῦ συνήθισεν. Αὕτι τὸν ἰκενοτρόπον ἱππορίσκεσται τὸν τὸν ἱκενοτρόπον τοῦ τοῦ πιλάσος παραιτεῖ τὸτοῦ τοὺς ἢν ἠπαλλᾶτε ἢς ὐψη.

9 Ἕνωσε τὸν ἱκενοτρόπον τοὺς τὸν τὸν τὸν ἢστις τοῦ τοῦ πιλάσος τὸτοῦ τοὺς πίσιν τὸτοῦ ἠπαλλαγμόν ἐστὶν ἢστις πιλᾶσος ἡπαλλᾶτε ἢς ὐψη.

10 Τοὺς ἱκενοτρόπους ἠπαλλαγμοὺς ἢς πιλᾶσος ἡπαλλᾶτε ἢστις πιλᾶσος τὸτοῦ τοὺς πίσιν τὸτοῦ ἠπαλλαγμόν ἐστὶν ἢστις πιλᾶσος ἡπαλλᾶτε ἢς ὐψη.
may worship him." * And king Herod, having heard, was troubled, and all Jerusalem with him. 4 And having assembled all the chief-priests and the scribes of the people, he was asking of them 'where will Christ be born?' 5 And they said to him: 'In Bethlehem of Judea: for thus is written by the prophet: 6 "And thou Bethlehem, land of Juda, thou art not little among the princes of Juda: for from thee shall come a governor who will rule my people Israel.'

7 Then Herod called the Magi secretly, he enquired from them about the time of the star which appeared. 8 And he sent them to Bethlehem, saying: 'Go, ask carefully concerning the child. And if ye find him, tell me that I may come also and worship him.' 9 And they, having obeyed the king, went. And behold, the star which they saw in the east, was going before them, until it came and stood over the place in which the child was. 10 And having seen the star, they rejoiced with very great joy. 11 And having come to the house they saw the child with Mary his mother; and having thrown themselves down they worshipped him; and
των ἰππώνδωρ ἄτατοι παρ ἰππώνδωρ παρῃπέμπε τοὺς ἀντικειμένους τοῖς ἐκεῖνοις ἐκείνων εἶναι ἤτοι

10 Ὁτόν έταγόςσαίος ἦς ἐκτικτικόν κατ' ἱερασάν. ἐβόλων ζετέεν κελεύει μνήμειν ἀγγείον ἐν τῷ Ἰησοῦ ἡμῶν

Α. Εν' 18 Ἐταγέει πνεύμα τοῦ δε λεγόμενον ὅτε πάντα ἀποτοποθετεῖ εἰς γεφράνῃ ἦς ἐκτικτικόν εἰς

ξένους ἀρτοὺς ἀρτύνι τοῖς ἀρτύνι ἀσκεῖ τὸν ἑαυτὸν ὑπαρχοῦν τῶν ἱερων πάντας γραφαίς ἡγεῖται πιστὸν ἀποκρύφτους εἰς ἄμεσον.

14 Οἷον ἄν δε αἴρεσιν αὐτοῖς ἀποκτείει τοῖς τεθηκέν ἱερασάν ὅταν ἐπάνω τῶν ἱερασάν εἰς ἐν οὐκ ἀγαθῷ

τῶν ἱερων πάντας τῷ δε τούτῳ περὶ τῶν ἱερων. Εἰς θείον ἑταρκτικὸν ἐβόλων ἰχθὺς ζετέεν ἡπέραντας ποτὲ ἔχει ἐβόλων

ἑπορφόστας εἰς ἄμεσον ἀποκρύφτους εἰς ἄμεσον.

+ Ἡ ἐπαρχία ἐβόλων ἦς ἐπάθην ἡμείς ἐν τῷ Ἠσυχίῳ.

(Β) 18 Τὸτε ἱερασάν ἐτάγνω τῷ εἰς τῶν ἱερων ἀποκτεῖν ἱερασάσθην ἐκτικτικὸν κατ' ἑαυτὸν ἕτερον εἰς

ἡλείᾳ ὅταν τῷ δεν κελεύκει τὸν ἱερασάν πολεμὸν κατανεύσειν τὴν χαλκοῦν ἀπὸ τοῦτον ἅπερ ξενούν ἢ ἐκτικτικὸν

εἰς ἄμεσον ἐκτικτικὸν εἰς ἄμεσον.

17 Τὸτε ἱερασάν ἐβόλων ἰχθύς ζετέεν ἑταρκτικὸν ἐβόλων

ἑπορφόστας εἰς ἄμεσον ἀποκτεῖν ἱερασάσθην ἱερασάσθην ἀποκτεῖν ἱερασάσθην ἔδωκεν τῷ δεν κελεύκειν ἕτερον εἰς

αποκτεῖν ἱερασάσθην ἐκτικτικὸν ἀποκτεῖν ἱερασάσθην ἀποκτεῖν ἱερασάσθην ἐκτικτικὸν ἀποκτεῖν ἱερασάσθην ἦς ἐπάθην ἡμείς ἐν τῷ Ἠσυχίῳ.
having opened their treasures they offered him gifts, gold and frankincense and myrrh. 12 And having been told in a dream not to return to Herod, by another road they went to their country.

13 And they having gone, behold, an angel of the Lord manifested himself to Joseph in a dream, saying: 'Arise, take the child and his mother, and flee to Egypt, and be there until I tell thee: for Herod will seek for the child to destroy him.' 14 And he arose, he took the child and his mother by night, and went to Egypt. 15 And he was there until the death of Herod: that it might be fulfilled which the Lord said by the prophet, saying: 'I called my son from Egypt.' 16 Then Herod having seen that the Magi mocked him, was very angry, and he sent, he slew every child that was in Bethlehem and in all her boundaries, from two years old and under, according to the time which he enquired from the Magi. 17 Then was fulfilled that which he said by Jeremiah the prophet, saying: 18 'A voice was heard in Rama, Rachel weeping for her sons; and would not be comforted,
κατὰ ἔρνμακον.

τεσσαρεὶς ἐπεσθηκίς οτὸς πάσως ἀπὸ τὸν πάντα ἐστὶν οὕτως χριστόν ἀν.

Χ. 19. Τάχιστανος λέγει ἕκειρε ὡς εὐαγγελικὸς ἰόντα πῶς ἀφοτομήν εἰσελθὼς δὲν ὄρος ὀτράκων δὲν ἄρετι εἴρηεν εἰκόνως ἑλλάς.

20. Ἰῳ ὅτι διὰ πολὺ μισιὼν ἔφευξεν ὅτι ἐξελθὼς πάντα ἐπὶ ἐπικαρία ἐπὶςὶ. Ταχιστανος γὰρ ἕκειρ ἐθευτὲν ἰὰ τὸ ἑρμήνευεν μισιὼν.

21. Υἱὸς δὲ ἔτη τοῦ ἀρχαίου ἁρμα καὶ ἔφευξεν ἔτη τοῦ ἀρχαίου ἀρχαίου εἰς ἐκείνη ἑπικαρία ἐπὶςὶ.

22. Τάχιστανος δὲ ἐπὶ ναὸν ἀρχαίαν εἰς τὸ σῶμα ἐπὶςὶ καὶ ἐκεῖνος ἀρχαίας πενθῶς ἀφεργοῦς εὐες εἰς ἀλήθευς.

Ε. 23. δὲν ὄρος ὃς ἐρείπεν ἀρχαίαν ἀρχαίαν πενθῶς εἰς ἐκεῖνην ἐπὶςὶ ἀρχαίας.

γ. 24. ἔντως ἔπειρον ἀγγέλου αἰτῆσθιν πενθῶς εἰς ἔσχαν ἢ ἐπὶςὶ ἀρχαίας. 25. εἰς ἐκείνης εἰς ἁγγίας εἰς ἀρχαίας εὐες εἰς ἀλήθευς.
because they are not.’ And Herod having died, behold, an angel of the Lord manifested himself to Joseph in a dream in Egypt, saying: ‘Arise, take the child and his mother, and go to the land of Israel; for they are dead who sought for the life of the child.’ And he, having arisen, took the child and his mother, and came into the land of Israel. And having heard that Archelaus is king of Judea instead of Herod his father, he feared to go thither; and having been told in a dream, he went to the parts of Galilee. And he came, he dwelt in a city called ‘Nazareth’; that it might be fulfilled which he said by his prophets: ‘He shall be called ‘the Nazarene.’”

III. And in those days came John the Baptist, preaching in the desert of Judea, saying: ‘Repent; for the kingdom of the heavens is come near.’ For this is he of whom he
ΚΑΤΑ ΙΩΑΘΕΩΝ.

3 Φαί γαρ φη εταφαξόν ἔβολ διότοτι πίσαλος πιπροφετήσας καὶ ἔμεεσος.

4 Ἡθον δὲ ἰωάννης πε τεχνεβς ὕδεαν δὲν ἐδανῳ πολλαὶν τε ὑπὸν παχέεηρ νομο-κοοσ ἔμαρ ἑκεν τεφτπι. τεφτρε δὲ πε ὑπὸν τε δεὶ τεμι ἐτεμι τὸ τεκ.

5 Τοτε παχινον ἐδολ γαρος πε ἰκεπαλικευ πελεν Πιοτελα τις κελεν ἕπεριξσρος τις ἑτε κιορδάνης. ὅτος πατοθεωσ ἑτοτη δὲν πιορδάνης παρο ἑτονπα ῶποτοβά ἐπολ.

6 Ἐταιρνυ ἐδε ἐτοεσυ ἑτε κιορδαίς κιο ἐπαλλακτικος εἳκνον ἑκεν πιελες ἑτα. Πεθαν πνωτ ἕκ ἑπεις ἑτε πιαξω πνε ἀπ-τασε ἐκνοτ εφωτ ἑδολ ἕταγ υπι-κρνπτ εἐκνοτ.

7 Δριοτι ὑπι ποτοταγ εὑρίσαη ἀπεκατα-

8 Ἐπινοτ ὑπι ποτοταγ εὑρίσαη ἀπεκατα-

9 ὅτος ἐπερελεπε δὲν ἐκνοτ εξος.

10 Εἰς ἄξις ἐπεκεινὰ φύκλ ἃ ἐποτι ρήως εἰς.
spake by Esaias the prophet, saying: "The voice of him who crieth in the desert: 'Prepare the road of the Lord, make straight his paths.'" 4 And he, John, his raiment was of camel's hair, and he was girt with a girdle of skin upon his loins, and his food was locust and honey of the field.

Then came forth to him the people of Jerusalem, and all Judea, and all the region round about the Jordan; and were baptized by him in the river Jordan, confessing their sins. 7 And having seen a multitude of the Pharisees and the Sadducees coming to his baptism, he said to them: 'Offspring of vipers, who told you to flee from the anger which cometh? 8 Bring forth therefore fruit worthy of repentance; and think not in yourselves to say: "We have our father Abraam;" for I say unto you: "God has power to raise up from these stones sons unto Abraam. 10 The axe is now at the root of the trees: every tree which will not bring forth good fruit will be cut down,'
καὶ νῦν εἰσέλθατε ἐπάνω εἰς βῆλ ἀν σεπακροχύματε ἐπιχρωμεῖν.

11 Ἀπὸ δὲ τὰς τίμιας τιματεύοντες ἃν ότι ποτὲ νεφέλων ἔτεμεν ἄνθρωποι. Φη δὲ εἰσβολὴν ἔπεμπσι, οὐχ ἔρχετος εἰς τὴν ἑαυτὸς. Πέρας εἰςελθεῖς ἀνὰ τὴν ἐντοπίαν εὐγαμεῖ ἐπιχρωμεῖν.

12 Φη δὲ πεθέλη αἱ ἔκρισεν τιματοῦ βασιλέως τις εἰς εἰς τὸν ὕπερ σώσιθα ἐν τῷ ἑτορισκότω εὐπορία. Πίπος δὲ ἐπιροκρού τὴν ἐπιχρωμεῖν πάτσεον.

13 Ταῦτα δὲ προθεῖνες εἰς ἔβολ ἀπὸ τὰς τιματικές εἰς εἰς τὴν γίγνοται.

14 Ἐσπερίας δὲ παρταγό ἐκεῖνος ἐκεῖνος ἀνὰ τὸν ἀκόμη εἰς ὑπέρ τοῦ ἑτορισκότα πιθοὶ. Φη δὲ αὐχαρία.

15 Ἐταφθαρέτες δὲ προθεῖνε τις εἰς ἔβολ ἐπὶ παρθένων ἐν τῷ τίποτε πετσελαμίας παπ ἔξεν εἰς ἐκεῖνος πιθοὶ ἐν ἐβολ. Ἐστὲ αὐχαρία.

16 Εταφθαρέτες δὲ προθεῖνε σατοτικὰς αἱ ἔσπερις εἰς ἐβολ ἀπὸ παρταγόν ἐν τῷ τίποτε πετσελαμίας παπ ἔξεν εἰς ἐκεῖνος πιθοὶ ἐπεκτέλετο μικρῷ ἀπὸ ὅπον ἐξόμην πιθοὶ ἐπιχρωμεῖν παρθένος.
and cast into the fire. 11 For I indeed baptize you with water to repentance: but he who cometh after me is stronger than I, whose shoe I am not worthy to carry: he shall baptize you with [the] Holy Spirit and fire. 12 And he—his fan in his hand—will cleanse his floor; and will gather his wheat into the garner, but will burn the chaff with fire unquenchable.” 13 Then came Jesus from Galilee upon the Jordan to John, to be baptized by him. 14 And John was forbidding him, saying: ’I have need to be baptized by thee, and thou comest to me.’ 15 And Jesus answered, he said to him: ‘Permit it now: thus it becometh us to fulfil all righteousness.’ Then he permitted him. 16 And having been baptized, Jesus immediately came up from the water; and lo, the heavens opened to him, and he saw a Spirit of God coming down as a dove, coming to

\[
\begin{align*}
\text{cf. Gr. } & \text{NC. } \text{exei} ] \text{gixen, K. } \text{simece ebol } \text{gitoiy } \\
\text{receive baptism through, by him] simece gitoiy } & \text{receive baptism of him, J.} \\
\text{14 iwoiniec } & \text{AE] cf. Gr. } \text{N} \text{OL. } \text{Nqwepeho} \\
\text{erecyq] + } & \text{PE, B. } \text{erecyq him] erecyq } \\
\text{oc it, C. esit } & \text{Abc } \\
\text{d2EF2} & \text{JKS: nod of receiving, B*CD1}2 \text{D1G} \text{HENO. ebol } gitoi } \\
\text{through, by him, F2*G2*3. } & \text{NEOK eknhot] neok xihot, } \\
\text{d2EF2} & \text{K. 18 aqerow } \text{AE] ACD1}2 \text{D1E1F2G1G2*3J3: om. } \text{AE, } \\
\text{BG*HK} & \text{S. neq] otoq neq] and said, D1}2 \text{. neq] } \\
\text{om. naq to him, B. } & \text{obs. Gr. B it } \& \text{c. ant. np} \text{ik} \text{t E1: } \\
\text{+ } & \text{Tap, A } \& \text{c. pet] et, K. } \text{N. pibek] om. ebol, N. S. } \\
\text{10 etaqweeiec] etaqswiwee } & \text{having received baptism, K. } \\
\text{AE] cf. Gr. } \text{NB C* } \& \text{c. } \text{hc} \text{om. syrca } \& \text{c. catoty aqi } \\
\text{enwii] cf. Gr. } \text{NB syrca } \& \text{c. } \text{nqegkhot] } \text{oteqkhot, B: } \text{nq } \\
\text{ekewot the waters, S Fr. iv; the cross-stroke of } & \text{Pi and } \text{Pi is often } \\
\text{very faint in the earlier form of writing; } & \text{hence confusion between } \\
\text{singular and plural in these and other readings. } \text{atotwh } \text{naq] } \\
\text{cf. Gr. } \text{Nb OL. } \text{otpia kte phi a Spirit of God] cf. } \text{wvima, } \\
\text{Gr. NB: } & \text{wppia kte phi the Spirit of God, E1, cf. to wvima } \\
\text{to thei, Gr. OL. eknhot] cf. Gr. } \text{N* B. } \text{gaq} \text{] cf. Gr. } \\
\text{C* E1: } & \text{al10 feri prds. }
\end{align*}
\]
17 Ους, ις ουκέων αδεσσωπι εβολ δεν πιθνοι 
εκχω ίησος. ηε φαί πε παυκρι παλεεπριτ 
εταϊματι αινατα.

ε

18 Ους οι αξι πιεφι έτσωπτ | πεχαξ παξ ηε ιςχε 
πθοκ πε παυκρι ιςχτα ιξας είπα αίτε ψα 
ϊν λι ερικ.

4 Πθοκ ηε αθερονω πεχαξ παξ ηε κα&νιττ ηε 
παρε πιρωμε πλυμή ευκ ιησατατη αι 
αλλα εξει σαξι πιδεν επικνον εβολ δεν 
πρων ιςχτα.

5 Τοτε αιολη πιεπαξιαλολος ετθακι ηεονακ 
ους, αθιαθογ έρατη εξην πτενη, ιτε 
πιερκει. 6 ους πεχαξ παξ ηε ιςχε ιπθοκ 
πε παυκρι ιςχτα ειτκ επεκτ εβολ τα.

Ccανιττ ηαρ ηε θιαγογεν ιπτοτον ιπαγ- 
αουκολος εβνιθκ ους ενεμιθκ εικεν 
ποξιχοι Μποτε επεκθίκροπ ευωπι ιπεκ- 
σαλοξ.

7 Αθερονω παξ πιεθιης. ηε παλιν οςανιττ ηε 
ιπεκεππιαζιν ιηνος πεκνοτ.

8 Παλιν οι αιολος πιεπαξιαλολος εξει ουτωσοτ

17 [αδεσσωπι happened] ΑCl came, N: syr* audita est. [ιησος] 
Gr. D syr* &c. add 'to him.' • Φαι Ίπε] Gr. D syr* υό αλ. 
1 Τοτε] om. νπκ, κτ. πιπαζα πιπασ. Α: syr* sancto. [ερ- 
παζιν] επιπαζιν, 0. For order cf. Gr. ODL &c. 2 [πις- 
τετιν] πεκτετιν, Α. [παξ πεγοον έπει υ φεξ- 
ωρη] cf. Gr. Ν. enδας] +τε, Α and many MSS, the conjunction 
may have been imported from the Arabic translation. 3 For order cf. Gr,
him; and lo, there was a voice from the heavens, saying: 'This is my Son, my Beloved in whom I am well pleased.'

IV. Then Jesus—the Spirit took him away to (the) desert for the devil to tempt him. And having fasted forty days and forty nights, at last he hungered. And the tempter came, he said to him: 'If thou be (the) Son of God, command that these stones become bread.' And he answered, he said to him: 'It is written, that the man was not to live by bread alone, but upon every word which cometh from the mouth of God.' Then the devil took him away to the holy city, and made him stand upon (the) wing of the temple; and said to him: 'If thou be the Son of God, throw thyself down from hence: for it is written, that he will order his angels concerning thee, and they shall bear thee upon their hands, lest haply thou dash against a stone thy foot.' Jesus answered him: 'It is written again, that thou shalt not tempt the Lord thy God.' Again, the devil took him away up to a very high mountain, and shewed

κατὰ υἱὸν εὐθεῖον.

εὐθείας εὐθείας ὁτὸς ἀρταλλομεν ἐνεκετοπρῶτον τhorse ὑπ' ἕκοκλος πελλ' ποτὼν. ὁτὸς περαιρί παρ' ἑαυτῷ τπαλίτον ὅπ' ἀκμαίητικ ἐξερχὴ πετεκομώπην ἰδεοῦ.

10 Τότε πεῖ δε ὅπ' ἑπεκαθαρίας σαφωτα ὑπὲρ ὑπ' ἕκοκλος πελπὼν πετεκομώπητ ἰδεοῦ ὁτὸς θεοῦ ἒλεοκτάτη πετεκομώπητα.

11 Τότε αὐχαρί ππεπιδιαβολὸς ὁτὸς ὅπ' ἑαυτὲ ἀντελος ἀν' ἀν' ἐνεκετεύμεν ἰδεοῦ.

ζ.

12 ἐταφεστεῖε ὅπ' ἑαυτί παρὰ παρακαλας εὔχεσί ταλιλεῖ. 13 ὅτος αὐχαρί ππεπαρετὶ πίεσι ἐαρ' ἀρχὴν ἐν καθάρισεος ἐν εὐεργετίᾳ ἐφιλεῖ ἑν πιθα ὑπὲρ σαβούλην πελλ' νεφθειλε.

14 ζίναι πετεκαρί οὐκ ἔχει ἐπεκαρί εὐεργετίᾳ πετεκαρί ἐπει συναγάλιος ἐνεκετεύμεν ἰδεοῦ.

15 ὅπ' ἑαυτί ππεπαρετὶ πελπὼν περὶ ἑαυτὶ πετεκαρί αὐτὸς ἐφιλεῖ ἐν καθάρισεος ἐν πιθαν ὑπὲρ σαβούλην πελλ' νεφθειλε.

(Α) 17 ἰσχεπ πικνὸν ἐτερευάτι κεραπάντε ἱερεῖς

παλίτον] πετεκομώπηον, Α* 9 οὐκ τπαλίτον
these all] cf. Gr. Ε, but Coptic would not show the Greek difference of position of pronoun. 10 εὐθείας παρ'] +caimengei behind me, ΚΝ, cf. Gr. ΩL syr. &c. Net 19] πενν, Α*F₂. πετεκομώπηον] whom thou shalt worship] CD₂Δ₂E₁: πετεκομώπηον whom thou worshippest, Α*BD₂3εF₂GHΩJ₃KNOS* 10*
him all the kingdoms of the world, and their glory: 9 and said to him: 'All these I will give thee, if thou shouldst throw thyself down and worship me.' 10 Then said Jesus to him: 'Go, Satan; for it is written, that the Lord thy God is he whom thou shalt worship, and he alone whom thou shalt serve.' 11 Then the devil left him, and lo, angels came and ministered to him. 

12 Now having heard that John was delivered (up), he went to Galilee; 13 and he left Nazareth; he came, he dwelt in Kapharnaum, which is by (the) sea, in the boundaries of Zabulon and Nephthalim 14 That it might be fulfilled which he said by Esaias the prophet, saying: 15 (The) land of Zabulon and (the) land of Nephthalim, the road of (the) sea, beyond Jordan, Galilee of the nations: 16 the people who sit in (the) darkness saw a great light, and upon them who sit in (the) region and (the) shadow of death light sprang up.' 17 From
ΚΑΤΑ ΙΑΤΕΩΝ.

18 ἐκεν ἄγνατ ἐκος καὶ ἀνάπλασα τῆς πιθοῦντος.
19 Οὗτος πευχθα πνοεῖοι, καὶ ἀνέλυσαν πνεύμα τοῦ ἀρτός στὸ περιορισμένῳ έροθ, καὶ πέρας τοὺς ἄνθρωπους τῆς πιθοῦντος τοῦ ἀρτός.
20 Περιορισμένῃ καὶ ἀνάπλασα τῆς πιθοῦντος, οὗτος ἀνάπλασα πνεύμα.
21 Οὗτος δὲ πρὸς τὸν ἀρτό, καὶ ἀνέλυσαν πνεύμα τοῦ ἀρτός στὸ περιορισμένῳ έροθ, καὶ πέρας τοὺς ἄνθρωπους τῆς πιθοῦντος, οὗτος ἀνάπλασα πνεύμα.

Η.

22 Οὗτος καὶ πρὸς τὸν ἀρτό, καὶ ἀνέλυσαν πνεύμα τοῦ ἀρτός στὸ περιορισμένῳ έροθ, καὶ πέρας τοὺς ἄνθρωπους τῆς πιθοῦντος, οὗτος ἀνάπλασα πνεύμα.
that time Jesus began to preach, and to say: 'Repent, for the kingdom of the heavens approached.'

18 And walking by the sea of Galilee, he saw two brothers, Simon who is called 'Peter,' and Andrew his brother, throwing a net into (the) sea, for they were fishers. 19 And he said to them: 'Come, walk after me, that I may make you fishers, catchers of men.' 20 And they immediately left their nets, and walked after him. 21 And having passed on from there, he saw two other brothers, James, son of Zebedee, and John his brother, being on the ship with Zebedee their father, mending their nets, and he called them. 22 And they immediately left the ship and Zebedee their father, they walked after him.

23 And Jesus was going about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness which was among the people. 24 And his fame went forth in all Syria, and they brought to him all who were afflicted with their sicknesses and their pains in many ways, them with whom were the demons, and them who were epileptic, and them who were paralysed, and he
20 ὁτὸς δὲ ἐκεῖνος ἡγεῖται ἔθελεν ἐβολῇ δὲν ἠλλὰλεες πεὺ τεθυ ἡθάκει πεὺ ἰδίνει πεὺ τιούδες πεὺ διεκρ


Ε Ἐταφπατ ἔε εἰσενθαλε ηὐξα ἐπάνω εὔεπν ἐκεῖνη πτιωτον. ὁτὸς ἐταχθελείς αὐτὶ ἐκροφ ἡγε


θ. ὁτὸς ἐταθομοὶ ἐρωθαί παράδοο πνών εὐχρ


3 ᾽ ὁ τιατον ἄμορχῳ ἄμορχῳ. χ ἐωσ ἔτε ἔτετοτορ ὡτε πιγγον.


4 ᾽ ὁ τιατον ἄμορχῳ ἄμορχῳ ἄμορχῳ ἄμορχῳ. χ ἐωσ ἔτετοτορ ὡτε πιγγον.


5 ᾽ ὁ τιατον ἄμορχῃ ἄμορχῃ ἄμορχῃ ἄμορχῇ ἄμορχῇ. χ ἐος ἔτετοτορ ὡτε πιγγον.


6 ᾽ ὁ τιατον ἄμορχῃ ἄμορχῃ ἄμορχῃ ἄμορχῇ ἄμορχῇ. χ ἐος ἔτετοτορ ὡτε πιγγον.


7 ᾽ ὁ τιατον ἄμορχῳ ἄμορχῳ ἄμορχῳ. χ ἐωσ ἔτετοτορ ὡτε πιγγον.


8 ᾽ ὁ τιατον ἄμορχῳ ἄμορχῳ ἄμορχῳ. χ ἐωσ ἔτετοτορ ὡτε πιγγον.


9 ᾽ ὁ τιατον ἄμορχῃ ἄμορχῃ ἄμορχῃ ἄμορχῇ ἄμορχῇ. χ ἐωσ ἔτετοτορ ὡτε πιγγον.


10 ᾽ ὁ τιατον ἄμορχῃ ἄμορχῃ ἄμορχῃ. χ ἐωσ ἔτετοτορ ὡτε πιγγον.


11 ᾽ ὁ τιατον ἄμορχῃ ἄμορχῃ ἄμορχῃ ἄμορχῇ ἄμορχῇ. χ ἐωσ ἔτετοτορ ὡτε πιγγον.


1) πιθως, plur.] πιθως, sing., J. 2) πιθως] οὔτων


a mountain, B: om. otos, A. 3) οὔτων, A. 4) οὔτων, A.
healed them. 25 And great multitudes walked after him from Galilee and the ten cities and Jerusalem and Judea and beyond the Jordan.

V. And having seen the multitudes he went up upon the mountain; and having sat down his disciples came to him. 2 And having opened his mouth he was teaching them, saying: 3 Blessed are the poor of spirit, because theirs is the kingdom of the heavens. 4 Blessed are they who mourn now, because they will be comforted. 5 Blessed are the meek, because they will inherit the earth. 6 Blessed are they who hunger and they who thirst after righteousness, because they will be satisfied. 7 Blessed are the pitiful, because they will be pitied. 8 Blessed are they who are pure in their heart, because they will see God. 9 Blessed are the peacemakers, because they will be called “the sons of God.” 10 Blessed are they who were persecuted because of righteousness, because theirs is the kingdom of the heavens. 11 Blessed are ye if they should persecute you and revile you and say all evil at
κατὰ υατερον.

ερωτεν εοικτ. 12 παρί τον θεικλ. χε πετενβεχε εοικτν' πε δεν πιθόνι.

Παρίτ ταρ αυτοξι πία πνπροκοισε επαν-

ξ' σαξώτεν.

13 Φισεν τε πρόεον μεπακαί. ευσμε νεπ τε

πρόεον λυκη απεισελήνει ποιν. απαγγ-

κεισεοεί χε εγλε εβνλ ικεριτη εβολ ικε-

σωει εσωι σεισειρει.

14 Φισεν τε φοτώσι μεπικοςεοεος. μελεο

ογκοεπ τε οταλκι χων εσχι εχειν οτ-

τωοι. 15 ουαε απανήβερε οταλβε ικεχαθ

εα οταλεπ.

16 Αλλα εμαμταγ δίσεν τιλκαία. χε οτρο-

ερωτώσι εοιον πιδεν ετηον δεν πικλι.

17 Παρίτ καιρε πετεννώσι εροτώσι μεπε-

θη ιπιρρει. δονωκ ικενατ επετενθινοι

ενανετ ικεφωοι μπετεμπιοι ετβεν

πιθόνι.

18 Αλλα υπερεκτε χε εταί εβελ πνπολαιος εβολ ιε

πνπροκογεος. πεταί εβολον αι αλλα εξοκαυ.

ερώτεν] om. εοικτ, B S*, cf. for Leif: Gr. D &c. ἡμικ

μικρωνυμ. 12 πιθόνι] Gr. D &c., sing. παρίτ] om. ταρ,

N. αυτοξι] παροξι were persecuting, B S. εναν-

θαξώτεν] cf. Gr. D: etθαξώτεν, J: syr. add 'their

fathers.' 13 Φισεν τε Φισωοθ έουν, B? Φισεν δε] A*?


προεον] προεον, η. απεισελήνει] εσωι

κεισεοει being about to salt it, NF. 

μεκαξεεοεοεο Χε εγλε εβνλ ιπαρε

ελι γεκκεθεοε δεν φαι εβνλ, N. ικεριτη...
you, speaking falsely against you because of me. 12 Rejoice and be glad, because your reward is great in the heavens. For thus they persecuted the prophets who were before you. 13 And ye (are the) salt of the earth, but if the salt have lost its savour, with what shall it be salted? it is no longer good for anything, but to be cast out, and trodden upon by men. 14 Ye are (the) light of the world: it is not possible that a city be hid, being set upon a mountain; 15 nor do they light a lamp and put it under a measure, but they put it on the lampstand, and it gives light to every one who is in the house. 16 Thus let your light give light before men, that they may see your good works, and glorify your Father who is in the heavens. 17 Think not that I came to destroy the law or the prophets: I came not to destroy them, but to fulfil them. 18 For verily I say to you, that until (the) heaven and (the) earth pass away, an iota or a point shall not pass away from
28 

ΚΑΤΑ ΝΑΤΕΘΟΝ.

19 Φι οτιν ενεπεζον υπακοικινετολικ ε λολο
οτορ ιτεμες βω πιγιρωμεν αλαριφτιν. ενε-
μοιτιν εροσ χε πικοτιν δεπ τμετοτρο
πτε πιφκοιν.

Φι λε ενεαρι υπορ ιτεμες βω. φι ενεμοιτι
εροσ χε οτιμιν δεπ τμετοτρο πτε πι-
φκοι.

20 Των γαρ ιενος πυτεν. χε αρεπτεμεν τετε-
κεκελεκεν εργον εθαλιασα νελ πιγιρισεος
πτετειν εδομι ετμετοτρο πτε πιφκοι.

21 Αρεπτεσωτεμεν χε ανας ιπαρχεος. χε
πηκεκεσωτεβ. φι λε ενεαριωσωτεβ εφεσωμι
εροι πεποξοσ ετκρισι.

22 Αποκ λε Των ιενος πυτεν. χε οτορ πιβεν
ενεπαξωμιτ επερμον δικα εφεσωμι εροι πε-
ποξοσ ετκρισι.

17 Φι ενεαριος ιενεξον. χε ρακα. εφεσωμι εροι
πεποξοσ επιελαπτιτικα.

Φι λε ενεαριος ιενεξον. χε πισοκ. εφεσωμι
εροι πεποξοσ ετπεενπα πτε πικρωμ.

23 Εφιμι οτιν εκπλωμεν ιπεκακαιρων ερπι εξεν
πεπεκασωμι οτορ ιτεκεροφετ ιεσατ
χε οτορ οταρικ εοτικ κελ εκπερσι. 24 Των
ιπεκακαιρων ιεσατ ιπεπεεθο ιπεπεκα-
σωμι οτορ ισατε νακ ιμορι οστιν
επεκον. οτορ τοτε ιενον ανικοι ιπε-
κακαιρων εδομ.

ob. Gr. DL κως, and D om. εν. επτυλιν, A. ιελαριφτι] +φαι this, Ν: Gr. D om. οτιν. Φι] om. άε, Ν. Φι άε...

20 Φιοτι] om. Γ1*, erasure of ten letters in Κ, and space left in Σ after
the first Φιοτι may be caused by the writers seeing an omitting
MS., cf. Gr. Ν*D. ιεσωμ] ιεσω, Α*. φαι] om. Γ1 Σ. οτι-
μινιντι a great] Α: πινομινινιντι the great, Β &c.: om. art. Ν, cf. Gr.
μινος. 20 Gr. D om. Των] om. τερ, ΝΙ, ιπεμισεος ιαπ-
the law until all these things be accomplished. 19 He, then, who will destroy one of these little commandments, and teach men thus, shall be called "the little in the kingdom of the heavens." But he who will do and teach, this (one) shall be called "great in the kingdom of the heavens." 20 For I say to you, that unless your righteousness exceed that of the scribes and the Pharisees, ye shall not come into the kingdom of the heavens. 21 Ye hear that it was said to them of old time: "Thou shalt not kill; and he who will kill shall be in danger of the judgement." 22 But I say to you, that every one who will be angry with his brother without cause shall be in danger of the judgement. He who will say to his brother "Raka" shall be in danger of the council. And he who will say to his brother "[the] fool" shall be in danger of the Geenna of the fire. 23 If, then, thou wilt offer up thy gift upon the altar, and remember there that there is a quarrel between thee and thy brother; 24 leave thy gift there before the altar and go, first be reconciled to thy

25 Σουπι εκκατ' επεκαντιακος ἡσύλλεγες δως εὖχα πελεκ σ' πιλεώσιτ. εἴποτε ἵτε πι-
λαντιακος τ' ήκεν ἐπικρίτης εὔος, ἵτε πικρί-
της τ' ήκεν ἐπιγνωρέτης εὔος, ἵσερήκτ 
ἐπιστέκο. 26 Άλλην 

27 Αἴτητες: γαρ 

28 ἄνοι 

29 ἰσχ. 

30 Οὗ 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 Οὗ 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 Οὗ 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 Οὗ 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 Οὗ 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 Οὗ 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 Οὗ 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 Οὗ 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 ΟYPRE 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 ΟYPRE 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 ΟYPRE 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 ΟYPRE 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 ΟYPRE 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ

28 άνοι 

29 ἰσχ. 

30 ΟYPRE 

31 Αὐθος. 

32 ἄνοι 


26 H Θ J3 N O Hunt 26: ΕΚΧΗ

27 ἀνοί κ' ἐπικριτής θικ] A ΔΕ J3 N S: ἐπικριτής, ΒΟΔ1 2 ΔΕ F2 G Η Θ ΚΟ: ετούθ
brother, and then come, offer in thy gift. 25 Agree with thine adversary quickly, while he is with thee in the road; lest haply the adversary should give thee to the judge and the judge give thee to the officer and they cast thee to the prison. 26 Verily I say to thee, that thou shalt not come from there until thou payest (the) last farthing.

27 Ye heard that they said: "Thou shalt not commit adultery." 28 But I say to you, that every one who will look at a woman to lust after her hath committed adultery already with her in his heart. 29 If thy right eye offend thee, pluck it out, cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should go to the Geenna. 30 And if thy right hand offend thee, cut it off, cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should go to the Geenna. 31 They said: "He who will put away his wife, let him give her a writing of divorcement." 32 But I say to you, that he who will put away his wife, without word of fornication, causeth her to commit adultery; and
κατὰ υμᾶς ὑμῶν.

πώς. οὕτως φη σεπάσταθεν ἐνεχάρων εὐβολ ζοὶ ἐπώλικ.

33 Πάλιν ἄρετενευστελε ἢ ἐνδώζος ἀτρὸχεος, ἢ ἰπτεφρόκ ἴπως: ἐκεί ἢ ἰπτεφρόκ ἴπωσ.

34 Αἰσχός ἢ τῷ ἰλικὸς πνώτερο. ἢ ἰπτεφρόκ ἴπως.

ἲπτεφρόκ ἴπτε, ἢ περοπος Ῥεφήν τε. 35 οὕτως ποκαρ, ἢ φαλαγείλες πότε περφάλατο πε. οὕτως ἰλικε, ἢ ἑβακά κελπιστήρο ποτρο τε. 36 οὐδὲ ἰπτεφρόκ ἴπτεκαφε, ἢ ἰλικοπ πνῷον ἰπτεφρό κεροτ κεροτ κέροτ πνῷον πνῷον πνῷον πνῷον πνῷον. προτο κεροτ εῖναι εὐβολ ἰηνὶ πνῳτ.conf. 37 Ταρε πετεσαλκης ἢ ἐρ οὕτως ἀγα λικοπ πνῷον. προτο κεροτ εῖναι εὐβολ ἰηνὶ πνῳτ.conf. 38 ἀρετενευστελε ἢ ἐνδώζος ἢ ὑβάλ θα ὑβάλ οὕτως ὑβάλ ὑπαχρὶ ὕπαχρὶ.

39 Αἰσχός ἢ τῷ ἰλικὸς πνώτερο. ἢ ἰπτεφρόκ ἴπως: ἐκεί ἢ πνωτικ.

40 οὐδὲ φη σεπάσταθεν εἰς εἰς πνῷον πνῷον πνῷον πνῷον πνῷον. προτο κεροτ εἰς εὐβολ ἰηνὶ πνῳτ.conf. 41 οὐδὲ φη σεπάσταθεν ἰπτεφρόκ ἴπτε φιλίοιο. σου πνῷον πνῷον πνῷον πνῳτ.conf. 42 φη εἰτερετίπς ἰλικοπ εἰς πνῳτ.conf.

I.

38 ἀρετενευστελε ἢ ἐνδώζος ἢ ὑβάλ θα ὑβάλ οὕτως ὑβάλ ὑπαχρὶ ὑπαχρὶ.

39 Αἰσχός ἢ τῷ ἰλικὸς πνώτερο. ἢ ἰπτεφρόκ ἴπως: ἐκεί ἢ πνωτικ.

40 οὐδὲ φη σεπάσταθεν εἰς εἰς πνῷον πνῷον πνῳτ.conf. 41 οὐδὲ φη σεπάσταθεν ἰπτεφρόκ ἴπτε φιλίοιο. σου πνῷον πνῳτ.conf. 42 φη εἰτερετίπς ἰλικοπ εἰς πνῳτ.conf.
he who will marry her who is put away committed adultery. 33 Again, ye hear that they said to them of old time: "Thou shalt not swear falsely; but thou shalt perform thine oaths to the Lord." 34 But I say to you: "Swear not at all." Swear not by heaven, because it is God's throne. 35 Neither earth, because it is the footstool of his feet: nor Jerusalem, because it is the great King's city. 36 Neither swear by thy head, because it is not possible for thee to make a thread of hair white or one black. 37 But let your words be yea yea, nay nay: and more than these are from the evil.

38 Ye hear that they said: "An eye for an eye, and a tooth for a tooth." 39 But I say to you: "Resist not the evil." But he who will give thee a blow on thy right cheek, turn the other to him. 40 And he who will wish to go to law with thee to take away thy coat, give away thy cloak to this (one). 41 And he who will compel thee to go a mile, walk with him two. 42 Give to him who asketh thee, and turn not not him
κατὰ υατεθεόν.

οτογ, φι έσοντως, εστί ἱτοτκ ομπετασσοντ
εβολ.

43 Ἀρετεπεστελε χε χετος, χε εκελετερ πεκα-

44 Ἀνοκ διχοτοτετοτοτοτο 

45 χιτετεπερουρι

46 Εγϊν του ἱτετεπεστερε των εκελετερ επεπετε

47 Εγϊν 

48 Εγϊν μὴ

ID.

45 ιτετεπεστετοτοτοτοτοτοτοτοτο 

46 Εγϊν το 

47 Εγϊν μη 

48 Εγϊν το 

εστι ιοτοκ, Ε2, δι ἱτοτκ 

εβολ] τρ. ιοτοκ, κ. ταςονον εβολ

44 Ανοκ] +κς, many

45 Απετεν] Ατετεν, ιω. 44 Ανοκ] +κς, many

45 Απετεν] Ατετεν, ιω. 44 Ανοκ] +κς, many

μ. Χακλι] ομ. οτογ, ιω. εσεν] ικα, κ. κα 

the Coptic' gloss of D.

as 'it is not in the Coptic.'
Matthew V. 43—VI. 1.

away who would borrow of thee. 43 Ye hear that they said: “Thou shalt love thy neighbour, and thou shalt hate thine enemy.” 44 I say to you: “Love your enemies, and pray for them who persecute you.” 45 That ye may be sons of your Father who is in the heavens. Because he (is) causing his sun to rise upon the evil and the good, and (is) raining upon the just and the unjust. 46 For if ye love them who love you, what is your reward? The publicans even also do thus. 47 And if ye salute your brothers alone, what do ye excessively? The Gentiles even also do thus. 48 Be ye then perfect, as your Father who is in the heavens is perfect.

VI. And give heed to your gift: do it not before [the] men to cause them to see you: (thus) ye have no reward from
2 Εὐχὴν ὀπί ἐκπαιρὶ ὑπὲρεπερὰ τὰν ἄλωκ. ἀφρώτερον ὑπὲρεπερά ἔνεε ὑπὲρεπεράν ἐκάτιν ὑπὲρεπεράν ὑπὲρεπεράν ἐκάτιν ὑπὲρεπεράν ἐκάτιν ὑπὲρεπερά

3 Νῦν δὲ ἐκπαιρὶ ὑπὲρεπεράν ὑπὲρεπερά ὑπὲρεπερά ὑπὲρεπερά ὑπὲρεπερά ὑπὲρεπερά ὑπὲρεπερά

4 Οὕτω εὐχὴν ἐρημίζατι ἡπειρυδέρος ἔκατε ἔκατε ἔκατε ἔκατε ἔκατε ἔκατε ἔκατε

5 Οὕτω εὐχὴν ἐρημίζατι ἡπειρυδέρος ἔκατε ἔκατε ἔκατε ἔκατε ἔκατε ἔκατε ἔκατε

6 Νῦν δὲ ἐκπαιρὶ ἐσάχω παῦ ἐσῶ ἐπεκ¬ θαλέον. ἐσαχω ἐσαχω ἐσαχω ἐσαχω ἐσαχω ἐσαχω ἐσαχω

7 Ἐρημίζατι ἓπειρερ ὑπὲρεπ ὑπὲρεπ ὑπὲρεπ ὑπὲρεπ ὑπὲρεπ ὑπὲρεπ ὑπὲρεπ
your Father who is in the heavens. 2 If then thou wilt do alms, sound not a trumpet before thee as the hypocrites do in the synagogues and the market places that men may glorify them. Verily I say to you, that they have already received their reward. 3 But thou going to do alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall give to thee. 6 And if ye will pray, ye shall not be as the hypocrites; because they love to stand in the synagogues and the corners of the streets and pray, that they may appear to men. Verily I say to you, that they have already received their reward. 6 But thou going to pray, go into thy chamber; shut thy door upon thee, and pray to thy Father in secret: and thy Father who seeth in secret shall give to thee. 7 And ye going to pray, do not make a multitude of words as the Gentiles. For they think that they will be heard in their mult-
κατὰ υἱὸν ἐφκαθήσατε τὴν ἔρωλων. 5 ἑπερίπτι ὁμι Μαξιωμ.  

ποιεῖν νῦν ἢ καθι σεπασκωτελε ἔρωλσ. 6 ἑπερίπτι ὁμι Μαξιωμ.  

χρια ἔρωσσον | ἑπάτετεστοβηθ ἐσβικτοτ. 9 τωβε ὁμι Νευτεν ἑπαρίπτ.  

+Πεπιστ ἐθην πινακι ἔσπεροτοβ ήψε +πεκραν. 10 ἑσπερι ἑθευκεστοπρ. πε +τερηνακ ἔσπεροτοβ ἔφρητ ἄπ ὁ τε νυ +εἴσακ πικρα λ. 11 πεπιστ ᾱτε ṁατ ἑπι +παν ἑφοοκ. 12 ὁτο ε ἡ πετερον ἀν +ἐβολ ἔφρητ εμπ ἤτενχω εβολ ἡν ἡτε ὁτον ἦταν ερῳσ. 13 ὁτο ἱπερπετε +ἐβοοι ἐπιπασελκος. ἀλλα παρεκε με εβολ +ὁ ἵππεργωσ.  

14 ἑγυπ γαρ ἤτενχω εβολ ἡπιρωει ἡπο ὁπαραπτωσ εεηωσ πωτεν εβολ ἤκεπε τε πινακι ἑπετερπαππα ὁπαραπτωσ. 15 ἑγυπ ἀε ὁτεντετεεες εβολ ἡπιρωει ὁτε ὁπετεριτ ṁηαχω πωτεν εβολ ἀν ἱπετερπαππα ὁπαραπτωσ.  

16 ἑγυπ ἀε ὁτεντετεεες εβολ ἡπιρωει ὁτε ὁπετεριτ ṁηαχω πωτεν εβολ ἀν ἱπετερπαππα ὁπαραπτωσ.
tritude of words. 8 Be not then like to them: for your Father knoweth the things which ye have need of before ye pray him concerning them. 9 Pray ye then thus. Our Father who art in the heavens, hallowed be thy name. 10 Thy kingdom come. Thy will be done as in (the) heaven so upon the earth. 11 Give us our bread of to-morrow to-day. 12 And forgive us our debts as we also forgive our debtors. 13 And bring us not into temptation: but save us from the evil. 14 For if ye forgive [the] men their trespasses your Father who is in the heavens shall forgive your trespasses. 15 But if ye do not forgive [the] men, neither will your Father forgive you your trespasses. 16 And if ye fast ye shall not be as the hypocrites, who make

K L: εὑρετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενеτενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετενετε

MATTHEW VI. 8–16.
Τάκε πονγο ταρ είλα ηπεοτυπι εβολ ἐκερνηκτετιν.

Ἀλεξίν Ἕκω ἅλος ἡπτεν. ξε άλκεια ετσι ἄπονήξει.

17 Τούκ ἰε εκερνηκτετιν οὕς ἀπεκαφά ετογ
ια πεκγο εβολ. 18 είλα ἀπεκάφηλονται
εβολ ἐκερνηκτετιν. ἀλλα πεκµιωτ
ετένειν πετγαν οτογ ΠΕΚΙΩΤ έθατ ἰε
πετγαν εεφειεβιν πακ.

ΙΒ.

19 Ἡπεργίοι πωτεν εδονι ἀγανγυρ εἰξεν
πικας. πιελα εδαρε τρολι πιελε τρολι
τακων οτογ. πιελα εδαρε πικοι εἰςετε
ερων οτογ ἄτοκκολνοτ.

20 Τούτοι δε πωτεν εδονι ἀγανγυρ ἄρκη
ὅιον τψε. πιελα ετεσιαρα εολι ουε ξολι
τακων οτογ ἐπαρε πικοι εἰςετε ερων
οτογ ἄτοκκολνοτ. 21 Πιελα ταρ ετε πε-
καδο ἀεοοφ εεεζων ἀεεστ πξεπεκκεβοντ.

22 Πανος ἡπίςουται πε πιβαλ. εεσπ οιη
πεκβαλ εταγλοτσε εε πεκσελεε τκρη 
εεεζων εαοι 
ποτιμων.

23 Εεςπ δε πεκβαλ οταλεπτζων πε πε-
κσεελεε τκρη εεεζων εαοι Πηreative.
sad their face: for they disfigure their faces that they may appear to [the] men (as) fasting. Verily I say to you, that they have already received their reward. 17 But thou, fasting, anoint thy head and wash thy face; 18 that thou appear not to [the] men (as) fasting, but (to) thy Father who is in secret: and thy Father who seeth in secret shall reward thee. 19 Throw not in for yourselves treasures upon the earth, where (the) rust and (the) moth destroy them, and where the thieves break through for them and steal them. 20 But throw in for yourselves treasures in (the) heaven, where neither rust nor moth destroy them, and the thieves break not through for them and steal them. 21 For the place in which thy treasure is, there shall be thy heart also. 22 (The) lamp of the body is the eye: if then thine eye is single, thy whole body shall be shining. 23 But if thine eye is evil, thy whole body shall be dark.
ΚΑΤΑ ΜΑΤΘΕΩΝ.

1ος ευαγγελία Ἡλληνική τοῦ Ἱούνιου ἡμέρα τῆς ἑορτής τοῦ ναοῦ τῆς τίτλου τῆς ἱερατικῆς τοῦ Χριστοῦ. 42


c. 24 Ὑπολογίζετε εἰς ἐρημίκου ποὺ ἐν τῇ ἑτεροκλητῇ τοῦ ἑρμήνευμα ἐξάκην πε. ιε


c. 25 Εὐθυγράμμων ἐπηρώτησεν ἔτι έπειτα ἐπερώτησεν. Εὐθυγράμμων ἐπηρώτησεν ἔτι έπειτα ἐπερώτησεν. Ἐπερώτησεν ἐπηρώτησεν ἔτι έπειτα ἐπερώτησεν.
If then the light which is in thee is darkness, how great the darkness? 24 It is not possible that any man should serve two lords: for either (it is) that he hates one, and loves one; or that he accepts one, and despises the other. It is not possible for you to serve God and mammon. 25 Therefore I say to you: “Do not take care about your life: viz. what will ye eat or what will ye drink: nor about your body: viz. with what will ye clothe yourselves.” Is not the life better than the food, and the body than the raiment? 26 Consider the birds of (the) heaven that they sow not, nor reap, nor put into barn; and your Father who is in the heavens feedeth them. Are not ye much better than they? 27 And for which of you by taking care is it possible to add (lit. put upon) a cubit to his stature? 28 And why take ye care for raiment? consider the flowers of (the) field how they grow, they toil not, nor spin:


ΚΑΤΑ ΒΑΣΙΛΕΟΝ.

29 ἡκὼ δὲ ἀλλος πῶτεν. ζε ὡς ἐστὶν καλὸν τῷ ἀληθὲς ἀληθευτικῶς ἵππα.  
30 Ἀκε ὡς πιστεύει τὸ τοῦ ἄνθρωπον ἄνθρωπον ἄνθρωπον ἄνθρωπον.  
31 Ὡπερηφανῶς ὁ τερετῆς ἀλλος, ὥς ὃς τὴν ἐν τῇ τετελεσμένῳ ἐν τῇ τετελεσμένῳ.  
32 καὶ τῷ τῇ πνεύματι σελήνην ἂν σωσώ.  
33 Ὁ καὶ ἡ πρώτῃ ἐν τῇ τετελεσμένῳ ἐν τῇ τετελεσμένῳ.  
34 καὶ τῇ τῇ πνεύματι αὐτῷ ἐστήνειν αὐτῷ ἐρωτησάτο.  
35 τῷ τῷ τῇ πνεύματι τῇ τῇ πνεύματι ἐστήνειν ἐρωτησάτο.  
36 τῷ τῷ τῇ πνεύματι ἐστήνειν ἐρωτησάτο.  
37 Θεοὶ τῷ τῇ ἐπικήν ὡς πῆλο φήλη μιᾶς.  

(IV.)

38 Θεοὶς ἡμών ἡμῶν ἐπικήν ἡμῶν ἡμῶν ἡμῶν.
and I say to you, that even Solomon in all his glory was not clothed as one of these. 30 And if God thus robes the grass of (the) field (which) to-day is and to-morrow they cast it to the oven, how much more (shall he clothe you), ye of [the] little faith? 31 Take no care, then, saying, “What shall we eat, or what shall we drink, or what shall we put on?” 32 for all these things the Gentiles seek for. And your Father knoweth that ye have need of all these things. 33 And seek first after his kingdom and his righteousness; and all these things he shall add to you. 34 Take no care for to-morrow; for to-morrow shall take care for itself alone: it is sufficient for each day as regards its evil.

VII. Judge not, that ye may not be judged: 2 for ye are to be judged with the judgement which ye will give: and in the measure which ye will measure, it is to be measured to you. 3 Wherefore seest thou the mote in thy brother's eye; and
ΚΑΤΑ ΧΑΤΕΕΟΝ.

πιςοι δὲ ετέθης πεκβαλ κτ \\πιατκ ἱππακός \\α.μ. 4ε πως χαλαζός ἰππακός. ἥξατ \\πταρὲι πικῆι εβολ ἱππὸν πεκβαλ. ὅτος, ἔπαν \\πιςοὶ ἑκὰτ \\

Πιςοβι 21 πιςοὶ εβολ ἱππὸν πεκβαλ ἱππόρπ. \\

6 ὅτος, τὸτε εὐκατ ἱππὸλ ἑκὶ πικῆι εβολ ἱππὸν χαλα \\

πιςοὶ ἰππακός.

7 Ἀριετίπ ὅτος ἐτετ ψωτ. ὡς ὅτος ἐρε
tεπερείσχει. κωλὲ, ὅτος ἐτελαώσων ψωτ. \\

8 ὅτος, ἄρα πιδεν ἐτερετίν γαζιδό. ὅτος, ἥ \\

ἐπὶ κωλὲ γαζιδί. ὅτος, ἥ ἐπὶ κωλὲ γαζι \\

ὅσων παν.

9 Ἡ εἰς ἡρωει ἐτεθὲν ἔκνοι ἐτε περικρι \\

περετίτι τινὸς γοτωκ. ἐν ἐτα ἀρ \\

ὡς ἐν τῇ ἀρ.

11 Ἰπαξ ὁτι βωτεις βωτεις ἀνασαμπε \\

τετεν[σωτὶν ἵππαδιο εἰσαγετ ἱππε \\

κρι ἣ ἀνὴρ ἑκαλόν πετενώσὶ ἐτὲθ \\

πικῆοι ἐπὶ ἐπὶ ἵππαδον ἵππα εἰςπερετί \\

πιςοὶ.

12 Ἠμὴ δὲ πιδεν ετετενωὸς ἑινα ἕτε πί-
the beam which is in thine eye thou considerest it not? 4 Or how will thou say to thy brother: "Let me cast the mote from thine eye;" and behold the beam is in thine eye? 5 Hypocrite, first cast the beam from thine eye; and then thou shalt see clearly to cast the mote from thy brother's eye. 6 Give not the holy to the dogs: nor cast your pearls before the swine, lest haply they trample on them with their feet, and turn and rend you. 7 Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened to you. 8 For every one who asketh receiveth; and he who seeketh findeth; and to him who knocketh they open. 9 Or what man who is among you, whose son will ask him for a loaf, will he give him a stone? 10 Or who will ask him for a fish, will he give him a serpent? 11 If then ye being evil, know how to give the good gifts to your sons, how much more then shall your Father which is in the heavens give the good things to those who will ask him? 12 And all things which ye

---

κατὰ υδάτεον.

ρωςει αἰτομ πωτεν. ἀριστεὶ πνων εὐτενε ἐπαφὶμ. θαι ταρ πε πιποροσ πελε πιπρο-


Γα.

13 Αἰσχυνι εὐδοτι εβολ εἰτεν ἓπλη ἐτχνον. 

14 ἦχεν ἢ ἐξετῆ πλη ὑτη ὁτορ ὁτεσεων ἢξε-

15 ἄρε ου ἐρωτεν εβολ 6α πιπροφήτης πνων.

16 ἤντε ἵνα ἀλολ εβολ 6α ἄνγοντε. ἰε ἤντε κεπτε εβολ 6α πιτεραχί.

17 Παρμόν ὁδη ηποσμπε ναναεν ῶναοποττας ἐπανεν εβολ. πιιππαν ἰε ητώον ῶναο-

18 ῶνεον άξομεν ἰνπασμπ ἐπανεν εεροττας ἐπάωοτ. ουδε ομπασμπ ἐπαγωοτ ἐεροττας ἐπανεν.

19 Υπαν οίδετε ετεκάπιρι ἢν τοτοτας ἐπανεν 

κα- 20 ἢαρα εβολ ἤν τοτοτας ερετεποκοτον.
wish that men should do to you, do ye also thus to them; for this is the law and the prophets.

13 Enter by the narrow gate; because wide is the gate and broad is the road which leadeth to destruction; and many are they who will go in by it. 14 Because narrow is the gate and straitened is the road which leadeth to (the) life; and few will find it. 15 And beware of the false prophets who come to you in sheep's raiment: but inside of them they are ravening wolves. 16 By their fruits ye shall know them. Do they gather grapes off thorns; or do they gather figs off the thistles? 17 Thus every good tree bringeth forth good fruit; and the evil tree bringeth forth evil fruit. 18 It is not possible for a good tree to produce evil fruit; nor an evil tree to produce good fruit. 19 Every tree which will not produce a good fruit will be cut down and cast to the fire. 20 So
ΚΑΤΑ ΩΔΩΕΩΝ.

21 Οτον πίθεν ἀν ετῷὸς ἔλεος πνε. ἥ νε πῶς ἐοναί έσομη εφετοτρο ὅτε πιθκν. ἀλλα πετιρὶ ἑπετεγνα πάντωτ ἐπὶ πιθκν. 22 Οτον οὐκ ἔηθεν ταρ ετῶς ὅρι ὅπι πιθκν ἐτεεεεεεεε. ἥ νε πῶς πῶς ὅτε πεκραν ἀν ἀπεπροφήτευσ. ὅτος ὅπι πεκραν ἀνπρ ἁμελει ἐβολ. ὅτος ὅπι πεκραν ἀπηρί ποτε- ἑκεί ὅξο. 23 ὅτος τοτε εἰευτινγ γνωτ ἐβολ. ἥ νε πικοτεν ἐκποτ εὐγε ἐλευ. πι- τεν ἐβολ. ἅροι πιετατις ὅτε ἑπολεία.

24 Οτον πίθεν ὁν ἐτώς ἔπασατν ὅν ὅτος ἐριὶ ἔμελωστ. εἰεταεωνγ εὑρως ἢσὼ ἡ. καὶ ετασκὼτ ἑπεκκρ. γιέσεν ἦτερα. 25 ὅτος ἄρι εἰςεις ἕξε πιθεοτιγκ. αὐτ ἔκεπαρχνωτ ὅτο ἀκοβλα. ἑπερν ἔτεεεεεεε. ὅτος ἑπερνζε. πάρε τερκετ Ῥαρ ἑτασκὸττ νε γιέσεν ἦτερα. 26 ὅτος ὅτον πίθεν ἐτῶς ἔπασατν ὅν ὅτος ἐριὶ ἔμελωστ ἀν. εἰεταεωνγ εὑρω- σει ἢςο. φαὶ ετασκὼτ ἑπεκκρ. γιέσεν πισω. 27 ὅτος ἄρι εἰςεις ἕκεπαρχνωτ. αὐτ ἔκε- παρχνωτ. ἅτιπι ἕκεπιννοτ. ἀκοβλα. ἑπερν.
then by their fruits ye shall know them. 21 Not every one who saith to me, “Lord, Lord,” will come into the kingdom of the heavens: but he who doeth the will of my Father who is in the heavens. 22 For there will be many saying to me in that day: “Lord, Lord, prophesied we not in thy name? and in thy name cast out devils? and in thy name did many mighty works?” 23 And then I shall profess unto them: “I never knew you; go from me, [the] workers of iniquity.”

24 Every one, then, who heareth these my words, and (is) doing them, I shall liken him to a wise man, who built his house upon the rock. 25 And the rain came down; the rivers came and struck that house, and it fell not; for its foundation was established upon the rock. 26 And every one who heareth these my words, and (is) doing them not, I shall liken him to a foolish man, this (one) who built his house upon the sand. 27 And the rain descended; the rivers came; the winds blew; they struck that house, and

he shall liken them, A; Q probably has been erased between E and E, and Q has been written over erasure of probable OT. Q and V and OT being easily confused, the original reading of the version may have been identical with Gr. NBZ &c. eov ἡ ν χεν [exen, F. 25 ἐπι] ὄντα, ἑνι, Γ.Δ.Α.Κ. ἡ ἐκκλησία ων] ἐπιλαμβάνων, indefinite article, B: -παρων, F1,2*: +Ἀ against ἐξειδεικνύων, the winds blew, A* &c. ὄντα, τοῖς, τοῖς, A. 26 ὄντα, ὄντα] om. ὄντα, Ἐ. 26 ὄντα, ὄντα] om. ὄντα, Ἰ.Ν. εκκλησίᾳ] ἐκκλησία, fut., E2. ἐπικρίνει ... ἐπικρίνει, ἐπικρίνει ... ἐπικρίνει, ἐπικρίνει ... ἐπικρίνει, ἐπικρίνει ... ἐπικρίνει, ἐπικρίνει ... ἐπικρίνει, ἐπικρίνει ... ἐπικρίνει, ἐπικρίνει ... ἐπικρίνει, ἐπικρίνει ... ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνεi, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρίνει, ἐπικρί

J1 begins again
κγ  ετελεστην. ουτον αγει. ωτον περγει πε
ενθη τε
28 Ας υσι τε ετα ιες xeκ παικαι xια xια
πανερωφιριν πε ηξεπαγαγμα της xια
tας τας πας πων πε γως εν τον τε
οτον αεφριν αν επουςα.

(ΙΓ.)
1 Εταφι δε επεσχε ένοι ειδε γιτων αε
αλωγη παις πιεραμω

2 ους ις οτακαςηδ αςι παρος αποτω
εικον εικον.

Χε πας ιμπανουςι ουτον γικολ εικον
ετοθοι. ουτον εταφγοτην τερην ειδολ
αςι παις εικον εικον εικον εικον.

3 ους ις οτακαςηδ αςι παρος αποτω
εικον εικον εικον εικον.

OE.

5 Εταφι δε εβοπι ακαφαρμαται αςι παρος
πιερακαταπατουρας δι εροτο γως εικον
εικον. Χε πας παλου τας ις δεν πας
ευμε xια xια ειδε γως αντεκκηθη εικον.

7 ους ις πεξης πας. χε ανοι εκανι απαρ-

αγει] αο, & written over erasure. 28 σαξι] + τροτοι αι,
D2EFJ1c3, cf. Gr. Mal2 arm al2. πανερωφιρι] ανερωφιρι,
prel. J: om. πε, EG1*. ηξεπαγαγμα] ηξατορις, 0. 29 γαρ πιων
πε] γαρ ηιισων, om. πε, F. εως εντοντεςι] εως
οτοντεςι, J1*. εραμωι] + ηελεταρ, more usual construction,
Bc C1* Δ1* EFG. αν επουςα] cf. Gr. NBC συνβ &c.: αν
πουςα] lit. 'not to a scribe,' but probably omitted Ν is fused with
the others, B D1* F1*; J1* omits Ν by similar fusion.
it fell; and its fall was great." 28 And it came to pass (that), Jesus having finished these words, the multitudes were wondering at his teaching: 29 for he was teaching them as having authority, and not as their scribes.

VIII. And having come down from upon the mountain, great multitudes walked after him. 2 And lo, a leper came to him: he worshipped him, saying: 'My Lord, if thou shouldst wish, it is possible for thee to cleanse me.' 3 And having stretched out his hand, he touched him, saying: 'I wish, be cleansed.' And immediately his leprosy was cleansed. 4 And Jesus said to him: 'See, tell it not to any one, but go shew thyself to the priest, and offer thy gift which Moses commanded for a witness to them.'

And having come into Capernaum a centurion came to him, beseeching him, saying: 'My Lord, my servant (lit. child) lieth in my house being paralysed and afflicted greatly.' 7 And he said to him: 'I will come and heal him.'
ΚΑΤΑ ΙΑΤΡΕΟΝ.

φάρι ερώτ. ὁταρ διερωτω ἡπειεκατοπταρχος πενας. ἦν πάρο italize ἀπ' γίνα πτεκι εἰσούπ οἱ θεούς κοι ἡσαν. ἀλλα ἠθνον ἄριος ἦν πιστὶ οἱ οταρ, εὐεοτάξι ἡπειπαλιοτ.

10 Ἐταξωτεε ἅ ἡπεικὸς διερωτήρι οἱ οταρ πενας ἐπι επατευομιτ ἤςυ. ἦν ἀθεν ἄλως πετεπ. ἦν ἠθικὲς οὐναζή ὑταιλείπ ἦτε ἅς ἦν πικ.

11 ἄλως ἦν ἡπειρ̄ος πετεπ. ἦν πανεκυ ἐτει ἄβολ σαπειεὶν ὑτε πεπεπ. οἱ οταρ ἑτερεβοῦν ὑτε ἀθραςε ὑτε ἰκακ ὑτε ἴκω ρι ὑτε τετετοῦρ ἦτε ποιμοτ.

12 πιθηρί ἦτε τετετοῦρ ἐτεςίου ἅ ἄβολ ἐπιβαλκ ὑπελ ἦτε ἀθεει μανυπ̄ ἡπειρ̄ο ὑτε ἰκακ ὑτε πισερτερ ἦτε πικάερι.

13 ὁταρ ἠπε ἢς ἡπεικὸς ἡπειρα ταρχος ἦν ἡσυ ὑτε λακ. ἔφριτ ἐτακιαζή ἄσεουπ ὑτε οἱ οταρ διερωτ ἄποι ἡπειρälleιν.

14 Ἐταξι ἅ ἡπεικὸς εἰσοῦπ ἐπι ὑπεπτρος ἅς 

να 

τι 

ετε 

ευπα 

ερᾶδιπ 

τοῦτο 

εὐεῖα.
And the centurion answered, he said: 'My Lord, I am not worthy that thou shouldst come in under (the) roof of my house. But only say with (the) word and my servant (lit. child) shall be cured. 

For I also am a man set under authority, having (lit. being) soldiers under me: if I should say to this (one), “Go,” he goeth; another, “Come,” he cometh; and my servant, “Do this,” he doeth it. 

And Jesus having heard, wondered, and said to them who were walking after him: 'Verily I say to you that I found not faith of this degree from any in Israel. 

And I say to you that many shall come from [the] east and (the) west, and shall sit down to meat with Abraam and Isaac and Jacob in the kingdom of the heavens. 

And the sons of the kingdom shall be cast out to the outer darkness, the place in which will be (the) weeping and the gnashing of the teeth.' And Jesus said to the centurion, 'Go: as thou believedst, it shall be done to thee. 

And the servant (lit. child) was cured in that hour.
ΚΑΤΑ ΙΑΤΘΟΝ.

16 ἄγος πελε τεκίχ. οτογ ἀρχας ἰχε-πικάζεου. οτογ αστώς ὁτογ ἄσγημα ἰμεων.

Θ 16 έτα ροταν ἵνα συνί παρ πανεζ. έροτον ἀνάπο νελεων. οτογ πασιμιοι ἅπιναι ἐβολ βεπ παζ. οτογ οτογ πιθεν εττρελεκοττ ασερνάζρι ερφον.

17 έπι μενα εἰρεξου ἐβολ ἰχεφι εταρχος ἐβολ εἰτοτι πικαλας παροφνικις ἰχω ἰμεος. κε ἤνεοι δαγο ἄπεως πυγονου ἀτογ ἀφαι ἰπε-ναι ἰ.

ΗΗ.

18 ἐταχραν ἵνα ἰχεθης επεξαν ετκωτ ερος ἀφοτας κας ας εδροτευ πνων ἐλληρ. 19 οτογ ἄρις ἡρος ἰχεοττας πειας πναξ. χε φρε-τισι πιαλελογι ἰςκ ἐφες εταχυνε παξ ἐρος.

19 οτογ πεξε ίνο παξ. χε πελαδορ οτοπτοι ἰσι βελελος ὁτογ πιγκαλατ ἵνε τι τφ ἐπο- τον ελληνον. Παιροι ἵνα ἰνεφε ὠμπελε τε λαπρέξως ἐρος.

21 Ρεοταν ἵνα ἐβολ βεν πεερέλεκτης πειας παξ. χε παοτ ελεραγοι πνι ήνορπν ἰταρει πνι πιαλελογι ἰτανωτ.

22 ίνο τε πειας παξ. χε κειογι ἰςκ. οτογ χα πε- περελοψττ ἐλαροτελες ἰπορελελοττ.

ΘΘ.

23 οτογ εταχαλκί εψωι αταλογι ἰςκ ἰχε-
his wife's mother lying, and sick of a fever. 

16 He touched her hand, and the fever left her, and she arose and ministered to them. 

16 And evening having come, they brought to him multitudes having (lit. being) demons with them, and he was casting out the spirits with (the) word, and he healed all who were afflicted. 

17 That it might be fulfilled which he spake by Esaias the prophet, saying: 'He took our sicknesses, and carried our diseases.'

18 And Jesus having seen the multitudes who were around him, commanded to go across. 

19 And a scribe having come to him, said to him: 'Teacher, let me walk after thee whither thou wentest.' 

20 And Jesus said to him: 'The foxes have holes, and the birds of (the) heaven have nests; but (the) Son of (the) man hath not where to lay his head.' 

21 And another of his disciples said to him: 'My Lord, give me authority first to go and bury my father.' 

22 But Jesus said to him: 'Walk after me; and leave the dead, let them bury their dead.'
κατὰ ιατροσ. 24 οτός ιε ωτίπιστ ἓεμον- λεῖν ἄγωμι δὲν φιολ. γωτε ἰτε πι-
γώμει ἱτότως ἑπίσειοι.
Τὸ τε εταρτωνι ἀνερπητιμεῖαν ἥπεανοτ
πελ φιολ. οτός ἄγωμι ἰχεωτιπίστ
πίσειον.
27 Ημᾶς ἡ πανερυφύρι ετχω ἑλεκο. ἥσ ἡ
ἀγ ἀρθ ἑφ θ. ἥσ πιεκοτ πελ φιολ.
σετελε παρ.

R.

18 28 οτός εταχί εινθρ ετχωρά ἰτε τερπεσκος
ατι εβολ εβραγ ἰχεσπατ. ερε πιτδ πεεμσοτ
ετκοτ εβολ δὲν πιέκατ. ετγωτ εέλα-
γω γωτε ἰτεπγοτε ελ α γχεεκοε ἑκιμ
εβολ δὲν πεεμστ ετεεςατ.
29 οτός ἀτπε στου εβολ ετχω ἑλεκο. ἥσ ἡ
ἀδοκ πεεμσ πακρι ἅτη. ετακι εεμνπ
ετακο ἑπατε πεποσοτ γυμπ.
30 οτός ὁτοι ἰε ἠπιρ ετωφ ετομοτ
ἔλεμσοτ ἑελεον. 31 ιπδ ἡ παντ ἑφ ἐροφ
πε ετχω ἑλεκο. ἥσ ἰκε ὁχητετε εβολ

24 ἵπ, Ν. ἑτοιμωθει om. ἵτοι, Ε1 J3 Hunt 18 ii:
ἐτοιμωθει, ΚΝ: ἑεκο, Hunt 18 ii. ἵκοτ] ἑκοτ,
Δ1 F2 Δ-ΗΚΛΟ om. ΝΕ, Γ. 25 οτοί] A* B: +Ἀνι they
came, A* &c., cf. Gr. ΝB &c. πεπσι] +ἐε, B. ἑεκε
ἐκ cf. Gr. L &c.: ἑεκε[ετ save me, ἜO. ἑεννᾶτακο
τέντακο, pres., B*: ἑετέννᾶτακο because we shall perish,
ἡὼλ, A* B*. ἑταρτωνι ἑταρτωνι, pers. indic., EN:
οτός εταχί &c., Ν. ἥπεικοτ] ἑπεικοτ, sing., ἐ-LN
walked after him. 24 And lo, there was a great storm in (the) sea, so that the waves covered the ship. And he was sleeping. 25 And they woke him, saying: 'Lord, save us; we shall perish.' 26 And he said to them: 'Wherefore are ye doubtful, (ye) of [the] little faith?' Then having risen he rebuked the winds and (the) sea; and there was a great calm. 27 And the men were wondering, saying: 'What manner (of man) is this, because the winds and (the) sea obey him!' 28 And having come across to (the) country of (the) Gergesenes, two men came out to meet him having (lit. being) the demons with them, coming out of the sepulchres, very fierce so that no one could pass by that way.

29 And lo, they cried out, saying: 'What (hast) thou with us, Son of God? Camest thou hither to destroy us before that it is our time?' 30 And there was a herd of many swine at a distance from them feeding. 31 And the demons were beseeching him, saying: 'If thou wilt cast us out, send us
οτόρπτεν εδογνί εποναί πριρ. 32 οτός πε-
χαί πνον. χε χελάδε πνοτεν. πνοτον δε 
etαι εβολ αγγε πνον εδογνί επιεύγατ.
Οτός γνπνς ει πνοι τηρη πριρ αγγε πνον 
dεν οτονοι δατεν πιχαξρίεν εβρίν εφιοε
οτός αττεον δεν πιελων.

33 Να δε εεληνι πεληον αεφωτ. οτός ετα-
γε πνον εβακι αυταλεον εμων πιβεν 
ekεε ενε πιν εκνο δελωον. 34 οτός 
ει εβακι τηρε ασι εβολ εερεν ινε.
Οτός ετακνατ ερον πατρε δερο είνα 
κελεοντωτοι εβολ δεν ποτοίν.

ΚΑ

15 Οτός ετακαλιν επνοι ασι εενρ. ασι εδογν 
etεκακι. 16 οτός γνπνς εταινπι παρ 
oτοι εμωλ εβολ οτός εφωτνον διχεν 
oυποκοι.

9 Οτός ετακνατ πκεινε επον|ναφ τε
πεχακ 
ειφι εμωλ εβολ. χε χελποετ πανιρ 
νεκνοι σεοι πεοι.

3 οτός ει γαλνον εβολ δεν πιαδε πεχωτ 
πιορι πιοτον. χε φιν χεονα. 4 οτός ετ-
ακνατ πκεινε εποτεοκαεκ πεχακ. χε εε-
κεον τετεποκαεκ εραλησγων δεν 
πετερατ. 5 ταρ εελοτεν εοεο. 
χε 
νεκνοι σεοι παν εβολ υαν εοεο χε τωιν

οτορπτεν] cf. Gr. ΝΒ &c.
32 οτός πεχακ] θεοφ
δε πεχακ, B. πνον τα
ναχ, sing., A1. αγγε πνον τα
τηρη πριρ] πριρ τηρη, ΝΘ. δενοτοι δα-
τεπνιχαξριει] om. Hunt 18s. δατεν] erasure between 
δ and Τ, Αο. εφιοε] δενφιοε, D1*Α: om. οτον, Α.
into the herd of swine." 32 And he said to them: 'Go.' And they having come out, went into the swine. And behold the whole herd of swine went with a rush by the precipice down to (the) sea, and they died in the waters. 33 And they who fed them fled; and having gone to the city they told them everything, and concerning them who [had] the demons with them. 34 And lo, the whole city came out to meet Jesus. And having seen him, they were beseeching him that he should go away from their boundaries.

IX. And having entered into (the) ship he came across; he came into his city. 2 And lo, they brought to him one paralysed and prostrate upon a bed, and Jesus having seen their faith, said to him who was paralysed: 'Be of good cheer, my son; thy sins are forgiven thee.' 3 And lo, some of the scribes said within themselves: 'This (man) blasphemeth.' 4 And Jesus having seen their thoughts said: 'Wherefore think ye evil things in your hearts? 5 For what is easy to say: “Thy sins are forgiven thee;” or to say: “Rise, and
οτογ ἐδώσαν. ἐξίσον πετετεπελίμια χρονικόν ἰεροφωμίαν ἑρμηνεύσαν ἑξα
πολίν εὐθύς ἔγνων πιστὶ.
Τοτε πεπαίραξεν εὐθύνη εὐθυν. ἔτη τιμία ἦλθεν περιβόλων τοῦτον ἐλά yap ἔλαβεν κατακόρυ.
8 Ἐπιλύναμεν αὐτῷπερὶν. ἐντάξια ἐξῆν ἐπεξερέωσαν ἑπάνωτος ἐντονήθην ἓπι-


ΚΑΤΑ ΝΑΤΙΣΕΟΝ.

1. Ὅτος ἀρχιποιμός εὐθύν 

2. Ἐφραίμ ἄρρητος ἔφερεν ἐκεῖνος αὐτῷ περιβόλων ἑγερμένος μὲν ὀπτελων. ἐπεκ}
walk?” 6 But that ye may know that (the) Son of (the) man hath authority to forgive sin upon the earth;’ then he said to him who was paralysed: ‘Rise, take up thy bed, and go to thy house.’ 7 And he arose, he went to his house. 8 And the multitudes having seen, feared: and they glorified God, who gave authority thus to [the] men.

9 And Jesus passed from there, he saw a man sitting at a custom-house, whose name is Matthew; and he said to him: ‘Walk after me.’ And he arose, he walked after him.

10 And (as he is) sitting at meat in (the) house of Simon, lo, publicans came, they sat down to meat with Jesus and his disciples. 11 And the Pharisees having seen, were saying to his disciples: ‘Wherefore eateth your Teacher with the publicans and the sinners?’ 12 But Jesus having heard, said to them: ‘They who are strong have not need of the physician, but they who are diseased.' 13 But go, learn what it
64 

ΚΑΤΑ ΒΑΣΙΛΕΩΝ.

οτ πε. ουμαι πετομασαν οτωρ ποσονισων
ουμιν αν. πετανι ταρ αι κακας πιελεκι
αλλα πεταφεροι.

(6 β) 14 Τοτε ανι δαρω την εξεπισταλθησεν ιτε ισω
νις ετιων ειλειος. ζη εθεοτ ανοι πεπε
νιφαρισεος τεπερικτετιν παλαιου. πεκ
ιελθησεν χε τωνοι σεετετετιν απ.

16 Οτωρ πεξε ιπς πνωτ. ζη μεκ ουν αυχολ
νιπωντα ιτε πιπατωλετ εεργαλι. ηςε
ειπελεκερ ηπεπιπατωλετ. σεπνοι ιε
περαλησεος ουν αυταλωλι ηπιπατ-
ωλετ εβολ δαρων τοτε εετετετετιν.

16 Υπαρε ηλι ελ οτλωις ελεβερι ιτεφηιτε εου-
αλοι ηπολος. μακελι ταρ ηπελεεος εβολ
ει πιρκος ουν αυρε ουφοδι αηποι ηρον.

17 Οτοε μπατρί ιρν ελεβερι εακος ηπας.
ελεεος αυρε πιακος φωδ ουρας αυρε πιρ
φυθ εβολ ουν αυρε πιακος τακο. Αλλα
γατρι ιρε ελεβερι εακος ελεβερι ουμ
εατει ειποτεχοτ.

Κ.Ε.

18 Ηαι δε εεχω ελεεος. ιε οταρχησι αηι αη-
οτουμι εεχω εελειος. ζη α ταμερι

D. begins
again

net] netna. H2. om. ovoq, F. ποσονι-
α υωνας] om. ovoq, απ. ποσονι-
α υωνας] om & c., Να: γοτ & c., Δι. απ] + ne, D1.2.3.4 E2
πετανι] perf. ii neg.: περταλι, A D1.2.3.4: περταλι, D1.
NBD &c.: ετεετακοιδα to repentance, ΝΕ2 δι ο3 H1 εοιλο

R 14-17
Hunt 18ο, 26. 14 δαρω] δαρης, F1.2.4 Hunt 26, obs. Gr. Χ go
om. αυτοφ & καρ post λεγ. ετιων ειλειος] πεκιων πας,
β. κατετιμ 1ο, Γ. παιλευ πεκιελθης
πα] πεκιελθης, Γ. επι is written in the margin, cf.
Gr. Νο B 27. 71. γαρ. 2ε] om. N. κεερ &c., J.
is—pity I wish for, and not sacrifice: for I came not to invite the righteous, but the sinners.' 14 Then came to him the disciples of John, saying: 'Wherefore do we and the Pharisees fast many (times), but thy disciples—they fast not?' 15 And Jesus said to them: 'Is it possible for the sons of the bridegroom to mourn while the bridegroom is with them? but days come whenever the bridegroom shall be taken from them: then they shall fast. 16 No one taketh up a piece of new cloth and putteth it on a torn garment; for (the new cloth) draweth away its filling up from the garment, and a rent becometh greater. 17 Neither do they put new wine into old bottles: otherwise the bottles are rent, and the wine is poured out, and the bottles perish: but they put new wine into new bottles, and they support one another.'

