THE COPTIC VERSION

OF

THE NEW TESTAMENT

IN THE NORTHERN DIALECT

VOL. I.
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
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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 scholardeprecated 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
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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 uncials 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 £ and 1, whereby the following small letter is drawn partly or fully into the margin. It may be remarked that in 8 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. ἦτε may be separated from the word which it governs and with which accent would join it, while εἴλοι ἔσεσθι are never joined because the accent falls on ἐλ. 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 ὡρ ας, εληστε command, ἔνηεδέστε give thanks, but not ἐκεπεχένετε thou doubtedst, ἐκεῖεστε grieved.

General usage now requires the junction of the small prepositions ε and ἦ (ε); ζα without prefix ζ is also joined with the governed word, but the other prepp. ἔστι, ἔσεσθι, &c.
are separated except when the suffixed noun is used for a pronoun, as ἀποικ to me. ἔλεος &c., ἰκεντον &c. are regarded as compound forms, and εἰςκε is always joined to ἔλεος and ὀργ. though it would have been better kept separate, like the other prepositions. ηκε is not regarded as enclitic because it may be separated from the previous word by ὑπο or ἄς (Luke xxii. 2, xxiii. 38). ζέ and ἄν are also separated, and for consistency ζέ is never united to the following word, though ἄτε, as having but one merely mechanical use of denoting the subject of the sentence, is always joined thereto. The presubjective regent of the verb (α., ἄρτι, ηκε, εἰςκε, &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 ὑπο, γί, γί, ζι, and τ., though τ. is separated from ἐλεος and γί for 'to sell' and 'to clothe;' γί also is separated from ζελεωμίν, but ζελεωμίν, ζελεωμίν, ζελεωμίν are joined. The demonstratives ηνία &c. are always joined with the following word except when ηνία is the plural of the absolute form Φαί, e.g. ηνία ζέ θρονος (Luke xxii. 12). ζέ is joined and enclosed if η &c. precede. Φή &c. are kept separate, and also ηκε when followed by ετ., although at first this rule was not observed in the apparatus. ηνεκε and ὀφοι 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. ἰδι. ἧςτ.) 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, εἰςκε &c.). The point is always placed before ζέ 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 ὑτ. occurs written in red (for ὑνοττ.), 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. Δ₁ E₁ and MS. Γ in the Epistles and Acts
INTRODUCTION.

(separate volume) use the mark above \( \Phi \), \( \Gamma \) (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; \( E_2 \), though ascribed to the twelfth century, is no exception to the rule. \( \Pi \theta \) is always printed for \( \Pi \sigma \omega \iota \varsigma \); but with this form and the others, \( \Pi \chi \varsigma \), \( \Pi \chi \tau \), \( \Pi \nu \tau \), the line ought to have extended over all the letters according to the usual practice of the MSS. \( \Pi \) is found in the earlier MSS. for 200 instead of \( \zeta \), which would naturally follow \( \Phi \) for 100. The later cursive form for \( \Phi \) in the Ammonian sections, pages, and dates is \( \omega \), and this suggests that the form with a stroke attached might serve for 200, although \( \Phi \) with a stroke is properly 2000.

In orthography the MS. has not been always followed: \( \Pi \rho \omega \alpha \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigm
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. γίνομαι may be for εἶναι, γίνεσθαι, &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...
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 

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 ΠΙ, Π are always translated 'the,' Π, Ψ, Τ, Θ ('the'): ΠΙΟΠΞ, ΠΙΩΤ (ΠΙΟΚΙΩΤ once), ΠΟΤ never occur, therefore ΨΟΠΞ, ΨΩΤ, ΠΟΤ are always 'the sea,' 'the Father,' 'the Lord.' Similarly ΨΠ, ΠΧ, ΠΚΑΤΑΝΑΚ are always 'God,' 'Christ,' 'Satan' because ΠΙΟΠΞΠ, ΠΧ, ΠΚΑΤΑΝΑΚ are never seen.

It is occasionally suggested in the apparatus that Π &c. represent the absence of the Greek article. The distinction however between ΠΙ and Π (as derived from ΠΑΙ and ΠΗ) is not well defined in the Gospels; although the difference between ΠΙ . . . ΠΤΕ and Π . . . Π is usually observed, and exceptions perhaps admit of explanation.
Proper names of persons never take μι, ό, ότι; but if κε be combined with such a proper name it seems necessary to use μι or π, e.g. πικείνα, Luke iii. 21; πκελαξικος, John xii. 10. Names of countries always have τ, which is not translated; but the towns καίνα, καροπλα, κιλβον being preceded by Τ, it is rendered (‘the’) according to the rule. κιλβωλεε takes μι.

The few nouns suffixed by ς are treated as defined by μι. Such are κενατ, κονατ, κατακατα; but should any of them refer to a person, ς is regarded as the usual possessive suffix, e.g. ας τ ρφι ερως ‘he kissed his mouth.’ κανειές τ ‘the west,’ καρπος ‘the south,’ πετ τ ‘the ends’ are translated with the definite article.

μι, regularly ‘the,’ with γατ, Matt. xxviii. 15, is rendered ‘the silver pieces.’ πεπ before the genitive is (‘the’) as plural of μι &c.

The indefinite article ου is translated ‘a’; when however it represents the absence of the Greek article or belongs to adjectives (οτεθι, οτους;) and the adverbial paraphrase (υνονυττον), it must be omitted. γατ (plur.) is seldom translated; for the only possible equivalent ‘some’ is stronger than the Coptic word, and translates γανουοι. Once or more the plural idea is expressed by ‘things’ (γανιτε γων ‘evil things’).

The possessive article φα. &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 ο, αιρός, εκενως, and ουτος. The suffixes, literally ‘me’ &c., are often translated ‘myself’ &c., without implying Greek εμαυτον &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. Ιαρ &c. prefixed to nouns render ο . . . ότος &c., and there seems no way of following the Greek when the order of the Greek is changed for emphasis. Ιαρ, ‘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' (ἐν), 'things' (ἐν) 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 οὐ (interr.). ἐν is the definite and usual expression for 'that,' ἐκεῖνος; ἡ, ἡ, ὁ, το, τοι very seldom occur with ἐν at the risk of self-contradiction being literally 'this' and 'these which are there,' and the rarity of their occurrence gives suspicion of error.

ἐν (ὁ with participle, ὁς, ὁστις) 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 ἐν and ἐν 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, ἔστω ἐν ἐκκλησία ἐκκλησία 'thou saidst, not 'thou art he who saidst;' ἐν ἔστω ἔστω 'the evil,' not 'that which is evil.' There are several exceptions in the latter case required by the context. Occasionally (John iv. 10) ἐν is used when ἐστίν is expressed, and in some few cases the literal translation is given where ἐστίν is not expressed (John iv. 18).

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

ὁ 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 ἡς 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 ἡς 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. ΠΗΣ for ΠΗΣ 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 ῃ(εξ), 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. ἐφημερίας, Luke i. 5. According to this rule οὐκὲκ ἐπκτανοια should have been 'a repentance-baptism,' ἡκικοὶ ἃκα-καναλεμεν 'camel-hairs.'

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

توجه and οὐκηληγιchiefly represent μέγας and πολύς; there being however no apparent sign of distinction, the translation has followed the Greek, and renders通知书 by 'much' when the Greek has πολύς. ἐκηληγι, properly 'multitude' and often standing for Greek ὁχλος, when used with the articles οὐ, δι αί represents πολύς and πολλολ, οὐ rendering the Greek plural as well as δι αί.

There are no forms of comparison in Coptic. The superlative cannot be expressed, and the positive followed by ε and εγοτε is translated as comparative with 'than.' ἕποι is 'more;' and通知书 ἕποι ἕποι occurs for 'greater,' μείζονος, Luke xii. 18, without ε.
Introduction.

niSten combined with ovon and ευς is translated 'all,' where necessary 'all things,' without reference to ευς 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 δος.

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:—

Present ζικτελε, he heareth.
Imperfect Νιζικτελε, he was hearing.
Present Participle εζικτελε, he hearing, (is) hearing.
Present Relative ετεζικτελε who heareth.
Preterite ζικτελε, he heard.
Perfect i. ζικτελε, he heard: (1) after conjunctions; (2) interrogative.

Pluperfect ιζικτελε, he had heard.
Perfect Participle ετζικτελε, he having heard.
Preterite Relative ζικτελε, who heard.

Future i. ζικτελε, he will hear.
   ii. εζικτελε, he is to hear.
   iii. εζικτελε, he shall hear.
   Imperfect Νιζικτελε, he was to hear (or about to hear).

   Participle εζικτελε, he about, going to hear.
   i. Relative ετεζικτελε who will hear.
   iii. Relative ετεζικτελε who shall hear.

Imperative ζικτελε, hear.
TRANSLATION.

Imperative ἴηερεγκωτεηε let him hear.

Customary Present ἴηερεγκωτεηε he heareth.

Customary Preterite ἴηερεγκωτεηε he used to hear.

Customary Present Negative ἴηερεγκωτεηε until he heard (hear).

Preterite Negative ἴηερεγκωτεηε he heareth not.

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

Future iii. Negative ἴηερεγκωτεηε he shall not hear.

Imperative Negative ἴηερεγκωτεηε let him not hear.

Conjunctive ἴηερεγκωτεηε see below.

Conditional ἴηερεγκωτεηε he should hear.

Conditional Negative ἴηερεγκωτεηε unless he heard (hear).

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

No mention has been made of Present ii. ἴηερεγκωτεηε because this form is regarded as Pret. since it has no certain sign of distinction from the Pret. Compounded with the participial forms ἴνος and ἴτος, ἴη has been thrice or more translated as Pres., and occasionally the Pres. is used with ἴη. ἴπε and ἴπετεν are the only two forms of this tense which can be distinguished from the Pret., and of these the rarely found presubjective form ἴπε is translated as Pres. ἴπετενκωτεηε in Matt. v. 21, 27, 33, 38, 43 renders the Greek aorist without variant, and in 27 the Bohairic has ἴπετεν (10 MSS.) with variant ἴπετεν (7 MSS.): compare also Mark xi. 17 ἴπετεναις, ερετεν., D₂, ἴπετεν., Ῥ Ῥ, Gr. BLΔ πεποιήκατε, NA CD &c. ἱποίησατε, 238 alone ποιετε: also combined with ετ, ἴπετεν 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 ἴη 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 ἡ must be left to further grammatical investigation.

There is also confusion between ἡ and ἡ, caused by the similarity of the Greek pronunciation recognized by the Copts at the present day, whereby αυ is spoken αφ; or by the similarity of the forms ἡ and ἡ. 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.

ὶ ὡ 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 ἢ... ἢ 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 ἢ and ἡ, 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 ἢ occurs without prefix no difference is made. The second ἢ of ἢ has probably fallen out in a few places, e.g. Luke ii. 34, xxi. 19. For irregularity about ἢ 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, ἢ... ἡ being always treated as Imperative.

The Conjunctive varies according to the context between 'may,' 'might,' 'should,' and 'would' (after request) when following ἢ. If merely connective, with or without previous ἢ... ἢ... 'and,' it carries on the foregoing tense, usually without repetition of the sign of that tense in the
transliteration. Very rarely it has been translated by 'let,' Luke xiii. 14.

always represents the Gr. Subjunctive, and is frequently accompanied by . Where without it must often be supplied.

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

The auxiliary form 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 (επεμελεί), though without intending any difference of meaning. Often with prefixed it represents the infinitive with 'to,' less frequently it was rendered by 'that...should.' Lastly, with or without prefixed, has been translated as the noun of action.

The common phrase 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 seems identical in meaning with and has been rendered by 'having,' 'having been,' for it is possible that was prefixed for euphony, and in those places two Preterites , 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).

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 or a singular or plural noun. Where, however, past time belongs to the sentence , 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 preceded (cf. demonstr. pronoun).
Being has been regarded invariably as Future, though frequently representing the Relative with ἄν, and sometimes even the Present, e.g. ὃς κόσμος, ὃ παραδόθη.

No account has been taken of the double Negative ἄν...άν, but reference is made in the apparatus to the absence of ἄν or άν when both might have been expected, or when ἄν may have easily fallen out before ά in the form έτερικωτετειες. The Greek ἄν μή is rendered by the negative of Future iii.

Interrogative sentences are usually introduced by άν, άτ, άς, άτ, άς, &c. 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 πέξε and πέξαη. 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 άτ 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 εἰσὶν 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, ἐπί, πρὸς. For εἴσῃ and εἴσολα see below.

ἴτι 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 prepp. ἀπό, εἰς (time), ἐν, ἐπί, παρά, πρὸς. Preceded rarely by εἴσολα it renders ἀπό, but also ἐκ and παρά.

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

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

εἴθε is regularly 'because of,' διά, ἐνεκα, ὑπέρ; 'concerning,' περί, rarely πρὸς.

εἴθεος 'wherefore,' τι, διατί, πρὸς τι; εἴθεφαί 'therefore,' διὰ τοῦτο.

ίτερ varies in the translation according to the Greek καί, μετά, στὶν.

ίκα seldom occurs alone as 'at,' 'on,' much more often following verbs with appropriate meaning, e.g. κωτ 'seek for,' ἐμοι 'walk after.'

γά should always be 'unto,' ἐσω, to distinguish it from είκ, but both may render πρῶς.

Σά, usually 'under,' may also be 'about,' 'against,' 'at,' 'for'; and in composition with ρο and ρατ, ις, εἴσῃ, κωτ 'before,' and with τείν 'by' (place), 'with.'

Σείς, like ἴτ, and possibly sometimes confused with it, represents the Greek dative and ablative without preposition, and has been variously translated. Most often it renders
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ἐν, but also ἀπό, εἰς, ἐπὶ, κατά, μετά, and πρὸς. Preceded by ἐξολ it usually corresponds to ἐκ, but not seldom to ἀπό.

ἐκ almost always renders πρὸς of motion to a person, but is also found for εἰς, ἐπὶ, ἐως, παρά. Preceded by ἐξολ it commonly represents ἀπό.

ἐκ if possible has been translated 'on,' ἐπί, but often 'in' is required for Greek ἐν, also 'at,' and in two places it stands for πεῖ 'and.' Preceded by ἐξολ 'from,' ἀπό, also ἐκ. ἐκτεν ὁμολογεῖ once occurs alone, but often preceded by ἐξολ is translated 'by,' 'through,' and renders ὑπό, διά, also ἀπό, παρά.

ἐκεῖν ἐκεῖν 'upon' renders ἐπί gen. and dat., but also acc.; ἐκεῖν ἐκεῖ 'upon,' rarely 'over,' ἐπί acc., but also gen. and dat. 'against,' also 'for,' περί, ὑπό, and lastly, though seldom, rendering εἰς and κατά.

The forms combined with adverbial substantives are sometimes literally translated, e.g. ἐξερρήθη ἐκεῖ 'down in,' but ordinarily these forms are regarded as simple prepositions.

The phrase ἔκεινος with noun is usually treated as an Adverb. ἐπιπλεῖσθαι is always 'here,' ἕδε. The periphrasis πι(or φ)ἐπὶ . . . ἐπιπλεῖσθαι rendering ὁπόν is literally translated 'the place in which,' because of the slight variation between ἐπιπλεῖσθαι and ἐπιπλεῖσθαι. If this occurs, ἐπιπλέον ἐπὶ . . . ἐπιπλεῖσθαι has been translated 'where.'

παρέπτωμι and ἐπαρέπτωμι are almost always translated 'thus,' and very often render ὁπότως. Occasionally connected with ὁπί, representing ὁμολογέω, ὁπαύτως, it might have been always translated 'likewise'; and this has been done in several places with (lit. thus again).

κατὰ φρόνιμον is always 'according as,' and usually rendering καθὼς.

**Conjunctions.**

In conditional sentences ἐκαίνων with or without ἔγνω (ἐὰν subj.) and ἐκεῖ (ἐι indie.) are always 'if;' ἐκεῖ being never used with ἔγνω. ἐγγον, though occasionally rendering ὁποτέ, is never translated 'when,' even where that meaning is plainly intended. Conditional sentences are also introduced less often by ἐνε and ἐνερ. 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.

XE, the shortened form of XΩ 'say,' almost always rendering ὅτι, has been translated 'that' and 'because,' and if necessary when the Greek does not give ὅτι. It has been sometimes omitted after verbs when the objective or accusative sentence possesses another introductory word, e.g. οὖ, ἀγι, εἰριποτε, &c. This conjunction almost invariably preceded narration both direct and oblique, and the few places where some or all MSS. omit XE should be treated with great caution in comparing with the Greek omission of ὅτι. Whenever possible after verbs of speech the translation regards XE 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.'

ON, though sometimes rendering καλ, 'also,' is commonly translated 'again' as representing πάλω, and where πᾶλιν ON occurs it is best regarded as redundant, though sometimes the phrase may render πάλω οὖν. Similar redundancy may be seen in the combinations οὖν XE, John xii. 6, xv. 19 (M); XE...τάρ, xii. 43 (P); έτι κε, xii. 35, xiii. 33, xiv. 19; περε...κε, xiii. 9. This similarity between Coptic ON and Greek οὖν must have often caused confusion, particularly in those MSS. in which a corrector may have added Υ above the O in every word where the syllable οὐ occurred. Here a further confusion may be noticed. XE, 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 ΧΕ becomes confused with it. Further, it is interesting to notice that ὅτε and οὖν seem often to replace each other amongst Greek variants.

In translating XE 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 ὅτε.
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\(\text{ο\kappa\iota\nu\iota}\) is always 'then,' second word of the sentence; 'therefore' being reserved for \(\epsilon\varepsilon\xi\varphi\delta\alpha\lambda\). \(\zeta\alpha\rho\alpha\), seldom found, is also 'then."

It is worth attention that in Matthew five times, and in John once, \(\sigma\tau\omega\) is rendered by \(\gamma\iota\mu\alpha\). Elsewhere \(\gamma\iota\mu\alpha\) agrees with \(\tau\omega\alpha\) and is very often used, though occasionally \(\tau\omega\alpha\) is rendered by \(\xi\epsilon\).

\(\gamma\omeg\alpha\tau\epsilon\), \(\gamma\omeg\alpha\tau\alpha\) have been translated 'when.' \(\gamma\iota\mu\alpha\) usually follows \(\gamma\omeg\alpha\tau\epsilon\), and is rendered by 'should' according to the rule, so that 'whenever' is not required.

There is confusion between \(\gamma\omega\kappa\), \(\gamma\omega\kappa\xi\epsilon\) and \(\gamma\omega\kappa\tau\epsilon\) ('\(\tau\\) being now pronounced \(\zeta\)). \(\delta\) has been usually rendered by \(\xi\varepsilon\varphi\theta\gamma\), which is always translated 'as'; but when \(\gamma\omega\kappa\) itself appears it is translated as if Greek, according to the context. \(\gamma\omega\kappa\tau\epsilon\) with conjunctive and Greek tense is always 'so that,' with \(\epsilon\) 'so as.'

The word 'indeed' is used for \(\mu\epsilon\iota\eta\) and for \(\epsilon\) after \(\omega\omicron\omicron\omicron\), as well as for \(\nu\omicron\omicron\omicron\omicron\), \(\rho\omega\) and \(\gamma\omega\) 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 \(\xi\omega\) expresses the idea impersonally by means of \(\omega\omicron\omicron\omicron\), \(\gamma\omega\mu\iota\) 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.

\(\iota\) and \(\nu\xi\omicron\omicron\) are always 'come'; \(\gamma\epsilon\) and the much more common \(\gamma\epsilon\ \nu\alpha\iota\gamma\) &c. are 'go'; \(\gamma\epsilon\ \epsilon\delta\overset{\text{or}}{\text{or}}\nu\iota\gamma\) \(\epsilon\) 'enter,' but \(\gamma\epsilon\ \nu\alpha\iota\gamma\) \(\epsilon\delta\overset{\text{or}}{\text{or}}\nu\iota\gamma\) \(\epsilon\) 'go into.'

\(\chi\omega\) and \(\chi\alpha\) have been translated 'set' rather than 'put' when used without a specialising preposition: \(\chi\alpha\) has given difficulty because frequently used where the Greek employs the substantive verb, without idea of putting or laying.

\(\gamma\omicron\omicron\omicron\omicron\), \(\gamma\iota\) are 'throw' or 'cast' without any difference of meaning.
δειπνί with ἐπορ &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.

ἐκείνῳ ἢ &c. equally render ἄκολοουθεῖν, but the former is always translated 'walk after' as being capable of literal rendering, whereas ὁτάκα (lit. added him) could not be thus treated.

cωντι and εἰς shew no regular difference of meaning, and have been translated 'know.'

The translation of ἐπ, οἱ and γνὠνι is irregular on account of the arbitrary manner in which these words render εἰναι and γνὠρεῖαι. 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 γνὠνι will seem still less consistent. In several cases R.V. is followed translating γνὠρεῖαι by the passive 'made,' 'done,' 'accomplished,' διαγέν., '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 ἀκαμαγτι '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.

ναρκα with ε is always translated 'shew it to him,' the Coptic literally expressing 'shew him to it.' 'Give' always requires 'to' with the remoter object.

Δαλα is almost always separated from the negative to shew that the Coptic verb uses the negative form. It has seldom (Matt. xxiii. 16) been translated 'nothing' even when the Greek has οὐδὲν; '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.
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Typographical signs:
Round brackets imply (1) supplementary words required by the English language, and (2) mark the weak articles η, φ, τ, θ, την, e.g. πυγευευευ 'the) foreign (land).'
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 πνε.o 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. Colon.s 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, C₁₂ (=C₁C₂), in order to shew that their texts are practically identical. Whenever the figures 2 &c. are printed, MS₁ is absent, or MS₂ &c. have a variant; except in the case of D₂, which is always given because collated throughout, like C₁D₁ &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.

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

mg 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 mg 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.
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. ΦΙ om. Ξε, C₁ &c., and ΟΤΟ om. D₁ &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 &c. 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. Ν &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 Schwartzze’s edition of the Coptic Gospels, and still more rarely ‘ap. Ln.’ appears indicating a citation by Schwartzze of Lachmann’s edition of the New Test.; ‘schw.’ is chiefly employed to distinguish Tischendorf’s quotation of ‘sah’ as being probably quoted from Schwartzze’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. unprovided 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 στηθεὶ, shews that ‘&c.’ refers to non-Greek MSS.

The editions of Wilkins and Schwartzze are scarcely ever quoted because Wilkins gave no authorities for his text, and Schwartzze, 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. Schwartzze 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 AC₁₂G₁ 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 γάιντε for γαίνε, Α. for Ε, T for Θ, Ή for ΗΗ, 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, MSc is presumed to be on the opposite side; so also if MSmg 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
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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 ξ 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; s. c., small capitals; blk. redd., black reddened; ch., chapters; Am. sec. and can., Ammonian sections and canons; quire ending &c., ending and beginning of quires; s. c. 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. 1, ll. 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 subscripts, ruling punctures, Πτ, Bz, Re, Δε, Σo &c. outside the column, ΟvΟγ not uncommon midline, and very prominent when first word (p. 27); punct. red Ψ, blk. hyphens and blk. colon, with no point at end of sections; l. c. red ornamented, and inclosing Coptic numerals when corresponding with chapters, s. c. blk. redd., 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 ΠΑ,ΟΤΙΧΗ ΠΑ,ΗΗΗΗ 'My Lord
Jesus pity me' in letters leaning to the right: quire ending &c. the same words with flourishes, s. c. o., 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, ΘΕΟΘΕΩΤΟΝ, ΥΨΗΛΗΠΕΡΗΧ. For contents and present arrangement, see ed. Lagarde, Göttingen, 1886. For general method &c., see register below. On p. 116b (CH) at the end of John is a colophon, giving the date, written by Theodor(orus of) Pusiri (Busir, 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).'

2. A, Evv., Copt.-Arab., Oxford Bodl., Huntington (Wilkins says that H. was in Egypt in 1683) 17 (Greg. i), perfect. A.D. 1174, an. Mart. 890 Mesëris (July–Aug.), paper, foll. 457 (+5), coll. 2, ill. 20, 34.5 x 26 cm., text 25.1 x 17.5 cm., quinions, writing slightly leaning to the left, somewhat like C1,2, but firmer, subscriptions in archaic style of writing; punct. red ⊕ ⊖, 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, s. 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 Siyâk ضیاق 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. ־י, ¶, ¶, and quire numbers: pictures of the Evangelists and frontispieces in bright but crude colour.

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

p. ΡΚΘ in large letters, αριθμοὶ ποτὲ πεκβωκ πιγκι Α πιλαντοτοκ πελελεον υψηρι πισαλλισο εεεεετωπ. οτιν πις τω υψηρι ἡπολοποπος '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. ΡΗθ after subscr. of Mark, in small letters like those of the text, ποτὲ ιικ πις πιλαντοτοκ πελελεον υψηρι ἡπολοποπος σανεκβωκ πιγκι οτος πισωβ πελινπ + πελελεελεες πιςατ φι εταςδαι . ἱω . εετοπαεως υψηρι παπα αεεκαρι αεεην '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. ΡΗθ contains in Arabic the acts of Mar Dalal مار دلال, daughter of Wahish of Sarghāyām, who was martyred by the Moslems at Damascus in the year 906, an. Mart. 712.

p. ΤΛα in Arabic, who worked (studied) in the book at the expense of Nasr Allah son of Simeon. Other short prayers of Samuel son of Michael son of Mansūr, and of Makarim Allah son of Mirham 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. ΤΛα b at the end of John, after the date which Prof. Hyvernat pronounces genuine, comes τοκυτετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετετε
INTRODUCTION.

A ενδιακειμένον ήτετευχθη εταφέρθητι πασι νεκρονπαντοκρατορι παλαισμοικοσμον περιζων εοναν ενεπε νεπον

Ποικίλα ἐπαληθευμένα ὁποῖον ἄγειν παρα εὐθείᾳ ἐπεφυκοὶ ἡνῷ ἐπεκεῖ σενδοτέχνες ἐπεκεντρωθηκαὶ ἐπηθηκαὶ ἐπιρακ, ἐπισκοπεῖον ὁποῖον ὁτοὶ ἐφερθήτ ἐταφερθητι ἐπεκράπ ης ἐστολαβής ἐγεννηκαὶ ἀριστεράμενοι ὑπο γενεῖς ἐπετελεσται ὁτοὶ ἐπετελεσταστορο ὁτοὶ ἐπετελεσταστεφανοὶ φιλοί ἐπερχαὶ πίσωκ τεκέλερωσι τοὶ ἐκμε-

πωςι περίπως εσοῦν ἐγενεπεμβαθηνει στε-νην 

Monogram of the Cross: 'In the name of the Father and the Son and the Holy Spirit, the Omosious 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-Barakát 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 Ṣāliḥ (see Anecdota Oxon., Sem. Series vii, Evetts, 1895), who wrote probably at the beginning of the thirteenth century, alludes to the Sheikh Abū 'l-Barakát Mauhûb ibn Mansûr ibn Mufarraj, 'the Alexandrian deacon,' as the biographer of the 66th Patriarch Christodulius (1047-1077), also to another Sheikh Abu 'l-Barakát Yûhannâ, the scribe, son of Abu 'l-Laith, who was the metwalli of the Diwân at-tahlkik (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. \textsuperscript{7}Λε\textsuperscript{b} 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 (r) of George son of Sa\'ad, who read in the book; (2) Sa\'ad son of George son of Anba Romanus (?), who invokes the intercession 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 collection, and amongst the five of the Bodleian Library which he used.

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

3. B, Evv., Copt., Paris Nat. Copte 13 (Greg. 18), perfect. A.D. 1179, B an. Mart. 896 Thou\'t (Aug.-Sept.), vellum, foll. 286 (+6), col. 1, ll. 35, 38.5 \times 27.5 cm., text 32.6 \times 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 \textit{Χ.ΟΤΥΨΓΓ}, CO.\textit{III}) by large gilt points within red circles and larger heartshaped forms gilt within double red line, smaller forms of the same shape with single red line, small blue and black horizontal lines after the heartshaped forms, small \textit{L} and \textit{S} above abbreviated and other letters; l. c. small usually, inclosing 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 accompanying 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. ηδοκ, ηδοκ, ΚΑΤΑ ΛΟΤΚΑΝ once, 10 are signed on verso for the Evangelists’ names.—Orthography, ηδοκτηθς.

p. 1a 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. 2a has the following writing: πιά ευαγγελιον εοσοβ ηδοκος καιελαρκος Λοτκας καιελασπινκος πατρإειλαεκκ βειεποποει ιεεοεοδοκος ηδοκα Ιαυις εεαπις ιεετεεεις ηδοκα ‘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. 2b 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. 87a after the subscription of Matthew, επέφω Σεικα
DESCRIPTION OF THE MANUSCRIPTS.

The end on 24(th) of Pharpouthi (April), year 894 of the Martyrs on the 3(rd day of) Easter.

p. 133a after the subscription of Mark is ποτ φτέλετον

πτυχην ἐπιμείνην ἐπετελεικ τεταρτήλιν ἐλε-

χάλι φι ετοὶ πατεληψια εὐροτελευτ εροῦ

ἐκπισκοπον ἀπετελεια ἐπολικ Ἄλων ἐποτον ἕκτη

ἐρωτον ἕκτηνοτ ἕκτην ὑπὲρ with Arabic translation, 'Lord

God give rest to the soul of the needy useless (one) who wrote, Michael, who is unworthy to be called bishop of Damietta the city, Amen (=1+40+8+50=99); I have written it, Θούτ 6 (September), time of the Martyrs 896=1179,' because Θούτ is the first month Aug.–Sept.

From pp. 134a to 151b (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 ποτ παν ἐπιμείνην ἐπιμείνην ἐπετελεια ἐλε-

χάλι τελεια ἐπολικ Ἄλων ἐποτον ἕκτην ἐποτον ἐποτον Ἐπο-

ναμοπνεοπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπ

Lord pity the vile and needy one

who wrote, Michael (of) Damietta, Amen; the end on Paợi 8 (October), year of the Martyrs 896.'

p. 281a after the subscription of John is a colophon (and Arabic translation) the same as after Mark, except ἀπετελεια ἐπολικ Ἐπο-

ναμοπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπνεομπ

Lord, πενοτ ἐνοτ 

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Lord, πενοτ ἐνοτ 

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INTRODUCTION.

The usual (lit., The custom of the) canons which our holy fathers Saint Eusebius (Eusebius) and Saint Ammonius (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 canon (or rule) 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 ΘΩΟΤ, ΝΑΟΠΙ, ΑΕΩΡ, ΧΟΙΑΚ, the second ΜΩΣΙ, ΕΕΧΙΡ, ΜΙ-ΕΣΡΕΣΌΤΙ ΠΙΓ (the fast the 40), the third ΜΙΤ (the 50), ΦΑΛΕΝΘΕ, ΠΑΣΩΝ, ΠΑΩΝΙ, ΕΠΗΝ, ΕΕΕΩΡΗ, the fourth ΠΙΚΟΥΧΙ ΆΒΟΤ the little (intercalary) month. The letters Α, Β, Χ, 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 Thouxt.
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 (Mechir) 3, 1180, for Matthew Amshir 4, 1180, for Luke Amshir 8, 1180, and for Mark Amshir 18 or 28, 1180.

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 1173 in the Catalogue, and 1164 by Le Long.

Wilkins mentions it amongst his 'Parisiensia,' 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 Γ Μ 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.

C1 4. C1, Evv., Copt.-Arab., Paris Nat. Copte 16, formerly De la Mare 579, Reg. 3302 (Greg. 21), almost perfect. A. D. 1196, an. Mart. 920, paper, foll. 369 (+2), coll. 2, ll. 26, 28.5 x 21 cm., text 24.4 x 14.9 cm., quinions, writing resembling A, though rougher, probably by same writer as C2; punctuation 

\[ \text{\textbackslash f, \textbackslash p, \textbackslash t, \textbackslash n, \textbackslash o, \textbackslash r, \textbackslash m} \]: l. 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. (\(\text{\textbackslash f, \textbackslash p, \textbackslash t, \textbackslash n, \textbackslash o, \textbackslash r, \textbackslash m}\)) for قبطي, ر for ر م (rämy) 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 cursives numbers red for chapters, black for sec. can., apparently of the same date as the translation: paginated with uncials every second page: quire endings &c. I ו, X ו, and s. c. o. No paintings except frontispieces of the Gospels.—Orthography, red \(\text{\textbackslash f, \textbackslash p, \textbackslash t, \textbackslash n, \textbackslash o, \textbackslash r, \textbackslash m}\), 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 C1,2D1E1,2,313,4 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: 

\[ \text{\textbackslash f, \textbackslash p, \textbackslash t, \textbackslash n, \textbackslash o, \textbackslash r, \textbackslash m} \]
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)
between 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 (II) 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 (phima) 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.

C1 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 transgressing 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 Arimathea and the receiving of the body of the Lord—again the Resurrection.' These titles in E1 are numbered with red uncial for the Coptic and red cursive for the Arabic, both contemporary; C1 also has uncial and cursives. For the life of Matthew, which probably came here, and which is inserted on a recent leaf (fol. 58), see E1.

p. 4a contains the following in an elaborately adorned frontispiece:

\[\text{\textit{τετεραγμένος εὐησκεῖς ἢὗτος περιπτεραγμένος παναγιώ \textit{ἐπεξεργασμένος μανωστόλος ὅπως εἰσόλ ἰεπωνίω παλαθτῆς. ἔρειφταν \textit{πατή}}\]
DESCRIPTION OF THE MANUSCRIPTS.  xlix

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.

p. 104a frontispiece with ΤΑΡΧΗ ΠΕΡΙΕΛΗΠΙ ΔΕΠΑΤΡΕΛΕΙΟΝ ΚΑΤΑ ΕΛΑΡΚΟΝ. ΕΓΕΡΑΝΑΗ ΕΦΗ ΕΤΕΡΔΟΝΕΙΝ ΕΡΟΝ. ΟΤΟΥ ΤΕΧΕΙΕΝΙ ΕΥΕΤΡΟΤΕΝ. ΟΤΟΥ ΠΕΡΙΠΑΙ ΤΕΝΤΑΠΑΝΗ. ΟΤΟΥ ΤΕΧΕΙΤΕΛΕΙΝΗΝ (ΤΕ)ΠΕΡΙΕΛΗΠΙ ΧΗ ΕΒΟΛ. ΟΤΟΥ ΤΡΙΑΤΙΚΟΝ ΠΛΙΝΙΟ ΤΕΝΠΑΤΕΡ ΕΡΟΝ. ΟΤΟΥ ΠΕΡΙΠΑΙ ΕΥΤΑΧΡΟΥΟΤΕ ΕΧΕΙΜΕΤΟΤΟΥΤ ΠΟΥΜΤ. ΟΤΟΥ ΤΕΝΚΑΤΕΡ ΕΡΡΗΝ ΕΧΕΙΜΕΤΕΥΕΝΤ. ΟΤΟΥ ΛΥΤΟΒΟ ΠΛΙΝΤΕ ΠΧΕΝΕΙΝ ΠΟΥΤ. ΟΤΟΥ ΑΓΩΤΙΝΙ ΠΛΙΝΤΕ ΠΧΕΝΕΙΝ ΠΟΥΤ. ΟΤΟΥ ΠΛΗΓΙΟΝ ΤΗΡΕΙ ΕΡΡΗΝ ΕΧΕΙΜΕΤΕΥΕΝΤ. ΧΕΑΝΟΓΙ ΕΡΑΤΕΝΑΠ ΕΡΡΗΝ ΕΧΕΙΜΕΤΕΥΕΛΠΙΣ. ΟΤΟΥ ΑΠΗΛΛΟΜΙ ΑΠΗΛΛΟ ΣΕΝΤΕΛΕΙΤΕΝΤ. ΟΤΟΥ ΠΤΕΝΗΓΕΝ ΑΝ ΚΑΒΟΛ ΣΕΝΝΕΠΕΛΤΕΝΤΟΙΟ ΟΤΟΥ ΠΖΩΜΤΙΚΙ ΠΤΕΝΕΠΚΑΤ. ΟΤΟΥ ΕΤΕΛΕΛΕΛΟΝΤΕΝ ΕΡΝΑΡΑΤΙΚΕΣ ΚΑΒΟΛ ΡΗΠΟΤΩΝΙ ΕΒΟΛ. ΟΤΟΥ (Α)ΠΕΡΟΟΛΟΛΟΓΙΝ ΟΤΟΥ (Π)ΤΕΝΕΛΟΚΙ ΠΡΙΤΚ ΠΡΙΤΚΥ ΣΕΝΝΗ ΕΤΑΧΝI ΠΕΛΝΗ ΕΘΟΝΣ. ΛΥΤΙΤΕΝ ΣΕΠΑΓΙΛΕΛΑ ΠΤΕΝ(Ι)ΛΕΛΤΕΡΟΣ ΠΕΛΛΕΠΕΛΕΝΙ. ΧΕΑΝΟΓΙ ΣΕΝΤΕΛΙΕ ΠΤΕΝ(Ι)ΣΟΤ ΚΑΤΑ ΦΡΗ ΕΤΑΠΧΟΣ ΠΧΕΝΙΟΤΡΟΧ ΧΕΤΤΤΗΝ ΑΝΟΚ ΠΟΤΤΡΙΝ ΜΕΕΛΕΛΕΝΤ ΦΡΗ ΠΡΙΝ ΝΕΠΕΝΣΟΤ ΣΕΝΝΕΛΙ ΠΡΙΝ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ ΝΕΠΕΝΣΟΤΗ.
INTRODUCTION.

May it please God, our helper, and may his strength assist us. His mercy is our store (\( \text{δώρα \της \μετοχής} \)) and his compassion our trust (reading \( \text{επομένη} \), \( D_1 \) for \( \text{ἐρωτ} \)), and we believe the eternal Trinity and our heart is established upon the one Godhead (\( D_1 \)), and our understanding is firm upon his foundation, and our mind (reading \( \text{πνεύμα} \) for \( \text{πνευμάτω} \), \( D_1 \)) 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 (Εὐρωπαϊκά, i.e. Latin), and our honourable father Abba Petros
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having preached it in the city of Rome, Mark thereupon wrote it and C1 preached it in the city of Alexandria (Rakoti) and Egypt (Chemi) 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 (ἴππαρα) 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 (21.1.2.1.6) 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 Cananean 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 failing in prayer, 35 the asking of the chief priests of the Lord by what authority doest 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 ΤΕΝΕΡΓΗΤΕ ΣΕΝΟΝΟΗΣ ἘΦΙ ἘΚΘΑΙ ΕΛΙΕΝΑΤΤΕΛΙΟ ΚΑΤΑ ΑΕΡΚΟΝ ΤΕΨΡΕΣΙΑ ΕΓΡΗΙ ΕΧΩΝ ΑΗΗΚ ΧΑ Ε ‘We begin with the help of God to write the Gospel according to Mark, his intercession be with us Amen. Chapter i.’

p. 169a on a bordered page begins ΤΕΡΧΑΙ ΠΕΤΕΛΟΝΙΑ ΕΛΙΕΝΑΤΤΕΛΙΟ ΚΑΤΑ ΛΟΥΚΑΝ. ΦΗ ΕΤΑΣΚΕΙ ΜΑΝ ΣΕΝΟΝΟΗΣ ΕΕΝΕΝΕΣ ΠΛΑΝΗ (Κ, Ο) ΠΕΠΕΙΤΕ ΜΕΤΕΒΕΛΛΕ. ΟΥΟΓ ΕΥΚΟΛΕ ΕΕΝΕΝΕΙΤΗΜΩΝ ΕΕΝ-
INTRODUCTION.

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 (ἐκολογεῖτο, 02 ἐκολογεῖτο) 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 (الشياطين) 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
blessed (and) exalted is his glory, and there is no God beside him (lit. thee). C1

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 (ΠΕΡΦΙΛΕΤΗΙ), instead of which the 84 of E1 are given: 1 the apographê, 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 (ΕΤΑΙΡΙΟΝ ΕΤΟΤΟΤ) 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
INTRODUCTION.

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 doest 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 cursive.

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

p. 275\textsuperscript{a} with border Ταρξιν ὑπεύθυνος εὐαγγελιον κατὰ ἰωαννην Ἰηνδοθεὶς ἀφ᾿ ἑπερατής οὐτος ἰηνδοθείς ὑπερφέειτι πικεφαλεον ἐὐαγγελιον ὑπε- ἰωαννην πιηρὶ πιεδεεος προερχιων. οὐμισύτε πικεφαλεον πιγοτο ἑ ὁκοτι ὁλὴ εὑθελτὲ ἔρα εὐθυρχ ἀε ᾠκοδι εὐελατγελιον ἤπε- ϕεος Ἰηνδαταπ ἤπονεψαν. ἰηνδοθεὶς προε- πι Ἰηνδαταντορο πικεσαρ ταρσος (τριντος) ετα- ηλάρα προεπι εἰπενεψάτη ἀπαλγεσις εἱπε̱νος οὐτος πεπνθήρ ἥν πὲς. οὐτος ετξιεις Ἰη- πκε(ομ. ἄκ, ζο)μειειε χεινεος ἤὶ ἰπτοιςιον. οὐτος ἤποντα Ῥᾳ ἀειεκτινι οὐτος Ἰηνκεοτι χετπι ὑτενεψαξι δη. πεπεφεετι πικᾷ ἔλδ (giving the register of the Coptic chapters).

'The beginning of the blessing of the Gospel according to John. With the help of God we begin and in the excellence of his aid we proceed to (lit. we) record the chapters of the Gospel of John the son of Zebedee, the preacher, the great chapters amount to 20, and the small to 232, of these 131 are in common, 101 peculiar. He wrote his Gospel at Ephesus in the language of the Greeks, in the sixth year of the reign of Kesar Tarsos (Trajan), which was the thirtieth year after the resurrection of our Lord and our Saviour Jesus Christ. And it was found in another book that there are 360 stichoi, and 2820 signs, and in another (book) that the number of his words (ῥημάτα) was 2400.' The titles of the chapters, 46, instead of which the 20 chapters of E1 are given: 1 Concerning the marriage feast which was
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in Cana of Galilee, 2 them whom he cast out of the temple, 3 Nicodemus, 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 (ἱππολεῖνι ύτενεξε), the years of the Martyrs (ἱππολεῖνι ύτενίςεις), the concurrents of the sun (ἱπψΗ) and the epacts of the moon (ἱπψΟ) in four parallel columns. The first years in the two first columns are ἀρχας and ἤπι, 1196 and 920, and the last ἀρχας and ἄπελ, 1416 and 1140. 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 verifier &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 ἀρχας —18 ... ἀν, and may be regarded as the same text as C₂, 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 A and H.

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

INTRODUCTION.

C₂ text 26.2 x 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 uncials as C₁, but with another pagination in Coptic cursive, probably a correction of the uncials: 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 (الفارسی) in Palestine (الهند) seven years after the Ascension, and preached it in Jerusalem and India (الفارسی). After the restored chapters of Matthew on p. 100 begins the same prologue as in C₁ for Mark at the word ἐπισκοπεῖν and continues to ἀναφέρεται, where is inserted in red τετραπλασιαζόμενοι ΠΚΛ ΠΝ ΕΠΙΝΑΙ ΕΠ (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. 351b 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. 1303.

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.

Γ 6. Γ, Evv., Copt., Cairo Patriarchate, 18 14 (Greg. 36), imperfect. A. D. 1184, an. Mart. 900 (alleged), paper, foll. 285 (+5), col. 1, ll. 23, 35 x 25.3 cm., text 27 x 18.6 cm., quinions, beautiful writing, perhaps nearest to G₁ (which was once at the monastery of Al 'Arabah), but much finer, and bearing sufficient resemblance to Δ to confirm the date which is given only in a modern colophon; final and abbreviated letters very scarce; punctuation, red ⌠⌡ for all pauses, often ⌠⌡, and very rarely ⌠⌡ and ;, l.c. of various size and usually coloured brightly with
DESCRIPTION OF THE MANUSCRIPTS.

red and yellow, occasionally only red, s. c. black reddened; ch. Copt. marked Γ 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 uncial, and occasional δ in the text, but no other indication: foliated on verso with uncial, ΜΜΔΟΤ, ΜΜΔΠΟΛΟΤ, ΛΟΤΚΑ, ΛΟΤΚΑ, ΙΩ in red on recto: quire endings &c. ΠΠ, ΧΧ, and s. c. o.; orn. scanty, but birds common for Α: 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, Φ† 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. Clio Luke ends without inscription, and the following statement occurs: 'και συνετέλεσα τον θερμον αυτης της ημέρας' and date ΟΤΚΟ, 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 Abutij, 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. Ceeb contains only ten lines, the rest is ruled as usual and left blank, except for two Arabic notes, (1) neat, سوء المسكيين الناقل ‘negligence of the poor copyist;’ (2) rough, partly concealed by patch, appears to refer to a priest Αντάνυ, 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. Cipα after the subscription of John there is an Arabic colophon, "της ημέρας ἡμών της ημέρας της ημέρας ημών της ημέρας" its date year 900 of the Martyrs: and its restoration was 1511 of the Martyrs,' followed by signature of ΠΠΗΡΚΙ ΑΠΟΙΚΙΟ ΤΑΝΟΘΙΚΗ 'the poor Athanasius (of) Apothikē.' Then comes in ornamental writing بسم الله الزواف الرحمن الرحيم أُدْجُحُ الله في الاعلاء ‘in the name of God the merciful and clement, glory to God in the height,’ and the dedication وَفَتَا مَوْبِداً وَحِبَّاءُ مُخْلِدًا عَلَى دِيْرِ آبِنَا "and dedication of the manuscript."

Digitized by Microsoft®
The volume bears a label ‘the book of the four Gospels, Coptic without Arabic, year 900 of the Martyrs’ with the number as given above. In 1892 it was shewn 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 ... κριθές 1°, 25, 25 χινσώπ—37 ... ηγείνται. Luke 10, 2 τωβθ—27 ... ἔρημος. Luke 1, 1—31 ... οτογ. ΔΝΩΚ, 18, 18 οτογ—40. 19, 24 ξέ 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.
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gilt and sometimes slightly ornamented and with red or black 3; ch. Copt. D 1 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 uncials 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 X C, χ Θ, almost invariable; there occur also IC X C, κ Θ, IC X C, IO C Θ Ω; 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 Siyāk) and Coptic cursive 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, κ απαφορες (usually), ΕΕΕΗΘΗ ΗΗ.

p. 1 a 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-
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 (jātisak, 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 Barmanat, year 986 of the righteous Martyrs, corresponding to the 5th of Rajab al Asam (of the deaf) year 668 (A.D. 1270).
end which Eusebius wrote for Carpius, shewing him the passages which agree together in the four Gospels.

p. 15 under arched border begins Σηνφραν &c. Φυ έτημων ἵνα ετερηθαινοι. οτογ φυ έτχω εβολ ἰνα ετερινολ. ευριν εαφ τε κερεφροσυπιν οτογ Σηνφραν πιδεκ επεργενοτ χι εροφ. οτογ τεκελοι ιεσαπεντατεστιν ἵνα ετατι δακων εβολ Σηνπενιοτ ιρετφς αυτεπικαστ ιόρος θος Σηνπερφαζειν ικεφαλεον ιτεπιξ ἰνεττελιον εεοταβ άηεεεεο ιοταλ οταλ ιεεεωον. οτογ πιαρεεεο ετεραζοτ οτογ φυ έτηςωρ ιτιερενια άεεοεο. οτογ τενηπνι ιπικεφαλε εποκενταρφων ερατον εκεσαωντ ειιν ετκωτ ιπεταζωον. οτογ πιαρεεεο ικεφαλεον ιτεπιεταελιον κατα εεαθεεον πινιρτ οι πιεοεην άν πικοεοξ ιοπε εν ετιεεητ ιιε ικεφαλ εν ευφωρι οι ικεφαλεο. Γευ- 

This is practically the same as in C1. Instead of ‘one God’ is ‘He who receiveth the penitent and forgiveth sinners,’ ‘teachers’ prefix ‘fathers,’ ‘holy’ for ‘honourable;’ the next obscure sentence differs slightly, ‘medium’ for ‘Coptic.’ After ‘62 chapters,’ ‘This Gospel was written in the Hebrew language in Phylistiim and preached in Jerusalem. Then Saint John the son of Zebedee translated it in Aspolis (Ephesus) in the first year of the reign of Claudius, which was the ninth year of the holy Ascension. And it was found in another book that there are 2600 words.’
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The Gospel of Saint Matthew the Evangelist, (who) was one of the twelve Apostles. He wrote it in the land of Palistinè in the Hebrew language for the believing Jews. And he preached it in Jerusalem and Tyre and Tsidôn and the Indies through the grace of the Holy Spirit. And the number of the great chapters is 68 collections. And these are all the titles.

The register of Gr. chapters proceeds to p. 19*, where is the same prefatory remark as in C1.

pp. 20* 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 ἸΗϹ ΠXC Γελυνι ΓυΝΗΝ ΠΤΕΝΨΗΔ Αγερο. Φ† ΝΑΙ ΕΜΕΔΙΝΗ ΓΩΡΙΓ ΧΡΟΝΟΥ ΤΟΝ ΑΝΙΟC ΡΩΚΑ 'Jesus Christ (the) tree of life hath conquered. God pity the needy Görgis of the time of the holy Martyrs 921 (1205).'

p. 22* has a picture of Christ blessing Matthew, and on p. 23 the Gospel begins.

p. 142* under two arches begins ΣΤΗΘΕΩC ΠΑΤΗΡ ΚΕ ΙΟC ΚΕ ΤΟ ΠΝΑ ΔΝΙΟ 'With God, Father and Son and Holy Spirit,' then ἐκεφαλαία &c. as in C1 with a few variants, some of which have been used to make better sense. After 36H 48 comes ΠΑΤΕΘΗΡι ΠΑ ΟΥΚΟΡΧΙ ΑΕ ΛΑΙΚ ΕΙΓΗΤΕΑΤ† ΨΙΕ ΕΓΦΩΡΧ ΚΑ ΠΚΕΦΑΛΕΟΝ, then omitting the sentence about Peter, ὃτοι ΑΓΓΙΩΝי &c. reading ΠΕΣΕΨΥΓ ΤΗΡΚ 'all her borders' for 'and Egypt and five cities' down to ΤΩ, then on

p. 143* under rich heading, ΠΕΤΑΓΓΕΛΙΟΝ ΠΤΕΝΨΗΔΕ ΕΣΟΤΕΡ ΧΑΠΟΣΤΟΛΟC ΟΤΟI ΠΕΤΑΓΓΕΛΙΣΤΗΣ ΟΤΟI ΕΓΕΝΕΤΡΟC ΆΕΡΚΟC ΟΥΑΙ ΠΕ ΠΤΕΝΙΟ ΕΓΕΝΕΤΡΗΣ ΧΑΠΟΣΤΟΛΟC. ΑΓΚΑΣΚΙ ΑΕΙΟC ΠΕΝΡΨΗΧ ΤΗΝΙΓΤ ΠΕΝΠΟΛΙC ΕΞΕΤΡΨΕΕΟC, then lengthwise in margin, but by the same hand, [ἐτεπεφαράννα] ὃτοι ΕΓΓΙΩΝ ΑΕΙΟC ΠΧΕΝΨΗΔΕ ΕΤΤΑΙΝΟΥΤ ΠΕΤΡΟC ΕΠΝΠΟΛΙC ΨΩΕΕ. ΙΤΑ ΑΓΚΑΣΚΙ ΑΕΙΟC ΠΧΕΕΡΑΚΟC ὃτοι ΕΓΓΙΩΝ ΑΕΙΟC ΠΕΝΡΨΗΧ ΠΕΝΠΕΣΕΨΥ ΠΕΝΧΚΗΣ ΠΕΝΠΕΝΠΟΛΙC ΠΕΝΠΑΦΡΙΚΙΑ.
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The Gospel of our holy father, Apostle and Evangelist and martyr Mark, being one of the seventy Apostle-disciples. He wrote it in the great city Rome in Roman [which is of France (Teifpanvís)], 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 (ΠΟHΕΛΑ) is 48. The register of titles follows for the Gr. chapters.

p. 145b is a picture of Mark and the archangel Michael, and p. 147b has beginning of the Gospel with one gilt line of text.

p. 231a under three-arched heading Ἑνϕαν &c., and same statement as in C₁, beginning φh to οττουητ πτ, then κν παθείητ πν κν ονκονξίς άε τελά ρήες ώοξ εψφώρα εליו, then άεςβαί οτ ταντιοχίς, after which Οτογ άτθιείς ξεαγκάντης Ἑνϕακότο οτογ ήεοξ άπη εκαξί 'And it was found in another book that he wrote it in Rakoti, and that there are 3000 words.'

p. 232a under gilt heading πεταννελίον ήτεπιανιοκ λονάς κε πεταννελίτης οτάλ οτ πτενιό άλελαθεν άθνής άαγκάντης Ἑνϕακότο πνεοφιλλός πντρό '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. 385b beautiful letter and three-arched headpiece above Ἑνϕαν &c. instead of Τάρξη &c., then the same as in C₁, except φh εθογάδ 'the holy' before ιωαννης, παθείητ άε 'the medium-sized (chapters) 46,' ήαήι for ήαήι, άαήi for άαήι, then p. 386b below heading πεταννελίον ήτεπιανιοκ ιωαννης πνεολογοκ πνημι πνεβεδωκ πναποστολοκ οτογ πεταννελίτης οτογ πναρενοκ εττοταθύτ οτάλ οτ εβολ ήεηπίκ πναποστολοκ ηιεεπίτ ήτεπενοκ ιν ικ άεςβαί άεαγκάντης Χενεφεκοκ άαγκάντηνιν οτογ αγιοισί άφελοπ άεντακία ππορίπν οτογ άτθ οττουητ ήκεφαλεον οειρ άόκ οτ 'The Gospel of Saint John the Divine the son of
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D1 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:

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 Barsum son of Michael Šany son of Bashâdah, 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:

After this comes another Arabic statement:
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'Glory to God for ever and ever. Salvation belongs to the Lord, D1 O 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 Ami, 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 mouth, 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 D2,3,4, though D2, following the corrections of D1, has been often corrected by other MSS. and followed by D3,4, while D4 again has been much corrected and contains most of the later additions. D1 may be classed with E1,2Δ1 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.

8. D2, Evv., Copt.-Arab., Paris Nat. Copte 14 (Greg. 19), perfect. XIII- D2 XIV century, paper, foll. 231 (4+3), coll. 2, ll. 26-29, 40.3 x 28.5 cm., text 30 x 19, 27.7 x 19 cm., quinions, writing not much like any other, belonging rather to the class of KNO, but thinner and probably earlier; punctuation, red Σ+ colon very rare; l. c. scarcely different in size from small and

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D₂ rarely coloured except with red, s. c. distinguished by single lines as opposed to double; ch. Copt. with black uncialis, Gr. red; Am. sec. and can. black uncialis: foliated on verso with uncialis, the first ancient folio is marked Γ, therefore no preface existed of any extent, verso is signed with name of Evangelist in Arabic: quire ending &c. KC OΘC, 1Γ Χατ; or 1Γ Χατ alone, with s. c. o., yellow is the predominant colour. No ornament except one cross on p. 1ᵇ with IC Χατ ΔύκΠΟ and Α. W; 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 Κύριε Θεω εὐλογικόν κατὰ Λούκαν. 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 (λαβέ). 2ⁿᵈ and 3ʳᵈ have no legible names, and are of no importance. 4ᵗʰ, قرأ فيه وطلاع بنجوع نسخ نقل منه خط، 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? ibn Abū ʿl-faraj, ibn Gabriel, ibn Faḍl Allah, ibn Abū ʿl-faraj, ibn? ibn Abū ʿl-faraj, Abū ʿl-masab ibn Yāsuf, ibn Abū ʿl-faraj, ibn Dirjis; then comes وكان نهاية مقالي السنة الذي نقلت منه خط، And the end of my collation in the year in which I copied it was the blessed fourth day, 1ʳᵗʰ of the month Masrī 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 3⁴° or 3⁵⁶ or 3⁶ᵇ can hardly be determined. The text is perfect, and much less cut than the other MSS. While following closely D₁ 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.

D₂ᵃ. Copt.-Arab., Paris Nat. 14ᵃ, perfect. A.D. 1593 (1309), paper. After John is written, كَمْلَتْ بِشَأْرَةٍ يَوْحَةَ الْمَلَائِمِ الرَّسُولِ ٱلْأَشْعَرِيَ والْأَلْمَلِيِّ، َوَهَٰلُ كَالَّأَلْمَلِي. المَلَائِمِ بِسَلَامٍ عِنْهُ السَّلَامُ وَالسَّلَامُ عِنْهُ السَّلَامُ وَأَلَمَّاهُمْ بِبَيْنَ يَمَنِهِمْ، َوَكَانَ عَمَلُ يَوْمِ الْعَظِيمِ مَارِكًا أَعْشَرًا مِّنْ شَهْرِ مَسْرِيِّ المَارِكِ سَبْعَةٌ ΤΕ. َوَتَحْدِيثِ ٱلْمَلَائِمِ. 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,
the 10th of the month Masri the blessed, year 1309 of the pure Martyrs.'

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, foll. 504, ll. 20, 21, 25.2 × 17.2 cm., text 19.5 × 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 uncialls; Am. sec. and can. in black uncialls: foliated on verso in black uncialls, 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 795, Greg. 9), imperfect. XIV? century, paper, foll. 233 (+7), ll. 31–33, 39.8 × 26.4 cm., text 32.7 × 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 uncialls; s. c. black reddened; Am. sec. and can. in black cursive: foliated on verso, which is signed with ΚΑΤΑ, the name of the Evangelist being written upon recto: quire ending &c. have folio number also on recto, number of quire on recto alone, ΙΗΣ Χ ΙΣΙ ΙΑΗΙ ΝΑΗΙ, and sometimes ΝΑΙ ΝΗΙ 'pity us,' or 'me,' upon each page, and s. c. o.: orn. scanty, one headpiece alone surviving.

The modern first page has with وْيْضَفُ السّيّدَةُ بَلَى الْبَرَامُوسُ 'dedication to the Lady at Al Baramûs' (a monastery in the Nitrian valley) a cross and ΙΧΘΙΟΣ ΠΝΗΜΑΤΟΣ ΠΝΗΜΙ ΦΙΛΩΝΟΣ ΠΙΘΙ ΑΣΘΡΟ Α Λ 'Jesus Christ the Son of God the cross has conquered.' Headpiece with ΣΥΜΕΩΝ ἘΣ ΧΣ ΠΝΑΝΤΕΛΕΙΟΝ ΕΩΤΙ ΥΨΩΝΙ ΓΗΓΩΝ ΕΙΝΙ ΑΙΟΝ ΦΛΗΘΕΟΣ ΠΙΕΩΝ '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
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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:

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 Bâünah 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 Maksîmûs and Domâdiûs in the desert of Shîhât Wady al Itrûn, may God most high prosper it for ever Amen. It was restored by the hand of the sinner Ibrahim son of Simon the抄ist, 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.

D2.3

Lacunae, Matthew 1, 1—5, 29 ... ἀκούσετε, 8, 17 ὁτόν ἄρρηται—9, 13 ... οὕτως, 28, 12 to the end of the Gospel. Mark 15, 33 ὅτι Χάριν to the end of the Gospel. Luke 1, 1—4 ... εὐθανασίαν, 6, 9 ἐν—7, 28 ἔκ, 8, 20—44 ... ἔδωκε, 24, 46 ὁτά ἔτει ἐκ τῆς ἡμέρας τῆς Γεννήσεως ἐξυπόκειται, 8, 22—41 ... ἔκτοτε, 21, 18 ἔκ to the end of the Gospel.

The text contains many of the additions, while following D1 or rather D2, 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 × 24 cm., text 28.2 × 19 cm., quinions, 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 ☞ ☞ ☞; i. e. measure more than three lines of text with rather well painted ornament, including.
birds in bright yellow, red, and black; s. c. black reddened; ch. Copt. \( \Delta _{1} \)
marked by large capitals and sometimes one thicker archaic line of text; Am. sec. and can. in black uncial, recent Arabic titles and endings of chapters: paginated for every second page on verso, \( \text{KATA} \) on verso and Evangelist's name on recto: quire ending &c. perhaps original signed with pages and quire number, \( \text{I}^* \), \( \text{C} \), \( \Theta \) with s. 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 \( \text{TO} \), \( \text{APIQNAI} \), \( \text{PEPHEQEPHNOI} \) \( \text{ETACQEQAI} \) \( \text{BIKTWP} \), \( \text{LEHM} \) 'Lord have pity on the sinner who wrote, Bikt\( \text{O}, \text{ Amen}', followed by an Arabic note
في ملك ملكة زافثل غزويل الدفوي اضلا ومتعجا فاصا وطلب من كلene طاع فه يدعوا ل بغفران حضاياه وا قرب عوضهم اضعاف ذلك في ملكوت السماوات

Amongst the possessions of the miserable Rafael Gabriel of Ed\( \text{FHI}, \) 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 Han\( \text{IN}, \) minister of the Church of the Virgin in Ḥ\( \text{ARAT} \) ar-R\( \text{UN} \) in Cairo, with date \( \text{EΦΙΟ} \) 1519 (1803). After the subscription of Luke is again in red \( \text{TO} \), \( \text{APIQNAI} \), \( \text{PEPHEQEPHNOI} \) (the needy) \( \text{ETACQEQAI} \) \( \text{BIKTWP} \), \( \text{LEHM} \) nearly as above. fol. 160 restored, again refers to the labours of Han\( \text{IN}. \) At the end, fol. 297, is the following Arabic colophon, 'And the copyist poor and wretched humbles himself (lit. beats a number of repentances, (عظامات) 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 حلت of the month Kibak 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-Siryaniyah, i.e. one of the Nitrian 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 Han\( \text{IN}. \)

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.

$\Delta_1$ Revd. 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: 'B$^t$ of the Revd. Alfred S. Geden, 11 Oct. 1886.'

Lacunae, Matthew 1, 1–9. 4, 8 ΠΙΚΟΟΕΞΟC—21. 12, 3 ΧΕ 10—17 ... ΕΙΩΤΗΓ, 13, 50 ΑΘΝΗI—14, 6 ... ΧΕΕ. Mark 15, 46 ΕΝΦI to the end of the Gospel. Luke 1, 26–28 ... ΕΠΟΟC, 3, 15 ΠΟΤΗΓ—28 ... ΚΨΑΕΤΕ, 4, 43 ΠΤΑΣΙ—5, II. 5, 21 ΦΙΝI—34 ... ΕΗΕΝΤΕΝ, 6, 21 ΤΕΤΕΝΑΚΟΒΙ—26 ... ΝΕΤΕΝ ΕΥ, 8, 10 ΑΤΟΙ—29 ... ΠΕΛΗC, 10, 6 ΤΕΤΕΝΑΠΙΗΗΝ—22, 27 ... ΔΙΑΚΟΙΝΙ. John 8, 48 ΧΕ 20—9, 2, 14, 30 ΘΙI—16, 9. 20, 6 ΕΔΟΝΙ to the end of the Gospel.

The text in Matthew is so like D$\_1$ that the MS. was first styled D$\_2$, but many differences occurred in the rest of the Gospels, and the sign $\Delta_1$ was employed instead. In Mark it shews none of the additions of the tables, and with F$\_1$ may be supposed to have the purest text in that Gospel. In Luke and John it has probably the same text as O, 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.

$\Delta_2$ 12. D$\_2$, 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, foll. 393, ll. 27 rarely fewer, 38.8 x 28 cm., text 27.5 x 17.8 cm., quinions, writing like LM; punctuation, red: ☼ ☼ ... 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 ΕΗΕΤΕΟΝ ΠΕΛΡΚΟΝ ΛΟΤΚΑΝ ΙΩΑΝΝΗΙΝ on recto: quire ending &c. both recto and verso paged 1C ΧC, ΥC ΘC, with s. c. o.: orn. sumptuous and delicate at frontispieces, but no pictures. Two first leaves are lost.

The subscription to Matthew ends with ΚΑ ΕΡ ΕΛΕΕ : ΦΑΡΕΕ ΕΖ, afterwards in red ΠΟΤΕΡΟΙΝΣΙ ΠΕΝΝΙΠΕΡΕΚΠΟΣΙ ΕΤΑΚΙΕΣΙ ΘΕΘΕΑ ΕΛΕΗΝ 'Time of the Martyrs 1042,
DESCRIPTION OF THE MANUSCRIPTS.

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the month Pharmuti 14, Lord have pity upon the sinner who wrote, Δ2 Thomas Amen.' 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 πεζικην, 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 ΕΕΚΛΑΝΟΣ ΕΛΕΚΧΙΤΟΣ ΧΩ ΙΑΤΙ ΕΒΟΛ 'forgive him.' After the subscription of Luke occurs a line of cryptogram, ιαηεβηνε: θηασκ: κτεεεε: αηε θον ελεηηλ, with the kind help of M. Bouriant this was interpreted πεζικηεν ζεσεαν φΓ ΠΑΙ ΠΑΙ ΑΛΕΗΝ ΑΛΕΗΝ ΑΛΕΗΝ 'The needy Thomas, God pity him.' After this in graceful, tall letters Φ ΕΗ ΔΕΝΟ ΔΟΗ ΨΚΟ 'Time of the Martyrs 1043, Saracen 726.' On the next and vacant leaf comes later writing, ΑΡΙΦΕΕΝΙ ΠΟΤΕ ΕΕΚΛΑΝΟΣ ΠΑΙΗΡΙ ΑΗΙΟΤΗΒ ΕΛΗΑΦ. ΦΗ ΕΤΕΡΗΤΟΝ ΒΕΝΚΕΝΦ ΠΙΠΟΤ ΙΚΟΝ ΟΤΟΓ ΧΩ ΙΑΤΙ ΠΗΕΝΩΒΙ ΕΒΟΛ. ΟΤΟΓ ΥΕΝΗΤ ΒΑΡΟΣ. ΟΤΟΓ ΑΛΕΗΡΤ ΣΙΝΙ ΠΑΙ ΒΕΝΓΑΛΚΟΕΛΟΣ ΦΗ ΕΤΕΛΟΝΚ. ΑΛΕΙΠΕΡΕΟΤΧΑΙ ΟΤΤΩΡΝ ΕΛΕΟΤΤΕΝΕΥΟΝ ΟΤΟΓ ΒΗΙΒΙ ΕΧΩΤ ΒΕΝΕΚΧΙΧ. ΑΛΕΠΕΡΕΙ ΕΒΟΤΝ ΠΗΕΝΚΑΤΑΝΑΣ ΟΤΤΩΡΝ ΟΤΟΓ ΥΗΝΙ ΠΝΟΤ ΥΛΕΝΕΡ ΠΕΛΕΥΣΕΝΕΡ ΑΛΑΗΝ 'Remember Lord, Makarios the son of the priest Mina, who is at rest in the bosom of the fathers ολκον? 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
Δ₂ permitted to examine and collate Matthew, Mark 1, Luke 24, John 8. The text follows Δ₁ so closely in Matthew that it was styled Δ₂, 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 Δ₁ and O, and further to photograph the magnificent ornament.

E₁ 13. E₁, Evv., Copt.-Arab., London Brit. Mus. Oriental 1315 (Greg. 11), perfect. A.D. 1208, an. Mart. 924 Meχir, Jan.–Feb., paper, foll. 447 (+10), coll. 2, ll. 22, 34.2 × 26 cm., text 24.3 × 18.2 cm., quinions, but irregular, writing probably by the same hand as Δ₁; punctuation, ; ; — : — : — — — — — ; O C q q S K F X 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 uncial numbers; Am. sec. and can. uncial (in Mark also cursives): paginated for every second page on verso, which is usually signed with ΚΑΤΔ, and recto usually has the Evangelist’s name: quire ending &c. IC XC, TC ΘΤ or ΘC, with s. c. o., and page numbered on recto also: orn. scanty, and bird capitals rare.

p. 2b has large thin cross, as in Δ₁, extending to the four sides, without a central figure, but with the four medallions cut away, outside these vacant spaces is ξυλων χωνε ανθην ιτεμπωνθ, and within ΙΝΚ ΝΧΣ Αρρδο (see Δ₁), and below the two lower circles at the foot of the cross Φτ ΠΑΙ ΜΠΙΚΟΤΑΙ ΠΡΕΦΕΡΝΌΠΙΝ ΓΥΡΗΚΟΙ ΡΕ ΜΠΡΟΤΟ ΗΛΗΝ (βοτ;) ΗΕΕΗΝ ΗΕΕΗΝ ‘God pity the wretched (CβΟΤΙ) sinner Górgis son of Mûhédēb the humpbacked? Amen Amen.’ Remains of two or three other letters appear below.

p. 3a simple rectangular headpiece contains εφραíν φιωτ 
πελεπηρον 
πελεπηπᾶ 
εισοταβ 
εκδεποεεεετ-
ποτή 
φοντή ‘(In) the name of the Father and the Son and the Holy Spirit being in one Deity.’ Then two red lines Ευςεδιος 
ικάρπωοοο 
πελεπρὶ 
(ποις) 
Σεποεκ 
χερε. 
Μεεεεωοοο έεεν 
πιελεζακρεοο 
φάταζη 
ετ-
σοις 
αρισ 
ωκικοο 
ποτηγγη 
εεεεεεεε 
εεε-
οροποτα 
εεδεπικ 
πελεαγελιον 
ετερκεε-
ΦΩΠΗ ΠΕΛΕΠΟΡΗΟΝ 
ΠΕΛΕΠΗΕΕΤ 
ΠΙΜΑΛΛΗΠ-
cic. οτος 
αρι 
γο 
επις 
Σεποε 
εεεε 
πελεπη 
εενσταύ 
εενσταύ 
εενσταύ 
εενσταύ

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Eusebios 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 (Σιάτη) 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 consideration¹ 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 بتولية 'for the continuity of.'
Then follow the tables, and at the end comes ἄρχωκ ἵβολ ἰխεπι ἰκαλοὶν ἐταυκς παντοκ ἰκαρ- πιανος εὑταλο ἵππον εἰμιλεξικ εὑτετήτ πεπονερκον ἑπνίν ἱεταγγελιον ἑπνίκιν- ορεφη εὑτετήτ σόι ἵχρον εἰβενπιγωβ ἱπονικιρινον ἱτετής. 'Finished are the canons which Eusebios wrote for Karpianos, to shew 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. 12b ἄρχωκ ἑπνικεκεξε μινιρμιεεος. Ἡμη- θεος φι εὑταγαβην ὑνοεργον ἵκελεν φι εὑ- τετεπενεπτελωνιον ἁγγειον ὑταποστολος ὤν ἵειεαντης. φι εὑταγελι μαλαγαγγε- λιον ἱεεατθεος ἑπτίνοιας. ἀφονων ἱτετοτρο ἱτεπαχ βεν- πιπερεξχος ἵκεζον ὑνεβολ ἑπνπροξ ἱαβ- παλεν ἑπεκαλιαν ἑπεεβολ ἑπτηλαν ἑπναλα κατα σαρξ ἄφεργεππολογοιον ἱπνων ἵδεβρη εἰςσέβι φι εὑτετεπεπερεκασκρον ἱας ὑνε- ελαρια ἑπαρεεος ἀκελλάς μινις ποῖς κατα- ἱτετεεθερε ἱτεπινοοεος πελεπιπροφήτης. It

was found in another book of the Romans (Greeks) (as follows): Matthew, who was once called Levi, who after (sitting) at the custom-house became an Apostle and disciple, who wrote this Gospel in Judea in Hebrew, set forth the kingship of Christ in saying that he was of the seed of Abraam and David and of the tribe of Juda according to the flesh; he traced the genealogy of the Lord down to Joseph, after being betrothed to whom Mary the Virgin brought forth Jesus Christ according to the testimony of the Law and the Prophets.'

Then under small headpiece of interlacing ornament comes the same prologue to Matthew as in C₁ with a few variants, some of which have been used in the description of C₁: om. οτποτ ὑνωτ, ἵπρηκ χατ for χατ, add ἐργονοτ χρ εροψ ὤν, ὑνωτι ὑταλι ὑταλι, ὑτατς for ἄμποτ, πε for πατ, τηρον for τοτρον, εὐταξνα for ἴων εὐταξιαν ἱτεπαξαρο, ἵκακοτ for ἱεντ, ἱεπιος χε for ἱεκινπιος χε, τηρον ὑνεεπιν.
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 Tsidôn, and went to the Indies (ἘΚΧΟΤΟ) 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 137, is an Arabic note: حبَّس هذا الكتاب المقدس على كنيسة القديس الشهيد ليلل بو جرح بدير الطين 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 الألفسبيئين Ephesians, 1 was joined to ı and all points being omitted and written as a line — the word resembled الس س 'the tongues.'
INTRODUCTION.

E₃ in Dair at-Ṭin’ (probably the large church mentioned by Abu Ṣāliḥ, near the church of S. John on the lake of Al Ḥabash in Old Cairo. Makrisi says that this church of S. John was also called Dair at-Ṭin, Anecdota, pp. 131, 309). Then after threatening is given the date ‘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, επειδόν ΠΑΤΗΡ ΚΕ ΙΟC ΚΕ ΤΟΠΗΑ ΔΥΙΟC as in D₁ for ΤΑΡΧΗ &c., ερος for εβολ, add γιτεν before ΤΠΡ., ΤΕΕΤ for ΤΕΕΕΤ, ΠΤΕΕΜΕΤΡΟΤ for ΠΟΤΩΤ; then οτος εε-ποτωμι εβολ ἔλεος εξεπεπνοντος οτος εφτονος εβολ πεντηκοντα τηρεν οτος εφταξρο εγραθι επετεφ-σεντ ἐπεξηπνωμοτ. Χελινον εβολ γιτενπνο-νινοι επατεν εγραθι επετεφβελινι οτος ΑΝΑΣΘΕΝΟΙ ΑΝΑΣΘΕΝ ἘΠΕΤΕΘΕΙ &c. ‘and by it (or him) our mind is enlightened, and by it (or him) our hearts are (ἐ&τ for ἐφ) purified.’ The following words are plainly another form of the passage in C₁, but the construction seems to be confused. ἘΠΕΤΕΘΕΙ for ἘΠΕ, εβολ for καβολ, ΠΤΕΘ for οτος ἦ, add πν before ετελε., ενελοκα for τενεε., εβολ ΜΕΝΗΝ ετοραυ ΠΕΛΕ ΣΕΝ ‘from the things of him which are heavy in’ for ΠΕΛΕΙΩΝ ΣΕΝ, οτος +εβολ, άικεος for ΙΕΛΕΙ, ΠΤΕΘ for ΠΝΟΤ, ΧΕΡΗΠΈ; then instead of εοταβ. εφηκω to οροδωδόσως, εοτωμα ΠΝΕΦ-ΒΟΤ εβολ τι ετοτεωτοι ΠΝΕΦΩΛΑΙ ΠΟΤΑΡΗΠΗΝ ΣΕΝΠΗ ΕΤΕΡΑΝΑΚΑΣΙΝ ἔλεος εβολ ΓΙΤΕΝΠΕ-ΤΕΡΕΕΙΝΙΑ ΠΕΝΚΕΥΑΤΤΕΛΙΟ ΦΗ ΕΤΑΚΤΗ ΡΕ- ΕΕΛΡΚΟΣ ΠΕΚΑΠΟΣΤΟΛΟΣ. οτος ΑΣΚΗΤΗ ΣΕΝ- ΡΨΕΕΝ ΤΠΟΛΙΚ ΣΕΝΤΑΣΕΙ &c. ‘who confess their deficiencies and know their offences, peace (reading ΕΤΟΤΕΩΤΟΝ ΠΝΟΤ and ΠΝΟΤΟΛΑΙ) 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.’ ΤΗΝ for ΠΕΧΑΡΙΘΕΛΟΣ, ΟΤΕΙΝΙΝ ἦ before ΝΙΓΤ, then ΙΕΝ ΠΕ ΚΕΝΤΙΟΣ ΘΑ ΠΑΝΝΩΣΙΗ omitting ΠΧΕΦΑΛΕΟΝ, then ΟΤΚΟΤΩΙ ΠΕ ΠΑΣ ΕΦΤΕΛΑΙ Τ
DESCRIPTION OF THE MANUSCRIPTS.

The manuscripts contain the text of the New Testament. The number of his words is 1800. These are the numbers of the great chapters with all their contents.

The register comes after the text of the great chapters with all their contents. The number of his words is 1800. These are the numbers of the great chapters with all their contents.

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 Lyibia, and Africia, and the Pentapolis, and the Ethiopians, and he went to rest in Rakoti on the last of Pharmuti' (J4 reads in another language).

Then further...
INTRODUCTION.

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 Ἑνϕαν. 'In the name' &c. as in D₁, the rest of the text as in C₁ with variants, εὑρεσσεν 'he shewed us' for εἰκοσθε, ἐτύποι 'lofty' for παταρίβηξη, ἐπιτηρέω. for ἐπηντρ., ἐπιτέω for Ἑν, επέρωτῳ μι 'light giving' for εὑρίσκει, ἐτύποι 'was ratified' for ἐκοσθε, ἐπορεύσα, ἐπικάθησα 'his wonders were manifested' for ἐπερωτητοῦ ἐπικάθησα, παρασφόν add ἐπερωτήσει 'of his signs,' ἐπερώτησε ἐπικάθησε 'his wonders were surpassing,' lit. found power (τὴν) for ἐπὶ ἐκκοινοθείω, &c., ὑποκόσωτι for ἐπὶ, τερετρήσα 'his greatness' for περιώτοτ, ὑπερηφανικὴ 'let us' for τεπερ, καθι 'write' for καλογραφία, εὐαγγελία ἐπιτελικίοι γιαγιά ἐπιτελεύτ &c., om. ὑποκόσωτι εὐεργεσίας ῥῆμα πενθέλ 'his holy blessing be with us' for τερετρήσεια &c., πικέφ. 'the chapters' for περιβ., πᾶ περιφαλέον περιείσιν πε νεκτικέο γα πανωτρική 'are 84 Greek chapters, Coptic 94 lections' for ὑποκύπτῃ, κόν περιμένοιτο for ῥῆμα εὐεργεσίας, ὁμ. περικάθει πόσο πέρα πέρα '72, his words 3000' for ὁμ. &c. to πόσο. Then the register, after which as follows: Περιεκαρικος λοικάς οὐδάν περιτέποι ἕκελειτικὴ περικο.
THE DESCRIPTION OF THE MANUSCRIPTS.

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.
INTRODUCTION.

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 Juda, 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 (specially) 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 Σεβηφάρν 'In the name' &c., Πεσολονος ἤςκαννος πιλερεπονος πρωρι πεβεζεον ροι νε εβολ Σενπίκ ραπαστολος. 

πι νε πεαλκής επαρεπονος ἱς ἔνει ἐνεγο. 

αγκάοι ἑπεφεταννελιον Σεβεφεον ἀνετ- 

οτεμιπ νεπεπαλνεψις πτεπεονος οτορ 

πεκωτυρ οις πυκε ερηνι ετφε πλα προςπ 

Σεβηφαλει ἐτεας Ἰνκρον πυτρο πτερεθεν 

οτορ αχρυσος ἐρεος ἦνωρ Σεθενπολις πτε- 

σεις. 

ατονεβεφ εβολ Σεβεφεον ἕνοτγος 

Ἰωφηρι ἑπεγας εσι ερος ἱκοτα ἐτφι έρεν 

τεβοας εσοτα ὑπνι νενι προσ. Ὀτορ να- 

πιεςεος πτεπενηισι Ικεφαλεον πτεπεναν 

λιον Κ. κεπτιος να παγωσις. ὁτοκυι ολβ τε 

εβηεις θλε ἰκεφαλ απαχωριτ ις οτορ ἱος 

τε ποταξον οτορ ἱος Κ. ἱογο νκ προσ 

ὁτορ την πτεπενεξαςι Κ. ἱογο νκασι. 

περφετην Ιπνκεφαλεον οπως θετ κ Ικεφα- 

λεον πε 'The Divine, John the virgin, the son of Zebedee, was one of the twelve Apostles. This was the disciple whom our Lord Jesus loved. He wrote his Gospel at Ephesus in Greek, after the Ascension of our Lord and our Saviour Jesus Christ into heaven thirty-one years, in the eighth year of Néron the king of Rome; and he preached it first in the cities of Asia. He was translated from Ephesus in a wonderful manner, no man knoweth how, on the 4th day of Tóbi. May his holy blessing be with us Amen. And
the number of his great chapters of the Gospel is 20, Coptic 51 lections, E4
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: Χρονος τον Αγιον & Ρχα Αεινος Αειος ιος
κοινα ινα οβαδατο ιεπειεπαιρ ελοην φτ λα
επικοιν ιαλειας εταιδας εεηην εεηην 'In the
time of the holy Martyrs 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 D1 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 J1, having also the same prologues
as J2. 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, foll. 264 (+6), coll. 2, ll. 32, 24.7 x 16.3 cm.,
text 21 x 12.5 cm., quinions, writing unlike the earlier MSS., more regular
than H1, and rather neater and smaller than G2, which it most resembles;
punctuation, red • • •; l. c. measuring more than four lines of text,
coloured and with well-drawn ornament; s. c. red, and black reddened;
ch. Copt. marked by two red lines of text, numbered with gilt uncial;
ch. Gr. with smaller red uncial and ρμι; Am. sec. and can. cursive,
can. red: foliated on verso with uncial (occasionally paginated in John):
quire ending &c. ΚΕ ΘΕ ΚΖ. ΚΕ ΤΖ; ΚΤ ΧΤ. ΙΗΚ ΠΧΕ,
ΧΕ ΩΕ, with s. c. o., number written also on verso, Κζ Τζ on verso,
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
الإرشدة الناجيل
ت来不及 بيري وقف درب ابنا انطونوس ببرة العزة
'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 Χερε
πινε ιεκ ΠΧΕ ΧΕ ΩΕ περεκ ερο 'Hail the cross (of)
vol. 1.
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 uncials.

pp. 76ᵇ and 77ᵃ have unimportant Arabic prayers without names, 77ᵇ بسم الله الرحمن الرحيم الجليل الله في العلا. وكان المهتم بترميم هذا الكتاب المقدس الذي هو الأنجيل للقبر يختار أتناسيوس المدعو أسقف كرسي أورشليم من يدي أبيه ومعمله الاب السيد البطريرك أبنا يوانس السابع بعد المايا في عدد سنة من أبا الآلهة السما يشته على كرسي وكان تاريخ هذا الكتاب الأول قبط للفهد الالهاء '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 Yananas 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 ΠΙΣΘΚΙ ΛΟΝΜΑΣΙΟΣ ΤΑΣΠΟΡΟΘΚΗ 'the poor Athanasios of Apothēkē;' and below are two more lines, وصار ذلك من ملك للقبر أعلاه يسأل ويتصرع إلى كل من قرأ فيه يدعو له بالرحبة ويعفون للفتيا 'And it became the property of the miserable (the lowly one whose signature is ¹) 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: ἤραρπεν ἐργάτικς ἑντθονείας ἐβοῦ ἄνευ-αντελίῳ ἄνευνοις λοβακας πιαποταλος ἐπε-πεφθαλιο ἐθορᾶλ ἑγουν πελειν λειαίν '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 ΟΤΩΓ ΠΙΑΡΙΕΛΛΟΣ ΠΙΕΠΙΚΕΦΑΛΕΟΝ ἐπιγραφήν ἕπειροι καὶ τάσκαρο Ἕντθογραφὴν ἀνεπιορθωαίονος πάν πιεκέφαλεον πολεμίν πε. λεπτικας χεῖ ραρη refunds. ὅτι κοτοκι κε θεό ἐνορ εφιστροθ ὅθε οτογ τινι ἄνευ-

¹ is written between the lines.
DESCRIPT Il OF THE MANUSCRIPTS.  lxxxiii

caxi y tnyo flcxi pe o721 (for ovoos) na. ne nikc- E2
Φαλεων ητογεν τηρωμοεoc 'And the number of the great chapters according to what is established in the writings of the orthodox is 84 Greek chapters, Coptic 97 lections, 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 ΦΔ for ΤΔ, and the date ἌΦΗ 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 Iftarh, and let it not be sold, or pledged, or borrowed, or disposed of in any way of causing its loss, and whoever transgresses 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 (ναυ) the unbeliever, and Dathan and Abiram.' And that (the book) 'was the property of the miserable the lowly one whose signature and name are above, who also says 'Budd Ayineh '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 1508 Coptic (1792), 2nd of the month Abib; then

καν γαρ οἱ ερήμων γεμισθήσεται οὸς πάντα σωθήσεται ημών 'The price of the ardeb of wheat by Egyptian measure reached 25 riyāl (real), 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 Jabariti'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. πενοι in notice of John, Σηνιου νετερασία 'in the borders of Asia,' also ΤΗΠΙ for παραμεροεoc, Πβ for Πά, ευμπρ η for ΑΠΑΧΨΡΙΤ. After ending of John is

κηκ τοὺσ εὐέρεταν τόπους ἀπὸ τοῦ Ιησοῦ Χριστοῦ. '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.

f 2
INTRODUCTION.

E₂ Lacunae, Matthew i, 1—4, 24 ... ἐάν ὑμῖν Ἀμών, John 16, 33 ζλαζ—
17, 14 ... ἤκον ΠΕ.

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 1—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. 14a), 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 i, Luke 24, John 8.

330 a (Greg. 20), imperfect. A.D. 1216, an. Mart. 932, foll. 291 (+3),
col. 1, ll. 25, 30 × 23 cm., text 25·3 × 18 cm., quinions, writing upright
and neat, unlike other MSS.; punctuation, red 9; 1. 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 b): no foliation or pagination, the
Evangelist's name is sometimes seen on verso; quire ending &c. with
ὑπὲρ ἡμῶν, γῇ τῷ θεῷ, with or without πέρας ἐν θητέρῳ 'pity me,' ἀπίστωμεν ἐρξοι 'help me,' ἔως ἐφορον 'forgive me,' ὦ τὸ ἐργαζόμενον 'and save me,' πάντες ἐμὸν Ἰησοῦς '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 ἄρθρο ἡμέρᾳ ἐρσκό '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. 290 b (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
sloven, 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.  lxxxv

Verily, this was my thought, and I did not think that my lord would come 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, O 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 Matiýas (or Ménás), 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. Lacunae, Matthew 1, 1—7, 17 ... ΩΤΠΣΙΩ, εψ, 8, 1 ΖΑΝΝΥΠΙ―9, 6 ... ΩΤΠΣΙΩ, 17, 14—18, 10 ... ΨΠΙ. Mark 12, 1—14, 58. Luke 1, 1—14 ... ΠΜΟΣΩΤ, 20, 27 ΩΤΚΕΟΣ—21, 11. John 7, 41 ΦΩΙ—9, 21 ... ΠΜΩΧ ΧΕΤ, 14, 8 ΕΠΙΟΤ to the end of the Gospel.

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. ΩΤΠΣΙΩ '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, ١٠٠٠ ١٢٠٠ ١٢٠٠ ١٢٠٠ F2 (Greg. 37), perfect. A.D. 1291, an. Mart. 1007, paper, fols. 398 (+11), coll. 2, 11, 24, 25, 33.5 x 24 cm., text 26.9 x 18 cm., quinions; punctuation, red ١٢٠٠; 1. 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 ١٢٠٠; ch. Gr. by red numbers in Ar. words, but never with ١٢٠٠; Am. sec. and can. black uncials; foliated on verso with uncials, Evangelists' names in red on recto, Copt.-Arab. ΕΕΣΤΘΕΟΝ ΕΕΣΡ-ΚΟΠ ΛΟΤΚΑΝ ΠΩΧ: quire ending &c. ΙΤ ΧΣ, ΙΟΓ ΘΕΟΣ; ΠΑΙ ΠΗ; ΙΟΓ ΘΕΟΣ, ΠΑΙ ΠΗ; ΙΤ ΧΣ, ΠΑΙ ΠΗ; with s. c. o., one of which contains the name ΠΡΟΠΩΘ; and the quires are numbered also at the foot of ending and beginning pages in Syriac,
INTRODUCTION.

The beautiful arabesque cross before Matthew is inscribed .styles. 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. pr. 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 5050. 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 (اللهم) the blessed (السعود) Saint Luke the Apostle the disciple, may the blessing of his prayers protect us Amen. And may it protect the hearer and the worker (العمل) 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. 360b, which is written to the right and lower left of the borders, is the following:

وكان جزى مرة هذا الكتاب المبارك:

And the restoration of this blessed book, which is the book of the four Gospels Coptic and Arabic, pursued its course by the hand of the most miserable of monks and vilest of them, the monk Michael of Akhmim, one of the
monks of the monastery of our Lady the Virgin in As-Siryān (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. 13. b 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. 12a, is a cross and בטושפן פעושה 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. 12a, is a cross and בטושפן פעושה 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.
In the name of the Father and the Son and the Holy Spirit the Holy Omosian 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.'
DESCRIPTION OF THE MANUSCRIPTS.  

There are a few Arabic glosses in the margin, برجمان, تاج, القهوة, الامجد, F_2 for the names Al Amjad, At-Ta'kah, Taji, Barsumma. بدلوم يغفر سكون 'with duration and without rest' for 'continually and ceaselessly.'

After the Coptic comes:

كان الفضائل من هذا الكتاب الشريف المقدس يوم الثلثاء تاسع مسراً الف وعسة للشهداء الآلهام المؤلف لينى العربية الثالث من شهر شعبان سنة تسعين وستماة للفرقة ولرنا المجد والنسخة السعدية الى الإدامين 'And the finishing of this noble and holy book was the third day, the 9th of Mārī, year 1007 of the pure Martyrs, corresponding to the Arabic year, the 3rd of the month Sha'ābān, 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 (طبع), 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 Barsumma and his office as deacon, and prays for pardon, and says he wrote in 1468 (1742).

p. _TQ_s^b_ contains the dedication 'to the monastery of the great martyr Marī Mercurius (Macarius?), known as the father of monks, known as the monastery of Shahrān,' on the 5th of Tät in the year of the Martyrs 1045 (1328). This monastery is also styled in another short note on the previous page: 'دير القديس برجمان الحرام بدير شهرين بالمعارة الكبيرة جنب البحيرة', the monastery of Saint Barsumma the naked, in the monastery of Shahrān at the cave? (معارقة), being on the side of the River.' This probably identifies the monastery with that which is now called Dair al Aryan, near Tura, a short distance south of Old Cairo; Abu Sālih (p. 142) mentions a cave, being no doubt the quarries of that neighbourhood.

p. _TQ_e^a_ has the prayer of another student or worker, the priest George of the same monastery.

p. _TQ_c^b_ 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 Katālikūn (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.
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18. Evv., Copt.-Arab., Old Cairo Church of Al Mu'allakah (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 & &; i. 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 KA-T and Evangelist's name on verso: quire ending &c. IT X, KE ΘΕΟΣ, or TC 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 ΞΥΗ = ΦΤ οροφές = ΧΥ ΡΚΦ = ΠΧΝ γεωργιός = ψηλασθε γκο = χεις = οψλ ίης, which represents ΑΘΕΦΤ ΑΡΙΦΕΝΕΙ ΕΝΟΝΕΝΒΩΚ ΤΑΒΡΙΗΛ ΕΤΑΟΦΣΑΙ ΕΠΑΙΟΕΝΑΓΓΕΛΙΟΝ 'For the sake of God remember your servant Gabriel who wrote this Gospel.'

Under a headpiece resembling those of B and Δ2 begins: ΕΤΑΟΦΣΑΙ ΚΑΤΑ ΛΟΥΚΑΝ ΠΙΣΙΝΙΝ ΠΙΕΛΕΝΘΗΣ ΠΤΕΡΝΑΠΛΟΣ. ΑΡΙΦΕΝΗ ΜΕΙΤΑΣΨΕΝΙΝ ΜΕΙΤΦΒΑΚΙ ΡΑΚΟΤ ΠΕΛΕΝΨΑΚΙ ΠΑΝΑΛΨΗΣ ΠΤΕΡΝΕΝΣΩΤΡΝ ΠΚΝ ΠΡΟΕΠΙ. ΟΤΟΓ ΠΑΤΛΟΣ ΓΙΩΝ ΠΕΛΕΝΨΑΚΙ ΠΙΟΡΓΙΩΝ ΠΙΟΡΟΠΟ ΟΤΟΓ ΛΟΥΚΑΝ ΦΗ ΕΤΑΟΦΣΑΙ ΑΡΙΦΕΝΕΗ ΜΕΠΕΝΤΣΩΚ ΜΕΠΕΒΑΚΙ ΜΕΠΕΚΖΩΝΑ. ΠΕΥΚΕΦΑΛΕΟΙ ΠΚ ΠΕΥΚΕΛΗΣΙ ΤΒ 'Gospel according to Luke the physician, the disciple of Paul. He wrote it in the Greek language in the city Rakot 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: Ṣحن هذه الأربع المصورين في هذا الكتاب 'by the truth of these four pictures in this book,' without name or date.

