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**PORTIONS
OF A COPTIC DISCOURSE BY SHENUTE
(VIENNA INCIPIT LIST NO. 44)**

THE PARCHMENT FOLIO P. V INDOB. K 9634 conserved at the Papyrus-sammlung of the Österreichische Nationalbibliothek¹ has exceptional importance for the study of the Shenutean corpus because its two pages bear the latter part (about 62%) of a list of numbered incipits for works by the archimandrite.² Apparently the list pertained to discourses/homilies gathered in a series of eight volumes. In the extant part of the list, known today as the Vienna Incipit List, are preserved the opening words of 56 discourses, numbered consecutively from 36 to 91. One of these works, which stands as number 44 in the list, is the focus of this article. From the evidence it emerges that its incipit comes from the fifth of the eight tomes and that it was most likely the fifth homily in this volume.³ The purpose of the present study is primarily to set forth a diplomatic edition and transla-

¹ Edited by Carl WESSELY, *Griechische und koptische Texte theologischen Inhalts I, Studien zur Palaeographie und Papyruskunde IX*, Leipzig 1909, pp. 167–68.

² The list is discussed at length by Stephen L. EMMEL, *Shenoute's Literary Corpus*, Ph. D. dissertation, Yale University, New Haven 1993, pp. 308–22.

³ EMMEL, *Corpus* (cit. n. 2), 910.

tion of the texts of eight parchment leaves, unpublished hitherto, that yield a substantial percentage of this discourse.⁴

The folios under consideration derive from two of four known copies of Shenute's fifth volume of homilies. A third copy, to which the siglum GF has been attached,⁵ has yielded about half of the discourse in two fragments, each with twelve consecutive pages (viz. 227-238 and 241-252), which are separated by a lacuna of only two pages.⁶ The later fragment of the two bears the conclusion of the homily. The content in two of our eight leaves is parallel to passages that have survived in the earlier of the two fragments from codex GF. The other six folios give us new material from the earlier part of the work not extant in GF, so that altogether we likely have between 70 and 85 per cent of the discourse, which in full would have occupied not less than forty pages and possibly as many as fifty pages in codex GF.

From codex GL, a tenth-century (?) copy of the fifth volume of Shenutean discourses,⁷ come six of the folios edited herein, viz. pages 177-186 and 189-190. The other two leaves edited below are pages 327-328 and 341-342 from an earlier copy, codex XJ, perhaps a product of the eighth century.⁸ Four of the fragments from codex GL were originally the two inner bifolia of one and the same quire and thus supply connected text. The next leaf of that quire, presently conserved fragmentarily in two pieces, continues the homily with several breaks, but one of the folios from codex XJ fills in some gaps and extends the text beyond where GL leaves off. A synopsis of all fragments of the discourse in question will show the relative position of each.

⁴ My translation covers all of the extant text from the beginning of our first folio to the end of the eighth, including other material previously published. I have not had the opportunity to collate the additional pages of text, which are in the Biblioteca Nazionale at Naples.

⁵ The codex is described by EMMEL, *Corpus* (cit. n. 2), 350-54.

⁶ Edited by É. AMÉLINEAU, *Oeuvres de Shenoudi: Texte copte et traduction française*, Vol. 1. Paris 1907, pp. 244.8-262.11. Treated earlier with excerpts only as part of no. 189 in G. ZOEGA, *Catalogus Codicum Copticorum Manuscriptorum Qui in Museo Borgiano Velitris Adservantur*, Rome 1810, reprinted New York and Hildesheim 1973, pp. 433-37, and discussed in part by A. VAN LANTSCHOOT, "A propos du Physiologus" [in:] M. MALININE (ed.), *Coptic Studies in Honor of Walter Ewing Crum*, *Bulletin of the Byzantine Institute* II, Boston 1950, p. 360.

⁷ See EMMEL, *Corpus* (cit. n. 2), 342-50.

⁸ EMMEL, *Corpus* (cit. n. 2), 354-61.

A SYNOPSIS
OF THE FRAGMENTS⁹

- Incipit P. Vindob. K 9634 recto, line 17, wherein only the words $\bar{\text{N}}\bar{\text{T}}\text{OK}$ $\bar{\text{P}}\bar{\text{X}}\bar{\text{O}}\bar{\text{E}}\bar{\text{I}}\bar{\text{C}}$ "You, O Lord" are certain (see the discussion below).
- Lacuna* 1 Its length is unknown. The seam at which the fourth and fifth works in *Discourses* Volume 5 meet probably lay in a gap in our documentation extending from page 178 in codex CZ, a fourth copy¹⁰ of Vol. 5, to GL 177 (see the further discussion below), this gap being equal to about fourteen pages in codex GL.
- GL 177/178 British Library MS Or. 3581A, folio 74 (anterior half of a bifolium, the other half being Or. 3581A, folio 75).¹¹
- GL 179/180 P. Vindob. K 9315 (anterior half of a bifolium, the other half being P. Vindob. K 9320), conserved at the Papyrussammlung, Österreichische Nationalbibliothek.¹²
- GL 181/182 P. Vindob. K 9320 (posterior half of a bifolium, the other half being P. Vindob. K 9315).
- GL 183/184 British Library MS Or. 3581A, folio 75 (posterior half of a bifolium, the other half being Or. 3581A, folio 74).¹³
- GL 185/186 *MS copte* 131⁶ folios 90 and 110, two pieces of one leaf conserved separately but bound in the same volume at the Bibliothèque Nationale de France.¹⁴

⁹ Adapted from an earlier synopsis by EMMEL, *Corpus* (cit. n. 2), pp. 1148–50 (Table 112). He gave also a brief discussion of the contents on pp. 927–29.

¹⁰ Described by EMMEL, *Corpus* (cit. n. 2), pp. 361–65.

¹¹ A brief description of these two leaves, which are bound in a volume at the British Library in London with the call number Or. 3581A, and four excerpts appeared as no. 202 in W. E. CRUM, *Catalogue of the Coptic Manuscripts in the British Museum*, London 1905, pp. 85–86.

¹² For permission to publish this folio and its companion, K 9320, and the related leaf from codex XJ, viz. K 928, I am indebted to Prof. Hermann HARRAUER, the distinguished Direktor of the Papyrussammlung, who generously facilitated my study of the folios in Vienna (May 1992 and April 1994) and also provided photographs.

¹³ Dr. Victor NERSESIAN, Curator of Oriental Christian Manuscripts in the British Library, kindly granted me permission to publish an edition of this pair of folios. I examined the vellum leaves in London in June 1994.

¹⁴ I wish to thank Monique COHEN, Directeur, Département des manuscrits, Division orientale, for authorizing publication of the four fragments edited herein from the collection of the Bibliothèque Nationale de France. The photographs were made by the Service

XJ 327/328 *MS copte* 130² folio 25, conserved at the Bibliothèque Nationale de France. Lines 34–54 of the verso carry the text beyond that of GL 185/186. The remainder has a text parallel to that from line 51 of GL 185 to the end of GL 186.

Lacuna 2 Equivalent to about one page and a half in codex GL.

GF 227–238 I.B. 3, folios 68–73, conserved at the Biblioteca Nazionale, Naples. *MS copte* 130³ folio 83 (GL 189/190), again from the Bibliothèque Nationale de France, is parallel to most of GF 227–229, and P. Vindob. K 928 (XJ 341/342) from the Papyrussammlung in Vienna is parallel to part of GF 236–238. The two folios from GL and XJ are edited below.

Lacuna 3 GF 239/240.

GF 241–252 I.B. 3, folios 74–80, conserved at the Biblioteca Nazionale, Naples. P. Vindob. K 913 (XJ 355/356), a badly damaged leaf,¹⁵ is parallel to much of GF 249–251.

Four pages in yet another codex,¹⁶ which is not a copy of the fifth volume of discourses, have a text parallel to what appears in GL 177–179. A collation of half of these pages has shown a number of variant readings (see below).

THE GIST OF THE HOMILY

The incipit of *Discourse* no. 44 has merely the vocative expression $\bar{\text{N}}\text{ΤΟΚ Π}\chi\text{ΟΕΙC}$ “You, O Lord” followed by $\text{Π}\beta\lambda$, an article phrase, whose nucleus is the definite article (masculine singular) and of whose expansion we have only the first two letters ($\beta\lambda$). The word that begins with $\beta\lambda$ is yet unidentified. Apart from this, which we are aware of only from the Vienna Incipit List, the early section of the discourse has been lost and thus is of no help in ascertaining the main concern of the homily.

Photographique at the Bibliothèque Nationale, after my research in Paris in November 1990.

¹⁵ Edited by D. W. YOUNG, *Coptic Manuscripts From the White Monastery: Works of Shenute*, *MPER* XXII, Vienna 1993, pp. 29–31 + Plate 4, with a description, translation and notes.

¹⁶ Codex YQ 79–82 (two folios), on which see EMMEL, *Corpus* (cit. n. 2), 543–46. The former leaf, which I have not seen, has the call number I.B. 11, fol. 83 at the Biblioteca Nazionale in Naples. The latter fragment, which I have collated from a microfilm (see below), is conserved as *MS copte* 130⁵ fol. 82 at the Bibliothèque Nationale de France.

In the text of the homily following the initial lacuna Shenute quotes passages from scripture pertaining to forgiveness. Having thus dwelled at some length on God's mercy in the forgiveness of sins, he goes on to stress the responsibility of Christians to shun wicked deeds and apply themselves to actions worthy of those whose guilt for past sins has been cancelled (see codex GL 177:24–45 below). It is these words which seem to capture the gist of his message in what has been preserved of the early part of the discourse, where he also asserts that all sinners who will not repent are rejected by Jesus, who had said he came to call sinners to repentance (see GL 180:61–181:8 below). The same concern by the author appears again at the very end of the discourse,¹⁷ where he iterates that God “wants us to repent and do good deeds before the Lord comes and before we go to the Lord the poorer. Then, let us be diligent now to find a place of repose, and let the bitterness of our sins come forth from us, lest the utter bitterness of grief befall us in that place (to which we shall go)”.

THE PLACEMENT OF THE INCIPIT WITHIN VOLUME V

In regard to exactly where the beginning of the homily should be expected in one of the four copies of *Discourses* Vol. 5, there is admittedly an element of uncertainty beyond what has been said on this issue above. However, the problem does not appear insurmountable. While the incipit of no. 44 does not occur in any of the copies, there is no question about the beginnings of both no. 43 and no. 45. Page 138 of codex CZ¹⁸ gives us the opening lines of no. 43, and the start of no. 45 is seen on page 253 of codex GF.¹⁹ Thus, these two occurrences bracket the position at which no. 44 commences.

The seam must fall of course within a lacuna, and therewith lies the uncertainty. Within the entire range from the opening section of the prior discourse to that of the next one, there are six lacunae, all but one of which

¹⁷ Codex GF 152, ed. AMÉLINEAU, *Oeuvres*, I (cit. n. 6), pp. 262.7–11.

¹⁸ The verso of *MS copte* 131⁴ fol. 90 at the Bibliothèque Nationale de France, unpublished. A convenient profile of works 4–6 in *Discourses* Vol. 5 by codexes and their page numbers is available in EMMEL, *Corpus* (cit. n. 2), pp. 1147–52 (Tables 112 and 113).

¹⁹ The recto of I.B. 3, fol. 80 in the Biblioteca Nazionale in Naples, ed. AMÉLINEAU, *Oeuvres*, I (cit. n. 6), pp. 262–63.

are brief. The contiguous textual content and the brevity (i.e. not more than two pages) of each of the last two lacunae, which were presented above in the synopsis, eliminate them from further deliberation. A similar argument can be raised with respect to consideration of the first three gaps in the range, viz. from CZ 148 to GF 165 (about two pages),²⁰ from CZ 158 to GF 177 (some four pages),²¹ and from GF 192 to CZ 177 (about two pages),²² especially the two shorter lacunae. This leaves one gap as almost certainly the location within which we should place the beginning of our homily, viz. the fairly lengthy lacuna extending from CZ 178 to GL 177, fourteen pages or so in codex GL as I have indicated in the synopsis.²³

What should be added may have some bearing on the homily's opening words; namely, there are a few instances in the Vienna Incipit List which are demonstrably the beginnings of subdivisions within Shenutean works.²⁴ Conceivably, incipit no. 44 marks such a subsection in the fourth work of Volume 5, but without evidence confirming this proposition it may be set aside.

THE SIX LEAVES FROM CODEX GL: A DESCRIPTION

As noted already, the British Library folios 74 and 75 in MS Or. 3581A were formerly a bifolium, with the hair side being the verso of no. 74 and the

²⁰ CZ 148 is the verso of British Library MS Or. 3581A, fol. 126, ed. A. SHISHA-HALEVY, "Unpublished Shenoutiana in the British Library", *Enchoria* 5 (1975), pp. 92-93, and "Commentary on unpublished Shenoutiana in the British Library", *Enchoria* 6 (1976), p. 61. GF 165 is the recto of I.B. 3, fol. 64 in the Biblioteca Nazionale in Naples, ed. AMÉLINEAU, *Oeuvres*, 1 (cit. n. 6), 238.

²¹ CZ 158 is the verso of British Library MS Or. 3581A, fol. 127, ed. SHISHA-HALEVY, "Unpublished Shenoutiana" (cit. n. 20), p. 95. GF 177 is the recto of *MS copte* 130² fol. 67 at the Bibliothèque Nationale de France, unpublished. Probably C. G. 9267 at the Coptic Museum in Cairo, a leaf from codex XJ with pagination wanting (ed. H. MUNIER, *Manuscrits coptes*, Cairo 1916, pp. 108-10), supplies part of the text lost in the lacuna. On the basis of a reference in a *typikon*, EMMEL, *Corpus* (cit. n. 2), pp. 359, 745 (T7 frg. a), and 910, put it there.

²² GF 192 is the verso of *MS copte* 130² fol. 74, and CZ 177 is the recto of *MS copte* 78, fol. 50. Conserved in the Bibliothèque Nationale de France, both are unpublished.

²³ The reference to "Incipit 44" by T. ORLANDI, "Coptic Literature" in B. A. PEARSON & J. E. GOEHRING (eds.), *The Roots of Egyptian Christianity, Studies in Antiquity and Christianity*, Philadelphia 1986, p. 67, should be altered to read "Incipit 43".