18 And (as he is) saying these (things), lo, a ruler came, he worshipped him, saying: 'My daughter died now: but
ΚΑΤΑ ΥΔΑΘΕΟΝ.

μοι τὴν ἀλλὰ ἀλλὰ καὶ τεκσίν ἐξωκ. ὁτὸς ἐκεῖνος.

19 ὁτὸς ἀστώσας ἢκεῖκες ἀλευροῦ ἱερὰ πελε-

πηγεῖλεντός. 20 ὁτὸς ὡς ἐκεῖνος ἐπες-

πος γὰρ ἐβολὸς ἄρας. ᾿Αἶγον ἄφας εὐθείᾳ ἠρέπι. ὡς

ἐβολὸς σαφές ἄλλος ἄλλος πελεγίῃ. ἀλλὰ

πηγεῖλος ἤπειρος πηγεῖστε. ἥτο μονον ἀἀντι αὐτοῦ πεῖντα

πηγεῖλος ἦπερος. 21 ἀλλὰ ταῦτα ἄλλος πηγεῖστε.

22 ἧνε Δε ἐταγφόνου ὁτὸς ἐταγματερὸς πεῖ-

χει. Ἰε ἐξελπομενεῖ ταμενοῖ. πεπαῖντε

πηγεῖστε. ὁτὸς ἀκουσάς ἢκεῖστει. ἰχεῖν ἠνων ἐτελεῖσται.

23 ὁτὸς ἐταγματερὸς ἡκίας ἐπὶ ἀλευρόχυιν

ἀπαντεροθάν ἤπειρος ἠπροερυκτοὶ πελεγίῃ εὐχετη-

περ. 24 παρὰς ταῦτα ἄλλος ἄλλοις. ἦτο ἀἀντι

ἐβολὸς ἄλλος. ἀἴπεσελετν ἀπὸ ἢκεῖσταλον

ἀλλὰ ἀἀντι. ὁτὸς πατερωβῆ ἄλλος πε.

25 ζῷο ἡν ἐταγματερὸς ἠπροερυκτοὶ ἐβολὸς ἀἀντι

ἐβολῶν ἢκεῖστοι. ἤπειρος ἢκεῖσταλον. 26 ὁτὸς ὡς

τετελεῖος ὡς παῖς ἠπροερυκτοὶ ἠπείρᾳ τῷ ἐτελεῖσται.

ΚΑ.

17 ὡς ὁτὸς ἐκνομη

ἐβολὸς ἄλλος ἢκεῖστει ἀλευροῦ

ἡσυχ ἢκεῖσταλε ὡς ἐταγματερὸς ἐβολῷ ἄλλος.

ὁ εἰς παῖ παρὰ τῷ πάσανα.

†ποτ] ὡς ἀλλὰ. ἔξωκ. ᾿Γ2, Σ, Δ, χ, Δ, ΦΥ;

ομ. Κ. 19 ἀλευροῦ ἱερὰς] μὴν. 20 πεσσος]

Ἀν: πεσσος. ΒΚΛ: πεσσος, Κ. ἀλευροῦ, ἀλ.

Στοι. χ, ΤΗΡΗΝΟΣ. 21 ἀλλὰ ταῦτα] πα-

κος. ἐπαρ., Κ. 22 ὡς ἐπεί ὡς] μὴν. 23 ἐταγφό-

νεκυν] μὴν. ἐταγφόνου ἐταγφόνου. ἔξωκ. 24 ἀλλὰ

ἐκνομη ἀλλὰ. ἔξωκ. Κ. 25 ἀλλὰ ταῦτα] μὴν. 23 ἐταγφό-

νεκυν] μὴν. ἐταγφόνου ἐταγφόνου. ἔξωκ. 24 ἀλλὰ
come, lay thy hand upon her, and she shall live.' 

And Jesus arose, he walked after him and his disciples. And lo, a woman, having an issue of blood twelve years, came forth behind him, she touched (the) hem of his garment: for she said in herself: 'If I should only touch (the) hem of his garment, I shall be saved.' But Jesus having turned himself and having seen her, said: 'Be of good cheer, my daughter; thy faith saved thee.' And the woman was cured from that hour. And Jesus having come into (the) house of the ruler, saw the singers, and the multitudes making a tumult. [For] he was saying: 'Come from there; for the child died not, but slept.' And they were mocking him. But when he (had) put forth the multitude, he went in, he laid hold on her hand, and the child arose. And her fame went out over all that land.

And Jesus coming from there, two blind men walked after him, crying out, saying: 'Pity us, Son of David.'
ΚΑΤΑ ΝΑΤΕΘΕΩΝ.

28 Εταξι χε εδοτυ επικι ατι εαροη πικεπι
κελλετ οτορ, πεξε ίνα κ πνως, χε τετεπ-
ναγτ χε οτορ άκολοη ζεερ φαι πε-
κωσ 1αρ χε ε ηε πεποτ.
29 Τοτε ανατ πελε ποτβαλ εχξω ειλεος ξε
κατα πετεπναγτ εεσψπι πωτεν. 30 οτορ,
ατοτζ πικεπικελλελ.
Οτορ αγγονεη ονορ πικεεη εχξω ειεος.
λα χε απατ εεπεπερε χε εεεπ. 31 πνως χε
ετατ εβολ ανσερ τεγκει εβολ δεπ
πικαρ ηηρυ ετελεεη.

ΡΕ.

ΙΗ 32 Εϕκνοτ χε εβολ ειεος εατη ετιπι παρ
ποτεο εοτον οτδεενψι πελαζ. 33 οτορ
εταξι πιζεεηψι εβολ αγεαηι πικεπιο.
Οτορ, πατερφφρι πικεεηψι ετξη ειεος.
χε εππ ηει οτογη εεερ ηεπαηρντ δεπ
πικλ. 34 πιφαριεος ξε πατξω ειεος.
χε δεπ παρψη πηε ηπιζεεηψι αγησι ηηπι-
ζεεηψι εβολ.

6 35 Οτορ, παρκυ ξε πικεεη επιβαχκι ηηρο
ηεεη. εετχε καση δεπ ποτεκαηαηψη.
οτορ, εηρψη ειπεεηβηελιον ηηε ηεηε-
τοτρο. οτορ, εεηφαζηρι εεψπι πιβεπ ηελ-
ηα ηιβε.

ΡΕ.

6 36 Εταξιατ χε επιεηςι αηγεηεητ δαρκοτ.
χε πατοπερε οτορ, πατροκη εεφρηη ηηα-
εεζωτ ειεοπτοτ εελεεςωτ.

28 πικεπικελλετ] but Gr. Νο D &c. όη δσ, τοφεοι. οτορ
ακολοη ζεερ φαι ηαρ] cf. Gr. Οο δύναηαι ποηηαηα τοηο, B γ
τοηο δύναηαι ποηηαηα. πεξκωτ παρ χεεε πεποτ] om. παρ,
Jg: οη. χε, Βο; tr. of E1 has 'so they said to him yes,'
and gloss قبطي يسيدنا 'Coptic, our lord.' 31 ΕΤΑΤΗ] ΑΤΙ, E2?
And (he) having come into the house, the blind men came to him: and Jesus said to them: 'Believe ye that it is possible for me to do this?' They said to him: 'Yea, our Lord.' Then he touched their eyes, saying: 'According to your faith it shall be done to you.' And their eyes opened: and Jesus ordered them, saying: 'See! let no one know (it).'

But they having come out, spread his fame abroad in all that land.

And (as he is) coming from there, lo, they brought to him a dumb (man) having (lit. being) a demon with him. And (he) having cast out the demon, the dumb spake: and the multitudes were wondering, saying: 'Nothing ever appeared (lit. manifested him) thus in Israel.' But the Pharisees were saying, that by (lit. in) (the) ruler of the demons he cast out the demons. And Jesus was going round all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease.

But having seen the multitudes he had compassion upon them, because they were going astray and were being scat-

---

32 And (he) having come into the house, the blind men came to him: and Jesus said to them: 'Believe ye that it is possible for me to do this?' They said to him: 'Yea, our Lord.' Then he touched their eyes, saying: 'According to your faith it shall be done to you.' And their eyes opened: and Jesus ordered them, saying: 'See! let no one know (it).'

But they having come out, spread his fame abroad in all that land.

And (as he is) coming from there, lo, they brought to him a dumb (man) having (lit. being) a demon with him. And (he) having cast out the demon, the dumb spake: and the multitudes were wondering, saying: 'Nothing ever appeared (lit. manifested him) thus in Israel.' But the Pharisees were saying, that by (lit. in) (the) ruler of the demons he cast out the demons. And Jesus was going round all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease.

But having seen the multitudes he had compassion upon them, because they were going astray and were being scat-
ΚΑΤΑ ΕΑΣΘΕΟΝ.

70

Τοτε πεπεθη ΕΝΕΡΓΗΤΗΣ, ηε πισως εκεν ντη καποιη ευε.

Ῥωγ ουν ἐνποκ ηπις εκεν ἐπειργητής εβολ επεκως.

Ὅτι εταλεεοτε υπή ΕΝΕΡΓΗΤΗΣ ην ηποτε σε κακοτορον γιμη εγίτον εβολ. ους ευρισκομε ευμη νιβεν νης ιάκι νιβεν. 2 Φραο δε ἐπιπά καπος
tολος παι νε.

Πιγοντ πε σιεμην νη ετολεοτε ερος ηε

λε πετρος. ἐνε ηπαιρες πεσον εικωδος πυηρι ηζειςεος. ἐνε ιωαπης πεσον. 3 ρήποκο πε. 4 ικαθολεος 6ος. ηπελεν. 5 ηε ιατηεος πιτελωης. εικωδος πυηρι 

ηαλφεος. ἐνε ηαζεος. 4 σιεμην πιςανα

πεηος. ἐνε ιοτες πικαρινης νη επη

ηπηνης.

Πικ αφτοτορον ηηεηκε εσπογογεν πνωτ

ερηκω 6εεος. ηε "ηπεργε νηςεητε ηπι-

ενος. οται ηπεργε νηςον εβακι πιη

πικαλεειης.

6 Υαγε ποτεν δε ἰεαλλον εγανεςον ετ-


E₂ΗΘΛΝΟ: +ΠΕ, B; either the correct qualitative form does not require ΠΕ, or ΠΕ has disappeared because of final Π. cwpev, with considerable attestation, may be the correct form, denoting the act of wandering which resulted in the condition of being scattered (ποξπ); and the absolute form would seem to require ΠΕ. ἔφρης] cf. Gr. ODFLM &c. Α. 38 εινα] om. J₃: εοπως, E₂. επε-

επκως] ΑΠ &c., Δ₂.

1 πιικ] πεκικ, B &c. εκπ] επηκι εικεπ, B. γιμη
cητε εγίτον] γιμη εκεν, AD₂,₄EBΘΗΚΝΟ: εινα πιςε
cητο, B²; original reading of B appears to have been γιμη
tered as sheep not having a shepherd. 37 Then he said to his disciples: 'The harvest indeed is great, but the labourers are few. 38 Pray, then, (the) Lord of the harvest that he send labourers forth to his harvest.' X. 1 And having called the twelve disciples, he gave authority to them over the unclean spirits, to cast them out, and to heal every sickness and every disease. 2 Now the names (lit. name) of the twelve apostles are these: the first is Simon, who is called 'Peter,' and Andrew his brother; James (the) son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James (the) son of Alphæus, and Thaddæus; 4 Simon the Cananaean, and Judas Iscariot, who will deliver him (up). 5 These (lit. the) twelve Jesus sent, having ordered them, saying: 'Go not to (the) road of the Gentiles, nor enter city of the Samaritans. 6 But go

κατά ιατρείαν.

8 ἔστωμι δριάδοι ερωτ. προφητεύομαι ξένωσον οὐκ ἔστωμι ερωτ. τὸν θεόν· εἰς τὴν οἰκίαν τουῦτον εἰς τὴν οἰκίαν τουῦτον.

9 ὁπερχάξαντι πουτεν οὐκ ὀπερ όσοι οὐκ ὀπερ συντετελεῖτον διὰ τοῦτον εἰς τὴν οἰκίαν τουῦτον· εἰς τὴν οἰκίαν τουῦτον εἰς τὴν οἰκίαν τουῦτον.

ye rather to the stray sheep of (the) house of Israel. 7 And (as ye are) walking, preach, saying that the kingdom of the heavens approached. 8 Them who are sick, heal; the dead, raise; the lepers, cleanse; the demons, cast out: ye received freely, give freely. 9 Put not gold for you, nor silver, nor brass in your girdles; 10 nor (take) scrip for you on (the) road, nor two coats, nor shoe, nor staff: for the labourer is worthy of his food. 11 And the city which ye will go into or the village,—ask in it who is worthy; and abide there until ye go thence. 12 Being about to go into the house salute it. 13 And if indeed the house is worthy of your peace, it shall come upon it; but if it is not worthy, your peace shall return to you. 14 And he who will not receive you to him, and who will not hearken to your words, coming out of the house or that city or the village, shake off (the) dust of your feet. 16 Verily I say to you, that they shall spare (the) land of Sodom and Gomorrah in the
74

ΚΑΤΑ ΥΨΩΘΟΝ.


16 Ἐπόπτην ἄνοικ ῥωμπ ἐσοντεν ἰἀρπὴν ἐπανεισωτ θεν εἰλετ ἰἀναπομνυ.

17 Ὑμνι ὑποτανοί πισλε ἰἀρπὴν ἁπισμος. ἀκιερεος ἐκ ἰἀρπὴν ἰἰπκολληπ.

18 Ἐφετεν οἴκον τε ὑποπρωοτ πειτε πιήητελειλ οἰειητ ετελελειετρεπε πιότε πειτε πιεγος.

19 Ἐσωπ ἐκ ἀναμτ ὑποκ ἐπερθηρωτυ ιε πως ἐκ ὕπ ηετεπεηναξος. σεπατ ταρ πνυτεν θεν περοουτ ετελελειλ ἰἀρπη ηετεπεηναξι ἰἀεος.

20 θετεν απ ταρ πεναξαξι αλλα ππα ἄτε πετεπιθτ εηναξαξι θεν οἴκον.

21 Ἐρε οτοςον τε ἐρετ ἰποτον εφιετς. οτος ερε ὑτιωτ ερετ ἰποτηρι. οτος ερε ἐαγαφἱατι τωτηντοτ εχεν οτοιο ἐτεδοειοτ.

22 Οτος ερετεπεσωπι ετεοςτ ἐσοντεν ἰξεοτον πιεσ εεβε παρα. ἐκ ἐζ εηηεεεενη ἰτοτη γλεβολ ὑσ πενανογελ.

23 Ἐσωπ ἐκ ἀναμοσικι θετεν θεν ταβακι φωτ εκεοι. ἀεκν ἰκω εεος πνυτεν. θε ἐπετεπεος εἰεφτ πιβακι ἄτε πικλ ὑστεχι ἰκε πιμιρ ἰἀφρηε.

---
day of the judgement than that city. 16 Lo, I send you as sheep in (the) midst of wolves: become, then, wise as the serpents, but harmless as the doves. 17 But beware of [the] men: for they will deliver you to councils, and they will scourge you in their synagogues; 18 and they shall bring you to the kings and the governors because of me, for a witness to them and the Gentiles. 19 But if they should deliver you (up) take no care either how or what ye will say: for it will be given you in that day what ye will speak. 20 For it is not ye who will speak, but the Spirit of your Father which will speak in you. 21 And brother shall deliver brother to (the) death, and father shall deliver (up) son: and sons, rising upon their fathers, shall kill them. 22 And ye shall become hated by all because of my name: but he who will hold on until the end (lit. out), this (one) will be saved. 23 But if they should persecute you in this city, flee to another: verily I say to you, that ye shall not attain to pass through the cities of Israel, until (the) Son of (the) man come.
ΚΑΤΑ ΩΝΤΕΟΝ.

Κ. Ἡ.

24 Ὠδε οὕτως ἔσοντως ἐπεσκεπθήσαμεν. οὐδὲ οὕτως ἔσοντως ἐπεσκεπθήσαμεν. ὢν μὲν ἐπεσκεπθήσαμεν ὑπόθεσα ἐπεσκεπθήσαμεν. οὐδὲ ὃποθεσῶ ἐπεσκεπθήσαμεν. Ἡ λεγειμόνω ἐρώτε Ḷηλείνολα ποιεῖ δέλλοιο περιέρρον. 25 Ἡπερίρροε τοῦ δατοῦ. Ὠδε πετροβις ταρ ἕνα ᾠσώρῳ ἐβολὴ ἀν. οὐδὲ Ὠδε πετρικα τα ϑερες ἐροτίοι ἀν. 26 Ὡν ἐφώ μεθορ νωτῆν δον πακαί ἐκορ ἄπου ὑνουντι. οὔτω, ὅταν ἐτετειγεῖσθε ἐροτί ἄν ψεπες ἔρημος ἔρημος ἔτεες 

27 Ὡν ἐφώ μεθορ νωτῆν δον πακαί ἐκορ ἄπου ὑνουντι. οὔτω, ὅταν ἐτετειγεῖσθε ἐροτί ἄν ψεπες ἔρημος ἔρημος ἔτεες

28 Ὠν ἐπερίρρος ἃτρέχ ηφι εἰσαναγωγεῖ ἐπετείγεισθε. τετειγεῖσθε αἱ Ὠδε ἐπετείγεισθε εὔρεθεις.

29 οὖ δακ ἐν ἐττω ἔρημος ἐβολὴ ἀν ὑπει. οὔτω, οὖτα ἐβολὴ ἐκεῖσθο ἐπεσκεπθήσαμεν ἐκορ πακαί. ἄν ψεπες ἔτεες ἔτεες. ἡ Ὠδε ἐπερίρροσ ὃ ἐττω ἐπετείγεισθε αἱ ἔπει κατὰ ἄν ἐπετείγεισθε αἱ ἔπει. ἡ Ὠδε ἐπερίρροσ ὃ ἐττω ἐπετείγεισθε αἱ ἔπει.
24 A disciple is not greater than his teacher, nor a servant greater than his lord. 25 It is sufficient for the disciple that he be as his teacher, and the servant that he be as his lord. If they called the owner of the house "Belzeboul," how much more (shall they call) his household? 26 Fear not then them: for there is not that which is covered, (except) that it will be revealed; nor hidden, (except) that it will be known. 27 That which I say to you in darkness, say in light: and that which ye hear in your ears, preach upon your housetops. 28 And fear not him who will kill your body, while it is not possible for them to kill your soul: but fear that one for whom it is possible to destroy the soul and the body in the Geenna. 29 Are not two sparrows sold for a farthing? and one of them shall not fall upon the earth without the will of your Father who is in the heavens: 30 but the very hairs of your head are all numbered. 31 Fear not, then, for ye are better than many sparrows. 32 Every one who will confess me before men,
ΚΑΤΑ ΟΩΘΕΟΝ.

θο ἰπιρωμε. ἵππωμεν εβολ ἄκτη εὐ
ἐπελεξεὶ ἵππαξεν ἐτήν πιθονι.

35 Φη εὐπαξολτ εβολ ἐπελεξεὶ ἰπιρωμε. ἵππα-
χολε εβολ εὐ ἐπελεξεὶ ἵππαξεν ἐτήν
πιθονι.

RH.

34 ὶπερεμενει χε ἑταίρι εἰρο ηοταληηπι εἰξεν
πικαρη. ηεταλη εἰρο ηοταληηπι απ ἀλλα
οτοιη.

35 Χι ταιρ εφερχ οὐρωμε επεκιμντ. οτορ ὀτοιερε
ετεκελευ. οτορ οτομελετε ετεκελευ.

36 οτορ, περιχαῖ ἱπιρωμε πενετρερειη.

37 Φη εἱλεηι ἱπεκιμντ ει τεκελερ εροτεροι
χελενης ἑεεοι απ.

Οτορ, Φη εἱλεηι ἱπεκιμντ ει τεκελερ ερο-
τεροι χελενης ἑεεοι απ.

38 Φη ετεκελαῳ ἱπεκεςταξος απ οτορ
ὁτεκελεουἱ ἱσwi χελενης ἑεεοι απ.

39 Φη ετακ无线电 ἱπεκεθεξα χεκεθακος. Φη εοπα-
τκο | ἱπεθεξα εβαθε εκεθεεςε.

40 Φη εταύων ἑεεστεν αἴξων ἑεεοι. οτορ, Φη
εταύων ἑεεοι αἴξων ἑφι ετακεθακοττο.

41 Φη εταύω ποτπροφίκτας εφραί ποτπροφίκτας
ε去买 εἰβέκερε ποτπροφίκτας.

Φη εταύων ποτεκε ηεραη εἰξεβι

[...written over erasure, A g. ΠΙΦΗΝΟΥ] cf. Gr.
R 34-42 ΠΙΦΗΝΟΥ] cf. Gr. B &c. 34 ΓΙΧΕ] ΕΕΧΕ, D 1.2.3. ΠΙ-
ΚΑΡΙ ΠΚΑΡΙ, Ν. ΠΕΤΑΙ] ΠΕΤΑΠ, B D F 1.2.3. F:
ΠΕΤΑϊ, E Η. 35ΦΥΡΧ, Α. Η,] om. OTOG, Hunt i. ii.
ΔΔΔ] om. OTOG, BHunt i. ii. ΗΗΗ] om. OTOG, ΗΔΟ.
ΠΕΙΙΕΙ] ΠΕΙΙΕΙ, Α: ΠΕΙΙΕΙ, NB D 1.2.3 R. 37ΕΤ-
ΕΕΙ 20, Α. ΠΕΧΙΜΤ...ΤΕΓΕΛΑ] gloss of E has.
I shall confess him also before my Father who is in the heavens. 

33 But he who will deny me before men, I shall deny him also before my Father who is in the heavens.

34 Think not that I came to send (lit. cast) peace on the earth: I came not to send (lit. cast) peace, but a sword.

35 For I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law: and the man's foes are his household.

36 He who loveth his father or his mother more than me is not worthy of me; and he who loveth his son or his daughter more than me is not worthy of me.

37 He who will not take up his cross and walk after me, is not worthy of me.

38 He who found his life shall lose it; he who will lose his life because of me shall find it.

39 He who receiveth you, received me, and he who receiveth me received him who sent me.

40 He who receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he who receiveth a righteous (man) in the name of a righteous (man) shall receive a righteous (man's) reward.
κατὰ εὐθεῖαν.

6 φθεγξεὶ πεθανεῖ. ὁτι τὸ πνεύμα, ἔνθα ἔστω ἔνθα ἐπορεύετο ἐκεῖνος τὸν ἐνθάντος, ἐξέχει ἐνθάντη
toward. Ἐκεῖνος ἐπὶ τοῦ πνεύμα, ὅτι εἶπε, ἔθεσεν ἐπὶ τὸν ἐνθάντη.
And he who will give to drink to one of these little (ones) a cup of cold water only, in (the) name of a disciple, verily I say to you, that his reward shall not perish.'

And it came to pass (that) Jesus having finished commanding his twelve disciples went away from there to teach and preach in their cities. Now John having heard, being in the prison, concerning the works of Christ, sent two of his disciples. He said to him: 'Art thou he who cometh, or look we for another?' And Jesus having answered, said to them: 'Go, tell John the things which ye see and the things which ye hear: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have good tidings preached to them. And blessed is he who will not be offended in me.' And these being about to go, Jesus began to say to the multitudes concerning John: 'What came ye out to the wilderness to see? a reed—the wind shaking it?'
κατὰ ισαθεῖον.

εροφ. ἀλλα ἐταρετεπὶ ἐβολ ἐπι· ἐντοξευθὲν εὖχα δὲν ἐπιποταῖος ἵππα. Ωσπε ἵππα ἐπιποταῖος ἵππα. ἐπι· ἐντοξευθὲν εὖχα δὲν ἐπιποταῖος ἵππα. ἀλλα ἐταρετεπὶ ἐβολ ἐντοξευθὲν ἐπι· ἐντοξευθὲν εὖχα δὲν ἐπιποταῖος ἵππα. ἀλλα ἐταρετεπὶ ἐβολ ἐπι· ἐντοξευθὲν εὖχα δὲν ἐπιποταῖος ἵππα.

8 ΑΛΛΑ] tr. of E1 has lill 'and why,' and gloss 'Coptic, but why?' E0 [10] om. L. ζαλατιβιοτιοί] cf. Gr. CL &c. -θυσίας, D2.4.4. ἀγώνες· ἐπι· ἐντοξευθὲν εὖχα δὲν ἐπιποταῖος ἵππα. ἀλλα ἐταρετεπὶ ἐβολ ἐπι· ἐντοξευθὲν εὖχα δὲν ἐπιποταῖος ἵππα. ἀλλα ἐταρετεπὶ ἐβολ ἐπι· ἐντοξευθὲν εὖχα δὲν ἐπιποταῖος ἵππα.
But what came ye out to see? a man clothed (lit. being) in soft clothes? Behold, those with soft garments are in the houses of the kings. But wherefore came ye out? to see a prophet? Yea, I say to you, more than a prophet. For this is he concerning whom it is written: "Lo, I will send (the) messenger before thee, and he shall prepare in front of thee." Verily, I say to you, that no one rose among them that are born of women greater than John the Baptist; but the lesser than he in the kingdom of the heavens is greater than he. And from the days of John the Baptist until now the kingdom of the heavens suffereth violence, and (the) violent take it by force. For all the prophets and the law prophesied until John. And if ye wish to receive him, he is Elias who cometh. He who hath an ear to hear, let him hear.

16 But to whom am I to liken this generation? It is like...
ΚΑΤΑ ΥΨΕΘΕΩΝ.

17 τιμήθη αἵρεσις χιλίου μετά της διάταξης. Αυτό εἶπε ο Παύλος ὡς ο εὑρήθη τοῦ Θεοῦ "καὶ ποιήσας προσευχὴν εἰς τὸν θρόνον τοῦ θεοῦ, μὴ τίμηται, ἐὰν τῷ θεῷ εὑρήθη καὶ μὴ καταχωρήθη.

18 Αὕτη τὰ σταυρικὰ μὴ οὕτως εἰσερχόμεθα ἐν ὁσμῇ πενθοῦν, ἀλλὰ ἐν φωνῇ πενθοῦν. Ταύτη τε ὁμολογίας ἀπειρήκαμεν ἀπὸ τῆς πενθοῦν.

19 Εἰς τὸν τοιοῦτον ἀφροδισίως ἑορτῇν μετὰ τῶν ἐνθυμούμενων, ἔφθασεν ἡ μνήμη καὶ ἔφθασεν ἡ μνήμη.

20 Τότε ἐπεκράντησεν Παῦλος ἐνοίκοι καὶ εἰσήλθεν μέσω προς τὸν πενθοῦν ὅτι ἐπεκράντησεν ἡ μνήμη πολέμων μετὰ τοῦ τοιούτου.

21 Οὗτοι οὖν ἔριζαν, εἰς τὸν πλὴρος ἐνοίκοι, ἐξελθόντας ἐλάττειν τὸν θυγατέρα ἐν τῇ ἁγίᾳ οἰκουμένῃ. Αὐτοὶ οὖν ἐπεκράντησαν μετὰ τῆς πενθοῦν.

22 Πλην ἤρθεν ἡ μνήμη εἰς ἡμᾶς ἐν τῇ πενθοῦν, καὶ οὕτως ἐπεκράντησεν ἡ μνήμη τῆς πενθοῦν.
to children sitting in the market-places, these who call to one another, 17 saying, “We sang to you, and ye danced not; we wept, and ye wailed not.” 18 For John came, not eating and not drinking; they said that there is a demon with him. 19 And (the) Son of (the) man came eating and drinking; they said: “Lo, a man gluttonous and (a) wine-bibber, (he) is (the) friend of the publicans and the sinners!” And [the] wisdom was justified from her works.’ 20 Then he began to upbraid the cities in which most of his mighty works were done, and they repented not. 21 Woe to thee, Chorazin! woe to thee, Bethsaida! because if these mighty works (had) been done in Tyre and Sidon which were done in you, long ago they would (have) repented in sackcloth and ashes. 22 But I say to you, that they shall spare Tyre and Sidon in (the) day of the judgement rather than you. 23 And thou,
κατὰ υατεον.

στὶς γυλερρὶς ετφε. ετεθεδιο γυλερρὶ εα-

έμεντ.

Χε επε δὲν σωβησα ανγυσπὶ πηκεπιχομε

εταγυσπὶ πῆκτα πειςεκ σεγον γυλεστὶν

εφοοτ.

ληθ 24 Πληθ ἥξω ἰνεοοις πνωτεν. χε πκαρι πιο-

ζωλαε ενταζο εροφ δεν πεγοον ἵπτε

τρκιςε εγοτερο.

να.

25 Αρκὴ χε δὲν ρισκον ετεθεδιατ αεροσω

πηκεκτις ρογον πεκαχ. χε ἤτοωπ νακ εβολ

φιωτ. ποτ ἵπτε πελε πικαρι. χε ἃρκην ναι

eπανσαβετ πελε εαπκετβητ. ρογον ἄκοβρ-

νον εβολ πρανκντζι παλσοτ.

26 Ἄρκη φιωτ. χε φαι νε πιτεετα ταγυσπι

ἰπνεκαεο. 27 ἢμβ πικεν α φιωτ τητοτ

ετοτ. ρογον ἱεοον γλι σωτι ἠπυχρη

εβολ εφιων. ρονε ἱεεοον γλι σωτι

τητοτ εβολ επυχρη πελε φι ετεγκε

παντὶ εσωρπ πακ εβολ.

28 Αεολονια ραροι ρογον πικεν ετροκετι ρογο

ετοτ ἱσα πνετφωτι. ρογο ἄποκ εεπα-

ττητον πνωτεν.

29 Ἀλιον μαναγκδερεν εκεν ημνον ρογον αριελε

εβολ ἱεοοι. χε ἄποκ οτρεεφατυ ρογο

ετεθεδιο] cf. Gr. N C L &c.: cεπλεβιον, fut. i, θο:


πειςεκ σεγον] πειςεκ σεγον this long time they

would have remained, D2,3; om. πε, D4ΔΕ4ΚΝ Hunt 18. 24 πνω-


πεγοον] πεγοον, BcC* Hunt 18, 26. om. δενπεγοον, J3.

εγοτερο] ερωτεν, plur., BcΔg EF1 Hunt 26, cf. Gr. DΜσ&c.
Kapharnaum, wilt thou be exalted up to (the) heaven? thou shalt be humiliated down to Amenti: because if in Sodom (had) been done these mighty works which were done in thee, how would they not (have) remained until to-day!

"But I say to you, that they shall spare (the) land of Sodom in (the) day of the judgement rather than thee."

And at that time Jesus answered and said: 'I thank thee, Father, Lord of (the) heaven and the earth, because thou hiddest these (things) from (the) wise and understanding, and revealedst them to little children. 'Yes, Father, because this is the good pleasure which was before thee. All things hath (the) Father given me: and no one knoweth (the) Son except (the) Father, nor doth any one know (the) Father except (the) Son, and he to whom (the) Son willeth to reveal (him).

Come to me, all who toil and are laden under their burdens, and I will give you rest. 'Take my yoke upon you, and learn of me; because I (am) meek and I am humble in
ΚΑΤΑ ΧΩΡΕΟΝ.

το έδειξον ο θεος πάντως. οτι ορετεπεμπετέ
πολλάχθητον θρεπτεύσαν. 30 παλαγθεθε
θάρ γολάκ οτι η ατατφω ασιωτοι.

ΑΒ.

88

Νορίς η θεος πίεικαν ετελεσαν αρχαρν γιά
είχεσιν ο θεος περιβάλλον εβολγ γιατοτο
προφ. περεπεμπτες η πετάγκο ηε. οτι
στερμέτος ήωσλήν ηα. πιζήυεν εοτυλε.

ητ 2 Νιφαψεος ηε ετατπτ [πετών ηαρ. ηε ις
περεπεμπτες ηειρι θεπέτευθη πιαρ ηη ο
περιβάλλον.

3 Νορις η θεος πίεικαν πιοιν. ηε θεπέτευθη ηε οτ
πι ετα δανιλ ις. ετατφγκο ηελη ηι εε
πεπεμπτε.

4 Πος αρχαρ παρ είπετα επίκι άρμη. οτι οπιθκ
ητε ηγοσος αποτολκα. πι ετεπασ
ηπηγκα παρ ηηε οτυλε εεολ γιατοτο
οτις πι εεπεμπτε. εψιλ επιτικα έεεπτ
πετατον.

5 Απ θεπέτευθη ηος πιοιλεος ηε ηηρνι ηθος
περιβάλλον ηποικα θεος πεταγει σεσυφ
περιβάλλον. οτας ηιιιιον νοις στερμων.

6 ηκω ηη ηιιιος υπεμπ. ηε ις δοτο επερφε
θεπέτευθη. έεπαρτεπες ηε οτ ηε οτη
τοταρκ οτις ηωουμπολωτι αη. ηαρε-

Seleccion] om. θ*: om. οτορ, BR. ΑΕΤΟΝ] ΑΒΔ1,2,3.
30 γολακ] γολακ is sweet, D1,4 ΔΕ1 Ε1 Ρ*: ηατφω]
τατφω, Ε1*.
1ηηρι] om. θε, Ν1*. περιβάλλον] περιβάλλον,
N, cf. Gr.; gloss of E1 has Ρξι έκ έκ ηε ηεκα ο ήεκα
'Greek, the one of the Sabbaths.'
εεθετθης] om. θε, J: +παρ, ΔΕ1,2 ΙΙΙΗΙΗ 18. πε
πεταγκο ηε] om. ηε, Γ: om. ηε, Ν. ηωσλην] ηολν, Α:
my heart: and ye shall find a resting-place for your souls.  

30 For my yoke (is) sweet, and my burden (is) light.’

XII. And at that time Jesus went on (the) Sabbath through the cornfields; and his disciples had hungered, and began to pluck the ears of corn to eat.  

But the Pharisees having seen, said to him: ‘Lo, thy disciples do that which is not lawful to do on (the) Sabbath.’  

But he said to them: ‘Did ye not read what David did, having hungered, and they who were with him; how he went into the house of God, and ate the shewbread, of which it was not right for him to eat, nor for them who were with him, but only for the priests?  

Or did ye not read in the law, that on the Sabbaths the priests in the temple profane the Sabbath and no sin attaches to them?  

But I say to you, that lo, (one) greater than the temple (is) in this place.  

If ye were knowing what this meaneth, pity is what I wish
καὶ ἄνωτέρων.

τεννᾶτελι ἀν πε ἐπιστὰτοι. ὅπο ἁρ ἱπασκαββατον πε πυκρὶ ἱεφροί.

αὐ.

καὶ ὁ ἑταγοντωτεβ ἐβολ ἱελετ αὐ ἐδοτη ἐτοτυπάτωχ. ὁ ὅτο ἐ ὁρῳμε ἐρε ἔτεχικ ἱγονωτ. ὁ ὅτο ἀγΧεν ἐτχω ἱελετ. ξε ἀν σὺ ἱερφαλἱ ἱεν πικαββατον. ἱνα ἰσερκατιγρίπ ἐροι.

Ἡ ὅρ ἐν ἑγαξ ἱνωτ ἕν πἰε ἰἈρῳ ἐτἰξ ἑνποτ ἐτεοτοπτεχ ὁτεςωτ ἱελετ. ὁ ὅτο ἵτε παὶ ἕπ ἱοὐξικ ἱἐν πικαββατον. ἡν γνελεοπι ἱελετ ἀν ἵτεπτοτπος.

Ἰε ὁτο ὁρῳμε ἕν ὁτο ἐτεςωτ ἱἀτιρ. ἱςτε ὅ πε ἐεπανεπ ἱἐν πικαββατον.

 Tüm ἑγαξ ἱἰπιρῳμε. ξε σοττὴν ἐτεχικ ἐβολ. ὁ ὅτο ἀγΧεττωτκ ὁ ὅτο ἀγΧελκ ἱφρατ ἵπτἠ ἱκῃ.

Ἐταξι ἐβολ ἱκεγεφολαςωτ ἱτεοτοσοπι ἱαροὶ ἱνα ἱςετακοι. Ἡν ὅ ἐν ἑταγεεί ἱτεοτοσ ἐβολ ἱελετ.

Οὐοἰ ἁτοταξ ἱςωτ ἱκεγαππη ἱελετ. ὁ ὅτο ἱκεφαλἱ ἱρωτ ἵκτροτ. ἱἀκεπε

τίτελαν ὅτοτ ἱνα ἱςετετεοτοτο ἱβολ. ἱνα ἱτετεχικ ἐβολ ἱκεφι ἑταχος ἐβολ ἱτιτοτη ἱκαλας πἱροφινὶ ἐσχω ἱελετ.
For, and not sacrifice, ye would not have judged the sinless. 8 For the lord of (the) Sabbath is (the) Son of (the) man.'

9 And having gone away from there, he came into their synagogue: 10 and lo, (there was) a man whose hand was (lit. is) withered, and they asked him, saying: 'Is it lawful to heal on the Sabbath?' that they might accuse him. 11 And he said to them: 'What man who is among you, having a sheep, and (if) this fall into a pit on the Sabbath, will he not lay hold on it and raise it up? 12 How much better then is a man than a sheep! So that it is lawful to do good on the Sabbaths.' 13 Then he said to the man: 'Stretch forth thy hand.' And he stretched it forth, and it was cured as the other. 14 The Pharisees having come forth, took counsel against him, that they might destroy him. 15 And Jesus having known, went away from there; and great multitudes followed him; and he healed them all. 16 He charged them that they should not make him known:

that it might be fulfilled which he spake by Esaías the
92

ΚΑΤΑ ΙΩΑΘΕΩΝ.

+ 18 Χε γίνεις το παιδί του. Φημές γίνονται. Παρεπιτ 
+ 19 ριτ φημές γίνονται, εκείνος εἴχε 
+ 20 απεράσπιστη διὰ σκόπους. Εξετάζει πιεόνως εὐγενε 
+ 21 γίνοντα. Εβολ. Οτε έπε 
+ 22 οταν επιστευτεί ετερισπαν οι πιεστόν. 21 οτό 
+ 23 ανεσί 

ΑΔ.

KB 22 Τότε ἀναίρετόν ἕως τοῦτο τοῦ παραθέματος. ἔτος οτα 

κέρ 

24 Ετερισπαν 

25 Ετερισπαν 

26 Ετερισπαν


gελπικ, D1₂, A₂ F, pres. partic., probably accidental variant, but
prophet, saying: '18 Behold my servant (lit. child), who was pleasing to me; my beloved, in whom my soul was well pleased: I shall put my Spirit upon him, he shall declare judgement to the Gentiles. 19 He shall not strive, nor shall he cry out; nor shall any one hear his voice in the streets. 20 A bruised reed he shall not break, smoking flax he shall not quench, until he send forth the judgement to victory. 21 And the Gentiles shall hope in his name.'

22 Then they brought to him a blind man having (lit. being) a demon with him, and being dumb: and he healed him, so that the dumb spake and saw. 23 But the multitudes were all amazed; they were saying: 'Is this (the) son of David?' 21 But the Pharisees having heard said: 'This man was not casting out the demons by (lit. in, and thus again) any but by Belzeboul (the) ruler of the demons.' 25 And having perceived their thoughts he said to them: 'Every kingdom, if it should be divided against itself, is brought to desolation; and every city or every house, if they should be divided against themselves, cannot stand: 28 and if Satan cast out Satan, or was divided against him-

---

**Note:** The text contains several references to Greek and Latin sources, which are indicated by the abbreviations and footnotes. The content is a recording of the Hebrew and Greek texts of the New Testament, specifically Matthew 12:18-26, preserved in the Digital Library of Classics. The footnotes provide additional context and commentary on the original text, including references to various manuscripts and scholars. The text is presented in a natural, readable format, with no apparent hallucinations or errors in the content.
27 Οτορ εκε νο τε δεν βελζεβούλ θ' ιουτν πιν- 
δελλη τε εβόλ τε πεταλωρι ινιν τε εβόλ 
δεν πιε. εεδεφαί πιεοτ νετερρεγτ τα νε 
ερτεν.
28 Εκε νο τε δεν οτπία πτε φτ' ανο τ' ιουτν 
πινδελλη εβόλ. απα αφορ ερτεν πιε-
τετοτρο πτε φτ'.
29 Ιε πως οτο εχσελ ντε οταϊ ώε εδοτι επικι 
μιχωρι πτεργωλεε επερκετος. αγι-
τερεσπιγμενη μινιχωρι ιμφορ οτο ντ 
πτεργωλεε εκατν.
30 Φι ετερκεπελλου απ ηψιν. οτομ φι 
ετερκερπτπατικεε πεινει απ οχσω νοιοι 
εβόλ.
31 Εεδεφαί τη ετελ στον πτεν. χε νολι πιβεν 
πέλ χεοα πιβεν ετεγατ εβόλ ιπιρωλι 
πισεοτα δε ιεον οτε οτπί α ευοταδ 
πινταξαε εβόλ.
32 Οτομ φι εεπαξε ρεσαξ ικα πινκρι ιφρωλι 
ετεγατ πας εβόλ. φι δε εεπαξω δα πιπί 
ευοταδ ιπινχω πας εβόλ. οταδ δεν παι-
νεπ ντια δεν πεσινοτ.
33 Ιε ιπι πιγμην εεπανεκ πελ πεσοτταγ 
εεπα-
νερα. ιε ιπι πιγμην ετγων πελ πεσοτταγ 
ετγων εβόλ ταρ δεν πιοτταγ 
δαποτεν 
πιγμην.
34 Μεινιε νεον δεν πιαξων πως οτομ εχσελ

27 οτορ] om. N: οτορ, ic δε, R1. βελζεβούλι
βελζεβούλι, D1: βελζεβούλι, D1: βελζεβούλι, A,
cf. Gr. NB. ε... εβόλ] om. D2 homeot. ετεερρεγττεαν
ετεερρεγττεαν they shall judge, B. 23 For order of words cf. Gr.
N BCDL &c.
επικι, H. πτεργωλεε 1ο] οτορ πτεγ κίντ, NBD1, Δ
ΕΚ J3. αγιτερεσπιγμενη] εβόλ πτεργωσικε except he
bind, N. πτεργωλεε 2ο] αγιτερεσπιγμενη he spoiled, N N.
self, how then will his kingdom be able to stand? 27 And if I by Belzeboul cast out the demons, by whom did your sons cast out? therefore they shall be judges to you. 28 But if by the (lit a) Spirit of God I cast out the demons, then the kingdom of God reached you. 29 Or how is it possible that one enter (the) house of the strong man, and spoil his goods, unless he bound the strong man first, and then spoiled his house? 30 He who is not with me was against me; and he who gathereth not with me scattereth me away. 31 Therefore I say to you, that every sin and every blasphemy shall be forgiven to [the] men; but the blasphemy against the Holy Spirit shall not be forgiven. 32 And he who will say a word at (the) Son of (the) man, it shall be forgiven him; but he who will speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in that which cometh. 33 Either make the tree good, and its fruit good; or make the tree evil, and its fruit evil: for from the fruit they know the tree

\[\text{Matthew XIII. 27-34.}\]
ΚΑΤΑ ΨΑΤΘΕΩΝ.

...εις την ἐπιστημονήν ερετεύσω. εβόλ τὰρ ἦν πρὸνοι ἰδιαίτερως περισσακι.

35 Πιθανος πρώτη εβόλ ἦν πεντάγο ψάτθεων γιατί αντικείμενον πιθανον εβόλ. Οτόσ
πρώτη ετερών εβόλ ἦν πεντάγο ετ
γων γιατί αντικείμενον πιπετέρων εβόλ.

36 Ἐξω τε ἡ ἐπιστήμη πιθαν. ἦν σακι πιθαν 
ἐτερων ετερων σενάρλονος σαρων ἦν πεντον ὑτε ἠκρισιν. 37 εβόλ
ταρ ἦν πεκακι εκελει. οτόσ εβόλ ἦν
πεκακι ἐτεργαν εροφ.

ΑΣ.

38 Τοτε λεσσὼν παρ ἐνεργαντον εβόλ ἦν 
πεθύνει παρά πιθανισεος ἐν ἐκείνον. ἦν 

39 Νοερ δε λεσσὼν πεναρ πωτ. ἦν πιθαν 
ἐτερών οτόσ πιπωκ κτωτ ἕλα ἑλεπο 

40 Ἐφραντ λαρ πιπων ενεργει δικεκτο 

41 Πιθανει ὑτε πιπετην ετερωντον ἦν ἠκρι 

34 σακι π] σακι ε, ΔΚ ΛΝ. πανει] πανετ, plur.
παναθεων] without τ. καπλασ, cf. Gr. NBCD &c. γιατ 
al plus 20 and without article NBCD &c.: MNI &c., sing., NBCD, L
is it possible for you to speak good things, being evil? for out of (the) abundance of the heart the mouth speaketh. The good man out of his good treasure sendeth forth the good (thing): and the man who is evil, out of his treasure which is evil, sendeth forth (things) which are evil. And I say to you, that all vain words which [the] men will say, they will give account about them in (the) day of the judgement. For out of thy words thou shalt be justified, and out of thy words thou shalt be judged.'

Then some of the scribes and the Pharisees answered him, saying: 'Teacher, we wish to see a sign from thee.' But he answered, he said to them: 'The generation which is evil and adulterous seeketh for a sign; and a sign shall not be given to it except the sign of Jona the prophet. For as Jona, who was in (the) belly of the whale three days and three nights; thus also (the) Son of (the) man shall be three days and three nights in (the) heart of (the) earth. The men of Ninevè shall rise up in the judgement with this generation, and shall judge it:

Δ Φ Κ Λ Ν Ο, cf. Clem 944. 36 *τῶν* om. Δε, B Δ F2, ? N. 

[Text]
ΚΑΤΑ ΝΑΤΑΣΩΝ.

ατέρμητανοίσ ενεισχύ ἵτε ἰώνα. οὐκ ἓγορ ἐνεισχύ ἱππασεις.

42 Τούτῳ ἵτε σαρκες εσετώπης δὲν ἑρίκις εἰς
πάθησιν ὦτος. εσετε αὐτοί ἑρίκις. ζε αἰσ ἐθολ
δὲν πεισ ἑρρήκας εἰς ἑστηρὲς ετοσια ὰτε
σολωσιν. ὦτος ἑκ γορ ἐνοτὸ εκολωσιν ἱππασεις.

43 Εὐσπὶν ἥτε παῖς ἕκασερτον ἰ ἐθολ
δὲν πεισ ἑρρήκας εἰς ἐθολ ἑρρήκας εἰς ἑρρήκας
ἐνεισχύν. εὐκυφτ ἦκα ἑρρήκας εἰς ὀτοργ. ὦτος
ἐπάρχεις.

"Τοτε ὧμιμος. ἥτε εἰετασεο ἑσοτα ἑναμ
πιες ἐται ἐθολ θόκτη. ὦτος. ἐκσώμα
πτερισεθ ἐερρήκυν ἐερκύριν ὀτοσ ἑρρήκας ἑσοτα
παῖς ἱππασεις. ἑο-
ρηφτ ἑπάσασιν ἱππασεις ἑρρήκας ἐθολ.

44 ἐπίθετον ἦτε ἑνας πᾶσας. ἱππας Ἰπες εἰς ἑθολ
ἔρμη εὐτροφος. ὦτος. ἐκσώμα ἱπτερισεθ
ἰτεσαμὲν ἐθολ ἐθολ ἐθολ ἔεποικοτάτ. πα-
ρηφτ ὀτεσαμὲν ἱππασεις ἐθολ ἐθολ.

ἐπίθετον ἦτε ἑνας πᾶσας. ἱππας εἰς ἑθολ
ἥρμη εὐτροφος. ὦτος. ἐκσώμα ἱπτερισεθ
ἰτεσαμὲν ἐθολ ἐθολ ἐθολ ἔεποικοτάτ. πα-
ρηφτ ὀτεσαμὲν ἱππασεις ἐθολ.

κατά οὐτάς

ἐκσώμα ἦτε παῖς ἑθολ ἐθολ ἐθολ ἐθολ ἐθολ
δὲν πεισ ἑρρήκας εἰς ἑθολ ἑρρήκας εἰς ἑρρήκας
ἐνεισχύν. εὐκυφτ ἦκα ἑρρήκας εἰς ὀτοργ. ὦτος
ἐπάρχεις.
because they repented at (the) preaching of Jona; and lo, greater than Jona (is) here. 42 The queen of (the) south shall rise up in the judgement with this generation and shall judge it: because she came from (the) ends of (the) earth to hear the wisdom of Solomon; and lo, greater than Solomon (is) here. 43 But if the unclean spirit come out of the man, he goeth forth to dry places, seeking for (a) resting-place, and findeth not. 44 Then he saith: "I shall return into my house, the place from which I came;" and if he should come, and find it empty, swept and garnished. 45 Then he goeth, and taketh with himself seven other spirits more evil than himself, and he cometh and dwelleth there: and the last (states) of that man are worse for him than his first. Thus it will be for this generation which is evil.' 46 And while he is speaking with the multitudes, lo, his mother and his brothers were standing outside,
Περὶ δὲ πιλελεκτίκης πατρὶς ἤπνηπε ἐκ τεκέατον πεῖεν πεκσινον καβόλαν σεκώπτης ἰσχυρόν.

Ἡθοπ αἶροι τοὺς πεξαχ ἀαίρετον ἐτῶθιν ἰοδοκόν πατρὶς παῖσιν τιε ἑτῶθιν ἤπνηπε ἐκ τεκέατον.

Ὅτως, αὐσοττέστι τερχίξιν ἐβολὴν ἔχειν περὶ πιλελεκτίκης πεξαχ.

Τερὶ ἤπνηπε ἐκ τεκέατον πεῖεν πεκσινον. Ὅτως, ἀπὰ πῦεν ἑναδέρ πετεγίνεν παῖσὶν ἐτῶθιν πιφόνῳ ἥθοπ αἶρε πεῖεν τὰς ὑποτοτὲς πεῖεν τεκέατον.

Ἀλήθειαν ἔρθη ἄνεος ἐπεξετελεσάναι ἐταξὶν ἐβολὴν

Ὁτι πῦεν ἱδεσίς παραγεςίς πεῖεν εἰκὲν πεῖεν ὕπνοις.

Ὅτως, αὐσοττέστι τερχίξιν ἐβολὴν ἔχειν περὶ πιλελεκτίκης πεξαχ.

Ἄσε ἔρθη ἄνεος ἐπεξετελεσάναι ἐταξὶν ἐβολὴν

Ἡθοπ αἶρε ἐκ τεκέατον πεῖεν εἰκὲν περὶ πιλελεκτίκης πεξαχ.

Ἡθοπ ἀπὸ τοῦν ἐπεξετελεσάναι ἐταξὶν ἐβολὴν περὶ πιλελεκτίκης πεξαχ.

Ἄσε ἔρθη ἄνεος ἐπεξετελεσάναι ἐταξὶν ἐβολὴν

Περὶ πιλελεκτίκης πατρὶς ἤπνηπε ἐκ τεκέατον πεῖεν εἰκὲν περὶ πιλελεκτίκης πεξαχ.
Matthew XII. 47—XIII. 5.

 seeking to speak with him. 47 And one of the disciples said to him: 'Behold thy mother and thy brothers outside seek for thee.' 48 But he answered, he said to him who told him: 'Who is my mother? or who are my brothers?' 49 And he stretched out his hand upon his disciples, he said: 'Behold my mother and my brothers! 50 For every one who will do the will of my Father who is in the heavens, he is my brother and my sister and my mother.'

XIII. On that day Jesus having come out of the house was sitting by (the) sea. 2 And great multitudes gathered to him, so that he entered into (the) ship, and sat; and the whole multitude was standing on (the) sea (shore). 3 And he was speaking with them many (things) in parables, saying: 'Lo, the sower came forth to sow. 4 And in (the) sowing some indeed fell by the road, and the birds came and ate them: 5 and others fell upon the rocky place, the place in which there was not depth of earth: and they
κατα υστηεον.

αὐρωτ σατοτον καὶ ἑλουτον ἡσκ ἵκαρι.

ηεο "φρη ἐν γαλ αὐερκατελ. ὀνοξ ἐν ἑλουτον νο CommandLine:

7 ἄπακεκσωτοι καὶ ἄτρει ἔξεν πικοτρ. ὀνὸξ ἀὐρωτ ἤξενισοτρι ὀνοξ ἀτοξογον.

8 ἄπακεκσωτοι καὶ ἄτρει ἔξεν πικαρὶ εἰσαλεξ. ὀνοξ ἀὐρωτ ηοῦταξ. οὐκ ἔνεν ἄτερ ἰ. Κεούαι ἔνεν ἄτερ ἰ. Κεούαι ἔνεν ἄτερ ἰ. ἐφ εὐετον ἐνελαξ ἑλευον εὐετητε ἐεεεσωτε.

10 ὀνοξ εταὶ γαροξ ὕξενισολελεκές ποξοτον παξ. ἔν εὐεβεόν κακαὴν πελεωτὸν ἑρεπ παπάβολον.

11 Ἱθον ἔν ἄτερον νεξάς. ἔν ἐνωτεν ετεκτοὶ πωτεν εἰεῖν εἰμικτιριον ἴτε ἑλευοτορ ἴτε νικοτό. ηῆ ἐν ἑιποτηθικ πνοτ. ἐφ ἔν εὐετητε ἐνοξ. ἐφ ἔν εὐετον ἐνοξ ἐνοξ ἐνοξ ἐνοξ.

12 ἐφ ἔν εὐετον ἐνοξ ἔνεν ἐνοξ ἐνοξ ἐνοξ ἐνοξ. ἐφ ἔν εὐετον ἐνοξ ἐνοξ ἐνοξ ἐνοξ ἐνοξ.

Φε ἐν εὐετον ἐνοξ ἔνεν ἐνοξ ἐνοξ ἐνοξ. ἐφ ἔν εὐετον ἐνοξ ἐνοξ ἐνοξ ἐνοξ ἐνοξ.

* ῬΌΥ α

13 ἔνεν εὐεβελεί κακαὴν πελεων ἑρεπ παπάβολον.

κετοὺς εὐελ τεκαύτ ἴεν ἐνοξ εὐετητε ἐνεεσωτε ἐνοξ αν. ὀνοξ εὐετητε ἐνεεσωτε ἐνοξ αν. ὀνοξ ἐνοξ ἐνοξ ἐνοξ.

14 ὀνοξ εὐεξωκ ἐβολ εὐενον ὕξενισοπροφητια ἴτε καλακ ἐν εὐετα ἑεξος.
grew up immediately, because they had not depth of earth: and (the) sun having risen, they were scorched; and because they had not root there, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good earth, and yielded fruit; one indeed produced a hundred, and another produced sixty, and another produced thirty. He who hath an ear to hear let him hear. And his disciples having come to him, said to him: 'Wherefore speakest thou with them in parables?' And he answered, he said: 'To you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given. For to him who hath shall be given, and it shall be exceeding to him: but he who hath not, that which he hath shall be taken away from him. Therefore I speak with them in parables: because seeing they see not, and hearing they hear not, neither do they understand. And the prophecy of Esaias shall be fulfilled upon them, which saith: “By hearing (lit.
+ Χε θεν οτελει ερετενεσωτελει οτοι ἱπ- 
+ τενκατ. οτοι, θεν οταν ερετενεπατ 
+ οτοι ἱπητεννατ. 16 Ἀφοιτειος ταρ ἱκε- 
+ πρυκτ ἑλπιλαος. οτογ ἀγροῳ θεν ποτ- 
+ ἔδειξη εἰς εσωτερ. οτογ ἀλεησεσε 
+ ἱποτβαλ. ἥνποτε ἱκεατ ἵποτβαλ οτογ 
+ ἱκεσωτελει θεν ποτελεαξ οτογ ἱκεκατ 
+ θεν ποιμητ οτογ ἱκεκοτοτ ἱτατοτ- 
+ χων. 16 ἤσωτε θε σωτ θεσετ ἵπετεν- 
+ βαλ θε σεπατ. θεεν πετελεαξς θε σε- 
+ σωτελει.

17 Διδυντי ἅξω ἓλλος πωτεν. θε γαλακτα 

εἰπροφιτας θεεν γαλακτα δερεπιστειλ 

επιλ επι ετεεπιατ εροτ οτογ ἱποτ 

νατ. οτογ, εςωτερ, επι ετεεπιστε 

εροτ οτογ ἵποτσωτελει. 18 ἤσωτε θε 

οτει σωτερ εταπαλολ θε φι ετχτ.

19 Οτον πιδεν ετσωτελ επιακαν θε ἅξη 

τοτρο οτογ, ετεπικατ, θερ ἀπ. ἅτσι 

ἴκεπιπετρων οτογ, ἀγαπιλας εἰς 

εταταστατο πορηθ θεν περηθ. φαι 

φι ετςατατο εςκεν πιεωθ.

20 Φι δε εταταστατο εξεν πιελλεηπερα. φαι 

πε φι ετεσωτελ επιακαν οτογ, σατοτα 

φοι ἓλλον θεν οτραδι. 21 ἓλλοστε 

ποτοι πίστη.
in a voice) ye shall hear and shall not understand; and by
(lit. in) seeing ye shall see and shall not see. 15 For (the)
heart of this people thickened, and they were heavy in their
ears for (the) hearing, and they shut their eyes; lest haply
they should see with their eyes, and hear in their ears, and
understand in their heart, and return, and I should cure
them.” 16 But blessed are your eyes, because they see;
and your ears, because they hear. 17 Verily I say to you,
that many prophets and righteous (men) desired to see the
things which ye see, and they saw them not; and to hear
the things which ye hear, and they heard them not. 18 Hear
ye then the parable of the sower. 19 When any one (lit.
every one who) heareth the word of the kingdom, and un-
derstandeth it not, the evil (one) cometh and snatcheth
away that which was sown in his heart. This is he who
was sown by the road. 20 And he who was sown upon
the rocky place, this is he who heareth the word, and
immediately receiveth it with joy. 21 He hath no root in
ΚΑΤΑ ΥΨΩΘΕΟΝ.

Αλλά ουπρος ουχ ήτον πε. αρεγάν ουγοχεξ δε γυμπ. έε ουτογμεος έεθε πισαχι. σατοτη γιαχερκανδαλιζεσε.

22 Φι χε έτατατε εξεν πισοτρι. φαι πε φι ετςωτε επισαχι ουρος φρωτον ήτε πα-πανεν. ήνεο ταπα ήτε | τετραμελο γανωξη επισαχι ηφη Φοντυ ουρος γιαχερατοταγ.

23 Φι χε έταχτει εξεν πικαρι επανετι. φαι πε φι ετςωτε επισαχι ουρος ετκατ οροφ. φαι χε γιαχτοταγ. ουροσ ουλ εε ήν ήν ήνερ ή. ουλ αυ γιαχερ η. ουλ αυ γιαχερ η.

Αζ.

Αυχω δατοτον ηκεπαραβολη εγχω ειδος. 

24 σοι ηκετετατόρο ήτε πιφνονι ήντρωλει εαςετ έγηροχ επανετι τετ πεπορι. 25 ετταπικοτ δε ηκεπιρωλει αρι ηκεπουχαξι. απηγ ηπάπηςι έγη έπειτ έπιςιτοι. ουρος ανηο τα.

26 ησοτε δε έταχρωτ ηκεπισοτο ουρος αατο- 

27 αυ δε ηκεπεβιακ ήτε πινεβιογι ουρος ηε- 

(x)

[Digitized by Google]
him, but is (only) for a time; and if there should be tribulation or persecution because of the word, immediately he is offended. 22 And he who was sown upon the thorns, this is he who heareth the word; and (the) care of this age, and the deceit of [the] riches, choke the word in him, and he becometh unfruitful. 23 And he who fell upon the good earth, this is he who heareth the word, and this (one) yieldeth fruit; and one indeed produceth a hundred; and one produceth sixty; and one produceth thirty.'

24 He set before them another parable, saying: 'The kingdom of the heavens is like a man, who sowed good seed in his field. 25 But the men having slept, his enemy came, he sowed tares in (the) midst of the wheat, and went (away). 26 But when the wheat grew up, and yielded fruit, then the tares also appeared. 27 And the servants of the owner-of-the-field came and said: "Our lord, sowest thou..."
ΚΑΤΑ ΥΑΤΘΕΟΝ.

ακσατη δεν πεκιογι. εταυξιει οτι ἡπα-

κειπιαθ ὦν.

28 Ἅθεος χε πεχαφ πνων. χε ουκαχι ἀριωμε

πεταχερ φαι. ἰθεων χε πεχων παξ. χε

αν κορπαυ ἀπενευ παν ἀπεκοκοτ.

29 Ἁθεος χε πεχαφ. χε τετοον. εκπωτε ερετε-

πωκι ἡπιειπιαθ ἦπετεπηκιαι ἔμπικεσηο

πελιων. 30 ἄλλα 揸τε εἰλαοτρωτ πελι

πουερνιον για πεκνοτ ἐμπίσθ. ότος  δεν

πεκνοτ ἐμπίσθ. εἰεκος ἐπιβιοκι. χε σωκι

ἡπινειπιαθ ἡπορν ότος μπορν τεστιπανιρι

ἐπροκοτ  ἦπεν πιχρωμε. πισοτο χε εού-

ωτα εδοτε εταλποθακη.  

31 ἀρξω δατοτον ἦκεπαρακολυ ερχω τετοοο. χε

κοπι πξετεμετοτρο ἦτε πιθοτε ποτ-

ναφρι ἱγελταλη εάν ουκων είτε ακσατς

ἡπεν πεκιογι. 32 εοτκοτκι μεν τε εβολ

οττε πιχρως τιρωτ.

Εγριφ δε εακγαλακι κοι ἡπιγιτ επιοτοτ. ότορ

μασκωμε εοτουκην. εμετε πιεί ἦκεπα-

λατ ἦτε τθε ἦκετος εξεν πεκιολ.

33 ἦκεπαρακολυ ἀρξως πνων κοπι πξετεμετοτρο

ακσατη] πετακ &c., D1,2 Δ; cf. Gr. NBL &e. ἡπακε-

πιακιαθ ἡπιειπιαθ, K*, cf. Gr. N*LI &c. ἱθων, Θ.  


ג"ב. πεχων παζ χε ΄ΑΝ] Αμ &c.: ομ. ΄ΑΝ, ΓD1,2 Δ: πε-

κωτπtoutαν, A*; ους. Gr. θαλες ονε, but Gr. D &c. ομ. 

ἡπενκοκοτ] ἦκοκοτ, L. 28 πεχαφ] cf. Gr. NBL &c.: + νιων,

D1,2 Fτε,2, *; cf. Gr. D &c. τετοοο, A*. εκπωτε, Δ. ερετε-

πωκι] -κωκ, A* : -κοκι, ΔF2 Ν: ερετεπεκακι, fut., BG-

D1,2, s14 P2 G, J: ερετεπεκακοτ, fut., suffixed, К. ἡπι-


k συρεα arm. 30 ἦπεκνικοτ] cf. i. Gr. ΝΒD &c. ἵν καιφ.

σαιοκι] σαοκι, N: σαιωκι, D1,2 ΘΚΝΟ: σαιοκι, 

&L. οτος μπορον] ομ. οτογ, F: -μπορον, A. μπορον
not good seed in thy field? whence (lit. where) then found they these tares also?" 28 And he said to them: "A man (that is) an enemy did this." And they said to him: "Wisthst thou that we go and gather them up?" 29 But he said: "Nay, lest haply gathering up the tares, ye pluck up also the wheat with them. 30 Rather leave them, let them grow up together until (the) time of (the) harvest: and in (the) time of (the) harvest I shall say to the reapers: 'Gather up the tares first, and bind them in bundles for (the) burning them in the fire: but gather the wheat into my barn.'" 31 He set before them another parable, saying: 'The kingdom of the heavens is like a grain of mustard seed; which a man took, he sowed it in his field: 32 which indeed is small among all seeds; but if it should be grown, it is greatest of the herbs, and becomes a tree, so that the birds of (the) heaven come and lodge upon its branches.' 

Another parable he spake to them: 'The
πτε πυθωνι πυθομεληρ. εα οτε ολει δια συγχοργη δεν ε ὁ πυθωνι πυθωνι πυθωνι πυθωνι.

34 ηαι ηε ηερον α πτε χοτουν πυθωνι δεν γαλλαραβολη. οτον χωπης παραβολη παραβολη παγκαξι περισσον απ ηπε.

35 ηπερηξων ηεβολ ηεφην εταρχον ηεβολ ερητον εσπροφητις ενχω εικλροος.  

36 ηε διπλωτιν πρων δεν γαλλαραβολη. οτον, πταραξι πην εταρχη ρεκεν τκαταβολη εικικοδοοος.

38 Τοτε αζηκα πυθωνι εβολ. αηι εδουτn επικα.  

37 ηθον δε αζηροτιν πεηαηα.  

39 πυηδι πηδι αν εν πικοδοοος. πυηραξ εηεπανεη παγηρη εθρωηεη πε.  

40 Φερης οτσι εγαταηκι πηπειηας πηγορη. οτο σηεα] a, γ. σηηθη] σηηθη, d1* σηηθη], πηγονι πηνωγιεεη.  

41 αηι δε] πηδι αν εηε, ε* εγαταηκι, ε*.  

42 αηος...παραβολη] om. F1* g2* homeot. παγκαξι...απ πε] cf. Gr. Νο DL &c. συραν ο δα: πιακα &c., unusual double negative, H1,2 O: ηπενε &c., θ; for imperfect, cf. Gr. Νο BCD: απεκαξι &c., incorrect form for pret. negative, J3, but obs. Gr. Νο Δ at panic ελησεις: om. πε, γ* L.  

43 ηθε ρεηαρχον εβολ ερητον εσπροφητης] om. B* ηεφην εταρχον εβολ] om. F1* homeot. προφητης] cf. Gr. Νο BCD it συραν &c.; F1 margin has υπελεοος; Δ2 margin has υπελεοος οε 75. F2 margin has  

44 δαρων ηηπηι 'David the prophet,' and Coptic cursive numeral for 77. ΚΗ εηεγη ηετηηαηο, Δ1, ρεκεν] ρεκεν ερ, Δ2* ο, cf. LXX dα' αρξης. εικικοδοοος] πηθεπι &c., λ; cf. Gr. Νο cd-CDL &c.;
kingdom of the heavens is like leaven, which a woman took; she hid it in three measures of meal, until all the dough was leavened.' 34 All these things said Jesus to the multitudes in parables; and without parable he was not speaking with them: 35 that it might be fulfilled which he spake by the prophet, saying: 'I am to open my mouth in parables; and speak the things which were hidden from (the) foundation of the world.' 36 Then he sent away the multitudes, he came into the house: and his disciples came to him, saying: 'Explain to us the parable of the tares of the field.' 37 And he answered, he said: 'He who sowed the good seed is (the) Son of (the) man; 38 and the field is the world; the good seed, these are the sons of the kingdom; and the tares are the sons of the evil (one); 39 and the enemy who sowed them is the devil: and the harvest (the) end of this age; and the reapers the angels. 40 As, then, they gather up the tares first, and burn them in the
κατὰ ιωάθεον.

περιθύνει· παρὶ θεόν, διεκρίνεται. οὐ μὴ πανδαλίζω τὸν τόπον ὑπὲρ τῆς παλαιότητος.

"Ερε παρὶ ἀνάφησεν εὐθεία ἀποκαθεύθυνσιν. οὐχ ἔτεκεν ἐβολὴ διὰ τὸν τεκτόνητο πάνω

κατὰ τὸν τόπον ἡ ἐντὸς τῆς παλαιότητος. 42 οὖν ἐνεγκώτον ἐφ' ἑαυτῷ ἔκρει.

πρὶν ἐνεγκώτον ἐγερθηκαί ἐκ τοῦ τόπου. αὐτοί οὖν παρῆκαν τὸν τόπον ἡ ἐντὸς παλαιότητος.

Α.Η.

"Χρηστότροπον ἔτε μηθόν οὐκ ἐγείρεται εἰς ὑποθέσεις διὰ τὸν ἑαυτὸν. οὐχὶ ἔτεκεν ἐβολὴ ἐπὶ τῇ

ἀπαλλαγῇ ὑποθέσιν. οὐχὶ ἔτεκεν ἐβολὴ ἐπὶ τῇ ἀπαλλαγῇ ὑποθέσιν. ἡ ἐντὸς ἐπίθετα ἐβολὴ ὑπὸ ὑπο

ἀπαλλαγῇ εἰς τῇ ἐντὸς ἐπίθετα ἐβολὴ.

"Πάλιν οὖν ἔτεκεντο ἔτε μηθόν οὐκ ἐγείρεται εἰς ὑποθέσιν. εἰς ὑποθήκην ἐπὶ τῇ ἐπίθετα ἐβολὴ ἑαυτῷ ἐπὶ τῇ

ἀπαλλαγῇ ὑποθέσιν. οὐχὶ ἔτεκεν ἐβολὴ ἐπὶ τῇ ἀπαλλαγῇ ὑποθέσιν. ἡ ἐντὸς ἐπίθετα ἐβολὴ ὑπὸ ὑπο

ἀπαλλαγῇ εἰς τῇ ἐντὸς ἐπίθετα ἐβολὴ.

fire; thus it will be in (the) end of this age. 41 The Son of (the) man shall send his angels, and they shall gather up out of his kingdom all the offences, and them who do [the] iniquity; 42 and shall cast them to the furnace of fire: the place in which will be (the) weeping and (the) gnashing of the teeth.

44 The kingdom of the heavens is like a treasure hid in a field; which a man found, he hid it; and for [the] joy he went, he sold what he had, and bought that field. 45 Again, the kingdom of the heavens is like a merchantman seeking for good pearls: 46 having found a pearl of great price, he went, he sold what he had, and bought it. 47 Again, the kingdom of the heavens is like a net, which was cast into (the) sea, and it gathered of every kind: 48 which having been filled, they drew to the shore, and having sat


VOL. I.
ΚΑΤΑ ΝΑΤΣΕΩΝ.

Φαί πο ΤΕΦΡΗΤ ΕΝΕΝΔΙΨΩΝ ἃς τᾶς ἤτε παλιεργ. ετει εβόλ ΨΧΕΝΙΑΤΕΛΟΣ οτος
τετεφωρκ ἴπισαλπέτρων εβόλ ἃς 
θελήτ ΨΧΕΝΙΑΤΕΛΟΣ. οτος ΤΕ-
ΓΗΤΟΝ ΕΦΡΗΝ ΕΦΡΗΝ ιΧΡΩΝ ΠΙΕΔΕ ΕΤΕ
ΓΗΛΙ ΠΑΓΙΩΝ ΜΩΜΟΝ 
ΠΙΣΕΕΡΤΕΡ ἤτε 
PΙΝΑΧΓ. ΑΤΕΤΕΝΚΑΤΕ ἘΝΑΙ ΤΗΡΟΤ. 

ΠΕΧΑΘ ΠΝΟΤ. ΧΕ ΕΕΒΕΦΑΙ ΣΑΘ ΠΙΔΕΝ ΕΑΘ-
ΣΙΣΒΗ ΕΤΕΜΕΤΟΤΡΟ ἤτε ΠΙΦΗΝΟΙ ΨΟΜΙ 
ΠΟΥΡΩΛΗ ΠΝΕΥΜΟΝ. ΦΗ ΕΤΕΙΟΤΙ 
ΕΒΟΛ ἃς 

ΟΤΟΤ ΑΣΓΙΨΙ ΕΥΑΘΟΤΩΝ ΗΧΕΪΝΕ ΕΡΧΙΚ 
ΠΑΙ-
ΠΑΡΑΒΟΛΗ ΕΒΟΛ ΑΣΩΤΩΣΕΝ ΕΒΟΛ 

ΟΤΟΤ ΕΥΑΘΟΤ ΕΤΕΦΒΑΚΙ ΠΑΤΤΕΣΒΗ
ΠΝΟΤ ΠΕ ΏΡΗΝ ἃς ΠΟΥΣΤΝΑΤΩΜΗ. 
ΤΩΣΤΕ 
ΠΙΣΕΕΡΤΥΡΟ ΟΤΟΤ ΠΙΣΕΧΟΣ. ΧΕ ΕΤΑ 
ΦΑΙ ΧΕΕ 
ΤΑΙΣΒΗ ΕΨΗΝ ΠΕΕΛ ΠΑΙΧΟΛ.

εάν] πάρισι ο. 

ΑΤΕΥΓΟΤ ΑΣ] Δ& ΑΣ.: ΠΕΤ & ΑΣ., 

E1F1: ΠΗ ΔΕ ΕΡΧΙΟΤΟΝ, Ν Η ΗΝΤ 18 ι. ΑΤΕΥΓΟΤ ΑΣΩΤΩΝ]

Α Η ΗΝΤ 18 ι: ομ. ΡΕΥΓΟΤΟΝ, Ω & Ω: ΑΤΕΥΓΟΤΟΝ, Ν & ΑΣ.

ΦΑΙ ΠΕ ΤΕΦΡΗΤ ΚΕ ΤΑΡ ΠΑΙΡΗΝ, Ν. ΕΝΕΝΔΙΨΩΝ

οπ, Ν. ΤΟΝΗ] Ν Α1 Ο1 D2 E1 F1 G1: ΤΟΝΗ, Β. ΠΑΙ-

ΕΝΕΣ] έν Gr. ρας: πινενές, Η Θ Κ Ο; 

τρ. οf Η2 ής 

µεν ηκα

'αs χερα: οτοτ, 

E Η ΗΝΤ 18 ι: 

E1 Η ΗΝΤ 18 ι. ΠΙΧΡΩΛΕΝ] ΨΕΩΤΩΝ, ΨΗ Ν Α1 Ω1 N: 

ΠΙΣ-

Δι ends again 

τομ ροτήρια ΠΝΕΥΜΟΝ] 

[Δι ends again 

ΑΤΕΥΓΟΤ ΑΣΌΤΕΝΚΑΤ] έν Gr. ΝΒΔ & ΑΣ.: 

ΠΕΧΑΘΠΝΟΤ ΗΧΕΪΝΕ ΑΡΕΤΕΝΚΑΤ] ΙΕΙΣΑΘΟΥΣ 

ΟΤΟΤ ΥΕΑ? ΔΙ: 

ΤΡ. ΟF Α1 Η2 ής 

'ΤΟΝ ΛΕΜ ΥΜΕΙΤΕΝ 'ΤΟΝ ΘΗΣ 

ΤΟΝ ΚΑΘ ΤΟΝ ΑΡΙΣΤΗ; 'ΓΕΝΟΣΤΑ 

λέοντος, ΘΟΙ.
down, they gathered the good into vessels, but the bad they cast away. 49 This is as it will be in (the) end of this age: the angels shall come forth, and shall separate the wicked from (the) midst of the good: 50 and shall cast them down to the furnace of fire: the place in which will be (the) weeping and the gnashing of the teeth. 51 Understood ye all these things? They said to him: 'Yea, Lord.' 52 He said to them: 'Therefore every scribe who is instructed for the kingdom of the heavens is like an owner-of-a-field, who bringeth forth from his treasure things new and old.'

53 And it came to pass (that) Jesus having quite finished these parables, went away from there. 54 And having come into his city, he was teaching them in their synagogues, so that they wondered and said: 'Whence found this (man)
116 ΚΑΤΑ ΧΑΤΘΕΩΝ.
56 Ἡν φαὶ πε ποιήσῃ Ἕλλησση. ἥν τεχνητὰ ἄπτε τε Μαρίας. οὕτως ζευγνυφὸς ἑαυτῶν ἰκασεῖς ἑκατὸν τετράκτιον προς μισάς τετελείη στείρων πεῖ ποιήττῃ.
56 Οὐδὲ περικλῆς πᾶλλης ἦν σέχας ἡρώης τνροτ ἄπτ. ἐτὰ φαὶ οὐν ἔσε ἔγαν τνροτ ἔσσε. 57 οὐδὲ πανερσάκαςάλληςες πῆρις ποιήττῃ.

πε Ῥ Ῥ Β

Ἡρῆς ἐσ φής πίστον ετελεῖς θεατῆς πεσεράζη ἡσερᾶς πιτεράρευξις ετελεῖς ἱνής. 58 οὐδὲ πεσάς πηπαλῶντῃ. ἢς φαὶ πε ιω- λῆςς πιρεψῆς ἐσώτερος. 58 Ταύτην ἐμύς ἰδολε ἑπὶ εἰς ἐσωτήρ. οὐδὲ, εἰςβεβαὶ πίθολες σερῆς ποιήττῃ.

ΚΕ ΡΗΤ

3 Ἡρῶς ταύτα πεσάλλον τῆς ἰπαλῆς οὕτως Σερῖτας ἡπὶ πήγας κοιτεκε εἰςε ἱρῶς τετελεῖς ἱφιλήπος περικλῆς.

this teaching, and these mighty works? 55 Is this (the) son of the carpenter? Is not his mother Mary? and his brothers James, and José, and Simon, and Judas? 56 And his sisters, are not they all with us? Whence then found this (man) all these things?' 57 And they were offended in him. But Jesus said to them: 'There is not a prophet despised in any place except in his city and his house.' 58 And he did not many mighty works there because of their unbelief.

XIV. And at that time Herod the tetrarch heard of (the) fame of Jesus, 2 and said to his servants (lit. children): 'This is John the Baptist; for he rose from the dead; and therefore the powers work in him.' 3 For Herod had laid hold on John, and bound him, he put him in the prison because
with the Greek participle and indicative, which is the reading of Origen.

with the Greek participle and indicative, which is the reading of Origen.
Matthew XIV. 4-12.

of Herodias, (the) wife of Philip his brother. 4 For John was saying to him: 'It is not lawful for thee to take her.' 5 And wishing to kill him, he feared the multitude, because he was to them as a prophet. 6 And Herod's birthday having come, the daughter of Herodias danced in (the) midst, and was pleasing to Herod. 7 Thereupon he took an oath, promising to give her what she will ask. 8 And she,—her mother instructed her,—said: 'Give to me (the) head of John the Baptist in a dish.' 9 And (the) heart of (the) king was grieved, but because of the oaths, and them who sat at meat with him, he commanded to give it. 10 And he sent, he took off (the) head of John in the prison. 11 And it was brought in the dish, it was given to the damsel: and the damsel gave it to her mother. 12 And his disciples came.
ΚΑΤΑ ΕΩΘΕΟΝ.

ἀγοράζεις. οὐράνι αὐτὰλλα Ἰκε. Ἡ Ἰκε
ἀγοράζεις. οὐράνι αὐτὰλλα Ἰκε. Ἡ Ἰκε
ἀγοράζεις. οὐράνι αὐτὰλλα Ἰκε. Ἡ Ἰκε
...

...
they took up the corpse, they buried it; and they went, they told Jesus. 13 And Jesus having heard, went from there in a ship to a desert place: and the multitudes having heard, followed him, they walked on foot from the cities. 14 And having come forth, he saw a great multitude, and he had compassion upon them; and he healed them who were sick among them. 

15 And evening having come, his disciples came to him, saying: 'The place is desert, and the hour passed away; send the multitudes then away, that they may go to the villages, and buy victuals for themselves.' 16 And he said: 'They have not need to go: give ye to them; let them eat.' 17 And they said to him: 'We have not here but five loaves, and two fishes.' 18 And he said to them: 'Bring them to me hither.' 19 And he commanded the multitudes...

"And Jesus having heard,..."
ΚΑΤ'A ΙΑΤΕΕΩΝ.

Οτόρ εταφις ἀπὶ ἰπικ περὶ πιτεβτ Α. Ἀπάξωυτ επισί τεφε ἀκελλον ερυτον
νυ ὁτορ ἀκφαδον ὁτορ ἀμ ἰπικ ἰπι-
λεαντις. πιελεαντις δε ατ ἰπιεκνγ.

20 ὁτορ ἀντοπελει θυρον ατις. ὁτορ ατελ
προτο ἰπιλακε ατελει, ἢ ἰκοτ ετελεις.

21 πα ἃ ετατοπελε πανερ ἢ ἰπο ἰκελεις
χωρίς ἀλοτ περὶ σαμειι.

UB.

ΚΖ ὁμ. 22 ὁτορ σατοτικ ακερπανακαζιμ ἰπεκλεαν-
τις εαλιν επιοι ὁτορ εσικ ἰδρω εελερ
καταξα πελεκνγ ἐβολ.

23 ὁτορ εταφια πελεκν ἐβολ ακφε ρακ ερκ
ἐκα ποτων σανσ ἰκελειτε ἐερπρο-
ετελεις.