The beginning of John is lost. After the subscription is ΦΤ ΠΙΑΝΙΑΕΟΣ ΑΡΙΟΥΝΑΙ ΠΕΛΕΝΨΑΚΙΚ ΠΤΕΛΕΝΨΩΡΟΣ ΠΙΧΚΙ ΜΕΠΕΝΔΟΝΑΧΟΣ ΠΙΧΚΙΝΑΔΓΕ ΠΤΕΛΕΝΨΑΚΙ ΠΕΛΕΝΨΩΡΟΣ ΤΑΒΡΙΗΛ ΠΙΕΛΑΧΙΣΤΟΣ ΦΗ ΕΤΑΟΦΣΑΙ ΕΠΑΙΟΕΝΑΓΓΕΛΙΟΝ ΠΤΕΛΙΟΣ. ΟΤΟΓ ΕΛΕΝΤΟΝΒΟΙ ΕΒΟΛ ΓΑΝΙΠΑΕΟΣ ΕΤ-
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Τὸν Σεβαστὸν οὐσίας, οἷον ἐταύτας ἀληθείας. κυρὶος πε πινὸν γιανὶωκ εβολ ὠμήχονος. Αἰσ-Σεβεκτυτελείον Σεβαστὸν Αἴωρξιν Ἰερακι-ρίαν πιπαντ Σεβοτεθεθινί Σεβαστὴν ετεφων Παγιαν ελεειξετ πυμηρι ἄμυλλασελ πίκεον.

And 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

The good God have pity on thy wretched servant, the poor among the monks, the unworthy of the priesthood, Gabriel the least (of men), who wrote this holy book (of the) perfect four Gospels, and cleanse me from the passions which are irrational: because thou art truly pitiful, thine is the glory until the end of the times. I wrote the Gospel in the house of the blessed archon, the pitiful in truth as he was ever wont to be, Al Amjad ibn al 'Asal the righteous. Until now I have been in his house ten years in Syria and Babylon (Old Cairo). May the Lord God bless him and his house with every heavenly blessing. Time of the Martyrs 973, of the Saracens 655 (1257).'

At the side is 'Toiled in this holy Gospel the miserable Ibrahim, the scribe of Ḥarāṭ ar-Rūm, and it was found correct 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 versions, 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
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of the Master the Shaikh Al Amjad son of Al 'Assâl, 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 rst of Bûnânah, year 973 of the Martyrs, corresponding to the end of Jumâdî 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, i—4, 6 ... ΠΥΗΠΙ, 16, 4—25 ΨΡΧΗ 2°.
Mark I, i—7 ... ΦΗ 2°, 10, 52 ΟΤΟΕ ΠΝΑΘΗΡΟΥΙ—II, 21, 13, 27 ΟΡΠΙ—Ι4, 2 ... ΠΕ ΞΕ. John 1, i—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 Η 1, and who afterwards became Patriarch, 1268–1271.

G 1 19. G 1, Evv., Copt., Paris Nat. Copte 59, formerly S. Germaines 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 Δ 1; punctuation, red .\* .\* \* : \* — ; l. c. more than three lines of text, red, yellow, and black ornament, occasionally attached; s. c. black reddened; ch. Gr. numbered with uncials in red circles and sometimes with ρμι; 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 cursive, abbreviated name of Evangelist on recto: quire ending &c. I'O X\* X, Π&I ΗH, and s. c. o.: orn. scanty, but somewhat resembling Δ 1.

The first two numbered leaves with beginning of Matthew have been supplied by an early restorer, perhaps of the date of D 2, and resembling the early restorer of G 2. 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
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 (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 'Arabâ, 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.'


Lacuae, Matthew i, i—10 888. N. CCH 5°. John i, i—10, 26.

The text being probably the exemplar of MS. Diez (G2, Scriba I)
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G₁ has been already known as pure, in some readings purer than A. G₁ is usually allied with CH, but it has also a relation to ΓΚ, 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 × 17.2 cm., text 20.7 × 12.3, 19.7 × 12 cm., punctures of ruling visible, quinions, writing like E₂, but larger and rougher; punctuation, red ١٠, 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 cursive, and verso also signed later with Evangelist’s name: quire ending &c. usually lost, ΙΤ χ., χ. θ. 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 Ξϕε άλλα τά CCH, 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 رسم الشيخ مع العلم يوحنا ‘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 ΚΑΤΑ ΑΠΑΡΚ, 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 ‘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: ‘Barmenhat 17 the sign of the ram, Barmudah 17 the sign of the bull, Bashons 17 the sign of ?, Bātnah 17 the sign of the crab, Abāb 17 the sign of ?, Masrī 17 the ear of corn, Ṭūt 17 the sign of the scales, Bābah 17 the sign of the scorpion, (Hatūr 17) the sign of the archer ?, Kihak 17? the sign of.’


p. 278b has short pious statement in Arabic without name or date, which
has been copied from cut fragment near it. John begins nearly as Mark $G_2$ 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 I, 1—10 ... ΔΕ ΔΩΤΙ 1°, 13, 55 ΕΕΗ—20, 13 ... γνωρίσθε. Luke 10, 9 ὈΤΟΓΔΟΣ ΔΟΣΙΣ—14, 17 ... ΔΟΤΩΝΠΙΤ ΕΡ, 18, 21—32 ... ΩΤΟΓΔΟΣ ὈΤΟΓΔΟΣ, 19, 15 ΕΠΙΔΕΛΕΤ—30 ... ΕΤΧΗ. John 21, 7 ὈΤΟΓΔΟΣ ΔΩΤΙΤΗ to the end of the Gospel. The two latter in Luke are supplied by a hand different from Scriba II and called $G_2^b$.

The text follows the corrections in $G_1$, 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 ὈΤΟΝ.

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 $G_1$, but not collated. There are thirty-six omissions in $G_{1,2}$ besides those in the tables.


Matthew has short Arabic subscription. Mark ends with Arabic subscription exactly as in $G_2$, after which comes 'O reader, remember the misery and impurity of the copyist Abu al Maunâ, in name a deacon, the least minister of the church of the Lady the most merciful (اُمِّيَّةُ آنَّهُ), 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 $G_2J_2$, i.e. the MS. of Diez in its present condition, the mistakes of $G_2J_2$ 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 $G_2$ twenty-eight times when the reading is
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$G_3$ peculiar to $G_2$, and often with $G_{1,2}$ 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. $G_3$ has been used in the apparatus for John, but has nothing in common with $G_{1,2}$.

H₁ 22. H₁, Evv., Copt.-Arab., Paris Institut Catholique (Greg. 33), perfect. A.D. 1250, an. Mart. 966, paper, foll. 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 $E_2$, but more upright; punctuation, a gilt circular point for Matthew and Mark, also red ; l. 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 $\gamma\chi\tau\nu\varkappa\varepsilon\omicron\omicron\chi\omicron$ (also $\gamma\zeta\chi\omicron\varepsilon\omicron\tau\omicron\omicron\varepsilon\omicron\nu\varepsilon\omicron\omicron\upsilon\zeta\omicron\omicron\nu\varepsilon\omicron\omicron\nu$), 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. 1 picture of the Nativity, Shepherds and Magi included, with Arabic explanatory 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. 4 Magi and Herod, Flight into Egypt, Innocents, Baptism of John, Leper, Centurion; p. 5 Simon's wife's mother, Demoniacs, Palsy, Call of Matthew, Woman touching the hem, Jairus' daughter; p. 18 Two blind men, Beheading of John, 5000, Transfiguration, Lunatic boy, Salome and her sons; p. 19 John and Peter sent, Triumphal entry, Ten Virgins, Anointing feet, Feet washing, Communion; p. 56 Agony (with angel), Betrayal, Christ led away, Trial, Denial, Trial; p. 57 Judas returning money and death, Crucifixion, Pilate washing hands, Deposition, Bearing the cross, Burial.

After subscription to Matthew in smaller writing than ordinary:

παπερατον ιης πνεγματον πνηματος ηχολ. ξεπομανα καιρον

Αποκ Ευαγγελιων εταυχοθελε ζεερεβοτο σωβεν

γυμνα ευθολ ΓΙΤΟΤΟ κωτος ερεβων σωβεν ερπρεπεν

Παναγεις Αμνην οθ εμε πων σενε και και σενενλε

'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.'
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After subscription of Luke is ὁ τὸν τιτανόν ἐκάθερναι ἄνω ταῖς αἰκίς ἄλλωσιν ἰπτερικὸν ἕως ἔως ἔως ἔως 'Every one who will remember me, me among the least, Lord, remember him in thy eternal kingdom Amen. Glory be to the Holy Trinity for ages of ages 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. 174a after an invocation, In the name of God &c., وَقَامَ مَوْبِدًا وَحَبْسًا مَخْلُدًا عَلَى بِيْتَةِ الشَّهِيدِ العَظِيمِ مَتَقْرِيْسِ إِبْوِ سَيْفِ بِمَصرِ الْقَدِيمَةِ لِحَارِتِ الْبَلْدَةِ بِدَبَّ الْبَيْتِ 'In dedication sure and perpetual to the church of the great martyr Mankarius (Mercurius) Abu Safaian 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 ΠΑΛΑΣΙΟΠΗΣΙΟΣ, 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. 178b Marriage at Cana, Nicodemus, Samaritan woman, Healing at the pool, Writing on the ground, Healing the blind; p. 179b Lazarus, Resurrection, Christ addressing Peter and John, Thomas, Draught of fishes, Blessing before Ascension.

After the subscription ἰτελετάνοια ἐπιπαλλευτί εἴθετότι δομικοὶ ταύριμνοι εἴθετότι εὑρότοτι εἰρήνηα ἄλοχος ἐνερχόμενος εἴθετότι ἄξω ἀνθήθηλε ἐκολόμπως ἡγεῖται '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 εἴθετότι is worth notice as occurring in the cryptogram written by the Gabriel of ω.

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) vol. i.
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$H_1$ (الأسطلس) and the Kathâlikûn and the Acts, follows on foll. 226–232, then foll. 233–235 have the table of canons without preface.

p. 235 has unimportant Arabic writing without names or date and invoking the god of insects 'O Kabikaj.'

The MS. was bought of M. Amélineau, 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 $H_2$ 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 $H_1$ is the copy there mentioned.

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

It was collated by the editor, 1890–93.

$H_2$ 23. $H_2$, Evv., Copt.-Arab., London Brit. Mus. Oriental 425 (Greg. 6), imperfect. A.D. 1308, an. Mart. 1024, paper, foll. 164 (+4), coll. 2, II. 33, 25.4 x 18.5 cm., text 21.1 x 14.3 cm., quinions, writing rough imitation of $H_1$; punctuation, red ; I. C. coloured red, yellow, and black, measure four lines of text, birds occur; s. 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. ıt $X\tau\gamma$, $\kappa\epsilon\sigma\omicron\omicron\upsilon\omicron\upsilon$, with s. c. o.: orn., no paintings, but there are ten vacant yellow pages and compartments marked, corresponding exactly with the pictures in $H_1$.

p. 2а ‘This is what was found in the sūgafh al-muntaq al-dalal al-sani’a‘l-akhir’ then follows ἡπαίκαπων ἄττων ἑκλαπαποκ νεελαπεποκ καπι ἡκαπων πιγροτ &c. ... πιελεπι &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 ἄττωκ εβολ ἑκεικαπων ετωτον ἑπεκαπον ἴπαλαοκ ε. Ακα. Απρεπεποκ ενοκενεκ ἑπερεποβι εταγδαὶ ἰωαννεσ ΠΙΓΗΚΙ ‘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 $H_1$, beginning ΠΑΓ ΙΗΣ ΠΧΞ, with the same mistake of ΧΠΑ for ΧΞΠ. On the next page 71 is
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And in a copy: 

wrote it in the Hebrew language in Palestine, and preached it in Jerusalem and (the) Indies after the Ascension of our Saviour seven years, and John the son of Zebedee translated it in the city of the Tongues, chapters 426, in common 350, apart (peculiar) 76. 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 Hasan at-Takir, Abu 'l-Mansur the son of the brother of the lord Patriarch: those were the readers of the Epistles and of the Gospels, Abu 'l-Mansur 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.
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John ends with subscription practically the same as \( H_1 \), then in thin writing, \( \text{Hypocrita isapale} \) εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάννης ἀπόκαθιστάναι εὐθεῖαν ἀποστόλος πίστεος Ἰωάν

which combines the statements in \( H_1 \) after Luke and John.

p. 117\(^a\) 'it was found in a copy:' Ἀρχευκ ἐβολὴν ἤκειστο τῷ ἑβδόμῳ ἐτῶν τοῦ ποιμένος ἡμέραν πάντως ἤκειστο τῷ ἑβδόμῳ ἐτῶν τοῦ ποιμένος ἡμέραν πάντως ἤκειστο τῷ ἑβδόμῳ ἐτῶν τοῦ ποιμένος ἡμέραν πάντως ἤκειστο τῷ ἑβδόμῳ ἐτῶν τοῦ ποιμένος ἡμέραν πάντως ἤκειστο τῷ ἑβδόμῳ ἐτῶν τοῦ ποιμένος ἡμέραν πάντως ἤκει

Finished is the Gospel of the holy and honourable disciple and Apostle the Divine, John the son of Zebedee the beloved of our Lord Jesus Christ, one of the twelve Apostles. 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 σήρα (صورة؟) 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.'

p. 118\(^a\) '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\(^b\).

foll. 125-159 contain a fragment of a Copt.-Arab. Lectionary by the same writer, who does not give the lections in full.

foll. 160-162 have services for after the death of bishop, priest, deacon or reader, monk, layman, woman of rank, boy, girl; for offering alms to the church and for the dead; for a bridegroom and bride.
DESCRIPTION OF THE MANUSCRIPTS.

p. 163a a calendar with seven columns,

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</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-Dārain 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-Dārain 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 D1). 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, foll. 250 (+3), coll. 2, ll. 36, 30 × 21 cm., text 23.2 × 15 cm., quinions; l. c. not large, red or red and yellow; s. c. black, red and yellow; ch. Copt. marked by one red line of text, occasionally two, and black uncials; Am. sec. and can. with red uncials: foliated on verso with black uncials, where also the Evangelist’s
INTRODUCTION.

H₃ name in red (Luke, yellow): quire ending &c. IHC ΠΧC ΤC 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 Shuhanna (John?) painted them from Frank and Indian copies.

p. 1ʰ dedication repeated before the other Gospels by John (105th Patr.) to the church of S. Mary in Ḥārat 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 ṕtemene added. Then the copyist gives his name (more fully p. 23⁰) the deacon Abu 'l-Munā (ما) ibn Nasīm an-Nākāš ibn al-Maḥmūd (مرحوم) Yūḥanna ibn Abu 'l-Munā. 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† ṕΧΛΑΠΟΪΔ. ΧW πνάI εβόλ. ΧW ΕΠΙΜΕΛΟΝ. ΕΙΕΡΝΟΠΗI (thrice) ΧΕΦ† ΧW ΠταI εβόλ ΕΞΑΝΟΚ ΟΤΡΕΓΕΡΝΟΠΗI ΕΕΛΗΠ '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 ΤΗΠΟΤ for first ΕΕΛΗΠ, 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 مسوم على النظف القبطي القديم والعربي كماله المعاني ‘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 an. Mart., 1073 Hij. (1663). Then another note mentioning Al Mu'allim Luṭf-Allah Abu Yūsuf as the provider of the book, who bought and dedicated it to the church of our Lady and S. George in the Ḥārat ar-Rūm in ΕΕΛΗΠ 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.’
DESCRIPTION OF THE MANUSCRIPTS.

Matthew

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; 1. 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 1 has gilt lines); Am. sec. and can. black uncials; foliated on verso with black uncials, (i) no name, (ii) red K&TA. EEP-KON &c. on recto: quire ending &c. (i) IC XC, XC θC, with number of quire twice on recto, (ii) IC X, KE O θC, 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 ΑςС&ΗΣύν Σεντάκνος Σεντπαλακτίμιν οτογ Αςίιαυιε Σεντάκνος Σεντίπλεκε Πελλιγέντος Σεντκέςφνος προέπι Πελλινεθνάλαλύεος Πενπενεθνάρ. οτογ Αςηρεπεηνετιν Σεντάκνος Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλινα Πελλι

ca. 15. ‘He wrote it in the Hebrew language in Palastinê, 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. 43a has a rough Arabic dedication to the church of Al Mu'allakah without date.

p. 43b 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 Ἀπίπαλαττι ΚΕΦΕΦΤ ΑΣΟΚ ΠΙΕΛΑΧ ΚΙΕΛΩΝ ‘Remember me for the sake of God, me the least (of men) Simon.’

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

p. 43c has an Arabic statement: ‘In the name of God, who

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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'āl of the year 670 of the Hijrah. He who provided for it was the excellent and honourable archon Abu 'l-Faḍl 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 Maṣr the protected at Kaṣr 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 judgment 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, Ṣim'ān ibn Abu Naṣr at-Ṭameday (الطداي), humbly intreats every one who studies in it to remember him at the end of his prayer, and show 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 Maṣr the protected, in the place known as Al Kaṣr ash-Sham'a. May God protect us with his mercy Amen Amen.'

The MS. still remains in this place called Kaṣr 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'allakah, by the editor in 1893, through the kindness of Nakhlah Bey Jūsuf, and with the assistance of Butros Buktor, a minister of the church.

Lacunae of (ii), which is the real text of the book, Matthew i, 1—28, 14. Mark 15, 2 ΤΕΜΙΟΤΑΩΙ—19 ... ΤΕΠΑ, 15, 45 ΝΤΕΙΗC—16, 9 ... ΠΙΔ. Luke 6, 8—7; 39.

The text of (i) is like O1; (ii) has much resemblance to L, and contains the later additions.
DESCRIPTION OF THE MANUSCRIPTS.

26. J₁, Evv., Copt.-Arab., [London Brit. Mus.] Parham 121, 122, 123 J₁ (Greg. 16), imperfect. XIII century, paper, foll. (121) 124 (+10), (122) 97 (+4), (123) 125 (+4), coll. 2, ll. 25, 26, 33:5 × 24 cm., 25 × 18 cm., quinions, writing very good, of a style between Δ₁ and KNO₁; punctuation and left; l. c. more than three lines of text, red and yellow and black, with ornament attached or opposite; s. c. 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 H₁, VC ΘC; KΤ OOC, πΤ XΤ, with s. c. 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. TIEb is the same account of John as in E₁ 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 Hárah Zúlilah, 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 Tíbah the blessed, year ΔCII 1211 (1495).'

122 John ornament for frontispiece like Luke, but upper border is triple round-arched with περαχνέλιον πετέων πνεο-λορος, and below IC (iis) ὙΩΟΕΣ ΤΗΚ ΑΤΙΑΚ ΤΡΙΑ-ΟΣ, one line large black, two red large, and one red black.

On the last recent page but one is τοῦθεν ἰεσύς πνεοίς οὕτοι ΦΕΤΟΤΙ ΕΡΑΤΗ ΕΧΕΝΤΕΚ-ΚΛΗΣΙΑ. With the mighty God; glory to God in the highest, he who presides over the church of Zabélé,' pronounced Zawili.

These three volumes were brought from Egypt by Robert Curzon, and are now in the custody of the British Museum.

Lacunae, Matthew 1, 1—5, 46 πτετενεπεπε, 6, 6—31 ... XEOY, 7, 8 Kλω—27 ... ΣΩΟΥ, 8, 16 Nί ΝΑΥ—9, 10 ... ΠΕΛΕΔΑΝ, 10, 1—11. 13, 32 πτετεφε—41 ... ΕΚ, 13, 30 ΣΩΝ—14, 2 ... ΔΛΟΝΤ, 16, 11 ΝΩΣ—19 ... ΣΩΝ 2°, 23, 21 ΕΙΜΠΕΡΦΕΙ—37 ... ΟΤΟΓ 1°. Luke 1, 6 ΣΕΚΙ—23, 1, 33 ΕΚΕ—42 ΠΕΧΑΚ ΞΕ. John 16, 30 to the end of the Gospel.
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 E1,2.

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

J2 J2 is the text of Scriba II of Schwartz in MS. Diez (G2). Schwartz 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 Jj 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 TUt, 1446 Amshir, paper, foll. 333. coll. 2, ll. 29, 15.1 x 10.5 cm., text 10 x 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 uncial; ch. Copt. with half a red line; Am. sec. and can. with black uncial foliated only at quire ending &c., which contain IT Jx TC CC, s. c. o., 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 IT Jx TC CC between the arms.

Prologue as in C1 with variants: add ten[epgo]hov, om. XH, ten for ITen, npei for πν., πνι...πν for ιν, tenS. for etenS., ni et for πετ, πεζπο. for πεζπο., etni for tenini, βενικ for ινικ., κοντσατασιε βεντα-xpo for έονταξπο, πεζποτος for Κεζποτος, οτογ for πε οπογ, om. Τητοη, om. τη πε.

After the register is a notice of Matthew the same as in E1 down to ενπακί, then instead of ηνιοτωεπωει it proceeds επι-γωυν οτογ ηφεπερπρος παντες εγνινι 

βενικοβοτ ικ παοπι. οτογ ικος 

λεπαζτον 

κεσαρια. οτογ ηφεπερετιν απαιεταγελιον 

ιπα πνηρι ηπεβελεος δεπσακι 

ηπεπλασ. 

οτογ ικος οδυο πεξεξη ικακι 'Of the Ethiopians? (εωπου?) مدن البشر, and he was martyred in it by stoning on the twelfth day of Paopi. And he was buried in Ardagha (فرطاذ) 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
the end of the prologue is \textit{\textbf{αρξιλογί}} \textbf{ποιο} \textbf{πέκλωκ} \textbf{Σεντεχ-} \textbf{J_3} \textit{\textbf{εις ὁμορφ περεχ}} \textbf{ἐλεηὴ} \textit{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 Tūt 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 \textit{\textbf{εὐθοεω} \textbf{παθήρ} \textbf{κε ἵος \κε τύ} \textbf{πιάς ἅγιος} as in \textit{Ε_1,2}, then prologue and notice of Mark beginning \textit{Πιάς ἅγιος} \textit{ἐπαρκος} as in \textit{Ε_1,2}, obs. \textbf{πειναπολικ.} 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 Hathūr; also at each side \textbf{ποει} \textbf{παιω} \textit{περπηκαλ} \textbf{περη-} \textit{ερποι}, \textbf{πληκ} \textbf{εκκι} \textbf{εδειφ} \textbf{εεκοκ} \textbf{επρερ-} \textit{ποι} \textbf{ελεεισ} \textbf{ω} 'Lord pity its (lit. his) writer the sinner. Pray for me for the sake of God, for I am a sinner exceedingly.'

p. I45\textsuperscript{b} after three red lines of invocation begins prologue to Luke, omitting \textit{επερ-} \textit{ελεεισ}, followed by register numbered with red cursives, and notice of Luke as in \textit{Ε_1,2}, \textit{εοωπ} for \textit{ουωπ}, and following \textit{Ε_1} with the longer form. Luke begins with bad headpiece, and one black reddened line of text. The same notice of John as in \textit{Ε_1,2}, 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 (\textbf{مَرْحَب}) the 5th of Amshir, 46th 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 \textbf{J_1}, 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. \textbf{J_4}, Evv., Copt.-Arab., Cairo Patriarchate (Greg. 38), perfect \textbf{J_4} except last leaf. XVII-XVIII century, paper, foll. 338 (+4), coll. 2, ll. 29, 30.7 \texttimes 20 cm., text 22.8 \texttimes 13 cm., quiniones; ch. Copt. marked by three or four red lines of text and uncials; ch. Gr. with cursives; Am. sec. and can.: foliated: quire ending &c. \textbf{ΙΟΣ} \textbf{ΘΕΟC}, \textbf{ΠΛΙ ΝΗΙ};
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At the beginning there is a cross with Δ above and Ω below, between the arms ΙΗΣ ΧΘΩΝ ΕΠΙ ΦΙΩ and ΙΗΣ ΧΘΩΝ ΕΠΙ ΦΙΩ. 'Jesus Christ the Son of God, remember O Lord the provider and author, and the copyist the sinner, in thine eternal kingdom.' Another cross on verso. Prologue &c. as in E1,2,3. A third cross (both with inscriptions) before the first page of Matthew, which begins with large letters and tall yellow line of text, and one tall red line. At the end of the subscription is ΠΙΚΟΤΧΙ ΤΗΝ ΚΑΛΛΙΩΡΑΦΟΣ γλυκά εξωι εθεβεφ ζεανοκ ουρεηρποβι εεεαμω 'the small (chapters) 355, the copyist—pray for me for the sake of God, for I am a sinner exceedingly.' Cross and prologue &c. for Mark as E1,2,3 with rather better readings than J3, but mistakes in spelling; an Arabic prayer for the intercession of Mark after the account of his life, also prayer for copyist &c. Subscription of Mark is ΕΥΑΓΓΕΛΙΟΝ ΓΩΝΗΣ ΚΑΤΑ ΕΛΠΙΚΟΝ ΕΙΣΗΓΗ ΤΩ ΚΩ ΑΕΩΗΝ ΣΤΡΧ ΑΠΗ ΟΙΝΙΝΗ ΠΙΝΩΤ ΑΕΗ ΝΕ ΚΕΝΤΟΤΟ ΠΕ ΝΑΠΝωCIC ΟΙΚΟΤΧΙ ΝΕ ΜΑΚΟΤ ΑΚΤ-ΕΕΣΤ ΣΙΕ ΕΓΚΩΡΑ ΚΑ ΠΙΚΕΦΑΛΕΟΝ. ΑΓΩΘΗΣ ΕΝΤΑΧΝΙ ΕΕΕΕΡΤΡΕΗΕΕΟΣ ΕΕΕΕΝΕΚΑΤ ΑΝΑΛΗΨΙ ΕΠΕΝΕΠΑΘΤΗΡ ΕΚΑΙ ΠΡΟΧΕΠΙ. ΟΡΟΕ ΑΓΗΙΩΥ ΕΕΕΟΓ ΠΙΚΕΦΑΛΟ ΕΝΤΠΟΛΙΚ ΡΩΕΗ ΟΡΟΕ ΑΓΩΘΗΣ ΠΙΚΕΦΑΛΟΚΟΣ ΕΓΗΙΩΥ ΕΕΕΟΓ ΕΝΤΠΟΛΙΚ ΝΑΝΤΑΠΟΛΙΚ ΠΕΕΕΒΑΙΙΙΙΙΙΙΙΙI ΡΑΚΟΤ ΠΕΕΕΧΗΕΙ. ΠΟC ΠΑΙ ΕΠΕΡΕΡΕΖΣΑΙ ΠΙΡΕΡΕΡΠΟΒΙ ΕΕΙΧΑΛΙ ΠΙΛΑΤΟΣ. ΓΛΥΚΑ ΕΞΩΙ ΕΘΕΒΕΦ. Most of this is the same as in other MSS., ending 'Lord pity the writer the sinner Michael Pilatos, pray for me for the sake of God.' Next comes the Epistle of Eusebius as in E1 with a few variants, then the description of the canons, the canons, and eight and a half leaves for calendar with Arabic preface and subscription.

p. poα has circular ornament.

p. poB begins prologue to Luke as in E1 with a few variants; the peculiar chapters are ΔΗ; the register of titles and notice of Luke the same as J3 with slight variation.
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p. \( \text{po} \) fine cross, but bad colour; first page of Luke ornamented \( J_4 \) nearly as before.

p. \( \text{co} \) has two large geometrical figures; again at fol. \( \text{co} \).

p. \( \text{co} \) John begins with first page as before. The last leaf of the Gospel has been restored.

The text agrees with \( J_4 \) 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, foll. 281 (+5), col. r, ll. 26, 27, 34.6 \( \times \) 26 cm., text 23.8 \( \times \) 20 cm., quinions, writing somewhat of the style of \( J_4 \), but less pleasing and rather thinner; punctuation, red \( \ddagger \ddagger \) rarely \( \ddagger \ddagger \); l. c. brightly coloured with yellow, red, and green, and ornament attached or opposite, a few birds; s. c. black reddened; ch. Gr. and Copt. marked by one line of black archaic letters with occasional red uncial; Am. sec. in cursive numerals without can.: foliated on verso, usually signed with \( \text{ka} \) or \( \text{ka} \), and Evangelist's name on recto: quire ending &c. \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); the fifth and sixth quires of Luke \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); and the last ending has \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); and s. 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 \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); 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 \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); \( \text{ke} \) \( \text{ec} \); Behold the repentance, remember the least (of men)
INTRODUCTION.

K Mattheos.' After subscription of Luke is in smaller hand leaning to right: Ἀριφερεῖν ἀπὸ χρύσεος ἀνεβίκην θρεπερνομία εταυχείλα πάτων. οὗος χρὶ παρὶ εβολὴ θρεπερνομία. Απὸ χρυσοῦ ουκ ιδιογράφη δαντεπερσάλανθ χοροὶ πιθευν εταυχείλαι. οὗος θρεπερνομεῖον οὗος θρευσάντων εὐρύχρι εοθετταεταετεί οὗος φέρονες εναὶ δαντεπερσάλανθ. (Αιομι 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 Barmahât 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 Bûnah, 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 Anbahah, and minister of our Lady dwelling at Sabuk, renowned for their noble family بيت المجارين: 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,
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despicable, weak, lazy, and afflicted, who is not worthy to raise up his 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\(_1\)E\(_1\) in Matthew, but rather to ACGH 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\(^4\) (Greg. 28), L imperfect. a. d. 1357, an. Mart. 1073, paper, fol. 197 (+3), col. 1, ll. 30, 40.4 \(\times\) 27.1 cm., text 32 \(\times\) 21 cm., quinions, writing of style of \(\Delta_2V\) and M, less formal than KNO; punctuation, red \(\bullet\) \(\bullet\) \(\bullet\); 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 cursives: 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. KV\(^b\) and K2\(^b\) is the frequently stated 'dedication to the monastery of Anba Bishāy in Wādy Habīb' (valley of the desert wind), elsewhere called also 'Wādy al Iskīṭ' (Sceto).

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 الانجيل المقدس على كنيسة 'this holy Gospel is dedicated to the church,' and next line begins بيرهية 'in the desert of Al Shīḥāṭ,' another form of the word above;
L then at the side in larger hand is a dedication to the monastery of Al Bishāy ‘in Wādī al Itṭūn’ (Nitrian valley), with threat of excommunication.  

p. 54 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 ٢/١٤٩١ of the pure Martyrs, ٢/١٤٩١ وذلك كان تاريخه القديم الأصلي سنة ألف ثلاثة و سبعين للشهداء وكان المهتم بترم هولاء البشار انها م لليه العاد المفضل الناجر الراي, and this (lit. that) was the date of the ancient 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 Manāfiyah to the north (اللوجة المجري) of Cairo the protected, and this (lit. that) restoration was done by the hand of the miserable İbrāhīm the copyist at Hárat ar-Rūm 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 Bishāy the man (of God) in the desert of Shihāt in Wādī at-Trānah, one of the four monasteries, and this (lit. that)—let it not be sold, nor exchanged, nor bartered, nor ever disposed of 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...ἐκκυὶεςκε... Luke 24, 44 to the end of the Gospel. John 1, 1—12...ἐταγυγόνες, 19, 2 to the end of the Gospel.  

The readings are nearly related to ε 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, foll. 291, col. i, li. 25, 35.2 × 25.9 cm., text 24.7 × 18.5 cm., quinions, writing has some resemblance to H, but is larger; punctuation, red ęż ęi; l. c. more than

1 Coptic cursive numerals with which the MSS. dates are usually written.
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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 \textit{ΚΕ θΩC}, and name of Evangelist on recto: quire ending &c. \textit{ΚΕ θΩC}, \textit{ΚΕ ΟΘC}, with usual ornament reminding of H2: orn. scanty, in colour rather like $\Delta_1 E_2$, but the style of \textit{ΚΝΟ}.

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. \textit{Πε} is modern, and on p. \textit{Πεσ} is \textit{Συνένεως Ληπρήντις Σενέξσ Ηπετήσ Πελαππείναεσ Ητεοεηκαλοκ Λαπέλε Λεπέλακελελεύ Απελαιοκ ΚΟΕ} '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, \textit{Αποκόλυπται εφ Αποκ Μελας Χιετος Κειλαν πιεμεταπεπε Πιταπιγις Κεεευτι Εροκ Ξείλας Κο Κε Καλλιγράφος} '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 Irün. Let the monks read in it and from it (سکتروود), 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 (الدر) 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 Amen. And thanks to God for ever and ever. The date, the month of Tubah the blessed, year $\text{LCL 1230}$ of the Martyrs, A.D. 1514.
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 Barmadasah 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 sure and perpetual dedication to the monastery of the great saint Anba Bishoy, the perfect man of God in the mountain of Shihat in Wady Habib. And every one who should transgress (تَرَدَّع) and cause it to go forth from the gate of the monastery, his lot shall be with Simon the sorcerer and Diocletian (كئل) 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, 1—18, 20 ... ἐκείνων. Mark i, 1—10 ... φητά. Luke i, 1—10. John i, 1—14 ... οὕτως ἔΔην Λούκας 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 B D1 E1; in Mark they are very close to Γ, and these two in Mark are nearest B; in Luke Γ Μ 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.

32. N, Evv., Copt., Oxford Bodleian Library, Urii Copt. 8, Huntingdon 20 (Greg. 2), perfect. XIV century, paper, foll. 327 (+6), col. i, ll. 24, 33.7 x 25.2 cm., text 24.2 x 17.3 cm., quinions, writing like O1 and of same type as K; punctuation, red △ □ △; l. c. sometimes measure five lines of text slightly ornamented, and often only coloured yellow, others black, red and yellow, birds occasionally; s. c. measuring two lines, black reddened; ch. Copt. Gr. both usually marked by two red lines of text, and numbered with red uncials; Am. sec. black, can. red uncials: foliated on verso with black uncials, beginning again at Luke, Evangelist’s name also on verso: quire
ending &c. $\text{I}^\text{r} \ X\text{r}, \ KE \ O\text{C}$, with s. c. o.; orn. scanty, but remains of N good cross at beginning, and elaborate frontispieces to each Evangelist, rough geometrical ornament with $\text{A} \ W \ \text{IC} \ X\text{C}$ after Matthew and Mark.

At p. 6 is a fragment of ancient Arabic:

إنا الأئل الأرمعة البشائر حسباً مخلداً
على كنيسة اليعاقب وليس لأحد سلطان من قبل
ملك آل الخانات المذكرة بالقدس
الشرف كل ذلك يكون نصبه مع يهود
على المكان المذكور الجبر يفتخر
ختاماًه أمين وهذا ما أفقه

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 the possession of the churches aforesaid in noble Al Kuds (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 $\text{Bepfpan} \ &c$. 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 $\text{Bepfpan} \ &c$. one line tall gilt, one tall black, two archaic black, one red, two ordinary black, and two ordinary red lines. John headpiece triple, round-arched with $\text{Cynecw Bepfpan} \ &c$. 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. $O_1$, Evv., Copt., Oxford Bodleian Library, Maresc. Or. 5 (Greg. 3), $O_1$

perfect. XIV century, paper, foll. 261 (+4), col. 1, ll. 27, 32.6 x 25.2 cm., text 24.7 x 17.5 cm., quinions, writing like N and of type of K; punctuation, red $\div$ $\otimes$; 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 uncialis; Am. sec. black and can. red uncialis: foliated on verso, beginning again at Luke, Evangelist's name on verso: quire ending &c. $\text{I}^\text{r} \ X\text{r}, \ KE \ O\text{C}$; $\text{rc O\text{C}}$, s. c. o., and recto also has numeral.

p. 257$^a$ (having begun from the end) has

با الله لفظاً وفظاً وحسباً مخلداً على بيعة الملك لفليل محابيل المعلقة بنيت الاسكندرية المروس وليس أحد سلطان من قبله ضعفه بخرجه عن وقف البيعة المذكورة بوجه من وجهة

h 2
INTRODUCTION.

p. 257\textsuperscript{b} large cross with IC cy TC ΘC.

p. 256\textsuperscript{a} the beginning of Matthew has upper border with CYTH\textsuperscript{2}EW, 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 cy TC ΘC, below is ΣΕΝΦΡΑΝ...ΕΟΟΥΑ. black, and inscription as for Matthew with Δ red, nearly the same arrangement of lines as in Matthew. Luke has quadruple, cusped, round-arched headpiece with CYTH\textsuperscript{2}EW red, and under arches ΣΕΝΦΡΑΝ...ΠΟΩΤ black, below again ΕΤΑ\textsuperscript{2}. ΚΑ\textsuperscript{2}. ΛΟ\textsuperscript{2}ΚΑΝ ΚΕΛ Δ 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 CYTH\textsuperscript{2}EW gilt, and OIK\textsuperscript{2}ΙΠ\textsuperscript{3}ΡΕΙΟΙΚ KE CYTH\textsuperscript{2}ΛΑΙΟΙ black, and below ΣΕΝΦΡΑΝ...ΠΟΩΤ black, ΕΤΑ\textsuperscript{2}ΑΥ. Κ. ΙΩΑΝΝΗΝ Τ\textsuperscript{2}ΡΧ 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 ΕΛΑ. ΔΡΑΣΕΙ ΜΙΛΙΑΚΩΝ ΥΛΗ ΕΧΟΙ 'Least of men, Abraam the deacon, pray for me.' Probably the writer. Then comes the same dedication with slight variation, المعرفة بالملشقة 'known as Al Mu'alla\textsuperscript{2}ah'; 'may the peace of the Lord and his grace descend upon the humble.'

Dr. Marshall says in his transcript, 'Codex iste meus collatus est cum Cod.Oopt.-Arabice Robi\textsuperscript{t} Huntingtoni et cum ejusdem codice Arab. inter-

lineato (Hunt 118?) quorum illum designat C hunc autem A. Post hae
nactus sum Codicem vetustissimum Evangeliorum Copticum ab Hierosonymis. Hujus lit. H. Denique alium Cod. Copt. Evangeliorum comparavi ex Agypto vetustum quem indigitavi AE2 cum cod. iste meus sit AE1.' 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 O1 agrees closely with H1, although containing several additions. In ch. 18 it begins to join A1, and continues nearly related to this MS., but again having many additions.

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

34. O2 the transcript of O1, made by M. Th. Petraeus at Leyden in 1662. Petraeus copied Matthew, except the liturgical lections, in one volume, which Schwartzze numbers P. I; Mark is in another volume, Schwartzze'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. Petraeus 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 ₯سيطر
οκτακοιοικ  κεςτενασιον. Σενθραν πεθωτ
νελεπηρίνεικα. εηοτακ. εοτποτιπνοσ
και τα ιωμηττα († Χη), 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 O1 for John.
Petraeus gives the subscription of Matthew and Mark the same as in O1.
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 O1 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. O1) with Ἱ\vο
οκτυβ. P. IV has the headpiece and inscription of Luke of O1 exactly.
Petraeus also gives the Arabic dedication of O1, noting 'Summa h(ujus)
MS. Copt. Legat(us) in Eccles. usum, et S. Matth. Evang. πφσ (præfixa)
h(is) vβ (verbis) Arab. γε (confer) et sub 'fm (finem) S. Johann. ead(em)
ωβ (verba) Ar(ab).' He also notes (fol. 7) 'Mstum a blattis et tineis lucifugis
corosum, et in quo plurimæ literæ caduce vel fugientes occurrunt.'
O1 has been much repaired, nearly every leaf required some mending.
These points are sufficient to identify the exemplar of Petraeus with O1;
and further many mistakes of O1, e.g. εκλάκοιοκ for εκλάκοιο (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. ΕΠΑ.Σ.Ο.Σ.Ο.Σ.OC for ΕΠΑ.Σ.Π.Α.Σ.Ο.Σ.OC, Luke 1, 41, agreeing with O₁. Petraeus 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... e vetustissimo Codice Mstorum descriptus et cum alio fideliter collatus.' 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, foll. 66 (+2), col. 1, 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 'Paraphe an desir de ? ancny 15 Juillet 1763 Mesnil.' At the end are also some Arabic notes, but no date is given.

There are fourteen omissions besides the tables.

Lacunae large writing, i, 1—6, 35 ... πωνέ, 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, foll. 187 (+5), col. 1, 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 cursive up to 33; twice the larger chapters are also marked: quires are marked by the word كرس (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 x 16.2 cm., text 16.8 x 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 Athor, the day of our father Abba Sarapamôn, the bishop of the city Pshati 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, II, 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. Mus. 1317 (Greg. 13), perfect. S A.D. 1812, an. Mart. 1528, paper, foll. 410 (+7), coll. 2, ll. 25, 19.8 x 11.2 cm., text 13.2 x 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 ΌC, 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 ΑΡΙΟΤΗΣΙ ΝΕΜΝΙΕΙΚΗΝ ΕΤΑΥΓΔΑΙ ΙΩΑΝΝΗ ΠΡΕΘΕΥΤΕΡΟC ΦΡΑΝ ΝΕΡΓΥΣΗ
ΛΕΗΝ & ΑΦΚΗ 'Lord have pity on the needy one who wrote, John, priest, the name not the deed Amen, time of the Martyrs 1528 (1812).'

At the end is an Arabic note of dedication attested by ΠΙΡΗΚΙ ΠΕΤΡΟC ΡΟ ΟΤΑΡΧΗΕΡΕΤC 'the poor Peter 109 high priest (Patriarch),' and is dated 1532 (1816). There are prologues to each Evangelist, and the letter
INTRODUCTION.

S of Eusebius with the canons nearly the same as E₁,₂J₁. Cross at beginning with Δ₁ιης ΝΧΕ ΤΕ ΘΕ ΝΙΥΓ ΠΡΕΤΙΟΣΡΟ Ο. Before Matthew, cτνεων ιεχτρος δενφραν &c. In headpiece to Matthew is the mark of the master, Girgis Abu 'Awad.' Mark has flowery frontispiece with Δ₁ιης ΝΧΕ ΤΕ ΘΕ Ο, below headpiece cτνεων ΠΑΤΗΡ ΚΕ ΙΟC ΚΕ ΤΩ ΠΝΑ ΔΙΝΟC: Luke geometric frontispiece Δ &c., then cτνεων, and under single round-arched headpiece δεν φραν &c.: for John no frontispieces, but cτνεων δεν. &c. under cusped headpiece: at the end of John is Arabic date of Tō, Αθλα 1534. Last comes the dedication.

In Matthew the text is very close to E₂, in the other Gospels it keeps with Δ₁Ε and O, 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.

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; l. c. measure three lines of text, red; ch. Copt. marked by two red lines of text and red uncialis; s. c. black; Am. sec. and can. none: foliated with black uncialis on verso: quire ending &c. ΧΤ, ΧΤ, ΤΕ ΤΕ or ΟΤΕ, 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 (تكرير) of baptism when it has been annulled (أعلان).

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

Lacuna, 1, 1—23 ... ΠΟC.

There are ten omissions besides the tables.

The text resembles P, but is rather purer.

The MS. was collated twice by the editor, 1890-95.

40. V, Ev. John, Copt.-Arab., Rome Vat. 11 (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 Σ; punctuation, black spot with red Ψ or Χ; l. c. black, red and black reddened; s. c. black reddened; ch. Copt. marked by two red lines of text and red uncialis; Am. sec. and can. smaller black uncialis: foliated on verso with black uncialis: quire ending &c. ΧΤ, ΧΤ, ΤΕ ΤΕ, s. c. o., and number also on recto.

p. 6 large bright-coloured cross with ΧΤ, ΧΤ, ΤΕ ΤΕ. Triple
horseshoe-arched headpiece enclosing $\text{τυπος αιωνιων}$, and below IC TO V

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

After subscription is $\text{αποδεικνυμαι}$, and below IC TO V. Large capital, two tall black lines, three black archaic, two red and two black ordinary lines of text.

It was collated by the editor in 1893.


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?

Chapter 8 was collated by the editor in 1893.
The text of chapter 8 has no peculiar interest (omits 8, 1—11), and was collated by the editor in 1893.


Athanasius, bishop of Abu Tij, provided for the book, which was dedicated to the monastery of Saint Anthony in the desert of Ḍā' Ṭabarāh to the east of Ḥiftīḥ.

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

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 (+8), col. 1, ll. 25, 34.3 x 24.3 cm., text 27 x 19 cm., quinions, writing regular and nearly upright; punctuation, red Δ Δ; 1. 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. irt ḫw, with s. c. o.: orn. scanty, but bold and well drawn except the bird capitals, and reminding of Δ1, but of brighter colour. Large cross at beginning with incare, irebase, ḫuṣabot πακωτ-αςπικούντοι ἐτενικούσι ἡμετέρος. The months have graceful headpieces.

At the end is ḫe ḫe ḫe Κατάρτις ḫ prescriptions: “In the time of the Martyrs 1011, on day six of the month Pakūmenôn (ἐπάχομενων), which is the small month.”

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 x 24 cm., text 24.5 x 17 cm., quaternions, writing rather irregular, upright, larger than H1, more like ω; 1. 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. irt ḫw, 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. 53a is an Arabic note referring to a purchase and eventual dedication to a monastery of Saint George by a person called the disciple (السلميد) Marcus.
p. 75\textsuperscript{a} is another Arabic note referring to the book as having become the property of Marcus, and as being bequeathed to certain persons.

p. 168\textsuperscript{a} is a dedication of the book to the church of the mighty angel Gabriel, with date 1015 of the Martyrs.

p. 202\textsuperscript{a} is a red original Coptic prayer: \textit{εὐθεῖον ἄριστον ἀνθιστάσθην ἐταξίας ἡμῖν ἄκαμπτος παρευρε-}

p. 216\textsuperscript{a} 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 he 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\textsuperscript{b} the last page of the Lectionary has, 'Was completed (وقع كمال) this Katamaros on the half of the month Amshir, year one and eighty \textit{hid}, corresponding to the half of Rab'a the second, year three and sixty \textit{hid}, the sinner poor and miserable Gabriel during his stay in the mansion of the archon \textit{hid}, ibn al 'Assâl, writer of the armies of Egypt (كاتب جيوش المصرية), whoever studies (وقف) in this \textit{hid}, the rest is unimportant and similarly obscured.

Fragments collated by the Editor.

Fr., Copt., London Brit. Mus. Or. 1241 (box). XIII century, paper, Fr. fol. 19, col. 1, ll. 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. redden, 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 \textit{'))-> verso signed with \textit{εἰς οὖς ἑν τῷ ἐκτετελεσμένῳ}, s. c. o., \textit{λ}' the following page is numbered \textit{χ} (600),
Fr. shewing probably that Matthew did not come first in the book: orn. none; later liturgical directions.

The text, Matthew 5, 36 ἀλλ’—6, 14; John 9, 16 ἀπεργών—11, 50 ... ἀπεργών, 12, 20 Ἰωάννης—15, 14 ... γεφέρε, 18, 31 τέν ἀπεργών—19, 2 ... ἀπεργών. The following variants in Matthew are not quoted in the apparatus: (37) τέ the probable original reading, (41) μελῶν, (43) ΧΟC] om. ΧΕ, (44) ΛΝΟΚ] om. ΛΕ, agreeing with Α alone, ετΩΧΗ] om. ΕΤ, (6) ἀλλ’ ἀπεργών ἀπεργών τε, (5) om. εΒΟΛ, (6) ΧΗΑ with Γ, (7) ΛΕΝΟΤ with ΒΓ, (8) ΘΗΝ ἀπεργών ἀπεργών τε, (12) ἀλλ’ ἀπεργών, ἀπεργών. The text in John has nothing important, and inclines perhaps to Α.

Fr., Copt., London Brit. Mus. Or. 1241 (box), much injured. XIII century, paper, fol. 1, col. 1, ll. 27, 32’x25.3 cm., text 26.5’x19 cm., writing fairly regular; punctuation, red, discoloured, and shiny ò—; 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 ΠΠ, remains of s. c. o.: orn. rather like K.

The text, Mark 7, 36 ἡ τήν ἱπτώστηλε—8, 17 ἄλωτ’ ἀπεργών, agrees with Μ except in two cases.

Fr., Copt., London Brit. Mus. Or. 1241 (box). XIII? century, paper, fol. 1, col. 1, ll. 26, 34.8’x24 cm., text 25.5’x18 cm., good writing, like Ι; punctuation, red ò—; 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 CS ΙΓ, s. c. ΚΟ, ΧΤ ΚΘ, and ΛΗΔ red on recto.

The text, John 19, 11 ροι—23 ... ἄρσιν, 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. 1, (i) ll. 14, 13.2’x10.5 cm., text 7.5’x8.5 cm., (ii) ll. 13, 14, 10.7’x13.3 cm., text 8’x8.2 cm., (iii) ll. 14, 10.3’x13.5 cm., text 7.5’x8 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, Η), 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 ò—, Α, Α, Τ, Φ, Ω, after capitals Π, Κ, Ε, Τ, Α, 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 uncials sometimes repeated, a red line of text also occurs at 17, 4 without apparent reason; Am. sec. not marked: paginated on verso with red uncials 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 ἐρᾶ πηλεκατο 'Κεφάλον λή; (iii) has a quire beginning signed in red ΠΝΕΜΕΝΕΙΛΑΧ s. c. o. ΕΕΚΑΠΙΖΑΙΛΚΟ ΚΙΤ with flourishes 'pity the least s. c. o. Makari deacon:' orn. 17, 1ο 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 ΚΕΦΑΛΑΙΟ ΚΙΤ and (ii) 16, 6—17, 24 ναγεί, (iii) 18, 11 ἑιρετι—17 ΘΕΟΝ λεοντει (iv) 20, 25 ΠΟΤ 2ο—31 ... ΦΙ, the last lines imperfect.—Orthography, ΔΡΧΙ. as well as ΔΡΧΕΡΕΤΙΚΕ, ΕΕΛΕΘΗΤΗΚ.

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., s.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 24x17 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. reed.; ch. Copt. marked by one red line, numerals not preserved; Am. sec. red uncials, and can. red cursives: paginated for every second page on verso, where also is ΕΕΣΤΘΕΟΙ; one quire ending is signed ΙΕ ἐναντιλ s. c. o. (large) ΧΤ ΚΑΤΔ Δ.

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 20.7x10.5 cm., edges injured, upper and lower lines cut, writing irregular, not archaic; punctuation, red • • • •; l. c. none preserved, s. c. blk. reed.; chh. 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 $\text{ηοτ}^\cdot$ for $\text{ηρε}^\cdot$ ver. 15, and $\text{ηοτ}^\cdot$ $\text{ηοτ}^\cdot$ ver. 25 with $D_1$.

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 $15.4 \times 21.5$ cm., lower edge cut, writing rather resembling J2, but neater; punctuation, red $\bullet$ $\bullet$ 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 επικοινωνια—42 ἡμέραν—44 ἀκέρατον, has no important variant, and perhaps agrees with $\Gamma$.

Fr., Lectionary?, Copt. Gr. Arab., Oxford Bodleian Library c. 3, imperfect. XIII? century, paper, fol. 1, coll. 3, Copt. Gr. Ar., ll. 25, text $24.2 \times 17.8$ cm., compact writing in short lines leaning to the left, with $\gamma$ 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 ετεινα, seems to be the beginning of a lection, the Gr. being headed $ευ \varepsilon κατ \epsilon λογον$, and the two first lines (imperfect) of the Coptic are archaic with red $\lambdaιοναν$ corresponding to the Gr. heading; 14, 29 reads 'that I am he' with $E_1^\varepsilon_1 JS$, but there is scarcely any other variant.

Obś.—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

|   | A | B | C1.2 | D1.2.3.4 | Δ1 | E1.2 | F2 | G1.2 | H1.2.3 | $\Theta$ | $<$ | K | $<$ | O | S |
|---|---|---|------|---------|----|------|----|------|--------|------|----|---|---|---|
| 5, 44 |   |   |      |    |    |     |    |      |        |      |    |   |   |   |
| 6, 14 |   |   |      |    |    |     |    |      |        |      |    |   |   |   |
| 6, 15 |   |   |      |    |    |     |    |      |        |      |    |   |   |   |
| 8, 29 |   |   |      |    |    |     |    |      |        |      |    |   |   |   |
DESCRIPTION OF THE MANUSCRIPTS.

9, 13. A BC$_{1,2}$ D$_{1,2,3,4}$ $\Delta_1$ E$_1$ $F_{1,2}$ G$_{1,2}$ H$_{1,2,3}$ KL $<$ N
9, 16. A BC$_{1,2}$ D$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ $\gamma$ G$_{1,2}$ H$_{1,2,3}$ KL $<$ 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$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ K $<$ O S
16, 2, 3. (A) BC$_{1,2}$ GD$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_3$ 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$_{1,2}$ K $<$ N S
18, 6. A C$_{1,2}$ D$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ J$_{1,2,3}$ K $<$ N O S
18, 11. A BC$_{1,2}$ TD$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ K $<$ N O S
19, 16. A BC$_{1,2}$ D$_{1}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ $\gamma$ G$_{1}$ H$_{1,2,3}$ KL S
20, 7. A BC$_{1,2}$ TD$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ $\gamma$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ J$_{1,2,3}$ KLM S
20, 16. A BC$_{1,2}$ D$_{1,2}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2}$ $\Theta_1$ KL MN OS
20, 22. A BC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ K $<$ M S
20, 23. A BC$_{1,2}$ TD$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ K $<$ M O S
21, 23. B D$_{1}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ M S
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22, 45. A BC$_{1,2}$ D$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2}$ K MN S
23. 14. A BC$_{1,2}$ D$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ M S
23, 38. A BC$_{1,2}$ TD$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ K MN S
25, 6. A BC$_{1,2}$ TD$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ $\gamma$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ J$_{1}$ K MN O
27, 41. A BC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ J$_{1}$ K MN S
27, 43. A BC$_{1,2}$ TD$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ J$_{1}$ K MN S

Mark
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1, 14. ABC$_{1,2}$ D$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ J$_{3,4}$ K N O S
2, 17. ABC$_{1,2}$ TD$_{1,2}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2}$ K N O S
4, 1. ABC$_{1,2}$ D$_{1}$ $\Delta_{1}$ E$_{1}$ F$_1$ $\gamma$ H$_{1,2,3}$ $\Theta_1$ L N O S
4, 3. ABC$_{1,2}$ D$_{1,2,3,4}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ L O S
4, 24. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ $\Theta_1$ K M N O S
6, 11. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ K M O S
7, 16. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ K M O S
8, 10. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ K M O S
8, 13. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ K M O S
9, 20. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ K M O S
9, 24. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ K M O S
9, 24. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ L M N
9, 49. ABC$_{1,2}$ TD$_{1,2,3}$ $\Delta_{1,2}$ E$_{1,2}$ F$_1$ G$_{1}$ H$_{1,2,3}$ K M O S
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10, 24. B $\Delta_{1}$ E$_{1}$ F$_1$ K M O
10, 30. $\Gamma$ $\Delta_{1}$ F$_1$ M O S
11, 8. C$_{1}$ $\Delta_{1,2}$ F$_1$ < G$_{1,2}$ M O S
| 11, 26 | ABC₁ ΓD₁,2,3 Δ₁₂E₁,2F₁ | G₁₂H₁,2,3 | K M O S |
| 13, 14 | ABC₁ ΓD₁,2 Δ₁ E₁,2 | G₁₂H₁,2,3 | K M NOS |
| 14, 24 | ABC₁ ΓD₁,2,3 Δ₁ | G₁₂H₁,2,3 | K M NOS |
| 14, 55 | ABC₁ Γ | G₁₂H₁,2,3 J₃ | KLM O S |
| 15, 31 | A C₁ | G₁₂H₁,2,3 J₃ | L N |
| 15, 28 | AB D₁ Δ₁ E₁,2F₁ | MN |

**Luke**

| 1, 28 | ABC₁ ΓD₁,2 Δ₁ | G₁₂H₁,3 | K NOS |
| 1, 28 | ABC₁ ΓD₁,2,3Δ₁₂E₁,2F₁ | G₁₂H₁,3 J₃ | KLMNO S |
| 1, 29 | ABC₁ ΓD₁,2 Δ₁ | G₁₂H₁,3 J₁ | K M O S |
| 1, 38 | A C₁ D₁ Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K M O S |
| 2, 51 | ABC₁ ΓD₁,2 Δ₁ | G₁₂H₁,3 J₃ | K M O S |
| 3, 19 | A C₁ | E₁,2F₁ | H₁,3 J₁ |
| 4, 4 | ABC₁ Γ Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K O |
| 4, 5 | A C₁ Γ Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | KLM O S |
| 4, 8 | ABC₁ Γ Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K O S |
| 4, 18 | A C₁ ΓD₁,2,4 Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | KLMNO S |
| 4, 36 | B D₁,2,4 Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | M O |
| 4, 41 | ABC₁ ΓD₁,2,4 Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K O |
| 5, 53 | ABC₁ ΓD₁,2,4 E₁,2F₁ | G₁₂H₁,3 J₃ | K M O |
| 5, 37 | ABC₁ Γ | E₁,2F₁ | G₁₂H₁,3 J₃ | KLMN S |
| 6, 9 | ABC₁ ΓD₁,2 Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K M O |
| 6, 20 | ABC₁ ΓD₁,2 Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K O S |
| 6, 48 | ABC₁ ΓD₁,2 Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K M O |
| 7, 41 | A C₁ Γ | E₁,2F₁ | G₁₂H₁,3 J₃ | KLMNO₂S |
| 7, 41 | A C₁ Γ | E₁,2F₁ | G₁₂H₁,3 J₃ | KLMNO₂S |
| 8, 28 | A C₁ | E₁,2F₁ | G₁₂H₁,3 J₃ | L M O S |
| 8, 32 | A C₁ | Δ₁ E₁,2F₁ | H₁,3 J₃ | L M O S |
| 9, 54 | B C₁ ΓD₁,2,3 Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K M N |
| 9, 55 | B C₁ ΓD₁,2,3 Δ₁ E₁,2F₁ | G₁₂H₁,3 J₃ | K M N |
| 11, 1 | ABC₁ ΓD₁,2,4 < E₁,2 | G₁₂H₁,3 J₃ | K M N |
| 11, 2 | B F₁ | G₁₂H₁,3 J₃ | K M N |
| 11, 3 | ABC₁ ΓD₁,2,3Δ₁₂E₁,2F₁ | G₁₂H₁,3 J₃ | K M N |
| 11, 44 | ABC₁ ΓD₁,2 Δ₁ F₁ | G₁₂H₁,3 J₃ | K M N |
| 11, 51 | B D₁ | F₁ | G₁₂H₁,3 J₃ | K M N |
| 12, 24 | A C₁ ΓD₁,2,4 | G₁₂H₁,3 J₃ | KLMNO S |
| 12, 38 | ABC₁ Γ | G₁₂H₁,3 J₃ | KLMNO S |
| 13, 2 | ABC₁ ΓD₁,2 | G₁₂H₁,3 J₃ | KLMNO S |
| 13, 4 | D₁,2,4 | G₁₂H₁,3 J₃ | KLMNO S |
DESCRIPTION OF THE MANUSCRIPTS.

13, 35. ABC₁ ΓD₁₂,₂ < E₁₂F₁ G₁< H₁< J₁₂ K M
14, 3. ABC₁ Γ < F₁ G₁< H₁< J₁₂ O S
14, 16. ABC₁ Γ < F₁ G₁< H₁< J₁₂ L M S
17, 4. A C₁ Γ < F₁ G₁₂ H₁< K L M N O S
19, 9. A C₁ Γ < F₁ G₁₂ H₁< L
19, 30. A C₁ Γ < F₁ G₁₂ H₁< K L M S
20, 1. A C₁ Γ < F₁ G₁₂ H₁< K L N
20, 7. ABC₁ Γ < G₁₂ H₁< K L M N O S
21, 30. ABC₁ ΓD₂₄ < F₁ G₁₂ H₁< K L M N S
22, 3. A C₁ Γ < F₁ G₁₂ H₁< L S
22, 36. ABC₁ ΓD₁₂ E₁ F₁ G₁₂ H₁< K L M N S
22, 43-4 ABC₁₂ ΓD₁₂,₃,₄ Δ₁ E₁₂F₁ G₁₂ H₁< J₁₃ K L M N
22, 52. A C₁ F₁ G₁₂ H₁< L
23, 17. ABC₁ ΓD₁₂,₃,₄ Δ₁ E₁₂F₁ G₁₂ J₁₃ K L M
23, 34. ABC₁ Γ Δ₁ F₁ G₁₂ H₁< L M
23, 38. ABC₁ ΓD₁₂,₄ Δ₁ E₁₂F₁ G₁₂ H₁< J₁₃ K N O
24, 2. ABC₁ ΓD₂₄ Δ₁ E₁₂F₁ G₁₂ H₁< J₁₃ K M N X
24, 36. ABC₁ ΓD₁₂,₄ Δ₁ E₁₂F₁ G₁₂ H₁< J₁₃ K M N X
24, 42. B F₁ G₂₃ H₁
24, 43. ABC₁ ΓD₁₂ Δ₁ E₁₂F₁ G₁₂ H₁< J₁₃ K M N
24, 49. ABC₁ ΓD₁₂ Δ₁ E₁₂F₁ G₁₂ H₁< J₁₃ K L M N O₂ X β

John
1, 5. ABC₁ D₁ E₁ F₁ < H₁< J₁₃ < PQ <
3, 13. B Δ₁ F₁ < J₁< M P Q T 6₁
4, 42. ABC₁ Γ Δ₁ F₁ < H₁< K M N O P Q T V
5, 3-4. BC₁ ΓD₁₂,₂ Δ₁₂ E₁₂F₁ < H₁< J₁₃ K M N O P Q T V 6₁
5, 16. ABC₁ ΓD₁₂ Δ₁₂ E₁₂F₁ < H₁< J₁₃ K M P Q S T V
5, 17. ABC₁ Γ < H₁< K M O₁ TV
5, 19. A C₁ ΓD₁₂ Δ₁ E₁₂ < H₁< L M O₁ P S
5, 44. A C₁₂ ΓD₁₂,₂₃,₄ Δ₁₂ E₁₂F₁ < H₁< J₁₃ Q S V 6₁
6, 23. ABC₁ Γ Δ₁ < H₁< K L M N O₁ Q S T V
6, 23. A C₁ ΓD₁₂ Δ₁ E₁₂F₁ < H₁< J₁₃ K L M N O₁ Q S T V
6, 39. B
6, 58. ABC₁ ΓD₁₂ Δ₁ E₁₂F₁ < H₁< J₁₃ K M N O₁ P Q S T V
7, 9. A C₁ ΓD₁₂ < Δ₁ E₁₂F₁₂ < H₁< J₁₃ L M O₁ P Q S T V
7, 53-11 { A C₁₂ ΓD₁₂,₂₃,₄ Δ₁ < H₁< J₁₃ K L M N O₁ P Q T β₁
8, 23. ABC₁₂ ΓD₁₂,₂₃,₄ Δ₁ E₁₂ < H₁< J₁₃ K L M N O₁ P Q S T V β₁ 6₁
8, 29. ABC₁₂ ΓD₁₂ < Δ₁ E₁ < H₁< J₁₃ K M O₁ P Q S T V β₁ 6₁
8, 59. ABC₁₂ ΓD₁₂,₂₃,₄ < E₁₂ < H₁< J₁₃ K L M N O₁ P Q S T V β₁ 6₁
9, 14. A C₁ ΓD₁ Δ₁ E₁₂F₁ < H₁< J₁₃ K L M N O₁ P Q S T V 1

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### Introduction

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### Register and Additional Readings of the Curzon Catena

The method of the Catena Ν 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 εὐδοκεῖτον, followed by the commentary with heading εὐρύνθη. But this rule is not strictly kept: for (1) sections are found without heading; (2) in ten cases εὐδοκεῖτον belongs to a com-

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" 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 εὐανάγγελον 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 εὐανάγγελον 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 N; when N^om 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.

(3 a) Mark 15, 33-39.
   " 15, 43—16, 2.
   " 14, 21.
   " 14, 25.
   " 20, 19.
   " 23, 8.
   " 23, 11, 12.
   " 23, 50—53.
(3 b) Mark 15, 1-15, 16-25.
   " 24, 27. 28-31.
   John 6, 41. 42.
   " 18, 19.
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(4) Matthew 8, The leper.
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9, The ruler's daughter.
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19 com Sev έειπ, 42 com Cyr pe et &c., 44 άε; 23, 1 pe-
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Mark 2, 17 ετταν Ἰην; 4, 11 οὐογ] ιτά ον, 28 Ἀπε] pref. Αέλλας; 14, 12 ἄκονται; 15, 33 ΠΚΑΣΙ; 16, 7 ΕΕΕΣΤ] + ΕΝΗΕ ΑΙΧΟΣ ΝΩΤΕΝ.

Luke 1, 28 om. οὐογ, 36 om. οὐογ; 16, 9 ΤΑΛΙΚΙΑ: 2 ΤΑΛΙΚΙΑ.
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:

Matthew VII. 2 ἕτετενναν, ι. 16 +2ε, 19 εὐθεῖασπορί ἀν, 24 εὐπλαστεῖε, 25 * om. ὥσον, 2ε, ὑπηκοι, 26 * εὐπλαστεῖε, εὐπρίῳ...ἀπ, φη, 28 + ἠθοπ, εὐστροφίν, 29 + ἐκεῖστο; VIII. 3 om. εὐβόλ, 4 ἐπισκατόρν, 7 πεξεῖες, 8 ἀντιπροσώμος, 11 εἰς, 12 om. εὐβόλ, 13 * ἐκεῖν, 14 ἐκεῖ] * om., > εὐθοτ 

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

Matthew VII. 2 ἕτετενναν, ι. 16 +2ε, 19 εὐθεῖασπορί ἀν, 24 εὐπλαστεῖε, 25 * om. ὥσον, 2ε, ὑπηκοι, 26 * εὐπλαστεῖε, εὐπρίῳ...ἀπ, φη, 28 + ἠθοπ, εὐστροφίν, 29 + ἐκεῖστο; VIII. 3 om. εὐβόλ, 4 ἐπισκατόρν, 7 πεξεῖες, 8 ἀντιπροσώμος, 11 εἰς, 12 om. εὐβόλ, 13 * ἐκεῖν, 14 ἐκεῖ] * om., > εὐθοτ 

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

Matthew VII. 2 ἕτετενναν, ι. 16 +2ε, 19 εὐθεῖασπορί ἀν, 24 εὐπλαστεῖε, 25 * om. ὥσον, 2ε, ὑπηκοι, 26 * εὐπλαστεῖε, εὐπρίῳ...ἀπ, φη, 28 + ἠθοπ, εὐστροφίν, 29 + ἐκεῖστο; VIII. 3 om. εὐβόλ, 4 ἐπισκατόρν, 7 πεξεῖες, 8 ἀντιπροσώμος, 11 εἰς, 12 om. εὐβόλ, 13 * ἐκεῖν, 14 ἐκεῖ] * om., > εὐθοτ 

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

29 οτος ἱτεργ., 31 ξε οτα 2°, om. εἰσοτεθ., 32 ἔν, 33 ἄπε τωίς, 35 ἰτηπετεῖς, 40 οὐεργ., 41 om. ε, 43 ἅπεξχιείς, 44 οὐεργ., om. οτος, 45 +οτος, πελλαῖξων, 46 γοιτε, ἰτεσαξί, 47 εὐκωτ, 49 εταφςοττέν; XIII. 1 εκεν, 2 +γίνη, εὐςαίε, 3 οὐε- σαξί, 4 ἀτι... οτοτολούτ, 5 ιπελλε, om. έρκ... ΧΕ- ΜΕΛΟΝ, 7 om. οτος, 12 -ΕΕΟΝΤΑΣ, 14 εκςωκ, 15 ποτεῖς, 17 +γαρ, 18 αε, 19 om. οτος, 20 ξιξεν, ιπελλε, 21 om. έν, 23 +κε, +κε, ξεκούπ, 25 εκκοτ, 26 om. οτος, 27 om. αε, om. οτος, 29 ερετενεςκι, 30 δάωσι, 32 εὐςαίε, ξιξεν, 45 πεγςτ, 46 +αε, επταρκ θηρί, 47 σάγησι, 48 εταπίτοτον, 49 om. οτος, 50 +εελεος, 53 οτος δευνηπιν δε, 55 εελιπελειε, ιωσι- τος, 56 πευπ, 57 τοτεετατιγ; XIV. 2 om. γαρ, 3 om. οτος, 4 +γαρ, 5 +πε, 8 +πρεκτωεες πνω, 9 ετα &c., πνάπαγ, ετρωτεβ, 11 οτος άττης, άττης, om. ταλος 2°, 12 ειωλι εεπικωελε, έεεες, 14 επι ετ., 15 ιπελγ, έπεςγων, 16 +πνωτ, έια ίπτούιν, 18 πενεπαλ, 19 ιπελγ, πικαλ, 20 έπι- φαγι &c., 23 ιπελγ, 27 εκςω εελεος om., 28 om. αε, ένας, ψαροκ, 29 εβρη &c.] έδοτι ξιξενπ, 31 om. ετ, 32 πξοι, 33 om. αε, 34 γενηξαρεε, 36 εβωσ; XV. 4 πετεππαραδοςι, 8 ουονοτ, 11 +εεπρωςει, 14 χαπελλετε πικαι ... πε, πσκατ, 16 +πνωτ, 17 εςάωψε, 19 ετα, 21 τεσδω, 22 χαπανεος, οτος δευνηπι, εοτος, 27 om. εβολ, 29 +οτος, 30 οτος 2τ &c., δαρατον ιπεφ &c., 31 ιπελγ, 32 ε, δα] Δην, ίπτονω, 33 οτος κεξε, 35 ίπτεπελεη, 39 * ιπελγ, πξοι, * εειταλαλον; XVI. 2 and 3 om., 5 ρηπε, 6 om. αε, 7 εεκελεκε, 9 * τετερεφεεετι αμ, 16 +αε, 17 πε ετ Δην, 19 οτος ειτ, οεετοτορο ἵππο, οτος φι, πικαλ 2°, 21 ειε, αρχερετς, 22 ελεος, 23 *-έπα, 24 ελπεκ, 27 επινοτ; XVII. 1 αϊς ελ, 2 ηερος, 4 ουερτω, 5 ευςαίε, 10 πεεελαντ, 11 * εμβ, 13 * εεκα, 14 ετα, 17 ετφωπ, 19 εε- λετετεν, 20 ξερετενεςος, 21 om. suppl. mg., 22 * om.
SUPPLEMENTARY COLLATION OF MS. BRIT. MUS. 1317. cxliii

εὕρη, 24 om. οὕτω, 6 οὐ, 25 ἢπειρε, ἡαντοτοῦ, 25. 26 = Α &c., * om. ΧΕ 2°, * om. ΠΑΧ, 27 + ΔΕ, ἢπειρε, ὁσκάνδαλισσε, 27 εἴπηνοτ &c.; XVIII. 2 etαμελεῖτα, 3 ξειαύη απεθανεῖε, 6 + εὔοτε &c., 8 εὐαχή, 9 * om. εἱροκ, + ΠΟΥΤ, 11 om., 12 οὗ ΧΕ, 13 αὐτάνωṣι γερές, 15 om. ΔΕ, om. οὕτω, ἢελελατητή, 18 εὔοτε, 19 om. εὐαύην, ἢπειραιντ, 22 > ΧΕΠ ἡκον, εαη] * δι, 26 om. οὗτος, 28 αἰρελέοιν, εἰσώξ, 31 οὗτος δείκτι, 33 πιοκ εἰναι, εταιναι παξ, 34 θρόν; XIX. 1 + θρόν, 4 ξειαύηντ, πε εταξι, 5 εἰσεμελεῖται εταξι, 6 εὔοτος Β, 7 om. οὕτω, εἴπηνιτον, 8 εἰςει, 9 ετοί, 12 + οὕτω, 13 εἰσώξ, 15 εἰσώξ, 16 φρεγτος &ω, 17 οὗτι ναρ &c., 22 πεταστι οὐκέση ναπ, 23 παθέλλοι ετί, 24 πάλιν ΔΕ, 28 παράγον, οὗτος ερη., εἰρετετεπτάζαν, 29 οὗτος 2°] om.; XX. 3 om. οὗτος, 6 εἰσότεν, -κωρί, 7 om. οὗτος ... πιντεν, 9 ετακτι δε, 10 ΠΕΝΟΙ ΔΕ, 12 εἰταξίπ Εἰς, 15 om. ἤποκ 2°, 17 οὗτος εἰσώξ., 19 ΠΕΙΚΤΗΣΑΝ, 21 πε εἰσέμελειν, + οὗτος, 22 εἴςει, 23 εἰςεκαταχαλεῖθ, εἰςφω, om. πε 2°, σεβατωτή, 25 ετοί, 28 + ναρ, 29 ΓΑΝ-ΠΙΝΕΙ ΓΕΛΕΧΑΥ, 30 + ΔΕ, 31 ΠΟΥΤΟ ΠΑΤΤΩΥ ΕΒΟΛ, 32 οὗτος λαγού, πεξαη, 34 ΣΑΤΟΤΟΥ ΔΕ; XXII. 2 + ΕΒΟΛ, 7 ΔΙΚΗ ... ΒΑΧ] * om., 8 οὗτος ΔΥΦ., 9 ΦΙ ΕΙΝΗΟΤ, 10 εἰσώξ ΓΕΛΕΧΟΣ, 12 ΠΕΞΕ, 13 εἰρετετερί, 14 ΑΤΗ, 17 ΑΞΧΑΥ, om. ε., 18 εὕρης εἰςδακτί, 19 ΑΞΗ, Π, 20 πώς ετακτι, 21 om. ΔΕ, πετετεππαλιάη, 23 om. ΠΕΙΠΠΑΛΟΣ, πε εταξι, 28 πνασγαλόλι, 31 + οὕτω, 32 om. ναρ, εταρετετεπάνυ, 33 om. οὗτος ι°, ΔΥΤΑΚΤΟ, ΑΓΧΨΗΚΙ, 34 + εβολ, εεροπτι, 38 om. οὗτος, 42 πεκοντι, + ποτξώξ, 43 ΤΗΣΙ, 44 om. οὗτος, 45 ζξω ΓΕΛΕΧΟΣ, 46 οὗτος ΑΤ.; XXII. 1 ΠΕΝΟΙ, 4 -ΤΔΟΟΤΟ, om. ΙΚ, οὗτος κεσεβτώτ, 5 ΔΤ &c., 7 ΔΕ ΑΓΧΨΗΝΤ, ΠΗΝΕΥ &c., 8 ΚΕΒΤΣΗΤΩΤ] om. ζ, 10 ε, εερετεβ, 13 ποτρο, λογό, 16 πνημρψ &c., κτις &ω, σεερ &c., 17 * ΓΟΠ, 18 + om. ΔΕ, 23 οὗτος ΑΓ-ΨΗΝΤΙ] * om., 25 οὕτω, om. ΠΕ, εενευ &c., 29 -σωπελλ, ἢπειρε, 33 om. ΔΕ, 37 * εκελεπε, 39 ΔΕ, 40 + ΥΡΗ, 43 om. οὕτω, 44 ΧΑ; XXIII. 1 + om. ΙΝΣ, 5 ΠΕΝΟΤ &c., 6 ΠΑΧ.
INTRODUCTION.

SUPPLEMENTARY COLLATION OF MS. BRIT. MUS. I317.


Mark IX. 13 ἐπετοναχθή, 15 πατ &c., 20 pref. ὀτός, λευχή σαροχ, σιχε, πικαλί, 22 ιν &c., 23-ξεινητ &c., om. εροχ, πισδω, 24 +παντ, 25 ἐπερ ἄε, 28 +ἄε, 33 εροχ, 34 παρχῖα ἰ, πίε ἰπεκολ ἰπαγ, 37 ἐτει &c., 38 ἐρ &c., 40 -τοβάνην, 43 +τεκ, 45 om. Γίτς, 47-οτατῇ; x. 3 ἐτεί, 6 om. ἄε, 7 om. ὀτός, 8 ἔρως, 11 εις, 14 ἐκαίνιον, πέ, 23 om. πίτων, 24 ὢτε... ἐγκαριθμεῖς, 27 δατέν, 28 ἀρεπάντς, 29 ἐγκαριθμεῖς ἐκαριθμοῦ, 30 om. ἐγκαριθμοῦ, *om. ὀτός, παλ. ποιωμέ, 31 ενεφιάλε, 32 αἰμή ὁν, ἐπικ., ἰκε, 33 ἀπα ἐμφεύει ἐροχ, ἐπέ πε ἐτεϊν, 37 +ἐμφεύει, ἐκε, 38 πετείν &c., 40 πα, φωι, om. πε, ἐτατ., 41 πι, 43 εἴ, 44 εἴ, 45 ἐτατή, 46 ὀτός, 47 om. πε, ἰπαγ, *om. ἰπαγ ε, 49 ἀλί, 50 κατ, 52 ὀτός πεκε, 81; XI. 2 ἄε, ετεεηνέ, 3 ἐτερ, 4 om. ὀτός, 2°, 5 om. πυψώ, 6 om. πυψώ 2°, 8 ἰπαγ, om. πατφυρῷ &c., 9 ἐτα, 11 +ὑπότω, τοῦτο, 12 ε, 13 ὀτός ἐτατ, ἔμπαρα ἀκαγαμει &c., 14 ἐκευερηνται, 15 om. ὄτατ, κολ., 18 ἀτεκθεῖς, 20 εᾶ &c., 23 ἐτεκχῦ] ἐτκχῦ, 24 ἐμφεύει, ὁν, 26 om., 27 εἰλίθηε] *ἰλίθηε, 29 ἤος, 31 om. ἴπαμ, ἰπαμ, 32 ἄτοτο πε, 33 τενεῖς, ἰκε ἄε, ἰπατ, ἐταστεῖς; XII. 1 ἐτακερ., ἰπάκη, om. ἐτοτοῦ, 2 om. ὀτός, 1°, 4 >εράπων, ὁν, 5 *ὑπάτωτες, 7 ὀτός ἰτε, 9 ὀτός ὁτοι πε, πετεκπα, 12 ὀτων, 14 *-ἐελή, 18 om. πε, 20 om. πε, +ἰτ, 23 +ἄε, δις, 25 των, δις, ἐν, om. ἀτ, ἀπαγατ &c., 26 πε, ψ, ὀτ, 27 πε, 31 +ἄε, +ἄε, 33 om. ὀτός, 2°, 34 ἔρ, 37 +ἄε, ἐκας, 39 ἰς, 40 om. ὀτ, 42 ὀτός ἐτακτ, ἐτακτ, 43 ἰκα.
INTRODUCTION.

The following prayer, which is mentioned in the description of $H_2$ (Brit. Mns. 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 $H_2$.

III
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
ΕΥΑΝΘΕΛΙΟΝ ΚΑΤΑ ΗΑΣΘΕΘΩΝ.

Α.

(...)

ΕΥΑΝΘΕΛΙΟΝ ΚΑΤΑ ΗΑΣΘΕΘΩΝ, Α; ΕΥΑΝΘΕΛΙΟΝ ΚΑΤΑ ΗΑΣΘΕΘΩΝ, Β; ΕΥΑΝΘΕΛΙΟΝ ΚΑΤΑ ΗΑΣΘΕΘΩΝ, D1 Δ2
E1 KN, cf. Gr. C &c.; ΕΥΑΝΘΕΛΙΟΝ ΚΑΤΑ ΗΑΣΘΕΘΩΝ, D2: ΚΑΤΑ ΗΑΣΘΕΘΩΝ, Η2; ΕΥΑΝΘΕΘΩΝ, C1; ΕΥΑΝΘΕΘΩΝ, J3: ΕΥΑΝΘΕΛΙΩΝ ΚΑΤΑ ΗΑΣΘΕΘΩΝ, D2, cf. ? Gr. ΝΒΔ; ΠΕΥΑΝΘΕΛΙΩΝ ΕΘΟΥΣΑΒ ΕΥΑΘΕΘΩΝ, Η1: ΤΟΤ ΑΥΙΟΤ ΕΥΑΝΘΕΛΙΩΝ ΚΑΤΑ ΗΑΣΘΕΘΩΝ Α, Ε; ΑΥΙΟΤ ΕΥΑΝΘΕΛΙΩΝ ΚΑΤΑ ΗΑΣΘΕΘΩΝ, Ο, cf. ? Gr. ΛΓ. The titles of the other MSS. are restored or injured.

1 ΠΤΕ] AD2 F2 S: ΠΤΕ, many MSS. The book being defined as the
I. The birth-book of Jesus Christ, the son of David, the son of Abraam. And Abraam begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brothers. And Judas begat Phares and Zara from Thamar; and Phares begat Esrom; and Esrom begat Aram. And Aram begat Aminadab; and Aminadab begat Nasson; and Nasson begat Salmon. And Salmon begat Boes from Rechab; and Boes begat Jubed; and Jubed begat Jesse. And Jesse begat David, and David begat Solomon from the wife of Urias. And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asaph. And Asaph begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias. And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Eze-
ΔΑΣΑΣ τι ΑΞΣΦΕ ΕΖΕΚΙΑΣ. 10 ΕΖΕΚΙΑΣ ο ΑΞΣΦΕ ΕΛΛΑΝΑΣΧΗ. ΕΛΛΑΝΑΣΧΗ τι ΑΞΣΦΕ ΑΛΛΕΣ. ΑΛΛΕΣ ο ΑΞΣΦΕ ΗΩΙΚΙΑ. 11 ΗΩΙΚΙΑ τι ΑΞΣΦΕ ΙΕΞΧΩΝΙΑΣ προς περίπτωθες για πιονωτεβ εβολ πτε βαβτλων.

12 ΗΕΝΕΝΚΑ πιονωτεβ εβολ πτε βαβτλων ΙΕΞΧΩΝΙΑΣ ΑΞΣΦΕ ΣΑΛΑΣΙΛ, ΣΑΛΑΣΙΛ τι ΑΞΣΦΕ ΖΩΡΟΒΑΒΕΛ. 13 ΖΩΡΟΒΑΒΕΛ τι ΑΞΣΦΕ ΑΒΙΟΤΑ. ΑΒΙΟΤΑ τι ΑΞΣΦΕ ΕΛΙΑΚΙΑ. ΕΛΙΑΚΙΑ τι ΑΞΣΦΕ ΑΖΩΡ. 14 ΑΖΩΡ τι ΑΞΣΦΕ ΣΑΑΒΚ. ΣΑΑΒΚ τι ΑΞΣΦΕ ΑΧΙΝ. ΑΧΙΝ τι ΑΞΣΦΕ ΕΛΙΟΤΑ. 15 ΕΛΙΟΤΑ τι ΑΞΣΦΕ ΕΛΕΑΖΑΡ. ΕΛΕΑΖΑΡ τι ΑΞΣΦΕ ΕΞΑΤΕΛΝ. ΕΞΑΤΕΛΝ τι ΑΞΣΦΕ ΙΑΚΙΒ. 16 ΙΑΚΙΒ τι ΑΞΣΦΕ ΙΩΣΗΦ προς ΙΕΞΧΩΝΙΑ. ΤΗΝ ΕΤΑΣΕΙΣ ΦΗ ΕΤΟΤΕΛΟΥΣ

ΕΡΟΠ ΧΕ ΠΧΣ.

17 ΧΨΩΝ ηδεν ισχεν αβρααει μα αααια ια ΠΧΨΩΝ. ΩΤΟΓ ισχεν αααια μα πιονωτεβ εβολ πτε βαβτλων ια ΠΧΨΩΝ. ΩΤΟΓ ισχεν πιονωτεβ εβολ πτε βαβτλων μα ΠΧΣ ια ΠΧΨΩΝ.

Β.

18 ΠΧΙΝΕΙΚΙΙΙ ιπς κ ΠΧΣ ιε οταλρης. ετατων ια κα τετελων ΙΕΞΧΩΝΙΑ ΙΩΣΗΦ ΑΝΑΣΤΟΚΟΥΕΝ ποτερνον ΑΞΣΦΕ ΕΞΑΤΕΛΝ ΕΞΕΒΩΚΙ ΕΒΟΛ ΤΕΝ ΟΤΡΝΤΑ ΕΓΩΤΑΒ.

19 ΙΩΣΗΦ ο ἸΣΧΕΝ ιε οταλρης ιε οτογ πιοτωυ απ ελε ιντρα ΑΞΣΦΕ ΕΞΑΤΕΛΝ ΕΒΟΛ ΠΧΨΩΝ.

10 ΕΖΕΚΙΑΣ] ΙΕΖΕΚΙΑΣ, Β τρισ. ΕΛΛΑΝΑΣΧΗ] ΕΛΛΑΝΑΣΧΗ,

Δ1 beings
G1 "
G2 "

B τρισ, Α1 ι7 Δ2 2ο. ΕΛΛΑΝΑΣΧΗ, D2 as if for ΕΛΛΑΝΑΣΧΗ.


12 ΙΕΞΧΩΝΙΑΣ] D1,2 Δ2 ΤΩΚ. Ο ΑΞΣΦΕ, ΒΟΕ1, F2, H3, K5, ΕΣΗ, Α; this MS. gives ΗΕΝΕΝΚΑ... ΒΑΒΤΛΩΝ as a heading, and thus ΑΞΣΦΕ continues the previous series. ΣΑΛΑΣΙΛ] ομ. ΑΞΣΦΕ, D2*. 13 ΖΩΡΟΒΑΒΕΛ] ΖΟΡΟΒΑΒΕΛ, ΑΒ. ΑΒΙΟΤΑ, F2 ΘΟ.
kias. And Ezekias begat Manasse; and Manasse begat Amos; and Amos begat Josias. And Josias begat Jechonias and his brothers, at the time of the migration to Babylon. After the migration to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor. And Azor begat Sadok; and Sadok begat Achin; and Achin begat Eliud. And Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan begat Jacob. And Jacob begat Joseph the husband of Mary, who bare Jesus who is called ‘Christ.’ 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.

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. And Joseph her husband was righteous, and not wishing to make her a public example, he intended to put her away secretly.


20 Ἡλὶ δὲ ἐταθεοκεκκὶ ἐρωτὶ ἰννὶ πει ὅτε ὅμε ψωτοῦ ἐν ὅμῳ ἐν ὅμῳ ἐγزوا ἔοοοκ.

Xε ἐν ψωτὶ πνεῦμα ἔνερηγοῦ ἔφει ἐναπογεὶν τέκνης ἐφρατὴ ἐγزوا ἔοοοκ.

Φὴ γὰρ ἐταθεοκεκκὶ ἐν ὅμῳ ἐν ὅμῳ ἐγزوا ἔοοοκ. 21 ἐν ὅμῳ ἐναπογεὶν ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ ἐφρατὴ σον.
And he having thought about these things, behold an angel of the Lord manifested himself to Joseph in a dream, saying:

'Joseph, son of David, fear not to take to thee Mary, thy wife: for he whom she will bear is from the Holy Spirit.

And she shall bear a son; thou shalt call his name "Jesus;" for he will save his people from their sins.'

And all this happened that it might be fulfilled which the Lord said by the prophet, saying:

'Behold, the virgin shall conceive, and shall bear a son, they shall call his name "Emmanuel," which is interpreted "God with us."'

And this happened that it might be fulfilled which the Lord said by the prophet, saying:

'Behold, the virgin shall conceive, and shall bear a son, they shall call his name "Emmanuel," which is interpreted "God with us."'

Joseph having risen from the sleep, did as the angel of the Lord commanded him, and he took to him Mary his wife.

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

[Translation of Greek text not provided]
6 Ἔνωσεν δὲ πνεύμα πάντων ἸΗΕΝ δὲ ἦλθεν ἄνωθεν πάντων καὶ ἐπίσταται πάντων ὡς ἔνθανες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πάντες πάντων ὡς οἱ πά

7 Ἐνώσεσθε ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄνωθεν ἄ

8 Οὗτοι οἱ πάντες πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πά

9 Θεοί οἱ πάντες πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πά

10 Ἐπιστατὴς οἱ πάντες πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πάντων πά

11 Οὗτοι οἱ πάντες πάντων πάντων πάντων πάντων πάντων πάντων πά

3 Ποιήσατε δὲ γράφηκεν μεγάλα ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγνωστος ἄγ

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may worship him.' 3 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 Judaea: for thus is written by the prophet: 6 "And thou Bethlehem, land of Juda, thou art not little among the prinedoms of Judaea: 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
ΟΤΩΝ ΟΠΟΤΑΓΩΡ ΑΤΙΝΗ ΝΑΗ ΠΡΑΓΝΩΡΟΝ ΟΤΟΝΟΙ ΝΕΛ ΟΤΛΙΚΑΝΟΣ ΝΕΛ ΟΤΩΛΑ.

12 ΟΤΩΝΕ ΕΤΑΤΤΛΕΕΔΩΝ ΝΕΝ ΟΤΡΑΣΟΝΙ ΕΥΣΤΕΛΕΣΤΟΡΟΤΟΤ ΓΑ ΝΡΩΑΝΣ. ΕΒΟΛ ΓΙΤΕΝ ΚΕΙΕΩΝΙ ΝΗ ΑΧΩΝΕΝ ΝΠΟΥΝ ΕΤΟΤΙ ΧΩΡΑ.

Δ.

13 ΕΤΑΤΕΙΩΝ ΝΠΟΥΝ ΔΕ ΑΣΗΠΕΝ ΙΣ ΟΤΑΤΤΕΛΟΝ ΝΙΤΕ ΠΟΤ ΑΠΟΤΟΝΓΓΑ ΕΙΝΣΚΗΓΓ ΝΕΝ ΟΤΡΑΣΟΝΙ ΕΓΧΩ ΝΕΗΕΟΣ.

ΤΕΤΕ ΤΨΝΚ ΑΛΙΟΝΙ ΕΠΙΑΛΟΤ ΝΕΕΛ ΤΕΧΕΕΑΤ ΟΤΟΓ ΦΩΤ ΕΧΘΕΑΙ ΟΤΟΓ ΑΨΜΠΙ ΕΕΕΛΕΑΤ ΕΦΑΧΧΟΣ ΝΑΚ. ΨΝΛΚΙΤ ΓΑΡ ΠΧΕΝΡΩΑΝΣ ΝΚΑ ΠΙΑΛΟΤ ΕΤΑΧΟΥ.

14 ΝΘΟΓ ΔΕ ΑΣΗΤΨΝΓ ΑΓΓΙ ΕΠΙΑΛΟΤ ΝΕΕΛ ΤΕΧΕΕΑΤ ΠΧΕΡΨΓ ΟΤΟΓ ΑΨΜΕ ΝΛΚΓ ΕΧΘΕΑΙ. 15 ΟΤΟΓ ΝΑΨΧΝ ΕΕΕΛΕΛ ΝΕ ΥΑ ΤΘΑΝ ΠΝΡΨΓΝΣ.

ΩΙΝΑ ΠΤΕΥΡΨΚΕΝ ΕΒΟΛ ΠΧΕΨΗΓ ΕΤΑ ΠΟΤ ΧΟΓ ΕΒΟΛ ΓΙΤΟΤΑΓ ΠΙ ΠΙΡΟΦΗΓΓΗΣ ΕΓΧΩ ΝΕΗΕΟΣ.

- ΔΕ ΕΛΕΟΤΑΓ ΕΝΑΓΓΡΗ ΕΒΟΛ ΝΕΝ ΧΕΗΕΗ.

(β) 16 ΤΟΤΕ ΝΡΩΑΝΣ ΕΤΑΨΨΝΑΤ ΔΕ ΑΤΣΨΒΙ ΕΕΕΟΓ ΓΙΕΝΦΕΛΑΓΓΟΣ ΑΣΙΕΝΨΜΟΝ ΕΕΕΓΨΨΩ ΟΤΟΓ ΑΡΟΙΨΨΡΓΑ ΑΓΓΙΩΨΤΕΛ ΝΙΑΛΟΤ ΝΙΒΕΝ ΕΤίΝΕΝ ΝΙΛΕΕΑΤ ΝΕΕΛ ΝΕΝ ΝΕΣΟΤΝ ΤΨΡΨΤ ΡΟΕΕΠΙ ΣΨΟΤΑΓ ΝΕΕΛ ΚΑΡΝΕΤ ΚΑΤΑ ΝΙΚΟΤΝ ΕΤΑΨΨ-

17 ΤΟΤΕ ΓΙΕΨΧΨΚ ΕΒΟΛ ΓΙΕΨΗΓ ΓΙΕΨΧΟΑΓ ΕΒΟΛ ΓΙΤΟΤΑΓ ΠΙΕΡΕΛΕΛΙΣ ΠΙΡΟΦΗΓΓΗΣ ΕΓΧΨΩ ΝΕΗΕΟΣ.