²⁴ See EMMEL, *Corpus* (cit. n. 2), 314, nn. 249 and 250.

recto of no. 75. They constituted the third and sixth leaves in the twelfth quire of codex GL. They were separated in the codex by another bifolium, P. Vindob. K 9315 + K 9320, the flesh side of which lay at the center of the quire. The seventh leaf in the quire is now in two parts, inventoried separately in the Bibliothèque Nationale de France, viz. *MS copte* 131⁶ folios 90 and 110 (GL 185/186), of which true recto is the flesh side.²⁵ The recto of *MS copte* 130³ folio 83 (GL 189/190) is also the flesh side, for this leaf was the first in the thirteenth quire. All of these folios were thus arranged in accordance with the Gregory Rule, whereby the flesh side of one page always meets the flesh of another. One may distinguish the hair side in these folios by color and areas of grain.

The British Library's folio 74 has frayed edges, stains, a horizontal crease across the center, and a very small hole in the outer margin. The recto is slightly rubbed. There are two modern repairs on the top edge and another a bit lower in the upper margin. Folio 75 is similar, having stains, the crease across the center, and the recto slightly rubbed. It has an original hole in the lower part of the written area. A modern repair has been made on the upper edge, and another on the outer edge.

The fore-edge of K 9315 has an original absence of vellum, about 6 cm in height and 3 cm in width. An original hole, which extends into the written area from the lower margin, has an ancient sewing repair. Now the leaf has frayed edges, a crease extending from the lower corner at the fore-edge to a point on the fold 7.8 cm from the top-edge, and small holes, some of which are on a curving stained line in the upper part. The recto has a large stained area also. K 9320, the posterior half of the bifolium, has somewhat frayed edges, small holes, and stains. A diagonal crease which runs from the lower corner at the fore-edge to the fold duplicates that in the companion piece. A small, original hole in the upper half of the written area has widened to 1.3 cm. Rubbing has diminished the ink of the flesh side slightly.

As for *MS copte* 130³ folio 83, it preserves the pagination and bears the signature $\bar{\Gamma}$ offset to the left in the recto's upper margin. It has stains and slightly frayed edges, as well as some attrition of ink by rubbing. There is a tear in the lower margin, a diagonal break in the mid-section of the written area, and a horizontal crease with diminution of ink that extends entirely

²⁵ Folio 110 was conserved as though true verso were the recto.

across the lower part of the written area. The loss of much parchment at the fore-edge in the upper corner resulted in a minor loss of writing at the end of the first line on the recto. In addition to an ancient repair in the outer margin, there are minor modern repairs.

Stephen Emmel, who reunited folios 90 and 110 of *MS copte* 131⁶, assigned to the leaf the page numbers, both wanting by loss of parchment, on the basis of textual continuity and skin pattern.²⁶ No. 90, the lower part of the leaf in the shape of a right triangle, is maximally 19.4 cm in length and 12.8 cm in width. Its lower margin is 2.6 cm, and the inner is 4 cm. Preserved on this piece is the text of the lower part of the inner columns. No. 110, the upper part of the leaf, measures at most about 19 cm in length by 19.4 cm. About 2.2 cm of the inner margin remains, and less than 3 cm of the top margin. This piece has small holes, stains, and creases. At the fold-edge the upper corner is missing, and the loss of parchment extends in the shape of a jagged wedge through one column of text. The outer margin and the top margin at the outer edge have also been lost. This loss has removed about half of the contiguous writing in the upper two-thirds and all of the text in the lower one-third of the outer columns.

The sizes of the better preserved folios are irregular. In maximum length the British Library's no. 74 and no. 75 are about 32 cm, while K 9320 and *MS copte* 130³ folio 83 are 33 cm and K 9315 is 34 cm. The maximum widths are about 27 cm (no. 74, K 9315 and K 9320) and 26 cm (no. 75 and *MS copte* 130³ folio 83). The written area is about 24 by 18 cm, in two columns of 28 to 31 lines. The height of ten lines fluctuates between 7.4 and 8.5 cm. Between the left edges of the two columns is a distance of not more than 10.4 cm. The upper and inner margins are from 3.5 to 4 cm, and the lower are from 4.5 to 5.3 cm. The outer margins are 4.5 cm (no. 75), 5 cm (*MS copte* 130³ folio 83), 5.1 cm (no. 74), and 6.2 cm (K 9315 and K 9320).

GL 182, which is the verso of K 9320, has in the lower margin the liturgical direction $\epsilon\chi\bar{\mu}\pi\kappa\lambda\iota\rho\varsigma \bar{\mu}\pi\tau\omega\varsigma$ "Concerning the time of baking".²⁷ The number $\bar{\iota}\lambda$ "11" associated with it stands in the outer margin at the commencement of the lection. The next direction appears without a num-

²⁶ *Corpus* (cit. n. 2), 349, where he also restored in the opening line of this leaf the three-letter word which yields textual continuity with the preceding page.

²⁷ Compare $\zeta\bar{\mu}\pi\tau\chi\upsilon \bar{\mu}\pi\tau\omega\varsigma$ in codex DF 114:6 (Shenute's *Canon* 9), ed. J. LEIPOLDT, *Sinuthii Archimandritae Vita et Opera Omnia*, IV, CSCO 73, Paris 1913, p. 93.3.

ber in GL 183: $\epsilon\chi\bar{\mu}\pi\kappa\omega\zeta\bar{\tau}$ “Concerning fire”. The next in the sequence is centered in the lower margin of GL 190, which is the verso of *MS copte* 130³ folio 83: $\bar{\iota}\bar{\beta}\ \epsilon\chi\bar{\mu}\pi\eta\rho\bar{\pi}$ “12. Concerning wine”. Other sequentially numbered liturgical directions occur in the extant material of this codex.²⁸

The script of codex GL is upright, with narrow ϵ , \circ and \mathfrak{c} , short or tall ρ and \mathfrak{q} , short γ and square three-stroke \mathfrak{m} . The tail of the letter ω is often extended. At the end of a line elongation of λ is seen occasionally; λ and σ are extended but seldom. The text is in dark brown ink. Raised points serve for logical punctuation and are not uncommon beyond this function. Apostrophes are rare, and tremas are seldom seen. Superlineation — either strokes or points — does not appear often. Paragraphs are set off by letters in brown ink, either enlarged or slightly enlarged and standing in the margin, of which there is a total of 65 attested in our six folios.

THE TWO FOLIOS FROM CODEX XJ: A DESCRIPTION

The leaves under consideration formed originally a bifolium, the outer sheet of codex XJ's fifteenth quire. The hair side is distinguishable by color and small patches of grain. The anterior half is bound as the twenty-fifth folio in the second volume of *MS copte* 130 at the Bibliothèque Nationale de France. It bears the pagination $\bar{\tau}\bar{\kappa}\bar{\zeta}/\bar{\tau}\bar{\kappa}\bar{\eta}$, and on the recto (= flesh side) it has traces of the signature $\bar{\iota}\bar{\epsilon}$. The posterior half of the bifolium, P. Vindob. K 928, has the pagination $\bar{\tau}\bar{\mu}\bar{\alpha}/\bar{\tau}\bar{\mu}\bar{\beta}$ and on the verso (= flesh side) the partially destroyed signature $\bar{\kappa}\bar{\beta}$.²⁹ The verso also bears in the upper margin an inscription in dark gray ink: $\tau\mu\epsilon\iota\ \lambda\alpha\eta\iota$ “we have enjoyed the truth”.

The jump in the quire numbering from 15 to 22 probably reflects a desire to achieve harmony with the pagination, which on both halves of the bifolium is a hundred pages higher than one should expect.³⁰ Consideration

²⁸ E.g. $\bar{\delta}\ \pi\mathfrak{c}\alpha\zeta\ \pi\alpha\gamma\lambda\omicron\mathfrak{c}$ “4. The teacher Paul” in the outer margin of *MS Coptic* 69, folio 6 (codex GL 54), conserved in the John Rylands Library in Manchester, first brought to my attention by Stephen EMMEL in a letter of 2 October 1992. Yet another case, which occurs in GL 334 accompanied by the number 19, is presented in EMMEL, *Corpus* (cit. n. 2), p. 345.

²⁹ The \mathfrak{b} is cursive in both occurrences on the page. The signature should not be read $\bar{\iota}\bar{\epsilon}$, as in EMMEL, *Corpus* (cit. n. 2), pp. 658–60 (Table 37).

³⁰ The error comes about easily by replacing one number in the hundreds with another,

of textual continuity with other copies indicates that the actual number of pages preceding K 928 is about 240 rather than 340. With this reduction the number of the quire must then be lowered to 15 from 22. This alteration brings the quire number into agreement with the traces visible on the anterior half of the bifolium.

The folio in Paris has minor holes, stains, and frayed edges with a few short tears. Both upper corners are wanting but without affecting the writing. A loss of parchment extending across the outer margin into the written area began along a diagonal crease running from the upper part of the fore-edge to the middle area of the fold-edge. Ink on the flesh side has suffered some attrition.

K 928 is a badly damaged fragment with frayed side and bottom edges, minor holes, and stains. It is slightly shrivelled. Loss of the upper portion of the inner margin extends into the written area. Running into the text from the fore-edge are three tears and from the fold-edge two. Much ink is wanting on the flesh side.

The sizes of the folios are irregular, with a maximum length of 30.8 cm and a maximum width of 26 cm for K 928. The other piece is smaller, and its edges appear to have been trimmed. The written area is about 22 x 17 cm, in two columns of 27 lines each. The distance between the left edges of the columns is about 10 cm. The height of ten lines ranges between 8 and 8.3 cm. For K 928 the upper margin is 3.6 cm, the inner is 3.5 cm, the outer is 5.5 cm, and the lower is 5.4 cm.

The leaves are ruled on the recto, with letters resting on the lines. The script in dark brown ink is upright, in the thick-and-thin style, with wide **€**, **o**, and **C**, tall **P** and **q**, short **Y**, and square three-stroke **M**. The letter **Z** is enlarged in a top line. At the end of a line the letters **λ**, **λ**, and **M** may be extended. In a bottom line the left tale of the letter **x** has been extended 13 mm below the line; elsewhere it runs into the line below. Also in a bottom line the tale of the letter **ω** is elongated. Raised points in high or middle position serve for logical punctuation. At the end of a paragraph a raised point occurs. Connective and single-letter superlineation, two-dot tremas,

such as **P** "100" with **C** "200" or **C** with **T** "300", and then continuing the error thereafter. See the discussion by EMMEL, *Corpus* (cit. n. 2), pp. 358–59. For the presentation of a similar error in codex XS, a copy of Shenute's Canon 5, see D. YOUNG, "Shenute's *Fifth Canon* in Three Folios at the National Library in Vienna", *JJP* 31 (2001), pp. 192–94.

commas, the circumflex (angular in form), and apostrophes (also angular) are present. Paragraphs are set off by enlarged letters which sometimes jut into the written area from the margin. There is no accompanying decoration.

THE TEXTS OF THE EIGHT FOLIOS

The textual content of the eight folios under consideration is presented here in the order it occurred in *Discourses* Volume 5. Indices of Greek words and personal names, some variant readings from Codex YQ, and a translation of all of the homily's extant text from the beginning of the first folio to the end of the eighth follow thereafter.

British Library MS Or. 3581A folio 74 recto (Plate I)

		ϠϠ
1	ΓΡΑΦΟΝ ΕΤΕΡΟΝ ΑΧΩΧΤ ΜΜΟΧ Ε ΠΕCϠΟC · ^v ΔΥΩ ΟΝ ΧΕΟΥΔΙΚΑΙ	ΕΒΟΛ ΝΝΧΙΝΟΟΝC ΜΝΝΚΕΠΟΝΗΡϠ ΤΗΡΟΥ · ΝΤΝΕΙΡΕ ΔΕ ΝΖΕΝΖΒΗΥΕ
5	ΟC ΠΕ ΠΧΟΕΙC ΧΕ ΚΑC ΕCΕΚΩ ΕΒΟΛ Ν ΝΕΝΝΟΒΕ · ΑΥΩ ΝCΤΒΒΟΝ ΕΒΟΛ ΖΝΧΙΝΟΟΝC ΝΙΜ ·	35 ΕΥΜΠΩΑ · ΝΤΔΩ ΡΕΑ · ΝΝΩΑΧΕ Ν ΤΕΙCΜΗ · ΕΤΧΩ Μ ΜΟC · ΧΕΝΑΙΑΤΟΥ ΝΝΕΝΤΑΥΚΩ ΕΒΟΛ
10	ΔΥΩ ΟΝ ΧΕϠCΖΑΙ ΝΗΤΝ ΝΩΗΡΕ ΩΗΜ ΧΕΑΥΚΩ ΝΗΤΝ ΕΒΟΛ ΝΝΕ ΤΝΝΟΒΕ · ΕΤΒΕΠΕC	40 ΝΝΕΥΑΝΟΜΙΑ · ΜΝ ΝΕΝΤΑΥΖΩΒC ΕΒΟΛ ΕΧΝΝΕΥΝΟΒΕ ^v ΝΑΙΑΤC ΜΠΡΩΜΕ ΕΤΕΜΠΧΟΕΙC ΝΑ
15	ΡΑΝ · ^v ΑΥΩ ΟΝ ΧΕΑCΤΝΝΟΟΥ Μ ΠΕCΩΗΡΕ ΝΚΩ ΕΒΟΛ ΖΑΝΕΝΝΟΒΕ · ΔΥΩ ΟΝ ΧΕΑΚΚΩ	45 ΝΤΕΡΕΖΕΝΡΩΜΕ ΔΕ ΟΝ ΩΑΧΕ ΝΜΜΑΙ ΕΥΡΑΩΕ ΕΧΝΖΕΝ ΡΩΜΕ ΧΕΑΥΜΟΟΥ

20	ΕΒΟΛ Ἰ̄Ν̄ΑΝΟΜΙΑ Μ̄ΠΕΚΛΑΟC · ΑΚ ΖΩΒC ΕΒΟΛ ΕΧΝ ΝΕΥΝΟΒΕ ΤΗΡΟΥ Χ̄ΕΝΝΕΙΧΕΖΑΖ ΟΕ	50	ΤΟΥ ΖΝΤΗCΗCΕ · ΕΤ ΒΕΝΕΥΜΝΤΚΑ ΚΟΥΡΓΟC · ὐ Ἰ̄ΤΑΙ ΧΟΟC ΝΑΥ ΧΕΕΝΕΝ ΤΑΥΚΑΝΕΥΖΒΗΥΕ ΜΠΟΝΗΡΟΝ ΝCΩ ΟΥ · ΚΑΛΩC ΕΤΕΤΝ CΩΒΕ · ὐ ΕΩΧΕΝ ΤΑΥΜΟΟΥΤΟΥ ΔΕ · ΕΤ ΒΕΝΕΥΖΒΗΥΕ · Ἰ̄
25	ΝΩΑΧΕ · ΜΜΝΤ ΜΝΤΡΕ ΜΠΝΑ ΜΠΝΟΥΤΕ · ΕΤΒΕ ΠΚΩ ΕΒΟΛ Ἰ̄ΝΕΝ ΝΟΒΕ · ὐ ΠΩΝ	55	
30	ΤΕΝΟΥ ΠΕ CΑΖΩΝ		