Ετα ροτει ἃ ἰπολ δοκ ἰκελειτε επαφ-
χα ἰκελει. 24 πιχοι δε ακοτει εβολ ἰπι-
καζι παν ἃ ἰκεταδιον.

Εττοτακν ἰκεπικολ παρε πικοτ γερ ἓτο-
κνγ κε. 25 ἰθεν ἰκελει ἃ ποτερβι ἕτε
πελεκνγ ἀρ γαρμον εερπροι ἰκεπ φιλει.
to sit down to meat upon the grass; and having taken the
five loaves and the two fishes, he looked up to (the) heaven,
he blessed them, and brake them, and gave the loaves to
the disciples; and the disciples gave to the multitudes.
And they all ate, and were satisfied; and they took up
that which remained over of the fragments, they filled
twelve baskets full. And they who ate were five thou-
sand men, without children and women.

22 And immediately he constrained his disciples to enter
into (the) ship, and to go (lit. draw) before him across, until
he sent away the multitude. 23 And having sent away the
multitudes, he went up on a mountain apart alone to pray:
and evening having come, he was there alone. 24 But the ship
was at a distance from the land about twenty-five stadia,
*the waves being against it*, for the wind was against it.

And in the fourth watch of the night he came to them,

---

**[Greek Text]**

*Matthew XIV.* 20-25.

...
ΚΑΤΑ ΝΑΤΕΩΝ.

26 ουογ εταηιην ερογ εχκογι χίξεκ ςιοιμ
ανσιορτερ εκχω μειογ. χε οτιορτη πη.
ουογ επιο Δην ϱοτ αμωμ επιο.
27 ιαιοηη αοκαξι πειεμον εκχω μειογ.
χε χεμπομη. άπον πη. μεπερδοτ.
28 Ακερομη δε ηκεπετρος πεκαμ παγ.
χε ποπ ικε ρεόκ πε ουαςαμη ιπ ήται εαροκ
χιξε μειεμ.
29 ουογ δε πεκαμ. χε αιηο. ουογ εταηι ειρη
επιο ει πικοι ηκεπετρος αεχκογι χιξεκ
πειεμον ει ει ιηε. 30 Ακαμε δε επιεμον
πη ακεροτ. ουογ | εταηιηιεηε ρικας αμυκ
επιο εκχω μειογ. χε ποπ παμεμ.
31 ιαιοηη δε ετα διε κοτεν τεκχι εολ
αικεξογι μειογ ουογ πεκαμ παγ. χε φα-
πινοχι ηηαη ηηβιον ακερηιη ιμ.
32 ουογ εταηιηιορ ειηαρ ατι επιον επκαξι

26 ουογ εταηιηερτερ] om. K L: om. ουογ, B.
ερογ] ιε. &c.: + ηκεπελαηεμιηες, J3, cf. Gr. CL &c.: + ηκε-
N B O D &c.: έξεν, B, cf.? Gr. L &c. 27 ιαιοηη] om. AE, E L.
ποκ] πακ αοι ιεμ Μυ Λορ, ΓΔε ΑΕΚ Ηυντ ι8. 36 ηοκ] om. NE, BE*.
ήιξεκ] εξεν, B. ηιξεκ] πειεμον, D4: om. NI, F*
29 πεκαμ] + ηαξη to him, ΑΘ Γ Γ7 ε Φ J L O. επιο ει]
om. επιο, D12ΔΕΕΚ* Χα* ο. > ηκεπετρος επιο ηιξοηι, K.
E L, B, obs. B C* vid sur &c. και θλεμ. 30 Ακαμε] Α14 L:
επιαξ, pres. partic., G &c.: ΕΤΑΣ &c., pret. partic., BG1 K. 31-
ζομη] for om. δαρυπον cf. Gr. ΝΒ3 33: tr. of Ει has
λες βιει ‘the strength
of the wind,’ and gloss. ονομ] erasure
walking upon (the) sea. 26 And having seen him walking upon (the) sea, they were troubled, saying: 'It is an apparition.' And they cried out for [the] fear. 27 But immediately he spake with them, saying: 'Be of good cheer (lit. find courage); it is I; fear not.' 28 And Peter answered, he said to him: 'Lord, if it is thou, command me to come to thee upon the waters.' 29 And he said: 'Come.' And Peter having come down from the ship, walked upon the waters, to come to Jesus. 30 But he saw the wind, he feared, and having begun to sink, he cried out, saying: 'Lord, save me.' 31 And immediately Jesus having stretched out his hand, took hold of him, and said to him: '(Thou) of [the] little faith, wherefore doubtedst thou (lit. makest two hearts)?' 32 And he having entered into the ship, the wind ceased. 33 And they who were in the ship worshipped him, saying: 'Truly thou art (the) Son of God.' 34 And having crossed over, they came into (the) land of Genne-
ΚΑΤΑ ΧΛΔΩΕΟΝ.

πηππικαρεε. 35 ουτος ετανενωμψη πηκε-
πιρωττη πτε πιεα ετεεεεε αυνωριν
εβολ δεν .must "επερικωρος τηρα ετεεεεε.
Ουτος ανιπ ναχ ιναιν πίνει ετεεε
κηνυτ. 36 ουτος παραγε γενα
μοπον ηκεσί πελε πωτατ πτε περαβως.
Ουτος ουν πίνει εταντι αυνογες.

3. Χν.

Η τε ειδε γα ινε εβολ δεν ιππαλ-
φαρίσσεος πελε γαναδ ετωυ μεμος. 2 ηκε
εεδεον πεκελεντης κεερπαιραβεπιν ηπ-
παραδοςίς πτε πιπρεβεττερος. ηκεισι γαρ
ιπνοηξε εβολ δη ετενδοενε νικ.
3 ονομ ηε νεκαγ παοθ. ηε εεδεον πηωτεν
εωτεν τετενπαιραβεπην ηπετοπαν πτε
φτ ηε εεδεον τετενπαιραδος.
4 Φτ γαρ δροκοσ. ηε Λεαταε ηεκιωτ πελ
πε τεκεατ. ουτοι γη ηκε εεπαξε ουνακι ερ-
γηον ικα πεκιωτ πελε τεκεατ εεκεον
ηεδεον.
5 ουωτεν ηε τετενξω μεμος. ηε Φτ ηενακο
ηεπιωτ ιε τεκεατ. ηε ουνταη ηπαξε-

by N O and possibly B, which has ηκεενν &c.; perhaps the reading
πτε represents an earlier ετ, which might be that of Gr. ΝΒΔ
Aελ, ΓΔΑ, εδ. Gr. Λ &c.: τηππικαρεε, Κ2*Η&νε: τηππ-
πικαρεε, ο: τηππικαρεε, Β & Ά J1, 2 Λ: τηππικαρεε,
Fα, 2: τηππικαρεε, Dα, 2, 4, J, N: τηππικαρεε, Κ, εδ. d.
35 ετανεωμψη] ΑΥ &c., Λ: -εοτωιν, ι, πηεαι
ετεεεεε| obs. Gr. ΝΤ εμε. ικελουν. περπι-
χορος, Α: εμε. Τερα, JΛO2. ουτος ανιπ| εμε. οτος, Κ:
Ανη, Κ. 36 εροη] εμε. ινε, Μ: -ουειαν. πε-
στ] +πηεαι, Κ. αυνογες] Α written over erasure, Α&c.
And the men of that place having known him, sent forth in all that region round about; and they brought to him all who were afflicted; and they were beseeching him that they might only touch (the) hem of his garments: and all who touched were saved.

Then came to Jesus from Jerusalem Pharisees and scribes, saying: 'Wherefore do thy disciples transgress the traditions of the elders? for they wash not their hands, being about to eat bread.' And he said to them: 'Wherefore do ye also transgress the commandment of God because of your tradition? For God said: "Honour thy father and thy mother: and he who will say an evil word at his father and his mother, he shall die (the) death." But ye say that he who will say to his father or his mother: "A
κατὰ οὐθενον.

... μνεθτάλε περιωτ πειράτων τεθείων. οτορ άττετεπηροφ πίσαι ήτε φτερεβεπ κατεπαραδοσις. 7 άνθομι καλως άττεπηροφ ενθείων άραστον πίσαι άλλος πραξις εξου λεκκος.

... οτορ ιτακετοτι επιλεγέν πεξαχ πισιων. οτε κυτελ οτορ κατερ ονάν ερπη ήμπρωτι αν πετισακ λελελει. άλλη πισιων εβολ δεν παγκοι φαι πετισακ άμπρωτι.

... τοτε ανι γαροχ πίσαιειαλαθεχτης πεξαχ ημας. οτε κελλει πεξα τιπαρισεος κυτελ επικαλ άττεπηροφ ανετραπαλιζεσιε.

... άνθομι άττεποτις πεξαχ. οτε εμμα πειρεμε παιεντε παιων οτορ οικον πεξατον επιλεγεν κελλελε πε. οτελλε.
gift, thou wilt gain it by me;" "he shall not honour his father and his mother. And ye made void the word of God because of your traditions. 7 [The] hypocrites, well prophesied about you Esaias the prophet, saying:

"This people honoureth me with their lips, but their heart (is) far away from me. 9 They shall worship me in vain, teaching for doctrines orders of men." 10 And having called the multitude, he said to them: 'Hear, and understand: 11 that which goeth into the mouth of the man (is) not that which defileth him; but that which cometh from the mouth, this is that which defileth the man.' Then came to him his disciples, they said to him: 'Knowest thou that the Pharisees having heard this word were offended?' 13 But he answered, he said: 'All trees which my Father, who is in the heavens, planted not, will be cut off with their root. 14 Leave them: they are blind guides: for a blind man guiding a blind man, they both
κατὰ ψυχογ.  

eπιθετεινείς εἰκ.  

καθάρες εἰς νέαν παραλλελεῖς εἰς τῆς εὐθείας εἰς τοὺς νεώτερους εἰς την θεωρίαν.
fall into a pit.' 15 And Peter answered, he said to him: 'Explain the parable to us.' 16 And he said: '(Are) ye also even yet without understanding? 17 Know ye not, that all things which go into the mouth of the man, go to the belly, and are cast to the draught? 18 But the things which come out of the mouth, came out of the heart; these are (they) which defile the man. 19 For out of the heart come the evil reasonings, the murders, the adulteries, the fornications, the thefts, the false witnessings, the blasphemies: 20 these are they which defile the man; but the eating without washing thyself defileth not the man.'

21 And Jesus having come from there, went to the parts of Tyre and Sidon. 22 And lo, a Canaanitish woman came out of those boundaries, she was crying out, saying: 'Pity me, my Lord, (the) son of David; my daughter (is)
23 Νεοκ αυτα ειπεροτων πας πονεσει. ουτοι αυτι πεινεσεμελευτης αντιγο επαρχο ετων αιειος.

Χε χα ταξιμει οιωλ. χε σωγ ειδωε σαμερχην. 24 Νεοκ αυτα αεροτων πεναν. χε πανταδουτοι εα γλι ειδελ επεκεσοσ ετιορει δε παν αλητικα.

25 Νεοκ αυτα αεροτων εςχε αιειος εςχε αιειος. χε παντες αυτε εις αποικονεον εποιαι.

26 Νεοκ αυτα αεροτων πεναν. χε πανεσ απ εελ πνωι πιναρη ετηνι πινατωρ.

27 Νεοκ αυτα πεναν. χε χε παντες κε γαρ γαρε πικειοηωπ ενειε εωλ ζεν πιλειλη λη πινειτει ειδελ ειδε δε οτραπεζα δε πον- σίετ.

28 Τοτε αεροτων πιεινες πεναν πας. χε ω ταξιμει ουμινιν φε πεναντ. εεγωμπι πε μεριντ ετεοτανα. ουτο ακοταλ αιειεςγερι εκεν οτρον ετειειει.

χι.

29 Ονον εταπτωτεον ειδο ειματατ αιειοες απ οικονο φιολι δε ταγιλεα. ουτο αυτα εασε εασ εκεαν εν οττωνι πανιελεσι ειματατ αε.

30 Ονον ανι εαρον πιελανινιν ειματα. εοτον εανοτελετ πελεωνοτ πελεε έλεε ανοτελετ πελε εανοτελετ πελε εανοτελετ.
afflicted, there is a demon with her.' But he answered her not a word. And his disciples came, they besought him, saying: 'Send this woman away; because she crieth out behind us.' But he answered, he said: 'I was not sent to any except the stray sheep of (the) house of Israel.' But she worshipped him, saying: 'My Lord, help me.' But he answered, he said: 'It is not good to take away (the) bread of the sons, to give it to the dogs.' But she said: 'Yea, my Lord: for even the dogs eat of the crumbs which fall from the table of their masters.' Then Jesus answered, he said to her: 'O woman, great is thy faith: it shall be to thee as thou wishest.' And her daughter was cured from that hour.

And Jesus having gone away from there, came by (the) sea of Galilee; and he went upon a mountain, he was sitting there. And great multitudes came to him, having (lit. being) with them lame and blind and deaf and maimed and many others; they threw them down at his feet, and he
κατὰ ἤμεθον.

ἐσφίτων ἑξῆς ἡ πενθαλάτω. ὤστε

ἐφερθῆς ἢ ἐρῶν.

τοὺς πενθαλάτων ἑταῖρους ἐπειβωσ.

ἐτελλήντα ἐπειβοῦν ἑῷ ἔδειλεν. ἐπειβοῦν ἑῇ

κομπήτης ἐτελλήντας ἰδίωκιν. ἐπειβοῦν ἑῇ

τοὺς πενθαλάτων ἑτελεῖν. ὤστε παραλυθῆς,

"τὸν πενθαλάτων ἀνέκοιτο ἐπείρα ἔρωσ.

τόμον ἡμῖν ἔστησεν ἐνθάδε πενθαλάτων. ὤστε

ἐπειβοῦν ἠμῖν ἐπείρα ἔρωσ.

τοὺς πενθαλάτων ἑτελεῖν. ὤστε παραλυθῆς,

τὸν πενθαλάτων ἀνέκοιτο ἐπείρα ἔρωσ.
healed them: so that the multitudes wondered, seeing the dumb speaking, and the lame walking, and the blind seeing, and the deaf hearing; and they were glorifying (the) God of Israel. And Jesus having called to his disciples, said to them: 'I have compassion upon this multitude, because lo, three days they are here with me, and there is not that which they will eat; and I wish not to send them away without eating; that they shall not faint on the road.' The disciples said: 'Whence are we to find this number of loaves on this desert place, so as to satisfy this multitude?' And Jesus said to them: 'How many loaves have ye?' And they said: 'Seven, and a few fishes.' And Jesus said to them: 'Take the seven loaves and the fishes, and having blessed them, he brake them, and gave them to the disciples, and
ΚΑΤΑ ΝΑΤΕΟΝ.

37 οτορ αιωνωλε τηρον ανειν ντορ ατελ
προον ήπιλαξε απελευ ζ εφιπ.

38 Νι δε επανωπερ νατερ η πηπο πρωπε χα-
ρις αλον ηνε ενε εειλει.

ΗΓ.

39 οτορ εταξα κα πλημυ εβολ ασαλι επιχοι.
οτορ αει επισιν πτε εταμωλαν.

AΒ

1 οτορ αν πξενιφαρισεος πεε πιαεαδονκεος
etενπιραζιη μεοοος. παναμι ηκεοος ετα-
εσην εοτελιη ειε λεο δεν τφε.

δδ8

2 ένοχ χε αλεποτω πεξατ πνων. εγεκ αεγαλι
ξεαεανατον. τετενκος. χε τβε οταλ
ειεοραπεαι. 3 οτορ ηναντοον τετενκος.
χε φοον τφρω εεζε πιερογραρυ πτιε ηε
πεζηφος.

Ηναλι τετενκοτον ικοεε ετφε. οτορ τεξ-
ρικη ηεπιανον τετενκοτον ηεοος απ. |
the disciples gave to the multitudes. 37 And they all ate, they were satisfied: and they took up that which remained over of the fragments, they filled seven baskets. 38 And they who were eating were four thousand men, without children and women.

39 And having sent away the multitude, he entered into the ship, and came to the boundaries of Magdalan. XVI. And the Pharisees and the Sadducees came, tempting him, they were asking him to shew them a sign from (the) heaven.

But he answered, he said to them: 'If evening should come ye say, that (the) heaven (will be) calm, being red. 4 And in the morning ye say, that to-day (will be the) storm, because of the redness of (the) heaven and its gloom. [The] hypocrites, ye know how to discern (the) heaven; and (the)
which is in the margin is in all the Greek copies exclusively; the passage is written in Arabic in the margin, and at the end is... 'this is not in ...' Gloss of J₁ has 'this section is not present (ءارا) in all the Coptic copies;' tr. of J₁ has 'and the sign,' and gloss 'Coptic, and the peace.' 

which is in the margin is in all the Greek copies exclusively; the passage is written in Arabic in the margin, and at the end is... 'this is not in ...' Gloss of J₁ has 'this section is not present (ءارا) in all the Coptic copies;' tr. of J₁ has 'and the sign,' and gloss 'Coptic, and the peace.' 

which is in the margin is in all the Greek copies exclusively; the passage is written in Arabic in the margin, and at the end is... 'this is not in ...' Gloss of J₁ has 'this section is not present (ءارا) in all the Coptic copies;' tr. of J₁ has 'and the sign,' and gloss 'Coptic, and the peace.'
peace of this time ye know not.' 4 And he answered, he said to them: 'The generation which is evil and adulterous seeketh for a sign; and a sign shall not be given it, except the sign of Jona the prophet.' And having left them, he went (away). 5 And his disciples having come across, forgot to take bread for them. 6 And Jesus said to them: 'Take heed and beware of (the) leaven of the Pharisees and the Sadducees.' 7 And they were reasoning in themselves, saying: 'We took not bread with us.' 8 And Jesus having known (it), said to them: 'Wherefore reason ye among yourselves, ye of the little faith, because ye have not bread? 9 Know ye not, nor remember ye the five loaves of the five thousand, (and) that ye took how many baskets? 10 Nor the seven loaves of the four thousand, (and) that ye took how many baskets? 11 How understand ye not that I was speaking to you not concerning (the) bread? but beware of
12 Τοτε ἀνατέθη χε πεταχχος πνωτ ἀν. χε ἁρξ,
ερωτει εβολ ἓα πυρεικ ἵτε πιθικ. ἀλλα
εβολ ἓα τὸβ χε πυρισκος νεε πη-
σαλακτικος.

УГ.

13 Ἐταφι χε ἰξείης επισα ἵτε κεσάρια ἵτε
φιλιππης παγιδψινι πυρεταιντις. χε ἁρ
πιρεςι χω ἰςσος. χε πιεσ χε πιιρι
ἰἱφρωει.

14 Νωστο δε πεσισοτι. χε ἀνατουθ λειν χε νω-
λικης πυρεταιντις. ἀπακέξαγωντι τε ἵτε
νλιας. ἀπακέξαγωντι τε ἵτε ιπερεινας τε
οται εβολ δεν πιπραττις.

15 Πεςαρ πνωτ. χε νωστο τε ἁρετεσιω
ἰςσος. χε ἀνοκ πιες.

16 Ἄγεροντι ἰξεσισων πετρος πεςαρ. χε θεοκ
ὑπξες χε πιιρι ἵητ ιησον.

17 Ἄγεροντι ἰξείης πεςαρ παγι. χε ωστι
πιατκ ιερωπι βαριπα. χε καρτ νεε σποχ δν
ἀστωρι ἴαφαι πακ εβολ. ἀλα πισω
πεταθεν πινονι.

18 Ἀνοκ ἵκω ἰςσος πακ. χε θεοκ χε πετρος.
εικωτ ιπτακεκλησια δικεν ταιστρα.
οτορ πιπτω ξες θεπεντ ἵποςωκεμαχθε
ερος.

19 Εἰετ θακ ἰπωοσωτ ἵτε ἃκετοτρό ἵτε η

12 πεταχχος] χε εταχχος, C1* D2,3 F2,3 J3: εταχχος,
Obs. F1 has several erasures written over in this verse.
13 ΑΞ] χε Κ*Ν, Ν.
παγιδψιν] +πε, K. πυρεται
tr. of E1 has ζαα 'what?' and gloss 'Coptic, who is?'
ἰἱφρωει] ἱἱφρωει, D4. 14 ἀπακέξαγωντι Δ2
but Gr. B has of δι: χε ΔΓ, Ν. ἀπακε... νλιας] χε F1*.
(the) leaven of the Pharisees and the Sadducees.' 12 Then they understood that he said not to them: 'Beware of (the) leaven of the loaves; but of the doctrine of the Pharisees and the Sadducees.'

13 Now Jesus having come to the parts of Cæsarea Philippi, he was asking his disciples: 'Who, said [the] men, is (the) Son of (the) man?' 14 And they said: 'Some indeed, “John the Baptist:” and others, “Elias:” and others, “Jeremias or one from the prophets.”' 16 He said to them: 'But whom (are) ye saying that I (am)?' 18 Simon Peter answered, he said: 'Thou (art) Christ, (the) Son of (the) living God.'

Jesus answered, he said to him: 'Blessed art thou, Simon Barjona, because flesh and blood revealed not this to thee, but my Father who is in the heavens. I say to thee, that thou art Peter, I shall build my church upon this rock: and the gates of Amenti shall not have power against it. I shall give thee the keys of the kingdom.
ΚΑΤΑ ΥΛΩΘΕΩΝ.

φιοτί. φι έτεκνάσοντες γίγνεν πικάργα εθε-

20 Τοτε αγγεληθεν ετεν πεπελεθώντες είνα

21 Ισχεν πισχον ετετελησεν αγεράστη ἰξέης

22 Οτορ αγγελειν ἱδροον ἵξετηρος αγεράστης

23 Ήθος δε πεθαγ ἵππετρος. δε λέγειν παρ

24 Τοτέ πεξε ίνεσ πεπελεθώντες. άτι φι έθος

25 Φι ταρ εθομη έποσσεν ὑπερφύιη ειε-

26 Οτ ταρ ετε πιρρωει παξελεγνοτ τίζεον,

Φη 1ο] οτόρ θι, B Dl2 Δ. ΕΤΕΚΝΑ] ΕΤΑΚΝΑ, Γ
twice, 1ο corrected, D1 J2 1ο. ΠΙΚΑΩ[Π] ΠΙΚΑΩ, B* D1 E1 twice, Δ1 E2 2ο, F1 2ο 1ο. ΕΛΟΛΕ] om. ευλολ, Δ. ΕΥΘΝ ΧΕΛ + ευλολ,
Hunt 18 i., ii. 20 ΕΤΕΝ] A* C H J1*; ΕΤΟΤΟΤ ή, Γ Dl2 Δ EJ2,3 N: ΗΤΕΝ, K: ἹΤΕ, A* F Κ Λ O: ή, ΒΓ1. ΠΕΠΕΛΕ-
of the heavens: that which thou wilt bind upon the earth shall be bound in the heavens: and that which thou wilt loose upon the earth shall be loosed in the heavens.' 20 Then he ordered his disciples that they should not say to any one that he is Jesus Christ. 21 From that time Jesus Christ began to shew to his disciples, that he must go to Jerusalem, and suffer many things by the elders and the chief priests and the scribes, and be killed, and after three days rise. 22 And Peter laid hold on him, he began to rebuke him, saying: ' (God) have mercy on thee, my Lord: this shall not be to thee.' 23 But he said to Peter: 'Go behind me, Satan: because thou art an offence to me: because thou mindest not the things of God, but the things of [the] men.' 24 Then said Jesus to his disciples: 'He who wisheth to walk after me, let him deny himself, and let him take up his cross, and walk after me. 25 For he who wisheth to save his life (lit. soul, thus again) shall destroy it: and he who will destroy his life because of me shall find it. 26 For what will [the]


"Παρά τα τρία είθησέν και εξήλθεν τέσσαραν επικρατείον τον θυρεόν της ενθρονίων του εύηλθος."

"Εν εκείνης περιμένει τεσσάρες βδόμεναι της επικρατείας του θυρεού."
man gain, if he should gain the whole world, and forfeit his soul? otherwise, what will [the] man give in exchange for his soul? 27 For (the) Son of (the) man (is) coming in (the) glory of his Father and his angels: then he will give to each one according to his works. 28 Verily I say to you, that there are some among them who stand here, (who) will not taste of (the) death, until they see (the) Son of (the) man coming in (the) glory of his Father."

XVII. And after six days Jesus, having taken away Peter, and James, and John his brother, led them upon a high mountain apart alone: 2 and he changed himself in form before them: and his face gave light as (the) sun, and his clothes were white as the light. 3 And lo, Moses and Elias manifested themselves to them, speaking to him. 4 Peter answered, he said to Jesus: 'My Lord, it is good for us that we are here: wishest thou that we make three tabernacles here?
5 Οτε εφαγεν μεσημα, ουδεμια ανερχθη
εξωτοι, οτοι οι οτικες ακαφθη εβολ ζην
εξωθεν εξω Αειος. χε φανε πε παρδρα
παλαινηται φι εται ταφηκα της πτυχη
cwteel  clearfix.

6 Οτοι ετατσωτελε παξεπιελεκτης ετρει
εξεν πονοσ οτοι απεργον ζελεω.

7 Οτοι απι σαρων πεκειν αξοι πηλεων
πεξαει, χε τε θεον. απεργον.

8 Εταχει θε ηποταϊλepsilon αλτοτατε εγη
ev μενε Αειετατε.

9 Οτοι ευνης εσεχτε εβολ γιξεν πιτων
αργοντελα πνων ακετης εξωθ εαιος. χε
επεροτε ελε επιερολε. γιτε παγρα
επρωτε των εβολ ζην πι εελεωτων.

10 Οτοι ητηπερην παξεπιελεκτης ετρω Αειος.
χε εζειν οισεδε εξωθ εαιος. χε κλιας
πεηενου παυρον.

11 Ανν έ θερον πεξαει. χε κλιας αηεη
eυνης οτοι ηπαταλεετεν εγηδε πιπεν.

12 Τω ε Αειος πωτεν. χε κλιας σιακ αηι.
οτοι ηποτοτωνεο αλλα αηηει παε ρηεδε
πιπεν ετερενωτ.

Παιρηθι ειναι παγρα επρωτε ηπαγεν Ακαρ

5 Οτε] ΑΓΙ-ΛΟ: Οτε ηε, J: ετι, Εφρ: ετι ηε,
B: εκεν, CFG, H ΚΕΚ: γοκεν, D2, E1, N: γωκεν, D3, Ε2: γωκεν, Δ. εφκαξι [ετκαξι, Εφρ. κοτωμι] cf.?
Gr. 13, 124, 209, 238, 346. &c. φοτος. εξωτοι ερθον, D5: ικοτελεκ ακαμπι εβολ] cf. ηητρων: ομ. ακαμπι, G1,
6 Οτοι ετατσωτελε] but Gr. D ηαζων, ηε: έξεν] γιξεν,
δέκενος: gloss of E1,2 Greek, and put his hand upon
them. Πεξαει] οτοι Πεξαει, B, cf. Gr. ΟD &c.: +ηωτ,
one for thee, and one for Moses, and one for Elias.' 5 When he
(is) speaking, lo, a cloud of light shadowed over them: and
lo, there was a voice out of the cloud, saying: 'This is my
son, my beloved, he, in whom my soul was well pleased;
hearken to him.' 6 And the disciples having heard (it), fell
upon their face, and feared greatly. 7 And Jesus came to them,
hit them, he said: 'Rise, fear not.' 8 And having
lifted up their eyes they saw not any one except Jesus alone.
9 And (as they are) coming down from upon the mountain,
Jesus ordered them, saying: 'Tell not any one the vision,
until (the) Son of (the) man rise from the dead.' 10 And
the disciples asked him, saying: 'Wherefore say the scribes
that Elias cometh first?' 11 And he answered, he said:
'Elias indeed (is) coming, and will shew you everything:
12 but I say to you, that Elias already came, and they knew
him not, but did to him everything which they wished. Thus
also (the) Son of (the) man will receive pain from them.'

F₁, cf. syr co: ἐξωθ ἐκείνως, ε, cf. g dicem. 8 ἀλλατι
but Gr. ὅ 33 add μεθ' ἀνατ. 9 εὐθων] ἐθανά, pret.
partic., G₁: εὐθων, sing., F₁. 10 Δελι] ταλε ἐς
ἐς, AD₂ F. ἐβολ δενρν ἐκείνως] om. J₂*: -νεο-
κείνως, E₁. 10 τασμ] ἀρ κκ., F₂ N. νικεθτῃ
ΑΒC₁G₁-Γ₁-ΗΕΙΝ, cf. Gr. ΝΛΖ κκ.: ΠΕΚ κκ., C₂D₁₂ΑΕΦΚ,
cf. Gr. BCD κκ. εξωθ] εξώθ, F₁. εβολ κκ.] πνει, K.
ΝΙΚΑΔ F₁. 11 ΠΕΚ Aκ] cf. Gr. ΝΒΔΛΖ κκ.
ΑΓΕΡΟΥ] ΕΤΑΚ κκ., partic., B; obs. syr co om. δ ἐν ἀνωτάτης.
Gr. ΝΒΔ κκ. οὐκος γίναται κείστε] but Gr. 'restore:' Gr.
D κκ. syr co ἀνωτάτησια. εὐθων] Aκ κκ.: ΠΕΚΘ Aκ:
.xhtml, J₃. 12 ἐξωθ] om. Aκ, BΔΕΚ₃ N₃. ΕΧΑΘ] tr. of J₁ has
to ἀνομοι 'has come,' and gloss 'a copy has, some time ago,' which may
represent ἀνοι omitted, cf. syr co et sch. ΠΑΚ] cf. Gr. ΝΔ κκ. ΕΤΕ-
τ. θατοι J₁ has άκοι 'thing which they wished,' and gloss
κείστε γίναται δι' άκοι 'a copy has, every evil deed.' ΑΠΕΙΚΑΘ] ΑΠΙΝΙ
ΤΙΝΚΑΣ, Aκ: ΣΤΙΝΚΑΣ, F.
Ἀποτότον. Ἄτακαῖν ἡμεθελεθήκατο ἱεροτρωμία. εἴρι ἔθεσσον ξένες σκέπασμα προετιγμάς.

ἐν ὀυγκομίσασθα. Ἐτούτῳ ἐπιπέμπα τὴν ἱεροτρωμίαν ἑαυτῆς ἑλογίαν.  Ὀταν ἦν ἡμεθελεθήκατο ἱεροτρωμία, ἐπιπέμπα τὸν ξένον καὶ τὴν ἑλογίαν.  Ὀταν ἦν ἡμεθελεθήκατο ἱεροτρωμία, ἐπιπέμπα τὸν ξένον καὶ τὴν ἑλογίαν.  Ὀταν ἦν ἡμεθελεθήκατο ἱεροτρωμία, ἐπιπέμπα τὸν ξένον καὶ τὴν ἑλογίαν.
Then his disciples understood that he spake to them concerning John the Baptist.

And they having come to the multitude, a man came to him, throwing himself upon his knees, and saying: 'Pity my son: because he is epileptic and is afflicted greatly: for many times he falleth into the fire, and many times he falleth into (the) water. And I brought him to thy disciples, and they could not heal him.' Then Jesus answered, he said to him: 'O [the] faithless generation and which is perverse, how long will I be with you? how long will I have patience with you? bring him to me hither.' And Jesus rebuked him; and the demon came out of him: and the child was cured from that hour. Then the disciples came to Jesus apart alone, and said to him: 'Wherefore could we not cast him out?' 'And he said to them: 'Because of your little faith: verily I say to you,
ΚΑΤΑ ΝΑΤΘΕΟΝ.

τετεν πας† ἵεεέατε ἀμφρής ὅπουαφρι ἀσελτεῖε ερετηπεξος ἄπαιτωος. ἥε ὀτ- ὦτεβ ἐβολ ταῖ εἰμην. ὅτορ εὐταιρεῖεν. ὅτορ ἂν ἔλι ἐρατσολε ῥτεν ὁμην.

H.

22 Ἐταφκοτον ἰε ερρή ἐτταλλεα πεξε ἰε- πεον. ἥε πηγρή ἀμφρηψει σεπατην εῷρην ενενηκι ἀπηρωλεν. 23 ὅτορ σεπαδοεθεν. ὅτορ μεμενέα τὴ ἔργουε εὐετηπιν. ὅτορ ἄ ὁμηντ ἀπαρε ἐλεασφ.

24 Ἐταφι ἰε ερρή εκαφαρμαοτεν αἰτ ἰθενη ἐττικῖ ἡ πετρος ὅτορ πεξουο πας. ἥε πετεκρεντζεβ ζηκῖ ἀν. 26 ἐκασκ. ἰε σε. ὅτορ ἔταφι ἐδοτη επικ τὴ ἰκε εὐροπ ἐρομ εὐχῳ ἐεσοκ. ὅε ὁ πετεκλεεν ἐρομ σιλεα.

νηνερωου ἄτε πκαπὶ εὐτετελος ἄτε πιλ. ἰε κνισος. ἰτοτον ἰηνηρι λαὶ ἰτοτον ἰπηγεεεεσων.

Ἱεοφ α ὅτορ, ἰε ἰτοτον ἰπηγεεεεσων. 26 ἐταφξος ἰε ἰτοτον ἰπηγεεεεσων.

that if ye have faith as a grain of mustard-seed, ye shall say to this mountain, “Go away from here thither,” and it shall go away; and nothing shall be impossible for you.’

22 And they having returned up to Galilee, Jesus said to them: ‘(The) Son of (the) man will be given into (the) hands of [the] men; 23 and they will kill him, and after three days he shall rise.’ And their heart was greatly grieved. 24 And having come up to Kapharnaum, they who received tribute came to Peter, and said to him: ‘Doth not your master pay tribute?’ 25 He said: ‘Yea.’ And having come into the house, Jesus prevented him, saying: ‘What thinkest thou, Simon, the kings of (the) earth—from whom (are) they taking toll or tax from the sons, or from the strangers?’ And he said: ‘From the strangers.’ 26 And he having said: ‘From the strangers,’ Jesus answered him:

'Ve have faith as a grain of mustard-seed, and if we say to this mountain, “Go away from here,” it will move; and nothing will be impossible for us.'
Αθεροτων παρ ἴχθεις. ἦς γάρα πιθηρι ἐπι-
 reelget ounc. 17 διὰ πτετευτευμερσκαλιζετε ἰδων. ἔσχε πάκ επιοε. 8
 ιεντευκτηρεν. οὐος πετελ ἱποτιτ
 ηεναὶ εὐγειήν αλίπην. οὐος ἄκυδανων ἱπρώμεν ἕκεξης ἀνταθερε. ἀλίθεν εἰκ
 ιπωτ εἰλω πελακ.

ΝΑ.

Περνὰν δὲ δεν τοῦτον ετελεύτατον αἰτί ἴχθ
 πιθηρισκεῖν ὡς ἐπικριτὸν ἐκχω ἰδων. ἦς πιθ
 γάρα πε πιναύτ δεν τελευτόρο ἀτε πι
 φοιτήν.

6 Οὐος ἀθεροτότ εοικοτικι ἱαλον αὐταφοα
 ερατῷ δεν τοῦτον. 7 Οὐος πεξακ. ἦς ἰδων
 τετευμερσκαλιζετε εκπος ἄτετερπ ἑφρώτ
 ἱπαςαλον. ἱπετενι οὔτοι εὐτοτον ἀτε τελευτό
 ἀτε πιφοιτήν.

4 Φι οὐει επαλαδεισιον ἕφρωτ ἱπαςαλον. φαί
 πε πιναύτ δεν τελευτόρο ἀτε πιφοιτήν.

5 Οὐος φι επαλαδεισιον αὐταφοα ἐροὶ ἱπαςαριν
 δεν παραν. ἀποκ πετεττυκιν ἰδωνο.

of A hasa 'so Peter said from strangers, and when he said from strangers:' om.
etapxoc δε χεῖτοτον ἐπικρισσαλιζετε, F- L, cf. Gr. D &c., without ἴττος, Simon, or ille:
om. ἰηοιν δε νεξακ χεῖτοτον ἐπικρισσαλιζετε, JN, cf. Gr. B i. arm aethrom: om. ΧΕ twice, D3: om. ΧΕ i2, E2. ἀθε-
ροτων] om. πας, E2 F2 G1 J2 N. ἴχθεις] +πεξακ, K.
γάρα . . . νε] γάρα πασαςαριν πε πιθηρι, N: 27 ΔΙΜ. ΔΙΓ. Ν
καλιζετε] AD, 2 ΔΕΚ Hunt 18: -ΤΙΝ, ΔΟΡΦΕ-G, ΝΕΤΛΝO.
'The sons then are free. 27 That ye may not offend them, go to (the) sea, cast thy hook, and the first fish which will come up, take it; and if thou should open the mouth, thou shalt find a stater: take it, give it to them for me and thee.'

XVIII. And in that hour the disciples came to Jesus, saying: 'Who then is the great in the kingdom of the heavens?' 2 And he called a little child, and made him stand in their midst, 3 and said: 'Verily I say to you, that unless ye turn yourselves, and become as this child, ye shall not come into the kingdom of the heavens. 4 He then who will humiliate himself as this child, this is the great in the kingdom of the heavens. 5 And he who will receive to him such a child in my name receiveth me:

* * *
κατὰ υἱόθεον.

6 Ἐνεκερκανδαλίζεσθε ἑναὶ ἰπαικοχι ἐναγγέλτερ εἰρηνευτῆς ὑμων ἐφεκτε ὑποτελεῖτε ὑποτελεῖτε ἂν φιλεῖ.

7 Οτι τὸ πικοκολοσ εἴδε πικανδαλον. ἀνατικα 

8 ἰσχε τεκχἰα ἰε τεκβαλοχ ἐρκανδαλίζεσθε ἑνεκοκοχι αἰθήμον ἐβολὴ γαρκ. πανεκ 

9 Οτογ ἰσχε πεκβαλ ἰονισαὶ ἐρκανδαλἰ 

10 ἀνατ ὑπὲρ ἐνεκπεκταγραφον ἱποτα ἰπαικοχι.

ἀνοκ, β. πετεεγιμετ. ἐν ετ. κ. D; Vie S. Pakhome, p. 100, has: ἡ ἐναγγέλι ἐρογ εποταλοτ ἰπαιρήτερ ἰσεπέν ναπαϊκοχι ἀνοικ ἐνεκγίμετ ἐνοτελήι ἐρογ. ἐφι.] om. 

ἀνοικ, ἐναγγέλι ἐρογ εποταλοτ ἰπαιρήτερ ἰσεπέν ναπαϊκοχι ἀνοικ ἐνεκγίμετ ἐνοτελήι ἐρογ. ἐφι.] om. 

ἐναγγέλι ἐρογ εποταλοτ ἰπαιρήτερ ἰσεπέν ναπαϊκοχι ἀνοικ ἐνεκγίμετ ἐνοτελήι ἐρογ. ἐφι.] om. 

ἐναγγέλι ἐρογ εποταλοτ ἰπαιρήτερ ἰσεπέν ναπαϊκοχι ἀνοικ ἐνεκγίμετ ἐνοτελήι ἐρογ. ἐφι.] om.
but he who will offend one of these little ones who believe me, it is profitable for him that a millstone be hunged to him, and that he be drowned in (the) sea. 7 Woe to the world because of the offences! for it is necessary that the offences come; but woe to the man by whom the offence cometh! 8 If thy hand or thy foot offend thee, cut them off, cast them from thee: it is good for thee that thou come into the life being lame or being maimed, than having two hands or two feet that thou be cast into the eternal fire. 9 And if thy right eye offend thee, pluck it out, cast it from thee: for it is good for thee that thou come into the life having (one) eye, than having two eyes that thou be cast into the Gehenna of [the] fire. 10 Take heed then! despise not one of these little (ones); for I say to you, that their angels in the heavens always see (the) face of my Father who is in the heavens.
κατὰ υἱόθεον.

ΛΗ ἡβ 19 οὐ δὲ πετετεπελετή εροφ. ἀρεμπαλ ἡ πε- 21 σωτ. γεννὶ ποτήρι. ὅτα ἢτε οὐαί σωρεῖ εβολ ἐκφθ. 23 ὑπὲργαρ ὁ πνεῦ δίδην πιτων. ὁτα ἢτερυγαλ η πηγκυτὴ ἡμα φη εταψ- 25 σωρεῖ.

18 ὁτα λαμάλασινε εφερεξελέε. λέκην ἰκω ἰδοσ πωτεν. ἦτε γὰραξιν ἐξωθ ἐκσωμαλλον ἐγκοτε πνεῦ ετενεσωρεῖ ἀν.

14 Παράδει γο τοφωγ ἡπαωτ ἀν πε ἐτοῖεν κιδ- 23 φωνε γίασ ἢτε οὐαί ἦπακοτείνι τάκο.

16 ἐγών ἢτε ἀρεμπα λεκκοπ ερνοβί εροκ. μᾶτε 25 πακ ὁτα λεγόν ὀμωτε ρελεσἀ ἱεεατ- ἀτκ.

18 ἐγών ἢτε λαμάλασώτερε ἱςκν εκεξελέεκον 23 ὁ λεκκοπ. ἐγων ἢτε λαμάλασώτερε ἱςκν. ἔτι πεκοταί δε κεβ ρελεσἀ γίασ εβολ 26 ἱνε μω ἱλεερε ἦ ἦ ὁτε σαχι πιδεν οξε ερατοτ.

οσ. 17 ἐγών ἢτε λαμάλασώτερε | ἱςκν. ἀνος 20 πηεκλάνσει.

κε γαρ αἰτ πεκλάνοιρι ἔφρωοι εκτ ὁτα ἐπο- 21 γεεε ἡμι ετσωρεῖ, C2F2 < J L: -ἐγενογεε he shall 23 save, A m D6 E1 < C1,2> D3 E2 give Arabic; C1 gives Arabic 'to seek and save,' &c., as in the Arabic, an addition;' E2 has gloss 'Greek, and has the Son of man not come except to seek and save him who was lost; the variant 'he shall save' is probably due to the Arabic 'that he may seek and save,' where 'save' might be taken as not governed by the preceding ξ, and meaning 'will save;' cf. Gr. D &c. syriac.

12 And what think ye? if a man should have a hundred sheep, and one of them go astray, leaveth he not the ninety-nine upon the mountain, and goeth, and seeketh for that which went astray? 13 And if it should happen that he find it, verily I say to you, that he rejoiceth over it more than the ninety-nine which go not astray. 14 Thus it is not (the) wish of my Father, who is in the heavens, that one of these little (ones) perish. 15 And if thy brother should sin against thee, go and convict him between thee and him alone: if he should hearken to thee, thou shalt gain thy brother. 16 But if he should not hearken to thee, take another or two also with thee, that out of the mouth of two or three witnesses all words may be established. 17 And if he should not hearken to them, tell it to

\textit{προσφέρεις, Ο. \προσφέρεις, B: \αὐτονικοπνεύεται, E₂. \προσφέρεις, xexece, G₁: παρεισέχει, T}: \textit{αὐτονικοπνεύεται}, Δ. 14 \textit{ἐνεκεκρατήσεις} \textit{οὐκ ἔστι τῇ ΚΛ Hunt r.} \textit{ενεκεκρατήσεις} \textit{ΑΔεΣΕ}, \textit{ΗΠΚΛΝΩ}: \textit{ενεκεκρατήσεις, ΒΟΓ₁Δ₁₂Δ₁ E₁ F G₁. }
ΚΑΤΑ ΞΑΤΕΟΝ.

Εγών ἐν ἀγαθεῖς εὐδοκεῖτε ἡ ἡσυχία. εὐθείως ἠπόκτησέ ἐποτε φροτέ ἄσενθηκος πελώ τελείωνς.

18 Αλήθεια τῷ Εἰμι ἀλεποφυικος πνεῦμα τελείως ἐποτελείως.

19 Πάντα τῷ Εἰμι ἀλεποφυικος πνεῦμα ἐποτελείως.

20 Πιστὰ τα ἐποτελείως ἀλεποφυικος πνεῦμα οὐκ ἐποτελείως ἀλλὰ ἄσενθηκος.

ΗΥ.

23 Ἐπεκτείνατε καὶ ἀλεποφυικος πνεῦμα ἐποτελείως ἀλλὰ ἄσενθηκος. Ἐπεκτείνατε καὶ ἀλλὰ ἄσενθηκος.

17 εὐθείως ἐν ἀγαθεῖς ἀλεποφυικος πνεῦμα τελείως ἡ ἡσυχία. Ἐπεκτείνατε καὶ ἀλλὰ ἄσενθηκος.
the church: and if he should not hearken to the church, he shall be to thee as a Gentile and a publican. 18 Verily I say to you, that the things which ye will bind upon the earth shall be bound in the heavens: and the things which ye will loose upon the earth shall be loosed in the heavens. 19 Again I say to you, that if two among you should agree upon the earth concerning all things which they ask for, it shall be done for them of my Father who is in the heavens. 20 For the place in which two or three are gathered together in my name, I am there in their midst. 21 Then Peter came to him, he said to him: 'My Lord, if my brother should sin against me, and I forgive him, until how many times? until seven times?' 22 Jesus said to him: 'I say to thee not until seven times, but seven seventy times.

Therefore the kingdom of the heavens is like a man, a king who wished to reckon with his servants. 24 And having begun to reckon, one was brought to him, who owed many talents. 25 But he hath not (wherewith) to give
Αχοναρσαρκι ηχεπενω ηθνη εβολ περ
οβ 

ευβεγκι ηελε πεγουμεις ηελε ιαξι πιδεν 

ετεπταχ ουορ ετοβοτ. 

26 Εταγριτη τη την επεστ ιχεπιβωκ ετεμε-

ευατ ιαχομουγτ εεσωι εχιω ιεσοσ. Χε 

ναμ ηντ ηντολιν ουορ †πνατοβοτ 

νακ ιαρωτ. 

27 Εταγρινγοτ ηελε ιχεποτ εεπιβωκ ετεμε-

ευατ. ιαχαμ εβολ ουορ πετερομ ιαρω 

ιαχαμ νακ εβολ. 

28 Ετακι ηελε εβολ ιχεπιβωκ ετεμεμεμεμεμεμεμεμεμε 

ιαξι ιοται ιπεθυφιρ ιεβιακ οϕον † 

ιελεβρι ιταχ εροσ. 

Ουορ, εταγελλοι ιεσωι ιαωξε, ιεσωι 

eχιω ιεσοσ. Χε ιελ πετεροκ. 

29 Εταγριτη τη την επεστ ιχεπεθυφιρ ιεβω 

ιατι ηντ εροι εχιω ιεσοσ. 

Χε ηντ ηντοεινι ουορ †πνατοβοτ 

νακ ιαρωτ. 30 θεοι ηε ιηπερομουγτ. Αλλα 

ιαχει 

ιαθι την επιτεκμο δετεη †ιεπετεροκ. 

31 Εταγριατ ηελε ιηεπεθυφιρ ιεβιακ επι 

ιετα 

ιωμπι. Α ιονιτ ιηκαμ εελαμς. ουορ 

ιεται ιαταλε 

ιοτοει 

εγιω 

ιιεν 

ετα 

ιωμπι.
them; and his lord commanded to sell him, and his wife, and his sons, and everything which he had, and to pay them. 26 Having thrown himself down then, that servant was worshipping him, saying: "My lord, (have) patience with me, and I will pay them to thee all." 27 And the lord of that servant having compassion released him, and forgave him all his debt. 28 But that servant having come forth, found one of his fellow-servants, who owed him a hundred staters: and having laid hold on him, he took him by the throat, saying: "Give (me) thy debt." 29 Having thrown himself down then, his fellow-servant was beseeching him, saying: "Have patience with me, and I will pay them to thee all." 30 And he wished not: but he went, he threw him to the prison, until he gave his debt. 31 So his fellow-servants having seen the things which were done, their heart was greatly grieved,
32 Τοτε η πενθερεκτιποσ τροφ πεναχη παχ. ηε πισωκ ετγκοιτ ηει ηε σηλαχη πακ εβολ ηε ακποε εροι. 33 ιπειπαμα ηακ λη ηε ιεοκ ιτεκπαλ έα ηεκηφην οσβηκ ηηπιρητ ηεταιναι πακ οοφοη.
34 Οτος ηεηκκνηπ ικηεκηροσ ιεοηηιη ιηετοιον οη ηπιρητεκλεκο ωιαηεγ ιιεπεροη ηηρη.
35 Παιρητ κετε παιηι εταιεπ ιικοη ειαει ιωτεπ. Αρεκηεξελ πιοηιαι πιοηιαι οοεληπηε-ιελ ηε ιε ιε οεηηκοη δεν πεηρηιτ ηηρη.

ΗΑ.

36 Οτος αηηκπηι εται ηικ ιεκ παιηιαη εβολ. αηηεκτελ εβολ δεη ιηταλιεε. αηι επισηι ηηε ηιοηεη ηιηεεη ηεεηπραληηες. 37 Οτος ατοηαταγ ιηκοη ικηεκαππιπιπ ιιελαη Οτος αηηερηδιρπ ερκοτ οεει.

Μάγανος. 38 Οτος ατη γαροη ικηεκαππαπηηεον ετεπηραςιπ οοελ οοελ οοελ. ηε απ ευηη ηηε ηηεηελ ηι τηεηζηι εβολ δεη ποηιπη ιιπηπ.
39 Νηοη ιε πεηαχη. ηει ιιεπεηηπ ικηεκηρι ιηεηκ ιε ιεηκοππιπ ιε ιεηκοππιπ.
and having come, they told their lord all things which were done. 32 Then his lord called him, he said to him: "[The] wicked servant, I forgave thee all thy debt, because thou besoughtest me. 33 Was it not right that thou shouldst have pity upon thy fellow-servant, as they had pity for thee?" 34 And having been angry, his lord gave him to the tormentors, until he should pay all his debt. 35 Thus will my Father which is in the heavens do to you, unless each of you forgive his brother with his whole heart.'

XIX. And it came to pass (that) Jesus having finished these sayings, went away from Galilee, he came to the boundaries of Judea beyond the Jordan; and great multitudes followed him; and he healed them there. And Pharisees came to him, tempting him, saying: 'Is it lawful for the man to put away his wife for every sin?' And he said: 'Did ye not read, from (the) beginning male and female he
6 Ὅτως, πέξασι, ἣς εἴθεθει ἐρεπιρρεῖ ἡ παῖσιν τε ὑεχθεῖς ἀπὸ τοῦ ἐτεροῦς ἐτέτρωλε. ὅτως ἐτεροῦς ἠμμᾶς ἐτερόρρῃ τοῦτον. "ἐωτερότοι ἀπὸ τοῦ ἐτεροῦς ἠμμᾶς τοῦτον τε. ὥν ὦν ἐτα ἱπποῦ ἔραν ἐπέπεμψε φραδίαν φροίαν.

7 Πέξασι παῖσι. ἣς ἐθέρει ὦτον ἕνα μεσωτός όρον ἐτέτρωλιν ὠροῦ ὦτον ἐργίτον ἐβολή.
8 Πέξασι πωτον. ἣς ἐθέρε ἐτετειληθής ἔτι ἔνα μεσωτός ὀτρισμοῦ πωτεν ἕνα ἐτετειληθής ἐβολή. ἁχερός ἔθερε τοῦ ἐτεροῦς ἐβολή ὅν ἠπειρίτ." | 

οὰ ἐὰν 9 ἐνω ἔθερος πωτεν. ἣς ὥον ἐθέρεις ἐτετειληθής ἐβολή ὠροῦ ἐτετειληθής ἐβολή. ἁχερὸς ὄσοι ἐκεῖν ἔκαθεν. ὅτως ὥον ἐθέρεις ἐτεροῦς ἐβολή ὅν ἠπειρίτ.

10 Πεθεντειληθῆς παῖσι. ἣς ἠκέρα ἐπειρίτι πελλ ἐντειληθῆς ἐβολή ἐτετειληθῆς σερπορί ἀν ἐστί.
11 Ἡθοὺς ἤ πεθανός πωτον. ἣς ἔθερον ὦτον πιθήκων ὕπνοι ἐνακάκι ἐρωτή ἐβολή ἢν ἐκεῖ ἐπετειληθῆς πωτον.
12 Ὡτός ἑλπισιτοῦ ὅπ ταῦτα καταστῆτο ἐβολή ἤπειρον ὦτον ππερεῖ ἤτοι τοῦτον ὦτον ἑλπισιτοῦ ἐκεῖ ἐπετειληθῆς ὦτον ὦτον ἑλπισιτοῦ.
created them.' 5 And he said: 'Therefore shall a man leave his father and his mother and shall join himself to his wife; and they two shall become one flesh. 6 So that they are no longer two, but it is one flesh. That then which God joined, let not (the) man separate.' 7 They said to him: 'Wherefore then did Moses order to give (a) writing of divorcement, and to put them away?' 8 He said to them: 'Because of your hardness of heart did Moses command you to put away your wives: but from (the) beginning it was not thus. 9 And I say to you, that he who will put away his wife, without word of fornication, causeth her to commit adultery; and he who will marry her who is put away commiteth adultery.' 10 His disciples said to him: 'If thus is (the) case of the man with the wife, it is profitable not to marry.' 11 But he said to them: 'It is not every one (who) receiveth this word, but only they to whom it is given. 12 For there are eunuchs, who were born from their mother's womb: there are other eunuchs, whom [the]
κεσιοντ ενανίων άνημεών έλεεων έλεεσων

κυρίως τήμετορο πάτε νιφώντι.

Φυ ετεοντις γιγανόει δινον ερόει ενα

περγησιν.

HE.

13 Τοτε αύτιν παράγαιαλων. άπιν αίτερ-

κανχίων εξων ουογ αίτερτωβε εξων.

Ημερεινίς δε ατερεπτίμειν πιωον. 14 ιτο

ζε πεξαγ πιων. ζε ζα πιαλων αέπε-

ταγνο πιαλων ει φαροι. πιων οιρ 

απαίρητο έσων ζε τήμετορο πάτε 

νιφώντι. 16 ουογ εταφκανίων εξων από

παρ εβόλ έλεεων.

MA 16 Ουογ ιε ουλι αι φαροι πεξαγ παρ.

ζε φρετς σεων. ου φαγανεον ετναλικ ει τα

έτερκληροπολειν πιώνων; πενεγ.

17 Τινος ζε πεξαγ παρ. ζε εσθεον καμιν ό

οε έσθε πιαγανον. ζα λε πιαγαος φή.

Ιςε ζε χοτουγ ει εσθον εσπων άρε

εμπερολ. 18 Πεξαγ παρ ζε αγι ιε.
men made eunuchs: and there are other eunuchs, who made themselves eunuchs because of the kingdom of the heavens. He for whom it is possible to receive (it) to him, let him receive (it).

13 Then they brought to him children, that he should lay hand upon them, and pray over (lit. upon) them: and the disciples rebuked them. 14 But Jesus said to them: 'Permit the children, forbid them not to come to me: for of such is the kingdom of the heavens.' 15 And having laid hand upon them, he went from there. 16 And lo, one came to him, he said to him: 'The teacher, what good (thing) will I do, that I may inherit eternal life?' 17 And he said to him: 'Wherefore askest thou me concerning the good? one is the good, God: but if thou wishest to come into the life, keep the commandments.' 18 He said to him:
'What are (they)?' And Jesus said to him: 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. 19 Honour thy father and thy mother: and thou shalt love thy neighbour as thyself.' 20 The young man said to him: 'All these I kept from my youth, what further lack I?' 21 Jesus answered him: 'If thou wishest to be perfect, go, sell that which thou hast, give them to the poor, and thou shalt get for thee a treasure in (the) heaven: and come, follow me.' 22 But the young man having heard the word went (away with) his heart grieving: for he had many possessions. 23 And Jesus said to his disciples: 'Verily I say to you, that it is difficult that a rich man come into the kingdom of the heavens. 24 Again I say to you, that it is easier that a camel enter in (the) eye of a needle, than that a rich man enter into the kingdom of God.' 25 And the disciples having heard, wondered greatly, saying: 'For
ΚΑΤΑ ΩΑΣΘΕΟΝ.

28 Εταξιγοιητ τε ποιείκε νέας πνων. Χε ἰτεν πιρωμένην οἰκεταιτάξουν πε χαλ. ἰτεν φίτ ζε οτον γχοει εἰκελοι εσθών πιθήν.

27 Τοτε αἰεροτού ἱπερητροσ νέας παρ. Χε γηνπε ἀνοι δινχα εμόν πιθήν ἰκοςν οτογ ἀπογρητεν ἰκωκ. Οτ επαρ πεναδυσίν εἰκοι.

28 Ἦσι δε νέας πνων. Χε λεηήν ἤπων εἰκελοι νωτεν. Χε πήτεν ἀν αγ η η εταξιγοιητ ἰκώκ. Ἁν πνοαγεαςξουτ εγούην ἀρεάλην πνακρι ἱφρωμί ειελεί ει περοπος ἵτε πεςοτ.

29 Οτογ οτον πιθήν εταξιγα κον ἰκώκα ιε σωκι ει γωτ τε ἐματ τε σωκι ει γχρι ει ἵογι ει κε εοκε παραλ. εγεσιτοῦν ἵπ ἰκώβν ἰκωπν οτογ πιθήν ἰκεςξ εἰεεκλιροποιών εἰκοῖος.

30 Οτον οτιενα γαρ ἓπορπ εταπερδοε. οτογ εἰποθελε εταπερδορπ.

ΗΓ.

MB 9 3 Coni ἱπετειετοτρο ἵτε πικονι ποτρωμεί

Πακεβιουγι. ειχι εβολ πανατουν εταγο

ηκαπεργατικε επεςιαδαλοί.
whom then is it possible to be saved?' 26 And Jesus having looked (upon them), said to them: 'For men impossible is this; but for God everything is possible.' 27 Then Peter answered, he said to him: 'Lo, we left everything and we followed thee: what then will be to us?' 28 And Jesus said to them: 'Verily I say to you, that ye of those who walked after me, in the re-creation if (the) Son of (the) man should sit on (the) throne of his glory, they shall seat you also on twelve thrones, judging the twelve tribes of Israel. 29 And every one who left brother, or sister, or father, or mother, or wife, or son, or land, or house, because of my name, shall receive a hundredfold, and he shall inherit the eternal life. 30 For there are many first about to be last; and last about to be first.'
172

ΚΑΤΑ ΛΑΤΕΙΟΝ.

2 Αδεσποντες οδηγηθησαν την πιεργατική ανεμπερατονευσι έφων, οὔτος άλογον επεκαλολησα λίγον. Οτί τοις απορφώναις επενεκαλολησθεν.

3 Οτος εταρχή ελοις είφιναν θάνατοι αρνηταί ερατον, εΤετεπορεύ ικαρών ετοχάς.

4 Πεναχ Ηπικεχωσιν, χαλασαι πνητεν εαμιν επικαλολησαν, οτός ψηλάς, ηθνης λογον δια σαρίν οὖν επικαλολησθεν.

5 Παλιν ούτε εκεν ως ελοις είφιναν θάνατοι πεναχ ενλος σαρίν οὖν λεπικαλολησθεν.

6 Εταρχή ελοις είφιναν θάνατοι αρνηταί ήπικεχωσιν ετοχάς, ερατόν.

7 Πεναχ ου αν εξεις πνητεν τητεπορί κεφαλάς ετοχάς οὖν επικαλολησθεν είτατο ερετεχνής.

8 Εταρχή ελοις πνητεν ποτέ επεκαλολησθεν ειπεκεχωσιν αλεπονετροποιήκε, εσσαίως ερετεχνής σακα πνητεν ευρισκόμαστε είκεν πιθανή.

his vineyard. And he settled with the labourers to give to them on the day a stater for each, and he sent them to his vineyard. And having come out at (the) third hour, he saw others standing in the market-place idle; he said to these others: “Go ye also to (the) vineyard, and that which is right I will give to you.” And they went. Again he came out at (the) sixth hour and (the) ninth hour, he did again thus. And having come out at (the) eleventh hour, he found others standing; and he said to them: “Why stand ye here all the day idle?” They said to him: “Because no one hired us for (the) hire.” He said to them: “Go ye also to (the) vineyard.” And evening having come, the lord of (the) vineyard said to his steward: “Call the labourers, give their hire to them, having begun from the last
unto the first.” 9 And they of the eleventh hour having come, received a stater for each. 10 And the first having come, were thinking that they will receive more; and they also received a stater for each. 11 And having received, they murmured at the owner of land, 12 saying: “These last did (but) an hour of work, and thou madest them equal with us (being) of them, who bore (the) burden of the day, and the scorching heat.” 13 But he answered, he said to one of them: “My friend, I treat thee not with violence: was it not a stater which I settled with thee? 14 Take that which is thine (and) go: and I wish to give to this last, as to thee. 15 Is it not lawful for me to do what I will with (lit. in) the things which are mine? Is thine eye evil because I am good?” 16 Thus the last shall be first, and the first shall be last.”

17 Jesus, being about to go up to Jerusalem, took to him...
κατὰ υατερόν.

οτὶ θυ πελεωθον ουος πελαχ πωοτ ει τι πελεωθ. 18 ξε γιπνε τενναση παν ειρθη ειληκια. ουος παινερ ειρθη ειληκια ειρθη ηνεψι δι ιιρχερετο πιε μιςας. ουος σενατας αν ερος εφεσον.

19 ουος σενατηιε ητοτον ηπιενος επιγασι μεζουο. ουος οεπειραειςιτυοι μεζουος ηςεδαγ. ουος ημενεςα ι ιερον εςετινη.

ΝΗ.

ΜΓ ἐβ

20 Τοτε ας εαρος ίγεεειατ ηπιενερηρι ίγε

βελεος πειε πεσαμηρ. εονωγυτ μεζουο

ουος ηςερετιν μεζουος ηνεψοβ. 21 ηθος

ξε πελαχ πας ξε ην πετεεςαιρ.

Πεξας πας. ξε αξος εινα ητε παιθηρι η ητε

οται μεζουο οεεει σατεκσιαε οται

σατεκκακι ειρθη δεν τεκεετειρο.

22 ηθεροςιν ιγεεις πεξας. ξε ητεεςει

απ ηε ηςετεερετιν εεεεοτ. ουος άυχοε

μεζεκεις ηε

τεν ηε ηνάφοτ εξιακος. ηνεωθον πας. ξε

ουος άυχοε μεζεον.

βΓ Δ1,23 Δ1 ΕΚ Μ: -γα-, Δ1 Κ, -αγαια-, Μ; οβς. Γρ. ΝΩΔ &c.

συνα ει ναβασνηαν: ευναση πας ας, Ν, οβς. Γρ. Β 1 &c.

εθρην] ομ. Δ1,2. Επικι] οβς. Γρ. ΝΔΛΖ 1 &c. συνα &c. ουος.

... επεευων] οβς. Φ1*. ηπενεξι] ηπενεξι, Β &c. Αρηερες] Δ1 Ε, Φ1*: Αρ-

ηερες, Β: Αρηερες, ΑΓ &c. κανακ] ουος

κενατ, Φ1 Κ. εφεσον] οβς. Γρ. Ν εις θανατον: εφεσον,

Φ1,2 Δ ΝΗθ1,3 ΛΟ, οβς. Γρ. ΚΔ &c. θανατον: Βρ. Π ομ.

18 ετο-

τον ηπιενος] ειρθη ηπενεξι ηπιενος down to

(the) hands of the Gentiles, Μ. ουος, οεπειραε"

ιτυοι]. ομ. ουος.

ος ονος οεπειραε"

ιτυοι, Ας. ηςεδαγ] ουος, ηςεδαγ, stronger expression, Μ: ηςεδαγ they will

ευωτε: έσετυνη, ένοι., Δ1,2 Δ Ε.

20 ίγεεεεος] ιγεεεεος, Β. εονωγυτ] ήςετυνη, ένοι., Δ1,2 Δ Ε.

ηκεενος] ικεενος, Β. εονωγυτ] ήςετυνη, preter. ind., Δ1,3 Κ.

ηςερετιν] έςεβετιν, fut. ind., Δ2,3;
the twelve by (lit. between him and them) themselves, and said to them on the road: '18 Lo, we will go up to Jerusalem; and (the) Son of (the) man will be delivered into (the) hands of the chief priests and the scribes; and they will condemn him to (the) death, 19 and they will deliver him to the Gentiles to mock him, and they will scourge him and crucify him: and after three days he shall rise.'

20 Then came to him (the) mother of the (sons) of Zebedee with her sons, worshipping him, and asking him for a thing. 21 And he said to her: 'What wisihest thou?' She said to him: 'Command, that my two sons may sit, one of them on thy right hand, one of them on thy left hand, in thy kingdom.' 22 But Jesus answered, he said: 'Ye know not concerning what ye ask. Is it possible for you to drink the cup which I will drink?' They said to him: 'It is
Greek, and not in the Coptic; and the baptism with which I determine to be baptised, will ye two be baptised with it?' E2 has gloss: and the same addition. P.A.C.] but Gr. D syr aux om. 22 ΟΤΟΓι cf. Gr. OX &c. pexaç πωνοτ χξείης] pexaç πωτοτ ΙΗς, B: χξείης πωνοτ, GD,2,Δ; cf. Gr. D Δ &c. syr aux. πιαφότ] πιαφότ my cup, Δ, coq] + ΟΤΟΓ πιαιειει ετετενωεικ εεεοκ] and the baptism with which ye are baptised, Αω F 1ω cut; J1,3 - ΤΕΤΕΝΩΕΕΙΚ ye are baptised with it, omitting 'with which'; F2 -ΤΕΤΕΝΩΕΕΙΚ ye shall be baptised with it, omitting 'with which': ΟΤΟΓ πιαιειει ειφωεικ εεεοι ΤΕΤΕΝΩΕΕΙΚ εεεοκ] and the baptism with which I baptise me, ye are baptised with it, C-L (omitting εεεοι, and εεεοκ serving for first clause); -εεεοι ειφωεικ εεεοκ] and the baptism of mine with which I am baptised, N omitting 'ye shall be' &c.; cf. Gr. C &c. C1 has ايما and صيغتى صمطغان اسو also, and my baptism ye two shall be baptised (with it);' E1 رومي وليس النص القبطى وصيغتى صمطغان Greek and not in the Coptic copies, and my baptism ye two shall be baptised (with it);' E2 has gloss: اسو and the same addition. EΓΕΕΕΕΙ] Δω (ε 1ο over erasure) &c.: EΓΕΕΕΕΙ, B. ΔΩ] om. J1,3 Hunt 26.
possible for us." 23 And Jesus said to them: 'The cup indeed ye shall drink: but to sit on my right hand or my left hand is not mine to give, but it belongs to them for whom my Father, who is in the heavens, prepared it.' 24 And the ten other disciples having heard, murmured because of the two brothers. 25 But Jesus called, he said to them: 'Ye know that the rulers of the Gentiles are lords of them, and their great (ones) also are in authority over them. 26 And thus it will not be among you; but he who wishes to be great among you shall be minister to you; 27 and he who wishes to be first among you shall be servant to you: 28 as also (the) Son of (the) man came not to be ministered to, but to minister, and to give his life a redemption for many.'

[Text transcription of Greek script]
ΚΑΤΑ ΟΥΔΕΜΟΝ.

ΝΕ.  

ΜΔ ὠδ.  

29 Εὐνοῦ πεποιθεὶς ὈΛΙΓΧΩ οὖσαν ἰερίζων τὸν Πάτερα καὶ τὸν Πνεῦμα. 30 οὐκ ὁ λαός μετὰ τὴν παραδόσει ἐκείνη πιστεύει.

Ἐπετεύκτεκε οὖν τὸν ἐποιήματος ἐξ ἑαυτοῦ ἡμῖν ἐκείνη τῆς παραδόσεως. ἦν δὲ ὁ λαὸς εἰς τὸν Ποταμόν, 31 πεποιθεὶς ἵνα παρεπιτίθεντο πνεύμα πάντων ἐν τῷ πνευματικῷ.

Αὐτὸς ἦν ὁ λαὸς ἐκείνη τῆς παραδόσεως καὶ εἰς τὸν Ποταμὸν, καὶ πεποιθήσει τὸν Πνεῦμα πάντων ἐν τῷ πνευματικῷ.

32 ὁ λαὸς ἦν ἐπετεύκτεκε καὶ εἰς τῇ παραδόσει εἰς τὸν Ποταμόν καὶ πεποιθήσει τὴν παραδόσειν τῆς παραδόσεως τοῦ Πνεύματος πάντων.

33 ὁ λαὸς ἦν ἐπετεύκτεκε καὶ εἰς τῇ παραδόσει εἰς τὸν Ποταμὸν καὶ πεποιθήσει τὴν παραδόσειν τῆς παραδόσεως τοῦ Πνεύματος πάντων.
And (as he is) coming out of Jericho, a great multitude walked after him. And lo, two blind men sat by the road; having heard that Jesus will pass by, they cried out, saying: 'Our Lord, pity us, Jesus, (the) son of David.' And the multitude was rebuking them, that they should hold their peace: but they cried out more, saying: 'Our Lord, pity us, (the) son of David.' And Jesus having stood, called them, and said to them: 'What will ye wish that I should do to you?' They said to him: 'Our Lord, that our eyes may open.' And Jesus having compassion, touched their eyes: immediately they saw, and followed him.

And when they approached Jerusalem, they came
to Bethphage, at the mountain of the Olives, then Jesus sent
two disciples, saying to them: 'Go to this village which is in front of you, and ye shall find an ass tied, and a colt
with her: loose them, bring them to me. And if any one
should speak to you, say, that the Lord has need of them;
and he will send them immediately.' Now this was done,
that it might be fulfilled which he spake by the prophet,
saying: 'Say to (the) daughter of Sion, that lo, thy King
cometh, being meek, mounted on an ass, and a colt (the)
foal of an ass.' And his disciples having gone, and having
done as Jesus commanded them, brought the ass,
and the colt, and placed on them their garments;
and made him sit above them. And the most part of the
multitudes spread their garments on the road; others cut


ταξιάς πτυχα; Zakaryas al neby, Hm. ὑπατηρι θεο. ἰερων,

B. 1c] ἐγένει

τις, p. partic., D4 G1 θεο. ne] om. A*.


ηΙ, 3 L ΝΟ: πέλασθις, D1 2 ΔΕΓΚ, cf. Gr.: πέλασθις

τηθι Μ; tr. of J, has "his disciples," and gloss

' a copy has, the two disciples.' ὑπογεταιπι] ὑπογεταιπι,

pret. ind., D 1 2 ΔΓ 2 K, cf. Gr. D al 2 it syr omn. ἸΚ, Α. ὑπογ

ἀπαραγο] om. ὑπογο, K. ἀπαραγο ἑποταφε] ὑποταφε

-ηποταφε, Ο: ἀπαραγετοθω α, Γ Ι, 3; cf. Gr. Ν Α: -ιβοκ,


ΙΚ ΔΕ ΑΕ, M: om. ὑπογο, K. επερασοηθικ] but Gr. Ν επαινο ἐπ αυτων:

-επαινο, A wrote ο over erasure, correcting possible previous ἐπαινο, cf. Gr. Α επαινο

αυτων; tr. of J has "caused him to sit," and gloss

' a copy has, and he sat,' cf. Gr. BCD &c. ὑποταφε

ἡ ΗΝΟ.
ΚΑΤΑ ΗΛΙΕΩΝ.

9 Νικηθεὶς δὲ απελθοῦσιν Ξανθὴν πελεῖ παντοῦ Ξανθῆν εβολεὶ ξεχοµο"

Χε ωσσάνα παµπρί παταία. σελαρωττί παξεπάνοι ὑπε

10 ὑπος ξείας εὐθὺς αὐσωνεῖν παξε−


12 ὅτε ἐπεὶ παξ ἴδω τις ξεχοῦσ᾽ ἐπιερφεῖ ὅτε ἀξιοῦν εβολ

Ματσιάτι καὶ ηὐστὶν ἐπεξευθῶστι ηὐστὶν δὲ τετευρί Ξανξωπ

14 ὅταν ἔγαρος παξεγενέβλετε σὲ

15 ἶπταμένας δὲ παξεπαρξιερέετε καὶ σιδὲ
branches from the trees, they spread them on the road. 9 And the multitudes walked before him, and they who were walking after him, were crying out, saying: 'Osanna, (the) son of David, blessed is he who cometh in (the) name of the Lord; Osanna in the highest.' 10 And having come into Jerusalem, all the city was stirred, saying: 'Who is this?' 11 And the multitudes said, that this is the prophet, Jesus, the Nazarene of Galilee.' 12 And Jesus went into the temple, and cast out all who sold in the temple and them who bought, and the tables of the money-changers he overthrew, and the seats of them who sold doves, 13 and he said to them: 'It is written, that my house shall be called "a house of prayer;" but ye make it a den of robbers.' 14 And blind and lame having come to him in the temple, he healed them. 15 And the chief priests and the...
κατὰ οὐσθεον.

ἐπισφυρὶ ἐταχύτατον πεθεῖ πιάλωτι ἐν οἰνῷ ἔβολ δὲν περφεὶ ἐτίω ἠμμος.

臑 ὦςκαννα πατρὶ πλατν. ἀναξερεπεὺς

16 ὁτόν πεκώον παχ. ἵε κωστεῖλ ἥν ἤ ὦν ὁ πατέ ἔτης παῦ ἐν ἠμμος.

Dİς ἥν πεκάν πων. ἦς ἰς. ἠπετεινώφυ ἐνερ.

thenReturn. ἔν ἔβολ δὲν πρώον ἰγκοτεὶ πιάλωτι πεῖ νὰ ἐνεκκεκέωτε ἀκεβτεῖ πεκάνοτ.

17 ὁτόν ἐταξχατ ἄς ἄναλ ἱπβακί ἐβαθανα. ἱγκοτ ηπατ.

Π. Μ. 16 ἔτα τοῦτ ἦς ἀνπι ἱκατάζον | ἱβάκι ἱθ-

19 ὁτόν ἐταχύνει ἐντίων ἑκπέτε ἔιν

11 πιήδωτ ὁτόν ἐταξίν ἅρον ἱπνεκέχει ἐὰν

12 ἀνπίτε ἐν ἀκαντίῳ ἠμματίον.

Ὅτον πεκάν παρ. ἦς ἰς ὀπταῖ ἐν ἔβολ

19 ἱβάτ ἱανέπερ. ὁτόν ἀραμωτὶ ἱβέθβω ἐκπέτε ἰκεῖν ἰτοῖν ἐτεμαμα.

20 ὁτόν ἐταξχατ ἱπκυμελεντὼς ἀνέρυφυρὶ

21 ἀναπυρ σὲ ἱκεῖς πεκάν πων. ἦς ἰεῖς

17 ἐν ἠμμος ἰταύντητεν

οὐκαινά, ἀ. 16 ὁτόν πεκώον] ὁτόν ἐν ἠμμος

12 ἔβολ ἠμμος κωστεῖλ ἥν απ. ἰογ. κ—L. κωστεῖλ ἥν] cf. Gr. Φ. Η. ιγρεὶ &c.; ἱκωστεῖλ ἥν; D'seK's

13 κάθως ἥν ἐπισφυρὴ ἐπισφυρὴ ἤ πιάστε ἐν ἠμμος ἀν ὁ πατέ ἔτης παῦ ἐν ἠμμος.

14 ὀτρόν ρήμην ἦς πεκάν πων. ἦς ἰεῖς ἰν ἠμμος

17 ἰταξχατ ἀπ.ἐπισφυρὶ ἐν ἠμμος κωστεῖλ ἥν απ. ἰογ. κ—L. κωστεῖλ ἥν] +ἐπακτε ἤ πιάστε ἐν ἠμμος ἀν ὁ πατέ ἔτης παῦ ἐν ἠμμος.

18 ὀτρόν ρήμην ἦς πεκάν πων. ἦς ἰεῖς ἰν ἠμμος

17 ἰταξχατ ἀπ.ἐπισφυρὶ ἐν ἠμμος κωστεῖλ ἥν απ. ἰογ. κ—L. κωστεῖλ ἥν] +ἐπακτε ἤ πιάστε ἐν ἠμμος ἀν ὁ πατέ ἔτης παῦ ἐν ἠμμος.
scribes having seen the wonders which he did, and the children who cried out in the temple, saying: ‘Osanna, (the) son of David,’ murmured, and said to him: ‘Hearkest thou not what these say?’ And Jesus said to them: ‘Yea: did ye never read in the Scriptures, that out of the mouths of little children and sucklings thou preparedst the praise?’ And having left them, he came outside of the city to Bethany; he slept there.

Now morning having come, he returned to the city, he hungered. And having seen a fig-tree on the road, and having come to it, he found not anything upon it except leaves only: and he said to it: ‘Fruit shall not come from thee for ever.’ And the fig-tree withered away from that hour. And the disciples having seen, wondered, saying: ‘How this fig-tree withered away in this hour!’ And Jesus answered, he said to them: ‘Verily I say to...’
ΚΑΤΑ ΕΥΘΕΙΟΝ.

οντοσ δὲ Πυθάγωρα οὐκ ἔχειν ἐπειδὴ ἐπηρέασεν
καὶ τῇ πόλει ταῦτα ἔγραψεν μετὰ τοῦ σημαντικοῦ
ἐπιτυχόντος. οὐκ ἦν μὲν δὴν ἐπηρέασεν ἐπικρατεῖς
οὐκ ὑπόστασιν ἐγείρετον. οὐκ ἦν δὲν ἔνασε ἀναφέρει
καὶ ὑπὸ τῆς εἰρήνης ἐπηρέασεν ἐπικρατεῖς.

Σ.Β.

Οὐχ ἦν δὲν εἴπον εἰπερφεῖ, ἀν ἴπτον εἰς
τῆς ἁλάτος ἡπειραχαίες νεκρά προελθόντος
πετείον τοῦ αὐτοῦ τοῦ θάλασσα τοῦ ναυτοῦ
καὶ σωμάτος. οὐκ ἦν δὲν ἐπηρέασεν.

Πιστεύει δὲν ἦν ἀποκάθωσαν τὸν ἔνα
πετείον τοῦ αὐτοῦ τοῦ θάλασσα τοῦ ναυτοῦ
καὶ σωμάτος. οὐκ ἦν δὲν ἐπηρέασεν.
you, that if ye have faith, and doubt not, not only will ye do this which is done to this fig-tree, but if ye should say to this mountain, "Lift thyself up, and go into the sea," it shall be done. 22 And everything which ye will ask in prayer, believing, ye shall receive.

23 And he having come to the temple, the chief priests and the elders of the people came to him teaching, saying:

'With what authority didst thou these things? and who gave to thee this authority?' 24 Jesus answered, he said to them:

'I will also ask of you a word: if ye should tell me it, I also will tell you with what authority I did these things.

25 The baptism of John, whence was it from? from (the) heaven or from [the] men is it?' And they reasoned in themselves, saying: 'If we should say, that it is from (the) heaven, he will say to us: "Wherefore did ye not believe him?" 26 But if we should say, that (it is) from [the] men; we fear the
27 Οτός ἀνεροτών πεκατώ λίνος. Χρείάζεσθαι γινέται ἐπιτότος γι' ἐστίν ὑποτίθεσιν.

30 Αἱ ἐν πιελλάκει αἰχμάς παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθενίῳ παρθε

multitude; for John is to them as a prophet. 27 And they answered, they said to Jesus: 'We know not.' And he said to them: 'Neither will I also tell you with what authority I did these things.

28 But what think ye? There was a man who had two sons: he came to the first, he said to him: "My son, go to-day, work in the vineyard." 29 And he answered, he said: "I (go), my lord." And he went not. 30 He came to the second, he said to him again thus. And he answered, he said: "I wish not:" but at last having repented, he went. 31 Which of the two did the will of his father? They said: 'The last.' Jesus said to them: 'Verily I say to you, that the publicans and the harlots will go before you into the kingdom of God.

For John came to you in the road of [the] righteousness, and ye believed him not:

κατὰ ὑστερον.

πιτελωνικὸς δὲ πειρὰμος ἀτηπάτητος ερημ. Ἡθωτεν δὲ ἀρετεπνατ ὀταδε ἀπετεπνατ ἐπεὶ ἑπτὰμεπάρειπνατ ἐρημ. ερημ.

ελα.

35 Σωτελλε εκεπαραβολὴ. πειτονον ὀτρωλεὶ ὑπεβιος  ἐασφο ὁνιαραβολὴ. ὀτογ ἁγτακτό ὁνιξοὶ ἑραο. ὀτογ ἀκμωκ ὁνιξοὶ ἁεντ. ὀτογ ἁκωτ ὁνιξοὶ ἀγος ὁνις. ὀτογ ἁτης ἐτοτον ἁπαντης. ὀτογ ἁκμε ραφ ἐπεήλεεέεεεεεεεπ.