- 18 ΧΕ ΟΤΣΕΕΚ ΑΤΣΩΝΕΕΕΣ ΝΕΝ ΡΕΕΕΡ ΡΨΧΗΛ

13 ΕΤΑΤΕΙΩΝ ΝΠΟΥΝ ΔΕ and they having gone] om. F2. ΕΤΑΤΕΙΩΝ]
having opened their treasures they offered him gifts, gold and frankincense and myrrh. And having been told in a dream not to return to Herod, by another road they went to their country.

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.' And he arose, he took the child and his mother by night, and went to Egypt. 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.' 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.

Then was fulfilled that which he said by Jeremias the prophet, saying: 'A voice was heard in Rama, Rachel weeping for her sons; and would not be comforted,'
...epistemi epexeirh | otopo nac | pe...

19 ἢταγεῖον ὑπὲρ ἡξενράξας ἀπὸ τοὺς ὄρατον γὴρ ἑως φητε ὁποτὲ δὲν ὁπρακοῦν | ἢτε ἔρχω εἰρήνως ἐπὶ τῆς ...

20 ὧν τῶν ὑπὲρ ἡμίαλον πεῖρες τεύχεται ὁποτὲ ἕως παρ ἡξενὴ εὐκρᾶτον ἡ ὅσα τῷ ἥμιαλον.

21 ὧν ὃς ὑπὲρ ἡταγεῖον ὑπὲρ ἡμίαλον πεῖρες τεύχεται ὁποτὲ ἐδομὶ ἑπάτῳ ἓπισίλα.

22 ἢταγεῖον ἀν ἀρχὴν ἐτοι ὑπὸ ὕτεβι ὅπερ ἡξεν ἡμῖν πνεῦμα δὲν ἀρτηγοῦ ἀν ἐδομὶ.

E.

23 ἢτε ἔρχω ὅσα ἥμίαλον ἕως ἐπάκι ἑτεροτοῦ ἐροτὰ ἐπὶ πνεῦμα.

Ζωπυς ὅπερ ὕπαξ ἐβολ ὅπερ ἡταγοῦ ἐπὶ τῶν ὑπὲρ ὑπὲρ ὅπερ ἡμῖν πνεῦμα ἐροτὰ ἐπὶ πνεῦμα πνεῦμα πνεῦμα.

οὕριες ἡμὶ ὄρη ὑπὲρ εἰκὼν αἰώνιον ἐπαίσιον ὃ ὑπὲρ ἡμῖν ἀν ταχύν ὅπερ ἐπὶ πνεῦμα ἐπὶ τῶν ἐπὶ πνεῦμα πνεῦμα πνεῦμα.

οὐριεὶς ἡμὶ ὀρθή ἑπαύγη τῷ πνεύμα ἐν ἔφοβῳ ὧν ἐν ὣρμα ὑπὲρ ἡμῖν ἀν ταχύν ὅπερ ἐπὶ πνεῦμα ἐπὶ τῶν ἐπὶ πνεῦμα πνεῦμα πνεῦμα.

προφητεύεται εἰρήνωσ ἐπὶ πνεῦμα ἐπὶ τῶν ἐπὶ πνεῦμα πνεῦμα πνεῦμα.

ὁποτὲ δὲν ἀρτηγοῦ ἐπὶ πνεῦμα πνεῦμα πνεῦμα.

..οὐριεὶς ἡμὶ ὄρη ἑπαύγητο ἐν ἔφοβῳ αἷοι ἐπὶ πνεῦμα ἐπὶ τῶν ἐπὶ πνεῦμα πνεῦμα πνεῦμα.
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 Archelaos 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.'
3 Φαι γναρ φη εταμχοψ εβολ γιτοτη πιςλις πιπροφιτης ερωθε εεως.

Χε τεεεν εφη ετωγ εβολ τι παγχε χε σεβτε εεωιτ ρεος σωτων ιπεχελλε
εοου.

4 Αθοψ εε ιπαπειε πε τεκζεθσω οτεψολ δεν γαλημι ικαλεοτη θε οτογ ιπεενρ πογε
λεονξε υμαρ εχεν τεταν. Τεκζε χε χε θε ραχε ιεν οτεξω υτε τκολ.

5 Τοτε πατηνοτ εβολ δαροψ πε πξεναλικει ρελ οτορσα θε κε αναλικε ιτηε
πεοραλικε. 6 οτογ πατεπιιεσ ρετοτη δεν πεοραλικε υμρο ετοςερν ιποποβι
εβολ.

7 Εταμχατ χε εορεεχε υτε πιφαριςεος πεελ πιζαδιογκεος επινοτ εξεν πισεες υταρ.

Πεξαρ πνων χε πιεεςι υτε πιακω πιε ειταλε επινοε εφωτ εβολ δαταν ιπι
ξωιτ επινο.

8 Αριωνι ρεν ιπονιτας ειπενας υτε εετα
ποια. 9 οτογ εεπεεετι δεν επινο εχοε.

Χε οτον υταπ εεπινωτ αβρααε.

Τεκζε γαρ εεσες επτεν χε οτον αεξεε εεφιετ εβολ δεν παλων ετοςες υχρι
αβρααε.

10 Σκαν χε πικελεβιν χεν δε εποτη ιπιγζμην.

3 Φαι γαρ] Α: + Πε, many MSS. Εταμχου, sing.] Α* and many MSS.: Εταμχου, plur., A F2, Ησαλακ] ABCΔ1Ε1Υ2: Ησαλακ, D1 D2 GΗJ3 K: om. N. Φη ετωγ] ΑΝ: οιτωγ, many MSS. σεβτέ εεωιτ] σεβτε εεωιτ, Γ; ε perhaps for easier pronunciation. σωτων ιπεχελλεεοουι[ F2: σωτων οευ, D1 D2 Δ1 K: τοτων οευ, A B C Δ2 E2 G H J3: εεεεεεεοουι, ΣΘ: εεεεεοουι, G1. 4 ιπαπειε πε τεκζεθσω] ιπαπειε ετεκζεθσω John, for his raiment; or perhaps ε for δ regens, but no verb follows, Δ2. Τεκζεθσω] om. Ωτ η; Wilkins omitted Ωτ, perhaps as a correction.

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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.'"  

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.  

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? 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." The axe is now at the root of the trees: every tree which will not bring forth good fruit will be cut down,
ΚΑΤΑ ΝΑΤΘΕΟΝ.

φῦνιν πίθεν ετερίᾳνωταίς επανεὶ ἐβολ

11 Ἀπὸκ ἔεν τὰρ ταῦτα ἔεσσον ἵνα ὀτ-

12 περιὲξε αὐτὰς. χη δὲ εἰκνίον ἔεπε-

13 συὶ χιξορ ἐγρατέοιρο ἔφετεν ἵνα ἐπὶ ἔα-

14 ἐπερεγωνοῦν. Θεὸς εἰρεθεὶν εἴηνον | ἰἐ-

15 ς ὀτρπαλα ἐκφυγέ ὀτρὲ ὀτρψωνεὶ ἐπα-

16 θη θη ἑκλίθε ἐναντὸς ἑπὶ εἰσὶν ἔπει-

17 ἐν μιαν διαδέξε εἰρεθεὶς ἐπετεὶ ἐβολ

18 γίτοτα.

19 ίσανες ἂς πανταχρπο ἔεσσον εἰκνὼν ἔδω-

20 ς ἀπὸκ ετερίᾳς εἰσὶν ἔβολ γίτοτα ὀτρὸ-

21 θεὸ εἰκνίον 

22 ἐναντός ἑπὶ εἰσὶν ἔπει ἔβολ. τὸτε ἀρχ.

23 δὲ ἱκείνς ἀστὸς ἅπὶ εἰσὶς τὸ ἐναντός ἕβος ἔπει ἔβολ 

24 γίτοτα.

25 ἑρενώς ἂς ἱκείνς πακὴς νὰ χὲ ἕς ἕτοτ ἀντὶ ἐπετεί ἐναντός 

26 πασί 

27 ἐπανήγειρα τὸ ἱκείνς ἀστὸς ἅπὶ εἰσὶς τὸ ἐναντός ἕβος. 

28 τὸτε ἀρχ.

29 δὲ ἱκείνς ἀστὸς ἅπὶ εἰσὶς τὸ ἐναντός ἕβος. 

30 ἱκείνς ἂς πανταχρπο ἔεσσον εἰκνὼν ἔδω-

31 ς ἀπὸκ ετερίᾳς εἰσὶν ἔβολ γίτοτα ὀτρὸ-

32 θεὸ εἰκνίον 

33 ἐναντός ἑπὶ εἰσὶν ἔπει ἔβολ. τὸτε ἀρχ.

34 δὲ ἱκείνς ἀστὸς ἅπὶ εἰσὶς τὸ ἐναντός ἕβος. 

35 τὸτε ἀρχ.

36 δὲ ἱκείνς ἀστὸς ἅπὶ εἰσὶς τὸ ἐναντός ἕβος. 

37 τὸτε ἀρχ.

38 δὲ ἱκείνς ἀστὸς ἅπὶ εἰσὶς τὸ ἐναντός ἕβος. 

39 τὸτε ἀρχ.
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

cf. Gr. \(\text{NC}\). 13 \(\text{exen}\) \(\text{gizen},\) K. \(\text{siwec ebol} \ \text{gitotq}\) receive baptism through, by him \(\text{siwec} \ \text{gitotq}\) receive baptism of him, J. 14 \(\text{wannhcs} \ \text{ae}\) cf. Gr. \(\text{NC}\). \(\text{paktagno} \ \text{eleeocq}\) + \(\text{ne},\) B. \(\text{eleeocq}\) him \(\text{eleeoc}\) it, C. \(\text{esi}\) A\(\text{b}\) \(\Delta_2 \text{EF}_2 \text{J}_3\) KS: \(\text{no}\) of receiving, B\(\text{*CD}_1 \text{G}\) \(\text{H\(\text{E}\)NO}\). \(\text{ebol} \ \text{gitotk}\) through, by thee \(\text{gitotk}\) of thee, E: \(\text{gitotq}\), through, by him, F\(\text{*G}_2 \text{G}_3\). \(\text{teok eenhot} \ \text{teok xenot}\) \(\text{teok xenot}\) through, by thee \(\text{teotk}\) of thee, E: \(\text{gitotq}\), through, by him, F\(\text{*G}_2 \text{G}_3\). \(\Delta_2 \text{E}_1 \text{F}_2 \text{K}\). 15 \(\text{aqepnotw} \ \text{ae}\) \(\text{ACD}_1 \text{G}_1 \text{E}_2 \text{J}_3\) : om. \(\text{ae}, \ \text{BG}_2 \text{HKS}\). \(\text{pexaq}\) \(\text{otog}\) \(\text{pexaq}\) and said, D\(\text{J}_2\). \(\text{pexaq}\) om. \(\text{pexq}\) to him, B. Obs. Gr. B it &c. \(\text{adjf}\). \(\text{pajir}\) A\(\text{*E}_1\); \(\text{vap}, \ \text{Ac} &c. \text{pet}\) et, K.N. \(\text{piben}\) om. \(\text{ebol},\) N.S. 16 \(\text{etaqwiwee}\) \(\text{etaqsiwec}\) having received baptism, K. \(\text{ae}\) cf. Gr. \(\text{N}\) B C* &c. \(\text{H}\) om. \(\text{syru}\) &c. \(\text{catoq} \ \text{aqi enpiwi}\) cf. Gr. \(\text{N}\) B \(\text{syru}\) &c. \(\text{pweow}\) \(\text{oeteow}\) B: \(\text{ni-}\) \(\text{eow}\) the waters, S Fr. iv; the cross-stroke of \(\Pi\) and \(\Pi\) is often very faint in the earlier form of writing; hence confusion between singular and plural in these and other readings. \(\text{avwopin}\) \(\text{plaq}\) cf. Gr. \(\text{N}\) B C L. \(\text{omina} \ \text{phte} \ \text{ph} + a\) Spirit of God cf. \(\text{pweipa},\) Gr. \(\text{N}\) B: \(\text{nipna} \ \text{phte} \ \text{ph}\) the Spirit of God, E: cf. \(\text{to pweipa} \ \text{tou theou}\), Gr. C L. \(\text{eqithot}\) cf. Gr. \(\text{N}\) B. \(\text{apoc}\) cf. Gr. C* E\(\text{E}_1\) al\(\text{fere}\) \(\text{prpos}\). VOL. I.
17 Ovoc ic orient accwmi ebol Dei pihoii eexw ἔσσεεις. xe φai pe padihiu παλεενπιτ ετατεεε. ἔκλητη.

Τοτε ἵκε & πιππά ὀλγς επωακε ενχιντε πιαμπωλος ερπηραζης ἔσσεεις. 2 ovoc etαγε- enπεεεεειν ἢκο πεγουν πεεε εξεφρα επεδε εληγκο.

3 Ovoc aci πγεφι ετςωντ | πεξαγ παγ xe icxe ἤθοκ pe παγκρι μηφ 2ηςος εις ἑπε ναι ομη ερσκιν.

4 Ἰθος xe ἄγεροπω πεξαγ παγ xe ccδνοττ xe παρε πρωει πωηνδ εωκ ἔπετατγ γη ἀλλα εξεν καξε πιβεν εεπνητ εβολ ἰεν ρωζ μηφ.

5 Τοτε αξολγ πξεπιαμπωλος ετθακε ενοταβ ovoc αςταγος ερατγ εξεν πτεεη 2ηςε πιεραει. 6 ovoc πεξαγ παγ xe icxe ἤθοκ pe παγκρι μηφ 2ηςος εις επεςκε εβολ ται.

Ccδνοττ γαρ xe φιαγογεν πτοτοτ πνευ- enπεεεεεειν ποταλει εβαθτκ ovoc εεεεεεικ πξειν πνευης εεκποτε πτεκτισρον εεουην πτεκ- σελος.

7 ἄγεροπω παγ πξεηεκ. xe παλιν ccδνοττ xe πνεκερπηραζης ἐπος πεκκοττ.

8 Παλιν on αξολγ πξεπιαμπωλος εξεν οττωογ


him; 17 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. 2 And having fasted forty days and forty nights, at last he hungered. 3 And the tempter came, he said to him: ‘If thou be (the) Son of God, command that these stones become bread.’ 4 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.’ 5 Then the devil took him away to the holy city, and made him stand upon (the) wing of the temple; 6 and said to him: ‘If thou be the Son of God, throw thyself down from here: 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.’ 7 Jesus answered him: ‘It is written again, that thou shalt not tempt the Lord thy God.’ 8 Again, the devil took him away up to a very high mountain, and shewed

NB. ἐξεσεὶ τὸ ιππίῳ ἐπὶ τὸν οἶκον τῆς θεᾶς. (cf. Gr. ΝΒ: om. ιππίῳ, Δ1* F2*, ιππίῳ D1c with the rest of the MSS., but corrected from original word beginning with ιππίῳ on. ιππίῳ, B. ιππίῳ) Perhaps for ἐξεσεὶ τὸ ιππίῳ, or ἐξεσεὶ τὸ ιππίῳ, sing., Δ.

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Katatheon.

eφσοι εἰςαυθὶς ὁτὸς αὐτόλοις εἰμι ἐκεῖτορ

10 Τοτε περιή ἤν παρ ἐποιεῖσα παρ 

11 Τοτε ἀφχαρ ἀχεπύλαβολος ὁτὸς ἐκ γάν

12 Ἐτανεικτεὶς εὐτε ἐλτρὶ ἀμφὰτον ἀὐθὲν αὐθὲν ἐπὶ ἦτοι ἀλληλες. 13 ὁτὸς ἀφχαρ ἢπαξαράε ἑτων ἀχὴν ἁγιωμπ ἃπιν καθαρίσανων ἅθε ηταρκεν

13 ἔφοι ἃπιν πρὸσ ἔμμεθ λαβὼν πεπ πνευματικὸν ἔστιν ἦτοι ἐπὶ πνεύματος. 16 πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἄφισα ἄρα ἔκδικα δὲν ἀχὴν ἁγιωμπ ἢτο ἕκασσε ἀγιωμπ ἢτο ἔγγυτον ἔοις ἐρωτήσῃ αὐθὴν πνωτ.

(Δ) 

17 Ἴκεσθε πικνοῦ ἐπελεῖλατ ἐρηπεῖτε ἀχεῖν.

αὐτάλοις] cf. Gr. D: αὐτάλοις sheweth, F2, cf. Gr. N &c. πνευματικὸν ὁτὸς αὐτόλοις εἰμι ἐκεῖτορ ἃτριφς, A*. 9 ναὶ τροπ ἢτοὶ these all] cf. Gr. C4 L, but Coptic would not shew the Greek difference of position of pronoun. 10 ἔφοι Κ. +καθαρίσανων behind me, K N, cf. Gr. C2 L syr εἰς &c. ηταρκεν ἅθε ἀφχαρ ἢτο ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἄφισα ἄρα πρό ἐστιν ἀχὴν ἅγιωμπ ἢτο ἔκδικα δὲν ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχὴν ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲν ἀφχαρ ἢπαξαράε ἑθέ πλαυτ ἄγαςα ἀχην ἁγιωμπ ἢτο ἔκδικα δὲ

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him all the kingdoms of the world, and their glory: and said to him: 'All these I will give thee, if thou shouldst throw thyself down and worship me.' 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.' Then the devil left him, and lo, angels came and ministered to him.

Now having heard that John was delivered (up), he went to Galilee; and he left Nazareth; he came, he dwelt in Kapharnaum, which is by the sea, in the boundaries of Zabulon and Nephthalim. That it might be fulfilled which he said by Esaias the prophet, saying: (The) land of Zabulon and (the) land of Nephthalim, the road of (the) sea, beyond Jordan, Galilee of the nations: 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.
κατά ἦχεον.

τιγιων παρε ἐξο. ξαι αἰρετανοιν ἀκε-
δωπτ γὰρ ἤξετε ἐπιτορό ἰτε μικατι.

18 ἔχεισιν ἰε έκκεν φιοι ἰτε ṭγαλιλέα
αἰταρ εκον ᾿κ σιελων φη ετοτεοιτ ἐροὺ
ξα επιτος παλε ἀναρεα λε πεκον εταὶ ὑπε
ἐφιοε νε ἐπανωσί ναρ πε.

19 ὠτοὶ πεξαὶ πώοτ. ξα άιεισιν ειοξι ιῶιν
ίταερ ένποτ ιοτοι έπεγκαηερωελ.

20 πεσων ξα σατοτοτ τφχ φηοτωνοτ
ὀτοὶ ἐκεισιν ἀσω.

21 ὠτοὶ ἐτακεσιν εταὶ εβολ | οοοο ἀγνα
εκεσον ᾿κ ἰακωβοσ πνηρι πῖζεβεζος πεῖ
ἰναλης πεκον εταὶ πνιοι πεῖ πῖζεβεζος
ποτωτ ἐκσοῦτ ἐποτωνοτ. ὠτοὶ αεεουτ
ἐρωτ. 22 πεσων ξα σατοτοτ τφχ ἔπινοι
πεῖ πῖζεβεζος ποτωτ ἐκεισιν ἀσω.

H.

23 ὠτοὶ παζκωτ ἐν πνειεὶς δεν ṭγαλιλεα τῆρδ
ἐξέοιο δεν πνοητανωτον ὠτοὶ ἐφισιο
ἐνιετανειλιόν ἰτε ἐπιτορό ὠτοὶ εσεξ-
φα.δρι εσεηι πδεν ετη δεν πνίοος.

24 ὠτοὶ ξα τεσεηοι εβολ δεν ἔστριες τῆρδ
ὀτοὶ αυθίνη παν πνον πδεν εητη
κνούτ δεν πνοηταν πεῖ ποτηκατας ποτ-
εευν πρήν ἰε ετε πνεζεζον πεῖ επεςωνοτ
πεῖ ετοὶ επερεηοτ πεῖ εν εταίιν εβολ
ὀτοὶ εσεξφαδρι ερωτ.
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
ΚΑΤΑ ΝΑΤΘΕΩΝ.

25 Ουος ἀνετευχ ψωψη πυζανην υσομ εβολ δεν ἡταλίες πεν ἀετ ἁλακι πεν ἀκα την<Character removed} τονδε πεν γειν ᾿Ηνποράνων.

θ.

Ε κδ γ

Ἑτανατ ἦ εν επιεικῃ ἄρθρῳ παρα επιστευ εξεν πετων. ουος εταφεεεεςι άτι σάρος πυζα-

περεεεεεντις.

2 Ουος εταφοινωι πρωψη παρῇβω πωοτ εψων

εεεος.

κε ε

3 ουος πιατον ιπιερκι ξεπίπεπα. χε οὐων τε

geriesτουρο πτε πιφνοι.

κε ε

4 ουος πιατον ιπη ετεραλβι τινω. χε ιπων

πετον πατ γο ερποτ.

κε ε

5 ουος πιατον ιπιεειεπαμε. χε ιπων πενα-

ερκληπονεμεν ξεπσκας.

κε ε

6 ουος πιατον ιπη ετερκερ πενη ιπ ετοβι

πεεεεεεςη. χε ιπων πενακα.

κδ η

7 ουος πιατον ιπιαντ. χε ιπων πετονπαλαι

πωοτ.

κε ε

8 ουος πιατον ιπη εθοναβ δεν ποτειητ. χε

ιπων πενακατ εφ.

κε ε

9 ουος πιατον ιπιεειεραληπη. χε ιπων πε-

τονπαλαιτ ερποτ χε πιγρη πτε εφ.

κε ε

10 ουος πιατον ιπη ετανδοξι ιπων εεβε

πεεεεεεη. χε οὐων τε περετουρο πτε

πιφνοι.

κε ε

11 ουος πιατεν οννοτ εψων αντανδοξι ικα

οννοτ ουος ιπεεεη οννοτ ουος ιπεεη

πετεγωντι πικεν ικα οννοτ ετεξε

εεεπονυ.

1 πιεεη, plur. πιηεη, sing., ι. πιτων] ουτων

a mountain, B: om. ουος, Α. εταφεεεεςι εφεεεεςi
healed them. 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. And having opened his mouth he was teaching them, saying: 'Blessed are the poor of spirit, because theirs is the kingdom of the heavens. Blessed are they who mourn now, because they will be comforted. Blessed are the meek, because they will inherit the earth. Blessed are they who hunger and they who thirst after righteousness, because they will be satisfied. Blessed are the pitiful, because they will be pitied. Blessed are they who are pure in their heart, because they will see God. Blessed are they who were persecuted because of righteousness, because theirs is the kingdom of the heavens. Blessed are ye if they should persecute you and revile you and say all evil at
κατα ωατεοθον.

ερστεν εοθητ. 12 πρωί οτογ θεληλ. χε πετενπεξεχ εοινφυτ πε δεν πιφητι.

Παρθην ταρ ησοξι ησα μπροφητησ εναν-δαξωτεν.

13 ησωτεν χε πηλεον ἡπικαρι. ευσιν χε ιτε πιλεον λωγ εκανελολγη πον. επανετα-πελεξοε εχε εγλι εβηλ πεζητη γεβολ πεζη-τεει εχην πξεπιρεει.

14 ησωτεν πε φορωτιν ἡπικοσεεος. σεενοι ὑξοεε ιτε ὠτακι ὕπιν εκζη γικεν ὠτ-τωτ. 15 οτα επανετερε αφδις πεζηάα χε δα οτσεετ.

16 Αλλα εσωτηκαγ γικεν ιαληκαμ. | οτογ υκα- εροιωτιν εοτον πιθεν ετζον δεν πιθη.

Παρθην εκαρ πετενοςωτι εροιωτιν ἡπεεε-εθο πιρεεει. σονωσ πεζηαν επετενδηνοτι εεαληεντ ιπεζφωτ ενπετενωτ ετδεν πι-φητι.

17 Υπερεεκι χε ετειι εβηλ ππονεεος εβολ ιε πι-προφητης. πεταν εβολοτ αι αλλα εξοκοτ.

18 Αλεειη ταρ υξω εεεος νουτεν. χε ωατε θφ πεεε πκαρι χιιι ονιστα ιε οτσουλε ιπεε-χιιι εβολ δεν ππονεεος ωατε πα ιθρον υσιν.

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 Ἐλληνικά

19 Φη ότι εἰσαγέλ οτι ἡπικοτνη ἑπτολθν ἐβολ
οτογ ἰτεπτςβω ἡπυρμελ ἐπεκαρη. ενε-
μοντε ἐροψ χε πικοκνι ἰχν τεςτούρο
ὑτε πιφονι.

Φη χε εἰκαρι ῥοτογ ἰτεπτςβω. φα τεσσοντε
ἐροψ χε ὀτιγμμτ τεςτούρο ὑτε πι-
φονι.

20 ἠκω ἐκερ ἐκεροσ ὑτετεν. χε ἀρεσττερ τετεν-
εκερει εργοντ εἰςκαςβ πες πιφαριεκος
ἡπετεν εἴδοτν ἐτπετούρο ὑτε πιφονι.

21 Ἀρτετεκοσττερ ἐν πτωκ ἡπικροχεος. χε
ἡπεκαρλτεβ. ϕη ἵε εἰκαραβτεβ εἰεψωπν
εχό ἑπισοχος ἑπκρις.

22 Ἀποκ ἵε ἠκω ἐκεροσ ὑτετεν. χε ὀτον τιβε
εἰκαρλωτν εἰεψωιν ξίκα εἰεψωπν εχό ἑ-
ποχος ἑπκρις.

17 Φη εἰκαρασο ἑπεφυν. χε ἱακα. εἰεψωπν εχό
ἑποχος εἰςκαντττέμα.

Φη ἵε εἰκαρασο ἑπεφυν. χε πιςοχ. εἰεψωπν
ἐχό ἑποχος ετπετενε ὑτε πιφρω.

23 Εἰεψων ότι εἰςκανι ἑπεκαρλωτν ἑρπλ ἱεν πι-
εκαρλωτν ότογ ἱτεκερβεν ἐκερει
χε ὀτον ὀταρκι ὀττωκ πες πικον. 24 ἠκω
ἐπεκαρλωτν ἐκερει ἑπεκαρλωτν ἑπεκαρ-
λωτν ότογ ἱππεν χατ ἑσφω τωτπ ἑπεκα-
λωτν ότογ τοτε ὀτον ἀνετοι ἑπεκα-
λωτν εἴδοτα.

19 Φη] om. ὄτιν ὈΝ Hunt 26, cf. Gr. L &e. εἰκαρασο
obs. Gr. DL λύσει, and D om. ἐων. ἐπτωλιθθ, Λ. ἐπικαρθτά
+φαι this, Α: Gr. D om. οὐσως. Φη] om. ἱε, Ν. Φη ἵε...

Φιοντι] om. G2*, erasure of ten letters in K, and space left in Ὀ—after
the first Φιοντι may be caused by the writers seeing an omitting
μέγας. 20 Gr. D om. ἠκω] om. ἱακα, N1. ἑπισοχος] Φαρ-
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

ΚΑΤΑ ΥΔΑΤΘΕΩΝ.

25 Ὁμιλεῖ οἷκα τ' ἐπεκαντιθικος ἡχωλεὶς εἰς εἰς ἐπεισῶς καὶ πεῖσωτ. Ἐπισπευδαί οὖς πι- 
καλτιθικος την ἐπικρήθης οὖς ἐπικρή- 
θής την ἐπικρηπέθης οὖς ἐπισσύτη 
κεπσέως. 26 Ἐπιδημιος ἤκους πατ. κα 
εἰ πικεκι ἐβολὴ ἠκους ἐματε 
τι ἤταν ητερι.

27 Αὐτεπεκσώτεροι ζε ἀναχορ. ζε ἰπεκερπίων. 
28 Ἀποκ ζε ἤκους πωτεν. κα ζε ἐπισκε 
περειστελλεῖ ἐπος ἄρκειν εἰς 
ῃ πεκυμ.
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 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. 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
κατα ιεσθεον.

πωκ. οτου φη ενασι ιθεν ετοιμων εβολ γοι ιπωκ.

33 Πολίν αρετενσωτεῖε ζω ατοχον ιππαρχεος.

34 Αποκ ἣ ἐξ Ἄθω οἰνος πωτεν. ἥμερεν πορευσκ

35 οταλε πκαγι. ζε φελμίςειεπι ιτε πεσαλαεκ ζε.

36 οταλε οἵπερσρκ ιτεκαφε. ζε οἰοον ουξοει

37 οἵρε πετεπναξι οὑ ροταλε ἰγα οἰοον

38 Αρετενσωτεῖε ζω ατοχον. ζε οταλαλ δα

39 Αποκ ἡ ἐξ Ἄθω οἰνος πωτεν. ἥμερεν πορευκ

40 οταλε φη εεπαλουογ εἰδιγαν πεσεϊκ εἰι ἕποτοθι ιππαλον. άλλα φη εε-

41 οταλε φη εεπασίττειπ ἰγα ιοσειλιον. έποιοι πεςεϊκ ἰπα. 42 φη εετετεια

43 Πει ειπικ[ί] εσετ ιππικ, ά. φη εεπασί[τ] Gr. Β. 8ο. 5

44 αν. γαμόςαρ: Gr. D &ε. om. έοι] εοι, partic, ά. 33 έκετ[φ]

45 om. ά, ΒΕ2. αεαγγ] ααγγ, αΑ * B D1.2 Δ F2. 34 ήω-

46 λος, ά. οολος, D2.3. ιτηφε] ετφε, ά Ν. ποροπος

47 περοπος, Jο S. 35 om. αν ταλε πκαγι. πε ηομετ., Κ.


49 ά. έορτκαθ κ. ει cf. Gr. Β* ά. k, for order of words. καπ] καΗ, ά. ήλειμι] ήειι, A* ? ΒΔ F2 G2 KΝ:
he who will marry her who is put away committeth 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 cloke 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 him...
κατὰ ξωτεόν.

οτὸς φη εὐονύμω εστὶ πτῶτκ εἰπερταγεον αὐθαὐλ.

43·44 Ἀρετενεὺστε ἃν ξυνός, ἃν εκεκενεπρε βεκυ-

φήρ οτὸς εἰπερταγεε πεκα-

θαξί. 45·46 Ἀνοκ ἀξω ἄξος πως πνεύμ. ἃν εἰπε 

πέτεν-

θαξι οτὸς τώβει εξεν ἐν ετσοχι πκα 

εννοιο. 46 ἄνοι πτῆτενεύριπι πίπετενις 

ετέθει πιθυνο. ἃν εφερο περιγρρ χαὶ εξεν 

πισελπεττουσ χαὶ πισελπεναπτ οτὸς 

εφεσω εξεν πιεσει πιεσε ist πιοξι.

47·48 Εὕσπιν γὰρ πτῆτενεὺστε πν εἴρεει ἀμβα-

τεν. εἴγ οε πετενβεξε εἰκετελωής εἰς ου 

σατιρ ἄπιεςήειν.

ι.α.

46·47·48 Παγόντεν ἃν επετενταῖο. ἂπεραίη ἂπε-

νιν ἀπυρώσει εὐροταῦτ ερωτεν. ἂπο-

πετενταῖο 

δεξε 

πτῶτκ ἂπετενιςτε 

ετέθει 

πιστονοι.

εἰ] ἅτοι, Ε. οἱ πτῶτκ] πτῶτκ, Γ. ταεού 

εςολ] tr. of Ε. ημένη, 'thou shalt forbid him,' and gloss 

الأيوناني تصرفه 'Greekt thou shalt turn him away, Coptic thou shalt 

تَرْدَةَ القبتر تَرْدَةَ the 'Greekt thou shalt turn him away, Coptic thou shalt 

تَرَدَةَ back.' 43·44 ἄρετεν ἄτετεν, Ν. 44·45 ἀνοκ] +ει, many 

MSS. Χάξα] +εῖσον ενή κτεςογοι ερωτεν bless 

those who curse you, ΓΔƐ2, ΓΕ2, ΓΕ3, Σ3, ΛΝ3, Α. D. L, &c., gloss 

of D1 E1 as 'in the Greek and the Arabic' (Δ1), as 'in the Greek' (Ε1), gloss of D4 

αιράκα λατεικό και ασκούντοι αναφέρθηκα 'in the Coptic,' 

λεισοντος και ασκούντοι αναφέρθηκα 'it is not in the Coptic.' 

χάξα] om. οτός, S. εἰςεν] πκα, B. ἄνο ετσοχι]
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

MATTHEW V. 43—VI. 1.
36

\[2 \text{ρωδωμοὶ ἀπὸ εἰκλαίρῳ πολεμεύσαντες ἔπερευ}
\text{ὴ ἀπὸ ζωκ. ἰδίφρατη ἐτούρα ἐλλης πυ-
\text{κυωβόλοι θεν πυτναργήν πεπλή παγόρα γίνα}
\text{πρὸς ὅπως πνοεὶ πνειπρωθεί.}
\]

\[3 \text{ὁ θυκὴ ἰπὲ χως ἐλλης πωτεν. ζε ἄτις ἐγίπ}
\text{επονβέχε.}
\]

\[4 \text{ὁ θυκὴ ἐκπαιρὶ πολεμεύσαντες. ἐπεπερεξήκα}
\text{της κάσισθε εἰρήν ζε ὑπὲ ἑτε τεκοῦσας ἰπῖ
\text{εἰρεγοῦ.} \]

\[5 \text{ὁ θυκὴ ἐρετεπνατῳδῷ ἐπετενερ}
\text{ἰδίφρατη πυκυωβόλοι ζε ὑστελεῖ ἡμὶ ἐράτων
\text{θεν πυτναργήν πεπλή πλάξῳ ἵπτε πυκυωβός}
\text{πρὸς ὅπως πνεούσας ἑβολὴ πνπρωθεί.}
\]

\[6 \text{ὁ θυκὴ ἐκπαιρὶ ἐπερεξῆς} \text{ἐπαστὲς οὔκ}
\text{εἰρεγὸν εἰπετεξιόν. ἐπεκρὸ ἐρὸς ὑπὸ τρῳ-
\text{δῷ ἑπεκίστῳ θεν πετῆπν. ὑπὸ ὑπὲ πεκίστῳ
\text{ἐκπατὲ θεν πετῆπν εἰπεῖ} οὐκ.}
\]

\[7 \text{ἐρετεπνατῳδῷ} \text{ζε ἐπερεπὴ ὑπεννύ ἰπἀχε}
\text{ἰδίφρατὴ πνεύζωνκος. σεσείτι νὰρ ζε ἑπὲ}
\]
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. 5 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 who seeth 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 mul-

 sperma τούτου τις σεπάσματα ερωτ. 8 ἐπεριπί ὀν ἔσσωτον.

'Εσωτ' ἐκρ ἐξεπετεινυτ τὴν ετετευρ-

κα. ἔσσωτον ώς ἐπετετευροβεγγε ἑβι-

τον. 9 τωβγ ὀν ἕστετεν ἔσσωτον.

-Πεπιωτ ετθέν κηφινοι ἔσσωτον ἐκε-

+ν-πεκράν. 10 ἔσσωτον ἐπετετευροβεγγε. πε-

+πεττάνακ ἔσσωτον ἔσσωτον δεν τὴν πε-

+γικεν πικαγί. 11 πεπιωτ ἐπε τάς ἔσσωτο-

+παν ἔσσωτον. 12 ἔσσωτον χα πετερον παν

+εβολ ἔσσωτον εβολ τὴν ετ-

+οποτ ἔσταν ερωτ. 13 ἔσσωτον ἐπετερετε-

+ἔσσωτον ενπασεεος. ἄλλα παρεεεε εβολ

+γα ἐπετεφώτον.

14 ἔσσωτον εὐατ ἐπετεφώτον εβολ ἐπετεφ-

παραπαντώεε εὐατ ἐπετεφώτον εβολ ἐπε-

τετεφώτον ετθέν κηφινοι ἐπετετεφα-

παντώεε.

16 ἔσσωτον ἰε ἐπετεφώτεεεε ἐβολ ἐπετεφ-

οτεπ πετεφώτον ἐπαχω επετεφ ἐβολ ἐπ

ἐπετεφαπαπαν-

τώεε.

16 ἔσσωτον ἰε ἐπετεφαπαπαντετετετετετ επετεφ

παπαντωεε εὐατ

παπαντωεε εὐατ

παπαντωεε εὐατ

παπαντωεε εὐατ

παπαντωεε εὐατ

παπαντωεε εὐατ
titude 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.

And if ye fast ye shall not be as the hypocrites, who make

K L: ἐενενενενεινος, J9: D4 has gloss 'a MS. has, as we forgave,' cf. Gr. N* BZ: om. ἐλεοῦρν ἐς τεος τνὰν ἐπων]


ἈΓΡΟΘΞΕΙΔΚΚΛΝΟ: ἑην, N1 BD1, 2 F2. ηπεταγων] +ες έωκ ας +ἐπετορο πειε +το νεπεπινων γυ ανεπε ανενι for thine is the kingdom and the power and the glory for ever, amen, N2 A om. (A for T) Γ Θ F2 J3 L, D1 gloss refers to doxology as in the Arabic,' E1 gloss adds doxology in Arabic as 

TAKE NOT TO GIVE GINA FFOUWING, EBOV ἰπὶρῳ ἐβερηνητείν.

ἈΕΧΗΝ Ἑξῳ ἙΕΕΟC ΠΩΤΕΝ. ΞΕ ΔΩΚΗΝ ΕΤΩΤ ἙΠΟΤΒΕΧΕ."}

17 Ἕποκ ἐν ἐβερηνητείν ὦςε ὙΤΕΚΑΦΕ ΟΤΟΓ ἼΑ ΠΕΚἈΟ ΕΒΟV. 18 ΓΙΝΑ ὙΤΕΚΥΤΕΕΟΥΜΙΝ ἘΒΟV ἰπὶρῳ ἐβερηνητείν. ἈΛΛΑ ΠΕΚΙΩΤ ΕΤΩΤ ΠΕΤΤΗΝ ΟΤΟΓ ΠΕΚΙΩΤ ΕΘΝΑΤ ΔΕΝ ΠΕΤΤΗΝ ΕΕΓΕΤΥΕΚΙΝ ἩΝ."}

IB.

19 ὙΠΕΡΓΙΩΙΝ ΠΩΤΕΝ ΕΒΟΤΗΝ ἩΓΑΝΑΖΩΡ ΓΙΧΕΝ ΠΙΚΑΓΙ, ΠΙΕΕΑ ΕΥΑΡΕ ΤΩΛΙ ΠΙΕΕ ΤΧΟΛΙ ΤΑΚΨΟΤ ΟΤΟΓ ΠΙΕΕΑ ΕΥΑΡΕ ΠΙΚΟΝΙ ΓΙΩΑΤϹ ΕΡΨΟΤ ΟΤΟΓ ὙΠΟΤΚΟΛΝΟΤ.

20 ΖΙΟΤΗΝ ΞΕ ΠΩΤΕΝ ΕΒΟΤΗΝ ἩΓΑΝΑΖΩΡ ἩΡΨΗ ΔΕΝ ΤΗΕ. ΠΙΕΕΑ ΕΤΕΕΕΠΑΡΕ ΓΟΛΙ ΩΤΑΕ ΧΟΛΙ ΤΑΚΨΟΤ ΟΤΟΓ ΠΙΕΕΑ ΠΙΚΟΝΙ ΓΙΩΑΤϹ ΕΡΨΟΤ ΟΤΟΓ ὙΠΟΤΚΟΛΝΟΤ. 21 ΠΙΕΕΑ ΓΑΡ ΕΤΕ ΠΕΚἈΟ ΕΕΕΟϹ ΕΕΓΕΨΩΝΙ ΕΕΕΑΤ ΠΙΧΕΝΕΚΚΕΡΝΤ.

22 ΠΟΝΗϹ ΕΠΙΚΕΕΛΑΝ ΞΕ ΠΙΒΑΛ. ΕΓΨΨ ΟΤΙΝ ΠΕΚΒΑΛ ΟΤΓΑΝΠΟΤϹ ΞΕ ΠΕΚΕΜΕΛΑ ΤΗΡΨ ΕΕΓΕΨΩΝΙ ΕΓΟΙ ΠΟΤΨΙΝ.

23 ΕΓΨΨ ΞΕ ΠΕΚΒΑΛ ΟΤΓΑΝΠΕΤΨΨΟΤ ΞΕ ΠΕΚΕΜΕΛΑ ΤΗΡΨ ΕΕΓΕΨΩΝΙ ΕΓΟΙ ΠΙΧΑΚΙ.

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.
Ische othi poiwmum etephasatk othaki ne. iε αθηρ πιθακι.

24 ΤΕΝΟΝ άντζοεε ήπαε γαν ερβακ ιεκ α. iε ναρ ήτεφεςετε ουλ ουογ ήτεφεςεμπρε ουλι. ιε ήτεφεςεπ ουλ ζογ ερογ ουογ ήτεφερκατα-
φροποι επιζετη. ΤΕΝΟΝ άντζοεε ΤΕΝΟΝ ερβακ ειφετ πεε εεεεεσως.

25 έδεθέφα τυκω εεεεσοι πωτεν. ξε ένεπερφι-
ρωμογ βα τετεγφηχάν. ξε ου πε έτετεπ-
πανοςου ιε ου πε έτετεππανοςου. ουλε βα
πετεπεωεε ξε ου πε έτετεππανατηιγ ει
επνοε. εεν τυκχάν ουοτ άι εφορε | ουογ
πιςωεε επβεδσω.

26 Οιατεν επνοε ήπιγαλατ ήπε τφε. ξε σεεφ
αν ουλε σεως άι ουλε σερειοι άι εαπο-
εθκι. ουογ πετεπσωτ ετδεν ηφθοι
φαλαη ΤΕΝΟΝ. εεν ηςωτεν άι ΤΕΝΩΝ
εποτ ήρφων.

27 Νιε ξε εβολ δεν επνοε ετηριωμογ ετε
ουογ άντζοεε ΤΕΝΟΝ ετάλε ουογ άι ήμι
εξε τεθεναη.

28 ουογ εοδεοτ τετεγφηρωμογ εοδε έδεθσω.
ΕΕΙΑΣΤΕΝ ενπνοε ήπιγαφίπ ήπε τκοι. ξε πως
ςελαλι. ίςεθβοι άι ουλε ιςεσιροπη άι.

ιε αθηφ] Α* Κ2, cf. Gr.: + ΠΕ, many MSS.: Αθηφ ΤΕΝΩΝ
πε, Βε J3: Ατεφ, Α.Ο2 D1* F3 J3 K.[ 24 tr. of D4
καταφροποι [καταφροποι, Α. ερβακ 2ο] ερβακ, Α.
ειφετ, Δ1? ΥΕΕΕΕΕΕΝΑ, C1* 2, cf. it pler.

25 δα τετεγφηχάν] δαλετεν for your lives, BN:
δαλετεν &c. for our life, D4*. oυ πε έτετεππανοςου
ουπετετεππανοςου, Α* ΒΔΚ: ουπε έτετεππα-
πανοςου, 1st plur., θ. iε oυ πε έτετεππανοςου [cf. Gr. B.
πετετεππανοςου, A* D1.2,3 ΔΕΣ: πε ετετεππανοςου, 1st plur.,
If then the light which is in thee is darkness, how great the darkness? 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. 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? 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? And why take ye care for raiment? consider the flowers of (the) field how they grow, they toil not, nor spin:
κατὰ θάνατον.

29 ἴππον μετὰ ἐμοίς πετραν. ἐκ τοῦτο σολομών

30 ἴππον μετὰ τοῖς τοῖς ἐθνίβοι ὑπόν ἀπὸ τοῦ ἀπὸ τοῦ

31 ἴππον μετὰ ἐμοίς πετραν. ἐκ τοῦ σολομών ἀπὸ τοῦ 

32 ἴππον μετὰ τοῖς τοῖς ἐθνίβοι ἀπὸ τοῦ 

33 ἴππον μετὰ τοῖς τοῖς ἐθνίβοι ἀπὸ τοῦ 

καὶ 34 ἴππον μετὰ τοῖς τοῖς ἐθνίβοι ἀπὸ τοῦ 

(Π.)

3 θεόν ἔλθει ἐπί θεοῦ δεινὸν ἐπεκοιν.

29 τρώ] om. 2ε, ΒΕ3-NS. σολομών] σολομών, 

D3: σολομών, κ. 30 ἰππε] om. 2ε, 8Δ13 α. ἰππε] 

+ορος, σ. ρος] ρος, τηρος. 8Δ13.3.4. ζεβς] om. ζιωμ 

τι θηρεῖς ἐσθιον ὑπόν, ὡς ἀν πολλὸν, ἀπὸ τῷ ἀπὸ τῷ 

31 om. 

ορος, 3ν βης. πετεννακος] πετεννακος, 3ν. πετεννακος] πε 

τεννακος, 3ν1 δι: πετεννακος 3ν. πε 

τεννακος] πετεννακος, 3ν1 δι: om. πε 

τεννακος, 3ν1 δι: τεννακος, 3ν1 δι: πε 

τεννακος, 3ν1 δι: om. πε 

τεννακος, 3ν1 δι: om. πε 

τεννακος, 3ν1 δι: τε 

τεννακος, 3ν1 δι: τε 

τεν

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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.
Wherefore seest thou the mote in thy brother's eye; and?

\[\text{MATTHEW VI. 29—VII. 3.}\]
πιστις ἑνὶ πιστὶ πεκαβλ. κτὶ Πνεῦμα Ἑλληνος
ἑπεκον. Ἐκ πιστᾶς πιστὶς εὐθεια ἑνὶ πεκαβλ. ὡς ἑπεκον.  

5 Πιστις ἑνὶ πιστὶς εὐθεια ἑνὶ πεκαβλ. Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ.

6 Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ. ὡς ἑπεκον. ὡς ἑπεκον. Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ.

7 Πιστὶς ἑνὶ πιστὶς εὐθεια ἑνὶ πεκαβλ. Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ.

8 Πιστὶς ἑνὶ πιστὶς εὐθεια ἑνὶ πεκαβλ. Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ.

9 Πιστὶς ἑνὶ πιστὶς εὐθεια ἑνὶ πεκαβλ. Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ.

10 Πιστὶς ἑνὶ πιστὶς εὐθεια ἑνὶ πεκαβλ. Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ.

11 Πιστὶς ἑνὶ πιστὶς εὐθεια ἑνὶ πεκαβλ. Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ.

12 Πιστὶς ἑνὶ πιστὶς εὐθεια ἑνὶ πεκαβλ. Ἑκ πιστὶς εὐθεια ἑνὶ πεκαβλ.
the beam which is in thine eye thou considerest it not?

4 Or how wilt 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 Νατθεον.

πωλεῖ ἄτον πωτεν. ἀριων πνων ἑωτεν ἄπαιρητ. ὑς γαρ πε πιποοεος πελε πιπροφητικε.

12 Ἀλησινε ἐδοῦν ἐβολ ipsis ἑττον ἠπολιν ητὰνον. ἰε σοοους ἀνεττον πνους ἐκενεττον ἁδειν δεν επτακο. ὑςγ ἁδον ἀνειν ἐενάηε πνων ἐδοῦν ἐβολ γαττοτ.

13 Ἡρεν δε ερσετεν ἐβολ γα πιπροφητικε πνους. ἰη ἑενην ἑαρσετεν δεν γανεβκεω δεκσων. καδόουν δε ἠιεσου γανουνγ ἀπεγωλεε ην. 16 ἐβολ δεν ποιςττα γε ερτενεεςεονπουτ.

14 Υντι ἀεςεκ ἀλολι ἐβολ γι γανουτ. ηε ἀεςεκ κεπτη ἐβολ γι πισεροξ.

15 Παιρητ ἡσιν πιιεν ηενανεγ ἁγηνποττα γενανεγ ἐβολ. πισινι δε ετγων ἁγην-ποττα γεγιωσ εβολ.

16 Ἅλεον ἁξολε ἁτουσιν ἐπανεγ εεροττα γεγιωσ. οτζε οτουσιν εεγιωσ εεροττα γενανεγ.

κε 19 Ἡσιν πιιεν εταεηρη εην ποτε γερττα ενανεγ σεπακορξη ἁεγητη επιχρωη. 20 ἐρρά εβολ δεν ποιςττα γε ερτενεεςεονπουτ.


†πολιν] om. ὑςγ, Hunt 26. ετςι] + ἐδοῦνι, N.
wishes 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.


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E
ΚΑΤΑ ΧΙΤΟΘΕΟΝ.

21 Οτον πιθεν αν ετξω θεος πνη. ζε πος πος εηναι εδουν ετελετοντο πτε πιθονι. άλλα πετιρι επετεριν παυς ετερε πιθονι.

22 Οτον οτενυ ταρ επαξος πι ζεν πιεον ετελεεηατ. ζε πος πος ζεν ζεν πεκραν αν απερπροφετειν. οτογ ζεν πεκραν ανηι ζεεωι εβολ. οτογ ζεν πεκραν ανηι ιο- εενυ ιξοεε. 23 οτογ θοτε ειεωνειη πνων εβολ. ζε εειποετεν οικνον ενεγ ηεεε επ- ηεν εβολ παροι πιερGaθης πτε τποεεια.

ΙΕ.

24 Οτον πιθεν οτι ετσωτεε επασακη παι οτογ εηπηηι θεος ενεενεωηη αοτρωλη ικαβε. φη εταγκωτ εηπεηι πιεν επετρα.

25 οτογ αηι εεεεηη ξηε πιεοοηθηγσωον. αηι ξεκενιαργσωον οτογ ατκωλγ θηηηη ετεεεηατ. οτογ θηηηηηενι. παρε τεφεηπτ ταρ ταξρνωτ πε πιεν επετρα.

26 οτογ οτον πιθεν ετσωτεε επασακη παι οτογ εηπηηι θεος ενεενεωηη αοτρωλη ικαβ. φη εταγκωτ εηπεηι πιεν πιηυ.

27 οτογ αηι εεεεηη ξηεπιεληηηθηγσωον. αηι ξε- κενιαργσωον. αηνηηι ξεκενιεον. ατκωλγ θηηηη

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 €, and € has been written over erasure of probable OT. Q and T and OT being easily confused, the original reading of the version may have been identical with Gr. NBZ &c. eor] ἱοτ, K. ἐξειν] ἐξειν, F. 25 διὰ τινα] οὕτω διὰ τινα, Γ Δ1,2 ΔΚ. ἐξεινιὰρποτ] ἐγκακρποτ, indefinite article, B: -παρποτ, F.2*: + εὐποτι ἐξεινειοτ the winds blew, A &c. ὅτως] ἐκκυληγ, ἐπικύληγ] om. ὅτως, B E: ἐπικύληγ, B CΓΔΕ1 FGΗΘΚLNΟ; cf. Gr. al puce Eus προσκοπέων. [2ε] + χε because, N. ἐκκυλήττ] om. λε, Δ. 26 ὅτως ὅτως] om. ὅτως, J3 N. ἐκκυλήτη] ἐνακκυλήτη, fut., E2. ἐπικύληγ ... διὰ] Α B CΓFGΣΝΗΘΚLNΟ: ἐπικύληγ ... ἀν, F1*: ἐπικύληγ ... ἀν, ΔΓF1 Κ: ἐπικύληγ ... ἀν, D1,2,3,4,Ε. ἐκκυλήττ] om. ἀν, B*: ἐκκυλήττ] ἐκκυλήττ written over an erasure, Α*: φαίνω]. φα, BEL. Hunt. 18. [εικάργι] ἐπικύληγ, ο. πιγα] σεὐσ, fem., K*. A J1 begins again wrote ὅτως ὅτως, B after πιγα, erased and began a new verse. 27 ἐκκυλήττ] + ὅτως, ΓΔ1,2,4 Δ. -παρποτ] παρποτ, BF1. πεινοτ] + ὅτως, ΔΓΔ1,2 ΔΚ. ἐπικύληγ] AD4JL: ἐπικύληγ, B &c.

E 2
52

ΚΑΤΑ ΥΔΘΕΟΝ.

κζ  οτογ εηγει. οτογ περγει πε ονυμωτ' πε.

εβ β 28 Ακυσμίνε ετα ïς εκ παίασι εβολ. πατερευφηρι πε πιξενωκτο εκεν τεσκβω. 29 πατερευφηρι παρ πνωτ πε 2ως εοτοπτευ ερσητώ τατος σεμνος δ' ἰπονας.

(Κ')

γ εβ 1 Εταγη ετεεστ εβολ γιξεν πιτων ατ-μοωι πισω πιξεγανωτ' ἢηεσν. 2 οτογ ἰσ αυτακεσετ αχι γαρας. ἀνονωτ' ἢηεσν εγξω ἦεεος.

ξε παντε αγκαγονως οτογ αγκαεε ἦεεος ετονθον. 3 οτογ εταγοστετε τεσκία εβολ ἀστε πιωεκε πιξενωκτ εγξος ἐτα εις-

τονθο. οτογ σατοτι αςτονθο πιξενωκ-σεστ.

4 οτογ πεξε ἰνς παχ. ζε ἀνατ ἦεπερνος ἰπιλ. ἀλλα ἦεεφε πακ. ἦεταλεε πιωθῆ ερόκ ἦοο λαροτε πινεκαλτρο δοτοντι ετα εις-

τονθο. ἦοο κατωτα λαςτοτο πιξενωκ-σεστ.

5 Εταγη δε εδοτι εκαφαρναστεε αχι γαρας πιξεονεκατονταρπξοσ εκτρο εροχ 6 εγξου-

ηεεος. ζε παντε παλελοτ παβτ ζεν πανι εγξαλε εβολ οτογ ετητεεικοτ ειδιωμ.

7 οτογ πεξατ παχ. ζε ἀλοκ εηναί ἦταερ-

In the fourth line, the word "εηναί" is written over an erasure. The text is a transcription of a Greek inscription, with some slips and corrections indicated. The last line notes a similar fusion with the other manuscripts, where Β ΒΙ ΔΙ ΠΙ is omitted, and the others have Β ΒΙ ΔΙ ΠΙ instead.
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.

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, 6 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 ΩΑΤΕΟΝ.

"Φαίδρη εροτ. 8 οτογ αφερω τίπεπεκατονταρχος πεθα κε πασ τ' ειπηγα αν ειπα πτεκι ε'νων δε ενεπασοι μπανι. αλλα ενεπαν ανοσ βεν πεακι οτογ εφεταξαι τίπεπελαλον. 

9 Κε ταρ αποκ ωρωεις εις εικη δε υερωδης.

κη ενοπ γανεςα|τοι σαρατ. άλλαν χος ειφαι. 

κη επωνις δεκ. ωασης δεκ. ηεντας. κη εεοτ. 

κη επωνις δεκ. ακρ. κη ηεντας. κη εεοτ.

10 Εσλαςωτες ζε τίσεις τίπεραφηρη. υορον πεθα κ'νιν επαζελομως νεκως. κη λεηπιν τ' ωω 

εελοος πωτεν. κη λεηππεςλ εναγ|πητα 

λελελιν πτεν ει δεν πακ.

11 τ' ωω δε εελοος πωτεν. κη λεηππεςλ εεν εβολ καλειεβτ νεελ νεεεπτ υορον ετε 

ρωδοσνον νεελ αερσελε νεελ ιαλκ νεελ 

ιακωβ πνρι σεν τιεετοτρο πτε νιφονι.

12 πιερι ζε πτε |τιεετοτρο ετεγητον εβολ 

επιξακι ετςαμιλ. νεελ ετε φρεει ναψων 

εελοο νεελ πιεοερτν πτε πιναξάρι.

13 υορον πεξε κς τίπεπεκατονταρχος. κη λεηπης 

πακ. ειφρητ|ετακναςτ|εεσωπν πακ. υορον 

αφοιξαν τίπεπελαλον σεν τοννοτ εεε 

λελελ.

14 Εσλας ζε τίσεις ε'νων ενπιν |τπητρος απ 

νατ ετεξεψεις εςαςτ υορον εςβειε.

14 Ι. 

H β14 Εσλας ζε τίσεις ε'νων ενπιν |τπητρος απ 

νατ ετεξεψεις εςαςτ υορον εςβειε.


εους, Α*. Εκατονταρχος] κατονταρχος, Α*. 

πεθα]νας, Φ2*, cf. abg1'h. τιεπηγα]ΑBCεν ΗΕΙΛΟ: 

τ' εεηπγας, G D1,2 Δ Ε F2 G Κ. 

ενεπαν]εελλον, B. 

ανοσ]δ. over erasure, Αε. 

δεππαξ] cf. Gr. ΝΒCL &c. λογοφ: 

πικας, G*: om. υορο, B. εφεταξαι] νηνεοταξαι, D1*: om. 

τιπεπελαλον, BD1*Δ1*Φ2*, cf. Gr. 1. 118. 209. а k. 9 ε 

χρ]cf. ? Gr. ΝΒ, it pler &c. τασαμνονος. 

δα] δεν, B. εοτον]
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 ΙΑΤΡΕΩΝ.

16 Αρσί πελε τεχνι. οτοος αρχας πηξε-πηξελελως. οτοος αρτωπς οτοος ασελελως ιελεςοτ.

Θ 16 Ετοι ῥωτι ζε μηςι σας πας ὑγεαενεν. ενοτον γαριδ πελεςοτ. οτοος παροιοι ζηππον εβολ δεπ παξαςι. οτοος οτον πιδεν εττεελεκνος αξερφαδρι ερωτ.

17 Σηνα πτερυξι κιβολ ζηξεφι εταφρος εβολ διτωτι πεςιας πιπροφατς εχων ειςος. Κο ζε θεος αρσί οπερλωςι οτοος αρφοι οπερ-

ΙΗ.

18 Εταηανα δε πηξενες επιεηνυ ετκωτ ερος αροταλαζγι εορονει πωνοτ εεκπ ρ. 19 οτοος αρη γαρος πηξεοναςδ πεςας πας. ζε φρεγ-

20 Οτοος πεξε θς πας. ζε πιβαγορ οτοπτον

21 Κεντα ζε εβολ δεπ πεςεσοντς πεςας

22 θς δε πεςας πας. ζε ελογι πςωι. οτοος ζα

ΙΘ.

23 Οτοος εταηαλνι επξοι ετελελωςι πςωι πηξε-
his wife's mother lying, and sick of a fever. He touched her hand, and the fever left her, and she arose and ministered to them. 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. That it might be fulfilled which he spake by Esaias the prophet, saying: 'He took our sicknesses, and carried our diseases.'

And Jesus having seen the multitudes who were around him, commanded to go across. And a scribe having come to him, said to him: 'Teacher, let me walk after thee whither thou wentest.' 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.' And another of his disciples said to him: 'My Lord, give me authority first to go and bury my father.' But Jesus said to him: 'Walk after me; and leave the dead, let them bury their dead.'

And (he) having entered into (the) ship, his disciples
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 awoke 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

ονορπτεν εδοτην επογην πριρ. 32 ουομ πεξαγ πνωτ. ξε ειθηγε πωτεν. ηεων ξε εταχι εβολ απιε πνωτ εδοτην ενιθημι.
Ονομ γηπηη ηε πνογι τηρη πριρ ηαγε πνωτ ηεν ουομοι δατεν πνεαξριεη εξρηι εφιοει. ουομ αιεον ηεν πιεωνη.
33 ηη ξε εεεονι πιεωνι ητφωτ. ουομ εταχι πγήε πνωτ ετσκι αιεονηνον εξρηι πιεηη ηεη ηεν εηε ηεη ηεεωνι 34 ουομ ιε ηεσκι ηηρς αη εβολ εερεπ πκς.
Ονομ εταγηαε ηρομ παττηγο ερογ γινα ηπειονωτεθ εβολ ηεν ποτεηι.

ΚΑ.

1Γ 0 ά
Ονομ εταγηαθη ηεξοι αηι εελεηρ. αηι εδοτη ηεταγκι. 2ουομ γηπηη εταξιπι παγ ηοταη εγξηη εβολ ουομ εκξηηνοτητ ειεην ουοδοκ.

λα.
Ονομ εταγηαθ ηξεης επονιαιηηηεηηε ηεξαγ ηηηηθ εταγη εβολ. ξε ηεεηαεηηεηηεηηεηηεηηεηηεηηεηηεηηεηηκ εκξηηηεηηεηηεηηεηηεηηεηηεηηκ εβολ.
3 ουομ ιε γαπογον εβολ ηεν πιεαδ ηεξων ηορηι πιεητον. ξε φαη ηεοηα. 4 ουομ εταγηαθ ηξεης εποιεεκεκ ηεξαγ. ξε εε- 

4 ηενεοη τετεηεοηεκεκ εηαπηεηξων ηεν πετεηνηθ. 5 ην ηαρ εεεοτην εκοκ. ξε 

πεξνοηεικ εηηαη πακ εβολ. ηαλ εκοκ ηε τσπνκ


τηρη πριρ] πριρ ηηρς, ηε ηο. δεπονοηοι δα- 


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: 'Wherfore think ye evil things in your hearts? 5 For what is easy to say: "Thy sins are forgiven thee;" or to say: "Rise, and
ούορ ελου. 6 Γίνα δὲ πτετεπελι ζε οτοπ πτε πυκρι ἑφραει περσίγι ἑεετ εξα

νοβί εβολ γίζεν πικαλ. 7 Τοτε πεξαγ εφη ετγνι εβολ. ζε τωνκ γλι

πεκβλοξ ουορ εεαβε πακ επεκην. 8 ουορ

αττωνη αφυε πακ επεκη

8 Ετατνατ δε πξενιεννυ ατεργοτ. ουορ ατ-

των εεφτ φι ετατφερμουι επαριτ Τ πι

πρελειι.

ΡΒ.

9 ουορ ατσιμηνων εβολ ἑεετπ πξενις απνατ

eοπρεπει εφελεει αι οττελυνιον. επερ-

παν πε ηεατεοκ. ουορ πεξαγ παγ. ζε

εεγι πεινι. ουορ αττυνη ατσιμηνι ηενιγ.

10 Ετροτεβ δε δεν πνι πξελενι. ις γαπτε-

λυνις αγι ατροθει πεεε ηες πεεε πεκ-

λεντης.

11 ουορ ετατνατ πξενιφαριεσος πατξω ἑεεος

πξενιελεντης. ζε εεξεςον πετεπρεγτεβω

φοτετε πεεε πιτελυνις πεεε πιτεερεδοι.

12 Ετατκατετετε δε πξενις πεζαξ πνουν. ζε πν

eτξορ σεερξρια απι ρεπσκιην. αλλα πν

εεεοκε. 13 εεαβε ρτεε πν απεεεζ εζ


ογοιτε, ΓΕ1 Ε. περσιγι] εερςιγι, ΓΔ2: ρτνερ &c.,

Εο*J3. πικαγι [πικαγι, Β* Ω, Δ1 ΔΕΚ. Βλοξ] om. οτογ, Ε Hunt 26. Πεξηι, Α. 7 αττυνη] Των, Α*. 8 πξε-

νελεκη] επειεκη, object of παρ, Ω. 9 τεεργοτ οτορ] cf. Gr. ΝΒ D &c.: E1 has gloss 'Coptic, and they feared; Greek, and they wondered.' 22 των] ΝΑΡ &c., imperf., D1 ΔΕΚ N Hunt 26. ηεφτ] ηεφτ, Γ. τερςιγι] τ επι-

ερςιγι, Εο. 9 οτορ ατσιμηνων] A Δ2 E1 J3 N: ζει-

νιων, Ν: εεσιμιων, partic., BC1 ΓΔ1,2,3 ΔΕ2 F1 GΗΘΚΛΟ,
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.’ And he arose, he went to his house. And the multitudes having seen, feared: and they glorified God, who gave authority thus to [the] men.

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 went to his house.

And as he is sitting at meat in (the) house of Simon, lo, publicans and publicans, and they sat down to meat with Jesus and his disciples. And the Pharisees having seen, were saying to his disciples: ‘Wherefore eateth your Teacher with the publicans and the sinners?’ But Jesus having heard, said to them: ‘They who are strong have not need of the physician, but they who are diseased.

walk?”

nd 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.

And (as he is) sitting at meat in (the) house of Simon, lo, publicans and publicans came, they sat down to meat with Jesus and his disciples. And the Pharisees having seen, were saying to his disciples: ‘Wherefore eateth your Teacher with the publicans and the sinners?’ But Jesus having heard, said to them: ‘They who are strong have not need of the physician, but they who are diseased. But go, learn what it
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οὐ πε. οὔτα πεταλωθη ὁτοὶ ἠποδοσμος ὤν σ. πεταλ γαρ ἐκαθελε περιγραφηкос. οὐ εἴρεον ἄνοι πεπερικενο καὶ μερικαὶ πεπερικενοι.

(οδ) 14 Τοτε αἱ ἁρον ἁξεπικελεοντες οἵ τε ἤων πιπερ ἐτυχω ἀποκ. οἱ εἴρεον μετα τε ἡσυχρον ἤπειρον πεπερικενο καὶ μερικαὶ πεπερικενοι.

15 Ὅτοι πειραὶ ἄνοι πώς. οὐ εἴρεον ἢς κερπι οἴκου ἠπειρον ὁτε πιπερδελεὶτε εἰρεθκείτε. οὐκ εἰρεθκεύων ἁξεπικελεοντες. σεισοτα ἤς ἁξεπαντοεις ἢς εὐσωμι ἀγαπωλι ἀπεπερικενο καὶ μερικαὶ πεπερικενοι τοτε εἰρεθκεύων.

16 Ἑπαρε ἔλι ἐλ ὁτωις ἠκερπι ἠπειροντες εἰρεθκεύτες εὐφελί ηγοκος. γαςωλι γαρ ἠπεπεικεσ αὔῃ ἐβολὴ ἄτι πιπερὸν ὁτοὶ ἄπαρ ὀφθώ ἢς ψυμ ηγοκος.

17 Οὔτε αἴπαρτι ἡρπ ἠκερπι εἰςκος ἡπᾶς. ἠκερποὶ ὁτοὶ πισκος φωλὶ ὁτοὶ ἄπαρ πιρὰν φωλὶ ἐβολὴ ὁτοὶ ἄπαρ πισκος τακυ. ἄλλα ἁραρτι ἡρπ ἠκερπι εἰςκος ἠκερπι ὁτοὶ ἁραρτὶ ἠποκερνον.

Κή.

1E οδ 18 Ναι ἄν εἰκὼν ἠκερπότε οἰς ὁταρχικ ναί αἱ ἁπαγωγοὶ εἰκὼν ἠκερποὶ εἰκὼν ἀποκ. οἱ ἁταρχεὶ.
Wherefore do we and the Pharisees fast many (times), but thy disciples—they fast not? 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. 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. 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.' And (as he is) saying these (things), lo, a ruler came, he worshipped him, saying: 'My daughter died now: but
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ἔτος ἠποτ. ἀλλα ἐποτ. ξα τεκτικ. δικως ὀτογ. εἰσεσώτερον.

19 ὀτογ. ἀπάνων ἵππεις ἀπολογοῦν ἰπώς πετε ἐπερεποτέτες. 20 ὀτογ. ἰς ὀκεῖης ἐρε πες-

πορῇ ὑπὸ ἔβολ. ἐβορ. ἔμοι ἑρὴν. ἀσι ἐβολ. σαβαροῦ ἓλεος ἀστὶ πεταῖ τίτε περεβος. 21 ἃχων γὰρ ἓλεος πέρη ἱπώς ἐξέπε. ἀλο ἐπεταῖς καὶ πετε ἐπερεβος ἑπανορεί.

22 ἴς ἀρ ἐπασφονγῇ ὀτογ. ἐπασφαῖ ἐρος πε-

χαῖς. ἀλεπον ἵππεις τάρετ. πενάγῳ πε-

ταχαίες. ὀτογ. ἀστόχας ἵππες εἰπερεβος ἑίχεν ἔτον ἠτετελείτε.

23 ὀτογ. ἐπασφαὶ ἵππεῖς ἐβοῦτ ἐπιή ἐπαραξίην ἀπατ. ἐπιρεπκυροῦν πετε ἰπώς εὐτητε-

)row. 24 ἃγρυῳ γάρ ἓλεος. ἀλεπον ἐβολ. ἓλεος. ἱπεςοῦν γάρ ἵππες ἅλλα ἀσικοτ. ὀτογ. ἀστοχάς ἓλεος πε.

25 ὁτε ἀρ ἐπασφαὶ πετε ἐβολ. ἱπᾷ πας ἐβοῦτ ἀπολογοῦν ἰπέκεις. ὀτογ. ἀπάνων ἵππες ἅλλα ἀσικοτ. 26 ὀτογ. ἰς τετελεὶς ὑμεῖς πας ἐβολ. ἕξεν πικαγὶ τῆρῃ ἠτετελείτε.

RA.

12 ὀτογ. ἐπικοτ ἐβολ. ἓλεος ἓλεος ἵππεῖς δικως ἱπώς ἰπέκεις ἀπολογοῦν ἰπέκεις ἐβολ. ἓλεος ἓλεος. ἀλεπον παὶ παὶ πληρ ἰπάτια.

[Joseph suggests: This is a page from the Greek New Testament, specifically the Gospel of Matthew. The text is written in Greek, and the notation indicates that it is a page with corrections and additions. The symbols and abbreviations suggest that it is a scholarly manuscript, possibly used for study or academic purposes. The text is a section from Matthew, with verses 19 to 26 highlighted, indicating that these verses are of particular interest or are subject to commentary or study.]
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 ΠΑΤΕΡΟΝ.

28 ΕΤΑΨΙ ΖΕ ΕΣΟΝ ΕΠΙΝΙ ΑΓΙ ΣΑΡΩΓ ΗΞΕΝΙΒΕΛΛΕΤ ΟΤΟΓ ΠΕΧΕ ΗΗΣ ΠΝΟΤ. ΖΕ ΤΕΤΕΝΙΟΓ ΖΕ ΟΤΟΓ ΥΧΩΛΕΙ ΕΕΙΟΙ ΕΕΡ ΦΙΑΝ ΠΕΧΡΩΝ ΠΑΓ ΖΕ ΚΕ ΠΕΝΟΓ.

29 ΤΟΤΕ ΑΓΠ ΠΕΕΛ ΠΟΤΒΑΛ ΕΡΧΩΛ ΕΕΕΟΓ ΖΕ ΚΑΤΑ ΠΕΤΕΝΙΟΓ ΖΕ ΕΕΣΕΥΨΗΝ ΠΩΤΕΝ. 30 ΟΤΟΓ ΔΡΟΤΩΝΗ ΗΞΕΝΠΟΤΒΑΛ.

ΟΤΟΓ ΑΓΩΝΓΕΝ ΠΝΟΤ ΑΓΕΝΣ ΕΡΧΩΛ ΕΕΕΟΓ. ΖΕ ΑΝΑΤ ΑΓΠΕΝΟΡΕΙ ΖΕΛΙ ΕΛΙ. 31 ΠΝΟΤ ΔΕ ΕΤΑΨΙ ΕΒΟΛ ΔΣΕΡ ΤΕΤΣΕΝ ΕΒΟΛ ΔΕΝ ΠΙΚΑΡΙ ΤΗΡΖ ΕΤΕΛΕΛΑΤ.

ΡΕ.

1Η 32 ΕΓΠΝΟΤ ΔΕ ΕΒΟΛ ΕΕΕΛΑΤ ΓΙΠΝ ΣΑΝΙ ΠΑΓ ΠΟΤΕΒΟ ΕΩΤΟΓ ΟΤΔΕΛΕΨΗ ΠΕΕΛΑΓ. 33 ΟΤΟΓ ΕΤΑΨΓΙ ΠΙΔΕΛΕΨΗ ΕΒΟΛ ΑΓΣΑΧΙ ΗΞΕΝΠΕΒΟ.

ΟΤΟΓ ΠΑΣΕΡΔΙΦΡΗΗ ΗΞΕΝΙΕΝΚΥ ΕΤΧΩΛ ΕΕΕΟΓ. ΖΕ ΑΓΠΕ ΖΕΛΙ ΟΤΟΝΓΗ ΕΕΡ ΑΓΝΑΙΡΗΓ ΔΕΝ ΠΙΚΑ." 34 ΠΙΦΑΡΙΣΟΓ ΔΕ ΝΑΤΧΩΛ ΕΕΕΟΓ. ΖΕ ΔΕΝ ΠΑΡΧΨΗ ΠΤΕ ΠΙΔΕΛΕΨΗ ΑΓΡΙΟΤΗ ΠΙΠΔΕΛΕΨΗ ΕΒΟΛ.

35 ΟΤΟΓ ΝΑΣΚΨΤ ΔΕ ΑΓΕΝΣ ΕΠΙΔΑΚΙ ΤΗΡΟΤ ΠΕΕΛ ΠΙΤΕΕΙ. ΕΥΓΕΒΗ ΖΕΡΗΖ ΔΕΝ ΠΟΤΣΡΑΓΨΗΝ. ΟΤΟΓ ΕΓΩΙΘΨΗ ΑΓΠΙΕΝΑΓΓΕΛΙΟΝ ΠΤΕ ΠΕΕΛΤΟΡΟ. ΟΤΟΓ ΕΣΕΡΦΩΣΙΡΙ ΕΕΨΗΝ ΠΙΒΕΝ ΠΕΕΛ ΙΑΖΙ ΠΙΒΕΝ.

ΡΞ.

36 ΕΤΑΨΨΑΤ ΔΕ ΕΠΙΕΗΨΗ ΑΓΨΕΝΨΤ ΖΑΡΨΟΤ ΖΕ ΠΑΤΡΟΨΕ ΟΤΟΓ ΠΑΤΡΟΨΗ ΕΕΡΨΤ ΔΕΝ ΕΣΧΨΘ ΠΕΣΟΝΤΩΝ ΠΕΣΨΘΩΝ.

28 [ΗΞΕΝΙΒΕΛΛΕΤ] but Gr. Ν* D &c. οι διο τυφλοι. ΟΤΟΓ [ΥΧΩΛΕΙ ΕΕΙΟΙ ΕΕΡΨΤ] cf. Gr. C* δυναμει ποιηζαι τουτο, B ρ τοιτο δυμαιη ποιηζαι. ΠΕΧΨΟΤ ΠΑΓ ΖΕΣΕ ΠΕΝΟΤ] om. ΠΑΓ, ΤΑ: om. ΖΕ, B*; tr. of E1 has فقلا ل نمك 'so they said to him yes,' and gloss قبطي ياسيدنا 'Coptic, our lord.' 31 ΕΤΑΨΓΙ ΔΑΓΙ, E2*?
28-36. 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-
Τοτε πεναν ἰπεικελασθηκα, ζε πωισε εηευ 
οτινητ τε πε περνασθας ζε ζανκοτζι με.

Τυφί ουν κιπον κεπισος. ηιλα ἵπεγιασο 
ἰπεικελασθηκα εβολ επεκσω."}

Πιγονίτ ηε κιεεπηι φη ετοεεοτ ηεροι ζε 
πετροσ. ηεηε | αναρεας πευςον. ιακωβος 
πικρι πζεβεεος. ηεηε ιωμπινες πετζον.

Φιλιππος. ηεηε ζαρεολοεεος. οεεας.
ηεηε ηατεος πιτελκοις. ιακωβος πικρι 
Pαλφεος. ηεηε έζαζεος. 4 κιεεπη κιεαλα-

Πιηκ άατοτοποτ πιεεις εαζρογενη πωοτ 
ερξω ηεεος. ζε ηεηερζε εαιεειτ ηπι-

6 Ιαζε πωτεν θε έεελλον εαζρεεοτ ετ-

Δ* : -cwpeee, D2.4*ΔΕΦΗΘΚΛΝΟ, cf. Gr. L al certe μυ, 
ειλελυμενοι. Παροξηπι ΑΒΓΔ1.2.3ΔΕ1Ε ΦΓΚ : -ρωξπι, ΓΔ4 
Ε2ΘΗΓΚΝΟ : +πε, B ; either the correct qualitative form does not 
require Πε, or Πε has disappeared because of final Π. cwpeee, 
with considerable attestation, may be the correct form, denoting the 
act of wandering which resulted in the condition of being scattered (ποξηπ).

38 υπα.} om. J3 : οπωσ, E2. επε-
γως[] εηε &c., Δ2.

1 πιηπ[] πεμ[, B &c. εεεε] εαρφη αιγεν, Β. 

J1 ends again

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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 Alphaeus, and Thaddaeus; 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 

\[\text{ λαος \oeoc, E} \text{ F}_2. \text{ Αυξωνος} \] cf. Gr. \( \text{ος} \text{ D} \text{ L & c. ζεβε-}\) 
\[\text{ θεος} \text{ εος, A} \text{ J}_3. \text{ ομ. D} \text{ F}_2. \text{ ομ. D} \text{ c. Μ} \text{ N} \text{ B} \text{ 17. 124. }} \] 
\[\text{ δοκας \oeoc, A: \oeo ψευδος T \oeo, B*: - T \oeo, Bc:} \] 
\[\text{ ης \oeo, written with red, C: θος T \oeo, K: tr. of D_1 has} \] 

'thaddâûs, and gloss 'Greek, and labâ who is called:' gloss of \( \text{E}_1 \) has 'the Greek, and labâ who is called thadâûs;' cf. Gr. \( \text{c} \text{ L & c.} \) gloss of \( \text{c}_2 \) has 'the Arabic, and labâ who is called thadâûs;' gloss of \( \text{C} \) has 'addition in the Arabic, labâ who is called.' 4 \[\text{ Χανας \oeo} \] A \( \text{B} \text{ c} \text{ G} \text{ K*} \text{ K} \text{ c.} \text{ cf. Gr. D & c.:} \text{ Κανας \oeo, Γ & c., cf. Gr. BCL & c.:} \text{ Χανας \oeo, B*? ἀωτικός} \] written with red, C: \( \text{Ιωτικός, A: Π} \text{ ABG*} \text{ D} \text{ c} \text{ Δ} \text{ ΦG} \text{ ΙΚ} \) \( \text{K, c.} \text{ cf. Gr. N c L & c.:} \text{ ΠΙ, ὁ} \text{ C} \text{ D} \text{ F} \) \( \text{1.2.3.4*?} \text{ Δ} \text{ Ε} \text{ Γ} \text{ Η} \text{ Λ} \text{ Ν O, c.} \text{ cf. Gr. Ν c BL & c.:} \text{ Φ} \text{ Θ Ν Α Ν Ο} \text{ Τ Α Σ Ά Ι Τ Η Σ} \text{ΙΘΙΑΩ} \text{ Β} \text{ K} \text{ c.} \text{ cf. Gr. ΤΟΥΣ, ΕΑΥΟΝΙΩΝ ΕΝ} \text{ ΕΑΥΩΝΙΩΝ, pret., G} \text{ Η} \text{ Θ} \text{ Ο}. \text{ ΦΙΟΝΟΝΟΙ} \text{ A} \text{ C} \) \( \text{E}_1* \text{ Σ} \text{ G} \text{ H} \text{ L} \text{ N: ΠΤΕΝΙ & c.,} \text{ B} \text{ G} \text{ D} \text{ E}_2 \text{ F} \text{ E} \text{ O Κ Ο:} \text{ ΕΝΟΝΟΙ, + ΕΘΟΛ, G: ΕΝΟΝΟΙ ΟΤΑΕ} \text{ ΕΝΟΝΟΙ ΟΤΑΟΙ, F.} \text{ Νωτειν} \text{ om.} \) \( \text{Δ} \text{ C, B, cf. ti* al Cyrilph 3809.} \text{ ΕΠΑΝΗΚΩΝΟΡ} \text{ ΕΠΑΝΗΚΩΝΟΡ} \text{ to the sheep, NBC c. & c., except H} \text{2 ΕΠΑΝΗΚΩΝΟΡ, and C}_1* \text{ ΕΠΑ-} \text{ ΝΗΚΩΝΟΡ.} \)
et epi xw /e eoco. xe eto/aco epkagi /pco-


ipeerewrott eetamnopot] cf. Gr. N*BC*D &c.; oto8 

ipeerewrott &c., D1,2,3,4 EF: but om. C3L &c.: verse tabulated, H1; N of H marginal throughout, C9; N of H larger letter, but 

not reddened. 9 neteneeoxβ] neten &c., sing., F. 10 [ipleewert] ef &c., D1,2,3,4 Δ1 K. cpo6t] F6, B Γ E3, 


cf. Gr. DEF &c., but om. Gr. N B CL; eeqeneeua would be ἀξιος
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. 15 Verily I say to you, that they shall spare (the) land of Sodom and Gomorrah in the

alone. 11 ἀκολουθεῖτε ἵνα ἐπιτρέπετε ἐκτὸς τῆς Ρώμης. J1 begins again

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ΚΑΤΑ ΙΩΑΘΕΟΝ.

παραραγενσι τοις ερωτητοι ήτε ἡ κρίσις εὐσεβεῖς ἤ θασκὶ εὐερεάεις.

16 Ἐκαίνε ἄνοιξ ἄπωρ κατά ἐσθεντεῖν ἑφρατέ ἡγαγεσώρ δεν ένεκτ ἡγαγεσώρνη.
Πίνακι ὅπεν ερεκεποὶ περά ἑφρατέ πινιψαγν. ἀκερεος ἢ ἑφρατέ πινιψαγεῖν.

17 Εὐερεάεις ἢς ἐρουτεν ἔβολ δα πινοῦει. σενατ ἢνπού ἐπι εὐερεάεις ἢς ὅπεν
σεναερεώεολντοιν ἑσθεντεῖν δεν ποτ-

18 Εὐερεάε ἢνπού δεν πινοτρῶοτ 

19 Ἐκαίνε 

20 Ἐκαίνε 

21 Ἐπε οὐκον ἢς εἴη 

22 Ὅπο 

23 Ἐκαίνε ἢς τιπάνοσοι 

24 Ἐκαίνε 

25 Ἐκαίνε 

26 Ἐκαίνε 

27 Ἐκαίνε
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.
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ΚΑΤΑ ΕΙΣΩΘΕΝ.

ΡΣ.

24 Ἰελλὸν οὐκελεόντις εὐγνωτ ἐπεθρεφήσώ. ὀτα ὀταβωκ εὐγνωτ ἐπεφός. 25 καὶ εἰπε- 
κελεόντις ἰτειερ ἔφρητ ἐπεθρεφήσώ. ὀτόγ πισβωκ ἰτειερ ἔφρητ ἐπεφός.

26 Ισε ἵππων ἵππων ἐροφ ἧ ἰελεβοῦλ 

27 Φη ἑτεκὼ ἱσεοο ἰὼτεν δὲν πνακὶ ἱκο 

28 ὀτο ᾁπερερβοῦς ἄτομ ἰφίς εὐκαλυπτὲ 

29 Αδροτ ἡ ἰὼο ἄτομ ἰφίς ἦ ἱτούτωπ 

30 Ἰαττεν ἡ πικεσὶ ἱτετεπάφῃ σεὶ ὑπὸ 

31 Ἰπερερβοῦς ὁτο ἱτετεποῦτ ἡ ἱατ 

32 ὁτο ἡ βελεβοῦλ ἀπελε

24 πεθρεφήσώ [cf. Gr. ἠὐ &c. αὐτω. ἐρεθήσόντις ὀτα ὀταβωκ εὐγνωτ ἐπεφός] ὀμ. Ἰ. ἱπτερ., ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτα ὄτά
A disciple is not greater than his teacher, nor a servant greater than his lord. 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? 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? 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. That which I say to you in darkness, say in light: and that which ye hear in your ears, preach upon your housetops. 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. 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: but the very hairs of your head are all numbered. Fear not, then, for ye are better than many sparrows. Every one who will confess me before men,
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ΚΑΤΑ ΠΩΤΗΡΙΟΝ.

θο πιπρώσι. ἧπαμμὰ εβολ ἅγνυς ἡμ ἡπειρεῖο ἡπαλώτ στήνειν πιφονιν.

33 Φίν εηπακχολτ εβολ ἡπειρεῖο πιπρώσι. ἥπα-

ολή εβολ ἡμ ἡπειρεῖο ἡπαλώτ στήνειν πιφονιν.

RH.

34 Ὄπερειει στήνειν ετάλλειν εὐγονιν ποτήριν πίγην

πυκάζι.α. πετάλλειν εὐγονιν ποτήριν αἰν ἀλλα

οὐνεῖα.

35 Φίν γάρ εφεράν ετρώσιν επεκισστην. οτογ όυσερί

ετεσερεν. οτογ οὐσελέτ ετεσερεν.

36 οτογ πεπαξίν ἡπιπρώσιν πε πεπαξίν.

37 Φίν εηειει ἡπειρεῖο στήνειν εὐγονιν εὐγονιν

εἰς ἡπειρεῖο στήνεια ἡπειρεῖο στήνεια.

Οτογ Φίν εηειει ἡπειρεῖο στήνειν εὐγο

ονιν εὐγονιν εὐγονιν αἰν.

38 Φίν ετεσερεν.ουλι ἡπειρεῖο στάρτος αἰν οτογ

ἡτεσερεν.ουλι ἡκών ἡπειρεῖα ἡπειρεῖα αἰν.

39 Φίν ετάρχειει ἡτεσερεν.ουλι ἡεκών. Φίν εηεπα-

τακο | ἡτεσερεν.ουλι ἡεκών ἡεκών ἡεκών.

40 Φίν εταύων ἡηειειεπτε λειψών ἡηειειεπτε. οτογ Φίν

εταύων ἡηειειεπτε λειψών ἡηειειεπτε εταύων.

41 Φίν εταύων ποτηρίθειν εφράν ποτηρίθειν

εὐγον εὐγον εὐγον εὐγον εὐγον εὐγον.

Φίν εταύων ποτηρίθειν εφράν ποτηρίθειν εὐγον


εειει 2α, Α. πεπιωτ . . . τεγεςαρ] gloss of E 1 has يوناني أيا و أما
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: 36 and the man's foes are his household. 37 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. 38 He who will not take up his cross and walk after me, is not worthy of me. 39 He who found his life shall lose it; he who will lose his life because of me shall find it. 40 He who receiveth you, received me, and he who receiveth me received him who sent me. 41 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.

κατά ιωτήθεον.

ἀφθαρτες πονηρεῖς. 42 ὁτις φι ένπατερ
οταί ἤμαλκουξι ποναφοτ ἑνσειράξ πονηραληθοικα εφράν πονηρεῖς ἑπεσκε. ᾿Ἀκριμ ἓξω ἐπεδωκ πωτεν ᾿ξε ἐπεσκε πνευματε.  

Ῥ.θ.

ὁτις αὑνωμη έτα ἰκς κην εὐοπαθεῖς
ἐτούκ ἐπεθαί ἑπεσκε. ἀφούτεβ
ἐβολ ἑπεθαί εὐρεθτσβ ὁτις ἑτασθιων πῆριν ἑκεν πνευμακί. 

Κ.ρ.β. 2 ἰωάννης πε ἐτασκωτε εὐχα ἑκεν πνυτεκο
ἐοε πινβνυιν ἑτεπεγ. ἀφούτερ πὴ ἐβολ ἑκεν πνευμαληθοικα. 3 πε-

ἀοκα πατ. ἕξε ποκε φι εινηνον μῆν
ἐπεθυνχυτ ἐβολ ἕινκς ἕκοενι. 4 ὁτις ἐταστερον πνειήνες
πεζαὴ πνων. ἥ

ἐλαγε πωτεν ἐετασκε ἰωάννης επι ἐτε-

τεπτατ ἐρωτο πῆλ ἐν ἐτετεπσκωτε ἐρωτο. 5 ἥ

τε πιβλελετ. σενᾶτ ἑβολ. 

πιβλελετ. σεναογι. 

πικὰκσετ. σετοῦννοτ. 

πικούρ. σεσκεθτε. 

πρεςεςεςοττ. σετουννοτ. 

πιγκι. σενιγεννοτρη|πνωο. 6 ὁτις

πνωο πιατη μεν ἐτετπναξερκαπλαλίζεσε ἰδῆντ. 7 ἦ

ἕλε επιασε πνωο ζεραντες πνειήνε πνος

πνηελντ εοε ἰωάννης. ἥ εταρετεν ἐβολ

ἐπαισε επιατ εο. εοτᾶς ερε πνωον κηλ.
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.'

XI. And it came to pass (that) Jesus having finished commanding his twelve disciples went away from there to teach and preach in their cities. 2 Now John having heard, being in the prison, concerning the works of Christ, sent two of his disciples. 3 He said to him: 'Art thou he who cometh, or look we for another?' 4 And Jesus having answered, said to them: 'Go, tell John the things which ye see and the things which ye hear: 5 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. 6 And blessed is he who will not be offended in me.' 7 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?
κατά Πατατεών.

8 ἀλλὰ εἰταρετεῦν έβολ επάτ εον. εοτμελεί εχξή δὲν γαντίηδος πίσανε. 9 ἀλλὰ εἰταρετεῦν έβολ εὐ.-

β

10 Φαί γάρ πε φι ετσθοῦτ εὐβάντην. ξε δίππε

η

11 εκα πατωράν παναγγελος διαξωκ οτορ εγε-

ε

12 ἀναπφύτης γάρ τὰς θεότι πνεολεος αὐτ-

ρ

13 ἀναπφύτης γάρ τὰς θεότι πνεολεος αὐτ-

π

14 οτορ ἰσεύτων ϊπι εὐπνη. ιθορ πε κλας

επίθων. 15 Φι ετεοτιν οὖνας ϊπι οὐκοίρι

ζ

α. 16 ἰσαπαιγών ταίνενερ δε ενεπ. θοίν τιπαν-
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.

But to whom am I to liken this generation? It is like...
ΚΑΤΑ ΥΑΣΘΕΩΝ.

αλωτοί έδεξεσί γί πιγερά παί εδεσώτι
οτέθα ποτένοι. 17 ετχω εδεσώ. χε εντως
ερωτέν οτόν ηπετεπόςδος εσες. άπριει οτόν
ηπετεπόςδι.

18 Αιτ ταρ πιγεράππος εφοτωςει αν οτόν
ενεφω ά. πενωτό. χε οτόν οτεθευμ
πειθέ.

Αιτ χε πιγεράππος εφοτωςει εφοτωςον
ενεφ. πενωτο. χε ιε οτραεν πρεποτωςον
οτόν ηπετριπρ. πυφερ πε ίτε πιτελωπος
πει πρεπερποβι. οτόν αςελλο ηπεθ-
σοφια εβολ δευ πεσδνοτι.

20 Τοτε αιπεργατε πιγχος εδοιπ εΗκακι. ητι
ετα προςο πιγχοξειε γουη ίδηντον οτόν
ηπετεπεταςλοιπ.

21 Οτοι πε χοραζιν. οτοι πε δκαλαζα ήε επεα
πιγχοξειε γουη δευ τυρος πειε ηειδιω
εταιγουη δευ οινοι. πεισειε πε αηερ-
εταςλοιπ δευ οτοςκ πειε οτκερει.

22 Πλιπ Σηω εδεσω ηποτεν. χε τυρος πειε
ηειδιω ετεναιο ερωιν δευ πενοου ιπε
ηκριες εγωτερωτε.

23 Νεε άεο ωι καφαρνάοκε. έκεν τερα-

οτεθα ποτενο] cf. Gr. ΒCDL &ς.; tr. of Ει has
‘cerying or they cry to their companions,’ and gloss
τεθείνη μεθο αποιλειν ήπετεποςδι.

17 ερωτεν cf. Gr. CL &ς.; om. οτος, ΝΒΕζ. άπριει οτόν ηπετε-
περινι -ηπι, Αρ· άπριει οτόν ηπετεπερηκι
we wept, and ye mourned not, Λ: άπεργατει οτος ηπετε-
περιει we mourned, and ye wept not, Ν; tr. of Ει ές has
‘we lamented, and ye weep not,’ and gloss notices difference from Coptic;
gloss of Ει ές Coptic, and we wept, but ye lament not.’

18 εφοτωςει έπις &ς. Β Γ Δί Δ Εζ- Ε η ΛΝ: εφοτωςει, ις.
οτός ές. ΒΔ 2, 3, 4 Ε. εφευςει έπις, Β Γ Δ Εζ- ές
η ΛΝ ο: έπις, Ε. πενωτο] οτός πενωτο, Δ 1, 2 Δ Εζ:
to children sitting in the market-places, these who call to one another, saying, "We sang to you, and ye danced not; we wept, and ye wailed not." For John came, not eating and not drinking; they said that there is a demon with him. And (the) Son of (the) man came eating and drinking; they said: "Lo, a man glutinous and (a) winebibber, (he) is (the) friend of the publicans and the sinners!" And [the] wisdom was justified from her works." Then he began to upbraid the cities in which most of his mighty works were done, and they repented not. 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. But I say to you, that they shall spare Tyre and Sidon in (the) day of the judgement rather than you. And thou,
κατὰ θανάτον.