British Library MS Or. 3581A folio 74 verso (Plate II)

	ΡΟΗ		
1	ΜΝΤΑCΕΒΗC · ΕΙΕ ΩΨΕ ΕΡΩΤΝ Ε ΡΙΜΕ ὐ · ΕΒΟΛ ΧΕΝΕ ΤΟΥΡΑΨΕ ΕΧΩΟΥ	30	ΡΕ ΝΚΡΟC · ΑΥῶ ΝΑΤCΩΤΜ · ΑΥῶ ΤΕΚΚΛΗCΙΑ ΤΗ ΡC̄ Ἰ̄ΠΝΟΥΤΕ Ἰ̄ ΤΝΡΙΜΕ ΕΧἸ̄ΝΕΝ
5	ΖΝΜΠΗΥΕ · ΧΕCΕ ΜΕΤΑΝΟΕΙ ΖΙΧΜ ΠΚΑΖ ΕΨΨΕ ΖΩΩΝ ΕΡΑΨΕ Ε ΧΩΟΥ ὐ	35	ΕΡΗΥ · ΚΑΤΑΤΕΝ ΤΟΛΗ · ὐ Ἰ̄ΤΕΡΕΚΕΟΥΑ ΔΕ ΟΝ ΕCΧΩ ΜΜΟC ΕΡΟC ΧΕΝΑΨΕΤΕCΟΥ
10	ΝΕΤΟΥΜΟΚZ̄ ΔΕ Ἰ̄ ΖΗΤ ΕΧΩΟΥ ΖΝ ΜΠΗΥΕ ΧΕCΕΜΗΝ ΕΒΟΛ ΖΜΠΕΙΜΑ ΤΕ ΝΟΥ · ΖΝΝΕΥΑΝΟ	40	CΙΑ ΜΝΝΕCΧΡΗ ΜΑ · ΕCΗΠ ΕΝΕΧΩ ΡΑ ΕΤΜΠCΑ ΝΒΟΛ ΧΟΟC ΧΕΑΙCΩΤΜ ΕΖΑΖ ΝΩΑΧΕ ΕΒΟΛ
15	ΜΙΑ · ΕΨΨΕ ΕΡΟΝ ΠΟΥΑ ΠΟΥΑ ΕΡΙΜΕ ΝΑC · ΑΥῶ ΕΤΡΕΟΥ ΩΒΗΡ ΡΙΜΕ ΕΧΝ ΝΕCΩΒΗΡ · ΑΥῶ	45	ΖΙΤΝΖΑΖ ΕΥΚΑΘΗ ΓΕΙ · ΜΠΕΨΑΧΕ ΒΩΚ ΕΖΟΥΝ ΕΠΑ ΖΗΤ ΕΝΕΖ ΝΘΕ ΝΝΩΑΧΕ ΝΤΑΙ
20	ΟΥCΟΝ ΕΧΝΝΕC CΝΗΥ · ὐ ΑΥῶ ΟΥΡΜ	50	CΩΤΜ ΕΡΟΥ Ἰ̄

ΝΗΜΕ ΕΧΝΟΥΩΜ
 ΜΟ · ΕΤΕΠΑΙ ΠΕ · ΕΤ
 ΡΕΟΥΠΙΣΤΟΣ ΡΙΜΕ
 25 ΕΧΝΟΥΑΠΙΣΤΟΣ ·
 ΑΥΩ ΟΥΔΙΚΑΙΟΣ · Ε
 ΧΝΟΥΡΕΦΡΟΒΕ ·
 ΑΥΩ ΟΥΕΙΩΤ ΕΝΑ
 ΝΟΥΓ ΕΧΝΖΕΝΩΗ

ΠΕΙΜΑ · ^υ
 ΝΤΑΙΧΟΟΣ ΝΑ4 ΖΩ
 ΩΤ · ΝΤΕΙΖΕ ΧΕ
 ΖΕΝΩΝΖ ΜΕΝ
 55 ΝΕ ΝΩΑΧΕ Μ̄
 ΠΧΟΕΙΣ ΕΤΟΥΧΩ
 ΜΜΟΥ ΖΜΜΑ ΝΙΜ
 ΑΥΩ ΖΝΝΕ4ΕΚ

P. Vindob. K 9315 recto (Plate III)

I ΚΛΗCΙΑ ΤΗΡΟΥ ·
 ΑΛΛΑ †CΟΟΥΝ ΑΥΩ
 †ΝΑΤΑΜΟΚ ΖΙΤ̄Ν
 ΟΥΑΙΝΙΓΜΑ · ΧΕ
 5 ΕΤΒΕΟΥ · ΑΝΩΑΧΕ
 ΜΠΝΟΥΤΕ ΒΩΚ
 ΕΖΟΥΝ ΕΡΟΚ ΜΠΟ
 ΟΥ · ^υ ΟΥΤΑΛ · Ν̄
 Κα2 Ε4ΧΟCΕ ΠΕ · ΑΥΩ
 10 Ε4ΜΟΚ2 ΕΤΡΕΠΜΟ
 ΟΥ · ΒΩΚ ΕΖΡΑΙ Ε
 ΧΩ4 · ΕΛΟΥΑ · Ρ2ΝΑ4
 ΕΤCΟ4 · ΑΥΩ ΕΧΟ
 ΖΡΑΙ ΝΖΗΤ4 ΝΟΥ
 15 ΟΡΟΟC ΕΝΑΝΟΥ4 ·
 ΧΕΝΝΕ4ΚΑΑ4
 Ε4ΟΥΟC4 ΕΒΟΛ · ΟΥ
 ΔΕ Ν̄ΚΑ2 ΤΗΡΟΥ
 ΕΤΚΩΤΕ ΕΡΟ4 ·
 20 ΟΥ ΠΕΤΕ4ΝΑΑΑ4 ·
 Α4ΟΡΗ · ΑΥΩ Α4
 ΟΩΧΕ ΜΠΕΤΡ
 ΖΟΥΟ ΝΖΗΤ4 · Α4
 ΩΩΠΕ Ε4ΜΟΤΝ

ΡΟΘ̄
 30 ΠΕΙΖΩΒ ΝΑΚ · Ε
 ΤΕΚΜΟCΤΕ ΜΜΟ4
 ΕΚΟΥΟΛΕ ΖΜΠΤΩΤ
 ΝΖΗΤ ΜΠΜΤΟΝ ·
 ΜΝΠΩΟΥΩΟΥ Ν̄
 35 ΤΜΝΤΡΜΜΑΟ · ΝΕ
 ΡΕΝΕCΒΟ[Ο]ΥΕ ΝΝΕ
 ΓΡΑΦΗ Ρ̄ΑΝΑΚ
 ΑΝ ΠΕ ^υ
 ΝΤΕΡΟΥΖΑΡΠΑΖΕ ΔΕ
 40 ΜΜΟΚ · ΑΥ4ΙΤΚ
 ΕΒΟΛ ΖΜΠΕΚΤΟΠΟC
 ΕΖΕΝΚΕΤΟΠΟC Ν̄
 ΩΜΜΟ · ΑΠΕΘΒΒΙΟ
 ΟΝΜΑ ΝΑ4 ΝΖΗΤ̄Κ
 45 ΑΝΛΟΓΟC ΔΕ ΟΝ
 ΝΙC̄ ΖΛΟC ΝΑΚ Ζ̄Μ̄
 ΠΤΡΕΚΩΩΠΕ ΕΚ
 ΜΟΤ̄Ν ΕCΩΤΜ
 ΝΕΑΓΕΖΩΡΙΖΕ ΓΑΡ
 50 ΜΜΟ4 ΠΕ ^υ
 ΜΠΡΜΕΕΥΕ ΟΕ ΧΕ̄Ν̄
 ΤΑΙΧΕΝΑΙ ΖΝΖΕΝ
 ΚΕCΜΟΤ · ^υ ΕΙΚΩΤΕ

25 ετσοϷ · ^υ
 Ται ζωωκ τε τεκ
 ζε τενου · ζωθ
 γαρ μπατοϷεπει
 βοϷλεϷε εροκ · ερ

55 ΓΑΡ ΑΝ Ἰ̄ΑΖΕΝ
 ΨΑΧΕ ΕΧΟΟΥ · ΑΛΛΑ
 ΕΙΤΑ (repair) ΜΟ ΜΜΩ
 ΤΝ ΧΕ (repair) ΖΕΝΝΟΘ ΝΕ
 ΜΜΝ (repair) ΤΝΑΗΤ · Ἰ̄

P. Vindob. K 9315 verso (Plate IV)

Π̄Π
 I ΠΝΟΥΤΕ Μ̄Ν̄ΕϷ
 ΧΑΡΙCΜΑ · ΑΥΩ ΕΙ
 ΟΥΩΨ ΕΤΡΕΝΜΕ
 ΤΑΝΟΕΙ ΤΗΡΝ · Ε
 5 Χ̄ΝΝΕΝΝΟΒΕ ^υ
 ΑΥΩ ΟΝ ΧΕΚΑC ΕΝ
 ΝΑΕΙΜ[Ε] ΧΕΠΡΩΜΕ
 ΕΤΘΒΒΙΗΥ ΝΟΥΟ
 ΕΙΩ ΝΙΜ ^υ ΧΜΟΤΝ
 10 ΝΨΩΠ ΕΡΟϷ ΝΤΕ
 CΒΩ ^υ Ἰ̄ΘΕ ΜΠΚΑΖ
 ΕΤΖΙΠΖΙΒΕ · ΑΥΩ
 ΕΤΤΗΤ ΕΤΜΟΤ̄
 ΕΤCΟϷ ^υ
 15 ΔΥΩ̄ CΜΟΚ̄Ζ ΖΩΩϷ
 ΜΠΡΩΜΕ ΝΧΑCΙ
 ΖΗΤ · ΕΨΩΠ ΕΡΟϷ
 ΝΤΕCΒΩ · ΕΒΟΛ ΑΝ
 ΧΕΕϷΧΟCΕ · ΕΠΛΟ
 20 ΓΟC ΝΝΕΓΡΑΦΗ
 ΑΛΛΑ ΧΕΠΑΙ ΠΚΕ Π>ΟCΕ
 ΝΝΕΤ† ΕΖΟΥΝ Ε
 ΖΡΑϷ ΖΝΤΕΥΜΝΤ
 ΑΤCΩΤ̄Μ̄ ^υ
 25 ΜΗ ΟΥΝ ΠΕΤΧΟCΕ
 ΡΩ ΕΝΤΟΟΥ ΜΝ
 ΝCΙΒΤ · ^υ ΑΛΛΑ ΠΜΟΥ

ΨΑΝΤΕϷΖΑΑΤΕ
 ΑΥΩ ΝCΕΜΟΥΖ ΤΗ
 ΡΟΥ ΕΒΟΛ ΜΜΟϷ ·
 ΜΑΛΙCΤΑ ΠΚΑΖ
 35 ΕΤΖΙΠΖΙΒΕ ^υ ΑΥΩ
 ΧΕΤΑΙ ΤΕ ΘΕ ^υ ΕΤΕΝΑ
 ΨΕΝΕΤΕΡΕΠΕΥ
 ΖΗΤ Ο ΝΘΕ ΝΟΥCΩ
 ΨΕ · ΕCΚΗ ΕΠΩΟ
 40 ΚΑΤΑΘΕ ΕΤΧΗΖ · ΕΤ
 ΒΕΤΕΥΜΝΤΑΤCΩ
 ΤΜ · ^υ
 ΟΥΝΖΕΝΒΟΤΑΝΗ
 ΨΟΟΠ ΕΝΑΝΟΥΟΥ
 45 ΕΟΥΟΜΟΥ ΝΝΑΖΡΝ
 ΝΡΩΜΕ ^υ ΝΖΟΥΟ ΔΕ
 ΝΝΑΖΡΝΝΖΗΚΕ
 ΖΕΝΚΟΟΥΕ ΔΕ ΕΥΖΟΥΟΥ
 ΕΜΑΤΕ · ΕΟΥΟΜΟΥ
 ΧΕΖΕΝΑΓΡΙΟΝ ΝΕ
 50 ΑΥΩ ΕΝΑΨΕΠΕΥΘΟ
 Ἰ̄ΝΤΕΙΖΕ ΟΝ · ΝΕ ΝΡΕϷ
 ΡΝΟΒΕ ΕΤΜΕΤΑ
 ΝΟΕΙ ^υ ΕΝΑΝΟΥΟΥ
 ΕΜΑΤΕ ΝΝΑΖΡΝ
 55 ΜΜΝΤΝΑΗΤ · Ἰ̄
 ΠΝΟΥΤΕ · ^υ ΑΥΩ ΕΥ

ΝΖΩΟΥ · Χ (repair) ΟCΕ ΕΡΟ
 ΟΥ · ^ν ΛΥΩ 4 (repair) ΨΟΥΟ
 30 ΕΖΡΑΙ ΕΧ (repair) ΩΟΥ · 60
 ΨΗΠ ΝΤΟΟΤ4 ·
 ΜΠΕΝΤΑ4Ρ2ΗΚΕ
 ΕΤΒΗΗΤΝ ^ν ΙC ·
 ΛΥΩ CΕΤCΤΗΥ ΕΒΟΛ