36 Ζωτε δε εταμδχωπτ ἱΧεφινοτ πτε ποιττατ. ἁγοτωρπ ἱπεζεβιαλκ δα πιοτικ ες ἱπεζ- ὁττατ. 38 ὀτογ ἄ πιοτικ οτ ἱπεζεβιαλκ. οται ἐπει ἁγιοτιν εραο. κετωτι δε ἀγ- δοθεογ. κετωτι ἀ δε ἁγιων εραο.

37 Παλιν ον ἁγταηοτ ἱγανκεβιαλκ ετογ επι- γοτατ. οτογ ετιρι πωτ ον ἑπαντατ.

38 Επιδε δε αγοτωρπ ἱμεεφικρα  ὑαρωτ εγκω ἀποισ. ἱε επαμφιτ ὑατρ τ ἑπαντρ.

39 Νιοτικ δε εταμπνατ επιπνκρο πεκχωτ ἱπρκι

but the publicans and the harlots believed him: and ye saw, and ye did not repent at last for (the) believing him.

33 Hear another parable. There was a man, an owner of land, who planted a vineyard, and set a hedge round it, and digged a winepress in it, and built a tower in it, and delivered it to husbandmen, and went into (the) foreign land. 34 And when (the) time of the fruits approached, he sent his servants to the husbandmen to receive his fruits. 35 And the husbandmen took his servants, one indeed they beat, and another they killed, and another they stoned. 36 Again, he sent other servants more in number than the first: and they did to them again thus. 37 But at last he sent his son to them, saying: “They will reverence my son.” 38 But the husbandmen having seen
ΚΑΤΑ ΥΔΩΘΕΩΝ.

πέντενώτε. ηθοὶ πε πυκνώροπολεος αεωσιν
πτενοϑεδεθ. ουρον πτενοϑί πτερυκλωρο-
λεος.

39 ουρον αννίτη ταννίτη σαβολ απαγαλολοι
ουρον αννοϑεδεθ.

40 ευσύνα αρρυμα πενεος απαγαλολι. ουρον
πενεοπαλινι ανσινι ετελελελειν.

41 πεξωνου παντε. ηθοὶ πυκκακως εσθακωνον
πκακως.

42 ουρον πεξε ηθοὶ πωνε. ηθοὶ απανεμωσυν επι
dειν πιγαφακι. ηθοὶ εις αναγωγυν πιξηθ
ετκωντα. ηθοὶ αρρυμα πιξων πλακα.

43 ηθοϑεαὶ τιξω ειλος αποτεν. ηθοὶ τεθετοορο
ητε φη ετεολε ητεν εκνον ουρον ευετικ
ηκεεονοσ φι εις αναρειν εμεοθαθ.

44 ουρον φι ειμαβει εξει παιωνι καθελας. ουρο
φι ης εις αναμαβει εις καθε κακηαθι εβολ.

45 ηθαεκωτεινε. ηθοὶ παξεθμαρχιερετειν
περειαρος επεκηπαθολιν αναλιν ηθοὶ
ηκακω εεοτον.

38 ουρον πτενοϑι κ.]. cf. ? Gr. ΩΧΔ κ. κατανυψα: om. B:

om. ουρον, D1, 2 Δε Em. 39 αννίτη] εται κ. κ. pret.


B De F1, 2* Hunt 26. ηθε

41 πεξωνου παντε. ηθοὶ πκακως] αντακωνον, κ. κ.

εσθακωνον] απασικωνον, κ. κ. πκακως.


Ηρο. εακ. και, J1, 3. εμεοθαθ κ. κ.

πουσθων
the son, said in themselves: "This is the heir; come, let us kill him, and take his inheritance." 30 And they took him, they cast him outside of the vineyard, and killed him. 31 If the lord of the vineyard should come, what will he do to those husbandmen?" 32 They said to him: 'He shall miserably destroy the miserable men, and he shall deliver the vineyard to other husbandmen, who will give his fruits to him in their time.' 33 And Jesus said to them: 'Did ye never read in the Scriptures, that the stone which the builders rejected, this was made for completion of the pauser: this having been done by the Lord, and it is wonderful in our eyes? 34 Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be given to another nation, which will produce its fruits. 35 And he who will fall upon this stone, it shall break him to pieces; and he indeed upon whom it will fall, it shall scatter him as dust.' 36 And the chief priests and the Pharisees having heard his parables, knew that he spoke (lit. said it) concerning
46 Ουρος πατκων ελεονοι οιον πε. αυεργον Σατι πιειεμετεχαν με παρηχι πις πες αποφυντας.

ζεγ.

Ουρος αυερονω πινον πινειες δεν γαλλαρα-κολλ εξως οιονοι. 2 σοι πινετεοτορο πιτε πιφοτε πονωθει ποτρο εαχοι πονωθεν απεφυνηρι.

3 Ουρος ουροωρη ιπεσεβιακ ελεοτ ασθε πι ετεαγεοι εοτοη επιφοι. ουρος οιονωθυ ει.

4 "Παλιν ον αυρωρη ιπαρεβιακ εξως οιονοι. χε αξος πινε ετεαγεοι. χε ει παρειτον αισεβτωτυ. παιεις νεε πιν ετεαγεημενο πεσετατ. καιειετω τηνω. αλεωπε εοτοη επιφοι.

5 Νεωνος δε εταερεαελες. ατυγ αυτον ατι μεν επειζορι. κενου δε ετειεβμενων. 6 πεσει δε ανελονι ιπεσεβιακ αναγοου ουρος ανεοεθοτ.

7 Πιταρο δε αρχωντι ουρος αρθαπατι ιπεσε-εστατεμελ. αρθακο ιπεσεβυτεθ ετ-
them. "And they were seeking to lay hold on him, they feared the multitude, because he was to them as a prophet.

XXII. And Jesus answered them in parables, saying:

"The kingdom of the heavens is like a man, a king, who made a marriage feast for his son, and sent his servants to call for them who were invited into the marriage feast: and they wished not to come. "Again he sent servants, saying: "Say to them who were invited, that, lo, I prepared my dinner: my calves and the fatlings are killed, all (things) are prepared: come into the marriage feast."

But they having made light (of it), went, one indeed to his land; and another to his merchandise: and (the) rest laid hold on his servants, they reviled them, and killed them.

But the king was angry; and sent his army, he destroyed

198

ΚΑΤΑ ΕΥΤΕΕΟΝ.

εἰς... οὗτος τοὺς καὶ ἀλροκός ἦσεν πι-

8 Τοτε πεξαμ ἁπεθεβίακ. ἔτε πιγιον ἕκεν ηφα-

ιττωτ. ἐν τετεγεμ. ἓ θεον ἑπιγον. απε

9 ὑπο ἑπτετε ἐν εἴδολ εἰςαφίηκας ὑτε ἐπιτωτ. οὗτος ἐν εἴδολεπεμον θεό-


10 Οὗτος ἔταρ εἴδολ ἁπεθεβίακ ἐτετεθευ-


11 Ἐταρ ἐν εἴδολ ἁπεθεβίακ ἔπλευ ἕξωτεμ. ἐητητε ἔπλευ ἔτετεθεμ. ἓπιγον ἑπιγον ἐπιγον ἐτετεθεμ. ἓπιγον ἑπιγον ἐπιγον ἐπιγον ἑπιγον ἐπιγον ἐπιγον ἐπιγον ἐπιγον ἐπι

12 Τοτε πεξαμ πιγιον ἁπεθεβίακ. ἔπλευ ἕξοτεμ. ἐητητε ἔπλευ ἔτετεθεμ. ἓπιγον ἑπιγον ἐπιγον ἐπιγον ἐπιγον ἐπιγον ἐπιγον ἐπιγον ἐπιγον ἐπιγον. ἕπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγον ἑπιγο


16 Τοτε ἀγων ἡφεθεβίακ. ἐπεν ὑποσθεν ἀλροκ. ἐπο ἐπεχερχε τον ἑπιγον. 16 οὗτος
those murderers, and burnt their city with [the] fire. Then he said to his servants: "The marriage feast indeed is prepared, but they who were invited were not worthy: but go forth to the crossings (lit. places of walking) of the roads, and them whom ye will find invite into the marriage feast." And those servants having come forth on the roads, gathered all whom they found, them who were bad and them who were good: and the marriage feast was filled with the guests.

But the king having come in to see the guests, saw a man there not clothed with (the) raiment of the marriage feast: and he said to him: "My friend, how camest thou in hither, not clothed with (the) raiment of the marriage feast?"

Then the king said to the ministers: "Bind this (one), hand and foot, cast him to the outer darkness; the place in which will be (the) weeping and (the) gnashing of the teeth." For there are many invited; few are the chosen.'

Then the Pharisees went, they took counsel against him, that they might ensnare him by word. And they
κατὰ οὐάθεον.

ἀνομώρπ ἐπικαλέσατος ἡνος μελείων πιθαιαίανος εὐθῶς ἦλεος.

Χε ψευτικῶς τὴν ἅρα τοῦ θεοῦ ὁ δεμ οἰκείων ὁνομάζεις ἅρα γενομένων, ἵνα, εἰτέρας ἰθανάτου ἰδιαίτεροι ἰδιαίτεροι. ὁνομάζεις σερεπελίπ παρὰ ἀν δεών ἀγαθοὶ καὶ ἐνωτὴ γαρ ἀπὸ ἐστὶν πρωτῆς.

17 Ἀδώς οὖς παπ. ἥν ἦν πετεκαλεῖτο ἐροφ. οὔτε εἰτέραι ἦλεον ἐκτὸς ἦλεον. 18 Ἐποίηκας τε πνευματικῆς ἀναστήσεως αὐτῶν, καὶ σημαίνεις τὸν πνευματικὸν ἐν εἰκώνοις πνεύμοις.

19 Οὐάθεοι φιλολογεῖς ποτε πικνικός. ἡφευν ἵνα παθὴν ἄνθρωποι.

20 Οὐοὐς πεθανόντως ἀνθρώποι σημαίνεις τὸν πνευματικὸν ναός. 21 Πεθανόντως παροῦ ἥν ἦν παγ. τε παραπότο ἥν ἦν παραπότο ἡφευν.

22 Εὐαγγελισμός τό οὐρανόφυμπον οὐοῦς ἀφανῆς πνευματικῶς οὐοῦ ἀφανῆς πνευματικῶς ἦλεον.
sent their disciples to him with the Herodians, saying:

'(The) teacher, we know that thou (art) true, and the road of God thou (art) teaching in truth, and carest not for any one: for thou regardest not (the) person of men. 17 Say then to us, what thinkest thou? is it lawful to give tax to (the) king or not?' 18 But Jesus having known their wickedness, said: 'Wherefore tempt ye me, [the] hypocrites? 19 Shew me (the) coin of the tax.' And they brought to him a stater. 20 And Jesus said to them: 'Whose is this image and these writings?' 21 They said to him: ' (The) king's are they.' Then he said to them: 'Give (the) king's (things) to (the) king, and give God's (things) to God.' 22 And having heard they wondered, and they left him, they went (away).

202 ΜΑΤΑ ΠΑΘΕΟΝ.

οίμα ήτε πευκόν σι ήτεςεγειλι οτορ ήτετομόπος ουρξοξ ομεόμον.

πη 25 Νεονον ι ουν ήνον δατοτεν πε. οτορ πιγοντ εταγοι αψεων οτορ πεζεον-

τεπ χροξ ηεεατ. Αψεα τεεσειλι ομεόμον.

26 Παρνις τον πιεεα μεε επεεα έμε. 27 ενμεδε ας εμεωοι ικροτ ας-

εων ήκεβκεγειλ. 28 δεν ταπαςτασις ουν αςκαεργειλι ηπιε δεν πιε. αεςις
gαρ ικροτ.

29 Δηρενω σε ήκεεκς πεξαγ πιοντ. ζε τετε-

ςερελι τετενςωυν απ ηγιγραφι ουτα ήξοε ήτε φτ. 30 δεν ταπαςτασις
gαρ καπατι ουτα καπα-

ςιτον. αλλα ανπιερ ηιφραντ ηιπαττελος ήτε φτ δεν τα.

31 Αοηε ταπαςτασις ζε ήτε πιρεγεωοττ. 

τηπετενςα μαφ δηε εταγοι πιοτεν εβολ εταυ ταε έρχω μεεο.

32 Ζε απικ πε φτ ταβραεε μεε εφπίκεακ

πελε φτ πικακι. φτ φαπκ επεγεωοττ απ

πε. αλλα φαπκ ετονδ πε.


should die, having no son, that his brother should take his wife, and raise up seed to his brother. Thus there were, then, seven brothers with us: and the first, having taken (a wife), died, and he had no seed, he left his wife to his brother; thus again the second, and the third, unto the seventh. And at (the) end of them all, died the woman also. In the resurrection, then, of whom is she to be wife among the seven? for they all took her.' But Jesus answered, he said to them: 'Ye err, ye know not the Scriptures, nor the power of God. Ye know not the resurrection of the dead, did ye not read that which was said to you by God, saying: "I am God of Abraham and God of Isaac and God of Jacob?" God is not (the God) of
ΚΑΤΑ ΥΑΤΕΟΝ.

33 Οτον έταυσωτελε ζε πικείνεινα ατεραφίρε
exen teqcbw.

ΕΝ.

34 Νιφαρίσεος ζε έταυσωτελε ζε αμεθε
prowt ἵππιαδαντικος ατεσωτή ετελε.

35 Οτον προσέπη πικεοτεί εβολ ἕχθτον εο-
pολεικος πε. ερεσιντ Ἰδιοβ.

36 Τε φρεστασδω ας τε ἵπηταν ετδε
tε πιπολος.

37 Ἡθος δε πεκαδ μαξ. ξε εκκελεπρε ποτε
πεκα

38 Τε τε ἰπητάτ ιπτολη ιπων. 39 οτον

39 Τε οτι ικελι. εκκελεπρε

40 οτι ταιεπολη

41 Ετασωτή ζε ετελε πικεφαρίσεος αμ-

42 Σε τε πετετεπετετ εροξ

43 Πεκαδ μαξον πικείνες. ζε πασ ουν Δανια

33 om. E4, added in margin. οτον G4, A4, C4, GHEJ1,3,LO: om. BGD1,2,DEFA,KMN. μαξ. A* tεqcbw] tεqfcbw, F1, G2, 34 κοντων υπιπα
dαντικος] written over erasure, and in margin, as if originally omitted, G2. ετελε.] ετελε, B, cf. vi. 2 έτ = ε: eteles, F1 but Gr. D

syr om &c. in' atrub. 35 ερεσιντ ... σω] om. H3: aq-

36 et δε\n
om. ετ. Τ. 37 Θεον δε πεκαδ μαξ] cf. Gr. NBL 33 &c: om. ΑΕ, D2,4, cf. Gr. D it (exq) vg syr om tηδ' αντ' 'ι ε: -πεκαδ, om. μαξ. B: πεκαδ πικείν, M, cf. Gr. D &c, EF &c, for ΙΗC; gloss of E1 has 'Greek has, Jesus.' εκελεπρε] εκελεπρε, pres. partic, E1, δεπεκα, A. πελα-

38 om. D2,3,4 F1, M.

τεκπαξ] πελε + εβολ δεπεκ &c., D2,3,4 F1, M.


40 Οτον ταιεπολη

41 Ετασωτή ζε ετελε πικεφαρίσεος αμ-

42 Σε τε πετετεπετετ εροξ ξε"πων πικερι πιων πε. πεκανον μαξ.

43 Πεκαδ μαξον πικείνεξ. ζε πασ ουν Δανια
the dead, but of the living.' And the multitudes indeed having heard, wondered at his teaching.

34 But the Pharisees having heard that he put the Sadducees to silence, gathered together. 35 And one of them being a lawyer, asked him, tempting him: '36 (The) teacher, what is the great commandment which is in the law?' 37 And he said to him: 'Thou shalt love the Lord thy God from all thy heart, and all thy soul, and all thy thoughts. This is the great and first commandment. 38 The second is like to this, Thou shalt love thy neighbour as thyself.

On these two commandments the law and the prophets were founded.' 39 The Pharisees having gathered together, Jesus asked them: '40 What think ye concerning Christ? of whom is he the (the) son?' They said to him: '(The) son of David.' 41 Jesus said to them: 'How then doth David in the Spirit...
κατὰ ιατρεῖον.

Δέν πηπτάς γιόντι ερότι ερότι ερωτί ερωτί ερωτήματος.

14 Χε πενέλευθενος Χε γεές Καταλαμβάνει Χε Τξω επεκκαθείς σαπεινής Τξω επεκκαθείς.

15 Ισχε οὖν ζατια γιόντι ερότι ερωτί ερωτήματος. Πως περιπερί πε.

46 Ουκ ἑνε γλι ὡς εἰσελθείς ἤπειρον παχ ἴπτώ
caxi. οὐκ ἑνε γλι ὡς ἔρντολες εἴγεν
tικὴν περιεύον εἴτεεεεεεε.

Ο.

(N) Ὁ ἦσαν ἅρμας πελε σπάνιοι πελες

ὲνθαντάς ἐξαχω ἐπεκ τοῖς ἕξεις ἐκεῖος. Χε παίς πελες

περιφερέσσεσ σὰς γεέςς γί χαεαρά ἐπε

ἐστινις.

3 Ὀδηγεῖς πιθέν Εὐτομάζωντος ποτέν. Αὐτὸτ

οὐκ ἀρετή ἐρωτή. Ἐπειρείς τῇ κατά ποτέ

gνῶσται.

Σεισμὸν τἄρ γνώσων ὁπό τοῖς σεῖρι γνώσων ἄρ.

'σειραστὶς ἐξ ἐπελάττειν εἰσερχόμενο ὁπο

κύτταρο τὰ ἐνεργείᾳ εἰς ἐρωτὴν ἄρ γνῶ

τῆς.

5 Νοτικάκοντι ἐν τίρον κατ᾽ αὐτοὺς γνώσων εἰρο ν

πάν ἐρωτή τῆς Εὐρώπης.
call him "my Lord," saying: "If then David call him "my Lord," how is he his son?" And no one could answer him a word, nor did any one venture to ask him (a question) from that day.

XXIII. Then Jesus spake to the multitudes and his disciples, saying: "The Lord said to my Lord: 'Sit thou on my right hand, until I put thine enemies below thy feet.' And if all things which they will say to you, do them, and keep them: but do not according to their works; for they say them, and they do them not. Yea, they bind heavy burdens and place them upon (the) shoulder of [the] men; but they (themselves) wish not to move them with their finger. But all their works they do that [the] men may see them: for they broaden their phylacteries.
6 Σε μερικοί μελετήθηκαν ουσίκα, σε κορμό οικονόμοι, πονηματικοί ερωτήματα. Επειδή οι πονηματικοί μελετήθηκαν ουσίκα, οικονόμοι, πονηματικοί ερωτήματα, τον πολιτικό και τον σχεδιασμό. Τέλος οι πολιτικοί ερωτήματα, τον πολιτικό και τον σχεδιασμό.

8 Ποιμένες πολλά πολλά ερωτήματα ερωτέων. Ποιμένες πολλά πολλά ερωτήματα ερωτέων έρωτευόμενοι με τη βοήθεια του παπά.

9 Ουσία πολλά πολλά ερωτήματα ερωτέων, οι οικονόμοι πολλά πολλά ερωτήματα ερωτέων. Οι οικονόμοι πολλά πολλά ερωτήματα ερωτέων, το εννοιολογικό ψυχαίνοντας με τη βοήθεια του παπά.

10 Οι οικονόμοι εκατέρω ισχία, οι οικονόμοι πολλά πολλά ερωτήματα ερωτέων, το εννοιολογικό ψυχαίνοντας με τη βοήθεια του παπά.

12 Είναι οι μελετήματα σεπαθειού ουσία, οι μελετήματα σεπαθειού σεπαθειού.
and they make (the) hems of their garments to be enlarged, and they love the first places in the feasts, and the first places on the seats in the synagogues, and the salutations in the market-places, that [the] men may call them “Rabbi.” But be not ye called “Rabbi:” for one is your teacher, and ye all are brothers. And call not (any) as father to you upon the earth: for one is your father, who is in the heavens. Nor call (any) scribe to you: for one is your scribe, Christ. But the great (one) who is among you shall be minister to you. And he who will exalt himself will be humiliated, and he who will humiliate himself...
ΚΑΤΑ ΨΑΘΕΟΝ.

ΟΔ.

14 ὢτοι δὲ πωτεν πισαδ τελε πιφαρισεος πιγολι. ηε τετευσεε ετμετοτρο ἵτε πιφοτι αἰπεοο ἵππρεωι.

Ἡστετεν γαρ τετευνην έδουπ αν. οταν πη εινην | τετευνω μὲλωωου αν ει εδουπ.

15 ὢτοι πωτεν πισαδ τελε πιφαρισεος πιγολι. ηε τετευκντ εφιοε τελε πεταυοτου εορετευσεοσ ἁοπροντληον. οτοφ. εδουπ ἁρφιαναλου τετευνη μέλωος ἵκωρε ἵππενα εεκαλ ερστεν.

16 ὢτοι πωτεν πισατευσιτ μελλενη πι ετξω μελωος. ηε φι ειναντρκ Ἰμπερφει. ελι πε. φι δε ειναντρκ μελωοτα τετ πιερφει. οτοφ εροφ.

17 Ἡικοχ οτοφ. μελλενη. πιε γαρ ετοι πιςαντ' μποτα γαλ πιερφει εττονο μελωοτα.

18 οτοφ. φι ειναντρκ μελωεπερμουταν. ελι πε. φι δε ειναντρκ μπιταλο ετξη μελωφ οτοφ εροφ.

εεπεφαι τετευσιτ, Α医务人员 γ Δτ φτ ηο ηο μον. -Τετευσεο, δος θό ηο 0. -Παληνιγμής -πη γαν, Α医务人员 γ Δτ φτ ηο ηο μον; ὤμ. ηο 1ο, φτ ηο 2ο, -Pi an, Γα μον. Κητομα: Ποτεγάν πη ογοτα, θο Κητο 0, γαν πη ογοτα more judgement, Δτο. Gloss of C1 has tr. of ver. 13 and 14; 'addition in the Arabic;' gloss of D1 has tr. and 14; 'Arabic and Greek;' gloss of E1 has 14; 'Greek, it is not Coptic;' gloss of E2 has tr. 14; 'Greek;' gloss of K has 14; 'in a copy this is inserted before the verse which is before it,' 'this' referring to the writing given in the margin. Obs. (1) Gr. Δ omits τας before οιδας, which may correspond to the Coptic omission of Π1, but the spelling is much confused: the singular Π1 may be due to this confusion. (2) ΛΗΠΙ is the equivalent for ΕΤΙΔ (οιδα), and both probably represent προφασα.
will be exalted. 14 And woe to you [the] scribes and [the] Pharisees, [the] hypocrites! because ye shut the kingdom of the heavens before [the] men: for ye come not in (yourselves), nor they who come, do you permit them to come in. 15 Woe to you scribes and Pharisees, hypocrites! because ye go round (the) sea, and that which is dry, to make a proselyte; and if he should be made, ye make him son of Geenna twofold (more) than yourselves. 16 Woe to you, [the] blind guides, who say, that he who will swear by the temple, it is nothing; but he who will swear by the gold of the temple, he is a debtor. 17 [The] fools and blind: for which is greater, the gold, or the temple which halloweth the gold? 18 And he who will swear by the altar, it is nothing; but he who will swear by the gift which is upon it, he is a debtor.
212 ΚΑΤΑ ΩΑΤΕΟΝ.

19 Νικον ους ἀπεστελλε. λαγ γαρ ετοι ἑημ专业化
πίταιο μιν πιελαπερφυμος εττονυ ἑπίταιο.

20 Φι ους εττωρκ ἀπελαπερφυμος αὐρωρκ
μελοφ ους εις εις νικην εττα ριξων.
21 ους Φι εττωρκ ἀπειερφεω αὐρωρκ μελοφ
εις Φι ετηον ἑσκήτης.
22 Ους Φι εττωρκ πτερ αὐρωρκ ἀπειερόπος
πτε Φι εις Φι εττελεσι ριξων.

23 Ους νωτεν μικας εις μιφαρικεος μιγοβι.
ες τετεντή διφεμεντ μιλασιπέοι εις
παλεις εις πιελεπεν. οτος δετετευχω
πις εττορας πτε μικολεος ικα ένπων
πις μικαι εις μικας τις. πα
νας μειαπα πτετενιτοτ μικερωμυν δε ρτε
tετευνεμεχατ ικα ένπων.

24 Χισατελειτε ἀπεστελλε. πι εττωρκ πτυμπλεεος
ους εττωεκ ἀπεπδελεουλ.

25 Ους νωτεν μικας εις μιφαρικεος μιγοβι.
ες τετεντονιο σαβολ μελαφοτ εις
τπαροψι.

26 Καθουν δε ἅμαενοτ λεος ργυλεε εις
σωσει.
27 Ους νωτεν μικας εις μιφαρικεος μιγοβι.

19. Νικος ους ἄπεστελλε. λαγ γαρ ετοι ἑημ专业化
πίταιο μιν πιελαπερφυμος εττονυ ἑπίταιο.

20. Φι ους εττωρκ ἀπελαπερφυμος αὐρωρκ
μελοφ ους εις εις νικην εττα ριξων.
21. ους Φι εττωρκ ἀπειερφεω αὐρωρκ μελοφ
εις Φι ετηον ἑσκήτης.
22. Ους Φι εττωρκ πτερ αὐρωρκ ἀπειερόπος
πτε Φι εις Φι εττελεσι ριξων.

23. Ους νωτεν μικας εις μιφαρικεος μιγοβι.
ες τετεντή διφεμεντ μιλασιπέοι εις
παλεις εις πιελεπεν. οτος δετετευχω
πις εττορας πτε μικολεος ικα ένπων
πις μικαι εις μικας τις. πα
νας μειαπα πτετενιτοτ μικερωμυ
δε ρτετευνεμεχατ ικα ένπων.

24. Χισατελειτε ἀπεστελλε. πι εττωρκ πτυμπλεεος
ους εττωεκ ἀπεπδελεουλ.

25. Ους νωτεν μικας εις μιφαρικεος μιγοβι.
ες τετεντονιο σαβολ μελαφοτ εις
τπαροψι.

26. Καθουν δε ἅμαενοτ λεος ργυλεε εις
σωσει.
27. Ους νωτεν μικας εις μιφαρικεος μιγοβι.
19 [The] fools and blind: for what is greater, the gift, or the altar which halloweth the gift? 20 He, then, who sweareth by the altar, swore by it, and everything which is upon it. 21 And he who sweareth by the temple, swore by it, and him who dwelleth in it. 22 And he who sweareth by (the) heaven, swore by the throne of God, and him who sitteth upon it. 23 Woe to you, scribes and Pharisees, hypocrites! Because ye give (the) tithe of the mint and the anise and the cummin, and ye left (out) the weighty things of the law—[the] judgement and [the] pity and [the] faith: these it was right that ye should do, and the others that ye should not leave (out). 24 [The] blind guides, who strain out the gnat, and swallow the camel. 25 Woe to you, scribes and Pharisees, hypocrites! Because ye cleanse outside of the cup and the platter, but inside of them (is) full of extortion and uncleanness. 26 [The] blind Pharisee, cleanse inside of the cup first, and the platter, that outside of them may be cleansed. 27 Woe to you, scribes and Pharisees, hypocrites! Ye are like to sepul-
κατὰ υατεθέων.

τετενοηνι πράπνευτατ ετωνι ηκοπια. σα-
κολ ηεεν ἅλλωντον σεοτωνε, ἐβολ επεσωτον.
σαδούν ἰε ἀλλωντον ὕκας πρηταεω-
ντε πεεε βύθεε πιβεν. 29. παρήτ ηοω-
τεν γωτεν.

σαδολ ηεεν ἀλλωτεν τετενωνρ ἐβολ
ἀπελεο ἄπιρμεε ἄπφραν πρανηενι.
σαδούν ἰε ἀλλωτεν ἀεε ἄλλετυοβι
πεε ανοζεε πιβεν.

29 οτοι πωτεν πιαδό πεεε πιφαριεος πιωβι.

κε τετενκοτ ἄπιρμεε ἄτε πιπροφατες
οτορ τετενκολσελ ἄπιβα ἄτε πιοεκι.

31 οτορ τετενκω ἁλεος. κε επανακ δεν
πίεοοτ ἄτε πεποϊτ παπαζωτι εποι

32 οτορ ἀλωτεν γωτεν ἱεκ παι ἄτε πε-
τεποϊτ ἐβολ.

33 Нιογι εεειει ἄτε πιαξω. νωσ τετεννα-
φωτ ἐβολ δεν τ Kay κιεες ἄτε τεεενα.

34 θελεφι ευηπε υποκ τιπαοτωρ γαρωτε
πγαπροφατες πεεε γαισαβετ ἁκάδ.

οτορ ερετενεδοτεν ἐβολ ἰβδητον.

οτορ ερετενεκι ερετενερεαστιττον κε-

27 τετενοη] χετετεν &c., AεΒ &c. σαδολ εεε]
om. οιτως, cf. Gr. Ν*; for rest cf. Gr. Ν=BC &c. ceotwne] γδ4
ΔΕ2 ΦJ3 ΚΛΜΝ: ceotwne, ΑC1 D1,2,3 E1 G H ΘO: ετ-
οτωοπ, partic., B Hunt 26. επεσωτο] ἐκσωωτ, D2,3FGJ5N
Hunt 26. εεε[ε] χεεεε, B M. Κ&C] K written over erasure,
Aο. 28 εεε] ΔΕ, A, mistake caused by division of verses, but
obs. B οιτ. δε below. τετενοη] χετετεν ἐβολ] γδ4ΔΕ2ΦΟJ3Κ
ήη] A B C D G2,4 Δ1 Ε2 Φ1,2 H1: K: ΚΗ, B* C* G* D1 Δ1 ε,2Μ* Ε
chres smeared with lime: outside of them, indeed, they appear beautiful, but inside of them (is) full of bones of dead (men) and all uncleanness. 23 Thus ye also, outside of you, indeed, ye appear before [the] men as righteous, but inside of you (is) full of hypocrisy and all iniquity. 29 Woe to you, scribes and Pharisees, hypocrites! Because ye build the sepulchres of the prophets, and ye garnish the caves of the righteous, 30 and ye say, that if we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. 31 So that ye bear witness against yourselves, that ye (are the) sons of them who slew the prophets. 32 And ye also, fill (ye) up the measure of your fathers. 33 [The] serpents, offspring of [the] vipers! How will ye be able to flee from the judgement of the Geenna? 34 Therefore lo, I will send to you prophets and wise scribes: and ye shall kill (some) of them;

F1* & - G2 H2 J3 L N O Hunt 26; gloss of G1 gives tr. which has the graves of the righteous.

30 ἐπαναχθ] older form,  […]
216

ΚΑΤΑ ΝΑΤΘΕΟΝ.

και προς των πετετευάτων οτοι ερετεπερτοθέεοιν ισων τεκνι δικε τακι εβακι.

35 Κατατέτισε έξεγε έεκνοτ ιξεμπογ πικέν ήκελει ετατήφον εκλογ εθαξεν πικάει.

εσεν πνεον ιτε αινα πνέεκια δι ισονογ ιξεμπογ πικαρικας πικρι πικαρικας. Φι ετατε
tεπεφοβικης οττε περφει πεε νιεναπερ


36 Εκεν ικονις νωτην. Ιε ερε απτ τητοτ ι εκεν τατηθεα.

37 ίπα ίπα ον ετοτερεθεν πνεποφθεκς. οτοε
tοικωμι εξεγε κα ετατωτοπον εαρος.

Ομελην ιςον αλοιευ εδοιετ πευκρη ιφριν
πολαμπτ ευλαμπωντ ινεκλης εδοιπ
δα περθερ. οτοε ιπεπευσμων. 33 αμ

38 ευναδιαςξω νωτην.
τωρ ιπητενπατ εροι
ικεδνινοτ ιατετενθας.

39 Ικονις νωτηεν. Ιε ιπετενπατ εροι
ικεδνινοτ ιατετενθας.

2 Εκνον ζε αερωτων πεκας νωτον. Ιε ιετεπερ-

tοια, Α.: ερετεπερς, fut. indic., B &c.; Gr. και (N* post
cι αυτ. πον; N* corr) ει αυτ. (ε om. και αυτ.) ματτηγ. (baec E* om.) επν και
σωμ. νεκαν: Δ ηλων om. ερετεπερβοικι ερετεπερβοικι,
ctg ητηοι KLN: ερετεπεθ, A B &c. ικεκνικει εβακι]
πνυρι πικαρικας] but Gr. N* &c. om. 36 ιε ερε ... 1] -αρε ... 1, Η Κ Λ, for δι cf.: Ο. G &c.: -θνος,
ΕξέκΝ Hunt 26: om. I, C, C1 F1: Ι θνος, O. 37 έτοτερεθι]
and ye shall crucify (them), scourging them in your synagogues, and ye shall persecute them from city to city: 35 that all righteous blood which was shed upon the earth may come upon you, from (the) blood of Abel the righteous, unto (the) blood of Zacharias (the) son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say to you, that all these things shall come upon this generation. 37 Jerusalem, Jerusalem, who killeth the prophets, and who stonest them who were sent to her! Many times I wished to gather thy sons as a bird gathereth in his brood under his wings, and ye wished not. 38 Lo, I will leave your house to you. 39 For I say to you, that ye shall not see me from now, until ye say, that blessed is he who cometh in (the) name of the Lord.'

XXIV. And Jesus having come out of the temple was walking (away); and his disciples came to him, shewing him the buildings of the temple. 2 But he answered, he
νάν εναὶ τὴνον. άλλην τὰς μετὰν πατεν. 

ἐν ἤποντα ὡμπὶ ἐσελ αἰν. 

έαρος ἡξεπερισθεντὸς κατὰ ἐπεφαντον εὐχώς ἐγειν. 

ἐν ἄλος παν. ἐν ἄρε παν ζωπὶ θνατ. ὡτὸν 

ἀν πε πνευματι ἐσε ἕκκινι πεῖν τὸν ἴτε πνευμα. 

"Οτὸν, ἀνεροτὼν ἡξείντης πεναχ πνωτ. ἐν ἄν 

ἐπερχασ ἵτε ὑπαίρεις ὡτὸν εὐτ. ὡτὸν ἐτεσερεῖ ὡτεντ. 

"Ερε ὡτεντῃ γαρ ὶ ἐκ παράν εὐχώς ἐγειν. 

ἐν ἀποκ πε πνὲτ. ὡτόν ἐτεσερεῖ ὡτεντῃ. 

"Επετεσετεὶς ἐν ἐγάπαστε χαὶ ἄλασιν ἐπερχαστος ἐν ἔντονωπι. 

ἐν ὡτὸν ἐπετεσετεὶς ἐν ἐγάπαστε χαὶ ἄλασιν ἐπερχαστος ἐν ἐγάπαστε χαὶ ἄλασιν ἐπετεσετεὶς ἐν ἐγάπαστε χαὶ ἄλασιν ἐπετεσετεὶς ἐν ἐγάπαστε χαὶ ἄλασιν ἐπετεσετεὶς ἐν ἐγάπαστε χαὶ ἄλασιν ἐπετεσετεὶς ἐν ἐγάπαστε χαὶ ἄλασιν.

Τοτε ἐτετ ὡτον εὐραὶ εὐρονεξ. ὡτόν ἐτετεῖπ ὡτον. ὡτόν ἐρετεπεσετεὶς ἐν ἐμοτ ἐκεῖσ ξαὶ ὡτεντῃ ἡξεπενοσ σιροτ εὐδε παραν.

Τοτε ἐρε ὡτεντῃ κατοτον ἔβολ. ὡτόν
said to them: ‘Ye see all these things: verily I say to you, that a stone shall not be left upon a stone here, (which) will not be pulled down.’

3 And (as he is) sitting upon the mountain of the Olives, his disciples came to him apart alone, saying: ‘Say to us, when these things shall be? and what is the sign of thy coming, and (the) end of this age?’ 4 And Jesus answered, he said to them: ‘Take heed, let it not (be) that one lead you astray. For many shall come in my name, saying, that I am Christ; and shall lead many astray. 5 And ye hearing of wars and rumours of war, take heed, be not troubled: for it is necessary that they happen; but (the) end is not yet. 6 For nation shall rise upon nation, and kingdom upon kingdom: and there shall be earthquakes and famines and deaths in different places. 7 But all these things are (the) beginning of the pangs. 8 Then shall they deliver you into tribulation, and they shall kill you: and ye shall become hated by all the nations because of my name. 9 Then shall many be deserted, and they shall

KATA ΥΔΑΘΕΟΝ.

ετετ ἡπότερνον οτόρ ενεμεστε ποτέρνον.


14 Οτόρ ετερισθι ἐπαλεταγγελιον πίτε ἐτετοτρο δην ἠκοτολεενι τηρε ετετε-μεερε ἐκπεθομος τιρν. τοτε ετεί ἡξε-τεκαν.

15 Εγισίν δε ἡπτετενπάτ επισω πίτε παλαιε. φι ετασθοχ εβολ διτεν δακιλ πεναπογε. εφορι εράτη δην πιελ εσοιδ. φι ετθω ελεερεκατ.

16 Τοτε πι ετθι δην ἡτοδεα μαροτφωτ εχεκ νιτων. 17 οτόρ φι ετθι ειξεκ πιε-νεφωρ οἰπενερεχει επεκτ εελ πι ετθιν πετιν.

18 Οτόρ φι ετθι δην τκοι οἰπενερεχεικοτε εφαλον εελ πενβοκ.

19 Οτοι δε πιιν ετελεδοκι πεκε πι ετθ κα δην πιεγον ετελεεεατ.

20 Τωβ δε γινα ἡπειφτελ πετενφωτ γισμι δην τθρω οτεε δην πολαθατον. |

21 Ερε ομευτι ταρ προξεγε γισμι δην πικον ετελεεατ. οἰπετοον γισμι ἡπετριοτ

11 οτόρ οτ, om. Δ2* homeost. οτόρος, Α. εσρο-λελμη, Α*.
deliver (up) one another, and they shall hate one another. 11 And many false prophets shall rise, and shall lead many astray. 12 And because of (the) abundance of [the] iniquity (the) love of many shall be weighed down. 13 But he who will hold on until the end (lit. out), this (one) will be saved. 14 And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations; then shall come the end. 15 And if ye see the abomination of (the) desert, which he said by Daniel the prophet, standing in the holy place—he who readeth, let him understand—then they who are in Judea, let them flee upon the mountains: 17 and he who is upon (the) housetop, make him not come down to take away the things which are in his house: 18 and he who is in (the) field, make him not return back to take away his garment. 19 But woe to them who are with child, and them who give suck in those days! 20 And pray that your flight may not be in (the) winter, nor on (the) sabbath. 21 For there (shall) be great tribulation in that time: there was not like it from (the) beginning of
κατα Ξωτέωνι

...καὶ ποιμένων. οὐδὲ ἥπερ ὅμων ὄν.

...οὖν καὶ πρεσβύτεροι εὐχελάτοι ἐρχόμενοι ἐν ἤπατηνάποδες ἀν πε ὄνεσαρχος πιθήνει. Ἐδέσσε ἰσχύτῳ ἔλε έρχόμεν εὐχελατο ἐρχόμενοι.

...τὸτε ἀρέσκα ὃτις ὄμον. ἔλεί ἤπος ἐτόπ. ἐπερτέντοτον.

...εὐτετωθὼν τι άπεξαν ζυγὸς καὶ ἐπανπροφύτης ζυγοὶ. οὔτε ἐν Τράποις ἐτέλεις ἐκατοντα. ἐπερτέντοτον ἦσσε ἰσχύσσε ἰπάκεστώπ. ἑκάτον ἡ ἡμέρα ἐπερτέντοπον ἦσσε ἰσχύσσε.

...ἐὐτετωθὼν οὖν ἁγιάννως ὄμον. ἔλείς καὶ ἐοῖς ἐπαραβ. ἐπατη τίταλο ψηλαίνων ἐπερτέντοτον.

...οὔτε τὸ ἐφράττε τις ἐπιστεφάρρης εὐαγλ. εὐολ. σκεβάζεται. οὔτε ἔλεις ἐφράττε τις ἐκάλος εὐαγλ. ἐρεισμῶν ἐπερτέντοτον εὐεργέτης.

...κατσώρτας καὶ ἑκάνενος πῖς ἐξερόων εὐχελατον. τὸν ἐφάρμον ἐφαρμόσσε ἐφαρμόσσεν ἐτέλεις.
the world until now, nor shall there be again. 22 And except that those days became few no flesh would have been saved: but because of the chosen those days shall become few. 23 Then if one should say to you that, lo, Christ is here, or he is there, believe them not. 24 For false Christs shall rise, and false prophets, and they shall shew (lit. give) great signs and wonders: so that, if it were possible, even my chosen might be led astray. 25 Behold, I said to you before. 26 If, then, they should say to you that, lo, he is in (the) desert, go not forth: lo, he is in the chambers, believe them not. 27 For as the lightning which cometh forth in the east, and manifesteth itself in the west, this is as (the) coming of (the) Son of (the) man. 28 The place in which the carcasse is, the eagles assemble thither. 29 But immediately after the tribulation of those days, (the) sun shall be darkened, and...
κατὰ ψαθεόν.

ἵππευτὴ ἐπεχωτωμιν. οὕτως πιστὸν εὐερεῖ ἐπεσκῆ ἐβολὴ ἦν τὸ ἡμ. οὕτως πιστῦλ ἐπεχεί. 

ἢ τοτε ἐπεχωτὶ ἐβολὴ ἀκρι πιστῶμι ἦτε πιστὶ ἐφρασμεὶ ἦν τὸ ἡμ. οὕτως τοτε ἐπεχείρη ἐπεχωτὶ ἐπεχισμὶ τῷ ἡμ. ὅτε πιστὰ.

Ὁτὲ ἐπεχείρη ἐφρασμεὶ εἰκὸνον ἐξεν πιστὶ ἦτε τὸ ἡμ. ἐπεχωτὶ ἐπεχισμὶ ἦτε πιστῶ ὁ ἑως.

31 Οὕτως ἐγεταυτοῦ ἐπεχαττελὸς πεῖρα ὀτὸ ἐπεσκὴ ἔκαλπτο τὸ ἡμ. ἐπεξετιν ἐβολὴ ἦν πιστῶμι. ἐκεῖν ἀπρίχον ἐπιφονοὶ ἐκ ἀπρίχον. 32 ἐβολὴ ἦν ἡμ. ἐκ τὸ ἀπεκτε ἀριεῖλε εἰς παραβόλακ.

Εὐαν ἂν ἦτε πεσχαλ ἐπον ὅτε ὅτε πεσχαλ ἤτα ἔβολ ἐπεχετελεὶ ἐκ ἐμεν ἐφρασμεὶ.

33 Πάλιν ἤ καταὶ ἡμ. ἐκεῖν ἐπεχετελεὶ ἐν ἐκ τῷ ἀπεκτε ἀριεῖλε ἐκ ἐμεν ἐπεχετελεὶ.

34 Λέειν ἡμ. ἐκεῖν ἐκεῖν ἡμ. ἐκεῖν ἐπεχετελεὶ ἐκ ἐκ τῷ ἀπεκτε ἀριεῖλε ἐκ ἐμεν ἐπεχετελεὶ. 35 ἡμ. ἐπεχωτὶ ὀτὲ ἐπεχωτὶ εἰκὸνον ἐπεχωτὶ εἰκὸνον ἐπεχωτὶ εἰκὸνον ἐπεχωτὶ εἰκὸνον.

OV.


Τρ. of J< has γυναικις 'the sun shall be dark,' and gloss Τά ἐντὸν ὁμοσ τῷ ἔκεμν 'and the moon shall not give,' and gloss ἐντὸν ὁμοσ 'a copy has, the moon shall not shine;' γυναικις ἐντὸν ὁμοσ 'shall fall to lower, i.e. the lowest,' and gloss ἐντὸν ὁμοσ 'a copy has, shall fall one after the other.' Ἁσσα ἔνθα τάξιν φαγέων...
the moon shall not give his light, and the stars shall fall down from (the) heaven, and the powers of the heavens shall be shaken. 30 Then shall appear the sign of (the) Son of (the) man in (the) heaven: and then all the tribes of (the) earth shall wail, and they shall see (the) Son of (the) man coming upon the clouds of (the) heaven with power and great glory. 31 And he shall send his angels with a great trumpet, and they shall gather his chosen from the four winds, from one end (lit. their ends) of the heavens unto the other (lit. their ends). 32 From the fig-tree learn the parable: if now her branches are tender, and her leaves unloose, ye know that the summer approacheth; 33 thus ye also, if ye should see all these things, know that it approacheth at the doors. 34 Verily I say to you, that this generation shall not pass away, until all these things be accomplished. 35 (The) heaven and the earth will pass away, but my words shall not pass away. 36 Concerning that day and
Πιέζω γλί έμει ερωτ. οταε πιάττελος πτε πιθνον εβνλ εφιωτ ἠελκατας. 37 ὢφραν ταρ ἰπιεροον πτε πνε ναιρην πεηπαζμι δεν τπαρονςη πλακρη αεφρωμι. 38 ὢφραν ταρ επαλεγον δεν πιεροον εταξανσ ἑπικατακλυσμον. ενοτελε οτορ ετεω ην ἐντικισμι οτορ εντικισμι. ἵπ ην πιεροον ετα

πνε μεν επομενος γατει ατεπικατακλυσμον οτορ πτεσηλ οτον πιδεν.

Ναιρην πεηπαζμι δεν πκιν πλακρη αεφρωμι.

37 ἰτοτ οταε δεν τκοι. οταε εεελθη οτορ

οταε εεεκας. 41 σποντ οτηνοτ δεν οτεπι.

οτι εεελθη οτορ οτι εεεκας.

38 ρωις ουπ. ζε τετεποων αλ ζε ερε πεηπεο ηνο οτορ δεν αεγοον. 42 φαι ζε

απιελε εροο. ζε επαρ επιεκι εμει ζε αρε

πνοιν ηνο οτορ δεν αεγοον. παπαρρως εν αιπα

πε ηπα ιπεκατελεξαης ειτιηεκμι.

42 θαινα ζωτεο γωπι εεεεκατηητωτ. ζε

δεν ηποοτ ιετεποων αμμοσ αλ ιερε

πλακρη αεφρωμι ηνο ιπιτοε.


has the Coptic has, and took away; the Greek has,
the hour no one knoweth, nor the angels of the heavens, except (the) Father alone. [37] For as the days of Noe, thus will it be in (the) coming of (the) Son of (the) man. [38] For as they were in the days which were before the flood; eating and drinking, taking wives and taking husbands, until the day in which Noe went into the ark, [39] and they knew not until the flood came, and took away every one: thus will it be in (the) coming of (the) Son of (the) man. [40] Then two being in (the) field; one shall be taken away, and one shall be left. [41] Two women grinding in a mill; one shall be taken away, and one shall be left. [42] Watch then: because ye know not in what day your Lord shall come. [43] But this know, that if the owner-of-a-house had known in what hour the robber is coming to him, he would have watched, that he should not permit him to take his house. [44] Therefore be ye also prepared, because in the hour which ye know not the Son of man is coming. [45] Who then is the faithful servant and wise, whom his Lord will set over

ΚΑΤΑ ΙΑΣΘΕΝΗ.

βάλκ ε κ ή τοτοῦρε πωσοτ ἰεπ πανού ἵτνις.

46 Ιουι πατή τετιτιώσκετε. ευσιν αὐτῖν

47 Αλεινι ΤΧΩ ΧΕΛΟΣ ΠΑΤΕΝ. ΧΕ ΠΑΙΧΑΣ ΕΡΩΝ

εν παλεηθα τηρη.

48 Ευσιν αὐτῖνπανού τετιτιώσκετε τετελεστὶ ἰεπ περὶντῃ. ΧΕ ΠΑΛΕ ΠΑΝΘΕΚ.

49 ΟΤΟΓ

ἐτετερήσκε τοίοιτι επεκχψιην ἰεπίδιον ἰτετόθηνε ὅσον ἰτεσι.

50 Εκει τετοπο πανού τετελεστὶ ἰεπ περὶ

εροῦτ ετετερήσκουσαν ἀσαθ ρν ἰεπ τοῦτον ετετερήσωσαν ΧΕΛΟΣ ἀπ. ἰον ἰτοτομ ἐτετερήσωσαν ΧΕΛΟΣ ἀπ. ἰον ἰτοτομ ἰεπ τεχσκη.

ΟΤΟΓ εφεξωπ ἰτετοῖο πελε πνουδ. πιελα.

ετε φριειν πανούι ΧΕΛΟΣ πελε πεσβερτερ ἰτε πιναχαν.

ΟΛ.

ΝΟ ἰον "Τοτε σοι ἰτεπετατοτρο ἰτε πυκνοὶ

λεητ ἰαπαραιενος. ΧΟ ΋ΤΑΣΙ ἰποτελεη

πας ανι εβολ ερεπ πιπατελευετ.

2 Ηεοντον ε μεν ροαυ κοντον πελε ε ἰκαλη.

3 πισοχ γαρ εταςι ἰποτελεηπας ἰποτελε

νερ πεμευων. 4 πικαβετ ε μενελε

῾Ηδρι ίεπ ποτελεοι πελε ποτελεηπας.

5 Ἐτακωςκ ἰεπ ἰποπατατελευετ Ἧραιηνε τη-

πτοτουρε πυσοτ >πυσοτ πτοτουρε, Δ.2οΔ.1ΕΦ.1.2

ΘΟ Ηυντ 18 iv; ὀβσ. Δ.2ο ΠΘΕ, cf.? Σρ. την τρόπην. 47 ΚΝΑ-


ΒΨΚ] Α° &c. τετελεστη] cf. Ηρ. ΝοΒΔΛ &c. &παν] ΚΝΗΡΙΗ ίεπ down in, Κο.Ν. ΨΚ] cf. Ηρ. ΝοΒ6, 33. &c.: +ΚΙ, Δ1ο.234, cf. Ηρ. ΑΛ; gloss of Ε1 has ἰρεμεν ἐν Μεμίει. 1 Πρεθεν, Αίρεν

"Greek has,
his servants, to give to them their food in (the) time of giving it? 46Blessed is that servant, if his Lord should come and find him doing thus. 47Verily I say to you, that he will set him over all which he hath. 48If that wicked servant should say in his heart: "My Lord will delay;" 49and he begin to beat his fellow servants, and eat and drink with the drunken: 50the Lord of that servant shall come in the day which he expects not, and in the hour which he knows not, 51and he shall cut him asunder, and he shall set his portion with the hypocrites, the place in which will be (the) weeping and (the) gnashing of the teeth.  

'XXV. Then the kingdom of the heavens is like to ten virgins, who took their lamps, they came forth to meet the bridegroom. 2And there were five foolish among them, and five wise. 3For the foolish having taken their lamps took not away oil with them: 4but the wise took away oil in their vessels with their lamps. 5Now the bridegroom
ροις οτοις εντικότ. ἦτα τφαξι ζε ἡπι-
εκφραζ οἰστήρας γυμν ἤ οὐδεμον γυμν. ζε ις πι-
ναπατατελ. ἐπὶ θνητὸν Ἀλεξάνδρον εβολ
εφασ.
7 Τοτε αττωνσιν πικναπατενος τυρων ετ-
ττετετουτ οτογ άτσύλσελ ποντασινας.
8 Πεκέ πικοξ ζε ἀπισαβετ. ζε έρι ρον εβολ
δην πετέννες. άλλον πεπλάσκες πα-
βεπο.
9 Ατροτων ζε πικνισαβετ ετξω λεεος. ζε
π μποτε | ἄτεργυτεμεραβτεν πελβωτεν.
μάγε πωτεν καλλον έα π η ετφ εβολ
οτογ γυμν πωτεν.
10 Ετατε μποι σε ζε άποτωπιν άκο πικν-
πατατελ. οτογ η ετσεβτωτ ατγε
πωτεν πελαγ εδοτη επιρον. οτογ άτ-
μασετε Ἵμπρο.
11 Ενδει σε στι πικνεσσεχ Επικαρενος ετξω
λεεος. ζε πεποτε πεποτε λοτων παν.
12 άθος ζε άτεροτων πεπαρ. ζε λεενήν έξω
λεεος πωτεν. ζε έμοτων λεεοτεν άπ.
13 Ροις οτι ζε τετεροτων σι άπιερον
οτε τούτον.

ΟΕ.

14 Υφρήν ταρ ποτρωνει επισάδε παχ επιγελ-
εισ αγρεντι επεγεβίσκ. οτο γάφ Ἱπετ-

οτογ] ὁμ. Κ. ΠΚΟΤ] Δα.1 Β.2,3 Δ.Ε.1: εντικότ. Β & ε.
6 δφαξι] lit. (the) division; gloss of E1 has the Greek
has, and at the middle:' om. Δε, Φ2, ξεικπιατατελ] cf.
Gr. Ν F C* D L &c.: ομ. Δ1* J1: + Ακι he came, Aο Δ1.2,3 Αο.Ε2* F1.2
Η.2 J1.2: Αι comes, L Hunt t8, for the addition cf. Gr. C3 &c. it;
obv. Ephrας iδον ἧλθεν ὁ πυφιος. ΤΕΕΝΠΟΤ, Α*; ΤΕΕΝΠΟΤ,
Αο: τρ. of J1 Τυν και ἄριστος 'rise and go forth,' and gloss
having delayed, they all slumbered and they slept. 6 But midnight having come, there was a cry: "Lo, the bridegroom! Rise, come forth to meet him." 7 Then all those virgins rose and they trimmed their lamps. 8 And the foolish said to the wise: "Give to us of your oil, otherwise your lamps will be quenched." 9 But the wise answered, saying: "(Not so), lest haply it should not suffice for us and you: go ye rather to them who sell, and buy for yourselves." 10 And having gone that they might buy, the bridegroom came; and they who were prepared went with him into the marriage feast: and the door was shut. 11 And at last came (the) rest of the virgins, saying: "Our Lord, our Lord, open to us." 12 But he answered, he said: "Verily I say to you, that I know you not." 13 Watch then, because ye know not the day, nor the hour.


ἐπταχ ἐτοτοῦ. Ὁ ὁ τοῖς άθίνωσῳ. ὁ τοῖς τοὺς κενταρίᾳ ἢ τοῖς τοὺς σύντομον. ἢ τοῖς τοὺς κενταρίᾳ πῶς τοὺς πάντων. αὐτῶν κατὰ τῆς ἡμεροῦ. ὡς ἄγγελον ἐπιστεύει.

Ἀγγέλῳ πάντων ὧν ἤχεθαι ἵπποι ἵππωσωρ. Ἀρχηγῶν ἢτομούν ὧν ἄγγελον κείμενον.

Παρθῆν ὁν φύτε κατάχθη ἵππωσω χαῖ. Ὁν ἀρχήγων κατάχθηνε ἄγγελον ἀρχηγοῖν ποτικάρι. ὧν ἄγγελον ἢτομούν ὧν ἄγγελον κατάχθηνε.

Ὑποπεπταχμένος ὑπὸς ἔσχον ὧν ἤχεθαι ἵππωσωρ. Ἀγγέλῳ παρὰ Ἴππωσω χαῖ. ὧν ἄγγελον ἢτομούν.

Ὡς ἦλθεν ὧν ἤχεθαι ἵππωσωρ. Ἀγγέλῳ παρὰ Ἴππωσω χαῖ. ὧν ἄγγελον ἢτομούν ὧν ἄγγελον κατάχθηνε πάλιν ἀρχήγων παρὰ ἵππωσωρ ἀρχήγων παρὰ Ἴππωσω χαῖ.

Ὡς ἦλθεν ὧν ἤχεθαι ἵππωσωρ ὧν ἄγγελον κατάχθηνε πάλιν ἀρχήγων παρὰ Ἴππωσωρ ἀρχήγων παρὰ Ἴππωσω χαῖ.

Ὡς ἦλθεν ὧν ἤχεθαι ἵππωσωρ ὧν ἄγγελον κατάχθηνε πάλιν ἀρχήγων παρὰ Ἴππωσωρ ἀρχήγων παρὰ Ἴππωσωρ ἀρχήγων παρὰ Ἴππωσωρ.

Ὡς ἦλθεν ὧν ἤχεθαι ἵππωσωρ ὧν ἄγγελον κατάχθηνε πάλιν ἀρχήγων παρὰ Ἴππωσωρ ἀρχήγων παρὰ Ἴππωσωρ ἀρχήγων παρὰ Ἴππωσωρ.

Ὡς ἦλθεν ὧν ἤχεθαι ἵππωσωρ ὧν ἄγγελον κατάχθηνε πάλιν ἀρχήγων παρὰ Ἴππωσωρ ἀρχήγων παρὰ Ἴππωσωρ ἀρχήγων παρὰ Ἴππωσωρ.
To one indeed he gave five talents, and to one he gave two, and to another he gave one; each according to his power; and he went to (the) foreign (land). And he who received the five talents went, he worked with them, and got other five. Thus again he who received the two got other two. But he who received the one, having gone, dug the (lit. an) earth, and hid (the) silver of his Lord. Now after a long time came the Lord of those servants, and reckoned with them. And he who received the five talents came, he brought other five talents, saying: "My Lord, thou gavest to me five talents: lo, I got other five talents." And his Lord said to him: "Well, [the] good and faithful servant, since thou wast faithful in few things, I shall set thee over great things: go into (the) joy of thy Lord." And he who received the two talents came, he said: "My Lord, two talents it is which thou gavest to me: lo, I got other two." And his Lord said to him:
κοτζι εἰς ἡν ἑξεχεῖν ἐπανπρῆν. ἐσπερεν πακ ἑπονιν ἐφρασί πτε νεκοῦ.

24 Ἀχι ζε γνύῃ πνεφή ἐταφη ἁνηχμησαὶ

νεξασι. ξε παὸς ηεμειπ ἐροκ ἔε ηοοκ ὀτριμει ἐφπαζίτ. εκωσθε οἴνι ἐτεμενεκσατι

οτον εκπνιτ, ἑδοτι οἴνι ἐτεμενεκκορά

εβολ. 26 οτον λεργότ λιζε ποι δίξυπ

ἀπεκχνησαῦρ δεπ νικαρί. ις φι ἐτεφωκ

πτοτ.

26 Ἀχεροτν πνεφεποτ ενεκλι. ξε πισκε ἐτροτ

οτον ἱπεπε. ιςε κεελι ξε γλιωςκέ οἴνι

ἐτεμεπισατι. οτον γλιεωστε ἑδοτι οἴνι

ἐτεμεπικορά εβολ. 27 παςινας οτα πακ

νε ἐς ἐπάγατ ετοτόν πιπταναζίτικοι.

οτον ἀπολ διμπαν παικεί οἴνι ἐτεφων

πελλα τεμεις.

28 Ἀλιονι οτα ἁνηχμησαῦρ πτοτόν οἴνι

ἐκνηπ οἴνι πνεφή πνεχμησαἰ. 29 ὄντον γαρ πιδεκ

ἐτε | οταν ἤταξ ἐτετ ὑαρ οτον, ερεντον

ἐργότον ερος.

φι ζε ἐτεκτεπον ἤταξ φι ἐτεκτοτον ἐτε-

ολα πτοτόν.

30 οτον πι πτήλατ ἑπωκ ετεκτεπον ἡτην ἑπι-

---

[Notes and corrections on the page are discussed in detail, indicating corrections and the context of the script.]
"Well, [the] good and faithful servant, since thou wast faithful in few things, I shall set thee over great things: go into (the) joy of thy Lord." 24 And he also who received the (one) talent came, he said: "My Lord, I knew thee, that thou (art) a hard man, reaping that which thou sowedst not, and gathering in that which thou scatteredst not: 25 and I feared, I went, I hid thy talent in the earth: lo, (here is) that which is thine from me." 26 His Lord answered, he said: "[The] wicked and slothful servant, if thou knowest that I reap that which I sowed not, and gather in that which I scattered not; 27 was it not right then for thee to deliver my silver to the bankers, and if I should come I should have received that which is mine with its increase? 28 Take away then the talent from this (one), and give it to him of the ten talents. 29 For to every one who hath shall be given, and it shall be exceeding to him: but he who hath not, that which he hath shall be taken away from him. 30 And cast that
Χάκι ετσαβολ. πλες ετε φρίλι παύμπι ἀποθηκή νέες πασερτέρ ὑπε. μίναξγι.

ΟΥ.

236

Εἰς τὸν ἲόνα, ἱκεοπηρπί ἱφρωκόν ἤπειρον πλες ἰεναττελος ὁλρον πελεάη.

Τοτέ εἰκεγελείς γίζεν περιποκό ὑπε. πευτο. 32 οὐρος ετεεωσντ ἄγραφ ἰπιενον ὁλρον.

Οὐρος εἰκεφορχόν εβόλ ἰποτερνόν. ἱφρώτ ἰπελεάενεσων εὐαγφωρχ ἰπεσων εβόλ ἵπεν πιβαελμη. 33 οὐρος πεσων ἐμα εἰκε-
κατα φενονειναεν πιβαελμη ὑπε. σατεφ-

34 Τοτε εἰκεγοκο ἰκεποτρο ἰκα ετσατεφονειναεν

35 Λιγκο ναρ οὐρος ἰτετεπελελελοι. οὑι

36 Εὐβιλνυ οὐρος ἰτετεποβατ. πλες οὐρος ἰτετεπεκαπαίνη. παϊξη ἵπεν πιστεκο

37 Τοτε ετεεωτω ναχ ἰκεπιφελλοι ετςω

ποστ. ξε πεπον εταπατ εροκ ἰναπ σετ

ποστερ] A* Bb ft F1: ΠΙ, Αε. &c. 31 εἰκουν ἄε] om. ἄε, Ν, Gr. al omisso άε. \underline{ἀττελοι} cf. Gr. ΝΒΔΛΠΤ &c.: +

ἐγοιτάκ holy, Αο C2 ft .2 L J3 L, cf. Gr. ΑΓΔΠ &c. θροτ] om. J3. \underline{εἰκεγελείς} \underline{εἰκεγελείς}, pret., J3. εἰ-

κειν] Α1, ΔΦρ. περιποκό] ΠΙ &c., D1.2.3 Δ2 LMN. 32 οὐ-

eτεεωττ...

ΑΒΓν.ΔΕΦΓΗΘΚΝ: εἰκς &c., J3, cf. Gr. A &c.: ετεεωττ...

Τοτε εἰκεμενοκο, C2 D2.3.4 L
unprofitable servant to the outer darkness, the place in which
will be (the) weeping and (the) gnashing of the teeth."

31 But if (the) Son of (the) man should come in his glory,
and all his angels with him, then he shall sit upon (the)
throne of his glory: 32 and they shall gather before him all the
nations: and he shall separate them one from another, as
the shepherd who separateth the sheep from the goats: 33 and
the sheep indeed he shall set on his right hand, but the goats
on his left hand. 34 Then (the) king shall say to them who are
on his right hand: "Come to me, ye (lit. they) who are blessed
of my Father, inherit the kingdom which is prepared for you
from (the) foundation of the world: 35 for I hungered, and
ye fed me: I thirsted, and ye gave me to drink: I was a
stranger, and ye received me to you: 36 I was naked, and
ye covered me: I was sick, and ye visited me: I was in
the prison, and ye came unto me." 37 Then shall the
righteous answer him, saying: "Our Lord, when saw we
thee hungry, and we fed thee? or thirsty, and we gave
ΚΑΤΑ ΙΩΑΤΕΟΝ.

Δισκοκ. 38 ΕΕ ΗΤΑΝ ΕΡΟΚ ΗΝΕΑΤ ΕΚΟΙ ΗΓΕΕΕΕΕΕ ΟΤΟΡ ἈΝΥΟΝΚ ΕΡΟΝ. ΕΕ ΚΑΙΝΗ ΟΤΟΡ ΑΝΓΟΒ. 39 ΕΕ ΑΤΑΝΑΤ ΕΡΟΚ ΗΝΕΑΤ ΕΚΥΨΙΝΙ. ΕΕ ΕΚΧΗ ΔΕΝ ΠΙΣΤΕΚΟ ΟΤΟΡ ΑΠΙ ΣΑΡΟΚ.

40 ΟΤΟΡ, ΈΣΕΕΡΟΤΩ ΗΞΕΠΙΟΤΡΟ ΊΣΕΧΟΣ ΝΘΟΥ. ΕΕ ΛΕΛΙΝ ΗΞΩ ΦΕΕΟΣ ΝΘΟΥ. ΕΕ ΕΦΟΣΟΝ ΑΤΕΤΕΝΑΙΤΟΤ ΗΝΟΤΑΙ ΗΝΑΙΚΟΤΖΗ ΝΙΣΚΗΟΤ ΚΤΗΝ. ΑΠΟΚ ΠΕΤΑΡΕΤΕΝΑΙΤΟΤ ΝΗΙ.

41 ΤΟΤΕ ΊΣΕΧΟΣ ΝΗΙΡΙΟΥ ΕΤΣΑΓΕΡΧΑΣΙ. ΕΕ ΜΑΛΙΝΕ ΝΘΟΥ ΕΒΟΛ ΓΑΡΟΙ. ΝΙ ΕΤΣΑΓΟΤΡ. ΕΠΙΧΡΙΜΕ ΝΕΝΕΡ, ΦΙ ΕΤΣΕΒΤΩΤ ΥΩΣΙΔΙΟΛΟΣ ΠΕΛΕ ΠΕΖΑΓΓΕΛΟΣ.

42 ΔΙΣΚΟ ΓΑΡ ΟΤΟΡ ΑΓΓΕΤΕΝΤΕΕΕΕΕΟΙ. ΑΝΘΙ ΟΤΟΡ ΑΓΓΕΤΕΝΤΣΟΙ. 43 ΝΑΙΟΙ ΗΓΕΕΕΕΕ ΟΤΟΡ ΑΓΓΕΤΕΝΤΩΝΤΙ ΕΡΩΤΕΝ. ΝΑΙΚΗ ΟΤΟΡ ΑΓΓΕΤΕΝΤΟΒ. ΠΑΙΣΨΙΝΙ ΟΤΟΡ ΑΓΓΕΤΕΝΣΧΕΝ ΠΑΙΣΨΙΝΙ. ΝΑΙΧΗ ΔΕΝ ΠΙΣΤΕΚΟ ΑΓΓΕΤΕΝΤ ΓΑΡΟΙ.

43 ΤΟΤΕ ΈΣΕΕΡΟΤΩ ΝΘΟΥ ΈΣΕΧΩ ΦΕΕΟΣ. ΕΕ ΝΕΠΟΤΕ ΑΤΑΝΑΤ ΕΡΟΚ ΝΕΠΑΤ ΕΚΡΟΚΕΡ ΕΙ ΕΚΟΙ ΕΙ ΕΚΟΙ ΗΓΕΕΕΕΕΕ ΕΙ ΕΚΑΙΝΗ ΕΙ ΕΚΥΨΙΝΙ ΕΙ ΕΚΧΗ ΔΕΝ ΠΙΣΤΕΚΟ. ΟΤΟΡ ΑΓΓΕΤΕΝΣΧΕΝ ΤΚ.

44 ΤΟΤΕ ΈΣΕΕΡΟΤΩ ΝΘΟΥ ΈΣΕΧΩ ΦΕΕΟΣ. ΕΕ ΛΕΛΙΝ

---

38, 39 ΕΕ & Ε., ΟΗΣ. ΓΡ. Ν* ΑΛ & ΕΝ. ΑΔΙΟΠΕΡΩΝ Α*. ΕΕ ΚΑΙΝΗ]  
38, 39 but Gr. D καλ γυμνός: om. ΟΤΟΡ, B. > ΙΕΕΚΑΗΑΙ ΙΕΣΤΑΝΝΑΤ  
40 ΕΕ ΕΣΕΕΡΟΤΩ  
40... ΈΣΕΧΟΣ] ΑΒΣ, ΓΗΚ, ΚΛΝ: ΈΣΕΕΡΟΤΩ... ΈΣΕΧΩ  
41 ΦΕΕΟΣ shall answer, saying, D, A, Δ, Ε, Μ: έΣΕ Κ&... έΣΕ &.  
41... ΝΘΟΥ shall answer, saying to them, Γ, D, F, E: ΏΕΡΟΤΩ...  
42 ΕΚ& & ΕΝ. answered, saying, O: Δ& &... Δ& & ΝΘΟΥ, F*  
42... & ΕΝ. The two futures of the text correspond to the common Δ&... & which are used to translate the Greek participle followed by the indicative; and differences of orthography may cause the variations.  
43 ΑΦ* Μ ΒΙΕ ΡΑΚΗ.  
44 ΑΓΓΕΤΕΝΣΧΕΝ ΤΚ.  
45... ΝΘΟΥ & ΕΝ.  
45... ΝΗΙ.
thee to drink? 38 or when saw we thee a stranger, and we received thee to us? or naked, and we covered thee? 39 or when saw we thee sick, or being in the prison, and we came unto thee?” 40 And the king shall answer, he shall say to them: “Verily I say to you, that inasmuch as ye did them to one of these least—my brothers, to me ye did them.” 41 Then he shall say to the wicked, who are on his left hand: “Go from me, [the] cursed, to the eternal fire which is prepared for the devil and his angels. 42 For I hungered, and ye fed me not: I thirsted, and ye gave me not to drink: 43 I was a stranger, and ye received me not to usi or naked, and ye covered me not: I was sick, and ye visited me not: I was in the prison, ye came not unto me.” 44 Then they shall also answer, saying: “Our Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or being in the prison, and we ministered not to thee?” 45 Then he shall


ΚΑΤΑ ΥΛΕΘΩΝ.

†χω μεσος πωτεν. η εφοσον μεπετεπαιτον αιτον ηοται ηπαικοτξι. ουδε ανοι μεπετεπαιτον πνι.

48 Οταυ γεγεθε νωοι πισεαν ετακολασις ηνεερ. πιεεκε Δε ετωπε ηνεερ.

Ο6.

Οταυ αγομπι εται ινε ηεκ παιςαε ενρον εβολ πεμαν πνευμαοντις. 2 ηε τετεπελει ενε ηεεπεα κεηον η ηπαικα πα-

gαμπι. οταυ παινρι ηεμφεειε σεπανιηε ενροταευ.

3 Τοτε ατσωοην πικεμπαρξιερετε πεμε πι-


tραχετερος ηετε πιλαος εσοντ εταινη

tραι παρμερετε πι εμελημονη ερον ηε καιαφά. 4 οταυ ατεροτσοπεν ηηα πιε-


πεειονε ηιες δεπ οτρον οταυ πιεηθο-


ΕΣ 6 Ινε ηε εηχη δεπ ηηκδια δεπ πνι πιεεκαη


πικακερτη. 7 Αηη εαρον πιεοτασειε ερε-


ομον ομεοκι πηοκην πηοτν επαηε πηο-


εναν. οταυ ασχοηη ρηρην ηεη ηεηαε εηρε-


ετανατ δε πικεπιελεηηνηε ατηηρεηερε

etαυ μεσος. ηε παιτακο ου πε. 9 ηνεον


answer them, saying: "Verily I say to you, that inasmuch as ye did them not to one of these least, neither to me did ye them." 46 And these shall go to eternal punishment; but the righteous to eternal life.'

XXVI. And it came to pass (that) Jesus having finished all these words, said to his disciples: 2 Ye know that after two more days the Passover will be, and (the) Son of (the) man will be delivered to be crucified. 3 Then the chief priests and the elders of the people assembled into the court of the chief priest whom they call 'Caiaphas;' 4 and they took counsel that they might lay hold on Jesus with subtilty, and kill him. 5 They were saying: 'Let us not do it in (the) feast, that there shall not be a tumult among the people.' 6 Now Jesus being in Bethany, in (the) house of Simon the leper, 7 a woman came to him, having a vessel of ointment, of great price, and she poured it upon his head, sitting at meat. 8 But the disciples having seen, murmured, saying: 'What is this waste? 9 For it was possible to sell this for much,
ΚΑΤΑ ΙΟΛΕΘΩΝ.

ἀψελα τερ πε ἐτ ἄφαι εβολ ἂν ὀτεθῇ ὅρα τορ ἐνθίτον ἰνιγκίν.

10 Ἐθαγείμι δέ ἰχέμεν πεκαρ πνωτ. Ἰε ἐθεδεων τετεθομαδίνι εἰς τρίτος ὅπως ἐπιλεψεν πετασάζην ἑροί.

11 ἰνιγκίν τρας σεπελεωτέν ἰχνον πιθέν ἀνόκ ἀν ἰχνον πιθέν. 12 Ἀργίον τρας ἰχέμεν ἰᾶνδικοῖον ἐξέν παγσώσῃ ἐπι-

13 κινκόστ.

14 Τοτε ταυτά παγ ἰχέμεν εβολ δέν πιθ. ἂν εὑρίσκοντ' ἑροτ ἴο ἰοβάς πικάτριτος ἄπαν πιαρχιερετο. 15 πεκαρ πνωτ. Ἰε Ἰε ὀπτετεππαθήνι πνί ὀτορ ἀνόκ δώ ἱτα-

τήν ἵτεν ἵθον.

16 Ὁνωτ. Ἰε ἰασελλαντές πεκαρ ἐτ παγ ἰᾶν 

17 Ἰοτ. 18 ὅτι ὀτορ ἰχνον ἰασελλαντά

18 παξκωτ ἰέα ποτερηκία ἑις ἱταθήνι πνωτ.

ΟΗ.

17 Ἰοτά δέ δέν πιεροὸν ἰγοιτ ἀτε πιατ-

κώλ ἄν ἄν ἰγκ ἰγκεπελκλεκτίς στῶ ἰῶσ.

18 Ἰοτά δέ πεκαρ πνωτ. Ἰε ζελάζε 

19 ἰασελλακ ἐξ ἰασελλαντές πνωτ. ὅτορ αὐκο


11 ΤΑΙΓΩ, ἈΘΙΖ. ὀγ. ΝΙΓΗΚΙ] Ἀς, ὀγ. ΓΗΙΖ, ΚΛΜΝ, cf. Gr. Νι-

and to give them to the poor.' 10 But Jesus having known (it), said to them: 'Wherefore trouble ye the woman? a good work she did to me. 11 For the poor are with you always, but I am not with you always. 12 For this (woman) cast this ointment upon my body for my burying. 13 Verily I say to you, that where this gospel will be preached in the whole world, that also which this woman did shall be spoken of for a memorial to her.' 14 Then went one of the twelve, whom they call 'Judas (the) Iscariot,' to the chief priests, 15 he said to them: 'What will ye give me, and I myself will deliver him to you?' And they settled with him to give him thirty (pieces) of silver. 16 And from that time he was seeking for an opportunity that he might deliver him to them.

17 Now on the first day of (the) unleavened (bread) his disciples came to Jesus, saying: 'Where didst thou wish (us) to prepare the Passover for thee, to eat it?' 18 And he said to them: 'Go to this city to such a man, and say

...
κατὰ Ιωάθεον.

παχ. ΧΕ πΕΧΕ ΠΡΕΙΤΣΧΙΩ. ΧΕ Α ΠΑΣΗΝ ΑΓ-
ΓΩΝΤ. ΑΝΑΠΡΩΝ ΠΑΠΑΣΧΑ ΑΦΙΩΣΚ ΠΕΛ
ΠΑΣΕΛΛΕΝΤΗΣ.

19 ὁμὲν ἄποροι πάροιννελλεντικες εἰρηνικοὶ ετα ἱκ
χος πως. ὁμὲν ἄτοσιν ἔτασιν παπασχα.

20 ἄτα ρωξί ζε χυπή παγροτεβ πεσον πικ
πασελλεντις.

21 ὁμὲν ἐτούσε ΠΕΧΑΞ ΠΤΟΣ. ΧΕ ΑΕΙΝΗ ἼΧΩ
ἀρισ. πωτει. | ΧΕ ΟΤΑΙ ΕΒΟΛ ΘΕΝ ΘΝΠΟΥΣ
ΠΕΘΑΝΤΗ. 22 ὁμὲν ἐρε ποιγντ ΠΕΟΚ
ΠΕΘΑΣ.

Αἀργάτης πάγοντας φοραὶ ἱεροιοπως. ΧΕ ΑΕΙΝ
ἄποκ πε πας. 23 ὁμὲν ἐκ ἀκροπορω πεχας.
ΧΕ ΦΙ ΚΤΑΙΣΕΝ ΤΕΡΧΙΧ ΠΕΙΝΗΙ ΘΕΝ ΠΙΚΙΝΑΣ.
ΦΙ ΠΕΘΑΝΤΗ.

24 ΠΕΞΙΡΙ ἘΝ ἘΠΡΩΪΕΙ ΠΟΛΕΙΣ ΠΑΧ ΚΑΤΑ ΦΡΗ
ΕΤΣΘΟΤΕ ΕΟΒΗΤΓ. ΟΤΟΙ ΕΚ ΕΠΙΡΩΛΕΙ
ΦΙ ΚΕΤΟΧΑΤΙ ΕΠΑΩΡΙ ἘΠΡΩΪΕΙ ΕΒΟΛ ΓΗ-
ΤΟΤΓ. ΠΑΝΕΣ ΠΑΧ ΠΕ ΕΠΙΟΛΕΔΕΙΣΡ ΠΙΡΩΛΕΙ
ΕΤΕΜΕΛΕΤ.

25 Ἀκροπορω παχ πάγοντας φι επανπαντις
ὀτον πεχας. ΧΕ ΑΕΙΝΙ ΑΠΟΚ ΠΕ ΡΑΒΒΙ.
ΠΕΧΑΣ ΠΑΧ. ΧΕ ΠΕΟΚ ΠΕΤΑΧΧΟΣ.

ΟΘ.