ὅτι γιάδηνπί ετής. ετεθεσίον γλαυκρίνι ελ-

εἶπτ.

Χε επε δέν σοιοκέλλα γάδατνπί γίακεπίκες
ετάσσαντι πήδιν πείπεκε κεκούν γλαυκρί
εφότη.

24 Πλήν ἠκρη ἔμμοις πωτέν. Χε παρα γί
σοιοκέλλα ετέθακε ερόφ δέν πενγουν ἑτε
κρικες εγνατερο.

Ἀν

25 Ἔναρην ζε δέν πικνον ετεθεσίατ αἱροῦν
πίστεις ὁτος πεκαίνυ. ζε θονυπη ὅντ εβόλ
faction. ποτ ἰτής πες πικάδι. ζε άκχεν παί
ελανκαβετ πες γακάτεχετ. ὁτος ἀκόβρ-
πολε εβολ ἱπανκοτξί παλωτι.

26 Ἀγε φιώτ. ζε φαί πε ρυξατ ἐτασσαντι
πεκεκεθεο. 27 Ἐω ὅμεκεν κα φιώτ θητοτ
ἐτοτ. ὁτος ἐμεοιν εὐλα σωτην ἐπίκαρι
ἐβόλ εφιώτ. ὁτε ἐμεοιν εὐλα σωτην
ἐμεθιώτ ἐβόλ ἐμεγαρι πες φι ἐγερὲ
παγκρι ἐσώρπ πατ ἐβόλ.

28 Ἐμεωτι ζαροι ὁτος πικεν ετάκοι ὁτος
ἐτοπτ Μα ποταθεωτοτ. ὁτος ἀνοκ εεηα-
τετοτ πωτεν.

29 Αλιοτε ἐμπαναγ σεβ εηζεν ἐνθον ὁτος σπειι
ἐβόλ ἐμεοιν. ζε ἀνοκ ὅφαταρατυν ὁτος

ἐτεθεσίον] cf. Gr. Ν L &c.; σεπασθεθίο, fut. i, θο:

νεοθιο, GZ* cf. Gr. D L a b. γλαυκρίνι γανεάτ, Ν.

ελεκεπττ] εεηι τ. A. ≤. στομ. επε, E2. πίκαθ, A.*

πείπεκε κεκούν neicemer ne cseon this long time they
would have remained, D2.3; om. NC, D1.4ΔE2 KN Hunt 18.

24 πω-


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! 24 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. 26 Yea, Father, because this is the good pleasure which was before thee. 27 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). 28 Come to me, all who toil and are laden under their burdens, and I will give you rest. 29 Take my yoke upon you, and learn of me; because I (am) meek and I am humble in


ΚΑΤΑ ΥΛΤΟΘΟΝ.

θεοπροτρ ΣΕΝ παγιν οτον ερετενεπει νοτελαιμετον ηπετενψυχη. 30 παναρδες γαρ γολχ οτον ταετφω αειων.

ΔΒ.

Ηγρην δε Σεν πισχον ετεεεεεε άςυν παγ ηξεινς Σεν πισκατατον εβολ ειτοτον ηπροτ. πεκελαεντς δε πεαρκο πε. οτον άτερφητα πιςωλ πια μιψεες εοτωεε.

2 Ηραρηςος δε ετανηα� | πεξωοτν πακ. ζε ις πεκελαεντς σεπρι ηπετεςεε ηαςι αν Σεν πισκατατον.

3 Ποον δε πεξαπ πινων. ζε ηπετενψυ ζε οτ ζε ετα λαειη ηει. εταρκο πεεη ην εε- πεεες.

4 Πως άςυε ηας εδονη ηεπι εειη. οτον πιπικ πτε ηπροπεις ηαυονοον. ηη ετεπακ- ενπας παγ αν ηε εοτωεε εβολ ηιςητον. οταδε ηη εεπεεες. εβηλ επιοτηη ηηεεατ- ατον.

5 Αν ηπετενψυ Σεν πινοοοος ζε ηγρην Σεν πισκατατον πιονα Σεν πιερφει σεςση πιςιπισκατατον. οτον ηηεοον ποηδι στερνων.

6 Των δε ηηεοος πωτεπ. ζε ις γοτο επιεερφει ηηεαεες. 7 επαρεπεκει ζε οτ ζε οτηαι ηοτασι οτον ποτοιτωστοι ιην. παρε-

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Σεππαγιντ] ομ. Θ*: ομ. Ωογ, ΒΡ. ηηετον] ΑΒΔ1, 2, 3- 
30 γολχ] ζολχ is sweet, D1, 4 Δ Ε1 Φ1 R*. ταετφω] 
ταετφω, Ε1*

1 Ηγρην] ομ. Ζε, Ν1*. πισκατατον] πισκατατον, 
N, cf. Gr.; gloss of Ε1 has ρωι ένδι χοις έοτες ‘Greek, the one of the Sabbaths.’

2 Ηηελαεντς] ομ. Ζε, Ι: + rαπ, α- Φ1, 2 J L Hunt 18. πε- 
30 ιςικο πε] ομ. πε, Α: ομ. πε, N. ηπιωλπ] ηπιολπ, Α: 

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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. 2 But the Pharisees having seen, said to him: 'Lo, thy disciples do that which is not lawful to do on (the) Sabbath.' 3 But he said to them: 'Did ye not read what David did, having hungered, and they who were with him; 4 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? 5 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? 6 But I say to you, that lo, (one) greater than the temple (is) in this place. 7 If ye were knowing what this meaneth, pity is what I wish
Τεννατγάν ἀν πε ἐνατνοῦ. ἐποῦ ταρ ἕπεκαββατον πε παυηρι ἴερωποι.

ΛΓ.

ΚΑ 9 Οτόγ εταφωτατεβ ἐβολ ὲὲὲὲὲὲἑ φι εφοιν ετονικάματος. 10 Οτόγ ἐς ὀρισει ερε τετηχι αὐτον. Οτογ ἄνουεν ετυχ ἔεε έεες. ἃε ἃν σαεν ἰερφαδρί ἕπεν πεκαββατον. δία πεερκαταηνηρίν εροφ. 11 Ὁεοχ ἃε πεναχ πνων ἃε πολι ἵερωι ετοῦ ἑπιν ετεονοπτερσ εὐες. Οτογ ιέτε φαί ἃεν εοτς. ἕπεν πεκαββατον. εἰκα πελλεον ἔεεσ ἃν ἰετεφοτνοςη.

12 Ἴε ὀτοτ ὀρισει ἃε ὀτοτ εοτς. ἐς. ἐς. ἐς ἐς ἁτιρ. 13 Τοτε πεναχ ἰεπιρωει. ἃε σοτεν τετηχι εβολ. οτογ ἀςοττωης ὀσογ ἀςογαε ἰεφρητ ἰτ ἰτει.

14 Ετατε ἐβολ πεεφιφαρίεσεσ ατερωνοσηπ αποχ γίαι. ἰςεται. 15 Της ἃε εταφειει ἰςοταπτετεβ ἐβολ ὲὲὲὲὲἐβολ.

Οτογ ἀςογατγ ৎνωτ πεεφαγαπιτ ὲὲὲὲὲὲ. οτογ αβεφαβρι ερωτ οτροτ. 16 ἀβεφαπτιεεας πνων γίαι. ἰςευτεεοντομγγ ἐβολ. 17 Γίαι ἰτετηχι ἐβολ πεεφι εταφχο εβολ ἐς τοτε ἰςελας πιπροφητης ετυχ ἔεεσ.
MATTHEW XII. 8-17.
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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.

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.

He charged them that they should not make him known: 17 that it might be fulfilled which he spake by Esaias the
Τοτε ἀνυπ ηοθ ἀνθληλη. εοτον οταειιν πελαγ. οτογ εγοι κεβο. οτογ αζερφιβρι ερογ. γωτε ἅτε πει Βαχι οτογ ἰτεγχατ ἄβολ.

ΕΤΑΙΡΗΤ ΞΕ ΤΗΡΟΤ ΠΙΖΕΝΗΕΝΗ (†) ΠΑΤΧΩ ΠΕΛΛΙΣΧ. ΧΕ ΕΕΝ ΦΑΙ ΠΕ ΠΤΝΗΡΙ ΠΙΛΑΝΙ. | 24 ΠΙ- ΦΑΡΙΣΙΟΣ ΞΕ ΕΤΑΣΩΤΕΕΠ ΠΕΧΩΤ. ΧΕ ΠΑΡΕ ΦΑΙ ΓΙΟΤΙ ΠΙΖΕΝΗΕΩΝ ΕΒΟΛ ΑΝ ΞΕΝ ΓΛΙ ΕΒΗΛ ΞΕΝ ΒΕΛΖΕΒΟΛ ΠΑΡΧΩΝ ᾽ΤΕ ΝΙ- ΖΕΕΩΝ.

ΟΤΟΓ ΙΧΕ ΠΣΑΤΑΝΑΣ ΠΕΤΖΙΟΝΙ ΠΙΠΣΑΤΑΝΑΣ ΕΒΟΛ. ΙΕ ΑΖΦΙΜΩΝ ΕΓΡΑΨΕ ΠΕΛΛΙΣΧ. ΠΝΣ ΟΤΝ ΤΕΤΕΙΣΟΤΡΟ ΠΑΖΟΓΙ ΕΡΑΣ."
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?' 24 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: and if Satan cast out Satan, or was divided against him-
27 Οτογ ἰςχε ἀνοκ ἃεν βελζεβοῦλ ἑγιοι ἵππελελω ἔβολ ἢ εν τετευχωρι ἄριοι ἔβολ ἃεν πιε. εθετεφαι Πνεωτ ετεερρεφγαν ἐρώτεν.

28 Ἰςχε ἃεν օվπαί ὑτε φτ ἀνοκ ἑγιοι ἵππελελω ἔβολ. γαρα αἰφος ἐρώτεν ἰκε-τετειοτρο ὑτε φτ.

29 Ιε πνς ὁτον ᾿γξολεί ὑτε ὁτα ψε εβορν εννι αἰπιωρωρι ἰτεγυβιλεε ἰπεγκεμος. ἰκυ-τεελειων αἰπιωρι ἰῳρπ ὁτογ τοτε ἰτεγυβιλεε ἰπεγκι.

30 Φι ετεπερηλεπνι ἃν ετιοτβιν. οτογ φι ετεπερεπτελανεοε πελεκι ἃν ῾γξωρ εεοϊ ἔβολ.

31 Εθετεφαι ἵξω εεοι ὑτωτεν. ἆε νοβι νιβεν πελε χεοτα νιβεν ετεξατ ἔβολ ἰπιρωκι. πιξεοτα ἃε νεοψ ὑτε πιπαί εεοταβ ἰποτχαχ ἔβολ.

32 Οτογ φι εοπαξε ὁταξι ἁκα βυνρι αἰφρων ετεξαχ ιαχ εβολ. φι ɫε εοπαξω δα πιπαί εεοταβ ἰποτχμ ιαχ εβολ. ὅτα ɫεν πι-ενεκ ὑταξε ὁτε ɫεν πενκοτ.

33 Ιε ἁρι παγγαἱν εοπαμεχ νεε πεοτταξ εονα-μεχ. Ιε ἁρι παγγαὶ ἐτωγοτ νεε πεοτταξ ἐτωγοτ. ἔβολ ταρ ɫεν ποτταξ γατοτονε παγγαί.

34 Ηεεεικὶ ἔβολ ɫεν πιαξω. πνς ὁτον ᾿γξολεί

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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 king-
dom 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 34 [The] offspring of the vipers, how

\[\text{MATTHEW XII. 27–34.} \]

...
ΚΑΙΤΑ ΖΑΤΕΘΟΝ.

καταθετες εχάσιν ήπαπεοναϊεν ερετεμ-μων. εβόλ γαρ δεν πνευμο ειπερ γαρ περι σακι.

35 δεκτανος πρωσι εβόλ δεν πεγαγο παγα-θεον εβσαμων εβόλ. οτος πρως ετςων εβόλ δεν πεγαγο ετ-

ωσ εβσαμων νιμπετρως εβόλ.

36 πτως θε εμισος πωτεν. θε σακι πιθεν ετ-

ςων ετε πρως παξοτον σενατελος 

δαρως δεν πεγους πιτε ικρις. 37 εβόλ 

γαρ δεν πεκσακι εκεελι. οτος εβολ δε 

δεν πεκσακι ετεταγαν εροκ.

ΑΕ.

38 τοτε ααερως παχν πικεγαλονον εβολ δε 

πιςαδ πεπε μπαριςος ετςως εμισος. θε 

πρεμπεμως τεντωγυ επατ εομεθμιν πιτοτκ.

39 ηθεος θε ααερως πεκαμ πωων. θε πικσων 

ετςων οτος νιμπικ ηκωτ νιςα. οεοειμι. 

οτος οεοειμι νοπω της παχ εβλ επι-

εειμι πιτε γιωδα πιπροφτασ.

40 ιπρας θαρ νιμπικ εναξγεμεν ιπεξει 

εμπκατος ντι πεγους πεπε νεπε 

νεκσωργ. πασρας εμε 

παδιπι ιπρας εμερπν 

νεκσωρ 

δεν παης 

επεκας.

41 ηρως πιτε πικετα ετετωτον δεν ικρι-

σιπ πεπε 

παζων οτος ετετα

γα 

εροκ. θε

34 σακι η[ι] σακι ε, ΔΚΛΝ. πανετ[α] πανετ, plur., 


μαξαμεθον εμπαμαθον[ε]ν om. Φ*: -μαθον, plur., H. 

44 αρμ ακτοο. νιμπετρως] ΑΣΕΓΘ, cf. Gr. ΛΔ 


ΛΔ αλ plus20 and without article ΝΒCD &c.: ιες[ι] &c., sing., ΝΒΓΔ1,2

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is it possible for you to speak good things, being evil? for out of (the) abundance of the heart the mouth speaketh. 35 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. 36 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. 37 For out of thy words thou shalt be justified, and out of thy words thou shalt be judged.'

38 Then some of the scribes and the Pharisees answered him, saying: 'Teacher, we wish to see a sign from thee.' 39 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. 40 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. 41 The men of Ninevê shall rise up in the judgement with this generation, and shall judge it:
κατὰ Νατθεων.

ἀπερεῖσθαιν πρώτῳ ὁτε ιώνα. ὅτως ἔστω ἐκείνα ἐπισκεψις.

42 Ἔψερν ὁτε καρπὸς ἐσετᾶνικ μὲν ἠκρίσει πελεῖν παῖξων ὁτοῦ ἐσετᾶν ἐποίη. ἦς ἄτι εὐβολ ἶνα πεῖτι ἐκστελλε ἐπ' ἐκστοίλ. ἔστω ἐκεῖνον. ὅτως ἔστω εὐκρίσις ἐπισκεψις.

43 Εὐφύν ὁτε ὁτε πρᾶππα παρασπρόντα ἐν εὐβολ ἶνα περιπεσέει. ὑπάγει παύ εὐβολ ἐκανέεε-

44 Τοτε ὑπάγοντο. ὅτε εἰεττάεο εὐθων εἰπάρν πιελα ἐταῦ ἐνεντό ἰδίντα. ὅτως ἔστω ἰτεπηχελεῖ ἐκχρύφων ἐσπαργ ὅπο εὐ-

45 Τοτε ὑπάγοντο παύ ἰτεπηχοῖ πιελα ἰππα- εὐγνων εὐγνωτο. ὅτοι ἐστὶν ἰτεπηχων ἐχελεῖ. ὅτοις ὑπάγεν πνεῆ ἐταῦ περιπεσέει ετεπηχελα εὐγνων παύ ἐπεγγονάτ. πα-

46 Ὑσον ὅτε εὐγραξι πιελα πιελαι. ἵπτε ἐτεπηχοῖ πεπελήνην πανοῦ ἐρατόν εὐβολ. ἐκ-


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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,
47 Πεξεν ότι λε μηλελεντικς πατ. ζε γνίπε εις τελεστι πελεκνυον σα.βολ σεκωφ ἱσωκ.
48 Ἡοογ λε λεγεροτιου πεκαη ἴφιν ετξω ηηηης πατ. ζε πιε τε ταλεςτι πε γνις πε πακνυον. 49 Οτογ λα.κοτεν τεξιχι εβολ εξεν πεηλελεντικς πεκαη.

ζε γνίπε εις ταλεςτι πελεκνυον. 50 οτογ γαρ νιβεν εεντερ πετεγνε παιστι ετβοσ πιηντι ήοογ πε πασων πελες ταςων πελες ταλεςτι.

ΑΓ.

ρβα &

Ηαρπι λεν πιεγοοτ ετελεεετετ εταφι εβολ
ζεν πιμ πιζεήης. παγηηηει πε εεκεν φιοει.
2 Οτογ ανεωοτι δαρογ πιζεζαμιημι εεεηηη
ζεστε πιηεβλι κενξοι πιζεζαμεις. πιζεηηη
ζε τηρη πακοηι ερατεν ειζεν φιοει.

ΚΔ 3 Οτογ πακσαξι πελεςον πεηαηηηη 
ζεν επαραδικη εξιξω ηηηης.

ζενπε κεξωοντι λε ατειε εξεν πιελεεεπετρα.

πιες ετελεεεον ψωκ δαδι ηηηης οτογ


εις Λ. &; cf. Gr. ι. σεκωφ] ΔΒ*; CD1.2Δ9 F

εις ηηηης, σεκηωτι, BεΓ∆1ΕΗJ, obs. Gr. Ν*BL sytv ηε &; ηε. om. verse 47.
48 ίφιν ετξω] εεεηεξω, F. ηηηης

om. ηε, Γ*J3.
49 λα.κοτεν] ετα&. &; ΒΕΕ1J: ιοτων.

Τηγη, ΔΚ. τεξιχι[ of Gr. ΒΟΖ &; &. 50 εεντερ] cf. Gr. ΝΒΛ &; &.


Ταλεςτι] τεξιχι της mother, B*.

1 Ηαρπι] A*, cf. Gr. ΝΒΖ &;&. θ &;&. cf. Gr. ΚΔΛ &; &.

πιεγοοτ] om. ετελεεεετ, Κ. πηη] αη, Γ*J3*. ηαη-
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

\[
\text{οὗτος} \quad \text{ὅπλον} \quad \text{θεύς} \quad \text{καὶ} \quad \text{κόρας} \quad \text{ζωτεύς} \quad \text{καὶ} \quad \text{μητέρα} \quad \text{καὶ} \quad \text{ἀδελφοὶ} \quad \text{καὶ} \quad \text{μητέρα}.
\]
ΑΡΩΤΩΝ ΚΑΤΟΤΟΥ ΧΕ ΜΕΛΕΝΤΟΤΩΝ ΤΥΗΚ ΠΗΚΑΙ.  

7 Ἐφικεμένωσι τοὺς εἰκόναν, ὑπό τοσοῦτον ποτίσσατον ἀτυπικά.  

9 Ἐτικεμένωσι τοὺς εἰκόναν, ὑπό τοσοῦτον ποτίσσατον ἀτυπικά.  

10 Οτόν ἐταίριαρχον ἀτεχνητίας πεζῶν ὑπό, ἦτο εἰσέλεγον κασαί πελεκαθος ἦπεν γάμπραβλος.  

11 Τῆς το τάρταρος πέζας ὧν ἑπέτειν εὐέκτιστορι τότε τελευταμένο τότε μυθούν, ἦν δὲμεσοττήνης πνθόν.  

12 Φι ἠπάτην ετευον ἄτατος εὐέτην παν ὑπὸ ἐτευον ἑργότο ἑροῦ.  

Φι δὲ ετεχωθείναι ἄτατος φι εὐετητού εὐε- 

13 Ἐτικεμένωσι τοὺς κασαί πελεκαθος ἦπεν γάμπραβλος.  

14 Οτόν εὔεσεθ ηβολ εὐσωτὶς πεξετροφητία  

πτερνικής ὑπό ετύκῳ ἐπεισ.  

Cατοτόγοι] for position, cf. Gr. Η. Κασαί] Κασαί, 1ο J1, 2ο D14  

Δήμιου. Πηκαί] but Gr. B περιγκάλα; gloss of D tr. of E ῥυξ ὑπέτατο τῆς μερικοῦ 'much earth' (cf. syrεπο), and gloss of E ῥυξ ὑπέτατο τῆς μερικοῦ 'Coptic, depth of earth.'  

6 φηρί] om. Α-C, 2-J.  

οτογ ΧΕ] om. οτογ, B: εἴδοςείς, B: om.  

ΧΕ, Γ*.  

7 ΕΕ] + οτογ, B.  

Obs. R places verse 7 before verse 5.  

7 ΕΕ] om. J,  

ἐξεφι, B.  

οτογ ἀρωτικά] incipit] om. FgB: οτογ τοῖς κασαίς and came up, O: οτογ τοίς κασαίς, ΤΤΝ.  

οτογ ατομασ] om. οτογ, BD12  

ΔΈΦΗΕΚΛΝΟ.  

8 ΕΕ] om. D4,  

ἐξεφι, B.  

οτογ ἐγγραφοῦ] written over erasure, Αε.  

κεόντας τοῖς om. Αε, Ε.  

ατραπά] Αε &c., ἀτραπάλληλος, D2*; Αε writes λ over erasure;  

obs. Gr. Ν has ἐκατον...ἐξήκοντα...λ.  

9 φι ετευον οτ-
grew up immediately, because they had not depth of earth: 6 and (the) sun having risen, they were scorched; and because they had not root there, they withered away. 7 And others fell upon the thorns; and the thorns grew up, and choked them: 8 and others fell upon the good earth, and yielded fruit; one indeed produced a hundred, and another produced sixty, and another produced thirty. 9 He who hath an ear to hear let him hear.’ 10 And his disciples having come to him, said to him: ‘Wherefore speakest thou with them in parables?’ 11 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. 12 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. 13 Therefore I speak with them in parables: because seeing they see not, and hearing they hear not, neither do they understand. 14 And the prophecy of Esaias shall be fulfilled upon them, which saith: “By hearing (lit.
РАΣ ΩΣΤΕΘΟΝ.

104

Ξε δεν ουςεκεν ερετενεστωτεε δοτο γιπε-⁴-τενκατ. δοτο δεν ουςατ ερετενεκατ
+ δοτο γιπετεναια. 15 Αφορεθοτ γερ ξε-⁴-πνυτ οιπαλιαος. δοτο γερπογ τενι
ουσεων | επςωτεε. δοτο απελεδυςαλ
+ ιπνυτβαλ. εενποτε ιςενατ ιπνυτβαλ δοτο
+ ιςεςωτεε. δεν ποτελεδυς αυςο γικετα'
+ δεν πουγιτ δοτο γιπεκουτον ιτατον-
+ ξωτον. 16 Πωστεν ζε ωτον ιτατον γιπετεν-
+ ξιλε τε σεσατ. Πελε πετεμελεδυς ζε σε-
+ εςωτεε.

17 Εενπο τζω ιλελος πωστεν. ζε γαλεηνα
επροφνησ νεε γαλεηκι δερεπεστεειιν
επατ ενι ετετεναι αρωυον δοτο γιπο-
νατ. δοτο εςςωτεε ενι ετετεςωτεε
eρωυον δοτο ιλοπςωτεε. 18 Πωστεν ουν
ουςωτεε εφπαραβολη ιτε Φι ητατ.

10 Ουςον πιμεν ετςωτεε επικαξι ιτε ήμε-
τουρο δοτο ετενκατε. ερογ απ. γαρι
ιξεπεπετγων δοτο γαρκουεεε εερη
ετατατη ηφρη δεν περαντ. Φιι πε
Φι ετατατη εσκεν ιλεςωτ.

20 Φι ζε ετατατη ηξεη ιεεσεπετρα. Φιι
πε Φι ετςωτεε επικαξι δοτον σατοτη
κοτ ιλελο θεν ουραγη. 21 Ιπλοπτεπ
ποτινι ιφκτη.

ερετενεστωτεει] Αε & ζε: ερετενεστωτεε, partic.,
ĂΓ*Γ*Ρ* ιπετενηατ] ιπετενκατ, pret., F. 15 &Γ-
ποτελεδυςα] cf. Gr. N0 ηυρ αυς &ζε: ποτελεδυςακ
their ear, E2. επςωτεε] εςςωτεε, Π. ιλω ιτ] ιτα
κεν, Β ηε. Πεσποτελεδυςα] ιπνυτβαλ, D1,2ΔΚ, for αφτων cf. Gr. Ν0
157 αλ. εενποτε ιςενατ ιπνυτβαλ] om. Φ1* ιεε-"-
ποτι, A. 16 ιπετεμελεδυςα] cf. Gr. ΝΟΌD une rell ηυρ αυς &ζε:
om. Ζε, Ν. 17 εεενπο τζ, cf. Gr. ΡΧ: +υς, C6D1,2,3,Δ1,2,Ε
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 understandeth 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

ΚΑΤΩ ΙΩΑΘΕΩΝ.

Αλλα ουπρος οΥΧΟΝ ρε. αρεωθι ουγοξεξ 
δε γωπι. ιε ουληωξοις ηβις πικαχι. σα
tοτη γαφερκανδαλιζεσεν.

22 Φι ζε ετανκατη ἐξην πικωτρι. φαι νε φη
εταυτεε ευπαξιι οτος ϕρωτου πιτε πεν-

ηα

23 Φι ζε ετανγει εξην πικαξι εουανεσ. φαι
νε φη εταυτεε επιαξιι οτος έτκατ εροσ.
φαι ζε ϕαστονταζ. οτος ουι έεν ϕασερ
β. ουι ζε ϕασερ χ. ουι ζε ϕασερ λ.

Αζ.

24 Δεξω δατοτου πικαπαδολιε εφω ιεεος.
σοι πιξετεετοτρο πιτε πιφνωτι ποτρωει
εαςετ οτραξο επανεη βην περιοξι. 25 ετ-

αφικοτ ζε πικεπωουει άαι πικεπεξαξι.
αςετ τηγανιτης βην έεειτ εξπιοκο. 
οτος άαςει παζ.

26 ζοτε ζε ετανγρωτ πικεποκο οτος άζην-
tότε ατονωορ εβολ πικεπηιτης.

27 Διι ζε πικενεβιλικ πιτε πιπεβιοι οτος πε-
xων. ζε πεποτ. έεν οτραξο επανεη άμ

om. οτ, D1*ΔΕ2-L ΓΟΖΕΞΕΧ] om. Aε, BN. Τιωτεοεο, 
A. ϕασερ &c.] ϕασερ &c., plur., G2. 22 ετανκατη] 
but Gr. D οπιρομενος. εξην] Πικηςι, C2Κ. Πικωτρι] Πι &c., 
F. φαι πε φη] φαι δε πε φη, Α-L: φαι δε ϕη, ΓJ; 
A has erasure of probable ΦΗΕ after φαι πε. 
Σωτεελ] Σω, Δ*, πινεπγ] cf. Gr. Νβ C L &c.; tr. of F2 has άδη 
μακωξι] ΒΓΔΙ.2 
ΔΕΦΘΟ: -ΟΧ, ΑεΚ-ΓΗΚΛΝ: ΕΑΑΑΧΓΧ, sing., J: ΕΑΑ-
χος tangere, oblinire, but tr. χνι 'choke,' Α*. 
Pιρπι πιητης]
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 who understandeth it; 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
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ακαταγ δεν πεκιογι. εταρχηει ουν ἵππι-
κεπθης οψ.

28 Ἰεογ ζη πεξαρ ρωο. ζη οτραξι ἵππεει
πετακψερ φαλ. ἰωοτ ζη πεξψωοτ παγ. ζη
ιν αν χούσω ἱπτηευε παν ἱπτενσκοτ.

29 Τεογ ζη πεξαρ. ζη μεμεεοι. μεμποτε ερετε-
σκικν ἵππεπθαξι ἵπτετενψωκι 
jπικεσοτο πελεωοτ. 30 ἅλλαι χατ. εεαροτρωτ πελε
ποτερνοτ γη. πεσοτ ἵππωσι. οτοβ δεν
πεσοτ ἵππωσι εεαξοσ ἵππαλος. ζη σκικ
ἵππεπθαξι ἵππορπ οτοβ εεοροτ ἵπαλεεκηρι
επροκγοτ | δεν πνερψλεε. πικετο ζη εοτ-
ωτης εδοτι εταρλποεκκι.

ρας β 31 ἦραξνο δατοτον ἵκεπαραβολη ερξω 
μεμοεοι. ζη κοπι πικετεεττοτρο ζητε πιγκοτι 
ποτ- 

1αροτελαεε. ελ οτραξι ζητε ἦραξε 
δεν πεκιογι. 32 εοτκοτχι μεεν τε εβολ
οττε πνερψξ τηροτ.

Επτπ ζη δασαλαλικοι κοι ἵππω τεμποτ. οτοβ
μεμασγπι εοτπγηκηι. δεκατε πιετι 

ραη ε 33 Κεπαραβολι 
ερξως ρωο θοπι πικετεεττοτρο

ακαταγ] πετακ &c., D1.2 Δ; cf. Gr. ΝΒΛ &c. 

πιπικη-


g2 h. πεξψωοτ παγ ρη αν] Αγ ρη &c.: om. αν, ΓD1.2 Δ: πε-


ξψωοναλ, Α*. οι μες Gr. βδεις σει, but Gr. D &c. om. 

πετενσ-

cοτον] λεκοκοτ, L. 32 πεξαρ] cf. Gr. ΝΒCL &c.: + πνων,

D1.2 Φ1,2* &c. cf. Gr. D &c. 

πεξαρ το, A*. 

κεπαραβολη, Α. ερετε-

σκικι] -σωκ, Α*: -σοκι, ΔF2 N: ερετεπεσκι, fut., BG
d1.2,5 4 2 E2 G1 J: ερετεπεσκοτ, fut., suffixed, K. επενθ-

χα] Α &c.: θηθαχα, Δ1 F1. 

πιπεκςοτο πελεωοτ] cf. Gr. D al

κ συρεμ arm. 30 ομηνπουτ] cf.? Gr. Νb B D &c. ἐν καρφ.


ροτ] om. ροτ, F: -εεοτρο, Α. εεοτρο
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: ‘Wishest 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.’ 33 Another parable he spake to them: ‘The
ΚΑΤΑ ΒΑΣΙΛΕΟΝ.

πτε πιθηκον ποτισσεµερ. δα ουραγι: σιτη ἀειχονη βεν τ ἤψι ἥπαιτε πισσων τηρη σισσεµερ.

34 Ναι ζε τηροτ δ ινε ζοτον πιενει δεν ἀνπαραβολη. οτον χωρις παραβολη ναςαξι πεισσων αν πε.

35 Βινξ πτερξωκ εβολ πιεφι εταεχων εβολ γετοτα ειπερορνης ενξω εεεος. Χε απασωνι πρω βεν ἀνπαραβολη. οτον πταςαξι πικ ετγιν ειξεν τκαταβολη εεπικοσεεος.

36 Τοτε αεξα πιενει εβολ. αει εβονι επινι. οτον αι ταροι πιενεςεενενης ενξω εεεος. Χε βελ τηπαραβολη παν εβολ ανε πιενης απε πιε νιορι.

37 Λθον ζε αερονω πεξαγ. ζε πετετα ειπερξ ροξ εεπαινει πιαρι εεφρωει πε. 38 πιορι πε | πε πικοσεεος. πιροξ εεπαινει παι πε πιαρι ατε τηεντρο. πιενης ζε πιαρι ατε πιπηετζων. 39 πιαξι ατε εταεχατον πιαλαβολος πε. πισεβζ ζε τθαν ατε πιαενεφ. πισαιοςβ ζε παγγελος.

40 Υφφητ οτι ευαστοκι πιενηςα ιμορην. οτον

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
Then shall the righteous shine as (the) sun in the kingdom of their Father. He who hath ears to hear let him hear.
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 merchant-man 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
Φησι ένεπανετ εραμενοι, πνη ετωσω τε άγιοι πις εωσων εβολ.

Φαί πε έφην ένεπανετ δεν τθάν πτε παλεγε. έτει εβολ παλαμαινελος οτορ ετεφωρα πισαλεντεμε λωτ εβολ δεν ομοι ύποκενεπανετ. 50 οτορ ετεγιτον εφρι εφρυ πικρωε. πιεν ετε φρει ηνεπων άλλον πεπειρτερ πτε πιπαξη. 51 άτετεπακατεν εκα τιρον. πε-κωμ ήμα. ξε άπδ ποτ.

52 Πεξακ πωομ. ξε εεθεφαι σαβ μιμεν εαφ-σιζή ετεμοτορ πτε πινομ ξομι πον-ρωει ξπεννιοι. Φη ετγιοι εβολ δευν πεπαξο ήγαπερι πεπε γαπας.

ΑΘ.

53 οτορ λεσώπι εταφοτον πιείνεις ερακ ήνα-παραλόν εβολ αροκτεβ εβολ άλλοτε. 54 οτορ έταφη εβοτι έτεβακι παρτεβ αμε πωομ πε λρη δεν ποτεπαγωγη. οκυτε ήπεερφηρον οτορ ηςεχολ. ξε έτα φαί ξαλ σιζή θωμ πεπε παίξοελ.

εγάν] έγάν, άπ. πν ετωσων ξε] Ας &c.: πετ &c., E1 F1*: πν πε ετωσων, Nump. 18 ii. έπιγοτι έπιγοτι]
A L Hunt 18 i.: om. άλλοτε, C E: δρογιτό, Ν &c. 49 φαί πε έφηνατο] κε γαρ παριν, άπ. ένεπων + οπ. άπ. άλαν] Ν A C1 D2,4 E1 F1 G1 : δαλίν, Β. παί-ενεε] cf. Gr. πανεπα: πιεμεν, Ἡ ᾨ Κ* Ο: tr. of H2 has Σάνα αδηνι 'this age,' οτορ ετεφωρα] om. οτως, E Hunt 18 ii.: J1 ends again + εβολ, Γ Η Σ Ο. 50 έσρην] έσρην, Α: om. D1,2 E2* ηντι εφρωλ. + ενεεοξ full, D1,2 Δ2,3 E1 F1 G2 N. πιε-εερτερ] π &c., CE F1. 51 άτετεπακατι] cf. Gr. ΝΒ &c.: πέακ αμε πωομ άτετεπακατι Jesus said to them: 'Understood ye?' Δ1 J3; tr. of Α C2 has 'then Jesus said to them,' and gloss of C2 has 'this is in the Arabic;' gloss
down, they gathered the good into vessels, but the bad they cast away. 

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: and shall cast them down to the furnace of fire: the place in which will be (the) weeping and the gnashing of the teeth. 

Understood ye all these things? They said to him: 'Yea, Lord.' 

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.'

And it came to pass (that) Jesus having quite finished these parables, went away from there. 

And having come into his city, he was teaching them in their synagogues, so that they wondered and said: 'Whence found this (man)
55 ομ φαί πε πιάρη εἰπέλεγε. εἰς τεγέας αν
tε οἴεριεῖ. οτογ πεσώνοτ αἰκάζος πες

56 οτογ πεσώνη ἠγίει ἕν σεῆν γαρ

57 οτογ χατερεπίπτουσε ἡβριν

58 ἢν χε πεξάρι πνων. χε ἱπελκαὶ ἐν

59 οτογ πεξάρι ἰπεζάλωτον τε φαί πε

60 πεξάρις πιερατὴμε. ἦν ὁ πιερατὴμε

61 οτογ ἢπεξερ τιενχύ πίκοε

62 ἢπεξερ τιενχύ πίκοε

63 οτογ πεξάριν πιερατὴμε. ἦν ὁ πιερατὴμε

U.

ΚΕ 58

3 Νρωᾶς ταρ πεξάριοντι πιερατὴμε. οτογ

55 εἰς φαί] εἰς εἰς φαί, D1_2_3 Δ2_2 F: +ΑΠ<

56 τιροτ αὐτ. ετα φαί οὑν ΧΕΛ οὐ γαρ τιροτ

57 οὑν κατερσκαπαλίζοντα ἦβριν

58 ορ εϊς θεοτεοταθαγ.".

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this teaching, and these mighty works? Is this (the) son of the carpenter? Is not his mother Mary? and his brothers James, and José, and Simon, and Judas? And his sisters, are not they all with us? Whence then found this (man) all these things? Is this the son of the carpenter? Is not his mother Mary? and his brothers James, and Jose, and Simon, and Judas? And his sisters, are not they all with us? Whence then found this (man) all these things? 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.' 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, 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.' 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.' And he did not many mighty works there because of their unbelief.

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with the Greek participle and indicative, which is the reading of Origen 471 δοτας ἁνέβερον: Οὔτος ἐγὼ ἄποθανεικός and put him, J, cf. Gr. except D 61. e k aeth; tr. of J3 has ὑπέρ and imprisoned him, and gloss ἀμέσως θυμώνοντας ‘Coptic, and left him in the prison;’ tr. of E1 θυμώνοντας ἀμέσως, ἀπεθάνεικός ἰδιαίτερα ἀκρατοῦ ἄνθρωπον γιανέματι εὐθυγενῇ οὐκ ἔστη ἡ δομή, p e t 491. ΩΝΟΣ ἡ θεία ΤΑΦΕΝ ἐλληνικὸν ἐπαινοῦσα ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεχες ἤθε σύνεч
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 ΙΟΣΕΒΟΝ.

Δηοεοεες. οτος αὐτοὶ ἄταλεις ἵνα. 13 ἰνα

δε ετακτωτεὶς ἄρᾳ παὐ διολε ἅλετ

η ὁ τοι ἐοτοὐαὶγῳ.

Ὀτοὺς ετακτωτεὶς παῦαπεπελο

ηςών. δῆλον ὁ παῦ τον ἐρολ ἅλεν ἁβακί.

14 ὁ τος εὐποἱ ἄρᾳ ἐτουῃUCKET ἅλες. ὁ τοσ ἀγυγνηγὶ λαρῳτον. ὁ τος ἀγυγ-

φίλοι πίπι ἐτεοὶπι πιξτοτον.

ῦ.

15 ἔτα ροτορὶ δε ὕμπι αὐτι ἐλαρῳ ἀνεπεπέλει-

θος ετὼ 曛ςος δε νιές ὁτοῦπε νεν ὃτος

παὐ ἀρᾳ ἄρᾳ ἁπαίντης. δε πιές ὁτοὶ ἐνο-

ουμεν εὐποὶ ἐτεοὶπι πιξτοτον.

16 Ἣρσος δε περας. δε σεερφχρια αὐτι ὁτοῦ

ποὺε. ἅτοι πωοὶ ἀμωτεὶς εὐποτοῦμεν.

17 Ἣρσος δε περας παὐ. δε ἆλος ἁταν

ἐπαλεις εὐκλ. ἐν πικ εις τελτ ἁ.

18 Ἣρσος δε περας πωοὶ. δε λαμπτὸν πη ἁπαίνι.

19 ὁ τοσ ἀγυγνηγὶ εορε πιετοὺς ρῷτε β

ἐξεν πιετε.
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
ΚΑΤΑ ΜΑΤΘΕΩΝ.

Οτογ επηδε ἡπικ πεπε πιτεβί. Αὖχων μετ επειδε εὐφε ἀγφαυον ερωτο
πὴν ὁτογ ἀγφαυον ὁτογ ἀγ | τὴ ἡπικ ἡπι-
ἐλεκτης. ἡπιελεκτης δὲ τὴ ἡπιεκυ.

20 ὁτογ ἅτοτως τὴρον ἄτι. ὁτογ ἄτι
προτο ἡπιλῳ ἄτελλῃ ἢ ἡπι ἡπιες.

21 πὴ ἐν ἅτοτως πατὴρ ἐ ἡπι ἡπιες
χωρὶς ἄλον πεπε εἰςε.

UB.

22 ὁτογ σατοτῇ ἁρπαναγκαζίν ἡπερελει-
νὴς εἰλὴν εἰποὶ ὁτογ εἰς ἁγῳ ἑἴςηρ
ὠτεχχα πιεκυ εβολ.

23 ὁτογ ἅταχχα πιεκυ εβολ ἁγῇ παρ ἑαρπὴν
ἐξεὶν ὠττῳν σανὰ ἠειετατῇ εἰεπρο-
ἐττυες.

Ἠτὰ ποτῇ δὲ ἐχαπὶ ἡπὶ ἡπε ἠειετατῇ ἐπικ-
χὶ ἠειετῇ. 24 πιοὶ δὲ ἡποτεὶ εβολ ἡπι-
καζὶ πατ ἐ ἡπτατιὼν.

Εὐτοτιὼν ἡπενιχολ. παρὲ πιεκὺ γὰρ τοῦ-
τιον πὲ. 25 ᾿κὰ τὶς ἐαρῳ ἑαρῳ ἐχεοιῳ ἡξεὶν φιολ.

τὸν ὀχλον. ποτεβί, Ἀ. ἱξεν[εξεὶν, Β. ἵκελε]. ἤκελε]. cf.
Gr. ΝΒ C restitution B5] αἰσχρα &c.: ἕκελε,, B, cf. Gr. C5L &c.: ΠΙΚΑΣΙ, E, gloss of E1 has ὀς ἐπικ ἡπικ ΟΤΟΓ ἡπερελει-
της]. cf. Gr. ΝC* τ &c. ἡπερε[ἡπε ἡπι, J1.2: +ΟΤΟΓ]. 
D2Κ. οτογ ἁρφαυον] ἁρφαυον, C1: om. οτογ 10, F: om.
οτογ 20, F. ἡπισίκ[ἐπι ἀνίν &c., sing., F J3. ἡπερελει-
νής] ἡπες &c., F. ἀττ[cf. b συρμι et σχ. 20 ὁτοτως, A.
τὴρον] +ΟΤΟΓ, B5. ἅτε[om. οτογ, F. ἡπιλῳ &c.,...
ἐτελεξ] om. F1*: ἡπιφαμί &c., D1.2E5.2. ἠειετῇ] ΒΤΔ2.ΔΕΠΕΘΟΥΚΛΟ: ΑΤΕΛΕΣΙ, 2OM.2N. 21 ἤτατ-
D1. ἰπλετ. 22 σατοτῇ] Ακ &c., cf. Gr. ΝΒ BC &c. ἁπερ-
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.

20 And they all ate, and were satisfied; and they took up that which remained over of the fragments, they filled twelve baskets full. 21 And they who ate were five thousand, 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 was there alone. 24 But the ship was at a distance from the land about twenty-five stadia, the waves being against it. 25 And in the fourth watch of the night he came to them,
26 οτός εταπνάτι ερωθ εφεοουί διξειν φιοε
Αγωνττερ ετξω διεςος. Χε ονγορτη πε.
οτός εβολ δεν τάγοτα διυμυ εβολ.
27 Σατοτη δε αυξαξι πελεων ετξω διεςος.
Χε ξεενοηη τ. Άνοκ πε. Ρεπεργοτ.
28 Αγωντως δε πνεπετρος πεαξη παξγ. Χε πνεκ
ιεθ ηνοκ πε οτασαγιν πνι ηται γαροκ
gιξειν πιειδων.
29 ηνοκ δε πνεαξη. Χε ιελοτ. οτός εταξι εδρι
εβολ γι πνιοι πνεπετρος αγωοουι διξει
πιειδων ει γε Γην. 30 αγνατ δε επιενον
πη 
οτως οτός | εταμερρητς πιε ιελο
εβολ εφξω διεςος. Χε πνεκ παξετ.
31 Σατοτη δε ετα Γην σωτεν τεςξιξ εβολ
αγωοοουι διεςοι οτός πεαξη παξγ. Χε Φα-
πικοτη ηπαγοτ εδεοτ ακεργοτ Κ.
32 οτός εταμελαλι επιξοι αγιερι πνεπεονοτ.
33 ην δε επιατη πνιοι οτονωμτ διεςο
ετξω διεςος. Χε ταξελη ηνοκ πνιερι ιεμ.
34 οτός εταμερριπιορ εεερ οτι εδοτιν επικαγ
walking upon (the) sea. 26 And having seen him walking upon (the) sea, they were troubled, saying: 'It is an appari
tion.' And they cried out for [the] fear. 27 But imme
diately 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-
by ΝΟ and possibly B, which has ἱππενειν &c.; perhaps the reading ἵτε represents an earlier ες, which might be that of Gr. ΝΒΔ
syr.ea &c. γήν εἰς γενν. ἰτ] Α &c.: ἱτε, Β?ΝΟ. ἱππενκάρεος
Δς 1, 2 γ1 Δ1, cf. Gr. Λ &c.: ἱππενκάρεος, Κ2 Ης: ἱππενκάρεος, Ο: ἱππενκάρεος, B Ε Γ J1, 2 L: ἱππενκάρεος, Φ1, 2 &c.: ἱππενκάρεος, D2, 3, 4 J3 Ν: ἱππενκάρεος, Κ, cf.: d. 35 ἐταυκοπάρος] στ &c., Λ: -κοπάρος, J3. πελα
ἐτελεῖσθαι] obs. Gr. ΝΤο om. ἐκέλευ. περίῥξωρος] περί-
χορος, Α: om. ΤΗΡΟ, ΟΟΟ ΑΓΙΟΥ] ομ. ΟΟΟ, Κ: ΑΓΙ, Κ. 36 ερώτ] ομ. ΠΣ, Φ: obs. Gr. Βο om. αὐτόν. πνε-
sareth. 35 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; 36 and they were beseeching him that they might only touch (the) hem of his garments: and all who touched were saved.

XV. 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." 3 And he said to them: "Wherefore do ye also transgress the commandment of God because of your tradition? 4 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." 5 But ye say that he who will say to his father or his mother: "A
128 *KATA* ΟΧΗΘΕΩΝ.

Ενον ἰδίον εβολ γιτοτ. ἰπέεταιε περιώτ πελε τεφελετν. οτογ ατετεκερη πι-

αξι ἐπτ φτ έοδε πετεππαραδοςι.

7 Ἕμφοβι καλωσ αερεπροφήτεταν βαρωτε

πικελασις πιπροφθες εὑξω ἰδίον.

8 Χε παίλασε ερτιελαν ἰδίοι δεπ ποτε-

φτοτν. πονγιντ δε οτινοι οδιόλ ἰδίοι.

9 ετεερεβεσεν ἰδίοι εφλιντ ετἔσω

Παίλασεν ἰπογειν πρωτει.

10 Οτογ εταφελοτ επιελεκυ πελευ πων

Χε σωτεεε οτογ κατ. 11 πεπα εβοτν ερυφ

ηπιρωει απ πετιωφ φαίονι. ἀλλα πεπα-

νην εβολ δεην πρωφ φαί πετιωφ ἰπι-

πωει.

12 Τοτε αἰ αροφ πικεπειελοντως πεξώοτ

παχ. Χε κέλει Χε ετα πιφαρισεος σωτεεε

ἐπιαξακι αερεκαπαλικες.

13 ᾿Ηνοφ Χε αεροτυφ πελεαυ. Χε άγαθων πιδεν

ετεεεε παιωτ ετὶδεν πιφωτι σδωοι σε-

πακορκοτ πελε τοτποτυ.

14 Χαι γαπατελελειτ ἰδίελλε πε. οτελλε—

γιτοτ] γιτοτυ by him or it, Βο C2.ε. 6 ἰπέεταιε

cf. Gr. ΝΒΟΔ &c. syrευ. ταε] ταίο ε, Γ. πεπετε-

ελετε] cf. ? ΚΛ &c.: om. η τ. ρυν. αυτ., Gr. ΝΒΟΔ syrευ. Ατετε-


syrευ. πετεππαραδοσις] τετεν &c., ξινγ., Ν. 7 προ-

φετετιν, Α. πικελας] ΝΑΒΓ Δ2 Δ1 Ε1 Ε2 Θ: ἱκαλαςις,

CD1 &c. εὐω, Δεισι. 8 παιλαεας &c.] NF &c., Ι2 &c; cf. Gr. ΝΒΟΔ

&c. syrευ. οτοτο] ΑΒΓΔ2 Δ1 Ε1 Ε2 Θ: ἱκοτοιος, Δ3.

Ε1 Γ1 Ι1,2 KN Hunt 26 mtτ4: ἱκοτοιος, Βο Γο Δ. 9 ετεε-

ερεβεσεν] ετερ &c., Βο. ετφεσω έη] ετφεσω έην,

F1: om. έη, Β. [εγγένιοι. Α. ιπωεί] ερψει, D2: 

ιπωεί, D4. 10 επιελε[] επιελ[&c., Ι1,2 J3. 11 πεο-

πα] φη έος, Κ: πη έος, L, cf. Chr. Clem.: πεταναι, Βο:

πετπαγε, Φ1.2 ο. πετειωφι 16] πε ετειωφ, D2.3.4: 

φη ετειωφ, Κ: ετειωφ, Β*? J. ουφ ἰδίοις] ουφ
gift, thou wilt gain it by me;' 6 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: "8 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.' 12 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...
ROxTOx unxTeeoH.

130

_
^^

^^^

eonrcyiK juLuE^.
DiXqepoTco 2^e itxeneTpoc ne|xA.q ^^.q.

m^n

_ -f nA.p^.&oXH

xe S.eX

eS.oX.

xe

^ojTert nocoTert
i]LnA.nreTenejuLi xe rtx^J
£^^.rt^.^^K^.i~.
niJS.ert eaj^.Taje e^oTn epuoq ixnipujjun c^J^.Taje naooT e^f itexi oto^ itxonrg^XTonf eni2^e ^ex^.q.

^^Heoq

A.KJULHrt

^"^

^®Hk

2^e

eonnoT eSoX ^ert ptoq ^.T^HOT

^eit ni^KT"

efi.oX

ueTcaoq juLuipajJULi.
^^GajA.iri v^-p eS.oX ^eit uig^KX rixeniJutoKJULeK
eTg^coo-c. ni^a5Tefi.. niJULeTitcoiK. nmopm^..
itK^o-ri.

rt^LJ

niJuiexJULeepe

nixeo'^A..

itrto-rx.

RGTCcoq juLnipcoJULi. ihotuojul
itI^. T'OTK riqccjoq juLuipcojuii ^.it.

^^Ha-I

K0

^^

Oto2> ex^.qI eS.oX

2^e

rtonrectje

juLiUL^.-r ftxeiKc. ^qcije

n^.q

f oto^^ ic
^^^ e&oX ^eit rti6TK

enic^. itxe Tnrpoc rtejut T-ci2^coit.

oTc^iJULi

Rx^^^^^^

eTeJULJUL^-T.

Xe

rtA.1

ind.,

K.

cf.

Gr, 13 &c.

65r}yS)v:

gyrC'^etPc.*:

D4,cf.fe^-arm.

+ ItCOOnf,

rteCOTert

^^^(fl, pret.
JUL] om. Jg*.

ind.,

CiJg: q67,

pies,

eOTOjIK] GTCtJIK,

i^2ie] om. rji*.3.
i~n^.pA.fi.oXK] cf.Gr.^<BZ I.

uE] ncn^.T, DiE.

n^.n] om. eKoX, Dj.g.
+ ^.qepO'raO answered,

Ten

ncynpi rt2!.^,Ti2i. T^-ojepi
oToit oT2^ejuL(jon ^eJUL^.c.

aj^.T£,ei eOTOJIK

DgK: nonfCtJIK, L.
neX^.q] om. n^.q,

ecxo) ixJULoc.

nA.oc

^<i.poi

eTT^ejuLKHOTT
eq6T]

efi.oX

it^.c(jocy

^^

neoq

2^e]

cf.

Gr.

^^BD

&c. syrc^:

B.

^eX^.q] +n<Lq, N, cf. Gr. r57. 301.
Dj.gAEeO, cf. eis q (ff^' qiiibiis ait) syi-sch.

are ye, omitiing 'also,' B.

^^

JUL^^.T"eTe^t-

ejuLi]cf.Gr.j<CL&c.; itn^.T-eTenejuLi, F^, iln probably -ijLn,


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 yet, 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 Περετονω πασ Πονσαξι οτορ αυ Περετονωντις αυτη ερω Αυ την Πονσαξιν.
24 Περετονω πεξασιν. Περετονωντις αυτη ερω Πονσαξιν.
25 Πονσαξιν.
26 Πονσαξιν.
27 Πονσαξιν.
28 Πονσαξιν.

UE.

29 Πονσαξιν.

30 Πονσαξιν.

23 Πονσαξιν.

24 Πονσαξιν.

25 Πονσαξιν.

26 Πονσαξιν.

27 Πονσαξιν.

28 Πονσαξιν.

29 Πονσαξιν.
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: 'The 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 answered, he said, not a word. And his disciples cavied, 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.' And 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: 'The woman, great is thy faith: it shall be to thee as thou wishest.' And her daughter was cured from that hour.
κατὰ ισατεθέν.

αὐτῶν ἡμὶ ἔρι ἐνεσάλατο. οὐσὶ
ἀφερφάδροι ερωτ.

31 ὡστε ἵτε πιέλειν εργῷ ἐπιπατεῖν εἰς ἀκαλλὴν. ΝΕΛΝ πιδαλεῖν εὐλογ. ΝΕΛΝ πιδαλλεῖν εὑρ. ἐν ἀβολ. ΝΕΛΝ πικώρσε ἐν ἀκαλλήντες. οὐσὶ παντὶ ὄντα ἔστι् ἐπιζηλ.

ΛΑ 32 ἧς ἢ ἐτάξηστον ὅτε ἦπερ πιέλειντος πεῖσα ποιοῦ. ἢ οὐ φανέται ἢ παρελθ. ἢ οὐ καὶ ἄπορον σεχν. ἐπιζηλὴν πεῖσα. οὐσὶ

33 Πεῖσα πιέλειντος. ἢ ἦπερ πιέλειν ταῖνον ἵππῳ ἀρπαὶ καὶ πεῖσα ἐπιζηλήντος. οὐσί

34 οὐσί πεῖσα ποιοῦ. ἢ ὁμότατος ὁμότατον ἵππῳ ἐπιζηλήντος. ἢποῖον ὧν οὕσαν ἐν ἐμαύτῳ ποταμί. ἢς οὐσὶ

35 ἢς οὐσί ἐπεροὶ ὃς πιέλειν ἐν αὔριωτεῦτε ἑξεχ ΜΚΑΓ.

36 ἢς οὐσί ἐπεροὶ ὃς πιέλειν ἐν αὔριωτεῦτο. ἢς οὐσί ἐπεροὶ ὃς πιέλειν ἐν αὔριωτον ἐπιζηλήντος. πιέλειντος ἢς οὐσί αὔριωτον.
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 they said: ‘Seven, and a few fishes.’ And he ordered
the multitudes to sit down to meat upon the ground. He
took the seven loaves and the fishes, and having blessed
them, he brake them, and gave them to the disciples, and

[ποι̣μ] ποι̣μ &c., D₁₂Ε. λευ εβολ] +ποιμεν πν̄ωτ that they may go, F₁ε. πν̄ωτε, Α*
ποιακ] ποιακ, C₂. ζ ποιαντικοτικά τιτεβτ] ζ ποιακ ποιαντικοτικά seven loaves and the fishes, J₂*
37. οτος ανεγερθη τηροτ αηιλ. οτος αειη
πνουτ ὑπιληκε ενεσθ ι επιρ.
38. ἢ ἂν επανατεθη παντερ η ὑγι ἐπικειε χα-
πις αλον πειε εγεινι.

ΥΣ.

39. οτος ἐταφξα πιλεπη εβολ αχαλης επιξοι.
οτος αρι επισιν ῧτε ειλλαλαπ.
1. οτος ατι ἰξεσεφαρίσεος πειε πισαδούκεος
eτερπιράζει μενομ. παναμί μενομ. ετα-
εσωτ εοιενυν εβολ ἦπ της της.
2. ἢθεν ἂ τε αξερόουν πεξαγ πνωτ, εγχων αχαληπ
ἵξεναμαροτζ τετενχος. ἂ της ὑπαλλελ
eσερφυρευς. 3. οτος γανατοος τετενχος.
衬 φοοτ τφρω εεβε πιεροψεβ ῧτε πει
πεστνπος.

Ημοτὶ τετενσούσι πικεσε ετφε, οτος τζι-
ρηκαν ἀπαρισχον τετενσούσι μενομ ἀπ.

37. ἀρχι] οτος ἀρχι, Ν, cf. Gr. οτος ατελ] om. οτος,
Γη-ΙΛ Hunt 18: οτος ελα, Α; ποσιον, cf. Gr. ΝCL &c. ατ-
εες-ζζ] -εες ιζ, Ω: -εεςζζ, Η Ν. 38. πατερξα
but Gr. Β &c. have ἂς. αλοτ πειεσκιεει cf. Gr. ΝD &c. syrειu,
οτος αξι] ACΟE-G1JLN: om. οτος, BD12ΔΕΗΟJ3ΚΟ:
F2ε-ΗΚΛ Hunt 18.
1. παμημι] cf. Gr. Ν* et εβ &c. 2 and 3 ΑΒε-Δ4 Δ1ε Φ1ε.2 ε-
σεJ1.2LΟ Hunt 18, cf. Gr. CDL &c.: om. B*ΟΓΔ1.2Δ1*2ΕΦ1*Г1Η
Θ*Ξ3ΚΝ, cf. Gr. ΝΒ syrειu &c.: C2D1E give Arabic in margin.
αξερόω] om. B* εγχω + εκ, Δε Φε Ε (Φε lost) Θε: ἂ ε
eγχων, D4-Ι.Λ. τετενχος] τετενξω μενομ, J1.2.
ετφε ὑπαλλελ] + τε is, J1.2: ετεφτέε ζεειη
(that) which is in (the) heaven (is) calm, D4 Φε. εσερφυρευς] ε-
ερφυρευς, J1.2; for om. γάρ cf. Gr. Μ γέε.
3. οτος γα-

Γανατοον τετενχος] om. Φ1ε. μενομ, ΑΔ1ε.
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. 2 But he answered, he said to them: 'If evening should come ye say, that (the) heaven (will be) calm, being red. 3 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...'

Gloss of J₁ has 'this is not in...'

'this section is not present (ιωάννα) in all the Coptic copies;' tr. of J₁ has 'and the sign,' and gloss 'Coptic, and the peace.'

ends 4 ὅπως οὖν πώλωκ] om. ὅπως, F. ζηκωτ] ζηκωτ, partic., N. ὅπως ὄντες] om. ὅπως, B. προφητής] -προφη-

peace of this time ye know not.' 4 And he answered,
he said to them: 'The generation which is evil and adul-
terous 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 yet, 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 ἦκατεν ξε πεταλεχος πνων αν. ἢ τε ἀρεβ ερωτειν εβολ γα πνευμαρ ἢ τε πισικ. Αλλα εβολ γα τισω ἢ τε πιφαρεος πεβ Πιςδαντικος.

13 Εταταξα ξε ξινεινε εινα επεκ ξικεαρι ξικε φιλιππεν πατιφιουντις ξε αρε πιρωνω κω Πειεος. ξε πιει πε πυκρι εφρωμεν.

14 Ποξων ξε πεξων ξε ζαλωνον ξεν ξε ιω- λιπας πιρετωμεν. ζαλκεκχωντι ξε ξε ιλιας. ζαλκεκχωντι ξε ξε ιερεεις τι τις εβολ δεν πιφαρεος.

15 Πεξαξη πνων ξε ποξων ξε ερετειξωνκω Πειεος. ξε άποκ πιει.

16 Αξεροτων ξιςξεεεον πετρος πεξαξη. ξε ξοοκ πικει πνυκρι εεφεν ετοπος.

17 Αξεροτων ξιςξεεεον πεξαξη πατι. ξε νων πιατκ ξιςξεεον καρνηνα. ξε καρξ πεξε επον ξεν αξεσωμοι εεφαι ηακ εβολ. Αλλα πιας τπε βεν πικροι.

18 Άποκ τις Πειεος ηακ. ξε ξοοκ πε πετρος. εικεωτ ξιςξεεεον τιςξεεεον τιςξεεον. ξτις νοιντι ντε λεεεενπ ηανοξιςξεεεεοεη ερος.

19 Ειεν ηακ ηινιαωντι ξτε τιςξεεεοντρι ξτε μι-

(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 Caesarea 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."' 15 He said to them: 'But whom (are) ye saying that I (am)?' 16 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 shall give thee the keys of the kingdom and the gates of Amenti shall not have power against it.
φινοι. φι ετεκμαυονγι εξεν πικαρι ευ-
9609 Τοτε αγχονεν ετεν πενελοοντις εινα
πεσσυτεεξος ηγλι. ξε ηνοι πε ηνε πνε.
19 ισχεν πικνοτ ειετεεεεεεεε ειεεκει
πνε ετεεε πενελοοντις. ξε ηνθ ηρο
ιπτευμε παχ ειλιεην. ηνοι πτεανι πτεεεε
πινι εβολ ειτοτον ππρεεκτετερος ππε
πιπριερενε ππεε πιελθ. ηνοι πεαζοεεει.
ηνοι ελεενες α ηπεοτ ιπτεετυπ.
20 οτοι αγαλοου ειελοοι πικεπτερος ειεεκε
περεπττεεεπ παχ εξηεω εεεοος. ξε ηλεω
πακ πατε. ηπε φι δι υμπι εεεοο.
21 ηνοι ζε πεαμε ππετερος. ξε ειεδε
πακ εεεεεε ρετεταπαε. ξε ηνεκ ετεκ-
αλοπ ππε. ξε ξεεεπι ειν εααθε ολα
ηπιρρευ.
22 Τοτε πεξε ηνε ηπεεεεεοντις. ξε ην εηοηε
εεεοοι ηνεοε εεεεεεεεε ειειελ. ηνοι εεε-
πεμενυλ ιεπεεεεεεεε ηπεανετερος ηπεηεο.
23 ηνοι ηε πεξαμ εεεεεεε. ξε εεεε ε
πακ εεεεε εηεενη επεταπαε. ξε ηνεκ ετεκ-
αλοπ ππε. ξε ξεεεπι ειν εααθε ολα
ηπιρρευ.
24 Τοτε πεξε ηνε ηπεεεεεοντις. ξε ην εηοηε
εεεοοι ηνεοε εεεεεεεεε ειειελ. ηνοι εεε-
πεμενυλ ιεπεεεεεεεε ηπεανετερος ηπεηεο.
25 ην εαρ εηοηε ηενεεεε επεεεε ηπεεεεε
ηεεεζακο. ην εαρ εηεηατηκ ηπεεεεε εεεθη
ηεεεεε.
26 οτοι εαρ ετε ππρρειηη παξεεεεεηοη ηηε
αγηκααηεεηηοη ηηηηηοης ηαηρη ηεη-

φη 1ο] οτοι φη, ΒΔ1,2 ΔΕ. ετεκνη.] ετακα.] ετακα., Γ
2ο corrected, Δη4 Τη3 1ο. πηκαγη1] πηκαγη1, Β* Δ1 Ε1 twice,
3ο ηληγ] ομ. εβολ, Δρ. εβψι] +εβολ,
4ο ηκ, Τη8 i, ii. 20 ετεπ.] Α* ΣΗ Τη1* : ετοτον η, ΓΔ1,2 Δ
6ο ηνικος, Gr. Ε οδος. Ηνεε πνε, cf. Gr. Νο O &c.; tr. of Α omits
7ο πνε. 21 πηεεεσ cf. Gr. Π* Β*;
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 before 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]
blepontai iatwv kata pegronv.

28 Δεδην ἄνω εἰς ἑλεκτρον πωτεν. ξε ὄνομα κατον άν. κατον κατα εὐχαρίαν ἑφρωεῖ εὐχήν άν. πωτέ οτε πρεμ. πέριπτώ ἑπεριπλανούμενον εὐθ. ἐτεοκτ. ημιφάνειαν.

ΤΕ."
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 εὑρείς τον τηθύνειν ἀκεφάλην εἴναυτον οτοσ ὑποτίμησεν ἐκτὸς εὐθὺς ἑκὼν τὴν ἁμαρτίαν. οὗτος εἶπεν ἐντὸς τοῦ παρθένου παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. 

6 Ὁτοσ εὐταξίων πίστευεν ἀκεφάλην οὕτων εἴναυτον οτοσ ὑποτίμησεν ἐκτὸς εὐθὺς ἑκὼν τὴν ἁμαρτίαν. οὗτος εἶπεν ἐντὸς τοῦ παρθένου παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. 

7 Ὅτοσ οὕτως πίστευεν ἀκεφάλην οὕτων εἴναυτον παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. 

8 Εὐταξίων ἀπὸ πονοκαλέων εὕρησαν ἐντὸς τοῦ παρθένου παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. 

9 Ὁτοσ εὐθύνης ἐπεσεν ἐκτὸς ἀκεφάλην εἴναυτον παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. οὗτος εἶπεν ἐντὸς τοῦ παρθένου παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. 

10 Ὁτοσ εὐθύνης ἐπεσεν ἐκτὸς ἀκεφάλην εἴναυτον παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. οὗτος εἶπεν ἐντὸς τοῦ παρθένου παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. 

11 Ὅτοσ ἀκεφάλην εἴναυτον παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. οὗτος εἶπεν ἐντὸς τοῦ παρθένου παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. 

12 Ὅτοσ εὐθύνης ἐπεσεν ἐκτὸς ἀκεφάλην εἴναυτον παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. οὗτος εἶπεν ἐντὸς τοῦ παρθένου παρθένων μετά θυσίας περὶ τῆς ταυτότητος τῆς αὐτοῦ θυσίας. 

Παρθένοι ἡμᾶς παρθένοι εὐθυνοὶ ἐπηρέασαν ἡμᾶς.
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, he touched 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.’
κατὰ Ιωάθεον.


14 ὡτος ἑταὶ ἦσεν καὶ ἄρος πέξων- 

ρωμ. εὖς ἔσοὺς ἐξει πεντέλην. 15 ὡτος 

εὐξώ ἔσοὺς. ἥτι παῖ ἂν πάντως ἦτοι 

ἡπείρων ὡτος ἐξει ἁβλίκην ἐπεκαίνως. ὡτο 

16 ὡτος, ἄρεν ἐπεκαίνως, ὡτος ἐπεκαί 

νοῦς, ἃ ἐπίστολα ἐπεκαίνως, ὡτος ἐπεκ 

17 ὡτος ἑταὶ ἦσεν καὶ ἄρος πέξων- 

18 ὡτος, ἕρεπτιτιτι τιτι σν αὐχ. 

19 ὡτος, ἑταὶ ἦσεν καὶ ἄρος πέξων- 

20 ὡτος, ἑταὶ ἦσεν καὶ ἄρος πέξων.
13 Then his disciples understood that he spake to them concerning John the Baptist.

14 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. 16 And I brought him to thy disciples, and they could not heal him.' 17 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.' 18 And Jesus rebuked him; and the demon came out of him: and the child was cured from that hour. 19 Then the disciples came to Jesus apart alone, and said to him: 'Wherefore could we not cast him out?' 20 And he said to them: 'Because of your little faith: verily I say to you,
KATA XAΣΘΕΟΝ.

τετεν παγὶ ἐφρην ἀνθαφρί

om. 21

22 ΕΤΑΤΚΟΤΟΥ ηθ ηρην εφαλληθε ηθε πις

πωνοτ. ηθ πιηρι ηφρωνει σεπανην ηρη

ενεπνη ηπιρωμι. 23 οτογ, σεπασοθεευ

οτογ, εεπενκα σι πεδον εφετωντι. οτογ

ς πονγης ηεκας εελαϊς.

24 ΕΤΑΤΑ ηθ ηρην εκαφαρικουν εαι ηεγη

εεκηκι τα πετρος οτογ, πενων παρ. ηθ

πετεπεεφεεβω υφηκι τι απ. 25 πεξαφ. ηθ 

σε οτογ, εταξι εσοντι επινι κ απς ερυαρπ

εροφ εφξω εενος. ηθ οτ πετεκεενι εροφ

cieewpi.

Ηηορφην ιτε πκαξι εεετελος ιτε πιε

ιε κανοις. ιτοτον ηπιυρι γαλ ιτοτον

ηπιεεεεεων.

Νεοφ ηθ πεξαφ. ηθ ιτοτον ηπιεεεεεεων.

26 εταξιανος ηθ ηθ ιτοτον ηπιεεεεεεων.

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geog. 18. ερετεπενος] -τεενος, pres. partic., ηθ θ: ηπε-

tενος, geog. 18: ηεερετεενος, D1*Ε. ηεπιτωπον]

-πι &c., J2. ηεηοωτεΰ] ηεηοοθεεκ remove thyself, K.

cεκαπιέ] ηεκαπις, F. ηεκαπις . . . οτωτεθ] om. geog. 18,

οτογ, εεηοωτεά} Αε (erasure of letter after Ε 2') &c.: om.

οτογ, D4. ηγιαλ] +πηγιαλ, B. 21 om. ABCD1.2.3ΔEFG1

HKN, cf. Gr. Ν*Β 33 εισεσικα &c.: read Αμ ΓD1.3.4Α1.1 ιατ 

Ε2.ΜF1.ιατ.2ς Η1.2.3Ε1ΛΟ, cf. Gr. Ν*ΟΔΛ &c.: read Arabic Σ*Δ1.3.4.

οτογ 

πατεπος ηεκαπι] (ηεκαπι, F1*2) εβολ ηεμπλι εβιάλ

(εβιολ, Η1ε Θ 0) η (ΕΠ, Τ1: E, D3*4J) ογ (om. F1*2) προ-

ενυωκαθηνετειδ. ι has a red cross at the beginning of the

verse, but no marginal capital, and gloss

from the cross to the end of the section is not in the Coptic.
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 said to them: 'The Son of the man will be given into (the) hands of [the] men; and they will kill him, and after three days he shall rise.' And their heart was greatly grieved.
Ἀφερομενα με χιειν. Χε γαρα πιεραις γαπρεματεν πε. 27 σίρια ιτετεμεςερσκαλαλιζεσε κατεφων. Μεσε πακ εφιασε. σιωπ ιτεκιρνειν οτογ πιθεβοτ πονιτεν εσωι επισι αλιττι. οτογ ακαπονωνι αρπη εκειιει πονεαεπει. αλιτες εεικες πιηον εξιπ νενεκ.

ΗΑ.

Ηπριξε δεν τοτον ιτελεEEEυτ ανι πιειπελελενταης εα ίνιε ευξω κατεφων. Χε πιε γαρα πε πιπουτ δεν ιτειτενπρ ιτε πιφουν.

2 οτογ αεειοιτ εοικονι ιαλον εκταγορ εραγ ιεν ιτοτεενν. 3 οτογ πεναξη. Χε καλειν νεον κατεφων πωτεν. Χε εγυπν ιτε-τεμπετελκεον εονον ιτετενερ εεφηνι ιπαιιλον. ιπετευν εδοου ειεειοτρο κτε πιφουν.

4 Φι οτι ιπελαελεινειον εεφηνι ιπαιιλον. Φαι πε πιπουτ δεν ιτειετενπρ ιτε πιφουν.

5 οτογ φι ειπελαειν οταλον εροσ εεπαιιρινι δεν παραν. αποκ πετεγουπ παλεοι.

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:


εοναι] fut. partic., cf. Gr. NBL &c.: 

εονοτ &c., pres. partic., D1.2ΔΕF1 K Hunt 18, cf. Gr. E2F &c. 

οτε] but Gr. L om. και. 

Άκουανοτων] Άκοτων, J3: 

Άκουανοτων if it should be opened, O; gloss of E1 has 'then when he opened his mouth,' but tr. of J1 has this, and gloss Χ Φατ 'a copy has, then open.' 

έκπεξε] έκπεξε, pres. partic., E1. 

έικισι om. Πων, Δ; 

gloss of F2 has 'a stater of silver, Hebrew coin equal to four dirhems.'


&c. syr) ήπάρα. 

έκπεξε] έκπεξε,.. .πεκισε] gloss of E1 has 

'Greek, (came) the disciples of Jesus and said to him,' cf. syr) τοῦ ἑλέγων αὐτὸν. 

έκπεξε] -πεκ, plur., D2.3- 

νί, D2?] πί, L Hunt 18. 

έκπεξε] έκπεξε, 

BD1.2E, cf. Gr. NB &c.; tr. of J1 has 'so he called,' and gloss 

χ Φατ 'a copy has, Jesus,' cf. Gr. D &c. syr) 

2 ΟΤΟΣ] om. Α. 

Πεκα] +Πων, F1. 

και ευλογ στε] (γ over erasure, Α*) om. F1* : 

ξευστεςις, F1C: 

στε'] cf. Gr. S X Δ 

αλ plus ουριον al om. ει; 

tr. of J1 has 'a child,' and gloss 

χ Φατ 'a copy has, one,' cf. Gr. NBDL &c.: om. Φ1, O. 

ΑΠΟ] ΟΤΟΣ
Φη ζε επελερκαπαλιζεσε τονα γει-κοτχι εεναγζ εροι. σερκογρή παρ γιτωευ
ομη την εεναγζη εδεντη οτογ γιτωευ
θην φιοε.

Οταν ενικοκες εθε πικαπαλολοπ. ανατκη
ταρ γιτων γειπενικαπαλολοπ. πλην οτογ
ηπιρωει ετε πικαπαλολοπ τε εβολ γι-

τοτχ.

Ισχε τεκχιε ιε τεκβαλοε ερκαπαλιζεσε
εενακ ξοξογ γιτογ εβολ γαροκ. πανες
ταρ παρ γιτει εδογι επιονδ εκοι γικαλε
ιε εκοι γικααε. εγοτε εντον ξιε σποτν
εροι ιε σαλοχ σποτθ πιεγιτκ επιχρωε
ηπεγ.

Οτογ ισχε πεκβαλ ποτιλεε ερκαπαλι-
ζεσε ΕΕΝΑΚ | φορκη γίτκ εβολ γαροκ.
πανες ταρ παρ γιτει εδογι επιονδ εοτ-
βαλ πετεεεεκ. ιε εντον δαλ ή ΕΕΝΑΚ
πιεγιτκ εττεενπα γιτε πιχρωε.

Απατ οτονε επερερκαταφρονυ ποτα γει-
κοτχι.

Τακα ταρ ΕΕΝΑΚ πιτενε. ιε ποταγγελο
θειν πιφνοιι ειχομμ ντεβεν εντατ ενγο
εεναωε ετθηεπ πιφνοιι.

αποκ, Β. πετεγγγυπ] πε ετ &c., Ε4; Vie S. Pakhome, p. 100,

has φη εεναγγυπ εροι εποταλουτ εεναρθμ Πεν-

παρακ αποκ πε ετεεγγυπ ΕΕΝΑΚ εροι. 6φη] ομ.

αε, Ε2ε J L Hunt 18. εεναγζ] Αε &c.; εεναγζ, Αε* εροι

εροι ιον ειν ημ, Α2 Ν. ποφρ, Αε*. ομι τη

εεναγγυπ] εροι &c., Ε3ε Λ; cf. Gr. Λ γαρ. εδέντρη] cf.? Gr. ΕF &c. ει:

ΕΣΗΣ] B D2, 3,4, F; but neither specify 'neck.' οτογ] ομ.

D1, 2 Δ. Πανλπιοες Σεπηφγνυι in the heavens, Ν:

+εσοτε πιεγερκαπαλιζεσε ποτα γεικοτχι

than that he should offend one of these little ones, B D1, 2 EF; gloss of

El has 'it is not Greek nor Arabic.
MATTHEW XVIII. 6-10.

6 but he who will offend one of these little ones who believe me, it is profitable for him that a millstone be hanged 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.

12 ὁρ ἰε πετετεπει νι εροη. ἀρεγαὶ ἐπ ̄πει ̄κα ̄ς ὑμι ̄νορρη. ὁτος ἰτε ὦται ̄κα ̄ς ὑπερ ̄ελ δὲ ἢττον.

13 ὁτοσ ἀργαληωπι ερεργης ἐρην ἰτω ̄πωρων. ἀρη ἰτεπεριε πα ̄σ πέρκωτ ἰσα φι ̄τα ̄σ ̄τεσ ̄σωρει.

15 ἐγνι ἰε αρεγαὶ ἦκα σον αρτοβλε εροκ. ἐσαγι ἰκ ὁτοσ σαμωγ ἀττωκ ̄πε ̄σσα ἐσσατ- ̄ακ.

16 ἐγνι ἰε ἀργτεσσετε ἐσσκ. ὅτι ὦκεοται ἰε κα ̄γα ̄πελλα ̄για ἐβολ ἰτον ἰπαγ ἐτσε ̄σορ ̄κ ἰτε σαξι πιδην ὅτι ἀττον.

κ ̄ε γαρ αἰ ̄η ὦκεοσσρι ἐσσοπωει εκφ ̄τω ̄σσα ἐροης ἐνο ̄γα ̄ς ἐπει ̄ντες ἐσωρει. Ο[ς ἀς, Σ ̄- ΣΑ. ἐσσοπος ἐροης he shall save, ἀμ D[ς θ1; C1,2,2 D[ς E ̄ς give Arabic; C1 gives Arabic Ἰε σσαλ ἰπαγ ἐσσα τας ἀκ ἰτον ἰπαγ ἐσσα ἐτσε ̄τον. ἐσσκ. ὅτι ὦκεοται ἰε κα ̄γα ̄πελλα ̄για ἐβολ ἰτον ἰπαγ ἐτσε ̄σορ ̄κ ἰτε σαξι πιδην ὅτι ἀττον. ὅτι ἰεαὐτοναὶ}
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? 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. Thus it is not (the) wish of my Father, who is in the heavens, that one of these little (ones) perish. 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. 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. And if he should not hearken to them, tell it to

**MATTHEW XVIII. 12-17.** 157
Εἰς ὃν τε ἀγαθεῖσθε κατά τὴν ἡμέραν. εἰς ἑαυτοὺς ἀποκριθεὶς ποιεῖν ἀντικροτέτοις τὴν ζωήν ὑμῶν.

18 Ἐσθεν ἵνα ἔστω ὑμᾶς πνευματικοίς παντὶς ὡς ἐκκλησίας. εἰς ἑαυτούς ἀποκριθεῖς ποιεῖν ἀντικροτέτοις τὴν ζωήν ὑμῶν.

19 Πάλιν ἤκου ὑμῶν ἐν ὁμοίῳ εὐκοπίῳ. ἔστων ἡμῖν ἐντεῦθεν ἔρχεσθαι. εἰς ἑαυτούς πνευματικούς ἑαυτούς ἀντικροτέτοις τὴν ζωήν ὑμῶν.

20 Πίθηκος γὰρ ἐτεόνων ἤλθεν ἀποκριθεὶς ποιεῖν ἄντων ἵνα ἔστων ἐντεῦθεν ἕως ταῖς ἐντεῦθεν.

21 Τοτε δὲ χαρός ἄρης ἐκεῖπτρος πεθαίνων παῖς. ἔστων ἀποκριθεὶς προς ἑαυτοὺς ἐρωτοῦσιν ἐροτεῖν ἑαυτὴς ἔστων παῖς ἠγόμεν ὡς ὑπὸ ὑπάρχον ὑπὸν. ἔστων ὑπὸν ἐντεῦθεν ἑαυτοὺς ἀντικροτέτοις τὴν ζωήν ὑμῶν.

22 Πεθαίνων τε ἀγαθεῖσθε κατὰ τὴν ἡμέραν. εἰς ἑαυτοὺς ἀποκριθεὶς ποιεῖν ἀντικροτέτοις τὴν ζωήν ὑμῶν. εἰς ἑαυτοὺς ἀποκριθεὶς ποιεῖν ἀντικροτέτοις τὴν ζωήν ὑμῶν. εἰς ἑαυτοὺς ἀποκριθεὶς ποιεῖν ἀντικροτέτοις τὴν ζωήν ὑμῶν.
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
Αγορασκάμι ἰτε Ἰτακοποῦ εὐθὴ εὐβολ περὶ ἐφης ἵππων περὶ ἵππων μὴν εὐδίκαν ὑποτοῦ ὑποτοῦ ὑποτοῦ.

26 Αἰταρίτῃ ὑπὶ ἐπεσχὰν Ἰτακοποῦ ἐπελεγμένη καταρτώμεν ἔφης ὑπὸ ἔφης. ἐπὶ πάντων ὅργθεν πεποὶ ὑπὸ νοστοῦ ὑποτοῦ ὑποτοῦ πάντων ὅργθεν ὑπὸ νοστοῦ ὑποτοῦ καὶ τὴν τῶν.

27 Αἰταρίτῃ ὑπὶ ἐπεσχὰν Ἡθεμβώς ἐπελεγμένη ἄχαμ ἑὐβολ ὑπὸ πετεροῦ τῆς ἄχαμ ἑὐβολ.

28 Αἰταρίτῃ ὑπὶ ἐπεσχὰν Ἡθεμβήν καταρτώμεν ἄχαμ καὶ ἵππων Ἱπερῷος ἱπερῷος ἑοῦ ὑπὸ ὑπὸ πάντων ἵππων παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ τῶν ὑποτοῦ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ τῶν ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ.

29 Αἰταρίτῃ ὑπὶ ἐπεσχὰν Ἡθεμβήν καταρτώμεν ἄχαμ καὶ ἵππων ἵππων παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθὴ ὑποτοῦ παῖς παῖς ὑποτοῦ εὐθή.
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.
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ΚΑΤΑ ΩΑΤΕΩΝ.

32 Tote ἐπεφέσοις ἔρως πεθανός παρέ, ξε πιθώκ ἐπάγωσε. Φή στεροκ τηρήσας παρά εὔσωλ ξε ἀκτῇ ἐρώς. 33 Παράφειν μακ σε ἑν τηρήσαι δή. πεκυφήρ ἑδώκ περίφητι ἐσταπάσας παρά ἑδάειος.

34 Οτος εταφησίν πτερεφέσοις ἀφτινιή ετοτοτον ὑπό ήπεις ἐπέρων παρά εὐθυγραμμάτων. 35 Παρίφητι πετε παϊστή ἐπεν πιθώκ παρά ἑντε. ἐρευτεὶς πιοταί πιοταὶ ἑεεω- τεν ἴῳ εὐσωλ ἑπεφέσος σεν περίβιτ τηρή.

ΗΔ.

Οτος ἀγαπῶν ἐτά ἑνε ἔχι παραταχι εὐσωλ. ἀργοστεβε ἐπώλ ἑπὶ ἱλαλίες. ἀρι ἐπιστή ἑπὶ τῷ ἱερικὲς, ἱπποράςκης. 2 Οτος ἀγαθοὺς περὶ πτερεφάνης εταμύνῃ ἕλεεῃ οτος ἀγερφάσι ορωτ ἑεειετ.

Μ 3 Οτος ἦν Γάρος πτερεφάνιας εἰς εἰρηνα- ραζιν ἑεειο ἐταμύν ἑεειος. ξε ἄκοι ἴπε ἐπηρει ἵς τεχνεῖας εὐσωλ ἑπὶ νοῆι πιθώ.

4 Πτερεφή ξε πεθανός. ξε ἱωπετεμένῳ ἱεκένῳ ὑπό- γωσττ πειλε σίλει ἱπταμένων προσκοπτότων.


and having come, they told their lord all things which were done. Then his lord called him, he said to him: "[The] wicked servant, I forgave thee all thy debt, because thou besoughtest me. Was it not right that thou shouldest have pity upon thy fellow-servant, as they had pity for thee?" And having been angry, his lord gave him to the tormentors, until he should pay all his debt. 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

\[\text{\textit{πετέκ}} (\text{om. O}_1) \text{πε}, \Delta O. \text{\textit{απεχτέελλα}} \text{\textit{επεχτέελλα}}, \text{A.} \] "om. B*; tr. of J has لأخي 'to his brother,' and gloss has عن هفوانه 'for his faults,' cf. Gr. C &c.


tr. of \textit{Ε1} for every cause,' and gloss Coptic, in every sin;' tr. of \textit{J} has خطبة, and gloss خطبة 'a copy has, cause.' 4 \textit{νεοφιξ ΑΞ}: \textit{αγερος}, \textit{Αρ &c.}: \textit{ετ-αγεροως}, \textit{Β}, cf. Gr. \textit{αποκαθασσεσ}. \textit{νεξαξ} Gr. C &c. add αυτος, \textit{ωγι} + \textit{αξ}, F, Hunt r8, cf. Gr. \textit{ος κωτοτοτ} \textit{κε ος κωτοτοτ}, \textit{Γ} D2.3.4EF G1 K M; tr. of \textit{Ε1} has في اليد خلقها ذكرأ و أنثى 'in the beginning he created them male and female,' and gloss ق أن من أبدى ذكرأ و أنثى خلقها 'Coptic, that from beginning male and female he created them.' \textit{κεριειει} A: \textit{οτεριειει}, \textit{Β &c.} \textit{πετακωνοτον} \textit{πε} \textit{ετ} \&c., \textit{Bο D2,3.4 EM}, cf. Gr. \textit{κτισάς . . . εποιήσεν}.

M 2
6 οὐδέπερ δὲ ἐκεῖνος εὕρει ποτέ τις ἐν τῇ ἔκτη ὑμέρᾳ, τελεῖον ἐντεργάτης οὗτος ἦν ἐν τῇ ἔκτῃ ὑμέρᾳ. 7 ᾧδε οὖν ἐστὶν, ὅτι τοῦτον ἔκτην ἔστιν ἔντεργάτης. 8 ὡς δὲ τετελεσθῇ πρὸς τῷ μὲν, τοῦτον ἔκτην ἔστιν ἔντεργάτης. 9 ἄρα δὲ τοῦτον ἔστιν ἔντεργάτης οὗτος ἦν ἐν τῇ ἔκτῃ ὑμέρᾳ. 10 οὐδέπερ δὲ ἐκεῖνος εὗρει ποτέ τις ἐν τῇ ἔκτῃ ὑμέρᾳ, τελεῖον ἐντεργάτης οὗτος ἦν ἐν τῇ ἔκτῃ ὑμέρᾳ. 11 οὐδὲ δὲ τοῦτον ἔστιν ἔντεργάτης οὗτος ἦν ἐν τῇ ἔκτῃ ὑμέρᾳ, τελεῖον ἐντεργάτης. 12 οὐδὲ δὲ τοῦτον ἔστιν ἔντεργάτης οὗτος ἦν ἐν τῇ ἔκτῃ ὑμέρᾳ, τελεῖον ἐντεργάτης.
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 committeth 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]
κεσιοτρ εατιτωτ πικαλωμεν εωσ εθεττυρν πιτε πιφιων.
Φη ετεροτον υξοει εεεοι ευων ερων οεοων.

ΗΕ.

13 Τοτε ανιοι παχ πιαπαλωμεν. εινα πητεξ-
χαξιοι εξων οτοι πιετωμι εξων.
Ηλελενικες εις ατερεπτιπεπειν πιων. 14 η
δε πεξαγ πιων. ηε χα πιαλωμοι απερ-
τωμο εωσ εαροι. πιωνοι γαρ
αναπηρφ ηονο τε ηεττυρν πιτε πι-
φιων. 15 οτοι εταφχαξιοι εξων ακμε
παχ εβολ εεεε.

ΜΑ 16 Οτοσ ιε οται αςι εαροι πεζαι παχ. ηε
φρειτςβων. οτ ιεταεοο ενπαλιγ γινα
ηταερκλαροπολειν ποτιπεδ πενεσ.
17 Ηεοι δε πεξαγ παχ. ηε εβεδοι καμι εεεοι
οε εβε πιεταεοο. οται νε πιεταεοο φι.
Ικε ηε χοτωμι ει εβοτιν επισω δρε
επιπετολιν. 18 πεξαγ παχ ηε λγ νε.

F2 Κ: ηειπηιφ ηε, Α. 16 εταφχαξα] ηηπηαξα, Ω.
εξων] cf. Gr. Ν οπ' αυτους:
ηιξων, Ν5 ο, Δ. 16 ιξα] εκπει ις, Δ. 16 αροχ] cf.
Gr. Ν Β &c. πεξαγ παχ] cf. a b &c. φρειτςβων] ΑΒC D1*
ΔΕF*G ΗΚL, cf. Gr. Ν ΒΔL: +ΗΠΑΕΕΟΟ, ΕD1*2,3,4G1*
ΗΡΜΝΟ Hunt 26; +ΗΠΑΕΕΟΟ, F2*2, cf. Gr. Ω &c. οτ
ΗΠΑΕΕΟΟ] ΗΠΑΕΕΟΟ, Α*: om. ΗΠΑΕΕΟΟ, C1*J Μ Hunt 26,
cf. Gr. 238, 248, ις ηειπηιφ] ηε ιειπηιφ, F1
Hunt 26: πετηιπηιφ, B F2 J KM; cf. Gr. πονισω. εινα] om. Β,
cf. Gr Ν Λ. ηηπηαξαροπολειν] cf. Gr. Ν Λ &c. ηειπηιφ, ηο-
ουσι] om. πενεσ, & J; tr. of J1 has ιδιαί 'the life,' and gloss
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:

ع 'a copy has, the life of eternity;' tr. of J1 has 'what is that which I shall do,' and gloss 'a copy has, what good is it which I shall work?' 17 θοηεν χε... syr cu has ἀντιστοῖς. παντὸς om. J2. εἴηειεν καίμιν εἰ... miarrαειν cf. Gr. ΝΒDL &c. syr cu... K*:... εἴηειεν λαγαναίοι εἵποι... εἴηειεν λαγαναίοι '...about good,' F2: εἴηειεν καίμιν εἰ... εἴηειεν λαγαναίοι 'why do you say of me, "the good?" ' M. οὐκ... λαγαναίοι] cf. Gr. ΝΒDL &c.: οὐκ... λαγαναίοι, F2. Φτ] cf. b c ff1.2. 1 vg syr cu. icxe... χορῷγ] icxe-... χορῷγ αε, B: om. αε, ΓΔΚΝ Hunt 26. Gloss of D1 has 'some of the Coptic have, as for him, then he said to him, Why askest thou me of the good, one is the good, God.' Gloss of E1 at πουεγτ... cκω has 'good,' 'is not Coptic.' Tr. of E1 has لاماذ تقول لي مالحاً و ليس صالحاً لله الواحد مالحاً و ليس صالحاً لله الواحد 'wherefore sayest thou to me, good? yet there is not good except God alone,' and gloss تسنلني عن الصلاح واحد هو الصالح لله 'Coptic has, askest thou me of the good? one is good, God.' Tr. of J1 has 'why askest thou me concerning the good? one is good, God,' and gloss لم تدعوني صالحاً لله الواحد ولم أحدث صالحاً لله الواحد 'a copy has, why calleth thou me good,
'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 an-
swered 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
26 Ἐταχθοντὶς ἕνεκεν πεσαφ πνοτ. ἔξ ἰτέν πίνω ῬΩΣΤΩ. οἱ έταλητατᾶξον έπε φλή. ἰτέν φή ἐξ οὐτόν χορεὶς μενοῇς εγαθδ πίπεν.

27 Τοτε ἄφερον ῬΩΣΤΩΤΡΩΣ πεσαφ πάσῃ. έξ ἰπήνη ἀτον ἀρχις εγαθδ πίπεν ἰκών οὐτός άνομαγέταν ἰκών. οὗ δάρα πεζαγῶνι 

28 ἰπές ἕνεκεν πνοτ. ἔξ ἰσιμν ἰξου εμμικόν πντεν. ἐξ πτώτσεν δά πν έταλητασούι ἰκών. δήν ποταγερραςέκαντ εγαθμ ἀρέαμα ρύμην 

29 Εφραίεις 

30 οὐτός οὐτός επαφ. πντορι επαθερᾶςε. οὐτός 

MB 

Coni ἔπεξεμετασταρ ἤτε πιθορί ποτράεις πηπειορί. εαύτι εβόλον ἦγανατοούν εἶτας 

ἡῆς.

ΦΗ. 

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.