P. Vindob. K 9320 recto (Plate V)

ΠΠΑ

<p> 1 ΝΝΑΖΡΑ4 Ν̄CΙΟΥ ΟΝ ΝΙΜ · ΕΤΕΝCΕ ΝΑΜΕΤΑΝΟΕῙ ΑΝ ΝCΕΜΠΩΑ ΓΑΡ ΑΝ 5 ΜΠΕΝΤΑ4ΧΟΟC ΧΕΝΤΑΙΕΙ · ΕΤΕΖΜ ΝΡΕ4ΡΝΟΒΕ ΕΥΜΕ ΤΑΝΟΙΑ · ^ν ΠΟΜΕ · ΜΠΚΕΡΑΜΕΥC 10 ΟΤΕ · ΜΕΝ · ΕCΚΗ ΕΖΡΑΙ ΖΜΠΕCΜΑ ΜΜΝΛΑΑΥ ΝCΚΕ ΟC ΝCΑ ΛΑΑΥ ΝCΑ · Μ ΜΟ4 · ^ν ΕCΩΑΝΡ 15 ΖΩΒ ΔΕ ΕΡΟ4 ΨΑ4 ΡΖΕΝΑΩΗ · ΝΕΙΔΟC ΜΜΙΝΕ ΜΙΝΕ · ΠΜΑΖΕ ΔΕ ΟΝ · ΜΗ ΟΥCΩΒ · ΑΝ ΠΕ · Η 20 ΨΑΧΡΥCΙΜΕΥΕ ΝΛΑΑΥ ΜΠΑΤΟΥ CΙΠΕCΡΟΟΥΨ ^ν ΕΥΩΑΝΡΖΩΒ ΔΕ ΕΡΟ4 ΨΑ4ΡΖΕΝΑ 25 ΨΗ · Ν̄ΧΡΙΑ · ΝΑ ΝΑΓΚΑΙΟΝ · ΕΖΕΝ ΨΠΗΡΕ ΝΕ ΕΝΑΥ ΕΡΟΟΥ · ^ν </p>	<p> 35 ΤΕ4ΡΩΑΥ · ΟΥ ΜΟ ΝΟΝ ΕΤΡΕΥΦΟΡΕΙ ΜΜΟ4 ΖΝΝΗῙ Ν ΝΡΡΩΟΥ ΜΝΡΩΜΕ ΝΙΜ (hole) ΖΝΖΑΖ Ν̄ 40 CΜΟΤ ^ν ΑΛΛΑ ΝΚΕ ΝΟC ΟΝ · ΝΧΟΙ ΕΤΖΜ ΠΜΟΟΥ ΨΑ4CΟΚΟΥ ΖΙΤΜΠΤΗΥ ΕΤΝΙ CΕ ΝCΩ4 · ^ν 45 ΕΤΙ ΔΕ ΟΝ ΠΕΙΕΒΡΑ Ε̄Τ̄ΜΑΥ ΕΤΟΥΤΑ ΜΙΟ ΜΠΝΕΖ ΕΒΟΛ ΝΖΗΤ4 · ΜΗ ΟΥΝΟC ΑΝ ΠΕ ΠΕCΙΩΕ 50 Η ΨΑ4ΡΩΑΥ · ΕΤΡΕ ΡΩΜΕ ΟΥΟΜ4 · Η ΕΤ ΡΕΥΤΑΖCΟΥ ΜΜΟ4 Η ΕΚΩΑΝΚΑΑ4 ΕΖΡΑΙ ΝΟΥΧΡΟΝΟC ΕΝΑ 55 ΨΩ4 · ΜΗ ΟΥΝΛΑ ΑΥ ΝΑΕΙ ΕΒΟΛ ΜΜΟ4 ΜΠΑΤΟΥΡΖΩΒ ΕΡΟ4 · † ΖΤΗΚ ΖΩΩ4 ΝΓ </p>
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30 ἄλλα †ΖΤΗΚ ΝΤΟΚ 60 ΝΑΥ · ΧΕΟΥΑΓΑΘΟΝ
 ΧΕΟΥ ΠΕΨΑΥΑΑΥ ΑΥΩ ΟΥΖΛΟΘ ΝΑΨ

P. Vindob. K 9320 verso (Plate VI)

	ΡΤΒ	
1	ΜΜΙΝΕ ΠΕΝΤΑΥ ΕΙ ΕΒΟΛ ΝΖΗΤΥ · ΖΜΠΤΡΕΥΑΑΥ Ν̄ ΖΩΒ · ^υ ΑΡΙΠΜΕΕΥΕ	ΝΖΕ ΨΑΝΤΕΥ CΩΜ ^υ Η ΧΕΝΤΑΥ ΡΟΥ · ΝΑΥ ΖΜΠΚΩ ΖΤ ^υ
5	ΝΤΟΥ ΧΕΝΤΑΥΡ̄ ΟΥ ΝΑΥ · Η ΧΕΝ ΤΑΥΚΩΤΕ ΑΥΩ ΑΥΖΩΝ ΕΧΩΥ · ΨΑΝΤΕ (hole) ΠΕΥ	35 ΟΥ ΘΕ ΤΕΝΟΥ ΠΕΤ ΝΑΨΩΦΕΛΕΙ ΖΝΟΥΧΩΚ ΕΧΝ ΖΩΒ · ^υ ΠΚΑΖ ΕΥ ΤΜΡΖΩΒ ΕΡΟΥ
10	ΝΕΖ ΖΑΑΤ (hole) Ε · ΖΜ ΠΤΡΕΥΡΖΩΒ ΕΡΟΥ · ΠΕCΟΥΟ · ΜΗ ΠΩΝΖ ΑΝ ΠΕ ΝΝΡΩΜΕ Η ΜΕΥΟΥΟΜΥ Ν̄ΘΕ	40 ΜΕΥ† ΜΠΕΥΚΑΡ ΠΟC · ΟΥΔΕ ΟΝ ΝΚΕ ΨΗΝ ΕΤΡΩΤ · Ε ΖΡΑΙ ΝΖΗΤ̄Υ ΜΕΥ † ΜΠΕΥΚΑΡΠΟC
15	ΕΤΟΥΟΥΑΨ̄C · ΖΟ ΜΑΙΩC ΕΥΨΑΝ ΤΜΡΖΩΒ ΕΡΟΥ ΜΕΥΕΙ ΕΠΧΩΚ ΖΟΤΑΝ ΔΕ ΕΥΨΑΝ	45 ΖΝΟΥΧΩΚ ^υ ΖΟΜΑΙΩC ΟΝ ΠΨΕ ΜΝΠΩΝΕ ΜΝ ΠΠΕΝΙΠΕ ΜΝ ΠΖΟΜΝΤ ΜΝ̄
20	ΔΑΜΑΖΕ ΜΜΟΥ ΨΑΧΟΥΩΝΖ ΕΒΟΛ ΝΟΥΟΕΙΚ ΕΥΧΗΚ ΕΒΟΛ · ^υ ἄλλα † ΖΤΗΚ ΝΤΟΚ ΧΕ	50 ΚΟΟΥΕ ΤΗΡΟΥ Ε ΨΑΥΨΩΠΕ ΕΥ ΜΗ̄ΨΕ ΝΕΙΔΟC ΜΜΙΝΕ ΜΙΝΕ · ΜΕΥΡΤΕΥΧΡΙΑ
25	ΟΥ ΠΕΝΤΑΥΑΑΥ ΝΑΥ · ^υ Η ΧΕΝΤΑΥ ΝΟΥΧ ΟΝ ΕΖΡΑΙ · ΟΥ ΔΕΟΥ · ΨΑΝΤΟΥΝΟ ΤΥ · ^υ Η ΧΕΝΤΑΥ	55 ΕΧΝΖΙCΕ ^υ † ΖΤΗΚ ΧΕΨΑΥΡ̄ ΟΥ ΝΑΥ · Η ΧΕΕΥ ΨΩΩΤ ΜΜΟΥ ΖΝΟΥ ^υ ΑΥΩ ΧΕΖΕΝ
30	ΖΩΜ ΕΧΩΥ ΝΑΨ	

British Library MS Or. 3581A folio 75 recto (Plate VII)

			ⲠⲡⲎ
1	ⲁⲱ ⲙⲙⲒⲚⲈ ⲛⲈ ⲛ̄ COTBE4 ETOPYP2WB EPPOY N2HTOY · ^v Ⲉ ΤΙ ΟΝ ΠΚΩΖΤ ΕΥ	30	ⲈⲬⲚ̄ΟΥ ^v ΟΥ ΖΩΩϢ ΠⲈ ΠⲈϢΝΟΒⲈ ^v ΜΠⲈΙϢΟΟϢ ΔⲈ ϢⲈ ΝϢΡϢΡΙΑ ἈΝ · Ν̄Ρ̄ ΖΩΒ · ΜΠⲈΔΙΚΑΙ
5	ϢΑΝΤΜϢΙΠⲈϢ ΡΟΟΥϢ ΜⲈϢϢⲈΡΟ ΟΥΔⲈ ΜⲈϢΡΟΥΟψΙΝ ΟΥΔⲈ ΜⲈϢ†ΖΜΜⲈ ΟΥΔⲈ ΟΝ · ΜⲈΥΠⲈϢ	35	ΟϢ ΓΑΡ ϢΩΠⲈ ⲈΝⲈΖ ⲈϢΝΡΖΩΒ · ^v Π ΚΩΖΤ ΜⲈΝ ϢΡΟΠ ΖΝΖΝἈἈΥ ΝΙΜ · Ν̄ ΤΑΠϢΟⲈΙϢ CΟΝΤḄ̄
10	ΖⲈΝΟⲈΙΚ ΕΒΟΛ Ν ΖΗΤḄ Η ΖⲈΝἈϢ · Π ΖἈΤ ΔⲈ ΟΝ · ΖΟΜΑΙ ΩϢ ΜΝΠΝΟΥΒ ϢⲈ ΡΖΩΒ ΕΡΟΟΥ · ΕΝ	40	ΝΖΗΤΟΥ · ἈΛΛἈ ΕΚ ϢΑΝΚἈἈΥ · ΝΟΥΝΟϢ ΝϢΡΟΝΟϢ ^v Η ϢΑΒΟΛ ΜΝΟΥΟΝ · ΝἈⲈΙ ΕΒΟΛ ΝΖΗΤΟΥ ḄΠⲈΚ
15	ϢΑΝϢΟΟϢ ΔⲈ ϢⲈ ΜⲈϢἈΚ · ΝἈΙ ϢΙ ΝΟϢ · ΝCOTBE4 ΕΡΟ ΟΥ ἈΝ · ^v ΖΩ ΕΡΟΟΥ ϢⲈϢⲈΠⲒϢⲈ ΜΜΟΥΥ	45	ΚΙΜ ΕΡΟΟΥ · ^v Ν ΤⲈΙΖⲈ ΟΝ ΝΖΟΥΟ ΤΜΝΤΝΟΥΤⲈ · Ḅ̄ ΠΝΟΥΤⲈ ΠΠἈΝ
20	ΖΩΟΥ ΖΜΠΚΩ ΖΤ · ^v ΕΤⲈΠΑΙ ΠⲈ Ϣ ⲈΜⲈϢἈΚ ΠΔΙΚΑΙ ΟϢ ΡϢΡΙΑ · ἈΝ ΜΜⲈ ΤἈΝΟΙΑ · ΝⲈⲈ ΕΤϢΗΖ	50	ΤΟΚΡΑΤΩΡ · ΖΝΡΩ ΜⲈ ΝΙΜ · ἈΥΩ ΠⲈΤ ΟΥΩϢ ϢἈϢΟΥΟΝ ΖϢ ΕΒΟΛ ΝΖΗΤḄ̄ ΖΙΤΝΖⲈΝΖΒΗΥⲈ
25	ἈΛΛἈ ϢⲈΠⲒϢⲈ · Ḅ̄ (hole) ΜΟϢ ΖΝḄ̄ΠΙ (hole) ΡἈϢΜΟϢ ΝⲈⲈ Ⲉ (hole) ϢἈΥΠⲒϢⲈ ΜΠΖἈΤ Η ΓΑΡ ΕϢΝἈΡΖΤΗϢ	55	ΝἈΓἈΘΟΝ · ΕΥΤΩ ΒϢ Ḅ̄ΜΟϢ ΖΙΤΝ ΘΟΤⲈ ΜΠϢΟⲈΙϢ Ⲉ ΤΡΖΩΒ ΕΠΩΝΖ ἈΥΩ ΟΝ ΕΥ†ϢΒΩ

The remainder of the column, which is wanting, may be restored from MS 3581A folio 75 verso, p. 36.

The remainder of the column, which is wanting, may be restored from MS 3581A folio 75 verso, p. 36.

British Library MS Or. 3581A folio 75 verso (Plate VIII)

- ΠΠΔ
 1 ΝΑϞ ΕΒΟΛ ΖΙΤΜ̄
 ΠΛΟΓΟϞ · ^υ
 ΕϞΧΕΕΥϞΑΝΤΜ
 ΡΖΩΒ ΕΝΕΤΟΥΑΖΕ
 5 ΝΑΥ ΝΤΕΠϞΩΜΑ
 ΜΕΥϞΜΙΝΕ · ΟΥΔΕ
 ΜΕΥΡ̄ΑΝΑΥ · ϞΑ
 ΖΡΑΙ ΕΘΒϞ · ΝΑϞ
 ΝΤΟϞ ΝΖΕ ΠϞΩΜΑ
 10 Η ΠΡΩΜΕ ΤΗΡϞ
 ΝΑϞΜΙΝΕ · Η ϞΝΑ
 ΡΑΝΑϞ ΜΠΕΝΤΑϞ
 ΤΑΜΙΟϞ · ΕϞΡΖΩΒ
 ΕΡΟϞ · ^υ ΑΥϞ ΕϞ
 15 ΧΕΑϞΝΖΙϞΕ ΝΑΠ
 ΚΑΖ ΡϞΑΥ ΝΑΚ ΑΝ ·
 ΝΑϞ ΝΖΕ ΝΤΟΚ
 ΕΚΝΑΡ̄ϞΑΥ ΝΙϞ̄
 ΕΡΕΠϞΑΧΕ ϞΩ Μ̄
 20 ΜΟϞ ΧΕΑϞΝΖΙϞΕ
 ΟΥΑΤϞΟΜ ΠΕ ΕΡΑ
 ΝΑϞ ^υ
 ΟΥΝΖΕΝΜΙΝΕ Ν̄
 ϞΗΝ ϞΟΟΠ ΕΥ
 25 ϞΛΕϞΛΩϞ · ΕΝΑΝΟΥ
 ΝΕΥΚΑΡΠΟϞ ΑΝ
 Η ΕΥΟ · ΝΑΤΚΑΡΠΟϞ
 ΤΑΙ ΤΕ ΘΕ ΖΩΟΥ Ν
 ΝΕΤΠΕΙΘΕ ΝΝΕΤ
 30 ΡΝΟΒΕ ΖΝΝΕΥϞΑ
- ΧΕ · ^υ ΟΥΝΖΕΝΚΕ
 ΜΙΝΕ ΖΩϞ · Ν
 ϞΗΝ ϞΟΟΠ · ΕΡΕ
 ΠΕΥΚΑΡΠΟϞ · ΤϞ
 35 ΤΗΥ · ΑΝ · ΕΒΟΛ ΕΠ
 ΤΗΡϞ · ΟΥΔΕ ΟΝ
 ΕΝϞΡΖΟΥΟ ϞΗΠ
 ΕΖΟΥΝ ΑΝ · ^υ
 ΤΑΙ ΤΕ ΘΕ ΝΖΕΝΕΙΟΤΕ
 40 ΝϞΕϞΑΑΤ · ΑΝ ΝΡ
 ΠΕΥΠΕΤΝΑΝΟΥϞ
 ΕΥΩΒϞ ΔΕ ΜΜΟ
 ΟΥ ΕΝΕΥϞΗΡΕ ΖΝ
 ΝΕΥΝΟΒΕ ΜΝΝΕΥ
 45 ϞΗΡ · ΖΜΝΝΤ
 ϞΑϞΤΕ ΝΙΜ ΝϞΕ
 †ϞΒΩ ΝΑΥ ΑΝ ·
 ΛΥΩ ΟΝ · ΟΥΝΖΕΝ
 ΜΙΝΕ ΟΝ ΝϞΗΝ
 50 ΕΥϞΑϞϞ ΕΥΜΕΖ
 ΝϞΟΥΡΕ · ΕΝΑΝΟΥ
 ΝΕΥΚΑΡΠΟϞ ΑΝ
 ΤΑΙ ΤΕ ΘΕ ΝΝΡΩ
 ΜΕ ΝΡΕϞΚΑΤΑ
 55 ΛΑΛΕΙ ΝΡΕϞΤΩΖ
 (hole) ΝΡΕϞΜΙϞΕ
 (hole) ΝΝΑϞΤ<Μ>ΜΕ
 ΕΥΤΑΚΟ ΜΠΖΗΤ
 ΝΖΕΝΜΗΗϞΕ