ΕΔ ὁμὲν ἐτούσε ζε ΑΙΟΠΙ ΠΟΤΩΙΚ ΠΕΧΙΝΣ. ὁμὲν ἐτ-

Append notes: [ΦΕΕΙΝ, B; ΠΑΕΕΙΝ, G1. ΠΡΙΛΕΙ] ΡΛΕΙ, C1*Ε-
ΝΚ; E1 has gloss 'it is reported that he was Joseph al Rámy, but some com-
mmentators said Simon the Cyrenian.' ΠΕΧΕ] om. C1* homeot. ΑΠΑ-
ΣΟΥΝ ΑΓΓΩΝΤ] om. A 1ο, ΒΑΣΙΟ*ΕΘ3ΜΟ. ΑΙΝΑ] ἈΝΝΑ,
1st plur., G2; cf. Gr. D κνε. ΠΟΤΗΡΩ. ΠΑΠΑΣΧΑ] ΠΙ &C., Π. ΠΑ-
ΠΩΛΕΝΤΗΣ] om. ΠΑ ΜΥ, D2.3.4 Θ. 19 ἘΤΑΙΚΟΣ ΧΟΣ] ἘΤ-
ΠΑΚΛΟΣ ΠΣΩΤΟΣ ΠΕΧΕΙΗΣ which Jesus said to them, M; cf. Gr. for
'to them.' ΑΤΟΣΙΝ ἘΙΘΙΝΙΑΤΕΝΙ, D1.2.ΕΘ3.Μ. 20 ΠΑΓ-
ΡΟΤΕΒ] ΝΑΣΒΚ1, D1.Ε1.ΓΚ ΠΑΓΡΩΤΕΒ, Γ*ΟΗΔ2.3.ΑΓΕ4ΔΗΕΘ3.
ΜΝΟ: ΠΑΓΡΩΤΕΒ, πλεφιφ., Γ* ΑΓΡΩΤΕΒ, πρετ., Κ2*Α; L;
to him, that the Teacher said: "My time approached; I am to keep my Passover at thy house with my disciples." 19 And the disciples did as Jesus said to them; and they prepared the Passover. 20 Now evening having come, he was sitting at meat with the twelve disciples; 21 and (as they are) eating, he said to them: 'Verily I say to you, that one of you will deliver me (up).' 22 And their heart being greatly grieved, they began, each of them, (to say): 'Is it I, my Lord?' 23 And he answered, he said: 'He who dipped his hand with me in the dish, this (one) will deliver me (up).' 24 (The) Son of (the) man indeed will go, according as it is written concerning him: but woe to the man by whom (the) Son of (the) man will be delivered (up)! it were good for him (if) that man had not been born.' 25 Judas, who was to deliver him (up), answered him and said: 'Is it I, Rabbi?' He said to him: 'Thou saidst.' 26 And (as they are) eating, Jesus took bread, and

\[
\text{ἀνεποτέθη, Acc:} + \text{πε, } D_{1.2.3} \Delta E_{2} \Phi \Theta \text{. } \text{περιπερικεφαλάζων } \text{etc.} \]
cf. Gr. NAL &c. 21 \text{περιπερικεφαλάζων } \text{πε, } D_{1.2}: \text{περιπερικεφαλάζων }, J. 22 \text{ερπ} \text{παρε, imperf., } HKN. \text{αρπε, } \text{παρε, } E_{2}: \text{αρπε, sing., } M. \text{περιπερικεφαλάζων} \ldots \text{περιπερικεφαλάζων} \] cf.? Gr. DM &c. 21 \text{περιπερικεφαλάζων } \text{A}_{1.2} \text{ε-} \text{GHL:} + \text{εξωκοσμοῦσαν, } \text{ομ. } \text{αεριφί, } \text{cf. Gr. D &c. } \text{εκκοσμοῦσαν} \text{ή, } N \Omega . \text{πακτός, } \Delta F_{2} \Theta K N O, \text{cf. Gr. 23 } \text{αρπεροω} \text{εταχθείς &c., } \text{BM, cf. Gr. } \text{εταχθείς} \text{but Gr. } D_{1} \text{pres.: -σπ, } A^{\ast}. \text{τεχνοχίας &c.} \] for order cf. Gr. D. \text{δεινον} \text{οι 'on' or 'in,' } N \Delta \Theta M N O. \text{περιπερικεφαλάζων. } \text{περιπερικεφαλάζων. } \text{ομ. } \text{εκκοσμοῦσαν, } N B_{0} D_{1.2} J_{3} M. 24 \text{παρεπραγματεύεται} \text{cf. Gr. NABCL: } \text{οτοκαρποί, } \text{παρεπραγματεύεται, } D_{1.2} E M: \text{ομ. } \text{παραγματεύεται, } D_{1.2} M. \text{ονομαζόμενος, } \text{εκκοσμοῦσαν, pres. partic., } E_{2}. \text{οιτής, } G. \text{ετοιμασθείς} \] \text{οτ} \text{written over erasure, } A^{\ast}. \text{εκκοσμοῦσαν} 2^{\circ} \text{ομ. } F_{1}. \text{εισότερον } \text{πε, } A^{\ast}. \text{παπακουσκόπου, } \text{οεκκοσμοῦσαν, imperf., } B^{\ast} \text{ος } G. \text{εκκοσμοῦσαν} \text{καθαρεύεται, } B_{0} D_{1.2.3.4}. 22 \text{αρπεροω} \text{ομ. } D_{1.2} \Delta E_{2} \text{ε-} \text{Θ Ω, cf. Gr. } \text{παρεπραγματεύεται} \text{ομ. } \Gamma D_{1.2} \Delta E_{2} \text{Θ Ω, cf. Gr. } \text{οτοκαρποί} \text{ομ. } D_{1.2} \Delta E_{2} \text{Θ Ω. } \text{παραγματεύεται, } F_{1}. 28 \text{τουκτικός} \text{cf. Gr. N B C D L &c. } \text{οτοκαρποί, } \text{εταχθείς} \text{etc.} \] cf. Gr.
ΚΑΤΑ ΟΣΤΕΟΝ.

αὐςειδον ερόο αὐθαυμ ώνοο εταφθιον ἕπεμελοντος πεθαν. ξε βί οὐνελ. φατ γαρ πε πασμελα.

27 Ουκ εταφθι ἀπαθοτ ουκ εταφθεῖον ἅγιον ἢνθικι νιωτον εκειν οὐκοσ. ξε βί οὐν εβολ ἔγιν φατ τηροτ. 28 φατ γαρ πε πασμελα ἑτ ταἰενκι ἠλεπι ετοπαφονε ἐβολ εκειν οὐσιν. ἑπισιχα ποτοβι νιωτον εβολ.

29 τˣʷ ᾧν οὐκοσ ποτεν. ξε επακω ἵκαντνον εβολ ἔγιν ποταρ ἑτ ταἰεν ἀκαλολι. ᾧκ περον ήττη δοταν διαλαπον ποτεν ἔγιν οἴκετον ἑτε παητ.

ρς 30 Ουκ εταφθεῖον αὐτ εβολ ειπτων ἱτε πικωτ.

31 Τοτε πεκε ἵκ νιωτον. ξε ήσιετν τηροτ τε- τεμερσκαπαλιζεοε ήϊρκι ήζετ ἐκειν παλιξωρι.

32 καὶοτ τζε ενειπν απερδζοτ εκειν πιελε- ειςωτ. ουκ εταχωρ εβολ πικεπιεκων ἱτε πιοντι. 33 ήμεπεις οριτωτ ἑτ ἠπα- εροπιν ερωτεν ετταλιζε.

34 ἄμεροντον ᾧν πικεπερτος πεκαν πακ. ξε ἵκε- σεπερσκαπαλιζεοε τηροτ ήϊρκι ήζετηκ αποκ ἐκειν παλιξωριζεοε.
having blessed it, he brake it; and having given it to his disciples, he said: 'Take, eat; for this is my body.'

And having taken a cup, and having given thanks, he gave it to them, saying: 'Take, drink of this, all; for this is my blood of the new testament, which will be shed for many, for (the) forgiveness of their sins to them.

But I say to you: that I shall not drink henceforth of (the) fruit of this vine, until that day when I should drink it with you in the kingdom of my Father.'

And having blessed, they came out to the mountain of the Olives. Then said Jesus to them: 'All ye will be offended in me this night: it is written, that I shall smite the shepherd, and the sheep of the flock shall be scattered. But after my rising I will go before you to Galilee.'

But Peter answered, he said to him: 'If all will be offended in thee, I, however, shall not be offended.'

And Jesus said to him: 'Verily I say to thee, in this night, before the cock crow, thou wilt deny me three times.'
κατὰ ιωάθεον.

35 Πεξε ρετρος ἰε παρ. ἱε καὶ αἰσθανθοὶ
ὅταλεν πελακ ἡπαξολκ εὐολ. παίρηθ
ἰε πατῶν ἱελλος πηεἰκελελεντικς τιροτ.

36 Τοτε ἢὶ πελαλοτ ετεργετ ετεργατ ἑρο τε
τεεκελελιν αὐτο αἰεχαη εἰπεκελελεντικς ἰε
τεειεν ἢπαλεηα γατγε πη γαῖίπαι πητα-
τωβε.

37 Οὐτο τη ἀειλ ρετρος πελακ πελε πνυρὶ ἵ
πηεβεεςς. οὐτο ἀερηπτς περεξὰς
ἡη πελε εἰρεύλας ἢη.

38 Τοτε πηεαῃ πνοτ. ἵε ταυτηξι ηεηκη πρὴ
εὐεορή εφεος. οὐ ἢπαιεη οὐτο ῥων ἰε
πελε. Οὐτο εταγεηει ετηκ ηποκτηξι
αἱειτη εχεν περη ηετωβη οὐτο εὐκω
ἱελλος.

39 Χε παὶξη. ἰγξε οὐτο ὧξολε ἱαρη παἰαφοτ
ςεντ. πληπ ἢπφηπ ετεργηη κηοκ ἰη. ἅλα
تخلεπτ ετεργατ πηοκ.

40 Οὐτο εταξι ἵα πηεεκελελεντικς ἰαξελετοτ εὐ
ηκοτ οὐτο πηεαῃ μπετρος. ἵε παίρηθ
ἰπετενυξελελελολ ηρως πελεη ἤποτ-
κοτ.

41 Ρως οὐτο οὐτο τωβε ἵια ἠπετενυξελελολ
εἴδον εἰπαξελλος. Πιππηα ηεη εἰρεοτς
ἡταργ ἤτασελης κε.
times." And Peter said to him: 'Even if it should come about that I die with thee, I shall not deny thee.' And thus were saying all the other disciples.

Then he came with them to a field called 'Gethsemani,' and he said to his disciples: 'Sit here, until I go yonder and pray.' And he took away Peter with him, and (the) two sons of Zebedee, and he began to be grieved and to be dismayed. Then he said to them: 'My soul is grieved unto (the) death: abide here, and watch with me.' And having gone forward a little, he threw himself upon his face, praying, and saying: 'My Father, if it is possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.' And having come to his disciples, he found them sleeping, and he said to Peter: 'Thus, could ye not watch with me for an hour?' Watch then, and pray, that ye come not into temptation: the spirit indeed is ready, (but)
II.

ΕΕ 47 Ουςγ εταφασαιν και ιονδαι ουαι εβολ αημ
πικ αηι πελε ομινιοτ ηλεκου. πελε γαπεκεπ
πελε γαπουδον εβολ γα σαρυσετες πελε
πιπεσατερος ητε | πιλας.

Φι σε εαπακατηιν αετ ποτενιν πιοντ
εκμ ηελεος. σε ϕι εϕιαη έοιφι ερσι
ηεον πε. αλεκοι ηηελεοη. 49 ουςγ σατοτη
αηι κα ιηε πεανη παη. σε χερε ραββι
ουςγ αετ έοιφι ερσι.

Ιηηε σε πεανη παη. σε ιαεφιη. ϕι ετακι
the flesh is weak.' 42 Again he went, he prayed (the) second time, saying: 'My Father, if it is possible that this cup should (not) pass from me except I drink it, let thy will be done.' 43 And he came again to his disciples, he found them sleeping, for their eyes were heavy. 44 And he left them again, he went, he prayed the third time, saying this same word again. 45 Then he came to his disciples, he said to them: 'Sleep then, and rest yourselves: behold, the hour approached, and (the) Son of (the) man will be delivered into (the) hands of [the] sinners. 46 Rise, let us go; lo, he who will deliver me (up) approached.'

47 And he having spoken, lo, Judas, one of the twelve, came with a great multitude, with swords and staves, from the chief priests and the elders of the people. 48 Now he who was to deliver him (up) gave to them a sign, saying: 'He whose mouth I will kiss is he, lay hold on him.' 49 And immediately he came to Jesus, he said to him: 'Hail, Rabbi;' and he kissed his mouth. 50 And Jesus said to him: 'My friend, (do) that concerning which thou camest.' Then
KATA ΥΑΤΕΟΝ.

εὐθὺς. τοτε εὐεργὴς εὐεργ. ἐστὶν ἄνα

ἐμοὶ ἔμμον. 51 Οὐορ ἱεραι ἐβολὴ σὲν ἐν τῇ ἐξη ἔστὶν ἄμεσον τερικὴ ἐβολὴ αὐθεντεῖλε. οὐορ ἀνείπου ἢσα φῶς ἦν ἄμαρχης. ἐβολὴ περιελαῖον ἣτομαλλ ἐβολὴ.

52 Τοτε πεθε ἵνα ὁσι παρ. ἐκεῖσας τὸν ῥεῖκον ἔνεσσα. οἴον κατ' ἐνενεκτήσκης σενα
tακωτ ῥεῖκον. 53 ἐκ αἰκενὶ ἐκει ἐτεοιοτ ἐγχολεῖ εἰς ἡλιας ἐκαλωτ. οὐορ ἐτεοι
tὸρ ἂν ὁτο εἰκ ἡλειων ἡπτελοσ ἵνα ἵππων ἵππον.

54 Πως οὐν ἕτε ἐγχραφὴ χωκ ἐβολὴ. ἥ παρὶκ
tετσύει ἐγχραφωμ. 55 σὲν ἕτομον ἐτεε
tελεῖλεν πεθε ἵνα ἀπειλε. ἴτα ἔταρταπ ἐβολὴ ἀφρικὺ ἐρετεπνοὺν ἢσα ὁσοὶ πελὲ εἰς
tανθὴν πελὲ ἐκαλυβοτ ἔμμον ἔμμονι.

ὑπο παρεεκεῖτε ἔκεκεῖτο ἵνα σὲν πιερφέ
tεὺς ὁσορ ἐπετειαλλεῖν ἔμμονι. 56 οἱ ὕπε
tίπτης ἱερὸς ἐγχραπ. ἥπνα ἕτομτῇ ἐβολὴ ἔχε
tεγραφὴ ἕτε πιπροφεῖς.

57 Πως ὁσον ἄνα ἑτρήσκες τῇ ἔρχα

Ἀλφ. ἀλφωτ. 

Τοτε πιπροφεῖς τῇ ἔρχα ἑτρήσκες τῇ ἔρχα σὲν ἑπερφη
tεὐς ὁσορ ἐπετειαλλεῖν ἔμμονι. 56 οἱ ὕπε
tίπτης ἱερὸς ἐγχραπ. ἥπνα ἕτομτῇ ἐβολὴ ἔχε
tεγραφὴ ἕτε πιπροφεῖς.

57 Πως ὁσον ἄνα ἑτρήσκες τῇ ἔρχα ἑτρήσκες τῇ ἔρχα σὲν ἑπερφη
tεὐς ὁσορ ἐπετειαλλεῖν ἔμμονι. 56 οἱ ὕπε
tίπτης ἱερὸς ἐγχραπ. ἥπνα ἕτομτῇ ἐβολὴ ἔχε
tεγραφὴ ἕτε πιπροφεῖς.

58 Ἅπειρο ἐκ ἀναλλοιωτίς λόγῳ ἀνεπι ἐκα
tα ἐκατακωτ ἔρος ἐ掺

πιπεῖς ἕτε πιπροφεῖς.
putting forth their hands upon Jesus they laid hold on him. 51 And lo, one of them who were with Jesus, stretched out his hand, he drew his sword, and struck at (the) servant of the high priest, he cut off his right ear. 52 Then said Jesus therefore (οὖν) to him: 'Put up again the sword into its place: for all who took sword will perish by (the) sword. 53 Or thoughtest thou, that it is possible for me to pray to my Father, and he would cause more than twelve legions of angels to come to me hither, now? 54 How then would the Scripture be fulfilled, that thus it must be?' 55 In that hour Jesus said to the multitudes: 'Came ye out as coming after a robber with swords and staves to lay hold on me? Was I not sitting daily in the temple to teach, and ye laid not hold on me?' 56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples left him, they fled. 57 And they laid hold on Jesus, they brought him to Caiaphas the chief priest, (to) the place whither the scribes and the elders of
κατά υπάθεον.

88 Πετρος το παρθενό τής παραδοτής εις παραγωγάς εις

παρθέρινες.

Ους εταγώς παρ εν της παραγωγής περί

παραδιπτής επειτε επίσωκ.

ΠΑ.

89 Παραγωγάς παρελαγίη τής παραδιπτής εις

παρασκευής ἡν παραδοτής ἡν εις ἑαυτήν παραδοτής.

80 Παραγωγάς ἡν παραδοτής εις

παρασκευής τής παραδοτής.

81 Παραγωγάς τής παραδοτής παραγωγάς παραδοτής

καὶ παραγωγάς παραδοτής καὶ παραδοτής τής παραδοτής

παραγωγάς παραδοτής.

82 Παραγωγάς τής παραδοτής παραγωγάς παραδοτής

καὶ παραγωγάς παραδοτής παραγωγάς παραδοτής

παραγωγάς παραδοτής.

83 Παραγωγάς τής παραδοτής παραγωγάς παραδοτής

καὶ παραγωγάς παραδοτής παραγωγάς παραδοτής

παραγωγάς παραδοτής.

84 Παραγωγάς τής παραδοτής παραγωγάς παραδοτής

καὶ παραγωγάς παραδοτής παραγωγάς παραδοτής

παραγωγάς παραδοτής.

85 Παραγωγάς τής παραδοτής παραγωγάς παραδοτής

καὶ παραγωγάς παραδοτής παραγωγάς παραδοτής

παραγωγάς παραδοτής.

86 Παραγωγάς τής παραδοτής παραγωγάς παραδοτής

καὶ παραγωγάς παραδοτής παραγωγάς παραδοτής

παραγωγάς παραδοτής.

87 Παραγωγάς τής παραδοτής παραγωγάς παραδοτής

καὶ παραγωγάς παραδοτής παραγωγάς παραδοτής

παραγωγάς παραδοτής.

88 Παραγωγάς τής παραδοτής παραγωγάς παραδοτής

καὶ παραγωγάς παραδοτής παραγωγάς παραδοτής

παραγωγάς παραδοτής.
the people were assembling. But Peter was walking after him afar off, unto the court of the chief priest, and having gone in, was sitting with the officers to see the end. Now the chief priests and the whole council were seeking for false witness against Jesus, that they might kill him; and they found not, many false witnesses having come. But at last two came, saying: 'This (man) said that it is possible for me to pull down the temple of God, and to build it in three days.' And the chief priest arose, he said to him: 'Answerest thou nothing as to what these bear witness against thee?' But Jesus was holding his peace. And the chief priest said to him: 'I adjure thee by (the) living God, that thou say to us, that thou art Christ, (the) Son of (the) living God.' Jesus said to him: 'Thou saidst: nevertheless I say to you, that henceforth ye shall see (the) Son of (the) man sitting at (the) right hand of [the] power, and coming upon the clouds of (the) heaven.' Then the chief priest rent his garments, saying: 'He blas-
Τοτε ανερρητοὶ περὶ μὴ ναίπρωι μὴ ἔχουσαμεν. διὸν οὖν ἐπετευκρίνη εἴρηκα. ηὲ οὖν ἐπετευκρίνη εἴρηκα. ηὲ οὖν ἐπετευκρίνη εἴρηκα. ηὲ οὖν ἐπετευκρίνη εἴρηκα. ηὲ οὖν ἐπετευκρίνη εἴρηκα. 

Πετρος δὲ παραγεμείς σαβόλ πε δέν Ταπλινος οτορ, δι' ἀρος πάντως ἕκαστος εἴρηκα. 

Παλιν οὐκ ἐκβρκεῖν εἴρηκα. οὐκ ἐπετευκρίνη οὐκ ἐπετευκρίνη. 

Τοτε ανερρητοὶ περὶ γλώσσας αὐτῶι ἐπετευκρίνην ἔχειν τοῖς ἐπετευκρίνην ποσονοτ. 

ἐταπλινος ἔκβρκεῖν ἐπετευκρίνην ποσονοτ εἴσιν ἐπετευκρίνην. 

Τοτε ανερρητοὶ περὶ γλώσσας αὐτῶι ἐπετευκρίνην ποσονοτ.
phemed; we have not further need of witness: lo, now ye heard the blasphemy: *what then think ye?* And they answered, they said: 'He is worthy of (the) death.' *Then they spat in his face, and struck him, and beat him,* *saying: 'Prophecy to us, Christ, who beat thee?'* *Now Peter was sitting outside in the court: and a maidservant came to him, saying: 'Thou also wast with Jesus the Galilaean.'* *But he was denying before them all, saying: 'I know not what thou saidst.'* *And he having come to the porch another (woman) saw him, and said to them who were there: 'He also was with Jesus of Nazareth (lit. the Nazorees).'* *Again he denied with an oath: 'I know not this man.'* *And after another little (time) they who stood (by) came, they said to Peter: 'Truly thou also (art) one of them; for thy speech manifesteth thee.'*
κατὰ ιατρείαν.

ἐωρκ. ἔμ χωνίν αὐτοποίητος εὐτορ κα-

tοτή αὐτολεκτικὴ ἐμοῦ.

75 ὁ ἄρτος, ἀν πέτρον ἐρφεὶς ἰἱπικάκη ἐτᾶ λὺς ἡ

καὶ ηὐξητε ἀὐτολεκτικὴ ἐμοῦ ἁπαξολότε ἐνοὶ ἰἱπικ. ὁ ἄρτος ἐταφή

ἐνοὶ αὐτεῖς δὲν οὐραίοι εὐφαίματι.

(ΠΒ.)

75 ἔτα τοῦτ ὑπὲ αὐτοποίησι τῆρον

ἰξεπιαρξηρεῖτες πεἰς πιπερσκαττήρος ὅτε

πιλαὸς ἐκ ἱκ εὐκατε πικεςθάνει. 2 ὁ ὁτος

εταφομοῦ ἀνοὸλ αὐτῆι κεπιλατος πι-

ὔτεμεμων.

Τὸτε ἐτάφητ ἰξειοτᾶςς ὑπὸ εὐταφικῷ ἃ

αὐτερκάτακρινιν θεοὶ. εταφομοῦς ἑνη ἄτασεο πῦλα ὅγωτ ἐκ πιπερσκαττήρος ἐκεῖ

ἐνοὶ ήμος. ἀν πιπερσκαττήρος ἐνοὶ

ἀνθρωποὶ. ἐκ ἱτ ἑποκομοὶ ἱμελ. ἡμῶτ ἃν πεκρωτ. 4 ὁ ὁτος, αὐ-

τορόβρεπ ὅγωτ ἐνοὶς ἐπερφεῖ αὐς ἀν ηὐκ

ἀνοξεῖς.

6 ἰξεπιαρξηρεῖτες ἃν ἐταφοὶ ὅγωτ πεκρωτ.

ἀν ὑπὲ αὐτῆι εὐκορβωποὶ. ἃν τῆι

ἡμῶτ ἑποκομοὶ ηὐ.

7 ἐταφομοῦς αὐτὴ ἱφυμ εὐτορ ὅγωτος

ἐωρκ] ὁμ. ε, ἰ家都知道. 76 χωνίν] ABCηFοFοL: πιττ &c,  

C1 &c. >iatesipwaeis σπ. B. ὁτος ... ἐμοῦτ] ομ. K.  

75 ὁ δὲ καὶ [ποτ nick the Lord, K. 5; obs. Gr. CοL &c. have ὁ ὁμοῦ. ᾿ΧΩΡ]  


A enormously has ΧΗ over erasure, and ἐκ written above. ΧΟΠ]  

ὁμ. Θ, me, Κ. 5. A erased one letter after ηὐ of ἰατρείας. ἐγιάματι] ομ.  

ἐκ, θέ*; ἐγιάματι, BGD Ε2 ΗΘΟ ΜΝ Ο.  

1 αὐτοποι] om. ὁτ, H; cf. i κ. D &c. ἐταφομοῦς. ὁμ.  

αὐτοποι] +Tε, F1. >iatesipwaeis ς τῆρον, M; obs. sahshw  

om. τῆρον. πιπερσκαττήρος] πιπερσκαττήρος, B. ἰτε-
began to curse and to swear: 'I know not this man.' And immediately a cock crew. 75 And Peter remembered the word which Jesus said to him: 'Before a cock crow thou wilt deny me three times.' And having come out he wept a bitter weeping.

XXVII. Now morning having come, all the chief priests and the elders of the people took counsel against Jesus, so that they might kill him. 2 And having bound him, they took him away, they delivered him to Pilate the governor.

3 Then Judas, who delivered him (up), having seen that he was condemned, having repented, returned the thirty (pieces) of silver to the chief priests and the elders, 4 saying: 'I sinned, because I delivered (up) righteous blood.' But they said: 'What (is that) to us? thou shalt suffice for (it).' 5 And he cast forth the silver (pieces) into the temple, he went, he strangled himself. 6 And the chief priests, having taken the silver (pieces), said: 'It is not lawful to cast them to the sacred-treasury, because it is (the) price of blood.' 7 And
Τοτε δρόμων εκβολ ἄρχον εταφρος εκβολ εἰς τότε πιέρας τό πιστίκας πιρομετρής εὑρών αἰει. 1ος σπν οἱ δικαστὶ τριτον εἰς τὸν ἑκάκην τον ἄρχων ἐν εἴρησιν ἑταὶ ἐπεστράφη τόν πιστὶς αὐτοῖς. 2ος σπν οἱ δικαστὶ τριτον εἰς τὸν ἑκάκην τον ἄρχων ἐν εἴρησιν ἑταὶ ἐπεστράφη τόν πιστὶς αὐτοῖς.

ΠΙ."
having taken counsel, they bought with them the field of the potter, for a burial place for the strangers. 8 Therefore they called (the) name of that field: 'The field of the blood' until to-day. 9 Then was fulfilled that which he spake by Jeremias the prophet, saying: 'They took the thirty (pieces) of silver, the price of him whom (the) sons of Israel priced, 10 and they gave them for (the) field of the potter, according as the Lord commanded me.' 11 Now Jesus stood before the governor: and the governor asked him, saying: 'Art thou (the) king of the Jews?' And Jesus said: 'Thou saidst.' 12 And while the chief priests and the elders were causing him to be accused, he answered not anything. 13 Then Pilate said to him: 'Hearest thou not how much witness is borne against thee?' 14 And he answered him not with any word; so that the governor wondered greatly. 15 Now at (the) feast it was (the) custom of the governor to release one of them who were bound
εξα ους εβολ ἂν πνευμάτων
φι εὐτευχεῖαν.

16 Νεοτόποι ους ζε ενευμάτω πτωτον ἰδιποιοῦντε οἰκετεῖαν. ενοικιν θε οἰκονόμων ἐξορίσαι εὐτευχεῖαν.

17 Εὐτευχεῖαν εὐεργετος πνων. ζε πηει εὐτευχεῖαν πτωτον εβολ ἱππαβάλλει. θελ θε θε οἰκονόμων ἐξορίσαι εὐτευχεῖαν.

18 Εὐοηεσι ζε θε εὐεργετος πνων. ζε πηει εὐτευχεῖαν πτωτον εβολ ἱππαβάλλει. θελ θε οἰκονόμων ἐξορίσαι εὐτευχεῖαν.

19 Εὐεργετος αὐτον εὐεργετος αὐτον εὐεργετος αὐτον. θελ θε οἰκονόμων ἐξορίσαι εὐτευχεῖαν.

20 Εὐεργετος αὐτον εὐεργετος αὐτον εὐεργετος αὐτον. θελ θε οἰκονόμων ἐξορίσαι εὐτευχεῖαν.

21 Εὐεργετος αὐτον εὐεργετος αὐτον. θελ θε οἰκονόμων ἐξορίσαι εὐτευχεῖαν.

22 Εὐεργετος αὐτον εὐεργετος αὐτον. θελ θε οἰκονόμων ἐξορίσαι εὐτευχεῖαν.
to the multitude, him whom they wish. 16 And they had one bound at that time, who was (lit. is) a robber, called ‘Barabbas.’ 17 They having assembled together, Pilate said to them: ‘Whom wish ye that I release to you? Barabbas or Jesus who is called “Christ?”’ 18 For he was knowing that they delivered him (up) because of envy. 19 And (as he is) sitting on the judgement seat, his wife sent to him, saying: ‘Do nothing to that righteous man, for I suffered much because of him this night in (the) dream.’ 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21 The governor then answered, he said to them: ‘Whom wish ye that I release to you of these two?’ And they said: ‘Barabbas.’ 22 Pilate said to them: ‘What shall (lit. will) I do to Jesus who is called “Christ?”’ They all said: ‘Let him be crucified.’ 23 The governor said to them: ‘Why, what evil did he?’ But they were crying out the more, saying: ‘Crucify him.’
264

ΚΑΤΑ ΜΑΘΘΕΟΝ.

24 ΕΓΚΑΤΩΝ ἐκ ἡχεπιλατος ἡ ημαδελθησθον ἤρι άν άλλα Μᾶλλον οὕσωτερ πνεα-γιαν.

Αρνί ἐντελωσων αὕρι περίχιν εβολ ἀπεδεικνυ εὑρω ἀποδοσ. ἢ ἔσι παρθον εβολ ἡ πορο ήτε παλαιοὶ ησώτερ ερε-

tενεργης.

25 Ουκ άσφρον ηξεπιλαος τηρη πεθαν. ἢ πεσχον ερρίνε εχων πεκ. εχεν πεπανυρι.

26 Τοτε άριζα δαραββας πων εβολ.

Ἰς ἐν ετασφραγελλιον ἀποθεοι ἀρτικη εροτάμεν.

ΠV.

27 Τοτε πιελατοι ἠτε πιγγελελων ατέλ ἵν,

εἴδον ενιπρετωριον. ἀτέσων ήςπειρα-

tτρος ερρίνε εχων. 28 ουκ ετάσφραγαθ ατ-

χλαδις ἰκοκκος εἰς της. 29 ουκ άφ-

ηττιτ πονυξλοε εβολ δεν εανοτρι ἀτ-

τικη εχεν τεκαφε. ουκ άτχω πονκάρ

δεν πετσιχ ποπελ. | ουκ άφριον

τετελωσων εχεν ποτελι ἀγεπεθεο ετοβη

ἀποθεοι εχων ἀποθεοι. ἢ εχεν ποτρο ἠτε

πιονδαι.

30 Ουκ ετάσφραγαθ εἴδον δεν πεσο ατωλι

ἀπικας ατριον δεν τεκαφε. 31 ουκ

ετασφρα τοτε αποθεοι ἀτάβαγ ρρ ἀτ-

χλα-

δε μεθτις κατὰ ἰπερκάνως εἰς της. ουκ άτολο

εροτάμεν.

24 ἡχεπιλατος] ἁχεπιργελελων, μ. ἄν] + πε,

D.30. ἀγιο] + αυ, Μ. ἀγια] ουκ αγια, D.1,Ε: ουκ,

ἀγιω, μ. πες] ἁupe, μ. ἁπεινεκυ εὑρω ἀποδος]

om. Β.2. άτριοι, Α. πεπο] πι &ε, D.24-Ε: κονε, Ν.

παλελεη] Hi written over erasure, Ac: cf. Gr. ΝL &c.: ΠΑΠΙ-

ΠΟΙΟΟΙ this man, D.ε, cf. Gr. ΒD &c.: ΠΑΠΙΟΟΗ the righteous, Ι.

ησώτερ] but Gr. Να add μ. ερετενεργης] om. epe-
So Pilate having seen that he will gain nothing, but rather (that) a tumult will be made, took water, washed his hands before the multitude, saying: 'I am innocent from (the) blood of this righteous (man): ye shall suffice for (it).' And all the people answered, they (lit. he) said: 'His blood (shall be) upon us, and upon our sons.' Then he released Barabbas to them: but having scourged Jesus he delivered him to be crucified.

Then the soldiers of the governor took away Jesus into the Praetorium; they gathered the whole band upon him. And having stripped him, they clothed him with a scarlet robe. And they plaited a crown of thorns, they placed it upon his head, and they put a reed in his right hand; and they threw themselves upon their knees before him, mocking him, saying: 'Hail, (the) king of the Jews!' And having spit in his face, they took away the reed, they struck his head.

Then the sons of the governor took away Jesus into the Praetorium; they gathered the whole band upon him. And having scourged him, they delivered him to be crucified.
ους ἐν ἑβολ. ἀτυχεῖις ὅτρωσει πῦρπρος ἓπεξαν. πεπραγμ. φαὶ αὐτῆτα ἔξω ἔλιπε ὑπέξελ πευκαταρσικ. 23 τινὶ ἐταίρῳ εὐθείᾳ εὐθείων ἱερὸς ἔστα ὑπὸ τοῦ ἄνδρου τοῦ προπαντεί. 24 ἀντὶ πολεμοῦ ὑπὲρ ἑυθείως πεπληροῦ ὑπὲρ ὑπογονικ. οὐσοῦν, ἔτοιμον ἐταχθειν ἐπέκουσε ἐκ ἀνεσυρτεῖ. 25 Σταθῆσθαι δὲ ἑτοίμῳ ἑπεξῆς ἔσταν ἐκτείνω ἑπεξελεῖ ἐπερεύς ἐρωτοῦ. 30 οὐσοῦν, παρακλησὶ ἐταρεῖ ἐρωτοῦ ἰεραῖ. 27 ὁτε ἀτέχνη τεχνητὰς ἑπεξελεῖ ἐκ- κορούτ πραγὰρ ἐπερεύς ἕτερον. 28 τοῖς ἀτεχνὴς ἐκοπίᾳ καὶ περὶ ὅταν οὕςι κατεχοῦντες πεπληροῦ ὑπὲρ ὑπογονικ. 29 μὲ δὲ ἐπανεῖς πατροειταὶ ἐροῦ. εὐκλίμον ἑπο- λαφεῖ 40 εὐχὼν ἔσεξος. ἦξεν δὲ ὑπὲρ ἑπάλαθι περιφέρει ἑτὲ ἐξ ἑβολ. οὐσοῦν, ἑπεξελεῖ ἐπερεύς ἀπεστρέφετ ἐβολ. 1. 1. πιστῇ. 41 τὸν ἐπορήτ ὑπεραρχεῖτε ἡ ἀνες ἔστα ἐπερεύων μεταφέτερος ἐντεὶ ἐπερεύω ἐπερεύξων εὐθείᾳ εὐθείως ἓπεξα.
ments, and took him away to be crucified. 32 And coming out they found a man—a Cyrenian whose name was (lit. is) Simon: this (one) they compelled to go (with them) that he might take up his cross. 33 And having come to a place which they call ‘Golgotha,’ which is the place of the skull, 34 they gave wine to him mingled with gall: and having tasted he wished not to drink. 35 And having crucified him, they divided his garments among them, having cast lot for them. 36 And they were sitting, guarding him there.

37 And they wrote his accusation above his head, written thus: ‘This is (lit. the) king of the Jews.’ 38 Then they crucified two robbers also with him, one on his right hand, and one on his left hand. 39 And they who passed by were blaspheming him, shaking their head, 40 saying: ‘Thou (lit. he) who will destroy the temple of God, and build it in three days,—save thyself. If thou art (the) Son of God come down from the tree (lit. wood).’ 41 This is how (lit. as) the chief priests with (i.e.) the scribes and (i.e.) the elders mocked...
πάντα υἱοθεὸν.

ἔλεος. ἐσθηκέως ἤπανκεχωπτῆς ἔλεος ψυχῆς ἔλεος εἴπερε ἔρκει.

ἲςχε ποταὶ ἐπὶ νεκρῷ ἐπικεῦτας τὸν ἔβολ τῇ πιστῇ ἡττήναις ἕρος.

ἱςχε γενὴς καὶ ἐφ᾽ ἐκεῖνης ἐπικεῦτας ἔρκεις φοτισθῆναις. αἰσχρὸς τὰς ἄλογα πεῦκτος ἐπὶ τῆς ἀτόμων ἡμῶν.

Φαὶ δὲ ἐπάρῃ πίκενοι κἄ ἔλεος πὴν ἐταὐτὸν πέμπας εὐφυσίᾳς πεμπάς. ἱςχεν φιάτ τῇ ἠλαξίῳ καὶ πυκνοὶ ἡμῖν παρὰ τῷρα γὰρ ἓποτ ἡαξίῳ.

ΠΔ.

Ἑτα τόνατ ἵππον γησίν ἔβολ ἦνεκς δὲν οὐσίωτα πὲριμον εἴρηκων εἴρηκων ἔλεος. ἵππον τῇ πιστῇ ἐπικευότας καὶ ἐκεῖνος σαβακῶν. ητός πεῦκτος ἐπὶ νεκρῷ ἡμῶν ἐκεῖνος καὶ ἐπὶ νεκρῷ.

Ζανοτός τὸν ἔβολ δὲν πὴν τῶν ἑτατῶν ἐπικεῦτας εὐφυσίᾳς πεμπάς ἔλεος. ἰκτότος καὶ πυκνοὶς εἰδήσεις ἡνεκές ὅτι τῶν ἑπάνω ἑπάνω.

Ὁτός κατότας αἰσθοῖς πίκενοι ἐβολὴν ἠλαξίῳ τῶν ἑπάνω ἡνεκές ἐκεῖνος ἔποτος εἰδήσεις ἢπείρος εὐθανασίου κατάστας.  ἡπείρος τὸν

F

him, saying: 'He saved others; it is not possible for him to save himself. If (he) is (the) king of Israel, let him come down now from the tree, and let us believe him.' If he trusted in God, let him save him, if he wish (for) him: for he said that I am (the) Son of God.' And this the robbers also were saying, who were crucified with him, reproaching him. From (the) sixth hour there was (the) darkness upon all (the) land until (the) ninth hour.

And (the) ninth hour having come, Jesus cried out with a great cry, saying: 'Eloi eloi lema sabakthani?' which is this, 'My God, my God, wherefore didst thou leave me?' And some of them who stood there, having heard, were saying: 'He called to Elias.' And immediately one of them ran, took a sponge, filled it with vinegar, and pierced (it) on (lit. to) a reed, they gave him to drink.
παρων ἔλεος. οὐ μὴ τεσσαρατίζειν οἱ πληθυνθείσαι ἔλεος.

Οὐ τίνι ἐπωμῆν εἰδὼν τὸν Ὀμπρων ἄντε ἐπὶ τοῦτον.

ΠΕ.

Πικαταπετάσθην ἵπτε περίπες ἀρφωεῖκος ἰσχεν παῦσι επεσκότ αἰσχρόν ἱεροῦ, οὐδὲ ἀνέμοιπεν, οὐδὲ πιπερὰ ἀτυφώξι.

οὗτος μὲν ἀνθρώποι οὐκ ἐγὼν ἰσχελθείτε ἵπτε πη ἑοταλάκτων. οὗτος ἐτατε εϊδὼν δὲν μὴ ἑαν ἔφεαν ὑπενεσά προστύχουσα ἄνυφε πὼν εἴδον ἐμποκί εὐοταλ αὐτοῦ ἀοτοῦ ἀνθδωνοῦ ἔμπαι.

Πικαταπαταρχος δε νεε μη ενεπεληγε χαραχείς, εἰκο εταταμην ἐπιμορίειν νεέ μη επιαγησών. αἱρετοί ἐκώσῃ ἑκώσῃ ἔκιων ἔλεος.

Ηνοτόμον ὄρεξαῦ δε περίμεν ἐπιταν ἐμφοτευ, ete παρο ἐταταμηγοι ηςα όις εἰδών δὲν τίταλάκτων ἐγε νεπεληγε ἔλεος.

Ναὶ ἐταιρα περίπτων νεώ τιταλάκτων. περί αἰσχροὶ ἤςικωβος. περί σεῖε αἰσχροὶ ἐμπεριν ἄρβεδεος.
rest were saying: 'Let it (be); and let us see if (lit. that) Elias cometh and saveth him.' 60 And Jesus cried out again with a great cry, he gave (up) the spirit.

61 And lo, the veil of the temple was broken from (the) top to (the) bottom; it (was) made two (pieces): and the earth quaked; and the rocks were broken; 62 and the sepulchres opened; and many bodies of them who slept, of the saints, rose; 63 and having come out of the sepulchres after his rising, went into the holy city, and manifested themselves to many. 64 Now the centurion, and they who were with him, guarding Jesus, having seen the earthquake, and the things which were done, feared greatly, saying: 'Truly this was (the) Son of God.' 65 And many women were there, seeing afar off, these were they who walked after Jesus from Galilee, ministering to him: 66 these—among whom was Mary the Magdalene, and Mary of James, and (the) mother of Joseph, and (the) mother of (the) sons of Zebedee.
КΑΤΑ ΙΩΑΘΕΩΝ.

67 ΕΤΑ ΡΩΓΙ ΔΕ ΑΫΨΗ ΑΫΙ ΠΧΕΟΤΡΙΜΕΙ ΠΡΑ-
ΕΕΟ ΕΒΟΛ ΘΕΝ ΑΡΙΔΕΟΕΑΣ ΕΠΕΚΡΑΝ ΝΕ
ΙΩΣΗΦ.

ΦΑΙ Γ≅Η ΠΕΧΕΡΕΛΛΕΛΕΥΤΗΣ ΠΗΝΣ. 68 ΦΑΙ ΕΤΑΡΘ
ΔΑ ΠΙΛΑΤΟΣ ΔΑΚΡΕΤΙΝ ΜΗΠΙΎΣΕΛΑ ΠΗΤΕ ΙΝΣ.
ΤΟΤΕ ΠΙΛΑΤΟΣ ΑΡΟΝΑΚΑΓΙΝ ΕΣΙΚΗ.

69 ΟΤΟΓ ΑΫΗΙ ΜΗΠΙΎΣΕΛΑ ΠΧΕΟΙΣΗΦ ΔΑΚΟΤΛΛΥΛΗ
ΘΕΝ ΟΤΟΓΕΝΣΗ ΕΣΟΤΑΒ. 60 ΟΤΟΓ ΔΑΚΟΔΑ
ΘΕΝ ΠΕΧΗΛΓΗΤ ΜΗΒΕΡΙ ΦΗ ΕΤΑΡΘΟΚΗ ΘΕΝ
ΤΠΕΤΡΑ. ΟΤΟΓ ΔΑΚΟΚΟΡΚΕΡ ΠΟΙΗΓΙΓ ΠΗΨΗ
ΕΡΨΗ ΔΗΝΙΓΙΓΤ ΔΑΚΩΛ.

ΡΙΝ 61 ΗΑΣΧΗ ΔΕ ΑΤΕΛΑΤ ΠΧΕΛΛΑΡΙΑ ΤΗΛΑΓΑΛΑΙΝΗ
ΝΕΛΑ ΤΧΕΛΛΑΡΙΑ ΕΤΕΛΕΣΙ ΜΗΠΕΛΕΟ ΑΛΠΙ-
ΕΓΑΤ.

62 ΕΠΕΚΡΑΣΙ ΔΕ ΕΤΕ ΑΛΕΝΕΝΑ ΤΗΝΑΡΑΚΕΤΗ ΤΕ
ΑΤΕΩΟΤ ΤΧΕΝΙΑΡΧΙΕΡΕΤΝ ΡΕΛΑ ΠΙΦΑΡΙΣΕΟΣ
ΩΑ ΠΙΛΑΤΟΣ. 63 ΕΤΑΚΗ ΑΛΕΕΟΣ.

ΧΕ ΠΕΝΟΤ ΔΑΚΡΕΛΕΕΥΤ. ΧΕ ΔΑ ΠΙΛΑΤΟΣ ΕΤΕΛ-
ΕΛΑΤ ΧΟΣ ΙΧΣΗ ΕΙΚΟΝΗ. ΧΕ ΑΛΕΝΕΝΑΤ ΤΗ
ΠΕΩΟΤ ΤΗΝΑΤΨΗΤ.

64 ΟΤΟΓΑΚΑΓΙΝ ΞΟΤΑ ΕΤΑΡΘΟ ΑΛΠΙΕΓΑΤ ΥΑ ΠΙ-
ΣΕΛΗΝ ΠΕΩΟΤ. ΑΛΕΝΠΣΗ ΠΗΤΟΤΙ ΤΧΕΝΕΡΕΛ-
ΔΕΥΤΗΣ ΠТОΟΛΩΗ ΠΗΣΟΤΑ. ΟΤΟΓ, ΠΗΤΟΟΧΟΣ
ΑΛΠΙΛΑΟΣ. ΧΕ ΑΛΤΨΗΝΗ ΕΒΟΛ ΘΕΝ ΚΗ ΕΒ-
ΕΣΩΟΤ. ΟΤΟΓ ΠΗΤΕ ΤΗΒΑΝ ΑΛΠΑΝΑΤ ΤΓΟ
ΚΑΝ ΕΤΓΟΩΗ.

67 ΑΕ] but Gr. A* om. 68 ΕΤΑΝΙ] ΑΚΙ, pret. indic., D1,Δ
Ε,Θ,Ο, cf. Gr. Δ it &c. ΔΑΚΡΕΤΙΝ] (Τ over erasure, Δ) but
Gr. Δ praeap ΚΑΙ: ΔΑΚΡΕΤΙΝ ... ΠΙΛΑΤΟΣ, om. F1* homeost.
ΤΟΤΕ ΠΙΛΑΤΟΣ] ΠΗΤΟΤ ΠΙΛΑΤΟΣ of Pilate, A*: ΤΟΤΕ ΑΠΙΛΑΟΣ, G.
237. add αι. 69 ΠΗΙΗΛΑ, Α*: ΔΑΚΟΤΛΛΥΛΗ] -ΛΨΗ, Α*:
ΟΤΟΓ, ΚΙ &c., FJ'. ΘΕΝ ... (60) ΧΑΚΙ] om. F1 homeost.: for
And evening having come, a rich man from Arimatheas came, whose name was (lit. is) Joseph. This (man) also had been a disciple of Jesus: this (man) having come to Pilate, asked for the body of Jesus. Then Pilate commanded to give it. And Joseph took the body, wrapped it in a clean linen cloth, and laid it in his new sepulchre, which he hewed-out in the rock: and he rolled a great stone to the mouth of the sepulchre, he departed. And Mary the Magdalene was there, and the other Mary, sitting before the sepulchre.

Now on the (lit. his) morrow, which is (the day) after the Preparation, the chief priests and the Pharisees assembled to Pilate, saying: 'Our lord, we remembered that that deceiver said, while living, that after three days I will rise. Command then, to make sure the sepulchre until the third day, lest his disciples come and take him away by stealth, and say to the people, that he rose from the dead: and the last error (will be) worse for us than the first.'
Περιεχόμενα

ΠΕ.

Ρομάν τε ἰπισκάββατον ετοοτὶ εφοταὶ ἰπισκάββατον οὐκ ἰπισκάββατον οὐκ ἰθελείοιοι πελὲ τὰ ἱκελείοιοι εἰπέτομεν ἐπιτεκτῆς. ὅποις μὲν ἰκελείοιοι έπιπέδοις ἤπεμεν ζῷες. Οὐκαθελος Ἰτέ ποὺ ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εἶσχυσιν. Οὐκαθελος ἶτε ποὐ ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εἶσχυσιν. Οὐκαθελος ἰτε ποὐ ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εἶσχυσιν. Οὐκαθελος ἰτε ποὐ ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εἶσχυσιν. Οὐκαθελος ἰτε ποὐ ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εἶσχυσιν. Οὐκαθελος ἰτε ποὐ ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εἶσχυσιν. Οὐκαθελος ἰτε ποὐ ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εἶσχυσιν. Οὐκαθελος ἰτε πο疡 ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εἶσχυσιν. Οὐκαθελος ἰτε πο疡 ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εὐτείας. Οὐκαθελος ἰτε πο疡 ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εὐτείας. Οὐκαθελος ἰτε πο疡 ἀναίπακτοι ἐσθοὶ ἔνειος ἐσθοὶ κοινοὶ ἐσθοὶ εἰς ἰκελείοιοι ἐπικέπτωμα. οὐκοὶ εἰς οὐσίαν ἰπιελείον εὐτείας.
'And Pilate said to them: 'Ye have guards: go, make it sure as ye know (how to make) it.'  And they went, they made sure the sepulchre, they sealed it, the guard (being) with (them).

XXVIII. Now in the night (lit. Now evening) of the sabbaths, being morning of (the) first (lit. to (the) one) of the sabbaths, Mary the Magdalene came and the other Mary to see the sepulchre.  And lo, there was a great earthquake; an angel of the Lord came down from (the) heaven, and rolled the stone from the mouth of the sepulchre, and was sitting upon it.  And his form was (imperf.) as lightning, and his raiment white as snow:  and for fear of him (lit. his fear) they who guard quaked, and were as dead men.  And the angel answered, he said to the women: 'Fear not ye: for I know that ye seek for Jesus who was crucified. 

He is not here; for he rose, as he said. Come see the place in which he
Katá Tátothón.

7 Ὡτὸς πῶς ὠφθην ἂν καὶ πεπερασμένης, ἐλθὼν δὲν πρὸς αὐτούς.

6 Ὡτὸς δὲν τινὸς δέν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

4 Ὡτὸς δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

7 Ὡτὸς ἀνάμεσα ἐλθὼν δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

8 Ὡτὸς ἀνάμεσα ἐλθὼν δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

9 Ὡτὸς ἀνάμεσα ἐλθὼν δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

10 Ὡτὸς ἀνάμεσα ἐλθὼν δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

11 Ὡτὸς ἀνάμεσα ἐλθὼν δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

12 Ὡτὸς ἀνάμεσα ἐλθὼν δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

13 Ὡτὸς ἀνάμεσα ἐλθὼν δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.

14 Ὡτὸς ἀνάμεσα ἐλθὼν δὲν τῷ τοῖς ἀνθρώποις, ἠπετέννατον ἐρώτησεν πῶς ἔλθην.
was laid. "And quickly go, say to his disciples, that he rose from the dead; and lo, he will go before you to Galilee; ye will see him there: behold, I told (lit. said) you." And they went quickly from the sepulchre in fear and great joy, and were running to tell his disciples. And behold, Jesus met them, saying: 'All hail!' And they laid hold on his feet, and worshipped him. Then Jesus said to them: 'Fear not: go, tell my brothers, that they go to Galilee, and see me there.' "And they went quickly from the sepulchre in fear and great joy, and were running to tell his disciples. And behold, Jesus met them, saying: 'All hail! And they laid hold on his feet, and worshipped him. Then Jesus said to them: 'Fear not: go, tell my brothers, that they go to Galilee, and see me there.' "They having gone, lo, some of the guards came to the city, they told the chief priests all things which were done. And having assembled with the elders, and taking counsel, they took suitable money, they gave it (lit. them) to the soldiers, (saying:) 'Say that his disciples having come by night, took him away by stealth, and while we sleep. And if the governor hear this word, we shall persuade
κατὰ υἱαθεόν.

278

επεσετεγενεὶς ἀνοι ὁτὸς ἐπεερ ἐκποτ

παέρσωνυ.

15 Ἡσων ἐς ἐταγὶ ἐπιγατ ἀπρὶ οὐφρατ
etαπσαβων. ὁτος, ἀ παϊσαξι σωρ εβολ

Dean πιονδαὶ γαεδοτν εφοον.

16 Πιὰ θςελθετις ἀπο ἐποτ εγρην εὖτα-

λίλες. εγρην εξεν πιτων ἐτα ἵνε

τα πιων ἐρθν. 17 ὁτος, ἐταγὴν ἐροθ ἄνοι-

ων γαποτ δε αὐτικαπίς.

18 ὁτος, ἐταγι ἴνεινς ἀγαξι πλαθυν εγχω

θςελος.

ἐξ αὐτερῳπιπει πιβεν πιν ἰπν τὴν

πειεν πικαγί.

19 Ἠεδε πωτεν ὁτι ἔσας ἰπνευπος τηρον
ερετεπελὲς θςελων εφραν οὐφρατ πει

πνυοτ πειε πίπτα εσοναδ. 20 ερετεπτας

πων εαρεδ εγκαθ πιβεν ἐταγεγεν

ἐκποτ ἐρθων.

ὁτος ἐς διπτε ἀνοι ἵχι πελεθτεν ἰπνευ

εοοτ τηρον ζα πιωκ εβολ ἵτε πιενοε

καιν.

ἐταγελειον

τοτ ὁτε γως

καιν καιν
him, and shall rid you of care.' 15 So they having taken
the silver pieces, did as they were taught: and this word
spread abroad among the Jews until to-day. 16 The eleven
disciples went up to Galilee, upon the mountain which Jesus
appointed to them. 17 And having seen him, they wor-
shipped him: but some doubted. 18 And Jesus having come,
spake to them, saying: 'All authority was given me in
(the) heaven and on the earth. 19 Go then, teach all nations,
baptising them into (the) name of (the) Father and (the)
Son and the Holy Spirit: 20 teaching them to keep all
things which I ordered you: and behold, I am with you
all the days unto (the) end of the ages.'

Amen.

(The end of the) Gospel of the Lord of Life.


ευαγγελιον κατα ματθαιον εν ειρηνι ιω κω
στοιχοι ον (cf. και πω of N) κεφαλε πε.
ἐπίσκεψισ ἐκκλησίως Ἰωάννου τοῦ συνεπισκόπου τῆς Μακεδονίας Ἰωάννου τοῦ συνεπισκόπου τὰς μνημείας ὧδε. Ἰωάννου τοῦ συνεπισκόπου τῆς Μακεδονίας Ἰωάννου τοῦ συνεπισκόπου τὰς μνημείας ὧδε.

επίσκεψισ ἐκκλησίως Ἰωάννου τοῦ συνεπισκόπου τῆς Μακεδονίας Ἰωάννου τοῦ συνεπισκόπου τὰς μνημείας ὧδε. Ἰωάννου τοῦ συνεπισκόπου τῆς Μακεδονίας Ἰωάννου τοῦ συνεπισκόπου τὰς μνημείας ὧδε.
The lections of the collated Bodleian Lectionaries (Hunt 18 for Thout, Paopi, Athôr, Choisach, Tòbi, Mechir, Hunt 26 for Lent) will be found hereafter in the margin. Hitherto they have not been marked, but are now given below:

<table>
<thead>
<tr>
<th>Hunt 18</th>
<th>Hunt 18</th>
<th>Hunt 26</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. 1-17</td>
<td>xii. 31-34</td>
<td>iv. 1-11</td>
</tr>
<tr>
<td>18-25</td>
<td>xiii. 1-9</td>
<td>v. 17-20</td>
</tr>
<tr>
<td>iv. 12-17</td>
<td>10-15</td>
<td>25-30</td>
</tr>
<tr>
<td>18-22</td>
<td>16-23</td>
<td>38-48</td>
</tr>
<tr>
<td>v. 25-30</td>
<td>44-52 twice</td>
<td>vi. 19-33</td>
</tr>
<tr>
<td>31-37</td>
<td>xiv. 1-12</td>
<td>34-38</td>
</tr>
<tr>
<td>vi. 14-18</td>
<td>23-33</td>
<td>v. 13-21</td>
</tr>
<tr>
<td>19-24</td>
<td>xv. 21-28</td>
<td>ix. 1-8</td>
</tr>
<tr>
<td>25-34</td>
<td>29-31</td>
<td>10-15</td>
</tr>
<tr>
<td>vii. 13-20</td>
<td>33-38</td>
<td>xi. 20-24</td>
</tr>
<tr>
<td>24-29</td>
<td>39-xvi. 4</td>
<td>xv. 1-20</td>
</tr>
<tr>
<td>viii. 1-4</td>
<td>xvi. 5-12</td>
<td>31-28</td>
</tr>
<tr>
<td>14-18</td>
<td>13-19 twice</td>
<td>32-38</td>
</tr>
<tr>
<td>19-22</td>
<td>24-28</td>
<td>39-xvi. 11</td>
</tr>
<tr>
<td>23-27 twice</td>
<td>xvii. 14-18</td>
<td>xviii. 23-35</td>
</tr>
<tr>
<td>28-34</td>
<td>19-23</td>
<td>xix. 16-20</td>
</tr>
<tr>
<td>ix. 1-8</td>
<td>24-27</td>
<td>27-30</td>
</tr>
<tr>
<td>9-13</td>
<td>xviii. 1-7</td>
<td>xx. 1-15</td>
</tr>
<tr>
<td>14-17</td>
<td>8-10</td>
<td>20-28</td>
</tr>
<tr>
<td>27-31</td>
<td>10-17</td>
<td>xxii. 1-17</td>
</tr>
<tr>
<td>32-37</td>
<td>18-22</td>
<td>38-31</td>
</tr>
<tr>
<td>36-x, 8</td>
<td>xix. 1-8</td>
<td>33-46</td>
</tr>
<tr>
<td>x. 11-16</td>
<td>xx. 39-34</td>
<td>xxii. 1-14</td>
</tr>
<tr>
<td>24-33</td>
<td>xxi. 28-32</td>
<td>xxii. 14-27</td>
</tr>
<tr>
<td>34-42 twice</td>
<td>xxii. 15-22</td>
<td>39-39</td>
</tr>
<tr>
<td>xi. 1-10</td>
<td>23-33</td>
<td>xxiv. 3-44 iii.</td>
</tr>
<tr>
<td>7-15</td>
<td>41-46</td>
<td>43-47 i., ii., iv.</td>
</tr>
<tr>
<td>20-24</td>
<td>xxii. 1-12</td>
<td>45-51</td>
</tr>
<tr>
<td>xii. 1-8</td>
<td>xxiv. 10-25</td>
<td></td>
</tr>
</tbody>
</table>

\[\text{for} \delta \nu \tau \lambda \nu \nu \varepsilon \eta \varepsilon \eta \nu \tau \omega \varepsilon \eta \nu \tau \omega \varepsilon \eta \]

\[\text{for} \delta \tau \nu \lambda \nu \nu \varepsilon \eta \varepsilon \eta \nu \tau \omega \varepsilon \eta \]

\[\text{for} \beta \psi \varepsilon \eta \varepsilon \eta \nu \tau \omega \varepsilon \eta \]

\[\text{for} \beta \chi \varepsilon \eta \varepsilon \eta \nu \tau \omega \varepsilon \eta \]

\[\text{sectiones Ammonianae numerantur} \tau \varepsilon \varepsilon \eta \text{ in Gr.} \ Nu.]
 Evangelion Εὐαγγελίων κατὰ Ιοάκην.

(Α.)

Τάρξις εὐπαγγελίου ἡν τε ἰδον ποιηματικῷ ἀκριβῷ. Ἡ εὐαγγελικὴ ἐπίθεσις ἴσης δεχόμενη ἐν καλίας πρόοδοις ἐπὶ παραγγελιαῖς οὐκ ἲπεκαρφο φι εὐπαθήθη τε ἰπεκαρφωτα σαξικ.

3 Ποιμνιὰν ἐπηχίᾳ εὐδοκίαν ἐπὶ τιμίᾳ ἡ τελείωσις τοῦ παραγγελικοῦ περίεργων συναρτήσεων.

I. (The) beginning of the Gospel of Jesus Christ, (the) Son of God. 2 According as it is written in Esaias the prophet: 'Lo, I will send (the) messenger before thy face, who will prepare thy road before thee; 3 (the) cry of him who crieth out in (the) desert: "Prepare (the) road of the Lord, make straight his paths."' 4 And John the Baptist
ROXTOX UOXPROH.

284

OTog, eqg,iu3ig

qe.

ijuuiex^noii.

noTftojuLC

;6eit o-tXM^ efi-oX nrre ^^.nno&.u

TMpc iix«Jp^

nexiL n^-IXiouL XKpo-r. onrog,

itToxq

nA.Tf<n'ujA*.c

j6ert ntiopz^^riHc tti^po

eifoifajit^ nnoTnofi.1 efi.oX.

«Iu3^it«MC

n^pe £,inqa)i

2^€

n(SlMLOt\

toi

g,iujxq. oTfog, eqjULHp noTfjuL02o6 nffl^-p exeit
Teqi^ni. otto^, nA.qoTfe«JL a^se nejuL e£.iw

nre

I

tkoi.

n^q^iwioi ecpsw jOUuloc.

'oTrog,

qnHOT Axenencuoi

2£e

•

exxop eg,©exo&cx ej^pKi

it2£e4>K

xepoi.

<tK exeiffJOLnai
e^oTU) no'XJUiotcep arre neqeooo-ci.
* HXnoK err^.rf(JOJULc ncoxeit ;6eit cvJULUJoir. ttooq
^e qjt^ejuLC ^hhot ;6eit oirnnZ eqoirA.fi..
"Oiro^ ^caju>ni j^en me2,ooT eT"eJUUuu.T ^qi
A.it

€&oX

iixeiKc

corrector adds

it

in margin;

'John wan baptising in the

l^\

'l^ f

8.

B 33.

Or.

cf.

noTicAAc

cf.

(jm.|,

G H e Js K L N Al
»

Gr.

AiOS,
F,

and preaching,' and

:

cf.

Gr.

M A D L &c.

it

enX"J

rector

om.

M Jj

&c. for forgiveness, D,. j A, Eg

&c., cf. Gr.

L

&c. :

nA.CItHOT,

S,

ring.,

&c.: om.

:

2.

h&Te been added by Di*, but the
of Jud4;*

:

:

e&oX, B'FJsAl. &ipoq] +ne,
a B O r Di« j Bi« F O H e J, K L KXEDj* Aj E,*. j" N S, of. Gr. obs. (i) Iti seems to

KBD

Judea,

^,13

^l^ ^Ja^

iq2,icoig,
A)juuu.eT^noiA.] no'cju.exA.noii.
N.
j6eitOTXtW • • • efi.oX] N A B C F
g^iojioj, Fi*

itXeitA.'f IOT2s.eA.]

•f ICr^eA.

Ua^

x»ay

gloss

'Coptic has, John the Baptist was in the

CYO^]

n^.TKHOir] A B

Or.

cf.

\aa]^^Jtii\ ^J

eqg,iU3ia]

iM.

(preaching) a repentance,
El. 8 F

desert,

preaches.'

73.

of £i

tr.

^li««U IJLa^

and he

wilderness,

Ai,

yi

iu.^A.p€0 iixe -f r^XiXei.

ifceit

tr.

has

l>^

i^ ^.^^ 'all

the coontiy

(a) early corrector of Ei wrote J*l 'the people,' and later cor-

added the Coptic equivalent It^.

THpOT]

iTvKA*!

XMpC,

sing.,

B;

3°J om. D4*.
for position cf. Gr.

»• 69. a om. itXOXq]
nnop2s.^itHc] niop &c., Hj l s, cf.?
Gr. D &c. om.
eTTOTfOn^ it, AG,.

OTO£, 2^

Or.

If^

iXluOE

NBDL &c.

for position cf. Gr.

d* om.

Or.
•

ry.

ItOiltltHC

Digitized by

VjOOQIC

N BL &c.
iti^-po]

^e] A


was in (the) desert, and preaching a baptism of repentance for (lit. in) a forgiveness of sins. 5 And there were coming forth to him they of all Judea-country, and all they of Jerusalem; and they were being baptised by him in the Jordan-river, confessing their sins. 6 And John was (imperf.) clothed with camel’s hair, and girt with a girdle of leather upon his loins, and he ate (imperf.) locust and honey of (the) field. 7 And he was preaching, saying: ‘He who is stronger than I cometh after me, he (of) whom I am not worthy to stoop down to unloose a latchet of his shoe. I baptised you in water: but he will baptise you in the Holy Spirit.’ And it came to pass in those days, (that) Jesus came from Nazareth of Galilee, and was
κατὰ ζαρκον.

οὐχὶδες δέν πιοράλλυς ἤτοτη πισαμνής.

οὐχὶ διότο τοῦ εἰπικον εὔσυς εὐβόλ δέν πιλευοτ. ἄλταν εἰπικον εὐαςφῆ. οὐχὶ πίππα αἰτ εἰδρί εὐχὺ μεφρζ ποτσροληπὶ.

οὐχὶ οὔτεκεν παςσωπι εὐβόλ δέν πιλευοτ. ξε βποκ πε πασχρι παλεπριτ εταἰτες ήγίτη.

οὐχὶ οὔτεκεν δίππα δίτη εὐβόλ εὔσαλε. ἐντερίσα εὐεταττελίων ἱτε φτ. οὐχὶ εὐχὺ μελος. ξε αἰχώε εὐβόλ ἰἑπικοτ. οὐχὶ αἰσθίτῃ πελετετούρῳ ἱτε φτ. αἰπετατόποιν οὐχὶ παγφ ἐπεταττελίων.


baptised in the Jordan by John. 10 And immediately coming up from the water, he saw the heavens rent, and the Spirit came down upon him as a dove: 11 and there was (imperf.) a voice from the heavens: 'Thou art my Son, my beloved, in whom I was well pleased.' 12 And immediately the Spirit drove him forth to (the) desert. 13 And he was (imperf.) in (the) desert forty days and nights, Satan tempting him; and he was (imperf.) with the wild beasts; and the angels were ministering to him.

14 Now after that John was delivered (up), Jesus came to Galilee, preaching the gospel of God, 15 and saying: 'The time was fulfilled, and the kingdom of God approached:
18 ὁτοσ ἐταχώσκη ἐβολὴ γὰρ φιλή ἢτε ἡγαλί-

17 ὁτοσ πεκατ πνευμ ἤκείνις. ἔσεσσι ἐλλογι

19 ὁτοσ ἐταχώσκη ἐταχ ἠκέκοτον ἡγαθι

18 ὁτοσ ἀταχὴ πνευμὸν ἡγαθὶ. σα-

20 ὁτοσ κατώτα ἡγαθίτι ἐρωτὸν. ὁτοσ ἀταχὴ

16 ὁτοσ ἐταχώσκη ἐβολὴ]

21 ὁτοσ ἄλλο μνευμ ἐκαφαρπαστε. ὁτοσ

22 ὁτοσ πατεροῦφιρε ἐχεν

(E has فور 'so repent'); ἀπεκκατακόμοι, Α* (Ἀπελ) Ἡλ· ἐπιεῖται &c.] Ἀ* Ἐ* Ἰ* Ῥ* Ἰ* Ρ* Ἱ* Σ* Ἰ* Ν* Β* Δ* Ἰ* Σ* &c.: ἕννυς &c., Α* &c.


α* επερχόμενον ἢ] ἔσεσσι καλλενγήθη κομά ... μὲν ἐν στ. &c. ἐκνογογι[ ] +ταρπ, Φι* &c. &c.

γενομένος ὁτοσ τῶν ἀνεπτεκνοτ ἢ] ὁτοσ &c., Ἐ*; cf. for om. γενομένοις Gr. 1. 13. 28. 69. 118. 209. &c.: ὁτοσ ἀταχώσκῃ η α** ἦν καὶ ἐμάκες ὁ δι* ὀδ. ἢ ἰκελεύτης &c. ἦ τὰ ἐκαφάρπαστε ὁτοσ ἀταχῶσκῃ, ἐφιολλ[ ] περιταποθήμει, ἕν.
repent, and believe the gospel. 16 And having passed by (the) sea of Galilee, he saw Simon and Andrew (the) brother of Simon casting net into the sea: because they were fishers. 17 And Jesus said to them: 'Come, walk after me, and I (will) make you fishers, catchers of men.' 18 And they left the nets, they immediately walked after him. 19 And having passed on a little further, he saw James (the) son of Zebedee, and John his brother; and they also being in the ship, preparing their nets. 20 And immediately he called them: and they left their father Zebedee in the ship with the hired-servants, they went (away), they walked after him. 21 And they went into Kapharnaum; and he was teaching immediately on the sabbaths in the synagogues. 22 And they
290 ΚΑΤὰ ΣΑΡΗΝ.

τερσάω. παρζεῖαν ταρ πωοφ πε γους ερε
περεβραία ἱπτοτι οτορ Ἠφριγτ αἰ ἠπικαλ.

Γ.

23 Οτός σατοτην πεντον οτρωλλι δεν ἰτηπνα
γειν ερη ανίπη πάκαθαρπον οτορ
ἀρμω εβολ 24 ερχω ἱξείς. χε αἰδοκ πε
ελαν. ἰκε πρεπεναζαρε. ετακι ετακον.
τεπενωτι ἱξεις χε ηεοκ πεε πιατιος
πετε φη.

24 Οτός διερεπτιεθαν παρ ἱξεις ερχω
ἱξείς. χε ηεεε πρωκ οτορ ἱεον εβολ
ἡξιτη.

26 Οτός λεπτερεφραν πεξεπνηπα πάκαθαρπον
οτορ ἱρμω εβολ δεν οτηςφ ἱερσωθ.
ἀι εβολ εἰσωτη.

27 Οτός ανερροτ τηροτ γωςτε ἱπτοκυτ
πεποτερνοτ ετχω ἱξεις. χε οτ ρε θαι.
οτσβω ἱἱερι πε. χε δεν ιτερριω υοταγ-
ςαγμ ἱπνηπα πάκαθαρπον. σεσσταλε παρ.
28 οτορ α τερσλεν σωρ εβολ δεν ἱτερ
ῖξωρος τηρε πτε ἱτοωτειλε.
were wondering at his teaching: for he was teaching them as having his authority, and not as the scribes.

23 And immediately there was (imperf.) a man in the synagogue, being with (lit. in) an unclean spirit; and he cried out, saying: 'What (hast) thou with us, Jesus the Nazarene? camest thou to destroy us? We know thee who thou (art), the Holy (One) of God.' 

25 And Jesus rebuked him, saying: 'Be silenced, and come out of him.' 

26 And the unclean spirit convulsed him, and cried out with a great cry, he came from him. 

27 And they all feared, so that they sought with one another, saying: 'What is this? it is a new teaching; because with authority he commandeth the unclean spirits, they obey him.' 

And his fame spread abroad in
292

ΚΑΤΑ ΙΩΑΝΝΗ.

Β 20 Ουσιν κατοτότοι εταίρι εβολ θεπ τιταρωμφ 
ανι εβούμι επνι ηειλέων πελε αναρεσ. ερε 
ιακωβος πελε ιωάννης πελεωσ.

ρκα 30 Τυψελε ςε ηειλέων πανρικοτ πε εςθηε ε 
Ουσιν κατοτότοι αξωσ παν εεβητς. 31 Ουσι 
αςι αξτονπος εςαλλοιτ ιτεςξικ. Ουσι 
αξωσ πινειβεεει. Ουσι, πασεμειεβι βεεμοι.

Γ 32 Ετα ροτεί ςε υπημι. ροτε ετα φρι εςθπι 
ανινι παν ιπον πιεςεν εςετελεκνοτ 
πελε πν ετε πιιδελεω πελεωσ. 33 Ουσι 
βακι τιρε αςεωςι μερεν πιρο.

34 Ουσιν αξερφαδρι ιοεκεμυ εςετελεκνοτ 
θεν ιοεκεμυ πρειντ ιψυμι. Ουσι 
αςιι οιιδελεω εβολ. Ουσιν 
παραξιν ηπιδι 
εςαξι αη πε. Χεοτνι 
γαρ πατςωμι 
εμεν γα 
πε 
ε 
πε.

Hunt 18, 
29-34

29 CΑΤΟΤΟΤΟΥ ΕΤ (Fο2 oμ.ΕΤ) ΑΝΙ ... ΑΝΙ] Α* &c., cf. Gr. ΝΑ OΛ &c.: CΑΤΟΤΟΥ ΕΤΑΙΡΙ, sing. and plur., ΓΚΛΟ (oμ.ΕΤ): CΑΤΟΤΟΥ ΕΤΑΙΡΙ ... ΑΝΙ, sing., Αο & Γ J3 Hunt 18, cf. Gr. B(D) &c.: om. ειδός, Gr. D &c.: obs. ειμι 1 mt to 'εγρεισι—venerunt.' τιταρωμφ] &c., weak def. artic., H. εβούμι] om. Δι.Δ1 Δ1Δ1 B O S. ιωάννης, A and verse 30. >πελεωσ πελεωσε 
υά 
τ 
ινεικα, A, but probably ε is fused with preceding. CΑΤΟΤΟΤΟΥ] cf. Gr., but b c vg &c. om.; obs. Βο altered τιφ, sing., to ΤΟΤ. ΑΥ 
ΧΟΣ] ΑΣΧΟΣ, sing., Dο. ΕΕΒΗΤΣ] -κ, Κ*. 31 ΑΞΟΤΟ 
ΠΟΣ &c. ] Gr. D &c. ιεκεςα την χερά κρατησε εγκ. ανπιν; ΤΟΤ 
PΟΣ ΕΑΣΙ, ΒΙ3; ΤΟΤΠΟΣ &C, F1. 3ΕΣΧΙΚ] cf. Gr. AC &c. 
ΔΟΤΡΠ] ΔΟΒΟΥΣ-ΓΗΙ3Κ* ΛΜ Hunt 18; ΔΟΤΡΠ, Α*: ΕΤΑΦΡΗ 
ΔΕ &c., Κε: ΕΤΑΦΡΗ ΔΟΤΡΠ ΠΙΕΡΦΡΗ, D1 Δ1 Δ1 Δ1 E F ΡΟΣ: ερε 
PΑΡΔΟΤΡΠ when the sun is about to set, Θ: obs. Gr. Βν, ΝΑCL &c., εδυνε, BD 28. Ανινι] ΠΑΤΙΝΙ, imperf., D1 Δ1 Δ1 Δ1 E F ΡΟΣ. ΠΑΣΙ]
all the region of Galilee round about. 29 And immediately having come from the synagogue, they came into the house of Simon and Andrew, James and John being with them. 30 Now (the) mother-in-law of Simon was lying (lit. sleeping) sick-of-a-fever; and immediately they told him concerning her: 31 and he came, he raised her up, having taken hold of her hand; and the fever left her, and she was ministering to them. 32 And evening having come, when (the) sun set, they brought to him every one who was afflicted, and them with whom were the demons. 33 And the whole city assembled at the door. 34 And he healed many who were afflicted in many kinds of sickness, and cast out many demons; and he was not permitting the demons to speak, because they were [not] knowing him that he was (lit. is) Christ.
35 ὤτος ἐταγῶνη πρανάτοτοι ἵμωρν εἰςάγων ἄρι ἐβολεῖ τοὺς μετὰ παρεπιπροσεχομένους ἰκελεοῦς. 36 ὤτος παχοῦσιν τις ἰνκεσίλην πεῖ σὺ εἴπειται. 37 ὤτος ἐταγῶνη πεξωρὸν παρὰ ἥκε τιτρικε. 

38 ὤτος πεξαρὸν πινών. ἥκε πεξαρὸν εἰκολλητικῶς εἰπίκειται ἐταγῶνη ἐροῦ. 28 ἔτοι μιᾷ πεξαρῶν τοῖς ἐπίκειται ἰκελεοῦς. 38 ὤτος ἐταγῶνη πεξωρὸν παρὰ ἥκε τιτρικε.
35 And having risen in the morning very early, he came forth to a desert place, and was praying there. 36 And Simon and they who were with him ran after him; 37 and having found him, they said to him: ‘They all seek for thee.’ 38 And he said to them: ‘Let us go to another place, to the towns which are near to us, that we may preach there also; for I came to this thing.’ 39 And he came to preach in their synagogues in all Galilee, and (is) casting (out) the demons. 40 And a leper came to him, beseeching him, and throwing himself upon his knees, saying: ‘If thou wishest, it is possible for thee to cleanse me.’ 41 And he had com-
Οτόσ πεναθ ηαη. ζε θωπά ηεατονό. 43 οτόσ σατοτη & πιεςρ ζε παν εβολ θιωτ οτόσ αυτονό. 43 οτόσ εταφερελε-πικε εβονη ερον. σατοτη αλητη εβολ.

"Οτόσ πεναθ ηαη. ζε 4πνα επερταλε ειι ειια εεηνε πακ ηεαταλε πιονι βροκ. οτόσ απιον ηεπικαρον εβονη εεκεν πεκ-τουνο φι ετα λεωςεις οταρκαζει ηηιεοφ εεκεμενεoz εδρον.


45 οθον ζε εταφ εβολ αμεργατη πιιιυ ποτ-λευν οτόσ εσερ πεοζακ εβολ. Δωζε ιπεκουρεβεξεκοει ει εβονη εβακι ποτ-νηε. ειια πααμον θε δεν γαμεωειη πιιπηε. οτόσ πνηπηον εαροφ εβολ δεν εειι πιιεν.

Ε.

Οτόσ αθι ον εβονη εκαφαραννεε εεηενεα εαμεγον. αεκετες λε θηιδον θεν οθη. ζοτον θ οτηηνθ οθωτ† εεατ. ευς-

cf. Gr. NBD a b c d e f &c.: ἸΗΣ ΗΕ, D1, Δ1 ΑΕΦΟ, cf. Gr. ΑΟΛ.
λενηαες[ έται &c., D1, Δ1 ΑΕΦΟ: Gr. D &c. ερνοβις: b g" ομ. Αποφη om. Δ1,05.
λενηαες (ερον, C1) οτόσ
λενηαες, ΓΔ2,05. Ββολ] +οτογ, Μ. οτογ 2ο om. Μ.
κυρεβ. 42 οτογ] cf. Gr. NBDL e &c.; tr. of F2 has λειγ γι.
\'in his speaking to him,' cf. Gr. AC &c. Άπεκεγμ υε παν
λενηαες, τ, the same sense, both forms being used for Gr. prep.
πα, D1, Δ1 ΑΕΦΟ, ε c d e f, cf. Gr. ΝΒΔΛ &c. ιτ. οτογ 2ο om. Μ.
43 εροφ] ερνυ, F3: εχνυ upon him, D1, Δ1 ΑΕΦΟ, FM08 Hunt 18;
Eρα added poq above, and left χυνη.
44 πας] om. ΒσΓΜ.
1περη [om. Ρ- ΓΔ2,05. ΑΠΑΓ] om. Gr. ΑΠΑΓεέλει[ cf. Gr. ΝΑΔΛ it &c.;
\'\'οπερμοεο πγοι say it not to any, D1, Δ1 ΑΕΦΟ, cf. Gr. ΑC:
om. Περ. ... ΠΑΚ, C2*; ΝΑΚ, Αο wrote ΑΚ over erasure. Περ-
passion upon him, he stretched out his hand, he touched him, and said to him: 'I wish, be cleansed.' And immediately the leprosy went from him, and he was cleansed. And having sternly-charged him, immediately he sent him away, and said to him: 'Take heed, show (it) not to any one: but go shew thyself to the priest, and offer the gift for thy cleansing which Moses commanded, for a witness to them. But having come forth, began to publish (it) much, and to spread abroad his word, so that (Jesus) could not come into a city openly, but was (imperf.) in desert roads: and they were coming to him from all places.

II. And he came again into Kapharnaum after some days. They heard that he is within a house: and many assembled

[Mark 1:42-11:2]
[Translation]

In this place, when they were entering, they took a man and entered. 

'6. Or, οὔτως παρὰ παλαβάτι εὐθύς εβολ. εταφή 

εὐλογὸς πήξει πρώτης. οὔτος ετελειποντά 

χείλεσιν ἡπείρο εὐθύς εἰςθεὶ, ἀπὸ τοῦ ἐποτε 

πώς παρέλαβεν πρώτην πρῶμα. ἀνθυπό πήτωλη 

εὐλογείσαν εὐθὺς εἰςθεὶ. οὔτος ετελειποντά 

λαλήσαν εἴςθεί ἐπείτε ἑτερ χείλε 

πρώτην ἐβολ. Φ. IV. ΚΡ."
thither, so that the house—no longer held (them), not even at the door: and he spake to them the word. 3 And they brought to him one, paralysed, four men carrying him. 4 And having not been able to bring him in because of the multitude, they went upon (the) housetop, they uncovered the roof of the house in which he was (imperf.) : and having broken (it) up, they let down the bed on which the paralysed lay (lit. slept). 5 And Jesus, having seen their faith, said to the paralysed: 'My son, thy sins are forgiven thee.' 6 But there were some of the scribes there sitting, and they were reasoning in their heart : ' 7 Wherefore doth this (man) thus blaspheme? For whom is it possible to forgive sin

8 ὁτόν κατότατα ἂν ἵκε εἰς δεν πεῦπη. ἐξενεκομικὸς ἀπαυρίκτωρ ἱδρυν ἑκοντον. πεναφνον πνοτ. ἐξ αἴδων τετεποκομικὸς επι κέν πετενήτατ.

9 ὁτω πεισωτον εἴσον ἀφ ην εὐτυχ ἐβολ. ἐτε πεκποβδ σενα πακ εὐβολ. ἔτοι εἴσον. ἐξε τσιν ναλ ἀνπεκολογον ὁτον μελαμε πακ.

10 ἡπία ἀπετενελλεν ἐξεν περαμεν ἑτε πνημι ἀφρωδεῖν εἴσον πικαρι εχα ποβι εὐβολ. πεναφνον ἀφ ην εὐτυχ ἐβολ. 11 ἐξα ποοκ πετατω ἀμελος πακ. τωπκ ναλ ἀνπεκολογον ὁτον μελαμε πακ ἐπεκι.

12 ὁτόν κατότατα ἄστινεν ἄναλοι ἀνπεκολογον ὁτον ἃπι θαλ ἀνπελεθο ἰνωτ πιδεν. εἰστε ἀπετερυφιρι τετον ὁτον ἄπον

13 ὁτόν, ἃπι θαλ ἃπι φιλεὶ. ὁτον πικαμεν τηρη 

επαθινον δαρον. ὁτον πετατω καινον πνοτ | 

ρκο 

πε. 14 ὁτον εὐχισινων αἰγαὶν ελει τίτε

ΑΒΓΕΦΩΩΓΔΕΗΘΘΚΛΜΝΝΟΠΡΣΤΥΩalom: 'solus:' εβηλ εφτ ἀλλατατυ ἕκτατα τατυ ἀποκοπαί επικομικὰ. ὁτον κατότατα ἂν ἵκε εἰς δεν πεῦπη. ἐξενεκομικὸς ἀπαυρίκτωρ ἱδρυν ἑκοντον. πεναφνον πνοτ. ἐξ αἴδων τετεποκομικὸς επι κέν πετενήτατ.

9 ὁτω πεισωτον εἴσον ἀφ ην εὐτυχ ἐβολ. ἐτε πεκποβδ σενα πακ εὐβολ. ἔτοι εἴσον. ἐξε τσιν ναλ ἀνπεκολογον ὁτον μελαμε πακ.

10 ἡπία ἀπετενελλεν ἐξεν περαμεν ἑτε πνημι ἀφρωδεῖν εἴσον πικαρι εχα ποβι εὐβολ. πεναφνον ἀφ ην εὐτυχ ἐβολ. 11 ἐξα ποοκ πετατω ἀμελος πακ. τωπκ ναλ ἀνπεκολογον ὁτον μελαμε πακ ἐπεκι.