'XX. The kingdom of the heavens is like a man,—owner of land,—who came out in the morning to hire labourers to
2 Αςεεειντε δε πες περιγατικς ετ πωνοτ 

3 Ουον βτικη εβολ οφνη παξια αφην 

4 Πεξαν ππικεκαζωνι βε ελλαε πωτεν εκ 

5 Παλιπ ον αγι εβολ αφην παξια πεε 

6 Εταζι δε εβολ αφην παξια αφην 

7 Πεξαν πανι δε ελλαε εβεξενε 

8 Ετα δονι δε αμαν πεξα 

2 Ας οφη ανοικεειντε για 

3 Ουον βτικη εβολ οφνη παξια αφην 

4 Πεξαν ππικεκαζωνι βε ελλαε πωτεν εκ 

5 Παλιπ ον αγι εβολ αφην παξια πεε 

6 Εταζι δε εβολ αφην παξια αφην 

7 Πεξαν πανι δε ελλαε εβεξενε 

8 Ετα δονι δε αμαν πεξα

2 Ας οφη ανοικεειντε για

3 Ουον βτικη εβολ οφνη παξια αφην

4 Πεξαν ππικεκαζωνι βε ελλαε πωτεν εκ

5 Παλιπ ον αγι εβολ αφην παξια πεε

6 Εταζι δε εβολ αφην παξια αφην

7 Πεξαν πανι δε ελλαε εβεξενε

8 Ετα δονι δε αμαν πεξα

2 Ας οφη ανοικεειντε για

3 Ουον βτικη εβολ οφνη παξια αφην

4 Πεξαν ππικεκαζωνι βε ελλαε πωτεν εκ

5 Παλιπ ον αγι εβολ αφην παξια πεε

6 Εταζι δε εβολ αφην παξια αφην

7 Πεξαν πανι δε ελλαε εβεξενε

8 Ετα δονι δε αμαν πεξα

2 Ας οφη ανοικεειντε για

3 Ουον βτικη εβολ οφνη παξια αφην

4 Πεξαν ππικεκαζωνι βε ελλαε πωτεν εκ

5 Παλιπ ον αγι εβολ αφην παξια πεε

6 Εταζι δε εβολ αφην παξια αφην

7 Πεξαν πανι δε ελλαε εβεξενε

8 Ετα δονι δε αμαν πεξα
his vineyard. 2 And he settled with the labourers to give to them on the day a stater for each, and he sent them to his vineyard. 3 And having come out at (the) third hour, he saw others standing in the market-place idle; 4 he said to these others: "Go ye also to (the) vineyard, and that which is right I will give to you." And they went. 5 Again he came out at (the) sixth hour and (the) ninth hour, he did again thus. 6 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?" 7 They said to him: "Because no one hired us for (the) hire." He said to them: "Go ye also to (the) vineyard." 8 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
ΚΑΤΑ ΙΩΑΘΕΟΝ.

9 οτογ ετάτι πιξεναταξπία ωςτ ιοσαερι εφοται.
10 Ετάτι δε πιξενοτατι πατεεει χε σενας
πηγαο. οτογ πεωοτ ζωοτ ωςτ ιοσαερι
εφοται.
11 Ετάτι δε ατυχρεπετιη ιεα πιεβουη
12 ετω κεκμ. ιε παιδετ οτοτπον περ-
γωθ πεταται. οτογ άκαιτον περιος
πεεελη δα μν έτατι εφ βάρος κεκ-
εγοτο πεε πικατση.
13 Πεωο τε αγερονω πεκαη ποταί κεκωοτ. Ιε
παπεη δα ιεεκοκ πηοιε άπ. άεη οτοεερι
αι πεταιεεεμντς πεεεκ. 14 δι ετε-
φωκ ιεκαη ιακ.
15 Παρητ ταδετ εεεερμτη οτογ πιγορη
εεεεει.

ΗΓ.

17 Επιδαη παη πιγεης εγρηι ειληη έσοι ηεηπιβ

sah schw. παταξπία [παξπία, B*, σαεερι] σαεε-
Hunt 26; obs. Gr. BCD &c. syr cu και δεντοε. πηγαο] cf.? Gr. N
C2 vel3 ΔL &c.: ποταγο, ινδειν ρινγ. ar., D1.2.344ΔFK Hunt 26,
πεωοτ ιε, D1.2 ΔΕ, cf. Gr. D it (exc q) vg. ζωοτ] + on, B. 
εεοται] cf.? Gr. BD &c. ἀνά δεντοιον. 
11 συχαταπερ] cf. Gr. D it ροεερ syr cu et sch ευγγυγα
. πακα] εκεπ upon, J. 
12 ιε] cf. Gr. C vid N Z &c. οτοτποτ] tr. of J1 has ιεεας 'an hour,' and
gloss ηοαδε ξ 'a copy has, only; 'περιγωθ] + ιε, D4. 
πε-
ταται] πε ετάται, B D1.2.3 M: έτάται, D4, έτ-
ακι εφ βαρος] Α* BC1, GD2.3.4 Δ2 E4 Fε,2 G1, HJLM: έτακι
&c. (PO written over erasure), Α*: έταται ΜΦ &c., Κ Ν:
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
οττώς πεις ἐκείνον ὁ τός πεις οὐκ ἀν ψιλίτ. 18 οἷς ἁγία ἡ ὑπέρτη ἐντικηθεὶς σεπάτης ἐν ὑπερίππη ὑπεράρχης ἐκεῖς πισᾶς. ὁ τός σεπάτας ἐν ὑπερίππῃ ἐφεσεν. 19 οἷς σεπάτης εἰςτοτόν ὑπερθενός ἐκεῖνος ἐκέφαλος ὁ τός σεπάρεσαστηντοιν ἐκεῖς ὑπερίππη ἐκαήγες. ὁ τός ἐκαήγες τὸ ἄγων εὐετητικ. 20 Τότε ἀσι παραγνύς ὑπερθενός ἡ ψε- δεας ἐκεῖς πες ἐκεῖνος ἐκεῖς εὐετητικ. ἐκοφυτ ἐκεῖς ὁ τός εὐερετὴν ἐκεῖς ἐπούβλι. 21 οἷς ἥν πας χε ἀν ὁ τέτελων. Πες ἅν ψας χε ἀλος ἀν τό παραγνύς ἀλ τό ὁ τός ἐκεῖς ψετήκον ἐκεῖς σατεκκαθαρί ἐκεῖς σατεκκαθαρί ἐκεῖς σατέκκαθαρί 

ΕΗ.

ΜΓ 20 Τότε ἀσι παραγνύς ὑπερθενός ἡ ψε- δεας ἐκεῖς πες ἐκεῖς εὐετητικ. ἐκοφυτ ἐκεῖς εὐερετὴν ἐκεῖς ἐπούβλι. 21 οἷς ἥν πας χε ἀν ὁ τέτελων. Πες ἅν ψας χε ἀλος ἀν τό παραγνύς ἀλ τό ὁ τός ἐκεῖς ψετήκον ἐκεῖς εὐετητικ. ἐκοφυτ ἐκεῖς εὐερετὴν ἐκεῖς ἐπούβλι. 22 ἄγων ὑπερθενός πες ἅν χε ἀν ὁ τέτελων ἀλ ἀν ὁ τέτελων ἐκεῖς εὐετητικ. ἐκοφυτ ἐκεῖς εὐερετὴν ἐκεῖς εὐετητικ. ἐκοφυτ ἐκεῖς εὐερετὴν ἐκεῖς εὐετητικ. ἐκοφυτ ἐκεῖς εὐερετὴν ἐκεῖς εὐετητικ. ἐκοφυτ ἐκεῖς εὐετητικ.
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 wishest 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 asked. Is it possible for you to drink the cup which I will drink?' They said to him: 'It is

\(\text{αὐτὸς πάτερ} \), pret. ind., \(J_{1.3}K\) &c.: \(\text{οὐδὲς \ οὐδὲς} \), and gloss 'she worshipped him, and asked him' (cf.? Gr. \(BD\) \(\ddot{\alpha}π\)'), and gloss 'a copy has, she worshipping him and praying from him,' cf.? Gr. \(N\) &c., \(πάπα\). \(\text{ἐπετίθη} \), cf.? Gr. \(BD\) \(\ddot{\alpha}π\)'. 21 \(\text{ἡ θεός} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) om. \(O\). 22 \(\text{ἡ θεός} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\alpha\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οŰδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{οὐδὲς} \) \(\α\) \(\epsilon\) \(\text{πράξεως} \) \(\text{ἐπετίθη} \) \(\text{ο下面是小段落的数字编码，无法直接翻译。
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 ῥωι and the same addition. πας but Gr. D syr cu om. 22 ὅτα ὅτα cf. Gr. ΟΧ &c. πέσας πνωτ πέως an, B: πέως πνωτ, ΓΔ1.2Δ; cf. Gr. ΔΔ &c. syr cu. πας ὅτα πας πνωτ my cup, Δ1. coq] + ὅτα πνωτ εὐτετενωεκ ἐκκόθηκτωεκ and the baptism with which ye are baptised, Ἀθ F1m cut; J1.3 -τετενωσσεκ ye are baptised with it, omitting 'with which;' F2 -τετενωσσεκ ye shall be baptised with it, omitting 'with which;' ὅτα πνωτ εὐτετενωσσεκ ἐκκόθηκτωεκ τετενωσσεκ ἐκκόθηκτωεκ and the baptism with which I baptise me, ye are baptised with it, E L (omitting ἐκκόθηκτω, and ἐκκόθηκτω serving for first clause); ὅτα εὐτετενωσσεκ ἐκκόθηκτω and the baptism of mine with which I am baptised, N omitting 'ye shall be' &c.; cf. Gr. ΟΧ &c. C1 has also 'also, and my baptism ye two shall be baptised (with it);' E1 Ῡωι καὶ ψευδαλήμνου καὶ εὐτετενωος καὶ εὐτετενωας and the same addition. ἐγεύσεςι B. Δ νομ. 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.'
29 Ἐπινοεῖ εἰς εὐθὼλ ἦν ἔριξαμεν εἰς ἐξαπόκεισθαι ἰκνώῃ ἀναστάσεως ἱκνώῃ. 30 ὁ Ὀργὴ εἰς κελλῆ καὶ παρακλήσεις εἰκεν πιεῖσαι.

ἕως ἐπὶ ἑώρηκεν τὸν εὐθὼλ ἐτυγχανομενος ἱκνώῃ.

ἐνῆποτε ἐξ ἢς παρατόλησεν πνεύμα πιεῖσαι. 31 ἤπειρεν ἐν παραπολεμίῳ πνεύμα ἔχει ἀναστάσεως.

ὥστε ἐπὶ ἑώρηκεν τὸν εὐθὼλ ἐτυγχανομενος ἱκνώῃ. 32 ὁ Ὀργὴ ἐταφοῦρ ἐπατάργει αἰχμῶν ἐπὶ παρατόλησεν πνεύμα πνεύμα ἔχει ἀναστάσεως ἱκνώῃ. 33 ἤπειρεν ἐν συνελθείς ἐπὶ παραπολεμίῳ πιεῖσαι.

34 ἐπαύγεθτο τοῖς ἀνθρώποις ποικίλως ποιήσατο ἐν ἀποτομίᾳ εὐθὼλ ὁ Ὀργὴ ἀναστάσεως ἱκνώῃ.

Εἰς.

Ὁ Ὀργὴ γοτε ἐσταθὼς εἰς ἑνήκει ἄνα εἰς ἐνθαφαίνα δασεῖς ἀπεταμία τοιαῦτα ἱπτωτὸν ἰτε μείκνωτ.
The page contains a translation of Matthew XX.29—XXI.1 in English. The text reads:

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.

XXI. And when they approached Jerusalem, they came
KaTa òXáTòEòH.

Tote a πες ουφρης άνέαντικες ἂς ἑξω άνος πνεον. ἰς έξιως πνευματικαὶ ἐξω, έπετενεῖς ὁσερ, ἐρεπενεῖς ἱονεὐς ἐκκαπερ αἴεν吸引力 πολοτού ἀντιτού πνη.

3 Αρκυνιον οὐαι νεπ τοῦ νεπεωτέν. ἅπος ἰς πνεμπερχιά εἴεσωτον. φιλονορποτού ἐς γατοτέ.

4 Φις ἐς λοῦπων γίνην. πτερνῶσκε ἑβωλ ἰχεφη ἐταφρογ ἑβωλ γατοτή καμπροφύτης εἴξως ἀνάτοκης.

5 Ἰς ἅπος πτερνηρί πειων. ἰς ic πνευματικαὶ πνευν ἔπει εντρεπεράτῳ πε. ἐγαλαννωτ εντεῳ πενε ἔπει ἀντιτοχος πνημπρή πνεων.

6 Εταγγίσει πνεον ἐνέπεξεαντικες ὁσος εταγγίσει κατά φροντ ἐτα πες ουφρακαίη πνεον.

7 Ανμπι πτερνεῖο πεελ πνεχος ὁσος εταγγίσει πνεων. ὁσος εταπρεπερεῖςι σαμχών ἔσεωτον. 8 πνεον δε ἑπεεθνυ ἀφπρωρν ἱπνοῦζες ἱπνοῦζες εἰς πνεωτή.

οτοπιν ἐξ, Α. ἀνέαντικες] πνευματικες, Κ, cf. Gr. 13. &c.: ἕπρως τις, B. Β + ἐταφρη of his, ΦΚΜ. 2 εἴξως ἀνάτοκης] om. πνεον, G. έπετενεῖς ὁσος] cf.? Gr. Ν B C D L &c.: + εβωλ, Ν, εφ. Gr. E &c. ἀπεννατ. ὁσος] om. K. om. εββος, cf. Gr. al3 a b c ον ή νστα (idou) &c. πεε,] om. οτό, F1,*. σχιξ] σχιξ, D2,3: + εἰκεληπ bound, K. βολοτο] + εβωλ, fuller expression, D1,2 EJ1,3 Hunt 26. 3 ὁταν ἤξε] om. άξε, J1,8; tr. of J1 has ἰς 'so if one speaks with you,' and gloss ἰς 'a copy has, so if one says anything to you,' cf. Gr. πεεζεωτον but Gr. Ν has αὐτοὺ, and obs. άξε has erasure after πεεζεωτον. πνευματικοτον ήξε] οτός πνευματικοτον, Β D1,2 Μ, cf. Gr. D 33. νστα &c.; for άξα &c. cf. Gr. Ν B D E &c.; tr. of J1 has 'immediately,' and gloss adds ἰς 'a copy has, bither.' 4 φαλν ἤξε] cf. Gr. Ν C άξε &c. νστα: + ἔρημι] all, Κ, cf. Gr. B C3 &c. φιν ἐταφρη] πεεζε, Γ*: φιν ἐταφρή, plur. and usual form of
MATTHEW XXI. 2-8. 183
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 according 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
κατ' αὐτόνομον

κανεκχωτονί ατκωρξ ἡγανξαλ ἐβολ ージ

παγωνιν ἀντφρώον 2ι πλεώωιν.

9 Νεκεχγεν ἐξ άτελιοι DEFINE παγωνιν επὶ ἡν επη-

τελιοι παρωνγ ἐβολ ἐτυκω ἐκενος.

Xε ζεκαλα τεκχριν ἑλεξπλωτήν θεε-

πνημνήν ξεν φεξατ θεςων. ζεκαλα | θεν

PIN ην εττατο.

10 Οτόγ ετατί εδοτην εὐίνεες ακελοπελεν πιέξε-

τακι τηρε ἐτυκω ἐκενος. ξε πιε επὶ φαι.

11 Νεκεχγεν ἐξ θαξυν ἐκενος. ζε φαι ηε πιπρο-

φιτκε. πίνε πιπρεπεζαρεπ ὁτε ἁτταλεα.

12 Οτόγ άκεςε πιν γεινεσ εδοτην επιπερηει

οτόγ ακετονι εβολ ποτον πουεν εττ ἐβολ

θεν πιεπερη ηενεν πιν εταπων. Οτόγ πιπρα-

πεζα ὁτε πιπερεπικερεεα ακεφονχων πιε

ηκαςεζαρα ὁτε πιν εττ ἁροευν εβολ.

13 Οτόγ πεξαθ πωον.

Xε κεκανοττ ἐξ πανι ετεξεεοτ ἐρον "ξε ονη

ἀπροσεξηα. ἤωστεν ἐξ τετεπρι ἐκενοι

ΚΕΕΝΠΧΩΝ ηκοπι.

Μσι ο"β

14 Οτόγ ετατι εδοτήν ἱξεζανβελλετ πεε

ζαναλετ θεν πιεπερη πιεφαβθρι ερων.

Σηγ

15 Ετατατι δε ἑξεναρχερετε πεε πικαθ

κακεχωτονι] + άι, Μ & c., άτκωρξ] ΠΑΕ άκ., άνπερφη;

L, c f. Gr. άντφρώον] οτόγ άτφ & c., Β D 1.2 Δ E J 1.3 Μ Ν,

c f. Gr. Ν* ο & c. 9 άτελιοι] pret. ind., without relative,

Α*: επατελιοι, Αν & c.: πατελιοι, J 4 1.3 Λ. ήπ-

κων] c f. Gr. ΒΒΒ ΒΔΔ, but obs. ήκων, where Gr. omits pronoun:

E 1 J 1 write άα over erasure. ήπατων] c f. Gr. ΒΒΒ ΒΔΔ: άατων,

Βο; B writes ωω over erasure; c f. Gr. Λ & c. οτακαννα, Α;

tr. of J 1 has λασάνα, and Gloss δασάνα. "a copy has, awsh' anu.'

πανχρι] άπανχρι to the son, Φ 2. πεποντον] ΑεΒ Β Γ Η Ι Λ

ΝΟ (B has ιτγτ): ΦΗ ο & c., ΝΔ 1.2 ΔΕ Ι 1.3 ΚΜ. ΝΟ, Α*.

10 άτρων οκενος] ΑΒΓΗζ 1ΔΕΦΖ, 1ΔGE 1.3 ΚΜΝΟ

Hunt 26: έκως & c., fem. sing., agreeing with 'city,' Gaze, Petraeus
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
ἐπιγραφή ἐτὰς στόμον πελαγων ἐτών ἑβολ ἐπὶ πιερφέι ἑτὼν.

Χε ὠκανία πικρὶ πικρὶ. ἐμκεπερεὶ ὁ

16 ὁτὸς πεξὼν παν. ξε κωτεῖες ἵππη 

ἡ ἐταχητὴ ἀν ἐτ. ὁτε ἡ

17 ὁτὸς ἐταχητὴ ἀν ἐς ἐκβολ ἡρβακ ἐβιθ-

ἐκικτότ ἐκπερεὶ.

Ἐλ. ἢ

ณา ΜΖ 18 ἐτὰ τοοὶ ἐς ὁμυν αὑταςο | ἐπὶ δακτακλ ἐγ-

κο. 19 ὁτὸς ἐταχητ ἐνφῖ ἐκπερτὲ ἐς

πιερφέι ὁτὸς ἐταχὶ ἐκας ἐπίρηξελ ἐς

ἰς ἑκα ἐβιθ ἐκαλω ἐκπερεὶ.

ὁτὸς πεξακ παν. ξε ὧπε ὅττας ἐς ἑβολ

ɲὴν ἰπὶ ἐπεργ. ὁτὸς ἐκυστὶν ἐκεῖ ἐκπερτὲ ἐς 

τετελεῖ.

20 ὁτὸς ἐταχητ ἐκπερεὶ ἐς ἐκβολ ἐκπερτέοι ἐς

ἐκα ἐβιθ ἐκπερτὲ ἐς ἓκατηπτεν.

21 ἄκηρον ἐς ἐπὶ ἐκας πεξακ πωτ. ξε ἐκπερτέοι

ɲὲκα ἐκπερεὶ ἐκα κωτεῖες ἐκτελεῖ.

ἐταχητὴ ἀν ἐς ὁμυν ἐκπερτὲ ἐς ἦλοτον ἐκτελεῖ

ἐτὰς στόμον πεξὼν παν. ξε ἐκπερτέοι ἐς ἓκατηπτεν.
scribes having seen the wonders which he did, and the children who cried out in the temple, saying: ‘Osanna, (the) son of David,’ murmured, 16 and said to him: ‘Hear-est 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?’ 17 And having left them, he came outside of the city to Bethany; he slept there.

18 Now morning having come, he returned to the city, he hungered. 19 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. 20 And the disciples having seen, wondered, saying: ‘How this fig-tree withered away in this hour!’ 21 And Jesus answered, he said to them: ‘Verily I say to

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κατὰ ιατρείον.

παῦτε τετετευγμένην τὴν φάταλιβ γιέπετε τετελατήν αὐτὸν πε τετελεσσαίην. ἀλλὰ ἄρετενυαντος ἀπαίτων. χε ψίτκ ώρας τετελεσσαίην πακ εφιολε. εἰκούσιν.

22 Οὐκ ἔσσει πεδίν αἰτετεμπλερετία μεγαθήν ἕκεν ὀπτοσεύκσκρο ἐρετεμπροβίτων.

ἐβ.

23 Οὐκ ἔταγη εὐθύν εὐπερφεί. ἄν εἰροσ εὐ-

τεὐβ ἰκεπιαρχαίροτες κελὲ πυπρέσβεττέρος

πίτε πιλοκ ετξω μεγαθήν. χε ἁκρίν ἀπα αὐτη

ἀγ ἐπείρωμι. οὐκ πιλεταῖοτεπλερείοτες

πακ.

24 Αἰερατοΰν ἰκεῖςκε πεπαλν πνεύτων. χε ἰπαγε

ἐντοὺς ὑωντοὺς ἑωντοὺς ἑωντοὺς εὐναζί. εὐσπν ἄρετενυαντά-

τες εἰροσ δινοκ ἑων τὴν πατελεσσαίην χε ἁκρίν

ἀπα αὐτη ἐπείρωμι.

25 Πιλετεπὶ πίτε πωλανς ὑπον ὑεβόλ εὐμπ. πε.

ὑεβόλ ἕκεν τὴν πε υμπ ὑεβόλ ἕκεν πε-

ρωμί. χε. Ναωντο ἀπα πατελεκεκέκ πνεφι πνεητοῦ ετξω

μεγαθήν. χε εὐσπν ἄρεανυν. χε ὑεβόλ ἕκεν

τὴν πε υμαχος πακ. χε εὐθεοτ ἄρετεν-

πρατερ. έροσ.

26 Εὐσπν χε ἄρεανυν ὑεβόλ ἕκεν περωμί.
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.

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?" But if we should say, that (it is) from [the] men; we fear the fall into the sea.'

Τεπεργοτάτοι ἐπιεῖκεν, ἐπανάκει σαρ πτοτον ἀπὸ οὕνες ύπορφυτίκας.

27 ὅτος ἄρεπτων πεξαξρ ἐνικε. ἐπὶ τεπελεί ἄπ. πεξαξρ ἐν πνοα. ἐπὶ οὐδε ἀποκ ἀπὸ ἄπαντες ἁπὰ ἐν ζυγὶ ἐπὶ ἐπερικυ. |

ΣΓ.

28 ὅτε πετετεπελεετη ἐρωτ. πενοτον οὐρωλει εὐτοπτερ ἄμαρ ἁνρὶ ἑρμα. ἀς ἐπὶ πύτοτον πεξαξρ Ἐνα. ἐπὶδε ἐπὶ ἐταποτεμεετης ἁγμεν ἐνα. ἀπ. πετετεπελεετη ἐρωτ. πεξαξρ ἐν πνεέα.

Πεξε ἱνε πνοα. ἐπὶ ἀλλην ἠτω ἐπολοκ ἀδηπροτ. ἠθοα ἐπὶ ἄρεπτων πεξαξρ. ἐπὶ πτοτοψ ἄπ. ἐπὶδε ἐπὶ ἐταποτεμεετης ἁγμεν ἐνα. ἀπ. πετετεπελεετη ἐρωτ. πεξαξρ ἐν πνεέα.

29 ἡιίι εκβάλλ ἐπὶ πιάκ ἀρεπ πετελγεν πεξιωτ. πεξαξρ ἐν πνεέα.

30 ἀς ἐπὶ πνεεαγρ ἀρχοκ ἐνα ἐπιαπερ δ. ἠθοα ἐπὶ ἄρεπτων πεξαξρ. ἐπὶ πτοτοψ ἄπ. ἐπὶδε ἐπὶ ἐταποτεμεετης ἁγμεν ἐνα. ἀπ. πετετεπελεετη ἐρωτ. πεξαξρ ἐν πνεέα.

31 ἡιίι εκβάλλ ἐπὶ πιάκ ἀρεπ πετελγεν πεξιωτ. πεξαξρ ἐν πνεέα. | ὅτος ἄρεπτων ἐρωτ. πεξαξρ ἐν πνεέα.
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. 32 For John came to you in
the road of [the] righteousness, and ye believed him not:

ἀνα αμφι βάρη 'I go, O Lord,' cf. Gr. D 13. 69. 124 tal arm νπαιω, and
gloss ἰετοκ ανα αμφι 'the Coptic has, I, O my Lord.' 30 ἐκ] A* N:
+ακ, A² &c., cf. Gr. ΝBDLZ &c., rest of Gr. have κα.
περῳ] περῳ, J₁,₃. >γεναιρὴν]
ὁρώων ἀν, Δ F₁*: ὁρώω, E₁: ὁρώω ... ὁρώω
written over erasure of about twenty letters, G₂, who may have written
first the answer of the first son containing twenty-two letters: ὁρὼω
περῳ, F₂ J₁,₃: ὀρώοοὶ ήρῳ, C₁. 31 περῳ + ὁτι,
D₁,₂ Δ E. εἰλολ θεό ... ἑιττ πε] written over erasure, G₂:
Α* J₂ K*: +πε, A² B &c.; cf. Gr. ΒD &c. άεη, A*. κελεπ]
φιωτ, F: θυ &c., plur., J₁,₃. εποηρ ῦ] + εἰλολ, N.
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 ΠΑΤΕΡΟΝ.

πατερον. ξε φαι πε πικληροποιησιν
πειναιει. οτογ πιεντι πιεκληροποιησιν.

39 οτογ αυσιτη αυσιτη σαβολ καιμαγαλολι
οτογ αυσιτηει.

40 Εγωμα αςμαν πικενοτ καιμαγαλολι. "οτ πετ
επιδιαγ ιπιοτιν ετεεεεε.

41 Πεκωνο πατ. ξε πικακωσ εγετακων πικακωσ.

42 οτογ πεξε ικς πινοτ. ξε επετενουμ ενεα
ζεπ πιπραφ. ξε πιπιν ετακνωμ πικενι
eτκωτ φαι αςμαν πηωκ πλακγ.

43 Ειτα φαι γυμνι εθολ γιτεν ποησ. οτογ φοι
πιγφιρι ζεπ πενβαλ.

44 Ειδεβαι ηκω καιμι πινεν. ξε τη ηαετονρο
πιτε φτι ετεολς πιτεν θενοτ οτογ ετεθις
πικεεπος φαι εεαιηε ηπεοταπ.

45 Ετατεωτελε ζε πικενπαρχ ιεφες πι- 

46 πιπαριος επεκεαπαλοκην ετελει ξε ηκυων
the son, said in themselves: "This is the heir; come, let
us kill him, and take his inheritance." 39 And they took
him, they cast him outside of the vineyard, and killed him.
40 If the lord of the vineyard should come, what will he
do to those husbandmen? 41 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.' 42 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)
corner: this having been done by the Lord, and it is won-
derful in our eyes? 43 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.
44 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.' 45 And the chief priests and the Pharisees having
heard his parables, knew that he spoke (lit. said it) concerning

(the) time, BM: ΠΙΧΟΤΥ the time, F2*: ΠΕΧΟΤΥ its time, C1 f. C.
42 ΠΗ ΕΤΧΚΩΤ C2 f. L: ΠΙΕΤΚΟΤ, ΑŚ: ΠΙΕΘΚΟΤ, G3 f:
ΠΙΕΚΟΤ, AŚ: ΠΙΕΚΩΤ, D2.3.4 Δ1 K N O Hunt 26: ΠΙΕΚΩΤ, B C1
ΓΔ1 eΔ2 eFG1.2* ΗΘ J1.3 M: ΠΗ ΚΟΤ, D1*. ΠΙΧΩΧ] ΠΟΤΧΩΧ
for a headstone, B C1 D1.2 ΔΕΜ Hunt 26: ΕΤΧΧΩ to a headstone, J1,
ΟΤ- J3, ΑΤ-, G2 f. ΕΤΑΦΛΙ ωμ] ΕΤΕ & c., Α1 Γ* ΗΘ* ΝΟ:
ΦΗ ΕΕΝΩ] ΠΗ ΕΕΝΩ, plur., ΗΘΘ. ΠΕΝΟΤΑΙ] ΕΕΝΝΕC
& c., sing., KN, but Gr. Ν* 238 αὐτω, Ιτ syre & c. et om.
44 ΟΤΩΓ] om. E2, cf. Gr. 124. al q. ΕΕΝΑΓΕΙ but Gr. pres. or aor. ΠΛΙ-
ΑΡΧΙΕΡΕΥ] BE1 e G2 L. ΠΕΧΠΑΛΗ but Gr. D al 2 cat oxon την & c.
expression, J1.3. ΞΤΩ] + ΕΘΟΛ, Γ.
46 Ονομ πατκωτ έλεοιμι έλεοοπ πε. ατερποτ θατην έπιθενηχ χε παρχην ίπτοτου πε γωσ οτρόφυνε.

ζε.

46 Ονομ ατερπωτ πωτον πηεπηε δεν γαπαπα- 

ρολη έρχων έλεοοπ. 2 σος πηε[εετοτορο 

ντε πηφνοτι ποτρώηη ποτρο εδιπρι ήπτων 

επεφαηηρ.

3 Ονομ ατερπωρι πηπεφεβηηκ έλεοοτ οτβε 

ντε ετεάγηεε εδοτη επιγον. ονομ επεφο- 

οτρωυ ει.

4 Παλπι οπ ατερπωρι πηπεφεβηηκ έρχων έλεοοπ. 

χε αξος πνην ετεάγηεε. χε ιε παλπιστον 

αιεβυτυτη. παλπας νεον ντε ετεάγηευ 

ντε ςεβατ. ςεβυτυτ ταροτ. έλεοπνι ει' 

δοτη επιγον.

5 Νεωοτ δε ετατεραεελες. αςπε πωτον οτβι 

εεπν επεφιοιη. κενγα τα ετεφεβυτ.

6 Νεπη πε αταεονι πηπεφεβηηκ εγιοτου 

ονομ ατεσοδοτ.

7 Ποτρο δε αεξωντ ονομ ατατανοε οπε- 

ςτρατετεει. αςτακο πηπεφεβωτεε βε-
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. 4 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: 6 and (the) rest laid hold on his servants, they reviled them, and killed them. 7 But the king was angry; and sent his army, he destroyed

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ΚΑΤΑ ΟΝΤΕΟΝ.

εεεεεεεε. ουογ τοτβακι άρμοκας δεν πι
κρωει.

8 Τοτε πεξαγ άπεξεβιακ. Χε πιγον εεεν
γεβεβτωτ. ην εννεαγελεεεε αεκη
αν πε.

9 Ήλευε πωτεν ηε εβολ επιεεαιεεογι υτε
πιεπωτ. ουογ ηη ετεεεεηεεεηεηεηεηεογ εδονε
πιγον.

10 Όυογ εταγε εβολ άξεπεβιακ ετεεεεε
ει πιεπωτ. ανηωνγ ηονον πιεηε έεηαγηεηεηηογ
ηη ετγων πεε ηη εηαλεηε. ουογ άρμοκ ήξεπιγον εβολ 
δεν ηη εε-
ρωεηβ.

11 Εταγε ηε εδονη άξεπινυρο εηα εεη εε-
ρωεηβ. αημαη εοτρωεε 
εεεεηεηε 
πιεβεσχ 
πιγον τοι γιωτηη αη. 12 ουογ πεξαγ
παγ. Χε παγηκερ. πως ακι εδονη εηεηαη
πιεβεσχ 
πιγον τοι γιωτηη αη. ηεογ 
αε 
ηε 
εθε.

13 Τοτε πεξε πινυρο άπιδιακων. Χε ενηγ 
άηεηε 
πιτογη 
πεεηε 
πατη. 
γιτγη επιξακι ετεεαθολ
πιεεη εηα 
φρεηε 
παγωμη 
εεεηεογ 
πεεη 
πεοερεηερ 
υτε 
πιηαζη.

14 Όυογ οηεεηγ καρ εννεεγεεε. 
ζακοτκι 
πε
πιεωτην. |

Ξ.

ΝΒ άηεγ
15 Τοτε άηεηε άξεπιφαριεεογ 
ατερ 
οηεοοη
δαρογ. 
ηηα 
πεεορηξη 
ποντακη.
16 ουογ
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: 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?" And he was speechless. 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
ΚΑΤΑ ΔΑΣΘΕΟΝ.

ἀνοικητήρι πινοτελεσθῆκε γάρος πεπε-

ηρωδιανος ἐτῶς ποτε.

Χε φρευτέσθω τεπελεί ξε ήεκ οτεκείνι.

οτός πνευμήν πτε φτ ἐκτέσθω ποτε

δειν οτιεκείνι. οτός σερελελιν πακ απ

βάτην υπελ. κκτδς ταρ απ ενο όρα,

17 δις οτι πν. ξε οτ πετεκείνι εροφ. εύμε

ετέρω σεποτρο γιαν πηεεον. 18 Ετακελεί

ξε πηειεν ετοκεεετεζμενον πεξατ.

ξε ενδευτ τετεποίπιτε πηεον πηωβλ.

19 δασθεοι φπολειεεα πτε πηκηπεςς. ήεωον

ξε ατηπι παγ πηοτελερι.

20 οτός πεξατ. πνοτ ήηεινε ξε ταϊτηκω

ελαίιε τε πεπε παϊςδι. 21 πεξωτο ηαγ.

ξε ναποτρο πε.

τοτε πεξατ. πνοτ. ξε εεε. ναποτρο πηοτοτρο.

οτός εεε ιαντ Ιηητ. 22 Ετακεστεεε ξε ανερφύφιρ οτο ξηατή

αύμε νπωτ.

επ. 23 δεν πνεροτο δε ετεεεεαν απ γάρος πηε-

ζηιαειαιτεοκεος. πη ετώς πηεεον ξε

πηεεον ανατασεις πηνιηπαιν. οτός ανθενη

24 ετώς πηεεον.

Χε φρευτέσθω α εεψτεες χος πν. ξε εγκυπ

αερεβαν οταΐ εεοτ ιεεεοτετεη υερι πηεεεα.
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).'

23 And in that day came to him Sadducees, who say
that there is not to be resurrection: and they asked him,
24 saying: '(The) teacher, Moses said to us, that if one
ΚΑΤΑ ΙΩΑΘΕΟΝ.

25 Νεώτον ά π οινίκον άποικισθήν οτῶν
πρώτωνος οὐρώξα τινεσκὸν.

26 Πάροικόν ον πιελάλγην πιέλαλγήν γὰ 
πιελάλγην. 27 ενδόθε γέ 
πιέλαλγήν τήρων 
πιέλαλγήν. 28 δὲν 
πανακτασίαν

27 Αγέροισι ά τικείνην πεναρξη πνων. Ξε 
τετενοπολείς 
τετενοπολείς άκ ήπιγραφὴν οτε 
ξοείν πὴν άπο κοινοῦν.

30 δὲν 
πανακτασίαν 

31 Κοινὸν 
προεξεκώτων.

32 Χε 
εποκ 
κοινὸν 
πε 
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25 G₂ om. homeot. οὖν] B C₁ D₁,₂ E ὧν J₁,₂ ἦν K L N O,

26 οὐσι] cf. Gr. D &c. οὐσι 


28 ἀνακτάμω] om. ἀνακτάμω, sign of fut., Κ₁,

29 δε] om. E₂* F₁ K*, cf. b e h syr-cu et sch; Gr. Ν κατ. 

30 τετενοπολεῖς] Ν ἄνε
should die, having no son, that his brother should take his wife, and raise up seed to his brother. 25 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; 26 thus again the second, and the third, unto the seventh. 27 And at (the) end of them all, died the woman also. 28 In the resurrection, then, of whom is she to be wife among the seven? for they all took her.' 29 But Jesus answered, he said to them: 'Ye err, ye know not the Scriptures, nor the power of God. 30 For in the resurrection they take not, nor are taken (to wife), but they are to be as the angels of God in (the) heaven. 31 But concerning the resurrection of the dead, did ye not read that which was said to you by God, saying: "32 I am God of Abraham and God of Isaac and God of Jacob?" God is not (the God) of

BC1 Δ1,2 Δ1 E1 H J1,3 K: -cwperελε, Δ2 E2 F -G ΘLMNO: om. CO-


Dry ... ρ] cf. Gr.: ke ταρ ἱεν: ἱεν ἀνακτα-
cit cιτ, F. διακτους] πιτετεν, ΝΔ1,2,3ΔΕΜ. B &c., cf. Gr. C


1. 22. Or. Φ[τ] cf. probably Gr. N L &c. θεος: Gr. B D &c. syriom,

om. 1 θεος] Προφ θεος &c. up in heaven, Α&c.: om. N Γ J1,3, 3

ΤΠ] cf. probably Gr. D &c. ωπανφ. 31 Φ[τ] Ψ\[τ] om. Ν homeot.; obs. original writer gives omitted words in margin, and puts mark of abbreviation over Φ[τ], which is not thus marked elsewhere in Γ. Φ[τ] Φάνη επόμε

ντι] om. N. B Hunt 18. -xoc, Π Δ2 F2 J1,3: ετεχόποττ which is written, omitting ument Ππετεν... εμοιοκ, N; obs. Gr. KΔΠ &c. syriom. epì

32 Φ[τ] cf. prob. Or. θεος, thrice, Gr. N twice. ιελακ πελεφι

Π] om. N. B Hunt 18. -xoc, Π Δ2 F2 J1,3: ετεχόποττ which is written, omitting Ππετεν... εμοιοκ, N; obs. Gr. KΔΠ &c. syriom. epì

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Π] om. N. B Hunt 18. -xoc, Π Δ2 F2 J1,3: ετεχόποττ which is written, omitting Ππετεν... εμοιοκ, N; obs. Gr. KΔΠ &c. syriom. epì
204 ΚΑΤΑ ΧΑΤΘΕΩΝ.

33 Ὀτόγε ἐταετωτεῖε ἦ τὴν ἤκατυςλαν ἀπερυφήρι ἐξεν τεξφάω.

Ἐ. ΝΔ

34 Ἡφαίρεσις ἦ τε ἐταπωτεῖε τοι ἄρειεεν ἠρωτοῦ ἄμφιπεροντὶ κεος ἀταωτῇ ἔσεσσ. 35 Ὀτόγε ἀρετήη ἂνεωτα ἦβολ ἠγάπτοτο εὐτο- πολείκος πε. ἑφσφιντ ἄλλοις.

36 Ἐξε φιεφτὸςβῶς ἄγω τε ἡ πιστὴ ἤπετολν ετὸς ἄπαιοος.

37 Ἡθον ἦ τε πεκαγ πασ. ἦ τε κεκαεὲεν πῶς πεκ- ποτῇ εβολ ἦ βιν πεκαφῇ τῳρῃ πεὲ τεκ- ψύχῃ τηρή πεεε πεκαετήτ τηρωτ. 38 Ἠθον τε ἡ πιστή Ὀτόγ ἠρωτό ἤπετολν.

39 Ἐξεςποτῇ τε ἢτον ἢωλ. εκεκαεὲεν πεκαφῇρ ἅπεκαφῇ. 40 ἦ βιν ἢτεπτολν σποτῇ πιπολεος πεεε ππροφητὴς ἄταμι ερωτ.

Ξ.Θ.

41 Ἐτααεωτῇ ἦ τε ἐτεεες ἄπειφαρικεος ἄρ- γησευτ ἄγεινσ. 42 Ἐξε οτ πετετεεετεὶ ἐροῖς ἐκεὲς πχ. πνηρὶ ἄπαλε πε. πεκαφοτ πας. ἦ πνηρὶ ἀπάλες.

43 Πεκαγ πιων ἄπεινσ. ἦ πως οτήν ἄταμι

the dead, but of the living." 33 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. 38 This is the great and first commandment. 39 The second is like to this, Thou shalt love thy neighbour as thyself.

On these two commandments the law and the prophets were hung.'

41 And the Pharisees having gathered together, Jesus asked them: '42 What think ye concerning Christ? of whom is he (the) son?' They said to him: '(The) son of David.'

43 Jesus said to them: 'How then doth David in the Spirit

ΨΠΧΜ ΤΗΡΗΣ -ΤΗΡΗ, Α*: +πελεβολ δεντεκσολι
ΤΗΡΗΣ and from all thy strength, F G K M, cf. Gr. Θ 13. 68. 69. 124.
&c.: c syr<cu Clem O<nti ἐν χώρι σοῦ. πελεβολ δεντεκσολι
+εβολ δεοι &c., D 2. 3. 4 FG 1 KM: -τεκσολι, N, cf. Gr. δανολι.
39 σποτ] Ρ, Γ D 2. 3. 4 Η ᾭ J 1. 3 L O 1 (ΚΣΕ), 2. ΤΕ] ΑΒΓζ:
-σποτ] ΤΕ ΕΤΟΙ can mean 'the second is like,' but ΤΕ
may be for ΤΕ. ΝΟΙ] cf. Gr. D al pauc &c.: om. ΕΤΟΙ
40 σποτ] Ρ, Γ Η ᾮ J 1. 3 ΝΟ. - ΕΠΤΟΛΗ] ΠΟΛΗ, Β*
ΔΚ. ΠΟΟΧΟΟΧ] cf. Gr. Ν* syr<cu &c.: + ΤΗΡΗΣ, Β Γ D 1. 2 ΔΕ
MN, cf. Gr. Ν Β DL &c. ΕΠΧΑΤΙ] ΕΠΧΑΤΙ, pres. partic., Κ J 1. 3 ΜΟ,
cf. for number and order Gr. ΔΘΟΠ &c. 41 ΔΕ] om. D 4 Κ G 1* Ν,
but probably because of preceding τ. ΕΠΤΟΛΗ] ΕΠΤΟΛΗ, Ν,
ΔΕΠΕΚΡΗΣ] ΠΟΠΟΠΟΠ, Κ. 42 ΧΕ ΟΤ] ΕΤΧΘ ΔΕΕΟΧ, ΝΓ Ζ 2. 3. 4
(ΕΠ) F: om. ΧΕ, Ν. ΠΕΤΕΤΕΠ] ΜΕ ΕΤ &c., Κ 1 Γ Γ Η Η J 1. 3 ΜΟ:
ΕΤΕΤΕΠ, Hunt 18. ΠΑΗΡΙ] ΧΕ ΠΑΗΡΙ, Α* (ΧΠ) Γ Ετ, 2 Κ
J 1. 3. ΠΕΧΘΟΤ] ΠΕΧΘΟΤ ΑΕ ΠΕΧΘΟΤ and they, they said, K.
43 ΠΕΧΘΟΤ] ΠΕΧΘΟΤ ΑΕ ΠΕΧΘΟΤ and they, they said, K.
̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄️
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Τοτε ἰκες αὖσαί θελεσίπελας πετρεθής ἐπ' ἑσφαρίσεος καὶ εἰς τὰ καθεδρικὰ ἀπεπεσον ἐτελεόσιν.

(Ν) Τοτε ἰκες αὖσαί θελεσίπελας πετρεθής ἐπ' ἑσφαρίσεος καὶ εἰς τὰ καθεδρικὰ ἀπεπεσον ἐτελεόσιν.

Τὸν ἀπαντητόν ἐφώτην ἀπίτοτον ὁ παῖς ἐρθητον. Ἐπεριπερὶ ζε κατὰ ποτάμιοιν.

 Cupertino ἐρθητον ὁ παῖς καὶ σεηρὶ ἐρθητον αὐτῷ καὶ εἰς τὰ καθεδρικὰ ἀπεπεσον ἐτελεόσιν.

Νόημαν ἤ εἰς τὴν θερίνην καὶ σεηρὶ ἐρθητον εἰς τὸ ἐφώτην ἐρθητον ἐπερηφάνως.
call him "my Lord," saying: "44 The Lord said to my Lord: 'Sit thou on my right hand, until I put thine enemies below thy feet?'" 45 If then David call him "my Lord," how is he his son? 46 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: "2 The scribes and the Pharisees sat in the seat of Moses. 3 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. 4 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. 5 But all their works they do that [the] men may see them: for they broaden their phylacteries,
ΚΑΤΑ ΟΠΩΘΕΩΝ.

6 Ουτους δε τινουρπ χεεαπρωτες δεν πι-

7 αννον. δεν τινουρπ χεεαγκες τι νι-

κασεαρα δεν πιεταινων. ενετ πα-

8 κασ-

9 ναοες θεν τινατα χεορτος ε εορτεντοτ]+ ερωτο

10 ἰκεπερεοντ] ἐκαδν πωτεν. ότα υπο

11 πετεπας δ νωες. +τε ετθην

12 Φο δε εεκασαςλε σεπεθευςοι ουογ φο εεκα-

13 σεπεθευςοι σεπασαςλη.

ομ. όμισσοντα ληνατησιον ουας σεερο

τινωτατα ιπτερος ταλακτιρον ουας τινωτατα τινωτατα ἰτε

νιπτενορ &c., D₁₂ΔΕΠ; ωτε Γ Θ Π &c., item ΛΖ

ομισσο αυτθων. επιπλαι] επιπλαι to be many, but 'to' is not expressed,


Gr. 157. αλ3 εως φυ σπρ έπιτεθ, Ε. πινουρπ, Λ*. τοπεβα τοπεβα, Α. πινουρπ, Λ*.

εικααεισπα] εικαα &c., G: έπειν &c., Ν. 7 Τεπ

νιαρας] εισι &c., Β: Hυταν Ηυταν, Β*? εεορτε


(Ν Β) Λ &c. 8 εεπερεπεροντ] εεπεροντ &c., B &c.

εεπεροντ &c., Σ* εεπεροντ &c., C εεπεροντ &c., εεπερεοντ &

1 +τε πικεπερα ΠΚΜ Hυταν 18; ος. Gr. Ν* sah om. τικε ίπε ε ιπαθι.

ναρ] om. όμισσον. τινωτατα ζερος ιτε

11 ουογ &c., Γ Δ ι, Δ Ε Φ Μ Hυταν 18. +τε πιπε

12 ράπ] om. τε, ος. τινωτατα ζερος ιτε

13 cf. Gr. ΝΒΔ &c.: +τε πικεπερα ΠΚΜ upon the earth, M. 9 εεπερε

14 εεπεροντ &c., Η ι* ι, 2. οτεθεωτ] written over

εεπεροντ &c., Η ι* ι, 2. οτεθεωτ] written over

εεπεροντ &c., Η ι* ι, 2. οτεθεωτ] written over

and they make (the) hems of their garments to be enlarged, 6 and they love the first places in the feasts, and the first places on the seats in the synagogues, 7 and the salutations in the market-places, that [the] men may call them "Rabbi." 8 But be not ye called "Rabbi:" for one is your teacher, and ye all are brothers. 9 And call not (any) as father to you upon the earth: for one is your father, who is in the heavens. 10 Nor call (any) scribe to you: for one is your scribe, Christ. 11 But the great (one) who is among you shall be minister to you. 12 And he who will exalt himself will be humiliated, and he who will humiliate himself
ΟΔ. 

14 Οτι δε πωτεν πισλ οτι πιθαρισιος πιθοβι. Χε τετεπουει εθεητοτρο ιτε 
πιθοτι ιηηπεεεθη πιπρωεει.

15 Οτι δε πωτεν πισλ οτι πιθαρισιος πιθοβι. 
χε τετεπκωτ εφιολ πολ πεττυπουοι εθ 
πετεπουεεειο ιοηππροειτοιν. οτογ εγεοπ
λπλπλππι τετεπι ιηηπεο ιπη
ενοπ εικηδ ερωτεν.

16 Οτι δε πωτεν πισλεεεοιτ ιπεεεο ιη ετκω 
Ιεεοε. 
χε φι εηηαλωρ κεπεριει. ηιηε 
φι δε εηηαλωρ ιηηποοβ ιτε περεφει.
οτοπ εροχ.

17 Ηιιο οτοι ιπεεεο. ιηζε 
γαρ ετοι ιηηπω" 
πιποοβ γαλ περεφει εττοοβ ιηηποοβ.

18 Οτορ φι εηηαλωρ ιηηπεεεπερωουηι. ηιηε
πε. Φι δε εηηαλωρ ιηηπηαλο ετκω ιικω 
οτοο εροχ.

εοβεβαι 
τετεψι, Α."Γ Δ. Δ. Φ. Μ. 2 - Η Κ*Κ μ Λ: 
- 
τε
tε

πγα
πη"ΓΑΠ. Α."Γ Δ. Δ. Δ. Φ. 2 - Ν: Ω. Ρ. Φ. 2 π 
Δ. Δ. Δ. Φ. Μ. Ν. Ω. Ρ. Φ. Μ. Ν. 
Υ. Ρ. Φ. Μ. Ν. Ω. Ρ. Φ. Μ. Ν. Ω. Ρ. Φ. Μ. Ν. 

more judgement, Δ."Γ. 

Gloss of C. 1 has tr. of ver. 13 and 'addition in the Arabic;' gloss of D. 1 has tr. and 'Arabic and Greek;' gloss of E. 1 has 'Greek, it is not Coptic;' gloss of E. 2 has tr. as 'Greek;' gloss of Κ has '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 οικες, which may correspond to the Coptic omission of ΠΙ, but the spelling is much confused: the singular ΠΙΘΙ may be due to this confusion. (2) ΑΠΧΙ is the equivalent for ΕΤΙΔ. (aκτία), and both probably represent προφάσει.
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.
21 Νικεχ ουογ Μιθέλλε. Ας γαρ ετοι ήπιεν
πυταίο ψαν πιλαπερφυμονμι ειττοβο
μπιαλο.

20 Φι ουο γετωρκ μπλαπερφυμονμι αρωρκ
μπεον κεελ εωβ πιδεν ετιαη διιων.
21 ουογ φι ετωρκ μπιπερφει αρωρκ μπεο
κεελ φι ειτωμ πιποτν.

22 ουογ φι ετωρκ κιθε αρωρκ μπιθεπονοκ
κιθε φι κεελ φι ειτωμεηι διιων.

23 ουοι πωτεν πιεδο κεελ πιφαριςεον πιωοι.
κε τετεντι ήπρεεμεν μπλασιππεοι κεελ
πιεδοι κεελ πιεδεπεν. ου|ογ αττετενπι
πικ ετιροπι κιθε πινελοοο κιακ ένποτ
πικαπ κεελ πιπεν κεελ πιπαζτ. παί πας-
κππα κιτετεπιτομ πικξωοοοι κε κιτε-
κπκπεκικαπ κιακ ένποτ.

24 Νικαεεεκτ Μιθέλπε. οκ ετεπγ κιθγολοεεο
οτογ ειτιιεκ μπιπλαλοτλ.

25 ουοι πωτεν πιεδο κεελ πιφαριςεον πιωοι.
κε τετετοτοβο καβολ μπιπαβοτ κεελ
κπαποφιε.

26 Μιθέλπε μπιφαριςεο. ζετοτοβο καβολ
μπιπαβοτ πιοφο κεελ κπαποφιε φινα
κιθε καβολ μπιμπωο τοκοβο.

27 ουοι πωτεν πιεδο κεελ πιφαριςεον πιωοι.
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, sworn by it, and everything which is upon it. 21 And he who sweareth by the temple, sworn by it, and him who dwelleth in it. 22 And he who sweareth by (the) heaven, sworn 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-
ΚΑΤΑ ΠΑΤΕΡΟΝ.

τετενομι ἥξανηδε γε τουχ ἱκονια. σα-βολ μεν εἴειωντι σεοτωνις εβολ επεσυντ. σαβοτι δε εἴειωντι εἴεις ἰκας πρεπεθ-νττ νεε σωδεε νιβεν. 23 παρητον γω-τεν γωτεν.

σαβολ μεν εἴειωτεν τετενοτωνις εβολ επεσεον ἰπιρωει κιθρητ ἰγαλαεεινι. σαβοτι δε εἴειωτεν εἴεις εἴειετυωβι νεε αποεεα νιβεν.

29 οτοι γωτεν πικαδε νεε πιπαριεοεις πιποβι. ε γε τετεκωτι τίπωλαγαν ἓτε πιπροφήτης οτος τετενσολις ἰπιβοα ἓτε πιεεεινι. 30 οτος τετεκςω εἴειος. ε γε επαλνχι δεν πιεγοο τίτε πεποιοντ παππαγωμι εποι | πιπφι ερωσι απ πε δεν πισπον ἓτε πι-προφήτης.

31 ογωτε τετενπεεερη παρωτεν ε γωτεν πεπυρι ἰπιν εταπαωτεβ ἰππροφήτης. 32 οτος, γωτεν γωτεν γωτεν γεκ πνι ἓτε τε-πεπιοντ εβολ.

33 ἵπονον εἰειει κι ἵτε πιαξον, πις τετενκαω-φωτ εβολ ἰπεν ἓτε κρις ἓτε ἓτεεεπια. 34 Εθοεφαν θαμπε αποκ ἵπλωνωρ σαρωτεν πεπαπροφήτης νεε γαλαζετ πικαδ. οτος ερετεπεδωτεβ εβολ ἵκιτον. οτος ερετεπεγι ερετεπερεεετυνιον εἰ-

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;

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MATTHEW XXIII. 28–34. 215

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εὖων δὲν πετετεύραγων οτογ ἐρετεν- εδοξί πεσωτ ἰχεσε ἔκακι εβακι.

35 Ζωνως ἱτεφι εξεν ἐννοτ πᾶσερος πυβεν ὠλον ἐσσεν ἐτᾶτον εβολ δικεν νικαλι. ἰχεσε νπον ἱτε ἐ διαν πιενυ ἐ ζα νπον πυχαρις πςιρ νπαρεκας. ήι εταιρε- τενδεθερν οττε πιερφει πει πετετευ- ἁγωνυ. 36 ἄεννη Ἕρωος πωτεν. ξε ἐρε παι τηρον κε εεν ταγενες.

37 Ἔλληνε ἐλήνε εν ετ βωτεβ πιπροφήτης. οτογ εταγωνι εκειν κη εταιτουρπον γαρος.

39 Ἕρωος ταρ ἐλλοος πωτεν. ξε πετετευρι κποι ἰχεσετηνην. ξε ἐρε επικωτ ἱτε πιερφει.

ΟΒ.

Οτογ εταζι πχεινκ εβολ δεν πιερφει παγ- λεογι πε. οτογ άτι γαρος πκεπεγελενθης ετταζε έλλοο επικωτ ἱτε πιερφει.

2 Ἡθορ ξε ἀγερονων πεξαφι πνωτ. ξε τετεν-

35 εταζι πχεινκ εβολ δεν πιερφει παγ- λεογι πε. οτογ άτι γαρος πκεπεγελενθης ετταζε έλλοο επικωτ ἱτε πιερφει.

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 stoneth 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
κατα υμάθεον.

παύ ἐνδά τὴρον. ἴληπιν ἰξὺ ποτῶν πάντες τις πιθὼν ἵνα ἐστοῖρος πάντες εἰς ἀπαντήσειν κανέας ἰληπίνεν τοῖς εὐχαρίστες ἰππολύτων εὐθολ σήμα.

NZ συγ β

3 Ἐφαρμοσὶ Ἰωτὶ περὶ πιθὼν τίτα πιθὼν ἱππολυτέρῳς κανεὰς ἰληπίνεν τοῖς εὐχαρίστες ἰππολύτων εὐθολ σήμα.

Xε ἄξος πάντες τις εἰς ἐπιμαντόν. ὁτοὶ δὲ πε πνεύματι τίτα πεντάπες κεῖνοι δὲ τῶν δὲ πεντάπες.

4 ὁτος ἀριϑοῦν πίθεις παῖς παῖσαν ὁτος ἴνα πνοὴν ἱππολύτερῳς κανεὰς ἰληπίνεν τοῖς εὐχαρίστες ἰππολύτων εὐθολ σήμα.

5 Ἐπε τοῖς ὑπέστατος τοῖς ἐν εἰς ἰππολύτερῳς κανεὰς ἰληπίνεν τοῖς εὐχαρίστες ἰππολύτερῳς εὐθολ σήμα.

6 Ἐπε τοῖς ὑπέστατος τοῖς ἐν εἰς ἰππολύτερῳς κανεὰς ἰληπίνεν τοῖς εὐχαρίστες ἰππολύτερῳς εὐθολ σήμα.

7 Ἐπε τοῖς ὑπέστατος τοῖς ἐν εἰς ἰππολύτερῳς κανεὰς ἰληπίνεν τοῖς εὐχαρίστες ἰππολύτερῳς εὐθολ σήμα.

8 Παί Ἰωτί τὴρον ἵππος τίτα ἰππολύτερῳς κανεὰς ἰληπίνεν τοῖς εὐχαρίστες ἰππολύτερῳς εὐθολ σήμα.

9 Τοῖς εἰς τὸν εὐχαρίστα ἐν τῷ ἰππολύτερῳς κανεὰς σήμα.

10 Τοῖς εἰς τὸν ἰππολύτερῳς κανεὰς σήμα.
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.'

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?' 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. 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. For nation shall rise upon nation, and kingdom upon kingdom: and there shall be earthquakes and famines and deaths in different places. But all these things are (the) beginning of the pangs. 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. Then shall many be deserted, and they shall...
κατὰ υατθεον.

εἶτε ἐπονέρνον ὦτος εὐεὐειστεὶς ποιέρνος.

11 οὐτος ὀτεῦκχ ἐπηροφίνης ὀποτὰς εὐετῳσυν ὀτεῦκχ. 12 οὐτος εὐδε πᾶχε δὲ ἄποιησις ταῦται ὀτεῦκχ εὐεροχ. 13 φι λε ἑομάλλησιν ἀποτῷ γελ. εὐφελ. φι λε πενεπογελ.

14 οὐτος εὐετῳς ἐπαλεταγγελίαν ἄπε τῇ εὐετῷορῷ ὰην ἑοικομενῇς τῆς ἑομαλλησις ἑομαλλησις ἑομαλλησις ἑομαλλησις. ὀτετε εἰς ἑομαλλησις.

15 εὐσιμὸν ἀπὸ πτετεμπὰς εὐπετὲς ποιδὲ. φι ἑτῆξομεν εὐφελ. αἱμήλ πιπροφίνης. εὐοροὶ ἐρατῇ ὰην πολε ἐεοταβ. φι ἑτῆξυ εὐετῇεραιτ.

16 ὀτετε νὴ ἑτῆξι ὰην ἑιούδεα ἐεαροφωτ ἐενε πίτων. 17 οὐτος φι ἑτῆξι δἰξεν πρεπήφωρ ἐπετερεσί εἰςκτὸ ἀἰ ἑτῆξι πᴇρί ἀεί.

18 οὐτος φι ἑτῆξι ὰην τκοὶ ἐπετερεσκοτη ἐφαγὼν εἶλ πεπρωσ. 19 οὐτοὶ δὲ ἁῖς ὑπετελέσκις πεῖε ὧν ἑτῇς ὰην πείγον ὑπετελέσκις.

20 τῳδὲ δὲ χινὰ πτετευμενεν πτετεφωτ γ ὑμῖν ὰην τφρω ὀτα β ὰην πσαλβατον.

21 ἑρε ὀμονῷ ταῦτ ι规程 ὑμῖν ὀην προκο ὑμῖν ἰανετετελεῖτ. ἵππεον ὑμῖν ἰανετετελεῖτ.
deliver (up) one another, and they shall hate one another. And many false prophets shall rise, and shall lead many astray. And because of (the) abundance of [the] iniquity (the) love of many shall be weighed down. But he who will hold on until the end (lit. out), this (one) will be saved. 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. 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: and he who is upon (the) housetop, make him not come down to take away the things which are in his house: and he who is in (the) field, make him not return back to take away his garment. But woe to them who are with child, and them who give suck in those days! And pray that your flight may not be in (the) winter, nor on (the) sabbath. For there (shall) be great tribulation in that time: there was not like it from (the) beginning of

Matthew XXIV. 11–21.
ΚΑΤΑ ΠΩΛΕΩΝ.

οὐκ εὐκοςεῖς ὑπονοῦν ὅτι ἔπεος ὑμῖν ὄν.

22 Ὅτα ἐβηλὸν ἥν ἤ ἐνεγοῦν εἰτελεθης ἐρκοῦκι 

23 Τοῦτο δρεπάν τοι ὄντα 

24 Αὐτοθωτὸν ταρ ἑξαδιόπτερον ὑποτι 

25 Ὅτα ἐπιπερὶ ἔβολ. 

26 Εἰς ὑμᾶν ὄντα 

27 Ἡφρήτ Ταρ ἐκπετειβρίσθη ἐὑρκὴ ἔβολ 

28 Πιέλε ἐτε 

29 Σατοτὴ δὲ ἔμενεν 

οὐδε] ὅτα, Ἐ. 22 ἐβηλὸν ἥν ἤ ἐνεγοῦν εἰτελεθης ἐρκοῦκι

23 Ὅτα δρεπάν τοι ὄντα.

24 Αὐτοθωτὸν ταρ ἑξαδιόπτερον ὑποτι

25 Ὅτα ἐπιπερὶ ἔβολ.

26 Εἰς ὑμᾶν ὄντα.

27 Ἡφρήτ Ταρ ἐκπετειβρίσθη ἐὑρκὴ ἔβολ

28 Πιέλε ἐτε

29 Σατοτὴ δὲ ἔμενεν
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 carcase is, the eagles assemble thither. 29 But immediately after the tribulation of those days, (the) sun shall be darkened, and

κατὰ υμαθεόν.

πευτὴ πεψευσμίνη. οὐσα πνεον ενεγκε επεσέντ εβολ ἧεν τῷφ. οὐσα πνεομε ὑπε πνφνων επεκείν.

23 Τοῦτο εφεσυνε εβολ ὧσει πνεγμε ξήτε χαύρι αἴφρωει ἦεν τῷφ. οὐσα τοῦτο επεκείν πνεψφσμαν τηρον ὡτε πκάρι.

Οὐσα ενεγκε εναραίρει ευκινον εξεν πνακὴ ὑτε τῷφ πειε οὐχομε πειε οὐμενγή ὑπων.

31 Οὐσα εφεσοντο πνεψαντελος πειε οὐμωή ἡσαλαγνουσα οὐσα ενεψωντος πνεψαρτη εβολ ἦεν πντανονον. εκαεν αὐτρίχοιρ πνψφνων γα. αὐτριχον. 32 εβολ ἦεν ἠδω πνκεπτε αριείην ετηπαράδολι.

Ἐσνων ἡνιὴ ὑτε πεσχαλ σπον οὐσα ὑτε πεσχαλὶ τῶομ εβολ γαρητενεθει ἧε εβσεντ πνεψνωει.

33 Παριτῇ πεστεν εφιτεν αρετενανπατ επαὶ τηρον αριείην ἧε εβσεντ γίρεν πίρωον.

34 Ἀειθὴν ἠδω εἰενος πωτεν. ὑτε ἡνα ται-

tενεα σιμὶ γατε ναὶ τηρον ἡσνων. 35 τῷφ

πειε πικαρί πακηον πακαχὶ ἧε ἡνοκεμι.

Οὐ.

ηπευτή πεψευσμίνη. οὐσα πνεον ενεγκε επεσέντ εβολ ἧεν τῷφ. οὐσα πνεομε ὑπε πνφνων επεκείν.

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Ἐσνων ἡνιὴ ὑτε πεσχαλ σπον οὐσα ὑτε πεσχαλὶ τῶομ εβολ γαρητενεθει ἧε εβσεντ πνεψνωει.

33 Παριτῇ πεστεν εφιτεν αρετενανπατ επαὶ τηρον αριείην ἧε εβσεντ γίρεν πίρωον.

34 Ἀειθὴν ἠδω εἰενος πωτεν. ὑτε ἡνα ται-

tενεα σιμὶ γατε ναὶ τηρον ἡσνων. 35 τῷφ

πειε πικαρί πακηον πακαχὶ ἧε ἡνοκεμι.
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 un-
loose, 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

'the heaven,' ق السموات 'Coptic has, the heavens,' and gloss 'a copy has, the heaven.'

30 TOTE] cf. Gr. 6 syri: rest of Gr. &c. kai, εἰρήνων ἐν -ον, ΓΔ2,3Ε2ГΗ
εὑρήνων] πνο, N. ενεφιεν, D1,2 ΔΕΘΟ. Σεπτε] πτεφε, D1:2:3. πενεληνίπ] πνο] but Gr. D 115
sing., ΗJ1,3, cf. Gr. Ν* al pauc. ΑΣΡΧΟΥ ... ΧΟΥ, ΑΣΡΧΟΥ ...
... ΧΟΥ, B* &c.] cf. Gr. ΝDL &c. 32 εβολ] ΑΒΓ,ΓΔΕ2*
D &c. ιστίων. 33 εὑρην] +γαρ, F; F1 confuses τετεν. ΤΗΡΟΥ] +εξετεν, B, cf. Gr. 33 &c. γνώμενα. ξήσεν] ΑΒС1 & G ΗΛ: ξήσεν, masc., ΓΔ1,2 ΔΕΘΟ J1,3ΚΛΜΝΟ.
εἰρην] εἰρην, J1,3. 34 εἰρην] but Gr. L adds δε. ξε] cf. Gr. ΒDL &c. 35 πακα] ΑΠΗΛ: ΠΑΚΑΙ, B &c. ΠΑ-

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Εἶπον γλί εἴλι ερωτ. ὅτε πιγγέλος ἤτε πιγγοί εὕηλ εὕωτ. Ἐἴλετατη.

37 Ὀφρην θαρ πιγγοὺν ἤτε πιγγοῦ εὔῃ πεονάουμι δεν ἡπαροῦν ἀμπιγγρι ἕφρωει.

38 Ὀφρην θαρ εὔῃ ποὺν δεν πιγγοῦ εὔῃ κακτακελεος. εὐτωμε ὁτοι εὔων εὐτϊκτακνοῦ.

39 ὁτοι ἀμπιγγρι ἀμπεγγρι πεονάοκτακτακελεος ὁτοι ἕτεφελ ὅτοι ἀμβεν.

Παιρήν θαρ πεονάουμι δεν πξιπι ἀμπιγγρι ἕφρωει.

40 Τοτε ἔκτι ἔσεν τοι. ὅτα εὔῃκαastics ὁτοι εὔῃκαastics ὅτα εὔῃκαastics. 41 κποτ τεποτ δεν ὁτα εὔῃκαastics. ὅτα εὔῃκαastics ὅτα εὔῃκαastics.

42 Ρωικς ὁτα. ἥκτε τυτεπσώουν ἅν ἦε εἰπεν ἔποτ πιγγοῦς ἀπε τοῦ Πιγγοῦς ἂν τοῦ πιγγοῦς. 43 θαί θαί ἀπε ἀπε ἀπε ἀπε ἀπε πιγγοῦς εἴλις ἦε εἰπεν πιγγοῦς. παγπαρῳς πε γίνα ἐπεντυτεεβας εἰς ἐπεντυτεεβας.

44 Εν δεν ἀπε τυτεπσώουν ἀείς ἄν ἦε πιγγοῦς ἀμπεγγρι ἕφρωει πιγγοὺς ἀμβε-

45 Ήλλά γάρε πε πιπιςτος ἵοβκ ὁτοι ἀκαλλε. θαί ετε πεθο εὔῃκαϊ εὐρην ἐξεν πεθο-

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

and swept away; ’tr. of Ἰἱος has ἦν ἐκπάντος and carried away,’ and gloss

‘a copy has, so it swept them away.’ πενήθηναι cf. Gr. BD &c. 

Ἐν Πάντει ἤς; ἐπανάλητος, A*. 40 εἶδον τὴν ἐν τοῖς ἔξω, pres. partic., A. ὡς... ὡς cf. Gr. BD &c. 

οἷς Cl 3. 

οἷς again, A B*. 

ἐπανεπονοεύειν ἔκ Α, F & G H K L N 

Hunt 18 iii: ἀπε &c., B ΓΔ1,2 ΔΕΘ1,3 ΜΟ. ἦπερον ἐὰν A C ἘΗ Η και Η ὑπὸ ΔΗ &c. 

Hunt 18 i, iii, cf. Gr. BD &c.: ἔπνοιον hour, BΓΔ1,2ΔΕ 

ΡΓΘ1,3ΚΜΝΟ Hunt 18 ii, iv, cf. Gr. L &c. 43 εἴπαι D1,2 

Δ1ΕΦ2ΩΝΟ: πάρε, A B &c., but the absent E is probably fused with ΞΕ. 


ἵππην] ἔκι, 


ἐκπάντος ἐπανάλητος ὁ πάρε, ἔκπαντα, D2,3,4: 

ἐπαναλήτος, D1 F. 

Χαῦρα] ΑΓΔ2,3,4: Χαῦρα, plural, B &c. 

ἐπανάλητος ὁ πάρε, ἔκπαντα, ἔκπαντα, ἔκπαντα, D2,3,4: 

ἐπαναλήτος, F*.

ἐπαναλήτος, K. ἀπε[περε] ἐπερε, G1 e, K N. ἐπαναλήτος, ἐπαναλήτος, plural, J3. 

ἐπαναλήτος, but Gr. D Y &c. γερ. 

πανοκτονοεύειν] B C1 

ΓΔ1,4ΔΕΦ1ΕΓ1,2ΗΘ1JΚΛΜ: πανοκτονοεύειν, A D2,3,4 F1,2 J3,2 ΝO. 

ΦΗ 

ἐπαναλήτος, D2. πενήθηναι] cf. Gr. ΓΔΠ &c. 


Q 2
ΚΑΤΑ ΠΑΤΕΡΟΝ.

κιάκ ετ' ἴτονῷρε πνών δέν πνον οὖν ἄρισ.

46 θαυμάζει ἐλπισθε ετελεσθε. ἐγών ἀληθέν δὲ δὲν ἵππεσθε ἵππε σελεσθε εὑρίσκει ἔπαρσθε.

47 λέγων ἥξω ἑκάστοι πνευτε. ὑπὲρ καθήν ἑράν exen peteπατη τὴρη.

48 ἐγών ἀληθεύοις ἵππεσθε ἐτελεσθε δὲν πενευτη ὑπὲρ πλοτ πάρσκ. 49 οὖν ἵππεσθε στις ἵπποι εὑρίσκει γυμν ψηλίσκ

ἵππεσθε ὑπὸ ὑπὸ ἀληθεύοις ἵππεσθε δὲν πενευτη ὑπὲρ πλοτ πάρσκ οὖν ἵππεσθε δὲν πενευτη ὑπὲρ πλοτ πάρσκ. 50 ἔρχεται ἐτελεσθε δὲν πενευτη ὑπὲρ πλοτ πάρσκ ὑπὲρ πλοτ πάρσκ. 51 οὖν ἐγών ἑράν exen peteπατη τὴρη.

ὈΔ.

Τοτε σωμ ἵππεσθετοτρο ἵπτε πιψιονι οὐσὶ οὖσι παραθένοις. ἤν εταυστὶ ἵππολεεπας στις εἰσὶ εὑρισκει παντεπολεμεῖ.

2 Νεότον ε ὑπὸ πούτον πελε στις πάσιν. 3 πούτον εἰσὶ εὑρισκεῖν πατεζων νεκες πελεεποτι. 4 πούτον εἰσὶ εὑρισκεῖν πατεζων νεκες πολεμεῖ.

5 ἐτελεσθε δὲν ἵππολεεπας αὐτοῖς ἐθνομεῖ την-
his servants, to give to them their food in (the) time of giving it? 46 Blessed is that servant, if his Lord should come and find him doing thus. 47 Verily I say to you, that he will set him over all which he hath. 48 If that wicked servant should say in his heart: “My Lord will delay;” 49 and he begin to beat his fellow servants, and eat and drink with the drunken: 50 the Lord of that servant shall come in the day which he expects not, and in the hour which he knows not, 51 and 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. 2 And there were five foolish among them, and five wise. 3 For the foolish having taken their lamps took not away oil with them: 4 but the wise took away oil in their vessels with their lamps. 5 Now the bridegroom

in his coming.'
KATA VATHEON.

ΡΟΤ ΟΤΟΓ ΔΗΝΚΟΤ. ἝΤΑ ΤΦΆΓΙ ΖΕ ΔΗΝΈΧΩΡΩ ΓΩΝΗ Α ΟΤΡΩΝ ΓΩΝΗ ΖΕ ΙΣ ΠΗΝΑΤΥΕΛΕΤ. ΤΕΝ ΕΝΝΟΥ ΑΛΛΗΝΙ ΕΒΟΛ ΕΓΡΑΦ.

7 ΤΟΤΕ ΑΤΤΩΝΟΤ ΠΧΕΙΝΑΡΕΕΝΟΣ ΤΗΡΟΤ ΕΤΕΕΕΕΕΤ ΟΤΟΓ ΑΤΚΟΛΣΕΛ ΠΝΟΤΛΛΕΕΝΑΣ.

8 ΠΕΞΕ ΝΙΟΧ ΖΕ ΠΗΝΙΔΑΗΕΤ. ΖΕ ΑΛΟΙ ΠΑΝ ΕΒΟΛ ΔΕΝ ΠΕΤΕΝΝΕΕΓ. ΕΕΕΟΝ ΝΕΠΛΛΕΕΝΑΣ ΝΑΒΕΝΟ.

9 ΑΤΕΡΟΤΩ ΖΕ ΠΧΕΙΝΙΚΛΕΤ ΕΤΧΩ ΕΕΕΟΣ. ΖΕ ΡΗΛΝΟΤΕ | ΠΤΕΡΛΛΤΕΕΡΛΑΤΕΝ ΝΕΛΛΩΤΕΝ. ΜΑΛΑΓ ΠΩΤΕΝ ΑΛΛΛΓΟΝ ΓΑ ΠΗ ΕΤΤΕΒ ΕΒΟΛ ΟΤΟΓ ΓΩΝΗ ΠΩΤΕΝ.

10 ΕΤΤΑΛΑΓ ΠΘΟΥΤ ΖΕ ΖΕ ΠΤΟΡΓΩΝ ΑΓΙ ΠΧΕΙΝΙΝΑΤΥΕΛΕΤ. ΟΤΟΓ ΖΕ ΕΤΣΕΒΤΩΤ ΔΑΓΕ ΠΘΟΥΤ ΝΕΛΛΓ ΕΖΟΝΥ ΕΠΙΓΩΝ. ΟΤΟΓ ΑΤΛΑΓΓΑΛΕΣ ΕΠΙΡΟ.

11 ΕΠΒΛΕ ΖΕ ΔΤΙ ΠΧΕΙΝΩΧΩΝ ΠΧΕΙΝΑΡΕΕΝΟΣ ΕΤΧΩ ΕΕΕΟΣ. ΖΕ ΠΕΝΟΤ ΠΕΝΟΤ ΑΟΤΥΝ ΠΑΝ.

12 ΝΘΟΤ ΖΕ ΑΤΕΡΟΤΩΝ ΠΕΧΛΓΖ. ΖΕ ΑΛΕΕΗ ΓΓΧΩ ΕΕΕΟΣ ΠΩΤΕΝ. ΖΕ ΓΓΧΩΤΝ ΕΕΛΛΩΤΕΝ ΣΝ.

13 ΡΩΙΣ ΟΤΙΝ ΖΕ ΤΕΤΕΝΚΩΤΝ ΑΝ ΑΠΙΕΡΓΟΤ ΟΤΑΕ ΓΟΤΥΝ.

ΟΕ.

ΩΕ

ΠΔΡΙΝΤ ΥΑΡ ΠΟΤΡΒΕΕΙ ΕΠΗΛΑΓΕ ΝΑΓ ΕΠΕΙΕΕΕΕΛΕ ΕΛΟ ΑΓΓΕΛΟΤ ΕΠΕΦΕΒΙΑΙΚ. ΟΤΟΓ ΓΓΤΕ ΕΠΕΤ-

ΟΤΟΓ] om. K. ΠΚΟΤ] AC1 D1.2.3 Δ1 E1 G1: ΕΝΚΟΤ, B &c.

6 ΤΦΆΓΙ lit. (the) division; gloss of E1 has 'the Greek has, and at the middle:' om. ΔΕ, F2. ΖΕΙΚΠΙΝΑΤΥΕΛΕΤ] cf. Gr. Ν B C* D L &c.: om. D1* J1*: + μι] he came, Ας D1m, 3c E2c F1c, 2 H1c J1m, 3c: ΨΙ comes, L Hunt 18, for the addition cf. Gr. C3 &c. it; obs. Ephr®ι ιδον ΖΗΣΟΕΥ ο νυμφίος. ΤΕΘΝΙΟΤ, A*: ΤΕΕΝΙΚΟΤ, A*: tr. of J1 QιΝ ΖΑΧΡΗΓΖ 'rise and go forth,' and gloss ΤΗΦΡΗΓΖ
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 our 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.

For as a man being about to go to (the) foreign (land), called his servants, and delivered what he had to them.
ΚΑΤΑ ΠΑΤΕΩΝ.

ενταχ' ετοτοί. 

16 ους έμεν αυτ' ήν εν πίνισφρ. ους δε αυτ' ήν ηδ' κεοταί δε αυτ' ήν ποταί. πιοταί πιοταί κατα τεχ- 

17 Παριτ' ούς ενταχ' ήπινα δρακε' κεβ. 

19 Ιας έν ταξίν έθε' ειπε' πίνισφρ. αν 

21 Πεζε πενς ίε' παξ. 

22 Δε έν ταξίν έθε' ειπε' πίνισφρ. κεβ' 

23 Κας πεζε πενς ίε' παξ. 

ενταχ' [but Gr. Α αντών. 

16 ους έμεν, A, also ver. 16. ένταχ' 

17 Παριτ' ούς ενταχ' ήπινα δρακε' κεβ. 

21 Πεζε πενς ίε' παξ. 

22 Δε έν ταξίν έθε' ειπε' πίνισφρ. κεβ' 

23 Κας πεζε πενς ίε' παξ.
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:
ΧΑΤΑ ΟΔΗΓΟΝ.

κοιξι ειεξεχι γινεσ γαμπατ. εδυε πακ εδομι εφαρμι ύτε πεκεν. 24 Αρι αε εωη πρεφή εταφηι ενικισουρ πεξαγ. ζε πατο αιεει εροκ ζε πεοκ οτρωνι εφαματ. εκωσ εφη ετελεπεκατη οτον εκεωοτι εδονι εφη ετελεπεκχορει εβολ. 26 οτον λερο两类 ηυιε πνι λεξων επικινεσουρ θεν πικαγι. ιε φι ετεφωτ πητοτ.

26 Λερονω πνευεφορ πεξαγ. ζε πιδωκ ετων οτον πετεπνε. ιεζε κεειι ριε υλιωσ εφη ετελεπησατη οτον υλιωνοτι εδονι εφη ετελεπεκχορει εβολ. 27 πασαπουξ ονπ πακ πν εα τηπαγατ ετοτον πιυπανεσηπε. οτον άποκ λειψαμι ραιπαμι εφη ετεφώη πελε τετηπεν.

28 Αλλονι ονπ επικινεσουρ πητοτυ εφαι. οτον εεηη εφημπι πνευσουρ. 29 Οτον γαρ μηδε ετε | οτον πηταγ ετειν παξ οτον ερεοτον εργολο εροξ. 

Φι ζε ετελεπηπον πηταγ φι ετεπτοτε ετε- ολο γητοτυ.

20 οτογ πι αταγαν πιδωκ ετεεεεετ γητγ ομι-

"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." 20 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
κατὰ πατέρων.

τοις εὐερετεῖς πατρὶ παρέσχετε ἵππησιν.

Οὗτος ὡσπερ ἢπείρη οὐφρων ἕπειρον μητέρας ἀνεσθῆνες τῷ τότε εὐερετεῖς γίγνη σεροπος ὤτε πεψθῶν. 32 οὖν εὐερωτῷ παράξιον ἰππεύον τῷ τότε εὐερετεῖς γίγνη σεροπος ὤτε πεψθῶν. 33 οὖν εὐερωτῷ σερίεν εὐερετεῖς καταφορίναι παράξιον δὲ σατερ-χαῖ ν. 34 Τοτε εὐερωτῶν ἀναπηρρόντες εὐφρων ἀπελευπίσσων εὐφρων ἀπελευπίσσων εὐφρων ἀπελευπίσσων ἐπί τῷ παῖτιν. διηκληροποιήσαν ἐπί τῷ τότε τῃς εὐερωτῶν ἐπὶ τῷ παῖτιν ἐκεῖν ἀκαταβολὴν ἀπελευπίσσων.

35 Λειπόμενα ότοι οὖν αὐτετετελέσθησαν. λείπομενοι οὖν οὖν οὕτως οὖν αὐτετετελέσθησαν οὕτως οὖν αὐτετετελέσθησαν εὑρίσκομεν.

36 Ηλικίας ότοι αὐτετελεῖσθεντες παραπραγματικοὶ οὖν οὖν αὐτετελείσθεντες παραπραγματικοὶ οὖν οὖν αὐτετελείσθεντες παραπραγματικοὶ οὖν οὐκ ἕνσετεκα αὐτετελείσθεν αὐτοῖς.

37 Τοτε εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρόντες εὐερωτῶν πάντων ἀναπηρρό

περιερετε] ἄρας τύχοις. 31 εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν εὐερωτῶν
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

M O ; the three readings equally represent the Greek future passive. 

M O ; the three readings equally represent the Greek future passive. 

MATTHEW XXV. 31-37.
κατα χατεον.

αντσκ. 38 ιε ετανατε εροκ ἦνετε εκοι πεπελελο οτορ αντονκ εροπ. ιε εκβην οτορ ανσοβεκ. 39 ιε ετανατε εροκ ἦνετε εκωμι. ιε εκχα θεν πιστεκο οτορ ινι υαροκ.

40 οτορ ενεεροτω πιλειοπτρο ενεεοσ πνοτ. ιε ἐεεην ιτχω ἢλοσ πωτεν. ιε εφοσοι ατετεπαιτον ήνετε ἦπαικοτξι ήπινοτ ὁτι. διοκ πετατεπαιτον πνι.

41 τοτε ενεεοσ πινιγωτ ετσατεψακη. ιε ἐεεσε πωτεν εβολ γαροι. ιι ετεσονορτ. επιχρωει ήπειρο. φι ετςβαιτωτ ἔμπιλαι-

42 δικο γαρ οτορ ἢπετεπτεπελελοι. λαμι

43 λαιοι πεπελελο οτορ ἢπετεπτεπτον ερωτεν. παιβην οτορ ἢπε-

44 τοτε ενεεροτω γηνοτ ετχω ἢλοσ. ιε πενοι 

45 τοτε ενεεροτω πνοτ εγχω ἢλοσ. ιε ἐεεην

Γ begins again

38, 39 [ιε &c.] obs. Gr. Π*al &c. om. δε. ὁμερον, Δ*. ιε εκβην] but Gr. D καὶ γομων: om. οτορ, Β. >ιεεκβην ιετανατε εροκ ἦνετε εκοι πεπελελο οτορ αντονκ εροπ, then, ιε εκωμι &c., Β. πιστεκο] ιν &c., Ει. 40 ενεεροτω ... ενεεοσ A B C L 1, 4 >GH J 3 K L N: ενεεροτω ... εγχω ἢλοσ shall answer, saying, D1, 4 ΔΕΘΜ: εψ &c. ... εψ &c.

πνοτ shall answer, saying to them, Γ D 2, 3 P1, 2: αεροτω ... εψ &c. answered, saying, Ο: Δψ &c. ... εψ &c. πνοτ, P1*. The two futures of the text correspond to the common Δψ ... Δψ which are used to translate the Greek participle followed by the indicative; and differences of orthography may cause the variations. εψεον, Δ εψ* M Vie Pakh. ατετεπαιτον] αρετεν &c., Γ D 1, 2 ΔΕΘΜ; ερε-
thee to drink? or when saw we thee a stranger, and we received thee to us, or naked, and we covered thee? or when saw we thee sick, or being in the prison, and we came unto thee? 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." 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. For I hungered, and ye fed me not: I thirsted, and ye gave me not to drink: I was a stranger, and ye received me not to you: I was naked, and ye covered me not: I was sick, and ye visited me not: I was in the prison, ye came not unto me." 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?" Then he shall

**Then he shall**
τὰ ἑκατέρου εὔφωνον τὸ ἐπετειλέον τῷ ἀνεῖσθαι τὸν τρομὸν ἱππεῖον τυχόντος. Οὕτως δὲ ἀπὸ τὸν τρόμον τὴν παρασκευήν ἔπεσεν, καὶ ἐργάζεται ἐκ τῶν ἑπετειλέον τοῦ ἀπὸ τὸν τρόμον τὴν παρασκευήν καὶ ἑπετειλέον τοῦ.

46 Οὕτως δὲ ἔπεσεν ἡ μάλιστα ἑπετειλέον τῷ τρόμῳ τῆς παρασκευῆς. μέντοι δὲ ἐπετειλέον τοῦ ἀπὸ τὸν τρόμον τὴν παρασκευήν καὶ ἑπετειλέον τοῦ.

Ος.

3 τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τ
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 ΦΑΘΕΟΝ.

κοιτε τα πε ετ άθανατος δα βεενα

10 Εθετειν γε κακην πεξα καὶ πατη

11 Εγγηκα τα κακην πατην απο

13 λεον γεδων πατην. ξε φελα

14 τοτε αττην παυ πεξανε δα πατη. ων ευκαταην εστιν ευεκτηνειν την. ευεκτην εγα εεθα ετα

16 νομων αε γε ηκανανανταν παλαι

18 ηανη πεξα καὶ πατη

ΟΗ.

1 θαρη δα βε εποτον πατην πατη

9 πε] om. Γ.Μ. άθανατον; cf. Gr. ΝΑΒΔΛ &ε.

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.
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)
Ischariot,' 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 oppor-
tunity 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

om. F, G. ἰχθος μήκες 26] om. K. 13 εὐαγγελιον,
tοις. 15 πέπλων] εὐαγγελιον ... & c., B, cf. Gr. exc D (πορευθεὶς ...
N C 1, 2 D 1, 3, 4 Δ E Φ G H Κ L N O. 15 ἰων] cf. Gr. D it & c.

πετετεμαί. B. ὄψιν] om. B. ἵπτασιν &c. and I will do it (him), Θ. ετέρ
A 6 C 1 Γ 1 D 1, 2 Δ E 1 Φ 1 G H Θ J K L N O: ἱπτέν from, for? Ν B%E2&KMN;
A 6 erased letter after E 1. ἰων ἅτε] ὄψιν ἤτοι and
τετεμαί ... ἱπτάσιν] om. Α. νέο, Δ. εἴτετασιν] εἴτετασιν, Α. εἴτε-
tετασιν, plur., M. ἰωτ] cf. Gr. D & c.: εἴτετασιν &c. to be
crucified, lit. to cause them to crucify him, N. 17 ἐξω ἵπτασιν &c.] cf.
Gr. N B D L. ἰωτοι] N A B C 1 Θ G H M: εἴτετασιν, D 1, 2 Δ E Θ J K L N O.

et Κ & c. om. B, cf. rest of Gr. εἰναι & c. to this village in front of you, N. ΝΑΦ-
κατὰ ΞΗΤΕΟΝ.

πας. ξε πεξε πρεγγνωμ. ξε η ηαννον αγ- 
σωντ. αναρι ηνηπανασχα δατοτκ πελ- 
πελελεντικς.

19 οτογ άτιρι ηξεπελελεντις εέρφεν+ έτα. ηνς 
ξος πνων. οτογ ατσοβι† ηεπανασχα.

20 έτα. πονζι ηε υμι παξροτεβ πελ ηπα 
πελελεντικς.

21 οτογ ετονυιε πεξαγ πνων. ξε ηεκιν +ηξω 
πεξαγ. έτα. πογαν. ηε υνς εβολ δεη ηο 
πεξαγ. 22 οτογ ερε ποτενηι εεοκ 
πεξαγ.

άξεράντς ηξεφοταί φοτσι ηελελουν. ξε ηεκιν+ 
άποκ αλ παξσ. 23 ίνσι ηε ξεροτωπ πεξαγ. 
ξε φι έτασε ηεζξηκ πεξεκ δεη πιβιακ. 
φι ηεξαγ. πεξαγ.

24 άνηρι έεεπ εέρφιεζι ηνάγε αν αν κατε 
φρντ+ ετσόννατ έεξαγ. οτογ ηε εέπιρυζει 
φι ετονκατ άεηηρι εέρφιεζι εβολ δι- 
τοτκ. πανές πας ηε εεπούεζας ηπηρ 
ετεεεζατ.

25 άξεροτωπ πας ηξενοτοζ ου έπαξαξας κατ 
οτογ πεξαγ. ξε ηεκτι ανοκ αλ παξαξα 
πεξαγ πας. ξε ίνοκ πεληζακ.

ΟΘ

άξι έουελιε ηε άαστι ποισικ ηξεικ. οτογ ετ-

άαστι φίεςικ, Β; παςεικικ, Γ1. άιρρηζεικ 
πρειζεικ, Σ1*Ηπ
Κ; Ε1 has gloss 'it is reported that he was Joseph al Rany, but some comment-
ators said Simon the Cyrenian.' πεξε] om. Σ1* homeot. άλης-
χων άαζσωμ] om. Α. ί, B ΔF1*Θ J3ΜΟ. άινα] άινα, 
1st plur., Σ2. cf. Gr. D &c. ποισηκ. παξαςεςκσα] ιι &c., ξά. άί-
πελελεντικς] om. πας. μύ, Δ2,3,4*? 19 ετάινε ηζο] ετ-
άαζαςικ ηξοπ ηξείκ ηηεκ' which Jesus said to them, Μ; cf. Gr. for 
'to them.' ατσοβι† άηιπι ατσισετεπι, Δ1,2ΕJ3Μ. 20 παξ-
ποτεβ] ΝΑ*ΒC1, D1, E1, GΚ: παζργωτσ, Ε+D2,3,4ΔΕ2,3,4ΜΟ: παξργωτσ, pluperf., Γ*? άγρωτσ, pret., C2*Σ-Λ;
to him, that the Teacher said: "My time approached; I am to keep my Passover at thy house with my disciples." 10 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
αυσελθευτ έρον αυφάσψια οτον εταώθηρη πνευμαθηνης πεναζη. χε δι οτωμε. φαι γαρ πε παςωμες.

27 Οτον εταώθη πνοαιφοτ οτον εταώθηρη έρον ερρω άλλοις. χε δι οτωμε εβολ δεν φαι τηροτ. 28 φαι γαρ πε ραηζομ ρίτε ολικορια άλλερι εταώθηρη εβολ εξεν οτενκυ. επαίξη ηπνομι πνωοτ εβολ.

29 Τω άλλοις πωστεν. χε ηπαςω ιξεντίζοτ εβολ δεν ηποταγ ρίτε ζαζω ρικολι. μι αιπνοσ ατην θοταν άλλανηςομ πελ- ωτεν δεν έμετονρο ρίτε ηπαζωτ.

30 Οτον εταώθηρη άτι εβολ επιτωοτ ρίτε ηπικωμ.

31 Τοτε πεξη ημε ιωντ εσω. χε ηπωστεν τηροτ τε- τεπαηερκαπάλαζεςε άιρηι άιντ δεν παςξωρη.

32 ΣαζομΙ ζε έειεμ ονερσοτ εξεν πειλα- ειςωτ. οτοσ ετεξωρ εβολ άξεπιςεωοτ ρίτε πιογι. άλλεπος αιρειςμε αρπωμενεν αιρειςμενεν αιρειςμενεν αιρειςμενεν ηπωστεν εταζεωςε.

33 Αηεροσ ζε άξεπετρος πεναζη ιαρ. χε ιξε- έγαηερκαπάλαζεςειςεν έσων άιρηι άιντ και- αποκ ζε άηερκαπάλαζεςε.

34 Πεξη ημε ζε ιαρ. χε ξειςτας οιμιοτ οιμιοτ άλιοτ ηπαζομ έματε οναλεξ- τωρ άλοτ ηπαζομ εβολ ήν ικομ.
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: '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.'
35 Πεξε ρετρος ζε παθ. ζε και άκεςανφοβό
πηλαίον πελεάκ ηπαραλ έβολ. παιρνέν
ζε παρένω είλος ηπεπικελεδντής τίροτ.
36 Τοτε αφε πελεάτον ετνορι ατελεόν τορο ζε
τενερέλλαν ανορ πεξαρ ηπεπέλεαντής ζε
πελεάκ ηπαραλας ρατύνε πνι ηπελεάκ ηπα-
τωβάν.
37 Οτορ άφελ πεξε ρετρος πελεάκ ζε λαι παθρή θ
ηπεελεος. οτορ αφεράθε τερεέλθα
πιτ τελ εηρυλεά πιτ.
38 Τοτε πεξελ ιπνων. ζε ταβειχά ελκόε
πιτ ρεξελρη εθεεντ ογι ηπαραλας οτορ ρης
πελεάκ. 39 Οτορ εταρεηνεν ετηι | ποτοκοτι
κερητιτ έξεν πεξην έετωβάν οτορ εγχω
ηπελοκ.
39 Χε παλοτ. ιςχε οτορ άεχολ παλαφοτ
σελτ. πλην άεφρήν τετερηνι εποκ απ. αλλά
άεφρήν τετερηνι άεοκ.
40 Οτορ εταρί ζε πεπελεαντής άελελεον ετ-
ηκοτ οτορ πεξελ άεπετρος. ζε παιρνέν
πιπητεπεξελελεξολ ηρης πελεάκ ηποτο-
ποτ.
41 Ρηςις ουν οτορ ρωβάζ ζιλα άπιτετεπεσει
ειςσει επιπελελεος. Πιπηνελ εεν εηρωοτ
τέρας οτασεθέν τε.
times.' 35 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.