MS copte 131⁶ folios 90 + 110 recto (Plate IX)

			[PTE]
1	[AYW] EPETEYKE [PET] NANOYCH . . . [. . . .] . M̄MOY ZA [.] ^v		ET[REPMOOU W ?] ΦΕΛΕΙ [M̄MOOU ?] ΜΑΛΙC[TA N̄NOY ?] NE · ^v N[AI] N̄T[BW]
5	[OȲN̄ZEN]ΩHN ΔE [.] M̄AY · EY [.] W̄OY [. . .] . . [. .] N̄ΘE NN . . N . [.] HN	35	NKNTĒ M̄NT[BW] N̄X̄M̄PEZ · M̄N TBW N̄ELOOLE M[N] NETEINE M̄MOO[Y] ΤΑῙ ΤΕ ΘΕ N̄N̄P̄OM[ε]
10	M̄NTBNNĒ AY[W] NETEINE M̄MOOY M̄N̄KOOYE TH POY · ETXAXW XWPCOYRE · ENA	40	N̄ZAPWZHT · NP[M] PAW · NZAK · N̄[ET] XICBW N̄TM̄[PNOUY] ³¹ TE · ZM̄[PTREY ?] ΩWTM̄[.]
15	NOYPEYKAPPOC EMATE · ^v ΤΑῙ ΤΕ ΘΕ M̄PET XPIO · EP̄CET̄EPETI MA · AYW ETΩW	45	ZNNET[ZON TH ?] POY · N̄N[ΔΑΙΜΩN ?] EEI EBOΛ [Z̄NOYLOX] LEX M̄P[CΩMA ?] OȲN̄ZEN[MINE N̄]
20	WT EBOΛ MP̄A XE N̄TME · E[M̄N̄] TEPOME LA[AY N̄] WAXE ĒXW EPOOY AYW OȲN̄ZENMINE	50	[T]BT̄ · EY[XAWKE ?] [A]ȲW [EYTOKC] ³²
25	ON · N̄ΩHN ΩO OP · EM̄N̄COYRE PHT · EBOΛ ZIWOY EPETEYKAPPOC		

³¹ Cf. ZENPEXICBW N̄TM̄PNOUTE in codex BZ 268 (Shenute's Canon 4), known from the Cambridge University Library *MS Or.* 1699 A, folio 5, verso 20–23, ed. YOUNG, *Coptic Manuscripts* (cit. n. 15), p. 86.

³² The remainder of the column, which is wanting, may be restored from *MS copte* 130² folio 25, recto 1–12.

30 COTĪ ĒMATE · AΓΩ
 ΕΚΚΙΩΟΥ · ΖΩCΤΕ

MS copte 131⁶ folios 90 + 110 verso (Plate X)

	[PΠC] ³³		
	[AΓΩ ENAΦEN]EY	I	TE EBOL N̄ZH[TOY ·]
	[ΦNΦE EN]ANOYΟΥ		AΓΩ E4X[ΠO MΠO]
	[EOYOMΟΥ ·] TAI TE		NHPON N[IM ZN]
	[ΘE] N̄ZE[N]EIOTE · EY		TEYΨYX[H · E4O ΔE]
	[†]CBΩ · AΓΩ EYPAI	5	ZΩΩ4 [N̄CWB N]
	[Δ]EYE N̄NEΥΩHPH		NAZPN[NPMNNOY]
	[Z]N̄OOTE MΠXOEIC ·		TE · ^v [AΓ]Ω [E4ZHΩ]
	AΓΩ ZMΠPIMEEYE		NT[OOT]OY ZNTEY
	N̄NKOLAIC · ^v		[M]N̄TΧΩΩPE · ^v
	[OYŃ]ZENMINE NΦE	10	ZOTAN E4ΦANΩI
	[ΦO]OP EYOHN · E		NE ETAMIEMA NA4 ·
	[ΦAPEPI]A4 · N̄AGPI		N̄ZHTOY · ME4OM
	[ON ETMM]AΓ BOLA		COM EKIM EP0OY ZN
	[BA · AΓΩ] N̄ΦΩOB		TEYAGAΠH EZOYN
	[ΦB EPENE]4BHB	15	EPEYPE4CΩTE IC
	[ZPAINZ]HTOY · ^v		PAI ETΦOPI NM
	[AΓΩ N4]MICE ON		MAΓ · ^v
	[NZHTOY ·] N̄ΦΩΦ		OYŃOY4NT · ON ^v
	[EBOLA ZM]PEYCAŃ		E4P[Z]OYO TAKO · N̄
	[ZOYN · ^v O]YŃ ³⁴	20	[ZEN]ΦE · AΓΩ E4
			ΦΩΛ M̄MOOY · E
			BOLA · NZENKEEI
			ΔOC · AΓΩ E4OYΩ
			OT N̄ZENHI · M̄N

³³ Restorations to lines 1–7, 10–20, 30–32, and 33–38 were made on the basis of the readings in *MS copte 130² folio 25* (edited below), recto 13–22, 26–40, 51–54, and verso 1–7, respectively.

³⁴ The remainder of the column, which is wanting, may be restored from *MS copte 130² folio 25*, recto 40–50.

25 ΖΕΝΧΟΕ · ΑΥΩ
 ΖΕΝCOBT · ΖΕΝΚΟ
 ΟΥΕ ΔΕ · ΕΜΕCΕΩ
 ΟΜCΟΜ ΕΡΟΟΥ · ^v
 Ταί τε θεε μππεπ̄να³⁵

MS copte 130² folio 25 recto (Plate XI)

		TKZ
I	ΑΥΩ ΕΥΤΩΚ̄C ΕΜΑΤΕ ^v · ^v ΤΑῙ ΤΕ ΘΕ Ν̄ΝΕΤ ΤΩΚ̄C Ζ̄Μ̄ΠΕΥ	ΕΥΘΗΝ/ ΕΩΑΡΕ ΠΙΑC ἸΑΓΡΙΟΝ ΟΝ ΕΤ̄Μ̄ΜΑΥ
5	ΛΑC ἸΡΕCΚΑ ΤΗΓΟΡΕΙ · ΧΕ Μ̄ΝΤΑΥ ἸΜ̄ΜΑΥ ἸΘΟΤΕ ἸΠ̄Ε Χ̄C ^v · ^v	30 ΒΟΛΒ̄ ^v · ^v ΑΥΩ Ν̄CΩΟCΩC̄ ΕΡ[Ε] ΝΕCΒΗΒ Ζ̄Ρ̄Α[Ι] Ἰ ΖΗΤΟΥ ^v · ^v ΑΥΩ
10	ΟῩΝ̄ΖΕΝΚΕ Τ̄Β̄Τ ΔΕ ΖΩΩC ΕΥΤΩΚ̄C ^v · ΑΥΩ ΕΝΑΨΕ ΝΕΥΩἸCΕ; Ε	35 Ν̄CΜΙCΕ ΟΝ Ἰ ΖΗΤΟΥ Ν̄CΩΩ ΕΒΟΛ Ζ̄Μ̄ΠΕΥ CΑΝΖΟΥΝ ^v · ΟῩΝ̄ΖΕΝΚΕΨΕ
15	ΝΑΝΟΥΟΥ Ε ΟΥΟΜΟΥ ^v · ΤΑῙ ΤΕ ΘΕ ΕΝ ΖΕΝΕΙΟΤΕ ΕΥ†CΒ̄Ω ΑΥΩ	40 ΖΩΩC ἸΜ̄ΜΑΥ ΕΜΕCΘ̄ΜCΟΜ ΕΤΑΜΙΕΜΑ ΝΑC ἸΖΗΤΟΥ · ΤΑῙ ΤΕ ΘΕ ΕΤΕ
20	ΕΥΠΑΙΔΕΥΕ ἸΝ̄ΕΥΩΗΡΕ Ζ̄ἸΘΟΤΕ ἸΠ̄ΧΟ ΕΙC ^v · ^v ΑΥΩ Ζ̄Μ̄	45 ΡΕΠCΑΤΑΝΑC ΕΙΡΕ ἸἸΖΗΤ ἸἸCΩΒ ἸΡΩ ΜΕ · ^v ΑΥΩ ἸΑΤ ΝΟΥΤΕ ΝΑC
25	Π̄Ρ̄ΠΜΕΕΥΕ ἸἸΚΟΛΑCΙC ·	50 ἸΒΗΒ ΕCΜΟΥ ΤΕ ΕΒΟΛ ἸΖΗ ΤΟΥ ^v · ΑΥΩ ΕC

³⁵ The text continues in *MS copte 130² folio 25, verso 34-54.*

ΟΥΝ̄ΖΕΝΜΙΝΕ

Ν̄ΩΕ ΨΟΟΠ

ΧΠ̄Ο Μ̄ΠΟΝΗ

ΡΟΝ ΝΙΜ Ζ̄Ν

MS copte 130² folio 25 verso (Plate XII)

	ΤΚΗ		
I	ΤΕΥΨΥΧΗ ^υ ·		Χ̄Ο ^υ · ^υ ΑΓΩ ΖΕΝ
	Ε40 ΔΕ ΖΩΩ4		COV̄T̄ · ^υ ΖΕΝΚΟ
	Ν̄ΩΩΒ Ν̄ΝΑΖΡ̄Ν	30	ΟΥΕ ΔΕ ΕΜΕ4
	Ν̄ΡΜ̄Ν̄ΝΟΥΤΕ ^υ ·		ΕΨΩΜ̄ΣΟΜ [·] Ε
5	[Λ]ΥΩ Ε42ΗΨ Ν̄		ΡΟΥ ^υ · ^υ
	[Τ]ΟΟΤΟΥ Ζ̄Ν		Ταί τε θε μ̄πε
	ΤΕΥΜ̄ΝΤΧΩ		Π̄ΝΑ Ν̄ΤΠΟΡ
	ΩΡΕ · ^υ ΖΟΤΑΝ	35	ΝΕΙΑ · ΑΓΩ Π̄ΝΟ
	Ε4ΨΑΝΨΙΝΕ		ΒΕ ΘΡ̄Ε4Α
10	Ν̄ΣΑΤΑΜΙΕΜΑ		ΤΑΚΕΖΑΖ ΕΜΑ
	ΝΑ4 Ν̄ΖΗΤΟΥ		ΤΕ Ν̄ΡΩΜΕ Μ̄
	ΜΕ4ΣΜ̄ΣΟΜ		ΜΙΝΕ ΝΙΜ ^υ ·
	ΕΚΙΜ ΕΡΟΥ	40	ΖΕΝΚΟΟΥΕ
	Ζ̄ΝΤΕΥΑΓΑΠΗ		ΔΕ ΕΥΤΟΟΒΕ
15	ΕΖΟΥΝ ΕΠΕΥ		Ζ̄Μ̄ΠΤ̄Β̄Β̄Ο ^υ ·
	ΡΕ4CΩΤΕ ΙC		ΑΓΩ ΕῩΡ̄ΖΟΥΟ
	ΠΑΪ ΕΤΨΟΟΠ		ΔΙΚΑΙΟΣ Ζ̄ΝΔΙ
	Ν̄Μ̄ΜΑΥ ^υ · ^υ	45	ΚΑΙΟΣΥΝΗ
	ΟῩΝ̄ΟΥ4Ν̄Τ ΟΝ		ΝΙΜ · Μ̄Π̄ΕΨ
20	Ε4Ρ̄ΖΟΥΟ ΤΑ		ΖΩΝ ΕΖΟΥΝ
	ΚΟ Ν̄ΖΕΝΨΕ		ΕΡΟΥ ΖΟΛΩC ·
	ΑΓΩ Ε4ΨΩΛ		ΔΝΑΥ ΔΕ ΟΝ [·] Ε
	Μ̄ΜΟΥ ΕΒΟΛ	50	ΝΕΪΝΟΣ Ν̄ΖΑ
	Ν̄ΖΕΝΚΕΕΙ		ΘΗΥ ΕΤ̄Μ̄ΜΑΥ
25	ΔΟC ^υ · ^υ ΑΓΩ Ε4		Ν̄ΣΟCΜ̄ ΕΤ
	ΟΥΩCΠ̄ Ν̄ΖΕΝ		ΧΟCΕ ΕΜΑΤΕ ·
	ΗΕΙ · ^υ Μ̄Ν̄ΖΕΝ		ΑΓΩ ΕΤ̄Ο ΕΝ

MS copte 1303 folio 83 recto (Plate XIII)