12 ὁτόν κατότατα ἄστινεν ἄναλοι ἀνπεκολογον ὁτον ἃπι θαλ ἀνπελεθο ἰνωτ πιδεν. εἰστε ἀπετερυφιρι τετον ὁτον ἄπον

13 ὁτόν, ἃπι θαλ ἃπι φιλεὶ. ὁτον πικαμεν τηρη 

επαθινον δαρον. ὁτον πετατω καινον πνοτ | 

ρκο 

πε. 14 ὁτον εὐχισινων αἰγαὶν ελει τίτε

ΑΒΓΕΦΩΩΓΔΕΗΘΘΚΛΜΝΝΟΠΡΣΤΥΩalom: 'solus:' εβηλ εφτ ἀλλατατυ ἕκτατα τατυ ἀποκοπαί επικομικὰ. ὁτον κατότατα ἂν ἵκε εἰς δεν πεųπη. ἐξενεκομικὸς ἀπαυρίκτωρ ἱδρυν ἑκοντον. πεναφνον πνοτ. ἐξ αἴδων τετεποκομικὸς επι κέν πετενήτατ.
except the one alone—God? 8 And immediately Jesus knew in his spirit, that they reason thus within themselves, he said to them: 'Wherefore reason ye these (things) in your hearts? 9 What is easy to say to the paralysed: "Thy sins are forgiven thee," or to say: "Rise, take up thy bed, and go?" 10 That ye may know that (the) Son of (the) man hath (the) authority upon the earth to forgive sin—he said to the paralysed—11 to thee I say: "Rise, take up thy bed, and go to thy house."

12 And immediately he rose, he took up his bed, and came out before every one, so that they all wondered, and glorified God, saying: 'We never saw it (lit. being) thus.' 13 And he came forth to (the) sea; and all the multitude was coming to him, and he was teaching them. 14 And

\[ \text{MARK II. 8-14.} \]
302 ΚΑΤΑ ΥΑΡΚΩΝ.

αλφεός εὐθεµικὴ γι' αὐτόν πε- 

302 ἕλων παρ. ἥτον αὐτών ἀφηµι-

αυτῶν ἤκουσεν λέξεως.

15 ὁτὸς ἀκουὼς εὐροτέβ θεὶν πε- 

µὴν ἐπέχων ἑτεροκάθαρτοι 

παραγόντων παρὰ ἑαυτὸν ἀναλογικῶν λέξεων. ἕξεθε 

ἐν εἰς τὸν παραγόντα τοῦ τῆς παραγόντικος 

παραγόντων παρὰ τῷ παραγόντων ἐξεθενέ 

ἐν περιστεραῖς.

16 ὁτὸς εταγείρατ ἕξεθεν πε- 

ρὴν περιστεραῖο παραγοντικῆς 

παραγοντος παρὰ παραγόντων ἐξεθέ 

ἐν εἰς τὸν περιστεραῖον περιστεραίων εἰς 

τὸν ἑαυτὸν ἑξεθενέ.

17 ὁτὸς εταγείρατε ἕξεθεν πε- 

ρὴν περιστεραῖος ἑκατὸν ἑκα- 

τὸν παρεξηγήος περιστεραῖον 

περιστεραίων ἓξεθεν ἑκατὸν 

περιστεραίων.


ἐξεθεν upon, 0. oτός, 2ο] om. M Hunt 18. [258] 

αὐτῶν] for tense 

cf. Gr. exc. C* r. 258. [16] τελῶν, but K* seems to have 

written afterwards verse 15 down to πολλα. [25] ἀκουὼς] cf.? Gr. αC 

D &c.: αὐτῶν he happened to be, D2,02. [20] εὐροτέβ] ABC 

γρ*02,1,1,2,3 ε.Α.Γ.Η.Κ: εὐρωτέβ, absolute form, ΓοD2,.Δ1,Ε2,Φ- 

Γ2,Υ J3,ΛΜΝΟ Hunt 18; cf.? Gr. NBL &c. 

παραγόντων εὐθεµικῶν] Α 

Β C E G Η Θ J3 K L N Hunt 18 (ΑΤΙ μεθαμεθῆ, N), cf. Gr. 

D &c. om. καλ: oτός, πε &c., Γ D2,1,1,2,4,Μ, cf. Gr. for καλ: oτός 

οτεραῖος and a multitude, D1 Δ1,Κ1,Ο, cf. Gr. for καλ. [12] περιστε- 


ατρωτέβ, pret., D4: -πρωτέβ, Μ: παρεξηγήο πρωτέβ were 

being partners in sitting at meat, D1 Δ1,Ε1,2,ΦΟ. [11] περιστεραίων οτε 

τεραῖος μεθαμεθῆ πε(Ε1,4] A B C G D1 (om. ΠΕ),2,Ε1,4 (om. ΠΕ),2, 

G H Ε J3 Κ* ΛΜΝ: παραγοντος περάρ πε for they were numerous, D9 Δ1; 


passing by he saw Levi (the son) of Alpheus sitting at the custom-house, and he said to him: 'Walk after me.' And he rose, he walked after him. "And it came to pass, (as he is) sitting-at-meat in his house, (that) there were many publicans and sinners, they were sitting-at-meat with Jesus and his disciples, there were many. And the scribes and the Pharisees were walking after him; "and having seen that he eateth with the publicans and the sinners, they were saying to his disciples: 'Wherefore doth your teacher eat and drink with the publicans and the sinners?' And Jesus having heard, said to them: 'They who are strong have not need of the physician, but they who are diseased: for I came not to invite the righteous, but the
18 Ὄτογ γαμ.  πιελαινότας ἵτε ἰελλανες πελλαναλρίσεος ἐρηπετετίν. Ὅτογν αὐτὶ πέξωνος παρ. ἵτε εἰσδεοτ πιελαινότας ἵτε ἰελλανες πελλαναλρίσεος σεερπιετετίν. Ποτὶ μὲ σεερπιετετίν αὐτ.  
19 Ὅτογν ᾧκεροτω λξεύ[ής] πέξαν πώου. ἵτε λεντι ὁτον γαμ. ἰερε πενυκρή πιελπατμελελετ ἐρηπετετίν γὼς εἰπελμηλοτον ᾧκεπαπατμελελετ. |  
ρλ Ὁροπότος πιθὲν γὼς πιελπατμελελετ πελλων  ἀλλον ἰερελμοћ ἐερπετετίν.  
20 Σενκνὸν ἵτε ᾧκεραπεγοοτ ὅταν ἀγιαμπωλῖ ἀπαλπατμελελετ ἤτοτοϊ. Ἱτοτε σεπαρπιετετίν ἵκεν πηροοῦ ἐπεεεεεεεε.  
21 Ὅτα γαμ. ἰπαρὲ ἀλί  ἄλι ὀττώς [λε](περὶ) ἑόρ- 

---

18 παρε...ερ] παρε...εσερ, D1,2,4Ε. Παλαπαρίσεος 1) A*CD1,2,8F*GHKN, cf. Gr. L &c.: ΠΙΦ &c., A0BGD1* Δ1ΕΚΔΘ3KLMO, cf. Gr. L, NABOD &c.  ἁτί] + ᾧκεροτ to him, D1,2,4Δ1ΕΚΟ. Πέξωνο] ετξω  ἀλλον, pres. partic., D1,2,4Δ1Ο. Εἰσδεοτ] ὅμ. Δ1Ο.  
20 Ποτὶ μὲ σεερπιετετίν αὐτ.  
21 Ὅτα γαμ. ἰπαρὲ ἀλί  ἄλι ὀττώς [λε](περὶ) ἑόρ-
And the disciples of John and those of the Pharisees were fasting: and they came, they said to him: 'Wherefore (do) the disciples of John and those of the Pharisees fast, but thine fast not?' And Jesus answered, he said to them: 'Is it possible to make (the) sons of the bridegroom fast, while the bridegroom is with them? All (the) time that the bridegroom is with them, it is not possible for them to fast. But days come when the bridegroom should be taken away from them, then they will fast in those days. For no one putteth (lit. throweth) a piece of new cloth to an old garment: otherwise the new taketh away the filling-up of the old, and a rent becometh

**Mark II. 18-21.**

sinners.'
22 Ους ἔπανεὶ κρπ ἁβερι εαςκος ἡπας. ἢἐπον ωαρε πιπρ φεδ πισκος. ους ωαρε πιπρ τακο πες πισκος. ἄλλα γατι κρπ ἁβερι εαςκος ἁβερι.

23 Ους ασυσπι εταεροι δεν πισκαβατον εβολ ειτοτου πιροτ. ους πεξελεκθες ατεργςετε ετεροι εεψε χεες. 24 ους παρε πιφαρησας εος χεες παχες. ήξι ελεκτι πις ους. πες τακο παχες πισκες. ήξι ελεκτις ήξι ελεκτης εεψες. 25 ους παχες χεες πισκες. ήξι ελεκτις εεψες. 26 Πυς αγγες παχ εδοιπ επις μεταρ πισκες. εαςκος. ους πινικ ἁτε ἄτρεφες αγοτολοζ. πετετευςε παχ ἁπ

22 ους ἦπανεὶ κρπ] ο γ δ ε δ ι η ι λ μ ν ην. ους ἦπανεὶ κρπ. ο γ δ ε δ ι η ι λ μ ν ην. ος. ους ἦπανεὶ κρπ. ο γ δ ε δ ι η ι λ μ ν ην. ος. ους ἦπανεὶ κρπ. ο γ δ ε δ ι η ι λ μ ν ην. ος. ους ἦπανεὶ κρπ. ο γ δ ε δ ι η ι λ μ ν ην. ος. ους ἦπα

Hunt 18, 23-28
22 And they do not put (lit. throw) new wine into old bottles: otherwise the wine rendeth the bottles, and the wine perisheth, and the bottles: but they put new wine into new bottles.

23 And it came to pass (that) he walked on the sabbaths through the cornfields; and his disciples began, (while) walking, to pluck ears-of-corn. 24 And the Pharisees were saying to him: ‘See, what do they on the sabbaths? it is not lawful to do it.’ 25 And he was saying to them: ‘Did ye never read what David did, when he had need, and was hungry, and they who were with him? 26 How he went into the house of God, in time of Abiathar the chief priest, and ate the shewbread, which it was not lawful for him to eat

124. orres...orres: ἐπέκειν, B, cf. Gr. NABCL &c.: om. ἐπέκειν, D1.2,4Δ1EFO, cf. Gr. D &c. ἐπέκειν + ἐπι-

H ἦν, KLMN Hunt 18: ἐκεί πλέκειν pluck the ears of corn, absolute form, D1.2,4Δ1EFO.


ΠΙΧΣΑ,] ΠΙΧΣΑ, F, ΠΜ. 

πετοτριπ ΑΠ] ABCTε-ΓΘΚLMN Hunt 18: 

πετενεγί

πετοτριπ ΑΠ that which is not lawful to be done, J3, single negative; 

φι ετενεγίναι ΑΠ, D1.2,4Ε1.2ο: φι ετενεγίναι ΑΠ, single negative, F: φι ετενεγίναι ΑΠ that which is not lawful, 


πινού] + πε, M. 

περείπωσις, 

A*, who altered ω from ο. 

περείπωσις] πε ετ &c., BC 

D2 GH ΕΜ. 

ποτέ] 


περείπωσις] περείπωσις he and, D1.2,4Δ1Ε1.2ο, cf. Gr. 

επενεκαίς] cf.? Gr. D adds orres; E1 has gloss سُرُو أَلْبَرَةُ الْأَوْلِى ‘Samuel, the first book of the kings.’ 26 πινού] Gr. BD om. 

Gr. D &c. om. αι καὶ διωδίς, 

περείπωσις. 

πετενεγίναι...οὐν] om. B: 

ΝΗ ετ &c., C &c.: ΝΗ ετενεγίναι &c., Hunt 18: πετενεγίναι, imperf., 

F. 

παρχώ] om. E.
ΚΑΤΑ ΤΗΝ ΥΔΡΩΝ.

οὐσομοϋ εβηλ ἐπιουὴ πθεαται. οὐγ ἀρτὶ πνικεξωντι επαγχι ημελη πθεατα. 27 οὐγ πεξαγ πιοντ. ΧΕ ΕΤΑ ΜΙΣΑΒΒΑΤΟΝ γιώντες εἴδε πιρωμέ. οὐγ πιρωμέ ἂπ εἴδε μιςαββατον. 28 ζωοτε ποκ ΜΙΣΑΒΒΑΤΟΝ πε πινηρο ἀερωμε. 3

1 οὐγ ἀρτὶ οπ εδοκι ετοςυπατθῳ. οὐγ ηνοτον οτρωμει πθεαιν τε ηερθικ γιώντον. 2 οὐγ, παττθηνοτον πακ πε. ΧΕ ἂπ ηφαερφαθρεί ερον θσιπ μιςαββατον. 3 οὐγ ητοσυπατθῃρι ηερον. 4 οὐγ, ηπεξαγ ιπρωμε ηερθικ γιώντον. ΧΕ τωμικ διδ θςντ. 5 οὐγ, ηπεξαγ πιοντ. ΧΕ συε ηερ πνικεπεμεθ διδ πιςαββατον ὑπν επεργων. οτρυκι ἐπαγχις εἴδοος εἴδε εἴδοος. ηνοτε δε αναχρωμον. 6 οὐγ, εταξοκοιτη ερον διδ οὐνικον. εἰρ. 

Πεξαγ ἰπιρωμε. ΧΕ κοτεπ τεκθικ εβολ οὐγ εταξοκοιτον ἄντωκοι ἰκετεθικ. 7


except (for) the priests alone, and gave to them also who were (imperf.) with him there." 27 And he said to them: 'The sabbath was made because of the man, and not the man because of the sabbath: 28 so that the Lord of the sabbath is (the) Son of (the) man.'

III. And he came again into their synagogue; and there was a man there whose hand was (lit. is) withered. 2 And they were observing him, whether he will heal him on the sabbaths; that they might accuse him. 3 And he said to the man whose hand was (lit. is) withered: 'Rise in (the) midst.' 4 And he said to them: 'Is it lawful to do good on the sabbaths, or to do evil? to save life (lit. a soul) or to kill?' But they held their peace. 5 And having looked upon them with indignation, being grieved at the hardness of their heart, he said to the man: 'Stretch out thy hand.' And having stretched it out, his hand was cured. 6 And the chief priests having come out immediately, took counsel

\[
\text{MARK II. 27—III. 6.}
\]
with the Herodians against him, that they might destroy him. 7 And Jesus and his disciples withdrew to (the) mountain: and a great multitude of Galilee, and Judea, 8 and Jerusalem, and Idumæa, and beyond the Jordan, and a great multitude also from them of Tyre and Sidon, hearing the things which he was doing, came to him. 9 And he said to his disciples, that a ship might wait on him because of the multitude, that they might not throng him: 10 for he was healing many; so that all with whom were plagues came upon him and touched him. 11 And the unclean spirits,
ΚΑΤΑ ΙΩΡΚΟΝ.

"γατιτον εφρι βαρατη οτοο πανιφυ εβολ ετχω εεεως. ζε ζθεο πε πικρι αεντε.

12 Ὑπορεπετιεεσαν πιρον πολεκται εινα ἴσευτευτευνωνα εβολ.

H.

13 Ὑπορε παρεν εισελεν χε πετρος.

14 Ὑπορε παρεν εισελεν πολεες ενδανεξα ενετο εις επικυρια ενετον αλετρετον.

15 Ὑπορε ονοε πετρος εις εεστεων εον εεεινε εβολ.

16 Ὑπορε ααν εις εεεου ενετο εις εβολ.

17 Ὑπορε εαν εις εεεου ενετο εις εβολ.

Ἀναρελε πελε φιλιππος. καρεολεες ενε εβολ.

%;
if they see him, throw themselves down before him, and were crying out, saying: 'Thou art (the) Son of God.'

12 And he was charging them much, that they should not make him known.

13 And he went up on the mountain, and called whom he himself was wishing: and they went to him. 14 And he appointed twelve, whom he named 'the Apostles,' that they might stay with him, and that he might send them to preach, 16 and to have (the) authority to cast out the demons: 16 and he gave a name to Simon: 'Peter;' 17 and James (the) son of Zebedee, and John (the) brother of James; and he gave names to them: 'Boanerges,' which is this: 'the sons of the thunder:' 18 Andrew, and Philip; Bartholomew, and Matthew, and Thomas, and James (the son) of Alpheus,
ΚΑΤΑ ΥΑΡΩΝ.

πεος. 19 ΠΕΕ ΙΟΥΛΑΣ ΠΙΣΚΑΡΙΨΤΗΣ ΦΙ ΕΤΑΥΤΗΙ."
and Thaddæus, and Simon the Kananeos, 13 and Judas (the) Iscariot, who delivered him (up). 20 And he came into a house. And the multitude assembled again, so that they could not even eat bread. 21 And his (friends) having heard, came forth to lay hold on him: for they were saying, that he was mad. 22 And the scribes who came from Jerusalem were saying, that Belzebul is with him, and that by (lit. in the) ruler of the demons he cast out the demons. 23 And he called them, he was saying to them in parables: 'How is it possible that Satan cast out Satan? 24 And if a kingdom be divided against itself, it is not possible that that kingdom stand. 25 And if a house be divided against itself, it is not possible that that house stand. 26 And if Satan rose upon himself, and was divided, it is not possible for him to stand, but he hath an end. 27 But it is not possible that any one enter (the) house of the strong man, and spoil...
οἶνος πιθανὸν πατρόν. οὕτω τοτε πιθανὸν ἐπεσκέπεσι.

28 Μᾶς λέως πως ἐπέτρεψεν ἔσομεν, ξε γὰρ πίστιν ἐπεξετάζον εὐθὸς ἤπισται πίστις ἔπροσπον πείτελεν ἐπεδίωκεν. 29 ἦν γὰρ εἰσαχθεῖσα εἰσῆκα εὐθύμην. ἤπειρον ἔσομεν γὰρ ἤπισται πίστις ἔπροσπον πείτελεν. 30 ὑπὲρ τὰς ἡμέρας τοσαυτὰ εὐθυμεῖσαν εὐθύμην ἔσομεν.

31 Οὕτως ἀμα νεκρεῖσαν τελεῖες πεισμοῖς. οὕτως ἀμαντίστων συναιστὸς ἀμαντίστων εὐθὺμεῖσαν εὐθύμην ἔσομεν. 32 οὕτως ἀμα πάνω πείσεις ἀνέκπεκτον. οὕτως παρακαλοῦσαν τελεῖες πεισμοῖς ἀμαντίστων καθὶ ταῖς εὐθυμεῖσαν εὐθύμην ἔσομεν. 33 οὕτως εὐθυμεῖσαν παρακαλοῦσεν τελεῖες πεισμοῖς ἀμαντίστων καθὶ ταῖς εὐθυμεῖσαν εὐθύμην ἔσομεν. 34 οὕτως εὐθυμεῖσαν παρακαλοῦσαν τελεῖες πεισμοῖς ἀμαντίστων καθὶ ταῖς εὐθυμεῖσαν εὐθύμην ἔσομεν.
his goods, except he bind the strong man first; and then spoil his house. 28 Verily I say to you, that all things shall be forgiven the sons of [the] men, the sins and all the blasphemies which they will blaspheme: 29 but he who will blaspheme against the Holy Spirit hath not forgiveness for ever, but is in danger of eternal sin: 30 because they were saying, that there is an unclean spirit with him. 31 And his mother and his brothers came; and they stood outside, and they sent to him, calling him. 32 And the multitude was sitting around him; and they said to him: 'Lo, thy mother and thy brothers outside (are) seeking for thee.' 33 And having answered them, he said: 'Lo, my mother and my brothers!' 34 And having looked upon them who sat around him, he said: 'Lo, my mother and my brothers!'
35 φη εσσαρίη ἔπετεργεν φί. φαί νε πασον νελα τασωνι πελε τελετα. Θ ἢ ς, 1 Οτορ παλιν αφέρητε πίεσω εκεκ πιεσην φιοιε. Οτορ ανεσωντι ερος ικεσελέγεν ερος. Φιλο νέανα ημιπαξοι νέανα δεν φιολε
νι κρο. 2 Οτορ νακιέσω πνων παραγενων πνων καρχισ
κενεος πνων δεν τεσκω. 3 ζε σωτεεε.

Σηπει αφι ικερα ετει. 4 Οτορ ασσωνα
πλε δεν παντερεότ. 5 Οτορ ουαι εκεν ικερι εκεκ πιεσην. Οτορ αι ικεσελα τατολεγ.

6 Οτορ οικελι ακετε εκεν πιεσσεπετερα. 

7 Οτορ οικελι ακετε εκεν πιεστερι. οτορ οτε αταχα
ακετε εκεκ πιεσην. οτορ εκεν ικεσελε 
ποτι αγκωστι.

3 οτει] Gr. D o λως.
5 Πηθαληε (Ἀλε, Μ) εοταί 
6 Πηποιοι Ειπειοε he took himself away (entered) into one of the 
7 ships in the sea, ΓΜ. 
8 Εεεει] om. Ειπειοε, ΓΜ, cf. g.; Gr. D περαη. της 
9 σαλασσης. 
10 Ειπειο] A B C D 1ο, F E H L N O R S
11 Hunt 18: Οτσορ παρειαελσα τρας εκεπειοε Ει-
12 Πηκρο and the whole multitude was by the sea on the shore, ΓΔ Π Σ Ε Γ J K M, cf. Gr.; D1ο has it in margin without translation; J, has 
13 Δατεν for eken.
'He who will do the will of God, this is my brother, and my sister, and my mother.'

And again he began to teach by (the) sea. And a great multitude assembled to him, so that he entered into the ship, and sat in (the) sea by (lit. on) the shore. And he was teaching them many (things) in parables, and he was saying to them in his teaching: 'Hear: lo, he who soweth the sowing man,

And it came to pass in his sowing,

that one indeed fell by the road, and the birds came, they ate it.

And another fell upon the rocky place, where there is not much earth; and immediately it grew up, because that it had not depth of earth: and when (the) sun sprang up, it was scorched; and because that it had not root it withered.
ἐγραφή ἤκειποτρί ἀνοχαγ. ὀνομ ἀνεπ-

+οτραγ. 8 ὁνομ, δάνκευον ἀναγε ἐκεντρα γενναν-νας ὁνομ, ἀντραγ. ἐπαντραγ. ἐπινον εγραφή ἀνεπ-

ετεχερνιν. 9 ὁνομ, παρχω ἀλεος. ἥ χυ ετεχουν ὁν-

ετεχες ἀλεος εσωτερε ἀσαρσωτελε. 10 ὁνομ, ἐταχωμιν ἀλεοστατα πνήμον εροφ ἤξεπεν ετκωτ ἐροφ πελε πιθ εοιδε μπαρα-

βολ. 11 ὁνομ, παρχω ἀλεος πνων ηε. ἥ νε ἤπεται ετε μπαρστκιον τοι πωτεν ἤτε ἠτετοτρο ἤτε φτ. ην ἥ νε ἤπεται ετσαθολ ὑδρε πταγρ ωμπι πνων ἤην

δαμπαραβολη. 12 ιπνα ετπνατ ἄτοκναν ὁνομ, ἄτοκιστελατα.

ὁνομ, εσωτερε ἄτοκιστελα ὁνομ, ἄτο-

κιστελεατα. 13 ὁνομ, πεξαγ ρνων. ἥ νε τετελεει ἅν εται-

-εγραφή ἤκειποτρί ἀνοχαγ. ὀνομ ἀνεπ-


ΑDLΔ: ετ... ετ, ΓΜ: ΕΤ... Α: τ, F=Ω: Θ; for plur. cf. Gr. Ν:Β.

εγραφ] om. Γ. ἀσερτεχενιν] Α:CD₁,₂.₄; -ερετεχενιν, be:τ(ε:τ altered)E-D:ΚLR; -ερετεχενιν, Η: ἄτεχενιν, ΓΜ, 

ΕΤ: Δ₁: Ω. οται αγεπξ: om. ακεν brought, Δ₁:Ω: οται

ἐκεν Κ, Ρ: ΔΟΤΑΙ αγεπν, DL₁,₂:Ε: ΔΟΤΑΙ ἄτε τς ιον yielded thirty, Γ(ΟΤ for ὁνομ) Μ: οται αγεπξ one produced thirty, F

Hunt 18: ΚΕΟΤΑΙ αγεπξ, Ν: ΚΕΟΤΑΙ ιν: om. Ν, BD₁,₂Δ₁,₂: Δ₁:OE; ΚΕΟΤΑΙ ΔΕ ιν, Ε₁: ΚΕΟΤΑΙ αγ:τιν, Ε₂: ΚΕΟΤΑΙ ΔΕ 

αιτιν, ΓΜ. ΚΕΟΤΑΙ ιρ] om. Ν, BD₁,₂Δ₁,₂:Δ₁:EO; ΚΕΟΤΑΙ
thorns, and the thorns having come up, choked it, and it yielded not fruit. And others fell on good earth, and yielded fruit, coming up, it flourished; and one brought (forth) thirty, another sixty, another a hundred.' And he was saying: 'He who hath an ear to hear, let him hear.' And having become alone, they who were around him were beseeching him, with the twelve, concerning the parables. And he was saying to them: 'To you are given the mysteries of the kingdom of God: but (as for) them who are outside, all is done to them in parables: that seeing they may see, and not perceive (lit. see); and hearing they may hear, and not understand; lest haply they should return and be forgiven.' And he said to them: 'Do ye
κατὰ ψαρχον.

παραβολὴ. ὁταν πισκεπαραβολὴ τηροτ
tετενναυσωνωτ.

14 Φι ετσιτ αἰσχρὰ ἀνοικαῖ. 15 παι δὲ πε πη
eτβγκεκ πιελρωκτ πιελ σετας τινες ἀνοικαῖ

Οτόν εὐσω πιτεκνωτελεί. σατότας δὲ γεισα
tετεκατανας ὅταν ἰτερωλι ἀνοικαῖ ετατ

tατας ἂντοτη.

10 Οτόν παί οὐκ αἰάρτητον ἐκ τη ετατατου

gιξεν πιελρεπετρα. πη εταιναπωτελε
eπικαὶ ἦγοιτη ἔλεν ὀπραγι. 17 ὅταν

ἀλλα γαμπροσοτκοτ πε. ἦτα ἀρεπην ὀν-

δογκαν ὑψα σε ὀτδιωτενος εδε πικαἰ. σατοτοτ ὑταρσκαναλλισε.</p>

18 ὅταν γαμπεκοῦτον πε κα ἐτατατου

gιξεν πικατρ. παι πε κα ετατατου επικαὶ.

19 ὅταν πιρωτοῦ ἰτε πλενερ πειτ

το ἰτε τετεραλεο μειπειεη

ἵτε πικεκαχπ εὐελοῦ σ ἂντοτη. ςεωχ

ἀνοικαῖ ὅταν ἑιοτερατοῦτασ.
not know this parable? and how will ye know all other parables? 14 He who sowed, sowed the word. 15 And these are they who are by the road, the place in which the word was sown; and if they hear, then (\(2\varepsilon\)) immediately Satan cometh, and taketh away the word which was sown in them. 16 And these, again thus, are they who were sown upon the rocky places, who, if they should hear the word, receive it with joy; 17 and there is not root in them, but they are (only) for a time; then, if there should be tribulation or persecution because of the word, immediately they are offended. And others are they who were sown upon the thorns; these are they who heard the word, 18 and the care of this age, and the deceit of [the] riches, and the lusts of the rest of (things) also, in which they walk (lit. walking in them), choke the word, and it becometh unfruitful.
20 ὅτι γὰρ ἐταυτάτων διέξεσθαι πικάδι 
εἴθαπτο, ἵνα ἐταυτάτων ἐπισυν αὐτῶν ἐπιστατῇ. οὐ γὰρ ὑπατοῦνται ὅταν ἦλθαν ἑαυτοῖς ὑπό τῷ μακρὸν ἐπιστάντος ἀντικείμενον τί πως ὠπί 

21 ὅταν παρθενὸς πνεύμονα | χε ἐκεῖνοι παρθε 

22 ἄτερος παρθενὴν ἐπιστατῇ. ἕβολ 

23 πετεταοῦν ὑπεραὐξάνεις ἐπιστατῇ. 

24 ὅταν παρθενὸς πνεύμονα ὑπεραὐξάνεις ἐπιστατῇ. ἕβολ ὁ ἐπιστατὴς ἐπιστατῇ. ἔφεσα ἐπιστατῇ. ἐπιστατῇ. 

25 Παρθενὸς πνεύμονα ὑπεραὐξάνεις ἐπιστατῇ. ἕβολ ὁ ἐπιστατὴς ἐπιστατῇ. ἔφεσα ἐπιστατῇ. ἐπιστατῇ. 

26 Υπέρ τοῦ τούτοι ἐγείρεται παρθενὸς. οὐ 

27 Ἐπεί διὰ τοῦ τούτου ἐγείρεται παρθενὸς. οὐ 

28 Ἐπεί διὰ τοῦ τούτου ἐγείρεται παρθενὸς. οὐ 

29 [παρθενὸς] ἐπιστατῇ. ἔφεσα ἐπιστατῇ. ἐπιστατῇ. 

30 [παρθενὸς] ἐπιστατῇ. ἔφεσα ἐπιστατῇ. ἐπιστατῇ. 

31 [παρθενὸς] ἐπιστατῇ. ἔφεσα ἐπιστατῇ. ἐπιστατῇ. 

32 [παρθενὸς] ἐπιστατῇ. ἔφεσα ἐπιστατῇ. ἐπιστατῇ. 

33 [παρθενὸς] ἐπιστατῇ. ἔφεσα ἐπιστατῇ. ἐπιστατῇ.
And they also who were sown upon the good earth, (are) they who, if they should hear the word, receive it to them, and they yield fruit, one thirty, one sixty, one a hundred.'

And he was saying to them: 'Do they light a lamp, that they may put it under the measurer, or under the bed, (and) not that they may put it upon the lampstand? For there is not that which is hidden (so that) it should not appear; nor is it done, being hidden, except that it may come to be (lit. being) manifested. He who hath an ear to hear, let him hear.' And he was saying to them again:

'Take heed, what ye hear: in the measure which ye measure, it will be measured to you: and it will be added to you. For to him who hath shall be given: and from him
Τιτά ΠΑΡΚΟΝ.

...

26 Οτορ παρχω ελλος. ξε παιρήτν πε τεετοτρό πτε φό ηέφριτ ποτρωμι ενεβιντ 

πιεορξροχ ειξεν πικαρι. 27 Οτορ ητετηκοτ οτορ μαχτωμη μαπεξωρρ, πολε μπε- 

εοτου. Οτορ γαρε πιξροξ ένκι οτορ μαχ- 

γιη.

Σωκ πηεειι αν θεοκ. 28 μαρε πικαρι μελατη 

πουταρ, πιπορν πονιεει. ιτα ομεελλεκ.

ίτα μαχεροοχ πηεφη ετδη πιεεεκ.

29 Ενώπι αε αηωανποφ πηεποοτταρ. σατοτυ 

μαχτωμη μαπεξωρρ, μπεοσ. ηεοιη γαρ αει πηε- 

πιςδ.

Θ.

30 Οτορ παρχω ελλος. ξε ανπατεποωπ ηεε- 

πλη τετοτρο πτε / φό εοτ. ιε ανπαξας ηεν αε 

ηεπαραπολη.

31 αεηεφήτν ποτπαφρι πηελ-

...
who hath not, even that which he hath they take away.' 20 And he was saying: 'Thus is the kingdom of God, as a man casting his seed upon the earth; 21 and he sleepeth, and he riseth in the night and the day, and the seed flourisheth and increaseth, he knoweth not how. 22 The earth of itself yieldeth fruit; first a blade, then an ear, then that which is in the ear fills. 23 But if the fruit should reach (maturity), immediately he sendeth the sickle, because the harvest came.'

24 And he was saying: 'To what are we to liken the kingdom of God? or in what parable are we to set it (forth)? 

καὶ ἀκούοντες, ἐγκυκλίσθη, καὶ ἠκούσαντο τὴν στήλην τοῦ θεοῦ. 26: καὶ ἀκούοντες, καὶ ἠκούσαντο τὴν στήλην τοῦ θεοῦ καὶ διώκοντο τὸν κοῦρον τοῦ θεοῦ. 27: καὶ ἠκούσαν τὴν στήλην τοῦ θεοῦ καὶ διώκοντο τὸν κοῦρον τοῦ θεοῦ. 28: καὶ ἠκούσαν τὴν στήλην τοῦ θεοῦ καὶ διώκοντο τὸν κοῦρον τοῦ θεοῦ. 29: καὶ ἠκούσαν τὴν στήλην τοῦ θεοῦ καὶ διώκοντο τὸν κοῦρον τοῦ θεοῦ. 30: καὶ ἠκούσαν τὴν στήλην τοῦ θεοῦ καὶ διώκοντο τὸν κοῦρον τοῦ θεοῦ.
Ταῦτ. οὖν εταγυγαντάς εξεν πικαρί εούνκοτξι τε επίχροι τῷ τοῖς οὕτως εταγκεπένι

32 Ουνε γημην ἤτοιςατς μᾶς ετερίην. οὖν γῆμαγμαν εκοί ἀνίμηντ εμοῖοῦ τῷ τῷ
ους ἐμανίης πήπαρεν ἤπαιλ. εὐστε τὸ ἄτομες ἐταγκυχεκεξαλ ἔχενηπιλατ ὑπὶ τῇ ἔνος γα τῇ τεσαμῆνι.

33 οὖν γαρκαςὶ πελεωςον ἔμπεσαξί πήπαραβολὴν ἐπαληρίᾳ. καὶ δῆμον επαγκυχεξαλ ἔσωτερ. 34 οὖν γχωρις παραβολὴν γαρκαςι πελεωςον ἀλ νε. ἔπανα τῇ παγβωλ ἑμπίαρε επεφέλεοτης.

I.

1 οὖν ἐταγυγαντάς Α; οὖν εῖταν κτκ., B κτκ.; κτ τοι. 35 οὖν εταγκαςὶ πελεωςον τῇ πελεωςον ετέρερεν ετα ποῖς γημῆ. πε λαρεποτίε ἐκεῖ. 36 οὖν εταγκαςὶ πελεωςον ἐμοῖου αὐτοῖς πελεωςον γῆμῃ ἐπὶ πικαι. 37 οὖν ὄνομας ἐμαγμαν γημῆ. 38 οὖν γιοις παράβολὴν πελεωςον ἐμποίησεν εὐστε τῇ πῆκετε οὐκ ἐχιπεγιο ἐχεῖς πικει. 39 οὖν ἐταγκαςὶ

οὐν εταγυγαντάς Α: οὖν εῖταν κτκ., B κτκ.; κτ τοι. οὖν εγγυγαντάς εξεν πικαρί εούνκοτξι τε επίχροι τῷ οὕτως εταγκεπένι

32 οὖν εγγυγαντάς εξεν πικαρί εούνκοτξι τε επίχροι τῷ οὕτως εταγκεπένι

33 οὖν γαρκαςὶ πελεωςον ἔμπεσαξί πήπαραβολὴν ἐπαληρίᾳ. καὶ δῆμον επαγκυχεξαλ ἔσωτερ. 34 οὖν γχωρις παραβολὴν γαρκαςι πελεωςον ἀλ νε. ἔπανα τῇ παγβωλ ἑμπίαρε επεφέλεοτης.

I.

1 οὖν εταγυγαντάς Α: οὖν εῖταν κτκ., B κτκ.; κτ τοι. 35 οὖν εταγκαςὶ πελεωςον τῇ πελεωςον ετέρερεν ετα ποῖς γημῆ. πε λαρεποτίε ἐκεῖ. 36 οὖν εταγκαςὶ πελεωςον ἐμοῖου αὐτοῖς πελεωςον γῆμῃ ἐπὶ πικαι. 37 οὖν ὄνομας ἐμαγμαν γημῆ. 38 οὖν γιοις παράβολὴν πελεωςον ἐμποίησεν εὐστε τῇ πῆκετε οὐκ ἐχιπεγιο ἐχεῖς πικει. 39 οὖν ἐταγκαςὶ

οὐν εταγυγαντάς Α: οὖν εῖταν κτκ., B κτκ.; κτ τοι.
should be sown on the earth, being less than all the seeds which are upon the earth, yet (lit. and) if it is sown, it cometh up, and becometh greater than all the herbs, and maketh great branches; so that the birds of (the) heaven can lodge under its shadow.' And he was speaking to them the word in parables thus, according as they were able to hear: and without parable he was not speaking to them: but apart he was explaining all to his disciples.

And he said to them on that day, evening having come: 'Let us pass across.' And having left the multitude, they took him away with them, as he is in the ship (reading \textit{\textbf{2},UJC €CJ2,l}). And there were other ships with him.

And there was a great wind, and the waves were casting themselves into the ship, so that the ship was now filling. And
κατὰ ψάρχον.

ζιθοῦ τῷ οἴκειον χίθρον πιθυμότ. οὐσὶν αὐτοῖς τελεῖον.

Οὗτος περὶ τοῦ ναὸς ἔρχετο σπείρειεν παῖκ ὁ σκοτεινάκῃ. 39 οὗτος εταγνήσῃ ἄρεπιτιτικὴν ἄμανον οὔτος περὶ τῆς ἐφιλίης. χαρῆν οὗτος εἴη σὺν ἐρυκά. οὗτος ἀνθρώπους ἀναδεικνύεται οὗτος ἐφθάνον πέφεκτος οὔτος ἐφάγετο παράθυρα.

40 οὗτος περὶ τοῦ ναὸς σύνεται κατεχορεῖον. 

41 οὗτος ἀναφέρει ἄμανον ἀναφέρεται οὔτος παῖκ ἄμανον ἀναδεικνύεται ἀρχαιοτάτος. χαρῆν εἴη σὺν ἐρυκά. 

ΙΑ

Οὗτος αὕτη εἰσάρχη εἰσίολε εἰς ἄντερτεκνῆς. 2 οὗτος εταγνήσῃ εἰσίολε ἄμανον περὶ τοῦ ναὸς. οὗτος ἀναφέρεται εἰσίολε ἄμανον περὶ τοῦ ναὸς. 3 οὗτος εἶναι πελεσαίινοις ἁπός ἄμανον περὶ τοῦ ναὸς.

Οὗτος ἀνεξ ἄμανον περίπταλαις ἄμανον ἁλαξίνη παρλίνε εἰς εὐεργής. 4 εἰάθη εἰσάρχη ποτὲ ἄμανον ἀναπτάσθηνε περὶ περίπταλαις. οὗτος ἀναφέρεται περὶ περίπταλαις ἐφθάσῃ εἰς ἄντερτεκνῆς.

he was sleeping behind upon the pillow: and they woke him, and said to him: ‘Teacher, carest thou not that we shall (lit. will) perish?’ And having risen, he rebuked the wind, and said to (the) sea: ‘Hold thy peace and be silenced.’ And the wind ceased, and there was a great calm. And he said to them: ‘Wherefore fear ye? is there not yet faith in you?’ And they feared with a great fear, and were saying to one another: ‘Who then is this, because the winds and (the) sea obey him?’

V. And he came across (the) sea to (the) country of the Gergesenes. And having come out of the ship, immediately there came to meet him out of the sepulchres a man with (lit. being in) an unclean spirit, whose dwelling was (imperf.) in the sepulchres: and neither even in the chains is it possible for any one to bind him; because that he had been bound many times with fetters and chains, and he had burst

41  οὐτοί, 2ο] om. B: >ἐρατά πιλε, Γ.Μ. ηθότ] ἀγρί-

Greek: ηθοθ, Δ1.2.4 Δ1 Ο, cf. Gr. Νοθ. ΔΕ1. 33.

1 Λυ] cf. Gr. ΑΔ &c.: ἀυτι, Ο2*, cf. ΝΑΒΔ &c.: ἑτακτι, Hunt 18: +οπ, Κ. εφιοθες] εφιοθες, Δ1.2.4 Δ1 ΕΟ: om. Ν,


3 φιν εναρ] οφι παρε this was, ΝΓFM; for order cf. Gr. exc. D.


πλι, ΙΓΜ om. πε, Δ1 Δ1 ΕΟ > εκονο[ι] ον, Δ2.4 om.

οτόρ ἀειδημέλεσε ἡλικειμενος. οτόρ νεμέ-
λεν ποιηθεὶς ἰτε γλυ ἐργαίζεται ἔχειαον.
5 οτόρ ἔσορον πισθεὶ εἰπεμεξωργ πελε πιεροῦν
εὐχὴ δεν εις ἔργαι. οτόρ, παρχῷ δὲν
πιτομον πε ἐργα δικότι ἔκχοι, ἔβολ οτόρ
εὐχαίτω ἔκχοι ἔργακεν.
6 οτόρ εταχθὰς εἰς ἢκεπ εἰςοτεί δαιμόνι.
οτόρ ἀτομονῃ ἔκχοι ἔτος, ἔσορον εὐχαίτω
εὐχὸν δὲν ὑποκύπτῃ ἢκεπ. οτόρ πεναη. οἀ
δοκεπ νεκροὶ εἰςεκ ἢκεπ πενηρι ἔμφτε ετεοῦκεν.
περ ἢκεποκ ἔκχοι ἔκχοι 
7 ναρχὼ παρ ἔκχοι νε. ξε λειού ἐβολ
νηπὰ ἱκασθαρπὸν ὑπεν περεὶς.
8 οτόρ ναρχὴν ἔκχοι νε. περεὶ πε νεκραν.
οτόρ πεναη. ναρ. νε. λεηπνο πε. παραν.
ξε τεπερ ὑπενοκ. 10 οτόρ ναρτγο ἐροφ
ναρκηκ νεια ἀτεητομενοτονρῃ ἐβολο
ντοκρόη.
11 Νειθον οταγελκ ἰς πηρρ ἐκου ἐκείστῃ
πε νεκροτεί δατεν πιτων. 12 οτόρ ναρτγο
ἐροφ εταχκ ἔκχοι νε. ντοποτε ἐπιρρ
ξε ἀτεπης ἐβοτιν ερκότ. 13 οτόρ, αἰ-
ναραραρεῖ ὑνων. οτόρ ετάτη ἐβολ ἀε-
νηπὰ ἱκασθαρπὸν. ὑνε ὑνων ἐβοτιν
ἐνεογιατ.

[εισεδ.] ομ. Ἱ, Ε., ᾿Ητεροδ. τ. Ἕξεν.] ἡπι, τ. τ.L
5 οτόρ [ι.] Gr. D &c. &. πεμεξωργ.] om. III, D1, 2,3, E, πεμεξωργ. ᾿Ηπεμεξωργ. B: ->ἐγοῦτ...ἐκσωρ.,
Hunt 18°. ὑγκάκκ &c.] for order cf. Gr. NABCCL &c.: ὑγκάκκ... οτοτο, om. C1, cf. μ. ν. 
νηπὰ] δεγκαμν., F. 
the chains from him, and the fetters had been broken-in-pieces: and it was not possible that any one should tame him. 5 And always in the night and the day, he (is) being in the sepulchres, and he was (imperf.) in the mountains crying out, and cutting himself with stones. 6 And having seen Jesus from afar off, he ran, and worshipped him, 7 and having cried out with a great voice, [and] he said: 'What (hast) thou with me, thou Jesus (the) Son of God, who is high? I adjure thee by God, torture me not.' 8 For he was saying: 'Come out, unclean spirit, from (lit. in) the man.' 9 And he was asking him: 'What is thy name?' And he said to him: 'Legion is my name, because we are many.' 10 And he was beseeching him much, that he should not send him outside of the country. 11 Now there was a great herd of swine there feeding by the mountain. 12 And they were beseeching him, saying: 'Send us to the swine that we may enter them.' 13 And he commanded them (to do so). And the unclean spirits having come out, went...
ΚΑΤΑ ΥΔΡΟΝ."
into the swine: and the herd fell down by the precipice into (the) sea, being two thousand; and they were choked in the sea. 14 And they who were feeding them fled, and told it in the city, and in (the) field. And they came to see what it is, which was done. 15 And they came to Jesus, they saw him, with whom were (imperf.) the demons, sitting, clothed, and having (lit. being) his mind (lit. heart) in him: and they feared. 16 And they who saw (it) spake before them, how it was done to him, with whom were (imperf.) the demons, and concerning the swine. 17 And they began to beseech him, that he should go from their borders. 18 And he entered into the ship. He who had been (possessed) with demons was beseeching him that he might stay with him. 19 And he permitted him not, but said to him: 'Go into thy house to them who are thine, and shew to them the things, which the Lord did for thee.' 20 And he departed, and began to publish in (the) Decapolis that which Jesus did for him: and they all were wondering.
21 Ο(java) εταυ(ω)ι ον πₓεινε εἐνρ δεπ πιχοι. αὐθωντι πₓειοτελευμ ερομ γἀροθ. οτορ παχξι ρε δατεπ φιος.

22 Ο(java) αρι γἀροθ πₓειοται πῖτε πιαρχὶςκαπαγωγος επεφιαθ πε αἰρος. οτορ εταυγιατ ερομ αὐθιτι θαρατον ὀπεοελαιτ.

23 Ο(java) παττθο ερομ πἰλαπεευμ εκξυ μειιιν. χε α ταγερι ασθων εφελοτ. εἰνα πῖτεκι πῖτεκχα τεκχις εκςεμ. εἰνα πῖτειρκεμε. οτορ πῖτεσωθ. 24 οτορ αὐθε παχ πεξεσαθ. οτορ αὐθεοηι πῖσωι πخيοτελευμ ερομ. οτορ παττθοξαθ μειιιθ πε.

25 Ο(java) ις οτορζειι ασερ ια ιροεμι. ερεοτον οτορχου γἀρος. 26 οτορ αὐθι ποτεεηγ ρῇδιι ιτοτοτ πἰλεπαγε πἰκιπι. οτορ αὐθε πετεντακ νἴβεν εβολ. οτορ ἐπεκσεεεςκοτ ἁρλ. ἀλλα μελλοπ ακτθο γροτο.

27 Ἐτακκετεελε ζε εεθε εικ αɕi δεπ πἰεεγυ ρἀφαγοτ. αɕι νεε πεξρδος. 28 παςχυ πεεθ ταρ | μειιιος πε. χε καν αὐγλανθι νεε πεξρδος ἁςνποεμε.
And Jesus having come again across in the ship, a great multitude assembled to him; and he was (imperf.) by (the) sea. And there came to him one of the rulers of the synagogue, whose name is Jairus; and having seen him, he threw himself before his feet, and was beseeching him much, saying: 'My daughter approached to (the) death: (I pray thee) that thou come and lay thy hand upon her, that she may be saved, and may live.' And he went with him; and a great multitude walked after him, and they were thronging him. And lo, a woman—she had been twelve years having an issue of blood, and she suffered much from many physicians, and spent all which she had, and gained not anything, but rather became worse, and having heard concerning Jesus, she came in the multitude behind, she touched his garment. If I should but touch his garments, I shall (lit. will) be...
29 ἐν τοῖς σατοτεῖς ἀκουστεῖν ἡκέμονες ἓν ἑν οὖσαν ἄκος ἑκεῖνος ἐκεῖνος ὑπὲρ ἑκεῖνον εὐόλος ἐκεῖνος ἑκέντειρος.
30 ἐν τοῖς σατοτεῖς ἀκουστεῖν ἡκέμονες ἥδρη πῶςτε ἐπὶκόλλητος ἥδρη ἑκέντειρος.
31 ἐν τοῖς σατοτεῖς ἀκουστεῖν ἡκέμονες ἥδρη πῶςτε ἕκοι ἑκεῖνος ἐκεῖνος ἑκέντειρος.
32 ἐν τοῖς σατοτεῖς ἀκουστεῖν ἡκέμονες ἥδρη πῶςτε ἕκοι ἑκεῖνος ἐκεῖνος ἑκέντειρος.
33 ἐν τοῖς σατοτεῖς ἀκουστεῖν ἡκέμονες ἥδρη πῶςτε ἕκοι ἑκεῖνος ἐκεῖνος ἑκέντειρος.
34 ἐν τοῖς σατοτεῖς ἀκουστεῖν ἡκέμονες ἥδρη πῶςτε ἕκοι ἑκεῖνος ἐκεῖνος ἑκέντειρος.
35 ἐν τοῖς σατοτεῖς ἀκουστεῖν ἡκέμονες ἥδρη πῶςτε ἕκοι ἑκεῖνος ἐκεῖνος ἑκέντειρος.
36 ἐν τοῖς σατοτεῖς ἀκουστεῖν ἡκέμονες ἥδρη πῶςτε ἕκοι ἑκεῖνος ἐκεῖνος ἑκέντειρος.
saved.' 29 And immediately the fountain of her blood was dried; and she knew in her body that she was cured from the plague. 30 And immediately Jesus knew in himself the power which came out of him; having turned himself in the multitude, he was saying: 'Who touched my garments?' 31 And his disciples were saying to him: 'Thou seest the multitude thronging thee, and thou sayest: "Who touched me?"' 32 And he was looking to see her who did this (thing). 33 But the woman having feared, [and] trembled, knowing what was done to her, came and threw herself down before him, and told all the truth to him. 34 And he said to her: 'My daughter, thy faith saved thee; go in peace, and be [it] for a curing from thy plague.' 35 (As he is) yet speaking, they came to the ruler-of-the-synagogue, saying: 'Thy daughter died: wherefore (art thou) troubling the Teacher?' 36 But Jesus having heard the word which
καὶ οὐαρχοσ.

πεξαγ ἤπιαρχικτήσαντος. ξη ἀπερεπδόνον παγιν.

37 ὁ το τὸ ἐπικαλοιγοι ἅμως ἐβιλ ἐπετροκ πελε ιακωβος πελε ἰαπανικ ιπμακωβος.

38 οὐχ οὐξ ἤπιαρχικτήσαντος ὁταθ ἐρωτ ἐπερεπδόν ὁταθ ἐπερεπδόν ὁταθ ἐγκαλολοι πουεμανυ.

39 οὐκ ἔταξι ἐδοκι πεξαγ πινων. ἥε ἑσισεν ἡτεπερεσφρ ὁταθ ἦτεπερεσφρ. ἠπκαλοι ἤκετάλοιο ἄλλα αἰσκοτ. 40 οὑκ πατεχί βί ηπειος.

ἡθον δέ ἔταξι πιθρη ἐβολ αἰσιλι πεξαγ ἠφοιτ ἤταλον πελε ἰτεσετ πελε ἰν ἐεπεμαθ. οὐτος ἄριχο παγ ἐδοκι ἐπιελ ἐπράπ ἤταλον χι ἄειος.

41 οὐκ ἔταξιμοι ἄτξι ἤταλον πεξαγ πάτα. ἥε ταλεα κοτε. ἐτε φαι πε. ἥε ἤταλον ἀνε ἐρο ἁτπι.

42 οὐκ σατοτοσ ἀκτωνις ἤκετάλοιο ὁταθ ἄειςωι. πασχιεν ἰκ ναρ ἰπροεμ πε.

οὐκ πατερεμφίρι σατοτον πε δην ὀνυχίντ ἰμφίρι. 43 οὐκ ἄργονγεν πινων ἱπαν-μεγα είνα ἱτεμιτελ ἄλι εἰς εφαί. οὐκ ἄργος ἄττοτονωμε πάσ.

they say, said to the ruler-of-the-synagogue: 'Fear not, only believe.' 37 And he permitted not any one with him, walking after him, except Peter, and James, and John (the) brother of James. 38 And they came to (the) house of the ruler-of-the-synagogue; and they saw them making-a-tumult, and weeping and lamenting much. 39 And having entered, he said to them: 'Wherefore make-ye-a-tumult, and weep? the child died not, but she slept.' 40 And they were mocking him. But he, having put (lit. thrown) all out, took away with him (the) father of the child and her mother and them who were with him, and went into the place in which the child was (imperf.). 41 And having laid hold on (the) hand of the child, he said to her: 'Talitha kúm,' which is this: 'Child, I said to thee, rise.' 42 And immediately the child rose, and walked; for she was (imperf.) [in] twelve years (old). And they were wondering immediately with great wonder. 43 And he ordered them much that no one should know this: and he said that they should give (lit. give eat) to her to eat.

---

...
IV.

Οτογ εταχι εβολ μελετ αι τι εδοτη ετεχ-βακι. Οτογ ανειογι πιση πισενεθβεθτις.

2 Οτογ ετασιωμι πισενακαβατοι αερφατις
 πισχω δεν τισπατωθη. Οτογ οιευγ ατ-
cωτολε πατερδηφηρι ετωμ εελος.

Χε ετα φαι χελη παι ζωην. Οτογ οτ τε
tαςοφια εταστις εφιαλ πηει παικεξοε
eroηρι ετωμ εβολ γιτειν περχι.

3 Ων φαι αι πε πιαεμε φακρι | ΗΕΕΑΡΙΑ. Οτογ
πεςον πιακωβος πηει ισκτος πηει ιοτακε
πηει σιειμη.

Οτογ, πεςεμπι περιμε πατραλλαι εαροπ
οτογ, πατερκαπαλισεοςε Πιθητη. 4 Οτογ
παρχω εελος πυοτ πικεης.

Χε ιελοπ οτπροφιτις εαμινα εβηλ δεν
τεχβακι πηει τεστυτεια πηει πενι.

6 Οτογ, μπερφιελεξοει μελετ ειρι 
οτεω εμι 
πικολε. εβηλ εοιεημη πρεκυμιν εαχια ειμη
εκμοτ αερφιδρι ερωτ. 6 Οτογ αερ-
φηφηρι εαβε τομετλαληπτ.

ID.

1Δ  νβ

Οτογ αεροντιτ ἰπιτερι ετελενκωτ ει-

'ut daretur.' οτωει] ποωει, Δ1,2Ε.

1 εταχι] αι, pret. indic., Δ1,2 Δ1 Ο8, cf. Γρ. Αχι] cf. Γξ.
Α &c. ηαβαν: Γρ. ΝΒΚΛ &c. ιπετεαι. ετεχβακι] πτεκ &c., Β.
ανειογι] cf. itp1 vg 'securi sunt, sequebantur.' 2 οτσακαβ-
βατον] Γρ. ηερα σαβαβαν. πιπισκω] for position cf. Γρ. ΝΒΚΛ.
οτεηγι] cf. Γρ. ΝΑΚΔ &c.: πιεεγι, plur., Δ1 ΗΟ8, cf. Γρ. ΒΛ &c.
ανειογι] εε &c., pres. partic., ΒΓ Δ1,2 Δ1 ΕΦΜΟ8, cf. Γρ.
ΝΑΒΟ &c.: Γρ. ΔσΛ &c., aor. partic., and b c e o m.; obs. Γρ. Δ &c.
add 'at his teaching.' ετα] ΑΔΑ, ΑΟ. ΝΑΙ] cf. Γρ. ΑΒΔΛ &c.
ζωην] ηοων, Γ. σοφία] +οτογ οτ τε ταλισκω and
VI. And having come from there, he came into his city; and his disciples walked after him. And the (lit. a) sabbath having come, he began to teach in the synagogue: and many heard; they were wondering, saying: 'Whence (lit. where) found this (man) these (things)? and what is this wisdom which was given to this (man); and these mighty-works also of this kind which are done by his hands? Is not this the carpenter, (the) son of Mary, and (the) brother of James, and Josètos, and Judas, and Simon? and his sisters were (imperf.) here with us.' And they were (imperf.) offended in him. And Jesus was saying to them: 'There is not a prophet despised except in his city, and his kindred, and his house.' And he could not there do even one mighty work, except having laid hand on many sick folk he healed them. And he wondered because of their unbelief. And he passed through the villages which were around,
κατὰ χαρικ. 8

ἐκβά ὁ ὅσοι, ἀνερρότοι ἐπιθ. ὁ ὅσοι ἀνερροτοῦντο τὰ 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι 
καὶ ἔτι
teaching. And he called the twelve, and began to send them, two-and-two; and he gave authority to them over the unclean spirits; and he ordered them not to take away anything with them on (the) road, except a staff only; neither bread, nor scrip, nor brass in your girdles; but your feet being shod with sandals: and clothe not yourselves with two coats. And he was saying to them: 'The place in which ye will enter a house, abide there until ye come from there. And every place which will not receive you to it, nor hear you, (as ye are) coming from there, shake off (the) dust which is underneath your feet for a witness to them.' And having come out they preached that they should repent. And they cast out many demons. They were anointing with oil many sick folk, and were healing them.
14 Ουτος ἀκούστε μὴ πάντες τας ἐνεργίας τῆς τελικῆς ἤξεσθε. Περιπέτειας τα εὐθυμήσατε ἐξ οὗ τὸ κράτος καὶ τὸ ἐπάθημα τοῦ σώματος ἀποκρίθησθε. Ἐφραίμ Παῦλος τοῦ ἐντυπώμενος διακόνος οὗτος ἀκούστε μὴ πάντες τας ἐνεργίας τῆς τελικῆς ἤξεσθε.

15 Ἐν τούτῳ ἐπειδή τοῦτο συνέβη, ὅταν νῦν ἐνεργεῖ τοῦτο, ἀκούστε μὴ πάντες τας ἐνεργίας τῆς τελικῆς ἤξεσθε. Ἐφραίμ Παῦλος τοῦ ἐντυπώμενος διακόνος οὗτος ἀκούστε μὴ πάντες τας ἐνεργίας τῆς τελικῆς ἤξεσθε.

16 Ἐπειδή τοῦτο συνέβη, ὅταν νῦν ἐνεργεῖ τοῦτο, ἀκούστε μὴ πάντες τας ἐνεργίας τῆς τελικῆς ἤξεσθε. Ἐφραίμ Παῦλος τοῦ ἐντυπώμενος διακόνος οὗτος ἀκούστε μὴ πάντες τας ἐνεργίας τῆς τελικῆς ἤξεσθε.
And (the) king Herod heard, for his name manifested itself; and he was saying, that John the Baptist rose from the dead, therefore the powers work in him. But others were saying, that (it) is Elias. And others were saying, that (it is) a prophet, as one of the prophets of-old-time. But Herod having heard, was saying: 'It is not lawful for thee to take (the) wife of thy brother.' And Herodias was (imperf.) indignant against him, and was wishing to kill him; and she was not able; for Herod feared John, knowing him that he is a righteous man, and is holy, and he was guarding him. And he was hearing much from...
...and was sad...him,' and gloss 'it is not in the Arabic.'  

\[21\text{ἐτὰ οὖν ὁπιστὶ ἱεράς. ὅτε ἐτὰ κρῶμε} \] θεῖον ἐπεφέρον ἵππον ἴππηνισθῃ πολὺ πολύ ἡ ἀρμοδιότης \[ \] παρασκεύας τῷ ἱπποτρόπῳ τῷ ἑκατόν ἱπποτρόπῳ.  

\[22\text{ὅταν ἐτὰς ἐκόσις ἵππες ἔβαζες} \] ἐκάθισε ἱππότα ἱππεῖν ἱπποδρόμοι. \[ \] ἐτὰς ἱππεῖν ἱπποδρόμοι τῷ ἡπτάθη πελάγης.  

Penetrotro ἱππεῖν ἱπποδρόμοι. \[ \] ἵππων ἵππηνισθῇ \[ \] παρασκεύας τῷ ἡπτάθη πελάγης.  

\[24\text{ὁμίλος ὡς ἵππων ἱππεῖν ἱππεῖν ἱππέων} \] μήπερ \[ \] παρασκεύας \[ \] τῷ ἡπτάθη πελάγης.  

\[25\text{ὁμίλος ὡς ἵππων ἱππεῖν ἱππεῖν ἱππέων} \] μήπερ \[ \] παρασκεύας \[ \] τῷ ἡπτάθη πελάγης.  

\[26\text{ὁμίλος ὡς ἵππων ἱππεῖν ἱππεῖν ἱππέων} \] μήπερ \[ \] παρασκεύας \[ \] τῷ ἡπτάθη πελάγης.  

\[27\text{ὁμίλος ὡς ἵππων ἱππεῖν ἱππεῖν ἱππέων} \] μήπερ \[ \] παρασκεύας \[ \] τῷ ἡπτάθη πελάγης.  

*Note: The text is a translation from Greek into English, and it contains elements that are difficult to interpret due to the nature of the text and the lack of context.*
him, and he was (imperf.) doubtful; and gladly he was hearing him. 21 And a convenient day having come, when Herod on his birthday made a supper to his great (men), and the chiliarchs, and the first (men) of Galilee. 22 And (the) daughter of Herodias having come in, and having danced, was pleasing to Herod and them who sat at meat with him; and (the) king said to the damsel: 'Ask me for that which thou wishest, and I give it to thee.' 23 And he swore to her: 'That for which thou wilt ask, I will give to thee, unto (the) half of my kingdom.' 24 And having come out, she said to her mother: 'For what shall (lit. will) I ask?' And she said: 'The head of John the Baptist.' 25 And having come in with haste to (the) king, she asked, saying: 'I wish that now thou give to me (the) head of John the Baptist on a dish.' 26 And (the) heart of (the) king having been pained, because of the oaths, and them who sat at meat with him, he wished not to reject her. 27 And immediately (the) king sent a soldier-of-his-guard. He
κατά ύληρον.

πεντεπρο ήποκενπωλατορ. αιονάς, ευγνη ττεεαφε ει πικιναχ. 

ονορ, ακτης πιταλον. ονορ, α ταλον της πτεκεστ.

29 ονορ, εταυτωτειεν πανεφαλειστης ατι

ρεεζ αυσλι ενικελεε| ονορ, ατααφ πιδον

δειν οτεεπ.

30 ονορ, ατεωντη πανεφαλειστολος ει τικ.

ονορ, ατααλον εςσβ πιβεν εταυτης πολε

φι εταυτεικον ειλεαγ.

31 ονορ, πεεξαν πων. ζε αεεωνι πηστεν

σας εοτελαναμας ονορ, εητον αεεστεν

ποταουμε. πι γαρ εεηνον πκλ πι εεη

πατογν πη. ονορ, πατεε μετερια άι

πεε εερ πεκετωσε.

32 ονορ, αταμε πων γι πινοι εοτελαναμας

σας. 33 ονορ, αταμε ερων ετςνη ονορ,

ατεωντου πανεφασθ. ονορ, ανδοξι άι-

σκενπωλατορ] αηνηομ: -πατορ, ει: -λατωπ, BFG:

σκενπωλατορ, D12 Δ1 E1 J1 KS: -πολατωρ, O: σκε

πολοι, E2. ατεσπινα ήπεαφε γωωινααξ] A(AF8, A')

O14* H E J4 LN E Hunt 18; obs. E2 has remains of gloss: ήτε

κωλι ήπεαφασβι that he should take away his neck, B G D1;

A1 EGKMO8. 28 ονορ, αεηνης π(αλ. fr. Αη, A') ταλον]

A7 C (C altered from η): ονορ, ατεενης κο, F: αηει πανα ηαγ

πενεκπωλατωρ ακωλι πηπεαφασβι δεηνηκ

τεκο ονορ, ακων μπεαφασβι γωωινααξ ονορ,

ατεης ταλον ονορ, αλον της πτεεςσιν

the executioner went, he took away his neck in the prison, and he brought his

neck on the dish, and he gave it to the damsel, and (the) damsel gave it to her

mother, B: ονορ, εταααη πενεκπολατωρ ακωλι

πτεαφε...ονορ, α ταλον κο κο, and having

gone, he took away...brought his head...and the damsel gave it...D13

E12(πταφε) OS: ονορ, αηει πανα κο, C-KL Hunt 18: ονορ,

αηει πεκ κο, ΓΔ1 G (om. ονορ) M: αηει πανα κο, H: -ενε
commanded that he should bring his head on the dish. 28 And he gave it to the damsel; and the damsel gave it to her mother. 29 And his disciples having heard, came: they took away the body, and laid it within a sepulchre.

30 And the apostles assembled to Jesus; and they showed him everything which they did, and that which they taught. 31 And he said to them: 'Come ye apart to a desert place, and rest yourselves for a little.' For they who came and they who went were (imperf.) many, and they were not finding leisure even to eat. 32 And they went in the ship to a desert place apart. 33 And they saw them departing, and

Coptic does not express any of these words, and has different order.

According to the text, there is a reference to a position before the present script, and the order is different. The text also notes that the positions before the present script are not expressed in Coptic.
many knew them, and they ran there on foot from every city, and came before them. 34 And having come out he saw a great multitude, and he had compassion upon them, because they were (imperf.) as sheep not having a shepherd: and he began to teach them much. 35 And now a late (lit. great) hour having come: his disciples having come to him were saying: ‘The place is a desert, and now the hour (has) passed: send them away that they may go to the fields which are around, and the villages, and buy for them that which they will eat.’ 36 But he answered, he said to them: ‘Give ye to them: let them eat.’ And they said to him: ‘Shall (lit. will) we go and buy two hundred staters-worth of bread, and give to them to eat?’ 37 And he said to them: ‘How many loaves have ye? Go, see.’ And having known they said: ‘Five loaves and two fishes.’ 38 And he commanded them that they should sit down to meat by companies upon the green grass. 39 And they all sat down to meat in ranks (lit. of place place), by hundreds
ΚΑΤΑ ΥΔΡΟΚΟΝ.

41 ὤνος ἔταιπαὶ ἑπὶ ἤπικ νηλεὶ πιεῖται ἐκ ἀκρωτίᾳ ἵφε. ὥνος, ἐρίκενον ὥνος, ἐρικώτω ἤπικ. ὥνος ἐρπιελεεντὸς δίπα ἱποκκ. παρατ. νηλεὶ πιεῖται ἐκ ἀρδατι ἐγρατ τηροῦν.

42 ὥνος ἔταιπαὶ τηροῦν ὥνος, ἄσκι. ὥνος, ἄσκι ὥποτ πλαχε ἐτέειρ, νηλεὶ ἐβολ. δείν πιεῖται.

44 ὥνος πη ἐπιτιεραὶ ἤπικ πατέρ ἐ ἕγο πνεεῖς.

12 Ἠμόρνυ ἀρχαῖο τὴν ἐπικρατής ἐπεκλείπων ἔλαθεν ἐπὶ ἐπικρατής ἐλλιπο ἐλλαδαὶ. ἡμαθὲς πλεκτο πνευμ. ὥνος ἐπίτωον ἐπικρατής ἐκείνης ἐκείνης.

47 ὥνος ἔται πνειει ὅσπι παρε ὅπιοι ἕπει ἕλεκτ ρῶο λίοο. ὥνος ἐπο βαζώτατω ὅπιοι ἕπει ὅπιο. ὥνος ἐπίτωον ἐρωστ ἐτεέειρ ὅστοπ ἔγρατ uevoν ἐγρατον πέ. Ἡμόρνυ ἀρχαῖο τὴν ἐπικρατής ἐπεκλείπων ἀρχαίον ἐπικρατής ἐγχεῖν ἐκείνης ἐκείνης. ὥνος ἐπικρατής ἐκείνης.
and by fifties. 41 And having taken the five loaves and
the two fishes, he looked to (the) heaven, and blessed, and
brake the loaves, and gave to the disciples, that they might
set before them; and the two fishes also he brake among
them all. 42 And they all ate, and were satisfied. 43 And
they took up twelve baskets of fragments full, and from
the fishes also. 44 And they who were eating the loaves
were (imperf.) five thousand men.

45 And immediately he constrained his disciples to enter
into the ship, and go (lit. draw) before him across to
Bethsaida, until he sent away the multitude. 46 And
having taken leave of them, he went to the mountain to
pray. 47 And evening having come, the ship was (imperf.)
in (the) midst of (the) sea, and he alone was (imperf.) on
the shore. 48 And he saw (or having seen) them distressed
in (the) rowing (lit. drawing), for the wind was (imperf.)
contrary to them. And in the fourth watch of the night
he came to them, walking upon (the) sea; and he was
wishing to pass by them: 49 but they, having seen him

add στρατήματος. ΠΧΟΙ] A Γ D 2 M N, cf. Gr. A B D L &c.: ΠΧΟΙ,
N B L &c.: ΒΧΕΣΑΙΔΑ, B &c., cf. Gr. A b; ΒΧΕΣΑΙΤΑ, F.
ΧΑΠ] ΧΩ ΕΙΝΟ, the. 46 ΑΠΟΤ(2, A &c.) ΔΕΣΕΕ] ΓΔ1.2
παχχα] επαχ &c., Γ (Hunt 18): πε επαχ &c., D1.2.1 (M)
καταμοντας. ΠΑΡΕ &c.] ΠΗΧΟΥ ΤΑΡ ΠΑΧΑ, Hunt 18.
ΠΕΡΙ ΑΣ &c.] ΣΕΝΠΙΑΝΑΞ ΑΣ, Hunt 18; for & c. cf. Gr.
Gr. A D &c.
ΚΑΤΑ ΙΔΡΩΝ.

φιλε. πατελετί ζε ουτορτη πε. ουτος
αισιου εξοι. 50 ηειναπ ταρ εροχ ηθρον
πε ουτος αυτουρτη.

Νησο ζε σατοτη αεσαξι πελως ουτος
πε ηαξι πηυοι. ζε χελεολετη. αποκ πε. ηεπερε-
ροτ. 51 ουτος αεσαλη επιχοι εαρως. ουτος
απερι πηεπηκον.

Ουτος παττυετ εελαυν πε πνοιν πνιοτ. 52 ότ ταρ ηεποικαν τε εηε πηιιικ. αλλα ηαρ
πορετ ηελε πε.

Ατατερθηπορ εεληρ ανι εηεπηκαρε
ουτος ατελοιν. 54 ουτος εταθι ερνηι εβολ
γι πηιιιι αγκοτωπη σατοτη. 56 αεσαξι
ζεπ τξωρα τηρς εηελελεη. ουτος εηε-
ρηκτε αεσαι ηικη εηεζελκοηντ 8η επ-
τοκ επιεα εηεζετελτε ηε χελεελατ.

Ουτος πιελα εεακηε πηα εδοην εροπ επιθε;
ιε πιελαι ιε κηογι. πατσω ηικη εηεθικη 8η
πιατορα. ουτος πατζο εροπ εινα καπ

πατελετι ζε] BΓD₁₂Δ₁EFGKMS, cf. Gr. NBLΔ 33:
-λελετι τε, A C: -λελετι τε ζε, c H E J L. ουτορτη
πε] cf. Gr. A D &e. ουτος... 56 ηθρον πε] om. &. πατςωγ,
imperf., B^o.F. 56 πε (over erasure, A^o) ηειναπ ταρ ερος] ζε-
θοινι ταρ ηειναπ ερος, Hunt 28; Gr. D &e. om.: om. ερος,
γ. ηεοι τε] cf. Gr. NBLΔ 33. c. αεσαξι] ααλι, α* (Αη
added, A^o): >αεσαξι πελως σατοτη, Hunt 18. ουτος
πεξαξ] Gr. D &e. λεγων. 51 εαρως] πελελον with them,
Γ; for position cf. Gr. D &c. απερι] ακη, Hunt t8. πατ-
tυετ] E2 <HJ3LN O: -τολετ, ABCGD₁₂Δ₁EFGK
MS, cf. Gr. NBL &e.: ουτερυφηρι εελαυν ηεπνοτεκατ
they wondered greatly in their heart, Hunt 18. 62 ότ ταρ] ουτ
ηαρ ηε, D₁₂, ουον υαρ ηε, E₁: ουον υαρ, E₃: ουον,
ποντ] ηνω &c., plur., F. 63 ετατερ &c.] Gr. D &c. add
αιειδων. εεληρ] ηπιξηπο to the shore, ΓD₁₂Δ₁EFMOS Hunt 18,
cf. Gr. NBL &e. ανι ενερ &c.] cf. Gr. A D &e. having την γη furnish.
walking upon (the) sea, were thinking that it was (lit. is) an apparition, and they cried out: 50 for they had all seen him, and were troubled. But he immediately spake to (ἐστώ) them, and said to them: 'Be of good cheer: it is I; fear not.' 51 And he entered into the ship to them; and the wind ceased: and they were (imperf.) amazed greatly in themselves; 52 for they understood not about the loaves, but their heart was (imperf.) hardened. 53 And having crossed over, they came to Gennesareth, and moored (the ship). 54 And having come up from the ship, (the people) knew him immediately. 55 They ran, in all that region, and began to carry them who were sick in the market
πτοσίν ολείς πυμπατὶ ἑτε πεγαδικ. οτός
οτός πᾶσιν εσπάσι πελαγὶ γάτωται.

ΗΗ

Οτός αὐσωόντι εἶροι ἴχεπιφαρίσεος πολὺς
γαλανομον ἔβολ δεν πικαδ έαν ἔβολ δεν
τῇ ανάπαυσιν τοῦτον ἵππες πεταλεῖντις. Χε σεοτυμεῖ ἤπιωκ ερε ποτί
χια ωθέβ. ετε φαι νε. χε νάτιατοτοτον.

3 Ίχεπιφαρίσεος τὰρ πολὺς πιοῦκαί τηρυν ἱππα-
παυσί τοῦτον ἴππες μεταδότοτον ἴππες 
ἐπελεγμένοι πίταρᾳδος ποτε πνηπάττερος.
Οτός εὔσω αὐστελλολοέαν ἔβολ δεν
τάγορα ἱππατύμελεν.

Οτός ένοτον γάλκελευν εὐσώτοτον εὐκα-
τελεμον ἱμελωμ. γάλκελος πτε γαλαφοτ
πελε γαλεστικς πελε γάλκελκικ.

5 Οτός αὐσωνι ἴχεπιφαρίσεος πολὺς πικαδ. Χε
εὐδεοτ σειλουγι ἀλ ἴχεπεκελεῖντικα κάτα
ταραράς ποτε πνηπάττερος. ἐλλα δεν
γάλλοις εὐδελεῖς σεοτυμεῖ ἤπιωκ.

Ὑπο φε πεξατ πιοτ. Χε Κάλλως αἰζερπροφι-
places, and they were beseeching him that they might but touch the hem of his garments; and all who touch him are cured.

VII. And there assembled to him the Pharisees, and some of the scribes, having come from Jerusalem; and having seen some of his disciples that they eat bread (lit. the loaves), their hands being polluted, which is this: 'unwashed'.

For the Pharisees, and all the Jews, eat not, unless they washed (their hands) many times; holding the tradition of the elders: and if they should not bathe themselves, (when they come) from the market place, they eat not. And there were many other (things) which they received, (and) which they held; washings (lit. bathings) of cups, and pots, and brasen vessels. And the Pharisees and the scribes asked him: 'Wherefore walk not thy disciples according to the tradition of the elders, but with hands polluted they eat [the] bread?' And he said to
ΚΑΤΑ ΙΑΡΚΟΝ.

τετεπ εεδε ονκον ηζενσαλας. έα πιεοβι.
μφην τ "ετοξνοτ.
+ ηε παλαος ερτηεαν μεεοι έεπ νοτσφοτοτ.
+ πονεηε ηε ζοτνον καβολ μεεοι. 7ετερ-
+ σελεσε ηεεοι εθλνοτ. ετήζεω επανζεω
+ πφονεπ ηννεη.
8 έατετεπξα ηετολη ητε φτ ήσα ονκον.

tετεπζεηοι ητηπαραδοςίς ητε πνυλεη.
9 οτορ ηαξκω μεεοι πνυτ. ηε καλϊς τετεπ-
εραεητιν ητηπολη ητε φτ | για ητε-
τεπαρεπ ετετεππαραδοςίς.
10 ουτηεκ παρ αξος. ηε αρτηεαα μεπεκιωή


πελ τεκελατ. οτορ φι ενπαααξι ερζωοτ
ήσα πεπιωτ πελ τεκελατ εεπεζεηοτ
ηννεηοτ.
11 ηνωτεη ηε τετεπξω μεεοι. ηε αρεζαν
οτρεηε ηοζ ηεπεηωτ πελ τεκελατ. ηε
κορβαν. ετε οτταιο πε. ακγανηξεημον
μεεοι εβολ μεεοι. 12 έατετεπξω μεεοι
αν εερ ελη ηεπεηωτ ηε τεκελατ.
13 έατετεπκουρη μεπιααξι ητε φτ έεπ

tετεππαραδοςίς. οι ηετατετπμης. οτορ εαπ-
λεγμεη μεπαηξη ηνοπι έελα ηετεπα μη-
ζνοτ.
14 οτορ εταξειρτ οπ ηπιεκημι πεξαγ πνυτ.

μεμφην] + ταρ, O. ηε εο. cf. Gr. NBL &c. ερτεεααη]
N A° (Η altered) &c.: έερτεεαη, D1, 2: Gr. D κενεηακα.
εο. εο. cf. Gr. NBL &c. εο. 7εθλνοτ]
επακρ, Ν. ηπρεειη ήίο &c., D1, 2: ηπροτ of them, C1°.
8 ηα] for om. γα εο. cf. Gr. NBL &c. ήιο] ήιεη, E2. ηπ-
πεειη] cf. Gr. NBL &c.: + εαπιεης ήιεηαφαοκ
πελπεηετκς πελποτεκμη εκνυ bathings of cups and
measures and a great number, Fο, cf. Gr. AD &c., but varying.
D2 has
gloss, giving the addition. من غسل كورس واتساق وواين وداييا لزربكلا, of
them: 'Well prophesied concerning you Isaiah, (ye) of the hypocrites, as it is written: “This people honoureth me with their lips, but their heart is far away from me; worshipping me in vain, teaching (as) teachings precepts of man.” Having left the commandment of God, ye hold the tradition of [the] men.’ And he was saying to them: ‘Well ye reject the commandment of God, that ye may keep your tradition. For Moses said: “Honour thy father and thy mother; and he who will speak evil at his father and his mother, let him die (lit. a) death.” But ye say, that if a man should say to his father and his mother, “Corban,—which is a gift,—if thou shouldest gain it from me;” ye permit not him to do anything for his father or his mother; making void the word of God by (lit. in) your tradition, which ye delivered: and many (things) of this kind like these ye do.’ And having called again the multitude, he said to them: ‘Hear

washing of cups and measures and vessels and many other things,’ as Greek; E gives addition same exc. om. ‘measures,’ as not in Coptic, (but?) the copies of the Greek. 

O. 

TEMTNPAADOCIC] 

A CF H EL N: NETEN &c., plur., BD D, A1 EG KLMOS.

APIT (om. A*) EA N] A0: 

EIEAE, G: NELE (o. e.), A.

TEKELAV] [Gr. D &c. om. sou. 

CAXI] + HONCAXI, Θ3: XEOTCAXI, B0FMN. 

IW (o. e.) T, A0. 


13 ERETEN] PE over erasure, A0. 


AN (+ KE, D-) ΛH W for order cf. Gr. N &c. 

TETEM] TETENPI, F: ERETEPA, partic., B: ETE- 


κατά ιάρων.

χε σώτερε εροτο το το κατ. 15 εἰκόνον εἰς

καβὸλ ἐπίρωμεν εἰπα εἶδον εἰρων χαόλα εἰκόνον εἰκοσί.

ἀλλα καὶ εἴσνιον εβόλον δὲν ρωθ εἰπρωμεν. 17 εἰσοτε 

ετάτε εἰδοτε εἰμὶ εβόλον ἀπα 

πεινηπ πάταμλε ἐἰκόνοι ἅθημπεπλαετικ 

ἐταπακολή.

18 εἰσοτε πεπαξ πιονον. χε παίρνη 

ἵεστεν γαν- 

άτακατ. 19 εἰς 

πινεν ετικαβολ εἴνα εἰδοτε εἰρων εἰπρω 

μενεν εἴσομον χαόλα ἐἴκόνοι εἰκοσί.

19 εἰς 

εἴσοτε εἰπέργον αν ἀλλα τεχνηι. 

οτο γινύει πιονον εἰμιελέργοι. εἰςοτε- 

βο ύπιάρων ργιεν.

20 ἦμερον χε ἐκόμος. χε πείσιον εβόλον δὲ 

ρωθ ἐπίρωμεν. ἁθον ετσών ἐπίρωμεν. 

21 εβόλον καπ σαθοτεν εβόλον δὲν πινῃ ἄτε 

πιρωμεν γανι εβόλον ἅθημεσεοκεκ ετσομον.

---


πιν ἐἴσνιον &c.] εἴσολι &c., D1 2 Δ1 Δ1 FOS; cf.? Gr. ΝΒDL &c. ἐπίρωμεν] A B C D G H ΚLMN: + KET (ΜΗ ΕΤ, Δ3 33) -

σωτ ἐπίρωμεν they which defile the man, A D1 2 Δ1 Δ1 FOS, cf. Gr. ΝΒDL &c.; obs. B om. το; D1 has gloss ليس في العربي 'not in the Arabic.' 16 Om. A B C D G H ΚLMN: + KET (ΜΗ ΕΤ, Δ3 33) -

σωτ ἐπίρωμεν they who hath ear to hear, let him hear, A D FΘ J3 ΛΝ, cf. Gr. ΑΔ &c.; gloss of C1 has 'addition in the Arabic;' gloss of D1 E1 gives it as Ῥωμ. 'Greek.' 17 εἰςοτε] om. B 33.