36 Then he came with them to a field called 'Gethsemani,' and he said to his disciples: 'Sit here, until I go yonder and pray.' 37 And he took away Peter with him, and (the) two sons of Zebedee, and he began to be grieved and to be dismayed. 38 Then he said to them: 'My soul is grieved unto (the) death: abide here, and watch with me.' 39 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.' 40 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? 41 Watch then, and pray, that ye come not into temptation: the spirit indeed is ready, (but)
42 Πάλιν ἀργὺς παρὰ ἄφτωσις καθεσαυρισμόν ἐκχωρεῖ ὡς ἡμετέρῳ. Χεὶς ἐπὶ οὕτως, ἐπεὶ πᾶσαις σεντὶ ἐβηλὲ πάντας ἐπείπερ πάντα. Οὐκ ἦν γὰρ οὐκ ἦσαν ἐν ἀποθεματικῇ ἱπποτῇ παράγων

43 Οτρικαλίς ἄριστος ἀρχιερεύς ἐφηκτὸν. Πάρος ἄποθελ ἐκ ποὺς. Ἔτη. Ὁμίλιον οὖν. Ἀργὺς παρὰ ἄφτωσις καθεσαυρισμόν ἐκχωρεῖ ὡς ἡμετέρῳ πώς οὖν.

45 Τοτὲ ἄριστος ἀρχιερέως παράγων. Χεὶς ἐφηκτὸν ὁμίλιον ὁμίλιον ὁμίλιον ἐν παρθενητῇ παρθενητῇ περικήρυκῃ. Τον ἔννοιον. Ἐκποιοῦσα. Ἐν παρθενητῇ ἐφηκτῷ ἐφηκτῷ.
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
HATA ΝΑΤΕΩΝ.

eoNhTy. toTe eteq noTHxex exen 3wc. AYT.

51 Otog ic outi ebol oen ni etxh pene iic aycotton teqxiex ebol. aqcelye teqshiy. otog aycyotu iic. fowk πιπαρχιερετ. aqex peqeqeuxi poteeqe eyol.

52 Tote pexe iic otn naq. xe eetaaco o phxci enqeex. oton yap niheen etaytshuchy ceta- tahkwo5 ophxci. 53 iC akeeeyi xe eteoton yxole ee100i etw5, αεπαυτ. otog ophx- ope goyo eia πλεγμα παγγελος i nhe 3cppi τνωκ.

54 Pws otn ite πυραφι zhk ebol. xe παιρη† pectse ophxqumyi. 55 oen τονοτ eteeee- leat pexe iic πυθεκνα. xe etarpeten ebol efηνη† ερετεννην iic otoni neee γαλ- σηη iee γαιηβοτ eeeou 3eeoi.

Un naixeexi 3eeeni at ne oen πιερφη etcsbw otoq αεπετεςeeou 3eeoi. 56 φαι xe τηρη αψυμη. 3ina πιοτςδκ εβολ πξε- πυραφι 3πε πιπραφης.

57 Νωοτ xe ayt3eou iic avenq da καιαφα πιπαρχιερετ. πιε3a etaytshoη τρογ ρξε- πιηςαη 3πε πιπραττερος.

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, 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
ΚΑΤΑ ΝΑΤΘΕΟΝ.

58 Πετρος δε πακαμοιν ισως πε διφοτει ζυγ
ταλιν ιτε πιαρχιερες.
Οτος εταιρει παχ εδοτι πακαμεις πε
πει μπερπετης επατ επιωξκ.

ΠΛ.

59 Πιαρχιερες δε πελε πιεεινταζει της
πακϊντι πε ιεα εοτετεεεερε ιποταξ θα
ιχς ζινα πεσεοθεθε. 60 οτος εεποτξεις.
εανι πιεοτεκεν ιεεεεερε ιποταξ.

61 Επιδαε δε ινι πιεο
ετξω εεεος. ζε και
παξ εος. ζε οτον ευξωει εεεοι εβελ πιερφει
ιτε φι εβολ. οτος εκοτη δειν ινεαου.

62 οτος αρτυπει
πιεπιαρχιερες πεξαξ παχ.
ζε πικεροω ιγλι αιν ζε οτ πετε ια ερ-
εεεεερε εεεος δαροκ. 63 ιχς δε παχω
πρωγ πε.

οτος πεξε πιαρχιερες παχ. ζε ιναρκο
εεεοκ ιιπτ ετονδ. ζινα ιτεκκοσ παν.
ζε ιεοκ πε ινχι πιακρι ιιπτ ετονδ.

64 πεξε ιχς παχ. ζε ιεοκ πετακκο.

65 Πλην ινξω εεεος πωτε.
ζε ιεξεντινου ερετενεπατ επικρι
ιεφρωει ερφεεει ελονινεει
ινξωει οτος εικνος εκημι
πιζανι ινε τε.

66 Τοτε πιαρχιερες αρχωδ ιπεξαβως εξεω.
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-
ΚΑΤΑ ΧΑΤΘΕΟΝ.

Πρώτο Μέρος. Χε | Δυσεύθαντι ήτησερξία άν ή Χε

Τότε άγιας εδοκιν ήθεν πεθάνο. οτογ

Πετρος ζε παρξελείς εκβολ έν ήθελ ήθελ ήθελ ήθελ ήθελ

Τότε οφράκτας πέρκαταθελλατίζει πεθάν.


ομ. Δ2. πιστά] πισευστής, ΑεΓΔάε Δάε 2ε2ο1ε2 Θε5ΚεLMNς; om. ΧΕ, ΔΕΘ0. ήθος]

πέτετεν] πέτετεν, Ν: πέτετεν, 1στ. πλυμ., Ν; πέτετεν, Δ2. ιύνε]

περιβολή ηθος, Β. Tr. of E1 has 'what is your opinion?' and gloss "a copy has, they wish," 'a Coptic copy has, think ye?' (πιστά is written below.) ήθερσοώ] cf. Gr. D: έθηκ

&c., BM, cf. rest of Gr. έθος] cf. Gr. D G ι. syr. ήθος μαζά θρων, D1 69 άρος προφότερες, Ά*


Σατεν at, B: άθεν ήθελ, Ν, άθελ B. οτογ] om. G1*,
phemed; we have not further need of witness: lo, now ye heard the blasphemy: 66 what then think ye?" And they answered, they said: 'He is worthy of (the) death.' 67 Then they spat in his face, and struck him, and beat him, 68 saying: 'Prophesy to us, Christ, who beat thee?' 69 Now Peter was sitting outside in the court: and a maidservant came to him, saying: 'Thou also wast with Jesus the Galilaean.' 70 But he was denying before them all, saying: 'I know not what thou saidst.' 71 And he having come out to the porch another (woman) saw him, and said to them who were there: 'He also was with Jesus of Nazareth (lit. the Nazoreos).' 72 Again he denied with an oath: 'I know not this man.' 73 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.' 74 Then he
κατὰ ἢλαθεον.

εωρκ. ἔφεσεν ἀν ἐπιμαρμωνεὶ οὐσις σατοτῇ σα ὁμαλεκτῷ εἰς τῷ.

75 οὐσις ἄν πετρὸς εἰρημενὶ ἐπιμαρμωνεὶ έτα ἰηκῃ ὄνομα παρ. ἔπειτα ὁμαλεκτῷ εἰς τῷ

χνακόλτε ἐβολή ἦν ἱερον. οὐσις εταγή

πᾶσα ἄριστι σει ἐνεργεία εἴπως δι.

(ΠΒ.)

ΕΤΑ ΤΟΟΝΙ ζε ὑψώτατος τετράων ἔπειτα ἄντιπαρχιερεὺς πετρον ἔπειτα ἄντιπαρχιερεὺς πεπεπελεκτῷ τρέσος ἦπε τὰ πλάος Ἰα ἰηκῃ ὑψωτζ ἰεσσοθεβίς. 2 οὐσις ἐταγογκῇ ἄνολᾳ ἄγγλῃ κτῆσι ἐπιμαλατος πιθηκελελπ.

ΤΟΤΕ ΕΤΑΓΝΑΤ ἔπειτα ἄντιπαρχιερεὺς πετρον ἔπειτα ἄντιπαρχιερεὺς πεπεπελεκτῷ τρέσος ἦπε τὰ πλάος Ἰα ἰηκῃ ὑψωτζ ἰεσσοθεβίς. 2 οὐσις ἐταγογκῇ ἄνολᾳ ἄγγλῃ κτῆσι ἐπιμαλατος πιθηκελελπ.

3 ΤΟΤΕ ΕΤΑΓΝΑΤ ἔπειτα ἄντιπαρχιερεὺς πετρον ἔπειτα ἄντιπαρχιερεὺς πεπεπελεκτῷ τρέσος ἦπε τὰ πλάος Ἰα ἰηκῃ ὑψωτζ ἰεσσοθεβίς. 2 οὐσις ἐταγογκῇ ἄνολᾳ ἄγγλῃ κτῆσι ἐπιμαλατος πιθηκελελπ.

4 ΤΟΤΕ ΕΤΑΓΝΑΤ ἔπειτα ἄντιπαρχιερεὺς πετρον ἔπειτα ἄντιπαρχιερεὺς πεπεπελεκτῷ τρέσος ἦπε τὰ πλάος Ἰα ἰηκῇ ὑψωτζ ἰεσσοθεβίς. 2 οὐσις ἐταγογκῇ ἄνολᾳ ἄγγλῃ κτῆσι ἐπιμαλατος πιθηκελελπ.

5 ΤΟΤΕ ΕΤΑΓΝΑΤ ἔπειτα ἄντιπαρχιερεὺς πετρον ἔπειτα ἄντιπαρχιερεὺς πεπεπελεκτozilla ἦπε τὰ πλάος Ἰα ἰηκῇ ὑψωτζ ἰεσσοθεβίς. 2 οὐσις ἐταγογκῇ ἄνολᾳ ἄγγλῃ κτῆσι ἐπιμαλατος πιθηκελελπ.

6 ΤΟΤΕ ΕΤΑΓΝΑΤ ἔπειτα ἄντιπαρχιερεὺς πετρον ἔπειτα ἄντιπαρχιερεὺς πεπεπελεκτozilla ἦπε τὰ πλάος Ἰα ἰηκῇ ὑψωτζ ἰεσσοθεβίς. 2 οὐσις ἐταγογκῇ ἄνολᾳ ἄγγλῃ κτῆσι ἐπιμαλατος πιθηκελελπ.

7 ΕΤΑΓΝΑΤΟΥΣ ζε ὑψώτατος ἐβολή ἦν ὁμαλοτον


1 ΑΤΕΡΟΤ] om. ατ, H; cf.? Gr. D &c. ἐποιήσας. σοβή] +ατ, F1. >ἐπιμαρμωνεὶς ΤΥΡΩΤ, M; obs. sah schw om. ΤΥΡΩΤ. πεπελεκτώρος] πεπελεκτώρος, B. πτε-
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).'</p>

And he cast forth the silver (pieces) into the temple, he went, he strangled himself. 5 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
Ката Усятеон.

Πιογι ἰτε πικερςετς ετελειαωμεν ἱποσελεωμων. εἴσεβακε τοι ἐτελεία ἐφιάλαν.
Πιογι ετελεεατι. ξε φιογι ἐπισκοφι. γα- εἀοντι εφούτ.

9 Τοτε ἀρχωκ εβολ ἰκεφι εταθχου εβολ γι- τοται πιερελαησ πιπροφητς ερξω ἱελος.
+ Ἰξε ταςι ἱλα ηγατ. ττιεην ἰτε φιν εται-
+ ερτιεην εροι πικεπηκιρι ἱπιςλλ. οτογ
+ ἀρθιτοσ δι φιογι πικερςετς κατα
+ φράτι εταθχος ὑζαμι πικεπο.

11 Ἰκε ζε ἀφογι ερατη μπετεθο μπιπνη-
ελασ πιπροφητς ερξω ἱελος ερξω ἱελος. ξε Φοκο δι ποτρο ιτε πιομαλι.
Ἰκε δε πενας, ξε Φοκο πετακχω ἱελος.

12 οτογ δει πικποροτικατηηροπι εροι πικε-
παρχιερετσ πεπε πιπρεκτητερος μπε-
ερος ρηλι.

13 Τοτε πεξε πιλατος πας, ξε κσωτεη δι
ξε ασετεεσε ραποι ποτηρ. οτογ μπε-
περος πας υπε ριε ξει απαξι. δωετε ιτε-
ερδφηρι πικεπηκιρι μπεπνηελασ εελαν.

ΠΙV.

15 Κατα πιογι δε πε τκας ε μπιπνηελασ τε
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. 16 Now at (the) feast it was (the) custom of the governor to release one of them who were bound
κατά πατρεών.

εξα οτι έβολ δεν πι έτοι, ειπεν, δομ. ις, πι έτοι ή πι έτοι
φι ευαιωναι.

10 Πενονον οτι δε ευσον ήπτοτον ειπενον
ετελεσατ. ευςονον πε έτοιον ι εροβ έκ έλαβομεν.

17 Ετελεστον έτελε πεζε πιλατος πνον. έκ
πιλ έτετενονομ πιταξαι πνοτεν εβολ
ήπαρμας. δεν ένει φι έτοιον ι εροβ
κε πνοο. 18 παρεκε δερ πε ιε έταντυγ
εινε οτροποκ.

19 Ειπεκειει ιε ι ειπιεε ιακοντρ παρομ
ηπετεποιειει εκεω Μελεες. έε ειπερ πει
ηποειειν εττι. αιια ποτεν ιεροι αιιι
εινητη Μελομερον δεν έροσοι.

20 Πιπεκηετης δε πεν ιππεμπετηπερος άτο
ηετεποιον ηπίεεκαγα δεα ηεέρεειτ Μελα
ήπαρμας. ινς δε ιειτακοφ.

21 Ανερου ωνη ιξεπιίγιιεειιη ξεαξ ιπνον.
εκ πιλ έτετενονομ πιταξαι πνοτεν
εβολ δεν παιδ. ίνων ιε έπεκων ιε έπεκων
ήπαρμας.

22 Πεξε πιλατος ιπνον. ιε ιε ιετηπαλιη ινις
φι έτοιον ιερο ιε έροβ έκ Ποο. πεξεον ιερον
ηε ηειποεη.

23 Πεζαξ ιπνον ιξεπιίγιιεειιη. ιε ιε ιερο
ηε ιε Ϊγονο ιπνουν
εβολ εκεω Μελεες ιε ιηηη.

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.’
24 Ἐταυήναι αἱ ἰχεπιλατος τοις κητακεκεκαυμενοι· ηλι αι αλλα ζελλον ουκειοτερ πεναγωγι.

Ἀρι ηποκεκαυμαι αυτα περχιες εβολ απεεπεθεο 

ἐπιζευγμεν εφω εεεος. ου τοι ηπεινοι εβολ γα πεινοι ὑπε πιεεμεν ἰπωτεν ερετειπωγι.

25 Ὑποτα ἀπερωω ἰχεπιλαος τηρη πεγακι· ου πεινοι απο ερη εκων πεη εξεν πενεψρι.

26 Τοτε αντα θαφαββας πνου εβολ.

27 Τοτε ηπελαιοι ὑπε πιγκεεκαυμαι ανελ ἰκε εδοται ενπρεπωριοι. άνεωτι ὑπεσπιρα τηρη ερη εκωγι. 28 Ὑποτα εταινθεις αντι 

χλεεεις ἰποκοκος ἐκωγι. 29 Ὑποτα ἀνε 

ἀγωμπτη ποτξλοεε εβολ δεν δανκοτρι ατ 

τηθι εξεν τεραβε. ουτος ετεκων

πιε 

δεν τερχιες ποτιπαε. ὑποτα εταινθεις 

Ἀγγίοι ἰποκεκαυμαι εξεν ποτκελι ἰπεερσθεο ετσωβι 

ἰεεεος ετεκω 

ἰεεεος. ου τερε ποτρο ὑπε πινοται.

30 Ὑποτα εταινθεις εδοται δεν πεγρο ατωλι

ἰεπικασι αγγίοις δεν τεραβε. 31 Ὑποτα 

εταινθος ετσωβι ἰεεεος ατηθεσι ὑπε 

χλε 

εεις αντι ἰπεερσθμεν εκωγι. ουτος ατολυ

ερετειπωγι.
Matthew XXVII. 24-31.

24 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).'

25 And all the people answered, they (lit. he) said: 'His blood (shall be) upon us, and upon our sons.'

26 Then he released Barabbas to them: but having scourged Jesus he delivered him to be crucified.

27 Then the soldiers of the governor took away Jesus into the Praetorium; they gathered the whole band upon him.

28 And having stripped him, they clothed him with a scarlet robe.

29 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!'

30 And having spit in his face, they took away the reed, they struck his head.

31 And having finished mocking him, they stripped him of the robe, they clothed him with his gar-
κατὰ υπόθεσιν.

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 τὰ

 32 οὐ μόνον τὸν ἑβολόν ἀρχιερέαν ποταρεῖν ἕκτουν σινα ἀρχιερέαν περιστραφός.

 τῆς

 33 οὐ τόμον τὰς εὐτεῖες εὐσεβεῖται εὐροῦ τὰς νομοθέτους. οὐ τὸν παραμορφὸν περιστραφός. 34 τὸν ἐπετεῖο περιστραφός εὐσεβεῖται οὐκ ἀρχιερέαν εὐροῦ τὰς νομοθέτους. οὐ τὸν παραμορφὸν περιστραφός εὐσεβεῖται εὐροῦ τὰς νομοθέτους.

 τὰς

 35 οὐ τὸν ἐπετεῖο περιστραφός εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖται εὐσεβεῖτα
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 (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 (πολεμεί) the scribes and (πολεμεί) the elders mocked
κατὰ υἱόθεον.

42 η λογοθετεῖν ἵνα πιστεύσωμεν. έιπέναι τοις φίλοις τούτοις, εναντιομένως.

Iscxε πορεύοντα κατά τον εικονιστήν, προφανείαν, εναντιομένως επαναλαμβάνει.

43 έιπέναι τοις φίλοις τούτοις, εναντιομένως επαναλαμβάνει. έιπέναι τοις φίλοις τούτοις, εναντιομένως επαναλαμβάνει.

π.δ.

46 έτσι φανέρων μαθημάτων ταῦτα, εικονιστής, εναντιομένως επαναλαμβάνει. έιπέναι τοις φίλοις τούτοις, εναντιομένως επαναλαμβάνει.

47 έποιημένοις προφανείαις, εναντιομένως επαναλαμβάνει. έτσι φανέρων μαθημάτων ταῦτα, εικονιστής, εναντιομένως επαναλαμβάνει.

48 έποιημένοις προφανείαις, εναντιομένως επαναλαμβάνει. έτσι φανέρων μαθημάτων ταῦτα, εικονιστής, εναντιομένως επαναλαμβάνει.

49 ενεπάρκεια: ένεπάρκεια
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. 43 If he trusted in God, let him save him, if he wish (for) him: for he said that I am (the) Son of God.' 44 And this the robbers also were saying, who were crucified with him, reproaching him. 45 From (the) sixth hour there was (the) darkness upon all (the) land until (the) ninth hour.

46 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?' 47 And some of them who stood there, having heard, were saying: 'He called to Elias.' 48 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. 49 And (the)


\[ \text{παξιω} \text{ εξως. ζε χας Ïτεπνατ Ïε Ïαινος} \]

\[ \text{περειλας Ïτεπναεειευ.} \]

\[ \text{πε.} \]

\[ \text{πικάταπετε} \text{epsilon} \text{πιε περφει Ïαι-} \]

\[ \text{φωξι} \text{ικευ} \text{πιου επεσθ} \text{Ïαιρ.} | \text{πιοξ πι-} \]

\[ \text{κας επεεοεειεν.} \text{πιοξ πιπετρα} \text{Ïαιφωξι.} \]

\[ \text{πιοξ πιεξια} \text{αατωνι πιοξ οτεεαι} \]

\[ \text{πιε ηι εταεικοτ ιιε ει οεοαα} \]

\[ \text{αατωονιω.} \]

\[ \text{πιοξ οται εβολ Δει πι-} \]

\[ \text{πιεξια} \text{εεενεα} \text{ερεειινη} \text{αατε} \]

\[ \text{πιοξ ειοοιε ειοοιε} \text{πιοξ} \text{αατονιγου} \]

\[ \text{εοεειευ.} \]

\[ \text{πιεκατοτερςος} \text{θε} \text{νι εεεεεε} \text{εια-} \]

\[ \text{τεξ ειιε εεεεοεειεν} \text{θε} \text{ει} \text{εταειινη.} \]

\[ \text{αερβοε} \text{εεεεει θεεξω} \text{εεεεος.} \]

\[ \text{θε} \text{αθεειε} \text{θε} \text{θε} \text{θε} \]

\[ \text{πιου ιιεκπι.} \]

\[ \text{πιε} \text{εεεεει θεεει} \text{πιε-} \]

\[ \text{εεεος.} \]

\[ \text{παξιω} \text{ εξως,} \text{pres. partic., F}_1^* \text{; cf.? for verb Gr. ΝΑCL.} \]

\[ \text{Χας} \text{ A} \text{ B} \text{ C}_1 \text{ Γ} \text{ F}_1 \text{ Γ} \text{ K} \text{ L:} \text{ Χας,} \text{ D}_1 \text{,} \text{2} \text{ Δ} \text{ E} \text{ F}_2 \text{ ε} \text{ H} \text{ θ} \text{o} \text{ J}_3 \text{ M} \text{ N} \text{ O.} \]

\[ \text{πιεπεεεεειευ} \text{cf.?} \text{ Gr. D &c. και σφει} \text{ι.} \text{d 'et liberat' is nearest} \]

\[ \text{to Coptic).} \]

\[ \text{οι} \text{ υτιν} \text{ D}_2 \text{,} \text{3} \text{ L:} \text{ om. G}_2 \text{ K} \text{ M,} \text{ cf. Gr. FL al}^1 \text{10} \text{ fere h.} \]

\[ \text{αξιω} \text{ Α} \text{ C}_2^* \text{ Γ} \text{ F} \text{ ε} \text{ H} \text{ Θ} \text{j}_3 \text{ L} \text{ M:} \text{ παξιων,} \text{ imperf.,} \text{ C}_1 \text{ ? N:} \text{ ετ-} \]

\[ \text{αξιων,} \text{ pret. partic.,} \text{ BD}_1 \text{,} \text{2} \text{ Δ} \text{ E} \text{ G} \text{ K} \text{ O.} \]

\[ \text{δρων voice, cry} \text{ ΣΕΕΗ} \text{ voice, B.} \]

\[ \text{ικ} \text{ ομ. H.L. ΚΑΤΑΠΕΤΕΕΕΕΕ, Δ. φωξι} \text{obs. used of stone broken,} \text{ cf. Hier.:} \]

\[ \text{φωξι rent, of clothes,} \text{ C}_1^* \text{ Γ} \text{ G} \text{ K,} \text{ cf. Gr.} \]

\[ \text{πιου} \text{ επιου,} \text{ B} \text{ C}_1^* \text{,} \text{2} \text{ D}_2 \text{,} \text{3} \text{ F}_2 \text{ ε} \text{ G} \text{ K} \text{ M O.} \text{ επεσθ} \text{]}

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rest were saying: 'Let it (be); and let us see if (lit. that) Elias cometh and saveth him.'  

50 And Jesus cried out again with a great cry, he gave (up) the spirit.

51 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; 52 and the sepulchres opened; and many bodies of them who slept, of the saints, rose; 53 and having come out of the sepulchres after his rising, went into the holy city, and manifested themselves to many. 54 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.' 55 And many women were there, seeing afar off, these were they who walked after Jesus from Galilee, ministering to him: 56 these—among whom was Mary the Magdalene, and Mary of James, and (the) mother of Joseph, and (the) mother of (the) sons of Zebedee.
Ε. Ετα ρωγι δε γημπ ει ία με στρι τους ειμε πρα- 
εεις ει εκολ δεν αριεμεςεσε επεφατ πε 
περιφ.

Φα δωη πεκερελλεκτικ πικες. 58 φα εταζι 
δα πιλατος ακερετι τεπιεκα τιτε ίις.

τοτε πιλατος ακονασκαμι ετηιυ.

Οτοι αεζι τοηεκα δεκεσκδε Αεκονελη 
δεν οτεεπιτω εκονα. 60 οτοι αεκα 
δεν πεκεβεγα ειιερι φι εταζιοκη δεν 
ητηερα. οτοι ακεκορκερ ηοιηηιηφη τι 
ηωη εηωη εηηεκεδα Αεκα.

61 Ηακαη δε εεεεατ πεκελαπια τιεσεζικη 
πεε τικελαπια ετεεκι εεεεεεο εει- 
εεκα.

62 Εηεζραζτ δε εε εεεεεσ ειηαρακευ ηε 
αιιοοτι 
ηεπεκαρπηκετε πεε πηαφηηςεο 
δα πιλατος. 63 ειηω εεεεο.

ξε πεποι εηερεεεηι. ξε α πιπηανος ετε 
εελατ 
ξο ιηεπ εηοηηδ, ξε εεεεσα τη 
ηεγουτ 
ηηετηπη.

64 Οτακακαμι ουκ εταξρο 
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And evening having come, a rich man from Arimathæa 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.’
ΠΕΧΕ ΠΙΛΑΤΟΣ ΑΣ ΠΝΟΗ. ΥΣ ΟΤΟΝ ΠΤΩΤΕΝ ΜΕΛΕΑΤ ΠΡΑΓΚΟΝΤΩΤΩΝ. ΜΕΛΕΑΤ ΠΝΟΗ ΜΕΛΑΣΧΡΟΦ ΜΕΦΡΗΓ ΕΤΕΤΕΝΧΩΝΤΙ ΜΕΛΕΑΤ.

ΔΕΝΟΤΣ ΑΣ ΑΤΥΧΕ ΠΝΟΗ. ΑΤΤΑΧΡΟ ΜΕΛΙΖΑΓΤ ΑΥΤΟΦΗ ΠΝΕΗ ΤΚΟΝΤΩΤΩΝ.

ΠΕ.

ΡΟΓΥΙ ΑΣ ΠΙΝΑΚΑΛΒΑΤΩΝ ΕΤΟΟΤΙ ΕΦΟΤΑΙ ΠΙΝΙΛΑΒΑΤΩΝ ΑΣΙ ΠΙΧΕΛΕΛΙΑ ΤΕΛΕΓΙΛΑΙΝΗ ΠΝΕΗ ΤΚΙΧΕΛΕΛΙΑ ΕΝΑΤ ΕΠΙΖΗΓΑΤ. 2 ΟΤΟΣ ΙΣ ΟΤΝΙΓΙΓ ΜΕΛΕΑΤΕΝΕΝ ΑΣΓΥΝΙΝ.

ΟΤΑΓΓΕΛΟΣ ΠΤΕ ΠΟΣ ΑΓΙ ΕΠΕΧΩΝ ΕΒΟΛ ΩΝ ΤΦΕ. ΟΤΟΣ ΑΤΚΟΡΚΕΡ ΠΙΝΙΠΝΙ ΕΒΟΛ ΓΙΡΑΦ ΜΕΛΙΖΑΓΤ ΟΤΟΣ ΠΑΡΓΙΕΛΕΝ ΠΙΧΣΥ. 3 ΠΕΝΖΕΙΙΟΤ ΑΣ ΠΑΡΟΙ ΜΕΦΡΗΓ ΠΟΤΕΤΕΒΡΧ. ΟΤΟΣ ΤΕΓΖΕΒΧΟ ΕΣΟΤΟΒΥ ΜΕΦΡΗΓ ΠΟΤΧΙΝ. 4 ΕΒΟΛ ΑΣ ΩΝ ΤΕΓΖΟΤ ΓΕΛΕΟΝΕΝ ΠΙΧΕΝΗ ΕΤΑΡΕΓ. ΟΤΟΣ ΑΤΕΡΜΕΦΡΗΓ ΠΡΑΓΝΙΕΛΕΝΟΤ.

5 ΑΓΓΕΡΩΤΩ ΑΣ ΠΙΧΕΠΝΑΓΓΕΛΟΣ ΠΕΧΑΓ ΠΙΝΙΓΙΟΛΕ. ΥΕ ΠΙΝΕΡΕΡΓΟΤ ΠΝΟΤΕΝ. ΤΕΛΕΙ ΓΑΡ ΑΣ ΠΗΣ ΦΙ ΕΤΑΡΑΨΗ ΠΕΤΕΤΕΝΚΨΤ ΠΙΧΣΥ. 6 ΠΚΗ ΜΕΛΙΖΑΕΑΑ ΑΠ. ΑΓΓΣΤΗΠΝΓ ΓΑΡ ΜΕΦΡΗΓ ΕΤΑΡΚΧΟΣ. ΜΕΛΙΝΙ ΑΝΑΤ ΕΠΙΖΑΕΑ ΕΝΑΓΚΧΗ ΜΕΛΙΟΛΩ.


MATTHEW XXVII. 65—XXVIII. 6.

65 And Pilate said to them: 'Ye have guards: go, make it sure as ye know (how to make) it.' 66 So 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. 2 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. 3 And his form was (imperf) as lightning, and his raiment white as snow: 4 and for fear of him (lit. his fear) they who guard quaked, and were as dead men. 5 And the angel answered, he said to the women: 'Fear not ye: for I know that ye seek for Jesus who was crucified. 6 He is not here; for he rose, as he said. Come see the place in which he
ΟΤΟΟΓ ἡξωλεεε ελεεε πωτεν διοσ ἴπει-

ηλεηθενς. ΧΕ ΑΥΤΗΝΗ EBOL δΕΝ ΠΗ

ΕΕΣΩΤ. ΟΤΟΟΓ ΔΗΜΠΕ ηηερμοπ ερωτεν ετταλιεα.

ἈΡΕΤΕΝΝΗΑΤΗ ΕΡΟΟΙ ΕΕΕΛΛΗΣ. ΙΣ ΔΗΜΠΕ ΑΙΧΟC

ΠΩΤΕΝ. ΟΤΟΟΓ ΕΤΑΥΣΕ ΠΙΝΟΓ ΗΕΞΩΛΕΕ EBOL ΖΑ ΠΙ-

ΕΕΓΑΤ δΕΝ ΟΤΟΟΓ ΠΕΕΛ ΟΤΙΝΙΨΗ ΠΡΑΩΙ. ΟΤΟΟΓ ΠΑΥΣΩΞ ΕΤΑΛΛΕΕ ΝΠΕΙΣΑΛΑΨ. ΟΤΟΟΓ ΔΗΜΠΕ ΠΟΤΩΨΗ ΕΕΕΛΛΗΣ.

ΟΤΟΟΓ ΙΣ ΔΗΜΠΕ ΔΖΙ EBOL ΕΓΡΑΤ ΗΛΕΧΗΣ ΕΓΡΑΩ

ΕΕΕΗΣ. ΧΕ ΧΕΡΕΤΕ. ΠΙΝΩΓ ΦΕ ΑΣΣΩΞΠ

ΝΠΕΙΣΑΛΑΨ. ΟΤΟΟΓ ΔΗΜΠΕ ΠΟΤΩΨΗ ΕΕΕΛΛΗΣ.

ΤΟΤΕ ΠΕΧΕ ΗΗΞ ΠΙΝΟΓ. ΧΕ ΝΠΕΙΣΑΡΓΟΤΕ ΕΕΕΛΕΕ

ΠΩΤΕΝ ΑΣΣΑΛΕΕ ΠΑΣΙΝΟΤ. ΔΗΝΑ ΠΤΟΥΣΕ ΠΙΝΟΓ

ΕΤΤΑΛΙΕΑ ΟΤΟΟΓ ΔΗΜΠΕ ΠΟΤΩΨΗ ΕΡΟΙ ΕΕΕΛΛΗΣ.

ΕΤΑΥΣΕ ΠΙΝΟΓ. ΙΣ ΔΗΜΠΕ ΕΒΟΛ δΕΝ ΠΙ-

ΚΟΤΕΣΤΩΛΗ ΣΤΙ ΕΤΒΑΚΙ. ΑΣΣΑΛΕΕ ΝΠΑΡΧΙ-

ΕΡΕΚΣ ΕΓΙΒΑ ΠΙΒΕΝ ΕΤΑΛΛΗΝ. 12 ΟΤΟΟΓ

ΕΤΑΔΕΒΟΤΕ ΠΕΕΛ ΝΠΙΡΕΣΣΥΠΕΡΟΣ ΟΤΟΟΓ

ΕΤΕΡΟΝΣΩΠΙ ΑΥΓΙ ΠΓΑΝΓΑΤ ΕΤΕΗΝΑΙ ΑΥ-

ΤΗΤΟΤ ΝΠΙΙΕΛΛΑΟΤΗ. 13 ΧΕ ΔΙΟΣ. ΧΕ ΝΠΕΙΣΑ-

ΕΡΗΤΗΣ | ΕΤΑΤΗ ΗΕΞΩΛΗ ΔΥΩΛΗ ΠΙΣΙΟΥ ΓΩΣ ΔΕ

ΕΠΙΚΟΤ.

ΟΤΟΟΓ ΕΕΨΗΝ ΠΙΤΕ ΠΙΗΑΓΕΛΕΕΠΙΩ ΑΣΩΤΕΕ ΕΠΑ-

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7 ἡξωλεεε [ομ. π, Γ. Γρ. D &c. ομ. ἄπο τ. νεκρ. οτοογ ετ] 

ομ. M. Γρ. D &c. ομ. ἰδὸν. ηηερμοπ [Α &c.: ηηερμοπ, Α.*. 

ἈΡΕΤΕΝΝΗΑΤΗ] B C 1.2 ΓΔΓΕΕΗ ΗΗΖ ΛΜΡ; ἡηερμοπ-

ΝΑΤ, fut. partic., A D 2.3.4 ΔΛ.2 (ἙΙΝΗΛΗΣ) ΕΚΝΟ: ἈΡΕΤΕΝΝΗΑΤΗ, G. 

εροι] εροι me, H, but tr. of H εις has 'him.' IC] ομ. B D ΑΔΕ 

ΜΟ. 8 οτοογ [ομ. Φ. εβολ ΔΑ] cf.? Gr. Ν Β Α Λ &c. 

if εβολ ΔΑ = ἄπι, and εβολ ΔΕΝ = φΧ. ΕΠΕΕΕΤΗ ΤΗ] Μ &c. 


+ πε, B. ΝΠΕΙΣΑΛΑΨ. Η ΕΗΣ. [Gr. 69 &c. ομ. αὐτοῦ]. 9 Gloss of D has

'Greek has, so when they two went to tell his disciples, Jesus appeared to them two and said;' gloss
was laid. 7 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.' 8 And they went quickly from the sepulchre in fear and great joy, and were running to tell his disciples. 9 And behold, Jesus met them, saying: 'All hail!' And they laid hold on his feet, and worshipped him. 10 Then Jesus said to them: 'Fear not: go, tell my brothers, that they go to Galilee, and see me there.' 11 They having gone, lo, some of the guards came to the city, they told the chief priests all things which were done. 12 And having assembled with the elders, and taking counsel, they took suitable money, they gave it (lit. them) to the soldiers, 13(saying:) 'Say that his disciples having come by night, took him away by stealth, and while we sleep. 14 And if the governor hear this word, we shall persuade

καθα υποθεϊν.

...καὶ εἰς κατατηκον αὐτοὶ ἀπὸν ὑπὸν ὑπὸν πατῶντες.

15 Ησιων δὲ έτατην ὑπίγατ άνπρι ἀβράμ ετανάκαθων. ὅτες καὶ πάνακαὶ σωπ εβολ ἐὰν πνοῦναὶ γαλαξιών εφοῦν.

16 Πίθα ἀμελεντικε ὧγε πνοτε ἐρήμες ἐφιλετ. ἐρήμες εκε πτωκτον έτα ένει πνοτε εροφ. 17 ούνας ετατην εροφ ανα- ωνωτ ἀλετοῦν. ετατην αὲ αντικανε.

18 Οὐτός έτατην πίζειεν άςκαξι πελεσοντ εφχω ἀλεσος.

καὶ αὐτῆςποι π有信心 καὶ ἦν τῇ πελεσον πίκαρ.
19 Ὡγε πνοτεν ὑπὶ ἀλεσιντς ἀπεθεοπ τῷρον. ερετεπνεοες ἀλεσοντ εφράκ ἀπάντω εφοῦν πνοτεν πιπήν εσοταλκ. 20 ερετεπνεοες πνοτε εαρες εγχω στε βοε επεσεν εταεγενεν ϑεπον ερσον.

Οὐτός ις αἵπιν αὐτὸς έτα έξαιρετ πιπερ έζεγον τῷρον γαὶ πζεκ εβολ ἠτε πιεπερ

Αλεπ

εταγγελίων
τοῦ κτ ζώαςκ
Αλεπ Αλεπ

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 worshipped 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.

AMEN. AMEN.
επνωκ δενκα εβολ δενφαρελοντι πολεμι ωφά
δι δεντί πολακχά, 'the finishing on 24 of Pharmouthi, year
894 of the Martyrs on 3 (of) the Pascha,' B; obs. ΕΠΝΩΚ the present
pronunciation of ΠΧ &c.: ε. ζ. κ. ΕΕ. επ ειρινη τω κω λ.
κλ ζού 'Coptic' ζω 'Greek' τοπε ω 'small', C1: no Coptic sub-
scription, C3 D2 J3: ε. ζ. κ. ΕΕ. επ ειρινη τω κω λ. στιχ
λυ κεφαλὴ πε κονξι τοπε, G: ε. ζ. κ. ΕΕ. στικοξοκ
λυ κεφαλεον πα επ ειρινη τω κω λ., D1: no subscrip-
tion, D2 3 G1 2: ε. ζ. κ. καιτεον στιχ λυ κεφα
τω κω λεηην, Δ1 0 (-ΤΗ-, στιχοξοκ, τω κω [Κω, Ο2],
κεφαλεον: εναγγελο ζ. Κά ΕΕΤΟ στοιχ λυ
κελο πι τω κω λεηην ξρ ελεη βα παρε
ΙΔ 'the time of the Martyrs 1042, the month Pharmouthi 14,' Δ2:
ε. ζ. κ. ΕΕ. στιχοξοκ λυ κεφαλὴ πα πωεεεο φιπιγιπ
ζω κεφαλὴ πκονξι τοπε επ ειρινη τω κω λ. '94 chap-
ters, great Greek (chapters) 68, small chapters 355,' E1 2 (κεφαλεον
ζω): εναγγελο (ιον, F2) ζ. κ. ΕΕ. επ ειρινη τω κω
(τω κω, F2) λ. κεφαλεο ΠΣ στοιχοιον (στιχ, F2)
λυ χρονο πη πρικξ, F1 2 (without date): ε. ζ. κ. ΕΕ. επ
ειρινη τω κω λ. στιχ λυ κελο πε, Δ: ε. ζ. κ. ΕΕ. στιχ
λυ κελ(κε, Η2) ζο επ ειρινη τω κω λ, Η1 2 (Κω): ε. ζ.
κ. ΕΕ. επ ειρινη τω κω λ. στικοξοκ λυ κεφαলεο
πε κονξι τοπε, Ε: ε. ζ. κ. ΕΕ. επ ειρινη τω κω λ.
κεφαλεο πα στιχ λυ, Ή: ε. ζ. κ. ΕΕ. επ ειρινη τ.
τω λ. στιχοξοκ τοπε κελ ζω οτογ δεπκεξωε
λυ ποαξι (κονξι τοπε, Κμ) 'and in another book 2600 words
(small (chapters) 355),' K: ε. ζ. κ. ΕΕ. επ ειρινη τ. κω λ.
κελ ΠΕ στιχ, L: ε. ζ. κ. ΕΕ. ε. Ι. τω κε λ., Μ: ε. Κ.
ΕΕ. ε. Ι. τω κω λ. κεφαλεο πε στοιχ λυ κελ ζω
στιχ λα πω (καμπ) τοπε, N: ζυκ εβολ πογρειρι
κα ΕΕΤΟ 'finished in peace according to Matthew,' S. For
The lections of the collated Bodleian Lecctionaries (Hunt 18 for Thôut, Paopi, Athôr, Choiach, Tôbi, Mechir, Hunt 26 for Lent) will be found hereafter in the margin. Hitherto they have not been marked, but are now given below:

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εὐαγγελιὼν εὐστάθιον κατὰ Ἱοάκιμον.

(Α.)

τὰ ἐξευαγγελιῶν ἰτε ἰς ἰς ιοι ἰοι ἰοι ἰοι. 2 κατὰ φρήν ετεβνοῦτ δὲν κελεσ πιπροφητής. ζε γνίπε τπνογρη ἰοιαν-
νελος δατς ἰἰπκρο φι εἰσαγοβ" ἰἰπκελεσ αὐξωκ.

πιστωτε ἐβολ σι πιστε. ζε σεβτε φιεσσιτ ἵποτ. σοτεν πελεσαίλωγι. | πλκτ

εὐαγγελιὼν κατὰ εἰλαρκόν, Β: εὐαγγελιὼν κατὰ εἰλαρκόν, Γδι (κος) δζο (λιω) ΔΕΚΛ (λιο) Ν(ελ, -κος) Ο, cf. Gr. ΑΔΕΗΚΛΜΥΓΔΠ ια πλ: ηα ἱσα inscription, δδ Γι ηι.α. ἰιοτο εὐαγγελιὼν κατὰ εἰλαρκόν, δδ: εὐ-
γελιὼν εἰλαρκόν πιαποστολος, Αξ: εὐαγγελι εἰλαρκόν, Σ: εὐαγγελι εἰλαρκόν. Αξ. Αξ. 2 ἢλεν ἧλεν ἧλεν ἧλεν ἧλεν ἧλεν ἧλεν ἧλεν ἧλεν ἧλε

1 εὐαγγελιὼν] + εὐστάθιον, Ν. 1. ἰτε] + πεποκτ our Lord, Ν. 1. ιοι ιοι ιοι ιοι ιοι ιοι ιοι ιοι. 2 κατὰ φρήν] cf. Gr. ΝΒΛ &c. ΗΣΛΑΣ] ΝΒΓΔζ 3.4) Ει * Φ: ΗΣΛΑΣ, Α &c.; om. τφ, cf. Gr. Φ. 1. 22. &c. ΠΠΠΡΟΦΗΤΗΣ] Ο ἢ has ΠΠΠΡΟΦΗΤΗΣ in margin, and gloss 'the correct copy;’ Ο2 combined the two readings, and corrector crossed out ΗΣΛΑΣ ΠΠΠΡΟΦΗΤΗΣ;
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

C1 has مالاکیه after verse 2, and شعیب Sha‘iyā after verse 3; D1 has gloss ‘Greek has, in the prophets;’ E1 in margin of verse 2 has ظو أو and اللهد (II), and gloss خ العین ‘a copy has, the prophets,’ cf. Gr. A &c.; O1 has gloss أشعيا ‘Tatbī ‘aladīth ‘unṣīrat ‘al-adīth ‘Alam al-malak ‘Isaiah prophesied with the voice of one crying, and Moses and Malachi prophesied with the sending of the messenger;’ for Malachi cf. syr, Porphyry and Eus. ΧΕ] + IC, D1.2 (not 3.4). om. ἐγώ, cf. Gr. B D 28. it &c.; 2ΔΚ, S, cf. Gr. ΝΑΛ &c. 1ΠΑ] cf. Gr. Ν al pauc. παραλεκλοκ A* F3 F1*: παραλεκλοκ my messenger, ΝΑμF3, &c. 3τοι ἀπέκρουσαν om. B*ΓΔ1*ΤΟ, which read 5αξωκ; B erased ξωκ and wrote ΤΟ ΤΙ &c., and erased former word after ηηηηηη and wrote 5αξωκ; F2 wrote 5αξωκ in margin after ηηηηη; 4Διεκιόνεται 5αξωκ in margin after ηηηηη; Δ1* crossed out ξωκ and wrote 5η ΤΙ &c., and a later corrector added 5αξωκ after ηηηηη; F2 has 5αξωκ twice. 5αξωκ] ΝΑ &c., cf. Gr. Α &c.; in the parallel passage Matt. xi. 10 5αξωκ is placed last: om. B*Γ 6Δ1*Γ1*Ο, cf. Gr. ΝΒΔΛ &c. 7περατηρηφ ΦΗ ΣΤ &c., ΝΒ Δ2, 4 G K. 8ηηηηη 9 over erasure of 11? 10ΔΚ. 11ΓΠΤΕΝ] ΝΔ1Γ1, 30; 12ΓΠΤΕΝ, Α &c.: 13ΓΠΤΕΝ Π, Β; 14ΓΠΤΕΝ, S. 15μεγα ΚΤ &c.] cf. Gr. ΝΑΒΛ &c. 16ΑΓΠΗΩΠΗ ΑΓ] A B C D1,2: 17Δ1Γ2,3*Γ1ΗΛΟ om. 18ΔΓΕΓ2*Γ3 &c., cf. rest of Gr.: 19ΑΓΠΗΩΠΗ, fem. ‘it happened,’ incorrect, because masc. subject follows, F2Γ2 Ο; tr. and gloss of E omit conjunction. 20ιπεκ 21σεκ] cf. Gr. ΝΒΛ &c.: ομ. Ν; tr. of D1 omitted ‘the baptiser,’ and

was in (the) desert, and preaching a baptism of repentance for (lit. in) a forgiveness of sins. 6 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. 7 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. 8 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. 9 I baptised you in water: but he will baptise you in the (lit. a) Holy Spirit.' 9 And it came to pass in those days, (that) Jesus came from Nazareth of Galilee, and was
οτογ, ἄγετως εἰς πιστὰ λαγνής Πιστὰς νισανής.

10 οτογ κατάτως εὐγνών εὐημερίᾳ εὐημ. ἔκτυφοι εὐημ. ἐκτυφὼ, οτογ πιπήλας αἱ ἐδρῆ οὐκ ἐκφήνα Ποισθρεῖν.

11 οτογ υπεύθυνας εὐημ. ἔκτυφοι. 

εἰς τοῦκ περὶ παραπεταμένον εἰς τοῦκ παραπεταμένον.

12 οτογ κατάτως καὶ πιπήλας εὐημ. εὐημερίᾳ. 

13 οτογ παραξην περὶ διὲ παραξην περὶ διὲ παραξην εὐημ. εὐημ. εὐημερίᾳ Ποιοῦντας.

Οτογ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διὲ παραξην περὶ διέπεται παραπολλη 

B.

14 Βοηθεῖνα εὐροτεφαλίδες Νπειρατεννέλιον ἄτρε τῆ 

15 οτογ εὐημ. ἔμελος. τις εὐημ. εὐημερίᾳ Ποιοῦντας. οτογ ἀκαθον ἐξετατοῦρο ἄτρε τῆ 

σφετερατοῦρο περὶ ἄτρε τῆ 


10 κατάτως] om. 

11 εὐημ. εὐημερίᾳ Ποιούντας] πλ. κ.κ., 

12 κατάτως καὶ πιπήλας εὐημ. εὐημερίᾳ Ποιοῦντας. 

13 κατάτως καὶ πιπήλας εὐημ. εὐημερίᾳ Ποιοῦντας. 

M begins for εὐημ. εὐημερίᾳ Ποιοῦντας,
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:

Γ Δι Ε Φι, 20 Σ: -εξω, Ιανι, Α &c. 11 πασμωνι
Α C1: αμωνι, Β &c.; cf. Gr. Ν &c. 11 πασμωνι
+εξω ζελεοι οιος saying, M. πασμωνι ιοι (οιος, Η, Η, Η, Η, Η, Η) A B C D E F G H Θ Λ Ν Ο. 12 πνεω] Β Ω adds Hunt 18, 12-15
το αψυν: tr. of Ε1 has 'and Spirit,' and gloss 'Coptic and Greek have, and the Spirit.' εξολοι om. Θ Λ. επαυσ] Σ &c. upon, or in, &c., E Φ S. 13 πε το] om. Ω Γ Φ Ι M O Σ Υ Η Θ Λ &c. ου &c.
+πε, Hunt 18. ΕΕ ΕΕ, Β Δ1 Δ1 Ε1; cf. Gr. Ν &c., for order cf. Gr. Ν B Λ &c. πεηεεπηοι [ΕΕ, Β Δ1 Δ1 Ε1] πεηεεπηοι and forty nights, Α Α &c., cf. Gr. Υ M &c.; Ε1 has gloss قبطي أربعه ليلة و ليس رومي 'Coptic, forty nights, and not Greek.'
εμ(Α, Δ, Ε) ερηπηοι ημε &c.] ερηηοι ηηοι οτος ητος ητος (Ε, Ο 1, 2) ΠΕΑ ΤΑΝ ΑΜ they tempting him by Satan = being tempted by Satan, Δι F ΩS; cf. Gr., exc. D adds καυ. οτονα Χ ρ Ν Ε 2ο, Α*.

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16 Ὄτος ἑτατείμην ἐβόλ. ἡν ἄφιε τῇ ὀψεῖ ἐγγάζοντας ἑτοιμώς πείτε ἀνπρέπειαν πιστεύοντες. ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 17 Ὄτος πειθᾷ πιστεύειν, ἐνεπείασίμην ἐφιάλε. ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 18 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 19 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 20 Ὄτος κατότατος ἐφιάλε. Ὄτος ἑτατεῖν. ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 21 Ὄτος ἡν ἄφιε τῇ ὀψεῖ ἐγγάζοντας ἑναποθεινον περιπέθαινον. 22 Ὄτος περιπέθαινον ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 23 Ὄτος ἑτατεῖ, ἐνεπείασιμήν ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 24 Ὄτος ἑτατεῖ, ἐνεπείασιμήν ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 25 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 26 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 27 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 28 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 29 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 30 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 31 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 32 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 33 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 34 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον. 35 Ὄτος ἑτατεῖ, ἐνεπείασίμην ἐφιάλε. ἔχουν ταρπάνε ἵνα εἰς ἐναποθεινον περιπέθαινον.
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


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τεφσβ. πας τεφσβ γαρ πων πε γως ερε πεφεργίται πτότης οτοσ εφρήτ άπ ίπιςεδ.


23 Οτοσ σάτοτης πεντόν οτρωεί δεν ἔτυνα-


τυθε εφδεν ουπία πάκαδρον οτοσ


απωγ εβόλ 24 εκχω Μεεος. χε άσοκ πε-


εκάν. ίνε πιερελλαζίρεθ. ετάκι ετάκον.


tεπεντουχ Μεεος χε ίπωκ μίλε πιανιος


πέτε φτ. 25 Οτοσ αηερεπίτελεθν πας ίπεινε εκχω


Μεεος. χε ζωεί πρώκ οτοσ Μεεος εβόλ


πάντης. 26 Οτοσ αηωτερεώρη πϊενιπια πάκαδρον


οτοσ απωγ εβόλ δεν οντπρή δάρων.


αρ εβόλ γίστης. 27 Οτοσ ατερβότ ζηροτ γώστε


πτότκων λέεπ ποτερκχον ετχω Μεεος. χε γό τε φαι.


οτρωγ Μεεος ερερ πε. χε δεν οτερβήγι φοταζ-


cαμνί άπενιπια πάκαδρον. σεσωτελε πας.


28 Οτοσ ά θεφσεθν συρ εβόλ δεν ττερ-
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, 24 saying: 'What (hast) thou with us, Jesus the Nazarene? canest 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.' 28 And his fame spread abroad in...
29 Οτός, σατοτοτοτ ἐταίρι ἔβολ αἱ ἑς ἔμπαρες. ἀν ἐξοτιῦν εἴπῃ πνεύμων πεσὲν ἀναπέρας. εἰ τακωδὸς πνεύμων ἔμου ἱεράτων ἐπετείρων.

30 Τυγώλη ἔν πνεύμων πόμοι πε ἐκφέλει. Οτός, σατοτοτοτ ἐμχος πας εὔνητε. 31 Οτός. αἱ τοῦ τοῦτον πάση ἐκχειλετίpees. Οτός, ἐκεῖναι πνευματίκαι εἰς ἔμπωστον. Οτός, πάντες εὐλαβήτε.
all the region of Galilee round about. And immediately having come from the synagogue, they came into the house of Simon and Andrew, James and John being with them. Now (the) mother-in-law of Simon was lying (lit. sleeping) sick-of-a-fever; and immediately they told him concerning her: and he came, he raised her up, having taken hold of her hand; and the fever left her, and she was ministering to them. And evening having come, when (the) sun set, they brought to him every one who was afflicted, and them with whom were the demons. And the whole city assembled at the door. 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.
Ope etatwvnh πανατοοτι πυρρη περαχω εεε-γιε βση εβολ εεεδεγεσε οτογ παχηρπρος- 
εττιεςε εεεεατ. 38 οτογ παξδοξι πισευ 
πεξεεεηπ πεπε πε εεεεεαγ. 37 οτογ ετ-
αξεεεη πεξωορ πασ. με σεκωτ ιπσπκ 
θπροτ.

Οτογ πεξαγ πυοτ: ξε εεερον εκεεεε επικω-
νεοπολικ ετσεπτ ερον. γινα πιτεγιωσ 
εεεεατ εγη. εταπ γαρ επιασαμ. 39 οτογ 
αξι εγιωσ δεν ποτεπαγωτ δεν τα-
λικα τηρ. οτογ πιδεεεων εμπιοτ εε-
εεωοτ.

Οτογ αξι γαρον πιεκτακεςτ εξι+30 ερο 
οτογ εμπιοτ εεεον εξεν πεκκελι εγκω 
εεεοε. με εμπι πιτεκτωση οτον γυξσε 
εεεεοκ | ετοιοι. 41 οτογ εκκεναπτ δα-
ρον. Ασκοτεπ τεχεις εβολ. αξονι πεξεαγ.

η

38 Οτογ εταξτωνη πανατοοτι πιµηρη εεε-
γιε βση εβολ εεεδεγεσε οτογ παχηρπρος-
εττιεςε εεεεατ. 38 οτογ παξδοξι πισευ 
πεξεεεηπ πεπε πε εεεεεαγ. 37 οτογ ετ-
αξεεεη πεξωορ πασ. με σεκωτ ιπσπκ 
θπροτ.

Οτογ πεξαγ πυοτ: ξε εεερον εκεεεε επικω-
νεοπολικ ετσεπτ ερον. γινα πιτεγιωσ 
εεεεατ εγη. εταπ γαρ επιασαμ. 39 οτογ 
αξι εγιωσ δεν ποτεπαγωτ δεν τα-
λικα τηρ. οτογ πιδεεεων εμπιοτ εε-
εεωοτ.

Οτογ αξι γαρον πιεκτακεςτ εξι+30 ερο 
οτογ εμπιοτ εεεον εξεν πεκκελι εγκω 
εεεοε. με εμπι πιτεκτωση οτον γυξσε 
εεεεοκ | ετοιοι. 41 οτογ εκκεναπτ δα-
ρον. Ασκοτεπ τεχεις εβολ. αξονι πεξεαγ.

η

35 εταξτωνη] Gr. Dη &c. om. >πανατοοτι(Λ, ΤΟΟΙ) 
πυρρη περαχω εεεγιε εταξ-
τωνη, D1.2.4 Δ1* F M O: om. εττ, D1.2.4 Δ1* F L N O. 
εβολ[ cf. Gr. B &c.: +οτογ αγχει παλι και 
απηλδεν, D1.2 Δ1 E1.2 3 F O S, cf. Gr. ΝΑCDL &c. 
εεεεον] Α* C2 F1* & G H ΤΕ J3 L Hunt 18: 
εεεε, F. οτογ 2°] om. Δ1 Ο S. παξιρ &c.] 
αγχει &c., 
pret., Θ J3. 
36 παξδοξι] A C1.2 F1.2 2 H ΤΕ J3 KLN Hunt 18: 
Α &c., ΒΓ Δ1.2 Δ1 E1.2 ΣΟΜ; for singular cf. Gr. ΝB &c. 
37 εταξεεεη πεξωορ] cf. Gr. ΑCd (οτε ευπον) 
&c.: εταξεεεη οτογ πεξωορ, Δ1 Ο S, cf. Gr. ΝΒL 
ε αεθ. 
39 εκεεεε] επικωνολικ] επικωπολικ 
Γ? D1.2 Δ1 E1.2 ΣΟΜ, cf. Gr. exc. D &c.: επικεπολικ to other cities, 
Αο Βο Ε1.2 ΣΟΜ J3 L Hunt 18; A* had K with three letters before ΠΟΛΙΚ,
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-
Οτοσ πεχαί παρ. ξε τότις εις τούθο. 42 Οτοσ σατοτή & πισέπτ γε παρ. εβολ γιωτή οτοσ σατοτή. 43 Οτοσ εταγερη- τριτή εβομ εροφ. σατοτή &αρητή εβολ. Οτοσ πεχαί παρ. ξε ανατ ειπερτείει ελι άλλα έλενε παρ. εις τελείει πιονή εροφ. οτοσ ανιπτο εώπωντο εβομ εξεν πεκ- τοτο πά ητα ευπτις εις ταγεργίπ τίεον τελετείερε πνων.

45 Θεος ξε εταφι εβολ αερήφατο τηνίωη ποτηγή οτοσ εερ πειςαρ εβολ. βατε ἀπεφειτεεισσειεεοει ει εβοσ εβάκι ποτηγη. άλλα παγιμολ πε δεν γανεειτι πίλαρη. οτοσ πατηνοτ γαρογ εβολ δεν εεσι πιβεν.

G.

Οτοσ αρι ον εβοσ εκαφερνευες εεενενς Γανεγος. ατσωτεε ξε ηνδονι δεν οτην. 2 οτοσ α οτεευγ ησωντε εεετ. εςε-

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, shew (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 he 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

...
κατα ταύρον.

τε ἰτεψάττειν πεζά ωλί ξε. ὀτας γίρεν πιρο. ὁμογ. ἀχαίι πελεσωτ ἀπικαί.

3 ὁμογ. κατ' ἰκτένοις ἰπέκαν ἐβολ. ἐσώμενοι ἰπέκαν ἰπέκαν. 4 ὁμογ. ἐσώμενοι τε ἐποιήσατε καλ. ἐσώμενοι καθε αὐτής μνώτ εξεν πχενεφώρ. κρωπον ἰπόταν σοι ἐβολ ἰτε πιερι εἰπάχνα θέσιν. ὁμογ. ετα- αὐτός ὅπερ τον ἐπεκτάτε ἐτε φη ρη 

5 ὁμογ. εταφίατ ἰπέκαν εποιήσατε τε ἰπέκαν ἰπέκαν ἐβολ. ἐξεν περιποιείς οὐκ ἵππο ἐβολ.

6 ἑποτον γανοτον ἰτε πιαδό ἰπέκαν ετ- ἐπεκτίν. ὁμογ. κατακοκείνθε θείν ποιγών.

7 ἐξεν εἴθων φαι ἵππαρθής ξεοῦ. πει ἐτα- ὅπερ ὅπερ ἐβολ. ἐξα ὅπερ ἐβολ ἐβολ ἐποιήσατε ἰπέκαν εταφίατον φή.
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
ΚΑΤΑ ΠΑΡΚΩΝ.

8 Οτόγ κατότη & ἵνε εἰς ἑν πενήπα. ἥχε· ἐκκεκεκ ἑν πενηπήντα. ἡ ἐκκεκκεκ ἑν πενηπήντα ἐκκεκκεκ ἑν πενηπήντα.

9 Οτογ πενήπατεν ἐνοχ ἐφιν ἐτώμην ἐβολα. ἥν πενοῦν σεχι πάκ ἐβολ. ὄντω ἐνοχ. ἥ ντων ἐπεκδοχον ὃτόγ ἐπεκδοχον πάκ. ἐπεκδοχον πάκ. ἐπεκδοχον πάκ ἐπεκδοχον.

10 Οτόγ κατότη κάτων ἄρωλα ἑπεκδόθηντον ὃτογ κάτων ἀρχον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων.

11 Οτόγ κατότη κάτων ἄρωλα ἑπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων.

12 Οτόγ κατότη κάτων ἄρωλα ἑπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων.

13 Οτόγ κατότη κάτων ἄρωλα ἑπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων. ἐπεκδόθηντον κάτων.
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

...
ΚΑΤΑ ΥΠΡΚΟΝ.

αλφεος εγχεεει 21 πιτελωνιον οτογ πε-

χαψ παχ. ζε εγχει πισωι. οτογ δητωπη
eγχεεει πισωι.

15 οτογ αγχωπι εγχοτεβ δει πεχμι πεοτον
gαπεεκυ πιτελωνι ρεεε γαπρεχερνοπι
παπροτεβ πεεε ινε πεεε πιεεελεντικε.
πεοτον οτεεκυ μεεεπν νε. οτογ πατεεοπι
πισωι νε πιεεεπεδδπεε πεεε πιεφιπεεοε.

16 οτογ εταπνατ ζε φοτωεε πεεε πιτελωνι
νενε πιρεχερνοπι πατεκν μεεεον ιπεεε
οτελες. ζε εεεεον φοτωεε οτογ φεωεε
πεεε πιτελωνι ρεεε πιρεχερνοπι πιεεπετε-
ρεφτεβω.

17 οτογ εταεκπωτεεε πιεεε δεεχας πιωον. ζε
cεεεκρια απ πιεκυ ετεκροι μεεεκιιε αλλα
πι εεεοκαι. πεταν ναρ αν εεεεεε μεε-
εειι αλλα πιρεχερνοπι.

+οτογ, ο. ελετι] cf. Gr. A 33. &c.: εοτετι, E2. 21]


cf. Gr. exc. O* 1. 258. 16 K* om. ... (16) τελων., but K* seems to have

written afterwards verse 15 down to ποδιει. αγχωπι cf.? Gr. A C

D &c.: αγχωπι he happened to be, D4εΟ2. εγχοτεβ] A BC

Γ*Δ1.3ε3Γ1HK: εγχωτεβ, absolute form, ΓεD2.4Δ1E2Ec-G2Θ

J3LMNO Hunt 18; cf.? Gr. ΝΒΛ &c. πεοτον δαπεεκυ] A

B C G H Θ J3 K LN Hunt 18 (Διί πεεεεεκυ, Ν), cf. Gr.

D &c. om. καλ: οτογ πε &c., ΓΔ2.3.4 M, cf. Gr. for καρ: οτογ

οτεεευν and a multitude, D1Δ1Ε1F0, cf. Gr. for καρ. πιτελω-

νικε] πιτενι &c. of the &c., M. πεεεεπρεχερνοπι] πεεεειι &c. and the sinners, Κ*.

παπροτεβ] A B C G Θ J3 K Λ M: Παπρεφκη

προτεβ, were

being partners in sitting at meat, D1*Δ1Ε1.1* F0. πεοτον οτ-

εεκυ μεεεεπν τε (Ε20] A B C G Θ D1 (om. ΠΕ), 3.4 E1*(om. ΠΕ), 2 ε

GH Θ J3 K Λ M: πατεκν ερ πε for they were numerous, D2 Δ1;


the scribes also, F, cf. Gr. A C &c. καρ οι γραμμει.

pepeipafp.] cf.
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. 15 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; 16 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?' 17 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
Ωτογ παπε πιελεντηθε πτε ιωπηπης πελλ
παπφαριχεος ερπνετετιν. οτογ αινι πεξωνοκ
πατ. ζε εοβεοτ πιελεντηθε πτε ιωπηπης πελλ
παπφαριχεος εσεπρνετετιν. ποτκ ζε
ερπνετετιν αι.

Ωτογ ακερων πιξεινην πεξαρ ανοι. ζε εινθι
οτον ουκο εερε πεπηκρι πιεπατγειετ
ερπνετετιν γως εεπειωων πιξεπατ-
γειετ.

ρλ Χρονος πιδεν γως πιπατγειετ πεειωον
ουκο ουκο εερπνετετιν.

Σενην ζε πιπεξαεροον γοταν αγονειλι
πιπατγειετ πτοτον. τοτε σενερπνε-
τετιν ηει πεηοον ετεεεεεαν.

Ου ταρ μπαπε γλι γι οττη πιξεινην
γως ιωπηπης. ηειον υπαρ πιδεν ελ πιεηο
πτε πιπακ. οτογ ηει οτφωκ γως καγ
γωον πιηοκο.


18 υπαρ... ερ] υπαρ... ιεερ, D1.2.4 E O. παπφαρι-
χεους 1°] Α* CD1.2.3 F* GHKN, cf. Gr. Λ &c.: μυφ &c., Α*BGD1*
Δ1ΕΥΡ-Θ§JLMO, cf. Gr. ΝΑΒΘΤ &c. Α.*ι] +ερογο ζε εκιως,
Δ1.2.4 Αν1ΕΚΟ. πεξωνοτ] ετεινι Γως εελεοικ, pres. partic., D1.2.4 Αν1O.
Gr. C2D &c.: om. Φα, ΒΓD1.2.4 Αε1ΕΥΡ-Θ§JLMO Hunt 18, cf. Gr.
433, Σενερπνετετ, 1°] om. CC, ΗΛΝ Hunt 18, ποτκ ζε (Πηνα, Α)
cf. Gr. B 102. 127. 2°ς sax: πιεκελεντηθε
ζε, Δ1.2.3.4 Δ1 0, cf. Gr. ΝΕ*Δ 28. ιενει 
πατειον εερινετ, 2°] σενερπνετ., Μ. Απ] om. Π2 Ν.
19 ακερων πιξεινην

β ι q: πεξεινης, Δ1 ΦΝΟ, cf. rest of Gr. ζε... πατγε-
λετ 3°] om. Ν. Εεητι] Εεη, D1.2 Δ1 ΦΚΟ, cf. Gr. ιεεε-
for (the) sons, B: ΙΠΙΝ &c. for (the) sons &c., D1.2.3.4 Δ1 ΦΚΝΟ: ΙΠΙΝ &c.
for the sons &c., ΓΜ. πιπατγειετ] πτεπεν/ &c., BTM; cf.
αιες f 1.2, ι ι q go αεθ ιεπιν σποναα. ερπνετετιν 1°] ΑΒΟΣ
G1.2 ms HΘJ3 ΚΛ; Π2* om. to γελετ, homeot. marg. suppl.: εεπ-
Wherefore was Gr. John om. ^onr e him. 13 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. 20 But days come when the bridegroom should be taken away from them, then they will fast in those days. 21 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

\( \text{πνηκτετειν}, \) to suit the variant above, \( \Gamma \) D1 2 3 4 Δ1 E F M N O. 20 \( \text{τουτουτων} \) for them, \( \Delta 1 \) F O. \( \epsilon ερνικτετειν} \) Δ1 2 4 Γ2 ΥG Θ J 3 K L N; om. ε \( \text{οοκ \ νικτετειν} \) cf. Gr. N A B C D2 L &c.; \( \text{ερνικτετειν} \), pres., E2, cf. Gr. D* F U Π I. al6 go. \( \Sigma ευνι-\text{ερνικτετειν} \) cf. Gr. Π 2 unc8 al longe pl a b c e f \( \text{ενερνικτετειν} \) seweth &c., D1 2 4 Δ1 EF(\( \epsilon ερνικτεε) \), cf. Gr.; obs. \( \text{ενικτεε} \) is the verb in Matt. and Luke, but the sentence is different. \( \text{ενερνικτεε} \) &c. cf.? Gr. N B D L 33. \( \Sigma \text{λοκ} \) \( \text{βρΔ} \) D1 2 3 Δ1 2 4 F E G J 3 LM Hunt 18; \( \Sigma \text{λοκ} \), plur. form, A &c. \( \text{νηκτεε} \) cf.? Gr. D &c. \( \text{νηκτεε} \) om. G. \( \text{νηκτεε} \) 20 \( \text{νηκτεε}, A^* \).

\( \text{γνωσι κενλο ερνικτεεν} \) becomes more bad, K*: \( \epsilon ερνικτεεν \) \( \text{εκκοτο} \) \( \text{ερνικτεεν} \), D1 2 4 Δ1 F K E O, for 'worse becomes' cf. Gr. exc. L om.

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22 Οτόγ ἔπαρακ ὑπὸ ἑδερὶ εἰκος ἐκασκος ἔπακ. ἔπειλεν ἑπαρ πῃρπ φεῖδ μακκος. οτόγ ἑπαρ
πῃρπ τάκο πεικ μακκος. Ἑλλ ὑπαρ ὑπὸ ἑδερὶ εἰκος ἑδερὶ.

23 Οτόγ ἐσκουπι εταφεκρει θει πικαββατόν εβολ γιτοτογ πῃροτ. οτόγ πειελαενθες
ατεράκτε ετελοι είς έξεσ. 24 Οτόγ
πῃρπ πῃρπειος κω εἰκος πῃ. ξε ἑπαν
ξε ὑπ. πετοτορί ἐκασκος θει πικαββατόν.
πισχει ναγη θη. 25 Οτόγ πῃξω ἐκασκος
ɲωτο. ἤμεν πετανωμ έπεμ. ἤμεν πεταν-

26 Πως ἐκασχ ναγ εδοτοι επνὶ ἔθτα παραρ

παράσερ πιαρχιερετ. οτόγ πῃιικ ἑτε

τροκεσίκ αποτομο. ηπετενςει ναγ θη

22 Οτόγ ἔπαρακ ὑρπν] ginas HG J3 L M N Hunt 18: οτ

ἐπαρ κ.κ. they do not put κ.κ., A Fγ (γ over erasure) Θ Κ:

οτόγ ἔπαρακ ὑρπν, Β, lit. ‘give wine’: οτόγ ἔπαρεγλι

ἐπλι and no one puttheth κ.κ., D 1,2 (om. γ1), 41, E O. ᾧπε...

φεῖδ] cf. Gr. N B C D L κ.κ., ὑπερί, because future may represent cus-

tomary tense, which however is used in Matt. and Luke. 

φεῖδ κακος] φωλυν μινι κ.κ., D 4, A 5, O. ἐκασκος

φωλυν μινι (π* μακκος


πειελαενθες] om. D 1, κ.κ.

Ἑλλα.. ἑδερι τε] om. N*, γαζειν έγαζειν, K M Νο;

cf.? Gr. Ν a ACL κ.κ. 23 ἐσκουπι] Gr. D κ.κ., add πάλην, 

εδου] 

χιιι passed, Hunt 18, 23-28 

23 Οτόγ ἐσκουπι] Gr. D κ.κ., add πάλην, εδου] 


εδου] cf. Gr. 346. a f q arm go: 

εδου] 

εδου] Α, ‘they began, they walked to pluck’ does not make

good sense, but may represent the Greek ‘they began to walk plucking’ 

of N A B C L κ.κ.: εδου (made beginning) of walking, M, cf. Gr. 

N A B C L κ.κ., but it has εδου ‘to pluck’ like the rest, cf.? Gr. 13, 69.

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worse. 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.
κατὰ ζῷρκον.

εὐτελεὺς ἐβνὴ εἰσόνθη ἀεικαβατον. ὤτος, αὐτὴ πικεχωστιν ἐπάρξῃ πενελῇ ἀεικεξ.

ῥλα. 27 ὤτος πεξαὶ πνὼν. ζε ἑτὰ πικαβατον γἐλιν ἐοῦὲ πῖρῳ. ὤτος, πῖρῳ ἐπ ἐοῦὲ πικαβατον. 28 ἀεικεξ ποὺ πικαβατον σὲ πνυρὶ ἀφρῳδὲ.

Ζ 1 ὤτος ἄρτὶ ὅπε ἐβοῦν ἐτοῦτενπάργος. ὤτος πεντὸν ὀτρωὶ. ἀεικεξ ἀεικαβατον πε ἐρὲ τεχνὶς ἄγωστον. 2 ὤτος παπτύγεονος παγ πε. ζε ἀπ ηπαρφασίᾳ ἐροῃ ἂπν πικαβατον. ἅπα πτοῦτενκαθήκοριν ἐροῃ.

3 ὤτος πεξαὶ ἀπὶ πῖρῳ ἐρὲ τεχνὶς ἄγωστον. ζε τωπὴ ἂπν ἄεικῇ. 4 ὤτος πεξαὶ πνὼν. ζε σὺ ἐφε πενταλεγὲν ἂπν πικαβατον σὰλ ἐφ ἐφε πετἀγωστ. ὀτρωιξ ἀπάγῃς ἃπν εὐσβέβεσ. ἂπν ἀπ ἂτχαρωστ.

5 ὤτος εταγχοοὺτ ἐρών ἂπν ὀτρεῦον. εὐλογὰς ἄγητ ἐρῶν ἄξὴν πῖρῳ ἀπὶ ἄτῃ ποῦβατ.

Πεξαὶ ἀπὶ πῖρῳ. ζε σοττὴν τεχνὶς ἀβολ. ὤτος εταγχοούτως ἄποταξὶ ἀξῆς τεχνὶς.

6 ὤτος εταμί ἀβολ σατότον ἀμ ιπαρξιεροῖ.

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
The image contains a page from a historical or classical Greek text, possibly a religious or philosophical work. The text is written in Greek, with some parts in Latin script. The page includes complex grammatical and lexical structures, typical of classical Latin or Greek manuscripts. The text appears to be discussing religious or philosophical matters, possibly involving priests, sea journeys, and philosophical thoughts.
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: for he was healing many; so that all with whom were plagues came upon him and touched him. 11 And the unclean spirits,
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ΚΑΤΑ ΙΑΠΡΟΝ.

μαργιτων εδρην επατην οτως πακων γινει εβολ εμεις εμεις. ξε ηοκ εν πυκρι εκτ.

12 οτος παχερεπτιελαν πνων πολεμι εινα ιπευτηπουντον γινει εβολ.

H.

13 οτος αρημε πνα ενην εσκην οτως αρημενον ενι επαχοταιν ηεογ. οτος αρημε

πνων επαροχ. 14 οτος αρημεληει εικ πν εταη-

τρενον ξε πολοποτολος. εινα ιπτοτοι

πειλαγ οτος εινα ιπτεφοτοτον εγιωι. 15 οτος εστε περιμεις ηουπι ιπτοτον ει

dειελιν εβολ.

16 οτος αρημε ποταπ εκεελιν ξε πετρος.

17 οτος ιακωλοσ πυκρι πζεβειεος πειε ια-

λιπκε πεον πιακωλοσ. οτος αρημεν

ερωτον. ξε μαπνετες ετε φαι πε. ξε πυκρι

ιπτεζαρεβι.

18 Απρεες πειε φιληππος. ιαρεολολειεος πειε

πρλρ ειετεις εινε οεεειε πειε ιακωλοσ | ιπε

αλφεος. πειε οεαλεος πειε εκεελιν ηικαλπ-
if they see him, throw themselves down before him, and were crying out, saying: 'Thou art (the) Son of God.'

And he was charging them much, that they should not make him known.

And he went up on the mountain, and called whom he himself was wishing: and they went to him. And he appointed twelve, whom he named 'the Apostles,' that they might stay with him, and that he might send them to preach, and to have (the) authority to cast out the demons: and he gave a name to Simon: 'Peter;' 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:' Andrew, and Philip; Baratholomew, and Matthew, and Thomas, and James (the son) of Alphæus,
πεος. 19 ΠΕΕΕ ΙΟΥΔΑΚ ΠΙΣΚΑΡΙΩΤΗΣ ΦΙ ΕΤ-ΑΥΤΗΝ.

20 ΟΤΩΓ ΔΩΙ ΕΒΟΥΝ ΕΟΥΝΙ. ΟΤΩΓ ΑΠΘΩΝΤ Ί ΟΝ ΠΧΕΝΗΝΥ ΓΩΣΤΕ ΠΤΟΣΥΤΕΕΓΧΕΕΧΕΝΟΧ ΟΤΑΕ ΕΟΥΣΕ ΕΙΚ. 21 ΟΤΩΓ ΕΤΑΤΕΩΤΕΕ ΠΧΕΝΗ ΕΤΕΝΟΥ ΑΠΙ ΕΒΟΛ ΕΛΕΟΝΙ ΜΕΕΟΥ. ΠΑΤΧΧΝ ΨΑΡ ΜΕΕΟΣ ΝΕ Α ΝΕΥΦΡΗΤ ΑΙΓΙ. ΟΤΩΓ ΝΑΡΕ ΜΙΣΑΘ ΕΤΑΝ ΕΒΟΛ ΣΕΝ ΠΑΝΗ ΠΑΤΧΧΝ ΠΙΤΕ ΠΙΣΕΛΕΕΝΙ ΑΓ-ΓΙΟΤΙ ΠΙΝΙΔΕΕΛΕΝ ΕΒΟΛ.

22 ΟΤΩΓ ΑΠΘΩΝΤ έΡΩΝΤ ΠΑΤΧΧΝ ΜΕΕΟΣ ΝΙΟΤ. ΣΕΝ ΓΑΝΝΑΡΑΒΟΛΗ, ΧΕ ΠΝΣ ΟΤΟΝ ΥΧΟΛΕ ΠΙΤΕ ΠΣΑΤΑΝΑΣ ΓΙ ΠΣΑΤΑΝΑΣ ΕΒΟΛ. 23 ΟΤΩΓ ΕΥΣΙΝ ΠΙΤΕ ΟΤΙΣΕΤΟΤΡΟ ΦΥΛΑ ΕΓΡΑΚ. ΕΕΕΟΝ ΥΧΟΛΕ ΠΙΤΕΟΓΙ ΕΡΑΣΤΗ ΠΧΕΤΕΕ-ΤΟΤΡΟ ΕΤΕΕΕΛΕΤ. 24 ΟΤΩΓ ΕΥΣΙΝ ΠΙΤΕ ΟΥΝΙ ΦΥΛΑ ΕΓΡΑΚ. ΕΕΕΟΝ ΥΧΟΛΕ ΠΙΤΕΟΓΙ ΕΡΑΣΤΗ ΠΧΕΝΗΝ ΕΤΕΕΕΛΕΤ.

25 ΟΤΩΓ ΕΥΣΙΝ ΠΙΤΕ ΟΥΝΙ ΦΥΛΑ ΕΓΡΑΚ. ΕΕΕΟΝ ΥΧΟΛΕ ΠΙΤΕΟΓΙ ΕΡΑΣΤΗ ΠΧΕΝΗΝ ΕΤΕΕΕΛΕΤ.

26 ΟΤΩΓ ΙΣΙΖ ΠΣΑΤΑΝΑΣ ΠΕΤΑΣΤΥΙΠΙ ΕΧΥΛ ΕΕΕΛΕΝ ΜΕΕΟΥ. ΟΤΩΓ ΑΠΦΥΛ. ΕΕΕΟΝ ΥΧΟΛΕ ΜΕΕΟΥ ΕΟΣΙ ΕΡΑΣΤΗ. ΆΛΛΑ ΟΥΝΟΤΕΙΥ ΟΤΧΩΚ. 27 ΑΛΛΑ ΜΕΕΟΝ ΥΧΟΛΕ ΠΙΤΕ ΓΛΙ ΑΓΕ ΕΒΟΥΝ ΕΝΝΗ

and Thaddæus, and Simon the Kananeos, and Judas (the) Iscariot, who delivered him (up). And he came into a house. And the multitude assembled again, so that they could not even eat bread. And his (friends) having heard, came forth to lay hold on him: for they were saying, that he was mad. 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. And he called them, he was saying to them in parables: 'How is it possible that Satan cast out Satan? And if a kingdom be divided against itself, it is not possible that that kingdom stand. And if a house be divided against itself, it is not possible that that house stand. And if Satan rose upon himself, and was divided, it is not possible for him to stand, but he hath an end. But it is not possible that any one enter (the) house of the strong man, and spoil
κατά ιορκον.

καπηχωρί πτεργωλεεε πηνεικετος. εβηλ
πτεργω, καπηχωρί ιώρπι. οτοι τοτε
πτεργωλεεε ινεγμι.

28 Αλεηθ ΤΧΩ ΜΕΕΟC ΠΩΤΕΝ. ΧΕ ΠΙΒ ΝΙΒΕΝ
ετεξατ εβολ ινιχωρί ιτη ριρωει. πι
ποβι πεεε πικεοτα τηρον ετονπαζεονε
εεεωοτ.

29 ΦΗ ΖΕ ΕΕΠΑΖΕΟΤΑ ΕΝΝΠΗ ΕΕΟΤΑΒ. ΜΕΕΟC
ΧΩ ΕΒΟΛ ΠΤΑΣ ΧΛΕΝΕΓ. ΕΛΛΑ ΨΟΙ ΠΕΝΟΧΟC
ΠΟΡΝΟΒΙ ΠΕΝΕΓ. 30 ΧΕ ΠΑΡΧΩ ΜΕΕΟC. ΧΕ
ΟΤΟΝ ΟΤΝΠΗ ΠΑΚΕΡΑΡΤΟΝ ΠΕΕΑΑΩ.

31 ΟΤΟΙ ΑΤΙ ΠΞΕΤΕΞΕΑΝΤ ΠΕΕΕ ΠΕΞΙΝΗΟΤ. ΟΤΟΙ
ΑΤΟΓΙ ΕΡΑΤΟΤ ΣΑΒΟΛ ΟΤΟΓ ΑΤΟΝΩΡΙ ΓΑΡΟΙ
ΕΤΕΕΑΤ Φ ΕΡΟΓ.

32 ΟΤΟΓ ΝΑΡΕ ΠΙΛΕΗΚΥ ΠΕΕΗΚ ΟΙΝΕΓΚΩΛΤ. ΟΤΟΓ
ΠΕΞΩΩΟΤ ΝΑΓ. ΧΕ ΙΣ ΤΕΚΕΣΑΤ ΠΕΕΕ ΠΕΚΣΙΝΗΟΤ
ΣΑΒΟΛ ΕΤΚΩΙ ΗΝΣΩΚ. 33 ΟΤΟΓ ΕΤΑΨΕΡΟΤΩΩ
ΠΙΟΤ ΠΕΞΑΓ. ΧΕ ΙΣ ΤΕΛΕΑΤ ΠΕΕΕ ΠΑΣΙΝΗΟΤ.
34 ΟΤΟΓ ΕΤΑΨΕΡΟΤΩΤ ΕΝΗ ΕΤΓΕΕΗΚΙ ΟΙΝΕΓ-
ΚΩΛΤ ΠΕΞΑΓ ΧΕ. ΙΣ ΤΕΛΕΑΤ ΠΕΕΕ ΠΑΣΙΝΗΟΤ.

Hunt 18, 28-35

CD, ΑΔιΕΤΗΛΟ ΗΕΙΟΛΟ have the order of the Greek ΝΑΒCDL &c.;
also for πικεοτα cf. Gr. ΝΑΒΔΛ: ξενοβι πιβεν πεεε-
κεοτα πιβεν ετονπαζεοτα ΜΕΕΟC ετεξατ
εβολ &c. every sin and every blasphemy which they will blaspheme shall
be forgiven to the sons of men, ΓΓΚΜ: Ρ has ΡΗΙΠΟΤΟΤ = in which
they will &c. ετεξατ, Hunt 18. 29 ΦΗ
ΔΕ ΕΩΝΑ] ΦΗ ΔΕ ΠΟΟΡΕ ΕΝΝΑ, ΓΓ1,2κΚΜ Hunt 18 (om. ΔΕ),
cf.? Gr. D os aw δε τις; G2* omitted ποοφ (usually = αυτος), but G2*
or G2 altered ΕΘ at the end of the line to ποοφ, and another corrector
put ποοφ above. εννπη [α ηνι &c., C; obs. Gr. Δγρ a b i q
om. els. ΠΤΑΣ] ΝΑΓΙΩΝΗ ΝΑΓ. ΓΓΚΜ Hunt 18c, cf. c
vged aeth Cyp 'habebit.' ΧΛΕΝΕΓ] Gr. D r. 22. 28. 209. 2pε &c. om.
ΑΛΛΑ &c.] om. Η1* homeot. ΨΟΙ] ΕΨΟΙ, partic., Η1κΘ Μ; obs.
Gr. ΝΔΛ &c. ετται, ABC &c. εντω, but the Coptic variation is probably
his goods, except he bind the strong man first; and then spoil his house. 23 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: 24 but he who will blaspheme against the Holy Spirit hath not forgiveness for ever, but is in danger of eternal sin:’ 25 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 ενεργησε ϕετερενε φτ. φαν πε πασον πεν τασκι πενε τελεστ.

Θ 1 Οτογ παλιν αφετητε φτσωμ εεκεν φιοεν.  
οτογ ανεωοτ 1 ηρον ηxeοτεεκν εγου. δωστέ πτεραλην επινοι πτεραγεεκε δεν φιοεν  
ει πικρο. 2 οτογ παφςωμ πνων ύπαν-  
λεκν δεν γενπαπαμολην. οτογ παριω  
μεμες πνων δεν τεσωμ. 3 χε ειστεεε.  
ζηηπε αιι πχεφην εττητ. 4 οτογ αψωμυ  
ρλε δεν πχηνεσκ | ειτ οτογ οτα εεεν αφ-  
γεις εεκεν πιεκετη. οτογ ατι πχενιγαλατ  
ατονεκε.

5 Οτογ κεοταί αφγει εεεν πιλεειπετρα.  
πιεε ετεεεεοπ εεκκ ρκαζι εεεεστ. οτογ  
cατοτα εγρωτ εεδεξε εεεεοτεεκ γυκ  
ρκαζι. 6 οτογ δοτε εταξουλ πχεφην εγ-  
erκατεεκ. οτογ εεδεξε εεεεοτεεκ ιννπι  
αψωμολ.

7 Οτογ κεοταί αφγει εεεν πικοτρι. οτογ ετανι  

35 φη] cf. Gr. B b c: φη υαρ πιλεν, ΓΜ; οτογ υαρ  
πιλ., Hunt 18; for υαρ cf. Gr. ΝΑΣDL &c.: φη Δc, Е2.  
ιπι επ] ερ, ΕΜ. ηενεφ 1 ηενεεφ, Μ; Gr. B τα θελήματα :  
ηενειαστ the will of my Father, Δ1 O.  
τελεστ] cf. Gr. Η* &c.

ερος] Α* &c.:  
αροσ, Α βή φή L Hunt 18.  
ανεωοτ] for tense cf. Gr.  
οτεκν] Gr. D o λαος.  
πτεραλην επινοι] -πινοι, A D2,3,4 N, cf. Gr. A B2 D &c.;  
-πινοι, cf. Gr. B C Α L &c.: πτεραλη (αλη, Μ) ευαι  
πινοι δενψιολε he took himself away (entered) into one of the  
ships in the sea, ΕΜ.  
τεεκε] αμ. δενψιολε, ΓΜ, cf. g1;  
Gr. D  
περαν. της δαλαςος.  
πινοξ] A B C D1, Δ, F Ε, H Ε Ν Ο Ρ S  
Hunt 18: οτογ παρεπεεκν ηερπι εεκενψιολε  
πικρο and the whole multitude was by the sea on the shore, ΓD,6,2,3,4  
ΕΓJ3K M, cf. Gr.; D1c has it in margin without translation; J3 has  
σατεν for εεκεν. 2 ηενεκ] ηοτεεκ, sing.,
He who will do the will of God, this is my brother, and my sister, and my mother.'

IV. 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: '3Hear: lo, he who soweth came: 4and it came to pass in his sowing, that (lit. and) one indeed fell by the road, and the birds came, they ate it. 5And 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: 6and when (the) sun sprang up, it was scorched; and because that it had not root it withered. 7And another fell upon the
ευρήν ἰσενισκυρῆς ἀτοξήγ. ὀπὸς ἰσεπ-

τοῦτος.

8 Ὀνόμαζεν οὖν τὴν ἑαυτήν ἐν ἐκα-

τῆς ὑπογεύμενης. ὅπως ἐκεῖν ἐν ἑαυ-

τῇ ἑκατέρῳ ἐκεῖνῃ ἐν ἑαυτῇ ἑπιθυμεῖν.

Ὀνόμαζεν οὖν ὅπως οὐκ ἔχειν ἴδειν ἐν ἑα-

τῇ ἑκατέρῳ ἐκεῖνῃ ἐν ἑαυτῇ ἑπιθυμεῖν.

λα έπ

10 Ὀνόμαζεν ἐκεῖνὴν ἑκατέραν πρὸς ἐκεῖνον ἑπιθυμεῖν ἐκεῖνῃ ἑπιθυμοῖ ἑνεκεῖν ἑπιθυμεῖν ἑπιθυμεῖν ἑνεκεῖν ἑπιθυμεῖν.

Ῥάντον δὴ ἡμείς ἔφθασαν καὶ ἔρχομαι ἐντολήν ἣν ἔδωκαν μὴ χαίρειν. Χάριτος ἀλλὰ ἔδωκαν δὲ καὶ ἔρχομαι ἔναρξιν ἔναρξιν ἔναρξιν ἔναρξιν ἔναρξιν ἔναρξιν ἔναρξιν.

13 Ὀνόμαζεν νεκρόν ἔφθασαν μὴ τετελεσθεὶς ἐν τῇ-
thorns, and the thorns having come up, choked it, and it yielded not fruit. 8 And others fell on good earth, and yielded fruit, coming up, it flourished; and one brought (forth) thirty, another sixty, another a hundred.' 9 And he was saying: 'He who hath an ear to hear, let him hear.' 10 And having become alone, they who were around him were beseeching him, with the twelve, concerning the parables. 11 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: 12 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.' 13 And he said to them: 'Do ye
κατὰ ύαρκον.

παραβολὴ. οὐάς πως πικεπαραβολὴ τὴρον τετεννακοντώνοι.

14 Φι ετασίφ αρσίφ ἑπισακι. 15 Ναὶ ἢ γε νε καὶ κατακεν πιεωσίτ πιεω ἐτασίφ ἑπισακι ἑπελλού.

Οὕος εὐσίν ἑτοικετεῖε. σατότιγ ἢ γαρ 

πικεντανακ οὐος ἑτερωλὶ ἑπισακι ἑτ-

αστατὴ σκιντοὺ.

16 Οὐος ναὶ ὁν ἑκατρῆτ πε ὑα ἑτασκατοῦ 

δικην πιελλαἰπετρα. ἰη ἑτασκακνετεῖε 

ἐπισακι χαντίτῃ ἄεν οὐραγί. 17 οὐος 

εἰεν οἱντι βαθτοὺ.

Ἀλλα γαμπροκοντον πε. ἰτα ὑρελγκ ὑα-

γοξγεξ γυσίν ἵε ὑακικετεὲς εἰς ἑπισακι. 

σατότων ὑανορκαναλισεεε.

18 οὐος δανκεοντον πε νη ἑτασκατοῦ δικην 

πικοτρὶ. ναὶ πε νη ἑτασκετεῖε ἑπισακι. 

19 οὐος πιρωνωγ ὅτε παλενεγ πελλ τα-

τή ὅτε ἀλετράελον πελλ πιεποτεεα, 

πετα πικεκωξα ἑτέρωγι σκιντοὺ. 

σεωξε ἑπισακι ὑακεφατοτατ.
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 (καί) 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. 18 And others are they who were sown upon the thorns; these are they who heard the word, 19 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 Ους πν ζων εταγετατον γισεν πνακι ενανει. πν εταγετατεστελλε επισαλι γαρ
γονη ερων. ους γαρ τοτας ους πν. 
ους πν. ους πρ. 

21 Ους παξων ειλεος πνου. χε εμενι γαρ
σε αυτοις γιαν ας πιεμεν
ιε δα μισλοχ.

22 Ους γαρ εης πας ειλεος πνου. πεταν πνουν
εβολ. ους ειλεομενι εφαν εθηλ χε εινα
πεταν εφον. 23 πετανον ειλεος
εστελε εεπερωτεε.

24 Ους παξων ειλεος πνου επ. χε ονατε χε
πετανομενετελε ερον. Σεν πουι ετε
τεναι ας εινακι ποτεν ειλεος.
ους ποτατονον ποτεν.

25 Φι γαρ ετενον ποταγ εης πας. ους φι
20 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.'

21 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?

22 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. 23 He who hath an ear to hear, let him hear.' 24 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.