ⲓⲁⲓ	ⲓⲁⲓ	ⲓⲁⲓ
1	ⲉⲗⲣⲁⲓ ⲗⲙⲡⲕⲁⲗ ⲉⲡⲁ ⲱⲗⲓ ⲛ̄ⲛ̄ⲉⲃⲣⲏⲅⲉ ⲉⲧⲗⲓⲱⲱϥ · ^ⲱ	ⲉⲧⲉϥⲣⲏⲧ ⲛ̄ⲗⲏⲧϥ Ⲉⲱⲱⲡⲉ ⲁⲉ ⲉϥⲱⲁⲛ ⲟⲃⲱⲟϥ · ⲉⲛⲱⲣⲡ ⲛⲛⲟϥⲛⲉ · ⲙⲛⲛⲉϥ
5	ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲙ̄ⲡⲣⲱⲙⲉ ⲉⲧϫⲏⲕ ⲉⲃⲟⲗ ⲙ̄ ⲡⲉⲑⲟⲟϥ ⲛⲓⲙ · ⲗⲓⲕⲁ ⲕⲓⲁ ⲛⲓⲙ · ⲗⲓⲙ̄ⲛ̄ⲧ ⲁⲧϥⲃⲱ̄ ⲛⲓⲙ · ⲗⲱϥ ⲧⲉ ⲉⲧⲣⲉⲗⲁⲗ ⲛ̄ⲣⲱ	35 ⲉⲃⲣⲏⲅⲉ ⲉⲧⲙ̄ⲛ̄ⲧⲟϥ ⲉⲗⲣⲁⲓ · ⲱⲁⲣⲉⲛⲉⲧⲛ ⲧⲡⲉ ⲁⲱⲁⲓ ⲉⲗⲟϥⲉ ⲛⲉⲧⲟϥⲏⲏⲅⲉ ⲉⲡⲉ ϥⲏⲧ · ^ⲱ ⲁϥⲱ ⲱⲁⲣⲉ
10	ⲙⲉ ⲧϥⲁⲃⲟ · ⲉⲣⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲙⲙⲟϥ · ⲁϥⲱ ⲛⲉⲧⲟ ⲛ̄ⲁⲧϥⲱⲧⲙ ⲙⲛⲣⲉϥⲣⲡⲉⲑⲟⲟϥ ⲛ̄ⲓⲙ ⲉⲧⲣⲉϥⲧⲏⲧⲱ ⲛⲟϥ ⲉⲣⲟϥ · ^ⲱ	40 ⲛⲉⲧⲙ̄ⲡⲉϥϥⲏⲧ · ⲛ̄ ⲛⲁⲓ · ⲁⲱⲁⲓ ⲉⲛⲉⲧⲛ ⲧⲡⲉ ⲙⲙⲟⲟϥ · ^ⲱ
15	ⲁϥⲱ ⲟϥⲛ̄ⲕⲉⲛ̄ⲧⲏⲑ ⲟⲛ ⲱⲣⲟⲡ ⲉϥⲗⲟⲟϥ ⲉⲙⲁⲧⲉ · ⲉⲛⲁⲱⲉ ⲛⲉϥⲛⲟϥⲛⲉ ⲙ̄ⲛ̄ ⲛ̄ⲉⲃⲣⲏⲅⲉ ⲉⲧⲗⲓⲱ ⲱϥ · ^ⲱ ⲉⲟϥⲛⲗⲟⲓⲛⲉ ⲙⲉⲛ ⲛ̄ⲛⲉϥⲛⲟϥ ⲛⲉ · ⲟϥⲏⲏⲅⲉ ⲉⲡⲉ ϥⲏⲧ · ^ⲱ ⲗⲉⲛⲕⲟⲟϥⲉ	45 ⲧⲁⲓ ⲗⲱⲱⲱ ⲧⲉ ⲑⲉ ⲛ̄ ⲛⲉⲧϫⲁⲗⲗⲙ ⲗⲙ̄ⲡⲉϥ ⲗⲏⲧ · ⲉⲧⲱⲱⲡ · ⲉ ⲣⲟⲟϥ · ⲛⲛⲛⲟⲃⲉ ⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟϥ · ^ⲱ
20	ⲙⲉⲛ ⲛ̄ⲛⲉϥⲛⲟϥ ⲛⲉ · ⲟϥⲏⲏⲅⲉ ⲉⲡⲉ ϥⲏⲧ · ^ⲱ ⲗⲉⲛⲕⲟⲟϥⲉ ⲁⲉ ⲉϥⲙ̄ⲡϥⲁ · ⲛ̄ⲧⲡⲉ Ⲉⲱⲱⲡⲉ ⲉⲕⲱⲁⲛ ⲡⲱⲣⲕ̄ ⲛ̄ⲛⲉⲧⲙ ⲡⲉϥϥⲏⲧ · ⲱⲁⲣⲉⲛⲉⲧ ⲛⲗⲣⲁⲓ ⲣ̄ⲟⲱⲃ · ⲛ̄ϥ̄ ⲧⲃⲱⲟ · ⲛⲟⲓⲡⲕⲁⲗ	50 Ⲉⲱⲱⲡⲉ ⲙⲉⲛ ⲉⲕ ⲱⲁⲛⲉⲡⲉⲧⲓⲙⲁ ⲛⲛⲉⲧⲉϥⲛⲟϥϫⲉ ⲙ̄ⲙⲟⲟϥ ⲉⲗⲟϥⲛ ⲉⲣⲟⲕ ⲙ̄ⲡⲉⲕϥⲓ ⲙ̄ⲙⲁϥ ⲛⲱⲣⲡ · ⲛⲛⲉϥ ⲙⲟⲕⲙⲉⲕ ⲗⲓⲗⲟϥⲛ · ⲛ̄ⲁⲱ ⲛⲗⲉ ⲛ̄ϥⲉⲛⲁ ⲁⲱⲁⲓ ⲁⲛ · ⲛⲟⲓⲙⲡⲁ ⲑⲟϥ ⲛⲧⲁⲕⲧⲱⲡ ⲉϩⲉⲉⲓ · ⲛⲗⲏⲧⲟϥ
25	Ⲉⲱⲱⲡⲉ ⲙⲉⲛ ⲉⲕ ⲱⲁⲛⲃⲟⲗⲃⲉⲗ · ⲛ̄	55 Ⲉⲱⲱⲡⲉ ⲙⲉⲛ ⲉⲕ ⲱⲁⲛⲃⲟⲗⲃⲉⲗ · ⲛ̄
30		60

MS copte 1303 folio 83 verso (Plate XIV)

	ⲡⲄ		
I	NETZIZOYN EBOL N̄ZHTK̄ · NETZI VOL · NAṖΘE NNE TENCEWOOT AN 5 NĪTḂBO THPK H̄ EKNAOYΩN2 E VOL TΩN · XEK MOCTE N̄NNOBE ETZIBOL MMOK 10 EKOTPI ZNNETM PEKZOYN · AYŪ EK†NAAKE M̄MO OY · ZN̄ΘYDONH̄ ETZOLC · TAĪET 15 NAKTOS NAK · E ZOYECIWE · ᵛ KOYEWNAΥ ENET 20 ΠΩΨC EBOL ZN NEΓPAΦH MME NETΠOΨC ZM ΠCOOYN · MMA TE AN · ᵛ ALLA ZNM MNTATCΩTM N̄CANEYΩXE · 25 ΨANTOYTAKO ᵛ · AYΩ ΨANTEΠNO BE ṖXOEIC EP OOY · †ZTHK ENETB̄T	30	ETMMAΥ · EΨAY ΠΩΨC · ZM̄PMO OY ΨANTOYCOΠOY · AYΩ ΨANTOY TAKO · H̄ NCEKNOC · KOYΩΨ ENAY ETE 35 ZLOC ETZNNΩH PE ΩHM ETCOBK̄ AYΩ NΓ†ZTHK ETEYMNTPPE · N̄ΘE EΨAYΩIBE 40 ZNTEIZYΛHKIA ETMMAΥ · ETBPBP N̄ΘE NOYMOOY · EY CAZTE ZAPOC · ᵛ OYA · MEN ETPEC 45 ΩΩΠE N̄OYPO ME NΔIKAIOC ZN̄ ΔIKAIOCYNH NIM KEOYA ᵛ ΔE N̄OYPOME 50 N̄PECXINCOHC̄ ZNZENZBHYE NA ΔIKIA · ᵛ AYΩ OYA NOYPOME ECHOY AAB · ᵛ KEOYA ΔE NOY POME ECHAZM · 55 ZOINE · N̄NOEIK · ZI PECPNOBE · ZN̄ZΩB

P. Vindob. K 928 recto (Plate XV)

		ⲧⲙⲁ
I	[2]OΛΩC ṖΩ NA	ṖΛAAY N̄AGA

	ϠΕΝ̄ΡΩΜΕ Ε		ΘΟΝ` ΕΝΕΖ ^ϐ · ΝḲ
	ṬŌ ΝΑϠ ḲΑΠΕ ·	30	ṬḲΜΟΥΟΥṬ
	ΧΩΡΙCΝΕΒΟΛ		ΔΕ ΟΝ ḲΟΥΑṬ
5	ḲΖΗṬḲ ^ϐ · ϐ		ΝΟΒΕ ^ϐ · ϐ
	ΜΗ` ΕΥΧΩ ḲΜΟC		ΖΟΜΟΙΩC` ΠΚΕ
	ΑΝ ^ϐ ΕΝΕΙΟṬΕ		ΙΟΥΔΑC` ΟΥΑ
	ṬΗΡΟΥ ḲΠΛΑ	35	ΠΕ ΝΑϠ ΠΕ ^ϐ ·
	ΟC ḲΠΝΟΥṬΕ		ΑΥΩ ΖΑΜΟΙ` ΕΝΕ
10	ΧΕΝΑΠΗΥΕ ^ϐ ·		ḲΠḲṚΑΠΟCṬΟ
	ḲΕΙΟṬΕ` ΔΕ ΖΩ		ΛΟC ΕΝΕΖ ^ϐ · ϐ ḲḲ
	ΟΥ ḲΖΕΘΝΟC		ṬḲΠΑΡΑΔΙΔΟΥ
	ΝΙΜ ^ϐ · ϐ ΑΥΩ ΝΕΥ	40	ΟΝ ḲΠΧΟΕΙC ^ϐ ·
	ΑΡΧΗΓΟC ΖΕΝ		ΚΑΙΦΑC ΔΕ ΟΝ
15	ΑΠΕ` ΝΑϠ ΝΕ ^ϐ ·		ΟΥΖΟΥΕ ΑΠΕ
	ΚΑΙΓΑΡ` ΚΑΙḲ ΟΥ		ΝΑϠ ΑΝ ΠΕ ^ϐ ·
	ΑΠΕ` ΝΑϠ ΠΕ ^ϐ · ϐ Ḳ		ΑΥΩ ΖΑΜΟΙ` Ε
	ṬΑϠṚΟΥΜΟΕΙ	45	ΝΕḲΠḲṚΟΥΗ
	ΖΕ ΑΝ` ΧΕϠṬΑΥŌ		ΗΒ ΕΝΕΖ ^ϐ · ϐ ḲḲ
20	ḲΠΡΑΝ ḲΠΝΟΥ		ṬḲΧΙΩΟΧΝΕ
	ṬΕ ^ϐ · ϐ Ḳ ΧΕΑϠṬΑ		ΟΝ ΕΜΟΥΟΥṬ
	ΛΕ` ΟΥΘΥCΙΑ` ΝΑϠ		ḲΠΧΟΕΙC ^ϐ · ϐ
	ΕΖΡΑΙ ΖḲΝΕϠ	50	ΕṬΙ ΔΕ ḲΚΕΠΡΟ
	ΖΝΑΑΥ` ΕṬCΟ		ΦΗṬΗC ḲḲΟΥΧ
25	ΩḲ ^ϐ · ϐ ΑΥΩ ΕṬ		ΑΥΩ ΝΑΠΟCṬΟ
	ṬCṬΗΥ` ΕΒΟΛ ·		ΛΟC ḲḲΟΥΧ ^ϐ ·
	ΖΑΜΟΙ` ΕΝΕḲΠḲ		ḲḲΑΝṬΙΧΡΕΙ

P. Vindob. K 928 verso (Plate XVI)

	ṬḲΒ		
1	CṬΟC ΝΙΜ ΖΕΝ		ΟΥḲḲΟΥΖΩΟΝ
	ΑΠΕ` ΝΑϠ ΝΕ ^ϐ ·		ΕΦΑΥΧΟΟC
	ΑΥΩ ΖΑΜΟΙ` ΕΝΕ	30	ΕṬΒΗḲṬḲ ΧΕ
	ḲΠΟΥΠΡΟΦΗ		ΠΕṬΜΟΥΟΥṬ
5	ṬΕΥΕ` ΕΝΕΖ ^ϐ ·		ḲḲΟϠ CΕΝΑΚΑ
	Ḳ ΕΝΕḲΠΟΥ		ΖΑΖ ḲḲΟΒΕ ΝΑϠ

	ΧΕΟΥΨΑΧΕ ^υ · Ν̄CΕΤ̄Μ̄ΠΛΑΝΑ ^α · ΟΝ̄ Ν̄ΖΕΝΜΗΗ 10 ΨΕ ^α · Μ̄ΨΥΧΗ ^υ · Χ̄Ε̄Ν̄ΝΙΧΕΖΑΖ ^α · ΣΕ ^α · υ · υ ΕΙΝΑΖΩ̄ Ε ΝΑΙ ^ι · υ ΕΒΟΛ ΧΕ ΝΑΨΕΝΑΠΗΥΕ ^ε · 15 ΕΤ̄Μ̄ΜΟϸ ^υ · υ ΑΥΩ ΝΑΨΕΝΕϸ ΤΑΠ ΔΕ ΟΝ · υ ΑΛ ΛΑ ΕΥΟΓΟΥΨ̄ 20 ΤΗΡΟΥ Ν̄ΝΑΖΡ̄Ν̄ ΝΕΤΕΟῩΝ̄ΤΑΥ ῙC̄ Μ̄ΜΑΥ ^υ · υ Ζ̄Μ̄ ΠΛΑC ΑΝ̄ Μ̄ΜΑΤΕ ΑΛΛΑ Ζ̄Μ̄ΠΕΥ 25 ΖΗΤ ΤΗΡ̄ ΕΥ ΜΟCΤΕ Ν̄Ν̄ΝΟ ΒΕ Μ̄ΠΔΙΑΒΟ ΛΟC ^υ · υ · υ	35 40 45 50	ΕΒΟΛ · υ Μ̄ΠΑΪ ΑΝ̄ ΣΕ ΠΕ ^ε · υ ΑΛ ΛΑ ΝΑΜΕ ΠΕΤ ΝΑΜΟΥΟΥΤ Μ̄ΠΕΠ̄Ν̄Α ΕΝ ΤΠΟΡΝΕΙΑ ^α ΖΡΑΪ Ν̄ΖΗΤ̄ · υ ΑΥΩ ΠΧΙΝCΟΝC̄ ^υ · Μ̄Ν̄ΠCΟΛ · υ Μ̄Ν̄ ΖΩΒ ΝΙΜ Μ̄ΠΟ ΝΗΡΟΝ ΕΤ† ΟΥΒΕΠΟΥΑ ΠΟΥΔ̄ Μ̄ΜΟΝ ^υ · ΟΥ ΜΟΝΟΝ ΧΕ CΕΝΑΚΑΝΕϸ ΝΟΒΕ ΤΗΡΟΥ ΝΑϸ ΕΒΟΛ · υ ΑΛ ΛΑ Χ̄ΝΑΧ̄Ι ΟΝ̄ Ν̄ ΟΥΤΑΕΙΘ̄ · υ Μ̄Ν̄ ΟΥΩΝ̄Ζ̄ Ν̄ΨΑΕ ΝΕΖ ΕΒΟΛ ΖΙΤ̄Ν̄ΙC̄ ·
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καῖν	<i>Cain</i> XJ 341:16
καίφας	<i>Caiaphas</i> XJ 341:41
ἰ̅ς	<i>Christ</i> XJ 327:9

VARIANTS TO GL 178-79 IN CODEX YQ 81-82³⁶

178:36, after ΕΝΤΟΛΗ the following occurs: ΑΥΩ ΚΑΤΑΤΑΓΑΠΗ ΜΠΕΧ̄C ΝΤΑ4ΜΕΡΙΤ̄N̄ N̄ΖΗΤ̄C̄ “and according to the love with which Christ loved us”; 178:44-46, Ε2Α2 ΕΥΚΑΘΗΓΕΙ ΑΥΩ ΕΥΨΑΧΕ ΜΠΕΨΑΧΕ; 178:52-53, ΝΑ4 N̄ΤΙ2Ε; 178:56, ΠΝΟΥΤΕ instead of ΠΧΟΕΙC; 179:2, a paragraph begins; 179:9, ΠΕ is omitted; 179:14, ΖΡΑΙ is omitted; 179:15, ΟΡΟΣ; 179:17-18, ΟΥΤΕ; 179:20, ΠΕΤ̄C̄-; 179:25, N̄ΤCΟ4; 179:28, ΓΑΡ is omitted; 179:32, ΟΥΟΟΛΕ; 179:32-33, Ζ̄M̄Π̄M̄ΤΟΝ Μ̄N̄Π̄ΤΩΤ N̄ΖΗΤ; 179:41, ΕΒΟΛ is repeated after ΤΟΠΟΣ; 179:42, -ΚΕ- is omitted; 179:45, a paragraph begins; 179:50, the text ends with ΠΕ, followed by decorative separators (two lines), then a two-line inscription ΤΟΥ ΑΥΤΟΥ ΕΧ̄N̄ΑΠΑ??[???], then more decorative separators (two lines), and finally CΕΝΟΥΘΙΟΥ ΛΟΓΟΥ preceding the beginning of another work.