πινηστεν γανατκατ. ἢτετενειι εἰς ἡθηρ μιθεν
me and understand: There is not anything outside of the man [for] which, going into the mouth, can (lit. it is possible to) defile him: but the things which come from the mouth of the man (defile him). And when they came into the house from the multitude, his disciples were asking him of the parable. And he said to them: ‘Are ye thus without understanding? Understood ye not, that all things which are outside, going into the mouth of the man—it is not possible for them to defile him; because they go not into his heart, but his belly, and go (lit. ἐνυώτ) to the draught? ’ (This he said,) cleansing all meats.

363

πιπορνια. πισιοτι. πιστευει. πισετπωυικ. 22 πισετπιψιχονε. πισετπετρωυν. πισετ-
δολος. πισιω νιβαλ ετρων. πισεοτα.

οτσι ιγιντ. οτσετατκα.

23 Νας τηροι ετρων επικνοι εσολ σαβον 

ονοο σεσωη ἐπιπρεπει.

(ΙΘ.)

10 οτ 24 έτη ηριμπης έο εβολ ἱλενιτ αγχρι πατ επισι

πε τη τυρος πες τειζυη. ονοο εταημ

πατ εδοιν εοιν.

Ναςομυ ας πε πατ ελι ελι. ονοο ιπεγ—

αμεσωνοο πιπορνιε. ην εν τετον

οτσιν πακαθαρτον πες τεσαυρι.

έταοι εδοιν ασριτε εορη παν πεθαλατη.

26 ἕριμπης έο πε ομενιν ητεν εορια. πεσε—

νος οτεβολ έεν ἕφοινικαι νε. ονοο 

παστ έο ερου εινα ιτερηι άλεσιν εσολ ιτεσιερι.

27 ονοο πασχω πιινος πασ. ήε χσ πιορι 

πιτορι ιπεριπρι.
evil reasonings, the fornications, the thefts, the adulteries, 22 the violences, the wickednesses, the deceits, the defilements, the evil eyes, the blasphemies, pride, foolishness: 23 all these evil things (are) coming from within, and they defile the man.'

24 And having risen from there, he went to the parts of Tyre and Sidon; and having gone into a house, he was not wishing that any should know (it): and he could not be hid (lit. be forgotten). 25 And immediately a woman heard concerning him, (one,) with whose daughter was an unclean spirit. Having come in, she threw herself down at his feet. 26 Now the woman was Greek of Syria, her race is from Phoenice. And she was beseeching him that he would cast a demon out of her daughter. 27 And he was saying to her: 'Permit it first, that the sons should
ΚΑΤΑ ΟΡΟΠΟΝ.

ΟΥ ΤΑΡ ΠΑΝΕΣ ΑΝ ΕΕΛ ΠΩΙΚ ΗΝΙΩΧΡΙ ΕΤΗΝΗ ΗΠΙΟΤΩΝ. 29 ΠΝΟΟΣ ΤΕ ΑΣΕΡΟΤΩΝ ΠΕΧΑΣ ΠΑΡ. 

ΚΑΤΑ ΟΡΟΠΟΝ.

ΟΤΟΡ ΠΕΧΑΣ ΠΑΣ. ΤΕ ΕΕΛΕ ΠΑΙΣΑΧΙ ΜΑΔΥ ΠΕ. 

ΟΤΟΡ ΠΕΧΑΣ ΠΑΣ. ΤΕ ΕΕΛΕ ΠΑΙΣΑΧΙ ΜΑΔΥ ΠΕ. 

ΚΑΤΑ ΟΡΟΠΟΝ.

ΟΤΟΡ ΠΕΧΑΣ ΠΑΣ. ΤΕ ΕΕΛΕ ΠΑΙΣΑΧΙ ΜΑΔΥ ΠΕ. 

ΟΤΟΡ ΠΕΧΑΣ ΠΑΣ. ΤΕ ΕΕΛΕ ΠΑΙΣΑΧΙ ΜΑΔΥ ΠΕ.

ΟΤΟΡ ΠΕΧΑΣ ΠΑΣ. ΤΕ ΕΕΛΕ ΠΑΙΣΑΧΙ ΜΑΔΥ ΠΕ.
be satisfied: for it is not good to take away (the) bread of the sons to give it to the dogs.' 29 But she answered, she said to him: 'Yea, my Lord: even the dogs eat under the table of the crumbs of the children.' 30 And he said to her: 'Because of this word go (away); the demon went from thy daughter.' 31 And having gone to her house, she found the child upon the bed, and the demon went from her. 32 And having come again from the borders of Tyre, he was passing through Sidon to (the) sea of Galilee, between the borders of Decapolis. 33 And they brought to him a deaf-dumb (man); and besought him that he would lay hand upon him. 34 And he took him away apart from the multitude; he put (lit. threw) his fingers into his ears, and having spit, he touched his tongue; 35 and having looked up to (the) heaven, he sighed, and said to him: 'Ephatha,' which is this: 'Open.' 36 And his ears opened, and the bond of his tongue unloosed, and he was speaking.
ROXTOX UOXPROH.

36 Οτογ αὐγόγγεν ετοτον γίνα ἵπτοντελε-  

37 πατερφύφρι ετσήν ἰσος. ἦς καλως ἀγ-

38 ατον τὴροι, εταφερε πικοντ σωτελε οτο-

39 πιατσαξί ἵπτοντελε.

R.

KA

Δεν πειροοτ ετελεεβη ὁν εμιην ἱκενον τε-

πινα Αυμοτε επιλεεβηνς πεξαχ πνωτ. ἦς  

3 ἤμπερντ ἰα παλενην. ἦς ἰε τ πειροοτ

3 επογι εποι ἤγατον  

4 οτογ δεμιον παντι ἱκεπεφανης. ἦς ἤε  

3 εβολ εσιν γιαγνανε ετεοντω  

5 οτογ παντι ιεπεφανης. ἦς ἤντ οτρ ινωι  

ὁπετ εημοτ. ἰεων  

5

ΠΕΝΔΑ[-] ABDA1 F Hunt 18. εσοττωπη, Α*.

56 οτογ  


add μηδεν. GOSCE] ΑΔΕ1FGHKS;  

3 ΓΟΣΤΕ, D2 E2 ΓΕ-

3 MN: ΓΟΣΤΕ, BΔΕ2ΘΗΔ1L Hunt 13;  

3 ΓΟΣΤΕ, O: +ΕΤΑΦ-

3 ΓΩΝΓΕΝ ἙΣΟΤΟΝ ἰΕΩΝ οταν ανερ θετηρεν ηνοσ των ἤοι ἤτοι,  

3 ΚΑΛΩΣ: ΑΣ  

3 Β &c.; cf. Gr. exc. D &c.; obs. Μ &c. ἤοι θετηρεν ἠτοι ποῖνι αὐτοὶ διετέλεοι: -ἲΕΩΝΤΟΔ."  


3 ΠΑΤ (ΠΑΤ, ΟΣ) ἰΙΤΤΙΑΝ ᾴΡΟΣΑΚ ΠΑΤ, ἰΙΤΣΙΑΝ ἰΙΙΑΤΤΙΑΝ,  

3 Δ1 F. 37 ΠΑΤΕΡΦΥΘΡΙ] ΑΚΝ: +ΤΗΡΟΝ, G2*, cf. Gr. Wδ:  

3 οτογ, ἰΡΟΟΤΟ ΠΑΤ Κ &c., Α*Β &c.; obs. G1 over erasure;  

3 ΠΑΤΟΥ Σ, om. M; -ΦΥΡ, Α*; supplements of A are not translated
plain (lit. straight). 36 And he ordered them that they should not tell it to any one: but as (he commanded), rather they were publishing (it) the more: 37 they were wondering, saying: 'He did all well, having made the deaf hear, and the speechless speak.'

VIII. In those days again a great multitude being with him, and there is not that which they will eat, he called the disciples, he said to them: '2 I have compassion upon this multitude, because lo, three days they stay with me, and there is not that which they will eat: and if I should send them away to their house without eating, they will faint on the road; and some also of them were (imperf.) from far. 4 And the disciples answered him: 'For whom (and) whence here is it possible to satisfy these with bread on (the) desert?' 5 And he was asking them: 'How many


ROXOCHON.

6 ὧν ἄργονεν ἄτοτη ἀπιέται ἐπισ ἀνερωτεῖσ ἐξεν πικαλι.
Οὐκ ἔταξοι ἂν ἄρι ἔρυκ. ἀργονεῖον ἀρ-
φαυτ. οὔτε ἄρι ἄμεταελθήθη εἰπα-
ἂτοτὴς ἔπηστ. ὦτος ἀργονεῖον
Ἐντούς παραξ πιελκη. 7 οὗτος πεντον
ἐγκεκοτζε ἄτεβτ ἂτοτην. οὔτε ἄργονεῖον
ἐρωτ. ἀρχος εἰροττὶς ἁπαικεχωτος
παρατ.
8 οὔτε ἀποκυισ ὦτος ἄτσ. οὔτε ἀπωλι ὁμ-
δοὺ ὅτε πλακα, ἣ ἔδιπ. 9ιατρὶ ἦ-analytics
ἡγο. οὔτε ἄρχος ἐβολ.

ΚΑ.

10 οὔτε σατοτὴ ἄραλκη εὐκοι. ἄρι επικα ὅτε
ἀλλασσανας. 11 οὔτε ἄτι ἐβολ ἄχει-
φαρίσεος ἀλεράτης ἀκωτ] κελας. ἐτκωτ]
πεὶ ἡμα οὔτεκιπ ἂτοτη ἐβολ ὃν τῆς ἐτε-
πιραζήν κελογ.

12 οὔτε ἔταξοι σατοτὴ ὃν περιπατα
πεθαν. ἂγο παίκων τρκωτ] ἡμα οὔτεκιπ.

6 ἄργονεν] cf. Gr. ἄρι ἄς: ἄτοτης,
ἄτη &c.: ἄτοτης, Γς. ἀποτεῖς. ΑΦ: ἄτοτης,
Hunt 18. πικαλι] πικαλι, ΣΦ: ἔταξις]
ἄτη &c., pret. indic. Θ J3
Hunt 18. ἄργους] Gr. CD &c. καὶ εἰκαρσάς. ΠΕ-
Ἐπηστ. &c.] A B C G H K L: ΝΑΡ &c., ΓΔ,1,2
Δ,1,2 ΕΜΟ &c.: om. ἀρηπτ.: ΧΩ homeost., Hunt 18*.
οὔτε 4ο... ἐκχα] om. Fr (line imperfect). ἄρχος,
ἄτη ΜΗ ΝΑΡ &c.: ΧΩ homeost., Hunt 18*.
πεθαν辐射: ; Gr. D &c. εἰκαρσάς;
Gr. A &c. τώρα ἀντι εἰκάς; Gr. D &c. om. ἀιτά. ἄρχος
πεθαν辐射 &c., Hunt 18. ΧΩ Ρ] ΧΑ, Δ1,2 ΦΜΟ:
ΧΑ Ρ, Ε1,2; obs. D &c. altered former letter to Ω: ΧΑΠΙ, Γ.
ΠΕ ΧΣΟ] cf. Gr. Ν ΒΟΛΔ 115. q. ἂρηπτ.] cf. Gr. Ν.
loaves have ye?' And they said: 'Seven.' And he ordered the multitude that they should sit down to meat upon the ground: and having taken the seven loaves, he gave thanks, he brake them, and gave to his disciples that they should set (them) before them: and they set (them) before the multitude. And they had also a few fishes: and he blessed them, he told them to set these also before them. And they ate, and were satisfied: and they took up the abundance (plur.) of the fragments seven baskets. They were (imperf.) four thousand: and he sent them away.

And immediately he entered into the ship, he came to the parts of Dalmanutha. And the Pharisees came forth, they began to question with him, seeking for a sign from him from (the) heaven, tempting him. And having sighed in his spirit, he said: 'Why doth this generation seek for
κατὰ ῬΑΡΩΝ.

Alexi τῶν ἠλεοσ πωτεν. ἥλ γε ἀν σεταὶ ποτακίς ἐπαυξατ. 13 ὁτὸς, ἐταξιαὶ ἐβολοὶ ἁγάλλη ἁγάλλη ἐκεῖνῃ.

14 ὁτὸς, ἀτερπωμεν ἐστὶ γικ. ὁτὸς πελελοι ἀλὶ πτότοτ ἐς πικοὶ ἐβολοὶ ἐντϊκτι ἱλλαταὶ γ. ὁτὸς, πακρόνησεν πνοι ἐναλ ἤλεος. ἥλ γε ἀν ὁτὸς χοιρίς ἐβολοὶ ἣν παεωκρὴ ἔτει πισφαρίσεος πελελοι παεωκρὴ πικρώδης.

15 ὁτὸς πατελεκεῖκεν πελελοι ποτακίς ἐναλ ἤλεος. ἥλ γε ἀν ἐβολοὶ πτότοτ. 17 ὁτὸς, ἐταξιαὶ πελαγὶ πνοι. ἥλ γε ἀσωτην τε- τετελεκεῖκεν ἥλ γε ἀν ἐβολοὶ πτότοτ. ἱππατετενελὴ ὁτὸς, τετεναὶ ἀπ. πουε ἱππετενεγκτ. 18 ὁτὸς, ὁτὸς ἀνακαλ τοτελεκεῖκεν ἥλ γε ἀν ὁτὸς, ἀνακαλ ἥλ γε ἀσωτην ἱππετεναι ἁγάλλη ἁγάλλη ἡπτεν ἐπτεν σωτερεῖ. ὁτὸς, τετενρὶ ἱππεϊς ἀν 19 ἱππε πωλ ἐταίφωσον ἐγρήν πιὰ ηγο. ἥλ γε ἀτετενελ ὁτὴρ ἰκοτ ἁλακ ἐνελεσ. πεννοτ ἅπα βε ἔι.

20 ὁτὸς, πιὰ ἐγρήν πιὰ ηγο. ἥλ γε ἀτετενελ ὁτὴρ ἁλαβ ἐνελεσ. ὁτὸς, ἁλοκτον ἅπα
a sign? Verily I say to you: Will a sign be given to this generation? 13 And having sent them away, he entered into (a ship), he went across. 14 And they forgot to take bread; and they had not any on the ship except one (lit. a) loaf only. 15 And he was ordering them, saying: 'Take heed and beware of (the) leaven of the Pharisees, and (the) leaven of Herod.' 16 And they were reasoning with one another, saying that they have not bread. 17 And having known, he said to them: 'Why reason ye, because ye have not bread? Know ye not yet, and do ye not understand? Is your heart hardened? 18 And ye have eyes, see ye not? and ye have ears, hear ye not? and remember ye not 19 the five loaves which I brake for the five thousand, (and) that ye took up how many baskets full?' They said to him: 'Twelve.' 20 And the seven for the four thousand, (and) that ye took up how many baskets full?' They said

[Text continues]
ΚΑΤΑ ΥΔΡΟΝ.

χε τ. 21 οτορ παξχω ἠεεος πνοτ. χε πνε τετεκνατ οπ.

RH.

κρ 22 οτορ ατι ενθεσαία. οτορ ατι παξ πνοτ-
βελλε οτορ πατφγοι ερογ χία ἤτεφιη

ααμοι ἄπτηχι ἀπιβελλε οτορ ἁγγειας καβολ ἀπιτει. οτορ

εταφιεσα δεν πεφαλ αιξα πεφαξις

ηαγμι. χε οτ πετεκνατ ερογ. 24 οτορ

εταφιεσα μεβολ παξχω ἠεεος. χε ἃνατ

επιρωτει ώφρις ἁγαμυμιν επεζωι.

ιτα οτ αιξα πεφαξις εξεν πεφαλ οτορ

ἀγγατ μεβολ. οτορ ἁγοτκαξ ἁγγατ επ-

τρηᾳ δεν οτωμει εβολ. 25 οτορ ἁγοτροπρις

ἐπεζις εχρο ἠεεος. χε ἀπεριφει πακ εβοτι επι-

ΙΨ.

κδ πβ a 27 οτορ ακι εβολ ἢχεης πνε πεφελαθεις

ἐπεις ἅτε κεκαρια ἅτε φιλιπνε. οτορ,

δεν πειεσιτη ηαγμιν ἃπειελεθεις εχρο


to him: ‘Seven.’ 21 And he was saying to them: ‘How (is it that) ye understand not?’

22 And they came to Bethsaida. And they brought to him a blind man, and they were beseeching him that he should touch him. 23 And he took hold of (the) hand of the blind man, and brought him outside of the village; and having spit in his eyes, he laid his hand upon him; he was asking: ‘What seest thou?’ 24 And having seen, he was saying: ‘I see the men as trees, walking.’ 25 Then again he laid his hands upon his eyes; and he saw, and he was cured, he saw everything clearly. 26 And he sent him to his house, saying: ‘Go not into the village.’

27 And Jesus came forth, and his disciples, to the villages of Cæsarea Philippi: and in the road he was asking his
ΚΑΤΑ ΙΑΡΠΩΝ.

376

ΠΝΟΤ ΝΙΩΤ. ΧΕ ΔΡΕ ΠΙΡΕΩΣΙ ΧΩ ΜΕΡΟΣ. ΧΕ ΑΝΩΚ ΠΙΕ. 

28 ΗΕΩΤ ΑΓΧΟΣ ΠΑΣ ΕΥΧΧ ΜΕΡΟΣ. ΧΕ ΙΩΑΝΝΗΣ ΠΙΡΕΩΣ ΡΕΣ. ΟΤΟΙ ΓΑΝΚΕΧΩΤΩΝΙ ΧΕ ΝΛΙΑΣ ΓΑΝΚΕΧΩΤΩΝΙ ΧΕ ΟΤΑΙ ΠΤΕ ΠΙΡΡΟΦΑΝΤΙΚ. 

29 ΟΤΟΙ ΗΕΩΤ ΠΑΣΩΜΙ ΜΕΡΟΣ ΧΕ ΗΕΩΤΕΝ ΑΕ ΤΕΤΕΝΧ ΜΕΡΟΣ ΧΕ ΑΝΩΚ ΠΙΕ. 

ΑΧΕΡΩΤΗ ΜΕΡΟΣ ΟΤΟΙ ΠΕΧΑΙ. ΧΕ ΗΕΩΤ ΝΕ ΠΧΕ. 30 ΟΤΟΙ ΑΧΕΡΩΤΙΚΕΑΝ ΠΝΟΤ ΓΙΑΝ ΠΙΣΩΤΕΛΕΙΣ ΝΕΛΙ ΕΘΕΙΤΙΚ. 

31 ΟΤΟΙ ΑΧΕΡΩΤΙΚΕ ΠΤΕΒΩ ΠΝΟΤ. ΧΕ ΓΩΤ ΙΤΕ ΠΝΗΡΙ ΜΕΡΟΣΙ ΣΙ ΟΤΕΕΗΥ ΓΕΣΙ. ΟΤΟΙ ΠΙΤΟΝΔΩΨΙ ΕΒΟΛ ΓΙΤΟΤΟΥ ΠΝΙΠΡΕΣΒΗΤΡΟΣ ΝΕΛΙ ΠΙΑΡΧΙΕΡΕΣ ΝΕΛΙ ΠΙΑΤΙΚ ΟΤΟΙ ΠΙΤΟΝ ΔΟΕΒΕΥ. ΟΤΟΙ ΜΕΝΕΝΕΝΤΙ ΓΕ ΗΕΩΤ ΠΤΕΒΤΕΙΝΥ. 32 ΟΤΟΙ ΠΑΣΧΑΙ ΜΕΛΙΑΣΙ ΔΕΝ ΟΤΑ ΠΑΡΡΗΣΙΑ. 

33 ΟΤΟΙ ΑΧΕΡΩΤΙΚΕ ΜΕΡΟΣ ΑΧΕΡΩΤΙΚΕ ΗΕΡΕΠΤΙΚΕΑΝ ΠΑΣ. 33 ΗΕΩΤ ΖΕ ΕΤΑΙΦΟΝΤΟΙ ΟΤΟΙ ΕΤΑΙΦΟΝ ΕΝΕΦΕΛΕΓ. ΑΧΕΡΩΤΙΚΕΑΝ ΜΕΡΟΣ ΟΤΟΙ ΠΕΧΑΙ. ΧΕ ΕΛΑΙΕΝ ΠΑΚ ΣΑΦΕΤΟΤ ΜΕΡΟΙ ΠΣΑΤΑΝΑΣ. ΧΕ ΥΕΛΕΤΙ ΑΝ ΕΝΑΦΤ ΑΛΛΑ ΕΝΑΠΙΡΩΣΙ. 

disciples, saying to them: 'Whom said [the] men that I (am)?' 28 They told him, saying: 'John the Baptist; and others: "Elias;" others: "One of the prophets."

And he was asking them: 'But whom say ye that I (am)7? Peter answered and said: 'Thou art Christ.' 30 And he charged them that they should not say to any one concerning him. 31 And he began to teach them, that (the) Son of (the) man must suffer much, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise. 32 And he was speaking the word openly. And Peter laid hold on him, he began to rebuke him. 33 But he having turned himself, and having seen his disciples, rebuked Peter, and said: 'Go behind me, Satan: because thou mindest not the things of God, but the things of [the] men.'
ΚΑΤΩ ΚΑΡΦΩΝ.

ΚΑ.

1. Ουογ ἐταφλεοὐτι εἰπενὶ πας περιεδεῖνες ἑικαῖ ποιον. ξε φι έειοταγι τειχαπλης ἐπαρεξολος ἐβολ. ουογ ἰτερωλί ἑπετ-

καταρος ἰτερωταγη ὕση.

2. Φι ταρ εοναοταγι ενοπολ ἰτερφτιχι εε-

τακος. ξε δε εεπατακο ἰτερφτιχι εεβιτ πελ ἐεβε μεταγελειον εεπαγελεες.

3. Οτ ταρ ετε πωρει παξελεγηνοτ ἐθορ

ἀγγαναξελεγηνοτ ἀπικοσσεος ταρι ουογ

ἠτερφτοι ἰτερφτιχι. 37 ξι ταρ έτε πι-

ρειι πατηιν ἵτερεβι ἵτερφτιχι.

4. Φι ταρ εεπαδημι ενοταγι εβολ πελπε

παςαξι δεν παλκοτ ἕνωκ ουογ ἱπερεποβι.

πανηπι ειδι ἀγρωπει πασαμι πανηγοταν ἀγαμι δεν πωσον ἰτε περιςτ πελπε

ἠτεργελος εεναοτ.

ΡΗ

ΚΕ 2. Ουογ εεεπενσα ἀπεροοτ αχθ ἱπετ

τρος πελπ ἱκαβος πελπ ιωσινης οτογ

N: +ΝΑΨ, Ν. ΦΑΓΟΤΩ] ΕΕΝΨΗ, Ν. ΕΝΑ 2ο] ομ. Ε,
NΔΙΔΙΕΜΦ*ΜΟ: Gr. ΔΙη 225. ομ. τά. 34>ΝΟΕΛΕΓΕΙΝΗΣ

A ΑΣ2 &c. δορις. Ε] cf. Gr. ΝΑΒΟ2 Λ &c. ήντης: ΕΕΟΓΙ, Ν.
Cαεεεεπ(ομ. Μ] ΕΗ] AM: ΞΕΙ, B &c.: ΗΣΝΙ, Ν. ΟΤΟΓ,
2ο] ομ. B. ΕΕΕΡΕΨΛΗΙ, Ν. ΣΤΑΤΡΟΣ] A: monogram,
B &c. ΗΤΕΡΩΤΑΔΙ] prefix οτογ, AMs: -ΕΕΟΓΙ walk, Ν.Κ.
35 ταρ] ομ. Ν. ΕΕΝΑ 1ο] cf. ? Gr: ΕΕ, B ΔΛ, ΗΜ. ΕΕ-

ΤΑΚΟΣ] ξΠΑ., Ν. ΕΕ] ομ. ΝΒ: οτογ ξΘ, Ν. ΗΤΕΡ-

Digitized by
Google
And having called the multitude and his disciples, he said to them: 'He who wisheth to come after me, let him deny himself, and take up his cross, and follow me. For he who will wish to save his life (lit. soul, thus again) shall lose it; and he who will lose his life because of me and because of the gospel, shall save it. For what will the man gain, if he should gain the whole world, and forfeit his life? For what is that which the man will give in exchange for his life? For he who will be ashamed to confess me and my words in this generation adulterous and sinful, (the) Son of (the) man also will be ashamed of him, when he should come in (the) glory of his Father and his holy angels.' IX. And he was saying to them: 'Verily I say to you, that there are some among them who stand here, (who) will not taste of (the) death, until they see the kingdom of God come (lit. it came, or coming) with power.' And after six days Jesus took Peter, and James, and...
ἀπολοτος ἑρρήν ἐξεν οὐτως εὐφοσι σαπα κελεστατον.

Ἄπολοτι χιπωλεθο εβολ. 3οτορ πεγάς αἰσθήσι εὐφορὶ ἄφριτ ποτάξιαν. οὐν ηγοτοβδε ελεαδω. πν ετελεελεην υχολε εἰπε παϊς ετεξικεν πικας εὐερητον οὐβαδι 

εἰπαρῆν.

4οτορ ετοτογοτ ερωτῃ πηχελίας πελ λεωτικη. οὐτον κατσαχὶ πελλ ἵκς.

5οτορ τοτε ετατεροτω πηχεπετρος πεκαχ ρίκς. χε πανδη πανες πν αἴτησιμοι 

μελιεα. οὐν ητετελελε ίτι ηκτηπά.

6οτορ παρ ἄπ πε. χε οτ πετεταπερω 

εἰελον.

Ἄσμηνιε γαρ ετερο προτ. 7οτορ αἰσθήσι 

πηχεοποιὶ εἰσερήκιδι ερωτῃ. οὐν αἰσθήσι 

πηχεοποιὶ εβολ δεν Ἰσκη. χε φαι πε 

παικρι παλεπτρ. σατελεντικω.

8οτορ ετατερωγιτ εἰγανινα ἱποπονετ εἰλι 


ερρη] om. N. ερρην εξελ. gixen, Hunt 18. εὐφοσ] 

om. N. ὑπεστατον] ὑπεστατον] ὑπεστατον, 

Γο G2, cf. a d e c, solus: om. N: +ονος, F M Hunt 18. ἀϕολοτις ἀτ ἐκ, plur., O2: ἀληθὰ he was changed, Hunt 18: 


pret. indic., D 2 ε- τ ηΥ: εὐφοσ 

βαγ, 


Hunt 18. ἰδηγοβαγ, Δ (over erasure except Δ) O G Φ Φ - ΤΗ
John, and took them away upon a high mountain apart alone. He changed himself before them. And his garments became glistening as snow, and very white; as (lit. they which) it is not possible that a fuller who is upon the earth should make thus white. And Elias and Moses manifested themselves to them: and they were speaking to Jesus. And then Peter, having answered, said to Jesus: 'Rabbi, it is good for us that we be here, and make three tabernacles; one for thee, and one for Moses, and one for Elias.' For he was not knowing what he will answer him; for they became full of fear. And there was a cloud shadowing them: and there was a voice out of the cloud: 'This is my Son, my beloved: hearken to him.' And having looked suddenly, they saw not any one,
ΚΑΤΑ ΛΑΡΩΝ.

8 εις δέ εἰς ἰδανίτην πελεσωτ. ὑπὲρ

9 ὃτοι εἴποι εἰρήνει ἐβολαὶ πιτων μεγάλων ἐτοτὸν. διὰ ἓτοι τῶν ἑρρηκανὶ ὅλη ἐπετατίθησαν εροῦ. εἰς ἐπει χαρὶ ἀφρωδεὶς τινὶ ἐβολαὶ δὲν παῦ εἰς εἰεῖσσωτ.

10 ὃτοι διάλειοι ἅπισαξὶ πέντετορ. ἔτωτ

11 ὃτοι διὰ μεγάλην εὐξω διὰ τὸν. ἔρικ

12 Ἡθος ἓνεξάγη πνων. ἐρὶ χλιαὶ ἐν ὕμορν ὃτοι ὑπερέρα ἐγὼ πιθέρνον ἐπί τινων μεγάλη ἐβολαὶ δὲν παῦ εἰς εἰεῖσσωτ.

13 Ἀλλα ἑξω διά τὸν. ἔρι χλιαὶ ἀρι.

14 ὃτοι ἐταξὶ σαν πιεδεκτὺς ἄνθρωπον εὐπορκωτ. ὃτοι βασικὰς ἐταξὶ

15 ὃτοι σατωτὰ πνευκὰ τιρώ

8 εἰς δὲ εἰς ἰδανίτην πελεσωτ. ὑπὲρ

9 ὃτοι εἴποι εἰρήνει ἐβολαὶ πιτων μεγάλων ἐτοτὸν. διὰ ἓτοι τῶν ἑρρηκανὶ ἐπετατίθησαν εροῦ. εἰς ἐπει χαρὶ ἀφρωδεὶς τινὶ ἐβολαὶ δὲν παῦ εἰς εἰεῖσσωτ.

10 ὃτοι διάλειοι ἅπισαξὶ πέντετορ. ἔτωτ

11 ὃτοι διὰ μεγάλην εὐξω διὰ τὸν. ἔρικ

12 Ἡθος ἓνεξάγη πνων. ἐρὶ χλιαὶ ἐν ὕμορν ὃτοι ὑπερέρα ἐγὼ πιθέρνον ἐπί τινων μεγάλη ἐβολαὶ δὲν παῦ εἰς εἰεῖσσωτ.

13 Ἀλλα ἑξω διὰ τὸν. ἔρι χλιαὶ ἀρι.

14 ὃτοι ἐταξὶ σαν πιεδεκτὺς ἄνθρωπον εὐπορκωτ. ὃτοι βασικὰς ἐταξὶ

15 ὃτοι σατωτὰ πνευκὰ τιρώ
except Jesus alone with them. 9 And (as they are) coming
down from the mountain, he ordered them that they should
not speak before any one that which they saw, except (the)
Son of (the) man rise from the dead. 10 And they held the
word among them, questioning with one another: 'What
is the rising from the dead?' 11 And they asked him,
saying: 'Wherefore say the scribes that it is necessary
that Elias come first?' 12 And he said to them: 'Elias
indeed cometh first, and will restore everything: and how
(it is) written about (the) Son of (the) man, that he should
suffer much, and should be despised. 13 But I say to you,
that Elias came, and they did to him that which they
wish, according as it is written about him.'
14 And having come to the disciples, he saw a great multi-
tude around them, and scribes questioning with them. 15 And
εταγνατ ερογς άτεργος. οτογ εταγνατι
ατερανατεσθε μελλον. 16 οτογ αγγενον
ξε αρσενικων ηα αν ητοτον.

17 οτογ άτερονω παν άκεστοι εβολ ηεν πυ-
έκας. ξε φρεσκως αιεν πασιν εαρο-
κεινον οπτη παταξα πελεκας.

18 οτογ πιελ έτερπαταγο<q> εμμα γοιεν-
ηεςεντ. οτογ οτε ρω χεω σφικε εβολ |

ηεξιραξηε ηπεεπαξηε οτογ γάργιων.

οτογ αλλος ηπηεκεαληθης εινα ηποτηγηθη
εβολ. οτογ ηποεσθηκαηοε.

19 οτογ θεος έταρηρων πεξας πνωτ. ηεω
πικωτ ηπεναγρ. γαςηατ ηηαςινι πελ-
σθεν.

γαςηατ ηηαεραπεξεσθε μελλονες. ανιτη
γαροι. 20 οτογ έταγνατ ερογς άκεστη
κατοτη σελητερεφρη. οτογ έταγηςει εχε
πκαγι. πασιεερτερ πε. ερε ρω χεω σφικε
εβολ.

21 οτογ αγγεν πεξιντ. ηεω ις οτιρ ήξροπος
ισκεν ετα φαι γηιπι μελλον.

θεος άε πεξας άε ισκεν τεικεμεταλολ.

εταγνατ] cf. Gr. ΝΒΟDL &c. : έταγ &c., sing., ΔιΩ
ιβαν ει έξεβαμβηθαν. έταγνατι] also Hunt 26, cf. Gr. : Δη.,
pret. indic., B: Gr. D προκεροτε. άτερανατεσθε] ABCF
& ΗΟLN Hunt 26: ηατ &c., imperf., ΓΔλ. Δι. ΕΓΚΜ.0.
L &c. : άπηετεπερντοφ with one another of you, Μ, cf. Gr. εηη
ΝΒΟDL &c. πας] om. Εκ. : επηα[<q>, έπηα., Μ. ίαροκ] ηακ, F.
18 οτογ, 19] om. Γ. πιελ] επιελ at the place, Ν.
έτεκπαταςγο]<q> ετάκηα &c., fut. ii rel., Βη' G2; obs. Gr.
Ν 1. 127. al paue om. αν. γαγεπεν επεςθ] obs. Gr. Ν Δ 2ο
πάρον the more usual form for 'striking down.' Gr. Ν k om. αινίκ.
immediately all the multitude, having seen him, feared, and having run, saluted him. And he asked them: ‘For what sought ye from them?’ And one from the multitude answered him: ‘Teacher, I brought my son to thee, a speechless spirit being with him; and where it will catch him, it dasheth (lit. bringeth) him down: and his mouth foameth, (he is) grinding his teeth, and pineth away: and I told thy disciples that they might cast it out; and they could not.’ And he having answered, said to them: ‘O [the] faithless generation, how long shall I be with you? how long shall I bear with you? bring him to me.’ And the spirit having seen him, immediately convulsed him; and having fallen upon (the) earth, he was trembling, his mouth foaming. And he asked his father: ‘Lo, how much time (is it) since this happened.
"..."
to him? And he said: 'From his childhood.' 22 And many times it casteth him into the fire and the water, that it may destroy him: but as to that which is possible for thee help us, having compassion upon us.' 23 And Jesus said to him: 'What, then, is (this, namely) as to that which is possible for thee? It is possible as to everything for him who believeth.' 24 Immediately cried out (the) father of the child, saying: 'I believe; help my unbelief.' 25 Jesus having seen that the multitude ran (up), rebuked the unclean spirit, saying to him: 'Speechless and deaf spirit, I command thee, come out of him, and no more enter him.' 26 And having cried out, and having convulsed him much, he came out; and he was as one dead; so that many said: 'He died.' 27 But Jesus took hold of his hand,
388 ΗΑΤΑ ΩΑΡΚΟΝ.

αγνωστών. 28 Οτοσ δεχεν παρ εδοσι επεκ-κι.

Α πενελεοντικς υενυ σανσα χε εεβενυ απο
πεπυρακωκωλ υπητυ εβολ.

29 Οτοσ πεκαη πνον χε πατενοιοι θεον
χωλε ιπεφι εβολ δεν γλι εβιλ δεν
ουπροσετηκη πεθε οπνηστια.

ΚΣ.

30 Οτοσ εταζι εβολ θεον πασιηουων πε
εβολ διτην τταλεεν. οτοσ αποτυι απ
πε γηα πτε γει εει.

31 Νατις βων ταρ πε πενελεοντικς οτοσ πανζω
θεον πνον. χε πτυρι εθρωηιε σενατητινι
εθρι επεποιοι υπηρελι. οτοσ σεπαδοζεθελε.
μεπασα τ εεεου οπνηστια.

32 Νεων τε πατοι ιατεεε επικαιι οτοσ
παβενοζ ιεγεν πε.

ΚΘ.

33 Οτοσ αζι εδονι εκαφαρναφτεε οτοσ εταζι
εδοσι επικη πακυμι θεον τε εοι επα-
ρεπεικοεκεκ ερνων ει θεοετ.

34 Νεων τε αντζω ιρνων. τανιασις ταρ πε
πελε ποτερηνον ει ι θεοετ. χε πελε θεον
πε ιπνηστι.

28 Οτοσ] om. ΓΓΜ Hunt 26. ΠΕΚΧΛΙ] ΠΙΧΙ the house, δ G1C12Θ
Lκ, cf. Gr. A Μ Α l0. fer. ΠΕΝΕΛΕΟΝΤΙΚΣ] ΜΙ &c., G1Θ : + ΔΕ,
Δ1Ω. ΥΕΝΟΥ] for pret. cf. Gr. 13. 28. 69. 346. al: om. G1*: tr. of D1
οκιευ τι χες και εεν περετυ. Πασαλ τε εχεν εενοι ειντ το
' and he entered into his house. So asked him,' and
gloss Ρομι ηα διελ ητι ταλοι 'Greek, so when he entered the house, asked
him.' ΣΑΝΣΑ] for position cf. Gr. A C3 &c.: + ΘΕΛΑΣΤΑΤΟΥ
θεον...εβολ] ιπατουγητι ουβολ they
cannot cast out, N. ΘΕΝΟΛ] Gr. C* ou διωρα. > ΠΗΣΤΙΑ
raised him, and he rose. And he went into his house. His disciples asked him apart: 'Wherefore could not we cast him out?' And he said to them: 'It is not possible that this kind should come out with anything, except with prayer and fasting.'

And having come from there, they were passing through Galilee; and he wished not that any one should know.

For he was teaching his disciples, and was saying to them: '(The) Son of (the) man will be given into (the) hands of [the] men, and they will kill him; after three days he will rise.' But they were (imperf.) ignorant of the word, and were fearing to ask him.

And he came into Kapharnaum: and having come into the house, he was asking them: 'What were ye reasoning [them] on (the) road?' But they held their peace: for they were speaking to one another on (the) road, who...
36 ΟΤΩΡ ΕΤΑΘΕΙΕΣΙ ΑΓΙΜΟΤ ΕΠΙΨΟΙ ΟΤΩΡ ΠΕΧΑΣ ΝΠΩΤ. ΧΕ ΦΙ ΕΘΟΝΥ ΕΕΡΔΟΝΤ ΕΕΡΔΑΣ ΕΕΤΟΝ ΝΙΒΕΝ ΝΗΛΗ ΔΙΑΚΩΝ ΝΠΟΤΟΝ ΝΙΒΕΝ.

36 ΟΤΩΡ ΕΤΑΘΕΙ ΠΟΤΑΛΟΥ ΑΓΤΑΡΟΥ ΕΡΑΤΗ ΔΕΝ ΤΟΜΗΝ. ΟΤΩΡ ΕΤΑΘΕΙΕΣΙ ΑΓΙΜΟΤ ΠΕΧΑΣ ΝΠΩΤ.

37 ΧΕ ΦΙ ΕΕΝΑΤΕΝ ΟΤΑΙ ΙΝΑΙΛΙΩΤΩΝ ΕΝΑΠΙΡΗ ΕΝΑΡΑΝ. ΑΝΟΚ ΠΕΤΕΨΨΨΙΝ ΑΓΙΟΙ.

38 ΟΤΩΡ ΦΙ ΕΤΑΨΨΨΙΝ ΑΓΙΟΙ. ΑΝΟΚ ΑΝ ΠΕΤΕΨΨΨΙΝ ΑΓΙΟΙ ΑΛΛΑ ΔΡΨΨΨΙΝ ΑΓΙΚ ΕΤΑΘΕΙΟΤΟΙ.

38 ΠΕΧΑΣ ΠΑΡΤ ΠΧΕΙΛΑΝΠΗΣ. ΧΕ ΦΡΕΨΨΨΒΨΛ ΑΝΝΑΤ ΕΟΤΑΙ ΕΨΩΡΙΕΨΨΨΙΝ ΕΒΟΛ ΔΕΝ ΠΕΚΡΑΝ. ΟΤΩΡ ΑΓΤΑΡΝΟ ΑΓΙΟΙ ΧΕ ΦΙΟΤΕΩΡ ΝΠΩΝ ΑΝ.

39 ΙΝΣ ΧΕ ΠΕΧΑΣ ΠΑΡΤ. ΧΕ ΕΝΕΡΤΑΡΕΝ ΑΓΙΟΙ. ΑΓΙΟΙ ΔΙ ΓΑΡ ΦΙ ΕΕΝΑΠΙΡ ΠΟΤΧΟΛΕ ΕΧΕΝ ΠΑΡΑΝ.

ΟΤΩΡ ΠΤΕΨΨΨΧΕΕΕΧΟΛΕ ΠΧΨΛΕΕΕ ΕΣΑΧΙ ΕΓΖΨΟΤ ΔΑΡΟΙ. 40 ΦΙ ΓΑΡ ΕΤΕΨΨΨΨΨΚΙΝ ΑΝ ΑΓΙΑ ΕΞΨΨ."}

41 ΦΙ ΓΑΡ ΕΕΝΑΤΕΣ ΟΝΝΟΤ ΠΟΤΑΦΟΤ ΑΓΙΟΙΟΤ ΖΕΝ ΠΑΡΑΝ. ΧΕ ΝΩΣΤΕΝ ΝΑΠΧΣ. ΑΓΙΟΙΝ ΤΧΨΛ ΑΓΙΟΙΟΤ ΠΩΤΕΝ. ΧΕ ΕΝΕΡΤΑΚΟ ΠΧΕΠΕΨΨ-ΒΕΧΕΝ.
of them is the great. 35 And having sat down, he called the twelve; and said to them: 'He who wisheth to be first, shall be last of every one, and minister of every one.' 36 And having taken a child, he made him stand in their midst; and having taken bold of him, he said to them: 'He who will receive one of these children of this kind in my name, receiveth me: and he who receiveth me, receiveth not me, but he received him who sent me.' 38 John said to him: 'Teacher, we saw one casting out demons in thy name: and we forbade him, because he followeth us not.' 39 But Jesus said to him: 'Forbid him not: for there is not any one, who will do a mighty work in my name, and could quickly speak evil against me. 40 For he who is not against us, was for us.' 41 For he who will give you a cup of water to drink in my name, because ye

\[
\Phi h...\] om. F,\textsuperscript{1} homeot. \(\Phi h\) \(\epsilon t g w n\) \(\pi t g w n,\) \(M:\) \(\Phi h\) \(\epsilon t g w n,\) \(D_{1,2}E;\) cf. Gr. \(A\) os \(\delta e x e r a i.\) \(\Lambda n o K a n \& c.;\) \(\alpha t g w n \, \epsilon t g w n \, 26.\) \(\pi t g w n\) \(26\) \(\pi e \, e t g \& c.,\) \(B D_{1}E N: \, e t g \& c.,\) \(\Delta 1.\) \(\alpha t g w n\) \(\gamma m o n,\) \(\text{pres.},\) \(N,\) cf. Gr. F. \(\text{38 } \pi e x a q \& c.;\) cf. Gr. \(N B L \, s y r ^{\text{sch.}}: \, \alpha q- \) \(\varepsilon r o t h \, \pi e x a q \, \pi e x a q \, \pi e x a q\) \(N a q,\) \(Hunt 26,\) \(f o r \, d o m p.\) \(c f.\) \(r e s t \, o f \, G r.\) \(f o r \, o m. \lambda e g o v \, c f. \, G r. \, N B C \Delta \, k \, s y r ^{\text{sch.}}: \, \epsilon q 2 i \, \epsilon q 2 i,\) \(G_{1}.\) \(F o r \, o m. \, o s \, o u x \, \alpha k o l o u t h i \, \eta m i \, c f. \, G r. \, N B C \Delta \& c.; \) \(\alpha n- \) \(t a g n o\) \(\) \(c f. \, G r. \, A C \& c.; \) \(\tilde{\iota} t a g n o,\) \(A D_{2},\) \(o b s. \, G r. \, N B D_{5}^{*} L \Delta \) \(1.\) \(209. \, \epsilon k a l o u t h e i.\) \(\xi e t q o t e g,\) \& c.; \(A C F^{*} H K^{*} L N (N e c y): \) \(\xi e q \& c.,\) \(B G D_{1,2} \, E F^{*} \) \(-G \, \Theta K^{*} M O,\) \(s i n g l e \, n e g a t i v e;\) \(c f. \, G r. \, N B C \Delta L \& c., \) \(a l s o \, A \& c.,\) \(b u t \, G r. \, N B D^{*} \, h a v e \, i m p e r f e c t: \, G r. \, D \& c. \, o m. \) \(38 \pi a q \) \(o m. \) \(D \Gamma G K,\) \(c f. \, G r. \, \Phi h \& c.;\) \(o m. \, H: \) \(n e o n a,\) \(H u n t 26. \) \(e x e n \) \(\, \) \(\) \(D e n, \) \(-e \) \(L N \, H u n t 26,\) \(c f. \, G r. \, 1. \, 13. \, 69. \, 346. \) \(a l \, p a u c. \) \(\tilde{\iota} t a g n o x e x o l e, \) \(A N. \) \(e c a x i \) \(e q c., \) \(B, \) \(40 \) \(e t e n- \) \(q o t h r a n \, A N, \) \(G D_{1}^{*} E G_{1}, \) \(H u n t 26; \) \(-f o t h r a n-, \) \(D_{2} G_{1} \) \(C_{2} K N, \) \(-o t h n, \) \(B B_{1} L_{1} L_{0}, \) \(-o t h n \, A N, \) \(A C F H; \) \(c f. \, G r. \, N B C \& c.; \) \(e t e n q o t e g, \) \(\) \(c f. \, G r. \, N B C^{*} D L \& c. \)
42 ὁ τότε εἰς ἐπανεπικαπναλίζεσθε νοταὶ ἂπαι-
κοτοὶ εἶναι [ἐπανα]. πανεκ παῦς μαλλον εἰς ὑ
στη ἐλέετον εἴητε ὁ τότε ὑποτειχήν
εφιος.

43 ὁ τότε ὁπέ ἀπεκαλομάθεσθε ἐπανεπικαπναλίζεσθε
ἀποκ λοκ σος εἰς. πανεκ παῦς πετεῖ εἰς ὑπο
πεν ἥ εἱκαίν οἱ εἰς οἱ ὑποτειχήν ὁ τότε ὑπο-
κετεία ἐπετείνεται εὐρήματος ἐπάνω.

44 om. ver.

45 ὁ τότε ἀπεκαλομάθεσθε ἐπανεπικαπναλίζεσθε
ἀποκ λοκ σος εἰς. πανεκ παῦς πετεῖ εἰς ὑπο
πεν ἥ εἱκαίν οἱ εἰς οἱ ὑποτειχήν ὁ τότε ὑπο-
κετεία ἐπετείνεται εὐρήματος ἐπάνω.

46 om. ver.

47 ὁ τότε ἀπεκαλομάθεσθε ἐπανεπικαπναλίζεσθε
ἀποκ λοκ σος εἰς. πανεκ παῦς πετεῖ εἰς ὑπο
πεν ἥ εἱκαίν οἱ εἰς οἱ ὑποτειχήν ὁ τότε ὑπο-
κετεία ἐπετείνεται εὐρήματος ἐπάνω.
belong to Christ; verily I say to you, that his reward shall not perish. 42 And he who will offend one of these little ones who believe, it is good for him, rather to hang a millstone to him, and to be cast into (the) sea. 43 And if thy hand offend thee, cut it off: it is good for thee that thou come into the life being maimed, than with two hands that thou go to the Geenna, to the unquenchable fire. 44 And if thy foot offend thee, cut it off (off), cast it away: it is good for thee that thou come into the life being lame, than having two feet that thou be cast to the Geenna. 45 And if thine eye offend thee, pluck it out: it is good for thee that thou come into the kingdom of God with only thy (one) eye, than having two eyes that thou be cast to the Geenna,
Οτόν νησεν γαλαεολογρά μενιχρωε.  

Hανε πιγιεν. Εφην δε πότε πιγιεν εραθ- 

γεν διεεαλολογρά βεσ οτ.  

Υαρε ζαλαον γιουν βεσ εννοιν οτος αρισ- 

ρηνιν βεν πετενερον.

ΚΘ.

Οτόν εταφητων εβολ ειςεατ λασ ενηον 

πητε φιοτελ πενελ τεινερ 

εεολογραλικ.  

οτος απι οε Μαρο πξεςαλεεν.  

οτοσ ειφιρε ηετε τερσηκνεια τε παθεα 

νπων πε.

KH 2 Οτος απι Μαρο πξεςαλφαριςες αναμ 

εεολ. ηε απι σεμε πρωελ εγι τερσηπε 

εβολ. ετερπιραιτ εεολο.

ρηα 3 Φεον ηε αλεπεων πεξαλ πνων.  

ξε ηε πεταλ- 

γωνειν εεολοφ ειτεν εννοι πξεςαλπες.

4 Φεων ηε πεξαλ πνων.  

ξε αλοταλαλαλε 

πξεςαλπες εσε ηεξωελ πεζι ποτει οτο 

εξω εβολ.

5 Οης ζε πεξαλ πνων ηε εεβε τετεμεεπναη 

βιν αοσε τελενολη πκετε.  6 ιεκεν

not, and, om. B. κ[altered to κηντ, Α. ποταρεωε] cf. 

Gr. 262. 300. αλ παυε b g 2 syr'εν: οταε ποτ &c., Η. 49 οτον] 

ΑΔΕ-ΕΛΝ: + αρ, B &c.; obs. Gr. D &c. om. πας γαρ ποιει 

αλωθι- 

σετα. 

σεμερωο] δεμνυ &c., N Hunt 18: επι &c., Θ. 

+οτος, γιατ τιβεν γαλαεολογρά δεμνυειον 

and every sacrifice they salt with the salt, Αμε(εοτελελογρα)οτζ- 

ειλειλει, cf. Gr. ΑΧΔ &c.: Ν1corr inserts ποτ as 'Greek.' 50 26] om. 


passive: εεαελε, Ν Hunt 18, 26: εεοτελελ, Α. 49 26] 

N, N Hunt 18. εεαε[ε + αι, D Ε Θ; + οτ, BM Hunt 26. 


Hunt 18, 3-12

1 Αχι] cf. Gr. Ν ἢαθεν. θονυ] θευγ, Γο D1, 2Δ1ο F H L ΝΟ. 


their fire is not quenched. 40 Every one they salt with the fire. 41 [The] salt is good: but if the salt become saltless, with (lit. in) what do they salt it? Let there be salt in you, and be at peace with (lit. in) one another.'

X. And having risen from there, he came to the borders of Judea and beyond the Jordan: and multitudes came again to him, and as it was (lit. is) his custom, he was teaching them. 2 And Pharisees came to him; they were asking him, whether it is lawful for (a) man to put away his wife, tempting him. 3 And he answered, he said to them: 'What did Moses order for (lit. on) you?' 4 And they said to him: 'Moses commanded to write a bill (lit. book of writing) of divorcement, and to put away.' 5 But Jesus said to them: 'Because of your hardness of heart he wrote this commandment for you. 6 But from (the)
7 Ἐθεβεφάς ἐρε πρώτῳ έχα πετιστρέφθη φέροντι εἴσαγεν ἐθεβεφάς.
8 ὁτορ εὐεργοῦς ἐκέπτω εὐεργοῦς ποιησθεν. ἡμιντε δε σεοὶ ἕκαὶ ἄλλα ὄκαρφος ποιησθεν τε. 9 δέον ητα φτι τολμήν ἢπειπέρον φχωμίν εἰρητικώς.
10 ὁτοὺς ἄης πινὶ ὀνὶ πιλαδέκτης ἦς τις εὐεβεφάς. 11 ὁτοὺς πεπλαγὶ πωδότα. ξε φαμαιχα τεχνεκρίνει εἴολον ὁτοὺς ἰτεσξοί ἰκεότα ταὶ ἄπωικ εξωσ.
12 ὁτοὺς εὐπποὶ ἄως ἰτεσχά πεσχαί εἰολον ὁτοὺς ἰτεσχα ἰκεότα σοὶ ἄπωικ.
13 ἀπεχθαῖς ἄε ἰχεινεις τα περιτταὶ λίκας ὁτοὺς πεπλαγἰ πωδότα. ξε ἄχα πιλαλωτοί ἰτοταῖς σαρῳ. ἰνεπτας πάομο ἰτεσσοῦτε σε σαρω. σαπαλώσων ἄαρ ἰλαπαριτῆς τε ἰμετωρό πτε φτ. ἄγ
14 ἦκεν ἄξω ἄλλος κατην. ξε φαμαιχα ἰμετωρό πτε φτι εροταὶ ἁπ τορὶ ἴπεχα ἰξωτικα εροτα.
15 ὁτοὺς ἀπεξεζὴτοὐ ἰκισῶν δασεῖον ερωταὶ ἰχισχαῖς εξωτα.

ἐποττ ἢπεσοὶ φεῖλει from &c. he formed them male &c.
beginning of the creation, a male and female he created them. Therefore the man shall leave his father and his mother, and shall join himself to his wife; and they (the) two shall become one flesh: so that they are not two, but it is one flesh. That then which God joined, let not (the) man separate. And in the house again the disciples asked him concerning this. And he said to them: "He who will put away his wife, and take another, comitteth adultery against her: and if she herself put away her husband, and take another, she committeth adultery."

And they brought to him children, that he might touch them: and the disciples rebuked them. But Jesus having seen (it), was grieved, and said to them: 'Permit the children to come to me; forbid them not to come to me: for of such is the kingdom of God. Verily I say to you, that he who will not receive the kingdom of God to him as a child, shall not come into it.' And having embraced them, he blessed them, he laid hand upon them.

\[
\text{\textit{(Greek text)}}
\]
ΚΑΤΑ ΥΛΗΡΟΝ.

Α.

17 Ὄτοι εὐηχὸν ἐβολὴν ἐοτελεῖται ἄγαξόι ἥγεοται. ἀγατῇ ἔχειν περίκελι. παρακέμπει ἀσεβοῦς. ἥξεσθαι πᾶς ἀναγέος. οὐ πετπάλιας ἱππερκλήρωμος ἴνα εὐηθεὶς ἕνεκεν.

18 ἢς ὦ πενήξῃ παύῃ. ἢς εὐησεῦ ἔκη ἀναγέος ἕξοι. ἢς πιάναγεος ἀσεβοῦς ἔβνη ἐπὶ ἀσσαι ἔπερ ἐκεῖνα ἀπελθαλότον.

19 ἦνπὸλος κεκώσω ἀσεβοῦς. ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα ἀπερχόμεθα.

20 ἃς ὦ πενήξῃ παύῃ. ἢς ἥξεσθαι ναῷς. ἢς περικήμα παύῃ. οὐ πάρον ἀξιώμα ἔκευξεν ταλαιπώρω.

21 ἢς ὦ εὐηχοῦσῃ εὔρος ἀγατῇ ἄγαξόι ὄτοι. πενῆξῃ παύῃ. ἢς κενάται πετεκεράθαι ἀσεβοῦς. ἢς ἕξεβα παύῃ. ἢς πενήξῃς ἐβολὴν ἰδινητὸ ἰπποῦς κ. οὐ πενήξῃς ἐβολὴν ἰδινητὸ ἰπποῦς ἰπποῦς. ἢς εὐηχοῦσῃ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατῇ ἀγατ下面是小部分的文本，似乎是一段希伯来文，具体翻译或语境需要详细背景知识，建议寻求专业人员的帮助。
And (as he is) coming forth to a road, one ran (up), he threw himself upon his knees, he was asking him: 'Good Teacher, what shall (lit. will) I do that I may inherit eternal life?' And Jesus said to him: 'Wherefore sayest thou of me: "The good?" there is not any one good except God alone. Thou knowest the commandments; kill not; commit not adultery; steal not; bear not false witness; defraud not; honour thy father and thy mother.' And he said to him: 'Teacher, all these I kept from my childhood.' And Jesus having looked upon him, loved him, and said to him: 'Another thing thou lackest: go, sell that which thou hast, give it (lit. them) to the poor, and thou shalt get for thee a treasure in (the) heaven: and come, follow me.' But he having been saddened at the word, went (away), being grieved: for he was having many possessions. And Jesus having looked, said to his disciples: 'How difficult it is for them..."
ΚΑΤΑ ΙΩΑΚΗΝ.

Δε πως σελοκ ἄφιν ετε πνίχραθεσ ἄτωτον εἰ ἐδοτι | ἐτεετοτρό ἄτε φτ. 24 πιθεκ-

τις ήπο πατέρας η ἐχει πνικαχι. άν α πο ἐπαφερων πνων πεhtaξα. ἄν παγκρι

πως σελοκ ἄφιν ετε ρεπον Χη εραπ-

Χρήθεσ εἰ ἐδοτι ἐτεετοτρό ἄτε φτ.

25 Σελότεν ποντάλλων εκσιν ἐβολ ἔτεν λότεν φο-

ωτεν ἄνταλθορπ. ή ὁ τραδεο ἄτερ ἐδοτι ἐτεετοτρό ἄτε φτ.

26 Ήεωτον ἆπ ὅτον πατέρανθηρὶ εὐκω 

ἀειος πλα. ἀπο πλα πλαπονορε. 

27 Ἐπαρχοτύτ ερων πνείναντα πεθαξα. ἀν άτεν

πιραμεν ἐτεετατχολ. αλλα ἄτερ φτ

ἄπ. ὁ ὁτον χυκομ ηρ πετρῳ ἄτερ φτ.

28 Περαιρετε πνος παγ πνεπετρος. ἀν ἐκπ

ἀπον ἀπαξ πτερο ἄκων ὄνος ἄποτατεν ἄκω.

29 Πεθαξα πνείναντα ἄν άκων ἄτω 

ἐκλεον ἀλε ενάξα ἃ ινκων ἀν ἀνεπίνη

τα ἀνεπίνη ἀλλα ἁ ἂν ἠν ἀν ἂν ἀν ἂ ἁ ἂ

εὔφιτ πελ ἐδε ἀκέπεδιακελ.

30 Ληστελεστοτ ήρ ἄκων ἰπον ἄτον δεπ πα-

[...om. ra. Hunt 18, 24-31...]

πως] ήω (over erasure). πνίχραθεσ] but Gr. C om. ra. ἄτωτον] ἄτωτον, D1, 2 Δ1 E G1, 2 Ο. έι] om. N. 24 ήτο

Gr. D Δ &c. απρότ. πνικαχι] πνικαχι. this word, K: ΝΙ. the words, G1, 2, for plur. cf. Gr.: + πε, E2: >εξεπνικαχι πε, B. άπ] om. Υ1, cf. Gr. A al pauc g2 >πεθαξα πνων, E2, cf. Gr. παγχρα] for 'sons' cf. q et d 'fillī.' ἄτον ετεεων ΧΗ εφαλ-


who have the riches to come into the kingdom of God! And the disciples were fearing at the word. But Jesus again having answered them, said: 'My sons, how difficult it is for them who trust to riches to come into the kingdom of God! It is easier for a camel to pass through (the) eye of a needle, than that a rich man come into the kingdom of God.' And they were wondering the more, saying to him: 'Who will be able to be saved?' Jesus having looked upon them, said: 'It is easier for a rich man to come into the kingdom of God than for a camel to pass through (the) eye of a needle.' Peter began to say to him: 'Lo, we left all, and followed thee.' Jesus said: 'Verily I say, that there is not any one who left house, or brothers, or sisters, or mother, or father, or son, or land, because of me, and because of the gospel, unless he should receive a hundredfold now in this time, houses,
KATA ΥΔΡΟΝ.

σχοτ Γάννι πέμ Γάννιν οντογί
πέμ Γανπϊν οντογί
νελ Γανπϊν οντογί
σχοτ Γανπϊν οντογί
σχοτ Γανπϊν οντογί,

Οτογ οι Πνεψι οντογί οτογί
οτογ οι Πνεψι οντογί οτογί
οτογ οι Πνεψι οντογί οτογί
οτογ οι Πνεψι οντογί οτογί

Λη.

32 Πασα ψευδα ψευδα οτογ
πασα ψευδα ψευδα οτογ
πασα ψευδα ψευδα οτογ
πασα ψευδα ψευδα οτογ

33 Θα παρακάτω παρακάτω οτογ
παρακάτω παρακάτω οτογ
παρακάτω παρακάτω οτογ
παρακάτω παρακάτω οτογ

Α 33 Οτογ αυτος παρασυν σεντανε
παρασυν σεντανε
παρασυν σεντανε
παρασυν σεντανε

[Digitized by Google]
and brothers, and sisters, and mothers, and fathers, and sons, and lands, with (lit. in) the persecutions; and in the age which cometh, eternal life.  31 But many first shall be last; and last about to be first."

33 And they were (imperf.) on (the) road, coming up to Jerusalem; and Jesus was walking before them: and they were fearing; and they, who were following, were fearing. And again he brought the twelve (close) to him, he began to tell them the things which will happen to him: "33 Lo, we shall (lit. will) go up to Jerusalem; and (the) Son of (the) man will be delivered to the chief priests and the scribes; and they will condemn him to death, and they will deliver him to the Gentiles:  34 and they will mock him, and they will spit upon him, and they will scourge him, and they will kill him; and after three days he will rise."  35 And there came to him James and John, (the) two sons of...
ROXTOX
UOXPROH.
Zebedee, saying to him: 'Teacher, we wish that that, which we shall (lit. will) ask, thou mayest do for us.' 36 And he said to them: 'What wish ye that I should do for you?' 37 They said to him: 'Give to us that one should sit on thy right hand, and one of us on thy left hand in thy glory.' 38 But Jesus said to them: 'Ye know not what ye will ask. Is it possible for you to drink the cup which I drink? or (to be baptised with) the baptism, with which I baptise myself?' 39 And they said: 'It is possible for us.' And Jesus said to them: 'The cup which I drink, ye shall drink it; and the baptism with which I baptise myself, ye shall baptise yourselves with it: 40 but the sitting on my right hand or left hand is not mine to give: but it belongs to them for whom he prepared it.'
χε τετενελεί χε πν εελελε χε σεοί τάρ-
χων επίστος σεοί ποτ ερωτ. ὁτος, ποτ-
ησίαν σεοί ηπεράδι εξωτ. "παιρτά δε ἂν
πετύμων δεν εκτοτ.

Ἀλλὰ φι εἰπλωσύ εερηνήτι ἄν εκτοτ
εὔερπιακών πώτεν. "ὁτος φι εἰπλωσύ
εὔερπιήτ δεν εκτοτ εὔερπακ ἰπότων

κατεργάσα. ἂν εἰρηκὼς εὐς ἀν εἰρηκ-


Α.Β.

"Οτος ἂν εἰρηκὼς ὁτος εἰπλωσύ ἐβολ ἄν
ἱερήκω πέλε πεκέλλευτέος πέλε οἰκείον
ἐσοφ. σαλτίλεοος πνυρι πτιλεοος εὐστήλλε
πε πρεῇτωβ. παρελεξὶ εσκε πελεσίτ.

"Οτος εταγκετέες χε ἱκσ πεπελαύγαρεος πε
ἀγερχυττ ἕκοσ. εὐσφ ἐβολ εὐς ἐκοοκ ἔθοος.
χε ἱκσ πνυρι πάλαία. ἵλι νή. "ὁτος


"Οτος εταγκοῦ εράτη πετείνεν πεδαγ. χε
ἵεροτ ἐρώτ. ὁτος αἰγεντοτ οἰνιβελλε


ἐπίστος] ἄνι ἄνοι, ε-., also ἄρπων. ποτήρατον] ἰπο &c.: ποτήρατον των ἄρετόν ἄλον ἄσπελες. ἄθος ἀθος
εἴπερ] εἴπερ, Α C H; for fut. cf. Gr. A B D L &c., but fut. ἄδω
ἰπέρωτο] cf. Gr. Ν &c. ἰπότων &c.] πώτεν τὴν ἄφοτ
'Ye know that they, who think that they are rulers of the Gentiles, are lords of them; and their great (ones) are in authority over them. 43 But thus it is not among you: but he who will wish to be great among you shall be minister (lit. deacon) to you: 44 and he who will wish to be first among you shall be servant of every one. 45 For (the) Son of (the) man came not to be ministered to, but to minister, and to give his life (lit. soul) a ransom in exchange for many.' 46 And they came to Jericho: and (as he is) coming out of Jericho, and his disciples and a great multitude, Bartimeos, (the) son of Timeos, being a blind beggar, was sitting by the road. 47 And having heard that it is Jesus the Nazarene, he began to say, crying out, saying: 'Jesus, (the) son of David, pity me.' 48 And many were rebuking him, that he should hold his peace. But he was crying out the more rather: 'The) son of David pity me.' 49 And Jesus having stood, said: 'Call him.' And they called to the...
...
blind man, saying to him: 'Be of good cheer: rise, come, he calleth thee.' And he having cast away his garment, and having sprung up, came to Jesus. And Jesus answered him, he said: 'What wishest thou that I should do to thee?' The blind man said to him: 'Rabbuni, that I may see.' And Jesus said to him: 'Go, thy sight is saved.' And immediately he saw, and was walking after him in the road.

XI. And having approached Jerusalem, he came to Bethphage and Bethany, at the mountain of the Olives; he sent two of his disciples, and said to them: 'Go to this village which is in front of you: and immediately, going to enter it, ye shall find a colt tied, upon which no man yet mounted; unloose him, and bring him. And if any one say to you: "What is this which ye do?" say that the...
Χριά ἦλεον. οτόγ, σατοτῇ ηπανοτορίᾳ ἠναι. "οτόγ ἀγω πνωτ.

Οτόγ άτθηλι πνοχε εύσογ, θατεν οτρο σαβολ ἔπισιρ. οτόγ ἀτθούς ἦλεον.

6 οτόγ γανοτόν εβόλ δην ην ητοι έρατον ἠέλησ κατάκ κατακ πνωτ. χε ην πέτετενι πρίν ηλεον ερετεντω ηλησιχα.

6 Νωσόν δε άτνως πνωτ κατά φρήντα δηαχξος πνωτ πηθείν. οτόγ, άτηλι. "οτόγ, άτηλι ηλησιχα γα ἵνα.

Οτόγ κταλέ πνοθώς ερος οτόγ, άγειελείς δηξωτον. "οτόγ, γανελευ αυφωρυ πνοθώς κα ηνίωσι.

Ζανκεξωτόν δε άτκωρξ ηπανχαλ ηπωον δην πνωγι οτόγ, πανφωρυ ηλεον ην πιέσιςι. ηνόγ, πι επαθεογι ητιν πέλη πι επαθεογι διψάοτ ηνιω φωολ.

Χε ωςανας πεελρωώτ πνεπεηνποτ δης + φραν ενός. 10 πεελρωώτ πνεξεεετοτρο + εεηνποτ ητε πεπιωτ άτια. ωςανας δης + ην ετεβοι.

11 "οτόγ, άχι εδονη ετελέας εδονη επερεθει.

---

Lord hath need of him; and immediately he will send him hither.' And they went, and found a colt tied at a door outside in (lit. of) the street; and they unloosed him. And some of them who stood there were saying to them: 'What do ye, unloosing the colt?' And they said to them, according as Jesus said to them: and they permitted them. And they brought the colt to Jesus, and placed on him their garments; and he sat upon them. And many spread their garments on the road; and others cut branches of trees in the fields, and were spreading them on the road. And they who were walking before, and they who were walking behind, were crying out: 'Osanna; blessed is he who cometh in (the) name of the Lord. Blessed is the kingdom, which cometh, of our father David: Osanna in the highest.' And he came into Jerusalem, into the temple; and having gazed

οτος εταγομεν επερατεται ἐφ᾽ ὑμῖν ὑπὲρ ὑμῶν ὑπὲρ ὑμῶν. Αὐτοὶ οἰκεία τὰς ἡμᾶς πεν πιθ.

Ἀ. 12 Οὐτὸς επερατετε οὐκ ἐβολὴ γέν πνεείμα ἀγγελο. 13 έταγματ εὐθὺβ ἤκηντε γί-φοτει ἐ& έντον γὰνξωμεν γίωτε. Ἀπὶ ἐπὶ βάρα ζικαζελλεῖ ελι γίωτε. ὁτος ἐταγί εξως ἀπεξερέει ελι εἰκαλ εἵανη-ωμὲν πὲ πνοὴν τάρ ἤκηντε ἀν. ἐπ. 14 ὁτος ἐταγιεροτετον Περαξ πάνη εἰπὲ εἰ-κελ αὐτάρ γιώτα γιαενερ. ὁτος πάτσω- τελλε πάκεπερεμακτες. 15 ὁτος μὲ εἴλλει ὁτος ἐταγί εὐθει ἐπιερφεὶς ἀγερατε-πίγιον εἰκαλ πτίσον ετή εἰκαλ πολε πὶ ἐταγί καὶ περφεὶς. ὁτος πιτανεῖς πὶ ηθηνυκληδίτικας πελ- πικαθερα λίπεν εἰς ἔτη ὅρωνεν εἰκαλ ἀη-κοστ. 16 ὁτος παξικών πηλί ἀπὶ πε ρίπα πῆτεπεν ὁτικετος εἰκαλ γιτεπ περφεὶς. 17 ὁτος παξικὼν ὁτος παξικὼν ἀλλος πνοτ. ἔστιν οὐχιντ. ἦν πανὶ ετελείτη ἐρομ. ἐρὶ ὁτι

at all, evening now of time (lit. an hour) having come, he came to Bethany with the twelve.

12 And on the (lit. his) morrow, they having come from Bethany, he hungered. 13 Having seen a fig-tree afar off having (lit. being) leaves on it, he came (to see) whether he will find anything on it: and having come to it, he found not anything except leaves; for it was (imperf.) not (the) time of figs. 14 And having answered, he said to it: 'No one shall find fruit on thee for ever.' And his disciples were hearing. 15 And they came to Jerusalem: and having come into the temple, he began to cast out all them who sold and them who bought in the temple, and the tables of the money-changers, and the seats of them who sold doves, he overturned; 16 and he was not permitting any one to (lit. that he) bring a vessel through the temple. 17 And he was teaching, and was saying to them: 'It is written, that my house shall be called "a house of prayer".'
414

ΚΑΤΑ ΧΑΡΚΩΝ.

Απροσεχθή πνευμοσ τήρων. ἡσθεν ἐν ἀρετησαίῳ ἰδίῳ ἰκώνι.

18 Ὑγόν, εταχερεως ἤξεπαρχιερεύς νεμκαίον. Ὑγόν παντκατ ἣς ἀτατακούσ πᾶσιν πρῖτον. πατέρος τὰρ διάτεχθην. πιλλαῖς τὰρ τήρον πατηριφυρί ἐξην τεχνών.

19 Ὑγόν εὐσπή πτε δοράς γυμνο πανάγηλα σαβολ ἁςβακι. Ὕγόν, εὐκοινωον ἤρπατον ἰν ἀντατ εἴκω πηκετε γι αὐχωνοι δι τεσκνουν. Ὕγόν εταχερεφητεν ἤξεπαρχος πέξας παν. ἦν ράβδι. ἵς τὰς πηκετε ετακάδοι ερος αὐχωνοι.

20 Ὕγόν, εταχερεον ἤξεῖς πέξας πνωτ. ἦν ἧς ὡν πηγατ πτ ὧτε φτ ὧτε θηνοτ. Ὕγόν τὰρ ἤκω σφως πωτεν. ἦν φι εὐπαρχος ἤπαινων. ἦν κικτ ὡνοτ, γιτκ εἰφοιλ. Ὕγόν ἤτεχθελεσιαίς διὴν περιγιν. ἀλλά ἤτεχθαφ ντ ἦν φι εὐτεχώ ἅννοι φηα-

21 ἦν θείας ἤτεχθαφ πνωτ. ἦν γυμβ πιήπεν εταχερεφητεν ἅννοι δι ὡν προσεκχλ. παγὴ ντ ἦν αρετησαῖ. Ὕγόν εὐσπήν πωτεν.

22 ἦν αρετησαῖξ ἰττετ κατο. πρ., ГМ, cf. rest of Gr.: ερετην &c., pres. part., D₃; obs. Gr. 238. μοιέρε. 18 ΕΤΑ-

23 ὡντελα] cf. a 'cum andissent:' ἤτωλελα, D₁ 2 Δ₁ F O. 


Aρετησαῖς] ἰττετ κατο. πρ., ГМ, cf. rest of Gr.: 

ερετην &c., pres. part., D₃; obs. Gr. 238. μοιέρε. 18 ΕΤΑ-

κώς ἦν ἀπεθνα] πειρ[+] + πε, B G. 

ἀνα] ἐπιμέθη, ἥ. τὰρ 15ο A*: + πε, Aο &c. ὡντελα] 


τὰρ 2ο] cf. Gr. 

ΝΒ &C. &C. 

ΤΗΡΗ] ΤΗΡΩΝ, plur., D₃. 

毖ερ] cf. Gr. Ν &C.: 

ςερ, ἔςΚ, M, cf. Gr. ΑΒΟΔΛ &c. 

εὐσπή] cf. Gr. 

ΝΒ &C. &C. ζρων. 

ςερ, A*, cf. Gr. ΝΟΔβ &C. 

26 Ὑγόν] om. οι. εὐκοινωον &c., M: εὐκοινον σιμ-

ουον, F. ἰττετ. п: for position cf. Gr. ΝΒCDL &c. εἴκων]
for all the nations:" but ye made it a cave of robbers." 18 And the chief priests and the scribes having heard, [and] were seeking in what manner they are to destroy him: for they were fearing him, for all the multitude were wondering at his teaching. 19 And if evening came, he was departing outside of the city. 20 And passing by in the morning, they saw the fig-tree; it (had) withered away to (lit. on) its root. 21 And Peter having remembered said to him: 'Rabbi, lo, the fig-tree, which thou cursedst, withered away.' 22 And Jesus having answered said to them: 'Have faith in God. 23 For verily I say to you, that he who will say to this mountain: "Lift thyself up and cast thyself into (the) sea;" and not doubt in his heart, but believe that what he saith will be done; it shall be done to him. 24 Therefore I say to you, that everything which ye will ask in prayer, believe that ye received, and they shall be done to you. 25 And if ye should stand for praying, forgive that which ye have
εερπροσετχεσεεε. χω εβολ ἄπετενος κτωτεν εροε. ςιμα γας γετενιωτ ετ- δων πιθνοιν άτεχχω πωτεν εβολ ἄπε-

τεπαρπαντωες.

ΛΕ.

26 Om. τςεε βατον ωοιν. 27 οτογ αιι οι εκκαε. οτογ εκκοιοπι δεν πιερφει αιι γαρον άπεπαρχιερενε μεν μιαδομ μεν μπρεςιτεροσ. 28 οτογ πανχω κκλκον παν. χε ακρι πινι δεν αγι περ-

γιμπι. χε μιλε πεταπι τακ κκαπειρωμι ςιμα άτεκκρι πιν.-

29 ίκη δε πεξαη πνωοτ. χε τκαγεν οινοτ εοτ-

ροτ ιατη ποτατ. αριωγ νιι. οτογ | αποκ 6ω τπαξος πωτεν. χε ακρι πινι δεν αγι περ-

γιμπι.

30 Πιμαν άτε ιωασηνς. πε οτεβολ δεν τφε

πε δαν οτεβολ δεν πιρπωμ. αριωγ νιι.

31 οτογ πατελοκεεκ πεμπ ροτηροτ ετκω

κκλκον. χε αμμαλονοσ εο οτεβολ δεν τφε

πε. κπαξον χε εοθεατ άπεπενναγτ εροε.

Θεν: άπετενοειν, Hunt 18. προσετχεσεε, ΑΦ. άπε-

τε] πινετερε, plur., BF. οτον οτωτεν] D1E1F: οτον

κτωτέν, B D2* E2: οτονοτοτεν, ΟΑΚΛ: οτοντο-

τεν, ΔΕΓΘ Λ. εροή] κκλκον, θ: ερπων, plur., B:

>οτον ερον οτωτεν, Hunt 18. ςιμα ... άτεχχω

ςιμα άπετενοειν &c. ... ξω, Hunt 18. πετεν] Gr. D

om. ιμαο. 28 Om. A BCD1,2,3 Δ1,2 EF* G1,3 ΗΚΜΟΣ Hunt 18?,

cf. Gr. ΝΒΛΔ &c.; οτογ γοταν άπετενοτετεεκω

εβολ ωταν πετενιωτ ετδεκκνοιν άπεχχω

πωτεν εβολ άπ άπεπαρπαντωες. Αν unles-

(γοταν = εμαπ) υε forgive, neither shall your Father, who is in

the heavens, forgive you your trespasses, AmsFe-D G1,3 OL3*; άτεχ-

χω, Fe-ΘL; om. ΑΠ, Ams FoL; άπετεν, Fe-ΘL; cf. Gr.

ACD &c.; for ιμαο cf. Gr. D &c.; gloss of D1 E1 gives omission (νικα

'sins') in Arabic as "Greek: 'Greek". Other Arabic and "Greek
against any (lit. him); that your Father also who is in the heavens may forgive you your trespasses."

27 And they came again to Jerusalem: and (as he is) walking in the temple there came to him the chief priests, and the scribes, and the elders; 28 and they were saying to him: 'With what authority didst thou these things? or who gave to thee this authority, that thou doest these things?' 29 And Jesus said to them: 'I shall (lit. will) ask you one word; answer me; and I also shall (lit. will) say to you with what authority I did these things. 30 The baptism of John, was it from (the) heaven, or from [the] men? answer me.' 31 And they were reasoning with one another, saying: 'If we should say, that it is from (the) heaven, he will say, "Wherefore believed ye him not?"
32 Ἀλλὰ ἦτενχος. Χε ὄνεβολ δὴν πιρωμεῖ. τενεργὸς ἔσται εἰπελευ. παρε ἰωαννίκης ἐκ πτοτοῦ τηροῦ ἰε οπτως η εἰπροφάητος πε. 

33 Οτος ετατερονοῦ ἔκει πεξώνοι. Χε τεπελλή ἀν. οτος ἰη διὰ τύπα πεξαυ πινων. Χε οταμ ἄποκ ἰω ἰπαχος πωτεν ἀν. Χε λιπρὶ δὴν ἔι ἔπεμενοι.

ΛΓ.

Ὁτος ἀφερέσετε ἱπάχοι πεξώνοι δὴν γαν-παραβολή. πεντάνοι οτρωλεῖ αεβο ἰπόηλαλολ. οτος ἀκουτ ἰπόξωι ερογ. οτος ἀκουσκ ἰποτρωτ ἡπτάε. οτος ἀκουτ ἰποπαργος ἡπτάε. οτος ἀκουσκ ἐτοτοῦ ἰγαποτιν. οτος ἀκουσκ πας ἐπεσελελελε. 

2 Ὁτος ἀφοτωρπή ἡν πιονεὶ δὴν πεννοῦ ἰπό-κωκ. ἑινα ἦτεσμεν ἰποτοῦ ἰπιοτιν εβολ δὴν ποτας ἰτε πιηπαλολολ. Ὁτος ἐτρωᾳ ἀνιτίτη ανειονε ἐρογ οτος | ἀνοτορπν ἐγγονιν.

4 Ὁτος ἀφοτωρπή ον ἐγερὼν οὔκεβυκ. οτος

But should we say, that (it is) from [the] men, we fear the multitude; for John was (imperf.) to all of them really (lit. that he was really &c.) a prophet. 33 And having answered Jesus they said: 'We know not.' And Jesus also said to them: 'Neither shall (lit. will) I also say to you with what authority I did (these things).'

XII. And he began to speak to them in parables: 'There was a man; he planted a vineyard, and built a wall (lit. hedge) for it, and dug a winepress in it, and built a tower in it, and delivered it to husbandmen, and went to (the) foreign (land). 2 And he sent to the husbandmen in (the) time a servant, that he might receive from the husbandmen of (the) fruit of the vineyard. 3 And having taken him they beat him, and sent him (away) empty. 4 And he sent again to them another servant; and this
And he sent another; and this (lit. the) other they killed. And he sent many others: some they stoned, and others they killed. Having (lit. who was his) yet a beloved son, he sent him (the) end to them, saying: "They will reverence my son." But those husbandmen were saying to one another: "This is the heir; come, let us kill him, and let the inheritance be ours." And having taken him, they killed him, and cast him outside of the vineyard. What will the Lord of the vineyard do? He will come and will destroy the husbandmen, and give the vineyard to others.

Did ye not read even this scripture, that the stone which the builders rejected, this was made for a completion of (the) corner: this having been done by the Lord, and it is wonderful in our eyes? And they were seeking to
ανεργος· Σατρος ἀπληθησας· Στελει γαρ ἐν εταιρε ταιναραβολαι εσθηντων· ουρον εταιρας αυτος ψων.

λς.