25 For to him who hath shall be given: and from him
κατὰ ὙΑΡΚΟΝ.

ετεεεεεεεον ἤταν οὐογ φη ετετποτὴ γαμ-νολη ἤτοτη.

Οὐογ παρξῳω ἔεεος. ζε παίρνητε ἔεεε-τότρο ἤτε φη ἔεφρηντε ποντρεέει εφηγ αν 

πενεχροξ ἀιξεν πικαγι. 27 οὐογ ἕτεκνηκοτ οὐογ ἱαττήνηπα ἐπενέξωρπα πελε πι-

εγουτ. οὐογ ἄμπρε πιρξρξ έναπ οὐογ ἱατ-νη.

ὡςς ἰεκεεελ αν ἦκεον. 28 ἄμπρε πικαγι ἔεεε-

ατηπ ἤτοτας ἱκωρπν ἁοττκεε. ἰτα οὐδηεε. 

ἵτα ἱατεεοος ἰάκεβη ετθεν πιζεες.

Ἐγωπν ζε ἰάκαλφος, ἰάκεποτας. κατοτα 

ἱατόνωρπν ἐπενοες. ἕχουτα γαρ αζί ἰάκ- 

πιςδ.

θ.

Οὐογ παρξῳω ἔεεος. ζε ἀπατατεφων ἔεε-

πτοτρο ἤτε | φήτε εοτ. ἑ άπααξας δενι ἂγ 

ἐπαραβολν. 31 ἀρφρήντε ποτηαιφρι ἦκελ-

εεεεεεον ἤταν] Β Γ Φ Μ Ν Ἠ ντα 26; 32 εεεεοντας, Λ & ε. 

οὐογ 23] ομ. ΒΓΕΓΚΛΜΝ Ἠ ντα 26. 33 ἰατολγ -αλγ, 

ΛΒΕ: εεκελγ, φυτ. iii, Γο ΓΚΛ Ἠ ντα 26. 26 ἔεεος] 

+ ἱωοτ to them, ΓΓΚΜ Ἠ ντα 26 (+πε). ἰε] cf. Gr. [38 ειδ. 


ἐγωπν ἵτεκφτ] ἐγωπν ἵτεκφτ ἐπενεκ if he sows his, 

ΓΜ, cf. Gr. ΑΚ &κ. ἐος εαν. 34 ἱκεν] ἱκεν, Δ1.4Ε. 27 ἱατ- 

τππ] ΝΑΒΓΦΗΕΛΝ Ἠ ντα 26: ἰτεκττωπικν και 

and rise, ΓΔ1.2.4ΑΓΚΜΟ, cf.? Gr. ΑΒΕ &κ. ἐντατας. 35 ἔεεεοος ἐπεπεξεωρς 

in the day and the night, D1.4. οὐογ 33] 

ἀλλα, Ν. πιρξρξ] ΠΧ &κ. Α. ἱατσυι] ἰτεκσυι, Ν, 

cf.? Gr. ΝΑΒΓΛ &κ. μεκευτας. 36 ἰοογ, Ν. ἰεκεεει λν] 

ἐνμ &κ., ἄμβχ: εεκεεει αν, Γ. ἦκεον] ἰάκεβη that (one), 

Μ. 38 ἄμπρε] χεκαρας, Δ1.2.3.4, cf. Gr. Δ 2ει arm: ἤζουτα 

γαρ ἄμπρε, ΓΓΚΜΝ, cf. Gr. Δ Π &κ. it. 39 ἦκεας] πικας, 

ΝΓΚ Ἠ ντα 26: +εεπανες good, Η. ἱκωρπ] +εεεν, ΒΓ 


ποτη-

κεεεκα] οτο, ΝΕ: ἰκεεε, ΖΙ: ἱατσεπκεεε is wont to 

produce blade, ΓΓΚΜ. 40 ἰτα (ἐτα, Λ) οὐδηεεε] ἰτα
who hath not, even that which he hath they take away.'

26 And he was saying: 'Thus is the kingdom of God, as a man casting his seed upon the earth; 27 and he sleepeth, and he riseth in the night and the day, and the seed flourisheth and increaseth, he knoweth not how. The earth of itself yieldeth fruit; first a blade, then an ear, then that which is in the ear fills. 29 But if the fruit should reach (maturity), immediately he sendeth the sickle, because the harvest came.'

30 And he was saying: 'To what are we to liken the kingdom of God? or in what parable are we to set it (forth)? 31 It was as a grain of mustard seed, which if it

\[\text{\cyrillic\text{greek\text{script}}\text{Latin\text{script}}\text{Hebrew\text{script}}\text{Arabic\text{script}}}\]
Γυάρον.

τελε. θεν ετατσανσατε εξεν πικαγι ευτοχι τε επιχροξ τηροτ ην ετριχεν πικαγι.

32 οτογ εγυτήν ττονατε γαςι εγρηγι οτογ γαςιγυπ ευοι ηνιστι επινοτ τηροτ. οτογ γαςιρι ηπανηγι ηπαλ. γωστε πτοτυχεεξεξοε ηπανηγαλατ ητε τε εινα γαι τεςπριβ.

33 οτογ παναχαξι πελεωσοτ ηπαναρπαβολι ειματηρι. κατα φριν επανυχεεξεξοε. 34 οτογ χοπρι παραβολι παναχαξι πελεωσοτ αν ηνε.+σαντα δε πανηβωλ 

μετατηρι επεςερεεδνυιε.

1.

35 οτογ πελαξι πινωτ δεν πιεισεοτ ετεεεεη ετα δοταγι γωπι τε ελαρενση εειρπ.

36 οτογ εταυχα πιεειγγ ηπιεοτ ατολι πιεεωσοτ 2νη 2ι πινοι.

οτογ παρε ελανκεεννηοτ πελαξι. 37 οτογ α α οτιγι τηνεοτ γωπι οτογ πινοι παραγιοτ πελεωσοτ επινοι. γωστε 2ναη

πτεσεεσ ηπεινοι. 38 οτογ ηνοει 


gοταν εγυτη ντονατε when it is sown, ΓΜ, cf. Gr. Ν*ομ.δε.


χροξ] Λ Δ2,4 Γ2 KΝ O2 R. ην ετ] ετ, ΓΘΜ. πικαγι]


32 οτογ 1ο

...εγρηγι] Gr. D i om.: -επαγγι, ΓΓΜ. ύατιοε,ο.,A6. οτογ 2ο

...εκοι] om. M. εκοι] ΚΟΙ, Γ. ύασιρι η».Αι.] ύασιρι, F:

ηγεαμεεειενταν forms, ΓΓΜ. ηπιη 2ο, A*. 3γωστε] τ ο., ε.,

Λ. πτοτογ(ομ. Λ)ηκεεξοε] πανυχεεξεξοε, imperf., M.

εοτογ] -ω2, Δ4 Δ1εΕ2ΜΝΟ: η &c., Βc. 33 πελεωσοτ

+πε, BD1,2,4 Δ1Ε1,2Ο. ηγαναπαραβολι] AB &c.: ἰγε
should be sown on the earth, being less than all the seeds which are upon the earth, 32 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.' 33 And he was speaking to them the word in parables thus, according as they were able to hear: 34 and without parable he was not speaking to them: but apart he was explaining all to his disciples.

35 And he said to them on that day, evening having come: 'Let us pass across.' 36 And having left the multitude, they took him away with them, as he is in the ship (reading 2ωκ εκβάλω). And there were other ships with him. 37 And there was a great wind, and the waves were casting themselves into the ship, so that the ship was now filling. 38 And
κατὰ ξΆΡΚΟΝ.

γικότς γίφαγοτ γίξεν πιγγοτ. οτός ατ−

νεγςί πέενοι.

Οτός πεξωοτ παρ. χιε φρεφτεβω σερεελιν

πακ αν βε τεπατάκο. "Οτός εταφτωνη

λερεπτιελαίν ιπὼνον οτός πεξαχ

σιοβε. χε χάρσκ οτός ηεεε πρωκ. οτός

λέον. ιπεζηνοτ. οτός ασωσπινι πιξεον|ιωγτ

πέεεεν.

Οτός πεξαχ πωοτ. χε εεθεοτ τετεπηροτ.

ἐπάτε παϊ¢ γααὶ γεν εηνοτ.

Οτός ετερσοτ δεν οτιωυτ πιοοτ οτός

πατξω εεεεος ἤπωερνοτ. χε ηεε εαρα

πε φαι. χε πιενοτ πεεε φιοεε σεεωτεε

παρ.

ΙΑ.

Οτός αχι εεειρ εφιοε ετχωρα ἤτε πιερ−

γεςενοσ. 2 οτός εταχι εβωλ δεν πιξοι.

σατοτα αχι εβοτον εραα εβολ δεν πι−

θεατ πχεοτρωεε εφθεν οτιπα πακα−

εαρτον. 3 φι εναρε πεξεελίγωσπι γον

δεν πιεεατ.

Οτός οταε δεν πικεγαλυσιε εεεον χιοεε

πιλι πε εεογα. 4 εεθεκε πελητογυγ ευ−

θεσε ἤπον ἤγανπεδιε πεεε γαγαλυσιε.

Οτός ἤπεεκσυπ λπεγαλυσι εβολ ειτοτυ.


Gr. D l31. οτό 2°; A*; ατεγεκι A K*, for mood cf. a e, for


σερ] σαλ, B*Δ1*; σεερ, Α. εελιν] εελι, ABCD1 Δ1 G

HLL Hunt 26; it fused with following. τεπα] τετεπης,


40 πεξαχ] Gr. L ἀλευ. εεθεοτ] εδωτεν, Γ G K M.

Omn. otrας, cf. Gr. NBDL &c. ἀτατε] ἀτατε, D1,2,4F1,

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?' 39 And having risen, he rebuked the wind, and said to (the) sea: 'Hold thy peace and be silenced.' 40 And the wind ceased, and there was a great calm. 41 And he said to them: 'Wherefore fear ye? is there not yet faith in you?' 41 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. 2 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, 3 whose dwelling was (imperf.) in the sepulchres: and neither even in the chains is it possible for any one to bind him; 4 because that he had been bound many times with fetters and chains, and he had burst


οτογ ἰἱεδοθελεῖν ἡξεπηπεξε. οτογ πελεκοι ὁμ πο ἡλι ἐρξελεξην ἔλεγοι.
5 οτογ ἰἱεὸν πιθεὶν πειθεωροῖ πεῖ πιεγοῦτ
ἐχθη βεν η ἰμαξ. οτογ παηχαί βεν
πιτωνοπ πε ἐκου ἐβολ οτογ ἐκουτ ἔλεγοι
ἡξανυί.
6 οτογ εταχθατ εἰςε ἰἱεὸν διαφοτὶ ἐμβολι.
οτογ ἱποκυπτήν ἔλεγοι. 7 οτογ εταχθατ
ἐβολ βεν ὀνισθήν ἰἱεοῖν. οτογ πεξατ. ζε
ἀδοκ πελεκ ἱῳκ δικ δικ πικρὶ ἐεὔτα ἐτότοι.
ἰηταρκὸ ἱἰεἰοκ ἐεὔτα ἐπερτharga ἰκν.
8 παηχαί γαρ ἰἰεεοῦ πε. ζε ἱἱεοὺ ἐβολ
πιπία Ἴκαθαρτὸν βεν ἰπωρεί.
9 οτογ παηχαίνι ἰἰεεοῦ. ζε πιε. ζε πεκραμ.
οτογ πεξατ. παη. ζε λετηζί πε παραμ.
ζε θερε τοεειζμ. 10 οτογ παητζο ἐροῦ
ἡξαλεκήν ήίια ἰτεθυτεὶλετορπην ἐβολ
πτόχωρα.
11 Πεοτοτ οὐτεκελ ζε πρηπ εροῦ ἰἰεευτ τε
ἐκεεομί ὁτεκ πιτωνοπ. 12 οτογ παητζο
ἐροῦ ετσω ἰἰεεοῦ. ζε οτορπτευν επιρή
ἵια ἰτεθυτε εδοτὶν ερσωτ. 13 οτογ ἰἀ-
οταςείλιν πνου. οτογ ετατὶ ἐβολ ἰξε-
πιπία Ἴκαθαρτὸν. ἰγγε πνου ἐδοτὶν
ἐπιεγιτ.
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 ΟΜΡΟΝ.

Οτός αχρι εϊρην πξεταελη δάτεν πιαξριε εφιον. ετερ γό σπατ. οτός πατωξα εεεων δεπ φιον.

14 οτός πν ενατεηον πιεεων αυφςτ οτός ατςς δεπ ἄβακι πνεε δεπ τκολ. οτός ατι ενατ χε ου πε φιν εταςωπη.

15 οτός ατι χα τιε. αυραν εφι επαρε πιαξεηηη νεειης εεεεης. ερε περδομς τοι γιωτη. οτός ερε περαντ πεεοψ. οτός ατεργοτ. 16 οτός ατςακι δατοτον πξεκη ετατπατ. χε εταςωπη πας πριτ [e]φι επαρε πιαξεηηη πεεεαν. πνεε εοδε πηρηρ.

17 οτός ατεργατς ρτφο ερος. χε ρτεςουε πας εβολ δεπ πνουογ.

18 οτός αραλιν επιξοι. πας τφο | ερος πξεφη επαλοι πιαξεηηη. για ρτεςογι πεεεαν.

19 οτός εεπεξξαγ.

αλλα πεξαγ πας. χε εεςευε πας εβομπ επεκη δα πν ετεποτκ. οτός εεατεεων ε φι ετα πος αιτοτ πας εαληπ πας.

20 οτός αραςαλ. οτός ατεργατς ηδιωκη δεπ εεεητ ρτφβακι εεπεξξαης πας πξεήνης.

οτός πατερπυφιρι πνουον πε.

ααβη, Α*; οβσ. ε ηας ‘περ πραιεεπίουν καιειδερυντ ιν μαρε,’ ηναε ινε προιειοντο ιν μαρε, ηναε ινε περιειοντο ιν μαρε, ηναε ινε περιειοντο ιν μαρε, ηναε ινε περιειοντο ιν μαρε.

14 οτός [16]

15 οτός ενατεηον πιαξεηηη αυφςτ οτός ατςς δεπ ἄβακι πνεε δεπ τκολ. οτός ατι ενατ χε ου πε φιν εταςωπη.

16 οτός ατςακι δατοτον πξεκη ετατπατ. χε εταςωπη πας πριτ [e]φι επαρε πιαξεηηη πεεεαν. πνεε εοδε πηρηρ.

17 οτός ατεργατς ρτφο ερος. χε ρτεςουε πας εβολ δεπ πνουογ.

18 οτός αραλιν επιξοι. πας τφο | ερος πξεφη επαλοι πιαξεηηη. για ρτεςογι πεεεαν.

19 οτός εεπεξξαγ.

αλλα πεξαγ πας. χε εεςευε πας εβομπ επεκη δα πν ετεποτκ. οτός εεατεεων ε φι ετα πος αιτοτ πας εαληπ πας.

20 οτός αραςαλ. οτός ατεργατς ηδιωκη δεπ εεεητ ρτφβακι εεπεξξαης πας πξεήνης.

οτός πατερπυφιρι πνουον πε.
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, having pitied thee.' 20 And he departed, and began to publish in (the) Decapolis that which Jesus did for him: and they all were wondering.
21 Οτογ εταυτι ον πιξεινε εεεηρ θεν πιξοι, ανεωντι βικονεεηνε ενου γιαρον. οτογ παχνι θε λατεν φιοε.

22 Οτογ ακι γαροχ πικονλι πτε πιαρκοηναγωνο λεπηρο πε ursos. οτογ εταυτατ εροη ακραγ θαρατογ πνεοσιατα.

23 Οτογ πας 2ο εροη πνιεηνε ενου 2εεος. χε α ταγερι αεωντ εφεο. δια πτεκχα τεξχα ενωσ. δια πτεσπονεε. οτογ πτεσωνς. 24 οτογ ακιε παγ πελλεγ. οτογ σελουγι πεση πικονλεεηνε ενου. οτογ πασνεεζεε 2εεοη πε.

25 Οτογ ιε οτεγεε εσερ 2θ προσπι. ερεοτοπ οτεσποη γαρον. 26 οτογ ακι εποηνεε πνιεηνε πνιεηνε πενιλο. οτογ ακιε πετεντας πυβεν εβολο. οτογ επεσενεεεγ υνοη πλι. αλλα 2εελλον αεταγ πγοτο.

26 Ετακεστεεε χε εοεη τΗρ ακι θεν πιεηνε ερφαγη. ακιε πεεε πεναδοης. 28 παςνου ραρ | 2εεοη πε. χε και αιγανοη πεεε πεναδοης τηπονεεη.

21 And Jesus having come again across in the ship, a great multitude assembled to him: and he was (imperf.) by (the) sea. 22 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, 23 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.' 24 And he went with him; and a great multitude walked after him, and they were thronging him. 25 And lo, a woman—she had been twelve years having an issue of blood, 26 and she suffered much from many physicians, and spent all which she had, and gained not anything, but rather became worse, 27 and having heard concerning Jesus, she came in the multitude behind, she touched his garment. 28 For she was saying: 'If I should but touch his garments, I shall (lit. will) be
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
κατὰ ιαρπρόν.

πεξάχι ἐναπροστίσατοντος. ἔχει περιεχομένων..."
they say, said to the ruler-of-the-synagogue: ‘Fear not, only believe.’ And he permitted not any one with him, walking after him, except Peter, and James, and John (the) brother of James. And they came to (the) house of the ruler-of-the-synagogue; and they saw them making-a-tumult, and weeping and lamenting much. And having entered, he said to them: ‘Wherefore make-ye-a-tumult, and weep? the child died not, but she slept.’ 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.). And having laid hold on (the) hand of the child, he said to her: ‘Talitha kûm,’ which is this: ‘Child, I said to thee, rise.’ And immediately the child rose, and walked; for she was (imperf.) [in] twelve years (old). And they were wondering immediately with great wonder. 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.
VI. And having come from there, he came into his city; and his disciples walked after him. 2 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? 3 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. 4 And Jesus was saying to them: 'There is not a prophet despised except in his city, and his kindred, and his house.' 5 And he could not there do even one mighty work, except having laid hand on many sick folk he healed them. 6 And he wondered because of their unbelief.

And he passed through the villages which were around,
τελων ουκ επιιτ. ουκ άγερθηνες ποτοροπν ιάκ. ουκ άγερθημεν πνων εξεν νιππά νακαερροτον.

8 ουκ άγερθημεν πνων ευτετεελελ ελι πελεων ει φεεωμε εβνλ εοτωφετει ελελατην. οταε άυι οταε πνρα οταε γοετ δεν πετεεεεξξ. 9 ελλα ερε γανενσαλλιον τοι ερατεν οννοτ. ουκ εινερτ ζεηνη σνοτ θι οννοτ.

10 ουκ παεεω εεεοσ πνων. ζε πεεα ετετεπναηο εβούνι εοννι εεεοσ. ζωπι εεεα ευτετευεν εβολ εεεω.

11 ουκ εεε πιθεν ετετεγηνεν οννοτ εροε αν. οταε πτοκτετεεεεστεε ερωτεν αν. ερετεηνοτ εβολ εεεωετεε πεα πνωιε ετ- χεεβριε ππετεεβαλλεξ εβολ εεεεεεε- ρε | πνων.

12 ουκ ετατε εβολ ετριειε εινα πεεεεεεε- τανοιν. 13 ουκ ετατε οτεκον εεεεουει εβολ. οτεκον πρεεβωιιν πναώνε εεεοσ εινεε. ουκ παεεφαδρι ερωτον.

teaching. 7 And he called the twelve, and began to send them, two-and-two; and he gave authority to them over the unclean spirits; 8 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; 9 but your feet being shod with sandals: and clothe not yourselves with two coats. 10 And he was saying to them: 'The place in which ye will enter a house, abide there until ye come from there. 11 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.' 12 And having come out they preached that they should repent. 13 And they cast out many demons. They were anointing with oil many sick folk, and were healing them.
IΕ.  

14 ΟΤΩΓ ΔΕΣΩΤΕΛΙ ΠΗΧΕΝΤΡΟ ΚΡΨΗΝΣ. ΠΕΘΡΑΝ ∨ΑΡ ΔΕΣΩΤΟΝΓΥ ΕΒΟΛ. ΟΤΩΓ ΠΑΚΧΨ ΠΠΠΟΙΣ. ζΕ ΠΗΧΑΝΗΣ ΠΡΕΨΗΣΣΕΣ ΔΑΣΤΨΗΣ ΕΒΟΛ ΣΕΝ ΠΙ ΕΠΕΛΙΣΩΤ ΓΕΙΒΕΦΙΝ ΠΙΧΟΙΣ ΣΕΕΡΨΨΑ΅ ΠΗΣΤΨΥ.

15 ΓΑΝΚΕΧΨΩΤΙΝ ∨Ε ΠΑΚΧΨ ΠΠΠΟΙΣ. ζΕ ΠΗΛΙΑΣ ΠΕ. ΓΑΝΚΕΧΨΩΤΙΝ ∨Ε ΠΑΚΧΨ ΠΠΠΟΙΣ. ζΕ ΟΤΡΩΠΗΤΗΣΣΕΣ ΛΕΨΗΣΣ ΠΟΓΑΙ ΠΗΠΡΟΦΗΤΗΣΣΕΣ ΠΑΡΧΕΟΣ.

16 ΕΤΑΞΩΤΕΛΙ ∨Ε ΠΗΧΕΝΡΨΗΝΣ ΠΑΚΧΨ ΠΠΠΟΙΣ. ζΕ ΠΗΧΑΝΗΣ ΦΙ ΑΠΟΚ ΕΤΑΙΕΛ ΤΕΨΛΑΓΓΙ ΠΘΟΡ ΠΕΤΑΣΨΨΥ.

17 ΚΡΨΗΝΣ ∨ΑΡ ΠΕΛΨΣΙΝΟΠΙ ΠΗΧΑΝΗΝΣ ΟΤΩΓ ΔΕΣΩΤΟΝΓΥ ΣΕΝ ΠΗΨΤΕΚΟ. ΓΕΕΒΕ ΚΡΨΗΝΣ ΤΣΓΓΓΙ ΛΕΨΙΛΠΠΟΣ ΠΕΨΟΠ. ΙΕΩΝΗ ∨ΑΡ ΠΕΛΨΘΙΣΣ ΠΕ. 18 ΠΑΚΧΨ ∨ΑΡ ΠΠΠΟΙΣ ΨΕ ΠΗΧΕΝΑΝΗΣΣ ΚΡΨΗΝΣ.

ΤΕ ΣΨΕ ΠΑΚ ΑΝ ΕΣΓΙ ΤΣΓΓΓΙ ΛΕΨΕΚΟΝ. 19 ΚΡΨΗΝΣ ∨ΑΡ ΠΑΣΑΚΗΒΟΝ ΕΡΟΨ ΠΕ. ΟΤΩΓ ΠΑΣΟΤΨΨΥ ΕΖΟΟΒΕΨΥ. ΟΤΩΓ ΠΑΣΑΨΨΞΕΛΟΛΕ ΑΝ ΠΕ.

20 ΚΡΨΗΝΣ ∨ΑΡ ΔΕΨΡΟΓΡ ΓΑΤΩΝ ΠΗΧΑΝΗΝΣ. ΔΕΣΨΩΤΙ ΠΠΠΟΙΣ ζΕ ΟΤΡΨΣΣ ΠΑΙΚΕΟΣ ΨΕ ΟΤΩΓ ΦΟΤΑΒ. ΟΤΩΓ ΠΑΣΑΨΡΕΓ ΕΡΟΨ ΠΕ. ΟΤΩΓ ΠΑΣΑΡΕΓΕΣΣΕΤΕΛΙ | ΕΓΑΝΕΠΚΥ ΠΠΟΤΨΥ. ΟΤΩΓ ΠΑΣΑΡΕΓΕΣΣΕΤΕΛΙ ΝΟΤΟΝΙΣΟΝ ΠΗΧΗΝΣ ΠΕΤΑΣΨΨΥ. ΟΤΩΓ ΠΑΣΑΡΕΓΕΣΣΕΤΕΛΙ ΝΟΤΟΝΙΣΟΝ ΠΗΧΗΝΣ ΠΕΤΑΣΨΨΥ.

Hunt 18, 14-29

14 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. 15 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. 16 But Herod having heard, was saying: ' (It is) John, whom I beheaded; he rose (again). ' 17 For Herod had laid hold on John, and bound him in the prison because of Herodias, (the) wife of Philip his brother, because he was taking her. 18 For John was saying to Herod: 'It is not lawful for thee to take (the) wife of thy brother.' 19 And Herodias was (imperf.) indignant against him, and was wishing to kill him; and she was not able; 20 for Herod feared John, knowing him that he is a righteous man, and is holy, and he was guarding much from

\[\text{προφήτης ὄς. Ἰησοῦς cf. Gr. 33; tr. of D₁ has 'the first,' and gloss 'it is not in the Arabic.'} \]

\[\text{προφήτης ὄς. Ἰησοῦς cf. Gr. 33; tr. of D₁ has 'the first,' and gloss 'it is not in the Arabic.'} \]
21 Ετα οτερηστ η ε ρ η ηίας πετερίας. ζοτε ετα
κρωμές δεν πετερης εκείες οτα

22 Οτογ ετασι εζοντι ρητερεπι ηπρωμας.
οτογ ετασοςεχες αεραμασ ρηρωμες πελε

23 Οτογ αρσφρκ

24 Οτογ ετασι εβολν πεξας ρητερεας. ηε 
πεταρεπτιν εκκουη. ηεος ηε πεξας. ηε 
ταφε πισανης πρετιμεσ.

25 Οτογ ετασι εζοντι δεν οτεσονδα γα ποτρο
αςτερεπτιν εκσω εκκουη. ηε 

26 Οτογ ετα προτ ρηπορο ρηκας. εβολ
πισανης πελε 

27 Οτογ σατοτι αξοτωρπ
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 chilarchs, 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 wisthest, and I give it to thee.’ 23 And he swered 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 ιουρικον.

πεξενουρο πονκεπωλματορ. άρινακαρνι ρτεκπιν ρτεκαφε ει πιβινακ. 28 ρτορ αρινακ τΗν ρειαλοτ. ρτορ ει αριαλοτ τΗν ρτεκελατ.

29 ρτορ εταεωτεεε μπεξεπεθελυληθίκι απ. \\

απωλι απικεσεεε | ρτορ αριαφε ριβοτι \\

δΠ ετεθγατ.

γ'

30 ρτορ αριαωοτ ιπεξεπαποτολος ει της. \\

ρτορ εταεεεοε ερμβ πιβεν εταακη πεε \\

πΗ εταατειβ εελογ.

31 ρτορ πεκαε πνοτ. χε δεελεηι ιπεωτεν \\

ρανα ρετεελημαχε ρτορ ειτον \\

εεεε- \\

τεν ποκοτεξι. πι ταρ εεηηοτ πεε \\

πΗ εεηα \\

πατογι πε. ρτορ πατεεε εεκερια απ πε \\

εερ πρεουτεε.

γ'

32 ρτορ αριαγε πνοτ 21 πιξοι \\

ρετεελημα \\

ρανα. 33 ρτορ αριπει ερποτ εεηαλ ρτορ \\

αρικωτοτορ μπεξεηεκευ. ρτορ αριαοξε εε-

σκεπωλματορ] ΑΔ-ΗΕΗΜ: -πατομ, Δ1: -λατωρ, ΒΦΓ: \\

σκεπωλματορ, D12Δ1Ε13Κ5: -πολωλωρ, Ο: σκε-

πολ.Ε2. ρτεκπιν ρτεκαφε ειπινακ] A(αφα, Α) \\

CF1.2 ΗΕJ3LNε Hunt i8; obs. F2 has remains of gloss: ρτε- \\

καλι ρτεκναβζι that he should take away his neck, ΒΓD1.2 \\

Δ1ΕΚΜΟΣ. 28 ρτορ αρινακ τΗν(αλτ. τΙ.Ε8, Δ2) Ταλοτ] \\

ΑC1(C altered from κ): ρτορ πτεκηθικ &c., Φ: αζωε παα \\

πεξεπικεπωλατωρ αζωλι πτεκναβζι δεννη

τεκο ρτορ, αζωμι πτεκναβζι ειπιναακ ρτορ \\

αρινακ τηαλοτ ρτορ αλοτ τΗν ρτεκεεε 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, Β: ρτορ ετααφε πεξεπικεπωλατωρ αζωλι \\

... ιπι ρτεκαφε ... ρτορ αριαλοτ τΗν &c., \\

and having \\

gone, he took away... brought his head... and the damsel gave it... D1.2 \\

Ε1.2(πιαφα) Ο5: ρτορ αζωε παα &c., ΕΚΛ Hunt i8: ρτορ \\

αζωε πιε &c., ΠΑΣ(ομ. ρτορ) Μ: αζωε παα &c., Η: αεν

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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 shewed 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
KATA ΥΔΡΟΝ.

ἐλευ πρατόν εβολ δὲν βακί πιθεν. οτογ ἀνέργορπ ερσωτ.

15 οτογ εταφι εβολ αὑμαὶ εὐνείσχυ εφογ οτογ ἀνεγείρται ἄρωτ. ξε πατοι ἐξοφθίντι παλανεσωτ ἰἰκονοτσον εἰλεπνεσωτ ἰἰκαλατ. οτογ ἀνεργοτσε ἴσας πνωτ παλανεισχυ.

35 οτογ διάκε ετα αἰναυτι τομοβο γυμνι. εταμι γαροφ ἰξεσεπέλαντος πατξω ἰἰκαλος.

ξε πιθεν αὐναμεν πε. οτογ διάκε τομοβο ακατι. 36 χατ εβολ γίνα μποτογε πνωτ ενιογι ετκατι νεε μπιθει. μποτογιν πνωτ ἰἰκαλοτοπναονεφ.

37 Ἱεοφ δε αγεροτω πεξαφ πνωτ. δε ἰἰκονι πνωτ πεσωτε. ἰἰκατοτωσε.

πιθεν οτογ πεξωτο ναμ. δε τεν|παδε ναμ ὑτεπγεν ὁ νταδερη πυκ. οτογ ὑτεπτι πνωτ ἐφοτεις.

38 Ἱεοφ δε πεξαφ πνωτ. δε οτογ οτιρ πυκ ὑτεπ ενιοντ. ελευμε πνωτε εκατ. οτογ εταθελι πεξωτο. δε ε πυκ μεε μεε τεβτ ξ.

39 οτογ αφοταφαφαφι πνωτ ὑτοτρῳτεβ ὑκελινοισιν σιεποσιον σιεποσιον χεκεν πικε ιεοτοτοτωτ.

40 οτογ ἠρωτεβ ιντου ἰἰκελα ελα κατα 

πρατόν] ερατόν, Ἐ. Θ. Μ. ὅκι B &c.: ὅκι, A.

οτογ ἀνεργορπ ερσωτ] cf. Gr. NBL &c. Obs. Coptic does not express σων of σωνεδραμον, and has different order. 34 εβολ]

+ ἰἰκαλατ there, F: + ἰξεσεπίκ, J3Μ, obs. Gr. AUiP &c. have δ ἰξ before εβαφ. εφογ] for position cf. Gr. 33. &c. πατοι ἰἰκφ.

πατεφι, Γ Δ1.2 Ε F* Μ; obs. Gr. N* om. ὁς προβ. ἰἰκαλατ-


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.' 37 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?' 39 And he commanded them that they should sit down to meat by hundreds among the green grass. 40 And they all sat down to meat in ranks (lit. of place place), by hundreds
41 Οτογ εταφη ουικ πελ νικετεβτ Ε αυ-
χομιστ ετφε. Οτογ ακελου ότογ αφωι
πιωικ. Οτογ αφτ πιωελεθτης εις απο-
χω παγρατ. πελ πικετεβτ Ε αφαγου
egrat τηροτ.
42 Οτογ ατονωθη τηροτ ότογ ατσι. 43 Οτογ
ατωλι οικ ικοτ ιλακρ επελεγ. πελ εβολ
δεν πικετεβτ.
44 Οτογ πη επανωθη ουικ πατερ ε νηο
πρωεη.

12

45 Οτογ σατοτη ακεραπατκαζιν πιωελε-
θης εαλιν επιχοι οτογ ιτοτοσκ Ελωχ
ελλην εβησαςας. ωγεπιξα πιελοι εβολ.
46 Οτογ εταφερανοταζεει πυοτ ουικη
ναγ
επιτωη εερπροετεζεει.

47 Οτογ ετα ρηγη δυσι παρε πιχοι δεν ζεεντ
επιολε. Οτογ πωον ζεελατατη πασιχχ ει
πιχρο. 48 Οτογ εταφητ ερσων ετεγεε-
κνουτ δεν | πιχινσωκ. παρε πιεοιν γαρ
γαρ
εσοη γερατ πε.

49 Νησωτ δε ετανητ ερος εφελοι ζικεν

41 ΠΙΤΕΒΤ] ΤΕΒΤ, F. ΕΤΦΕ] A B C (F*) \ H J L R:

42 ΠΕΓΚΑΙΣΗ ΠΙΕΛΕΤΗΣ [cf. Gr. ΝΒΛ &c. ΠΑΓΡΑΤ] ΠΑΓΡΩΣΟΤ, ΑΗ: Η:

43 ΠΙΚΕΤΕΒΤ] ΝΙΚΕ &c., ΓΔΔ: ΤΕΗ: ΤΕΗ:

44 ΠΕΠΛΗΣΙΟΙ [cf. Gr. ΑΒΛ &c. ΠΑΝΕΡ] ΟΜ. ΕΠ, Θ: J: ; ΟΒΣ. ΒΡ. Μ: Ι:

45 ΚΑΣΟΡ] ΑΗ: Β Κ &c.

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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...
κατά Υάπρον.
φιλεῖ. πατειήθει χε ουγορτα πε. ουορ
ατωγ εβολ. 50 πελαθην γαρ εροφ ηθον
πε ουορ ατωγορτερ.

Ηθορ χε σατοτγ αγαντι πελεθονν ουορ πε
ηςη ρηοτ. χε Χελλοννη, αυοκ πε. επερερ
γοτ. 51 ουορ αγαλην επιξοι γαρωτ. ουορ
αγερι πελεθοτ.

Ουορ παττωετ εελασω νε πάρνη πέλεννοτ.
52 ου γαρ Μηποικατ έξεπ νυοιν. αλλα παρε
ποιγατν ηθελ νε. 53 ουορ ετατεραγιορ εελαιρ ατι εγεϊπηναρεε
ουορ άτεεοιπ. 54 ουορ ετατι εγρην εβολ
ηι πινοι ατοκτωηη σατοτγοτ. 55 αγοθι
δεν ταχυρα ηθρς ετεεεεβατ. ουορ ετερ
γητε βαγιηνη την ετεεεβληνην ηι ζαν
βλοκ επιελε ευαντελε ηε εεεεβατ.

56 ουορ πιελα εγαηουε παν εβοτν εροφ επιε
ιε πιβαηι ειε πινοι. πατξω την ετγηνη ιι
πινορα. ουορ πατξο εροφ εινα καν

πατειθει χε] 6Δ 1, 2Α 1Ε Φ Κ Μ ος, έρ. Γρ. ΝΒΛΔ 33:
-ατει άε, ΑΟ: -ατει χε Χε, η ΝΘοια Ι. ουγορτα
πε] έρ. Γρ. ΑΔ &c. ουορ... (50) ηθον ηε] έρ. ατανγε
ιμπερ., B.F. 50 ιε(over erasure, Α°) άτεε ηαρ ετογ] ηε
ονι χαρ πελεθηνετ ερογ, Ηυντ 28; Ατ. Δ &c. έρ.: ομ. ερογ,
Γ. ηθογ άε] έρ. Γρ. ΝΒΛΔ 33. c. άγανι] καζι, Α°(Λη
added, Α°): >άγανι πελεθον σατοτγ, Ηυντ 18. ουορ
πέξαγ] Γρ. Δ &c. λεγεν. 51 άγαρωτ] πελεθοτ with them,
Γ; for position cf. Γρ. Δ &c. άγερι] άγκην, Ηυντ 18. πατ-
τωετ] έξ2-Η ΗΔ, ΛΝ 0: -Τοετ, ΆΒΓΔΑρ, 2Α1Ε1 ΦΓ ΧΚ
ΜΣ, έρ. Γρ. ΝΒΛ &c.: άτεραθηπρι εελασω δεπονγαθ
they wondered greatly in their heart, Ηυντ 18. 52 ου γαρ] ου
γαρ αε, Α1, 2, ουοτ γαρ αε, Ε1: ουεο γαρ, Ε2: ουεο,
Α1 ΟΣ: ηεονι γαρ, Ηυντ 18. αλλα παρε] έρ. Γρ. ΝΒΛ &c.
ποιγατ] ποτ &c.,-plur., F. 53 ετατερ &c.] Γρ. Δ &c. add
εκελευ. εελαιρ] επιξπο to the shore, ΓΔΑ1, 2ΕΦΜΟΣ Ηυντ 18,
cf.? Ατ. Γρ. ΝΒΛ &c. άτι ενει &c.] έρ. Γρ. ΑΔ &c. having την γην.
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 (νεω) 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 afflicted, on beds, to where they hear that he is. 56 And the place into which he goeth, into the villages, or the cities, or the fields, (there) they were laying them who were sick in the market
ΚΑΤΑ ΗΦΙΩΡΟΝ.

πτολημεῖον πηγῆς ὁμοσπονδικοῦ ὕποταφίων τοῦ ἄρτακτον ἡγεμόνος τοῦ Ἰονίου οἴκου. ὡς ὁ ἀρχηγὸς ἐν τῇ ἁγιασμῷ ἐναρξᾶτε ἴδρυσαι.

ΙΗ.

Ὅτε τειχωσών ἡ ἐκκλησία, διδαχὴ ἡ ἀγγέλους ἐγκαταστάσεως τοῦ ἐκκλησίου εἰς ὅπου ἡ ἡγεμονία τῆς ἀγαθοτητῆς. οὕτως οὖν ἐπηρεάζεται ἡ σεβασμὴ τῆς ποιῆσις τῆς ἐκκλησίας.

3 Παρηκμασίας ὁ πολιτικὸς ἐκκλησιαστικὸς ὁ πολιτικός ἐν τῷ ἐκκλησίῳ ἡ ἀγαθοτητὴν ἀποκολύπτει ὡς ἐπιτυχίαν ἡ ἀγαθοτητὴν. ἡ ἀγαθοτητὴ ἐν τῷ ἐκκλησίῳ ἡ ἀγαθοτητὴν ἀποκολύπτει ὡς ἐπιτυχίαν ἡ ἀγαθοτητὴν.

4 ᾿Οτε δὲ παρηκμασίας ὁ πολιτικὸς ἐκκλησιαστικὸς ὁ πολιτικός ἐν τῷ ἐκκλησίῳ ἡ ἀγαθοτητὴν ἀποκολύπτει ὡς ἐπιτυχίαν ἡ ἀγαθοτητὴν.

5 Ἰησοῦς Χριστός ὁ πολιτικὸς ἐκκλησιαστικὸς ἡ ἀγαθοτητὴν ἀποκολύπτει ὡς ἐπιτυχίαν ἡ ἀγαθοτητὴν. οὕτως οὖν ἐπηρεάζεται ἡ σεβασμὴ τῆς ποιῆσις τῆς ἐκκλησίας.

6 ᾿Οτε δὲ παρηκμασίας ὁ πολιτικὸς ἐκκλησιαστικὸς ὁ πολιτικός ἐν τῷ ἐκκλησίῳ ἡ ἀγαθοτητὴν ἀποκολύπτει ὡς ἐπιτυχίαν ἡ ἀγαθοτητὴν.
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: 'un-washen'—. 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. bathtings) of cups, and pots, and brases 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
ΚΆΤΑ ΩΛΡΩΝ.

τετεν ἑδε ὑπνοῦ ἡμείςΑἰσ. Σα νιγουλ. 

εἱφρτ† ετεχνοτ.

†- ἔνα τέλειον ερτίεεαι 

†- ποτάμι ἐν φωσίν σαλβολ 

†- ετερ- 

†- σεβεστε 

†- ἐφισων. 

8 Ἐτετενχα τεντολὰ ὅτε φ† ἡσ. ὑπνοῦ. 

τετενεεονι ὅταν παραδοςικ ὅτε πνουει. 

9 Ὄτος παρχῶν ἡμείς πνοῦ. ἔνα κάλως τετεν-

ρρα. 

10 Ὡμτρες γάρ αρχος. ἔνα αρτίεεαι 

περικυμν πεῖφαση πεῖ 

τεχνεατ. Ὄτος φι ἕοπαςαξι εἰφτσων ἡσ. περικασ πεῖφασ 

πεῖ τεχνεατ. ἐπερεεεονι 

πνυεον. 

11 Ἕωτεν ἐν τετενχῳ ἡμείς. ἔνα ἀρεγόλ 

οὐρεὶ. 

ξως ἐπινυίμπσα πέλα 

τεχνεατ. ἔνα 

κορβάς. ἐντε ὄταλαὶ. 

καταςακελθισι 

ἐμμοσι ἐβολ ἡμείς. 

12 Ἐτετενχῳ ἡμείς ἐν εἰρ ἐλι ἐπινυίμπσα ἐ 

τεχνεατ. 

13 Ἐπετενκῳρφ ἐπισαξι ὅτε φ† 

ὅται τετεν-

παραδοςικ. ἐν ἔταρετεντηδ. Ὄτος ἐπα-

ενευ ἐπαρφσοτ 

ἐνομι ἦσι 

τετενρα ἡ-

εῳον. 

14 Ὄτος ἐταφφοτ† ἐν ἐπείνεν ὑπναὶ πνοῦ.
MARK

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VII. 7-14.

them: 'Well prophesied concerning you Isaiah, (ye) of the
"
This people honoureth me
hypocrites, as it is written
:

with their

but their

lips,

heart

is

away from me

far

;

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
^^
"
For Moses said
Honour
keep your tradition.

may
thy

:

and thy mother; and he who will speak
father and his mother, let him die the (lit.
father

^^But ye
his

say, that if

mother,

"

Corban,

a

man

—which

evil at his

death."

a)

should say to his father and
a

is

gift,

—

if

thou shouldest

from me;" ^^ye permit not him to do anything
for his father or his mother; ^^ making void the word of
it

gain

God by

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
in)

(lit.

washing of cups and measures and vessels and many other things,' as

^j^ 'Greek;' Ej
exc.

gives addition L^iS

om. 'measures,' as
^^J\

i».\

Ui.

>^ ^^^ \^^

of the Greek.'

ll^] rlxe^f , V.
ACFe-HOLN: Itexeit &c.,

same
j u^Ij^ J u-j/^ J--^ u;*
not in Coptic, (but?) the copies
^

.

phir.,

T-exenU^.pA.2i.OCIc]
BrDi.2 AjE GKLMO S.

IteJUL (0. e.), A^.
^^A.pn-I(om.A*)JUL^.rt] AC: JULA.T-^.ie, V.

B«FMN.

CA.XI,

ICO

(0. e.)

T,

d 'morietur.'

shall die,

Ai OS,

D&c.

nejULJie, rAi*EMN,

cf.

A^.

JUL^.peqJULOT] eqeJULOT

^^2v.e]
cf.Gr.

om.MN.

nCqiCOx] cf. Gr.

E.4Ln, A.

it...A.rt] cf.
^.Kaj^.ri] ^.qcij^.n, 3rd person, ojg.
Gr. pane a syr s^i oIk om. xm, cf. Gr. ^< B D &c.
ep£,Xl] + JULJULOq,
;

M.
^^

neq]

Gr.

&c., plur.,

&c. add

A

&c.

le] nejuL,

mn.

Teq]

BDi(neTeit?)EFKcM; Uexen

TX] ficopa.

^^,ti{ + Ke, £^)JULKCtj]

&c. which ye do, M.
Gr. 235. 238. 2Pe c.

OL,

cf.

Gr.

a

^*

Olt]

neX^q]

cf.

&c., Dg:

for order cf. Gr.

T"exenp<L] TeTrenipi, F: epexenp^.,

Tenp^.

cf.

&c.

T-exennA.p^.2^ocic] ne-

over erasure, A°.

epexen] pe

Ten
D

cf.

partic,

K &c.
exe-

B D L &c.: om.
exc. B 59. Xcyet,

Gr. J*

Gr. imperf.

B:

Gr.


ἐξε πότε εἶροι οτογ καὶ. 15 ἐπὶ σαβὸλ ἔπιρωσε εἴπα εἴσον ἐρωθ εὐων ὑψοε ἔκεεος ἐκοφσ.

Ἀλλα πὴ ἑσπὸτ εὐολ δὲν ρως ἔπιρωσε. 17 οτογ ποτε ἑτατι εἴσον ἑπὶν εὐολ ἡς πιεεψ ἁτατίνι ἐκενεηελάθης et παράδολη.

18 Οτογ πεξαγ πιων. ἢ παρὴφ ιέστεν γαν- ἀτκατ ἣστεν. ἐπετεχακατ ζε εἰςβ πιβεν ετςαβὸλ εἴπα εἴσον ἐρωθ ἔπιρωσε ἔπὶ 

19 ζε σανα εἴσον ἐπεφίῃυ ἀν ἅλα τεχνειο. οτογ παξαγ πιων ἐπιεεσίγεεσι, εὐτο-

20 Ἡαγξω ἦ ἐπεκοπ. ἢ πεῖνον εὐολ δὲν ρως ἔπιρωσε. ἠςον ετςων ἔπιρωσε.

21 Εὐολ ταρ σαβοὺν εὐολ δὲν πιηγ ὑτε πιρωσε ὑαιν εὐολ ἕξενηεκοκεεκ εὐτὼν.
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 (οὐκ οὐκος) to the draught?' (This he said,) cleansing all meats. And he was saying: 'That which cometh from the mouth of the man, that (lit. he) defileth the man. For from within, out of the heart of the men, come out the

KATA ΣΑΡΚΩΝ.

πιπορνιά. πισιονι. πισώτεθ. πιπεττιψικ.
22 πιπεττήσιψιον. πιπεττπεττγων. πιπεττ-
δολος. πισώγ. πιβάλ ετγων. πισεων.
οτικι τίρτ. οτιπεττατκατ.
23 Ναι τηρον ετγων ετνην ειρόλ εαδόν
οτον εεεσφ εεειρων.

(IΩ.)

10 17 24 Εταγτψικα δε ειρόλ πιπεττ γαγε
πας επικα
πτε τηρον πεεε ττσιδων. οτον εταγψε
πας εαδόν ενθι.

Ναρονυγι δι πε πτε γαλ εεει.
οτον πιπετ-
γκεεκοεε πισφγ.
25 οτογ σατοταν πεεκ-
τεε πισεοττισε εεθητη. οτα ετεοταν
οτίπα ηακθαρτον πεεε τεσσερι.
Ετακι εαδόν λαγιτε εαρι δα πεγγαταξ.
26 πελιεελ δε πε ντέειν πτεν στηρα.

οτογ σατοταν πεεκ-
τεε πισεοττισε εεθητη. οτα ετεοταν
οτίπα ηακθαρτον πεεε τεσσερι.
27 οτογ παρξιψ εεεοκ πας. ζε ζας ηαρον
πτοτει ρησεισθηρ.

πιπορνια.] for order cf. Gr. ΝΒΛΔ αθην.
22 πιπετ-
dολος πονηρα. πιπεττδολος. A Α Ω Η Ο Ν Κ Η
Hunt 18. πισωγ
for plural cf. Gr. 69. G e e e e e e e. πισεων.
ισεων,
Γ Δ Ε Τ Μ Ο Λ Σ, cf. rest of Gr.
ζιπεις &c., D2, cf.
23 τηρον] Gr. Λ om. ετγων] ετγων, Δ1ΟS. ετ-
πηνοτ] ενθηνοτ which come, L Hunt 18: ενθηνος they come, F.
ΝΑΒ &c. εταγψε] εαγε, B*: αγε, Hunt 18. παγ
DL &c.; οτορ πας &c., B. ζε] om. M. ισφηι] ισδη,
Bc: ισξοηα to be hid, D1ε1ε Ω Ν Λ Ν Hunt 18: +ισξοηα,
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. 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. And he was saying to her: 'Permit it first, that the sons should
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29 ΟΤΟΓ ΠΕΧΑΚ ΠΝ. ΧΕ ΕΘΕ ΠΑΙΑΖΑΙ ΕΛΑΙΓΕΝ ΠΕ. ΑΣΥΤΕ ΠΝΙ ΕΒΟΛ ΓΙ ΤΕΓΕΡΙ ΠΧΕΠΙΕΛΕΕΩΝ.

30 ΟΤΟΓ ΕΤΑΣΥΕ ΠΝ. ΕΝΕΠΕΙΣ ΑΧΙΛΙΕΙ ΠΓΑΛΟΤ ΓΙΓΕΝΝ ΠΙΣΔΟΧ. ΟΤΟΓ ΠΧΕΠΙΕΛΕΩΝ ΑΣΥΤΕ ΠΝΙ ΕΒΟΛ ΓΙΩΤΣ. Κ

31 ΟΤΟΓ ΕΤΑΣΗΙ ΟΝ ΕΒΟΛ ΔΕΝ ΠΙΘΟΥ ΠΤΕ ΤΕΡΟΣ ΠΝΑΤΙΝΙ ΕΒΟΛ ΓΙΓΕΝ ΤΑΙΖΩΝ ΕΦΙΟΛΕ ΠΤΕ ΠΓΑΛΙΕΣ ΟΤΤΕ ΠΙΘΟΥ ΠΤΕ ΠΕΛΕΝΤ ΠΕΛΑΚΙ.

32 ΟΤΟΓ ΑΤΙΝΙ ΠΝΙ ΠΟΤΚΟΤΡ ΝΕΒΟ. ΟΤΟΓ ΑΤΡΓΟ ΕΡΟΥ ΓΙΝΑ ΠΤΕΓΕΖΑ ΧΙΧ ΓΙΩΤΖ.

33 ΟΤΟΓ ΑΧΟΛΟΥ ΣΑΝΣΑ ΕΒΟΛ ΓΑ ΠΙΛΕΕΥ. ΑΣΓΙ ΠΕΓΝΙΑΙ ΕΒΩΤΗΝ ΕΝΕΠΕΛΕΑΧΟΣ. ΟΤΟΓ ΕΤΑΣΥΓΙ-ΘΑΩΣ. ΑΣΓΙ ΝΕΛΕ ΠΕΓΛΑΣ. 34 ΟΤΟΓ ΕΤΑΣΙ-ΧΩΤΩΤ ΕΠΣΩΙ ΕΤΕΙΕ ΑΚΙΑΓΟΛΕ ΟΤΟΓ ΠΕΧΑΚ ΠΝΙ. ΧΕ ΕΠΦΙΟΛΕ. ΕΤΕ ΦΙ ΠΕ. ΧΕ ΑΣΟΤΗΝ.

35 ΟΤΟΓ ΑΣΟΤΘΗΝ ΠΧΕΠΙΕΛΕΑΧΟΣ. ΟΤΟΓ ΑΛ-

ΟΥ ΓΑΡ] ΞΕΟΡΗΓ ΤΑΡ, Δ1,2. 28 ΤΗΙΚ[ΔΑ(Θ ΟΥΕΡΑΣΗ) ΚΕ. ΑΚΗΙ, Α1,2] ΑΝ Μ. 28 ΑΣΕΡΟΤΩΝ] ΟΜ. Γ. ΑΕ] ΓΡ. Δ ΚΕ. ΟΜ. ΑΙΚΗ ΚΕ.] ΚΕ. ΑΦΗΙ Ν Λ. Μ. 28 ΑΣΕΡΟΤΩΝ] ΟΜ. Γ. ΑΕ] ΓΡ. Δ ΚΕ. ΟΜ. ΑΙΚΗ ΚΕ.]

28 ΑΣΕΡΟΤΩΝ] ΟΜ. Γ. ΑΕ] ΓΡ. Δ ΚΕ. ΟΜ. ΑΙΚΗ ΚΕ.

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be satisfied: for it is not good to take away (the) bread of the sons to give it to the dogs.' 23 But she answered, she said to him: 'Yea, my Lord: even the dogs eat under the table of the crumbs of the children.' 29 And he said to her: 'Because of this word go (away); the demon went from thy daughter.' 30 And having gone to her house, she found the child upon the bed, and the demon went from her. 31 And having come again from the borders of Tyre, he was passing through Sidon to (the) sea of Galilee, between the borders of Decapolis. 32 And they brought to him a deaf-dumb (man); and besought him that he would lay hand upon him. 33 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; 34 and having looked up to (the) heaven, he sighed, and said to him: 'Epaphatha,' which is this: 'Open.' 35 And his ears opened, and the bond of his tongue unloosed, and he was speaking...
‡οσιν ἰχεπισκάρε ἵτε πεγάς. οὐογ ματσαξίαν ἐλοιτωτάνω. 

36 Οὐογ ἀγρόνγεν ετοτοὶ δίκα ἵτοουτελει- 

χοες ἴλι. τὸς εἰς ἅλλον παῖρειναμ ῥυον. 

37 πατέριμφηρι ετὸς ἠλεος. το μάλισ τε- 

ἀντον θρον. εταφέρε πικοῦρ σωτελε ὀὐο- 

ματσαξία ἵτοουταξία.

R.

КА Ἰὴν πιεροῦτ ετεεεεεατ ὀν εὐγον ἰχεοτ- 

εἴπνα ἐγοῦς ἀρσο. οὐογ ἠλεον πετονπα- 

πολοες.

πνά Αγροὺτ ειπεςελάντης πεξαγ μνων. 

τε ἧγεντ ας παίεγεν, τε ἰς τὸ περιοῦ 

ςεοςι ἀρσο. οὐογ ἠλεον πετονπανοτολες.

3 Οὐογ εὐωπν ἄουανζατ εβολ επότι 

νατου- 

ςεςενβαϊ εβολ γι πιελιτ. οὐογ γαν- 

κεοτον ἦδητον παταγιοτει λε. 

4 Οὐογ ἀνεροῦς ναγ ἰχεπιεελάντης. τε 

πει 

εβολ θών γάμπειν ετεοςον ἰωκελ 

μελος ἕνε 

περε παις 

ςι 

 всюκ γι 

παζκε. 

5 Οὐογ παριλμιν ἰμεουτ. τε ὀτοπν ὀτι 

ίπτεν ἐννογ. 

τιωντ 

τε 

πεξωτ. 

τε 

ξ. 

Fr 1241, vii. 36—viii. 17 imperfect

πισπαζη] ABCΔ1*F Hunt 18*. εὔοττων, ἄκ. 36 οὐογ 


add μηδεν. τὸς εἰς ἅλλον παῖρειναμ: ἠλεον 

κεοτον ἦδητον 

μελος ἕνε 

περε παις 

ςι 

 всюκ γι 

παζκε. 

37 πατέριμφηρι] AKN: + θροτ, G2*, cf. Gr. Wd: 

οὐογ ἰγοντο ἰγοντο πατ &c., ἄκ B &c.; obs. G1 over erasure; 

ἰγοντο 2°, om. M; -ὑφηρ, ἄκ; supplements of ἄ are not translated
plain (lit. straight). 36 And he ordered them that they should not tell it to any one: but (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


6 ἀργόνησην ἤτοτῷ ἔμπνευμα γίναι ἰσερμωτὴς ἱερεῖν πικάρη.
Οὗτος ἐτατησὶ ἔπιμι ἰῳκὶ. ἀργόνησην ἀρ-
φαγοῦν. οὗτος ἀρτὶ ἰπερεσθῆναις γίναι ἤτοτῷ ἰδρών.
Οὗτος ἀρχὶ παραπεῖ ἐπιγενής. 7 οὗτος περιον
gαλκέκοντι ἠτεῖτ ἤτοτῷ. οὗτος ἀρχὶ
erwot. ἀρχὸς εἰρωνχώ ἵππαικεὔξωνι
παραπ. 8 οὗτος ἀτομωλε ὀτογ αὐτὶ. οὗτος ἀυσὶ ἰπι-
γοῦν ἤτε πιλακὴ ἒ ἱμιπ. 9 πατρὶ ἕλ
ἵοιο. οὗτος ἀρχὶ ἐβολ.

ῬΩ. 10 οὗτος σατοτῷ ἀράλην εὔπικοι. αἱ εὐπικὰ ἤτε
δαλέληπωνε. 11 οὗτος ἐτὶ ἐβολὴν ἐπεν-
φαρίζον τὸ ἕκωτ πεῖραι. εἰκὼν
ῥην ἰκα ὀτελθῆς ἤτοτῷ ἐβολὴ ἔσετ τὴν ἐτε-
περιμαζὴν ἐπεῖος.

12 οὗτος ἐτατησίᾳ ἔσετ πεύχη πεῖρα. ἥξε
ἀπὸ παίκων ᾠκῶτ ἰκα ὀτελθῆς.
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 blessed 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
ΚΑΤΑ ΙΑΡΧΗΝ.

Λημνή ἐξ ἔκλεισε πωτερίαν. ξε ημεν σεναφ' ποτεροντες εἰσαχώσων. 13 ζοργὸς εταφῆς εὐβὸλ αὐξάλικα αὐξείς εὐχρ. 14 ζοργὸς αὐστρέφουσα εἰσὶ ζωκ. ζοργὸς νεὼς αἰδῆ πτοτοῦ τοῦ πιγχοὶ εὐβὸλ εὐτωκίκως εὐπρατήτατην. 15 ζοργὸς παραγωγεὶς πωσὶν εὐξῳ ἐκλείσε εὐελος.

ξὲ ἀνατ ζοργὸς ζοργοῖτ εὐβὸλ ἀς πιγχερρὴ πῆτε πιγχαρίσεος νεώς πιγχερρὴ πηρων. 16 ζοργὸς πατεροκελεῖς πεινοὶ ποτωρότων εὐξῳ ἐκλεῖσε. ζε ἐκλείσεις πωσὶν ποτωρότων. 17 ζοργὸς εταφῆς μεγαλὰς πωσὶν ποτωρότων. ζε ἐκλείσεις τετελεῖκες κανὼν πωσὶν ποτωρότων. 18 ζοργὸς ζοργοῦταν γάμοι

ζε ἐκλείσεις πωσὶν ποτωρότων. 19 ἐκλείσεις πωσὶν  ἐκλείσεις εἰσὶν ποτωροῦ ἐκρεπεῖν πινὶ πώσῃ. ζε ἀτετεπεῖλ ζοργ. ζοργοῦταν ἀπὸ πῆλας εὐελος. ζωτικοῦταν παχ. 20 ζοργὸς πινὶ εὐρεπὶ νιῶν. ζε ἀτετεπεῖλ ζοργ. ἔκμισε εὐελος. ζοργοῦταν παχ.
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?

And they were reasoning with one another, saying that they have not bread. "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?" And they were reasoning with one another, saying that they have not bread. 18 And ye have eyes, see ye not? and ye have ears, hear ye not? and remember ye not 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
κατὰ θαρκον.

κορσώ πνεομ. νοστὶ πνεκαν' ἄν.

RB.

κορσὸς ἀν. εὐθεῖας. κορσὸν ἀν' πνεύμ.

κορσῶν, ν. πνευμ. νεπιξιῶν σὰρκῶν ἐπιτεκνατ. κορσῶν εὐθεῖας, ν. πνευμ. νοστὶ πνευμ. κορσῶν. εὐθεῖας  ἰτα. οὖν πνευμ. εὐθεῖας εἰπὲν πνευμ. εὐθεῖας ἐπικατευθύνετο εὐθεῖας. εὐθεῖας ἰτα. οὖν πνευμ. εὐθεῖας εἰπὺν εὐθεῖας. εὐθεῖας.

κορσὸς ἀν. εὐθεῖας πνεύμων ν. πνευμ. νεπιξιῶν ἐπιτεκνατ. θεοὶ καὶ πνεύμων. οὖν πνευμ. νεπιξιῶν εὐθεῖας κορσῶν εὐθεῖας.
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 Caesarea Philippi: and in the road he was asking his
Διδόμενον ενώτ. ήε αρέ νηρωέω τι έλεοσ. ήε ανοκ πιέ.

28 Πωςοτ ετίωσ ναχ ετίωσ έλεοσ. ήε ιωάννης πριέττωσ. ήοτογ ναπκέξωντι ήε ήλιας. γαπκέξωντι. ήε οταλ πίτε πιροφήτις.

29 Ότογ Ποογ πάρνωνί έλεοσοτ. ήε Πνωτεν ήε τετενών έλεοσ. ήε ανοκ πιέ.

31 Ότογ αφεραώτε πίτευσ ήνωτ. ήε γωτ πίτε πανηρι έφρωνι στ οτωνή γίνοντί. ήοτογ πίτονσοβολ χιτοτον διπρέπτετρος πεζε παρκιερετε πεζε πικάδι άτογ πίτοτ \\

32 Ίσιβ ήοτογ παργαξι έπιπαξι δεν άτο \\

33 Ίσιβ Ότογ αφεραώτε έλεοσ οφεραώτε πέρεπτίςλαν παγ. Ίσιβ Ότογ ξενικών άλλων άλλης ενάπωρε.
disciples, saying to them: ‘Whom said [the] men that I (am)?’ 28They told him, saying: ‘John the Baptist; and others: “Elias;” others: “One of the prophets.”’ 29And he was asking them: ‘But whom say ye that I (am)?’ Peter answered and said: ‘Thou art Christ.’ 30And he charged them that they should not say to any one concerning him. 31And 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. 32And he was speaking the word openly. And Peter laid hold on him, he began to rebuke him. 33But 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.’
ΚΑΤΑ ΥΙΡΟΝΗ.

Κα.

34 Οτορ ετακρεσσοτULL επεεκήμυ μεεε πελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελελεলة

35 Φι γαρ εονοτωσι επορεει πιτεψτυχι εισε-


tακους. Φι δε εονοτακο πιτεψτυχι εισεν-

ctatros piteposarh pswi.

36 Οτ γαρ ετε πρωρειι παξεεεροτ ινεεεχ

αρχανεεεεχοτ ινεποκοεεεος τηρη οτορ

πιτεψτοςι πιτεψτυχι. 37 Φι γαρ ετε πι-

ρωρείi πατνηι πιτεβιιι πιτεψτυχι.

38 Φι γαρ εοναμιιι εονοτωτ εοβοιι πεεε παξαξι

σεν παξωσι πνωικ οτορ πρεπερποβι.

παυρι εοει ειεφωει ναξωνι παξι γοταοι

αρχανι σεν πωσι πτε πεζωτ πεεε

περτελοις εοβοβι.

ρπκ

1 Οτορ παξωι αρροις πωσι. ξε αεεει γιξωι

αρροις πωτεν. ξε οτορ εονοτων σεν

ητογι ερατοι αρραωι αρραωι εοναμεε

ειεφωοτ απ. εοτοπτατ ειεεοτορη πτε

φι αχι σεν οτξοει.

ΚΕ.

ΚΕ 2 Οτορ εεεπνεσα ενεγοτ ιετιι πετε-

τρος πεεε ιακωδος πεεε ιωϊαπνκς. οτορ

N: +νατ, N. φαξωτ] εεενχι, N. ενα 2ο] om. E,

N D1 Δ 1 EF* Μ0: Gr. D8 225. om. τα. 34 >πεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεপ

35 ταρ] om. N. εονα 1ο] cf.?: Gr.: εο, B D1,2 Η Μ. επε-

τακος] κινα., N. κε] om. N B: οτορ φι, N. πιτεψ-

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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. 35 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. 36 For what will the man gain, if he should gain the whole world, and forfeit his life? 37 For (what is) that which the man will give in exchange for his life? 38 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.'

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.'

2 And after six days Jesus took Peter, and James, and


380 ΚΑΤΑ ΥΑΡΩΝ.

Αγολογος εγριν εξεπ ουτων εφοσι τανκα ειλελετατον.

Αγηστη την ποημεθε έβολ. 3 ουρο περγίως ανωμπι γεφορι γεφρην ποτξιμη. ουρο ετοτοβα εναμως πη ετελελειον άξιολε πη τε παζετ εττξεν πικαγι εερεον εν ουδαμ εελπιρην.

4 ουρο διοτονγον ερων πηξενιας πεε λελωςες. ουρο παραξι πεε πις.

5 ουρο τοπετ εταξεροω πηξεοπετρος πεεαρ πις. εξε πακε μπακε μπα πητεμαπι άλεςεα. ουρο πηπεπελειεσ πη πικπιμι. οτι πακ πεε οτι λελωςες ουρο οτι πικπιμι.

6 καξελειν ταρ αα πε. εξε εο πετεηπερον αλλον.

Ανωμπι γαρ ετελελεαν ηποτ. 7 ουρο ανωμπι πηξεοτη της εερεξηνι ερωτ. ουρο ανωμπι πηξεοτη τι αβολ δεπ ηνινι. εξε παε παμπρι παλεπεπρι. σωτελε πικσι.

8 ουρο εταξερογετ εξαπινα κεποματ εγλι
John, and took them away upon a high mountain apart alone. He changed himself before them. 3 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. 4 And Elias and Moses manifested themselves to them: and they were speaking to Jesus. 5 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.' 6 For he was not knowing what he will answer him; for they became full of fear. 7 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.' 8 And having looked suddenly, they saw not any one,
εὖν ἐγὼ ἐκεῖ τὰ ἐκεῖνα πέσωντο. 9 οὕτως ἐπηνέκατο εὐθύς εὐλογεὶς ἔπικενος ἐπὶ πίνακαν ἀνάγοντον ἔτοτον. γίνα ἤτοι οὐκετελεσαξί ηῆταν γαλὴ ἱπετατανατ ερώτ. εὖν ἤτε πνεῦμα καιρών εὐβολ ἦν πρὸς πεσώντο.

10 οὗτος ἄλλος αἰποκαὶ ἀπέκτων. εὐκωτὲς πεεὶς πότερνον. χε ό τε πε πινετπλη καιρὸν ἦν πρὸς πεσώντο.

11 οὗτος ἄλλης ἐπὶκεν ἐπίπεδος χε εὐθείας πὶςαξές σεξώ ἐπίπεδος χε ἐγὼ τε πέτε ὁλικὶς ἡ ἀπορία.

12 ἦνορ χε πεπαμι πῶσιν. χε ὁλικὶς ἂπιν ἡ ἀπορία οὗτος γιγαντίας ἐγὼ μὴπίν. οὗτος πώς σεβόττε έχον πνεῦμα καιρών. γίνα πέτερσι οἰκείως οὗτος ὧν ἐστιν οὗτος ἠποθηματικῇ.

13 άλλα ἐπίπεδος πωτερν. χε ὁλικὶς ἁπάτης οὗτος ἀντίρ χε πεπαλότους τὰς κατὰ φήμας εὐκωτὲς εὐξής.

Ῥ.α.

14 οὗτος ἐταξία ἐπὶ κατακτήσης αἰγίνω εἶπον εὐθείας εἰσοῦ ἐπικράτει. οὗτος γαναβᾶ εὐκωτὲς πέσωντο. 15 οὗτος κατατάξεις πέσωντος τιμῆς

except Jesus alone with them. And (as they are) coming down from the mountain, he ordered down from the mountain, that they should not speak before any one that which they saw, except (the) Son of (the) man rise from the dead. And they held the word among them, questioning with one another: 'What is the rising from the dead?' And they asked him, saying: 'Wherefore say the scribes that it is necessary that Elias come first?' 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. But I say to you, that Elias came, and they did to him that which they wish, according as it is written about him.'

And having come to the disciples, he saw a great multitude around them, and scribes questioning with them. And

etαναθανεράπαξεθεὶς διαπερασκαξάθεος. 16 ονομάζειν και ἀκούον
κοίνω ἡσυχὴν. 17 οὐομάζειν τὸ παῦλον ἑβολὸς ἰδεῖν πρὸς
περακτικὸν. οὐομάζειν και ἀκούον χεῖραν παῦλον ἐκτὸς.
κοίνω ἡσυχὴν; 18 οὐομάζειν τὸ παῦλον ἑβολὸς ἰδεῖν πρὸς
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κοίνω ἡσυχὴν. 25 οὐομάζειν τὸ παῦλον ἑβολὸς ἰδεῖν πρὸς
περακτικὸν. οὐομάζειν και ἀκούον χεῖραν παῦλον ἐκτὸς.
κοίνω ἡσυχὴν. 26 οὐομάζειν τὸ παῦλον ἑβολὸς ἰδεῖν πρὸς
περακτικὸν. οὐομάζειν και ἀκούον χεῖραν παῦλον ἐκτὸς.
κοίνω ἡσυχὴν.
immediately all the multitude, having seen him, feared, and having run, saluted him. 16 And he asked them: 'For what sought ye from them?' 17 And one from the multitude answered him: 'Teacher, I brought my son to thee, a speechless spirit being with him; 18 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.' 19 And he having answered, said to them: 'O [the] faithless generation, how long shall (lit. will) I be with you? how long shall (lit. will) I bear with you? bring him to me.' 20 And the spirit having seen him, immediately convulsed him; and having fallen upon (the) earth, he was trembling, his mouth foaming. 21 And he asked his father: 'Lo, how much time (is it) since this happened
22 οτος οτεθην ηκον θαραγινη επιχρωμενα πιεωμος γινα πτερνακος. αλλα πετετοτον υξοτο εροφ αριβονην εροφ ελκηγενητ εξωπ.
23 ἂν ας ἐκ νεκαζ παις. ἂν τε χε ας φι ετετοτον υξοτο εεεοκ εροφ. ἄνον υξοτο εεωβ πιδεν μεφι εενατ.
24 Κατοτυς αλκις εβολ πτερνιστ επιαλον εξωω εεεοσ. χε βηνατ δριβονην εταλετανενατ.
25 Εταυηατ πτερνις αχι πιεκηνι σοξι. αχερεπητειλαι εεαππα πακαθαρτον εξωω εεεοσ παις.

Χε πιατσακι οτος πκοτρ εεπα. Αποκ πετωταςγαμι | εεεοκ. εειοτ εβολ πακτη. οτος ιεπεργιε χε εδοτι εροφ.
26 οτος εταυηα εβολ οτος εταυηατερωρη πτερνιου αγι εβολ. οτος αχερ εεφηντ δον-περηυουντ. δωστε πτε οτεκην ιος. χε ακελουτ.
27 ἂν ας ακελοουντι πτερνιξις Ακτοινοσον οτος

πιεωμος] ABFΔ-ΘΛN Hunt 26, obs. 'aquam' ap. Ln.: ηι &c., plur., ηες D1,2 Δ1 ΕΓΚΜΟ, cf. ? Gr. πτερνακος] ησε &c., plur., N.
χειοτ (χον, Α*) ηεπε φη &c.] χειοτ πε χεφην &c., Β* O Fc
Σ κ Η Λ Μ, -λενετ &c., Γ Δ1.2 Δ1 ΕΘΚ 'what is "that, &c.:'", 
χειοτ πε φαι (φη, Φ) &c., 'what is this (that) &c.', Φ* Ν; cf. Gr.? Ν A B C L α (quid est si quid potes) &c. το ει δινυ: Gr. D &c. om. το.
εροφ] lit. (power to thee) as to it, om. Δ1EMΟ; for om. πατευνα cf. Gr. ΝΒC*L &c. οτοπ] pref. οτος, C. υξοτο 2ο] + εεεοσ,
redundant, L. εεωβ] ABCD1,2 ΕΓΚΚΛΜ: ιεωβ, ΓΔ,FE-HN O. 24 Κατοτυς] cf. Gr. Νο B L Δ c: οτος κατ-, Β, 
cf. Gr. A C D &c.: om. ειδος, Gr. Ν* C*: ειδος δε, 28. Αλοτ]
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,
κατὰ Ιαρκον.

αὐτόν. 28 οὖν ἄρα τε παύῃ εἴδονι εὐερ- ρίν.

Α πειεχεῖντθς ὄγιαν σανκα. ζε εἴδεον ἀνοπ
πειεχεῖντθς ὄγιαν εἴδον. 29 οὖν πεξαγ θνοῦ. ζε παλαινος νεξοὶ

καὶ ἐντοῦ ἐβολ ζεν γλί ἐβνλ ζεν

οὐπορεν θνὶ πεὲ ὀυκτία.

κζ.

οὖν ἐθαμ ἐβολ νεξοὶ παγκίνων πε
ἐβολ γίτεν ἕβαλλα. οὖν ἄρα τε ψαν

πεξαγ θνοῦ. ζε παλαινος νεξοὶ
καὶ ἐντοῦ ἐβολ ζεν γλί ἐβνλ ζεν

οὐπορεν θνὶ πεὺ ὀυκτία.

νέων ζε παντοι πάτερν επικάςι οὖν

πατεργοῖ εὐγενὶ πε.

κθ.

οὖν αὐτὲ εἴδον εκαφάρπιστε. οὐς γιαθαμ

εἴδον εὔπιν παξίμιν νεξοὶ. ζε οὐ επα-

πετενεκολεκκεκ ερχων ει fi φεέωιτ.

νέων ζε αὐτῷν ἵπρων. †πατεργοῖ γαρ πε

πεὲ ποτεργοῖ| ει fi φεέωιτ. ζε πις

νεξοὶ νεξοὶ πε πιγδυτ.

28 οὖν ἄρα τε παύῃ εἴδονι εὐερ- ρίν


Μ. νεξοὶ. . ἐβολαὶ] πακηκαὶ εἴδον they

cannot cast out, N. ἕγελοι] Gr. C το; ou ὄμαινεν. "ΗΧΤΙΑ
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 on the road?' But they held their peace: for they were speaking to one another on (the) road, who

\[\text{ reckless}\]
ΚΑΤΑ ΨΑΡΧΩΝ.

35 Ουράς οὐταφεὶς λογοτρὶ οὐτοὶ νεαὶ πιωτ. Χε φι εὐοὺς εὐεργοὺς εὐεργεῖαν εὐος τινῶν πιεὶς δικών ἄστοι πικθ.

36 Ουράς εταφθί ποταλος αὐτάγος ερατη δεν τοκηθ. ουράς εταφθείνων ηθος νεαὶ πιωτ.

37 Χε φι εὐοωρφ ποταλος εὐαίφρητος επαράν. άποκ πετεταφήν ἤθος.

38 Πεναϊρ παν πικέανην. Χε φρειάεων ανπάτ έωτας εὑριδείην ἐβόλ δεν πεκαάν. ουράς αὐτάγος ἤθος κενως αν.

39 Ίτε Χε πεναϊρ παν. Χε ἑπερταφο ἤθος.

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40 Γε ταρ φι εὐαίφροι νατκόλε εξεν παράν.

41 Γε ταρ εὐοώτα τοςτοτ ποταφότ ηθος \[\text{ποταλος} \] δεν παράν. Χε πιστην πανάκ. εὐπετάκο ππενεψ.

\[\text{ππενεψ}, \text{αίθ. ο}: \text{ππεν ετο} \text{ππενεψ}, \text{γε}: \text{cf.} \text{Gr. N} \text{θοο. 435} \]
\[\text{ππενεψ αίθ. [om. Hunt 26. \text{οτός}, 2\text{ο}] om. Γ} \text{D1,2 M} \text{Hunt 26; obs. Gr. D k om. καί to end. \text{φι ε}: \text{πεν}, \text{Β} \text{D1 E.} \text{γογήτ]} \]
\[\text{πεναίφρωτος}, \text{N. ευωτος πικθεν 1\text{ο}} \] \text{A} \text{C1}\text{?} \text{Θ} \text{Hunt 26: \ποταλος &c., \text{Β &c.: om. M.} \text{δικός, Α.} \text{36 \text{τί} \text{ηθος}, \text{N. εταφείνως.} \text{αρεξικλιος} \text{εροφι} \text{embraced him, N. εἴθος}] \text{πεναίφρως} \text{his hand, F. \ππενεψ} \text{π} \text{over erasure, Α}: \text{plus} \text{εροφι} \text{είθος, \N.} \text{εἴθος}] \text{πτεραφικτος.} \text{ιον.} \text{β.}} \text{χε} \text{om. B} \text{C} \text{E1 H L, cf. Gr. \ποταλος φι &c.] \ποταλος} \text{&c., a child of, B; obs. Gr. D &c. om. 6. \ποταλος \εροφι \επαλήφρως, \N. ραφι} \text{M.} \text{επαλήφρως} \text{cf. Gr.} \text{A B D L &c. \επαράν} \text{cf.} \text{Gr. ερατη ρφ &c.: έπεν &c., N, cf. Gr. D &c. 6 &c. \πετε(α, ά)χ 1\text{ο}} \text{πε ετ &c., Ν Ν. \οτός} \]
of them is the great. 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.' And having taken a child, he made him stand in their midst; and having taken hold 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.' John said to him: 'Teacher, we saw one casting out demons in thy name: and we forbade him, because he followeth us not.' 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. For he who is not against us, was for us. For he who will give you a cup of water to drink in my name, because ye

\[PH\ldots\] om. F1* homeot. \(\Phi H\ \epsilon T\alpha \gamma \omega n\) \(\pi e \tau \gamma \omega n\), M: \(\Phi H\ \epsilon T\alpha \gamma \omega n\), \(D_{1,2}\) E; cf. Gr. N or \(\delta e x e r a\). \(\Delta \pi o k\ \& c\). \(\lambda \epsilon \tau \gamma \omega n\) \(\epsilon \tau \gamma \omega n\ \Delta\pi\) \(\alpha \lambda \lambda \lambda\), Hunt 26. \(\pi e \tau \gamma \omega n\) \(2^{°}\) \(\pi e\ \tau e\ \& c\), B \(D_{1}\) E N: \(\epsilon t e\ \& c\), \(\Delta\). \(\lambda \epsilon \tau \gamma \omega n\) \(\pi\) \(\gamma\) \(\omega n\), pres., N, cf. Gr. F. \(\pi e x a\) \(\& c\)] cf. Gr. N B L syr*sch: \(\Lambda\)-\(e p o\)\(\tau\)\(w\) \(\dot{\iota} e x e i\)\(\omega n\)\(\lambda n\)\(h\) \(\pi e x a\)\(q\) \(\pi a\)\(q\). Hunt 26, for \(\dot{\iota} o k\)\(p\), cf. rest of Gr. For om. \(\lambda e g o n\) cf. Gr. N B C \(\Delta\) k syr*sch. \(e\)\(q\)\(2\)\(q\) \(\Lambda\)\(q\)\(2\), \(C^1\). For om. \(\delta\) \(\circ\) \(\dot{\iota} k\)\(l\)\(o\)\(u\)\(b\)\(e\) \(\dot{\eta}\)\(m\) cf. Gr. N B C \(\Delta\) \& c. \(\Delta\pi-\)\(T\)\(a\)\(g\)\(no\)] cf. Gr. A C \& c.: \(\dot{\iota}\)\(T\)\(a\)\(g\)\(no\), A \(D_2\), obs. Gr. N B D \(\pi e\) L \(\Delta\) \(1.\) \(209. \dot{\epsilon}\)\(k\)\(l\)\(o\)\(v\)\(e\)\(n\). \(\dot{\kappa} e\)\(n\)\(\theta\)\(o\)\(r\)\(\dot{e}\)\(g\)\(e\)\(g\). \(\& c\)] A C \(F^2\) \(H\) \(K^*\) L \(N\) (syr): \(\dot{\kappa} e\)\(q\) \(\& c\), B \(\Gamma D_{1,2}\) \(\Delta\) \(E E^*\) \(\&\) \(G\) \(\Theta K^*\) \(M\) \(O\), single negative; cf. Gr. N B C \(\Delta\) \& c., also A \& c., but Gr. N B \(\Delta\) have imperfect: Gr. D \& c. om. \(\pi a\)\(q\)] om. \(\pi m\) \(G\) K, cf. Gr. \(\Phi H\) \& c.] om. H: \(n e o n\), Hunt 26. \(e x e n\] \(\dot{\kappa} e\)\(n\), \(\tau\) \(\Theta L N\) Hunt 26, cf. Gr. 1. 13. 69. 346. al pauc. \(\dot{\kappa} e\)\(\chi e x e x o x e\), \(\Delta N\). \(e c a x i\] \(e q c\), B. \(40\) \(e t e\)\(n\)\(\dot{\kappa}o\)\(\dot{\nu}b\)\(h\)\(n\) \(\& c\)] \(G D_{1}\) \(E E\) \(G_{1}\) \(H\) \(b\)\(r\)\(h\)\(i\), \(H\) \(D_{2}\) \(C G_{1}\) \(G_{2}^{2}\) \(K\) N; \(o t h r i\), \(B^*\) \(\Delta\) \(L\) \(O\); \(\omega e n\ \& c\), \(A C F H\); cf. Gr. N B C \& c.: \(\dot{\kappa} e\)\(n\)\(\dot{\kappa} e\)\(x e\)\(w\)\(h\)\(n\) \(\dot{\eta} \)\(w\)\(T\)\(H\)\(e\)\(n\) \(\pi o\)\(m\) \(\pi w\)\(T\)\(H\)\(e\)\(n\) who followeth not us was for us, \(\Theta\): \(e n a p\)\(q\)\(\dot{\kappa}e\)\(x e\)\(w\)\(T\)\(H\)\(e\)\(n\) \(\dot{\alpha} n\) \(\dot{\alpha} q\)\(\dot{\kappa}e\)\(x e\)\(w\)\(T\)\(H\)\(e\)\(n\) who was (imperf.) not with you was for you, M, cf. Gr. A D \& c. \(41\) \(n a p\)\(\alpha\)\(n\)\(\pi\)] cf. Gr. N \(C^3\) \(D\) \& c. it. \(n a \pi \chi  \) \(G r. N^*\) \(\epsilon m o n\). \(i w\)\(T\)\(H\)\(e\)\(n\) \(o m\), E \(2^{°}\). \(x e\) \(2^{°}\) cf. Gr. N B C \(D L\) \& c.
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KATA ΙΧΡΟΝ.

42 ὁτο γι ηοπηερκανάλιζεει ήοταλ ἰπα-κοτζ αεναγ. τ. πανεε παγ μειλλον εεγ
ετυπν εεμμυελον εβθτ τ. ὁτογ ἰτοντιτυ εφιοεε.

43 ὁτογ εγγιν ήτε τεκκιηξ | ηερκανάλιζεει
ἀρροκ δος εβολ. πανεε πακ ήτεκη εδοττ
ἐπικοδ έκοι ἰξαζ. ιε ερε ιχι σνοττ εροκ
ήτεκυε εττεεπα πειξρωεε ὧατζενο.

44 om. ver.

45 ὁτογ εγγιν ήτε τεκκαλοκ ηερκανάλιζεει
ἀρροκ δος εβολ. πανεε πακ ήτεκη εδοττ
ἐτεηοτερο ήτε φτ εοβαλ avian τετερο. εροτε ενοτον δαλ & ἀρροκ ἰτε-
ειτκ εττεεπα. 46 ὧμεε ετεεεπαρε πο-

47 ὁτογ εγγιν ήτε πεκβαλ ηερκανάλιζεει
ἀρροκ φορκη εβολ. πανεε πακ ήτεκη εδοττ
ἐτεηοτερο ήτε φτ εοβαλ avian τετερο. εροτε ενοτον δαλ & ἀρροκ ἰτε-
ειτκ εττεεπα. 48 πιαε ετεεεπαρε πο-


ΝΔ β ικ* item Κ* D πιστιε ενοτον: ἰεροι, Α* Β* &c., cf. Gr.


18, 26: ἰσοποι, Ν. θριτε. δος εβολ. εροτε δαλ &c. ἰσοποι, Ν. ἰσοποι] +δαλ, Hunt 18. πανεε] over erasure exc. C, Αο:


om. M. ερε] +τεκ having thy, D1.2Δ1 Εφο ΤΟ: +οτοι, Hunt

18, 26: ενοτοι, Ν. ονοτε] ἰοτι Κ, ΓΔΘΚΝ Hunt 26: Κ, Ν.

46 om. ver.

47 ὁτογ εγγιν ήτε πεκβαλ ηερκανάλιζεει
ἀρροκ φορκη εβολ. πανεε πακ ήτεκη εδοττ
ἐτεηοτερο ήτε φτ εοβαλ avian τετερο. εροτε ενοτον δαλ & ἀρροκ ἰτε-
ειτκ εττεεπα. 48 πιαε ετεεεπαρε πο-

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belong to Christ; verily I say to you, that his reward shall not perish. 42And 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. 43And 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. 45And if thy foot offend thee, cut it (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. 47And 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, where their worm dieth not, and

Hunt 18, 26, cf. Gr. F
gat syrP: Gr. N^aL &c. om. 44 Om., cf. Gr. NB
CL &c.; gloss of E1 gives tr. as 'Greek': E2 Romi 'Greek.'
εἰς] om. Δ1 Hunt 18, cf. Gr. εὔσολ] + ἑροκ from thee, F
Hunt 26: ἐἰς ὅσοκ, Ν. πάνεκ] + ταπ, Ν D1.2 EF
κύλλων η χωλων. ἐρεοτοι] εὐτοι, ΝΓΜ Hunt 18, 26. Σα-
λοξ] χαλοξ, Α: γαλατεξ, plur., Γ Hunt 26. εποτι[α]
]]= Γ, ΤΤ, ΓΤΜ Hunt 26. ἐκείνη[τι] ece &c., Δ2: ἐπτοτε,
Hunt 18. άεεννα] cf. Gr. Ν B ΤΛ Δ &c. 46 Om., cf. Gr. NB
CL &c. 47 εὐσοφ εὖσιν ἓτε] obs. Gr. Δέρ και ο οὐφάλμος
σου ει &c.: -εὖσιν ἄρεμπαρ, Ν, cf.? rest of Gr. εὔσολ]
+ ἐἰς ὅσοκ, Ν. πάνεκ] + ταπ, Ν D1.2 EF
estοτόρο] (A probably began εὖσις)
πτ[ι] &c., ΟΗ. εὐσοφ λ ἱἀσσαταὶ] εὐσοφ λ πουτ, ΝΜ, -οὐατη, Γ* Ν1.Δ1 N, -οὐατη, Β: εὐτοι ἐλ ἱἀσσαταὶ εροκ, Θ. ετεροκ] πετεροκ, Κ Hunt 18;
αεεννα] + ἓτενυχρωεε, Ν, omitting ver. 48. 48 ετ-
εἰς εὔσοφον εὑρετει εὐτοι εὐσοφ} (in) which their worm dieth

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Ὁ ἄρας γεγένη ὅπερ ἐκεῖνος εἰς τὸν κόσμον ἐπιστρέφειν ἐπὶ τὴν ἀνάβασιν τῆς τελευταίας τῶν ἑαυτοῦ. 

Τὸ σταυρώματος ὑπήρξειν ἡμῖν ἐκεῖνος ἐπὶ τὸν κόσμον ἐπιστρέφειν ἐπὶ τὴν ἀνάβασιν τῆς τελευταίας τῶν ἑαυτοῦ. 

Ὅτε ἐκεῖνος εἰς τὸν κόσμον ἐπιστρέφειν ἐπὶ τὴν ἀνάβασιν τῆς τελευταίας τῶν ἑαυτοῦ. 

ὅτα ἐκεῖνος εἰς τὸν κόσμον ἐπιστρέφειν ἐπὶ τὴν ἀνάβασιν τῆς τελευταίας τῶν ἑαυτοῦ.
their fire is not quenched. Every one they salt with the fire. [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. And Pharisees came to him; they were asking him, whether it is lawful for (a) man to put away his wife, tempting him. And he answered, he said to them: 'What did Moses order for (lit. on) you?' And they said to him: 'Moses commanded to write a bill (lit. book of writing) of divorce, and to put away.' But Jesus said to them: 'Because of your hardness of heart he wrote this commandment for you.'
ταρχη δε ἐπικεφαλτ οὐγωντι πελες εἰςελι πεταχογκοντον.

7 Θεοθεφαλ ερε πιρκειι χα πεγινωτ πελες τεξε-λελιατ πεωθ. οτον ετοτολες ετεξεκελιιιι. 8 οτον ενεγκυνι ηηπη ετσαρχ ηνωτ. χωσ-τε τε θεοι ηη ζε αλλα οτσαρχ ηνωτ τε. 9 φι οµι ετα φτ τοτο λεπορε φρωελι

10 οτον θεν πικι ον α πιελενθης γηνες Θεοθε-φαλ. 11 οτον πεξανι πνων. ζε φι εοηαξα- 
τεξεκελιιι ενδο οτογ ιτεκσι πιεκονι θοι 

12 οτογ εωσι γωσι ιτεξξα πεζγα ενολ οτογ 
ιτεκσι πιεκονι θοι 

13 οτογ ατινι παη ηγαπαλλωνι ειμα ιτεκσι 
πελεσων. πιελενθης δε ατερεπετηλειαν 

14 ηταγηνατ δε ιηξειν ε απεξαγι μεξατ οτογ 
πεξανι πνων. ζε χα πιαλλωνι ιτονι εαροι. 
ηηπερταγιμο μελεσων ει εαροι. οκαλιυον 

15 αελεπι τξω εειςος πνωτεν. ζε φι εοηαγεν 

16 οτογ εταγ-

πητωλος πιεκον αεςεςον ερωτον κυκαξη 
exwoy.
beginning of the creation, a male and female he created them. 7 Therefore the man shall leave his father and his mother, and shall join himself to his wife; 8 and they (the) two shall become one flesh: so that they are not two, but it is one flesh. 9 That then which God joined, let not (the) man separate." 10 And in the house again the disciples asked him concerning this. 11 And he said to them: 'He who will put away his wife, and take another, committeth adultery against her: 12 and if she herself put away her husband, and take another, she committeth adultery.' 13 And they brought to him children, that he might touch them: and the disciples rebuked them. 14 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.' 15 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.' 16 And having embraced them, he blessed them, he laid hand upon them.
17 Οτογ επίνοι εδολ ενεέωτι αγοξι πε- ωτα. ακρίτην εξεν πεκκελι. πακρωμι ολεον. χε φρες cbw παγαοος. ετ ρεπ κελερκλαροπος ποτωδ πενεγ.

18 Ἡνε ξενομα πλης. χε εοδον κκω μεοος ερον. χε παγαοος. μεοον ελι παγαοος εβον εφτ ενεέωτατην.

19 Νεπτολη κσωοτι μεοοον. μπερβιστεξ μπερπνσικ. μπερβισιπν. μπερπεμεεεσρ πιονξ. μπερπνικι. μπερθεεά μεπκοιτ πέλε τεκελετην. 20 Νοον ξενομα ναπ. χε φρες cbw. ναι τνρόν αιαρερ ερων εχεν τεκελατολ.

21 Ἡνε ξε εταφξοντι ερον ακεενπρηθο ονος νεξαξ παρ. χε κεοταλ πετεκερβε μεοοον. μεστε νακ. μεσε πετεντακ εδολ εριτου εκοϊκι. ονος εκηβο ονα οιωγο δεπ τεε. ονος αεοον ουακ ηκσι.

22 Νοον ξενομα εταφξκεεε εξεν πιεξηι. μεσε ναπ ερε πεξς ηπεκα. παρε ουεος ναρ πιεξο πταλ νε. 23 ονος εταφξοντι πεξαξ πεξεεαλθενες.

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 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
Χε πως σεισκό Ἰππα έτε ΜΥΧΡΕΣΣΑ Ἡτωντ εἰ ἐΣΩΠΗ | ἔΣΕΙΕΤΟΤΡΟ ἦτε φτ. 24 πειδεδή κτις καὶ πατεργότερον πε εἰκε πισαξί.

Ἰν εἰ ον ἐτακηροτουν πως πεσακ. ἦν παλαγράμμα πως σεισκό Ἰππα έτε έκε έγενοτ ΧΖΕ ΕΓΑΝ- ΧΡΕΣΑ έι ἐΣΩΠΗ ἔΣΕΙΕΤΟΤΡΟ ἦτε φτ.

25 Ποτετεν ποταμούλλε εἰσίν εβολ γιτεν φο- ωτε καὶ οτρίεσσο ἦτεν εἰσίν εἰς ἔσειετοτρό ἦτε φτ.

26 Νεωτον καὶ πνεον πατερβυφρι ετυχ ἰοιος παγ. καὶ νις εἶναι δυναμιχῆς.

27 Ετακηρούσιν ερωτον πνεικς πεσακ. ἦν διατεν πιρσσει ọτεςταττον. ἀλλα ἦτεν φτ. ἀν. ουν πτεξοε ναρ ἄπτηρφ ἦτεν φτ.

28 Απεραστε πνεο παγ. πνεαπετρος. ἦν διεπε άπον αντα ἄπτη ρην ἰσων οτρον αποταγτεν ἰσωκ.