A TRANSLATION
OF PORTIONS OF THE DISCOURSE³⁷

[... “Blotting out the written] (GL 177) bond that stood against us, he nailed it to the cross”.³⁸ And also³⁹: “The Lord is just to forgive our sins and purify us of all unrighteousness”. And also⁴⁰: “I write to you, children, because your sins have been forgiven on account of his name”. And also⁴¹: “He sent his son as an expiation for our sins”. And also⁴²: “You forgave the transgressions of your people and covered all their sins”.

Then, with that much said and no more⁴³ about God’s mercy in regard to the remission of our sins, our responsibility now is to shun⁴⁴ wicked

³⁶ MS *copte* 130⁵ folio 82, conserved at the Bibliothèque Nationale de France.

³⁷ The translation which follows is that of the three *bifolia* and the other two folios described heretofore, to which has been added a rendering of contiguous but uncollated texts from codex GF.

³⁸ An abbreviated quotation from Col 2:14. My rendering assumes that the preceding page in codex GL ended with $\Psi\Omega\Upsilon\epsilon$ ΕΒΟΛ ΜΠΧΕΙΡΟ.

³⁹ I *Joh* 1:9.

⁴⁰ I *Joh* 2:12.

⁴¹ I *Joh* 4:10.

⁴² *Psa* 84:2.

⁴³ Lit. “lest I say many words as a testimony”, where there is a predicative expansion of a

acts⁴⁵ and all other evil things and do deeds worthy of the gift⁴⁶ inherent in the words of the declaration which says,⁴⁷ "Blessed are they whose transgressions have been forgiven and whose sins have been covered; blessed is the person to whom the Lord shall not impute sin".

Furthermore, when some folk spoke to me, rejoicing over others that they had been put to the sword for their evil-doings, what I said to them was, "It would be well that you laugh had they forsaken their evil deeds. But if it was indeed for their ungodly acts they were put to death, (GL 178) then you ought to weep, for in regard to those who are rejoiced over in heaven that they have repented on earth,⁴⁸ it behooves us to rejoice over them too. And as for those who are grieved for in heaven because they remain yet in their transgressions here, we ought each to weep for such⁴⁹; yea, a friend should weep for his friends, a brother for his brothers, and a villager for a stranger; that is, a believer should weep for an unbeliever, a righteous person for a sinner, and a good father for deceitful and disobedient children. And all God's church, we should weep⁵⁰ for one another as we have been bidden".⁵¹

direct object with a zero article phrase, on which see B. LAYTON, *Coptic Grammar With Chrestomathy and Glossary, Sabidic Dialect*, Wiesbaden 2000, p. 138.

⁴⁴ Regarding the syntagm see LAYTON, *Grammar* (cit. n. 43), p. 225. It entails an action predicated by zero infinitive (CΑΖΩ[∞]) which is spoken of as an entity. A negated example is seen in *MS copte* 130³ folio 3, verso (= codex BV 32), lines 23–25, an unpublished leaf from Shenute's *Canon* 9 conserved at the Bibliothèque Nationale de France: ΠΩΤῆ ἈΝ ΠΕ ΦΙΡΟ-ΟΥΩ ΖΑΝΕΤΝΑΖΕ ΝΑΥ "Worrying about what we need is not yours" (i.e. not what you should be doing). See also *Acts* 1:7. Other examples: H. J. POLOTSKY, *Grundlagen des Koptischen Satzbaus*, Erste Hälfte, Georgia 1987, p. 35.

⁴⁵ Cf. 2 *Tim* 2:19c.

⁴⁶ Cf. *Rom* 5:15–17.

⁴⁷ *Rom* 4:7–8, a quotation of *Psa* 31:1–2a.

⁴⁸ See *Lk* 15:10.

⁴⁹ Cf. 2 *Cor* 12:21.

⁵⁰ This is a good example of repetition of the verbal lexeme with the conjunctive. Here the conjunctive is preceded by ΑΥΩ, on which see A. SHISHA-HALEVY, *Coptic Grammatical Categories*, Rome 1986, § 7.1.2.2, in particular n. 21, and for other examples of the conjunctive in "adverbial adjunctal status" with the causative infinitive as the verbal nucleus see § 7.2.5.2 (1) (a).

⁵¹ Lit. "in accordance with the commandment", likely an allusion to ΡΑΩΕ ΜῆΝΕΤΡΑΩΕ. ΠΙΜΕ ΜῆΝΕΤΡΙΜΕ *Rom* 12:15 "Rejoice with those who rejoice; weep with those who weep". Other similar Shenutean instances of ΚΑΤΑΤΕΝΤΟΛΗ appear in LEIPOLDT, *Opera*, IV (cit.

And also when another person, who told of himself that his wealth and his money had been considerable while he was associated with the territories beyond these parts, said, "I have listened to numerous discourses by many as they were teaching, but no discourse has ever engaged my mind⁵² like those I have heard here", what I for my part said to him was as follows: "The discourses of the Lord which are delivered everywhere and in all his churches are indeed sources of life,⁵³ (GL 179) but I know why God's discourses have moved you deeply⁵⁴ today, and through a riddle I shall tell you".

"Imagine, if you will,⁵⁵ a high rise of ground over which water can scarcely come up but which someone was willing to irrigate and sow with good seed to avoid leaving it and all the land around it fallow. What is he to do? He digs and removes⁵⁶ the excess earth, and (then) it becomes easy⁵⁷ to water it.⁵⁸ This is what it's like now for you too. Indeed, the teachings of the scriptures would not have pleased you before people plotted against you to do to you what you detested when you were well off with the assurance of a comfortable life⁵⁹ and pride bestowed by wealth. But when you were seized and taken from your place to other, alien regions, humility lodged in you. Moreover, the sayings of Jesus became delightful to you when you were ready to listen". He had indeed been banished.

Think not, then, it was with other designs that I have said these things. Indeed, it's not for words to say that I have been seeking, but what I am telling you is that God's acts of compassion and gracious gifts are great,

n. 27), p. 127.25 (*Canon* 3), 159.16 (*Canon* 9; expanded with ΕΤΚΗΝΑΝ Ε2ΡΑΙ), 161.25 (*Canon* 9; expanded with ΕΤΧΗ2 ΝΑΝ), and 175.4-5 (*a Discourse*; expanded with ΜΠΕΥΑΓΓΕΛΙΟΝ).

⁵² Lit. "entered my heart".

⁵³ Or "living entities"; cf. *Job* 6:68.

⁵⁴ Lit. "went into you".

⁵⁵ The usual translation is "There is/was".

⁵⁶ The use of two coordinated synonymous verbs meaning "dig" is an effort aimed toward precision of expression. Dynamic reinforcement of this sort is a favorite rhetorical device of Shenute. For other examples of a shift of verb lexeme (all linked by Η) see SHISHA-HALEVY, "Commentary on unpublished Shenoutiana" (cit. n. 20), 39.

⁵⁷ This part of the homily in K 9315 employs repetitious contrast of the antonyms ΜΟΤῚ "easy" (recto 24, 48; verso 13) and ΜΟΚῚ "difficult" (recto 10; verso 15).

⁵⁸ The use of the Perfect tense repeatedly in the illustration is for vivid effect.

⁵⁹ Lit. "ease".

(GL 180) and what I wish is for us all to repent of our sins and also that we may understand it is easy for the person who is ever humble to receive instruction, just like the ground above the lowland that is leveled and easy to irrigate (receives water).

On the other hand, it is difficult for an arrogant person to receive instruction, not because he is above the message of the scriptures but because this is the loss⁶⁰ of those who oppose it by their disobedience, — Pray tell, is there actually nothing higher than mountains and hills? On the contrary, rain is higher than they are, and it showers down on them until it runs off and they are entirely saturated, including the ground above the lowland — and because, similarly, numerous are they whose hearts are like a field situated on the sand, as it's written,⁶¹ on account of their disobedience.

There are plants that are good to be eaten by people, especially poor folk, but (there are) others which are very bad to eat because they are wild and quite harmful.⁶² Of this sort too are sinners⁶³ who repent, and are (then) by God's acts of mercy very good and accepted of him who became poor for us,⁶⁴ (namely,) Jesus. And rejected (GL 181) are all who shall not repent, for they are unworthy of him who said,⁶⁵ "It is to call sinners to repentance that I have come".

As long as⁶⁶ the potter's clay is kept in its place, there is no vessel in any part thereof,⁶⁷ but when he works it, the clay takes on many diverse forms.

⁶⁰ My rendering takes into consideration the possibility of haplography, i.e. contraction of ΠΑΙ Π<Ε Π>ΟCE to ΠΑΙ ΠΟCE. Cf. later in this codex Π<ΕΤ>ΕΠΕΤΙΜΑ (Paris MS copte 131⁶ folio 110 true recto 17).

⁶¹ A reference to a phrase in *Hosea* 10:4, quoted by Shenute also in LEIPOLDT, *Opera* (cit. n. 27), III, CSCO 42, Paris 1908, p. 160.16, cited by W. E. CRUM, *A Coptic Dictionary*, Oxford 1939, p. 549b.

⁶² Lit. "their badness is much". Cf. *Jer* 24:2, which speaks of figs so bad they could not be eaten.

⁶³ As for ΝΤΕΙΙZE ON NE NPE4PNOBE, cf. LAYTON, *Grammar* (cit. n. 43), p. 230, for further instances in which an expression of similarity functions as the predicate in a nominal sentence.

⁶⁴ See 2 *Cor* 8:9.

⁶⁵ Adapted from *Matt* 9:13b.

⁶⁶ Taking ΟΤΕ as the Greek loan ΖΟΤΕ was suggested to me by Steven EMMEL in a letter of 16 April 2003.

And flax too, pray tell, is it not a weak substance? So, is it of use for anything before it is attended to? Yet if it is worked, it yields many essential needs that are wonderful to behold. But *you* should consider what is done to it and with what sort of tools it is worked until it becomes useful, not only (as clothes) to be worn in many forms in the houses of kings and all (other) people, but the greatest ship afloat also transports them by means of the wind that billows its sails.⁶⁸

And still too, (consider) that seed from which oil is produced. Pray tell, is its bitterness not great? So, has it value for people to eat it or to anoint themselves with it? And if you set it aside for a long period, pray tell, will anything at all come from it before it is worked? But you should consider and see what sort of a good and delightful product (GL 182) came from it when it was made into something. Remember indeed what was done to it and that when it was being worked, what they did was continue to press it until the oil flowed.

(Take) wheat. Pray tell, is it not the sustenance⁶⁹ of humans? And do they not eat it as they wish? As with (other things), if it is not worked, it does not come to the (desired) result. But when it is brought to submission, it appears as a perfect loaf. But *you* should consider what is done to it, between what it is pitched until it is ground, how it is beaten until it is pulverized, and what the fire does to it.

So now, what can be of benefit fully without toil? The land when it is not worked does not yield its crop, nor too do the trees that grow thereon produce fruit at their best. Likewise too, wood, stone, iron, bronze, and all the other things that take on numerous forms of all sorts, what they lack is not produced without toil. Consider what is done to them, with what they are cut, and (GL 183) what kinds are the tools with which they are worked.

Yet too (consider) fire. If it is not tended, it neither burns, nor gives off light nor emits heat, nor too are loaves baked⁷⁰ by it and meat (cooked).

⁶⁷ The syntagm occurs again in *Discourses* Book 5; see verso 14–17 of a folio without pagination from codex XJ published as no. 9267 by MUNIER, *Manuscripts* (cit. n. 21), pp. 108–10.

⁶⁸ Lit. “blows behind it”. Shipping is introduced because goods made of flax were exported.

⁶⁹ Lit. “life”.

⁷⁰ In this paragraph the verbal lexeme ΠΙCΕ conveys a range of meanings which I have translated as “cook”, “bake” or “refine”.

And silver and gold are worked likewise too. But suppose we say, "Perhaps these don't take a large tool; it is enough for them to be refined by fire". What I mean is, perhaps the righteous person does not need repentance, as it is written,⁷¹ but is refined by temptations as silver is refined. So, of what indeed will he repent? What actually is his sin? Now I did not say he need do nothing, for a righteous person has never become so without expending effort.

Fire is in all objects in which the Lord has created it. But if you leave them for a long period or thenceforth, nothing will come from them when you have not moved them. Quite comparable too, the divinity of God Almighty is in every person, and he that wishes manifests it in himself by good deeds, when he is goaded by fear of the Lord, which produces life, and also when he is instructed (GL 184) by the Logos.

If, when folk do not labor for what they need for the body, including their clothing, they are neither established nor pleased, how then shall the body or the whole person be established or please him who created him without expending effort to that end? And if without toil earthly things benefit you not, in light of the text,⁷² "Without toil it is impossible to please him", how shall *you* be of benefit to Jesus?