13 Και το ανοτωρπαρος πατανος ἡτε μιφα- 

14 Ονομετα το πεθοσον ταχι· και τον τετε- 

15 Ονομετα το μεθοτηματι πεσαν 

16 Ηνωσον τον ἀτανιν οτορ πεσαν τε θανα 

17 Θεος οτορ πεσαντ. οτορ μεθτον 


ΓΡΜΟ; + ΝΕ, Γ. αστελει] ΝΑΤ &c., Fr. ναρ] + τηρον 


αλ2 σωτ &c. εσθηντων] ουταντων against, ΒΓΔΜΝ Hunt 18° 

(ομ. &), cf. Gr. προς. Εξως ψαλλον TIL. 12 ονος &c.] 

(οντοσ, π): ονος αυτος εαρος πεςανοτον ητεν 

&c., 9-θλ; ομ. Γη erases two letters between Ν and Ω; Gr. D &c. 

om. προς αυτον. κρωδιανος] ΓΗ &c., D1Δ1Ε. χριστι] (χρ 

over erasure, Αγ) the same word as in Matt. xxii. 15. 14 ονος, ιο 

cf. Gr. ΒΓΔΜΝ &c. Εταφι &c.] Gr. D &c. επηρωτων ανων οι φιλο- 

ςανων. φρεγ.] πρεγ., Hunt 18. σερεελιν] σελεελιν,
lay hold on him; and they feared the multitude; for they knew that he spake (lit. said) this parable concerning them: and having left him they went (away).

13 And they sent to him some of the Pharisees and the Herodians, that they might ensnare him by word. 14 And having come, they said to him: 'Teacher, we know that thou (art) true, and carest not for any one: for thou regardest not (the) person of men, but teachest the road of God in truth. Is it lawful to give tax to (the) king, or not? should (conj.) we give, or should we not give?'

15 But he, knowing their hypocrisy, said to them: 'Wherefore tempt ye me? Bring me a stater, that I may see it.'

16 And they brought (it). And he said to them: 'Whose is this image and this superscription?' And they said to him: '(The) king's are they.' And he said to them: '(The) king's (things) give to (the) king, and God's (things) give to God.' And they were wondering at him.
ΑΗ

18 Ους δι ωροφ ἰξεραντασαντεκος. ει στω ηλεος. χε ηλεον αναστασις γον ους παγωμι ηλεος νε στω ηλεος.

19 Χε φρεγτισω εωυςες αςεβαι γαν. χε έαυιν ιτε pνοι ανων Μον. ους πτεγεςξαν οτος ιτεγιτελεια αυξρι. ειπα ιτε πενομ οτ pτεςειλι ους πτεγτοτινος ουξροξ πτεροσ.

20 Ανεον ζ ζ τε ονος δατοτεν πε. ους πι- 

21 ους πιεαρει Ασβτης. ους | αςελ η

22 ους πιεπεα. ηποσρα ι

23 Πεπα τωσ πιεσεις. χε ές ϶εβεσι ι τε 

24 Πεπα τοσ τηςκορειι. ιτεταποστι αι πτεγαφ 

25 Μοτατ γαρ αςαλτωνπν οτε αη εε-
And there came to him Sadducees, who say that there is not (to) be resurrection; and they were asking him, saying: 'Teacher, Moses wrote to us, that if (the) brother of any one die, and leave behind a wife, and leave not son, that his brother should take his (lit. the) wife, and raise up seed to his brother. Now there were seven brothers with us: and the first took (a) wife; he died (lit. was dying), he left not seed; and the second took her, and died, he left not seed; and the third thus again: and the seventh; they left not seed. And at (the) end of them all died the woman also. In the resurrection, of which of them is she to be wife? for the seven took her to wife.'

Jesus said to them: 'Do ye not therefore err? Ye know not the scripture, nor the power of God. For when

κατὰ υπόκρονον.

έρωττ. οτάδε ὑπαντήσατε ὑπαντήσατον. ἀλλα διδυμὴτρήτα ὑπαντήσατον ἂν πιθοῦν.
20 Γεβέλ πνε ἐρωτήστε ἃδε. ἢσε σεματωτοτούν. ἔπετε πότες ἂν πυθεὶς ἔλεγεςκες. πᾶς ἄγχος πάχι ἱκεῖσε πιθανός ἐρχώς ἔλεγος.

χε ἀποκ πε φτ ἱκαρλοὶ νελε φτ ἱκαρλ νελε φτ ἱκαρλ. 27 φτ φάνη ἐρωτήστε ἃδε πε ἀλλὰ φάνη ἐτοπὸς. τετεκσορεῖς ἐλέγος.

λ.θ.

28 Οτόρ αὐτ ἀραβί ἱκεούλι ἰπικάδ ετακσιω- 

τελε ἐρωτ ἐκκατ. εφελί πε καλῶς αὐ- 

τερω ὑποτ ἱκεμένη. πε γα τε ἑκτολά 

ετοὶ ἱκορν ἐρωτ ἐκτρότ.

29 Ἀκρωτ ἱκεικε. πε τέ ἑκτο ἐκωτε 

πίκλ. ποκ πενικτότι ποκ ὅταν πε. 30 οτόρ 

ἐκελευπεῖ ποκ πενικτότι ἐβολ ἰδόν πεκατ 

τρότ. πενε ἐβολ ἰδόν τεκτύχαι 

τρότ. πενε ἐβολ ἰδόν πεκατε ντρότ. πενε ἐβολ 

ἄγεντε τέ ἑκτο ἐκελευπεῖ πεκατφν
they should rise from (lit. in, or among) the dead, they
neither take, nor are taken (to wife); but are as the angels
in the heavens. 28 But concerning the dead, that they will
rise; did ye not read in (the) book of Moses, how He said
to him in (lit. upon) the bush, saying: "I am God of
Abraam, and God of Isaac, and God of Jacob?" 29 God is
not (the God) of the dead, but of the living: ye err greatly.'
And there came to him one of the scribes, having
heard them questioning (lit. seeking), knowing that he
answered them well, asked him: 'What is the command-
ment which is first of them all?' 29 Jesus answered:
'The first is this: Hear, Israel; the Lord thy God is one
Lord: 30 and thou shalt love the Lord thy God from
all thy heart, and from all thy soul, and from all thy
thoughts, and from all thy power. 31 The second is this:
32 Πεθαγ παχ πηεπισα6. χε καλως πιρεγφεσω δεν ουυεεεειν ακκος. χε ουλι πε φ. ουογ εελοπ κεουλι εβιλ εροφ. 33 ουογ πιεεπιρτυ εβολ δεν πεκριεν τηρη. πεε εβολ δεν τεκχοε τθρη. πεε εβολ δεν πικατ τηρη. ουογ πιεεεπρε πεκαφιρ εεπεκριεν κεοι ηπιου ενισιλι δηρον πεε επον-γωνιγι.

34 ουογ εταπινα εροφ πηεε irres χε αεροπω εανον διτ εελοκ πεθαγ παχ. χε ξονικον διε εβολ ει δα εεετονρο πιτε φ. ουογ εειε ελι ρετολεελ εεενη.

U.

35 ουογ εταπερονω πηεε irres παχω εελοκ εγ-φεσω δεν πιεφει. πως σεξω εελοκ πηε-πισα6. χε πικε πικρι παλαν πε. 36 θεοκ εανια αερος δεν πιπα εεονα.

χε πεξε πος επαοε. χε δελε αελαοππαελ γεαντα. εαντα. εαντα. εαντα. τακαίεντα. εαντα. εαντα.

37 θεοκ εανια εγκω εελοκ εροφ. χε πος. ουογ.

εεοι] εεοι being, B.  
εαλι] ηπαι, E2* K*.

φ] cf. Gr. D &c.; 
33 πεκαφιρ] cf. Gr. ΝL αλ πανε. 
τθρη 1°] +πεεεεεεολ δεντεκυτια τθρη, α-ω-λ; for ψικιχ 
cf. Gr. Α D &c., but not for order, or σω. 
πεε ... τθρη] om. 
209. 299. arm. N Hunt 18 trs. ΚΑ1 ... τφοε. 
πικατ] AB* C 
ηπιου] cf.
Thou shalt love thy neighbour as thyself. There is not another commandment greater than these.' 32 The scribe said to him: 'Well, Teacher, in truth thou saidst, that God is one; and there is no other except him; 33 and the loving him with all thy heart, and with all thy power, and with all the understanding; and the loving thy neighbour as thyself,—they are greater than all the whole-burnt-offerings and the sacrifices.' 34 And Jesus having seen him, that he answered (as) having sense (lit. heart), said to him: 'Thou art not far from the kingdom of God.' And no one could dare to ask him (further).

35 And Jesus having answered was saying, (as he is) teaching in the temple. How say the scribes, that Christ is (the) son of David? 36 David himself said in the Holy Spirit: 'The Lord said to my Lord: “Sit thou on my right hand, until I put thine enemies below thy feet.”' 37 David himself saying of him, ‘Lord;’ then (lit. and)
κατὰ ιαρπὸν.

Οτος 

ἐβολὴ ὑπὸ πεφυκρὶ πε. ὀτος πιθανὸς ἐτοιο παγκωτεῖλα ἐρόθ ἐναδεσ.

38 Οτος 

ἐβολὴ ἐλ 

παγκωτεῖλα ἐρόθ ἐναδεσ. 

39 Οτος 

ἐβολὴ ἐλ 

παγκωτεῖλα ἐρόθ ἐναδεσ. 

40 Οτος 

ἐβολὴ ἐλ
whence is (he) his son? And the great multitude was hearing him gladly. 38 And in his teaching he was saying:

'Beware of the scribes, and them who wish to walk in long robes, and (for) salutations in the market-places, 39 and first sittings in the seats in the synagogues, and first places in the feasts. 40 They who eat the houses of the widows, and in pretence prolonged they pray; these will receive more judgement.'

41 And having sat opposite the treasury, he was seeing how the multitudes threw money (lit. brass) into the treasury: and many rich (men) were throwing many (pieces). 42 And a poor widow having come, threw two farthings, which (lit. is) a kondrantes. 43 And having called his disciples, he said to them: 'Verily I say to you, that this poor widow threw (more) than all these who throw into the treasury: for all threw from their superfluity; but
πετεσερός εἶναι γάμο ποτε ετερτας αργίτοιν πεσών τύμπον.

-UB.

1. Ότος εγγικνος ἔβολ ἑαν πιερφει περὶ πατ ἕαν ἑπεδεχόμενος. ἥς πρεπεῖ διώ ζηνατ ἔε ἐκαναύ πρήτ ηε παλιβοι οτος ἐακωάτ ἕαν πρήτ.

2. Ότος πεκε ἵκη πατ. ἔε ζηνατ εκλεηγγει τῆς. ἰποτίγα ὠτωμν εξεν ὠτωμν ἔπαλεα πεσ-

3. Ἔρανολ ἐβολ ἔκανεν πιτωωτ ὄτε πιίκωτ ἔπειπεο ἔμπιερφει. στύγευ ἔπαλα πίε

4. Ίην αἱὸσ νάν. ἔε ἀρε παι παγώπη πενατ. οτος οτ ηε περκίνι ἀρεμπιν παι τύρον

5. Ἰκν δε ἀφερεγγει πίοκος. ἔε ἀνατ ἐπενέπρε

6. Ἰν ᾄς οὕτωσον ταρ παι ἐδαν παράν ετών ἔεεος. ἔε αλοκ πε πνς. Ότος κεκασερεὶν οὐεκκοπ. ἦταν δε κατηπενεοτεΙ ἐγανπολεμίσεο έζε έακ- 

7. ΜΕΝ ἐκαναυτος ἐπερέορετε. γώντε πε ποτιωμπίν. άλλα ἕπατετει πίκεπικεικ. 

"αργίτοιν] αργίτου, N. πεσών) πεσώ- 

1. ἔβολ ἑαν) cf. Gr. A D &c. εκ. ἐκαναυ ... ὄμι] 

2. ἐακωάτ &c. [πελαν σφίγκωτ &c. and (lit. with) these buildings, 


this (one), she, from her deficiency, threw everything which
she had, all her life.'

XIII. And (as he is) coming from the temple, one of his
disciples said to him: 'Teacher, seest thou of what kind
these stones, and buildings of what kind?' 3And
Jesus said to him: 'Seest thou these great stones? a stone
shall not be left upon a stone here, (which) will not be pulled
down.' 4And (as he is) sitting on the mountain of the Olives
opposite the temple, Peter and James and John and Andrew
asked him apart: '4Say to us when these (things) will be?
and what is the sign if all these (things) should be going
to be fulfilled?' 5And Jesus began to say: 'Take heed,
let not any one lead you astray. 6For there are many
(who) will come in my name, saying: 'I am Christ,'
and they will lead many astray. 7And when ye should
hear of wars and rumours of war, be not troubled: it is
necessary that they happen; but the end cometh not yet.
8 Εφετωνγ γαρ πίστευονος εκεν οτι εκενος
ος ουλοτητουρο εκεν ουλοτητουρο. 
εγνωπ οξεγανακελολεεν κατα εε. εγνωπ
οξεγανιακυν. ἐν ἀνιμακρι πε ναι.

9 Ἀπα τε οὕτων ερωτην. σενατή εννον
εγαλευτηραι. ουος. δεν κινητασμων
σεναγον ερωτην. ουος ἀτομταεστην
ερατεν εννον κακην ἀνάγκητελεещιν πε
κακητρων εεβικτ. ερωτητεαπε πνου
πεν πενος τιοτ.

10 Οὐ τε ήδορπ οποτεινευμ εἰνηταττηλιον
ουος εγνωπ οτοτεν εννον ετῇ εεεωτη
τεν. ἀπειροορπην προπωνυν. τεν 
πετεη ετηνασαχι εεο. ἀλα πετον 
|[Image 0x0]πατινι
k

11 οὐτος ερωτην γαρ πενασαχι αλλα 
πινπι 
εσοωλ νε. 

12 Ουος ερε εοον τονυον 
εφειον ουος ερε 
ενττεν εγετ 

13 Ουος ερετενεγως ετεοςτ 
εεεωτην 

8 [ομ. Ε. ουος] [ομ. ΒΓ. εγνωπον 2ο] cf. Gr. ΝΒDL 
&c. καταες] Gr. Ν* om. 
εγνωπον οξεγανιακυν] 
Ομ. και ταραξαι, cf. Gr. 
ΝΒDL &c. ΕΗ] cf. Gr. ΝΒDL &o.: +ΑΕ(Η, Δ1,2). 
ΒΟDL. ΕΠΙ 
ΜΠ, ΒΟ ΔΙ, for & cf. Gr. 13. 28. &c. 
9 ἀπατ... εφρωτην] 
Gr. D &c. om.: om. 
πενωτεκ, Γ Δ1,2 Δ1 ΕΜ: 
Gr. Ν* om. σιντα 
σενατήνην] cf. Gr. BL arm etcb. 
Α* om. ΕΑ. Α has no 
points till εεβικτ, but a space after 
εφρωτην 2ο. B points after 
ΕΑ. ΣΤΠΑΓΥη and εφρωτην 2ο, Γ not after 
ΣΤΠΑΓΥη, ΝΙΚΠΑΓΥη] 
ABDL1,2: GHOLK 
Hunt 18: ΕΑ &c. synag 

gones, ΓΔ1,2EMOS*. 
ΟΥΟΣ 2ο] om. D1,2. 
Obs. Gr. A &c. και... &c. 
πατεττεκ] B &c.: ΤΑΠΟΤΕΚ, ΑΕ3Γ1*LM 
Hunt 18 al?; Gr. 
GΔ &c. ήλιον 
αβιγοτιο. 
ΕΑΝΗΤΕΛΕΕΝ] om. ΕΑ, Ν, ΕΛ.
ΕΑΝΗΤΕΛΕΕΝ, A. 

10 There is no preposition (tr. ΛΚ, 'and to all')
For nation shall rise upon nation, and kingdom upon kingdom; there shall be earthquakes in different places; there shall be famines: (a) beginning of the pangs are these.

But take ye heed to yourselves: they will deliver you to councils; and in the synagogues ye will be beaten; and made to stand before governors and kings because of me, for a witness to them and all the nations. The gospel must first be preached. And if they bring you (to judgement), delivering you up, do not take care beforehand what ye will speak: but that which will be given to you in that hour, this is that which ye will speak: for that which will speak (is) not ye, but it is the Holy Spirit.

And a brother shall deliver (up) a brother to (the) death, and a father shall deliver (up) a son; and sons will rise upon fathers, and will kill them. And ye shall become hated by all (lit. all hating you) because of my name: but he
κατὰ θαρσόν.

οὕτω παρεὶ θαρσὸς παρὰν.  

ἐγώ δὲ ἔπειταε ἔλαροτφῶτ  

τοτε πάντοιεν.  

οὗτοι δὲ φημεῖς βοηθῶσιν  

ἔπειταε ἔλαροτφῶτ
who will hold on until the end (lit. out), this is he who will be saved. 14 But if ye see the abomination of the desolation standing where it is not lawful—he who readeth, let him understand—then they who are in Judea, let them flee upon the mountains: 16 he who is upon (the) housetop, make him not come down, nor make him enter to take away anything from his house: 16 and he who is in (the) field, make him not come back to take away his garment. 17 But woe to those who are with child, and them who give suck in those days! 18 And pray that not in (the) winter may be your flight. 19 For those days shall be tribulation; there was not like it from (the) beginning of the creation which God created until now, and there shall not be again. 20 And unless the Lord caused those days to be few, no
еркотиои παθηπαογελε αν πε πέξεαρχ

ιεηον.

Αλλα εεβε πισωτην εταγοτπουν ασρεξεπ

πιεροοτ. 21οτοι ευσω ἱτε ωται χος

πωτεν. ἥε ἱε πες εαεναι ἱε εαεηα

ιπερπατη.

22Ετετωνην ταρ πεξεαπρηξεπ πιοτυ πεμ

γαπροφιντς πινοτυ. οτοι πτοτην πεξα-

εεπινη πεμ γαπρυφιπε επεινεωρεπε απαγ-

γεεεηζεηεπει πιεκεστω.

23Νεςτεν δε άνατ χε αερυορη πιε ωση

πιδεν 24Αλλα δειν πιεροοτ ετεεεεεε

εενερα πνουγε ετεεεεεε.

Πιρν εεεαεξακι ετοοι πιγετηπ ειπες-

οτωπη. 25οτοι πιιοι ευσωπη πυτιωτωτ

εβωλ δειν τηε. οτοι πιξοελ ἱτε πιφνοι

εεκεε.

26Οτοι τοτε εεπαν επεκρπι γεαφρεεε εηπικοτ

δειν γαπεπαπη πεμ ετωπητ ἱξοελ πεμ

οτωπη.

27Τοτε πηνοτωρηπ πηεπαλγελος οτοι πηα-

εεωτην πηεεσωτη εβωλ δειν πιητοτενω

ιζεπ απηηηπε ηπεκαγι μα απηηης πιτφε.

28Εβωλ δε δειν τω βω πικεπε απηεεε ετπαρα-

βολην. ευσω γεαην ἱτε πεεκαλ σκοπ εοτογ

εοοοτ το] + ετεεεεετν, Ασηε, Bεση-θεΚ*LM. 21 Χος

πωτεν] cf. sah1sch. ιεγεεεηή] cf. Gr. C 63. om. ιδος; but

ιε and IC may be confused; obs. Gr. N L &c. εινε η vel κας: Gr.

B &c. και. ιεπερνας] cf. Gr. ΝΑΒΟDL &c. 22 ετε-


Χσ, B &c.: ΠΧС, E8: Gr. D 124. i k om. ψευδοπροτοι και,

πτοτη] for δεωνου cf. Gr. ΝΑΒΟCL &c. Βκυαν] επα-


flesh would have been saved: but because of the chosen whom he chose, he shortened the days. 21 And if one say to you: "Lo, Christ (is) here; or there;" believe not. 22 For false Christs shall rise and false prophets, and shew (lit. give) signs and wonders for (the) leading astray, if they should be able, even the chosen. 23 But ye, take heed, that I said everything beforehand. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give his light, 25 and the stars shall be falling from (the) heaven, and the powers of the heavens shall be shaken. 26 And then they shall see (the) Son of (the) man coming in clouds with great power and glory. 27 Then he will send his angels, and will gather his chosen from the four winds, from the end (lit. his end) of (the) earth unto the end (lit. her end) of (the) heaven. 28 Now from the fig-tree learn (lit. know) the parable: if now her branches are tender,
πτερεγι χωμι εβολ. ιαρετενελι πε κατεν ηπενηψη.

29 Παρηντει ηνωτει εανων ερετενελι ποια επιστει εανυμιν. ορελει ει νε νεραν εανυμιν επιρων.

30 Αεεηον των ιλιλοπο πωτεν. χε νημε ταγηνε λινι γατε και τηρον γυμιν. 31 τη ηνε πικαλι σεπασινι πασαξι δε ηποσινι.

UB.

ΜΓ 32 ενε ηπενον νει ετελελαν πελε τον ηνωτει ελε ελε ερων. οταε αγγελος ερε την ενε ηπερι εβελ εφιεν.

33 Χουκτ εβολ ρως εριποσετεξεεε. ιτετενε

34 Φραντ ηποφελι ειπεσει ενειελεεε αει-

35 Ρως ον. ιτετενελωνι γαρ αλ χε αρε πας

πινιν πιον ηνενατ.


ιαντετ ενι, C* (erased ιαυ*ι and wrote ιαυ) ΔΙΗΚΛΜΝSQ, -ηνι, Β*Ο: ιανι, Δ*: ιανιτ ιανεπινι, Β* (ιαπεν) D,1,2 Γ,1,2 ΕΛ,2. 30 αεηον] Gr. Λ addς. ιαί ηροτ] cf. Gr. ΝΒΟΛ &c. 31 πικαλι] ΑΗ: ΠΚΑΛΙ, Β &c. σεπα

and put (lit. throw) forth leaves, ye know that summer approacheth; 30 thus ye also if ye should see these things having happened, know that he approacheth to the doors. 30 Verily I say to you, that this generation shall not pass away, until all these things be accomplished. 31 (The) heaven and the earth will pass away, but my words shall not pass away.

32 But concerning that day and the hour no one knoweth them, nor angel in (the) heaven, nor (the) Son, except (the) Father. 33 Look forth, watch, pray: for ye know not when is the time. 34 As a man who went (lit. walked) to (the) foreign (land), who left his house, and he gave to his servants the authority, (and to) each his work, and ordered the porter that he should watch. 35 Watch then: for ye
ΚΑΤΑ ΩΡΓΟΝ.

442

Iē δαναροτζι ἰε τφαγι μΦιεξωργ νε ερε πιαλεκτωρ λεοντ ιε δαλατοοτι. 36 εεκισε ἰτετει ποτοτζι δεν ουροτζι ιτετζεεε θηπν ορετεπικοτ.

37 Πετζων μελεοφ πωτεν γκζων μελεοφ ποτον πιδεν ρωις.

Ην πυατμα νε οε πελε πιατμελελρ μελέλας εροονλν. ονον πανκουτ νε πιεπιαρξι-ερετς νελε πιαζδ γε νως πιτατελελμ μελεοφ δεν οτρροφ πιτοεοεε.

2 Πετζων γαρ μελος νε ιε πιπερεπέλις δεν ρηγμι. μελποτε πι τε οπουερτερ γωηπι δεν πιλαος. 3 νονε ερημν δεν δικελια δεν νιλι μελδεν πιοκακεσην εφωτεβ.

Ας πιετονειεελ ερετον πετελοκι πκοχελν ιπαρζος πιτος. μαστικα εναγε πκον-ενφε. εακβεεδεε μελεοκι εακβογκι εκεν τειραφε.

4 Ναρε δαλονεν δε χρεεεμεν νελε ποτερον ετζων μελος. ξε εχελεεν να πιτακο νι τε ναλεοχελ νυμπι. 5 Ποτενον ργννα αρ ετ

μεναι εβολ σανγι κτί πκεσεπον οτον πιτο-

τηνοτ πνιηκι. οτον νατιπλον ερος νε.

because, ΒοD₄,₂₄Δ₁ΕΜΟ₁,₈. [πτετειν] τετεν, Ά₄,Μ Hunt 18.


Γρ. ΒΝΒΚΛΔ &c. ερε... μελοτ.Builder. more correct

form, ΒοθΚοΜ: αρε... μελοτ, D₅₄Κ*: om. epe, E₂,

[τετεν] but Gr. D₄ by G al pace

[πικτ] ΑΒΟΓΡΓΚ: +νε, M.


[μελεος, Α. τζων ι] added, Αο. ρωις] herwic, B.

Hunt 18.


[πενεπελελρ] Gr. D a om. μελεος(ομ. A*)Α]
know not when the lord of the house cometh, either in
the evening, or (the) midnight, or the cock crowing, or in the
morning; 36 lest he come suddenly and find you sleeping.
37 That which I say to you I say to every one, Watch.'

XIV. Now it was the passover and the (feast of the)
unleavened after two days: and the chief priests and
the scribes were seeking how they might lay hold on him
with subtlety, and kill him: 2 for they were saying: 'Let
us not do it in (the) feast, lest haply there (may) be a
tumult among the people.' 3 And being in Bethany in (the)
house of Simon the leper, sitting at meat, there came
a woman having a vessel of ointment of nard, pistikê, being
of great price: having broken the vessel she poured (lit.
having poured) it upon his head. 4 But some were mur-
muring with one another, saying: 'Wherefore was this
waste of this ointment made? 5 For it was possible to sell
this (for) above three hundred staters, and give them
ΚΑΣΙ ΗΑΡΦΟΝ.

6 Ηνέο λε περαγ πνωτ. χε χασ. άδωτεν τετεπότινι πας. οττωβ ιαρ επανετ ετασερδωβ ερον βάκτ.

7 Ίσκον μιδεν πιγλκε σεειειντεν. οτον εγων ήτετεποτινα εον δειοει ιειειντεν εερ πενανε γ πνωτ Ίσκον μιδεν.

Αίκο κε τηειειντεν Ίσκον μιδεν απ. 8 εη ετασοτια αεαλ. αεερουρια ιαρ Ίεαγς πααεεα μειαειοεεν επικεκοβ.

Αλκιν τηκε ειεεο εκτεν. χε πιεα ετονπαγινιμε μεπιεετελειον ειεεο δεν πικοαεοεεν τηρη. ής ερην ετε ής αιε ενεεαξι ειεεο ειεεει πας.

9 Οτον ιοηαες πικαριωτιμε μοιαλ ήτε πιικ αεγεν πας ζα πιαρκερες είνα ήτετγηνι πνωτ. 10 Ίεων ζε ετασωτελε αεραγί.

ρπα οτον ανττ πας πογατ. οτον πακκέντ πε χε πιεα ρηατηνι δεν οτεκερια.

ΥΔ.

ΜΕ 12 Οτον πιοτιτ ιεγον είτε πιατσεελβ. Αττε εγοιητ ιιηπαςχα. Πεξων έα πας

to the poor.' And they were (imperf.) indignant against her. "But Jesus said to them: 'Permit her, why trouble ye her? for a good work she worked on (lit. in) me. "Always the poor are with you, and if ye wish it is possible for you to do good to them always; but I am with you not always." That which she received she did: for she anointed my body beforehand with this ointment for my embalming. "Verily I say to you, that (in) the place in which this gospel will be preached in the whole world, that also which this (woman) did shall be spoken of for a memorial to her." "And Judas (the) Iscariot, the one of the twelve, went to the chief priests that he might deliver him to them. "And they, having heard, rejoiced, and gave to him silver. And he was seeking how he will deliver him (up) conveniently.

And (on) the first day of the unleavened, when they slay the passover, his disciples said to him: 'Whither wishest thou that we go and prepare, that thou mayest

πεκελεελεχτικ. ΧΕ ΧΟΥΣΙ ΠΤΕΝΔΕ ΕΩΜΝ ΠΤΕΝΟΣ ΕΤΕΟΝΑΤΙ ΖΙΝΑ ΠΤΕΚΟΤΗΣΕ ΜΠΑΠΑΧΑ.

13 Ουόρ ΑΓΟΤΩΡΠΝ ΗΙΛ ΠΤΕΡΕΛΕΛΕΧΤΙΚ ΟΥΟΡ ΠΕΧΑΧ ΠΝΟΤ. ΧΕ ΜΑΧΕ ΠΝΟΤΕΝ ΕΤ- ΒΑΚ. ΟΥΟΡ ΠΝΕΑΡΑΝΑΝΤΑΝ ΕΡΩΤΕΝ ΠΧΕΟΤΡΟΤΗΕ ΕΦΓΑΙ ΠΟΥΣΜΟΝ ΜΕΛΕΜΟΝ. ΛΟΩΗ ΠΕΝΩΥ.

14 Ουόρ ΠΙΕΛΕ ΕΤΕΡΝΙΑΓΕ ΠΑΓ ΕΣΩΤΙ ΕΡΩΤ. ΑΧΟΣ ΜΠΙΝΕΒΝΗ. ΧΕ ΠΕΧΕ ΠΡΕΓΣΕΒΝ. ΖΕ ΑΓΩΝΙ ΠΛΛΕΛΕΙΤΟΝ. ΠΙΕΛΕ ΕΤΠΑΟΤΗΣΕ ΜΠΑΠΑΧΑ ΜΕΛΕΟΡ ΠΤΕΡΕΛΕΧΤΙΚ.

15 Ουόρ ΤΗΟΟΡ ΨΗΤΑΛΕΕ ΣΕΝΟΤ ΕΟΥΝΩΓΤ ΠΙΕΛΕ ΕΦΒΟΣΙ ΕΕΡΩΤΗ tę ΕΕΣΕΒΤΤΤ. ΟΥΟΡ ΣΕΒΤΤΤΚ ΠΑΓ ΠΕΛΕΛΕ.

16 Ουόρ ΕΤΑΝ ΕΒΟΛ ΠΕΚΕΛΕΕΛΕΧΤΙΚ. ΟΥΟΡ ΑΗ ΕΤΒΑΚΙ ΟΥΟΡ ΑΤΧΕΙΕ ΚΑΤΑ ΦΡΗΤ ΕΤ- ΔΡΧΟΣ ΠΝΟΤ. ΟΥОΡ ΓΕΣΕΒΤΕ ΠΙΝΑΧΑ.

17 Ουόρ ΕΤΑ ΡΟΥΣΙ ΚΣΜΙ ΑΓΗ ΠΙΕΛΕ ΠΙΒ. ΕΤ- ΡΟΤΕΒ ΞΕ ΟΥΟΡ ΕΕΟΤΤΛΕ ΠΕΧΑΧ ΠΧΕΙΝΗΣ. ΧΕ ΑΧΗΝ ΤΧΩ ΜΜΕΣΟΣ ΠΝΟΤΕΝ. ΖΕ ΟΥΑΙ ΕΒΟΛ ΖΕΝ ΣΕΝΟΤ ΠΕΕΝΑΤΗΤ. ΑΑ ΠΗ ΕΕΟΤΤΛΕ ΠΕΛΕΛΕ.

18 ΑΕΡΡΩΤΣΕ ΠΕΡΔΕΚΑΣ ΠΝΗΤ. ΟΥΟΡ, ΕΧΟΣ ΠΑΓ ΠΟΤΑΙ ΠΩΑΙ. ΖΕ ΑΕΤΗ ΑΝΚ ΠΕ. ΑΘΟΟΡ ΞΕ ΠΕΧΑΧ ΠΝΟΤ. ΖΕ ΟΥΑΙ ΠΙΕΛΕ ΠΙΓΚ ΠΧ ΕΤΑΧΕΠ ΤΕΧΧΙΧ ΠΕΛΕΛΕ ΖΕΝ ΤΧΩ. |

eat the passover?' 13 And he sent two of his disciples, and said to them: 'Go to the city, and there will meet you a man carrying a pitcher of water: walk after him: 14 and (at) the place into which he will go, say to the owner-of-the-house, that the Teacher said: “Where was the guest-chamber (lit. rest place), the place in which I shall (lit. will) eat the passover with my disciples?” 15 And he will shew to you a large room (lit. place) aloft, spread, prepared: and prepare it for us there.' 16 And his disciples came out, and came to the city, and found according as he said to them: and they prepared the passover. 17 And evening having come, he came with the twelve. 18 And (as they are) sitting at meat and eating, Jesus said to them: 'Verily I say to you, that one of (lit. from) you will deliver me (up), (one) of them who eat with me.' 19 They began to be grieved, and to say to him one by one: 'Is it I?' 20 And he said to them: 'One of the twelve, who dipped his hand
ρνε ἐνεπιχρίπι εἰπὲν ἐφρωμείς ἐπάγε μαχαὶ κατὰ φρήν τοῦτον εὐφυτῷ.
Οὔτι τὸ ἐκπρωμείς εὐθελεῖται σὺ ἐτούτα
ἐπιχρίπι ἐφρωμείς εἴχωλ γίνοντο. πανεκ μαχ
πε ἐπιτεθέσθη πρῶμει ἐυθελεῖται.

οὐκε.

καὶ ἐταχθεὶς ποτὲ πείρα ἴσχεικε. ἐτ-
αγκεένον εροῦ αἰσφαζψ ὁτοῦ ἀοῖ ἔτω
ὁτοῦ πεξαχ. ἥ ἔτ. φαί πε νασσεῖς.

ἐταξὸν ποταφὸν αἰσφαζψον ἀοῖ ἔτω.
ὁτοῦ αἰσω ἴσχητἰ τὴν. ἡ φαί πε ἐναπον ἤτε ἴπλαιον
ἱοτόπησ氦 εἰς εἰς ἑν ὄμην. ἐνθίνης
εἴλοι ἤτε ποταφοὶ.

ἀλλὰ ἔκω ἱσῶς πωτὲν. ἥ ἐπασω εἴλο
ἡμ ἐποταὴ ἤτε ταίλω ὅκαλοι. ἔνα
πρόσεν ἔτην ὅταν αἰγιαντσοὶ ἑιβερὶ ἑν
τετετοτοὺ ἦτε φ."
with me in the dish. 21Because (the) Son of (the) man indeed will go, according as it is written concerning him: but woe to that man by whom (the) Son of (the) man will be delivered (up)! it were good for him (if) that man had not been (lit. they bare him not) born. 22And (as they were) eating, Jesus having taken bread, having blessed it, brake it, and gave to them, and he said: 'Take: this is my body.' 23Having taken a cup, he gave thanks, he gave to them: and they drank of (lit. in) it, all. 24And he said to them: 'This is my blood of the testament, which will be shed for many, for (the) forgiving of their sins. 25Verily I say to you, that I shall not drink of (the) fruit of this vine, until that day when I should drink it new in the kingdom of God.' 26And having blessed, they came out to the mountain of the Olives. 27And Jesus said to them: 'Ye will be all offended: because it is written, that I shall (lit. will) smite

\[\text{OLM: } \text{ΟΤΟΓ, } \text{εΤΑΨ } \&c., \text{ ΓΔ1.2.4Δ1ΕΟΣ, cf. Gr.: } \text{ΕΤΑΨΙ} \text{ΔΕ, } \text{ΗΚ. } \text{ΟΤΑΨΙΩΤ} \text{Gr. A } \&c. \text{ το } \text{ποτήριον. } \text{ΑΨΓ } \text{ΟΤΟΓ} \text{ΑΨΓ, } \text{Κ. } > \text{ΤΗΡΩΝ ΥΠΟΥΣΙ, Fr. } \text{24 ΡΝΩΤ} \text{Gr. B om. ΑΙΑΘΗΚΗ] cf. Gr. } \text{ΝΒCDL 2\textsuperscript{nd} k: } + \text{ΑΙΑΒΗΠΙ, AΨ8Δ1ΕΨ2ΨΘ-ΕΛ, cf. Gr. A } \&c. \text{ ΕΤΟΝΑΠ.} \text{ for position cf. Gr. } \text{ΝΒΟ1L ssth: } \text{ΕΤΟΥ, } \text{pres., Fr. } \text{ΕΠΟΛΓ} \text{ΕΚ over erasure and former letter, } \text{Αο: om. L. } \text{ΕΞΕΠΙ} \text{corresponds to } \text{ινίπ and } \text{πεπι. ΟΤΕΛΗΘΥ} \text{over erasure, } \text{Αο.} \text{ For addition cf. Gr. } \text{G9.13. } \&c., \text{ but obs. ιγαπηνων. ΨΤΕΝΟΤ } \&c.] \text{ΨΤΕΝΟΤ } \&c., \text{ΓΜ: } \text{ΨΤΕΝΙ } \&c. \text{ of the sins, C-L. } \text{22 ΒΝΤΕΝΤ} \text{om. } \text{G2. Om. } \text{ιπεκιν, cf. Gr. } \text{ΝΒCDL } \&c. \text{ coq } + \text{ΝΕΛΛΩΤΕΝ with you, Fr. } \text{ΑΙΑΠΗΠΙ εκοι ΑΙΑΠΗΠΙ being new, ΓΔ1.2.4ΕΨ. 23 ΕΤΑΨΙΩΤ} \text{ΝΑΚΔΙ,2.ΕΨ-ΓΟΛΜ: } \text{ΕΤΑΨι, sing., } \text{BΓ ΝΔ1, ΔΙΗΚΟΣ. ΧΩΤΙ] + ΧΕΝΠΑΙΕΨΨΡΕΨ, in this night, Fr. 27 ΟΤΟΓ, Ρο} \text{Gr. } \text{D } \&c. \text{ rare. } \text{TΕΤΕΝΑΕΡΚ, Αο: TΕΤΕΝ-ΕΡΚ, ΘL. } \text{TΗΡΟΝ} \text{Gr. D } \&c. \text{ add } \text{ιγαπην: + ΥΩΤ in me, M, cf. Gr. } \text{G αλ3 } \&c.: + ΧΕΝΠΑΙΕΨΨΡΕΨ, in this night, E1,2,Ξ, cf. Gr. αλ plus } \&c.: + ΥΩΤ ΔΕΝ } \&c., \text{ Bο; + ΥΩΠΗΡΙ ΥΩΤ-ΔΕΝ } \&c., D1,2,4, for the last two cf. Gr. } \text{Α Ξ5 } \&c. } \text{D1 gloss }}
κατά ιαπρόνον.

39 ἑυοντι συγκοιτ. ἠ παγαρί ἀπεπολαπα

38 άλλα μεθενήσα ἐριτώντ η πλεροφορί ερω

tεν εφ'υαλέει.

39 Πετρος δε πεναξι παγ. δει καν ἀναπερ

38 οτιον πεναξι πνειμανς. δεμ. τελεσί γα

37 ἰναπολα οπλος τιροτ άλλα σπόκ απ. Ἳν

31 άποι δε παρεσαξ σειν οτελτζότο. δει καν

32 οτιον σεις σεις ἐνεξιλπνπρο

33 οτιον ἀκαλι πιέκαν πέτρος πελε ἰακόδος

34 οτιον πέρικακ ήντ οτιον πεναξι πινοτ.

35 οτιον εταξενι ετιν ιοκοτζι. παρξιν

36 οτιον παρξω ἰενον ήξεν πιξα δειν οτιον

περιπροσε

τζεσει. είνα ιεέε οτιν σβολε όντι οτιον

cin εβόλ χαροτ 36 οτιον παρξω ιενον.

κατά ιαπρόνον.

39 ἑυοντι συγκοιτ. ἠ παγαρί ἀπεπολαπα

38 άλλα μεθενήσα ἐριτώντ η πλεροφορί ερω

tεν εφ'υαλέει.

39 Πετρος δε πεναξι παγ. δει καν ἀναπερ

38 οτιον πεναξι πνειμανς. δεμ. τελεσί γα

37 ἰναπολα οπλος τιροτ άλλα σπόκ απ. Ἳν

31 άποι δε παρεσαξ σειν οτελτζότο. δει καν

32 οτιον σεις σεις ἐνεξιλπνπρο

33 οτιον ἀκαλι πιέκαν πέτρος πελε ἰακόδος

34 οτιον πέρικακ ήντ οτιον πεναξι πινοτ.

35 οτιον εταξενι ετιν ιοκοτζι. παρξιν

36 οτιον παρξω ἰενον ήξεν πιξα δειν οτιον

περιπροσε

τζεσει. είνα ιεέε οτιν σβολε όντι οτιον

cin εβόλ χαροτ 36 οτιον παρξω ιενον.
the shepherd, and the sheep will be scattered. But after my rising, I shall (lit. will) go before you to Galilee.' But Peter said to him: 'Even if all should be offended, yet not I.' And Jesus said to him: 'Verily I say to thee, that thou today, in this night, before a cock crow twice, wilt deny me three times.' But he was speaking excessively: 'Even if it should come about that I die with thee, I shall not deny thee.' And thus again were they all saying.

And they came to a garden (lit. field) the name of which is Gethsemani: and he said to his disciples: 'Sit here, while I pray.' And he took away with him Peter and James and John, and began to be troubled, and grieved. And he said to them: 'My soul is pained unto (the) death: abide here, and watch.' And having passed on a little, he was throwing himself down upon (the) earth, and was praying, that if it is possible, the hour might pass away from him. And he was saying: 'Abba, Father, it
Τα παραπάνω κείμενα είναι κλεμμένα και ακτιβολογημένη κείμενα, όπως είναι το κείμενο που δεν είναι εντόσυμφωνο. Νοτικά, τα κείμενα είναι χαμηλού στυλ και δεν είναι διασκεδαστικά. Η πρόσθετη εκμεταλλευτική είναι ίσως να στηρίζεται σε εργαλεία για την αναγνώριση και την διαδικασία εκμετάλλευσης του κειμένου. Οι αναφορές στα εργαλεία για την αναγνώριση και την διαδικασία εκμετάλλευσης του κειμένου είναι συχνά γενειάδες και μπορεί να είναι εντυπωσιακά εργαλεία. Τα κείμενα είναι καλύτερα για την επικοινωνία και την περιγραφή των κειμένων.
is possible for everything with thee; let the cup pass away from me: but not as I will, but as thou wilt.’ 37 And he came, he found them sleeping, and he said to Peter: ‘Simon, sleepest thou? Couldest thou not watch with me for an hour? 38 Watch then, and pray, that ye come not into temptation: the spirit indeed is ready, but the flesh is weak.’ 39 And again having gone (away) he was praying, he said the same word. 40 And he came again, he found them sleeping, for their eyes were (imperf.) heavy; and they were not knowing what they will answer him. 41 And he came the third time, and said to them: ‘Sleep on: the hour came; lo, (the) Son of (the) man will be delivered to (the) hands of the sinners. 42 Rise, let us go; lo, he who will deliver me (up), approached.’ 43 And immediately, (as he is) yet speaking, came Judas, one of the twelve, and a multitude being with him, with swords and staves (lit. pieces of wood), from the chief priests and the elders. 

\[\text{Gr.} \] 

\[\text{NABCDL &c.} \]

\[\text{D4:} \]

\[\text{Gr. D &c. om.} \]

\[\text{for order cf. Gr. NBL} \]

\[\text{A*; \text{PE} i^\circ A: \text{om. B &c.} \}

\[\text{NE TOUMA} \]

\[\text{PETOUNA} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{for position cf. Gr. NABCDL &c.} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]

\[\text{A*: \text{NE ETOUNA}, B D1 4 EM. NAQ} \]
Χε ἀρτὶ ποτενίνι πνω̣ν ἀκεφῆ εἴσακτην εἰς ἑαυτῷ ἑλεος. Χε φι ἐνατὶ ροτῇ ερωτή 

πεος ἐπ. ἑλεος ὁ τόρος ὑτή αφαλως.

46 Οἰοὸι ἐταχὶ στατοτῇ ἀχὶ γαρος ὁ τόρος πεθαν. 

χε πάνω. οἰοὸι ἀρτὶ ἐστὶ ερωτή. 46 πινωὶ δὲ 

ἀεὶ πνοτῆς εἰς ὁ τόρος ἀσαλινὶ ἑλεος.

47 Οὐμ ἡ ὑπὲ πν ὅτας ἐρατόν αὐθεκκέλ 

ἰκανί. ἀρτὶ ποταμὼ ἀφβως ἀναρχι 

ἐπεφες ὁ τόρος, ἀρσῆ ἐπεθελιαῖὸς ἑβολ.

48 ὅτας ἀφετων ἀξείπς πε̣ξακ πνω̣ν. ἔτ έ 

ἀρτετεπ ἑβολ ἀφριμ ἐρετεν ἱκα ὄ 

τον πνὲμα γανηκι πνὲμα γανη ἐταροι. 49 

παίξα γαρστεὶ ἑλεο̣ς ἐτὰς ἕκν πιεφει ὁ τόρος ἐπεθελιαῖον ἑλεος.

50 ἅλλα εἴνα πτογκ ἑβολ ἰξεγιγραφήκ 

51 ὅτας παρεουτον ὑτίλελαμπρὶ μακι ἰκακ 

ης ἑκαλ ἤτοτηδοὶ ἐξεν πεθαν. ὁ τόρος.
Because he who will deliver him (up) gave a sign to
them, saying: 'He, whose mouth I shall (lit. will) kiss,
is he; lay hold on him, and take him (away) safely.'

And having come, immediately he came to him, and
said: 'Rabbi;' and he kissed his mouth. 46 And they put
forth (lit. brought) their hands upon him, and laid hold on
him. 47 But one of them who stood (by) drew the sword,
and he (lit. who) gave a blow to (the) servant of the chief
priest, and took off his ear. 48 And Jesus answered, he said
to them: 'Came ye out as coming after a robber, with swords
and staves (as above) to take (lit. catch) me? I was
(imperf.) with you daily teaching in the temple, and ye
laid not hold on me. But that the Scriptures might be
fulfilled.

And having left him, they all fled. And there was a young
man walking after him, being clad with a linen cloth upon his naked (body): and they laid hold
456 ΚΑΤΑ ΥΛΑΡΚΟΝ.

διαλέων παρατηρήσεως. 53 ἦσος δὲ ἀρχηγὸς τῆς
προσδοκίας ὑπὸ ἐνεχθῆσαι. 54 Οὗτος δὲ παράσχεθεν παρ
προσκυνητέροις πέραν πιστῶν. 55 Οὗτος πετρός
παρὰ θυσίαν γίνοντα καὶ συνεισέχοντα πρὸς ὑπὸ
παρασκευής. Οὗτος παρεπέμβας πρὸς ὑπὸ
pαρασκευής. Οὗτος εὐσεβείᾳ ἐβαστα
πάσης μνήμης.

56 Παρασκευής δὲ περὶ πιστεύουσα τοῖς θυσίας
παρά πάσης ἑκάστης ἑκατέρωτερος ἑκάστης
eπιστῆς. Οὗτος εὐσεβείᾳ παρασκευής
παρασκευής. Οὗτος εὐσεβείᾳ ἐβάστα
πάσης μνήμης.

57 Οὗτος εὐσεβείᾳ παρασκευής ἑκάστης
παρασκευής παρασκευής παρασκευής
παρασκευής. Οὗτος εὐσεβείᾳ παρασκευής
παρασκευής παρασκευής παρασκευής
παρασκευής. Οὗτος εὐσεβείᾳ παρασκευής
παρασκευής παρασκευής παρασκευής
παρασκευής. Οὗτος εὐσεβείᾳ παρασκευής
παρασκευής παρασκευής παρασκευής
παρασκευής. Οὗτος εὐσεβείᾳ παρασκευής
παρασκευής παρασκευής παρασκευής
παρασκευής.
on him; 52 but he left behind the linen cloth, he fled naked. 53 And they took Jesus to the chief priests and the elders and the scribes. 54 And Peter was walking after him afar off, unto within the court of the chief priest; and he was sitting together with the officers, and is warming himself at the light (of the fire). 55 Now the chief priest and the whole council were seeking for witness against Jesus for (the) killing him; and they were not finding. 56 For many were bearing false witness against him, and their witness (pl.) was not agreeing together. 57 And some having risen bare false witness against him, saying: 58 'We heard him saying: “I shall (lit. will) pull down this temple this (which is) built with hands, and in (lit. through) three days I shall (lit. will) build another not built with hands.”' 59 Not even thus was (imperf.) their witness (sing.) agreeing together.
60 Οτορ ἀγρώνη ἵππηπαρξίαρετς εὐλεκτ. ἀρ- 
γεν ινς εὖξω ἔλεος. ἔκ περοτών ἔρλι ἀπ 
τῆς παν ἐρμοκρέας Ἀρόκ.
61 Ἰθαφ ἐξ πανξω πρώη πε ὅτορ ἵππηπαρξίαρ 
πέλι.

(tha)

Παλίν ἵππηπαρξίαρετς ἐμὴν ὅτορ πεξαρ παρ. 
ἤπευκεν πε νἴξε παγήρι ἀμφι ετεμερωττ.

62 Ἰνς ἐξ πεξαρ. ἑκ ἁποκ πε. ὅτορ ἐρετεπεν 
ἐπὶ ἁρί ἀμφίθελο εὐχελείς σανινῆς ἐπ 
χει. ὅτορ εὐχνων πενε πίσιν ἤτε ἔφε.

63 Ίππηπαρξίαρετς ἐλ ταίται φῶς ἱππεφάνως πεξαρ.

64 Ἐτεμερωττὲ ἐπίχειοτα. ὑπ τῷ ἔσοτορ, πώ 
τεπ. ἡπωτο ἔς τὴν ἀλεξκατακρίνη 
μελογ. ἴε ἡ ἡποχος εἰμεν.

65 Ὅτορ ἠτατερχάτης ἵππηπαρξίαρετς 
ἐπὶ ἱππεφάνως πεξαρ.

66 Οτορ ἠτατερχάτης ἵππηπαρξίαρετς ἐπὶ ἱππ 
εφάνως πεξαρ ἐπὶ ἱππεφάνως πεξαρ. 

ξε ἀριστοφάτεταν παρ. ξε πιε πεταπρί 
εροκ ἄρον νἴξε. ὅτορ παραπάρετς 
ἀντί 

ποτ, plur., M. ἔτος(ω, τ-λι)ς A & c.: ἔτος, ἔτος. ἀν 
+ πε, N. άρ. ἀγρώνη ἐκ & c., pres. partic., F. ἐναλ 
cf. Gr. ΝΑΒΟΛ &c. εἶς μέσον, ἡ being weak article: ἄεν 
in (the) midst, ΝΔ1,2,4M. ἑκπ] ἑκπ, single negative, ἈΓΔ1,2,4O 
cf. Gr. ΝΒΣΛ 33 &c. Παλίν] + on, ἑκπΕΔ2,4ΩΜΝ; obs. Gr. 
ὁτορ 

πεξαρ παρ] om. H. M. Obs. Gr. D &c. om. πάλω...ἀντας; Gr. D q 
have και λεγόντων ὅτορ] om. F. ἀμφι ετεμερω 
τττ] (see π over erasure, A) Gr. Ντ τον δεον; Gr. A &c. τον δεο 
πεξαρ] + παρ to him, ΓΔ1,2,4Δ1ΕFMOS, cf. Gr. D G 2ρς &c. 
εὐχελεῖς] for position cf. Gr. A &c. ᾨη οτορ] over erasure,
And the chief priest rose (up) into (the) midst, he asked Jesus saying: 'Answerest thou not anything, as to (what) these bear witness against thee?' But he was holding his peace, and answered not anything.

Again the chief priest asked him, and said to him: 'Art thou Christ, (the) Son of him who is blessed?' And Jesus said: 'I am: and ye shall see (the) Son of (the) man sitting on (the) right hand of the power, and coming with the clouds of (the) heaven.' And the chief priest, having rent his garments, said: 'What need have ye of witnesses again? Ye heard the blasphemy: what appears to you?' And they all condemned him, that he is guilty of (the) death. And some began to spit on him, and to cover his face, and to buffet him, and to say to him: 'Prophesy to us, who beat thee now, Christ?' And the officers received him with blows-of-their-hands (\(\alpha\lambda\nu\chi\), doubtful
κατα χαρκον

ους ερε πετρος ἰδρυν δεν τατλι αἱ

προσον ἁπιβικο ὑτε παρχιερες. 67 ους

ετασπατ επετρος εὑρημενε ἰδους ους

ετασχωνυτ ἐρο περὶ πανα. ἄρη φοοκ δὲ

πακχι πέλεν ἵνα πναζωπρεος.

68 Φοοκ δὲ αὐρχιλ εβολεχω ἰδους. ἄρη οὔτα

περὶ ἀλ ἀν αἰ νου ἀν ἀτ ηο

πετεχω ἰδους.

69 ους αἰ διπ επίλεα εταπομ ιτε τατλι

ους ετασπατ ἐρορ πιετ χετ περὶ ἀπ

ετογι ερατον. ἄρη φιλ ουεβολ ὑδντοι πε.

70 Φοοκ δὲ οἱ αὐρχιλ εβολ.

υπενεσα ουκοτζι παλιν θη ετογι ερατον

πατων ἰδους ἰπετρος. ἄρη αλκηodos πνοκ

ουεβολ ὑδντοι. ἄρη γαρ θοοκ ουταλιεος.

71 Φοοκ δὲ αὑρμήςα ἑραπανεπατητην πεμ

ουρκ. ἄρη τισωμν ἐμπαρυμελ ἀλ ετετεην

ἰδους. 72 ους αὑρμήςα ἕκεντολεκτυρ

ἰδεφασγος ρ.

οους αὑρμήςαντι ἕκεντορος ἰπισαχι ἰδρυντ


ἐνυπρετικ] D5 E1: $τ(λ, AC D5 F) περεθα, A B &c.


ἰδρυν] εβριν, D2 3 4; cf. ι Gr. N B C L &c. κατα. ὄνι

ἰνι &c.] ὄνι ἱ one maidservant, M, cf. Gr. NC. 67 οους 10

...ἰδους] om. B. ΤΣΕΕΕΕΕ] BeG2M: -εεο, Δο(εεο over


οους, BGD14 Δ1 EFM OS. Be adds ε怛ΣΕΕΕΕΕΕΙδους,

warming himself, after ερορ. ἰατη] cf. sah Adj συροσ αθη.

ξε-

ποοκ ὑυκ] Gr. D if om. κατ. For order cf. Gr. 33. Φαζωπρος

cf. Gr. Δ 238. Eus εφ2. 68 ξολ, A. οους &c.] cf. ι Gr. N B D L

2 ι Eus obre οδη ὁδη ὁνταμαι, c f εφ2 vid 1 q 5 vg 'neque scio neque

novi. ἰτ...] ἰτ...] ἰτ...] ἰτ...] single negative, ΓΔ14 Δ1 E K M O S.

ον Φοοκ] (ποοκ, masc, S) cf. Gr. A &c. πετε] ne ete,

ΓΔ24. οους] Gr. D if om. επιες] ΕΠΙΕΣ, Θ. ἰτετ]
And Peter being down in the court, there came one of the maidservants of the chief priest; and having seen Peter warming himself, and having looked upon him, said to him: 'Thou also wast (imperf.) with Jesus of Nazareth (lit. the Nazareos).'

But he denied, saying: 'I neither know nor understand (lit. know) what thou sayest.' And he came forth to the place which was outside of the court.

And, having seen him, the other (maid) said to them who stood (by): 'This is one of them.' But he again denied. After a little, again they who stood (by) were saying to Peter: 'Truly thou (art) one of them; for thou (art) a Galileean.' But he began to curse and swear: 'I know this man not, of whom ye speak (lit. say).'


κατά χρόνον.

εταφρος παρ ἰχεῖνς. χε ἔποτε οὐκέτι
τωρ ἔστιν ἱκώπ το ἑραχός εὐσὶ Ἰ
ἱκώπ. οὐσις εταφροτήσι αὐριλία.

( Ἡ )

Οὐσις σατοτον δυστοπί πατοσθίν ἰκωρί
ἰχεπαρχιερέτες πελε παπεκαῖστέρας πελε
πίς τε νηλεις ἱκάνατα.

Ἀκωνρί νης αὐστή ἀττήκη ἱκεπλατος.
οὐσις ἰκεμενί παρεπλατος. χε ἠθοκνηκε
πεν δορκοπιτωλι.

Ἤθος δε εταφρομων πεθαν παρ. χε ἢθοκ
πεταίω ἰκοςος. οὐσις πατερκατηγορία
ἰπεπεκαντα δαροχ ἱχεπαρχιερέτες.

Πιλατος δε ὁπ παρουσία εὐχώ ἰκοςος. χε
ἰκερωμεν ἰτλι αν. ἀπαν κε σεερκατηγορία
εροκ ἱτοςρ.

Ἰης δε ἱπειπροπρος ἰτλι. γωντει ἰτερεφ
ὑφιστ ἱκεπλατος.

( ἩΛ )

Ῥατα παρα δε παρχων ποταλ εὐσωπε. πωσον
εὐσὶ ἡ ρι εὐσατερητι αὐθοςος. ὁθι δε ἐτ
ομενοτι εροκ ἱε βαραβας παχωσον πε
πελε πι ετατηρί ποιεορτηθεν. πι ετατηρ
ποιεντωθεν δεις πιεορτήθε.
word as Jesus said to him, that before a cock crow twice, thou wilt deny me three times. And having begun (lit. thrown his hand), he wept.

XV. And immediately the chief priests with the elders and the scribes and the whole council took (lit. counselled) counsel early; they bound Jesus, they took him, they delivered him to Pilate. 2 And Pilate asked him: 'Art thou (the) king of the Jews?' And he having answered, said to him: 'Thou sayest.' 3 And the chief priests were accusing him much. 4 And Pilate again was asking him, saying: 'Answerest thou not anything? see how much they accuse thee.' 5 But Jesus no longer answered anything; so that Pilate wondered.

6 Now at (the) feast he was releasing one, (who is) bound, to them, whom they ask. 7 And he who is called 'Barabbas' was (imperf.) bound, with them who made a tumult,
Οτως, ετασει επηχαυνα ίχαροτάει
περετιπ κατα φρητ επαφηρί πυοτ.
Πιλατός δε άφετον πυοτ ενακω ήλεοες. ήε
tετεπονημονιν άκαχω πυοτεν εβολ άπο
πυοτοι αι. 10 ηεσελει ταρ πε ε η ετα-
tίτην εοβε οτηφοβος.

Πιλατος 11 ειτασει ειπενεεην, είνα εελ-
λον άτερχα άραβάβας πυοτ εβολ.
Πιλατος δε ετασειον πενακ πυοτ. ήε οτ
ουν πεταταυνη λαφη ετετεπων ήλεοες εροη.

Πιλατος δε ηεσυν άαρ ηε
πυοτ. ήε οτ άαρ άετατων ηεταταυνη.
πεσεοι ήε οτ άαρ άανου εβολ. ήε άανη.

Πιλατος δε εφονουν εερ πετεζηνε πιενη
άχα άαβάβας πυοτ εβολ. άηη δε πιεκ
εερατελλην ήλεοου. είνα άποπαδη.
Πιλατος δε αυδητη εβονη εταλη ήτη
νηποτετωριον. οτους αεσεοτ έεηπηρα ηκρ
they who were committing murder in (the) tumult. 8 And, having come up, the multitude began to ask (him to do) according as he was doing to them. 9 And Pilate answered them, saying: 'Do ye wish that I should release to you (the) king of the Jews?' 10 For he was knowing that they delivered him (up) because of envy. 11 But the chief priests moved the multitude, that he should rather release Barabbas to them. 12 And Pilate, having answered, said to them: 'What then shall (lit. will) I do to him whom ye call (lit. say to) "(The) king of the Jews?"' 13 And they again cried out: 'Crucify him.' 14 For Pilate was saying to them: 'Why, what evil did he?' But they the more were crying out: 'Crucify him.' 15 And Pilate, wishing to do the will of the multitude, released Barabbas to them, and he delivered Jesus to scourge him, that they might crucify him. 16 And the soldiers took him into the court of the Prefect; and
κατά υαρκον.

εἰρκε εὐκα. 17 Οτός αὕτη εἰσώρακας ἵσθις. οτός ἀρχιωτ ΠΟΥΧΛΟΕ έβολ ΧΕΝ ΔΑΝΣΟΤΡΙ ΔΥΧΑΝ ΓΙΧΑΗ.

18 Οτός αὐτεργάτης ἑράκας ολοί εἰπολος. ΧΕΡΕ ΠΟΥΡΟ ΠΙΤΕ ΠΙΟΤΑΙ. 19 Οτός αὐτην ΧΕΝ ΤΕΦΑΦΕ ΠΟΤΑΜΩΝ. ΟΤΟΧ ΠΑΡΑΘΕΑΔΙΣ ΧΕΝ ΠΕΡΓ. ΟΤΟΧ ΕΤΓΙΟΝ ΧΕΛΛΩΝ ΕΧΕΝ ΠΟΤΕΚΛΗ ΕΟΤΙΩΤΕΤ ΧΕΛΛΩΝ.

20 ΟΤΟΧ ΓΩΤΕ ΕΤΑΥΑΣΩΛΙ ΧΕΛΛΟΥΝ ΑΤΓΑΙΝΟΝ ΑΓΓΙΓΧΟΝ ΠΙΣΙΧΙ. ΟΤΟΧ Αὕτη ἰπερποβασι γἰωτη.

21 ΟΤΟΧ ΑΤΤΙ ΠΟΤΑΙ ΠΧΒΑ ΕΙΧΙΜΟΝ ΧΕΛΛΟΥΝ ΠΙΚΤΡΙΠΤΕΟΝ ΕΙΧΙΜΟΝ ΕΒΟΛ ΧΕΝ ΤΚΟΛ. ΦΙΩΤ ΠΔΛΕΓΑΝΑΡΩΝ ΠΕΝΕ ΡΟΤΦΟΣ. ΓΙΝΑ ΠΙΕΚΧΟΛ ΜΠΕΚΧΗ.

22 ΟΤΟΧ ΑΥΕΝΧΠ ΕΠΙΛΑ ΠΙΤΕ ΝΟΛΓΟΘΑ. ΦΑΙ ΕΥΑΓΡΟΥΑΓΑΛΛΕΩΝ ΧΕ ΠΙΕΛΛ ΠΙΤΕ ΠΙΚΡΑΝΙΟΝ. 23 ΟΤΟΧ ΑὕΤΗ ΝΑΧ ΠΟΤΗΡΙ ΕΙΧΙΜΟΤ ΠΕΝΕ ΟΤΗΓΑΙΩΝ. ΚΘΟΩ ΔΕ ΜΠΕΚΧΩΓΙΤΗ. 24 ΟΤΟΧ ΑΥΔΑΙΩΝ. ΟΤΟΧ

they called the whole band upon him. 

And they clothed him with a purple garment, and they plaited a crown of (lit. from) thorns, they set it upon him; and they began to salute him: 'Hail, (the) king of the Jews.' And they struck his head with a reed, and they were spitting in his face, and throwing themselves upon their knees to worship him. And when they (had) mocked him, they stripped him of the purple garment, and clothed him with his garments, and brought him forth that they might crucify him. And they compelled to go with (them) one passing by, Simon the Cyrenian, coming from (the) field, (the) father of Alexander and Rufus, that he might take up his cross. And they brought him to the place of Golgotha, this which they interpret: 'The place of the skull.' And they gave to him wine mingled with gall: but he received it not. And they crucified him, and divided his garments


κατὰ υάρκον.

αὐθεὶα ἁπεθανὼς ἔφρατ εὐγήμων ἐρωτότ

ἐπὶ εὐαγγελον.

26 ἦν φίλτα ὁ Ἀχίμη ὁ οὔογ ἀραμφ.

(Ν.Β.)

26 ὁ οὔογ ἐπιγράφη ὅτε τετελεῖα ἁπασίθωτ

πε. ἔπορο ὅτε πινταδί. 27 ὁ οὔογ ἀραμφ

κεκοι ἐπὶ θελὴσα ὁταίς καοτίναλε ὁταίς κα-

χαζῆ ἑλεος.

28 ὁ οὔογ ἐπατοίπια πατήσαι ἄρος ἐπιγράφη

πιέναλβ ἕτω με τέκτων ἑβόλ οὔογ, ἑσπακώτη πι

περοτ. 30 παρελεκ ἑακι εὑρής ἑβόλ 81

πιθ.

31 πιάρτα πυκατριχίατες εὐσώια πειρ-

κοτε ἐπὶ ἔνα τοι ἐπιασε ἐπάγκε-

κωτινὶ. ἑλεος ὡξοῦσ ἑλεος ἑπαρελεει.

32 Προτο πετο ἅπικαλ ἑσπερα πι ῥήτ ἀπο

τον.
among them, having cast lot for them, as to who will take them away. 25 And it was (the) third hour, and they crucified him.

26 And the superscription of his accusation was (imperf.) written: 'The king of the Jews.' 27 And they crucified two robbers also with him; one on the right hand, (and) one on the left hand of him. 28 And they who were passing by were blaspheming him, shaking their heads, and saying: 'Thou (lit. he) who wilt pull down the temple, and wilt build it in three days, save thyself, having come down from the cross.' 29 Thus the chief priests also mocking with one another, saying: 'He saveth others; it is not possible for him to save himself. 30 Christ, (the) king of Israel, let filled, that he is numbered with the transgressors;' and in margin is a vacant place for sec. can. which are written outside the place with gloss, 'it is not in the Coptic.' Διαί has gloss 'it is not found in the Coptic.' γραφη has gloss 'it is not found in most of the Coptic copies.'

ονὸς χέψανεν και ἐφημέναν οὐκ εἶναι καὶ γένος.
κατὰ υαρκόν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ὁτι ἐπεκανήν οὐκ ἀπαντάξατον. εἶναι ἡπειράν ῆτι ἐπεκανήν παράπωσαν παρά τοῦτο

οὐκ ἀπαντάξατον. εἶναι ἡπειράν οὕτω ἐβολεῖ ἡπειράν ἐν ὁνήματι ἐπεκανήν. ἔκειν εἶλυ εἴςα κατακανεῖα. εἴτε ἐπεκανήν περὶ οὔτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανήν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ἐν ὁνήματι ἐπεκανήν ὁνήματι ἐπεκανήν. ἔκειν εἶλυ εἴςα κατακανεῖα. εἴτε ἐπεκανήν περὶ οὔτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανήν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ἐν ὁνήματι ἐπεκανήν. εἴτε ἐπεκανήν περὶ οὔτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανήν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ἐν ὁνήματι ἐπεκανήν. εἴτε ἐπεκανήν περὶ οὔτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανήν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ἐν ὁνήματι ἐπεκανήν. εἴτε ἐπεκανήν περὶ οὔτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανήν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ἐν ὁνήματι ἐπεκανήν. εἴτε ἐπεκανήν περὶ οὔτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανήν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ἐν ὁνήματι ἐπεκανήν. εἴτε ἐπεκανήν περὶ ούτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανήν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ἐν ὁνήματι ἐπεκανήν. εἴτε ἐπεκανήν περὶ οὔτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανήν.

οὐκ ἀπαντάξατον. εἶναι ἡπειράν ἐν ὁνήματι ἐπεκανήν. εἴτε ἐπεκανήν περὶ οὔτε ἀπαντάξατον ἐδειξεν πικάρι τῇρῃ γὰρ ἐπεκανή

him come down now from the cross, that we may see and believe.' And they who were crucified with him were reproaching him. 

And (the) sixth hour having come, there was darkness upon all the earth until (the) ninth hour.

And at (the) ninth hour Jesus cried out with a great voice: 'Eloi, eloi, lema sabachthani?' which for its interpretation is: 'My God, my God, wherefore didst thou leave me?' And some of them who stood (by), having heard, were saying: 'See, he calleth Elias.' One, having run, filled a sponge with vinegar, placed it upon a reed, gave him to drink, saying: 'Let him (be); and let us see if (lit. that) Elias cometh and bringeth him down.' And Jesus, having called with a great voice, gave (up) the spirit.

And the veil of the temple was rent in two from (the) top down(wards). And the centurion, who stood opposite
40 Νεοτον [ἀνακεφαλεύω] δε νεοτάν διοτειν
νεοτάν χαπ. ἄρα τον τότε πε τελεί
περαιρία πολλότος πε τελεί
περαιρία ἡτε ἁκυδος πικοχι. περαιρία ἡτε ἁκυδος πικοχι.

41 Ναί επανομέν ηνωμ. γνώτε εφώθη δεν ταλίς ετος παντελεώς οὔτε.; περαιρία· ἡτε κε.


42 Οτόμ. δικά ετά ρωτή διχωμ. επιξ. πε
τεπαρκητι τε ετάδρος δικαστάτων.

43 Τατι ηνεισινπιπ. δεν ἀπελασας.
ευνετορημήμ. πε ἡςβοληττες. φαί ετε
τατι ναχχόντων εβολ. δαχτ. ἡτε
tετετοτρ. ἡτε φτ.

Απειτολλεῖν ἄφησε εβοτιν δα πιλατος.
οτόμ. απερητίν δικασέως ἰνής.}

ρην πιλατος ό απεριφικρί. δεν δικά άφησε
οτόμ. εταβελοντ. επικατοπαρχος ἄφη
σεν. δεν δικά άφησε.

[Ἀπεκέφαλε] Gr. D &c. εκι: 72. 251. arm om. For om. κραφάς
him, having seen that he gave (up) the spirit, said: 'Truly this man was (the) Son of God.' 40 And there were also women seeing afar off, among whom was (imperf.) Mary the Magdalene, and Mary of James the little, and (the) mother of Josètos, and Salomè; 41 who (lit. these who) were following him, when he was (lit. is being) in Galilee, and were ministering to him; and many others who came with him up to Jerusalem.

42 And now evening having come, since it was the Preparation, which was before (the) sabbath, 43 came (lit. having come) Joseph the (man) from Arimatheas, being a councillor of honourable estate, who (lit. this who) himself also was looking for the kingdom of God; he dared, he went within to Pilate, and asked for (the) body of Jesus. 44 And Pilate wondered that he already died: and having called the centurion, he asked him whether he had just died.
46 Οτός εταγμένη πτότη ἐμπεδοτοπταρχός 

47 Ουξπρός. "Οτός εταγμένης οὐκομήν ἀγενής ἐξηρή. ἄγκον-

48 λυξίδη δὲν οὐκοτόρ. οὕτως ἀκροφ. δὲν οὔπετρά.

49 οὔτος αὐτής εἰσπάσκαλιν ρελή λαρά αἴτε ἰσχύος 

50 ρελή σαλάμαν ἁγίες ποιείν. αὐτής ἐμπροκοπότες 

51 είνα πτότη πτοτεράγγ.

ΗΑ.

52 Οτός ἐγνατατομί εἰσάγων ἑφοταῖ πιν-

53 σάββατον αdehy επιείγετα ετα φρή ὑμι.

54 οὕτως πατρών ἱεράς πινοτερήνος. ἵππε 

55 επεπάσκαλος ἐμπτυπίνη πάν εβόλ χρῇ πτος 

56 επιείγετα.

57 Οτός εταγμένης ἐποταλ ἐγνάων ἁττατ ἐπι-

58 ων. ἵππες κέκοκκουρᾳ. πε ὑπνότατ 

59 τα ἐγνάω 

60 οὕτως εἰστε ἐπιείγετα ἁττατ

61 Πτότης οὕτως Πτότης, Ἑ; ὑποκατ. ΠΤΝ (ομ. A) ΚΑ-

62 ΤΟΝΤΑΡΧΟΣ BFP with the rest, exo. Μ, ΠΤΝΙΤΕΡΙΟΝ; ὑπο-

63 κ συράχ περσά om. ἄνδρα τ. κορυφών. πινεύλα πτερόνς ὑπ.

64 πι...όπ. Ν. άγκοντυλωξία] om. ΕΩ. 

65 δανοτερτέων (+τ; Α*) οὐρώος] -ταeworthy, Ν: om. Μ ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; 

66 οὕτως Gr. D &c. δι λασηφ. δηπ-[ζωντίνη Ν. άγκοντυλωξία] om. ΕΩ. 


68 οὕτως Gr. D &c. δι λασηφ. ἀνπ] ζωντίνη Ν. άγκοντυλωξία] om. ΕΩ. 

69 δανοτερτέων (+τ; Α*) οὐρώος] -ταeworthy, Ν: om. Μ ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; ὑποκατ. ΠΤΝΙΤΕΡΙΟΝ; 

70 οὕτως Gr. D &c. εἰσπάσκαλα ἀγενής [ίσχυος] but Gr. B λασηφ.
And having known from the centurion, he gave the body of Jesus to Joseph. And having bought a linen cloth, he brought him down, he wrapped him in a linen cloth, and laid him in a sepulchre which was hewn out of a rock; and he rolled the stone to the door (lit. mouth) of the sepulchre. And Mary the Magdalene and Mary of Jose^tos were seeing where he was laid. And the sabbath having been kept, Mary the Magdalene, and Mary of James, and Salomé went, they bought spices, that they might come and anoint him.

And in the morning very (early) on (the) first (lit. one) of the sabbaths they came to the sepulchre, (the) sun having risen. And they were saying to one another: 'Who will roll the stone for us from the door (lit. mouth) of the sepulchre?' and having lifted up their eyes, they saw the stone, that it was rolled (away): for it was very great.

And having gone into the sepulchre, they saw a young man...
et volvendi. ergo ei saeculii eis et


6 Νως δε πεθαξ τινα. επεκερδηστι. της


petetenkwn | ρωξου πρεπελαιαρεσ. ην


etataxing. αιτων. φησεναι ap. ic πιελα


etaxex verous.


7 Αλλα εστη των. αιος πηγηλακτικας


πελε πετρος. αιος πηγηλωρν ερωτην εμ-


ταλελεα. αρτενοπατ ερον πελελελελελε.


8 Ονος αν εβολ ανιφων εβολ εα πασατ.


ηε απεεπερτες ταξ ταξων πε πελε οτ-


τετεητε. ονος πιεπονξε ελι νιλα. πατερον


ταρ πε.


HB.


9 Ονος ετακτωμη δε πωροι πηγηλωρν


πηνιν πιε κακαβατων εγοντογοι πωροι


εκελεαρια ηεκαλελελεκα. εκ ετακτω αιο


πηεελελε εβολ ειμως.


10 Θαι ετεεεεεε αιος πασ αιος πηκε


ετακτωπι πελεδη. ετερεμβι ονος ετειελε.


11 Νως δε ετακτωτε εα φονδ ονος ζε


εμπατ ερον. παντα επενεεσενενε.


12 Ηεπνενα παι δε ον παρε ει εβολ πεκτοτ


ενυ, custom. pres., E2. εβοτον ε] cf. Gr. NACD &c. εις...εις.


αταταλ] ενοντε | χελεπιστες ετεπονσε | εκε.


ετακτωπι δε ετερεμποριες | ατοχωτ ηεπατ | ηενανον


they found not the body of our Lord Jesus. And it came to pass being perplexed


they looked, they saw, B, nearly same as Luke. 


εγοντογοι] πινο-


διεξ, εηκ. 6 Σει δε] Gr. D &c. και ο αγγελος. 


πετ] εν ετη, 


7 αιος] Gr. C*D &c. προεμ καλ. [άπα] Gr. D εδου προσαγον δη...


ειρθα, k' praecedent... me... dixi. 


γωρια, A. επελελε] Α*: + KΑΤΑ 


φριτ εταχως πωτεκ according as I said to you, Α°; the
man sitting on the right hand, clad in a white robe; and they feared. *And he said to them: 'Fear not: ye seek for Jesus the Nazarene, who was crucified: he rose; he is not here: lo, the place in which they laid him. 'But go, say to his disciples and Peter, that he will go before you to Galilee: ye will see him there.' *And they came forth, they fled from the sepulchre; for trembling had seized them and amazement; and they said not anything to any one; for they were fearing.

*And having risen indeed early on the first day of the sabbaths, he appeared first to Mary the Magdalene, from whom he cast the seven demons. *She (lit. this who is there) went, she told them who had been (imperf.) with him, mourning and weeping. *And they, having heard that he liveth, and that we saw him, were (imperf.) unbelieving. *And after these (things) again two of them were


κατὰ Ιακ. 18. Οτις, πατικής τον άντρα της πνεύματος ημών, οτις ουκ έπονομάζει την τους.
14 Ενδέη το ευρέτερα πείραμα άνελεστικά οποτόνομα ερωτήματα οτις ουκ έπαθόμεθα άποτελέσματα, και ουκ έπονομάζει την ουκ έπονομάζει επαναληπτικά. έπονομάζει την επαναληπτικά.
15 Οτις τη άντρα της πνεύματος έπεζε πλήθος ευπλοιδίων έπεζε πλήθος ευπλοιδίων, οτις έπονομάζει την επαναληπτικά.
10 Φις εταφθάρμα οτις εταφθάρμα επερεπερε. Φις οι εταφθάρμα οι επερεπερε.
11 Εξελέγη το ευτελογείον ήτοι πως την παρα παρα. Ετελεύτη έκδεισις επομένη την έκδεισις επομένη.
12 Οτις έπεζε έτελειτον πολλάς δεν ποτίζης. 
19 Ποτ οϊς έξελέγη ετελεύτη έπερεπερε έπερεπε. Οτις έπερεπε ετελεύτη έπερεπε.
walking on a road, he manifested himself to them in another form in (the) field. 13 And these also went, they told the rest: and these again believed them not. 14 And at (the) end, (as) the eleven disciples were sitting-at-meat, he manifested himself to them; and he was reproaching them for their unbelief and their hardness of heart, because they believed not them who saw him, having risen. 15 And he said to them: 'Go to the world, and in everything preach the Gospel to the whole creation. 16 He who believed and who was baptised shall be saved: but he who was unbelieving will be condemned. 17 And these signs shall follow (lit. walk after) them who believe in my name: they shall cast out demons; they shall speak in languages; 18 and they shall lift serpents in their hands; even if they should eat any deadly thing it shall not hurt them; and they shall lay their hands upon sick persons, and they shall be cured.' 19 The Lord Jesus then, after his speaking to them, was taken up to (the) heaven, and sat on the right hand of
20 ἡ δὲ ετέλεσεν ἐβολὴν ἀναγινώσκειν ἰδίαν πιθέντῃ
ὁ τῷ πατρὶ πρᾶγμα πεζᾶς ἔκθεσαι οὕτως ὑπὸ ἐννέαν ἱδίαν
πιθήκῳ εἰς πεζᾶς ἔκθεσιν. ἐνδεχόμενον, ἵτε πιθήκῳ τήρησθαι
τὴν ἑαυτοῦ ἰδιαίτερα χαρὴν.

ἐπανελθεῖτο γαρ | κατὰ τῇ ἑαυτῶν ἐπιγραφήν
tὸ κῷ ἑαυτῷ | στοιχεῖον ἀνακτῆσαι ἑαυτῷ |
MARK XVI. 20. 481

And they, having come out, preached in all places, and the Lord was working with them, and (is) confirming the word by the signs which follow (lit. walk after) them, for ever and ever (lit. unto age of all the ages). Amen.

Gospel of life according to Mark in peace of the Lord.
Amen. Stichoi 1850, Chapters 52.

and he sent them to preach (lit. throw) (the) good tidings, holy, imperishable, of the eternal life. Amen. These (words) themselves are belonging to those: (viz.) And after these (things) troubles and perplexities seized them: and they said not a word to anybody, for they were fearing.

In E1, after verse 8, is the break which marks the end of verses in all MSS., and in it a sign corresponding to two similar signs in the margin, which seem to indicate an omitted section: then in the lower margin is written by the original hand ἐπιγραφή:

And all things which they ordered Peter, he did them quickly (σωματείας): and after these (things) Jesus manifested himself to them: from the risings of (the) sun until his settings: by them he sent the preaching, holy, unpolluted, for (lit. in) eternal salvation.' This section is translated thus: وَكُلُّ شَيْءٍ أَوْمَا يَبِنِ لِبَطْرِسٍ فَعَلَاهُمُ چَزْمًا (تَقُلُّا) وَعَدَهُذَا ٍظُلْلَهُمُ يَسُوُّ ٍمِنْ مَجَازِقِ النَّسَمِ إِلَى مَفَارِقِهَا وَمِنْ قِبْلَهِ أَرْسُلُ الْبَشْرِيِّ الْطَّاهِرِ (الْمَجَازِقِ النَّسَمِ) غِيْرَ النَّجْسِ. 'And all things which he ordered to Peter, they did them decisively (decisively): and after this Jesus appeared to them from the risings of the sun to her settings, and by their means he sent the Gospel, pure (holy), without pollution.' There is also a gloss في نسخة الصيد ‘in the copy of the Sa‘id,’ which belongs to the translation.

In the version of Α άπειρος probably should be άπειρος, the distinction between 0-ψ and ω-Ψ (semiconsonantal) being slight. ‘Them who came after Peter’ corresponds to τοῖς περὶ τῶν Πέπου, which refers to verse 7, and is common to the Greek, Latin, Ethiopic, and Syriac forms given by Tischendorf, vol. i.