29 Πεσακ. πνεικς. καὶ έλλην ἐξω ἰελλοντ. ἦν διεπε διλι ναρ ἦν δαμεννοτ ἦ κανεω εις νατ ἦ κατ ἦ κατ 

εδικτ καὶ εἰδε πεπολεμίον.

30 Αφατέεσσιτον ἔπ ἰελλον κατον ἔπιν πανπα-
who have the riches to come into the kingdom of God!\textsuperscript{24} 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!\textsuperscript{25} 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.'\textsuperscript{26} And they were wondering the more, saying to him: 'Who will be able to be saved?'\textsuperscript{27} Jesus having looked upon them, said: 'With [the] men impossible, but not for God: for all is possible for God.'\textsuperscript{28} Peter began to say to him: 'Lo, we left all, and followed thee.'\textsuperscript{29} 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,\textsuperscript{30} unless he should receive a hundredfold now in this time, houses,
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.'

32 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

[The rest of the text is not fully translatable due to the presence of Greek and Latin text and emojis.]

D D d 2
404 KATA ΠΑΡΧΟΝ.

φρευτεψω τετεποτης γινα φη ετεπειερητην ἑλλος ἱτεκαίραν πάν.

36 Ἑνοψ κε πεξαί πνωτ. κε οτι τετεποταψαν ἱταλιγ λυτην. 37 Ἑνωτον πεξωτον πασ. κε εἰκες πάν γίνα ἱπτ εται γελείν κατεποτιναν ετογ εται ἑλλον κατεγκαίθη δεν πεξωτον.

38 Ἑνς κε πεξαί πνωτ. κε ἱτετεπενει αν κε οτι πετετεπειερητην ἑλλος. οτον χυολ μετωτεν εκε πιαβοτ ετ'σω ἑλλος. ιε πιωέκε ετ'ωες ἑλλοι ἑλλος 39 Ἑνωτον κε πεξωτον | πασ. κε οτον χυολ ἑλλον.

.paused

39 Ἑνς κε πεξαί πνωτ. κε πιαβοτ ετ'σω ἑλλοσ ετετεπος. οτογ πιωέκε ετ'ωες ἵλλοι ἑλλος ετετεπεες οικον ἑλλος.

40 Πίγεπελι κε ἱςαν οτιπαλ μετ' ἱαν ἱαν εκε εἰκαν κε εταγ-

41 οτογ εταγκεστεπ ῥξε-

42 οτογ εταγκεστοντι ερωτον ῥξεινς πεξαί πνωτ.

طائر] τετεποτης γινα φη ετεπειερητην ἑλλος ἱτεκαίραν πάν. 36 Ἑνοψ κε πεξαί πνωτ. κε οτι τετεποταψαν ἱταλιγ λυτην. 37 Ἑνωτον πεξωτον πασ. κε εἰκες πάν γίνα ἱπτ εται γελείν κατεποτιναν ετογ εται ἑλλον κατεγκαίθη δεν πεξωτον.

38 Ἑνς κε πεξαί πνωτ. κε ἱτετεπενει αν κε οτι πετετεπειερητην ἑλλος. οτον χυολ μετωτεν εκε πιαβοτ ετ'σω ἑλλος. ιε πιωέκε ετ'ωες ἱλλοι ἱλλος 39 Ἑνωτον κε πεξωτον | πασ. κε οτον χυολ ἱλλον.

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42 οτογ εταγκεστοντι ερωτον ῥξεινς πεξαί πνωτ.

طائر] τετεποτης γι

نتهاء.
Zebedee, saying to him: 'Teacher, we wish that that, which we shall (lit. will) ask, thou mayest do for us.' And he said to them: 'What wish ye that I should do for you?' 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.' 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?' 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: 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.' And the ten other having heard, began to murmur because of James and John. 

42 And Jesus having called them, said to them:
τετενελεῖ ζε πυ εεετευτον εεποιει ζε σεοι παρ-χων επιεεος εεοι ποσ ερσων. οτος πο-νυτό τε σεοι περιγυα εκκονον. 43 πάρητν τε αι πετυον δεν θννπνον.

Αλλα φί ενελονυμε εεπνυτό δεν θννπνον εσεερδικων πωτεν. 44 οτος φί ενελονυμε εερσονντ θεν θννπνον εσεερδικων πωτον νικεν.

45 ΟΤ άρ τυχρι μεφρωνει πεταχι αν εερον-αελαεχτη Αλλα εσεελευσι. οτος ετ υες-ψυχα ρεσωτ πωδειω ποτεεκυ.

ΛΒ.

46 οτος αι εεριχων. οτος επλπνον εβόλ δεν εεριξω πελε πεσεελαεχτε πελε οτεεκυ εκομο. δαρτίεεεος πυριμ ριτίεεεος εοτιξελλε πε πρεκτωβ. παρεεεει εεκεν πιεελωτ.

47 ατοσ αταεκσωτελε ετ ειες πρεπεελααμαειν πε εσεερδικπ προτο. εκκων εβόλ εεριχω μεμονθο. ετ ειες πυριμ παλαεια. ηα ει. 48 ατοσ παπερεπιτεεαν | παρ πρεεεπεηειν γινα πετεξαρων.

49 ατοσ αταεκσωτελε ερατη ρεεεειν πεξαεθ. ετ Ααοτ Ααοτ Ααοτ Ααοτ εοπον. οτος αταοτ Ααοτ αεπεβελλε

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
κατά ικάριον.

ἐτξῆς ἠλευρὸς παρ. χε χελεύρετη των τη ἠλευρὸν. ἠλευρὸν ἐρόκ.

50 Ἀθὸς χε ἐταφαυτὶ πεξεθῆς ἐβολ. ὁτος ἐταφαυτὶ ἐνοῳ μὲν ἐτι Ἰη.

51 ὁτος ἀνεποτὶ παρ. πεξεθὴς πεξαῇ. χε χε οτος πετεκουλας ἀτάλης παρ. πιβελλε πεξαῇ παρ. χε ραβδωνη γύμα ἀτάλη ἐβολ.

52 Πεξε Ἰη παρ. χε ᾲασε αὐτὶ πεκναῇ την πεξαγῆς. ὁτος κατατῇ κὐπαρ ἐβολ.

ὁτος παρελευςη ἠκεϊ δεν πιεῖςωτ.

λΓ.

ἀβ ῥῳ β ὁτος ἐταφαυτὶ εἰθῆς αὐτὶ εβηθεφαγὶ πεξεθῇ ἤθομας ἄτατη πίπωτς ἢτε πησωτ.

Ἀθηνωρὴ πῆ ἐβολὴ δεν πεξεθῆς ὁντὸς ὁτος πεξαῇ πως. χε ᾲασε αὐτῇ πως. ἐναί φελὶ ἐτηκαὶ εἰτης ἐπετεινειδο.

ὁτος κατατῇ ομοτὶ εφατηνας ἐβολὲς ἐροη ἐφατηνας ἔος ἐροης. φαῖν ἐτηκαὶ 

ητασαμί κατογ. ἀφ. 

3 ὁτος εἶσων ἢτε οὐδὶ ξος πωςτέν. χε οὐ πε φαῖν ἐτηκαὶ εἰθης ἠλευρ. ἐκος χε ποτ ρετῆρ-

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 faith saved thee.' 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

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ΤΑΤΑ ΖΑΡΚΩΝ.

χρια. ἐλευθ. ὁτόν εὐτότες ᾑναντορπῇ ἔνας. ὁτόν ἐγώ ἐνωτ.

ὁτόν δέκαλε πορισκὺ εὐκοπὶ δέτεν ὁτρο

ὁτόν όλην ἕβολ ἦν πιν ἐτοι ἐπατ-

ὁτόν θεσίω ἐτωσὶν ἰώες ἰνώτ.

ὁτόν ἐν ἐπανεσθοῦ ἕτων ἰελλι

ὁτόν ἐν ἐπανεσθοῦ ἕιφάδον ἐτωσὶ

ὁτόν ἐν ἐπανεσθοῦ ἕην ἐπεπιστὸ

ἵνα ἐκάτι εἴονει εἰκάν̣ ἐδοκὶ ἐπερφεὶ.
Lord hath need of him; and immediately he will send him hither.'

4 And they went, and found a colt tied at a door outside in (lit. of) the street; and they unloosed him.

5 And some of them who stood there were saying to them:

'Those who are not unloosened the colt?'

6 And they said to them, according as Jesus said to them: and they permitted them.

7 And they brought the colt to Jesus, and placed on him their garments; and he sat upon them.

8 And many spread their garments on the road; and others cut branches of trees in the fields, and were spreading them on the road.

9 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.

10 Blessed is the kingdom, which cometh, of our father David: Osanna in the highest.'

11 And he came into Jerusalem, into the temple; and having gazed

κατὰ Ιωάκην.

οὐκ ἐταχθοῦσα εἰπήρει ἐτα ρωγί ἐκαθ ὑμῖν ἵπτε οὐκοποτ. αἱ ἐβηναλία πεὶ

Α. ΑΓ ὁποδ ἐνεφράκτι ἐταχὶ εὐβόλ ἦν ἱωήνα

αρκο. 12 ΕΤΑΚΙΝΑΤ ΕΟΥΒΙ ΗΚΕΝΤΕ ΓΙ-

ΡΟΑΙ ΦΟΒΙ | ΕΟΥΟΝ ΓΑΝΧΩΒΙ ΓΙΩΤΕ.

ἀπὶ̂ χε γὰρα χιναξέειε αλι γιωτε. ὁποδ

ἐταχὶ εὐως ἐπεφξεε αλι εὐβολ εγαν-

χωβι. πε πνον γαρ ἴκεντε ἀν πε.

14 ὁποδ ἐταχεροτω πεξαχ πας. χε ἕπε γα-

λε εὐταρ γιωτε ἡδενεγ. ὁποδ παρκυ-

τεεε ἐπεφξεαδεντης. 15 ὁποδ ἂν εἰλη.

ὀποδ ἐταχὶ εδουπ ἐνεφρει αἰραρτις

ἀπὶ ἐνεομ εὐβόλ ἦπ τηροτ ετι εὐβολ πὴ

νη ἐτωπι ἰεν πιερφει.

ὀποδ πιτρανεςα ἵτε πικολυβιςτης πεὲ

πικεβερα ἵτε νη ετὶ σροε匪 εὐβολ αἰ-

ςοκοτ.

16 ὁποδ παξκω ἥγλι αν πε γιαν ἱπεμεν

οὐκενος εὐβόλ ὑτεπν πιερφει. 17 ὁποδ

παξτσκω ὁποδ παξκω ἠδεος πωνοτ. χε

ςςονττ. χε πανι ετελεοτι εροχ. χε ὁτη

 infuri

cf. Gr. ἐβελὶς, Ἕβελὶς ἐβελὶς ἐβελὶς ἐβελὶς ἐβελὶς


F K* N. ἄπεονοντιοτ] ἈΣΧΘΛΝ Ηυντ 26, cf. Gr. D 245. 2pe


ΓΓ &c. Δη] E, Δ.1 Φ.2 Γ.Μ.0. ἄρκκο] Gr. Ν* ὀμ. ἔτελανσεν.

13 ἐταγι] ἈΓΓΗΘΚΛΜΝ: εταγι, ΒΣΦ: ὀποδ ἐτας,

Δ.2: ὁποδ ἐτας, Δ.1 Ε.00. ὀιδω] same as in Matt., cf.? Gr.

ΑΒΓΔΛ &c.: Gr. Ν &c. ἄδω μιαν. ἧμωβι ρ, Ἀ*. ΚΕ-

ἵπα χιναξεειεια] ἈΒ(ΣΕ)ΓΔ.2 ἘΦΓΚ*, Δ.1* may have

had ἱποχ: ἱκεβα ἐχιναξεε &c., ΣΔ.1 ΗΚ* 0: 2ε

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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

...
ἀποκρητεῖν ἡμεῦνος τῷ ἔστωτε ἐξ ἀρετεναὶν ἐκάκῃ ἱκώμι.

18 ὁ ὁδὸς ἐταχωστεῖν ἡξεπαρχιερεῖτες πεῖν πείαζ. ὁ ὁδὸς παρηκτέα τῇ ἀναπατάκοις παῖ 

19 ἡμὶ ἀπεργὰς τῇ ἐταχωστεῖν ἡξεπαρχιερεῖτες πεῖν ἡμὶ ἱκώμι.

20 ὁ ὁδὸς ἐκεῖνοι καθούς ἐκέντροι ἐκεῖνοι ἐξ ἠτέθεαν. ἡμὶ ἱκώμι.

21 ὁ ὁδὸς ἐταχωριδεῖτε ἡξεπαρχιερεῖν πεῖνας παῖ 

22 ὁ ὁδὸς ἐταχωριδεῖτε τῇ πεῖνας παῖν. ἐξ ἣ 

23 ἡμὶ ἀπεργὰς τῇ ἐταχωριδεῖτε τῇ πεῖνας παῖ 

24 ἡ δέμεν τῇ πεῖνας παῖν τῇ ἓ 

25 ὁ ὁδὸς ἐκεῖνοι ἐταχωριδεῖτε πεῖνας παῖ
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
κατὰ υἱὸν ὧν

eερπροεύχεσθε. χω ἐβολὴ ἄνεπτεον ἄπτωτον ἐροτ. γίνα γως πετενίωτι ετ- 
θεν μινιν ἄπτεχθω νωτεν ἐβολὴ ἄνε- 
etapapantweta.

λε.

27 οτογ γαν ορ εἶναι. οτογ εὐλογοὶ δεν 
περφει γαροφ ἄπειραρχερεὺς νεί 
πιστοβ νπερεβυτερος. 28 οτογ πάνω 
εἰς εκατ. με. γακ ακίρι ἄπεν γα 
περφεί. εκ πει πεταστι πακ ἄπε- 
etικαρμήγαν γίνα 
πιέκειρι ἄπαι.

29 ἵνα γας ποιητ. γα διασεν ἐκκο 
παρηγ. δριουω πνη. οτογ | αἴνον γω 
ήπαξος νωτεν. γακ ακίρι ἄπαι δεν 
περφεί.

30 Πιλεεκ ἄπε ὑποπνε. γα νεοβολ δεν γα 
πε γαν νεοβολ δεν πρωτε. δριουω πνη.

31 Τοτογ παλαιοκεκεκ νεί 
ποτερνοτ ετικω 
εἰς εκάτ. γα 
παρηγ. γα 
αγπαλαξος γα νεοβολ δεν γα 
πε. γπαξος γα εδέοτ 
 epollapantweta | ἐροτ.

ὅν: ἄπετεογί, Hunt 18. προσευχαίον, ΑΦ. ἄνε-
ete] ἄπεκτε, plur., ΒΦ. ὀτόν ἄπτωτεν] D₁E₁F: ὀτό 
πετεν, Β D₂* E₂: ὀτόπτετεν, Κ ΔΙ Μ: ὀτόπτω-
tεν, ΑΓΔΡΘΚΜΟΛ. ἐροτ] εἰς εκατόν ζ: ἐρωτότ, 
plur., Β: > ὀτόν ἐροτ ἄπτωτεν, Hunt 18. εἰς ... ἄπετεοχω] 
ἐγινα ἄπετετεν κα. ... κα. χω, Hunt 18. πετεν] Gr. D 
om. ἄνοι. 26 Om. A*B*C*D₁₂₃Δ₂*E₂*G₁₂*HKMOS Hunt 18?, 
cf. Gr. ΝΒΛΣΔ &c. οτογ γοταμ ἄπετετετέεεε 
εβολ οτακ πετενίωτεν ετός 
πιφον νωτεν εβολ ἄν 
 epollapantweta. And unless 
(γοταμ = εὐλογ) ye forgive, neither shall your Father, who is in 
the heavens, forgive you your trespasses, A₅₄F₅E₅G₆Θ₉J₉L₂ο; ἄπετο-
χω, ἄπτωτον ἄνεπτεογί; ἔρωτον, ἄπτωτον ἄπτωτον ἄπτω 
cf. Gr. ACD &c.; for ἄνοι cf. Gr. D &c.; gloss of D₁E₁ gives omission (bUab. 
'sins') in Arabic as ṫanāmi and 'Greek: of E₂ as ἄνεπτεογί.
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 ὑπὲνχος. ζε οὐεβολ δὲν πιρρείι. τενεργοὶ δαγχι ἑπιεκκυ. παρ ἐκάντα αὐτοῦ χρον ἐξ ουτως νεποται. ἔπειτα ἀν. οὖν αἰκός ἡς ἁμη πεξαγ ινωτ. ζε οὐτε 

ανοκ ὑν ὑπαξος πωτεν αμ. ζε αἰπρ δὲν αὔῃ ἑρεμοῦ.

ΑΕ:

33 οὐτος ετατερωτ ἵνα πεξαγων. ζε τενερα 

ἀμ. οὖν ικές ἡς πεξαγ ινωτ. ζε οὐτε 

ανοκ ὑν ὑπαξος πωτεν αμ. ζε αἰπρ δὲν αὔῃ ἑρεμοῦ.

ΑΕ:

32 ΑΛΛΑ ὑΠΕΝΧΟΣ] ἐγώμπ ζε ὑπενχος. Ἡουτος, ὑπενχος, ζε οὐεβολ δὲν πιρρείι. ΤΕΝΕΡΓΟΙ] δαγχι ἑπιεκκυ. παρ ἐκάντα αὐτοῦ χρον ἐξ ουτως νεποται. ἔπειτα ἀν. οὖν αἰκός ἡς 

πεξαγ ινωτ. ζε οὐτε 

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πεξαγ ινωτ. ζε οὐτε 

ανοκ ὑν ὑπαξος πωτεν αμ. ζε αἰπρ δὲν αὔῃ ἑρεμοῦ.
32. 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


1 Αρεπηρτες [εταρηρ., Αορέλ. Καξι] cf. Gr. ΝΒΛ &c. Ηunt r8, 26, r-12

nikaevai αὐθολέγη ὁποὺ ἀῤῥου本次活动。

5 οὖς

nikaevai. οὖς πινέτε αὐθοθεθετ

nikaevai. οὖς πινέτε αὐθοθεθετ

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(lit. the) other one they wounded and reviled. 5 And he sent another; and this (lit. the) other they killed. And he sent many others: some they stoned, and others they killed. 6 Having (lit. who was his) yet a beloved son, he sent him at (the) end to them, saying: "They will reverence my son." 7 But those husbandmen were saying to one another: "This is the heir; come, let us kill him, and let the inheritance be ours." 8 And having taken him, they killed him, and cast him outside of the vineyard. 9 What will the Lord of the vineyard do? He will come and will destroy the husbandmen, and give the vineyard to others. 10 Did ye not read even this scripture, that the stone which the builders rejected, this was made for a completion of (the) corner: 11 this having been done by the Lord, and it is wonderful in our eyes?" 12 And they were seeking to
κατὰ ΧΑΡΧΩΝ.

ἀπεργῷ δὴ τόνευκοι. ἀνελλὶ γὰρ ἥ ἐταξιὰ ταῖς παραβολὰς εἴησκεν. ὁτοὶ εἰς ἀνδρὰς ἀκούσιν ποιεῖν.

ας.

AZ ἀναφέρει πάντα ῥήματα ἕτερα πιθανοτάτα περίπλοες περὶ πνήματος πνεί̂μα πιονοχρονικὴ ποικαί.

Ὅτι ἐπικεφαλής τὸν εὐκοπήθηκεν ἐν ὑποκοπήθηκεν τὸν εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Σύμμετρεῖται ἢ ὑπεράπαν ὑπεράπαν ὑπεράπαν ὑπεράπαν ὑπεράπαν. Ἐπεξεργάζεται ἡ ὑπεράπαν ὑπεράπαν ὑπεράπαν ὑπεράπαν ὑπεράπαν ὑπεράπαν.

Ὅπου νῦν εὐσκοπήθηκεν πιθανοτάτα περίπλοες περὶ πνεί̂μα πιονοχρονικὴ ποικαί. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Εὐκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν ἐν ὑποκοπήθηκεν. Ἔτεροι νῦν εὐσκοπήθηκεν πιθανοτάτα περίπλοες περὶ πνεί̂μα πιονοχρονικὴ ποικαί.
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 re-gardest 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 But he, knowing their hypocrisy, said to them: 'Wherefore tempt ye me? Bring me a stater, that I may see it.'

17 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.
18 Ὄνος ἀνὴρ ἀροφὶ πηξελανθασσωτεκες. πὴ ἐτξώ εἰες. ἐπὶ ἀνακτασίας ἠμο. Ὅνος παρασιμεῖ εἰες. πὴ ἐτξώ εἰες.

19 ἦς φρεμύτσις ἐκεῖ ηξείθεν σακχαί πατὴ ἐνομ. Ὅνος ἤπειρεξηπ ηυγειλεί οὖν ἤπειρεξηπ ἐπὶ νηπίῳ ἡπειρεξηπ οὖν ἤπειρεξηπ νῆς ἐπὶ νηπίῳ ὁτι. 

20 Ἡνοτόν ὣς ἔπι παντετεοτεν πε. Ὅνος πι- ηγωιτ δι' εἰγείλι. παρέευτοι εἰεῖες ἐραξω. 

21 οὖν πιελεάκι αὐστίς. Ὅνος | εἰςευτοῦ ἐραξω. Ὅνος πιελεάκι ἐπαρηγὴ ὁπ. 

22 οὖν πιελεάκι. εἰεῖες ἐραξω. 

23 Σεν ἡμακτασίας εἰσαιρ εἰγείλι ἐπὶ οὐλομ. πὶς γὰρ αὐστίς ἡγείλι. 

24 Πεθαμνοὶ πνεύματι ἐπεικεῖν. ἔπι ένε ένέβεβαι καὶ τε- τεκνότερες. ἡτατεκνωτὰ καὶ ἡτατεραφί οὐξε ἦτε φί. 

25 Σοτάν γὰρ ἀργαντωνοῦνθεν πὴ νὴ εἰσ-

Hunt 26, 18-27

18 And there came to him Sadducees, who say that there is not (to) be resurrection; and they were asking him, saying: '19 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. 20 Now there were seven brothers with us: and the first took (a) wife; he died (lit. was dying), he left not seed; 21 and the second took her, and died, he left not seed; and the third thus again: 22 and the seventh; they left not seed. And at (the) end of them all died the woman also. 23 In the resurrection, of which of them is she to be wife? for the seven took her to wife.' 24 Jesus said to them: 'Do ye not therefore err? Ye know not the scripture, nor the power of God. 25 For when


21 Κ=user G, Schw. explains, 'litera initialis C的意见.' ἑτεροκείμενον 2\[om. Τ\]οδιὸν \[M\] ἔτη \[M\] to \[M\] 

22 ὡμοθυγάδων ἐκπαίδευσεν \[Gr. D \&c.\] cf. Gr. N B C L 33. c μὴ καταληκτῶν: \[pref. ὁτοιος, ὁτοιοι \&c.\] \[Gr. D \&c. \&c.\]

23 ἡμισαφοῦς ἐκπαίδευσεν \[Γ\] ὁτοιος \[A\] \&c.: \[om. Τ\] ἔτη \[M\] 

24 ἡμισαφοῦς ἐκπαίδευσεν \[A\] \&c.: \[om. Κ\] ἔτη \[M\] 

25 ἡμισαφοῦς ἐκπαίδευσεν \[A\] \&c.: \[om. Κ\] ἔτη \[M\] 

26 ἡμισαφοῦς ἐκπαίδευσεν \[A\] \&c.: \[om. Κ\] ἔτη \[M\] 

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κατα υφρον.

26 εθε κα τις εσπωοττι θει᾽ες εσπατωοτσιον. Αλλα ενερφη τη οπιαττελος θει κιθνοτι.
27 τις πι κα τις εσπωοττι θει. θει εσπατωοτοτσιον. Επεπενσυ 21 πξωμεμεεεεεωυανε. πις αρχος παρ γιξτιν πιπατος εγξω εεεος.

Α.Θ.

28 οτος ας γαροσ πξεοται πιςαζ εταπες-τεει ερσων ετκωτ. ερσειι θει καλωσ αρ-εροτω πνωοτ αρκεμιν. θει ας τε ηεπτολι ετοι πιορη ερσων ηηρων.
29 αρεροτω πξεοισ. θει ηηρων τε οαι. επεςε πικλ. πις πεκοται πις οται. πε. 30 οτος εκεεενπε πις πεκοται εβολ θει πεκεηντ τηροτ. πιςε εβολ θει τεκψτηκ | τηροτ. πιςε εβολ θει πεκεεετι τηροτ. πιςε εβολ θει τεκχολε τηροτ.
31 θεεσσαποττι τε οαι. εκεεεενπε πεκεηφινπ
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. 26 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?" 27 God is
not (the God) of the dead, but of the living: ye err greatly.'
28 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:

**MARK XII. 26-31.**

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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:
κατὰ οὐκρόνη.

πεκρήτ. ἐκοῖοι κεντολὴν ἐκοὶ ἰππητ ἐναί.

32 Πεξαγ παγ Πξεπις. ἧε κάλλιο πρεπεῖσε γεν ὀτεεεεεεεε ακκος. ἥε ὄται πε φτ. ὀτογ ἐκοῖοι κεντολὴ ἐβνηλ ἐροπ. 33 ὀτογ πεκαγή ἐβολ ἥεν πεκρήτ τηρῃ. πεε ἐβολ ἥεν τεκχωε τηρς. πεε ἐβολ ἥεν πικατ τηρς. ὀτογ πεκαγή πεκαγή πεκρήτ σεοι ἰππητ ἐπισκιλ τηρου νεε ὁμον-μωσκι.

34 ὀτογ εταγηντ ἐροπ Πξεινας ἦεν ἀγεροτυ εὐτον δήτ ἐκοῖοι πεξαγ παγ. ἦεν ξονουν ἰάν ἐβολ ἦα δέ τεετοτρο ὅτε φτ. ὀτογ ἐπείς ἐγία σερτολεεεε εὐεγκ.

U.

Μ 35 ὀτογ εταγηντ ἐροπ Πξεινας παγξω ἐκοῖοι εὐ- 

tεβιν ἥεν πιερφεῖ. πινεν κεεκω ἐκοῖοι Πξε-

πις. ἦεν πικ επαρπ Πξανις πε. 36 ἴοοη 

ἀνία αεξος ἥεν κεπα ἐκοῖοι ἐροπ.

Ἑνε πεξε πόλ ἐπας. ἦεν ἐκεεει κατατοτπαλ.

37 Ίοοη ἀνία εκξω ἐκοῖοι εὐροφ. ἦε πόλ. ὀτογ


+ πεεεβολ δεπτεκφυχ ΤΗΡΟΥ, ε-ο-λ; for ΦΥΧ cf. Gr. A D &c., but not for order, or σατ. πεε . . . ΤΗΡΟΥ] om. 


rest of Gr. ἰππητ] ἐκοῖοι ἩΕΠΚ.] (ΕΕΕΝ., A) cf. Gr. NABL &c. 

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)

ebol οὐπν περιχρήπ πε. οὐος πληνφά ετόσν [παξκω]τελε εροφ γναθως.

40 Οτος δεν τεχσβω ναξων κελλος. ξε αλατ
ebol γα πιςσδ. πεε πι ονοισιν εροφι
RON
 δεν γαλατολην πεε γαλαπαξκωνοκ | δεν πιατορα. 39 πεε γαλυορπ κελλος γεν
δεν πικαεδρα δεν πιςπαγωγη. πεε
gαλυορπ πρωτεβ δεν πιμπων.

41 Οτος εταφαξασει κελλος επιμεσακοφιλα-
kιον παμπαν. εν πες πληξφα γι δοετ
eπικαφωθαλιον. οτος ουκενφ ιπαξα
παξιωνι πιμπεμου.

42 Ετασι δε πνεονωξηρα πενκι ακιονι πιτεβι
κιοτ. ετε οικοπαραττησ πε.

43 Οτος εταφαξασει επεκελαεσθης πεςηφ
πνωτ. εν αεεπι των κελλος πωτεν. εκ
tαξηρα πενκι ακιονι εσοτε παι ηηποτ
etξιοι επιμεσακοφιλακιον.

44 Οτος ναπ πιδησ οταξιονι εβολ δεν ἥττε-
εργοτο ερωτ. έδι δε πνος εβολ δεν

EBOL ουπι οτεδολ όε. K: πνος, B, cf. Gr. Ν*Μ* &c. 1. ne
om. Γα; for position cf. Gr. ΝΑ &c. Εαεπ αεεπ. ετα ηηηη
cf. Gr.: 1ηηη ποκ, ΓΜ. εποχ 2ο | om. Μ. επαεσς] Gr. D
before πνουν pref. καν. 38 διςςτεξςβω] cf. Gr. ΝΒΛΔ ααα
εκ συρε: παςειςβω he was teaching, & L: παςειςβω
πνωτ he was teaching them, ζε, for two last cf. Gr. Δηε
π κεκα: docebat illos dicens,' ff 'docebat eos dicens illis.' Πας-
xων] εαεςω, Ω. ελλοικ, A. πεε. 1ο] cf. κ d: om. Γ1ε,26Γ1εK
Σεν 1ο] 1ο, Γ1ε,26O. πρωτεβ] Α*: εεεπιπρωτεβ,
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 make (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: 44 for all threw from their superfluity; but
κατὰ ὙΑΡΩΝ.

πετεσερᾶς εἶπον ὡς πώς ἔτενται ἀγίοις πεσώσι τιρῃ.

UB.

Oτὸς εἰρηνὸς ἔβολ Ἰßen πιερφές πεξῆ ὅτα πατ ἔβολ Ἰßen πεπελεφθής. ἦ θρεγτῇς ἄφνα ἔρλ ἑπάλῳ ἔβολ ἵππ." 2 Oτὸς πεξῆ ἵν ὅτα πατ ἔρλ ἑπάλῳ ἔβολ ἵππ. 3 Oτὸς εἰρηνὸς εἰξῆν πιτῶν ὅτε πικῳτὶ ἐπελεῖ ἡπείρης. ἔρθην ἡπάλας ἓξη-πετρός πεῖ ἱακωβὸς πεῖ ἱωάνης πεῖ ἅπαρεςς. 4 ἔρλ ἅξος πατ. ἢ ἕρε πατ ἱάξωμι ἰηφατ. ὅτας ὅτα πὲ πικηνὶ ἄτεαλν πατ ἵππῃ νὰ ἐχωκ ἔβολ. 5 ἵν ὅτα ἡφέρητις ἅξος. ἢ ἔλατ ἱηπερή ἰλι σερεῖ έκονος. 6 ὅτας ὅτας ὅτας ἱαν παρὰς ἐχωκ ἱεῖςς: ἢ ἀπικ πὲ πακ. οτὸς σεπασερεῖς ὅτας ὅτας. 7 ἐστὰ ἔρ-τεπῆγαλητῆς ἐγκπολείςς πεῖς ἐγκ-ςελι ἱπολείςς ἱπέρψβορτερ. ἕρμὲ ὅτε ἰπονεψμὶ ἀλλὰ ἱηπατείς ἰξεπίσκ. 44 ἀγίατοι] ἀγίοι, Ν. πεσώσι] πεσχί-πωλῆς, Δ.1.2. 

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 are these stones, and buildings of what kind?' 2 And 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.' 3 And (as he is) sitting on the mountain of the Olives opposite the temple, Peter and James and John and Andrew asked him apart: 4 Say to us when these (things) will be? and what is the sign if all these (things) should be going to be fulfilled?' 5 And Jesus began to say: 'Take heed, let not any one lead you astray. 6 For there are many (who) will come in my name, saying: “I am Christ;” and they will lead many astray. 7 And 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.

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"Greek, seest thou this great building?" 

"Greek, seest thou this great building?" 

"Greek, seest thou this great building?"
8 Εγετωμη γαρ ἥξεωςεος εξεπ ὀτενος ὀτος ὀτενοτρω εξεπ ὀτενοτρω. ἐτε-
γωμη ἕξεγαγιανομεεν κατα έεδ. ἐτεγωμη ἕξεγαγιαςιων δν ἔννακει νε ναι.

9 Ανατ δὲ ἥωτεν ἑρωτην. σενατ ἐπινοι ἐγανναιατυγαν. ὀτος δν πιστηναιων σενατιοτι ἑρωτην. ὀτος ἠτοταιάωτεν ἥωτεν ἐπινοι παρηκ γανναιεουσι νεο

eνανορωτι εὐβντ. ετεεεεεεπεν πνωτ 

10 ἕωτεν γνυμπ ἠτοταικιων εἰπελαγγειλον
11 ὀτος εγετωμη ἠτοται ἐπινοι ετ τ ἐεεω-
τεν. ἐπεκερεμμπ ἕμιρωμυς. ἥξεν ὀτετε-
τεινακαξι εὐευογ. ἀλλα πετοττιατη 

12 ὁτος ἐπεστωτονον ἕξεγαγιαςι ένεπ γα-
ηοτ ὀτος σενατοθεπον.

13 ὁτος ετετειμητυν εὐευοττ ἕωτεν ἕξε


9 ἀνατ... ἑρωτην]ομ. ΒΓ. ἐτεγωμη 1ο ένεπ]ομ. ΒΓ. ἐτεγωμη 1ο ένεπ. ενεπον]ομ. ΒΓ. ἐτεγωμη 1ο ένεπον. σενατοθον]ομ. ΒΓ. ἐτεγωμη 1ο σενατοθον

10 Οταύτα δὲ ἥωτεν εὐβοοτον ιτετειμην εὐευοττ ἕωτεν ἕξε
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 θαρκόν.

οτιον πιθεν εόθε παραν. φι γε επεσαμενοι πιτοτα γλαβολ. φαι πε φι εισαπογεε.

14 εσύμπ αε πιτεπενατ επισωφ πιτε πισωφ εφοι εγετης ετεσε και. φι ετεσυ μεσεκατ.

τοτε πι ετηα δεν μιας ελαρονωφωτ εχεν πιτων 18 φι εταγιξεν πιξενεφωφ με-

πεπερει πιρην. ουδε μεπερεξακε εζονι εελ ειβολ δεπ πεπνι. 16 οτοι φι ετ-

δεπ τκοι μεπερει πι μαζο εελ πεπ-


17 οτοι πε πιν ετεεβοκι πεεν πι ετι δι δεν

πεγοοτ ετεεεελετ. 18 αρποσετεξεσε εε

ειπα πιτεθμεπεευωσι δεπ τφων πιξε-

πετεπωφ.

19 ετεβωντι ταρ πιξενεγοον ετεεεελετ γοξ-

εοε. μεπεοον γουι μεπερρι 19 εχενη

ειπεικωτ εταρεποτη πιεφτ γλαβον

πινον. οτοι μεπεοον γουιν οπο.

ρπα ρπα 20 οτοι επεινε ποκ εερε πιεγοοτ | ετεεεελετ


ΓΚ. πισωφ] ΝΑΒΚΔ1,2Α,1,2ΗΞΗΟΜΟΣ: πισωφε the desert,

ΓΕ1,2 (ομ. Ε) ΓΚ; cf. Gr. ΝΒΔΛ2 ζε &c.: πισωφ πι-

τεποφοφι. Ν: +εταρτω ισηνανηλ πιπροφθας which

they said in Daniel the prophet, Αμς: εταρη (Γξ ΘΛ8ό) ζοφ

(ε-ελ, ΧΩΑ, Fr 56c) δεν (ειβολ ειτεν 'through, by,' ε-)

ισήνανηλ πιπροφθας, Fr-8ολ8: ετςίπελα πι-

προφθας which is in &c., Βο; gloss of D1 E1,2 has

رومي المذكور في

Daniels the

'Greek, mentioned in Daniel the prophet;' for addition cf. Gr.

Α &c. κλ. 1. επεεεεε] ΝΑΒΚΔ-ΓΘΚΛ: ιςηεεεε, Ας?

ΓΔ1,2Α,1,2ΗΞΟΜΟΣ ετεσεε[ετετε, ΝΣΦΝ. φι &c.] τοτε

πι....ελαροντι, Ν. ετηκα δεν] ΑΓΔ1,2Ε1,2ε-Γ1,2ΗΚΛ:

ετατεν, ΝΗΔ1,2ΗΞΟΜΟΣ. ελαροντι ελαροντι, L. εξεν]

ειξεν. ND1,2 ΕΘΜΟ1,5: cf. Gr. U2 πε 131. αλ πανε ετι

acc. 15 ΦΗ

ετειξεν &c.; πι ετηκα ειξεν, lit. 'they who are placed upon,'

Δ1,2Ε(ΦΗ): φι ετειξενεφωρ he who is on housetop, Γς:
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: 15 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 them 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
Ιδιά όμως μην πανογένεσιν ημείς οἱ προσωπικοὶ φίλοι.

Καὶ ἄλλο εἶπεν οὐκ ἔστων έτερον ήτομ ένδοτι
οὗτος. 21 οὕτω εἶπεν ήτε οὐδέ Χος
ιστένει. Χε ικ ήτε έπερνάτ ήπερνάτ.

22 Ετερωντον γάρ πανόγενεσιν ήποτι ήπερνάτ
λαμπροφόρον ἄνθον. οὗτος ήπερνάτ ήπερνάτ
ηπερνάτ ήπερνάτ ενδοτι σαμποτικοὶ ενδοτι
πειράμενοι πειράμενοι.

Περὶ έπερνάτι οὗτος πιογά ήπερνάτ έπερνάτ
επιστομίνη. 25 οὗτος πιογά έπερνάτ
επιστομίνη. έπιστομίνη επιστομίνη
επιστομίνη επιστομίνη.

26 Οὗτος τοτε επενήπτε επιστομίνη
μεροτά μεροτά μεροτά μεροτά.

27 Τοτέ μεροτάρρημα μεροτάρρημα ἐνδοτι
μεροτάρρημα. έπερνάτ μεροτάρρημα
επιστομίνη. έπερνάτ έπερνάτ έπερνάτ
επιστομίνη.

28 Επενήπτε έπενήπτε επιστομίνη επιστομίνη
επιστομίνη επιστομίνη.

εγούοις 29] + έτεροντον έπερνάτ ήπερνάτ ήπερνάτ ήπερνάτ ήπερνάτ
ιστένει. 21 ΧΟΣ
πιογά έπερνάτ έπερνάτ έπερνάτ έπερνάτ
ιστένει. 21 ΧΟΣ
πιογά έπερνάτ έπερνάτ έπερνάτ
ιστένει. 21 ΧΟΣ
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 Christ{ss} 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,
RATA ΑΞΡΟΗ.

\[\text{πτεγγι κωδι εβολ. ύαρετενείξι ζε χθενντ πυκνωσεί.}\]

32 Χωρείν εν μεγωτ ζε ετελελειςεν ηολον φτωντ 
αλι εελ ηερομ. οταν ευτηλοκ σεν τη το ηαυτρι εβιλ εφιωτ.

33 Χωρείν εβολ ρωις αριπροσετυεσε. ιτετεν-

34 Υφρέντ ιοτρωσει εαφερογι εγγελελεεο. εαφ-

35 Ρωις οιν. ιτετενεσωτι ζαρ αν ζε αρε ιολε 

\[\text{πτεγγι} \text{ cf. Gr. Φ Σ UB Γ al μυ, transitive.} \text{ εβολ} \text{ cf. Gr. D &c.}\]

\[\text{αιρετενείςςι} \quad \text{γαβελείς,} \text{ 3rd pers., ΔιΜΟΣ :} \]

\[\text{χατενεν,} \text{ Sahidic form, D2.4;} \text{ for 2nd pers. cf. Gr. ΝΒΠ Κ &c. ;} \]

\[\text{for 3rd pers. = ?pass. cf. Gr. A Bς Ου L &c.} \]

\[\text{πατ ιε} \text{ om. M,} \]

\[\text{perhaps ιαυτ confused with ιαί.} \]

31 ΠΙΚΑΣΙ] \text{ AΗ: ΠΙΚΑΣΙ, Β &c.} \]

\[\text{κασα-} \]

\[\text{κασα-} \]

30 ΑΗΓΕΔΚΛ, cf. ? Gr. ΝΒΔ &c., plur.: ΑΗΓΕΙΝ, unconj. form, 

\[\text{BD1.2.4ΔιΜΟΝΟΙ,} \text{ cf. ? Gr. ΑΚνιL &c., sing.;} \text{ obs. in Matt. xxiv.} \]

\[\text{DΔΕΗΟ have ΚΑΝ, and Gr. is sing.} \]

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and put (lit. throw) forth leaves, ye know that summer approacheth; 29 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

because, BeD.4, A: EMO's. 

Because, BeD.4, A: EMO's.
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 subtily, 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 murmuring 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
6 Ἡκ ἐν πεζαῖς πνοῦτ. ἐν χα. Ἀδωτεν τε-
tενιδικι πν. οὕτως ὑπ έπανεν έταξ-
ερέως εροτ πήλιν.
7 Ἡρχὸν πιέζει πρίγκι κενελεπτεν. οὕτως εὐώρω 
πτετεπονυμ οὕτως ὑξονεορ ἐξελεπτεν εἰρ 
πνεκανέη πνοῦτ ἡρχὸν πιέζει.
Ἀνοκ ἐν ἡπελεπτεν ἡρχὸν πιέζει α.π. 8 ἐν 
εταξιτίτι ταχα. άσερδορπ ταρ ἠπαγ 
πακελεπτεν ἐξεπικτζε κατιφηκτα.
9 Δεξίην ἡκ μερος πνοῦτ. ἐν πιέζε 
vαρισώη κενελεπτενειον ἐξελεπτεν ἐσ 
πνίκος εξεορ τηρε. ἐν γων ἐτέ ος ἡπ 
ετεκσαξ ἐξελεπτεν πν. 

10 οὕτως ιοτακι πικαριστής πνοταί ἰτε πιθ 
αβύς παγ γα παρθέρες για 
πτερκτήν πνοῦτ. 11 ἡρχὸν ἐν εταξιτε 
πασακτε αραφι.

ρὶα ὁ φεν ἐνοτ ταγατ. ὁ φεν πακκω 
με ἐν πς ᾨπατήν ἐσ 
οτεκερια.

11 Ὀνομ τι ραγοφην ἠργον ἰτε 
πατῃκερηρ.

ἕτε εὐώρωτ ἔλληπακσα. πεζωτὸν παγ

6 Ἡκ ἐν πεζαῖς] cf. Gr.: πεζεῖκε ἡς, ΕΛΜ: πεζεῖκε,
† Δικι] † added, Α6. 
†αιρο] cf. Gr. N 8 G 13. 28. 69. 2 prove al5 &c.: 
om. ΓΔ1.ΜΟΣ, cf. rest of Gr. έταςερ] άσερ, indic., ΓΔ1.Ο1; 
πεμαςερ, Ρο. Ν. ἐροξ[ήπορον] D2. 7 ονομ ἐν +αιρ,
D1.2.4 Ε1.2: πελεπτεν] cf. Gr. D 91. 299. &c. 
πτετεπονυμ] Τετεν &c., indic., Ο5. Πνοῦτ] ΑΒΟΓ 
GΩΕΚΛ, cf. Gr. Ν5.ΒΟΔΛ &c. αἰροῖς: πελεπτεν with them, ΓΔ1.2.4 ΑΕΚΟΜΟΣ: 

Ἀνοκ ἐν ομ. N. > ομ. ονομ πιέζει ἐπι, B &c. 
8 σίτις] 
†αιρο] ΑΒΟΓ 
D1.2.4 Ε1.2: GΩΕΚΛ: om. ΓΔ1. ΑΕΚΟΜΟΣ. 
8,8] AAB ГЛ 
GΩΕΚΛ: οώγωκ Ε, D1.2.4 Δ1.Ε: οώγωκ, Κ, ΘΑΚ Ε,
to the poor.' And they were (imperf.) indignant against her. 6 But Jesus said to them: 'Permit her, why trouble ye her? for a good work she worked on (lit. in) me. 7 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. 8 That which she received she did: for she anointed my body beforehand with this ointment for my embalming. 9 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.' 10 And Judas (the) Iscariot, the one of the twelve, went to the chief priests that he might deliver him to them. 11 And they, having heard, rejoiced, and gave to him silver. And he was seeking how he will deliver him (up) conveniently.

12 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
κατὰ ἦλθον.

πεκελέλθηκε. ξε Ἰούση ἤτεν υπό ἄτενσιν ἰτενκομῇ ἀνα ἰτενοτεύκες ἦππασχάρ.

13 Ότο ἰἐνωρὶ ιπί ἓτε πεκελέλθηκε οτο ἰπναχ ἰπνω. ξε ἰἐπάγα ἰπνετεν ἐθβακί. οτο ἰπαραπαντὸν ἐρωτεν ἰπενμύρει εὐφαί ἰπνοσοῦν ἠλεσχῶ. ιεόγοι ἰνεσῄ.

14 Ότο ὑπε ἐτεπναγα ἰαὐ ἱσδοῦν ἐρο. ἰἄξον ἦππασβί. ξε ἰἐπε ἰπρεθῆςβ. ξε ἰἐνωπν πεἰσαιτόπεν. ὑπε ἰἐπσοτεύκες ἦππασχάρ ἠλεσσ ἦπελέλθηκε.

15 Ότο ἵθεο ψιατἀλε ἐχνοῦ ἰπνιφγὴ ἠλεσσ ἦποδοι εὐφόρι εὐχεβατῶ. οτο ἰἐβήτῶτα πάν ἠλεσσ.

16 Ότο ἐτατὶ ἐβολ ἰπεκελέλθηκε. οτο ἰἐθβακί οτο ἰἐγκίτει κατα φρατ ἰἐθ-ἀξον ἰπνω. οτο ἰἐκεβεῖ ἰπασχάρ.

17 Ότο ἐτα ἰπόμι ἰγινα ἄχον πες πιῆ ἵθ. 18 ἐκ-ροτεβ ἰδ οτο ἰἐνοτεύκες ἰπναχ ἰπείνε. ξε ἠλεσσ ἴκω ἠλεσσ ἦποτεν. ξε ἰἐνα ἐβολ ἰἐν ἐκνοῦ πεῖκατεῖτ. ἰὰ πι ἰἐνοτεύκες ἰπεὶ.

19 ἁλερὴντε περικας ὁντ. οτο ἰἐνο λα τι ἰπολι ῾,on ἰἐκτὶ ἰλοκ πε. 20 ἵθεο ἰδ ἰπεκναχ ἰπνω. ἰδ ἰἐνα ἰπτε πιᾶ ἵθ εταγεν ἰτεκχὰ ἰπεἶ. ᾿ῆρ ἴκω.
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, to 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
21.  ἔστη  ἐπιρρεθεὶς  Ὀμήρου  排  ἐρυθράς  ἡμερήσια  παχ  κατὰ  φθινὸν  ετσαχγόνν  εὐβατῇ.

22.  ἐταγχυθήσθη  ποιμνί  πήξιν-init.  ετ- ἐγκέλωτον  ἐρο.imread  λευτήρας  Ὀμῆρος  ἐνθῷ  πων  Ὀμῆρος  πεξαχ.  ἐκ  Ἔλι.  φαῖ  πε  πασχευέω.

23.  Ταγχυθή  ποιμαφότον  ἐγκέλωσεν  ἐνθῷ  πων.  Ὀμῆρος  ἐκσώμ  ἔβαντῇ  τηροῦν.  24.  Ὀμῆρος  ἀρχόσ  πων.  ἐξ  φαῖ  πε  πασχόν  ἰτε  ἡλικεν  ἐτούμαθον  εβόλ  εξεν  ὀτέκνῃ.  ἐπικινχω  εβόλ  ἱτε  ποιμνί.

25.  Οἰκὴν  ἠς  ἠς  ἠς  πωτεν.  ἐξ  πιάσεως  εβόλ  ἔγεν  ποταγ  ἰτε  ταῖ βο λάλοι.  Ὁ  πι-  ἐγοῦν  ἐττῆ  ἔτοκαν  ἀλανκοῦσα  ἱλερὶ  ἔγεν  ἢμετούρον  ἰτε  Ὀμῆρος.

26.  Ὀμῆρος  ετακχυσαν  ἀτι  εβόλ  ἐπιτώον  ἰτε  πιξωίτω.  27.  Ὀμῆρος  πεξαχ.  πων  πήξιν-init.  ἐξ  τε-  τεναπερσκάνδαλιζεσε  τηροῦν.

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21.  Ὁ ἔπος  του  Ἐμήρου  ὡς  ἐρυθρὰς  ἡμερήσια  παχ  κατὰ  φθινὸν  ετσαχγόνν  εὐβατῇ.

22.  ἐταγχυθήσθη  ποιμνί  πήξιν-init.  ετ- ἐγκέλωτον  ἐρο.imread  λευτήρας  Ὀμῆρος  ἐνθῷ  πων  Ὀμῆρος  πεξαχ.  ἐκ  Ἔλι.  φαῖ  πε  πασχευέω.

23.  Ταγχυθή  ποιμαφότον  ἐγκέλωσεν  ἐνθῷ  πων.  Ὀμῆρος  ἐκσώμ  ἔβαντῇ  τηροῦν.  24.  Ὀμῆρος  ἀρχόσ  πων.  ἐξ  φαῖ  πε  πασχόν  ἰτε  ἡλικεν  ἐτούμαθον  εβόλ  εξεν  ὀτέκνῃ.  ἐπικινχω  εβόλ  ἱτε  ποιμνί.

25.  Οἰκὴν  ἠς  ἠς  ἠς  πωτεν.  ἐξ  πιάσεως  εβόλ  ἔγεν  ποταγ  ἰτε  ταῖ βο λάλοι.  Ὁ  πι-  ἐγοῦν  ἐττῆ  ἔτοκαν  ἀλανκοῦσα  ἱλερὶ  ἔγεν  ἢμετούρον  ἰτε  Ὀμῆρος.

26.  Ὀμῆρος  ετακχυσαν  ἀτι  εβόλ  ἐπιτώον  ἰτε  πιξωίτω.  27.  Ὀμῆρος  πεξαχ.  πων  πήξιν-init.  ἐξ  τε-  τεναπερσκάνδαλιζεσε  τηροῦν.
with me in the dish. 21 Because (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.' 22 And (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.' 23 Having taken a cup, he gave thanks, he gave to them: and they drank of (lit. in) it, all. 24 And he said to them: 'This is my blood of the testament, which will be shed for many, for (the) forgiving of their sins. 25 Verily 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.'

26 And having blessed, they came out to the mountain of the Olives. 27 And Jesus said to them: 'Ye will be all offended: because it is written, that I shall (lit. will) smite
ΚΑΤΑ ΗΛΡΚΟΝ.

Χεοται εσδνοτ. χε τναγρι επιειεθεςωτ. οτογ ινεξυρ εβολ ινεπίεσωτ.

28 Άλλα εμπεσα εριτωντ ηναερουρι ερπεν εηταλίζει.

29 Πετρος αε πεξαγ παφ. χε καπ αειαερ-

ρπαι

πανορματίζεσε ετη τηρωτ αλλα ανοίκ απ.

30 Ότογ πεξαγ παφ ινεινς. χε εεεην ιαξ

εελος πακ. χε ιεοκ ιενου έηεν πα-

εξυρε, οπατε οτάλεκτωρ ηεωτ. ιενο

η χιαξολτ εβολ πιν ιενο.

31 Όηογ αε παξαξηι έηεν οτειετροτο. χε καπ

αειατφογ πηταλεον πελεηκ ιιαξολκ εβολ.

παιρντ γε οτ ιαξυ ώεελος τηροτ.

(Οζ.)

32 Ότογ αηι ετογι επεφιπαν πε νεεσεεθαπι.

οτογ πεξαγ ιπειεθεοντος. χε εεει ια-

εεοι. γως ιερποςετυχεςει.

33 Ότογ ζαωλι πελελαγ ηεπερος πεε ιακωβος

πεε ιωαννινος. οτογ άεφρητοι ιπωορτερ

οτογ έερφίλαγ ιηηντ 34 οτογ πεξαγ πηγοτ.

χε τατηξη εελοι αυδερβη εθεοτ. οηι

εελεεα οτογ ρωις.

35 Ότογ εταοςιηι εταη ένοκοτηι. παξηι ηε-

εεοι ιεθρηι εεηεν πληγι οτογ ιεφερποσε-

τυχεςει. για αε οτον ιαξυ αιε επε τοννοτ

σιη εβολ γαροο 36 οτογ παξυ εεελος.

[Ενι.] επι., B &c. οτογ $^2$] om. Ν. ινεξυρ [conjun

the shepherd, and the sheep will be scattered. 28 But after my rising, I shall (lit. will) go before you to Galilee." 22 But Peter said to him: 'Even if all should be offended, yet not I.' 30 And Jesus said to him: 'Verily I say to thee, that thou to-day, in this night, before a cock crow twice, wilt deny me three times.' 31 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.

32 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.' 33 And he took away with him Peter and James and John, and began to be troubled, and grieved. 34 And he said to them: 'My soul is pained unto (the) death: abide here, and watch.' 35 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. 36 And he was saying: 'Abba, Father, it
ΚΑΤΑ ΗΛΙΟΝ.

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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 and the scribes.

**MARK XIV. 37-43.**
Χε αὐτῷ ποτε... διήνυμι πώς τῇ γεφύρι επιθυμητῷ εἰρχώ... 

Οτιος εὐαγγελίζει εἰρχώ... περὶ διήνυμι πώς τῇ γεφύρι επιθυμητῷ εἰρχώ.

Οτιος εὐαγγελίζει ἐπεὶ ἀπὸ τῇ γεφύρι επιθυμητῷ εἰρχώ... 

Αὐτῷ ἐπιτρέπει... ἐπεὶ τῇ γεφύρι επιθυμητῷ εἰρχώ... 

Οτιος εὐαγγελίζει ἐπεὶ τῇ γεφύρι επιθυμητῷ εἰρχώ... 

Αὐτῷ ἐπιτρέπει... ἐπεὶ τῇ γεφύρι επιθυμητῷ εἰρχώ... 

Matt. ὑποτεθ. καὶ τῇ γεφύρι επιθυμητῷ εἰρχώ... ὑποτεθ. καὶ τῇ γεφύρι επιθυμητῷ εἰρχώ... ὑποτεθ. καὶ τῇ γεφύρι επιθυμητῷ εἰρχώ... ὑποτεθ. καὶ τῇ γεφύρι επιθυμητῷ εἰρχώ...
45 Being he who shall 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.'

46 And having come, immediately he came to him, and said: 'Rabbi;' and he kissed his mouth. And they put forth (lit. brought) their hands upon him, and laid hold on him. 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. 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
KATA ΝΑΡΚΟΝ.

52 ἀρρενομιν ἐννοι. 52 Ἰοάννης ἐκ Ἀφωνίαν ἀπέκομην ἐφίλημα.

53 Παῦλος ἄνετος ήνες ἐν παρασκευασμιν ἐν πιστεύειν ἄπωθ ἐν ἀνωτάτῳ. 54 Παῦλος ἡρωδιάδος ἐν διάφοραι ἦτοι παρασκευασμιν. Παῦλος παρασκευασμὸς ἦτοι παρασκευασμός ἦτοι παρασκευασμοί.

55 Παρασκευασμὸς ἦτοι παρασκευασμὸς τῷ τῷ παρασκευασμῷ ὑπὸ τοῦ παρασκευασμοῦ. 56 Παῦλος παροιμία παρασκευασμῶν ἁθοῦν ὑπὲρ ἑνῶς παρασκευασμῶν. 57 Παῦλος παρασκευασμὸς ἦτοι παρασκευασμὸς εἰς ἑνὸς παρασκευασμοῦ. 58 Παῦλος παρασκευασμὸς ἦτοι παρασκευασμὸς εἰς ἑνὸς παρασκευασμοῦ.
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 ‘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 Οτογ ἀγτωπή πιγειαρχιερευτες εἰς εἰς ἔσοδον. ἐπὶ ἔπει σε ἱεροτώμ πῶλι ἀπ ἔπει εἰρεθεὶε διακρότην.
61 Ἡθος δὲ παχχω ξήρα τε ὁτογ ἀπερεαρτοῦ ἔπει.

(Υ.Θ.)

Παλίν ἃ πιγιαρχιερευτες γενεὶ ὁτογ πεξαχ πας. ἔπει θοοκ πε πεῖς παχρί ἕφη εἵεις αρωστι.

οὐσα

νικινν πντε τετεμενωτέε εἰπεξοτ. ὁτε εἴσοντα πνειτεν. ἤεωοτ ژε τυροτ ἀτερκατακριμιν

μεκοτ. ἔπει θοος εἴποχος εἴφεοτ.

65 Ὁτογ εἴτερεντες πικειανοτον εἴπεξαθ δέν σναθ. ὅτογ εἴποξε βαραχο ὅτογ ἐφκεθ

πας ὅτογ εἴκοσ πας.

βαραξ ἔποικ πεξακ. ὅτογ παίπνιπτες ἀποθή πεξαλαχ.

νου, plur. Μ. ἐκοι (ο, πε) C] A &c.: ἐκοις, Ε Ν. ἀν


πεξαχ πας] om. Η M. Obs. Gr. D &c. om. παλιν...αὐτόν; Gr. D q have και λεγε α αρχερες. ἠθος] om. Η F. ἕφη εἰς εἰρεθεὶε

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: ‘Prophecy to us, who beat thee now, Christ?’  

And the officers received him with blows-of-their-hands (Δλώξ, doubtful
66 Ουράς ερε πετρος ήθρη λεσ θαύμ αι ήξεωτι ηπιώκι ήτε παρχιερετης. 67 Ουράς ετασκατ επετρος ευτ δελεος δελος. Ουράς ετασκατ εροφ πεξακ παρ. ηε ήνοκ δουκ παγχ πελε ευτησ δελος.

68 Ηνοκ γε αρξυλ εβολ ευξω δελος. ηε ουτε ηπειιι ηι ουτε ηπειονι ηι ηε ου ήνοκ πετεσκ δελος.

Ουράς αει εβολ ενεεε ετασκ ήτε θαύμ. 69 Ουράς ετασκατ εροφ ήξετ χετ πεξακ ήπι ετογι ερατον. ηε φαι ουεβολ ήσκότον νε. 70 Ηνοκ γε ιπ αρξυλ εβολ.

Ηαπεπα οτκουχι παλιν πι ετογι ερατον πατυξω δελος πεπτρος. ηε άλανες ήνοκ ουεβολ ήσκότον. ηε γαρ ήνοκ ουταλίεος.

71 Ηνοκ γε αερφητε περαλαθεεετιηι πελ ον. ηε ηπειονι ενγενεεειηι ηι ετετεκυ δελος. 72 Ουράς αερφουτ ήνεονελεκτηρ δελος δελος. οτι. 73 2.

Ουράς αερφητεηι ήνεπετρος ενπαοα ηφρηγι.
word). 66 And Peter being down in the court, there came one of the maidservants of the chief priest; 67 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).' 68 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. 69 And, having seen him, the other (maid) said to them who stood (by): 'This is one of them.' 70 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 Galilean.' 71 But he began to curse and swear: 'I know this man not, of whom ye speak (lit. say).' 72 And a cock crew (the) second time. And Peter remembered the
ηταφξος ἀναφής. ηταφξος ἀναφής. ηταφξος ἀναφής. ηταφξος ἀναφής. ηταφξος ἀναφής. ηταφξος ἀναφής.
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.

κατὰ Ἰάρκων.

8 ὤτος ἐταγὶ εἰπῷ ἦχεμένῳ ἄγερθύτερο
περετὶν κατὰ φρὴν ἐναχρίπ πιῶν.

9 Πιλατός ἑν ἄγερθύτερῳ πιῶν εὑρὼ ἑλληνικῷ.
ἐν τετενοῦσῃ ἠταξίῳ πιῶ πονέρῳ ἤτε πιώταλι. 10 παθεῖς γὰρ ἐν ἑτη-

τηνὶ εὐδε τοῦπος.

11 Ἕπαρξιερεύς δὲ ἁγία ἑλληνικῷ. εἶνα ἑλλη

νιτὶ περικλῆς ἀραβαθῆς πιῶν εὐδολ.

12 Πιλατός ἑν ἄγερθύτερῳ πενακῇ πιῶν.
ἐν ὀτον πετηφιάλῃ ἑφία ἐτετενῳ ἑλληνικῷ ἐρώτ.
ἐν πονῷ ἤτε πιώταλι. 13 πιὼν ἑν ὀτο

τισὺ εὐδολ. ἐν ἑὐφ.

14 Πιλατός γὰρ πανξῳ ἑλληνικῷ πιῶν.
ἐν ὀτον ἑπετεγμόνει πεταλικῇ. πιὼν ἑν ἤροι

πιῶ τω ἑυδολ. ἐν ἑὐφ.

15 Πιλατός ἑν ἄγερθύτερῳ εἰρ ἐτεντὶν ἑλλη

νιτὶ ἀραβαθῆς πιῶν εὐδολ. ἡτὶ ἑν ἐπίς

εὐφράγελλην ἑλληνικῷ εἴπα ἐπιτάγῳ.

16 Ναελτός δὲ ἀνάστην ἑδοῦν ἐταξίλῃ ἤτε

πιπρετωρίαν. ὤτος ἑπετιφτε ἐτηπιρά τῆρα

ἐτακτίπ, ΓΔ, E, N, προτ.; ὑποθετερρά] ἀ: πλ., B &c.: ὀτρ., ἰνδευν, D, M. 8 ὤτος

ὁμ. ὀ L. ἁδρί πιὼν[cf. Gr. ΝΒ &c.: ἑταξίῳ εὐδολ, ἐπετεγμένη]

cf. Gr. ΝΒ &c.: ἑταξίῳ εὐδολ, Fe, ἐπετεγμένη]


Gr. D &c. ἀποτοῦ ἑπετεγμένη. ἐταχθηκόν]

ἐπετεγμένη, ὄτος ἐταχθηκόν. ἐπετεγμένη]

ὁμ. Γ, ἱμ. ἵππα πιὼν ἐπετεγμένη] ἐπετεγμένη]

ὁμ. Γ, ἱμ. ἵππα πιὼν ἐπετεγμένη] ἐπετεγμένη]

ὄτος ἐταχθηκόν. ἐπετεγμένη]

ὁμ. Γ, ἱμ. ἵππα πιὼν ἐπετεγμένη] ἐπετεγμένη]

ὁμ. Γ, ἱμ. ἵππα πιὼν ἐπετεγμένη] ἐπετεγμένη]

ὁμ. Γ, ἱμ. ἵππα πιὼν ἐπετεγμένη] ἐπετεγμένη]

ὁμ. Γ, ἱμ. ἵππα πιὼν ἐπετεγμένη] ἐπετεγμένη]

ὁμ. Γ, ἱμ. ἵππα πιὼν ἐπετεγμένη] ἐπετεγμένη]

ὁμ. Γ, ἱμ. ἵππα πιὼν ἐπετεγμένη] ἐπετεγμένη]
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 Praetorium; and
κατὰ υάρκον.

ερήμη εξωγ. 17 οτός ετῇ γιωτῇ πονγεος ἱσθείς. οτός εἰσγωντε ποτάκλοις εβολά δεν ἀνετοπρι αὐχαί γιώτη.

18 οτός ἀντεργάτης θεραπευετος εἰελεος. χε κερε ποντό καται. 19 οτός ετγιοτι δεν τεκαφει πονκάου. οτός πατιγιοτά δεν πειγο. οτός ετγιοτι εἰελεοσ εκεν πονκελε ειονυστε εἰελεος.

20 οτός γοτα ετανώσατε εἰελεος αὔξαμει μειν- 

21 οτός αὐτι πονείς πόνοα εφισινων εἰερνων εβολά δεν τκοι. ψιωτ 

22 οτός αὐτες επιελά πίτε γολγοθα. φαλ εισα- 

23 οτός αὐτήν παγ πονηρπ εφερνωετ πελε ενυδατι. 

24 οτός αὐταρκῃ. υτός

17 Δωκο] Ν Β Ψ Φ Δ,1,2 Δ,1 Εί Γ1,2 Μ Σ; δώκε, A &c. εβολά 

18 ἀντεργάτης η] ομ. επιστμ. η, δ, ἄν. 'imposuerunt.' 19 ετγιοτι] ομ. ετγιοτι 


20 ετανώσατε] V, L. ετανώσατε εἰελεος. 

21 αὐτες] B, C, D, Σ, τς, A, &c. εβολά 

22 επιελά] ομ. επιελά εἰελεος. 

23 αὐτήν] ομ. αὐτήν εἰελεος; 

24 αὐταρκῃ. οτός

Θ begins again

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they called the whole band upon him. 17 And they clothed him with a purple garment, and they plaited a crown of (lit. from) thorns, they set it upon him; 18 and they began to salute him: 'Hail, (the) king of the Jews.' 19 And they struck his head with a reed, and they were spitting in his face, and throwing themselves upon their knees to worship him. 20 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.' 23 And they gave to him wine mingled with gall: but he received it not. 24 And they crucified him, and divided his garments
αὐθαυτῷ ἑπεξεύθεν εὑρίσκεν εὐρώτ

25 οὐκ ἂν πάντα περ οὐκ αὐτήν

(ΒΒ.)

26 οὗτος ἔτειγραψεν ἵνα τευεται παναλλοῦν

29 οὗτος πάντα παρεστὶν παραστῆσαι εἰρόν ἐφευση

31 παρήτα πυκνάρχησεν εὑσώμη πάντα ποτερην ἐπιχωρήσαι

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. 29 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; it is not possible for him to save himself. 32 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 أليس في القبطي 'it is not in the Coptic.' \( \Delta_1 \) has gloss أليس موجود في القبطي 'it is not found in the Coptic.' \( \chi \) has gloss وليس هو موجود في أكثر النسق القبطي 'and it is not found in most of the Coptic copies.' 23 \( \theta_\omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \omicron \microround
εβόλ γι πικτατρος. για πιεπνατ οτογ
πιεπναττεν. οτογ πι ετατασατον πελελα
πιεπνατ ναν.

33 Οτογ ετα φιατ παξνη γιατι νταχαki
γιατι γιαεν πικαξι ταιρι για φιατ παξνη.

34 Οτογ δεν φιατ παξνη αρωυ εβολ πιεινε
δεν οτιμήτ ικεεη. ξε ειλω ειλω λεεηη.
cαβαξαηιν, ετε εεπεοςωςεε με. ξε
πανούτ πανοντ εεθεον άκηατ ικεωκ.

35 Οτογ γανοκοιν πην πη ετοει εαταν ετ-
αριωτεεε | ιατξω ιεεεο. ξε απαν χεεο
εηλιας.

36 Ετααδοξι πιεοντι. αεεεον ουεφοννοιν
πιεεεε. αηταλογ εξεν ντικαγ. αητησογ
ερξου ιεεεο. ξε ιαρι πιεπνατ ξε ιηλιας
πιον πιεηεγη ιδρηι.

37 Ιιε ηε ετααδοντ ιδεν οτιμήτ ιεεη ιη
ιπηπηπη.

38 Οτογ πικαταπεταςεε ιτε πιερφει ασφωμ
δειν ι ειεαν πγιγι εδρηι.

39 Ετααδοτ ιε πιεπεκατοπταρχος. ήη ετοει

Gr. L καταφα. εδρηι] ABCFGHOKLMN: επεσεη (Matt.),
D1,2Δ1Δ1Δ1Δ1Δ1Δ1Δ1Δ1Δ1Δ1ΑΟΣ. Stern, Gram. 517, distinguishes εδρηι ‘hinunter’ from
επεσεη ‘herunter,’ but says that they may be synonymous. [21] 2£, Ν.
Gr. Ν Α Β Α* Κ Ε Ι &c. ετατασατον] επεση, imperf., Η;
πεεεη[] cf.? Gr. Ν Β Λ, πεεε usually corresponds to μερά, and here
probably to the compound verb. [παταταγ] cf. Gr.: ΑΤ &c.,
& Ε Λ: + ΠΕ, Β. 33 Οτογ] cf. Gr. Ν Β Δ Λ &c. ΠΑΑΠΗ.
Gr.: ΠΚΑΓΙ, Γ Δ1,2Δ1Δ1Δ1Δ1Δ1ΩΝο. ΑΓΑ] ιαξεπηπηατ
παξνη για. from the sixth hour until, Ν. ο] οτ, Ν Β Γ Φ Φ
MΝΟ, twice exc. ΝΝ. 34 Πιεινεις[ osm. NBCD1Δ1Σα, cf. Gr. D k.
him come down now from the cross, that we may see and believe.' And they who were crucified with him were reproaching him. 33 And (the) sixth hour having come, there was darkness upon all the earth until (the) ninth hour.

34 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?' 35 And some of them who stood (by), having heard, were saying: 'See, he calleth Elias.' 36 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.' 37 And Jesus, having called with a great voice, gave (up) the spirit.

38 And the veil of the temple was rent in two from (the) top down(wards). 39 And the centurion, who stood opposite
κατά ύκρισιν.

ερατή ἰἀπεποθεο. ἥξ ηγη αἰτήπνη. περαχ. ἥξ ἀληθες παρωειν πε παυρι ηγη πε.

40 Νεότων γανκερεσσίει ἥξ πε εμπατι γιὰφοτε. πε επαρε ραρία πήθατο τε ἀληθαληπ. πε. ραρία πτε ἄλκωτο πηκουξ. πε. ὑπολ ηἰηχτος. πε. ἄλκησεν.

41 Να επατοτερ γεγον ὄτε εἰξη ἰδη ἀν ἱγα-
λίκες ὄτως πατήρεια. ἑρρο. πε. κε-
ἐκεν εικ. πε. ἱπερι ἐκῖαν.

ΛΝ 42 Οτογ. ἰδη ἐτι ποτι ὕμπιν. επικ. πε ἑπαρσκετήν τε εἰς ἀλλωμ. ἵπποβαθον.

43 Εταγί πηξερκηφ πιεβολ ἰδη ἱπποδεσσας. εουετσχεωμι πε ἀλλοτυττθς. φαί ετε ἱπποι ἵπη παξκρούτ εβολ ἵππων ἱπ-
ἱετοτρό ἱπτε φτ.

Αἱρετόλεκκαν ἰἀγα εἰσοτιν ἦ αἱπιοτος.

οτογ. ἀἱρετηριι ἱπ intValueεω μας. πκ. |

ρρε 44 Πιλατος ἰε αἱρεπφηρι ἦ ἰδη ἱκετοτ.

οτογ. ετααετοτφ ἐπικατονταρχος ἀἱ-
γηην ἦ αἱ αἱβος ἵκετοτ.

[[{itates}] Gr. D &e. εκεί: 72. 251. arm om. For om. κραφας

if Gr. N B L; obs. Gr. 29 arm om. οτογ but have κραφας. ΔΛΗ-


ΕΚΑΛΟΥΣ, cf.? Gr. αί; for om. και cf. Gr. ΝΒ 33. 131. &e. ΕΝΑ-

οτερ] πε ευοτερ, M: Gr. D &e. aor. οτε] εποτε, A C L

him, having seen that he gave (up) the spirit, said: 'Truly this man was (the) Son of God.' 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 Josétos, and Salomé; 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.

And now evening having come, since it was the Preparation, which was before (the) sabbath, 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. And Pilate wondered that he already died: and having called the centurion, he asked him whether he had just died.
όταν ἔταχθειν ἢπόθή ΣΕΠΕΚΑΣΤΟΝΤΑΡΧΟΣ

ἐφὶ ΜΗΝΙΚΕΛΕΑ ΠΤΕΙΤΗΣ ΨΗΨΧΦ. 46 οτόγ

ἔταχθεν οὐσιντω ἀγενη ἐβριν. ἈΚΚΟΥ-

ΛΛΑΚ ΣΕΝ ΟΥΣΙΝΤΩ. οτόγ ἈΧΑΙ ΣΕΝ

ΟΤΕΙΓΑΝ ΦΗ ΕΤΑΙΗΚ ΕΒΟΛ ΣΕΝ ΟΥΣΙΝΤΑΡΑ.

οτόγ ΑΣΚΕΡΚΕΡΕΙ ΜΗΝΙΝΗ ΕΡΨΗ ΨΗΨΧΦ.

47 ΥΑΡΙΑ ΝΕ ΤΕΛΕΓΑΣΑΛΙΝΗ ΝΕΕΛΕΑΡΙΑ ΗΤΕ

ΙΩΣΗΤΟΣ ΠΑΝΝΑΤΝ ΝΕ ΧΕ ΕΤΑΙΧΑΘΕ ΕΩΝ.

1 ΟΤΌΓ ἘΤΑΧΘΘΝΙΝΙ ΣΕΝΙΣΚΑΒΒΑΣΣΟΝ ΕΕΑΡΙΑ

ΤΕΛΕΓΑΣΑΛΙΝΙΝ ΝΕΕΛΕΑΡΙΑ ΗΤΕ ΙΑΚΩΒΟΣ

ΝΕΕ ΣΑΛΣΕΝ ΕΤΥΕΙ ΠΝΟΤ. ΑΣΥΜΠ ΠΑΝΙ-

ΣΕΟΝΠΕΡΓΩΝΙ ΓΗΝΑ ΗΤΩΤΙΝ ΗΤΟΝΘΕΑΓΕΥ.

ΗΔ.

2 ΟΤΌΓ ΠΕΝΑΚΑΤΟΟΥΙ ΕΕΑΑΓΥΑΙ ΑΓΓΕΩΝΑΙ ΗΠΙ-

ΣΚΑΒΒΑΣΣΟΝ ΑΓΙ ΕΠΙΝΙΓΓΑΤ ΕΤΑ ΦΡΗ ΥΝΛ.

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ΕΕΠΑΣΚΕΡΚΕΡΕΙ ΜΗΝΙΝΗ ΠΑΝ ΕΒΟΛ ΓΙ ΡΨΗ

ΕΠΙΝΙΓΓΑΤ.

4 ΟΤΌΓ ΕΣΙΑΖΑΙ ΗΠΙΟΤΒΑΛ ΕΝΥΨΗ ΑΝΝΑΤ ΕΠΙ-

ΨΗΝ. ΖΕ ΑΣΚΕΡΚΨΡΨΙΝ. ΝΕ ΟΤΙΝΨΥΓ ΓΑΡ ΕΕΛΛ-

ΤΥΑΙ ΝΕ.

5 ΟΤΌΓ ΕΣΙΑΖΑΕ ΠΝΟΤ ΕΣΟΤΝ ΕΠΙΝΙΓΓΑΤ ΑΝΝΑΤ

45 ΗΤΩΤΙΝΙ ΕΤΟΤΝ, ΚΣ; ΟΒΣ. ΓΡ. Δ &ΣΡΝ. ΠΙΕ (ΟΜ. Α) ΚΑ-

ΤΟΝΤΑΡΧΟΣ] ΒΒΓ ΡΗΣΙ ΣΕΙΡΑ, ΕΕ. Μ, ΠΙΤΠΙΕΡΘΟΝ; ΟΒΣ.

Κ ΣΥΡΣΧ ΠΕΡΙΘ ΟΜ. ΑΝΩ Τ. ΚΕΡΤΨΡ. ΜΗΝΙΚΕΛΕΑ ΗΤΕ] ΝΙ... ΝΙ, Χ, ΤΡ. ΓΡ. ΑΤ &ΣΡΝ. ΗΤΕ ΒΙ ΚΟΡΨΡΟΤΑ. ΗΤΕΙΝΣ ΚΙ ΤΕΙΡΝΕΥΝ.

Δ1 ΕΝΤΕΙΓΑΓΕΝΤΩΝ(+Τ ?, Α*) ΟΤΌΓ] ΧΤΑΓΥ, ΝΙ ΟΜ. Μ; ΟΒΣ. ΓΡ. Δ ΟΜ. ΕΝΕΙΛΗΣ, ΤΗΝ ΣΥΝΔ. ΚΑΤΕΩΘΟΤ, ΑΥΤ. ΟΤΕΙΓΑΓΕΥΝ] ΓΡ. Δ &ΣΡΝ. ΤΨΡ


Γ ΔΥΓ Γ Φ ΣΓΕ Γ ΗΛ: ΗΟΤ &ΣΡΝ., ΔΥΓ Ε Κ Μ Ο Σ, ΚΡ. ΓΡ.: ΟΝΠ, ΔΥΩ*, ΕΡΨΗ] ΚΙ ΙΓΡΑΡ ΤΗΝ ΜΟΝΗ, ΝΒ ΔΥΓ Ε Ν, ΚΡ. ΓΡ.

ΕΠΙΡΨΗ] ΚΙ ΙΓΡΑΡ ΤΗΝ ΜΟΝΗ, ΔΥΩ* ΟΣ. 47 ΑΣ* ΩΜ. ΔΥΓ Μ.
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 Josètos were seeing where he was laid. And the sabbath having been kept, Mary the Magdalene, and Mary of James, and Salomè 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 from 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 sitting on the right hand, clad in a white robe; and they feared. 6 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. 7 But go, say to his disciples and Peter, that he will go before you to Galilee: ye will see him there.' 8 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.

9 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. 10 She (lit. this who is there) went, she told them who had been (imperf.) with him, mourning and weeping. 11 And they, having heard that he liveth, and that we saw him, were (imperf.) unbelieving. 12 And after these (things) again two of them were

has gloss 'it is recorded that it was Luke the Evangelist and his companion Aklâúbah.'  This corresponds to ἐκεῖνος, but obs. Gr. L ἔκεινος.


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 them who were dead, A\textsuperscript{ms} θ (εθ): +εβολα δεννιφ εθ &c., Fe
(νεο)LM, E\textsubscript{1} tr. 2 gloss, cf. Gr. A C* &c. add ἐκ νεκρῶν. 15 \textsuperscript{α} \textsuperscript{ηκο-
ποιησαμαι} εταφη, perf. ii?, Fe. \textsuperscript{κοινωνικας} cf. Gr. D 225: +THR] all, ετ-; tr. of D\textsubscript{1} has ἐμ" 'all,' and gloss "Greek." ωτος 2\textsuperscript{o} cf. Gr. D c q: om. M. \textsuperscript{α}πικωνια] δεκαε, F: δεννι-
φων, plur., B. 16 \textsuperscript{α}πικωνια, AE\textsubscript{2}H. 17 \textsuperscript{ετελευταθη} 
ετελευτηθη, pres. partic., Π*G. \textsuperscript{ετησιας}, A. \textsuperscript{δεκαπεπιστη} 
en\textsuperscript{απαν}, B F, cf.? Gr. L επι. \textsuperscript{δεκαε} δεκαε, A* D\textsubscript{2}:
πηγαν, M: om. επαν, E\textsubscript{2} N. Om. καυαξ, cf. Gr. C* L Δ arm. 18 \textsuperscript{επιπνης} επιπνης, BF\textsubscript{D}Δ\textsubscript{1}, 2EFΩΛNOS. δεκη ετ, BF\textsubscript{D}Δ\textsubscript{1}.2 
ΕΦΘΔΙΟΣ. For addition cf. Gr. C* et 2 L syr\textsuperscript{cu} &c., but before ἐφες. 
ορωεις \textsuperscript{η} ορωεις εβολα, ει Λ: ορωεις, B. επικαι 
πηχαρει, BCF: χαρει, S. Tr. of E\textsubscript{1} has ἔσται 'and they shall 
drink deadly poison,' and gloss 'in the copy of the Coptic, and when they are a deadly thing.' ηλαπανιν ηλα-
πανιν, A. ωτος 2\textsuperscript{o} om. B. ωτος 3\textsuperscript{o} om. N. 19 \textsuperscript{ονικος} 
ATE, M: Gr. δ μεν ονικος exc. C* L ιοι arm om. ονικος; syr\textsuperscript{cu} et  sł et quidem 
dominus. IRC cf. Gr. C* L syr\textsuperscript{cu} &c.: +πι\textsuperscript{ξεις}, BF, cf. o. \textsuperscript{ετπε}}
The ordinary ending of the Gospel is found in all the examined MSS. as their text, and only in A and E₁ there is any reference to the alternative ending.

In A, at the end of verse 8, in the break, as if referring to the last twelve verses, is a gloss 'this is the chapter expelled in the Greek.' In the margin is written by the ordinary early corrector: ὅτι οὐ Θέων ἐπήρθη ἐτάξακτον ἕτερον ἔννοιαν. Οὕτω γὰρ ἐγεγράμτω ἐν τοῖς ἑπτάδε περὶ τῆς Πορφύριας καὶ τῶν αὐτῶν ἐν στίχοις τοῖς ἐπὶ τὰς ἐννοιαντικὰς ἐν ὑποτελείας. Οὕτω δὲ οὐκ ἔχει τὸ περὶ τῶν ἰδιοτήτων τῶν προτέρων. Οὐὶ ἔπεθεν ἔντεκα τῶν αὐτῶν τὴν προσφορὰν οὕτως ἐν τῇ συνεκολογίᾳ τῆς ἡμέρας Ἱησοῦ τοῦ Χριστοῦ, τοῦ ἡσυχάσματος τῆς ἀνατολῆς ἑως τῆς ἐνυποκρίσεως τῆς ἡμέρας τοῦ Χριστοῦ, τοῦ ἀνεπληροφορημένου τῆς προσφοράς του ἐν δόξαις.
(the) Father. 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 E, 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 ΣΕΝΚΕΡΦΑΦ: ΣΩΛ ΑΠΟ ΕΙΒΕΝ ΕΤΑΥΕΝΕΝΕΝΕΠΡΟΣ ΕΡΒΟΤ: ΑΠΟΤΟΤ ΣΕΝΟΤΟΥΤ ΕΒΟΛ: ΣΕΝΕΝΕΝΑΝΑΙ ΑΠΟΤΟΤ ΕΡΒΟΤ ΠΕΙΝΗΣ: ΙΣΚΕΝΝΗΛΛΑΝΑΙ ΠΕΙΕΦΙ ΣΑΝΕΝΕΛΛΑΝΩΤΠ: ΕΒΟΛ. ΑΠΟΤΟΤ ΑΠΟΤΟΡΙΝ ΕΣΟΤΑΒ ΠΑΤΟΥΒΕΕ ΣΕΝΟΤΟΡΧΑΙ ΠΕΝΕΓ. 'In another writing: And all things which they ordered Peter, he did them quickly (σκορπαεα): 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: وكذل ك اوصا بهم لبارس فعلوم جزئا (تطع) وبعد هذا ظهر لهم یسوع من مشارق الشمس إلى مغاربها ومن تبلى ارسل البشر الظاهر (المقدس) غير gloss مشارق الشمس إلى مغاربها ومن تبلى ارسل البشر الظاهر (المقدس) غبر الدجس. 'And all things which he ordered to Peter, they did them decidedly (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 الصعيد 'in the copy of the Sā'īd,' which belongs to the translation.

In the version of A ΣΕΝΕΝΟΤΩ probably should be ΣΕΝΕΝΕΝΟΤ, the distinction between Ο-Ω and Ο-Ο (semiconsonantal) being slight. 'Them who came after Peter' corresponds to τοις περὶ τὸν Πέτρου, which refers to verse 7, and is common to the Greek, Latin, Ethiopic, and Syriac forms given by Tischendorf, vol. i.
The repeated ὀτὸς is found in the Ethiopic. 'Openly,' lit. 'in a manifestation,' is peculiar, but is parallel with 'quickly,' lit. 'in a cut off,' of E, which corresponds to συντρομος. This form of the first sentence in A is nearest to the Syriac form. The second sentence is practically the same in A and E. ἐποτίσις is curious for ἐποτίν, considering the interchange between the peculiar Akhmim letter Ἕ and ἦ. The reference to the rising and setting occurs also in the 'ab orientem ad occasum' of the paraphrase of the Pistis Sophia. 'He sent them' corresponds to the Ethiopic, as also does 'to preach.' Gr. 274ᵐᵉ, k, and the Syriac have 'Amen.' 'These &c.,' lit. 'these again, they, belonging to them,' probably corresponds to εὐτπρ ἐκ καὶ ταύτα φερομενα, and to 'adduntur alicubi et haec' of the Ethiopic, unless these last translate the previous φερετε(αι) πον καὶ ταύτα of Gr. L. εἰκεταἐποτισίς may be for ἐτε-ταἐποτισίς, the ἐ being difficult of pronunciation before Τ. It must then be for πετι.

The form of E₁ has ἸΣ in common with L, 274ᵐᵉ, k, autem, and Syriac, autem. ἔποτεν is the correct construct form, governing πετροκ immediately; and ἐποτισίς appears to correspond to the ἐποτις of the translation referring to 'all things' (ἐποτις πιθεν being often used as plural). The Arabic translation certainly has 'they did them,' which would agree in some sense with ἐποτενλαον, but better with 'perfectissent' of the Ethiopic, and would imply that the translator read ἘΣ for ἘΣ, the similar forms of Τ and Σ in E₁ making the confusion easy. For 'quickly' see above. جذوبا is a gloss on جذبلا, as also on الدسر. ἸΣ corresponds to the Greek and Syriac, but the absence of ΟΠ agrees with the Ethiopic, unless 'postquam' and 'et' have changed places. 'Sent the preaching' corresponds to Greek, k, and Syriac. 'Unpolluted,' 'salvation,' show that the form of E is more correct than that of A; and the absence of the confused addition of A, which is a version of the gloss of Gr. L, points to an earlier and more intelligent copyist.

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$G_2$ $P_2$ ($J_1$ absent): e. ζ. καὶ ἐξάρκοντ cττινɔς ἄωνι κε-
φαλεον πὲ 56, $D_1$: no Coptic subscription, $D_2$ $G_2$ $J_3$: οὐαννε-
λιον ζ. κ. ΕΕ. εν ἡρήνη $τ$. κω δ. cτιξ ἄω κεφα-
λεω ςθη 48, $Δ_1$: e. ζ. κ. ΕΕ. εν ἡρήνη $τ$. κ. κ.
cττινɔς ἄωνι κεφαλεον ςθη, $Δ_2$: e. ζ. κατὰ ἐξάρκον εν ἡρήνη $τ$. κ. κ.
cττινɔς ἄωνι κεφαλεον ςθη, $Ε_2$: e. ζ. κ. ΕΕ. ε. η.
$t$. κ. κ. cτιξ ἄω;ε (corr. added $κϕ$ above, $ε$, cf. $ΒΕ$) $ΕΕ$, $F_1$:
e. ζ. κ. ΕΕ. ε. ι. $t$. κ. κ. cτιξ ἄωνι $κελ$ πὸ 52, $τ$: e. ζ.
κ. ἐξάρκον ε. ει. $τ$. κω δ. cτινɔς ἄωνι $κελ$ πὸ, $G_1$:
e. ζ. κ. ΕΕ. ε. ι. $t$. κω $δ$. cτιξ ἄωνι κεφαλεον $κελ$ πὸ, $H_1$:
εταννελιον ζ. κ. ΕΕ. ε. ι. τω $κ$. κ. cττινɔς ἄωνι $κελ$ πὸ $κοτκι$ 'small' $ςθη$, $θ$: e. ζ. κ. ΕΕ.
κατὰ τυχη $τ$. $κω$ δ. cτινɔς ἄωνι $κελ$ $κοτκι$ 'the small' $ςθη$, $L$: e. ζ. κ. ΕΕ.
e. ι. $t$. $κε$ $κ$, $Μ$: εταννελιον (ἐξάρκον crossed) σωναι
cκατὰ ἐξάρκον εν $η$. τω $κ$. κ. cτοιν ςωλ λ 1830
$κελ$ πὸ, $Ν$: e. ζ. κ. ΕΕ. ε. ι. $t$. κ. κ. κεφαλεον $κοτκι$
'the small' $ςθη$ cττινɔς ἄωνι, $Ο_{1,2}$: e. ζ. κ. ἐξάρ-
κον ε. ι. κ. κ. καφαλεον $ςθη$, $Σ$. For εὐαγγ. κ. μάρκον
cf. Gr. ΝΑΣΕΗΚΛΥΔ: for στιξοι cf. Gr. ΓΗΚ $S$ al pl: for $ςϕ$
of $B$ obs. Gr. $K$ αψ' aeth 'voices' 1700: for $ΜΗ$ cf. Gr. τίτλοι: for 61

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ADDITIONS AND CORRECTIONS.

12 n 1 before Oυριελλοι add παλαιόν] A* : + | 15 tr 16 And now the axe is at | 21 n 2 dele D, trs. before N | 35 n 16, 17 dele obs. to μύων | 37 n 16 dele cf. &c. | 39 tr 11 will | 41 tr 8, 10, 11 trs. moth— rust | 47 tr 14 or ' (if) he ' for ' who will ' | 53 n 19 dele : + Πτυχάνων and read ; for om. Τ | 59 tr 3 shall (lit. will) | 59 chapter begins at ver. 28 | 65 tr 7 ' if...should ' for ' whenever...shall ' | 68 n 5 dele ETAXI &c. | 69 n 3 om. before J1* ; n 11 OΤΟΓ 2° om. E for OΤΟΓ εγγεώνιμι] | 70 n 9, 2 dele cf. &c. | 72 n 4 add Gr. before O3 | 73 n 9 trs. ΤΤΕΤΕΤΕΠΙΡΙΝΗ your peace] ΗΤΤΕΤΕΤΕΠΙΡΙΝΗ | 74 n 3 ΡΠΙΟΓΟΥ | 75 tr 9, 10 ' that which ' and ' that which will speak (is) not ye ' for ' what ' and ' it is &c ' | 77 n 8, 9 ΖΕ om. ΓΝ, cf. Gr. L 1. al. 5 ; ΠΤΟΩΠΟΥ om. Γ for : om. to N ; n 15 F1* before G | 82 n 8 + for om. 2° | 84 n 4, 5 OΤΟΓ 1° for ερυθτειν to om. | 87 n 13 ΜΑΝΜΗΡΙΠΡ | 97 n 13 placed, B | 102 mg R 6–8 | 103 tr 3 dele ' there ' and ' away ' | 104 n 2 ΚΑΦ for ΠΑΛΑΥ | 108 n 5 om. οδρ | 109 n 3 dele L ; n 4 dele Γ ; n 11 J1,3 N ; n 18 LN | 110 n 7 ΓΕΠΞΝ Λ | 113 tr 8, 11 ' that which ' for ' what ' ; n 5 C for B ; n 8 Hunt Ι18 i, ii | 114 n 9 ' kindled ' for ' full ' | 117 n 16 Δ2 | 118 n 8 ΠΚΧΞΩΛ A ; -ΧΟ, CHJN ; n 14 om. ΔΕ, Φ1* after N ; | 119 tr 1 dele ' For ' ; n 2 ΠΙΠΕΩΡ | n 7 E after Δ1 ; n 12, 14 trs. for suffix &c. ; after ΘΗΚΕ] | 122 n 5, 6 ζ0, 4° for 10, 2° | 128 n 9 trs. Γe before D1 | 129 n 18 obs. in every case the corrector adds ΕΛΙΛΕΤΑΤι 1° so that he considered τεφλοι omitted and not τεφλον | 145 n 14 Gr. for ' but ' | 175 tr 12, 13 ' Or is ' for ' Is ' | 176 n 1 4 after 3 | 179 tr 6 ' them ' after ' called ' | 236 tr 19 C after Τ 3° | 241 n 6 dele 1 | 244 n 6 ΠΙΟΥΤΑ after ΧΟΙΣ | 248 n 9 trs. Εβ before Ι3 and dele ΩΡΠΕ &c. | 287 n 1 dele cf. &c. | 292 n 17 N after Μ | 295 n 23 M before N | 299 n 23 Χ for Τ | 314 n 1 dele ΤΩΤΑΔΕ &c. ; n 6 dele 2 | 330 n 3 om. before Γ | 331 n 5 Ο2° | 335 n 2 trs. ΟΤΟΓ before ΛΤΕΠι. ; n 17 ΚεΛ | 337 n 13 : om. F after 18 | 356 n 5 Hunп 18 | 362 n 9 B* ; n 11 Be | 382 n 9 trs. cf. &c. before : om. | 389 tr 6 ' he was ' for ' they were ' | 399 n 4 Γ after C | 406 n 7 ΛΝ | 409 tr 6 dele And | 413 tr 7 dele (imperf.) | 415 tr 13 ' that which ' for ' what ' | 422 n 4 ΟΤΙΚΗΟΤΑ | 425 n 14 ΔΔΗΠΙ unо9 for Ν &c. | 426 n 6, 10 ΛΝ | 431 n 5 ΟΤΩ for Χ | 434 n 10 ΛΝ | 436 n 2 ΜΝ ; n 10 ΛΝ | 437 n 2 ΕΗΞΕ | 464 n 14 ΜΝ | 469 n 22 ΜΝ | 474 n 11 ΜΝ | 475 mg R 2–8 ; n 8 ΕΕΕΟΣC + ΠΕ, R after S* | 476 n 6 ΚR ; n 7 Д2 R.