There are kinds of trees that are smooth, while their fruits are not good or the trees are barren. Thus too are they who persuade with their words those who sin. But there are other kinds of trees whose fruit is not at all rejected, yet neither is it especially acceptable. In like manner some parents do not fall short in doing good, but neglecting their children in their sins and revellings in all sorts of iniquities, they do not instruct them.

And again, there are also kinds of trees that are rough, full of thorns, their fruit no good. Comparable are slanderers, meddlers, quarrelsome folk, impudent people, destroying the hearts of many, (GL 185)⁷³ [and] their good too [...]. And [there are] trees [...] like [...] and the fig and those similar to them, and all the others that are rough and without thorns, although their fruit is very good. Thus is he that rebukes those who censure and mu-

⁷¹ The suggestion is implied in *Matt* 9:13b.

⁷² Lit. "when the text says", quoting *Heb* 11:6a but substituting 2ICE "toil" for ΠICTIC "faith".

⁷³ EMMEL, *Corpus* (cit. n. 2), p. 349, recovered the page number on the basis of textual continuity and made the restorations in lines 1-2.

tilate the word of truth,⁷⁴ when there is no one with anything to say against them.

And there are also kinds of trees without thorns growing on them, whose fruit is very choice and soft, so that [water be]nefits [them], especial[ly the ro]ot[s], which (varieties) are (?) the date [palm], the apple [tree] and the grapevine a[nd] those similar to them. Thus are patient folk, gentle people, prudent ones w[ho] are taught of [Go]d⁷⁵ when [they] lack [. . . al]l those who [bid demons (?)] to come forth [from a sick]ness of the [body(?)].

There are [kinds of f]ish that [have no scales (?)] (XJ 327) and are prone to bite.⁷⁶ Thus are they who bite with their tongue, accusers, because they have no fear of Christ. But there are other fish that bite and have many scales, yet are good to eat. Likewise are parents who teach and instruct their children in the fear of the Lord and by bringing to mind the (eternal) torments.

There are kinds of wood that are soft, into which that wild bee always burrows and networks⁷⁷ with its nests within⁷⁸ and always breeds therein and sounds forth from inside them. But there are other woods in which it cannot create a home for itself. Likewise, it's hearts of the weak and godless that Satan makes dens for himself, calling out from them and effecting every sort of evil in (XJ 328) their souls. But it's before the godly that he is weak and by their strength distressed. When he seeks to create a home for himself in them, he cannot sway them from their love for their redeemer, Jesus, who is with them.

There is also a termite that utterly destroys lumber and ruins it in other forms and breaks houses, walls and fences, but against other things it cannot prevail. So is the spirit of illicit sexual conduct, yea, of all sin, it having destroyed very many folk of every sort. But others, sealed by purity and exceedingly righteous by every sort of righteous deed, it cannot enter them at all.

⁷⁴ See e.g. *Eph* 1:13.

⁷⁵ Or "parents", if one should restore $\epsilon\iota\omicron\tau\epsilon$.

⁷⁶ Lit. "bite very much".

⁷⁷ Again there is the use of two coordinated synonymous verbs; cf. n. 56.

⁷⁸ Compare the restoration in CRUM, *Dictionary* (cit. n. 61), p. 612a.

Now, envision too those great tempests that are very high and are [. . .].⁷⁹

[. . .] (GF 227) and the blessing, they mislead our minds.

There are other weeds whose noxious seeds are very numerous, so that much ground becomes contaminated when, because of so many seeds on it, they fall to earth and become like what befalls many⁸⁰ (seeds) of those that are released (?) (GL 189) onto the ground. So is the person who is filled with every sort of evil, wickedness and stupidity, so that many folk teach him to sin, along with the disobedient and every (other) evildoer that one may compare to him.

And there is also another very noxious weed that has many roots and seeds on it, with some of its roots extending far down while others are near the surface. If you pull up those (roots) which are lower, the ones that are above weaken, and the soil in which the weed is growing is pure. But if people neglect to remove the former roots and their seeds, those above increase more than those that extend down and the ones below these become as numerous as those above them.

Likewise, actually, are the defiled of heart who accept the sins instigated by the devil. If you criticize what he casts into you but have not beforehand taken away his cogitations within (you), how shall the passions by which you are accustomed to be led not increase? If you dig (GL 190) out of yourself what is within (you), what is without will be like what does not exist, and you shall become wholly pure. So, where will you show that you hate the sins outside you, while you are burdened with what is inside you and are in travail for them in the sweet pleasure which shall turn into great bitterness for you?

Do you wish to envision those who turn away from the true scriptures, they who are diverted not only from knowledge but by acts of disobedience to their precepts, with the result that they perish and sin has dominion over them? Consider those fish that turn in the water until they are caught and perish, and (then) they stink.

⁷⁹ *Codex XJ* breaks off. There is a lacuna of about two pages before the text resumes, first in *codex GF* and soon thereafter in *codex GL*.

⁸⁰ Tentatively I suggest emending ΠΕΤΑΖΟΝ ΝΖΑΖ, the text in AMÉLINEAU's edition (cit. n. 6), to ΠΕΤΤΑΖΟ ΝΖΑΖ.

Do you wish to envision⁸¹ the sweetness that is in small children? And would you consider their new condition as they change in that youthful state which boils like water with a fire under it? One (changes) to become a righteous person by every sort of righteous deed, but another (becomes) a reprobate by wicked deeds, and one (becomes) a person that is pure, another a person who is defiled. Some (become) sexual perverts and sinners in everything, (GF 230) but others (become) useful and effectors of every sort of good.

You should consider the new wine that is altogether sweet at the outset, and envision it too at the time it changes to many kinds, one which becomes a very good wine and another an exceedingly choice wine, and another a wine that is firmly rejected. Some (are wines) whose good flavor is lost, (and they) exemplify⁸² those who turn quickly from purity to impurity. But others (are wines) that are poured out and because of an excess of putrid gas even break the jars containing them, (and they) exemplify also the manner whereby God shall destroy their souls in hell and their bodies, as well.

There is a wine good not only from the outset and henceforth, but when it ages it is greatly enhanced. Of this sort too is a person who is good from his youth to his old age, and also by (GF 231) persistence in his good deeds he greatly pleases the one who empowers him all his days, Christ Jesus, who keeps him from altering as well as unchanging in his love for the Lord.

Actually, the wine of which it is said that it diffuses an exquisite aroma, being outstanding, having no taste like those of which it is said, "People rejected them",⁸³ (a wine) whose imbibers rejoice greatly, it bespeaks⁸⁴ a person first-rate, good, receptive, wise, honest, compassionate, without hypocrisy, triflingness, deceit and unrestraint, but kind⁸⁵ and known for righteous

⁸¹ Here ΟΥΩΩ ΕΝΑΥ is an alternative to ΟΥΕΩΝΑΥ in the preceding paragraph. On the one hand, a verb of incomplete predication is completed by a preposition + bare infinitive. On the other, ΝΑΥ is treated like any common noun and suffixed to the verb. See LAYTON, *Grammar* (cit. n. 43), pp. 132, 149-50.

⁸² Lit. "for the manifestation of".

⁸³ Lit. "they put/left/rejected". The meaning is uncertain.

⁸⁴ Lit. "it's".

⁸⁵ Lit. "people-loving".

deeds and knowledge of God, (thus) making every one glad who loves the Lord and his Christ Jesus.

Likewise too, this very (wine) of which it is said that it is robust and excellent, having no taste in it (GF 232) like that of which it is said, "It's hard", which does not please those who test good wine, (this wine exemplifies) a person strong, long-suffering, grateful, ascetic, living tranquilly and devoid of the deeds of those concerning whom it may be said, "Money-loving" and "Love of empty conceit", and other things of this sort, so that it may be said of such a person, "He's the hidden Jew, and it's the circumcision of the heart".⁸⁶ And again, this (wine) which remains easy and sweet with no blemish, (it exemplifies) the person persisting in good works, gentle, serious, innocent, with neither arrogance nor envy, but who is perfect in all purity and altogether sweet in his deeds before God and all God's people.

Now, as for all the other (wines) which are among neither the bad lot nor what is not all right so that those who drink them often spit them out because of their taste — but similarly (GF 233) too, remembering the toil expended on them or the price paid⁸⁷ for them, people are unwilling to pour them out — these wines are the people who sometimes tell the truth, but sometimes they lie too. Sometimes they obey, but sometimes they disobey. On some days they stay pure, and yet on other days what they do is defile themselves. At times what they do is focus on (averting) their sins, and yet at times what they do is revert to them. On some occasions what they do is weep that they committed them; on other occasions what they do is rejoice and laugh while they are doing them. For months or years it is good they do; during (other) years what they do is engage in every sort of ungodly act, so that there is no compassion for them in heaven.

Again still, the angels and all the saints desire to find a place of rest, and it is not their wish to be alienated from the good things which are their lot.⁸⁸

⁸⁶ Adapted from *Rom* 2:29a.

⁸⁷ I emend $\text{NT}\alpha\gamma\alpha\alpha\text{C}$, the text in Amélineau's edition (cit. n. 6), to $\text{NT}\alpha\gamma\tau\alpha\alpha\text{C}$. If the text as printed is indeed faithful here to the manuscript in Naples, uncollated by me, perhaps the corruption entered through attraction to $\text{NT}\alpha\gamma\alpha\alpha\varphi$ in the parallel phrase that precedes its own.

⁸⁸ Lit. "which they are in".

Indeed, they remember (GF 234) the suffering of Jesus and his blood which he gave for every one.⁸⁹

(Consider) also this (wine) that people mix with honey and all the other mixtures with which they make it, so that the one who shall taste it deems enviable what is theirs because it was made well — (it exemplifies) the wise and the faithful who chose celibacy that they might be pure for God and be praised in heaven that truly without pollution they have become perfect — so that this very (wine), which is sweet by virtue of the mixed elements that refresh those who drink it, exemplifies⁹⁰ the good childhood that gives satisfaction to the parents who teach their children to submit to the Lord in everything.

If you strike a serpent on the head, especially if in your anger you kill it, its entire body becomes powerless and you fear it (GF 235) no longer. What I mean is, if you keep yourself from defilement, O you who advise purity, in you sin shall be powerless. It's then neither a single instance of pollution that exists nor a single instance of purity. Now, (consider) too what this demon has is not a single head, lest you say, "It's disobedience alone". Indeed, just as this demon comes to have many heads before those who have Jesus, similarly too before those who have Jesus he becomes as though on him there is not one (head) at all. Indeed, the head of every person is Christ.

To be sure indeed, was it not with heads and horns on them that the kings of the nations arose from the sea, as the prophet Daniel said of them⁹¹? Yet, the semblance of that beast is the enemy of all the saints. (GF 236) Has he not been active in them, he whom Daniel saw rising from the sea with four heads and ten horns? It's he of whom it is said,⁹² "The Lord shattered his heads on the ground".

Now, it's not these (heads) alone that are with him, but what I said was — actually my words⁹³ are written (XJ 241 [?], in place of 341) indeed — the

⁸⁹ Here there is a comparison with the toil (= suffering) exerted in the production of wine and with the price paid for purchased wine, matters of which the author has spoken above.

⁹⁰ Lit. "it's".

⁹¹ *Dan* 7:2–27.

⁹² A blend of *Dan* 2:34 and 7:6.

⁹³ Lit. "they".

people who are heads for him, apart from those out of him,⁹⁴ are many. Pray tell, are not all the fathers of God's people called "Heads"? Now, the fathers of every nation too and their leaders are heads for him. Indeed, for him even Cain is a head. Did he not do something extraordinary by uttering God's name and offering him a sacrifice from his despised and rejected things? If only he had never done anything good and still not killed an innocent man. Likewise, Judas also is a head for him, and I wish he had never been an apostle and still not betrayed the Lord. Now, Caiaphas too is more importantly a head for him, and how good it would have been had he never been a priest and still not conspired to kill the Lord. Yet too, the false prophets and the false apostles and all antichrists (XJ 242 [?], in place of 342) are heads for him, and I wish they had never prophesied nor spoken a word and still not led numerous souls astray.

It's to be brief⁹⁵ then that I shall stop at these (words), for the heads which the beast has are numerous, and his horns are many too. Howbeit, it's when those who have Jesus hate the sins instigated by the devil, not only with the tongue⁹⁶ but with their whole heart, that all his heads and horns are destroyed before them.

There is a beast regarding which people say that he who slays it, many sins shall be forgiven him. It's not this person then (of which I speak), but in truth he that shall slay the spirit engendering within him illicit sex, injustice, lying, and all other wicked deeds which oppose each of us. Not only shall all his sins be forgiven, but he shall also receive honor and life eternal through Jesus.⁹⁷

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⁹⁴ I.e. what is in his own nature. In the variant reading ΝΕΕΒΟΛ ΜΜΟϢ ΔΥΩ ΝΕΕΒΟΛ ΝΖΗΤϢ there is again the use of two coordinated synonymous terms; cf. n. 56. The same pair is seen in *P. Bruce* 228, cited by CRUM, *Dictionary* (cit. n. 61), p. 216a.

⁹⁵ Lit. "lest I say many (words)".

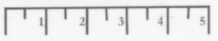
⁹⁶ I.e. by verbal assertion.

⁹⁷ The discourse continues in AMÉLINEAU's edition (cit. n. 6).

ΓΡΑΦΟΝΤΕΣ ΤΕΡΟΝ
 ΑΕΙΩΝΙΟΝ ΤΩΝ
 ΤΙΕΣ ΡΟΖ
 ΔΥΩΝΙ ΧΕΟΥ ΔΙΚΑΙ
 ΟΥΤΙΕΤΙ ΧΘΕΙΣ ΧΕ
 ΚΑΘΕΙΕΙ ΚΑΙ ΕΒΟΛΝΙ
 ΟΙΕΝΙΝΟΒΕ ΔΥΩ
 ΝΙ ΤΕ ΒΟΝΕΒΟΝ
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 ΧΩΝ ΧΕ ΤΟΙ
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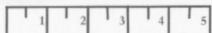
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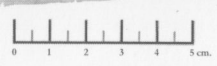
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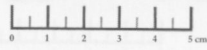
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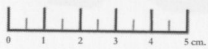
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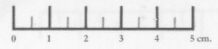
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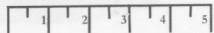
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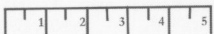
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 NETONATCOWI
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 NIIETREYITNU
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 ONWOOIT EY2OY
 ERIATE ENAWE
 NEYNOUNE IIS
 NEBRHYE ETZIU
 WYI EOUN2OLNE
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 NE OYIITXETIE
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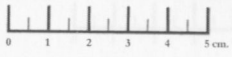
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